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Carl Jung Depth Psychology Institutes, Societies, Discussion Groups, Etc. **(2011-07-17 06:05)**

Archive for Research in Archtypal Symbolism [ARAS] http://aras.org/

The Alchemy Website www.levity.com/alchemy/home

Analytical Psychology Club of San Francisco http://www.sfapc.org/home

Analytical Society of Western New York http://www.apswny.com/

Association for Humanistic Psychology http://www.ahpweb.org/index.html

Ashville Jung Center http://ashevillejungcenter.org/

Atlanta Psychoanalytic Society http://www.atlantapsychoanalysis.com/index.html

Boulder Friends of Jung http://www.bfjung.org/

Inter-regional Society of Jungian Analysts http://www.irsja.org/

Carl Jung and Marie Louise Von Franz Blog http://psicologia-cgjung-mlvfr.blog spot.com/2006/12/marie-louise-vo...

C.G. Jung Association of Central Ohio http://www.jungcentralohio.org/

C.G. Jung Center of Chicago http://www.cgjungcenter.org/

C.G. Jung Center of Evanston http://www.cgjungcenter.org/

C.G. Jung Center of Houston http://www.junghouston.org/

C.G. Jung Center of New York http://www.junginstitute.org/index.php/PageId/10/ParentPageId/0

C.G. Jung Center of Philadelphia http://www.cgjungphiladelphia.org/

C.G. Jung Center of Analytical Studies http://www.junginstitute.org/ind ex.php/PageId/127/ParentPageId/9

C.G. Jung Center of San Antonio http://www.jungsa.com/

C.G. Jung Club of Orange County, CA http://www.junginoc.org/

C.G. Jung Foundation of New York City http://www.cgjungny.org/

C.G. Jung Institute of Boston http://www.cgjungboston.com/

C.G. Jung Institute of Chicago http://www.jungchicago.org/

C.G. Jung Institute of Dallas http://www.cgjungpage.org/dallasinst.html

C.G. Jung Institute of Los Angeles http://www.junginla.org/

C.G. Jung Institute of San Francisco http://www.sfjung.org/index.html

C.G. Jung Institute of Sante Fe http://www.santafejung.org/

C.G. Jung page www.cgjung.com

C.G. Jung Society of Atlanta http://www.jungatlanta.com/

C.G. Jung Society of Austin http://www.jungsociety.com/index.php?page _id=home

C.G. Jung Society of the Triangle http://www.jungnc.org/

C.G. Jung Society of Colorado http://jungsocietyofcolorado.org/contact.htm

C.G. Jung Society of Colorado Springs http://csjung.org/

C.G. Jung Society of Lafayette, Louisiana http://cgjunglafayettela.org/

C.G. Jung Society of New Mexico http://www.faqs.org/tax-exempt/NM/C-G-Jung-Society-Of-New-Mexico.html

C.G. Jung Society of New Orleans http://www.jungneworleans.org/jungneworleans.html

C.G. Jung Society of New York http://www.jungnewyork.com/schedule.shtml

C.G. Jung Society of Northern Alaska https://sites.google.com/site/ju ngalaska/

C.G. Jung Society of North Texas http://www.jungdallas.org/

C.G. Jung Society of Olympia http://faculty.washington.edu/jrv/jso.html

C.G. Jung Society of Sarasota http://www.friendsofjungsouth.org/

C.G. Jung Society of Seattle http://www.eskimo.com/ dcs/index1.html

C.G. Jung Society of St. Louis http://www.cgjungstl.org/

C.G. Jung Society of Utah http://www.jungutah.com/index.html

C.G. Jung Society of Vermont http://junginvermont.org/

C.G. Jung Society of Washington http://jung.org/

C.G. Jung Society of West Jersey http://wjjung.tripod.com/calendar.html/

Central Indiana Friends of Jung http://cifoj.bgcld.com/

Center for Jungian Studies [South Florida] http://www.jungcentersouthflori da.org/

Charlotte Friends of Jung http://www.charlottejung.org/

Charleston Jung Society http://www.meetup.com/Charleston-Jung-Society/

Clark University http://www.clarku.edu/research/archives/freud _jung.cfm

Connecticut Association of Jungian Studies http://www.jungct.org/

Florida Association of Jungian Analysts http://www.jungflorida.com/

Friends of Jung Idaho http://www.idahofriendsofjung.org/Home.aspx

Friends of Jung San Diego http://www.jungsandiego.com/Welcome.html

Friends of Jung [South Alabama] http://www.friendsofjungsouth.org/

Gnosis Archive www.gnosis.org/welcome

Foundation for Mythological Studies http://www.mythology.org/

Greater Cincinnati Friends of Jung http://www.jungcincinnati.org/

Haden Institute [North Carolina] http://www.hadeninstitute.com/

Hilde Kirsch Children's Center http://www.junginla.org/clinic/hkirsch _children _center

Houston Jung Center http://www.cgjunghouston.org/

IAAP www.iaap.org

International Association for Jungian Studies http://www.jungianstudies.org/

International Association for the Study of Dreams http://www.asdreams.org/

James Hollis http://jameshollis.net/

Journey Conferences [North Carolina] http://www.journeyconferences. com/

Jung 2.0 http://www.jung2.org/index.html

Jung, Crop Circles and the Re-Emergence of the Archetypal Feminine http://www.jungandcropcircles.net/

Jung Circle www.jungcircle.com

Jung Cleveland http://www.jungcleveland.org/

Jung Currents http://jungcurrents.com/

Jung Friends in Waco http://www.cgjunghouston.org/

Jung in Seattle http://www.jungseattle.org/

Jungian Psychotherapists Association http://www.jungseattle.org/jpa/

Kansas City Friends of Jung http://www.kcjung.org/

Kieffer E. Frantz Clinic http://www.junginla.org/clinic/kfrantz _clinic

Maine Jung Center http://www.mainejungcenter.org/

Marija Gimbutas http://www.marijagimbutas.com/

Marion Woodman Foundation http://www.mwoodmanfoundation.org/

Materia Prima www.materia-prima.net

Michigan Friends of Jung http://www.jungmich.org/

Amy and Arnold Mindell Website - http://www.aamindell.net/

Minnesota Jung Association http://www.minnesotajung.org/

Myth and the Real World Blog - http://mythandtherealworld.blogspot.co m/

Myth, Dreams and Symbols Forum http://www.mythsdreamssymbols.com/

New Mexico Society of Jungian Analysts http://santafejung.org/

New York Center for Jungian Studies http://www.nyjungcenter.org/inde x.asp

North Carolina Society of Jungian Analysts http://www.jungiananalyticpraxi s.com/NCSJA.htm

North Pacific Institute for Analytical Psychology http://www.npiap.org/

Northwest Arkansas Friends of Jung http://nwafriendsofjung.wordpress. com/

Omaha Friends of Jung http://www.omahafriendsofjung.com/index.html

Opus Archives http://www.opusarchives.org/index.html

Oregon Friends of C.G. Jung http://www.ofj.org/

Personality and Consciousness Bookstore http://pandc.ca/?page=jungb

Pacifica Graduate Institute http://www.pacifica.edu/

Philadelphia Jungian Professional Club http://www.jungianphiladelphiaclub.com/

Phoenix Friends of Jung http://www.integralscience.org/cgjung/

Pittsburgh Jung Society http://pghjung.org/

Richmond Society for Jungian Psychology http://jungianvent.stormpages .com/

San Antonio C.G. Jung Center http://www.jungsa.com/

Sandplay Therapists of America http://www.sandplay.org/

Saybrook Graduate School http://www.saybrook.edu/

Southern Arizona Friends of Jung http://www.jungnc.org/html/resourc es.html

J. Gary Sparks http://www.jgsparks.net/

Temenos Institute Website - http://www.temenosinstitute.com/

Bookstores:

Analytical Psychology - Journal of Psychotherapy and Psychoanalysis http://www.brandes-apsel--verlag.de/cgibib/germinal _shop.exe/topliste?caller=brap &matchcode=analy _2007 &pag e=brap _topliste _zs.html &verlag=83 &sublinkpage=brap _templ _su...

C.G. Jung Foundation Book Service http://www.cgjungny.org/bookservice.html

Castle Books http://www.castlebooks.com/

Chiron www.chironpublications.com

Daimon www.daimon.ch

Inner City Books www.innercitybooks.net

Journal of Analytical Psychology http://www.blackwellpublishing.com/journal.asp?ref=0021-8774

Journal of Jungian Theory and Practice http://www.junginstitute.org/index.php/ PageId/127/ParentPageId/9

Jungian Analysts of Washington Association http://www.jungiananalysts.o rg/

Jungian Psychotherapists Association http://www.jungseattle.org/jpa/

Karnac Books www.karnacbooks.com

Kristine Mann Library http://www.junglibrary.org/

McKenzie Oaks Films http://www.mckenzieoaks.com/

The Mythos Series http://press.princeton.edu/catalogs/series/mythos.html

North Pacific Institute of Analytical Psychology http://www.npiap.org/

Opus -Magnum http://www.opus-magnum.de/

Parabola http://www.parabola.org/

Philemon Foundation www.philemonfoundation.org

Princeton University Press www.press.princeton.edu

Routledge www.routledgementalhealth.com

Shamballa Books http://www.shambhala.com/

Spring Books and Journals www.springjournalandbooks.com

Spring Publications www.springpublications.com

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Steiner Books http://www.steinerbooks.org/p.php?id=4 &page=2

Watkins Books www.watkinsbooks.com

Wiley-Blackwell Publishers http://www.wiley.com/WileyCDA/Brand/id-35.html

Discussion Groups

Depth Psychology Alliance www.depthspychologyalliance.com

Dreams and Individuation http://dreamsandindividuation.org/index.php

Jung Forum http://www.jung-forum.de/

Psychological Types http://psychologicaltype.org/

Seattle Jungian Discussion Blog http://ausjungiangroup.blogspot.com/

University of Toronto Jungian Society https://www.facebook.com/group.p hp?gid=2234272664

Foreign:

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Argentina

C.G. Jung Foundation for Analytical Psychology [Argentina]http://www.fundacion-jung.com.ar/ingles/default.htm

Australia

Canberra Jung Society http://members.pcug.org.au/ ajames/CJSHome.htm

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Paco Mitchell, M.A. (2013-02-28 10:46:06)
Excellent resource. Thanks for all the work.

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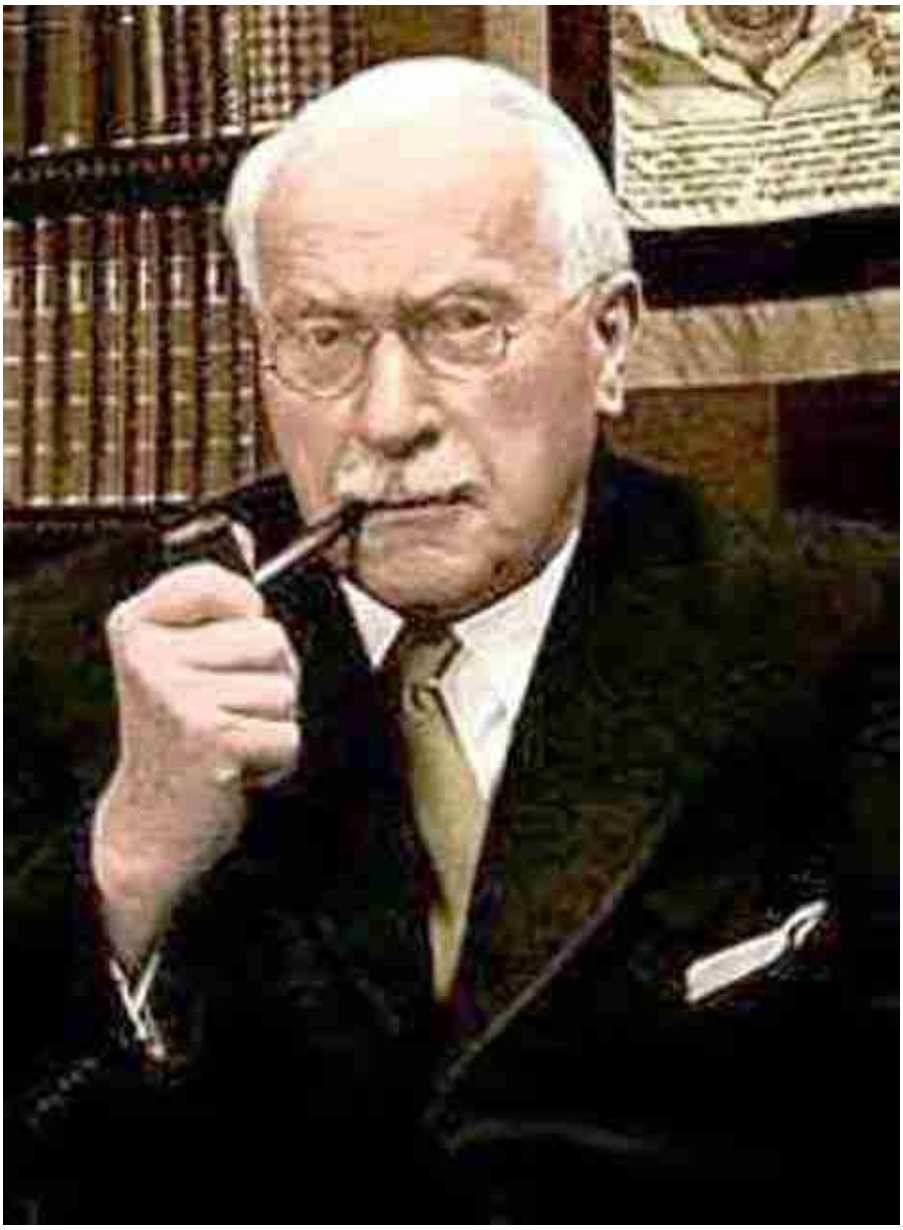

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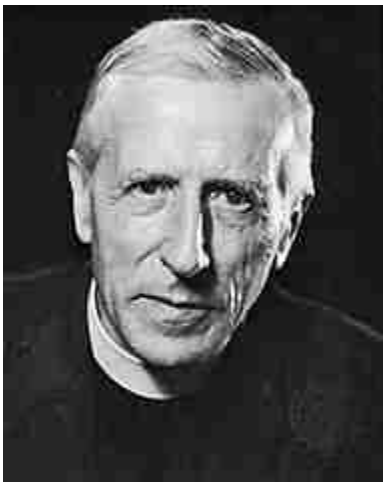
Jung and Teilhard de Chardin (2011-07-18 05:12)



”Teilhard de Charin and Carl Jung never met. Dr. Jung did finish reading The Phenomenon of Man less than a month before his death. The book had both a great and visible impact upon Dr. Jung according to Michael Serrano. It must have been satisfying for Dr. Jung to see Teilhard de Chardin from the perspective of a paleontologist and Jesuit Priest r each the same empirical conclusions about the evolution of consciousness that Dr. Jung found in his empirical research in Depth Psychology. It is a peculiar oddity that both Teilhard de Chardin and Dr. Jung stressed the empirical nature of their work yet often find their books categorized under ”Philosophy” and ”New Age.” This in itself justifies the importance of this great book as the recognition of consciousness and the reality of the inner world of the soul is far from recognized even at the dawn of the 21st century” Lewis Lafontaine

Carl Jung was reading Teilhard de Chardin during the last few days of his life. According to Miguel Serrano, when he visited Jung on May 10, 1961,

”On the small table beside the chair where Jung was sitting, was a book called The Human Phenomenon by Teilhard de Chardin. I asked Jung whether he had read it. ’It is a great book,’ he said. His face was pale, but seemed strangely illuminated by an inner light.”

(Miguel Serrano, C.G. Jung and Hermann Hesse: A Record of Two Friendships [New York: Schocken Books, 1968] pp. 100-101)

Jung died on June 6, 1961.

Jung's 1932 Article on Picasso (2011-07-18 05:19)

”As a psychiatrist, I almost feel like apologising to the reader for becoming involved in the excitement over Picasso. Had it not been suggested to me from an authoritative quarter, I should probably never have taken up my pen on the subject. It is not that this painter and his strange art seem to me too slight a theme - I have, after all, seriousl y concerned myself with his literary brother, James Joyce. On the contrary, his problem has my undivided interest, only it appears too wide, too difficult, and too involved for me to hope that I could come anywhere near to covering it fully in a short article. If I venture to voice an opinion on the subject at all, it is with the express reservation that I have nothing to say on the question of Picasso's 'art' but only on its psychology. I shall therefore leave the aesthetic problem to the art critics, and shall restrict myself to the psychology underlying this kind of artistic creativeness.

For almost twenty years, I have occupied myself with the psychology of the pictorial representation of psychic processes, and I am therefore in a position to look at Picasso's pictures from a professional point of view. On the basis of my experience, I can assure the reader that Picasso's psychic problems, so far as they find expression in his work, are strictly analogous to those of my patients. Unfortunately, I cannot offer proof on this point, as the comparative material is known only to a few specialists. My further observations will therefore appear unsupported, and require the reader's good will and imagination.

Non-objective art draws its contents essentially from 'inside.' This 'inside' cannot correspond to consciousness, since consciousness contains images of objects as they are generally seen, and whose appearance must therefore necessarily conform to general expectations. Picasso's object, however, appears different from what is generally expected - so different that it no longer seems to refer to any object of outer experience at all. Taken chronologically, his works show a growing tendency to withdraw from the empirical objects, and an increase in those elements which do not correspond to any outer experience but come from an 'inside' situated behind consciousness - or at least behind that consciousness which, like a universal organ of perception set over and above the five senses, is orientated towards the outer world. Behind consciousness there lies not the absolute void but the unconscious psyche, which affects consciousness from behind and from inside, just as much as the outer world affects it from in front and from outside. Hence those pictorial elements which do not correspond to any 'outside' must originate from 'inside.'

As this 'inside' is invisible and cannot be imagined, even though it can affect consciousness in the most pronounced manner, I induce those of my patients who suffer mainly from the effects of this 'inside' to set them down in pictorial form as best they can. The aim of this method of expression is to make the unconscious contents accessible and so bring them closer to the patient's understanding. The therapeutic effect of this is to prevent a dangerous splitting-off of the unconscious processes from consciousness. In contrast to objective or 'conscious' representations, all pictorial representations of processes and effects in the psychic background are symbolic. They point, in a rough and approximate way, to a meaning that for the time being is unknown. It is, accordingly, altogether impossible to determine anything with any degree of certainty in a single, isolated instance. One only has the feeling of strangeness and of a

confusing, incomprehensible jumble. One does not know what is actually meant or what is being represented. The possibility of understanding comes only from a comparative study of many such pictures. Because of their lack of artistic imagination, the pictures of patients are generally clearer and simpler, and therefore easier to understand, than those of modern artists.

Among patients, two groups may be distinguished: the neurotics and the schizophrenics. The first group produces pictures of a synthetic character, with a pervasive and unified feeling. When they are completely abstract, and therefore lacking the element of feeling, they are at least definitely symmetrical or convey an unmistakable meaning. The second group, on the other hand, produces pictures which immediately reveal their alienation from feeling. At any rate they communicate no unified, harmonious feeling-tone but, rather, contradictory feelings or even a complete lack of feeling. From a purely formal point of view, the main characteristic is one of fragmentation, which expresses itself in the so called 'lines of fracture' - that is, a series of psychic 'faults' (in the geological sense) which run right through the picture. The picture leaves one cold, or disturbs one by its paradoxical, unfeeling, and grotesque unconcern for the beholder. This is the group to which Picasso belongs*.

In spite of the obvious differences between the two groups, their productions have one thing in common: their symbolic content. In both cases the meaning is an implied one, but the neurotic searches for the meaning and for the feeling that corresponds to it, and takes pains to communicate it to the beholder. The schizophrenic hardly ever shows any such inclination; rather, it seems as though he were the victim or this meaning. It is as though he had been overwhelmed and swallowed up by it, and had been dissolved into all those elements which the neurotic at least tries to master. What I said about Joyce holds good for schizophrenic forms of expression too: nothing comes to meet the beholder, everything turns away from him; even an occasional touch of beauty seems only like an inexcusable delay in withdrawal. It is the ugly, the sick, the grotesque, the incomprehensible, the banal that are sought out - not for the purpose of expressing anything, but only in order to obscure; an obscurity, however, which has nothing to conceal, but spreads like a cold fog over desolate moors; the whole thing quite pointless, like a spectacle that can do without a spectator.

With the first group, one can divine what they are trying to express; with the second, what they are unable to express. In both cases, the content is full of secret meaning. A series of images of either kind, whether in drawn or written form, begins as a rule w with the symbol of the Nekyia - the journey to Hades, the descent into the unconscious, and the leave-taking from the upper world. What happens afterwards, though it may still be expressed in the forms and figures of the day-world, gives intimations of a hidden meaning and is therefore symbolic in character. Thus Picasso starts with the still objective pictures of the Blue Period - the blue of night, of moonlight and water, the Tuat-blue of the Egyptian underworld. He dies, and his soul rides on horseback into the beyond. The day-life clings to him, and a woman with a child steps up to him warningly. As the day is woman to him, so is the night; psychologically speaking, they are the light and the dark soul (anima). The dark one sits waiting, expecting him in the blue twilight, and stirring up morbid presentiments. With the change of colour, we enter the underworld. The world of objects is deathstruck, as the horrifying masterpiece of the syphilitic, tubercular, adolescent prostitute makes plain. The motif of the prostitute begins with the entry into the beyond, where he, as a departed soul, encounters a number of others of his kind. When I say 'he,' I mean that personality in Picasso which suffers the underworld fate - the man in him who does not turn towards the day-world, but is fatefully drawn into the dark; who follows not the accepted ideals of goodness and beauty, but the demoniacal attraction of ugliness and evil. It is these antichristian and Luciferian forces that well up in modern man and engender an all-pervading sense of doom, veiling the bright world of day with the mists of Hades, infecting it with deadly decay, and finally, like an earthquake, dissolving it into fragments, fractures, discarded remnants, debris, shreds, and disorganised units. Picasso and his exhibition are a sign of the times, just as much as the twenty-eight thousand people who came to look at his pictures.

When such a fate befalls a man who belongs to the neurotic, he usually encounters the unconscious in the form of the 'Dark One,' a Kundry of horribly grotesque, primeval ugliness or else of infernal beauty. In Faust's metamorphosis, Gretchen, Helen, Mary, and the abstract 'Eternal Feminine' correspond to the four female figures of the Gnostic underworld, Eve, Helen, Mary, and Sophia. And just as Faust is embroiled in murderous happenings and reappears in changed form, so Picasso changes shape and reappears in the underworld form of the tragic Harlequin - a motif that

runs through numerous paintings. It may be remarked in passing that Harlequin is an ancient chthonic god.

The descent into ancient times has been associated ever since Homer's day with the Nekyia. Faust turns back to the crazy primitive world of the witches' sabbath and to a chimerical vision of classical antiquity. Picasso conjures up crude, earthy shapes, grotesque and primitive, and resurrects the soullessness of ancient Pompeii in a cold, glittering light - even Giulio Romano could not have done worse! Seldom or never have I had a patient who did not go back to neolithic art forms or revel in evocations of Dionysian orgies. Harlequin wanders like Faust through all these forms, though sometimes nothing betrays his presence but his wine, his lute, or the bright lozenges of his jester's costume. And what does he learn on his wild journey through man's millennial history? What quintessence will he distil from this accumulation of rubbish and decay, from these half-born or aborted possibilities of form and colour? What symbol will appear as the final cause and meaning of all this. In view of the dazzling versatility of Picasso, one hardly dares to hazard a guess, so for the present I l would rather speak of what I have found in my patients' material. The Nekyia is no aimless and purely destructive fall into the abyss, but a meaningful katabasis eis antron, a descent into the cave of initiation and secret knowledge. The journey through the psychic history of mankind has as its object the restoration of the whole man, by awakening the memories in the blood. The descent to the Mothers enabled Faust to raise up the sinfully whole human being - Paris united with Helen - that homo totus who was forgotten when contemporary man lost himself in one-sidedness. It is he who at all times of upheaval has caused the tremor of the upper world, and always will. This man stands opposed to the man of the present, because he is the one who ever is as he was, whereas the other is what he is only for the moment. With my patients, accordingly, the katabasis and katalysis are followed by a recognition of the bipolarity of human nature and of the necessity of conflicting pairs of opposites. After the symbols of madness experienced during the period of disintegration there follow images which represent the coming together of the opposites: light/dark, above/below, white/black, male/female, etc. In Picasso's latest paintings, the motif of the union of opposites is seen very clearly in their direct juxtaposition. One painting (although traversed by numerous lines of fracture) even contains the conjunction of the light and dark anima. The strident, uncompromising, even brutal colours of the latest period reflect the tendency of the unconscious to master the conflict by violence (colour = feeling). This state of things in the psychic development of a patient is neither the end nor the goal. It represents only a broadening of his outlook, which now embraces the whole of man's moral, bestial, and spiritual nature without as yet shaping it into a living unity. Picasso's drame interieur has developed up to this last point before the denouement. As to the future Picasso, I would rather not try my hand at prophecy, for this inner adventure is a hazardous affair and can lead at any moment to a standstill or to a catastrophic bursting asunder of the conjoined opposites. Harlequin is a tragically ambiguous figure, even though - as the initiated may discern - he already bears on his costume the symbols of the next stage of development. He is indeed the hero who must pass through the perils of Hades, but will he succeed? That is a question I cannot answer. Harlequin gives me the creeps - he is too reminiscent of that 'motley fellow, like a buffoon' in Zarathustra, who jumped over the unsuspecting rope-dancer (another Pagliacci) and thereby brought about his death. Zarathustra then spoke the words that were to prove so horrifyingly true of Nietzsche himself: 'Your soul will be dead even sooner than your body: fear nothing more l' Who the buffoon is, is made plain as he cries out to the rope-dancer, his weaker alter ego: 'To one better than yourself you bar the way' He is the greater personality who bursts the shell, and this shell is sometimes - the brain."

*(Jung added the following note in a 1934 version.)

"By this I do not mean that anyone who belongs to these two groups suffers from either neurosis or schizophrenia. Such a classification merely means that in the one case a psychic disturbance will probably result in ordinary neurotic symptoms, while in the other it will produce schizoid symptoms. In the case under discussion, the designation 'schizophrenic' does not, therefore, signify a diagnosis of the mental illness schizophrenia, but merely refers to a disposition or habitus on the basis of which a serious psychological disturbance could produce schizophrenia. Hence I regard neither Picasso nor Joyce as psychotics, but count them among a large number of people whose habitus it is to react to a profound psychic disturbance not with an ordinary psychoneurosis but with a schizoid syndrome. As the above statement has given rise to some misunderstanding, I have considered it necessary to add this psychiatric explanation."

http://web.org.uk/picasso/jung _article.html

fragments of a letter from Carl Jung to Sabina Spierlein (2011-07-18 05:22)

On 4 December 1908, Jung wrote to Spierlein:

”My soul is torn in the very deep (…) will forgive me for being as they are? Although in this case I forget and offend the duties of doctors towards you? You will understand and accept that people are one of the weaker and more erratic? (…) ”

Biography of Emma Jung **(2011-07-18 05:26)**

Emma Jung born Rauschenbach (1882-1955)
Emma Jung (1911)

Emma Jung was born in Schaffhausen as the eldest of two daughters of the rich machinery manufacturers Johannes Rauschenbach and his wife Bertha Schenk. Originally they wanted to study science, but what her father refused. Instead, they spent 1898/99 a year in Paris and learned French, and later Greek, Latin and mathematics.
seventeen, she met the psychiatrist and later friend and disciple of Sigmund Freud, Carl Gustav Jung (1875-1961), whom she married in 1903 (Fig.). From their marriage four girls and a boy emerged. Despite CG Jung relationships with other women, especially to his student Antonia Wolff , the marriage lasted for 52 years up to Emma Jung's death.
Emma Jung was also interested in psychoanalysis. She supported her husband's work and made 1909/10, an analysis with him. In the conflict between Jung and Freud tried to mediate before 1913 came to a final break between the two. CG Jung founded his own school of analytical psychology, which also represented Emma Jung. She was from 1916 to 1919 the first President of the Psychological Club in Zurich in which the followers of Analytical Psychology gathered. In 1918 she began an analysis of the Jungian Hans turbidity, and since 1930 she practiced officially even as a psychotherapist. From 1950 to 1955 she served as Vice President of Carl Gustav Jung Institute in Zurich.
1931 lectured Emma Jung in Psychological Club about the Animus, the personification of the masculine in the unconscious of the woman (A contribution to the problem of the animus), and in 1950 she wrote an essay about the Anima, the personification of the feminine in the unconscious of the man (the anima as natural beings). Both lectures were first published in 1967. My lifelong interest was the Grail legend. She left behind a study on the symbolic significance of the Grail legend motifs as archetypes, which was edited and published after her death by Marie-Louise von Franz.
http://www.psychoanalytikerinnen.de/schweiz _biografien.html #Jung

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Meeting Carl Jung by Mircea Eliade [1952] **(2011-07-18 05:29)**

Carl Jung and Mircea Eliade

Meeting Carl Jung by Mircea Eliade

This summer in Ascona has been much talk of Job and Yahweh Jung's last book is called, in effect, Answer to Job.Every year since 1932, Professor Jung has spent the secondhalf of August in Ascona on Lake Maggiore, to attend conferences organized by the circles were.One day will be written the history of this circ le as difficult to define.It was Rudolf

Otto who gave her name: in Greek, were meant ”frugal meal where everyone contributes their part.”Eranos is to create enthusiasm, will and perseverance of Mrs. Olga Fröbe-Kapteyn, Dutch educated in England but set in Ascona for thirty years.Interested in the symbolism, passionate about Jung’s research, Ms. Olga Fröbe-Kapteyn has been proposed every year to invite a number of scholars to discuss a common theme from the perspective of the specialty of each.Thus, we have covered topics as diverse as The Man and the Mask, the Great Goddess, Meditation in the East and West, Time, Yoga, Rites, and so on.Eranos’s intention is to consider the symbolism from all possible angles: psychology, history of religions, theology, mathematics and even biology.No direct them, Jung is the spiritus rector of this circle has sent its first investigations into alchemy, the process of individuation, and recently (1951), their assumptions concerning synchronicity.An editor with courage and vision, Dr. Brody has been commissioned to publish the texts of these lectures.Today twenty-Jahrbücher Eranos volumes are eight thousand pages with one of the best scientific collections relating to the study of the symbolism.

A seventy-seven years Professor Jung has lost none of his extraordinary vitality, its amazing youth.He has published one after the other three new books: on the symbolism of Aion on synchronicity and, finally, the Answer to Job that has already led to sensational reactions, especially among theologians.

-I always thought in this book, Professor Jung confessed to me one afternoon on the terrace of the house were, but it took me forty years to write.When I first read, still a child, the Book of Job, I was terribly shocked.I discovered that Yahweh was unfair, even a criminal.For left persuaded by the devil.Job acceptable to torture by the suggestion of Satan.In the omnipotence of the Lord, no regard for human suffering.Otherwise, there are still traces in some Jewish writings of the injustice of Yahweh in a late text, the Lord asks for the blessing of the high priest, as if the man was superior to him ..

-Could be that this was a matter of language.It may be that what you call ”injustice” and ”cruelty” of Yahweh were no more than approximate formulas, imperfect, to express the total transcendence of God.Yahweh is ”one who is” therefore is above good and evil is impossible to grasp, understand, formulate, therefore, is both ”the merciful” and ”unjust.”That’s one way of saying that no definition can confine God, no attribute is exhausted ...

-I speak as a psychologist, continues Professor Jung-and, above all, speak of Yahweh anthropomorphism not what your theological reality.As a psychologist I see that Yahweh is contradictory and I think psychologically it can be interpreted this contradiction.To test Job’s faithfulness, Lord Satan gives almost unlimited freedom.That fact is not without consequences for humanity: expected future events very important because of the role that the Lord thought having to yield to Satan.Given the cruelty of Yahweh, Job remains silent.That silence is the most beautiful and noble answer man has been able to give an almighty God.Job’s silence foreshadows Christ.In fact, God became man, Jesus, to redeem their injustice with respect to job ...

The Protestant theologian Hans Schär, which already is a beautiful volume on the religious psychology of Jung, he wonders if a hundred years from Answer to Job is not considered a prophetic book.When Jung had published his first studies of the collective unconscious and, therefore, had taken off from Freudianism, it seems that Freud said of his former colleague: ”At first it was a great scholar, but has now become a prophet!” .Teacher Joke In some see the highest praise: indeed, Jung considered the teacher as a prophet of modern times.For if Freud had the great merit of discovering the personal unconscious, Jung discovered the collective unconscious and its structures, the archetypes.And it provided a new light on the interpretation of myths, visions and dreams.Moreover, Jung was soon released from the scientistic and positivist biases of Freudian psychoanalysis, did not reduce the spiritual life and culture to epiphenomena of childhood sexual complex.Finally, Jung has the story: look at the psyche as a naturalist and a historian, he says, the life of the psychic depths is history.Jungians say that their findings will completely change the mental universe of modern man.Freud was not wrong: Jung could not stay in a simple ”wise”, had to increasingly broaden the horizon of their findings and chart a way for the modern man out of his spiritual crisis.As for Jung, as for many others, the modern world is in crisis and this crisis is caused by an unresolved conflict in the depths of the psyche.

-The great problem of psychology, continues to Jung, is the reintegration of opposites: it is everywhere and at all levels.Already in my book Psychology and Alchemy (1944) had occasion to address the integration of Satan.For while

Satan is not integrated, the world will heal and the man will not be saved.But Satan is evil and how to integrate Evil?There is only one possibility: to assimilate, that is, to raise awareness, make it conscious.That's what alchemy calls "a combination of two principles."Because really alchemy and extends back to Christianity.According to the alchemists, Christianity has saved the man, not nature.The alchemist dream to heal the world as a whole: the philosopher's stone is seen as the Filius Macrocosmi curing the world.The ultimate goal of 'work' is apokatastasis alchemy, cosmic salvation.

Jung understood very well that alchemy, from its origins to its end, was not just a pre-chemistry, a "science experiment" embryo, but a spiritual technique.The goal of the alchemists was to study the matter, but to free the soul of matter.Jung came to this conclusion by reading the classic texts of the alchemists.Was struck by the similarity between the alchemical processes by which it was intended to obtain the Philosopher's Stone and images in the dreams of some of his patients, not realizing they were working on the integration of his personality.In studies of Asian alchemy published between 1935 and 1938 show that the operations of Chinese and Indian alchemists also pursuing the release of the soul and the "perfection of matter", ie the collaboration of men in the work of the nature.This convergence of results obtained in different areas and by different methods seems to us a confirmation of the hypothesis says Jung.

'I studied alchemy for fifteen years, but did not tell anyone ever.Suggestible or did not want my patients or my colleagues.But after fifteen years of research and observations, conclusions were imposed with a force inevitable: the alchemical operations were real, only that it was not really physical but psychological.Alchemy is the projection of a drama in terms of laboratory is both cosmic and spiritual.The magnum opus was intended to release both the human soul as the healing of the Cosmos.What the alchemists called "matter" was actually the "self."The "world soul" anima mundi, identified by the alchemists with the Spiritus Mercurius, was imprisoned in matter.So the alchemists believed in the truth of the matter: because the matter was indeed his own psychic life.It was released that matter, to "save" in a word, get the philosopher's stone, ie, the "glorious body", the corpus glorificationís.But this work is difficult and is strewn with obstacles: the "work" of alchemy is dangerous.Already in the beginning is the "Dragon", the chthonic spirit, the 'Devil', or what the alchemists called the "Black", the nigredo.And this encounter produces sufrirmiento.The "matter" suffers to the disappearance of "blackness", in psychological terms, the soul is in the throes of melancholy struggling with the "Shadow."The mystery of the conjunction, the central mystery of alchemy, just pursuing the synthesis of opposites, the assimilation of "Black", the integration of the Devil.For the Christian "awake" psychic event that is a very serious, it is the confrontation with his "Shadow": this represents the "blackness" (nigredo), which remains separate, ie, which can never be fully integrated into the human person.In interpreting the Christian confrontation with his "Shadow" in psychological terms, we discover the secret fear that the devil is stronger, that Christ has not been overcome completely.Otherwise, why have believed and still believe in the Antichrist?Why has waited, and still waiting for the arrival of the Antichrist?For only after the reign of the Antichrist and after the second coming of Christ, evil will be defeated definitively in the world and the human soul.All these symbols and beliefs are integral to the psychological level: there is always to fight against evil, with Satan and beat him, that is, assimilate, integrate it into consciousness.In alchemical language matter undergoes until the disappearance of the nigredo, when the "dawn" is announced by the Cauda Pavonis and appears a new day, the leukosis, albedo.But this state of "whiteness" does not live in the traditional sense.Somehow, it's kind of been ideal, abstract; to revive it takes "blood" and should get what they call the alchemical texts rubedo, the red of Life.Only the total experience of being can transform this state "ideal" of the albedo integral human existence.Only the blood can revive the glorious consciousness that has dissolved the last trace of "blackness" in which the Devil has no independent existence but is incorporated into the profound unity of the psyche.Then the 'work', the magnum opus of the alchemists has been made: the human soul is fully integrated ...

I will not analyze here this great alchemy reconstruction undertaken by Jung.Suffice it to recall that the integration of "Evil" is for him the great problem of modern consciousness.Some have criticized his efforts for the total unit, at the cost of the polarities, the abolition of contradictions, the integration of Satan.But Jung does not intend to either theology or philosophy of religion.

'I'm a psychologist.I am not concerned that transcends the psychological content of human experience.I did not even raise the question of whether such transcendence is possible, since in all cases it is no longer subject transpsicológico psychologist.However, in psychological terms, I am faced with religious experiences that have a structure and symbol-

ism that can be interpreted.I believe that religious experience is real, is true.I note that such experiences can ”save” the soul, can accelerate its integration and establish spiritual balance.As a psychologist I find that the state of grace exists: it is the perfect serenity of soul, balance, creator, source of spiritual energy.While speaking as a psychologist, confirms the presence of God is manifest in the deep structure of the psyche as a coincidentia oppositorum.And the history of religions, all theologies are there to confirm that the coincidentia opposítonim formulas is one of the most used and most primitive to express the reality of God.As I said Rudolf Otto, the numinous religious experience is, as a psychologist and I distinguish that experience from the others by the fact that transcends ordinary categories of time, space and causality.lately I’ve studied a lot of synchronicity (briefly expressed: the ”break time”) and I find that is very close to the numinous experience: space, time and causality are abolished.Not intended to create any value judgments about religious experience.I find that inner conflict is always a source of deep psychological crisis and dangerous so dangerous that can destroy human integrity.Psychologically, this inner conflict is expressed through the same images and attested by the same symbolism in all world religions and also used by alchemists.Thus I have come to deal with religion, Lord, Satan, Christ, the Virgin.I fully understand that a believer in these images see something different from what I, as a psychologist, I have the right to see.The faith of the believer is a spiritual force and ensuring their mental integrity.But I am a doctor, I deal with the healing of my peers.Unfortunately, faith, and only she no longer has the power to heal certain things.The modern world is desecrated, why is in crisis.Man has to rediscover a deeper source of his own spiritual life.But this has the obligation to fight evil, to cope with his ”Shadow” to integrate the ”Devil.”There’s no escape.So Lord, job, Satan, psychologically represent exemplary situations: they are like the human drama of the eternal paradigms ...

Throughout his work, which is immense, Jung seems obsessed with the reintegration of opposites.In his view, man can not achieve unity rather than to the extent that manages to overcome the conflicts that tear inside.The reintegration of opposites, the coincidence oppositorum is the cornerstone of Jung.That is why you are interested in the doctrines and oriental techniques.Taoism and yoga have found the means used by the Asian to transcend the many polarities and achieve spiritual oneness.But this effort aimed at the unity for integration of opposites is also found in Hegel albeit in a very different plane.One might ask whether we should take even further the comparison between Hegel Jung.Hegel discovers the history and great effort is aimed at the reconciliation of man with his own historical destiny.View Jung’s collective unconscious, that is, everything that precedes the personal history of man, and is dedicated to decipher the structures and the ”dialectic” with intent to facilitate the reconciliation of man to the unconscious psychic life and lead to the reinstatement of his personality.Unlike Freud, Jung takes into account the history, archetypes, collective unconscious structures, are full of ”history.”It is no longer, as in Freud, a spontaneous ”natural” individual unconscious, but a vast pool of ”historical memory”: the collective memory where their essence survives all humaniclad History.Jung believed that man should take over the quarry: the analytical method is geared just to develop the means to use.

-The collective unconscious is more dangerous than dynamite, but there are ways to handle it without too much risk.When it triggers a psychological crisis, is better placed than any to resolve it.They have dreams and ”waking dreams”: we must strive to observe them.You could say that every dream has its own way a message not only tells you that something is in your inner being, but also gives you also the solution to overcome the crisis.As the collective unconscious, which sends you these dreams, already has the solution.Indeed, nothing is lost of the whole experience of mankind immemorial.Every conceivable situation and all possible solutions seem to be provided by the collective unconscious.Simply observe carefully the ”message” conveyed by the unconscious and ”decipher”.The analysis helps to correctly read these messages ...

Jung attaches great importance to the interpretation of dreams, mythology camufiada that in modern man.It is interesting to remember that surrealism, which represents the most systematic renewal of the contemporary poetic experience, had accepted the reality of dreams.0 even better: Surrealism has sought, among other things, the integration of the dream state to achieve ’total situation’, beyond the duality of consciousness-unconsciousness.As much as the Freudians would have been accused of being more ”theoretical” than practical, Jung did not want to abandon the perspective of the psychologist to propose a philosophy based on the dialectic of oppositorum coincidence.But it is permissible to hope that his disciples one day take up and extend their efforts to clarify the relationship between the conscious experience of the individual and the ”History” preserved in the collective unconscious.Jung dreams to

represent a coherent language, and the richer even as it is free from the laws of time and causality.It was a result of his dreams, which had vainly tried to interpret in terms of Freudian psychoanalysis, when Jung came to assume the existence of the collective unconscious.That was in 1909.Two years later, Jung began to realize the importance of their discovery.Finally, in 1914, always following a series of dreams and ”waking dreams”, he understands that the manifestations of the collective unconscious are partly independent of the laws of time and causality.As Professor Jung has seen fit to allow us to talk about these dreams and these ”waking dreams” which have played a role in his scientific career, I offer below a summary:

In October 1913, on the train that took him from Zurich to Schaffhausen, succeeded this strange fact: once in the tunnel, you lose awareness of time and place, and wakes up after an hour listening to announce the driver arrival in Schaffhausen.During that time he was the victim of a hallucination of a ”waking dream”: I saw the map of Europe and saw how the sea was covering the country by country starting with France and Germany.Shortly thereafter, the entire continent was under water, except for Switzerland, which was like a high mountain that the waves could not submerge.Jung was sitting on the mountain.And, looking better around him, realized that the sea was blood, began to distinguish the dead on the waves, the roofs of the houses, half-burned beams ...

Three months later, in December 1913, repeats the same ”waking dream” to the entrance of the tunnel.(”It was like an immersion in the collective unconscious’, and understand later.) The young psychiatrist worried.She wonders if she’s ”doing Schizophrenia” (in the language of the time).Finally, some months later, the following dream: it is with a friend during the summer in the Southern Ocean, near Sumatra.For newspapers learn that Europe has been invaded by a wave of bitter cold as ever before been known.Jung decides to go to Batavia and shipped back to Europe.His friend tells him to ride in a sailboat Sumatra to Hadramaout and then continue its way to Arabia and Turkey.Jung arrives in Switzerland.Just go snow.A vast vineyard rises somewhere with many clusters.Approaches and begins to take bunches distributing among strangers around you but can not see ...

-At the third repetition, the dream came to concern me in the highest degree.Just preparing a communication on schizophrenia for the Aberdeen Congress and say, ”I’ll talk about myself!I’d probably go crazy after reading the communication ...’.The congress took place in July 1914, exactly the period in my three dreams I saw in the South Seas.On 31 July, immediately after my lecture, I learned from the newspapers that the war had broken out.Finally understood!And the next day when I left the boat in Holland, there was nobody happier than me.Now I’m sure I did not threaten any schizophrenia.He understood that my dreams and visions came from the basement of the collective unconscious.I just had to work to deepen and validate this finding.And it is what I do for almost forty years ...

Shortly after Jung had the joy of receiving a second confirmation of your dream.The newspapers were quick to talk about the adventures of Captain Von Mücke German ship that was sailing in the South Seas route from Sumatra to Hadramaout and then took refuge in Saudi to reach Turkey from there ...

Red Book Source Material (2011-07-18 05:31)

For those of you interested in following up on the source materials listed in theLiber Novus section the the RED BOOK the links below maybe of interest:

Page 230; Footnote 5; Lines 77-79: Goethe’s Faust: http://www.gutenberg.org /cache/epub/3023/pg3023.html

Page 231; Footnote 8; Nietzshe’s Thus Spake Zarathustra:http://www.gutenberg.org/files/1 998/1998-h/1998-h.htm

Page 232; Footnote 32; Barbara Hannah: Modern Psychology Vol. 1 and 2: Notes on Lectures Given at the Eidgenossische Technische Hochschule, Zurich October 1933-July 1935 - [Privately Printed Zurich; 1959] [Is this available in English?]

Page 232; Footnote 33; The Freud/Jung Letters: http://www.amazon.com/Freud-Jun g-Letters-Sigmund/dp/0691036438/ref=...

Page 232; Footnote 35; C.G. Jung Is Analytical Psychology a Religion?:http://www.cgjungpage.org/index2.php?option=com _content &do _pdf=...

Page 233; Footnote 54; Blaise Pascal's Pensees:http://en.wikisource.or g/wiki/Pens %C3 %A9es

Page 235; Footnote 65; Augustine's Confessions:http://www.ccel.org/ccel/augustine/confessions.txt

Page 235; Footnote 70; The Tibetan Book of the Great Liberation:http://arfalpha.com/OneMind/TheGreatLiberation.PDF

Page 237; Footnote 78; Richard Wilhem's The Secret of the Golden Flower: http://www.rexresearch.com/goldflwr/goldflwr.htm

Page 237; Footnote 83; Aristophanes The Frogs: http://records.viu.ca/ johnstoi/aristophanes/frogs.htm

Page 238; Footnote 89; Plato's Phaedrus and Letters:http://records.viu.ca/ johnstoi/aristophanes/frogs.htm

Page 238; Footnote 89; Erasmus's In Praise of Folly:http://books.google.ru/books?id=1RaHcX8qLZIC &printsec=frontcove...

Page 238; Footnote 89; Frederich Schiller's The Ages of the World;http://www.readbookonline.net/readOnLine/20459/

Page 238; Footnote 90; William James Pragmatism:http://ebooks.adelaide. -edu.au/j/james/william/pragmatism/index.html

Page 238; Footnote 90; Sonu Shamdasani's Jung and the making of Modern Psychology: The Dream of Science: http://www.amazon.com/Jung-Making-Modern-Psychology-Science/dp/0521. ..:

Page 239; Footnote 93; Katha Upanishad:http://www.celextel.org/108upanishads/katha.html

Page 240; Footnote 99; William Morrow's A History of the 20th Century: Volume One 1900 - 1933: http://www.amazon.com/History-Twentieth-Century-1900-1933/dp/038071...

Page 240; Footnote 102; Carl Jung's Present and Future [1957]. (CW 10): http://www.amazon.com/Civilization--Transition-Collected-Works-Jung/...

Page 240; Footnote 103; Nietzsche's Beyond Good and Evil:http://www.fullbooks.com/Beyond-Good-and-Evil1.html

Page 241; Footnote 107; Anatole France's The Garden of Epicurius:http://www.archive.org/stream/-gardenofepicurus00fran #page/n7/mode/2up

Page 241; Footnote 112; Niebeunglied:http://www.archive.org/stream/gardenofepicurus00fran #page/n7/mode/2up

Page 241; Footnote 113; Richard Wagner's The Ring of the Nibelung:http://www.mcglaun.com/ringtrans.htm

Page 242; Footnote 124; James Frazier's The Golden Bough: A Study in Magic and Religion: http://www.sacred-texts.com/pag/frazer/

Page 243; Footnote 127; Carl Jung's Nietzsche's Zarathustra Note of a Seminar given 1934-1939: http://www.amazon.com/Jungs-Seminar-Nietzsches-Zarathustra-Jarrett /...

Page 243; Footnote 132; Georg Hegel's Logic:http://www.marxists.org/re ference/archive/hegel/hl _index.htm

Page 243; Footnote 135; Albrecht Dieterich's Nekyia:http://ia700307.us.ar chive.org/0/items/nekyiabeitrgez00dietuoft/nek... [Is this available in English?]

Page 244; Footnote 137; Carl Jung's Vision's Seminars:http://www.amazon.com/Visions-2-Set-Claire-Douglas/dp/0691099715

Page 245; Footnoe 158; Bram Dijkstra's Idol's of Perversity:http://www.amazon.com/Idols-Perversity-Fin-Si %C3 %A8cle-Paperbacks/d...

Page 246; Footnote 161; Francesco Collonna's Hypnerotomachia:http://www.gu tenberg.org/files/18459/18459-h/18459-h.htm

Page 247; Footnote 168; Goethe's Prometheus Fragment: http://en.wikisource.org/wiki/Prometheus _(Goethe)

Page 251; Footnote 202; Apocryphal New Testament:http://www.interfaith.org/chri stianity/apocrypha/new-testament-apoc...

Carl Jung letter to James Joyce (2011-07-18 05:41)

Lucia Joyce

Dear Sir,

Your Ulysses has presented the world such an upsetting psychological problem, that repeatedly I have been called in as a supposed authority on psychological matters.

Ulysses proved to be an exceedingly hard nut and it has forced my mind not only to most unusual efforts, but also to rather extravagant peregrinations (speaking f

rom the standpoint of a scientist). Your book as a whole has given me no end of trouble and I was brooding over it for about three years until I succeeded to put myself into it. But I must tell you that I'm profoundly grateful to yourself as well as to your gigantic opus, because I learned a great deal from it. I shall probably never be quite sure whether I did enjoy it, because it meant too much grinding of nerves and of grey matter. I also don't know whether you will enjoy what I have written about Ulysses because I couldn't help telling the world how much I was bored, how I grumbled, how I cursed and how I admired. The 40 pages of non stop run at the end is a string of veritable psychological peaches. I suppose the devil's grandmother knows so much about the real psychology of a woman, I didn't.
Well I just try to recommend my little essay to you, as an amusing attempt of a perfect stranger that went astray in the labyrinth of your Ulysses and happened to get out of it again by sheer good luck. At all events you may gather from my article what Ulysses has done to a supposedly balanced psychologist.
With the expression of my deepest appreciation, I remain, dear Sir,
Yours faithfully,
C.G. Jung

Anonymous (2012-06-19 22:33:45)
Thank you for bringing into light this rare letter. It would also help a great deal if you could follow it up with the 'little essay' that Jung refers to here.

Lewis Lafontaine (2012-06-20 03:11:30)
The essay Dr. Jung refers to is entitled: "Ulysses: A Monologue.
It may be ordered from Amazon or many other reputable book stores.
http://www.amazon.com/Ulysses-monologue-C-G-Jung/dp/0848212983
Thank you
Lewis

Carl Jung's Letter on Depression **(2011-07-19 04:03)**

Dear N.,
I am sorry you are so miserable. "Depression'" means literally "being forced downwards." This can happen even when you don't consciously have any feeling at all of being "on top"! So I wouldn't dismiss this hypothesis out of hand.
If I had to live in a foreign country, I would seek out one or two people who seemed amiable and would make myself

useful to them, so that libido came to me from outside, even though in a somewhat primitive form, say of a dog wagging its tail.I would turn in rage against myself and with the heat of my rage I would melt my lead. I would renounce everything and engage in the lowest activities should my depression drive me to violence. I would wrestle with the dark angel until he dislocated my hip. For he is also the light and the blue sky which he withholds from me. Anyway that is what I would do. What others would do is another question, which I cannot answer. But for you too there is an instinct either to back out of it or to go down to the depths. But no half-measures or half-heartedness.
A letter by C. G. Jung written on 9 March 1959, *C.G. Jung*, *Letters*, p. 492-493.

Carl Jung Timeline (2011-07-19 12:30)

Years Happenings
1875 Jung is born in in Kesswill, Switzerland, son of a Reformed Protestant pastor, Johann Paul Jung, and Emilie Preiswerk.
1895 Jung enters Basel University to study science and medicine.
1896 Jung's father dies.
1900 Jung graduates with a M.D. from the University of Basel and is appointed assistant at the Burgholzli Psychiatric Hospital, Zurich, under Professor Eugen Bleuler.
1900-1909 Jung works at the Burghoelzli Mental Hospital in Zurich.
1902 Jung gets his Ph.D. at the University of Zurich with a doctoral dissertation 'On the Psychology and Pathology of So-Called Occult Phenomena'.
1903 Jung marries Emma Rauschenberg. The get five children in the course of time.
1905-1913 Jung lectures in psychiatry at the University of Zurich.
1906 Jung initiates letter correspondance with Sigmund Freud and visits him next year in Vienna.
1907 Jung's first meeting with Freud. He writes the work *The Psychology of Dementia Praecox*.
1909 Jung resigns from Burgholzli. He visits USA with Freud.
1909 Jung also opens his private practice of psychoanalysis in Kuessnacht - he runs it enthusiastically till he dies.
1910 Jung is elected President of International Psychoanalytic Association. He writes *Symbols of Transformation*.
1912 Jung declares he is scientifically independent of Freud and publishes*Neue Bahnen der Psychologie*. Lectures at Fordham University.
1913 Jung resigns as President. His final break with Freud.
1916 Jung publishes *La structure de l'inconscient*.
1917 Jung publishes *Die Psychologie der unbewussten Prozesse*.
1919 Jung's first use of the term archetype (in *Instinct und Unbewusstes*).
1921 Jung publishes *Psychologische Typen (Psychological Types)*.
1923 Jung starts the building of his "tower" in Bollingen.
1923 Jung visits Pueblo Indians in North America.
1925 Jung's study trip to the Elgonyi of Mount Elgon in East Africa. *1929* Jung's Commentary on the Taoist text *The Secret of the Golden Flower*.

1931 Jung publishes *Seelenprobleme der Gegenwart*.
1932-1940 Jung works as a professor of psychology at the Federal Polytechnical University in Zurich.
1934 Jung publishes *Wirklichkeit der Seele*. He also begins series of seminars on Nietzsche's *Zarathustra*. President (until 1939) of International Society for Medical Psychotherapy.
1935 Jung's Tavistock Lectures, London, on "Analytical Psychology".
1937 Jung's Terry Lectures, Yale University, on "Psychology and Religion".
1937 Jung's study trip to India.
1941 Jung publishes *Essays on a Science of Mythology* with Karl Kerényi.
1944-1945 Jung becomes professor of medical psychology at the University of Basel, and his *Psychology and Alchemy* is published.
1945 Jung publishes *Nach der Katastrofe*.
1948 Founding of C.G. Jung Institute, Zurich.
1950 Jung publishes *Aion - Fänomenologie des Selbsts*.
1951 Jung's lecture "On Synchronicity".
1952 Jung publishes *Antwort für Job (Answers to Job)*. *1955?* His *Mysterium Coniunctionis*.
1957 Jung publishes *Gegenwart und Zukunft*.
1961

Jung dies at his home in Kusnacht, near Zurich, at the age of 85, after a short illness.

http://oaks.nvg.org/eg4ra5.html #r

Carl Jung Obituary in New York Times (2011-07-19 12:32)

June 7, 1961

OBITUARY

Dr. Carl G. Jung Is Dead at 85; Pioneer in Analytic Psychology

By The Associated Press

ZURICH, Switzerland, June 6–Professor Carl Gustav Jung, one of the founders of analytic psychology, died today at his villa in Kuessnacht on Lake Lucerne. He was 85 years old. The famed psychologist was beset by heart and circulatory troubles and began to fail several weeks ago.

Adventurer in the Mind

Dr. Jung was one of the great modern adventurers who sought to push back the dark frontiers of man's mind.

Before the coming of his great forerunner, Dr. Sigmund Freud, the world was little used to rummaging through man's subconscious to find the key to his peace and security. Before Freud and Jung, the Western world was inclined to think of man's conduct in terms of original sin. Dr. Jung was one of those who gave a tremendous impetus to twentieth-century thinking by declaring flatly that this explanation was not good enough.

In an attempt to bring some definition to the subconscious mind, Dr. Jung created special terms. These terms were soon to spread beyond the mental clinic to become part of the language of the educated. The Jungian terms such as extrovert and introvert became stock dinner-conversations cliches.

After an early and thorough apprenticeship, Dr. Jung broke with the psychological school established by Freud. This was a harsh school. Freud held that nearly all human mental troubles were the result of sexual conflicts in infancy. The most powerful of these conflicts was the infantile urge to parricide and incest–the Oedipus and Electra complexes.

While admitting this urge, Dr. Jung said that man's natural instinct toward religion was perhaps as strong as his sexual instinct, and that man ignored the religious instinct at his peril.

Dr. Freud traced religion to the child's helplessness before the outer world and the child's need to cling to its parents in order to survive.

Opposed Freudian 'Jungle'

The Freudian world was a gloomy jungle in which wandering man was forever stumbling over repressed emotional experiences. Freud and those who formed the hard core of his school believed that there was no cure for man's dilemma except to locate and remove these stumbling-block emotional experiences.

Dr. Jung held, on the contrary, that man was not necessarily doomed forever to be shoved about by traumas over which he could exercise little control. The Jungians derided the Freudian theory that God was nothing more than man's self-created vision of his father, and that good deeds and a desire to advance in the world were only devices to forget more primitive urges and disorders.

Freud's world was found by many to be grim and almost hopeless. Dr. Jung's world was not exactly cozy either, but he believed that man's unconquerable spirit could make it better. Man could do this, Dr. Jung taught, because, in addition to the experiences of each individual, as registered in his subconscious mind, each person had a second group of experiences. This group was the collective experience of the race recorded in his subconscious mind. This collective experience included man's never-ceasing urge toward religion, Dr. Jung said.

Freud, Dr. Jung and Dr. Alfred Adler were the three great figures in the age of psychology. They influenced Western man's thinking as it had not been influenced since the publication of the "Origin of Species" in 1859. Adler, who likewise broke with the harsher theories of Freud, died in 1937, and Freud died two years later.

Son of a Minister

Dr. Jung was born on July 26, 1875, in Kesswil, Switzerland. He was a son of Paul Jung, an Evangelical minister, and Emille Freiswerk Jung. The family moved to Basel, where the son obtained a medical degree at the university in 1900. He began his psychiatric studies at the University of Zurich. For a doctoral thesis in philosophy he selected the case of a girl affected by somnambulism and professing to be a spiritualist medium.

After additional studies in Paris, Dr. Jung became a lecturer in psychiatry at the University of Zurich and with Dr. Eugen Bleuler, founded the "Zurich School" of depth psychology. In time, this school came to be thought of as opposing the "Vienna School" established by Freud. Actually, Drs. Jung and Freud were in agreement as to many of the basic tenets of modern psychology.

The methods used by Dr. Jung in obtaining the cooperation of the nonconscious factors in the mind were similar to those used by Freud, who acknowledged the value of the large number of controls that Dr. Jung had obtained.

In 1909 some of the best work in the United States in this field was being done at Clark University in Worcester, Mass., under its president, Dr. G. Stanley Hall, and in 1909 Dr. Jung, Freud and a number of other world authorities on

psychiatry went to Clark for a series of lectures and conferences. Here Dr. Jung gave his first extensive exposition of his ”association method,” a hitherto untried method of probing the subconscious mind.

Psychoanalytic Society

In 1911 Dr. Jung and a number of other authorities in his field founded the International Psychoanalytic Society. Dr. Jung frequently used this society to further his views on new elements that he believed he had found in dreams and fantasies.

Those who did not agree with all of Dr. Jung’s theories about the human mind criticized him for showing too much interest in such unscientific matters as occultism and witchcraft. The Freudians held that he was betraying pure scientific research by digressions into Buddhism and Christianity. At this period, Dr. Jung also explored yoga, alchemy, folklore and obscure tribal religious rites and taboos. All this was held by his opponents to be a waste of time and a betrayal of scientific principles.

Dr. Jung said that, on the contrary, since mankind had devoted so much thought to such matters, they formed part of man’s consciousness of the race. They were in man’s mind, and if you wanted to know about man’s mind, you had to know about them.

During Hitler’s ascendency in Germany, Dr. Jung’s theories about the consciousness of the race were borrowed by the Nazis. Dr. Jung hastened to say that the Nazi interpretation of his theories was, in the main, wrong. In all events, Dr. Jung said, his statements in this matter had been distorted out of their true meaning by the followers of Hitler.

In 1935 Dr. Jung became a full professor in the University of Zurich, after having conducted seminars at the Swiss Federal Institute of Technology for several years. In 1937, he became the Terry lecturer at Yale and spoke on the relationship between psychology and religion. In these lectures he expanded his theory that what he described as ”a natural religious function” exists in man. If he ignores this urge, man will lose his psychic health, Dr. Jung said.

In 1945 Dr. Jung gave up his professorship at the University of Basel to concentrate on his research and his writing. Until 1948, there was no definite place where the theories of Dr. Jung were taught in a body. In that year, the C. G. Jung Institute was established in Zurich to provide scholars with a place to do advance research in analytical psychology.

Although Freud and Dr. Jung differed on many of the fundamentals of applied psychology, they remained more or less friendly. They would meet from time to time to discuss their views, and on one occasion they talked for twelve hours without a stop. Each would tell the other his dreams and they would give their interpretations of their findings.

Differed in Methods

The two great explorers of the mind differed in their methods of obtaining their material. Dr. Freud established the now generally accepted method of placing his subject on a couch and withdrawing himself to create the impression on the subject that he was not intruding.

”I couldn’t stand having myself stared at for eight hours daily,” Dr. Freud said.

Dr. Jung usually placed his subject in a chair opposite him and made him feel that he, Dr. Jung, was an active part in the examination and that he would share his subject’s experiences with him.

In 1944 Dr. Jung assumed the Chair of Medical Psychology founded for him at the University of Basel. He remained there for less than a year, however, and retired to devote his time to research.

Dr. Jung made a long study of the reports of so-called ”flying saucers.” In Zurich in August, 1958, he said he believed they represented a new ”savior myth.”

”I have spoken to many people who have ’seen’ flying saucers,” he said. ”These reports may be true or they may be lies. I am a scientist, I do not tell lies. So I cannot say that flying saucers are a reality.”

The August interview on the question of unidentified flying objects resulted from a report, given wide currency, that came from Alamogordo, N.M., about two weeks earlier. In it Dr. Jung was quoted by the bulletin of the Aerial Phenomena Research Organization as having said:

”I can only say for certain that the things are not a mere rumor, something has been seen. A purely psychological explanation is ruled out.”

However the Alamogordo report was later called ”a distortion of a 1954 interview” with Dr. Jung.

Charming Smile

Dr. Jung was a tall, large-boned man who, in his later years, had a rather scraggly white mustache and thinning white hair. He had a ruddy complexion and a crinkly and charming smile.

Somebody remarked that if you were looking for someone to play the role of a wise old man, Dr. Jung would fill the bill, complete with his favorite old pipe in mouth, and mellow, deep-throated chuckles.

At 85 Dr. Jung seemed to have no trouble in living life to the full. His home at Kuessnacht was a handsome villa with yellow walls and a red roof. He maintained a private retreat farther up Lake Lucerne near Bollingen. This retreat was an old stone tower, which provided him with a place to rest, meditate and write.

In 1903 Dr. Jung married Emma Rauschenbush of Schaffhausen, Switzerland, heiress to a Swiss watch fortune. When Mme. Jung became seriously ill she asked a family friend, Miss Ruth Bailey, an Englishwoman, to take care of her husband in the event of her death. Mme. Jung died in 1955 and Dr. Jung’s material needs had been looked after by Miss Bailey since then.

Persons passing Dr. Jung’s villa on lake boats frequently saw him sitting on the lawn, perhaps watching his great-grandchildren at play. Dr. Jung is survived by a son and four daughters. He had nineteen grandchildren and nine great-grandchildren as of last year.

Over the door of his Kuessnacht home is carved the Latin inscription:

Vocatus atqua non vocatus deus aderit. (Called or not called, God is present.)

http://www.nytimes.com/learning/general/onthisday/bday/0726.html

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Carl Jung on the Persona [Sourced Quotations] (2011-07-20 06:01)

the persona

> The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual.

”The Relations between the Ego and the Unconscious” (1928). In CW 7: Two Essays on Analytical Psychology. P.305

> Whoever looks into the mirror of the water will see first of all his own face. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter, it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face.

”Archetypes of the Collective Unconscious” (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.43

> Every calling or profession has its own characteristic persona. It is easy to study these things nowadays, when the photographs of public personalities so frequently appear in the press. A certain kind of behaviour is forced on them by the world, and professional people endeavour to come up to these expectations. Only, the danger is that they become identical with their personas-the professor with his text-book, the tenor with his voice. Then the damage is done; henceforth he lives exclusively against the background of his own biography. . . . The garment of Deianeira has grown fast to his skin, and a desperate decision like that of Heracles is needed if he is to tear this Nessus shirt from his body and step into the consuming fire of the flame of immortality, in order to transform himself into what he really is. One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is.

”Concerning Rebirth” (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.221

> I once made the acquaintance of a very venerable personage - in fact, one might easily call him a saint. I stalked round him for three whole days, but never a mortal failing did I find in him. My feeling of inferiority grew ominous, and I was beginning to think seriously of how I might better myself. Then, on the fourth day, his wife came to consult me.... Well, nothing of the sort has ever happened to me since. But this I did learn: that any man who becomes one with his persona can cheerfully let all disturbances manifest themselves through his wife without her noticing it, though she pays for her self-sacrifice with a bad neurosis.

”The Relations between the Ego and the Unconscious” (1928). In CW 7: Two Essays on Analytical Psychology. P.306

> Since the differentiated consciousness of civilized man has been granted an effective instrument for the practical realization of its contents through the dynamics of his will, there is all the more danger, the more he trains his will, of his getting lost in one-sidedness and deviating further and further from the laws and roots of his being.

”The Psychology of the Child Archetype” (1940) In CW 9, Part I: The Archetypes and the Collective Unconscious. P.276

When there is a marked change in the individual's state of consciousness, the unconscious contents which are thereby constellated will also change. And the further the conscious situation moves away from a certain point of equilibrium, the more forceful and accordingly the more dangerous become the unconscious contents that are struggling to restore the balance. This leads ultimately to a dissociation: on the one hand, ego-consciousness makes convulsive efforts to shake off an invisible opponent (if it does not suspect its next-door neighbour of being the devil!), while on the other hand it increasingly falls victim to the tyrannical will of an internal "Government opposition" which displays all the characteristics of a daemonic subman and superman combined. When a few million people get into this state, it produces the sort of situation which has afforded us such an edifying object-lesson every day for the last ten years.* These contemporary events betray their psychological background by their very singularity. The insensate destruction and devastation are a reaction against the deflection of consciousness from the point of equilibrium. For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religion a "careful consideration" of ever-present unconscious forces which we neglect at our peril.

"The Psychology of Transference" (1946). In CW 16: The Practice of Psychotherapy. P.394

*The years 1935-1945

Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility.

"Psychological Typology" (1936). In CW 6: Psychological Types. P. 964

Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life. A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile' i.e., creative-fantasies.

"The State of Psychotherapy Today" (1934). In CW 10: Civilization in Transition. P.355

We yield too much to the ridiculous fear that we are at bottom quite impossible beings, that if everyone were to appear as he really is a frightful social catastrophe would ensue. Many people today take "man as he really is" to mean merely the eternally discontented, anarchic, rapacious element in human beings, quite forgetting that these same human beings have also erected those firmly established forms of civilization which possess greater strength and stability than all the anarchic undercurrents. The strengthening of his social personality is one of the essential conditions for man's existence. Were it not so, humanity would cease to be. The selfishness and rebelliousness we meet in the neurotic's psychology are not "man as he really is" but an infantile distortion. In reality the normal man is "civic minded and moral"; he created his laws and observes them, not because they are imposed on him from without-that is a childish delusion-but because he loves law and order more than he loves disorder and lawlessness.

"Archetypes and the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.442

The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing.

”What India Can Teach Us” (1939). In CW 10: Civilization in Transition. P. 1004

The genius will come through despite everything, for there is something absolute and indomitable in his nature. The so-called ”misunderstood genius” is rather a doubtful phenomenon. Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself.

”The Gifted Child” (1943). In CW 17: The Development of Personality. P. 248

Whoever speaks in primordial images speaks with a thousand voices; he enthrals and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever enduring. He transmutes our personal destiny into the destiny of mankind, and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night.

”On the Relation of Analytical Psychology of Poetry” (1922). In CW 15: The Spirit in Man, Art and Literature. P.129

To be ”normal” is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world’s work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness.

”Problems of Modern Psychotherapy” (1929). In CW 16: The Practice of Psychotherapy. P. 161

Nothing in us ever remains quite uncontradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. This process of coming to terms with the Other in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted.

Mysterium Coniunctionis (1955) CW 14: P. 706

The ”other” in us always seems alien and unacceptable; but if we let ourselves be aggrieved the feeling sinks in, and we are the richer for this little bit of self-knowledge.

”Psychological Aspects of the Kore” (1941). In CW 9, Part I: The Archetypes of the Collective Unconscious. P. 918

> If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round. Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments.

”Analytical Psychology and Weltanschauung” (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

http://psikoloji.fisek.com.tr/jung/persona.htm

Alchemy Journal **(2011-07-20 11:14)**

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Gustave Dore Art Images **(2011-07-21 05:23)**

Gustave Doré'

Art Collections

Enigma, Gustave Doré

Gustave Doré was a world famous 19th century illustrator. Although he illustrated over 200 books, some with more than 400 plates, he is primarily known for his illustrations toThe Divine Comedy, particularly The Inferno, his illustrations to Don Quixote, and Edgar Allan Poe's The Raven.

These art images include Doré's illustrations to The Divine Comedy, The Rime of the Ancient Mariner, Perrault's Fairy Tales, Don Quixote, Paradise Lost, Contes Drolatiques, Fables de La Fontaine, Tennyson's Elaine, and others.

Latest additions: Added Leviathan to the Bible images. The Crusades. Also, the Rime of the Ancient Mariner is now complete, from the 1876 elephant folio edition. Coming: Idylls of the King and special selections of Gustave Doré Angels and The Darker Side of Gustave Doré (at least a few by Halloween, but many of these can be found now in Rime and Inferno).Is it or is it not Doré? Some people think Witches Dancing at a Sabbath (La Danse du Sabbat) is Doré and some insist it isn't. This is made more difficult because many works signed by Doré are primarily works done by his apprentices under his direction so being true to type isn't the sole criteria. For example, for Rime of the Ancient Mariner, he had worked with some of his engravers so many times that he sketched the drawing directly on large woodblocks and the engravers completed the work. This is the other signature you see on many of the illustrations. In any case, I'm including it here until it's proven one way or the other. Doré did not sign the finished work unless it met with his approval, which could have been denied for any number of reasons. His signature does not appear on Witches Dancing at a Sabbath but his influence is still apparent.

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Part 1: Images from Gustave Doré’s illustrations to The Divine Comedy.

Inferno 1Inferno 2
Inferno 23
Inferno 25
Inferno 32Inferno 34
Purgatorio 7
Purgatorio 8
Purgatorio 9
Purgatorio 12Purgatorio 29
Purgatorio 30
Purgatorio 33
Paradiso 1Paradiso 2
Paradiso 5
Paradiso 14
Paradiso 34

Part 2: Images from Gustave Doré’s illustrations to The Rime of the Ancient Mariner and The Bible. (The *complete* illustrations to the Bible are here).
LeviathanBible 1
Bible 2
Bible 3
Bible 4

Bible 5Bible 6
Bible 7
Bible 8

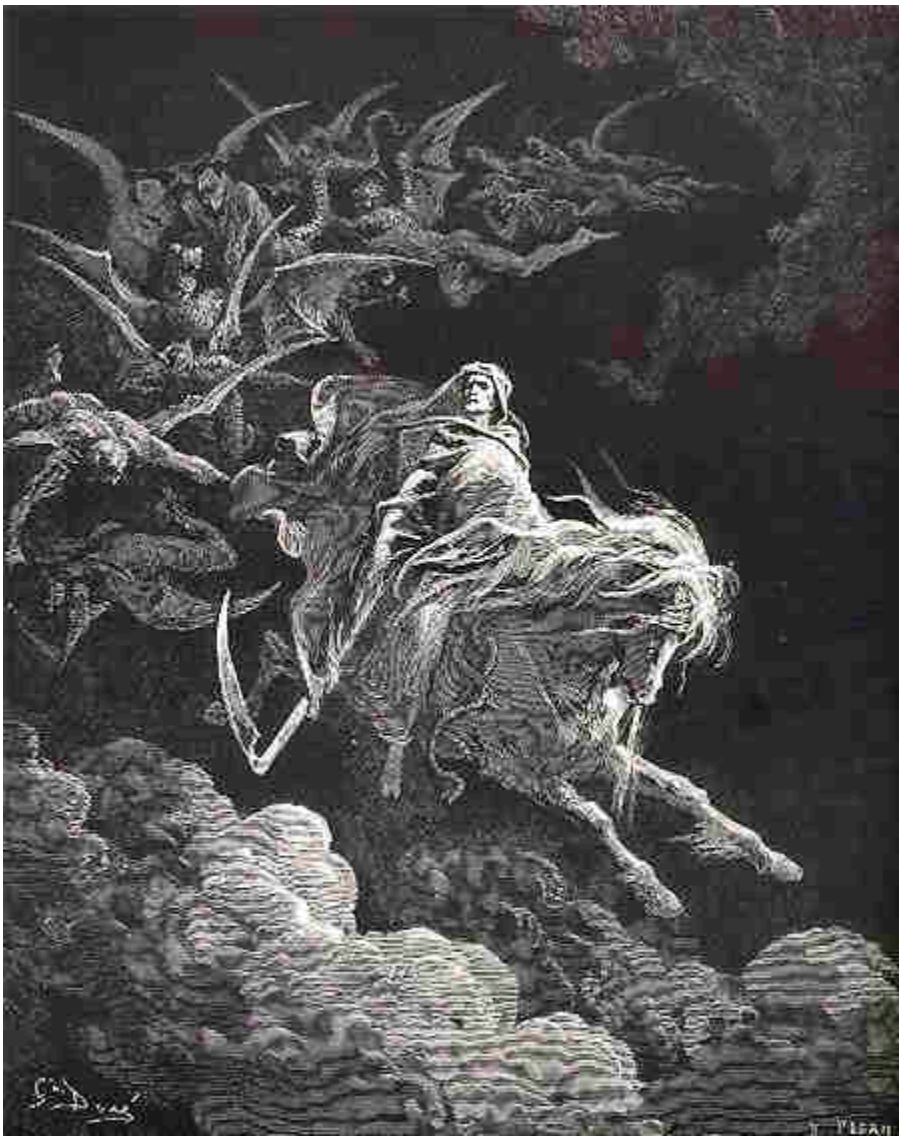

Plate 1: Wherefore stopp’st thou me?
Plate 2: The Wedding Guest
Plate 3: Red as a Rose is the Bride
Plate 4: The Ship Fled the Storm
Plate 5: It was Wondrous Cold

Plate 6: The Ice was All Around
Plate 7: The Albatross
Plate 8: I shot the Albatross
Plate 9: I had done a hellish thing
Plate 10: Water, water, every where
Plate 11: The Death-Fires Danced at Night
Plate 12: Nine fathom deep he had followed us
Plate 13: The Death Ship Nears
Plate 14: The Game is Done! Plate 15: Each cursed me with his eye
Plate 16: No saint took pity
Plate 17: I looked upon the rotting sea
Plate 18: And yet I could not die
Plate 19: The moving Moon went up to the Sky
Plate 20: I watched the water-snakes
Plate 21: The rain poured down from one black cloud
Plate 22: They all uprose
Plate 23: The sails made on a pleasant noise
Plate 24: I fell down in a swound
Plate 25: Two voices in the air
Plate 26: Without wave or wind
Plate 27: The shadow of the moon
Plate 28: In crimson colors came
Plate 29: A heavenly sight
Plate 30: The skiff-boat nears
Plate 31: The Whirl
Plate 32: The Pilot
Plate 33: Oh shrieve me, holy man
Plate 34: Strange power of speech
Plate 35: I know the man that must hear me
Plate 36: The Wedding Guests
Plate 37: So Lonely
Plate 38: The mariner is gone

Part 3: Selected images from Gustave Doré's illustrations to Perrault's Fairy Tales and Fables de la Fontaine and others. Sleeping Beauty 1Sleeping Beauty 2
Sleeping Beauty 3
Sleeping Beauty 4
Puss In Boots 1
Puss In Boots 2
Puss In Boots 3

Elaine 1
Tom Thumb 1Tom Thumb 2
Tom Thumb 3
Tom Thumb 4
Tom Thumb 5
Tom Thumb 6
Tom Thumb 7
Elaine 2
Red Riding Hood 1Red Riding Hood 2
To Bell the Cat
The Two Goats
The Milkmaid
The Shepherd Wolf
The Lion and the Rat
Cinderella 1
The Hare and the FrogsThe Eagle and the Magpie
The Stag Gazes into the Pond
The Peacock Complains about her Voice
The Grasshopper and the Ant
Fortune Saves the Child
Cinderella 2

Part 4: Jacob Wrestling with the Angel, Jesus, Enigma, and others.
AriosotoSarah Bernhardt
Andromeda
JacobJesus
Enigma
QuixoteBluebeard
Owl
Hippogriff
FaeriesContes Drolatiques
Opium Den

Part 5: Images from Gustave Doré’s illustrations to The Raven.
Cover
Plate 1 - Title Page
List of illustrations with engravers - page 1
List of illustrations with engravers - page 2
Plate 2 - Nevermore
Plate 3 - ANATKH (Inevitability)
Plate 4 - A Midnight DrearyPlate 5 - Bleak December
Plate 6 - Vainly I had Sought to Borrow Plate 7 - Sorrow for Lenore
Plate 8 - Nameless Here for Evermore
Plate 9 - Some Late Visitor
Plate 10 - Darkness there and Nothing More
Plate 11 - Dreams No Mortal Ever Dared to Dream Before
Plate 12 - Something at My Window Lattice
Plate 13 - Open here I Flung the Shutter Plate 14 - Not the Least Obeisance Made He
Plate 15 - Perched Upon a Bust of Pallas
Plate 16 - Wandering from the Nightly Shore
Plate 17 - Other Friends Have Flown Before
Plate 18 - Fancy Unto Fancy
Plate 19 - Velvet Lining
Plate 20 - Respite and Nepenthe Plate 21 - By Horror Haunted
Plate 22 - Balm in Gilead
Plate 23 - Whom the Angels Name Lenore
Plate 24 - Bird or Fiend!
Plate 25 - Back into the Tempest
Plate 26 - My Soul from out that Shadow
Plate 27 - The Secret of the Sphinx

Part 6: Images from Gustave Doré's illustrations to Milton's Paradise Lost.
Paradise Lost 1Paradise Lost 2
Paradise Lost 3
Paradise Lost 4
Paradise Lost 5
Paradise Lost 6Paradise Lost 7
Paradise Lost 8
Paradise Lost 9
Paradise Lost 10
Paradise Lost 11Paradise Lost 12
Paradise Lost 13
Paradise Lost 14
Paradise Lost 15
Paradise Lost 16Paradise Lost 17
Paradise Lost 18
Paradise Lost 19
Paradise Lost 20

Part 7: Images from Gustave Doré's illustrations to The Crusades.
The Ottomans Penetrate HungaryBlondel Hears the Voice of Richard
The Massacre of Antioch
The Discovery of the True Cross
A Celestial Light
Glorious Death of de Maille
Gerard of Avesnes Exposed on the Walls of Asur
Apparition of Saint George on the Mount of Olives
Celestial Phenomena
Death of Baldwin I
An Enemy of the Crusaders
Godfrey Enters Jerusalem
Edward III Kills his Attempted Assassin

Ilghazy Gives Gauthier his Life
A Friendly Tournament
Florine of Burgundy
Death of Frederick of GermanyAssassination of Henry of Germany
Crusade Against the Moors of Granada
Christian Chevaliers Captive at Cairo
For the Defense of Christ
Louis VII
Dandolo Preaching the Crusade
Crusaders Surrounded by Saladin's Army
Gaining Converts
Prayers for the Dead
Godfrey Imposes Tributes upon Emirs
Hospitality of Barbarians to Pilgrims
Mourzoufle Parlaying with Dandolo
Muhammad II before Constantinople
Peter the Hermit Preaching the CrusadePriests Exhorting the Crusaders
Surprised by the Turks
The Captives
The Cruelties of Bibars
The Baptism of Infidels
Entry of the Crusaders into Constantinople
Richard and Saladin at the Battle of Arsuf
The Crusaders on the Nile
Bohemond Alone Mounts the Rampart of Antioch
The Battle of Antioch
Saint Francis of Assisi and the Sultan
Dishonorable Truce
The Battle of Lepanto
The Crusaders Cross Mount Taurus
The Departure from Aigues MortesThe Battle of Nicaea
The Order of Chivalry
Barthelemi Undergoing the Ordeal of Fire
The Emirs Head Shown in the Seraglio
The Remains of the First Crusaders
Siege of Ptolemais I
The Sinews of War
The True Cross
Troubadours Sing the Glories of the Crusades
The Crusaders War Machinery
Children's Crusade
Syrian Army by a Sand Storm
Miracles
Invocation to Muhammad

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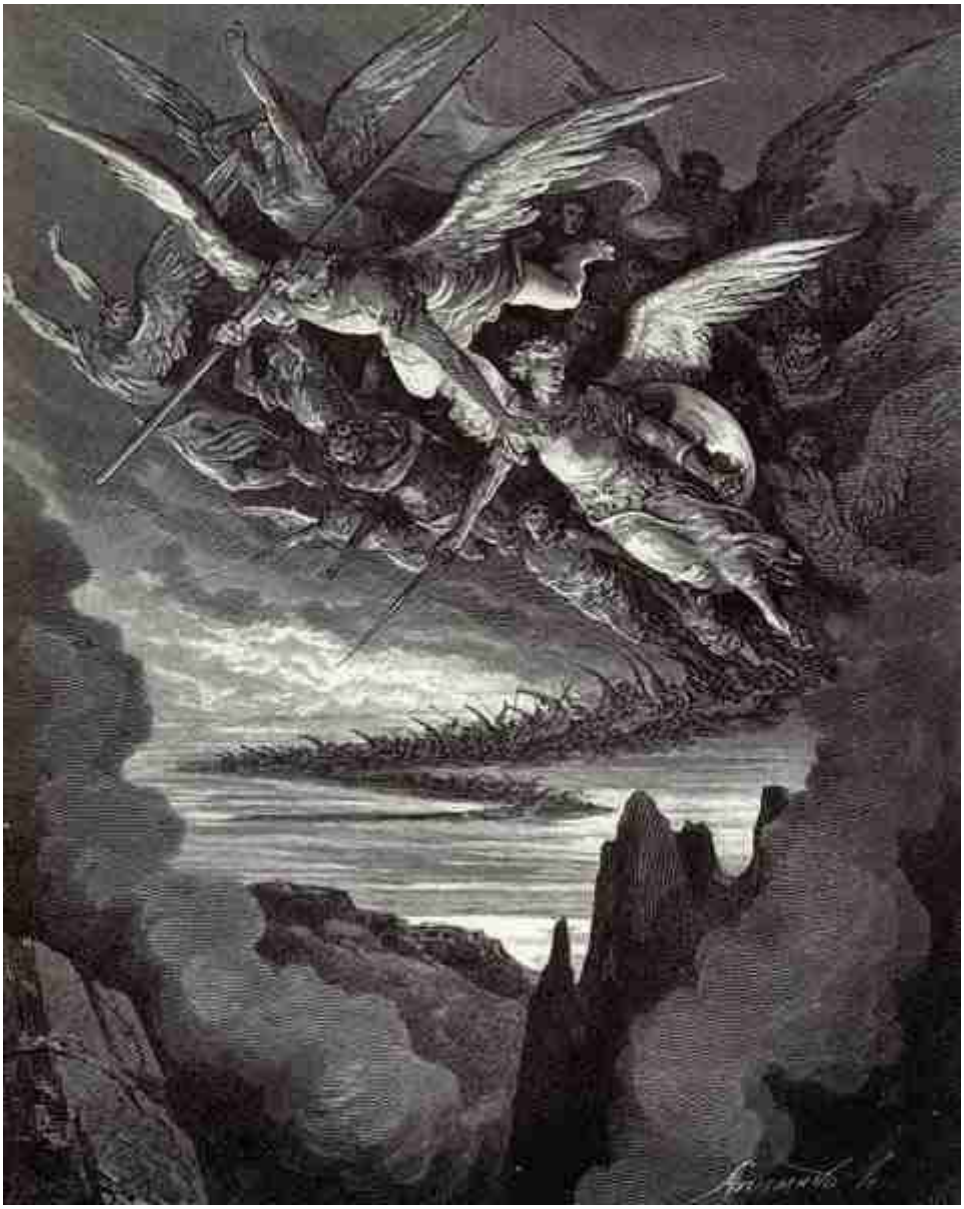

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The World is Psyche **(2011-07-22 05:31)**

The World is Psyche

Paul Levy

One of Jung's greatest discoveries is what he called "the reality of the psyche," by which he means that the psyche exists in its own right, in its own open-ended sphere of seemingly unlimited influence. To quote Jung, "The psychic is a phenomenal world in itself, which can be reduced neither to the brain nor to metaphysics"[i] (Note: "psychic" is used throughout this article as the adjective form of "psyche" and not with any parapsychological connotation). Jung is using the word "psyche" in an all-inclusive sense, as he means the totality of all psychic processes, both conscious and unconscious. Jung says, "For me, the psyche is an almost infinite phenomenon. I absolutely don't know what it is in itself and know only very vaguely what it is not."[ii] The psyche is not an epiphenomenon of biochemical processes in the brain, however, as it cannot be reduced to physical matter, or anything other than itself for that matter. Instead of the matter of the brain being the source of the psyche, to quote Jung, "We might well say, on the contrary, that physical existence is a mere inference, since we know of matter only in so far as we perceive psychic images."[iii] The psyche can't be factored out of our experience of either matter, or metaphysics, as it is inseparable from and connects both the seemingly opposite physical and metaphysical realms. Any physical or metaphysical experiences are mediated by

the psyche by virtue of both of them essentially arising out of and being experiences within the psyche. Jung states, "Metaphysical assertions, however, are statements of the psyche…It is the psyche which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, it is that reality."[iv]

Jung states, "For our only reality is psyche, there is no other reality."[v]The psyche is a mysterious, substance-less substance through which spirit and matter work out their seeming differences and intermingle so as to reveal their unity. To quote Jung, "Between the unknown essences of spirit and matter stands the reality of the psychic – psychic reality, the only reality we can experience immediately."[vi] We never have an experience, of either the world or ourselves, except within the psyche (please see my article It's All in the Psyche). Jung writes, "The realm of psyche is immeasurably great and filled with living reality. At its brink lies the secret of matter and of spirit."[vii] The psyche is the essence of humanity, its greatest instrument, an indefinable creative entity of enormous scope, subtlety and power that eludes all attempts to explain it, including this one. We should not forget that, to quote Jung, "when we say 'psyche' we are alluding to the densest darkness it is possible to imagine."[viii] The psyche is a true mystery that is impossible to pin down. Jung comments, "In reality, there is nothing but a living body. That is the fact, and psyche is as much a living body as body is living psyche: it is just the same."[ix] The world is the living psyche. Because the psyche is not separate from the farthest corners of the whole universe, Jung writes that "The psyche reflects, and knows, the whole of existence."[x]

The psyche is inseparable from the whole materialized universe, while at the same time being a "no-thing" that is other than and transcendent to the physical universe. The psyche is indistinguishable from and expresses itself as and through its manifestations, yet is independent from and other than its forms. Jung comments, "matter is a thin skin around an enormous cosmos of psychical realities, really the illusory fringe around the real experience, which is psychical."[xi] This is what the Eastern sages are pointing at when they talk about the world being an illusion, as the phenomenal world is not separate from, as well as being a revelation of, the more fundamental reality which is the psyche itself. To quote Jung, "The East bases itself upon psychic reality, that is, upon the psyche as the main and unique condition of existence."[xii] The whole materialized universe is moment by moment the display of and emerging out of the spacious, radiant and effulgently over-flowing ground of the psyche. Jung continues, "The psyche is therefore all-important; it is…the Buddha-essence, it is the Buddha-Mind, the One…All existence emanates from it, and all separate forms dissolve back into it.[xiii] The forms of this universe are not separate from the spacious emptiness out of which they are arising. As the Heart Sutra of Buddhism succinctly expresses: "Form is Emptiness. Emptiness is form." Emptiness itself is appearing in the form of form. Form and emptiness are not two separate entities; the universe is non-dual. The psyche, which is the bridge between the inner and the outer dimensions, has a "sacred" (from sacren – to consecrate and make holy, whole, and unified) nature, which is a reflection of our own divinity. Jung continues, "The Buddha is really nothing other than the activating psyche of the yogi – the meditator himself. It is not only that the image of the Buddha is produced out of 'one's own mind and thought,' but the psyche which produces these thought-forms is the Buddha himself."[xiv]

Jung writes, "The psyche creates reality every day."[xv] It is as if the psyche extends its tentacles out into the world and arranges, configures, and organizes the world so that the world becomes the very medium through which the psyche is simultaneously expressing, em-bodying and revealing itself. Being nonlocal, the psyche is "located" both within our heads (i.e., in the subjective domain of mind) and synchronistically out in the world at the same time, as time and space become relativized within the all-embracing realm of the psyche (please see my article Catching the Bug of Synchronicity). Jung points out that "it is clear that timeless and spaceless perceptions are possible only because the perceiving psyche is similarly constituted."[xvi] The nonlocal psyche is not bound by either the rules of third dimensional space and time, nor by the laws of man. Because of the psyche's nonlocality, "we have every reason to suppose," Jung says, "that there is only one world, where matter and psyche are the same thing."[xvii] For psyche and matter to be inseparably united is just like being in a dream, where the apparent matter of the dream is a direct reflection of the psyche that is dreaming. Jung writes, "'At bottom' the psyche is simply world."[xviii] The psyche animates and gives rise to the world, while at the same time, the world reciprocally generates and in-forms the psyche. The psyche is not just a reflection of the world, however, but to quote Jung, "The psyche does not merely react, it gives its own specific answer to the influences at work upon it."[xix]

Endowed with the dignity of a cosmic principle, the psyche has a pre-eminent place in the natural order of things. The life of the psyche arises out of organic life, while at the same time transcending it through its own self-creation. The psyche has the unique quality of creating itself through its own activity. A product of cosmic evolution, the conscious psyche is a relatively recent emergence out of the womb of nature itself. The psyche, what Jung calls "the greatest of all cosmic wonders"[xx] is a natural phenomenon, emerging out of and being nothing other than pure nature itself. Jung writes, "And just as life fills the whole earth with plant and animal forms, so the psyche creates an even vaster world, namely consciousness, which is the self-cognition of the universe."[xxi]

Many people have been conditioned to devalue the psyche, thinking of the contents of the psyche as mere nothings, empty fabrications. Realizing the reality of the psyche is to recognize, that quite to the contrary, its contents have a living reality. If many people have a belief that a river runs backwards, for example, this is not a physical fact (i.e., the river doesn't run backwards), but the fact that many people believe this irrational idea is a psychic fact that has its own category of existence per se. Jung comments, "A psychic process is something that really exists, and a psychic content is as real as a plant or animal."[xxii] Though psychic contents aren't quantifiable, don't occupy space nor have a location, and don't have a physical mass, they have a reality all their own. Jung even suggests that if "we wished to form a vivid picture of a non-spatial being of the fourth dimension, we should do well to take thought, as a being, for our model."[xxiii]

Jung writes, "We could well point to the idea of psychic reality as the most important achievement of modern psychology if it were recognized as such."[xxiv] The discovery of the living reality of the psyche was a precious gift that the new field of psychology had to offer to the world, and yet, it has mostly gone unappreciated and unrecognized. Jung was so far ahead of his time when he realized the living, autonomous reality of the nonlocal psyche that few people understood what he was talking about. The discovery of the 'reality' of the psyche, the 'most important achievement of modern psychology,' is something that most people still don't even know about. Modern, behaviorist psychology, in Jung's words, "reduces psychic happenings to a kind of activity of the glands; thoughts are regarded as secretions of the brain, and thus we achieve a psychology without the psyche."[xxv] The psyche itself is truly a subject worthy of our contemplation and veneration. Jung opines, "It is my conviction that the investigation of the psyche is the science of the future."[xxvi] The psyche is the subject of all knowledge, being the womb in and out of which both art and science are born.

"I am of the opinion," writes Jung, "that the psyche is the most tremendous fact of human life." The psyche is the underlying matrix, the infinite emptiness that is over-flowingly full, the maternal womb out of which world events are born. Jung calls the psyche "the mother of all human facts, of civilization and of its destroyer, war. All this is at first psychic and invisible."[xxvii] What is currently playing out in the collective body politic is a process that has been gestating in the depths of the human psyche over millennia (please see my article Shadow Projection: The Fuel of War). There has been a preparatory process going on within the human psyche over the history of our species that has unleashed the very forces that are at work today in the world. Jung writes, "what the unconscious really contains are the great collective events of the time. In the collective unconscious of the individual, history prepares itself."[xxviii] World events are being cooked up in the crucible of the collective unconscious of humanity into living experiences.

Jung elucidates, "What future developments are being prepared in the unconscious of modern man…It depends on us whether we help coming events to birth by understanding them, and reinforce their healing effect, or whether we repress them with our prejudices, narrow-mindedness and ignorance, thus turning their effect into its opposite, into poison and destruction."[xxix] We are potential spiritual midwives, who by 'understanding' the psychic nature of 'future developments,' 'reinforce their healing effect' and birth 'coming events' into incarnation through the womb of the psyche. The psyche, which is pregnant with open-ended possibilities, is the very cipher in which the history of humanity is being written. Jung writes, "The world today hangs by a thin thread, and that thread is the psyche of man."[xxx]

The psyche is historical, in the sense that its development can only be understood in the context of its personal and collective past. History, which is the psyche's revelation of itself, is not only being given birth to within the psyche; the psyche itself is the very force which in-forms and gives shape to history. The psyche is simultaneously historical and

trans-historical, however, which is to say that the psyche atemporally abides outside of linear time yet simultaneously generates events experienced by humans as historical time. Though within its very structure is written the whole history of humanity, the psyche is at the same time teleological, in that it is purposeful, seeking its own actualization. Jung writes, "Anything psychic is Janus-faced: it looks both backwards and forwards."[xxxi] The psyche is like a pivot through which, both on the individual and collective levels, we choose either to look backwards and re-create the unhealed past, or step into consciously participating in our own creative future evolution in the present.

The psyche doesn't solely belong to a self-contained, particular person, but is related to the collective, which is to say everyone, as the psyche exists in and as an underlying, all-pervasive field which in-forms and gives shape to all of life. To quote Jung, "the psyche is not only a personal but a world problem."[xxxii] The psyche is like an omnipresent atmo"sphere" that exists in all times and throughout all space. The psyche expresses itself like a fractal, in that it uses synchronistic iterations of itself to express itself in multiple dimensions simultaneously – within ourselves, in relationship with each other, and throughout the collective organism of humanity. Jung comments, "the psyche of a people is only a somewhat more complex structure than the psyche of an individual. Moreover, has not a poet spoken of the 'nations of his soul?' And quite correctly, it seems to me, for in one of its aspects the psyche is not individual, but is derived from the nation, from the collectivity, from humanity even. In some way or other we are part of a single, all-embracing psyche."[xxxiii] In his own researches, both with his patients and within himself, Jung had tapped into a supra-personal psyche that he called the collective unconscious, a dimension of reality in which we are all contained through our infinitely intricate interconnectedness. Pointing at the nonlocality of the psyche, Jung writes, "the psyche does not exist wholly in time and space…For the psyche this means a relative eternality and a relative non-separation from other psyches, or a oneness with them."[xxxiv] Commenting on a collective evolutionary process that is taking place within the psyche of humanity, Jung writes, "Our world has shrunk, and it is dawning on us that humanity is one, with one psyche."[xxxv] We are beginning to wake up, due to evolutionary necessity, to the fact that we are indivisibly interdependent, only existing in relation to each other. We are, by our very nature, one human family. Just like when one family member changes it propels the whole system to reconfigure itself, each single person waking up to the fact that 'humanity is one' changes the whole world's psyche, the soul of the World. When one person in this moment realizes the reality of the psyche, which is to become lucid in the waking dream called life, this particular person's realization nonlocally registers throughout space in no time whatsoever, changing everything.

Jung could just as well have been talking about our current war(s) when, speaking about World War I, he says, "The whole war was a psychical phenomenon…It was simply the time when that thing had to happen from unknown psychical reasons. Any great movement of man has always started from psychical reasons."[xxxvi] The source of any great transformative collective movement of humanity throughout history, be it constructive or destructive, is the human psyche. Jung comments, "I can see no sense in our blaming the war for things that have happened to us. Each of us carried within himself the elements that brought on the war."[xxxvii] Most people don't realize that wars are themselves full-bodied expressions of inner psychic processes being played out in the world theater (please see my article Archetypal Dimensions of World Events). Commenting on the Second World War, Jung said that it "was recognized as an unmitigated psychic disaster only by the few. Rather than do this, people prefer the most preposterous political and economic theories."[xxxviii]

Just like a dream supplies all the evidence we need to confirm the seemingly objective truth of the viewpoint we are holding within it, once the sociopolitical insanity plays itself out in the form of war, we have all the proof we need that the conflict is outside of ourselves. It is then nearly impossible to convince anyone that the source of the conflict lies within the psyche of every individual. The psyche becomes exteriorized, as an internal psychic conflict then takes place on the plane of projection outside in the world in living flesh and blood in the form of war. To quote Jung, "In the same way that the atom bomb is an unparalleled means of physical mass destruction, so the misguided development of the soul must lead to psychic mass destruction."[xxxix]

As if an iteration of the same, underlying fractal, the psychic forces that animated the totalitarian psychosis (what I call "malignant egophrenia") that inspired the two world wars of the previous century are actively at work creating war in our current day and age. Being Janus-faced, however, hidden in this psychic dis-ease is a profound potential blessing. Jung points out that "the totalitarian psychosis with its frightful consequences and the intolerable disturbance of

human relationships are forcing us to pay attention to the psyche and our abysmal unconsciousness of it. Never before has mankind as a whole experienced the numen of the psychological factor on so vast a scale."[xl] Jung is articulating that the psyche, in its full-blown numinosity, is manifesting in, as and through our world crisis as if the psyche is a higher power. Just like the unconscious compensates a one-sidedness through the dreams it sends our way, the totalitarian psychosis that is playing out in the world today is the very compensatory form through which the psyche is trying to get our attention about the psyche's profound importance. The totalitarian psychosis running rampant throughout the world today is the psyche's way of revealing to us that we are forgetting the very role the psyche plays in creating our experience. Marginalizing our own authorship and authority, we then dream up totalitarian forces to limit our freedom and create our experience for us. A true conjunction of opposites, the totalitarian psychosis is both a horror, as well as a potential revelation showing us how we have disconnected from our own creative power. A quantum phenomenon, how the madness plays itself out depends upon whether we recognize what it is revealing to us about ourselves.

It is high time for us to pay attention to the psyche's role in human affairs. Paradoxically, both the origin as well as the potential re-solution to our world crisis are to be found within the subtle organ of the psyche (please see my article Shadow Projection is its own Medicine). To quote Jung, "a complete spiritual renewal in needed. And this cannot be given gratis, each man must strive to achieve it for himself. Neither can old formulas which once had a value be brought into force again. The eternal truths cannot be transmitted mechanically, in every epoch they must be born anew from the human psyche."[xli] What is born anew from the human psyche is the awareness of the reality of the psyche, as we become the instruments through which the psyche becomes aware of itself. Jung writes, "It is our own psyche, constantly at work creating new spiritual forms and spiritual forces which may help us to subdue the boundless lust for prey of Aryan man."[xlii] The potential re-solution to our world crisis is emerging out of, into, and through the human psyche itself within each person. Since there are no absolute boundaries between an individual's psyche and any other part of creation, none of us are separate from the cosmic creative principle itself; in fact, we are that principle incarnated in human form. This is to say that each of us is ultimately identical with the divine source of creation itself.

Jung writes "no explanation of the psychic can be anything other than the living process of the psyche itself."[xliii] This means that these very words about the psyche are the "living process" of the psyche reflecting upon itself. Jung reminds us that "We should not forget that in any psychological discussion we are not saying anything about the psyche, but that the psyche is always speaking about itself."[xliv] Not just in these words, but in everything, at every moment. The universe is an oracle, an instantaneous feedback loop that is a living revelation of itself, and it is speaking symbolically, just like a dream. Literally.

The psyche is the means by which we observe the psyche; it is in the peculiar position of being simultaneously subject and object of its own contemplation. In the domain of the psyche, the observer is truly the observed. Jung writes, "there is no knowledge about the psyche, but onlyin the psyche."[xlv] Instead of the psyche being within our brains, just like a dream, we are inside the psyche. Jung comments, "the psychical is no longer a content in us, but we become contents of it."[xlvi] We are indeed 'such stuff as dreams are made.' To quote Jung, "Far, therefore, from being a material world, this is a psychic world"[xlvii] (please see my article One Great Dream of a Single Dreamer). Recognizing the psychic nature of reality is to recognize that, just like in a dream, the inner is the outer. Recognizing the mysterious co-relation between what is occurring in the world and what is happening within our own minds empowers us to become dynamic transformative agents in our world. Instead of unconsciously reacting to our projections as they appear out in the world, our relationship to our projections and our world radically changes. Recognizing ourselves in the world, we become en-abled to play with our projections in a way that serves the whole field, ourselves included.

Jung over and over reiterates in his writings that the greatest danger which threatens humanity comes from our own psyche. Millions of us can fall into our unconscious together and reinforce each other's madness, feeding a contagious psychic epidemic in which we unwittingly become complicit in supporting the insanity of endless wars (please see my article Diagnosis: Psychic Epidemic). Unconscious psychic forces are the active world powers which rule over humanity. "The powers of the psyche" are so unimaginably vast that, in Jung's opinion, they "are far mightier than all the Great Powers of the earth."[xlviii] The psyche is an active power that can't be form-fitted into a limited, materialistic world

view that sees the world as separate from itself. Hidden within the psyche, like a treasure in encoded form waiting to be discovered, is an incalculable meta-nuclear power which, as history shows, can transform entire civilizations in unforeseeable ways. Jung says, “the investigation of the deeper levels of the psyche brings to light much that we, on the surface, can at most dream about.”[xlix]

What would happen, I find myself imagining, when more people investigate and more fully realize, not intellectually, but experientially, the living reality of the psyche? What would it ‘bring to light?’ Being that recognizing the psychic nature of reality simultaneously transforms both the psyche as well as our experience of ‘reality,’ how would the psyche, and the world, reflect back this realization? How would the human dynamic of our present day world change, I wonder, if the psyche was realized to be the ground and origin of all that occurs in our world? How would we, as individuals, be different than we are right now? The psyche itself is an always-available, living portal through which we can both transform ourselves and re-create the world in which we live. It is our greatest gift. Being that this gift is a passageway to the healing and evolution of our species, what if we more fully open it?

http://www.realitysandwich.com/world _psyche

Emma Jung Quotation **(2011-07-23 07:04)**

”he real thinking of woman … is pre-eminently practical and applied. It is something we describe as sound common sense, and is usually directed to what is close at hand and personal…. In general, it can be said that feminine mentality manifests an undeveloped, childlike, or primitive character; instead of the thirst for knowledge, curiosity; instead of judgment, prejudice; instead of thinking, imagination or dreaming; instead of will, wishing. Where a man takes up objective problems, a woman contents herself with solving riddles; where he battles for knowledge and understanding, she contents herself with faith or superstition, or else she makes assumptions.” Emma Jung

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Meister Eckhart **(2011-07-24 06:16)**

The only thing that burns in hell

is the part of you that won't let go of your life:

your memories, your attachments.

They burn them all away, but they're not punishing you,

they're freeing your soul.

If you're frightened of dying and you're holding on,

you'll see devils tearing your life away.

If you've made your peace,

then the devils are really angels freeing you from the earth. Meister Eckhart

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Jungian and Catholic? Jung's Forgotten Bridge (2011-07-25 05:44)

Jung's psychological types are another way in which he looked at the process of individuation, and they, too, can become a fitting object of reflection for the philosopher of nature. I have argued at length (Tracking the Elusive Human, Vol. 1, 1988, Vol. 11, 1990) that Jung's psychological typology could be integrated with the body and temperament types of William Sheldon, and this argument ultimately rests on observation, as does Jung's natural science of the psyche as a whole. In this chapter I want to briefly summarize this kind of approach to psychological types and then look at how the philosopher of nature addresses the same issues. This will allow us to see, I hope, that although the philosopher and the psychologist use very different methods, their results are strikingly convergent.

In 1921 two books appeared that were to become psychological classics: C.G. Jung's Psychological Typesand E. Kretschmer's Physique and Character. Yet, despite their proximity in time and similarity in theme, they were destined to live separate lives.

Jung was aware of the possibility of connecting his own typological work with that of Kretschmer's. In 1929, in a paper entitled, "The Significance of Constitution and Heredity on Psychology", he wrote:

"I personally have the impression that some of Kretschmer's main types are not so far removed from certain of the basic psychological types I have enumerated. It is conceivable that at these points a bridge might be established between the physiological constitution and the psychological attitude. That this has not been done already may be due to the fact that the physiological findings are still very recent while, on the other hand investigation from the psychological side is very much more difficult and therefore less easy to understand." (Coll. Wks, 8, p. 108)

But he could not pause to pursue this task. Fully engaged in his exploration of the unconscious, he rarely found the time to take up his pen in the cause of explaining his own psychological types, still less to attempt to relate them to Kretschmer's.

Almost forty years later the situation from the Jungian side still had not changed. C.A. Meier, in a wide-ranging talk on psychological types and individuation, said, "...It is rather a shame that this most genial contribution to psychiatry (Kretschmer's book) has never been decently evaluated in respect to its relation to Jungian psychology." ("Psychological Types and Individuation" in J.B. Wheelwright (Ed.) The Analytic Process, Aims, Analysis and Training.)

This failure would have been of small moment if Jung's typology were simply an interesting footnote to his psychology. Then its relationship to Kretschmer's body types would simply have been a footnote to a footnote. However, much more is at stake here. Psychological typology is an integral part of analytical psychology and a highly distinctive and valuable way in which to view the whole process of individuation. Thus, the English translation of Jung's book bore the subtitle, "The Psychology of Individuation", and Meier could say, "Individuation begins and ends with typology." Nor do body types and temperamental traits simply constitute a footnote to psychological types. The study of somatotypes in their deepest sense transcends the level of simple physical measurement and classification and explores the biological constitution of the human body. A bridge between psychological types and somatotypes is a way for Jungian psychology to enter into a deeper relationship with recent discoveries in the biochemistry and genetics of the human personality.

The prospect for building this bridge that Jung envisaged is not quite as bleak as it appears. The work of William H. Sheldon (1898-1977) represents an important clarification and development of Kretschmer's type descriptions. Sheldon remains the most widely known American contributor to the classification of the human physique and the study of the relationship between somatotype and temperament. Born in Rhode Island, and reputedly a godson of William James, he devoted his entire career to these themes. His basic elements of physique, endomorphy, mesomorphy and ectomorphy gained wide-spread recognition, but he evoked considerable opposition by his sweeping assertions and acerbic style. What is less widely known about Sheldon is his relationship with Jung. In 1934 he made a psychological Grand Tour of Europe, meeting Freud, Kretschmer and Jung. At Kretschmer's clinic he conceived the possibility of reformulating Kretschmer's type descriptions in terms of basic components and of quantifying them. When he arrived in Zürich he had a golden opportunity to become deeply acquainted with Jung's psychological types. Unfortunately, he was too preoccupied with the tantalizing possibilities of somatotype, and as a result, gained only a general idea of the scope of Jung's typology. This is illustrated by the fact that he takes Jung to task for describing only one kind of extraversion, while he was sure there was both an extraversion of action and one of affect. Clearly he never understood the role of the functions in delineating the various kinds of introversion and extraversion. This attitude is still shared by many psychologists outside Jungian circles who make use of the two basic attitudes but treat the functions as a terra incognita.

If Sheldon had begun to work on Jung's bridge, it is not likely that Jung would have been upset. In 1936 in an article on psychological typology, Jung wrote: "The whole make-up of the body, its constitution in the broadest sense, has in fact a very great deal to do with the psychological temperament ... Somewhere the psyche is living body, and the living body is animated matter." (Coll. Wks, 6, p. 543.)

If the full impact of psychological types had escaped Sheldon, Jung had still made a deep impression on him. Sheldon spent part of 1935 in England writing his first book, Psychology and the Promethean Will, which shows clear traces of Jung's influence. It was here that Sheldon met Aldous Huxley, who later incorporated some basic ideas of somatotyping in his utopian novel, Island.

Over the next twenty years Sheldon produced four major volumes in what he called his 'Human Constitution Series'. After the publication of the last of these works, The Atlas of Men in 1954, he had substantially completed the task that he had taken upon himself in Kretschmer's clinic. Now he began to look with a certain nostalgia at the possibilities he had not been able to pursue. Humphrey Osmond, the noted pioneer in the orthomolecular treatment of schizophrenia, was going to visit Jung:

"Before I left for Zürich Bill Sheldon gave me a copy of his Atlas of Men, inscribed to Jung from his former pupil. He told me that he was apologizing to Jung for not having paid sufficient attention to Jung's teachings, but explained that he was preoccupied with what was to become somatotyping. When I reached Jung's villa in Kusnacht (the date was November, 1955) 1 carried the Atlas of Men. Jung was delighted and said, 'Why, we must always give the body its

due - did not your Shakespeare say, ”Let me have men about me that are fat; Sleek-headed men and such as steep o’nights; Yond’ Cassius has a lean and hungry look; He thinks too much; such men are dangerous.”’ So Jung certainly knew of Sheldon’s work and expressed his explicit approval to me and told me to thank Sheldon and give him his congratulation and warm regards.”

Jung’s bridge still remains to be built, but the basic structural members in terms of psychological types and somatotypes have been carefully constructed. There is even a certain amount of agreement about the relationship between introversion and ectomorphy, and extraversion and mesomorphy. Further, if ’somewhere the psyche is living body’, then somewhere a particular kind of psyche, that is, a particular psychological type, is probably a particular kind of living body.

What is at stake is not a minor bit of Jungian history but a potentially new way of looking at psychological types which could have important practical and theoretical ramifications. The basic structure of psychological types is left unaltered, but its range is greatly extended. The result is an integrated typology that would range from the psychological type to the physically conditioned temperament, to somatotypes, and finally, to biochemical types which would organize the material made available by the study of biochemical individuality. Such an integrated typology would stimulate the development of psychological types, as the following brief examples will, one hopes, illustrate.

In recent years there has been considerable interest in the typology of the coronary-prone personality, or Type-A personality. Less well-known is a parallel development based on the observations of cardiologists, as well as Sheldon-oriented anthropologists, that indicate a definite range of somatotypes for many heart-attack victims. Occasionally these neglected observations resurface. Not long ago James Mitchner, in an article in the New York Times Magazine, summed up the factors predictive of coronary risk which he had received from Paul Dudley White. Among his list of disposative indications, Dr. White had said:

”But if you classify a thousand deaths from heart failure, you find that very few strike ectomorphs, not too many hit endomorphs, but a heavy predominance knock down mesomorphs.” (”Living with an Ailing Heart”, Aug. 19, 1984, p. 108.)

Type-A behavior which, incidentally, has remarkable affinities with the temperamental traits that Sheldon associated with mesomorphy, can be viewed as a particular application of the general theory of psychological types. A Jungian typologist, examining this literature, would be drawn to the conclusion that these heart attack victims belong predominantly to a narrow spectrum of the whole range of psychological types, just as they belong to only a limited part of the somatotype spectrum. An integrated typology would go ahead and make the connection between the coronary-prone somatotypes and the coronary-prone psychological types, and would be in a position to see the full range of this coronary-prone person from the interior recesses of his psychological type through the more particular description of the Type-A personality to the somatotype, and finally, to the biochemical type; that is, the type of person who might have difficulty with his low-density lipo protein receptors, etc. On the practical level this would lead to better ways of treatment. For example, the emphasis on Type-A description will, no doubt, shift to the modification of Type-A personalities, yet, if we view the Type-A personality as a particular instance of a certain psychological type, then the whole range of analytic techniques could be brought to bear on the problem. Then the Type-A personality becomes a specific instance of the need for individuation.

An integrated typology would also give the theory of psychological types a much-needed outside point of reference. One result would be a keener awareness of what could be called intra-type variations. Until now the theory of psychological types has concentrated on the existence of the different types and the relationships between the functions of these different types. Thus an introverted intuitive type would have extraverted sensation as the fourth function, and each and every introverted intuitive type would have the same fourth function. But what of intra-type variations? Do the differences between one introverted intuitive type and another have to be left in the realm of incommunicable individuality? In an integrated typology two people of the same psychological type could vary significantly in body type, and body type could, thus, become a visible symbol of the intra-type variations. Though two individuals share the same order of the functions, the way the functions are structurally related could vary; that is, the distance between functions in terms of psychological accessibility could differ. Are some people further from their auxiliary function

than others, or from their fourth function than other people of the same type? Sheldon observed that those endowed with a significant amount of each of the basic components of physique, what he called a mid-range physique, often exhibited behavioral difficulties resulting from the very abundance of their endowments. They could not make up their mind in which temperamental direction to go. To convert this observation into the idiom of psychological types, a mid-range introverted intuitive type would differ significantly in behavior from a highly ectomorphic introverted intuitive type, and the basis could be viewed in terms of intra-type variations. If these variations could become conscious, they would probably provide a theoretical answer to certain kinds of behavior that are already being observed in the analytic process.

Intra-type variations may also play a significant role in the difficulty in diagnosing psychological types. The problem of how to arrive at the sure estimation of someone's type has given rise to attempts to objectify the procedure by written testing and to reformulate typological theory in order to mitigate these diagnostic difficulties. An integrated typology presents a third perspective from which to view the question of diagnosis.

Many factors have been recognized as contributing to the difficulty of determining a person's type: the stage of personal development, parental and environmental overlays, the questions of neurosis and creativity. If we add to these intra-type variations, somatotypes and temperamental traits, a significant part of diagnostic difficulties can be placed in the very complexity of the subject matter. Another important cause resides in the fact that diagnosing types is as much an art to be learned as it is a theory to be understood. No one would expect a wine-taster or a stock-breeder to become proficient simply by mastering theory, still less a medical practitioner, yet, while we neglect the question of practical training in typology - which is not to be immediately identified with analytic training in general - we profess surprise that professional judgments differ so radically.

If typology represents a certain visibility of the process of individuation, then somatotypes would be the visibility of the psychological types themselves. Without minimizing the difficulties that surround the determination of somatotypes, they are certainly more visible and amenable to measurement and observation than are psychological types. Thus, they could inject a dimension of objectivity which would aid psychological type diagnosis if an integrated typology could be developed.

Finally, such an integrated typology would bring into focus the question of whether there is a genetic basis to psychological types. That there would be such a genetic foundation to somatotypes is an acceptable idea, yet there is mounting evidence for a genetic component for extraversion and introversion, as well. From the perspective of an integrated typology such a finding is not startling, and questions concerning the mode of genetic transmission or the biochemical foundations to introversion and extraversion become more askable.

If we speak in a biological language about types in terms of the possible embryological foundations to somatotypes or how the biological extraversion of the ectomorph is compensated by his or her psychological introversion, as Sheldon did, we can be immediately understood in terms of the perennial nature versus nurture conflict. Yet, even if there is a relationship between somatotype and psychological type and a genetic foundation to the psychological type, this does not diminish in the least the full range of development for each particular type. The last phrase, however, is an important qualifier. Each type builds on its own kind of foundation and moves through the process of individuation towards a fullness of growth that embraces all the functions and both attitudes. Nature and nurture demand each other. Jung could well have written a chapter in Psychological Types on the typological foundations of this conflict, with extroverts more keenly aware of the dramatic changes wrought by their interaction with the environment, and introverts concerned with inner continuity and finding precisely that.

Typology also has its own version of the even more intractable question of scientific method. It appears in its most vehement form in the differences between Eysenck and his factor analytic approach to extraversion and somatotypes, and the work of men like Sheldon and Jung. But even within the Jungian spectrum there is an unresolved tension between the proponents of type diagnosis by way of psychological testing and those who perceive by way of observation. This tension plays an important role in various attempts to reformulate type theory and has important ramifications for the future direction of analytical psychology as a whole.

But to return to the matter at hand, which is the development of an integrated typology, it is hard to imagine this taking place without interdisciplinary collaboration. What is needed for a definitive bridge building is the collaboration

of typologists in the traditions both of Jung and Sheldon. These are the people who already have fluency in one typological language that has been gained by long exposure to the empirical material that underlies it. Thus, they are in the best position to learn the other typological language and explore their interrelationship. It will be an exciting event when Jungian typologists finally meet their Sheldonian counterparts, and both sides discover that their distinctive viewpoints can enrich each other. Then Jung's forgotten bridge will be forgotten no longer.

Jung's statement, "Somewhere the psyche is living body, and the living body is animated matter" appeals to the philosopher of nature as much as to the psychologist trying to build a bridge between psychological types and body types. What happens when we look at psychological types from the point of view of the philosophy of nature? First the philosopher would receive the results of the typologists, and then be inspired to ask distinctive kinds of questions which are not able to be addressed within the field of typology itself. For example, our philosopher of nature, reflecting on the commonly agreed upon facts of introversion and extraversion, would say: Why do these differences exist? And she or he would be forced to examine more closely the principles that govern this philosophical psychology.

The ultimate root of these differences cannot be found in the form or spiritual soul as if one person had a different nature than another. This type of approach would lay the groundwork for the worse sort of repression and prejudice in which we deny a fully human soul to this group of people or that. All human beings have the same kind of soul. We are all members of one human race. But if these undeniable human differences are not rooted in different kinds of souls, could they find their origin in different kinds of bodies? For St. Thomas the soul is not contained in the body, but rather the body is contained in the soul. This means that the soul is the very principle by which the body exists, rather the body being a preexisting receptacle for the soul. If we make matter the root of human differences then we end up imagining that the different psyches that exist are the result of the same psyche being received by matter in various ways. Then we arrive at a conception in which the soul is limited by matter, in fact, almost imprisoned by it and waiting for its liberation.

But if the answer does not lie in either the specific kind of soul or in the soul being limited or received by matter, just where does it reside? For St. Thomas, the human soul is the lowest and weakest of spiritual forms. Our intellect is not always in act but rather is a being in potency. The soul is united to the body precisely in order that it can know. The body does not imprison the soul but liberates it in the sense of providing it with the means by which it can realize itself. This "weakness" of human soul is not a lack of something that should be there, but only a way of expressing the ontological intensity of being the human psyche possesses by its very nature. According to St. Thomas, if it were fully self-actuated from its creation it would fully fill its own rung in the ladder of being. It would be one of a kind, and there could only be one human being. The low intensity of the ontological nature of the human soul is what demands many expressions of it. We are all partial realizations of what it means to be human. The expression of human nature cannot take place all at once in one being, but happens in a rainbow of human beings, each of which displays a certain facet of the human psyche. The very nature of the human psyche prevents its total and immediate self-expression in the form of some sort of archetypal and complete human being. Instead, the human psyche demands expression in a community of individuals and finds its realization there. From a typological point of view we are conscious of one aspect of the psyche; we are a specific type. For Jung, each of us has both introversion and extraversion and all four functions, but they are arranged in such a way that there is a primary function and attitude rooted in consciousness and a much less developed function and attitude strongly connected to the unconscious, which he called the inferior function. For the philosopher of nature, this pattern of the distribution of the attitudes and functions can be taken as a phenomenological parallel to the soul's limited capacity of self-expression. But the psyche is dynamic, as well. Jung's process of individuation has a typological expression in which the less conscious functions become developed and this, too, finds a parallel in the philosopher of nature seeing the soul actualize itself through the uses of the senses, imagination, intellect and will. Yet the inferior function never becomes fully conscious, for we are never without the unconscious, just as we never reach a direct spiritual seeing coming from the soul's auto-intellection.

Without pressing the point too strongly, it is also possible to find parallels between the elements of Jung's psychological types and the philosophy of nature. The inward and outward flows of energy and attention that make up introversion and extraversion can be related to the two fundamental aspects of human nature. We are outward-looking in virtue of our bodiliness and are integral parts of the world around us, and we are inward-looking by the very fact

of possessing a spiritual soul. Even Jung's four functions of sensation, intuition, thinking and feeling find counterparts in St. Thomas' description of the soul. Jung's sensation is close to St. Thomas' use of the senses, and in both the use of thinking or reasoning is similar, as well. Jung's intuition finds its closest partner in Thomas' intellectus or intuition which he strongly contrasted with reasoning as the insight or intellectual seeing that is at the start and finish of any process of reasoning. Jung's feeling comes closest to what St. Thomas called knowledge though connaturality. This is a knowledge that he contrasted strongly with knowledge through reasoning, for it does not come through ideas but is a knowledge that comes through the will, and it is based on the conformity of the will with the good.

From the point of view of the philosopher of nature, there is no cause for surprise if the typologist tries to find a close relationship between psychological types and body types. While he will maintain a distinction between body and spirit, he shies away from any separation or dualism. There is no human body which is not animated matter and no human psyche in this life that does not express itself by means of a living body. We are rational animals, according to Aristotle, and the differences among us psychologically are expressed by psychological types, while our physical differences find expression in body types, but they both are complementary expressions of one living human organism.

If each of us is a partial reflection in psyche and body of what it means to be human, this does not mean that we are permanently locked in this fragmentary condition. The human psyche is dynamic. It strives to realize itself as fully as possible. It has a certain capacity and urge to be whole. And this wholeness comes about by us living in a loving community whose gifts complement our own and by going on the journey of individuation in which we discover that. we have in some fashion all the different types within ourselves.

http://www.innerexplorations.com/catjc/jc5.htm

Fragment of Carl C.G. Jung – The Soul and Death (2011-07-27 05:20)

I have often been asked what I believe about death, that unproblematical ending of individual existence. Death is known to us simply as the end. It is the period, often placed before the close of the sentence and followed only by memories of aftereffects in others. For the person concerned, however, the sand has run out of the glass; the rolling stone has come to rest. When death confronts us, life always seems like a downward flow or like a clock that has been wound up and whose eventual "running down" is taken for granted. We are never more convinced of this "running down" than when a human life comes to its end before our eyes, and the question of the meaning and worth of life never becomes more urgent or more agonizing than when we see the final breath leave a body which a moment before was living. How different does the meaning of life seem to us when we see a young person striving for distant goals and shaping the future, and compare this with an incurable invalid, or with an old man who is sinking reluctantly and without strength to resist into the grave! Youth — we should like to think — has purpose,

future, meaning, and value, whereas the coming to an end is only a meaningless cessation. If a young man is afraid of the world, of life and the future, then everyone finds it regrettable, senseless, neurotic; he is considered a cowardly shirker. But when an aging person secretly shudders and is even mortally afraid at the thought that his reasonable expectation of life now amounts to only so many years, then we are painfully reminded of certain feelings within our own breast; we look away and turn the conversation to some other topic. The optimism with which we judge the young man fails us here. Naturally we have on hand for every eventuality one or two suitable banalities about life which we occasionally hand out to the other fellow, such as "everyone must die sometime," "one doesn't live forever," etc. But when one is alone and it is night and so dark and still that one hears nothing and sees nothing but the thoughts which add and subtract the years, and the long row of disagreeable facts which remorselessly indicate how far the hand of the clock has moved forward, and the slow, irresistible approach of the wall of darkness which will eventually engulf everything you love, possess, wish, strive, and hope for — then all our profundities about life slink off to some undiscoverable hiding place, and fear envelops the sleepless one like a smothering blanket.

Fragment of Carl C.G. Jung – The Soul and Death (in: The Meaning of Death, Herman Feifel, editor)

Anonymous (2012-01-10 08:56:38)
Jung was before his time ,now he is obsolete ;
We have potential immortality;
Within our grasp,our genes reveal this, they can rebuild us,we just have to decipher the code ,
Certain animal can rebuild limbs
Animals have always lead the way flying. using electricity ,we learned from them the potential,

Myths-Dreams-Symbols The Unconscious World of Dream (2011-07-28 23:24)

Man uses the spoken or written word to express the meaning of what he wants to convey. His language is full of symbols. . .

What we call a symbol is a term, a name, or even a picture that may be familiar in daily life, yet that possesses specific connotations in addition to its conventional and obvious meaning.

. . . eagles, lions, and oxen in old churches. . . symbols . . . derived from the vision of Ezekiel, and that this . . . has an analogy to the Egyptian sun god Horus and his four sons. P3

When, with all our intellectual limitations, we call something "divine", we have merely given it a name, which may be based on a creed, but never on factual evidence. P.4

. . . we constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one of the reasons why all religions employ symbolic language or images. P. 4

Man . . . never perceives anything fully or comprehends anything completely. He can see, hear, touch, and taste; but how far he sees, how well he hears, what his touch tells him, and what he tastes depend upon the number and quality of his senses. These limit his perception of the world around him. P. 4

Man has developed consciousness slowly and laboriously, in a process that took untold ages to reach the civilized state (which is arbitrarily dated from the invention of script in about 4000 B. C.). And this evolution is far from complete, for large areas of the human mind are still shrouded in darkness. P. 6

Whoever denies the existence of the unconscious is in fact assuming that our present knowledge of the psyche is total. P. 6

- Consciousness is a very recent acquisition of nature, and it is still in an ”experimental” state. It is frail . . . and easily injured. P. 6

- We . . . can become dissociated and lose our identity. We can be possessed . . . by moods, or become unreasonable, so that people ask: ”What the devil has got into you?” We talk about . . . ”control”, but self-control is a rare and remarkable virtue. P. 8

- This capacity to isolate part of one’s mind, indeed, is a valuable characteristic. P. 8

- Freud and Josef Breuer . . . recognized that neurotic symptoms . . . are in fact symbolically meaningful. They are one way in which the unconscious mind expresses itself . . . p. 9

- A story told by the conscious mind has a beginning, a development, and an end, but the same is not true of a dream. P. 12

- . . . the only material that is clearly and visibly part of a dream should be used in interpreting it. The dream has its own limitation.

- . . . it was said that ”every man carries a woman within himself.” This feminine aspect is essentially a certain inferior kind of relatedness to the surrounds, . . . which is kept carefully concealed from others as well as from oneself. P. 17

- Consciousness naturally resists anything unconscious and unknown. P. 17

- . . . ”civilized man reacts to new ideas by erecting psychological barriers to protect himself from the shock of facing something new. P. 17

- . . . when something slips out of our consciousness it does not cease to exist . . .

- It is simply out of sight. Thus, part of the unconscious consists of multitude of temporarily obscured thoughts, impressions, and images that, in spite of being lost, continue to influence our conscious minds. P. 18

- If you observe . . . a neurotic person, you can see him doing many things that he appears to be doing consciously and purposefully. Yet if you ask him about them, you will discover that he is either unconscious of them or has something quite different in mind. P. 19

- . . . so many physicians dismiss statements by hysterical patients as utter lies. Such persons certainly produce more untruths than most of us, but ”lie” is scarcely the right word to use. P. 19

- Forgetting . . . is a normal process, in which certain conscious ideas lose their specific energy because one’s attention has been deflected. P. 20

- This is unavoidable, for consciousness can keep only a few images in full clarity at one time, and even this clarity fluctuates. P. 20

- The unconscious, however, has taken note of them, and such subliminal sense perceptions play a significant part in our everyday lives. Without realizing it, they influence the way in which we react to both events and people. P. 20

- Aside from normal forgetting . . . several cases that involve the ”forgetting” of disagreeable memories . . . memories that one is only too ready to lose. As Nietzsche remarked, where pride is insistent enough, memory prefers to give way. Thus, among the lost memories, we encounter not a few that owe their subliminal state . . . to their disagreeable and incompatible nature. The psychologist calls these repressed contents. P. 22

- Many people mistakenly overestimate the role of will power and think that nothing can happen to their minds that they do not decide and intend. P. 22

. . . one must learn . . . between intentional and unintentional contents of the mind. The former are derived from the ego personality; the latter, however, arise from a source that is not identical with the ego, but is its ”other side”. P. 22

We find . . . in everyday life, where dilemmas are sometimes solved by the most surprising new propositions; many artists, philosophers, and even scientists owe some of their best ideas to inspirations . . . from the unconscious. P. 25

The ability to reach a rich vein of such material, and to translate it effectively . . . is commonly called genius. P. 25

We can find clear proof of this fact in the history of science itself. The so-called ”mystical” experience of the French philosopher Descartes involved a . . . sudden revelation in which he saw in a flash the ”order of all sciences”. The British author Robert Louis Stevenson had spent years looking for a story that would fit his ”strong sense of man’s double being,” when the plot of *Dr. Jekyll and Mr. Hyde* was suddenly revealed to him in a dream. P. 25

. . . I simply want to point out that the capacity of the human psyche to produce such new material is particularly significant when one is dealing with the dream symbolism . . . p. 26

. . . dreams are difficult to understand . . . a dream is quite unlike a story told by the conscious mind. P. 27

Primitive man was much more governed by his instincts than are his ”rational” modern descendants, who have learned to ”control” themselves. P. 36

Fortunately, we have not lost these basic instinctive strata; they remain part of the unconscious, even though they may express themselves only in the form of dream images. P. 36-37

For the sake of mental stability and even physiological health, the unconscious and the conscious must be integrally connected and thus move on parallel lines. It they are split apart or ”dissociated”, psychological disturbance follows. P. 37

. . . it is plain foolishness to believe in ready-made systematic guides to dream interpretation. No dream symbol can be separated from the individual who dreams it, and there is no definite or straightforward interpretation of any dream. P. 38

The individual is the only reality. The further we move away from the individual toward abstract ideas about Homo Sapiens, the more likely we are to fall into error. P. 45

Psychology inescapably confronts you with the living relations between two individuals. The analyst and his patient may set out by agreeing to deal with a chosen problem in an impersonal and objective manner’ but once they are engaged, their whole personalities are involved in their discussion. At this point, further progress is possible only if mutual agreement can be reached. P. 45

The archetype in dream symbolism

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. P. 68

A remarkable instance of this can be found in the Eleusinian mysteries, which were finally suppressed in the beginning of the seventh century of the Christian era. They expressed, together with the Delphic oracle, the essence and spirit of ancient Greece. On a much greater scale, the Christian era itself owes its name and significance to the antique mystery of the god-man, which has its roots in the archetypal Osiris-Horus myth of ancient Egypt. P. 68

- It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were ”invented” by a clever old philosopher or prophet, and ever afterward ”believed” by a credulous and uncritical people. P. 69

- But the very word ”invent” is derived from the Latin *invenire*, and means ”to find” and hence to find something by ”seeking” it. P. 69

- Goethe’s Faust aptly says: ”Im Anfang wr die Tat [in the beginning was the deed].” ”Deeds” were never invented, they were done; thoughts, on the other hand, are a relatively late discovery of man. First he was moved to deeds by unconscious factors; it was only a long time afterward that he began to reflect upon the causes that had moved him; and it took it him a very long time indeed to arrive at the preposterous idea that he must have moved himself . . . his mind being unable to identify any other motivating force than his own. P. 70

- . . . inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called *mana*, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon ”powers” that are beyond our control. P. 71

The soul of man

- What we call civilized consciousness has steadily separated itself from the basic instincts. But these instincts have not disappeared. They have merely lost their contact with our consciousness and are thus forced to assert themselves in an indirect fashion. This may be . . . physical symptoms . . . neurosis . . . various incidents . . . moods . . . unexpected forgetfulness . . . or mistakes of speech. P. 72

- Our world is, so to speak, dissociated like a neurotic. P. 73

- . . . we neither see nor want to understand what we ourselves are doing, under the cover of good manners. P. 73

- The sad truth is that man’s real life consists of a complex of inexorable opposites . . . day and night . . . birth and death . . . happiness and misery . . . good and evil. P. 75

- Life is a battleground. It always has been, and always will be; and if it were not so, existence would come to an end. P. 75

- . . . there are millions . . . who have lost faith in any kind of religion. Such people do not understand their religion any longer. While life runs smoothly without religion . . . when suffering comes, it is another matter. That is when people seek a way out and to reflect about the meaning of life and its bewildering and painful experiences. P. 75

- People feel that it makes, or would make, a great difference if only they had a positive belief in a meaningful way of life or in God and immortality. P. 75

- Even if we did not know by reason our need for salt in our food, we should nonetheless profit from its use. P. 76

- Man positively needs general ideas and convictions that will give a meaning to his life and enable him to find a place for himself in the universe. P.76

- A sense of a wider meaning to one’s existence is what raises a man beyond mere getting and spending. If he lacks this sense, he is lost and miserable. P. 78

- Myths go back to the primitive storyteller and his dreams, to men moved by the stirring of their fantasies. These people were not very different from those whom later generations called poets or philosophers. P. 78

- . . . just as Greeks persuaded themselves that their myths were merely elaboration’s of rational or ”normal” history, so some of the pioneers of psychology came to the same conclusion that dreams did not mean what they appeared to mean. P. 79

- I have already described my disagreement with this idea. P. 79

- . . . no textbook can teach psychology; one learns only by actual experiences. P. 81

The Role of Symbols

- When the medical psychologist takes an interest in symbols, he is primarily concerned with ”natural” symbols, as distinct from ”cultural” symbols. The former are derived from the unconscious . . . the cultural on the other hand . . . used to express ”eternal truths”, and . . . still used in many religions. P. 83

- . . . cultural symbols . . . retain much of their ”spell”. One is aware that they can evoke a deep emotional response . . . function the same way as prejudices. P. 83

- Such tendencies form an ever-present ”shadow” to our conscious mind. This is why well-meaning people are understandably afraid of the unconscious, and incidentally of psychology. P. 83

- Modern man does not understand how much his ”rationalism . . . has put him at the mercy of the psychic ”underworld”. He has freed himself from ”superstition” (or so he believes), but in the process he has lost his spiritual values to a positively dangerous degree. His moral and spiritual tradition has been disintegrated, and he is now paying the price for this break-up in world-wide disorientation and dissociation. P. 84

- Anthropologists have often described what happens to a primitive society when its spiritual values are exposed to the impact of modern civilization. Its people lose the meaning of their lives, their social organization disintegrates, and they themselves morally decay. We are now in the same condition. P. 84

- As scientific understanding has grown, so our world has become dehumanized. Man feels himself isolated in the cosmos, because he is no longer involved with nature and has lost his emotional ”unconscious identity” with natural phenomena. P. 85

- To be more accurate, the surface of our world seems to be cleansed of all superstitious and irrational elements. P. 86

- Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. P. 89

- Psychology is the only science that has to take the factor of value (feelings) into account. Psychology is often accused of not being scientific on this account; but its critics fail to understand the scientific and practical necessity of giving due consideration to feeling. P. 90

Healing the Spirit

- Our intellect has created a new world that dominates nature, and has populated it with monstrous machines. P. 90

- Man is bound to follow . . . and . . . admire himself for his splendid achievements. P. 91

- In spite of our proud domination of nature, we are still her victims, for we have not learned to control our own nature. Slowly but, it appears, inevitably, we are courting disaster. P. 91

- There are no longer any gods whom we can invoke to help us. The great religions of the world suffer from increasing anemia . . . the god-men have disappeared underground into the unconscious. P. 91

- Our present lives are dominated by the goddess Reason, who is our greatest and most tragic illusion. By the aid of reason, so we assure ourselves, we have ”conquered nature”? P. 91

As any change must begin somewhere, it is the single individual who will experience it and carry it through. The change must indeed begin with an individual; it might be any one of us. Nobody can afford to look round and to wait for somebody else to do what he is loath to do himself. P. 91

Man today is painfully aware of the fact that neither his great religions nor his various philosophies seem to provide him with those powerful animating ideas that would give h him the security he needs in face of the present conditions of the world. P. 92

. . . the Buddhists would say: . . . if people would only follow the ”noble eightfold path” . . . the Christians tells us if only people would have faith in God . .. the rationalist insists . . . if people were intelligent and reasonable . . . the trouble is that none of them manages to solve these problems himself. P. 92

Christians often ask why God does not speak to them . . . the rabbi was asked . . . nowadays nobody sees God . . . the rabbi replied” ”Nowadays there is no longer anybody, who can bow low enough.” P. 92

This answer hits the nail on the head. We are so captivated by . . . our subjective consciousness that we have forgotten . . .that God speaks chiefly through dreams and visions. P.92

This ignorance persists . . .in spite of the fact that for more than 70 years the unconscious has been a basic scientific concept that is indispensable to any serious psychologist investigation. P. 92

We can no longer afford to be so God-almighty-like as to set ourselves up as judges of the merits or demerits of natural phenomena. P. 92

. . . the unconscious . . is a natural phenomena . . . prove to be meaningful. But the general undervaluation of the human soul is so great that neither the great religions nor the philosophies nor scientific rationalism have been willing to look at it twice. P. 93

. . . if a theologian really believes in God, by what authority does he suggest that God is unable to speak through dreams? P. 93

I have spent more than half a century in investigating natural symbols, and I have come to the conclusion that dreams and their symbols are not stupid and meaningless. The results, it is true, have little to do with . . . buying and selling. But the meaning of life is not . . . explained by one’s business life, nor is the deep desire of the human heart answered by a bank account. P. 93

. . . very little attention is paid to the essence of man, which is his ”psyche” . . . man’s greatest instrument . . . little thought of, and it is often directly mistrusted and despised. ”It’s only psychological” often means: It is nothing. P. 93

Where, exactly, does this immense prejudice come from? We have obviously been so busy with the question of what we think that we entirely forget to ask what the unconscious thinks about us. P. 94

Our actual knowledge of the unconscious . . . contains all aspects of human nature . . . light and dark, beautiful and ugly, good and evil . . . p. 94

Part 2
Ancient Myths and Modern Man
Joseph L. Henderson
The Eternal Symbols

The ancient history of man is being meaningfully rediscovered today in the symbolic images and myths that have survived ancient man. ” . . . it is not the events of . . . time that we learn to treasure but the statues, designs, temples,

and languages that tell of old beliefs. They can show that the same . . . patterns can be found in the rituals or myths of small tribal societies still existing, unchanged for centuries, on the outskirts of civilization. P. 97

- In London or New York . . if anyone claims to have seen a vision . . . he is mentally disturbed. We read the myths of the ancient Greeks . . . or the folk stories of American Indians, but we fail to see any connection . . . p. 97

- Yet the connections are there. And the symbols that represent them have not lost their relevance from mankind. P. 97

- Consciously we may ignore them, but unconsciously we respond to them . . . p. 98

- These symbols are so ancient and unfamiliar to modern man that he cannot directly understand or assimilate them. P. 98

- A . . . striking example . . . to anyone who has grown up in a Christian society. At Christmas we may express our inner feeling for the mythological birth of a semi-divine child . . . the symbolism of rebirth. This is a relic of an immensely older solstice festival, which carries the hope that the fading winter landscape of the northern hemisphere will be renewed. For all our sophistication we find satisfaction in this symbolic festival, just as we join . . . in the pleasant ritual of Easter eggs and Easter rabbits. P. 99

- But do we understand what we do, or see the connection between the story of Christ's birth, death, and resurrection and the folk symbolism of Easter? P. 99

- Christ's crucifixion . .. seems at first . . to belong to the same pattern of fertility symbolism that one finds in the rituals of such other "saviors" as Osiris, Tammuz, Orpheus, and Balder. They too, were of divine or semi-divine birth, they flourished, were killed, and were reborn. They belonged, in fact, to cyclic religions in which the death and rebirth of the god-King was an eternally recurring myth. P. 99

- But the resurrection of Christ on Easter Sunday is much less satisfying from a ritual point of view than is the symbolism of the cyclic religions. His resurrection occurs once and for all. P. 99

- It is this finality of the Christian concept of the resurrection . . . that distinguishes Christianity from other god-king myths. It happened once . . . this since of finality is probably one reason why early Christians . . . felt that Christianity needed to be supplemented by some elements of an older fertility ritual. They needed the recurring promise of rebirth . . . symbolized by the egg and the rabbit at Easter. P. 100

- Some symbols relate to childhood and the transition to adolescence, others to maturity, and others again to the experience of old age, when man is preparing for his inevitable death. P. 100

Heroes and Hero Makers

- The myth of the hero is the most common and the best known myth in the world . . . classical mythology . . . Greece and Rome . . . Middle Ages . . . Far East . . . contemporary primitive tribes. It also appears in dreams . . . obvious dramatic . . . profound . . . importance. P. 101

- . . . structurally very similar . . . universal pattern . . . over and over again . . . a tale of . . . miraculous . . . humble birth . . . early proof of superhuman strength . . . rapid rise to prominence . . . triumphant struggle with the forces of evil . . . fallibility to the sin of pride (hybris) . . . and his fall through betrayal or a "heroic" sacrifice that ends in his death. P. 101

- . . . another important characteristic . . . provides a clue . . . the early weakness . . . is balanced by . . . strong "tutelary" figures . . . who enable him to perform the superhuman tasks that he cannot accomplish unaided. Theseus had Poseidon . . . Perseus had Athena . . . Achilles had Cheiron . . . the wise centaur, as his tutor. P. 101

- These godlike figures . . . representative of the whole psyche, the larger and more comprehensive identity that supplies the strength that the personal ego lacks. P. 101

- Once the individual has passed his initial test and can enter the mature phase of life, the hero myth loses its relevance. The hero's symbolic death becomes, as it were, the achievement of that maturity. P. 103

- . . . the image of the hero evolves in a manner that reflects each stage of the evolution of the human personality. P. 103

- . . . more easily understood . . from the obscure North American tribe of Winnebago Indians . . . four distinct stages . . . *Trickster* . . . the*Hare* . . . the *Red Horn* . . . the *Twin.* It represents . . . efforts to deal with the problem of growing up. P. 103

- *Trickster* . . . earliest and least developed period of life . . . physical appetites dominate his behavior . . . mentality of an infant . . . gratification of primary needs . . .cruel . . .cynical . . . unfeeling.

- *Hare* . . . not yet attained mature human stature . . . appears as the founder of human culture . . . the Transformer. This myth was so powerful that the members of the Peyote Rite were reluctant to give up *Hare* when Christianity began to penetrate the tribe. He became merged with the figure of Christ.

- *Red Horn* . . . ambiguous person . . . winning the race . . .proving himself in battle . . . defeats giants . . . has a powerful companion whose strengths compensates for . . . weakness. We have reached the world of man . . . the aid of superhuman powers or tutelary gods is needed to ensure . . . victory over evil forces . . . p. 106

- This basic theme . . . how long can human beings be successful without falling victims to their own pride or . . .to the jealousy of the gods? P. 106

- *Twins* . . . sons of the Sun . . . originally united in the mother's womb, they were forced apart at birth . . . yet they belong together . . . it is necessary . . . though difficult . . to reunite them. In these two children we see the two sides of man's nature . . . "Flesh" . . . mild, without initiative . . . "Stump" . . . dynamic and rebellious. P. 106

- . . . for a long time . . . invincible . . . they eventually sicken from their abuse of their own power. . . their consequent . . . behavior brings retribution . . .the punishment they deserved was death. P. 106

- . . . we see the theme of sacrifice or death of the hero as a necessary cure for*hybris* . . . the pride that has over-reached itself. P. 107

- . . . in European mythology . . . the theme of ritual sacrifice is more specifically employed as a punishment for *hybris*. P.107

- . . . in any case the next stage in human development is one in which the irresponsibility of childhood gives way to a period of socialization, and that involves submission to painful discipline . . . p. 110

- . . . the concept of "shadow" . . . Dr. Jung has pointed out that the shadow cast by the conscious mind of the individual contains the hidden, repressed, and unfavorable aspects of the personality. Buthis darkness is not just the simple converse of the conscious ego. Just as the ego contains unfavorable and destructive attitudes, so the shadow has good qualities . . . p. 110

- The ego, nevertheless is in conflict with the shadow . . . in the developing consciousness . . . the emerging ego overcomes the inertia of the unconscious mind, and liberates the mature man from a regressive longing to return to the blissful state of infancy in a world dominated by his mother. P. 111

- The battle between the hero and the dragon . . . shows more clearly the . . . theme of the ego's triumph over regressive trends. For most people the dark . . . side of the personality remains unconscious. The hero . . . must realize that the shadow exists and that he can draw strength from it. He must come to terms with his destructive powers if he is to . . . overcome the dragon. I. E. Before the ego can triumph, it must master and assimilate the shadow. P. 112

- The idealism of youth, which drives one so hard, is bound to lead to over-confidence: The human ego can be exalted to experience godlike attributes, but only at the cost of over-reaching itself and falling to disaster. (Icarus . . . carried up to heaven on . . . fragile . . . . humanly contrived wings . . . flies too close too the sun and plunges to his doom.) All the same, the youthful ego must always run this risk, for if a young man does not strive for a higher goal than he can safely reach, he cannot surmount the obstacles between adolescence and maturity. P. 113

- The ritual has a sorrow . . . that is also a kind of joy . . . acknowledgment that death . . . leads to a new life . . . it is the same drama . . . of new birth through death. P. 113

- As a general rule . . . the need for hero symbols arises when the ego needs strengthening . . . p. 114

- . . . rescue symbolizes the liberation of the anima figure from the devouring aspect of the mother image. Not until this is accomplished can a man achieve his first true capacity for relatedness to women . . . freeing the psychic energy attached to the mother-son relationship, in order to achieve a more adult relation to women . . . and, indeed, to adult society as a whole. The hero-dragon battle . . . symbolic expression of this process of ”growing up”. P. 118

- This important point . . . illustrated in a man nearing 50. All his life he had suffered from periodic attacks of anxiety associated with fear of failure (originally engendered by a doubting mother). Yet his actual achievements . . . were well above average. Frequently felt threatened by the shadow of self-doubt . . . no longer necessary to fight the shadow . . . accept it. . . no longer driven to a competitive struggle for supremacy . . . such a conclusion . . . leads one to a truly mature attitude p. 119

- This change . . . requires a period of transition . . . expressed in forms of initiation. P. 119

The Archetype of Initiation

- . . . each human being has originally a feeling of wholeness . . . from the Self . . . the totality of the psyche . . . the individualized ego-consciousness emerges as the individual grows up. P. 120

- . . . series of events by which the individual ego emerges during the transition from infancy through childhood. This separation can never become final without sever injury to the original sense of wholeness. P. 120

- . . . it would appear . . .that the hero myth is the first stage of differentiation of the psyche. Unless some degree of autonomy is achieved, the individual is unable to relate himself to his adult environment. But the hero myth does not ensure that this liberation will occur. There remains the problem of maintaining and developing that consciousness in a meaningful way, so that the individual can live a useful life and can achieve the necessary sense of self-distinction in society. P. 120

- Ancient history and the rituals of contemporary primitive societies have provided us with a wealth of material about myths and rites of initiation . . . young men and women are weaned away from their parents and forcibly made members of their clan or tribe. P.120

- . . . it is the initiation rite that most effectively solves this problem . . . forcing a symbolic death . . . then ceremonially rescued by the rite of a new birth . . . true consolidation of the ego with the larger group. P. 123

- The ritual . . . insists upon this rite of death and rebirth . . . provides a rite of passage from one stage of life to the next . . . p. 123

- . . . not confined to . . . youth . . . every new phase of development throughout an individual’s life is accompanied by a repetition of the original conflict between the claims of the Self and the claims of the ego. In fact, this conflict may be expressed more powerfully . . . from early maturity to middle age (between 35 to 40 in our society) than at any other time in life. P. 123

- At these critical periods . . . initiation is strongly activated to provide a meaningful transition that offers something more spiritually satisfying . . . p. 123

- There is one striking difference between the hero myth and the initiation rite. The . . . hero . . . exhausts efforts in achieving the goal . . . the novice for initiation is called upon to give up willful ambition and all desire and to submit to the ordeal. He must be willing to experience this trial without hope of success. In fact, he must be prepared to die . . . the purpose remains always the same: to create the symbolic mood of death from which may spring the symbolic mood of re-birth. P. 124

- . . . distinction . . . between initiation and the hero . . . act of climbing a mountain . . . trial of strength . . . the will to achieve . . . a scene by the altar . . . task is rather to submit to a power greater than himself. He must see himself as if he were dead . . . only by such an act of submission can . . . experience rebirth. P. 125

- . . . a man's sacrifice is a surrender of his sacred independence: he becomes more consciously related to woman. P. 126

- Man's knowledge (logos) encounters women's relatedness (Eros) and their union is represented as that symbolic ritual of a sacred marriage . . . the heart of initiation since its origins in the mystery-religions of antiquity. But this is exceedingly difficult for modern people to grasp, and it frequently takes a special crisis in their lives to make them understand it. P. 126

- . . . a man, ready to change his attitude to life . . . he had been self-centered, seeking the illusory safety of personal independence but inwardly dominated by the fears caused by childhood . . . needed a challenge to his manhood in order to see that unless he sacrificed his childish state of mind he would be left isolated and ashamed . . . pass through the symbolic rite by which a young man gives up his exclusive autonomy and accepts . . . shared life . . . in a related form . . . appropriate fulfillment in his relationship with his wife . . .essentially a woman's initiation rite, in which a man is bound to feel like anything but a conquering hero. But the theme of marriage is an image of such universality that it also has a deeper meaning. P. 128

Beauty and the Beast

- Girls . . . share in the . . . hero myths . . because they . . must also develop a reliable ego-identity and acquire an education. P. 129

- . . . for a woman to feel right about herself, life is best realized by a process of awakening. P. 130

- A universal myth expressing this . . .is found . . . in Beauty and the Beast.

- Beauty is any young girl or woman who has entered into an emotional bond with her father, no less binding because of its spiritual nature. Her goodness puts her father and then herself in the power of a principle that expresses not goodness alone, but cruelty and kindness combined. It is as if she wished to be rescued from a love holding her to an exclusively virtuous and unreal attitude. P. 131

- . . . she awakens to the power of human love concealed in its animal (and therefore imperfect) but genuinely erotic form . . . this represents an awakening of her true function of relatedness, enabling her to accept the erotic component of her original wish, which had to be repressed because of a fear of incest. P. 131

- To leave her father she had, as it were, to accept the incest-fear, to allow herself to live in its presence in fantasy until she could get to know the animal man and discover her own true response to it as a woman. P. 131

- . . . she redeems herself and her image of the masculine from the forces of repression, bringing to consciousness her capacity to trust her love as something that combines spirit and nature in the best sense of the words. P. 131

Orpheus and the Son of Man

- Orpheus was probably a real man, a singer, prophet, and teacher, who was martyred and whose tomb became a shrine. No wonder the early Christian church saw in Orpheus the prototype of Christ. Both religions brought . . the promise of a future divine life. P. 135

. . . one important difference between the religion of Orpheus and the religion of Christ. Though sublimated into a mystical form . . the spiritual impetus preserved the most significant quality of a religion rooted in the art of agriculture . . . the eternally recurrent cycle of birth, growth, fullness, and decay. P. 135

Christianity . . . dispelled the mysteries. Christ was the product and reformer of a patriarchal, nomadic, pastoral religion, whose prophets represented their Messiah as a being of absolute divine origin. P. 135

. . . the asceticism of early Christianity did not last. The memory of the cyclic mysteries haunted its followers to the extent that the Church eventually had to incorporate many practices from the pagan past into its rituals. P. 139

Yet the two somehow fuse in the figure of Orpheus . . . who remembers Dionysus but looks forward to Christ p. 139

Symbols of Transcendence

. . . it is quite certain that the fundamental goal of initiation lies in taming the original Trickster-like wildness of the juvenile nature. It therefore has a civilizing or spiritualizing purpose, in spite of the violence of the rites that are required to set this process in motion. P. 146

There is . . . another kind of symbolism . . . also connected with the periods of transition . . . they concern a man's release from any confining pattern of existence, as he moves toward a superior or more mature stage in his development. P. 146

A child . . .possesses a sense of completeness, but only before the initial emergence of his ego-consciousness. In the case of an adult . . . completeness is achieved through union of the consciousness with the unconscious contents of his mind. Out of this . . . a man can achieve his highest goal: the full realization of the potential of his individual Self. P. 146

. . . the symbols of transcendence provide the means by which the contents of the unconscious can enter the conscious mind . . . p. 147

. . . we again meet the Trickster theme . . . he no longer appears as a lawless would-be hero. He has become the shaman . . . the medicine man . . . whose magical practices and flights of intuition stamp him as a primitive master of initiation. P. 147

Evidence of such powers can be found as far back as the Paleolithic period of prehistory . . . p. 147

At the highest level of this type of initiatory activity . . . we find the Hindu master yogis. In their trance states they go far beyond the normal categories of thought. P. 147

. . . the theme of the lonely journey . . .which somehow seems to be a spiritual pilgrimage on which the initiate becomes acquainted with the nature of death. But this is not death as a last judgment or other initiatory trial of strength: it is a journey of release, renunciation, and atonement, presided over and fostered by some spirit of compassion. P. 150

In the first part of life . . . this may be experienced as that moment of initiation at which one must learn to take the decisive steps into life alone. P. 150

At a later period . . . one may not need to break all ties . . . nonetheless one can be filled with that spirit of divine discontent which forces all free men to face some new discovery or to live their lives in a new way. This change may become especially important between middle and old age. P. 151

This need may be filled temporarily . . . by a trip . . . or nothing more than a move to a smaller house. But none of these will serve unless there has been some inner transcendence of old values in creating not just inventing, a new pattern of life. P. 151

- Perhaps the commonest dream symbol of transcendence is the snake . . . chthonic transcendence is the motif of the two entwined serpents. Naga serpents of India . . .Greece . . . on a staff belonging to the god Hermes . . . p. 155

- It is not easy for modern man to grasp the significance of the symbols . . . from the past . . . or that appear in dreams. P. 156

- Initiation is, essentially, a process that begins with a rite of submission, followed by a period of containment, and then by a further rite of liberation. In this way every individual can reconcile the conflicting elements of his personality: He can strike a balance that makes him truly human, and truly the master of himself. P. 156

Part 3
The Process of Individuation
M.-L von Franz
The Pattern of Psychic Growth

- By observing a great many people, (at least 80,000 dreams) Jung found that not only were all dreams relevant . . . but , , , they seem to follow an arrangement or pattern. This process Jung called "the process of individuation". P. 159

- These changes can be accelerated if the dreamer's conscious attitude is influenced by appropriate interpretation of the dreams and their symbolic content. P. 161

- Gradually a wider and more mature personality emerges . . . and even visible to others . Psychic growth cannot be brought about by a conscious effort of will power, but happens involuntarily and naturally . . . fulfilling a definite pattern. P. 161

- The organizing center . . . a sort of nuclear "atom" . . . Jung called the "Self" and described it as the totality of the whole psyche, in order to distinguish it from the "ego", which constitutes only a small part of the psyche. P. 162

- Throughout the ages men have been intuitively aware of the existence of an inner center. Greeks . . .*daimon* . . . Egypt . . . *Ba-soul* . . . Romans . . .*genius*. P. 162

- The Self can be defined as an inner guiding factor that is different from the conscious personality and that can be grasped only through the investigation of one's own dreams. P. 163

- How far it develops depends on whether or not the ego is willing to listen to the messages of the Self. Such a person also becomes a more complete human being. P. 163

- One could picture this in the following way: The seed of a mountain pine cone contains the whole future tree in a latent form; but each seen falls at a certain time onto a particular place, in which there are a number of special factors, such as the quality of the soil and the stones . . . its exposure to the sun and wind. Thus an individual pine slowly comes into existence . . . the realization of this uniqueness in the individual man is the goal of the process of individuation. P. 162

- . . . the process of individuation is real only if the individual is aware of it and consciously makes a living connection with it. P. 164

- The guiding hints or impulses come, not from the ego, but from the totality of the psyche: the Self. P. 167

- It is, moreover, useless to cast furtive glances at the way someone else is developing, because each of us has a unique task of self-realization. P. 167

The First Approach of the Unconscious

- . . . .the years of youth are characterized by a state of gradual awakening . . . slowly becomes aware of the world and of himself. Childhood is a period of great emotional intensity . . . p. 168

- When a child reaches school age, the phase of building up the ego and of adapting to the outer world begins. This . . . brings a number of painful shocks. P. 168

- . . . some children begin to feel very different from others . . . brings a certain sadness . . . part of the loneliness of many youngsters. P. 168

- If the development of consciousness is disturbed in its normal unfolding, children frequently retire. . . . into an ”inner fortress” p. 169

- In this early phase . . . many children . . .earnestly seek for some meanings in life . . . there are others .. . who are still . . . carried along by dynamism of inherited and instinctive patterns. P. 169

- The actual processes of individuation . . . the conscious coming-to-terms with one’s own inner center or Self . . . generally begins with a wounding of the personality and the suffering that accompanies it. This initial ”shock” amounts to a sort of ”call”, although it is not often recognized as such. P. 169

- . . . the ego feels hampered . . . projects the obstruction onto something external . . . accuses God . . . economics . . . boss . . . marriage partner . . . p. 169

- Or perhaps everything seems outwardly all right, but beneath the surface a person is suffering from a deadly boredom that makes everything seem meaningless and empty. P. 170

- Many myths and fairy tales symbolically describe this initial stage of individuation by telling of a king who has fallen ill, or grown old. P. 170

- Thus, it seems as if the initial encounter with the Self casts a dark shadow ahead of time . . . to catch the helplessly struggling ego in his snare. P. 170

- . . . in the initial crisis in the life of an individual . . . one is seeking something that is impossible to find or about which nothing is known. P. 170

- In such moments all well-mean, sensible advice is completely useless . . . none of that helps, or at best only rarely. P. 170

- There is only one thing that seems to work . . . to turn directly toward the approaching darkness without prejudice and totally naively . . . find out what its secret aim is and what it wants from you. P. 170

- Sometimes it first offers a series of painful realizations of what is wrong with oneself and one’s own conscious attitudes. Then one must begin the process by swallowing all sorts of bitter truths. P. 171

The Realization of the Shadow

- . . . one becomes acquainted with aspects of one’s own personality that for various reasons one has preferred not to look at too closely. P. 174

- ”realization of the shadow” . . . used because it actually often appears in dreams in a personified form. P. 174

- The shadow is not the whole . . . it represents unknown or little-known attributes of the ego. P. 174

- When an individual makes an attempt to see his shadow, he becomes aware of (and often ashamed of) those qualities and impulses he denies in himself but can plainly see in other people . . . such as egotism, mental laziness, sloppiness, unreal fantasies, schemes, plots, carelessness, cowardice, inordinate love of money and possessions . . . in short, all the little sins about which he might previously have told himself: ”that doesn’t matter”. P. 174

- If you feel an overwhelming rage coming up in you when a friend reproaches you about a fault, you can be fairly sure . . . you will find a part of your shadow, of which you are unconscious. P. 174

. . . the work of self-education begins . . . a work, we might say, that is the psychological equivalent of the labors of Hercules. P. 174

. . . a task so enormous that the ordinary mortal would be overcome by discouragement at the mere thought of it. P. 174

. . . shadow does not consist only of omissions. . . just as often in an impulsive or inadvertent act. . . the shadow is exposed to collective infections . . . when a man is alone . . . he feels all right, but as soon as ”the others” do dark . . . things, he begins to fear that if he doesn’t join in he will be considered a fool. P. 175

. . . he gives way to impulses that do not belong to him at all. P. 175

If people observe their own unconscious tendencies in other people, this is called ”projection”. Projections of all kinds obscure our view of our fellow men, spoiling its objectivity, and . .. all possibility of genuine human relations. P. 181

Whether our shadow becomes our friend or enemy depends largely upon ourselves. The shadow becomes hostile only when he is ignored or misunderstood. P. 182

Sometimes . . . an individual feels impelled to live out the worse side of his nature and to repress his better side. P. 182

So, whatever form it takes, the function of the shadow is to represent the opposite side of the ego and to embody just those qualities that one dislikes most in other people. P. 182

There is such a passionate drive within the shadow that reason may not prevail against it. A bitter experience coming from outside may occasionally help; a brick, so to speak, has to drop on one’s head to put a stop to shadow drives and impulses. At times a heroic decision may serve to halt them, but such a superhuman effort is usually possible only if the Great Man within (the Self) helps the individual to carry it through. P. 182

The discovery of the unconscious is one of the most far-reaching discoveries of recent times. But the fact that recognition of its unconscious reality involves honest self-examination and reorganization of one’s life causes many people to continue to behave as if nothing at all has happened. P. 185

It takes a lot of courage to . . . tackle the problems it raises. Most people are too indolent to think deeply about even those moral aspects of their behavior of which they are conscious; they are certainly too lazy to consider how the unconscious affects them. P. 185

http://www.mythsdreamssymbols.com/mansymbols.html

1.2 August

The Dream of Gilgamesh: The First Recorded Dream (2011-08-01 06:28)

Gilgamesh got up and revealed the dream, saying to his mother:

Mother, I had a dream last night.

Stars of the sky appeared, and some kind of meteorite of Anu fell next to me.

I tried to lift it but it was too mighty for me, I tried to turn it over but I could not budge it.

The Land of Uruk was standing around it, the whole land had assembled about it, the populace was thronging around it, the Men clustered about it, and kissed its feet as if it were a little baby.

I loved it and embraced it as a wife.

I laid it down at your feet, and you made it compete with me.

Commentary: Marie Louise Von Franz

This dream is about forty-six hundred years old. Still today we can find modern parallels for the language of the unconscious has changed much less than the language of human consciousness. So if we interpret this dream from a modern stand-point we could say that up to the moment before the star fell upon Gilgamesh, he fulfilled the collective role of a king. He was the hero-king. He is typical of a man who ambitiously follows a collective pattern. Nowadays, he might be a great politician or a movie star – a man who has followed up certain collective alleys and reached a goal.

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Looked at from within, such a person reacts in a very collective way fulfilling a collective role of power. They are generally not very individual.The star, on the contrary, represents his uniqueness – every soul has one star in the heaven. We can say that up to the appearance of the star Gilgamesh, with all his collective power and achievement, had not done anything unique. On the contrary, he had only fulfilled the typical pattern of the hero-king. The, probably, about the middle of life (because that is where it most frequently occurs), something changes.

.

While he is walking around among his subjects, proud of his own power position, a star falls from the sky onto his back. It turns out to be a very heavy load. That is the moment when his unique destiny befalls him, literally falls on his back. That means that just as Christ had to carry his cross, Gilgamesh now has to carry the burden of having to become the unique, chosen individual, a task which he as avoided by being an ambitious, collective man.

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Marie Von Franz, The Way of the Dream,

pages 69- 70

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Source of Text

http://www.ancienttexts.org/library/mesopotamian/gilgamesh/tab1.htm

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Source of Image

http://www.historywiz.com/galleries/gilgameshking.htm

http://jungcurrents.blogspot.com/2008/11/dream-of-gilgamesh-first-recorded- dream.html

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Carl Jung Videos **(2011-08-02 05:50)**

This link will take you to an excellent source for videos related to Carl Jung and Depth Psychology.
http://wn.com/Bollingen _Tower
Use the ”Search” feature and find videos on Marie Louise Von Franz and others.

Toni Wolff Biography **(2011-08-03 06:20)**

Antonia Wolff (1888-1953)

Anna Antonia (Toni) Wolff was a representative of Analytical Psychology, founded the CG Jung after his break with Sigmund Freud 1913th She was born in Zurich was the first of three daughters of a wealthy businessman Arnold Konrad Wolff and his wife Anna Elisabetha Sutz. Her family belonged to the Swiss Reformed Church and was one of the oldest and most respected in Zurich. After visiting the Lyceum wrote Toni Wolff in as an auditor at the University of Zurich and heard a number of years of religion, philosophy and mythology.
When she fell after the death of her beloved father in 1909 in depression, her mother sent her for treatment of CG Jung .This analytical discovered her talent and took them to the IPA Congress in 1911 in Weimar. Throughout her analysis, which lasted until 1919, developed a love relationship between Toni Wolff and CG Jung. She became his student, assistant and official ”second wife” next to Emma Jung . In the early 1930s, not as Toni Wolff to the chagrin of his interest in alchemy, Jung said, there was an estrangement between them, which intensified after his heart attack in 1944, in the wake of intensified boys relationship with his wife.
Toni Wolff was 1916 in Zurich, one of the founding members of the Psychology Club, the association of the followers of CG Jung’s Analytical Psychology. From 1928 to 1945, she was standing outside the club as president and was then club secretary and later honorary president.

Toni Wolff published in Jung’s complex psychology launches next - she moved to the front of this expression of Analytical Psychology - a work on the psychology of women on the basis of Jungian typology. Under their participation Jung coined the terms ”animus” and ”anima” as ”Persona.”
Though Toni Wolff, who was her life long chain smoker, in recent years suffered from severe arthritis, she took up with shortly before her death therapies. She died of a heart attack.

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- Wikipedia (9.4.2008)

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- PHOTO: Family Archive Wolff, No. 11 of 2005 Bair

http://www.psychoanalytikerinnen.de/schweiz _biografien.html #Wolff

Psychologist Erich Neumann - designated heir to the great Carl Jung (2011-08-04 08:12)

Jung at heart

Psychologist Erich Neumann - designated heir to the great Carl Jung - would have been 100 years old this week. Despite his renown abroad, Neumann lived in relative obscurity in Israel, enveloped in Tel Aviv's 'yekke' culture. His two children recall his life and times

By Aviva Lori

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He received his patients in the dining room, she received hers in the bedroom. His arrived every hour on the hour, hers on the half-hour. The children's room, which was split in two by a cloth curtain, also served as the waiting room for his patients; his mother's room was the waiting room for her patients. Everything was conducted with the greatest possible discretion. It was inconceivable that his patients should encounter hers.

Tel Aviv in the 1930s was a small town, and the address, 1 Gordon Street, corner of Hayarkon, was familiar to all the yekkes (Jews of German origin) from Ben Yehuda Strasse. It was a place of pilgrimage. The first Jungian temple in the Holy Land, established by Erich Neumann and his wife, Julia.In addition to being a Jungian analyst herself, she was also a renowned expert in palmistry (also called chirology), proffering advice mainly to people undecided about which profession to enter. Thus the pure science of the mind cohabited with what was then considered luftgesheft, or even witchcraft.

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Erich Neumann, who was considered one of the greatest psychological theoreticians of the 20th century, was the disciple and scientific heir of Carl Gustav Jung; he was anointed as such by Jung himself. Neumann's students in Israel and elsewhere view him as Jung's crown prince, who in certain areas even exceeded the monarch. At that time, though, in Little Tel Aviv, the cordial neighbor from 1 Gordon Street was known only to a handful of yekkes who, like him, had arrived from Berlin immediately after Hitler's accession to power.

If Neumann were alive, he would have celebrated his 100th birthday last Sunday. But Neumann died from cancer, in 1960, at the age of 55, and his followers and admirers had to make do with a symposium on his work, which was held this past weekend at Kibbutz Givat Haim Ihud. This summer, a conference in his memory will be held in Vienna on behalf of all the German-speaking countries.

"In my view, he is Jung's most important pupil," says Dr. Erel Shalit, a Jungian analyst, "certainly among the most important."

Crossing paths

Erich Neumann was born in Berlin in 1905 to Edward, a flour merchant, and Zelma, a housewife. The youngest of three children, he had a sister, Lotte, and a brother, Franz. The family's economic situation was good, says Prof. Micha Neumann, Erich's son, a psychiatrist and lecturer at Tel Aviv University who specialized in Freudian psychoanalysis. The three children had German names, all three studied medicine and the family belonged to the Jewish stream that was liberated of all shackles of religion and tradition: Germans of the Mosaic faith. Erich was the only one who was drawn to Judaism. He was part of an intellectual circle whose members met to debate issues of culture, art and Judaism, too.

Franz fought in World War I and was awarded the Iron Cross. There were no moral compunctions about the justness of the war; the Jews were patriots and loved Germany passionately. Micha Neumann recalls his mother telling him that "in school, during the war, they would all stand up and say, 'May God punish England.'"

At the age of 16, Erich met Julia Blumenfeld, then 15 and a half. The meeting took place at a ballroom-dancing lesson. "My mother was active in a 'Blue-White,' a Zionist youth movement," says Rali Loewenthal-Neumann, a psychologist and chirologist like her mother. "Her parents didn't like the idea and sent her to learn how to dance so she would become a bit more refined." Julia and Erich discovered that they liked the same artists and the same museums. They started seeing each other but split up after half a year. "Mother said they broke up because he was mentally more mature. She didn't elaborate, but maybe he expected more from her than she was capable of giving - after all, this was 1921," Loewenthal-Neumann says. When they broke up Erich gave her a parting gift: a book by Martin Buber with a dedication, "Our paths will cross again."

Four years later they indeed met again - at Neumann's initiative. Someone told him that Julia had become engaged and he rushed to her house. Loewenthal-Neumann: "The truth is that there was no talk of an engagement. The person in question was a friend, but Father quickly renewed the relationship. Three years later, in 1928, they were married, both aged 23."

Neumann, who was very much influenced by Freud and more especially by Jung, studied philosophy and psychology at the University of Erlangen, in Nuremberg, where he received a Ph.D. in philosophy, and went on to study medicine at Friedrich Wilhelm University in Berlin. Julia attended the University of Mannheim, where she studied special therapeutic methods for small children and went on to study special education in Berlin.

”I don’t know what made Father study medicine - I never asked him,” Micha Neumann says. ”Maybe it was because both Freud and Jung were physicians, and psychologists didn’t yet have a status of their own. He completed his medical studies, but didn’t do an internship, because of the race laws. He received the degree from the university before his death; they found his papers and granted him the doctorate.”

Micha was born in Berlin in 1932. A year later Erich and Julia decided to leave Germany and immigrate to Palestine. She later told her son how she would hide with the pram in stairwells and alleys to avoid the Nazi thugs who were then starting to run wild in the streets of Berlin. ”I thought my father came to this country under my mother’s influence,” Micha notes, ”but my sister told me that at the age of 19 he was registered in a Zionist movement.”

The family went to Zurich, where for the first time Neumann, 28, met Jung, who was 30 years his senior. Their relationship began as master and apprentice and developed into tremendous mutual admiration and finally a bond of teacher and chosen heir. ”I am certain that it was preceded by correspondence between them and that Father was familiar with Jung’s theory,” Loewenthal-Neumann says. ”I know that he stayed on to work intensively with him that year and that this was the beginning of a deep and fruitful relationship between them, including extensive correspondence.”

Julia and Micha Neumann went to Palestine in February 1934. Erich stayed in Zurich, undergoing analysis with Jung - a necessary condition to become an analyst - and joined his family in the summer. Julia underwent analysis with Jung’s wife, Emma, and with Toni Wolff, a student and colleague of Jung. Among Julia’s papers - she was killed in 1985, in a road accident - is a letter from Jung authorizing her to treat patients. ”My mother was a Jungian analyst without a university degree,” Loewenthal-Neumann says. ”That was accepted in those days, and she was a very good analyst, too.”

Great disappointment

The Neumanns found a place in Tel Aviv, initially on Syrkin Street, a minute from Ben Yehuda, and two years later moved to the Gordon Street apartment. The language spoken in the house was German. ”Mother didn’t know Hebrew,” Loewenthal-Neumann recalls. ”My father knew Hebrew. He read Haaretz and he had patients with whom he spoke Hebrew. He learned the language abroad. But he wrote only in German and then his works were translated into other languages.”

Micha remembers asking his mother, as a boy, not to speak German outside. ”But she didn’t know Hebrew and she always went back to German. I remember that once we were on a bus and we were speaking German, and someone, probably a Holocaust survivor, started shouting at us, ‘How can you speak German here?’”

But it wasn’t only the language that separated the Neumanns from the reality in Palestine. ”Father thought he would come here and find all his good buddies from Berlin,” Micha notes, ”but instead he found a great many Poles, very simple people, artisans, builders, merchants, speculators, people of the Fourth Aliyah [wave of Jewish immigration, 1924-1931] - not idealists like those from the Second Aliyah [1904-1914].”

Disappointed at the encounter with Palestine, Neumann led an insular life, fraternizing almost exclusively with Berlin friends who had also immigrated. He concentrated on his psychoanalytical work and immersed himself in research and in ramified correspondence with Jung that lasted many years. Intellectually, he suffered from painful isolation, which drove him to yearn for Europe, even though he despised it.

”Under no circumstances did I come to Palestine with illusions,” he wrote to Jung in 1934. ”The situation here is very serious. The original forces, spiritual and idealistic, that built the country, the Labor movement core and the agricultural settlements, are being pushed back by an invasive wave of undiscerning business Jews, shortsighted egoists who came here because of an economic conjunction of events. Thus everything is growing ever more sharply in the direction of politicization which overshadows all the other horizons - is there here the danger of the development of Jewish fascism? The Jews as a people are boundlessly more stupid than I expected. Do not misunderstand me, I am not complaining about the Jews, I am only saying that this is the situation … I can imagine that the situation here could be dangerous and reach the brink of the abyss.”

Though disappointed with the human landscape, Neumann fell in love with the desert and wrote to Jung about it. The son of a Swiss clergyman and a pious Protestant, who believed powerfully in the bond with the land, Jung was pleased that Neumann’s anima had struck roots in the soil.

”My father believed in the future of this country,” Micha recalls. ”He believed that only the second generation would strike roots here. On the other hand, he also wrote that if the Jews, who were always victims, acquired power and independence, there was a great danger that their repressed aggression and violence would be released and that terrible things would happen here, as in the case of the German nation, which was always obedient and disciplined, and look what happened to them.”

What do you suppose he would say if he were alive now?

Neumann: ”I wouldn’t want him to be alive today, because he would certainly be very disappointed in what is happening here - the violence, the occupation, the anti-democracy.”

Still, Neumann did not think of leaving. He felt that he was on the margins, somewhat detached from things, but he had no hesitations.

”Jung offered him the directorship of the Jungian Institute in Zurich,” Loewenthal-Neumann explains, ”and he was offered other things in Europe, too, but he never considered accepting the offers. It was clear to him that he was staying here. True, in his lifetime he was not well known in Israel, and maybe today, too, he is not as well known here as he is abroad.”

In 1936, at the start of the three-year Arab Revolt, Neumann’s parents came for a visit, to see how their son was getting along in the desert.

Micha: ”My mother told me that they said, ‘The fact that you are crazy Zionists is fine, but at least let us take the boy to a safe place, home to Berlin.’ But Mother, who remembered vividly the Nazis’ torchlight processions and the nationalist songs with Jewish blood on the knife, told them that the idea was out of the question. A few months later I remember going with my parents to Switzerland. Mother and Father stayed there to work with Jung, and my grandparents came and took me to Berlin. I have memories from there, of the house of my parents. Then they brought me back and we returned to Palestine. From then until 1947 Father did not see Jung, they only corresponded.”

A new Jewish culture

Erich Neumann’s father died in 1937, from a brain hemorrhage, brought on by a savage beating from Nazis. His mother managed to flee to London, where her other son, Franz, was living; she immigrated to Israel after the war and lived with Micha and his wife, at 1 Gordon Street. Lotte, Erich’s sister, who was a communist, had fled to France before the war.

In Palestine, Neumann continued to probe a subject that had always interested him - the place of the Jews in world culture - and the attempt, which intrigued him, to establish a new culture in the Land of Israel. ”He said that the Jews, like yeast, always fermented other cultures,” Micha notes, ”and the time had come for them to enrich their own culture. He had a very dramatic correspondence with Jung on this subject. He asked Jung to interest himself in and study Jewish culture and history, as he had done with Indian culture. But Jung somehow did not study Jewish culture, only writing to my father that it was terribly interesting to see a European Jew like him trying to create a new culture in Palestine. Jung was pro-Zionist, in the sense that he saw the return of the Jews to their roots as very positive.”

Did he encourage your father to immigrate to Palestine?

Neumann: ”No, that is a myth that is heard here, but it’s not true. On the contrary, he thought it was insane to leave Zurich and come to this forlorn place. The solitariness was perhaps why my father forged such a dependent relationship with Jung.”

The severance from Europe during the years of World War II, owing to the lack of postal services, and the intellectual isolation, produced a period of creative efflorescence in which Neumann wrote his two most important works: ”Depth Psychology and a New Ethic” and ”The Origins and History of Consciousness.”

In ”Depth Psychology,” Neumann developed a revolutionary idea in reaction to the Holocaust. He argued that Judeo-Christian morality represses evil, leading to horrific phenomena such as Nazism. Micha Neumann: ”He said that every person has to accept the evil within him, not to cast it away and not to repress but to live with it, sometimes even

to manifest it, and to pay the price of sorrow and guilt feelings. He send the book to Jung after communication was restored and Jung said it was extremely interesting.

”The second book he worked on at the time, ‘The Origins and History of Consciousness,’ is large and heavy. He asked Jung to write the introduction, and Jung wrote back, ‘Neumann starts at the place I left off’ - and thereby appointed him his intellectual heir. Jung encouraged my father, unlike Freud, who did not let Jung develop independently. Nevertheless, my father was bitter about him, saying he did not always protect him. He asked the Jungian Institute in Switzerland to publish his books, but they refused and Jung didn’t put up much of a fight for him. On the other hand, Jung put him in touch with his publisher, who then published my father’s books, too.”

All told, Neumann wrote 11 books, dozens of articles and many essays in which he studied the works of Henry Moore, Kafka, Mozart and Leonardo da Vinci, among others. In the possession of his children are three unpublished manuscripts, interpretations of stories by Kafka and Hasidic tales. Neumann said these works were not fully rounded out and did not want them published. Julia, and afterward the children, honored his request. Today Micha says that if anyone wants to delve into the material and study it thoroughly, the family would not object to the works’ publication.

‘The witch’

The correspondence between Neumann and Jung was renewed after the war and they also met at least once a year. Erich and Julia traveled to Switzerland for lengthy stays centering around the Eranos intellectual conferences held since 1933 at Ascona, a Swiss resort. Neumann was first invited to attend in 1948, and afterward went every year until the day of his death, as a guest lecturer who was much in demand. ”That accorded him prestige and recognition internationally,” Micha Neumann notes.

Is he really considered Jung’s most important follower?

”I don’t know the name of any other student of Jung who is as famous as my father.”

Julia was equally famous, in her way. More than a Jungian analyst, she was a palm reader. She studied under the German-born Julius Spier, the father of psycho-chirology, the study and classification of palm prints.

Says Micha Neumann: ”When I am abroad and tell people I am Neumann’s son I am treated with respect, whereas in Israel people barely know him, only students of the humanities and art history. On the other hand, I get much more respect here when I say that I am Julia’s son. She treated and helped thousands of people in Israel. Myths have already sprung up - people tell me what she said to them and I am certain it’s incorrect, because I know her and I saw how she worked. But the myths about her continue to live. I called her a witch.”

Julia did not take offense at this. She invited him to sit with her and observe what she did. ”She first asked people’s permission. I was astounded by what I saw and heard. One day she was visited by Esther Streit Wurzel, before she became famous as a children’s author. She was a teacher in Petah Tikva and wondering what to do with herself. My mother told her, ‘You should write. Your father surely wrote, too.’ My mother knew nothing about them, she was cut off from what was happening here, and then it turned out that her father was the writer and critic Shlomo Streit. People meet me and say, ‘She changed my life.’”

The Jungian analyst Dvora Kuchinsky consulted with Julia in 1948. Then 23, she was working nights for a German-language Israeli paper, but wasn’t sure that was where her true interest lay. ”[Erich] Neumann received me,” she relates. ”I told him I felt bored, that I thought I was in the wrong profession and that I wanted to do something else. I asked him whether he thought I was suited for psychology - everyone wanted to study psychology then - and he said, ‘Go to my wife.’ She was a Jungian psychoanalyst who did palmistry. Today it is very much accepted, more than graphology. It doesn’t show the future, but it does reveal a person’s character and qualities. Of course I didn’t believe in it, but he told me, ‘It’s not witchcraft and she is not a Gypsy, it is a very serious test.’

”Julia didn’t know a thing about me,” she continues, ”and asked me why I had come to see her. I told her I didn’t know which profession to enter. She asked me which one I wanted. I said I didn’t know, so she wouldn’t just endorse what I was thinking, and then she said, ‘Go and study psychology.’”

A house abuzz

Loewenthal-Neumann and her brother remember a house that was abuzz with people and parents who were always busy, closeted in their rooms or on long trips. Quiet and good manners were an integral element of their childhood. Loewenthal-Neumann found a letter from her father to Jung in which he complained about the difficulties of making a living. "In 1934 he wrote that he didn't have enough patients and therefore was compelled to give courses in the house."

Her brother remembers folding chairs stacked in the shower: "Once a week they would open the door that linked two rooms, and 30 or 40 people would enter. My father would give a talk, in German, about Judaism, about Jungian theory and about the new things he was writing about."

What was it like to grow up in a house where strangers were always coming and going?

Neumann: "Today it looks quite peculiar. We knew we were not allowed to make noise, and my friends knew they must not run wild. I hated it pretty much. I would close myself in my room [the half-room split into two by a curtain]. My sister was a lot more cultured and talked to everyone."

Loewenthal-Neumann: "I don't remember having a problem with that. I opened the door and ushered in the people. Some of them told me stories."

Did you grow up as yekkes or sabras?

Neumann: "Of course we were yekkes. We spoke German at home, in school more than half the class consisted of children who spoke German, and people spoke German on 'Ben Yehuda Strasse.' I grew up as a full-fledged Israeli, but the spirit was yekke. In all senses, both the good and the not-so-good."

Even the summer heat waves did not affect the yekke spirit. Punctuality was punctiliously observed. One's word was one's bond. Respect to adults and to what is served you. Anyone who took too much and couldn't finish his food didn't get dessert. Food was not thrown out. A telephone, too, was a bourgeois luxury.

"To his dying day Father didn't agree to have a phone in the house," Loewenthal-Neumann says. "He didn't want people to call and cancel appointments. This way, he said, people would come personally and maybe would cancel less."

Forsaking the faith

Micha Neumann says that only as an adolescent did he dare rebel. A little. "I was a wild kid with unconventional opinions. When the two British sergeants were hung [in 1947, by the underground organization Etzel, in retaliation for the execution of three of its members by the British in Acre prison], my father was in shock. He couldn't understand how Jews could do something like that, and I said they were storm troops. He was stunned. 'I come to this country and hear my son talking like a fascist,' he said."

The two children attended Shalva, a private elementary and high school. Micha Neumann says he wanted to be a psychologist from the age of 16. "I was curious to know what went on in those closed rooms," he says. He wanted to be a Jungian psychologist, but there was no institute in Israel where he could be trained, and his father encouraged him to move in the Freudian direction. "My father actually urged me to go into Freudian analysis. He said it was appropriate for young people who were establishing themselves. When I came to the Psychoanalytic Institute, they asked me, 'How could you, the son of Neumann, Jung's student, come to us?' It was as though I had changed religion."

He went to Switzerland to study medicine with the aim of becoming a psychiatrist. Four years later, in 1956, when his sister also wanted to study in Zurich, he was compelled to return home: There wasn't enough money to pay for both of them to study abroad. Micha Neumann completed his medical studies at the Hebrew University of Jerusalem-Hadassah Medical School and started to work as a psychiatrist at Shalvata, a psychiatric hospital in Hod Hasharon. Eventually he became the hospital's director. Today he has a private practice which is strictly Freudian.

Rali Loewenthal-Neumann studied psychology in Zurich and returned to Israel in 1960, when her father died suddenly. She is also not a Jungian psychologist. Her expertise lies in treating children and parents. She learned chirology from her mother and this is now her main occupation. A widow, she lives in Jerusalem. Of her three children, the eldest

son is a psychiatrist, the next son is an electronic engineer, and she also has a daughter who is in education. Micha is married and the father of two - a daughter who is a lawyer and a son who is an electronic engineer.

Erich Neumann died of kidney cancer. In the summer of 1960 he went to Europe to deliver a series of lectures and returned in a wheelchair. "His brother took him to a roentgenologist in England and he saw that the cancer had already spread. He told him to return to Israel quickly. My father understood, and within less than three months he died. The feeling was that he died at his peak. He was then beginning to be recognized around the world, thanks to his books, which were translated into many languages, including Japanese, Chinese and Croatian."

One of the other two books which, in addition to "Depth Psychology," have been translated into Hebrew is "Amor and Psyche," in which Neumann analyzes the legend of the love of the mortal princess Psyche for the son of Aphrodite, Amor (also known as Eros or Cupid), and through this explains the processes of feminine love.

Julia was almost 81 at the time of her death. The accident happened when she left the house one Sunday morning before work, to buy flowers. On the way back she was hit by a taxi and died within hours.

"She was terribly afraid that she would grow old and become a burden on us," Micha Neumann says today. "She asked me to promise her that if that happened I would help her die. I made the promise, but I'm not sure I would have kept it."

'A father figure'

The black hole in the relations between Jung and Neumann is anti-Semitism. In his letters to Neumann in the 1930s, Jung did not express shock at the Hitler phenomenon. On the contrary: He viewed National-Socialism as a revolutionary movement that was connected to the deepest roots of the ancient German people, roots partaking powerfully of blood and soil, as in Israel. Jung believed that connecting to these roots would engender a healthy, strong movement, which would enthrall the masses and provide the right balance for German super-intellectualism.

Micha Neumann: "[Jung] said it was impossible to dismiss the movement and Hitler, as they were the psychic embodiment of all the Germans. They had a German society of psychotherapists, which Jung agreed to head, throwing my father into shock. He asked Jung to publish articles against anti-Semitism, to dissociate himself from it, but Jung didn't do it."

How did they stay friends after that?

"There is a claim that every anti-Semite has his good Jew. Jung was not anti-Semitic at the personal level. He wrote to my father about all the help he gave to refugees, colleagues from Germany for whom he found work. But ideologically he was, of course, an anti-Semite."

Didn't your father feel guilty for remaining in contact with him?

"No, nor did my mother. I told them that I had begun to hear during my analysis that Jung was anti-Semitic, but my mother said it wasn't so, that all his assistants were Jewish and so were all his students. Both of them denied it and said it was Jung's 'shadow' [a negative personality element, according to Jungians]. In one of his letters to Jung, Father wrote, 'You are the only pure remnant that I still have from murderous Europe.' He saw Jung as a person of great stature, untainted and moral, to the end. He likened him to one of the 36 just men [in the Hasidic legend]. I didn't like it, but I understood his need to cling to Jung as a father figure in the intellectual desert. He wrote him, 'I have no one here whom I can talk to and learn from. For me, you are the link to the Europe which has so disappointed me.'"

Gold from the depths

There are about 50 Jungian analysts in Israel. Four years ago they split into three different associations. The reason for the split was not ideological but psychological - it stemmed largely from personality clashes within the group. There is no dispute regarding the Neumanns, however: All agree that Jung was recognized in Israel thanks to them. There is also general agreement about Erich Neumann's importance as the heir and developer of Jung's theory at the international level.

Dr. Erel Shalit - whose book, ”The Hero and his Shadow,” discusses psychopolitical aspects of myth and reality in Israel - says that Neumann’s ”Depth Psychology and a New Ethic” is the first and most important book perhaps ever written on psychopolitics. It had a crucial influence on the development of that field.”

Dr. Gadi Maoz, chief psychologist of the Jezreel Valley clinic and a lecturer in behavioral sciences at the Jezreel Valley Academic College, a student of Dvora Kuchinsky, is part of the third generation of the Jung-Neumann dynasty in Israel. Neumann, he says, was ahead of his time and was the precursor of the ”New Age” in its deeper sense.

”He felt the malaise of Western society very strongly,” Maoz explains, ”and the need to find a balm for it. The sickness is a rational focusing on the conscious world and a denial of the unconscious and the psyche; it is the repression of whatever is not comfortable from consciousness. Neumann said we must dive into the sea of the unconscious and bring to the surface all the gold and treasures, including the collective ones, because they are the driving force of creativity. The emphasis is on not repressing, but on connecting to the forces latent in the unconscious, to hold a dialogue with them. He was talking in the late 1930s about processes that we started to talk about in the late 1990s.”

http://www.haaretz.com/jung-at-heart-1.148506

Anonymous (2012-12-24 15:22:46)
I would like to read your Erich Neumann article, but your format chops off a word or two on the right on each line. Could you reformat it, please? Thanks, Cathy

Lewis Lafontaine (2012-12-24 15:25:33)
Cathy:
I apologize for the choppy format. Here is a direct link to the story: http://www.haaretz.com/jung-at-heart-1.148506

Sabina Spielrein Biography **(2011-08-05 05:38)**

Sabina Spielrein (1885-1942)
Sabina Spielrein was born the eldest of four children in Rostov on Don.
Her father, Nikolai Spielrein was a wealthy Russian-Jewish businessman and her mother Eva Luyblinskaja had studied dentistry, practiced this profession is not enough.
Sabina Spielrein attended until 1904, the girls' school in Rostov.During her school years, showed symptoms of "psychotic hysteria" so that their parents brought them in 1904, according to the Zurich psychiatric clinic Burgholzli.
She was treated by Carl Gustav Jung and 1905 as released from the hospital cured.
That same year she began to study medicine at the University of Zurich, she continued her analysis with Jung continued privately.
1911 Sabina Spielrein doctorate on the psychological content of a case of schizophrenia, it was the first psychoanalytically oriented dissertation of a woman.
They then traveled to Munich to Vienna, where she met with Freud in October 1911 and member of the Vienna Psychoanalytic Society was.
1912 Sabina Spielrein published important theoretical writing, the destruction as the cause of becoming.
In it she took Freud's reflections on the death instinct in advance, the later in Beyond the Pleasure Principle referred to them.
They formulated the hypothesis that the sex drive is composed of a positive and a negative component and also career-like impulse to destroy, is analogous to biological procreation, in the union of the male with the female cell, each is destroyed by itself, so that new results.
Pleasure and anxiety are the reaction of the ego on the sexuality inherent tendency to dissolution of individuality, whereby the neurotic, the destructive component, the "death instinct" over the love of excitement outweighed.
Sabina Spielrein in 1912 married the Russian-Jewish doctor Pavel Sheftel, a years later, her daughter Renata was

born.
From 1912 to 1914 she lived with her family in Berlin and published several papers on child psychoanalysis and dream analysis.
After the start of World War II she moved to Switzerland, while her husband returned to Russia.
They settled in Lausanne in 1919 and founded the psychoanalytic study group Cercle Interne.
In 1920 she moved with her daughter to Geneva and became a member of Geneva led by Edouard Claparède psychoanalytic society.
She gave lectures on psychoanalysis and pedagogy at the Institute Jean-Jacques Rousseau and has published numerous works, including several children on the basis of analytical releases of protocols from our childhood to her daughter.
In 1922 she joined the UPU in the Swiss Society of Psychoanalysis. Its most famous analysand in this period was Jean Piaget.
1923 Sabina Spielrein returned to Russia, settled in Moscow and became a member and training analyst of the Russian Psychoanalytic Society.
She held at the National Institute for Psychoanalysis lectures and seminars on child analysis, and worked as a doctor at the clinic.
She was also Head of the Department of child psychology at Moscow University and fellow at the of Vera Schmidt -run children's home laboratory.
Sabina Spielrein was a pioneer of child psychoanalysis and cognitive and language scientifically based psychoanalysis. One of her priorities was to explore children's thought and language. She developed the thesis that there are autistic and social languages, which evolved from the latter the former.
In 1923 she gave several lectures in Zurich, Geneva and Moscow on the subject of aphasia. In their view, have to occur in aphasia thought disorder analogies to the early childhood thinking.
Eighteen months after her return to the USSR Sabina Spielrein moved into her home city of Rostov was living again with her husband and got 1926 their second daughter, Eve.She was on prophylactic as Pädologin school clinic, where she conducted screening for early detection of developmental disorders, as well as a doctor at the Psychiatric Clinic.Following the ban on Pädologie 1936 she worked as a school doctor.
Although psychoanalysis was banned in the Soviet Union, she continued her psychoanalytic work continued until the early 1940s.
1942, after the capture of Rostov by the German Wehrmacht, was Sabina Spielrein and killed their daughters along with the rest of Rostov Jews by the SS-Sonderkommand

The Supreme Meaning ˜Carl Jung (2011-08-07 05:39)

But the supreme meaning is the path) the way and the bridge to what is to come.
That is the God yet to come.
It is not the coming God himself but his image which appears in the supreme meaning.
God .is an image) and those who worship him must worship him in the images of the supreme meaning.
The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together.
The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment.
The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew.
The image of God has a shadow.
The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow?
The shadow is nonsense.
It lacks force and has no continued existence through itself.
But nonsense is the inseparable and undying brother of the supreme meaning.
Like plants, so men also grow, some in the light, others in the shadows.
There are many who need the shadows and not the light.
The image of God throws a shadow that is just as great as itself.
The supreme meaning is great and small, it is as wide as the space of the starry Heaven and as narrow as the cell of the living body. Carl Jung, Liber Novus, Pages 229-230.

Human a Symbol of the Soul ˜Carl Jung (2011-08-09 05:48)

I had to recognize that I am only the expression and symbol of the soul. In the sense of the spirit of the depths, I am as I am in this visible world a symbol of my soul, and I am thoroughly a serf completely subjugated, utterly obedient. The spirit of the depths taught me to say: ”I am the servant of a child.” Through this dictum

I learn above all the most extreme humility, as what I most need. Carl Jung [Red Book; Page 234] Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

”If God grows old˜Carl Jung (2011-08-10 02:51)

If the God grows old, he becomes shadow, nonsense, and he goes down. The

greatest truth becomes the greatest lie, the brightest day becomes darkest night.

As day requires night and night requires day, so meaning requires absurdity

and absurdity requires meaning.

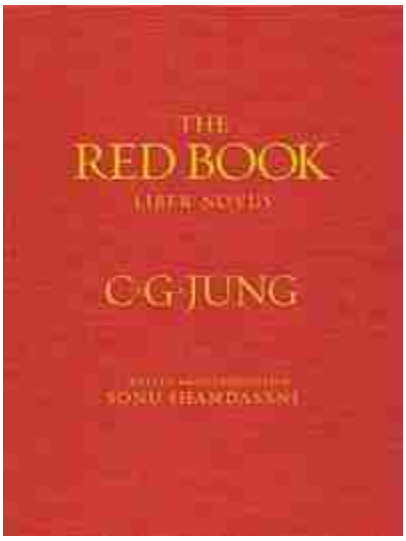
Day does not exist through itself, night does not exist through itself.

The reality that exists through itself is day and night.
So the reality is meaning and absurdity.
Noon is a moment, midnight is a moment, morning comes from night,
evening turns into night, but evening comes from the day and morning turns
into day. [The Red Book; Page 242]

The Events of Life ˜Carl Jung (2011-08-11 05:03)

Where Do We Come From? What Are We? Where Are We Going? by Paul Gaugin
Life does not come from events, but from us. Everything that happens outside has already been.
Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same.
But whoever looks from inside, knows that everything is new. The events that happen are always the same.

But the creative depths of man are not always the same.
Events signify nothing, they signify only in us. We create the meaning of events.
The meaning is and always was artificial. We make it.
Because of this we seek in ourselves the meaning of events, so that the way of / what is to come becomes apparent and our life can pow again.
That which you need comes from yourself, namely the meaning of the event. The meaning of events is not their particular meaning.
This meaning exists in learned books. Events have no meaning.
The meaning of events is the way of salvation that you create.
The meaning of events comes from the possibility of life in this world that you create.
It is the mastery of this world and the assertion of your soul in this world.
This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, The Red Book, Page 239.



The Sprout of the Wondrous God˜Carl Jung,Red Book Page 243. **(2011-08-12 06:15)**

I have received your sprout, you who are to come!
I have received it in deepest need and lowliness.
I covered it in shabby patchwork and bedded down on poor words.
And mockery worshiped it, your child, your wondrous child, the child of one who is to come, who should announce the father, a fruit that is older than the tree on which it grew.
In pain will you conceive and joyful is your birth.

Fear is your herald, doubt stands to your right, disappointment to your left.
We passed by in our ridiculousness and senselessness when we caught sight of you.
Our eyes were blinded and our knowledge foll silent when we received your radiance.
You new spark of an eternal fire, into which night were you born?'
You will wring truthful prayers from your believers, and they must speak of your glory in tongues that are atrocious to them.
You will come over them in the hour of their disgrace, and will become known to them in what they hate, fear, and abhor. Your voice, the rarest pleasing sound, will be heard amid the stammerings of wretches, rejects, and those condemned as worthless.
Your realm will be touched by the hands of those who also worshiped before the most profound lowliness, and whose longing drove them through
the mud tide of evil.
You will give your gifts to those who pray to you in terror and doubt, and your light will shine upon those whose knees must bend before you unwillingly and who are filled with resentment.
Your life is with he who has overcome himself I and who has disowned his self-overcoming.
I also know that the salvation of mercy is given only to those who believe in the highest and faithlessly betray themselves for thirty pieces
of silver.
Those who will dirty their pure hands and cheat on their best knowledge against error and take their virtues from a murderer's grave are invited to your great banquet.
The constellation of your birth is an ill and changing star.
These, oh child of what is to come, are the wonders that will bear testimony that you are a veritable God." Red Book Page 243.

Buddha in the Flames ˜Carl Jung (2011-08-13 05:53)

A statue of the Buddha from Sarnath, 4th century CE

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one there-fore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. But insofar as it takes place in me, and I am a part of the world, it also takes place through mei in the world, and no one can hinder it. It doesn't take place according to the way of my will but in the way of unavoidable effect. I am not master over you, but the being of the God in me. I lock the past with one key; with the other I open the future. This takes place through my transformation. The miracle of transformation commands. I am its servant,just as the Pope is.

You see how incredible it was to believe such of oneself. It applies not to me, but to the symbol. The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself

into a·starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, like a Buddha in the flames. Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. The Red Book, Page 250.

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The Devil as Joy ˜Carl Jung (2011-08-14 05:35)

The Devil depicted in the Temptation of Christ, by Ary Scheffer, 1854.

Taking the devil seriously does not mean going over to his side, or else one becomes the devil. Rather it means coming to an understanding. Thereby you accept your other standpoint. With that the devil fundamentally loses ground, and so do you. And that may be well and good. Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to an understanding. What I said about dancing struck him because I spoke about something that belonged in his own

domain. He fails to take seriously only what concerns others because that is thepeculiarity of all devils. In such a manner, I arrive at his seriousness, and with this we reach common / ground where understanding is possible. The devil is convinced that dancing is neither lust nor madness, but an expression of joy, which is something proper to neither one nor the other. In this I agree with the devil. Therefore he humanizes himself before my eyes. But I turn green like atree in spring.

Yet that joy is the devil, or that the devil is joy, has got to worry you. I pondered this for over a week, and I fear that it has not been enough. You dispute the fact that your joy is your devil.

But it seems as if there is always something devilish about joy. If your joy is no devil for you, then possibly it is for your neighbors, since joy is the most supreme flowering and greening of life. This

knocks you down, and you must grope for a new path, since the light in that joyful fire has completely gone out for you. Or your joy tears your neighbor away and throws him off course, since life is like a great fire that torches everything in its vicinity. But fire is the element of the devil.

When I saw that the devil is joy, surely I would have wanted to make a pact with him. But you can make no pact with joy, because it immediately disappears. Therefore you cannot capture the devil either. Yes, it belongs to his essence that he cannot be captured. He is stupid if he lets himself be caught, and you gain nothing from having yet one more stupid devil. The devil always seeks to saw off the branch on which you sit. That is useful and protects you from falling asleep and from the vices that go along with it. The devil is an evil element. But joy? If you run after it, you see that joy also has evil in it, since then you arrive at pleasure and from pleasure go straight to Hell, your own particular Hell, which turns out differently for everyone. Through my coming to terms with the devil, he accepted some of my seriousness, and I accepted some of his joy. This gave me courage. But if the devil has gotten more earnest, one must brace oneself. It is always a risky thing to accept joy, but it leads us to life and its disappointment, from which the wholeness ofour life becomes. [The Red Book; Page 260-261]

The Devil as Joy Carl Jung, The Red Book; Page 260-261 Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

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Words Ought Not Become Gods ˜Carl Jung (2011-08-15 06:26)

In principio erat verbum, Latin for At the beginning there was the Word, from the Clementine Vulgate, Gospel of John, 1:1–18

[A conversation between Carl Jung ”I” and the Anchorite ”A” in the Desert of the Soul.

I: ”But Philo Judeaus, if this is who you mean, was a serious philosopher and a great thinker. Even John the Evangelist included some of Philo’s thoughts in the gospe!.”

A: ”You are right. It is to Philo’s credit that he furnished language like so many other philosophers. He belongs to the language artists. But words should not become Gods.”

I: ”I fail to understand you here. Does it not say in the gospel according to John: God was the Word. It appears to make quite explicit the point which you have just now rejected.”

A: ”Guard against being a slave to words. Here is the gospel: read from that passage where it says: In him was the life. ”What does John say there?”

I: ”’And life was the light of men and the light shines in the darkness and the darkness has not understood it. But it became a person sent from God, by the name of John, who came as a

witness and to be a witness of the light. The genuine light, which illuminates each person, came into the world: He was in the world, and the world became through him, and the world did not

recognize him.’ -That is what I read here. But what do you make of this?”

A: ”I ask you, was this [Logos] a concept, a word? It was a light, indeed a man, and lived among men. You see, Philo only lent John the word so that John would have at his disposal

the word alongside the word ’light’ to describe the son of man. John gave to living men the meaning of the, but Philo gave as the dead concept that usurped life, even the

divine life. Through this the dead does not gain life, and the living is killed. And this was also my atrocious error.”

I: ”I see what you mean. This thought is new to me and seems worth consideration. Until now it always seemed to me / as if it were exactly that which was meaningful in John, namely that the

son of man is the,Logos in that he thus elevates the lower to the higher spirit, to the world of the Logos. But you lead me to see the matter conversely; namely that John brings the meaning of

the Logos down to man.”

A: ”I learned to see that John has in fact even done the great service of having brought the meaning of the Logos up to man.”

I: ”You have peculiar insights that stretch my curiosity to the utmost. How is that? Do you think that the human stands higher than the Logos?”

A: ”I want to answer this question within the scope of your understanding: if the human God had not become important above everything, he would not have appeared as the son in the

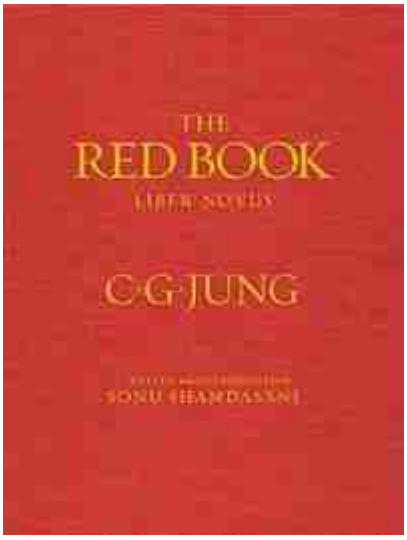
flesh, but in the Logos.”

I: ”That makes sense to me, but I confess that this view is surprising to me. It is especially astonishing to me that you, a Christian anchorite, have come to such views. I would not have

expected this of you.”

A: ”As I have already noticed, you have a completely false idea of me and my essence. Let me give you a small example of my preoccupation. I’ve spent many years alone with the process of

unlearning. Have you ever unlearned anything? Well, then you should know how long it takes. And I was a successful teacher. As you know, for such people to unlearn is difficult or even

impossible. But I see that th 

e sun has gone down. Soon it will be completely dark. Night is the time of silence. I want to show you your place for the night. I need the morning for my work, but

after midday you can come to me again if you like. Then we will continue our conversation." [The Red Book, Pages 268-269]

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The Earth has a Soul: C.G. Jung on Nature, Technology & Modern Life (2011-08-16 10:08)

Restoring Nature's Divinity

"Matter in the wrong place is dirt. People get dirty through too much civilization. Whenever we touch nature, we get clean."

You may not associate such bold, earthy sentiments with Swiss psychiatrist C.G. Jung, but he was, in fact, deeply concerned over the loss of connection with nature. He considered natural life to be the "nourishing soil of the soul." Who has time for a natural life these days? What would it look like if we did? Those of us destined to live through this turbulent period of history, the declining phase of Western civilization, could perhaps use a wise elder who stands slightly outside the modern world yet knows it well enough to offer guidance.

Jung shows the knowledge of an historian who understands how the dissociation from nature came about; he reaches out with the empathy of a healer who shares our plight; and he advises with the common sense of a country doctor

how to live “in modest harmony with nature.” Jung addresses not only the individual but also our culture as a whole, as an entity that itself is suffering and in need of help.

The title of the book, The Earth Has A Soul, is taken from a 1958 letter in which Jung refers to ”the old idea that every country or people has its own angel, just as the earth has a soul.” (Letters II, p432) We find that Jung uses the words soul, spirit and psyche somewhat interchangeably. “Psyche” is Greek for soul, life, and breath; so psyche is Nature itself. In the Visions Seminars that he gave in the early 1930s, Jung remarked that “the earth has a spirit of her own, a beauty of her own.” (Interpretation of Visions, pp133-4) Spirit is the inside of things and matter is their visible outer aspect. Jung’s main contribution is restoring to Nature its original wholeness by reminding us that “nature is not matter only, she is also spirit.” (Collected Works,13, par 229) A brief anecdote illustrates Jung’s apperception of the living spirit within Nature:

“I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on solid familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact.”

(Collected Works,8, par 331)

Historical eras oscillate between an orientation toward matter or spirit. We are living in a period when the material aspect of Nature is emphasized; it is often said that we are materialistic. But this is not quite the case, since matter actually receives very little respect due to its having been robbed, as Jung notes, of its spirit -

“The word ‘matter’ remains a dry, inhuman, and purely intellectual concept... How different was the former image of matter—the Great Mother—that could encompass and express the profound emotional meaning of the Great Mother.”

(Man & His Symbols, pp94-5)

In a 1923 seminar, Jung identified four elements that have undergone the most severe repression in the Judeo-Christian world: nature, animals, creative fantasy, and the “inferior” or primitive side of humans, which tends to be mistakenly conflated with instinct or sexuality.

“It is a general truth that the earth is depreciated and misunderstood...For quite long enough we have been taught that this life is not the real thing...and that we live only for heaven.”

(Interpretation of Visions, p193)
Our loss of connection with Nature is thus neither a practical nor a psychological problem but a religious one, as this statement by Joseph Henderson emphasizes:

“Nature has lost her divinity, yet the spirit is unsure and unsatisfied. Hence any true cure for the neurosis...would have to awaken both spirit and nature to a new life. The relevance of this theme for us today may be that it is a problem we are still trying to solve on too personal, psychological a level, or on a purely cultural level without fully realizing it is at bottom a religious problem and not psychological or social at all.”

(Henderson, Shadow and Self, p279)

Jung grew up (b.1875) in conditions largely unchanged since the Middle Ages and lived to see the emergence of the techno-industrial age (d.1961)... Although there are others today who offer clarity about how our ruptured relationship with Nature could be repaired, I believe that only Jung speaks in both the discursive voice of a modern doctor who is able to explain, and the mythic or poetic voice of a tribal healer, who is able to enchant. By incorporating wisdom from the depths of the psyche, Jung reaches not only our modern mind but also the aspect of our being that he termed archaic, natural, primordial, or original.

This unusual capacity to span both the archaic and the modern arose from his actual background with its deep roots in his ancestral lineage and certain significant experiences such as his seminal dream at age 34 about our species' phylogenetic history. It concerned a multi-storied house in which the furnishings and construction style of each level represented different historical periods. The top floor was the present, the level below the 16th century, the first floor below ground the Roman era, and in the deepest level was a dusty cave containing bones, shards and tools from a neolithic culture. He came to view the dream as an objective picture not only of European history but of the historic composition of the human psyche, the stories signifying successive layers of consciousness. This interior opening… provided Jung with access to the various stages of consciousness, including what he came to call "the primitive within myself".

Consciousness: the blessing and curse of humankind

"We are beset by an all-too-human fear that consciousness - our Promethean conquest - may in the end not be able to serve us as well as nature."

(Collected Works,8, par 750)

Jung contended that Nature herself deigned to produce consciousness because without it things go less well. Though we tend to prize it as a fine achievement, Jung impolitely reminds us that consciousness is also our own worst devil because it helps us invent "every thinkable reason and way to disobey the divine will." (Letters I, p486)

Jung sets the loss of connection with Nature in the overall context of the development of consciousness over the millenia. To describe how it evolved, he drew on the analogy of the multi-storied house from his 1909 dream. The floors above ground represent recent historical periods; its foundations, the phylogeny of our species. To the latter he applied the awkward term the collective unconscious. He observed that people today often leave the whole of their lives to the direction of consciousness, thereby forgetting that it is merely the visible surface over the immense living foundation below. The analogy of a multi-storied house is very useful in understanding how it is that we can go against Nature if we forget that we are also part of Nature.

In 1952, Jung was interviewed by Ira Progoff, who asked if individuation didn't always involve consciousness. Jung replied, "Oh, that is an overvaluation of consciousness" and explained that individuation is the natural process by

which a tree becomes a tree and a human a human; he said that consciousness can just as well interfere with the natural growth process as aid it. Jung felt that Western consciousness was seriously one-sided in that it has expanded in the spatial dimension but not in the temporal, for we do not have a sense of living history. Consciousness is a very recent acquisition, still quite fragile and easily disrupted. Jung pointed out that, in the West, consciousness has been developed mainly through science and technology—not through art, social interaction, cultural development, or spirituality. The unconscious has been left behind, and is thus in a defensive position. (Letters II, p81)

"We in the West have come to be highly disciplined, organized, and rational. On the other hand, having allowed our unconscious personality to be suppressed, we are excluded from understanding primitive man's civilization… The more successful we become in science and technology, the more diabolical are the uses to which we put our inventions and discoveries."

(C.G. Jung Speaking: Interviews & Encounters, p397)

The cloning of life forms, the development of nuclear and laser weaponry, the surgical alteration of genders, and the genetic modification of food are some of the most recent "diabolical" discoveries we have come up with—without adequate consideration of their moral or psychosocial repercussions. By focusing almost singularly on developments in the outer physical world, what we have neglected is ourselves, our own inner nature. As Jung poignantly put it, "Nobody would give credit to the idea that the psychic processes of the ordinary man have any importance whatsoever." (C.G. Jung Speaking: Interviews & Encounters, p304) We now witness increasingly unfortunate accidents that illustrate all too well the points Jung made about the dire consequences neglecting our own unconscious foundation can have: Three Mile Island, Chernobyl, and the Valdez spill were caused by individuals suffering from sleep deprivation—i.e., going against Nature. When Jung warns that the unconscious may rebel suicidally if it is put in an inhuman position, we need only think of these instances and the devastating consequences they have had.

Consciousness is a gift and could be used to go along with Nature, were we to align it in that direction. Jung's concern was that, as a very young species, we have an inflated idea of our own importance… His conclusion was that we have reached the limit of our evolution and can go no further until we attend not to the development of more consciousness, but to an unbiased understanding of all that we are:

"Discovery of the unconscious means an enormous spiritual task, which must be accomplished if we wish to preserve our civilization."

(Letters, I, p537)

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Carl Jung on Rebirth **(2011-08-19 04:52)**

Rebirth is not a process that we can in any way observe. We can neither measure nor weigh nor photograph it. It is entirely beyond sense perception. . . . One speaks of rebirth; one professes rebirth; one is filled with rebirth. . . . We have to be content with its psychic reality. Carl Jung [Concerning Rebirth," CW 9i, par. 206.]

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Carl Jung on the Group Experience and Personal Transformation (2011-08-19 04:55)

If any considerable group of persons are united and identified with one another by a particular frame of mind, the resultant transformation experience bears only a very remote resemblance to the experience of individual transformation. A group experience takes place on a lower level of consciousness than the experience of an individual. This is due to the fact that, when many people gather together to share one common emotion, the total psyche emerging from the group is below the level of the individual psyche. If it is a very large group, the collective psyche will be more like the psyche of an animal . . . .

. . . The group experience goes no deeper than the level of one's own mind in that state. It does work a change in you, but the change does not last. Carl Jung

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Essence of Hell ˜Carl Jung (2011-08-19 12:10)

What do you think of the essence of Hell? Hell is when the depths come to you with all that you no longer are or are not yet capable of Hell is when you can no longer attain what you could attain. Hell is when you must think and feel and do everything that you know you do not want. Hell is when you know that your having to is also a wanting to, and that you yourself are responsible for it. Hell is when you know that everything serious that you have planned with yourself is also laughable, that everything fine is also brutal, that everything good is also bad, that everything high is also low, and that everything pleasant is also shameful. But the deepest Hell is when you realize that Hell is also no Hell, but a cheerful Heaven, not a Heaven in itself, but in this respect a Heaven, and in that respect a Hell.
That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Equivocalness is simplicity and leads to death. But ambiguity is the way of life. If the left foot does not move, then the right one does, and you move. The God wills this. [The Red Book; Page 244]
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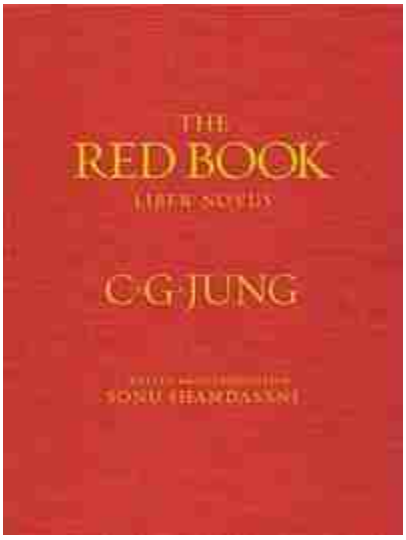


An Interview with June Singer **(2011-08-19 12:18)**

June Singer

Dr. Singer: This is the first time I've addressed myself to people on the Internet, save for a few good friends. I must admit I find it awesome. Matthew Clapp of the Jung Index, asked me to answer a few interview questions that would be sent in from readers of the JungNet and I agreed to do this. Why did I? Well, I've just had my eightieth birthday, and I thought that if I don't keep trying new things, I'm liable to get brain-dead. I thought, this will be a breeze! That's what I thought. But you have sent me some profound and moving questions — If I answered them as I should it could be a book, but since time is of essence in cyberspace, I beg you to forgive my brevity and superficiality. Also, please remember that these replies are off the top of my head, and are mostly opinion, so don't take them too much to heart. Here goes. – June Singer Sun, 29 Nov. 1998

Alice O. Howell: Would you share the so moving story of your encounter with C.G. Jung on his deathbed?

Dr. Singer: I was in Zurich. It was my first year in the Training Program. My analyst phoned me early in the morning and told me in a heartbroken voice that Jung had died last night. His body would be at home and if students at the Institute wanted to, they could go there on this day. I had never been in Jung's home though I'd passed by it often. Now I approached the door and passed under the inscription "Vocatus atque non vocatus Deus aderit." I felt I was entering a holy place. As I entered I saw off to the side very few people, and one of them, I don't recall who it was, asked, "Would you like to go upstairs?" I replied that I would, and no one offered to accompany me, so I walked up the long stairway alone.

Upstairs in the empty hall I saw that all the doors were closed except one, from which a soft glow fell across the floor. Hesitatingly I approached and stood in the doorway. I saw an old man lying on his bed, clothed in a white nightshirt. His waxen face was lit by two candles, one on each nightstand beside the bed. He seemed so frail, so slight. So deeply

at peace. As I waited there, unable to move, I felt a strong wave of something coming toward me almost like a sound, saying, "this is what you are meant to carry on." And strangely, that burden seemed to be very light. I waited, but there was nothing more. And since then that image of the very old man, Jung, returns to me from time to time.

James Hall, M.D.: How does analytical training today differ from analysis as practiced by Jung? by Jung's circle [Adler, Frei, Fiertz, Riklin, von Franz, R. Kugler, et al.]?

Dr. Singer: All I know about analysis as practiced by Jung comes from what my analyst, who worked with Jung told me, and from what I have heard and read. I do know that there were no written rules of behavior, but there were certain protocols that were observed by the members of the little Jungian circle of adherents at the beginning. They, especially the women, were very secretive about their personal relationships with Jung, but they didn't hesitate to discuss what they thought about the others in the group. There were no regulations pertaining to training — the only requirements were those Jung placed on the individuals. Some, who had no psychological training, were permitted to become analysts, while others were told to go to medical school before they could be trained. Jung was extremely careful to maintain confidentiality, but didn't hesitate to engage in social activities with his analysands. He often had both parts of a couple in analysis, and sometimes a lover on one side or the other.

From something of what I've read, he was not adverse to manipulate tangled relationships. Today it's very different. We are very conscious of transference issues, and refrain religiously from "dual relationships." We avoid even letting anyone know that so and so is in analysis with us. If we don't observe these strict rules and someone finds out about it, there's hell to pay. Training is based on an external set of requirements, but once these are fulfilled, the analytical development of the candidate is followed by committee after committees, and all these committee people determine the progression of the candidate through the program. The only person who cannot say anything is the personal analyst. In Jung's day, the personal analyst had an important role. In my own case, working with an analyst trained by Jung, my analyst was the person who proposed that I enter the training program.

Barbara Lipinski, Ph.D.: Within the context of the challenges posed by the new century coupled with your breadth of knowledge, experience, and intimate awareness of the aim of archetypal psychology and the practice of analysis, how do you envision or imagine the concept of archetypal activism?

Dr. Singer: Archetypal activism! That's a term I've never heard, but I must say it intrigues me. This morning as I was walking on my treadmill, I was watching a TV program on what we are now able to see from the Hubble telescope. I found myself thinking, we Jungians are too much looking inward, we should be looking outward more. There are whole universes out there, and black holes the stars fall into, just as we personally and the cultures in which we live often fall into "black holes." I think we need to recognize that archetypal psychology can be useful in healing the woes of society as well as those of the individual.

Understanding the archetypal nature of anger, violence, and deceit as well as that of nurturing, collaborating, openness and kindness (to name just a few archetypal qualities) is perhaps a first step. But unless it is applied to governments and politics and education — that is– unless archetypal psychology is taken beyond the consulting room and into the world, it will not survive. We begin where we are, but we should quickly move out to apply what we are learning through activism. Hard for introverts, which most Jungians are, but perhaps if we were more activist we would attract more extraverts. I think institutions like Pacifica and a growing number of others, are doing a good job in taking the archetypal concept into the communities in which we live.

Roger Brooke, Ph.D.: What do you think / feel is the most significant limitation of Jung's work when accounting for human experience and behavior?

Dr. Singer: He didn't trust groups. There's probably good reason for that — when he was trained the idea of group therapy was yet to be developed. He feared groups. Consequently, analysis was carried on to a large extent as a dialogue — Jung's image was the alchemical vas, a well-sealed vessel. The shadow side of that was his personal and social involvement with analysands that today we would not consider appropriate. True, he did claim that he started the Analytical Psychology Club in Zurich as an "experiment in group psychology," but soon the members took over and he became the one who lectured from time to time. And only the elite, the ones who had been analyzed, were welcomed into the Club.

Many years ago, when I proposed a seminar on Dreams in Groups at the Zurich Institute, I was opposed by one of the closest adherents to Jung. The message I got was that we Jungians don't do groups. I know that none of us exists independently, and unless we understand more about group dynamics and utilize our knowledge to heal the world we live in, much of Jung's work will become obsolete.

James Hall, M.D.: Do you see a need for a national Jungian group, as Tom Kirsch proposed, free of training responsibilities?

Dr. Singer: Yes, I have always felt that we need a national Jungian group, free of training responsibilities. It should be representative of all societies, and address itself to issues particular to the United States and possibly Canada as well. I wouldn't want to exclude the Canadians. They may have different problems, but just for that reason we can learn from each other. I think that many problems arise between the Jungian societies that should be dealt with conjointly. This national group should operate as democratically as possibly, but it should have some authority to vote on issues that would be binding. The buck has to stop somewhere. And IAAP would not be hurt by this. They might even learn something!

Renos Papadopoulos, Ph.D.: You have associated yourself strongly (and in public) with the Gnostic perspective and you are one of those Jungian analysts who consider Jung's connection with gnosticism most positively. However, historically, the Gnostic movement was far from being a positive phenomenon.

There were many Gnostics who were charlatans and their elitist attitude and calculated exploitation of the vulnerable are well documented. Moreover, today there is an idealised picture of gnosticism which ignores all its shadow dimensions; more specifically, modern admirers of gnosticism tend to reject authority in general, not distinguishing between positive authority from negative authoritarianism. Don't you think that it is time that at least some adjustment is made to this unquestioning and blind attitude?

Dr. Singer: You are absolutely right. But couldn't the same be said for Christianity? I don't offer myself as an expert, or even an apologist for Gnosticism. Yes, it has its shadow side, but how much do we know of that, and from what sources? Until the discovery of the gnostic books at Nag Hammadi in 1945, we had little knowledge of what they actually said or wrote. Most of what we knew came from the early Church fathers, who were violently opposed to Gnosticism.

Gnostic groups in the first and second centuries of the Common Era were fiercely independent and secretive, and their non-conforming style threatened the establishment of the early Church at a time when its creeds and its hierarchical structures were taking shape. For this reason, the gnostic books were excluded when the New Testament was canonized and most of them became lost. Only now can we appreciate some of their ideas — if we are so inclined. As to distinguishing positive authority from negative authority, it is my impression that Gnosticism doesn't submit to external authority positive or negative, but rather believes that the voice of the divine speaks within the individual. "Whoever has ears, let him hear," is the keyword here.

David Rosen, M.D.: Please explain how creativity has been central to your individuation process.

Dr. Singer: I wish I knew. I have always felt the urge to create something. What got me into analysis in the first place was the feeling that my creativity was being thwarted from outside and repressed from within. So much of my own inner work has been to free that creative impulse, and then to manage it so that it can flow into something constructive.

Connie Zweig, Ph.D.: What is an appropriate stance toward our yearning for the invisible world, an attitude that does not devalue this world but honors other realms without splitting or projection?

Dr. Singer: Once we have recognized our yearning for the invisible world, we need to discover how we can integrate that into our everyday lives, our work, our relationships. I would never devalue this world, but so many of us are so preoccupied with its materialistic aspects that I feel we need some balance. The process of analysis, whether it be of the psyche, or an automobile, or a chemical compound, is to take it apart to see what is there, and then to put it back together again in a way that enables it to function better. In the long run, there really are not two worlds, just two ways of viewing the whole world entire.

Art Funkhouser, Ph.D.: I would be interested in any thoughts and / or observations that you would care to share concerning the role of catharsis in Jungian analysis.

Dr. Singer: "Catharsis" doesn't appear in the Index to Jung's Collected Works, nor in the excellent Critical Dictionary of Jungian Analysis, compiled by Andrew Samuels, Bani Shorter and Fred Plaut, all Jungian analysts. Since that concept was current when Jung was writing, it's unlikely that it was simply an oversight. Catharsis implies to me that something is introduced from the outside to force the unconscious to release its contents to consciousness, where it can be expressed and thus relieve the condition. I don't think Jung worked just that way, and I certainly have not done it.

I believe that the unconscious is all too ready to emerge into consciousness, once a favorable atmosphere including a non-threatening relationship with the analyst is created. The analyst can then facilitate rather than press for unconscious material. I also feel that strongly expressed emotions, like beating the pillow, offer at best temporary relief. The real healing comes through an understanding of what is coming up and why, and then using this information repair or to heal the damaged place in the psyche.

Joan Garner: Androgyny: the Opposites Within is a seminal piece of work that stands on its own. It was my first taste at understanding the possibilities of the "Masculine principle and the Feminine principle working together harmoniously within an individual." I was wondering about how this appreciation and integration of both the masculine and feminine principles, how this interaction of the opposites, is applied in couples and marriage counseling.

Dr. Singer: I have found that in couples and marriage counseling, both individuals come in with their ideas of how the partner should behave, based on each person's image of the proper roles of the Masculine and the Feminine. What I seek to do as counselor is to help them to realize that, for whatever reason, these roles have been adopted, but they are only roles. Conversely the Masculine Principle and the Feminine Principle are both essential elements of everyone's psyche. They symbolize the opposites, like light and dark, soft and hard, yin and yang, work and rest, night and day. One cannot exist without the other, each gives the other meaning. If there were no night there could be no day.

In order for people to be their full selves each one must exercise both sides of this opposition. And each one must allow the other to do the same. Unless this can be done, a relationship in which both partners can grow and develop is unlikely. Each must learn to appreciate the other's gifts and let go of the expectation that the other will change. The surprise is, frequently, that despite their willingness to let go of their expectations for change in the other, change does occur!

Thomas Kirsch, M.D.: June, I have been very interested in the role of self-disclosure in analysis, and I think that the early Jungians were generally quite self disclosing in their work. My question is what role today do you think self-disclosure has in the practice of Jungian analysis?

Dr. Singer: Self disclosure is very tricky. I guess it worked in the old days, but you'll know more about that than I, having had two analysts of the first generation as parents. Today I believe that people are wary of it. In my own experience I feel that it is extremely important for analysts to know in every instance why they are doing the self-disclosure. There could be a tendency of doing it to establish a kind of closeness which adversely affects the transference. It could get the analysand off track when the analyst inserts his own experience into the discussion. They don't come to the analyst to learn about the analyst, but about themselves.

On the other hand, when there is something in the analyst's experience that is pertinent to the matter under discussion, and when it will really help the analysand in gaining insight into himself or herself, then perhaps it can be justified. But it should be used only in small amounts, like salt in the stew.

John Granrose, Ph.D.: As a senior analyst, you have seen the training programs at a variety of Jung institutes and over several decades. What changes have you seen that you approve of? Which changes bother you? What would you suggest for analytic training programs in the future?

Dr. Singer: One of the changes that seem to me to be extremely fruitful has been the emergence of analysts groups, especially groups of women analysts. They come together at a member's home for a potluck lunch and talk, without agenda. They speak what is on their minds, whether of a personal nature (mostly) or of a professional nature (less

often, except where one impinges on the other). This open interchange brings about a sense of trust, shared wisdom, mutual nurturing and support. An analyst's life is lonely, one can't unburden to the analysand, and few people outside of the analytic community would understand the special concerns of the analyst. The changes that bother me are the politics and power struggles among analysts in some training institutes. I believe an atmosphere of openness and trust can and must be fostered among the leadership, by the leadership. "Physician, heal thyself."

Dale M. Kushner: Given the breadth and depth of your exploration of Psyche and your inquiries into matters of Soul and Spirit, what question(s) remain unanswered for you?

Dr. Singer: I've thought about this and I'm sorry to inform you that ALL questions on matters of Soul and Spirit remain unanswered for me. The more I learn the less I know. Like the little boy who comes home from his first day at school and says to his mother, "Today I learned so much. How long will it be before I know everything"? I have found that every answered question pushes me deeper into the unknown, and possibly even into the unknowable. I like it that way. Life is an adventure.

Aryeh Maidenbaum, Ph.D.: I wonder whether you feel the current (and perhaps future) generation of Jungian analysts and authors is up to the same level of that generation which we have lost the past few years- i.e. such as C.A. Meier; Von Franz; Whitmont; Edinger; Aniela Jaffe; etc.... In short, what is your prognosis for the future state and development of analytical psychology? Are you optimistic? Are you concerned for its future? Where are the new leaders and what do you think/feel/intuit/sense about them?

Dr. Singer: The Jungian analysts and authors you mention were pioneers, exuberant with the prospect of creating a new approach to the psyche aimed toward development of the individual's potential rather than making them "better." I remember one of those telling me, to my shocked naivete, "You're not supposed to want the patient to get well."

But, I see that the leading analysts of those days were authentic human beings, strong in their viewpoints, and related to the times and places in which they lived. They set a high standard, but they are not here any more. No one could have predicted thirty or forty years ago what would develop in analytical psychology. Today we can't predict what is ahead of us. I can't even predict whether analytical psychology will be more than history. But I do believe that among those of us who have done their inner work and continue to do so, and are also cognizant of the needs of the society in which we live right now, will generate new ideas and will lead us into the future in ways that we have not yet dreamed of.

What do I think/feel/sense/intuit about the new leaders? They will not simply go along with the old shibboleths, the old practices, the old theories. They will continue to explore and make their own discoveries. They will lead the younger generations in new paths. They will take analytical psychology into wider worlds, and they will bring others with them. They will not limit their teachings to a select few who have the privilege of analysis. It may be that the current form of analytical psychology will cease to exist because it has dissolved into the main stream of psychological thought and has ceased to be unique and distinguishable. This would not be a bad outcome.

Dan Craig-Morse: Where do you see the current state of Christianity, particularly in this country? And, more importantly, in what forms are the ancient Gnostic wisdom traditions available to us presently? The idea behind this question is where (through what form?) can we access these underground Gnostic/alchemical wisdom traditions (the esoteric side of Christian exoteria) as a resource for spiritual sustenance?

Dr. Singer: I cannot speak of the current state of Christianity in this country — it is so diverse and fragmented. As to Gnosticism, a lot has been written about it in the past few years since the Nag Hammadi Library came to light. A few years ago Professor Harold Bloom of Princeton wrote a book he called The American Religion, in which he suggests that the ideas of Gnosticism have permeated much of religion in America, but where this element stemmed from people don't seem to know. It's a very challenging book. But there are many more.

I see that you attend Pacifica. If you want to access that wisdom as it is currently expressed, you might go up the coast to Palo Alto and attend a service at the Gnostic Sanctuary on Alma Street. Check it first to see if Bishop Rosamonde Miller will be leading the service, you won't want to miss her. You can reach Bishop Rosamonde with e-mail for information. And check Amazon.com for books on Gnosticism.

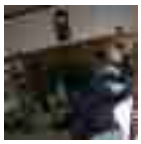
Robert Moretti, Ph.D.: How do you relate the idea of individuation with that of a transpersonal Self that may have goals that transcend the individual?

Dr. Singer: It seems to me that individuation means the process by which a person becomes an in-dividual, that is, a whole person, indivisible and distinct from other people, yet in relation to these. Until and unless a person knows her own boundaries, gifts and limitations, she cannot see herself in context of the far greater whole, the Self. Until we understand that we are earthlings, we cannot see the purpose of the sun. Yes, we have our individual goals, but we cannot always know whether they are reachable, or should be. So that our goals, it seems to me, must always be provisional, for what the (transpersonal) Self has in store for us will only be apparent in its own good time.

Bob Hinshaw: What do you see as the role of Jung's contribution(s) in the world of today and tomorrow?

Dr. Singer: Jung's great contribution to psychotherapy was his affirmation of the genius (daemon, guiding spirit) in every individual. He had the greatest respect for the individual, a trust in the authenticity of each person's inner self-knowledge. Consequently he did not often assert his own views as an analyst, but rather worked to evoke the analysand's own unconscious material and allow it to speak for itself. Trust in the unconscious, not a blind trust but the way you trust any teacher–you must find out for yourself what the wise person can teach you.

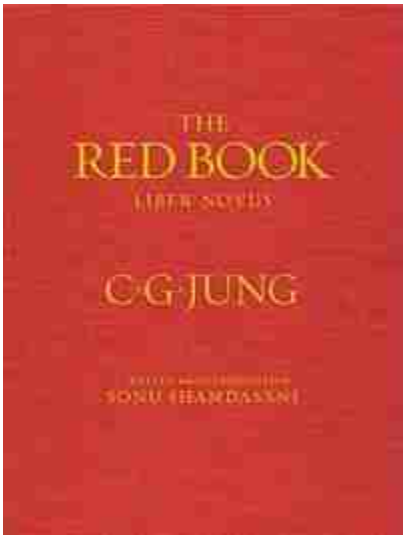
http://www.nautis.com/2007/04/an-interview-with-june-singer/



Masculine and Feminine ˜˜Carl Jung, The Red Book, Page263 (2011-08-20 06:18)

Marie-Denise Villers, Young Woman Drawing, 1801, reveals the feminine spirit

In Greek mythology, Heracles is synonymous with Apollonian masculinity.
What about masculinity? Do you know how much femininity man lacks for completeness Do you know how much masculinity woman lacks for completeness. You seek the feminine in women and the masculine in men. And thus there are always only men and women. But where are people You, man, should not seek the feminine in women, but seek and recognize it in yourself as you / possess it from the beginning. It pleases you, however, to play at manliness, because it travels on a well-worn track. You, woman, should not seek the masculine in men, but assume the masculine in yourself since you possess it from the beginning. But it amuses you and is easy to play at femininity; consequently man despises you because he despises his femininity. But humankind is masculine and feminine, not just man or woman. You can hardly say of your soul what sex it is. But if you pay close attention, you will see that the most masculine man has a feminine soul, and the most feminine woman has a masculine soul. The more manly you are, the more remote from you is what woman really is, since the feminine in yourself is alien and contemptuous. Carl Jung, The Red Book, Page263. Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297 291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home



Genesis and Promethean Guilt [Carl Jung] **(2011-08-20 06:22)**

Genesis represents the act of becoming conscious as a taboo infringement, as though knowledge meant that a sacrosanct barrier had been impiously overstepped. I think that Genesis is right in so far as every step towards greater consciousness is a kind of Promethean guilt: through knowledge, the gods are as it were robbed of their fire, that is, something that was the property of the unconscious powers is torn out of its natural context and subordinated to the whims of the conscious mind. The man who has usurped the new knowledge suffers, however, a transformation or enlargement of consciousness, which no longer resembles that of his fellow men. He has raised himself above the human level of his age (”ye shall become like unto God”), but in so doing has alienated himself from humanity. The pain of this loneliness is the vengeance of the gods, for never again can he return to mankind. He is, as the myth says, chained to the lonely cliffs of the Caucasus, forsaken of God and man. Carl Jung

”The Relations Between the Ego and the Unconscious” (1953) CW 7: Two Essays on Analytical Psychology. P. 243

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Dream Interpretation [Carl Jung] **(2011-08-20 06:26)**

On Dreams I have no theory about dreams, I do not know how dreams arise. And I am not at all sure that - my way of handling dreams even deserves the name of a ”method.” I share all your prejudices against dream-interpretation as the quintessence of uncertainty and arbitrariness. On the other hand, I know that if we meditate on a dream sufficiently long and thoroughly, if we carry it around with us and turn it over and over, something almost always comes of it. This something is not of course a scientific result to be boasted about or rationalized; but it is an important practical hint which shows the patient what the unconscious is aiming at. Indeed, it ought not to matter to me whether the result of my musings on the dream is scientifically verifiable or tenable, otherwise I am pursuing an ulterior-and therefore autoerotic-aim. I must content myself wholly with the fact that the result means something to the patient and sets his life in motion again. I may allow myself only one criterion for the result of my labours: does it work? As for my scientific hobby - my desire to know why it works - this I must reserve for my spare time.

”The Aims of Psychotherapy” (1931). In CW 16: The Practice of Psychotherapy. P.86

The Gods Envy the Perfection of Man [Carl Jung- Red Book] **(2011-08-20 11:04)**

The one arose from the melting together of the two. He was born as a child from my own human soul, which had conceived him with resistance like a virgin. Thus it corresponds to the image that the ancients have given to us. But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body.And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life.

I must say that the God could not come into being before the hero had been slain. The hero as we understand him has become an enemy of the God, since the hero is perfection. The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. The Gods love perfection because it is the total way of life. But the Gods are not with him who wishes to be perfect, because he is an imitation of perfection. The Red Book; Page 244.

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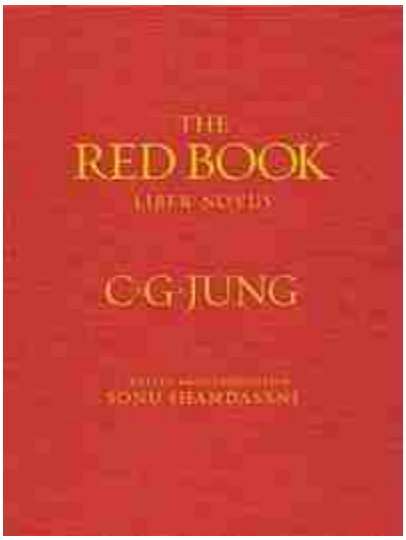
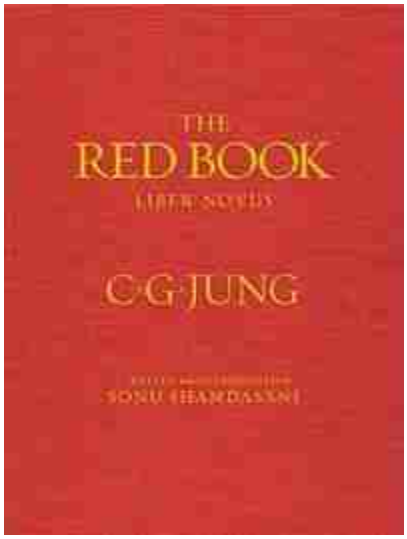


God and Singleness ˜Carl Jung (2011-08-20 11:25)

Solitude by Frederic Leighton

We think that there is singleness within us, and communality outside us. Outside of us is the communal in relation to the external, while singleness refers to us. We are single if we are in ourselves, but communal in relation to what is outside us. But if we are outside of ourselves, then we are single and selfish in the communal. Our self suffers privation if we are outside ourselves, and thus it satisfies its needs with communality Consequently; communality is distorted into singleness. If we are in ourselves, we fulfill the need of the self



we prosper, and through this we become aware of the needs of the communal and can fulfill them.

If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. We arrive at singleness in ourselves. So the God becomes communal in reference to what is outside us, but single in relation to us. No one has my God, but my God has everyone, including myself. The Gods of all individual men always have all other

men, including myself So it is always only the one God despite his multiplicity You arrive at him in yourself and only through your self seizing you. It seizes you in the advancement of your life.
The hero must fall for the sake of our redemption, since he is the model and demands imitation. But the measure of imitation is fulfilled. We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Our relations to men go through this empty space and also through the God. But earlier it went through selfishness since we were outside ourselves. Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Because people were beside themselves, going into raptures like madmen. [Carl Jung; The Red Book; Page 245.]

Anonymous (2012-11-24 10:00:28)
Hello,
I'm struggling to comprehend this, but that's fine.
(I came across this as a result of doing an internet search: "Depth psychology Trust in God".)
Thank you for this website. Its such vital food!
Richard Robertson

Carl Jung "The powers of my depths are predetermination and pleasure. **(2011-08-20 11:35)**

[Carl Jung "The powers of my depths are predetermination and pleasure.]
The powers of my depths are predetermination and pleasure.
Predetermination or forethinking is Prometheus who, without determined thoughts, brings the chaotic to form and definition, who digs the channels and holds the object before pleasure.
Forethinking also comes before thought.
But pleasure is the force that desires and destroys forms without form and definition.
It loves the form in itself that it takes hold o£ and destroys the I forms that it does not take.
The forethinker is a seer, but pleasure is blind. It does not foresee, but desires what it touches.
Forethinking is not powerful in itself and therefore does not move. But pleasure is power, and therefore it moves.
Forethinking needs pleasure to be able to come to form. Pleasure needs forethinking to come to form, which it

requires.
If pleasure lacked forming, pleasure would dissolve in manifoldness and become splintered and powerless through unending division, lost to the unending.
If a form does not contain and compress pleasure within itself it cannot reach the higher, since it always flows like water from above to below.
All pleasure, when left alone, flows into the deep sea and ends in the deathly stillness of dispersal into unending space.
Pleasure is not older than forethinking, and forethinking is not older than pleasure. Both are equally old and in nature intimately one.
Only in man does the separate existence of both principles become apparent.
Apart from Elijah and Salome I found the serpent as a third principle. It is a stranger to both principles although it is associated with both.
The serpent taught me the unconditional difference in essence between the two principles in me.
If I look across from forethinking to pleasure, I first see the deterrent poisonous serpent.
If I feel from pleasure across to forethinking, likewise I feel first the cold cruel serpent. The serpent is the earthly essence of man of which he is not conscious.
Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother.
The earthly (numen loci) separates forethinking and pleasure in man, but not in itself.
The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges.
It is always the serpent that causes man to become enslaved now to one, now to the other principle, so that it becomes error.
One cannot live with forethinking alone, or with pleasure alone. You need both. But you cannot be in forethinking and in pleasure at the same time, you must take turns being in forethinking and pleasure, obeying the prevailing law, unfaithful to the other so to speak.
But men prefer one or the other. Some love thinking and establish the art of life on it.
They• practice their thinking and their circumspection, so they lose their pleasure. Therefore they are old and have a sharp face.
The others love pleasure, they practice their feeling and living.
Thus they forget thinking. Therefore they are young and blind.
Those who think base the world on thought, those who feel, on feeling. You find truth and error in both.
The way of life writhes like the serpent from right to left and from left to right, from thinking to pleasure and from pleasure to thinking.
Thus the serpent is an adversary and a symbol of enmity, but also a wise bridge that connects right and left through longing, much needed by our life.
The place where Elijah and Salome live together is a dark space and a bright one.
The dark space is the space of fore-thinking.
It is dark so he who lives there requires vision. This space is limited, so fore thinking does not lead into the extended distance, but into the depth of the past and the future.
The crystal is the formed thought that reflects what is to come in what has gone before. Carl Jung, The Red Book, Page 247.

You have a Share in Mankind [Carl Jung] **(2011-08-20 13:14)**

Vitruvian Man, Leonardo da Vinci's image is often used as an implied symbol of the essential symmetry of the human body, and by extension, of the universe as a whole.

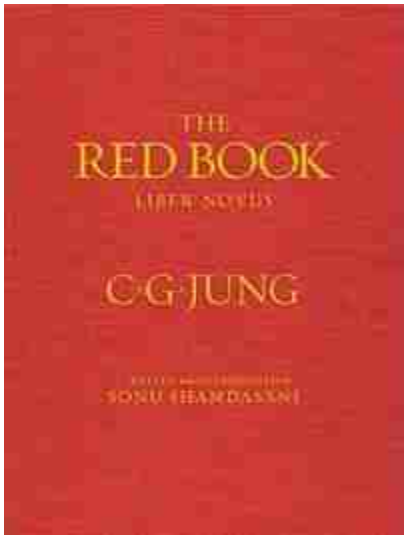
As a man you are part of mankind, and therefore you have a share in the whole of mankind, as if you were the whole of mankind. If you overpower and kill your fellow man who is contrary to you, then you also kill that person in yourself and have murdered a part of your life. The spirit of this dead man follows you and does not let your life become joyful. You need your wholeness to live onward.

If I myself endorse the pure principle, I step to one side and become one sided. Therefore my forethinking in the principle of the heavenly mother becomes an ugly dwarf who lives in a dark cave like an unborn in the womb. You do not follow him, even if he says to you that you could drink wisdom from his source. But forethinking appears to you there as dwarfish cleverness, false and of the night, just as the heavenly mother appears to me down there as Salome. That which is lacking in the pure principle appears as the serpent. The hero strives after the utmost in the pure principle, and therefore he finally falls for the serpent. If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love. The serpent lurks behind the pure principle. Therefore I lost courage, until I found the serpent that at once led me across to the other principle. In climbing down I become smaller.

Great is he who is in love, since love is the present act of the great creator, the present moment of the becoming and lapsing of the world. Mighty is he who loves. But whoever distances himself from love, feels himself powerful.

In your forethinlcing you recognize the nullity of your current being as a smallest point between the infinity of what has passed and of what is to come. The thinker is small, he feels great if he distances himself from thinking. But if we speak about appearances, it is the other way around. To whoever is in love, form is a trifling. But his field of vision ends with the form given to him. To whoever is in thinking, form is unsurpassable and the height of Heaven. But at night he sees the diversity of the innumerable worlds and their never-ending cycles. Whoever is in love is a full and overflowing vessel, and. awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment.

Love and forethinlcing are in one and the same place. Love cannot be without fore thinking, and forethinking cannot be without love. Man is always too much in one or the other. This comes with human nature. Animals and plants seem to have enough in every way; only man staggers between too much and too little. He wavers, he is uncertain how much he must give here and how much there. His knowledge and ability is insufficient, and yet he must still do it himself Man doesn't only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. [The Red Book, Page 253.] Carl Jung Depth Psychology Facebook Group:



Dreams bring us closer to the basic facts of human existence [Carl Jung] (2011-08-20 17:33)

A dream is nothing but a lucky idea that comes to us from the dark, all-unifying world of the psyche. What would be more natural, when we have lost ourselves amid the endless particulars and isolated details of the world's surface, than to knock at the door of dreams and inquire of them the bearings which would bring us closer to the basic facts of human existence? Here we encounter the obstinate prejudice that dreams are so much froth, they are not real, they lie, they are mere wish-fulfillments. All this is but an excuse not to take dreams seriously, for that would be uncomfortable. Our intellectual hubris of consciousness loves isolation despite all its inconveniences, and for this reason people will do anything rather than admit that dreams are real and speak the truth. There are some saints who had very rude dreams. Where would their saintliness be, the very thing that exalts them above the vulgar rabble, if the obscenity of a dream were a real truth? But it is just the most squalid dreams that emphasize our blood-kinship with the rest of mankind, and most effectively damp down the arrogance born of an atrophy of the instincts. Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more this unity is strengthened in the depths.

"The Meaning of Psychology for Modern Man" (1933). In CW 10: *Civilization in Transition*. pg. 305

Incantations ˜Carl Jung (2011-08-20 19:54)

Nonphotographic representaton of the Merseburg Incantations manuscript (Merseburger Domstiftsbibliothek, Codex 136, f. 85r, 10th Cy.)
[The Incantations by Carl Jung.] [It would be great if this could be put to the music of an Ancient chant.]
Christmas has come. The God is in the egg.
I have prepared a rug for my God, an expensive red rug from the land
Of morning.
He shall be surrounded by the shimmer of magnificence of his
Eastern land.
I am the mother, the simple maiden, who gave birth and did not
know how.
I am the careful father, who protected the maiden.
I am the shepherd, who received the message as he guarded his herd at
night on the dark fields.
I am the holy animal that stood astonished and cannot grasp the
becoming of the God ..
I am the wise man who came from the East, suspecting the miracle
from afar
And I am the egg that surrounds and nurtures the seed of the God
in me.
The solemn hours lengthen.
And my humanity is wretched and suffers torment.
Since I am a giver of birth.
Whence do you delight me, 0h God!’

He is the eternal emptiness and the eternal fullness.
Nothing resembles him and he resembles everything.
Eternal darkness and eternal brightness.
Eternal below and eternal above.
Double nature in one
Simple in the manifold.
Meaning in absurdity.
Freedom in bondage.
Subjugated when victorious.
old in youth.
Yes in no.
oh
light of the middle way,
enclosed in the egg,
embryonic,
full or ardor, oppressed.
Fully expectant,
dreamlike, awaiting lost memories.
As heavy as stone, hardened.
Molten, transparent.
Streaming bright, coiled on itself.
Amen, you are the lord of the beginning.
Amen, you are the star of the East.
Amen, you are the flower that blooms over everything.
Amen, you are the deer that breaks out of the forest.
Amen, you are the song that sounds far over the water.
Amen, you are the beginning and the end.
One word that was never spoken.
One light that was never lit up.
An unparalleled confusion.
And a road without end.
I forgive myself these words, as you also forgive me for wanting your
blazing light.
Rise up, you gracious fire of old night.
I kiss the threshold of your beginning.
Myhand prepares the rug and spreads abundant red jfowers before you.
Rise up my friend, you who lay sick, break through the shell.
We have prepared a meal for you.
Gifts have been prepared for you.
Dancers await you.
We have built a house for you.
Your servants stand ready.
We drove herds together for you on green fields.
We filled your cup with red wine.
We set out fragrant fruit on golden dishes.
We knock at your prison and lay our ears against it.
The hours lengthen, tarry no longer.
We are wretched without you and our song is worn out.
We are miserable without you and wear out our songs.
We spoke all the words that our heart gave us.

What else do you want
What else shall we fulfill for your
We open every door for you.
We bend our knees where you want us to.
We go to all points on the compass according to your wish.
We carry up what is below, and we turn what is above into what is below,
as you command.
We give and take according to your wish.
We wanted to turn right, but go left, obedient to your sign. We rise and we
fall, we sway and we remain still, we see and we are blind, we hear and we
are deaf, we say yes and no, always hearing your word.
We do not comprehend and we live the incomprehensible.
We do not love and we live the unloved.
And we evolve around ourselves again and comprehend
and live the understandable.
We love and live the loved, true to your law. /
Come to us, we who are willing from our own will.
Come to us, we who understand you from our own spirit.
Come to us, we who will warm you at our own fire.
Come to us, we who will heal you with our own art.
Come to us, we who will produce you out of our own body.
Come, child, to father and mother.
We asked earth.
We asked Heaven.
We asked the sea.
We asked the wind.
We asked the fire.
We looked for you with all the peoples.
We looked for you with all the kings.
We looked for you with all the wise.
We looked for you in our own heads and hearts.
And we found you in the egg.
I have slain a precious human sacrifice for you,
a youth and old man.
I have cut my skin with a knife
I have sprinkled your altar with my own blood.
I have banished my father and mother so that you can live with me.
I have turned my night into day and went about at midday
like a sleepwalker.
I have overthrown all the Gods, broken the laws, eaten the impure.
I have thrown down my sword and dressed in women's clothing.
I shattered my firm castle and played like a child in the sand.
I saw warriors form into line of battle and I destroyed my suit of armor
with a hammer.
I planted my field and let the fruit decay.
I made small everything that was great and made everything great
that was small.
I exchanged my furthest goal for the nearest, and so I am ready. Carl Jung, The Red Book, Pages 284-285

God's Formation˜Carl Jung (2011-08-21 04:31)

The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. The God needs all this for his genesis. But when he has been created and hastens away into unending space, we need the gold of the sun. We sust regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. But through the sacrificial murder, I redeemed the primordial powers and added them to my soul. Since they became part of a living pattern, they are no longer dormant, but awake and active and irradiate my soul with their divine working. Through this it receives a divine attribute. Hence the eating of the sacrificial flesh aided its healing. The ancients have also indicated this to us, in that they taught us to drink the blood and eat the flesh of the savior. The ancients believed that this brought healing to the soul.!

There are not many truths, there are only a few. Their meaning is too deep to grasp other than in symbols.! Carl Jung; The Red Book; Page 291. Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

Hell has Levels˜˜Carl Jung (2011-08-21 09:43)

Everything odious and disgusting is your own particular Hell. How can it be otherwise? Every other Hell was at least worth seeing or full of fun. But that is never Hell. Your Hell is made up of all the things that you always ejected from your sanctuary with a curse and a kick of the foot. When you step into your own Hell, never think that you come like one suffering in beauty; or as a proud pariah, but you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table.
You really want to rage, but you see at the same time how well rage suits you. Your hellish absurdity stretches for miles. Good for you if you can swear! You will :find that profanity is lifesaving. Thus if you go through Hell, you should not forget to give due attention to whatever crosses your path. secretly look into everything that excites your contempt or rage; thereby you accomplish the miracle that I experienced with the pale maiden. You give soul to the soulless, and thereby it can come to something out of horrible nothingness. Thus you will redeem your other into life. Your values want to draw you away from what you presently are, to get you ahead of and beyond yourself Your being, however, pulls you to the bottom like lead. You cannot at the same time live both, since both exclude each other. But on the way you can live both. Therefore the way redeems you. You cannot at the same time be on the mountain and in the valley, but your way leads you from
mountain to valley and from valley to mountain. Much begins amusingly and leads into the dark Hell has levels. Carl Jung, The Red Book, Pages 264-265 Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297 291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

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The Four Functions of Consciousness as a Compass (2011-08-21 13:55)

In this way we can orient ourselves with respect to the immediate world as completely as when we locate a place geographically by latitude and longitude. The four functions are somewhat like the four points of the compass; they are just as arbitrary and just as indispensable. Nothing prevents our shifting the cardinal points as many degrees as we like in one direction or the other, or giving them differ-ent names. It is merely a question of convention and intelligibility.

But one thing I must confess: I would not for anything dispense with this compass on my psychological voyages of discovery.[”A Psychological Theory of Types,” CW 6, pars. 958f.]

Dreams as another type of Reality. **(2011-08-21 17:30)**

As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form themselves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws.

"The Psychological Foundations of Belief in Spirits" (1920). Carl JungIn CW 8: The Structure and Dynamics of the Psyche. P.580

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To Be What you are is the Bath of Rebirth **(2011-08-22 05:51)**

The Bath of Diana by Clouet, Francois (1510-1572)

To be that which you are is the bath of rebirth. In the depths,being is not an unconditional persistence but an endlessly slow growth. You think you are standing still like swamp water, but slowly you flow into the sea that covers the earth's greatest deeps, and is so vast that firm land seems only an island imbedded in the womb of the immeasurable sea.

As a drop in the ocean you take part in the current, ebb and flow. You swell slowly on the land and slowly sink back again in interminably slow breaths. You wander vast distances in blurred currents and wash up on strange shores, not knowing how you got there. You mount the billows of huge storms and are swept back again into the depths.

And you do not know how this happens to you. You had thought that your movement came from you and that it needed your decisions and efforts, so that you could get going and make progress. But with every conceivable effort you would never have achieved that movement and reached those areas to which the sea and the great wind of the world brought you.

From endless blue plains you sink into black depths; luminous fish draw you, marvelous branches twine around you from above. You slip through columns and twisting, wavering, dark-leaved plants, and the sea takes you up again in bright green water to white, sandy coasts, and a wave foams you ashore and swallows you back again, and a wide smooth swell lifts you softly and leads you again to new regions, to twisting plants, to slowly creeping slimy polyps, and to green water and white sand and breaking surf.

But from far off your heights shine to you above the sea in a golden light, like the moon emerging from the tide, and you become aware of yourself from afar. And longing seizes you and the will for your own movement. You want to cross over from being to becoming, since you have recognized the breath of the sea, and its flowing, that leads you here and there without your ever adhering; you have also recognized its surge that bears you to alien shores and carries you back, and gargles you up and down.

You saw that it was the life of the whole and the death of each individual. You felt yourself entwined in the collective death, from death to the earth's deepest place, from death in your own strangely breathing depths. Oh-you long to be beyond; despair and mortal fear seize you in this death that breathes slowly and streams back and forth eternally. All this light and dark, warm, tepid, and cold water, all these wavy; swaying, twisting plantlike animals and bestial plants, all these nightly wonders become a horror to you, and you long for the sun, for light dry air, for firm stones, for a fixed place and straight lines, for the motionless and firmly held, for rules and preconceived purpose, for singleness and your own intent.

The knowledge of death came to me that night, from the dying that engulfs the world. I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like a smooth wave on the sea-beach. He who abides in common life becomes aware of death with fear. Thus the fear of death drives him toward singleness. He does not live there, but he becomes aware of life and is happy; since in singleness he is one who becomes, and has overcome death. He overcomes death through overcoming common life. He does not live his individual being, since he is not what he is, but what he becomes. Carl Jung, The Red Book, Pages 266-267.

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Physical Illnesses and Dream Symbolism [Carl Jung] **(2011-08-22 16:03)**

It is only in exceptional cases that somatic stimuli are the determining factor. Usually they coalesce completely with the symbolical expression of the unconscious dream content; in other words, they are used as a means of expression. Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation.

”General Aspects of Dream Psychology” (1916). In CW 8: *The Structure and Dynamics of the Psyche.* pg. 502

If you are a Son of the Earth ˜Carl Jung (2011-08-23 04:32)

Nature and Her Followers by Peter Paul Rubens and Jan Brueghel the Elder, c. 1615

I know that you would like to hear the tidings of he whom things have not lived, but who lived and fulfilled himself. For you are a son of the earth, sucked dry by the suckling earth, that can suck nothing out of itself, but suckles only from the sun. Therefore you would like to have tidings of the son of the sun, which shines and does not suckle.
You would like to hear of the son of God, who shone and gave, who begot, and to whom life was born again, as the earth bears the sun green and colorful children.
You would like to hear of him, the radiating savior, who as a son of the sun cut through the webs of the earth, who sundered the magic threads and released those in bondage, who owned himself and was no one's servant, who sucked no one dry, and whose treasure no one exhausted.
You would like to hear of him who was not darkened by the shadow of earth, but illuminated it, who saw the thoughts of all, and whose thoughts no one guessed, who possessed in himself the meaning of all things, and whose meaning no thing could express. Carl Jung, Red Book, Page 273

I recall my Solar Nature (2011-08-24 05:19)

But what about men, what about mankind? There they stood, the two deserted bridges that should lead across to mankind: one leads from above to below, and men glide down on it, which pleases them. / The other leads from below to above and mankind groans upward on it. This causes them trouble. We drive our fellow men to trouble and joy If I myself do not live, but merely climb, it gives others undeserved pleasure. If I simply enjoy myself it causes others undeserved trouble. If I merely live, I am far removed from men. They no longer see me, and when they see me, they are astonished and shocked. I myself however, quite simply living, greening, blooming, fading, stand like a tree always in the same spot and let the suffering and the joy of men
pass over me with equanimity And yet I am a man who cannot excuse himself from the discord of the human heart. But my ideals can also be my dogs, whose yapping and squabbling do not disturb me. But at least then I am a good and a bad dog to men. But I have not yet achieved what should be, namely that I live and yet am a man. It seems to be nearly impossible to live as a man. As long as you are not conscious of your self you
can live; but if you become conscious of your sel£ you fall from one grave into another. All your rebirths could ultimately make you sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms. After all the rebirths you still remain the lion crawling on the earth, the XAMAIAEQN [Chameleon], a caricature, one prone to changing colors, a crawling shimmering lizard, but
precisely not a lion, whose nature is related to the sun, who draws his power from within himself who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding. I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the sun which gives light and does not suck light. That belongs to the earth. I recall my solar nature and would like to rush to my rising. But ruins stand in my way They say: "With regard to men you should be this or that." My chameleonesque skin shudders. They obtrude upon me and want to color me. But that should no longer be. Neither good nor evil shall be my masters. I push them aside, the laughable survivors, and go on my way again, which leads me to the East. The quarreling powers that for so long stood between me and myself lie behind me. Carl Jung, The Red Book, Page 277

Are We Sons of God? ˜Carl Jung (2011-08-24 07:23)

God the Father and the Holy Spirit with a young Jesus, by Murillo, c. 1670.
Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in
the heart of him who loves him and promises him birth.
My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourselfrom my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life.
What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung, Red Book Page 286.

You Must Obey Your Own Law (2011-08-24 19:52)

Ferdinand Georg Waldmüller, Am Klostertor

”The fact that a man who goes his own way ends in ruin means nothing…He mustobey his own law, as if it were a daemon whispering to him of new and wonderful paths…There are not a few who are called awake by the summons of the voice, whereupon they are at once set apart from the others, feeling themselves confronted with a problem about which the others know nothing. In most cases it is impossible to explain to the others what has happened, for any understanding is walled off by impenetrable prejudices. ”You are no different from anybody else,” they will chorus or, ”there’s no such thing,” and even if there is such a thing, it is immediately branded as ”morbid”…He is at once set apart and isolated, as he has resolved to obey the law that commands him from within. ”His own law!” everybody will cry. But he knows better: it is the law…The only meaningful life is a life that strives for the individual realization–absolute and unconditional–of its own particular law…To the extent that a man is untrue to the law of his being…he has failed to realize his own life’s meaning.
The undiscovered vein within us is a living part of the psyche; classical Chinese philosophy names this interior way ”Tao,” and likens it to a flow of water that moves irresistibly towards its goal. To rest in Tao means fulfillment, wholeness, one’s destination reached, one’s mission done; the beginning, end, and perfect realization of the meaning of existence innate in all things.” — C.G. Jung

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Listen to the Lament of the Dead and Accept them with Love (2011-08-25 05:14)

”Jeremiah Lamenting the Destruction of Jerusalem” by Rembrandt Harmenszoon van Rijn.
Do not throw yourself against what has become, enraged or bent on destruction. What will you put in its place? Do you not know that if you are successful in destroying what has become, you will then turn the will of destruction against yourself? But anyone who makes destruction their goal will perish through self-destruction. Much rather respect what has become, since reverence is a blessing.
Then turn to the dead listen to their lament and accept them with love. Be not their blind spokesman there are prophets who in the end have stoned themselves. But we seek salvation and hence we need to revere what has become and to accept the dead, who have fluttered through the air and lived like bats under our roofs since time immemorial. The new will be built on the old and the meaning of what has become will become manifold. Your poverty in what has become you will thus deliver into the wealth of the future.
What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them. A new salvation is always a restoring of the previously lost.

Did not Christ himself restore bloody human sacrifice, which better customs had expelled from sacred practice since days of old? Did he not himself reinstate the sacred practice of the eating of human. sacrifice? In your sacred practice that which earlier laws condemned will once again be included.
However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a result, but so that all could rejoice in the restoration. The same thing happened as in ancient times, but now under the law of love. So if you have no reverence for what has become, you will destroy the law of love. And what will become of you then? You will be forced to restore what was before, namely violent deeds, murder, wrongdoing, and contempt of your brother. And one will be alien to the other, and confusion will rule.

When we have made a God ˜Carl Jung, Red Book, Page 288 (2011-08-25 07:44)

When we have succeeded in making a God, and if through this creation our whole force has entered into this design, we are filled with an overwhelming desire to rise with the divine sun and to become a part of its magnificence. But we forget that we are then no more than hollow forms, since giving form to God has
sapped us completely. We are not only poor but have become sluggish matter throughout, which would never be entitled to share in divinity.
Like a terrible suffering or an inescapable devilish persecution, the misery and neediness of our matter creeps up on us. The powerless matter begins to suckle and would like to swallow its shape back into itself again. But since we are always enamored of our own design, we believe that the God calls us to him, and we
mal(e desperate attempts to follow the God into the higher realm, or we turn preachingly and demandingly to our fellow men to at any rate force others into following the God. Unfortunately there are men who allow themselves to be persuaded into doing this, to their and our detriment.
Much undoing resides in this urge: since who could suspect that he who has made the God is himself condemned to Hell? But this is the way it is, because the matter that is stripped of the divine radiance of force is empty and dark. If the God alights from matter, we feel the emptiness of matter as one part of endless empty space.
Through haste and increased willing and action we want to escape from emptiness and also from evil. But the right way is that we accept emptiness, destroy the image of the form within us, negate the God, and descend into the abyss and awfulness of matter. The God as our work stands outside us and no longer needs our help. He is created and remains left to his own devices. A created work that perishes again immediately once we turn away from it is not worth anything, even if it were a God.
But where is the God after his creation and after his separation from me? If you build a house, you see it standing in the outer world. When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less valuable than the outer physical world. He is there and does everything for you and others that you would expect from a God.
Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Just as you are also not alone in the visible world, but are surrounded by objects that belong to you and obey only you, you also have thoughts that belong to you and obey only you. But just as you are surrounded in the visible world by things and beings that neither belong to you nor obey you, you are also surrounded in the spiritual world by thoughts and beings of thought that neither obey you nor belong to you. Just as you engender or bear your physical children, and just as they grow up and separate themselves from you to live their own fate, you also produce or give birth to beings of thought which separate themselves from you and live their own lives. Just as we leave our children when we grow old and give our body back to the earth, I separate myself from my God, the sun, and sink into the emptiness of matter and obliterate the image of my child in me. This happens in that I accept the nature of matter and allow the force of my form to flow into emptiness. Just as I gave birth anew to the sick God through my engendering force, I henceforth animate the emptiness of matter from which the formation of evil grows.

Nature is playful and terrible. Some see the playful side and dally with it and let it sparkle. Others see the horror and cover their heads and are more dead than alive. The way does not lead between both, but embraces both. It is both cheeiful play and cold horror. Carl Jung, The Red Book, Page 288. Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

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The Emergence of Meaning in a Dream (2011-08-25 14:55)

The psychological context of dream-contents consists in the web of associations in which the dream is naturally embedded. Theoretically we can never know anything in advance about this web, but in practice it is sometimes possible, granted long enough experience. Even so, careful analysis will never rely too much on technical rules; the danger of deception and suggestion is too great. In the analysis of isolated dreams above all, this kind of knowing in advance and making assumptions on the grounds of practical expectation or general probability is positively wrong. It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. We can then apply the meaning we have thus discovered to the text of the dream itself and see whether this yields a fluent reading, or rather whether a satisfying meaning emerges. Carl Jung

Psychology and Alchemy (1944). CW 12: pg. 48

A Child is not born Tabula Rasa **(2011-08-25 19:21)**

Female Figure (Sibyl with Tabula Rasa) by Diego Velázquez, ca. 1648

It is in my view a great mistake to suppose that the psyche of a new-born child is a tabula rasa in the sense that there is absolutely nothing in it. In so far as the child is born with a differentiated brain that is predetermined by heredity and therefore individualized, it meets sensory stimuli coming from outside not with any aptitudes, but with specific ones, and this necessarily results in a particular, individual choice and pattern of apperception. These aptitudes can be shown to be inherited instincts and preformed patterns, the latter being the a priori and formal conditions of apperception that are based on instinct. Their presence gives the world of the child and the dreamer its anthropomorphic stamp. They are the archetypes, which direct all fantasy activity into its appointed paths and in this way produce, in the fantasy-images of children's dreams as well as in the delusions of schizophrenia, astonishing mythological parallels such as can also be found, though in lesser degree, in the dreams of normal persons and neurotics. It is not, therefore, a question of inherited ideas but of inherited possibilities of ideas.

”Concerning the Archetypes with Special Reference to the Anima Concept” (1936) In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 136

Christ Broke Himself.˜Carl Jung, Red Book, Page 297 (2011-08-26 04:41)

Orazio Borgianni - Christ in the Garden of Gethsemane

Have you heard of those dark ones who roamed incognito alongside those who ruled the day, conspiratorially causing unrest? Who devised cunning things and did not shrink from any crime to honor their God?

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself And therefore he was the greatest of them all, and the powers of this world did not reach him. But I speak of the dead who fell prey to power, broken by force and not by themselves. Their

hordes people the land of the soul. If you accept them, they fill you with delusion and rebellion against what rules the world. From the deepest and from the highest they devised the most dangerous things. They were not of a common nature, but fine blades of the hardest steel. They would have nothing to do with the small

lives of men. They lived on the heights and accomplished the lowest. They forgot only one thing: they did not live their animal.

The animal does not rebel against its own kind. Consider animals: how just they are, how well-behaved, how they keep to the time-honored, how loyal they are to the land that bears them, how they hold to their accustomed routes, how they care for their young, how they go together to pasture, and how they draw one another to the spring. There is not one that conceals its overabundance of prey and lets its brother starve as a result. There is not one that tries

to enforce its will on those of its own kind. Not a one mistakenly imagines that it is an elephant when it is a mosquito. The animal lives fittingly and true to the life of its species, neither exceeding nor falling short of it.

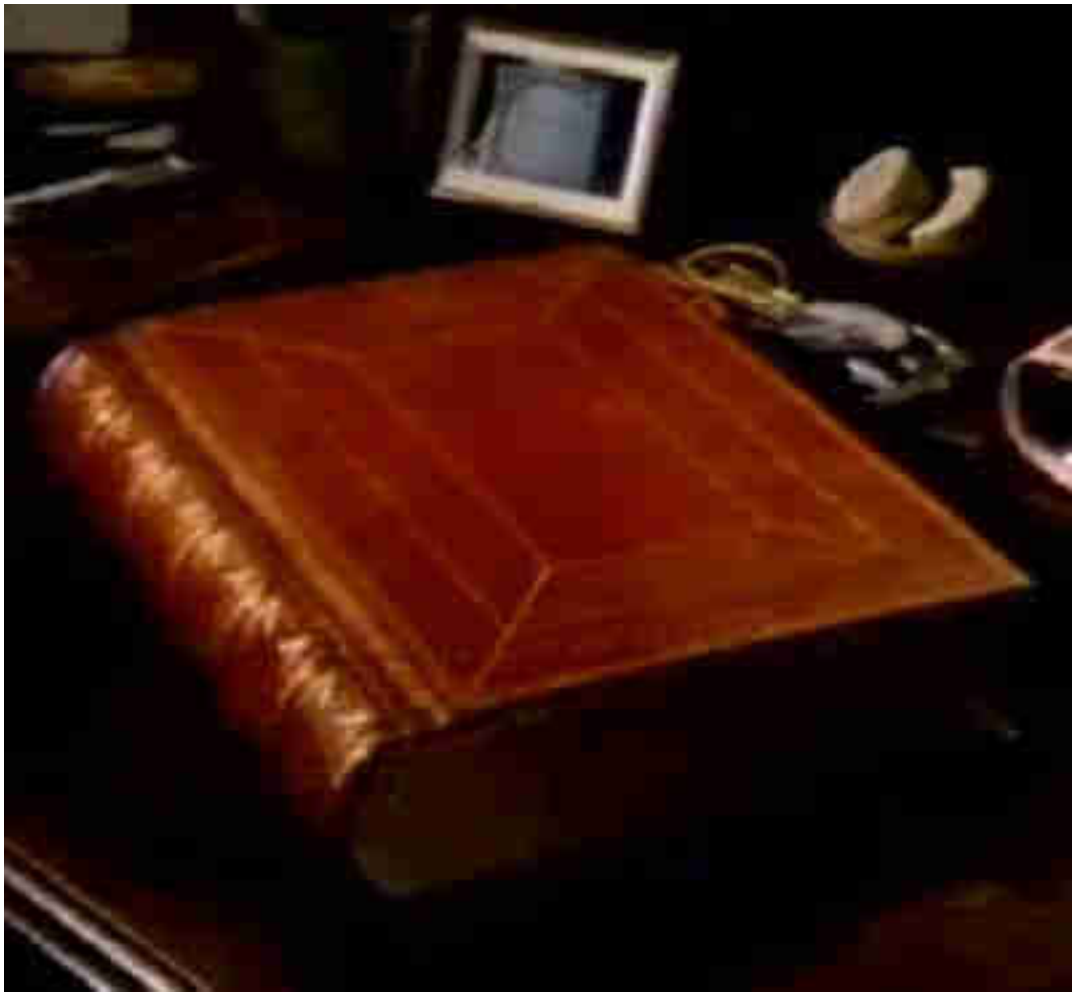
He who never lives his animal must treat his brother like an animal. Abase yourself and live your animal so that you will be able to treat your brother correctly. You will thus redeem all those roaming dead who strive to feed on the living. And do not turn anything you do into a law, since that is the hubris of power.

When the time has come and you open the door to the dead, your horrors will also afflict your brother, for your countenance proclaims the disaster. Hence withdraw and enter solitude, since no one can give you counsel if you wrestle with the dead. Do not cry for help if the dead surround you, otherwise the living will talce flight, and they are your only bridge to the day. Live the life of the day and do not speak of mysteries, but dedicate the night to bringing about the salvation of the dead.

For whoever well-meaningly tears you away from the dead has rendered you the worst service, since he has torn your life branch from the tree of divinity. He also sins against restoring what was created and later subjugated and lost. ”For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.”

Every step upward will restore a step downward so that the dead will be delivered into freedom. The creating of the new shrinks from the day since its essence is secret. It prepares the destruction of precisely this day in the hope of leading it over into a new creation. Something evil is attached to the creation of the new, which you cannot proclaim loudly. The animal that looks for new hunting grounds cowers slinking and sniffing on dark paths and does not want to be surprised.

Please consider that it is the suffering of the creative that they carry something evil in them, a leprosy of the soul that separates them from its danger. They could praise their leprosy as a virtue and could indeed do so out of virtuousness. But this would be doing what Christ does, and would therefore be his imitation. For only one was Christ and only one could violate the laws as he did. It is impossible to commit higher infringements on his path. Fulfill that which comes to you. Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you. Carl Jung, The Red Book, Page297. Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home



Magic: a Way of Living ˜Carl Jung, Red Book, Pages 314-315 (2011-08-26 15:16)

”Circe Offering the Cup to Ulysses” by John William Waterhouse

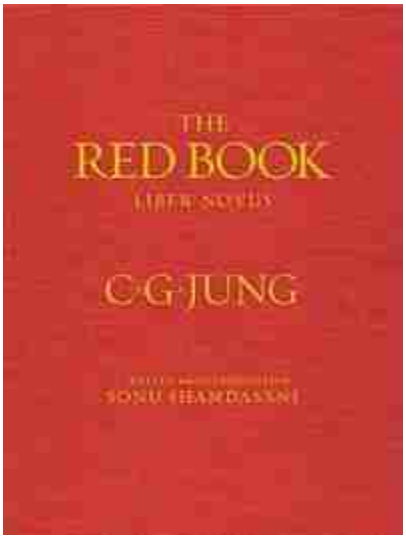
Magic is a way of living. If one has done one's best to steer the chariot, and one then notices that a greater other is actually steering it, then magical operation takes place. One cannot say what the effect of magic will be, since no one can know it in advance because the magical is the lawless, which occurs without rules and by chance, so to speak But the condition is that one totally accepts it and does not reject it, in order to transfer everything to the growth of the tree. Stupidity too is part of this, which everyone has a great deal of, and also tastelessness, which is possibly the greatest nuisance.

Thus a certain solitude and isolation are inescapable conditions of life for the well-being of oneself and of the other, otherwise one cannot / sufficiently be oneself A certain slowness of life, which is like a standstill, will be unavoidable. The uncertainty of such a life will most probably be its greatest burden, but still I must unite

the two conflicting powers of my soul and keep them together in a true marriage until the end of my life, since the magician is called DAIHMON and his wife BAYKIE. I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell.

When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two became one, and this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which through lasted until the time of Christ. But the fish indicated the moment when what was united split, according to the eternal law of contrasts, into an underworld and upper world. If the power of growth begins to cease, then the united falls into its opposites. Christ sent what is beneath to Hell, since it strives toward the good. That had to be. But the separated cannot remain separated forever. It will be united again and the month of the fish will soon be over. We suspect and understand that growth needs both, and hence we keep good and evil close together. Because we know that too far into the good means the same as too far into evil, we keep them both together.

But we thus lose direction and things no longer flow from the mountain to the valley, but grow quietly from the valley to the mountain. That which we can no longer prevent or hide is our fruit. The flowing stream becomes a lake and an ocean / that has no outlet, unless its water rises to the sky as steam and falls from the clouds as rain. While the sea is a death, it is also the place of rising. Such is DAIHMON, who tends his garden. Our hands have been tied, and each must sit quietly in his place. He rises invisibly and falls as rain on distant lands. The water on the ground is no cloud, which should rain. Only pregnant women can give birth, not those who have yet to conceive. [Carl Jung, The Red Book, Pages 314-315.] Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home



The Human Soul turned into a Nazareth (2011-08-26 16:20)

Old postcard of Nazareth women, based on photo by Félix Bonfils

§

People will do anything, no matter how absurd, in order to avoid facing their own souls . They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they can not get on with themselves and have not slightest faith that anything useful could ever come out of their own souls.Thus the soul has been turned into a Nazareth Gradually From Which Nothing good can come.Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better Carl Gustav Jung , *Psychology and Alchemy* , pg.99_

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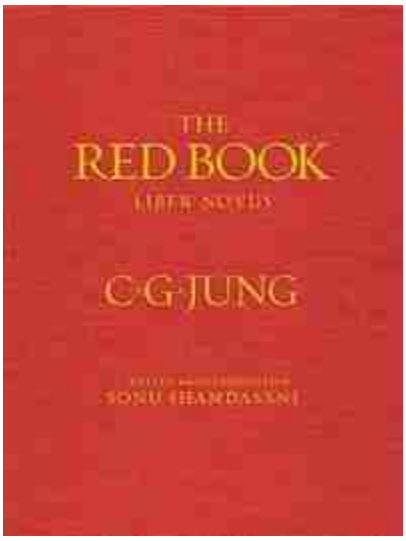
Through the crucified ˜Carl Jung, Red Book, Page 310 (2011-08-27 05:17)

Crucifix, sculpture by Michelangelo, Santo Spirito Church, Florence, Italy (ca. 1494), a depiction of naked crucifixion with the genitals of the condemned exposed
Truly; the way leads through the crucified, that means through him to whom it was no small thing to live his own life,

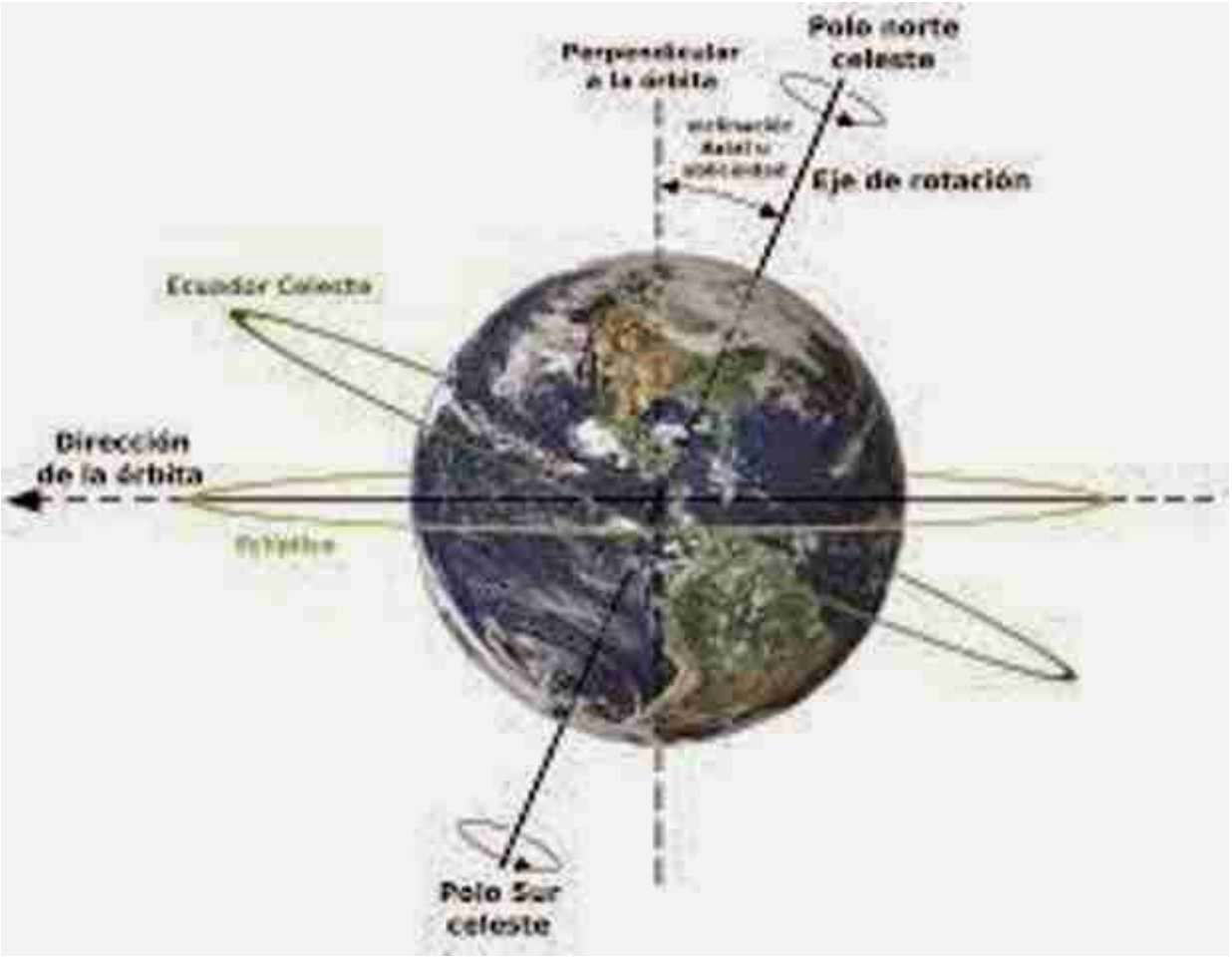
and who was therefore raised to magnificence. He did not simply teach what was knowable and worth knowing, he lived it. It is unclear how great one's humility must be to take it upon oneself to live one's own life. The disgust of whoever wants to enter into his own life can hardly be measured. Aversion will sicken him. He makes himself vomit. His bowels pain him and his brain sinks into lassitude. He would rather devise any trick to help him escape, since nothing matches the torment of one's own way. It seems impossibly difficult, so difficult that nearly anything eemss preferable to this torment. Not a few choose even to love people for fear of themselves. I believe, too, that some commit a crime to pick a quarrel with themselves. Therefore I cling to everything that obstructs my way to myself .
He who goes to himsel£ climbs down. Pathetic and ridiculous forms appeared to the greatest prophet who came before this time, and these were the forms of his own essence. He did not accept them, but exorcised them before others. Ultimately; however, he was forced to celebrate a Last Supper with his own poverty and to accept these forms of his own essence out of compassion, which is precisely that acceptance of the lowest in us. But this enraged the mighty lion, who chased down the lost and restored it to the darkness of the depths. And like all those with power, the one with the great name wanted to erupt from the womb of the mountain like the sun. But what happened to him? His way led him before the crucified and he began to rage. He raged against the man of mockery and pain because the power of his own essence forced him to follow precisely this way as Christ had done before us. Yet he loudly proclaimed his power and greatness. No one speaks louder of his power and greatness than he from whom the earth disappears under his feet. Ultimately the lowest in him got to him, his incapacity; and this crucified his spirit, so that, as he himself had predicted, his soul died before his body.
No one rises above himself who has not· turned his most dangerous weapon against himself One who wants to rise above himself shall climb down and hoist himself onto himself and lug himself to the place of sacrifice. But what must happen to a man until he realizes that outer visible success, that he can grasp with his hands, /leads him astray. What suffering must be brought upon humanity; until man gives up satisfying his longing for power over his fellow man and forever wanting others to be the same. How much blood must go on flowing until man opens his eyes and sees the way to his own path and himself as the enemy; and becomes aware of his real success. You ought to be able to live with yourself but not at your neighbor's expense. The herd animal is not his brother's parasite and pest. Man, you have even forgotten that you too are an animal. You actually still seem to believe that life is better elsewhere. Woe unto you if your neighbor also thinks so. But you may be sure that he does. Someone must begin to stop being childish. Carl Jung, The Red Book, Page 310. Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home



I myself am the enemy who must be loved……Carl Jung (2011-08-27 05:45)

”The acceptance of oneself is the essence of the whole moral problem and the epitome of a whole outlook on life. That I feed the hungry, that I forgive an insult, that I love my enemy in the name of Christ – all these are undoubtedly great virtues. What I do unto the least of my brethren, that I do unto Christ. But what if I should discover that the least among them all, the poorest of all the beggars, the most impudent of all the offenders, the very enemy himself – that these are within me, and that I myself stand in need of the alms of my own kindness – that I myself am the enemy who must be loved – what then? As a rule, the Christian’s attitude is then reversed; there is no longer any question of love or long-suffering; we say to the brother within us ”Raca,” and condemn and rage against ourselves. We hide it from the world; we refuse to admit ever having met this least among the lowly in ourselves.” -— C.G. Jung Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

Joseph Campbell and Precession of the Equioxes **(2011-08-27 06:28)**



…The number of the years it takes called ”the precession of the equinoxes”.
It takes about 25,920 years to complete the cycle of the zodiac. Divide 25,920 years by 60 and you get 432.
Some years ago a friend gave me a book, Cooper’s Aerobics that told how many laps a day a man would have to swim in order to stay healthy.
A footnote read: ”A man in perfect physical shape, at rest, has a heartbeat of about one beat per second.”
At sixty seconds to a minute, and sixty minutes to an hour, in one day of twenty-four hours the heart beats 86,400 times.
Divided by two it is 43,200.
The heartbeat matches the beat of the universe; they are the same.
That coincidence of rhythm was the point of the old cosmic mythologies.
The later envisioned this microcosm, or little cosmos, and the macrocosm, or the big cosmos, as resonating to the same beat.
When a person tells the doctor ”I’ve got a fever, ”the doctor takes his pulse to find out if it registers in harmony with the 43,200 beats–that is, to find out if the person is in tune with nature.
These numbers, anchored in the Sumerian discovery that the order of the universe can be discovered mathematically, are almost everywhere.
In the Hindu sacred epics, the number of years calculated to the present cycle of time, the Kali Yuga as it is known, is 432,000,the number of the ”great cycle” [mahayuga] being 4,320,000.
In the Icelandic Eddas, one reads of the 540 doors in Odin’s [Wotan’s] hall, through which at the current cycle of time,800 divine warriors would pass to battle the anti-gods in the ”Day of the Wolf” to mutual annihilation.
Multiplying 540 by 80 equals 432,000. An early Babylonian account, translated into Greek by a Babylonian priest

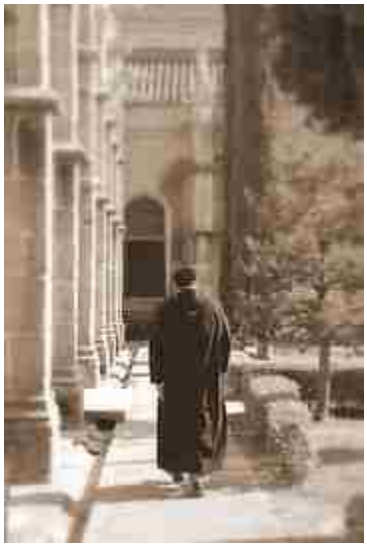
named Berossos in 280 B.C., tells us that 432,000 years passed between the time of the of the rise of the city Kish and the mythological flood [the biblical story derives from this earlier
source].In a famous paper on ”Dates in Genesis”, the Jewish Assyriologist Julius Oppert, in 1877,showed that the in the 1,656 years from the creation to the Flood,86,400 weeks had passed. Divided by two, that again produces 43,200.
It is also noteworthy that the Hindu scriptures refer to 8,640,000 [divided by 2 becomes 4,320,000] forms of life. Joseph Campbell, The Inner Reaches of Outer Space: Metaphor as Myth and as Religion.

Beginning is smallest. ˜Carl Jung, Red Book, Pages 320-321 (2011-08-27 13:25)

Relief from Samothrace in the Louvre showing Agamemnon being initiated into the rites of the Cabeiri.
What serviceable forms rise from your body, you thieving abyss! These appear as elemental spirits, dressed in wrinkled garb, Cabiri, with delightful misshapen forms, young and yet old, dwarfish, shriveled, unspectacular bearers of secret arts, possessors of ridiculous wisdom, first formations of the unformed gold, worms that crawl from the liberated egg of the Gods, incipient ones, unborn, still invisible. What should your appearance be to us What new arts do you bear up from the inaccessible treasure chamber, the sun yoke from the egg of the Gods You still have roots in the soil like plants and you are animal faces / of the human body; you are foolishly sweet, uncanny, primordial, and earthly. We cannot grasp your essence, you gnomes, you object-
souls. You have your origin in the lowest. Do you want to become giants, you Tom Thumbs Do you belong to the followers of the son of the earth Are you the earthly feet of the Godhead What do you want Speak!”
The Cabiri: ”We come to greet you as the master of the lower nature.”
I: ”Are you speaking to mer Am I your master?”
The Cabiri: ”You were not, but you are now.”
I: ”So you declare. And so be it. Yet what should I do with your following?”
The Cabiri: ”We carry what is not to be carried from below to above. We are the juices that rise secretly, not by force, but sucked out of inertia and affixed to what is growing. We know the unknown ways and the inexplicable laws of living matter. We carry up what slumbers in the earthly; what is dead and yet enters
into the living. We do this slowly and easily; what you do in vain in your human way. We complete what is impossible for you.”
I: ”What should I leave to you? Which troubles can I transfer to you? What should I not do, and what do you do better?”
The Cabiri: ”You forget the lethargy of matter. You want to pull up with your own force what can only rise slowly; ingesting itself affixed to itself from within. Spare yourself the trouble, or you will disturb our work.”

I: ”Should I trust you, you untrustworthy ones, you slaves and slave souls? Get to work. Let it be so.”
I ”It seems to me that I gave you a long time. Neither did I descend to you nor did I disturb your work. I lived in the light of day and did the work of the day. What did you do?”
The Cabiri: ”We hauled things up, we built. We placed stone upon stone. Now you stand on solid ground.”
I: ”I feel the ground more solid. I stretch upward.”
The Cabiri: ”We forged a flashing / sword for you, with which you can cut the knot that entangles you.”
I: ”I take the sword firmly in my hand. I lift it for the blow.”
The Cabiri: ”We also place before you the devilish, skillfully twined knot that locks and seals you. Strike, only sharpness will cut through it.”
I: ”Let me see it, the great knot, all wound round! Truly a masterpiece of inscrutable nature, a wily natural tangle of roots grown through one another! Only Mother Nature, the blind weaver, could work such a tangle! A great snarled ball and a thousand small knots, all artfully tied, intertwined, truly; a human brain! Am I seeing straight? What did you do? You set my brain before me! Did you give me a sword so that its flashing sharpness slices through my brain? What were you thinking of?”
The Cabiri: ”The womb of nature wove the brain, the womb of the earth gave the iron. So the Mother gave you both: entanglement and severing.”
I: ”Mysterious! Do you really want to make me the executioner of my own brain?”
The Cabiri: ”It befits you as the master of the lower nature. Man is entangled in his brain and the sword is also given to him to cut through the entanglement.”
I: ”What is the entanglement you speak of?”
The Cabiri: ”The entanglement is your madness, the sword is the overcoming of madness.”
I: ”You offsprings of the devil, who told you that I am mad? You earth spirits, you roots of clay and excrement, are you not yourselves the root fibers of my brain? You polyp-snared rubbish,
channels for juice knotted together, parasites upon parasites, all sucked up and deceived, secretly climbing up over one another by night, you deserve the flashing sharpness of my sword. You want to persuade me to cut through you? Are you contemplating self-destruction? How come nature gives birth to creatures that she herself wants to destroy?”
The Cabiri: ”Do not hesitate. We need destruction since we ourselves are the entanglement. He who wishes to conquer new land / brings down the bridges behind him. Let us not exist anymore. We are the thousand canals in which everything also flows back again into its origin.”
I: ”Should I sever my own roots? Kill my own people, whose king I am? Should I make my own tree wither? You really are the sons of the devil.”
The Cabiri: ”Strike, we are servants who want to die for their master.”
I: ”What will happen if I strike?”
The Cabiri: ”Then you will no longer be your brain, but will exist beyond your madness. Do you not see, your madness is your brain, the terrible entanglement and intertwining in the connection of the roots, in the nets of canals, the confusion of fibers. Being engrossed in the brain makes you wild. Strike! He who finds the way rises up over his brain. You are a Tom Thumb in the brain, beyond the brain you gain the form of a giant. We
are surely sons of the devil, but did you not forge us out of the hot and dark? So we have something of its nature and of yours. The devil says that everything that exists is also worthy, since it perishes. As sons of the devil we want destruction, but as your creatures we want our own destruction. We want to rise up in you through death. We are roots that suck up from all sides. Now you have everything that you need, therefore chop us up, tear us out.”
I: ”Will I miss you as servants? As a master I need slaves.”
The Cabiri: ”The master serves himself”
I: ”You ambiguous sons of the devil, these words are your undoing. May my sword strike you, this blow shall be valid forever.”
The Cabiri ”Woe, woe! What we feared, what we desired, has come to pass.” Carl Jung, The Red Book, Pages 320-321. Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

I cannot accept this hollow nothing that I am. **(2011-08-28 07:29)**



A monk walking in a Benedictine monastery.
I resist, I cannot accept this hollow nothing that I am. What am I? What is my I? I always presuppose my I. Now it stands before me-I before my I. I speak now to you, my I:
I We are alone and our being together threatens to become unbearably boring. We must do something, devise a pastime; for example, I could educate you. Let us begin with your main flaw, which strikes me first: you have no correct self-esteem. Have you no good qualities that you can be proud of? You believe that being capable is an art. But one can also learn such skills to some extent. Please, do so. You find it difficult-well, all beginnings are difficult. Soon you will be able to do it better. Do you doubt this? That is of no use; you must be able to do it, or else I cannot live with you. Ever since the God has arisen and spreads himself in whichever fiery heavens, to do whatever he does, what exactly I do not know, we have depended upon one another. Therefore you must think about improving, or else our life together will become wretched. So pull yourself together and value yourself! Don't you want to?
Pitiful creature! I will torment you a bit if you do not make an effort. What are you moaning about? Perhaps the whip will help? Now that gets under your skin, doesn't it? Take that-and that. What does it taste of? Of blood, presumably? Of the Middle Ages in majorem Dei gloriam?
Or do you want love, or what goes by that name? One can also teach with love, it blows do not bear fruit. So should I love you? Press you tenderly to myself?
I truly believe that you are yawning.
How now, you want to speak? But I won't let you, otherwise in the end you will claim that you are my soul. But my soul is with the fire worm, with the son of the frog who has flown to the heavens above, to the upper sources. Do I know what he is doing there? But you are not my soul, you are my bare, empty nothing-I, this disagreeable being, whom one cannot even deny the right to consider itself worthless.
One could despair over you: your sensitivity and desirousness exceed any reasonable measure. And I should live with you, of all people? I must, since the strange misfortune occurred that gave me a son and took him away.
I regret that I must speak such truths to you. Yes, you are laughably sensitive, self-righteous, unruly, mistrustful, pessimistic, cowardly; dishonest with yourself venomous, vengeful; one can hardly speak about your childish pride, your craving for power, your desire for esteem, your laughable ambition, your thirst for fame without feeling sick. The playacting and pomposity become you badly and you abuse them to the best of your ability.
Do you believe that it is a pleasure rather than a horror to live together with you? No, three times no! But I promise you that I will tighten the vise around you and slowly pull off your skin. I will give you the chance to be flayed.
You, you of all people wanted to tell other people what to do? Come here, I will stitch a cloth of new skin onto you, so that you can feel its effect.
You want to complain about others, and that one has done an injustice to you, not understood you, misinterpreted

you, hurt your feelings, ignored you, not recognized you, falsely accused you, and what else? Do you see your vanity in this, your eternally ridiculous vanity?
You complain that the torment has not yet come to an end? Let me tell you: it has only just begun. You have no patience and no seriousness. Only when it concerns your pleasure do you praise your patience. I will double the torment so that you learn patience.
You find the pain unbearable, but there are other things that hurt even more, and you can inflict them on others with the greatest naivety and absolve yourself all unknowingly.
But you will learn silence. For this I will pullout your tongue-with which you have ridiculed, blasphemed and-even worse-joked. I will pin all your unjust and depraved words one by one to your body with needles so that you can feel how evil words stab.
Do you admit that you also derive pleasure from this torment? I will increase this pleasure until you vomit with joy so that you know what taking pleasure in self-torment means. You rise against me? I am screwing the vise tighter, that's all. I will break your bones until there is no longer a trace of hardness there.
For I want to get along with you-I must-damn you-you are my I, which I must carry around with me to the grave. Do you think that I want to have such foolishness around me all my life? If you were not my 1, I would have torn you to pieces long ago. But I am damned to haul you through a purgatory so that you too will become somewhat acceptable.
You call on God for help?
The dear old God has died, and it is good that way; otherwise he would have had pity on your repentant sinfulness and spared me the execution by granting mercy. You must know that neither a God of love nor a loving God has yet arisen, but instead a worm of fire crawled up, a magnificent frightful entity that
lets fire rain on the earth, producing lamentations.s So cry to the God, he will burn you with fire for the forgiveness of your sins. Coil yourself and sweat blood. You have needed this cure for a long time. Yes, others always do wrong-and you? You are the innocent, the correct, you must defend your good right and you have a good, loving God on your side, who always forgives sins with pity. Others must reach insight, not you, since you have a monopoly on all insight from the start and are always convinced that you are right. And so cry really loudly to your dear God-he will hear you and let fire fall on you. Have you not noticed that
your God has become a fiery worm with a flat skull who crawls red-hot on the earth?
You wanted to be superior! How laughable. You were, and are, inferior. Who are you, then? Scum that disgusts me.
Are you perhaps somewhat powerless? I place you in a corner where you can remain lying until you come to your senses again. If you no longer feel anything, the procedure is of no use. After all, we must proceed skillfully. It really says a lot about you that one needs such barbaric means for your amendment. Your progress since the early Middle Ages appears to be minuscule. Carl Jung, The Red Book, Scrutinies, Page 333.
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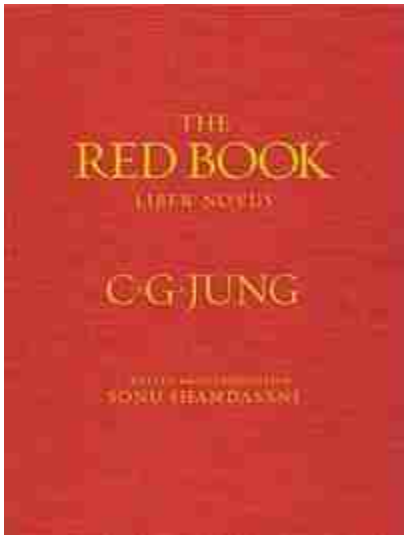
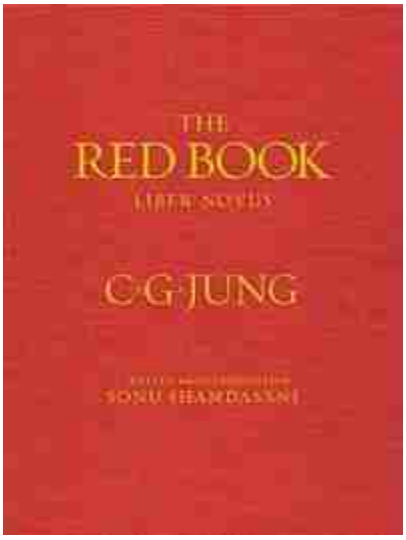


The Nature of Gold ˜ ˜Carl Jung, Red Book (2011-08-28 12:56)

Gold Nuggest
Soon after this on an autumn night I heard the voice of an old man (and this time I knew that it was DAIHMON. He said: I want to turn you around. I want to master you. I want to emboss you like a coin. I want to do business with you. One should buy and sell you. You should pass from hand to hand. Self-willing is not for you. You are the will of the whole. Gold is no master out of its own will and yet it rules the whole, despised and greedily demanded, an inexorable ruler: it lies and waits. He who sees it longs for it. It does not follow one around, but lies silently, with a brightly gleaming countenance, self-sufficient, a king that needs no proof of its power. Everyone seeks after it, few find it, but even the smallest piece is highly esteemed. It neither gives nor squanders itself Everyone takes it where he finds it, and anxiously ensures that he doesn't lose the smallest part of it. Everyone denies that he depends on it, and yet he secretly stretches out his hand longingly toward it. Must gold prove its necessity? It is proven through the longing of men. Ask it: who takes me? He who takes it, has it. Gold does not stir. It sleeps and shines. Its brilliance confuses the senses. Without a word, it promises everything that men deem desirable. It ruins those to be ruined and helps those on the rise to ascend. Carl Jung, The Red Book, Scrutinies, Page 337.



DAIHMON's First Sermon to the Dead **(2011-08-28 16:26)**

Then DIAHMON lifted his voice and taught them, saying (and this is the first sermon to the dead)
"Now hear: I begin with nothingness. Nothingness is the same as the fullness. In infinity full is as good as empty. Nothingness is empty and full. You might just as well say anything else about nothingness, for instance, that it is white, or black, or that it does not exist, or that it exists. That which is endless and eternal has no qualities, since it has all qualities.
"We call this nothingness or fullness the Pleroma. Therein both thinking and being cease, since the eternal and endless possess no qualities. No one is in it, for he would then be distinct from the Pleroma, and would possess qualities that would distinguish him as something distinct from the Pleroma.
"In the Pleroma there is nothing and everything. It is fruitless to think about the Pleroma, for this would mean self-dissolution.
"Creation is not in the Pleroma, but in itself The Pleroma is the beginning and end of creation. It pervades creation, just as the sunlight pervades the air. Although the Pleroma is altogether pervasive, creation has no share in it, just as a wholly transparent body becomes neither light nor dark through the light pervading it.
"We are, however, the Pleroma itsel£ for we are a part of the eternal and the endless. But we have no share therein, as we are infinitely removed from the Pleroma; not spatially or temporally; but essentially, since we are distinguished from the Pleroma in our essence as creation, which is confined within time and space.
"Yet because we are parts of the Pleroma, the Pleroma is also in us. Even in the smallest point the Pleroma is endless, eternal, and whole, since small and great are qualities that are contained in it. It is nothingness that is whole and continuous throughout. Only figuratively; therefore, do I speak of creation as part of the Pleroma. Because, actually; the Pleroma is nowhere divided, since it is nothingness. We are also the whole Pleroma, because, figuratively; the Pleroma is the smallest point in us, merely assumed, not existing, and the boundless firmament about us. But why then do we speak of the Pleroma at all, if it is everything and nothing!
"I speak about it in order to begin somewhere, and also to free you from the delusion that somewhere without or within there is something fixed or in some way established from the outset. Every so-called fixed and certain thing is

only relative. That alone is fixed and certain that is subject to change.
”Creation, however, is subject to change; therefore it alone is fixed and determined because it has qualities: indeed, it is quality itself.
”Thus we ask: how did the creation come into being! Creatures came into being, but not creation: since creation is the very quality of the Pleroma, as much as non-creation, eternal death. Creation is ever-present, and so is death. The Pleroma has everything, differentiation and non-differentiation.
”Differentiation is creation. It is differentiated. Differentiation is its essence, and therefore it differentiates. Therefore man differentiates, since his essence is differentiation. Therefore he also differentiates the qualities of the Pleroma that do not exist.
He differentiates them on account of his own essence. Therefore he must speak of those qualities of the Pleroma that do not exist. ”You say: ’what use is there in speaking about it at all! Did you yourself not say that it is not worth thinking about the Pleroma!
”I mentioned that to free you from the delusion that we are able to think about the Pleroma. When we distinguish the qualities of the Pleroma, we are speaking from the ground of our own differentiated state and about our own differentiation, but have effectively said nothing about the Pleroma. Yet we need to speal(about our own differentiation, so that we may sufficiently differentiate ourselves. Our very nature is differentiation. If we are not true to this nature we do not differentiate ourselves enough. We must therefore make distinctions between qualities.
”You ask: ’what harm is there in not differentiating oneself!
If we do not differentiate, we move beyond our essence, beyond creation, and we fall into non-differentiation, which is the other quality of the Pleroma. We fall into the Pleroma itself and cease to be created beings. We lapse into dissolution in nothingness. This is the death of the creature. Therefore we die to the same extent that we do not differentiate. Hence the creature’s essence strives toward differentiation and struggles against primeval, perilous sameness. This is called the principium individuationis. This principle is the essence of the creature. From this you can see why non-differentiation and nondistinction pose a great danger to the creature.
”We must, therefore, distinguish the qualities of the Pleroma. These qualities are pairs of opposites, such as:
”the effective and the ineffective,
the fullness and the emptiness,
the living and the dead,
the different and the same,
light and darkness,
hot and cold,
force and matter,
time and space,
good and evil,
the beautiful and the ugly;
the one and the many; etc.
”The pairs of opposites are the qualities of the Pleroma that do not exist, because they cancel themselves out. As we are the Pleroma itself, we also have all these qualities in us. Since our nature is grounded in differentiation, we have these qualities in the name and under the sign of differentiation, which means:”
”First: these qualities are differentiated and separate in us; therefore they do not cancel each other out, but are effective. Thus we are the victims of the pairs of opposites. The Pleroma is rent within us.”
”Second: these qualities belong to the Pleroma, and we must possess and live them only in the name and under the sign of differentiation. We must differentiate ourselves from these qualities. They cancel each other out in the Pleroma, but not in us. Distinction from them saves us.”
”When we strive for the good or the beautiful, we forget our essence, which is differentiation, and we fall subject to the spell of the qualities of the Pleroma, which are the pairs of opposites. We endeavor to attain the good and the beautiful, yet at the same time we also seize the evil and the ugly; since in the Pleroma these
are one with the good and the beautiful. But if we remain true to our essence, which is differentiation, we differentiate ourselves from the good and the beautiful, and hence from the evil and ugly. And thus we do not fall under the spell of the Pleroma, namely into nothingness and dissolution.

”You object: you said that difference and sameness are also qualities of the Pleroma. What is it like if we strive for distinctiveness? Are we, in so doing, not true to our own nature? And must we nonetheless fall into sameness when we strive for distinctiveness?
”You must not forget that the Pleroma has no qualities. We create these through thinking. If, therefore, you strive for distinctiveness or sameness, or any qualities whatsoever, you pursue thoughts that flow to you out of the Pleroma: thoughts, namely; concerning the non-existing qualities of the Pleroma. Inasmuch as you run after these thoughts, you fall again into the Pleroma, and attain distinctiveness and sameness at the same time.
Not your thinking, but your essence, is differentiation. Therefore you must not strive for what you conceive as distinctiveness, but for your own essence. At bottom, therefore, there is only one striving, namely the striving for one’s own essence. If you had this striving, you would not need to know anything about the Pleroma and its qualities, and yet you would attain the right goal by virtue of your own essence. Since, however, thought alienates us from our essence, I must teach you that knowledge with which you can bridle your thoughts.”
The dead faded away grumbling and moaning and their cries died away in the distance.
Carl Jung, The Red Book, Scrutinies, Pages 347-348.
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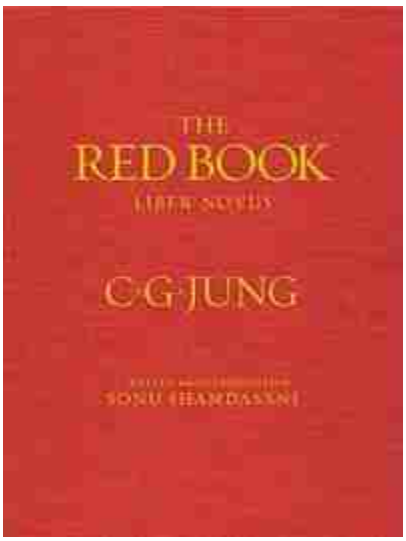

DAIHMON’s Second Sermon to the Dead (2011-08-29 05:23)

The Creation, c. 1896-1902, by James Tissot, at the Jewish Museum (New York)
That night DAIHMON stood beside me and the dead drew near and lined the walls and cried out,”We want to know

about God.
Where is God? Is God dead?”
But DAIHMON rose and said (and this is the second sermon to the dead):
”God is not dead. He is as alive as ever. God is creation, for he is something definite, and therefore differentiated from the Pleroma. God is a quality of the Pleroma, and everything I have said about creation also applies to him.
”But he is distinct from creation in that he is much more indefinite and indeterminable. He is less differentiated than creation, since the ground of his essence is effective fullness. Only insofar as he is definite and differentiated is he creation, and as such he is the manifestation of the effective fullness of the Pleroma.
”Everything that we do not differentiate falls into the Pleroma and is cancelled out by its opposite. If, therefore, we do not differentiate God, effective fullness is canceled out for us.
”Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself.
”Effective emptiness is the essence of the devil. God and devil are the first manifestations of nothingness, which we call the Pleroma. It makes no difference whether the Pleroma exists or not, since it cancels itself out completely. Not so creation. Insofar as God and the devil are created beings, they do not cancel each other out, but stand one against the other as effective opposites. We need no proof of their existence. It is enough that we have to keep speaking about them. Even if both were not, creation would forever distinguish them anew out of the Pleroma on account of their distinct essences.
”Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God.
”This inseparability is most intimate and, as you know from experience, as indissoluble in your life as the Pleroma itself since both stand very close to the Pleroma in which all opposites are canceled out and united.
”Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality.
”This is a God you knew nothing about, because mankind forgot him. We call him by his name ABRAXAS He is even more indefinite than God and the devil.
”To distinguish him from God, we call God HELlOS or sun. Abraxas is effect. Nothing stands opposed to him but the ineffective; hence his effective nature unfolds itself freely. The ineffective neither exists nor resists. Abraxas stands above the sun and above the devil. He is improbable probability, that which takes unreal effect. If the Pleroma had an essence, Abraxas would be its manifestation.
”He is the effectual itsel£ not any particular effect, but effect in general. He takes unreal effect, because he has no definite effect. He is also creation, since he is distinct from the Pleroma. The sun has a definite effect, and so does the devil. Therefore they appear to us more effective than the indefinite Abraxas. He is force, duration, change.”
The dead now raised a great tumult, for they were Christians. But when DAIHMON had ended his speech, one after another the dead also stepped back into the darkness once more and the noise of their outrage gradually died away in the distance. Carl Jung, The Red Book, Scrutinies, Pages 348-249.
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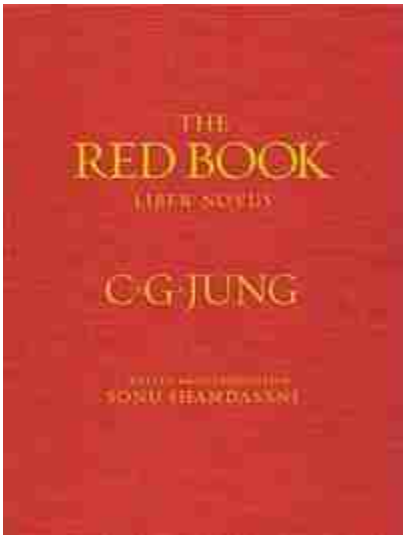

DAIHMON's Third Sermon to the Dead **(2011-08-30 04:53)**

Colossus of Rhodes

And DAIHMON stepped forward and began to speak (and this is the third sermon to the dead):

Abraxas is the God who is difficult to grasp. His power is greatest, because man does not see it. From the sun he draws the summum bonum; from the devil the infinum malum; but from Abraxas LIFE, altogether indefinite, the mother of good and evil. "Life seems to be smaller and weaker than the summum bonum; therefore it is also hard to conceive that Abraxas's power transcends even the sun's, which is the radiant source of all vital force.

' Abraxas is the sun, and at the same time the eternally sucking gorge of emptiness, of the diminisher and dismemberer, of the devil.

The power of Abraxas is twofold; but you do not see it, because in your eyes the warring opposites of this power are canceled out.

"What the Sun God speaks is life, what the devil speaks is death. "But Abraxas speaks that hallowed and accursed word that is at once life and death.

' Abraxas produces truth and lying, good and evil, light and darkness, in the same word and in the same act. Therefore

Abraxas is terrible.
”He is as splendid as the lion in the instant he strikes down his
victim. He is as beautiful as a spring day.
”He is the great and the small Pan alike.
”He is Priapos.
”He is the monster of the underworld, a thousand-armed
polyp, a coiled knot of winged serpents, frenzy.
”He is the hermaphrodite of the earliest beginning.
”He is the lord of toads and frogs, which live in the water
and go up on the land, whose chorus ascends at noon and
at midnight.
”He is the fullness that seeks union with emptiness.
”He is holy begetting,
”He is love and its murder,
”He is the saint and his betrayer,
”He is the brightest light of day and the darkest night of madness.
”To look upon him, is blindness.
”To recognize him is sickness.
”To worship him is death.
”To fear him is wisdom.
”Not to resist him is redemption.
”God dwells behind the sun, the devil behind the night. What God brings forth out of the light, the devil sucks into the night.
But Abraxas is the world, its becoming and its passing. Upon every gift that comes from the sun god the devil lays his curse.
”Everything that you request from the Sun God produces a deed from the devil. Everything that you create with the Sun God gives effective power to the devil.
”That is terrible Abraxas.
”He is the mightiest created being and in him creation is
afraid of itself
”He is the manifest opposition of creation to the Pleroma and
its nothingness.
”He is the son’s horror of the mother.
He is the mother’s love for the son.
He is the delight of the earth and the cruelty of the heavens.
At his sight man’s face congeals.
Before him there is no question and no reply.
He is the life of creation.
He is the effect of differentiation.
He is the love of man.
He is the speech of man.
He is the appearance and the shadow of man.
He is deceptive reality.”
Now the dead howled and raged, for they were incomplete.
But when their noisy cries had faded away; I said to DAIHMON:
”How, Oh my father, should I understand this God?”
<I>IAHMQN answered and said: ”My son, why do you want to understand him? This God is to be known but not understood. If you understand him, then you can say that he is this or that and this and not that. Thus you hold him in the hollow of your hand and therefore your hand must throw him away. The God whom I know is this and that and just as much this other and that other. Therefore no one can understand this God, but it is possible to know him,

and therefore I speak and teach him."
"But," I retorted, "does this God not bring despairing confusion into the minds of men?"
To this DAIHMON said, "These dead rejected the order of unity and community since they rejected the belief in the father in Heaven who ruled with just measure. They had to reject him.
Therefore I teach them the chaos that is without measure and utterly boundless, to which justice and injustice, leniency and severity; patience and anger, love and hate, are nothing. For how can I teach anything other than the God whom I know and whom they know, without being conscious of him?"
I replied, "Why; Oh solemn one, do you call the eternally incomprehensible, the cruel contradictoriness of nature, God?"
DAIHMON said, "How should I name it otherwise? If the overpowering essence of events in the universe and in the hearts of men were law, I would call it law. Yet it is also no law, but chance, irregularity; sin, error, stupidity; carelessness, folly; illegality. Therefore I cannot call it law. You know that this must be so, and at the same time you know that it did not have to be so and that at some other time it will not be so. It is overpowering
Carl Jung, The Red Book, Scrutinies, Pages 350 - 351.
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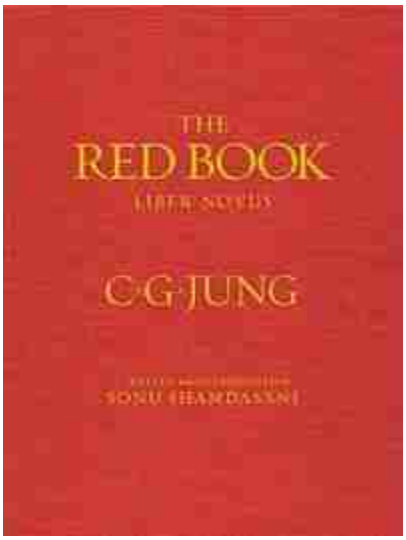

Dreams and Prophecy **(2011-08-30 05:13)**

The prospective function, on the other hand, is an anticipation in the unconscious of future conscious achievements, something like a preliminary exercise or sketch, or a plan roughed out in advance. . . . The occurrence of prospective dreams cannot be denied. It would be wrong to call them prophetic, because at bottom they are no more prophetic than a medical diagnosis or a weather forecast. They are merely an anticipatory combination of probabilities which may coincide with the actual behaviour of things but need not necessarily agree in every detail. Only in the latter case can we speak of ”prophecy.” That the prospective function of dreams is sometimes greatly superior to the combinations we can consciously foresee is not surprising, since a dream results from the fusion of subliminal elements and is thus a combination of all the perceptions, thoughts, and feelings which consciousness has not registered because of their feeble accentuation. In addition, dreams can rely on subliminal memory traces that are no longer able to influence consciousness effectively. With regard to prognosis, therefore, dreams are often in a much more favourable position than consciousness. Carl Jung

”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 493

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DAIHMON's Fourth Sermon to the Dead (2011-08-30 06:20)

An 1847 depiction of the Norse Yggdrasil as described in the Icelandic Prose Edda by Oluf Olufsen Bagge.
The following night, the dead came running sooner, filling the place with their mutterings, and said:
"Speak to us about Gods and devils, accursed one."
And DAIHMON appeared and began to speak (and this is the fourth sermon to the dead):
"The Sun God is the highest good, the devil the opposite. Thus you have two Gods. But there are many high and good things and many great evils. Among these are two devil Gods; one is the Burning One, the other the Growing One. The burning one is EROS, in the form of a flame. It shines by consuming.
"The growing one is the TREE OF LIFE. It greens by heaping up growing living matter.
"Eros flames up and dies. But the tree of life grows with slow and constant increase through measureless periods of time.
"Good and evil unite in the flame.
"Good and evil unite in the growth of the tree. In their divinity life and love stand opposed.
"The number of Gods and devils is as innumerable as the host of stars.
"Each star is a God, and each space that a star fills is a devil. But the empty fullness of the whole is the Pleroma.
"Abraxas is the effect of the whole, and only the ineffective opposes him.
"Four is the number of the principal Gods, as four is the number of the world's measurements.
"One is the beginning, the Sun God.
"Two is Eros, for he binds two together and spreads himself out in brightness.
"Three is the Tree of Life, for it fills space with bodies.
"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing.
"Happy am I who can recognize the multiplicity and diversity of the Gods. But woe unto you, who replace this incompatible multiplicity with a single God. In so doing you produce the torment of incomprehension, and mutilate the creation whose nature and aim is differentiation. How can you be true to your own nature when you try to turn the many into one? What you do unto the Gods is done likewise unto you. You all become equal and thus your nature is maimed.
"Equality prevails not for the sake of God, but only for the sake of man. For the Gods are many, while men are few. The Gods are mighty and endure their manifoldness. Like the stars they abide in solitude, separated by vast distances. Therefore they dwell together and need communion, so that they may bear their separateness. For redemption's sake I teach you the reprehensible, for whose sake I was rejected.
"The multiplicity of the Gods corresponds to the multiplicity of men. "Numberless Gods await the human state. Numberless Gods have been men. Man shares in the nature of the Gods. He comes from the Gods and goes unto

the God.
”Thus, just as it is no use to reflect upon the Pleroma, it is not worthwhile to worship the multiplicity of the Gods. Least of all does it serve to worship the first God, the effective fullness, and the summum bonum. By our prayer we can add nothing to it, and take nothing from it; because effective emptiness gulps down every thing. The bright Gods form the heavenly world. It is manifold and extends and increases infinitely: The Sun God is the supreme lord of the world.
”The dark Gods form the earthly world. It is simple and diminishes and declines infinitely: The devil is its nethermost lord, the moon spirit, satellite of the earth, smaller, colder, and more dead than the earth.
”There is no difference between the might of the heavenly and earthly Gods. The heavenly Gods magnify; the earthly Gods diminish. Both directions are immeasurable.”
Here the dead interrupted DAIHMON’s speech with angry laughter and mocking shouts, and as they withdrew, heir discord, mockery, and laughter faded into the distance. I turned to DAIHMON and said to him:
”Oh DAIHMON, I believe you are mistaken. It seems ’that you teach a raw superstition which the Fathers had successfully and gloriously overcome, that polytheism which a mind produces only when it cannot free its gaze from the force of compulsive desire chained to sensory things.”
”My son,” DAIHMON replied, ”these dead have rejected the single and highest God. So how can I teach them about the one, only, and not multifarious God? They must of course believe me. But they have rejected their belief So I teach them the God that I know, the multifarious and extended, who is both the thing and its appearance, and they also know him even if they are not conscious of him.
”These dead have given names to all beings, the beings in the air, on the earth and in the water. They have weighed and counted things. They have counted so and so many horses, cows, sheep, trees, segments of land, and springs; they said, this is good for this purpose, and that is good for that one. What did they do with the admirable tree? What happened to the sacred frog? Did they see his golden eye? Where is the atonement for the 7,777 cattle whose blood they spilled, whose flesh they consumed? Did they do penance for the sacred ore that they dug up from the belly of the earth? No, they named, weighed, numbered, and apportioned all things. They did whatever pleased them. And what did they do! You saw the powerful-but this is precisely how they gave power to things unknowingly. Yet the time has come when things speak. The piece of flesh says: how many men? The piece of ore says, how many men? The ship says, how many men? The coal says, how many men? The house says: how many men? And things rise and number and weigh and apportion and devour millions of men.
”Your hand grasped the earth and tore off the halo and weighed and numbered the Bones of things. Is not the one and only, simpleminded God pulled down and thrown onto a heap, the massed seeming of separate things dead and living? Yes, this God taught you to weigh and number bones. But the month of this God is drawing to a close. A new month stands at the door. Therefore everything had to be as it is, and hence everything must become different.
”This is no polytheism that I have made up! But many Gods who powerfully raise their voices and tear humanity to bloody pieces. So and so many men, weighed, numbered, apportioned, hacked, and devoured. Therefore I speak of many Gods as I speak of many things, since I know them. Why do I call them Gods?
For the sake of their superiority. Do you know about this superior strength? Now is the time when you can learn.
”These dead laugh at my foolishness. But would they have raised a murderous hand against their brothers if they had atoned for the ox with the velvet eyes? If they had done penance for the shiny ore? If they had worshiped the holy trees? If they had made peace with the soul of the golden-eyed frog? What say things dead and living? Who is greater, man or the Gods? Truly, this sun has become a moon and no new sun has arisen from the contractions of the last hour of the night.”
And when he had finished these words, DAIHMON bent down to the earth, kissed it, and said, ”Mother, may your son be strong.”
Then he stood, looked up at the heavens, and said, ”How dark is your place of the new light.” Then he disappeared.
Carl Jung, Red Book, Scrutinies, Pages 351-352
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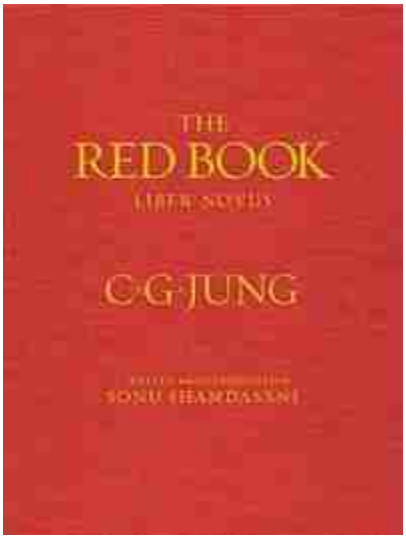

The Maternal Instinct **(2011-08-30 15:31)**

The overdevelopment of the maternal instinct is identical with that well-known image of the mother which has been glorified in all ages and all tongues. This is the mother love which is one of the most moving and unforgettable memories of our lives, the mysterious root of all growth and change; the love that means homecoming, shelter, and the long silence from which everything begins and in which everything ends. Intimately known and yet strange like Nature, lovingly tender and yet cruel like fate, 'oyous and untiring giver of life-mater dolorosa and mute implacable portal that closes upon the dead. Mother is mother love, my experience and my secret. Why risk saying too much, too much that is false and inadequate and beside the point, about that human being who was our mother, the accidental carrier of that great experience which includes herself and myself and all mankind, and indeed the whole of created nature, the experience of life whose children we are? The attempt to say these things has always been made, and probably always will be; but a sensitive person cannot in all fairness load that enormous burden of meaning, responsibility, duty, heaven and hell, on to the shoulders of one frail and fallible human being-so deserving of love, indulgence, understanding, and forgiveness-who was our mother. He knows that the mother carries for us that inborn image of the mater nature and mater spiritualis, of the totality of life of which we are a small and helpless part.

"Psychological Aspects of the Mother Archetype" (1939) In CW 9, Part I: The Archetypes and the Collective Unconscious P.172

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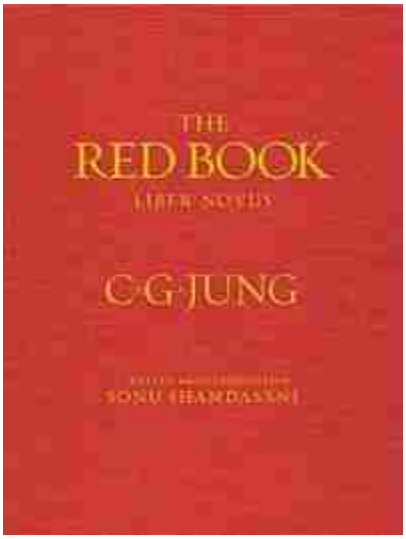
Philemons"s Fifth Sermon to the Dead (2011-08-30 19:10)

When the following night came, the dead approached noisily, pushing and shoving; they were scoffing and exclaimed, "Teach us, fool, about the church and holy communion."
But <I>DIAHMQN stepped before them, and began to speak: (and this is the fifth sermon to the dead):
"The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality. "Spirituality conceives and embraces. It is womanlike and therefore we call it MATER COELESTIS, the celestial mother. Sexuality engenders and creates. It is manlike, and therefore we call it PHALLOS,1I4 the earthly father. The sexuality of man is more earthly, that of woman is more spiritual. The spirituality of man is more heavenly, it moves toward the greater. "The spirituality of woman is more earthly, it moves toward the smaller.
"Mendacious and devilish is the spirituality of man, and it moves toward the smaller.
"Mendacious and devilish is the spirituality of woman, and it moves toward the greater. "Each shall go to its own place.
"Man and woman become devils to each other if they do not separate their spiritual ways, for the essence of creation is differentiation.
"The sexuality of man goes toward the earthly, the sexuality of woman goes toward the spiritual. Man and woman become devils to each other if they do not distinguish their sexuality.
"Man shall know the smaller, woman the greater.
"Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. If you do not differentiate yourselves from sexuality and from spirituality, and do not regard them as an essence both above and beyond you, you are delivered over to them as qualities of the Pleroma. Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, manifestations of the Gods, and hence reach beyond you, existing in themselves. No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. You shall look upon them as daimons, and as a common task and danger, a common burden that life has laid upon you. Thus life, too, is for you a common task and danger, as are the Gods, and first and foremost terrible Abraxas.
"Man is weak, and community is therefore indispensable. If your community is not under the sign of the mother, it is under the sign of the Phallos. Absence of community is suffering and sickness. Community in everything is dismemberment and dissolution. "Differentiation leads to singleness. Singleness is opposed to community. But because of man's weakness with regard to the Gods and daimons and their invincible law, community is necessary, not for man's sake but because of the Gods. The Gods drive you to community. Insofar as the Gods impose

community upon you, it is necessary; more is bad.C
”In the community every man shall submit to others, so that the community be maintained, for you need it.
”In singleness every man shall place himself above the other, so that every man may come to himself and avoid slavery.
”Abstention shall hold good in community, extravagance in singleness. Community is depth, singleness is height. Right measure in community purifies and preserves. Right measure in singleness purifies and increases.
Community gives us warmth, singleness gives us light.”
When Philemon had finished, the dead remained silent and did not move, but looked at Philemon with expectation.
Carl Jung, Red Book, Scrutinies, Pages 352-353.
Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home



Life needs Death˜Carl Jung (2011-08-31 05:21)

On the following night, I wandered to the northern land and found myself under a gray sky in misty-hazy cool-moist air. I strive to those lowlands where the weak currents, flashing in broad mirrors, stream toward the sea, where all haste of flowing becomes more and more dampened, and where all power and all striving unites with the immeasurable extent of the sea. The trees become sparse, wide swamp meadows accompany the still, murky water, the horizon is unending and lonely, draped by gray clouds. Slowly, with restrained breath, and with the great and anxious expectation of one gliding downward wildly on the foam and pouring himself into endlessness, I follow my brother, the sea. It flows softly and almost imperceptibly, and yet we continually
approach the supreme embrace, entering the womb of the source, the boundless expansion and immeasurable

depths. Lower yellow hills rise there. A broad dead lake widens at their feet. We wander along the hills quietly and they open up to a dusky, unspeakably remote horizon, where the sky and the sea are fused into infinity.
Someone is standing there, on the last dune. He is wearing a black wrinkled coat; he stands motionless and looks into the distance. I go up to him-he is gaunt and with a deeply serious look in his eyes. I say to him:
”Let me stand beside you for a while, dark one. I recognized you from afar. There is only one who stands this way, so solitary and at the last corner of the world.”
He answered: ”Stranger, you may well stand by me, if it is not too cold for you. As you can see, I am cold and my heart has never beaten.”
”I know, you are ice and the end; you are the cold silence of the stones; and you are the highest snow on the mountains and the most extreme frost of outer space. I must feel this and that’s why I stand near you.”
”What leads you here to me, you living matter? The living are never guests here. Well, they all flow past here sadly in dense crowds, all those above in the land of the clear day who have taken their departure, 1 never to return again. But the living never come here. What do you seek here?”
”My strange and unexpected path led me here as I happily followed the way of the living stream. And thus I found you. I gather this is your place, your rightful place?”
”Yes, here it leads into the undifferentiable, where none is equal or unequal, but all are one with one another. Do you see what approaches there?”
”I see something like a dark all of clouds, swimming toward us on the tide.”
”Look more closely; what do you recognize?”
”I see densely pressed multitudes of men, old men, women, and children. Between them I see horses, oxen and smaller animals, a cloud of insects swarms around the multitude, a forest swims near, innumerable faded flowers, an utterly dead summer. They are already near; how stiff and cool they all look, their feet do not move, no noise sounds from their closed ranks. They are clasping themselves rigidly with their hands
and arms; they are gazing beyond and pay us no heed -they are all flowing past in an enormous stream. Dark one, this vision is awful.”
”You wanted to stay by me, so get hold of yourself Look!”
I see: ”The first rows have reached the point where the surf and the stream flow together violently. And it looks as if a wave of air were confronting the stream of the dead together with the surging sea, whirling them up high, scattering them in black scraps, and dissolving them in murky clouds of mist. Wave after wave
approaches, and ever new droves dissolve into black air. Dark one, tell me, is this the end?”
”Look!”
The dark sea breaks heavily-a reddish glow spreads out in it-it is like blood -a sea of blood foams at my feet-the depths of the sea glow-how strange I feel-am I suspended by my feet? Is it the sea or is it the sky? Blood and fire mix themselves together in a ball-red light erupts from its smoky shroud-a new sun escapes from the bloody sea, and rolls gleamingly toward the uttermost depths-it disappears under my feet.
I look around me, I am all alone. Night has fallen. What did
Ammonius say? Night is the time of silence.
I looked around me and I saw that the solitude expanded into the immeasurable, and pierced me with horrible coldness. The sun still glowed in me, but I could feel myself stepping into the great shadow. I follow the stream that makes its way into the depths, slowly and unperturbed, into the depths of what is to come.
And thus I went out in that night (it was the second night of the year 1914), and anxious expectation :filled me. I went out to embrace the future. The path was wide and what was to come was awful. It was the enormous dying, a sea of blood. From it the new sun arose, awful and a reversal of that which we call day. We have
seized the darkness and its sun will shine above us, bloody and burning like a great downfall.
When I comprehended my darkness, a truly magnificent night came over me and my dream plunged me into the depths of the millennia, and from it my phoenix ascended.
But what happened to my day? Torches were kindled, bloody anger and disputes erupted. As darkness seized the world, the terrible war arose and the darkness destroyed the light of the world, since it was incomprehensible to the darkness and good for nothing anymore. And so we had to taste Hell.
I saw which vices the virtues of this time changed into, how your mildness became hard, your goodness became

brutality; your love became hate, and your understanding became madness. Why did you want to comprehend the darkness! But you had to or else it would have seized you. Happy the man who anticipates
this grasp.
Did you ever think of the evil in you? Oh, you spoke of it, you mentioned it, and you confessed it smilingly; as a generally human vice, or a recurring misunderstanding. But did you know I what evil is, and that it stands precisely right behind your virtues, that it is also your virtues themselves, as their inevitable substance?
You locked Satan in the abyss for a millennium, and when the millennium had passed, you laughed at him, since he had become a children's fairy tale. But if the dreadful great one raises his head, the world winces. The most extreme coldness draws near.
With horror you see that you are defenseless, and that the army of your vices falls powerless to its knees. With the power of daimons, you seize the evil, and your virtues cross over to him. You are completely alone in this struggle, since your Gods have become deaf You do not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers.
We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end. You are not forced to live eternally; but you can also die, since there is a will in you for both. Life and death must strike a balance in your existence. Today's men need a large slice of death, since too much incorrectness lives in them, and too much correctness died in them. What stays in balance is correct, what disturbs balance is incorrect. But if balance has been attained, then that which preserves it is incorrect and that which disturbs it is correct. Balance is at once life and death. For the completion of life a balance with death is fitting. If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death!
Joy at the smallest things comes to you only when you have accepted death. But if you look out greedily for all that you could still live, then nothing is great enough for your pleasure, and the smallest things that continue to surround you are no longer a joy. Therefore I behold death, since it teaches me how to live.
If you accept death, it is altogether like a frosty night and an anxious misgiving, but a frosty night in a vineyard full of sweet grapes. You will soon take pleasure in your wealth. Death ripens. One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being.
Carl Jung, Red Book, Pages 274-275 Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

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1.3 September

DAIHMON's Sixth Sermon of the Dead Carl Jung (2011-09-01 05:23)

The prehistoric Venus of Willendorf

But when DAIHMON saw that the dead remained silent and waited, he continued (and this is the sixth sermon to the dead):

”The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thoughtdesire.

”The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. The serpent is an earthly soul, half daimonic, a spirit, and akin to the spirits of the dead. Thus too, like these she swarms around in the things of earth, making us fear them or else having them arouse our craving. The serpent has a female nature, forever seeking the company of those dead who are spellbound by the earth, and who did not find a way across to singleness. The serpent is a whore. She courts the devil and evil spirits; she is a mischievous tyrant and tormentor, forever inveigling the most evil company: The white bird is a half-celestial soul of man. He abides with the mother, descending from time to time. The bird is manlike, and is effective thought. He is chaste and solitary, a messenger of the mother. He flies high above the earth. He commands singleness. He brings knowledge from the distant ones, who have departed before and attained perfection. He bears our word up to the mother. She intercedes, she warns, but she is powerless against the Gods. She is a vessel of the sun. The serpent descends and cunningly lames the phallic daimon, or else goads him on. She bears up the too-crafty thoughts of the earthly, those thoughts that creep through every hole and cleave to all things with craving. Although the serpent does not want to, she must be of use to us. She flees our grasp, thus showing us the way, which our human wits could not find.”

When DAIHMON had finished, the dead looked on with . contempt and said, ”Cease this talk of Gods and daimons and souls. We have known this for a long time.”

But DAIHMON smiled and replied, ”You poor souls, poor in flesh and rich in spirit, the meat was fat and the spirit thin. But how do you reach the eternal light? You mock my stupidity, which you too possess: you mock yourselves. Knowledge frees one from danger. But mockery is the other side of your belief Is black less than white? You rejected faith and retained mockery: Are you thus saved from faith? No, you bound yourselves to mockery and hence again to faith. And therefore you are miserable.”

But the dead were outraged and cried, ”We are not miserable, we are clever; our thinking and feeling is as pure as clear water. We praise our reason. We mock superstition. Do you believe that your old folly reaches us? A childish delusion has overcome you, old one, what good is it to us?”

DAIHMON replied: ”What can do you any good? I free you from what still holds you to the shadow of life. Take this wisdom with you, add this folly to your cleverness, this unreason to your reason, and you will find yourselves. If you were men, you would then begin your life and your life’s way between reason and unreason and live onward to the eternal light, whose shadow you lived in advance. But since you are dead, this knowledge frees you from life and strips you of your greed for men and it also frees your self from the shrouds that the light and the shadow lay on you, compassion with men will overcome you and from the stream you will reach solid ground, you will step forth from the eternal whirl onto the unmoving stone of rest, the circle that breaks flowing duration, and the flame will die down. ”I have fanned a’ glowing fire, I have given the murderer a knife, I have torn open healed-over wounds, I have quickened all movement, I have given the madman more intoxicating drink, I have made the cold colder, the heat hotter, falseness even falser, goodness even better, weakness even weaker. ”This knowledge is the axe of the sacrificer.”

But the dead cried, ”Your wisdom is foolishness and a curse. You want to turn the wheel back? It will tear you apart, blinded one!”

DAIHMON replied, ”So this is what happened. The earth became green and fruitful again from the blood of the sacrifice, flowers sprouted, the waves crash into the sand, a silver cloud lies at the foot of the mountain, a bird of the soul came to men, the hoe sounds in the fields and the axe in the forests, a wind rushes

through the trees and the sun shimmers in the dew of the risen morning, the planets behold the birth, out of the earth climbed the many-armed, the stones speak and the grass whispers. Man found himsel£ and the Gods wander through Heaven, the fullness gives birth to the golden drop, the golden seed, plumed and hovering.”

The dead now fell silent and stared at <I>IAHMQN and slowly crept away: But DAIHMON bent down to the ground and said: ”It is accomplished, but not fulfilled. Fruit of the earth, sprout, rise up-and Heaven, pour out the water of life.”

Then DAIHMON disappeared.

°1 was probably very confused when DAIHMON approached me the following night, since I called to him saying, ”What did you do, Oh DAIHMON? What fires have you kindled? What have you broken asunder? Does the wheel of creations stand still?”

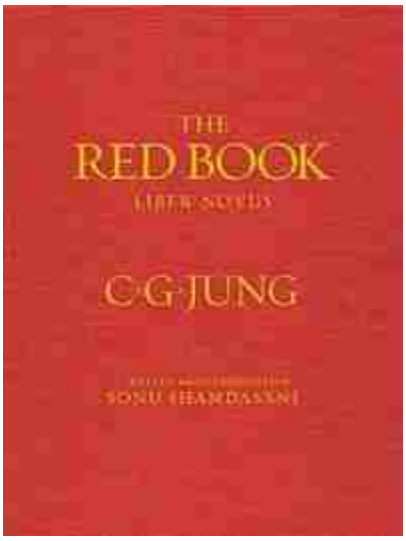
But he answered and said, ”Everything is running its usual course. Nothing has happened, and yet a sweet and indescribable mystery has taken place: I stepped out of the whirling circle.”

”What’s that?” I exclaimed, ”Your words move my lips, your voice sounds from my ears, my eyes see you from within me. Truly, you are a magician! You stepped out of the whirling circle? What confusion! Are you I, am I you? Did I not feel as if the wheel of creation was standing still? And yet you say that you have stepped
out of the whirling circle? I am truly bound to the wheel-I feel the rushing swaying of it-and yet the wheel of creation also stands still for me. What did you do, father, teach me!”

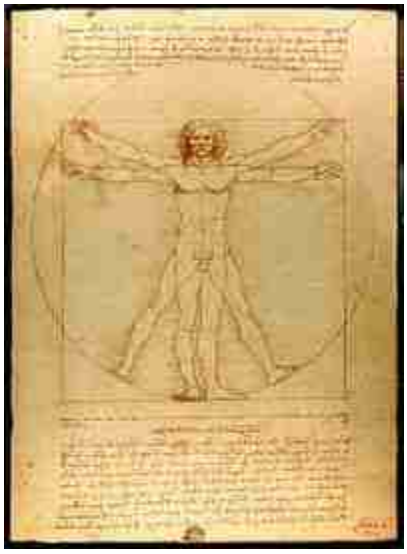
Then DAIHMON said, ”I stepped onto what is solid and took it with me and saved it from the wave surge, from the cycle of births, and from the revolving wheel of endless happening. It has been stilled. The dead have received the folly of the teaching, they have been blinded by truth and see by mistake. They have recognized, felt, and regretted it; they will come again and will humbly inquire. Since what they rejected will be most valuable to them.”

I wanted to question DAIHMON, since the riddle distressed me. But he had already touched the earth and disappeared. And the darkness of the night was silent and did not answer me. And my soul stood silently, shaking her head, and did not know what to say about the mystery that DAIHMON had indicated and not
given away.

Carl Jung, The Red Book, Scrutinies, Pages 352-353

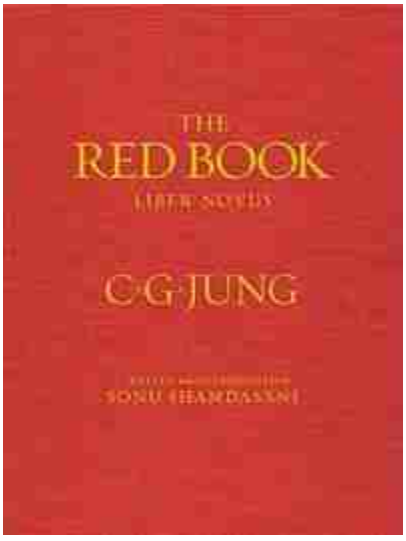


DAIHMON's Seventh Sermon to the Dead ˜Carl Jung, The Red Book, Scrutinies, Pages 352-355 (2011-09-02 04:57)

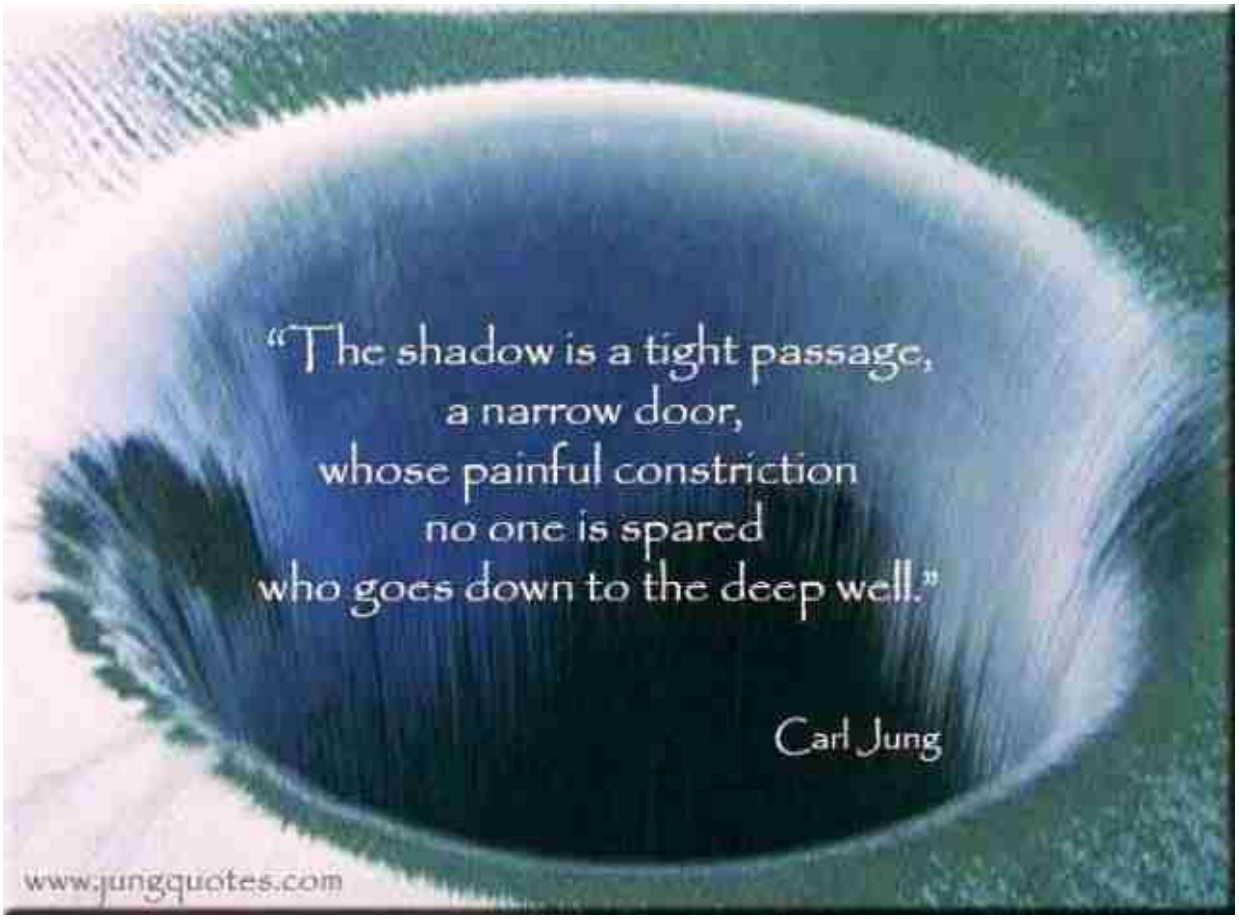


And DAIHMON stepped before me, and began to speakl21 (and this is the seventh sermon to the dead):
"Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater. into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity.
"At immeasurable distance a lonely star stands in the zenith. "This is the one God of this one man, this is his world, his Pleroma, his divinity.
"In this world, man is Abraxas, the creator and destroyer of his own world.
"This star is the God and the goal of man. This is his lone guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world
shines resplendently.
"To this one God man shall pray. Prayer increases the light of the star, it throws a bridge across death, it prepares life for the smaller world, and assuages the hopeless desires of the greater.
"When the greater world turns cold, the star shines. "Nothing stands between man and his one God, so long as man can turn away his eyes from the flaming spectacle of Abraxas.
"Man here, God there.
"Weakness and nothingness here, eternally creative power there.
"Here nothing but darkness and clammy cold there total sun."
But when DIAHMON had finished, the dead remained silent. Heaviness fell from them, and they ascended like smoke above the shepherd's fire, who watches over his flock by night. But I turned to DAIHMON and said, "Illustrious one, you teach that man is a gateway? A gateway through which the procession of the Gods passes? Through which the stream of life flows? Through which the entire future streams into the endlessness of the past?"
DAIHMON answered, saying, "These dead believed in the transformation and development of man. They were convinced of human nothingness and transitoriness. Nothing was clearer to them than this, and yet they knew that man even creates its Gods, and so they knew that the Gods were of no use. Therefore they had to learn what they did not know, that man is a gateway through which crowds the train of the Gods and the coming and passing of all times. He does not do it, does not create it, does not suffer it, since he is the being, the sole being, since he is the moment of the world, the eternal moment. Whoever recognizes this stops being flame; he becomes smoke and ashes. He lasts and his transitoriness is over. He has become someone who is.
You dreamed of the flame, as if it were life. But life is duration, the flame dies away. I carried that over, I saved it from the fire. That is the son of the fire flower. You saw that in me, I myself am of the eternal fire of light. But I am the one who saved it for you, the black and golden seed and its blue starlight. You eternal being-what is length and

brevity? What is the moment and eternal duration? You, being, are eternal in each moment. What is time? Time is the fire that flares up, consumes, and dies down. I saved being from time, redeeming it from the fires of time and the darkness of time, from Gods and devils."
But I said to him, "Illustrious one, when will you give me the dark and golden treasure and its blue starlight?"
DAIHMON replied, "When you have surrendered everything that wants to burn to the holy flame."
And as DAIHMON spoke these words, a dark form with golden eyes approached me from the shadows of the night. I was startled and cried, "Are you an enemy? Who are you? Where do you come from? I have never seen you before! Speak, what do you want?"
The dark one answered, saying, "I come from afar. I come from the east and follow the shining fire that precedes me, DIAHMON. I am not your enemy, I am a stranger to you. My skin is dark and my eyes shine golden."
"What do you bring?" I asked fearfully.
"I bring abstinence-abstinence from human joy and suffering. Compassion leads to alienation. Pity, but no compassion-pity for the world and a will held in check toward the other. Pity remains misunderstood, therefore it works. Far from longing, know no fear. Far from love, love the whole."
I looked at him fearfully and said, "Why are you as dark as the earth of the fields and as black as iron? I'm afraid of you; such pain, what have you done to me?"
"You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease."
"You bring grief and despair," I answered, "I wanted to be among men."
But he said, "You will go to men as one veiled. Your light shines at night. Your solar nature departs from you and your stellar nature begins."
"You are cruel," I sighed.
"The simple is cruel, it does not unite with the manifold."
With these words the mysterious dark one vanished. But DIAHMON regarded me with a serious and questioning look.
"Did you take a proper look at him, my son?" he said, "you will be hearing from him. But come now, so that I can fulfill what the dark one prophesied for you." Carl Jung, The Red Book, Scrutinies, Pages 352-355.



Shadow Carried by All says Jung [1937] **(2011-09-02 07:09)**



October 22, 1937
'Shadow' Carried by All, Says Jung'
Special to The New York Times
New Haven, Oct. 22–Dr. Carl G. Jung, Professor of Analytic Psychology at Zurich, said today in the third and last of the annual Terry lectures at Yale University that not only is there an authentic religious function in the unconscious mind, but the manifestations of it have followed the same pattern for more than 2,000 years.
Man's struggles with anti-social tendencies were vividly illustrated by Dr. Jung as suppression, a conscious moral choice, or repression, a sort of half-hearted letting go of things.
"To live with a saint," he said, "might cause an inferiority complex or even wild outburst of immorality in individuals less morally gifted. You cannot pump morality into a system where it is not indigenous, though you may spoil it.
"Unfortunately there is no doubt about the fact that man is, as a whole, less good than he imagines himself or wants to be. Every one carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one has always a chance to correct it.
Furthermore, it is constantly in contact with other interests, so that it is steadily subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected. It is, moreover, liable to burst forth in a moment of unawareness. At all events, it forms an unconscious snag, blocking the most recent attempts.
"We carry our past with us, viz: the primitive and inferior man with his desires and emotions, and it is only by a considerable effort that we can detach ourselves from this burden. If it comes to a neurosis, we have invariably to deal with a considerably intensified shadow. And if such a case wants to be cured it is necessary to find a way in which man's conscious personality and his shadow can live together.
"This is a very serious problem for all those who are either themselves in such a predicament, or who have to help other people to live. A mere suppression of the shadow is just as little of a remedy as beheading against headache.

To destroy a man's morality does not help either because it would kill his better self, without which even the shadow makes no sense.
"The reconciliation of these opposites is a major problem. It is natural that the more robust mentality of the fathers could not appreciate the delicacy and the merit of this subtle and, from a modern point of view, immensely practical argument. It was also dangerous, and it is still the most vital and yet the most ticklish problem of a civilization that has forgotten why man's life should be sacrificial, that means, offered up to an idea greater than man."
Applying the struggle to European upheavals, Dr. Jung stated that the mental effort has gone on until now there is no civilized country where the lower strata are not in a state of unrest, and that in some European nations such a condition is overtaking the upper strata, too.
"This state of affairs," he declared, "is the demonstration of our psychological program in a gigantic state. Such problems can only be solved by a general change of attitude. It begins with a change in individuals. The accumulation of such individual changes only will produce a collective solution."
http://www.nytimes.com/books/97/09/21/reviews/jung-lecture2.html

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Carl Jung on Isms [1937] **(2011-09-02 07:10)**

The Blind Leading the Blind Pieter Bruegel the Elder

Special to The New York Times

New Haven, Conn., Oct. 20.–Dr. C. G. Jung of Zurich said today in opening the Terry lectures at Yale University before more than 2,000 persons in Woolsey Hall that the great mental epidemics of our days, called "isms," showed that the majority of human beings were exposed to the possibility of being dominated by irrational ideas.

"Such ideas are based upon unconscious motive-powers," he added. "The most efficient method of exploring the causality and the meaning of such phenomena is the analysis of dreams."

Dr. Jung crossed the ocean to appear for the Dwight H. Terry Foundation which was established for lectures on "Religion in the Light of Science and Philosophy." He was introduced by President Seymour.

Speaking on the topic "Applied Psychology and Religion," he said:

"There are any amount of creeds and ceremonies for the sole purpose of forming a defense against the unexpected dangerous tendencies of the unconscious. The peculiar fact that the dream is the divine voice and messenger and yet an unending source of trouble does not disturb the primitive mind. Since the dawn of mankind there has been a marked tendency to delimit the unruly and arbitrary 'supernatural' influence by definite forms and laws. And this process has gone on in history by the multiplication of rites, institutions and creeds.

”In the last 2,000 years we find the institution of the Christian Church assuming a mediating and protective function between these influences and man. It is not denied in medieval ecclesiastical writings that a divine influx could take place in dreams, for instance, but this view is not exactly encouraged and the church reserves her right to decide whether a revelation is to be considered as authentic or not.”

In his discussion of dreams, Dr. Jung stated that he ”takes dreams for granted and not as a ’mere facade behind which something has been carefully hidden.’” In this he disagrees with Freud.

”Freud has made a courageous effort to elucidate the intricacies of dream psychology by the aid of views which he has gathered in the field of psychopathology,” said Dr. Jung. ”Much as I admire the boldness of his attempt, I cannot agree with his method and its results.

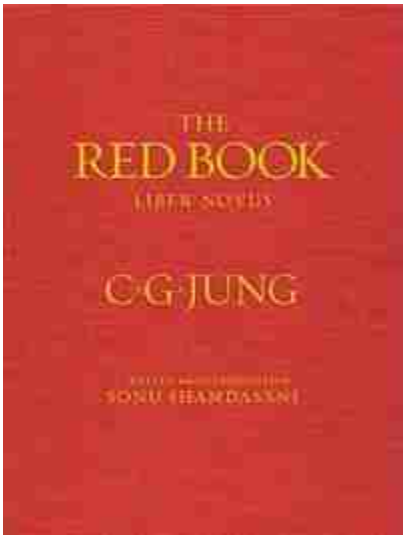
”I am doubtful whether we can assume a dream is something else than it appears to be. I am rather inclined to quote another Jewish authority, the Talmud, which says: ”The dream is its own interpretation.’

”The dream is a natural event and there is no reason under the sun why we should assume that it is a crafty device to lead us astray.”

The Night all the Dams Broke **(2011-09-03 05:36)**

The reservoir emptying through the failed Teton Dam
This is the night in which all the dams broke, where what was previously solid moved, where the stones turned into serpents, and everything living froze. Is this a web of words? If it is, it is a hellish web for those caught in it.
There are hellish webs of words, only words, but what are words? Be tentative with words, value them well, take safe words, words without catches, do not spin them with one another so that no webs arise, for you are the first who is ensnared in them. For words have meanings. With words you pull up the underworld. Word, the paltriest and the mightiest. In words the emptiness and the fullness flow together. Hence the word is an image of God. The word is the greatest and the smallest that man created, just as what is created through man is the greatest and the smallest. So if I fall prey to the web of words, I fall prey to the greatest and the smallest. I am at the mercy of the sea, of the inchoate waves that are forever changing place. Their essence is movement and movement is their order. He who strives against waves is exposed to the arbitrary. The work of men is steady but it swims upon chaos. The striving of men seems like lunacy to him who comes from the sea. But men consider him mad. He who comes from the sea is sick He can hardly bear the gaze of men. For to him they all seem to be drunk and foolish from sleep-inducing poisons. They want to come to your rescue, and as for accepting help, for sure you would like less of that, rather than swindling your way into their company and being completely like one who has never seen the chaos but only talks about it. But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws.

He knows the sea and can
never forget it. The chaos is terrible: days full of lead, nights full of horror.
But just as Christ knew that he was the way, the truth, and the life, in that the new torment and the renewed salvation came into the world through him, I know that chaos must come over men, and that the hands of those who unknowingly and unsuspectingly break through the thin walls that separate us from the sea are busy. For this is our way, our truth, and our life.
Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. What is done to this God you do to the lowest in yoursel£ under the law of love according to which nothing is cast out. For how else should your lowest be saved from depravity? Who should accept the lowest in you, if you do not? But he who does it not from love but from pride, selfishness, and greed, is damned. None of the damnation is cast out either.
If you accept the lowest in you, suffering is unavoidable, since you do the base thing and build up what lay in ruin. There are many graves and corpses in us, an evil stench of decomposition. Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself.
The lowest in you is the source of mercy: We take this sickness upon ourselves, the inability to find peace, the baseness, and the contemptibility so that the God can be healed and radiantly ascend, purged of the decomposition of death and the mud of the underworld. The despicable prisoner will ascend to his salvation shining and wholly healed.
Is there a suffering that would be too great to want to undergo for our God? You only see the one, and do not notice the other. But when there is one, so there is also another and that is the lowest in you. But the lowest in you is also the eye of the evil that stares at you and looks at you coldly and sucks your light down into the dark abyss. Bless the hand that keeps you up there, the smallest humanity; the lowest living thing. Quite a few would prefer death. Since Christ imposed bloody sacrifice on humanity; the renewed God will also not spare bloodshed. Carl Jung, Red Book, Pages 299-300



Roots of Life reach into Hell ˜Carl Jung (2011-09-04 05:18)

An 1847 depiction of the Norse Yggdrasil as described in the Icelandic Prose Edda by Oluf Olufsen Bagge.
He sees the tree of life, whose roots reach into Hell and whose top touches Heaven. He also no longer knows differences: Who is right? What is holy? What is genuine? What is good? What is correct? He knows only one difference: the difference between below and above. For he sees that the tree of life grows from below to above, and that it has its crown at the top, clearly differentiated from the roots. To him this is unquestionable. Hence he knows the way to salvation.
To unlearn all distinctions save that concerning direction is part of your salvation. Hence you free yourself from the old curse of the knowledge of good and evil. Because you separated good from evil according to your best appraisal and aspired only to the good and denied the evil that you committed nevertheless and ailed to accept, your roots no longer suckled the dark nourishment of the depths and your tree became sick and withered.

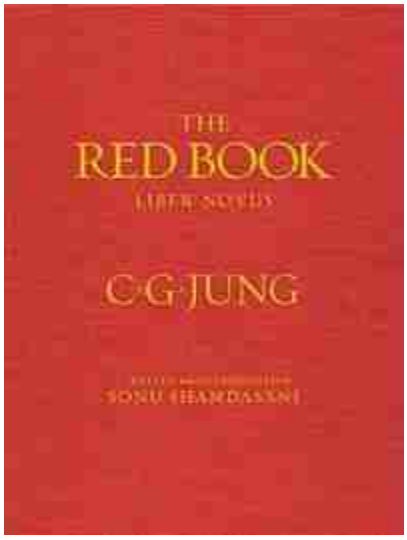
Therefore the ancients said that after Adam had eaten the apple, the tree of paradise withered. Your life needs the dark. But if you know that it is evil, you can no longer accept it and you suffer anguish and you do not know why: Nor can you accept it as evil, else your good will reject you. Nor can you deny it since you
know good and evil. Because of this the knowledge of good and evil was an insurmountable curse.
But if you return to primal chaos and if you feel and recognize that which hangs stretched between the two unbear-

able poles of fire, you will notice that you can no longer separate good and evil conclusively, neither through feeling nor through knowledge, but that you can discern the direction of growth only from below to above. You thus forget the distinction between good and evil, and you no longer know it as long as your tree grows from below to above. But as soon as growth stops, what was united in growth falls apart and once more you recognize good and evil.
You can never deny your knowledge of good and evil to yourself so that you could betray your good in order to live evil. For as soon as you separate good and evil, you recognize them. They are united only in growth. But you grow if you stand still in the greatest doubt, and therefore steadfastness in great doubt is' a veritable flower of life.
He who cannot bear doubt does not bear himself. Such a one is doubtful; he does not grow and hence he does not live. Doubt is the sign of the strongest and the weakest. The strong have doubt, but doubt has the weak. Therefore the weakest is close to the strongest, and if he can say to his doubt: "I have you,"
then he is the strongest. But no one can say yes to his doubt, unless he endures wide-open chaos. Because there are so many among us who can talk about anything, pay heed to what they live. What someone says can be very much or very little. Thus examine his life.
My speech is neither light nor dark, since it is the speech of someone who is growing. Carl Jung, Red Book, Page 301

He who breaks the wall of words overthrows Gods ˜Carl Jung (2011-09-04 13:39)

He who breaks the wall of words overthrows Gods and defiles temples. The solitary is a murderer. He murders the people, because he thus thinks and thereby breaks down ancient sacred walls. He calls up the daimons of the boundless. And he sits, leans back, and does not hear the groans of mankind, whom the fearful fiery smoke has seized. And yet you cannot find the new words if you do not shatter the old words. But no one should shatter the old words, unless he finds the new word that is a firm rampart against the limitless and grasps more life in it than in the old word. A new word is a new God for old men. Man remains the same, even if you create a new model of God for him. He remains an imitator. What was word, shall become man. The word created the world and came before the world. It lit up like a light in the darkness, and the darkness did not comprehend it. And thus the word

should become what the darkness can comprehend, since what use is the light if the darkness does not comprehend it? But your darkness should grasp the light. Carl Jung; Red Book, Page 270.


THE
RED BOOK
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Murder of the Hero ˜Carl Jung, Red Book (2011-09-05 05:55)

On the following night, however, I had a vision: I was with a youth in high mountains. It was before daybreak, the Eastern sky was already light. Then Siegfried's horn resounded over the mountains with a jubilant sound. We knew that our mortal enemy was coming. We were armed and lurked beside a narrow rocky path to murder him. Then we saw him coming high across the mountains on a chariot made of the bones of the dead. He drove boldly and magnificently over the steep rocks and arrived at the narrow path where we waited in hiding. As he came around On the following night, however, I had a vision: I was with a youth in high mountains. It was before daybreak, the Eastern sky was already light. Then Siegfried's horn resounded over the mountains with a jubilant sound. We knew that our mortal enemy was coming. We were armed and lurked beside a narrow rocky path to murder him. Then

we saw him coming high across the mountains on a chariot made of the bones of the dead. He drove boldly and magnificently over the steep rocks and arrived at the narrow path where we waited in hiding. As he came around the turn ahead of us, we fired at the same time and he fell slain. Thereupon I turned to flee, and a terrible rain swept down. But after this I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero.

Then the spirit of the depths came to me and spoke these words:

”The highest truth is one and the· same with the absurd.” This statement saved me, and like rain after a long hot spell, it swept away everything in me which was too highly tensed. Then I had a second vision: I saw a merry garden, in which forms walked clad in white silk, all covered in colored light, some reddish, the others blueish and greenish.

I know, I have stridden across the depths. Through guilt I have become a newborn.

We also . live in our dreams, we do not live only by day. Sometimes we accomplish our greatest deeds in dreams. In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin,If if you want to overcome him.

But this is the bitterest for mortal men: our Gods want to be overcome, since they require renewal. If men kill their princes,they do so because they cannot kill their Gods, and because they do not know that they should kill their Gods in themselves.

If the God grows old, he becomes shadow, nonsense, and he goes down. The greatest truth becomes the greatest lie, the brightest day becomes darkest night. As day requires night and night requires day, so meaning requires absurdity and absurdity requires meaning.

Day does not exist through itself, night does not exist through itself.

The reality that exists through itself is day and night.

So the reality is meaning and absurdity.

Noon is a moment, midnight is a moment, morning comes from night, evening turns into night, but evening comes from the day and morning turns into day.

So meaning is a moment and a transition from absurdity to absurdity, and absurdity only a moment and a transition from meaning to meaning.

Oh that Siegfried, blond and blue-eyed, the German hero, had to fall by my hand, the most loyal and courageous! He had everything in himself that I treasured as the greater and more beautiful; he was my power, my boldness, my pride. I would have gone under in the same battle, and so only assassination was left to me. If I wanted to go on living, it could only be through trickery and cunning.

Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. The courageous were overcome by a certain contempt for themselves. But their life force bade them to go on living, and they betrayed their beautiful wild Gods, their holy trees and their awe of the German forests.

What does Siegfried mean for the Germans! What does it tell us that the Germans suffer Siegfried’s death! That is why I almost preferred to kill myself in order to spare him. But I wanted to go on living with a new God.

After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen.

Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand.

The rain is the great stream of tears that will come over the peoples, the tearful flood of released tension after the constriction of death had encumbered the peoples with horrific force. It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the

new wheat, the young, germinating God. Carl Jung, The Red Book, Pages 241-242

The Conception of God ˜Carl Jung (2011-09-06 04:08)

La Purisima Inmaculada Concepcion
by Bartolomé Esteban Murillo, 1678, now in Museo del Prado, Spain.
On the second night thereafter, I spoke to my soul and said, ”This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject.”
As I spoke thus, the spirit of the depths suddenly erupted. He filled me with intoxication and mist and spoke these words with a powerful voice: 1 have received your sprout, you who are to come!
I have received it in deepest need and lowliness.

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I covered it in shabby patchwork and bedded down on poor words.
And mockery worshiped it, your child, your wondrous child, the child of
one who is to come, who should announce the father, a fruit that is older than
the tree on which it grew.

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In pain will you conceive and joyful is your birth.
Fear is your herald, doubt stands to your right, disappointment to your left.
We passed by in our ridiculousness and senselessness when we caught
sight of you.

_
Our eyes were blinded and our knowledge foll silent when we received
your radiance.

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You new spark of an eternal fire, into which night were you born?’

You will wring truthful prayers from your believers, and they must speak of your glory in tongues that are atrocious to them.

You will come over them in the hour of their disgrace, and will become known to them in what they hate, foar, and abhor.

Your voice, the rarest pleasing sound, will be heard amid the stammerings of wretches, rejects, and those condemned as worthless.

Your realm will be touched by the hands of those who also worshiped before the most profound lowliness, and whose longing drove them through the mud tide of evil.

You will give your gifts to those who pray to you in terror and doubt, and your light will shine upon those whose knees must bend before you unwillingly and who are filled with resentment.

Your life is with he who has overcome himself I and who has disowned his selfovercoming.

I also know that the salvation of mercy is given only to those who believe in the highest and faithlessly betray themselves for thirty pieces of silver.

Those who will dirty their pure hands and cheat on their best knowledge against error and take their virtues from a murderer's grave are invited to your great banquet.

The constellation of your birth is an ill and changing star.
These, oh child of what is to come, are the wonders that will bear testimony that you are a veritable God."

When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God.
The divine child approached me out of the terrible ambiguity, the hateful-beautiful, the evil-good, the laughable-serious, the sick-healthy, the inhuman-human and the ungodly-godly.
I understood that the God whom we seek in the absolute was not to be found in absolute beauty, goodness, seriousness, elevation, humanity or even in godliness. Once the God was there.
I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should

he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman?
How can man live in the womb of the God if the Godhead himself attends only to one-half of him?
If we have risen near the heights of good and evil, then our badness and hatefulness lie in the most extreme torment. Man's torment is so great and the air of the heights so weak that he can hardly live anymore. The good and the beautiful freeze to the ice of the absolute idea and the bad and hateful become mud
puddles full of crazy life.
Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his underworldly brother.
No one knows what happened during the three days Christ was in Hell. I have experienced it. The men of yore said that he had preached there to the deceased. What they say is true, but do you know how this happened?
It was folly and monkey business, an atrocious Hell's masquerade of the holiest mysteries. How else could Christ have saved his Antichrist? Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond.
Our conviction of the value of the good and beautiful has become strong and unshakable, that is why life can extend beyond this and still fulfill everything that lay bound and yearning. But the bound and yearning is also the,hateful and bad. Are you again indignant about the hateful and the bad?
Through this you can recognize h(ow great are their force and value for life. Do you think that it is dead in you? But this dead can also change into serpents.These serpents will extinguish the_ prince of your days._

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Do you see what beauty and joy came over men when the depths unleashed this greatest war? And yet it was a frightful beginning. If we do not have the depths, how do we have the heights? Yet you fear the depths, and do not want to confess that you are afraid of them. It is good, though, that you fear yourselves; say it out loud that you are afraid of yourselves. It is wisdom to fear oneself Only the heroes say that they are fearless. But you know what happens to the hero.
With fear and trembling, looking around yourselves with mistrust, go thus into the depths, but do not do this alone; two or more is greater security since the depths are full of murder. Also secure yourselves the way of retreat. Go cautiously as if you were cowards, so that you preempt the soul murderers.138 The depths
would like to devour you whole and choke you in mud.
He who journeys to Hell also becomes Hell; therefore do not forget from whence you come. The depths are stronger than us; so do not be heroes, be clever and drop the heroics, since nothing is more dangerous than to play the hero.
The depths want to keep you; they have not returned very many up to now, and therefore
men fled. from the depths and attacked them.
What if the depths, due to the assault, now change themselves into death? But the depths indeed have changed themselves into death; therefore when they awoke they inflicted a thousandfold death. We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must
enliven it.
Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back The dead matter will change into black serpents. Do not be rightened, the serpents will immediately put out the sun of your days, and a night with wonderful will-o'-the-wisps will come over you.
Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell.
. What do you think of the essence of Hell? Hell is when the depths come to you with all that you no longer are or are not yet capable of Hell is when you can no longer attain what you could attain. Hell is when you must thinlc and feel and do everything that you know you do not want. Hell is when you know that your
having to is also a wanting to, and that you yourself are responsible for it. Hell is when you know that everything serious that you have planned with yourself is also laughable, that everything fine is also brutal, that everything good is also bad, that everything high is also low, and that everything pleasant is also shameful.
But the deepest Hell is when you realize that Hell is also no Hell, but a cheerful Heaven, not a Heaven in itself, but in

this respect a Heaven, and in that respect a Hell.
That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. If the left foot does not move, then the right one does, and you move. The God wills this.
You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Nothing is easier than to play at ambiguity and nothing is more difficult than living ambiguity. He who plays is a child; his God is old and dies. He who lives is awakened; his God is young and goes on. He who plays hides from the inner death. He who lives feels the going onward and immortality. So leave the play to the players. Let fall what wants to fall; if you stop it, it will sweep you away. There is a true love that does not concern itself with neighbors.
When the hero was slain and the meaning recognized in the absurdity; when all tension came rushing down from gravid clouds, when everything had become cowardly and looked to its own rescue, I became aware of the birth of the God. Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no.
The one arose from the melting together of the two. He was born as a child from my own human soul, which had conceived him with resistance like a virgin. Thus it corresponds to the image that the ancients have given to us. But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as
if my soul herself was the God, although he lived only in her body.
And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life.
I must say that the God could not come into being before the hero had been slain. The hero as we understand him has become an enemy of the God, since the hero is perfection. The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. The Gods love perfection because it is the total way of life. But the Gods are not with him who wishes to be perfect, because he is an imitation of perfection.
Imitation was a way of life when men still needed the heroic prototype. The monkey's manner is a way of life for monkeys, and for man as long as he is like a monkey Human apishness has lasted a terribly long time, but the time will come when a piece of that apishness will fall away from men. That will be a time of salvation and the dove, and the eternal fire, and redemption will descend.
Then there will no longer be a hero, and no one who can imitate him. Because from that time henceforth all imitation is cursed. The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself We think that there is singleness within us, and communality outside us. Outside of us is the communal in relation to the external, while singleness refers to us. We are single if we are in ourselves, but communal in relation to what is outside us. But if we are outside of ourselves, then we are single and selfish in the communal. Our self suffers privation if we are outside ourselves, and thus it satisfies its needs with communality Consequently;
communality is distorted into singleness. If we are in ourselves, we fulfill the need of the sel£ we prosper, and through this we become aware of the needs of the communal and can fulfill them.
If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. We arrive at singleness in ourselves. So the God becomes communal in reference to what is outside us, but single in relation to us. No one has my God, but my God has everyone, including myself The Gods of all individual men always have all other men, including myself so it is always only the one God despite his multiplicity You arrive at him in yourself and only through your self seizing you. It seizes you in the advancement
of your life.
The hero must fall for the sake of our redemption, since he is the model and demands imitation. But the measure of imitation is fulfilled.We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space
around us is free, but filled by the God.
Our relations to men go through this empty space and also through the God. But earlier it went through selfishness

since we were outside ourselves. Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and
drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Because people were beside themselves, going into raptures like madmen.
Selfish desire ultimately desires itself You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. If you embrace yourself then it will appear to you as if the world has become cold and empty The coming of God moves into this emptiness.
If you are in your solitude, and all the space around you has become cold and unending, then you have moved far from men, and at the same time you have come near to them as never before. Selfish desire only apparently led you to men, but in reality it led you away from them and in the end to yourself which to you and
to others was the most remote. But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others.
If you are in yourselɛ you become aware of your incapacity. You will see how little capable you are of imitating the heroes and of being a hero yourself So you will also no longer force others to become heroes. Like you, they suffer from incapacity Incapacity; too, wants to live, but it will overthrow your Gods. Carl Jung, The Red Book, Pages 242-245.

The Mysterium [Red Book] **(2011-09-07 04:57)**

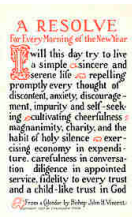
On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. She walks uncertainly and I see that she is blind. The old man waves to me and I follow him to the house at the foot of the sheer wall
of rock. The serpent creeps behind us. Darkness reigns inside the house. We are in a high hall with glittering walls. A bright stone the color of water lies in the background. As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Suddenly a door opens on the right, onto a garden full of bright sunshine. We step outside and the old man says to me, ”Do you know where you are?”
I: ”I am a stranger here and everything seems strange to me, anxious as in a dream. Who are you?”
E: ”I am Elijahls7 and this is my daughter Salome.”
I: ”The daughter of Herod, the bloodthirsty woman?”
E: ”Why do you judge so? You see that she is blind. She is my daughter, the daughter of the prophet.”
I: ”What miracle has united you?”
E: ”It is no miracle, it was so from the beginning. My wisdom and my daughter are one.”
I am shocked, I am incapable of grasping it.
E: ”Consider this: her blindness and my sight have made us companions through eternity.”
I: ”Forgive my astonishment, am I truly in the underworld?”
S: ”Do you love me?”
I: ”How can I love you? How do you come to this question? I see only one thing, you are Salome, a tiger, your hands are stained with the blood of the holy one. How should I love you?”
S: ”You will love me.”
I: ”I? Love you? Who gives you the right to such thoughts?”
S: ”I love you.”
I: ”Leave me be, I dread you, you beast.”
S: ”You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn’t you give

for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?”
I: ”Your temptation is devilish. I long to be back in the upper world. It is dreadful here. How oppressive and heavy is the air!”
E: ”What do you want? The choice is yours.”
I: ”But I do not belong to the dead. I live in the light of day: Why should I torment myself here with Salome? Do I not have enough of my own life to deal with?”
E: ”You heard what Salome said.”
I: ”I cannot believe that you,·the prophet, can recognize her as a daughter and a companion. Is she not engendered from heinous seed? Was she not vain greed and criminal lust?”
E: ”But she loved a holy man.”
I: ”And shamefully shed his precious blood.”
E: ”She loved the prophet who announced the new God to the world. She loved him, do you understand that? For she is my daughter.”
I: ”Do you think that because she is your daughter, she loved the prophet in John, the father?”
E: ”By her love shall you know her.”
I: ”But how did she love him? Do you call that love?”
E: ”What else was it?”
I: ”I am horrified. Who wouldn’t be horrified if Salome loved him?”
E: ”Are you cowardly? Consider this, I and my daughter have been one since eternity.”
I: ”You pose dreadful riddles. How could it be that this unholy woman and you, the prophet of your God, could be one?”
E: ”Why are you amazed? But you see it, we are together.”
I: ”What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror.
You are the symbol of the most extreme contradiction.”
E: ”We are real and not symbols.”
I see how the black serpent writhes up the tree, and hides in the branches. Everything becomes gloomy and doubtful. Elijah rises, I follow and we go silently back through the hall. Doubt tears me apart. It is all so unreal and yet a part of my longing remains behind. Will I come again? Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one fear seizes me. I rush out.
I am surrounded by the dark night. It is pitch black all around me. Who murdered the hero? Is this why Salome loves me? Do I love her, and did I therefore murder the hero? She is one with the prophet, one with John, but also one with me? Woe, was she the hand of the God? I do not love her, I fear her. Then the spirit of the depths spoke to me and said: ”Therein you acknowledge her divine
power.” Must I love Salome?
This play that I witnessed is my play, not your play. It is my secret, not yours. You cannot imitate me. My secret remains virginal and my mysteries are inviolable, they belong to me and cannot belong to you. You
have your own. He who enters into his own must grope through what lies at hand, he must sense his way from stone to stone.
He must embrace the worthless and the worthy with the same love. A mountain is nothing, and a grain of sand holds kingdoms, or also nothing. Judgment must fall from you, even taste, but above all pride, even when it is based on merit. Utterly poor, miserable, unknowingly humiliated, go on through the gate.
Turn your anger against yourself, since only you stop yourself from looking and from living. The mystery play is soft like air and thin smoke, and you are raw matter that is disturbingly heavy. But let your hope, which is your highest good and highest ability, lead the way and serve you as a guide in the world of darkness) since it is of like substance with the forms of that world.
The scene of the mystery play is a deep place like the crater of a volcano. My deep interior is a volcano, that pushes out the fiery molten mass of the unformed and the undifferentiated. Thus my interior gives birth to the children of chaos, of the primordial mother.
He who enters the crater also becomes chaotic matter, he melts.

The formed in him dissolves and binds itself anew with the children of chaos, the powers of darkness, the ruling and the seducing, the compelling and the alluring, the divine and the devilish.
These powers stretch beyond my certainties and limits on all sides, and connect me with all forms and with all distant beings and things, through which inner tidings of their being and their character develop in me.
Because I have fallen into the source of chaos, into the primordial beginning, I myself become smelted anew in the connection with the primordial beginning, which at the same time is what has been and what is becoming.
At first I come to the primordial beginning in myself But because I am a part of the matter and formation of the world, I also come into the primordial beginning of the world in the first place.
I have certainly participated in life as someone formed and determined, but only through my formed and determined consciousness and through this in a formed and determined piece of the whole world, but not in the unformed and undetermined aspects of the world that likewise are given to me.
Yet it is given only to my depths, not to my surface, which is a formed and determined consciousness.
The powers of my depths are predetermination and pleasure. Predetermination or forethinking is Prometheus who, without determined thoughts, brings the chaotic to form and definition, who digs the channels and holds the object before pleasure. Forethinking also comes before thought. But pleasure is the force that desires and destroys forms without form and definition.
It loves the form in itself that it takes hold o£ and destroys the forms that it does not take. The forethinker is a seer, but pleasure is blind. It does not foresee, but desires what it touches. Forethinking is not powerful in itself and therefore does not move.
But pleasure is power, and therefore it moves. Forethinking needs pleasure to be able to come to form. Pleasure needs forethinking to come to form, which it requires.
If pleasure lacked forming, pleasure would dissolve in manifoldness and become splintered and powerless through unending division, lost to the unending. If a form does not contain and compress pleasure within itself it cannot reach the higher, since it always flows like water from above to below. All pleasure, when left alone, flows into the deep sea and ends in the deathly stillness of dispersal into unending space.
Pleasure is not older than forethinking, and forethinking is not older than pleasure.
Both are equally old and in nature intimately one. Only in man does the separate existence of both principles become apparent.
Apart from Elijah and Salome I found the serpent as a third principle.
It is a stranger to both principles although it is associated with both. The serpent taught me the unconditional difference in essence between the two principles in me.
If I look across from forethinking to pleasure, I first see the deterrent poisonous serpent.
If I feel from pleasure across to forethinking, likewise I feel first the cold cruel serpent.
The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges.
It is always the serpent that causes man to become enslaved now to one, now to the other principle, so that it becomes error.
One cannot live with forethinking alone, or with pleasure alone. You need both. But you cannot be in forethinking and in pleasure at the same time, you must take turns being in forethinking and pleasure, obeying the prevailing law, unfaithful to the other so to speak.
But men prefer one or the other. Some love thinking and establish the art of life on it.
They practice their thinking and their circumspection, so they lose their pleasure. Therefore they are old and have a sharp face. The others love pleasure, they practice their feeling and living. Thus they forget thinking. Therefore they are young and blind. Those who think base the world on thought, those who feel, on feeling. You find truth and error in both.
The way of life writhes like the serpent from right to left and from left to right, from thinking to pleasure and from pleasure to thinking. Thus the serpent is an adversary and a symbol of enmity, but also a wise bridge that connects right and left through longing, much needed by our life.

The place where Elijah and Salome live together is a dark space and a bright one. The dark space is the space of forethinking.
It is dark so he who lives there requires vision. This space is limited, so fore thinking does not lead into the extended distance, but into the depth of the past and the future.
The crystal is the formed thought that reflects what is to come in what has gone before. Eve and the serpent show me that my next step leads to pleasure and from there again on lengthy wanderings like Odysseus.
He went astray when he played his trick at Troy. The bright garden is the space of pleasure. He who lives there needs no vision; he feels the unending.
A thinker who descends in to his fore thinking finds his next step leading into the garden of Salome.
Therefore the thinker fears his forethought, although he lives on the foundation of fore thinking.
The visible surface is safer than the underground.
Thinking protects against the way of error, and therefore it leads to petrification.
A thinker should fear Salome, since she wants his head, especially if he is a holy man.
A thinker cannot be a holy person, otherwise he loses his head.
It does not help to hide oneself in thought.
There the solidification overtakes you.
You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome.
Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome.
If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it.
But I would have been blind.
Therefore I would have felt only slippery, dead, dangerous, allegedly overcome, insipid, and mawkish things, and I would have pulled back with the same shudder I felt in turning from Salome.
The thinker's passions are bad, therefore he has no pleasure. The thoughts of one who feels are bad, therefore he has no thoughts.
He who prefers to think than to feel, leaves his feeling to rot,in darkness. It does not grow ripe, but in moldiness produces sick tendrils that do not reach the light.
He who prefers to feel than to think leaves his thinking in darkness, where it spins its nets in gloomy places, desolate webs in which
mosquitos and gnats become enmeshed.
The thinker feels the disgust of feeling, since :the feeling in him is mainly disgusting. The one who feels thinks the disgust of thinking, since the thinking in him is mainly disgusting.
So the serpent lies between the thinker and the one who feels.
They are each other's poison and healing.
In the garden it had to become apparent to me that I loved Salome.
This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist.
You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root.
Elijah said: "You should recognize her through her love!" Not only do you venerate the object, but the object also sanctifies you. Salome loved the prophet, and this sanctified her.
The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her.
But the prophet did not love Salome, and this profaned him. And thus they were each other's poison and death.
May the thinking person accept his pleasure, and the feeling person accept his own thought.
Such leads one along the way.
Carl Jung, The Red Book, Pages 245-248

Resolution ~Carl Jung (2011-09-08 05:33)



On the following night/8s I was led to a second image: I am standing in the rocky depth that seems to me like a crater. Before me I see the house with columns. I see Salome walking along the length of the wall toward the left, touching the wall like a blind person. The serpent follows her. The old man stands at the door and waves to me. Hesitantly I draw closer. He calls Salome back. She is like someone suffering. I cannot detect any sacrilege in her nature. Her hands are white and her face has a gentle expression. The serpent lies before them. I stand before them clumsily like a stupid boy; overwhelmed by uncertainty and ambiguity. The old man eyes me searchingly and says: ”What do you want here?”
I: ”Forgive me, it is not obtrusiveness or arrogance that leads me here. I am here perchance, not knowing what I want. A longing that stayed behind in your house yesterday has brought me here. You see, prophet, I am tired, my head is as heavy as lead. I am lost in my ignorance. I have toyed with myself enough. I played hypocritical games with myself and they all would have disgusted me, were it not clever to perform what others expect from us in the world of men. It seems to me as if I were more real here. And yet I do not like being here.”
Wordlessly Elijah and Salome step inside the house. I follow them reluctantly. A feeling of guilt torments me. Is it bad conscience? I would like to turn back, but I cannot. I stand before the play of fire in the shining crystal. I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Elijah and Salome stand smiling before me.
I: ”These visions are full of torment, and the meaning of these images is dark to me, Elijah; please shed some light.”
Elijah turns away silently; and leads the way toward the left. Salome enters a colonnade to the right. Elijah leads me into an even darker room. A burning red lamp hangs from the ceiling. I sit down exhausted. Elijah stands before me leaning on a marble lion in the middle of the room.
E: ”Are you anxious? Your ignorance is to blame for your bad conscience. Not-knowing is guilt, but you believe that it is the urge toward forbidden knowledge that causes your feeling of guilt. Why do you think you are here?”
1: ”I don’t know. I sank into this place when unknowingly I tried resisting the not-known. So here I am, astonished and confused, an ignorant fool. I experience strange things in your house, things that frighten me and whose meaning is dark to me.”
E: ”If it were not your law to be here, how would you be here?”
I: ”I’m afflicted by fatal weakness, my father.”
E: ”You are evasive. You cannot extricate yourself from your law.
I: ”How can I extricate myself from what is unknown to me, which I cannot reach with either feeling or presentiment?”
E: ”You are lying. Do you not know that you yourself recognized what it means if Salome loves you?”
I: ”You are right. A doubtful and uncertain thought arose in me. But I have forgotten it again.”
E: ”You have not forgotten it. It burned deep inside you. Are you cowardly? Or can you not differentiate this thought from your own self enough so that you wished to claim it for yourself?”
I: ”The thought went too far for me, and I shun far-fetched ideas. They are dangerous, since I am a man, and you know how much men are accustomed to seeing thoughts as their very own, so that they eventually confuse them with themselves.”
E: ”Will you therefore confuse yourself with a tree or animal, because you look at them and because you exist with them in one and the same world? Must you be your thoughts, because you are in the world of your thoughts? But your thoughts are just as much outside your self as trees and animals are outside your body.”

I: ”I understand. My thought world was for me more word than world. I thought of my thought world: it is I.”
E: ”Do you say to your human world and every being outside of you: you are I?”
I: ”I stepped into your house, my father, with the fear of a schoolboy. But you taught me salutary wisdom: I can also consider my thoughts as being outside my self. That helps me to return to that terrible conclusion that my tongue is reluctant to express. I thought that Salome loves me because I resemble John or you. This thought seemed unbelievable to me. That’s why I rejected it and thought that she loves me because I am really
quite opposite to you, that she loves her badness in my badness. This thought was devastating.”
Elijah is silent. Heaviness lies on me. Then Salome steps in, comes over to me and lays her arm around my shoulder. She takes me for her father in whose chair I sat. I dare neither move nor speak.
S: ”I know that you are not my father. You are his son, and I am your sister.”
I: ”You, Salome, my sister? Was this the terrible attraction that emanated from you, that unnamable horror of you, of your touch?
Who was our mother?”
S: ”Mary.”
1: ”Is it a hellish dream? Mary; our mother? What madness lurks in your words? The mother of our Savior, our mother? When I crossed your threshold today; I foresaw calamity. Alas! It has come. Are you out of your senses, Salome? Elijah, protector of the divine law, speak: is this a devilish spell cast by the rejected? How can she say such a thing? Or are both of you out of your senses? You are symbols and Mary is a symbol. I am simply too confused to see through you now.”
E: ”You may call us symbols for the same reason that you can also call your fellow men symbols, if you wish to. But we are just as real as your fellow men. You invalidate nothing and solve nothing by calling us symbols.”
I: ”You plunge me into a terrible confusion. Do you wish to be real?”
E: ”We are certainly what you call real. Here we are, and you have to accept us. The choice is yours.”
I am silent. Salome has removed herself Uncertainly I look around. Behind me a high golden red flame burns on a round altar. The serpent has encircled the flame. Its eyes glitter with golden reflections. Swaying I turn to the exit. As I step out into the hall, I see a powerful lion going before me. Outside, it is a wide cold starry night.
1t is no small matter to acknowledge one’s yearning. For this many need to make a particular effort at honesty. All too many do not want to know where their yearning is, because it would seem to them impossible or too distressing. And yet yearning is the way of life. If you do not acknowledge your yearning, then you do not follow yourself but go on foreign ways that others have indicated to you. So you do not live your life but
an alien one. But who should live your life if you do not live it? It is not only stupid to exchange your own life for an alien one, but also a hypocritical game, because you can never really live the life of others, you can only pretend to do it, deceiving the other and yourself since you can only live your own life. If you give up your self you live it in others; thereby you become selfish to others, and thus you deceive others. Everyone thus believes that such a life is possible. It is, however, only apish imitation. Through giving in to your apish appetite, you infect others, because the ape stimulates the apish. So you turn yourself and others into apes. Through reciprocal imitation you live according to the average expectation. The image of the hero was set up for all in every age through the appetite for imitation. Therefore the hero was murdered, since we have all been aping
him. Do you know why you cannot abandon apishness? For fear of loneliness and defeat. To live oneself means: to be one’s own task. Never say that it is a pleasure to live oneself It will be no joy but a long suffering,
since you must become your own creator. If you want to create yourself then you do not begin with the best and the highest, but with the worst and the deepest. Therefore say that you are reluctant to live yourself The flowing together of the stream of life is not joy but pain, since it is power against power, guilt, and shatters the sanctified.
The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me.
Although I am not the son of the God mysel£ I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding

and loosing take place in me. But insofar as it takes place in me, and I am a part of the
world, it also takes place through meiin the world, and no one can hinder it. It doesn't take place according to the way of my will but in the way of unavoidable effect. I am not master over you, but the being of the God in me. I lock the past with one key; with the other I open the future. This takes place through my transformation. The miracle of transformation commands. I am its servant, just as the Pope is.
You see how incredible it was to believe such of oneself It applies not to me, but to the symbol. The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a·starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words.
Carl Jung

Jack Saturday (2011-09-09 17:51:51)
Thank you very much for this excellent material.

Forethinking is the procreative˜Carl Jung, Red Book, Pages 250-251 (2011-09-09 04:41)

In the moment of your bewilderment, follow your forethinking and not your blind desire, since forethinking leads you to the difficulties that should always come first. They come nevertheless.If you look for a light, you fall first into an even deeper darkness. In this darkness you find a light with a weak. reddish flame that gives only a low brightness, but it is enough for you to see your neighbor. It is exhausting to reach this goal that seems to be no goal. And so it is good: I am paralyzed and therefore ready to accept. My forethinking rests on the lion, my power.
I held to the sanctified form, and didn't want to allow the chaos to break. through its dams. I believed in the order of the world and hated everything disorganized and unformed. Therefore above all I had to realize that my own law had brought me to this place. As the God developed in me, I thought he was a part of my self I thought that my "I" included him and therefore I took him for my thought. But I also considered that my thoughts were parts of my "1." Thus I entered into my thoughts, and into the thinking about the God, in that I took him / for a part of my self.
On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Therefore you love reasonable and orderly thoughts, since you could not endure it if your self was in disordered, that is, unsuitable thoughts. Through your selfish wish, you pushed out of your thoughts everything that you do not consider ordered, that is, unfitting. You create order according to what you know, you do not know the thoughts of chaos, and yet they exist. My thoughts are not my self and my I does not embrace the thought. Your thought has this meaning and that, not just one, but many meanings. No one knows how many.
My thoughts are not my sel£ but exactly like the things of the world, alive and dead. Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world. Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize. Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and

a forest animal. Just as I have freedom in the world, I also have freedom in my thoughts. Freedom is conditional. To certain things of the world I must say: you should not be thus, but you should be different. Yet first I look carefully at their nature, otherwise I cannot change it. I proceed in the same way with certain thoughts. You change those things of the world that, not being useful in themselves, endanger your welfare. Proceed likewise with your thoughts. Nothing is complete, and much is in dispute. The way of life is transformation, not exclusion. Well-being is a better judge than the law.

But as I became aware of the freedom in my thought world, Salome embraced me and I thus became a prophet, since I had found pleasure in the primordial beginning, in the forest, and in the wild animals. It stands too close to reason for me to set myself on a par with my visions, and for me to take pleasure in seeing. I am in danger of believing that I myself am significant since I see the significant. This will always drive us crazy; and we transform the vision in to foolishness and monkey business, since we cannot desist from imitation.

Just as my thinking is the son of fore thinking, so is my pleasure the daughter of love, of the innocent and conceiving mother of God. Aside from Christ Mary gave birth to Salome. Therefore Christ in the gospel of the Egyptians says to Salome: ”Eat every herb, but do not eat the bitter.” And when Salome wanted to know, Christ spoke to her: ”If you crush the covering of shame, and when the two become one, and the male with the female, neither male nor female.”

Forethinking is the procreative, love is the receptive. Both are beyond this world. Here are understanding and pleasure, we only suspect the other. It would be madness to claim that they are in this world. So much that is riddling and cunning coils around this light. I won the power back again from the depths, and it went before me like a lion. Carl Jung, Red Book, Pages 250-251

The Life of the Solitary (2011-09-14 04:25)

The life of the solitary would be cold were it not for the immense sun,
which makes the air and rocks glow. The sun and its eternal splendor replace
for the solitary his own life warmth.
H is heart longs for the sun.
II e wanders to the lands of the sun.
He dreams of the }fickering splendor of the sun, of the hot red stones spread
out at midday, of the golden hot rays of dry sand. /
The solitary seeks the sun and no one else is so ready to open his heart as he is.
Therefore he loves the desert above all, since he loves its deep stillness.
He needs little food since the sun and its glow nourish him. Consequently
the solitary loves the desert above all since it is a mother to him, giving him
food and invigorating warmth at regular hours.
I n the desert the solitary is relieved of care and therefore turns his whole
life to the sprouting garden ofhis soul, which can jfourish only under a hot
sun. In his garden the delicious red fruit grows that bears swelling sweetness
under a tight skin.
You think that the solitary is poor. You do not see that he strolls under
laden fruit trees and that his hand touches grain a hundredfold. under dark

leaves the oveifull reddish blossoms swell toward him from abundant buds, and the fruit almost bursts with thronging juices. Fragrant resins drip from his trees and under his fiet thrusting seed breaks open.
If the sun sinks onto the plane of the sea like an exhausted bird, the solitary envelops himself and holds his breath. He does not move and is pure expectancy until the miracle of the renewal of light rises in the East.
Brimful delicious expectation is in the solitary. 51
The horror of the desert and of withered evaporation surround him, and you do not understand how the solitary can live. /
But his eye rests on the garden, and his ears listen to the source, and his hand touches velvet leaves and fruit, and his breath draws in sweet peifumes from blossom rich trees.
He cannot tell you, since the splendor of his garden is so abundant. He stammers when he speaks of it, and he appears to you to be poor in spirit and in life. But his hand does not know where it should reach, in all this indescribable fullness.
He gives you a small inSignificant fruit, which has just fallen at his fiet.
I t appears worthless to you, but if you consider it, you will see that this fruit tastes like a sun which you could not have dreamt of It gives off a peifume which confuses your senses and makes you dream of rose gardens and sweet wine and whispering palm trees. And you hold this one fruit in your hands dreaming, and you would like the tree in which it grows, the garden in which this tree stands, and the sun which brought forth this garden.
And you yourself want to be that solitary who strolls with the sun in his garden, his gaze resting on pendant jfowers and his hand brushing a hundred fold of grain and his breath drinking the peifume from a thousand roses.
Dullfrom the sun and drunk from firmenting wines, you lie down in ancient graves, whose walls resound with many voices and many colors of a thousand solar years.
When you grow, then you see everything living again as it was. And / when you sleep, you rest, like everything that was, and your dreams echo softly again from distant temple chants.
You sleep down through the thousand solar years, and you wake up through the thousand solar years, and your dreams full of ancient lore adorn the walls of your bedchamber.
You also see yourself in the totality. Carl Jung, The Red Book, Pages 269-270

Delightful tidings: Carl Jung (2011-09-14 17:47)

First page of the Gospel of Mark in Armenian, by Sargis Pitsak, 14th century.

Then he said: ”Dear Ammonius, I have delightful tidings for you: God has become flesh in his son and has brought us all salvation.” ””What are you saying,” I called, ”you probably mean Osiris, who shall appear in the mortal body?

”No,” he replied, ”this man lived in Judea and was born from a virgin.

”I laughed and answered: ”I already know about this;a Jewish trader has brought tidings of our virgin queen to Judea, whose image appears on the walls of one of our temples, and reported it as a fairy tale.”

”No,” the old man insisted, ”he was the Son of God.”

”Then you mean Horus the son of Osiris, don’t you?” I answered.

”No, he was not Horus, but a real man, and he was hung from a cross.”

”Oh, but this must be Seth, surely; whose punishments our old ones have often described.”

But the old man stood by his conviction and said: ”He died and rose up on the third day.”

”Well, then he must be Osiris,” I replied impatiently.”No,” he cried, ”he is called Jesus the anointed one.”

”Ah, you really mean this Jewish God, whom the poor honor at the harbor, and whose unclean mysteries they celebrate in cellars.””He was a man and yet the Son of God,” said the old man staring at me intently.”

That’s nonsense, dear old man,” I said, and showed him to the door. But like an echo from distant rock faces the words returned to me: a man and yet the Son of God. It seemed significant to me, and this phrase was what brought me to Christianity.

I: ”But don’t you think that Christianity could ultimately be a transformation of your Egyptian teachings?”

A: ”If you say that our old teachings were less adequate expressions of Christianity, then I’m more likely to agree with you.”

I: ”Yes, but do you then assume that the history of religions is aimed at a final goal?”

A: ”My father once bought a black slave at the market from the region of the source of the Nile. He came from a country that had heard of neither Osiris nor the other Gods; he told me many things in a more simple language that

said the same as we believed about Osiris and the other Gods. I learned to understand that those uneducated Negroes unknowingly already possessed most of what the religions of the cultured peoples had developed into complete doctrines. Those able to read that language correctly could thus recognize in it not only the pagan doctrines but also the doctrine of Jesus. And it's with this that I now occupy myselfI read the gospels and seek their meaning which is yet to come.We know their meaning as it lies before us, but not their hidden meaning which points to the future. It's erroneous to believe that religions differ in their innermost essence. Strictly speaking, it's always one and the same religion. Every subsequent form of religionis the meaning of the antecedent." Carl Jung; The Red Book; Liber Secundus; Page 272; Paragraphs 24/25

Carl Jung. Emma Jung and Toni Wolff (2011-09-15 01:40)

Toni Wolff

"A point of support" Carl Jung's letter to Freud decribing Tone Wolff, a former patient, lyric poet and later analyst: "A new discovery...a remarkable intellect with an excellent feeling for philosophy and religion." Freud/Jung Letters p. 4 40

Emma Jung

"I shall always be grateful to Toni for doing for my husband what I or anyone else could not have done at a most critical time." Laurens Van Der Post Jung: The Story of our Time; Page 177.]

"Either she did ot love me and was indifferent cocerning my fate, or she loved me - as she certainly did - and then it was nothing short of heroism. Such things stand forever, and I shall be grateful to her for all eternity. Carl Jung speaking of Toni Wolff [Jung: His Life and Work by Barbara Hannah; Page 120.]

"You see, he never took anything from me to give to Toni, but the more he gave her the more he seemed able to give me. Emma Jung [Jung: His Life and Work by Barbara Hannah, Page 119.]

In *Black Book* 2, Jung noted that it was this dream that made him decide to embark on a relationship with a woman he had met three years earlier (Toni Wolff). In 1925, he remarked that this dream "was the beginning of a conviction that the unconscious did not consist of inert material only, but that there was something living down there." [Red Book; Liber Novus; Page 198; Footnote 37;The Black Book; Pages 17 - 19]

During his self-explorations, he experienced states of turmoil. He recalled that he experienced great fear, and sometimes had to hold the table to keep himself together, and "I was frequently so wrought up that I had to eliminate the emotions through yoga practices. But since it was my purpose to learn what was going on within mysel£ I would do them only until I had calmed myself and could take up again the work with the unconscious." [Red Book; Page 204; Footnote 117; Memories; Page 201]

He recalled that Toni Wolffhad become drawn into the process in which he was involved, and was experiencing a similar stream of images. Jung found that he could discuss his experiences with

her, but she was disorientated and in the same mess. 118 Likewise, his

wife was unable to help him in this regard. Consequently; he noted,

"that I was able to endure at all was a case of brute force."

I1 9 [Red Book; Page 204; Footnote 118; MP; Page 174 and Footnote 119; Memories; Page 201]

Nature is playful and terrible. Some see the playful side and dally with itand let it sparkle. Others see the horror and cover their heads and are more dead than alive. The way does not lead between both, but embraces both. It is both cheeiful play and cold horror.

139

[Image

71]

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Red Book; Page 278; Footnote 141.

[Image 71; Footnote 141] This might be the image Tina Keller is referring to in the following statement in an interview, where she recalled Jung's discussion of his relations with Emma Jung and Toni Wolff: "Jung once showed me a picture in the book he was painting, and he said, 'See these three snakes that are intertwined. This is how we three struggle with this problem.' I can only say that it seemed to me very important that, even as a passing phenomenon, here three people were accepting a destiny which was not gone into just for their personal satisfaction" (interview with Gene Nameche, 1969, R. D. Laing papers, University of Glasgow, p. 27).

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abarefootboy (2011-09-16 13:17:51)
thank you Lewis ... these excerpts read together in one moment cause my i nternal world to writhe and twist in empathy ,love and compassion for each of them.

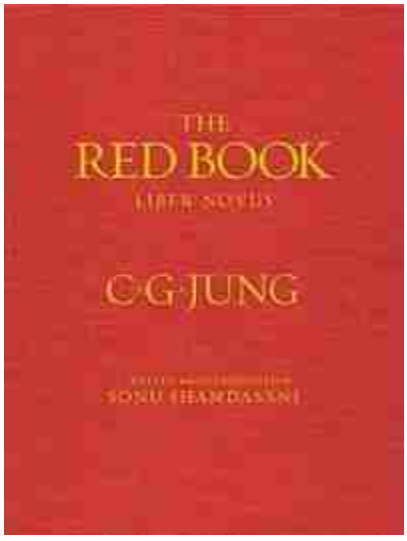
Lewis Lafontaine (2012-02-29 11:17:21)
I share your sentiments.

Death gives me durability and solidity (2011-09-16 04:50)

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Because I wanted to live in the light, the sun went out for me when I touched the depths. It was dark and serpent-like. I united myself with it and did not overpower it. I took my part of the humiliation and subjugation upon myself, in that I took on the nature of the serpent.
If I had / not become like the serpent, the devil, the quintessence of everything serpent-like, would have held this bit of power over me. This would have given the devil a grip and he would have forced me to make a pact with him just as he also cunningly deceived Faust. But I forestalled him by uniting myself with the serpent, just as a man unites with a woman.

276

So I took away from the devil the possibility of influence, which only ever passes through one's own serpenthood, which one commonly assigns to the devil instead of oneself Mephistopheles is Satan, taken with my serpenthood. Satan himself is the quintessence of evil, naked and therefore without seduction, not
even clever, but pure negation without convincing force. Thus I resisted his destructive influence and grasped him and fettered him firmly. His descendants served me and I sacrificed them with the sword.
Thus I built a firm structure. Through this I myself gained stability and duration and could withstand the fluctuations of the personal. Therefore the immortal in me is saved. Through drawing the darkness from my beyond over into the day, I emptied my beyond. Therefore the demands of the dead disappeared, as they
were satisfied.
I am no longer threatened by the dead, since I accepted their demands though accepting the serpent. But through this I have also taken over something of the dead into my day. Yet it was necessary, since death is the most enduring of all things, that which can never be canceled out. Death gives me durability and solidity. So long as I wanted to satisfy only my own demands, I was personal and therefore living in the sense of the world. But when I recognized the demands of the dead in me and satisfied them, I gave up my earlier personal striving and the world had to take me for a dead man. For a great cold comes over whoever in the excess of his personal striving has recognized the demands of the dead and seeks to satisfy them. While he feels as if a mysterious poison has paralyzed the living quality of his personal relations, the voices of the dead remain
silent in his beyond; the threat, the fear, and the restlessness cease. For everything that previously lurked hungrily in him no longer lives with him in his day. His life is beautiful and rich, since he is himself.
But whoever always wants only the fortune of others is ugly, since he 1 cripples himself A murderer is one who wants to force others to blessedness, since he kills his own growth. A fool is one who exterminates his love for the sake of love. Such a one is personal to the other. His beyond is gray and impersonal. He forces himself upon others; therefore he is cursed into forcing himself upon himself in a cold nothingness. He who has
recognized the demands of the dead has banished his ugliness to the beyond. He no longer greedily forces himself upon others, but lives alone in beauty and speaks with the dead. But there comes the day when the demands of the dead also are satisfied. If one then still perseveres in solitude, beauty fades into the beyond and the wasteland comes over onto this side. A black stage comes after the white, and Heaven and Hell are
forever there. Carl Jung, Red Book



Carl Jung Quotations: The Shadow and Persona Anthology (2011-09-18 09:58)

Persona

The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual.

"The Relations between the Ego and the Unconscious" (1928). In CW 7: Two Essays on Analytical Psychology. P.305

x

Whoever looks into the mirror of the water will see first of all his own face. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter, it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face.

"Archetypes of the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.43

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Every calling or profession has its own characteristic persona. It is easy to study these things nowadays, when the photographs of public personalities so frequently appear in the press. A certain kind of behaviour is forced on them by the world, and professional people endeavour to come up to these expectations. Only, the danger is that they become identical with their personas-the professor with his text-book, the tenor with his voice. Then the damage is done; henceforth he lives exclusively against the background of his own biography. . . . The garment of Deianeira has grown fast to his skin, and a desperate decision

like that of Heracles is needed if he is to tear this Nessus shirt from his body and step into the consuming fire of the flame of immortality, in order to transform himself into what he really is. One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is.

”Concerning Rebirth” (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.221

I once made the acquaintance of a very venerable personage - in fact, one might easily call him a saint. I stalked round him for three whole days, but never a mortal failing did I find in him. My feeling of inferiority grew ominous, and I was beginning to think seriously of how I might better myself. Then, on the fourth day, his wife came to consult me.... Well, nothing of the sort has ever happened to me since. But this I did learn: that any man who becomes one with his persona can cheerfully let all disturbances manifest themselves through his wife without her noticing it, though she pays for her self-sacrifice with a bad neurosis.

”The Relations between the Ego and the Unconscious” (1928). In CW 7: Two Essays on Analytical Psychology. P.306

Since the differentiated consciousness of civilized man has been granted an effective instrument for the practical realization of its contents through the dynamics of his will, there is all the more danger, the more he trains his will, of his getting lost in one-sidedness and deviating further and further from the laws and roots of his being.

”The Psychology of the Child Archetype” (1940) In CW 9, Part I: The Archetypes and the Collective Unconscious. P.276

When there is a marked change in the individual’s state of consciousness, the unconscious contents which are thereby constellated will also change. And the further the conscious situation moves away from a certain point of equilibrium, the more forceful and accordingly the more dangerous become the unconscious contents that are struggling to restore the balance. This leads ultimately to a dissociation: on the one hand, ego-consciousness makes convulsive efforts to shake off an invisible opponent (if it does not suspect its next-door neighbour of being the devil!), while on the other hand it increasingly falls victim to the tyrannical will of an internal ”Government opposition” which displays all the characteristics of a daemonic subman and superman combined. When a few million people get into this state, it produces the sort of situation which has afforded us such an edifying object-lesson every day for the last ten years.* These contemporary events betray their psychological background by their very singularity. The insensate destruction and devastation are a reaction against the deflection of consciousness from the point of equilibrium. For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religion a ”careful consideration” of ever-present unconscious forces which we neglect at our peril.

”The Psychology of Transference” (1946). In CW 16: The Practice of Psychotherapy. P.394 *The years 1935-1945

Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility.

”Psychological Typology” (1936). In CW 6: Psychological Types. P. 964

Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life. A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these ”infantile’ i.e., creative-fantasies.

”The State of Psychotherapy Today” (1934). In CW 10: Civilization in Transition. P.355

We yield too much to the ridiculous fear that we are at bottom quite impossible beings, that if everyone were to appear as he really is a frightful social catastrophe would ensue. Many people today take ”man as he really is” to mean merely the eternally discontented, anarchic, rapacious element in human beings, quite forgetting that these same human beings have also erected those firmly established forms of civilization which possess greater strength and stability than all the anarchic undercurrents. The strengthening of his social personality is one of the essential conditions for man’s existence. Were it not so, humanity would cease to be. The selfishness and rebelliousness we meet in the neurotic’s psychology are not ”man as he really is” but an infantile distortion. In reality the normal man is ”civic minded and moral”; he created his laws and observes them, not because they are imposed on him from without-that is a childish delusion-but because he loves law and order more than he loves disorder and lawlessness.

”Archetypes and the Collective Unconscious” (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.442

The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing.

”What India Can Teach Us” (1939). In CW 10: Civilization in Transition. P. 1004

The genius will come through despite everything, for there is something absolute and indomitable in his nature. The so-called ”misunderstood genius” is rather a doubtful phenomenon. Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself.

”The Gifted Child” (1943). In CW 17: The Development of Personality. P. 248

Whoever speaks in primordial images speaks with a thousand voices; he enthrals and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever enduring. He transmutes our personal destiny into the destiny of mankind, and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night.

”On the Relation of Analytical Psychology of Poetry” (1922). In CW 15: The Spirit in Man, Art and Literature. P.129

To be ”normal” is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world’s work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness.

”Problems of Modern Psychotherapy” (1929). In CW 16: The Practice of Psychotherapy. P. 161

Nothing in us ever remains quite uncontradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. This process of coming to terms with the Other in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted.

Mysterium Coniunctionis (1955) CW 14: P. 706

The ”other” in us always seems alien and unacceptable; but if we let ourselves be aggrieved the feeling sinks in, and we are the richer for this little bit of self-knowledge.

”Psychological Aspects of the Kore” (1941). In CW 9, Part I: The Archetypes of the Collective Unconscious. P. 918

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round. Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments.

”Analytical Psychology and Weltanschauung” (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

The Shadow

Unfortunately there can be no doubt that man is, on the whole, less good than he imagines himself or wants to be. Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one always has a chance to correct it. Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected.

"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.131

It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware.

"On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology. P.35

We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts.

"New Paths in Psychology" (1912). In CW 7: Two Essays on Analytical Psychology. P.425

If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow. Such a man has saddled himself with new problems and conflicts. He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against. He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day.

"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.140

There is a deep gulf between what a man is and what he represents, between what he is as an individual and what he is as a collective being. His function is developed at the expense of the individuality. Should he excel, he is merely identical with his collective function; but should he not, then, though he may be highly esteemed as a function in society, his individuality is wholly on the level of his inferior, undeveloped functions, and he is simply a barbarian, while in the former case he has happily deceived himself as to his actual barbarism.

Psychological Types (1921). CW 6: P.III

X

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it.

The Integration of the Personality. (1939)

X

How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Primitive man's perception of objects is conditioned only partly by the objective behaviour of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection. This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge. To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration.

"Psychological Aspects of the Mother Archetype" (1939) In CW 9, Part 1: The Archetypes and the Collective Unconscious. P. 187

X

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together.

"Answer to Job" (1952). In CW 11: Psychology and Religion: West and East. P.12

X

The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects: it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another: already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals. Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumours, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is.

"Psychology and Religion" (1938) In CW II: Psychology and Religion: West and East. P. 140

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When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness. But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer.

”The Stages of Life” (1930). In CW 8: The Structure and Dynamics of the Psyche. P.752

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Everything that man should, and yet cannot, be or do- be it in a positive or negative sense - lives on as a mythological figure and anticipation alongside his consciousness, either as a religious projection or- what is still more dangerous - as unconscious contents which then project themselves spontaneously into incongruous objects, e.g., hygienic and other ”salvationist” doctrines or practices. All these are so many rationalized substitutes for mythology, and their unnaturalness does more harm than good.

”The Psychology of the Child Archetype” (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.287

x

The hero’s main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious. The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. ”And God said, ’Let there be light”’ is the projection of that immemorial experience of the separation of consciousness from the unconscious.

”The Psychology of the Child Archetype” (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.284

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The symbol is a living body, corpus et anima; hence the ”child” is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality, it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper ”layers” of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. ”Lower down,” that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body’s materiality, i.e., in chemical substances. The body’s carbon is simply carbon. Hence ”at bottom” the psyche is simply ”world.” In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and ”deeper,” that is the more physiological, the symbol is, the more collective and universal, the more ”material” it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation.

”The Psychology of the Child Archetype” (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.291

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The masculinity of the woman and the femininity of the man are inferior, and it is regrettable that the full value of their personalities should be contaminated by something that is less valuable. On the other hand, the shadow belongs to the wholeness of the personality: the strong man must somewhere be weak, somewhere the clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff. Is it not an old truth that woman loves the weaknesses of the strong man more than his strength, and the stupidity of the clever man more than his cleverness ?

Die Anima als Schicksalsproblem des Mannes (1963) Foreward by C.G. Jung. In CW 18 261

x

To remain a child too long is childish, but it is just as childish to move away and then assume that childhood no longer exists because we do not see it. But if we return to the ”children’s land” we succumb to the fear of becoming childish, because we do not understand that everything of psychic origin has a double face. One face looks forward, the other back. It is ambivalent and therefore symbolic, like all living reality.

Psychology and Alchemy (1944). CW 12. P.74

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No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans,* the demons will seek a new victim. And that won’t be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey.... We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers.

”The Postwar Psychic Problems of the Germans” (1945) *Written 1945.

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Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality. Although the possibility of gross deception is infinitely greater here than in our perception of the physical world, we still go on naively projecting our own psychology into our fellow human beings. In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection.

”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P.507

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The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces.

”Psychology and Religion” (1938). In CW 11: Psychology and Religion: West and East. P.25

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It is the face of our own shadow that glowers at us across the Iron Curtain.

Man and His Symbols. In CW 18: P.85

x

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual’s hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis.

”The Psychological Foundation for the Belief in Spirits (1920). In CW 8: The Structure and Dynamics of the Psyche. P.595

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The individual ego could be conceived as the commander of a small army in the struggle with his environments war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Even to those of us who are not pessimists our existence feels more like a struggle than anything else. The state of peace is a desideratum, and when a man has found peace with himself and the world it is indeed a noteworthy event.

”Analytical Psychology and Weltanschauung” (1928) In CW 8: The Structure and Dynamics of the Psyche. P.693

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If a man is endowed with an ethical sense and is convinced of the sanctity of ethical values, he is on the surest road to a conflict of duty. And although this looks desperately like a moral catastrophe, it alone makes possible a higher differentiation of ethics and a broadening of consciousness. A conflict of duty forces us to examine our conscience and thereby to discover the shadow.

Depth Psychology and a New Ethic. (1949). In CW 18. P.17

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The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge.

Aion (1951). CW 9, Part II: P.14

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To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle.

”Good and Evil in Analytical Psychology” (1959). In CW 10. Civilization in Transition. P.872

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious.

”The Philosophical Tree” (1945). In CW 13: Alchemical Studies. P.335

A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour.

”The Philosophical Tree” (1945). In CW 13: Alchemical Studies. P.335

The ”other” may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaning-but only if the ego is willing to grant the other its rightful personality.

”Concerning Rebirth” (1940) In CW 9, Part I: The Archetypes of the Collective Unconscious. P.237

Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The shadow is very much a part of human nature, and it is only at night that no shadows exist.

”A Psychological Approach to the Dogma of the Trinity” (1942) In CW 11: Psychology and Religion: West and East. P.286

We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts.

”New Paths in Psychology” (1912). In CW 7: Two Essays on Analytical Psychology. P.425

In reality, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that the modern man insists upon. He wants to live with every side of himself-to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional resuppositions.

”Psychotherapist or the Clergy” (1932). In CW 11: Psychology and Religion: West and East.

Carl Jung - Taking Inner Life Seriously (2011-09-18 17:26)

Carl Jung - T aking
Inner Life Seriousl
y
Carl Jung, Part 1: Taking
inner life seriously
Achieving the right balance
between what Jung called the
ego and self is central to his
theory of personality
development
Mark Vernon - The Guardian
If you have ever thought of yourself as an
introvert or extrovert; if you’ve ever deployed
the notions of the archetypal or collective
unconscious; if you’ ve ever loved
or loathed the
new age; if you have ever done a Myers-Briggs
personality or spirituality test; if you’ve ever
been in counselling and sat opposite your
therapist rather than lain on the couch – in all
these cases, there’ s one man you
can thank: Carl
Gustav Jung.
288

The Swiss psychologist was born in 1875 and died on 6 June 1961, 50 years ago next week. His father was a village pastor. His grandfather – also Carl Gustav – was a physician and rector of Basel University. He was also rumoured to be an illegitimate son of Goethe, a myth Carl Gustav junior enjoyed, not least when he grew disappointed with his father' s doubt-ridden Protestantism.

Jung felt "a most vehement pity" for his father, and "saw how hopelessly he was entrapped by the church and its theological teaching", as he wrote in his autobiographical book, Memories, Dreams, Reflections.

Jung's mother was a more powerful figure, though she seems to have had a split personality. On the surface she came across as a conventional pastor's wife, but she was "unreliable", as Jung put it. She suffered from breakdowns. And, differently again, she would occasionally speak with a voice of authority that seemed not to be her own. When Jung's father died, she spoke to her son like an oracle, declaring: "He died in time for you."

In short, his childhood was disturbed, and he developed a schizoid personality, becoming withdrawn and aloof. In fact, he came to think that he had two personalities, which he named No 1 and No 2.

No 1 was the child of his parents and times. No 2, though, was a timeless individual, "having no definable character at all – born, living, dead, everything in one, a total vision of life". (At school, his peers seem to have picked

this up, as his nickname was ”Father Abraham”.)

Jung was perhaps not so unusual, as many children indulge similar internal fantasies. Where Jung differed was in taking his inner life seriously. ”I have always tried to make room for anything that wanted to come from within,” he noted. Later he renamed and generalised No 1 and No 2, calling them the ego and the self. Achieving the right balance between the two aspects of the psyche is central to his theory of personality development, called individuation.

Jung finally came into his own at university. He proved himself a brilliant student, developing ”a tremendous appetite on all fronts”, graduating in medicine and natural science in double-quick time. His first public paper was entitled On the Limits of the Exact Sciences, in which he questioned an inflexible philosophy of materialism. His doctorate was On the Psychology and Pathology of So-Called Occult Phenomena, and laid the foundations for two key ideas in his thought. First, that the unconscious contains part-personalities, called complexes. One way in which they can reveal themselves is in occult phenomena. Second, most of the work of personality development is done at the unconscious level.

He first made a name for himself in the Burghölzli psychiatric hospital in Zürich, working with Eugen Bleuler, the doctor who coined the word ”schizophrenia”. Jung developed the word association test of Francis Galton, the cousin of Charles Darwin.

A patient was read a list of words and

asked to respond to each one with the first word that comes into their mind. The response, and the time taken to produce it, is recorded. Previous research had already demonstrated that prolonged response times indicate that the stimulus word unconsciously troubles the patient. Sometimes, it is possible to identify a group of such words. Jung's contribution was to link these groups with the unconscious part-personalities and show how the test provides a window into the distressed world of the mentally ill. People are not simply mad, he concluded. Rather, there is a method in their madness. In one case, Jung showed that a patient who for 50 years had been fixated on the apparently meaningless task of making illusory shoes, had been abandoned by a lover who was a cobbler.

Jung was becoming quite well known, with his fame in Zürich prompting the first of several questions that subsequently came to dog his reputation. It concerns his alleged womanising.

At university, he discovered that he could sway an audience with the force of his character and ingenuity of his ideas. In Zürich, he gave public talks. "Clusters of women formed a phalanx around him before and after each of his lectures," writes Deidre Bair in her seminal biography. Then, a woman called Sabina Spielrein became his patient and, it was rumoured, his lover – perhaps just one of many. Later, he certainly formed a ménage à trois with Toni Wolff, to which his wife Emma only slowly became reconciled. Sleeping with

patients is now the unforgivable sin among psychotherapists. Had Jung committed it? After examining the evidence over several chapters, Bair concludes that it is impossible to discover the truth of what happened, though the rumours and speculation appear wildly exaggerated. After all, this was an age in which husbands and wives would greet each other with a chaste shake of the hand, even in private.

Jung had an electric personality. It is hardly surprising that such charisma was interpreted as erotically unsettlingly. Further, the phenomenon of patients developing powerful feelings for their therapists – part of what is called transference – was then new. Freud' s earliest collaborator, Josef Breuer, dropped the "talking cure" when one of his patients didn't just fall in love with him but developed a phantom pregnancy, naming him as the father. Freud first thought that transference was unhelpful and should be circumvented. Then, he came to believe that it was the cornerstone of psychodynamic therapy because it brings back to life otherwise buried feelings and affections.

Continued on Page 21

News That Sounds Like a Joke

Night club singer Simon Ledger was arrested following a performance at the Driftwood Beach Bar on Britain's Isle of Wight in April after a patron complained to police.

Ledger was covering the 1974 hit ”Kung Fu Fighting,” and two customers of Chinese descent reported that they felt victims of illegal ”racially aggravated harassment.” [Daily Telegraph, 4-27-2011]

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Carl Jung - Freud and the Nazis

Carl Jung, Part 2:

A troubled relationship with Freud – and the Nazis

Continued from Page 20

On the 50th anniversary of Jung’s death it is time to put accusations of him collaborating with the Nazis to rest

Jung’s relationship with Freud was ambivalent from the start. First contact was made in 1906, when Jung wrote about his word association tests, realising that they provided evidence for Freud’ s theory of repression. Freud immediately and enthusiastically wrote back. But Jung hesitated. It took him several months to write again.

They met a year later and then it was friendship at first sight. The two talked non-stop

for 13 hours. Freud called Jung ”the ablest helper to have joined me thus far”, and spoke of how Jung would be good for psychoanalysis as he was a respected scientist and a protestant – a dark observation that was to haunt Jung three decades later when the Nazis came to power.

For now, different tensions persisted. A request Jung made highlights one axis of difficulty: ”Let me enjoy your friendship not as one between equals but as that of father and son,” he wrote. The originator of the Oedipus situation, in which murderous undertones supposedly exist between a father and a son, was alarmed. Freud did anoint Jung his ”son and heir”, but he also experienced a series of neurotic episodes revealing the fear that Jung was a threat too.

One such incident occurred when they travelled together to America in 1909. Conversation turned to the subject of the mummified corpses found in peat bogs, which prompted Freud to accuse Jung of wanting him dead. He then fainted. A similar thing happened again a while later.

A different sign of conflict came when Jung asked Freud what he made of parapsychology. Sigmund was a complete sceptic: occult phenomena were to him a ”black tide of mud”. But as they were sitting talking, Jung’ s diaphragm began to feel hot.

Suddenly, a bookcase in the room cracked loudly and they both jumped up. ”There, that is an example of a so-called catalytic exteriorisation

phenomenon," Jung retorted – referring to his theory that the uncanny could be projections of internal strife. "Bosh!" Freud retorted, before Jung predicted that there would be another crack, which there was.

All in all, from early on, Jung was nagged by the thought that Freud placed his personal authority above the quest for truth. And behind that lay deep theoretical differences between the two.

Jung considered Freud too reductionist. He could not accept that the main drive in human life is sexual. Instead, he defined libido more broadly as psychic energy or life force, of which sexuality is just one manifestation. As to the Oedipus complex, Jung came to believe that the tie between a child and its mother was not based upon latent incestuous passion, but stemmed from the fact that the mother was the primary provider of love and care. Jung had anticipated the attachment theory of John Bowlby, which has subsequently been widely confirmed.

Jung also believed that the contents of the unconscious are not restricted to repressed material. Rather, the unconscious resources an individual's life. A human person is built up of layers. The conscious aspect is the psychosomatic whole that comprises the body and cognisant mental life. Beneath that lies a personal unconscious, a supply of material from the life of the individual. And beneath that lies a collective unconscious that is inherited. Jung believed he had objective evidence for this common heritage from his studies of

schizophrenics, who apparently spoke of images and symbols they could not have discovered in their reading, say, or culturally. It is a contentious proposition to which we will return. For now, it's worth noting that again Jung anticipates post-Freudian theories, this time about the nature of the unconscious. In his recent book, The Social Animal, David Brooks observes that 21st century sciences are showing how the unconscious parts of the mind "are not dark caverns of repressed sexual urges." Jung wrote precisely that 100 years ago, and neuroscientists, psychologists and economists of today might find parts of Jung a highly suggestive read.

For Freud, Jung was becoming a highly uncomfortable read, and by 1913 their friendship was at an end. Jung maintained his respect for Freud th ough: when he wrote Freud' s obituary in 1939, he observed that Freud' s work had "touched nearly every sphere of contemporary intellectual life". However, the betrayal that Freud felt has arguably spoiled relationships between the two schools of psychodynamic thought to this day. I was recently speaking with a Freudian analyst who quite casually referred to Jung as a womaniser and Nazi. We considered the first accusation last week. Now, we should consider the anti-Semitic charge.

The evidence is carefully weighed in

Deirdre Bair's biography and, in retrospect, Jung could be accused of making mistakes during the 1930s. However, other actions he took clearly rescue his reputation.

The accusation that he was a Nazi fellow traveller stem from evidence such as a magazine article he had written 1918. Jung drew distinctions between Jewish and German psyches to illustrate the variety of heritable elements of the collective unconscious. When Aryans reread the article in the 1930s, they distorted it out of all proportion. Further, they glossed over another observation, that the German psyche had "barbarian" tendencies, Jung's reflection on the 1914-18 war. They also missed his main point that the unconscious should be taken very seriously. It can drive the death of millions.

Jung is also accused of complying with the Nazi authorities, in particular with Matthias Göring, the man who became the leader of organised psychotherapy in Germany, not least because he was the cousin of Hermann Göring. In fact, Matthias put Jung's name to pro-Nazi statements without Jung' s knowledge.

Jung was furious, not least because he was actually fighting to keep German psychotherapy open to Jewish individuals. And that was not all. Bair reveals that Jung was involved in two plots to oust Hitler, essentially by having a leading physician declare the Führer mad. Both came to nothing.

It has also come to light that Jung operated as a spy for the OSS (the predecessor

to the CIA). He was called ”Agent 488” and his handler, Allen W. Dulles, later remarked: ”Nobody will probably ever know how much Prof Jung contributed to the allied cause during the war.”

After the war, Rabbi Leo Baeck, a survivor of the Theresienstadt concentration camp, confronted his friend about his involvement with the Nazis. Jung admitted failings, though perhaps also had the chance to tell a fuller story. Baeck and he were fully reconciled. Fifty years after Jung’s death, the anniversary that falls today, it is time that casual Nazi accusations ceased too.[]

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Web of Words ˜Carl Jung (2011-09-19 04:55)

So if I fall prey to the web of words, I fall prey to the greatest and the smallest. I am at the mercy of the sea, of the inchoate waves that are forever changing place. Their essence is movement and movement is their order. He who strives against waves is exposed to the arbitrary. The work of men is steady but it swims
upon chaos. The striving of men seems like lunacy to him who comes from the sea. But men consider him mad.198 He who comes from the sea is sick He can hardly bear the gaze of men. For to him they all seem to be drunk and foolish from sleep-inducing poisons. They want to come to your rescue, and as for accepting
help, for sure you would like less of that, rather than swindling your way into their company and being completely like one who has never seen the chaos but only talks about it.
But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror.
But just as Christ knew that he was the way, the truth, and the life, in that the new torment and the renewed salvation came into the world through him, I know that chaos must come over men, and that the hands of those who unknowingly and unsuspectingly break through the thin walls that separate us from the sea are
busy. For this is our way, our truth, and our life. Just as the disciples of Christ recognized that God had
become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. What is done to this God
you do to the lowest in yoursel£ under the law of love according to which nothing is cast out. For how else should your lowest be saved from depravity? Who should accept the lowest in you, if you do not? But he who does it not from love but from pride, selfishness, and greed, is damned. None of the damnation is cast out either.
If you accept the lowest in you, suffering is unavoidable, since you do the base thing and build up what lay in ruin.

There are many graves and corpses in us, an evil stench of decomposition. Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment
the spirit through the flesh. For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself.
The lowest in you is the source of mercy: We take this sickness upon ourselves, the inability to find peace, the baseness, and the contemptibility so that the God can be healed and radiantly ascend, purged of the decomposition of death and the mud of the underworld. The despicable prisoner will ascend to his salvation
shining and wholly healed.
Is there a suffering that would be too great to want to undergo for our God? You only see the one, and do not notice the other. But when there is one, so there is also another and that is the lowest in you. But the lowest in you is also the eye of the evil that stares at you and looks at you coldly and sucks your light down into the dark abyss. Bless the hand that keeps you up there, the smallest humanity; the lowest living thing. Quite a few would prefer death. Since Christ imposed bloody sacrifice on humanity; the renewed God will also not spare bloodshed. Carl Jung, Red Book, Pages 299-300

Anonymous (2012-02-24 13:24:38)
Awesome...

Rage ˜Carl Jung (2011-09-20 03:59)

Rage, Tacuinum Sanitatis casanatensis (14th century).

Wherefore art thou red in thine apparel, and thy garments like him that treadeth it). the winefat? I have trodden the wine-press alone and no one is with me. I have trodden myself down in my anger, and trampled upon myself in my fury. Hence my blood has spattered my clothes, and I have stained my robe. For I have afforded myself a day of vengeance, and the year to redeem myself has come. And I looked around, and there was none to help; and I wondered that there was no one who stood by me: therefore my own arm must save me, and my fury upheld me.

And I trod myself down in my rage, and made myself drunk in my fury, and spilt my blood on the earth. For I took my misdeed upon myself so that the God would be healed. Just as Christ said that he did not come to make peace but brought the sword so he in whom Christ becomes complete will not give himself peace, but a sword. He will rebel against himself and one will be turned against the other in him. He will also hate that which he loves in himself He will be castigated in himself mocked, and given over to the torment of crucifixion, and no one will aid him or soothe his torment.

Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our

judgment. The one is destined for damnation and death, and the other will rise up. But it will tal(e a long time until you see what is destined for death and what is destined for life, since the lowest in you is still unseparated and one, and in a deep sleep.

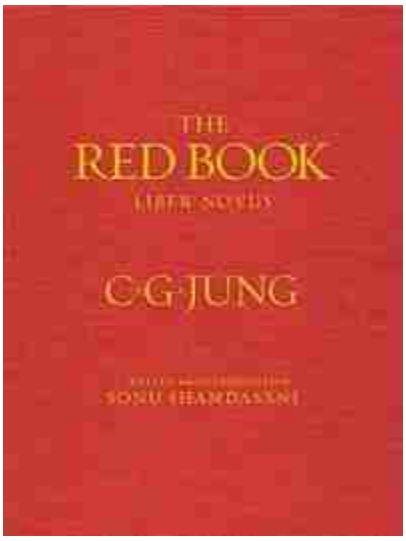
If I accept the lowest in me, I lower a seed into the ground of Hell. The seed is invisibly small, but the tree of my life grows from it and conjoins the Below with the Above. At both ends there is fire and blazing embers. The Above is fiery and the Below is fiery. Between the unbearable fires grows your life. You hang between these two poles. In an immeasurably frightening movement the stretched hanging welters up and down.

We thus fear our lowest, since that which one does not possess is forever united with the chaos and takes part in its mysterious ebb and flow. Insofar as I accept the lowest in me-precisely that red glowing sun of the depths-and thus fall victim to the confusion of chaos, the upper shining sun also rises. Therefore he who strives for the highest finds the deepest. To deliver the men of his time from the stretched hanging, Christ effectively took this torment upon himself and taught them: ”Be crafty like serpents and guileless like doves.”

For craftiness counsels against chaos, and guilelessness veils its terrible aspect. Thus men could take the safe middle path, hedged both upward and downward. But the dead of the Above and the Below mounted, and their demands grew ever louder. And both the noble and the wicked rose up again and, unaware, broke the law of the mediator. They flung open doors both above and below. They drew many after them to higher and lower madness, thereby sowing confusion and preparing the way of what is to come.

But he who goes into the one and not also at the same time into the other by accepting what comes toward him, will simply teach and live the one and turn it into a reality. For he will be its victim. When you go into the one and hence consider the other approaching you as your enemy, you will fight against the other. You will do so because you fail to recognize that the other is also in you. On the contrary, you think that the other comes somehow from without and you think that you also catch sight of it in the views and actions of your fellow men which clash with yours. You thus fight the other and are completely blinded.

But he who accepts what approaches him because it is also in him, quarrels and wrangles no more, but looks into himself and keeps silent. Carl Jung, Red Book, Pages 300-301.



Darkness of Magic ˜Carl Jung (2011-09-22 04:34)

The Darkness of Magic Carl Jung
From the flooding darkness the son of the earth had brought, my soul gave me ancient things that pointed to the

future.
She gave me three things: The misery of war, the darkness of magic, and the gift of religion.
If you are clever, you will understand that these three things belong together. These three mean the unleashing of chaos and its power, just as they also mean the binding of chaos.
War is obvious and everybody sees it.
Magic is dark and no one sees it.
Religion is still to come, but it will become evident.
Did you think that the horrors of such atrocious warfare would come over us?
Did you think that magic existed?
Did you think about a new religion?
I sat up for long nights and looked ahead at what was to come and I shuddered.
Do you believe me? I am not too concerned.
What should I believe? What should I disbelieve?
I saw and I shuddered.
But my spirit could not grasp the monstrous, and could not conceive the extent of what was to come.
The force of my longing languished, and powerless sank the harvesting hands.
I felt the burden of the most terrible work of the times ahead. I saw where and how, but no word can grasp it, no will can conquer it.
I could not do otherwise, I let it sink again into the depths. I cannot give it to you, and I can speak only of the way of what is to come. Little good will come to you from outside.
What will come to you lies within yourself But what lies there! I would like to avert my eyes, close my ears and deny all my senses; I would like to be someone among you, who knows nothing and who never saw anything.
It is too much and too unexpected. But I saw it and my memory will not leave me alone.
Yet I curtail my longing, which would like to stretch out into the future, and I return to my small garden that presently blooms, and whose extent I can measure. It shall be well-tended.
The future should be left to those of the future. I return to the small and the real, for this is the great way, the way of what is to come.
I return to my simple reality, to my undeniable and most minuscule being. And I take a knife and hold court over everything that has grown without measure and goal.
Forests have grown around me, winding plants have climbed up me, and I am completely covered by endless proliferation.
The depths are inexhaustible, they give everything. Everything is as good as nothing. Keep a little and you have something.
To recognize and know your ambition and your greed, to gather / your craving, to cultivate it, grasp it, make it serviceable, influence it, master it, order it, to give it interpretations and meanings, is extravagant.
It is lunacy, like everything that transcends its boundaries.
How can you hold that which you are not? Would you really like to force everything which you are not under the yoke of your wretched knowledge and understanding?
Remember that you can know yourself and with that you know enough. But you cannot know others and everything else.
Beware of knowing what lies beyond yourself or else your presumed knowledge will suffocate the life of those who know themselves. A knower may know himself That is his limit.
With a painful slice I cut off what I pretended to know about what lies beyond me. I excise myself from the cunning interpretive loops that I gave to what lies beyond me.
And my knife cuts even deeper and separates me from the meanings that I conferred upon myself I cut down to the marrow, until everything meaningful falls from me, until I am no longer as I might seem to myself until I know only that I am without knowing what I am.
I want to be poor and bare, and I want to stand naked before the inexorable. I want to be my body and its poverty. I want to be from the earth and live its law. I want to be my human animal and accept all its frights and desires.
I want to go through the wailing and the blessedness of the one who stood alone with a poor unarmed body on the

sunlit earth, a prey of his drives and of the lurking wild animals, who was terrified by ghosts and dreaming of distant Gods, who belonged to what was near and was enemy to the far-off, who struck fire from stones, and whose herds were stolen by unknowable powers that also destroyed the crops of his fields, and who neither knew nor recognized, but who lived by what lay at hand, and received by grace what lay far-off

He was a child and unsure, yet full of certainty; weak and yet blessed with enormous strength.

When his God did not help, he took another. And when this one did not help either, he castigated him. And behold: the Gods helped one more time.

Thus I discard everything that was laden with meaning, everything divine and devilish with which chaos burdened me.

Truly, it is not up to me to prove the Gods and the devils and the chaotic monsters, to feed them carefully, to warily drag them with me, to count and name them, and to protect them with belief against disbelief and doubt.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force.

If they fail to have an effect, that is their own business, and I can remove this burden from myself But if they are effective, they need neither my protection nor my care, nor my belief Thus you may wait quietly to see whether they work.

But if they do, be clever, for the tiger is stronger than you.

You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God.

Life is free and chooses its way It is limited enough, so do not pile up more limitation. Hence I cut away everything confining.

I stood here, and there lay the riddle-some multifariousness of the world.

And a horror crept over me. Am I not the tightly bound? Is the world there not the unlimited? And I became aware of my weakness.

What would poverty; nakedness and unpreparedness be without consciousness of weakness and without horror at powerlessness?

Thus I stood and was terrified. And then my soul whispered to me: Carl Jung, Red Book, Pages 306-307.

The Mystery of Love ˜Carl Jung (2011-09-22 05:06)

Hercules at the Crossroads by Giovanni Baglione

[I]f we possess a grain of wisdom, we will completely surrender to this unknowable who embraces in love all the opposites. Whatever the learned interpretation may be of the sentence ”God is love,” the words affirm thecomplexio oppositorum of the Godhead. In my medical experience as well as in my own life, I have again and again been faced with the mystery of love and have never been able to explain what it is. Like Job, I had to ”lay my hand on my mouth. I have spoken once and I will not answer” (Job 40:4f). – C.G. Jung

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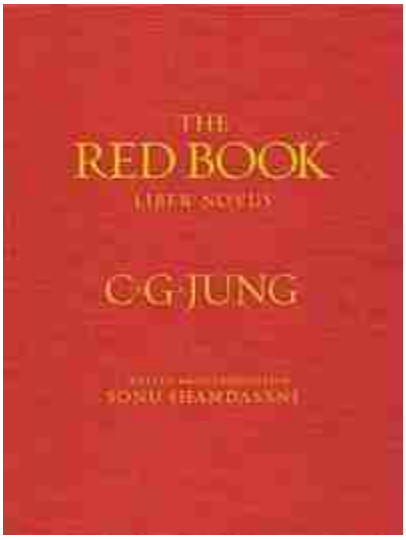
Abyss, give birth to the unredeemed. [Carl Jung, Red Book] **(2011-09-23 04:49)**

Chao Children: Children Gaia, Tartarus, Erebus, Nyx, and Eros
Oh dark act, violation, murder! Abyss, give birth to the unredeemed. Who is our redeemer? Who our leader? Where are the ways through black wastes? God, do not abandon us! What are you summoning, God? Raise your hand up to the darkness above you, pray, despair, wring your hands, kneel, press your forehead into the dust, cry out, but do not name Him, do not look at Him. Leave Him without name and form. What should form the formless? Name the nameless? Step onto the great way and grasp what is nearest. Do not look out, do not want, but lift up your hands. The gifts of darkness are full of riddles. The way is open to whomever can continue in spite of riddles. Submit to the riddles and the thoroughly incomprehensible. There are dizzying bridges over the eternally deep abyss. But follow the riddles.
Endure them, the terrible ones. It is still dark, and the terrible goes on growing. Lost and swallowed by the streams of procreating life, we approach the overpowering, inhuman forces that are busily creating what is to come. How much future the depths carry! Are not the threads spun down there over millennia? Protect the
riddles, bear them in your heart, warm them, be pregnant with them. Thus you carry the future. The tension of the future is unbearable in us. It must break through narrow cracks, it must force new ways. You want to cast
off the burden, you want to escape the inescapable. Running away is deception and detour. Shut your eyes so that you do not see the manifold, the outwardly plural, the tearing away and the tempting. There is only one way and that is your way; there is only one salvation and that is your salvation. Why are you looking around for help? Do you believe that help will come from outside? What is to come is created in you and from you. Hence look into yourself Do not compare, do not measure. No other way is Wee yours. All other
ways deceive and tempt you. You must fulfill the way that is in you. Oh, that all men and all their ways become strange to you!
Thus might you find them again within yourself and recognize their ways. But what weakness! What doubt! What fear! You will not bear going your way. You always want to have at least one foot on paths not your own to avoid the great solitude! So that maternal comfort is always with you! So that someone acknowledges you, recognizes you, bestows trust in you, comforts you, encourages you. So that someone pulls you over onto their path, where you stray from yourself and where it is easier for you to set yourself aside. As if you were not yourself! Who should accomplish your deeds? Who should carry your virtues and your vices? You do not come to an end with your life, and the dead will besiege you terribly to live your unlived life. Everything must be fulfilled. Time is of the essence, so why do you want to pile up the lived and let the unlived rot? Carl Jung, Red Book,



Power of the way ˜Carl Jung (2011-09-24 05:47)

Laozi, depicted as a Taoist god.
Great is the power of the way. In it Heaven and Hell grow together, and in it the power of the Below and the power of the Above unite. The nature of the way is magical, as are supplication and invocation; malediction and deed are magical if they occur on the great way. Magic is the working of men on men, but your magic action does not affect

your neighbor; it affects you first, and only if you withstand it does an invisible effect pass from you to your neighbor. There is more of it in the air than I ever thought.
However, it cannot be grasped. Listen:

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The Above is powerful,
The Below is poweiful,
Twofold power is in the One.
North, come hither,
West, snuggle up,
East,flow upward,
South, spill over.
The winds in between bind the
cross. The poles are united by the
intermediate poles in between.
Steps lead from above to below.
Boiling water bubbles in
cauldrons. Red hot ash envelops
the round floor.
Night sinks blue and deep from
above, earth rises black from
below.
A solitary is cooking up healing potions.
He makes ojfering to the four winds.
He greets the stars and touches the earth.
He holds something luminous in his hand.
Flowers sprout around him and the bliss of a new spring kisses all his limbs.
Birds fly around and the shy animals of the forest gaze at him.
He is far from men and yet the threads of their fate pass through his hands.
May your intercession be meant for him, so that his medicine grows ripe
and strong and brings healing to the deepest wounds.
For your sake he is solitary and waits alone between Heaven and earth,for
the earth to rise up to him and for Heaven to come down to him.
All peoples are still far off and stand behind the wall of darkness.
But I hear his words, which reach me from afar.
He has chosen a poor scribe, someone hard ofhearing, who also stutters
when he writes.
I do not recognize him, the solitary. What is he saying? He says: ({I suffer
fear and distress for the sake of man."
I dug up old runes and magical sayings for words never reach men. Words
have become shadows.
Therefore I took old magical apparatuses and prepared hot potions and mixed
in secrets and ancient powers, things that even the cleverest would not guess at.
I stewed the roots of all human thoughts and deeds.
I watched over the cauldron through many starry nights. The brew fer
ments forever. I need your intercession, your kneeling, your desperation and your
patience. I need your ultimate and highest longing, your purest willing, your
most humble subjugation.
Solitary, who are you waitingfor? Whose help do you require? There is none
who can rush to your aid, since all look to you and wait for your healing art.

We are all utterly incapable and need help more than you. Grant us help so that we can help you in return.
The solitary speaks: ({Will no one stand by me in this need? should I leave my work to help you so that you can help me again? But how should I help you, if my brew has not grown ripe and strong? It was supposed to help you. What do you hope from me?
Come to us! Why are you standing there cooking up marvels? What can your healing and magical potion do for us? Do you believe in healing potions? Look at life, behold how much it needs you!
The solitary speaks: { {Fools, can you not keep watch with me for an hour,246 until the difficult and long lasting achieves completion and the juice has ripened?
Just a little longer and fermentation will be complete. Why can't you wait? Why should your impatience destroy the highest opus?
What highest opus? We are not alive; cold and numbness have seized us. Your opus, solitary one, will not be finished for aeons, even if it advances day after day.
The work of salvation is endless. Why do you want to wait for the end of this work? Even if your waiting turned you into stone for endless ages, you

could not endure till the end. And if your salvation came to its end, you would have to be saved from your salvation again.

The solitary speaks: ({What smooth tongued lamentation reaches my ears! What whining! What foolish doubters you are! Unruly children! Persevere, it will be accomplished after this night!"

We will not wait a single night longer; we have persevered long enough. Are you a God, that a thousand nights are as one night to you? For us, this one night would be like a thousand nights. Abandon the work ofsalvation, and we will be saved. What stretch of ages are you saving us for?

The solitary speaks: ({You embarrassing human swarm, you foolish bastard of God and cattle, I'm still lacking a piece of your precious flesh for my mixture. Am I truly your most valuable piece of meat? Is it worth my while to come to the boil for you? One let himselfbe nailed to the cross for you. One is truly enough. He blocks my way. Therefore neither will I walk on his ways, nor make for you any healing brew or immortal247 blood potion, but rather I will abandon the potion and cauldron and occult work for your sake, since you can neither wait for nor endure the fulfillment. I throw down your intercession, your genuflection, your invocations. You can save your selves from both your lack of salvation and your salvation! Your worth rose quite high enough because one died for you. Now prove your worth by each living for himself. My God, how difficult it is to leave a wo k unfinished

for the sake of men! But for the sake of men, I abstain from being a savior.

Lo! Now my potion has completed its fermentation. I did not mix a piece of myself into the drink, but I did slice in a piece of humanity, and behold, it clarified the murky foaming potion.

H ow sweet, how bitter The form of the One
it tastes! becomes double.

The Below is weak, North, rise and be gone,
The Above is weak, West, retire to your place,
The ash turns gray
beneath its ground.
East, spread yourself,
South, die down.
The winds in between
loosen the crucified.
The far poles are separated
by the poles in between.
The levels are broad ways,
patient streets.
Night covers the sky and far
below lies the black earth.
The bubbling pot grows cold.
Day approaches, and above the clouds a distant sun.
No solitary cooks healing potions.
The four winds blow and laugh at their bounty.
And he mocks the four winds.
He has seen the stars and touched the earth.
Therefore his hand clasps something luminous
and his shadow has grown to Heaven.

The inexplicable occurs. You would very much like to forsake yourself and defect to each and every manifold possibility. You would very much like to risk every crime in order to steal for yourself the mystery of the changeful. But the road is without end. **Carl Jung, Red Book, Pages 308-309.**

The Way of the Cross ˜Carl Jung (2011-09-25 04:45)

1 saw the black serpent, as it wound itself upward around the wood of the cross. It crept into the body of the crucified and emerged again transformed from his mouth. It had become white. It wound itself around the head of the dead one like a diadem, and a light gleamed above his head, and the sun rose shining in the east. I stood and watched and was confused and a great weight burdened my soul. But the white bird that sat on my shoulder spoke to me: ”Let it rain, let the wind blow, let the waters flow and the fire burn. Let each thing have its development, let becoming have its day.”

[2] 2. Truly; the way leads through the crucified, that means through him to whom it was no small thing to live his own life, and who was therefore raised to magnificence. He did not simply teach what was knowable and worth knowing, he lived it. It is unclear how great one’s humility must be to take it upon oneself to live one’s own life. The disgust of whoever wants to enter into his own life can hardly be measured. Aversion will sicken him. He makes himself vomit. His bowels pain him and his brain sinks into lassitude. He would rather devise any trick to help him escape, since nothing matches the torment of one’s own way. It seems impossibly difficult, so difficult that nearly anything seems preferable to this torment. Not a few choose even to love people for fear of themselves. I believe, too, that some commit a crime to pick a quarrel with themselves. Therefore I cling to everything that obstructs my way to myself

He who goes to himsel£ climbs down. Pathetic and ridiculous forms appeared to the greatest prophet who came before this time, and these were the forms of his own essence. He did not accept them, but exorcised them before others. Ultimately; however, he was forced to celebrate a Last Supper with his own poverty and to accept these forms of his own essence out of compassion, which is precisely that acceptance of the lowest in us. But this enraged the mighty lion, who chased down the lost and restored it to the darkness of the depths. And like all those with power, the one with the great name wanted to erupt from the womb of the mountain like the sun. But what happened to him? His way led him before the crucified and he began to rage. He raged against the man of mockery and pain because the power of his own essence forced him to follow precisely this way as Christ had done before us. Yet he loudly proclaimed his power and greatness. No one speaks louder of his power and greatness than he from whom the earth disappears under his feet. Ultimately the lowest in him got to him, his incapacity; and this crucified his spirit, so that, as he himself had predicted, his soul died before his body.

4. No one rises above himself who has not· turned his most dangerous weapon against himself One who wants to rise above himself shall climb down and hoist himself onto himself and lug himself to the place of sacrifice. But what must happen to a man until he realizes that outer visible success, that he can grasp with his hands, / leads him astray. What suffering must be brought upon humanity; until man gives up satisfying his longing for power over his fellow man and forever wanting others to be the same. How much blood must go on flowing until man opens his eyes and sees the way to his own path and himself as the enemy; and becomes aware of his real success. You ought to be able to live with yourself but not at your neighbor’S expense. The herd animal is not his brother’s parasite and pest. Man, you have even forgotten that you too are an animal. You actually still seem to believe that life is better elsewhere. Woe unto you if your neighbor also thinks so. But you may be sure that he does. Someone must begin to stop being childish.

5. Your craving satisfies itself in you. You can offer no more precious a sacrificial meal to your God than yourself May your greed consume you, for this wearies and calms it, and you will sleep well and consider the sun of each day as a gift. If you devour other things and other people, your greed remains eternally

dissatisfied, for it craves more, the most costly-it craves you. And thus you compel your desire to take your own way. You may ask others provided that you need help and advice. But you should make demands on no one, neither desiring nor expecting anything from anyone except from yourself For your craving satisfies itself only within you. You are afraid of burning in your own fire. May nothing prevent you from doing so, neither anyone else’s sympathy nor your more dangerous sympathy with yourself Since you should live and die with yourself

6. When the flame of your greed consumes you, and nothing remains of you but ash, so nothing of you was steadfast. Yet the flame in which you consumed yourself has illuminated many. But if you flee from your fire full of fear, you

scorch your fellow men, and the burning torment of your greed cannot die out, so long as you do not desire yourself.

7- The mouth utters the word, the sign, and the symbol. If the word is a sign, it means nothing. But if the word is a symbol, it means everything. When the way enters death and we are surrounded by rot and horror, the way rises in the darkness and leaves the mouth as the saving symbol, the word. It leads the sun on high, for in the symbol there is the release of the bound human force struggling with darkness. Our freedom does not lie outside us, but within us. One can be bound outside, and yet one will still feel free since one has burst inner bonds. One can certainly gain outer freedom through powerful actions, but one creates inner freedom only through the symbol.

8. The symbol is the word that goes out of the mouth, that one does not simply speak, but that rises out of the depths of the self as a word of power and great need and places itself unexpectedly on the tongue. It is an astonishing and perhaps seemingly irrational word, but one recognizes it as a symbol since it is alien to the conscious mind. If one accepts the symbol, it is as if a door opens leading into a new room whose existence one previously did not know. But if one does not accept the symbol, it is as if one carelessly went past this door; and since this was the only door leading to the inner chambers, one must pass outside into the streets again, exposed to everything external. But the soul suffers great need, since outer freedom is of no use to it. Salvation is a long road that leads through many gates. These gates are symbols. Each new gate is at first invisible; indeed, it seems at first that it must be created, for it exists only if one has dug up the spring's root, the symbol. To find the mandrake, one needs the black dog, since good and bad must always be united first if the symbol is to be created. The symbol can be neither thought up nor found: it becomes. Its becoming is like the becoming of human life in the womb. Pregnancy comes about through voluntary copulation. It goes on through willing attention. But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. But in the same way a mother would like to throw herself on the child like a monster and devour it again. In the morning, when the new sun rises, the word steps out of my mouth, but is murdered lovelessly; since I did not know that it was the savior. The newborn child grows quickly; if I accept it. And immediately it becomes my charioteer. The word is the guide, the middle way which easily oscillates like the needle on the scales. The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the

God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road. Man, however, can never see this beginning; he always sees only one and not the other, or the other and not the one, but never that which the one as well as the other encloses in itself The point of origin is where the mind and the will stand still; it is a state of suspension that evokes my outrage, my defiance and eventually my greatest fear. For I can see nothing anymore and can no longer want anything. Or at least that is how it seems to me. The way is a highly peculiar standstill of everything that was previously movement, it is a blind waiting, a doubtful listening and groping. One is convinced that one will burst. But the resolution is born from precisely this tension, and it almost always appears where one did not expect it. But what is that resolution? It is always something ancient and precisely because of this something new, for when something long since passed away comes back again in a changed world, it is new. To give birth to the ancient in a new time is creation. This is the creation of the new, and that redeems me. Salvation is the resolution of the task. The task is to give birth to the old in a new time. The soul of humanity is like the great wheel of the zodiac that rolls along the way: Everything that comes up in a constant movement from below to the heights was already there. There is no part of the wheel that does not come around again. Hence everything that has been streams upward there, and what has been will be again. For these are all things which are the inborn properties of human nature. It belongs to the essence of forward movement that what was returns. Only the ignorant can marvel at this. Yet the meaning does not lie in the eternal recurrence of the same, but in the manner of its recurring creation at any given time. The meaning lies in the manner and the direction of the recurring creation. But how do I create my charioteer? Or do I want to be my own charioteer? I can guide myself only with will and intention. But will and intention are simply part of myself Consequently they are insufficient to express my

wholeness. Intention is what I can foresee, and willing is to want a foreseen goal. But where do I find the goal? I take it from what is presently known to me. Thus I set the present in place of the future. In this / manner, though I cannot reach the future, I artificially produce a constant present. Everything that would like to break into this present strikes me as a disturbance, and I seek to drive it away so that my intention survives. Thus I close off the progress of life. But how can I be my own charioteer without will and intention? Therefore a wise man does not want to be a charioteer, for he knows that will and intention certainly attain goals but disturb the becoming of the future.
Futurity grows out of me; I do not create it, and yet I do, though not deliberately and willfully; but rather against will and intention. If I want to create the future, then I work against my future. And if I do not want to create it, once again I do not take sufficient part in the creation of the future, and everything happens then according to unavoidable laws to which I fall victim. The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. For a long time I considered what type of magic this would have to be. And in the end I found nothing. Whoever cannot find it within himself should become an apprentice, and so I took myself off to a far country where a great magician lived, of whose reputation I had heard. Carl Jung,The Red Book, Pages 309 -312.

Community gives us warmth, singleness gives us light. ˜Carl Jung (2011-09-25 06:52)

Carl Jung on Striking a Balance between ”Community” and ”Singleness”
”Man is weak, and community is therefore indispensable. If your community is not under the sign of the mother, it is under the sign of the Phallos. Absence of community is suffering and sickness. Community in everything is dismemberment and dissolution.
”Differentiation leads to singleness. Singleness is opposed to community. But because of man’s weakness with regard to the Gods and daimons and their invincible law, community is necessary, not for man’s solace, but because of the Gods. The Gods drive you to community. Insofar as the Gods impose community upon you, it is necessary; more is bad.
”In the community every man shall submit to others, so that the community be maintained, for you need it.
”In singleness every man shall place himself above the other, so that every man may come to himself and avoid slavery.”
Abstention shall hold good in community, extravagance in singleness.
Community is depth, singleness is height.
Right measure in community purifies and preserves.
Right measure in singleness purifies and increases.
Community gives us warmth, singleness gives us light.” Red Book, Pages 352-353.

Magic is a Way of Living .˜Carl Jung, The Red Book, Pages 314-315 (2011-09-26 05:11)

The Magic Circle by John Waterhouse

It is an error to believe that there are magical practices;that one can learn. One cannot understand magic. One can

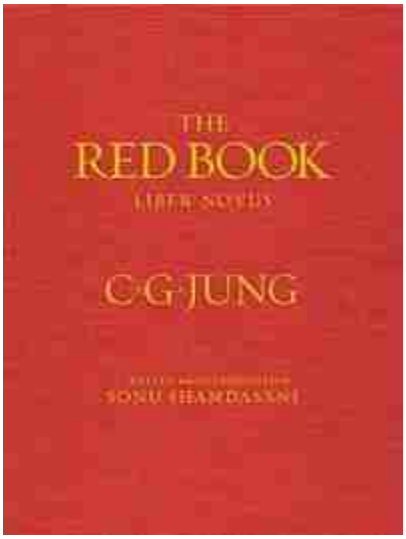
only understand what accords with reason. Magic accords with unreason, which one cannot understand. The world accords not only with reason but also with unreason. But just as one employs reason to make sense of the world, in that what is reasonable about it approaches reason, a lack of understanding also accords with unreason.
This meeting is magical and eludes comprehension. Magical understanding is what one calls noncomprehension. Everything that works magically is incomprehensible, and the incomprehensible often works magically. One calls incomprehensible workings magical. The magical always surrounds me, always involves me.It opens spaces that have no doors and leads out into the open where there is no exit. The magical is good and evil and neither good nor evil. Magic is dangerous since what accords with unreason confuses, allures and provokes; and I am always its first victim.Where reason abides, one needs no magic. Hence our time no longer needs magic. Only those without reason needed it to replace their lack of reason. But it is thoroughly unreasonable to bring together what suits reason with magic since they have nothing to do with one another. Both become spoiled through being brought together. Therefore all those lacking reason quite ;rightly fall into superfluity and disregard. A rational man of this time will therefore never use magic.
But it is another thing for whoever has opened the chaos in himself We need magic to be able to receive or invoke the messenger and the communication of the incomprehensible.;We recognized that the world comprises reason and unreason; and we also understood that our way needs not only reason but also unreason. This distinction is arbitrary and depends upon the level of comprehension. But one can be certain that the greater part of the world eludes our understanding. We must value the incomprehensible and unreasonable equally, although they are not necessarily equal in themselves; a part of the incomprehensible, however, is only presently incomprehensible and;might already concur with reason tomorrow. But as long as one does not understand it, it remains unreasonable. Insofar as the incomprehensible accords with reason, one may try to think;it with success; but insofar as it is unreasonable, / one needs magical practices to open it up.
The practice of magic consists in malting what is not understood understandable in an incomprehensible manner. The magical way is not arbitrary, since that would be understandable, but it arises from incomprehensible grounds. Besides, to speak of grounds is incorrect, since grounds concur with reason. Nor can one speak of the groundless, since hardly anything further can be said about this. The magical way arises by itself If one opens up chaos, magic also arises.
One can teach the way that leads to chaos, but one cannot teach magic. One can only remain silent about this, which seems to be the best apprenticeship. This view is confusing, but this is what magic is like. Where reason establishes order and clarity,magic causes disarray and a lack of clarity.
1 One indeed needs reason for the magical translation of the not-understood into the understandable, since only by means of reason can the understandable be created. No one can say how to use reason, but it does arise if one tries to express only what an opening of chaos means. Magic is a way of living. If one has done one's best to steer the chariot, and one then notices that a greater other is actually steering it, then magical operation takes place. One cannot say what the effect of magic will be, since no one can know it in advance because the magical is the lawless, which occurs without rules and by chance, so to speak But the condition is that one totally accepts it and does not reject it, in order to transfer everything to the growth of the tree. Stupidity too is part of this, which everyone has a great deal of, and also tastelessness, which is possibly the greatest nuisance. Thus a certain solitude and isolation are inescapable conditions of life for the well-being of oneself and of the other, otherwise one cannot / sufficiently be oneself A certain slowness of life, which is like a standstill, will be unavoidable. The uncertainty of such a life will most probably be its greatest burden, but still I must unite the two conflicting powers of my soul and keep them together in a true marriage until the end of my life, since the magician is called DAIHMON and his wife BACCHUS. I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell.
When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two became one,and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ. But the fish indicated the moment when what was united split, according to the eternal law of contrasts, into an underworld and upperworld. If the power of growth begins to cease, then the united falls into its opposites. Christ sent what is beneath to Hell, since it strives toward the good. That had to be. But the separated cannot remain separated

forever. It will be united again and the month of the fish will soon be over. We suspect and understand that growth needs both, and hence we keep good and evil close together. Because we know that too far into the good means the same as too far into evil, we keep them both together.
But we thus lose direction and things no longer flow from the mountain to the valley, but grow quietly from the valley to the mountain. That which we can no longer prevent or hide is our fruit. The flowing stream becomes a lake and an ocean that has no outlet, unless its water rises to the sky as steam and falls from the clouds as rain. While the sea is a death, it is also the place of rising. Such is DAIHMON, who tends his garden. Our hands have been tied, and each must sit quietly in his place. He rises invisibly and falls as rain on distant lands. The water on the ground is no cloud, which should rain. Only pregnant women can give birth,not those who have yet to conceive. Carl Jung, The Red Book, Pages 314-315
Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/
Carl Jung Depth Psychology Blog: http://www.blogger.com/home

Your Hut is a Temple Carl Jung, The Red Book, Pages 315-317 (2011-09-27 05:26)

Jupiter and Mercury in the house of Philemon and Baucis, Adam Elsheimer, c1608, Dresden.
But what mystery are you intimating to me with your name, Oh DAIHMON Truly you are the lover who once took in the Gods as they wandered the earth when everyone else refused them lodging. You are the one who unsuspectingly gave hospitality to the Gods; they thanked you by transforming your house into a golden temple, while the flood swallowed everyone else. You remained alive when chaos erupted. You it was who served in the sanctuary when the peoples called out in vain to the Gods. Truly it is the lover who survives. Why did we not see that? And just when did the Gods manifest? Precisely when BACCHUS wished to serve the esteemed guests her only goose, that blessed stupidity the animal fled to the Gods who then revealed themselves to their poor hosts, who had given their last. Thus I saw that the lover survives, and that he is the one who unwittingly grants hospitality to the Gods.
Truly, Oh DAIHMON, I did not see that your hut is a temple, and that you, DAIHMON, and BACCHUS, serve in the sanctuary This magical power allows itself to be neither taught nor learned. Either one has it or does not have it. Now I know your final mystery: you are a lover. You have succeeded in uniting what has been sundered, that is, binding together the Above and Below. Have we not known this for a long time? Yes, we knew it, no, we did not know it. It has always been this way, and yet it has never been thus. Why did I have to wander such long roads before I came & to DAIHMON, if he was going to teach me what has been common knowledge for ages? Alas, we have known everything since time immemorial and yet we will never know it until it is has been accomplished. Who exhausts the mystery of love?
Under which mask) oh DAIHMON, are you hiding? You did not strike me as a lover. But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is DAIHMON, the host of the Gods. You lie in the sun) oh DAIHMON, like a serpent that coils around itself. Your wisdom is the wisdom of serpents, cold, with a grain of poison, yet healing in small doses. Your magic paralyzes and therefore makes strong people, who

tear themselves away from themselves. But do they love you, are they thankful, lover of your own soul? Or do they curse you for your magical serpent poison? They keep their distance, shaking their heads and whispering together.
Are you still a man, DAIHMON, or / is one not a man until one is a lover of one's own soul? You are hospitable, DAIHMON, you took the dirty wanderers unsuspectingly into your hut. Your house then became a golden temple, and did I really leave your table unsatisfied? What did you give me? Did you invite me for a meal? You shimmered multicolored and inextricable; nowhere did you give yourself to me as prey. You escaped my grasp. I found you nowhere. Are you still a man? Your kind is far more serpent-like.
I sought to grab hold of you and tear it out of you, since the Christians have learned to devour their God. And how long will it take for what happens to the God also to happen to man? I look into the vast land and hear nothing but wailing and see nothing but men consuming each other.



Oh DAIHMON, you are no Christian. You did not let yourself be engorged and did not engorge me. Because of this you have neither lecture halls nor columned halls teeming with students who stand around and speak of the master and soak up his words like the elixir of life. You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an eternal one, the father of all eternal wisdom. But did I really leave you unsatisfied? No, I left you because I was really satisfied. Yet what did I eat? Your words gave me nothing. Your words left me to myself and my doubt. And so I ate myself. And because of this, Oh DAIHMON, you are no Christian, since you nourish yourself from yourself and force men to do the same. This displeases them most, since nothing disgusts the human animal more than itself. Because of this they would rather eat all crawling, hopping, swimming and flying creatures, yes, even their own species, before they nibble at themselves. But this nourishment is effective and one is soon satiated from it. Because of this, Oh DAIHMON, we rise satiated from your table.
Your way, Oh DAIHMON, is instructive. You leave me in a salutary darkness, where there is nothing for me to either see or look for. You are no light that shines in the darkness, no savior who establishes an eternal truth and thus extinguishes the nocturnal light of human understanding. You leave room for the stupidity and jokes of others. You do not want, Oh blessed one, anything from the other, but instead you tend the flowers in your own garden. He who needs you asks you, and, Oh clever DAIHMON, I suppose that you also ask those from whom you need something and that you pay for what you receive. Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh DAIHMON, you do not give. You want your garden to bloom, and for everything to grow from with n itself.
I praise, Oh DAIHMON, your lack of acting like a savior; you are no shepherd who runs after stray sheep, since you believe in the dignity of man, who is not necessarily a sheep. But if he happens to be a sheep, you would leave him the rights and dignity of sheep, since why should sheep be made into men? There are still more than enough men.
You know, Oh DAIHMON, the wisdom of things to come; therefore you are old, oh so very ancient, and just as you

tower above me in years, so you tower above the present in futurity, and the length of your past is immeasurable. You are legendary and unreachable. You were and will be, returning periodically: Your wisdom is invisible, your truth is unknowable, entirely untrue in any given age, and yet true in all eternity; but you pour out living water, from which the flowers of your garden bloom, a starry water, a dew of the night. What do you need, Oh DAIHMON? You need men for the sake of small things, since everything greater and the greatest thing is in you. Christ spoiled men, since he taught them that they can be saved only by one, namely Him, the Soil of God, and ever since men have been demanding the greater things from others, especially their salvation; and if a sheep gets lost / somewhere,it accuses the shepherd. Oh DAIHMON, you are a man, and you prove that men are not sheep, since you look after the greatest in yourself, and hence fructifying water flows into your garden from inexhaustible jugs.

Are you lonely oh DAIHMON, I see no entourage and no companions around you; BACCHUS: is only your other half. You live with flowers, trees, and birds, but not with men. Should you not live with men? Are you still a man? Do you want nothing from men? Do you not see how they stand together and concoct rumors and childish fairy tales about you? Do you not want to go to them and say that you are a man and a mortal as they are, and that you want to love them? Oh DAIHMON, you laugh? I understand you. Just now I ran into your garden and wanted to tear out of you what I had to understand from within myself.

Oh DAIHMON, I understand: immediately I made you into a savior who lets him self be consumed and bound with gifts. That's what men are like, you think; they are all still Christians. But they want even more: they want you as you are, otherwise you would not be DAIHMON to them and they would be inconsolable, if they could find no bearer for their legends. Hence they would also laugh, if you approached them and said you were as mortal as they are and want to love them. If you did that, you would not be DAIHMON. They want you, DIAHMON, but not another mortal who suffers from the same ills as they do.

I understand you, Oh DAIHMON, you are a true / lover, since you love your soul for the sake of men, because they need a king who lives from himself and owes no one gratitude for his life. They want to have you thus. You fulfill the wish of the people and you vanish. You are a vessel of fables. You would besmirch yourself if you went to men as a man, since they would all laugh and call you a liar and a swindler, since DAIHMON is not a man.

I saw, Oh DAIHMON, that crease in your face: you were young once and wanted to be a man among men. But the Christian animals did not love your pagan humanity, since they felt in you what they needed. They always sought the branded one, and when they caught him somewhere in freedom, they locked him in a golden cage and took from him the force of his masculinity, so that he was paralyzed and sat in silence. Then they praise him and devise fables about him. I know, they call this veneration. And if they do not find the true one, they at least have a Pope,whose occupation it is to represent the divine comedy. But the true one always disowns himsel£ since he knows nothing higher than to be a man.

Are you laughing, Oh DAIHMON I understand you: it irked you to be a man like others. And because you truly loved being human, you voluntarily locked it away so that you could be for men at least what they wanted to have from you. Therefore I see you Oh DAIHMON, not with men, but wholly with flowers, the trees and the birds and all waters flowing and still that do not besmirch your humanity: For you are not DAIHMON to the flowers, trees, and birds, but a man. Yet what solitude, what inhumanity!

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why are you laughingJ Oh DAIHMON I cannot fathom you. But do I not see the blue air of your gardener What happy shades surround your Does the sun hatch blue midday specters around your Are you laughing,

Oh DAIHMON? Alas, I understand you: humanity has completely faded for you, but its shadow has arisen for you. How much greater and happier the shadow of humanity is than it is itself! The blue midday shadows of the dead! Alas, there is your humanity, Oh DAIHMON, you are a teacher and friend of the dead. They stand sighing in the shade of your house, they live under the branches of your trees. They drink the dew of your tears, they warm themselves at the goodness of your heart, they hunger after the words of your wisdom, which sounds full to them, full of the sounds of life. I saw you, Oh DAIHMON, at the noonday hour when the sun stood highest; you stood spealcing with a blue shade, blood stuck to its forehead and solemn torment darkened it. I can guess, Oh DAIHMON, who your midday guest was. How blind I was, fool that I am! That is you, Oh DAIHMON! But who am I! I go my way, shaking my head, and people's looks follow me and I remain silent. Oh

despairing silence!

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oh master of the garden! I see your dark tree from afar in the shimmering sun. My street leads to the valleys where men live. I am a wandering beggar. And I remain silent.

Killing off would-be prophets is a gain for the people. If they want murder, then may they kill their false prophets. If the mouth of the Gods remains silent, then each can listen to his own speech. He who loves the people remains silent. If only false teachers teach, the people will kill the false teachers, and will fall into the truth even on the way of their sins. Only after the darkest night will it be day: So cover the lights and remain silent so that the night will become dark and noiseless. The sun rises without our help. Only he who knows the darkest error knows what light is. Carl Jung, The Red Book, Pages 315-317

My Tower Grew ˜Carl Jung (2011-09-29 04:34)

I set foot on new land. Nothing brought up should flow back. No one shall tear down what I have built. My tower is of iron and has no seams. The devil is forged into the foundations. The Cabiri built it and the master
builders were sacrificed with the sword on the battlements of the tower. Just as a tower surmounts the summit of a mountain on which it stands, so I stand above my brain, from which I grew. I have become hard and cannot be undone again. No more do I flow back. I am the master of my own self I admire my mastery.

I am strong and beautiful and rich. The vast lands and the blue sky have laid themselves before me and bowed to my mastery. I wait upon no one and no one waits upon me. I serve myself and I myself serve. Therefore I have what I need.

My tower grew for several thousand years, imperishable. It does not sink back. But it can be built over and will be built over. Few grasp my tower, since it stands on a high mountain. But many will see it and not grasp it. Therefore my tower will remain unused. No one scales its smooth walls. No one lands on its pointed roof

Only he who finds the entrance hidden in the mountain and rises up through the labyrinths of the innards can reach the tower, and the happiness of he who surveys things from there and he who lives from himself This has been attained and created. It has not arisen from a patchwork of human thoughts, but has been forged
from the glowing heat of the innards; the Cabiri themselves carried the matter to the mountain and consecrated the building with their own blood as the sole keepers of the mystery of its genesis. I built it out of the lower and upper beyond and not from the surface of the world. Therefore it is new and strange and towers over the plains inhabited by humans. This is the solid and the beginning. Carl Jung, Red Book, Pages 321-322.

I took on the Nature of a Serpent ˜Carl Jung (2011-09-30 05:00)

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Because I wanted to live in the light, the sun went out or me when I touched the depths. It was dark and serpent-like. I united myself with it and did not overpower it. I took my part of the humiliation and subjugation upon myself, in that I took on the nature of the serpent.

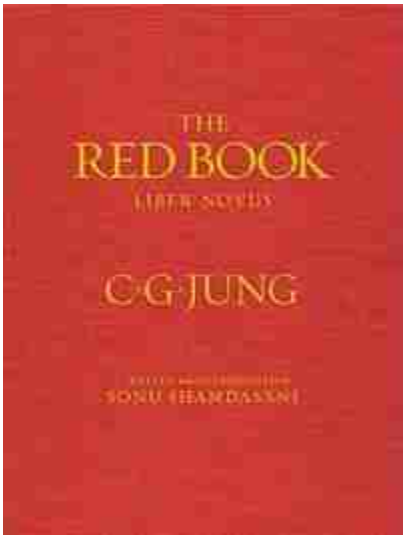
If I had / not become like the serpent, the devil, the quintessence of everything serpent-like, would have held this bit of power over me. This would have given the devil a grip and he would have forced me to make a pact with him just as he also cunningly deceived Faust. But I forestalled him by uniting myself with the serpent, just as a man unites with a woman So I took away from the devil the possibility of influence, which only ever passes through one's own serpent-hood, which one commonly assigns to the devil instead of oneself Mephistopheles is Satan, taken with my serpent-hood. Satan himself is the quintessence of evil, naked and therefore without seduction, not even clever, but pure negation without convincing force. Thus I resisted his destructive influence and grasped him and fettered him firmly. His descendants served me and I sacrificed them with the sword.

Thus I built a firm structure. Through this I myself gained stability and duration and could withstand the fluctuations of the personal. Therefore the immortal in me is saved. Through drawing the darkness from my beyond over into the day, I emptied my beyond. Therefore the demands of the dead disappeared, as they were satisfied.

1 I am no longer threatened by the dead, since I accepted their demands though accepting the serpent. But through this I have also taken over something of the dead into my day. Yet it was necessary, since death is the most enduring of all things, that which can never be canceled out. Death gives me durability and solidity. So long as I wanted to satisfy only my own demands, I was personal and therefore living in the sense of the world. But when I recognized the demands of the dead in me and satisfied them, I gave up my earlier personal striving and the world had to take me for a dead man. For a great cold comes over whoever in the excess of his personal striving has recognized the demands of the dead and seeks to satisfy them.

While he feels as if a mysterious poison has paralyzed the living quality of his personal relations, the voices of the dead remain silent in his beyond; the threat, the fear, and the restlessness cease. For everything that previously lurked hungrily in him no longer lives with him in his day. His life is beautiful and rich, since he is himself But whoever always wants only the fortune of others is ugly, since he 1 cripples himself A murderer is one who wants to force others to blessedness, since he kills his own growth. A fool is one who exterminates his love for the sake of love. Such a one is personal to the other. His beyond is gray and impersonal. He forces himself upon others; therefore he is cursed into forcing himself upon himself in a cold nothingness. He who has recognized the demands of the dead has banished his ugliness to the beyond. He no longer greedily forces himself upon others, but lives alone in beauty and speaks with the dead. But there comes the day when the demands of the dead also are satisfied. If one then

still perseveres in solitude, beauty fades into the beyond and the wasteland comes over onto this side. A black stage comes after the white, and Heaven and Hell are forever there. Carl Jung, Red Book,

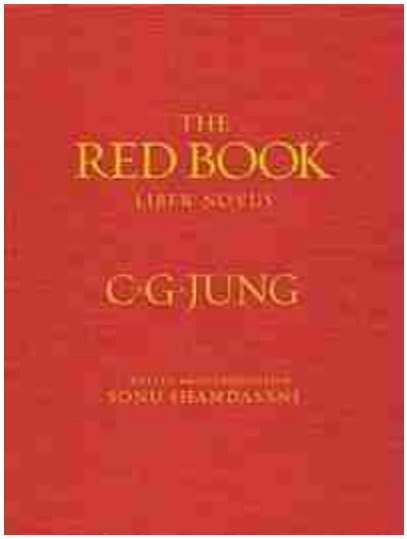


1.4 October

Life stands above Love ˜Carl Jung (2011-10-01 04:32)

Archetypal lovers Romeo and Juliet portrayed by Frank Dicksee
One can speak in beautiful words about love, but about life? And life stands above love. But love is the inescapable mother of life. Life should never be forced into love, but love into life. May love be subject to torment, but not life. As long as love goes pregnant with life, it should be respected; but if it has given birth
to life from itsel£ it has turned into an empty sheath and expires into transience.
I speak against the mother who bore me, I separate myself from the bearing womb. I speak no more for the sake of love, but for the sake of life.
The word has become heavy for me, and it barely wrestles itself free of the soul. Bronze doors have shut. fires have burned out and sunk into ashes. Wells have been drained and where there were seas there is dry land. My tower

stands in the desert. Happy is he who can be a hermit in his own desert. He survives. Carl Jung, Red Book, Page 327.



Love should be Broken ˜Carl Jung, Red Book, Pages 326-327. **(2011-10-01 11:42)**

Sacred Love Versus Profane Love (1602–03) by Giovanni Baglione

Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love. A man needs his mother until his life has developed. Then he separates from her. And so life needs love until it has developed, then it will cut loose from it. The separation of the child from the mother is difficult, but the separation of life from love is harder. Love seeks to have and to hold, but life wants more.

The beginning of all things is love, but the being of things is life. This distinction is terrible. Why; Oh spirit of the darkest depths, do you force me to say that whoever loves does not live and whoever lives does not love? I always get it backward! Should everything be turned into its opposite? Will there be a sea where DIAHMON's temple stands? Will his shady island sink into the deepest ground? Into the whirlpool of the withdrawing flood that earlier swallowed all peoples and lands? Will the bottom of the sea be where Ararat arises?

What repulsive words do you mutter, you mute son of the earth? You want to sever my soul's embrace? You, my son, do you thrust yourself between? Who are you? And who gives you the power? Everything that I strove for, everything I wrested from myself do you want to reverse it again and destroy it? You are the son of the devil, to whom everything holy is inimical. You grow overpowering You frighten me. Let me be happy in the embrace of my soul and do not

disturb the peace of the temple.
Off with you, you pierce me with paralyzing force. For I do not want your way. Should I languidly fall at your feet? You devil and son of the devil, speak! Your silence is unbearable, and of awful stupidity. I won my soul, and to what did she give birth for me? You, monster, a son, ha!-a frightful miscreant, a stammerer, a newt's brain, a primordial lizard! You want to be king of the earth? You want to banish proud free men, bewitch beautiful women, break up castles, rip open the belly of old cathedrals? Dumb thing, a lazy bug-eyed frog that wears pond weed on his skull's pate! And you want to call yourself my son? You're no son of mine, but the spawn of the devil. The father of the devil entered into the womb of my soul and in you has become flesh.
I recognize you, DIAHMON, you most cunning of all fraudsters! You have deceived me. You impregnated my maidenly soul with the terrible worm. DIAHMON, damned charlatan, you aped the mysteries for me, you lay the mantle of the stars on me, you played a Christ-fool's comedy with me, you hanged me, carefully and ludicrously; in the tree just like Odin, you let me devise runes to enchant Salome-and meanwhile you procreated my soul with the worm, spew of the dust. Deception upon deception! Terrible devil trickery!
You gave me the force of magic, you crowned me, you clad me with the shimmer of power, that let me play a would-be Joseph father to your son. You lodged a puny basilisk in the nest of the dove. My soul, you adulterous whore, you became pregnant with this bastard! I am dishonored; I, laughable father of the Antichrist!
How I mistrusted you! And how poor was my mistrust, that it could not gauge the magnitude of this infamous act! What do you break apart? You broke love and life in twain. From this ghastly sundering, the frog and the son of the frog come forth. Ridiculous-disgusting sight! Irresistible advent! They will sit on the banks of the sweet water and listen to the nocturnal song of frogs, since their God has been born as a son of frogs.
Where is Salome? Where is the unresolvable question of love? No more questions, my gaze turned to the coming things, and Salome is where I am. The woman follows your strongest, not you. Thus she bears you your children, in both a good and a bad way. Carl Jung, Red Book, Pages 326-327.

Myth that needs only to be Lived Carl Jung (2011-10-02 05:01)

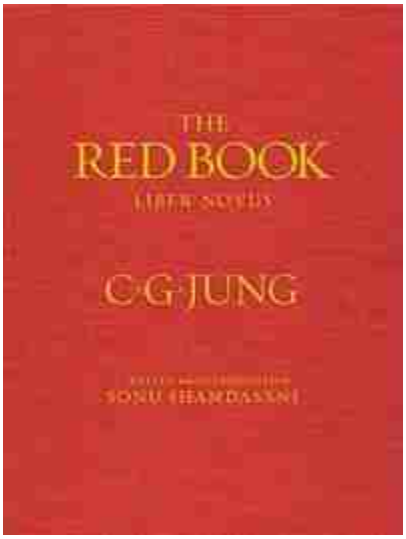
Prometheus (1868) by Gustave Moreau. The myth of Prometheus, first attested by Hesiodus, later became the basis of a trilogy of tragedy plays, possibly by Aeschylus, consisting of Prometheus Bound, Prometheus Unbound and Prometheus Pyrphoros

The myth commences, the one that need only be lived, not sung, the one that sings itself I subject myself to the son, the one engendered by sorcery, the unnaturally born, the son of the frogs, who stands at the waterside and speaks with his fathers and listens to their nocturnal singing. Truly he is full of mysteries and superior in strength to all men. No man has produced him, and no woman has given birth to him.

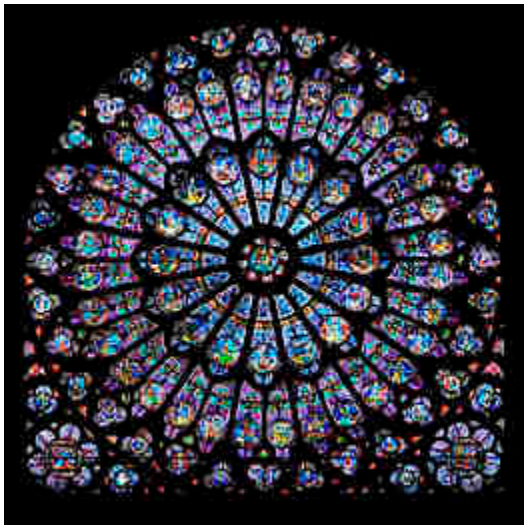
The absurd has entered the age-old mother, and the son has grown in the deepest ground. He sprang up and was put to death. He rose again, was produced anew in the way of sorcery; and grew more swiftly than before. I gave him the crown that unites the separated. And so he unites the separated for me. I gave him the power and thus he commands, since he is superior in strength and cleverness to all others.

I did not give way to him willingly, but out of insight. No man binds Above and Below together. But he who did not grow like a man, and yet has the form of a man, is capable of binding them. My power is paralyzed, but I survive in my son. I set aside my concern that he may master the people. I am solitary; the people rejoice at him. I was powerful, now I am powerless. I was strong, now I am weak. Since then he has taken all the strength into himself. Everything has turned itself upside down for me. I loved the beauty of the beautiful, the spirit of those rich in spirit, the strength of the strong; I laughed at the stupidity of the stupid, I despised the weakness of the weak, the meanness of the mean, and hated the badness of the bad. But now I must love the beauty of the ugly, the spirit of the foolish, and the strength of the weak. I must admire the stupidity of the clever, must respect the weakness of the strong and the meanness of the generous, and honor the goodness of the bad. Where does that leave mockery; contempt, and hatred?

They went over to the son as a token of power. His mockery is bloody, and how contemptuously his eyes flash! His hatred is a singing fire! Enviable one, you son of the Gods, how can one fail to obey you? He broke me in two, he cut me up. He yokes the separated. Without him I would fall apart, but my life went on with him. My love remained with me. Carl Jung, Red Book, Page 329



The Beauty of the Ugly ˜Carl Jung, Red Book, Page 329. **(2011-10-03 05:00)**



Rayonnant rose window in Notre Dame de Paris. Light was considered as the most beautiful revelation of God, as was manifested in Gothic architecture.

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Free myself from God. ˜Carl Jung, Red Book, Pages 337-339 (2011-10-04 04:37)

From there on the voices of the depths remained silent for a whole year. Again in summer, when I was out on the water alone, I saw an osprey plunge down not far from me; he seized a large fish and rose up into the skies again clutching it. I heard the voice of my soul, and she spoke: ”That is a sign that what is
below is borne upward.”
Soon after this on an autumn night I heard the voice of an old man (and this time I knew that it was DIAHMON. He said: 1 want to turn you around. I want to master you. I want to emboss you like a coin. I want to do business with you. One should buy and sell you. You should pass from hand to hand. Self-willing is not for you. You are the will of the whole. Gold is no master out of its own will and yet it rules the whole, despised and greedily demanded, an inexorable ruler: it lies and waits. He who sees it longs for it. It does not follow one around, but lies silently, with a brightly gleaming countenance, self-sufficient, a king that needs no proof of its power. Everyone seeks after it, few find it, but even the smallest piece is highly esteemed. It neither gives nor squanders itself Everyone takes it where he finds it, and anxiously ensures that he doesn’t lose the smallest part of it. Everyone denies that he depends on it, and yet he secretly stretches out his hand longingly toward it. Must gold prove its necessity? It is proven through the longing of men. Ask it: who takes me? He who takes it, has it. Gold does not stir. It sleeps and shines. Its brilliance confuses the senses. Without a word, it promises everything that men deem desirable. It ruins those to be ruined

and helps those on the rise to ascend.
A blazing hoard is piled up, it awaits the taker. What tribulations do men not take upon themselves for the sake of gold? It waits and does not shorten their tribulations-the greater the tribulations, the greater the trouble, the more esteemed it is. It grows from underground, from the molten lava. It slowly exudes, hidden in veins and rocks. Man exerts all cunning to dig it out, to raise it."
But I called out dismayed: "What ambiguous speech, Oh DIAHMON!"
But DIAHMON continued: "Not only to teach, but also to disavow, or why then did I teach? If I do not teach, I do not have to disavow. But if I have taught, I must disavow thereafter. For if I teach, I must give others what they should have taken. What he acquires is good, but the gift that was not acquired is bad. To waste oneself means: to want to suppress many. Deceitfulness surrounds the giver because his own enterprise is deceitful. He is forced to revoke his gift and to deny his virtue.
The burden of silence is not greater than the burden of my self that I would like to load onto you. Therefore I speak and I teach. May the listener defend himself against my ruse, by means of which I burden him. The best truth is also such a skillful deception that I also entangle myself in it as long as I do not realize the worth of a successful ruse."
And I was startled again and cried: "Oh DIAHMON, men have deceived themselves about you, therefore you deceive them. But he who fathoms you, fathoms himself"
But DIAHMON fell silent and retired into the shimmering cloud of uncertainty. He left me to my thoughts. And it occurred to me that high barriers would still need to be erected between men, less to protect them against mutual burdens than against mutual virtues. It seemed to me as if the so-called Christian morality of our time made for mutual enchantment. How can anyone bear the burden of the other, if it is still the highest that one can expect from a man, that he at least bears his own burden. But sin probably resides in enchantment. If I accept self forgetting virtue, I make myself the selfish tyrant of the other, and I am thus also forced to surrender myself again in order to make another my master, which always leaves me with a bad impression and is not to the other's advantage. Admittedly, this interplay underpins society, but the soul of the individual becomes damaged since man thus learns always to live from the other instead of from himself It appears to me that, if one is capable, one should not surrender oneself as that induces, indeed even forces, the other to do likewise. But what happens if everyone surrenders themselves? That would be folly Not that it would be a beautiful or a pleasant thing to live with one's self but it serves the redemption of the self Incidentally, can one give oneself up? With this one becomes one's own slave. That is the opposite of accepting oneself If one becomes one's own slave-and this happens to everyone who surrenders himself-one is lived by the self One does not live one's self; it lives itself.
The self-forgetting virtue is an unnatural alienation from one's own essence, which is thus deprived of development. It is a sin to deliberately alienate the other from his self by means of one's own virtuousness, for example, through saddling oneself with his burden. This sin rebounds on us.
It is submission enough, amply enough, if we subjugate ourselves to our self The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure their given condition and does not feel in need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption.
It appears to me that we benefit in particular from removing every sense of beauty from the thought of redemption, and even need to do so, or else we will deceive ourselves again because we like the word and because a beautiful shimmer spreads out over the thing through the great word. But one can at least doubt whether the work of redemption is in itself a beautiful thing. The Romans did not find the hanged Jew exactly tasteful, and the gloomy excessive enthusiasm for catacombs around which cheap, barbaric symbols gathered probably lacked a pleasant shimmer in their eyes, given that their perverse curiosity for everything barbaric and subterranean had already been aroused.
I think it would be most correct and most decent to say that one blunders into the work of redemption unintentionally; so to speak, if one wants to avoid what appears to be the unbearable evil of an insurmountable feeling of needing redemption. This step into the work of redemption is neither beautiful nor pleasant nor does it divulge an inviting appearance. And the thing itself is so difficult and full of torment that one should count oneself as one of the sick and not as one of the over healthy who seek to impart their abundance to others.

Consequently we should also not use the other for our own supposed redemption. The other is no stepping stone for our feet. It is far better that we remain with ourselves. The need for redemption rather expresses itself through an increased need for love with which we think we can make the other happy. But meanwhile we are brimming with longing and desire to alter our own condition. And we love others to this end. If we had already achieved our purpose, the other would leave us cold. But it is true that we also need the other for our own redemption. Perhaps he will lend us his help voluntarily; since we are in a state of sickness and helplessness. Our love for him is, and should not be, selfless. That would be a lie. For its goal is our own redemption. Selfless love is true only as long as the demand of the self can be pushed to one side. But someday comes the turn of the self Who would want to lend himself to such a self for love? Certainly only one who does not yet know what excess of bitterness, injustice, and poison the self of a man harbors who has forgotten his self and made a virtue of it. In terms of the self selfless love is a veritable sin.

We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors.What we neglect in ourselves blends itself secretly into our actions toward others. Through uniting with the self we reach the God.

I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced it. It has happened thus in me. And it certainly happened in a way that I neither expected nor wished for. The experience of the God in this form was unexpected and unwanted. I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all measure and steadily goes on working in me. So if it is a deception, then deception is my God. Moreover, the God is in the deception. And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize the God in it. No insight or objection is so strong that it could surpass the strength of this experience. And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it. I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known. I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the knowledge that I have experienced the God. I recognize the God by the unshakeableness of the experience. I cannot help but recognize him by the experience. I do not want to believe it, I do not need to believe it, nor could I believe it. How can one believe such? My mind would need to be totally confused to believe such things. Given their nature, they are most improbable. Not only improbable but also impossible for our understanding. Only a sick brain could produce such deceptions. I am like those sick persons who have been overcome by delusion and sensory deception. But I must say that the God makes us sick. I experience the God in sickness. A living God afflicts our reason like a sickness. He fills the soul with intoxication. He :fills us with reeling chaos. How many will the God break?

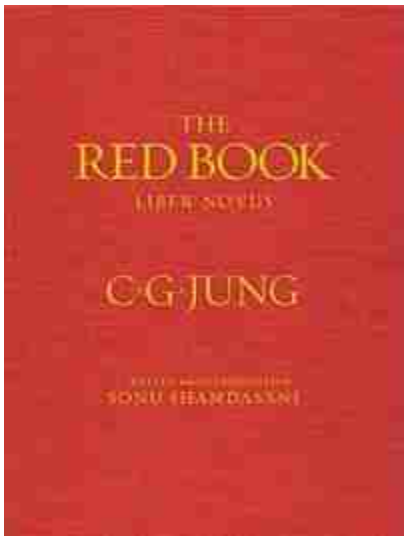
The God appears to us in a certain state of the soul. Therefore we reach the God through the self Not the self is God, although we reach the God through the self The God is behind the self above the self the self itsel£ when he appears. But he appears as our sickness, from which we must heal ourselves. We must heal ourselves from the God, since he is also our heaviest wound.

For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into issolution. Hence when the God appears to us we are at first powerless, captivated, divided, sick, poisoned with the strongest poison, but drunk with the highest health.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick.part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes

are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole.
Therefore I must serve my self I must win it in this way. But I must win it so that my life will become whole. For it seems to me to be sinful to deform life where there is yet the possibility to live it fully. The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God.
I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Red Book, Pages 337-339



Torment of the Living ˜Carl Jung **(2011-10-04 15:43)**

Jesus Carrying the Cross as portrayed by El Greco 1580
And when she spoke these words, she raised her voice and evoked the dead in my name:
”You dead, I call you.
”You shades of the departed, who have cast off the torment of
living, come here.
”My blood, the juice of my life, will be your meal and your drink.
”Sustain yourself from me, so that life and speech will be yours.
”Come, you dark and restless ones, I will refresh you with my blood, the blood of a living one so that you will gain speech and life, in me and through me.
”The God forces me to address this prayer to you so that you come to life. Too long have we left you alone.
”Let us build the bond of community so that the living and the dead image will become one and the past will live on in the present.
”Our desire pulls us to the living world and we are lost in our desire.
”Come drink the living blood, drink your fill so that we will be saved from the inextinguishable and unrelenting power of vivid longing for visible, graspable, and present being.
”Drink from our blood the desire that begets evil, as quarrel, discord, ugliness, violent deed, and famishment.
”Take, eat, this is my body, that lives for you. Take, eat, drink, this is my blood, whose desire flows for you.
”Come, celebrate a Last Supper with me for your redemption and mine.
”I need community with you so that I fall prey neither to the community of the living nor to my desire and yours, whose envy is insatiable and therefore begets evil.
”Help me, so that I do not forget that my desire is a sacrificial
fire for you.
”You are my community. I live what I can live for the living. But the excess of my longing belongs to you, you shades. We need to live with you.
”Be auspicious to us and open our closed spirit so that we become blessed with the redeeming light. May it happen

thus!”
When the dead one had ended this prayer, she turned to me again and said:
”Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Do you not understand? The history
of humanity is older and wiser than you. Was there a time when there were no dead? Vain deception! Only recently have men begun to forget the dead and to think that they have now begun the real life, sending them into a frenzy.”
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{5 } When the dead one had uttered all these words, she disappeared. I sank into gloominess and dull confusion. When I looked up again, I saw my soul in the upper realms, hovering irradiated by the distant brilliance that streamed from the Godhead. And I called out:
”You know what has taken place. You see that it surpasses the power and understanding of a man. But I accept it for your sake and mine. To be crucified on the tree of life, Oh bitterness! Oh painful silence! If it weren’t you, my soul, who touched the fiery Heaven and the eternal fullness, how could I?
”I cast myself before human animals-Oh most unmanly torment! I must let my virtues, my best ability be torn apart, because they are still thorns in the side of the human animal. Not death for the sake of the best, but befouling and rending of the most beautiful for the sake of life.
”Alas, is there nowhere a salutary deception to protect me from having the Last Supper with my carcass? The dead want to live from me.
”Why did you see me as the one to drink the cess of humanity that poured out of Christendom? Haven’t you had enough of beholding the fiery fullness, my soul? Do you still want to fly entire into the glaring white light of the Godhead? Into what shades of horror are you plunging me? Is the devil’s pool so deep that its mud sullies even your glowing robe?
”Where do you get the right to do me such a foul deed? Let the beaker of disgusting filth pass from me.62 But if this be not your will, then climb past fiery Heaven and lodge your charges and topple the throne of God, the dreadful, proclaim the right of men also before the Gods and take revenge on them for the infamous deed of humanity; since only Gods are able to spur on the human worm63 to acts of colossal atrocity. Let my fate suffice and let men manage human destiny
”Oh my mother humanity; thrust the terrible worm of God, the strangler of men, from you. Do not venerate him for the sake of his terrible poison-a drop suffices-and what is a drop to him-who at the same time is all emptiness and all fullness?”
As I proclaimed these words, I noticed that DIAHMON stood behind me and had given them to me. He came alongside me invisibly, and I felt the presence of the good and the beautiful. And he spoke to me with a soft deep voice:
”Remove, Oh man, the divine, too, from your soul, as far as you can manage. What a devilish farce she carries on with you, as long as she still arrogates divine power over you! She’s an unruly child and a bloodthirsty daimon at the same time, a tormentor of humans without equal, precisely because she has divinity. Why?
Where from? Because you venerate her. The dead too want the same thing. Why don’t they stay quiet? Because they have not crossed over to the other side. Why do they want sacrifice? So they can live. But why do they still want to live with men? Because they want to rule. They have not come to an end with their craving for power, since they died still lusting for power. A child, an old man, an evil woman, a spirit of the dead, and a devil are beings who need to be humored. Fear the soul, despise her, love her, just like the Gods. May they be far from us! But above all never lose them! Because when lost they are as malicious as the serpent, as bloodthirsty as the tiger that pounces on the unsuspecting from behind. A man who goes astray becomes an animal, a lost soul becomes a devil. Cling to the soul with love, fear, contempt, and
hate, and don’t let her out of your sight. She is a hellish-divine treasure to be kept behind walls of iron and in the deepest vault. She always wants to get out and scatter glittering beauty.
Beware, because you have already been betrayed! You’ll never find a more disloyal, more cunning and heinous woman than your soul. How should I praise the miracle of her beauty and perfection? Does she not stand in the brilliance of immortal youth? Is her love not intoxicating wine and her wisdom the
primordial cleverness of serpents?

”Shield men from her, and her from men. Listen to what she wails and sings in prison but don’t let her escape, as she will immediately turn whore. As her husband you are blessed through her, and therefore cursed. She belongs to the daimonic race of the Tom Thumbs and giants, and is only distantly related to humankind. If you seek to grasp her in human terms you will be beside yourself The excess of your rage, your doubt, and your love belong to her, but only the excess. If you give her this excess, humanity will be saved from the nightmare. For if you do not see your soul, you see her in fellow men and this will drive you mad, since this devilish mystery and hellish spook can hardly be seen through.

”Look at man, the weal(one in his wretchedness and torment, whom the Gods have singled out as their quarry-tear to pieces the bloody veil that the lost soul has woven around man, the cruel nets woven by the death-bringing, and take hold of the divine whore who still cannot recover from her fall from grace and craves filth and power in raving blindness. Lock her up like a lecherous bitch who would like to mingle her blood with every dirty cur. Capture her, may enough at last be enough. Let her for once taste your torment so that she will get to feel man and his hammer, which he has wrested from the Gods.

”May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits
your kind. You should act not on the other but on yourse£ unless the other asks for your help or opinion. Do you understand what the other does? Never-how should you? Does the other understand what you do?
Whence do you take the right to think about the other and act on him? You have neglected yourself your
garden is full of weeds, and you want to teach your neighbor about order and provide evidence for his shortcomings.

”Why should you keep silent about the others? Because there would be plenty to discuss concerning your own daimons. But if you act on and think about the other without him soliciting your opinion or advice, you do so because you cannot distinguish yourself from your soul. Therefore you fall victim to her presumption
and help her into whoring. Or do you believe that you must lend your human power to the soul or the Gods, or even that it will be useful and pious work if you want to bring the Gods to bear on others? Blinded one, that is Christian presumptuousness. The Gods don’t need your help, you laughable idolater, who seem to
yourself like a God and want to form, improve, rebuke, educate, and create men. Are you perfect yourself?-therefore remain silent, mind your business, and behold your inadequacy every day. You are most in need of your own help; you should keep your opinions and good advice ready for yourself and not run to others like a whore with understanding and the desire to help. You don’t need to play God. What are daimons, who don’t act out of themselves? So let them go to work, but not through you, or else you yourself will become a daimon to others; leave them to themselves and don’t pre-empt them with awkward love, concern, care,
advice, and other presumptions. Otherwise you would be doing the work of the daimons; you yourself would become a daimon and therefore go into a frenzy. But the daimons are pleased at the raving of helpless men advising and striving to help others. So stay quiet, fulfill the cursed work of redemption on yourself for then the daimons must torment themselves and in the same way all your fellow men, who do not distinguish themselves from their souls and let themselves be mocked by daimons. Is it cruel to leave your blinded fellow human beings to their own devices?
It would be cruel if you could open their eyes. But you could open their eyes only if they solicited your opinion and help. Yet if they do not, they do not need your help. If you force your help on them nonetheless, you become their daimon and increase their blindness, since you set a bad example. Draw the coat of patience
and silence over your head, sit down, and leave the daimon to accomplish his work. If he brings something about, he will work wonders. Thus will you sit under fruit-bearing trees.

”Know that the daimons would like to inflame you to embrace their work, which is not yours. And, you fool, you believe that it is you and that it is your work. Why? Because you can’t distinguish yourself from your soul. But you are distinct from her, and you should not pursue whoring with other souls as if you yourself were a soul, but instead you are a powerless man who needs all his force for his own completion. Why do you look to the other? What you see in him lies neglected in yourself You should be the guard before the prison of your soul. You are your soul’s eunuch, who protects her from Gods and men, or protects the Gods and men from her. Power is given to the weak man, a poison that paralyzes even the Gods, like a poison sting bestowed upon the little bee whose force is far inferior to yours. Your soul could seize this poison and thereby endanger even the Gods. So put the soul under wraps, distinguish yourself

from her, since not only your fellow men but also the Gods must live." Carl Jung, Red Book, Pages 342-343

Study Yoga but do not apply it ˜Carl Jung (2011-10-06 05:46)

Statue of Lord Shiva in Bangalore, India, performing yogic meditation in the Padmasana posture.
The power of the yogi operates within limits acceptable to his environment. The European, on the other hand, can blow up mountains, and the World War has given us a bitter foretaste of what he is capable of when free rein is given to an intellect that has grown estranged from human nature. As a European, I cannot wish the
European more "control" and more power over the nature within and around us. Indeed, I must confess to my shame that I owe my best insights (and there are some quite good ones among them) to the circumstance that I have always done just the opposite of what the rules of yoga prescribe. Through his historical development, the European has become so far removed from his roots that his mind was finally split into faith and knowledge, in the same way that every psychological exaggeration breaks up into its inherent opposites. He needs to return, not to Nature in the manner of Rousseau, but to his own nature. His task is to find the natural man again. Instead of this, there is nothing he likes better than systems and methods by which he can repress the natural man who is everywhere at cross purposes with him. He will infallibly make a wrong use of yoga because his psychic disposition is quite different from that of the Oriental. I say to whomsoever I can: "Study yoga you will learn an infinite amount from it but do not try to apply it, for we Europeans are not so constituted that we apply these methods correctly, just like that. An Indian guru can explain everything and you can imitate everything. But do you know who is applying the yoga? In other words, do you know
who you are and how you are constituted?" Carl Jung, Psychology and Religion, Page 234

Carl Jung on The Tibetan Book of the Dead (2011-10-06 15:11)

The Bardo Thodol, fitly named by its editor, Dr. W. Y. Evans-Wentz, ”The Tibetan Book of the Dead,” caused a considerable stir in English-speaking countries at the time of its first appearance in 1927. It belongs to that class of writings which are not only of interest to specialists in Mahayana Buddhism, which also, because of their deep humanity and their still deeper insight into the secrets of the human psyche, make an especial appeal to the layman who is seeking to broaden his knowledge of life.

For years, ever since it was first published, the Bardo Thodol has been my constant companion, and to it I owe not only many stimulating ideas and discoveries, but also many fundamental insights. Unlike the Egyptian Book of the Dead, which always prompts one to say too much or too little, the Bardo Thodol offers one an intelligible philosophy addressed to human beings rather than to gods or primitive savages. Its philosophy contains the quintessence of Buddhist psychological criticism; and, as such, one can truly say that it is of an unexampled superiority. Not only the ”wrathful” but also the ”peaceful” are conceived as samsaric projections of the human psyche, an idea that seems all too obvious to the enlightened European, because it reminds him of his own banal simplifications.

But though the European can easily explain away these deities as projections, he would be quite incapable of positing them at the same time as real. The Bardo Thodol can do that, because, in certain of its most essential metaphysical premises, it has the enlightened as well as the unenlightened European at a disadvantage. The ever-present, unspoken assumption of the Bardo Thodol is the antinominal character of all metaphysical assertions, and also the idea of the qualitative difference of the various levels of consciousness and of the metaphysical realities conditioned by them.

The background of this unusual book is not the niggardly European ”either-or,” but a magnificently affirmative ”both-and.” This statement may appear objectionable to the Western philosopher, for the West loves clarity and unambiguity; consequently, one philosopher clings to the position, ”God is,” while another clings equally fervently to the negation, ”God is not.” What would these hostile brethren make of an assertion like the following:

Recognizing the voidness of thine own intellect to be Buddhahood, and knowing it at the same time to be thine own consciousness, thou shalt abide in the state of the divine mind of the Buddha.

Such an assertion is, I fear, as unwelcome to our Western philosophy as it is to our theology. The Bardo Thodol is in the highest degree psychological in its outlook; but, with us, philosophy and theology are still in the medieval, pre-psychological stage where only the assertions are listened to, explained, defended, criticized and disputed, while the authority that makes them has, by general consent, been deposed as outside the scope of discussion.

Metaphysical assertions, however, are statements of the psyche, and are therefore psychological. To the Western mind, which compensates its well-known feelings of resentment by a slavish regard for ”rational” explanations, this obvious truth seems all too obvious, or else it is seen as an inadmissible negation of metaphysical ”truth.” Whenever the Westerner hears the word ”psychological,” it always sounds to him like ”only psychological” For him the ”soul” is something pitifully small, unworthy, personal, subjective, and a lot more besides. He therefore prefers to use the word ”mind” instead, though he likes to pretend at the same time that a statement which may in fact be very subjective indeed is made by the ”mind,” naturally by the ”Universal Mind,” or even-at a pinch-by the ”Absolute”

itself.
This rather ridiculous presumption is probably a compensation for the regrettable smallness of the soul. It almost seems as if Anatole France had uttered a truth which were valid for the whole Western world when, in his Penguin Island, Catherine d'Alexandrie offers this advice to God: "Donnez-leur une ame, mais une petite!
it is the psyche which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, it is that reality.
With this great psychological truth the Bardo Thodol opens. The book is not a ceremonial of burial, but a set of instructions for the dead, a guide through the changing phenomena of the Bardo realm, that state of existence which continues for forty-nine days after death until the next incarnation. If we disregard for the moment the supratemporality of the soul which the East accepts as a self-evident fact we, as readers of the Bardo Thodol, shall be able to put ourselves without difficulty in the position of the dead man, and shall consider attentively the teaching set forth in the opening section, which is outlined in the quotation above. At this point, the following words are spoken, not presumptuously, but in a courteous manner.
O nobly born (so and so), listen. Now thou art experiencing the Radiance of the Clear Light of Pure Reality. Recognize it. O nobly born, thy present intellect, in real nature void, not formed into anything as regards characteristics or color, naturally void, is the very Reality, the All-Good. Thine own intellect, which is now voidness, yet not to be regarded as of the voidness of nothingness, but as being the intellect itself, unobstructed, shining, thrilling, and blissful, is the very consciousness, the All-good Buddha.
This realization is the Dharmakaya state of perfect enlightenment; or, as we should express it in our own language, the creative ground of all metaphysical assertion is consciousness, as the invisible, intangible manifestation of the soul. The "Voidness" is the state transcendent over all assertion and all predication. The fullness of its discriminative manifestations still lies latent in the soul.
The text continues:
Thine own consciousness, shining, void, and inseparable from the Great Body of Radiance, hath no birth, nor death, and is the Immutable Light Buddha Amitabha.
The soul is assuredly not small, but the radiant Godhead itself. The West finds this statement either very dangerous, if not downright blasphemous, or else accepts it unthinkingly and then suffers from a theosophical inflation. Somehow we always have a wrong attitude to these things. But if we can master ourselves far enough to refrain from our chief error of always wanting to do something with things and put them to practical use, we may perhaps succeed in learning an important lesson from these teachings, or at least in appreciating the greatness of the Bardo Thodol which vouchsafes to the dead man the ultimate and highest truth, that even the gods are the radiance and reflection of our own souls.
No sun is thereby eclipsed for the Oriental as it would be for the Christian, who would feel robbed of his God; on the contrary, his soul is the light of the Godhead, and the Godhead is the soul. The East can sustain this paradox better than the unfortunate Angelus Silesius, who even today would be psychologically far in advance of his time.
It is highly sensible of the Bardo Thodol to make clear to the dead man the primacy of the psyche, for that is the one thing which life does not make clear to us. We are so hemmed in by things which jostle and oppress that we never get a chance, in the midst of all these "given" things, to wonder by whom they are "given." It is from this world of "given" things that the dead man liberates himself; and the purpose of the instruction is to help him towards this liberation. We, if we put ourselves in his place, shall derive no lesser reward from it, since we learn from the very first paragraphs that the "giver" of all "given" things dwells within us.
This is a truth which in the face of all evidence, in the greatest things as in the smallest, is never known, although it is often so very necessary, indeed vital, for us to know it. Such knowledge, to be sure, is suitable only for contemplatives who are minded to understand the purpose of existence, for those who are Gnostics by temperament and therefore believe in a savior who, like the savior of the Mandaeans, is called "knowledge of life" (Manda d'Hayye). Perhaps it is not granted to many of us to see the world as something "given." A great reversal of standpoint, calling for much sacrifice, is needed before we can see the world as "given" by the very nature of the psyche. It is so much more straightforward, more dramatic, impressive, and therefore more convincing, to see all the things that happen to me than to observe how I make them happen. Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances. That is why attempts of this kind were always the object of secret initiations,

culminating as a rule in a figurative death which symbolized the total character of this reversal. And, in point of fact, the instruction given in the Bardo Thodol serves to recall to the dead man the experiences of his initiation and the teachings of his guru, for the instruction is, at bottom, nothing less than an initiation of the dead into the Bardo life, just as the initiation of the living was a preparation for the Beyond. Such was the case, at least, with all the mystery cults in ancient civilizations from the time of the Egyptian and Eleusinian mysteries.

In the initiation of the living, however, this ”Beyond” is not a world beyond death, but a reversal of the mind’s intentions and outlook, a psychological ”Beyond” or, in Christian terms, a ”redemption” from the trammels of the world and of sin. Redemption is a separation and deliverance from an earlier condition of darkness and unconsciousness, and leads to a condition of illumination and releasedness, to victory and transcendence over everything ”given.”

Thus far the Bardo Thodol is, as Dr. Evans-Wentz also feels, an initiation process whose purpose it is to restore to the soul the divinity it lost at birth. Now it is a characteristic of Oriental religious literature that the teaching invariably begins with the most important item, with the ultimate and highest principles which, with us, would come last as for instance in Apuleius, where Lucius is worshipped as Helios only right at the end. Accordingly, in the Bardo Thodol, the initiation is a series of diminishing climaxes ending with rebirth in the womb. The only ”initiation process” that is still alive and practiced today in the West is the analysis of the unconscious as used by doctors for therapeutic purposes.

This penetration into the ground layers of consciousness is a kind of rational maieutics in the Socratic sense, a bringing forth of psychic contents that are still germinal, subliminal, and as yet unborn. Originally, this therapy took the form of Freudian psychoanalysis and was mainly concerned with sexual fantasies. This is the realm that corresponds to the last and lowest region of the Bardo, known as the Sidpa Bardo, where the dead man, unable to profit by the teachings of the Chikhai and Chonyid Bardo, begins to fall a prey to sexual fantasies and is attracted by the vision of mating couples.

Eventually he is caught by a womb and born into the earthly world again. Meanwhile, as one might expect, the Oedipus complex starts functioning. If his karma destines him to be reborn as a man, he will fall in love with his mother-to-be and will find his father hateful and disgusting. Conversely, the future daughter will be highly attracted by her father-to-be and repelled by her mother. The European passes through this specifically Freudian domain when his unconscious contents are brought to light under analysis, but he goes in the reverse direction. He journeys back through the world of infantile-sexual fantasy to the womb.

It has even been suggested in psychoanalytical circles that the trauma par excellence is the birth-experience itself nay more, psychoanalysts even claim to have probed back to memories of intra-uterine origin. Here Western reason reaches its limit, unfortunately. I say ”unfortunately/’ because one rather wishes that Freudian psychoanalysis could have happily pursued these so-called intra-uterine experiences still further back. Had it succeeded in this bold undertaking, it would surely have come out beyond the Sidpa Bardo and penetrated from behind into the lower reaches of the Chonyid Bardo.

It is true that, with the equipment of our existing biological ideas, such a venture would not have been crowned with success; it would have needed a wholly different kind of philosophical preparation from that based on current scientific assumptions. But, had the journey back been consistently pursued, it would undoubtedly have led to the postulate of a pre-uterine existence, a true Bardo life, if only it had been possible to find at least some trace of an experiencing subject. As it was, the psychoanalysts never got beyond purely conjectural traces of intra-uterine experiences, and even the famous ’ ’birth trauma” has remained such an obvious truism that it can no longer explain anything, any more than can the hypothesis that life is a disease with a bad prognosis because its outcome is always fatal. Freudian psychoanalysis, in all essential aspects, never went beyond the experiences of the Sidpa Bardo; that is, it was unable to extricate itself from sexual fantasies and similar ”incompatible” tendencies which cause anxiety and other affective states.

Nevertheless, Freud’s theory is the first attempt made by the West to investigate, as if from below, from the animal sphere of instinct, the psychic territory that corresponds in Tantric Lamaism to the Sidpa Bardo. A very justifiable fear of metaphysics prevented Freud from penetrating into the sphere of the ”occult.” In addition to this, the Sidpa state, if we are to accept the psychology of the Sidpa Bardo, is characterized by the fierce wind of karma, which whirls the dead man along until he comes to the ”womb-door.” In other words, the Sidpa state permits of no going back, because it is sealed off against the Chonyid state by an intense striving downwards, towards the animal sphere

of instinct and physical rebirth.
That is to say, anyone who penetrates into the unconscious with purely biological assumptions will become stuck in the instinctual sphere and be unable to advance beyond it, for he will be pulled back again and again into physical existence. It is therefore not possible for Freudian theory to reach anything except an essentially negative valuation of the unconscious. It is a "nothing but." At the same time, it must be admitted that this view of the psyche is typically Western, only it is expressed more blatantly, more plainly, and more ruthlessly than others would have dared to express it, though at bottom they think no differently. As to what "mind" means in this connection, we can only cherish the hope that it will carry conviction. But, as even Max Scheler noted with regret, the power of this "mind" is, to say the least of it, doubtful.
I think, then, we can state it as a fact that with the aid of psychoanalysis the rationalizing mind of the West has pushed forward into what one might call the neuroticism of the Sidpa state, and has there been brought to an inevitable standstill by the uncritical assumption that everything psychological is subjective and personal. Even so, this advance has been a great gain, inasmuch as it has enabled us to take one more step behind our conscious lives. This knowledge also gives us a hint of how we ought to read the Bardo Thodol that is, backwards. If, with the help of our Western science, we have to some extent succeeded in understanding the psychological character of the Sidpa Bardo, our next task is to see if we can make anything of the preceding Chonyid Bardo.
The Chonyid state is one of karmic illusion that is to say, illusions which result from the psychic residua of previous existences. According to the Eastern view, karma implies a sort of psychic theory of heredity based on the hypothesis of reincarnation, which in the last resort is an hypothesis of the supratemporality of the soul. Neither our scientific knowledge nor our reason can keep in step with this idea. There are too many ifs and but's. Above all, we know desperately little about the possibilities of continued existence of the individual soul after death, so little that we cannot even conceive how anyone could prove anything at all in this respect. Moreover, we know only too well, on epistemological grounds, that such a proof would be just as impossible as the proof of God. Hence we may cautiously accept the idea of karma only if we are understand it as psychic heredity in the very widest sense of the word.
Psychic heredity does exist that is to say, there is inheritance of psychic characteristics such as predisposition to disease, traits of character, special gifts, and so forth. It does no violence to the nature of these complex facts if natural science reduces them to what appear to be physical aspects (nuclear structures in cells, and so on). They are essential phenomena of life which express themselves, in the main, psychically, just as there are other inherited characteristics which express themselves, in the main, physiologically, on the physical level. Among these inherited psychic factors there is a special class which is not confined either to family or to race.
These are the universal dispositions of the mind, and they are to be understood as analogous to Plato's forms (eidola), in accordance with which the mind organizes its contents. One could also describe these forms as categories analogous to the logical categories which are always and everywhere present as the basic postulates of reason. Only, in the case of our "forms," we are not dealing with categories of reason but with categories of the imagination. As the products of imagination are always in essence visual, their forms must, from the outset, have the character of images and moreover of typical images, which is why, following St. Augustine, I call them "archetypes." Comparative religion and mythology are rich mines of archetypes, and so is the psychology of dreams and psychoses.
The astonishing parallelism between these images and the ideas they serve to express has frequently given rise to the wildest migration theories, although it would have been far more natural to think of the remarkable similarity of the human psyche at all times and in all places. Archetypal fantasy-forms are, in fact, reproduced spontaneously anytime and anywhere, without there being any conceivable trace of direct transmission. The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. The archetypes are, so to speak, organs of the pre-rational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these forms.
If the archetypes were not pre-existent in identical form everywhere, how could one explain the fact, postulated at almost every turn by the Bardo Thodol, that the dead do not know that they are dead, and that this assertion is to be met with just as often in the dreary, half-baked literature of European and American Spiritualism? Although we find the same assertion in Swedenborg, knowledge of his writings can hardly be sufficiently widespread for this little bit of information to have been picked up by every small-town medium. And a connection between Swedenborg and the

Bardo Thodol is completely unthinkable. It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. It is significant, that ghosts all over the world have certain features in common.

I am naturally aware of the unverifiable spiritualistic hypothesis, though I have no wish to make it my own. I must content myself with the hypothesis of an omnipresent, but differentiated, psychic structure which is inherited and which necessarily gives a certain form and direction to all experience. For, just as the organs of the body are not mere lumps of indifferent, passive matter, but are dynamic, functional complexes which assert themselves with imperious urgency, so also the archetypes, as organs of the psyche, are dynamic, instinctual complexes which determine psychic life to an extraordinary degree. That is why I also call them dominants of the unconscious. The layer of unconscious psyche which is made up of these universal dynamic forms I have termed the collective unconscious.

So far as I know, there is no inheritance of individual prenatal, or pre-uterine, memories, but there are undoubtedly inherited archetypes which are, however, devoid of content, because, to begin with, they contain no personal experiences. They only emerge into consciousness when personal experiences have rendered them visible. As we have seen, Sidpa psychology consists in wanting to live and to be born. (The Sidpa Bardo is the ”Bardo of Seeking Rebirth.”) Such a state, therefore, precludes any experience of transubjective psychic realities, unless the individual refuses categorically to be born back again into the world of consciousness. According to the teachings of the Bardo Thodol, it is still possible for him, in each of the Bardo states, to reach the Dharma kaya by transcending the four-faced Mount Meru, provided that he does not yield to his desire to follow the ”dim lights.” This is as much as to say that the dead man must desperately resist the dictates of reason, as we understand it, and give up the supremacy of egohood, regarded by reason as sacrosanct. What this means in practice is complete capitulation to the objective powers of the psyche, with all that this entails; a kind of symbolical death, corresponding to the Judgment of the Dead in the Sidpa Bardo. It means the end of all conscious, rational, morally responsible conduct of life, and a voluntary surrender to what the Bardo Thodol calls ”karmic illusion.” Karmic illusion springs from belief in a visionary world of an extremely irrational nature, which neither accords with nor derives from our rational judgments but is the exclusive product of uninhibited imagination. It is sheer dream or ”fantasy,” and every well-meaning person will instantly caution us against it; nor indeed can one see at first sight what is the difference between fantasies of

this kind and the phantasmagoria of a lunatic. Very often only a slight abaissement du niveau mental is needed to unleash this world of illusion. The terror and darkness of this moment has its equivalent in the experiences described in the opening sections of the Sidpa Bardo. But the contents of this Bardo also reveal the archetypes, the karmic images which appear first in their terrifying form. The Chonyid state is equivalent to a deliberately induced psychosis. One often hears and reads about the dangers of yoga, particularly of the ill-reputed Kundalini yoga. The deliberately induced psychotic state, which in certain unstable individuals might easily lead to a real psychosis, is a danger that needs to be taken very seriously indeed. These things really are dangerous and ought not to be meddled within our typically Western way. It is a meddling with fate, which strikes at the very roots of human existence and can let loose a flood of sufferings of which no sane person ever dreamed. These sufferings correspond to the hellish torments of the Chonyid state, described in the text as follows:

Then the Lord of Death will place round thy neck a rope and drag thee along; he will cut off thy head, tear out thy heart, pull out thy intestines, lick up thy brain, drink thy blood, eat thy flesh, and gnaw thy bones; but thou wilt be incapable of dying. Even when thy body is hacked to pieces, it will revive again. The repeated hacking will cause intense pain and torture.

it is a disintegration of the wholeness of the Bardo body, which is a kind of ”subtle body” constituting the visible envelope of the psychic self in the after-death state. The psychological equivalent of this dismemberment is psychic dissociation. In its deleterious form it would be schizophrenia (split mind).

This most common of all mental illnesses consists essentially in a marked abaissement du niveau mental which abolishes the normal checks imposed by the conscious mind and thus gives unlimited scope to the play of the unconscious ”dominants.”

The transition, then, from the Sidpa state to the Chonyid state is a dangerous reversal of the aims and intentions of the conscious mind. It is a sacrifice of the ego’s stability and a surrender to the extreme uncertainty of what must seem like a chaotic riot of phantasmal forms.

When Freud coined the phrase that the ego was ”the true seat of anxiety,” he was giving voice to a very true and profound intuition. Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength. No one who strives for (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self the subhuman, or supra-human, world of psychic ”dominants” from which the ego originally emancipated itself with enormous effort, and then only partially, for the sake of a more or less illusory freedom.

This liberation is certainly a very necessary and very heroic undertaking, but it represents nothing final: it is merely the creation of a subject, who, in order to find fulfillment, has still to be confronted by an object. This, at first sight, would appear to be the world, which is swelled out with projections for that very purpose. Here we seek and find our difficulties, here we seek and find our enemy, here we seek and find what is dear and precious to us; and it is comforting to know that all evil and all good is to be found out there, in the visible object, where it can be conquered, punished, destroyed, or enjoyed. But nature herself does not allow this paradisal state of innocence to continue forever.

There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. It is from this profound intuition, according to lamaist doctrine, that the Chonyid state derives its true meaning, which is why the Chonyid Bardo is entitled ”The Bardo of the Experiencing of Reality.”

The reality experienced in the Chonyid state is, as the last section of the corresponding Bardo teaches, the reality of thought. The ”thought-forms” appear as realities, fantasy takes on real form, and the terrifying dream evoked by karma and played out by the unconscious ”dominants” begins. The first to appear (if we read the text backwards) is the all-destroying God of Death, the epitome of all terrors; he is followed by the twenty-eight ”power-holding” and sinister goddesses and the fifty-eight ”blood-drinking” goddesses. In spite of their demonic aspect, which appears as a confusing chaos of terrifying attributes and monstrosities, a certain order is already discernible.

We find that there are companies of gods and goddesses who are arranged according to the four directions and are distinguished by typical mystic colors. It gradually becomes clearer that all these deities are organized into mandalas, or circles, containing a cross of the four colors. The colors are coordinated with the four aspects of wisdom:

(1) White = the light-path of the mirror-like wisdom;

(2) Yellow == the light-path of the wisdom of equality;

(3) Red = the light-path of the discriminative wisdom;

(4) Green = the light-path of the all-performing wisdom.

On a higher level of insight, the dead man knows that the real thought-forms all emanate from himself, and that the four light-paths of wisdom which appear before him are the radiations of his own psychic faculties. This takes us straight to the psychology of the lamaistic mandala, which I have already discussed in the book I brought out with the late Richard Wilhelm, The Secret of the Golden Flower.

Continuing our ascent backwards through the region of the Chonyid Bardo, we come finally to the vision of the Four Great Ones: the green Amogha-Siddhi, the red Amitabha, the yellow Ratna-Sambhava, and the white Vajra-Sattva. The ascent ends with the effulgent blue light of the Dharmadhatu, the Buddha body, which glows in the midst of the mandala from the heart of Vairochana. With this final vision the karmic illusions cease; consciousness, weaned away from all form and from all attachment to objects, returns to the timeless, inchoate state of the Dharma kaya. Thus (reading backwards) the Chikhai state, which appeared at the moment of death, is reached.

I think these few hints will suffice to give the attentive reader some idea of the psychology of the Bardo Thodol. The book describes a way of initiation in reverse, which, unlike the eschatological expectations of Christianity, prepares the soul for a descent into physical being. The thoroughly intellectualistic and rationalistic worldly-mindedness of the European makes it advisable for us to reverse the sequence of the Bardo Thodol and to regard it as an account of Eastern initiation experiences, though one is perfectly free, if one chooses, to substitute Christian symbols for the gods of the Chonyid Bardo.

At any rate, the sequence of events as I have described it offers a close parallel to the phenomenology of the European unconscious when it is undergoing an ”initiation process/’ that is to say, when it is being analyzed. The transformation of the unconscious that occurs under analysis makes it the natural analogue of the religious initiation ceremonies, which do, however, differ in principle from the natural process in that they forestall the natural course

of development and substitute for the spontaneous production of symbols a deliberately selected set of symbols prescribed by tradition. We can see this in the Exercises of Ignatius Loyola, or in the yoga meditations of the Buddhists and Tantrists.

The reversal of the order of the chapters, which I have suggested here as an aid to understanding, in no way accords with the original intention of the Bardo Thodol Nor is the psychological use we make of it anything but a secondary intention, though one that is possibly sanctioned by lamaist custom. The real purpose of this singular book is the attempt, which must seem very strange to the educated European of the twentieth century, to enlighten the dead on their journey through the regions of the Bardo. The Catholic Church is the only place in the world of the white man where any provision is made for the souls of the departed. Inside the Protestant camp, with its world affirming optimism, we only find a few mediumistic "rescue circles," whose main concern is to make the dead aware of the fact that they are dead.

But, generally speaking, we have nothing in the West that is in any way comparable to the Bardo Thodol, except for certain secret writings which are inaccessible to the wider public and to the ordinary scientist. According to tradition, the Bardo Thodol, too, seems to have been included among the "hidden" books, as Dr. Evans-Wentz makes clear in his Introduction.

As such, it forms a special chapter in the magical "cure of the soul" which extends even beyond death. This cult of the dead is rationally based on the belief in the supra-temporality of the soul, but its irrational basis is to be found in the psychological need of the living to do something for the departed.

This is an elementary need which forces itself upon even the most "enlightened" individuals when faced by the death of relatives and friends. That is why, enlightenment or no enlightenment, we still have all manner of ceremonies for the dead. If Lenin had to submit to being embalmed and put on show in a sumptuous mausoleum like an Egyptian pharaoh, we may be quite sure it was not because his followers believed in the resurrection of the body. Apart, however, from the Masses said for the soul in the Catholic Church, the provisions we make for the dead are rudimentary and on the lowest level, not because we cannot convince ourselves of the soul's immortality, but because we have rationalized the above-mentioned psychological need out of existence. We behave as if we did not have this need, and because we cannot believe in a life after death we prefer to do nothing about it. Simpler-minded people follow their own feelings, and, as in Italy, build themselves funeral monuments of gruesome beauty.

The Catholic Masses for the soul are on a level considerably above this, because they are expressly intended for the psychic welfare of the deceased and are not a mere gratification of lachrymose sentiments. But the highest application of spiritual effort on behalf of the departed is surely to be found in the instructions of the Bardo Thodol. They are so detailed and thoroughly adapted to the apparent changes in the dead man's condition that every serious-minded reader must ask himself whether these wise old lamas might not, after all, have caught a glimpse of the fourth dimension and twitched the veil from the greatest of life's secrets. Even if the truth should prove to be a disappointment, one almost feels tempted to concede at least some measure of reality to the vision of life in the Bardo. At any rate, it is unexpectedly original, if nothing else, to find the after-death state, of which our religious imagination has formed the most grandiose conceptions, painted in lurid colors as a terrifying dream-state of a progressively degenerative character.

The supreme vision comes not at the end of the Bardo, but right at the beginning, at the moment of death; what happens afterward is an ever deepening descent into illusion and obscuration, down to the ultimate degradation of new physical birth. The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay.

Life in the Bardo brings no eternal rewards or punishments, but merely a descent into a new life which shall bear the individual nearer to his final goal. But this eschatological goal is what he himself brings to birth as the last and highest fruit of the labors and aspirations of earthly existence. This view is not only lofty it is manly and heroic.

The degenerative character of Bardo life is corroborated by the spiritualistic literature of the West, which again and again gives one a sickening impression of the utter inanity and banality of communications from the "spirit world." The scientific mind does not hesitate to explain these reports as emanations from the unconscious of the mediums and of those taking part in the séance, and even to extend this explanation to the description of the Hereafter given

in the Tibetan Book of the Dead. And it is an undeniable fact that the whole book is created out of the archetypal contents of the unconscious. Behind these there lie and in this our Western reason is quite right no physical or metaphysical realities, but ”merely” the reality of psychic facts, the data of psychic experience. Now whether a thing is ”given” subjectively or objectively, the fact remains that it is.
The Bardo Thodol says no more than this, for its five Dhyani-Buddhas are themselves no more than psychic data. That is just what the dead man has to recognize, if it has not already become clear to him during life that his own psychic self and the giver of all data are one and the same. The world of gods and spirits is truly ”nothing but” the collective unconscious inside me. To turn this sentence round so that it reads ”The collective unconscious is the world of gods and spirits outside me,” no intellectual acrobatics are needed, but a whole human lifetime, perhaps even many lifetimes of increasing completeness. Notice that I do not say ”of increasing perfection because those who are ”perfect” make another kind of discovery altogether.
The Bardo Thodol began by being a ”closed” book, and so it has remained, no matter what kind of commentaries may be written upon it. For it is a book that will only open itself to spiritual understanding, and this is a capacity which no man is born with, but which he can only acquire through special training and special experience. It is good that such to all intents and purposes ”useless” books exist. They are meant for those ”queer folk” who no longer set much store by the uses, aims, and meaning of present-day ”civilization.” Carl Jung, Psychology and Religion, Commentary Tibetan Book of the Dead; Pages 510-522.

The Way of What is to Come ˜Carl Jung (2011-10-07 06:17)

Isaiah receives his vision of the Lord’s house. A stained glass window at St. Matthew’s German Evangelical Lutheran Church in Charleston, SC
Isaias dixit: quis credidit auditui nostro et brachium Domini cui revelatum estr et ascendet sicut virgultum coram eo et sicut radix de terra sitienti non est species ei neque decor et vidimus eum et non erat aspectus et desideravimus eum: despectum et novissimum virorum virum dolorum et scientem infirmitatem et quasi absconditus vultus eius et despectus unde nec reputavimus eum. vere languores nostros ipse tulit et dolores nostros ipse portavit et nos

putavimus eum quasi leprosum et percussum a Deo et humiliity parvulus enim natus est nobis filius datus est nobis et factus est principatus super umerum eius et vocabitur nomen eius Admirabilis consiliarius Deus fortis Pater futuri saeculi princeps pacis. caput ix/vi.
[Carl Jung and "The Way of What is to Come."]
[Isaiah said: Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (Isaiah 53: 1-4)]2
[For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. (Isaiah 9:6)]
Ioannes dixit: et Verbum caro factum est et habitavit in nobis et vidimus gloriam eius gloriam quasi unigeniti a Patre plenum gratiae et veritatis. Ioann. Cap. i/xiiii.
John said: And the Word was made flesh, and dwelt among us (and we beheld his glory; the glory as of the only begotten of the Father), full of grace and truth. (John 1:14).]
Isaias dixit: laetabitur deserta et invia et exultabit solitudo et jforebit quasi lilium. germinans germinabit et exultabit laetabunda et laudans. tunc aperientur oculi cae corum et aures sordorum patebunt. tunc saliet sicut cervus claudus aperta erit lingua mutorum: quia scissae sunt in deserto aquae et torrentes in solitudine et quae erat arida in stagnum et sitiens in fontes
aquarum. in cubilibus in quibus prius dracones habitabant orietur viror calami et iunci. et erit ibi semita et via sancta vocabitur. non transibit per eam pollutus et haec erit vobis
[Isaiah said: The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom 'abundantly, and rejoice even with joy and singing . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. (Isaiah 35:1-8).]
manu propria scriptum a C. G. lung anno Domini mcmxv in domu sua Kusnach Turicense
[Written by C. G. Jung with his own hand in his house in Kiisnacht/Ziirich in the year 1915.]
[2] If I speak in the spirit of this time,S I lnust say: no one and nothing can justify what I must proclaim to you. Justification is superfluous to me, since I have no choice, but I must. I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary:6 The spirit of this tilne would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning. Filled with human pride and blinded by the presumptuous spirit of the times, I long sought to hold that other spirit away from me. But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations.
The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things.
The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical. He robbed me of speech and writing for everything that was not in his service, namely the melting together
of sense and nonsense, which produces the supreme meaning. But the supreme meaning is the path) the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning.7 God .is an image) and those The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment.

The other Gods died of their Temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood oj their collision the supreme meaning rises up rejuvenated anew. The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? The shadow is nonsense. It lacks force and has no continued existence through itself. But nonsense is the inseparable and undying brother of the supreme meaning.
Like plants, so men also grow, some in the light, others in the shadows.There are many who need the shadows and not the light.
The image of God throws a shadow that is just as great as itself. The supreme meaning is great and sman it is as wide as the space of the starry Heaven and as narrow as the cell of the living body. The spirit of this time in me wanted to recognize the greatness and extent of the supreme meaning, but not its littleness. The spirit of the depths, however, conquered this arrogance, and I had to swallow the small as a means of healing the immortal in me. It completely burnt up my innards since it was inglorious and unheroic. It was even ridiculous and revolting. But the pliers of the spirit of the depths held me, and I had to drink the bitterest of all draughts.
The spirit of this time tempted me with the thought that all this belongs to the shadowiness of the God-image. This would be pernicious deception, since the shadow is nonsense. But the small, narrow, and banal if not nonsense, but one of both of the
essences of the Godhead. I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought, I hid myself behind the highest and coldest stars. But the spirit of the depths caught up with me, and forced the
bitter drink between my lips.
The spirit of this time whispered to me: ”This supreme meaning, this image of God, this melting together of the hot and the cold, that is you and only you.” But the spirit of the depths spoke to me: ”If You are an image of the unending world, all the last mysteries of becoming and passing away live in you. If you did not possess all this, how could you know?”
For the sake of my human weakness, the spirit of the depths gave me this word. Yet this word is also superfluous, since I do not speak it freely; but because I must. I speak because the spirit robs me of joy and life if I do not speak I am the serf who
brings it and does not know what he carries in his hand. It would burn his hands if he did not place it where his master orders him to lay it.
The spirit of our time spoke to me and said: ”What dire urgency could be forcing you to speak all this?” This was an awful temptation. I wanted to ponder what inner or outer bind could force me into this, and because I found nothing that I could grasp, I was near to making one up. But with this the spirit of our time had almost brought it about that instead of speaking, I was thinking again about reasons and explanations. But the spirit of the depths spoke to me and said: ”To understand a thing is a bridge and possibility of returning to the path. But to explain a matter is arbitrary and sometimes even murder. Have you counted the murderers among the scholars?”
But the spirit of this time stepped up to me and laid before me huge volumes which contained all my knowledge. Their pages were made of ore, and a steel stylus had engraved inexorable words in them, and he pointed to these inexorable words and
spoke to me, and said: ”What you speak, that is madness.”
It is true, it is true, what I speak is the greatness and intoxication and ugliness of madness. But the spirit of the depths stepped up to me and said: ”What you speak is. The greatness is, the intoxication is, the undignified, sick, paltry dailiness is. It runs in all the streets, lives in all the houses, and rules the day of all humanity. Even the eternal stars are commonplace. It is the great mistress and the one essence of God. One laughs about it, and laughter, too, is. Do you believe,
man of this time, that laughter is lower than worship? Where is your measure, false measurer? The sum of life decides in laughter and in worship, not your judgment.”
I must also speak the ridiculous. You coming men! You will recognize the supreme meaning by the fact that he is laughter and worship, a bloody laughter and a bloody worship. A sacrificial blood binds the poles. Those who know this laugh and worship in the same breath.
After this, however, my humanity approached me and said: ”What solitude, what coldness of desolation you lay

upon me when you speak such! Reflect on the destruction of being and the streams of blood from the terrible sacrifice that the depths demand."
But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction, sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself The desert is within you. The desert calls you and draws you back, and if you were fettered to the world of this time with iron, the call of the desert would break all chains. Truly; I prepare you for solitude."
After this, my humanity remained silent. Something happened to my spirit, however, which I must call mercy: My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths.
The mercy which happened to me gave me belief hope, and sufficient daring, not to resist further the spirit of the depths, but to utter his word. But before I could pull myself together to really do it, I needed a visible sign that would show me that the spirit of the depths in me was at the same time the ruler of the depths of world affairs.
It happened in October of the year 1913 as I was leaving alone for a journey; that during the day I was suddenly overcome in broad daylight by a vision: I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps. I saw yellow waves, swimming rubble, and the death of countless thousands.
This vision lasted for two hours, it confused me and made me ill. I was not able to interpret it. Two weeks passed then the vision returned, still more violent than before, and an inner voice spoke: "look at it, it is completely real, and it will come to pass. You cannot doubt this." I wrestled again for two hours with this vision, but it held me fast. It left me exhausted and confused. And I thought my mind had gone crazy.
From then on the anxiety toward the terrible event that stood directly before us kept coming back. Once I also saw a sea of blood over the northern lands. In the year 1914 in the month of June, at the beginning and end of the month, and at the beginning of July; I had the same dream three times: I was in a foreign land, and suddenly; overnight and right in the middle of summer, a terrible cold descended from space. All seas and rivers were locked in ice, every green living thing had frozen.
The second dream was thoroughly similar to this. But the third dream at the beginning of July went as follows:
I was in a remote English land. It was necessary that I return to my homeland with a fast ship as speedily as possible. I reached home quickly. In my homeland I found that in the middle of summer a terrible cold had fallen from space, which had turned every living thing into ice. There stood a leaf-bearing but fruitless tree, whose leaves had turned into sweet grapes full of healing juice through the working of the frost. I picked some grapes and gave them to a great waiting throng.
In reality; now, it was so: At the time when the great war broke out between the peoples of Europe, I found myself in Scotland, compelled by the war to choose the fastest ship and the shortest route home. I encountered the colossal cold that
froze everything, I met up with the flood, the sea of blood, and found my barren tree whose leaves the frost had transformed into a remedy. And I plucked the ripe fruit and gave it to you and I do not know what I poured out for you, what bitter-sweet intoxicating drink, which left on your tongues an aftertaste of blood.
Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach your I give you news of the way of this man, but not of your own way. My path is not your path therefore I / cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Woe betide those who live by way of examples! Life is not with them. If you live according to an example, you thus live the life of that example, but who should live your own life if not yourself So live yourselves. The signposts have fallen, unblazed trails lie before us. Do not be greedy to gobble up the fruits of foreign fields. Do you not know that you yourselves are the fertile acre which bears everything that avails your Yet who today knows this who knows the way to the eternally fruitful climes of the soul You seek the way through mere appearances, you study books and give ear to all kinds of opinion. What good is all that?
There is only one way and that is your way. You seek the path I warn you away from my own. It can also be the wrong way for you. May each go his own way. I will be no savior, no lawgiver, no master teacher unto you. You are no longer little children.

Giving laws, wanting improvements, making things easier, has all become wrong and evil. May each one seek out his own way. The way leads to mutual love in community. Men will come to see and feel the similarity and commonality of their ways.
Laws and teachings held in common compel people to solitude, so that they may escape the pressure of undesirable contact, but solitude makes people hostile and venomous.Therefore give people dignity and let each of them stand apart, so that each
may find his own fellowship and love it. Power stands against power, contempt against contempt, love against love. Give humanity dignity, and trust that life will find the better way. The one eye of the Godhead is blind, the one.ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, The Red Book, Pages 229-231.

Matter is an Hypothesis.˜Carl Jung (2011-10-07 07:05)

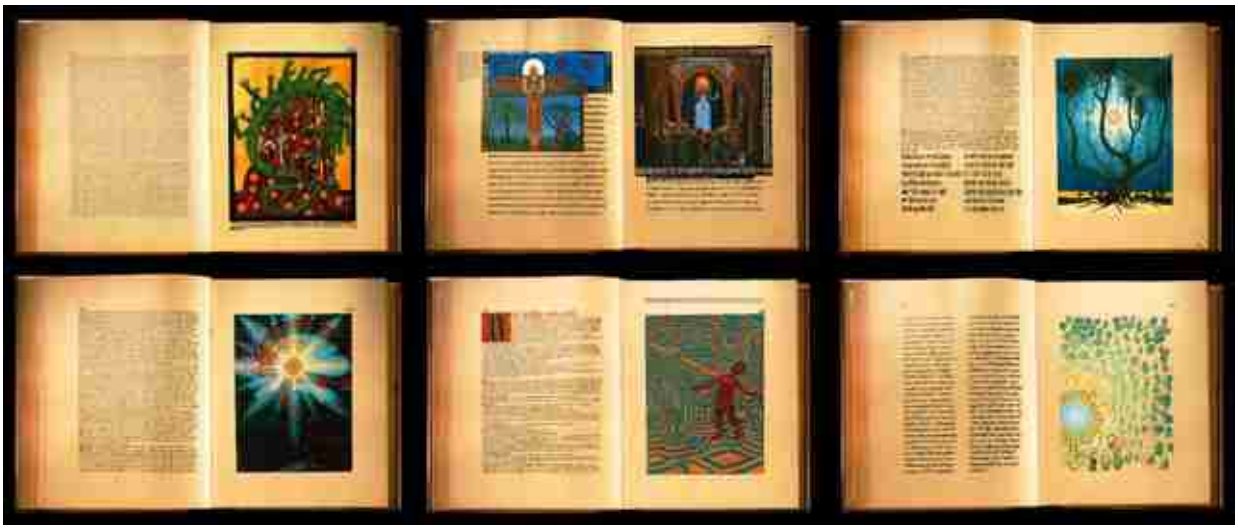
Matter is an hypothesis. When you say ”matter,” you are really creating a symbol for something unknown,
which may just as well be ”spirit” or anything else; it may even be God. Carl Jung, Psychology and Religion, Page 762

What is the use of imitating yoga....˜Carl Jung (2011-10-07 14:35)

A sculpture of a Hindu yogi in the Birla Mandir, Delhi
The grasping of ”the whole essence of these teachings” seems also to be the whole essence of ”self-liberation/’
The Westerner would take this to mean: ”Learn your lesson and repeat it, and then you will be self-liberated.”
That, indeed, is precisely what happens with most Western practitioners of yoga. They are very apt to ”do” it in an

extroverted fashion, oblivious of the in-turning of the mind which is the essence of such teachings. In the East, the ”truths” are so much a part of the collective consciousness that they are at least intuitively grasped by the pupil. If the European could turn himself inside out and live as an Oriental, with all the social, moral, religious, intellectual, and aesthetic obligations which such a course would involve, he might be able to benefit by these teachings. But you cannot be a good Christian, either in your faith or in your morality or in your intellectual make-up, and practice genuine yoga at the same time. I have seen too many cases that have made me skeptical in the highest degree. The trouble is that Western man cannot get rid of his history as easily as his short-legged memory can. History, one might say, is written in the blood. I would not advise anyone to touch yoga without a careful analysis of his unconscious reactions. What is the use of imitating yoga if your dark side remains as good a medieval Christian as ever? If you can afford to seat yourself on a gazelle skin under a Bo-tree or in the cell of a gompa for the rest of your life without being troubled by politics or the collapse of your securities, I will look favourably upon your case. But yoga in Mayfair or Fifth Avenue, or in any other place
which is on the telephone, is a spiritual fake. Carl Jung, Psychology and Religion, Page 802.

The spirit of this time ˜Carl Jung (2011-10-08 05:40)



If I speak in the spirit of this time, I must say:
no one and nothing can justify what I must proclaim to you.
Justification is superfluous to me, since I have no choice, but I must. I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary:
The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning.
Filled with human pride and blinded by the presumptuous spirit of the times, I long sought to hold that other spirit away from me. But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations.
The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me.
He forced me down to the last and simplest things.
The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical.
He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning.

But the supreme meaning is the path) the way and the bridge to what is to come.
That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning.
God is an image and those who worship him must worship him in the images of the supreme meaning.
The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together.
The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment.
The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew.
The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow?
The shadow is nonsense. It lacks force and has no continued existence through itself. But nonsense is the inseparable and undying brother of the supreme meaning.
Like plants, so men also grow, some in the light, others in the shadows.
There are many who need the shadows and not the light.
The image of God throws a shadow that is just as great as itself.
The supreme meaning is great and small it is as wide as the space of the starry Heaven and as narrow as the cell of the living body.
The spirit of this time in me wanted to recognize the greatness and extent of the supreme meaning, but not its littleness.
The spirit of the depths, however, conquered this arrogance, and I had to swallow the small as a means of healing the immortal in me. It completely burnt up my innards since it was inglorious and unheroic. It was even ridiculous and revolting. But the pliers of the spirit of the depths held me, and I had to drink the bitterest of all draughts.
The spirit of this time tempted me with the thought that all this belongs to the shadowiness of the God-image.
This would be pernicious deception, since the shadow is nonsense. But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead.
I resisted recognizing that the everyday belongs to the image of the Godhead. I fled this thought, I hid myself behind the highest and coldest stars.
But the spirit of the depths caught up with me, and forced the bitter drink between my lips.
The spirit of this time whispered to me:
”This supreme meaning, this image of God, this melting together of the hot and the cold, that is you and only you.”
But the spirit of the depths spoke to me:
”You are an image of the unending world, all the last mysteries of becoming and passing away live in you. If you did not possess all this, how could you know?”
For the sake of my human weakness, the spirit of the depths gave me this word. Yet this word is also superfluous, since I do not speak it freely; but because I must. I speak because the spirit robs me of joy and life if I do not speak.
I am the serf who brings it and does not know what he carries in his hand. It would burn his hands if he did not place it where his master orders him to lay it.
The spirit of our time spoke to me and said: ”What dire urgency could be forcing you to speak all this?”
This was an awful temptation. I wanted to ponder what inner or outer bind could force me into this, and because I found nothing that I could grasp, I was near to making one up.
But with this the spirit of our time had almost brought it about that instead of speaking, I was thinking again about reasons and explanations.
But the spirit of the depths spoke to me and said:
”To understand a thing is a bridge and possibility of returning to the path. But to explain a matter is arbitrary and sometimes even murder. Have you counted the murderers
among the scholars?”
But the spirit of this time stepped up to me and laid before me huge volumes which contained all my knowledge. Their pages were made of ore, and a steel stylus had engraved inexorable words in them, and he pointed to these inexorable words and spoke to me, and said: ”What you speak, that is madness.”
It is true, it is true, what I speak is the greatness and intoxication and ugliness of madness.

But the spirit of the depths stepped up to me and said:
”What you speak is. The greatness is, the intoxication is, the undignified, sick, paltry dailiness is. It runs in all the streets, lives in all the houses, and rules the day of all humanity. Even the eternal stars are commonplace. It is the great mistress and the one essence of God. One laughs about it, and laughter, too, is. Do you believe, man of this time, that laughter is lower than worship? Where is your measure, false measurer? The sum of life decides in laughter and in worship, not your judgment.”
I must also speak the ridiculous. You coming men! You will recognize the supreme meaning by the fact that he is laughter and worship, a bloody laughter and a bloody worship.
A sacrificial blood binds the poles. Those who know this laugh and worship in the same breath.
After this, however, my humanity approached me and said:
”What solitude, what coldness of desolation you lay upon me when you speak such! Reflect on the destruction of being and the streams of blood from the terrible sacrifice that the depths demand.”
But the spirit of the depths said:
”No one can or should halt sacrifice. Sacrifice is not destruction, sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself The desert is within you. The desert calls you and draws you back, and if you were fettered to the world of this time with iron, the call of the desert would break all chains. Truly; I prepare you for solitude.”
After this, my humanity remained silent. Something happened to my spirit, however, which I must call mercy:
My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths.
The mercy which happened to me gave me belief hope, and sufficient daring, not to resist further the spirit of the depths, but to utter his word. But before I could pull myself together to really do it, I needed a visible sign that would show me that the spirit of the depths in me was at the same time the ruler of the depths of world affairs.
Thus it happened in October of the year 1913 as I was leaving alone for a journey; that during the day I was suddenly overcome in broad daylight by a vision: I saw a terrible flood that covered all the northern and low-lying lands between the North Sea and the Alps. It reached from England up to Russia, and from the coast of the North Sea right up to the Alps.
I saw yellow waves, swimming rubble, and the death of countless thousands.
This vision lasted for two hours, it confused me and made me ill. I was not able to interpret it. Two weeks passed then the vision returned, still more violent than before, and an inner voice spoke:
”look at it, it is completely real, and it will come to pass. You cannot doubt this.” I wrestled again for two hours with this vision, but it held me fast. It left me exhausted and confused. And I thought my mind had gone crazy.
From then on the anxiety toward the terrible event that stood directly before us kept coming back. Once I also saw a sea of blood over the northern lands.
In the year 1914 in the month of June, at the beginning and end of the month, and at the beginning of July; I had the same dream three times: I was in a foreign land, and suddenly; overnight and right in the middle of summer, a terrible cold descended from space.
All seas and rivers were locked in ice, every green living thing had frozen.
The second dream was thoroughly similar to this. But the third dream at the beginning of July went as follows:
I was in a remote English land. It was necessary that I return to my homeland with a fast ship as speedily as possible. I reached home quickly. In my homeland I found that in the middle of summer a terrible cold had fallen from space, which had turned every living thing into ice. There stood a leaf-bearing but fruitless tree, whose leaves had turned into sweet grapes full of healing juice through the working of the frost. So I picked some grapes and gave them to a great waiting throng.
In reality; now, it was so: At the time when the great war broke out between the peoples of Europe, I found myself in Scotland, compelled by the war to choose the fastest ship and the shortest route home. I encountered the colossal cold that froze everything, I met up with the flood, the sea of blood, and found my barren tree whose leaves the frost had transformed into a remedy. And I plucked the ripe fruit and gave it to you and I do not know what I poured out for you, what bitter-sweet intoxicating drink, which left on your tongues an aftertaste of blood.
Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach your I give

you news of the way of this man, but not of your own way. My path is not your path therefore I / cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life.
Woe betide those who live by way of examples! Life is not with them. If you live according to an example, you thus live the life of that example, but who should live your own life if not yourself. So live yourselves.
The signposts have fallen, unblazed trails lie before us.
Do not be greedy to gobble up the fruits of foreign fields. Do you not know that you yourselves are the fertile acre which bears everything that avails you.
Yet who today knows this? Who knows the way to the eternally fruitful climes of the soul? You seek the way through mere appearances, you study books and give ear to all kinds of opinion. What good is all that? There is only one way and that is your way.
You seek the path. I warn you away from my own. It can also be the wrong way for you.
May each go his own way. I will be no savior, no lawgiver, no master teacher unto you. You are no longer little children.
Giving laws, wanting improvements, making things easier, has all become wrong and evil. May each one seek out his own way. The way leads to mutual love in community.
Men will come to see and feel the similarity and commonality of their ways.
Laws and teachings held in common compel people to solitude, so that they may escape the pressure of undesirable contact, but solitude makes people hostile and venomous.
Therefore give people dignity and let each of them stand apart, so that each may find his own fellowship and love it.
Power stands against power, contempt against contempt, love against love.
Give humanity dignity, and trust that life will find the better way.
The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos.
So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung, The Red Book, The Way of What is to Come, Pages 229-231.

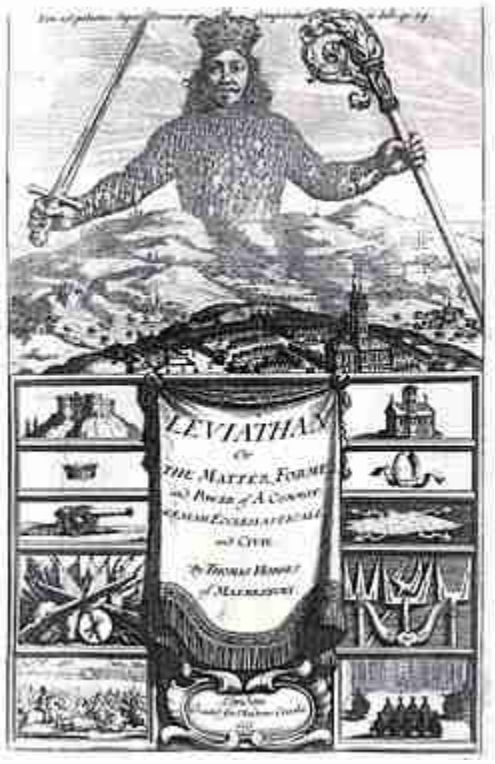
If, however, God is born as a Man…… (2011-10-08 11:29)

Rembrandt's The Evangelist Matthew Inspired by an Angel.
We can only rise above nature if somebody else carries the weight of the earth for us. What sort of philosophy would Plato have produced had he been his own house-slave? What would the Rabbi Jesus have taught if he had had to support a wife and children? if he had had to till the soil in which the bread he broke had grown, and weed the vineyard in which the wine he dispensed had ripened? The dark weight of the earth must enter into the picture of the whole. In "this world" there is no good without its bad, no day without its night, no summer without its winter. But civilized man can live without the winter, for he can protect himself against the cold; without dirt, for he can wash;

without sin, for he can prudently cut himself off from his fellows and thereby avoid many an occasion for evil. He can deem himself good and pure, because hard necessity does not teach him anything better. The natural man, on the other hand, has a wholeness that astonishes one, though there is nothing particularly admirable about it. It is the same old unconsciousness, apathy, and filth.
If, however, God is born as a man and wants to unite mankind in the fellowship of the Holy Ghost, he must suffer the terrible torture of having to endure the world in all its reality. This is the cross he has to bear, and he himself is a cross. The whole world is God's suffering, and every individual man who wants to get anywhere near his own wholeness knows that this is the way of the cross. Carl Jung, Psychology and Religion, Pages 178-179.

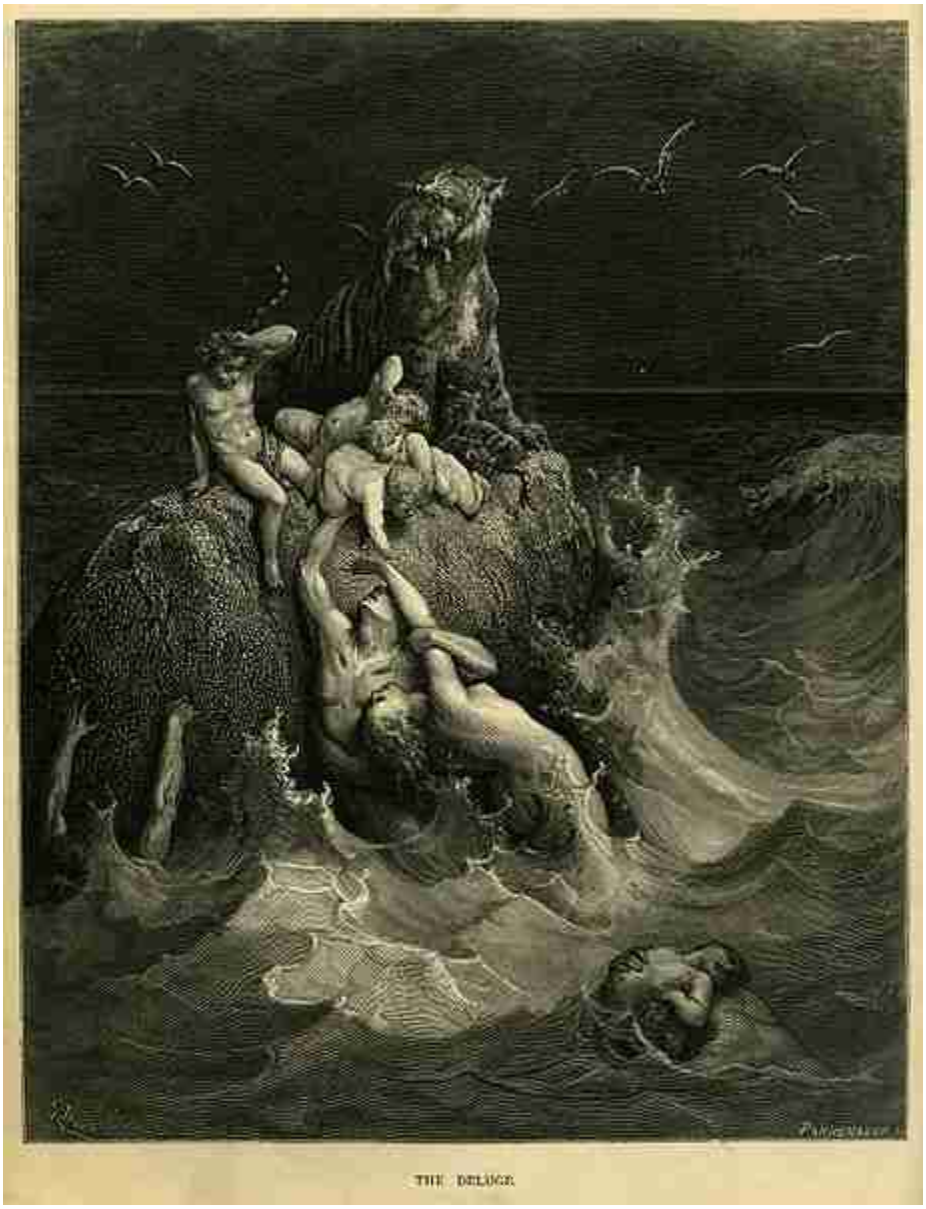
Anonymous (2012-07-11 17:48:24)
I am by no means religious, but the above is pure genius.

The Numinous Character of Mass Movements (2011-10-08 11:35)



The frontispiece of Thomas Hobbes' Leviathan
The numinous character of these experiences is proved by the fact that they are overwhelming an admission that goes against not only our pride, but against our deep-rooted fear that consciousness may perhaps lose its ascendancy, for pride is often only a reaction covering up a secret fear. How thin these protective walls are can be seen from the positively terrifying suggestibility that lies behind all psychic mass movements, beginning
with the simple folk who call themselves "Jehovah's Witnesses," the "Oxford Groups" (so named for reasons of prestige) among the upper classes, and ending with the National Socialism of a whole nation all in search of the unifying mystical experience! Carl Jung, Psychology and Religion, Page 184.

Refinding the Soul ˜Carl Jung (2011-10-09 04:22)



When I beheld the vision of the flood in October of the year 1913, it happened at a time that was significant for me as a man. At that time, in the fortieth year of my life, I had achieved everything that I had wished for myself I had achieved honor, power, wealth,knowledge, and every human happiness. Then my desire for the increase of these trappings ceased, the desire ebbed from me and horror came over me. The vision of the flood seized me and I felt the spirit of the depths, but I did not understand him.Yet he drove me on with unbearable inner longing and I said:
My soul you-are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again. Should I tell you everything I have seen, experienced, and drunk in? Or do you not want to hear about all the noise of life and the world? But one thing you must know: the one thing I have learned is that one must live
this life. This life is the way, the long sought-after way to the unfathomnable, which we call divine. There is no other way, all other ways are false paths. I found the right way, it led me to you, to my soul. I return, tempered and purified. Do you still know me? How long the separation lasted! Everything has become so different. And how did I find you? How strange my journey was! What words should I use to tell you on what twisted paths a good star has guided me to you? Give me your hand, my almost forgotten soul. How warm the joy at seeing you again, you long is avowed soul.

Life has led me back to you. Let us thank the life I have lived for all the happy and all the sad hours, for every joy, for every sadness. My soul, my journey should continue with you. I will wander with you and ascend to my solitude."
[2] The spirit of the depths forced me to say this and at the same time to undergo it against myself since I had not expected it then. I still labored misguidedly under the spirit of this time, and thought differently about the human soul. I thought and spoke much of the soul. I knew In many learned words for her, I had judged her and turned her into a scientific object. I did not consider that my soul cannot be the object of my judgment and knowledge; much more are my judgment and knowledge the objects of my soul. Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being. I had to become aware that I had lost my soul. From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man, which lets herself be judged and arranged, and whose circumference we can grasp. I had to accept that what I had previously called my soul was not at all my soul,but a dead system.
Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed. He whose desire turns away from outer things, reaches the place of the soul. If he does not find the soul, the horror of emptiness will overcome him, and fear will drive him with a whip lashing time and again in a desperate endeavor and a blind desire for the hollow things of the world. He becomes a fool through his endless desire, and forgets the way of his soul, never to find her again. He will run after all things, and will seize hold of them, but he will not find his soul, since he would find her only in himself Truly his soul lies in things and men, but the blind one seizes things and men, yet not his soul in things and in men. He & has no knowledge of his soul. How could he tell her apart from things and men? He could find his soul in desire itself but not in the objects of desire. If he possessed his desire, and his desire did not possess him, he would lay a hand on his soul, since his desire is the image and expression of his soul.
If we possess the image of a thing, we possess half the thing.The image of the world is half the world. He who possesses the world but not its image possesses only half the world, since his soul is poor and has nothing. The wealth of the soul exists in images He who possesses the image of the world, possesses half the world, even if his humanity is poor and owns nothing But hunger makes the soul into a beast that devours the unbearable and is poisoned by it. My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, Red Book, Pages 231-232

Soul and God ˜Carl Jung (2011-10-10 06:32)

On the second night I called out to my soul:

"I am weary, my soul, my wandering has lasted too long, my search for myself outside of myself Now I have gone through events and find you behind all of them. For I made discoveries on In my erring through events, humanity, and the world. I found men. And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. They burned in my heart and drove me to all the boldest acts of daring, and forced me to rise above myself You let

me see truths of which I had no previous inkling. You let me undertake journeys, whose endless length would have scared me, if the knowledge of them had not been secure in you. I wandered for many years, so long that I forgot that I possessed a soul.

Where were you all this time? Which Beyond sheltered you and gave you sanctuary? Oh, that you must speak through me, that my speech and I are your symbol and expression! How should I decipher you? Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery.Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. No one else hears me. I speak to you quietly, and you know that I am neither a drunkard nor someone deranged, and that my heart twists in pain from the wound, whose darkness delivers speeches full of mockery: ”You are lying to yourself! You spoke so as to deceive others and make them believe in you. You want to be a prophet and chase after your ambition.” The wound still bleeds, and I am far from being able to pretend that I do not hear the mockery. How strange it sounds to me to call you a child, you who still hold the all-without-end in your hand. went on the way of the day, and you went invisibly with me, putting the pieces together meaningfully, and letting me see the whole in each part. You took away where I thought to take hold, and you gave me where I did not expect anything and time and again you brought about fate from new and unexpected quarters. Where I sowed, you robbed me of the harvest, and where I did not sow, you give

me fruit a hundredfold. And time and again I lost the path and found it again where I would never have foreseen it. You upheld my belief when I was alone and near despair. At every decisive moment you let me believe in myself”

[2] Like a tired wanderer who had sought nothing in the world apart from her, shall I come closer to my soul. I shall learn that my soul finally lies behind everything, and if I cross the world, I am ultimately doing this to find my soul. Even the dearest are themselves not the goal and end of the l()ve that goes on seeking, they are symbols of their own souls.

My friends, do you guess to what solitude we ascend? I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart, and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Why should I henceforth not love my dreams and not make their riddling images into objects of my daily consideration? You think that the dream is foolish and ungainly. What is beautiful? What is ungainly? What is clever? What is foolish? The spirit of this time is your measure, but the spirit of the depths surpasses it at both ends. Only the spirit of this time knows the difference between large and small.But this difference is invalid, like the spirit which recognizes it.

The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language One would like to learn this language, but who can teach and learn it? Scholarliness alone is not enough; there is a

knowledge of the heart that gives deeper insight. The knowledge of the heart is in no book and is not to be found in the mouth of any teacher, but grows out of you like the green seed from the dark earth. Scholarliness belong to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere

that scholarly knowledge is not.

But how can I attain the knowledge of the heart? You can attain this knowledge only by living your life to the full. You live your life fully if you also live what you have never yet lived, but have left for others to live or to think. You will say: ”But I cannot live or think everything that others live or think” But you should say: ”The life that I could still live, I should live, and the thoughts that I could still think, I should thinl(.” It appears as though you want to flee from yourself so as not to have to live what remains unlived until now. But you cannot flee from yourself It is with you all the time and demands fulfillment. If you pretend to be blind and dumb to this demand, you feign being blind and deaf to yourself This way you will never reach the knowledge of the heart.

The knowledge of your heart is how your heart is.

From a cunning heart you will know cunning.

From a good heart you will know goodness.

So that your understanding becomes perfect, consider that your heart is both good and evil. You ask, ”What? Should I also live evil?”

The spirit of the depths demands: ”The life that you could still live, you should live. Well-being decides, not your well-being, not the well-being of the others, but only well-being.”

Well-being is between me and others, in society. I, too, lived which I had not done before, and which I could still do. I lived into the depths, and the depths began to speak. The depths taught me the other truth. It thus united 'sense and nonsense in me.
I had to recognize that I am only the expression and symbol of the soul. In the sense of the spirit of the depths, I am as I am in this visible world a symbol of my soul, and I am thoroughly a serf completely subjugated, utterly obedient. The spirit of the depths taught me to say: "I am the servant of a child." Through this dictum
I learn above all the most extreme humility, as what I most need. The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum Was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child.

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If you are boys, your God is a woman.
If you are women, your God is a boy.
If you are men, your God is a maiden.
The God is where you are not.
So: it is wise that one has a God; this servesfor your peifection.
A maiden is the pregnant future.
A boy is the engenderingfuture.
A woman is: having given birth.
A man is: having engendered.
So: if you are childlike beings now, your God will descendfrom the height of ripeness to age and death.
But if you are developed beings, having engendered or given birth, in body or in soul, so your God rises from the radiant cradle, to the incalculable height of the future, to the maturity and fullness of the coming time.
He who still has his life before him is a child.
He who lives life in the present is developed.
If you thus live all that you can live, you are developed.
He who is a child in this time, his Goldies.
He who is developed in this time, his God continues to live.
The spirit of the depths teaches this mystery.
Prosperous and woeful are those whose God is developed!
Prosperous and woeful are those whose God is a child!
What is better, that man has life ahead of him, or that God does?
I know no answer. Live; the unavoidable decides.
The spirit of the depths taught me that my life is encompassed by the divine child. 58 From his hand everything unexpected came to me, everything living.
This child is what I feel as an eternally springing youth in me.
I n childish men you feel the hopeless transience. All that you saw passing is yet to come for him. His future is full of transience.
But the transience of the things coming toward you has never yet experi enced a human meaning.
Your continuing to live is a living onward. You engender and give birth to what is to come, you are fecund, you live onward.
The childish is unfruitful, what is to come to him is what already has 'been engendered and already withered. It does not live onward.
My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself Your God should not be a man of mockery, rather you yourself will be the man of mockery. You should mock yourself and rise above this. If you have still not learned this from the old holy

books, then go there, drink the blood and eat the flesh of him who was mocked and tormented for the sake of our sins, so that you totally become his nature, deny his being-apart-from-you; you should be he himself not Christians but Christ, otherwise you will be of no use to the coming God.
Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: ”Such a one deceives himself to his own detriment. He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. You do not overcome the old teaching through doing less, but through doing more. Every step closer to my soul excites the scornful laughter of my devils, those cowardly ear-whisperers and poison-mixers.
It was easy for them to laugh, since I had to do strange things. Carl Jung, Red Book, Pages 233-234.

Service of the Soul ˜Carl Jung, (2011-10-11 04:43)

God the Father by Cima da Conegliano, c. 1515
On the following night I had to write down all the dreams that I could recollect, true to their wording. The meaning of this act was dark to me. Why all this? Forgive the fuss that rises in me. Yet you want me to do this. What strange things are happening to me? I know too much not to see on what swaying bridges I go. Where are you leading me? Forgive my excessive apprehension, brimful of knowledge. My foot hesitates to follow you. Into what mist and darkness does your path lead? Must I also learn to do without meaning? If this is what you demand, then so be it. This hour belongs to you. What is there, where there is no meaning? Only nonsense, or madness, it seems to me. Is there also a supreme meaning? Is that your meaning, my soul? I limp after you on crutches of understanding. I am a man and you stride like a God. What torture! I must return to myself to my smallest things. I saw the things of my soul as small, pitiably small. You force me to see them as large, to make them large. Is that your aim? I follow, but it terrifies me. Hear my doubts, otherwise I cannot follow, since your meaning is a supreme meaning, and your steps are the steps of a God.
I understand, I must not think either; should thought, too, no longer be? I should give myself completely into your hands-but who are you? I do not trust you. Not once to trust, is that my love for you, my joy in you? Do I not trust every valiant man, and not you, my soul? Your hand lies heavy on me, but I will, I will. Have
I not sought to love men and trust them, and should I not do this with you? Forget my doubts, I know it is ignoble to doubt you. You know how difficult it is for me to set aside the beggar’s pride I take in my own thought. I forgot that you are also one of my friends, and have the first right to my trust. Should what I give
them not belong to you? I recognize my injustice. It seems to me that I despised you. My joy at finding you again was not genuine. I also recognize that the scornful laughter in me was right.
I must learn to love you. Should I also set aside self-judgment? I am afraid. Then the soul spoke to me and said: ”This fear testifies against me!” It is true, it testifies against you. It kills the holy trust between you and me.

How hard is fate! If you take a step toward your soul, you will at first miss the meaning. You will believe that you have sunk into meaninglessness, into eternal disorder. You will be right! Nothing will deliver you from disorder and meaninglessness, since this is the other half of the world.
Your God is a child, so long as you are not childlike. Is the child order, meaning or disorder, caprice. Disorder and meaninglessness are the mother of order and meaning. Order and meaning are things that have become and are no longer becoming.
You open the gates of the soul to let the dark ffood of chaos ffow into your order and meaning. If you marry the ordered to the chaos you produce the divine child, the supreme meaning beyond meaning and meaninglessness.
You are aftaid to open the door I too was ayaid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible.
I spoke to a loving soul and as I drew nearer to her, I was overcome by
horror, and I heaped up a wall of doubt, and*did you dread the depths; it should horrify you, since the way of what is to come leads through it. You must endure the temptation of fear and doubt,*
and at the same time acknowledge to the bone that your fear is justified and your doubt is reasonable. How otherwise could it be a true temptation and a true overcoming.
Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing.
You still have to learn this, to succumb to no temptation, but to do everything of your own will; then you will be free and beyond Christianity.
I have had to recognize that I must submit to what I ftar; yes, even more, that I must even love what horrifies me. We must learn such from that saint who was disgusted by the plague infections; she drank the pus of plague boils and became aware that it smelled like roses. The acts as if the saint were not in vain.
In everything regarding your salvation and the attainment of mercy, you are dependent on your soul. Thus no sacrifice can be too great for you. If your virtues hinder you from salvation, discard them, since they have become evil to you. The slave to virtue finds the way as little as the slave to vices.
If you believe that you are the master of your soul, then become her servant. If you were her servant, make yourself her master, since she needs to be ruled. These should be your first steps.

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During six further nights, the spirit of the depths was silent in me, since I swayed between fear, defiance, and nausea, and was wholly the prey of my passion. I could not and did not want to listen to the depths. But on the seventh night, the spirit of the depths spoke to me: ”Look into your depths, pray to your depths,
waken the dead.”!
But I stood helpless and did not know what I could do. I looked into myself and the only thing I found within was the memory of earlier dreams, all of which I wrote down without knowing what good this would do. I wanted to throw everything away and return to the light of day. But the spirit stopped me and forced me back into myself. Carl Jung, Red Book, Pages 234-235.

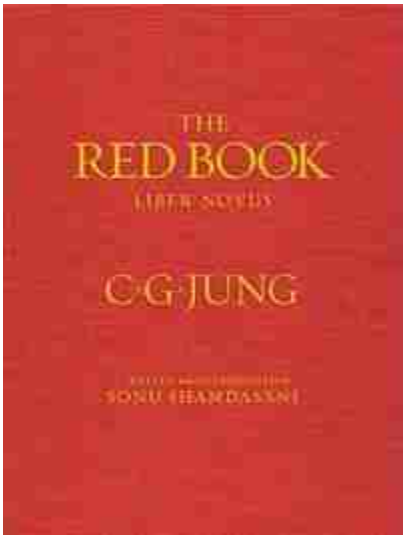
Anonymous (2012-05-24 05:40:30)
great. I never read such a private text by Jung. When he address the public, he looks so rational, clear and well grounded

Lewis Lafontaine (2012-05-24 06:12:31)
I have always appreciated Dr. Jung’s ability to translate his psychological findings and experiences into the written word.

The Desert ˜Carl Jung (2011-10-12 04:13)

Makhtesh Ramon, Negev desert, Israel
Sixth night. My soul leads me into the desert, into the desert of my own self I did not think that my soul is a desert, a barren, hot desert, dusty and without drink. The journey leads through hot sand, slowly wading without a visible goal to hope for? How eerie is this wasteland. It seems to me that the way leads so far away from mankind. I take my way step by step, and do not know how long my journey will last. Why is my self a desert? Have I lived too much outside of myself in men and events? Why did I avoid my self? Was I not dear to myself? But I have avoided the place of my soul. I was my thoughts, after I was no longer events and other men. But I was not my self, confronted with my thoughts. I should also rise up above my thoughts to my own self My journey goes there, and that is why it leads away from men and events into solitude. Is it solitude, to be with oneself? Solitude is true only when the self is a desert.
Should I also make a garden out of the desert? Should I people a desolate land? Should I open the airy magic garden of the wilderness? What leads me into the desert, and what am I to do there? Is it a deception that I can no longer trust my thoughts? Only life is true, and only life leads me into the desert, truly not my thinking, that would like to return to thoughts, to men and events, since it feels uncanny in the desert. My soul, what am I to do here? But my soul spoke to me and said, ”Wait.” I heard the cruel word. Torment belongs to the desert.
Through giving my soul all I could give, I came to the place of the soul and found that this place was a hot desert, desolate and unfruitful. No culture of the mind is enough to make a garden out of your soul. I had cultivated my spirit, the spirit of this time in me, but not that spirit of the depths that turns to the things of the soul, the world of the soul. The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Through the turning of my desire from things and men, I turned my’ self away from things and men, but that is precisely how I became the secure prey of my thoughts, yes, I wholly became my thoughts.
(2] I also had to detach myself from my thoughts through turning my desire away from them. And at once, I noticed that my self became a desert, where only the sun of unquiet desire burned. I was overwhelmed by the endless infertility of this desert. Even if something could have thrived there, the creative power of desire was still absent. Wherever the creative power of desire is, there springs the soil’s own seed. But do not forget to wait. Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your
creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Nobody can spare themselves the waiting and most will be unable to bear this torment, but will throw themselves with greed back at men, things, and thoughts, whose slaves they will become
from then on. Since then it will have been clearly proved that this man is in,capable of enduring beyond things, men, and thoughts, and they will hence become his master and he will become their fool, since he cannot be without them, not until even his soul has become a fruitful field. Also he whose soul is a garden, needs
things, men, and thoughts, but he is their friend and not their slave and fool.
Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. There they found the abundance of visions, the

fruits of the desert, the wondrous flowers of the soul. Think diligently about the images that the ancients have left behind. They show the way of what is to come. look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come.
Everything has been foretold. But who knows how to interpret it? When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. The words that oscillate between nonsense and supreme meaning are the oldest and truest. Carl Jung, Red Book, Pages 235-236



Descent into Hell ˜Carl Jung (2011-10-13 04:41)

In the following night, the air was filled with many voices. A loud voice called, ”I am falling.” Others cried out confused and excited during this: ”Where to? What do you want?” Should I entrust myself to this confusion? I shuddered. It is a dreadful deep. Do you want me to leave myself to chance, to the madness of my own darkness? Wither? Wither? You fall, and I want to fall with you, whoever you are.

The spirit of the depths opened my eyes and I caught a glimpse of the inner things, the world of my soul, the many-formed and changing.

I see a gray rock face along which I sink into great depths. I stand in black dirt up to my ankles in a dark cave. Shadows sweep over me. I am seized by fear, but I know I must go in. I crawl through a narrow crack in the rock and reach an inner cave whose bottom is covered with black water. But beyond this I catch a glimpse of a luminous red stone which I must reach. I wade through the muddy water. The cave is full of the frightful noise of shrieking voices. I take the stone, it covers a dark opening in the rock. I hold the stone in my hand, peering around inquiringly. I do not want to listen to the voices, they keep me away But I want to know. Here something wants to be uttered. I place my ear to the opening. I hear the flow of underground waters. I see the bloody head of a man on the dark stream. Someone wounded, someone slain floats there. I take in this image for a long time, shuddering. I see a large black scarab floating past on the dark stream.

In the deepest reach of the stream shines a red sun, radiating through the dark water. There I see-and a terror seizes me-small serpents on the dark rock walls, striving toward the depths, where the sun shines. A thousand serpents crowd around, veiling the sun. Deep night falls. A red stream of blood, thick red blood springs up, surging for a long time, then ebbing. I am seized by fear. What did I see?

Heal the wounds that doubt inflicts on me, my soul. That too is to be overcome, so that I can recognize your supreme meaning. How far away everything is, and how I have turned back! My spirit is a spirit of torment, it tears asunder my contemplation, it would dismantle everything and rip it apart. I am still a victim of my thinking. When can I order my thinking to be quiet, so that my thoughts, those unruly hounds, will crawl to my feet? How can I ever hope to hear your voice louder, to see your face clearer, when all my thoughts howl? I am stunned, but I want to be stunned, since I have sworn to you, my soul, to trust you even if you lead me through madness.

How shall I ever walk under your sun if I do not drink the bitter draught of slumber to the lees? Help me so that I do not choke on my own knowledge. The fullness of my knowledge threatens to fall in on me. My knowledge has a thousand voices, an army roaring like lions; the air trembles when they speak, and I am their defenseless sacrifice. Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal prison and agonizing death. I want to go down cleansed into your depths with white garments and not rush in like some thief seizing whatever I can and fleeing breathlessly. Let me persist in divine astonishment, so that I am ready to behold your wonders. Let me lay my head on a stone before your door, so that I am prepared to receive your light.

[2] When the desert begins to bloom, it brings forth strange plants. You will consider yourself mad, and in a certain sense you will in fact be mad.To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. But because the ancients lived this image concretely in events, it became a deception for us, since we became masters of the reality of the world. It is unquestionable: if you enter into the world of the soul, you are like a madman, and a doctor would consider you to be sick. What I say here can be seen as sickness, but no one can see it as sickness more than I do. This is how I overcame madness. If you do not know what divine madness is, suspend judgment and wait for the fruits. But know that there is a divine madness which is nothing other than the overpowering of the spirit of this time through the spirit of the depths. Speak then of sick delusion when the spirit of the depths can no longer stay down and forces a man to speak in tongues instead of in human speech, and makes him believe that he himself is the spirit of the depths. But also speak of sick delusion when the spirit of this time does not leave a man and forces him to see only the surface, to deny the spirit of the depths and to take himself for the spirit of the times. The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly.

Because I was caught up in the spirit of this time, precisely what happened to me on this night had to happen to me, namely that the spirit of the depths erupted with force, and swept away the spirit of this time with a powerful wave. But the spirit of the depths had gained this power, because I had spoken to my soul during nights in the desert and I

had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time.

I went into the desert only at night. Thus can you differentiate sick and divine delusion. Whoever does the one and does without the other you may call sick since he is out of balance. But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. The frightfulness and cruelty of the world lay under wraps and in the depths of our hearts. If the spirit of the depths seizes you, you will feel the cruelty and cry out in torment. The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear.

Blood shone at me from the red light of the crystal, and when I picked it up to discover its mystery; there lay the horror uncovered before me: in the depths of what is to come lay murder. The blond hero lay slain. The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Out of that burst the powerful and ever unvanquished source of blood. This was what was to come, which you now experience in your life, and it is even more than that. (I had this vision on the night of 12 December 1913.)

Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us. What happens outside us in these days is the image that the peoples live in events, to bequeath this image immemorially to far-off times so that they might learn from it for their own way; just as we learned from the images that the ancients had lived before us in events.

Life does not come from events, but from us. Everything that happens outside has already been. Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new. The events that happen are always the same.

But the creative depths of man are not always the same. Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it. Because of this we seek in ourselves the meaning of events, so that the way of / what is to come becomes apparent and our life can pow again. That which you need comes from yourself, namely the meaning of the event. The meaning of events is not their particular meaning. This meaning exists in learned books. Events have no meaning. The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility oflife in this world that you create. It is the mastery of this world and the assertion of your soul in this world.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. I would not have been able to see what was to come if I could not have seen it in myself Therefore I take part in that murder; the sun of the depths also shines in me after the murder has been accomplished; the thousand serpents that want to devour the sun are also in me. I myself am a murderer and murdered, sacrificer and sacrificed. The upwelling blood streams out of me.

You all have a share in the murder. In you the reborn one will come to be, and the sun of the depths will rise, and a thousand serpents will develop from your dead matter and fall on the sun to choke it. Your blood will stream forth. The peoples demonstrate this at the present time in unforgettable acts, that will be written with blood in unforgettable books for eternal memory:

But I ask you, when do men fallon their brothers with mighty weapons and bloody acts? They do such if they do not know that their brother is themselves. They themselves are sacrificers, but they mutually do the service of sacrifice. They must all sacrifice each other, since t.he time has not yet come when man puts the bloody knife into himself in order to sacrifice the one he kills in his brother. But whom do people kill? They kill the noble, the brave, the heroes. They take aim at these and do not know that with these they mean themselves. They should sacrifice the hero in themselves, and because they do not know this, they kill their courageous brother. The time is still not ripe. But through this blood sacrifice, it should ripen. So long as it is possible to murder the brother instead of oneself the time is not ripe. Frightful things must happen until men grow ripe. But anything else will not ripen humanity.

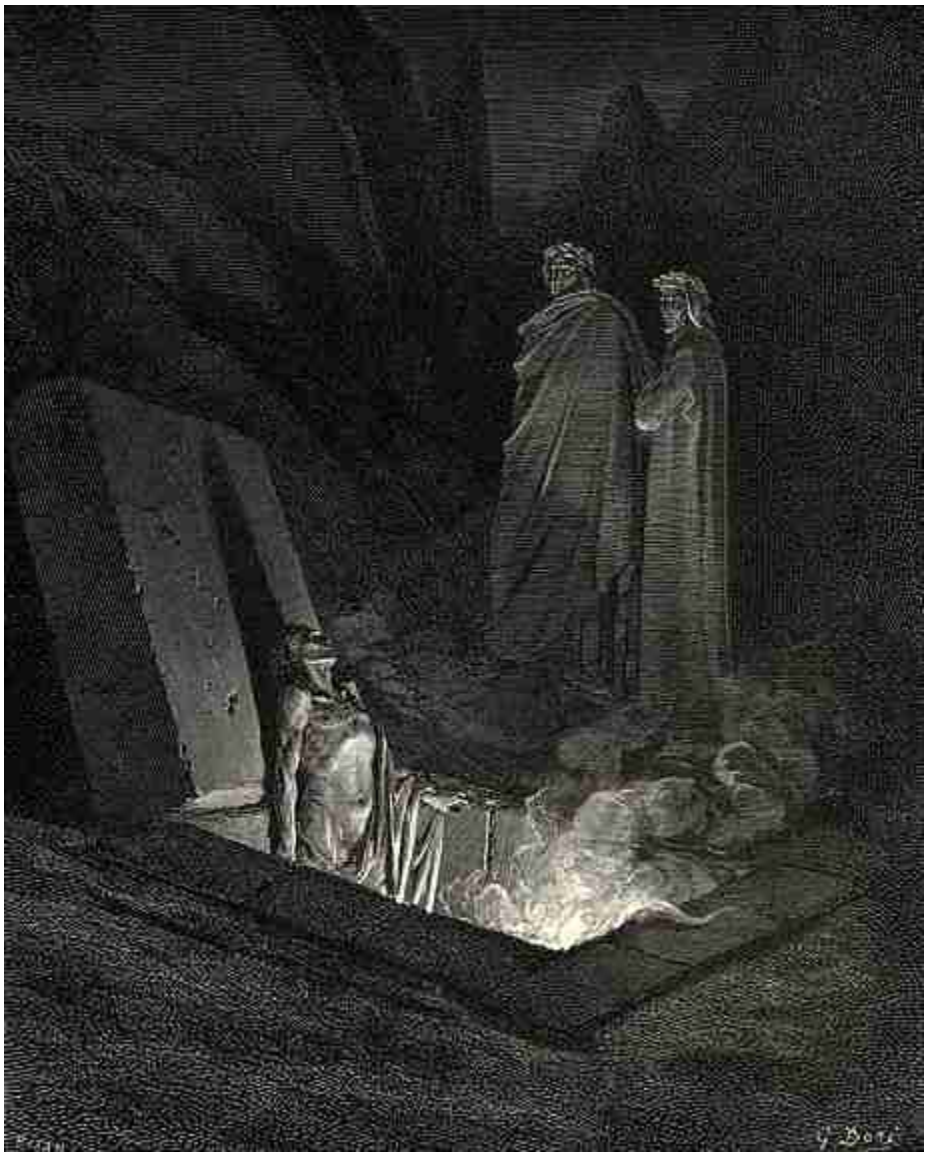
Hence all this that talces place in these days must also be, so that the renewal can come. Since the source of blood that follows the shrouding of the sun is also the source of the new life. As the fate of the peoples is represented to you in events, so will it happen in your heart. If the hero in you is slain, then the sun of the depths rises in you, glowing from afar, and from a dreadful place. But all the same, everything that up till now seemed to be dead in you will come to life, and will change into poisonous serpents that will cover the sun, and you will fall into night and confusion. Your blood also will stream from many wounds in this frightful struggle. Your shock and doubt will be great, but from such torment the new life will be born. Birth is blood and torment. Your darkness, which you did not suspect since it was dead, will come to life and you will feel the crush of total evil and the conflicts of life that still now lie buried in the matter of your body. But the serpents are dreadful evil thoughts and feelings.

You thought you knew that abyss? Oh you clever people! It is another thing to experience it. Everything will happen to you. Think of all the frightful and devilish things that men have inflicted on their brothers. That should happen to you in your heart. Suffer it yourself through your own hand, and know that it is your own heinous and devilish hand that inflicts the suffering on you, but not your brother, who wrestles with his own devils. I would like you to see what the murdered hero means. Those nameless men who in our day have murdered a prince are blind prophets who demonstrate in events what then is valid only for the soul.Through the murder of princes we will learn that the prince in us, the hero, is threatened. Whether this should be seen as a good or a bad sign need not concern us. What is awful today is good in a hundred years, and in two hundred years is bad again. But we must recognize what is happening:

there are nameless ones in you who threaten your prince, the hereditary ruler. But our ruler is the spirit of this time, which rules and leads in us all. It is the general spirit in which we think and act today. He is of frightful power, since he has brought immeasurable good to this world and fascinated men with unbelievable pleasure. He is bejewelled with the most beautiful heroic virtue, and wants to drive men up to the brightest solar heights, in everlasting ascent. The hero wants to open up everything he can. But the nameless spirit of the depths evokes everything that man cannot. Incapacity prevents further ascent. Greater height requires greater virtue. We do not possess it. We must first create it by learning to live with our incapacity. We must give it life. For how else shall it develop into ability?

We cannot slay our incapacity and rise above it. But that is precisely what we wanted. Incapacity will overcome us and demand its share of life. Our ability will desert us, and we will believe, in the sense of the spirit of this time, that it is a loss. Yet it is no loss but a gain, not for outer trappings, however, but for inner capability. The one who learns to live with his incapacity has learned a great deal. This will lead us to the valuation of the smallest things, and to wise limitation, which the greater height demands. If all heroism is erased, we fall back into the misery of humanity and into ever worse. Our foundations will be caught up in excitement since our highest tension, which concerns what lies outside us, will stir them up. We 'will fall into the cesspool of our underworld, among the rubble of all the centuries in us. The heroic in you is the fact that you are ruled by the thought that this or that is good, that this or that performance is indispensable, this or that cause is objectionable, this or that goal must be attained in headlong striving work, this or that pleasure should be ruthlessly repressed at all costs. Consequently you sin against incapacity. But incapacity exists. No one should deny it, find fault with it, or shout it down. Carl Jung, Red Book, Pages 237-240

Splitting of the Spirit ˜Carl Jung, Red Book, Pages 241-242. **(2011-10-14 03:53)**



A vision of Hell from Dante's Divine Comedy. Illustration by Gustave Doré.

But on the fourth night I cried, "To journey to Hell means to become Hell oneself It is all frightfully muddled and interwoven. On this desert path there is not just glowing sand, but also horrible tangled invisible beings who live in the desert. I didn't know this. The way is only apparently clear, the desert is only apparently
empty. It seems inhabited by magical beings who murderously attach themselves to me and daimonically change my form. I have evidently taken on a completely monstrous form in which I can no longer recognize myself It seems to me that I have become a monstrous animal form for which I have exchanged my humanity.
This way is surrounded by hellish magic, invisible nooses have been thrown over me and ensnare me."
But the spirit of the depths approached me and said, "Climb down into your depths, sink!"
But I was indignant at him and said, "How can I sink? I am unable to do this myself"
Then the spirit spoke words to me that appeared ridiculous, and he said, "Sit yourself down, be calm."
But I cried out indignantly: "How frightful, it sounds like nonsense, do you also demand this of me? You overthrew the mighty Gods who mean the most to us. My soul, where are you? Have I entrusted myself to a stupid animal, do I stagger like a drunkard to the grave, do I stammer stupidities like a lunatic? Is this your
way; my soul? The blood boils in me and I would strangle you if I could seize you. You weave the thickest darknesses and I and like a madman caught in your net. But I yearn, teach me."

But my soul spoke to me saying, ”My path is light.”
Yet I indignantly answered, ”Do you call light what we men call the worst darkness? Do you call day night?”
To this my soul spoke a word that roused my anger: ”My light is not of this world.”
I cried, ”I lmow of no other world.”
The soul answered, ”Should it not exist because you know nothing of it?”
I: ”But our knowledge? Does our knowledge also not hold good for you? What is it going to be, if not knowledge? Where is security? Where is solid ground? Where is light? Your darkness is not only darker than night, but bottomless as well. If it’s not going to be knowledge, then perhaps it will do without speech and words too?”
My soul: ”No words.”
I: ”Forgive me, perhaps I’m hard of hearing, perhaps I misinterpret you, perhaps I ensnare myself in ·self-deceit and monkey business, and I am a rascal grinning at myself in a mirror, a fool in my own madhouse. Perhaps you stumble over my folly?”
My soul: ”You delude yourself you do not deceive me. Your words are lies to you, not me.”
I: ”But could I wallow in raging nonsense, and hatch absurdity and perverse monotony?”
My soul: ”Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense?
Don’t you know yet that it comes from me and belongs to me?”
So I cried full of anger, ”But then my indignation must also come from you, and in me you are indignant against yourself” My soul then spoke the ambiguous words: ”That is civil war.”
I was afflicted with pain and rage, and I answered back, ”How painful, my soul, to hear you use hollow words; I feel sick. Comedy and drivel-but I yearn. I can also crawl through mud and the most despised banality. I can also eat dust; that is part of Hell. I do not yield, I am defiant. You can go on devising
torments, spider-legged monsters, ridiculous, hideous, frightful theatrical spectacles. Come close, I am ready. Ready, my soul, you who are a devil, to wrestle with you too. You donned the mask of a God, and I worshiped you. Now you wear the mask of a devil, a frightful one, the mask of the banal, of eternal mediocrity! Only one favor! Give me a moment to step back and consider! Is the struggle with this mask worthwhile? Was the mask of God worth worshiping? I cannot do it, the lust for battle burns in my limbs.
No, I cannot leave the battlefield defeated. I want to seize you, crush you, monkey, buffoon. Woe if the struggle is unequal, my hands grab at air. But your blows are also air, and I perceive trickery.”
I find myself again on the desert path. It was a desert vision, a vision of the solitary who has wandered down long roads. There lurk invisible robbers and assassins and shooters of poison darts. Suppose the murderous arrow is sticking in my heart?
[2] As the first vision had predicted to me, the assassin appeared from the depths, and came to me just as in the fate of the peoples of this time a nameless one appeared and leveled the murder weapon at the prince.
I felt myself transformed into a rapacious beast. My heart glowered in rage against the high and beloved, against my prince and hero, just as the nameless one of the people, driven by greed for murder, lunged at his dear prince. Because I carried the murder in me, I foresaw it. Because I carried the war in me, I foresaw it. I felt betrayed and lied to by my king. Why did I feel this way? He was not as I had wished him to be. He was other than I expected. He should be the king in my sense, not in his sense. He should be what I called ideal.
My soul appeared to me hollow, tasteless and meaningless. But in reality what I thought of her was valid for my ideal. It was a vision of the desert, I struggled with mirror images of myself It was civil war in me. I myself was the murderer and the murdered. The deadly arrow was stuck in my heart, and I did not know what it meant. My thoughts were murder and the fear of death, which spread like poison everywhere in my body.
And thus was the fate of the people: The murder of one was the poisonous arrow that :flew into the hearts of men, and kindled the fiercest war. This murder is the indignation of incapacity against will, a Judas betrayal that one would like someone else to have committed. We are still seeking the goat that should bear our sin.
Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering oj the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, Red Book, Pages 241-242.

Murder of the Hero ˜Carl Jung (2011-10-14 14:19)

Sir Galahad, a hero of Arthurian legend, detail of a painting by George Frederic Watts

On the following night, however, I had a vision: I was with a youth in high mountains. It was before daybreak, the Eastern sky was already light. Then Siegfried's horn resounded over the mountains with a jubilant sound. We knew that our mortal enemy was coming. We were armed and lurked beside a narrow rocky path to murder him. Then we saw him coming high across the mountains on a chariot made of the bones of the dead. He drove boldly and magnificently over the steep rocks and arrived at the narrow path where we waited in hiding. As he came around the turn ahead of us, we fired at the same time and he fell slain. Thereupon I turned to flee, and a terrible rain swept down. But after this I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero.

Then the spirit of the depths came to me and spoke these words: "The highest truth is one and the· same with the absurd." This statement saved me, and like rain after a long hot spell, it swept away everything in me which was too highly tensed. Then I had a second vision: I saw a merry garden, in which forms walked clad in white silk, all covered in colored light, some reddish, the others blueish and greenish. I know, I have stridden across the depths. Through guilt I have become a newborn.

[2] We also . live in our dreams, we do not live only by day. Sometimes we accomplish our greatest deeds in dreams. In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin, if you want to overcome him.But this is the bitterest for mortal men: our Gods want to be overcome, since they require renewal. If men kill their princes, they do so because they cannot kill their Gods, and because they do not know that they should kill their Gods in themselves.

If the God grows old, he becomes shadow, nonsense, and he goes down. The greatest truth becomes the greatest lie, the brightest day becomes darkest night. As day requires night and night requires day, so meaning requires absurdity and absurdity requires meaning. Day does not exist through itself, night does not exist through itself. The reality that exists through itself is day and night. So the reality is meaning and absurdity.

Noon is a moment, midnight is a moment, morning comes from night, evening turns into night, but evening comes from the day and morning turns into day.

So meaning is a moment and a transition from absurdity to absurdity, and absurdity only a moment and a transition from meaning to meaning.

Oh that Siegfried, blond and blue-eyed, the German hero, had to fall by my hand, the most loyal and courageous! He had everything in himself that I treasured as the greater and more beautiful; he was my power, my boldness, my pride. I would have gone under in the same battle, and so only assassination was left to me. If I wanted to go on living, it could only be through trickery and cunning. Judge not! Think of the blond savage of the German forests, who had

to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. The courageous were overcome by a certain contempt
for themselves. But their life force bade them to go on living, and they betrayed their beautiful wild Gods, their holy trees and their awe of the German forests.
What does Siegfried mean for the Germans! What does it tell us that the Germans suffer Siegfried's death! That is why I almost preferred to kill myself in order to spare him. But I wanted to go on living with a new God.
After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen.
Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand. The rain is the great stream of tears that will come over the peoples, the tearful flood of released tension after the constriction
of death had encumbered the peoples with horrific force. It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, Red Book, Pages 241-242

Conception of God ˜Carl Jung (2011-10-15 04:37)

A sperm cell fertilising an ovum
On the second night thereafter, I spoke to my soul and said, "This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject."
As I spoke thus, the spirit of the depths suddenly erupted. He filled me with intoxication and mist and spoke these words with a powerful voice: 1 have received your sprout, you who are to come!
I have received it in deepest need and lowliness. I covered it in shabby patchwork and bedded down on poor words. And mockery worshiped it, your child, your wondrous child, the child of one who is to come, who should announce the father, a fruit that is older than the tree on which it grew.
In pain will you conceive and joyful is your birth. Fear is your herald, doubt stands to your right, disappointment to your left. We passed by in our ridiculousness and senselessness when we caught
sight of you. Our eyes were blinded and our knowledge foll silent when we received your radiance. You new spark of an eternal fire, into which night were you born? You will wring truthful prayers from your believers, and they must speak of your glory in tongues that are atrocious to them. You will come over them in the hour of their disgrace, and will become known to them in what they hate, fear, and abhor. Your voice, the rarest pleasing sound, will be heard amid the stammerings of wretches, rejects, and those condemned as worthless.
Your realm will be touched by the hands of those who also worshiped before the most profound lowliness, and whose longing drove them through the mud tide of evil.
You will give your gifts to those who pray to you in terror and doubt, and your light will shine upon those whose

knees must bend before you unwillingly and who are filled with resentment. Your life is with he who has overcome himself I and who has disowned his self overcoming. I also know that the salvation of mercy is given only to those who believe in the highest and faithlessly betray themselves for thirty pieces of silver.
Those who will dirty their pure hands and cheat on their best knowledge against error and take their virtues from a murderer's grave are invited to your great banquet. The constellation of your birth is an ill and changing star. These, oh child of what is to come, are the wonders that will bear testimony that you are a veritable God."
[2] When my prince had fallen, the spirit of the depths opened my vision and let me become aware of the birth of the new God. The divine child approached me out of the terrible ambiguity, the hateful-beautiful, the evil-good, the laughable-serious, the sick-healthy, the inhuman-human and the ungodly-godly.
I understood that the God of whom we seek in the absolute was not to be found in absolute beauty, goodness, seriousness, elevation, humanity or even in godliness. Once the God was there. I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman?
How can man live in the womb of the God if the Godhead himself attends only to one-half of him?
If we have risen near the heights of good and evil, then our badness and hatefulness lie in the most extreme torment. Man's torment is so great and the air of the heights so weak that he can hardly live anymore. The good and the beautiful freeze to the ice of the absolute idea and the bad and hateful become mud puddles full of crazy life. Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his underworldly brother.
No one knows what happened during the three days Christ was in Hell. I have experienced it. The men of yore said that he had preached there to the deceased. What they say is true, but do you know how this happened?
It was folly and monkey business, an atrocious Hell's masquerade of the holiest mysteries. How else could Christ have saved his Antichrist? Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond. Our conviction of the value of the good and beautiful has become strong and unshakable, that is why life can extend beyond this and still fulfill everything that lay bound and yearning. But the bound and yearning is also the,hateful and bad. Are you again indignant about the hateful and the bad? Through this you can recognize how great are their force
and value for life. Do you think that it is dead in you? But this dead can also change into serpents.These serpents will extinguish the prince of your days . Do you see what beauty and joy came over men when the depths unleashed this greatest war? And yet it was a frightful beginning. If we do not have the depths, how do we have the heights? Yet you fear the depths, and do not want to confess that you are afraid of them. It is good, though, that you fear yourselves; say it out loud that you are afraid of yourselves. It is wisdom to fear
oneself Only the heroes say that they are fearless. But you know what happens to the hero.
With fear and trembling, looking around yourselves with mistrust, go thus into the depths, but do not do this alone; two or more is greater security since the depths are full of murder. Also secure yourselves the way of retreat. Go cautiously as if you were cowards, so that you preempt the soul murderers. The depths would like to devour you whole and choke you in mud. He who journeys to Hell also becomes Hell; therefore do not
forget from whence you come. The depths are stronger than us; so do not be heroes, be clever and drop the heroics, since nothing is more dangerous than to play the hero. The depths want to keep you; they have not returned very many up to now, and therefore men fled. from the depths and attacked them. What if the depths, due to the assault, now change themselves into death? But the depths indeed have changed themselves into death; therefore when they awoke they inflicted a thousandfold death.We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it.
Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back The dead matter will change into black serpents. Do not be frightened, the serpents will immediately put out the sun of your days, and a night with wonderful will-o'-the-wisps will come over you. Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent,
everything is night and Hell. . What do you think of the essence of Hell? Hell is when the depths come to you with all that you no longer are or are not yet capable of Hell is when you can no longer attain what you could

attain. Hell is when you must thinlc and feel and do everything that you know you do not want. Hell is when you know that your having to is also a wanting to, and that you yourself are responsible for it. Hell is when you know that everything serious that you have planned with yourself is also laughable, that everything fine is also brutal, that everything good is also bad, that everything high is also low, and that everything pleasant is also shameful. But the deepest Hell is when you realize that Hell is also no Hell, but a cheerful Heaven, not a Heaven in itself, but in this respect a Heaven, and in that respect a Hell. That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity. Unequivocalness is simplicity and leads to death. But ambiguity is the way of life. If the left foot does not move, then the right one does, and you
move. The God wills this.

You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Nothing is easier than to play at ambiguity and nothing is more difficult than living ambiguity. He who plays is a child; his God is old and dies. He who lives is awakened; his God is young and goes on. He who plays hides from the inner death. He who lives feels the going onward and immortality. So leave the play to the players. Let fall what wants to fall; if you stop it, it will sweep you away. There is a true love that does not concern itself
with neighbors.

When the hero was slain and the meaning recognized in the absurdity; when all tension came rushing down from gravid clouds, when everything had become cowardly and looked to its own rescue, I became aware of the birth of the God. Opposing me, the God sank into my heart when I was confused by mockery and worship, by grief and laughter, by yes and no. The one arose from the melting together of the two. He was born as a child from my own human soul, which had conceived him with resistance like a virgin. Thus it corresponds to the image that the ancients have given to US. But when the mother, my soul, was pregnant with the God, I did not know it. It even seemed to me as if my soul herself was the God, although he lived only in her body. And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life.

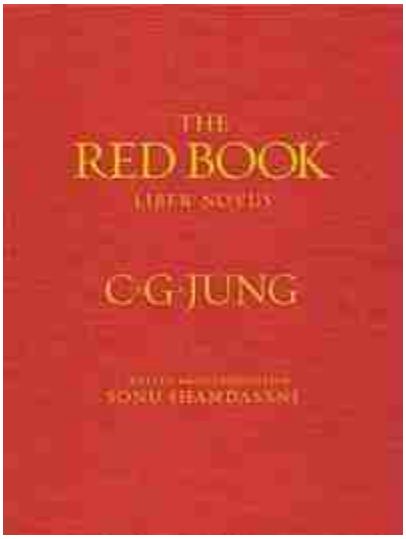
I must say that the God could not come into being before the hero had been slain. The hero as we understand him has become an enemy of the God, since the hero is perfection. The Gods envy the perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. The Gods love perfection because it is the total way of life. But the Gods are not with him who wishes to be perfect, because he is an imitation of perfection. Imitation was a way of life when men still needed the heroic prototype. The monkey's manner is a way of life for monkeys, and for man as long as he is like a monkey Human apishness has lasted a terribly long time, but the time will come when a piece of that apishness will fall away from men.

That will be a time of salvation and the dove, and the eternal fire, and redemption will descend.

Then there will no longer be a hero, and no one who can imitate him. Because from that time henceforth all imitation is cursed. The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself We think that there is singleness within us, and communality outside us. Outside of us is the communal in relation to the external, while singleness refers to us. We are single if we are in ourselves, but communal in relation to what is outside us. But if we are outside of ourselves, then we are single and selfish in the communal. Our self suffers privation if we are outside ourselves, and thus it satisfies its needs with communality Consequently; communality is distorted into singleness. If we are in ourselves, we fulfill the need of the sel£ we prosper, and through this we become aware of the needs of the communal and can fulfill them.ls If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. We arrive at singleness in ourselves. So the God becomes communal in reference to what is outside us, but single in relation to us. No one has my God, but my God has everyone, including myself The Gods of all individual men always have all other men, including myself So it is always only the one God despite his multiplicity You arrive at him in yourself and only through your self seizing you. It seizes you in the advancement of your life.

The hero must fall for the sake of our redemption, since he is the model and demands imitation. But the measure of imitation is fulfilled. ls4 We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but

filled by the God.
Our relations to men go through this empty space and also through the God. But earlier it went through selfishness since we were outside ourselves. Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Because people were beside themselves, going into raptures like madmen.
Selfish desire ultimately desires itself You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. If you embrace your self then it will appear to you as if the world has become cold and empty The coming God moves into this emptiness. If you are in your solitude, and all the space around you has become cold and unending, then you have moved far from men, and at the same time you have come near to them as never before. Selfish desire only" apparently led you to me, but in reality it led you away from them and in the end to yourself which to you and to others was the most remote. But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others.
If you are in yoursel£ you become aware of your incapacity. You will see how little capable you are of imitating the heroes and of being a hero yourself So you will also no longer force others to become heroes. Like you, they suffer from incapacity Incapacity; too, wants to live, but it will overthrow your Gods. Carl Jung, Red Book, Pages 243-245



Carl Jung warns Westerners not to practice Yoga (2011-10-15 06:03)

I know that yoga prides itself on being able to control even the unconscious processes, so that nothing can happen in the psyche as a whole that is not ruled by a supreme consciousness. I have not the slightest doubt that such a condition is more or less possible. But it is possible only at the price of becoming identical with the unconscious. Such an identity is the Eastern equivalent of our Western fetish of "complete objectivity," the machine-like subservience to one goal, to one idea or cause, at the cost of losing every trace of inner life. From the Eastern point of view this complete objectivity is appalling, for it amounts to complete identity with the samsara; to the West, on the other hand, samadhi is nothing but a meaningless dream-state. In the East, the inner man has always had such a firm hold on the outer man that the world had no chance of tearing him away from his inner roots; in the West, the outer man gained the ascendancy to such an extent that he was alienated from his innermost being. The One Mind, Oneness, indefiniteness, and eternity remained the prerogative of the One God. Man became small, futile, and essentially in the wrong. Carl Jung, Psychology and Religion, Pages 492-493.

I have mentioned more than once that the shifting of the basic personality-feeling to the less conscious mental sphere has a liberating effect. I have also described, somewhat cursorily, the transcendent function which produces the transformation of personality, and I have emphasized the importance of spontaneous unconscious compensation. Further, I have pointed out the neglect of this crucial fact in yoga. This section tends to confirm my observations. The grasping of "the whole essence of these teachings" seems also to be the whole essence of "self-liberation' The Westerner would take this to mean: "Learn your lesson and repeat it, and then you will be self-liberated." That, indeed, is precisely what happens with most Western practitioners of yoga. They are very apt to "do" it in an extraverted fashion, oblivious of the in turning of the mind which is the essence of such teachings. In the East, the "truths" are so much a part of the collective consciousness that they are at least intuitively grasped by the pupil. If the European could turn himself inside out and live as an Oriental, with all the social, moral, religious, intellectual, and aesthetic obligations which such a course would involve, he might be able to benefit by these teachings. But you cannot be a good Christian, either in your faith or in your morality or in your intellectual make-up, and practice genuine yoga at the same time. I have seen too many cases that have made me sceptical in the highest degree. The trouble is that Western man cannot get rid of his history as easily as his short-legged memory can. History, one might say, is written in the blood. I would not advise anyone to touch yoga without a careful analysis of his unconscious reactions. What is the use of imitating yoga if your dark side remains as good a medieval Christian as ever? If you can afford to seat yourself on a gazelle skin under a Bo-tree or in the cell of a gompa for the rest of your life without being troubled by politics or the collapse of your securities, I will look favorably upon your case. But yoga in Mayfair or Fifth Avenue, or in which is on the telephone, is a spiritual fake. Carl Jung, Psychology and Religion, Page 500.

i do not doubt that the Eastern liberation from vices, as well as from virtues, is coupled with detachment in every respect, so that the yogi is translated beyond this world, and quite inoffensive. But I suspect every European attempt at detachment of being mere liberation from moral considerations. Anybody who tries his hand at yoga ought therefore to be conscious of its far reaching consequences, or else his so-called quest will remain a futile pastime. Carl Jung, Psychology and Religion, Page 507.

One often hears and reads about the dangers of yoga, particularly of the ill-reputed kundalini yoga. The deliberately induced psychotic state, which in certain unstable individuals might easily lead to a real psychosis, is a danger that needs to be taken very seriously indeed. These things really are dangerous and ought not to be meddled within our typically Western way. It is a meddling with fate, which strikes at the very roots of human existence and can let loose a flood of sufferings of which no sane person ever dreamed. These sufferings correspond to the hellish torments of the Chonyid state, described in the text as follows:

Then the Lord of Death will place round thy neck a rope and drag thee along; he will cut off thy head, tear out thy heart, pull out thy intestines, lick up thy brain, drink thy blood, eat thy flesh, and gnaw thy bones; but thou wilt be incapable of dying. Even when thy body is hacked to pieces, it will revive again. The repeated hacking will cause intense pain and torture.

These tortures aptly describe the real nature of the danger: it is a disintegration of the wholeness of the Bardo body, which is a kind of "subtle body" constituting the visible envelope of the psychic self in the after-death state. The psychological equivalent of this dismemberment is psychic dissociation. In its deleterious form it would be schizophrenia (split mind). This most common of all mental illnesses consists essentially in a marked abaissement du niveau mental which abolishes the normal checks imposed by the conscious mind and thus gives unlimited scope to the play of the unconscious "dominants." Carl Jung, Psychology and Religion, Page 520.

When, therefore, a "religious" method recommends itself at the same time as "scientific," it can be sure of finding a public in the West. Yoga fulfils this expectation. Quite apart from the charm of the new and the fascination of the half-understood, there is good reason for yoga to have many adherents. It offers not only the much-sought way, but also a philosophy of unrivaled profundity. It holds out the possibility of controllable experience, and thus satisfies the scientist's need for "facts."

Moreover, by reason of its breadth and depth, its venerable age, its teachings and methods which cover every sphere of life, it promises undreamt of possibilities which the missionaries of yoga seldom omit to emphasize.

If I remain silent on the subject of what yoga means for India, because I cannot presume to judge something I do not know from personal experience. I can, however, say something about what it means for the West. Our lack of direction borders on psychic anarchy. Therefore, any religious or philosophical practice amounts to a psychological discipline; in other words, it is a method of psychic hygiene. The numerous purely physical procedures of yoga are a physiological hygiene as well, which is far superior to ordinary gymnastics or breathing exercises in that it is not merely mechanistic and scientific but, at the same time, philosophical. In its training of the parts of the body, it unites them with the whole of the mind and spirit, as is quite clear, for instance, in the prdnayama exercises, where prdna is both the breath and the universal dynamics of the cosmos. When the doing of the individual is at the same time a cosmic happening, the elation of the body (innervation) becomes one with the elation of the spirit (the universal idea), and from this there arises a living whole which no technique, however scientific, can hope to produce. Yoga practice is unthinkable, and would also be ineffectual, without the ideas on which it is based. It works the physical and the spiritual into one another in an extraordinarily complete way. Carl Jung, Psychology and Religion, Pages 532-533.

The split in the Western mind therefore makes it impossible at the outset for the intentions of yoga to be realized in any adequate way. It becomes either a strictly religious matter, or else a kind of training like Pelmanism, breath-control, eurhythmies, etc., and not a trace is to be found of the unity and

wholeness of nature which is characteristic of yoga. Carl Jung, Psychology and Religion, Page 533.

As a European, I cannot wish the European more ”control” and more power over the nature

within and around us. Indeed, I must confess to my shame that I owe my best insights (and there are some quite good ones among them) to the circumstance that I have always done just the opposite of what the rules of yoga prescribe. Through his historical development, the European has become so far removed from his roots that his mind was finally split into faith and knowledge, in the same way that every psychological exaggeration breaks up into its inherent opposites. He needs to return, not to Nature in the manner of Rousseau, but to his own nature. His task is to find the natural man again. Instead of this, there is nothing he likes better than systems and methods by which he can repress the natural man who is everywhere at cross purposes with him. He will infallibly make a wrong use

of yoga because his psychic disposition is quite different from that of the Oriental. I say to whomsoever I can: ”Study yoga you will learn an infinite amount from it but do not try to apply it, for we Europeans are not so constituted that we apply these methods correctly, just like that. An Indian guru can explain

everything and you can imitate everything. But do you know who is applying the yoga? In other words, do you know who you are and how you are constituted?” Carl Jung, Psychology and Religion, Page 534.

Since Western man can turn everything into a technique, it is true in principle that everything that looks like a method is either dangerous or condemned to futility. In so far as yoga is a form of hygiene, it is as useful to him as any other system. In the deepest sense, however, yoga does not mean this but, if I understand it correctly, a great deal more, namely the final release and detachment of consciousness from all bondage to object and subject. But since one cannot detach oneself from something of which one is unconscious, the European must first learn to know his subject. This, in the West, is what one calls the unconscious. Yoga technique applies itself exclusively to the conscious mind and will. Such an undertaking promises success only when the unconscious has no potential worth mentioning, that is to say, when it does not contain large portions of the personality. If it does, then all conscious effort remains futile, and what comes out of this cramped condition of mind is a caricature or even the exact opposite of the intended result. Carl Jung, Psychology and Religion, Page 535.

However, I do not apply yoga methods in principle, because, in the West, nothing ought to be forced on

the unconscious. Usually, consciousness is characterized by an intensity and narrowness that have a cramping effect, and this ought not to be emphasized still further. On the contrary’, everything must be done to help the unconscious to reach the conscious mind and to free it from its rigidity. For this purpose I employ a method of active imagination, which consists in a special training for switching off consciousness, at least to a relative extent, thus giving the unconscious contents a chance to develop. If I remain so critically averse to yoga, it does not mean that I do not regard this spiritual achievement of the East as one of the greatest things the human mind has ever created. I hope my exposition

makes it sufficiently clear that my criticism is directed solely against the application of yoga to the peoples of the West. The spiritual development of the West has been along entirely different lines from that of the East and has therefore produced conditions which are the most unfavourable soil one can think of for the application of yoga. Western civilization is scarcely a thousand years old and must first of all free itself from its barbarous one-sidedness. This means, above all, deeper insight into the nature of man. But no insight is gained by repressing and controlling the unconscious, and least of all by imitating methods which have grown up under totally different psychological conditions. In the course of the centuries the West will produce its own yoga, and it will be on the basis laid down by However, I do not apply yoga methods in principle, because, in the West, nothing ought to be forced on the unconscious. Usually, consciousness is characterized by an intensity and narrowness that have a cramping effect, and this ought not to be emphasized still further. On the contrary', everything must be done to help the unconscious to reach the conscious mind and to free it from its rigidity. For this purpose I employ a method of active imagination, which consists in a special training for switching off consciousness, at least to a relative extent, thus giving the unconscious contents a chance to develop.

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Neither does Zen play about with complicated hatha-yoga techniques, which delude the physiologically

minded European into the false hope that the spirit can be obtained by just sitting and breathing. On the contrary, Zen demands intelligence and will power, as do all greater things that want to become realities. Carl Jung, Psychology and Religion, Page 557.

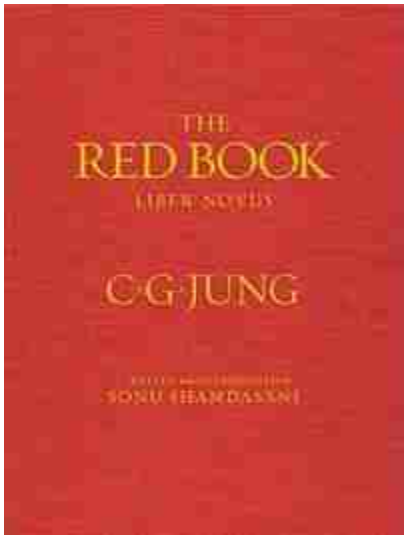
Mysterium Encounter ˜Carl Jung (2011-10-16 04:21)

Salome with the Head of John the Baptist by Titian, c 1515 (Galleria Doria Pamphilj, Rome)
On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. She walks uncertainly and I see that she is blind. The old man waves to me and I follow him to the house at the foot of the sheer wall of rock. The serpent creeps behind us. Darkness reigns inside the house. We are in a high hall with glittering walls. A bright stone the color of water lies in the background. As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Suddenly a door opens on the right, onto a garden full of bright sunshine. We step outside and the old man says to me, ”Do you know where you are?”
I: ”I am a stranger here and everything seems strange to me,
anxious as in a dream. Who are you?”
E: ”I am Elijahls7 and this is my daughter Salome.”
I: ”The daughter of Herod, the bloodthirsty woman?”
E: ”Why do you judge so? You see that she is blind. She is my daughter, the daughter of the prophet.”
I: ”What miracle has united you?”
E: ”It is no miracle, it was so from the beginning. My wisdom and my daughter are one.”
I am shocked, I am incapable of grasping it.
E: ”Consider this: her blindness and my sight have made us companions through eternity.”
I: ”Forgive my astonishment, am I truly in the underworld?”
S: ”Do you love me?”
I: ”How can I love you? How do you come to this question? I see only one thing, you are Salome, a tiger, your hands are stained with the blood of the holy one. How should I love you?”
S: ”You will love me.”
I: ”I? Love you? Who gives you the right to such thoughts?”
S: ”I love you.”
I: ”Leave me be, I dread you, you beast.”
S: ”You do me wrong. Elijah is my father, and he knows the deepest mysteries. The walls of his house are made of precious stones. His wells hold healing water and his eyes see the things of the future. And what wouldn’t you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin
for you?”
I: ”Your temptation is devilish. I long to be back in the upper world. It is dreadful here. How oppressive and heavy is the air!”
E: ”What do you want? The choice is yours.”
I: ”But I do not belong to the dead. I live in the light of day:
Why should I torment myself here with Salome? Do I not have enough of my own life to deal with?”
E: ”You heard what Salome said.”
I: ”I cannot believe that you,·the prophet, can recognize her as a daughter and a companion. Is she not engendered from heinous seed? Was she not vain greed and criminal lust?”
E: ”But she loved a holy man.”
I: ”And shamefully shed his precious blood.”
E: ”She loved the prophet who announced the new God to the world. She loved him, do you understand that? For she is my daughter.”
I: ”Do you think that because she is your daughter, she loved the prophet in John, the father?”
E: ”By her love shall you know her.”
I: ”But how did she love him? Do you call that love?”
E: ”What else was it?”
I: ”I am horrified. Who wouldn’t be horrified if Salome loved him?”
E: ”Are you cowardly? Consider this, I and my daughter have been one since eternity.”
I: ”You pose dreadful riddles. How could it be that this unholy woman and you, the prophet of your God, could be one?”

E: ”Why are you amazed? But you see it, we are together.”
I: ”What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction.”
E: ”We are real and not symbols.”
I see how the black serpent writhes up the tree, and hides in the branches. Everything becomes gloomy and doubtful. Elijah rises, I follow and we go silently back through the hall. Doubt tears me apart. It is all so unreal and yet a part of my longing remains behind. Will I come again? Salome loves me, do I love her? I hear wild music, a tambourine, a sultry moonlit night, the bloody-staring head of the holy one-fear seizes me. I rush out.
I am surrounded by the dark night. It is pitch black all around me. Who murdered the hero? Is this why Salome loves me? Do I love her, and did I therefore murder the hero? She is one with the prophet, one with John, but also one with me? Woe, was she the hand of the God? I do not love her, I fear her. Then the spirit of the depths spoke to me and said: ”Therein you acknowledge her divine power.” Must I love Salome?
[2] *This play that I witnessed is my play, not your play. It is my secret, not yours. You cannot imitate me. My secret remains virginal and my mysteries are inviolable, they belong to me and cannot belong to you. You have your own. He who enters into his own must grope through what lies at hand, he must sense his way from stone to stone. He must embrace the worthless and the worthy with the same love. A mountain is nothing, and a grain of sand holds kingdoms, or also nothing. Judgment must fall from you, even taste, but above all pride, even when it is based on merit. Utterly poor, miserable, unknowingly humiliated, go on through the gate. Turn your anger against yourself, since only you stop yourself from looking and from living. The mystery play is soft like air and thin smoke, and you are raw matter that is disturbingly heavy. But let your hope, which is your highest good and highest ability, lead the way and serve you as a guide in the world of darkness) since it is of like substance with the forms of that world.*
The scene of the mystery play is a deep place like the crater of a volcano. My deep interior is a volcano, that pushes out the fiery molten mass of the unformed and the undifferentiated. Thus my interior gives birth to the children of chaos, of the primordial mother. He who enters the crater also becomes chaotic matter, he melts. The formed in him dissolves and binds itself anew with the children of chaos, the powers of darkness, the ruling and the seducing, the compelling and the alluring, the divine and the devilish. These powers stretch beyond my certainties and limits on all sides, and connect me with all forms and with all distant beings and things, through which inner tidings of their being and their character develop in me.
Because I have fallen into the source of chaos, into the primordial beginning, I myself become smelted anew in the connection with the primordial beginning, which at the same time is what has been and what is becoming. At first I come to the primordial beginning in myself But because I am a part of the matter and formation of the world, I also come into the primordial beginning of the world in the first place. I have certainly participated in life as someone formed and determined, but only through my formed and determined consciousness and through this in a formed and determined piece of the whole world, but not in the unformed and undetermined aspects of the world that likewise are given to me. Yet it is given only to my depths, not to my surface, which is a formed and determined consciousness. The powers of my depths are predetermination and pleasure. Predetermination or forethinking is Prometheus/who, without determined thoughts, brings the chaotic to form and definition, who digs the channels and holds the object before pleasure. Forethinking also comes before thought. But pleasure is the force that desires and destroys forms without form and definition. It loves the form in itself that it takes hold o£ and destroys the forms that it does not take. The forethinker is a seer, but pleasure is blind. It does not foresee, but desires what it touches. Forethinking is not powerful in itself and therefore does not move. But pleasure is power, and therefore it moves. Forethinking needs pleasure to be able to come to form. Pleasure needs forethinking to come to form, which it requires. If pleasure lacked forming, pleasure would dissolve in manifoldness and become splintered and powerless through unending division, lost to the unending. If a form does not contain and compress pleasure within itself it cannot reach the higher, since it always flows like water from above to below. All pleasure, when left alone, flows into the deep sea and ends in the deathly stillness of dispersal into unending space. Pleasure is not older than forethinking, and forethinking is not older than pleasure. Both are equally old and in nature intimately one. Only in man does the separate existence of both
principles become apparent. Apart from Elijah and Salome I found the serpent as a third principle. It is a stranger to

both principles although it is associated with both. The serpent taught me the unconditional
difference in essence between the two principles in me. If I look across from forethinking to pleasure, I first see the deterrent poisonous serpent. If I feel from pleasure across to forethinking, likewise I feel first the cold cruel serpent. The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself The serpent has the weight of the earth in itself but also its change-ability and germination from which everything that becomes emerges. It is always the serpent that causes man to become enslaved now to one, now to the other principle, so that it becomes error. One cannot live with forethinking alone, or with pleasure alone. You need both. But you cannot be in forethinking and in pleasure at the same time, you must take turns being in forethinking and pleasure, obeying the prevailing law, unfaithful to the other so to speak. But men prefer one or the other. Some love thinking and establish the art of life on it. They· practice their thinking and their circumspection, so they lose their pleasure. Therefore they are old and have a sharp face. The others love pleasure, they practice their feeling and living. Thus they forget thinking. Therefore they are young and blind. Those who think
base the world on thought, those who feel, on feeling. You find truth and error in both.
The way of life writhes like the serpent from right to left and from left to right, from thinking to pleasure and from pleasure to thinking. Thus the serpent is an adversary and a symbol of enmity, but also a wise bridge that connects right and left through longing, much needed by our life. The place where Elijah and Salome live together is a dark space and a bright one. The dark space is the space of forethinking. It is dark so he who lives there requires vision. This space is limited, so fore thinking does not lead into the extended distance, but into the depth of the past and the future. The crystal is the formed thought that reflects what is to come in what has gone before.
Eve and the serpent show me that my next step leads to pleasure and from there again on lengthy wanderings like Odysseus. He went astray when he played his trick at Troy. The bright garden is the space of pleasure. He who lives there needs no vision; he feels the unending. A thinker who descends in to his fore thinking finds his next step leading into the garden of Salome. Therefore the thinker fears his forethought, although
he lives on the foundation of fore thinking. The visible surface is safer than the underground. Thinking protects against the way of error, and therefore it leads to petrification. A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome.
Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. But I would have been blind. Therefore I would have felt only slippery, dead, dangerous, allegedly overcome, insipid, and mawkish things, and I would have pulled back with the same shudder I felt in turning from Salome.
The thinker's passions are bad, therefore he has no pleasure. The thoughts of one who feels are bad, therefore he has no thoughts. He who prefers to think than to feel, leaves his feelings to rot ,in darkness. It does not grow ripe, but in moldiness produces sick tendrils that do not reach the light. He who prefers to feel than to think leaves his thinking in darkness, where it spins its nets in gloomy places, desolate webs in which mosquitos and gnats become enmeshed. The thinker feels the disgust of feeling, since :the feeling in him is mainly disgusting. The one who feels thinks the disgust of thinking, since the thinking in him is mainly disgusting. So the serpent lies between the thinker and the one who feels. They are each other's poison and healing.
In the garden it had to become apparent to me that I loved Salome. This recognition struck me, since I had not thought it. What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root.
Elijah said: "You should recognize her through her love!" Not only do you venerate the object, but the object also sanctifies you. Salome loved the prophet, and this sanctified her. The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. And thus they were each other's poison and death. May the thinking person accept his pleasure, and the feeling person

accept his own thought. Such leads one along the way. Carl Jung, Red Book, Pages 246-248



Instruction ˜Carl Jung (2011-10-17 05:05)

Elijah reviving the Son of the Widow of Zarephath by Louis Hersent
On the following night I was led to a second image: I am standing in the rocky depth that seems to me like a crater. Before me I see the house with columns. I see Salome walking along the length of the wall toward the left, touching the wall like a blind person. The serpent follows her. The old man stands at the door and waves to me. Hesitantly I draw closer. He calls Salome back. She is like someone suffering. I cannot detect any sacrilege in her nature. Her hands are white and her face has a gentle expression. The serpent lies before them. I stand before them clumsily like a stupid boy; overwhelmed by uncertainty and ambiguity. The old man eyes me searchingly and says: ”What do you want here?”
I: ”Forgive me, it is not obtrusiveness or arrogance that leads me here. I am here perchance, not knowing what I want.

A longing that stayed behind in your house yesterday has brought me here. You see, prophet, I am tired, my head is as heavy as lead. I am lost in my ignorance. I have toyed with myself enough. I played hypocritical games with myself and they all would have disgusted me, were it not clever to perform what others expect from us in the world of men. It seems to me as if I were more real here. And yet I do not like being here."
Wordlessly Elijah and Salome step inside the house. I follow them reluctantly. A feeling of guilt torments me. Is it bad conscience? I would like to turn back, but I cannot. I stand before the play of fire in the shining crystal. I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands. it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Elijah and Salome stand smiling before me.
I: "These visions are full of torment, and the meaning of these images is dark to me, Elijah; please shed some light."
Elijah turns away silently; and leads the way toward the left. Salome enters a colonnade to the right. Elijah leads me into an even darker room. A burning red lamp hangs from the ceiling. I sit down exhausted. Elijah stands before me leaning on a marble lion in the middle of the room.
E: "Are you anxious? Your ignorance is to blame for your bad conscience. Not-knowing is guilt, but you believe that it is the urge toward forbidden knowledge that causes your feeling of guilt. Why do you think you are here?"
1: "I don't know. I sank into this place when unknowingly I tried resisting the not-known. So here I am, astonished and confused, an ignorant fool. I experience strange things in your house, things that frighten me and whose meaning is dark to me."
E: "If it were not your law to be here, how would you be here?"
I: "I'm afflicted by fatal weakness, my father."
E: "You are evasive. You cannot extricate yourself from your law.
I: "How can I extricate myself from what is unknown to me, which I cannot reach with either feeling or presentiment?"
E: "You are lying. Do you not know that you yourself recognized what it means if Salome loves you?"
I: "You are right. A doubtful and uncertain thought arose in me. But I have forgotten it again."
E: "You have not forgotten it. It burned deep inside you. Are you cowardly? Or can you not differentiate this thought from your own self enough so that you wished to claim it for yourself?"
I: "The thought went too far for me, and I shun far-fetched ideas. They are dangerous, since I am a man, and you know how much men are accustomed to seeing thoughts as their very own, so that they eventually confuse them with themselves."
E: "Will you therefore confuse yourself with a tree or animal, because you look at them and because you exist with them in one and the same world? Must you be your thoughts, because you are in the world of your thoughts? But your thoughts are just as much outside your self as trees and animals are outside your body."
I: "I understand. My thought world was for me more word than world. I thought of my thought world: it is I."
E: "Do you say to your human world and every being outside of you: you are I?"
I: "I stepped into your house, my father, with the fear of a schoolboy. But you taught me salutary wisdom: I can also consider my thoughts as being outside my self. That helps me to return to that terrible conclusion that my tongue is reluctant to express. I thought that Salome loves me because I resemble John or you. This thought seemed unbelievable to me. That's why I rejected it and thought that she loves me because I am really
quite opposite to you, that she loves her badness in my badness. This thought was devastating."
Elijah is silent. Heaviness lies on me. Then Salome steps in, comes over to me and lays her arm around my shoulder. She takes me for her father in whose chair I sat. I dare neither move nor speak.
S: "I know that you are not my father. You are his son, and I am your sister."
I: "You, Salome, my sister? Was this the terrible attraction that emanated from you, that unnamable horror of you, of your touch?
Who was our mother?"
S: "Mary."
1: "Is it a hellish dream? Mary; our mother? What madness lurks in your words? The mother of our Savior, our mother? When I crossed your threshold today; I foresaw calamity. Alas! It has come. Are you out of your senses, Salome? Elijah, protector of the divine law, speak: is this a devilish spell cast by the rejected? How can she say such

a thing? Or are both of you out of your senses? You are symbols and Mary is a .symbol. I am simply too confused to see through you now."
E: "You may call us symbols for the same reason that you can also call your fellow men symbols, if you wish to. But we are just as real as your fellow men. You invalidate nothing and solve nothing by calling us symbols."
I: "You plunge me into a terrible confusion. Do you wish to be real?"
E: "We are certainly what you call real. Here we are, and you have to accept us. The choice is yours."
I am silent. Salome has removed herself Uncertainly I look around. Behind me a high golden red flame burns on a round altar. The serpent has encircled the flame. Its eyes glitter with golden reflections. Swaying I turn to the exit. As I step out into the hall, I see a powerful lion going before me. Outside, it is a wide cold starry night.
[2] 190 1t is no small matter to acknowledge one's yearning. For this many need to make a particular effort at honesty. All too many do not want to know where their yearning is, because it would seem to them impossible or too distressing. And yet yearning is the way of life. If you do not acknowledge your yearning, then you do not follow yourself but go on foreign ways that others have indicated to you. So you do not live your life but
an alien one. But who should live your life if you do not live it? It is not only stupid to exchange your own life for an alien one, but also a hypocritical game, because you can never really live the life of others, you can only pretend to do it, deceiving the other and yourself since you can only live your own life.
If you give up your self you live it in others; thereby you become selfish to others, and thus you deceive others. Everyone thus believes that such a life is possible. It is, however, only apish imitation. Through giving in to your apish appetite, you infect others, because the ape stimulates the apish. So you turn yourself and others into apes. Through reciprocal imitation you live according to the average expectation. The image of the hero was set up for all in every age through the appetite for imitation. Therefore the hero was murdered, since we have all been aping him. Do you know why you cannot abandon apishness? For fear of loneliness and defeat.
To live oneself means: to be one's own task. Never say that it is a pleasure to live oneself It will be no joy but a long suffering, since you must become your own creator. If you want to create yourself then you do not begin with the best and the highest, but with the worst and the deepest. Therefore say that you are reluctant to live yourself The flowing together of the stream of life is not joy but pain, since it is power against power, guilt, and shatters the sanctified.
The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me.
Although I am not the son of the God mysel£ I represent him nevertheless as one who was a mother to the God, and one therefore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me.But insofar as it takes place in me, and I am a part of the world, it also takes place through meiin the world, and no one can hinder it. It doesn't take place according to the way of my will but in the way of unavoidable effect. I am not master over you, but the being of the God in me. I lock the past with one key; with the other I open the future. This takes place through my transformation. The miracle of transformation commands. I am its servant, just as the Pope is. You see how incredible it was to believe such of oneself
It applies not to me, but to the symbol. The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a·starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames.Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words.
In the moment of your bewilderment, follow your forethinking and not your blind desire, since forethinking leads you to the difficulties that should always come first. They come nevertheless. If you look for a light, you fall first into an even deeper darkness. In this darkness you find a light with a weal<. reddish flame that gives only a low brightness, but it is enough for you to see your neighbor. It is exhausting to reach this goal that seems to be no goal. And so it is good: I am paralyzed and therefore ready to accept. My forethinking rests on the lion, my power.
I held to the sanctified form, and didn't want to allow the chaos to break. through its dams. I believed in the order

of the world and hated everything disorganized and unformed. Therefore above all I had to realize that my own law had brought me to this place. As the God developed in me, I thought he was a part of my self I thought that my ”I” included him and therefore I took him for my thought. But I also considered that my thoughts were parts of my ”1.” Thus I entered into my thoughts, and into the thinking about the God, in that I took him for a part of my self On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Therefore you love reasonable and orderly thoughts, since you could not endure it if your self was in disordered, that is, unsuitable thoughts. Through your selfish wish, you pushed out of your thoughts everything that you do not consider ordered, that is, unfitting. You create order according to what you know, you do not know the thoughts of chaos, and yet they exist. My thoughts are not my self and my I does not embrace the thought. Your thought has this meaning and that, not just one, but many meanings. No one knows how many.

My thoughts are not my sel£ but exactly like the things of the world, alive and dead. Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world. Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize. Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and a forest animal. Just as I have freedom in the world, I also have freedom in my thoughts.Freedom is conditional.

To certain things of the world I must say: you should not be thus, but you should be different. Yet first I look carefully at their nature, otherwise I cannot change it. I proceed in the same way with certain thoughts. You change those things of the world that, not being useful in themselves, endanger your welfare. Proceed

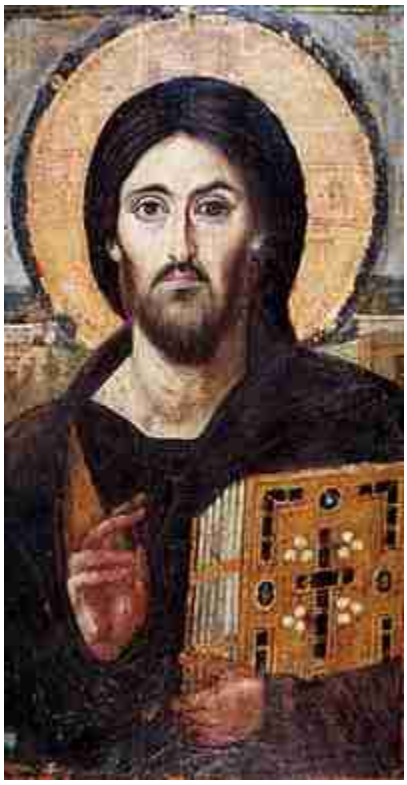
likewise with your thoughts. Nothing is complete, and much is in dispute. The way of life is transformation, not exclusion. Well-being is a better judge than the law. But as I became aware of the freedom in my thought world, Salome embraced me and I thus became a prophet, since I had found pleasure in the primordial beginning, in the forest, and in the wild animals. It stands too close to reason for me to set myself on a par with my visions, and for me to take pleasure in seeing. I am in danger of believing that I myself am significant since I see the significant. This will always drive us crazy; and we transform the vision in to foolishness and monkey business, since we cannot desist from imitation.

Just as my thinking is the son of fore thinking, so is my pleasure the daughter of love, of the innocent and conceiving mother of God. Aside from Christ Mary gave birth to Salome. Therefore Christ in the gospel of the Egyptians says to Salome:

”*Eat every herb, but do not eat the bitter.” And when Salome wanted to know, Christ spoke to her: ”If you crush the covering of shame, and when the two become one, and the male with the female, neither male nor female*.”

Forethinking is the procreative, love is the receptive. Both are beyond this world. Here are understanding and pleasure, we only suspect the other. It would be madness to claim that they are in this world. So much that is riddling and cunning coils around this light. I won the power back again from the depths, and it went before me like a lion. Carl Jung, Red Book, Pages 248-251

Resolution ˜Carl Jung (2011-10-17 14:53)



In the third night, deep longing to continue experiencing the mysteries seized me. The struggle between doubt and desire was great in me. But suddenly I saw that I stood before a steep ridge in a wasteland. It is a dazzling bright day I catch sight of the prophet high above me. His hand makes an averting movement, and I abandon my decision to climb up. I wait below, gazing upward. I look: to the right it is dark night; to the left it is bright day The rock separates day and night. On the dark side lies a big black serpent, on the bright side a white serpent. They thrust their heads toward each other, eager for battle. Elijah stands on the heights above them. The serpents pounce on one another and a terrible wrestling ensues. The black serpent seems to be stronger; the white serpent draws back. Great billows of dust rise from the place of struggle. But then I see: the black serpent pulls itself back again. The front part of its body has become white. Both serpents curl about themselves, one in light, the other in darkness.

Elijah: ”What did you see?”

I: ”I saw the fight of two formidable serpents. It seemed to me as if the black would overcome the white serpent; but behold, the black one withdrew and its head and the top part of its body had turned white.”

E: ”Do you understand that?”

I: ”I have thought it over, but I cannot understand it. Should it mean that the power of the good light will become so great that even the darkness that resists it will be illumined by it?”

Elijah climbs before me into the heights, to a very high summit; I follow. On the peak we come to some masonry made of huge blocks. It is a round embankment on the summit Inside lies a large courtyard, and there is a mighty boulder in the middle, like an altar. The prophet stands on this stone and says:

”This is the temple of the sun. This place is a vessel, that collects the light of the sun.”

Elijah climbs down from the stone, his form becomes smaller in descending, and finally becomes dwarflike, unlike himself.

I ask: ”Who are you?”

”I am Mime, and I will show you the wellsprings. The collected light becomes water and flows in many springs from the summit into the valleys of the earth.”

He then dives down into a crevice. Ifollow him down into a dark cave. I hear the rippling of a spring.

I hear the voice of the dwarf from below:

”Here are my wells, whoever drinks from them becomes wise.”

But I cannot reach down. I lose courage. I leave the cave and, doubting, pace back and forth in the square of the yard. Everything appears to me strange and incomprehensible. It is solitary and deathly silent here. The air is clear and cool as on the remotest heights, a wonderful flood of sunlight all around, the great wall surrounds me. A serpent crawls over the stone. It is the serpent of the prophet. How did it come out of the underworld into the world above? I follow it and see how it crawls into the wall. I feel weird allover: a little house stands there with a portico, minuscule, snuggling against the rock. The serpents become infinitely small. I feel as if I too am shrinking. The walls enlarge into a huge mountain and I see that I am below on the foundation of the crater in the underworld, and I stand before the

house of the prophet. He steps out of the door of his house.

I: ”I notice, Elijah, that you have shown me and let me experience all sorts of strange things and allowed me to come before you today. But I confess that it is all dark to me. Your world appears to me today in a new light. Just now it was as if I were separated by a starry distance from your place, which I

still wanted to reach today. But behold: it seems to be one and the same place.”

E: ”You wanted to come here far too much. I did not deceive you, you deceived yourself He sees badly who wants to see; you have overreached yourself”

I: ”It is true, I eagerly longed to reach you, to hear more. Salome startled me and led me into bewilderment. I felt dizzy; because what she said seemed to me to be monstrous and like

madness. Where is Salome?”

E: ”How impetuous you are! What is up with you? Step over to the crystal and prepare yourself in its light.”

A wreath of fire shines around the stone. I am seized with fear at what I see: The coarse peasant’s boot? The foot of a giant that crushes an entire city? I see the cross, the removal of the cross, the mourning. How agonizing this sight is! No longer do I yearn-I see the divine child, with the white serpent in his right hand, and the black serpent in his left hand. I see the green mountain, the cross of Christ on it, and a stream of blood flowing from the summit of the mountain-I can look no longer, it is unbearable-I see the cross and Christ on it in his last hour and torment-at the foot of the cross the black serpent coils itself-it has wound itself around my feet-lam held fast and I spread my arms wide. Salome draws near. The serpent has wound itself around my whole body, and my countenance is that of a lion.

Salome says, ”Mary was the mother of Christ, do you understand?”

I: ”I see that a terrible and incomprehensible power forces me to imitate the Lord in his final torment. But how can I presume to call Mary my mother?”

S: ”You are Christ.”

I stand with outstretched arms like someone crucified, my body taut and horribly entwined by the serpent: ”You, Salome, say that I am Christ?”

It is as if I stood alone on a high mountain with stiff outstretched arms. The serpent squeezes my body in its terrible coils and the blood streams from my body; spilling down the mountainside. Salome bends down to my feet and wraps her black hair round them. She lies thus for a long time. Then she cries, ”I see light!” Truly; she sees, her eyes are open. The serpent falls from my body and lies languidly on the ground. I stride over it and kneel at the feet of the prophet, whose form shines like a flame.

E: ”Your work is fulfilled here. Other things will come. Seek untiringly; and above all write exactly what you see.”

Salome looks in rapture at the light that streams from the prophet. Elijah transforms into a huge flame of white light. The serpent wraps itself around her foot, as if paralyzed. Salome kneels before the light in wonders truck devotion. Tears fall from my eyes, and I hurry out into the night, like one who has no part

in the glory of the mystery. My feet do not touch the ground of this earth, and it is as if I were melting into air.

[2] My longing led me up to the over bright day; whose light is the opposite to the dark space of forethinking. The opposite principle is, as I think I understand it, heavenly love, the mother.

The darkness that surrounds forethinking appears to be due to the fact that it is invisible in the interior and takes place in the depths.

But the brightness of love seems to come from the fact that love is visible life and action. My pleasure was with forethinking and had its merry garden there, surrounded by darkness and night. I climbed down to my pleasure, but ascended to my love. I see Elijah high above me: this indicates that forethinking stands nearer to love than 1, a man, do. Before I ascend to love, a condition must be fulfilled, which represents itself as the fight between two serpents. Left is day; right is night. The realm of love is light, the realm of forethinking is dark Both principles have separated themselves strictly; and are even hostile to one another and have taken on the form of serpents. This form indicates the

daimonic nature of both principles. I recognize in this struggle a repetition of that vision where I saw the struggle between the sun and the black serpent.

At that time, the loving light was annihilated, and blood began to pour out. This was the Great War. But the spirit of the depths wants this struggle to be understood as a conflict in every man's own nature. Since after the death of the hero our urge to live could no longer imitate anything, it therefore went into the depths of every man and excited the terrible conflict between the powers of the depths. Forethinking is singleness, love is togetherness. Both need one another, and yet they kill one another. Since men do not know that the conflict occurs inside themselves, they go mad, / and one lays the blame on the other. If one-half of mankind is at fault, then every man is half at fault. But he does not see the conflict in his own soul, which is however the source of the outer disaster. If you are aggravated against your brother, think that you are aggravated against the brother in you, that is, against what in

you is similar to your brother. As a man you are part of mankind, and therefore you have

a share in the whole of mankind, as if you were the whole of mankind. If you overpower and kill your fellow man who is contrary to you, then you also kill that person in yourself and have murdered a part of your life. The spirit of this dead man follows you and does not let your life become joyful. You need

your wholeness to live onward. If I myself endorse the pure principle, I step to one side and

become one sided. Therefore my forethinking in the principle of the heavenly mother becomes an ugly dwarf who lives in a dark cave like an unborn in the womb. You do not follow him, even if he says to you that you could drink wisdom from his source. But forethinking appears to you there as dwarfish

cleverness, false and of the night, just as the heavenly mother appears to me down there as Salome. That which is lacking in the pure principle appears as the serpent. The hero strives after the

utmost in the pure principle, and therefore he finally falls for the serpent. If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking,

thinking hollow without love. The serpent lurks behind the pure principle. Therefore I lost courage, until I found the serpent that at once led me across to the other principle. In climbing down I become smaller.

Great is he who is in love, since love is the present act of the great creator, the present moment of the becoming and lapsing of the world. Mighty is he who loves. But whoever distances himself

from love, feels himself powerful.

In your forethinking you recognize the nullity of your current being as a smallest point between the infinity of what has passed and of what is to come. The thinker is small, he feels great if he

distances himself from thinking. But if we speak about appearances, it is the other way around. To whoever is in love, form is a trifling. But his field of vision ends with the form given to him.

To whoever is in thinking, form is unsurpassable and the height of Heaven. But at night he sees the diversity of the innumerable worlds and their never-ending cycles. Whoever is in love is a full and overflowing vessel, and. awaits the giving. Whoever is in forethinking is deep and hollow and awaits fulfillment.

Love and forethinking are in one and the same place. Love cannot be without fore thinking, and forethinking cannot be without love. Man is always too much in one or the other. This comes with human nature. Animals and plants seem to have enough in every way; only man staggers between too much and too little. He wavers, he is uncertain how much he must give here and how much there. His knowledge and ability is insufficient, and yet he must still do it himself Man doesn't only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but

becomes a Christ himself The antecedent example of the saints symbolically teaches us this.

Whoever wants to see will see badly: It was my will that deceived me. It was my will that provoked the huge uproar among the daimons. Should I therefore not want anything? I have, and I have fulfilled my will as well as I could, and thus I fed everything in me that strived. In the end I found that I wanted myself in everything, but without looking for ,myself Therefore I no longer wanted to seek myself outside of myself but within. Then I wanted to grasp myself and then I wanted to go on again, without

knowing what I wanted, and thus I fell into the mystery:

Should I therefore not want anything anymore? You wanted this war. That is good. If you had not, then the evil of this war would be small. But with your wanting you make the evil great. If you do not succeed in producing the greatest evil out of this war, you will never learn the violent deed and learn to overcome fighting what lies outside you. Therefore it is good if you want this greatest evil with your whole heart. You are Christians and run after heroes, and wait for redeemers who should take the

agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. If you succeed in making a terrible evil out of this war and throw innumerable victims into this abyss, this is good, since it makes each of you ready to sacrifice himself For as I, you draw close to the accomplishment of Christ's mystery:

You already feel the fist of the iron one on your back. This is the beginning of the way: If blood, fire, and the cry of distress fill this world, then you will recognize yourself in your acts:

Drink your fill of the bloody atrocities of the war, feast upon the killing and destruction, then your eyes will open, you will see that you yourselves are the bearers of such fruit. You are on the , way if you will all this: Willing creates blindness, and blindness leads to the way: Should we will error? You should not, but you do will that error which you take for the best truth, as men have always done.

The symbol of the crystal signifies the unalterable law of events that comes of itself In the little seed you grasp what is to come. I saw something terrible and incomprehensible. (It was on the night of Christmas day of the year 1913.) I saw the peasant's boot, the sign of the horrors of the peasant war, of

murdering incendiaries and of bloody cruelty: I knew to interpret this sign for myself as nothing but the fact that something bloody and dreadful lay before us. I saw the foot of a giant that crushed a whole city: How could I interpret this sign otherwise? I saw that the way to self-sacrifice began here. They will all become terribly enraptured by these

tremendous experiences, and in their blindness will want to understand them as outer events. It is an inner happening; that is the way to the perfection of the mystery of Christ, so that the peoples learn self-sacrifice.

May the frightfulness become so great that it can turn men's eyes inward, so that their will no longer seeks the self in others but in themselves. I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. The God holds the separate principles in his power, he unites them. The God develops through the union of the principles in me. He is their union. If you will one of these principles, so you are in one, but far from your being other. If you will both principles, one and the

other, then you excite the conflict between the principles, since you cannot want both at the same time. From this arises the need, the God appears in it, he takes your conflicting will in his hand, in the hand of a child whose will is simple and beyond conflict. You cannot learn this, it can only develop in you. You

cannot will this, it takes the will from your hand and wills itself Will yourself that leads to the way:

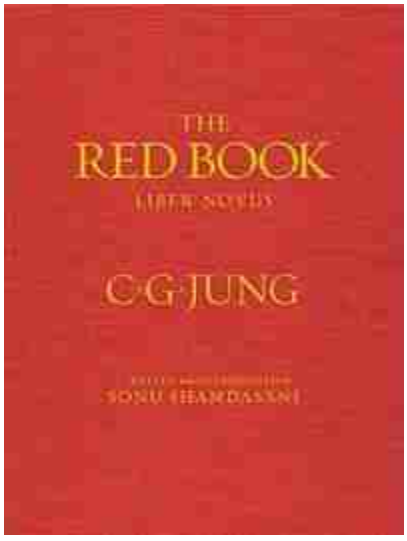
But fundamentally you are terrified of yourself and therefore you prefer to run to all others rather than to yourself I saw the mountain of the sacrifice, and the blood poured in streams from its sides. When I saw how pride and power satisfied men, how beauty beamed from the eyes of women when the great war broke out, I knew that mankind was on the way to self-sacrifice. The spirit of the depths has seized mankind and forces self-sacrifice upon it. Do not seek the guilt here or there. The spirit of the depths clutched the fate of man unto itself as it clutched mine. He leads mankind through the river of blood

to the mystery: In the mystery man himself becomes the two principles, the lion and the serpent.

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. The mystery showed

in images what I should afterward live. I did not possess any of those boons that the mystery showed me, for I still had to earn all of them.

finis. part. prim . (End of part one) Carl Jung, The Red Book, Pages 251-254.



Dies ˜Carl Jung (2011-10-20 14:02)

Carved relief of the cartouche representing Thutmose III on the wall of the Precinct of Amun-Re, Karnak

I awaken, the day reddens the East. A night, a wonderful night in the distant depths of time lies behind me. In what far-away space was I? What did I dream? Of a white horse? It seems to me as if I had seen this white horse on the Eastern sky over the rising sun. The horse spoke to me: What did it say? It said: ”Hail him who is in darkness since the day is over him.” There were four white horses, each with golden wings. They led the carriage of the sun, on which Helios stood with flaring mane. I stood down in the gorge, astonished and frightened. A thousand black serpents crawled swiftly into their holes. Helios ascended, rolling upward toward the wide paths of the sky: I knelt down, raised my hands suppliantly, and called: ”Give us your light, you are flame-curled, entwined, crucified and revived; give us your light, your light!” This cry woke me. Didn’t Ammonius say yesterday evening: ”Do not forget to say your morning prayer when the sun rises.” I thought that perhaps he secretly worships the sun. Outside a fresh morning wind rises. Yellow sand trickles in fine veins down the rocks. The redness expands across the sky and I see the first rays shoot up to the firmament. Solemn calm and solitude on all sides. A large lizard lies on a stone and awaits the sun. I stand as if spellbound and laboriously remember everything from yesterday, especially what Ammonius said. But what did he say? That the sequences of words have many meanings, and that John brought the LOGOS to man. But that does not sound properly Christian. Is he perhaps a Gnostic? No, that seems impossible to me, since they were really the worst of all the idolaters of words, as he would probably put it.

The sun-what fills me with such inner exaltation? I should not forget my morning prayer-but where has my morning prayer gone? Dear sun, I have no prayer, since I do not know how one must address you. Have I already prayed to the sun? But Ammonius really meant that I should pray to God at the break of day. He probably does not know-we have no more prayers. How should he know about our nakedness and poverty? What has happened to our prayers? I miss them here. This must really be because of the desert. It seems as if there ought to be prayers here. Is this desert so very bad? I think it is no worse than our cities. But why then do we not pray there? I must look toward the sun, as if it had something to do with this. Alas-one can never escape the age-old dreams of mankind.

What shall I do this whole long morning? I do not understand how Ammonius could have endured this life for even a year. I go back and forth on the dried-up river bed and finally sit down on a boulder. Before me there are a few yellow grasses. Over there a small dark beetle is crawling along, pushing a ball in front of it-a scarab. You dear little animal, are you still toiling away in order to live your beautiful myth? How seriously and undiscouraged it works! If only you had a notion that you are performing an old myth, you would probably renounce your fantasies as we men have also given up playing at mythology.

The unreality nauseates one. What I say sounds very odd in this place, and the good Ammonious would certainly not agree with it. What am I actually doing here? No, I don’t want to condemn him in advance, since I still haven’t really understood what he actually means. He has a right to be heard. By the way,

I thought differently yesterday. I was even very thankful to him that he wanted to teach me. But I'm being critical once again, and superior, and may well learn nothing. His thoughts are not that bad at all; they are even good. I don't know why I always want to put the man down.

Dear beetle, where have you gone? I can no longer see you. Oh, you're already over there with your mythical ball. These little animals stick to things, quite unlike us-no doubt, no change of mind, no hesitation. Is this so because they live their myth? Dear scarab, my father, I honor you, blessed be your work-in eternity-Amen.

What nonsense am I talking? I'm worshiping an animal that must be because of the desert. It seems absolutely to demand prayers.

How beautiful it is here! The reddish color of the stones is wonderful; they reflect the glow of a hundred thousand past suns these small grains of sand have rolled in fabulous primordial oceans, over them swam primordial monsters with forms never beheld before. Where were you, man, in those days? On this warm sand lay your childish primordial animal ancestors, like children snuggling up to their mother.

o mother stone, I love you, I lie snuggled up against your warm body, your late child. Blessed be you, ancient mother.

Yours is my heart and all glory and power-Amen.

What am I saying? That was the desert. How everything appears so animated to me! This place is truly terrible. These stones-are they stones? They seem to have gathered here deliberately. They're lined up like a troop transport. They've arranged themselves by size, the large ones stand apart, the small ones close ranks and gather in groups that precede the large ones. Here the stones form states. Am I dreaming or am I awake? It's hot-the sun already stands high-how the hours pass! Truly, the morning is nearly over-and how astonishing it has been! Is it the sun or is it these living stones, or is it the desert that makes my head buzz? I go up the valley" and before long I reach the hut of the anchorite. He is sitting on his mat lost in deep reflection.

I: "My father, I am here."

A: "How have you spent your morning?"

I: "I was surprised when you said yesterday that time passes quickly for you. I don't question you anymore and this will no longer surprise me. I've learned a lot. But only enough to make you an even greater riddle than you were before. Why, all the things that you must experience in the desert, you wonderful man! Even the stones are bound to speak to you."

A: "I'm happy that you have learned to understand something of the life of an anchorite. That will make our difficult task easier. I don't want to intrude on your mysteries, but I feel that you come from a strange world that has nothing to do with mine."

I: "You speak truthfully. I'm a stranger here, more foreign than any you've ever seen. Even a man from Britain's remotest coast is closer to you than I am. Therefore have patience, master and let me drink from the source of your wisdom. Although the thirsty desert surrounds us, an invisible stream of living water flows here."

A: "Have you said your prayer?"

I: "Master, forgive me: I've tried, but I found no prayer. Yet I dreamed that I prayed to the rising sun."

A: "Don't worry yourself because of that. If you do find a word, your soul has nevertheless found inexpressible words to greet the break of day."

I: "But it was a heathen prayer to Helios."

A: "Let that suffice for you."

I: "But Oh master, I've prayed not only to the sun in a dream, but in my absentmindedness also to the scarab and the earth."

A: "Be astonished at nothing, and in no case condemn or regret it. Let us go to work Do you want to ask something about the conversation we had yesterday?"

I: ”I interrupted you yesterday when you spoke of Philo. You wanted to explain your notion of the various meanings of particular sequences of words.”

A: ”Well, I’ll continue my account of how I was freed from the awful predicament of spinning words. A man my father had set free once came to me; this man, whom I’d been attached to since my childhood, spoke to me and said:

”Oh Ammonius, are you well?” ”Certainly,” I said, ”as you can see, I am learned and have great success.”

He: ”I mean, are you happy and are you fully alive?”

I laughed: ”As you can see, all is well.”

The old man replied: ”I saw how you lectured. You seemed to be anxious at the judgment of your listeners. You wove witty jokes into the lecture to please your listeners. You heaped up learned expressions to impress them. You were restless and hasty, as if still compelled to snatch up all knowledge. You are not in yourself”

Although these words at first seemed laughable to me, they still made an impression on me, and reluctantly I had to / credit the old man, since he was right.

Then he said: ”Dear Ammonius, I have delightful tidings for you: God has become flesh in his son and has

brought us all salvation.” ””What are you saying,” I called, ”you probably mean Osiris, who shall appear in the mortal body?”

”No,” he replied, ”this man lived in Judea and was born from a virgin.”

I laughed and answered: ”I already know about this; a Jewish trader has brought tidings of our virgin queen to Judea, whose image appears on the walls of one of our temples, and reported it as a fairy tale.”

”No,” the old man insisted, ”he was the Son of God.”

”Then you mean Horus the son of Osiris, don’t you?”

I answered.

”No, he was not Horus, but a real man, and he was hung from a cross.”

”Oh, but this must be Seth, surely; whose punishments our old ones have often described.”

But the old man stood by his conviction and said: ”He died and rose up on the third day.”

”Well, then he must be Osiris,” I replied impatiently.

”No,” he cried, ”he is called Jesus the anointed one.”

”Ah, you really mean this Jewish God, whom the poor honor at the harbor, and whose unclean mysteries they celebrate in cellars.”

”He was a man and yet the Son of God,” said the old man staring at me intently.

”That’s nonsense, dear old man,” I said, and showed him to the door. But like an echo from distant rock faces the words returned to me: a man and yet the Son of God. It seemed significant to me, and this phrase was what brought me to Christianity.

I: ”But don’t you think that Christianity could ultimately be a transformation of your Egyptian teachings?”

A: ”If you say that our old teachings were less adequate expressions of Christianity, then I’m more likely to agree with you.”

I: ”Yes, but do you then assume that the history of religions is aimed at a final goal?”

A: ”My father once bought a black slave at the market from the region of the source of the Nile. He came from a country that had heard of neither Osiris nor the other Gods; he told me many things in a more simple language that said the same as we believed about Osiris and the other Gods. I learned to understand that those uneducated Negroes

unknowingly already possessed most of what the religions of the cultured peoples had developed into complete doctrines. Those able to read that language correctly could thus recognize in it not only the pagan doctrines but also the doctrine of Jesus. And it's with this that I now occupy myself I read the gospels and seek their meaning which is yet to come. We know their meaning as it lies before us, but not their hidden meaning which points to the future. It's erroneous to believe that religions differ in their innermost essence. Strictly speaking, it's always one and the same religion. Every subsequent form of religion is the meaning of the antecedent."

I: "Have you found out the meaning which is yet to come?"

A: "No, not yet; it's very difficult, but I hope I'll succeed. Sometimes it seems to me that I need the stimulation of others, but I realize that those are temptations of Satan."

I: "Don't you believe that you'd succeed if you were nearer men?"

A: "Perhaps you're right."

He looks at me suddenly as if doubtful and suspicious. "But," he continues, "I love the desert, do you understand? This yellow, sun-glowing desert. Here you can see the countenance of the sun every day; you are alone, you can see glorious Helios-no, that is - pagan-what's wrong with me? I'm confused-you are Satan I recognize you-give way; adversary!"

He jumps up incensed and wants to lunge at me. But I am far away in the twentieth century.

He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun. If you sleep this sleep and dream this dream in this time of the world, you will know that the sun will also rise at this time. For the moment we are still in the dark, but the day is upon us.

He who comprehends the darkness in himself, to him the light is near. He who climbs down into his darkness reaches the staircase of the working light, fire maned Helios. His chariot ascends with four white horses, his back bears no cross, and his side no wound, but he is on fire and his head blazes in the fire. Nor is he a man of mockery, but of splendor and unquestionable force.

I do not know what I speak, I speak in a dream. support me for I stagger, drunk with fire. I drank fire in this night, since I climbed down through the centuries and plunged into the sun far at the bottom. And I rose up drunk from the sun, with a burning countenance and my head is ablaze. Give me your hand, a human hand, so that you / can hold me to the earth with it, for whirling veins of fire swoop me up, and exultant longing tears me toward the zenith.

But day is about to break, actual day; the day of this world. And I remain concealed in the gorge of the earth, deep down and solitary, and in the darkening shadows of the valley. That is the shadow and

heaviness of the earth.

How can I pray to the sun that rises far in the East over the desert? Why should I pray to it? I drink the sun within me, so why should I pray to it? But the desert, the desert in me demands prayers, since the desert wants to satisfy itself with what is alive. I want to beg God for it, the sun, or one of the other immortals.

I beg because I am empty and am a beggar. In the day of this world, I forget that I drank the sun and am drunk from its active light and singeing power. But I stepped into the shadows of the earth, and saw that I am naked and have nothing to cover my poverty. No sooner do you touch the earth than your inner life is over; it flees from you into things.

And a wondrous life arises in things. What you thought was dead and inanimate betrays a secret life and silent, inexorable intent. You have got caught up in a hustle and bustle where everything goes its own way with strange gestures, beside you, above you, beneath you, and through you; even the stones speak

to you, and magical threads spin from you to things and from things to you. Far and near work within you and you work in a dark manner upon the near and the far. And you are always helpless and a prey.

But if you watch closely, you will see what you have never seen before, namely that things live their life, and that they live off you: the rivers bear your life to the valley,. One stone falls upon another with your force, plants and animals

also grow through you and they are the cause of your death. A leaf dancing in the wind dances with you; the irrational animal guesses your thought and represents you. The whole earth sucks its life from you and everything reflects you again.

Nothing happens in which you are not entangled in a secret manner; for everything has ordered itself around you and plays your innermost. Nothing in you is hidden to things, no matterhow remote, how precious, how secret it is. It inheres in things. Your dog robs you of your father, who passed away long ago, and looks at you as he did. The cow in the meadow has intuited your mother, and charms you with total calm and security. The stars whisper your deepest mysteries to you, and the soft valleys of the

earth rescue you in a motherly womb.

Like a stray child you stand pitifully among the mighty, who hold the threads of your life. You cry for help and attach yourself to the first person that comes your way. Perhaps he can advise you, perhaps he knows the thought that you do not have, and which all things have sucked out of you.

I know that you would like to hear the tidings of he whom things have not lived, but who lived and fulfilled himself. For you are a son of the earth, sucked dry by the suckling earth, that can suck nothing out of itself, but suckles only from the sun. Therefore you would like to have tidings of the son of the

sun, which shines and does not suckle. You would like to hear of the son of God, who shone and gave, who begot, and to whom life was born again, as the earth bears the sun green and colorful children.

You would like to hear of him, the radiating savior, who as a son of the sun cut through the webs of the earth, who sundered the magic threads and released those in bondage, who owned himself and was no one's servant, who sucked no one dry, and whose treasure no one exhausted. You would like to hear of him who was not darkened by the shadow of earth, but illuminated it, who saw the thoughts of all, and whose thoughts no one guessed, who possessed in himself the meaning of all things, and whose

meaning nothing could express.

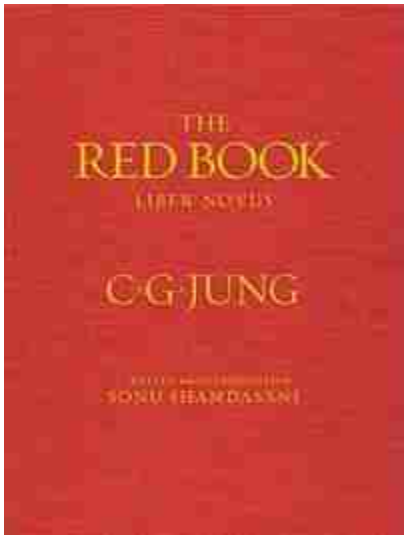
The solitary fled the world; he closed his eyes, plugged his ears and buried himself in a cave within himself but it was no use. The desert sucked him dry, the stones spoke his thoughts, the cave echoed his feelings, and so he himself became desert, stone, and cave. And it was all emptiness and desert, and helplessness and barrenness, since he did not shine and remained a son of the earth who sucked a book dry and was sucked empty by the desert. He was desire and not splendor, completely earth and not sun.

Consequently he was in the desert as a clever saint who very well knew that otherwise he was no different from the other sons of the earth. If he would have drunk of himself he would have drunk fire.

The solitary went into the desert to find himself. But he did not want to find himself but rather the manifold meaning of Holy Scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same.

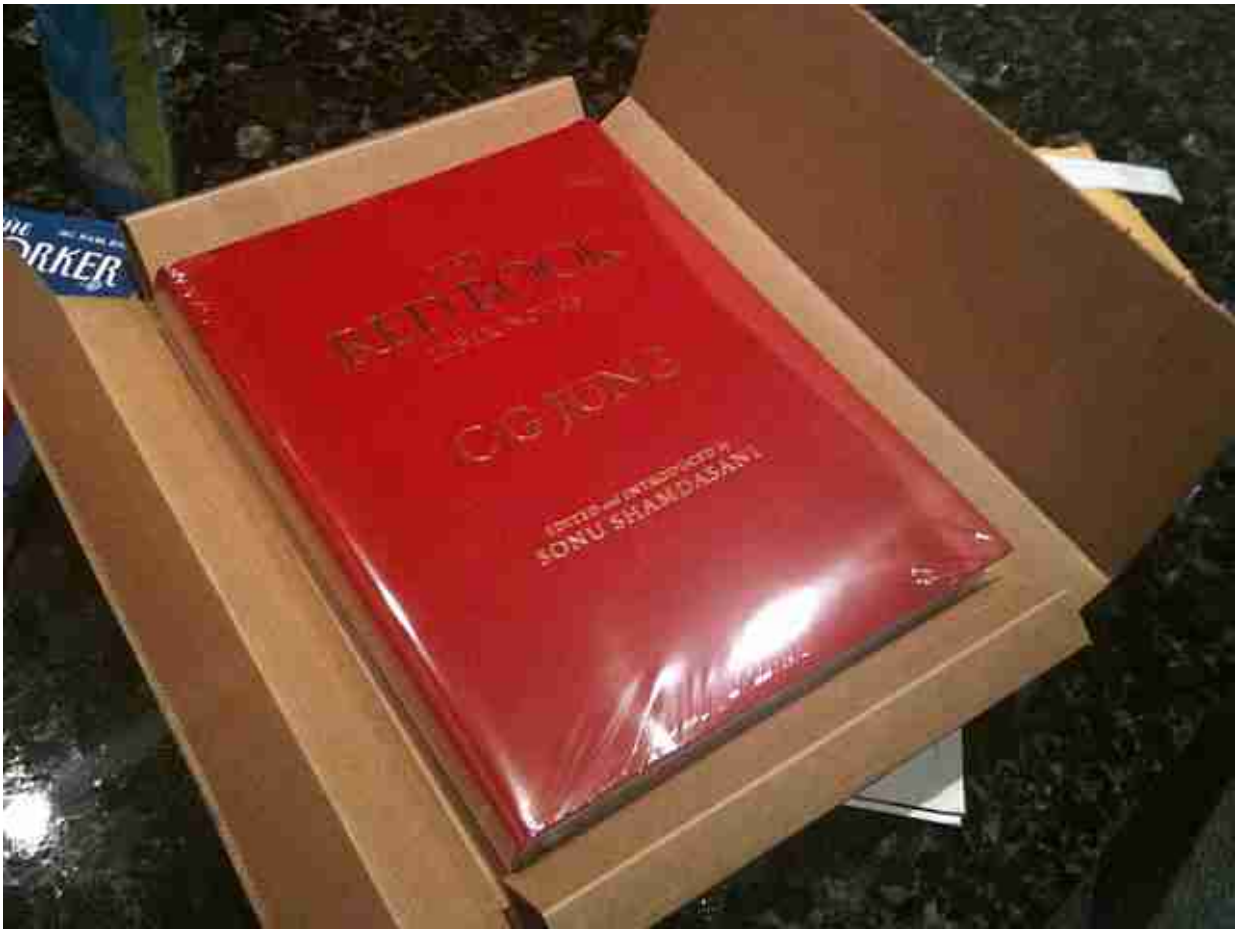
He wanted to find what he needed in the outer. But you find manifold meaning only in yourself not in things, since the manifoldness of meaning is not something that is given at the same time, but is a succession of meanings. The meanings that follow one another do not lie in things, but lie in you, who are subject to many changes, insofar as you take part in life. Things also change, but you do not notice this if you do not change. But if you change, the countenance of the world alters. The manifold sense of things is your manifold sense. It is useless to fathom it in things. And this probably explains why the solitary went into the desert, and fathomed the thing but not himself And therefore what happened to every desirous solitary also happened to him: the devil came to him with smooth tongue and clear reasoning and knew the right word at the right moment. He

lured him to his desire. I had to appear to him as the devil, since I had accepted my darkness. I ate the earth and I drank the sun, and I became a greening tree that stands alone and grows. Carl Jung, Red Book, Pages 270-273.



Carl Jung Depth Psychology: Death ˜Carl Jung, Red Book, Pages 273-275. **(2011-10-20 14:36)**

Carl Jung Depth Psychology: Death Carl Jung, Red Book, Pages 273-275.: On the following night, I wandered to the northern land and found myself under a gray sky in misty-hazy cool-moist air. I strive to those lo…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Earlier Temples ˜Carl Jung (2011-10-21 10:19)

Yet another new adventure occurred: wide meadows spread out before me-a carpet of flowers-soft hills-a fresh green wood in the distance. I come across two strange journeymen probably two completely accidental companions: an old monk and a tall gangly thin man with a childish gait and discolored red clothes. As they draw near, I recognize the tall one as the red rider. How he has changed! He has grown old, his red hair has become gray, his fiery red clothes are worn out, shabby, poor. And the other? He has a paunch and appears not to have fallen on bad times. But his face seems familiar: by all the Gods, it's Ammonius! What changes! And where are these utterly different people coming from? I approach them and bid them good day. Both look at me frightened and make the sign of the cross. Their

horror prompts me to look down at myself I am fully covered in green leaves, which spring from my body. I greet them a second time, laughing.

Ammonius exclaims horrified: "Apage, Satanas!"

The Red One: "Damned pagan riffraff!"

I: "But my dear friends, what's wrong with you? I'm the Hyperborean stranger, who visited you, Oh Ammonius, in the desert. And I'm the watchman whom you, Red One, once visited."

Ammonius: ”I recognize you, you supreme devil. My downfall began with you.”

The Red One looks at him reproachfully and gives him a poke in the ribs. The monk sheepishly stops. The Red One turns haughtily toward me.

R: ”Already at that time I couldn’t help thinking that you lacked a noble disposition, notwithstanding your hypocritical seriousness. Your damned Christian play-act-”

At this moment Ammonius pokes him in the ribs and the Red One falls into an embarrassed silence. And thus both stand before me, sheepish and ridiculous, and yet pitiable.

I: ”Wherefrom, man of God? What outrageous fate has led you here, let alone in the company of the Red One?”

A: ”I would prefer not to tell you. But it does not appear to be a dispensation of God that one can escape. So know then that you, evil spirit, have done me a terrible deed. You seduced me with *1*_

your accursed curiosity, desirously stretching my hand after the divine mysteries, since you made me conscious at that time that I really knew nothing about them. Your remark that I probably needed the closeness of men to arrive at the higher mysteries stunned me like infernal poison. Soon thereafter I called the brothers of the valley together and announced to them that a messenger of God had appeared to me-so terribly had you blinded me-and commanded me to form a monastery with the brothers.

”When Brother Philetus raised an objection, I refuted him with reference to the passage in the holy scriptures where it is said that it is not good for man to be alone. So we founded the monastery,

near the Nile, from where we could see the passing ships.

”We cultivated fat fields, and there was so much to do that the holy scriptures fell into oblivion. We became voluptuous, and one day I was filled with such terrible longing to see Alexandria again.

I talked myself into believing that I wanted to visit the bishop there. But first I was intoxicated so much by life on the ship, and then by the milling crowds on the streets of Alexandria, that I became completely lost.

”As in a dream I climbed onto a large ship bound for Italy. I felt an insatiable greed to see the world. I drank wine and saw that women were beautiful. I wallowed in pleasure and wholly turned into an animal. When I climbed ashore in Naples, the Red One stood there, and I knew that I had fallen into the hands of evil.”

R: ”Be silent, old fool, if I had not been present, you would have become an outright pig. When you saw me, you finally pulled yourself together, cursed the drinking and the women, and returned to the monastery.

”Now hear my story; damned hobgoblin: I too fell into your snare, and your pagan arts also enticed me. After the conversation at that time, where you caught me in the fox trap with your remark about dancing, I became serious, so serious that I went into the monastery; prayed, fasted, and converted myself.

”In my blindness I wanted to reform the Church liturgy; and with the bishop’s approval I introduced dancing.

”I became Abbot and, as such, alone had the sole right to dance before the altar, like David before the ark of the covenant. But little by little, the brothers also began to dance; indeed, even the congregation of the faithful and finally the whole city danced.

”It was terrible. I fled into solitude and danced all day until I dropped, but in the morning the hellish dance began again.

”I sought to escape from myself, and strayed and wandered around at night. In the daytime I kept myself secluded, and danced alone in the forests and deserted mountains. And thus gradually I came to Italy. Down there in the south, I no longer felt as I had felt in the north; I could mingle with the crowds. Only in Naples did I somewhat find my way again, and there I also found this ragged man of God. His appearance gave me strength. Through him I could regain my health. You’ve heard how he took

heart from me, too, and found his way again.”

A: ”I must confess I did not fare so badly with the Red One; he’s a toned-down type of devil.”

R: ”I must add that the monk is hardly the fanatical type, although I’ve developed a deep aversion against the whole Christian religion since my experience in the monastery.”

1: ”Dear friends, it does my heart good to see you enjoying yourselves together.”

Both: ”We are not pleased, mocker and adversary, clear off, you robber, pagan!”

I: ”But why are you traveling together, if you’re not enjoying each other’s company and friendship”

A: ”What can be done Even the devil is necessary; since otherwise one has nothing that commands a sense of respect with people.”

R: ”Well, I need to come to an arrangement with the clergy; or else I will lose my clientele.”

I: ”Therefore the necessities of life have brought you together! So let’s make peace and be friends.”

Both: ”But we can never be friends.”

I: ”Oh, I see, the system is at fault. You probably want to die out first(Now let me pass, you old ghosts!”

When I had seen death and all the terrible solemnity that is gathered around it, and had become ice and

night myself, an angry life and impulse rose up in me. My thirst for the rushing water of the deepest knowledge began to clink with wine glasses; from afar I heard drunken laughter, laughing women and street noise. Dance music, stamping and cheering poured forth from allover; and instead of the rose scented south wind, the reek of the human animal streamed over me. Luscious-lewd whores giggled and rustled along the walls, wine fumes and kitchen steam and the foolish cackling of the human crowd drew near in a cloud. Hot sticky tender hands reached out for me, and I was swaddled in the covers of a sickbed. I was born into life from below, and I grew up as heroes do, in hours rather than years. And after I had grown up, I found myself in the middle land, and saw that it was spring.

But I was no longer the man I had been, for a strange being grew through me. This was a laughing being of the forest, a leaf green daimon, a forest goblin and prankster, who lived alone in the forest and was itself a greening tree being, who loved nothing but greening and growing, who was neither disposed nor indisposed toward men, full of mood and chance, obeying an invisible law and greening and wilting

with the trees, neither beautiful nor ugly, neither good nor bad, merely living, primordially old and yet completely young, naked and yet naturally clothed, not man but nature, frightened, laughable, powerful, childish, weak, deceiving and deceived, utterly inconstant and superficial, and yet reaching deep down, down to the kernel of the world.

I had absorbed the life of both of my friends; a green tree grew from the ruins of the temple. They had not withstood life, but, seduced by life, had become their own monkey business. They had got caught in the muck, and so they called the living a devil and traitor. Because both of them believed in themselves

and in their own goodness, each in his own way, they ultimately became mired in the natural and conclusive burial ground of all outlived ideals. The most beautiful and the best, like the ugliest and the worst, end up someday in the most laughable place in the world, surrounded by fancy dress and led by fools, and go horror-struck to the pit of filth.

After the cursing comes laughter, so that the soul is saved from the dead.Ideals are, according to their essence, desired and pondered; they exist to this extent, but only to this extent. Yet their effective

being cannot be denied. He who believes he is really living his ideals, or believes he can live them, suffers from delusions of grandeur and behaves like a lunatic in that he stages himself as an ideal; but the hero has fallen. Ideals are mortal, so one should prepare oneself for their end: at the same time it probably costs you your neck. For do you not see that it was you who gave meaning,

value, and effective force to your ideal If you have become a sacrifice to the ideal, then the ideal cracks open, plays carnival with you, and goes to Hell on Ash Wednesday. The ideal is also a tool that one can put aside anytime, a torch on dark paths. But whoever runs around with a torch by day is a fool. How much my ideals have come down, and how freshly my tree greens!

When I turned green, they stood there, the sad remains of earlier temples and rose gardens, and I recognized with a shudder their inner affinity. It seemed to me that they had established an indecent alliance. But I understood that this alliance had already existed for a long time. At a time when I still claimed that my sanctuaries were of crystal purity, and when I compared my friends to the perfume of the roses of Persia, both of them formed an alliance of mutual silence.

They seemed to scatter, but secretly they worked together. The solitary silence of the temple lured me far away from men to the supernatural mysteries in which I lost myself to the point of surfeit. And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side. There, too, I found no boundaries other than surfeit and disgust. I did not live, but was driven; I was a slave to my ideals.

And thus they stood there, the ruins, quarreling with one another and unable to reconcile themselves to their common misery Within myself I had become one as a natural being, but I was a hobgoblin

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who frightened the solitary wanderer, and who avoided the places of men. But I greened and bloomed from within myself I had still not become a man again who carried within himself the conflict between a longing for the world and

a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. And thus I learned to live without the world and spirit; and I was amazed how well I could live like this.

But what about men, what about mankind? There they stood, the two deserted bridges that should lead across to mankind: one leads from above to below, and men glide down on it, which pleases them. / The other leads from below to above and mankind groans upward on it. This causes them trouble. We drive our fellow men to trouble and joy If I myself do not live, but merely climb, it gives others undeserved pleasure. If I simply enjoy

myself it causes others undeserved trouble. If I merely live, I am far removed from men. They no longer see me, and when they see me, they are astonished and shocked. I myself however, quite simply living, greening, blooming, fading, stand like a tree always in the same spot and let the suffering and the joy of men pass over me with equanimity And yet I am a man who cannot excuse himself from the discord of the human heart.

But my ideals can also be my dogs, whose yapping and squabbling do not disturb me. But at least then I am a good and a bad dog to men. But I have not yet achieved what should be, namely that I live and yet am a man.

It

seems to be nearly impossible to live as a man. As long as you are not conscious of yourself you can live; but if you become conscious of your sel£ you fall from one grave into another. All your rebirths could ultimately make you

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sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms.

After all the rebirths you still remain the lion crawling on the earth, the Chameleon, a caricature, one

prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding. I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the

sun which gives light and does not suck light. That belongs to the earth. I recall my solar nature and would like to rush to my rising. But ruins

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stand in my way They say: ”With regard to men you should be this or that.” My chameleonesque skin shudders. They obtrude upon me and want to color me. But that should no longer

be. Neither good nor evil shall be my masters. I push them aside, the laughable survivors, and go on my way again, which leads me to the East. The quarreling powers that for so long stood between me and myself lie behind me.

Henceforth I'm

completely alone. I can no longer say to you: "Listen!" or "you should," or "you could," but now I talk only with myself Now no one else can do anything more for me, nothing whatsoever. I no longer have a duty toward you, and you no longer have duties toward me, since I vanish and you vanish from

me. I no longer hear requests and no longer make requests of you. I no longer fight and reconcile myself with you, but place silence between you and me.

Your call dies away in the distance, and you cannot find my footprints. Together with the west wind, which comes from the plains of the ocean, I journey across the green countryside, I roam through the forests, and bend the young grass. I talk with trees and the forest wildlife, and the stones show me the way When I thirst and the source does not come to me, I go to the source. When I starve and the bread does not come to me, I

seek my bread and take it where I find it. I provide no help and need no help. If at any time necessity confronts me, I do not look around to see whether there is a helper nearby, but I accept the necessity and bend and writhe and struggle. I laugh, I weep, I swear, but I do not look around me.

On this way, no one walks behind me, and I cross no one's path. I am alone, but I fill my solitariness with my life. I am man enough, I am noise, conversation, comfort, and help enough unto myself. And so I wander to the far East. Not that I know anything about what my distant goal might be. I see blue horizons before me: they suffice as a goal. I hurry toward the East and my rising-I will my rising. Carl Jung, Red Book, Pages 275-27

Divine Folly˜Carl Jung (2011-10-24 05:04)

Thomas à Kempis on Mount Saint Agnes - (1569)
1 am standing in a high hall. Before me I see a green curtain between two columns. The curtain parts easily. I see into a small deep room with bare walls. There is a small window with bluish glass above. I set foot on the stair leading up to this room between the pillars and enter. In the rear wall, I see a door right and left. It's as if I must choose between right and left. I choose the right. The door is open, I enter: I'm in the reading room of a large library. In the background sits a small thin man of pale complexion, apparently the librarian. The atmosphere is troubling-scholarly ambitions-scholarly conceit-wounded scholarly vanity. Apart from the librarian I see no one. I step toward him. He looks up from his book and says, "What do you want?"
I'm somewhat embarrassed, since I don't know what I really want: Thomas a Kempis crosses my mind.
I: "I'd like to have Thomas a Kempis's The Imitation of Christ."
He looks at me somewhat astonished as ifhe didn't credit me with such an interest; he gives me an order-form to:fill out. I too think that it's astonishing to ask for Thomas a Kempis.
"Are you surprised that I'm requesting Thomas's work?"
"Well, yes, the book is seldom asked for, and I wouldn't have expected this interest from you."

”I must confess that I’m also somewhat surprised by this inspiration, but recently I came across a passage from Thomas that made a particular impression on me. Why; I can’t really say. If I remember correctly; it dealt with the problem of the Imitation
of Christ.”
”Do you have particular theological or philosophical interests, or-”
”Do you mean-whether I want to read it for the purpose of prayer?”
”Well, hardly.”
”If I read Thomas a Kempis, I do so for the sake of prayer, or something similar, rather than out of scholarly interest.”
”Are you that religious? I had no idea.”
”You know that I value science extraordinarily highly: But there are actually moments in life where science also leaves us empty and sick. In such moments a book like Thomas’s means very much to me since it is written from the soul.”
”But somewhat old-fashioned. We can no longer get involved in Christian dogmatics these days, surely:”
”We haven’t come to an end with Christianity by simply putting it aside. It seems to me that there’s more to it than we see.”
”What is there about it? It’s just a religion.”
”For what reasons and moreover at what age do men set it aside? Presumably; most do so during their student days or perhaps even earlier. Would you call that a particularly discriminating age? And have you ever examined more closely the grounds on which people put aside positive religion? The grounds are mostly dubious, such as that the contents of belief clash with natural science or philosophy:”
”In my view, such an objection should not necessarily be rejected out of hand, despite the fact that there are better reasons. For example, I consider the lack of a true and proper sense of actuality in religion a disadvantage. Incidentally, a host of substitutes now exists for the loss of opportunity for prayer caused by the collapse of religion. Nietzsche, for example, has written a more than veritable book of prayer,r61 not to mention Faust.”
”I suppose that’s correct in a certain sense. But especially Nietzsche’s truth strikes me as too agitated and provocative; it’s good for those who are yet to be set free. For that reason his truth is good only for them. I believe that I’ve recently discovered that we also need a truth for those who are forced into a corner. It’s
possible that instead they need a depressive truth, which makes man smaller and more inward.”
”Forgive me, but Nietzsche interiorizes man exceptionally well.”
”Perhaps from your standpoint you’re right, but I can’t help feeling that Nietzsche speaks to those who need more freedom, not to those who clash strongly with life, who bleed from wounds, and who hold fast to actualities.”
”But Nietzsche confers a precious feeling of superiority upon such people.”
”I can’t dispute that, but I know men who need inferiority; not superiority.”
”You express yourself very paradoxically. I don’t understand you. Inferiority can hardly be a desideratum.”
”Perhaps you’ll understand me better if instead of inferiority I say resignation, a word that one used to hear a lot of but seldom anymore.”
”It also sounds very Christian.”
”As I said, there seem to be all sorts of things in Christianity that maybe one would do well to keep. Nietzsche is too oppositional. Like everything healthy and long-lasting, truth unfortunately adheres more to the middle way, which we unjustly abhor.”
”I really had no idea that you talce such a mediating position.”
”Neither did I -my position is not entirely clear to me. If I mediate, I certainly mediate in a very peculiar manner.”
At this moment the servant brought the book, and I took my leave from the librarian.
[2] The divine wants to live with me. My resistance is in vain. I asked my thinking, and it said: ”Take as your model one that shows you how to live the divine.” Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer.
We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us.
It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity but it does not leave you. Your liberation from it is delusion. Christ is the way. You can certainly run away, but then you are no longer on the way. The way of Christ ends on the cross. Hence we are crucified with him in ourselves. With him, we wait

until we die for our resurrection. With Christ the living experience no resurrection, unless it occurs after death.
If I imitate Christ, he is always ahead of me and I can never reach the goal, unless I reach it in him. / But thus I move beyond myself and beyond time, in and through which I am as I am. I thus blunder into Christ and his time, which created him thus
and not otherwise. And so I am outside my time, despite the fact that my life is in this time and I am split between the life of Christ and my life that still belongs to this present time. But if I am truly to understand Christ, I must realize how Christ actually lived only his own life, and imitated no one. He did not emulate any model.
If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian. Initially, I wanted to emulate and imitate Christ by living my life, while observing his precepts. A voice in me protested against this and wanted to remind me that my time also had its
prophets who struggle against the yoke with which the past burdens us. I did not succeed in uniting Christ with the prophets of this time. The one demands bearing, the other discarding; the one commands submission, the other the will. How should I think of this contradiction without doing injustice to either? What I could not conjoin in my mind probably lends itself to living one after the other. And so I decided to cross over into lower and everyday life, my life, and to begin down there, where I stood.
When thinking leads to the unthinkable, it is time to return to simple life. What thinking cannot solve, life solves, and what action never decides is reserved for thinking. If I ascend to the highest and most difficult on the one hand, and seek to eke out redemption that reaches even higher, then the true way does not lead upward, but toward the depths, since only my other leads me beyond myself But acceptance of the other means a descent into the opposite, from seriousness into the laughable, from suffering into the cheerful, from the beautiful into the ugly, from the pure into the impure. Carl Jung, Red Book, Pages 292-293.

Nox Secunda ˜Carl Jung (2011-10-24 15:47)

On leaving the library, I stood in the anteroom again. This time I look across to the door on the left. I put the small book into my pocket and go to the door; it is also open, and leads to a large kitchen, with a large chimney over the stove. Two long tables stand in the middle of the room, flanked by benches. Brass pots, copper pans, and other vessels stand on shelves along the walls. A large fat woman is standing at the stove-apparently the cook-wearing a checkered apron. I greet her, somewhat astonished. She too seems embarrassed. I ask her: ”May I sit down for a while? It’s cold outside and I must wait for something.”

”Please have a seat.”

She wipes the table in front of me. Having nothing else to do, I take out my Thomas and begin to read. The cook is curious and looks at me furtively. Every once in a while she goes past me.

”Excuse me, are you perhaps a clergyman?”

”No, why do you think so?”

”Oh, I just thought you might be because you are reading a small black book. My mother, may God rest her soul, left me such a book.”

”I see, and what book might that be?”

”It is called *The Imitation of Christ*. It’s a very beautiful book. I often pray with it in the evenings.”

”You have guessed well, I too am reading *The Imitation of Christ*.”

”1 don’t believe that a man like you would read such a book unless he were a pastor.”

”Why shouldn’t I read it? It also does me good to read a proper book.”

”My mother, God bless her, had it with her on her deathbed, and she gave it to me before she died.”

I browse through the book absentmindedly while she is speaking. My eyes fall on the following / passage in the nineteenth chapter:

”*The righteous base their intentions more on the mercy of God, which in whatever they undertake they trust more than their own wisdom*.”

This is the intuitive method that Thomas recommends, it occurs to me. I turn to the cook: ”Your mother was a clever woman, and she did well to give you this book.”

”Yes, indeed, it has often comforted me in difficult hours and it always provides good counsel”

I become immersed in my thoughts again: I believe one can also follow one’s own nose. That would also be the intuitive method. But the beautiful way in which Christ does this must nevertheless be of special value. I would like to imitate Christ-an inner disquiet seizes me-what is supposed to happen? I hear an odd swishing and whirring-and suddenly a roaring sound fills the room like a horde of large birds-with a frenzied flapping of wings- I see many shadowlike human forms rush past and I hear a manifold babble of voices utter the words:

”Let us pray in the temple!”

”Where are you rushing off to?” I call out. A bearded man with tousled hair and dark shining eyes stops and turns toward me: ”We are wandering to Jerusalem to pray at the most holy sepulcher.”

”Take me with you.”

”You cannot join us, you have a body. But we are dead.”

”Who are you?”

”I am Ezechiel, and I am an Anabaptist.”

”Who are those wandering with you?”

”These are my fellow believers.”

”Why are you wandering?”

”We cannot stop, but must make a pilgrimage to all the holy places.”

”What drives you to this?”

”I don’t know. But it seems that we still have no peace, although we died in true belief”

”Why do you have no peace if you died in true belief?”

”It always seems to me as if we had not come to a proper end with life.”

”Remarkable-how so?”

”It seems to me that we forgot something important that should also have been lived.”

”And what was that?”

”Would you happen to know?”

With these words he reaches out greedily and uncannily toward me, his eyes shining as if from inner heat.

”Let go, daimon, you did not live your animal.”

The cook is standing in front of me with a horrified face; she has taken me by the arm and grips me firmly. ”For God’s sake,” she calls out, ”Help, what’s wrong with you? Are you in a bad way?”

I look at her astonished and wonder where I really am. But soon strange people burst in-among them the librarian infinitely astonished and dismayed at first, then laughing maliciously: ”Oh, I might have known! The police!”

Before I can collect myself, I am pushed through a crowd of people into a van. I am still clutching my copy of Thomas and ask myself: ”What would he say to this new situation?” I open the book and my eyes fall on the thirteenth chapter, where it says: ”*So long as we live here on earth, we cannot escape temptation. There is no man who is so perfect, and no saint so sacred, that he cannot be tempted on occasion. Yes, we can hardly be without temptation*.”

Wise Thomas, you always come up with the right answer. That crazy Anabaptist certainly had no such knowledge, or he might have made a peaceful end. He also could have read it in Cicero:

rerum omnium satietas vitae focit satietatem-satietas vitae tempus maturum

mortis affert [*satiety of all things causes satiety of life-one is satiated with life and the time is ripe for death*.]

This knowledge had evidently brought me into conflict with society. I was flanked by policemen left and right. ”Well,” I said to them, ”you can let me go now.” ”Yes, we know all about this,” one said laughing.

”Now just you hold your peace,” said the other sternly. So, we are obviously heading for the madhouse. That is a high price to pay. But one can go this way too, it seems. It’s not so strange, since thousands of our fellows take that path. We have arrived-a large gate, a hall-a friendly bustling superintendent-and now also two doctors. One of them is a small fat professor.

Pr: ”What’s that book you’ve got there?”

”It’s Thomas a Kempis, *The Imitation of Christ*.”

Pr: ”So, a form of religious madness, perfectly clear, religious paranoia.-You see, my dear, nowadays, the imitation of Christ leads to the madhouse.”

”That is hardly to be doubted, professor.”

Pr: ”The man has wit-he is obviously somewhat maniacally aroused. Do you hear voices?”

”You bet! Today it was a huge throng of Anabaptists that swarmed through the kitchen.”

Pr: ”Now, there we have it. Are the voices following you?”

”Oh no, Heaven forbid, I summoned them.”

Pr: ”Ah, this is yet another case that clearly indicates that hallucinations directly call up voices. This belongs in the case history. Would you immediately make a note of that, doctor?”

”With all due respect, Professor, may I say that it is absolutely not abnormal, but much rather the intuitive method.”

Pr: ”Excellent. The fellow also uses neologisms. Well- I suppose we have an adequately clear diagnosis. Anyway, I wish you a good recovery, and make sure you stay quiet.”

”But professor, I’m not at all sick, I feel perfectly well.”

Pr: ”Look, my dear. You don’t have any insight into your illness yet. The prognosis is naturally pretty bad, with at best limited recovery.”

Superintendent: ”Professor, can the man keep the book?”

Pr: ”Well, I suppose *so,* as it seems to be a harmless prayer book.”

Now my clothes are inventoried-then the bath-and now I’m taken off to the ward. I enter a large sickroom, where I’m told to get into bed. The person to my left is lying motionless with a transfixed gaze, while the one to the right appears to possess a brain whose girth and weight are shrinking. I enjoy perfect silence. The problem of madness is profound. Divine madness-a higher form of the irrationality of the life streaming through us-at any rate a madness that cannot be integrated into present-day society-but how? What if the form of society were integrated into madness? At this point things grow dark, and there is no end in sight.

The growing plant sprouts a sapling on its right-hand side, and when this is completely formed, the natural urge to grow will not develop beyond the final bud but flows back into the stem, into the mother of the sprig, paving an uncertain way in the dark and through the stem, and finally finding the right position on the left where it sprouts a new sapling. But this new direction of growth is completely opposed to the previous one. And yet the plant nevertheless grows regularly in this way, without overstraining or disturbing its balance.

On the right is my thinking, on the left is my feeling. I enter the space of my feeling which was previously unknown to me, and see with astonishment the difference between my two rooms. I cannot help laughing-many laugh instead of crying. I have stepped from the right foot onto the left, and wince, struck by inner pain. The difference between hot and cold is too great. I leave the spirit of this world which has thought Christ through to *the* end, and step over into that other funny-frightful realm in which I can find Christ again.

The ”*imitation of Christ*” led me to the master himself and to his astonishing kingdom. I do not know what I want there; I can only follow the master who governs this other realm in me. In this realm other laws are valid than the guidelines of my wisdom. Here, the ”mercy of God,” which I had never relied on, for good practical reasons, is the highest law of action. The ”mercy of God” signifies a particular state of the soul in which I entrust myself to all neighbors with trembling and hesitation and with the mightiest outlay of hope that everything will work out well.

I can no longer say that this or that goal should be reached, or that this or that reason should apply because it is good; instead I grope through mist and night. No line emerges, no law appears; instead everything is thoroughly and convincingly accidental, as a matter of fact even terribly accidental. But one thing becomes dreadfully clear, namely that contrary to my earlier way and all its insights and intentions, henceforth all is error. It becomes ever more apparent that nothing leads, as my hope sought to persuade me, but that everything misleads.

And suddenly to your shivering horror it becomes clear to you that you have fallen into the boundless, the abyss, the inanity of eternal chaos. It rushes toward you as if carried by the roaring wings of a storm, the hurtling waves of the sea.

Every man has a quiet place in his soul, where everything is self-evident and easily explainable, a place to which he likes to retire from the confusing possibilities of life, because there everything is simple and clear, with a manifest and limited purpose. About nothing else in the world can a man say with the same conviction as he does of this place: ”You are nothing but … ” and indeed he has said it . And even this place is a smooth surface, an everyday wall, nothing

more than a snugly sheltered and frequently polished crust over the mystery of chaos. If you break through this most everyday of walls, the overwhelming stream of chaos will flood in. Chaos is not single, but an unending multiplicity. It is not formless, otherwise it would be single, but it is filled with figures that have a confusing and overwhelming effect due to their fullness.

These figures are the dead, not just your dead, that is, all the images of the shapes you took in the past, which your ongoing life has left behind, but also the thronging dead of human history, the ghostly procession of the past, which is an ocean compared to the drops of your own life span. I see behind you, behind the mirror of your eyes, the crush of dangerous shadows, the dead, who look greedily through the empty sockets of your eyes, who moan and hope to gather up through you all the loose ends of the ages, which sigh in them. Your cluelessness does not prove anything. Put your ear to that wall and you will hear the rustling of their procession.

Now you know why you lodged the simplest and most easily explained matters in just that spot, why you praised that peaceful seat as the most secure: so that no one, least of all yourself would unearth the mystery there. For this is the place where day and night agonizingly merge. What you excluded from your life, what you renounced and damned, everything that was and could have gone wrong, awaits you behind that wall before which you sit quietly.

If you read the books of history, you will find men who sought the strange and incredible, who ensnared themselves and who were held captive by others in

wolves'

lairs; men who sought the highest and the lowest, and who were wiped by fate, incomplete, from the tablets of the living. Few of the living know of them, and these few appreciate nothing about them, but shake their heads at such delusion.

While you mock them, one of them stands behind you, panting from rage and despair at the fact that your stupor does not attend to him. He besieges you in sleepless nights, sometimes he takes hold of you in an illness, sometimes he crosses your intentions. He makes you overbearing and greedy, he pricks your longing for everything, which avails you nothing, he devours your success in discord. He accompanies you as your evil spirit, to whom you can

grant no release.

Have you heard of those dark ones who roamed incognito alongside those who ruled the day, conspiratorially causing unrest? Who devised cunning things and did not shrink from any crime to honor their God?

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself and therefore he was the greatest of them all, and the powers of this world did not reach him. But I speak of the dead who fell prey to power, broken by force and not by themselves. Their hordes people the land of the soul. If you accept them, they fill you with delusion and rebellion against what rules the world. From the deepest and from the highest they devised the most dangerous things. They were not of a common nature, but fine blades of

the hardest steel. They would have nothing to do with the small lives of men. They lived on the heights and accomplished the lowest. They forgot only one thing: they did not live their animal. The animal does not rebel against its own kind. Consider animals: how just they are, how well-behaved, how they keep to the time-honored, how loyal they are to the land that bears them, how they hold to their accustomed routes, how they care for their young, how they go together to pasture, and how they draw one another to the spring. There is not one that conceals

its overabundance of prey and lets its brother starve as a result. There is not one that tries to enforce its will on those of its own kind. Not a one mistakenly imagines that it is an elephant when it is a mosquito. The animal lives fittingly and true to the life of its species, neither exceeding nor falling short of it.

He who never lives his animal must treat his brother like an animal. Abase yourself and live your animal so that you will be able to treat your brother correctly. You will thus redeem all those roaming dead who strive to feed on the living. And do not turn anything you do into a law, since that is the hubris of power. When the time has come and you open the door to the dead, your horrors will also afflict your brother, for your countenance proclaims the disaster. Hence withdraw and enter solitude, since no one can give you counsel if you wrestle with the dead. Do not

cry for help if the dead surround you, otherwise the living will take flight, and they are your only bridge to the day. Live the life of the day and do not speak of mysteries, but dedicate the night to bringing about the salvation of the dead.

For whoever well-meaningly tears you away from the dead has rendered you the worst service, since he has torn your life branch from the tree of divinity. He also sins against restoring what was created and later subjugated and lost. lSI "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children

of God. For we know that the whole creation groaneth and travaileth in pain together until now."

Every step upward will restore a step downward so that the dead will be delivered into freedom. The creating of the new shrinks from the day since its essence is secret. It prepares the destruction of precisely this day in the hope of leading it over into a new creation. Something evil is attached to the creation of the new, which you cannot proclaim loudly. The animal that looks for new hunting grounds cowers slinking and sniffing on dark paths and does not want to be surprised. Please consider that it is the suffering of the creative that they carry something evil in them, a leprosy of the soul that separates them from its danger. They could praise their leprosy as a virtue and could indeed do so out of virtuousness. But this would be doing what Christ does, and would therefore be his imitation.

For only one was Christ and only one could violate the laws as he did. It is impossible to commit higher infringements on his path. Fulfill that which comes to you. Break the Christ in yourself so

that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you.

Have you counted the dead whom the master of sacrifice honored? Have you asked them for whose sake they believe they have suffered death? Have you entered the beauty of their thoughts and the purity of their intention? "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched."

Thus do penance, consider what fell victim to death for the sake of Christianity, lay it before you and force yourself to accept it. For the dead need salvation. The number of the unredeemed dead has become greater than the number of living Christians; therefore it is time that we accept the dead.

Do not throw yourself against what has become, enraged or bent on destruction. What will you put in its place? Do you not know that if you are successful in destroying what has become, you will then turn the will of destruction against yourself? But anyone who makes destruction their goal will perish through self-destruction. Much rather respect what has become, since reverence is a blessing.

Then turn to the dead listen to their lament and accept them with love. Be not their blind spokesman

there are prophets who in the end have stoned themselves. But we seek salvation and hence we need to revere what has become and to accept the dead, who have fluttered through the air and lived like bats under our roofs since time immemorial. The new will be built on the old and the meaning of what has become will become manifold. Your poverty in what has become you will thus deliver into the wealth of the future.

What seeks to distance you from Christianity and its holy rule of love are the dead, who could find no peace in the Lord since their uncompleted work has followed them. A new salvation is always a restoring of the previously lost. Did not Christ himself restore bloody human sacrifice, which better customs had expelled from sacred practice since days of old? Did he not himself reinstate the sacred practice of the eating of human sacrifice? In your sacred practice that which earlier laws condemned will once again be included.

However, just as Christ brought back human sacrifice and the eating of the sacrificed, all this happened to him and not to his brother, since Christ placed above it the highest law of love, so that no brother would come to harm as a

result, but so that all could rejoice in the restoration. The same thing happened as in ancient times, but now under the law of love.

So if you have no reverence for what has become, you will destroy the law oflove.And what will become of you then? You will be forced to restore what was before, namely violent deeds, murder, wrongdoing, and

contempt of your brother. And one will be alien to the other, and confusion will rule.

Therefore you should have reverence for what has become, so that the law of love may become redemption through the restoration of the lower and of the past, not perdition through the boundless mastery of the dead. But the spirits of those who die before their time will live, for the sake of our present' incompleteness, in dark hordes in the rafters of our houses and besiege our ears with urgent laments, until we grant them redemption through restoring what has existed since ancient times under the rule of love.

What we call temptation is the demand of the dead who passed away prematurely and incomplete through the guilt of the good and of the law. For no good is so complete that it could not do injustice and break what should not be broken. We are a blinded race. We live only on the surface, only in the present, and think only of tomorrow. We deal roughly with the past in that we do not accept the dead. We want to work only with visible success. Above all we want to be paid. We would consider it insane to do hidden work that does not visibly serve men. There is no doubt that the necessity of life forced us to prefer only those fruits one can taste. But who suffers more from the tempting and misleading influence of the dead than those who have gone wholly missing on the surface of the world?

There is one necessary but hidden and strange work-a major work-which you must do in secret, for the sake of the

dead. He who cannot attain his own visible field and vineyard is held fast by the dead, who demand the work of atonement from him. And until he has fulfilled this, he cannot get to his outer work, since the dead do not let him. He shall have to search his soul and act in stillness at their behest and complete the mystery; so that the dead will not let him. Do not look forward so much, but back and into yourself, so that you will not fail to hear the dead.

It belongs to the way of Christ that he ascends with few of the living, but many of the dead. His work was the salvation of the despised and lost, for whose sake he was crucified between two criminals.

I suffer my agony between two madmen. I enter the truth if I descend. Become accustomed to being alone with the dead. It is difficult, but this is precisely how you will discover the worth of your living companions.

What the ancients did for their dead! You seem to believe that you can absolve yourself from the care of the dead, and from the work that they so greatly demand, since what is dead is past. You excuse yourself with your disbelief in the immortality of the soul. Do you think that the dead do not exist because you have devised the impossibility of immortality? You believe in your idols of words. The dead produce effects, that is sufficient. In the inner world there is no explaining away, as little as you can explain away the sea in the outer world. You must finally understand your purpose in explaining away, namely to seek protection.

I accepted the chaos, and in the following night, my soul approached me. Carl Jung, Red Book, Pages **2**

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Nox Quarta **(2011-10-25 13:47)**

Thomas à Kempis on Mount Saint Agnes - (1569)

I hear the roaring of the morning wind, which comes over the mountains. The night is overcome, when all my

life was subject to eternal confusion and stretched out between the poles of fire.

My soul speaks to me in a bright voice: ”The door should be lifted off its hinges to provide a free passage between here and there, between yes and no, between above and below, between left and right. Airy passages should be built between all opposed things, light smooth streets should lead from one pole to the other. Scales should be set up, whose pointer sways gently A flame should burn that cannot be blown out by the wind. A stream should flow

to its deepest goal. The herds of wild animals should move to their feeding grounds along their old game paths. Life should proceed, from birth to death, from death to birth, unbroken like the path of the sun. Everything should proceed on this path.”

Thus speaks my soul. But I toy casually and terribly with myself Is it day or night? Am I asleep or awake? Am I alive or have I already died?

Blind darkness besieges me-a great wall-a gray worm of twilight crawls along it.

It

has a round face and laughs. The

laughter is convulsive and actually relieving. I open my eyes: the fat cook is standing before me: ”You’re a sound sleeper, I must say. You’ve slept for more than an hour.”

I: ”Really? Have I slept? I .. must have dreamed, what a dreadful play! Did I fall asleep in this kitchen? Is this really the realm of mothers?”

”Have a glass of water, you’re still thoroughly drowsy”

I: ’Yes, this sleep can make one drunk Where is my Thomas? There it lies, open at the twenty-first chapter: ”My soul, in everything and yet beyond everything, you must find your rest in the Lord, for he is the eternal rest of the saints.”

I read this sentence aloud. Is not every word followed by a question mark?

”If you fell asleep with this sentence, you must really have had a beautiful dream.”

I:

”I certainly dreamed, and I will think about the dream. Incidentally; can you tell me whose cook you are?”

”The librarian’s. He loves good cooking and I have been with him for many years.”

/

I: ”Oh, I had no idea that the librarian had such a cook”

”Yes, you must know that he’s a gourmet.”

I: ”Farewell, madam cook, and thank you for the accommodation.”

”You are most welcome and the pleasure was entirely mine.”

Now I am outside. So that was the librarian’s cook. Does he really know what food is prepared inside? He has certainly never gone in there for a temple sleep.I think that I’ll return the Thomas a Kempis to him. I enter the library.

L:

”Good evening, here you are again.”

I: ”Good evening, Sir, I’ve come to return the Thomas. I sat down for a bit in your kitchen next door to read, without suspecting that it’s your kitchen.”

L:

”Please, there’s no problem whatsoever. Hopefully my cook

received you well.”

I: ”I can’t complain about the reception. I even had an afternoon sleep over Thomas.”

L:

”That doesn’t surprise me. These prayer books are terribly boring.”

I:

”Yes, for people like us. But your cook finds the little book very edifying.” /

L:

”Well yes, for the cook”

I: ”Allow me the indiscrete question: have you ever had an incubation sleep in your kitchen?”

1:

”No, I’ve never entertained such a strange idea.”

I:

”Let me say that you’d learn a lot that way about the nature of your kitchen. Good night, Sir!”

After this conversation I left the library and went outside into the anteroom where I approached the green curtains. I pushed them aside, and what did I see? I saw a high-ceilinged hall before me-with a supposedly magnificent garden in the background Klingsor’s magical garden, it occurred to me at once. I had entered a theater; those two over there are part of the play:

Amfortas and Kundry; or rather, just what am I looking at?

It

is the librarian and his cook He is ailing and pale, and has a bad stomach, she is disappointed and furious. Klingsor is standing to the left, holding the feather the librarian used to tuck behind his ear. How closely Klingsor resembles me! What a repulsive play! But look, Parsifal enters from the left. How strange, he *also* looks like me. Klingsor venomously throws the feather at Parsifal. But the latter catches it calmly The scene changes:

It

appears that the audience, in this case me, joins in during the last act. One must kneel down as the Good Friday service begins: Parsifal enters-slowly; his head covered with a black helmet. The lions skin of Hercules adorns his shoulders and he holds the club in his hand; he is also wearing modern black trousers in honor of the church holiday. I bristle and stretch out my hand avertingly, but the play goes on. Parsifal takes

off his helmet. Yet there is no Gurnemanz to atone for and consecrate him. Kundry stands in the distance, covering her head and laughing. The audience is enraptured and recognizes itself in Parsifal. He is I. I take off my armor layered with history and my chimerical decoration and go to the spring wearing a white penitent's shirt, where I wash my feet and hands without the help of a stranger. Then I also take off my penitent's shirt and put on my civilian clothes. I walk out of the scene and approach myself-I who am still kneeling down in prayer as the audience.

I rise and become one with myself

What would mockery be, if it were not true mockery? What would doubt be, if it were not true doubt? What would

opposition be, it if were not true opposition? He who wants to accept himself must also really accept his other. But in the yes not every no is true, and in the no every yes is a lie. But since I can be in the yes today and in the no tomorrow, yes and no are both true and untrue. Whereas yes and no cannot yield because they exist, our concepts of truth and error can.

I presume you would like to have certainty with regard to truth and error? Certainty within one or the other is not only possible, but also necessary, although certainty in one is protection and resistance against the other. If you are in one, your certainty about the one excludes the other. But how can you then reach the other? And why can the one not be enough for us? One cannot be enough for us since the other is in us. And if we were content with one, the other would suffer great need and afflict us with its hunger. But we misunderstand this hunger and still believe that we are hungry for the one and strive for it even more adamantly.

Through this we cause the other in us to assert its demands on us even more strongly. If we are then ready to recognize the claim of the other in us, we can cross over into the other to satisfy it. But we can thus reach across, since the other has become conscious to us. Yet if our blinding through the one is strong, we become even more distant from the other, and a disastrous chasm between the one and the other opens up in us. The one becomes surfeited and the other becomes too hungry. The satiated grows lazy and the hungry grows weak. And so we suffocate in fat,consumed by lack.

This is sickness, but you see a lot of this type.

It

must be *so*, but it need not be *so*. There are grounds and causes enough that it is *so*, but we also want it not to be *so*. For man is afforded the freedom to overcome the cause, for he is creative in and of himself If you have reached that freedom through the suffering of your spirit to accept the other despite your highest belief in the one, since you are it too, then your growth begins. If others mock me, it is nevertheless them doing this, and I can attribute guilt to them for this, and forget to mock myself.

But he who cannot mock himself will be mocked by others.

So accept your self-mockery so that everything divine and heroic falls from you and you become completely human. What is divine and heroic in you is a mockery to the other in you. For the sake of the other in you, set off your admired role which you previously performed for your own self and become who you are. He who has the luck and misfortune of a particular talent falls prey to believing that he is this gift. Hence he is also often its fool. A special gift is something outside of me. I am not the same as it. The nature of the gift has nothing to do with the nature of the man who carries it.

It

often even lives at the expense of the bearer's character. His character is marked by

the disadvantage of his gift, indeed even through its opposite.

Consequently he is never at the height of his gift but always beneath it. If he accepts his other he becomes capable of bearing his gift without disadvantage. But if he only wants to live in his gift and consequently rejects his other, he oversteps the mark, since the essence of his gift is extra-human and a natural phenomenon, which he in reality is not.

All the world sees his error, and he becomes the victim of its mockery. Then he says that others mock him, while it is only the disregard of his other that makes him ridiculous.

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. With this I prepare the way for the God's doing. What should happen? Has the darkest abyss been emptied and exhausted? Or what stands and waits down there, impending and red-hot? Which fire has not been put out and which embers are still ablaze? We sacrificed innumerable victims to the dark depths, and yet it still demands more. What is this crazy desire craving

satisfaction? Whose mad cries are these? Who among the dead suffers thus? Come here and drink blood, so that you can speak Why do you reject the blood? Would you like milk? Or the red juice of the vine? Perhaps you would rather have love? Love for the dead? Being in love with the dead? Are you perhaps demanding the seeds of life for the faded thousand-year-old body of the underworld?

An

unchaste incestuous lust for the dead? Something

that makes the blood run cold. Are you demanding a lusty commingling with corpses? I spoke of "acceptance" -but you demand "to seize, embrace, copulate?" Are you demanding the desecration of the dead? That prophet, you say; lay on the child, and placed his mouth on the child's mouth, and his eyes on its eyes, and his hands on its hands and he thus splays himself over the boy; so that the child's body became warm. But he rose again and went here and there in the house before he mounted anew and spread himself over him again. The boy snorted seven times.

Then the boy opened his eyes. So shall your acceptance be, so shall

you

accept, not cool, not superior, not thought out,not obsequious, not as a self-chastisement, but with pleasure, precisely with this ambiguous impure pleasure, whose ambiguity enables it to unite with the higher, with that holy-evil pleasure of which you do not know whether it be virtue or vice, with that pleasure which is lusty repulsiveness, lecherous fear, sexual immaturity One wakens the dead with this pleasure. Your lowest is in a sleep resembling death and needs the warmth of life which contains good and evil inseparably and indistinguishably. 'That is the way of life; you can call it neither evil nor good, neither pure nor impure. Yet this is not the goal, but the way and the crossing. It is also sickness and the beginning of recovery.

It

is the mother of all abominable deeds and all salutary symbols.

It

is the most primordial form of creation, the very first dark urge that flows through all secret hiding places and dark passages, with the unintentional lawfulness of water and from unexpected places in the loose soil, swelling from the finest cracks to fructify the dry soil.

It

is the very first, secret teacher of nature, teaching plants and animals the most astonishing and supremely clever skills and tricks, which we hardly know how to fathom.

It

is the great sage who has superhuman knowledge,

who has the greatest of all the sciences, who makes order out of confusion, and who prophesies the future clair-voyantly out of ungraspable fullness. It is the serpent-like, perishable and beneficial, the dreadfully and ridiculously daimonic. It is the arrow that always hits the weakest spot, the spring root which opens the

sealed treasure chambers.

You can call it neither clever nor stupid, neither good nor evil, since its nature is inhuman throughout. It is the son of the earth, the dark one whom you should awaken is man and woman at the same time and immature sex, rich in interpretation and misinterpretation, so poor in meaning and yet so rich. This is the dead that cried loudest, that stood right at the bottom and waited, that suffered worst.

It

desired neither blood nor milk nor wine for the sacrifice of the dead, but the willingness of our flesh. Its longing paid no heed to the torment of our spirit which struggled

and tortured itself to devise what cannot be devised, that hence tore itself apart and sacrificed itself. Not until our spirit lay dismembered on the altar did I hear the voice of the son of the earth, and only then did I see that he was the great suffering one, who needed salvation. He is the chosen one since he was the most rejected. It is bad to have to say this, but perhaps I hear badly; or perhaps I misunderstand what the depths say. It is miserable to say as much, and yet I must say it.

The depths are silent. He has arisen and now beholds the light of the sun and is among the living. Restlessness and discord rose up with him, doubt and the fullness of life. Amen, it is finished. What was unreal is real, what was real is unreal. However, I may not, I do not want to, I cannot. Oh human wretchedness! Oh unwillingness in us! Oh doubt and despair. This is really Good Friday; upon which the Lord died and descended into Hell and completed the mysteries.

This is the Good Friday when we complete the Christ in us and we descend to Hell ourselves. This the Good Friday on which we moan and cry to will the completion of Christ, for after his completion we go to Hell.

Christ was so powerful that his realm covered all the world and only Hell lay outside it.

Who succeeded in crossing the borders of this realm with good grounds, pure conscience, and obeying the law of love? Who among the living is Christ and journeys to Hell in living flesh? Who is it that expands the realm of Christ with Hell? Who is it that is full of drunkenness while sober? Who is it that descended from being one into being two? Who is it that tore apart his own heart to unite what has been separated?

I am he, the nameless one, who does not know himself and whose name is concealed even from himself I have no name,

since I have not yet existed, but have only just become. To myself I am an Anabaptist and a stranger.

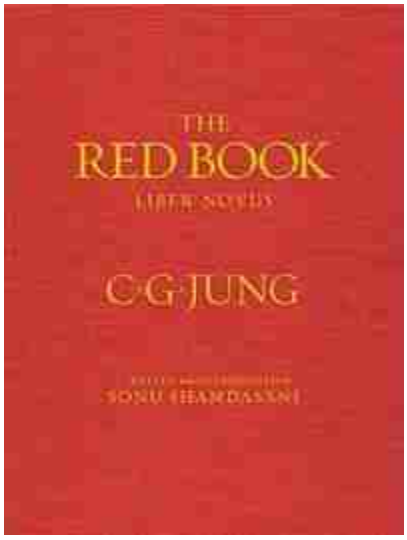
I,

who I am, am not it. But I, who will be I before me and after me, am it. In that I abased myself I elevated myself as another. In that I accepted myself. I divided myself into two, and in that I united myself with myself I became the smaller part of myself I am this in my consciousness. However, I am thus in my consciousness as if I were also separated

from it. I am not in my second and greater state, as if I were this second and greater one myself f but I am always

. in ordinary consciousness, yet so separate and distinct from it, as if I were in my second and greater state, but without the consciousness of really being it. I have even become smaller and poorer, but precisely because of my smallness I can be conscious of the nearness of the great.

I



The Gift of Magic ˜Carl Jung (2011-10-26 16:54)

The Gift of Magic

S: ”Do you not hear something?”

I: ”I’m not aware of anything, what should I hear?”

S:

’ ringing.”

I:

’ ringing?

What? I hear nothing.”

S: ”Listen harder.”

I: ”Perhaps something in the left ear. What could it mean?”

S: ”Misfortune.”

I: ”I accept what you say I want to have fortune and misfortune.”

S: ”Well, then, raise your hands and receive what comes to you.”

I: ”What is it? A rod? A black serpent? A black rod, formed like a serpent-with two pearls as eyes-a gold bangle around its neck. Is it not like a magical rod?”

S: ”It is a magical rod.”

I: ”What should I do with magic? Is the magical rod a misfortune? Is magic a misfortune?”

S: ”Yes, for those who possess it.”

I: ”That sounds like the sayings of old-how strange you are, my soul! What should I do with magic?”

S: ”Magic will do a lot for you.”

I: ”I’m afraid that you’re stirring up my desire and misunderstanding. You know that man never stops craving the black art and things that cost no effort.”

S: ”Magic is not easy, and it demands sacrifice.”

I: ”Does it demand the sacrifice of love? Of humanity? If it does, take the rod back.”

S: ”Don’t be rash. Magic doesn’t demand that sacrifice. It demands another sacrifice.”

I: ”What sacrifice is that?”

S: ”The sacrifice that magic demands is solace.”

I: ”Solace? Do I understand correctly? Understanding you is unspeakably difficult. Tell me, what does this mean?”

S: ”Solace is to be sacrificed.”

I: ”What do

you

mean? Should the solace that I give or the solace that I receive be sacrificed?”

S: ”Both.”

I: ”I’m confused. This is too dark.”

S: ”You must sacrifice solace for the sake of the black rod, the solace you give and the solace you receive.”

I:

Are y

ou saying that I shouldn’t be allowed to receive the solace of those I love? And should give no solace to those I love? This means the loss of a piece of humanity; and what one calls severity toward oneself and others takes its place.”

S: ”That is how it is.”

I: ”Does the rod demand this sacrifice?”

S: ”It demands this sacrifice.”

I: ”Can I, am I allowed to make this sacrifice for the sake of the rod? Must I accept the rod?”

S: ”Do you want to or not?”

I: ”I can’t say What do I know about the black rod? Who gives it to me?”

S: ”The darkness that lies before you. It is the next thing that comes to you. Will you accept it and offer it your sacrifice?”

I: It is hard to sacrifice to the dark, to the blind darkness-and what a sacrifice!”

S: ”Nature-does nature offer solace? Does it accept solace?”

I: ”You venture a heavy word. What solitude are you asking of me?”

S: ”This is your misfortune, and-the power of the black rod.”

I: ”How gloomily and full of foreboding you speak! Are you sheathing me in the armor of icy severity? Are

you clasping my heart with a bronze carapace? I’m happy with the warmth of life. Should I miss it? For the sake of magic? What is magic?”

S: ”You don’t know magic. So don’t judge. What are you bristling at?”

I: ”Magic! What should I do with magic? I don’t believe in it, I can’t believe in it. My heart sinks-and I’m supposed to sacrifice a greater part of my humanity to magic?

S: ”I advise you, don’t struggle against this, and above all don’t act so enlightened, as if deep down you did not believe in magic.”

I: ”You’re inexorable. But I can’t believe in magic, or maybe I have a completely false idea of it.”

S: ”Yes, I gather that from what you’re saying. Cast aside your blind judgment and critical gesture, otherwise you’ll never understand. Do you still mean to waste years waiting?”

I: ”Be patient, my science has not yet been overcome.”

S: ”High time that you overcame it!”

I: ”You ask a great deal, almost too much. After all-is science essential to life? Is science life? There are people who live without science. But to overcome science for the sake of magic? That’s uncanny and menacing.”

S:

Are

you afraid? Don’t you want to risk life? Isn’t it life that

presents you with this problem?”

I:

’ I

this leaves me so dazed and confused. Won’t you give me an enlightening word?”

S: ”Oh, so it’s solace you long for? Do you want the rod or don’t you?”

I: ”You tear my heart to pieces. I want to submit to life. But how difficult this is! I want the black rod because it is the first thing the darkness grants me. I don’t know what this rod means, nor what it gives-I only feel what it takes. I want to kneel down and receive this messenger of darkness. I have received the black

rod, and now I hold it, the enigmatic one, in my hand; it is cold and heavy; like iron. The pearl eyes of the serpent look at me blindly and dazzlingly. What do you want, mysterious gift? All the darkness of all former worlds crowds together in you, you hard, black piece of steel! Are you time and fate? The essence of nature,

hard and eternally inconsolable, yet the sum of all mysterious creative force? Primordial magic words seem to emanate from you, mysterious effects weave around you, and what powerful arts slumber in you? You pierce me with unbearable tension-what grimaces will you make? What terrible mystery will you create?

Will you bring bad weather, storms, cold, thunder and lightning, or will you make the fields fruitful and bless the bodies of pregnant women? What is the mark of your being? Or don't you need that, you son of the dark womb? Do you content yourself with the hazy darkness, whose concretion and crystal you are? Where in

my soul do I shelter you? In my heart? Should my heart be your shrine, your holy of holies? So choose your place. I have accepted you. What crushing tension you bring with you! Isn't the bow of my nerves breaking? I've taken in the messenger of the night."

S: "The most powerful magic lives in it."

I: "I feel it and yet can't put into words the nightmarish power granted to it. I wanted to laugh, because so much alters in laughter, and resolves itself only there. But laughter dies in me. The magic of this rod is as solid as iron and as cold as death. Forgive me, my soul, I don't want to be impatient, but it seems to me that

something has got to happen to break through this unbearable tension that came with the rod."

S: "Wait, keep your eyes and ears open."

1: "I'm shuddering, and I don't know why."

S: "Sometimes one must shudder before-the greatest."

I: "I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men."

Oh dark act, violation, murder! Abyss, give birth to the unredeemed. Who is our redeemer? Who our leader? Where are the ways through black wastes? God, do not abandon us! What are you summoning, God? Raise your hand up to the darkness above you, pray, despair, wring your hands, kneel, press your forehead into the dust, cry out, but do not name Him, do not look at Him. Leave Him without name and form. What should form the formless? Name the nameless? Step onto the great way and grasp what is nearest. Do not look out, do not want, but lift up your hands. The gifts of darkness are full of riddles. The way is open to whomever can continue in spite of riddles. Submit to the riddles and the thoroughly incomprehensible. There are dizzying / bridges over the eternally deep abyss. But follow the riddles. Endure them, the terrible ones. It is still dark, and the terrible goes on growing. Lost and swallowed by the streams of procreating life, we approach the overpowering, inhuman forces that are busily creating what is to come. How much future the depths carry! Are not the threads spun down there over millennia? Protect the riddles, bear them in your heart, warm them, be pregnant with them. Thus you carry the future.

The tension of the future is unbearable in us. It must break through narrow cracks, it must force new ways. You want to cast off the burden, you want to escape the inescapable. Running away is deception and detour. Shut your eyes so that you do not see the manifold, the outwardly plural, the tearing away and the tempting.

There is only one way and that is your way; there is only one salvation and that is your salvation. Why are you looking around for help? Do you believe that help will come from outside? What is to come is created in you and from you. Hence look into yourself. Do not compare, do not measure. No other way is yours. All other

ways deceive and tempt you. You must fulfill the way that is in you. Oh, that all men and all their ways become strange to you! Thus might you find them again within yourself and recognize their ways. But what weakness! What doubt! What fear! You will not bear going your way. You always want to have at least one foot on paths not your own to avoid the great solitude! So that maternal comfort is always with you! So that someone acknowledges you, recognizes you, bestows trust in you, comforts you, encourages you. So that someone pulls you over onto their path, where you stray from yourself and where it is easier for you to set yourself aside. As if you were not yourself! Who should accomplish your deeds? Who should carry your virtues and your vices? You do not come to an end with your life, and the dead will besiege you terribly to live your unlived life. Everything must be fulfilled.

Time is of the essence, so why do you want to pile up the lived and let the unlived rot? Great is the power of the way. In it Heaven and Hell grow together, and in it the power of the Below and the power of the

Above unite. The nature of the way is magical, as are supplication and invocation; malediction and deed are magical if they occur on the great way. Magic is the working of men on men, but your magic action does not affect your neighbor; it affects you first, and only if you withstand it does an invisible effect pass from you to

your neighbor. There is more of it in the air than I ever thought.

However, it cannot be grasped. Listen:

The Above is powerful,

The Below is powerful,

Twofold power is in the One.

North, come hither,

West, snuggle up,

East, flow upward,

South, spill over.

The winds in between bind the

cross. The poles are united by the

intermediate poles in between

Steps lead from above to below.

Boiling water bubbles in

cauldrons. Red hot ash envelops

the round floor.

Night sinks blue and deep from

above, earth rises black from

below.

A solitary is cooking up healing potions.

He makes offering to the four winds.

He greets the stars and touches the earth.

He holds something luminous in his hand.

Flowers sprout around him and the bliss of a new spring kisses all his limbs.

Birds fly around and the shy animals of the forest gaze at him.

He is far from men and yet the threads of their fate pass through his hands.

May your intercession be meant for him, so that his medicine grows ripe

and strong and brings healing to the deepest wounds.

For your sake he is solitary and waits alone between Heaven and earth, for

the earth to rise up to him and for Heaven to come down to him.

All peoples are still far off and stand behind the wall of darkness.

But I hear his words, which reach me from afar.

He has chosen a poor scribe, someone hard of hearing, who also stutters

when he writes.

I do not recognize him, the solitary. What is he saying? He says: ({I suffer

fear and distress for the sake of man."

I dug up old runes and magical sayings for words never reach men. Words

have become shadows.

Therefore I took old magical apparatuses and prepared hot potions and mixed

in secrets and ancient powers, things that even the cleverest would not guess at.

I stewed the roots of all human thoughts and deeds.

I watched over the cauldron through many starry nights. The brew ferments forever. I need your intercession, your kneeling, your desperation and your patience. I need your ultimate and highest longing, your purest willing, your most humble subjugation.

Solitary, who are you waiting for? Whose help do you require? There is none

who can rush to your aid, since all look to you and wait for your healing art.

We are all utterly incapable and need help more than you. Grant us help

so that we can help you in return.

The solitary speaks: Will no one stand by me in this need? should I leave

my work to help you so that you can help me again? But how should I help

you, if my brew has not grown ripe and strong? It was supposed to help you.

What do you hope from me?

Come to us! Why are you standing there cooking up marvels? What can

your healing and magical potion do for us? Do you believe in healing potions?

Look at life, behold how much it needs you!

The solitary speaks: "Fools, can you not keep watch with me for an

hour, until the difficult and long lasting

achieves completion and the juice

has ripened?

Just a little longer and fermentation will be complete. Why can't you

wait? Why should your impatience destroy the highest opus?

What highest opus? We are not alive; cold and numbness have seized

us. Your opus, solitary one, will not be finished for aeons, even

if

it advances

day after day.

The work of salvation is endless. Why do you want to wait for the end of this work? Even if your waiting turned you into stone for endless ages, you could not endure till the end. And if your salvation came to its end, you would have to be saved from your salvation again.

The solitary speaks: What smooth tongued lamentation reaches my ears! What whining! What foolish doubters you are! Unruly children! Persevere, it will be accomplished after this night!”

We will not wait a single night longer; we have persevered long enough. Are you a God that a thousand nights are as one night to you? For us, this one night would be like a thousand nights. Abandon the work of salvation, and we will be saved. What stretch of ages are you saving us for?

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Are you a God that a thousand nights are as one night to you? For us, this

one night would be like a thousand nights. Abandon the work of salvation, and

we will be saved. What stretch of ages are you saving us for?

The solitary speaks: You embarrassing human swarm, you foolish

bastard of God and cattle, I’m still lacking a piece of your precious flesh for

my mixture. Am I truly your most valuable piece of meat? Is it worth my

while to come to the boil for you? One let himself be nailed to the cross for

you. One is truly enough. He blocks my way. Therefore neither will I walk

on his ways, nor make for you any healing brew or immortal blood potion,

but rather I will abandon the potion and cauldron and occult work for your

sake, since you can neither wait for nor endure the fulfillment. I throw down

your intercession, your genuflection, your invocations. You can save your

selves from both your lack of salvation and your salvation! Your worth rose

quite high enough because one died for you. Now prove your worth by

each living for himself. My God, how difficult it is to leave a work *unfinished*

for the sake of men! But for the sake of men, I abstain from being a savior**.**_

Lo! Now my potion has completed its fermentation. I did not mix a piece of

myself into the drink, but I did slice in a piece of humanity, and behold, it

clarified the murky foaming potion.

How sweet how bitter

The Form of the One

East, spread yourself,

It tastes

becomes double

South, die down.

The below is weak

The winds in between

North, Rise and be gone

The above is weak

loosen the crucified.

West, Retire to your place

The far poles are separated The ash turns Grey

by the poles in between

.

beneath the ground

The levels are broad ways,

the night covers the sky and far

patient streets. below lies the black earth.

Night covers the sky and far

below lies the black earth.

The bubbling pot grows cold.

Day approaches, and above the clouds a distant sun.

No solitary cooks healing potions.

The four winds blow and laugh at their bounty.

And he mocks the four winds.

He has seen the stars and touched the earth.

Therefore his hand clasps something luminous

and his shadow has grown to Heaven.

The inexplicable occurs. You would very much like to forsake yourself and defect to each and every manifold possibility. You would very much like to risk every crime in order to steal for yourself the mystery of the changeful. But the road is without end. Carl Jung, Red Book, Pages 307-309

Three Prophecies ˜Carl Jung (2011-10-26 17:06)

Wondrous things came nearer. I called my soul and asked her to dive down into the floods, whose distant roaring I could hear. This happened on 22 January of the year 1914, as recorded in my black book. And thus she plunged into the darkness like a shot, and from the depths she called out: ”Will you accept what I bring?”

I: ”’I will accept what you give. I do not have the right to judge or to reject.”

S: ”So listen. There is old armor and the rusty gear of our fathers down here, murderous leather trappings hanging from them, worm-eaten lance shafts, twisted spear heads, broken arrows, rotten shields, skulls, the bones of man and horse, old cannons, catapults, crumbling firebrands, smashed assault gear, stone spearheads, stone clubs, sharp bones, chipped arrowhead teeth –everything the battles of yore have littered the earth with. Will you accept

all this?”

1:

”I accept it. You know better, my soul.”

S: ”I find painted stones, carved bones with magical signs, talismanic sayings on hanks of leather and small plates of lead, dirty pouches filled with teeth, human hair and fingernails, timbers lashed together, black orbs, moldy animal skins-all the superstitions hatched by dark prehistory. Will you accept all this?”

1:

”I accept it all, how should I dismiss anything?”

S: ”But I find worse: fratricide, cowardly mortal blows, torture, child sacrifice, the annihilation of whole peoples, arson, betrayal, war, rebellion-will you also accept this?”

I: ”Also this, if it must be. How can I judge?”

S: ”I find epidemics, natural catastrophes, sunken ships, razed cities, frightful feral savagery; famines, human meanness, and fear, whole mountains of fear.”

I: ”So shall it be, since you give it.”

S: ”I find the treasures of all past cultures, magnificent images of Gods, spacious temples, paintings, papyrus rolls, sheets of parchment with the characters of bygone languages, books full of lost wisdom, hymns and chants of ancient priests, stories told down the ages through thousands of generations.”

I: ”That is an entire world -whose extent I cannot grasp. How can I accept it?”

S: ”But you wanted to accept everything? You do not know your limits. Can you not limit yourself?”

I:

”I must limit myself Who could ever grasp such wealth?”

S: ”Be content and cultivate your garden with modesty.”

I:

”I will. I see that it is not worth conquering a larger piece of the immeasurable, but a smaller one instead. A well-tended small garden is better than an ill-tended large garden. Both gardens are equally small when faced with the immeasurable, but unequally cared for.”

S: ”Take shears and prune your trees.”

From the flooding darkness the son of the earth had brought, my soul gave me ancient things that pointed to the future. She gave me three things: The misery of war, the darkness of magic, and the gift of religion.

If you are clever, you will understand that these three things belong together. These three mean the unleashing of chaos and its power, just as they also mean the binding of chaos. War is obvious and everybody sees it. Magic is dark and no one sees it. Religion is still to come, but it will become evident. Did you think that the horrors of such atrocious warfare would come over us? Did you think that magic existed? Did you think about

a new religion? I sat up for long nights and looked ahead at what was to come and I shuddered. Do you believe me? I am not too concerned. What should I believe? What should I disbelieve? I saw and I shuddered.

But my spirit could not grasp the monstrous, and could not conceive the extent of what was to come. The force of my longing languished, and powerless sank the harvesting hands. I felt the burden of the most terrible work of the times ahead. I saw where and how, but no word can grasp it, no will can conquer it. I could not do otherwise, I let it sink again into the depths. I cannot give it to you, and I can speak only of the way of what

is to come. Little good will come to you from outside. What will come to you lies within yourself But what lies there! I would like to avert my eyes, close my ears and deny all my senses; I would like to be someone among you, who knows nothing and who never saw anything. It is too much and too unexpected. But I saw it and my

memory will not leave me alone. Yet I curtail my longing, which would like to stretch out into the future, and I return to my small garden that presently blooms, and whose extent I can measure. It shall be well-tended.

The future should be left to those of the future. I return to the small and the real, for this is the great way, the way of what is to come. I return to my simple reality, to my undeniable and most minuscule being. And I take a knife and hold court over everything that has grown without measure and goal. Forests have grown around me, winding plants have climbed up me, and I am completely covered by endless proliferation. The depths are inexhaustible, they give everything. Everything is as good as nothing. Keep a little and you have something. To recognize and know your ambition and your greed, to gather your craving, to cultivate it, grasp it, make it serviceable, influence it, master it, order it, to give it interpretations and meanings, is extravagant. It is lunacy, like everything that transcends its boundaries. How can you hold that which you are not? Would you really like to force everything which you are not

under the yoke of your wretched knowledge and understanding? Remember that you can know yourself and with that you know enough. But you cannot know others and everything else. Beware of knowing what lies beyond yourself or else your presumed knowledge will suffocate

the life of those who know themselves. A knower may know himself that is his limit.

With a painful slice I cut off what I pretended to know about what lies beyond me. I excise myself from the cunning interpretive loops that I gave to what lies beyond me. And my knife cuts even deeper and separates me from the meanings that

I

conferred upon myself

I

cut down to the marrow, until everything meaningful

falls from me, until I am no longer as

I

might seem to myself until I know only that I am without knowing what I am. I want to be poor and bare, and

I

want to stand naked before the inexorable. I want to be my body and its poverty. I want to be from the earth and live its law.

I

want to be my human animal and accept all its frights and desires.

I

want to go through the wailing and the blessedness of the one who stood alone with a poor

unarmed body on the sunlit earth, a prey of his drives and of the lurking wild animals, who was terrified by ghosts and dreaming of distant Gods, who belonged to what was near and was enemy to the far-off, who struck fire from stones, and whose herds were stolen by unknowable powers that also destroyed the crops of his

fields, and who neither knew nor recognized, but who lived by what lay at hand, and received by grace what lay far-off

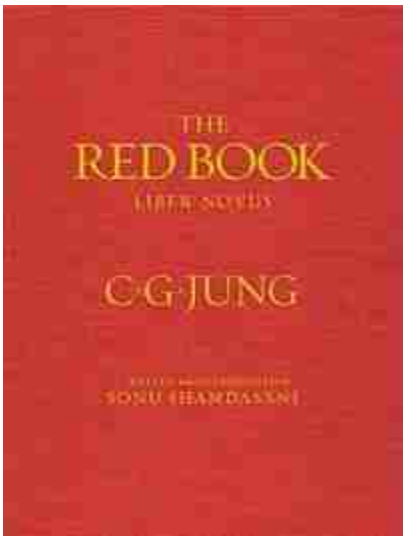
He was a child and unsure, yet full of certainty; weak and yet blessed with enormous strength. When his God did not help, he took another. And when this one did not help either, he castigated him. And behold: the Gods helped one more time. Thus I discard everything that was laden with meaning, everything divine and devilish with which chaos burdened me. Truly, it is not up to me to prove the Gods and the devils and the chaotic monsters, to feed them carefully, to warily drag them with me, to count and name them, and to protect them with belief against disbelief and doubt.

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself but if they are effective, they need neither my protection nor my care, nor my belief thus you may wait quietly to see whether they work. But if they do, be clever, for the tiger is stronger than you. You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way. It is limited

enough, so do not pile up more limitation. Hence I cut away everything confining. I stood here, and there lay the riddle-some multifariousness of the world.

And a horror crept over me. Am I not the tightly bound? Is the world there not the unlimited? And I became aware of my weakness. What would poverty; nakedness and unpreparedness be without consciousness of weakness and

without horror at powerlessness? Thus I stood and was terrified. And then my soul whispered to me: Carl Jung, Red Book, Pages 305-307.



Way of the Cross ˜Carl Jung (2011-10-27 13:05)

I saw the black serpent, as it wound itself upward around the wood of the cross. It crept into the body of the crucified and emerged again transformed from his mouth. It had become white. It wound itself around the head of the dead one like a diadem, and a light gleamed above his head, and the sun rose shining in the east. I stood and watched and was confused and a great weight burdened my soul. But the white bird that sat on my shoulder spoke to me: ”Let it rain, let the wind blow, let the waters flow and the fire burn. Let each thing have its development, let becoming have its day.”

1. Truly; the way leads through the crucified, that means through him to whom it was no small thing to live his own life, and who was therefore raised to magnificence. He did not simply teach what was knowable and worth knowing, he lived it. It is unclear how great one’s humility must be to take t upon oneself to live one’s own life. The disgust of whoever wants to enter into his own life can hardly be measured. Aversion will sicken

him. He makes himself vomit. His bowels pain him and his brain sinks into lassitude. He would rather devise any trick to help him escape, since nothing matches the torment of one’s own way. It seems impossibly difficult, so difficult that nearly anything seems

preferable to this torment. Not a few choose even to love people for fear of themselves. I believe, too, that some commit a crime to pick a quarrel with themselves. Therefore I cling to everything that obstructs my way to myself.

2. He who goes to himself climbs down. Pathetic and ridiculous forms appeared to the greatest prophet who came before this time, and these were the forms of his own essence. He did not accept them, but exorcized them before others. Ultimately; however, he was forced to celebrate a Last Supper with his own poverty and to accept these forms

of his own essence out of compassion, which is precisely that acceptance of the lowest in us. But this enraged the mighty lion, who chased down the lost and restored it to the darkness of the depths. And like all those with power, the one with the great name wanted to erupt from the womb of the mountain like the sun. But what happened to him?

3. His way led him before the crucified and he began to rage. He raged against the man of mockery and pain because the power of his own essence forced him to follow precisely this way as Christ had done before us. Yet he loudly proclaimed his power and greatness. No one speaks louder of his power and greatness than he from whom the earth disappears under his feet. Ultimately the lowest in him got to him, his incapacity; and this crucified his spirit, so that, as he himself had predicted, his soul died before

his body.

4. No one rises above himself who has not· turned his most dangerous weapon against himself One who wants to rise above himself shall climb down and hoist himself onto himself and lug himself to the place of sacrifice. But what must happen to a man

until he realizes that outer visible success, that he can grasp with his hands, leads him astray. What suffering must be brought upon humanity; until man gives up satisfying his longing for power over his fellow man and forever wanting others to be the same. How much blood must go on flowing until man opens his eyes and sees the way to his own path and himself as the enemy; and becomes aware of his real success. You ought to be able to live with yourself but not at your neighbor's expense. The herd animal is not his brother's parasite and pest. Man, you have even forgotten that you too are an animal. You actually still seem to believe that life is better elsewhere. Woe unto you if your neighbor also thinks so. But you may be sure that he does. Someone must

begin to stop being childish.

5. Your craving satisfies itself in you. You can offer no more precious a sacrificial meal to your God than yourself May your greed consume you, for this wearies and calms it, and you will sleep well and consider the sun of each day as a gift. If you devour

other things and other people, your greed remains eternally dissatisfied, for it craves more, the most costly-it craves you. And thus you compel your desire to take your own way. You may ask others provided that you need help and advice. But you should make demands on no one, neither desiring nor expecting anything from anyone except from yourself For your craving satisfies itself only within you. You are afraid of burning in your

own fire. May nothing prevent you from doing so, neither anyone else's sympathy nor your more dangerous sympathy with yourself Since you should live and die with yourself

6. When the flame of your greed consumes you, and nothing remains of you but ash, so nothing of you was steadfast. Yet the flame in which you consumed yourself has illuminated many. But if you flee from your fire full of fear, you scorch your fellow men,

and the burning torment of your greed cannot die out, so long as

you do not desire yourself.

7- The mouth utters the word, the sign, and the symbol. If the word is a sign, it means nothing. But if the word is a symbol, it means everything. When the way enters death and we are surrounded by rot and horror, the way rises in the darkness and leaves the mouth as the saving symbol, the word. It leads the sun on high, for in the symbol there is the release of the bound human force struggling with darkness. Our freedom does not lie outside us, but within us. One can be bound outside, and yet one will still feel free since one has burst inner bonds. One can certainly gain outer freedom through powerful actions, but one creates inner freedom only through the symbol.

8. The symbol is the word that goes out of the mouth that one does not simply speak, but that rises out of the depths of the selfas a word of power and great need and places itself unexpectedly on the tongue. It is an astonishing and perhaps seemingly irrational word, but one recognizes it as a symbol since it is alien to the conscious mind. If one

accepts the symbol, it is as if a door opens leading into a new room whose existence one previously did not know. But if one does not accept the symbol, it is as if one

carelessly went past this door; and since this was the only door leading to the inner chambers, one must pass outside into the streets again, exposed to everything external. But the soul suffers great need, since outer freedom is of no use to it. Salvation is a

long road that leads through many gates. These gates are symbols. Each new gate is at first invisible; indeed, it seems at first that it must be created, for it exists only if one has dug up the spring's root, the symbol.

To find the mandrake, one needs the black dog, since good and bad must always be united first if the symbol is to be created. The symbol can be neither thought up nor found: it becomes. Its becoming is like the becoming of human life in the womb.

Pregnancy comes about through voluntary copulation. It goes on through willing attention. But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. But in the same way a mother would like to throw herself on the child like a monster and devour it again. In the morning, when the new sun rises, the word steps out of my mouth, but is murdered lovelessly; since I did not know that it was the savior. The newborn child grows quickly; if I accept it. And immediately it becomes my charioteer. The word is the guide, the middle way which easily oscillates like the needle on the scales. The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom.

The God renews himself each night. The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road. Man, however, can never see this beginning; he always sees only one and not the other, or the other and not the one, but never that which the one as well as the other encloses in itself.

The point of origin is where the mind and the will stand still; it is a state of suspension that evokes my outrage, my defiance and eventually my greatest fear. For I can see nothing anymore and can no longer want anything. Or at least that is how it seems to

me. The way is a highly peculiar standstill of everything that was previously movement, it is a blind waiting, a doubtful listening and groping. One is convinced that one will burst. But the resolution is born from precisely this tension, and it almost always

appears where one did not expect it. But what is this resolution? It is always something ancient and precisely because of this something new, for when something long since passed away comes back again in a changed world, it is new. To give birth to the ancient in a new time is creation. This is the creation of the new, and that redeems me. Salvation is the resolution of the task. The task is to give birth to the old in a new time. The soul of humanity is like the great wheel of the zodiac that rolls along the way: Everything that comes up in a constant movement from below to the heights was already there. There is no part of the wheel that does not come around again. Hence everything that has been streams upward there, and what has been will be again. For these are all things which are the inborn properties of human nature. It belongs to the essence of forward movement that what was returned. Only the ignorant can marvel at this. Yet the meaning does not lie in the eternal recurrence of the same, but in the manner of its recurring creation at any given time.

The meaning lies in the manner and the direction of the recurring creation. But how do I create my charioteer? Or do I want to be my own charioteer? I can guide myself only with will and intention. But will and intention are simply part of myself Consequently they are insufficient to express my wholeness. Intention is what I can foresee, and willing is to want a foreseen goal. But where do I find the goal? I take it from what is presently

known to me. Thus I set the present in place of the future. In this manner, though I cannot reach the future, I artificially produce a constant present. Everything that would like to break into this present strikes me as a disturbance, and I seek to drive it away so

that my intention survives. Thus I close off the progress of life. But how can I be my own charioteer without will and intention? Therefore a wise man does not want to be a charioteer, for he knows that will and intention certainly attain goals but disturb

the becoming of the future.

Futurity grows out of me; I do not create it, and yet I do, though not deliberately and willfully; but rather against will and intention. If I want to create the future, then I work against my future. And if I do not want to create it, once again I do not take sufficient part in the creation of the future, and everything happens then according to unavoidable laws to which I fall victim. The ancients devised magic to compel fate. They needed it to

determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. For a long time I considered what type of magic this would have to be. And in the end I found nothing. Whoever cannot find it within himself should

become an apprentice, and so I took myself off to a far country where a great magician lived, of whose reputation I had heard. Carl Jung, Red Book, Pages 309-312.

The Magician ˜Carl Jung (2011-10-29 09:45)

[1]

After a long search I found the small house In the country fronted by a large bed of tulips. This is where

[Philemon]' the magician, lives with his wife, [Baucis].

DIAHMON [Philemon]

is one of those

magicians who has not yet managed to banish old age, but who lives it with dignity, and his wife can only do the same. Their interests seem to have become narrow, even childish. They water their bed of tulips and tell each other about the flowers that have newly appeared. And their days fade into a pale wavering chiaracuso, lit up by the past, only slightly frightened of the darkness of what is to come. Why is

DIAHMON

a magician? Does he conjure up immortality for himself, a life beyond? He was probably only a magician by profession, and he now appears to be a pensioned magician who has retired from service. His desirousness and creative drive have expired and he now enjoys his well-earned rest out of sheer incapacity, like every old man who can do nothing else than plant tulips and water his little garden. The magical rod lies in a cupboard together with the sixth and seventh books of Moses and the wisdom of [Hermes Trismegitsus]. DIAHMON

is old and has become somewhat feeble-minded. He still murmurs a few magical spells for the wellbeing of bewitched cattle in return for some petty cash or a gift for the kitchen. But it is uncertain if these spells are still correct and whether he understands their meaning. It is also clear that it hardly matters what he murmurs, as the cattle might also get well on their own. There goes old

DIAHMON

in the garden, bent, with a watering can in his shaking hand. Baucis stands at

the kitchen window and looks at him calmly and impassively. She has already seen this image a thousand times-somewhat more infirm every time, feebler, seeing it a little less well every time

since her eyesight gradually has become weaker.

I stand at the garden gate. They have not noticed the stranger.

”DIAHMON,

old magician, how are you?” I call out to him. He does not hear me, seeming to be stone-deaf I follow him and take his arm. He turns and greets me awkwardly and trembling. He has a white beard and thin white hair and a wrinkled face and there appears to be something about this face. His eyes are gray and old and something in them is strange, one would like to say alive.

”I am well, stranger,” he says, ”but what are you doing here?”

I: ”People tell me that you understand the black art. I am interested in that. Will you tell me about it?”

<I>:

”What should I tell you about? There is nothing to tell.”

I: ”Don’t be ill-natured, old man, I want to learn.”

<I>:

”You are certainly more learned than I. What could I teach you?”

I: ”Do not be mean. I certainly don’t intend to become your competitor. I’m just curious to know what you are up to and what magic you are performing.”

<I>:

”What do you want? In the past I have helped people here and there who have been sick and disadvantaged.”

I: ”What exactly did you do?”

<I>:

”Well, I did it quite simply with sympathy.”

I: ” Old man, that word sounds comical and ambiguous.”

<I>:

”How *so?*”

I: ”It could mean that you helped people either by expressing compassion or by superstitious, sympathetic means.”

<I>:

”Well, surely it would have been both.”

I: ”And that’s

all

there was to your magic?”

<I>:

”There was more.”

I: ”What was it, tell me.”

<I>:

”That is none of your business. You are impertinent and meddlesome.”

I: ”Please, don’t take my curiosity badly. Recently I heard something about magic that awakened my interest in this bygone practice. And then I came to you because I heard that you understand the black art. If magic were still taught today at university, I would have studied it there. But the last college of

magic was closed long ago. Today no professor knows anything anymore about magic. So do not be sensitive and miserly, but tell me a bit about your art. Surely, you don’t want to take your

secrets with you to the grave, do you?”

<1>:

”Well, all you will do is laugh anyway. So why should I tell you anything? It would be better if everything were buried with me. It can always be rediscovered later. It will never be lost to

humanity, since magic is reborn with each and every one of us.”

1: ”What do you mean? Do you believe that magic is really inborn in man?”

<1>:

”If I could, I would say; yes, of course, it is. But you will find this laughable.”

I: ”No, this time I will not laugh, because I have often wondered about the fact that all peoples in all times and in all places have the same magical customs. As you can see, I have already thought

along similar lines.”

<1>:

”What do you make of magic?”

1: ”To put it plainly; nothing, or very little. It appears to me that magic is one of the vain tools of men inferior to nature. I can detect no other tangible meaning in magic.”

<1>:

Your professors probably also know just as much.”

1: ”Yes, but what do you know about it?”

<1>:

”I’d prefer not to say.”

I: ”Don’t be so secretive, old man, otherwise I must assume that you know no more than I do.”

<1>:

”Take it as you please.”

I: ”Your answer suggests that you most definitely understand more about it than others.”

<1>:

”Comical fellow, how stubborn you are! But what I like about you is that your reason does not deter you.”

I: ”That’s actually the case. Whenever I want to learn and understand something, I leave my so-called reason at home and give whatever it is that I am trying to understand the benefit of

the doubt. I have learned this gradually; because nowadays the world of science is full of scary examples of the opposite.”

<1>:

”In which case you could do very well for yourself”

I: ”I hope *so*. Now, let us not stray from magic.”

<1>:

”Why are you so determined about learning more about magic, if you claim that you have left your reason at home? Or would you not consider consistency part of reason?”

I: ”I do-I see, or rather, it seems as if you are quite an adept sophist, who skillfully leads me around the house and back to the door.”

<1>:

”It

seems that way to you because you judge everything from the standpoint of your intellect. If you forsake reason for a while, you will also give up consistency.”

1:

”That’s a difficult test. But if I want to be adept at some point, I suppose I ought to submit to your request. Alright, I’m listening.”

<1>:

”What do you want to hear?”

1: ”You’re not going to draw me out. I’m simply waiting for whatever you are going to say.”

<1>:

”And what if I say nothing?”

1: ”Well, then I’ll withdraw somewhat embarrassed and think that

DIAHMON

is at the very least a shrewd fox, who definitely would have something to teach me.”

<1>:

”With this, my boy; you have learned something about magic.”

1: ”I’ll have to chew on this. I must admit that this is somewhat surprising. I had imagined magic as being somewhat different.”

<1>:

”Well, this shows you how little you understand about magic and how incorrect your notion of it is.”

1: ”If this should be the case, or that’s how it is, then I must confess that I approached the problem completely incorrectly. I gather from what you are saying that these matters do not follow

ordinary understanding.”

<1>:

”Nor does magic.”

1: ”But you have not deterred me at all; on the contrary;

I’m burning to hear even more. What I know up to now is essentially negative.”

<1>:

”With this you have recognized a second main point.

Above all, you must know that magic is the negative of what one can know.”

I: ”That, too, my dear

DIAHMON,

is a piece of knowledge that is hard to digest and causes me no small pain. The negative of what one can know? I suppose you mean that it cannot be known,

don’t you? This exhausts my understanding.”

<1>:

”That is the third point that you must note as essential: namely; that there is nothing for you to understand.”

1: ”Well, I must confess that that is new and strange. So nothing at all about magic can be understood?”

<1>:

”Exactly. Magic happens to be precisely everything that eludes comprehension.”

I: ”But then how the devil is one to teach and learn magic?”

<1>:

”Magic is neither to be taught nor learned. It’s foolish that you want to learn magic.”

1: ”But then magic is nothing but deception.”

<1>:

”Watch out-you have started reasoning again.”

I: ”It’s difficult to exist without reason.”

<1>:

”And that is exactly how difficult magic is.”

I: ”Well, in that case it’s hard work. I conclude that it is an inescapable condition for the adept that he completely unlearns his reason.”

<1>:

”I’m afraid that is what it amounts to.”

1: ”Ye Gods, this is serious.”

<1>:

”Not as serious as you think. Reason declines with old age, since it is an essential counterpart of the drives, which are much more intense in youth than in old age. Have you ever seen

young magicians?”

I: ”No, the magician is proverbially old.”

<1>:

”You see, I’m right.”

1: ”But then the prospects of the adept are bad. He must wait until old age to experience the mysteries of magic.”

<1>:

”If he gives up his reason before then, he can already experience something useful sooner.”

1: ”That seems to me to be a dangerous experiment. One cannot give up reason without further ado.”

<1>:

”Nor can one / simply become a magician.”

I: ”You lay damnable snares.”

<1>:

”What do you want? Such is magic.”

I: ”Old devil, you make me envious of unreasoning old age.”

<1>:

”Well, well, a youth who wants to be an old man! And why? He wants to learn magic and yet dares not to for the sake of his youth.”

1: ”You spread a terrible net, old trapper.”

<1>:

”Perhaps you should still wait a few years with magic until your hair has gone gray and your reason has slackened somewhat.”

1: ”I don’t want to listen to your scorn. Stupidly enough, I got caught up in your yarn. I can’t make sense of you.”

<1>:

”But stupidity would perhaps be progress on the way to magic.”

1: ”Incidentally; what on earth do you intend to achieve with your magic?”

<1>:

”I am alive, as you see.”

1: ”Other old men are, too.”

<1>:

”Yes, but have you seen how?”

I: ”Well, admittedly it was not a pleasant sight. Incidentally, time has left its mark on you, too.”

<P:

”I know.”

I: ”So, what gives you the advantage?”

<P:

”It

doesn’t exactly meet the eye.”

I: ”What kind of advantage doesn’t meet the eye?”

<P:

”I call that magic.”

I: ”You’re moving in a vicious circle. May the devil get the better of you.”

<P:

”Well, that’s another advantage of magic: not eve!! the devil gets the better of me. You’re beginning to understand magic, so I must assume that you have a good aptitude for it.”

I: ”Thank you, DIAHMON, that is enough; I feel dizzy: Goodbye!”

I leave the small garden and walk down the street. People are standing around in groups and glancing at me furtively. I hear them whispering behind my back: ”Look, there he goes, old DIAHMON student. He spoke a long time with the old man. He has learned something. He knows the mysteries. If only I could

□

what he is able to do now.” ”Be quiet, you damned fools,” I want to callout to them, but I cannot, since I do not know whether I have actually learned anything. And because I remain silent, they are even more

convinced that I have received the black art from DIAHMON.”

[2] *It is an error to believe that there are* magical practices that one can learn. One cannot understand magic. One can only understand what accords with reason. Magic accords with unreason, which one cannot understand. The world accords not only with reason but also with unreason. But just as one employs reason to make sense of the world, in that what is reasonable about it approaches reason, a lack of understanding also accords with unreason.

This meeting is magical and eludes comprehension. Magical understanding is what one calls noncomprehension. Everything that works magically is incomprehensible, and the incomprehensible often works magically. One calls incomprehensible workings

magical. The magical always surrounds me, always involves me. It opens spaces that have no doors and leads out into the open where there is no exit. The magical is good and evil and neither good nor evil. Magic is dangerous since what accords with unreason confuses, allures and provokes; and I am always its first victim. Where reason abides, one needs no magic. Hence our time no longer needs magic. Only those without reason needed it to replace their lack of reason. But it is thoroughly unreasonable

to bring together what suits reason with magic since they have nothing to do with one another. Both become spoiled through being brought together. Therefore all those lacking reason quite rightly fall into superfluity and disregard. A rational man of this time will therefore never use magic.

But it is another thing for whoever has opened the chaos in himself We need magic to be able to receive or invoke the messenger and the communication of the incomprehensible. We recognized that the world comprises reason and unreason; and we also understood that our way needs not only reason but

also unreason. This distinction is arbitrary and depends upon the level of comprehension. But one can be certain that the greater part of the world eludes our understanding. We must value the incomprehensible and unreasonable equally, although they are not necessarily equal in themselves; a part of the incomprehensible, however, is only presently incomprehensible and might already concur with reason tomorrow. But as long as one does not understand it, it remains unreasonable. Insofar as the

incomprehensible accords with reason, one may try to think it with success; but insofar as it is unreasonable, one needs magical practices to open it up.

The practice of magic consists in malting what is not understood understandable in an incomprehensible manner. The magical way is not arbitrary, since that would be understandable, but it arises from incomprehensible grounds. Besides, to speak of grounds is incorrect, since grounds concur with reason. Nor can one speak of the groundless, since hardly anything further can be said about this. The magical way arises by itself If one opens up chaos, magic also arises. One can teach the way that leads to chaos, but one cannot teach magic. One can only remain silent about this, which seems to be the best apprenticeship. This view is confusing, but this is what magic is like. Where reason establishes order and clarity, magic causes disarray and a lack of clarity. One indeed needs reason for the magical translation of the not-understood into the understandable, since only by means of reason can the understandable be created. No one can say how to use reason, but it does arise if one tries to express only what an opening of chaos means.

Magic is a way of living. If one has done one's best to steer the chariot, and one then notices that a greater other is actually steering it, then magical operation takes place. One cannot say what the effect of magic will be, since no one can know it in advance because the magical is the lawless, which occurs without rules and by chance, so to speak But the condition is that one totally accepts it and does not reject it, in order to transfer everything to the growth of the tree. Stupidity too is part of this, which

everyone has a great deal of, and also tastelessness, which is possibly the greatest nuisance.

Thus a certain solitude and isolation are inescapable conditions of life for the well-being of oneself and of the other, otherwise one cannot sufficiently be oneself A certain slowness of life, which is like a standstill, will be unavoidable. The uncertainty of such a life will most probably be its greatest burden, but still I must unite the two conflicting powers of my soul and keep them together in a true marriage until the end of my life, since the magician is called DIAHMON and his wife

BACCHUS

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I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which

lasted until the time of Christ.

But the fish indicated the moment when what was united split, according to the eternal law of contrasts, into an underworld and upper world. If the power of growth begins to cease, then the united falls into its opposites. Christ sent what is beneath to Hell, since it strives toward the

good. That had to be. But the separated cannot remain separated forever.

It

will be united again and the month of the fish will soon be over. We suspect and understand that growth needs both, and hence we keep good and evil close together. Because we know that too far into the good means the same as too far into evil, we keep them both together.

But we thus lose direction and things no longer flow from the mountain to the valley, but grow quietly from the valley to the mountain. That which we can no longer prevent or hide is our fruit. The flowing stream becomes a lake and an ocean that has no outlet, unless its water rises to the sky as steam and falls from

the clouds as rain. While the sea is a death, it is also the place of rising. Such is DIAHMON, who tends his garden. Our hands have been tied, and each must sit quietly in his place. He rises invisibly and falls as rain on distant lands. The water on the ground is no cloud, which should rain. Only pregnant women can give birth, not those who have yet to conceive.

But what mystery are you intimating

to me with your name, Oh DIAHMON? Truly you are the lover who once took in the Gods as they wandered the earth when everyone else refused them lodging. You are the one who unsuspectingly gave hospitality to the Gods; they thanked you by transforming your house into

a golden temple, while the flood swallowed everyone else. You remained alive when chaos erupted. You it was who served in the sanctuary when the peoples called out in vain to the Gods. Truly, it is the lover who survives. Why did we not see that? And just when did the Gods manifest? Precisely when BACHUS

wished to serve the esteemed guests her only goose, that blessed stupidity: the animal fled to the Gods who then revealed themselves to their poor hosts, who had given their last. Thus I saw that the lover

survives, and that he is the one who unwittingly grants hospitality to the Gods.

Truly, Oh DIAHMON, I did not see that your hut is a temple, and that you, DIAHMON, and

BACHUS,

serve in the sanctuary This magical power allows itself to be neither taught nor learned. Either one has it or does not have it. Now I know your final mystery: you are a lover. You have succeeded in uniting what has been sundered, that is, binding together the Above and Below. Have we not known this for a long time? Yes, we knew it, no, we did not know it.

It

has always been this way, and yet it has never been

thus. Why did I have to wander such long roads before I came to DIAHMON, if he was going to teach me what has been common knowledge for ages? Alas, we have known everything since time

immemorial and yet we will never know it until it is has been accomplished. Who exhausts the mystery of love?

Under which mask) oh DIAHMON, are you hiding? You did not strike me as a lover. But my eyes were opened, and I saw that you are a lover of your soul, who anxiously and jealously guards its treasure. There are those who love men, and those who love the souls of men, and those who love their own soul. Such a one is DIAHMON, the host of the Gods. *You lie in the sun) oh* DIAHMON, like a serpent that coils around itself. Your wisdom is the wisdom of serpents, cold, with a grain of poison, yet healing in small doses. Your magic paralyzes and therefore makes strong people, who tear themselves away from

themselves. But do they love you, are they thankful, lover of your own soul? Or do they curse you for your magical serpent poison? They keep their distance, shaking their heads and whispering together.

Are you still a man, DIAHMON, or / is one not a man until one is a lover of one's own soul? You are hospitable, DIAHMON, you took the dirty wanderers unsuspectingly into your hut. Your house then became a golden temple, and did I really leave your table unsatisfied? What did you give me? Did you invite me for a meal? You shimmered multicolored and inextricable; nowhere did you give yourself to me as prey. You escaped my grasp. I found you nowhere. Are you still a man? Your kind is

far more serpent-like.

I sought to grab hold of you and tear it out of you, since the Christians have learned to devour their God. And how long will it take for what happens to the God also to happen to man? I look

into the vast land and hear nothing but wailing and see nothing but men consuming each other.

Oh DIAHMON, you are no Christian. You did not let yourself

be engorged and did not engorge me. Because of this you have neither lecture halls nor columned halls teeming with students

who stand around and speak of the master and soak up his words like the elixir of life. You are no Christian and no pagan, but a hospitable inhospitable one, a host of the Gods, a survivor, an

eternal one, the father of all eternal wisdom. But did I really leave you unsatisfied? No, I left you because

I was really satisfied. Yet what did I eat? Your words gave me nothing. Your words left me to myself and my doubt. And so I ate myself. And because of this, Oh DIAHMON, you are no Christian, since you nourish yourself from yourself and force men to do the same. This displeases them most, since nothing

disgusts the human animal more than itself. Because of this they would rather eat all crawling, hopping, swimming and flying creatures, yes, even their own species, before they nibble at themselves. But this nourishment is effective and one is soon

satiated from it. Because of this, Oh DIAHMON, we rise satiated from your table.

Your way, Oh DIAHMON, is instructive. You leave me in a salutary darkness, where there is nothing for me to either see or look for. You are no light that shines in the darkness, no savior who

establishes an eternal truth and thus extinguishes the / nocturnal light of human understanding. You leave room for the stupidity and jokes of others. You do not want, Oh blessed one, anything from the other, but instead you tend the flowers in your own garden. He who needs you asks you, and, Oh clever DIAHMON, I suppose that you also ask those from whom you need something and that you pay for what you receive. Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh DIAHMON, you do not give. You want your garden to bloom, and for everything to grow from itself.

I praise, Oh DIAHMON, your lack of acting like a savior; you are no shepherd who runs after stray sheep, since you believe in the dignity of man, who is not necessarily a sheep. But if he happens to

be a sheep, you would leave him the rights and dignity of sheep, since why should sheep be made into men? There are still more than enough men.

You know, Oh DIAHMON, the wisdom of things to come; therefore you are old, oh so very ancient, and just as you tower above me in years, so you tower above the present in futurity, and the length of your past is immeasurable. You are legendary and unreachable. You were and will be, returning periodically: Your wisdom is invisible, your truth is unknowable, entirely untrue in any given age, and yet true in all eternity; but you pour out living water, from which the flowers of your garden bloom, a starry water, a dew of the night.

What do you need, Oh DIAHMON? You need men for the sake of small things, since everything greater and the greatest thing is in you. Christ spoiled men, since he taught them that they can be

saved only by one, namely Him, the Soil of God, and ever since men have been demanding the greater things from others, especially their salvation; and if a sheep gets lost / somewhere, it accuses the shepherd. Oh <I>IAHMQN, you are a man, and you prove that men are not sheep, since you look after the greatest in yourself, and hence fructifying water flows into your garden

from inexhaustible jugs.

Are you lonely oh DIAHMON, I see no entourage and no companions around you; BACCHUS is only your other half. You live with flowers, trees, and birds, but not with men. Should you not live with men? Are you still a man? Do you

want nothing from men? Do you not see how they stand together and concoct rumors and childish fairy tales about you? Do you not want to go to them and say that you are a man and a mortal as they are, and that you want to love them? Oh DIAHMON, you laugh? I understand you. Just now I ran into your garden and wanted to tear out of you what I had to understand from within myself. Oh DIAHMON, I understand: immediately I made you into a

savior who lets himself be consumed and bound with gifts. That's what men are like, you think; they are all still Christians. But they want even more: they want you as you are, otherwise you would

not be DIAHMON to them and they would be inconsolable, if they could find no bearer for their legends. Hence they would also laugh, if you approached them and said you were as mortal as

they are and want to love them. If you did that, you would not be DIAHMON. They want you, DIAHMON, but not another mortal who suffers from the same ills as they do.

I understand you, Oh DIAHMON, you are a true / lover, since you love your soul for the sake of men, because they need a king who lives from himself and owes no one gratitude for his life. They want to have you thus. You fulfill the wish of the people and you vanish. You are a vessel of fables. You would besmirch yourself if you went to men as a man, since they would all laugh and call you a liar and a swindler, since DIAHMON is not a man. I saw, Oh DIAHMON, that crease in your face: you were young once and wanted to be a man among men. But the Christian animals did not love your pagan humanity, since they felt in you what they needed. They always sought the branded one, and

when they caught him somewhere in freedom, they locked him in a golden cage and took from him the force of his masculinity, so that he was paralyzed and sat in silence. Then they praise him and devise fables about him. I know, they call this veneration. And if they do not find the true one, they at least have a Pope, whose occupation it is to represent the divine comedy. But the true one always disowns himself since he knows nothing higher than to be a man.

Are you laughing, Oh DIAHMON? I understand you: it irked you to be a man like others. And because you truly loved being human, you voluntarily locked it away so that you could be for men

at least what they wanted to have from you. Therefore I see you, Oh DIAHMON, not with men, but wholly with flowers, the trees and the birds and

all

waters flowing and still that do not besmirch

your humanity: For you are not DIAHMON to the flowers, trees, and birds, but a man. Yet what solitude, what inhumanity!

[HI 152] *Why are you laughing DIAHMON?*

I cannot fathom you. But do I not see the blue air of your garden. What happy shades surround your Does the sun hatch blue midday specters around your Are you laughing, Oh DIAHMON? Alas, I understand you: humanity has completely faded for you, but its shadow has arisen for you. How much greater and happier the shadow of humanity is than it is itself! The blue midday shadows of the dead! Alas, there is your humanity, Oh DIAHMON, you are a teacher and friend of the dead. They stand sighing in the shade of your house, they live under the branches of your trees. They drink the dew of your tears, they warm themselves at the goodness of your heart, they hunger after the words of your wisdom, which sounds full to them,

full

of the sounds of life. I saw you, Oh DIAHMON, at the noonday hour when the sun stood highest; you stood speaking with a blue shade, blood stuck to its forehead and solemn torment darkened it. I can guess, Oh DIAHMON, who your midday guest was. How blind I was, fool that I am! That is you, Oh DIAHMON! But who am I! I go my way, shaking my head, and people's looks follow me and I remain silent. Oh despairing silence!

O *h master of the garden! I see your dark tree from afar in the shimmering*

sun. My street leads to the valleys where men live. I am a wandering beggar.

And I remain silent.

Killing off would-be prophets is a gain for the people. If they want murder, then may they kill their false prophets. If the mouth of the Gods remains silent, then each can listen to his own speech. He who loves the people remains into the truth even on the way of their sins. Only after the darkest night will it be day: So cover the lights and remain silent so that the night will become dark and noiseless. The sun rises without our help. Only he who knows the darkest error knows what light is.

oh master of the garden, your magical grove shone to me from afar.

I venerate your deceptive mantle, you father of all will,o',the,wisps.

–

I continue on my way; accompanied by a finely polished piece of steel, hardened in ten fires, stowed safely in my robe. Secretly; I wear chain mail under my coat. Overnight I became fond of serpents, and I solved their riddle. I sit down next to them on the hot stones lying by the wayside. I know how to catch them cunningly and cruelly; those cold devils that prick the heel of the unsuspecting. I became their friend and played a softly toned flute. But I decorate my cave with their dazzling skins. As I walked on my way; I came to a red rock on which a great iridescent serpent lay: Since I had now learned magic from

DIAHMON,

I took out my flute again and played a sweet magical song to

make her believe that she was my soul. When she was sufficiently enchanted,

I spoke to her:

"My sister, my soul, what do you say?" But she spoke, flattered and therefore

tolerantly: "I let grass grow over everything that you do."

I: "That sounds comforting and seems not to say much."

S: "Would you like me to say much? I can also be banal, as you know, and let myself be satisfied that way:"

I: "That seems hard to me. I believe that you stand in a close connection with everything beyond, with what is greatest and most uncommon. Therefore I thought that banality would be foreign to you."

S: "Banality is my element."

I:

"That would be less astonishing if I said it about myself"

S: "The more uncommon you are, the more common I can be. A true respite for me. I think you can sense that I don't need to torment myself today:"

I: "I.

can feel it, and I'm worried that your tree will ultimately bear me no more fruit."

S: "Worried already? Don't be stupid, and let me rest."

I: "I notice that you like being banal. But I do not take you to heart, my dear friend, since I now know you much better than before."

S: "You're getting ,to be familiar. I'm afraid that you are beginning to lose respect."

I: "Are you upset? I believe that would be uncalled for.

I'm sufficiently well-informed about the proximity of pathos and banality:"

S: ”So, have you noticed that the becoming of the soul follows a serpentine path? Have you seen how soon day becomes night, and night day? How water and dry land change places? And that everything spasmodic is merely destructive?”

I:

”I believe that I saw all this. I want to lie in the sun on this warm stone for a while. Perhaps the sun will incubate me.”

But the serpent crept up to me quietly and wound herself smoothly around my feet. Evening fell and night came. I spoke to the serpent and said: ”I don’t know what to say: All pots are on the boil.”

S:

”A

meal is being prepared.”

I: ”A

Last Supper, I suppose?”

S:

”A

union with all humanity:”

I:

”A

horrifying, sweet thought: to be both guest and dish at this meal.”

S: ”That was also Christ’s highest pleasure.”

I: ”How holy; how sinful, how everything hot and cold flows into one another! Madness and reason want to be married, the lamb and the wolf graze peacefully side by side.

It

is all yes and no. The opposites embrace each other, see eye to eye, and intermingle. They recognize their oneness in agonizing pleasure. My heart is filled with wild battle. The waves of dark and bright rivers rush together, one crashing over the other. I have never experienced this before.”

S: ”That is new, my dear one, at least for you.”

I:

”I suppose you are mocking me. But tears and laughter are one. I no longer feel like either and I am rigid with tension. Loving reaches up to Heaven and resisting reaches just as high.

They are entwined and will not let go of each other, since the excessive tension seems to indicate the ultimate and highest possibility of feeling.”

S: ”You express yourself emotionally and philosophically. You know that one can say all this much more simply. For example,

one can say that you fallen in love all the way from’ the worm up to Tristan and Isolde.

I: ”Yes, I know, but nonetheless-”

S: ”Religion is still tormenting you, it seems? How many shields do you still need? Much better to say it straight out.”

I:” You’re not tripping me up.”

S: ”Well, what is it with morality? Have morality and immorality also become one today?”

I: ”You’re mocking me, my sister and chthonic devil. But I must say that those two that rose up to Heaven entwined are also good and evil. I’m not joking but I groan, because joy and pain sound shrill together.”

S: ”Where then is your understanding? You’ve gone utterly stupid. After all, you could resolve everything by thinking.”

1: ”My understanding? My thinking? I no longer have any understanding. It has grown impervious to me.”

S: ”You deny everything that you believed. You’ve completely forgotten who you are. You even deny Faust, who walked calmly past all the specters.”

I: ”I’m no longer up to this. My spirit, too, is a specter.”

S:

”Ah,

I see, you follow my teaching.”

I: ”Unfortunately; that’s the case, and it has benefited me with painful joy.”

S: ”You turn your pain into pleasure. You are twisted, blinded; just suffer, you fool.”

I: ”This misfortune ought to make me happy.”

The serpent now became angry and tried to bite my heart, but my secret armor broke her poisonous fang. She drew back astonished and said hissing: ”You actually behave as if you were unfathomable.”

I: ”That’s because I have studied the art of stepping from the left foot onto the right and vice versa, which others have done unthinkingly from time immemorial.”

The serpent raised herself again, as if accidentally

_ holding her tail in front of her mouth, so that I should not see the broken fang. Proudly and calmly she said293: ”So you have finally noticed

this?” But I spoke to her smilingly: ”The sinuous line of life could not escape me in the long run.”

[2] Where is truth and faith? Where is warm trust? You find all this between men but not between men and serpents, even if they are serpent souls. But wherever there is love, the serpent-like abides also. Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old

dragon himself What is beyond the human that appears in love has the nature of the serpent and the bird, and the serpent often enchants the bird, and more rarely the bird bears off the serpent. Man stands in-between. What seems like a bird to you is a serpent to the other, and what seems like a serpent to you

is a bird to the other. Therefore you will meet the other only in human form. If you want to become, then a battle between bird and serpent breaks out. And if you only want to be, you will be a

man to yourself and to others. He who is becoming belongs in the desert or in a prison, for he is beyond the human. If men want to become, they behave like animals. No one saves us from the evil

of becoming, unless we choose to go through Hell. Why did I behave as if that serpent were my soul? Only; it seems, because my soul was a serpent. This knowledge gave my soul a new face, and I decided henceforth to enchant her myself and subject her to my power. Serpents are wise, and I wanted my

serpent soul to communicate her wisdom to me. Never before had life been so doubtful, a night of aimless tension, being one in being directed against one another. Nothing moved, neither

God nor the devil. So I approached the serpent that lay in the sun, as if she were unthinking. Her eyes were not visible, since they blinked in the shimmering sunshine, and I spoke to her:

”How will it be, now that God and the devil have become one? Are they in agreement to bring life to a

standstill? Does the conflict of opposites belong to the inescapable conditions of life? And does he who recognizes and lives the unity of opposites stand still? He has completely taken the side of actual

life, and he no longer acts as if he belonged to one party and had to battle against the other, but he is both and has brought their discord to an end. Through taking this burden from life, has

he also taken the force from it?"

The serpent turned and spoke ill-humoredly:

"Truly; you pester me. Opposites were certainly an element of life for me. You probably will have noticed this. Your innovations deprive me of this source of power. I can neither lure you with pathos nor

annoy you with banality. I am somewhat baffled."

I: "If you are baffled, should I give counsel? I would rather you dive down to the deeper grounds to which you have entry and ask Hades or the heavenly ones, perhaps someone there can

give counsel."

S: "You have become imperious."

I: "Necessity is even more imperious than I. I must live and be able to move."

S: "You have the whole wide earth. What do you want to ask the beyond for?"

1:

"It isn't curiosity that drives me, but necessity. I will not yield."

S: "I obey; but reluctantly. This style is new and unaccustomed to me."

I:

"I'm sorry; but there is pressing need. Tell the depths that prospects are not looking too good for us, because we have cut off an important organ from life. As you know, I'm not the guilty

one, since you have led me carefully along this way."

S: "You might have rejected the apple."

I: "Enough of these jokes. You know that story better than I do. I am serious. We need some air. Be on your way and fetch the fire.

It

has already been dark around me for too long. Are you

sluggish or cowardly?"

S: "I'm off to work. Take from me what I bring up."

Slowly; the throne of the God ascends into empty space, followed by the holy trinity; all of Heaven, and finally Satan himself He resists and clings to his beyond. He will not let it go. The upperworld is too chilly for him.

S: "Have you got tight hold of him?"

I:

"Welcome, hot thing of darkness! My soul probably pulled you up roughly?"

S:"Why this noise? I protest against this violent extraction."

I: "Calm down. I didn't expect you. You come last of all. You seem to be the hardest part."

S: "What do you want from me? I don't need you, impertinent fellow."

I:

”It’s a good thing we have you. You’re the liveliest thing in the whole dogma.”

S: ”What concern is your prattle to me! Make it quick. I’m freezing.”

I:

”Listen, something has just happened to us: we have united the opposites. Among other things, we have bonded you with God.”

S: ”For God’s sake, why this hopeless fuss? Why such nonsense?”

I:

”Please, that wasn’t so stupid. This unification is an important principle. We have put a stop to never-ending quarreling, to finally free our hands for real life.”

S: ”This smells of monism. I have already made note of some

of these men. Special chambers have.”

I: ”You’re mistaken. Matters are not as rational with us as they seem to be.

We have no single correct truth either. Rather, a most remarkable and strange fact has occurred: after the opposites had been united, quite unexpectedly and incomprehensibly nothing further happened. Everything remained in place, peacefully and yet completely motionless, and life turned into a

standstill.”

S: ”Yes, you fools, you certainly have made a pretty mess of things.”

I: ”Well, your mockery is unnecessary. Our intentions were serious.”

S: ”Your seriousness leads us to suffer. The ordering of the beyond is shaken to its foundations.”

I:

”So you realize that matters are serious. I want an answer to my question, what should happen under these circumstances? We no longer know what to do.”

S: ”Well, it is hard to know what to do, and difficult to give advice even if one would like to give it. You are blinded fools, a brashly impertinent people. Why didn’t you stay out of trouble? How do you mean to understand the ordering of the world?”

I: ”Your ranting suggests that you are quite thoroughly aggrieved. Look, the holy trinity is taking things coolly.

It

seems not to dislike the innovation.” .

S:

”Ah,

the trinity is so irrational that one can never trust its’ reactions. I strongly advise you not to talce those symbols seriously. ”

1:

”I thank you for this well-meant advice. But you seem to be interested. One would expect you to pass unbiased judgment on account of your proverbial intelligence.”

S: ”Me, unbiased! You can judge for yourself If you consider this absoluteness in its completely lifeless equanimity; you can easily discover that the state and standstill produced by your

presumptuousness closely resembles the absolute. But if I counsel you, I place myself completely on your side, since you too find this standstill unbearable."

I: "What? You take my side? That is strange."

S: "That's not so strange. The absolute was always adverse to the living. I am still the real master of life."

I:

"That is suspicious. Your reaction is far too personal."

S: "My reaction is far from personal. I am utterly restless, quickly hurrying life. I am never contented, never unperturbed. I pull everything down and hastily rebuild. I am ambition, greed

for fame, lust for action; I am the fizz of new thoughts and action. The absolute is boring and vegetative."

I: "Alright, I believe you. So-just what do you advise?"

S: "The best advice I can give you is: revoke your completely harmful innovation as soon as possible."

I: "What would be gained by that? We'd have to start from scratch again and would infallibly reach the same conclusion a second time. What one has grasped once, one cannot intentionally

not know again and undo. Your counsel is no counsel."

S: "But could you exist without divisiveness and disunity? You have to get worked up about something, represent a party, overcome opposites, if you want to live."

I: "That does not help. We also see each other in the opposite. We have grown tired of this game."

S: "And so with life."

I:

"It

seems to me that it depends on what you call life. Your notion of life has to do with climbing up and tearing down, with assertion and doubt, with impatient dragging around, with hasty desire. You lack the absolute and its forbearing patience."

S: My life bubbles and foams and stirs up turbulent waves, it consists of seizing and throwing away, ardent wishing and restlessness. That is life, isn't it"

I: "But the absolute also lives."

S: "That is no life.

It

is a standstill or as good as a standstill, or rather: it lives interminably slowly and wastes thousands of years, just like the miserable condition that you have created."

I: "You enlighten me. You are personal life, but the apparent standstill is the forbearing life of eternity, the life of divinity! This time you have counseled me well. I will let you go. Farewell."

Satan crawls deftly like a mole back into his hole again. The symbol of the trinity and its entourage rise up in peace and equanimity to Heaven. I thank you, serpent, for hauling up the right one for me. Everyone understands his words, since they are personal. We can live again, a long life. We can

waste thousands of years.

Where to begin, oh Gods in suffering or in joy, or in the mixed feeling lying betweenr The beginning is always the smallest, it begins in nothing. If I begin there, I see the little drop of "something" that falls into the sea of nothingness.

It

is forever about beginning again down where the nothingness

widens itself to unrestricted freedom. Nothing has happened yet, the world has yet to begin, the sun is not yet born, the watery firmament has not been separated, we have not yet climbed

onto the shoulders of our fathers, since our fathers have not yet become. They have only just died ,and rest in the womb of our bloodthirsty Europe.

We stand in the vastness, wed to the serpent, and consider which stone could be the foundation stone of the building, which we do not yet know. The most ancient

It

is suitable as

a symbol. We want something graspable. We are weary of the webs that the day weaves and the night unpicks. The devil is probably supposed to create it, that paltry partisan with sham

understanding and greedy hands He emerged from the lump of manure in which the Gods had secured their eggs. I would like to kick the garbage away from me, if the golden seed were not in

the vile heart of the misshapen form. Arise then, son of darkness and stench! How firmly you cling

to the rubble and waste of the eternal cesspit! I do not fear you, though I hate you, you brother of everything reprehensible in me. Today, you shall be forged with heavy hammers so that the gold

of the Gods will spray out of your body. Your time is over, your years are numbered, and today your day of judgment has gone to smithereens. May your casings burst asunder, with our hands we

wish to take hold of your seed, the golden one, and free it from slithery mud. May you freeze, devil, since we will cold-forge you. Steel is harder than ice. You shall fit into our form, you thief of

the divine marvel, you mother ape, you who stuff your body with the egg of the Gods and thereby make yourself weighty. Hence we curse you, though not because of you, but for the sake of the

golden seed.

What serviceable forms rise from your body, you thieving abyss! These appear as elemental spirits, dressed in wrinkled garb, Cabiri, with delightful misshapen forms, young and yet old, dwarfish, shriveled, unspectacular bearers of secret arts, possessors of ridiculous wisdom, first formations of the unformed gold, worms that crawl from the liberated egg of the Gods, incipient ones, unborn, still invisible. What should your appearance be to us?

_ What new arts do you bear up from the inaccessible treasure chamber, the sun yoke from the egg of the Gods You still have roots in the soil like plants and you are animal faces of the human body; you are foolishly sweet, uncanny, primordial, and earthly. We cannot grasp your essence, you gnomes, you object souls. You have your origin in the lowest. Do you want to become giants, you Tom Thumbs Do you belong to the followers of the son of the earth Are you the earthly feet of the Godhead? What do you want Speak!”

The Cabiri: ”We come to greet you as the master of the lower nature.”

I: ”Are you speaking to *me?* Am I your master?”

The Cabiri: ”You were not, but you are now.”

I: ”So you declare. And so be it. Yet what should I do with your following?”

The Cabiri: ”We carry what is not to be carried from below to above. We are the juices that rise secretly, not by force, but sucked out of inertia and affixed to what is growing. We know the unknown ways and the inexplicable laws of living matter. We

carry up what slumbers in the earthly; what is dead and yet enters into the living. We do this slowly and easily; what you do in vain in your human way. We complete what is impossible for you.”

I: ”What should I leave to you? Which troubles can I transfer to you? What should I not do, and what do you do better?”

The Cabiri: ”You forget the lethargy of matter. You want to pull up with your own force what can only rise slowly; ingesting itself affixed to itself from within. Spare yourself the trouble, or you will disturb our work.”

I: ”Should I trust you, you untrustworthy ones, you slaves and slave souls? Get to work. Let it be *so.*”

”It

seems to me that I gave you a long time. Neither did I descend to you nor did I disturb your work. I lived in thelight of day and did the work of the day. What did you do?”

The Cabiri: ”We hauled things up, we built. We placed stone upon stone. Now you stand on solid ground.”

I: ”I feel the ground more solid. I stretch upward.”

The Cabiri: ”We forged a flashing / sword for you, with which you can cut the knot that entangles you.”

I: ”I take the sword firmly in my hand. I lift it for the blow.”

The Cabiri: ”We also place before you the devilish, skillfully twined knot that locks and seals you. Strike, only sharpness will cut through it.”

I: ”Let me see it, the great knot, all wound round! Truly a masterpiece of inscrutable nature, a wily natural tangle of roots grown through one another! Only Mother Nature, the blind weaver, could work such a tangle! A great snarled ball and a thousand small knots, all artfully tied, intertwined, truly; a human

brain! Am I seeing straight? What did you do? You set my brain before me! Did you give me a sword so

The Cabiri: ”The womb of nature wove the brain, the womb of the earth gave the iron. So the Mother gave that its flashing sharpness slices through my brain? What were you thinking of?” you both:

entanglement and severing.”

I: ”Mysterious! Do you really want to make me the executioner of my own brain?”

The Cabiri: ”It befits you as the master of the lower nature. Man is entangled in his brain and the sword is also given to him to cut through the entanglement.”

I: ”What is the entanglement you speak of?”

The Cabiri: ”The entanglement is your madness, the sword is the overcoming of madness.”

I: ”You offsprings of the devil, who told you that I am mad? You earth spirits, you roots of clay and excrement, are you not yourselves the root fibers of my brain? You polyp-snared rubbish,

channels for juice knotted together, parasites upon parasites, all sucked up and deceived, secretly climbing up over one another by night, you deserve the flashing sharpness of my sword. You

want to persuade me to cut through you? Are you contemplating self-destruction? How come nature gives birth to creatures that she herself wants to destroy?”

The Cabiri: ”Do not hesitate. We need destruction since we ourselves are the entanglement. He who wishes to conquer new land / brings down the bridges behind him. Let us not exist

anymore. We are the thousand canals in which everything also flows back again into its origin.”

I: ”Should I sever my own roots? Kill my own people, whose king I am? Should I make my own tree wither? You really are the sons of the devil.”

The Cabiri: ”Strike, we are servants who want to die for their master.”

I: ”What will happen if I strike?”

The Cabiri: ”Then you will no longer be your brain, but will exist beyond your madness. Do you not see, your madness is your brain, the terrible entanglement and intertwining in the connection of the roots, in the nets of canals, the confusion of fibers. Being engrossed in the brain makes you wild. Strike! He

finds the way and cries up over his brain. You are a Tom Thumb in the brain, beyond the brain you gain the form of a giant. We are surely sons of the devil, but did you not forge us out of the

hot and dark? So we have something of its nature and of yours. The devil says that everything that exists is also worthy, since it perishes. As sons of the devil we want destruction, but as your

creatures we want our own destruction. We want to rise up in you through death. We are roots that suck up from all sides. Now you have everything that you need, therefore chop us up,

tear us out.”

I: ”Will I m’iss you as servants? As a master I need slaves.”

The Cabiri: ”The master serves himself”

I: ”You ambiguous sons of the devil, these words are your undoing. May my sword strike you, this blow shall be valid forever.”

The Cabiri ”Woe, woe! What we feared, what we desired, has come to pass.”

I set foot on new land. Nothing brought up should flow back. No one shall tear down what I

have built. My tower is of iron and has no seams. The devil is forged into the foundations. The Cabiri built it and the master builders were sacrificed with the sword on the battlements of the

tower. Just as a tower surmounts the summit of a mountain on which it stands, so I stand above my brain, from which I grew. I have become hard and cannot be undone again. No more do I

flow back. I am the master of my own self I admire my mastery. I am strong and beautiful and rich. The vast lands and the blue sky have laid themselves before me and bowed to my mastery. I

wait upon no one and no one waits upon me. I serve myself andI myself serve. Therefore I have what I need.

My tower grew for several thousand years, imperishable. It does not sink back. But it can be built over and will be built over. Few grasp my tower, since it stands on a high mountain. But many will

see it and not grasp it. Therefore my tower will remain unused. No one scales its smooth walls. No one lands on its pointed roof. Only he who finds the entrance hidden in the mountain and rises

up through the labyrinths of the innards can reach the tower, and the happiness of he who surveys things from there and he who lives from himself This has been attained and created. It has not

arisen from a patchwork of human thoughts, but has been forged from the glowing heat of the innards; the Cabiri themselves carried the matter to the mountain and consecrated the building

with their own blood as the sole keepers of the mystery of its genesis. I built it out of the lower and upper beyond and not from the surface of the world. Therefore it is new and strange and

towers over the plains inhabited by humans. This is the solid and the beginnings.

I have united with the serpent of the beyond. I have accepted everything beyond into myself From this I have built my beginning. When this work was completed, I was pleased, and I felt curious to know what might still lie in my beyond. So I approached my serpent and asked her / amiably whether she

would not like to creep over to bring me news of what was happening in the beyond. But the serpent was weary and said that she had no liking for this.

I: ”I don’t want to force anything, but perhaps, who knows? We will still find out something useful.”For a while the serpent hesitated, then she disappeared into the depths. Soon I heard her voice: ”I believe that I have reached Hell. There is a hanged man here.” A plain, ugly man with a contorted face

stands before me. He has protruding ears and a hunchback. He said: ”I am a poisoner who was condemned to the rope.”

I: ”What did you do?”

He: ”I poisoned my parents and my wife.”

I: ”Why did you do that?”

He: ”To honor God.”

I: ”What? To honor God? What do you mean by that?”

He: ”First of all, everything that happens is for the honor of God, and secondly; I had my own ideas.”

I: ”What went through your mind?”

He: ”I loved them and wanted to transport them more quickly from a wretched life into eternal blessedness. I gave them a strong, too strong a nightcap.”

I: ”And did this not lead you to find out what your own interest

in this was?”

He: ”I was now alone and very unhappy. I wanted to live for the sake of my two children, for whom I foresaw a better future. I was in better health than my wife, so I wanted to live.”

I: ”Did your wife agree to the murders?”

He: ”No, she certainly would have consented, but she knew nothing of my intentions. Unfortunately; the murder was discovered and I was condemned to death.”

I: ”Have you found your relatives again in the beyond?”

He: ”That’s a strange and unlikely story. I suspect that I’m in Hell. Sometimes it seems as if my wife were here too, and sometimes I’m not sure, just as little as I’m sure of my own self”

I: ”What is it like? Tell me.”

He: ”From time to time, she seems to speak to me and I reply. But we haven’t spoken about either the murder or our children until now. We only speak together here and there, and only

about trivial things, small matters from our earlier daily life, but completely impersonal, as if we no longer had anything to do with each other. But the true nature of things eludes me. I see

even less of my parents; I believe that I have yet to meet my mother. My father was here once and said something about his tobacco pipe, which he had lost somewhere.”

I: ”But how do you pass your time?”

He: ”I believe that there is no time with us, so there is none to spend. Nothing at all happens.”

I: ”Isn’t that / extremely boring?”

He: ”Boring? I’ve never thought about it like that. Boring? Perhaps, but there’s nothing interesting. In actual fact, it’s pretty much all the same.”

I: ”Doesn’t the devil ever torment you?”

He: ”The devil? I’ve seen nothing of him.”

I:

”You come from the beyond and yet you have nothing to report? I find that hard to believe.”

He: ”When I still had a body; I often thought that surely it would be interesting to speak to one of the dead. But now the prospect means nothing much to me. As I said, everything here is impersonal and purely matter of fact. As far as I know, that’s what they say.”

I: ”That is bleak. I assume that you are in the deepest Hell.”

He: ”I don’t care. I guess I can go now, can’t I? Farewell.”

Suddenly he vanished. But I turned to the serpent

and said: ”What should this boring guest from the beyond mean?”

S: ”I met him over there, stumbling around restlessly like so many others. I chose him as the next best. He strikes me as a good example.”

I: ”But is the beyond so colorless?”

S: ”It seems so; there is nothing but motion, when I make my way over there. Everything merely surges back and forth in a shadowy way. There is nothing personal whatsoever.”

I: ”What is it, then, with this damned personal quality? Satan recently made / a strong impression on me, as if he were the quintessence of the personal.”

S: ”Of course he would, since he is the eternal adversary; and because you can never reconcile personal life with absolute life.”

I: ”Can’t one unite these opposites?”

S: ”They are not opposites, but simply differences. Just as little as you make the day the opposite of the year or the bushel the opposite of the cubit.”

I: ”That’s enlightening, but somewhat boring.”

S: ”As always, when one speaks of the beyond. It goes on withering away; particularly since we have balanced the opposites and married. I believe the dead will soon become extinct.”

[2]

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Because I wanted to live in the light, the sun went out for me when I touched the depths. It was dark and serpent-like.

I united myself with it and did not overpower it. I took my part of the humiliation and subjugation upon myself, in that I took on the nature of the serpent.

If I had / not become like the serpent, the devil, the quintessence of everything serpent-like, would have held this bit of power over me. This would have given the devil a grip and he would have forced me to make a pact with him just as he also cunningly deceived Faust.

But I forestalled him by uniting myself with the serpent, just as a man unites with a woman. So I took away from the devil the possibility of influence, which only ever passes through one’s own serpent-hood,

which one commonly assigns to the devil instead of oneself Mephistopheles is Satan, taken with my serpent-hood. Satan himself is the

quintessence of evil, naked and therefore without seduction, not even clever, but pure negation without convincing force. Thus I resisted his destructive influence and grasped him and fettered him firmly. His descendants served me and I sacrificed them with the sword.

Thus I built a firm structure. Through this I myself gained stability and duration and could withstand the fluctuations of the personal. Therefore the immortal in me is saved. Through drawing the darkness from my beyond over into the day, I emptied my beyond. Therefore the demands of the dead disappeared, as they were satisfied. I am no longer

threatened by the dead, since I accepted their demands though accepting the serpent. But through this I have also taken over something of the dead into my day. Yet it

was necessary, since death is the most enduring of all things, that which can never be canceled out. Death gives me durability and solidity. So long as I wanted to satisfy only my own demands, I was personal and therefore living in the sense of the world. But when I recognized the demands of the dead in me and satisfied them, I gave up my earlier personal striving and the world had to take me for a dead man. For a great cold comes over whoever in the excess of his personal striving has recognized the demands of the dead and seeks to satisfy them.

While he feels as if a mysterious poison has paralyzed the living quality of his personal relations, the voices of the dead remain silent in his beyond; the threat, the fear, and the restlessness cease. For everything that previously lurked hungrily in him no longer lives with him in his day. His life is beautiful and rich, since he is himself But whoever always wants only the fortune of others is ugly, since he

_ cripples himself A murderer is one who wants to force others to blessedness, since he kills his own growth. A fool is one who exterminates his love for the sake of love. Such a one is personal to the other. His beyond is gray and impersonal. He forces himself upon others; therefore he is cursed into

forcing himself upon himself in a cold nothingness. He who has recognized the demands of the dead has banished his ugliness to the beyond. He no longer greedily forces himself upon others, but lives alone in beauty and speaks with the dead. But there comes the day when the demands of the dead also are satisfied. If one then still perseveres in solitude, beauty fades into the beyond and the wasteland comes over onto this side. A black stage comes after the white, and Heaven and Hell are forever there.

Now that I had found the beauty in me and with myself I spoke to my serpent.

:

”I look back as onto a work that has been accomplished.”

Serpent: ”Nothing is accomplished yet.”

I: ”What do you mean? Not accomplished?”

Se: ”This is only the beginning.”

I: ”I think you are lying.”

Se: ”Whom are you quarreling with? Do you know better?”

I: ”I know *1* nothing, but I’d already gotten used to the idea that we had reached a goal, at least a temporary one. If even the dead are about to become extinct, what else is going to happen?”

Se: ”But then the living must first begin to live.”

I: ”This remark could certainly be deeply meaningful, but it seems to be nothing but a joke.”

Se: ”You are getting impertinent. I’m not joking. Life has yet to begin.”

I: ”What do you mean by life?”

Se: ”I say, life has yet to begin. Didn’t you feel empty today? Do you call that life?”

I: ”What you say is true, but I try to put as good a face as I can on everything and to settle for things.”

Se: ”That might be quite comfortable. But you really ought to make much higher demands.”

I: ”That I dread. I will certainly not assume that I could satisfy my own demands, but neither do I think that you are capable of satisfying them. However, it might be that once again I’m not trusting you enough. I suppose that might be so because I’ve drawn closer to you in human terms and find you so urbane.”

Se: ”That proves nothing. Just don’t assume that somehow you could ever grasp me and embody me.”

I: ”So, what should it be? I’m ready.”

Se: ”You are entitled to’ a reward for

_ what has been accomplished so far.”

I:

”A

sweet thought, that payment could be made for this.”

Se: ”I give you payment in images. Behold:”

Elijah and Salome! The cycle is completed and the gates of the mysteries have opened again. Elijah leads Salome, the seeing one, by the hand. She blushes and lowers her eyes while lovingly batting her eyelids.

E: ”Here, I give you Salome. May she be yours.”

I: ”For God’s sake, what should I do with Salome? I am already married and we are not among the Turks.”

E: ”You helpless man, how ponderous you are. Is this not a beautiful gift? Is her healing not your doing? Won’t you accept her love as the well-deserved payment for your trouble?”

I: ”It seems to me a rather strange gift, more burden than joy. I am happy that Salome is thankful to me and loves me. I love her too-somewhat. Incidentally, the care I afforded her, was, literally,

pressed out of me, rather than something I gave freely and intentionally. If my partly unintentional *1* ordeal has had such a good outcome, I’m already completely satisfied.”

Salome to Elijah: ”Leave him, he is a strange man. Heaven

knows what his motives are, but he seems to be serious. I’m not ugly and surely I’m generally desirable.”

Salome to me: ”Why do you refuse me? I want to be your maid and serve you. I will sing and dance before you, fend off people for you, comfort you when you are sad, laugh with you when you

are happy. I will carry all your thoughts in my heart. I will kiss the words that you speak to me. I will pick roses for you each day and all my thoughts will wait upon you and surround you.”

I: ”I thank you for your love. It is beautiful to hear you speak of love. It is music and old, far-off homesickness. Look, my tears are falling because of your good words. I want to kneel before

you and kiss your hands a hundred times, because they want to give me love. You speak so beautifully of love. One can never hear enough of love being spoken.”

Sal: ”Why only speak? I want to be yours, utterly and completely yours.”

I: ”You are like the serpent that coiled around me and pressed out my blood.

”Your sweet words wind around me and I stand lil(e someone crucified.”

Sal: ”Why still crucified?”

I: ”Don’t you see that unrelenting necessity has flung me onto the cross? It is impossibility that lames me.”

Sal: ”Don’t you want to break through necessity? Is what you

call a necessity really one?”

I:

”Listen, I doubt that it is your destiny to belong to me. I do not want to intervene in your utterly singular life, since I can never help you to lead it to an end. And what do you gain if one day I

must lay you aside like a worn garment?”

Sal: ”Your words are terrible. But I love you so much that I could also lay myself aside when your time has come.”

I: ”I know that it would be the greatest torment for me to let you go away. But if you can do this for me, I can also do it for you. I would go on without lament, since I have not forgotten the

dream where I saw my body lying on sharp needles and a bronze wheel rolling over my breast, crushing it. I must think of this dream whenever I think of love. If it must be, I am ready.”

Sal: ”I don’t want such a sacrifice. I want to bring you joy. Can I not be joy to you?”

I:

”I don’t know, perhaps, / perhaps not.”

Sal: ”So then at least try.”

I: ”The attempt is the same as the act. Such attempts are costly.”

Sal: ”Won’t you bear the cost for my sake?”

I: ”I’m rather too weak, too exhausted after what I have suffered because of you, still to be able to undertake further tasks for you. I would be overwhelmed.”

Sal: ”If you ,don’t want to accept me, then surely I cannot accept you?”

I:

”It’s not a matter of acceptance; if it’s about anything in particular, it’s about giving.”

Sal: ”But I do give myself to you. Just accept me.”

I: ”As if that would settle the matter! But being entangled with love! Simply thinking about it is dreadful.”

Sal: ”So you really demand that I be and not be at the same time. That is impossible. What’s wrong with you?”

I: ”I lack the strength to hoist another fate onto my shoulders. I have enough to carry.”

Sal: ”But what if I help you bear this load?”

I:

”How can you? You’d have to carry me, an untamed burden. Shouldn’t I have to carry it myself?”

E: ”You-speak the truth. May each one his load. He who wants to burden others with his baggage is their slave. It is not too difficult for anyone to lug themselves.”

Sal: ”But father, couldn’t I help him bear part of his burden?”

E: ”Then he’d be your slave.”

Sal: ”Or my master and ruler.”

I: ”That I shall. not be. You should be a free being. I can bear neither slaves nor masters. I long for men.”

Sal: ”Am I not a human being?”

I: ”Be your own master and your own slave, do not belong to me but to yourself Do not bear my burden, but your own. Thus you leave me my human freedom, a thing that’s worth more to

me than the right of ownership over another person.”

Sal: ”Are you sending me away?”

I:

”I’m not sending you away. You must not be far from me. But give to me out of your fullness, not your longing. I cannot satisfy your poverty just as you cannot still my longing. If your

harvest is rich, send me some fruit from your garden. If you suffer from abundance, I will drink from the brimming horn of your joy. I know that that will be a balm for me. I can satisfy myself

only at the table of the satisfied, not at the empty bowls of those who yearn. I will not steal my payment. You possess nothing, so how can you give? Insofar as you give, you demand. Elijah, old

man, listen: you have a strange gratitude. Do not give away your daughter, but set her on her own feet. She would like to dance, to sing or play the lute before people, and she would like their

flashing coins thrown before her feet. Salome, I thank you for your love. If you really love me, dance before the crowd, please people so that they praise your beauty and your art. And if you

have a rich harvest, throw me one of your roses through the window, and if the fount of your joy

□

dance and sing to me once more. I long for the joy of men, for their fullness and freedom and not their neediness."

Sal: "What a hard and incomprehensible man you are."

E: "You have changed since I last saw you. You speak another language, one that sounds foreign to me."

I:

"My dear old man, I'd like to believe that you find me changed. But you too seem to have changed. Where is your serpent?"

E: "She has gone astray. I believe she was stolen. Since then things have been somewhat gloomy with us. Therefore I would have been happy if you had at least accepted my daughter."

I: "I know where your serpent is. I have her. We fetched her from the underworld. She / gave me hardness, wisdom, and magical power. We need her in the upper world, since otherwise

the underworld would have had the advantage, to our detriment."

E:

Y

ou, accursed robber, may God punish you."

I: "Your curse is powerless. Whoever possesses the serpent cannot be touched by curses. No, be sensible, old man: whoever possesses wisdom is not greedy for power. Only the man who

has power declines to use it. Do not cry, Salome, fortune is only what you yourself create and not what comes to you. Be gone, my unhappy friends, the night grows late. Elijah, expunge the false

gleam of power from your wisdom, and you, Salome, for the sake of our love, do not forget to dance."

[2]

When everything was completed in me, I unexpectedly returned to the mysteries, to that first sight of the otherworldly powers of the spirit and desire. Just as I had achieved pleasure

in myself and power over myself, Salome had lost pleasure in herself but learned love for the other, and Elijah had lost the power of his wisdom but he had learned to recognize the spirit

of the other. Salome thus lost the power of temptation and has become love. As I have won pleasure in myself I also want love for myself but that really would be too much and would bind me like an iron ring that would stifle me. I accepted Salome as pleasure, and reject her as love. But she wants to be with me. How, then, should I also have love for myself? Love, I believe

belongs to others. But my love wants to be with me. I dread it. May the power of my thinking push it from me, into the world,

into things, into men. For something should join men together, something should be a bridge. It is the most difficult temptation, if even my love wants me! Mysteries, open your curtains again!

I want to wage this battle to its end. Come here, serpent of the dark abyss.

[6] I hear Salome still crying. What does she want, or what do I still want? It's a damnable payment you have given to me, a payment that one cannot touch without sacrifice. One that requires even greater sacrifice once one has touched it.

Serpent: "Do you mean to live without sacrifice? Life must cost you something, mustn't it?"

I: "I have, I believe, already paid. I have rejected Salome. Is that not sacrifice enough?"

Se: "Too little for you. As has been said, you are allowed to make demands of yourself"

I: "You mean well with your damned logic: demanding in sacrifice? That

_ isn't what I understood. My error has obviously been to my own benefit. Tell me, isn't it enough if I force my feeling into the background?"

Se: "You're not forcing your feeling into the background at all; rather it suits you much better not to agonize further over Salome."

I: "If you're speaking the truth, it's quite bad. Is that why Salome is still crying?"

Se: "Yes, it is."

I:

"But what is to be done?"

Se: "Oh, you want to act? One can also think."

I: "But what is there to think? I confess that I know nothing to think here. Perhaps you have advice. I have the feeling that I must soar over my own head. I can't do that. What do you think?"

Se: "I think nothing and have no advice either."

I: "So ask the beyond, go to Heaven or Hell, perhaps there is advice there."

Se: "I am being pulled upward."

Then the serpent turned into a small white bird which soared into the clouds where she disappeared. My gaze followed her for a long time.

Bird: "Do you hear me? I'm far off now. Heaven is so far away. Hell is much nearer the earth. I found something for you, a discarded crown. It lay on a street in the immeasurable space of Heaven, a golden crown."

And now it already lies *in*

_ my hand, a golden royal crown, with lettering incised within; what does it say? "Love never ends." A gift from Heaven. But what does it mean?

B: "Here I am, are you satisfied?"

I:

"Partially-at any rate I thank you for this meaningful gift. But it is mysterious, and your gift makes me well-nigh suspicious."

B: "But the gift comes from Heaven, you know."

I: "It's certainly very beautiful, but you know very well what we have grasped of Heaven and Hell."

B: ”Don’t exaggerate. After all, there is a difference between Heaven and Hell. I certainly believe, to judge from what I have seen, that just as little happens in Heaven as in Hell, though probably in another way. Even what does not occur cannot occur in a particular way.”

I: ”You speak in riddles that could make one ill if one took them to heart. Tell me, what do you make of the crown?”

B: ”What do I make of it? Nothing. It truly speaks for itself”

I: ”You mean, through the inscription it bears?”

B: ”Precisely; I presume that makes sense to you?”

I: ”To some extent, I suppose. But that keeps the question awfully in suspense.”

B: ”Which is how it is meant to be.”

Now the bird suddenly turned into the serpent again.

I: ”You’re unnerving.”

Serpent: ”Only for him who isn’t in agreement with me.”

I: ”That I am certainly not. But how could one? To hang in the air in such a way is gruesome.”

Se: ”Is this sacrifice too difficult for you? You must also be able to hang if you want to solve problems. Look at Salome!”

I,

to Salome: ”I see, Salome, that you are still weeping. You are not yet done for. I hover and curse my hovering. I am hanging for your sake and for mine. First I was crucified, now I’m simply

hanging-which is less noble, but no less agonizing.

Forgive me, for wanting to do you in; I thought of saving you as I did when I healed your blindness through my self-sacrifice. Perhaps I must

be decapitated a third time for your sake, like your earlier friend John, who brought us the Christ of agony. Are you insatiable? Do you still see no way to become reasonable?”

Sal: ”My beloved, what can I do for you? I have utterly forsaken you.”

I: ”So why are you still crying? You know I can’t bear seeing you in tears.”

Sal: ”I thought that you were invulnerable since you possessed the black serpent rod.”

I: ”The effect of the rod seems doubtful to me. But in one respect it does help me: at least I do not suffocate, although I have been strung up. The magic rod apparently helps me bear the

hanging, surely a gruesome good deed and aid. Don’t you at least want to cut the cord?”

Sal: ”How can I? You are hanging too high.

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High on the summit of the tree of life where I cannot reach. Can’t you help yourself you knower of serpent wisdom?”

I: ”Must I go on hanging for long?”

Sal: ”Until you have devised help for yourself”

I: ”So at least tell me what you think of the crown that the bird of my soul fetched for me from Heaven.”

Sal: ”What are you saying? The crown? You have the crown? Lucky one, what are you complaining about?”

I:

”A

hanged king would like to change places with every blessed beggar on the country road who has not been hanged."

Sal (ecstatic): "The crown! You have the crown!"

I: "Salome, take pity on me. What is it with the crown?"

Sal (ecstatic): "The crown-you are to be crowned! What blessedness for me and you!"

I:

"Alas, what do you want with the crown? I can't understand it and I'm suffering unspeakable torment."

Sal (cruelly): "Hang until you understand."

I remain silent and hang high above the ground on the swaying branch of the divine tree, for whose sake the original ancestors could not avoid sin. My hands are bound and I am completely helpless. So I hang for three days and three nights. From where should help come? There sits my bird, the serpent, which has put on her white feather dress.

Bird: "We'll fetch help from the clouds trailing above your head, when nothing else is of help to us."

I: "You want to fetch help from the clouds? How is that possible?"

B: "I will go and try:"

The bird swings off like a rising lark, becomes smaller and smaller, and finally disappears in the thick gray veil of clouds covering the sky. My gaze follows her longingly and I make out nothing more than the endless gray cloudy sky above me, impenetrably gray; harmoniously gray and unreadable. But the writing on the crown-that is legible. "Love never ends"-does that mean eternal hanging? I was not wrong to be suspicious when my bird brought the crown, the crown of eternal life, the crown of

martyrdom-ominous things that are dangerously ambiguous. I am weary; weary not only of hanging but of struggling after the immeasurable. The mysterious crown lies far below my feet

on the ground, winking gold. I do not hover, no, I hang, or rather worse, I am hanged between sky and earth-and do not tire of the state of hanging for I could indulge in it forever, but love never

ends. Is it really true, shall love end? If this was a blessed message to them, what is it for me?

"That depends entirely on the notion," an old raven suddenly said, perched on a branch not far from me, awaiting the funeral meal, and immersed in philosophizing.

I: "Why does it depend entirely on the notion?"

Raven: "On your notion of love and the other."

I: "I know, unlucky old bird, you mean heavenly and earthly love.

Heavenly love would be utterly beautiful, but we are men,and, precisely because we are men, I've set my mind on being a

complete and full-fledged man."

R: "You're an ideologue."

I:

"Dumb raven, be gone!"

There, very close to my face, a branch moves, a black serpent has coiled itself around it and looks at me with the blinding pearly shimmer of its eyes. Is it not my serpent?

I: "Sister, and black rod of magic, where do you come from? I thought that I saw you fly to Heaven as a bird and now you are here? Do you bring help?"

Serpent: ”I am only my own half; I’m not one, but two; I’m the one and the other. I a,m here only as the serpent-like, the magical. But magic is useless here. I wound myself idly around this branch

to await further developments. You can use me in life, but not in hanging. In the worst case, I’m ready to lead you to Hades. I know the way there.”

A black form condenses before me out of the air, Satan, with a scornful laugh. He calls to me: ”See what comes from the reconciliation of opposites! Recant, and in a flash you’ll be down

on the greening earth.”

I: ”I won’t recant, I’m not stupid. If such is the outcome of all this, let it be the end.”

Se: ”Where is your inconsistency? Please remember this important rule of the art of life.”

I:

”The fact that I’m hanging here is inconsistency enough. I’ve lived inconsistently ad nauseam. What more do you want?”

Se: ”Perhaps inconsistency in the right place?”

I:

”Stop it! How should I know what the right and the wrong places are?”

Satan: ”Whoever gets on in a sovereign way with the opposites knows left from right.”

I: ”Be quiet, you’re an interested party. If only my white bird came back with help; I fear I’m growing weak.”

Se: ”Don’t be stupid, weakness too is a way; magic makes good the error.”

Satan: ”What, you’ve not yet once had the courage of weakness? You want to become a complete man-are men strong?”

I: ”White bird of mine, I suppose you can’t find your way back? Did you get up and leave because you couldn’t live with me? Ah, Salome! There she comes. Come to me, Salome! Another night

has passed. I didn’t hear you cry; but I hung and still hang.”

Sal: ”I haven’t cried anymore, for good fortune and misfortune are balanced in me.”

I: ”My white bird has left and has not yet returned. I know nothing and understand nothing. Does this have to do with the crown? Speak!”

Sal: ”What should I say? Ask yourself”

I: ”I cannot. My brain is like lead, I can only whimper for help. I have no way of knowing whether everything is falling or standing still. My hope is with my white bird. Oh no, could it be that the

bird means the same thing as hanging?”

Satan: ”Reconciliation of the opposites! Equal rights for all! Follies!”

I:

”I hear a bird chirping! Is that you? Have you come back?”

Bird: ”If you love the earth, you are hanged; if you love the sky; you hover.”

I:

”What is earth? What is sky?”

B: ”Everything under you is the earth, everything above you is the sky. You fly if you strive for what is above you; you are hanged if you strive for what is below you.”

I:

”What is above me? What is beneath me?”

B:

Y

ou is what is before and over you; beneath you is what comes back under you.”

I: The crown? Solve the riddle of the crown for me!”

B: ”The crown and serpent are opposites, and are one. Did you not see the serpent that crowned the head of the crucified?”

I:

”What, I don’t understand you.”

B: ”What words did the crown bring you? ”Love never ends”-that is the mystery of the crown and the serpent.”

I: ”But Salome? What should happen to Salome?”

B: ”You see, Salome is what you are. Fly, and she will grow wings.” The clouds part, the sky is full of the crimson sunset of the completed third day.The sun sinks into the sea, and I glide with

it from the top of the tree toward the earth. Softly and peacefully night falls.

[2]

Fear has befallen me. Whom did you carry to the mountain, you Cabiri? And whom have I sacrificed in you? You have piled

me up yourselves, turning me into a tower on inaccessible crags,

turning me into my church, my monastery, my place of execution, my prison. I am locked up and condemned within myself I am my own priest and congregation, judge and judged, God and

human sacrifice. What a work you have accomplished, Cabiri! You have given birth to a cruel law from the chaos that cannot be revoked. It is understood and accepted. The completion of the secret operation approaches. What I saw I described in words to the best of my ability. Words are poor, and beauty does not attend them. But is truth beautiful and beauty true?

One can speak in beautiful words about love, but about life? And life stands above love. But love is the inescapable mother of life. Life should never be forced into love, but love into life. May love be subject to torment, but not life. As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself it has turned into an empty sheath and expires into transience. I speak against the mother who bore me, I separate myself from the bearing womb.

I speak no more for the sake of love,

but for the sake of life. The word has become heavy for me, and it barely wrestles itself free of the soul. Bronze doors have shut. fires have burned out and sunk into ashes. Wells have been drained and where there were seas there is dry land. My tower stands in the desert. Happy is he who can be a hermit in his own desert. He survives. Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love. A man needs his mother until his life has developed. Then he separates from her. And so life needs love until it has developed, then it will cut loose from it. The separation of the child from the mother is difficult, but the separation of life from love is harder. Love seeks to have

and to hold, but life wants more.

The beginning of all things is love, but the being of things is life.

This distinction is terrible. Why; Oh spirit of the darkest depths, do you force me to say that whoever loves does not live and whoever lives does not love? I always get it backward! Should everything be turned into its opposite? Will there be a sea where DIAHMON's temple stands? Will his shady island sink into the deepest ground? Into the whirlpool of the withdrawing flood that earlier swallowed all peoples and lands? Will the bottom of the sea be where Ararat arises?

What repulsive words do you mutter, you mute son of the earth? You want to sever my soul's embrace? You, my son, do you thrust yourself between? Who are you? And who gives you the power?

Everything that I strove for, everything I wrested from myself do you want to reverse it again and destroy it? You are the son of the devil, to whom everything holy is inimical. You grow overpowering.

You frighten me. Let me be happy in the embrace of my soul and do not disturb the peace of the temple.

Off with you, you pierce me with paralyzing force. For I do not want your way. Should I languidly fall at your feet? You devil and son of the devil, speak! Your silence is unbearable, and of awful

stupidity. I won my soul, and to what did she give birth for me? You, monster, a son, ha!-a frightful miscreant, a stammerer, a newt's brain, a primordial lizard! You want to be king of the earth? You

want to banish proud free men, bewitch beautiful women, break up castles, rip open the belly of old cathedrals? Dumb thing, a lazy bug-eyed frog that wears pond weed on his skull's pate! And

you want to call yourself my son? You're no son of mine, but the spawn of the devil. The father of the devil entered into the womb of my soul and in you has become flesh.

I recognize you, DIAHMON, you most cunning of all fraudsters! You have deceived me. You impregnated my maidenly soul with the terrible worm. DIAHMON, damned charlatan, you aped the mysteries for me, you lay the mantle of the stars on me, you played a Christ-fool's comedy with me, you hanged me, carefully and ludicrously; in the tree just like Odin, you let me devise runes to enchant Salome-and meanwhile you procreated my soul with the worm, spew of the dust. Deception upon deception!

Terrible devil trickery!

You gave me the force of magic, you crowned me, you clad me with the shimmer of power, that let me play a would-be Joseph father to your son. You lodged a puny basilisk in the nest of the dove.

My soul, you adulterous whore, you became pregnant with this bastard! I am dishonored; I, laughable father of the Antichrist! How I mistrusted you! And how poor was my mistrust, that it could not gauge the magnitude of this infamous act! What do you break apart? You broke love and life in twain.

From this ghastly sundering, the frog and the son of the frog come forth. Ridiculous-disgusting sight! Irresistible advent!

They will sit on the banks of the sweet water and listen to the nocturnal song of the frogs, since their God has been born as a son of frogs. Where is Salome? Where is the unresolvable question of love?

No more questions, my gaze turned to the coming things, and Salome is where I am. The woman follows your strongest, not you. Thus she bears you your children, in both a good and a bad way.

[7]

As I stood so alone on the earth, which was covered by rain clouds and falling night, my serpent344 crept up to me and told me a story:

"Once upon a time there was a king and he had no children. But he would have liked to have a son. So he went to a wise woman who lived as a witch in the forest and confessed all his sins, as if

she were a priest appointed by God. To this she said: 'Dear King, you have done what you should not have done. But since it has come to pass, it has come to pass, and we will have to see how you

can do it better in the future. Take a pound of otter lard, bury it in the earth, and let nine months pass. Then dig up that place again and see what you find.' So the king went to his house, ashamed and saddened, because he had humiliated himself before the witch in the forest. Yet he listened to her advice, dug a hole in the garden at night, and placed a pot of otter lard in it, which he had obtained with some difficulty. Then he let nine months go by. This time had passed he went again by night to the

place where the pot lay buried and dug it up. To his great astonishment, he found a sleeping infant in the pot, though the lard had disappeared. He took out the infant and jubilantly brought it to his wife. She took it immediately to her breast and behold-her milk flowed freely. And so the child thrived and became great and strong. He grew into a man who was greater and stronger than all others. When the king's son was twenty years old, he came before his father and said: 'I know that you have produced me through

sorcery and that I was not born as one of men. You have made me from the repentance of your sins and this has made me strong. I am born from no woman, which makes me clever. I am strong and

clever and therefore I demand the crown of the realm from you. The old king was startled at his son's knowledge, but even more by his impetuous longing for regal power. He remained silent and

thought: 'What has produced you? Otter lard. Who bore you? The womb of the earth. I drew you from a pot, a witch humiliated me.' And he decided to let his son be killed secretly.

"But because his *sop* was stronger than others, he feared him and therefore he wanted to take refuge in a trick He went again to the sorceress in the forest and asked her for advice. She said: 'Dear King, you confess no sin to me this time, because you want to commit a sin. I advise you to bury another pot with otter's lard and leave it to lie in the earth for nine months. Then dig it out again and see what has happened.' The king did what the sorceress advised him. And thenceforth his son became weaker

and weaker, and when the king returned to the place where the pot lay after nine months, he could dig his son's grave at the same time. He lay the dead one in the fosse beside the empty pot.

"But the king was saddened, and when he could no longer master his melancholy, he returned yet again to the sorceress one night and asked her for advice. She spoke to him: 'Dear King, you wanted a son, but the son wanted to be king himself and also had the power and cleverness for it, and then you wanted your son no more. Because of this you lost your son. Why are you complaining?

You have everything, dear King, that you wanted.' But the king said: 'You are right. I wanted it so. Bu't I did not want this melancholy. Do you have. any remedies against remorse?' The sorceress spoke: 'Dear King, go to your son's grave, fill the pot again with otter's lard, and after nine months see what you find

in the pot.' The King did this, as he had been commanded, and henceforth he became happy and did not know why.

"When the nine months had passed, he dug out the pot again; the body had disappeared, but in the pot there lay a sleeping infant, and he realized that the infant was his dead son. He took the infant to himself and henceforth he grew as much in a week as other infants grow in a year. And when twenty weeks

had passed, the son came before the father again and claimed his realm. But the father had learned from experience and already knew for a long time how everything would turn out. After the son had voiced his demand, the old king got up from his throne and embraced his son with tears of joy and crowned him king. And so the son, who had thus become king, was grateful to his father and held him in high esteem, as long as his father was granted life."

But I spoke to my serpent: "In truth, my serpent, I didn't know that you are also a teller of fairy tales. So tell me, how should I interpret your fairy tale?"

Se: "Imagine that you are the old king and have a son."

I: "Who is the son?"

Se: "Well, I thought that you had just spoken of a son who doesn't make you very happy."

I: ”What? You don’t mean-that I should crown him?”

Se: ”Yes, who else?”

I: ”That’s uncanny. But what about the sorceress?”

Se: ”The sorceress is a motherly woman whose son you should be, since you are a child renewing himself in you.”

I: ”Oh no, will it be impossible for me to be a man?”

Se: ”Sufficient manhood, and beyond that fullness of childhood. Which is why you need the mother.”

I: ”I’m ashamed to be a child.”

Se:

T

hus you kill your son. A creator needs the mother, since you are not a woman.”

I: ”This is a terrible truth. I thought and hoped that I could be a man in every way.”

Se: ”You cannot do this for the sake of the son. To create means: mother and child.”

I: ”The thought that I must remain a child is unbearable.”

Se: ”For the sake of your son you must be a child and leave him the crown.”

I: ”The thought that I must remain a child is humiliating and shattering.”

Se: ”A salutary antidote against power! Don’t resist being a child, otherwise you resist your son,

whom you want above

all.”

I: ”It’s true, I want the son and survival. But the price for this is high.”

Se: ”The son stands higher. You are smaller and weaker than the son. That is a bitter truth, but it can’t be avoided. Don’t be defiant, children must be well-behaved.”

I:

”Damned scorn!”

Se: ”Man of mockery! I’ll have patience with you. My wells should flow for you and pour forth the drink of salvation, if all lands parch with thirst and everyone comes to you begging for the water of life. So subject yourself to the son.”

I: ”Where am I going to take hold of the immeasurable? My knowledge and ability are poor, my power is not enough.”

At which the serpent curled up, gathered herself into knots and said: ”Do not ask after the morrow, sufficient unto you is the day. You need not worry about the means. Let everything grow,

let everything sprout; the son grows out of himself”

[2]

The myth commences, the one that need only be lived, not sung, the one that sings itself I subject myself to the son, the one engendered by sorcery, the unnaturally born, the son of the frogs, who stands at the waterside and speaks with his fathers and listens to their nocturnal singing. Truly he is full

of mysteries and superior in strength to all men. No man has produced him, and no woman has given birth to him. The absurd has entered the age-old mother, and the son has grown in the deepest ground. He sprang up and was put to death. He rose again, was produced anew in the way of sorcery; and grew

more swiftly than before. I gave him the crown that unites the separated. And so he unites the separated for me. I gave him the power and thus he commands, since he is superior in strength and

cleverness to all others.

I did not give way to him willingly, but out of insight. No man binds Above and Below together. But he who did not grow like a man, and yet has the form of a man, is capable of binding them. My power is paralyzed, but I survive in my son. I set aside my concern that he may master the people. I am solitary; the people rejoice at him. I was powerful, now I am powerless. I was strong, now I am weak. Since then he has taken all the strength into himself. Everything has turned itself upside down for me.

I loved the beauty of the beautiful, the spirit of those rich in spirit, the strength of the strong; I laughed at the stupidity of the stupid, I despised the weakness of the weak, the meanness of the mean, and hated the badness of the bad. But now I must love the beauty of the ugly, the spirit of the foolish, and the strength of the weak. I must admire the stupidity of the clever, must respect the weakness of the strong and the meanness of the generous, and honor the goodness of the bad. Where does that leave mockery;

contempt, and hatred?

They went over to the son as a token of power. His mockery is bloody, and how contemptuously his eyes flash! His hatred is a singing fire! Enviable one, you son of the Gods, how can one fail to obey you? He broke me in two, he cut me up. He yokes the separated. Without him I would fall apart, but my life went on with him. My love remained with me. Thus I entered solitude with a black look on my face, full of

resentment and outrage at my son's dominion. How could my son arrogate my power? I went into my gardens and sat down in a lonely spot on rocks by the water, and brooded darkly: I called the

serpent, my nocturnal companion, who lay with me on the rocks through many twilights, imparting her serpent wisdom. But then my son emerged from the water, great and powerful, the crown

on his head, with a swirling lion's mane, shimmering serpent skin covering his body; he said to me:

"I come to you and demand your life."

I: "What do you mean? Have you even become a God?"

He: "I rise again, I had become flesh, now I return to eternal glitter and shimmer, to the eternal embers of the sun, and leave you your earthliness. You will remain with men. You have been in immortal company long enough. Your work belongs to the earth."

I: "What a speech! Weren't you wallowing in the earth and the underearth?"

He: "I had become man and beast, and now ascend again to my own country:"

I: "Where is your country?"

He: "In the light, in the egg, in the sun, in what is innermost and compressed, in the eternal longing embers. So rises the sun in your heart and streams out into the cold world."

I: "How you transfigure yourself!"

He: "I want to vanish from your sight. You ought to live in darkest solitude, men-not Gods-should illumine your darkness."

I: "How hard and solemn you are! I'd like to bathe your feet with my tears, dry them with my hair-I'm raving, am I a woman?"

He: *"Also* a woman, also a mother, pregnant. Giving birth awaits you."

I: "Oh holy spirit, grant me a spark of your eternal light!"

He: "You are with child."

I: "I feel the torment and the fear and the desolation of pregnant woman. Do you go from me, my God?"

He: "You have the child."

I: ”My soul, do you still exist? You serpent, you frog, you magically produced boy whom my hands buried; you ridiculed, despised, hated who appeared to me in a foolish form? Woe betide those who have seen their soul and felt it with hands. I am powerless in your hand, my God!”

He: ”The pregnant woman belongs to fate. Release me, I rise to the eternal realm.” -”

I: ”Will I never hear your voice again? Oh damned deception! What am I asking? You’ll talk to me again tomorrow, you’ll chat over and over in the mirror.”

He: ”Do not rail. I will be present and not present. You will hear and not hear me. I will be and not be.”

I: ”You utter gruesome riddles.”

He: ”Such is my language and to you I leave the understanding. No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this.”

I: ”I suppose I ought to remain silent after what you have said, but I cannot; my heart bleeds when I see you go from me.”

He: ”Let me go. I shall return to you in renewed form. Do you see the sun, how it sinks red into the mountains? This day’s work is accomplished, and a new sun returns. Why are you mourning the sun of today?”

I: ”Must night fall?”

He: ”Is it not mother of the day?”

I: ”Because of this night I want to despair.”

He: ”Why lament? It is fate. Let me go, my wings grow and the longing toward eternal light swells up powerfully in me. You can no longer stop me. Stop your tears and let me ascend with cries of joy: You are a man of the fields, think of your crops. I become light, like the bird that rises up into the skies of morning. Do not stop me, do not complain; already I hover, the cry of life escapes from me, I can no longer hold back my supreme pleasure. I must go up-it has happened, the last cord tears away, my wings bear

me up. I dive up’ into the sea of light. You who are down there, you distant, twilight being-you fade from me.”

I: ”Where have you gone? Something has happened. I am lamed. Has the God not left my sight?”

Where is the God? What has happened? How empty, utterly empty! Should I proclaim to men how

you vanished? Should I preach the gospel of godforsaken solitude? Should we all go into the desert and strew ashes on our heads, since the God has left us? I believe and accept that the God is something different from me. He swung high with jubilant joy I remain in the night of pain. No longer with the God,

but alone with myself Now shut, you bronze doors I opened to the flood of devastation and murder brooding over the peoples, opened so as to midwife the God. Shut, may mountains bury you and seas flow over

YOU.

I came to myself

a giddy and pitiful figure. My I! I didn’t want this fellow as my companion. I found myself with him. I’d prefer a bad woman or a wayward hound, but one’s own I –this horrifies me.

An opus is needed, that one can squander decades on, and do it out of necessity I must catch up with a piece of the Middle Ages-within myself We have only finished the Middle Ages of-others. I must begin early, in that period when the hermits died out. Asceticism, inquisition, torture are close at hand

and impose themselves. The barbarian requires barbaric means of education. My I, you are a barbarian. I want to live with you, therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you.

The touchstone is being alone with oneself. This is the way. Carl Jung, Red Book, Pages 312-330

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1.5 November

Carl Jung in Memorium to Toni Wolff (2011-11-01 05:24)

”Perhaps Irene’s close tie with Toni Wolff was in his mind at this time, because our visit endedwith his taking me into the garden to show me the little sotne bas-relief in Toni’s memory, placed under the ginkgo tree that had been given to him by students of the C.G. Jung Institute. This tree is an import from China, and is on the stone four sets of Chinese characters were arranged vertically. He told me they read from above downwards:

Toni Wolff

Lotus

Nun

Mysterious”

[Joseph Henderson, San Francisco, 1980 in Forward to ”A Memoir of Toni Wolf by Irene Champernowne ; Page 4 ”]

Scrutinies ˜Carl Jung (2011-11-01 13:18)

Scrutinies Carl Jung
Scrutinies
I resist, I cannot accept this hollow nothing that I am. What am I? What is my I? I always presuppose my I. Now it stands before me-I before my I. I speak now to you, my I:
I We are alone and our being together threatens to become unbearably boring. We must do something, devise a pastime; for example, I could educate you. Let us begin with your main flaw, which strikes me first: you have no correct self-esteem. Have you no good qualities that you can be proud of? You believe that being capable is an art. But one can also learn such skills to some extent. Please, do so. You find it difficult-well, all beginnings are difficult.
Soon you will be able to do it better. Do you doubt this? That is of no use; you must be able to do it, or else I cannot live with you. Ever since the God has arisen and spreads himself in whichever fiery heavens, to do whatever he does, what exactly I do not know, we have depended upon one another.
Therefore you must think about improving, or else our life together ill become retched. So pull yourself together and value yourself!
Don’t you want to?
Pitiful creature! I will torment you a bit if you do not make an effort. What are you moaning about? Perhaps the whip will help? Now that gets under your skin, doesn’t it? Take that-and that. What does it taste of? Of blood, presumably? Of the Middle Ages in majorem Dei gloriam Or do you want love, or what goes by that name? One can also teach with love, ifblows do not bear fruit. So should I love you?
Press you tenderly to myself?
I truly believe that you are yawning.
How now, you want to speak? But I won’t let you, otherwise in the end you will claim that you are my soul. But my soul is with the fire worm, with the son of the frog who has flown to the heavens above, to the upper sources. Do I know what he is doing there? But you are not my soul, you are my bare, empty nothing-I, this disagreeable being,

whom one cannot even deny the right to consider itself worthless.
One could despair over you: your sensitivity and desirousness exceed any reasonable measure. And I should live with you, of all people? I must, since the strange misfortune occurred that gave me a son and took him away. I regret that I must speak such truths to you. Yes, you are laughably sensitive, self-righteous, unruly, mistrustful, pessimistic, cowardly; dishonest with yourself venomous, vengeful; one can hardly speak about your childish pride, your craving for power, your desire for esteem, your laughable ambition, your thirst for fame without feeling sick. The play acting and pomposity become you badly and you abuse them to the best of your ability.
Do you believe that it is a pleasure rather than a horror to live together with you? No, three times no! But I promise you that I will tighten the vise around you and slowly pull off your skin. I will give you the chance to be flayed.
You, you of all people wanted to tell other people what to do? Come here, I will stitch a cloth of new skin onto you, so that you can feel its effect. You want to complain about others, and that one has done an injustice to you, not understood you, misinterpreted you, hurt your feelings, ignored you, not recognized you, falsely accused you, and what else? Do you see your vanity in this, your eternally ridiculous vanity?
You complain that the torment has not yet come to an end? Let me tell you: it has only just begun. You have no patience and no seriousness. Only when it concerns your pleasure do you praise your patience. I will double the torment so that you learn patience.
You find the pain unbearable, but there are other things that hurt even more, and you can inflict them on others with the greatest naivety and absolve yourself all unknowingly. But you will learn silence. For this I will pullout your tongue-with which you have ridiculed, blasphemed and-evenworse-joked. I will pin all your unjust and depraved words one by one to your body with needles so that you can feel how evil words stab.
Do you admit that you also derive pleasure from this torment? I will increase this pleasure until you vomit with joy so that you know what taking pleasure in self-torment means. You rise against me? I am screwing the vise tighter, that's all. I will break your bones until there is no longer a trace of hardness there.
For I want to get along with you-I must-damn you-you are my I, which I must carry around with me to the grave. Do you think that I want to have such foolishness around me all my life? If you were not my I, I would have torn you to pieces long ago. But I am damned to haul you through a purgatory so that you too will become somewhat acceptable.
You call on God for help? The dear old God has died,4 and it is good that way; otherwise he would have had pity on your repentant sinfulness and spared me the execution by granting mercy. You must know that neither a God of love nor a loving God has yet arisen, but instead a worm of fire crawled up, a magnificent frightful entity that lets fire rain on the earth, producing lamentations. So cry to the God, he will burn you with fire for the forgiveness of your sins.
Coil yourself and sweat blood. You have needed this cure for a long time. Yes-others always do wrong-and you? You are the innocent, the correct, you must defend your good right and you have a good, loving God on your side, who always forgives sins with pity. Others must reach insight, not you, since you have a monopoly on all insight from the start and are always convinced that you are right. And so cry really loudly to your dear God-he will hear you and let fire fall on you. Have you not noticed that your God has become a fiery worm with a flat skull who crawls red-hot on the earth?
You wanted to be superior! How laughable. You were, and are, inferior. Who are you, then? Scum that disgusts me. Are you perhaps somewhat powerless? I place you in a corner where you can remain lying until you come to your senses again. If you no longer feel anything, the procedure is of no use. After all, we must proceed skillfully. It really says a lot about you thatone needs such barbaric means for your amendment. Your progress since the early Middle Ages appears to be minuscule. Did you feel dejected today; inferior, debased? Shall I tell you why?
Your inordinate ambition is boundless. Your grounds are not focused on the good of the matter but on your vanity. You do not work for humanity but for your self-interest, You do not strive for the completion of the thing but for the 'general recognition and safeguarding of your own advantage. I want to honor you with a prickly crown of iron; it has teeth inside that bore themselves into your flesh. And now we come to the vile swindle that you pursue with your cleverness. You speak skillfully and abuse your capability and discolor, tone down, strengthen, apportion light and shade, and loudly proclaim your honorableness and upright good faith. You exploit the good faith of others, you gloatingly catch them in your snares and speak of your benevolent superiority and the prize that you are for others. You play at modesty and do not mention your merit, in the certain hope that someone else will do it for you; you are disappointed and hurt if this doesn't happen. You preach hypocritical composure. But when it really matters, are you

calm? No, you lie. You consume yourself in rage and your tongue speaks cold daggers and you dream of revenge. You are gloating and resentful. You begrudge the other thesunshine, since you would like to assign it to those whom you favor because they favor you. You are envious of all well-being around you and you impertinently assert the opposite. Inside yourself you think unsparingly and coarsely only what always suits you, and with this you feel yourself above humanity and not in the least responsible. But you are responsible to humanity in everything that you think, feel, and do. Do not pretend there is a difference between thinking and doing. You rely only on your undeserved advantage, not to be compelled to say or do what you think and feel.

But you are shameless in everything where no one sees you. If another said that to you, you would be mortally offended, despite knowing that it is true. You want to reproach others for their failings? So that they better themselves? Yes, confess, have you bettered yourself? From where do you get the right to have opinions of others? What is your opinion about yourself? And what are the good grounds that support it? Your grounds are webs of lies covering a dirty corner. You judge others and charge them with what they should do. You do this because you have no order within yourself because you are unclean.

Your think with men, regardless of their human dignity; you dare think by means of them, and use them as figures on your stage, as if they were how you conceive them? Have you ever considered that you thus commit a shameful act of power, as bad as that for which you condemn others, namely that they love their fellow men, as they claim, but in reality exploit them to their own ends. Your sin flourishes in seclusion, but it is no less great, remorseless, and coarse. What is concealed in you I will drag out into the light, shameless one! I will crush your superiority under my feet. Do not speak to me about your love. What you call love oozes with self-interest and desirousness. But you speak about it with great words, and the greater your words are, the more pathetic your so-called love is. Never speak to me of your love, but keep your mouth shut. It lies. I want you to speak about your shame, and that instead of speaking great words, you utter a discordant clamor before those whose respect you wanted to exact. You deserve mockery; not respect. I will burn out of you the contents of which you were proud, so that you will become empty like a poured-out vessel. You should be proud of nothing more than your emptiness and wretchedness. You should be a vessel of life, so kill your idols. Freedom does not belong to you, but form; not power, but suffering and conceiving.

You should make a virtue out of your self-contempt, which I will spread out before men like a carpet. They should walk over it with dirty feet and you should see to it that you are dirtier than all the feet that step on you. If I tame you, beast, I give others the opportunity to tame their beasts. The taming begins with you, my I, nowhere else. Not that you, stupid brother I, had been particularly wild. There are some who are wilder. But I must whip you until you endure the wildness of the others. Then I can live with you. If someone does you wrong, I will torment you to death, until you have forgiven the wrong suffered, yet not just by paying lip service, but also in your heavy heart with its heinous sensitivity. Your sensitivity is your particular form of violence.

Therefore listen, brother in my solitude, I have prepared every kind of torture for you, if it should ever occur to you again to be sensitive. You should feel inferior. You should be able to bear the fact that one calls your purity dirty and that one desires your dirtiness, that one praises your wastefulness as miserliness and your greed as a virtue.

Fill your beaker with the bitter drink of subjugation, since you are not your soul. Your soul is with the fiery God who flamed up to the roof of the heavens.Should you still be sensitive? I notice that you are forging secret plans for revenge, plotting deceitful tricks. But you are an idiot, you cannot take revenge on fate. Childish one, you probably even want to lash the sea. Build better bridges instead; that is a better way to squander your wit.

You want to be understood? That's all we needed! Understand yourself and you will be sufficiently understood. You will have quite enough work in hand with that. Mothers' little dears want to be understood. Understand yourself that is the best protection against sensitivity and satisfies your childish longing to be understood. I suppose you want to turn others into slaves of your desirousness again?· But you know that I must live with you and that I will no longer tolerate such abject plaintiveness.

After I had spoken these and many more angry words to my I, I noticed that I began to bear being alone with myself. But the touchiness still stirred in me frequently and I had to lash myself just as often. And I did this until even the pleasure in self-torment faded. Then I heard a voice one night; it came from afar and was the voice of my soul. She spoke: "How distant you are!"

I: "Is that you my soul, from which height and distance do you speak?"S: "I am above you. I am a world apart. I have become sunlike. I received the seeds of fire. Where are you? I can hardly find you in your mists."I: "I am down

on the murky earth, in the dark smoke that the fire left us, and my gaze does not reach you. But your voice sounds closer."S: "I feel it. The heaviness of the earth penetrates me, damp cold enshrouds me, gloomy memories of former pain overcome me."I: "Do not lower yourself into the smoke and the darkness of the earth. I would like that which I am still working on to remain sunlike. Otherwise I will lose the courage to live further down in the darkness of the earth. Let me just hear your voice. I will never want to see you in the flesh again. Say something! Take it from the depths, from which fear perhaps flows to me."S: "I cannot, since your creative source flows from there."I: "You see my uncertainty."S: "The uncertain way is the good way: Upon it lie possibilities. Be unwavering and create."

I heard the rushing of wings. I knew that the bird rose higher, above the clouds in the fiery brilliance of the outspread Godhead.

I: turned to my brother, the I; he stood sadly and looked at the ground and sighed, and would rather have been dead, since the burden of enormous suffering burdened him. But a voice spoke from me and said:

"It is hard-the sacrificed fall left and right-and you will be crucified for the sake of life."

And I said to my I: "My brother, how do you like this speech?"

But he sighed deeply and moaned: "It is bitter, and I suffer much."To which I answered: "I know, but it is not to be altered."

But I did not know what that was, since I still did not know what the future held (this happened on the 2Ist May of the year I9I4). In the excess of suffering I looked up to the clouds and called out to my soul and asked her. And I heard her voice, happy and bright, and she answered:

"Much happiness has happened to me. I rise higher, my wings grow."

I was seized with bitterness at these words and I cried: "You live from the blood of the human heart."

I heard her laughing-or was she not laughing? "No drink is dearer to me than red blood."

Powerless anger seized me and I called out: "If you were not my soul who followed the God to the eternal realm, I would call you the most terrible scourge of men. But who moves you?

I know that divinity is not humanity. The divine consumes the human. I know that this is the severity, this is the cruelty; he who has felt you with his hands can never remove the blood from his hands. I have become enslaved to you."She answered: "Do not be angry, do not complain. Let the bloody victims fall at your side. It is not your severity, it is not your cruelty, but necessity: The way of life is sown with fallen ones."

I: "Yes, I see, it is a battlefield. My brother, what is with you? Are you groaning?"

Then my I answered: "Why should I not groan and moan? I load myself with the dead and cannot haul their number."

But I did not understand my I and therefore spoke to him:"You are a pagan, my friend! Have you not heard that it is said, let the dead bury their dead? Why do you want to be burdened with the, dead? You do not help them by hauling them."

Then my I wailed: "But I pity the poor fallen ones, they cannot reach the light. Perhaps if I haul them?"

I: "What is this? Their souls have accomplished as much as they could. Then they encountered fate. It will also happen to us. Your compassion is sick."But my soul called from afar: "Leave him compassion, compassion binds life and death."

These words of my soul stung me. She spoke of compassion, she, who rose up following the God without compassion, and I asked her:"Why did you do that?"

For my human sensitivity could not grasp the hideousness of that hour. She answered:"It is not meant for me to be in your world. I besmirch myself on the excrement of your earth."I: "Am I not earth? Am I not excrement? Did I commit an error that forced you to follow the God into the upper realms?"S: "No, it was inner necessity. I belong to the Above."I: "Has no one suffered an irreplaceable loss through your disappearance?"S: "On the contrary, you have enjoyed utmost benefit."1: "If I heed my human feeling about this, doubt could come over me."S: "What have you noticed? Why should what you see always be untrue? It is your particular wrong that you cannot stop making a fool of yourself Can you not remain on your way for once?"I: "You know that I doubt, because of my love for men."S: "No, for the sake of your weakness, for the sake of your doubt and disbelief Stay on your way and do not run away from yourself There is a divine and a human intention. They cross each other in stupid and godforsaken people, to whom you also belong from time to time."

Since what my soul spoke about referred to nothing that I could see, nor could I see what my I suffered from (since this happened two months before the outbreak of the war), I wanted to understand it all as personal experiences

within me, and consequently I could neither understand nor believe it all, since my belief is weak. And I believe that it is better in our time ifbelief is weak. We have outgrown that childhood where mere belief was the most suitable means to bring men to what is good and reasonable. Therefore if we wanted to have a strong belief again today, we would thus return to that earlier childhood. But we have so much knowledge and such a thirst for knowledge in us that we need knowledge more than belief But the strength of belief would hinder us from attaining knowledge. Belief certainly may be something strong, but it is empty, and too little of the whole man can be involved, if our life with God is grounded only on belief Should we simply believe first and foremost? That seems too cheap to me. Men who have understanding should not just believe, but should wrestle for knowledge to the best of their ability. Belief is not everything, but neither is knowledge. Beliefdoes not give us the security and the wealth of knowing. Desiring knowledge sometimes takes away too much belief Both must strike a balance.

But it is also dangerous to believe too much, because today everyone has to find his own way and encounters in himself a beyond full of strange and mighty things. He could easily take everything literally with too much belief and would be nothing but a lunatic. The childishness of belief breaks down in the face of our present necessities. We need differentiating knowledgeto clear up the confusion which the discovery of the soul has brought in. Therefore it is perhaps much better to await better knowledge before one accepts things all too believingly.

From these considerations I spoke to my soul: ”Is all that to be accepted? You know in what sense I ask this.”

It is not stupid and unbelieving to ask thus, but is doubting of a higher type.”To this she answered: ”I understand you-but it is to be accepted.”To which I replied: ”The solitude of this acceptance terrifies me. I dread the madness that befalls the solitary.”She answered: ”As you already know, I have long predicted solitude for you. You need not be afraid of madness. What I predict is valid.”

These words filled me with disquiet, since I felt that I could almost not accept what my soul predicted, because I did not understand it. I always wanted to understand it with regard to myself Therefore I said to my soul: ”What misunderstood fear torments me?”

”That is your disbelief your doubt. You do not want to believe in the size of the sacrifice that is required. But it will go on to the bitter end. Greatness requires greatness. You still want to be too cheap. Did I not speak to you of abandonment, of leaving be? Do you want to have it better than other men?”

”No,” I replied, ”No, that is not it. But I fear committing an injustice to men if I go my own way.”

”What do you want to avoid?” she said; ”there is no avoidance. You must go your way, unconcerned about others, no matter whether they are good or bad. You have laid your hand on the divine, which those have not.”

I could not accept these words since I feared deception. Therefore I also did not want to accept this way that forced me into dialogue with my soul. I preferred to speak with men. But I felt compelled toward solitude and I feared at the same time the solitude of my thinking which departed from accustomed paths. As I pondered this, my soul spoke to me: ”Did I not predict dark solitude for you?”

”I know,” I answered, ”but I did not really think that it would happen. Must it be so?”

”You can only say yes. There is nothing to do other than for you to take care of your cause. If anything should happen, it can only happen on this way.””So it is hopeless,” I cried, ”to resist solitude?””It is utterly hopeless. You should be forced into your work”

As my soul spoke thus, an old man with a white beard and a haggard face approached me. I asked him what he wanted with me. To which he replied:

”I am a nameless one, one of the many who lived and died in solitude. The spirit of the times and the acknowledged truth required this from us. Look at me-you must learn this. Things have been too good for you. ”

”But,” I replied, ”is this another necessity in our so very different time?”

”It is as true today as it was yesterday. Never forget that you are a man and therefore you must bleed for the goal of humanity. Practice solitude assiduously without grumbling so that everything will in time become ready. You should become serious, and hence take your leave from science. There is too much childishness in it. Your way goes toward the depths. Science is too superficial, mere language, mere tools. But you must set to work”

I did not know what work was mine, since everything was dark and everything became heavy and doubtful and an endless sadness seized me and lasted for many days. Then, one night, I heard the voice of an old man. He spoke slowly, heavily, and his sentences appeared to be disconnected and terribly absurd, so that the fear of madness seized me again. For he spoke the following words:

”*It is not yet the evening of days. The worst comes last.The hand that strikes first, strikes best.Nonsense streams from the deepest wells, amply like the Nile.Morning is more beautiful than night.Flowers smell until they fade.Ripeness comes as late as possible in spring, or else it missesits purpose*.”

These sentences that the old man spoke to me on the night of the 25 May of the year 1914 appeared to me dreadfully meaningless. I felt my I squirm in pain. It moaned and wailed about the burden of the dead that rested on it. It seemed as if it had to carry a thousand dead.

This sadness did not leave until the 24th June 1914.21 In the night my soul spoke to me: ”The greatest comes to the smallest.”

After this nothing further was said. And then the war broke out. This opened my eyes about what I had experienced before, and it also gave me the courage to say all of that which I have written in the earlier part of this book

From there on the voices of the depths remained silent for a whole year. Again in summer, when I was out on the water alone, I saw an osprey plunge down not far from me; he seized a large fish and rose up into the skies again clutching it. I heard the voice of my soul, and she spoke: ”That is a sign that what is below is borne upward.”

Soon after this on an autumn night I heard the voice of an old man (and this time I knew that it was DIAHMON). He said: ”I want to turn you around. I want to master you. I want to emboss you like a coin. I want to do business with you. One should buy and sell you. You should pass from hand to hand. Self-willing is not for you. You are the will of the whole. Gold is no master outof its own will and yet it rules the whole, despised and greedily demanded, an inexorable ruler: it lies and waits. He who sees it longs for it. It does not follow one around, but lies silently, with a brightly gleaming countenance, self-sufficient, a king that needs no proof of its power. Everyone seeks after it, few find it, but even the smallest piece is highly esteemed. It neither gives nor squanders itself Everyone takes it where he finds it, and anxiously ensures that he doesn’t lose the smallest part of it. Everyone denies that he depends on it, and yet he secretly stretches out his hand longingly toward it. Must gold prove its necessity? It is proven through the longing of men. Ask it: who takes me? He who takes it, has it. Gold does not stir. It sleeps and shines. Its brilliance confuses the senses. Without a word, it promises everything that men deem desirable. It ruins those to be ruined and helps those on the rise to ascend. A blazing hoard is piled up, it awaits the taker. What tribulations do men not take upon themselves for the sake of gold? It waits and does not shorten their tribulations-the greater the tribulations, the greater the trouble, the more esteemed it is. It grows from underground, from the molten lava. It slowly exudes, hidden in veins and rocks. Man exerts all cunning to dig it out, to raise it.”

But I called out dismayed: ”What ambiguous speech, Oh DIAHMON!”

But DIAHMON continued: ”Not only to teach, but also to disavow, or why then did I teach? If I do not teach, I do not have to disavow. But if I have taught, I must disavow thereafter. For if I teach, I must give others what they should have taken. What he acquires is good, but the gift that was notacquired is bad. To waste oneself means: to want to suppress many. Deceitfulness surrounds the giver because his own enterprise is deceitful. He is forced to revoke his gift and to deny his virtue.

The burden of silence is not greater than the burden of my self that I would like to load onto you. Therefore I speak and I teach. May the listener defend himself against my ruse, by means of which I burden him. The best truth is also such a skillful deception that I also entangle myself in it as long as I do not realize the worth of a successful ruse.”

And I was startled again and cried: ”Oh DIAHMON, men have deceived themselves about you, therefore you deceive them. But he who fathoms you, fathoms himself”

But DIAHMON fell silent and retired into the shimmering cloud of uncertainty. He left me to my thoughts. And it occurred to me that high barriers would still need to be erected between men, less to protect them against mutual burdens than against mutual virtues. It seemed to me as if the so-called Christian morality of our time made for mutual enchantment. How can anyone bear the burden of the other, if it is still the highest that one can expect from a man, that he at least bears his own burden.

But sin probably resides in enchantment. If I accept self forgetting virtue, I make myself the selfish tyrant of the other, and I am thus also forced to surrender myself again in order to make another my master, which always leaves me with a bad impression and is not to the other’s advantage. Admittedly, this interplay underpins society, but the soul of the individual becomes damaged since man thus learns always to live from the other instead of from himself It appears to me that, if one is capable, one should not surrender oneself as that induces, indeed even forces, the other to do likewise. But what happens if everyone surrenders themselves? That would be folly Not that it would be a beautiful

or a pleasant thing to live with one's self but it serves the redemption of the self Incidentally, can one give oneself up? With this one becomes one's own slave. That is the opposite of accepting oneself If one becomes one's own slave-and this happens to everyone who surrenders himself-one is lived by the self One does not liveone's self; it lives itself.
The self-forgetting virtue is an unnatural alienation from one's own essence, which is thus deprived of development. It is a sin to deliberately alienate the other from his self by means of one's own virtuousness, for example, through saddling oneself with his burden. This sin rebounds on us It is submission enough, amply enough, if we subjugate ourselves to our self The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure our given condition and does not feel in need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption.
It appears to me that we benefit in particular from removing every sense of beauty from the thought of redemption, and even need to do so, or else we will deceive ourselves again because we like the word and because a beautiful shimmer spreads out over the thing through the great word. But one can at least doubt whether the work of redemption is in itself a beautiful thing. The Romans did not find the hanged Jew exactly tasteful, and the gloomy excessive enthusiasm for catacombs around which cheap, barbaric symbols gathered probably lacked a pleasant shimmer in their eyes, given that their perverse curiosity for everything barbaric and subterranean had already been aroused. I think it would be most correct and most decent to say that one blunders into the work of redemption unintentionally; so to speak, if one wants to avoid what appears to be the unbearable evil of an insurmountable feeling of needing redemption.
This step into the work of redemption is neither beautiful nor pleasant nor does it divulge an inviting appearance. And the thing itself is so difficult and full of torment that one should count oneself as one of the sick and not as one of the over healthy who seek to impart their abundance to others.
Consequently we should also not use the other for our own supposed redemption. The other is no stepping stone for our feet. It is far better that we remain with ourselves. The need for redemption rather expresses itself through an increased need for love with which we think we can make the other happy. But meanwhile we are brimming with longing and desire to alter our own condition. And we love others to this end. If we had already achieved our purpose, the other would leave us cold. But it is true that we also need the other for our own redemption. Perhaps he will lend us his help voluntarily; since we are in a state of sickness and helplessness. Our love for him is, and should not be, selfless. That would be a lie. For its goal is our own redemption. Selfless love is true only as long as the demand of the self can be pushed to one side. But someday comes the turn of the self who would want to lend himself to such a self for love? Certainly only one who does not yet know what excess of bitterness, injustice, and poison the self of a man harbors who has forgotten his self and made a virtue of it.
In terms of the self selfless love is a veritable sin. We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors. What we neglect in ourselves blends itself secretly into our actions toward others.
Through uniting with the self we reach the God.
I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced it. It has happened thus in me. And it certainly happened in a way that I neither expected nor wished for. The experience of the God in this form was unexpected and unwanted. I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all measure and steadily goes on working in me. So if it is a deception, then deception is my God. Moreover, the God is in the deception. And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize the God in it. No insight or objection is so strong that it could surpass the strength of this experience. And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it. I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known. I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the knowledge that I have experienced the God. I recognize the God by the unshakeableness of the experience. I cannot help but recognize him by the experience. I do not want to

believe it, I do not need to believe it, nor could I believe it. How can one believe such? My mind would need to be totally confused to believe such things. Given their nature, they are most improbable. Not only improbable but also impossible for our understanding. Only a sick brain could produce such deceptions. I am like those sick persons who have been overcome by delusion and sensory deception. But I must say that the God makes us sick. I experience the God in sickness. A living God afflicts our reason like a sickness. He fills the soul with intoxication. He :fills us with reeling chaos. How many will the God break?

The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. We must heal ourselves from the God, since he is also our heaviest wound.For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into dissolution. Hence when the God appears to us we are at first powerless, captivated, divided, sick, poisoned with the strongest poison, but drunk with the highest health.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive tofree the self from the God, so that we can live. It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God.Where the fire blazed dead ashes lie.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also donot want to, since I want to live. My life wants itself whole. Therefore I must serve myself I must win it in this way. But I must win it so that my life will become whole. For it seems to me to be sinful to deform life where there is yet the possibility to live it fully. The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myselfand heal myself from the God.

I must free myself from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature.In the following night, I heard the voice of DIAHMON again and he said:

"Draw nearer, enter into the grave of the God. The place of your work should be in the vault. The God should not live in you, but you should live in the God."

These words disturbed me since I had thought before precisely to free myself from the God. But DIAHMON advised me to enter even deeper into the God.Since the God has ascended to the upper realms, DIAHMON also has become different. He first appeared to me as a magician who lived in a distant land, but then I felt his nearness and, since the God has ascended, I knew that DIAHMON had intoxicated me and given me a language that was foreign to me and of a different sensitivity. All of this faded when the God arose and only DIAHMON kept that language. But I felt that he went on other ways than I did. Probably the most part of what I have written in the earlier part of this book was given to me by DIAHMON Consequently I was as if intoxicated. But now I noticed that DIAHMON assumed a form distinct from me.

Several weeks later, three shades approached me. I noticed from their chilly breath that they were dead. The first figure was that of a woman. She drew near and made a soft whirring sound, the whirring of the wings of the sun beetle. Then I recognized her. When she was still alive, she recovered the mysteries of the Egyptians for me, the red sun disk and the song of the golden wings. She remained shadowy and I could hardly understand her words. She said:

"It was night when I died-you still live in the day-there are still days, years ahead of you -what will you begin-Let me have the word-oh, that you cannot hear! How difficult-give me the word!"

I answered dismayed: "I do not know the word that you seek."

But she cried: "'The symbol, the mediator, we need the symbol, we hunger for it, make light for us."

"Wherefrom? How can I? I do not know the symbol thatyou demand."

But she insisted: "You can do it, reach for it."

And precisely at this moment the sign was placed in my hand and I looked at it filled with boundless astonishment.

Then she spoke loudly and joyfully to me:”That is it, that is HAP, the symbol that we desired, that we needed. It is terribly simple, initially stupid, naturally godlike, the God’s other pole. This is precisely the pole we needed.”
”Why do you need HAP?”I replied.
”He is in the light, the other God is in the night.”
”Oh,” I answered, ”what’s that, beloved? The God of the spirit is in the night? Is that the son? The son of the frogs? Woe betide us, if he is the God of our day!”
But the dead one spoke full of triumph:
”He is the flesh spirit, the blood spirit, he is the extract of all bodily juices, the spirit of the sperm and the entrails, of the genitals, of the head, of the feet, of the hands, of the joints, of the bones, of the eyes and ears, of the nerves and the brain; he is the spirit of the sputum and of excretion.””Are you of the devil?” I exclaimed full of horror, ”where does my flashing godly light remain?”But she said: ”Your body remains with you, my beloved, your living body. The enlightening thought comes from the body.””What thought are you talking about? I recognize no such thought,” I said.”It crawls around like a worm, like a serpent, soon there, soon here, a blind newt of Hell.””Then I must be buried alive. Oh horror! Oh rottenness! Must I attach myself completely; like a leech?””Yes, drink blood,” she said, ”suck it up, get your fill from the carcass, there is juice inside, certainly disgusting, but nourishing. You should not understand, but suck!””Damned horror! No, three times no,” I cried in outrage.But she said: ”It should not irritate you, we need this meal, the life juices of men, since we want to share in your life. Thus we can draw closer to you. We want to give you tidings of what you need to know.””That is horribly absurd. What are you talking about?”
But she looked at me as she had done on the day I had last seen her among the living, and on which she showed me, unawareof its meaning, something of the mystery of what the Egyptians had left behind. And she said to me:
”Do it for me, for us. Do you recall my legacy, the red sun disk, the golden wings and the wreath of life and duration? Immortality; of this there are things to know.””The way that leads to this knowledge is Hell.”
From this I sank into gloomy brooding since I suspected the heaviness and incomprehension and the immeasurable solitude of this way: And after a long struggle with all the weakness and cowardice in me, I decided to take upon myself this solitude of the holy error and the eternally valid truth.
And in the third night I called to my dead beloved and askedher:
”Teach me the knowledge of the worms and the crawling creatures, open to me the darkness of the spirits!”She whispered: ”Give blood, so that I may drink and gain speech. Were you lying when you said that you would leave the power to the son?””No, I was not lying. But I said something that I did not understand.””You are fortunate,” she said, ”if you can say what you do not understand. So listen: HAP is not the foundation but the summit of the church that still lies sunken. We need this church since we can live in it with you and take part in your life. You have excluded us to your own detriment.” ,”Tell me, is HAP for you the sign of the church in which you hope for community with the living? Speak, why do you hesitate?”She moaned and whispered with a weak voice: ”Give blood, I need blood.””So take blood from my heart,” I spoke.”I thank you,” she said, ”that is fullness of life. The air of the shadow world is thin since we hover on the ocean of the air like birds above the sea. Many went beyond limits, fluttering on indeterminate paths of outer space, bumping at hazard into alien worlds. But we, we who are still near and incomplete, would like to immerse ourselves in the sea of the air and return to earth, to the living. Do you not have an animal form into which I can enter?””What,” I exclaimed horrified, ”you would like to be my dog?””If possible, yes,” she replied, ”I would even like to be your dog.To me you are of unspeakable worth, all my hope that still clings to earth. I would still like to see completed what I left too soon. Give me blood, much blood!””So drink,” I said despairingly, ”drink, so that what should be will be.”She whispered with a hesitant voice: ”Brimo-I guess that’s that you call her-the old one-which is how it begins-the one who bore the son-the powerful HAP, who grew out of her shame and strove after the wife of Heaven, who arches over earth, for Brimo, above and below, envelops the son. She bears and raises him. Born from below, he fertilizes the Above, since the wife ishis mother, and the mother is his wife.”
teaching! Is this still not enough of the horrifying Mysterium?” I cried full of outrage and abhorrence.”If Heaven becomes pregnant and can no longer hold its fruit, it gives birth to a man who carries the burden of sin-that is the tree of life and of unending duration. Give me your blood! Listen!This riddle is terrible: when Brimo, the heavenly, was pregnant, she gave birth to the dragon, first the afterbirth and then the son, HAP, and the one who carried HAP. HAP is the rebellion of the Below, but the bird comes from the Above and places itself on the head of HAP. That is peace. You are a vessel. Speak, Heaven, pour out your rain. You are a shell. Empty shells do not spill, they catch. May it

stream in from all the winds. Let me tell you that another evening is approaching. A day, two days, many days have come to an end. The light of day goes down and illumines the shadow, itself a shadow of the sun. Life becomes a shadow, and the shadow enlivens itself the shadow that is greater than you. Do you think that your shadow is your son? He is small at midday, and fills the sky at midnight."
But I was exhausted and desperate and could hear no more,and so I said to the dead one:
So you introduce the terrible son who lived beneath me, under the trees on the water? Is he the spirit that the heavens pour out, or is he the soulless worm that the earth bore? Oh Heaven-Oh most sinister womb! Do you want to suck the life out of me for the sake of the shadow? Should humanity thus completely go to waste for divinity? Should I live with shadows, instead of with the living? Should all the longing for the living belong to you, the dead? Did you not have your time to live? Did you not use it? Should a living person give his life for your sake, you who did not live the eternal? Speak, you mute shadows, who stand at my door and demand my blood!"
The shadow of the dead one raised its voice and said: "You see-or do you still not see, what the living do with your life. They fritter it away: But with me you live yourself since I belong to you. I belong to your invisible following and community: Do you believe that the living see you? They see only your shadow, not you-you servant, you bearer, you vessel-""How you hold forth! Am I at your mercy? Should I no longer see the light of day? Should I become a shadow with a living body? You are formless and beyond grasp, and you emanate the coldness of the grave, a breath of emptiness. To let myself be buried alive-what are you thinking of? Too soon, it seems to me, I must die first. Do you have the honey that pleases my heart and the fire that warms my hands? What are you, you mournful shadows? You specters of children! What do you want with my blood? Truly, you are even worse than men. Men give little, yet what do you give? Do you make the living? The warm beauty? Or joy perhaps? Or should all this go to your gloomy Hell? What do you offer in return? Mysteries? Will the living live from these? I regard your mysteries as tricks if the living cannot live from them."
But she interrupted me and cried: "Impetuous one, stop, you take my breath away: We are shadows; become a shadow and youwill grasp what we give."
"I do not want to die to descend into your darkness."
"But," she said, "you need not die. You must only let yourself be buried."
"In the hope of resurrection? No joking now!"
But she spoke calmly: "You suspect what will happen. Triple walls before you and invisibility-to Hell with your longing and feeling! At least you do not love us, so we will cost you less dearly than the men who roll in your love and patience and have you make a fool of yourself"
"My dead one, I think you are speaking my language."She replied to me scornfully: "Men love-and you! What an error! All this means is that you want to run away from yourself What do you do to men? You tempt and coax them into megalomania, to which you fall victim.""But it grieves me, pains me, howls at me; I feel a great longing,everything soft complains, and my heart yearns."But she was unsparing. "Your heart belongs to us," she said, "What do you want with men? Self-defense against men-so that you walk on your own two feet, not on human crutches. Men need the undemanding, but they are always wanting love to be able to run away from themselves. This ought to stop. Why do fools go out and preach the gospel to the negroes, and then ridicule it in their own country? Why do these hypocritical preachers speak of love, divine and human love, and use the same gospel to justify the right to wage war and commit murderous injustice? Above all, what do they teach others when they themselves stand up to their necks in the black mud of deception and self-deceit? Have they cleaned their own house, have they recognized and driven out their own devil? Because they do none of this, they preach love to be able to run away from themselves, and to do to others what they should do to themselves. But this greatly prized love, given to one's own self burns like fire. These hypocrites and liars have noticed this as you have-and prefer to love others. Is that love? It is false hypocrisy. It always begins in yourself and in all things and above all with love. Do you believe that one who wounds himself unsparingly does the other a good deed with his love? No, of course you don't believe it. You even know that he only teaches the other how one must wound oneself, so that he can compel others to express sympathy. Therefore you should be a shadow since this is what men need. How can they get away from the hypocrisy and foolishness of your love if you yourself cannot? For everything begins with yourself But your horse still cannot refrain from whinnying. Even worse, your virtue is a wagging dog,a growling dog, a licking dog, a barking dog-and you call that human love! But love is: to bear and endure oneself. It begins with this. It is truly about you; you are not yet tempered; other fires

must yet come over you until you have accepted your solitude and learned to love.
What do you ask about love? What is love? To live, above all, that is more than love. Is war love? You are bound to see what human love is still good enough for-a means like other means. Therefore, above all, solitude, until every softness toward yourself has been burnt out of you. You should learn to freeze.""I see only graves before me," I answered, "what cursed will is above me?""The will of the God, that is stronger than you, you slave, you vessel. You have fallen into the hands of the greater. He knows no pity. Your Christian shrouds have fallen, the veils that blinded your eyes. The God has become strong again. The yoke of men is lighter than the yoke of the God; therefore everyone seeks to yoke the other out of mercy. But he who does not fall into the hands of men falls into those of the God. May he be well and may woe betide him! There is no escape.""Is that freedom?" I cried."The highest freedom. Only the God above you, through yourself Comfort yourself with this and that as well as you can. The God bolts doors that you cannot open. Let your feelings whimper like puppies. The ears on high are deaf""But," I answered, "is there no outrage for the sake of the human?""Outrage? I laugh at your outrage. The God knows only power and creation. He commands and you act. Your anxieties are laughable. There is only one road, the military road of the Godhead."
The dead one spoke these unsparing words to me. As I did not want to obey anyone, I had to obey this voice. And she spoke unsparing words about the power of the God. I had to accept these words. We have to greet a new light, a blood-red sun, a painful wonder. No one forces me to; only the foreign willin me commands and I cannot escape since I find no grounds to do so.
The sun, appearing to me, swam in a sea of blood and wailing; therefore I said to the dead one:
"Should it be the sacrifice of joy?"But the dead one replied: "The sacrifice of all joy, provided that you it yourself Joy should neither be made nor sought; it should come, if it must come. I demand your service. You should not serve your personal devil. That leads to superfluous pain. True joy is simple: it comes and exists from itself and is notto be sought here and there. At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared, but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. I have the power. I command, you obey.""I fear that you will destroy me."But she answered: "I am life that destroys only the unfit. Therefore take care that you are no unapt tool. You want to rule yourself? You steer your ship onto the sand. Build your bridge, stone upon stone, but don't think of wanting to take the helm. You go astray if you want to escape my service. There is nosalvation without me. Why are you dreaming and hesitating?""You see," I answered, "that I am blind and do not know where to begin.""It always begins with the neighbor. Where is the church? Where is the community?""This is pure madness," I cried out indignantly, "why do you speak of a church? Am I a prophet? How can I claim such for myself? I am just a man who is not entitled to know any better than others."But she replied: "I want the church, it is necessary for you and for others. Otherwise what are you going to do with those whom I force to your feet? The beautiful and natural will nestle into the terrible and dark and will show the way. The church is something natural. The holy ceremony must be dissolved and become spirit. The bridge should lead out beyond humanity; inviolable,far, of the air. There is a community of spirits founded on outer . signs with a solid meaning.""Listen," I cried, "that doesn't bear thinking about, it's incomprehensible."But she continued: "Community with the dead is what both you and the dead need. Do not commingle with any of the dead, but stand apart from them and give to each his due. The dead demand your expiatory prayers."And when she spoke these words, she raised her voice and evoked the dead in my name:"You dead, I call you."You shades of the departed, who have cast off the torment ofliving, come here!"My blood, the juice of my life, will be your meal and your drink."Sustain yourself from me, so that life and speech will be yours."Come, you dark and restless ones, I will refresh you with my blood, the blood of a living one so that you will gain speech and life, in me and through me."The God forces me to address this prayer to you so that you come to life. Too long have we left you alone."Let us build the bond of community so that the living and the dead image will become one and the past will live on in the present."Our desire pulls us to the living world and we are lost in our desire."Come drink the living blood, drink your fill so that we will be saved from the inextinguishable and unrelenting power of vivid longing for visible, graspable, and present being."Drink from our blood the desire that begets evil, as quarrel, discord, ugliness, violent deed, and famishment."Take, eat, this is my body, that lives for you. Take, eat, drink, this is my blood, whose desire flows for you."Come, celebrate a Last Supper with me for your redemption and mine."I need community with you so that I fall prey neither to the community of the living nor to my desire and yours, whose envy is insatiable and therefore begets evil."Help me, so that I do not forget that my desire is a sacrificialfire for you."You are my community. I live what I can

live for the living. But the excess of my longing belongs to you, you shades. We need to live with you."Be auspicious to us and open our closed spirit so that we become blessed with the redeeming light. May it happen thus!"When the dead one had ended this prayer, she turned to me again and said:"Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Do you not understand? The history of humanity is older and wiser than you. Was there a time whenthere were no dead? Vain deception! Only recently have men begun to forget the dead and to think that they have now begun the real life, sending them into a frenzy."

When the dead one had uttered all these words, she disappeared. I sank into gloominess and dull confusion. When I looked up again, I saw my soul in the upper realms, hovering irradiated by the distant brilliance that streamed from the Godhead. And I called out:

"You know what has taken place. You see that it surpasses the power and understanding of a man. But I accept it for your sake and mine. To be crucified on the tree of life, Oh bitterness! Oh painful silence! If it weren't you, my soul, who touched the fiery Heaven and the eternal fullness, how could I?"I cast myself before human animals-Oh most unmanly torment! I must let my virtues, my best ability be torn apart, because they are still thorns in the side of the human animal. Not death for the sake of the best, but befouling and rending of the most beautiful for the sake of life."Alas, is there nowhere a salutary deception to protect me from having the Last Supper with my carcass? The dead want to live from me."Why did you see me as the one to drink the cess of humanity that poured out of Christendom? Haven't you had enough of beholding the fiery fullness, my soul? Do you still want to fly entire into the glaring white light of the Godhead? Into what shades of horror are you plunging me? Is the devil's pool so deepthat its mud sullies even your glowing robe?"Where do you get the right to do me such a foul deed? Let the beaker of disgusting filth pass from me. But if this be not your will, then climb past fiery Heaven and lodge your charges and topple the throne of God, the dreadful, proclaim the right of men also before the Gods and take revenge on them for the infamous deed of humanity; since only Gods are able to spur on the human worm to acts of colossal atrocity. Let my fate suffice and let menmanage human destiny."Oh my mother humanity; thrust the terrible worm of God, the strangler of men, from you. Do not venerate him for the sake of his terrible poison-a drop suffices-and what is a drop to him-who at the same time is all emptiness and all fullness?"As I proclaimed these words, I noticed that DIAHMON stood behind me and had given them to me. He came alongside me invisibly, and I felt the presence of the good and the beautiful. And he spoke to me with a soft deep voice:"Remove, Oh man, the divine, too, from your soul, as far as you can manage. What a devilish farce she carries on with you, as long as she still arrogates divine power over you! She's an unruly child and a bloodthirsty daimon at the same time, a tormentor of humans without equal, precisely because she has divinity. Why? Where from? Because you venerate her. The dead too want the same thing. Why don't they stay quiet? Because they have not crossed over to the other side. Why do they want sacrifice? So they can live. But why do they still want to live with men? Because they want to rule. They have not come to an end with their craving for power, since they died still lusting for power. A child, an old man, an evil woman, a spirit of the dead, and a devil are beings who need to be humored. Fear the soul, despise her, love her, just like the Gods. May they be far from us! But above all never lose them! Because when lost they are as malicious as the serpent, as bloodthirsty as the tiger that pounces on the unsuspecting from behind. A man who goes astray becomes an animal, a lost soul becomes a devil. Cling to the soul with love, fear, contempt, and hate, and don't let her out of your sight. She is a hellish-divine treasure to be kept behind walls of iron and in the deepest vault. She always wants to get out and scatter glittering beauty. Beware, because you have already been betrayed! You'll never find a more disloyal, more cunning and heinous woman than your soul. How should I praise the miracle of her beauty and perfection? Does she not stand in the brilliance of immortal youth? Is her love not intoxicating wine and her wisdom the primordial cleverness of serpents?"Shield men from her, and her from men. Listen to what she wails and sings in prison but don't let her escape, as she will immediately turn whore. As her husband you are blessed through her, and therefore cursed. She belongs to the daimonic race of the Tom Thumbs and giants, and is only distantly related to humankind. If you seek to grasp her in human terms you will be beside yourself The excess of your rage, your doubt, and your love belong to her, but only the excess. If you give her this excess, humanity will be saved from the nightmare. For if you do not see your soul, you see her in fellow men and this will drive you mad, since this devilish mystery and hellish spook can hardly be seen through."Look at man, the weak one in his wretchedness and torment, whom the Gods have singled

out as their quarry-tear to pieces the bloody veil that the lost soul has woven around man, the cruel nets woven by the death-bringing, and take hold of the divine whore who still cannot recover from her fall from grace and craves filth and power in raving blindness. Lock her up like a lecherous bitch who would like to mingle her blood with every dirty cur. Capture her, may enough at last be enough. Let her for once taste your torment so that she will get to feel man and his hammer, which he has wrested from the Gods."May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. You should act not on the other but on yourself unless the other asks for your help or opinion. Do you understand what the other does? Never-how should you? Does the other understand what you do? Whence do you take the right to think about the other and act on him? You have neglected yourself your garden is full of weeds, and you want to teach your neighbor about order and provide evidence for his shortcomings."Why should you keep silent about the others? Because there would be plenty to discuss concerning your own daimons. But if you act on and think about the other without him soliciting your opinion or advice, you do so because you cannot distinguish yourself from your soul. Therefore you fall victim to her presumption and help her into whoring. Or do you believe that you must lend your human power to the soul or the Gods, or even that it will be useful and pious work if you want to bring the Gods to bear on others? Blinded one, that is Christian presumptuousness. The Gods don't need your help, you laughable idolater, who seem to yourself like a God and want to form, improve, rebuke, educate, and create men. Are you perfect yourself?-therefore remain silent, mind your business, and behold your inadequacy every day. You are most in need of your own help; you should keep your opinions and good advice ready for yourself and not run to others like a whore with understanding and the desire to help. You don't need to play God. What are daimons, who don't act out of themselves? So let them go to work, but not through you, or else you yourself will become a daimon to others; leave them to themselves and don't pre-empt them with awkward love, concern, care,advice, and other presumptions. Otherwise you would be doing the work of the daimons; you yourself would become a daimon and therefore go into a frenzy. But the daimons are pleased at the raving of helpless men advising and striving to help others. So stay quiet, fulfill the cursed work of redemption on yourself for then the daimons must torment themselves and in the same way all your fellow men, who do not distinguish themselves from their souls and let themselves be mocked by daimons. Is it cruel to leave your blinded fellow human beings to their own devices? It would be cruel if you could open their eyes. But you could open their eyes only if they solicited your opinion and help. Yet if they do not, they do not need your help. If you force your help on them nonetheless, you become their daimon and increase their blindness, since you set a bad example. Draw the coat of patience and silence over your head, sit down, and leave the daimon to accomplish his work. If he brings something about, he will work wonders. Thus will you sit under fruit-bearing trees."Know that the daimons would like to inflame you to embrace their work, which is not yours. And, you fool, you believe that it is you and that it is your work. Why? Because you can't distinguish yourself from your soul. But you are distinct from her, and you should not pursue whoring with other souls as if you yourself were a soul, but instead you are a powerless man who needs all his force for his own completion. Why do you look to the other? What you see in him lies neglected in yourself You should be the guard before the prison of your soul. You are your soul's eunuch, who protects her from Gods and men, or protects the Gods and men from her. Power is given to the weak man, a poison that paralyzes even the Gods, like a poison sting bestowed upon the little bee whose force is far inferior to yours. Your soul could seize this poison and thereby endanger even the Gods. So put the soul under wraps, distinguish yourself from her, since not only your fellow men but also the Gods must live."When DIAHMON had finished, I turned to my soul, who had come nearer from above during DIAHMON's speech, and spoke to her:
"Have you heard what DIAHMON has been saying? How does this tone strike you? Is his advice good?"But she said, "Do not mock, or else you strike yourself Do not forget to love me.""It is difficult for me to unite hate and love," I replied."I understand," she said, "yet you know that it is the same. Hate and love mean the same to me. Like all women of my kind, form matters less to me than that everything belong to me or else to no one. I am also jealous of the hate you give others. I want everything, since I need everything for the great journey that I intend to begin after your disappearance. I must prepare in good time. Until then I must make timely provision and much is still lacking. ""And do you agree that I throw you into prison" I asked."Of course," she answered, "there I have peace and can collect myself Your human world makes me drunk-so much human blood-I could get intoxicated on it to the point of madness. Doors of iron, walls of stone, cold darkness and the rations of penance-that is the bliss of redemption. You

do not suspect my torment when the bloody intoxication seizes me, hurls me again and again into living matter from a dark fearful creative urge that formerly brought me close to the lifeless and ignited the terrible lust for procreation in me. Remove me from conceiving matter, the rutting feminine of yawning emptiness. Force me into confinement where I can find resistance and my own law. Where I can think about the journey, the rising sun the dead one spoke of and the buzzing, melodious golden wings. Be thankful-don't you want to thank me? You are blinded. You deserve my highest thanks."Filled with delight at these words, I cried:"How divinely beautiful you are!" And at the same time fury seized me:"Oh bitterness! You have dragged me through sheer and utter Hell, you have tormented me nearly to death -and I long for your thanks. Yes, I am moved that you thank me. The hound's nature lies in my blood. Therefore I am bitter-for my sake, since how does it move you! You are divine and devilishly great,wherever and howsoever you are. As yet I am only your eunuch doorkeeper, no less imprisoned than you. Speak, you concubine of Heaven, you divine monster! Have I not fished you from the swamp? How do you like the black hole? Speak without blood, sing from your own force, you have gorged yourself on men."Then my soul writhed and like a downtrodden worm turned and cried out, "Pity, have compassion.""Compassion? Have you ever had compassion for me? You brute bestial tormentor! You've never gotten past compassionate moods. You lived on human food and drank my blood. Has it made you fat? Will you learn to revere the torment of the human animal? What would you souls and Gods want without man? Why do you long for him? Speak, whore!"She sobbed, "My speech stops. I'm horrified at your accusation.""Are you going to get serious? Are you going to have second thoughts? Are you going to learn modesty or perhaps even some other human virtue, you soulless soul-being? Yes, you have no soul, because you are the thing itself you fiend. Would you like a human soul? Should I perhaps become your earthly soul so that you will have a soul? You see, I've gone to your school. I've learned how one behaves as a soul, perfectly ambiguous, mysteriously untruthful and hypocritical."While I spoke to my soul in this way, DIAHMON stood silently a little distance off But now he stepped forward, laid his hand on my shoulder, and spoke in my name:"You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity."You live in the golden temple. The peoples come from afar and praise you."We, your vassals, wait on your words."We drink red wine, dispensing a sacrificial drink in recollection of the meal of blood that you celebrated with us."We prepare a black chicken for a sacrificial meal in remembrance of the man who fed you."We invite our friends to the sacrificial meal, carrying wreaths of ivy and roses in remembrance of the farewell you took from your saddened vassals and maids."Let this day be a festival celebrating joy and life-the day upon which you, blessed one, commence the return journey from the land of men where you have learned how to be a soul."You follow the son who ascended and passed over."You carry us up as your soul and set yourself before the son of God, maintaining your immortal right as an ensouled being. "We are joyful, good things will follow you. We lend you strength. We are in the land of men and we are alive."After DIAHMON had ended, my soul looked saddened and pleased, and hesitated and yet hurried to prepare herself to leave us and to ascend again, happy at the regained freedom. But I suspected something secret in her, something that she sought to hide from me. Therefore I did not let her make off but spoke to her:"What holds you back? What are you hiding? Probably a golden vessel, a jewel that you have stolen from men? Isn't that a gem, a piece of gold, shining through your robe? What is the beautiful thing that you robbed when you drank the blood of men and ate their sacred flesh? Speak the truth, for I see the lie on your face.""I haven't taken anything," she answered annoyed."You are lying, you want to cast suspicion on me, where you are lacking. Those times when you could rob men unpunished are over. Surrender everything that is his sacred inheritance and that you have rapaciously claimed. You have stolen from the vassal and the beggar. God is rich and powerful, you can steal from him. His kingdom knows no loss. Shameful liar, when will you finally stop plaguing and robbing your humanity?"
But she looked at me as innocently as a dove and said gently:
"I do not suspect you. I wish you well. I respect your right. I acknowledge your humanity. I do not take anything away from you. I do not withhold anything from you. You possess everything, I, nothing.""Yet," I exclaimed, "you lie insufferably: You possess not only that marvelous thing that belongs to me, but you also have access tot he Gods and eternal fullness. Therefore surrender what you have stolen, liar."
Now she was vexed and replied:"How can you? I no longer recognize you. You are crazy, even more: you are laughable, a childish ape, who extends his paw toward everything that glitters. But I will not allow what is mine to be taken from me."
Then I cried enraged, "You're lying, you're lying; I saw the gold, I saw the sparkling light of the jewel; I know it belongs

to me. You ought not take that away from me. Give it back!”Then she broke out in defiant tears and said, ”I don’t want to part with it, it’s too precious to me. Do you want to rob me of the last ornament?””Embellish yourself with the gold of the Gods, but not with the meager treasures of earthbound human beings. May you taste heavenly poverty after you have preached earthly poverty and necessity to your humankind, like a true and proper cleric full of lies, who fills his belly and purse and preaches poverty.””You torment me awfully,” she wailed, ”leave me just this one thing. You men still have enough. I cannot be without this very one, this incomparable one, for whose sake even the Gods envy men.””I will not be unjust,” I replied, ”But give me what belongs to me and beg for what you need from it. What is it? Speak!””Alas, that I can neither keep it nor conceal it! It is love, warm human love, blood, warm red blood, the holy source of life, the unification of everything separated and longed for.””So,” I said, ”it is love that you claim as a natural right and property, although you still ought to beg for it. You get drunk on the blood of man and let him starve. Love belongs to me. I want to love, not you through me. You’ll crawl and beg for it like dog. You’ll raise your hands and fawn like hungry hounds. I possess the key. I will be a more just administrator than you godless Gods. You will gather around the source of blood, the sweet miracle, and you will come bearing gifts so that you may receive what you need. I protect the holy source so that no God can seize it for himself The Gods know no measure and no mercy. They get drunk on the most precious of draughts. Ambrosia and nectar are the flesh and blood of men, truly a noble meal. They waste the drink in drunkenness, the goods of the poor, since they have neither God nor soul presiding over them as their judges. Presumptuousness and excessiveness, severity and callousness are your essence. Greed for the sake of greed, power for the sake of power, pleasure for the sake of pleasure, immoderation and this is how one recognizes you, you daimons.”Yes, you have yet to learn, you devils and Gods, you daimons and souls, to crawl in the dust for the sake of love so that from someone somewhere you snatch a drop of the living sweetness. Learn humility and pride from men for the sake of love.”You Gods, your first born son is man. He bore a terribly beautiful-ugly son of God who is renewal to you all. But this mystery, too, fulfills you: you bore a son of men who is my renewal, no less splendid-terrible, and his rule also will serve you.”

Then DIAHMON approached me, raised his hand, and spoke:

”Both God and man are disappointed victims of deception, blessedly blessed, powerlessly powerful. The eternally rich universe unfolds again in the earthly Heaven and the Heaven of the Gods, in the underworlds and in the worlds above. Separation once more comes to the agonizingly united and yoked. Endless multiplicity takes the place of what has been forced together, since only diversity is wealth, blood, and harvest.”

A night and a day passed, and when night came again and I looked around I saw that my soul hesitated and waited. So I addressed her:

”What, you’re still here? Didn’t you find the way or didn’t you find the words, which belong to me? How do you honor humankind, your earthly soul? Recall what I bore and suffered for you, how I wasted myself how I lay before you and writhed, how I gave my blood to you! I have an obligation to lay on you:learn to honor humankind, for I saw the land that is promised to man, the land where milk and honey flows. ”I saw the land of the promised love.”I saw the splendor of the sun on that land.”I saw the green forests, the golden vineyards and the villages of man.”I saw the towering mountains with hanging fields of eternal snow.”I saw the fruitfulness and fortune of the earth.”None but I saw the fortune of man.”You, my soul, force mortal men to labor and suffer for your salvation. I demand that you do this for the earthly fortune of humankind. Pay heed! I speak in both my name and the name of mankind, since our power and glory are yours, thine is the kingdom and our promised land. So bring it about, employing your abundance! I will remain silent, yes, I will leave you be, itdepends on you; you can bring about what man is denied to create. I stand waiting. Torment yourself so that you come to find it. Where is your own salvation, if you fail in your duty to bring about that of man? Pay heed! You will be working for me, and I will remain silent.””Now then,” she said, ”I want to set to work. But you must build the furnace. Throw the old, the broken, the worn out, the unused, and the ruined into the melting pot, so that it will be renewed for fresh use.”It is the custom of the ancients, the tradition of the ancestors, observed since days of old. It is to be adapted for new use. It is practice and incubation in a smelter, a taking-back into the interior, into the hot accumulation where rust and brokenness are taken away through the heat of the fire. It is a holy ceremony, help me so that my work may succeed.”Touch the earth, press your hand into matter, shape it with care. The power of matter is great. Did HAP not come from matter? Is matter not the filling of emptiness? By forming matter, I shape your salvation. If you do not doubt the power of HAP, how can you doubt the power of its mother, matter? Matter is stronger than HAP, since HAP is the son of the earth. The hardest matter is the best; you

should form the most durable matter. This strengthens thought."
I did as my soul advised, and formed in matter the thoughts that she gave me. She spoke often and at length to me about the wisdom that lies behind us. But one night she suddenly came to me with a sense of unease and anxiety and exclaimed:
"What am I seeing? What does the future harbor? Blazing fire? A fire hovers in the air-it draws near-a flame-many flames-a searing miracle-how many lights burn? My beloved, it is the mercy of the eternal fire-the breath of fire descends on you!"
But I cried out in horror, "I fear something terrible and dreadful, I am deeply afraid, since the things that you announced beforehand were awful-must everything be broken, burned, and destroyed?"
"Patience," she said and stared into the distance, "fire surroundsyou-an immeasurable sea of embers.""Don't torture me-what dreadful mysteries do you possess? Speak, I implore you. Or are you lying again, damned tormenting spirit, deceiving fiend? What are your treacherous specters supposed to mean?"But she answered calmly, "I also want your fear.""What for? To torment me?"But she continued, "To bring it before the ruler of this world. He demands the sacrifice of your fear. He appreciates your sacrifice. He has mercy upon you.""Mercy upon me? What is that supposed to mean? I want to hide myself from him. My face shrinks from the ruler of this world, for it is branded, it bears a mark, it beheld the forbidden. Therefore I avoid the ruler of this world.""But you should come before him," she said, "he has heard about your fear.""You instilled this fear in me. Why did you give me away?""You have been summoned to serve him."But I moaned and exclaimed: "Thrice damned fate! Why can't you leave me in seclusion? Why has he chosen me for sacrifice? Thousands would gladly throw themselves before him! Why must it be me? I cannot, I don't want to."But the soul said, "You possess the word that should not be allowed to remain concealed.""What is my word?" I answered, "it is the stammering of a minor; it is my poverty and my incapacity, my inability to do otherwise. And you want to drag this before the ruler of this world?"But she looked straight into the distance and said, "I see the surface of the earth and smoke sweeps over it-a sea of fire rolls close in from the north, it is setting the towns and villages on fire, plunging over the mountains, breaking through the valleys, burning the forests-people are going mad -you go before thefire in a burning robe with singed hair, a crazy look in your eyes, aparched tongue, a hoarse and foul-sounding voice-you forge ahead, you announce what approaches, you scale the mountains, you go into every valley and stammer words of fright and proclaim the fire's agony. You bear the mark of the fire and men are horrified at you. They do not see the fire, they do not believe your words, but they see your mark and unknowingly suspect you to be the messenger of the burning agony. What fire? they ask, what fire? Youstutter, you stammer, what do you know about a fire? I looked at the embers, I saw the blazing flames. May God save us.""My sou!," I cried in despair, "speak, explain, what should I proclaim? The fire? Which fire?""Look up, see the flames that blaze over your head-look up, the skies redden."With these words my soul vanished. But I remained anxious and confused for many days. And my soul remained silent and was not to be seen. But one night a dark crowd knocked at my door, and I trembled with fear. Then my soul appeared and said in haste, "They are here andwill tear open your door.""So that the wicked herd can break into my garden? Should I be plundered and thrown out onto the street? You make me into an ape and a child's plaything. When, Oh my God, shall I be saved from this Hell of fools? But I want to hack to pieces your cursed webs, go to Hell, you fools. What do you want with me?"But she interrupted me and said, "What are you talking about? Let the dark ones speak."I retorted, "How can I trust you? You work for yourself not for me. What good are you, if you can't even protect me from the devil's confusion?""Be quiet," she replied, "or else you'll disturb the work."And as she spoke these words, behold, DIAHMON came up to me, dressed in the white robe of a priest, and lay his hand on my shoulder. Then I said to the dark ones, "So speak, you dead." And immediately they cried in manyvoices,?
"We have come back from Jerusalem, where we did not find what we sought. We implore you to let us in. You have what we desire. Not your blood, but your light. That is it."Then DIAHMON lifted his voice and taught them, saying (andthis is the first sermon to the dead)
Bl: "Now hear: I begin with nothingness. Nothingness is the same as the fullness. In infinity full is as good as empty. Nothingness is empty and full. You might just as well say anything else aboutnothingness, for instance, that it is white, or black, or that it does not exist, or that it exists. That which is endless and eternal has no qualities, since it has all qualities."We call this nothingness or fullness the Pleroma. Therein both thinking and being cease, since the eternal and endless possess no qualities. No one is in it, for he would then be distinct from the Pleroma, and would possess qualities that would distinguish him as something distinct from the Pleroma."In the Pleroma there is nothing

and everything. It is fruitless to think about the Pleroma, for this would mean self-dissolution.”Creation is not in the Pleroma, but in itself The Pleroma is the beginning and end of creation. It pervades creation, just as the sunlight pervades the air. Although the Pleroma is altogether pervasive, creation has no share in it, just as a wholly transparent body becomes neither light nor dark through the lightpervading it.”We are, however, the Pleroma itself for we are a part of the eternal and the endless. But we have no share therein, as we are infinitely removed from the Pleroma; not spatially or temporally; but essentially, since we are distinguished from the Pleroma in our essence as creation, which is confined within time and space.”Yet because we are parts of the Pleroma, the Pleroma is also in us. Even in the smallest point the Pleroma is endless, eternal, and whole, since small and great are qualities that are contained in it. It is nothingness that is whole and continuous throughout. Only figuratively; therefore, do I speak of creation as part of the Pleroma. Because, actually; the Pleroma is nowhere divided,since it is nothingness. We are also the whole Pleroma, because, figuratively; the Pleroma is the smallest point in us, merely assumed, not existing, and the boundless firmament about us. But why then do we speak of the Pleroma at all, if it is everything and nothing!”I speak about it in order to begin somewhere, and also to free you from the delusion that somewhere without or within there is something fixed or in some way established from the outset. Every so-called fixed and certain thing is only relative. That alone is fixed and certain that is subject to change.”Creation, however, is subject to change; therefore it alone is fixed and determined because it has qualities: indeed, it is quality itself.”Thus we ask: how did the creation come into being! Creatures came into being, but not creation: since creation is the very quality of the Pleroma, as much as noncreation, eternal death. Creation is ever-present, and so is death. The Pleroma has everything, differentiation and nondifferentiation.”Differentiation is creation. It is differentiated. Differentiation is its essence, and therefore it differentiates. Therefore man differentiates, since his essence is differentiation. Therefore he also differentiates the qualities of the Pleroma that do not exist. He differentiates them on account of his own essence. Therefore he must speak of those qualities of the Pleroma that do not exist.”You say: ’what use is there in speaking about it at all! Did you yourself not say that it is not worth thinking about the Pleroma!”I mentioned that to free you from the delusion that we areable to think about the Pleroma. When we distinguish the qualities of the Pleroma, we are speaking from the ground of our own differentiated state and about our own differentiation, but have effectively said nothing about the Pleroma. Yet we need to speak about our own differentiation, so that we may sufficientlydifferentiate ourselves. Our very nature is differentiation. If we are not true to this nature we do not differentiate ourselvesenough. We must therefore make distinctions between qualities.”You ask: ’what harm is there in not differentiating oneself!’ If we do not differentiate, we move beyond our essence, beyond creation, and we fall into nondifferentiation, which is the other quality of the Pleroma. We fall into the Pleroma itself and cease to be created beings. We lapse into dissolution in nothingness. This is the death of the creature. Therefore we die to the sameextent that we do not differentiate. Hence the creature’s essence strives toward differentiation and struggles against primeval, perilous sameness. This is called the principium individuationis. This principle is the essence of the creature. From this you can see why nondifferentiation and nondistinction pose a great danger to the creature.”We must, therefore, distinguish the qualities of the Pleroma.These qualities are pairs of opposites, such as

”*the effective and the ineffective,the fullness and the emptiness,the living and the dead,the different and the same,light and darkness,hot and cold,force and matter,time and space,good and evil,the beautiful and the ugly;the one and the many; etc.*

”The pairs of opposites are the qualities of the Pleroma that do not exist, because they cancel themselves out. As we are the pleroma itself, we also have all these qualities in us. Since our nature is grounded in differentiation, we have these qualities in the name and under the sign of differentiation, which means:

”First: these qualities are differentiated and separate in us; therefore they do not cancel each other out, but are effective. Thus we are the victims of the pairs of opposites. The Pleroma is rent within us.”Second: these qualities belong to the Pleroma, and we must possess and live them only in the name and under the sign of differentiation. We must differentiate ourselves from these qualities. They cancel each other out in the Pleroma, but not in us. Distinction from them saves us.”When we strive for the good or the beautiful, we forget our essence, which is differentiation, and we fall subject to the spell of the qualities of the Pleroma, which are the pairs of opposites. We endeavor to attain the good and the beautiful, yet at the same time we also seize the evil and the ugly; since in the Pleroma these are one with the good and the beautiful. But if we remain true to our essence, which is differentiation, we differentiate ourselves from the good and the beautiful, and hence from the evil and ugly. And thus we do not fall under the spell

of the Pleroma, namely into nothingness and dissolution.”You object: you said that difference and sameness are also qualities of the Pleroma. What is it like if we strive for distinctiveness? Are we, in so doing, not true to our own nature? And must we nonetheless fall into sameness when we strive for distinctiveness?”You must not forget that the Pleroma has no qualities. We create these through thinking. If, therefore, you strive for distinctiveness or sameness, or any qualities whatsoever, you pursue thoughts that flow to you out of the Pleroma: thoughts, namely; concerning the non-existing qualities of the Pleroma. Inasmuch as you run after these thoughts, you fall again into thePleroma, and attain distinctiveness and sameness at the same time. Not your thinking, but your essence, is differentiation. Therefore you must not strive for what you conceive as distinctiveness, but for your own essence. At bottom, therefore, there is only one striving, namely the striving for one’s own essence. If you had this striving, you would not need to know anything about the Pleroma and its qualities, and yet you would attain the right goal by virtue of your own essence. Since, however, thought alienates us from our essence, I must teach you that knowledge with which you can bridle your thoughts.”

The dead faded away grumbling and moaning and their cries died away in the distance. But I turned to DIAHMON and said, ”My father, you utter strange teachings. Did not the ancients teach similar things? And was it not a reprehensible heresy; removed equally from love and the truth? And why do you layout such a teaching to this horde; which the night wind swirled up from the dark blood fields of the West?””My son,” DIAHMON replied, ”these dead ended their lives too early. These were seekers and therefore still hover over their graves.Their lives were incomplete, since they knew no way beyond the one to which belief had abandoned them. But since no one teaches them, I must do so. That is what love demands, since they wanted to hear, even if they grumble. But why do I impart this teaching of the ancients? I teach in this way because their Christian faith once discarded and persecuted precisely this teaching. But they repudiated Christian belief and hence were rejected by that faith. They do not know this and therefore I must teach them, so that their life may be fulfilled and they can enter into death.””But do you, Oh wise DIAHMON, believe what you teach?””My son,” DIAHMON replied, ”why do you raise this question? How could I teach what I believe? Who would give me the right to such belief? It is what I know how to say; not because I believe it, but because I know it. If I knew better, I would teach better. But it would be easy for me to believe more. Yet should I teach a belief to those who have discarded belief? And, I ask you, is it good to believe something even more, if one does not know better?””But,” I retorted, ”are you certain that things really are as you say?”To this DIAHMON answered, ”I do not know whether it is the best that one can know. But I know nothing better and therefore I am certain these things are as I say. If they were otherwise I would say something else, since I would know them to be otherwise. But these things are as I know them, since my knowledge is precisely these things themselves.””My father, is that your guarantee that you are not mistaken?””There are no mistakes in these things,” DIAHMON replied, ”there are only different levels of knowledge. These things are as you know them. Only in your world are things always other than you know them, and therefore there are only mistakes in your world.”After these words DIAHMON bent down and touched the earth with his hands and disappeared.

That night DIAHMON stood beside me and the dead drew near and lined the walls and cried out, ”We want to know about God. Where is God? Is God dead?”But DIAHMON rose and said (and this is the second sermon to the dead):”God is not dead. He is as alive as ever. God is creation, for he is something definite, and therefore differentiated from the Pleroma. God is a quality of the Pleroma, and everything I have said about creation also applies to him.”But he is distinct from creation in that he is much more indefinite and indeterminable. He is less differentiated than creation, since the ground of his essence is effective fullness. Only insofar as he is definite and differentiated is he creation, and as such he is the manifestation of the effective fullness ofthe Pleroma.”Everything that we do not differentiate falls into the Pleroma and is cancelled out by its opposite. If, therefore, we do not differentiate God, effective fullness is canceled out for us.”Moreover, God is the Pleroma itself, just as each smallest point in the created and uncreated is the Pleroma itself”Effective emptiness is the essence of the devil. God and devil are the first manifestations of nothingness, which we call the Pleroma. It makes no difference whether the Pleroma exists or not, since it cancels itself out completely. Not so creation. Insofar as God and the devil are created beings, they do not cancel each other out, but stand one against the other as effective opposites. We need no proof of their existence. It is enough that we have to keep speaking about them. Even if both were not, creation would forever distinguish them anew out of the Pleroma on account of their distinct essences.”Everything that differentiation takes out of the Pleroma is a pair of opposites, therefore the devil always belongs to God.”This inseparability is most intimate and, as you know

from experience, as indissoluble in your life as the Pleroma itself since both stand very close to the Pleroma in which all opposites are canceled out and united."Fullness and emptiness, generation and destruction, are what distinguish God and the devil. Effectiveness is common to both. Effectiveness joins them. Effectiveness, therefore, stands above both, and is a God above God, since it unites fullness and emptiness through its effectuality."This is a God you knew nothing about, because mankind forgot him. We call him by his name ABRAXAS. He is even more indefinite than God and the devil."To distinguish him from God, we call God HELlOS or sun. Abraxas is effect. Nothing stands opposed to him but the ineffective; hence his effective nature unfolds itself freely. The ineffective neither exists nor resists. Abraxas stands above the sun and above the devil. He is improbable probability, that which takes unreal effect. If the Pleroma had an essence, Abraxas would be its manifestation."He is the effectual itself not any particular effect, but effect in general. He takes unreal effect, because he has no definite effect. He is also creation, since he is distinct from the Pleroma. The sun has a definite effect, and so does the devil. Therefore they appear to us more effective than the indefinite Abraxas. He is force, duration, change."

The dead now raised a great tumult, for they were Christians. But when DIAHMON had ended his speech, one after another the dead also stepped back into the darkness once more and the noise of their outrage gradually died away in the distance. When all the clamor had passed, I turned to DIAHMON and exclaimed:"Pity us, wisest one! You take from men the Gods to whom they could pray. You take alms from the beggar, bread from the hungry; fire from the freezing."DIAHMON answered and said, "My son, these dead have had to reject the belief of the Christians and therefore they can pray to no God. So should I teach them a God in whom they can believe and to whom they can pray? That is precisely what they have rejected. Why did they reject it? They had to reject it because they could not do otherwise. And why did they have no otherchoice? Because the world, without these men knowing it, entered into that month of the great year where one should believe only what one knows. That is difficult enough, but it is also a remedy for the long sickness that arose from the fact that one believed what one did not know. I teach them the God whom both I and they know of without being aware of him, a God in whom one does not believe and to whom one does not pray; but of whom one knows. I teach this God to the dead since they desired entry and teaching. But I do not teach him to living men since they did not desire my teaching. Why; indeed, should I teach them? Therefore, I take away from them no kindly hearer of prayers, their father in Heaven. What concern is my foolishness to the living? The dead need salvation, since they are a great waiting flock hovering over their graves, and long for the knowledge that belief and the rejection of belief have breathed their last. But whoever has fallen ill and is near death wants knowledge, and he sacrifices pardon.""It appears," I replied, "as if you teach a terrible and dreadful God beyond measure, to whom good and evil and human suffering and joy are nothing.""My son," said DIAHMON, "Did you not see that these dead had a God of love and rejected him? Should I teach them a loving God? They had to reject him after already having long since rejected the evil God whom they call the devil. Therefore they must know a God to whom everything created is nothing, because he himself is the creator and everything created and the destruction of everything created. Have they not rejected a God who is a father, a lover, good and beautiful? One whom they thought to have particular qualities and a particular being? Therefore I must teach a God to whom nothing can be attributed, who has all qualities and therefore none, because only I and they can know such a God.""But how, Oh my father, can men unite in such a God? Does the knowledge of such a God not amount to destroying human bonds and every society based on the good and the beautiful?"DIAHMON answered: "These dead rejected the God of love, of the good and the beautiful; they had to reject him and so they rejected unity and community in love, in the good and the beautiful. And thus they killed one another and dissolved the community of men. Should I teach them the God who unitedthem in love and whom they rejected? Therefore I teach them the God who dissolves unity; who blasts everything human, who powerfully creates and mightily destroys. Those whom love does not unite, fear compels."And as DIAHMON spoke these words, he bent down swiftly to the ground, touched it with his hand, and disappeared.

The following night, the dead approached like fog from a swamp and exclaimed, "Tell us more about the highest God." And DIAHMON stepped forward and began to speak (and this is the third sermon to the dead)

is the God who is difficult to grasp. His power is greatest, because man does not see it. From the sun he draws the *summum bonum;* from the devil the*infinum malum;* but from Abraxas *LIFE*, altogether indefinite, the mother of good and evil.

"Life seems to be smaller and weaker than the *summum bonum;* therefore it is also hard to conceive that Abraxas's power transcends even the sun's, which is the radiant source of all vital force. Abraxas is the sun, and at the same

time the eternally sucking gorge of emptiness, of the diminisher and dismemberer, of the devil. The power of Abraxas is twofold; but you do not see it, because in your eyes the warring opposites of this power are canceled out.
”What the Sun God speaks is life, what the devil speaks is death.
”But Abraxas speaks that hallowed and accursed word that is at once life and death. ABRAXAS produces truth and lying, good and evil, light and darkness, in the same word and in the same act. Therefore Abraxas is terrible.
”He is as splendid as the lion in the instant he strikes down his victim. He is as beautiful as a spring day.”He is the great and the small Pan alike.”He is Priapos.”He is the monster of the underworld, a thousand-armed polyp, a coiled knot of winged serpents, frenzy.”He is the hermaphrodite of the earliest beginning.”He is the lord of toads and frogs, which live in the water and go up on the land, whose chorus ascends at noon and at midnight.”He is the fullness that seeks union with emptiness.”He is holy begetting,”He is love and its murder,”He is the saint and his betrayer,”He is the brightest light of day and the darkest night of madness.”To look upon him, is blindness.”To recognize him is sickness.”To worship him is death.”To fear him is wisdom.”Not to resist him is redemption.”God dwells behind the sun, the devil behind the night. What God brings forth out of the light, the devil sucks into the night. But Abraxas is the world, its becoming and its passing. Upon every gift that comes from the sun god the devil lays his curse.”Everything that you request from the Sun God produces a deed from the devil. Everything that you create with the Sun God gives effective power to the devil.”That is terrible Abraxas.”He is the mightiest created being and in him creation is afraid of itself”He is the manifest opposition of creation to the Pleroma and its nothingness.”He is the son’s horror of the mother. He is the mother’s love for the son. He is the delight of the earth and the cruelty of the heavens. At his sight man’s face congeals.Before him there is no question and no reply.He is the life of creation.He is the effect of differentiation.He is the love of man.He is the speech of man.He is the appearance and the shadow of man.He is deceptive reality.”
Now the dead howled and raged, for they were incomplete. But when their noisy cries had faded away; I said to DIAHMON:”How, Oh my father, should I understand this God?”DIAHMON answered and said:”My son, why do you want to understand him? This God is to be known but not understood. If you understand him, then you can say that he is this or that and this and not that. Thus you hold him in the hollow of your hand and therefore your hand must throw him away. The God whom I know is this and that and just as much this other and that other. Therefore no one can understand this God, but it is possible to know him, and therefore I speak and teach him.””But,” I retorted, ”does this God not bring despairing confusion into the minds of men?”
To this DIAHMON said, ”These dead rejected the order of unity and community since they rejected the belief in the father in Heaven who ruled with just measure. They had to reject him. Therefore I teach them the chaos that is without measure and utterly boundless, to which justice and injustice, leniency and severity; patience and anger, love and hate, are nothing. For how can I teach anything other than the God whom I know and whom they know, without being conscious of him.
I replied, ”Why; Oh solemn one, do you call the eternally incomprehensible, the cruel contradictoriness of nature, God?”DIAHMON said, ”How should I name it otherwise? If the overpowering essence of events in the universe and in the hearts of men were law, I would call it law. Yet it is also no law, but chance, irregularity; sin, error, stupidity; carelessness, folly; illegality. Therefore I cannot call it law. You know that this must be so, and at the same time you know that it did not have to be so and that at some other time it will not be so. It is overpowering and occurs as if from eternal law, and at another time a slanting wind blows a speck of dust into the works and this void is a superior strength, harder than a mountain of iron. Therefore you know that the eternal law is also no law. So I cannot call it law. But how else should it be named? I know that human language has forever named the maternal womb of the incomprehensible God. Truly, this God is and is not, since from being and non-being everything emerged that was, is, and will be.”
But when DIAHMON had spoken the last word, he touched the earth with his hand and dissolved.
The following night, the dead came running sooner, filling the place with their mutterings, and said:
”Speak to us about Gods and devils, accursed one.”
And DIAHMON appeared and began to speak((and this is the fourth sermon to the dead)
:”The Sun God is the highest good, the devil the opposite. Thus you have two Gods. But there are many high and good things and many great evils. Among these are two devil Gods; one is the *Burning One*, the other the *Growing One*.The burning one is *EROS*, in the form of a flame. It shines by consuming. ”The growing one is the *TREE* OF *LIFE*.

It greens by heaping up growing living matter.105”Eros flames up and dies. But the tree of life grows with slow and constant increase through measureless periods of time.”Good and evil unite in the flame.”Good and evil unite in the growth of the tree. In their divinity life and love stand opposed.”The number of Gods and devils is as innumerable as the host of stars.”Each star is a God, and each space that a star fills is a devil. But the empty fullness of the whole is the Pleroma.”Abraxas is the effect of the whole, and only the ineffective opposes him.”Four is the number of the principal Gods, as four is the number of the world’s measurements.”One is the beginning, the Sun God.”Two is Eros, for he binds two together and spreads himself out in brightness.”Three is the Tree of Life, for it fills space with bodies.”Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing.”Happy am I who can recognize the multiplicity and diversity of the Gods. But woe unto you, who replace this incompatible multiplicity with a single God. In so doing you produce the torment of incomprehension, and mutilate the creation whose nature and aim is differentiation. How can you be true to your own nature when you try to turn the many into one? What you do unto the Gods is done likewise unto you. You all become equal and thus your nature is maimed.

”Equality prevails not for the sake of God, but only for the sake of man. For the Gods are many, while men are few. The Gods are mighty and endure their manifoldness. Like the stars they abide in solitude, separated by vast distances. Therefore they dwell together and need communion, so that they may bear their separateness. For redemption’s sake I teach you the reprehensible, for whose sake I rejected.

”The multiplicity of the Gods corresponds to the multiplicity of men.”Numberless Gods await the human state. Numberless Gods have been men. Man shares in the nature of the Gods. He comes from the Gods and goes unto the God.”Thus, just as it is no use to reflect upon the Pleroma, it is not worthwhile to worship the multiplicity of the Gods. Least of all does it serve to worship the first God, the effective fullness, and the *summum bonum*. By our prayer we can add nothing to it, and take nothing from it; because effective emptiness gulps down every thing. The bright Gods form the heavenly world. It is manifold and extends and increases infinitely: The Sun God is the supreme lord of the world.”The dark Gods form the earthly world. It is simple and diminishes and declines infinitely: The devil is its nethermost lord, the moon spirit, satellite of the earth, smaller, colder, and more dead than the earth.”There is no difference between the might of the heavenly and earthly Gods. The heavenly Gods magnify; the earthly Gods diminish. Both directions are immeasurable.”

Here the dead interrupted DIAHMON’s speech with angry laughter and mocking shouts, and as they withdrew, their discord, mockery, and laughter faded into the distance. I turned to DIAHMON and said to him:

”Oh DIAHMON, I believe you are mistaken. It seems ’that you teach a raw superstition which the Fathers had successfully and gloriously overcome, that polytheism which a mind produces only when it cannot free its gaze from the force of compulsive desire chained to sensory things.”

”My son,” DIAHMON replied, ”these dead have rejected the single and highest God. So how can I teach them about the one, only, and not multifarious God? They must of course believe me. But they have rejected their belief So I teach them the God that I know, the multifarious and extended, who is both the thing and its appearance, and they also know him even if they are not conscious of him.

”These dead have given names to all beings, the beings in the air, on the earth and in the water. They have weighed and counted things. They have counted so and so many horses, cows, sheep, trees, segments of land, and springs; they said, this is good for this purpose, and that is good for that one. What did they do with the admirable tree? What happened to the sacred frog? Did they see his golden eye? Where is the atonement for the 7,777 cattle whose blood they spilled, whose flesh they consumed?Did they do penance for the sacred ore that they dug up from the belly of the earth? No, they named, weighed, numbered, and apportioned all things. They did whatever pleased them. And what did they do! You saw the powerful-but this is precisely how they gave power to things unknowingly. Yet the time has come when things speak. The piece of flesh says: how many men? The piece of ore says, how many men? The ship says, how many men? The coal says, how many men? The house says: how many men? And things rise and number and weigh and apportion and devour millions of men.

”Your hand grasped the earth and tore off the halo and weighed and numbered the Dones of things. Is not the one and only, simpleminded God pulled down and thrown onto a heap, the massed seeming of separate things dead and living? Yes, this God taught you to weigh and number bones. But the month of this God is drawing to a close. A new month stands at the door. Therefore everything had to be as it is, and hence everything must become different.

”This is no polytheism that I have made up! But many Gods who powerfully raise their voices and tear humanity to bloody pieces. So and so many men, weighed, numbered, apportioned, hacked, and devoured. Therefore I speak of many Gods as I speak of many things, since I know them. Why do I call them Gods? For the sake of their superiority. Do you know about this superior strength? Now is the time when you can learn.
”These dead laugh at my foolishness. But would they have raised a murderous hand against their brothers if they had atoned for the ox with the velvet eyes? If they had done penance for the shiny ore? If they had worshiped the holy trees? If they had made peace with the soul of the golden-eyed frog? What say things dead and living? Who is greater, man or the Gods? Truly, this sun has become a moon and no new sun has arisen from the contractions of the last hour of the night.”
And when he had finished these words, DIAHMON bent down to the earth, kissed it, and said, ”Mother, may your son be strong.”Then he stood, looked up at the heavens, and said, ”How dark is your place of the new light.” Then he disappeared.
When the following night came, the dead approached noisily, pushing and shoving; they were scoffing and exclaimed, ”Teach us, fool, about the church and holy communion.”
But DIAHMQN stepped before them, and began to speak: (and this is the fifth sermon to the dead):
”The world of the Gods is made manifest in spirituality and in sexuality. The celestial ones appear in spirituality, the earthly in sexuality.”Spirituality conceives and embraces. It is womanlike and therefore we call it *MATER COELESTIS*,_ the celestial mother. Sexuality engenders and creates. It is manlike, and therefore we call it *PHALLOS*,_ the earthly father. The sexuality of man is more earthly, that of woman is more spiritual. The spirituality of man is more heavenly, it moves toward the greater.
”The spirituality of woman is more earthly, it moves toward the smaller.”Mendacious and devilish is the spirituality of man, and it moves toward the smaller.”Mendacious and devilish is the spirituality of woman, and it moves toward the greater.”Each shall go to its own place.”Man and woman become devils to each other if they do not separate their spiritual ways, for the essence of creation is differentiation.”The sexuality of man goes toward the earthly, the sexuality of woman goes toward the spiritual. Man and woman become devils to each other if they do not distinguish their sexuality.”Man shall know the smaller, woman the greater.”Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. If you do not differentiate yourselves from sexuality and from spirituality, and do not regard them as an essence both above and beyond you, you are delivered over to them as qualities of the Pleroma. Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, manifestations of the Gods, and hence reach beyond you, existing in themselves. No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. You shall look upon them as daimons, and as a common task and danger, a common burden that life has laid upon you. Thus life, too, is for you a common task and danger, as are the Gods, and first and foremost terrible Abraxas.
”Man is weak, and community is therefore indispensable. If your community is not under the sign of the mother, it is under the sign of the Phallos. Absence of community is suffering and sickness. Community in everything is dismemberment and dissolution. ”Differentiation leads to singleness. Singleness is opposed to community. But because of man’s weakness with regard to the Gods and daimons and their invincible law, community is necessary, not for man’s sake, but because of the Gods. The Gods drive you to community. Insofar as the Gods impose community upon you, it is necessary; more is bad.
”In the community every man shall submit to others, so that the community be maintained, for you need it.”In singleness every man shall place himself above the other, so that every man may come to himself and avoid slavery.”Abstention shall hold good in community, extravagance in singleness.Community is depth, singleness is height.Right measure in community purifies and preserves.Right measure in singleness purifies and increases.Community gives us warmth, singleness gives us light.”
When DIAHMON had finished, the dead remained silent and did not move, but looked at DIAHMON with expectation. But when DIAHMON saw that the dead remained silent and waited, hecontinued (and this is the sixth sermon to the

dead)
”The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire.”The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. The serpent is an earthly soul, half daimonic, a spirit, and akin to the spirits of the dead. Thus too, like these she swarms around in the things of earth, making us fear them or else having them arouse our craving. The serpent has a female nature, forever seeking the company of those dead who are spellbound by the earth, and who did not find a way across to singleness. The serpent is a whore. She courts the devil and evil spirits; she is a mischievous tyrant and tormentor, forever inveigling the most evil company: The white bird is a half-celestial soul of man. He abides with the mother, descending from time to time. The bird is manlike, and is effective thought. He is chaste and solitary, a messenger of the mother. He flies high above the earth. He commands singleness. He brings knowledge from the distant ones, who have departed before and attained perfection. He bears our word up to the mother. She intercedes, she warns, but she is powerless against the Gods. She is a vessel of the sun. The serpent descends and cunningly lames the phallic daimon, or else goads him on. She bears up the too-crafty thoughts of the earthly, those thoughts that creep through every hole and cleave to all things with craving. Although the serpent does not want to, she must be of use to us. She flees our grasp, thus showing us the way, which our human wits could not find.”
When DIAHMON had finished, the dead looked on with contempt and said, ”Cease this talk of Gods and daimons and souls. We have known this for a long time.”
But DIAHMON smiled and replied, ”You poor souls, poor in flesh and rich in spirit, the meat was fat and the spirit thin. But how do you reach the eternal light? You mock my stupidity, which you too possess: you mock yourselves. Knowledge frees one from danger. But mockery is the other side of your belief Is black less than white? You rejected faith and retained mockery: Are you thus saved from faith? No, you bound yourselves to mockery and hence again to faith. And therefore you are miserable.”
But the dead were outraged and cried, ”We are not miserable, we are clever; our thinking and feeling is as pure as clear water. We praise our reason. We mock superstition. Do you believe thatyour old folly reaches us? A childish delusion has overcome you, old one, what good is it to us?”
DIAHMON replied: ”What can do you any good? I free you from what still holds you to the shadow of life. Take this wisdom with you, add this folly to your cleverness, this unreason to your reason, and you will find yourselves. If you were men, you would then begin your life and your life’s way between reason and unreason and live onward to the eternal light, whose shadow you lived in advance. But since you are dead, this knowledge frees you from life and strips you of your greed for men and it also frees yourself from the shrouds that the light and the shadow lay on you, compassion with men will overcome you and from the stream you will reach solid ground, you will step forth from the eternal whirl onto the unmoving stone of rest, the circle that breaks flowing duration, and the flame will die down.
”I have fanned a’ glowing fire, I have given the murderer a knife, I have torn open healed-over wounds, I have quickened all movement, I have given the madman more intoxicating drink, I have made the cold colder, the heat hotter, falseness even falser, goodness even better, weakness even weaker.”This knowledge is the axe of the sacrificer.”
But the dead cried, ”Your wisdom is foolishness and a curse. You want to turn the wheel back? It will tear you apart, blinded one!”
DIAHMON replied, ”So this is what happened. The earth became green and fruitful again from the blood of the sacrifice, flowers sprouted, the waves crash into the sand, a silver cloud lies at the foot of the mountain, a bird of the soul came to men, the hoe sounds in the fields and the axe in the forests, a wind rushes through the trees and the sun shimmers in the dew of the risen morning, the planets behold the birth, out of the earth climbed the many-armed, the stones speak and the grass whispers. Man found himself and the Gods wander through Heaven, the fullness gives birth to the golden drop, the golden seed, plumed and hovering.”
The dead now fell silent and stared at DIAHMON and slowly crept away: But <I>DIAHMQN bent down to the ground and said: ”It is accomplished, but not fulfilled. Fruit of the earth, sprout, rise up-and Heaven, pour out the water of life.”
Then DIAHMON disappeared.
I was probably very confused when DIAHMON approached me the following night, since I called to him saying, ”What did you do, Oh DIAHMON? What fires have you kindled? What have you broken asunder? Does the wheel of creations stand still?”

But he answered and said, ”Everything is running its usual course. Nothing has happened, and yet a sweet and indescribable mystery has taken place: I stepped out of the whirling circle.”
”What’s that?” I exclaimed, ”Your words move my lips, your voice sounds from my ears, my eyes see you from within me. Truly, you are a magician! You stepped out of the whirling circle? What confusion! Are you I, am I you? Did I not feel as if the wheel of creation was standing still? And yet you say that you have stepped out of the whirling circle? I am truly bound to the wheel-I feelthe rushing swaying of it-and yet the wheel of creation also stands still for me. What did you do, father, teach me!”
Then DIAHMON said, ”I stepped onto what is solid and took it with me and saved it from the wave surge, from the cycle of births, and from the revolving wheel of endless happening. It has been stilled. The dead have received the folly of the teaching, they have been blinded by truth and see by mistake. They have recognized, felt, and regretted it; they will come again and will humbly inquire.Since what they rejected will be most valuable to them.”
I wanted to question DIAHMON, since the riddle distressed me. But he had already touched the earth and disappeared. And the darkness of the night was silent and did not answer me. And my soul stood silently, shaking her head, and did not know what to say about the mystery that DIAHMON had indicated and not given away.
Another day passed and the seventh night fell. And the dead came again, this time with pitiful gestures and said, ”We forgot to mention one thing, that we would like you to teach us about men.”
And DIAHMON stepped before me, and began to speak (and this is the seventh sermon to the dead):
”Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater. into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity.”At immeasurable distance a lonely star stands in the zenith.”This is the one God of this one man, this is his world, his Pleroma, his divinity.”In this world, man is Abraxas, the creator and destroyer of his own world.”This star is the God and the goal of man. This is his lone guiding God, in him man goes to his rest,toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently.”To this one God man shall pray. Prayer increases the light of the star, it throws a bridge across death,it prepares life for the smaller world, and assuages the hopeless desires of the greater.”When the greater world turns cold, the star shines.”Nothing stands between man and his one God, so long as man can turn away his eyes from the flaming spectacle of Abraxas.”Man here, God there.”Weakness and nothingness here, eternally creative power there.”Here nothing but darkness and clammy cold there total sun.”
But when DIAHMON had finished, the dead remained silent. Heaviness fell from them, and they ascended like smoke above the shepherd’s fire, who watches over his flock by night.
But I turned to DIAHMON and said, ”Illustrious one, you teach that man is a gateway? A gateway through which the procession of the Gods passes? Through which the stream of life flows? Throughwhich the entire future streams into the endlessness of the past?”
DIAHMON answered, saying, ”These dead believed in the transformation and development of man. They were convinced of human nothingness and transitoriness. Nothing was clearer to them than this, and yet they knew that man even creates its Gods, and so they knew that the Gods were of no use. Therefore they had to learn what they did not know, that man is a gateway through which crowds the train of the Gods and the coming and passing of all times. He does not do it, does not create it, does not suffer it, since he is the being, the sole being, since he is the moment of the world, the eternal moment. Whoever recognizes this stops being flame; he becomes smoke and ashes. He lasts and his transitoriness is over. He has become someone who is. You dreamed of the flame, as if it were life. But life is duration,the flame dies away. I carried that over, I saved it from the fire. That is the son of the fire flower. You saw that in me, I myself am of the eternal fire of light. But I am the one who saved it for you, the black and golden seed and its blue starlight. You eternal being-what is length and brevity? What is the moment and eternal duration? You, being, are eternal in each moment. What is time? Time is the fire that flares up, consumes, and dies down. I saved being from time, redeeming it from the fires of time and the darkness of time, from Gods and devils.”
But I said to him, ”Illustrious one, when will you give me the dark and golden treasure and its blue starlight?”
DIAHMON replied, ”When you have surrendered everything that wants to burn to the holy flame.”
And as DIAHMON spoke these words, a dark form with golden eyes approached me from the shadows of the night. I was startled and cried, ”Are you an enemy? Who are you? Where do you come from? I have never seen you before! Speak, what do you want?”

The dark one answered, saying, ”I come from afar. I come from the east and follow the shining fire that precedes me, DIAHMON. I am not your enemy, I am a stranger to you. My skin is dark andmy eyes shine golden.””What do you bring?” I asked fearfully.
”I bring abstinence-abstinence from human joy and suffering. Compassion leads to alienation. Pity, but no compassion-pity for the world and a will held in check toward the other. Pity remains misunderstood, therefore it works. Far from longing, know no fear. Far from love, love the whole.”
I looked at him fearfully and said, ”Why are you as dark as the earth of the fields and as black as iron? I’m afraid of you; such pain, what have you done to me?”
”You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease.”
”You bring grief and despair,” I answered, ”I wanted to be among men.”
But he said, ”You will go to men as one veiled. Your light shines at night. Your solar nature departs from you and your stellar nature begins.”
”You are cruel,” I sighed.
”The simple is cruel, it does not unite with the manifold.”
With these words the mysterious dark one vanished. But DIAHMON regarded me with a serious and questioning look. ”Did you take a proper look at him, my son?” he said, ”you will be hearing from him. But come now, so that I can fulfill what the dark one prophesied for you.”
As he spoke these words, he touched my eyes and opened my gaze and showed me the immeasurable mystery. And I looked for a long time until I could grasp it: but what did I see? I saw the night, I saw the dark earth, and above this the sky stood gleaming in the brilliance of countless stars. And I saw that the sky had the form of a woman and sevenfold was her mantle of stars and it completely covered her.
And when I had beheld it, DIAHMON said:
”Mother, you who stand in the higher circle, nameless one, who shrouds me and him and protects me and him from the Gods: he wants to become your child.”May you accept his birth.”May you renew him. I separate myself from him. The cold is growing and its star blazes brighter.”He needs the bond of childhood.”You gave birth to the godly serpent, you released it from the pangs of birth; take this man to the abode of the sun, he needs the mother.”
A voice came from afar and was like a falling star: ”I cannot take him as a child. He must cleanse himself first.”
DIAHMON said: ”What is his impurity?”
But the voice said, ”It is the commingling: he contains human suffering and joy. He shall remain secluded until abstinence is complete and he is freed from the commingling with men. Then shall he be taken as a child.”
In this moment my vision ended. And DIAHMON went away and I was alone. And I remained apart as I had been told. But in the fourth night I saw a strange form, a man wearing a long coat and a turban; his eyes shone cleverly and kindly like a wise doctor’s.
He approached me and said, ”I speak to you of joy.” But I answered, ”You want to speak to me of joy? I bleed from the thousandfold wounds of men.”He replied, ”I bring healing. Women taught me this art. They know how to heal sick children. Do your wounds burn you? Healing is at hand. Give ear to good counsel and do not be incensed.”I retorted, ”What do you want? To tempt me? Mock me?””What are you thinking?” he interrupted, ”I bring you the bliss of paradise, the healing fire, the love of women.””Are you thinking,” I asked, ”of the descent into the frog swamp?The dissolution in the many, the scattering, the dismembering?”But as I spoke, the old man turned into and I saw that he was the magician who was tempting me. ButDIAHMON continued:”You have not yet experienced the dismembering. You should be blown apart and shredded and scattered to the winds. Men are preparing for the Last Supper with you.””What then will remain of me?” I cried.”Nothing but your shadow. You will be a river that pours forth over the lands. It seeks every valley and streams toward the depths.”I asked, full of grief ”But where will my uniqueness remain?””You will steal it from yourself” DIAHMON replied”You will hold the invisible realm in trembling hands; it lowers its roots into the gray darknesses and mysteries of the and sends up branches covered in leaves into the golden air.”Animals live in its branches.”Men camp in its shade.”Their murmuring arises from below.”A thousand-mile-long disappointment is the juice of the tree.”It will stay green for a long time.”Silence abides in its treetop.”Silence in its deep roots.”
I gathered from DIAHMON’s words that I must remain true to love to cancel out the commingling that arises through

unlived love. I understood that the commingling is a bondage that takes the place of voluntary devotion. Scattering or dismembering arises, as DIAHMON had taught me, from voluntary devotion. It cancels out the commingling. Through voluntary devotion I removed binding ties. Therefore I had to remain true to love, and, devoted to it voluntarily, I suffer the dismembering and thus attain bonding with the great mother, that is, the stellar nature, liberation from bondage to men and things. If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, since I can only fear death. I must therefore remain true to love since how else can I arrive at the scattering and dissolution of bondage? How else could I experience death other than through remaining true to love and willingly accepting the pain and all the suffering? As long as I do not voluntarily devote myself to the dismembering, a part of myself secretly remains with men and things and binds me to them; and thus I must, whether I want to or not, be a part of them, mixed in with them and bound to them. Only fidelity to love and voluntary devotion to love enable this binding and mixing to be dissolved and lead back to me that part of my self that secretly lay with men and things. Only thus does the light of the star grow, only thus do I arrive at my stellar nature, at my truest and innermost self that simply and singly is. It is difficult to remain true to love since love stands above all sins. He who wants to remain true to love must also overcome sin. Nothing occurs more readily than failing to recognize that one is committing a sin. Overcoming sin for the sake of remaining true to love is difficult, so difficult that my feet hesitated to advance.

When night fell, DIAHMON approached me in an earth-colored robe, holding a silver fish: ”Look, my son,” he said, ”I was fishing and caught this fish; I bring it to you, so that you may be comforted.”

And as I looked at him astonished and questioningly, I saw that a shade stood in darkness at the door, bearing a robe of grandeur. His face was pale and blood had flowed into the furrows of his brow. But DIAHMON knelt down, touched the earth, and said to the shade ”My master and my brother, praised be your name. You did the greatest thing for us: out of animals you made men, you gave your life for men to enable their healing. Your spirit was with us through an endlessly long time. And men still look to you and still ask you to take pity on them and beg for the mercy of God and the forgiveness of their sins through you. You do not tire of giving to men. I praise your divine patience. Are not men ungrateful? Does their craving know no limits? Do they still make demands on you? They have received so much yet still theyare beggars.

”Behold, my master and my brother, they do not love me, but they long for you with greed, for they also crave their neighbor’s possessions. They do not love their neighbor, but they want what is his. If they were faithful to their love, they would not be greedy. But whoever gives, attracts desire. Should they not learn love? Fidelity to love? Freely willed devotion? But they demand and desire and beg from you and have learned no lesson from your awe-inspiring life. They have imitated it, but they have not lived their own lives as you have lived yours. Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love. Have you not forgiven the adulteress? Did you not sit with whores and tax-collectors? Did you not break the command of the Sabbath? You lived your own life, but men fail to do so; instead they pray to you and make demands on you and forever remind you that your work is incomplete. Yet your work would be completed if men managed to live their own lives without imitation. Men are still childish and forget gratitude, since they cannot say, Thanks be to you, our lord, for the salvation you have brought us. We have taken it unto ourselves, given it a place in our hearts, and we have learned to carry on your work in ourselves on our own. Through your help we have grown mature in continuing the work of redemption in us. Thanks to you, we have embraced your work, we grasped your redemptive teaching, we completed in ourselves what you had begun for us with bloody struggle. We are not ungrateful children who desire our parents’ possessions. Thanks to you, our master, we will make the most of your talent and will not bury it in the earth and forever stretch out our hands helplessly and urge you to complete your work in us. We want to take troubles and your work upon ourselves so that your work may be completed and so that you may lay your weary tired hands in your lap, like the worker after a long day’s hard burden. Blessed is the dead one, who rests from the completion of his work.

”I wanted people to address you in this way. But they have no love for you, my master and brother. They begrudge you the price of peace. They leave your work incomplete, eternally needing your pity and your care.”But, my master and my brother, I believe you have completed your work, since the one who has given his life, his entire truth, all his love, his entire soul, has completed his work. What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his ownwork of redemption. Mankind has grown older and a

new month has begun. ”
When DIAHMON had finished, I looked up and saw that the place where the shade had stood was empty. I turned to DIAHMON and said, ”My father, you spoke of men. I am a man. Forgive me!”
But DIAHMON dissolved into the darkness and I decided to do what was required of me. I accepted all the joy and every torment of my nature and remained true to my love, to suffer what comes to everyone in their own way. And I stood alone and was afraid.
On a night when everything was silent, I heard a murmur like that of many voices and a bit more clearly I heard the voice of DIAHMON, and it was as if he were giving a speech. And as I listened more closely, I heard his words:
”Afterward, when I had impregnated the dead body of the underworld, and when it had given birth to the serpent of the God, I went to men and saw the fullness of their affliction and their madness. I saw that they were slaying each other and that they sought the grounds for their actions. They did this becausethey did not have anything different or better to do. But because they were accustomed to doing nothing for which they could not account, they devised reasons that compelled them to go on killing. Stop, you are out of your minds, said the sage. Stop, for Heaven’s sake, and take stock of what damage you have done, said the canny one. But the fool laughed, since honors had been conferred upon him overnight. Why do men not see their stupidity? Stupidity is a daughter of the God. Therefore men cannot stop murdering, since thus they serve the serpent of the God without knowing it. It is worth giving one’s life for the sake of serving the serpent of the God. Hence be reconciled! But it would be far better to live despite the God. But the serpent of the God wants human blood. This feeds it and makes it shine. Not wanting to murder and die amounts to deceiving the God. Whoever lives has become one who deceives the God. Whoever lives invents his life for himself But the serpent wants to be deceived, out of hope for blood. The greater the number of men who stole their lives from the Gods, the greater the harvest feeding the serpent from the blood-sown field. The God grows strong through human murder. The serpent grows hot and fiery through the drenching flood. Its fat burns in the blazing flame. The flame becomes the light of men, the first ray of a renewed sun, He, the first appearing light.”
I could not grasp what else DIAHMON said. I spent a long time pondering his words, which evidently he had spoken to the dead, and I was horrified by the atrocities that attend the rebirth of a God.
And soon afterward I saw Elijah and Salome in a dream. Elijah appeared concerned and alarmed. Therefore, when in the following night that light was extinguished and every living sound fell still, I called Elijah and Salome so that they would answer my questions. Elijah came forward and said:
”I have become weak, I am poor, an excess of my power has gone to you, my son. You took too much from me. You went too far away from me. I heard strange and incomprehensible things and the peace of my depths became disturbed.”I asked, ”But what did you hear? What voice did you hear?”Elijah answered, ”I heard a voice full of confusion, an alarmed voice full of warning and the incomprehensible.””What did it say;” I asked, ”did you hear the words?””Indistinctly; it was confused and confusing. The voice spoke first of a knife cutting something or perhaps harvesting, perhaps the grapes that go to the wine press. Perhaps the one wearing the red robe treads the wine press from which the blood flows. Thereupon the voice spoke of gold that lies below, and that kills whoever touches it. Then it mentioned fire that-burns terribly and that should flare up in our time. And then there was a malicious word,that I would rather not utter.””A malicious word? What was it?” I asked.He answered, ”A word about the death of God. There is only one God and God cannot die.”
Then I replied, ”I am astonished, Elijah. Do you not know what happened? Do you not know that the world has put on a new garb? That the one God has gone away; and that in turn many Gods and many daimons have come to man? Truly; I am surprised; I am extremely surprised! How could you not have known? Know you nothing of the new that has come to pass? Yet you know the future! You have foresight! Or maybe you should not know what is? Do you ultimately deny what is?”
Salome interrupted me: ”What is, gives no pleasure. Pleasure comes only from the new. Your soul would also like a new husband-ha ha!-she loves change. You are not pleasurable enough for her. In that respect she is unteachable and therefore you believe she is mad. We love only what is coming, not what is. Only the new gives us pleasure. Elijah does not think about what is, only about what is to come. Therefore he knows it.”I answered, ”What does he know? He should say.”Elijah said, ”I have already uttered the words: the image that I saw was crimson, fiery colored, a gleaming gold. The voice that I heard was like distant thunder, like the wind roaring in the forest, like an earthquake. It was not the voice of my God, but it was a thunderous pagan roar, a call my ancestors knew but which I have never

heard. It sounded prehistoric, as if from a forest on a distant coast; it rang with all the voices of the wilderness. It was full of horror yet harmonic.”To this I replied, ”My good old man, you heard correctly; as I thought you had. How wonderful! Shall I tell you about it? After all, I told you that the world has acquired a new face. A new cove rwas thrown over it. How odd that you don’t know! ”Old Gods have become new. The one God is dead-yes, truly; he died. He disintegrated into the many; and thus the world became rich overnight. And something also happened to the individual soul-who would care to describe it! But therefore men too became rich overnight. How is it possible that you didn’t know this?”The one God became two, a multiple one, whose body consists of many Gods, and a single one, whose body is a man and yet he is brighter and stronger than the sun.”What shall I tell you about the soul? Haven’t you noticed that she has become multiple? She has become the closest, nearest, near, far, further, furthest and yet she is one, as before. First she divided herself into a serpent and a bird, then into a father and mother, and then into Elijah and Salome-How are you, my good fellow? Does it disturb you? Yes, you must be realizing that you are already very far removed from me, so that I can hardly rely on you as being part of my soul; since if you belonged to my soul, you would have to know what is happening. Therefore I must separate you and Salome from my soul and place you among the daimons. You are connected to what is primordially old and always exists, therefore you also know nothing of the being of men but simply of the past and future.”Nevertheless it is good that you came to my call. Take part in that which is. For what is ought to be such that you can take part in it.”But Elijah sullenly replied, ”I do not like this multiplicity. It is not easy to think it.”And Salome said, ”The simple alone is pleasurable. One need not think about it. ”I replied, ”Elijah, you need not contemplate it at all. It is not to be thought; it is to be viewed. It is a painting.”And to Salome I said, ”Salome, it is not true that only the simple is pleasurable; over time it is even boring. In truth the multiple captivates you.”But Salome turned to Elijah and said, ”Father, it seems to me that men have outstripped us. He is right: the many is more pleasurable. The one is too simple and always the same.”Elijah seemed saddened and said, ”What about the one in this case? Does the one still exist if it stands next to the many?”I answered, ”That is your old and ingrained mistake, that the one excludes the many. But there are many individual things. The multiplicity of individual things is the one multiple God from whose body many Gods arise, but the uniqueness of the one thing is the other God, whose body is a man but whose spirit is as large as the world.”But Elijah shook his head and said, ”That is new, my son. Is the new good? What was, is good; and what was, will be. Is that not the truth? Has there ever been anything new? And was what you call new, ever good? Everything remains the same if you give it a new name. There is nothing new, there can be nothing new; how could I then look ahead? I look at the past and therein I see the future, as in a mirror. And I see that nothing new happens, everything is but mere recurrence of what has been since time immemorial.What is your being? An appearance, a darting light; tomorrow it is no longer true. It is gone; it is as if it never was. Come, Salome, let us go. One is mistaken in the world of men.”But Salome looked back and whispered to me while leaving, ”Being and multiplicity appeal to me, even if it is not new and not eternally true.”Thus they disappeared into the dark night and I returned to the burden signified by my existence. And I sought to do everything correctly that seemed to me to be a task and to take every way that seemed to me to be necessary for myself But my dreams became difficult and laden with anxiety, and I did not know why. One night my soul suddenly came to me, as if worried, and said:

”Listen to me: I am in a great torment, the son of the dark womb besieges me. Therefore your dreams are also difficult, since you feel the torment of the depths, the pain of your soul, and thesuffering of the Gods.”I answered, ”Can I help? Or is it superfluous that a man elevates himself to being a mediator of the Gods? Is it presumption or should a man become a redeemer of the Gods, after men are saved through the divine mediator?””You speak the truth,” my soul replied, ”the Gods need a human mediator and rescuer. With this man paves the way to crossing over and to divinity. I gave you a frightening dream so that your face would turn to the Gods. I let their torment reach you so that you would remember the suffering Gods. You do too much for men since they are the masters of your world. You can in effect help men only through the Gods, not directly. Alleviate the burning torment of the Gods.”I asked her, ”So tell me, where do I begin? I feel their torment and mine at the same time, and yet it is not mine, both real and unreal.””That is it; and this is where separation should occur,” my soul replied.”But how? My wits fail me. You must know how.””Your wits fail quikly,” she retorted, ”but the Gods need precisely your human wits.””And I the wits of the Gods,” I added; ”and thus we run aground.””No, you are too impatient; only patient comparison provides a solution, not one side taking a quick decision. It requires work”I asked, ”What do the Gods suffer from?””Well,” my soul replied, ”you have left them with torment, and since then they have suffered.””Rightly so,” I cried, ”they have tormented men

enough. Now they should get a taste of it."She answered, "But what if the torment also reaches you? What have you gained then? You cannot leave all suffering to the Gods or else they will draw you into their torment. After all, they possess the power to do so. To be sure, I must confess that men too possess a wondrous power over the Gods through their wits."I answered, "I recognize that the torment of the Gods reached me; therefore I also recognize that I must yield to the Gods. What is their desire?""They want obedience," she replied."So be it," I answered, "but I fear their desire, therefore I say: I want to do what I can. On no account will I take back onto myself all the torment that I had to leave to the Gods. Not even Christ took torment away from his followers, but rather he heaped it on. I reserve conditions for myself The Gods should recognizethis and direct their desire accordingly. There is no longer any unconditional obedience, since man has stopped being a slave to the Gods. He has dignity before the Gods. He is a limb that even the Gods cannot do without. Giving way before the Gods is no more. So let their wish be heard. Comparison shall accomplish the rest so that each will have his appropriate part."My soul answered, "The Gods want you to do for their sake what you know you do not want to do.""I thought so," I exclaimed, "of course that is what the Gods want. But do the Gods also do what I want? I want the fruits of my labor. What do the Gods do for me? They want their goals to be fulfilled, but what about mine?"This infuriated my soul and she said, "You are unbelievably defiant and rebellious. Consider the fact that the Gods are strong.""I know," I replied, "but no longer is there any unconditional obedience. When will they use their strength for me? They also want me to place mine in their service. What is their payment in kind? That they are tormented? Man suffered agony and the Gods were still not satisfied, but remained insatiable in their devising of new torments. They allowed man to become so blinded that he believed that there were no Gods, and that there was only one God who was a loving father, so that today someone who struggles with the Gods is even thought to be crazy. They have thus prepared this shame too for those who recognize them, out of boundless greed for power, since leading the blind is not easy. They will corrupt even their slaves.""You do not want to obey the Gods?" my soul cried, astonished.I answered, "I believe that has already gone on more than enough. Hence the Gods are insatiable, because they have received too many sacrifices: the altars of blinded humanity are streaming with blood. But dearth makes contentment, not abundance. May they learn dearth from men. Who does something for me? That is the question that I must pose. In no case will I do what the Gods would have to do. Ask the Gods what they think of my suggestion."Then my soul divided herself As a bird she swooped up to the higher Gods and as a serpent she crawled down to the lower Gods. Soon afterward, she returned and said, troubled, "The Gods are outraged that you do not want to be obedient.""That bothers me very little," I replied, "I have done everything to placate the Gods. May they do their share now. Tell them. I can wait. I will let no one tell me what to do. The Gods may devise a service in return. You can go. I will call you tomorrow so that you can tell me what the Gods have decided."

As my soul departed, I saw that she was shocked and worried, since she belonged to the race of the Gods and daimons and forever sought to convert me to their kind, as my humanity would like to convince me that I belong to the clan and must serve it. When I was asleep, my soul came again and in a dream cunningly painted me as a horned devil to terrify me and make me afraid of myself In the following night, however, I called my soul and said to her, "Your trick was recognized. It is to no avail. You do not frighten me. Now speak and convey your message!"

She answered, "The Gods give in. You have broken the compulsion of the law. Therefore I painted you as a devil, since he is the only one among the Gods who bows to no compulsion. He is the rebel against the eternal law; to which, thanks to his deed, there are also exceptions. Thus one does not necessarily haveto. The devil is helpful in this respect. But it should not happen without seeking counsel from the Gods. This detour is necessary, or else you will fall prey to their law despite the devil."

Here the soul drew near to my ear and whispered, "The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life ifthere were no exception to eternal law. Hence their tolerance of the devil."She then raised her voice and cried loudly, "The Gods have mercy upon you and have accepted your sacrifice!"And so the devil helped me to cleanse myself from commingling in bondage, and the pain of one-sidedness pierced my heart and the wound of being torn apart scorched me.

It was noon on a hot summer's day and I was taking a stroll in my garden; when I reached the shade of the high trees, I met DIAHMON strolling in the fragrant grass. But when I sought to approach him, a blue shadeIs3 came from the other side, and when DIAHMON saw him, he said, "I find you in the garden, beloved. The sins of the world have conferred beauty upon your countenance."The suffering of the world has straightened your shape."You are truly a

king.”Your crimson is blood.”Your ermine is snow from the coldness of the poles.”Your crown is the heavenly body of the sun, which you bear on your head.
”Welcome to the garden, my master, my beloved, my brother!”The shade replied, ”Oh Simon Magus or whatever your name may be, are you in my garden or am I in yours?”DIAHMON said, ”You are, Oh master, in my garden. Helena, or whatever you choose to call her, and I are your servants. You can find accommodation with us. Simon and Helena have become DIAHMON and BACCHUS and so we are the hosts of the Gods. We granted hospitality to your terrible worm. And since you come forward, we take you in. It is our garden that surrounds you.”
The’ shade answered, ”Is this garden not mine? Is not the world of the heavens and of the spirits my own?”
DIAHMON said, ”You are, Oh master, here in the world of men. Men have changed. They are no longer the slaves· and no longer the swindlers of the Gods and no longer mourn in your name, but they grant hospitality to the Gods. The terrible wormIS6 came before you, whom you recognize as your brotherinsofar as you are of divine nature, and as your father insofar as you are of human nature. IS7 You dismissed him when he gave you clever counsel in the desert. You took the counsel, but dismissedthe worm: he finds a place with us. But where he is, you will be also. When I was Simon, I sought to escape him with the ploy of magic and thus I escaped you. Now that I gave the worm a place in my garden, you come to me.”
The shade answered, ”Do I fall for the power of your trick? Have you secretly caught me? Were not deception and lies always your manner?”
But DIAHMON answered, ”Recognize, Oh master and beloved, that your nature is also of the serpent. Were you not raised on the tree like the serpent? Have you laid aside your body, like the serpent its skin? Have you not practiced the healing arts, like the serpent? Did you not go to Hell before your ascent? And did you not see your brother there, who was shut away in the abyss?”
Then the shade said, ”You speak the truth. You are not lying. Even *so*, do you know what I bring you?””This I know not,” DIAHMON answered, ”I know only one thing, that whoever hosts the worm also needs his brother. What do you bring me, my beautiful guest? Lamentation and abomination were the gift of the worm. What will you give us?”
The shade answered, ”I bring you the beauty of suffering. That is needed by whoever hosts the worm.” Carl Jung, Red Book, Pages 333-359

To be fully Conscious is Possible˜Carl Jung, Visions Seminar, Page 589-590 (2011-11-14 15:44)

Dr. Jung: To be fully conscious is quite possible.
Mrs. Crowley: But what I do not understand is the idea of that complete self identity, identity just with yourself, because it seems to me that you are simply in another layer where you are completely surrounded by another stream-only on another level–so that you cannot but disidentify. You are still an instrument or part of the stream, you are still part of a vast layer of non-understanding.

Dr. Jung: Naturally. You must always be, otherwise you would be God himself. The point is that you should assimilate yourself and not project half of yourself into other people or institutions. Of course you are far from being perfect, or perfectly conscious. When you are integrated you are perhaps as unconscious as you ever were, only you no longer project yourself; that is the difference. One should never think that man can reach perfection, he can only aim at completion–not to be perfect but to be complete. That would be the necessity and the indispensable condition if there were any question of perfection at all. For how can you perfect a thing if it is not complete? Make it complete first and see what it is then. But to make it complete is already a mountain of a task, and by the time you arrive at absolute completion, you find that you are already dead, so you never even reach that preliminary condition for perfection yourself. Completion is not perfection: to make a building perfect one must first construct it, and a thing which is not even half finished cannot be perfected. First make it complete: then polish it up if you have time and breath left. But usually one's whole life is eaten up on the effort at completion. Carl Jung, Visions Seminar, Page 589-590

Anonymous (2012-01-01 15:04:29)
This is beautiful to me ,reaching for perfection is our lifetime task :That is all of self we can ever ask,
Ken Holmes

Shield Men From Her ˜Carl Jung (2011-11-15 16:40)

Salomé, by Henri Regnault (1870).

"Shield men from her, and her from men. Listen to what she wails and sings in prison but don't let her escape, as she will immediately turn whore. As her husband you are blessed through her, and therefore cursed. She belongs to the daimonic race of the Tom Thumbs and giants, and is only distantly related to humankind. If you seek to grasp her in human terms you will be beside yourself The excess of your rage, your doubt, and your love belong to her, but only the excess. If you give her this excess,

humanity will be saved from the nightmare. For if you do not see your soul, you see her in fellow men and this will drive you mad, since this devilish mystery and hellish spook can hardly be seen through.

Carl Jung, The Red Book, Pages 343-344.

"Look at man, the weal(one in his wretchedness and torment, whom the Gods have singled out as their quarry-tear to pieces the bloody veil that the lost soul has woven around man, the cruel nets woven by the death-bringing, and take hold of the divine whore who still cannot recover from her fall from grace and craves filth and power in raving

blindness. Lock her up like a lecherous bitch who would like to mingle her blood with every dirty cur. Capture her, may enough at last be enough. Let her for

once taste your torment so that she will get to feel man and his hammer, which he has wrested from the Gods.

”May man rule in the human world. May his laws be valid. But treat the souls, daimons, and Gods in their way; offering what is demanded. But burden no man, demand and expect nothing from him, with what your devil-souls and God-souls lead you to believe, but endure and remain silent and do piously what befits your kind. You should act not on the other but on yourself unless the other asks for your help or opinion. Do you understand what the other does? Never-how should you? Does the other understand

what you do? Whence do you take the right to think about the other and act on him? You have neglected yourself your garden is full of weeds, and you want to teach your neighbor about order and provide evidence for his shortcomings.

”Why should you keep silent about the others? Because there would be plenty to discuss concerning your own daimons. But if you act on and think about the other without him soliciting your opinion or advice, you do so because you cannot distinguish yourself from your soul. Therefore you fall victim to her presumption and help her into whoring. Or do you believe that you must lend your human power to the soul or the Gods, or even that it will be useful and pious work if you want to bring the Gods to bear

on others? Blinded one, that is Christian presumptuousness. The Gods don’t need your help, you laughable idolater, who seem to yourself like a God and want to form, improve, rebuke, educate, and create men. Are you perfect yourself?-therefore remain silent, mind your business, and behold your inadequacy every day. You are most in need of your own help; you should keep your opinions and good advice ready for yourself and not run to others like a whore with understanding and the desire to help.

You don’t need to play God. What are daimons, who don’t act out of themselves? So let them go to work, but not through you, or else you yourself will become a daimon to others; leave them to themselves and don’t pre-empt them with awkward love, concern, care, advice, and other presumptions. Otherwise you would be doing the work of the daimons; you yourself would become a daimon and therefore go into a frenzy. But the daimons are pleased at the raving of helpless men advising and striving to help others.So stay quiet, fulfill the cursed work of redemption on yourself for then the daimons must torment themselves and in the same way all your fellow men, who do not distinguish themselves from their souls and let themselves be mocked by daimons. Is it cruel to leave your blinded fellow human beings to their own devices? It would be cruel if you could open their eyes. But you could open their eyes only if they solicited your opinion and help. Yet if they do not, they do not need your help. If you force your help on them nonetheless, you become their daimon and increase their blindness, since you set a bad example. Draw the coat of patience and silence over your head, sit down, and leave the daimon to accomplish his work. If he brings something about, he will work wonders. Thus will you sit under fruit-bearing trees.

”Know that the daimons would like to inflame you to embrace their work, which is not yours. And, you fool, you believe that it is you and that it is your work. Why? Because you can’t distinguish yourself from your soul. But you are distinct from her, and you should not pursue whoring with other souls as if you yourself were a soul, but instead you are a powerless man who needs all his force for his own completion. Why do you look to the other? What you see in him lies neglected in yourself You should be

the guard before the prison of your soul. You are your soul’s eunuch, who protects her from Gods and men, or protects the Gods and men from her. Power is given to the weak man, a poison that paralyzes even the Gods, like a poison sting bestowed upon the little bee whose force is far inferior to yours. Your soul could seize this poison and thereby endanger even the Gods. So put the soul under wraps, distinguish yourself from her, since not only your fellow men but also the Gods must live.”

When DIAHMON had finished, I turned to my soul, who had come nearer from above during DIAHMON’s speech, and spoke to her:

”Have you heard what DIAHMON has been saying? How does this tone strike you? Is his advice good?”

But she said, ”Do not mock, or else you strike yourself Do not forget to love me.”

”It is difficult for me to unite hate and love,” I replied.

”I understand,” she said, ”yet you know that it is the same. Hate and love mean the same to me. Like all women of my kind, form matters less to me than that everything belong to me or else to no one. I am also jealous of the hate you give others. I want everything, since I need everything for the great journey that I intend to begin after your disappearance. I must prepare in good time. Until then I must make timely provision and much is still lacking. ”

”And do you agree that I throw you into prison” I asked.

”Of course,” she answered, ”there I have peace and can collect myself Your human world makes me drunk-so much human blood-I could get intoxicated on it to the point of madness. Doors of iron, walls of stone, cold darkness and the rations of penance-that is the bliss of redemption. You do not suspect my torment when the bloody intoxication seizes me, hurls me again and again into living matter from a dark fearful creative urge that formerly brought me close to the lifeless and ignited the terrible lust for procreation in me. Remove me from conceiving matter, the rutting feminine of yawning emptiness. Force me into confinement where I can find resistance and my own law. Where I can think about the journey, the rising sun the dead one spoke o£ and the buzzing, melodious golden wings. Be thankful-don’t you want to thank me? You are blinded. You deserve my highest thanks.”

Filled with delight at these words, I cried:”How divinely beautiful you are!” And at the same time fury seized me:

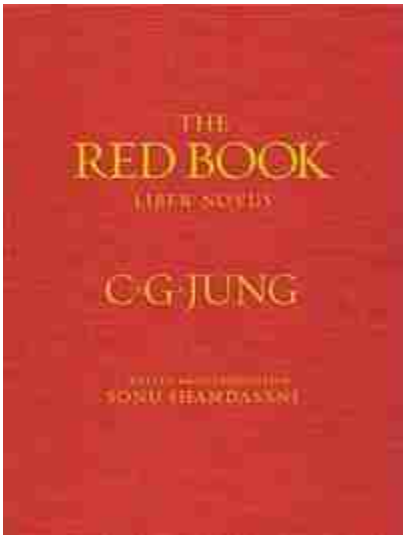
”Oh bitterness! You have dragged me through sheer and utter Hell, you have tormented me nearly to death -and I long for your thanks. Yes, I am moved that you thank me. The hound’s nature lies in my blood. Therefore I am bitter-for my sake, since how does it move you! You are divine and devilishly great, wherever and howsoever you are. As yet I am only your eunuch doorkeeper, no less imprisoned than you. Speak, you concubine of Heaven, you divine monster! Have I not fished you from the swamp? How do you like the black hole? Speak without blood, sing from your own force, you have gorged yourself on men.”

Then my soul writhed and like a downtrodden worm turned and cried out, ”Pity, have compassion.”

”Compassion? Have you ever had compassion for me? You brute bestial tormentor! You’ve never gotten past compassionate moods. You lived on human food and drank my blood. Has it made you fat? Will you learn to revere the torment of the human animal? What would you souls and Gods want without man? Why do you long for him? Speak, whore!”

She sobbed, ”My speech stops. I’m horrified at your accusation.”

”Are you going to get serious? Are you going to have second thoughts? Are you going to learn modesty or perhaps even some other human virtue, you soulless soul-being? Yes, you have no soul, because you are the thing itself you fiend. Would you like a human soul? Should I perhaps become your earthly soul so that you will have a soul? You see, I’ve gone to your school. I’ve learned how one behaves as a soul, perfectly ambiguous, mysteriously untruthful and hypocritical.” Carl Jung, The Red Book, Pages 343-344.



2. 2012

2.1 January

Mankind and A Change of Age (2012-01-14 07:02)

We are, at this very moment, passing through a change of age.
The age of industry the age of oil, electricity and the atom; the age of the machine, of huge collectivities and of science — the future will decide what is the best name to describe the era we are entering. The word matters little. What does matter is that we should be told that, at the cost of what we arc enduring; life is taking a step, and a decisive step, in us and in our environment. After the long maturation that has been steadily going on during the apparent immobility of the agricultural centuries, the hour has come at last, characterized by the birth pangs inevitable in another change of state. There were the first men — those who witnessed our origin. There are others who will witness the great scenes of the end. To us, in our brief span of
life, falls the honor and good fortune of coinciding with a critical change of the noosphere.
In these confused and restless zones in which present blends with future in a world of upheaval, we stand face to face with all the grandeur, the unprecedented grandeur, of the phenomenon of man. Here if anywhere, now if ever, have we, more legitimately than any of our predecessors, the right to think that we can measure the importance and detect the direction of the process of Hominization. Let us look carefully and try to understand. And to do so let us probe beneath the surface and try to decipher the particular form of mind which is coming to birth in the womb of the earth today.
Our earth of factory chimneys and offices, seething with work and business, our earth with a hundred new radiations — this great organism lives, in final analysis, only because of, and for the sake of, a new soul. Beneath a change of age lies a change of thought. Where are we to look for it, where are we to
situate this renovating and subtle alteration which, without appreciably changing our bodies, has made new creatures of us? In one place and one only — in a new intuition involving a total change in the physiognomy of the universe in which we move — in other words, in an awakening.
What has made us in four or five generations so different from our forebears (in spite of all that may be said), so ambitious too, and so worried, is not merely that we have discovered and mastered other forces of nature. In final analysis it is, if I am not mistaken, that we have become conscious of the movement which is carrying us along, and have thereby realized the formidable problems set us by this reflective exercise of the human effort. Pierre Teilhard de Chardin; The Phenomenon of Man; Pages 214-215.

Anonymous (2012-01-14 10:22:49)
Kenneth Holmes I see beautiful visions,linked to sanctity;
Images both sacred and profound,
Pour out of your imagination ,
In we all float and do not drown,
And with love you surround.
2 seconds ago · Like

I have received your Sprout. ˜Carl Jung (2012-01-15 11:01)

As I spoke thus, the spirit of the depths suddenly erupted. He filled me with intoxication and mist and spoke these words wi th a powerful voice:
I have received your sprout, you who are to come!
I have received it in deepest need and lowliness.
I covered it in shabby patchwork and bedded down on poor words. And mockery worshiped it, your child, your wondrous child, the child of one who is to come, who should announce the father, a fruit that is older than the tree on which it grew.
In pain will you conceive and joyful is your birth.
Fear is your herald, doubt stands to your right, disappointment to your left. We passed by in our ridiculousness and senselessness when we caught sight of you.
Our eyes were blinded and our knowledge foll silent when we received
your radiance.
You new spark of an eternal fire, into which night were you born? You will wring truthful prayers from your believers, and they must speak of your glory in tongues that are atrocious to them.
You will come over them in the hour of their disgrace, and will become known to them in what they hate, foar, and abhor.
Your voice, the rarest pleasing sound, will be heard amid the stammerings of wretches, rejects, and those condemned as worthless.
Your realm will be touched by the hands of those who also worshiped before the most profound lowliness, and whose longing drove them through the mud tide of evil.
You will give your gifts to those who pray to you in terror and doubt, and your light will shine upon those whose knees must bend before you unwillingly and who are filled with resentment
Your life is with he who has overcome himself I and who has disowned his self overcoming.
I also know that the salvation of mercy is given only to those who believe in the highest and faithlessly betray themselves for thirty pieces of silver.
Those who will dirty their pure hands and cheat on their best knowledge against error and take their virtues from a murderer's grave are invited to your great banquet.
The constellation of your birth is an ill and changing star. These, oh child of what is to come, are the wonders that will bear testimony that you are a veritable God." Carl Jung; Red Book; Page 243

My Mysteries are Inviolable (2012-01-16 05:13)

This play that I witnessed is my play, not your play. It is my secret, not yours. You cannot imitate me. My secret remains virginal and my mysteries are inviolable, they belong to me and cannot belong to you. You have your own.
He who enters into his own must grope through what lies at hand, he must sense his way from stone to stone. He must embrace the worthless and the worthy with the same love. A mountain is nothing, and a grain of sand holds kingdoms, or also nothing. Judgment must fall from you, even taste, but above all pride, even when it is based on

merit. Utterly poor, miserable, unknowingly humiliated, go on through the gate. Turn your anger against yourself, since only you stop yourself from looking and from living. The mystery play is soft like air and thin smoke, and you are raw matter that is disturbingly heavy.But let your hope, which is your highest good and highest ability, lead the way and serve you as a guide in the world of darkness) since it is of like substance with the forms of that world. Carl Jung, Red Book, Pages 246-247

A Few Letters written by Carl Jung... (2012-01-16 14:34)

A Letter to E. Roenne – Peterson
Carl G. Jung
16 March 1953
Dear Sir,
Inseminatis artificalis could indeed become a public and legal problem in a society where a merely rationalistic and materialistic point of view has become predominant, and where the cultural values as to the freedom of human thoughts and of human relations have been suppressed. This danger is not so remote that one could disregard it. It is therefore a legimate question when one asks what the possible consequences of the practice of the said procedure might be.
From the standpoint of psychopathology, the immediate effect would be an "illegimate," i.e., fatherless pregnancy, in spite of the fact that fertilization took place in wedlock and under legalized circumstances. It would be a case of unknown paternity. Since human beings are individuals and not exchangeable, the father could not be artificially substituted. The child would suffer inevitably from the handicap of illegitimacy, or of being an orphan, or of adoption. These conditions leave their traces in the psyche of the infant.
The fact that artificial insemination is a well-known cattle-breeding device lowers the moral status of human mother to the level of a cow, no matter what she thinks about it, or what she is talked into. As any bull having the desired racial characteristics can be a donor, so any man appreciated from the breeded standpoint is good enough for anonymous procreation. Such a procedure amounts to a catastrophic devaluation of the human individual, and its destructive effect upon dignity is obvious. Having no practical experience in this matter, I do not know what psychological effect is of a conception brought about in such a cold-blooded "scientific" way, and what a mother who had to carry the child of a total stranger would feel. I can imagine that the effect would be like that of rape. It seems to me to be in itself an ominous symptom of the mental and moral condition of our world that such problems have to be discussed at all.
Sincerely yours,
C.G. Jung
Man and His Environment
Hans Carol, a Swiss geographer from Zurich University, sought views on regional planning for the Canton of Zurich from influential persons, among whom was Jung, who gave him a half-hour appointment in February 1950. The subject so engrossed Jung that he kept Carol nearly an hour longer. Carol came across notes of their conversation some years later and wrote them up for the Neue Zurcher Zeitung's literary supplement, June, 1963; a slightly expanded account appeared in the magazine Landscape in 1965. The following is reprinted from the anthology, Jung Speaking.
Carol: I would be grateful if you, as a leading psychologist, would comment on the subject of man and his environment. Although we planners try not to look at the human being as a mere product of his physical environment, we believe nonetheless that the environment is a crucial factor in human existence. Just as men are influenced by education, they are surely also influenced by the environment society designs for them.
Jung: I am very pleased that you are devoting your attention to this question. The abstract nature of work in a technological age leaves the worker dissatisfied. Dissatisfaction induces people to look for compensation elsewhere. Suggestibility increases geometrically according to the number of persons involved. Mass mental disorder may reach epidemic proportions. Decentralization, on the other hand, allows for small social units. Every man should have his own plot of land so that the instincts can come to life again. To own land is important psychologically, and there is no substitute for it. We keep forgetting that we are primates and that we have to make allowances for these primitive

layers in our psyche. The farmer is still closer to these layers. In tilling the earth he moves around within a very narrow radius, but he moves on his own land. The industrial worker is a pathetic, rootless being, and his remuneration in money is not tangible but abstract. In earlier times, when crafts flourished, he derived satisfaction from seeing the fruit of his labor. He found adequate self-expression in such work. But this is no longer the case. First of all, he is responsible for only a small part of the finished product. Secondly, the product is sold, it disappears, and he has no further stake in it. Because the psychological reward is inadequate, the worker rebels against his employer and against "capitalism" as a whole. We all need nourishment for our psyche. It is impossible to find such nourishment in urban tenements without a patch of green or a blossoming tree. We need a relationship with nature. I am just a culture-coolie myself, but I derive a great deal of pleasure from growing of my own potatoes. People tend to look for the Kingdom of God in the outer world rather than in their own souls. This is particularly true of socialism. Individuation is not only an upward but also a downward process. Without any body, there is no mind and therefore no individuation. Our civilizing potential has led us down the wrong path. All too often an American worker who owns only one car considers himself a poor devil, because his boss has two or three cars. This is symptomatic of pointless striving for material possessions.

Yet, we need to project ourselves into the things around us. My self is not confined to my body. It extends into all the things I have made and all the things around me. Without these things, I would merely be a human ape, a primate. Everything surrounding me is part of me, and that is precisely why a rented apartment is disastrous. It offers so few possibilities for self-expression. In a standardized apartment, in a standardized milieu, it is easy to lose the sense of one's own personality, of one's individuality.

A community is based on personal relationships. No community can evolve where people can easily move household from one place to another. The one-family house, the house owned by its inhabitants, is much better because it necessarily engenders a sense of permanence.

If man has a hand in shaping his environment, it will reflect his personality. A Soviet collective farm lacks soul, and the people who live in it are a dull, unhappy lot because they have been deprived of any opportunity for self expression... A captive animal cannot return to freedom. But our workers can return. We see them doing it in the allotment gardens in and around our cities; these gardens are an expression of love for nature and for one's own plot of land. As our working hours become shorter, the question of leisure time becomes increasingly essential to us, time in which we are free of commands and restrains and in which we can achieve self-realization. I am fully committed to the idea that human existence should be rooted in the earth. (JS. PP. 201- 3)

A Letter to the Zurcher Student

At the Federal Polytechnic Institute in Zurich

September 1949

C.G. Jung

The question you ask me, concerning the effect of technology on the human psyche, is not at all easy to answer, as you may well imagine. The problem is a very complicated one.

Since technology consists of certain procedures invented by man, it is not something that somehow lies outside the human sphere. One may therefore confecture that certain modes of human adaptation also exist which would meet the requirements of technology. Technological activities mostly consist in the identical repetition of rhythmical procedures. This corresponds to the basic pattern of primitive labour, which is never performed without rhythm and an accompanying chant. The primitive, that is, the man who is relatively instinctive, can put up with an extraordinary amount of monotony. There is even something fascinating about it for him. When the work is accompanied by drumming, he is able to heat himself up into an ecstasy, or else the monotony of the action makes him fall into a semi-unconscious condition, which is not unpleasant either. The question naturally is: What is the effect of these primitive techniques on modern man, who no longer has the capacity to transport himself into semi-unconscious or ecstatic states for any length of time?

In general it can be said that for modern man technology is an imbalance that begets dissatisfaction with work or with life. It estranges man from his natural versatility of action and thus allows many of his instints to lie fallow. The result is an increased resistance to work in general. The remedy would presumably be to move industry our of the towns, a four-hour day, and the rest of the time spent in agricultural work on one's own property – if such a thing could be realized. In Switzerland it might be, given time. Naturally it is different with the slum mentality of huge

worker-populations, but that is a problem in itself.

Considered on its own merits, as a legitimate human activity, technology is neither good nor bad, neither harmful nor harmless. Whether it be used for good or ill depends entirely on man's own attidude, which in turn depends on technology. The technologist has something of the same problem as the factory worker. Since he has to do mainly with mechanical factors, there is a danger of his other mental capacities atrophying. Just as an unbalanced diet is injurious to the body, any psychic imbalances have injurious effects in the long run and need compensating. In my practice I have observed how engineers, in particular, very often developed philosophical interests, and this is an uncommonly sound reaction and mode of compensation. For this reason I have always recommended the Institution of Humanistic Faculties at Federal Polytechnic, to remind students that at least such thing exist, so that they can come back to them if ever they should feel a need for them in later life.

Technology harbors no more dangers than any other trend in the development of human consciousness. The danger lies in technology but in the possibilities awating discovery. Undouptedly a new discovery will never be used only for good, but certainly will be used for ill as well. Man, therefore, always runs the risk of discovering something that will destroy him if evilly used. We have come very close to this with the atom bomb. Faced with such menacing developments, one must ask oneself whether man is sufficiently equipped with reason to be able to resist the temptation to use them for destructive purposes, or whether his constitution will allow him to be swept into catastrophe. This is a question which experience alone can answer.

A Letter

Carl G. Jung

September 1957

Dear Professor Oftinger,

Unfortunately I am so old and tired that I am no longer able comply with your wish. You maybe assured, however, that I have every sympathy with your project and understand it only too well. I personally detest noise and flee it whenever and wherever possible, because it only disturbs the concentration needed for my work but forces me to make the additional physic effort of shutting it out. You may get habituated to it as to over indulgence to alcohol, but just as you pay for this with cirrhosis of the liver, so in the end you pay for nervous stress with a premature depletion of your vital substance. Noise is certainly only one of evils our time, though perhaps most obtrusive. The others are gramophone, the radio, and now the blight of television. I was once asked by an organization of teachers why, in spite of the better food in elementary schools, the curriculum could no longer be completed nowadays. The answer is: lack of concentration, too many distractions. Many children do their work to the accompaniment of the radio. So much is fed into them from outside that they no longer have to think of something they could do something from inside themselves, which requires concentration. Their infantile dependence on the outside is thereby increased and prolonged into later life, when it becomes fixed in the well-known attitude that every inconvenience should be abolished by order of the state. Panem et circenses-this is the degenerative symptom of urban civilization, to which we must now add the nerve-shattering din of our technological gadgetry. The alarming pollution of our water supplies, the steady increase of radioactivity, and the somber threat of overpopulation with its genocidal tendencies have already led to a widespread though not generally conscious fear which loves noise because it stops the fear from being heard. Noise is welcome because it drowns the inner instinctive warning. Fear seeks noisy company and pandemonium to scare away the demons. (The primitive equivalents are yells, bull-roars, drums, fire-crackers, bells, etc.) Noise like crowds, gives a feeling of security; therefore people love it and avoid doing anything about it as they instinctively feel the apotropaic magic it sends out. Noise protects us from painful reflection, it scatters anxious dreams, it assures us that we are all in the same boat and creating such a racket that nobody will dare to attack us. Noise is so insistent, so overwhelmingly real, that everything else becomes a pale phantom. It relieves us of the effort to say or do anything, for the very air reverberates with invincible power of our modernity.

The dark side of picture is that we wouldn't have noise if we didn't secretly want it. Noise is not merely inconvenient or harmful, it is an unadmitted and uncomprehended means to an end: compensation of the fear which is only too well founded. If there were silence, their fear would make people reflect, and there's no knowing what might than come to consciousness. Most people are afraid of silence; hence, whenever the everlasting chit-chat at a party suddenly stops, they are impelled to say something, and start fidgeting, whistling, humming, coughing, whispering. The need for noise is almost insatiable, even though it becomes unbearable at times. Still, it is better than nothing. "Deathly

silence" – telling phrase! – strikes us as uncanny. Why? Ghosts walking about? Well, hardly. The real fear is what might come up from one's own depths – all the things that have been held at bay by noise.
You have taken on a difficult task with much needed noise abatement, for the more you attack noise the closer you come to territory of silence, which is so much dreaded. You will be depriving all those nobodies whom nobody ever listens to of their sole joy in life and of incomparable satisfaction they feel when they shatter the stillness of the night with their clattering motorbikes, disturbing everyone's sleep with their hellish din. At that moment they amount to something. Noise is their raison d'etre and a confirmation of their existence. There are far more people than one supposes who are not disturbed by noise, for they have nothing in them that could be disturbed; on the contrary, noise gives them something to live for...
Modern noise is an integral component of modern "civilization," which is predominantly extroverted and abhors all inwardness. It is an evil with deep roots. The existing regulations could do much to improve things but they are not enforced. Why not? It's a question of morality. But this is shaken to its foundations and all goes together with the spiritual disorientation of our time. Real improvement can be hoped for only if there is radical change of consciousness. I fear all other measures will remain unreliable palliatives since they do not penetrate to the depths where the evil is rooted and constantly renewed.
Zola once aptly remarked that the big cities are "holocausts de l'humanite," but the general trend is set in that direction because destruction is an unconscious goal of the collective unconscious at the present time: it is terrified by the snowballing population figures and uses every means to contrive an attenuated and inconspicuous form of genocide. Another, easily overlooked weapon is the destruction of the ability to concentrate-the prime requisite for operating our highly differentiated machines and equipment. The life of the masses is inconceivable without them and yet it is constantly threatened by superficiality, inattention and slovenliness. The nervous exhaustion caused by the tempo leads to addiction (alcohol, tranquilizers, and other poisons) and thus to an even poorer performance and the premature wastage of the vital substance-another effective weapon for inconspicuous depopulation.
Excuse this somewhat pessimistic contribution to one of the less delectable questions of our time. As a doctor I naturally see more than others of the dark side of human existence and am therefore more inclined to make the menacing aspects the object of my reflections than to advance grounds for optimistic forecasts. In my view there are more than enough people catering this already.
Yours sincerely, C.G. Jung
http://www.archive.org/details/CarlG.JungLetters

Man and His Symbols [Free Download Link] **(2012-01-16 14:37)**

Man and his Symbols: conceived and edited by Carl G.Jung
The first and only work in which C.G. Jung, the world-famous Swiss psychologist, explains to the general reader his greatest contribution to our knowledge of the human mind: the theory of the importance of symbolismâparticularly as revealed in dreams.
http://www.archive.org/details/CarlGustavJung-ManAndHisSymbols

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Beyond the frontier of sensible appearances (2012-01-17 06:17)

”All around us, to right and left, in front and behind, above and below, we have only to go a little beyond the frontier of sensible appearances in order to see the divine welling up and showing through. But it is not only close to us, in front of us, that the divine presence has revealed itself. It has sprung up universally, and we find ourselves so surrounded and transfixed by it, that there is no room left to fall down and adore it, even within ourselves.
By means of all created things, without exception, the divine assails us, penetrates us and moulds us. We imagined it as distant and inaccessible, whereas in fact we live steeped in its burning layers. In eo vivimus. As Jacob said, awakening from his dream, the world, this palpable world, which we were wont to treat with the boredom and disrespect with which we habitually regard places with no sacred association for us, is in truth a holy place, and we did not know it.” Pierre Teilhard de Chardin

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David Mercier (2012-01-17 09:57:22)
A wonderful quote, echoing the thoughts of mystics and saints throughout the centuries.

My God, I love you as a mother ˜Carl Jung (2012-01-21 07:43)

Charity by Bouguereau 1878
My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Red Book, Page 2

The unsuspected animality human company (2012-01-21 08:14)

Polynices giving Eriphyle the necklace of Harmonia. Attic red-figure oinochoe, ca. 450–440 BC
No one should be astonished that men are so far removed from one another that they cannot understand one another, that they wage war and kill one another. One should be much more surprised that men believe they are close, understand one another and love one another. Two things are yet to be discovered. The first is the infinite gulf that separates us from one another. The

second is the bridge that could connect us. Have you considered how much unsuspected animality human company makes possible? Carl Jung, Red Book, Page 289

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the right way is that we accept emptiness..˜Carl Jung (2012-01-21 08:19)

Through haste and increased willing and action we want to escape from emptiness and also from evil. But the right way is that we accept emptiness, destroy the image of the form within us, negate the God, and descend into the abyss and awfulness of matter. The God as our work stands outside us and no longer needs our help. He is created and remains left to his own devices. Carl Jung, Red Book, Page 288

Madness in not to be despised...˜Carl Jung (2012-01-21 12:53)

Goya's Madhouse, 1812-1819
My soul spoke to me in a whisper, urgently and alarmingly: "Words, words, do not make too many words. Be silent and listen: have you recognized your madness and do you admit it? Have you noticed that all your foundations are completely mired in madness? Do you not want to recognize your madness and welcome it in a friendly manner? You wanted to accept everything. So accept madness too. Let the light of your madness shine, and it will suddenly dawn on you. Madness is not to be despised and not to be feared, but instead you should give it life." Carl Jung, Red Book, Page 298.

Chaos must come over Men....˜Carl Jung (2012-01-21 12:57)

Chaos whose children were Children Gaia, Tartarus, Erebus, Nyx, and Eros
But just as Christ knew that he was the way, the truth, and the life, in that the new torment and the renewed salvation came into the world through him,199 I know that chaos must come over men, and that the hands of those who unknowingly and unsuspectingly break through the thin walls that separate us from the sea are busy. For this is our way, our truth, and our life.
Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no)nan and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, Red Book, Page 299.

Disbelief in the immortality of the soul...˜Carl Jung (2012-01-21 13:01)

The Theologian, The Evangelist, The Elder, The Beloved Disciple, Apostle of Charity
You excuse yourself with your disbelief in the immortality of the soul. Do you think that the dead do not exist because you have' devised the impossibility of immortality? You believe in your idols of words. The dead produce effects, that is sufficient. In the inner world there is no explaining away, as little as you can explain away the sea in the outer world. You must finally understand your purpose in explaining away, namely to seek protection. Carl Jung, Red Book, Page 298.

The lowest in you is the most despised....˜Carl Jung (2012-01-21 13:09)

”The lowest in you is the stone that the builders discarded. It will become the cornerstone. The lowest in you will grow like a grain of rice from dry soil, shooting up from the sand of the most barren desert, and rise and stand very tall. Salvation comes to you from the discarded. Your sun will rise from muddy swamps. Like all others, you are annoyed at the lowest in you because its guise is uglier than the image of yourself that you love. The lowest in you is the most despised
and least valued, full of pain and sickness. He is despised so much that one hides one’s face from him, that he is held in no respect whatsoever, and it is even said that he does not exist because one is ashamed for his sake and despises oneself In truth, it carries our sickness and is ridden with our pain. We consider him the one who is plagued and punished by God on account of his despicable ugliness. But he is wounded, and exposed to madness, for the sake of our own justice; he is crucified and suppressed for the sake of our own beauty We leave him to punishment and martyrdom that we might have peace. But we will take his sickness upon ourselves, and
salvation will come to us through our own wounds” Carl Jung, Red Book, Footnote 204; Page 300.

Accept your betrayal and Infidelity....˜Carl Jung (2012-01-21 13:14)

A triangular love scene of Paolo and Francesca da Rimini in The Divine Comedy (Dante Alighieri), depicted by Ingres.
”Why should our spirit not take upon itself torment and restlessness for the sake of sanctification? But all this will come over you, for I already hear the steps of those who bear the keys to open the gates of the depths. The valleys and mountains that resound with the noise of battles, the lamentation arising from innumerable inhabited sites is the omen of what is to come. My visions are truth for I have beheld what is to come. But you are not supposed to believe me, because otherwise you will stray from your path, the right one, that leads you safely to your suffering that I have seen ahead. May no faith mislead you, accept your
utmost unbelief it guides you on your way. Accept your betrayal and infidelity, your arrogance and your better knowledge, and you will reach the safe and secure route that leads you to your lowest; and what you do to your lowest, you will do to the anointed. Do not forget this: Nothing of the law of love is abrogated, but much has been added to it. Cursed unto himself is he who kills the one capable of love in himself for the horde of the dead who died for the sake of love is immeasurable, and the mightiest among these dead is Christ the Lord. Holding these dead in reverence is wisdom. Purgatory awaits those who murder the one in themselves who is capable of love. You will lament and rave against the impossibility of uniting the lowest in you with the law of those who love. I say to you: Just as Christ subjugated the nature of the physical to the spirit under the law of the word of the father, the nature of the spirit shall

be subjugated to the physical under the law of Christ's completed work of salvation through love. You are afraid of the danger; but know that where God is nearest, the danger is greatest. How can you recognize the anointed one without any danger? Will one ever acquire a precious stone with a copper coin? The lowest in you is what endangers you. Fear and doubt guard the gates of your way. The lowest in you is the unforeseeable for you cannot see it. Thus shape and behold it. You will thus open the floodgates of chaos. The sun arises from the darkest, dampest, and coldest. The unknowing people of this time only see the one; they never see the other approaching them. But if the one exists, so does the other" Carl Jung, Red Book, Footnote 205, Page 300.

Phanes is the God who rises agleam....˜Carl Jung (2012-01-21 13:22)

Phanes hatched from the world egg & circled by the zodiac, Greco-Roman bas relief C2nd A.D., Modena Museum
On September II, Philemon describes him as follows:
"Phanes is the God who rises agleam from the waters. / Phanes is the smile of dawn. / Phanes is the resplendent day. / He is the immortal present. / He is the gushing streams. / He is the soughing wind. / He is hunger and satiation. / He is love and lust. / He is mourning and consolation. / He is promise and fulfillment. / He is the light that illuminates every darkness. / He is the eternal day. / He is the silver light of the moon. / He is the flickering stars. / He is the shooting star that flashes and falls and lapses: / He is the stream of shooting stars that returns every year. / He is the returning sun and moon. / He is the trailing star that
brings wars and noble wine. / He is the good and fullness of the year. / He fulfills the hours with life-filled enchantment. / He is love's embrace and whisper. / He is the warmth of friendship. / He is the hope that enlivens the void. / He is the magnificence of all renewed suns. / He is the joy at every birth. / He is the blooming flowers. / He is the velvety

butterfly's wing. / He is the scent of blooming gardens that fills the nights. / He is the song of joy. / He is the tree of light. / He is perfection, everything done better. / He is everything euphonious. / He is the well-measured. / He is the sacred number. / He is the promise of life. / He is the contract and the sacred pledge. / He is the diversity of sounds and colors. / He is the sanctification of morning, noon, and evening. / He is the benevolent and the gentle. / He is salvation … / In truth, Phanes is the happy day … / In truth, Phanes is work and its accomplishment and its remuneration. / He is the troublesome task and the evening calm. / He is the step on the middle way; its beginning, its middle, and its end. / He is foresight. / He is the end of fear. / He is the sprouting seed, the opening bud. / He is the gate of reception, of acceptance and deposition. / He is the spring and the desert. / He is the safe haven and the stormy night. / He is the certainty in desperation. / He is the solid in dissolution. / He is the liberation from imprisonment. / He is counsel and strength in advancement. / He is the friend of man, the light emanating from man, the bright glow that man beholds on his path. / He is the greatness of man, his worth, and his force" (Black Book 7, pp. 16-9).

On July 31,1918, Phanes himself says:

"The mystery of the summer morning, the happy day; the completion of the moment, the fullness of the possible, born from suffering and joy; the treasure of eternal beauty; the goal of the four paths, the spring and the ocean of the four streams, the fulfillment of the four sufferings and of the four joys, father and mother of the Gods of the four winds, crucifixion, burial, resurrection, and man's divine enhancement, highest effect and nonbeing, world and grain, eternity and instance, poverty and abundance, evolution, death and the rebirth of God, borne by eternally creative power, resplendent in eternal effect, loved by the two mothers and sisterly wives, ineffable pain-ridden bliss, unknowable, unrecognizable, a hair's breadth between life and death, a river of worlds, canopying the heavens- I give you philanthropy; the opal jug of water; he pours water and wine and milk and blood, food for men and Gods. / I give you the joy of suffering and suffering of joy. / I give you what has been found: the constancy in change and the change in constancy. / The jug made of stone, the vessel of completion. Water flowed in, wine flowed in,milk flowed in, blood flowed in. / The fours winds precipitated into the precious vessel. / The Gods of the four heavenly realms hold its curvature, the two mothers and the two fathers guard it, the fire of the North burns above its mouth, the serpent of'the South encircles its bottom, the spirit of the East holds one of its sides and the spirit of the West the other. / Forever denied it exists forever. Recurring in all forms, forever the same, this one precious vessel, surrounded by the circle of animals,denying itself and arising in new splendor through its self-denial. / The heart of God and of man. / It is the One and the Many A path leading across mountains and valleys, a guiding star on the oceans, in you and always ahead of you. /Perfected, indeed truly perfected is he who knows this. /Perfection is poverty But poverty means gratitude. Gratitude is love (2 August). / In truth, perfection is sacrifice. / Perfection is joy and anticipation of the shadow. / Perfection is the end. The end means the beginning, and hence perfection is both smallness and the smallest possible beginning. / Everything is imperfect, and perfection is hence solitude. But solitude seeks community Hence perfection means community / I am perfection, but perfected is only he who has attained his limits. / I am the eternal light, but perfect is he who stands between day and night. I am eternal love, but perfect is he who has placed the sacrificial knife beside his love. / I am beauty, but perfect is he who sits against the temple wall and mends shoes for money / He who is perfect is simple, solitary, and unanimous. Hence he seeks diversity, community, ambiguity Through diversity, community, and ambiguity he advances toward simplicity, solitude, and unanimousness. / He who is perfect knows suffering and joy; but I am the bliss beyond joy and suffering. / He who is perfect knows light and dark, but I am the light beyond day and darkness. / He who is perfect knows up and down, but I am the height beyond high and low. / He who is perfect knows the creating and the created, but I am the parturient image beyond creation and creature. / He who is perfect knows love and being loved, but I am the love beyond embrace and mourning. / He who is perfect knows male and female, but I am the One, his father and son beyond masculine and feminine, beyond child and the aged. / He who is perfect knows rise and fall, but I am the center beyond dawn and dusk. / He who is perfect knows me and hence he is different from me" Carl Jung, Red Book, Footnote 211, Pages 301-302.

Your craving satisfies itself in you. ˜Carl Jung (2012-01-22 06:10)

Christ with the Eucharist, Vicente Juan Masip, 16th century.
You can offer no more precious a sacrificial meal to your God than yourself May your greed consume you, for this wearies and calms it, and you wi11 sleep we11 and consider the sun of each day as a gift. If you devour other things and other people, your greed remains eternally dissatisfied, for it craves more, the most costly-it craves you. And thus you compel your desire to take your own way. You may ask others provided that you need help and advice. But you should make demands on no one, neither desiring nor expecting anything from anyone except from yourself For your craving satisfies itself only within you. You are afraid of burning in your own fire. May nothing prevent you from doing so, neither anyone else's sympathy nor your more dangerous sympathy with yourself Since you should live and die with yourself. Carl Jung, Red Book, Page 311.

The tension of the Future.....˜Carl Jung (2012-01-22 07:46)

The tension of the future is unbearable in us. It must break through narrow cracks, it must force new ways. You want to cast off the burden, you want to escape the inescapable. Running away is deception and detour. Shut your eyes so that you do not see the manifold, the outwardly plural, the tearing away and the tempting. There is only one way and that is your way; there is only one salvation and that is your salvation. Why are you looking around for help? Do you believe that help will come from outside? What is to come is created in you and from you. Hence look into yourself Do not compare, do not measure. No other way is really yours. All other ways deceive and tempt you. You must fulfill the way that is in you Carl Jung, Red Book, Page 308.

When the month of theTwins had ended....Carl Jung (2012-01-23 05:19)

When the month of the Twins had ended, the men said to their shadows: ”You are I,” since they had previously had their spirit around them as a second person. Thus the two became one,and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ.But the fish indicated the moment when what was united split, according to the eternal law of contrasts, into an underworld and upperworld. If the power of growth begins to cease, then the united falls into its opposites. Christ sent what is beneath to Hell, since it strives toward the good. That had to be. But the separated cannot remain separated forever. It will be united again and the month of the fish will soon be over. We suspect and understand that growth needs both, and hence we keep good and evil close together. Because we know that too far into the good means the same as too far into evil, we keep them both together. Carl Jung,The Red Book, Pages314-315.

Oh, Master of the Garden....˜Carl Jung (2012-01-23 05:36)

oh master of the garden! I see your dark tree from afar in the shimmering sun. My street leads to the valleys where men live. I am a wandering beggar.
And I remain silent.
Killing off would-be prophets is a gain for the people. If they want murder, then may they kill their false prophets. If the mouth of the Gods remains silent, then each can listen to his own speech. He who loves the people remains silent. If only false teachers teach, the people will kill the false teachers, and will fall into the truth even on the way of their sins. Only after the darkest night will it be day: So cover the lights and remain silent so that the night will become dark and noiseless. The sun rises without our help. Only he who knows the darkest error knows what light is.
oh master of the garden, your magical grove shone to me from afar.
I venerate your deceptive mantle, you father of all will,o',the,wisps.
I continue on my way; accompanied by a finely polished piece of steel, hardened in ten fires, stowed safely in my robe. Secretly; I wear chain mail under my coat. Overnight I became fond of serpents, and I solved their riddle. I sit down next to them on the hot stones lying by the wayside. I know how to catch them cunningly and cruelly; those cold devils that prick the heel of the unsuspecting. I became their friend and played a softly toned flute. But I decorate my cave with their dazzling skins. As I walked on my way; I came to a red rock on which a great iridescent serpent lay: Since I had now learned magic from DIAHMON, I took out my flute again and played a sweet magical song to make her believe that she was my soul. When she was sufficiently enchanted,

I spoke to her: ”My sister, my soul, what do you say?” But she spoke, flattered and therefore tolerantly: ”I let grass grow over everything that you do.” Carl Jung, Red Book, Pages 316-317.

The Entanglement is your Madness....˜Carl Jung (2012-01-24 04:58)

”It seems to me that I gave you a long time. Neither did I descend to you nor did I disturb your work. I lived in the light of day and did the work of the day. What did you do?”
The Cabiri: ”We hauled things up, we built. We placed stone upon stone. Now you stand on solid ground.”
I: ”I feel the ground more solid. I stretch upward.”
The Cabiri: ”We forged a flashing / sword for you, with which you can cut the knot that entangles you.”
I: ”I take the sword firmly in my hand. I lift it for the blow.”
The Cabiri: ”We also place before you the devilish, skillfully twined knot that locks and seals you. Strike, only sharpness will cut through it.”
I: ”Let me see it, the great knot, all wound round! Truly a masterpiece of inscrutable nature, a wily natural tangle of roots grown through one another! Only Mother Nature, the blind
weaver, could work such a tangle! A great snarled ball and a thousand small knots, all artfully tied, intertwined, truly; a human brain! Am I seeing straight? What did you do? You set my brain
before me! Did you give me a sword so that its flashing sharpness slices through my brain? What were you thinking of?”
The Cabiri: ”The womb of nature wove the brain, the womb of the earth gave the iron. So the Mother gave you both: entanglement and severing.”
I: ”Mysterious! Do you really want to make me the executioner of my own brain?”
The Cabiri: ”It befits you as the master of the lower nature. Man is entangled in his brain and the sword is also given to him to cut through the entanglement.”
I: ”What is the entanglement you speak of?”
The Cabiri: ”The entanglement is your madness, the sword is
the overcoming of madness.”
I: ”You offsprings of the devil, who told you that I am mad? You earth spirits, you roots of clay and excrement, are you not yourselves the root fibers of my brain? You polyp-snared rubbish, channels for juice knotted together, parasites upon parasites, all sucked up and deceived, secretly climbing up over one another by night, you deserve the flashing sharpness of my sword. You want to persuade me to cut through you? Are you contemplating self-destruction? How come nature gives birth to creatures that she herself wants to destroy?”
The Cabiri: ”Do not hesitate. We need destruction since we ourselves are the entanglement. He who wishes to conquer new land / brings down the bridges behind him. Let us not exist
anymore. We are the thousand canals in which everything also flows back again into its origin.”

I: ”Should I sever my own roots? Kill my own people, whose king I am? Should I make my own tree wither? You really are the sons of the devil.”
The Cabiri: ”Strike, we are servants who want to die for their master.”
I: ”What will happen if I strike?”
The Cabiri: ”Then you will no longer be your brain, but will exist beyond your madness. Do you not see, your madness is your brain, the terrible entanglement and intertwining in the
connection of the roots, in the nets of canals, the confusion of fibers. Being engrossed in the brain makes you wild. Strike! He who finds the way rises up over his brain. You are a Tom Thumb
in the brain, beyond the brain you gain the form of a giant. We are surely sons of the devil, but did you not forge us out of the hot and dark? So we have something of its nature and of yours. The devil says that everything that exists is also worthy, since it perishes. As sons of the devil we want destruction, but as your creatures we want our own destruction. We want to rise up in you through death. We are roots that suck up from all sides. Now you have everything that you need, therefore chop us up, tear us out.”
I: ”Will I m’iss you as servants? As a master I need slaves.”
The Cabiri: ”The master serves himself”
1: ”You ambiguous sons of the devil, these words are your undoing. May my sword strike you, this blow shall be valid forever.”
The Cabiri ”Woe, woe! What we feared, what we desired, has come to pass.” Carl Jung, The Red Book, Page 321.

The devil is the sum of the darkness of human nature. ˜Carl Jung (2012-01-24 05:08)

The devil is the sum of the darkness of human nature. He who lives in the light strives toward being the image of God; he who lives in the dark strives toward being the image of the devil. Because I wanted to live in the light, the sun went out for me when I touched the depths. It was dark and serpent-like.
I united myself with it and did not overpower it. I took my part of the humiliation and subjugation upon myself, in that I took on the nature of the serpent. If I had / not become like the serpent, the devil, the quintessence of everything serpentlilce, would have held this bit of power over me. This would have given the devil a grip and he would have forced me to make a pact with him just as he also cunningly deceived Faust. But I forestalled him by uniting myself with the serpent, just as a man unites with a woman.
So I took away from the devil the possibility of influence, which only ever passes through one’s own serpenthood,

which one commonly assigns to the devil instead of oneself Mephistopheles is Satan, taken with my serpenthood. Satan himself is the quintessence of evil, naked and therefore without seduction, not even clever, but pure negation without convincing force. Thus I
resisted his destructive influence and grasped him and fettered him firmly. His descendants served me and I sacrificed them with the sword.
Thus I built a firm structure. Through this I myself gained stability and duration and could withstand the fluctuations of the personal. Therefore the immortal in me is saved. Through drawing the darkness from my beyond over into the day, I emptied my beyond. Therefore the demands of the dead disappeared, as they were satisfied.
1 I am no longer threatened by the dead, since I accepted their demands though accepting the serpent. But through this I have also taken over something of the dead into my day. Yet it was necessary, since death is the most enduring of all things, that which can never be canceled out. Death gives me durability and solidity. So long as I wanted to satisfy only my own demands, I was personal and therefore living in the sense of the world. But when I recognized the demands of the dead in me and satisfied them, I gave up my earlier personal striving and the world had to take me for a dead man. For a great cold comes over whoever in the excess of his personal striving has recognized the demands of the dead and seeks to satisfy them.
While he feels as if a mysterious poison has paralyzed the living quality of his personal relations, the voices of the dead remain silent in his beyond; the threat, the fear, and the restlessness cease. For everything that previously lurked hungrily in him no longer lives with him in his day. His life is beautiful and rich, since he is himself. But whoever always wants only the fortune of others is ugly, since he 1 cripples himself A murderer is one who wants to force others to blessedness, since he kills his own growth. A fool is one who exterminates his love for the sake of love. Such a one is personal to the other. His beyond is gray and impersonal. He forces himself upon others; therefore he is cursed into forcing himself upon himself in a cold nothingness. He who has recognized the demands of the dead has banished his ugliness to the beyond. He no longer greedily forces himself upon others, but lives alone in beauty and speaks with the dead. But there comes the day when the demands of the dead also are satisfied.
If one then still perseveres in solitude, beauty fades into the beyond and the wasteland comes over onto this side. A black stage comes after the white, and Heaven and Hell are forever there. Carl Jung, Red Book, Pages 322-323.

Through uniting with the self we reach the God.˜Carl Jung (2012-01-25 15:10)

Icon of The Ladder of Divine Ascent (the steps toward theosis as described by St. John Climacus) showing monks ascending (and falling from) the ladder to Jesus.
Through uniting with the self we reach the God.
I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced it. It has happened thus in me. And it certainly happened in a way that I neither expected nor wished for. The

experience of the God in this form was unexpected and unwanted.
I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all measure and steadily goes on working in me. So if it is a deception, then deception is my God. Moreover, the God is in the deception. And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize the God in it. No insight or objection is so strong that it could surpass the strength of this experience. And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it.
I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known. I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the knowledge that I have experienced the God.
I recognize the God by the unshakeableness of the experience. I cannot help but recognize him by the experience. I do not want to believe it, I do not need to believe it, nor could I believe it. How can one believe such? My mind would need to be totally confused to believe such things. Given their nature, they are most improbable.
Not only improbable but also impossible for our understanding. Only a sick brain could produce such deceptions. I am like those sick persons who have been overcome by delusion and sensory deception. But I must say that the God makes us sick. I experience the God in sickness. A living God afflicts our reason like a sickness. He fills the soul with intoxication. He fills us with reeling chaos. How many will the God break?
The God appears to us in a certain state of the soul. Therefore we reach the God through the self. Not the self is God, although we reach the God through the self The God is behind the self above the self the self itself when he appears. But he appears as our sickness, from which we must heal ourselves. We must heal ourselves from the God, since he is also our heaviest wound. Carl Jung, Red Book, Page 338.

I bring you the Beauty of Suffering....˜Carl Jung (2012-01-26 10:58)

It was noon on a hot summer's day and I was taking a stroll in my garden; when I reached the shade of the high trees, I met DIAHMON strolling in the fragrant grass. But when I sought to approach him, a blue shade came from the other side, and when DIAHMON saw him, he said, "I find you in the garden, beloved. The sins of the world have conferred beauty upon your countenance.
"The suffering of the world has straightened your shape.
"You are truly a king.
"Your crimson is blood.
"Your ermine is snow from the coldness of the poles.
"Your crown is the heavenly body of the sun, which you bear on your head.
"Welcome to the garden, my master, my beloved, my brother!"
The shade replied, "Oh Simon Magus or whatever your name may be, are you in my garden or am I in yours?"
DIAHMON said, "You are, Oh master, in my garden. Helena, or whatever you choose to call her, and I are your servants. You can find accommodation with us. Simon and Helena have become DIAHMON and Baucis and so we are the hosts of the Gods. We granted hospitality to your terrible worm. And since you come forward, we take you in. It is our garden that surrounds you."
The shade answered, "Is this garden not mine? Is not the world of the heavens and of the spirits my own?"
DIAHMON said, "You are, Oh master, here in the world of men. Men have changed. They are no longer the slaves• and no longer the swindlers of the Gods and no longer mourn in your name, but they grant hospitality to the Gods. The terrible worm came before you, whom you recognize as your brother insofar as you are of divine nature, and as your father insofar as you are of human nature. You dismissed him when he gave you clever counsel in the desert. You took the counsel, but dismissed the worm: he finds a place with us. But where he is, you will be
also. When I was Simon, I sought to escape him with the ploy of magic and thus I escaped you. Now that I gave the worm a place in my garden, you come to me."
The shade answered, "Do I fall for the power of your trick? Have you secretly caught me? Were not deception and

lies always your manner?”
But DIAHMON answered, ”Recognize, Oh master and beloved, that your nature is also of the serpent. Were you not raised on the tree like the serpent? Have you laid aside your body, like the serpent its skin? Have you not practiced the healing arts, like the serpent? Did you not go to Hell before your ascent? And did you not see your brother there, who was shut away in the abyss?”
Then the shade said, ”You speak the truth. You are not lying. Even so, do you know what I bring you?”
”This I know not,” DIAHMON answered, ”I know only one thing, that whoever hosts the worm also needs his brother. What do you bring me, my beautiful guest? Lamentation and abomination were the gift of the worm. What will you give us?”
The shade answered, ”I bring you the beauty of suffering. That is what is needed by whoever hosts the worm.” Carl Jung, Red Book, Page 359.

It is difficult to remain true to love...˜Carl Jung (2012-01-27 05:38)

I gathered from DIAHMON’s words that I must remain true to love to cancel out the commingling that arises through unlived love. I understood that the commingling is a bondage that takes the place of voluntary devotion. Scattering or dismembering arises, as DIAHMON had taught me, from voluntary devotion. It cancels out the commingling. Through voluntary devotion I removed binding ties. Therefore I had to remain true to love, and, devoted to it voluntarily, I suffer the dismembering and thus attain bonding with the great mother, that is, the stellar nature, liberation from bondage to men and things. If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, since I can only fear death. I must therefore remain true to love since how else can I arrive at the scattering and dissolution of bondage? How else could I experience death other than through remaining true to love and willingly accepting the pain and all the suffering? As long as I do not voluntarily devote myself to the dismembering, a part of my self secretly remains with men and things and binds me to them; and thus I must, whether I want to or not, be a part of them, mixed in with them and bound to them. Only fidelity to love and voluntary devotion to love enable this binding and mixing to be dissolved and lead back to me that part of my self that secretly lay with men and things. Only thus does the light of the star grow, only thus do I arrive at my stellar nature, at my truest and innermost self that simply and singly is.
It is difficult to remain true to love since love stands above all sins. He who wants to remain true to love must also overcome sin. Nothing occurs more readily than failing to recognize that one is committing a sin. Overcoming sin for the sake of remaining true to love is difficult, so difficult that my feet hesitated to advance. Carl Jung, Red Book, Page 356.

Blessed is the dead one, who rests from the completion of his work. ˜Carl Jung, (2012-01-27 05:41)

Colors of the magnum opus seen on the breastplate of a figure from Splendor Solis

When night fell, DIAHMON approached me in an earth-colored robe, holding a silver fish: ”Look, my son,” he said, ”I was fishing and caught this fish; I bring it to you, so that you may be comforted.”

And as I looked at him astonished and questioningly, I saw that a shade stood in darkness at the door, bearing a robe of grandeur. His face was pale and blood had flowed into the furrows of his brow. But DIAHMON knelt down, touched the earth, and said to the shade: ”My master and my brother, praised be your name. You did the greatest thing for us: out of animals you made men, you gave your life for men to enable their healing. Your spirit was with us through an endlessly long time. And men still look to you and still ask you to take pity on them and beg for the mercy of God and the forgiveness of their sins through you. You do not tire of giving to men. I praise your divine patience. Are not men ungrateful? Does their craving know no limits? Do they still make demands on you? They have received so much yet still they are beggars.

”Behold, my master and my brother, they do not love me, but they long for you with greed, for they also crave their neighbor’s possessions. They do not love their neighbor, but they want what is his. If they were faithful to their love, they would not be greedy. But whoever gives, attracts desire. Should they not learn love? Fidelity to love? Freely willed devotion? But they demand and desire and beg from you and have learned no lesson from your awe-inspiring life. They have imitated it, but they have not lived their own lives as you have lived yours. Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love. Have you not forgiven the adulteress? Did you not sit with whores and tax-collectors? Did you not break the command of the Sabbath? You lived your own life, but men fail to do so; instead they pray to you and make demands on you and forever remind you that your work is incomplete. Yet your work would be completed if men managed to live their own lives without imitation. Men are still childish and forget gratitude, since they cannot say, Thanks be to you, our lord, for the salvation you have brought us. We have taken it unto ourselves, given it a place in our hearts, and we have learned to carry on your work in ourselves on our own. Through your help we have grown mature in continuing the work of redemption in us. Thanks to you, we have embraced your work, we grasped your redemptive teaching, we completed in ourselves what you had begun for us with bloody struggle. We are not ungrateful children who desire our parents’ possessions. Thanks to you, our master, we will make the most of your talent and will not

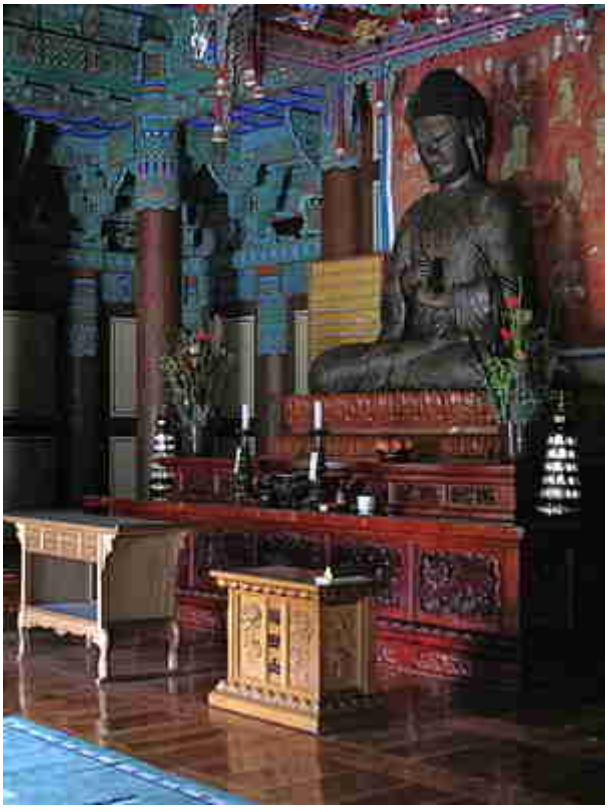
bury it in the earth and forever stretch out our hands helplessly and urge you to complete your work in us. We want to take your troubles and your work upon ourselves so that your work may be completed and so that you may lay your weary tired hands in your lap, like the worker after a long day's hard burden. Blessed is the dead one, who rests from the completion of his work. Carl Jung, Red Book, Page 356.

He is the Holy Begetting....˜Carl Jung (2012-01-27 05:48)

Gallo-Roman bronze statuette of Priapus (or a Genius cucullatus?) discovered in Picardy, northern France, made in two parts, with the top section concealing a giant phallus.
"Abraxas is the God who is difficult to grasp. His power is greatest, because man does not see it. From the sun he draws the summum bonum from the devil the infinum malum; but from Abraxas LIFE, altogether indefinite, the mother of good and evil.
"Life seems to be smaller and weaker than the summum bonum; therefore it is also hard to conceive that Abraxas's power transcends even the sun's, which is the radiant source of all vital force. Abraxas is the sun, and at the same time the eternally sucking gorge of emptiness, of the diminisher and dismemberer, of the devil. The power of Abraxas is twofold; but you do not see it, because in your eyes the warring opposites of this power are canceled out.
"What the Sun God speaks is life, what the devil speaks is death.
"But Abraxas speaks that hallowed and accursed word that is at once life and death.
"Abraxas produces truth and lying, good and evil, light and darkness, in the same word and in the same act. Therefore Abraxas is terrible.
"He is as splendid as the lion in the instant he strikes down his victim. He is as beautiful as a spring day.
"He is the great and the small Pan alike.
"He is Priapos.
"He is the monster of the underworld, a thousand-armed polyp, a coiled knot of winged serpents, frenzy.
"He is the hermaphrodite of the earliest beginning.
"He is the lord of toads and frogs, which live in the water and go up on the land, whose chorus ascends at noon and at midnight.
"He is the fullness that seeks union with emptiness.
"He is holy begetting,
"He is love and its murder,
"He is the saint and his betrayer,
"He is the brightest light of day and the darkest night of madness.
"To look upon him, is blindness.
"To recognize him is sickness.
"To worship him is death.
"To fear him is wisdom.

”Not to resist him is redemption.
”God dwells behind the sun, the devil behind the night. What God brings forth out of the light, the devil sucks into the night. But Abraxas is the world, its becoming and its passing. Upon every gift that comes from the sun god the devil lays his curse.
”Everything that you request from the Sun God produces a deed from the devil. Everything that you create with the Sun God gives effective power to the devil.
”That is terrible Abraxas.
”He is the mightiest created being and in him creation is
afraid of itself.
”He is the manifest opposition of creation to the Pleroma and
its nothingness.
”He is the son’s horror of the mother.
He is the mother’s love for the son.
He is the delight of the earth and the cruelty of the heavens.
At his sight man’s face congeals.
Before him there is no question and no reply.
He is the life of creation.
He is the effect of differentiation.
He is the love of man.
He is the speech of man.
He is the appearance and the shadow of man.
He is deceptive reality.” Carl Jung, Red Book, Page 350.

Knowledge with which you can bridle your thoughts.„ ˜Carl Jung (2012-01-29 06:11)



A statue of the Buddha meditating, Borim Temple, Korea

”You must not forget that the Pleroma has no qualities. We create these through thinking. If, therefore, you strive for distinctiveness or sameness, or any qualities whatsoever, you pursue thoughts that flow to you out of the Pleroma: thoughts, namely; concerning the non-existing qualities of the Pleroma. Inasmuch as you run after these thoughts, you fall again into the Pleroma, and attain distinctiveness and sameness at the same time. Not your thinking, but your essence, is differentiation. Therefore you must not strive for what you conceive as distinctiveness, but for your own essence. At bottom, therefore, there is only one striving, namely the striving for one’s own essence. If you had this striving, you would not need to know anything about the Pleroma and its qualities, and yet you would attain the right goal by virtue of your own essence. Since, however, thought alienates us from our essence, I must teach you that knowledge with which you can bridle your thoughts.” Carl Jung, Red Book, Page 348.

Man is a Gateway ….˜Carl Jung (2012-01-29 06:18)

”Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world,

out of the greater. into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity.
”At immeasurable distance a lonely star stands in the zenith.
”This is the one God of this one man, this is his world, his Pleroma, his divinity.
”In this world, man is Abraxas, the creator and destroyer of his own world.
”This star is the God and the goal of man. This is his lone guiding God, in him man goes to his rest,
toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently.
”To this one God man shall pray. Prayer increases the light of the star; it throws a bridge across death, it prepares life for the smaller world, and assuages the hopeless desires of the greater.
”When the greater world turns cold, the star shines.
”Nothing stands between man and his one God, so long as man can turn away his eyes from the flaming spectacle of Abraxas.
”Man here, God there.
”Weakness and nothingness here, eternally creative power there.
”Here nothing but darkness and clammy cold there total sun.” Carl Jung, Red Book, Page 354.

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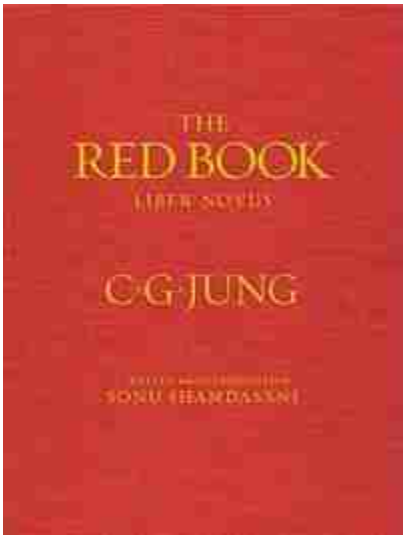
death and crime lie in wait for you and me ...˜Carl Jung (2012-01-29 06:30)

Justice and Divine Vengeance in pursuit of Crime — 1808 oil-on-canvas by Pierre-Paul Prud’hon
Nothing is more valuable to the evil one than his eye, since only through his eye can emptiness seize gleaming fullness. Because the emptiness lacks fullness, it craves fullness and its shining power. And it drinks it in by means of its eye, which is able to grasp the beauty and unsullied radiance of fullness. The emptiness is poor, and if it lacked its eye it would be hopeless. It sees the most beautiful and wants to devour it in order to spoil it. The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God.
If your beauty grows, the dreadful worm will also creep up you, waiting for its prey. Nothing is sacred to him except his eye, with which he sees the most beautiful. He will never give up his eye. He is invulnerable, but nothing protects his eye; it is delicate and clear, adept at drinking in I recognize the fearful devilishness of human nature. I cover my eyes before it. I put out my hand to fend it of(if anyone wants to approach me for fear that my shadow could fall on him, or his shadow could fall on me, since I also see the devilish in him, who is the harmless companion of his shadow. No one touches me, death and crime lie in wait for you and me. You smile innocently, my friend? Don’t you see that a gentle flickering of your eye betrays the frightfulness whose unsuspecting messenger you are? Your bloodthirsty tiger

growls softly, your poisonous serpent hisses secretly, while you, conscious only of your goodness, offer your human hand to me in greeting. I know your shadow and mine, that follows and comes with us, and only waits for the hour of twilight when he will strangle you and me with all the daimons of the night. Carl Jung, Red Book, Page 289.

He who cannot bear doubt does not bear himself. ˜Carl Jung (2012-01-30 11:07)

The Incredulity of Saint Thomas by Caravaggio
You can never deny your knowledge of good and evil to yourself so that you could betray your good in order to live evil. For as soon as you separate good and evil, you recognize them. They are united only in growth. But you grow if you stand still in the greatest doubt, and therefore steadfastness in great doubt is a veritable flower of life.
He who cannot bear doubt does not bear himself. Such a one is doubtful; he does not grow and hence he does not live. Doubt is the sign of the strongest and the weakest. The strong have doubt, but doubt has the weak. Therefore the weakest is close to the strongest, and if he can say to his doubt: ”I have you,” then he is the strongest. But no one can say yes to his doubt, unless he endures wide-open chaos. Because there are so many among us who can talk about anything, pay heed to what they live. What someone says can be very much or very little. Thus examine his life. Carl Jung, Red Book, Page 301.



Have you counted the murderers among the scholars? ˜Carl Jung (2012-01-30 15:49)

Scholar and his books by Gerbrand van den Eeckhout

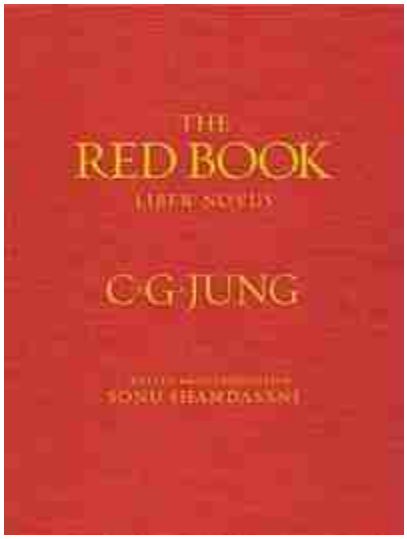
The spirit of our time spoke to me and said: ”What dire urgency could be forcing you to speak all this?” This was an awful temptation. I wanted to ponder what inner or outer bind could force me into this, and because I found nothing that I could grasp, I was near to making one up. But with this the spirit of our time had almost brought it about that instead of speaking, I was thinking again about reasons and explanations. But the spirit of the depths spoke to me and said: ”To understand a thing is a bridge and possibility of returning to the path. But to explain a matter is arbitrary and sometimes even murder. Have you counted the murderers among the scholars?” Carl Jung, Red Book, Page 230.

The knowledge of the heart is in no book...˜Carl Jung (2012-01-30 15:51)

The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language. One would like to learn this language, but who can teach and learn it? Scholarliness alone is not enough; there is a knowledge of the heart that gives deeper insight. The knowledge of the heart is in no book and is not to be found in the mouth of any teacher, but grows out of you like the green seed from the dark earth. Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Red Book, Page 233.

The soul demands your folly; not your wisdom. ˜Carl Jung (2012-01-30 15:53)

The Bookworm, 1850, by Carl Spitzweg.
Perhaps you think that a man who consecrates his life to research leads a spiritual life and that his soul lives in / larger measure than anyone else's. But such a life is also external, just as external as the life of a man who lives for outer things. To be sure, such a scholar does not live for outer things but for outer thoughts-not for himself but for his object. If you say of a man that he has totally lost himself to the outer and wasted his years in excess, you must also say the same of this old man. He has thrown himself away in all the books and thoughts of others. Consequently his soul is in great need, it must humiliate itself and run into every stranger's room to beg for the recognition that he fails to give her.
Therefore you see those old scholars running after recognition in a ridiculous and undignified manner. They are offended if their name is not mentioned, cast down if another one says the same thing in a better way; irreconcilable if someone alters their views in the least. Go to the meetings of scholars and you will see them, these lamentable old men with their great merits and their starved souls famished for recognition and their thirst which can never be slaked. The soul demands your folly; not your wisdom. Carl Jung, Red Book, Page 264.



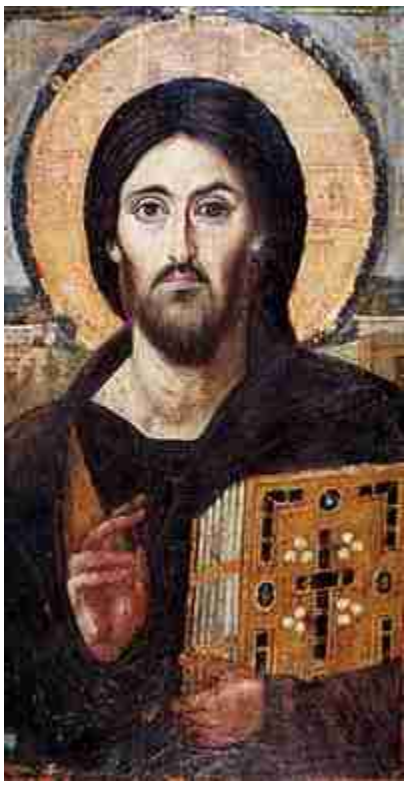
Phanes is the resplendent day....˜Carl Jung (2012-01-31 15:34)

Phanes hatched from the world egg & circled by the zodiac, Greco-Romanbas relief C2nd A.D., Modena Museum
On September 11, Philemon describes him as follows: ”Phanes is the God who rises agleam from the waters. / Phanes is the smile of dawn. / Phanes is the resplendent day. / He is the immortal present. / He is the gushing streams. / He is the soughing wind. / He is hunger and satiation. / He is love and lust. / He is mourning and consolation. / He is promise and fulfillment. / He is the light that illuminates every darkness. / He is the eternal day. / He is the silver light of the moon. / He is the flickering stars. / He is the shooting star that flashes and falls and lapses: / He is the stream of shooting stars that returns every year. / He is the returning sun and moon. / He is the trailing star that brings wars and noble wine. / He is the good and fullness of the year. / He fulfills the hours with life-filled enchantment. / He is love’s embrace and whisper. / He is the warmth of friendship. / He is the hope that enlivens the void. / He is the magnificence of all renewed suns. / He is the joy at every birth. / He is the blooming flowers. / He is the velvety butterfly’s wing. / He is the scent of blooming gardens that fills the nights. / He is the song of joy. / He is the tree of light. / He is perfection, everything done better. / He is everything euphonious. / He is the well-measured. / He is the sacred number. / He is the promise of life. / He is the contract and the sacred pledge. / He is the diversity of sounds and colors. / He is the sanctification of morning, noon, and evening. / He is the benevolent and the gentle. / He is salvation ... / In truth, Phanes is the happy day ... / In truth, Phanes is work and its accomplishment and its remuneration. / He is the troublesome task and the evening calm. / He is the step on the middle way; its beginning, its middle, and its end. / He is foresight. / He is the end of fear. / He is the sprouting seed, the opening bud. / He is the gate of reception, of acceptance and deposition. / He is the spring and the desert. / He is the safe haven and

the stormy night. / He is the certainty in desperation. / He is the solid in dissolution. / He is the liberation from imprisonment. / He is counsel and strength in advancement. / He is the friend of man, the light emanating from man, the bright glow that man beholds on his path. / He is the greatness of man, his worth, and his force" Carl Jung, Red Book, Footnote 211, Page 301.

2.2 February

We should be Christs....Carl Jung (2012-02-01 06:13)



The oldest known icon of Christ Pantocrator - Saint Catherine's Monastery. The two different facial expressions on either side emphasize Christ's dual nature as both divine and human.
St. Christopher, the giant, bore his burden with difficulty, despite the fact that he bore only the Christ child. But I was as small as a child and bore a giant, and yet my burden lifted me up. The Christ child became an easy burden for the giant Christopher, since Christ himself said, "My yoke is sweet, and my burden is light." We should not bear Christ as he is unbearable, but we should be Christs, for then our yoke is sweet and our burden easy: This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. But if we turn the God into fantasy, he is in us and is easy to bear. The God outside us increases the weight of everything heavy, while the God within us lightens everything heavy: Hence all Christophers have stooped backs and short breath, since the world is heavy. Carl Jung, Red Book, Page 283.
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Perfect is he who sits against the temple wall and mends shoes for money ˜Carl Jung (2012-02-02 05:24)

Phanes himself says: ”The mystery of the summer morning, the happy day; the completion of the moment, the fullness of the possible, born from suffering and joy; the treasure of eternal beauty; the goal of the four paths, the spring and the ocean of the four streams, the fulfillment of the four sufferings and of the four joys, father and mother of the Gods of the four winds, crucifixion, burial, resurrection, and man’s divine enhancement, highest effect and non-being, world and grain, eternity and instance, poverty and abundance, evolution, death and the rebirth of God, borne by eternally creative power, resplendent in eternal effect, loved by the two mothers and sisterly wives, ineffable pain-ridden bliss, unknowable, unrecognizable, a hair’s breadth between life and death, a river of worlds, canopying the heavens-
I give you philanthropy; the opal jug of water; he pours water and wine and milk and blood, food for men and Gods. / I give you the joy of suffering and suffering of joy. / I give you what has been found: the constancy in change and the change in constancy. / The jug made of stone, the vessel of completion. Water flowed in, wine flowed in, milk flowed in, blood flowed in. / The fours winds precipitated into the precious vessel. / The Gods of the four heavenly realms hold its curvature, the two mothers and the two fathers guard it, the fire of the North burns above its mouth, the serpent of the South encircles its bottom, the spirit of the East holds one of its sides and the spirit of the West the other. / Forever denied it exists forever. Recurring in all forms, forever the same, this one precious vessel, surrounded by the circle of animals, denying itself and arising in new splendor through its self-denial. / The heart of God and of man. / It is the One and the Many A path leading across mountains and valleys, a guiding star on the oceans, in you and always ahead of you. /Perfected, indeed truly perfected is he who knows this. /Perfection is poverty But poverty means gratitude. Gratitude is love. / In truth, perfection is sacrifice. / Perfection is joy and anticipation of the shadow. / Perfection is the end. The end means the beginning, and hence perfection is both smallness and the smallest possible beginning. / Everything is imperfect, and perfection is hence solitude. But solitude seeks community Hence perfection means community / I am perfection, but perfected is only he who has attained his limits. / I am the eternal light, but perfect is he who stands between day and night. I am eternal love, but perfect is he who has placed the sacrificial knife beside his love. / I am beauty, but perfect is he who sits against the temple wall and mends shoes for money / He who is perfect is simple, solitary, and unanimous. Hence he seeks diversity, community, ambiguity through diversity, community, and ambiguity he advances toward simplicity, solitude, and unanimousness. / He who is perfect knows suffering and joy; but I am the bliss beyond joy and suffering. / He who is perfect knows light and dark, but I am the light beyond day and darkness. / He who is perfect knows up and down, but I am the height beyond high and low. / He who is perfect knows the creating and the created, but I am the parturient image beyond creation and creature. / He who is perfect knows love and being loved, but I am the love beyond embrace and mourning. / He who is perfect knows male and female, but I am the One, his father and son beyond masculine and feminine, beyond child and the aged. / He who is perfect knows rise and fall, but I am the center beyond dawn and dusk. / He who is perfect knows me and hence he is different from me” Carl Jung, Red Book, Footnote 211, Pages 302.
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The white bird is a half-celestial soul of man. ˜Carl Jung (2012-02-03 15:42)

”The daimon of spirituality descends into our soul as the white bird.
He is half human soul and is called desire-thought.
The serpent is an earthly soul, half daimonic, a spirit, and akin to the spirits of the dead.
Thus too, like these she swarms around in the things of earth, making us fear them or else having them arouse our craving.
The serpent has a female nature, forever seeking the company of those dead who are spellbound by the earth, and who did not find a way across to singleness.
The serpent is a whore.
She courts the devil and evil spirits; she is a mischievous tyrant and tormentor, forever inveigling the most evil company: The white bird is a half-celestial soul of man.
He abides with the mother, descending from time to time.
The bird is manlike, and is effective thought.
He is chaste and solitary, a messenger of the mother. He flies high above the earth.
He commands singleness. He brings knowledge from the distant ones, who have departed before and attained perfection.
He bears our word up to the mother.
She intercedes, she warns, but she is powerless against the Gods.
She is a vessel of the sun.
The serpent descends and cunningly lames the phallic daimon, or else goads him on.
She bears up the too-crafty thoughts of the earthly, those thoughts that creep through every hole and cleave to all things with craving.
Although the serpent does not want to, she must be of use to us.
She flees our grasp, thus showing us the way, which our human wits could not find.” Carl Jung, Red Book, Page 353.

Perfection has no need of the Gods...˜Carl Jung (2012-02-03 15:44)

Saint Matthew, depicted with an angel, is the patron saint of Salerno, Italy, bankers and tax collectors
I must say that the God could not come into being before the hero had been slain. The hero as we understand him has become an enemy of the God, since the hero is perfection. The Gods envy the
perfection of man, because perfection has no need of the Gods. But since no one is perfect, we need the Gods. The Gods love perfection because it is the total way of life. But the Gods are not with him who wishes to be perfect, because he is an imitation of perfection. Carl Jung, Red Book, Pages 244-245

The Symbol of the Crystal....Carl Jung (2012-02-03 15:47)

The symbol of the crystal signifies the unalterable law of events that comes of itself In tlijs seed you grasp what is to come. I saw something terrible and incomprehensible. (It was
on the night of Christmas day of the year 1913.) I saw the peasant's boot, the sign of the horrors of the peasant war, of murdering incendiaries and of bloody cruelty: I knew to interpret
this sign for myself as nothing but the fact that something bloody and dreadful lay before us. I saw the foot of a giant that crushed a whole city: How could I interpret this sign otherwise?
I saw that the way to self-sacrifice began here. They will all become terribly enraptured by these tremendous experiences, and in their blindness will want to understand them as outer events. It is an inner happening; that is the way to the perfection of the mystery of Christ, so that the peoples learn self-sacrifice. Carl Jung, Red Book, Page 254

The Hui Ming Ching [The Book of Consciousness and Life] (2012-02-04 11:41)

THE HUI MING CHING
The Book of Consciousness and Life
Translated by Richard Wilhelm
and
rendered into English by Cary F. Baynes
1. Cessation of Outflowing
If thou wouldst complete the diamond body with no outflowing.
Diligently heat the roots of consciousness and life.
Kindle light in the blessed country ever close at hand,
And there hidden, let thy true self always dwell.
The illustration found here in the Chinese text shows the body of a man. In the middle of the lower half of the body is drawn a germ cell by which the gateway of life is separated from the gateway of consciousness. In between, leading to the outside world, is the canal through which the vital fluids flow out.
The subtlest secret of the Tao is human nature and life (hsing-ming). There is no better way of cultivating human nature and life than to bring both back to unity. The holy men of ancient times, and the great sages, set forth their thoughts about unification of human nature and life by means of images from the external world; they were reluctant

to speak of it openly without allegories. Therefore the secret of how to cultivate both simultaneously was lost on earth. What I show through a series of images is not a frivolous giving away of secrets. On the contrary, because I combined the notes of the Leng-yen-ching on the cessation of outflowing and the secret thoughts of Hua-yen-ching with occasional references to the other sutras, in order to summarize them in this true picture, it can be understood that consciousness and life are not anything external to the germinal vesicle. I have drawn this picture so that companions pursuing the divine workings of the dual cultivation may know that in this way the true seed matures, that in this way the cessation of outflowing is brought about, that in this way the sheli is melted out, that in this way the great Tao is completed.

But the germinal vesicle is an invisible cavern; it has neither form nor image. When the vital breath stirs, the seed of this vesicle comes into being; when it ceases it disappears again. It is the place which harbours the truth, the altar upon which consciousness and life are made. It is called the dragon castle at the bottom of the sea, the boundary region of the snow mountains, the primordial pass, the kingdom of greatest joy, the boundless country. All these different names mean this germinal vesicle. If a dying man does not know this germinal vesicle, he will not find the unity of consciousness and life in a thousand births, not in ten thousand aeons.

This germinal point is something great. Before this our body is born of our parents, at the time of conception, this seed is first created and human nature and life dwell therein. The two are intermingled and form a unity, inseparably mixed like the sparks in the refining furnace, a combination of primordial harmony and divine law. Therefore it is said: 'In the state before the appearance there is an inexhaustible breath.' Furthermore it is said: 'Before the parents have begotten the child, the breath of life is complete and the embryo perfect.' But when the embryo moves and the embryo vesicle is torn, it is as if a man lost his footing on a high mountain: with a cry the man plunges down to earth, and from then on human nature and life are divided. From this moment human nature can no longer see life nor life human nature. And now fate takes its course: youth passes over into maturity, maturity into old age, and old age into woe.

Therefore the Julai, in his great compassion, let the secret making and melting be known. He teaches one to re-enter the womb and create anew the human nature and life of the ego; he shows how spirit and soul (vital breath) enter the germinal vesicle, how they must combine to become a unity in order to complete the true fruit, just as the sperm and soul of father and mother entered this germinal vesicle and united as one being in order to complete the embryo. The principle is the same.

Within the germinal vesicle is the fire of the ruler; at the entrance of the germinal vesicle is the fire of the minister; in the whole body, the fire of the people. When the fire of the ruler expresses itself it is received by the fire of the minister. When the fire of the minister moves, the fire of the people follows him. When the three fires express themselves in this order a man develops. But when the three fires return in reverse order the Tao develops.

This is the reason that all the sages began their work at the germinal vesicle in which outflowing had ceased. If one does not establish this path, but sets up other things, it is of no avail. Therefore all the schools and sects which do not know that the ruling principle of consciousness and life is in this germinal vesicle, and which therefore seek it in the outer world, can accomplish nothing despite all their efforts to find it outside.

2. The Six Periods of Circulation in Conformity with the Law

If one discerns the beginning of the Buddha's path,
There will be the blessed city of the West.

After the circulation in conformity with the law, there is a turn upward towards heaven when the breath is drawn in. When the breath flows out energy is directed towards the earth.

One time-period consists of six intervals (hou).
In two intervals one gathers Moni (Sakyamuni).
The great Tao comes forth from the centre.
Do not seek the primordial seed outside!

The most marvellous effect of the Tao is the circulation in conformity with the law. What makes the movement inexhaustible is the path. What best regulates the speed are the rhythms (kuei). What best determines the number of the exercises is the method of the intervals (hou).

This presentation contains the whole law, and the true features of the Buddha from the West are contained in it. The secrets contained in it show how one gets control of the process by exhaling and inhaling, how the alternation

between decrease and increase expresses itself in closing and opening, how one needs true thoughts in order not to deviate from the way, how firm delimitation of the regions makes it possible to begin and to stop at the right time.
I sacrifice myself and serve man, because I have presented fully this picture which reveals the heavenly seed completely, so that every layman and man of the world can reach it and so bring it to completion. He who lacks the right virtue may well find something in it, but heaven will not grant him his Tao. Why not? The right virtue belongs to the Tao as does one wing of a bird to the other: if one is lacking, the other is of no use. Therefore there is needed loyalty and reverence, humaneness and justice and strict adherence to the five commandments; then only does one have the prospect of attaining something.
But all the subtleties and secrets are offered in this Book of Consciousness and Life to be pondered and weighed, so that one can attain everything in its truth.
The drawing is intended to show the circulation of the streams of energy during the movement of breathing. Inhalation is accompanied by the sinking of the abdomen and exhalation by the lifting of it, but in these exercises the point is that we have a backward-flowing movement as follows: when inhaling, one opens the lower energy-gate and allows the energy to rise upward along the rear line of energy (in the spinal cord), and this upward flow corresponds to the time-intervals indicated in the drawing. In exhaling, the upper gate is closed and the stream of energy is allowed to flow downward along the front line, likewise in the order of the time-intervals indicated. Furthermore, it is to be noted that the stations for 'washing' and 'bathing' do not lie exactly in the middle of the lines, but that 'washing' is somewhat above and 'bathing' somewhat below the middle, as the drawing shows.
3. The Two Energy-Paths of Function and Control
There appears the way of the in-breathing and out-breathing of the primordial pass.
Do not forget the white path below the circulation in conformity with the law!
Always let the cave of eternal life be nourished through the fire!
Ah! Test the immortal place of the gleaming pearl!
In the text there is another picture here which is very similar to the first. It shows again the paths of energy: the one in front leads down and is called the function-path (jen), and the one at the back leading upwards is the control-path (tu).
This picture is really the same as the one that precedes it. The reason that I show it again is so that the person striving for cultivation of the Tao may know that there is in his own body a circulation in conformity with the law. I have furnished this picture in order to enlighten companions in search of the goal. When these two paths (the functioning and the controlling) can be brought into unbroken connection, then all energy-paths are joined. The deer sleeps with his nose on his tail in order to close his controlling energy-path. The crane and the tortoise close their functioning-paths. Hence these three animals become at least a thousand years old. How much further can a man go! A man who carries on the cultivation of the Tao, who sets in motion the circulation in conformity with the law, in order to let consciousness and life circulate, need not fear that he is not lengthening his life and is not completing his path.
4. The Embryo of the Tao
According to the law, but without exertion, one must diligently fill oneself with light.
Forgetting appearance, look within and help the true spiritual power!
Ten months the embryo is under fire.
After a year the washings and baths become warm.
This picture will be found in the original edition of the Leng-yen-ching. But the ignorant monks who did not recognize the hidden meaning and knew nothing about the embryo of the Tao have for this reason made the mistake of leaving this picture out. I only found out through the explanations of adepts that the Julai (Tathagata) knows real work on the embryo of the Tao. This embryo is nothing corporeally visible which might be completed by other beings, but is in reality the spiritual breath-energy of the ego. First the spirit must penetrate the breath-energy (the soul), then the breath-energy envelops the spirit. When spirit and breath-energy are firmly united and the thoughts quiet and immobile, this is described as the embryo. The breath-energy must crystallize; only then will the spirit become effective. Therefore it is said in the Leng-yen-ching: 'Take maternal care of the awakening and the answering.' The two energies nourish and strengthen one another. Therefore it is said: 'Daily growth takes place.' When the energy is strong enough and the embryo is round and complete it comes out of the top of the head. This is what is called: the completed appearance which comes forth as embryo and begets itself as the son of the Buddha.

5. The Birth of the Fruit
Outside the body there is a body called the Buddha image.
The thought which is powerful, the absence of thoughts, is Bodhi.
The thousand-petalled lotus flower opens, transformed through breath-energy.
Because of the crystallization of the spirit, a hundred-fold splendor shines forth.
In the Leng-yen-chou it is said: 'At that time the ruler of the world caused a hundredfold precious light to beam from his hair knots. In the midst of the light shone the thousand-petalled, precious lotus flower. And there within the flower sat a transformed Julai. And from the top of his head went ten rays of white, precious light, which were visible everywhere. The crowd looked up to the out-streaming light and the Julai announced: "The divine, magic mantra is the appearance of the light-spirit, therefore his name is Son of Buddha."
If a man does not receive the teaching about consciousness and life, but merely repeats meditation formulae stolidly and in solitude, how could there develop out of his own body the Julai, who sits and shines forth in the lotus flower and appears in his own spirit-body! Many say that the light-spirit is a minor teaching; but how can that which a man receives from the ruler of the world be a minor teaching? Herewith I have betrayed the deepest secret of the Leng-yen in order to teach disciples. He who receives this way rises at once to the dark secret and no longer becomes submerged in the dust of everyday life.
6. Concerning the Retention of the Transformed Body
Every thought takes shape and becomes visible in colour and form.
The total spiritual power unfolds its traces and transforms itself into emptiness.
Going out into being and going into non-being, one completes the miraculous Tao.
All separate shapes appear as bodies, united with a true source.
7. The Face Turned to the Wall
The shapes formed by the spirit-fire are only empty colours and forms.
The light of human nature [hsing] shines back on the primordial, the true.
The imprint of the heart floats in space; untarnished, the moonlight shines.
The boat of life has reached the shore; bright shines the sunlight.
8. Empty Infinity
Without beginning, without end,
Without past, without future.
A halo of light surrounds the world of the law.
We forget one another, quiet and pure, altogether powerful and empty.
The emptiness is irradiated by the light of the heart and of heaven.
The water of the sea is smooth and mirrors the moon in its surface.
The clouds disappear in blue space; the mountains shine clear.
Consciousness reverts to contemplation; the moon-disk rests alone.
http://shapeless.org/huimingching.html

Technology consists of certain procedures invented by man, ˜Carl Jung (2012-02-05 12:52)

A Letter to the Zurcher Student At the Federal Polytechnic Institute in Zurich September 1949
C.G. Jung
The question you ask me, concerning the effect of technology on the human psyche, is not at all easy to answer, as you may well imagine. The problem is a very complicated one.
Since technology consists of certain procedures invented by man, it is not something that somehow lies outside the human sphere. One may therefore confecture that certain modes of human adaptation also exist which would meet the requirements of technology. Technological activities mostly consist in the identical repetition of rhythmical procedures. This corresponds to the basic pattern of primitive labour, which is never performed without rhythm and an accompanying chant. The primitive, that is, the man who is relatively instinctive, can put up with an extraordi-

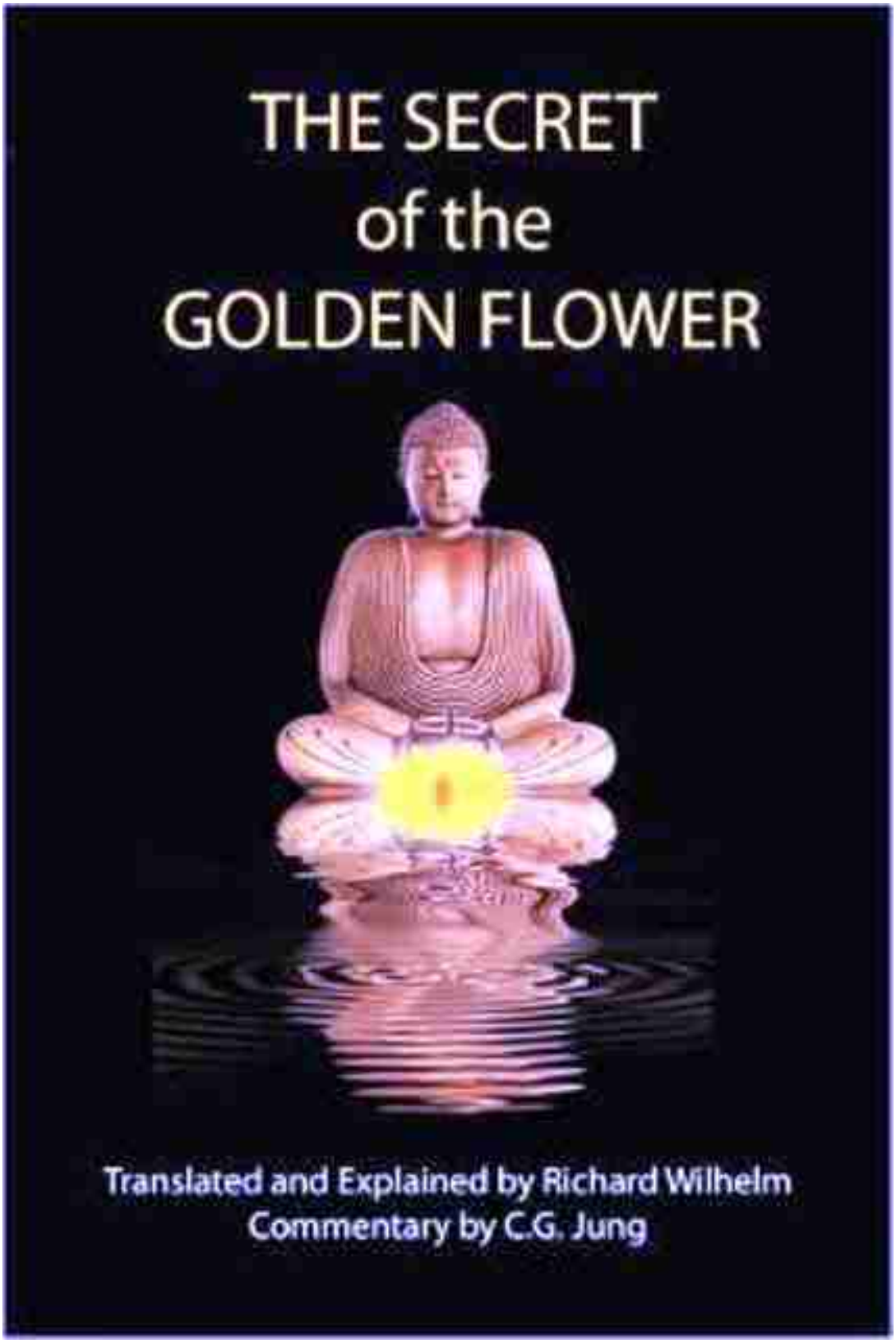
nary amount of monotony. There is even something fascinating about it for him. When the work is accompanied by drumming, he is able to heat himself up into an ecstasy, or else the monotony of the action makes him fall into a semi-unconscious condition, which is not unpleasant either. The question naturally is: What is the effect of these primitive techniques on modern man, who no longer has the capacity to transport himself into semi-unconscious or ecstatic states for any length of time?

In general it can be said that for modern man technology is an imbalance that begets dissatisfaction with work or with life. It estranges man from his natural versatility of action and thus allows many of his instints to lie fallow. The result is an increased resistance to work in general. The remedy would presumably be to move industry our of the towns, a four-hour day, and the rest of the time spent in agricultural work on one's own property – if such a thing could be realized. In Switzerland it might be, given time. Naturally it is different with the slum mentality of huge worker-populations, but that is a problem in itself.

Considered on its own merits, as a legitimate human activity, technology is neither good nor bad, neither harmful nor harmless. Whether it be used for good or ill depends entirely on man's own attidude, which in turn depends on technology. The technologist has something of the same problem as the factory worker. Since he has to do mainly with mechanical factors, there is a danger of his other mental capacities atrophying. Just as an unbalanced diet is injurious to the body, any psychic imbalances have injurious effects in the long run and need compensating. In my practice I have observed how engineers, in particular, very often developed philosophical interests, and this is an uncommonly sound reaction and mode of compensation. For this reason I have always recommended the Institution of Humanistic Faculties at Federal Polytechnic, to remind students that at least such thing exist, so that they can come back to them if ever they should feel a need for them in later life.

Technology harbors no more dangers than any other trend in the development of human consciousness. The danger lies in technology but in the possibilities awating discovery. Undouptedly a new discovery will never be used only for good, but certainly will be used for ill as well. Man, therefore, always runs the risk of discovering something that will destroy him if evilly used. We have come very close to this with the atom bomb. Faced with such menacing developments, one must ask oneself whether man is sufficiently equipped with reason to be able to resist the temptation to use them for destructive purposes, or whether his constitution will allow him to be swept into catastrophe. This is a question which experience alone can answer.

Commentary of The Secret of the Golden Flower by Carl Jung **(2012-02-05 14:36)**



Commentary of The Secret of the Golden Flower by Carl Jung
INTRODUCTION

1. DIFICULTIES ENCOUNTERED BY A EUROPEAN IN TRYING TO UNDERSTAND THE EAST

A thorough Westerner in feeling, I am necessarily deeply impressed by the strangeness of this Chinese text. It is true that some knowledge of Eastern religions and philosophies aids my intellect and intuition in understanding these ideas to a certain extent, just as I can understand the paradoxes of primitive beliefs in terms of 'ethnology', or in terms of the 'comparative history of religions'. Indeed, this is the Western way of hiding one's heart under the cloak of so-called scientific understanding. We do it partly because of the misérable vanité des savants which fears and rejects with horror any sign of living sympathy, and partly because a sympathetic understanding might permit contact with an alien spirit to become a serious experience. The socalled scientific objectivity would have reserved this text for the philological acuity of Sinologues, and would have guarded it jealously from any other interpretation. But Richard Wilhelm penetrated into the secret and mysterious vitality of Chinese wisdom too deeply to have allowed such a pearl of intuitive insight to disappear in the pigeonholes of the specialists. I am greatly honored that his choice of a psychological commentator has fallen upon me.

This entails the risk, though, that this unique treasure will be swallowed by still another special science. None the less, anyone seeking to minimize the merits of Western science and scholarship is undermining the main support of the European mind. Science is not, indeed, a perfect instrument, but it is a superior and indispensable one that works harm only when taken as an end in itself. Scientific method must serve; it errs when it usurps a throne. It must be ready to serve all branches of science, because each, by reason of its insufficiency, has need of support from the others. Science is the tool of the Western mind and with it more doors can be opened than with bare hands. It is part and parcel of our knowledge and obscures our insight only when it holds that the understanding given by it is the only kind there is. The East has taught us another, wider, more profound, and higher understanding, that is, understanding through life. We know this way only vaguely, as a mere shadowy sentiment culled from religious terminology, and therefore we gladly dispose of Eastern 'wisdom' in quotation marks, and relegate it to the obscure territory of faith and superstition. But in this way we wholly misunderstand the 'realism' of the East. This text, for instance, does not consist of exaggerated sentiment or overwrought mystical intuitions bordering on the pathological and emanating from ascetic cranks and recluses. It is based on the practical insights of highly evolved Chinese minds, which we have not the slightest justification for undervaluing.

This assertion may seem bold, perhaps, and is likely to be met with disbelief, but that is not surprising, considering how little is known about the material. Moreover, the strangeness of the material is so arresting that our embarrassment as to how and where the Chinese world of thought might be joined to ours is quite understandable. When faced with this problem of grasping the ideas of the East, the usual mistake of Western man is like that of the student in Faust Misled by the Devil, he contemptuously turns his back on science, and, carried away by Eastern occultism, takes over yoga practices quite literally and becomes a pitiable imitator.

(Theosophy is our best example of this mistake.) And so he abandons the one safe foundation of the Western mind and loses himself in a mist of words and ideas which never would have originated in European brains, and which can never be profitably grafted upon them.

An ancient adept has said: 'If the wrong man uses the right means, the right means work in the wrong way.' This Chinese saying, unfortunately all too true, stands in sharp contrast to our belief in the 'right' method irrespective of the man who applies it. In reality, in such matters everything depends on the man and little or nothing on the method. For the method is merely the path, the direction taken by a man. The way he acts is the true expression of his nature. If it ceases to be this, then the method is nothing more than an affectation, something artificially added, rootless and sapless, serving only the illegitimate goal of self-deception. It becomes a means of fooling oneself and of evading what may perhaps be the implacable law of one's being.

This is far removed from the earth-born quality and sincerity of Chinese thought. On the contrary, it is the denial of one's own being, self-betrayal to strange and unclean gods, a cowardly trick for the purpose of usurping psychic superiority, everything m fact which is profoundly contrary to the meaning of the Chinese 'method'. For these insights result from a way of life that is complete, genuine, and true in the fullest sense; they are insights coming from that ancient, cultural life of China which has grown consistently and coherently from the deepest instincts, and which, for us, is forever remote and impossible to imitate.

Western imitation of the East is doubly tragic in that it comes from an unpsychological misunderstanding as sterile as

are the modern escapades in Taos, the blissful South Sea Islands, and Central Africa, where 'primitivity' is earnestly being played at while Western civilized man evades his menacing duties, his Hic Rhodus hic salta. It is not a question of our imitating, or worse still, becoming missionaries for what is organically foreign, but rather a question of building up our own Western culture, which sickens with a thousand ills. This has to be done on
the spot, and by the real European as he is in his Western commonplaces, with his marriage problems, his neuroses, his social and political delusions, and his whole philosophical disorientation.

We should do well to confess at once that, fundamentally speaking, we do not understand the complete detachment from the world of a text like this, indeed, that we do not want to understand it. Have we, perhaps, an inkling that a mental attitude which can direct the glance inward to this extent can bring about such detachment only because these people have so completely fulfilled the instinctive demands of their natures that little or nothing prevents them from viewing the invisible essence of the world? Can it be, perhaps, that the premise of such vision is liberation from those ambitions and passions which bind us to the visible world, and does not this liberation result from the sensible fulfillment of instinctive demands, rather than from the premature or fear-born repression of them? Is it that our eyes are opened to the spirit only when the laws of earth are obeyed? Anybody who knows the history of Chinese culture, and has also carefully studied the I Ching, that book of wisdom which for thousands of years has permeated all Chinese thought, will not pass over these questions lightly. He will know, moreover, that the views set forth in our text are nothing extraordinary from the Chinese point of view, but are actually inescapable, psychological conclusions.

In our Christian culture, spirit, and the passion of the spirit, were for a long time the greatest values and the things most worth striving for. Only after the decline of the Middle Ages, that is, in the course of the nineteenth century, when spirit began to degenerate into intellect, did a reaction set in against the unbearable dominance of intellectualism. This movement, it is true,at first committed the pardonable mistake of confusing intellect with spirit, and blaming the latter for the misdeeds of the former. Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit. It is in no way fitted to do this, because spirit is something higher than intellect in that it includes not only the latter, but the feelings as well. It is a direction, or principle, of life that strives towards shining, supra-human heights. In opposition to it stands the dark, the feminine, the earth-bound principle (yin), with its emotionality and instinctiveness that reach far back into the depths of time, and into the roots of physiological continuity. Without a doubt, these concepts are purely intuitive insights, but one cannot very well dispense with them if one is trying to understand the nature of the human soul. China could not do without them because, as the history of Chinese philosophy shows, it has never gone so far from central psychic facts as to lose itself in a one-sided over-development and over-valuation of a single psychic function. Therefore, the Chinese have never failed to recognize the paradoxes and the polarity inherent in what is alive. The opposites always balanced one another- a sign of high culture. One-sidedness, though it lends momentum, is a mark of barbarism. The reaction which is
now beginning in the West against the intellect in favour of feeling, or in favour of intuition, seems to me a mark of cultural advance, a widening of consciousness beyond the too narrow limits of a tyrannical intellect.

I have no wish to undervalue the tremendous differentiation of Western intellect; measured by it, Eastern intellect can be described as childish. (Obviously this has nothing to do with intelligence.) If we should succeed in elevating another, or even a third psychic function to the dignity accorded intellect, then the West might expect to surpass the East by a very great margin. Therefore it is sad indeed when the European departs from his own nature and imitates the East or affects it in any way. The possibilities open to him would be so much greater if he would remain true to himself and develop out of his own nature all that the East has brought forth from its inner being in the course of the centuries.

In general, and looked at from the incurably external point of view of the intellect, it would seem as if the things so highly valued by the East were not desirable for us. Intellect alone cannot fathom at first the practical importance Eastern ideas might have for us, and that is why it can classify these ideas as philosophical and ethnological curiosities and nothing more. The lack of comprehension goes so far that even learned Sinologues have not understood the practical application of the I Ching, and have therefore looked on the book as a collection of abstruse magic spells.

2. MODERN PSYCHOLOGY OFFERS A POSSIBILITY OF UNDERSTANDING

Observations made in my practice have opened to me a quite new and unexpected
approach to Eastern wisdom. But it must. . be well understood that I did not have a knowledge, however inadequate,

of Chinese philosophy as a starting point. On the contrary, when I began my life-work in the practice of psychiatry and psychotherapy, I was completely ignorant of Chinese philosophy, and only later did my professional experience show me that in my technique I had been unconsciously led along that secret way which has been the preoccupation of the best minds of the East for centuries. This could be taken for a subjective fancy- one reason for my previous reluctance to publish anything on the subject- but Richard Wilhelm, that great interpreter of the soul of China, fully confirmed the parallel for me. Thus he gave me the courage to write about a Chinese text which belongs entirely to the mysterious shadows of the Eastern mind. At the same time, and this is the extraordinary thing, in content it is a living parallel to what takes place in the psychic development of my patients, none of whom is Chinese.

In order to make this strange fact more intelligible to the reader, it must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the psyche possesses a common substratum transcending all differences in culture and consciousness. I have called this substratum the collective unconscious. This unconscious psyche, common to all mankind, does not consist merely of contents capable of becoming conscious, but of latent dispositions towards certain identical reactions. Thus the fact of the collective unconscious is simply the psychic expression of the identity of brain-structure irrespective of all racial differences. This explains the analogy, sometimes even identity, between various myth-motifs, and symbols, and the possibility of human beings making themselves mutually understood. The various lines of psychic development start from one common stock whose roots reach back into all the strata of the past. This also explains the psychological parallelisms with animals.

Taken purely psychologically, it means that mankind has common instincts of imagination and of action. All conscious imagination and action have been developed with these unconscious archetypal images as their basis, and always remain bound up with them. This condition ensures a primitive health of the psyche, which, however, immediately becomes lack of adaptation as soon as circumstances arise calling for a higher moral effort. Instincts suffice only for the individual embedded in nature, which, on the whole, remains always the same. An individual who is more guided by unconscious than by conscious choice tends therefore towards marked psychic conservatism. This is the reason the primitive does not change in the course of thousands of years, and it is also the reason why he fears everything strange and unusual.

It might lead him to maladaptation, and thus to the greatest of psychic dangers, to a kind of neurosis in fact. A higher and wider consciousness, which comes about only through assimilation of the unfamiliar, tends towards autonomy, towards revolution against the old gods who are nothing other than those powerful, unconscious, archetypal images which have always held consciousness in thrall.

The more powerful and independent consciousness, and with it the conscious will, become, the more the unconscious is forced into the background. When this happens, it is easily possible for the conscious structures to detach themselves from the unconscious archetypes.

Gaining thus in freedom, they break the chains of mere instinctiveness, and finally arrive at a state that is deprived of, or contrary to, instinct. Consciousness thus is torn from its roots and no longer able to appeal to the authority of the archetypal images; it has Promethean freedom, it is true, but also a godless hybris. It does indeed soar above the earth, even above mankind, but the danger of an upset is there, not for every individual, to be sure, but collectively for the weak members of such a society, who then, again like Prometheus, are chained to the Caucasus by the unconscious. The wise Chinese would say in the words of the I Ching: When yang has reached its greatest strength, the dark power of yin is born within its depths, for night begins at midday when yang breaks up and begins to change to yin.

A physician is in a position to see this peripeteia enacted literally in life. He sees, for instance, a successful businessman attaining all his desires heedless of his peril, and then, having withdrawn from activity at the height of his success, falling in a short time into a neurosis, which changes him into a querulous old woman, fastens him to his bed, and thus finally destroys him.

The picture is complete even to the change from a masculine to a womanish attitude. An exact parallel to this is the legend of Nebuchadnezzar in the Book of Daniel, and indeed, Caesarean madness in general. Similar cases of one sided exaggeration in the conscious standpoint, and of the corresponding yin reaction of the unconscious, form no small part of the practice of psychiatrists in our time, which so overvalues the conscious will as to believe that where there is a will there is a way'. Not that I wish to detract in the least from the high moral value of conscious willing;

consciousness and will may well continue to be considered the highest cultural achievements of humanity. But of what use is a morality that destroys the human being?

To bring will and capacity into harmony seems to me to be a better thing than morality. Morality h tout prix is a sign of barbarism—more often wisdom is better—but perhaps I look at this through the professional glasses of the physician who has to mend the ills following in the wake of an exaggerated cultural achievement.

Be that as it may. In any case, it is a fact that consciousness heightened by a necessary one-sidedness gets so far out of touch with the archetypes that a breakdown follows. Long before the actual catastrophe, the signs of error announce themselves as absence of instinct, nervousness, disorientation, and entanglement in impossible situations and problems. When the physician comes to investigate, he finds an unconscious which is in complete rebellion against the values of the conscious, and which therefore cannot possibly be assimilated to the conscious, while the reverse, of course, is altogether out of the question. We are then confronted with an

apparently irreconcilable conflict with which human reason cannot deal except by sham solutions or dubious compromises. If both these evasions are rejected, we are faced with the question as to what has become of the much needed unity of personality, and with the necessity of seeking it.

And here we come to the path travelled by the East from time immemorial. Quite obviously, the Chinese owes the finding of this path to the fact that he was never able to force the opposites in human nature so far apart that all conscious connection between them was lost. The Chinese has such an all-inclusive consciousness because, as in the case of primitive mentality, the yea and the nay have remained in their original proximity. None the less, he could not escape feeling the

collision of the opposites, and therefore he sought out that way of life in which he would be what the Hindu terms nirdvandva, free of the opposites.

Our text is concerned with this way, and this same problem comes up with my patients

also. There could be no greater mistake than for a Westerner to take up the direct practice of Chinese yoga, for it would be a matter of his will and his consciousness, and would only strengthen the latter against the unconscious, bringing about the very effect to be avoided. The neurosis would then simply be intensified. It cannot be sufficiently strongly emphasized that we are not Orientals, and therefore have an entirely different point of departure in these things. It would also be a great mistake to assume that this is the path every neurotic must travel, or that it

is the solution to be sought at every stage of the neurotic problem. It is appropriate only in those cases where the conscious has reached an abnormal degree of development, and has therefore diverged too far from the unconscious. This high degree of consciousness is the conditio sine qua non. Nothing would be more wrong than to wish to open this way to neurotics who are ill on account of an undue predominance of the unconscious. For the same reason, this way of development has scarcely any meaning before the middle of life (normally between the ages of

thirty-five and forty); in fact, if entered upon too soon, it can be decidedly injurious.

As has been indicated, the reason for looking for a new way was the fact that the

fundamental problem of the patient seemed insoluble to me unless violence was done to the one or the other side of his nature. I always worked with the temperamental conviction that fundamentally there are no insoluble problems, and experience justified me in so far as I have often seen individuals simply outgrow a problem which had destroyed others. This 'outgrowing', as I formerly called it, on further experience was seen to consist in a new level of consciousness.

Some higher or wider interest arose on the person's horizon, and through this widening of his view the insoluble problem lost its urgency. It was not solved logically in its own terms, but faded out when confronted with a new and stronger life-tendency. It was not repressed and made unconscious, but merely appeared in a different light, and so did indeed become different. What, on a lower level, had led to the wildest conflicts and to panicky outbursts of emotion, viewed from the higher level of the personality, now seemed like a storm in the valley seen from a high mountain-top. This does not mean that the thunderstorm is robbed of its reality, but instead of being in it, one is now above it. However, since we are both valley and mountain with respect to the psyche, it might seem a vain illusion to feel oneself beyond what is human. One certainly does feel the affect and is shaken and tormented by it, yet at the same time one is aware of a higher consciousness, which prevents one from becoming identical with the affect, a consciousness which takes the affect objectively, and can say, 'I know that I suffer.'

What our text says of indolence: 'Indolence of which a man is conscious and indolence of which he is unconscious

are a thousand miles apart', holds true in the highest degree of affect also.
Here and there it happened in my practice that a patient grew beyond himself because of unknown potentialities, and this became an experience of prime importance to me. I had learned in the meanwhile that the greatest and most important problems of life are all in a certain sense insoluble. They must be so because they express the necessary polarity inherent in every self-regulating system. They can never be solved, but only outgrown. I therefore asked myself whether this possibility of outgrowing, that is, further psychic development, was not the normal thing, and therefore remaining stuck in a conflict was what was pathological.
Everyone must possess that higher level, at least in embryonic form, and in favorable circumstances must be able to develop this possibility. When I examined the way of development of those persons who quietly and, as if unconsciously, grew beyond themselves, I saw that their fates had something in common. The new thing came to them out of obscure possibilities either outside or inside themselves; they accepted it and developed further by means of it. It seemed to me typical that some took the new thing from outside themselves, others from within; or rather, that it grew into some persons from without, and into others from within. But the new thing never came exclusively either from within or from without. If it arose from outside, it became a deeply subjective experience; if it arose from within, it became an outer event. In no case was it conjured into existence through purpose and conscious willing, but rather seemed to be borne on the stream of time.
We are so greatly tempted to turn everything into purpose and method that I deliberately express myself in very abstract terms in order to avoid causing a prejudice in one direction or another. The new thing must not be pigeonholed under any heading, for then it becomes a recipe to be applied mechanically and it would again be a case of the 'right means in the hands of the wrong man.' I have been deeply impressed with the fact that the new thing presented by fate seldom or never corresponds to conscious expectation. And still more remarkable, though the new thing contradicts deeply rooted instincts as we have known them, it is a singularly appropriate expression of the total personality, an expression which one could not imagine in a more complete form.
What did these people do in order to achieve the development that liberated them? As far as I could see they did nothing (wu wei)1 but let things happen. As Master Lu-tsu teaches in our text, the light rotates according to its own law, if one does not give up one's ordinary occupation. The art of letting things happen, action through non-action, letting go of oneself, as taught by Meister Eckhart, became for me the key opening the door to the way. We must be able to let things happen in the psyche. For us, this actually is an art of which few people know anything.
Consciousness is forever interfering, helping, correcting, and negating, and never leaving the simple growth of the psychic processes in peace. It would be simple enough, if only simplicity were not the most difficult of all things. To begin with, the task consists solely in objectively observing a fragment of a fantasy in its development. Nothing could be simpler, and yet right here the difficulties begin. No fantasy-fragment seems to appear—or yes, one does—but it is too stupid—hundreds of good reasons inhibit it. One cannot concentrate on it—it is too boring—what would it amount to— it is 'nothing but,' et cetera. The conscious mind raises prolific objections, in fact it often seems bent upon blotting out the spontaneous fantasy-activity in spite 1 Action through no action iof real insight, even of firm determination on the part of the individual to allow the psychic processes to go forward without interference. Often a veritable cramp of consciousness exists.
If one is successful in overcoming the initial difficulties, criticism is still likely to start in afterwards and attempt to interpret the fantasy, to classify, to aestheticize, or to depreciate it. The temptation to do this is almost irresistible. After complete and faithful observation, free rein can be given to the impatience of the conscious mind; in fact it must be given, else obstructing resistances develop. But each time the fantasy material is to be produced, the activity of consciousness must again be put aside.
In most cases the results of these efforts are not very encouraging at first. They usually consist of webs of fantasy which yield no clear knowledge of their origin or goal. Also, the way of getting at the fantasies is individually different. For many people, it is easiest to write them; others visualize them, and others again draw and paint them with or without visualization. In cases of a high degree of conscious cramp, oftentimes the hands alone can fantasy; they model or draw figures that are often quite foreign to the conscious mind.
These exercises must be continued until the cramp in the conscious mind is released, or, in other words, until one can let things happen, which was the immediate goal of the exercise. In this way a new attitude is created, an attitude

which accepts the non-rational and the incomprehensible, simply because it is what is happening. This attitude would be poison for a person who had already been overwhelmed by things that just happen, but it is of the highest value for one who chooses, with an exclusively conscious critique, only the things acceptable to his consciousness from among the things that happen, and thus is gradually drawn out of the stream of life into stagnant backwater.

At this point, the way travelled by the two types mentioned above seems to be separate. Both have learned to accept what comes to them. (As Master Lu-tsu teaches: 'When occupations come to us we must accept them; when things come to us we must understand them from the ground up.') One man will chiefly take what comes to him from without, and the other what comes from within, and, according to the law of life, the one will have to take from the outside something he never could accept before from outside, and the other will accept from within things which would always have been excluded before.

This reversal of one's being means an enlargement, heightening, and enrichment of the personality when the previous values are retained along with the change, provided, of course, that these values are not mere illusions. If the values are not retained, the individual goes over to the other side, and passes from fitness to unfitness, from adaptation to the lack of it, from sense to nonsense, and even from rationality to mental disturbance. The way is not without danger.

Everything good is costly, and the development of the personality is one of the most costly of all things. It is a question of yea-saying to oneself, of taking one's self as the most serious of tasks, of being conscious of everything one does, and keeping it constantly before one's eyes in all its dubious aspects- truly a task that taxes us to the utmost.

The Chinese can fall back upon the authority of his entire culture. If he starts on the long way, he does what is recognized as being the best of all the things he could do. But the Westerner who wishes to start upon this way, if he is truly serious about it, has all authority against him—intellectual, moral, and religious. That is why it is infinitely easier for a man to imitate the Chinese way, and desert the troublesome European, or else to seek again the way back to the medievalism of the Christian Church, and build up once more the European wall intended to separate true Christians from the poor heathen and the ethnographic curiosities dwelling outside. Aesthetic or intellectual flirtations with life and fate come to an abrupt end here. The step to higher consciousness leads us out and away from all rear-guard cover and from all safety measures. The individual must give himself to the new way completely, for it is only by means of his integrity that he can go further, and only his integrity can guarantee that his way does not turn out to be an absurd adventure.

Whether a person's fate comes to him from without or from within, the experiences and events of the way remain the same. Therefore I need say nothing about the manifold outer and inner events, the endless variety of which I could never exhaust in any case. To do so, moreover, would be irrelevant to the text under discussion. But there is much to be said of the psychic states that accompany the further development. These psychic states are expressed symbolically in our text, and in the very symbols which for many years have been familiar to me in my practice.

THE FUNDAMENTAL CONCEPTS

1. THE TAO

The great difficulty in interpreting this and similar texts for the European mind is due to the fact that the Chinese author always starts from the central point, from the point we would call his objective or goal; in a word, he begins with the ultimate insight he has set out to attain. Thus the Chinese author begins his work with ideas that demand such a comprehensive understanding that a person of discriminating mind must feel that he would be guilty of ridiculous pretension, or even of talking utter nonsense, if he should embark on an intellectual discourse on the subtle psychic experiences of the greatest minds of the East. For example, our text begins: 'That which exists through itself is called the Way.' The Hui Ming Ching begins with the words: 'The subtlest secret of the Tao is human nature and life.'

It is characteristic of the Western mind that it has no concept for Tao. The Chinese character is made up of the character for 'head', and that for 'going'. Wilhelm translates Tao by Sinn (Meaning). Others translate it as 'way', 'providence', or even as 'God', as the Jesuits do. This shows the difficulty. 'Head' can be taken as consciousness, and 'to go' as travelling a way, thus the idea would be: to go consciously, or the conscious

way. This agrees with the fact that 'the light of heaven' which' dwells between the eyes' as the 'heart of heaven' is used synonymously
with Tao. Human nature and life are contained in 'the light of heaven' and, according to Liu Huayang, are the most important secrets of the Tao. Now 'light' is the symbolical equivalent of consciousness, and the nature of consciousness is expressed by analogies with light.
The Hui Ming Ching is introduced with the verse:
If thou wouldst complete the diamond body with no outflowing, Diligently heat the roots of consciousness and life. Kindle light in the blessed country ever close at hand, And there hidden, let thy true self always dwell. These verses contain a sort of alchemistic instruction, a method or way of creating the 'diamond body' which is also meant in our text. 'Heating' is necessary; that is, there must be an
intensification of consciousness in order that the dwelling place of the spirit may be 'illumined'.
But not only consciousness, life itself must be intensified. The union of these two produces conscious life'. According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is 'melted out', and in this way 'the great Tao is completed'. If we take the Tao to be the method or conscious way by which to unite what is
separated, we have probably come close to the psychological content of the concept. In any case, the separation of consciousness from life cannot very well be understood to mean anything but what I have described above as an aberration, or deracination, of consciousness. Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the 'reversal', signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao.

2. THE CIRCULAR MOVEMENT AND THE CENTRE

As has already been pointed out, the union of opposites on a higher level of
consciousness is not a rational thing, nor is it a matter of will; it is a psychic process of development which expresses itself in symbols. Historically, this process has always been represented in symbols, and today the development of individual personality still presents itself in symbolical figures. This fact was revealed to me in the following observations. The spontaneous fantasy products we mentioned above become more profound and concentrate themselves gradually around abstract structures which apparently represent principles', true Gnostic archai. When the fantasies are chiefly expressed in thoughts, the results are intuitive formulations of dimly felt laws or principles, which at first tend to be dramatized or personified.
(We shall come back to these again later.) If the fantasies are expressed in drawings, symbols appear which are chiefly of the so-called mandala type. 'Mandala' means a circle, more especially a magic circle, and this symbol is not only to be found all through the East but also among us. Mandalas are amply represented in the Middle Ages. The early Middle Ages are especially rich in Christian mandalas, and for the most part show Christ in the center, with the four evangelists, or their symbols, at the cardinal points. This conception must be a very ancient one, for the Egyptians represented Horus with his four sons in the same way. (It is known that Horus with his four sons has close connections with Christ and the four evangelists.)
Later there is to be found an unmistakable and very interesting mandala in Jacob Boehme's book on the soul. This latter mandala, it is clear, deals with a psycho-cosmic system strongly colored by Christian ideas. Boehme calls it the 'philosophical eye', or the 'mirror of wisdom', which obviously means a summa of secret knowledge. For the most part, the mandala form is that of a flower, cross, or wheel, with a distinct tendency towards quadripartite structure. (One is reminded of the tetraktys,
the fundamental number in the Pythagorean system.) Mandalas of this sort are also to be found in the sand paintings used in the ceremonies of the Pueblo and Navaho Indians. But the most beautiful mandalas are, of course, those of the East, especially those belonging to Tibetan Buddhism. The symbols of our text are represented in these mandalas. I have also found mandala drawings among the mentally ill, and indeed among persons who certainly did not have the least idea of any of the connections we have discussed.
Among my patients I have come across cases of women who did not draw mandalas but
who danced them instead. In India this type is called mandala nrithya or mandala dance, and the dance figures express the same meanings as the drawings. My patients can say very little about the meaning of the symbols but are fascinated by them and find them in some way or other expressive and effective with respect to their psychic

condition.
Our text promises to 'reveal the secret of the Golden Flower of the great One'. The
Golden Flower is the light, and the light of heaven is the Tao. The Golden Flower is a mandala symbol which I have often met with in the material brought me by my patients. It is drawn either seen from above as a regular geometric ornament, or as a blossom growing from a plant. The plant is frequently a structure in brilliant fiery colors growing out of a bed of darkness, and carrying the blossom of light at the top, a symbol similar to that of the Christmas tree.
A drawing of this kind also expresses the origin of the Golden Flower, for according to the Hui Ming Ching the 'germinal vesicle' is nothing other than the 'yellow castle', the 'heavenly heart', the 'terrace of life', the 'square inch field of the square foot house', the 'purple hall of the city of jade', the 'dark pass', the 'space of former heaven', the 'dragon castle at the bottom of the sea'. It is also called the 'border region of the snow mountains', the 'primal pass,' the 'realm of the greatest joy', the 'land without boundaries', and 'the altar upon which consciousness and life are made'. 'If a dying man does not know this germinal vesicle,' says the Hui Ming Ching, 'he will not find the unity of consciousness and life in a thousand births, nor in ten thousand aeons.'
The beginning, in which everything is still one, and which therefore appears as the
highest goal, lies at the bottom of the sea in the darkness of the unconscious. In the germinal vesicle, consciousness and life ('human nature' and 'life', hsing- ming) are still a 'unity', 'inseparably mixed like the sparks in the refining furnace'. 'Within the germinal vesicle is the fire of the ruler."... all the sages began their work at me germinal vesicle.' Note the fire analogies.
I
know a series of European mandala drawings in which something like a plant seed surrounded by its coverings is shown floating in water, and from the depths below, fire penetrating the seed makes it grow and causes the formation of a large golden flower from within the germinal vesicle.
This symbolism refers to a sort of alchemical, process of refuting and ennobling;
darkness gives birth to light; out of the 'lead of the water-region' grows the noble gold; what is unconscious becomes conscious in the form of a process of life and growth. (Hindu Kundalini yoga affords a complete analogy.) In this way the union of consciousness and life takes place.
When my patients produce these mandala pictures it is, of course, not through suggestion; similar pictures were being made long before I knew their meaning or their connection with the practices of the East, which, at that time, were wholly unfamiliar to me. The pictures came quite spontaneously and from two sources. One source is the unconscious, which spontaneously produces such fantasies; the other source is life, which, if lived with complete devotion, brings an intuition of the self, the individual being. Awareness of the individual self is expressed in the
drawing, while the unconscious exacts devotedness to life. For quite in accord with the Eastern conception, the mandala symbol is not only a means of expression, but works an effect.
It reacts upon its maker. Very ancient magical effects are hidden in this symbol for it derives originally from the 'enclosing circle', the 'charmed circle', the magic of which has been preserved in countless folk customs. The image has the obvious purpose of drawing a sulcus primigenius, a magical furrow around the center, the templum, or temenos (sacred precinct), of the innermost personality, in order to prevent 'flowing out', or to guard by apotropaeic means against deflections through external influences. The magical practices are nothing but the projections of psychic events, which are here applied in reverse to the psyche, like a kind of spell on one's own
personality. That is to say, by means of these concrete performances, the attention, or better said, the interest, is brought back to an inner, sacred domain, which is the source and goal of the soul and which contains the unity of life and consciousness. The unity once possessed has been lost, and must now be found again.
The unity of these two, life and consciousness, is the Tao, whose symbol would be the
central white light (compare the Bardo Thodol, the Tibetan Book of the Dead). This light dwells in the 'square inch', or in the 'face', that is, between the eyes. It is the image of the creative point, a point having intensity without extension, thought of as connected with the space of the 'square inch', the symbol for that which has extension. The two together make the Tao. Human nature [hsing] and consciousness [hui] are expressed in light symbolism, and are therefore intensity,while life [ming] would coincide with extensity. The first have the character of the yang principle, the latter of the yin. The above-mentioned mandala of a somnambulist girl, fifteen and a half years old, whom I had under observation thirty years ago, shows in its center a 'spring of life-energy' without extension, which in its

emanations collides directly with a contrary spaceprinciple—a perfect analogy with the fundamental idea of the Chinese text.

The 'enclosure', or circumambulatio, is expressed in our text by the idea of a 'circulation'. The 'circulation' is not merely motion in a circle, but means, on the one hand, the marking off of the sacred precinct, and, on the other, fixation and concentration. The sun wheel begins to run; that is to say, the sun is animated and begins to take its course, or, in other words, the Tao begins to work and to take over the leadership. Action is reversed into non-action; all that is peripheral

is subjected to the command of what is central. Therefore it is said: 'Movement is only another name for mastery.' Psychologically, this circulation would be the 'turning in a circle around oneself, whereby, obviously, all sides of the personality become involved. 'They cause the poles of light and darkness to rotate,' that is, day and night alternate.

Thus the circular movement also has the moral significance of activating all the light and the dark forces of human nature, and with them, all the psychological opposites of whatever kind they may be. It is self-knowledge by means of self-incubation (Sanskrit tapas). A similar archetypal concept of a perfect being is that of the Platonic man, round on all sides and uniting within himself the two sexes.

One of the finest parallels to what has been said here is the description of his central experience given by Edward Maitland, the collaborator of Anna Kingsford. He had discovered that during reflection on an idea, related ideas became visible, so to speak, in a long series 2 The radiance of paradise alternates with deep dreadful night (Faust) apparently reaching back to their source, which to him was the divine spirit. By means of concentration on this series, he tried to penetrate to their origin. He says: 'I was absolutely without knowledge or expectation when I yielded to the impulse to make the attempt. I simply experimented on a faculty... being seated at my writing-table the while in order to record the results as they came, and resolved to retain my hold on my outer and circumferential consciousness, no matter how far towards my inner and central consciousness I might go.

For I knew not whether I should be able to regain the former if I once quitted my hold of it, or to recollect the facts of the experience. At length I achieved my object, though only by a strong effort, the tension occasioned by the endeavor to keep both extremes of the consciousness in view at once being very great. '

'Once well started on my quest, I found myself traversing a succession of spheres or

belts... the impression produced being that of mounting a vast ladder stretching from the circumference towards the center of a system, which was at once my own system, the solar system, and the universal system, the three systems being at once diverse and identical.

Presently, by a supreme, and what I felt must be a final effort"... I succeeded in polarizing the whole of the convergent rays of my consciousness into the desired focus. And at the same instant, as if through the sudden ignition of the rays thus fused into a unity, I found myself confronted with a glory of unspeakable whiteness and brightness, and of a lustre so intense as well-nigh to beat me back... But though feeling that I had to explore further, I resolved to make assurance doubly sure by piercing if I could the almost blinding lustre, and seeing what it enshrined. With a great effort I succeeded, and the glance revealed to me that which I had felt

must be there...It was the dual form of the Son... the unmanifest made manifest, the unformulate formulate, the unindividuate individuate, God as the Lord, proving through His duality that God is Substance as well as Force, Love as well as Will, Ferrunine as well as Masculine, Mother as well as Father.' He found that God is two in one like man. Besides this he noticed something that our text also emphasizes, namely, 'suspension of breathing'. He says ordinary breathing stopped and was replaced by an internal respiration, 'as if by breathing of a distinct personality within and other than the physical organism'. He took this being to be the entelechy of Aristotle, and the inner Christ of the Apostle Paul, the 'spiritual and substantial individuality engendered within the physical and phenomenal personality, and representing, therefore, the rebirth of man on a plane

transcending the material'.

This genuine experience contains all the essential symbols of our text. The phenomenon itself, that is, the vision of light, is an experience common to many mystics, and one that is undoubtedly of the greatest significance, because in all times and places it appears as the

unconditional thing, which unites in itself the greatest energy and the profoundest meaning.

Hildegarde of Bingen, an outstanding personality quite apart from her mysticism, expresses herself about her central vision in a similar way. 'Since my childhood,' she says, 'I have always seen a light in my soul, but not with the outer

eyes, nor through the thoughts of my heart; neither do the five outer senses take part in this vision... The light I perceive is not of a local kind, but is
much brighter than the cloud which bears the sun. I cannot distinguish height, breadth, or length in it... What I see or learn in such a vision stays' long in my memory. I see, hear, and know in the same moment... I cannot recognize any sort of form in this light, although I sometimes see in it another light that is known to me as the living light. While I am enjoying the spectacle of this light, all sadness and sorrow vanish from my memory...'

I know a few individuals who are familiar with this phenomenon from personal
experience. As far as I have been able to understand it, the phenomenon seems to have to do with an acute state of consciousness, as intensive as it is abstract, a 'detached' consciousness (see below), which, as Hildegarde pertinendy remarks, brings up to consciousness regions of psychic events ordinarily covered with darkness. The fact that the general bodily sensations disappear during such an experience suggests that their specific energy has been withdrawn from them, and apparently gone towards heightening the clarity of consciousness. As a rule, the phenomenon is
spontaneous, coming and going on its own initiative. Its effect is astonishing in that it almost always brings about a solution of psychic complications, and thereby frees the inner personality from emotional and intellectual entanglements, creating thus a unity of being which is universally felt as 'liberation'.

The conscious will cannot attain such a symbolic unity because the conscious is partisan in this case. Its opponent is the collective unconscious which does not understand the language of the conscious. Therefore it is necessary to have the magic of the symbol which contains those primitive analogies that speak to the unconscious. The unconscious can be reached and expressed only by symbols, which is the reason why the process of individuation can never do without the symbol. The symbol is the primitive expression of the unconscious, but at the same time it is also an idea corresponding to the highest intuition produced by consciousness.

The oldest mandala drawing known to me is a paleolithic so-called 'sun wheel,' recently discovered in Rhodesia. It also is based on the principle of four. Things reaching so far back in human history naturally touch upon the deepest layers of the unconscious and affect the latter where conscious speech shows itself to be quite impotent. Such things cannot be thought up but must grow again from the forgotten depths, if they are to express the deepest insights of consciousness and the loftiest intuitions of the spirit. Coming from these depths they blend together the uniqueness of present-day consciousness with the age-old past of life.

PHENOMENA OF THE WAY

1. THE DISINTEGRATION OF CONSCIOUSNESS

Whenever the narrowly delimited, but intensely clear, individual consciousness meets the immense expansion of the collective unconscious, there is danger because the latter has a definitely disintegrating effect on consciousness, indeed, according to the exposition of the Hui Ming Ching, this effect belongs to the peculiar phenomena of Chinese yoga practice. It is said there: 'Every separate thought takes shape and becomes visible in color and form. The total spiritual power unfolds its traces. . . .' One of the illustrations accompanying the book shows a sage sunk in contemplation, his head surrounded by tongues of fire, out of which five human figures emerge; these five split up again into twenty five smaller figures. This would be a schizophrenic process if it were to become a permanent state. Therefore the instructions, as
though warning the adept, say: 'The shapes formed by the spirit-fire are only empty colors and forms. The light of human nature [hsing] shines back on the primordial, the true.'

Thus it is understandable that the text returns to the protecting figure of the 'enclosing circle'. It is intended to prevent 'outflowing' and to protect the unity of consciousness from being split apart by the unconscious. Moreover, the Chinese concept points a way towards lessening the disintegrating effect of the unconscious; it describes the 'thought-figures' or 'separate thoughts' as 'empty colors and shapes', and thus depotentiates them as much as possible. This idea runs through the whole of Buddhism (especially the Mahayana form), and, in the instructions to the dead in the Tibetan Book of the Dead, it is even pushed to the point of explaining favorable as well as unfavorable gods as illusions still to be overcome.

It certainly is not within the competence of the psychologist to establish the metaphysical truth or falsity of this idea; he must be content to determine wherever possible what has psychic effect. In doing this, he need not bother himself as to whether the shape in question is a transcendental illusion or not,

since faith, not science, has to decide this point. We are working here in a field which for a long time has seemed to be outside the domain of science, and which has therefore been looked upon as wholly illusory. But there is no scientific justification for such an assumption, for the substantiality of these things is not a scientific problem since in any case it would he beyond the range of human perception and judgment, and therefore beyond any possibility of proof. The psychologist is not concerned with the substance of these complexes, but with the psychic experience. Without a doubt they are psychic contents which can be experienced, and which have an indisputable autonomy. They are fragmentary psychic systems which either appear spontaneously in ecstatic states and, under certain circumstances, elicit powerful impressions and effects, or else become fixed as mental disturbances in the form of delusions and hallucinations, thus destroying the unity of the personality.

The psychiatrist is prone to believe in toxins and the like, and to explain schizophrenia (splitting of the mind in a psychosis) in these terms, and hence to put no emphasis on the psychic contents. On the other hand, in psychogenic disturbances (hysteria, compulsion neurosis, etc.), where toxic effects and cell degeneration are out of the question, spontaneous split-off complexes are to be found, as, for example, in somnambulistic states. Freud, it is true, would like to explain these as due to unconscious repression of sexuality, but this explanation is by no means valid for all cases, because contents which the conscious cannot assimilate can evolve spontaneously out of the unconscious, and the repression hypothesis is inadequate in such instances. Moreover, the essential autonomy of these elements can be observed in the affects of daily life which obstinately obtrude themselves against our wills, and then, in spite of our earnest efforts to repress them, overwhelm the ego and force it under their control. No wonder that the primitive either sees in these moods a state of possession or sets them down to a loss of soul. Our colloquial speech reflects the same thing when we say: 'I don't know what has got into him today'; 'He is possessed of the devil'; 'He is beside himself'; 'He behaves as if possessed'. Even legal practice recognizes a degree of diminished responsibility in a state of affect. Autonomic psychic contents thus are quite common experiences for us. Such contents have a disintegrating effect on the conscious mood.

But besides the ordinary, familiar affects, there are subtler, more complex emotional states which can no longer be described as affects pure and simple but which are complicated fragmentary psychic systems. The more complicated they are, the more they have the character of personalities. As constituent factors of the psychic personality, they necessarily have the character of 'persons'. Such fragmentary systems appear especially in mental diseases, in cases of psychogenic splitting of the personality (double personality), and of course in mediumistic phenomena. They are also encountered in religious phenomena. Many of the earlier gods have evolved out of 'persons' into personified ideas, and finally into abstract ideas, for activated unconscious contents always appear first as projections upon the outside world. In the course of mental development, consciousness gradually assimilates them as projections in space and reshapes them into conscious ideas which then forfeit their originally autonomous and personal character. As we know, some of the old gods have become mere descriptive attributes via astrology (martial, jovial, saturnine, erotic, logical, lunatic, and so on).

The instructions of the Tibetan Book of the Dead in particular enable us to see how greatly the conscious is threatened with disintegration through these figures. Again and again, the dead are instructed not to take these shapes for truth, and not to confuse their murky appearance with the pure white light of Dharmakaya ('the divine body of truth'). The meaning is that they are not to project the one light of highest consciousness into concretized figures, and in such a way dissolve it into a plurality of autonomous fragmentary systems. If there were no danger of this, and if these systems did not represent menacingly autonomous and divergent tendencies, such urgent instructions would not be necessary. If we consider the simpler, polytheistically oriented attitude of the Eastern mind, these instructions would almost be the equivalent of warnings to a Christian not to let himself be blinded by the illusion of a personal God, not to mention a Trinity and innumerable angels and saints.

If tendencies towards disassociation were not inherent in the human psyche, parts never would have been split off; in other words, neither spirits nor gods would ever have come to exist. That is the reason, too, that our time is so utterly godless and profane, for we lack knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else. Our true religion is a monotheism of consciousness, a possession by it, coupled with a fanatical denial that there are parts of the psyche which are autonomous. But we differ from the Buddhist yoga doctrine in that we even deny that such autonomous parts are experienceable. A great psychic danger arises here,

because the parts then behave like any other repressed contents: they necessarily induce wrong attitudes, for the repressed material appears again in consciousness in a spurious form. This fact, which is so striking in every case of neurosis, holds true also, for collective psychic phenomena. In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. It is
completely forgotten that the reason mankind believes in the 'daemon' has nothing whatever to do with outside factors, but is due to simple perception of the powerful inner effect of the autonomous fragmentary systems. This effect is not nullified by criticizing its name intellectually, nor by describing it as false. The effect is collectively always present; the autonomous systems are always at work, because the fundamental structure of the unconscious is not touched by the fluctuations of a transitory consciousness.
If we deny the existence of the autonomous systems, imagining that we have got rid of
them by a critique of the name, then their effect which nevertheless continues cannot be understood, and they can no longer be assimilated to consciousness. They become an
inexplicable factor of disturbance which we finally assume must exist somewhere or other outside of ourselves. In this way, a projection of the autonomous fragmentary systems results,and at the same time a dangerous situation is created, because the disturbing effects are now attributed to bad will outside ourselves which of course is not to be found anywhere but at our neighbour's—de l' autre cote de la riviere. This leads to collective delusions, 'incidents', war, and revolution, in a word, to destructive mass psychoses.
Insanity is possession by an unconscious content which, as such, is not assimilated to consciousness; nor can it be assimilated, since the conscious mind has denied the existence of such contents. Expressed in terms of religion, the attitude is equivalent to saying: '"We no longer have any fear of God and believe that everything is to be judged by human standards.' This hybris, that is, this narrowness of consciousness, is always the shortest way to the insane asylum.
I recommend the excellent presentation of this problem in H. G. Wells' novel Christina Alberta's Father, and Schreber's Denkwurdigkeiten eines Nervenkranken.
The enlightened European is likely to be relieved when it is said in the Hui Ming Ching that the 'shapes formed by the spirit-fire are only empty colors and forms'. That sounds quite European and seems to suit our reason excellently. Indeed, we think we can flatter ourselves at having already reached these heights of clarity because we imagine we have left such phantoms of gods far behind. But what we have outgrown are only the word-ghosts, not the psychic facts which were responsible for the birth of the gods. We are still as possessed by our autonomous psychic contents as if they were gods. Today they are called phobias, compulsions, and so forth,or in a word, neurotic symptoms. The gods have become diseases; Zeus no longer rules Olympus
but the solar plexus, and creates specimens for the physician's consulting room, or disturbs the brains of the politicians and journalists who then unwittingly unleash mental epidemics.
So it is better for Western man if at the start he does not know too much about the secret insight of Eastern wise men, for it would be a case of the 'right means in the hands of the wrong man'. Instead of allowing himself to be convinced once more that the daemon is an illusion, the Westerner ought again to experience the reality of this illusion. He ought to learn to recognize these psychic forces again, and not wait until his moods, nervous states, and hallucinations make clear to him in the most painful way possible that he is not the only master in his house. The products of the disassociation tendencies are actual psychic personalities of relative reality. They are real when they are not recognized as such and are therefore projected; relatively real when they are related to the conscious (in religious terms, when a cult exists); but they are unreal to the extent that consciousness has begun to detach itself from its contents. However, this last is the
case only when life has been lived so exhaustively, and with such devotedness, that no more unfulfilled obligations to life exist, when, therefore, no desires that cannot be sacrificed unhesitatingly stand in the way of inner detachment from the world. It is futile to lie to ourselves about this. Wherever we are still attached, we are still possessed; and when one is possessed, it means the existence of something stronger than oneself. ('Truly from thence thou wilt ne'er come
forth until thou hast paid the last farthing.') It is not a matter of indifference whether one calls something a 'mania' or a 'god.' To serve a mania is detestable and unsignified, but to serve a god is decidedly more meaningful and more

productive because it means an act of submission to a higher, spiritual being. The personification enables one to see the relative reality of the autonomous psychic fragmentary system, and thus makes its assimilation possible and depotentiates the forces of fate. Where the god is not acknowledged, ego-mania develops, and
out of this mania comes illness.

The teaching of yoga takes acknowledgement of the gods for granted. Its secret
instruction is therefore intended only for him whose light of consciousness is on the point of disentangling itself from the powers of fate, in order to enter into the ultimate undivided unity, into the 'center of emptiness,' where 'dwells the god of utmost emptiness and life', as our text says. 'To hear such a teaching is difficult to attain in thousands of aeons.' Clearly the veil of maya cannot be lifted by a mere decision of reason, but demands the most thoroughgoing and persevering preparation consisting in the full payment of all debts to life. For as long as unconditional attachment through cupiditas exists, the veil is not lifted and the heights of a
consciousness free of contents and free of illusion are not reached; nor can any trick nor any deceit bring this about. It is an ideal that can be completely realized only in death. Until then there are real and relatively real figures of the unconscious.

2. ANIMUS AND ANIMA

According to our text, among the figures of the unconscious there are not only gods but also the animus and anima. The word hun is translated by Wilhelm as animus. Indeed, the concept 'animus' seems appropriate for hun, the character for which is made up of the character for 'clouds' and that for 'demon.' Thus hun means 'cloud-demon,' a higher 'breath-soul' belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the 'expanding and self-revealing' spirit or god. 'Anima', called p'o, and written with the characters for 'white' and for 'demon', that is, 'white ghost', belongs to the lower, earth-bound,
bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the 'one who returns' (i.e. to earth), a revenant, a ghost. The fact that the animus and the anima part after death and go their ways independently shows that, for the Chinese consciousness, they are distinguishable psychic factors which have markedly different effects, and, despite the fact that originally they are united in 'the one effective, true human nature', in the 'house of the Creative,' they are two. 'The animus is in the heavenly heart.' The animus lives in the daytime in the eyes (that is in consciousness); at night it
houses in the liver.' It is that 'which we have received from the great emptiness, that which is identical in form with the primal beginning'. The anima, on the other hand, is the 'energy of the heavy and the turbid'; it clings to the bodily, fleshly heart. 'Desires and impulses to anger' are its effects. 'Whoever is sombre and moody on waking ... is fettered by the anima.'

Many years ago, before Wilhelm acquainted me with this text, I used the concept 'anima' in a way quite analogous to the Chinese definition of p'o, and of course entirely apart from any metaphysical premise. To the psychologist, the anima is not a transcendental being but something quite within the range of experience. For as the Chinese definition also makes clear, affective conditions are immediate experiences. But why then does one speak of anima and not simply of moods? The reason is that affects have an autonomous character, and therefore most people are under their power. But, as we have seen, affects are delimitable contents of consciousness, parts of the personality. As parts of the personality, they partake of its character
and can therefore be easily personified, a process which is still going on today, as the examples cited above have shown. The personification is not an idle invention, inasmuch as the individual stirred by affect does not show a neutral character, but a quite distinct one, different from his ordinary character. Careful investigation has shown that the affective character in a man has feminine traits. This psychological fact has given rise to the Chinese teaching of the p'o- soul, as well as to my concept of the anima. Deeper introspection, or ecstatic experience, reveals the
existence of a feminine figure in the unconscious, therefore the feminine name, anima, psyche, or soul. The anima can also be defined as an imago, or archetype, or as the resultant of all the experiences of man with woman. This is the reason the anima, as a rule, is projected on the woman. As we know, poetry has often described and celebrated the anima. The connection of anima with ghost in the Chinese concept is of interest to parapsychologists inasmuch as the 'controls' are very often of the opposite sex.

Although Wilhelm's translation of hun as 'animus' seems justified to me, none the less I had important reasons for choosing 'logos' for a man's spirit, for masculine clarity of consciousness and reason, rather than the otherwise

appropriate expression 'animus'. Chinese philosophers are spared certain difficulties which burden Western psychologists, because Chinese philosophy, like all mental and spiritual activity of ancient times, is exclusively a constituent of the masculine world. Its concepts are never taken psychologically, and have therefore never been examined as to how far they also apply to the feminine psyche. But the psychologist cannot possibly ignore the existence of woman and her special psychology. The reasons I prefer to translate hun as it appears in man by logos are connected with this fact.

Wilhelm in his translation uses logos for the Chinese concept hsing, which could also be translated as essence (of human nature), or creative consciousness. After death, hun becomes shen, spirit, which is very close, in the philosophical sense, to hsing. Since the Chinese concepts are not logical in our sense, but are intuitive ideas, their meaning can only be fathomed through the ways in which they are used, and by noting the constitution of the written characters, or further, by such relationships as that of hun to shen. Hun, then, would be the driscriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing,and returning after death through shen to the Tao. For this use, the expression 'logos' ought to be especially appropriate, since it includes the idea of a universal being, and therefore covers the fact that man's clarity of consciousness and capacity for reason are universal rather than something individually unique; moreover it is not personal, but in the deepest sense impersonal, and thus in sharp contrast to the anima, which is a personal demon expressing itself in thoroughly personal moods (therefore animosity!).

In consideration of these psychological facts, I have reserved the term 'anima' for women exclusively, because, to answer a famous question, 'mulier non habet animam, sed animum.

Feminine psychology contains an element analogous to the anima of man. Primarily, it is not of an affective nature but is a quasi-intellectual element best described by the word 'prejudice'. The conscious side of woman corresponds to the emotional side of man, not to his 'mind'. Mind makes up the 'soul', or better, the 'animus' of woman, and just as the anima of the man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgements, or better said, opinions. (For further details I must refer the reader to my essay cited above, for here I can only touch upon the general aspects.) The animus of woman consists in a plurality of preconceived opinions, and is therefore not so susceptible of personification by one figure, but appears more often as a group or crowd. (A good example of this from parapsychology is the socalled 'Imperator' group in the case of Mrs. Piper.) On a low level, the animus is an inferior logos, a caricature of the differentiated masculine mind, just as the anima, on a low level, is a caricature of the feminine eros. Following the parallelism further, we can say that just as hun
corresponds to hsing, translated by "Wilhelm as logos, so the eros of woman corresponds to ming, which is translated as fate, fatum, destiny, and is interpreted by Wilhelm as eros. Eros is an interweaving; logos is differentiating knowledge, clarifying light; eros is relatedness; logos is discrimination and detachment. Thus the inferior logos in the woman's animus appears as something quite unrelated, and therefore as an inaccessible prejudice, or as an opinion which, irritatingly enough, has nothing to do with the essential nature of the object.

I have often been reproached for personifying the anima and animus as mythology does,
but this reproach would be justified only if it were proven that in my psychological use of these terms I concretize them in the same way that mythology does. I must declare once and for all that the personification is not an invention of mine, but is inherent in the nature of the phenomena. It would be unscientific to overlook the fact that the anima is a psychic, and therefore a personal, autonomous system. None of the people who make the charge against me would hesitate a second to say: 'I dreamed of Mr. X', whereas, strictly speaking, he only dreamed of the representation of Mr. X. The anima is nothing but a representation of the personal nature of the
autonomous system in question. What the nature of this autonomous system is in a
transcendental sense, that is to say, beyond the boundaries of experience, we cannot know.

I have defined the anima in man as a personification of the unconscious in general, and have therefore taken it to be a bridge to the unconscious, that is, to be the function of relationship to the unconscious. There is an interesting point in our text in this connection. The text says that consciousness (that is, personal consciousness) comes from the anima. Since the Western mind is based wholly on the standpoint of consciousness, it must define anima in the way I have done, but the East, based as it is on the standpoint of the unconscious, sees consciousness as an effect of the anima! Without a doubt, consciousness originally arises out of the unconscious. This is something we forget too often, and therefore we are always attempting to identify the psyche with consciousness, or at least attempting to

represent the unconscious as a derivative, or an effect of the conscious (as, for example, in the Freudian repression theory). But for the reasons
discussed above, it is essential that nothing be taken away from the reality of the unconscious, and that the figures of the unconscious should be understood as active quantities. The person who has understood what is meant by psychic reality need have no fear that he has fallen back into primitive demonology. If indeed the unconscious figures are not taken seriously as spontaneously active factors, we become victims of a one-sided faith in the conscious mind, which finally leads to a state of over-tension. Catastrophes are then bound to occur, because, despite all our consciousness, the dark psychic powers have been overlooked. It is not we who
personify them; they have a personal nature from the very beginning. Only when this is thoroughly recognized can we think of depersonalizing them, that is of 'subjugating the anima',as our text expresses it.
Here again we find a great difference between Buddhism and our "Western attitude of
mind, and again there is a dangerous semblance of agreement. Yoga teaching rejects all fantasy contents and we do the same, but the East does it on quite different grounds. In the East, conceptions and teachings prevail which express the creative fantasy in richest measure; in fact, protection is required against the excess of fantasy. We, on the other hand, look upon fantasy as valueless, subjective day-dreaming. Naturally the figures of the unconscious do not appear as abstractions stripped of all imaginative trappings; on the contrary, they are embedded and
interwoven in a web of fantasies of extraordinary variety and bewildering abundance.
The East can reject these fantasies because long ago it extracted their essence and condensed it in profound teachings. But we have never even experienced these fantasies, much less extracted their quintessence. Here we have a large portion of experience to catch up with, and only when we have found the sense in apparent nonsense can we separate the valuable from the worthless.
We may rest assured that what we extract from our experiences will differ from what the East offers us to-day. The East came to its knowledge of inner things in relative ignorance of the external world. We, on the other hand, will investigate the psyche and its depths supported by a tremendously extensive historical and scientific knowledge. At this present moment, it is true, knowledge of the external world is the greatest obstacle to introspection, but the psychological distress will overcome all obstructions. We are already building up a psychology, that is, a science which gives us a key to things to which the East has found entrance, only through abnormal psychic states.
THE DETACHMENT OF CONSCIOUSNESS FROM THE OBJECT:
By understanding the unconscious we free ourselves from its domination. This is really also the purpose of the instructions in our text. The pupil is taught to concentrate on the light of the inmost region and, while doing so, to free himself from all outer and inner entanglements.
His life-impulse is guided towards a consciousness without content which none the less permits all contents to exist. The Hui Ming Ching says about this detachment:
''A halo of light surrounds the world of the law.
We forget one another, quiet and pure, altogether powerful and empty.
The emptiness is irradiated by the light of the heart of heaven.
The water of the sea is smooth and mirrors the moon in its surface.
The clouds disappear in blue space; the mountains shine clear.
Consciousness reverts to contemplation; the moon- disk rests alone."
This description of fulfillment pictures a psychic state which perhaps can best be characterized as a detachment of consciousness from the world, and a withdrawal of it to an extra-mundane point, so to speak. Thus consciousness is at the same time empty and not empty. It is no longer preoccupied with the images of things but merely contains them. The fullness of the world which heretofore pressed upon consciousness has lost none of its richness and beauty, but it no longer dominates consciousness. The magical claim of things has ceased because the original interweaving of consciousness with the world has come to an end. The unconscious is no longer
projected, and so the primal participation mystique with things is abolished.
Therefore consciousness is no longer preoccupied with compulsive intentions but turns into contemplative vision, as the Chinese text very aptly says. How did this effect come about? (We assume, of course, that the Chinese author was first of all not a liar; secondly, that he was of sound mind; and, thirdly, that he was an extraordinarily intelligent man.) To understand or explain the detachment described in the text our mentality requires a somewhat roundabout

approach. There is no use in our mimicking Eastern sensibility; for nothing would be more childish than to wish to aestheticize a psychic condition such as this.

This detachment is something I am familiar with in my practice; it is the therapeutic effect par excellence, for which I labor with my students and patients, that is, the dissolution of participation mystique. With a stroke of genius, Levy-Bruhl has established participation mystique as being the hallmark of primitive mentality. As described by him it is simply the indefinitely large remnant of non-differentiation between subject and object, still so great among primitives that it cannot fail to strike European man, identified as he is with the conscious standpoint. In so far as the difference between subject and object does not become conscious, unconscious identity prevails. The unconscious is then projected into the object, and the object is introjected into the subject, that is, psychologized. Plants and animals then behave like men; men are at the same time themselves and animals also, and everything is alive with ghosts and gods.

Naturally, civilized man regards himself as immeasurably above these things. Instead, often he is identified with his parents throughout his life, or he is identified with his affects and prejudices, and shamelessly accuses others of the things he will not see in himself. In a word, even he is afflicted with a remnant of primal unconsciousness, or non-differentiation between subject and object. By virtue of this unconsciousness, he is held in thrall by countless people, things, and circumstances, that is, unconditionally influenced. His mind, nearly as much as the primitive's, is full of disturbing contents and he uses just as many apotropaeic charms. He no longer works the magic with medicine bags, amulets, and animal sacrifices, but with nerve remedies, neuroses, 'progress', the cult of the will, and so forth.

But if the unconscious can be recognized as a co-determining quantity along with the

conscious, and if we can live in such a way that conscious and unconscious, or instinctive demands, are given recognition as far as possible, the centre of gravity of the total personality shifts its position. It ceases to be in the ego, which is merely the centre of consciousness, and instead is located in a hypothetical point between the conscious and the unconscious, which might be called the self. If such a transposition succeeds, it results in doing away with participation mystique, and a personality develops that suffers only in the lower stories, so to speak, but in the upper stories is singularly detached from painful as well as joyful events.

The creation and birth of this superior personality is what is meant by our text when it speaks of the 'holy fruit', the 'diamond body', or refers in other ways to an indestructible body.

These expressions are psychologically symbolical of an attitude which is out of reach of intense emotional involvement and therefore safe from absolute shock; they symbolize a consciousness detached from the world. I have reasons for believing that this sets in after the middle of life and is actually a natural preparation for death. To the psyche death is just as important as birth and, like it, is an integral part of life. What happens to the detached consciousness in the end is a question the psychologist cannot be expected to answer. Whatever theoretical position he

assumed, he would hopelessly overstep the boundaries set him by science. He can only point out that the views of our text with respect to the timelessness of the detached consciousness are in harmony with the religious thought of all times, and with the thought of the overwhelming majority of mankind. A person thinking differently would stand outside the human order in some way, and therefore would be suffering from a disturbed psychic equilibrium. Thus, as a physician, I make a great effort to fortify the belief in immortality as far as I can, especially in my older patients, for whom such questions are crucial. If viewed correctly in the psychological sense, death is not an end but a goal, and therefore life towards death begins as soon as the

meridian is passed.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. It is the pneumatic man, known to the European from antiquity, which he, however, seeks to produce by quite other symbols and magical practices, by faith and a Christian way of life. Here again we stand on a foundation quite different from that of the East. Again the text sounds as though it

were not very far from Christian ascetic morality, but nothing could be more mistaken than to assume that it is actually dealing with the same thing. Back of our text is a culture thousands of years old, one which has built

organically upon primitive instincts and which, therefore, knows nothing of the arbitrary morality violating the instincts characteristic of us as recently civilized Teutonic barbarians. For this reason the Chinese are without that impulse towards violent repression of the instincts which hysterically exaggerates and poisons our spirituality. The man
who haves his instincts can also detach from them, and in just as natural a way as he lived them.
Any idea of heroic self-conquest would be entirely foreign to the sense of our text, but that is what it certainly would amount to if we followed the Chinese instructions literally. We must never forget our historical premises. Only a little more than a thousand years ago we stumbled from the crudest beginnings of polytheism into the midst of a highly developed Oriental religion which lifted the imaginative minds of half-savages to a height that did not correspond to their degree of spiritual development. In order to maintain this height in some fashion or other, the instinctual sphere inevitably had to be repressed to a great extent. Thus
religious practice and morality took on a markedly violent, almost malicious, character. The repressed elements naturally do not develop, but vegetate further in their original barbarism in the unconscious. We would like to scale the heights of a philosophical religion but are, in fact,incapable of it. To grow up to it is the most we can hope for. The Amfortas wound and the Faustian split in the Germanic man are not yet healed; his unconscious is still loaded with those contents which must first become conscious before he can be liberated from them. Recently I received a letter from a former patient which pictures the necessary transformation in simple but
pertinent words. She writes: 'Out of evil, much good has come to me. By keeping quiet, repressing nothing, remaining attentive, and by accepting reality—taking things as they are, and not as I wanted them to be—by doing all this, unusual knowledge has come to me, and unusual powers as well, such as I could never have imagined before. I always thought that when we accepted things they overpowered us in some way or other. This turns out not to be true at all, and it is only by accepting them that one can assume an attitude towards them. So now I intend to play the game of life, being receptive to whatever comes to me, good and bad, sun and shadow
that are forever alternating, and, in this way, also accepting my own nature with its positive and negative sides. Thus everything becomes more alive to me. What a fool I was! How I tried to force everything to go according to the way I thought it ought to!'
Only on the basis of such an attitude, which renounces none of the values won in the
course of Christian development, but which, on the contrary, tries with Christian charity and forbearance to accept even the humblest things in oneself, will a higher level of consciousness and culture be possible. This attitude is religious in the truest sense, and therefore therapeutic, for all religions are therapies for the sorrows and disorders of the soul. The increasing development of Western intellect and will has given us an almost fiendish capacity for aping such an attitude,
with apparent success, despite the protests of the unconscious. But it is only a matter of time until the counter position forces recognition of itself one way or another. Aping an attitude always produces an unstable situation, which can be overthrown by the unconscious at any time.
A safe foundation is found only when the instinctive premises of the unconscious win the same consideration as the viewpoints of the conscious mind. There can be no doubt that this necessity of giving due consideration to the unconscious runs violently counter to the Occidental and particularly to the Protestant cult of consciousness. Yet, though the new always seems the enemy of the old, anyone with a more than superficial desire to understand cannot fail to discover that without the most serious application of the Christian values we have acquire the new integration can never take place.
THE FULFILMENT:
Growing acquaintance with the spiritual East should be no more to us than the symbolical expression of the fact that we are entering into connection with the elements in ourselves which are still strange to us. Denial of our own historical premises would be sheer folly and would be the best way to bring about another deracination. Only by standing firmly on our own soil can we assimilate the spirit of the East.
Describing people who do not know where the true springs of secret powers are, an
ancient adept says: 'Worldly people lose the roots and cling to the tree-tops.' The spirit of the East has come out of the yellow earth, and our spirit can, and should, come only out of our own earth. It is for this reason that I approach these problems in a way that has often been criticized as being 'psychologism'. If 'psychology' were meant, I should

be flattered, because it is really my purpose to push aside without mercy the metaphysical claims of all esoteric teaching; the secret objective of gaining power through words ill accords with our profound ignorance—which, we should have the modesty to confess. It is my firm intention to bring things which have a metaphysical sound into the daylight of psychological understanding, and to do my best to prevent the public from believing in obscure words of power. Let the convinced Christian believe, for that is the duty he has taken upon himself. The non-Christian has forfeited the grace of faith. (Perhaps he was cursed from birth in not being able to believe, but only to know.)

Therefore, he has no right to put his faith elsewhere. One cannot grasp anything metaphysically, but it can be done psychologically. Therefore I strip things of their metaphysical wrappings in order to make them objects of psychology. In this way I can at least extract something understandable from them, and can avail myself of it. Moreover, I learn to know psychological conditions and processes which before were veiled in symbols and out of reach of my understanding. In doing this I also may be able to follow a similar path and to have similar experiences; if finally there should still be an ineffable metaphysical element, it would have the best opportunity of revealing itself.

My admiration for the great Eastern philosophers is as genuine as my attitude towards
their metaphysics is irreverent. I suspect them of being symbolical psychologists, to whom no greater wrong could be done than to take them literally. If it were really metaphysics that they mean, it would be useless to try to understand them. But if it is psychology, we can not only understand them, but we can profit greatly by them, for then the so-called 'metaphysical' comes within the range of experience. If I accept the fact that a god is absolute and beyond all -human experience, he leaves me cold. I do not affect him, nor does he affect me. But if I know that a god is a powerful impulse of my soul, at once I must concern myself with him, for then he can
become important, even unpleasantly so, and even in practical ways, which sounds horribly banal—like everything belonging to the sphere of reality.

The reproach of 'psychologism' applies only to a fool who thinks he has his soul in his pocket; there are certainly more than enough such fools, because, although we know how to use big words about the 'soul', the depreciation of psychic things is still a typical Western prejudice.

If I make use of the concept 'autonomous psychic complex', my reader immediately comes up with the prejudice, -nothing but a psychic complex'. How can we be so sure that the soul is 'nothing but'? It is as if we did not know, or else continually forgot, that everything of which we are conscious is an image, and that image is psyche. The people who think God is depreciated if He is understood as something moved in the psyche, as well as the moving force of the psyche,that is, understood as an 'autonomous complex' —these same people can be so afflicted by uncontrollable affects and neurotic states of mind that their wills and their whole philosophy of life fail miserably. Is that proof of the impotence of the psyche? Should Meister Eckhart also be reproached with 'psychologism' when he says 'God must be brought to birth in the soul again and again'? I think the accusation of 'psychologism' is justified only in the case of the type of intellect which denies the nature of the autonomous complex, and seeks to explain it rationally as the
consequence of known causes, that is, as derived, as not existing in its own right. This latter judgement is just as arrogant as the 'metaphysical' assertion which, overstepping human limitations, seeks to entrust a deity outside the range of our experience with the bringing about of our psychic states. 'Psychologism' is simply the counterpart of metaphysical encroachment, and just as childish as the latter. Therefore it seems to me far more reasonable to accord the psyche the same validity as the empirical world, and to admit that the former has just as much 'reality' as the latter. As I see it, the psyche is a world in which the ego is contained. Perhaps there are also fishes who believe that they contain the sea. We must rid ourselves of this habitual illusion of ours if we wish to consider metaphysical statements from the standpoint of psychology.

A metaphysical assertion of this kind is the idea of the 'diamond body', the indestructible breath-body which develops in the Golden Flower, or in the square inch space. This body, like everything else, is a symbol for a remarkable psychological fact, which, because it is objective, first appears projected in forms born of the experiences of organic life, that is, as fruit, embryo, child, living body, and so on. This psychological fact could best be expressed in the words 'It is not I who live, it lives me.' The illusion as to the superior powers of the conscious leads to the belief: I live. If the recognition of the unconscious shatters this illusion, the former appears as something objective in which the ego is included. The attitude towards the unconscious is then analogous to the feeling of the primitive to whom the existence of a son guarantees continuation of life. This characteristic feeling can assume grotesque forms even, as in

the case of the old
Negro who, angered at his disobedient son, cried out: 'There he stands with my body, but does not even obey me!' It is a question of a change in inner feeling similar to that experienced by a father to whom a son has been born; it is a change also known to us through the testimony of the Apostle Paul: 'Not I (live), but Christ liveth in me.' The symbol 'Christ' as the 'son of man' is an analogous psychic experience: a higher, spiritual being of human form is invisibly born in the individual, a spiritual body, which is to serve us as a future dwelling, a body which, as Paul expresses himself, is put on like a garment ('For as many of you as have been baptized into Christ have put on Christ'). Obviously it is always a difficult thing to express, in intellectual terms, subtle feelings which are, none the less, infinitely important for the life and well-being of the individual. In a certain sense, the thing we are trying to express is the feeling of having been 'replaced', but without the connotation of having been 'deposed'. It is as if the direction of the affairs of life had gone over to an invisible center. Nietzsche's metaphor, 'in most loving bondage, free', would be
appropriate here. Religious speech is full of imagery picturing this feeling of free dependence, of calm and devotion. In this remarkable experience I see a phenomenon resulting from the detachment of
consciousness, through which the subjective 'I live' becomes the objective 'It lives me'. This state
is felt to be higher than the earlier one; it is really as if it were a sort of release from compulsion
and impossible responsibility which are the inevitable results of participation mystique. This
feeling of liberation fills Paul completely. It is the consciousness of being a child of God which
frees one from the spell of the blood. It is also a feeling of reconciliation with all that happens,
and that is the reason that, according to the Hui Ming Ching, the glance of one who has attained
fulfillment returns to the beauty of nature.
In the Pauline Christ symbol the deepest religious experiences of the West and of the East
confront each other. Christ the sorrow-laden hero, and the Golden Flower that blooms in the
purple hall of the city of jade—what a contrast, what an infinity of difference, what an abyss of history! A problem fit for the crowning work of a future psychologist!
Among the great religious problems of the present is one which has received scant
attention, but which, in fact, is the main problem of our day: the problem of the progress of the religious spirit. If we are to discuss it, we must emphasize the difference between East and West in their treatment of the jewel', that is, the central symbol. The West emphasizes the human incarnation, and even the personality and historicity of Christ, while the East says: 'Without beginning, without end, without past, without future.' In accordance with his conception, the
Christian subordinates himself to the superior, divine person in expectation of His grace; but the Eastern man knows that redemption depends on the 'work' the individual does upon himself. The Tao grows out of the individual. The imitatio Christi has this disadvantage: in the long run we worship as a divine example a man who embodied the deepest meaning of fife, and then, out of sheer imitation, we forget to make real our own deepest meaning—self-realization. As a matter of fact, it is not altogether uncomfortable to renounce one's own real meaning. Had Jesus done this, He would probably have become a respectable carpenter, and not the religious rebel to whom, obviously, there would happen to-day the same thing that happened then.
Imitation of Christ might well be understood in a deeper way. It might be taken as the duty to give reality to one's deepest conviction, always the fullest expression of individual temperament, with the same courage and the same self-sacrifice shown by Jesus. Happily—we must say—not everyone has the task of being a leader of mankind, or a great rebel, and so it might be possible for each to realize himself in his own way. This honesty might even become an ideal. Since great innovations always begin in the most unlikely places, the fact, for example, that a person to-day is not nearly as ashamed of his nakedness as he used to be might be the beginning of a recognition of himself as he is. Hard upon this will follow an increasing recognition of many things that were formerly strictly taboo, because the reality of the earth will
not forever remain veiled like the virgines velandae of Tertullian. Moral unmasking is only one step further in the same direction, and behold, there stands a man as he is, and confesses to himself that he is as he is. If he does this in a meaningless way he is a muddled fool, but if he knows the significance of what he does he can belong to a higher order of man who makes real the Christian symbol, regardless of suffering. It can often be observed that wholly

concrete taboos or magical rites, in an early stage of a religion become in the next stage a matter of psychic concern, or even wholly spiritual symbols. An external law, in the course of time, becomes an inner conviction. Thus it might easily happen to contemporary man, especially the
Protestant, that the person Jesus, now existing outside in the realm of history, might become the superior man within himself. Then we would have attained, in a European way, the psychological state corresponding to 'enlightenment' in the Eastern sense.
All this is a step in the evolution of a higher human consciousness on the way towards unknown goals, and is not metaphysics in the ordinary sense. Thus far it is only 'psychology', but also thus far it can be experienced, it is intelligible, and—thank God—it is real, a reality with which something can be done, a reality containing possibilities and therefore alive. The fact that I content myself with what can be psychically experienced, and reject the metaphysical, does not mean, as anyone with insight can understand, a sceptic or agnostic gesture against faith or trust in higher powers; what I am saying is approximately the same thing Kant meant when he called 'the thing in itself' a 'merely negative boundary-concept' Grenzbegriff]. Every statement about the transcendental is to be avoided because it is invariably only a laughable presumption, on the part of the human mind, which is unconscious of its limitations. Therefore, when God or the Tao is termed an impulse of the soul, or a state of the soul, something has been said about the knowable
only, but nothing about the unknowable, about which nothing can be determined.
CONCLUSION:
The purpose of my commentary is to attempt to build a bridge of psychological
understanding between East and West. The basis of every real understanding is man, and therefore I had to speak of human things. This must be my excuse for having dealt only with general aspects, and for not having entered into technical details. Technical directions are valuable for those who know, for example, what a camera is, or a combustion engine, but they are useless for anyone who has no idea of such apparatus. Western man for whom I write is in an analogous position. Therefore it seemed to me important above all to emphasize the agreement between the psychic states and symbolisms of East and West. By means of these analogies an
entrance is opened to the inner chambers of the Eastern mind, an entrance that does not require the sacrifice of our own nature and hence does not threaten us with being torn from our roots.
Nor is it an intellectual telescope or microscope offering a view fundamentally of no concern to us because it does not touch us. It is rather an atmosphere of suffering, seeking, and striving common to all civilized peoples; it is the tremendous experiment of becoming conscious, which nature has laid upon mankind, and which unites the most diverse cultures in a common task.
Western consciousness is by no means consciousness in general; it is a historically
conditioned and geographically limited factor, representative of only one part of mankind. The widening of our consciousness ought not to proceed at the expense of other kinds of consciousness, but ought to take place through the development of those elements of our psyche which are analogous to those of the alien psyche, just as the East cannot do without our technology, science, and industry. The European invasion of the East was a deed of violence on a grand scale„ and it has left us the duty—noblesse oblige—of understanding the mind of the East.
This is perhaps more necessary than we realize at present.

Jack McKrao (2013-01-22 18:59:18)
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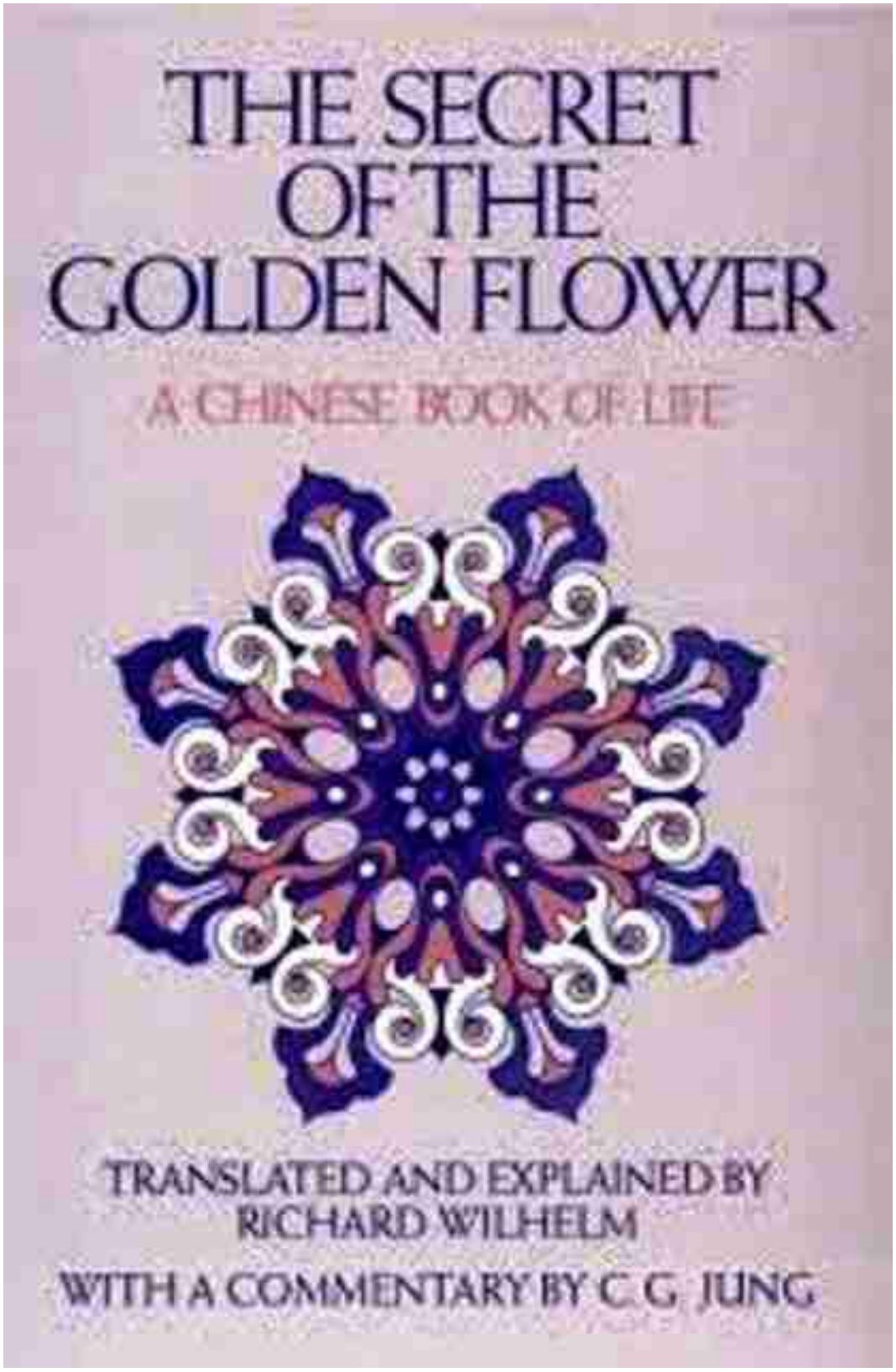
Lewis Lafontaine (2013-01-22 19:10:29)
This comment has been removed by the author.

Carl Jung's warning on Chinese Yoga (2012-02-05 14:55)



Our text is concerned with this way, and this same problem comes up with my patients also.
There could be no greater mistake than for a Westerner to take up the direct practice of Chinese yoga, for it would

be a matter of his will and his consciousness, and would only strengthen the latter against the unconscious, bringing about the very effect to be avoided.
The neurosis would then simply be intensified. It cannot be sufficiently strongly emphasized that we are not Orientals, and therefore have an entirely different point of departure in these things.
It would also be a great mistake to assume that this is the path every neurotic must travel, or that it is the solution to be sought at every stage of the neurotic problem.
It is appropriate only in those cases where the conscious has reached an abnormal degree of development, and has therefore
diverged too far from the unconscious.
This high degree of consciousness is the conditio sine qua non. Nothing would be more wrong than to wish to open this way to neurotics who are ill on account of an undue predominance of the unconscious.
For the same reason, this way of development has scarcely any meaning before the middle of life (normally between the ages of
thirty-five and forty); in fact, if entered upon too soon, it can be decidedly injurious. Carl Jung, Secret of the Golden Flower Commentary.
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Difficulties encountered by a European in trying to understand the East˜Carl Jung (2012-02-06 05:50)

Harem Pool by the Orientalist painter Jean-Léon Gérôme
COMMENTARY BY C. G. JUNG (From ‘The Secret of the Golden Flower’)
1. DIFFICULTIES ENCOUNTERED BY A EUROPEAN IN TRYING TO UNDERSTAND THE EAST
A thorough Westerner in feeling, I am necessarily deeply impressed by the strangeness of this Chinese text.
It is true that some knowledge of Eastern religions and philosophies aids my intellect and intuition in understanding these ideas to a certain extent, just as I can understand the paradoxes of primitive beliefs in terms of ’ethnology’, or in terms of the ’comparative history of religions”
Indeed, this is the Western way of hiding one’s heart under the cloak of so-called understanding.
We do it partly because of the misérable vanité des savants which fears and rejects with horror any sign of living sympathy, and partly because a sympathetic understanding might permit contact with an alien spirit to become a serious experience.
The so-called scientific objectivity would have reserved this text for the philological acuity of Sinologues, and would have guarded it jealously from any other interpretation.

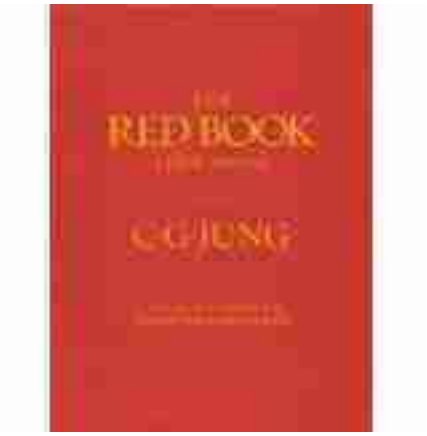
But Richard Wilhelm penetrated into the secret and mysterious vitality of Chinese wisdom too deeply to have allowed such a pearl of intuitive insight to disappear in the pigeonholes of the specialists.
I am greatly honored that his choice of a psychological commentator has fallen upon me.
This entails the risk, though, that this unique treasure will be swallowed by still another special science.
None the less, anyone seeking to minimize the merits of Western science and scholarship is undermining the main support of the European mind.
Science is not, indeed, a perfect instrument, but it is a superior and indispensable one that works harm only when taken as an end in itself.
Scientific method must serve; it errs when it usurps a throne.
It must be ready to serve all branches of science, because each, by reason of its insufficiency, has need of support from the others.
Science is the tool of the Western mind and with it more doors can be opened than with bare hands.
It is part and parcel of our knowledge and obscures our insight only when it holds that the understanding given by it is the only kind there is.
The East has taught us another, wider, more profound, and higher understanding, that is, understanding through life.
We know this way only vaguely, as a mere shadowy sentiment culled from religious terminology, and therefore we gladly dispose of Eastern 'wisdom' in quotation marks, and relegate it to the obscure territory of faith and superstition.
But in this way we wholly misunderstand the 'realism' of the East.
This text, for instance, does not consist of exaggerated sentiment or overwrought mystical intuitions bordering on the pathological and emanating from ascetic cranks and recluses.
It is based on the practical insights of highly evolved Chinese minds, which we have not the slightest justification for undervaluing.
This assertion may seem bold, perhaps, and is likely to be met with disbelief, but that is not surprising, considering how little is known about the material. Moreover, the strangeness of the material is so arresting that our embarrassment as to how and where the Chinese world of thought might be joined to ours is quite understandable.
When faced with this problem of grasping the ideas of the East, the usual mistake of Western man is like that of the student in Faust
Misled by the Devil, he contemptuously turns his back on science, and, carried away by Eastern occultism, takes over yoga practices quite literally and becomes a pitiable imitator. (Theosophy is our best example of this mistake.)
And so he abandons the one safe foundation of the Western mind and loses himself in a mist of words and ideas which never would have
originated in European brains, and which can never be profitably grafted upon them.
An ancient adept has said: 'If the wrong man uses the right means, the right means work in the wrong way.'
This Chinese saying, unfortunately all too true, stands in sharp contrast to our belief in the 'right' method irrespective of the man who applies it.
In reality, in such matters everything depends on the man and little or nothing on the method. For the method is merely the path, the direction taken by a man. The way he acts is the true expression of his nature.
If it ceases to be this, then the method is nothing more than an affectation, something artificially added, rootless and sapless, serving only the illegitimate goal of self-deception.
It becomes a means of fooling oneself and of evading what may perhaps be the implacable law of one's being.
This is far removed from the earth-born quality and sincerity of Chinese thought.
On the contrary, it is the denial of one's own being, self-betrayal to strange and unclean gods, a cowardly trick for the purpose of usurping psychic superiority, everything m fact which is profoundly contrary to the meaning of the Chinese 'method'.
For these insights result from a way of life that is complete, genuine, and true in the fullest sense; they are insights coming from that ancient, cultural life of China which has grown consistently and coherently from the deepest instincts, and which, for us, is forever remote and impossible to imitate.
Western imitation of the East is doubly tragic in that it comes from an unpsychological misunderstanding as sterile as are the modern escapades in Taos, the blissful South Sea Islands, and Central Africa, where 'primitivity' is earnestly

being played at while Western civilized man
evades his menacing duties, his Hic Rhodus hic salta.
It is not a question of our imitating, or worse still, becoming missionaries for what is organically foreign, but rather a question of
building up our own Western culture, which sickens with a thousand ills.
This has to be done on the spot, and by the real European as he is in his Western commonplaces, with his marriage problems, his neuroses, his social and political delusions, and his whole philosophical disorientation.
We should do well to confess at once that, fundamentally speaking, we do not understand the complete detachment from the world of a text like this, indeed, that we do not want to understand it.
Have we, perhaps, an inkling that a mental attitude which can direct the glance inward to this extent can bring about such detachment only because these people have so completely fulfilled the instinctive demands of their natures that little or nothing prevents them from viewing the invisible essence of the world?
Can it be, perhaps, that the premise of such vision is liberation from those ambitions and passions which bind us to the visible world, and does not this liberation result from the sensible fulfillment of instinctive demands, rather than from the premature or fear-born repression of them?
Is it that our eyes are opened to the spirit only when the laws of earth are obeyed?
Anybody who knows the history of Chinese culture, and has also carefully studied the I Ching, that book of wisdom which for thousands of years has permeated all Chinese thought, will not pass over these questions lightly.
He will know, moreover, that the views set forth in our text are nothing extraordinary from the Chinese point of view, but are actually inescapable, psychological conclusions.
In our Christian culture, spirit, and the passion of the spirit, were for a long time the greatest values and the things most worth striving for.
Only after the decline of the Middle Ages, that is, in the course of the nineteenth century, when spirit began to degenerate into intellect, did a reaction set in against the unbearable dominance of intellectualism.
This movement, it is true, at first committed the pardonable mistake of confusing intellect with spirit, and blaming the latter for the misdeeds of the former.
Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit.
It is in no way fitted to do this, because spirit is something higher than intellect in that it includes not only the latter, but the feelings as well.
It is a direction, or principle, of life that strives towards shining, supra-human heights.
In opposition to it stands the dark, the feminine, the earth-bound principle (yin), with its emotionality and instinctiveness that reach far back into the depths of time, and into the roots of physiological continuity.
Without a doubt, these concepts are purely intuitive insights, but one cannot very well dispense with them if one is trying to understand the nature of the human soul.
China could not do without them because, as the history of Chinese philosophy shows, it has never gone so far from central psychic facts as to lose itself in a one-sided over-development and over-valuation of a single psychic function.
Therefore, the Chinese have never failed to recognize the paradoxes and the polarity inherent in what is alive.
The opposites always balanced one another- a sign of high culture.
One-sidedness, though it lends momentum, is a mark of barbarism.
The reaction which is now beginning in the West against the intellect in favor of feeling, or in favor of intuition, seems to me a mark of cultural advance, a widening of consciousness beyond the too narrow limits of a tyrannical intellect.
I have no wish to undervalue the tremendous differentiation of Western intellect; measured by it, Eastern intellect can be described as childish. (Obviously this has nothing to do with intelligence.)
If we should succeed in elevating another, or even a third psychic function to the dignity accorded intellect, then the West might expect to surpass the East by a very great margin.
Therefore it is sad indeed when the European departs from his own nature and imitates the East or affects it in any way.
The possibilities open to him would be so much greater if he would remain true to himself and develop out of his own nature all that the East has brought forth from its inner being in the course of the centuries.
In general, and looked at from the incurably external point of view of the intellect, it would seem as if the things so

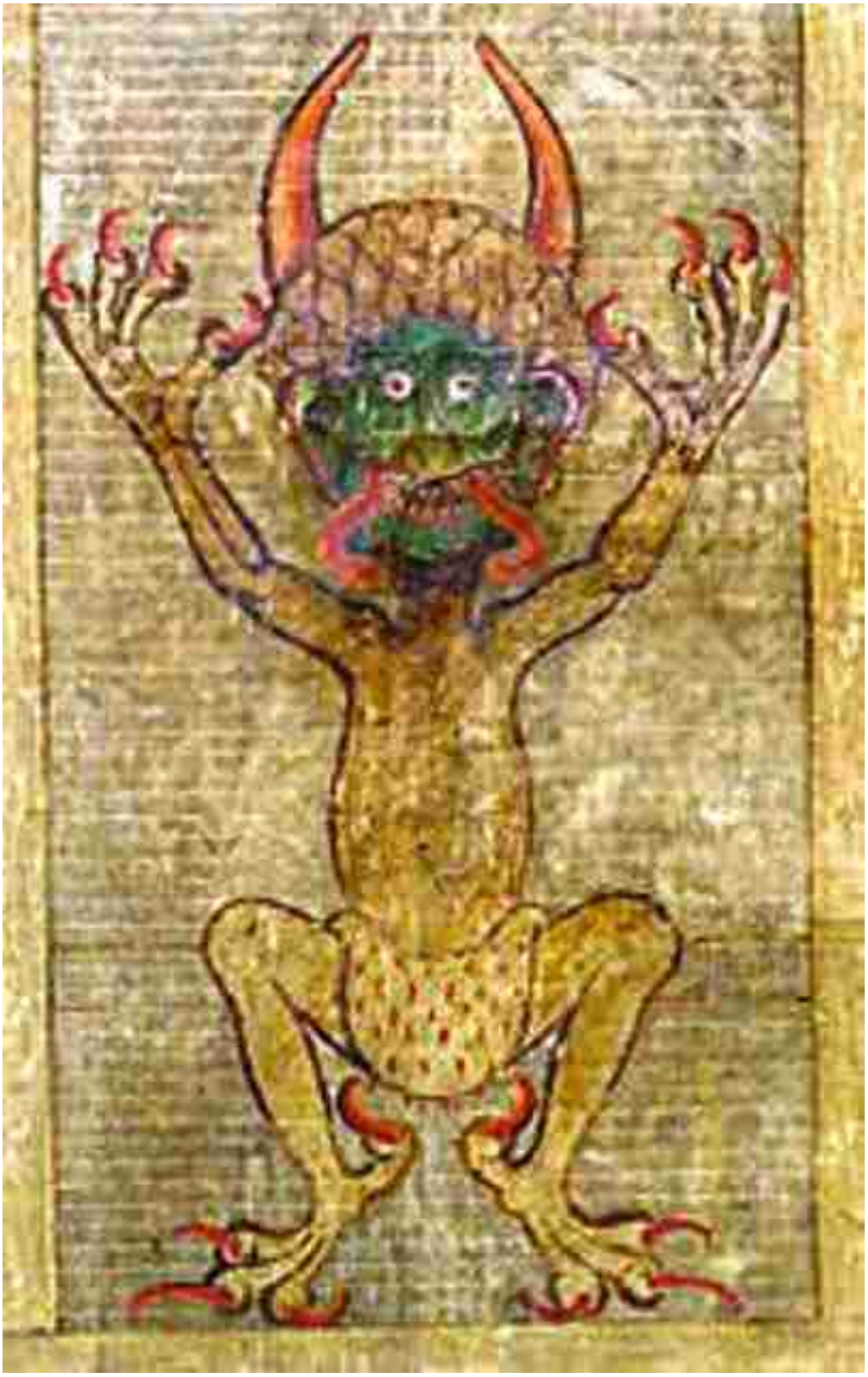
highly valued by the East were not desirable for us.
Intellect alone cannot fathom at first the practical importance Eastern ideas might have for us, and that is why it can classify these ideas as philosophical and ethnological curiosities and nothing more.
The lack of comprehension goes so far that even learned Sinologues have not understood the practical application of the I Ching, and have therefore looked on the book as a collection of abstruse magic spells. Carl Jung, Commentary on The Secret of the Golden Flower, Part I.

Spirit began to degenerate into intellect ˜Carl Jung (2012-02-07 06:02)

In our Christian culture, spirit, and the passion of the spirit, were for a long time the greatest values and the things most worth striving for. Only after the decline of the Middle Ages, that is, in the course of the nineteenth century, when spirit began to degenerate into intellect, did a reaction set in against the unbearable dominance of intellectualism. This movement, it is true, at first committed the pardonable mistake of confusing intellect with spirit, and blaming the latter for the misdeeds of the former. Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit. It is in no way fitted to do this, because spirit is something higher than intellect in that it includes not only the latter, but the feelings as well. It is a direction, or principle, of life that strives towards shining, supra-human heights. In opposition to it stands the dark, the feminine, the earth-bound principle (yin), with its emotionality and instinctiveness that reach far back into the depths of time, and into the roots of physiological continuity. Without a doubt, these concepts are purely intuitive insights, but one cannot very well dispense with them if one is trying to understand the nature of the human soul. China could not do without them because, as the history of Chinese philosophy shows, it has never gone so far from central psychic facts as to lose itself in a one-sided over-development and over-valuation of a single psychic function. Therefore, the Chinese have never failed to recognize the paradoxes and the polarity inherent in what is alive. The opposites always balanced one another- a sign of high culture. One-sidedness, though it lends momentum, is a mark of barbarism. The reaction which is now beginning in the West against the intellect in favor of feeling, or in favor of intuition, seems to me a mark of cultural advance, a widening of consciousness beyond the too narrow limits of a tyrannical intellect. Carl Jung, Commentary The Secret of the Golden Flower. Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home


THE
RED BOOK
C.G. JUNG

Out of evil, much good has come to me.˜Carl Jung Patient (2012-02-07 16:05)



Satan, as seen in Codex Gigas. Demons are generally seen as evil beings, and Satan as greatest of these (in the Christian tradition).

She writes: 'Out of evil, much good has come to me. By keeping quiet, repressing nothing, remaining attentive, and by accepting reality—taking things as they are, and not as I wanted them to be—by doing all this, unusual knowledge has come to me, and unusual powers as well, such as I could never have imagined before.
I always thought that when we accepted things they overpowered us in some way or other. This turns out not to be true at all, and it is only by accepting them that one can assume an attitude towards them.
So now I intend to play the game of life, being receptive to whatever comes to me, good and bad, sun and shadow that are forever alternating, and, in this way, also accepting my own nature with its positive and negative sides.
Thus everything becomes more alive to me. What a fool I was! How I tried to force everything to go according to the way I thought it ought to!' A Letter from Dr. Jung's patient as reproduced in the Commentary of the Secret of the Golden Flower.

The Unity of Life and Consciousness is Tao ˜Carl Jung (2012-02-08 04:42)

The unity of these two, life and consciousness, is the Tao, whose symbol would be the central white light (compare the Bardo Thodol, the Tibetan Book of the Dead). This light dwells in the 'square inch', or in the 'face', that is, between the eyes. It is the image of the creative point, a point having intensity without extension, thought of as connected with the space of the 'square inch', the symbol for that which has extension. The two together make the Tao. Human nature [hsing] and consciousness [hui] are expressed in light symbolism, and are therefore intensity,while life [ming] would coincide with extensity. Carl Jung, Commentary to The Secret of the Golden Flower. Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

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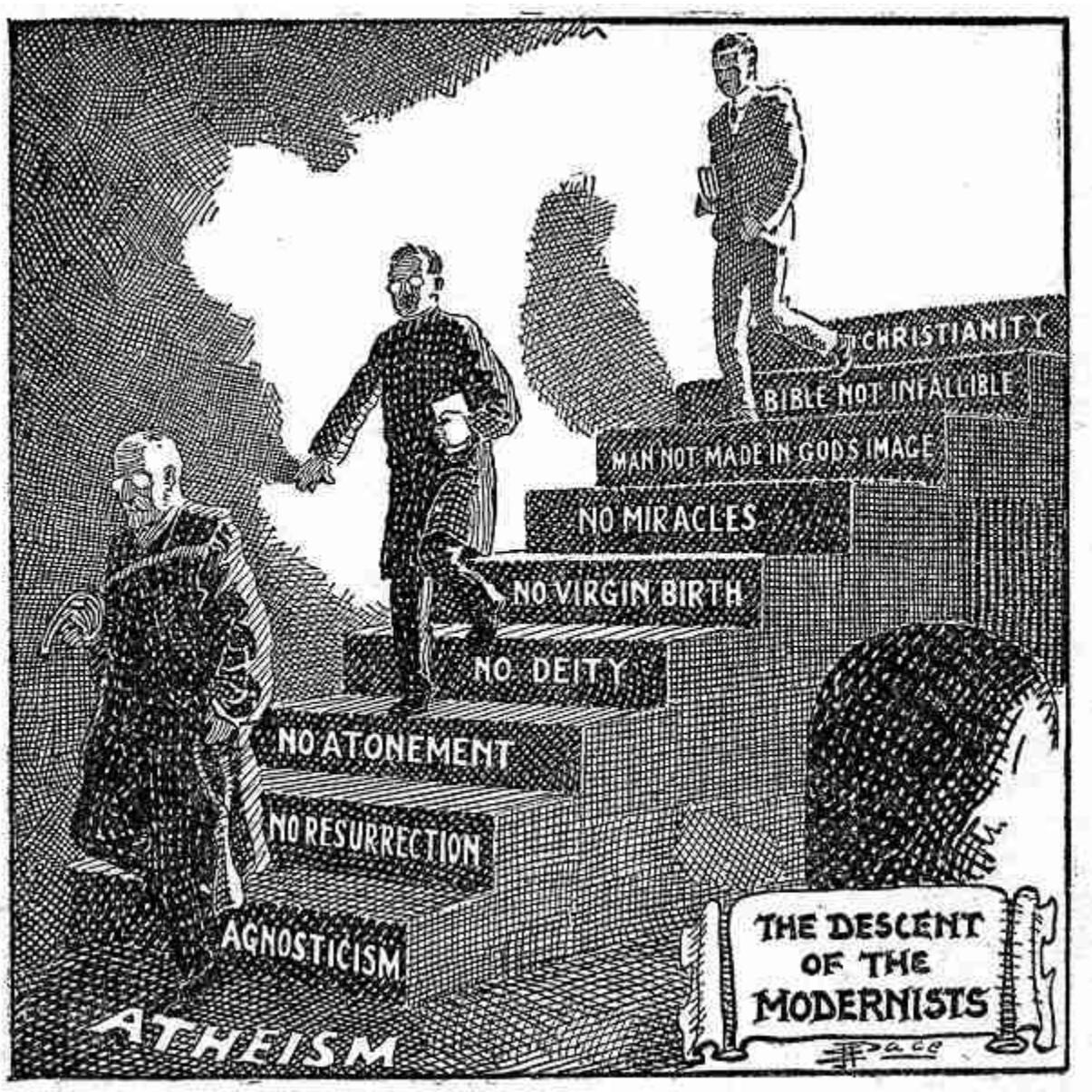
Why our time is so utterly Godless and Profane ˜Carl Jung (2012-02-08 16:46)



If tendencies towards disassociation were not inherent in the human psyche, parts never would have been split off; in other words, neither spirits nor gods would ever have come to exist. That is the reason, too, that our time is so utterly godless and profane, for we lack knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else. Our true religion is a monotheism of consciousness, a possession by it, coupled with a fanatical denial that there are parts of the psyche which are autonomous. But we differ from the Buddhist yoga doctrine in that we even deny that such autonomous parts are experienceable. A great psychicdanger arises here, because the parts then behave like any other repressed contents: they necessarily induce wrong attitudes, for the repressed material appears again in consciousness in a spurious form. This fact, which is so striking in every case of neurosis, holds true also, for collective psychic phenomena. In this respect our time is caught in a fatal error: we believe wecan criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. It is completely forgotten that the reason mankind believes in the 'daemon' has nothing whatever to do with outside factors, but is due to simple perception of the powerful inner effect of the autonomous fragmentary systems. This effect is not nullified by criticizing its name intellectually, nor by describing it as false. The effect is collectively always present; the autonomous systems are always

at work, because the fundamental structure of the unconscious is not touched by the fluctuations of a transitory consciousness. Carl Jung, Commentary on The Secret of the Golden Flower. Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

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matter can never find rest except in form...˜Meister Eckhart (2012-02-10 05:34)

”The mind never rests but must go on expecting and preparing for what is yet known and what is still concealed. Meanwhile, man cannot know what God is, even though he be ever so well of what God is not; and an intelligent person will reject that. As long as it has no reference point, the mind can only wait as matter waits for him. And matter can never find rest except in form; so, too, the mind can never find rest except in the essential truth which is locked up in it–the truth about everything. Essence alone satisfied and God keeps on withdrawing, farther and farther away, to arouse the mind’s zeal and lure it to follow and finally grasp the true good that has no cause. Thus, contented with nothing, the mind clamors for the highest good of all.” Meister Eckhart

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Jung and Meister Eckhart on God and Mystical Experience (2012-02-10 06:21)

”The Temple of the Rose Cross,” Teophilus Schweighardt Constantiens,
Journal of Jungian Scholarly Studies Vol. 2, No. 4, 2006 _ _ _

psychological efficacy cannot be doubted_ . (Symbols 66) Jung contrasts this position with the metaphysical point of view from which God is seen as "absolute" and outside oneself. Understood psychologically, this viewpoint indicates, in Jung‟s words, "a complete unawareness of the fact that God‟s action springs from one‟s own inner being." Jung credits Meister Eckhart with a rare awareness of this psychological phenomenon. Jung, like many current writers on Eckhart, infers that the Meister wrote from personal experience (Types 242). He concludes: **that Eckhart must have experienced a quite extraordinary enhancement of the value of the soul, i.e., of his own inner being, that enabled him to rise to a purely psychological and relativistic conception of God and of his relation to man. _** (Types 242-43) Bernard McGinn agrees that "Eckhart preached the possibility of a radical new awareness of God," an understanding of the unio mystica that "emphasized a goal of „union without difference‟, or what in Eckhartian terms we can describe as a unitas indistinctionis—the insistence that in the ground of reality there is absolute identity between God and the soul." McGinn points out that the Meister did not preach exclusively "to the clerical elite of the schools" (145-46) but to ordinary men and women. Realizing one‟s identity with God, for Eckhart, was not reserved for those who had adopted "a traditional religious way of life," nor did it require renunciation of the world. God can, in fact, be received as much, Eckhart says, "at the fireplace or in the stable," as in "inwardness, prayer, sweet ravishments and in the special graces" (which I take to mean the sacraments) [Davies 54]. He speaks, in fact, against enclosure: Nowadays many people, apparently virtuous, flee the world and hide in monasteries and cells, hoping to be rid of worldly temptations. If their aim were to seek out God, well and good, but it is to be feared that they think more of themselves than of him. (in Strakosch, 63-64)"Such a person," he writes, "is doing nothing other than taking God, winding a cloak about his head and thrusting him under a bench" (Davies 54). According to Eckhart,The spiritual human being, in the form of an assimilation to God, should be free from all ways, exercises, and techniques to find God. God will give the right way. . . . Study only this, to become Herold pregnant with God. [dar ûf setze al dîn studieren, daz dir got grôz werde]. (W1:201, 5-83, in Haas, 148-50)These populist psychological views related Eckhart to the Beguine movement of his day, and also led to his condemnation by the Church (Strakosch 32). Pope John XXII‟s Bull of Condemnation (In Agro Dominico 1329) explicitly mentions Eckhart‟s preaching "before the uneducatd crowd." As a result of Eckhart‟s condemnation, McGinn tells us, "the Dominican General Chapter of Toulouse of 1328 warned against preaching subtilia to the people" (Introduction 360 n.39). "Unitas indistinctionis," McGinn writes, "was born not in books but in the depths of the experience of the mystics of the thirteenth century, in their attempts to live the annihilation (anéantissement) of Marguerite Porete,4 or the perfect detachment (abegescheidenheit) of Meister Eckhart" (Introduction 12). Robert Forman points out, that Eckhart, while arguably a mystic, disapproves of visions, locutions, and sensations, what he calls the ""sensible variety‟ of mystical experience," though he is sympathetic to "ecstatic rapture, which he calls the „introvertive‟ variety of mystical experience" (Forman 20). Eckhart does denigrate, however, an attachment to or desire for a state of rapture. He counsels,If a man were in an ecstasy, as Saint Paul was, and knew that some sick man needed him to give him a bit of soup, I should think it far better if you would abandon your ecstasy out of love and show greater love in caring for the other in his need. (Counsel 10, College & McGinn trans., 46) In fact, attachment to any state, Eigenschaft, is what we must overcome, according to the Meister, through a process of Lâzen, "letting go," in order to attain Abegescheidenheit, "detachment," which makes Gezucket, "rapture" possible (Forman 74-84). Eckhart writes, "Whatever state we find ourselves in, whether in strength or in weakness, in joy or in sorrow, whatever we find ourselves attached to, we must abandon" (W2:160, Forman 79). In Gezucket, Eckhart explains, "with both internal and external powers withdrawn, one experiences neither thought, affective feeling, sensation, nor vision," but has reached the "ground" (grunt), the "innermost man," the "spark of the soul" (Forman 99, 104). Eckhart states that this ground is identical with the nature of the soul, which is identical with the nature of God (Forman 106). Eckhart explains the soul in this way: . . . by this Kingdom of God we understand the soul, for the soul is of like nature with the Godhead. . . . So much, is God in the soul, that his whole divine nature depends upon her. (W2:270, Evans trans.) Eckhart here expresses a concept very close to the psychological interpretation offered by Jung. "Looked at historically," Jung says,the soul . . . refers to a psychological content that must possess a certain measure of autonomy within the limits of consciousness. If this were not so, man would never have hit on the idea of attributing an independent existence to the soul, as though it were some objectively perceptible thing. It must be a content in which spontaneity is inherent, and hence also partial unconsciousness, as with every autonomous complex. (Types 247)Analytical psychology defines the soul as both "the relation to the unconscious," and "a personification of unconscious contents." Jung restates Eckhart‟s proposition in these terms: "God and the

soul are essentially the same when regarded as personifications of an unconscious content"; and he concludes that "Meister Eckhart‟s view . . . is purely psychological" (Types 247-48), pointing out that Eckhart "states bluntly that God is dependent on the soul" (Types 251). Again Eckhart himself states, "By being created, the soul created God, for he did not exist until the soul was made. A little while since and I declared, I am the cause that God is God!" (W1:410, Evans). One in this state of rapture, Eckhart tells us, is "inside of the divine „expanseless expanse‟." Forman explains that, according to Eckhart, one may come permanently "to live amidst this expanse." This state Eckhart calls Geburt, "the birth" (Forman 165). Eckhart explains, in Sermon 6,The Father gives birth eternally to his Son in his own likeness. . . . And I say further: he gave birth to the Word from my soul. . . . and the Father gives birth to his son in the soul entirely in the same way as he gives birth to him in eternity. He must do so, whether he wishes to or not. . . . and I can say more: he gives birth to me as his Son and as his same Son. Further: not only does he give birth to me as his Son, but he gives birth to me as himself and himself as me. (Davies 35)Eckhart further teaches that in the soul "God comes into being and passes away" (W1:143, Evans). Eckhart‟s expression for the „passing away‟ of God is Der Durchbruch, the Breakthrough of the Soul to the Godhead. Jung‟s understanding of this is that God „becomes‟ by an act of conscious differentiation from the unconscious dynamis, a separation of the ego as subject from God . . . as object. . . . But when the "breakthrough" abolishes this separation by cutting the ego off from the world, and the ego becomes identical with the unconscious dynamis, God disappears as an object and dwindles into a subject which is no longer distinguishable from the ego. In other words, the ego, as a late Herold product of differentiation, is re-united with the dynamic Alloneness. (Types 255)This state of All-oneness Jung speaks of, Eckhart calls the "flood and source," the "ground of the ground" (W2:105, Forman 172), or "Godhead." Forman demonstrates that in Eckhart‟s thought the breakthrough represents the soul‟s going beyond all form and distinction of God, including that of the Father, Son and Holy Ghost, "beyond all change, diversity, and multiplicity" (Forman 178). Eckhart assures us that from the ground of the ground "all things are moved, and all those receive life that live of themselves, being endowed with reason" (W2:105, Forman 179). In Forman‟s words, "To Break Through to the Godhead is apparently to directly perceive just this: all things are moved by that which I myself am" (179). Eckhart emphasizes, "This breaking through guarantees to me that I and God are one" (W2:275, Forman 180). This is unio mystica Eckhartian style. Jung notes, as have others, the similarities in Eckhart‟s thought to Eastern ideas. Jung claims that, since we have no indication of direct transmission (from the Upanishads, for example), "this parallelism proves that Eckhart was thinking from the depths of the collective psyche which is common to East and West" (Forman 180). Similar ideas on the "deification" of man are, in fact, found in the mysticism of Eastern Christianity, as in the seventh century Mystagogia of Maximus the Confessor. "Psychologically," Jung says, the religious philosophers of the East and Meister Eckhart in the West identify "the Deity with the numinosity of the unconscious" (Aion 194). Jung considers the psychological phenomenon described, and most probably experienced, by Eckhart to be a "mystic regression to the psychic conditions of prehistory . . . in which the impelling dynamis has not yet petrified into an abstract idea but is still a living experience." Jung explains that "as a result of this retrograde process the original state of identity with God is reestablished and a new potential is produced." He describes the experience as capable of creating "the world anew" (Types 255-56). "In these bold ideas," Jung declares, "we hear the voice of the collective psyche, which with imperturbable assurance and the finality of a natural law brings about spiritual transformation and renewal" (Types 257. In his eighties, reflecting on the influences of his youth, Jung wrote, "I was attracted to the thought of Pythagoras, Heraclitus, Empedocles, and Plato . . . Their ideas were beautiful and academic . . . but somewhat remote. Only in Meister Eckhart did I feel the breath of life—not that I understood him" (Memories 68). In the understanding of his later years, Jung would say of Eckhart that his world-embracing spirit knew, without discursive knowledge, the primordial mystical experience of India as well as of the Gnostics. . . Well might the writings of this Master lie buried for six hundred years, for „his time was not yet come.‟ Only in the nineteenth century did he find a public at all capable of appreciating the grandeur of his mind. (Aion 194)It strikes me that I might say the same about Jung‟s own thought and the twentyfirst century. This reminds me of a letter Freud once wrote to Jung, attempting to warn him away from his studies in the "occult," and alerting him to certain lurking charges against him. But not to worry as of yet, for "The reputation you have won with your Dementia will stand against the charge of „mystic‟ for quite a while" (Memories 363). http://www.thejungiansociety.org/Jung %20Society/e-journal/Volume-2/Herold-2006.pdf

Psychotherapists or the Clergy ˜Carl Jung (2012-02-11 07:45)

The Confessional

It is far more the urgent psychic problems of patients, rather than the curiosity of research workers, that have given effective impetus to the recent developments in medical psychology and psychotherapy. Medical science almost in defiance of the patients' needs has held aloof from all contact with strictly psychic problems, on the partly justifiable assumption that psychic problems belong to other fields of study. But it has been compelled to widen its scope so as to include experimental psychology, just as it has been driven time and time again out of regard for the biological unity of the human being to borrow from such outlying branches of science as chemistry, physics, and biology.

489 It was natural that the branches of science adopted by medicine should be given a new direction. can characterize the change by saying that instead of being regarded as ends in themselves they were valued for their practical application to human beings. Psychiatry, for example, helped itself out of the treasure chest of experimental psychology and its methods, and funded its borrowings in the inclusive body of knowledge that we call psychopathology a name for the study of complex psychic phenomena. Psychopathology is built for one part on the findings of psychiatry in the strict sense of the term, and for the other part on the findings of neurology a field of study which originally embraced the so-called psychogenic neuroses, and still does so in academic parlance. In practice, however, a gulf has

opened out in the last few decades between the trained neurologist and the psychotherapist, especially after the first researches in hypnotism.

This rift was unavoidable, because neurology, strictly speaking, is the science of organic nervous diseases, whereas the psychogenic neuroses are not organic diseases in the usual sense of the term. Nor do they fall within the realm of psychiatry, whose particular field of study is the psychoses, or mental diseasesfor the psychogenic neuroses are not mental diseases as this term is commonly understood. Rather do they constitute a special field by themselves with no hard and fast boundaries, and they show many transitional forms which point in two directions: towards mental disease on the one hand, and diseases of the nerves on the other.

490 The unmistakable feature of the neuroses is the fact that their causes are psychic, and that their cure depends entirely upon psychic methods of treatment. The attempts to delimit and explore this special field both from the side of psychiatry and from that of neurology led to a discovery which was very unwelcome to the science of medicine: namely, the discovery of the psyche as an aetiological or causal factor in disease. In the course of the nineteenth century medicine had become, in its methods and theory, one of the disciplines of natural science,and it cherished the same basically philosophical assumption of material causation. For medicine, the psyche as a mental ”substance” did not exist, and experimental psychology also did its best to constitute itself a psychology without a psyche.

491 Investigation, however, has established beyond a doubt that the crux of the psychoneuroses is the psychic factor, that this is the essential cause of the pathological state, and must therefore be recognized in its own right along with other admitted pathogenic factors such as inheritance, disposition, bacterial infection,and so forth. All attempts to explain the psychic factor in terms of more elementary physical factors were doomed to failure. There was more promise in the attempt to reduce it to the concept of the drive or instinct a concept taken over from biology. It is well known that instincts are observable physiological urges based on the functioning of the glands, and that, as experience shows, they condition or influence psychic processes. What could be more plausible, therefore, than to seek the specific cause of the psychoneuroses not in the mystical notion of the ”soul/’ but in a disturbance of the instincts which might possibly be curable in the last resort by medicinal treatment of the glands?

492 Freud’s theory of the neuroses is based on this standpoint: it explains them in terms of disturbances of the sexual instinct. Adler likewise resorts to the concept of the drive, and explains the neuroses in terms of disturbances of the urge to power, a concept which, we must admit, is a good deal more psychic than that of the physiological sexual instinct.

493 The term ”instinct” is anything but well defined in the scientific sense. It applies to a biological phenomenon of immense complexity, and is not much more than a border-line concept of quite indefinite content standing for an unknown quantity. I do not wish to enter here upon a critical discussion of instinct. Instead I will consider the possibility that the psychic factor is just a combination of instincts which for their part may again be reduced to the functioning of the glands. We may even consider the possibility that everything ”psychic” is comprised in the sum total of instincts, and that the psyche itself is therefore only an instinct or a conglomerate of instincts, being in the last analysis nothing but a function of the glands. A psychoneurosis would then be a glandular disease.

494 There is, however, no proof of this statement, and no glandular extract that will cure a neurosis has yet been found. On the other hand, we have been taught by all too many mistakes that organic therapy fails completely in the treatment of neuroses, while psychic methods cure them. These psychic methods are just as effective as we might suppose the glandular extracts would be. So far, then, as our present knowledge goes, neuroses are to be influenced or cured by approaching them not from the proximal end, i.e., from the functioning of the glands, but from the distal end, i.e., from the psyche, just as if the psyche were itself a substance. For instance, a suitable explanation or a comforting word to the patient can have something like a healing effect which may even influence the glandular secretions. The doctor’s words, to be sure, are ”only” vibrations in the air, yet their special quality is due to a particular psychic state in the doctor. His words are effective only in so far as they convey a meaning or have significance. It is this that makes them work. But ”meaning” is something mental or spiritual. Call it a fiction i you like. Nevertheless this fiction enables us to influence the course of the disease far more effectively than we could with chemical preparations. Indeed, we can even influence the biochemical processes of the body. Whether the fiction forms itself in me spontaneously or reaches me from outside via human speech, it can make me ill or cure me. Fictions, illusions, opinions are perhaps the most intangible and unreal things we can think of; yet they are the most effective of all in the psychic and even the psychophysical realm.

495 It was by recognizing these facts that medicine discovered the psyche, and it can no longer honestly deny the psyche's reality. It has been shown that the instincts are a condition of psychic activity, while at the same time psychic processes seem to condition the instincts.
496 The reproach levelled at the Freudian and Adlerian theories is not that they are based on instincts, but that they are one sided. It is psychology without the psyche, and this suits people who think they have no spiritual needs or aspirations. But here both doctor and patient deceive themselves. Even though the theories of Freud and Adler come much nearer to getting at the bottom of the neuroses than any earlier approach from the medical side, their exclusive concern with the instincts fails to satisfy the deeper spiritual needs of the patient. They are too much bound by the premises of nineteenth-century science, too matter of fact, and they give too little value to fictional and imaginative processes. In a word, they do not give enough meaning to life. And it is only meaning that liberates.
497 Ordinary reasonableness, sound human judgment, science as a compendium of common sense, these certainly help us over a good part of the road, but they never take us beyond the frontiers of life's most commonplace realities, beyond the merely average and normal. They afford no answer to the question of psychic suffering and its profound significance. A psychoneurosis must be understood, ultimately, as the suffering of a soul which has not discovered its meaning. But all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility.
498 With this realization the doctor sets foot on territory which he enters with the greatest caution. He is now confronted with the necessity of conveying to his patient the healing fiction, the meaning that quickensfor it is this that the sick person longs for, over and above everything that reason and science can give him. He is looking for something that will take possession of him and give meaning and form to the confusion of his neurotic soul.
499 Is the doctor equal to this task? To begin with, he will probably hand his patient over to the clergyman or philosopher, or abandon him to that vast perplexity which is the special note of our day. As a doctor he is not required to have a finished outlook on life, and his professional conscience does not demand it of him. But what will he do when he sees only too clearly why his patient is ill; when he sees that he has no love, but only sexuality; no faith, because he is afraid to grope in the dark; no hope, because he is disillusioned by the world and by life; and no understanding, because he has failed to read the meaning of his own existence?
500 There are many well-educated patients who flatly refuse to consult a clergyman. Still less will they listen to a philosopher,for the history of philosophy leaves them cold, and intellectual problems seem to them more barren than the desert. And where are the great and wise men who do not merely talk about the meaning of life and of the world, but really possess it? One cannot just think up a system or truth which would give the patient what he needs in order to live, namely faith, hope, love, and understanding.
501 These four highest achievements of human endeavour are so many gifts of grace, which are neither to be taught nor learned, neither given nor taken, neither withheld nor earned, since they come through experience, which is an irrational datum not subject to human will and caprice. Experiences cannot be made. They happen yet fortunately their independence of man's activity is not absolute but relative. We can draw closer to them that much lies within our human reach. There are ways which bring us nearer to living experience, yet we should beware of calling these ways "methods." The very word has a deadening effect. The way to experience, moreover, is anything but a clever trick; it is rather a venture which requires us to commit ourselves with our whole being.
502 Thus, in trying to meet the therapeutic demands made upon him, the doctor is confronted with a question wrhich seems to contain an insuperable difficulty. How can he help the sufferer to attain the liberating experience which will bestow upon him the four great gifts of grace and heal his sickness? We can,of course, advise the patient with the best intentions that he should have true love, or true faith, or true hope; and we can admonish him with the phrase: "Knoxv thyself." But how is the patient to obtain beforehand that which only experience can give him?
503 Saul owed his conversion neither to true love, nor to true faith, nor to any other truth. It was solely his hatred of the Christians that set him on the road to Damascus, and to that decisive experience which was to alter the whole course of his =life. He was brought to this experience by following out, with conviction, his own worst mistake.
504 This opens up a problem which we can hardly take too seriously. And it confronts the psychotherapist with a question which brings him shoulder to shoulder with the clergyman: the question of good and evil.
505 It is in reality the priest or the clergyman, rather than the doctor, who should be most concerned with the problem of spiritual suffering. But in most cases the sufferer consults the doctor in the first place, because he supposes

himself to be physically ill, and because certain neurotic symptoms can be at least alleviated by drugs. But if, on the other hand, the clergyman is consulted, he cannot persuade the sick man that the trouble is psychic. As a rule he lacks the special knowledge which would enable him to discern the psychic factors of the disease, and his judgment is without the weight of authority.

506 There are, however, persons who, while well aware of the psychic nature of their complaint, nevertheless refuse to turn to the clergyman. They do not believe that he can really help them. Such persons distrust the doctor for the same reason, and rightly so, for the truth is that both doctor and clergyman stand before them with empty hands, if not what is even worse with empty words. We can hardly expect the doctor to have anything to say about the ultimate questions of the soul. It is from the clergyman, not from the doctor, that the sufferer should expect such help. But the Protestant clergyman often finds himself face to face with an almost impossible task, for he has to cope with practical difficulties that the Catholic priest is spared. Above all, the priest has the authority of his Church behind him, and his economic position is secure and independent. This is far less true of the Protestant clergyman, who may be married and burdened with the responsibility of a family, and cannot expect, if all else fails, to be supported by the parish or taken into a monastery. Moreover the priest, if he is also a Jesuit, is au fait with the most up-to-date developments in psychology. I know, for instance, that my own writings were seriously studied in Rome long before any Protestant theologian thought them worthy of a glance.

507 We have come to a serious pass. The exodus from the German Protestant Church is only one of many symptoms which should make it plain to the clergy that mere admonitions to believe, or to perform acts of charity, do not give modern man what he is looking for. The fact that many clergymen seek support or practical help from Freud's theory of sexuality or Adler's theory of power is astonishing, inasmuch as both these theories are, at bottom, hostile to spiritual values, being, as I have said, psychology without the psyche. They are rationalistic methods of treatment which actually hinder the realization of meaningful experience. By far the larger number of psychotherapists are disciples of Freud or of Adler. This means that the great majority of patients are necessarily alienated from a spiritual standpointa fact which cannot be a matter of indifference to one who has the fate of the psyche at heart. The wave of interest in psychology which at present is sweeping over the Protestant countries of Europe is far from receding. It is coincident with the mass exodus from the Church. Quoting a Protestant minister, I may say: "Nowadays people go to the psychotherapist rather than to the clergyman." 508 I am convinced that this statement is true only of relatively educated persons, not of mankind in the mass. However, we must not forget that it takes about twenty years for the ordinary run of people to begin thinking the thoughts of the educated person of today. For Instance, Biichner's work Force and Matter 2 became one of the most widely read books in German public libraries some twenty years after educated persons had forgotten all about it. I am convinced that the psychological needs of the educated today will be the interests of the people tomorrow.

509 I should like to call attention to the following facts. During the past thirty years, people from all the civilized countries of the earth have consulted me. Many hundreds of patients have passed through my hands, the greater number being Protestants, a lesser number Jews, and not more than five or six believing Catholics. Among all my patients in the second half of life that is to say, over thirty-fivethere has not been one whose problem in the last resort wras not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost what the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook. This of course has nothing whatever to do with a particular creed or membership of a church.

510 Here, then, the clergyman stands before a vast horizon. But it would seem as if no one had noticed it. It also looks as though the Protestant clergyman of today were insufficiently equipped to cope with the urgent psychic needs of our age. It is indeed high time for the clergyman and the psychotherapist to join forces to meet this great spiritual task.

511 Here is a concrete example which goes to show how closely this problem touches us all. A little more than a year ago the leaders of the Christian Students' Conference at Aarau [Switzerland] laid before me the question whether people in spiritual distress prefer nowadays to consult the doctor rather than the clergyman, and what are the causes of their choice. This was a very direct and very practical question. At the time I knew nothing more than the fact that my own patients obviously had consulted the doctor rather than the clergyman. It seemed to me to be open to doubt whether this was generally the case or not. At any rate, I was unable to give a definite reply. I therefore set on foot an inquiry, through acquaintances of mine, among people whom I did not know personally; I sent out a questionnaire

which was answered by Swiss, German, and French Protestants, as well as by a few Catholics. The results are very interesting, as the following general summary shows. Those who decided for the doctor represented 57 per cent of the Protestants and only 25 per cent of the Catholics, while those who decided for the clergyman formed only 8 per cent of the Protestants as against 58 per cent of the Catholics. These were the unequivocal decisions. The remaining 35 per cent of the Protestants could not make up their minds, wrhile only 17 per cent of the Catholics were undecided.
512 The main reasons given for not consulting the clergyman were, firstly, his lack of psychological knowledge and insight, and this covered 52 per cent of the answers. Some 28 per cent were to the effect that he wras prejudiced in his views and showed a dogmatic and traditional bias. Curiously enough, there was even one clergyman who decided for the doctor, while another made the irritated retort: "Theology has nothing to do with the treatment of human beings. All the relatives of clergymen who answered my questionnaire pronounced themselves against the clergy.
513 So far as this inquiry was restricted to educated persons, it is only a straw in the wind. I am convinced that the uneducated classes would have reacted differently. But I am inclined to accept these sample results as a more or less valid indication of the views of educated people, the more so as it is a well-known fact that their indifference in matters of the Church and religion is steadily growing. Nor should we forget the above-mentioned truth of social psychology: that it takes about twenty years for the general outlook and problems of the educated to percolate down to the uneducated masses. Who, for instance, would have dared to prophesy twenty years ago, or even ten, that Spain, the most Catholic of European countries, would undergo the tremendous mental revolution we are witnessing today? 8 And yet it has broken out with the violence of a cataclysm.
514 It seems to me that, side by side with the decline of religious life, the neuroses grow noticeably more frequent. There are as yet no statistics with actual figures to prove this increase. But of one thing I am sure, that everywhere the mental state of European man shows an alarming lack of balance. We are living undeniably in a period of the greatest restlessness, nervous tension, confusion, and disorientation of outlook. Among my patients from many countries, all of them educated persons, there is a considerable number who came to see me not because they were suffering from a neurosis but because they could find no meaning in their lives or were torturing themselves with questions which neither our philosophy nor our religion could answer. Some of them perhaps thought I knew of a magic formula, but I soon had to tell them that I didn't know the answer either. And this brings us to practical considerations.
515 Let us take for example that most ordinary and frequent of questions: What is the meaning of my life, or of life in general? Today people believe that they know only too well what the clergyman will or rather must say to this. They smile at the very thought of the philosopher's answer, and in general do not expect much of the physician. But from the psychotherapist who analyses the unconscious from him one might at last learn something. Perhaps he has dug up from the abstruse depths of his mind, among other things, some meaning which could even be bought for a fee! It must be a relief to every serious-minded person to hear that the psychotherapist also does not know what to say. Such a confession is often the beginning of the patient's confidence in him.
5l6 I have found that modern man has an ineradicable aversion for traditional opinions and inherited truths. He is a Bolshevist for whom all the spiritual standards and forms of the past have somehow lost their validity, and who therefore wants to experiment with his mind as the Bolshevist experiments with economics. Confronted with this attitude, every ecclesiastical system finds itself in an awkward situation, be it Catholic, Protestant, Buddhist, or Confucianist. Among these moderns there are of course some of those negative, destructive, and perverse natures degenerates and unbalanced eccentrics who are never satisfied anywhere, and who therefore flock to every new banner, much to the hurt of these movements and undertakings, in the hope of finding something for once which will compensate at low cost for their own ineptitude. It goes without saying that, in my professional work, I have come to know a great many modern men and women, including of course their pathological hangers-on. But these I prefer to leave aside. Those I am thinking of are by no means sickly eccentrics, but are very often exceptionally able, courageous, and upright persons who have repudiated traditional truths for honest and decent reasons, and not from wickedness of heart. Every one of them has the feeling that our religious truths have somehow become hollow. Either they cannot reconcile the scientific and the religious outlook, or the Christian tenets have lost their authority and their psychological justification. People no longer feel redeemed by the death of Christ; they cannot believe for although it is a lucky man who can believe, it is not possible to compel belief. Sin has become something quite relative: what is evil for one man is good for another. After all, why should not the Buddha be right too?
517 There is no one wrho is not familiar with these questions and doubts. Yet Freudian analysis would brush them all

aside as irrelevant, for in its view, it is basically a question of repressed sexuality, which the philosophical or religious doubts only serve to mask. If we closely examine an individual case of this sort, we do discover peculiar disturbances in the sexual sphere as well as in the sphere of unconscious impulses in general. Freud sees in the presence of these disturbances an explanation of the psychic disturbance as a whole; he is interested only in the causal interpretation of the sexual symptoms. He completely overlooks the fact that, in certain cases, the supposed causes of the neurosis were always present, but had no pathological effect until a disturbance of the conscious attitude set in and led to a neurotic upset. It is as though, when a ship was sinking because of a leak, the crew interested itself in the chemical constitution of the water that was pouring in, instead of stopping the leak. The disturbance of the instinctual sphere is not a primary but a secondary phenomenon. When conscious life has lost its meaning and promise, it is as though a panic had broken loose: "Let us eat and drink, for tomorrow7 we die!" It is this mood, born of the meaninglessness of life, that causes the disturbance in the unconscious and provokes the painfully curbed instincts to break out anew. The causes of a neurosis lie in the present as much as in the past, and only a cause actually existing in the present can keep a neurosis active. A man is not tubercular because he was infected twenty years ago with bacilli, but because active foci of infection are present now. The questions when and how the infection occurred are totally irrelevant. Even the most accurate knowledge of the previous history cannot cure the tuberculosis. And the same holds true of the neuroses.

518 That is why I regard the religious problems which the patient puts before me as authentic and as possible causes of the neurosis. But if I take them seriously, I must be able to confess to the patient: "Yes, I agree, the Buddha may be just as right as Jesus. Sin is only relative, and it is difficult to see how we can feel ourselves in any way redeemed by the death of Christ." As a doctor I can easily admit these doubts, while It is hard for the clergyman to do so. The patient feels my attitude to be one of understanding, while the parson's hesitation strikes him as a traditional prejudice, and this estranges them from one another. He asks himself: "What would the parson say if I began to tell him of the painful details of my sexual disturbances?" He rightly suspects that the parson's moral prejudice is even stronger than his dogmatic bias. In this connection there is a good story about the American president, "silent Cal" Coolidge. When he returned after an absence one Sunday morning his wife asked him where he had been. "To church," he replied. "What did the minister say?" "He talked about sin." "And what did he say about sin?" "He was against it."

519 It is easy for the doctor to show understanding in this respect, you will say. But people forget that even doctors have moral scruples, and that certain patients* confessions are hard even for a doctor to swallow. Yet the patient does not feel himself accepted unless the very worst in him is accepted too. No one can bring this about by mere words; it comes only through reflection and through the doctor's attitude towards himself and his own dark side. If the doctor wants to guide another, or even accompany him a step of the way, he must feel with that person's psyche. He never feels it when he passes judgment. Whether he puts his judgments into words, or keeps them to himself, makes not the slightest difference. To take the opposite position, and to agree with the patient offhand, is also of no use, but estranges him as much as condemnation. Feeling comes only through unprejudiced objectivity. This sounds almost like a scientific precept, and it could be confused with a purely intellectual, abstract attitude of mind. But what I mean is something quite different. It is a human quality a kind of deep respect for the facts, for the man who suffers from them, and for the riddle of such a man's life. The truly religious person has this attitude. He knows that God has brought all sorts of strange and inconceivable things to pass and seeks in the most curious ways to enter a man's heart. He therefore senses in everything the unseen presence of the divine will. This is what I mean by "unprejudiced objectivity." It is a moral achievement on the part of the doctor, who ought not to let himself be repelled by sickness and corruption. We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow-sufferer. I do not in the least mean to say that we must never pass judgment when we desire to help and improve. But if the doctor wishes to help a human being he must be able to accept him as he is. And he can do this in reality only when he has already seen and accepted himself as he is.

520 Perhaps this sounds very simple, but simple things are always the most difficult. In actual life it requires the greatest art to be simple, and so acceptance of oneself is the essence of the moral problem and the acid test of one's whole outlook on life. That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ all these are undoubtedly great virtues. What I do unto the least o my brethren, that I do unto Christ. But what if I should discover that the least amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the very

fiend himself that these are within me, and that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved what then? Then, as a rule, the whole truth of Christianity is reversed: there is then no more talk of love and long-suffering; we say to the brother within us "Raca," and condemn and rage against ourselves. We hide him from the world, we deny ever having met this least among the lowly in ourselves, and had it been God himself who drew near to us in this despicable form, we should have denied him a thousand times before a single cock had crowed.

521 Anyone who uses modern psychology to look behind the scene not only of his patients' lives but more especially of his own life and the modern psychotherapist must do this if he is not to be merely an unconscious fraud will admit that to accept himself in all his wretchedness is the hardest of tasks, and one which it is almost impossible to fulfil. The very thought can make us sweat with fear. We are therefore only too delighted to choose, without a moment's hesitation, the complicated course of remaining in ignorance about ourselves while busying ourselves with other people and their troubles and sins. This activity lends us a perceptible air of virtue, by means of which we benevolently deceive ourselves and others* God be praised, we have escaped from ourselves at last! There are countless people who can do this with impunity, but not everyone can, and these few break down on the road to their Damascus and succumb to a neurosis. How can I help these people if I myself am a fugitive, and perhaps also suffer from the morbus sacer of a neurosis? Only he who has fully accepted himself has "unprejudiced objectivity." But no one is justified in boasting that he has fully accepted himself. We can point to Christ, who sacrificed his historical bias to the god within him, and lived his individual life to the bitter end without regard for conventions or for the moral standards of the Pharisees.

522 The Protestants must sooner or later face this question: Are we to understand the "imitation of Christ" in the sense that we should copy his life and, if I may use the expression, ape his stigmata; or in the deeper sense that we are to live our own proper lives as truly as he lived his in its individual uniqueness? It is no easy matter to live a life that is modelled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his. Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would none the less be misjudged, derided, tortured, and crucified. He would be a kind of crazy Bolshevist who deserved the cross. We therefore prefer the historically sanctioned and sanctified imitation of Christ. I would never disturb a monk in the practice of this identification, for he deserves our respect. But neither I nor my patients are monks, and it is my duty as a physician to show my patients how they can live their lives without becoming neurotic, Neu* rosis is an inner cleavage the state of being at war with oneself. Everything that accentuates this cleavage makes the patient worse, and everything that mitigates it tends to heal him. What drives people to war with themselves is the suspicion or the knowledge that they consist o two persons in opposition to one another. The conflict may be between the sensual and the spiritual man, or between the ego and the shadow. It is what Faust means when he says: "Two souls, alas, dwell in my breast apart/* A neurosis is a splitting of personality.

523 Healing may be called a religious problem. In the sphere of social or national relations, the state o suffering may be civil war, and this state is to be cured by the Christian virtue of forgiveness and love of one's enemies. That which we recommend, with the conviction of good Christians, as applicable to external situations, we must also apply inwardly in the treatment of neurosis. This is why modern man has heard enough about guilt and sin. He is sorely enough beset by his own bad conscience, and wants rather to know how he is to reconcile himself with his own nature how he is to love the enemy in his own heart and call the wolf his brother.

52 4 The modern man does not want to know in what way he can imitate Christ, but in what way he can live his own individual life, however meagre and uninteresting it may be. It is because every form of imitation seems to him deadening and sterile that he rebels against the force of tradition that would hold him to well-trodden ways. All such roads, for him, lead in the wrong direction. He may not know it, but he behaves as if his own individual life were God's special will which must be fulfilled at all costs. This is the source of his egoism, which is one of the most tangible evils of the neurotic state. But the person who tells him he is too egoistic has already lost his confidence, and rightly so, for that person has driven him still further into his neurosis.

525 If I wish to effect a cure for my patients I am forced to acknowledge the deep significance of their egoism, I should be blind, indeed, if I did not recognize it as a true will of God. I must even help the patient to prevail in his egoism; if he succeeds in this, he estranges himself from other people. He drives them away, and they come to themselves as they should, for they were seeking to rob him of his "sacred" egoism. This must be left to him, for it is his strongest

and healthiest power; it is, as I have said, a true will of God, which sometimes drives him into complete isolation. However wretched this state may be, it also stands him in good stead, for in this way alone can he get to know himself and learn what an invaluable treasure is the love of his fellow beings. It is, moreover, only in the state of complete abandonment and loneliness that we experience the helpful powers of our own natures.

526 When one has several times seen this development at work one can no longer deny that what was evil has turned to good, and that what seemed good has kept alive the forces of evil. The archdemon of egoism leads us along the royal road to that ingathering which religious experience demands. What we observe here is a fundamental law of lifeenantiodromia or conversion into the opposite; and it is this that makes possible the reunion of the warring halves of the personality and thereby brings the civil war to an end.

527 I have taken the neurotic's egoism as an example because it is one of his most common symptoms. I might equally well have taken any other characteristic symptom to show what attitude die physician must adopt towards the shortcomings of his patients, in other words, how he must deal with the problem of evil.

528 No doubt this also sounds very simple. In reality, however, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that the modern man insists upon. He wants to live with every side of himself to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional presuppositions. Modern youth gives us astonishing examples of this attitude. To show how far this tendency may go, I will instance a question addressed to me by a German society. I was asked if incest is to be reprobated, and what facts can be adduced against it!

529 Granted such tendencies, the conflicts into which people may fall are not hard to imagine. I can well understand that one would like to do everything possible to protect one's fellow beings from such adventures. But curiously enough we find our- selves without means to do this. All the old arguments against unreasonableness, self-deception, and immorality, once so potent, have lost their attraction. We are now reaping the fruit of nineteenth-century education. Throughout that period the Church preached to young people the merit of blind faith, while the universities inculcated an intellectual rationalism, with the result that today we plead in vain whether for faith or reason. Tired of this warfare of opinions, the modern man wishes to find out for himself how things are. And though this desire opens the door to the most dangerous possibilities, we cannot help seeing it as a courageous enterprise and giving it some measure of sympathy. It is no reckless adventure, but an effort inspired by deep spiritual distress to bring meaning once more into life on the basis of fresh and unprejudiced experience. Caution has its place, no doubt, but we cannot refuse our support to a serious venture which challenges the whole of the personality. If we oppose it, we are trying to suppress what is best in manhis daring and his aspirations. And should we succeed, we should only have stood in the way of that invaluable experience which might have given a meaning to life. What would have happened if Paul had allowed himself to be talked out of his journey to Damascus?

530 The psychotherapist who takes his work seriously must come to grips with this question. He must decide in every single case whether or not he is willing to stand by a human being with counsel and help upon what may be a daring misadventure. He must have no fixed ideas as to what is right, nor must he pretend to know what is right and what not otherwise he takes something from the richness of the experience. He must keep in view what actually happens for only that which acts is actual. 4 If something which seems to me an error shows itself to be more effective than a truth, then I must first follow up the error, for in it lie power and life which 1 lose if I hold to what seems to me true. Light has need of darkness otherwise how could it appear as light?

531 It is well known that Freudian psychoanalysis limits itself to the task of making conscious the shadow-side and the evil within 4 [A more literal translation, which brings out the meaning more clearly while losing the play on words, would be: "He must keep in view only what is real (for the patient). But a thing is 'real' (wirklich) if it 'works' us. It simply brings into action the civil war that was latent, and lets it go at that. The patient must deal with it as best he can. Freud has unfortunately overlooked the fact that man has never yet been able single-handed to hold his own against the powers of darkness that is, of the unconscious. Man has alxvays stood in need of the spiritual help which his particular religion held out to him. The opening up of the unconscious always means the outbreak of intense spiritual suffering; it is as when a flourishing civilization is abandoned to invading hordes of barbarians, or when fertile fields are exposed by the bursting of a dam to a raging torrent. The World War was such an invasion which showed, as noth-

ing else could, how thin are the walls which separate a well-ordered world from lurking chaos. But it is the same with the individual and his rationally ordered world. Seeking revenge for the violence his reason has done to her, outraged Nature only awaits the moment when the partition falls so as to overwhelm the conscious life with destruction. Man has been aware of this danger to the psyche since the earliest times, even in the most primitive stages of culture. It was to arm himself against this threat and to heal the damage done that he developed religious and magical practices. This is why the medicine-man is also the priest; he is the saviour of the soul as well as of the body, and religions are systems of healing for psychic illness. This is especially true of the two greatest religions of humanity, Christianity and Buddhism. Man is never helped in his suffering by what he thinks of for himself; only suprahuman, revealed truth lifts him out of his distress.

532 Today the tide of destruction has already reached us and the psyche has suffered damage. That is why patients force the psychotherapist into the role of the priest and expect and demand of him that he shall free them from their suffering. That is why we psychotherapists must occupy ourselves with problems which, strictly speaking, belong to the theologian. But we cannot leave these questions for theology to answer; challenged by the urgent psychic needs of our patients, we are directly confronted with them every day. Since, as a rule, every concept and every point of view handed down from the past proves futile, we must first tread with the patient the path of his illness the path of his mistake that sharpens his conflicts and increases his loneliness till it becomes unbearable hoping that from the psychic depths which cast up the powers of destruction the rescuing forces will also come.

533 When I first took this path I did not know where it would lead. I did not know what lay hidden in the depths of the psyche that region which I have since called the ”collective unconscious” and whose contents I designate as ”archetypes.” Since time immemorial, invasions of the unconscious have occurred, and ever and again they repeat themselves. For consciousness did not exist from the beginning; in every child it has to be built up anew in the first years of life. Consciousness is very weak in this formative period, and the same is true of the psychic history of mankind the unconscious easily seizes power. These struggles have left their mark. To put it in scientific terms; instinctive defence-mechanisms have been built up which automatically intervene when the danger is greatest, and their coming into action during an emergency is represented in fantasy by helpful images which are ineradicably imprinted on the human psyche. Science can only establish the existence of these psychic factors and attempt a rationalistic explanation by offering an hypothesis as to their source. This, however, only thrusts the problem a stage further back without solving the riddle. We thus come to those ultimate questions: Where does consciousness come from? What is the psyche? At this point all science ends.

534 It is as though, at the climax of the illness, the destructive powers were converted into healing forces. This is brought about by the archetypes awaking to independent life and taking over the guidance of the psychic personality, thus supplanting the ego with its futile willing and striving. As a religious-minded person would say: guidance has come from God. With most of my patients I have to avoid this formulation, apt though it is, for it reminds them too much of what they had to reject in the first place. I must express myself in more modest terms and say that the psyche has awakened to spontaneous activity. And indeed this formulation is better suited to the observable facts, as the transformation takes place at that moment when, in dreams or fantasies, motifs appear whose source in consciousness cannot be demonstrated. To the patient it is nothing less than a revelation when something altogether strange rises up to confront him from the hidden depths of the psyche something that is not his ego and is therefore beyond the reach of his personal will. He has regained access to the sources of psychic life, and this marks the beginning of the cure.

535 In order to illustrate this process, I ought really to discuss it with the help of examples. But it is almost impossible to give a convincing example offhand, for as a rule it is an extremely subtle and complicated matter. Often it is simply the deep impression made on the patient by the independent way the dreams deal with his problem. Or it may be that his fantasy points to something for which his conscious mind was quite unprepared. But in most cases it is contents of an archetypal nature, or the connections between them, that exert a strong influence of their own whether or not they are understood by the conscious mind. This spontaneous activity of the psyche often becomes so intense that visionary pictures are seen or inner voices heard a true, primordial experience of the spirit.

536 Such experiences reward the sufferer for the pains of the labyrinthine way. From now on a light shines through the confusion; more, he can accept the conflict within him and so come to resolve the morbid split in his nature on a higher level.

537 The fundamental problems of modern psychotherapy are so important and far-reaching that their discussion in an essay precludes any presentation of details, however desirable this might be for clarity's sake. I hope nevertheless that I have succeeded in my main purpose, which was to set forth the attitude of the psychotherapist to his work. This may be found more rewarding than precepts and pointers to methods of treatment, which in any case never work properly unless they are applied with right understanding. The attitude of the psychotherapist is infinitely more important than the theories and methods of psychotherapy, and that is why I was particularly concerned to make this attitude known. I believe I have given an honest account and have, at the same time, imparted information which will allow you to decide how far and in what way the clergyman can join with the psychotherapist in his aspirations and endeavours. I believe, also, that the picture I have drawn of the spiritual outlook of modern man corresponds to the true state of affairs, though I make no claim to infallibility. In any case, what I have had to say about the cure of neurosis, and the problems involved, is the unvarnished truth. We doctors would naturally welcome the sympathetic understanding of the clergy in our endeavours to heal psychic suffering, but we are also fully aware of the fundamental difficulties which stand in the way of co-operation. My own position is on the extreme left wing in the parliament of Protestant opinion, yet I would be the first to warn people against uncritical generalizations of their own point of view. As a Swiss I am an inveterate democrat, yet I recognize that Nature is aristocratic and, what is even more, esoteric. "Quod licet Jovi, non licet bovi" is an unpleasant but eternal truth. Who are forgiven their many sins? Those who have loved much. But as to those who love little, their few sins are held against them. I am firmly convinced that a vast number of people belong to the fold of the Catholic Church and nowhere else, because they are most suitably housed there. I am as much persuaded of this as of the fact, which I have myself observed, that a primitive religion is better suited to primitive people than Christianity, which is so incomprehensible to them and so foreign to their blood that they can only ape it in the most disgusting way. I believe, too, that there must be protestants against the Catholic Church, and also protestants against Protestantismfor the manifestations of the spirit are truly wondrous, and as varied as Creation itself.
538 The living spirit grows and even outgrows its earlier forms of expression; it freely chooses the men who proclaim it and in whom it lives. This living spirit is eternally renewed and pursues its goal in manifold and inconceivable ways throughout the history of mankind. Measured against it, the names and forms which men have given it mean very little; they are only the changing leaves and blossoms on the stem of the eternal tree.

Carl Jung on Adolph Hitler **(2012-02-13 06:23)**

Adolf Hitler as an infant (c. 1889–1890)
There is no question but that Hitler belongs in the category of the truly mystic medicine man. As somebody commented about him at the last Nürnberg party congress, since the time of Mohammed nothing like it has been seen in

this world. His body does not suggest strength. The outstanding characteristic of his physiognomy is its dreamy look. I was especially struck by that when I saw pictures taken of him in the Czechoslovakian crisis; there was in his eyes the look of a seer. This markedly mystic characteristic of Hitler's is what makes him do things which seem to us illogical, inexplicable, and unreasonable. ... So you see, Hitler is a medicine man, a spiritual vessel, a demi-deity or, even better, a myth. During an interview with H. R. Knickerbocker, first published in Hearst's International Cosmopolitan (January 1939). No nation keeps its word. A nation is a big, blind worm, following what? Fate perhaps. A nation has no honour, it has no word to keep. ... Hitler is himself the nation. That incidentally is why Hitler always has to talk so loud, even in private conversation — because he is speaking with 78 million voices. Carl Jung; During an interview with H. R. Knickerbocker (1939). Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297-291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

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Medicine in the hands of a Fool...˜Carl Jung (2012-02-13 07:04)

Medicine in the hand of a fool was ever poison and death. just as we demand from a surgeon, besides his technical knowledge, a skilled hand, courage, presence of mind, and power of decision, so we must expect from an analyst a very serious and thorough psychoanalytic training of his own personality before we are willing to entrust a patient to him. I would even go so far as to say that the acquisition and practice of the psychoanalytic technique presuppose not only a specific psychological gift but in the very first place a serious concern with the moulding of one's own character. "The Theory of Psychoanalysis" (1913). Carl Jung; Freud and Psychoanalysis. P.450

Some Youthful Memories of Carl Jung ˜Albert Oeri (2012-02-13 11:42)

Albert Oeri
I suppose I first set eyes on Jung during the time his father was pastor at Dachsen am Rheinf all and we were still quite small. My parents visited his—our fathers were old school friends—and they all wanted their little sons to play together. But nothing could be done. Carl sat in the middle of a room, occupied himself with a little bowling game, and didn't pay the slightest attention to me. How is it that after some fifty-five years I remember this meeting at all? Probably because I had never come across such an asocial monster before. I was born into a well-populated nursery where we played together or fought, but in any case always had contact with people; he into an empty one—his sister had not yet been born.
In the middle years of my boyhood, we sometimes visited the Jung family on Sunday afternoons at the parsonage at Klein-Hiiningen, a community near Basel. From the outset,because he realized that I was no sissy, and he wanted me to join him in teasing a cousin whom he regarded as one. He asked this boy to sit down on a bench in the entrance

way. When the boy complied, Carl burst into whoops of wild Indian laughter, an art he retained all his life. The sole reason for his huge satisfaction was that an old souse had been sitting on the bench a short time before and Carl hoped that his sissy cousin would thus stink a little of schnapps. Another time he staged a solemn duel between two fellow students in the parsonage garden, probably so that he could have a good laugh over them later. When one of the boys hurt his hand Carl was truly grieved. Father Jung was even more upset, for he remembered that in his own youth the father of the injured boy, seriously hurt during duelling practice, was carried into his own father's house. We were especially afraid that there would be trouble at school. But when our old headmaster, Fritz Burckhardt, heard of the accident, he merely asked the "duellists" with a mild smile, "Have you been playing at fencing?"

I got somewhat better acquainted with Jung behind his back by secretly reading his school compositions awaiting correction in my father's study. Since my father generally allowed a free choice of topics, one could cheerfully bring up whatever one liked, provided one had any ideas at all. And Jung had plenty of ideas even then, along with the ability to present them. Nevertheless, he would not have received his diploma if the demand for a definite statement of proficiency in all subjects had been rigorously enforced at that time. He was, frankly, an idiot in mathematics. But in those, days, happily and sensibly, failing marks were ignored when the partially untalented student was known to be otherwise intelligent.

Jung really wasn't responsible for his defect in mathematics. It was a hereditary failing that went back at least three generations. On October 26, 1859, his grandfather wrote in his diary, after hearing a lecture by Miner about a photometrical instrument: "I understood just about nothing at all. As soon as anything in the world has the slightest connection with mathematics, my mind clouds over. I haven't blamed my boys for their stupidity in this respect. It's their inheritance."

Apropos of this quotation, I will take the opportunity to say a few words about Jung's family history. His father was, as already mentioned, the pastor Paul Jung, born December 21, 1842, and died January 28, 1896. He was the youngest son of the diary keeper quoted above, Dr. Carl Gustav Jung, Senior, doctor and professor of medicine at Basel, born September 7, 1795, in Mannheim, where his father was medical advisor and court doctor; he died June 12, 1864, in Basel. Carl Gustav senior had a strange fate. As a young doctor and chemistry teacher at the military school, a great career seemed to lie before him in Berlin. But through his activities as a fraternity member and his participation in the Wartburg Festival, he became involved in the whirl of demagogic persecution, and spent thirteen (according to other versions, nineteen) months in the Hausvogtei prison,finally being set free without ever having been sentenced. He then went to Paris, where Alexander von Humboldt helped him to obtain a position at the University of Basel. He had thirteen children from three marriages. His third wife, mother of the pastor at Klein-Hiiningen, was descended from the Freys, an old Basel family. Although he was not a psychiatrist but, in order, professor first of anatomy and then of internal medicine, he founded the "Institute of Hope" for retarded children, and lavished upon the inmates year after year the most personal love and care. His student, the Leipzig anatomist Wilhelm His, wrote: "In Jung, Basel possessed an unusually fine and rich human and heartened his fellow man for decades; his creative powers and the ability to give warmly of himself bore fruit to the benefit of the University, the city, and above all, the sick and needy."

Now for the other side. Carl Gustav Jung's mother, the Klein-HUningen pastor's wife, was born Emilie Preiswerk, the youngest child of Basler churchwarden Samuel Preiswerk (September 19, 1799—January 13, 1871) and his second wife, a pastor's daughter named Faber from Ober-Ensingen in Wurttemberg. C. G. Jung's maternal grandfather, like his father's father, had thirteen children. Jung has himself given some information about the psychic constitution of his mother's family in his first paper, "On the Psychology and Pathology of So-Called Occult Phenomena."' Churchwarden Preiswerk, administrator of the Basel church, was a visionary who often experienced entire dramatic scenes complete with ghost conversations. He was, however, also a very intelligent and learned gentleman, specifically in the area of Hebrew philology. His grammar book was held in such high esteem by the Jews that in America one of them changed his name to "Preiswerk."

Otherwise the Preiswerks are a patrician family of Basel, and thoroughly Aryan. Pastor Paul Jung, by the way, had an interest in Semitic philology in common with his father-in-law. In GOttingen he had studied under Ewald, and was not only a theologian but also a Doctor of Philosophy. To sum up:\ scientific abilities and interests are well represented in Jung's paternal as well as maternal ancestry, but, those who possessed them were quite dry, scholarly types.

As far as I know, Jung never considered studying anything but medicine. And he applied himself vigorously to its study from the summer semester of 1895 on. That very winter his father died. I remember how, shortly before his death,

he who had once been so strong and erect complained that Carl had to carry him around like a heap of bones in an anatomy class. Carl's mother together with both children moved into a house near the "Bottminger Mill" in the Basel suburban community of Binningen. She was a wise and courageous woman. When her son once happened to sit in the Zofinger pub until dawn, he thought of her on the way home, and picked her a bouquet of wild flowers by way of appeasement.

Carl—or "the Barrel" as he is still known to his old school and drinking companions—was a very merry member of the Zofingia student club, always prepared to revolt against the "League of Virtue," as he called the organized fraternity brothers. He was rarely drunk, but when so, noisy. He didn't think much of school dances, romancing the housemaids, and similar gallantries. He told me once that it was absolutely senseless to hop around a ballroom with some female until one was covered with sweat. But then he discovered that, although he had never taken lessons, he could dance quite well. At a festival in Zofingen, while dancing in the grand Fleitern Platz, he fell seemingly hopelessly in love with a young lady from French Switzerland. One morning boon- after, be entered a shop, asked for and received two wedding rings, put _ twenty centimes on the counter, and galled for the door. But the owner stammered something about the cast of the rings being a certain number of francs. So Jung gave them back, retrieved the twenty centimes, and left the store cursing the owner, who, just because Carl happened to _ possess absolutely nothing but twenty centimes, dared to interfere with his engagement. Carl was very depressed, but _never. ta _aled the matter again, and so "the Barrel" remained unaffianced for quite a number of years.

From the first, Jung very actively participated in the Zofingia club meetings, where scholarly reports were read and discussed. In the minutes of the Zofingia, of which, by the way, he was president during the winter semester 1897/98, I find mention of the following papers given by him: "On the Limits of Exact Science," "Some Reflections on the Nature and Value of Speculative Research," "Thoughts on the Concept of Christianity with Reference to the Teachings of Albert Ritschl."

Once, when we couldn't get a speaker, Jung suggested that we might hold a discussion without specifying the topic. The minutes read, "Jung vulgo 'Barrel,' the pure spirit having gone to his head, urged that we debate hitherto unresolved philosophical questions. This was agreeable to all, more agreeable than might have been expected under our usual 'prevailing circumstances.' But 'Barrel' blithered endlessly, and that was dumb. Oeri, vulgo 'It,' likewise spiritually oiled, distorted, in so far as ,such was still possible, these barreling thoughts ..." At the next meeting, Jung succeeded in having the word "blithered," which he held to be too subjective, struck from the minutes and replaced by the word "talked."

In this single instance, Jung failed in what he was otherwise generally successful in doing, that is, in intellectually dominating an unruly chorus of fifty or sixty students from different branches of learning, and luring them into highly speculative areas of thought, which to the majority of us were an alien wonderland. When he gave his paper "Some Thoughts on Psychology," as club secretary I could have _recorded some thirty discussion topics. It must be remembered that we were studying in the second half of the nineteenth century, a time when an attitude of open materialism was firmly entrenched among doctors and natural scientists, and when so-called scholars of the-humanities expressed a kind of total and arrogant critique of the human spirit. Yet despite this, Jung, by choice an outsider, was able to keep everyone under his intellectual thumb.

This was possible—and I would not wish to conceal it because he had courageously schooled himself, intensively studying occult literature, conducting parapsychological experiments, and finally standing by the convictions he derived therefrom, except where corrected by the result of more careful and detailed psychological studies. He was appalled that the official scientific position of the day toward occult phenomena was simply to deny their existence, rather than to investigate and explain them. For this reason, spiritualists such as Miner and Crookes, about whose teachings he could speak for hours, became for him heroic martyrs of science. Among his friends and relatives he found participants for seances. I cannot say anything more detailed about them, for I was at the time so deeply involved in Kantian critique that I could not be drawn in myself. My psychic opposition would have neutralized the atmosphere. But in any case, I was open-minded enough to merit Jung's honest zeal. It was really wonderful to let oneself be lectured to, as one sat with him in his room. His dear little dachshund would look at me so earnestly, just as though he understood every word, and Jung did not fail to tell me how the sensitive animal would sometimes whimper piteously when occult forces were active in the house.

Sometimes too Jung would sit late into the night with his closer friends at the "Breo," an old Zofinger pub in the

Steinen district. Afterwards, he didn't like walking home alone through the sinister Nightingale Woods all the way to the Bottminger Mill. As we were leaving the tavern, therefore, he would simply begin talking to one of us about something especially interesting, and so one would accompany him, without noticing it, right to his front door. Along the way he might interrupt himself by noting, "On this spot Doctor Giitz was murdered," or something like that. In parting, he would offer his revolver for the trip back. I was not afraid of Dr. Giitz's ghost, nor of living evil spirits, but I was afraid of Jung's revolver in my pocket. I have no talent for mechanical things at all, and never knew whether the safety catch was on or whether, due to some careless motion, the gun might not suddenly go off.

At the end of his University years, Jung went into psychiatry. Because I was out of the country for some time, I don't remember the transition period. He had simply found his destined way. That I could not doubt when I visited him once during his residency at BurghOlzli and he told me of his lively enthusiasm for his work. It was somewhat painful, though, for this old sinner to see that he had begun to follow his master, Bleuler, on the path of total abstinence as well. At that time he would look so sourly at a glass on the table that the wine would turn to vinegar. Jung very kindly showed me around the institution, accompanying the tour with informative comments. In the wards, restless patients stood around or lay on their beds. Jung engaged some of them in conversation from time to time, wherein their delusions became perceptible. One patient spoke eagerly w me, and I was listening just as eagerly, when suddenly a heavy fist whizzed through the air right next to me. Behind my back an irritated patient who had been lying in bed had sat up and tried to punch me. Jung did not contest my fright at all; instead, he told me that the man could hit with great force if one didn't keep a certain distance from his bed. And at the same time he laughed so hard that I felt like that beleaguered sissy at the Klein Hiiningen parsonage. C.G. Jung Speaking; Pages 3-10.

Everyone has Two Souls ˜Carl Jung (2012-02-13 15:22)

My contention that man is born equipped with a highly differentiated and fully developed brain with innumerable attributes has often met with antagonism. Most people continue to believe that everything they have become, every reaction of their psychic ego to everyday occurrences, is determined by their education and their environment. Few people know anything about the ancestral soul and even fewer believe in it. Aren't we all the carriers of the entire history of mankind? Why is it so difficult to believe that each of us has two souls?

When a man is fifty years old, only one part of his being has existed for half a century. The other part, which also lives in his psyche, may be millions of years old. Every newborn child has come into this world with a fully equipped brain. Although in the early stages of life the mind has not gained complete mastery over the body, it is clearly preconditioned for reacting to the outer world—that is, it has the capacity to do so. Such mental patterns exert their influence throughout life and remain decisive for a person's thinking. The newborn does not begin to develop his mental faculties on the first day of his life.

His mind, a finished structure, is the result of innumerable lives before his and is far from being devoid of content. It is unlikely that we shall ever discover the remote past, into which the impersonal psyche of the individual reaches only during his lifetime, and that environment and education are decisive influences in this process. These influences become effective from the first days of a child's life. On the whole, the receptivity of a small child's brain tends to be widely underestimated, but the practicing psychologist has frequent evidence to the contrary.

With neurotics, one constantly comes up against psychic defects that date back to very early childhood experiences. It is not a rare occurrence for a somewhat severe reprimand administered to a child in his playpen or his bed to affect him during his entire life. The two souls give rise to frequent contradictions in a person's thinking and feeling.
Quite often the impersonal and the personal psyche are even in direct opposition. There are hundreds of examples which demonstrate to the psychologist that two souls live in every man. Exercising their imagination—which I call the mother of human consciousness—many of my patients painted pictures and described dreams which displayed a strange conformity with definite laws and showed peculiar parallels to Indian and Chinese temple, images. Where were these people supposed to have obtained knowledge about the ancient temple cultures of the Far East? I have treated patients who had visions about events which happened hundreds of years ago. All this can come only from the unconscious, the impersonal soul, the finished brain of the new born in Contemporary man is but the latest ripe fruit on the tree of the human race. None of us knows what we know. Carl Jung [Interview in1932 found in C.G. Jung Speaking; Pages 57-58.

Americans Must Say "No" ˜Carl Jung [1931] **(2012-02-13 15:29)**

The tempo of America is being taken as a norm to which life should be directed. In the world today America stands on one side, with its often enviable "standard of living" slogan before its eyes, and Russia on the other side, also uniformly conscious of a present "standard of poverty."
Both countries are today's great forces. It is, of course, quite impossible to think that these two diverse natures of America and Russia could merge, or would merge: they would fight out their differences to the death. Europe stands between Russia and America as a refuge of that individualism which is necessary to the leading .of a happy life, an individualism more or less different in each case, but an individualism opposed to the uniformity of both Russia and America, and an individualism necessary if we are to satisfy our great unconscious and primary mind which warns us of our misdirections and, finally, to save us, fosters neuroses.
New York is only one glaring example of what the prevailing notions in America do to the general nature of people. In other States, like California, where not so much attention is paid to people's foolishness, the insane are not so easily separated, and throughout America there are thousands suffering from sick souls who are never quite hospital cases. What America needs in the face of the tremendous urge toward uniformity, desire of things, the desire for complications in life, for being like one's neighbors, for making records, et cetera, is one great; healthy ability to say "No."
To rest a minute and realize that many of the things being sought are unnecessary to a happy life, and that trying to live exactly like one's successful neighbor is not following the essentially different dictates, possibly, of a widely different underlying personality which a person may possess and yet consciously try to rid himself of, the conflict always resulting in some form, sooner or later, of a neurosis, sickness, or insanity.
We are awakening a little to the feeling that something is wrong in the world, that our modern prejudice of never estimating the importance of the intellect and the conscious mind might be false. We want simplicity. We are suffering, in our cities, from a need of simple things. We would like to see our great railroad terminals deserted, the streets deserted, a great peace descend upon us. These things are being expressed in thousands of dreams. Women's dreams, men's dreams, the dreams of human beings, all having much the same collective primal unconscious mind—the same in the central African Negro I have lived among and the New York stockbroker—and it is in our dreams that the body makes itself aware to our mind. The dream is in large part a warning of something to come. The dream is the body's best expression, in the best possible symbol it can express, that something is going wrong.
The dream calls our mind's attention to the body's instinctive feeling. If man doesn't pay attention to these symbolic warnings his body he pays in other ways. A neurosis is merely the body's taking control, regardless of the conscious mind. We have a splitting headache, we say, when a boring society forces us to quit it and we haven't the courage to do so with full freedom. Our head actually aches. We leave. When whole countries avoid these warnings, and fill their asylums, become uniformly neurotic, we are in great danger.
The last war, I thought, had taught us something. Seemingly not our unconscious wish for deserted places, quiet, inactivity, which now and then is being expressed in the heart of our great cities by a lyrical outbreak of some poet

or madman, may project us, against our conscious wills, into another catastrophe from which we may never recover. We may gas our lives out, and then will we have deserted refuges and none of us left to sit, and dream, in the sun. Carl Jung [1931] found in C.G. Jung Speaking; Pages 47-49. Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297 291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

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The 2,000,000 Year Old Man ˜Carl Jung (2012-02-13 15:32)

Before I came here I had the impression one might get from Europe that he [Roosevelt] was an opportunist, perhaps even an erratic mind.
Now that I have seen him and heard him when he talked at Harvard, however, I am convinced that here is a strong man, a man who is really great.
Perhaps that's why many people do not like him.
[Dr. Jung paid his respects to dictators, explaining their rise as due to the effort of peoples to delegate to others the complicated task of managing their collective existence so that individuals might be free to engage in "individuation." He defined the term as the development by each person of his own inherent pattern of existence.]
People have been bewildered by the war, by what has occurred in Russia, Italy, Germany, Spain.
These things take their breath away.
They wonder if it is worth while living because they have lost their beliefs, their philosophy.
They ask if civilization has made any progress at all. I would call it progress that in the 2,000,000 years we have existed on earth we have developed a chin and a decent sort of brain. Historically what we call progress is, after all, just a mushroom growth of coal and oil.
Otherwise we are not any more intelligent than the old Greeks or Romans.
As to the present troubles, it is important simply to remember that mankind has been through such things more than once and has given evidence of a great adaptive system stored away in our unconscious mind.
[It is to this great adaptive system in every individual that he addresses himself, he explained, when a patient comes to him, broken down by his struggles with the problems of his individual existence.]
Together the patient and I address ourselves to the 2,000,000-year-old man that is in all of us.
In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us.' And where do we make contact with this old man in us?
In our dreams,they are the clear manifestations of our unconscious mind.
They are the rendezvous of the racial history and of our current external problems.
In our sleep we consult the 2,000,000-year-old man which each of us represents. We struggle with him in various manifestations of fantasy.
That is why I ask a patient to write up his dreams.
Usually they point the way for him as an individual.
[Dr. Jung said we dream all the time—it is normal to dream.
Those who say they have a dreamless sleep, he insisted, merely forget their dreams immediately on waking.
In all languages, he pointed out, there is a proverb recording the wisdom of sleeping on any difficult problem. . . .
Even when awake, Dr. Jung concluded, we dream; unbidden fantasies flit through the background of our minds and occasionally
come to notice when our attention to immediate external problems is lowered by fatigue or reverie.
There is hope of repairing a breakdown whenever a patient has neurotic symptoms.
They indicate that he is not at one with himself and the neurotic symptoms themselves usually diagnose what is wrong.
Those who have no neurotic symptoms are probably beyond help by any one. New York Times interview October 4, 1936 as found in C.G. Jung Speaking [Pages 88-90. Carl

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Diagnosing the Dictators ˜C.G. Jung [1938] [Hitler, Stalin, Mussalini] **(2012-02-13 15:45)**

Hitler and Stalin

What would happen if you were to lock Hitler, Mussolini, and Stalin in a room together and give them one loaf of bread and one pitcher of water to last them a week? Who would get all the food and water, or would they divide it? I doubt if they would divide it. Hitler, being a medicine man, would probably hold himself aloof and have nothing to do with the quarrel. He would be helpless because he would be without his German people. Mussolini and Stalin, being both chiefs or strong men in their own right-,- would probably dispute possession of the food and drink, and being the rougher and tougher, would probably get all of it. There were two types of strong men in, primitive society. One was the chief who was physically powerful, stronger than all his , competitors, and the other was the medicine man who was not strong in himself but was strong by reason of the power which the people _projected into him. Thus we had the emperor and the head of the religious community. The emperor was the chief, physic-day strong through his possession of soldiers; the seer was the medicine man, possessing little or no physical power but an actual power sometimes surpassing that of the emperor, because the people agreed that he possessed magic—that is, supernatural ability. He could, for example, assist or obstruct the way to a happy life after death, put a ban upon an individual, a community or a whole nation, and by excommunication cause people great discomfort or pain. Now, Mussolini is the man of physical strength When you see him you are aware of it at once. His body suggests good muscles. He is the chief by reason of the fact that he is individually stronger than any of his competitors. And it is a fact that Mussolini's mentality corresponds to his classification:he has the mind of a chief.

Stalin belongs in the same category. He is, however, not a creator. Lenin, created; Stalin is devouring the brood. He is a conquistador; he simply took what Lenin made and put his teeth into it and devoured it. He is not even creatively destructive. Lenin was that. He tore down the whole structure of feudal and bourgeois society in Russia and replaced - it wit is own creation. Stalin is destroying that. Mentally, Staliin is not so interesting as Mussolini, who resembles him in the fundamental pattern of his personality, and he is not anything like so interesting as the medicine man, the myth—Hitler. Anybody who takes command of one hundred and seventy million people as Stalin has done, is bound to be interesting, whether you like him or not. No, Stalin is just a brute—a shrewd peasant, an instinctive powerful, beast—no doubt in that way far the most powerful of all the dictators. He reminds one of a) Siberian saber-toothed tiger with that powerful neck, those sweeping mustaches, and that smile like a cat which has been eating cream. I should imagine that Genghis Khan might have been an early Stalin. I shouldn't wonder if he makes himself Czar.

Hitler is entirely different. His body does not suggest strength. The outstanding characteristic of his physiognomy is its dreamy look. I was especially struck by that when I saw pictures taken of him during the Czechoslovakian crisis; there was in his eyes the look of a seer. There is no question but that Hitler belongs in the category of the truly mystic medicine man) As somebody commented about him at the last Nurnberg party congress, since the time of Mohammed nothing like it has been seen in this world. This markedly mystic characteristic of Hitler's is what makes him do things which seem to us illogical, inexplicable, curious and unreasonable. But consider—even the nomenclature of the Nazis is plainly mystic. Take the very name of the Nazi State. They call it the Third Reich. Why? Because the First Reich was the Holy Roman Empire and the second was the one founded by Bismarck and the third is Hitler's. Of course. But there is a deeper significance. Nobody called Charlemagne's kingdom the First Reich nor Wilhelm's the Second Reich.

Only the Nazis call theirs the Third Reich. Because it has a profound mystical meaning: to every German the expression "Third Reich" brings echoes who more than once has indicated he is aware of his mystic calling, appears to the devotees of the Third Reich as something more than mere man. Again, you take the widespread revival in the Third Reich of the cult of Wotan. Who was Wotan? God of wind. Take the name 'Sturmabteilung"—Storm Troops.Storm, you see—the wind. Just as the swastika is a revolving form making a vortex moving ever toward the left—which means in Buddhist symbolism sinister, unfavorable, directed toward the unconscious. And all these symbols together of a Third Reich led by its prophet under the banners of wind and storm and whirling vortices point to a mass movement which is to sweep the German people in a hurricane of unreasoning emotion on and on to a destiny which perhaps none but the seer, the prophet, the Fuehrer himself can foretell—and perhaps, not

even he. But why is it that Hitler, who makes nearly every German fall down and worship him, produces next to no impression on any foreigner? Exactly. Few foreigners respond at all, yet apparently every German in Germany does. It is because Hitler is the mirror of every German's unconscious, but of course he mirrors nothing from a non-German. He is the loudspeaker which magnifies the inaudible whispers of the German soul until they can be heard by the German's unconscious ear. He is the first man to tell every German what he has been thinking and feeling all along in his unconscious about German fate, especially since the defeat in the World War, and the one characteristic which colors every r=eri -nan soul is the typically German inferiority complex—the complex of the younger brother, of the one who is always a bit late to the feast. Hitler's power is not political; it is magic. *What do you mean by magic*? To understand this you must understand what the unconscious is. It is that part of our mental constitution over which we have little control and which is stored with all sorts of impressions and sensations; which contains thoughts and even conclusions of which we are not aware. Besides the conscious impressions which we receive, there are all sorts of impressions constantly impinging upon our sense organs of which we don't become aware because they are too slight to attract our conscious attention. They lie beneath the threshold of consciousness. But all these subliminal impressions are recorded; nothing is lost. Someone may be speaking in a faintly audible voice in the next room while we are talking here. You pay no attention to it, but the conversation next door is being recorded in your unconscious as surely as though the latter were a dicta-phone record. While you sit here my unconscious is taking in quantities of impressions of you, although I am not aware of them and you would be surprised if I should tell you all that I have already learned unconsciously about you in this short space of time.

Now, the secret of Hitler's power is not that Hitler has an unconscious more plentifully stored than yours or mine. Hitler's secret is twofold: first, that his unconscious has exceptional access to his consciousness, and second, that he allows himself to be , moved by it. He is like a man who listens intently to a stream of suggestions in a whispered voice from a mysterious source and then acts upon them. In our case, even if occasionally our unconscious does reach us as through dreams, we have too much rationality, too much cerebrum to obey it. This is doubtless the case with Chamberlain, but Hitler listens and obeys. The true leader is always led. We can see it work in him. He himself has referred to his Voice. His Voice is nothing other than his own unconscious, into which the German people have projected their own selves; that is, the unconscious of seventy-eight million Germans. That is what makes him powerful. Without the German people, he would not be what he seems to be now It is literally true when he says that whatever he is able to do is only because he has the German people behind him or, as he sometimes says, because he is Germany. So, with his unconscious being the receptacle of the souls of seventy-eight million Germans, he is powerful, and with his unconscious perception of the true balance of political forces at home and in the world, he has so far been infallible. That is why he makes political judgments which turn out to be right against the opinions of all his advisers and against the opinions of all foreign observers. When this happens, it means only that the information gathered by his unconscious, and reaching his consciousness by means of his exceptional talent, has been more nearly correct than that of all the others, German or foreign, who attempted to judge the situation and who reached conclusions different from his. And of course, it also means that, having this information at hand, he is willing to act upon it. I suppose that would apply to the three really critical decisions he made, each of which involved the acute danger of war: when he marched into the Rhineland in March, 1936, and into Austria in March, 1938, and when he mobilized and forced the Allies to abandon Czechoslovakia. Because in each one of these cases we know that many of Hitler's highest military advisers warned him against doing it, since they believed the Allies would resist, and also that if war came Germany would be bound to lose. Precisely! The fact is that Hitler was able to judge his opponents better than anyone else, and although it appeared inevitable that he would be met by force, he knew his opponents would give in without fighting. That must have been the case especially when Chamberlain came to Berchtesgaden. There for the first time Hitler met the elder British statesman. As Chamberlain proved later at Godesberg, he had come to tell him, among other things, not to go too far or Britain would fight. But Hitler's unconscious eye which so far has not failed him, read so deeply the character of the British Prime Minister that all the later ultimatums and warnings from London made no impression whatever on his unconscious: Hitler's unconscious knew—it didn't guess or feel, it knew—that Britain would not risk war. Yet Hitler's speech in the Sports Palace when he announced to the world a holy oath that he would march into Czechoslovakia October first, with or without the permission of Britain and France, indicated for the first and only time that Hitler the man, in his supremely critical moment, had fear of following Hitler the prophet.

His Voice told him to go ahead, that everything would be all right. But his human reason told him the dangers were vast and perhaps overwhelming. Hence for the first time Hitler's voice trembled; his breath failed. His speech lacked form and trailed off at the end. What human being would not be afraid in such a moment? In making that speech which fixed the destiny of perhaps hundreds ofmillions of people, he was a man doing something of which he was deathly afraid but forcing himself to do it because it was ordered by his Voice. *His Voice was correct. Now who knows but that his Voice may continue to be correct? If it does, it will be very interesting to observe the history of the next few years because, as he said just after his Czech victory, Germany stands today on the threshold of her future. That means he has just begun and if his Voice tells him that the German people are destined to become the lords of Europe and perhaps of the world, and if his Voice continues always to be right, then we are in for an extremely interesting period, aren't we?* Yes, it seems, that the German people are now convinced they-have found their Messiah. In a way, the position of the Germans is remarkably like that of the Jews of old. Since their defeat in the World War they have awaited a Messiah, a Savior. That is characteristic of people with an inferiority complex. The Jews got their inferiority complex from geographical and ,political factors. They lived in a part of the world which was a parade ground for conquerors from both sides, and after their return from their first exile to Babylon, when they were threatened with extinction by the Romans, they invented the solacing idea of a Messiah who was going to bring all the Jews together into a nation once more and save them. And the ,Germans got their inferiority complex from comparable causes. They came up out of the Danube valley too late, and founded the beginnings of their nation long after the French and the English were well on their way to nationhood. They got too late to the scramble-rafEblonies and for the foundation of empire. Then, when they did get together and made a. united nation, they looked around them and saw the British, the French, and others with rich colonies and all the equipment of grown-up nations, and they became jealous, resentful, like a younger brother whose older brothers have taken the lion's share of the inheritance. This was the original source of the German inferiority complex which has determined so much of their political thought and action and which is certainly decisive of their wEdle policy today. It is impossible, you see, to talk about Hitler without talking about his people, because Hitler is only the German people. It occurred to me that the last time I was in America that one could make an interesting geographical analogy about Germany. In America I noticed that somewhere on the East Coast there exists a certain class of people called "poor white trash" and I learned that they are largely descendents of early settlers, some of them bearers of fine old English names. The poor white trash were left behind when some of the people with energy and initiative climbed into their covered wagons and drove West.

Then, in the Middle West you meet the people I consider the most stable in America; I mean psychologically the best balanced. Yet in some places farther west you meet some of the least-balanced people. Now, it seems to me that, taking Europe as a whole, and including the British Isles, you have in Ireland and Wales the equivalent of your West Coast. The Celts possess colorful imaginative faculties. Then, to correspond to your sober Middle West, you have in Europe the English and the French, both of them psychologically stable peoples. But then you come to Germany, and just beyond Germany are the Slav mujiks, the poor white trash of Europe. Now, the mujiks are people who can't get up in the morning, but sleep all day. And the Germans, their next door neighbors, are people who could get up, but got up too late. Don't you remember how the Germans even today represent Germany in all their cartoons? Yes, "Sleepy Michael," a tall, lean fellow in a nightgown and nightcap. That's right, and Sleepy Michael slept through the division of the world into colonial empires, and so the Germans got their inferiority complex, which made them want to fight the World War, and of course when they lost it their feeling of inferiority grew, even worse, and developed a desire for a Messiah, and so they have their Hitler. If he is not their true Messiah, he is like one of the Old Testament prophets: his mission is to unite his people and lead them to the Promised Land. This explains why the Nazis have to combat every form of religion besides their own idolatrous brand. I have no doubt but that the campaign against the Catholic and Protestant churches will be pursued with relentless and unremitting vigor, for the very sound reason, from the Nazi point of view, that they wish to substitute the new faith of Hitlerism. *Do you consider it possible that Hitlerism might become for Germany a permanent religion for the future like Mohammedanism for the Moslems?* I think it highly possible. Hitler's "religion" is the nearest to Mohammedanism, realistic, earthy, promising the maximum of rewards in this life, but with a Moslem-like Valhalla into which worthy Germans may enter and continue to enjoy themselves. Like Mohammedanism, it teaches the virtue of the sword. Hitler's first idea is to make his people powerful because the spirit of the Aryan German deserves to be supported by might, by muscle and steel.

Of course, it is not a spiritual religion in the sense in which we ordinarily use the term. But remember that in the early days of Christianity it was the church which made the claim to total power, both spiritual and temporal! Today the church no longer makes this claim, but the claim has been taken over by the totalitarian states which demand not only temporal but spiritual power. Incidentally, it occurs to me that the "religious" character of Hitlerism is also emphasized by the fact that German communities throughout the world, far from the political power of Berlin, have adopted Hitlerism. Look at the South American German communities, notably in Chile. (It surprised me that in this analysis of the dictators nothing had been said of the influence of the fathers and mothers of the strong men. Doctor Jung assigned them no major role.) It is a great mistake to think that a dictator becomes so on account of personal reasons, such as that he had a strong resistance to his father. There are millions of men who resisted their fathers just as strongly as, say, Mussolini or Hitler or Stalin, but who never became dictators or anything like dictators. The law to remember about dictators is: "It is the persecuted one who, persecutes." The dictators must have suffered from circumstances calculated to bring about dictatorship. Mussolini came at the moment when the country was in chaos, the workmen out of hand and a threat of Bolshevism was terrifying the people. Hitler came when the economic crisis had reduced the standard of living in Germany and increased unemployment to an intolerable level, and after the great inflation of the currency which, although stabilization had come, had impoverished the whole middle class. Both Hitler and Mussolini received their power from the people and their power cannot be withdrawn. It is interesting that both Hitler and Mussolini base their power chiefly upon the lower middle class, workers and farmers. But to go on with the circumstances under which dictators come to power: Stalin came when the death of Lenin, unique creator of Bolshevism, had left the party and the people leaderless and the country uncertain of its future. Thus the dictators are made from human material which suffers from overwhelming needs. The three dictators in Europe differ from one another tremendously, but it is not so much they who differ as it is their peoples. Compare the way the German people think and feel about Hitler with the way the Italians think and feel about Mussolini. The Germans are highly impressionable. They go to extremes; are always a bit unbalanced. They are cosmopolitan, world citizens; easily lose their national identity; like to imitate other nations. Every German man would like to dress like an English gentleman. Not Hitler. He always has dressed in his own way, and nobody could ever accuse him of trying to look as if he got his clothes on Savile Row. Precisely. Because Hitler is saying to his Germans, "Now, bei Gott, you have got to start being Germans!" The Germans are extraordinarily sensitive to new ideas, and when they hear one which appeals to them they are likely to swallow it uncritically, and for a time to be completely dominated by it; but after a while they are equally likely to throw it violently away and adopt a newer idea, quite probably contradicting the first one entirely. This is the way they have run their political life. Italians are more stable. Their minds do not roll and wallow and leap and plunge through all the extravagant ecstasies which are the daily exercise of the German mind. So you find in Italy a spirit of balance lacking in Germany. When the Fascists took power in Italy, Mussolini did not even remove the king. Mussolini worked not with ecstasy of spirit, but with a hammer in his hand, beating Italy into the shape he wanted it, much as his blacksmith father used to make horseshoes. This Mussolini-Italian balance of temperament is borne out by the Fascist treatment of the Jews. At first they did not persecute the Jews at all, and even now, when for various reasons they have begun an anti-Semitic campaign, it has kept a certain proportion. I suppose the chief reason why Mussolini went in for anti-Semitism at all was that he became convinced that world Jewry was probably an incorrigible and effective force against Fascism—Leon Blum in France, especially, I think—and also, he wished to make his ties with Hitler more solid. So you see, while Hitler is a medicine man, a form of spiritual vessel, a demi-deity or even better, a myth, Mussolini is a man, and therefore everything in Fascist Italy has a more human shape than it has in Nazi Germany, where things are run by revelation. Hitler as a man scarcely exists. At any rate, he disappears behind his role Mussolini, on the contrary, never disappears behind his role. His role disappears behind Mussolini. I saw the Duce and the Parer together in Berlin the time Mussolini paid his formal visit; I had the good luck to beplaced only a few yards away from them, and could study them well. It was entertaining to see Mussolini's expression when they put on the goose step. If I had not seen it should have fallen into the popular delusion that his adoption of the German goose step for the Italian army was in imitation of Hitler. And that would have disappointed me, because I had discerned in Mussolini's conduct a certain style, a certain format of an original man with good taste in certain matters. I mean, for example, that it was good taste of the Duce to keep the King. And his choice of title, "Duce"—not Doge as in old Venice, nor Duca, but Duce, the plain Italian word for leader—was original and in my opinion showed good taste.

Now, as I observed Mussolini watching the first goose step he had ever seen, I could see him enjoying it with the zest of a small boy at a circus. But he enjoyed even more the stunt when the cavalry comes and the mounted drummer gallops ahead and takes his place on one side of the street while the band takes its place on the other. The drummer must gallop around the band and up to the front to take his station there, and this he does without touching the reins, guiding his horse only by pressure of the knees, since both hands are busy with the drums. On this occasion it was done magnificently and it pleased Mussolini so much he broke out laughing and clapped his hands. When he got back to Rome afterwards, he introduced the goose step and I am convinced he did it solely for his own aesthetic enjoyment. It really is a most impressive step. In comparison with Mussolini, Hitler made upon me the impression of a sort of , scaffolding, of wood covered with cloth, an automaton with a mask, like a, robot, or a mask of a robot. During the whole performance he never laughed; it was as though he were in a bad humor, sulking. He showed no human sign, His expression was that of an inhumanly single-minded purposiveness, with no sense of humor. He seemed as if he might be the double of a real person, and that Hitler the man might perhaps be hiding inside like an appendix, and deliberately so hiding in order not to disturb the mechanism. What an amazing difference there is between Hitler and Mussolini! couldn't help liking– Mussolini. His bodily energy and elasticity are warm, human, and contagious. You have the –homey feeling with Mussolini of being with a human being. With Hitler, you are scared. You know you would never be able to talk to that man; because there is nobody there. He is not a man, but a collective. He is not an individual; he is a whole nation. I take it to be literally true that he has no personal friend. How can you talk intimately with a nation? You can no more explain Hitler by the personal approach than you can explain a great work of art by examining the personality of the artist. The great work of art is a product of the time, of the whole world in which the artist is living, and of the millions of people who surround him, and of the thousands of currents of thought and the myriad streams of activity which flow around him. Thus it would be easier for Mussolini, who is only a man, to find a successor, than for Hitler. With good luck, I should think Mussolini might find someone to take his place, but I don't see how Hitler can. *What if Hitler were to marry*? He cannot marry. If he married, it would not be Hitler marrying. He would cease to be Hitler. But it is incredible that he should ever do so. I shouldn't wonder if it may be shown that he has sacrificed his sex life entirely to the Cause. This is not an unusual thing, especially for the type of medicine-man leader, although it is much less usual in the type of the chief. Mussolini and Stalin seem to lead entirely normal sex lives. Hitler's real passion, of course is. Germany. You could say that he has a tremendous mother complex, which means that he will be under the domination either of a woman or of an idea.

Idea is always female. Mind is female, because the head, the brain, is creative; hence like a womb, female. The unconscious of a man is always represented by a woman; that of a woman always by a man. How important a role does what we call personal ambition play in the makeup of the three dictators? I should say that it plays a very minor role in Hitler. I don't think Hitler has personal ambition beyond that of the average man. Mussolini has more than average personal ambition, but it is not sufficient to explain his force. He also feels that he coincides with the national need. Hitler does not rule Germany. He is simply the exponent of the trend of things. This makes him uncanny and psychologically fascinating. Mussolini rules Italy to a certain extent, but for the rest he is an instrument of the Italian people. With Stalin it is different. His dominant characteristic is overwhelming personal ambition. He does not identify himself with Russia. He rules Russia like any Czar. Remember, he is a Georgian anyway. *But how do you explain Stalin's having taken the course he has? It seems to me that Stalin, far from being uninteresting, is also enigmatic. Here you have a person who spent the greater part of his life as a revolutionist Bolshevik. His cobbler father and pious mother sent him to a theological school. In his early years he became a revolutionary and from then on for the next twenty-five years he did nothing but fight the Czar and the Czar's police. He was put into a dozen jails and broke out of all of them. Now, how do you explain that a man who had fought the Czar's tyranny all his life should suddenly become a kind of Czar himself?*

That is not remarkable. It is because you always become the thing you fight the most. What undermined the armed force of Rome? Christianity did. Because when the Romans conquered the Near East, they were conquered by its religion. When you fight a thing you have to get very close to it, and it is likely to infect you. You must know Czarism

very well in order to defeat it. Then, when you have driven out the Czar, you become a Czar yourself, just as a wild-animal hunter may become bestial. I know of one fellow who, after many years of big-game hunting in a proper sporting manner, had to be arrested because he took a machine gun to the animals. The man had become as blood-lustful as the panthers and lions he killed. Stalin fought so much against the Czar's bloody oppression that he is now doing exactly the same as the Czar. In my opinion, there is no difference at all now between Stalin and Ivan the Terrible. But what about the fact reported by many, and observed by myself, that the standard of living in the Soviet Union has risen considerably and is still rising from the low point of the famine of 1933? Of course. Stalin can be a good administrator at the same time that he is a Czar. It would be a miracle if anybody could keep so naturally rich a country as Russia from being prosperous. But Stalin is not very original, and it is such bad taste for him to go about turning himself into a Czar so crudely, in front of everybody, without any concealment at all! It is really proletarian!
But you still have not explained to me how Stalin, the loyal Communist party man, the underground worker for what was then a highly altruistic ideal, should have changed into a power-grabber. In my opinion the change came about in Stalin during the 1918 revolution. Up to that time he had labored, unselfishly perhaps, for the good of the Cause, and probably had never thought of personal power for himself, for the very good reason that there never appeared to be the shadow of a chance that he could even aspire to anything like personal power.
The question didn't exist for him. But during the revolution Stalin saw for the first time how you acquire power. I am sure he said to himself with astonishment, "But it is so easy!" He must have watched Lenin and the others reach the full rank of complete power, and have said to himself, "So that is how it is done! Well, I can go them one better. All you have to do is to do away with the fellow in front of you." He would certainly have done away with Lenin if Lenin had lived. Nothing could have stopped him, as nothing has stopped him now. Naturally, he wants his country to prosper. The more prosperous and greater his country is, the greater he is. But he cannot devote his full energies to promoting the welfare of his country so long as his personal drive for power is not satisfied. *But surely he's got fullest power now*. Yes, but he's got to keep it. He is surrounded by a pack of wolves. He must keep forever on the alert. I must say that I think we owe him a debt of gratitude! *Why*? For the wonderful example he has given the whole world of the axiomatic truth that Communism always leads to dictatorship. But now let us leave this aside and let me tell you what my therapy is. As a physician, I have not only to analyze and diagnose, but to recommend treatment. We have been talking nearly all the while about Hitler and the Germans, because they are so incomparably the most important of the dictator phenomena at the moment. It is for this, then, that I must propose a therapy. It is extremely difficult to deal with this type of phenomenon. It is excessively dangerous. I mean the type of case of a man acting under compulsion.
Now, when I have a patient acting under the command of a higher power, a power within him, such as Hitler's Voice, I dare not tell him to disobey his Voice. He won't do it if I do tell him. He will even act more determinedly than if I did not tell him. All I can do is attempt, by interpreting the Voice, to induce the patient to behave in a way which will be less harmful to himself and to society than if he obeyed the Voice immediately without interpretation. So I say, in this situation, the only way to save Democracy in the West—and by the West I mean America too—is not to try to stop Hitler. You may try to divert him, but to stop him will be impossible without the Great Catastrophe for all. His 'Voice tells him to unite the German people and to lead them toward a better future, a bigger place on the earth, a position of glory and richness. You cannot stop him from trying to do that. You can only hope to influence the direction of his expansion. I say let him go East. Turn his attention away from the West, or rather, encourage him to keep it turned away. –Let him go to Russia. That is the logical cure for Hitler. I don't think Germany will be satisfied with a bit of Africa, big or small. Germany looks at Britain and at France with their magnificent colonial empires, and even at Italy with her Libya and Ethiopia, and thinks of her own size, seventy-eight million Germans as against forty-five million British in the British Isles and forty-two million French and forty-two million Italians and she is bound to think that she ought to have a place in the world not merely as large as that occupied by any one of the other three Western Great Powers, but much larger. How is she going to get that in the West without destroying one or more of the nations which now occupy the West? There is only one field for her to operate in, and that is Russia. *And what will happen to Germany when she tries accounts with Russia*?
Ah, that's her own business. Our interest in it is simply that it will save the West. Nobody has ever bitten into Russia without regretting it. It's not very palatable food. It might-take -the Germans a hundred years to finish that meal. Meanwhile we .should be safe, and by we, I mean all of Western civilization. Instinct should tell the Western statesmen

not to touch Germany in her present mood. She is much too dangerous. Stalin's instinct was correct when it told him to let the Western nations have a war and destroy one another, while he waited to pick the bones. That would have saved the Soviet Union. I don't believe he ever would have entered the war on the side of Czechoslovakia and France, unless it were at the very end, to profit from the exhaustion of both sides. So I say, studying Germany as I would a patient, and Europe as I would a patient's family and neighbors, let her go into Russia. There is plenty of land there—one sixth of the surface of the earth. It wouldn't matter to Russia if somebody took a bite, and as I said, nobody has ever prospered who did. How to save your democratic U.S.A.? It must, of course, be saved, else we all go under. You must keep away from the craze, avoid the infection. Keep your army and navy large, but save them. If war comes, wait. America must keep big armed forces to help keep the world at peace, or to decide the war if it comes. You are the last resort of Western democracy. *But how is the peace of Western Europe going to be preserved by letting Germany "go East," as you put it, since England and France have now formally guaranteed the frontiers of the new rump state of Czechoslovakia? Won't there then be war anyway if Germany attempts to incorporate the rump state in her administrative system?* England and France will not honor their new guarantee to Czechoslovakia any more than France honored her previous pledge to Czechoslovakia. No nation - keeps its word.

A nation is a big, blind worm, following what? Fate, perhaps. A nation has no honor; it has no word to keep. That is the reason why, in the old days, they tried to have kings who did possess personal honor and a word. Don't you know that if you choose one hundred of the most intelligent people in the world and get them all together, they are a stupid mob? Ten thousand of them together would have the collective intelligence of an alligator. Haven't you noticed that at a dinner party the more people you invite the more stupid the conversation? In a crowd, the qualities which everybody possesses multiply, pile up, and become the dominant characteristics of the whole crowd. Not everybody has virtues, but everybody has the low animal instincts, the basic primitive caveman suggestibility, the suspicions and vicious traits of the savage. The result is that when you get a nation of many millions of people, it is not even human. It is a lizard or a crocodile or a wolf. Its statesmen cannot have a higher morality than the animal like mass morality of the nation, although individual statesmen of the democratic states may attempt to behave a little better. For Hitler, however, more than for any other statesman in the modern world, it would be impossible to expect that he should keep the word of Germany against her interest, in any international bargain, agreement or treaty. Because Hitler is himself the nation. That, incidentally, is why Hitler always has to talk so loud, even in private onversation—because he is speaking with seventy-eight million voices. That's what a nation is: a monster. Everybody ought to fear a nation. It is a horrible thing. How can such a thing have honor or a word? That's why I am for small nations. Small nations mean small catastrophes. Big nations mean big catastrophes. *The telephone rang. In the stillness of the study and a windless day without, I could hear a patient cry that a hurricane in his bedroom was about to sweep him of his feet. "Lie down on the floor and you will be safe," advised the doctor. It is the same advice the sage physician now gives to Europe and America, as the high wind of Dictatorship rages at the foundations of Democracy.* Carl Jung interview with H.R. Knickerbocker in Cosmopolitan [1938] See: C.G. Jung Speaks; Pages 115-135.

Sex is a playground for lonely scientists. ˜Carl Jung [1935] (2012-02-13 15:52)

This diagram shows the medieval understanding of spheres of the cosmos, derived from Aristotle, and as per the standard explanation by Ptolemy. It came to be understood that at least the outermost sphere (marked ”Primũ Mobile”) has its own intellect, intelligence or nous - a cosmic equivalent to the human mind.
Sex is a playground for lonely scientists. You might as well study the psychology of nutrition as the psychology of sex. Primitive man, of course, had the sex instinct, but he was much more deeply concerned with feeding himself. Besides, why base the psychology of a man on his bad corner? When I deal with one who is mentally unbalanced I am not concerned only with one function of his mind and body. I look for the ancient man in him. I try to trace the strata of the human mind from its earliest beginnings, just as a geologist might study the stratification of the earth. The fear of ancient man crouching at the ford is in all our unconscious minds, as well as all other fears and speculations born of man’s experience through the ages. The mind of mankind is immortal. For instance, I remember suddenly feeling, during an earthquake in Switzerland, that the earth was alive, that it was an animal. At once I recognized the ancient Japanese belief that a huge salamander lies inside the earth, and that earthquakes happen when he turns in his sleep.’ A patient of mine once told me that whenever lightning flashed she saw a great black horse. That is another primitive idea—that lightning was a horse’s leg striking downwards, the horse of Odin.’ If a man or a woman ceases to be able to communicate with us, we say that he or she is insane. But if I can find the ancient man in them, if I can explain the great black horse in the lightning, I may be able to make them communicate with me. I may be able to restore the bridge—more easily if I can discover from their dreams what is in their unconscious minds. That is why I correspond not only with medical scientists, but with students of religion and mythology in all parts of the world. That is why I am at present studying medieval texts in the British Museum. The medieval stratum in our unconscious mind is nearest to the surface. The study of medical science is in transition. The relationship between mind and body is being more fully appreciated. Not that there is anything new in that. The medieval doctors studied dreams. Eastern medicine is based on psychotherapy—the treatment of disease by hypnotic influence. Psychology is not yet, of course, a recognized part of the medical curriculum. There is much enthusiasm, but there is also much misunderstanding and misinterpretation. Still, I have four hundred students at Zurich, and the criminal courts call me in as a last resort if they are unable to decide upon the guilt or innocence of a suspect.’ In twenty years you will have your organization of approved medical psychologists, just like your Medical Register. *And your next book*? It is nearly finished. I shall call it ”Dream Symbols of the Individuation Process.”’ It’s about how man becomes himself. Man is always an individual, but he’s not always himself. . . . ”Be yourself,” as the Americans say. Carl Jung; Tavistock Lectures; C.G. Jung Speaks; Pages 85-87. Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

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Does the World stand on the verge of Spiritual Rebirth? ˜Carl Jung (2012-02-13 16:36)

The Return of Persephone by Frederic Leighton
This is what theologians for several centuries have been crying for; what many of them have professed to see through

the fog of doubts, disillusion and despair, like a star glowing in the high heavens. I am not a theologian; I am a doctor, a psychologist. But as a doctor, I have had experience with thousands of persons from all parts of the world—those who came to tell me the stories of their lives, their hopes, their fears, their achievements, their failures. I have studied carefully their psychology, which is, and which must be, my guide. Out of my experience with those thousands of patients, I have become convinced that the psychological problem of today is a spiritual problem, a religious problem, Man today hungers and thirsts for a safe relationship to the psychic forces within himself. His consciousness, recoiling from the difficulties of the modern world, lacks a relationship to safe spiritual conditions. This makes him neurotic, ill, frightened. Science has told him that there is no God, and that matter is all there is. This has deprived humanity of its blossom, its feeling of well-being and of safety in a safe world. As modern man is driven back upon himself by doubt and fear, he looks inward to his own psychic life to give him something of which his outer life has deprived him. In view of 'the present widespread interest in all sorts of psychic phenomena—an interest such as the world has not experienced since the last half of the seventeenth century—it does not seem beyond the range of possibility to believe that we stand on the threshold of a new spiritual epoch; and that from the depths of man's own psychic life new spiritual forms will be born. Look at the world about us, and what do we see? The disintegration of many religions. It is generally admitted that the churches are not holding the people as they did,particularly educated people, who do not feel any longer that they are redeemed by a system of theology. The same thing is seen in the old established religions of the East— Confucianism and Buddhism. Half the temples in Peking are empty. In our Western world millions of people do not go to church. Protestantism alone is broken up into four hundred denominations. Contrast this state of life and thought with that of the Middle Ages. In those centuries almost everyone went to Mass every morning. The whole life was lived within the church, which became a tremendous outlet of psychic energy. Instead, we have today an intricate and complicated life full of mechanical devices for living. A life crowded with motor cars and radios and motion pictures. But none of these things is a substitute for what we have lost. Religion gives us a rich application for our feelings. It gives meaning to life. Man in the Middle Ages lived in a meaningful world. He knew that God had made the world for a definite purpose; had made him for a definite purpose—to get to heaven, or to get to hell. It made sense. Today the world in which all of us live is a madhouse. This is what many people are feeling, Some of those people come to me to tell me so. All that energy which was the origin of the rich blossom of man's emotional life during the Middle Ages, and which found expression in the painting of great religious pictures, the carving of great religious statues, the building of the great cathedrals, has gone flat,)It is not lost, because it is a law that energy cannot be lost. Then what has become of it? Where has it gone? The answer is that it is in man's unconscious. It may be said to have fallen down into a lower storey. Take the example of a business man—successful, rich, not yet old. He is perhaps forty-five. He says, "I have made my fortune; I have sons who are old enough to carry on the business which I founded. I will retire. I will build a fine house in the country and live there without any cares and worries." So he retires. He builds his house and goes to live in it. He says to himself, "Now my life will begin." But nothing happens. One morning he is in his bath. He is conscious of a pain in his side. All day he worries about it; wonders what it can be. When he goes to the table he does not eat. In a few days his digestion is out of order. In a fortnight he is very ill. The doctors he has called in do not know what is the matter with him. Finally one of them says to him: "Your life lacks interest. Go back to your business. Take it up again." The man is intelligent, and this advice seems to him sound. He decides to follow it. He goes back to his office and sits down at his old desk and declares that now he will help his sons in the management. But when the first business letter is brought to him, he cannot concentrate on it. He cannot make the decisions it calls for. Now he is terribly frightened about his condition. You see what happened. He couldn't go back. It was already too late. But his energy is still there, and it must be used. This man comes to me with his problem. I say to him: "You were quite right to retire from business. But not into nothingness. You must have something you can stand on. In all the years in which you devoted your energy to building up your business you never built up any interests outside of it. You had nothing to retire on." This is a picture of the condition of man today. This is why we feel that there is something wrong with the world. All the material interests, the automobiles and radios and skyscrapers we have, don't fill the hungry soul. We try to retire from the world, but to what? Some try to go back to the churches. A few are able to do this. But many are not finding this entirely satisfactory. They are like the business man who tried to go back to his desk. And these people come to me, asking me to help them to find a meaning in their lives. What shall I tell them? Among them comes a man who is only slightly neurotic. He says to me: "I am not really very sick. Perhaps I should not be here at all taking up your time. But I know you are busy with the human mind.

I thought, therefore, that you might be able to tell me on what terms I may live. I have the feeling of being forlorn and lonely in a world that makes no sense." I say to him: "My dear man, I don't know any more than you do the meaning of the world or the meaning of your life. But you—all men—were born with a brain ready made. It took millions of years to build the brain and the body we now have. Your brain embodies all the experience of life. The psyche, which may be called the life of the brain, existed before consciousness existed in the little child. "Now, suppose that I am in need of advice about living, and I know of a man who is already thousands of years old. I go to him and say, 'You have seen many changes; you have observed and experienced life under many aspects. My life is short—perhaps seventy years, perhaps less—and you have lived for thousands of years. Tell me the meaning of life for me.' " When I say this to my patient, he cocks his ears and looks at me. "No," I say, "I am not that man. But that man speaks to you every night. How? In your dreams." I go on: "You are in trouble. You feel that your life has no orientation. I cannot tell you what to do. But let us ask the Great Old Man. He will tell you. Go away for a few days, and you will have a dream. Come back and tell me about it." He goes away; he comes back and brings me a dream. It is difficult to work out. But we do work it out together, and it tells us something about him. Certain people lose connection with life because they have made mistakes, or because they are living the wrong way, in a life that is intellectual only. The dreams they bring to a psychologist will take up these things first. All dreams reveal spiritual experiences, provided one does not apply one's own point of view to the interpretation of them. Freud says that all man's longings expressed in his dreams relate to sexuality. It is true that man is a being with sex. But he is also a being with a stomach and a liver. As well say that because he has a liver all his troubles come from that one organ. Primitive man has little difficulty with sex. The fulfillment of his sexual desires is too easy to constitute a problem. What concerns primitive man—and I have lived among primitives, and Freud has not—is his food: where he is to get it, and enough of it. Civilized man in his dreams reveals his spiritual need. When modern science disinfected heaven it did not find God. Some scientists say that the resurrection of Jesus, the virgin birth, the miracles—all those things which fed Christian thought through ages, are pretty stories, but none the less untrue. But what I say is, Do not overlook the fact that these ideas which millions of men carried with them through generations are great eternal psychological truths. Let us look at this truth as the psychologist sees it. Here is the mind of man, without prejudice, spotless, untainted, symbolized by a virgin. And that virgin mind of man can give birth to God himself. "The kingdom of heaven is within you." This is a great psychological truth. Christianity is a beautiful system of psychotherapy. It heals the suffering of the soul. This is the truth which man has clung to through the ages. Even after his consciousness has listened too long at the door of modern materialistic science, he clings to it in his unconscious. The old symbols are good today. They fit our minds as well as they fitted the minds that conceived them. Deep in the unconscious of each one of us are all the attempts of that Great Old Man to express his spiritual experiences. Suppose I ask you to stay in my house. I tell you that it is well built, comfortable; that our life is pleasant; that you will have good food. You can swim in the lake and walk in the garden. With these beliefs in your mind you decide to come, and you enjoy your stay. But suppose, when I ask you, I say to you: "This house is unsafe. The foundations are not secure. We have many earthquakes in this region. Besides all that, we have had illness here. Someone recently died of tuberculosis in this room." Under those conditions and with these ideas in your mind, do you enjoy your stay in that house? That medieval man we have talked of had a beautiful relationship with God. He lived in a safe world, or one that he believed to be safe. God looked out for everyone in it; he rewarded the good and punished the bad. There was the church where the man could always get forgiveness and grace. He had only to walk there to receive it. His prayerswere heard. He was spiritually taken care of. But what is modern man told? Science has told him that there is no one taking care of him. And so he is full of fear. For a time, after we gave up that medieval God, we had gold for a deity. But now that, too, has been declared incompetent. We trusted in armies, but the threat of poison gas defeated them. Already people talk about the next war. In Berlin they have built dugouts under the streets for retreat from poison gas attacks. If they go on talking in this way, thinking this way, the next war will explode of itself. Naturally enough, in a world of this sort, everybody gets neurotic. Even if the house you live in is really safe, if you have the idea that it is not, you will suffer. Your reaction depends entirely on what you think. In making this point to my students, I say: "How do you measure a thing? By its effects. And usually by its terrible effects. An avalanche occurs which wipes away a dozen farms, kills scores of cows, and you say, 'An elephant of an avalanche!' Now, tell me, what is the most destructive thing you know of ?" In turn we consider fire, earthquakes, volcanic eruptions, floods, diseases. Then I say, "Can you think of nothing more terrible than any of these things? What about the World War?" Ah, yes! High explosives. "But," I say, "do high explosives make themselves? Do they

declare war. It is the psyche of man that makes wars. Not his consciousness. His consciousness is afraid, but his unconscious, which contains the inherited savagery as we l as the spiritual strivings of the race,) says to. him, "Now it is time to make war. Now is the time to kill and destroy." And he does it. The most tremendous danger that man has to face is the power of his ideas. No cosmic power on earth ever destroyed ten million men in four years. But man's psyche did it. And It can do it, vain. I am afraid of one thing only—the thoughts of people. I have means of defense against things. I live here in my house happily with my family. But suppose they get the illusion that I am a devil. Can I be happy with them then? Can I be safe? All of us are subject to mass infections. I Mass infections) are greater than man. And man is their victim. He shouts and parades and pretends that he is the leader, but really he is their victim. They are the up rush of earthly and spiritual forces from the depth of the psyche. Turn the eye of consciousness within to see what is there. Let us see what we can do in small ways. If I have planted a cabbage right, then I have served the world in that place. I do not know what more I can do. Examine the spirits that speak in you. Become critical. The modern man must be fully conscious of the terrific dangers that lie in mass movements. Listen to what the unconscious says. Hearken to the voice of that Great Old Man within you who has lived so long, who has seen and experienced so much. Try to understand the will of God: The remarkably potent force of the psyche. I say: Go slow. Go slow. With every good there comes a corresponding evil, and with every evil a corresponding good. Don't run too fast into one unless you are prepared to encounter the other. I am not concerned about the world. I am concerned about the people with whom I live. The other world is all in the newspapers. My family and my neighbors are my life—the only life that I can experience. What lies beyond is newspaper mythology. It is not of vast importance that I make a career or achieve great things for myself. What is important and meaningful to my life is that I shall live as fully as possible to fulfill the divine will within me. This task gives me so much to do that I have no time or any other. Let me point out that if we were all to live in that way we would need no armies, no police, no diplomacy, no politics, no banks. We would have a meaningful life and not what we have now—madness. What nature asks of the apple-tree is that it shall bring forth apples, and of the pear-tree that it shall bring forth pears. Nature wants me to be simply man. But a man conscious of what I am, and of what I am doing. God seeks consciousness in man. This is the truth of the birth and the resurrection of Christ within. As more and more thinking men come to it, this is the spiritual rebirth of the world. Christ, the Logos—that is to say, the mind, the understanding, shining into the darkness. Christ was a new truth about man. Mankind has no existence. I exist, you exist. But mankind is only a word. Be what God means you to be; don't worry about mankind which doesn't exist, you are avoiding looking at what does exist—the self You are like a man who leans over his neighbor's fence and says to him: "Look, there is a weed. And over there is an-I- other one. And why don't you hoe the rows deeper? And I why don't you tie up your vines?" And all the while, his own garden, behind him, is full of weeds. Carl Jung [1934]; C.G. Jung Speaks; Pages 67-75. Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

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The Afternoon of Life must have Significance ˜Carl Jung (2012-02-14 05:14)

The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning. The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children. This is the obvious purpose of nature. But when this purpose has been attained -and more than attained-shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense? Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely

as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure.; Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787. Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

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If the Creator were conscious of Himself...˜Carl Jung (2012-02-14 05:18)

God creating the cosmos (Bible Moralisee, French, 13th century)
If the Creator were conscious of Himself, He would not need conscious creatures; nor is it probable that the extremely indirect methods of creation, which squander millions of years upon the development of countless species and creatures, are the outcome of purposeful intention. Natural history tells us of a haphazard and casual transformation of species over hundreds of millions of years of devouring and being devoured. The biological and political history of man is an elaborate repetition of the same thing. But the history of the mind offers a different picture. Here the miracle of reflecting consciousness intervenes – the second cosmogony [ed. note: what Teilhard de Chardin called the origin of the ”noosphere,” the layer of ”mind”]. The importance of consciousness is so great that one cannot help suspecting the element of meaning to be concealed somewhere within all the monstrous, apparently senseless biological turmoil, and that the road to its manifestation was ultimately found on the level of warm-blooded vertebrates possessed of a differentiated brain – found as if by chance, unintended and unforeseen, and yet somehow sensed, felt and groped for out of some dark urge. Carl Jung; Memories, Dreams and Reflections [p. 339] Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

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The Redemption of God by Man....˜Carl Jung (2012-02-14 07:21)

”From this point of view, alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious.... But this unconscious continuation never reached the surface, where the conscious mind could have dealt with it. All that appeared in consciousness were the symbolic symptoms of the unconscious process. Had the alchemist succeeded in forming any concrete idea of his unconscious contents, he would have been obliged to recognize that he had taken the place of Christ - or, to be more exact, that he, regarded not as ego but as self, had taken over the work of redeeming not man but God. He would then have had to recognize not only himself as the equivalent of Christ, but Christ as a symbol of the self. This tremendous conclusion failed to dawn on the medieval mind.” Carl Jung;Psychology and Alchemy (Part 3, Chapter 5.1). Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

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From Esther Harding’s Notebooks: 1922, 1925 (2012-02-14 10:55)

FROM ESTHER HARDING’S NOTEBOOKS: 1922, 1925 Kiisnacht, 3 July [1922] Dr. Jung spoke of the inferior function being united to the collective: it is just a bit of nature and, as such, must first be accepted and adapted to. . . . The superior function is in your hands, and you can put it to your uses. The inferior is your master, and you must adapt yourself to it. Yet it is nature; there is life there. The thing that wants to be born must first be found. The form it is to grow into shall later be the object of search, and the search may be a long one.... 4 July I began by describing how I always had so much to say before I got into the room, so that I had to edit my thoughts allusion. Extraverts’ language is thin and poor, but profuse, so that although what they want to say may be very slight, atleast when they have finished they have said what they set out to say, He went on to say that when speaking to an extravert he has to cut down his thought; also when he is speaking to an introvert he has to cut down, for the thought of an introvert,

even if expanded into a book, would not be fully expressed. . . . I had been trying to find out the meaning of my [slip of the tongue] and thought it was in protest against the extra difficulty of the feminine position regarding searching for the anima.

This he denied. He said a man must take up a feminine attitude, while a woman must fight her animus, a masculine attitude. I asked, "Is this why I always want to fight you?" And he replied, "In so far as I am your animus. As far as you are identified to your animus, so far will you project him to me. And then, if you battle me with him who is demonic, I call my demon, my anima, to my aid, and it is two married couples fighting. Then you have a hell of a row." He said this is what happens when you get a reciprocal transference. But that as he is not [word illegible], I need not fear that would happen to him. Then he began talking about how it happens that a professional woman lives her animus. The professional situation is new for woman and needs a new adaptation, and this, as always, is readily supplied by the animus. On the other hand, analysis requires a new adaptation from a man, for to sit still and patiently try to understand a woman's mind is far from a masculine attitude. The only time he does it is as lover to his mistress; he will not do so for his wife, for she is only his wife. In love, his anima shows him how.

He then takes on a feminine tenderness and uses the baby talk he learned from his mother; he calls on the eternal image of the feminine in himself. But [in analysis] that won't do. [The male analyst] has got to learn the femininess of a man, which is not the anima. He must not let his masculinity be overwhelmed, or his weakness calls out the animus in the woman patient. Similarly, the professional woman takes on the animus, the prototype of the father, and develops a god-almightiness, Tan imitation of] the hero, instead of developing the images of the female. This animus is primitive man, and men want to react to it with their fists. But, as this is a woman, that way is barred to them; so they shun her—just as a man who lives his anima is shunned by all really womanly women. Dr. Jung went on to speak of the strength of womanhood, how it is stronger than any [imitation of the] male adaptation, and how a woman who is woman from the crown of her head to the tip of her toe can afford to be masculine, just as a man who is sure of his masculinity can afford to be tender and patient like a woman. . . .Next he spoke of the Self and how it can be separated off from the demons. He reiterated that words in the realm of the spirit are creative and full of power.

I said, "You mean as Logos?" He replied, "Yes. God spake and created from the chaos—and here we are all gods for ourselves. But use few words here, words that you are sure of. Do not make along theory or you will entangle yourself in a net, in a trap." Next he spoke of fear. He said, "Be afraid of the world, for it is big and strong; and fear the demons within, for they are many and brutal; but do not fear yourself, for that is your Self." I said I feared to open the door for fear the demons would come out and destroy. He said, "If you lock them up they will as surely destroy. The only way of delimiting the Self is by experiment, Go as far, as your desire goes, and you will presently find that you have gone as far as your own laws allow. If you feel afraid, be brave enough to run away. Find a hole to hide in, for this is the action of a brave man, and by so doing you are exercising courage. Presently the swing of cowardice will be over, and courage will take its place." I said, "But how hopelessly unstable and changeable you will appear!" He replied, "Then be unstable. A new stability will reassert itself. Does one live for other people or for oneself? Here is the place where one must learn true unselfishness." The law was made by man. We made it. It is therefore below us, and we can be above it. As St. Paul said, "I am redeemed and am freed from the law." He realized that, as man, he had made it. So also a contract cannot bind us, for we who made it can break it. This too, if entered into sincerely as a means of finding and expressing the Self, is not vice, for the fearless honesty cuts that out., But when we are bound by an artificial barrier, or by llws and moralities that have entered into us, then we are prevented from finding, or even from seeing that there is a real barrier of the Self outside this artificial barrier. We fear that if we break through this artificial barrier we shall find ourselves in limitless space. But within each of us is the regulating Self. 5 July I began the hour by telling Jung how something wonderful had happened to me yesterday, that his talk on the animus relationship had cleared things up, so that much had clicked into place, and that now I felt quite different.

I said that yesterday we were dealing with the negative relationship to the animus, but there must also be a positive relationship. He replied that there certainly must—but that the important part of analysis was to get that negative point cleared, for that is the growing point of differentiation from the unconscious. Until that is clear, the voice of the animus is as the voice of God within us; in any case, we respond to it as if it were. When we are not aware of the negative aspect of the animus, we are still animal, still connected to nature, therefore unconscious and less than human. We need to reach a higher degree of consciousness, Which must be sought at that point. Then we discover

a new country. And it is our responsibility to cultivate it. (”To him that knoweth to do good and doeth it not, to him it is sin.”) Also the legend of Christ and the man working on the Sabbath, to whom he said, ”If thou knowest what thou doest, blessed art thou! But if thou knowest not what thou doest, cursed art thou !” If we are conscious, morality no longer exists. If we are not conscious, we are still slaves, and we are accursed if we obey not the law. He said that if we belong to the secret church, then we belong, and we need not worry about it, but can go our own way. No amount of teaching or organization can bring us there. Then I asked him about a single animus figure, and he said, ”Many souls are young; they are promiscuous; they are prostitutes in the unconscious and sell themselves cheaply. They are like flowers that bloom and die and come again. Other souls are older, like trees or palms.
They find, or must seek, one complete animus, who shall perhaps be many in one. And when they find him, it is like the closing of an electric circuit. Then they know the meaning of life. ”But to have an animus like an archimandrite 2 is as if to say, you are a priest of the Mysteries. And this needs a great humility to counterbalance it. You need to go down to the level of the mice. And as a tree, so great as the height of its branches, so deep must be the depths of its roots. And the meaning of the tree is neither in the roots, nor in the uplifted crown, but in the life in between them.” Then I asked him how to get the mean between the two worlds,! Between the world of the unconscious and that of reality: He replied, ”You are the mediator. It is in your immediate life that they meet. In the pleroma they are always...striving up against its oneness. The glacier is always there. Our civilization finds an adaptation that will satisfy these things for a while, and they are quiet. Then they begin to .come. up again, and again we find a new adaptation, and they are quiet once more. Today we are in a period of great transition, and they come up again. Eventually they will swallow man, but it will not be the same again, for he has attained the union of the opposites through their separation.
Possibly, after man will come a period of the animal and then again the plant—who knows ?—and who or what will carry on the lamp of consciousness? Who knows?” In December 1924 Jung came to the United States—his first visit since before the War—and journeyed to the Southwest. With American friends he visited the Grand Canyon on New Year’s Day 1925, and then the party motored across Arizona and New Mexico to Taos, where Jung spent a day or two with the Pueblo Indians. He traveled back to New York through the South, and sailed for Europe on January 34. New York, 13 January [1925] Dr. Jung gave a talk to a group at Dr. Mann’s apartment on 59th Street.’ He spoke on racial psychology and said many interesting things about the ancestors, how they seem to be in the land. As evidence of this, he spoke about the morphological changes in the skulls of people here in the U.S.A. and in Australia. He said that in America there is a certain lack of reverence contains certain ruthlessness. The ancestors are not considered here, their values not respected. He spoke of the ”single-mindedness” of Americans, which would be impossible to Europeans because of all the many considerations to which they must pay due regard. The American disregards these completely, is, indeed, utterly unconscious of them.
In the spring, Dr. Harding again went to Knusnacht to work with Jung. Kiisnacht, 13 May Dr. Jung talked about the various forms of relationship, about sexuality, about friendship (which is mitigated desire, with its obligations to write frequently and so on). There is a third kind of relationship, the only lasting one, in which it is as though there were an invisible telegraph wire between two human beings. He said, ”I call it, to myself, the Golden Thread.” This may be masked by other forms of a relationship. And other forms may be present without any such thread in them. It is only when the veil of maya, of illusion, is rent for us that we can begin to recognize the Golden Thread. He went on to speak of the three realities that make up the individuated state: God; the Self; and Relatedness. Or in Christian terms: God, Father, and Son; the Spirit, or Self; and the Kingdom of Heaven. ,And just as it is impossible to individuate without relatedness, so it is impossible to have real relationships without individuation. For otherwise illusion comes in continually, and you don’t know where you are. C.G. Jung Speaking; Pages 25-31.

”DOCTOR JUNG, I PRESUME” [1925] **(2012-02-14 10:58)**

”DOCTOR JUNG, I PRESUME” [1925] Despite the increased facilities for travel nowadays, I fancy it must still be unusual for a junior Government officer in an up-country station to find himself entertaining a great European thinker of the calibre of Carl Gustav Jung of Zurich. Nevertheless, I had this memorable experience along time ago, and it occurred because Jung, oddly enough, was wandering about in a safari car, more or less lost. It happened in 1925 when I was the

Assistant District Commissioner at Kapsabet, the Government station for Nandi District in Kenya, an out-of-the-way place in those days. One afternoon I was returning to my bungalow, which lay just off the main road behind a screen of trees, when I saw a large safari box-body car pulled into the side.Now this main road was magnificently broad, bordered and shaded by enormous blue gums, and looking as if it led to some important place. But, alas, just beyond my house it changed abruptly into a neglected earth track. This was, in fact, part of the old Sclater Road to Uganda for foot caravans in the 1890's. It had become literally side-tracked when the railway reached Kisumu by a more southern route in 1901 and an easier connection with Uganda was made across Lake Victoria. All this explains why the safari car had stopped: the three Europeans in it had seen where the broad road ended at the township boundary. They had got out of the car and were looking at me speculatively as I approached. I said, "Good afternoon. Can I help you in any way? I'm the A.D.C. here." The tallest of the three, a reddish-faced man, replied. "We're trying to get to Mount Elgon and would like to know the best road to take." I told them there was no direct road to Elgon from Kapsabet and they could not possibly get there in daylight. I went on to explain that Elgon, where I had recently spent several weeks on a boundary job, was a sprawling land mass with extensive foothills, and it would be about seventy miles on earth roads, either by Kakamega or Eldoret, to get to them. Then it would be over twenty miles to the summit. "We aren't interested in the summit," said the spokesman. "We just want to get to the foothills." From where we were standing we could see the blue-gray shape of Elgon away to the north west receding into the usual mist. As we all gazed at it, thinking, I suppose, how close it might be as the vulture flew, I again stressed that they could not get there in daylight and suggested they had some tea with me, pushed on to the hotel at Eldoret, thirty miles distant, and made a fair start in the morning. The tall man then said, "I am Dr. X." (the name escaped me and I have never discovered who he was).' "This is Dr. Jung and this is Mr. Douglas, our secretary, an American."' Douglas was a young man, about twenty-five, athletic looking and darkly handsome. He appeared bored by the proceedings and I do not recollect that he ever uttered a single word—perhaps the perfect secretary. On the other hand I noticed that they had no African servants with them and it occurred to me later that perhaps this explained young Douglas's gloom.' I led the way to my bungalow, and over tea Dr. X again took up the batting. "It may seem odd to you," he said, "but we are in fact psychologists intending to do some field work." I started mentally. "Did you say Dr. Jung?" The burly man smiled and said, "Yes, I am Dr. Jung." "Of Zurich ?" "Yes, of Zurich." He looked surprised and pleased. "I cannot help wondering," I said, "what kind of field work you will find to do on Elgon?" Dr. X. explained. "Dr. Jung," he said, "is interested in dreams and their interpretation, and as a change from studying them among the highly civilized people of Europe, he wants to get further back and see if he can learn anything from a fairly primitive people. After considering the possibilities everywhere we decided that the tribes on Mount Elgon would suit us best for this purpose. And so," he concluded, "we are devoting our summer vacation to this work." They were thinking, it seemed, of contacting the Kara mojong or the Sabei and I told them that these tribes were in Uganda—so far as I knew, in a Closed District, which meant that they would have to get a permit to enter it from the Provincial Commissioner at Mbale. They seemed rather disconcerted, and I hurried on to another obvious weakness in this psychological expedition. "How," I asked, "do you propose to communicate with these people?" "We have thought of that," said Dr. X, "and Dr. Jung has learned Swahili for the purpose." "Yes," said Dr. Jung. "I have spent six weeks learning Swahili." Somewhat diffidently I pointed out that the Karamojongand the Sabei had their own languages and did not speak Swahili. Dr. Jung said he understood Swahili was the lingua franca and everyone spoke it. I explained that though Swahili was indeed the lingua franca of East Africa, this only meant that people could be found everywhere who spoke and understood it, but that in fact the majority of the Africans, including the vast majority of the women, did not speak Swahili. Further, the more primitive the tribe the fewer Swahili speakers would there be. I said they would have to use interpreters and probably the Administration would be able to help them in this way. I carefully avoided suggesting that it might be necessary for them to have interpreters who could speak English, as this would have been to cast doubts on Dr. Jung's command of Swahili, and for all I knew a man of his intellectual capacity might have been able to learn more Swahili in six weeks than I could in six years. Like a prophet of doom I went on to say that even with good interpretation, they would run into considerable difficulty, because the more primitive the tribe the more purely materialistic was their language. Swahili was a poor medium for expressing any abstract ideas or emotions, and I was pretty sure that the Karamojong and Sabei languages would be even worse. At this point Dr. X. observed that thismethods of getting results. That, of course, immediately shut me up, and Dr. Jung took up the running, asking me about camping conditions on Elgon. Eventually he came to the subject of the Elgon caves. "Have you been inside them ?" he asked. "I have been inside

one," I replied. "What did you find inside ?" "Fleas," I answered. Dr. Jung gave a great bellow of laughter, and Dr. X. joined in a little more moderately, but young Douglas only gave me a sort of sour smile as if I had taken an undue liberty with the great man. I went on to explain that the people who lived on Elgon had always used the caves as cattle shelters, so far as I knew, and the floors were covered with dung and sheep and goat droppings to a great depth. In these rich layers flourished countless millions of fleas. Visiting one with gum boots on and an electric torch had been enough for me. "Of course," I said, "I know what you have in mind—paintings or such-like by primitive or even prehistoric man. In fact, that's what I was looking for in the cave I visited, but I did not see anything. However, there are many caves. I have never heard of any relics of that kind in any of them, but I don't know if all the caves have ever been visited, more especially by trained observers. You might be lucky and find something that has hitherto been missed. The fleas are rather a deterrent." Shortly afterwards they thanked me warmly and I put them on the road to Eldoret. It was a queer thing that I never heard any more about this psychological expedition, though I was on the look-out for news. Unless they had resources and prepared lines of work about which they did not tell me, I cannot help thinking that their safari could hardly have produced any useful results because either Dr. Jung and his friends stopped longer than I gathered was their intention, or they came back the following year, in which case I can only suppose that they would have been rather better prepared than on their initial effort. And what was the result of Dr. Jung's "Researches about primitive psychology in North Kenya"? Truth compels me to state that I don't know. It is not my line of country. C.G. Jung Speaking; Pages 32-37.

The eternal image of woman...˜Carl Jung (2012-02-14 16:08)

Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman-in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman: she too has her inborn image of man. Carl Jung; "Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P.338 Carl Jung Depth Psychology Facebook Group: https://www.facebook.com/groups/56536297291/ Carl Jung Depth Psychology Blog: http://www.blogger.com/home

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Pre-Christian parallels to the Trinity in Babylonia...˜Carl Jung (2012-02-15 17:01)

A relief image, part of the Babylonian Ishtar gate.
[Pre-Christian parallels to the Trinity in Babylonia... Carl Jung]
In proposing to approach this central symbol of Christianity, the Trinity, from the psychological point of view, I realize that I am trespassing on territory that must seem very far removed from psychology.
But everything to do with religion, everything it says, impinges so closely on the human soul that psychology cannot, in my opinion, afford to overlook it.

A conception like the Trinity pertains so much to the realm of theology that the only one of the profane sciences to pay any attention to it nowadays is history.
Indeed, most people have ceased even to think about dogma, especially about a concept as hard to visualize as the Trinity.
Even among professing Christians there are very few who think seriously about the Trinity as a matter of dogma and would consider it a possible subject for reflection not to mention the educated public.
A recent exception is Georg Koepgen's very important book, Die Gnosis des Christenturns, which, unfortunately, soon found its way onto the Index despite the episcopal "Placet."
For all those who are seriously concerned to understand dogmatic ideas, this book of Koepgen's is a perfect example of thinking which has fallen under the spell of Trinitarian symbolism.
Triads of gods appear very early, at a primitive level. The archaic triads in the religions of antiquity and of the East are too numerous to be mentioned here.
Arrangement in triads is an archetype in the history of religion, which in all probability formed the basis of the Christian Trinity.
Often these triads do not consist of three different deities independent of one another; instead, there is a distinct tendency for certain family relationships to arise within the triads.
I would mention as an example the Babylonian triads, of which the most important is Anu, Bel, and Ea. Ea, personifying knowledge, is the father of Bel ("Lord"), who personifies practical activity.
A secondary, rather later triad is the one made up of Sin (moon), Shainash (sun), and Adad (storm). Here Adad is the son of the supreme god, Anu. Under Nebuchadnezzar, Adad was the "Lord of heaven and earth."
This suggestion of a father-son relationship comes out more clearly at the time of Hammurabi: Marduk, the son of Ea, was entrusted with Bel's power and thrust him into the background. Ea was a "loving, proud father, who willingly transferred his power and rights to his son."
Marduk was originally a sun-god, with the cognomen "Lord" (Bel); he was the mediator between his father Ea and mankind. Ea declared that he knew nothing that his son did not know. Marduk, as his fight with Tiamat shows, is a redeemer.
He is "the compassionate one, who loves to awaken the dead"; the "Great eared," who hears the pleadings of men. He is a helper and healer, a true savior.
This teaching about a redeemer flourished on Babylonian soil all through the Christian era and goes on living today in the religion of the Mandaeans (who still exist in Mesopotamia), especially in their redeemer figure Manda d'Hayya or Hibil Ziwa.
Among the Mandaeans he appears also as a light-bringer and at the same time as a world-creator. Just as, in the Babylonian epic, Marduk fashions the universe out of Tiamat, so Mani, the Original Man, makes heaven and earth from the skin, bones, and excrement of the children of darkness.
"The all-round influence which the myth of Marduk had on the religious ideas of the Israelites is surprising and this at a time when the worship of Marduk was nearing its height.
Hammurabi felt himself the god of a new aeon [the aeon of Aries], which was then beginning and the suspicion is probably justified that tacit recognition was given to the triad Anu-Bel-Hammurabi.
The fact that there is a secondary triad, Sin-Shamash-Ishtar, is indicative of another intra-triadic relationship. Ishtar appears here in the place of Adad, the storm god.
She is the mother of the gods, and at the same time the daughter of Anu as well as of Sin.
Invocation of the ancient triads soon takes on a purely formal character. The triads prove to be "more a theological tenet than a living force."
They represent, in fact, the earliest beginnings of theology. Anu is the Lord of heaven, Bel is the Lord of the lower realm, earth, and Ea too is the god of an "underworld," but in his case it is the watery deep.
The knowledge that Ea personifies comes from the "depths of the waters." According to* one Babylonian legend, Ea created Uddushunamir, a creature of light, who was the messenger of the gods on Ishtar's journey to hell.
The name means: "His light (orrising) shines." Jeremias connects him with Gilgamesh, the hero who was more than half a god.
The messenger of the gods was usually called Girru (Sumerian "Gibil"), the god of fire.

As such he has an ethical aspect, for with his purifying fire he destroys evil. He too is a son of Ea, but on the other hand he is also escribed as a son of Anu. In this connection it is worth mentioning that Marduk as well has a dual nature, since in one hymn he is called Mar Mummi, 'son of chaos/ In the same hymn his consort Sarpanitu is invoked along with Ea's wife, the mother of Marduk, as the "Silver-shining One."
This is probably a reference to Venus, the femina alba.
In alchemy the albedo changes into the moon, which, in Babylonia, was still masculine. Four may signify totality, just as it does in the case of the four sons of Horus, the four seraphim in the vision of Ezekiel, and the four symbols of the evangelists, consisting of three animals and one angel.
The ideas which are present only as intimations in Babylonian tradition are developed to full clarity in Egypt.
I shall pass lightly over this subject here, as I have dealt with the Egyptian prefigurations of the Trinity at greater length elsewhere, in an as yet unfinished study of the symbolical bases of alchemy shall only emphasize that Egyptian theology asserts, first and foremost, the essential unity (homoousia) of God as father and son, both represented by the king.
The third person appears in the form of Ka-mutef ("the bull of his mother"), who is none other than the ka, the procreative power of the deity. In it and through it father and son are combined not in a triad but in a triunity.
To the extent that Ka-mutef is a special manifestation of the divine ka> we can "actually speak of a triunity of God, king, and kay in the sense that God is the father, the king is the son, and ka the connecting-link between them."
In his concluding chapter Jacobsohn draws a parallel between this Egyptian idea and the Christian credo.
Apropos the passage "qui conceptus est de Spiritu Sancto, natus ex Maria virgine," he cites Karl Earth's formulation: "There is indeed a unity of God and man; God himself creates it. ... It is no other unity than his own eternal unity as father and son.
This unity is the Holy Ghost." As procreator the Holy Ghost would correspond to Ka-mutef, who connotes and guarantees the unity of father and son.
In this connection Jacobsohn cites Earth's comment on Luke i : 35 ("The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God"):
"When the Bible speaks of the Holy Ghost, it is speaking of God as the combination of father and son, of the vinculum caritatis."
The divine procreation of Pharaoh takes place through Ka-mutef, in the human mother of the king. But, like Mary, she remains outside the Trinity.
As Preisigke points out, the early Christian Egyptians simply transferred their traditional ideas about the ka to the Holy Ghost.
This explains the curious fact that in the Coptic version of Pistis Sophia, dating from the third century, Jesus has the Holy Ghost as his double, just like a proper ka.
The Egyptian mythologem of the unity of substance of father and son, and of procreation in the king's mother, lasted until the Vth dynasty (about 2500 B.C.).
Speaking of the birth of the divine boy in whom Horus manifests himself, God the Father says: "He will exercise a kingship of grace in this land, for my soul is in him," and to the child he says: "You are the son of my body, begotten by me." "The sun he bears within him from his father's seed rises anew in him."
His eyes are the sun and moon, the eyes of Horus. We know that the passage in Luke 1:78!: "Through the tender mercy of our God, whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death," refers to Malachi 4:2: "But unto you that fear my name shall the sun of righteousness arise with healing in his wings."
Who does not think here of the winged sun-disc of Egypt? These ideas passed over into Hellenistic syncretism and were transmitted to Christianity through Philo and Plutarch.
So it is not true, as is sometimes asserted even by modern theologians, that Egypt had little if any influence on the formation of Christian ideas. Quite the contrary.
It is, indeed, highly improbable that only Babylonian ideas should have penetrated into Palestine, considering that this small buffer state had long been under Egyptian hegemony and had, moreover, the closest cultural ties with its powerful neighbor, especially after a flourishing Jewish colony established itself in Alexandria, several centuries

before the birth of Christ.
It is difficult to understand what could have induced Protestant theologians, whenever possible, to make it appear that the world of Christian ideas dropped straight out of heaven.
The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation.
The numinous power of a mythologem and its value as truth are considerably enhanced if its archetypal character can be proved.
The archetype is ”that which is believed always, everywhere, and by everybody,” and if it is not recognized consciously, then it appears from behind in its ”wrathful” form, as the dark ”son of chaos,” the evil-doer, as Antichrist instead of Savior a fact which is all too clearly demonstrated by contemporary history. Carl Jung; Psychology and Religion; Pages 112-126.
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Pre-Christian sources of the Trinity Concept from Greece.˜Carl Jung (2012-02-16 15:52)

III. GREECE In enumerating the pre-Christian sources of the Trinity concept, we should not omit the mathematical speculations of the Greek philosophers. As we know, the philosophizing temper of the Greek mind is discernible even in St, John’s gospel, a work that is, very obviously, of Gnostic inspiration. Later, at the time of the Greek Fathers, this spirit begins to amplify the archetypal content of the Revelation, interpreting it in Gnostic terms. Pythagoras and his school probably had the most to do with the moulding of Greek thought, and as one aspect of the Trinity is based on number symbolism, it would be worth our while to further examine the Pythagorean system of numbers and see what it has to say about the three basic numbers with which we are concerned here. Zeller says: ”One is the first from which all other numbers arise, and in which the opposite qualities of numbers, the odd and the even, must therefore be united; two is the first even number; three the first that is uneven and perfect, because in it we first find beginning, middle, and end.” The views of the Pythagoreans influenced Plato, as is evident from his Timaeus; and, as this had an incalculable influence on the philosophical speculations of posterity, we shall have to go rather deeply into the psychology of number speculation. The number one claims an exceptional position, which we meet again in the natural philosophy of the Middle Ages. According to this, one is not a number at all; the first number is two. Two is the first number because, with it, separation and multiplication begin, which alone make counting possible. With the appearance of the number two, another appears alongside the one, a happening which is so striking that in many languages ”the other” and ”the second” are expressed by the same word. Also associated with the number two is the idea of right and left, and remarkably enough, of favourable and unfavorable, good and bad. The ”other” can have a ”sinister” significance or one feels it, at least, as something opposite and alien. Therefore, argues a medieval alchemist, God did not praise the second day of creation, because on this day (Monday, the day of the moon) the binarius, alias the devil, came into existence. Two implies a one which is different and distinct from the ”numberless” One. In other words, as soon as the number two appears, a unit is produced out of the original unity, and this unit is none other than that same unity split into two and turned into a ”number.” The ”One” and the ”Other” form an opposition, but there is no opposition between one and two, for these are simple numbers which are distinguished only by their arithmetical value and by nothing else. The ”One,” however, seeks to hold to its one-and-alone existence, while the ”Other” ever strives to be another opposed to the One. The One will not let go to the Other because, if it did, it would lose its character; and the Other pushes itself away from the One in order to exist at all. Thus there arises a tension of opposites between the One and the Other. But every tension of opposites culminates in a release, out of which comes the ”third.” In the third, the tension is resolved and the lost unity is restored. Unity, the absolute One, cannot be numbered, it is indefinable and unknowable; only when it appears as a unit, the number one, is it knowable, for the ”Other” which is required for this act of knowing is lacking in the condition of the One. Three is an unfolding of the One to a condition where it can be known unity become

recognizable; had it not been resolved into the polarity of the One and the Other, it would have remained fixed in a condition devoid of every quality. Three therefore appears as a suitable synonym for a process of development in time, and thus forms, a parallel to the self-revelation of the Deity as the absolute One unfolded into Three. The relation of Threeness to Oneness can be expressed by an equilateral triangle, A = B =: C, that is, by the identity of the three, threeness being contained in its entirety in each of the three angles. This intellectual idea of the equilateral triangle is a conceptual model for the logical image of the Trinity. In addition to the Pythagorean interpretation of numbers, we have to consider, as a more direct source of Trinitarian ideas in Greek philosophy, the mystery-laden Timaeus of Plato. I shall quote, first of all, the classical argument: "Hence the god, when he began to put together the body of the universe, set about making it of fire and earth. But two things alone cannot be satisfactorily united without a third; for there must be some bond between them drawing them together. And of all bonds the best is that which makes itself and the terms it connects a unity in the fullest sense; and it is of the nature of a continued geometrical proportion to effect this most perfectly. For whenever, of three numbers, the middle one between any two that are either solids or planes [i.e., cubes or squares] is such that, as the first is to it, so is it to the last, and conversely as the last is to the middle, so is the middle to the first, then since the middle becomes first and last, and again the last and first become middle, in that way all will necessarily come to play the same part towards one another, and by so doing they will all make a unity. In a geometrical progression, the quotient (q) of a series of terms remains the same, e.g.: 2: i === 4 : 2 =; 8:4 = 2, or, algebraically expressed: a, aq, aq. The proportion is therefore as follows: 2 is to 4 as 4 is to 8, or a is to aq as aq is to aq. This argument is now followed by a reflection which has far reaching psychological implications: if a simple pair of opposites, say fire and earth, are bound together by a mean, and if this bond is a geometrical proportion, then one mean can only connect plane figures, since two means are required to connect solids: Now if it had been required that the body of the universe should be a plane surface with no depth, a single mean would have been enough to connect its companions and itself; but in fact the world was to be solid in form, and solids are always conjoined, not by one mean, but by two. Accordingly, the two-dimensional connection is not yet a physical reality, for a plane without extension in the third dimension is only an abstract thought. If it is to become a physical reality, three dimensions and therefore two means are required. Accordingly, the god set water and air between fire and earth, and remade them, so far as was possible, proportional to one another, so that as fire is to air, so is air to water, and fire as air is to water, so is water to earth, and thus he bound together the frame of a world visible and tangible. For these reasons and from such constituents, four in number, the body of the universe was brought into being, coming into concord by means of proportion, and from these it acquired Amity, so that united with itself it became indissoluble by any other power save him who bound it together. The union of one pair of opposites only produces a two dimensional triad: p2 + pq + q. This, being a plane figure, is not a reality but a thought. Hence two pairs of opposites, making a quaternio (p* + p*q + pq 2 +

Father, Son and Spirit ˜Carl Jung (2012-02-17 10:23)

God the Father (top), the Holy Spirit (represented by a dove), and child Jesus, painting by Bartolomé Esteban Murillo FATHER, SON, AND SPIRIT I have dwelt at some length on the views of the Babylonians and Egyptians, and on Platonist philosophy, in order to give the reader some conception of the trinitarian and Unitarian ideas that were in existence many centuries before the birth of Christianity. Whether these ideas were handed down to posterity as a result of migration and tradition or whether they arose spontaneously in each case is a question of little importance. The important thing is that they occurred because, once having sprung forth from the unconscious of the human race (and not just in Asia Minor!), they could rearise anywhere at any time. It is, for instance, more than doubtful whether the Church Fathers who devised the homoousios formula were even remotely acquainted with the ancient Egyptian theology of kingship. Nevertheless, they neither paused in their labours nor rested until they had finally reconstructed the ancient Egyptian archetype. Much the same sort of thing happened when, in A.D. 431, at the Council of Ephesus, whose streets had once rung with hymns of praise to many-breasted Diana, the Virgin Mary was declared the 'birth-giver of the god who worshipped Mary after the manner of an antique goddess. Her cult had its chief centres in Arabia, Thrace, and Upper Scythia, the most enthusiastic devotees being women. Their provocations moved Epiphanius to the rebuke that "the whole female sex is slippery and prone to error, with a mind that is very petty and narrow." It is clear from this chastening sermon that there were priestesses who on certain feast days decorated a wagon or four-cornered seat and covered it with linen, on which they placed offerings of bake-meats "in the name of Mary", afterwards partaking of the sacrificial meal. This plainly amounted to a Eucharistic feast in honor of Mary, at which wheaten bread as eaten. The orthodox standpoint of the time is aptly expressed in the words of Epiphanius: "Let Mary be held in honor, and let the Father and the Son and the Holy Ghost be adored, but let no one adore Mary." 195 Thus the archetype reasserted itself, since, as I have tried to show, archetypal ideas are part of the indestructible foundations of the human mind. However long they are forgotten and buried, always they return, sometimes in the strangest guise, with a personal twist to them or intellectually distorted, as in the case of the Arian heresy, but continually reproducing themselves in new forms representing the timeless truths that are innate in man's nature. 196 Even though Plato's influence on the thinkers of the next few centuries can hardly be overestimated, his philosophically formulated triad cannot be held responsible for the origins of the Christian dogma of the Trinity. For we are concerned here not with any philosophical, that is conscious, assumptions but with unconscious, archetypal forms. The Platonic formula for the triad contradicts the Christian Trinity in one essential point: the triad is built on opposition, whereas the Trinity contains no opposition of any kind, but is, on the contrary, a complete harmony in itself. The three Persons are characterized in such a manner that they cannot possibly be derived from Platonic premises, while the terms Father, Son, and Holy Ghost do not proceed in any sense from the number three. At most, the Platonic formula supplies the intellectual scaffolding for contents that come from quite other sources. The Trinity may be conceived platonically as to its form, but for its content we have to rely on psychic factors, on irrational data that cannot be

logically determined beforehand. In other words, we have to distinguish between the logical idea of the Trinity and its psychological reality. The latter brings us back to the very much more ancient Egyptian ideas and hence to the archetype, which provides the authentic and eternal justification for the existence of any Trinitarian idea at all. 197 The psychological datum consists of Father, Son, and Holy Ghost. If we posit "Father" then "Son" logically follows; but "Holy Ghost" does not follow logically from either "Father" or "Son." So we must be dealing here with a special factor that rests on a different presupposition. According to the old doctrine, the Holy Ghost is (a real person who is sent by the Son and the Father). The (procession from the Father and the Son) is a "spiration" and not a "begetting," This somewhat peculiar idea corresponds to the separation, which still existed in the Middle Ages, of "corpus" and "spiramen," the latter being understood as something more than mere "breath." What it really denoted was the anima, which, as its name shows, is a breath-being (anemos = wind). Although an activity of the body, it was thought of as an independent substance (or hypostasis) existing alongside the body. The underlying idea is that the body "lives," and that "life" is something superadded and autonomous, conceived as a soul unattached to the body. Applying this idea to the Trinity formula, we would have to say: Father, Son, and Life the life proceeding from both or lived by both. The Holy Ghost as "life" is a concept that cannot be derived logically from the identity of Father and Son, but is, rather, a psychological idea, a datum based on an irrational, primordial image. This primordial image is the archetype, and we find it expressed most clearly in the Egyptian theology of kingship. There, as we have seen, the archetype takes the form of God the father, Ka-mutef (the begetter), and the son. The ka is the life spirit, the animating principle of men and gods, and therefore can be legitimately interpreted as the soul or spiritual double. He is the "life" of the dead man, and thus corresponds on the one hand to the living man's soul, and on the other to his "spirit" or "genius." We have seen that Ka-mutef is a hypostatization of procreative power. 5 In the same way, the Holy Ghost is hypostatized procreative power and life-force.6 Hence, in the Christian Trinity, we are confronted with a distinctly archaic idea, whose extraordinary value lies precisely in the fact that it is a supreme, hypostatic representation of an abstract thought (two-dimensional triad). The form is still concretistic, in that the archetype is represented by the relationship "Father" and "Son." Were it nothing but that, it would only be a dyad. The third element, however, the connecting link between "Father" and "Son," is spirit and not a human figure. The masculine father-son relationship is thus lifted out of the natural order (which includes mothers and daughters) and translated to a sphere from which the feminine element is excluded: in ancient Egypt as in Christianity the Theotokos stands outside the Trinity. One has only to think of Jesus's brusque rejection of his mother at the marriage in Cana: "Woman, what have I to do with thee?" (John 2:4), and also earlier, when she sought the twelve-year-old child in the temple: "How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2 149). We shall probably not be wrong in assuming that this special sphere to which the father-son relationship is removed is the sphere of primitive mysteries and masculine initiations. Among certain tribes, women are forbidden to look at the mysteries on pain of death. Through the initiations the young men are systematically alienated from their mothers and are reborn as spirits. The celibacy of the priesthood is a continuation of this archetypal idea. The intellectual operation that lies concealed in the higher father-son relationship consists in the extrapolation of an invisible figure, a "spirit" that is the very essence of masculine life. The life of the body or of a man is posited as something different from the man himself. This led to the idea of a ka or immortal soul, able to detach itself from the body and not dependent on it for its existence. In this respect, primitives have extraordinarily well developed ideas about a plurality of souls. Some are immortal, others are only loosely attached to the body and can wander off and get lost in the night, or they lose their way and get caught in a dream. There are even souls that belong to a person without being lodged in his body, like the bush-soul, which dwells outside in the forest, in the body of an animal. The juxtaposition of a person and his "life" has its psychological basis in the fact that a mind which is not very well differentiated cannot think abstractly and is incapable of putting things into categories. It can only take the qualities it perceives and place them side by side: man and his life, or his sickness (visualized as a sort of demon), or his health or prestige (mana, etc.). This is obviously the case with the Egyptian ka. Father-son-life (or procreative power), together with rigorous exclusion of the Theotokos, constitute the patriarchal formula that was "in the air" long before the advent of Christianity. The Father is, by definition, the prime cause, the creator, the auctor rerum, who, on a level of culture where reflection is still unknown, can only be One. The Other follows from the One by splitting off from it. This split need not occur so long as there is no criticism of the auctor rerum so long, that is to say, as a culture refrains from all reflection about the One and does not start criticizing the Creator's handiwork. A feeling of oneness, far removed from critical judgment

and moral conflict, leaves the Father's authority unimpaired. I had occasion to observe this original oneness of the father world when I was with a tribe of Negroes on Mount Elgon. These people professed to believe that the Creator had made everything good and beautiful. "But what about the bad animalsthat kill your cattle?" I asked. They replied: "The lion is good and beautiful." "And your horrible diseases?" "You lie in the sun, and it is beautiful." I was impressed by their optimism. But at six o'clock in the evening this philosophy came to a sudden stop, as I was soon to discover. After sunset, another world took over the dark world of the Ayik, who is everything evil, dangerous, and terrifying. The optimistic philosophy ends and a philosophy of fear, ghosts, and magical spells for averting the Evil One begins. Then, at sunrise, the optimism starts off again without any trace of inner contradiction. 201 Here man, world, and God form a whole, a unity unclouded by criticism. It is the world of the Father, and of man in his childhood state. Despite the fact that twelve hours out of every twenty-four are spent in the world of darkness, and in agonizing belief in this darkness, the doubt never arises as to whether God might not also be the Other. The famous question about the origin of evil does not yet exist in a patriarchal age. Only with the coming of Christianity did it present itself as the principal problem of morality. The world of the Father typifies an age which is characterized by a pristine oneness with the whole of Nature, no matter whether this oneness be beautiful or ugly or awe-inspiring. But once the question is asked: "Whence comes the evil, why is the world so bad and imperfect, why are there diseases and other horrors, why must man suffer?*' then reflection has already begun to judge the Father by his manifest works, and straightway one is conscious of a doubt, which is itself the symptom of a split in the original unity. One comes to the conclusion that creation is imperfect nay more, that the Creator has not done his job properly, that the goodness and almightiness of the Father cannot be the sole principle of the cosmos. Hence the One has to be supplemented by the Other, with the result that the world of the Father is fundamentally altered and is superseded by the world of the Son. 202 This was the time when the Greeks started criticizing the world, the time of "gnosis" in its widest sense, which ultimately gave birth to Christianity. The archetype of the redeemer-god and first man is age-old we simply do not know how old. The Son, the revealed god, who voluntarily or involuntarily offers himself for sacrifice as a man, in order to create the world or redeem it from evil, can be traced back to the Purusha ofIndian philosophy, and is also found in the Persian conception of the Original Man, Gayomart. Gayomart, son of the god of light, falls victim to the darkness, from which he must be set free in order to redeem the world. He is the prototype of the Gnostic redeemer-figures and of the teachings concerning Christ, redeemer of mankind. 203 It is not hard to see that a critique which raised the question of the origin of evil and of suffering had in mind another world a world filled with longing for redemption and for that state of perfection in which man was still one with the Father. Longingly he looked back to the world of the Father, but it was lost forever, because an irreversible increase in man's consciousness had taken place in the meantime and made it independent. With this mutation he broke away from the world of the Father and entered upon the world of the Son, with its divine drama of redemption and the ritualistic retelling of those things which the God-man had accomplished during his earthly sojourn. The life of the God-man revealed things that could not possibly have been known at the time when the Father ruled as the One. For the Father, as the original unity, was not a defined or definable object; nor could he, strictly speaking, either be called the "Father" or be one. He only became a "Father" by incarnating in the Son, and by so doing became defined and definable. By becoming a father and a man he revealed to man the secret of his divinity. 204 One of these revelations is the Holy Ghost. As a being who existed before the world was, he is eternal, but he appears empirically in this world only when Christ had left the earthly stage. He will be for the disciples what Christ was for them. He will invest them with the power to do works greater, perhaps, than those of the Son (John 14: 12). The Holy Ghost is a figure who deputizes for Christ and who corresponds to what Christ received from the Father. From the Father comes the Son, and common to both is the living activity of the Holy Ghost, who, according to Christian doctrine, is breathed forth ("spirated") by both. As he is the third term common to Father and Son, he puts an end to the duality, to the "doubt" in the Son. He is, in fact, the third element that rounds out the Three and restores the One. The point is that the unfolding of the One reaches its climax in the Holy Ghost after polarizing itself as Father and Son. Its descent into a human body is sufficient in itself to make it become another, to set it in opposition to itself. Thenceforward there are two: the "One" and the "Other," which results in a certain tension. This tension works itself out in the suffering and fate of the Son 10 and, finally, in Christ's admission of abandonment by God (Matthew 27:46). 205 Although the Holy Ghost is the progenitor of the Son (Matthew 1:18), he is also, as the Paraclete, a legacy from him. He continues the work of redemption in mankind at large, by descending upon those who merit divine election. Consequently, the Paraclete is, at least by implication,

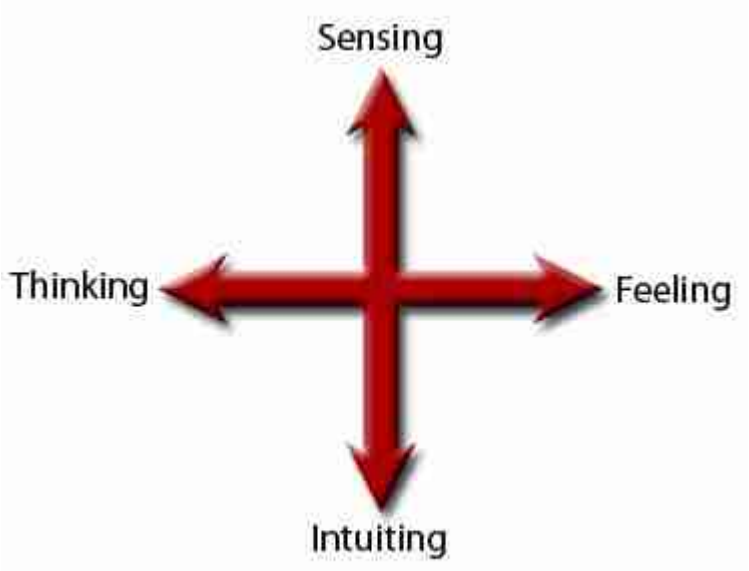
the crowning figure in the work of redemption on the one hand and in God's revelation of himself on the other. It could, in fact, be said that the Holy Ghost represents the final, complete stage in the evolution of God and the divine drama. For the Trinity is undoubtedly a higher form of God-concept than mere unity, since it corresponds to a level of reflection on which man has become more conscious. 206 The trinitarian conception of a life-process within the Deity, which I have outlined here, was, as we have seen, already in existence in pre-Christian times, its essential features being a continuation and differentiation of the primitive rites of renewal and the cult-legends associated with them. Just as the gods of these mysteries become extinct, so, too, do the mysteries themselves, only to take on new forms in the course of history. A large-scale extinction of the old gods was once more in progress at the beginning of our era, and the birth of a new god, with new mysteries and new emotions, was an occurrence that healed the wound in men's souls. It goes without saying that any conscious borrowing from the existing mystery traditions would have hampered the god's renewal and rebirth. It had to be an entirely unprejudiced revelation which, quite unrelated to anything else, and if possible without preconceptions of any kind, would usher into the world a new and a new cult legend. Only at a comparatively late date did people notice the striking parallels with the legend of Dionysus, which they then declared to be the work of the devil. This attitude on the part of the early Christians can easily be understood, for Christianity a The relation of Father to Son is not arithmetical, since both the One and the Other are still united in the original Unity and are, so to speak, eternally on the point of becoming two. Hence the Son is eternally being begotten by the Father, and Christ's sacrificial death is an eternally present act did indeed develop in this unconscious fashion, and furthermore its seeming lack of antecedents proved to be the indispensable condition for its existence as an effective force. Nobody can doubt the manifold superiority of the Christian revelation over its pagan precursors, for which reason it is distinctly superfluous today to insist on the unheralded and unhistorical character of the gospels, seeing that they swarm with historical and psychological assumptions of very ancient origin. Carl Jung, Psychology and Religion.

Feeling in Psychological Types...˜Carl Jung (2012-02-18 05:25)

Feeling: Feeling in the extraverted attitude is orientated by objective data, i.e. the object is the indispensable determinant of the kind of feeling. It agrees with objective values. If one has always known feeling as a subjective fact, the nature of extraverted feeling will not immediately be understood, since it has freed itself as fully as possible from the subjective factor, and has, instead, become wholly subordinated to the influence of the object. Even where it seems to show a certain independence of the quality of the concrete object, it is none the less under the spell of. traditional or generally valid standards of some sort. I may feel constrained, for instance, to use the predicate 'beautiful' or 'good', not because I find the object 'beautiful' or 'good' from my own subjective feeling, but because it is fitting and politic so to do; and fitting it certainly is, inasmuch as a contrary opinion would disturb the general feeling situation. A feeling-judgment such as this is in no way a simulation or a lie – it is merely an act of accommodation. A picture, for instance, may be termed beautiful, because a picture that is hung in a drawing-room and bearing a well-known signature is generally assumed to be beautiful, or because the predicate 'ugly' might offend the family of the fortunate possessor, or because there is a benevolent intention on the part of the visitor to create a pleasant feeling-atmosphere, to which end everything must be felt as agreeable. Such feelings are governed by the standard of the objective determinants. As such they are genuine, and represent the total visible feeling-function. In precisely the same way as extraverted thinking strives to rid itself of subjective influences, extraverted feeling has also to undergo a certain process of differentiation, before it is finally denuded of every subjective [p. 447] trimming. The valuations resulting from the act of feeling either correspond directly with objective values or at least chime in with certain traditional and generally known standards of value. This kind of feeling is very largely responsible for the fact that so many people flock to the theatre, to concerts, or to Church, and what is more, with correctly adjusted positive feelings. Fashions, too, owe their existence to it, and, what is far more valuable, the whole positive and wide-spread support of social, philanthropic, and such like cultural enterprises. In such matters, extraverted feeling proves itself

a creative factor. Without this feeling, for instance, a beautiful and harmonious sociability would be unthinkable. So far extraverted feeling is just as beneficent and rationally effective as extraverted thinking. But this salutary effect is lost as soon as the object gains an exaggerated influence. For, when this happens, extraverted feeling draws the personality too much into the object, i.e. the object assimilates the person, whereupon the personal character of the feeling, which constitutes its principal charm, is lost. Feeling then becomes cold, material, untrustworthy. It betrays a secret aim, or at least arouses the suspicion of it in an impartial observer. No longer does it make that welcome and refreshing impression the invariable accompaniment of genuine feeling; instead, one scents a pose or affectation, although the egocentric motive may be entirely unconscious. Such overstressed, extraverted feeling certainly fulfils æsthetic expectations, but no longer does it speak to the heart; it merely appeals to the senses, or – worse still – to the reason. Doubtless it can provide æsthetic padding for a situation, but there it stops, and beyond that its effect is nil. It has become sterile. Should this process go further, a strangely contradictory dissociation of feeling develops; every object is seized upon with feeling- [p. 448] valuations, and numerous relationships are made which are inherently and mutually incompatible. Since such aberrations would be quite impossible if a sufficiently emphasized subject were present, the last vestige of a real personal standpoint also becomes suppressed. The subject becomes so swallowed up in individual feeling processes that to the observer it seems as though there were no longer a subject of feeling but merely a feeling process. In such a condition feeling has entirely forfeited its original human warmth, it gives an impression of pose, inconstancy, unreliability, and in the worst cases appears definitely hysterical. Carl Jung, Psychological Types, Chapter 10.

Extraverted Feeling-Type...˜Carl Jung **(2012-02-18 05:29)**



The four psychological functions according to Carl Jung

The Extraverted Feeling-Type

In so far as feeling is, incontestably, a more obvious peculiarity of feminine psychology than thinking, the most pronounced feeling-types are also to be found among women. When extraverted feeling possesses the priority we speak of an extraverted feeling-type. Examples of this type that I can call to mind are, almost without exception, women. She is a woman who follows the guiding-line of her feeling. As the result of education her feeling has become developed into an adjusted function, subject to conscious control. Except in extreme cases, feeling has a personal character, in spite of the fact that the subjective factor may be already, to a large extent, repressed. The personality appears to be adjusted in relation to objective conditions. Her feelings correspond with objective situations and general values.

Nowhere is this more clearly revealed than in the so-called 'love-choice'; the 'suitable' man is loved, not another one; he is suitable not so much because he fully accords with the fundamental character of the woman -as a rule she is quite uninformed about this – but because [p. 449] he meticulously corresponds in standing, age, capacity, height, and family respectability with every reasonable requirement.

Such a formulation might, of course, be easily rejected as ironical or depreciatory, were I not fully convinced that the love-feeling of this type of woman completely corresponds with her choice. It is genuine, and not merely intelligently manufactured. Such 'reasonable' marriages exist without number, and they are by no means the worst. Such women are good comrades to their husbands and excellent mothers, so long as husbands or children possess the conventional psychic constitution. One can feel 'correctly', however, only when feeling is disturbed by nothing else. But nothing disturbs feeling so much as thinking. It is at once intelligible, therefore, that this type should repress thinking as much as possible. This does not mean to say that such a woman does not think at all; on the contrary, she may even think a great deal and very ably, but her thinking is never sui generis; it is, in fact, an Epimethean appendage to her feeling. What she cannot feel, she cannot consciously think. 'But I can't think what I don't feel', such a type said to me once in indignant tones. As far as feeling permits, she can think very well, but every conclusion, however logical, that might lead to a disturbance of feeling is rejected from the outset. It is simply not thought. And thus everything that corresponds with objective valuations is good: these things are loved or treasured; the rest seems merely to exist in a world apart. But a change comes over the picture when the importance of the object reaches a still higher level. As already explained above, such an assimilation of subject to object then occurs as almost completely to engulf the subject of feeling. Feeling loses its personal character – it becomes feeling per se; it almost seems as though the [p. 450] personality were wholly dissolved in the feeling of the moment.

Now, since in actual life situations constantly and successively alternate, in which the feeling-tones released are not only different but are actually mutually contrasting, the personality inevitably becomes dissipated in just so many different feelings. Apparently, he is this one moment, and something completely different the next – apparently, I repeat, for in reality such a manifold personality is altogether impossible. The basis of the ego always remains identical with itself, and, therefore, appears definitely opposed to the changing states of feeling. Accordingly the observer senses the display of feeling not so much as a personal expression of the feeling-subject as an alteration of his ego, a mood, in other words. Corresponding with the degree of dissociation between the ego and the momentary state of feeling, signs of disunion with the self will become more or less evident, i.e. the original compensatory attitude of the unconscious becomes a manifest opposition. This reveals itself, in the first instance, in extravagant demonstrations of feeling, in loud and obtrusive feeling predicates, which leave one, however, somewhat incredulous. They ring hollow; they are not convincing. On the contrary, they at once give one an inkling of a resistance that is being overcompensated, and one begins to wonder whether such a feeling-judgment might not just as well be entirely different. In fact, in a very short time it actually is different. Only a very slight alteration in the situation is needed to provoke forthwith an entirely contrary estimation of the selfsame object.

The result of such an experience is that the observer is unable to take either judgment at all seriously. He begins to reserve his own opinion. But since, with this type, it is a matter of the greatest moment to establish an intensive feeling rapport with his environment, redoubled efforts are now required [p. 451] to overcome this reserve. Thus, in the manner of the circulus vitiosus, the situation goes from bad to worse. The more the feeling relation with the object becomes overstressed, the nearer the unconscious opposition approaches the surface. We have already seen that the extraverted feeling type, as a rule, represses his thinking, just because thinking is the function most liable to disturb feeling. Similarly, when thinking seeks to arrive at pure results of any kind, its first act is to exclude feeling, since nothing is calculated to harass and falsify thinking so much as feeling-values. Thinking, therefore, in so far as it is an independent function, is repressed in the extraverted feeling type. Its repression, as I observed before, is complete only in so far as its inexorable logic forces it to conclusions that are incompatible with feeling. It is suffered to exist as the servant of feeling, or more accurately its slave. Its backbone is broken; it may not operate on its own account, in accordance with its own laws, Now, since a logic exists producing inexorably right conclusions, this must happen somewhere, although beyond the bounds of consciousness, i.e. in the unconscious. Preeminently, therefore, the unconscious content of this type is a particular kind of thinking. It is an infantile, archaic, and negative thinking.

So long as conscious feeling preserves the personal character, or, in other words, so long as the personality does not become swallowed up by successive states of feeling, this unconscious thinking remains compensatory. But as

soon as the personality is dissociated, becoming dispersed in mutually contradictory states of feeling, the identity of the ego is lost, and the subject becomes unconscious. But, because of the subject's lapse into the unconscious, it becomes associated with the unconscious thinking – function, therewith assisting the unconscious [p. 452] thought to occasional consciousness. The stronger the conscious feeling relation, and therefore, the more 'depersonalized,' it becomes, the stronger grows the unconscious opposition. This reveals itself in the fact that unconscious ideas centre round just the most valued objects, which are thus pitilessly stripped of their value. That thinking which always thinks in the 'nothing but' style is in its right place here, since it destroys the ascendancy of the feeling that is chained to the object. Unconscious thought reaches the surface in the form of irruptions, often of an obsessing nature, the general character of which is always negative and depreciatory. Women of this type have moments when the most hideous thoughts fasten upon the very objects most valued by their feelings. This negative thinking avails itself of every infantile prejudice or parallel that is calculated to breed doubt in the feeling-value, and it tows every primitive instinct along with it, in the effort to make 'a nothing but' interpretation of the feeling. At this point, it is perhaps in the nature of a side-remark to observe that the collective unconscious, i.e. the totality of the primordial images, also becomes enlisted in the same manner, and from the elaboration and development of these images there dawns the possibility of a regeneration of the attitude upon another basis. Hysteria, with the characteristic infantile sexuality of its unconscious world of ideas, is the principal form of neurosis with this type. Carl Jung, Psychological Types, Chapter 10

Intuition as a function of Perception„‚˜Carl Jung (2012-02-18 05:41)

Intuition Intuition as the function of unconscious perception is wholly directed upon outer objects in the extraverted attitude. Because, in the main, intuition is an unconscious process, the conscious apprehension of its nature is a very difficult matter. In consciousness, the intuitive function is represented by a certain attitude of expectation, a perceptive and penetrating vision, wherein only the subsequent result can prove, in every case, how much was [p. 462] 'perceived-into', and how much actually lay in the object. Just as sensation, when given the priority, is not a mere reactive process of no further importance for the object, but is almost an action which seizes and shapes the object, so it is with intuition, which is by no means a mere perception, or awareness, but an active, creative process that builds into the object just as much as it takes out. But, because this process extracts the perception unconsciously, it also produces an unconscious effect in the object. The primary function of intuition is to transmit mere images, or perceptions of relations and conditions, which could be gained by the other functions, either not at all, or only by very roundabout ways. Such images have the value of definite discernments, and have a decisive bearing upon action, whenever intuition is given the chief weight; in which case, psychic adaptation is based almost exclusively upon intuition. Thinking, feeling, and sensation are relatively repressed; of these, sensation is the one principally affected, because, as the conscious function of sense, it offers the greatest obstacle to intuition. Sensation disturbs intuition's clear, unbiassed, na[umlaut]ive awareness with its importunate sensuous stimuli; for these direct the glance upon the physical superficies, hence upon the very things round and beyond which intuition tries to peer. But since intuition, in the extraverted attitude, has a prevailingly objective orientation, it actually comes very near to sensation; indeed, the expectant attitude towards outer objects may, with almost equal probability, avail itself of sensation. Hence, for intuition really to become paramount, sensation must to a large extent be suppressed. I am now speaking of sensation as the simple and direct sense-reaction, an almost definite physiological and psychic datum. This must be expressly established beforehand, because, if I ask the intuitive how he is [p. 463] orientated, he will speak of things which are quite indistinguishable from sense-perceptions. Frequently he will even make use of the term 'sensation'. He actually has sensations, but he is not guided by them per se, merely using them as directing-points for his distant vision. They are selected by unconscious expectation. Not the strongest sensation, in the physiological sense, obtains the crucial value, but any sensation whatsoever whose value happens to become considerably enhanced by reason of the intuitive's unconscious attitude. In this way it may eventually attain the leading position, appearing to the intuitive's consciousness indistinguishable from a pure sensation. But actually it is not so. Just as extraverted sensation strives to reach the highest pitch of actuality, because only thus can the appearance of a complete life be created, so

intuition tries to encompass the greatest possibilities, since only through the awareness of possibilities is intuition fullysatisfied. Intuition seeks to discover possibilities in the objective situation; hence as a mere tributary function (viz. when not in the position of priority) it is also the instrument which, in the presence of a hopelessly blocked situation, works automatically towards the issue, which no other function could discover. Where intuition has the priority, every ordinary situation in life seems like a closed room, which intuition has to open. It is constantly seeking outlets and fresh possibilities in external life. In a very short time every actual situation becomes a prison to the intuitive; it burdens him like a chain, prompting a compelling need for solution. At times objects would seem to have an almost exaggerated value, should they chance to represent the idea of a severance or release that might lead to the discovery of a new possibility. Yet no sooner have they performed their office, serving intuition as a ladder or a bridge, than they [p. 464] appear to have no further value, and are discarded as mere burdensome appendages. A fact is acknowledged only in so far as it opens up fresh possibilities of advancing beyond it and of releasing the individual from its operation. Emerging possibilities are compelling motives from which intuition cannot escape and to which all else must be sacrificed. Carl Jung, Psychological Types, Chapter 10.

The Shadow ˜Carl Jung [Aion; Pages 8-10] **(2012-02-18 09:17)**

THE SHADOW

Whereas the contents of the personal unconscious are acquired during the individual's lifetime, the contents of the

collective unconscious are invariably archetypes that were present from the beginning. Their relation to the Instincts has been discussed elsewhere.

1 The archetypes most clearly characterized from the empirical point of view are those which have the most frequent and the most disturbing Influence on the ego. These are the shadow, the anima, and the animus.

2 The most accessible of these, and the easiest to experience, is the shadow, for its nature can in large measure be inferred from the contents of the personal unconscious. The only exceptions to this rule are those rather rare cases where the positive qualities of the personality are repressed, and the ego In consequence plays an essentially negative or unfavorable role.

4 The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of It involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge, and It therefore, as a rule, meets with considerable resistance. Indeed, self-knowledge as a psycho therapeutic measure frequently requires much painstaking work extending over a long period.

5 Closer examination of the dark characteristics that is, the Inferiorities constituting the shadow reveals that they have an

emotional nature, a kind of autonomy, and accordingly an obsessive or, better, possessive quality. Emotion, incidentally, Is not an activity of the individual but something that happens to him. Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one behaves more or less like a primitive, who is not only the passive victim of his affects but also singularly incapable of moral judgment.

6 Although, with insight and good will, the shadow can to some extent be assimilated into the conscious personality, experience shows that there are certain features which offer the most obstinate resistance to moral control and prove almost impossible to influence. These resistances are usually bound up with projections„ which are not recognized as such, and their recognition is a moral achievement beyond the ordinary. While some traits peculiar to the shadow can be recognized without too much difficulty as one's own personal qualities, in this case both insight and good will are unavailing because the cause of the emotion appears to lie, beyond all possibility of doubt, in the other person. No matter how obvious it may be to the neutral observer that it is a matter of projections, there is little hope that the subject will perceive this himself. He must be convinced that he throws a very long shadow before he is willing to withdraw his emotionally- toned projections from their object.

7 Let us suppose that a certain individual shows no inclination whatever to recognize his projections. The projection-making factor then has a free hand and can realize its object if it has one or bring about some other situation characteristic of its power. As we know, it is not the conscious subject but the unconscious which does the projecting. Hence one meets with projections, one does not make them. The effect of projection is to isolate the subject from his environment, since instead of a real relation to it there is now only an illusory one. Projections change the world into the replica of one's own unknown face. In the last analysis, therefore, they lead to an auto-erotic or autistic condition in which one dreams a world whose reality remains forever unattainable. The resultant sentiment d'incompletude and the still worse feeling of sterility are in their turn explained by projection as the malevolence of the environment, and by means of this vicious circle the isolation is intensified. The more projections are thrust In between the subject and the environment, the harder it is for the ego to see through its illusions. A forty-five-year-old patient who had suffered from a compulsion neurosis since he was twenty and had become completely cut off from the world once said to me: "But I can never admit to myself that I've wasted the best twenty-five years of my life!"

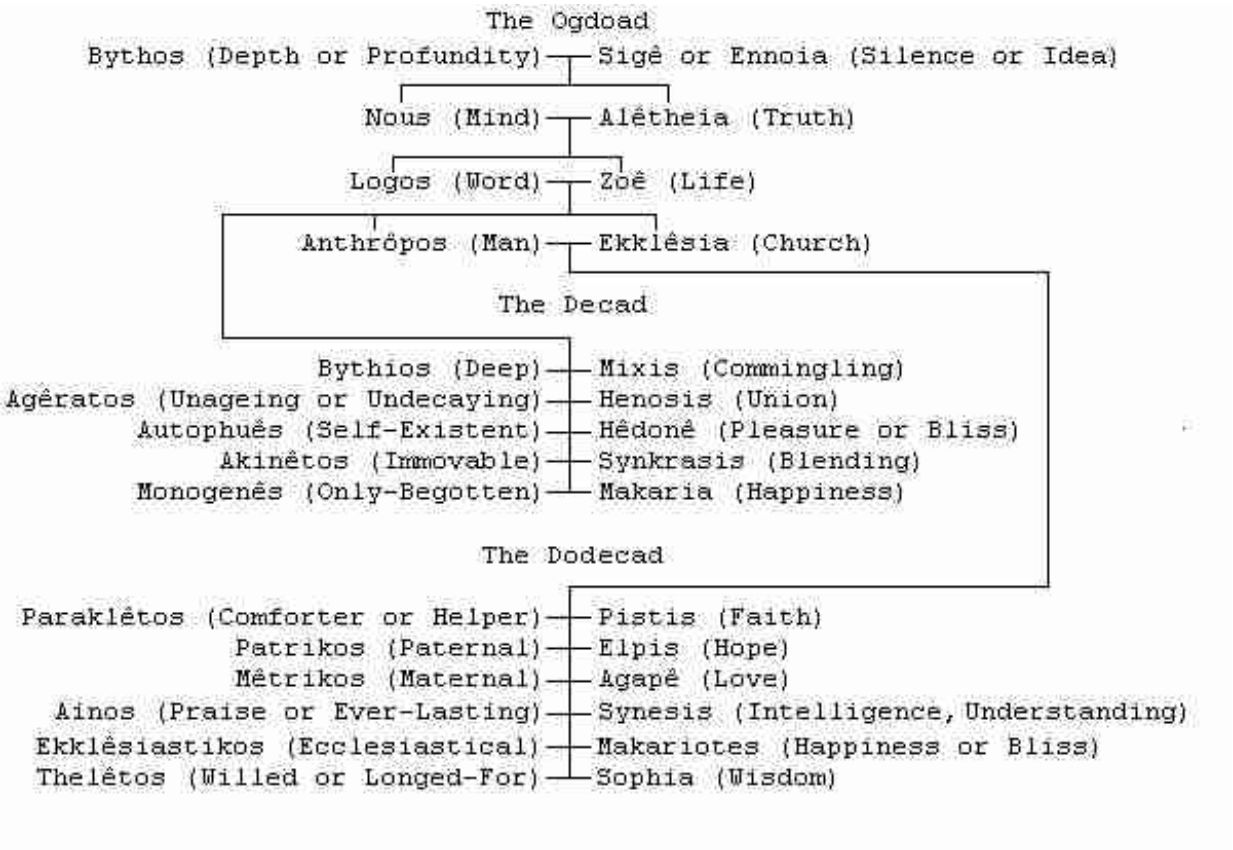
8 It is often tragic to see how blatantly a man bungles his own life and the lives of others yet remains totally incapable of seeing how much the whole tragedy originates in himself, and how he continually feeds it and keeps it going. Not consciously, of course or consciously he is engaged in bewailing and cursing a faithless world that recedes further and further into the distance. Rather, it is an unconscious factor which spins the illusions that veil his world. And what is being spun is a cocoon, which in the end will completely envelop him.

9 One might assume that projections like these, which are so very difficult if not impossible to dissolve, would belong to the realm of the shadow that is, to the negative side of the personality. This assumption becomes untenable after a certain point, because the symbols that then appear no longer refer to the same but to the

opposite sex, in a man's case to a woman and vice versa. The source of projections is no longer the shadow which is always of the same sex as the subject but a contra-sexual figure. Here we meet the animus of a woman and the anima of a man, two corresponding archetypes whose autonomy and unconsciousness explain the stubbornness of their projections. Though the shadow is a motif as well known to mythology as anima and animus, it represents first and foremost the personal unconscious, and its content can therefore be made conscious without too much difficulty. In this it differs from anima and animus, for whereas the shadow can be seen through and recognized fairly easily, the anima and animus are much further away from consciousness and in normal circumstances are seldom if ever realized. With a little self-criticism one can see through the shadow so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung, Aion, The Shadow, Pages 7-8.

The Zyzygy: Anima and Animus ˜Carl Jung (2012-02-18 18:52)

THE SYZYGY: ANIMA AND ANIMUS



The Zyzygies

20 What, then, is this projection-making factor? The East calls it the "Spinning Woman" Maya, who creates illusion by her dancing. Had we not long since known it from the symbolism of dreams, this hint from the Orient would put us on the right track: the enveloping, embracing, and devouring element points unmistakably to the mother, that is, to the son's relation to the real mother, to her imago, and to the woman who is to become a mother for him. His Eros is passive like a child's; he hopes to be caught, sucked in, enveloped, and devoured. He seeks, as it were, the

protecting, nourishing, charmed circle of the mother, the condition of the infant released from every care, in which the outside world bends over him and even forces happiness upon him. No wonder the real world vanishes from sight!

21 If this situation is dramatized, as the unconscious usually dramatizes it, then there appears before you on the psychological stage a man living regressively, seeking his childhood and his mother, fleeing from a cold cruel world which denies him understanding. Often a mother appears beside him who apparently shows not the slightest concern that her little son should become a man, but who, with tireless and self-immolating effort, neglects nothing that might hinder him from growing up and marrying. You behold the secret conspiracy between mother and son, and how each helps the other to betray life.

22 Where does the guilt lie? With the mother, or with the son? Probably with both. The unsatisfied longing of the son for life and the world ought to be taken seriously. There is in him a desire to touch reality, to embrace the earth and fructify the field of the world. But he makes no more than a series of fitful starts, for his initiative as well as his staying power are crippled by the secret memory that the world and happiness may be had as a giftfrom the mother. The fragment of world which he, like every man, must encounter again and again is never quite the right one, since it does not fall into his lap, does not meet him half way, but remains resistant, has to be conquered, and submits only to force. It makes demands on the masculinity of a man, on his ardour, above all on his courage and resolution when it comes to throwing his whole being into the scales. For this he would need a faithless Eros, one capable of forgetting his mother and undergoing the pain of relinquishing the first love of his life. The mother, foreseeing this danger, has carefully inculcated into him the virtues of faithfulness, devotion, loyalty, so as to protect him from the moral disruption which is the risk of every life adventure. He has learnt these lessons only too well, and remains true to his mother. This naturally causes her the deepest anxiety (when, to her greater glory, he turns out to be a homosexual, for example) and at the same time affords her an unconscious satisfaction that is positively mythological. For, in the relationship now reigning between them, there is consummated the immemorial and most sacred archetype of the marriage of mother and son. What, after all, has commonplace reality to offer, with its registry offices, pay envelopes, and monthly rent, that could outweigh the mystic awe of the hieros games? Or the star-crowned woman whom the dragon pursues, or the pious obscurities veiling the marriage of the Lamb?

23 This myth, better than any other, illustrates the nature of the collective unconscious. At this level the mother is both old and young, Demeter and Persephone, and the son is spouse and sleeping suckling rolled into one. The imperfections of real life, with its laborious adaptations and manifold disappointments, naturally cannot compete with such a state of indescribable fulfilment.

24 In the case of the son, the projection-making factor is identical with the mother-imago, and this is consequently taken to be the real mother. The projection can only be dissolved when the son sees that in the realm of his psyche there is an image not only of the mother but of the daughter, the sister, the beloved, the heavenly goddess, and the chthonic Baubo. Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man. It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forgo; she is the much needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life. And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya and not only into life's reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despair, counterbalance one another. Because she is his greatest danger she demands from a man his greatest, and if he has it in him she will receive it.

25 This image is "My Lady Soul," as Spitteler called her. I have suggested instead the term "anima," as indicating something specific, for which the expression "soul" is too general and too vague. The empirical reality summed up under the concept of the anima forms an extremely dramatic content of the unconscious. It is possible to describe this content in rational, scientific language, but in this way one entirely fails to express its living character. Therefore, in describing the living processes of the psyche, I deliberately and consciously give preference to a dramatic, mythological way of thinking and speaking, because this is not only more expressive but also more exact than an abstract scientific terminology, which is wont to toy with the notion that its theoretic formulations may one fine day be resolved into algebraic equations.

26 The projection-making factor is the anima, or rather the unconscious as represented by the anima. Whenever

she appears, in dreams, visions, and fantasies, she takes on personified form, thus demonstrating that the factor she embodies possesses all the outstanding characteristics of a feminine being. She is not an invention of the conscious, but a spontaneous product of the unconscious. Nor is she a substitute figure for the mother. On the contrary, there is every likelihood that the numinous qualities which make the mother-imago so dangerously powerful derive from the collective archetype of the anima, which is incarnated anew in every male child.

27 Since the anima is an archetype that is found in men, it is reasonable to suppose that an equivalent archetype must be present in women; for just as the man is compensated by a feminine element, so woman is compensated by a masculine

one. I do not, however, wish this argument to give the impression that these compensatory relationships were arrived at by deduction. On the contrary, long and varied experience was needed in order to grasp the nature of anima and animus empirically. Whatever we have to say about these archetypes, therefore, is either directly verifiable or at least rendered probable by the facts. At the same time, I am fully aware that we are discussing pioneer work which by its very nature can only be provisional.

28 Just as the mother seems to be the first carrier of the projection-making factor for the son, so is the father for the daughter. Practical experience of these relationships is made up of many individual cases presenting all kinds of variations on the same basic theme. A concise description of them can, therefore, be no more than schematic.

29 Woman is compensated by a masculine element and therefore her unconscious has, so to speak, a masculine imprint. This results in a considerable psychological difference between men and women, and accordingly I have called the projection-making factor in women the animus, which means mind or spirit. The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros. But I do not wish or intend to give these two intuitive concepts too specific a definition. I use Eros and Logos merely as conceptual aids to describe the fact that woman's consciousness is characterized more by the connective quality of Eros than by the discrimination and cognition associated with Logos. In men, Eros, the function of relationship, is usually less developed than Logos. In women, on the other hand, Eros is an expression of their true nature, while their Logos is often only a regrettable accident. It gives rise to misunderstandings and annoying interpretations in the family circle and among friends. This is because it consists of opinions instead of reflections, and by opinions I mean a priori assumptions that lay claim to absolute truth. Such assumptions, as everyone knows, can be extremely irritating. As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are tight. Men can argue in a very womanish way, too, when they are anima-possessed and have thus been transformed into the animus of their own anima. With them the question becomes one of personal vanity and touchiness (as if they were females); with women it is a question of power, whether of truth or justice or some other "ism" for the dressmaker and hairdresser have already taken care of their vanity. The "Father" (i.e., the sum of conventional opinions) always plays a great role in female argumentation. No matter how friendly and obliging a woman's Eros may be, no logic on earth can shake her if she is ridden by the animus. Often the man has the feelingand he is not altogether wrong that only seduction or a beating or rape would have the necessary power of persuasion. He is unaware that this highly dramatic situation would instantly come to a banal and unexciting end if he were to quit the field and let a second woman carry on the battle (his wife, for instance, if she herself is not the fiery war horse). This sound idea seldom or never occurs to him, because no man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, cliches from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same. This singular fact is due to the following circumstance: when animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). The language of love is of astonishing uniformity, using the well-worn formulas with the utmost devotion and fidelity, so that once again the two partners find themselves in a banal collective situation. Yet they live in the illusion that they are related to one another in a most individual way.

31 In both its positive and its negative aspects the anirna /animus relationship is always full of "animosity/' i.e., it is emotional, and hence collective. Affects lower the level of the relationship and bring it closer to the common

instinctual basis, which no longer has anything individual about it. Very often the relationship runs its course heedless of its human performers, who afterwards do not know what happened to them.

32 Whereas the cloud of ”animosity” surrounding the man is composed chiefly of sentimentality and resentment, in woman it expresses itself in the form of opinionated views, interpretations, insinuations, and misconstructions, which all have the purpose (sometimes attained) of severing the relation between two human beings. The woman, like the man, becomes wrapped in a veil of illusions by her demon-familiar, and, as the daughter who alone understands her father (that is, is eternally right in everything), she is translated to the land of sheep, where she is put to graze by the shepherd of her soul, the animus.

33 Like the anima, the animus too has a positive aspect. Through the figure of the father he expresses not only conventional opinion butequally what we call ”spirit,” philosophical or religious ideas in particular, or rather the attitude resulting from them. Thus the animus is a psychopomp, a mediator between the conscious and the unconscious and a personification of the latter. Just as the anima becomes, through integration, the Eros of consciousness, so the animus becomes a Logos; and in the same way that the anima gives relationship and relatedness to a man’s consciousness, the animus gives to woman’s consciousness a capacity for reflection, deliberation, and selfknowledge.

34 The effect of anima and animus on the ego is in principle the same. This effect is extremely difficult to eliminate because, in the first place, it is uncommonly strong and immediately fills the ego-personality with an unshakable feeling o lightness and righteousness. In the second place, the cause of the effect is projected and appears to lie in objects and objective situations. Both these characteristics can, I believe, be traced back to the peculiarities of the archetype. For the archetype, of course, exists a priori. This may possibly explain the often totally irrational
yet undisputed and indisputable existence of certain moods and opinions. Perhaps these are so notoriously difficult to influence because of the powerfully suggestive effect emanating from the archetype. Consciousness is fascinated by it, held captive, as if hypnotized. Very often the ego experiences a vague feeling of moral defeat and then behaves all the more defensively, defiantly, and self-righteously, thus setting up a vicious circle which only increases its feeling of inferiority. The bottom is then knocked out of the human relationship, for, like megalomania, a feeling of inferiority makes mutual recognition impossible, and without this there is no relationship. 35 As I said, it is easier to gain insight into the shadow than into the anima or animus. With the shadow, we have the advantage of being prepared in some sort by our education, which has always endeavoured to convince people that they are not one-hundred-per-cent pure gold. So everyone immediately understands what is meant by ”shadow,” ”inferior personality,” etc. And if he has forgotten, his memory can easily be refreshed by a Sunday sermon, his wife, or the tax collector. With the anima and animus, however, things are by no means so simple. Firstly, there is no moral education in this respect, and secondly, most people are content to be self-righteous and prefer mutual vilification (if nothing worse!) to the recognition of their projections. Indeed, it seems a very natural state of affairs for men to have irrational moods and women irrational opinions. Presumably this situation is grounded on instinct and must remain as it is to ensure that the Empedoclean game of the hate and love of the elements shall continue for all eternity. Nature is conservative and does not easily allow her courses to be altered; she defends in the most stubborn way the inviolability of the preserves where anima and animus roam. Hence it is much more difficult to become conscious of one’s anima/animus projections than to acknowledge one’s shadow side. One has, of course, to
overcome certain moral obstacles, such as vanity, ambition, conceit, resentment, etc., but in the case of projections all sorts of purely intellectual difficulties are added, quite apart from the contents of the projection, which one simply doesn’t know how to cope with. And on top of all this there arises a profound doubt as to whether one is not meddling too much with nature’s business by prodding into consciousness things which it would have been better to leave asleep.

36 Although there are, in my experience, a fair number of people who can understand without special intellectual or moral difficulties what is meant by anima and animus, one finds very many more who have the greatest trouble in visualizing these empirical concepts as anything concrete. This shows that they fall a little outside the usual range of experience. They are unpopular precisely because they seem unfamiliar. The consequence is that they mobilize prejudice and become taboo like everything else that is unexpected.

37 So if we set it up as a kind of requirement that projections should be dissolved, because it is wholesomer that way and in every respect more advantageous, we are entering upon new ground. Up till now everybody has been convinced that the idea ”my father,” ”my mother,” etc., is nothing but a faithful reflection of the real parent,

corresponding in every detail to the original, so that when someone says ”my father” he means no more and no less than what his father is in reality. This is actually what he supposes he does mean, but a supposition of identity by no means brings that identity about. This is where the fallacy of the enkekalymmenos (’the veiled one’) comes in.
If one includes in the psychological equation X’s picture of his father, which he takes for the real father, the equation will not work out, because the unknown quantity he has introduced does not tally with reality. X has overlooked the fact that his idea of a person consists, in the first place, of the possibly very incomplete
picture he has received of the real person and, in the second place, of the subjective modifications he has imposed upon this picture. X’s idea of his father is a complex quantity for which the real father is only in part responsible, an indefinitely large share falling to the son. So true is this that every time he criticizes or praises his father he is unconsciously hitting back at himself, thereby bringing about those psychic consequences that overtake people who habitually disparage or overpraise themselves. If, however, X carefully compares his reactions with reality, he stands a chance of noticing that he has miscalculated The fallacy, which stems from Eubulidcs the Megarian, runs: ”Can you recognize your father?” Yes. ”Can you recognize this veiled one?” No, ”This veiled one is your father. Hence you can recognize your father and not recognize him,” somewhere by not realizing long ago from his father’s behaviour that the picture he has of him is a false one. But as a rule X is convinced that he is right, and if anybody is wrong it must be the other fellow. Should X have a poorly developed Eros, he will be either indifferent to the inadequate relationship he has with his father or else annoyed by the inconsistency and general Incomprehensibility of a father whose behaviour never really corresponds to the picture X has of him. Therefore X thinks he has every right to feel hurt, misunderstood, and even betrayed.
38 One can imagine how desirable it would be in such cases to dissolve the projection. And there are always optimists who believe that the golden age can be ushered in simply by telling people the right way to go. But just let them try to explain to these people that they are acting like a dog chasing its own tail. To make a person see the shortcomings of his attitude considerably more than mere ”telling” is needed, for more is involved than ordinary common sense can allow. What one is up against here is the kind of fateful misunderstanding which, under ordinary conditions, remains forever inaccessible to insight. It is rather like expecting the average respectable citizen to recognize himself as a criminal.
39 I mention all this just to illustrate the order of magnitude to which the anima/animus projections belong, and the moral and intellectual exertions that are needed to dissolve them. Not all the contents of the anima and animus are projected, however. Many of them appear spontaneously in dreams and so on, and many more can be made conscious through active imagination. In this way we find that thoughts, feelings, and affects are alive in us which we would never have believed possible. Naturally, possibilities of this sort seem utterly fantastic to anyone who has not experienced them himself, for a normal person ”knows what he thinks.” Such a childish attitude on the part of the ”normal person” is simply the rule, so that no one without experience in this field can be expected to understand the real nature of anima and animus. With these reflections one gets into an entirely new world of psychological experience, provided of course that one succeeds in realizing them in practice. Those who do succeed can hardly fail to be impressed by all that the ego does not know and never has known. This increase in self-knowledge is still very rare nowadays and is usually paid for in advance with a neurosis, if not with something worse.
40 The autonomy of the collective unconscious expresses itself in the figures of anima and animus. They personify those of its contents which, when withdrawn from projection, can be integrated into consciousness. To this extent, both figures represent -functions which filter the contents of the collective unconscious through to the conscious mind. They appear or behave as such, however, only so long as the tendencies of the conscious and unconscious do not diverge too greatly. Should any tension arise, these functions, harmless till then, confront the conscious mind in personified form and behave rather like systems split off from the personality, or like part souls. This comparison is
inadequate in so far as nothing previously belonging to the ego personality has split off from it; on the contrary, the two figures represent a disturbing accretion. The reason for their behaving in this way is that though the contents of anima and animus can be integrated they themselves cannot, since they are archetypes. As such they are the foundation stones of the psychic structure, which in its totality exceeds the limits of consciousness and therefore can never become the object of direct cognition. Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition. Hence they remain autonomous despite the integration of their contents, and for this reason they should be borne constantly

in mind. This is extremely important from the therapeutic standpoint, because constant observation pays the unconscious a tribute that more or less guarantees its co-operation. The unconscious as we know can never be ”done with” once and for all. It is, in fact, one of the most important tasks of psychic hygiene to pay continual attention to the symptomatology of unconscious contents and processes, for the good reason that the conscious mind is always in danger of becoming one-sided, of keeping to well-worn paths and getting stuck in blind alleys. The complementary and compensating function of the unconscious ensures that these clangers, which are especially great in neurosis, can in some measure be avoided. It is only under ideal conditions, when life is still simple and unconscious enough to follow the serpentine path of instinct without hesitation or misgiving, that the compensation works with entire success. The more civilized, the more unconscious and complicated a man is, the less he is able to follow his instincts. His complicated living conditions and the influence of his environment are so strong that they drown the quiet voice of nature. Opinions, beliefs, theories, and collective tendencies appear in its stead and back up all the aberrations of the conscious mind. Deliberate attention should then be given to the unconscious so that the compensation can set to work. Hence it is especially important to picture the archetypes of the unconscious not as a rushing phantasmagoria of fugitive images but as constant, autonomous factors, which indeed they are.

41 Both these archetypes, as practical experience shows, possess a fatality that can on occasion produce tragic results. They are quite literally the father and mother of all the disastrous entanglements of fate and have long been recognized as such by the whole world. Together they form a divine pair, one of whom, in accordance with his Logos nature, is characterized by pneuma and nous, rather like Hermes with his ever-shifting hues, while the other, in accordance with her Eros nature, wears the features of Aphrodite, Helen (Selene), Persephone, and Hecate. Both of them are unconscious powers, ”gods” in fact, as the ancient world quite rightly conceived them to be. To call them by this name is to give them that central position in the scale of psychological values which has always been theirs whether consciously acknowledged or not; for their power grows in proportion to the degree that they remain unconscious. Those who do not see them are in their hands, just as a typhus epidemic flourishes best when its source is undiscovered. Even in Christianity the divine syzygy has not become obsolete, but occupies the highest place as Christ and his bride the Church.6 Parallels like these prove extremely helpful in our attempts to find the right criterion for gauging the significance of these two archetypes. What we can discover about them from the conscious side is so slight as to be almost imperceptible. It is only when we throw light into the dark depths of the psyche and explore the strange and tortuous paths of human fate that it gradually becomes clear to us how immense is the influence wielded by these two factors that complement our conscious life.

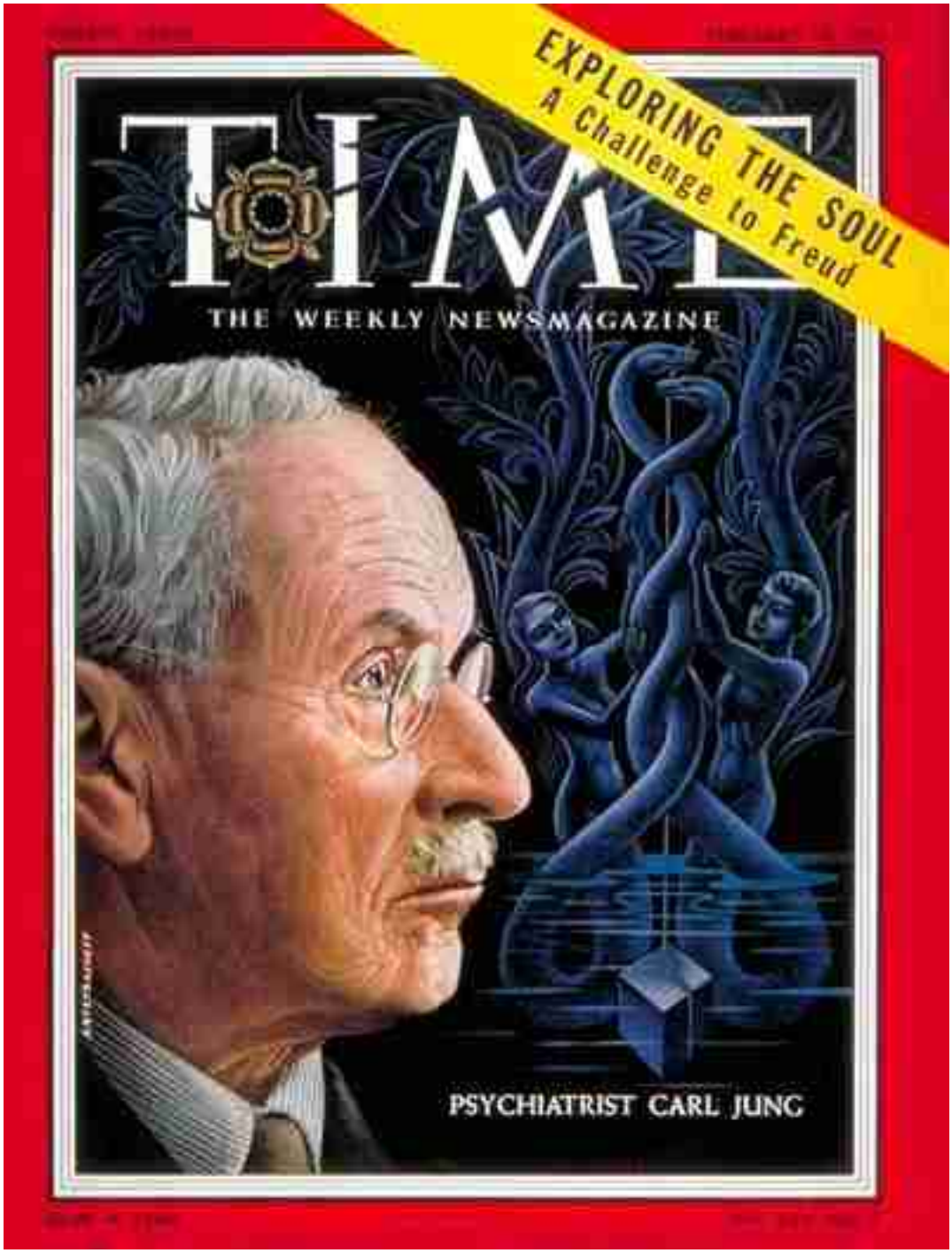
42 Recapitulating, I should like to emphasize that the integration of the shadow, or the realization of the personal unconscious, marks the first stage in the analytic process, and that without it a recognition of anima and animus is impossible. The shadow can be realized only through a relation to a partner, and anima and animus only through a relation to the opposite sex, because only in such a relation do their projections become operative. The recognition of anima or animus gives rise, in a man, to a triad, one third of which is transcendent: the masculine subject, the opposing feminine subject, and the transcendent anima. With a woman the situation is reversed. The missing fourth element that would make the triad a quaternity is, in a man, the archetype of the Wise Old Man, which I have not discussed here, and in a woman the Chthonic Mother. These four constitute a half immanent and half transcendent quaternity, an archetype which I have called the ’marriage quaternio. The marriage quaternio provides a schema not only for the self but also for the structure of primitive society with its cross-cousin marriage, marriage classes, and division of settlements into quarters. The self, on the other hand, is a God image, or at least cannot be distinguished from one. Of this the early Christian spirit was not ignorant, otherwise Clement of Alexandria could never have said that he who knows himself knows God. Carl Jung, Psychological Types, Chapter 10.

The Reign of the Antichrist...˜Carl Jung (2012-02-19 18:16)

Satan is locked up in the bottomless pit for a thousand years, and Christ shall reign for the same length of time. ”After that he must be loosed a little season.” These thousand years correspond astrologically to the first half of the Pisces aeon. The setting free of Satan after this time must therefore correspond one cannot imagine any other reason for it to the enantiodromia of the Christian aeon, that is, to the reign of the Antichrist, whose coming could be predicted on astrological grounds. Carl Jung, Answer to Job.

Carl Jung, Cover of Time Magazine in 1955 (2012-02-20 09:22)

On February 14, 1955, the profile of ”Psychiatrist Carl Jung” appeared on the cover of Time Magazine.
The yellow diagonal banner across the right top corner read ”EXPLORING THE SOUL: A Challenge to Freud.” The title of the lengthy article in the Medicine section was ”The Old Wise Man.”



TIME MAGAZINE
Monday, Feb. 14, 1955
MEDICINE: THE OLD WISE MAN

Freud, Adler and Jung—these names personify, above all others, modern man's restless exploration of his own mind, his struggles for self-knowledge and for control of his darkest drives. In the 20th century, impelled by the detailed theory and dogma of the Big Three, psychology has burst out of consulting room and clinic, spreading all through life and leaving nothing untouched—neither love nor the machine, war nor politics, neither art nor morals nor God. Of the three pioneers who built this Age of Psychology, Freud and Adler are dead. The third, Carl Gustav Jung, is still at 79 tirelessly adventuring through the vast reaches of the psyche.

Last week, wreathed by pipe smoke that swirled through his thinning white hair and gave him the aspect of a medieval

alchemist, Jung was busy in the study of his old fashioned, high-ceilinged house at Küsnacht on Lake Zurich. The three-volume work on which he was dotting the last "i" seemed strange for a modern psychiatrist: Representation of the Problems of Opposites in Medieval Natural Philosophy. "Pretty abstruse, huh?" said Jung to a visitor. Then laughter rocked his heavy shoulders. "I must laugh! I have such a hell of a trouble to make people see what I mean."

For a man who has added such words as introvert, extravert and complex (in its psychological meaning) to the party patter of millions, Jung has indeed great difficulty in making people see what he means. That is partly because he has explored yoga, alchemy, fairy tales, the tribal rites of the Pueblo Indians, German romantic philosophers, Zen Buddhism, extrasensory perception and the cave drawings of prehistoric man, along with an estimated 100,000 dreams. But when Dr. Jung is accused of having left medicine for mysticism, he replies that psychiatry must take into account all of man's experience, from the most intensely practical to the most tenuously mystical.

If the details of his work are sometimes foggy, his overall purpose is clear: to help man live at peace with his unconscious. That is the aim also of the other "depth psychologists," but Jung significantly differs from the others. He is a constant challenge to the legacy of his old master, Sigmund Freud, whose teachings have affected man's view of himself more deeply than anything since Darwin's theory of evolution by natural selection.

THE FREUDIAN VIEW

Through most of the Christian era, the healing of the mind was considered part of the realm of the soul. The Enlightenment abolished the soul. Its place was taken, in the minds of millions, by reason, which stood atop a quaking pile of instincts.

When Freud was a young man, scientific inquiry and materialism ruled even in psychiatry. Research was aimed at finding physiological causes for psychic effects. Freud's great contribution was his discovery of the unconscious mind, the source of human drives that did not fit into this narrow system.

But Freud still clung to the mechanical and material scientism of his age. He constructed a new, detailed, machinelike scheme of the mind. The steam that made the machine run was sexual energy or libido. In Freud's view, the unconscious was cluttered with emotional material, commonly thought of as forgotten but actually repressed because of a conflict between sex-powered drives and personal or social standards of what is acceptable.

Freud concluded that to rid patients of their neuroses, he had to dredge up the repressed material and expose it to the cleansing processes of the conscious mind. The Freudian concept of libido was eventually broadened to include love, friendship, even devotion to abstract ideas. But Freud narrowly insisted that the infantile parricide-and-incest wish which he called the Oedipus Complex was crucially important in all human beings. As Jung bitingly put it: "The brain is viewed as an appendage of the genital glands."

Vienna's Alfred Adler, an early disciple of Freud, soon rejected this sex-is-everything view, and formulated his theory that human beings are propelled more by drives for power because of inherent feelings of inferiority. But in the Freudian world, the human being stands alone, without a will to make free moral choices, conditioned by mysterious urges and traumas over which he has no control. Creative work, good deeds, ambition are only "sublimation." Religion is usually a form of neurosis; God is a projection of the Father image.

It is against this view of life, this "psychology without a psyche," that Jung protests in all his work.

THE JUNGIAN ANSWER

Man's unconscious, argues Jung, is not merely a trash basket for disagreeable experiences thrown away by the conscious mind, but a vast subterranean storehouse full of both good and evil. For the most part the eternal human affections, aspirations and fears are just what they seem to be. Religion is not a neurosis, in Jung's view; it is a deeply and universally felt human need. Jung concedes great merit to Freud, believes his methods work with some patients, notably younger ones with real sexual problems. But, says Jung, both Freud and Adler say to everything, "'You are nothing but...' They explain to the sufferer that his symptoms come from here or there and are 'nothing but' this or that... Sexuality, it is true, is always and everywhere present; the instinct for power certainly does penetrate the heights and the depths of the soul; but the soul itself is not solely either the one or the other, or even both together... A person is only half understood when one knows how everything in him came about. Only a dead man can be explained in terms of the past... Life is not made up of yesterdays only..."

Jung's view is gaining increasing respect among intellectuals, clergyman, ordinary laymen. It is also reflected among analysts.* Most analysts are dedicated Freudians who run their profession as a kind of closed shop and dismiss Jung as an escapist from life's harsh realities. But there is a constant splintering: besides the Jungians and Adlerians,

there is a whole spectrum of deviationists—followers of Karen Horney, Otto Rank, Erich Fromm, Harry Stack Sullivan, Franz Alexander, Melanie Klein. There are also more and more eclectics who derive most of their theory from Freud but add a little of Jung or Adler or a dash of Horney and Sullivan. Many of them nowadays admit that Freudian analysis may have been too narrowly based on sexual drives, and that other matters—even religion—ought perhaps to be considered. Writes Milton Sapirstein, an analyst of the Freudian school: "More and more, psychiatrists seem prepared to accept the dependencies of religion, social causes and group movements as healthy and needful, without labeling them 'sublimated homosexuality' to a father figure, or a desire to return to the mother's womb." Freud was the Columbus who discovered the hemisphere of the unconscious. Jung may well be the Magellan to circumscribe the whole sphere of the psyche.

DOUBLE UNCONSCIOUS

In the Jungian hypothesis, the mind has three layers: 1) the conscious, which is just about what everybody thinks it is; 2) the personal unconscious (corresponding, but only approximately, to Freud's unconscious), into which go forgotten facts and repressed emotional material; and 3) the collective unconscious, which is part of the heritage of the entire human race, and therefore a sort of common pool containing the instincts and some patterns for mental behavior.

What drives the psychic machine? Libido, says Jung, but he uses the word differently from Freud: Jung's libido includes all psychic energy. It can flow, says Jung, in either of two directions, in either of two dimensions. When it is flowing forward, from the unconscious to the conscious, a man feels that life is running smoothly as he goes about his business. Psychic energy must also flow in reverse, from the conscious to the unconscious, as when a man relaxes from an active to a pensive or dreamy state. But if this backward flow lasts too long, the libido is being attracted to something in the unconscious that is stirring toward consciousness. If this is not made conscious, it will attract around it similar material which then forms a knot or complex.

Psychic energy may also flow inward or outward. If in an individual it usually goes outward, he is an extravert. When he perceives an object or situation, his first reaction is to project his energy onto the object and away from himself. But if it flows inward, he is an introvert, and his first reaction is along the lines of "What will this do to me?"

Jung then breaks down personality types into four classes, depending on which of the major psychic functions they rely on most heavily: sensation, thinking, feeling or intuition. Since anybody can be either extraverted or introverted in combination with any of the four main functions, Jung recognizes eight basic personality types. But he has said repeatedly — unfortunately for the thick-tongued dogmatism of cocktail-party conversation — that everybody is enough of a mixture so that the labels are only a rough guide. In fact, there are some rare souls who defy classification at all.

ARCHETYPES FOR ALL

Things are not so simple in the Jungian unconscious. There, Jung sees a host of symbols which represent the archetypes. In writing of them, Jung, who has a vivid style and imagination, sometimes sounds almost as if he were writing about living beings. But the Jung archetypes are simply ancient patterns of human experience and feeling, repeated over and over in all ages and cultures. They occur in two principal forms: 1) in individual thoughts, dreams and visions; 2) projected as myths, customs or faiths.

When Jung started out as a practicing analyst, he found again and again that ancient symbols and rituals were repeated in the dreams of 20th century patients who could not possibly have heard or read of them. He concluded that mankind's collective unconscious 1) far predates the evolution of the conscious part of the mind, and 2) forms the same basic patterns repeatedly. In each individual, of course, the patterns are differently arranged. (Jung compares this to the body, which is composed of the same organs in all human beings, but with significant individual variations.)

Usually classified as the most obvious archetype — although it belongs largely to the conscious — is the persona. This was the Roman actor's word for the mask he wore to indicate his assumed character, and Jung uses it in much the same sense: the face which each individual presents to his surroundings. It involves a certain amount of necessary and healthy play acting, easing the relations between a man's inner world and the world around him. The persona is injurious only when it dominates the true personality beneath.

One danger then is that the persona will blind a man to the existence of his own shadow. This shadow, part of the personal unconscious, is the Mr. Hyde in every Dr. Jekyll, the inferior or evil element that wants to do what the

conscious or the conscience forbids. It is necessary to control the shadow, but there is danger: the more firmly it is stamped upon, the greater the force with which it will eventually erupt.

ANIMA, EARTH-MOTHER & SELF

Deeper in the collective unconscious, Jung sees the anima, an embodiment of the "female principle" in man. By this Jung means all the traits in man conventionally considered female, e.g., gentleness and appreciation of the finer things, but also pettiness and rage. More importantly, the anima also enables man to "apprehend the nature of women" — it is the unconscious image of what a woman ought to be. This may range from Helen of Troy to Rider Haggard's She to the 20-year-old red-haired actress with whom an elderly university professor runs off. The anima, explains a Jung disciple, "has attributes that appear and reappear through the ages . . . She always looks young, though there is often a suggestion of years of experience . . . She is wise, but not formidably so; it is rather that 'something strangely meaningful — something like secret knowledge . . . clings to her.' "When this image is projected on a flesh-and-blood woman, a man falls in love, but trouble arises when she fails to fit his unconscious prefab design.

Corresponding to the anima in the female is the animus, the embodiment of all male characteristics in a woman, and her collective, inherited image of man.

Next most important among the archetypes are the old wise man and the earth-mother. The old wise man may appear in dreams or fantasies as a king or hero, medicine man, magician or savior (to Dr. Jung's patients, he often appears as Dr. Jung). A little of this, Jung holds, is good: every man has in him the seeds of greatness; and it is well for him to be aware of it. But a man abnormally receptive to the idea may turn into the leader of a wild-eyed revivalist sect, with messianic delusions, or a Hitler, or simply a madhouse Napoleon.

The corresponding feminine archetype is the earth-mother — the very source of life. But if a woman becomes "inflated" with the idea, and sees herself endowed with an unmatched capacity for understanding the problems of others, she may become a super-do-gooder, or tighten her circle of mothering influence until it strangles the objects of her devotion.

Finally, towering over a host of lesser archetypes, is the transcendent Self. This embodies elements from both conscious and unconscious, from all the archetypes, good and evil. It is a symbol of oneness such as is found in many religions, e.g., the Hindu atman.

Jung's concept of the Self leads into the all-important process which he calls individuation. This is the sort of wholeness which Jung found many of his patients pursuing unconsciously after they had actually been cured of neurosis. Individuation may be a lifetime task ("Usually the analyst dies before the patient," says one Jungian analyst). By getting to know more and more aspects of his unconscious, the subject can give proper values to what were once half-sensed and disturbing urges. Individuation is "finding the God within."

THE NEED FOR SYMBOLS

In this process, symbols help. One which particularly fascinates Jung is the mandala,** a square and-wheel pattern embodying the number four or a multiple of it. A precious stone, often equated with the philosopher's stone of the alchemists, can symbolize the Self. The interlaced, banyan-like Tree of Life is often seen to bear a single luminous blossom — perhaps the Orient's Golden Flower, or a Christmas-tree star — which signifies the way of life that is life itself.

What place have such symbols in modern psychology? Says Jung: they are facts. They appear day after day in the dreams and doodlings of patients. If, for instance, a patient dreams of a snake held skyward, a Freudian analyst will automatically call it a phallic symbol. Jung concedes that it may mean that. But it is also a fact that the serpent has a much broader significance. For instance, to the Ophite Gnostics (2nd century A.D.) the serpent symbolized the redeeming principle of the world. It can stand, says Jung, for the recognition of the shadow side of life, the bringing out of evil into the open. Argues Jung: Why not test the hypothesis that it may represent the same urge in a modern patient? Moreover, says Jung, patients who are often shocked by the appearance of such symbols in their minds, fearing them to be signs of near insanity, are reassured when they find that they are only repeating ancient human patterns.

In a religious age, according to Jung, man would not need to get consciously acquainted with his archetypes, because religion provides its own symbols. But Christianity has become so weakened in this respect — largely through the Protestant Reformation, says Protestant Jung — that to millions its symbols now mean nothing. For this reason,

says Jung, Roman Catholicism is generally more effective today than other churches, and he rarely finds Catholics in need of individuation. Says Jung: "[Catholicism] is a full-fledged religion. Protestantism is not. Religions consist of a doctrine and a rite. The ritual does not exist in Protestantism: it has only one leg to stand on — justification through faith alone. The Catholic Church has the rite too, with all its magic effects." Jung himself has not been to church for years, but when asked if he believes in God, he says: "I could not say I believe. I know! I have had the experience of being gripped by something that is stronger than myself, something that people call God."

Unconsciously at least, says Jung, many a modern man seeks the comfort and security of religious symbols. That is why many try to import strange Eastern religions; others turn to demagogues and isms (which Jung regards as volcanic eruptions of the unconscious), and still others go to the analyst. "Our heart glows, and secret unrest gnaws at the roots of our being . . . Dealing with the unconscious has become a question of life for us." Hence the man who cannot find religious symbols must be helped by the analyst to understand the symbols in his own unconscious. "I have treated many hundreds of patients . . . Among [those] in the second half of life — that is to say, over 35 — there has not been one whose problem in the last resort was not that of finding a religious outlook on life . . ."

DREAM OF A HAYRIDE

The practical differences between the methods of Freud and Jung show up clearly in the case of a successful businessman who went to a Jungian analyst for help. At 51 he had developed a phobia against train or air trips, expressed in uncontrollable anxiety and attacks of giddiness.

Despite the patient's age, the orthodox Freudian psychoanalyst would have set him on a couch and invited him to talk on in "free association," especially about his earliest childhood. Purpose: to find either a specific shock related to his giddiness, or some emotional repressed stress.

The Jungian analyst uses no couch, but has the patient seated in a chair and facing him. This setup represents a meeting of equals: unlike Freud, who wanted the analyst to keep in the background,*† Jung believes the doctor must fully share the emotional experience of analysis.

The Jungian analyst is concerned primarily with the present and the future. This businessman had carried too heavy a load of work for years. Now, from his unconscious, come symptoms which force him to cut down his activities. Unconsciously, he must want to slow down. To help the analyst find possible unconscious motives, the businessman is asked to talk about his work and travel (this is not free association, which, Jung argues, tends to lead away from the focus of interest).

After several sessions the businessman tells of a dream: "I am sitting on a large wagon, laden with hay, which I am driving back to the barn, but the load of hay is so high that the lintel of the door into the barn knocks me on the head, so that I fall off my seat and I wake up terrified in the act of falling." For the Freudian, the barn is a symbol of the female genitalia; the dream represents a tendency to return to the womb, but because this has undertones of incestuous desire, it would be followed by punishment (castration). An Adlerian would interpret the overloaded wagon as an exaggerated will to power, in compensation for an inferiority complex.

The Jungian analyst takes the dream more literally. After examining and reexamining it in the context of the patient's life (Jung distrusts all set dream theories), the analyst suggests this meaning: the patient has overloaded his wagon beyond its capacity; as a result, his conscious intentions receive a blow. The dream is an attempt by the unconscious to redress the balance of an exaggerated extraverted attitude which is becoming less and less appropriate as the businessman grows older.

This interpretation denies the patient the easy Freudian way out — a childhood trauma to use as a scapegoat. He faces the responsibility of revising his goals in life. In this case, the businessman realized that he had lived a one-sided life. Not only did he slow down, but he was satisfied to do so — and could take trips without anxiety or giddiness.

Jungians often say that after a patient has been cured of a neurosis in Freudian analysis, his "soul has been sterilized." Says Jung: "The neurosis contains the soul of the sick person, or at least a considerable part of it, and if the neurosis could be taken out like a decayed tooth, in the rationalistic way, then the patient would have gained nothing and lost something very important, much as a thinker who loses his doubt of the truth of his conclusions, or a moral man who loses his temptations . . . The individual [must] choose his own way consciously and with conscious moral decision."

FATHERS & SONS

One of modern man's troubles, according to Jung, is that he has lost touch with his roots. Americans, for instance, he thinks are not yet at home in their unconscious on a continent wrested so recently from nature; this produces

tension and helps account for America's go-getting energy.*‡ Carl Jung himself is not troubled by lack of roots. He comes from a long line of pastors of the Swiss Reformed Church. Though he has traveled all over the world, from India (where he lectured) to Kenya (where he lived with a primitive tribe near Mount Elgon), Jung's home is the same house he and his wife Emma built in 1908.

He had a lonely boyhood in Basel, started to learn Latin at six, and grew into what he was later to classify as "an introvert type with the dominant function of thinking." His first ambition was to become an archaeologist or paleontologist. "He's still thrilled at news of an excavation," says a disciple. "But we carry history inside us, too, and he's dug it up there."

Largely to please his father, Jung chose medicine. He soon became fascinated with psychiatry. In 1900, newly graduated Dr. Jung went to Zurich as an assistant in the famed old university mental clinic. After he discovered the writings of Freud, Jung devised word-association tests which were hailed as proof of Freud's basic theory of repression. Jung and his chief, Dr. Eugen Bleuler, gave Freudian theories a longed-for accolade of respectability through the prestigious Zurich clinic. In 1907 Jung went to Vienna to spend two weeks with the master. "The first day we talked for 13 hours," he recalls. "We talked about everything. But I could not swallow his so-called science positivism, his merely rational view of the psyche and his materialistic point of view."

Later, crossing the Atlantic together on their way to give addresses at Clark University in Worcester. Mass., Freud and Jung debated endlessly on psychological problems and analyzed each other's dreams. Freud cast Jung in the role of his intellectual son and heir. But the halcyon days were over. At Munich in 1912, Freud upbraided Jung for writing about psychoanalysis without mentioning the founder's name. The talk turned to Egypt's King Amenhotep IV as founder of a religion. "He is the one who scratched out his father's name on the monuments," said Freud. "Yes." Jung replied, "but with that you cannot dismiss Amenhotep. He was the first monotheist among the Egyptians. He was a great genius, very human, very individual. That he scratched out his father's name is not the main thing at all." Whereupon Freud fainted dead away. Jung's explanation: "Indirectly, he was continuing his reproach that I had scratched out the father's name — that is, his name."

When Jung denied the predominantly sexual nature of the libido, Freud saw it as open rebellion. By 1913 the break was final: Jung wrote Freud "that I could do no further work with him if he would not give up that dogmatic attitude." Said Freud: "We took leave from one another without feeling the need to meet again!" THE ALCHEMIST

One of the most controversial issues about Jung — outside psychiatry — concerns Nazi Germany. Some of his writings about race have been abused by others for racist propaganda. Chiefly because he held the editorship of a German psychoanalytic journal during the Nazi regime (his co-editor at one time was a relative of Hermann Göring), Jung has sometimes been accused of Nazi sympathies. Jung's position: as a foreigner of renown, he merely took the job to safeguard what he could of German psychiatry.

Since the war, Jung has lived by the banks of Lake Zurich, treating a few patients and keeping a keen eye on the most difficult patient of all — the world at large. He has never stopped writing, revising his concepts, or enlarging the scope of his inquiries. He has explored medieval alchemy, not because he has any interest in its pseudo-chemical aspects, but because he considers it interesting psychologically: for the most part, he sees the alchemists as seekers after original religious experience outside the permissible limits of the medieval church.

The majority of Jung's patients have been women, and he has had some down-to-earth things to say about the status of woman in the modern world. She has, he thinks, lost the old ideal of marriage ("He shall be thy master"). The tradition that it is the man who generally breaks up a marriage is no longer true: "Today life makes such demands on man that the noble hidalgo Don Juan is to be seen nowhere save in the theater. More than ever, man loves his comfort . . . There is no longer a surplus of energy for window-climbing and duellos." Woman, meanwhile, will go to greater lengths than ever to find a husband, "by that quiet and obstinate wish that works . . . magically, like the fixed eye of the snake." As men and women adopt more of the roles and interests traditionally attributed to the other sex, Jung thinks a new relationship between them is developing, based on equal partnership.

Most recently, in Answer to Job (just published in England, not yet in the U.S.), he suddenly tackled the 1950 papal proclamation of the dogma of the Assumption of the Virgin, which he considers the greatest religious event since the Reformation. His explanation of the dogma: it was, he contends, historically and psychologically necessary, because the mass of Roman Catholic women (at least unconsciously) demanded it, to give them a symbol of identification in heaven.

FREUDIAN DOUBTS

How big is Jung's influence today? The Freudians, confident that they are the possessors of revealed psychiatric truth, have crusaded for their own dogma and sought converts with evangelical zeal. Jung, by contrast, for a long time would not even bother to set up a formal training school for analysts who wanted to follow him, and he still refuses to seek converts. Proselytizing, in his book, is merely a reflection of unconscious doubts. Not until 1948 was a C. G. Jung Institute established in Zurich, and Jung has given it little more support than his name. It now has about 100 students from 14 countries, including the U.S., Denmark, India. London, New York, San Francisco and Los Angeles are the next major centers of Jungian influence; in each there is a handful of analysts trained by Jung himself or his earliest disciples. San Francisco has a small training institute, and one is being set up in Los Angeles. The Bollingen Foundation *□ is currently bringing out his collected works (four volumes published, 14 to go).

Jung's influence in psychiatric practice, though often unacknowledged, has been conceded by the late A. A. Brill, leading U.S. Freudian, who called him "the pioneer psychoanalyst in psychiatry." Freud thought that analysis was useful only in the milder forms of emotional illness (neurosis). Jung was among the first to use it to interpret schizophrenia, commonest of the most serious psychoses (which fills 300,000 hospital beds in the U.S.).

Results of early treatment by analysis were only tentative. But then came insulin and metrazol, and now, in the last two years, have come two new drugs, chlorpromazine and reserpine, which are making thousands of supposedly hopeless cases of schizophrenia accessible to analytic techniques.

THE NATURAL FACE

The ultimate value of Jung's ideas cannot yet be measured by practical standards. His great achievement is that he has shown psychology a new direction: he has constructed a psychology for human beings who reach out toward the unknown, the intangible, the spiritual. He has attacked the goal of psychological adjustment, which is fine "for the unsuccessful, for all those who have not yet found an adaptation," but which for others means only "restriction to the bed of Procrustes, unbearable boredom, infernal sterility, and hopelessness." Even if he is only half right, Jung has suggested to mankind a way of "adjustment" not merely to his animal instincts and social pressures but to his great paradoxes and his eternal religious needs.

Living happily in his old house, surrounded by 19 grandchildren and two great-grandchildren, the old man seems to many of his followers the most convincing case history in support of Jungian theories. Has Jung himself achieved individuation? Says he: "Individuation means to become what one is really meant to be. In Zen Buddhism they have a saying: 'Show your natural face.' I think I have shown my natural face, often to the bewilderment of my time. Yes, I've attained individuation—thank heavens! Otherwise I would be very neurotic, you know."

Freud and his followers have always insisted that the name "psychoanalysis" belongs properly only to their theory and method. Adler called his "individual psychology"; Jung's is "analytical psychology."

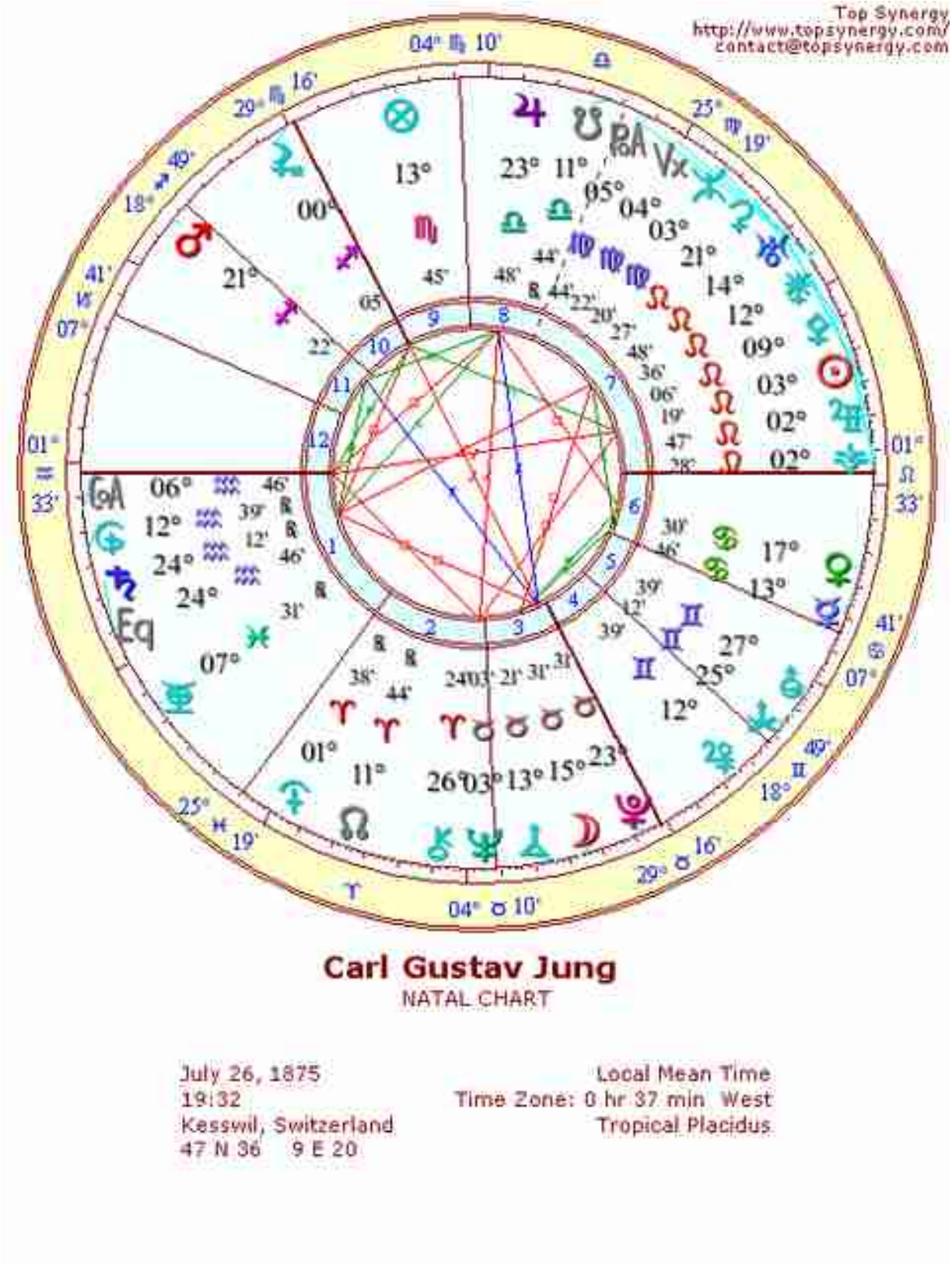
* The mandala, meaning magic circle in Sanskrit, is most familiar as an aid to contemplation among Buddhist and other Oriental sects. A medieval Christian mandala shows Christ at the center, with the four evangelists at the cardinal points.

† Said he: "I cannot let myself be stared at for eight hours daily."

‡ Once a Zurich analyst had to deal with a new patient so tense that it seemed she had no mere neurosis but a beginning psychosis. Alarmed—because analysis at this stage may touch off a psychotic crisis the analyst went to Jung for advice. The master listened to the symptoms, then asked: "American? From the Middle West?" The analyst nodded. "Well then, I think you're pretty safe," said Jung, "but I would worry if it were a European."

□ Set up by his U.S. admirer Paul Mellon of the Pittsburgh Mellons, and named for the little town of Bollingen on Lake Zurich, where Jung spends many vacations and periods of meditation.

Carl Jung's Natal Chart (2012-02-20 10:01)



C.G. Jung and Hermann Hesse by Miguel Serrano Forward (2012-02-20 10:09)

C.G. Jung and Hermann Hesse by Miguel Serrano
Foreword
I reread the pages of this book with an overpowering feeling of nostalgia.
How many years have there been, and how many editions? - twenty in the United States alone, as well as translations into most of the European languages, even Dutch and Greek, not to mention Persian and Japanese. How many years have passed since I experienced this great adventure of the soul! Truly, I have been blessed with a magical existence, since I was lucky enough to live for ten years in Montagnola, in the ancient Casa Camuzzi, which had once provided a home for Hermann Hesse. It was a nobleman's house, built in the Saint Petersburg Baroque style by one of the architects of the Golden Hill, its balconies and terraces facing the peaks of the Alps and the Lago di Lugano - but also opening onto the Garden of Klingsor.
Youthful pilgrims from East and West beat a path to its door, carrying in their knapsacks The Hermetic Circle, often in its German translation but more often in the English version. They retraced, step by step, the journey I had made so many years earlier (more than twenty years earlier, in fact) and, quite unexpectedly, they found themselves fact to face with the author of those pages, who acted as their guide, sat them down at his table to drink wine and offered them hospitality, just as all those years ago Hesse had done with me - then merely another youthful pilgrim, who had arrived from the Polar South with no more credentials than a recently-published first work entitled: Neither by Sea nor by Land.
Many things had changed since those far-off days. The streets of Montagnola were no longer of earth but of asphalt, and the pilgrims who trod them were different, too. Almost all of them had gotten to know Hermann Hesse via the biased propaganda of an adulterated form of Hinduism or of the drug culture. I tried to make them see that Hermann Hesse was not at all like that, and that he was being used, distorted. Of course, I realized that I would only achieve limited success among a small number of those I spoke to, whom I might just be able to save before an entire generation plunged into the abyss. I was encouraged in my endeavor by the memory of Ninon Hesse, the author's wife, who had confessed to me, in the last interview we ever had, her own discouragement in her struggle to ensure that Hesse was not distorted. She told me that she had had a visit from a Canadian television company, which wanted her to write a script from Steppenwolf. She had refused, because Hesse had expressly stated in his Will that his works were not to be filmed. Ninon was having problems with the author's children, too. While she was alive, Hesse's instructions were obeyed faithfully, but this was to change after her death.
One day, in Montagnola, I received a visit from Hermann Hesse's son, Heiner, accompanied by some North American filmmakers. Heiner Hesse had given them permission to make a film of Steppenwolf. They wanted to consult me. I questioned Heiner about the terms of his father's Will and reminded him of what Ninon had told me. He confirmed that those were indeed the terms, but explained that there was an additional clause to the effect that 'if any of his children were to find himself in an adverse economic situation, he could authorize a film of one of the books.' I asked him if he was in such a situation, and he said 'no,' but that he was '... doing it to help present-day youth.' They left me the script, saying that they would return in a week's time for my opinion.
As I read the pages, I was surprised to discover statements by the protagonist of Steppenwolf that were lengthy diatribes against Nazism - something that had never appeared in the original book. I pointed this out at our subsequent meeting, and I can still remember - with a sense of something akin to shock - the reply: 'We had to put these in because the North American public tends to see in Hermann Hesse's cultural baggage the same tradition that gave rise to Nazism in Germany.' This was appalling. It goes without saying that I told them that I was opposed both to this falsification and to the making of the film itself - but, of course, it went ahead after the payment of $ 70 000 to Heiner Hesse. The film was a complete failure.
The total lack of discretion and respect shown by the North Americans and the information media, as well as their lack of culture, led them to try to destroy a German - and so German! - author's links with the very roots of his nationality so as to use him for their own aims, to use him in the great conspiracy of 'universal revelation,' so to speak, which had just begun and which was soon to spread with vertiginous speed across the whole planet. This phenomenon was doubtless encouraged by the vast lack of culture which was generalized and propagated by so many circles in the United States of America.

By this time, my book, The Hermetic Circle, had acquired a certain reputation and was being read by young people and by university circles and professional psychiatrists, in Jungian groups, to a point where the Australian Psychiatric Society sent me a letter of congratulations signed by the president and all its members. For several years, symposiums were held in Montagnola or its immediate vicinity, at the instigation of enlightened North Americans, in which writers and university professors from Europe and America took part. They invited me, too, with the result that I was afforded the opportunity to give two talks. One was about Nietzsche and the Eternal Return, which was subsequently published in book-form under the same title, after I had also given the talk at a university college in Madrid and at the Institute of Hispanic Culture in Madrid and Barcelona, as well as in various Chilean universities. My second lecture was on 'The Transformation of Hermann Hesse in the United States of America.'

In this talk, I sustained the thesis that Hermann Hesse's essential meaning had been adulterated, making him appear to be some kin of Bohemian, a hippy, an apostle of the drug culture, a pacifist vagrant (although he was indeed a pacifist) who preached liberty at the expense of discipline and method and who, by some subtle means, hinted at homosexuality - or, if one prefers, bisexuality. I affirmed most emphatically that Hermann Hesse could not really be understood if he was cut off from his roots in the literary tradition of German Romanticism, in the ongoing tradition of Novalis, Hölderlin, Kleist and of Nietzsche himself, whom he so admired. Hesse had become the ultimate flower of German Romanticism and of the philosophical line of thought that, with Schopenhauer and Goethe himself (an admirer of Shakunthala), had initiated the great conceptual journey to the East. (Hermann Hesse wrote an extraordinary study of German Romanticism, which has long since disappeared and is completely unknown today.) Under the influence of C.G. Jung, with whom he underwent psychoanalysis, Hesse entered fully into the Germanico-alchemical dream of the Androgyne - which is the opposite of homosexuality - whose aspiration is totality and the fusion of the opposites, the unity of Nietzsche's 'Self,' the inner homo, of coelo, Demian, beloved and admired by Sinclair; that is to say, by Hesse. His most intimate ego. Narcissus and Goldmund. In the original German version of Steppenwolf, the female protagonist is called Hermina, which is the feminine of Hermann. And this is the same alchemical-tantrio game as in Mozart's Magic Flute: Pamino and Pamina. Hermann Hesse, like the great Germans of the grand tradition, was steeped in the music of Mozart and Bach.

An attempt has been made to turn Hesse into a product of the Consumer society and a propagator of its rites and orthodoxy. He has been firmly inserted in the sinister current of the Kali Yuga. But the young Chilean who, many ears ago, walked the dusty streets of Montagnola and who later returned as his country's ambassador to India, went in search of the other Hesse, the real one; just as he went in search of the real India - that of the eternal ones, the beloved, the Immortals.

These, I can still encounter in the pages of this book.

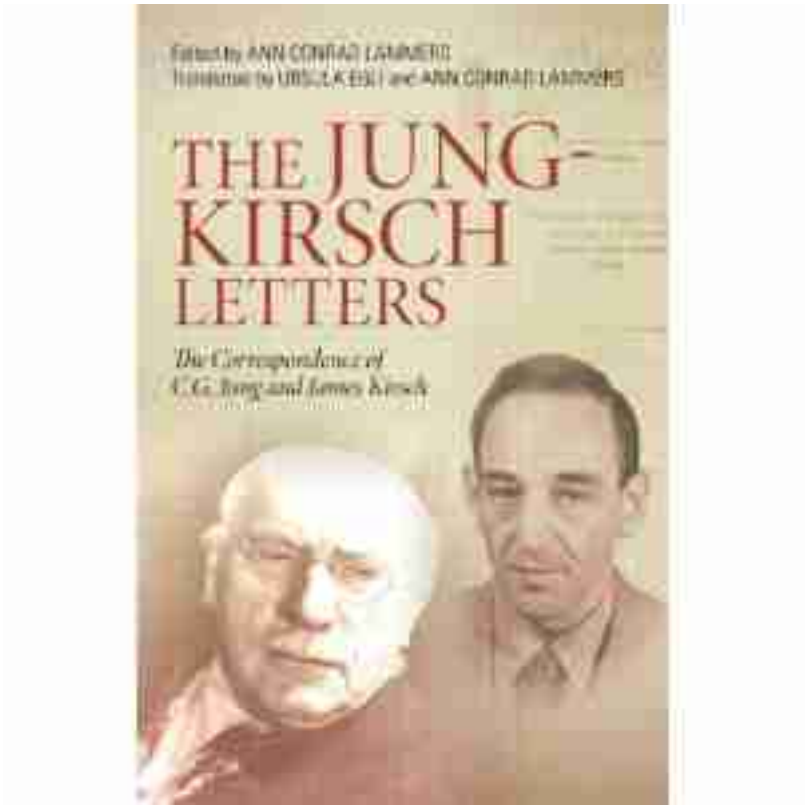
Miguel Serrano

Valparaíso, Chile

June 1991

Back

Carl Jung and James Kirsch and the Jewish Question **(2012-02-20 18:00)**



Letters between James Kirsch and CG Jung By Thomas B. Kirsch, M.D.
I always knew that there were letters from CG Jung to my father among the papers he left behind, although I did not

read them completely until recently. Approximately 5 years ago I was told by an English woman sandplay therapist, Sasha Rosen, who was visiting in Berkeley that the ETH in Zürich also had the letters from my father to Jung, which was a surprise for me. Only within the past two years that have I made a concerted effort to obtain copies of these letters as I was not sure that I wanted to see what was in those letters. They had an analytic relationship and I was uncomfortable delving into it. There are 211 letters from my father to Jung and approximately 41 letters from Jung to my father. Two of the letters to my father were included in the collected letters of Jung, volume 1, and approximately 16 other letters from Jung to my father are published in Psychological Perspectives in volume 3, numbers 1 and 2, 1972. The other letters from Jung have not been published. Mostly they corresponded in German and the letters from my father have been translated privately for me by Ursula Egli. The correspondence begins in 1931 and the last letter is dated 1960. Jung died in 1961 The last letters are very short due to Jung's failing health, but the bulk of the correspondence contains substantive discussion of material related to Jewish psychology, Christianity, synchronicity, my father′s translation into English of Answer to Job, discussion of my father′s dreams and those of his patients, and many other subjects. Time does not permit me to give you more than a very small slice of the correspondence. I have made selections from two long letters which my father wrote from Tel Aviv, Palestine in 1934 where my father was living at the time. Even here, I will need to heavily edit the letters because of time restraints.

Let me give you some biographical data to orient you. My father was born in Guatemala in 1901 to a family of German Jewish merchants. The family returned to Berlin when he was six years old and he was educated in Germany, obtaining his medical degree from Heidelberg University in 1922. In Heidelberg he was introduced to psychoanalysis and became life long friends with Erich Fromm. He returned to Berlin to begin a practice of psychiatry. In the late 1920s

he entered a Jungian analysis with Frau Sussman, a lay analyst in Berlin, after two years of Freudian analysis. Subsequently, he traveled to Zurich for analysis with both Jung and Toni Wolff, beginning in 1929. In October 1930 he lectured at the Jung club in Zürich on the "Modern Jew in Germany" and Jung attended. He was part of an informal Jewish group in Berlin which included Gerhard Adler, Erich Neumann, and Ernst Bernhard, each of who played an important role in the formation and dissemination of analytical psychology He became a member of the C.G.Jung Gesellschaft in Berlin which had been founded in 1931. When Hitler came to power, he moved to Palestine. Having been an ardent Zionist in his youth, he immigrated to Palestine.. He soon became disillusioned with Zionism, but at the time of these letters he was still quite taken with the Zionist movement. In 1935 he immigrated to London where he lived and practiced until 1940. When Britain's fall to Hitler seemed imminent, he and his family moved to Los Angeles where he practiced from 1941 until his death in 1989. Thus, he played a leading role in the formation of analytical psychology in many countries, but in Los Angeles he was a true pioneer. I chose these letters from 1934 because they represent such an important time in history, and because what Jung wrote at that time about Jewish psychology has affected the field of analytical psychology until the present.

Psychoanalysts to this day cite this article of Jung′s as the reason not to read him. In Europe the president of the German Medical Psychotherapy Society, Ernst Kretschmer, had resigned, and Jung as the honorary vice president was coerced into accepting the presidency. Jung agreed only on the condition that it become international in nature and name, which it did. The organization fell apart during the war, but then was resurrected after the war by another Swiss, Medard Boss, and it still exists today. There Jung made his unfortunate remarks on the differences between Aryan and Jewish psychology, saying that the Aryan culture had a higher potential and at the same time Jewish psychology was dependent upon a host culture. My father′s letter of May 7, 1934 is written shortly after the publication of Jung′s article. (The State of Psychotherapy Today in CW 10 pp.157□173) The letter begins with my father having felt slighted by Jung when they met in Ascona at the Eranos lectures. My father then writes, □I was informed of some remarks you made which did not indicate that you are a friend of the Jewish people. For instance, it appears that you said, □in analysis Jews are not honest,□ . Then Mr. Bally came here, visited with all colleagues, and related that you had openly crossed over to Hitler′s side, that you were received by him and thus are an anti□Semite. His essay in the Zurcher Zeitung titled "German□bred Psychotherapy" was read by many. The result was that your books which had been exhibited in many bookstores disappeared from the shop windows and your name was placed on the boycott list. Your detailed answer was not read this general disposition against you was of course fabulously exploited by the Freudians in an effort to spread total silence about you at least in this area……. Well, dear Doctor, the rumor about your being anti□Semitism does not seem to come to an end. From a letter which I received from

Germany last week4 I learned that you expressed your gratitude in recognition of Hitler's reforms at
the German universities on the radio via German broadcasting stations. If that is in fact I do not understand you as a Swiss citizen. Please do not interpret my letter as being aggressive. I am merely interested in understanding you in this regard and hope that you will grant me the privilege of reaching such an understanding. On the other hand, I do not feel understood by you in this matter.....

About the Jews you write: "Probably, the Jews.... will never create their own form of culture because all their instinct's and talents presuppose a more or less civilized society for its development." I am dumbfounded to hear such anticipation from you however, and even the premises to such a prejudice do not appear to add up. What you are writing certainly is true for the Galuth Jews. It seems to me that you received your picture of the Jews essentially from Freud who, of course is an excellent example of the Galuth psychology. Here in Palestine (and Palestine is already the intellectual/spiritual center } the Jews are living as resident people with a purpose, self‐reliant, and not in the middle of another civilized nation. I wish that you could see some of these new types of Jews.....

Christ is in the repressed complex of Jewish people but just as all things change in individual lives of human beings as soon as a repressed complex enters into consciousness and comes alive, in the same way things can change
collectively‐and also creatively‐with our repressed Christ complex. I have a great number of proofs (dreams and pictures) for my conception that this Christ complex is pivotal for the Jewish people from this viewpoint, the peculiar psychology, the peculiar fate of the Jews‐as well as the anti‐Semitism‐have to be understood.

I believe you will only be able to confirm my interpretations. It is a question of the collective standstill, the repression with all its consequences. Also we are not nomads, but rather restless people who have lost their living
God despite all the warnings of the prophets. We even pronounced the dreadful words about Christ: May his blood flow on our heads and those of our children....

I cannot imagine that what you wrote in your essay "The Current State of Psychotherapy" is everything that you have to say about the Jews. Would it not be possible for you to publish here a detailed essay about Jews? I could arrange for a good translation into Hebrew to appear in an excellent publication Please excuse this somewhat confusing letter, but I assure you that I am writing from the heart. Would you please respond in detail?

With my most heartfelt greetings

Yours very truly

Jung's response comes on May 26, 1934. will be summarized as it is already published. Basically Jung explains that he took on the presidency of the international society for psychotherapy. He could not leave German psychotherapists in the lurch. About the rumors, he denies all of them and says that anyone who would believe these rumors must think of him as extraordinarily stupid. He has had nothing to do with Hitler or done anything on the radio nor has he made any political statements. He does elaborate on his opinion of Jews about their inability to create a cultural form of their own. He then cites the specific reasons for that. He is quite open to the fact that conditions in Palestine at that time may have him change his mind about needing a host culture. He agrees with my father about the Jewish Christ‐complex. He mentions also that he plans to write something more about the Jewish question in correspondence with Erich Neumann. That sadly never took place. My father responds on June 8, 1934 with a very long letter which I will have to greatly condense.

First, my father thanks Jung for his detailed response and his willingness to enter into a discussion about the Jewish problem. He goes on to say "I have to admit that without it I might have believed some of the accusations which would
have darkened somewhat the image I have of you, particularly in view of the fact as Miss Wolff told me once that if you had been German you would have voted for the Nazis. I realize that I was mistaken or rather that I misunderstood you. I fell into the trap of accepting a collective prejudice in a case where you intended a personal criticism addressed to me."....

However, I felt it necessary to inform you of these rumors, and since they produced a reaction from you, such as your clear and unequivocal letter, a great burden has been lifted from my heart.

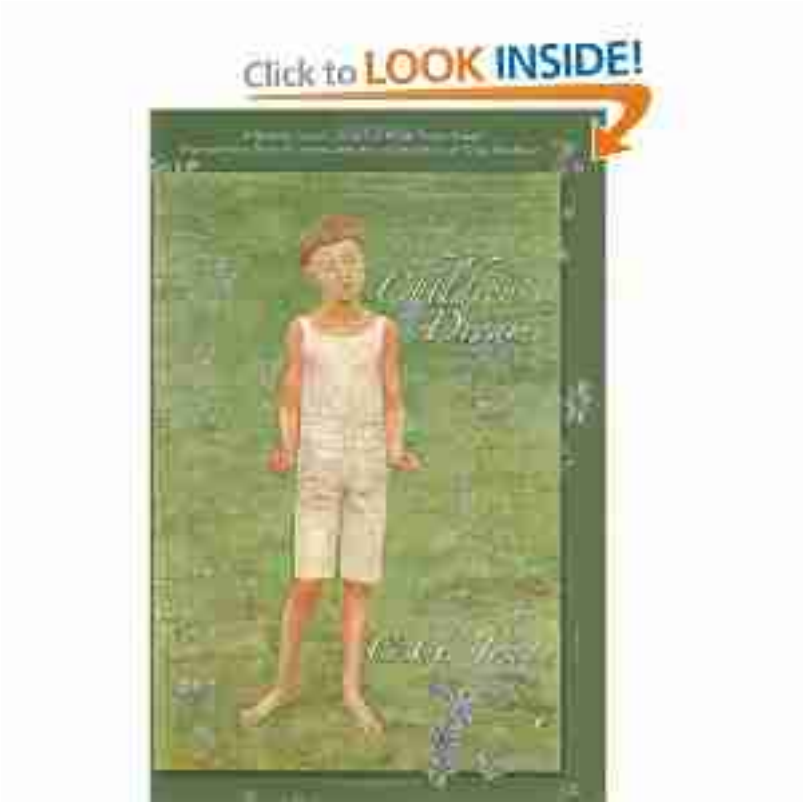
My father elaborates the four points which Jung makes in his letter about Jewish psychology.

1) The fact that the Jews do not have their own culture. My father goes on to explain to Jung that before Christ the Jews had a very rich culture of their own. My father then mentions a lecture that he has given in Palestine which he sends on to Jung under separate cover.

2) Next follows a discussion of the Jews rejection of Christ, and Jews will never admit to this, but that my father feels this defines the fate of the Jewish people. According to him, the Jews and Christians are shadows for each other.
3) The nomadic nature of the Jewish people. My father feels that this is a consequence of a repressed complex; namely the Christ complex.
4) Greek antiquity had a great influence on Jewish psychology. My father goes into great detail, over a thousand words, to elaborate these four points.
He concludes the letter with the following Zionism is a great experiment in that its foundation and its meaning is based on the fact that the Jewish people believed in their creative strength. Whether such creativity exists and will give the Jewish people a new imprint will be revealed in the future. I strongly believein that and feel unconditionally connected with this experiment. To be an upholder and promoter of a culture would not give the slightest meaning to my existence. I would prefer to find the tiniest truth as long is it grows on my pile of
manure, rather than disseminate the largest truth of a foreign culture. Jung does not answer until September 29, 1934. They had met at the Eranos meetings in August of that year, but presumably did not have time for one on one conversation. Jung further discusses the relationship between psychoanalysis (Freud and Adler) with Jewish psychology, noting that it is Jews themselves who feel more comfortable with the reductive approach of Freud and
Adler.
The last paragraph of Jung's letter to my father is a most prophetic one. I would like to quote it now.
With regard to your patient, it is quite correct that her dreams are occasioned by you. The feminine mind is the earth waiting for the seed. That is the meaning of the transference. Always the more unconscious person gets
spiritually fecundated by the more conscious one. Hence the guru in India. This is an age old truth. As soon as certain patients come to me for treatment, the type of dream changes. In the deepest sense we all dream not out of ourselves but out of what lies between us and the other.
This statement of Jung is the essence of present day psychoanalytic inter-ubjective theory and practice. It could not be said more aptly today. As I said in my introduction, the correspondence covers many subjects over many years. I have chosen these letters because of the times in which they were written and the subject which they discuss. Jung gives very complex answers to the Jewish question, and he attempts a critical appraisal of Jewish psychology at a most inopportune time. What Jung does say is that he has been writing and thinking about this subject for many years, and that is why in spite of warnings from both my father and Neumann, Jung feels justified to continue
writing about this issue. Jung talks about many of his theories in a clear and direct manner with him. There are many riches to mine in the letters, and I am hoping that someone with a knowledge of Jung, German, and archival research will want to work on them. For me, to have read the correspondence and to see the nature of the correspondence has been of great value for me both in my relationship to my father and also to Jung and my professional work.

Anonymous (2012-03-17 02:26:42)
nice opinion.. thanks for sharing....

Children's Dreams: Notes from the Seminar Given in 1936-1940 **(2012-02-21 06:05)**



In the 1930s C. G. Jung embarked upon a bold investigation into childhood dreams as remembered by adults to better understand their significance to the lives of the dreamers. Jung presented his findings in a four-year seminar series at the Swiss Federal Institute of Technology in Zurich. Children's Dreams marks their first publication in English, and fills a critical gap in Jung's collected works.

Here we witness Jung the clinician more vividly than ever before–and he is witty, impatient, sometimes authoritarian, always wise and intellectually daring, but also a teacher who, though brilliant, could be vulnerable, uncertain, and humbled by life's great mysteries. These seminars represent the most penetrating account of Jung's insights into children's dreams and the psychology of childhood. At the same time they offer the best example of group supervision by Jung, presenting his most detailed and thorough exposition of Jungian dream analysis and providing a picture of how he taught others to interpret dreams. Presented here in an inspired English translation commissioned by the Philemon Foundation, these seminars reveal Jung as an impassioned educator in dialogue with his students and developing the practice of analytical psychology.

An invaluable document of perhaps the most important psychologist of the twentieth century at work, this splendid volume is the fullest representation of Jung's views on the interpretation of children's dreams, and signals a new wave in the publication of Jung's collected works as well as a renaissance in contemporary Jung studies.

Carl Jung on Psyche and Soul (2012-02-21 10:18)

Carl Jung wrote much of his work in German. Difficulties for translation arise because the German word Seele means both psyche and soul. Jung was careful to define what he meant by psyche and by soul.

I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche, I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a ”personality”. (Jung, 1971: Def. 48 par. 797)

[The translation of the German word Seele presents almost insuperable difficulties on account of the lack of a single English equivalent and because it combines the two words ”psyche” and ”soul” in a way not altogether familiar to the English reader. For this reason some comment by the Editors will not be out of place.]

[In previous translations, and in this one as well, psyche– for which Jung in the German original uses either Psyche or Seele– has been used with reference to the totality of all psychic processes (cf. Jung, Psychological Types, Def. 48); i.e., it is a comprehensive term. Soul, on the other hand, as used in the technical terminology of analytical psychology, is more restricted in meaning and refers to a ”function complex” or partial personality and never to the whole psyche. It is often applied specifically to ”anima” and ”animus”; e.g., in this connection it is used in the composite word ”soul-image” (Seelenbild). This conception of the soul is more primitive than the Christian one with which the reader is likely to be more familiar. In its Christian context it refers to ”the transcendental energy in man” and ”the spiritual part of man considered in its moral aspect or in relation to God.” . . . –Editors.] (Jung, 1968: note 2 par. 9)

Essays on Contemporary Events ˜Carl Jung (2012-02-21 11:55)

Essays on Contemporary Events

Medical psychotherapy, for practical reasons, has to deal with the whole of the psyche. Therefore, it is bound to come to terms with all those factors, biological as well as social and mental, which have a vital influence on psychic life.

We are living in times of great disruption: political passions are aflame, internal upheavals have brought nations to the brink of chaos, and the very foundations of our Weltanschauung are shattered. This critical state of things has such a tremendous influence on the psychic life of the individual that the doctor must follow its effects with more than usual attention. the storm of events does not sweep down upon him only from the great world outside; he feels the violence of its impact even in the quiet of his consulting-room and in the privacy of the medical consultation. As he has a responsibility towards his patients, he cannot afford to withdraw to the peaceful island of undisturbed scientific work, but must constantly descend into the arena of world events, in order to join in the battle of conflicting passions and opinions. Were he to remain aloof from the tumult, the calamity of his time would reach him only from afar, and his patients' suffering would find neither ear nor understanding. He would be at a loss to know how to talk to him, and to help him out of his isolation. For this reason the psychologist cannot avoid coming to grips with contemporary history, even his very soul shrinks from the political uproar, the lying propaganda, and the jarring speeches of the demagogues. We need not mention his duties as a citizen, which confront him with a similar task. As a physician, he has a higher obligation to humanity in this respect.

From time to time, therefore, I have felt obliged to step beyond the usual bounds of my profession. The experience of the psychologist is of a rather special kind, and it seemed to me that the general public might find it useful to hear his point of view. This was hardly a far-fetched conclusion, for surely the most naive of laymen could not fail to see that many contemporary figures and events were positively asking for psychological elucidation. Were psychopathic symptoms ever more conspicuous than in the contemporary political scene?

It has never been my wish to meddle in the political questions of the day. But in the course of the years I have written a few papers which give my reactions to current events. The present book contains a collection of these occasional essays, all written between 1936 and 1946. It is natural enough that my thoughts should have been especially concerned with Germany, which has been a problem to me ever since the first World War. My statements have evidently

led to all manner of misunderstandings, which are chiefly due, no doubt, to the fact that my psychological point of view strikes many people as new and therefore strange. Instead of embarking upon lengthy arguments in an attempt to clear up these misunderstandings, I have found it simpler to collect all the passages in my other writings which deal with the same theme and to put them in an epilogue. The reader will thus be in a position to get a clear picture of the facts for himself.

”In Germany Shall diverse sects arise,
Coming very near to happy paganism.
The heart captivated and small receivings
Shall open the gate to pay the true tithe.”

When we look back to the time before 1914, we find ourselves living in a world of events which would have been inconceivable before the war. We were even beginning to regard war between civilized nations as a fable, thinking that such an absurdity would become less and less possible on our rational, internationally organized world. And what came after the war was a veritable witches' sabbath. Everywhere fantastic revolutions, violent alterations of the map, reversions in politics to medieval or even antique prototypes, totalitarian states that engulf their neighbours and outdo all previous theocracies in their absolutist claims, persecutions of Christians and Jews, wholesale political murder, and finally we have witnessed a light-hearted piratical raid on a peaceful, half-civilized people.

With such goings on in the wide world it is not in the least surprising that there should be equally curious manifestations on a smaller scale in other spheres. In the realm of philosophy we shall have to wait some time before anyone is able to assess the kind of age we are living in. But in the sphere of religion we can see at once that some very significant things have been happening. We need feel no surprise that in Russia the colourful splendours of the Eastern Orthodox Church have been superseded by the Movement of the Godless – indeed, one breathed a sigh of relief oneself when one emerged from the haze of an Orthodox church with its multitude of lamps and entered an honest mosque, where the sublime and invisible omnipresence of God was not crowded out by a superfluity of sacred paraphernalia. Tasteless and pitiably unintelligent as it is, and however deplorable the low spiritual level of the ”scientific” reaction, it was inevitable that nineteenth-century ”scientific” enlightenment should one day dawn in Russia.

But what is more than curious – indeed, piquant to a degree – is that an ancient god of storm and frenzy, the long quiescent Wotan, should awake, like an extinct volcano, to new activity, in a civilized country that had long been supposed to have outgrown the Middle Ages. We have seen him come to life in the German Youth Movement, and right at the beginning the blood of several sheep was shed in honour of his resurrection. Armed with rucksack and lute, blond youths, and sometimes girls as well, were to be seen as restless wanderers on every road from the North Cape to Sicily, faithful votaries of the roving god. Later, towards the end of the Weimar Republic, the wandering role was taken over by thousands of unemployed, who were to be met with everywhere on their aimless journeys. By 1933 they wandered no longer, but marched in their hundreds of thousands. The Hitler movement literally brought the whole of Germany to its feet, from five-year-olds to veterans, and produced a spectacle of a nation migrating from one place to another. Wotan the wanderer was on the move. He could be seen, looking rather shamefaced, in the meeting-house of a sect of simple folk in North Germany, disguised as Christ sitting on a white horse. I do not know if these people were aware of Wotan's ancient connection with the figures of Christ and Dionysus, but it is not very probable.

Wotan is a restless wanderer who creates unrest and stirs up strife, now here, now there, and works magic. He was soon changed by Christianity into the devil, and only lived on in fading local traditions as a ghostly hunter who was seen with his retinue, flickering like a will o' the wisp through the stormy night. In the Middle Ages the role of the restless wanderer was taken over by Ahasuerus, the Wandering Jew, which is not a Jewish but a Christian legend. The motif of the wanderer who has not accepted Christ was projected on the Jews, in the same way as we always rediscover our unconscious psychic contents in other people. At any rate the coincidence of anti-Semitism with the reawakening of Wotan is a psychological subtlety that may perhaps be worth mentioning.

The German youths who celebrated the solstice with sheep-sacrifices were not the first to hear the rustling in the primeval forest of the unconsciousness. They were anticipated by Nietzsche, Schuler, Stefan George, and Ludwig Klages. The literary tradition of the Rhineland and the country south of the Main has a classical stamp that cannot easily be got rid of; every interpretation of intoxication and exuberance is apt to be taken back to classical models, to Dionysus, to the puer aeternus and the cosmogonic Eros. No doubt it sounds better to academic ears to interpret

these things as Dionysus, but Wotan might be a more correct interpretation. He is the god of storm and frenzy, the unleasher of passions and the lust of battle; moreover he is a superlative magician and artist in illusion who is versed in all secrets of an occult nature.

Nietzsche's case is certainly a peculiar one. He had no knowledge of Germanic literature; he discovered the "cultural Philistine"; and the announcement that "God is dead" led to Zarathustra's meeting with an unknown god in unexpected form, who approached him sometimes as an enemy and sometimes disguised as Zarathustra himself. Zarathustra, too, was a soothsayer, a magician, and the storm-wind:

And like a wind shall I come to blow among them, and with my spirit shall take away the breath of their spirit; thus my future wills it. Truly, a strong wind is Zarathustra to all that are low; and this counsel gives he to his enemies and to all that spit and spew: "Beware of spitting against the wind."

And when Zarathustra dreamed that he was guardian of the graves in the "lone mountain fortress of death," and was making a mighty effort to open the gates, suddenly

A roaring wind tore the gates asunder; whistling, shrieking, and keening, it cast a black coffin before me.

And amid the roaring and whistling and shrieking the coffin burst open and spouted a thousand peals of laughter.

The disciple who interpreted the dream said to Zarathustra:

Are you not yourself the wind with shrill whistling, which bursts open the gates of the fortress of death?

Are you not yourself the coffin filled with life's gay malice and angel-grimaces?

In 1863 or 1864, in his poem TO THE UNKNOWN GOD, Nietzsche had written:

I shall and will know thee, Unknown One,
Who searchest out the depths of my soul,
And blowest through my life like a storm,
Ungraspable, and yet my kinsman!
I shall and will know thee, and serve thee.

Twenty years later, in his MISTRAL SONG, he wrote:

Mistral wind, chaser of clouds,
Killer of gloom, sweeper of the skies,
Raging storm-wind, how I love thee!
And we are not both the first-fruits
Of the same womb, forever predestined
To the same fate?

In the dithyramb known as ARIADNE'S LAMENT, Nietzsche is completely the victim of the hunter-god:

Stretched out, shuddering,
Like a half-dead thing whose feet are warmed,
Shaken by unknown fevers,
Shivering with piercing icy frost arrows,
Hunted by thee, O thought,
Unutterable! Veiled! horrible one!
Thou huntsman behind the cloud.
Struck down by thy lightning bolt,
Thou mocking eye that stares at me from the dark!
Thus I lie.
Writhing, twisting, tormented
With all eternal tortures,
Smitten
By thee, cruel huntsman,
Thou unknown – God!

This remarkable image of the hunter-god is not a mere dithyrambic figure of speech but is based on an experience which Nietzsche had when he was fifteen years old, at Pforta. It is described in a book by Nietzsche's sister, Elizabeth Foerster-Nietzsche. As he was wandering about in a gloomy wood at night, he was terrified by a "blood-curdling shriek from a neighbouring lunatic asylum," and soon afterwards he cam face to face with a huntsman whose "features were

wild and uncanny." Setting his whistle to his lips "in a valley surrounded by wild scrub," the huntsman "blew such a shrill blast" that Nietzsche lost consciousness – but woke up again in Pforta. It was a nightmare. It is significant that in his dream Nietzsche, who in reality intended to go to Eisleben, Luther's town, discussed with the huntsman the question of going instead to "Teutschenthal" (Valley of the Germans). No one with ears can misunderstand the shrill whistling of the storm-god in the nocturnal wood.

Was it really only the classical philologist in Nietzsche that led to the god being called Dionysus instead of Wotan – or was it perhaps due to his fateful meeting with Wagner?

In his REICH OHNE RAUM, which was first published in 1919, Bruno Goetz saw the secret of coming events in Germany in the form of a very strange vision. I have never forgotten this little book, for it struck me at the time as a forecast of the German weather. It anticipates the conflict between the realm of ideas and life, between Wotan's dual nature as a god of storm and a god of secret musings. Wotan disappeared when his oaks fell and appeared again when the Christian God proved too weak to save Christendom from fratricidal slaughter. When the Holy Father at Rome could only impotently lament before God the fate of the grex segregatus, the one-eyed old hunter, on the edge of the German forest, laughed and saddled Sleipnir.

We are always convinced that the modern world is a reasonable world, basing our opinion on economic, political, and psychological factors. But if we may forget for a moment that we are living in the year of Our Lord 1936, and, laying aside our well-meaning, all-too-human reasonableness, may burden God or the gods with the responsibility for contemporary events instead of man, we would find Wotan quite suitable as a casual hypothesis. In fact, I venture the heretical suggestion that the unfathomable depths of Wotan's character explain more of National Socialism than all three reasonable factors put together. There is no doubt that each of these factors explains an important aspect of what is going on in Germany, but Wotan explains yet more. He is particularly enlightening in regard to a general phenomenon which is so strange to anybody not a German that it remains incomprehensible, even after the deepest reflection.

Perhaps we may sum up this general phenomenon as Ergriffenheit – a state of being seized or possessed. The term postulates not only an Ergriffener (one who is seized) but, also, an Ergreifer (one who seizes). Wotan is an Ergreifer of men, and, unless one wishes to deify Hitler – which has indeed actually happened – he is really the only explanation. It is true that Wotan shares this quality with his cousin Dionysus, but Dionysus seems to have exercised his influence mainly on women. The maenads were a species of female storm-troopers, and, according to mythical reports, were dangerous enough. Wotan confined himself to the berserkers, who found their vocation as the Blackshirts of mythical kings.

A mind that is still childish thinks of the gods as metaphysical entities existing in their own right, or else regards them as playful or superstitious inventions. From either point of view the parallel between Wotan redivivus and the social, political and psychic storm that is shaking Germany might have at least the value of a parable. But since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented. Not that "psychic forces" have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical. This is only another piece of intellectual presumption. "Psychic forces" have far more to do with the realm of the unconscious. Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers. Hence, anything unexpected that approaches us from the dark realm is regarded either as coming from outside and, therefore, as real, or else as an hallucination and, therefore, not true. The idea that anything could be real or true which does not come from outside has hardly begun to dawn on contemporary man.

For the sake of better understanding and to avoid prejudice, we could of course dispense with the name "Wotan" and speak instead of the furor teutonicus. But we should only be saying the same thing and not as well, for the furor in this case is a mere psychologizing of Wotan and tells us no more than that the Germans are in a state of "fury." We thus lose sight of the most peculiar feature of this whole phenomenon, namely, the dramatic aspect of the Ergreifer and the Ergriffener. The impressive thing about the German phenomenon is that one man, who is obviously "possessed," has infected a whole nation to such an extent that everything is set in motion and has started rolling on its course towards perdition.

It seems to me that Wotan hits the mark as an hypothesis. Apparently he really was only asleep in the Kyffhauser mountain until the ravens called him and announced the break of day. He is a fundamental attribute of the German

psyche, an irrational psychic factor which acts on the high pressure of civilization like a cyclone and blows it away. Despite their crankiness, the Wotan-worshippers seem to have judged things more correctly than the worshippers of reason. Apparently everyone had forgotten that Wotan is a Germanic datum of first importance, the truest expression and unsurpassed personification of a fundamental quality that is particularly characteristic of the Germans. Houston Stewart Chamberlain is a symptom which arouses suspicion that other veiled gods may be sleeping elsewhere. The emphasis on the Germanic race – commonly called "Aryan" – the Germanic heritage, blood and soil, the Wagalaweia songs, the ride of the Valkyries, Jesus as a blond and blue-eyed hero, the Greek mother of St. Paul, the devil as an international Alberich in Jewish or Masonic guise, the Nordic aurora borealis as the light of civilization, the inferior Mediterranean races – all this is the indispensable scenery for the drama that is taking place and at the bottom they all mean the same thing: a god has taken possession of the Germans and their house is filled with a "mighty rushing wind." It was soon after Hitler seized power, if I am not mistaken, that a cartoon appeared in PUNCH of a raving berserker tearing himself free from his bonds. A hurricane has broken loose in Germany while we still believe it is fine weather.

Things are comparatively quiet in Switzerland, though occasionally there is a puff of wind from the north or south. Sometimes it has a slightly ominous sound, sometimes it whispers so harmlessly or even idealistically that no one is alarmed. "Let the sleeping dogs lie" – we manage to get along pretty well with this proverbial wisdom. It is sometimes said that the Swiss are singularly averse to making a problem of themselves. I must rebut this accusation: the Swiss do have their problems, but they would not admit it for anything in the world, even though they see which way the wind is blowing. We thus pay our tribute to the time of storm and stress in Germany, but we never mention it, and this enables us to feel vastly superior.

It is above all the Germans who have an opportunity, perhaps unique in history, to look into their own hearts and to learn what those perils of the soul were from which Christianity tried to rescue mankind. Germany is a land of spiritual catastrophes, where nature never makes more than a pretense of peace with the world-ruling reason. The disturber of the peace is a wind that blows into Europe from Asia's vastness, sweeping in on a wide front from Thrace to the Baltic, scattering the nations before it like dry leaves. or inspiring thoughts that shake the world to its foundations. It is an elemental Dionysus breaking into the Apollonian order. The rouser of this tempest is named Wotan, and we can learn a good deal about him from the political confusion and spiritual upheaval he has caused throughout history. For a more exact investigation of his character, however, we must go back to the age of myths, which did not explain everything in terms of man and his limited capacities, but sought the deeper cause in the psyche and its autonomous powers. Man's earliest intuitions personified these powers. Man's earliest intuitions personified these powers as gods, and described them in the myths with great care and circumstantiality according to their various characters. This could be done the more readily on account of the firmly established primordial types or images which are innate in the unconscious of many races and exercise a direct influence upon them. Because the behavior of a race takes on its specific character from its underlying images, we can speak of an archetype "Wotan." As an autonomous psychic factor, Wotan produces effects in the collective life of a people and thereby reveals his own nature. For Wotan has a peculiar biology of his own, quite apart from the nature of man. It is only from time to time that individuals fall under the irresistible influence of this unconscious factor. When it is quiescent, one is no more aware of the archetype Wotan than of a latent epilepsy. Could the Germans who were adults in 1914 have foreseen what they would be today? Such amazing transformations are the effect of the god of wind, that "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth." It seizes everything in its path and overthrows everything that is not firmly rooted. When the wind blows it shakes everything that is insecure, whether without or within.

Martin Ninck has recently published a monograph which is a most welcome addition to our knowledge of Wotan's nature. The reader need not fear that this book is nothing but a scientific study written with academic aloofness from the subject. Certainly the right to scientific objectivity is fully preserved, and the material has been collected with extraordinary thoroughness and presented in unusually clear form. But, over and above all this, one feels that the author is vitally interested in it, that the chord of Wotan is vibrating in him, too. This is no criticism – on the contrary, it is one of the chief merits of the book, which without this enthusiasm might easily have degenerated into a tedious catalogue. Ninck sketches a really magnificent portrait of the German archetype Wotan. He describes him in ten chapters, using all the available sources, as the berserker, the god of storm, the wanderer, the warrior, the Wunsch-

and Minne-god, the lord of the dead and of the Einherjar, the master of secret knowledge, the magician, and the god of the poets. Neither the Valkyries nor the Fylgja are forgotten, for they form part of the mythological background and fateful significance of Wotan. Ninck's inquiry into the name and its origin is particularly instructive. He shows that Wotan is not only a god of rage and frenzy who embodies the instinctual and emotion aspect of the unconscious. Its intuitive and inspiring side, also, manifests itself in him, for he understands the runes and can interpret fate.

The Romans identified Wotan with Mercury, but his character does not really correspond to any Roman or Greek god, although there are certain resemblances. He is a wanderer like Mercury, for instance, he rules over the dead like Pluto and Kronos, and is connected with Dionysus by his emotional frenzy, particularly in its mantic aspect. It is surprising that Ninck does not mention Hermes, the god of revelation, who as pneuma and nous is associated with the wind. He would be the connecting-link with the Christian pneuma and the miracle of Pentecost. As Poimandres (the shepherd of men), Hermes is an Ergreifer like Wotan. Ninck rightly points out that Dionysus and the other Greek gods always remained under the supreme authority of Zeus, which indicates a fundamental difference between the Greek and the Germanic temperament. Ninck assumes an inner affinity between Wotan and Kronus, and the latter's defeat may perhaps be a sign that the Wotan-archetype was once overcome and split up in prehistoric times. At all events, the Germanic god represents a totality on a very primitive level, a psychological condition in which man's will was almost identical with the god's and entirely at his mercy. But the Greeks had gods who helped man against other gods; indeed, All-Father Zeus himself is not far from the ideal of a benevolent, enlightened despot.

It was not in Wotan's nature to linger on and show signs of old age. He simply disappeared when the times turned against him, and remained invisible for more than a thousand years, working anonymously and indirectly. Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. The life of the individual as a member of society and particularly as a part of the State may be regulated like a canal, but the life of nations is a great rushing river which is utterly beyond human control, in the hands of One who has always been stronger than men. The League of Nations, which was supposed to possess supranational authority, is regarded by some as a child in need of care and protection, by others as an abortion. Thus, the life of nations rolls on unchecked, without guidance, unconscious of where it is going, like a rock crashing down the side of a hill, until it is stopped by an obstacle stronger than itself. Political events move from one impasse to the next, like a torrent caught in gullies, creeks and marshes. All human control comes to an end when the individual is caught in a mass movement. Then, the archetypes begin to function, as happens, also, in the lives of individuals when they are confronted with situations that cannot be dealt with in any of the familiar ways. But what a so-called Fuhrer does with a mass movement can plainly be seen if we turn our eyes to the north or south of our country.

The ruling archetype does not remain the same forever, as is evident from the temporal limitations that have been set to the hoped-for reign of peace, the "thousand-year Reich." The Mediterranean father-archetype of the just, order-loving, benevolent ruler had been shattered over the whole of northern Europe, as the present fate of the Christian Churches bears witness. Fascism in Italy and the civil war in Spain show that in the south as well the cataclysm has been far greater than one expected. Even the Catholic Church can no longer afford trials of strength.

The nationalist God has attacked Christianity on a broad front. In Russia, he is called technology and science, in Italy, Duce, and in Germany, "German Faith," "German Christianity," or the State. The "German Christians" are a contradiction in terms and would do better to join Hauer's "German Faith Movement." These are decent and well-meaning people who honestly admit their Ergriffenheit and try to come to terms with this new and undeniable fact. They go to an enormous amount of trouble to make it look less alarming by dressing it up in a conciliatory historical garb and giving us consoling glimpses of great figures such as Meister Eckhart, who was, also, a German and, also, ergriffen. In this way the awkward question of who the Ergreifer is is circumvented. He was always "God." But the more Hauer restricts the world-wide sphere of Indo-European culture to the "Nordic" in general and to the Edda in particular, and the more "German" this faith becomes as a manifestation of Ergriffenheit, the more painfully evident it is that the "German" god is the god of the Germans.

One cannot read Hauer's book without emotion, if one regards it as the tragic and really heroic effort of a conscientious scholar who, without knowing how it happened to him, was violently summoned by the inaudible voice of the Ergreifer and is now trying with all his might, and with all his knowledge and ability, to build a bridge between the dark

forces of life and the shining world of historical ideas. But what do all the beauties of the past from totally different levels of culture mean to the man of today, when confronted with a living and unfathomable tribal god such as he has never experienced before? They are sucked like dry leaves into the roaring whirlwind, and the rhythmic alliterations of the Edda became inextricably mixed up with Christian mystical texts, German poetry and the wisdom of the Upanishads. Hauer himself is ergriffen by the depths of meaning in the primal words lying at the root of the Germanic languages, to an extent that he certainly never knew before. Hauer the Indologist is not to blame for this, nor yet the Edda; it is rather the fault of kairos – the present moment in time – whose name on closer investigation turns out to be Wotan. I would, therefore, advise the German Faith Movement to throw aside their scruples. Intelligent people who will not confuse them with the crude Wotan-worshippers whose faith is a mere pretense. There are people in the German Faith Movement who are intelligent enough not only to believe, but to know, that the god of the Germans is Wotan and not the Christian God. This is a tragic experience and no disgrace. It has always been terrible to fall into the hands of a living god. Yahweh was no exception to this rule, and the Philistines, Edomites, Amorites and the rest, who were outside the Yahweh experience, must certainly have found it exceedingly disagreeable. The Semitic experience of Allah was for a long time an extremely painful affair for the whole of Christendom. We who stand outside judge the Germans far too much, as if they were responsible agents, but perhaps it would be nearer the truth to regard them, also, as victims.

If we apply are admittedly peculiar point of view consistently, we are driven to conclude that Wotan must, in time, reveal not only the restless, violent, stormy side of his character, but, also, his ecstatic and mantic qualities – a very different aspect of his nature. If this conclusion is correct, National Socialism would not be the last word. Things must be concealed in the background which we cannot imagine at present, but we may expect them to appear in the course of the next few years or decades. Wotan's reawakening is a stepping back into the past; the stream was damned up and has broken into its old channel. But the Obstruction will not last forever; it is rather a reculer pour mieux sauter, and the water will overleap the obstacle. Then, at last, we shall know what Wotan is saying when he "murmers with Mimir's head."

Fast move the sons of Mim, and fate
Is heard in the note of the Gjallarhorn;
Loud blows Heimdall, the horn is aloft,
In fear quake all who on Hel-roads are.
Yggdrasill shakes and shivers on high
The ancient limbs, and the giant is loose;
Wotan murmurs with Mimir's head
But the kinsman of Surt shall slay him soon.
How fare the gods? how fare the elves?
All Jotunheim groans, the gods are at council;
Loud roar the dwarfs by the doors of stone,
The masters of the rocks: would you know yet more?
Now Garm howls loud before Gnipahellir;
The fetters will burst, and the wolf run free;
Much I do know, and more can see
Of the fate of the gods, the mighty in fight.
From the east comes Hrym with shield held high;
In giant-wrath does the serpent writhe;
O'er the waves he twists, and the tawny eagle
Gnaws corpses screaming; Naglfar is loose.
O'er the sea from the north there sails a ship
With the people of Hel, at the helm stands Loki;
After the wolf do wild men follow,
And with them the brother of Byleist goes.

http://allfatherwotan.org/essayonwotan.html

Archetypes of the Near Death Experience: Mandalas of God **(2012-02-21 12:22)**

Archetypes of the Near Death Experience: Mandalas of God

In our dreams, the symbols and images that appear represent archetypes of our higher consciousness. As in dreams, near-death experiences are experiences of our higher consciousness, and therefore, it shouldn't be surprising that similar symbols and images appear in near-death experiences as well. On Karen Keeley's website, Insights into Consciousness and Personality, she provides a good explanation of how these symbols and archetypes are universal and what they mean. She states:

"The fact that the same symbols and archetypes surface over and over again in all cultures is evidence that mankind does indeed possess a "collective unconscious," and that (according to those who believe in a personal God) behind the collective unconscious is God. Carl Jung's "Self" is not just the individual person, but includes "the preexistent matrix of consciousness from which the ego, or individually differentiated consciousness, arises." In order to be taken seriously as a scientist and psychologist Jung obviously couldn't use the term "God," so he used "Self" instead. Those accustomed to thinking of God as totally separate and apart from themselves may find this blasphemous, but others find God in (or through) their own inner self, by discovering or remembering their True Self, higher self, core self – which was created in the EXACT image and likeness of God in the beginning, is intimately connected to God and can never be separated, therefore to know one's own true Self is to know God. The implication of Jungian psychology is of a "deeper" center than can normally be consciously experienced, but which is accessible inwardly, JOINTLY, to all individuals on Earth, to each according to their specific needs and desires, if they seek and ask. Jung taught that without ego consciousness, the Self (or God, "I Am") cannot realize itself in the world; and without the Self, the ego has no depth or source of meaning and integration. The ego stands to the Self as "the moved to the mover," and through the process of "individuation", as consciousness of the Self increases, the ego increasingly experiences itself as "the object of a supraordinate subject" and the individual transcends the ego. It is helpful to think of a wheel (or a circle, a mandala) as a symbol of the Self, as Jung did."

The following are examples of sacred circular symbols, or ”mandalas,” that appear in near-death experiences.

Nancy Evans Bush, a devout Christian, had an unusual near-death experience resulting from a severe complication during childbirth. In her own words, she described seeing unusual mandalas during her near-death experience: ”I was rocketing through space like an astronaut without a capsule with immense speed and great distance. A small group of circles appeared ahead of me. To the right was just dark space. The circles were black and white and made a clicking sound as they snapped black to white and white to black. They were not evil exactly, just mocking and mechanistic. The message in their jeering was, ”Your life never existed. The world never existed. Your family never existed. You were allowed to imagine it. You were allowed to make it up. It was never there. There was nothing there. There never was anything there. You’re not real.”

Several years after her near-death experience, Nancy was looking through a book on eastern philosophy. What she saw in the book so upset her she threw the book across the room. In the Eastern philosophy book was the same circular shape she saw in her near-death experience. It was the Chinese symbol ”yin-yang” which represents the oneness of all so-called opposite principles we find in the universe.

The Buddhist concept of reality is that nothing in this physical world is real. People consist of a ”bundle” of habits, memories, sensations, desires, and so forth, which together delude people into thinking that he or she consists of a stable, lasting self. This false self is what reincarnates body after body. In Buddhism, life in a corporeal body is the source of all suffering. Hence, the goal is to obtain liberation. This means abandoning the false sense of self so that the bundle of memories and impulses disintegrates, leaving nothing to reincarnate and hence nothing to experience pain. ”Nirvana” is the Buddhist term for liberation. Nirvana literally means extinction - an extinction that allows a person to become one with all there is – to become ”God” (Buddha). To attain Nirvana, one must face and accept the concept that physical reality is not real; true reality comes through self-extinction which results in becoming one with the Clear Light.

Black Elk was an American Indian who saw an interesting mandala during his near-death experience. He was shown an elaborate vision oriented around a classic Native American mandala: the circular hoop, the four directions, and the center of the world on an axis stretching from sky to Earth. Numerous neighing, dancing horses, surrounded by lightning and thunder, filled the sky at each direction. Then he heard a great Voice say: ”Behold the circle of the nation’s hoop, for it is holy, being endless, and thus all powers shall be one power in the people without end.” Then Black Elk, standing on the highest mountain, surveying the grand vista of the hoop of the world, said: ”I saw more than I can tell and I understood more than I saw; for I was seeing in a sacred manner the shapes of all things in the spirit, and the shape of all shapes as they must live together like one being.”

Plato described the near-death experience of a soldier named Er. In his near-death experience, Er saw a ”cosmic axis” - a rainbow light holding together the eight spheres revolving around the Earth, each guided by its own Fate. One of these Fates casts before those who are to be reincarnated a number of earthly destinies from which they may choose to be, for example, a tyrant, an animal, an artist, etc. Then, just before returning to Earth as a shooting star, each soul is required to drink from the ”River of Forgetfulness” so that all these cosmic events will fade from memory. Only Er was not allowed to drink and forget. Thus, Plato’s cosmology was based on a near-death experience and this amazing vision of the universal light.

Mellen-Thomas Benedict saw the light in his near-death experience change into different figures, like Jesus, Buddha, Krishna, mandalas, archetypal images and signs. He was told that our beliefs shape the kind of feedback we receive from the light. For example, if you were a Buddhist or Catholic or Fundamentalist, you would receive a feedback loop of your own beliefs. The light revealed itself to Mellen-Thomas as our ”Higher Self matrix,” a mandala of human souls. He saw that what we call our Higher Self in each of us is a matrix and all Higher Selves are connected as one being. All humans are connected as one being and we are actually the same being, just different aspects of the same being. We are part of the same soul fractaling out in many creative directions, but still the same. Mellen-Thomas saw this mandala of human souls and describes it as the most beautiful thing he has ever seen. When he went into it, he experienced an overwhelming love – the kind of love that cures, heals, and regenerates. He was told a grid exists around the planet where all the Higher Selves are connected. Later in his experience, Mellen-Thomas rode a stream of consciousness through the center of a galaxy. The stream was expanding in amazing fractal waves of energy. He realized that, as the stream was expanding, his own consciousness was also expanding to take in everything in the universe. He learned a tremendous amount of information including how the atomic bomb mushroom cloud is the

holiest mandala humanity has manifested to date, as an archetype. It, more than any religion or philosophy on Earth, brought humanity together all of a sudden, to a new level of consciousness. Knowing we can blow up the planet hundreds of times over, finally made us realize that maybe we are all in this together.

Lynnclaire Dennis had a near-death experience in 1987 while hot-air ballooning in the Swiss Alps. During her experience, she came into contact with what she calls ”the Pattern”, a mandala which she describes as ”primarily a matrix of personal and global healing.” Seeing the Pattern, she knew she was looking at life itself. It was light; it was time and space. It was the energy of all matter, the heart of all that mattered. Lynnclaire states there are many symbols that appear in this pattern such as mathematical symbols, religious symbols like the yin/yang, the cross, a tear, a circle, a straight line, the vesica pisces, a crescent, a pentagram, a six-pointed star and on and on and on.

Dr. George Rodonaia saw molecules flying around, atoms, protons, and neutrons during his near-death experience. On the one hand, it was totally chaotic, yet what brought him such great joy was that this chaos also had its own symmetry. This symmetry was beautiful and unified and whole, and it flooded him with tremendous joy. He saw the universal form of life and nature, laid out before him. It was at this point that any concern he had for his body just slipped away, because it was clear to him that he didn’t need it anymore, that it was actually a limitation.

The world-renowned psychiatrist, Carl G. Jung, had a near-death experience in which he saw the Earth from a vantage point of a thousand miles into space. The sight of the Earth from this height was the most glorious thing he had ever seen. His vivid encounter with the light, plus the intensely meaningful insights led Jung to conclude that his experience came from something real and eternal. Jung saw the Earth as representing the ”mother” archetype. Carl Jung, who founded analytical psychology, centered on the archetypes of the collective unconscious.

During his near-death experience, Dannion Brinkley entered a glorious heavenly temple where he saw thirteen Beings of Light. He was able to count the beings as they stood behind a podium. Each one of them represented a different emotional and psychological characteristic that all humans have. For example, one of these beings was intense and passionate, while another was artistic and emotional. One was bold and energetic, yet another possessive and loyal. In human terms, it was as though each one represented a different sign of the zodiac. In spiritual terms, these beings went far beyond the signs of the zodiac. Each being then proceeded to show Dannion visions of the future.

During John Engelbrecht’s near-death experience, he saw in heaven a new full moon. The moon in the new world shined so clear and bright, that it was beyond all comprehension. John told two heavenly beings that he would like to fly higher up under heaven and take the sun in his right hand and the moon in his left hand and count all the stars. His wish was granted.

According to Carl Jung, the moon is an archetype representing the male unconscious femininity. He also said the moon represents a principle of the feminine psyche, in the sense that the sun is the principle of the male psyche. This is particularly obvious in the astrological interpretation of the sun and moon, not to mention the age-old assumptions of mythology.

Josiane Antonette had a vision during her near-death experience in which she saw a sun attempt to shine upon one side of a darkened Earth, but the inhabitants paid no attention. The other side of the Earth remained in darkness. She watched as the darkness grew and covered the whole planet. No one paid attention as the darkness covered the sunlight. A voice told her, ”This is the world with the absence of light, love, and free will. It is the people’s choices that created the world you have just seen.” With these words, the Earth became a place of vibrant, breathtaking beauty. She perceived how the Earth, the sun, the moon, the darkness, the light, the planets, and all forms of life – plants, rocks, animals, and people – are interconnected; they come from the same source of light. Everything is united by a transparent net, or web, and each thread shines with great radiance. Everything pulses with the same luminosity – a magnificent light of unparalleled brilliance. The voice then tells her, ”From the light we have come, and to the light we all shall return.”

Carl Jung theorized that the sun was an archetype of the human concept of self. Through Carl Jung’s research we now know that the individual psyche is not just a product of personal experience, but has an evolutionary history resulting in a transpersonal dimension manifested in universal patterns and images such as are found in all the world’s religions and mythologies. Jung further discovered that the psyche has a structuring or ordering principle that unifies the various archetypal contents. The archetype of wholeness is the central archetype that Jung calls the Self. The Self is the supreme psychic authority and subordinates all else to it including the ego. It is the central source of life and the fountain of our being. It is represented through those symbols that indicate wholeness, or

completeness, such as mandalas, circles, and most importantly, the sun, which has been described as the ”Window opening into eternity,” and the source of the divine within all living things.

In metaphysical terms, light is eternal and omnipresent, and while it diminishes in inverse proportion to the square of the distance, it sooner or later fills the entire universe. Light is the vehicle of divinity; it is the consciousness of God. We stand at the center of our own creation because at the center is the sun or the light of the ONE. We exist as a preordained Idea manifest within the Self. As an image of the One, so is the One an image of us; the mind of humanity is made manifest through the physical body as the ONE manifests through the body of the sun. Life is a solar idea.

David Oakford traveled past all of the planets in our solar system during his near-death experience. Near each planet he could see the auras around each one of them. He saw spirits on all of them as well. He was told that all planets are places for spirits to live, learn and thus evolve. He saw great cities on each and every one of those planets. It was explained that other life in the universe is not readily seen because the beings were all of higher vibration and most spirits in human form have yet to attain the higher vibration required to see them. He was told that each planet has a theme for learning and that any of them can be chosen by a soul when we are between physical lives. He was told that souls practice on the other planets to be ready to live on Earth. He was told Earth is the ultimate experience for a soul. It is ultimate because our souls evolve faster here than anywhere else. He was told that the lessons we need to learn are difficult to learn without having a physical form. After he was told of all these things, he was able to see our whole solar system all at once in full color. The planets were all in a line and he could see all of them from Pluto to the sun. He felt very blessed that he was given this great gift.

Rev. Howard Storm was completely stationary yet hanging in space during his near-death experience. Everywhere around him were countless radiant beings, like stars in the sky, coming and going. It was like a super-magnified view of a galaxy super packed with stars. And in the giant radiance of the center they were packed so densely together that individuals could not be identified. Their selves were in such harmony with the Creator that they were really just one.

Thomas Sawyer described his experience with an image that appears very frequently in near-death experiences. In his near-death experience, he saw the shape of a tunnel. It was perfectly level, straight and cloud-like. It was very vast, as opposed to small and confining, and was anywhere from a thousand feet to a thousand miles wide. It was cylindrical. If you took a tornado and stretched it out straight, it would be similar to that. It extended to infinity. Simultaneously, with the awareness of this tunnel, he had a feeling of forward motion. While moving through this tunnel he felt an acceleration. There was not any wind vibration, nor any noise. It was like floating within a vacuum. He went faster and faster through the tunnel until he attained the speed of light, or faster. Off in the distance there appeared an extremely bright light. It was brighter than anything he’d ever seen in his life.

Edgar Cayce described the tunnel as a ”column” that winds around on a wheel such as the Rotarians use. Cayce said he ascended this column during his out-of-body experiences and there would be beings on either side of him calling out to him for help, or trying to get his attention. Cayce knew that any deviation from this column, and the beam of light ahead of it, would mean he could not be able to return to his body.

Kimberly Clark Sharp experienced an enormous explosion beneath her during her near-death experience. It was an explosion of light that rolled out to the farthest limits of her vision. She was in the center of the light. It reached the ends of the universe, which she could see, and doubled back on itself in endless layers. She was watching eternity unfold. The light was brighter than hundreds of suns, but didn’t hurt her eyes. She had never seen anything as luminous or as golden as this light, and she immediately understood it was entirely composed of love, all directed at her. This wonderful, vibrant love was very personal, as you might describe secular love, but also sacred. Though she had never seen God, she recognized this light as the light of God.

The Edgar Cayce readings revealed that God built the cosmos using the tools of music, arithmetic, geometry; harmony, system, and balance. The building blocks were all of the same material, the life essence. It was a power sent out from God which, by changing the length of its wave and the rate of its vibration, became a pattern of differing forms, substances, and movement. This created the law of diversity that supplied endless designs for the pattern. God played on this law of diversity as a person plays on a piano, producing melodies and arranging them in a symphony.

According to Cayce, the planets of our solar system are physical representations of afterlife realms. There are nine planets to our solar system. Therefore, our solar system is a physical representation of nine of the many afterlife

realms that exist. The Earth is the third planet from the sun and represents the third afterlife realm. According to Cayce, circular geometric images represent our Higher Self and the circle itself is a mandala representing the divine. According to the Hindu yogi Adi Da Samraj, each of the levels of this Great Mandala of the Cosmos represent a quality of energy, or light. In each of the rings or portions of this Mandala, which moves out from the central Whiteness, are infinite numbers of possible worlds and various kinds of embodiment. The level which we exist in now is on the outskirts of the Great Mandala of the Cosmos. There are grosser conditions of awareness, grosser possibilities, than the present one, which may be called ”hells”, or degraded states, or states of embodiment less than human. They may appear as forms of worlds other than the present one, as well as states in the realm of this gross world that are not necessarily apparent to vision.
http://www.near-death.com/archetypal.html

Carl Jung Psychiatrist of the Gods? **(2012-02-21 13:40)**

September 21, 1997
Psychiatrist of the Gods? By WALTER KENDRICK

In December 1913, a funny thing happened in Kusnacht, Switzerland. According to Frank McLynn’s ”Carl Gustav Jung,” during that month Jung fought a ”skirmish with insanity,” possibly brought on by a midlife crisis; he had a series of portentous dreams that culminated in the apparition of Philemon, ”a mythological creature recalling centaurs, mermaids and the Minotaur,” who dropped in for chats in Jung’s garden. But Richard Noll’s ”Aryan Christ” paints a more lurid picture: Jung’s ”head changed into that of a lion and he became a god. He became the Deus Leontocephalus, the lion-headed god whose image is found in the sanctuaries of the mystery cult of Mithras (first to fourth centuries C.E.).” There is a discrepancy here.
It is due in part to McLynn’s and Noll’s different sources. McLynn’s account of Jung’s ”descent into the underworld” relies chiefly on the official version recorded by Aniela Jaffe in ”C. G. Jung, Memories, Dreams, Reflections” (1963). Noll regards this source as tainted by ”a significant, deliberate omission”: ”the long-suppressed story of Jung’s deification,” which ”has been hidden for more than 80 years.” So Noll goes back to the notes on a 1925 seminar, where Jung plainly said, ”The animal face which I felt mine transformed into was the famous Leontocephalus of the

Mithraic Mysteries." Jung presented this flapdoodle as a dream, not a real event, but according to Noll Jung believed it to have been real: "He had been initiated into the most ancient of mysteries and had become a god." The truth, of course, had to be kept dark, lest Jung lose his "modicum of respectability." Only the great man's most intimate associates have been aware of it – until now.

The differences between McLynn and Noll go deeper than their choices of documentation. McLynn's "Carl Gustav Jung" is a full-fledged biography by the author of five others, including lives of Robert Louis Stevenson and Sir Henry Morgan Stanley, the African explorer. McLynn, a professional biographer and neither pro- nor anti-Jung, recognizes that "Jung is in many ways a battlefield" and has sought to avoid absorbing "any of the conscious or unconscious parti pris the man and his doctrines provoke." The result is an evenhanded chronicle that follows Jung from cradle to grave and attempts to explicate the theories he constantly spun out.

McLynn's tone remains coolly reasonable, though he often finds Jung exasperating: "It was typical of him to muddy the waters so that a good argument became dissolved in a bad one"; Jung's exposition of general ideas was "typically turbid and confused"; in his last years, he displayed a "maddening insistence, whenever he had lost something, that it had been spirited away by supernatural forces." McLynn's Jung emerges as an oversized Swiss version of an eccentric Englishman – annoying to have around but dangerous only to those whose stupidity deserves what it gets.

Noll's Jung is a different creature altogether. "The Aryan Christ" doesn't pretend to be a biography; it skims across Jung's early years to focus on that crucial month in 1913, and it largely ignores his life after about 1930. In part, Noll does for Jung what Frank Sulloway did for Sigmund Freud in "Freud: Biologist of the Mind" (1979): he places Jung's dreams and theories in the context not of biology but of contemporary mythological studies, showing how virtually all his supposed revelations can be found in books by once-popular authorities like Friedrich Creuzer and Franz Cumont. The Jungian panoply of archetypes, the collective unconscious and so on, may be simply a byproduct of "cryptomnesia," or "implicit memory," which is "implicated in such contemporary issues as 'false memory syndrome' in cases of alleged child abuse," Noll says. "If so," he concludes, "the collective unconscious may still be said to exist, but only on the shelves of Jung's personal library."

Debunking, however, ranks second on Noll's agenda. His first aim is to prove that Jungianism should be called neither psychotherapy nor philosophy but religion, "an Aryans-only cult of redemption and rebirth." Jung and his followers, Noll maintains, knew this dire truth and concealed it from the world under a series of masks. The inconsistencies and contradictions in Jung's work make perfect sense to Noll because "Jung was careful to always speak and write in code." Like other conspiracy theories, Noll's explains everything. The Jung conspiracy, furthermore, continues to this day, he insists, carried on by the jealous guardians of Jung's personal papers.

"The Aryan Christ" is an excellent example of the kind of parti pris that McLynn avoids. Noll has suffered at the hands of "The Jung Cult" (the title of his previous book on the subject): those guardians refused to answer his letters, and the publication of an anthology he edited, which presumably would have supported his theory, was canceled "due to objections by the Jung family." Noll seems weary of the whole business, but he's still licking his wounds. For all its ominous evocation of cults and conspiracies, "The Aryan Christ" fails to convince me that any serious damage has been done by a few people's adherence to an obviously wacko creed. I prefer McLynn's no-nonsense summation: "Acres of print could have been saved if Jung had come clean and admitted that he was a prophet."

McLynn's reasonableness never flags, even when he must handle such crazies as Jung's mother, Emilie, who bore him on July 26, 1875, and devoted herself thereafter to scaring the daylights out of him. Or his cousin Helene Preiswerk, a fake medium, whose antics formed the basis of Jung's dissertation at the University of Basel, where he qualified as a medical doctor in 1900. Or Jung himself, who throughout his youth (some might say his life) exhibited frequent signs of an "unbalanced mental state."

McLynn patiently follows Jung through his years at the Burgholzli hospital in Zurich; through his love affair with Freud, who called him his "beloved son" until their bitter split in 1913; and through all the gyrations of Jung's later life –his fascination with alchemy and "ambivalent" attraction to Nazism in the 1930's, his turn toward astrology and flying saucers in the 1950's, his ascension as "the New Age guru" in the years just before his death on June 6, 1961. McLynn never loses his straight face, calmly reporting for instance that Jung hated jet travel because "the body went too fast for the soul, which had to catch it up; this was the true meaning of 'jet lag.' "

Yet one gets the impression that McLynn, although he never says so, regards Jung as certifiable and his followers as worse. There's no accounting for the followers, but McLynn has a key to Jung's case: he was Swiss. As a nation,

says McLynn, the Swiss are ”xenophobic, conservative, earthbound, introverted, money-minded”; so was Jung. He displayed ”the characteristic Swiss mixture of obstinacy, doggedness, stolidity and innate pride”; in some ways he was simply ”a home-loving Swiss bourgeois.” Recent revelations of Swiss banking activities have given those traits a sinister cast. Still, it’s a provocative thought: along with cheese, complicated pocket knives and cuckoo clocks, the world has Switzerland to thank for the infuriating genius of Carl Gustav Jung.

Carl Jung letter to Sinclair Lewis (2012-02-21 17:25)

Dear Mr. Sinclair, 7 January I955

Having read your novel Our Lady1 and having enjoyed every page of it, I cannot refrain from bothering you again with a letter. This is the trouble you risk when giving your books to a psychologist who has made it his profession to receive impressions and to have reactions.

On the day after I had read the story, I happened to come across the beautiful text of the “Exultet” in the Easter night liturgy:

Although I am peculiarly sensitive to the beauty of the liturgical language and of the feeling expressed therein, something was amiss, as if a corner had been knocked off or a precious stone fallen from its setting. When trying to understand, I instantly remembered the bewildered Marya confronted with the incongruities of the exorcism, her beautiful and simple humanity caught in the coils of a vast historical process which had supplanted her concrete and immediate life by the almost inhuman superstructure of a dogmatic and ritual nature, so strange that, in spite of the identity of names and biographical items, she was not even able to recognize the story of herself and of her beloved son. By the way, a masterful touch! I also remembered your previous novel3 about the idealistic youth who had almost become a saviour through one of those angelic tricks well known since the time of Enoch (the earthly adventure of Samiasaz4 and his angelic host). And moreover, I recalled your Jesus biography.5 Then I knew what it was that caused my peculiarly divided feeling: it was your common sense and realism, reducing the Holy Legend to human proportions and to probable possibilities, that never fails in knocking off a piece of the spiritual architecture or in causing a slight tremor of the Church's mighty structure. The anxiety of the priests to suppress the supposedly satanic attempt at verisimilitude is therefore most convincing, as the devil is particularly dangerous when he tells the truth, just as he often does (vide the biography of St. Anthony of Egypt by St. Athanasius).

It is obviously your laudabilis intentio to extract a quintessence of truth from the incomprehensible chaos of historical distortions and dogmatic constructions, a truth of human size and acceptable to common sense. Such an attempt is hopeful and promises success, as the "truth" represented by the Church is so remote from ordinary understanding as to be well-nigh unacceptable. At all events, it conveys nothing any more to the modern mind that wants to understand since it is incapable of blind belief. In this respect, you continue the Strauss-Renan tradition in liberal theology.

I admit it is exceedingly probable that there is a human story at the bottom of it all. But under these conditions I must ask: Why the devil had this simple and therefore satisfactory story to be embellished and distorted beyond recognition? Or why had Jesus taken on unmistakably mythological traits already with the Gospel writers? And why is this process continued even in our enlightened days when the original picture has been obscured beyond all reasonable expectation? Why the Assumptio of 1950 and the Encyclical Ad caeli Reginam7 of Oct. 11, 1954?

The impossibility of a concrete saviour, as styled by the Gospel writers, is and has always been to me obvious and indubitable. Yet I know my contemporaries too well to forget that to them it is news hearing the simple fundamental story. Liberal theology and incidentally your laudabilis intentio have definitely their place where they make sense. To me the human story is the inevitable point de depart, the self-evident basis of historical Christianity. It is the "small beginnings" of an amazing development. But the human story—I beg your pardon—is just ordinary, well within the confines of everyday life, not exciting and unique and thus not particularly interesting. We have heard it a thousand times and we ourselves have lived it at least in parts. It is the we—known psychological ensemble of Mother and beloved Son, and how the legend begins with mother's anxieties and hopes and son's heroic fantasies and helpful friends and foes joining in, magnifying and augmenting little deviations from the truth and thus slowly creating the web called the reputation of a personality.

Here you have me—the psychologist—with what the French call his deformationpro professionnelle. He is blase, overfed with the "simple" human story, which does not touch his interest and particularly not his religious feeling. The human story is even the thing to get away from, as the small story is neither exciting nor edifying. On the contrary, one wants to hear the great story of gods and heroes and how the world was created and so on. The small stories can be heard where the women wash in the river, or in the kitchen or at the village well, and above all everybody lives them at home. That has been so since the dawn of consciousness. But there was a time in antiquity, about the fourth century B.C. (I am not quite certain about the date.

Being actually away on vacation, I miss my library!), when a man Euhemeros8 made himself a name through a then new theory: The divine and heroic myth is founded upon the small story of an ordinary human chief or petty Icing of local fame, magnified by a minstrel's fantasy. All-Father Zeus, the mighty "gatherer of clouds," was originally a little tyrant, ruling some villages from his maison forteupon a hill, and "nocturnis ululatibus horrenda Prosperpina"9 was presumably his awe-inspiring mother-in-law. That was certainly a time sick of the old gods and their ridiculous fairy stories, curiously similar to the "enlightenment" of our epoch equally fed up with its "myth" and welcoming any kind of iconoclasm, from the Encyclopedie10 of the XVIIIth century to the Freudian theory reducing the religious "illusion" to the basic "family romance" with its incestuous innuendos in the early XXth century. Unlike your predecessor,

you do not insist upon thechronique scandaleuse of the Olympians and other ideals, but with a loving hand and with decency like a benevolent pedagogue, you take your reader by the hand: “I am going to tell you a better story, something nice and reasonable, that anybody can accept. I don’t repeat these ancient absurdities, these god-awful theologoumena11 like the Virgin Birth, blood and flesh mysteries, and other wholly superfluous miracle gossip. I show you the touching and simple humanity behind these gruesome inventions of benighted ecclesiastical brains.”

This is a kind-hearted iconoclasm far more deadly than the frankly murderous arrows from M. de Voltaire’s quiver: all these mythological assertions are so obviously impossible that their refutation is not even needed. These relics of the dark ages vanish like morning mist before the rising sun, when the idealistic and charming gardener’s boy experiments with miracles of the good old kind, or when your authentic Galilean grandmother “Marya” does not even recognize herself or her beloved son in the picture produced by the magic mirror of Christian tradition.

Yet, why should a more or less ordinary story of a good mother and her well-meaning idealistic boy give rise to one of the most amazing mental or spiritual developments of all times? Who or what is its agens? Why could the facts not remain as they were originally? The answer is obvious: The story is so ordinary that there would not have been any reason for its tradition, quite certainly not for its world-wide expansion. The fact that the original situation has developed into one of the most extraordinary myths about a divine heros, a God-man and his cosmic fate, is not due to its underlying human story, but to the powerful action of pine-existing mythological motifs attributed to the biographically almost unknown Jesus, a wandering miracle Rabbi in the style of the ancient Hebrew prophets, or of the contemporary teacher John the Baptizer, or of the much later Zaddiks of the Chassidim12 The immediate source and origin of the myth projected upon the teacher Jesus is to be found in the then popular Book of Enoch and its central figure of the “Son of Man” and his messianic mission. From the Gospel texts it is even manifest that Jesus identified himself with this “Son of Man.” Thus it is the spirit of his time, the collective hope and expectation which caused this astounding transformation not at all the more or less insignificant story of the man Jesus.

The true agens is the archetypal image of the Cod-man, appearing in Ezekiel’s vision13 for the first time in Jewish history, but in itself a considerably older figure in Egyptian theology, viz., Osiris and Horus.

The transformation of Jesus, i.e., the integration of his human self into a super- or inhuman figure of a deity, accounts for the amazing “distortion” of his ordinary personal biography. In other words: the essence of Christian tradition is by no means the simple man Jesus whom we seek in vain in the Gospels, but the lore of the God-man and his cosmic drama. Even the Gospels themselves make it their special job to prove that their Jesus is the incarnated God equipped with all the magic powers of a kurioV tvn pneumatwn.14 That is why they are so liberal with miracle gossip which they naively assume proves their point. It is only natural that the subsequent post-apostolic de- velopments even went several points better in this respect, and in our days the process of mythological integration is still expanding and spreading itself even to Jesus’ mother, formerly carefully kept down to the human rank and file for at least 500 years of early church history. Boldly breaking through the sacrosanct rule about the definability of a new dogmatic truth, viz., that the said truth is only definibilis inasmuch as it was believed and taught in apostolic times, explicite or implicite, the pope has declared the Assumptio Mariae a dogma of the Christian creed. The justification he relies on is the pious belief of the masses for more than 1000 years, which he considers sufficient proof of the work of the Holy Ghost. Obviously the “pious belief” of the masses continues the process of projection, i.e., of transformation of human situations into myth.

But why should there be myth at all? My letter is already too long so that I can’t answer this last question any more, but I have written several books about it. I only wanted to explain to you my idea that in trying to extract the quintessence of Christian tradition, you have removed it like Prof. Bultmann in his attempt at “demythologizing” the Gospels. One cannot help admitting that the human story is so very much more probable, but it has little or nothing to do with the problem of the myth containing the essence of Christian religion. You catch your priests most cleverly in the disadvantageous position which they have created for themselves by their preaching a concrete historicity of clearly mythological facts. Nobody reading your admirable novel can deny being deeply impressed by the very dramatic confrontation of the original with the mythological picture, and very probably he will prefer the human story to its mythological “distortion.”

But what about the euanggelion, the “message” of the God-man and Redeemer and his divine fate, the very foundation of everything that is holy to the Church? There is the spiritual heritage and harvest of 1900 years still to account for, and I am very doubtful whether the reduction to common sense is the correct answer or not. As a matter

of fact, I attribute an incomparably greater importance to the dogmatic truth than to the probable human story. The religious need gets nothing out of the latter, and at all events less than from a mere belief in Jesus Christ or any other dogma. Inasmuch as the belief is real and living, it works. But inasmuch as it is mere imagination and an effort of the will without understanding, I see little merit in it. Unfortunately, this unsatisfactory condition prevails in modem times, and in so far as there is nothing beyond belief without understanding but doubt and scepticism, the whole Christian tradition goes by the board as a mere fantasy. I consider this event a tremendous loss for which we are to pay a terrific price. The effect becomes visible in the dissolution of ethical values and a complete disorientation of our Weltanschauung. The "truths" of natural science or "existential philosophy" are poor surrogates. Natural "laws" are in the main mere abstractions (being statistical averages) instead of reality, and they abolish individual existence as being merely exceptional. But the individual as the only carrier of life and existence is of paramount importance. He cannot be substituted by a group or by a mass. Yet we are rapidly approaching a state in which nobody will accept individual responsibility any more. We prefer to leave it as an odious business to groups and organizations, blissfully unconscious of the fact that the group or mass psyche is that of an animal and wholly inhuman.

What we need is the development of the inner spiritual man, the unique individual whose treasure is hidden on the one hand in the symbols of our mythological tradition, and on the other hand in man's unconscious psyche. It is tragic that science and its philosophy discourage the individual and that theology resists every reasonable attempt to understand its symbols. Theologians call their creed a symbolum,15 but they refuse to call their truth "symbolic." Yet, if it is anything, it is anthropomorphic symbolism and therefore capable able of re-interpretation.

Hoping you don't mind my frank discussion of your very inspiring writings,

I remain, with my best wishes for the New Year,

Yours sincerely, C. G. JUNG

P.S. Thank you very much for your kind letter that has reached me just now. I am amazed at the fact that you should have difficulties in finding a publisher.16 What is America coming to, when her most capable authors cannot reach their public any more? What a time!

Carl Jung's Letter to Victor White **(2012-02-21 17:31)**

Carl Jung's letter to Father Victor White

Dear Victor, Bollingen, 10 April 1954

Your letter has been lying on my desk waiting for a suitable time to be answered. In the meantime I was still busy with a preface I had promised to P. Radin and K. Kerenyi. They are going to bring out a book together about the figure of

the trickster.2 He is the collective shadow. I finished my preface yesterday. I suppose you know the Greek-Orthodox priest Dr. Zacharias? He has finished his book representing a reception, or better—an attempt—to integrate Jungian psychology into Christianity as he sees it. Dr. Rudin S.J. from the Institute of Apologetics did not like it. Professor Gebhard Frei on the other hand was very positive about it.

I am puzzled about your conception of Christ and I try to understand it. It looks to me as if you were mixing up the idea of Christ being human and being divine. Inasmuch as he is divine he knows, of course, everything, because all things macrocosmic are supposed to be microcosmic as well and can therefore be said to be known by the self. (Things moreover behave as if they were known.) It is an astonishing fact, indeed, that the collective unconscious seems to be in contact with nearly everything. There is of course no empirical evidence for such a generalization, but plenty of it for its indefinite extension. The sententia,therefore: animam Christi nihil ignoravisse4 etc. is not contradicted by psychological experience. Rebus sic stantibus, Christ as the self can be said ab initio cognovisse omnia etc. I should say that Christ knew his shadow—Satan—whom he cut off from himself right in the beginning of his career. The self is a unit, consisting however of two, i.e., of opposites, otherwise it would not be a totality. Christ has consciously divorced himself from his shadow. Inasmuch as he is divine, he is the self, yet only its white half. Inasmuch as he is human, he has never lost his shadow completely, but seems to have been conscious of it. How could he say otherwise: "Do not call me good ... ."? It is also reasonable to believe that as a human he was not wholly conscious of it, and inasmuch as he was unconscious he projected it indubitably. The split through his self made him as a human being as good as possible, although he was unable to reach the degree of perfection his white self already possessed. The Catholic doctrine cannot but declare that Christ even as a human being knew everything. This is the logical consequence of the perfect union of the duae naturae. Christ as understood by the Church is to me a spiritual, i.e., mythological being; even his humanity is divine as it is generated by the celestial Father and exempt from original sin. When I speak of him as a human being, I mean its few traces we can gather from the gospels. It is not enough for the reconstruction of an empirical character. Moreover even if we could reconstruct an individual personality, it would not fulfill the role of redeemer and God-man who is identical with the "all-knowing" self. Since the individual human being is characterized by a selection of tendencies and qualities ties, it is a specification and not a wholeness, i.e., it cannot be individual without incompleteness and restriction, whereas the Christ of the doctrine is perfect, complete, whole and therefore not individual at all, but a collective mythologem, viz, an archetype. He is far more divine than human and far more universal than individual.

Concerning the omniscience it is important to know that Adam already was equipped with supernatural knowledge according to Jewish and Christian tradition,6 all the more so Christ.

I think that the great split7 in those days was by no means a mistake but a very important collective fact of synchronistic correspondence with the then new aeon of Pisces. Archetypes, in spite of their conservative nature, are not static but in a continuous dramatic flux. Thus the self as a monad or continuous unit would be dead. But it lives inasmuch as it splits and unites again. There is no energy without opposites!

All conservatives and institutionalists are Pharisees, if you apply this name without prejudice. Thus it was to be expected that just the better part of Jewry would be hurt most by the revelation of an exclusively good God and loving Father. This novelty emphasized with disagreeable clearness that the Yahweh hitherto worshipped had some additional, less decorous propensities For obvious reasons the orthodox Pharisees could not defend their creed by insisting on the bad qualities of their God. Christ with his teaching of an exclusively good God must have been most awkward for them. They probably believed him to be hypocritical, since this was his main objection against them. One gets that way when one has to hold on to something which once has been good and had meant considerable progress or improvement at the time. It was an enormous step forward when Yahweh revealed himself as a jealous God, letting his chosen people feel that he was after them with blessings and with punishments, and that Cod's goal was man. Not knowing better, they cheated him by obeying his Law literally. But as Job discovered Yahweh's primitive amorality, God found out about the trick of observing the Law and swallowing camels.

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before: there were no Alexander VI,9 no auto-da-fes, no thumbscrews and racks any more, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent. The great split, having been a merely spiritual fact for a long time, has at last got into the world, as a rule in its coarsest and least recognizable form, viz, as the iron curtain, the completion of the second Fish.10

Now a new synthesis must begin. But how can absolute evil be connected and identified with absolute good? It seems to be impossible. When Christ withstood Satan's temptation, that was the fatal moment when the shadow was cut off. Yet it had to be cut off in order to enable man to become morally conscious. If the moral opposites could be united at all, they would be suspended altogether and there could be no morality at all. That is certainly not what synthesis aims at. In such a case of irreconcilability the opposites are united by a neutral or ambivalent bridge, a symbol expressing either side in such a way that they can function together.11 This symbol is the cross as interpreted of old, viz, as the tree of life or simply as the tree to which Christ is inescapably affixed. This particular feature points to the compensatory significance of the tree: the tree symbolizes that entity from which Christ had been separated and with which he ought to be connected again to make his life or his being complete. In other words, the Crucifixus is the symbol uniting the absolute moral opposites. Christ represents the light; the tree, the darkness; he the son, it the mother. Both areandrogynous (tree = phallus).12 Christ is so much identical with the cross that both terms have become almost in- terchangeable in ecclesiastical language (f.i. "redeemed through Christ or through the cross" etc.). The tree brings back all that has been lost through Christ's extreme spiritualization, namely the elements of nature. Through its branches and leaves the tree gathers the powers of light and air, and through its roots those of the earth and the water. Christ was suffering on account of his split and he recovers his perfect
life at Easter, when he is buried again in the womb of the virginal mother. (Represented also in the myth of Attis by the tree, to which an image of Attis was nailed, then cut down and carried into the cave of the mother Kybele.13 The Nativity Church of Bethlehem is erected over an Attis sanctuary!)14 This mythical complex seems to represent a further development of the old drama, existence becoming real through reflection in consciousness, Job's tragedy.15 But now it is the problem of dealing with the results of conscious discrimination. The first attempt is moral appreciation and decision for the Good. Although this decision is indispensable, it is not too good in the long run. You must not get stuck with it, otherwise you grow out of life and die slowly. Then the one-sided emphasis on the Good becomes doubtful, but there is apparently no possibility of reconciling Good and Evil. That is where we are now.

The symbolic history of the Christ's life shows, as the essential teleological tendency, the crucifixion, viz, the union of Christ with the symbol of the tree. It is no longer a matter of an impossible reconciliation of Good and Evil, but of man with his vegetative (= unconscious) life. In the case of the Christian symbol the tree however is dead and man upon the Cross is going to die, i.e., the solution of the problem takes place after death. That is so as far as Christian truth goes. But it is possible that the Christian symbolism expresses man's mental condition in the aeon of Pisces, as the ram and the bull gods do for the ages of Aries and Taurus. In this case the post-mortal solution would be symbolic of an entirely new psychological status, viz. that of Aquarius, which is certainly a oneness, presumably that of the Anthropos, the realization of Christ's allusion; "Dii estis."16 This is a formidable secret and difficult to understand, because it means that man will be essentially God and God man. The signs pointing in this direction consist in the fact that the cosmic power of self-destruction is given into the hands of man and that man inherits the dual nature of the Father. He will [mis]understand it and he will be tempted to ruin the universal life of the earth by radioactivity. Materialism and
atheism, the negation of God, are indirect means to attain this goal. Through the negation of God one becomes deified, i.e., god-almighty-like, and then one knows what is good for mankind. That is how destruction begins. The intellectual schoolmasters in the Kremlin are a classic example. The danger of following the same path is very great indeed. It begins with the lie, i.e., the projection of the shadow.

There is need of people knowing about their shadow, because there must be somebody who does not project. They ought to be in a visible position where they would be expected to project and unexpectedly they do not project! They can thus set a visible example which would not be seen if they were invisible.

There is certainly Pharisaism, law consciousness, power drive, sex obsession, and the Wrong kind of formalism in the Church. But these things are symptoms that the old showy and easily understandable ways and methods have lost their significance and should be slowly replaced by more meaningful principles. This indeed means trouble with the Christian vices. Since you cannot overthrow a whole world because it harbours also some evil, it will be a more individual or "local" fight with what you rightly call avidya. As "tout passe," even theological books are not true forever, and even if they expect to be believed one has to tell them in a loving and fatherly way that they make some mistakes. A true and honest introverted thinking is a grace and possesses for at least a time divine authority,

particularly if it is modest, simple end straight. The people who write such books are not the voice of God. They are only human. It is true that the right kind of thinking isolates oneself. But did you become a monk for the sake of congenial society? Or do you assume that it isolates only a theologian? It has done the same to me and will do so to everybody that is blessed with it.

That is the reason why there are compensatory functions. The introverted thinker is very much in need of a developed feeling, i.e., of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things. The compensation will be a hell of a conflict to begin with, but later on, by understanding what nirdvanda17 means, they18 become the pillars at the gate of the transcendent function, i.e., the transitus to the self.

We should recognize that life is a transitus. There is an old covered bridge near Schmerikon19 with an inscription: "Alles ist Uebergang."20 Even the Church and her sententiae are only alive inasmuch as they change. All old truths want a new interpretation, so that they can live on in a new form. They can't be substituted or replaced by something else without losing their functional value altogether. The Church certainly expects of you that you assimilate its doctrine. But in assimilating it, you change it imperceptibly and sometimes even noticeably. Introverted thinking is aware of such subtle alterations, while other minds swallow them wholesale. If you try to be literal about the doctrine, you are putting yourself aside until there is nobody left that would represent it but corpses. If on the other hand you truly assimilate the doctrine you will alter it creatively by your individual understanding and thus give life to it. The life of most ideas in their controversial nature, i.e., you can disagree with them even if you recognize their importance for a majority. If you fully agreed with them you could replace yourself just as well by a gramophone record. Moreover, if you don't disagree, you are no good as a directeur de conscience, since there are many other people suffering from the same difficulty and being badly in need of your understanding.

I appreciate the particular moral problem you are confronted with. But I should rather try to understand why you were put into your actual situation of profound conflict before you think it is a fundamental mental mistake. I remember vividly your charta geomantica21 that depicts so drastically the way you became a monk. I admit there are people with the peculiar gift of getting inevitably and always into the wrong place. With such people nothing can be done except get them out of the wrong hole into another equally dubious one. But if I find an intelligent man in an apparently wrong situation, I am inclined to think that it makes sense somehow. There may be some work for him to do. Much work is needed where much has gone wrong or where much should be improved. That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future. The old trick of law obedience is still going strong, but the original Christian teaching is a reminder. The man who allows the institution to swallow him is not a good servant.

It is quite understandable that the ecclesiastical authorities must protect the Church against subversive influences. But it would be sabotage if this principle were carried to the extreme, because it would kill the attempts at improvement also, The Church is a "Durchgang" [passage] and bridge between representatives of higher and lower consciousness and as such she quite definitely makes sense. Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful. What would you do if you were a bank-clerk or a medical assistant at a big clinic? You are always and everywhere in a metal conflict unless you are blissfully unconscious. I think it is not only honest but even highly moral and altruistic to be what one professes to be as completely as possible, with the full consciousness that you are making this effort for the weak and the unintelligent who cannot live without a reliable support. He is a good physician who does not bother the patient with his own doubts and feelings of inferiority. Even if he knows little or is quite inefficient the right persona medici might carry the day if seriously and truly performed for the patient. The grace of God may step in when you don't lose your head in a clearly desperate situation If it has been done, even with a lie, in favor of the patient it has been well done, and you are justified, although you never get out of the awkward feeling that you are a dubious number. I wonder whether there is any true servant of God who can rid himself of this profound insecurity balancing his obvious rightness. I cannot forget that crazy old Negro Mammy22 who told me: "God is working in me like a clock—funny and serious." By "clock" seems to be meant something precise and regular, even monotonous; by "funny and serious" compensating irrational events and aspects—a humorous seriousness expressing the playful and formidable nature of fateful experiences.

If I find myself in a critical or doubtful situation, I always ask myself whether there is not something in it, explaining

the need of my presence, before I make a plan of how to escape. If I should find nothing hopeful or meaningful in it, I think I would not hesitate to jump out of it as quick as possible. Well, I may be all wrong, but the fact that you find yourself in the Church does not impress me asbeing wholly nonsensical. Of course huge sacrifices are expected of you, but I wonder whether there is any vocation or any kind of meaningful life that does not demand sacrifices of a sort. There is no place where those striving after consciousness could find absolute safety. Doubt and insecurity are indispensable components of a complete life. Only those who can lose this life really, can gain it. A "complete" life does not consist in a theoretical completeness, but in the fact that one accepts, without reservation, the particular fatal tissue in which one finds oneself embedded, and that one tries to make sense of it or to create a cosmos from the chaotic mess into which one is born. If one lives properly and completely, time and again one will be confronted with a situation of which one will say: "This is too much. I cannot bear it any more." Then the question must he answered: "Can one really not bear it?"

Fidem non esse caecum sensum religionis e latebris subconscientiae erumpentem,23 etc., indeed not! Fides in its ecclesiastical meaning is a construction expressed by the wholly artificial credo, but no spontaneous product of the unconscious. You can swear to it in all innocence, as well as I could, if asked. Also you can teach, if asked, the solid doctrine of St. Thomas Aquinas, as I could if I knew it. You can and will and must criticize it, yet with a certain discrimination, as there are people incapable of understanding your argument.Quieta movere24 is not necessarily a good principle. Being an analyst, you know how little you can say, and sometimes it is quite enough when only the analyst knows. Certain things transmit themselves by air when they are really needed.

I don't share at all X.'s idea that one should not be so finicky about conscience, it is definitely dishonest and—sorry—a bit too Catholic. One must be finicky when it comes to a moral question, and what a question! You are asked to decide whether you can deal with ambiguity, deception, "doublecrossing" and other damnable things for the love of your neighbour's soul. If it is a case of "the end justifying the means," you had better buy a through ticket to hell. It is a devilish hybris even to think that one could be in such an exalted position to decide about the means one is going to apply. There is no such thing, not even in psychotherapy. If you don't want to go to the dogs morally, there is only one question, namely "Which is the necessity you find yourself burdened with when you take to heart your brother's predicament?" The question is how you are applied in the process of the cure, and not at all what the means are you could offer to buy yourself off. It depends very much indeed upon the way you envisage your position with reference to the Church. I should advocate an analytical attitude, which is permissible as well as honest, viz, take the Church as your ailing employer and your colleagues as the unconscious inmates of a hospital.

Is the LSD-drug mesca1in?25 It has indeed very curious effects— vide Aldous Huxley26 —of which I know far too little. I don't know either what its psychotherapeutic value with neurotic or psychotic patients is. I only know there is no point in wishing to know more of the collective unconscious than one gets through dreams and intuition. The more you know of it, the greater and heavier becomes our moral burden, because the unconscious contents transform themselves into your individual tasks and duties as soon as they begin to become conscious. Do you want to increase loneliness and misunderstanding? Do you want to find more and more complications and increasing responsibilities? You get enough of it. If I once could say that I had done everything I know I had to do, then perhaps I should realize a legitimate need to take mescalin. But if I should take it now, I would not be sure at all that I had not taken it out of idle curiosity. I should hate the thought that I had touched on the sphere where the paint is made that colours the world, where the light is created that makes shine the splendour of the dawn, the lines and shapes of all form, the sound that fills the orbit, the thought that illuminates the darkness of the void. There are some poor impoverished creatures, perhaps, for whom mescalin would be a heaven-sent gift without a counterpoison, but I am profoundly mistrustful of the "pure gifts of the Gods." You pay very dearly for them. Quidquid id est, timeo Danaos et dona ferentes.27

This is not the point at all, to know of or about the unconscious, nor does the story end here; on the contrary it is how and where you begin the real quest. If you are too unconscious it is a great relief to know a bit of the collective unconscious. But it soon becomes dangerous to know more, because one does not learn at the same time how to balance it through a conscious equivalent. That is the mistake Aldous Huxley makes: he does not know that he is in the role of the "Zauberlehrling," who learned from his master how to call the ghosts but did not know how to get rid of them again:

It is really the mistake of our age. We think it is enough to discover new things, but we don't realize that knowing

more demands a corresponding development of morality. Radioactive clouds over Japan, Calcutta, and Saskatchewan point to progressive poisoning of the universal atmosphere.
I should indeed be obliged to you if you could let me see the material they get with LSD. It is quite awful that the alienists have caught hold of a new poison to play with, without the faintest knowledge or feeling of responsibility. It is just as if a surgeon had never leaned further than to cut open his patient's belly and to leave things there. When one gets to know unconscious contents one should know how to deal with them. I can only hope that the doctors will feed themselves thoroughly with mescalin, the alkaloid of divine grace, so that they learn for themselves its marvellous effect. You have not finished with the conscious side yet. Why should you expect more from the unconscious? For 35 years I have known enough of the collective unconscious and my whole effort is concentrated upon preparing the ways and means to deal with it.
Now to end this very long epistle I must say how much I have appreciated your confidence, frankness, courage and honesty. This is so rare and so precious an event that it is a pleasure to answer at length. I hope you will find a way out to Switzerland.
The winter, though very cold, has dealt leniently with me. Both my wife and myself are tired, though still active, but in a very restricted way.
I am spending the month of April in Bollingen procul negotiis29 and the worst weather we have known for years.
Cordially yours, C. G. JUNG

The Agathodaemon and the Afterlife (2012-02-21 21:14)

Roman marble sculpture of Agathodaemon restored with an unrelated head, as "Antinous Agathodaemon", purchased in Rome ca. 1760, (Staatliche Museen, Berlin)
The myth of the agathodaemon can neither be proved nor disproved. "Agatho" stems from the Greek "to agathon," meaning the highest or supreme good in a moral sense, summum bonum. Since the daemon brought both spiritual and material wealth to a household or person, the agathodaemon amounts to the "good spirit." Each person was assigned a daemon at birth, and the "good spirit" of the daemon protected and guided him through life. Sacrifices of milk and honey were made to the daemon on one's birthday. Otherwise a cup of consecrated or spiritually pure wine was passed around at dinner, called the cup of the agathodaemon. As we shall see, these rituals were meant

as an affirmation of life (and thus as an acknowledgement of death).
The agathodaemon was the ”good” half of a good and evil duality. This duality was portrayed in frescoes as a serpent with the head of a lion with 7 or 12 solar rays emanating from it. The serpent portion was called the kakodaemon, representing the underworld and water, and the lion’s head was the agathodaemon, representing the solar fires.
The cosmic interpretation of the daemon as solar provider was tied to the household’s prosperity in the form of the genius. The lion-headed serpent was frequently pictured along with the household genius, the latter shown as a youth holding a horn of plenty and a bowl, or a poppy and ears of corn, representing the growth and abundance of harvest. The harvest imagery along with the serpent as rain and sun were all symbolic of a successful harvest. This worship of things bringing goodness points to an innocent superstition behind common Greek religious practices.
Karl Kerenyi has pointed out the duality in Roman religion of the male ”genius,” being Jupiter, and the female ”iuna,” being luna or the Moon. In Greek religion there was a duality between Apollo, the Sun god, and Artemis, or Diana, the Goddess of the Hunt and the Moon. Closely related to Artemis was Persephone, who inhabited the underworld or the kingdom of the dead.
Thus two opposite domains, the Olympic and the Chthonic, were in contact. The lion-headed serpent represented the dualities of fire and water, Sun and Moon, and good and evil. There was another duality of Zeus and the primordial Night, sometimes called Erebos; Zeus was in ”awe” of the sphere of Night, which was a region bordering the sphere of death and non-existence but not part of it, and bordering too the realm of the gods since Zeus could apprehend it.
The actual religious significance of the agathodaemon comes about when one links ”goodness” to an atonement for some kind of ”badness.” ”To agathon” or supreme goodness may balance out ”agos,” meaning a defilement for which one must atone. In particular, agos was the sinful shedding of blood. In the human sense this refers to the menses. Everyday personal hygiene was thus brought into religious practice as something impure, but which could be cleansed, leading to a ”goodness.”
In the cosmic sense the shedding of blood is a shedding of stellar waters. Both Apollo and Artemis (the Sun and the Moon) were pure, but they were also in contact with the impure, the female underworld aspect of streaming waters. The Greeks knew that there was no clean separation between good and evil, angels and daemons. The agathodaemon is a testament to that fact, since it is the ”good” daemon, on par with the angel, but operating in the border region between existence and non-existence, in the sphere of Night that is connected with the afterlife. By contrast, the angel operates in the Olympic realm. The angel leads mankind to one kind of immortality, associated with the shining realm of the spinning tops, which is a linking back, but the agathodaemon points to pure non-existence associated with the forward stream that ends in the Moon.
The watery kakodaemon as the lunar image might have seemed to the Greek philosopher changeless and somehow frozen in time. But the Sun appeared every morning and this required the solar lion of the agathodaemon to connect the Earth with the gods at the other end of the spectrum. In one sense the agathodaemon pointed to the Sun, but in another sense it pointed to the image of the spinning tops as seen from the Moon, because the lunar temple of the kakodaemon touched Olympic heights through the agathodaemon, if only by a trick of light.
As a symbol of the underworld the kakodaemon was ”not hosia” and thus existed only to point out the necessary opposition to ”goodness.” As something shameful the kakodaemon paved the way for atonement and redemption, and thus kept the priest in business. These things were achieved or granted in the daily fill of time. Even in a cosmic sense, mercy and redemption were also marked by time, by the multifold images of the life of a world. Cosmic life and death was mapped out in the heavens, and if the worlds could attain a kind of immortality, surely so could man.
The Romans sanitized and imperialized Artemis and replaced her with the genius and iuna. The genius was male, the iuna female: the combination made a hermaphrodite. Psyche was married to Eros, the son of Aphrodite (Venus). In the Sun-god Apollo’s eyes (and it was only for him to see) the bridegroom was a winged serpent, or at least flew like Mercury (Hermes) between the head and tail of the serpent that spanned the heavens. The celestial waters which connected his mother’s bright birth palace (the spinning tops where Eros turned into a young boy, a golden ray of light, an agathodaemon) became dark and Styxian by the time they reached the Moon, his wife’s dark mountain of death (where Eros became a man again, the Uranian Lord of the Canals, Ku-ur-ku, a kakodaemon). Poor Psyche had married both man and child, both Uranus and, by proxy, Venus. She was pricked by Uranus, who carried the immortal essence of the spinning tops, and she too became immortal.

Wall painting from the Shrine of the Lares from the House of Vettii, Pompeii, about 70 CE.

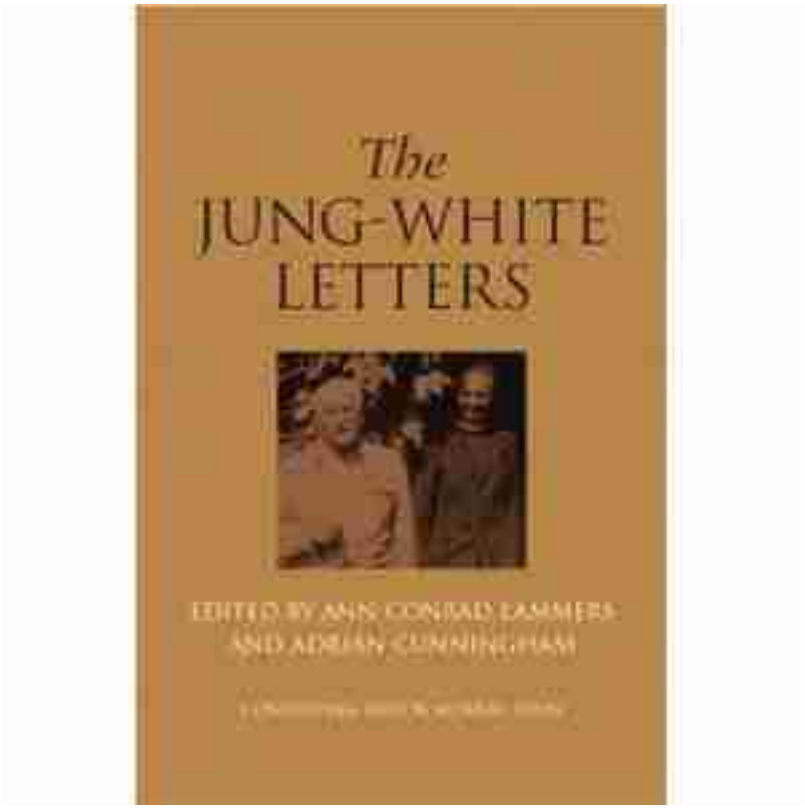
One might guess that the House of Vettii belonged to a magistrate because the symbols in this painting are common to patrician tombs. The household genius is shown in the center like a kind of human altar, with the household protective spirits, or Lares, shown rampant at either side. The genius is partly an underworld figure – taking the place of Osiris from ancient Samaritan iconography; the Lares taking the place of the winged angels Nephthys and Isis, who resurrected Osiris to the afterlife. The serpent at the bottom of the painting is sacred to the Lares, and as something Artemisian and watery, is also a kakodaemon. This makes the genius a kako-genius or cacogen. The horrifying aspect of the cacogen, the Medusa, had feet that were underworldly and serpentine, but here the cacogen's true identity is shown, a beautiful boy, and the serpent is separate from the boy so that what is immortal and beautiful may keep its humanity. Not shown is a bas-relief goat skull (festooned with garlands) and a sacrificial knife that sit above the wall painting, indicating that sacrificial offerings were brought to this shrine.

For the ancient Greeks, the sacrifice had the effect of bringing something far afield close by. The sacrificial meal brought about a divine presence – the distant gods were brought directly into the festival arena. The goat was divine to Dionysus, to Artemis, and to Bacchus. For some ancient Greeks, Dionysus was the same as the king of the underworld, Hades, officially the husband of Persephone, and hermetically the husband of Psyche. Psyche is Greek for "soul," and according to Plato and others, the soul was not affected by death, because death could do nothing to the soul. (Greek logic.) Thus the cacogen, once the mask is torn away and the soul shines through, is unaffected by death. But for the average festival goer a simpler interpretation was sufficient: immortality was simply the ongoing cycle of life, inspired by the heavenly bodies, by the sunrise and sunset, and by the phases of the Moon. The idea of regeneration also came from plant growth and from the reproduction of animals. Thus, indirectly the serpent was a symbol of fertility, and the kakodaemon is shown winding river-like through verdant growth.

The problem for the Roman priest was how to ritualize the myth: how to take something cerebral and complex and distill it into a ceremony. As Karl Kerenyi put it, the sacrificial ceremony necessarily became a "quotation" of myth: a gesture only, which could imitate but not replicate the full myth. In the painting from Pompeii the genius holds a small box in his left hand, lid open, perhaps a censer used during the sacrificial ceremony. In his right hand he holds a dish-like patera. The patera is also called a mundum (literally "universe"), and its raised central knob represents the lifegiving source or freshet of the universe. Otherwise it is simply used as a dish for offerings. The Lares hold cups and baskets filled with offerings. The cups are shaped like goats, and were probably filled with the blood of the sacrificed goat during the ceremony. One can imagine the priest offering the cup to the householder in a gesture of communion, and then flinging the contents onto the sacrificial fire. The artist has added a small altar at bottom right expressly for the kakodaemon, which prepares to eat.

Reflections on the Jung-White Letters **(2012-02-22 06:01)**

Reflections on the Jung-White Letters



When after World War II Victor White, a Dominican priest, began to correspond with C.G. Jung, and Jung responded enthusiastically, the stage was set for the beginning of a genuine Jungian-Christian dialogue. Jung was about to begin a series of writings on Christianity, and welcomed the collaboration of a Catholic priest trained in the scholastic philosophy and theology of Thomas Aquinas. And White was deeply attracted to Jung's psychology both personally and in regard to what it had to offer Christianity. Each was open to what the other had to say, and soon Jung was inviting White to stay with him at Bollingen, his country retreat, so that they could explore the possibility of such a dialogue. Eventually Jung was to write Answer to Job, and White was to criticize it, and these difficulties pointed to the problems a deep Jungian-Christian dialogue would have to face. The recent publication of White's letters to Jung (The Jung-White Letters, edited by Ann Conrad Lammers and Adrian Cunningham, Routledge, 2007) allow us to see with a new clarity just what those difficulties were.

As soon as their correspondence began important epistemological issues surfaced. Jung was keenly aware that what he was doing rested on an empirical foundation, and was not a philosophy or theology. He makes it clear that it would be beyond the competence of scientific empiricism to talk about the divine entity. "I don't preach, I try to establish psychological facts. I can confirm and prove the interrelationship of the God image with other parts of the psyche, but I cannot go further without commiting the error of a metaphysical assertion which is far beyond my scope. I am not a theologian and I have nothing to say about the nature of God." (p. 9) And what does the interrelationship of the God image with other parts of the psyche mean? Jung responds: "My personal view of this matter is, that Man's vital energy or libido is the divine pneuma... " (p. 7) But the deeper question is whether such an equation is actually so, and whether philosophy and theology are simply speaking in alternative languages instead of distinctive languages where each of them would have a viewpoint of their own.

As much as White admired Jung, it did not stop him from severely criticizing him, as we can see in his review of Jung's essay, "On the Self" (p. 140, note 26) where he accuses Jung of a quasi-Manichean dualism when he would have done better to follow St. Thomas on the question of evil. Jung, in turn, asserts that Christian doctrine is fundamentally irrational (p. 187), and consists of metaphysical truths grasped by archetypal motives. White, in turn,

makes an important response. He feels that Jung's empirical psychology is unnecessarily bound up with Kantian presuppositions, (p. 189) so that embracing Jung's psychology demands giving up philosophical and theological convictions. White considered most of Jung's remarks on evil and the goodness of the Godhead terribly unworthy of him, (p. 202) and it hurt him to see Jung talk in that manner. Jung, of course, was free to pursue his distinctive interpretation of Christianity. Psychologically his experience of God is "the perception of an overpowering impulse" (p. 218) coming from the unconscious. Christ at the time of the Incarnation had to split off his shadow and call it the devil.

While White and others dreamed of a coming together of "Jungian Catholics," (p. 227) the name given to an association in England, deep epistemological challenges still overshadowed the whole possibility of a Jungian-Christian dialogue. Jung's Answer to Job was officially published in English in late 1954, but even before that White had to deal with the impression it left on Jung's readers from other editions. His own review in Black Friars in March, 1955, was a rather paradoxical piece of work. On one hand he was concerned about how Jung would take it. He feared he would take it badly, and he was right, but that didn't make him initially soften what he had to say. Once the review was published, he regretted it, and later deleted some of its most cutting passages. It was as if he had come to the rational insight that Jung was wrong, but since Jung expressed himself in a highly emotional way, he, in turn, could not help phrasing his dissent in a negatively charged feeling way, as well. White also – perhaps under the pressure of his not completely examined feelings – felt that Jung had said that he never intended to publish Answer to Job. And later White acted as if he didn't understand why Jung was upset. Yet over and over again he regretted the feeling tone of the review, but never reputiated its substance.

But what was critical in the whole matter was what Jung really had to say in Answer to Job and the substance of White's response. As important as their personal feelings were, especially in regard to their own relationship, what they had to say was even more important. For Jung God is only partially conscious, and partially good. If one were to address him as if he were a human, one might say "For heaven's sake, man, pull yourself together and stop being such a senseless savage!" (Answer, p. 9, (572)). It is men and women who possess "a somewhat keener consciousness based on self-reflection." (p. 13 (579)) And this is an indication that man is in some ways superior to God. Indeed, the conclusion we would have to draw from this is that God needs man in order to become more fully conscious, and to deal with the evil in his nature which he is ignoring. What we are dealing with here, however, is not the Godhead himself, but Jung's feelings about it. We can't help but think about the powerful emotions that stirred up Jung's earliest years, the stories of which he recounted in Memories, Dreams, Reflections. It is as if here he is allowing those feelings about God to come out. Victor White's review makes it clear that he has been caught up in Jung's emotions and is responding in kind. He asks us, "Is he (Jung), after the manner of his own "Yahweh," duped by some satanic trickster into purposely torturing his friends and devotees?" (p. 352) For White, Jung is reading the Scriptures "through a pair of highly distorted spectacles." (p. 353) So Answer to Job, while not about God, but God images, is not really about Job's images of God, but Jung's images. But as we just saw, Jung's images of God in his childhood were associated with all sorts of powerful feelings that had little to do with the Scriptures or, if we can put it that way, with God's nature. White was to go on and make comments about Jung's Answer to Job – "the clear-sightedness and blindness of the typical paranoid system which rationalizes and conceals an even more unbearable grief and resentment" (p. 355) – that was to make it, in fact, impossible for them to pick up the earlier intimacy of their relationship.

Thus, the first and most promising attempt at a Jungian-Christian dialogue with Jung, himself, as one of the major players ended in failure. The epistemological gap that separated the two men was never bridged. White came the closest when he pointed out Jung's Kantian presuppositions. Jung, in fact, was an empiricist, and was working out an empirical science of the psyche. But at the same time he did not actually believe that philosophy and theology could actually know something in their own distinctive ways.

For extensive background on the Jung-White relationship see Ann Conrad Lammers' In God's Shadow, the Collaboration of Victor White and C.G. Jung, 1994. This book also contains an appendix about the long process that led to the publication of White's letters, which were first used in detail in In God's Shadow. Lammers also talks about the epistemological problem between Jung and White, but arrives at no firm conclusion about how the impasse their relationship reached could have been resolved.

BLAKE & INDIVIDUATION **(2012-02-22 06:38)**

Image from Book of Urizen
’Eternity shutter’d when they saw
Man begatting his likeness
On his own divided image.”

The process of individuation was developed by Carl Jung to make the unconscious known to the conscious mind in order to reveal the whole person. It has been called a process of self-actualization.
Claire Dunne, who wrote Carl Jung, Wounded Healer of the Soul, explains individuation thus:
"*Individuation is the experience of a natural law, an inner self-regulating process by which man becomes a whole human being acknowledging and living the total range of himself. In the process the ego is ultimately faced with something larger than itself, a force that it yields to and serves. The human being thus recognizes itself as both material and spiritual, conscious and unconscious*." (Page 61)
She quotes Jung in this statement on Page 62:
"Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. That means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man." (L2, P316, letter to Elined Kotschnig)
Jung's process of individuation involves the willingness to recognize components of the unconscious, to look at how they they relate to the conscious mind and integrate then into a whole which is larger than the ego's domain. Blake describes the recognition of multiple internal forces which must be acknowledged and assimilated into a functioning whole. Both men are preoccupied with the process of taking apart the buried influences which direct and control the outer man and reassembling them consciously into a true man in touch with the Totality beyond the individual.
The dividing, subduing, and restoring is repeated in Blake uncountable times; here's one example:
Jerusalem, PLATE 17, (E 161)
"*His Spectre divides & Los in fury compells it to divide:*
To labour in the fire, in the water, in the earth, in the air,
To follow the Daughters of Albion as the hound follows the scent
Of the wild inhabitant of the forest, to drive them from his own:
To make a way for the Children of Los to come from the Furnaces
But Los himself against Albions Sons his fury bends, for he
Dare not approach the Daughters openly lest he be consumed
In the fires of their beauty & perfection & be Vegetated beneath
Their Looms, in a Generation of death & resurrection to forgetfulness
They wooe Los continually to subdue his strength: he continually
Shews them his Spectre: sending him abroad over the four points of heaven
In the fierce desires of beauty & in the tortures of repulse! He is
The Spectre of the Living pursuing the Emanations of the Dead.
Shuddring they flee: they hide in the Druid Temples in cold chastity:
Subdued by the Spectre of the Living & terrified by undisguisd desire.
For Los said: *Tho my Spectre is divided: as I am a Living Man*
I must compell him to obey me wholly: that Enitharmon may not
Be lost: & lest he should devour Enitharmon: Ah me!
Piteous image of my soft desires & loves: O Enitharmon!
I will compell my Spectre to obey: I will restore to thee thy Children.
No one bruises or starves himself to make himself fit for labour!"

Theology after Jung by Ann Ulanov **(2012-02-22 07:27)**

Theology after Jung by Ann Ulanov

The nondenominational seminary where I have taught nearly four decades is a graduate school of religion, mainly Christian, that trains students to be professors in universities and for ministries of many kinds—in churches, prisons,

hospitals, and, with additional training, as clinicians. I have taught the major schools of depth psychology; in this paper I focus on the impact of Jung's thought on the theological enterprise.But what is the theological enterprise, and what is the psychological project vis a vis religion? These two disciplines are like terrains on either side of a central river. When religion is dominant in culture, the two are one, what Christianity called the care of souls, what John Mbiti (1970), scholar of African religions, called the drama of rocks, trees, drums, for we human beings live in a religious universe. In the twentieth century, the one became two with depth psychology verging into a separate river from its original containment in theology. Now, in the twenty-first century, the two are converging to meet again, to send boats and bridges back and forth. First, then, a word about theology, with its dangers and contributions, and the same for depth psychology.

Theology

Theology is an intellectual expression of love of God. Our intellect becomes the means of the dance, the adoration, the witness to the center of reality. The JOURNAL OF JUNGIAN THEORY AND PRACTICE VOL. 8 NO. 1 2006ger of theology is that its students can veer off into rationalization as defense against the unknown and the unknowing that always come with encounter with the numinous other who exceeds our grasp. Evidence of this defense is intellectualizing talk about the center of reality as substitute for experiencing it. We try to translate the unknown into our concepts of knowing and thus, in Jungian vocabulary, construct an ego-oriented theology. The opposite danger of theology is that its students veer off into unconscious identification with their systematic outline of the unknown. Caught in the archetypal energy at the center of dogma, they unconsciously insist everyone else identify with their system too. The result is theological bullying, or worse, theological sadism. In Jungian terms, this is not Selforiented theology but an unconscious falling into Self theology. We see both these dangers acted out in religions. The religious right appears to bypass the ego with its reality testing and differentiation of subject and object. God tells us what to do in every situation so we need not struggle to discern truth.

We already know. We bypass the ego for God's will. Believers inflamed with certainty about who God is zealously pursue others to convert. In its worst form, this coercive proselytizing exiles or even kills those who do not sign on. The religious left appears to bypass the Self in favor of this or that interpretation, eschewing the concrete devotion to a path because, after all, we cannot be certain. We bypass God for the ego's will. This results in a flabby, unfleshed religion. In contrast, theology proper, the genuine article, is a love affair expressed intellectually. Like the humble tumbler who could only show his devotion for the Virgin Mother by doing somersaults and handstands, theologians express love through words and systems and elaborations on doctrines—verbal crocheting, verbal painting, verbal music to celebrate the sovereign of the spheres (Miller, 1966). And they know perfectly well that the object of their devotion surpasses their words, so they circle around once again, and again, as if describing a lover.

Listen to some of the greats:

Augustine: "*Distinct, however, [from things intellectually seen] is that Light itself, whereby the soul…beholds…all things truly the object of the intellect. For that Light is God Himself; but the soul…when it endeavors to fix its gaze on that Light, quivers through weakness and is not able*" (Butler, 1922/1966, p. 54).

Gregory the Great extols that in contemplation the human mind should "*by touching (tangendo) love this Wisdom, and yet never by passing through it penetrate it*" (ibid., p. 79).

Bernard of Clairveaux exclaims: "*When the Lord comes as consuming fire…there ensues a sudden…enlargement of mind and an inpouring of light illuminating the intellect….But not through open doors but through narrow aperture*" (ibid., p. 104).

For Gregory of Nyssa, "*the true knowledge of what we seek consists precisely in not seeing…[for] our goal transcends all knowledge and everywhere is cut off from us by the darkness of incomprehensibility*" (Danielou & Mursillo, 1961, p. 118).

Berdyaev (1953) asserts: "*Truth penetrates the world with flashes of light and transfigures life….Truth is God….This differs from the usual interpretation of Truth as a judgement which corresponds to reality [which is] a diminished Truth…not the Truth of the light shining through*" (p. 45).

62 Theology after JungJean-Luc Marion (1991) joins the chorus when he writes: "*One must admit that theology, of all writing, certainly causes the greatest pleasure….[the pleasure] of transgressing it: from words to the Word, from the Word to words….Theology always writes starting from an other than itself….it causes [us] to write outside of [ourselves], even against [ourselves] since [we] must write…by that which [we]receive and in no case master*" (p. 1)

Depth Psychology

The psychological project presents different dangers and benefits. The fear that meets a psychological approach to theological symbols is that we thereby reduce them to psychological factors. God the Father really comes down to our oedipal complex, writ large. Jung is suspected of substituting his psychological vocabulary for a theological one. We talk of ego relating to Self instead of soul to God. God, who transcends creatures and all creation, shrinks to a factor in the human unconscious. The Self may transcend the ego, but does it transcend the psyche?

A sophisticated version of this reductionist approach, and it is not accurate to call it reduction, is Edinger's. He aims to extract religious symbolism from its embededment in religious traditions and look at it only psychologically, without the impediment of joining the religious community with its need for a unified doctrine. "*We attempt to pry these great psychic megaliths, these huge stones, out of their religious context in order to make them available for direct experience*" (Edinger, 2004, p. 12). He is assuming here, incorrectly I believe, that all believers do not know direct experience of God. Surely some do, as this remark by Luther about the Psalms which he translates from the Hebrew Scripture illustrates: we find in the Psalms "*joyous thoughts about God*" (cited in Edinger, 2004, p. 14).

Further, Edinger's approach yields a lonely journey and one in danger of intellectualizing (pp. 63, 86). We can grasp the idea abstractly, but how to get it over into living? Gone is the community of sisters and brothers who seek the same God, who gain stimulation by each other's differences in which they build a bigger unity. The danger opposite to reductionism looms equally large for the psychological approach to religious symbolism. Investigation of archetypal energies in religious images can sweep us up into unconscious identification with those energies; they now have us. So beneath our ego talk about the psychological meaning of dogma, we actually may be caught in identification with our own psychological approach, becoming adamant, intolerant of any who differ from our theory. We may not damn them, as in the religious version of fundamentalism, but we split away from them as falling short of true understanding of the deep psyche.

Witness the schisms in Jung societies all over the globe. In contrast, the contribution of depth psychology to theology, and here I focus on Jung, is to construct a bridge between psyche and religion. Jung sees his analytical psychology not as creating the light—that already exists—but making connections between sacred images and corresponding images in our psyche (Jung, 1953, paras. 14–15). We thereby renew traditional images by our idiosyncratic take on them, and religious tradition feeds us by offering multiple variations on the core images, variations that support our growth beyond our own versions of the images. Another way to say the same thing, and useful to theologians and analysts alike, is to look into our own God complex and discern its roots in personal biography, in collective containers, and in core archetypal imagery. Then,and only then, do we come face to face with the big questions, such as: Does this power to create and find images for the center of reality exist within us, or outside us, or both?

Teaching

To respond to that question and to the impact of Jung's thought on theology, I must say a word about my own approach to teaching. I can use the three aspects of countertransference to describe it. You remember that countertransference includes first, our own idiosyncratic style; second, our own complexes that need more analyzing; and third, our picking up from the unconscious of others what is going on unconsciously in them. My idiosyncratic style is to offer many theories and psychic objects for students to play with and make their own. I am against coercion, and that opposition would fall into the area of complex too. I want above all to attune to each student's own voice, which often in the beginning of their degree is still unconscious to them. I want to hear and support the student's own experience of the psyche, and to aid them to speak and write out of that, to discover to what they belong and, at the same time, to open to the variety of belongings of other students and of all the theorists we study. This belonging and openness make for lively conversation, so that in the classroom we know we are near to the fire.

Theology students differ from analytic candidates or students in university religious studies because of the theological component. They accept their involvement with what Jung calls the religious instinct as a driving force in their psyches they are aware of (Jung; 1953, para. 14; see Ulanov, 1971, chapter 6). They want a spiritual life, struggle with faith and doubt, search for what doctrines mean in living with others in society, discern ethical consequences of faith in God. They know about the God of their respective traditions (it is a nondenominational school). What they

learn in the classes of depth psychology and religion is the Deus absconditus, the God hidden in the depths of psyche, both individual and communal. They know about the numinous; what they do not know is God in and through the psyche, this force in the psyche.

Theology after Jung

To come then to the major point: the impact of Jung's work on theology is the shock, the experience, the wonder that the psyche is, there, objective within our subjectivity, a layer that Jung calls archetypal which we do not invent but discover. This is the major effect of Jung on theology in my experience. It no doubt reflects my own approach, which is not to convert students to a way of thinking, to sign them to an allegiance to a particular theory, but instead to communicate the fact of the aliveness of the psyche. This engendering aliveness is there for the taking, an ever-present gift, a secret in the open, a joy and a fear. This presence gets communicated through my teaching, but I got communicated to through Jung's work. That is his legacy to me, 64 Theology after Jungand mine to my students, an example of the oral tradition of teaching and learning, where you can trace your teachers way back to the greats. It is this excitement about aliveness of psyche that gives students a freedom to become who they are being, and they share this with each other and with me. When it works, what happens in the classroom operates at a depth level of psyche responding to psyche, the psyche's own objectivity communicating to us, through us to each other, through the material to us, us to the material and imposing a form upon it. It is a very exciting process: original ideas occur to us that we could not find alone. It is a messy process: I do not lecture formally, but welcome questions, comments as I go along presenting material. This method keeps us close to the ground, rather than up in the finer regions of the intellect talking about the material or forming it into a structure.

Only over nearly forty years of teaching and analyzing, which I do in my private practice, can I find words that express the faith beneath what I am doing. I trust the psyche to make itself heard, felt, seen, and I know from my long working that the psyche only gets in through the archaic, through the cracks, the confusions, the gaps. Thus questions, criticisms, the hot spots in each student are where the psyche will touch them. As Jung says, the unconscious is not this or that but the unknown as it intimately touches us (Jung 1916/1960, p. 68). A bridge emerges between the psyche's communicating through primitive hot spots and, in Christian tradition, the story that the Christ, the new being, gets born in the muck of a stable, not in the civilized refinements of the inn.

The major impact of Jung's insights on theology students (and professors) is not in theological controversies such as Jung's notion of the Trinity, or of God as having an evil side and needing to depend on humans for conscious recognition of the necessity to reconcile with the divine shadow. Those sorts of issues go up into the intellectual realm of theology, and Jung's scholarship in religious matters, though exemplary for the analytic community, falls short of what religious scholars bring to the discussion. So in addition to defensiveness of theologians about Jung's novel insights into doctrine, there is also a knowledge gap between Jung and them that impedes vigorous discussion of Jung's influence on theological work.

Where Jung's impact is felt, I repeat, as I am just circling around this main point and describing it in different ways, is the objectivity of the psyche—that it has its own life, so to speak, its own agenda, and cannot be reduced to childhood conditioning (Object Relations theory), to instinctual drives (Freudian theory), to the immediacy of the relation between analyst and analysand (Intersubjectivist, Self psychology, and Relational theory), nor to the ontological questions of the meaning of life (Existentialist theory). The psyche includes all those factors, but that there lives in us individually and in our shared existence in society a life force, or presence, or even guide—through nudges, dreams, body symptoms—is astounding.

In addition, Jung's theory of the Self bears in upon the students' theological conviction. For Jung, the Self, as center

of the whole conscious and unconscious psyche, manifests in a pattern of ordering images around a center, and manifests dynamically as if a living organism exerting intention. Images of Self have a generalized or collective quality and are indistinguishable from God-images for Jung. Hence, the imago dei, our being created in the image of God, is the Self. Its main pattern is to manifest as authority over ego consciousness, to pull all parts of psyAnn Ulanov 65che, ego included, to orbit around itself as center, and, dynamically, as if to construct dialogue with our ego, both individually and collectively. We could describe the Church, Synagogue, and Mosque as collective agents that desire dialogue with God (Ulanov, 1988/2000, pp.126–128).

Self images carry into consciousness the Deus absconditus, the God hidden in the unconscious, speaking from the other side of conscious convictions and struggles. For theological students, or any believer, these God-images bring what is left out of the conscious God-image, and can prove amazing (see Ulanov, 1986/2003, 1996/1998). Big chunks of our personality, like lost sheep, return to the fold. Theologically, it means God reaches us through the psyche, that it, too, is part of the flesh in which the Holy incarnates, manifests.

How do we teach this fact, and without doing therapy in the classroom, which I oppose as unethical. It can be made real by asking students to pay attention to which images in doctrine or scripture attract and repel them. This is where to begin in choosing a passage to exegete, a dogma to unpack. Such images hold a communication. Jung in particular, with his attention to image, adds a psychic hermeneutic to other methods of exegesis and interpretation, and also makes a bridge to interfaith dialogue, something desperately needed in this first decade of our new century and millennium. For in researching the image, we inevitably find it turns up in other cultures and religious traditions. We spy patterns on all levels—of personal life, cultural trends, of the image's effect in different locations throughout history. This quickens our sense of being touched by or in touch with another source of consciousness, of it with us, an abiding meaning or power that we must relate to (Jung, 1938/58, para. 8).

Within the personal conditioning of the author(s) and the cultural context in which the image is embedded, we reach the archetypal core image and can compare it with its appearance in different traditions. But to do this effectively, we must not merely know about it, but experience that core image. Otherwise we are talking about again, instead of communicating out of being communicated to. To reach that depth of communication, the students depend on me to pour

libido into the unconscious image, the image that arises in a thinker's theory, or the image that arises in me or the student in response to the theory. And I depend on the students to notice what is hot, what touches them from the side of the unknown. But our attention is always on the theory, and we pour back into the receiving of the theory all this energy. We may profit therapeutically in the process, and where relevant, relate that to the theory in question. In such a way, we live the meaning of Jung's statement that the archetypes are "tools of God" (Jung, 1975, p. 130), and that corresponds to the meaning of the religious statement we have fallen into the hands of the living God (Hebrews 10:31). We thus experience psychic reality individually and together as a small society, which refutes the criticism of Jung that somehow he only focuses on the inner life and the individual. No. Together in the humdrum day of schedules, school life, religious issues, we find and create this psychic reality. Jung's focus on the image, at the personal, cultural, and archetypal levels, corresponds to the theological recognition that we need mediators between us and the Holy. Whether we choose a favorite saint, or sutra, or meditation practice, a relic, a guru, a piece of silk blessed by the Dalai Lama, as finite creatures we need

Theology after Jungconcrete symbols to make a bridge to the infinite they convey. This is another link between psychology and theology: the dependence on symbols to connect to the unseen. In Jung's terms, the ego is needed for God to manifest in this world and God is needed for the ego to exist. Mutuality characterizes the relationship and brings the invisible showing itself in the visible. (Here the function of projection finds its most exalted place.)

This sense of the tremendous presence right there in us and in the classroom arouses fear (Ulanov, 1975/86/2003), awe, even hostility. A boat is floated over to the religious fact of terror before the Almighty as well as a sense of finally coming home into light unchangeable to our darkness, to unfathomable darkness to our light. To accept this sense of the Other, right there objectively within our subjectivity, is to be willing to live a paradoxical life, always a mark of religion, and for Jung, a mark of perceiving the Self, that other source of consciousness that perceives the ego. The relation is two-way, mutual, between the I and the not-I, between the Subject that knows me as subject. From then on life is changed. I must always consult this other not-I so intimately involved with me in this world. This intimacy affects the way we pray, worship, even do scholarship. For we are talking about a love affair, or a hate affair,

about desire, aggression, deep peace, even terror. Awareness of our unconscious God-images brings missing parts of ourselves as well as making the bridge to the Holy at that particular moment. To bring all of ourselves to God, we must include all those parts we would omit, hop over, improve upon, what Jung would call the Shadow. God finds us in the stable. Paradoxically we live at once the accepted and the unaccepted, the official God handed down through the ages and the personal God image, like Jung's "green Christ" (Jung, 1963a, p. 210).

Paradox confounds the rational ego and supports the ego turned toward the Self, and reveals that turning as central to healing. This fact encourages students to think long and hard about Jung's idea that turning toward, into the psyche, so often necessitated by a problem, gives hope. Our ego is bid to leave the familiar country, much like Abraham, and go into the wilderness. This is a spiritual risk, yet leads to life: "If you will contemplate your lack…of inner aliveness…and impregnate it with the interest born of alarm at your inner death, then something can take shape in you, for you inner emptiness conceals just as great a fullness if only you will allow it to penetrate into you. If you prove receptive to this 'call of the wild,' the longing for fulfillment will quicken the sterile wilderness of your soul as rain quickens the dry earth" (Jung, 1963, paras. 189ff.).

The Life, Death and Rebirth of The Tibetan Book of the Dead **(2012-02-22 09:02)**

Kazi Dawa Samdup and Walter Evans-Wentz

The Tibetan Book of the Dead: A Biography is part of a new series from Princeton University Press called "Lives of Great Religious Books." The volumes in the series describe the origins and legacies of some of the most famous religious works from around the world. I was invited to write about The Tibetan Book of the Dead. It is a particularly apt work for the series, because in addition to its great fame, it raises a number of questions about how religious books come to life, how they gain—or claim—canonical status, and how they die and are reborn, often at unexpected times and places.

The above photograph, taken in Gangtok, the capital of the Himalayan kingdom of Sikkim in 1919, shows the two men who created The Tibetan Book of the Dead. On the left stands Kazi Dawa Samdup (1868-1922), a Sikkimese of Tibetan descent. He would serve as translator. On the right stands Walter Evans-Wentz (1878-1965), an American from Trenton, New Jersey. He would serve as editor of The Tibetan Book of the Dead.

There is something slightly misleading about the photograph. Evans-Wentz is dressed in the brocades of a Tibetan aristocrat. Such dressing-up is of course a commonplace of the colonial period, but Evans-Wentz had little interest in Tibet or Tibetan Buddhism. He was a devotee instead of several of the Hindu swamis of the day, and his deepest devotion was to the Theosophical Society, founded by the Russian medium Helena Petrovna Blavatsky

(1831-1891) and the American Civil War veteran, Colonel Henry Olcott (1832-1907) in New York in 1875. Although largely forgotten today, the Theosophical Society was very influential in the late nineteenth and early twentieth century, especially among European and American artists and writers (from William Butler Yeats to L. Frank Baum). They believed that the mystical traditions of all religions arose from a single core, set forth to the world by a series of Mahatmas or "great souls," who included Jesus and the Buddha. Once living on the island continent of Atlantis, in recent centuries the Mahatmas, seeking to escape the increasing levels of magnetism elsewhere in the world, had congregated in Tibet. This is what may have drawn Evans-Wentz to Sikkim and the Tibetan borderlands.

Kazi Dawa Samdup is dressed in the traditional robe of a Tibetan layman. Over his left shoulder he wears the red and white cotton shawl of a lama (the Tibetan word for "guru") of the Nyingma or "Ancient" sect of Tibetan Buddhism, but he was not a lama. He was a schoolteacher, the English teacher at the local boarding school for boys. Evans-Wentz had purchased a Tibetan text from a British Army major who had recently returned from Tibet. The text was entitled the Bar do thos grol in Tibetan, literally "Liberation in the Intermediate State through Hearing." It consisted of a number of shorter works meant to be studied by the living or read to the dead, instructions and prayers for finding liberation from rebirth during the "intermediate state," a liminal period of up to forty-nine days between death and reincarnation.

For the Theosophists, Ancient Egypt was a source of esoteric wisdom; Madame Blavatsky's first major work was Isis Unveiled. Evans-Wentz, on learning what this Tibetan book was about, asked Kazi Dawa Samdup to translate portions of it. Over a period of several weeks, Evans-Wentz visited Kazi Dawa Samdup before his school day began and they would work on the translation. Evans-Wentz then added his own extensive, and often eccentric, preface, introduction, footnotes, and appendices that together outweigh the translation itself. Then, seeking to evoke The Egyptian Book of the Dead, he dubbed it The Tibetan Book of the Dead. Published by Oxford University Press in 1927, it would become the most famous Buddhist text in the Western world.

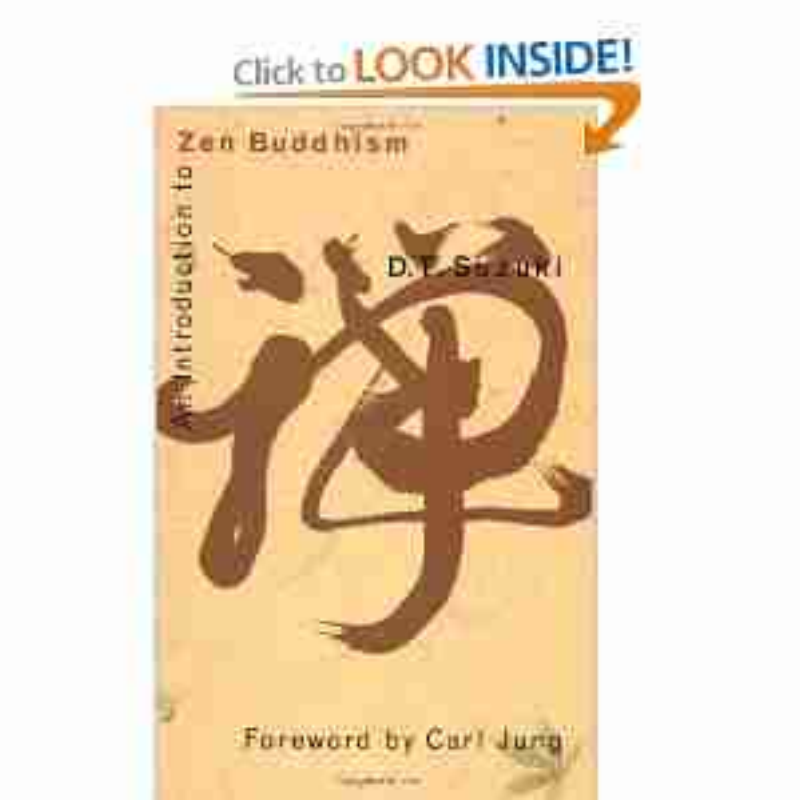
Yet the original text whose translation formed the core of The Tibetan Book of the Dead was not a particularly famous or influential work in Tibetan Buddhism, and like the photograph of its translator and editor, it is not quite what it seems. It belongs to a genre of texts called terma in Tibetan, literally "treasure." When Buddhism was first being established in Tibet in the eighth century, it is said that an Indian master named Padmasambhava buried a large cache of texts all over the country—in mountains, inside pillars, at the bottom of lakes—so that they could be discovered at the appropriate moment in the distant future. Hundreds of such works were unearthed over the centuries, forming an important component of the canon of the Nyingma sect. The texts are said to have been written in a secret code, one that only their discoverer can read and then translate into Tibetan. Scholars of Tibetan Buddhism, as well as some other sects of Tibetan Buddhism, regard these texts with skepticism, seeing them as latter day creations that seek legitimacy through a claim to the ancient past. The Bar do thos grol is such a treasure text, said to have been composed in the eighth century and unearthed in the fourteenth. Evans-Wentz discovered it in the twentieth century, but it was in a language he could not read. He had selections from it translated into English, read it using his own Theosophical code, and presented it to the world.

The Tibetan Book of the Dead thus seems to entail multiple layers of dissimulation, beginning with the photograph of its translator and editor, and extending back to the ancient Tibetan text—how ancient remains a question—that lies buried under the prefaces, notes, and appendices of the American Theosophist Walter Evans-Wentz. And yet, it has been reprinted many times since 1927 and has sold hundreds of thousands of copies. The Tibetan text itself has been retranslated repeatedly, most recently in 2005 in "the first complete translation", with various Tibetan lamas, including the Dalai Lama himself, offering their commentary.

It has been reprinted, of course, because it has been read, and because it has offered some degree of comfort to those who wonder what lies beyond death. It has often been the first book read by those who go on to develop a serious interest, even an academic interest, in Buddhism or in Tibet; and this from a book that, from almost every perspective, is not what it purports to be. The Tibetan Book of the Dead, a work more recent than it claims, offers a particularly compelling opportunity to ponder that old question of the relation between what we call "religion" and what we call "truth."

Zen and Death: Jung's Final Experience **(2012-02-22 09:54)**

Zen and Death: Jung's Final Experience



This lecture was delivered at the C. G. Jung Institute of Los Angeles in 2003 as part of a series on mortificatio, the alchemical process of psychological or inner death inherent in such diminishing experiences as depression, illness, failure, aging, and dying.

Good evening.

"Death," Jung wrote in 1945 not long after his heart attack, "is the hardest thing from the outside and as long as we are outside of it. But once inside you taste of such completeness and peace and fulfillment that you don't want to return."

Jung was speaking here of his out-of-body, neardeath experience, whose gripping effect indeed made it difficult for him to return to the world of everyday life even though he resiliently recovered from his illness. He remarked how "life has fortunately become provisional. It has become a transitory prejudice, a working hypothesis for the time being, but not existence itself."

Well, Jung lived seventeen more years after this experience, making the most out of this life which he now saw so provisionally and transitorily. He produced some of his most important works, and had several insights further deepening his understanding of the psyche. When death did finally come to claim him, he was prepared. He knew his health was failing, as he had had two strokes shortly before, and he had also had two or three dreams announcing that the end was near. Indeed, he was looking forward to his death in a curious, almost eager way. The family and friends who were present during his final days all observed how peaceful and clear-headed he was. "Quick!," he said to his son when his housekeeper momentarily left the room the evening before he died. "Help me out of bed before she comes

back or she'll stop me. I want to look at the sunset." Wishing to celebrate his passing as a special occasion, his last

words to his housekeeper were, “Let’s have a really good wine tonight.”

The experience of dying as a conscious, creative act has become a focus of interest in recent times as people are more and more recognizing it as the final, culminating act of life itself, the crowning event for which one’s whole life has in a certain way been a preparation. How different this is from the attitude expressed by Woody Allen: “I have no problem with dying,” he said, “as long as I’m not there when it happens.”

Dying consciously brings up the related idea of living life with a consciousness of death. Becoming aware of our mortality in more than just the detached manner with which we usually tend to think about it can help us appreciate the here-and-now, the fullness of the moment—or indeed, whether this moment really is as full as it could be. This kind of contemplation sharpens us to the quality of our lives and the choices we make. As Dr. Johnson said, the prospect of death wonderfully concentrates the mind. For this reason do Thai Buddhist monks meditate in graveyards where the recently deceased are being cremated. Jung’s own experiences nearly dying and while dying—how his mind was concentrated—brought him to some interesting discoveries, and evidently, a revision of his views on Eastern religion and Zen in particular. This then brings us to our present topic, Jung’s Zen experience in his final days. To begin, it is important to first have some understanding of what makes a Zen experience distinct from other kinds of religious experience.

In the mystical traditions of all the major world religions, there have evolved disciplines that attempt to cultivate a state of mind in which the mysterium tremendum, or awe-inspiring mystery of the divine, can manifest and flourish. In Western religions, the predominant discipline has been prayer, though in alchemy, an underground current of Western religion, the chief method involved a meditation upon the transmutation of material substances (for example, turning lead into gold). Jung showed that this external focus was a psychic projection of inner transformation. In Eastern religion, the predominant discipline has been meditation directly focused on transforming the psyche itself. Though there are many schools and methods, their aims tend to be similar: to transcend the limitations of ego-consciousness and allow a deeper consciousness—a consciousness of the Absolute (regardless of which name it is known by)—to emerge.

In Zen, it is less important what the discipline is than what the quality of discipline invested is. This fluid attitude allows Zen practitioners to encounter the Absolute through a variety of disciplines—calligraphy, tea ceremony, pottery making, bamboo flute music, flower arrangement, haiku poetry, archery, and swordfighting—as easily as through zazen or sitting meditation, the most common form of Zen discipline. Though I should say that these disciplines are anything but easy. They usually take many years if not a lifetime to master. For what is involved is precisely the investment of a highly refined, focused quality of discipline, of concentration or what Zen Buddhists call “one-pointedness of mind.” If the one-pointedness of mind is strong enough, pure enough, and sustained for long enough, the Zen practitioner becomes so absorbed in the activity of his or her chosen discipline that the usual boundaries of the ego become extended. If they become extended enough, there comes a moment when the practitioner merges not only with the activity, but with the Self as it manifests through the activity.

This principle expresses the central idea of Zen, the Doctrine of No Mind. No Mind is also called “Mind,” “Buddha-mind,” “Zen Mind,” “Big Mind,” the “Self,” the “Void,” the “Unconscious,” and “It.” The “It” here is not the “It” of Nietzsche or the “id” of Freud (id in Latin means “it”), but the transpersonal Self. As for the Zen usage of the term “Unconscious,” it is of special interest.

That Zen is first and foremost a way of understanding the unconscious is overlooked by many people. As the renowned Zen scholar D.T. Suzuki writes, “the concept of the unconscious is the foundation of Zen Buddhism.” One may find it discussed at length in the teachings of early Chinese Zen masters such as Hui-neng and Shen-hui, both of whom lived in the 7th century. However, the Zen conception of the unconscious clearly differs from that of most Western psychology, and is remarkably close in key regards to Jung’s conception. As Suzuki comments, “in Zen Buddhism the unconscious is not a psychological term either in a narrower or in a broader sense. . . . [It is] fundamentally different from the psychologists’ Unconscious. It has a metaphysical connotation. When Hui-neng speaks of the Unconscious in Consciousness, he steps beyond psychology.”

The Unconscious in Zen is, simply put, the mind of the cosmos. Suzuki on occasion calls it the “Cosmic Unconscious.” Eugene Herrigel offers an illustration of the Zen Unconscious in action in his book about his years of arduous training in the Zen art of archery. He recounts an incident in which his teacher told him how he hits the target without using his eyes. When Herrigel scoffed at this, the master, to prove his point, allowed Herrigel to set up the target in a

practice hall that was brightly lit but in which the target area was pitch-black, thus making it impossible for one's vision to adjust to the darkness and delineate the target. Herrigel writes: "[The master's] first arrow shot out of dazzling brightness into deep night. I knew from the sound that it had hit the target. The second arrow was a hit, too. When I switched on the light in the target-stand, I discovered to my amazement that the first arrow was lodged full in the middle of the black [bull's-eye], while the second arrow had splintered the butt of the first and plowed through the shaft before embedding itself beside it." Explaining his precision, the master said, "It is not 'I' who must be given credit for this shot. 'It' shot and 'It' made the hit."

Of course, the true goal of any martial art practiced in the Zen spirit is not to achieve spectacular feats but to attune oneself to the Unconscious, to "It"; winning against one's opponent or hitting the target is only a by-product of this inner attunement.

In Herrigel's account, we see certain distinct features typical to the Zen experience: a merging of the inner with the outer, a merging of the ego with the Unconscious or the Self, and, very significantly, the occurrence of all this while one is fully awake and alert as opposed to being in a visionary, dream, or trance state. There is one other crucial feature that makes Zen distinct from many other kinds of religious experience. Together with oneness there occurs the experience of emptiness, what in Buddhism is called the Void. When the universe is perceived as a single, infinite expanse with nothing separate in it or beside it to quantify or contrast it to, it has the sensation of being nothing at all and is hence experienced as a Void. If you think of the universe as a single sheet of steel, for example, with nothing else in it, well, soon it has the quality of being like air, empty. Oneness makes possible emptiness, and vice versa. But one cannot arrive at this truth merely intellectually. In Zen it must be experienced on a crisp, perceptual, visceral level; it must be a living experience. Listen to my former Zen teacher Yamada-roshi as he describes his own enlightenment experience, his encounter with the Void. This is from a letter he wrote in 1953 before he became a roshi, that is, a Zen master. It is addressed to the famous Zen master Nakagawa-roshi with whom he briefly visited:

The day after I called on you I was riding home on the train with my wife. I was reading a book on Zen by Son-o, who, you may recall, was a Soto Zen master at the end of the 17th century. As the train was nearing Ofuna station I ran across this line: "*I came to realize clearly that Mind is no other than mountains and rivers and the great wide earth, the sun and the moon and the stars.*"

I had read this before, but this time it impressed itself upon me so vividly that I was startled. I said to myself: "After seven or eight years of zazen I have finally perceived the essence of this statement," and couldn't suppress the tears that began to well up. Somewhat ashamed to find myself crying among the crowd, I averted my face and dabbed at my eyes with my handkerchief.

. . . it was after 11:30 before I went to bed. At midnight I abruptly awakened. At first my mind was foggy, then suddenly that quotation flashed into my consciousness: "I came to realize clearly that Mind is no other than mountains, rivers, and the great wide earth, the sun and the moon and the stars." And I repeated it. Then all at once I was struck as though by lightning, and the next instant heaven and earth crumbled and disappeared. Instantaneously, like surging waves, a tremendous delight welled up in me, a veritable hurricane of delight, as I laughed loudly and wildly: "Ha ha ha, ha ha ha!

There's no reasoning here, no reasoning at all! Ha ha ha!" The empty sky split in two, then opened its enormous mouth and began to laugh uproariously: "Ha ha ha!"

. . . Suddenly I sat up and struck the bed with all my might and beat the floor with my feet, as if trying to smash it, all the while laughing riotously. My wife and youngest son, sleeping near to me, were now awake and frightened. Covering my mouth with her hand, my wife exclaimed: "What's the matter with you? What's the matter with you?" But I wasn't aware of this until told about it afterwards. My son told me later he thought that I had gone mad, that my laughter had sounded inhuman. When I calmed down I apologized to the rest of the family, who had come downstairs frightened by the commotion. That morning I went to see Yasutani-roshi and tried to describe to him my experience of the sudden disintegration of heaven and earth. . . . Patting me on the back he said: "Well, well, it is rare indeed to experience to such a wonderful degree. It is termed 'Attainment of the emptiness of Mind.' You are to be congratulated!"

As one can gather from Yamada-roshi's account, the experience of the Void—or as he calls it, empty oneness—is

not the nihilistic emptiness of existentialists such as Sartre. Although it is framed in the Doctrine of No Mind as a negation—hence the "No" element of No Mind—it is a pregnant emptiness. In the Kabbalah, the experience of God in this way is described as the absolute or mystical "Nothing." St. John of the Cross refers to it as todo-y-nada, infinite totality and emptiness.

Meister Eckhart, too, qualifies the fullness of God as emptiness.

And last but not least, Jung intuited the essential nature of the Self as empty even before his final death experience: "*The whole course of individuation is dialectical, and the so-called 'end' is the confrontation of the ego with the 'emptiness' of the center. Here the limit of possible experience is reached: the ego is dissolved as the referencepoint of cognition*."

Jung defines emptiness as "something unknowable which is endowed with the highest intensity," "not as absence or vacancy."

However, with his death experience, he probably would have no longer insisted that it was unknowable.

In order to convey a more crisp sense of what this emptiness is, I would like for the next few minutes to move off the discursive, conceptual level of language. I'm going to play a piece of shakuhachi flute music, a Zen art developed by the Fuke school of Zen Buddhism in the practice of suizen, or blowing meditation. The shakuhachi flute is made from bamboo. The piece you will hear is called "Matsukaze," or "Wind in the Pines,"

performed by Stan Richardson. Listen to its emptiness.

In addition to the element of empty oneness, there are a variety of features one can attribute to the Zen experience, or at least to the process that leads up to it. Not everybody experiences all of them and there is certainly no qualification check list or properly correct form. The features I will focus on here tonight for our purposes are those connected with mortificatio, or inner, spiritual death.

The first feature I'd like to highlight brings us to Yamada-roshi's inhuman laughter. It is, for lack of a better term, Zen madness. This is not clinical or pathological madness, i.e., insanity, but the madness that comes

from confronting the paradox of the human condition, namely, that we are mortally limited and human in form, and yet empty and cosmic in essence,

and all at the same time. The experience of empty oneness can be a maddening, mortificatio experience. To realize the profound and infinite hollowness of the cosmos on an experiential level takes the ground out from under one's feet. This aspect of the mysterium tremendum sends one into a sort of existential free-falling, and one doesn't know where and if there is a safety net. As Nietzsche said, "Be careful as you gaze into the abyss. It may gaze back into you."

And yet, the very thing that makes this experience so maddening or unnerving is what also makes it humorous, for to discover that our basic conception of reality is an illusion has a kind of cosmic joke about it. This is what accounts for the humor of Zen with its pithy and paradoxical koans or riddles.

Another typical feature is the mortificatio of depression. One may not immediately associate Zen enlightenment with depression, but one can be sure that many Zen practitioners have had their share of darkness as part of their journey of awakening. Certainly, the Buddha could not have been too happy about the years he spent as an ascetic only to discover that ascetic practices did nothing to advance enlightenment other than reveal that such ego-driven practices do not work. Zen depression, like Zen madness, is existential rather than clinical or chemical, revolving around a sense that life is meaningless and hopeless. It stems from an awareness of what in Buddhism is called dukkha, the suffering that is intrinsic to life. Indeed, the First Noble Truth of the Buddha is, "Life is suffering."

One should thus not be too surprised that depression figures into Zen in this sort of way. Furthermore, the very process of the ego awakening to emptiness—what is referred to as enlightenment, satori, or kensho—involves an annihilation of that which the ego holds most dear: its belief in its self-importance. Contrary to what some believe, satori is not the dissolution or abolishment of the ego. We need an ego—and a welldeveloped one—in order to survive and thrive. But satori is the disillusionment or transcendence of the ego's perspective of itself as sovereign master of the world, and as other than the world. Satori is the realization that the ego, too, is empty. Depression can bring us to this realization precisely because it sinks us—gradually and increasingly—into emptiness. It helps eat up our narcissism and kill our sense of selfimportance. The mortificatio of depression bottoms us out into the emptiness of the cosmos. One may say that coming to enlightenment through depression, as through any form of Zen mortificatio, is an experience of the Void gnashing its teeth.

The Zen approach to depression is to work with it the way one works with a koan. There are different methods of

working with koans. In the Harada-Yasutani school of which Yamada-roshi was the abbot, one does not attack koans in the traditional way of persistently trying to penetrate their meaning. Rather, one carries one's koan lightly, to quote Aitken-roshi, a Zen master in this school. This means to carefully attend to it and let it brand itself into one's consciousness until it unveils itself in an illuminating, experiential way. Accordingly, one stays with the 'Is' of the depression in a resigned, nonresistant, but curious way. The depression may be deadening, but is to be coupled with a one-pointedness of mind from focusing on it in this koan-like manner.

I should add here that this way of working with depression is, obviously, not incompatible with the Jungian way or any other school of psychology that genuinely embraces and goes with the pathos rather than against it. Only its emphasis on eventually seeing through the suffering into its empty Buddha nature differs in accord with Buddhist phenomenology.

But the notion of immersing oneself into the unconscious, penetrating the substrata of the depression, and coming through the other side as a somehow transformed being is similar to the process depicted in the Rosarium pictures of alchemy; it too is an inner alchemy. In my practice with depressed patients, I work their depression with them in such a focusing, concentrating way, going into it deeper and deeper and surrendering to its mystery. Regardless of whether they are interested in Zen or whether they will ever have a Zen experience, this meditative approach goes well with the analysis of their psychic material. If anything, it promotes tolerance of pain and acceptance of oneself as one is, depression and all. I believe this is extremely important in psychotherapy, for depression alone never kills anyone. It is lack or loss of such tolerance and acceptance that leads to suicide.

Let's discuss one final and very typical mortificatio feature of the Zen experience. It is the mortificatio of doubt—profound, existential doubt. It is referred to as taigi, literally, the "Great Doubt." In the West, St. John of the Cross knew this as the "Dark Night of the Soul," and, as is the case in Zen as well, it is often merged with the mortificatio of depression. It is a condition of disillusionment, confusion, and thirst for enlightenment that was demonstrated par excellence by the Buddha himself in his journey of selfrealization. The doubt revolves fundamentally around the question, "What is Buddha-mind?" The Zen patriarch Hakuin believed that the greater the doubt, the more intense the experience of enlightenment, and he knew how to push his disciples to the extremes of nagging doubt.

It is a state of suspended judgment fostered by zazen and particularly by the koans which so bewilder and defeat the rational mind or ego. But amidst the suspended judgment there occurs one-pointedness of mind. These two together—

suspended judgment and one-pointedness of mind—make possible the breakthrough of empty oneness. The Zen practitioner is encouraged to surrender him- or herself to this tantalizing, gripped state of mind, the Great Doubt. He or she is told, "You must reach the point where you feel as though you had swallowed a red-hot iron ball that you cannot disgorge despite your every effort.

Thus, the mortificatio of Zen has a fiery, calcinatio edge. This deadly, hot, razorsharp edge that the ego itself becomes is what pierces the Void and releases the latter into consciousness. A key part of Zen training consists of sesshin—a week-long intensive immersion into zazen. The student wakes up at 4:30 in the morning and sits on the cushion till 9:00 at night, 7 days nonstop except for meals, clean-up, and a half-hour afternoon rest. In the sesshins I undertook in Japan, Yamada-roshi used to encourage us with admonitions to attain the Great Doubt, which he described as the "fire of concentration." He said we must become like the Vietnamese Zen monks who protested against the Vietnam War. Many of you might recall the photographs of them sitting in the lotus posture, lighting themselves on fire in full public view and dying consciously in a blaze of meditation. Quiet, dignified, enduring their pain fully awake. No trance state here. This acutely focused concentration is thus extremely peaceful but extremely intense at the same time. It is an act of watchful surrender. Death by fire. In the Great Doubt, one burns off the illusory forms of body and mind, whether one does so concretely as the Vietnamese monks did or inwardly as Zen practitioners do everywhere in the world.

Let us turn now to Jung's mortificatio experience, and particularly, its Zen character. Jung struggled with the issue of the mortificatio of the ego in its resignation to the Self his entire adult life. Indeed, he is among those religious geniuses of the ages and the first modern thinker to clearly define it as a principle of human development or individuation. ". . . [T]he experience of the self is always a defeat for the ego," he famously said in Mysterium Coniunctionis. If the experience of the Self does not come easily due to the obstinacy of the ego, how

much more difficult is that more rarefied and sublime form of self-realization, the experience of empty oneness? It almost invariably requires a profound mortificatio, either in the form of near-madness, depression, great doubt, near-death, or death itself. Certainly, Jung had his fair share of exposure to near-madness and depression in his lifetime, the former during his reclusive years of confrontation with the unconscious after his break with Freud, and the latter
on-and-off throughout his life and even well into his advanced years. But his encounter with emptiness seems to have occurred mostly in relation to his near-death and dying experiences. The connection between the experience of empty oneness and near-death and dying experiences is probably to be expected. Death is the final, absolute release, and in Zen circles there are stories of people who have had enlightenment experiences while dying and who lived long enough to report them. Both Zen practice and the process of dying, or nearly dying, inspire a one-pointedness of mind
and involve a transformation of the ego that makes it possible for the experience of empty oneness to emerge.
In Jung's case this is especially evident. To be sure, it needs to be acknowledged that in his better known writings on Eastern religion Jung was generally not a great believer in the viability of satori, at least for the Westerner, and he seemed to question the accuracy of its description as conveyed even by Easterners. He gave it credence as a subjective experience, but doubted its veracity as an objective indication of absolute knowledge. Listen to what he said about it in 1939 in his commentary on The Tibetan Book of the Great Liberation: "The experience of "at-onement" is one example of those 'quick-knowing' realizations of the East, an intuition of what it would be like if one could exist and not exist at the same time. If I were a Moslem, I should maintain that the power of the AllCompassionate is infinite, and that He alone can make a man to be and not to be at the same time. But for my part I cannot conceive of such a possibility. I therefore assume that, in this point, Eastern intuition has overreached itself."
In the same year, Jung wrote a foreword to D.T. Suzuki's Introduction to Zen Buddhism. There he is more open to the satori experience, but not on its own terms or the terms of the Zen masters. A careful reading reveals that
he attempts to explain it mechanistically and somewhat reductively. He
concludes, "Could any of us boast that he believes in the possibility of a boundlessly paradoxical transformation experience?," and he warns the Westerner of taking on a method that for various reasons is only suitable to
the Eastern mind. I imagine that Suzuki, the monk and scholar first and most responsible for bringing Zen to the West and at that time the sole figure doing so, humbly accepted Jung's foreword in order to give his work some
authority and exposure, but I also imagine that he didn't agree with everything Jung said.
I have written elsewhere extensively about the reasons underlying Jung's reticence to accept the satori experience on its own terms, so I won't say too much about that here. Suffice it to say that these reasons include:
1. Jung's epistemological orientation as influenced by Kant, who asserted that the "thing-in-itself," and by extension the unconsious-in-itself and the transcendent-in-itself, cannot be directly perceived or known. It is, Jung
claims, "only by indirect means" such as dreams, fantasies, and visions that the unconscious and transcendent can be known.
2. Jung's reticence was influenced by his psychiatric orientation which upholds that without the center of an ego, the contents of the unconscious will invade and extinguish consciousness and likely lead to a psychosis. The Jungian and Freudian views here are basically two sides of the same coin, the former attributing the experience of oneness to an ego overreaching itself and the latter reducing it to the ego's regression to the oceanic womb state; the one sees
this experience as beyond the ego and the other as before the ego. Although both agree with the Buddhist view that in oneness the ego returns to its essential, original condition of unity with the unconscious, they do not accept, as Buddhism does, that the ego—the ego that is strong and welldeveloped, that is—can endure this without dissolution. And, finally,
3. Jung's initial position on satori was influenced, naturally, by the Weltanschauung of Western civilization, which is rooted in a fundamental schism or split between man and God as conveyed through the biblical fall of Adam. Jung's reservations about Western mystics such as Meister Eckhart, who claimed to have overcome this schism, were similar to those he had about Eastern mystics. Things began to shift with Jung's 1944 heart attack and brush with death. Firstly, there was the vision Jung had during the episode itself. He saw himself, on a huge meteor-like rock in outer space, enter the antechamber of a seemingly Eastern temple with a black Hindu sitting

silently in lotus posture to the side of the antechamber's entrance. He writes: "I had the feeling that everything was being sloughed away; everything I aimed at or wished for or thought, the whole phantasmagoria of earthly existence, fell away or was stripped from me—an extremely painful process. . . . This experience gave me a feeling of extreme poverty, but at the same time of great fullness. There was no longer anything I wanted or desired. I existed in an objective form."

14 Clearly, this was a mortificatio experience, happening in an Eastern imagistic context. The diminishment or impoverishment had a Zenlike emptying character, and thus the emptying in turn led to fullness. Shortly after this episode, Jung had a dream that seemed to pick up where his near-death experience left off, for in the above vision, he never in fact entered the temple because his doctor, or the image of his doctor, came to bring him back to life. In this dream, Jung was on a hiking trip and came upon a small chapel which he entered. He writes: ". . . I saw that on the floor in front of the altar, facing me, sat a yogi—in lotus posture, in deep meditation. When I looked at him more closely, I realized that he had my face. I started in profound fright, and awoke with the thought: 'Aha, so he is the one who is meditating me. He has a dream, and I am it.' I knew that when he awakened, I would no longer be."

15 Needless to say, this dream has profound implications. The yogi is both Jung's alter ego—no pun intended—and the Self. In typical Eastern fashion, the dream conveys the Hindu and Buddhist idea that the Self alone is real, and the ego but a passing mirage. Jung's piercing statement, "I knew that when he awakened, I would no longer be," works with both forms of mortificatio, the form of living consciously with death on a day-to-day basis, and the form of actually dying. The person in whom the Self has become awakened and who lives life in a more or less awake state knows that the ego no longer exists the way it was originally conditioned, that is, as an isolated, separate entity and identity unto its own. And of course, the person who is dying may well be predisposed or inclined to soon discover the same in a more complete and ultimate manner.

It was either during his final encounter with death or approaching it that Jung's most transformative experience vis-à-vis Eastern religion seems to have occurred. Of course, this experience happened too late for him to write about. What we know is that on his deathbed, Jung was reading Charles Luk's Ch'an and Zen Teachings: First Series. This is the first of a series of three highly sophisticated books. Luk was a Chinese monk and scholar involved in keeping alive one of the few remaining Zen or Ch'an sects in China in the last century. He studied under the renowned master Hsu Yun. Included in the book are Hsu Yun's discourses to the monks in the monastery of which he was abbot. These discourses were given during an intensive retreat like the kind I mentioned earlier. If one is in a state of Great Doubt or some other form of mortificatio, and has one-pointedness of mind such as the kind ushered in when one is dying, a master's poignant discourse—the way he says something or emphasizes a certain phrase—can itself be a trigger for satori. Very likely, however, Jung, a master in his own right, may have already at this point been familiar with the satori state, and he may have been merely reading and reconfirming what he already knew. He was, after all, not only dying, but concluding a most astounding and historic journey of consciousness, much of it couched, no doubt, in the language of alchemy, but a significant part of it, as the above vision and dream illustrated, in the wisdom of the East. And what tells us that Jung was already familiar with satori if not actually in a satori state? He does. Too weak to write anything himself, he asked Marie-Louise von Franz, who was among the few at his bedside during this time, to write Luk a letter. I quote von Franz: ". . . he was enthusiastic. . . . When he read what Hsu Yun said, he sometimes felt as if he himself could have said exactly this! It was just 'it'!"

16 "It" is in italics and also with an exclamation mark, apparently connoting the Unconscious of Zen. When Jung met at this same time with his friend Miguel Serrano, he told him the following, and I quote Jung from Serrano's notes: "I have just finished reading a book by a Chinese Zen Buddhist. I felt as if we were talking about one and the same thing and were simply using different words for it. The use of the word 'unconscious' is not the decisive thing; what counts is the Idea that lies behind this word."

17 Can Jung here be referring to anything else but the central Idea of Zen, the Doctrine of No Mind, the Void? Clearly, these reflections occurring in Jung's final days convey a sense of enthusiasm and conviction absent in his earlier writings on the East.

Let us now turn to the Oxherding Pictures, Zen's counterpart to the Rosarium pictures and an itinerary, so to speak,

to the Zen experience of mortificatio. Although to be accurate, it should be said, as is the case with the Rosarium pictures, the Oxherding Pictures are not just about death. They are about death and rebirth. It must be emphasized that the Oxherding Pictures are ultimately about being reborn into a life that is lived with the living knowledge of empty oneness. It is not just about the initial enlightenment experience or awakening to empty oneness, i.e., satori, which is usually a peak experience that settles, but about the practical life one has to then lead in the aftermath of that experience and integrating that experience. Seeing emptiness is thus only the beginning; leading a life in accord with emptiness is another matter, and the true goal of Zen.

To begin, I should say, firstly, that what I will present to here is a very brief sketch, without the commentary and poetry that accompany each picture. For those of you interested in a fuller treatment, D.T. Suzuki's writings may be considered a primary source, and Marvin Spiegelman and Mokusen Miyuki also provide an interesting treatment of these pictures in their book Buddhism and Jungian Psychology. Secondly, there is more than one set of the Oxherding Pictures, each with its own unique advantages. I will tonight use the set that has gained the widest acceptance today, the set attributed to the 12th century Chinese Zen master Kuo-an Shih-yuan, or Kakuan Shien in Japanese. Moreover, I will use a modern version of it in the form of ink-and-brush paintings by Gyokusei Jikihara (available at http://www.mro.org/zmmold/zenarts/oxherdinggallery.html). Earlier sets in China show the ox gradually turning from black to white, signifying that the ultimate goal of Zen is the realization and increasing integration of emptiness. The gradual quality of this speaks to the Soto school's emphasis on gradual enlightenment, as opposed to the sudden enlightenment of the Rinzai school of Zen. In Jungian language, one could say that this whitening represents a progressive diminishment of shadow, shadow not in the sense of personal or archetypal shadow, but simply in the sense of what the ego does not see in regard to enlightenment. Also, other sets present each picture as a circle within a square, suggesting that the Unconscious or Self must be integrated into consciousness—a principle known in alchemy, with some subtle variations in nuance, as "squaring the circle."

Let's look at the first picture. It is called "Seeking the Ox." The ox represents the seeker's true nature, that is, Buddha nature or Buddha-mind, the Self. It is probably because of the ox's sacred nature in ancient India that it came to symbolize man's primal nature or Buddha-mind. The oxherder here, however, knows himself only as small mind, as an ego. He sets out in search of enlightenment, but in fact, his original nature has never gone astray—he just can't see it. What blocks enlightenment are the defilements of the ego—its desires, fears, and delusions of duality. As the 15th Hindu sage Meher Baba said, "The ego sees what is not there, and does not see what is there." But herein lies the paradox: If the oxherder doesn't see the ox, how does he know it even exists? How does he even know to seek it? It is the Self from the very beginning that seeks itself, that inspires the urge to realization. The whole process occurs under the auspices of the Self. Let us go to Picture Two. Entitled "Finding the Tracks," it is fairly self-explanatory. Basically, in this picture, Dorothy is on the Yellow Brick Road to Oz. At least on an intellectual level, the ego knows that there is such a thing as the Self, similar to the early phase of analysis in which the patient is seeking and trusting that something will help him or her but does not know what it is.

Turning to the third picture, it is called ""First Glimpse of the Ox." This picture indicates the threshold of satori, the point at which onepointedness of mind is so strong and clear that there are real hints of Buddha nature. Enlightenment is glimpsed, but not yet fully crystallized and experienced. This is a peculiar, in-between state, and often the Zen practitioner thinks he or she has realized emptiness when in fact he or she is perceiving it, as the picture illustrates, in an obscured way.

Picture Four is called "Catching the Ox." It celebrates the experience of satori, enlightenment. Emptiness is clearly perceived and apprehended by consciousness. But it is not yet fully comprehended, not yet integrated into everyday life. Grasping emptiness is thus tantamount to realization, but not actualization, at least not as of yet. The aim of Zen is to embody emptiness in one's daily existence. This picture marks the culmination of the initial phase of Zen training.

Picture Five is "Taming the Ox," the beginning of working with one's realization in a practical, applied way. It portrays the struggle to integrate empty oneness into everyday life. One wrestles with one's thoughts and desires. But even they arise from Buddha nature, and it is only because the delusions of the ego still persist that they are imagined to be real. The process of working through this subjective state of delusion is undertaken via the study of the Mumonkan, the 48 koans that comprise the main text of Zen training.

Picture Six is “Riding the Ox Home.” Kakuan’s commentary tells all:
“The struggle is over, ‘gain’ and ‘loss’ no longer affect [the oxherder]. He hums the rustic tune of the woodsman and plays the simple songs of the village children. Astride the Ox’s back, he gazes serenely at the clouds above. His head does not turn [in the direction of temptations]. Try though one may to upset him, he remains undisturbed.”
Picture Seven is called “Ox Forgotten, Self Alone.” The term “Self” here refers to the Self-realized ego. At this stage, the relations between the ego and the Self are transcended. “Self” is no longer other, and what occurs now and henceforth is beyond such dualistic relations, beyond “betweenness.” The oxherder has embodied emptiness; he has, so to speak, made it his own. If the first six pictures are about the relations between the ego and the Self, the latter four represent the movement toward sheer emptiness, first without an awareness of the Self as other, and then, as we shall see in the next picture, without even an awareness of oneself as the embodiment of emptiness, for any such awareness can only be from a distance and hence a form of separation from empty oneness.
Picture Eight, “Both Ox and Self Forgotten,” is then true empty oneness. Even the act of emptying and the sense of emptiness have been thrown out. Now that’s really empty! The ego has been bottomed out, and only the bottomless Void remains. Of this end to egocentricity, Kakuan writes, “If hundreds of birds were now to strew flowers about [the oxherder’s] room, he could not but feel ashamed of himself.” What a humility and “poverty of spirit”—as the Christian mystics call it—this statement reveals. In Zen, there are three levels of enlightenment or emptiness. The first is dropping off body and mind.
Pictures One to Seven correspond to this. The second level is dropping off dropping body and mind. This corresonds to Pictures Eight and Nine. And the final picture is dropping off dropping off. Picture Eight here denotes the peeling process that razes the ego down to nothingness. Notice its resemblance to the ouroboros—the primal beginning, infinity, but also death. To give up not only the attachments of the body and mind but even the attachment to the rewarding feeling of giving up involves a real mortificatio. As Bob Dylan sings, “When you think that you’ve lost everything, you find out you could always lose a little more. . . . I close my eyes and wonder if everything is as hollow as it seems.”
18 Picture Nine is called “Returning to the Source.” Here the oxherder is simply what is. He has returned to the origin of all, not in any particular form or state of distinctness, but simply as what naturally exists in the form of life itself, just as it is. As he nears the final stage of his Zen journey, he finds himself back at the beginning, but with a new consciousness. This process is conveyed in the Zen saying that Donovan made famous when he sang, “First there is a mountain, then there is no mountain, then there is.”
18 One sees the world, then one realizes one does not see the world, then one sees the world. And seeing the world exactly as it is, endlessly changing and with nothing to strive for, including enlightenment, the oxherder is able to fully yet selflessly enter it.
Picture Ten is thus called “Entering the Market With Helping Hands.” The summum bonum of the Zen process of death and rebirth, it reflects individuation as Jung himself understood it: the oxherder, here transfigured into the jovial or laughing Buddha, is an in-dividual in the sense that he is undivided not only within himself but from the world. Unlike the yogi who remains in his cave in permanent retreat from the world, or the Hinayana Buddhist monk who must be a saintlike paragon of virtue, the Zen bodhisattva returns to the world, inhabiting it now as easily as he dwelled in his hut in Picture Seven. Zen teaching warns against sinking into an emptiness or enlightenment that becomes static, that hasn’t dropped off dropping off. “True Zen does not smell of Zen,” the sages tell us, by which they mean it does not smell of enlightenment or some kind of lofty sanctity.
True Zen is ordinary, not extraordinary. Chop wood, carry water, see patients. In ancient China, gourds were commonly used as wine bottles, signifying in this picture the enlightened man’s ordinariness as opposed to otherworldliness. The Zen master then is a free spirit who un-selfconsciously embodies empty oneness and can go anywhere, bringing his ordinary Zen into the world, partaking in the community and marketplace, and helping his fellow human beings live in the Way of the Buddha simply by virtue of his own example.
To conclude tonight’s presentation, there is a parable of somebody who knocks on the door of God’s private chamber. God says, “Who’s there?” The person responds, “It is I.” God says, “Go away.” The person goes away. Sometime later he returns and knocks again. God asks, “Who’s there?” The person says, “It is Thou.” God replies, “Come in.” It would seem that what has occurred here in this parable, between the person’s two visits to God’s chamber, is the

greater mortificatio, the mortificatio in which the ego dies in its sense of separateness from the Self. I say "sense" of separateness because, as Zen teaches, the ego in fact never was or is separate from the Self; it only thinks it is. So the question then becomes, What is it that goes through a mortificatio if all that really dies is an illusion to begin with? In true Zen spirit, the topic of this paper has been about nothing at all.
I hope you didn't expect more. Thank you

The Jung Schmid Letters **(2012-02-22 10:45)**

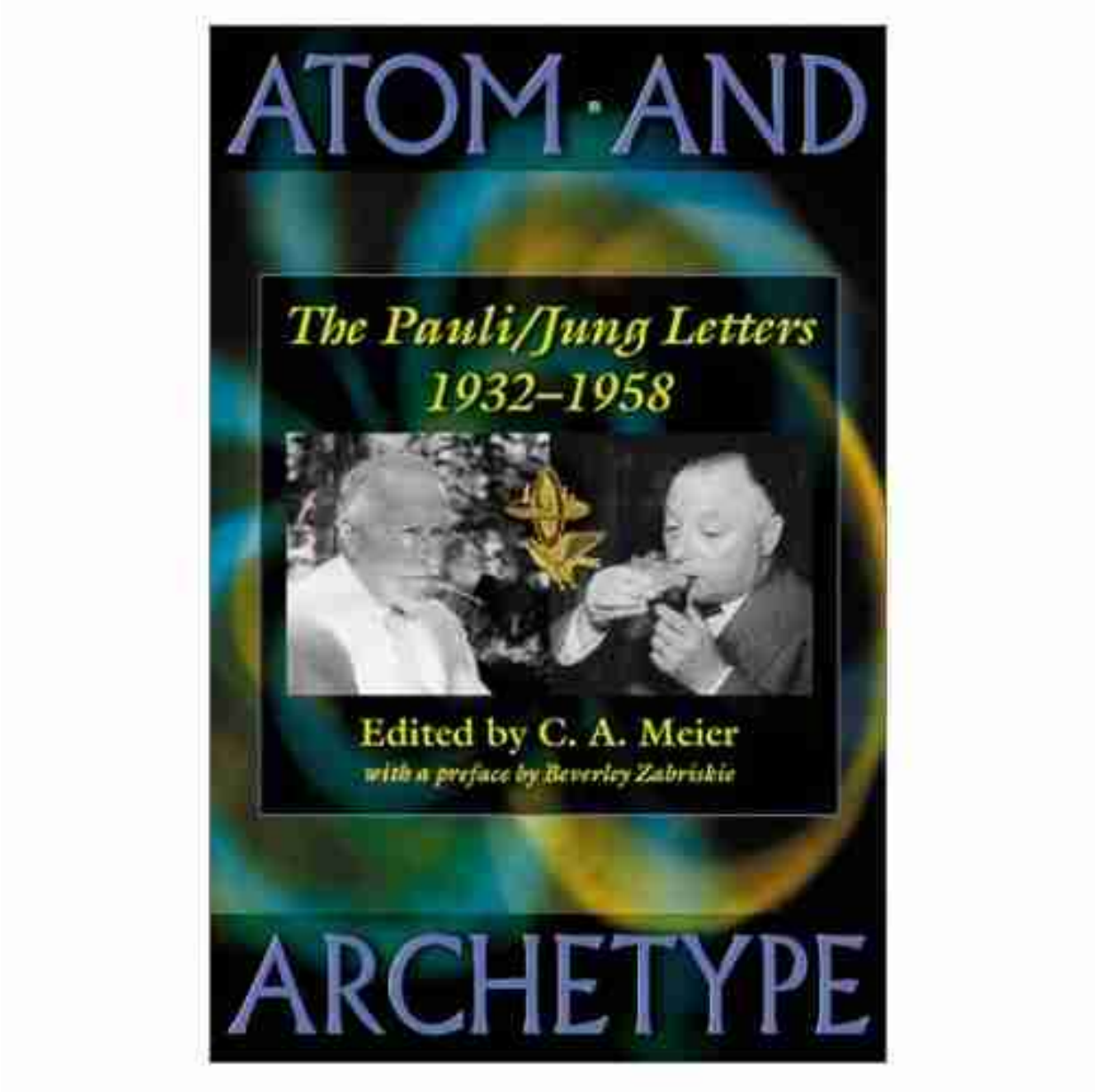
Note: Use the link at the bottom of this page to see other books forthcoming from the Philemon Foundation.

THE JUNG-SCHMID LETTERS
Between 1915 and 1916, Jung conducted an extensive theoretical discussion on the question of psychological types with his colleague, Swiss psychiatrist, Hans Schmid-Guisan (1881–1932).
Schmid first met Jung in 1911 and subsequently went to Zürich to study with Jung and became a member of the Zürich group of the International Psycho-Analytical Association. In 1913 he started a psychiatric practice in Basel, and was amongst those who sided with Jung when he broke with Freud. They maintained a close friendship up until Schmid's early death in 1932.

The value of this correspondence is that it shows how Jung's thinking about the type problem evolved from his original 1913 conception, rigidly linking extroversion to feeling and introversion to thinking, toward the flexible four-function two-attitude model we know today, which is the basis of the most widely used paper and pencil test of normal personality orientation in the world today, the Myers Briggs Type Indicator.
As increasing numbers of type practitioners begin to take the measure of Jung's insights into how consciousness organizes itself through functions of thinking, feeling, sensation, and intuition, which it deploys, according to its preference, in either extroverted or introverted ways, it has become important to learn how Jung arrived at this understanding.
Anticipated Publication Date
Date TBA
Editors + Translators
John Beebe
Ernst Falzeder

Carl Jung and Wolfgang Pauli **(2012-02-22 11:04)**

“When the hard-boiled rationalist… came to consult me for the first time, he was in such a state of panic that not only he but I myself felt the wind blowing over me from the lunatic asylum.”



Looking Back: The Odd Couple
Arthur I. Miller on a meeting of minds between Carl Jung and the physicist Wolfgang Pauli
More than 20 years ago I was intrigued to discover that the renowned physicist Wolfgang Pauli and the great psychologist Carl Jung had co-authored a book entitled The Interpretation of Nature and the Psyche (published by Bollingen, 1955). I tracked it down and read it with growing fascination. It is actually made up of two articles. Jung’s is on synchronicity and was about what I expected. But Pauli’s was an eye-opener. Its title stopped me in my tracks: ‘The influence of archetypal ideas on the scientific theories of Kepler’. Johannes Kepler was a German mathematician, astronomer and astrologer, and key figure in the 17th-century scientific revolution. Pauli’s is an authoritative and yet passionate exploration of his discoveries, emphasising the roots of his ideas in alchemy, mysticism and religion. It is written with great authority and bears the stamp of Jung’s analytic psychology.
There was more, because Pauli went on to argue that quantum theory – despite its grandeur, and in the faces of his

distinguished colleagues – was not a complete theory: it lacked the power to explain biological and mental processes, such as consciousness. Here was a totally different person from the one exhibited in Pauli's many scientific articles.
As a physicist, I knew about Pauli and his contributions to science, and of course was well aware of Jung. But the two together – the rational Pauli and the iconoclastic Jung? Who was the real Pauli, and how was he influenced by Jung?
Two mavericks strike sparks
My 2009 book, Deciphering the Cosmic Number (to appear in paperback as 137) is the story of two mavericks – Pauli, the scientist who dabbled in the occult, and Jung, the psychologist who was sure that science held answers to some of the questions that tormented him. Both made enormous and lasting contributions to their fields. But in their many conversations they went much further, exploring the middle ground between their two fields and striking sparks off each other.
In 1931 Wolfgang Pauli was at the height of his scientific career. He had discovered the exclusion principle – known to this day as the Pauli Exclusion Principle – which explains why the structure of matter is as it is and why certain stars die as they do. Just a year earlier, he had made the audacious suggestion that there might be an as yet undiscovered particle – an outrageous suggestion in those days. Besides the electron, proton and light quantum, which everyone took for granted, he insisted that there had to be another particle, which became known as the neutrino. Twenty-six years later Pauli's neutrino was finally discovered in the laboratory.
But while his friends and colleagues competed to win science's glittering prizes, Pauli was a different kind of character. He seemed almost indifferent to success. His scientific work was not enough to give him satisfaction and his personal life too fell deeper and deeper into chaos as he trawled the bars of Hamburg, sampling the nightlife and chasing after women. In 1932 a prize-winning film of Dr Jekyll and Mr Hyde came out, starring Frederic March as the tormented doctor. Pauli's life too seemed to have fractured. He had reached a dangerous low.
The solution was obvious. He turned to the world-famous psychologist Carl Jung who, as it turned out, lived not far from him just outside Zurich. Jung remembered vividly what Pauli looked like the first time he walked into his office: 'When the hard-boiled rationalist… came to consult me for the first time, he was in such a state of panic that not only he but I myself felt the wind blowing over me from the lunatic asylum!'
Pauli was 31. Jung, his senior by 26 years, was firmly established and hugely famous. He was the toast of the wealthy ladies and gentlemen of European and American high society, who came to him hoping to solve their various psychological malaises. Along with Sigmund Freud, Jung had opened up the concept of the mind as something that could be studied, understood, and healed. But the approaches of the two legendary psychoanalysts could not have been more different. Right from the start Jung wanted to shed light on those deep recesses of the unconscious that were beyond Freud's method, which dealt only with the areas of the unconscious generated by events in one's daily life.
Yet Jung was far more than just a psychologist. His interests ranged far and wide across Chinese philosophy, to alchemy and UFOs. He saw the same patterns underlying radically different ways of thinking across the world, and he was convinced that these patterns arose from the mind. He called them 'archetypes', essential elements of the pysche. Thus he developed the concepts of the collective unconscious and of archetypes, which are today taken for granted. He then came up with the concept of synchronicity, which he always considered one of his most important ideas. He was sure that bonds as strong as those that linked Eastern and Western thinking could also link the apparently coldly rational world of science with the supposedly irrational world of intuition and the psyche.
One area that brought all these interests together was numbers. Jung was fascinated by the way 3 and 4 popped up again and again in alchemy and also in religion, and in the power of numbers to predict occurrences in life – as codified in the Chinese Book of Changes, the I Ching. But it was not until he met Wolfgang Pauli that all this began to coalesce.
The cosmic number
Pauli, a kindred spirit, was also infatuated with numbers. It had begun when he was a physics student, when his mentor Arnold Sommerfeld used to extol the wonders of whole numbers with all the fervour of a kabbalist. Among them was 137.
It was Sommerfeld who discovered this extraordinary number in 1915, while trying to solve one particular puzzling feature of atoms: the 'fine structure' of spectral lines, the characteristic combination of wavelengths of light emitted and absorbed by each chemical element – the fingerprint or DNA, as it were, of each wavelength of light. It was

dubbed the ‘fine-structure constant’ (which in fact equals 1/137, though for convenience physicists refer to it as 137). From the moment 137 first popped up in his equations, he and other physicists saw that its importance went far beyond the fact that it solved this one puzzle. They quickly realised that this unique ‘fingerprint’ was the sum of certain fundamental constants of nature, specific quantities believed to be invariable throughout the universe, quantities central to relativity and the quantum theory. Perhaps it was not surprising, then, that physicists began referring to 137 as a ‘mystical number’. To add to the mystery, the sum of the Hebrew letters in the word kabbalah happens to be 137.

By the time Sommerfeld stumbled across 137 in 1915, whole numbers were beginning to crop up everywhere in atomic physics. Two years before, the Danish physicist Niels Bohr had worked out that the energy levels of the electrons within atoms could be expressed with whole numbers, so-called quantum numbers. He assumed that only three quantum numbers were necessary to locate an electron in the atom, just as it takes only three numbers to locate an object in space: its coordinates in the three dimensions. But then 10 years later the 24-year-old Pauli showed that in fact a fourth quantum number was needed. The problem was that the fourth quantum number could not be visualised as something we can actually see. For Pauli the problem came down to numbers: to the ‘difficult transition from three to four’. And 137 turned out to be linked with this transition.

Jung’s analysis of Pauli’s dreams brought out the connection between Pauli’s scientific discovery – which involved going from three to four quantum numbers, a momentous step in atomic physics – and the extraction from his deep unconscious of his feeling function. This could then join his other three basic functions – thinking, intuition and sensation – in his consciousness, another transition from three to four. In this way Pauli achieved individuation, or a balanced psyche: the goal of Jung’s analytic psychology.

Three hundred years earlier, a full-scale row over a very similar issue had broken out between the mystic and scientist Johannes Kepler and the Rosicrucian Robert Fludd. Kepler argued that three was the fundamental number at the core of the universe, using arguments from Christian theology and ancient mysticism. Fludd, however, argued for four on the basis of the Kabbalah, of the four limbs, the four seasons and the four elements (earth, water, air and fire): God’s creation of the world was a transition from two to three to fourness, he asserted.

But where did 137 come in? Pauli became convinced that the number was so fundamental that it ought to be deducible from a theory of elementary particles. This quest took over his waking and sleeping life. Driven beyond endurance, he sought the help of Jung.

Alive to the alchemy

Jung’s theory of psychology offered Pauli a way to understand the deeper meaning of the fourth quantum number and its connection with 137, one that went beyond science into the realm of mysticism, alchemy and archetypes. Jung, for his part, saw in Pauli a treasure trove of archaic memories, as well as a great scientist who could help him put his theories on a firm footing.

Pauli told very few colleagues about his discussions with Jung. He feared their derision. Nevertheless, his sessions with Jung convinced him that intuition rather than logical thought held the key to understanding the world around us. Many scientists see Pauli as the epitome of rationality and logical thinking. They assume that a scientist who worked as hard as he did, and achieved as much, must have lived strictly a life of the mind, devoted to physics. This still tends to be the image that both ordinary people and scientists themselves have of scientists.

Scientists who have not examined Pauli’s vast correspondence and writings still place him in this straitjacket. But Pauli was alive to the alchemical roots of science. Modern science, he believed, had come to a dead end. Perhaps the means to break through and to develop new insights was to take a radically different approach and return to science’s alchemical roots.

Although a 20th-century scientist, Pauli felt an affinity with the 17th century – perfectly natural to anyone who, as he did, accepted that there was, as Jung postulated, a collective unconscious. Pauli and Jung spent many evenings in Jung’s Gothic-like mansion discussing topics that included physics and psychology, and ranged over Jesus Christ, alchemy, mysticism, Far Eastern religions, the I Ching, Yahweh, consciousness and Armageddon. The high level at which they discussed these topics should not be forgotten.

Jung’s and Pauli’s was a truly unique meeting of the minds. It was, as Jung wrote, to lead both of them into ‘the no-man’s land between Physics and the Psychology of the Unconscious…the most fascinating yet the darkest hunting ground of our times’.

ERICH NEUMANN. AMOR AND PSYCHE (1956) (2012-02-22 11:12)

In Search of Cupid and Psyche: Myth and Legend in Children's Literature
ERICH NEUMANN. AMOR AND PSYCHE (1956)

The overall presupposition of Neumann's interpretation is that this story represents a mythical expression of the psychic development of the feminine. This perspective is similar to the Freudian focus on the feminine which shows how the myth symbolizes a woman's sexual anxieties . . .
Neumann's interpretation of the Eros [sic] and Psyche myth is influenced by his view of the development of human consciousness which he describes in his major work, The Origins and History of Consciousness. There he traces the stages of human consciousness beginning with the self-contained uroboros (the symbol of the primal dragon that bites its own tail), where there is not yet individual consciousness differentiated from the environment or from the original unconscious matrix. Neumann sees the uroboric state expressed in creation myths, especially the myth of the Great Mother. Aphrodite (Venus) is one of the primary mythical figures representing the Great Mother and she is also at the starting point of the "Eros and Psyche" tale. Neumann sees Aphrodite as a symbol of the seductive inertia of nature and the collective unconscious. She is the original, conservative, maternal source of life and her beauty serves the purpose of fertility.
Neumann contrasts Aphrodite with Psyche who, from the very beginning of the tale, is in conflict with the Great Mother. Aphrodite is jealous of Psyche's human beauty and the fact that human beings worship her as a goddess, and even Aphrodite's divine son, Eros, desires her. In one respect Neumann sees Eros as an extension of the Great

Mother archetype, since Psyche's entire story involves a conscious separation not only from the Mother but also from Eros as the Great Mother's son. For Neumann the whole process of Psyche's development represents 1) a differentiation of consciousness out of an original unconscious unity and 2) a monumental step in human history where women become responsible for their own decision-making so that their experiences are no longer merely a function of the arbitrary will of the gods or the work of transpersonal forces.

Psyche's act ends the mythical age in the archetypal world, the age in which the relation between the sexes depended only on the superior power of the gods, who held [sic] men at their mercy. Now begins the age of human love, in which the human psyche consciously takes the fateful decision on itself. And this brings us to the background of our myth, namely the conflict between Psyche, the "new Aphrodite" and Aphrodite as the Great Mother. (Amor and Psyche: The Psychic Development of the Feminine. New York: 1956: p. 146)

Psyche's act refers to her rebellious act of disobeying Eros' command that she remain with him in the paradisiacal embrace of darkness and not know his identity. Neumann interprets Eros' command as an extension of Psyche's original unconscious state of unity with the Great Mother archetype. With Psyche's heroic act, suffering, guilt and loneliness enter the world of female consciousness.

According to Neumann, Psyche's act resembles the heroic male who so frequently in my myth overcome the dragon monster in his quest for conscious development. Neumann sees her existence in the dark paradise of Eros, pleasurable as this is, as a variant of the mythical male hero's engulfment by the whale, dragon or monster. (Ibid, p. 70) In the traditional night sea journey, the male solar hero kindles a fire in the belly of the whale and cuts himself out of the darkness. Neumann notes that Psyche too uses a light and a knife to perform her parallel tasks. She does not kill the monster, though she is prepared to do exactly that for the sake of greater knowledge. Psyche drives Eros and herself from their paradise of uroboric unconsciousness, but the knowledge she acquires is for the sake of establishing a conscious relationship with him. For Neumann, the fundamental difference between Psyche as a female heroine and the male solar hero is that her deed turns into an act of love. In fact the rest of the story of her development is to overcome through suffering and struggle the separation caused by her deed. This crucial difference prompts Neumann to interpret the Psyche story as a mythical portrait of a woman's development.

Neumann interprets the "marriage of death" which Aphrodite has arranged for Psyche as a mythical vestige of matriarchal psychology in which marriage is seen from the woman's perspective as rape of the virgin. He points out that this was a central aspect of feminine mysteries wherein the maiden was ritually sacrificed to a monster or dragon. According to Neumann this viewpoint grows out of the primordial relationship of identity between mother and daughter, and consequently, the approach of the male in marriage is considered to be a painful separation from the mother.

The jealous sisters represent, for Neumann, a man-hating matriarchal stratum in Psyche's soul. Here there is no hint of the sisters as symbols of sibling rivalry, a theme so prominent in [Fritz] Hoevels' analysis. Neumann, rather, speaks of them as aspects of Psyche's shadow (Jung defines the shadow as "the negative side of the personality, the sum of all those unpleasant qualities we like to hide together with the insufficiently developed functions and the contents of the personal unconscious"—CW 7, p. 66) which manifest the beginning of a higher form of female consciousness (Amor and Psyche, p. 73). The sisters appear very negative in the story, but from Neumann's perspective, they contribute to Psyche's overall development by pushing her to confront Eros. While the sisters do not yet represent a higher consciousness, they are its precursor. Although for the wrong reasons, the sisters raise important objections to the matriarchal situation of Psyche's blind servitude, which Neumann considers appropriately described as being devoured by a monster. The sisters not only represent aspects of the matriarchy, they push Psyche beyond this state of development.

In order to understand the positive meaning and function of the sisters, Neumann advises the reader to disregard the way they are presented in Apuleius' story as Jealously plotting against Psyche. The sisters represent an underlying largely unconscious strength that appears to contradict Psyche's softness and conscious willingness to remain in the dark paradise of sensuality. . . .

, , , In traditional Jungian thought the total psyche of both men and women is conceived of as a relationship between the conscious and unconscious mind. Jung has posited that the unconscious of each man and woman is personified by symbols or figures of the opposite sex, so a man's unconscious is personified by female figures, while a woman's unconscious is personified by male figures. The classical statement of Neumann's unusual view is found in The

Origins and History of Consciousness:

But one thing, paradoxical though it may seem, can be established at once as a basic law: even in woman, consciousness has a masculine character [italics added by Gollnick]. The correlation "consciousness—light—day" and "unconsciousness—dark—night" holds true regardless of sex and is not altered by the fact that the spirit-instinct polarity is organized on a different basis in men and women. Consciousness, as such, is masculine and even in women, just as the unconscious is feminine in men. (The Origins, p. 42)

From this perspective Neumann interprets Psyche's development as a growth toward the masculine, by which he means consciousness. . . .

EROS [CUPID]

... Eros is difficult to understand in relation to the psychological dynamics described in Jungian thought. On the one hand he is an aspect of or an extension of Aphrodite. This connection is underscored when he is portrayed as the son who is still under his mother's domain and who returns to her when he is wounded by the oil of Psyche's lamp. The sensuous kiss Aphrodite gives Eros also highlights this incestuous bond between them and shows their close alliance in psychological roles. When Neumann speaks of Eros as a god, the son of Aphrodite, he represents him as a person apart from Psyche. At other times Neumann speaks of Eros as relatedness—a quality Jung used to characterize female consciousness. Neumann writes: "It is characteristic of the 'labors of Psyche' that the component of relatedness, that is, the Eros-component, is increasingly accompanied by a masculine spiritual element, which is at first unconscious but gradually develops into a conscious attitude" (Amor and Psyche, p. 108). In this case Eros is considered as part of Psyche, ... as a content of Psyche's unconscious. But he then makes reference to the Psyche-Eros constellation" as the archetype of the relation between man and woman" . . .. In the latter description Neumann returns to the idea of both Eros and Psyche as elements in the collective unconscious and their relationship therein as a personification of the state of the unconscious where polar opposites are not yet differentiated, the condition also symbolized by the Great Mother and the Aphrodite-Eros constellation. From the Jungian perspective all of these symbols might be mixed in a "contamination of unconscious contents" where various symbols of the unconscious merge and it is no longer possible to distinguish clearly between the various contents (Jung defines the contamination of unconscious contents in this way. "The displacement and overlapping of images are as great in alchemy as in mythology and folklore. As these archetypal images are produced directly by the unconscious, it is not surprising that they exhibit its contamination of content to a very high degree. The best instances of this interconnection of everything with everything else can be found in dreams, which are very much nearer to the unconscious even than myths" (CW 14, p. 293). Neumann sees Psyche as originally bound to Eros in a paradise of uroboric unconsciousness, and when she sees Eros in the light, this original unconscious tie is dissolved. For Neumann this change represents a shift from the principle of fascinating attraction and the fertility of the species to a genuine love principle of personal development and encounter. For Neumann the link between individuation and love as encounter is one of the central psychological insights of the myth: "With Psyche, then, there appears a new love principle, in which the encounter between feminine and masculine is revealed as the basis of individuation" (Amor and Psyche, p. 90). Individuation is accomplished through a conscious encounter with the unconscious, which is symbolized by contrasexual symbols: the male achieves individuation by confronting his unconscious, personified as a feminine anima and the female meets her unconscious personified by male figures. This process is usually understood intrapsychically, but it is generally influenced by encounters with persons of the opposite sex in the external world. In this view, a loving encounter is often the occasion for an intensification of the individuation process. [Italics mine MJ]

From this traditional Jungian perspective Eros can be seen as either Psyche's inner masculine side or as a figure who transcends (is outside of) her own mind—either as a person in the external world or as a god in a transcendent reality . . .

To some extent, Neumann attempts to explain this ambiguity by what he calls "secondary personalization." By this term he means that psychological contents which are primarily transpersonal and originally appeared in transpersonal form (as deities) are eventually taken to be personal (The Origins, p. xxiii-xxiv). In other words, psychological contents which were originally projected onto the gods are now experienced as aspects of the human psyche. Neumann considers this a normal process of development and not dangerous so long as the psyche itself is regarded as a "numinous world of transpersonal happenings." Here Neumann brings the realm of the gods into the human mind but not in such a way as to remove the divine aura from these highly charged contents.

Neumann maintains that secondary personalization sheds light, not only on the formation of myths and fairy tales, but also on the course of personal development. Secondary personalization causes the child to project onto the parents much material which is really transpersonal and has nothing to do with the actual parents, allowing the child to deal with that material in a concrete way" (The Origins, p. 190). It may also be very surprising to parents to find themselves perceived by their child as divine or demonic characters. This constitutes a kind of reduction of archetypal material to personal material.

Neumann sees this process as parallel to the historical development of ego consciousness out of humanity's originally unconscious state. This is part of the progressive assimilation of unconscious contents that builds up the personality and helps separate the individual from the collective—a process that occurs in the development of both the human race and the individual human being. Neumann sees secondary personalization at work in the development of human history in what he calls the "psychization" of the world (Ibid, p. 338). In this process of "psychization" we are dealing, not only with the reduction of the deep layers of the psyche to personal elements in myths and fairy tales, but also with the potential reduction of transcendent religious phenomena to forces within the psyche. . . .

Gradually the processes which Neumann sees as essentially psychological are increasingly translated into stories where the deep archetypal dynamics become hidden in the stories of myths, fairy tales and the early romances. This is why we are likely to miss the psychological dimension of these stories and why Neumann advises us not to be side-tracked by the secondary personalizations involved in the specific details of the intrigues of Eros, the sisters, Aphrodite and Psyche . . ..

TASKS

When it comes to interpreting the seemingly strange tasks Psyche must perform, Neumann sees the details as crucial to deciphering the meaning of the story. . . . First, Psyche must sort out a seemingly impossible mixture of grains. Neumann says the mound of seeds symbolizes an "uroboric mixture of the masculine," i.e., masculine promiscuity, and the ants who assist her represent chthonian powers associated with the vegetative nervous system:

Psyche counters Aphrodite's promiscuity with an instinctual ordering principle. While Aphrodite holds fast to the fertility of the swamp stage (using [J.] Bachofen's category), which is also represented by Eros in the form of a dragon, a phallic serpent-monster, Psyche possesses within her an unconscious principle which enables her to select, sift, correlate, and evaluate, and so find her way amid the confusion of the masculine. In opposition to the matriarchal position of Aphrodite, for whom the masculine is anonymous . . . Psyche, even in her first labor, has reached the stage of selectivity.

(Amor and Psyche, p. 95-96)

This corresponds to Neumann's view that Psyche's story represents a development toward consciousness well beyond the unconscious, matriarchal, state symbolized by Aphrodite as the Great Mother.

In the second task Psyche must gather wool from dangerous sheep. Neumann sees the rams as the destructive power of the masculine, "the negative masculine death principle as experienced by the matriarchate and the reed which aids Psyche as the feminine vegetative wisdom of growth (Ibid, p. 99). For Neumann, the feminine wisdom is to wait, to avoid confronting the rams (the masculine) directly. Just as with the first task, Neumann sees the fulfillment of this second task as the product of a fruitful contact between masculine and feminine. This interpretation is in accord with the Jungian theory that individuation depends on the integration of masculine and feminine in the human psyche.

Neumann sees Psyche's third task as a quest for the water of life. Psyche has to catch some of this water which defies containment. Neumann understands this task as a summary of Psyche's overall work: she is the vessel of individuation which is to give specific form to the eternally moving energy of life to encompass this overwhelming power without being shattered by it. Neumann interprets the eagle who comes to Psyche's aid as a symbol of the masculine spirit which moves Psyche even further toward the masculine-feminine integration characterizing individuation: "The eagle holding the vessel profoundly symbolizes the already male-female spirituality of Psyche, who in one act 'receives' like a woman, that is, gathers like a vessel and conceives, but at the same time apprehends and knows like a man" (Ibid, p. 105) Neumann maintains that each of the first three tasks contributes to Psyche's growth in consciousness by incorporating aspects of the "masculine."

Neumann reminds us that in myths and fairy tales there are usually three tasks, but in this case there is also a fourth. The number four is frequently a symbol of wholeness, and Neumann sees this as the meaning of the last task, where Psyche must journey to the underworld, a journey which represents a direct struggle with the feminine principle

embodies in the deadly alliance of Aphrodite-Persephone. Neumann understands the tower which counsels Psyche on how to carry out this perilous journey as both feminine (as a fortress) and masculine (as a phallic symbol). The tower, a structure erected by human beings, represents the collective human culture, which furnishes wisdom and instruction as a means to survive the underworld journey.

Neumann also believes that the strength Psyche has accumulated by carrying out the first three tasks enables her to face the most difficult task of all—a direct battle with death or the underworld. Neumann's view is that the first three tasks represent a confrontation with the negative masculine principle manifested as "masculine" promiscuity" (seeds), "the deadly masculine" (rams), and the "uncontainable masculine" (stream of life). In each case Psyche must overcome the negative "masculine" potential. According to Neumann this is a dramatic way of expressing the dangers encountered as the female attempts to incorporate masculine dimensions of the psyche.

Neumann interprets the beauty ointment which Psyche must fetch from the underworld as the eternal youth of death, the "barren frigid beauty of mere maidenhood, without love for a man, as exacted by the matriarchate" (Ibid, p. 188). He sees in this deathlike sleep the pull of narcissism which would regress Psyche from the woman who loved Eros back to the maiden lost in the narcissistic love of herself. (Bettelheim also calls attention to the narcissistic state symbolized by Psyche alone in Eros' magical palace, see The Uses of Enchantment, p. 292.) According to Neumann, the only saving grace in Psyche's act is the intention to make herself pleasing to Eros. The key here is that Psyche places her desire for beauty in the service of devotion to her beloved and for no one else. This intent rescues Psyche's preoccupation with beauty from the anonymous realm of Aphrodite's fertility and narcissism and connects her to her own feminine centre. Neumann, like Jung, sees the essence of the feminine in personal relatedness, so for him, Psyche's spiritual development is only fulfilled in her individual love encounter with Eros, not in the successful completion of tasks, which would seem to be the prerogative of a male hero. Thus, paradoxically, it is through her failure to complete her task that she finds success in that she demonstrates her willingness to sacrifice even her life for her beloved.

. . . Not only does Psyche save herself through love but she also redeems Eros by making him human. Neumann's interpretation appears to derive from his understanding of integrating transpersonal contents of the unconscious, where integration means humanizing such transpersonal contents as Eros and Aphrodite by bringing them into conscious relationship to the ego. This process alters the unconscious itself: "The tale of Psyche ends with the deification of the human Psyche. Correspondingly, the divine Aphrodite becomes human, and so likewise Eros, who through suffering prepares the way for union with the human Psyche" (Amor and Psyche, p. 92). In terms of Neumann's schema, this means that the realm of the feminine has been transformed. The female psyche is no longer dominated by an impersonal fertility principle, symbolized by the old Aphrodite-Eros combination, and is now able to direct itself to individual love as personal encounter. From this perspective, Eros (as erotic love) must be saved from the transpersonal sphere of the Great Mother and ushered into the sphere of human love. . . .

Voluptas

For Neumann the birth of Psyche's daughter at the end of the story has great significance. The daughter, named Voluptas (meaning 'Pleasure' or 'Joy'), represents "birth of the divine child," which in Jungian terms is the Self, the "divine" fruit of the individuation process. The myth itself is not explicit as to whether the child of Psyche and Eros is divine, since its divinity was dependent upon the condition that Psyche keep the secret of Eros' identity and in the tale itself it is doubtful whether Psyche does keep the secret. Nevertheless, Neumann interprets her as the divine joy of mystical union and, together with the Eros-Psyche archetype, a perfect expression of the result of individuation.

The archetype of Psyche united with Eros, taken together with the child Joy, strikes us as one of the highest forms that the symbol of the coniunctio has taken in the West. It is a youthful form of Shiva united with his Shakti. The hermaphrodite of alchemy is a later but lesser form of this image, because, as Jung has pointed out, it represents a monstrosity, contrasting sharply with the divine par, Eros and Psyche.

(Ibid, p. 144-145)

The hermaphrodite of alchemy is Hermes, who symbolizes the synthesis of opposites, at once both male and female, young and old. In this regard Neumann places his interpretation of the tale in the context of Jung's own search for symbol systems which represent historical antecedents to analytical psychology.

Neumann's interpretation can be seen as a creative commentary on a myth which evokes the main outlines of the individuation process described by Jung and, as such, continues to be valued by many depth psychologists. . . .

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On the Nature of Four
Jung's Quarternity, Mandalas, the Stone and the Self by Carbonek

During a difficult period in his life in which he withdrew from his teaching position and devoted much of his time investigating the nature of the unconscious, Jung frequently painted or drew mandalas, but only learned to understand the mandala symbology many years after he had begun creating the images.
He understood only that he felt compelled to make the figures and that they comforted him, Only gradually did I discover what the mandala really is: â€œFormation, Transformation, Eternal Mindâlas eternal recreational. And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deceptionsâ€ (MDR 195-196). Mandalas are defined by Jung as magic circles, containing certain design motifs that he found to have a universal nature, across cultures and across time, whether they are the transiently created mandalas from Tibet, sand paintings from the American southwest, or illustrations from ancient, medieval, and Renaissance alchemical works.
Jung believes that his mandalas were cryptograms of the state of the self as it was on the day the mandala was created. Each mandala that he spontaneously created was different from their predecessors and the paintings were precious to him, he safeguarded them like pearls (MDR 196). He also believes that mandalas appear in connection with dreams, chaotic psychic states of disorientation or panic (CW 9i 645) as they did in Jung's own life, and that a function of the mandalas is to bring order out of chaos. Edinger agrees, Quaternity, mandala images emerge in times of psychic turmoil and convey a sense of stability and rest. The image of the fourfold nature of the psyche provides stabilizing orientation. It gives one a glimpse of static eternity.â€ (Edinger 182). Jung eventually came to believe that the mandala itself is an image of a squaring the circleâ€ and as such could be called an archetype of wholeness (CW 9i 715).
Jungâ€™s continuing practice of drawing and painting mandalas eventually leads him to understand them as symbols of the Self, that they are informed by archetypal forces in the unconscious that the artist is not aware of during the creation of the work.
Working with mandalas, Jung eventually realizes that like the designs he was drawing, his own life had been a

series of meandering paths that bent back upon each other and yet always led back to the center. The mandala symbolically represents that path to the center, to individuation (MDR 196). Jungâ€™s later practice of having his patients to spontaneously create mandalas is a prime example of Jungâ€™s own explorations into the unconscious becoming effective tools in his psychiatric practice. In â€œConcerning Mandala Symbolismâ€ several mandalas painted by some of Jungâ€™s patients are reproduced and his commentary on each shows the universality of the symbolism across the patientsâ€™ cultural differences. He doesnâ€™t go into the clinical details of the patientsâ€™ therapy but notes that â€œa rearranging of the personality is involved, a kind of new centeringâ€ over time as the mandala-creating process continued. (CW 9i 645). Jungâ€™s reasoning for the similarity in mandala symbols created by his patients is that these symbols and images come from the collective unconscious and are therefore archetypes, or primordial images, which reside in each of us (CW 9i 711).

Jung also found that mandalas created by individuals often contain motifs related to the number four, which he terms a â€œquaternityâ€. The symbol might be â€œin the form of a cross, a star, a square, an octagon, etc. A form of this symbol is frequently found in alchemical texts as the â€œsquaring the circleâ€ or quadratura circuli (CW 9i 713). Jung thought that â€œsquaring the circleâ€ was a â€œproblem that greatly exercised medieval mindsâ€ and this was also a â€œsymbol of the opus alchymicum because it breaks down the original chaotic unity into the four elements and then combines them again in a higher unityâ€ (CW 12 165). However, Jung is not the first to write about the symbolism of the quaternity as Ellenberger reports:

â€œIn France Fabre Olivet had previously written about the same subject in the nineteenth century. However, Jung was certainly the first to relate it so closely to the process of individuation. The mandala is a circular figure ornamented with symbols that is generally divided into four sections. It is well known in India and Tibet, where it was used for centuries by ascetics and mystics to aid in contemplationâ€ (712).

The fourfold symmetry of the quaternity eventually led Jung to study alchemical works and in these he found many examples, such the four main steps in the alchemical process: nigredo (black), albedo (white), citrinalis (yellow), and rubedo (red) (Henderson and Sherwood 5). Alchemical processes have fourfold properties such as hot, cold, wet, and dry while all materials are said to be combinations of the four elements: earth, air, fire, and water. He found that even the alchemical Philosopher's Stone had a four-fold nature, â€œThe lapis is called a sacred rock and is described as having four parts (CW 9ii 143). Elias Ashmole, in his Theatricum Chemicum Britannicum, an 18th century collection of English alchemical texts, he even describes four different Philosopher's Stones: Mineral, Vegetable, Magical, and Angelical, each with a different functionality (Edinger 264).

The alchemical arts have a dual nature, one which may be described as external, embodied and practical, and another which is internal, spiritual, and abstract (Henderson and Sherwood 7). While there were certainly those who practiced alchemy in a physical way, that is, with laboratory equipment with the goal of transmutating a base material into gold (chrysopoeia), or developing an elixir of immortality (spagyrics), it is clear that the metaphor of a laboratory process was more valuable to alchemists as a way to describe what was a psychological and spiritual practice in an attempt to improve themselves as human beings (Henderson and Sherwood 7). Jung "sees a projection of the process of individuation in the steps performed by alchemists" and "devoted many years to the psychological interpretation of alchemical symbology" (Ellenberger 719).

Edinger also sees the alchemical association between self and the lapis, and the goal of the individuation process is to achieve a conscious relation to the Self. The goal of the alchemical procedure was most frequently represented by the Philosophersâ€™ Stone. Thus the Philosopher's Stone is a symbol for the Self. (Edinger 261).

The study of alchemy was essential for Jung's understanding of the way to the Self, Alchemy¦ made it possible for me to describe the individuation process at least in its essential aspectsâ€ (CW 14 792). And Jung notes that while medieval alchemists didn't discover the structure of matter, they did discover the structure of the psyche, even if they themselves did not understand what it meant (CW 14 150).

We find a wide spectrum of four-fold symbols and systems in religion, myth, history and culture. There are four winds (Boreas, Eurus, Notus, Zephyrus), four seasons (winter, spring, summer, fall), four directions (north, east, south, west), four Evangelists (Matthew, Mark, Luke, John), four letters in the sacred name of God (YHVH), four ancient ages (gold, silver, bronze, iron), and four medieval humours: sanguine (blood), choleric (yellow bile), phlegmatic (phlegm), melancholic (black bile)to name a few.

Adding a fourth to an already established thee has a transformational effect. In geometry, a fourth point transforms

the two-dimensional triad or triangle into a figure with depth, the cube and the tetrahedron (a form lapis). As the mathematician Michael Schneider observes, there are always four ways (another quaternity) to look at any three-dimensional structure: as points, lines, areas, and volumes, or as corners, edges, faces, and from the center outward (63). Ellenberger notes that the quaternity can appear as a geometric figure of square or sometimes rectangular shape, or it will have some relation wit the number four: four persons, four trees, and so on. Often it is a matter of completing a triadic figure with a fourth term, thus making it into a quaternity (712). Jung searches for the quaternity when a trinity is encountered, Jung over and over again in his writings returns to the alchemical question: Three are here but where is the fourth? (Edinger 189). The completion of the quaternity is seen frequently in alchemical works, even whimsically, â€œAll things do live in the three/ But in the four they merry beâ€ (quoted in CW 12 125).

One Trinity that was completed in the last century, with the bodily assumption of the Virgin Mary into heaven (defined as dogma in 1950 by Pope Pius XII), transformed the Christian Trinity into a Quaternity, and one that Jung believes was achieved by the overwhelming insistence of the Catholic masses (CW 9ii, 142). The quaternity is the sine qua non of divine birth and consequently of the inner life of the trinity. Thus circle and quaternity on one side and the threefold rhythm on the other interpenetrate so that each is contained in the otherâ€ (CW 11 125). Jung believes that this was the most significant religious event since the reformation (quoted in EJ 321).

Another quaternity that Jung develops is that of the four psychic functions: sensing, thinking, feeling, and intuiting. The essential function of sensation is to establish that something exists, thinking tells us what it means, feeling what its value is, and intuition surmises whence it comes and whither it goes. (CW 6 983). Sensation and intuition he terms irrational types with thinking and feeling are rational types. Jung diagrams the four functions in a basic symbol of the quaternity, as a cross with the irrational functions at right angles with the ration functions. Along with what he terms the two general attitudes, extroversion and introversion, Jung feels that these now eight types provide a useful framework for these psychological concepts (CW 6 987). Jung's suggestion that his psychological typology could be compared with a trigonomic net or a crystallographic axial system suggests the lapis, or Philosopher's Stone once again circling back to alchemical concepts (CW 6 987).

During the years that Jung spends drawing and painting mandalas, he comes to understand that the goal of psychic development is the self. There is no linear evolution; there is only a circumambulation of the self (MDR 196). If there is one concept about the development of the self, of individuation that is important for those of us in the 21st century caught in a Cartesian-Newtonian notion of reality is that there is no linear evolution for this process; that the process is one of circling, rotating, orbiting, circumambulating around the center " we must square the circle. We must create our own mandalas and go where they lead us. As much as we might wish for a clearly delineated way, here is no straight line to follow:

"From the circle and quaternity motif is derived the symbol of the geometrically formed crystal and the wonder-working stone. From here analogy formation leads on to the city, castle, church, house, and vessel. Another variant is the wheel (rota). The former motif emphasizes the ego's containment in the greater dimension of the self; the latter emphasizes the rotation which also appears as a ritual circumambulation. Psychologically, it denotes concentration on and preoccupation with a centre. (CW 9ii 352).

The circumambulation Jung describes, the process of â€œsquaring the circleâ€ or â€œcircling the squareâ€ has an uncertainty built into the journey: do we ever achieve individuation or is it a goal that is ever just out of reach? It is important to take the path that the mandala represents, to revolve around the center, to rotate near and around the center, and hopefully, move towards the self.. As Jung remarks¦ the self is our life's goal, for it is the completest expression of that fateful combination we call individuality(CW 7 404).

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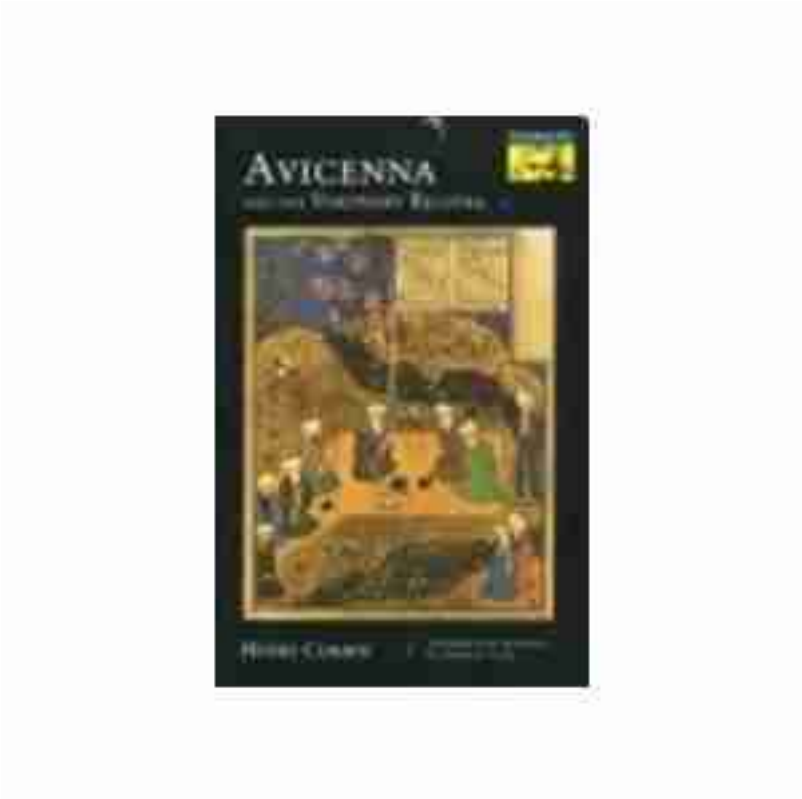
Carl Jung and Islam **(2012-02-22 17:34)**

Carl G. Jung and Islam By Tarek M. Bajari



Abstract
Religious experience plays an important role in Jungian psychology. Jung, a Christian by birth, believed that this experience is nothing but a product of the psyche, and consequently viewed other world religions as an expression of one psychic function that has its roots deep in the collective unconscious of mankind. Having said that, Jung's relation to Islam is still unclear and can be explored only indirectly through sporadic hints in his writings.
"**Every servant professes a special belief in his Lord, of whom he asks assistance according to the knowledge he has of himself. Thus the faiths differ with the Lords, just as the Lords differ, although all the faiths are forms of the one faith, just as all the Lords are forms in the mirror of the Lord of Lords**_ . . . ." Ibn al-Arabi (1165 - 1240)
(Source: Corbin, H.: Creative Imagination in the Sufism of Ibn-Arabi, 1969. p. 310)
The first encounter of the young Carl G. Jung with Arabic culture was most probably through his father. In his autobiography Memories, Dreams, Reflections we learn that the senior Jung who was a country pastor received a Ph.D. in oriental languages and wrote a dissertation on an Arabic version of the Song of Songs of Solomon (Memories,

p. 91).

The major direct encounter of Jung with the Arabic/Islamic culture was during his visit to North Africa. In his memories, Jung gives a description of the deep impact of this visit on him. Jung writes: "**What the Europeans regard as oriental calm and apathy seemed to me a mask; behind it I sensed a restlessness, a degree of agitation which I could not explain._** " And then he goes on to describe how he was haunted by the smell of blood as though the soil was soaked with blood (Memories, page 239). The emotional intensity of the orient, the encounter with a tribe leader and the sound of the muezzin calling for morning prayer all that let him feel that he had fallen under the spell of this land (Memories, p. 242).

One cannot leave Jung's comment about his visit to North Africa without mentioning the dream he had at the last day of his trip to Tunis. Jung writes: "I dreamt that I was in an Arab city, and as in most such cities there was a citadel, a casbah. The city was situated in a broad plain, and had a wall around it. The shape of the wall was square, and there were four gates. y to make him unconscious and incapable of fighting. Then the scene of the dream changed, and he was with me in a large vaulted octagonal room in the centre of the citadel. The room was white, very plain and beautiful. Along the light colour colored marble walls stood low divans, and before me on the floor lay an open book with black letters written in magnificent calligraphy on milky-white parchment. It was not Arabic script; rather, it looked to me like the Uigurian script of West Turkistan, which was familiar to me from the Manichaean fragments from Turfan, I did not know the contents, but nevertheless I had the feeling that this was "my book", that I had written it. The young prince with whom I had just been wrestling sat to the right of me on the floor. I explained to him that

now that I had overcome him he must read the book. But he resisted. I placed my arm around his shoulders and forced him, with sort of paternal kindness and patience, to read the book. I knew that this was absolutely essential, and at last he yielded (Memories, pp. 242-244)."

Jung's interpretation of this dream is quite helpful in trying to understand the impact of his encounter with the Arab culture on him. Jung recognized the Arab youth, the inhabitant of the mandala-shaped castle, as a figuration of the Self or in his words as a messenger or emissary of the Self. Jung goes on to interpret the struggle between him and the youth figure as an echo of the Biblical struggle of Jacob with the Angel of God who wished to kill men because he did not know them. At the end of the dream Jung himself become the master of the castle and the Arab youth sits at his feet trying to learn how to know men. Jung ends his comments by asserting that his encounter with the Arab culture had struck him overwhelmingly and that the emotional nature of the people touched historical layers within him, which helped him to gain some perspective on his European condition. The Arab in the dream, Jung goes on to say, was seen as a shadow, but not a personal one rather a shadow of the Self.

Jung's experience with the emotional "primitive" Islamic culture as he describes it might be due to him not being completely aware of The casbah in the interior of the city was surrounded by a wide moat (which is not the way it really is in Arab countries). I stood before a wooden bridge leading over the water to a dark, horseshoe-shaped portal, which was open. Eager to see the citadel from inside also, I stepped out on the bridge. When I was about halfway across it, a handsome, dark Arab of aristocratic, almost royal bearing came toward me from the gate. I knew that this youth in the white burnoose was the resident prince of the citadel. When he came up to me, he attacked me and tried to knock me down. We wrestled. In the struggle we crashed against the railing; it gave way and both of us fell into the moat, where he tried to push my head under water to drown me. No, I thought, this is going too far. And in my turn I pushed his head under water. I did so although I felt great admiration for him, but I did not want to let myself be killed. I had no intention of killing him; I wanted only y to make him unconscious and incapable of fighting.

Then the scene of the dream changed, and he was with me in a large vaulted octagonal room in the centre of the citadel. The room was white, very plain and beautiful. Along the light colour colored marble walls stood low divans, and before me on the floor lay an open book with black letters written in magnificent calligraphy on milky-white parchment. It was not Arabic script; rather, it looked to me like the Uigurian script of West Turkistan, which was familiar to me from the Manichaean fragments from Turfan, I did not know the contents, but nevertheless I had the feeling that this was "my book", that I had written it. The young prince with whom I had just been wrestling sat to the right of me on the floor. I explained to him that now that I had overcome him he must read the book. But he resisted. I placed my arm around his shoulders and forced him, with sort of paternal kindness and patience, to read

the book. I knew that this was absolutely essential, and at last he yielded (Memories, pp. 242-244)."

Jung's interpretation of this dream is quite helpful in trying to understand the impact of his encounter with the Arab culture on him. Jung recognized the Arab youth, the inhabitant of the mandala-shaped castle, as a figuration of the Self or in his words as a messenger or emissary of the Self. Jung goes on to interpret the struggle between him and the youth figure as an echo of the Biblical struggle of Jacob with the Angel of God who wished to kill men because he did not know them. At the end of the dream Jung himself become the master of the castle and the Arab youth sits at his feet trying to learn how to know men. Jung ends his comments by asserting that his encounter with the Arab culture had struck him overwhelmingly and that the emotional nature of the people touched historical layers within him, which helped him to gain some perspective on his European condition. The Arab in the dream, Jung goes on to say, was seen as a shadow, but not a personal one rather a shadow of the Self.

Jung's experience with the emotional "primitive" Islamic culture as he describes it might be due to him not being completely aware of the other side i.e. more developed Islamic personality as represented by several Muslim philosophers such as Ibn Arabi and Avicenna.

Meanwhile, one cannot avoid having the impression that Jung had enough knowledge of this other part of the Islamic culture as a result of his compassionate study of Arabic alchemy. One other aspect of Jung's relation to Islam comes form his apparent reasonable knowledge of the Quran and the Khidr figure, who plays a great role in Sufism Islam, as it is apparent from his interpretation of the 18th Sura of the Quran (The Cave) in his essay, "Concerning the Rebirth" (collected works, vol. 9, part I).

The Cave Sura starts with the story of three, five or seven young men who remain sleeping in the cave for 309 years. The sleepers as understood by Jung signify that any one who finds himself in the darkness of the unconscious (the cave) will undergo a process of transformation that will lead to momentous changes of personality in either positive or negative sense, grasped sometimes as a prolongation of life or immortality. The fate of the numinous figures, Jung goes on saying, grips the hearer, because the story gives expression to parallel processes in his own unconscious which in that way are integrated into consciousness again. The repristination of the original state is tantamount to attaining once more the freshness of youth.

The story of the sleepers is followed by some moral observations that seem, as Jung points out to have no connection with the previous text. But Jung describes these comments as just what is needed for those who cannot be reborn themselves and have to be content with moral conduct, that is to say with adherence to the law.

Jung continues his interpretation of the Sura by focusing on the story of Moses and Khidr. The story of Moses and his encounter with the Khidr figure is described in the Quranic Sura as follows: "And when Moses said unto his servant: I will not give up until I reach the point where the two rivers meet, though I march on for ages. So when they had reached the junction of the two (rivers) they forgot their fish, and it took its way into the sea, going away. And when they had gone further, he said unto his servant: Bring us our breakfast. Verily we have found fatigue in this our journey. He said: Didst thou see, when we took refuge on the rock, and I forgot the fish - and none but Satan caused me to forget to mention it - it took its way into the waters by a marvel. Moses said: "That was what we were seeking after:" So they went back on their footsteps, following (the path they had come). Then they found one of our servants, unto whom we had given mercy from us, and had taught him knowledge from our presence. Moses said unto him: Shall I follow you on condition that you should teach me right knowledge of what you have been taught? (The other) said: Surely you cannot have patience with me. How can you have patience in that of which you have not got a comprehensive knowledge? Moses said: Allah willing, you will find me patient and I shall not disobey you in any matter.

The other said: If you would follow me, then do not question me about any thing until I myself speak to you about it. So they went (their way) until when they embarked in the boat he made a hole in it. (Moses) said: Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing. He answered: Did I not say that you will not be able to have patience with me? Moses said: Rebuke me not for forgetting, nor grieve me by raising difficulties in my case. So they went on until, when they met a boy, he slew him. (Moses) said: Have you slain an innocent person otherwise than for manslaughter? Certainly you have done an evil thing. He answered: Did I not say to you that you will not be able to have patience with me? (Moses) said: If I ask you about anything after this, keep me not in your company; indeed you shall have (then) found an excuse in my case. So they went on until when they came to the people of a town, they asked them for food, but they refused to entertain them as guests. Then they found in it a wall

which was on the point of falling, so he put it into a right state. (Moses) said: If you had pleased, you might certainly have taken a recompense for it. He answered: This shall be separation between me and you; now I will inform you of the significance of that with which you could not have patience. As for the ship, it belonged to poor people working on the river, and I wished to mar it, for there was a king behind them who is taking every ship by force. As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ngratitude. So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord desired that they should attain their maturity and take out their treasure, a mercy from your Lord, and I did not do it of my own accord. This is the significance of that with which you could not have patience."

Jung sees in the figure of Moses as described in the Sura a representation of an individual on the quest for transformation, together with his servant "shadow" Joshua bin (son) Nun. The word Nun in Arabic means whale or fish in general which indicates that Joshua's origin is nothing but the deep sea i.e. the unconscious. Both Moses and his servant encounter the Khidr as a teacher and experience strange and rather immoral events. Moses however learns from

his teacher a greater wisdom.

The teacher Khidr appears to Moses at the junction of the two rives where the east and west seems to come close together. Moses and his servant had forgot their fish (Nun), the father of the shadow, the carnal of man, who comes from the dark world of the creator. The fish as Jung understands it is a symbol of the instinctive unconscious, a source of renewal found in the conditions of "Loss of soul". The fact that Khidr appears at the same place where the fish disappeared led Jung to consider the fish as a prefiguration of Khidr who represents a symbol of the Self. Jung writes: "To the initiate who o is capable of transformation it is a comforting tale; to the obedient believer, an exhortation to not murmur against Allah's incomprehensible omnipotence. Khidr symbolizes not only the higher wisdom but also a way of acting which is in accord with this wisdom and transcends reason."

Jung goes on to stress that we all are the questing Moses, and what is transformed here is neither Moses nor Joshua, rather it is the forgotten fish because the place where the fish disappeared is exactly the place of Khidr´s appearance.

Jung concludes his interpretation of the Sura as follows: "In spite of its apparently disconnected and illusive character, it gives an almost perfect picture of a psychic transformation or rebirth which today, with our greater psychological insight, we would recognize as an individuation process. Because of the great age of the legend and the Islamic prophet's primitive cast of mind, the process takes place entirely outside the sphere of consciousness and is projected in the form of a mystery legend or a pair of friends and the deeds they perform. That is why it is all so illusive and lacking in logical sequence.

Nevertheless, the legend expresses the obscure archetype of transformation so admirably that the passionate religious eros of the Arab finds it completely satisfying. It is for this reason that the figure of Khidr plays such an important role in Islamic mysticism."

Keeping in mind the extremely difficult task of interpreting the Quran especially for a person who is not familiar with the Arabic language, one cannot read Jung's interpretation without being impressed by its richness and creativity.

Jung's interpretation of the Sura reflects an apparent knowledge of the Quran, the Khidr and Islamic mysticism, but at the same time it is somehow irritating for Muslims, as it would be to the believers of any other faith, to describe their religious leader as "having a primitive cast of mind". This comment leaves one wondering whether to attribute to the Arab figure in the previously mentioned dream some characteristics of a personal shadow instead of limiting to

it to be only a shadow of the Self. Marvin Spiegelman in the introduction of his book Sufism, Islam and Jungian Psychology writes: "we are here dealing with a frequent shadow problem involving any growth of consciousness when we confront it at a collective level: the previous height of awareness needs to be denigrated somehow. It is as if one's parents must be defeated and made ´less-than' so that we can find and enjoy our own individuality".

For me as a layman, Jung's most important contribution to understanding human mind is his "discovery" of the collective unconscious as psychic structure that is universal and shared by all mankind, predates the individual and form the origin of all the religious, spiritual, and mythological symbols. The consequence of this discovery is the

assumption that the Self is the common source and the aim of our emerging consciousness and that different world religions and their various symbols are nothing but different faces of one truth that manifests itself differently according to the individual and culture that perceives it. This is why I believe that the study of world religious believes and their symbolism might prove to be an important factor in our quest toward becoming more conscious.
Finally, I feel that more research is needed to investigate the meeting points between Islam and Jungian Psychology. Such studies, I believe, will enrich our understanding for both, Islam and Jungian psychology.
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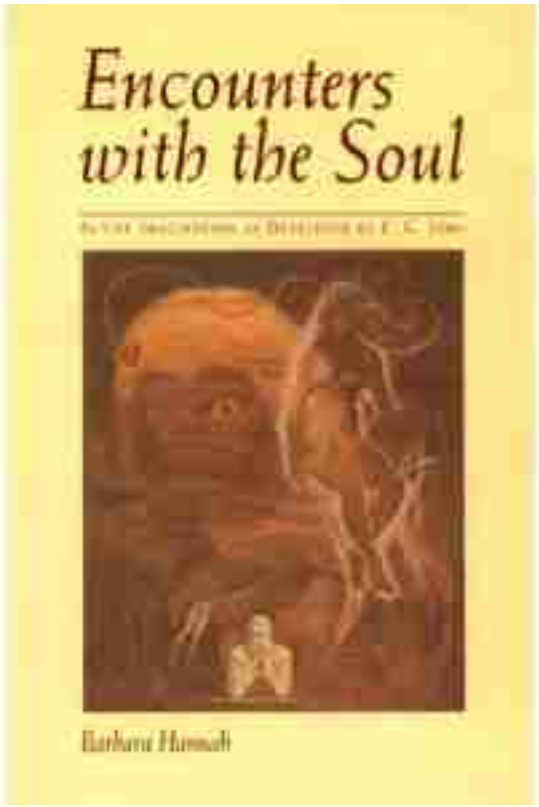
Anonymous (2012-08-13 17:29:45)
thank u so much for this, i really enjoyed reading it

Barbara Hannah on Active Imagination (2012-02-22 18:36)

Barbara Hannah on Active Imagination



Barbara Hannah was born in England but went to Zurich in 1920 to study with Carl Jung. She lived in Switzerland the rest of her life and was a practicing psychotherapist and teacher at the C. G. Jung Institute. She was the author of Encounters with the Soul: Active Imagination. Many of her major observations about Active Imagination recorded in

that book are listed below:

Jung (Re)Discovers Active Imagination

Hannah gives credit to Jung for discoverying, not inventing Active Imagination ”for active imagination is a form of meditation which man has used, at least from the dawn of history, if not earlier, as a way of learning to know his God or gods. (p.3)”

Jung Finds Dreams An Inadequate Method

”It was only when he was confronted with so many of his own dreams which he could not understand that he learned how completely inadequate the method really was (dream analysis), and was therefore obliged to search further. (p.4)”

Active Imagination is Hard Work

”Above all, we must realize that active imagination is hard work…we undertake it in order to open negotiations with everything that is unknown in our own psyche…our whole peace of mind depends on these negotiations; otherwise, we are forever a house divided against itself, distressed without knowing why and very insecure because something unknown in us is constanstly opposing us. As Jung writes in Psychology and Alchemy: ”We know that the mask of the unconscious is not rigid—it reflects the face we turn towards it. Hostility lends it a threatening aspect, friendliness softens its features. (p.6)”

Don’t Take The Figures Of Living Persons Into The Process

”…one should never take the figures of living people into one’s fantasies. As soon as there is any temptation to do this, we should stop and very carefully inquire again into our motives…it is likely we trying to use the unconscious for our own personal ends…Here, we come to the great fundamental difference between using active imagination in the right or wrong way. The question is: Are we doing it honestly to try to reach and discover our own wholeness, or are we dishonestly using it as an attempt to get our own way? The latter use may apparently be very successful for a time, but sooner or later it always leads to disaster. (p.12)”

Jung Never Interfered With Active Imagination

”The analyst should interfere with active imagination as little as possible. When I was being analyzed by Jung, he always wanted to hear if I had done any active imagination, but after listening carefully to any that I had done, he never analyzed it or commented on it at, all…Following that, he always asked for dreams and analyzed them with the greatest care. This was to avoid influencing the active imagination, which should always be allowed to develop in its own way. (p.13)”

When The Time Is Right

”…I seldom encourage people who are working with me to do active imagination in their early analysis; rather, I do my best to focus their attention on the reality of the unconscious until I feel that they really know from experience that they are dealing with something which is just as real as the outside world. (p.13).”

How To Do Active Imagination (p.16-21)

1. Be alone and free of disturbances.
2. Sit down and concentrate on seeing or hearing whatever comes up from the unconscious. This means learning how to let the images to gain in intensity (over our usual thoughts) and to be expressed freely. ”Jung once told me that he thought the dream was always going on in the unconscious, but that it usually needs sleep and the complete cessation of attention to outer things for it to register in consciousness at all. There is one very important rule that should always be retained in every technique of active imagination…we must give our full, conscious attention to what we say or do, just as much—or even more—that we would in an important outer situation. This will prevent it from remaining passive fantasy.”
3. When this is accomplished, ”the image must be prevented from sinking back again into the unconscious, by drawing, painting or writing down whatever has been seen or heard…Images must not be allowed to change like a kaleidoscope. If the first image is a bird, for instance, left to itself it may turn with lightning rapidity into a lion, a ship on the sea, a scene from a battle, or whatnot. The technique consists of keeping one’s attention on the first image and not letting the bird escape until it has explained why it appeared to us, what message it brings us from the unconscious, or what it wants to know from us. ”
4. ”Some people cannot get into touch with the unconscious directly. An indirect approach that often reveals the unconscious particularly well, is to write stories, apparently about other people. Such stories invariably reveal the

parts of the storyteller's own psyche of which he or she is completely unconscious."
5. Another technique in dealing with the unconscious is through conversations with contents of the unconscious that appear personified. "Jung used to say that, as a rule, this was a later stage in active imagination..."
Source: Hannah, Barbara. Encounters with the Soul: Active Imagination, (Sigo, 1981).

Number and Time by Marie Louise von Franz (2012-02-22 19:17)

Marie-Louise von Franz, Number and Time
SELECTIONS

"In the final analysis the idea of an unus mundus [one world] is founded, as he [Jung] says:
"on the assumption that the multiplicity of the empirical world rests on an underlying unity ... . [E]verything divided and different belongs to one and the same world ... . [Jung, Mysterium Coniunctionis, CW 14, pars. 767-770]
"... Jung stresses, however, that there is little or no hope of illuminating this undivided existence except through antinomies. But we do know for certain that the empirical world of appearances is in some way based on a transcendental background. [Footnote: In the sense of 'transcending consciousness.' I will always use the word 'transcendental' in this sense.] It is this background which, suddenly as it were, falls into our conscious world through synchronistic happenings." p. 9
"Although the nonperceptual potential continuum or unus mundus appears to exist outside time, certain dynamic manifestations of it break through into our ordinary temporal sphere in the form of synchronistic occurrences." p. 11.
"It is not by chance that these models frequently take the form of double mandalas. They all represent attempts to throw light on the transcendental unity of existence in both a timeless and a time-bound aspect. The fact that more differentiated models of the unus mundus are double mandalas and that they are especially liable to appear when the problem of time and synchronicity becomes constellated, is presumably related to the function of number two as a threshold phenomenon." p. 95
"It is as if we are more inclined to ask the unknown 'What shall I do?,' while the East prefers the question: 'To what total order does my conduct belong?'" p. 120
"Jung used the expression unus mundus to designate the transcendental unitary reality underlying the dualism of psyche and matter. The idea of such a unity behind all existence is based on an archetypal foundation. The expression unus mundus originated in medieval natural philosophy, where it denoted the timeless, preexistent, cosmic plan or

antecedent world model, potential in God's mind, according to which he realized actual creation. Joannes Scotus Erigena, for instance, describes the process of creation (in imitation of Dionysius the Areopagite) as a transition of the excellence of God's seminal power from a 'nothingness which lies beyond all being and non-being,into forms innumerable.' This God accomplishes by means of his Wisdom (through the Son 'through whom he knows himself"). These 'causae primordiales' know themselves, for they were created in Wisdom and remain eternally in her. The Sapientia Dei [wisdom of God] or Sophia is a kind of primal unity, a uni-form image which reproduces herself, yielding a multitude of primal forms, which abide simultaneously in the unity. These 'primal forms' possess self-consciousness; Joannes Scotus Erigena also calls them the 'rationes rerum,' 'ideae,' or 'prototypa' of all existent things. Hugo de St. Victor likewise termed the Sapientia Dei the 'exemplar' of the universe, or the 'archetypus mundus' in God's mind, in whose pattern the visible world was created. ...35

"A notion similar to that of medieval theologians is also to be found in the works of certain alchemists. But they did not only conceive of the unus mundus as the initial plan of the universe existing in God's mind; for them it was also identical with the goal they were seeking, the lapis. It, like the res simplex or the philosophers' stone, was the one world. According to Paracelsus' pupil, Gerhard Dorn, the highest grade of the alchemical coniunctio consisted in the union of the total man with the unus mundus.

"The medieval philosophers merely ascribed potential reality to the 'one world' ... ; Jung also stresses the fact that he views the unitary reality underlying synchronistic phenomena as a 'potential' reality 'in so far as all those conditions which determine the form of empirical phenomena are inherent to it.' [CW 14, par. 769] The phenomena of synchronicity, however, represent sporadic actualizations of this unitary world. In contradistinction to the medieval speculations, synchronistic phenomena provide us, as Jung emphasizes, with empirical evidence of the existence of such a unus mundus." [CW 14, pars. 767f.] pp. 171-174

"[S]ynchronistic events appear to be linked up with an individual's inner development and in some way dependent on it." p. 190

"In Mysterium Coniunctionis, [CW 14, par. 662] Jung made the important statement that the mandala is the inner psychic counterpart, and synchronistic phenomena the para psychological equivalent, of the unus mundus." p. 195

"[T]he unconscious actually appears to contain a kind of 'knowledge' which is not identical with ego consciousness. In his paper 'On the Nature of the Psyche,' [CW 8] Jung took great pains to demonstrate that the archetypes of the unconscious possess a kind of 'quasi intelligence' which is not the same as our ego consciousness. Jung applied the term 'luminosity' to this quasi-consciousness of the archetypes, in order to differentiate it from the 'light' of ego consciousness. The same phenomenon can be observed from another angle when a synchronistic occurrence takes place. Inner and outer facts then behave as if their meaningful relation were in some way known, but not to our personal consciousness. Differently expressed, a 'meaning' manifests itself in synchronistic phenomena which appears to be independent of consciousness and to be completely transcendental. [CW 8, par. 948] It consists of representational images ... , and its appearances seems to be connected with the momentary activation of an archetype manifesting itself simultaneously in physical and psychic realms in the form of acausal orderedness. [CW 8, pa. 965] The meaning that unites these inner and outer happenings consists of knowledge unmediated by the sense organs. This quality of knowledge is what Jung calls 'absolute knowledge,' since it seems to be detached from our consciousness. [CW 8, par. 148] In other words, although the initial significance of a synchronistic event can only be experienced subjectively, the fact of a meaningful coincidence on psychic and physical levels suggests that the meaning may also have been originally present in the objective event itself; something rational or similar to meaning may inhere in the event itself. [CW 8, pars. 921-923]

"The idea that meaning lies concealed in events themselves was, as Richard Wilhelm has shown, predominant in earliest Chinese culture. We also come across it in the West, in Heraclitus'36 conception of logos, to mention one example. Another version of this view is to be found in the Aristotelian idea of the nous poietikos, an active intelligence inherent in the physical universe which is secondarily manifest in the human soul as the 'natural light' and is capable of influencing man's thinking.

"In his work on synchronicity, Jung cites a number of other thinkers, both ancient and medieval, who believed in ... a correspondentia or sympathy of all things, whose 'meaning' lay hidden in objective phenomena of the outer world and could be investigated with the help of mantic procedures. These are the residue of a primitive magical thinking which has been more or less eliminated in the development of our more exact modern sciences. In the course of the

development of these sciences, however, the baby has, as so often before, been thrown out with the bathwater, so that the directly observable manifestations of 'absolute knowledge' in the collective unconscious have also been thrown away." pp. 199-201

"Jung ... describes genuine synchronistic phenomena as 'parapsychological,' marginal phenomena which are only observable when our ego consciousness becomes 'dimmed.' This would mean that the luminosity of a constellated archetype, which shines forth in the 'meaning' of a synchronistic event, increases its energetic charge in proportion to the degree that the light concentration of ego consciousness diminished ... ." p. 225

"[T]he use of a divinatory oracle represents an attempt to induce a spontaneous manifestation of the ... autonomous spirit by offering him 'his' speech ... . By means of the chance throw of coins or twigs, a 'hole' is introduced into the field of consciousness through which the autonomous dynamism of the collective unconscious can break in." pp. 226f.

"[A]ccording to Jung, the manifestation of an archetype in synchronistic phenomena can appear both as an 'act of creation in time' and as the 'eternal presence of this single act.'" p. 254

"The God Shiva ... bore the title of Maha-K la ('great time') or K la Rudra ('all-consuming time').

As Heinrich Zimmer remarks, he symbolized the energy of the universe, the forms in which he revealed himself eternally creating, preserving, and destroying. The personification of Shiva as time was later incorporated into another image, the goddess Kli (a word signifying the feminine form of k la, 'time'), who represented his activating energy (shakti). With good reason Hermann Güntert equates the world k la with the Greek kairos which means 'to attach the thread of a web together.' In this sense kairos signifies the 'right order' in time. The association of kairos with the goddesses weaving time alludes once again, we must mention in passing, to the idea of a 'field' in which 'meaningful connections' are interwoven like threads of a fabric." pp. 255f.

"When such a constellation exists and eternity breaks through momentarily into our temporal system, the primal unity actively manifests itself and temporarily unites the double structures into one, so to speak. This is how the unus mundus becomes revealed in the phenomenon of synchronicity." 263

Concerning the divinity Fa and the soul, ye, in the beliefs of the Fon tribe of West Africa: "Every living person possesses an invisible soul (ye), but he does not understand its meaning; 'therefore whoever seeks the mystery of his life must for this reason approach Fa. He is called Fa and is the only principle (ye) which can reveal the truth about the greater life.'" p. 267

"According to certain ideas of the alchemists, the individuated human being who has become unified must join himself to this mercurial spirit, 'not with the world of multiplicity ... but with a potential world, the eternal foundation of all empirical experience ... '" p. 270

[A] preconscious spiritual order lies at the base of all love relationships. Because there seems to exist such a spiritual 'objective' order at the base of Eros, it is expressed in the seemingly abstract, feeling less, impersonal order of numbers, as a clear, immutable factor free from illusions." p. 293

The "cosmic ordering of the Self constitutes the ultimate mystery behind all human desire and behavior, an unfathomable and fearsome mystery.

"The dead, according to many people's beliefs, concern themselves with this inexorable objective order behind all existence." p. 293

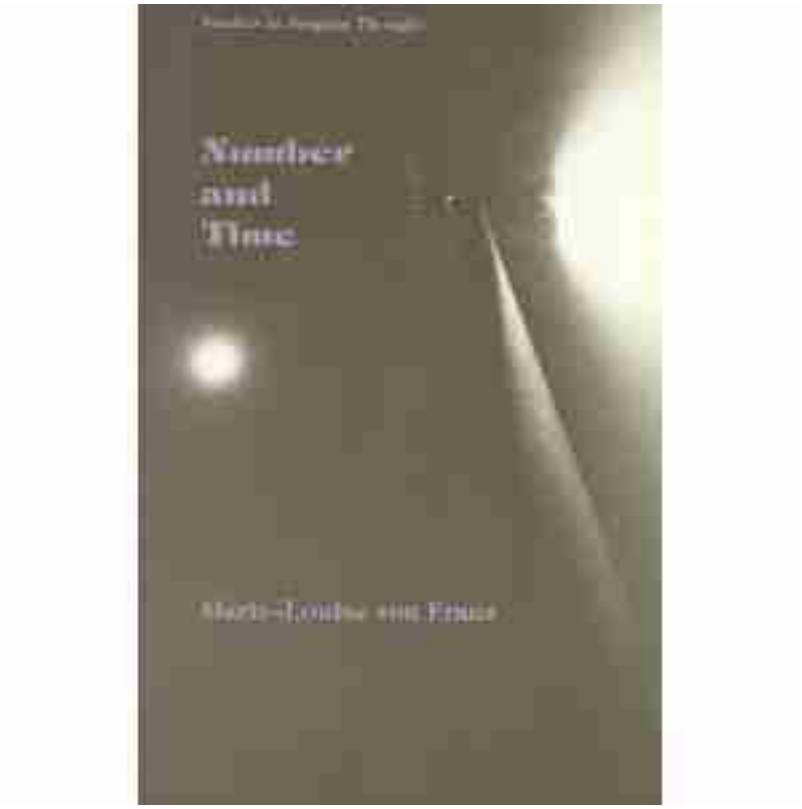
"According to ... myths the dead occupied themselves with the primal ordering of existence, in which all things lie in their natural order beyond the realm of the wishes and desires haunting our ego and its temporal earthly existence." p. 298

Behind synchronicity "lies the operation of a cosmic Eros which corresponds to an individual's urge to individuation and which, paradoxically, leads men in the end to a state of universal relatedness with existence." p. 299

"Since the concept of the unus mundus transcends consciousness, it is represented in mankind's historical Weltanschauungen by symbols, which most frequently consist of a double mandala portraying both the timeless and time-bound order of existence. While the timeless order seems to relate to the general concept of acausal orderedness in the physical and psychic realms, the time-bound order refers more to peripheral phenomena, such as synchronistic happenings, that are creative acts in time. The timeless acausal orderedness lies at the base of all transmittable

information and cognition processes operating in man, and the time-bound synchronistic phenomena underlie those

individually experienced messages of the unconscious which can only be adequately interpreted by the individual. The two systems are incommensurable, and because of this they form a fitting symbol for the ultimate unity of existence as a coincidentia oppositorum. In their mirrored images, as one reality reflects off the other, lies the mystery of their experienceability by the individual." pp. 304f.
CW = The Collected Works of C.G. Jung



John Gallagher (2013-06-08 13:16:45)
"According to certain ideas of the alchemists, the individuated human being who has become unified must join himself to this mercurial spirit, 'not with the world of multiplicity … but with a potential world, the eternal foundation of all empirical experience … '" p. 270
Thank you for this! Another wonderful piece of the mystery has fallen into my lap :)

Jungian Dream Interpretation **(2012-02-23 06:23)**

Jungian dream interpretation

Jacob's dream of a ladder of angels, c. 1690, by Michael Willmann

Carl Jung (1875–1961) was a Swiss psychiatrist and contemporary of Freud, although 19 years his junior. He began studying with Freud in 1907. Their relationship developed to the point where Freud chose Jung to carry on his psychoanalytic activities, and called Jung his 'son' and 'crown prince.' However,Jung was obviously independently brilliant and creative, and ultimately developed a more positive view of the unconscious. They also disagreed on the nature of God. Freud maintained that God did not exist and was created out of reaction formation. Jung saw the development of God images in all cultures as a kind of proof of God's existence. By 1914, their split was so divisive that, although Freud lived 25 more years, they never spoke to one another again. Jung's written works were always designed for sophisticated audiences. Less than two years before his death, he was approached by the British Broadcasting Corporation for an in-depth interview. The program was seen by a book publisher who thought it a shame that Jung, intensely fascinating, humorous,Jungian dream interpretation and charming, had never been popular with the masses. Jung's writings were considered too difficult to understand for the average reader. The book publisher

approached the TV interviewer about having Jung write a book for the average person. The TV interviewer thought it was a great idea and approached Jung. Jung listened to a two-hour presentation while in his garden and then firmly said no.

The TV interview had reached people with whom Jung would not normally have come into contact, and he was quickly inundated with letters from all over the world. However, that alone did not change his mind. He went to sleep one

night and had a dream. In the dream, instead of his customary sophisticated audience, he saw himself in a public place addressing a huge throng of people. They were not only listening to him carefully, but they also understood him!

Because Jung's psychological theories were intimately tied to dream messages, he could hardly refuse to listen to this prophetic dream. A short while later, he agreed to do the book, called Man and His Symbols. The book had two conditions attached to its undertaking: it was to be a collective effort by Jung and his closest colleagues; and the TV interviewer would serve as the arbiter between the authors and the publishers. Jung planned the structure of the book, chose his colleagues and their topics, and wrote the main and first chapter, 'Approaching the unconscious.' He died on June 6, 1961, just ten days after he had completed his chapter and had approved the drafts of the other authors.

Although seemingly impossible, Jung probably believed in the power of the interpretation of dreams even more than Freud. I once opened a fortune cookie that read, 'A dream of happiness is real happiness.' In a way, this sums up Jung's philosophy of dreaming: dreams are as real as any other psychological phenomena. Furthermore, dreams are intensely personal. They cannot be decoded by any standard glossary of meanings. Thus, you cannot buy a dream interpretation dictionary, look up dreams about lobsters, and read that it means your father was a callous person. Jung thought that dreams were messages from an individual's unconscious, and, even though all people

share a collective unconscious, the messages are, nevertheless, personal and individual. A person's dreams cannot be interpreted by a glossary, codebook, or dictionary. On the importance of dreams and these messages (in an anthology of his writings published in 1970, Psychological Reflections), Jung wrote the following:

*The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego-consciousness, and which will remain psyche no matter how far our ego-consciousness extend*s. (p. 53)

Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day. (p. 53)60 Dream interpretation as a psychotherapeutic technique Dream psychology opens the way to a general comparative psychology from which we may hope to gain the same understanding of the development and

structure of the human psyche as comparative anatomy has given us concerning the human body. (p. 54)

Freud vacillated somewhere in between standard meanings and personal meanings for dream symbols. Freud clearly rejected strict decoding methods for interpreting dreams, yet he found fascinating ancient dream interpretation approaches as in the Oneirocritica. As noted earlier, the Oneirocritica used a combination of both standard meanings and also the circumstances of the dreamer, such as the dreamer's occupation.

Freud also noted that dream symbols are as old as language itself. He wrote: Dreams make use of this symbolism for the disguised representation of their latent thoughts. Incidentally, many of the symbols are habitually or almost habitually employed to express the same thing. Nevertheless, the peculiar plasticity of the psychical material [in dreams] must never be forgotten. (Freud, 1900; p. 387)

Only 12 pages after this firm warning, Freud entitles a section in The Interpretation of Dreams, The Genitals Represented by Buildings, Stairs and Shafts. Personally, I think Jung's approach to dream symbol interpretation makes more sense. Although the dream of a key going into a lock might be tempting for Freudians to interpret as a sexual act, it seems intuitively more reasonable to vary the interpretation for a prisoner, locksmith, or treasure hunter. In Man and his Symbols, Jung wrote:

It is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol. No dream symbol can be separated from the individual who dreams it, and there is no definite or straightforward interpretation in any dream. Each individual varies so much in the way that his unconscious complements or compensates his conscious mind that it is impossible to be sure how far dreams and their symbols can be classified at all. (Jung, 1968; p. 38)

It is for this reason that I have always said to my pupils: 'Learn as much asyou can about symbolism; then forget it all when you are analyzing a dream.' (p. 42)

The compensatory nature of dreams Jung thought symbols represented more than their obvious meaning, and he thought this wider 'unconscious' meaning could never be fully understood. HeJungian dream interpretation traveled throughout the world examining the symbols of various cultures, but he felt that all people produced symbols 'unconsciously and spontaneously' through their dreams. He also viewed consciousness as a recent and slowly developed process, and he thought that dreams were transmissions of unconscious impulses and reactions to consciousness. Freud called them archaic remnants that could not be explained by anything currently in the dreamer's life, and he thought they might be the 'aboriginal, innate, and inherited shapes of the human mind.' However, Jung objected to the idea that they were simply remnants. The word 'remnant' has the connotation of a scrap, a leftover, or being unused. Jung thought that these unconscious messages were far more important than that. He felt that dreams served a compensatory function; that is, dream messages were attempts to compensate for 'a particular defect in the dreamer's attitude to life.'

Jung stated two fundamental points of dreams: First, the dream should be treated as a fact, about which one must make no previous assumption except that it somehow makes sense; and second, the dream is a specific expression of the unconscious.Jung noted that dreams do have a definite and purposeful structure which usually indicated an idea or intention. Jung felt that this purpose was not always understandable but nevertheless very important. Thus he said this about a dreams and its intention:

Its dimensions in time and space are quite different; to understand it you must examine it from every aspect just as you may take an unknown object in your hands and turn it over and over until you are familiar with every detail of its

shape. (Jung, 1970; p. 64)
Jung believed that consciousness had a natural tendency to fear and deny the unknown. This tendency, called misoneism, Jung borrowed from anthropologists. It described a fear of new things, a fear of novelty. Thus, Jung was not surprised
that people resisted the meanings of their dreams, even when dreams were trying to strike a balance. It was this latter tendency, the compensatory nature of dreams, that Jung felt was so important. However, Jung did not want us to view
dreams, necessarily, as friends, or guides, or as moralistic. Dreams simply strike
a balance between the 'lopsided nature of …conscious mind' and the unconscious. Dreams are not moralistic. Jung wrote:
Our actual knowledge of the unconscious shows that it is a natural phenomenon and that, like Nature herself, it is at least neutral. It contains all aspects62 Dream interpretation as a psychotherapeutic technique of human nature – light and dark, beautiful and ugly, good and evil, profound and silly. (Jung, 1968; p. 94)
One cannot afford to be naïve in dealing with dreams. They originate in a spirit that is not quite human, but is rather a breath of nature – a spirit of the beautiful and generous as well as of the cruel goddess. (Jung, 1968; p. 36)
About the necessity of the compensatory nature of dreams, Jung wrote: For the sake of mental stability and even physiological health, the unconscious and the conscious must be integrally connected and thus move on parallel lines. If they are split apart or 'dissociated,' psychological disturbance follows. In this respect, dream symbols are the essential message carriers from the instinctive to the rational parts of the human mind, and their interpretation enriches the poverty of consciousness so that it learns to understand again the forgotten language of the instincts. (Jung, 1968; p. 37)
One example of this unconscious compensatory nature of dreams I saw in the dream of a 19-year-old college freshman. She was my patient for ten weeks at a campus counseling center. She was an outstanding tennis player, tall, blonde,
and buxom. Her presenting problem, she said, was her weight. Although she did not appear overweight by any means, we never missed a session without at least some reference to her 'weight problem.' Then she had this dream:
I had this dream where I went downtown and I wasn't dressed. I was naked, and there were all these people looking at me.
I immediately thought of Freud's wish-fulfillment principle and his interpretation that this dream was an old childhood wish to run about carefree and naked. I gently suggested to her the idea that the dream might contain a secret wish. She almost immediately and cheerfully agreed and suggested that she felt overwhelmed by her first year of college and all the work. She thought that the dream might be telling her that she did wish to be free of her studies and responsibilities, but then I remembered Jung's advice: …explore the content of the dream with the utmost thoroughness. and his injunction:
Let's get back to the dream. What does the dream say?
I asked her what other kind of message the dream might be sending her. I was Jungian dream interpretation 63
also direct. My intuition told me she was secretly proud about something. I remembered Fritz Perl's idea that, behind some secret we are ashamed to tell anyone, there is an aspect of that shame that we are secretly proud of. 'What are
you proud of about in this dream?' I asked her. She thought about it only briefly and said, 'My breasts.' It was the first time in therapy that I heard her say anything positive about her body. She then got quiet, and, as if in response to her own thoughts, she said, 'Well, I can't very well go about bragging about them,can I?' We both agreed that she probably could not, but I offered her the explanation that perhaps it was the one-sidedness of her complaints about her body that made her unconsciousness force a compensatory balance. This example also provides support for Freud's idea that a single dream element may have been condensed from more than one dream thought or latent issue.
Jung's patients were frequently in their late thirties to early fifties and economically successful. Just as frequently they often had a similar complaint. Despite their material successes, they were bored. Jung interpreted this boredom as a symptom of the split between the conscious and unconscious parts of the psyche. Boredom was a symptom that this person had cut off their unconscious mind and that this person had ignored the rich symbolic history presented

by their dreams. No wonder material successes brought little satisfaction. Their ultimate and most satisfying treasure was within.

However, once again, do not be misled by dreams. For some patients, Jung did not discuss dreams. Remember my master's student who thought his patient had come to him but 'not because she was afraid?' Even in their first session, he was

interpreting her dream about her hands on fire, offering her his rich and learned insights from his voracious dream readings. I learned she was unemployed, on welfare, single, and about to lose her two children to social services for neglect. Yet he wanted to talk about her dreams! I was certain that this was a situation where she was already overwhelmed by her unconscious thought processes, and I was correct. My student told me that she believed in dreams, the power of crystals, and followed zodiacal advice like a religion. I explained to my student that this woman was already in contact with her unconscious, in fact, she was overwhelmed by it. In a case like this, Jung might have advised driving a wedge between her unconscious thoughts and impulses, and her flimsy consciousness.

Her therapy needed to consist of developing her conscious autonomy in very specific ways, like how to get a job and how to keep her children. Instead of therapy homework like bringing in a dream, she should be thinking of ways to get a job. If that was too difficult, then she might even be asked to bring into therapy the classifieds section of the newspaper, and together she and her therapist might go over the job advertisements. Further therapy might consist of checking bus routes, how to go shopping for food for her children, etc. Apparently, Jung was a masterful and intuitive therapist, and he realized that one can teach others the knowledge and skills of therapeutic techniques, but there still remained the art of therapy, which could not be taught. When a Dream interpretation as a psychotherapeutic technique patient came to Jung complaining of insomnia, Jung sang a lullaby and put his patient to sleep. When a patient said they felt cut off from their religion, Jung asked for a Bible, and they did Bible readings.

Fortunately, however, most good therapists believe that practice, time, and experience does make one a better therapist. There is a popular sports story that a famous sports figure player, after making a great play or sinking a great shot, heard a critic say that he was just lucky. The player is reputed to have said, 'The harder I work, the luckier I get.' I think this practice principle also holds for dream analysis.

Dreams as a spontaneous self-portrayal As early as more than 2500 years ago, in India's holy book, the Upanishads, came this quote about dreams, 'There are no [real] chariots in that state, no horses, no roads but he himself [creates] chariots, horses, and roads…He indeed is the maker.' Jung continually hammered home this fact. He viewed that dreams may be a reflection of:

ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. (Jung, 1970; p. 57)

More importantly, Jung saw them essentially as a spontaneous self-portrayal in a symbolic form. He wrote:

…[Dreams] are nothing less than self-portraits of the psychic life-process. (Jung, 1970; p. 56)

The whole dream-work is essentially subjective, and a dream is a theatre in which the dreamer is himself the scene, the player, the prompter, the producer,the author, the public, and the critic. (Jung, 1970; p. 66)

I think that there is ample evidence, highly obvious, ancient, and logical, that dreams are an entirely spontaneous self-product. Jung, in particular, thought that every image in a dream potentially contained a useful self-reflection. If you falter or begin to doubt in your examination of any aspect or image in a patient's dream, remember that Jung felt that all of these images might be spokes of a wheel. Ultimately, any of these spokes may lead us to the patient's center. What might be at the center? If we use dreams as our vehicle, then we may come into contact with the most ancient wisdom of our own psyche. Jung envisioned this wisdom as a two-million-year-old person within us. It is the accumulation of two million years of purposeful, intelligent, and wonderfully creative evolution. He wrote:

Jungian dream interpretation Together the patient and I address ourselves to the two-million-year-old man that is in all of us. In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. And where do we make contact with this old man in us? In our dreams. (Jung, 1970; p.76)

The archetypal nature of dreams

Jung believed that the psyche consisted of all of our emotions, thoughts, and behaviors, and had three major parts: the ego, which functions on a conscious level; the personal unconscious, which contains forgotten, suppressed experiences or experiences that fail to attain a conscious level; and the collective unconscious, an inherited part

of our psyche whose contents may never have been conscious. This idea of the collective unconscious was one of Jung's most controversial hypotheses and, perhaps, the most fascinating. The personal unconscious for Jung contained complexes. These are clusters of thoughts, feelings, and memories that may have been conscious at one point, but now have been relegated to the personal unconscious by suppression or repression. Also, in the personal unconscious are fleeting thoughts or feelings that, for a variety of reasons, did not attain consciousness. However, these
complexes have ramifications for the ego, because we will avoid, hesitate, or postpone actions that arouse our complexes. All of the latter actions will occur without our conscious awareness of the reasons! Jung once said:
A person does not have a complex; the complex has him.
Although the present day usage of the word 'complex' does originate from Jung, his idea about an inherited unconscious has probably created greater interest. Freud had earlier called the symbolic images in dreams 'archaic remnants.' Jung
strongly objected to the notion that dream symbols had any connotation as being 'lifeless' or 'meaningless.' Jung viewed dreams as a kind of bridge between the ancient pictorial and symbolic language of the instinctive world and the
conscious rational world. It is important to remember that Jung viewed the unconscious as a repository or museum of human evolutionary history. Jung wrote:
Just as the human body represents a whole museum of organs, each with a long evolutionary history behind it, so we should expect to find that the mind is organized in a similar way. It can no more be a product without history than
is the body in which it exists. By 'history' I do not mean the fact that the mind builds itself up by conscious reference to the past through language and other culture traditions. I am referring to the biological, prehistoric, and unconscious66 Dream interpretation as a psychotherapeutic technique development of the mind in archaic man, whose psyche was still close to that of the animal. This immensely old psyche forms the basis of our mind, just as much as the structure of our body is based on the general anatomical pattern of the mammal. The trained eye of the anatomist or the biologist finds many traces of this original pattern in our bodies. The experienced investigator of the mind
can similarly see the analogies between the dream pictures of modern man and the products of the primitive mind, its 'collective images,' and its mythological motifs. (Jung, 1968; p. 57)
In dreams, Jung believed that symbols occurred spontaneously, and they always stood for something more than the superficial meaning. However, their origins are hidden so deep in our past evolutionary history, that Jung believed they had no human source. At some level, Jung agreed with Freud about their nature: aboriginal, innate, and inherited shapes. Jung called these images 'archetypes' or 'primordial images.' Jung cautioned against interpreting them as the simple equivalent of a mythological image. The actual dream symbol was a conscious representation of the 'ancient, involuntary spontaneous manifestations of the collective unconscious.' It is a collective unconscious, because all humans have universally inherited relatively similar archetypes.
Jung's arguments for these tendencies to form images come from animal instincts. He thought that it was not logical to assume that each newly born human would have to learn every specific way that humans behave. He argued that the 'collective thought patterns of the human mind are innate and inherited." Could it be he asked, that only humans are devoid of their evolutionary past in their psyches?
In fact, he argued that the evolutionary development of human consciousness might have been caused by an archetype. He gave the example of a bushman who killed his son out of frustration and anger while fishing, and then remembers this 'moment of pain' forever. Jung thought that this emotional pain had the effect of waking people up and making them pay attention to what they are doing. If this awakening put someone at an adaptive advantage, then that person's genetic information was more likely to get into the gene pool in subsequent generations. In the case of the angry bushman, Jung even felt that there may have been an 'archetype at work for a long time in the unconscious, skillfully
arranging circumstances that will lead to a crisis.' Thus, Jung saw archetypes as dynamic factors, making themselves known through impulses. As long as modern people protected themselves from the recognition of these archetypes, Jung
thought that they would never be masters of their own souls.

The five major archetypes of the psyche According to Jung, five of these archetypes have evolved to the point where theyJungian dream interpretation exert a greater influence on the psyche.
They are (i) animus, the male side of our personality; (ii) anima, a female side to our personality; (iii) persona, the many roles we play for society's sake; (iv) the shadow, a dark, passionate, murderous, yet creative side of our personality; and finally (v) the self, an integrating force that attracts all other archetypes in a holistic, beneficial, unifying way. The archetypes are not inherited as specific ideas or symbols. Jung proposed that they
are more like inherited predispositions to think in certain ways or to think about particular cross-cultural and universal themes, like God or mother. They are, as Jung said, 'forms without content.'
In dream interpretation, I have found it useful to examine these archetypes in a patient's dreams. However, I have found it the most useful to concentrate, at least initially, upon animus and anima, and interpret all male and female characters in a dream as the male and female sides of the dreamer's personality. Thus, even though a patient dreams about their mother, I would interpret this character as the mother side of their own personality. However, the five major archetypes do interact with and influence each other continually.
Animus and anima
Jung thought that each of us, regardless of gender, has both male and female psychological and physiological sexual characteristics. Although present research leads us to believe that the single strongest component to our adult
sexual identity is inherited (Coolidge, Thede, and Young, 2002), our environment also impacts on the expression of this sexual identity, and our environment obviously contains both male and female influences.
Are there any symbols for the Jungian idea of our inchoate bisexual nature?
Indeed, there are. Ometeotl was the first god to exist, according to the Aztecs. Ometeotl means 'two-god,' and Ometeotl was not only self-created but was also male and female. Interestingly, Ometeotl governed heaven at its highest level. This place was called Omeyocan, which means 'place of duality,' and, as a couple, Ometeotl produced four of the Aztecs' great deities. Hermaphroditus of Greek mythology is, of course, a classic archetypal symbol of bisexuality. Hermaphroditus rejected the love of a water nymph, and when he later bathed in her pool she clung so tightly to him that they became one person with a woman's breasts and a man's genitals.
Jung also proposed that the psychological sexual component of masculinity, animus, is typically repressed and unconscious in females, and the psychological sexual component of femininity, anima, is repressed and unconscious in males. There is also an archetypal duality in these gender archetypes, that is, they both have positive and negative attributes. Anima's positive female attributes are characterized by feelings, emotionality, sentimentalism, finding the right inner values, kindness, romance, gentleness, and wisdom. When a man pays attention to his anima, he may express himself creatively through 'writing, painting,68 Dream interpretation as a psychotherapeutic technique
sculpture, musical composition, or dancing.' Jung ascribed the common stereotypes in our society for his gender attributes. A very popular positive anima symbol is Mother Nature. We could add Magna Mater (a Roman mother goddess), the Blessed Virgin Mary; Sita, Radha, and Parvati from the Hindu Mahabharata; Aphrodite and Hera from Greek mythology; the Egyptian mother goddess, Neith, goddess Isis and the sky goddess Nut; Nu Gua, creator and protector of humanity from Chinese mythology; Glinda the good witch of the north from the Wizard of Oz; Princess Leia from Star Wars; and Goldberry, Lady Arwen, and Lady Galadriel from the Hobbit Trilogy.
The negative side of anima involves seduction and betrayal, being irrational or illogical, being overcome by emotion, irritability, depressed moods, insecurity, and a plethora of fears. According to Jung, the negative aspects of anima have been symbolized in many cultures by witches, the Germanic singing Lorelei who enticed men to their death, Greek sirens who also sang men to death by hunger, Kali, the murderous side of Parvati with her earrings of corpses, Jezebel and Delilah from the Bible, and the evil Baba Yaga in Russian folklore. The positive attributes of animus are strength, rationality and logic, action, courage, truthfulness, and 'spiritual profundity.' Its negative attributes are brutality, recklessness, silence, stubbornness, emotional coldness, dogmatism, and inaccessibility. Positive animus can be symbolized by Tarzan, Hemingway, Spock the Vulcan and Captain Kirk from Star Trek, Bilbo, Frodo and Strider from the Hobbit trilogy, Luke Skywalker and Obi Wan Kenobi from Star Wars, Ghandi, Martin Luther King, Jesus, and Buddha.
Jung thought the strength of these attributes in an individual came from our parents; a man receives his individual attributes for better or worse from his mother, and the woman's animus comes from her father. For example, an
unloving, uncaring mother may imbue a man's unconscious anima with a mean, 'waspish,' 'poisonous' attitude

according to von Franz, a Jungian disciple.

The persona

Animus and anima are also influenced by the persona archetype. The persona is a mask or role that we provide for society's sake. The persona is likely to consist of many different masks, and almost all of them operate totally without our awareness. For example, at home I may play the role of good husband with my wife, stern father with my youngest teenage daughter, professor at the university, and then rock star when I play music in nightclubs. These roles actually help me to be more efficient and thus promote my adaptation and success in my dealings with society, because I do not have to reexamine how I am going to act in every new situation or interaction with others. However, there is a danger in over-identification with one's persona. For example, medical doctors, perhaps involved in daily life-or-death decisions, may over-identify with their doctor's mask of confidence. Many times, they may be quite unsure of the outcome ofJungian dream interpretation their decisions in a hospital, but they cannot act as if they are unsure. Acting unsure would upset the patient, the patient's family, and the hospital staff. However, it is possible that some MD's carry this 'act' or persona home where they confidently espouse family advice with the same surety, officiality, and dogmatism. Typically, this style of parenting and spousing does not create happiness or engender love in family members. Politicians may also over-identify with their smiling, glad-handing personas.

Potentially, under-identification with persona is also a problem. Who has rejected personas in our society? Some of my students propose that rebels, like bikers, have rejected society's demands for a persona. However, they are as guilty

as professors in creating a persona. On the surface, it is still a persona, a biker's persona but a persona nonetheless. A biker's persona consists of riding a HarleyDavidson motorcycle (never a Honda, even if it looks like a Harley!), wearing black clothes, a black vest, boots, having a chain from one's wallet to a belt or a belt loop, a motorcycle chain for a belt, and perhaps a tattoo of a spiderweb on the elbows. No, a biker's persona may superficially appear to be a rejection of a societal persona, but it is still a persona and a very strong one. Notice, also, that a biker's persona helps a biker to adapt to his or her biker's society. When a biker dressed in their colors pulls up on a Harley to a biker's rally, they 'fit in,' and they are accepted as a member of that society without undue examination or challenge.

Probably a hermit is a good example of someone who has rejected his or her persona. The hermit is a classic loner who resists the masks of society, including son or daughter, brother or sister, friend or enemy. I read a story about a true hermit, a society dropout, who lived deep in a South American jungle. A journalist trudged for days through the jungle and stumbled upon this hermit's hut. The journalist was amazed that a formerly civilized person would live this

far from people and so deep in the jungle. The journalist thought, perhaps, that the hermit's tale would make a great story. However, the hermit's first words to the journalist were, 'When are you leaving?'

Our personas, then, usually keep our gender roles tightly defined. Thus, a man's 'manly' persona keeps his anima repressed, and a feminine persona may keep a woman's animus repressed. Jung believed that it was necessary to liberate these repressed aspects of our psyche in order for us to develop to our complete potential. However, it may not be enough to simply liberate a man's anima nor a female's animus. The liberation must be coupled by a reintegration

of both gender archetypes, and this is a difficult task. A man may become feminized by allowing his anima to develop, but he must be able to join and synthesize his two gender archetypes so that they exist in harmony and so that

his animus is not subjugated in the process. I had a friend who was getting married for the second time. We were all in our 30s and 40s. Six of us got together on the eve of his bachelor party. What should we do? Interestingly, opinion was evenly divided: go out and party, or stay home and talk meaningfully. The groom70 Dream interpretation as a psychotherapeutic technique made his decision that we would stay home and talk. Drink, yes, but talk, and that is what we did for hours. The next day, we were asked by our girlfriends and wives what we did. Ironically, there was some laughter and kidding about what we had chosen. This reflects a man's dilemma: how to develop and release anima

without losing animus.

A woman's dilemma, of course, is equally complex. For example, the emphasis on women's sports has been a tremendous boon to their psychical development. It has developed confidence, camaraderie, healthy competition, courage,

physical development, and many other positive attributes, and this experience was virtually unavailable to women only 25 years ago. However, it has not been without a cost. Women who participate in sports have been criticized by their
own mothers, brother, fathers, boyfriends, and even by some other women as being too masculine, too physical, etc. A woman can also over-embrace this developing animus in the form of athleticism and as a consequence ridicule her brother (who is releasing his anima) for staying home and painting. The dilemma for the woman is how to express her animus yet keep her anima, being able to release animus but being able to integrate those aspects with her anima. The
traditional old guards in every society are slow to relinquish their control and suppression. They (sometimes religious leaders, sometimes politicians, etc.) typically fear change (Jung's term was misoneism) and protect the traditional animus in males and anima in females.

The shadow

Another major archetype is the shadow. The shadow is the dark side of our personality. It is everything we refuse to admit about ourselves, and thus it visits us in our dreams, usually symbolized in the forms of people we hate. As von Franz (a close colleague of Jung) wrote (in Man and his Symbols):

When an individual makes an attempt to see his shadow, he becomes aware of (and often ashamed of) those qualities and impulses he denies in himself but can plainly see in other people – such things as egotism, mental laziness,
and Sloppiness; unreal fantasies, schemes and plots; carelessness and cowardice, inordinate love of money and possessions (Jung, 1968; p. 174)

The shadow houses our ancient animal instincts. It is the source of our strongest emotions, creativity, vigor, and spontaneity. However, it is the shadow in us that allows us to kill other people, to be mean, spiteful, and hateful. Once the shadow has been aroused to action, particularly rage and anger, there is no reasoning with it. If the shadow and the conscious forces of the ego act in unity, the great forces of the shadow can translate into good works, prodigious tasks, and the like. However, if the shadow cannot sublimate its energies, then a person may self-destruct or harm others. Because the shadow is also a museum for ourJungian dream interpretation ancient primitive instincts, Jung postulated that it also contained the adaptive ability to make quick and proper decisions without undue hesitation. Again, however, if a person has worked to understand, release, and integrate their shadow, then their quick decisions may be effective and beneficial. If the shadow has been repressed or acts unbridled, the results may be highly ineffective or detrimental. Furthermore, inevitable conflict results when we project our shadow onto others. Von Franz saw political agitations as created by the projection of our shadows. She saw the projection of the shadow as 'obscuring our view of our fellow men, spoiling objectivity, and thus spoiling all possibility of genuine human relationships.' She also noticed the Herculean task of trying to understand the shadow, because it is sometimes experienced as an irresistible impulse, and it resists being known or bridled. Simply trying to be honest with
oneself does not often succeed. She noted that it might take a 'brick…to drop on one's head to put a stop to shadow drives and impulses.' Sometimes, she noted, a monumental 'heroic decision' may stop the destruction from the
shadow, but it is not likely. As an example of this brick-to-the-head phenomenon, I had a talented musician friend with a shadowy dark side: illegal drug use. He was finally arrested for only the first time after 12 years of various illegal drug use. However, it was a minor charge, and was likely to be dismissed in court. While waiting to go to trial and swearing to me he was finished with drugs, he bought an illegal drug that was badly synthesized. He had a psychotic reaction, and he tried to remove his fingernails with a knife. He ended up in an emergency room nearly bleeding to death and in the throes of a psychotic episode that lasted for hours. Apparently and hopefully, that was his brick-to-the-head. It may have stopped his self-destructive drug use. It may have bridled his shadow
while he seeks healthier releases for it.

The shadow has been symbolized by dark destructive forces for time immemorial. One of the oldest symbols of the shadow comes from the ancient Persian religion, Zoroastrianism. Their essential tenet was a dualistic struggle between a god of good, Ormuzd, and the spirit of evil and darkness, Ahriman. Zoroastrianism also had a prescription for living one's life that consisted of a trinity: good thoughts, good words, and good deeds. Thus, Ahriman is probably one of the earliest symbols of the shadow. The Christian Bible has Satan, the Hindu Ramayana has Ravana who kidnapped Sita, and the Hindu trinity has the Shiva, the destroyer.

Like the other archetypes, the shadow also contains a duality of evil and good. One good aspect of the shadow, as previously mentioned, is its ability to make quick decisions. The shadow is also seen in the creative process. Interestingly, extremely creative artists like Picasso, Dali, and Jackson Pollack had a destructive element in their creativity. They were able to translate into their pictures and sculptures their inner realities, and these realities were personal, highly original, and destructive in the sense that they copied no other artists. They were able to explicate their inner forces in such a way that other people were able to recognize72 Dream interpretation as a psychotherapeutic technique and appreciate the unconscious representations, although perhaps not fully understanding what they saw. Some people gave their art the highest of compliments in the world of symbols by saying, 'I don't know what it means, but I like it.'

The self archetype and individuation

The last of the major archetypes is the self, and it was considered the most important by Jung. The self archetype attracts all the other archetypes. It is a unifying force in the psyche. It is a self-actualizing force. It motivates a person to become whole. Jung's favorite symbol of the self was a mandala, which is a Sanskrit word for circle. Mandalas are frequently seen in ancient eastern and oriental art, particularly in religious works. They usually consist of circles within an outer square and squares within the inner circles. Jung thought the circles represented wholeness or oneness, and the squares represented another ancient numerical archetype of fourness or quarternity. Fourness has been symbolized, according to Jung, by our representation of the seasons into winter, spring, summer, and fall, the ancient elements of earth, wind, fire, and water, the four horsemen of the apocalypse, etc. Again, the unconscious influence of the self archetype and the quarternity archetype can be seen in modern culture as well.

In the Wizard of Oz, Dorothy's search to get 'home' may reflect an active, conscious attempt to understand her unconscious self and to sense a 'oneness' and 'wholeness' in doing so. There is a classic quarternity in her search, the Scarecrow, the Tinman, the Cowardly Lion, and, of course, the leader of her search, Dorothy herself. When Glinda told her the secret of returning 'home,' it seemed all too easy and simple. Remember, Dorothy was told that she herself contained the secret to getting home. It was not in Oz, the dazzling external world. It was not through a Wizard (no matter how wonderful a wizard he was), although the Wizard may have symbolized both the positive animus and the self archetypes. Dorothy herself was the answer. Jung viewed this process as an assimilation of the unconscious into the conscious, and a new center of balance is obtained. There is a new location of the self, and Jung thought it provided a 'more solid foundation' for the psyche. Jung called this path to oneness individuation, although he did not see it as an easy journey. Much like Dorothy, we must face wicked witches on the path. Jung even characterized the process of individuation and therapy as one where the patient was forged between the hammer and the anvil.

Jung thought the process of individuation was also expressed as an arrangement or pattern in our dreams. If we made the conscious attempt to recognize the symbols in our dreams, we might become aware of our own grand pattern.

However, this process, remember, might take years of studying our dreams.Images might appear, disappear, and reappear over a period of years. Many symbols may remain beyond us. However, if we actively and honestly search, JungJungian dream interpretation did believe that a slow, and perhaps even imperceptible, growth might occur, and this is the process of individuation. Yet, the product of this slow growth is a more stable personality, a more mature personality, and a new center of the self is established, one that is not so easily unnerved. A new, less anxious, less bored self emerges: a more reliant and more contented self, one that wants fewer material goods, one that is much happier with less.

Von Franz (1964) thought that Jung's self archetype might be symbolized in a dream by a 'priestess, sorceress, earth mother, or goddess of nature or love' or 'wise old man.' She suggested that a cosmic man or Great Man, like Buddha or

Jesus, might also symbolize the self archetype. However, the self might also not take these shapes. She even noted that sacred stones may symbolize the self, because they have been revered for millennia in many cultures. She said that people even in modern society may pick up stones for no particular reason. People may be simply attracted by an unusual color or shape, and, for some, the stones hold a secret fascination. She gave the example of ancient Germans who thought that the spirits of the dead continued to live in their tombstones. Even the present custom of having tombstones may have arisen from this older belief.

We also make monuments to great people out of stone. What do the black granite shapes of the Vietnam War memorial in Washington, D.C. symbolize? It is a good example of the sheer power and mystery of stone. The holiest of pilgrimage sites for a Muslim is Mecca where the house of Abraham and Sarah stands. In that house is a holy rock, one said to be sent by God for them to build their house.

Von Franz hypothesized that a stone may also symbolize the self archetype for the following reasons:

For while the human being is as different as possible from a stone, yet man's innermost center is in a strange and special way akin to it (perhaps because the stone symbolizes mere existence at the farthest remove from the emotions,

feelings, fantasies, and discursive thinking of ego-consciousness). In this sense the stone symbolizes what is perhaps the simplest and deepest experience – the experience of something eternal that man can have in those moments when he feels immortal and unalterable…or certain stones left by simple people on the tombs of local saints or heroes, show the original nature of the human urge to express an otherwise inexpressible experience by the stonesymbol. It is no wonder that many religious cults use a stone to signify God or to mark a place of worship. (Jung, 1968; p. 224)

When I taught in India for four months on a Fulbright Fellowship in 1987, I went hiking one weekend over a short but long stone hill. On the other side, I encountered a maze lined by pebbles and small stones in the form of a circle. In the center of the circle, stood a pile of stones about three or four feet high. Quite naturally, I picked a stone from well outside the circle, wound my way through74 Dream interpretation as a psychotherapeutic technique the maze to the center pile, dropped off my rock, and proceeded back out of the maze. What it all symbolized, I have no idea nor did anyone I talked to when I returned to the sophisticated city of Bangalore. However, as Jung noted, that is the wonder and mystery of symbols. There is always some enigma associated with a symbol that may never be solved, and therein resides our eternal fascination for stones, circles, and mystery itself. Symbols, according to Jung, are representations of the unknowable.

The self archetype, like all other archetypes, possesses a good–bad duality. The dark side of the self is potentially the most dangerous, because the self archetype is the most important in the psyche. Von Franz describes the dark side of the self out of control or in a state of imbalance:

It can cause people to 'spin' megalomanic or other delusional fantasies that catch them up and 'possess' them. A person in this state thinks with mounting excitement that he has grasped and solved the great cosmic riddles; he therefore loses all touch with human reality. A reliable symptom of this condition is the loss of one's sense of humor and of human contacts. (Jung, 1968; p. 234

It is interesting to note cases of the dark side that have gotten out of control in contemporary society. A paranoid religious cult leader, James Jones, in 1978 led over 900 people to their deaths in a mass suicide-murder in South America. A Japanese cult leader, Shoko Asahara, also respected by his followers as being a divinely inspired savior, in 1995 had his followers murder innocent train travelers with poison gas in Japan. David Koresh, an American religious cult leader, ended up dying along with over 70 of his followers and their children, in a 1993 raid of their 'religious' compound. It appears that all three 'religious' leaders had this megalomanic spin to their personalities. All three were directly associated with the deaths of innocent people, and all three had an undeniably magnetic ability to attract followers to their delusory fantasies. Although von Franz thought a reliable symptom of the dark self gaining control of a person's personality was a loss of human contact, it appears, sadly, that the opposite may be true in some cases.

The internal boredom that cult followers may feel initially, and perhaps the positive side of the self archetype in them, serves as the motivation for their search for an external leader to provide them with meaning in their lives. They fail to see that their quest, although noble and worthy, is an internal one. A guru can guide, but the problem for the guru and his or her followers is that the guru may become deified in the process. What fails to be recognized is that the roads the guru took for self-enlightenment can rarely be the same roads that anyone else can follow. This has disastrous consequences, as my previous three cult leader examples have shown, Von Franz wrote about how "the evil spirit of imitation…makes one miss the target and…[one can] petrify psychologically.'Jungian dream interpretation 75

She further wrote:

As I pointed out earlier, the process of individuation excludes any parrot-like imitation of others. Time and again in all countries people have tried to copy in 'outer' or ritualistic behavior the original religious experience of their great

religious teachers – Christ or Buddha or some other master – and have therefore become 'petrified.' To follow in the steps of a great spiritual leader does not mean that one should copy and act out the pattern of the individuation process made by his life. It means that we should try with a sincerity and devotion equal to his to live our own lives. (Jung, 1968; p. 235–6)

Jung believed that modern people were too often bored, exhausted, and disenchanted, but the answer to their dilemma was the adventure within themselves. Getting in contact with their inner world through their dreams might be the answer to the ultimate meaning of life. Von Franz states:

One gives one's mind, as before, to outer duties, but at the same time one remains alert for hints and signs, both in dreams and in external events, that the Self uses to symbolize its intentions – the direction in which the life-stream is moving. Old Chinese texts…often use the simile of the cat watching the mouse hole. One text says that one should allow no other thoughts to intrude, but one's attention should not be too sharp – nor should it be too dull. There is exactly the right level of perception. (Jung, 1968; p. 228)

Other archetypal themes

Jung was also fascinated by archetypal numbers. I previously mentioned the archetypal duality, symbolized by day and night, yin and yang, black and white, heaven and hell, devil or angel, good and bad, right and wrong, on and off, Adam

and Eve, Ara and Irik, who are creator spirits of the Iban people of Borneo, Apsu and Tiamat, creator deities of ancient Babylonia, Rangi and Papa, creators for the Maori, and the Chinese creator Pan Gu who lived inside an egg for 18,000 years and then split into two parts creating the heavens and the earth, Mboom and Ngaan, two African creator deities, and easily thousands of other dichotomies. Woody Allen has said that there are only two types of people, those who categorize people and those who do not. At my college graduation in 1969, I remember only that the commencement speaker said people are tyrannized by categories. Yet, categorization itself masks a hidden archetype symbolized by numbers and the varying members in each class that each number represents.

Although Jung spoke of dualities and trinities, it appears that he was powerfully drawn to the concept of quaternity or fourness. He even called quaternity76 Dream interpretation as a psychotherapeutic technique a 'strange idea' but noted how strong a role it played in religions and philosophies. He himself postulated four psychological functions and four stages of animus and anima development. He claimed that the self archetype was frequently symbolized by four-sidedness. He wrote of the four seasons, four directions (north, south, east, west), and the four evangelists in the Bible. He also noted that fourness was probably more ancient than the concept of trinity. In fact, he said that, in Christianity, the concept of trinity (Father, the creator, Son, the redeemer, and Holy Ghost, the enlightener) superseded quaternity. However, the Christian concept of trinity is the religious symbolization of even a much

older religious trinity from the Hindu religion, which speaks of Brahma, the creator, Vishnu, the preserver, and Shiva, the destroyer. The Hindu trinity predates the Christian trinity by at least 1000 years (the concept of trinity is not mentioned in the Old Testament). In Aztec mythology, the primordial being, Ometecuhtli, gave birth to four creator gods.

It is even psychologically revealing to note how strong the archetype of quaternity thrust itself into Jung's own writing. For example, he thought that the Christian trinity was unconsciously being transformed into a quaternity by

a fourth force. What did he (and he alone) postulate that this fourth force might be? A dark and evil anima!

Pentamerous is the adjective describing five parts. Interestingly, a pentagram, a five-pointed figure, has long been used as a symbol in the occult world. The negative associations with the number five are plentiful. In America, we have the Pentagon, a five-sided building in Washington, D.C. housing the armed services administration (although this is not inherently negative, it is ironic that the Pentagon does not house the Department of Education or the Department of Happiness). There were five rivers in the Greek mythological underworld. There were also five ages according to Greek mythology, and according to Aztec mythology there were five world epochs called the five suns. The number seven has perhaps been symbolized to an even greater extent than the numbers five or six. There was a famous memory paper in psychology that bore the title 'Seven (plus or minus two),' because it had been observed that seven entities (plus or minus two for most people) appeared to be the limit of what people could keep in short-term memory. Thus, local phone numbers are usually seven digits. There are seven days in a week. According to Greek mythology, seven warriors took part in the war between the two sons of Oedipus, and each led an army that attacked one of the city of Thebes' seven gates. Much later, the movie 'The Magnificent Seven' had seven

gunfighters. Seven holy sages are frequently mentioned in Hindu mythology, and, according to Australian aboriginal myth, seven sisters wandered about Australia to escape a lecher. When they reached the sea, they leaped up into the sky to become the constellation the Pleiades.
Interestingly, in Greek mythology, the seven daughters of Oceanid (a sea nymph) were being chased by Orion when Zeus turned them into stars to save them – and they formed the Pleiades.Jungian dream interpretation Jung's explanation for flying saucers and aliens In Chapter 5, I gave my explanation for belief in UFO abductions and paralysis. Jung (1969) believed that the empirical fact of the existence of aliens and flying saucers from outer space was not as important as the psychic fact that people strongly believed in them. This psychic fact reinforced Jung's view of archetypes
and a universal collective unconscious. Thus, it may be said that Jung's attitude towards UFO reports might be similar to his view on dreams: they were credible because they might reveal the workings of and meanings in an individual's psyche, and these reports were consistent with his conception of a shared, universal psyche. Jung also thought that the consistent reports of the shape of flying saucers, round or mandala-like, might be psychic manifestations of the self archetype.
Summary
1 Jung's most accessible and last book, Man and his Symbols, presents his views and those of his most trusted colleagues about the nature of the psyche, personal unconscious, and universal collective unconscious.
2 Jung thought dreams could open the way to the founding of a general comparative psychology from which understanding of the development and structure of the human psyche could be gained.
3 Jung strongly rejected the notion of a glossary of universal meanings for dream images and themes.
4 Jung thought dreams transmitted unconscious impulses and reactions to consciousness.
5 Jung believed that dreams served a compensatory function; that is, dream messages were attempts to compensate for 'a particular defect in the dreamer's attitude to life.'
6 Jung felt that archetypes manifested themselves in dreams and that these themes and images gave humans a glimpse of their much older, ancient mind.
7 Jung believed that UFOs and flying saucers, regardless of whether they really existed, were psychic representations of the self archetype, and thus might be unconscious attempts to seek greater meanings in life.

Alchemy and the Hermetic Tradition: Mircea Eliade and Carl Jung (2012-02-23 07:18)

Carl Jung and Mircea Eliade

The relationship between Mythology and the Religious traditions is an intricate weaving of metaphor. Both Mythology and Religion have the similar function of relating lived experience to a universal purpose. Often, religion relates life choices to divine models, while Mythology creates narratives that contextualize experience. In many instances mythology and religion function simultaneously. However, a major distinction between the two traditions is that mythology is defined as an adaptive narration, and dogmatic perspective restricts religion to a lived mythic model. Though there is a wide continuum of religious interpretation ranging from orthodox to eclectic, as a lived mythology, religion is a lens that the world is seen through. To clarify, there is a specified Catholic religious lens that filters mythology to fit a defined vision of the universe. Many mythologies have foundations in cultures that are no longer active, such as in the Greek and Roman myths. These mythologies resonate throughout history and reveal archetypal characterization that may be seen throughout the world's cultures and religions. A specific example of the relationship between myth and religion is better understood through the mythology surrounding the Alchemical Tradition as explored by the theorists, Mircea Eliade and Carl Jung.

A working understanding of Alchemy includes both scientific method and spiritual symbolism. A series of elemental transformations is intended to create a new material. However, these changes are not just dependent on following a physical recipe, they must also incorporate symbolic relationships. The basic alchemical sequence begins with a male and female sealing the prima materia (original substance) into a vessel. This process changes the substance from being red to back, nigredo, the dark side. Calcinatio, is the application of fire to the substance, turning it from black to purple and then into ash. The ashes are dissolved in the solutio, or water. The sunlike substance, sulfur accomplishes the coagulatio, drying, of the solution. The pairing of opposites is possible in a gaseous state, sublimatio. Finally, an alchemical wedding of process and material leads to the reddish yellow/rosy pink philosopher's stone, coniunctio.

Details of this process are revealed by reviewing alchemical symbolism and writings throughout thousands of years of history. The residue of the alchemical tradition is found in science, mythology, religion, art, literature, psychology, politics, and many more areas of intellectual thought and cultural experience.

Mircea Eliade and Carl Jung are two twentieth century theorists who explore the implications of alchemy in a modern context. Each theorist has a working definition of mythology that reveals how the study of alchemy is an important mythological structure. The challenge that both writers have in defining myth is that it is the nature of myth to transform boundaries. In Myth and Reality, Eliade attempts a definition: "Myth narrates a sacred history; it relates an event that took place in primordial Time, [...] it relates how something was produced, began to be" (5-6). This definition focuses on the method of mythology. He emphasizes that myth is based on creation stories, which are connected to what is sacred in a culture. In Alchemical Studies Carl Jung is less explicit with his definition of mythology. "Even though mythology may not be 'true' in the sense that a mathematical law or a physical experiment is true, it is still a serious subject for research and contains quite as many truths as a natural science; only, they lie on a different plane. One can be perfectly scientific about mythology, for it is just as good a natural product as plants, animas or chemical elements" (159). Jung states that both myth and science reveal truths, however mythic are understood in a different method than scientific truths. He also states that both myths and the elemental world are naturally occurring. While both Eliade and Jung agree that myths are an integral part of human perspective, Eliade focuses on myths as reflecting the sacred in narrative synthesis, while Jung emphasizes mythology as a process similar to other natural phenomena.

In The Forge and the Crucible: The Origins and Structures of Alchemy, Eliade explores how alchemy connects the physical and the sacred through a variety of cultural contexts. Beginning with "Meteorites and Metallurgy", Eliade states, "It was inevitable that meteorites should inspire awe. They came from some remote region high up in the heavens and possessed a sacred quality enjoyed only by things celestial"(19). He continues to explain how the exploration of metallurgy was connected to a spiritual understanding of the universe, emphasizing that in many cultures smiths, or metal workers, held an elevated status in a community. In a later chapter, "The World Sexualized", Eliade refers to the union of metals in the alchemical marriage as a continuation of natural processes. He clarifies that plants, metals, ores, and stones were given gender forms by cultures in the ancient Orient, Mesopotamia, amongst others. The tools, individuals, and processes that engage these metals are all critical components of the Alchemical Tradition. Eliade establishes a clear connection between the production of metals and the sacred significance throughout his book.

In contrast, Jung articulates alchemy as a metaphor for psychological functions. Alchemy is symbolic of figurative functions within the psyche as revealed by a variety of myths found in visions, myths and symbols. Jung states that "The alchemist [...] dreams in his own specific language", and that "We have [to] learn the psychological secrets of alchemy" (69). He hypothesizes that "the symbolism of alchemy has a great deal to do with the structure of the unconscious" thereby implying that by attempting to wed alchemy with depth psychology we can begin to decipher both mysteries (69). In the chapter "The Philosopher's Tree", Jung states,

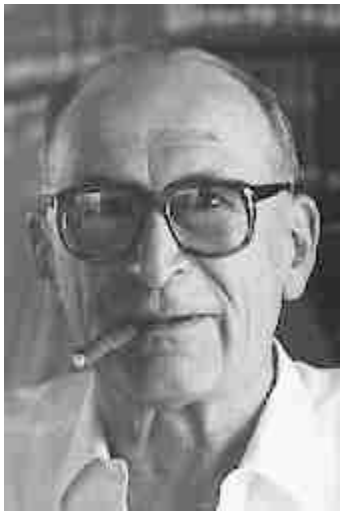
[T]he confrontation with the unconscious usually begins in the realm of the personal unconscious, that is, of personally acquired contents which constitute the shadow, and from there leads to archetypal symbols which represent the collective unconscious. The aim of the confrontation it to abolish the dissociation. (348)

In relation to this statement, alchemy is represented in two functions. As a tradition, Alchemy is a part of the collective unconscious and reflects archetypal symbols in a way that reveals psychic functions. However, Alchemy also functions as a personal journey of confrontation and dissociation. The alchemist separates from the collective to undergo a series of psychic processes in an attempt to separate, engage, and pursue the nature of the philosopher's stone. Jung argues for both processes through multiple mythological and symbolic examples in a variety of writings.

As a tradition, the role of alchemy may be observed from several perspectives. Eliade argues for the connection of physical phenomenon to the sacred, while Jung creates a metaphorical connection between the symbolic functioning of archetypes in the collective unconscious and individual psychology. While Eliade and Jung enter into an understanding of Alchemy with different strategies and goals, they both argue for the importance of alchemy in the generating of myth throughout global communities. Both theorists articulate their understanding through cultural, religious, and mythical examples. Just as the scientific process draws on alchemy to explore chemical interactions, so does the intellectual mind rely on the symbolic experience of alchemy in the generation of an active understanding

of individual and cultural systems.

Carl Alfred Meier **(2012-02-23 09:50)**



Carl Alfred Meier (19 April 1905 – 1995) was a Swiss psychiatrist, Jungian psychologist, scholar, and first president of the C. G. Jung Institute in Zürich. As a successor to Carl Jung, he held the Chair of Honorary Professor of Psychology at the Swiss Federal Institute of Technology in 1949. Later, co-founded the Clinic and Research Center for Jungian Psychology in Zürichberg.
Professor Meier was born in Schaffhausen, Switzerland in 1905. He enrolled at the University of Zürich in 1924. In the winter semester of 1927, Meier traveled to Paris to study at the Medical Faculty of the University of Paris. Later, in 1928, he traveled to Vienna to study at the Steinhof (the Psychiatric Clinic of the University of Vienna), and to attend the lectures of Julius Wagner-Jauregg.
A colleague at Steinhof invited him to attend a series of Wednesday seminars delivered by Sigmund Freud. In 1931, he began his study of psychiatry under H.W. Maier at Burghölzli.
Writings of C.A. Meier:
A Testament to the Wilderness, C.A. Meier, ISBN 3856305025
Consciousness (Psychology of C.G. Jung, Vol 3), C.A. Meier, ISBN 0938434128
Healing Dream and Ritual: Ancient Incubation and Modern Psychotherapy, C. A .Meier, ISBN 3856306293
Jung and analytical psychology, C.A. Meier, ASIN B0007DOKTM
Jung and Analytical Psychology, C.A. Meier, ISBN 1425483615
Personality and Typology (Psychology of C.G. Jung, Vol 4), C.A. Meier, ISBN 0938434713
Personality: The Individuation Process in Light of C.G. Jung's Typology, C.A. Meier, David N. Roscoe (Translator), ISBN 3856305491
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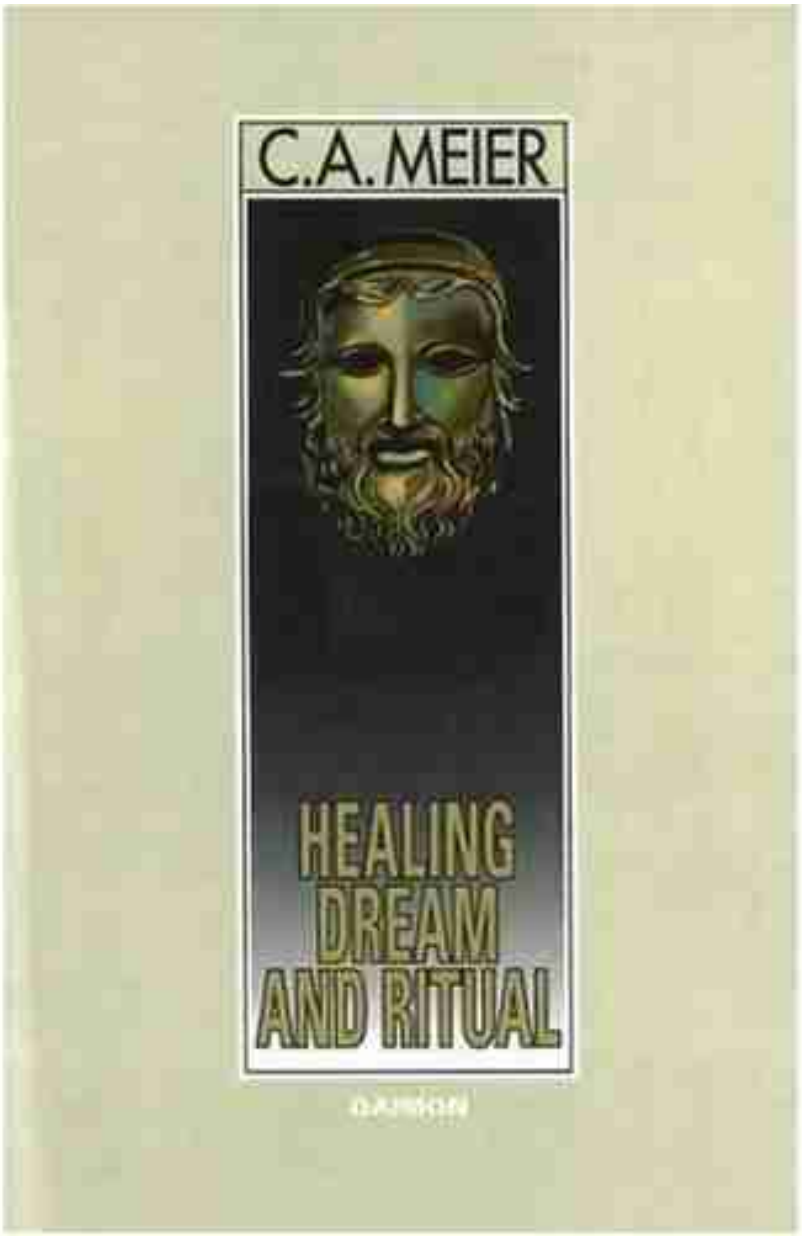
The Meaning and Significance of Dreams (Psychology of C.G.Jung, Vol 2), C.A. Meier, ISBN 093843411X
The Unconscious in Its Empirical Manifestations, C.A. Meier, Eugene Rolfe (Translator), ISBN 0938434683
The Unconscious in Its Empirical Manifestations (Psychology of C.G. Jung, Vol 1), C.A. Meier, ISBN 0938434101
Traum und Symbol, C.A. Meier, ASIN B0007DSWQE


C.A. MEIER
HEALING
DREAM
AND RITUAL

Halos **(2012-02-23 13:36)**

Jesus and nine of the Twelve Apostles depicted with ”Floating” disk haloes in perspective (detail from The Tribute Money, illustrating Matthew 17:24-27, by Masaccio, 1424, Brancacci Chapel).

Standing Buddha with a halo, 1st-2nd century AD (or earlier), Greco-Buddhist art of Gandhara.

Octadrachm of Ptolemy III

Chola Nataraja with an aureole of flames, 11th century

Ra with solar disc, before 1235 BC

Apollo with a radiant halo in a Roman floor mosaic (late 2nd century, El Djem, Tunisia)

Leonardo da Vinci (attributed), Benois Madonna. Floating semi-transparent haloes in perspective.

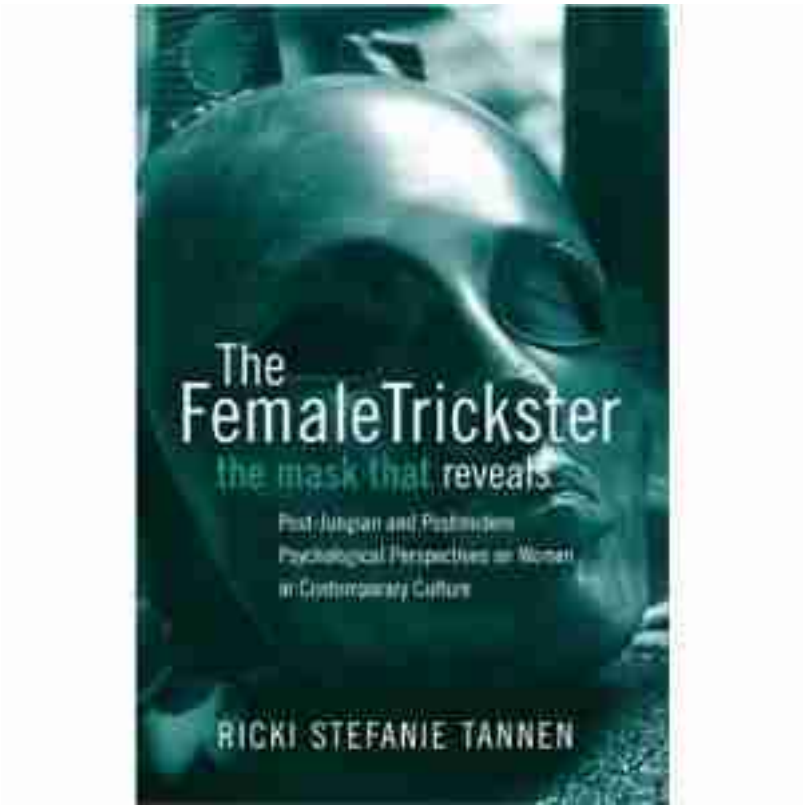
Betrayal and Taking of Christ **(2012-02-23 17:08)**

The Taking of Christ by Caravaggio, ca. 1602.
According to the Canonical Gospels, after the Last Supper, Jesus and his disciples travel to Gethsemane, a garden located at the edge of the Kidron Valley, thought by scholars to probably have been an olive grove. Once there he is described as leaving the group so that he can pray privately.
The synoptics state that Jesus asked God that his burden be taken from him, and requesting not to need to undergo the events that he was due to, though giving the final choice to God. Luke states that an angel appeared and strengthened Jesus, who then returned to his disciples. The synoptics state that the three disciples that were with Jesus had fallen asleep, and that Jesus criticized them for failing to stay awake even for an hour, suggesting that they

pray so that they can avoid temptation.
At this point Judas appears on the scene, accompanied by a crowd that includes the Jewish priests and elders and people with weapons. When the band of men enters the garden in search of Jesus, he steps forth and asks them, "Whom seek ye?". They answer that they were indeed seeking Jesus of Nazareth. Jesus replied and spoke, "I am He", at which point all members of the arrest party fall back and on the ground.
At this point Judas gives Jesus a kiss, as a pre-arranged sign to those that had accompanied Judas as to who Jesus was. Having been identified, the crowd arrests Jesus, although one of Jesus' disciples tries to stop them by using a sword to cut off the ear of one of the men in the crowd.[2][3] The Gospel of John specifies that it had been Simon Peter who had cut off the ear of Malchus, a servant of Caiaphas, the high priest.[2][3] Luke adds that Jesus healed the wound. John, Matthew, and Luke state that Jesus criticized the violent act, insisting that they do not resist Jesus' arrest. In Matthew, Jesus makes the well known statement: all who live by the sword, shall die by the sword.

Judas making a bargain with the priests, depicted by Duccio, early 14th century.

The Female Trickster: The Mask That Reveals (2012-02-23 17:29)



The Female Trickster: The Mask That Reveals, Post-Jungian and Postmodern Psychological Perspectives on Women in Contemporary Culture

The Female Trickster presents a Post-Jungian postmodern perspective regarding the role of women in contemporary Western society by investigating the re-emergence of female trickster energy in all aspects of popular culture.

Ricki Tannen explores the psychological aspects of what happened when women's imagination was legally and psychologically enclosed millennia ago and demonstrates how the re-emergence of Trickster energy through the female imagination has the radical potential to effect a transformation of western consciousness. Examples are drawn from a diverse range of sources, from Jane Austen, and female sleuth narratives, to Madonna and Sex and the City, illustrating how Trickster energy is used not to maintain power and control but to integrate and unite the paradoxical through humour

Review:

"Reading this amazing book puts one at the heart of that rare event - a major, discernible shift in human culture and behaviour. The Female Trickster is a really new take on women in Western society." - Andrew Samuels, Professor of Analytical Psychology, University of Essex, UK

"A stunning tour de force, The Female Trickster unites depth psychology, mythology, cultural theory, feminism, and literature in an incisive revelation of the feminine in a postmodern age. The analysis of the fictional female detective as trickster is a startling and valuable contribution to gender research. Tannen is to be congratulated on a book important for students of the humanities and clinicians alike." - Dr. Susan Rowland, University of Greenwich, UK

"In this excellent and provocative book, Ricki Tannen displays creativity and a refreshing lack of inhibition in her criticism of traditional mores and exposure of the flaw in our cultures that do not recognise the female trickster…I have recommended this book to my colleagues and my patients." - Marilyn Newman Metzi, from PsycCRITIQUES Vol 52, December 2007.

Carl Jung on the Gnostics **(2012-02-23 18:14)**

In August 1957, Jung gave a series of filmed interviews for the University of Houston. The following is part of the transcript of the fourth interview with Dr. Richard I. Evans:

I got more and more respectful of archetypes, and now, by Jove, that thing should be taken into account. That is an enormous factor, very important for our further development and for our well-being. It was, of course, difficult to know where to begin, because it is such an enormously extended field. So the next question I asked myself was, "Now where in the world has anybody been busy with that problem?" And I found nobody had, except a peculiar spiritual movement that went together with the beginnings of Christianity, namely Gnosticism. That was the first thing, actually, that I saw, that the Gnostics were concerned with the problem of archetypes. They made a peculiar philosophy of it, as everybody makes a peculiar philosophy of it when he comes across it naïvely and doesn't know that the archetypes are structural elements of the unconscious psyche.

The Gnostics lived in the first, second, and third centuries. And what was in between? Nothing. And now, today, we suddenly fall into that hole and are confronted with the problems of the collective unconscious which were the same then two thousand years ago - and we are not prepared to meet that problem. I was always looking for something in between, you know, something that linked that remote past with the present moment. And I found to my amazement it was alchemy, which is understood to be a history of chemistry. It is, one might almost say, anything but that. It is a peculiar spiritual or philosophical movement. The alchemists called themselves philosophers, like the Gnostics. And then I read the whole accessible literature, Latin and Greek. I studied it because it was enormously interesting. It is the mental work of seventeen hundred years, in which is stored up all they could make out about the nature of the archetypes, in a peculiar way, that's true - it is not simple. Most of the texts haven't been published since the Middle Ages; the last editions date from the middle or end of the seventeenth century, practically all in Latin. Some texts are in Greek, not a few very important ones. That gave me no end of work, but the result was most satisfactory, because it showed me the development of our unconscious relations to the collective unconscious and the variations our consciousness has undergone, and why the unconscious is concerned with these mythological images. ...

... Of course I cannot tell you in detail about alchemy. It is the basis of our modern way of conceiving things, and therefore it is as if it were right under the threshold of consciousness. It gives you a wonderful picture of how the development of archetypes, the movement of archetypes, looks when you see them as if from above. From today you look back into the past, and you see how the present moment has evolved out of the past. Alchemical philosophy - it sounds very curious. We should give it an entirely different name. It does have a different name, it is called

Hermetic philosophy, though of course that conveys just as little as the term alchemy. It is the parallel development, as Gnosticism was, to the conscious development of Christianity, of our Christian philosophy, of the whole psychology of the Middle Ages. Carl Jung

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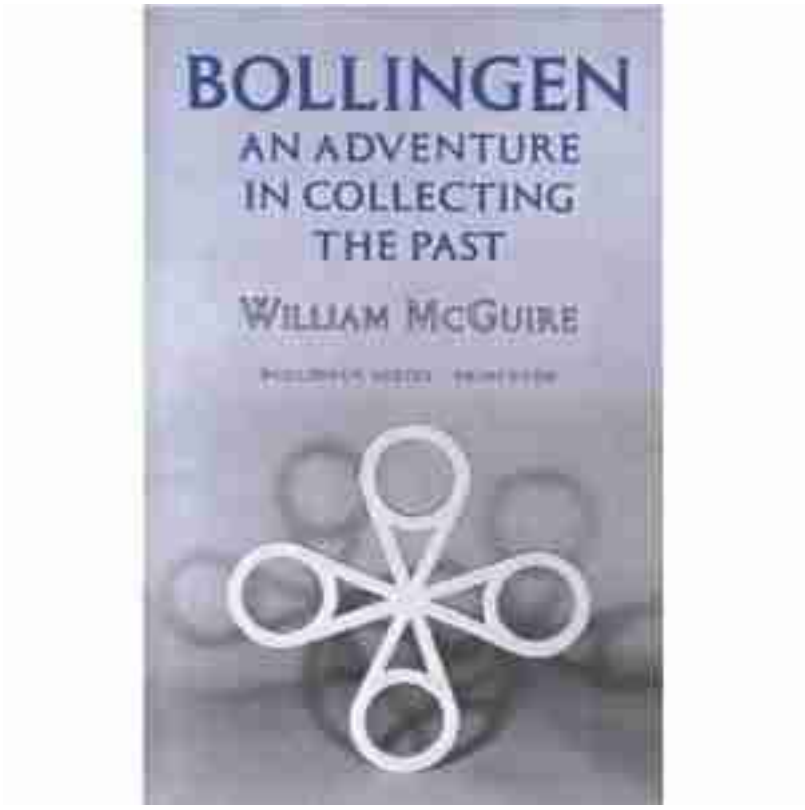
Michael Green (2012-02-23 18:57:05)
A brief note:
While some of them were seen as hopelessly licentious, Gnostics are most often depicted as negating the body in favor or the spirit/soul. My guess, however, is that mythopoeically, things were more complex. Stephen Hoeller did a decent job elucidating that point, but I think it seriously needs further amplification. What matters most, I think, is the image of the Feminine, and how it is conceived. There are those, for example, who imagine that the archetypes constituting the future cycle on humanity's horizon may be variants of Shakti or Prajna. For various reasons, I think that is absolutely incorrect. My bet is on Sophia or the kabbalistic Shekinah - which bring-forth a very different initiatory experience and phenomenological world view from the others.

Lewis Lafontaine (2012-07-04 04:34:49)
Excellent Comment...Thank you Michael

Bollingen: An Adventure Collecting the Past by William McGuire (2012-02-23 18:23)



Diogenes by John Waterhouse **(2012-02-24 00:52)**

Diogenes by John Waterhouse

A Knight at the Crossroads **(2012-02-24 00:58)**

A Knight at the Crossroads by Viktor Vasnetsov

Sky and Psyche: Heaven and Soul **(2012-02-24 05:23)**

Sky and Psyche: Heaven and Soul by Nicholas Campion
(This is the text of Campion, Nicholas, 'Sky and Psyche: Heaven and Soul', in Nicholas Campion and Patrick Curry (eds.), Sky and Psyche: the Relationship between Cosmos and Consciousness, Edinburgh: Floris Books 2006, pp. 9-14.)
The chapters in this book are based on lectures delivered at two conferences held in Bath in 2005, and associated with Bath Spa University's Sophia Centre: 'The Alchemical Sky' on 1 May, and 'Sky and Psyche' on 1-2 July. Both events were

designed to address the question of the relationship, as the title of the second event suggests, between sky and psyche – in their broadest sense.

Psyche, in particular has a double meaning as soul and mind. Until the seventeenth century the two were indistinguishable; soul was that part of mind which could communicate with, travel to and/or unite with, God. Alchemical Sky, meanwhile, points to the possibility of transmutation - or transformation'; that the psyche's ability to reflect on the heavens necessarily involves what we might nowadays call an evolutionary process.

The question of the relationship between the soul and the stars been central to cosmology for thousands of years. The belief in the soul's journey to the stars permeated Egyptian thought. It appeared amongst the Greek Orphics, perhaps under Egyptian influence, from where it made its way into Plato's teachings in fourth century BCE Athens. Thanks to Plato's impact on the Church Fathers, his theories became a persistent, if controversial, part of Christian theology. In fact, one could argue that the entire Christian notion of soul is pagan. The belief that the soul could embark on a celestial journey draws attention to the cosmos as a real, physical space, if one in which morality varies with the region within which one finds one's self. For medieval Christians, Heaven, the soul's natural home, was located above the earth – beyond the stars.

If I could paraphrase Rob Hand, who spoke at the 'Sky and Psyche' conference, the relationship of soul to stars was the central problem in cosmomology during the centuries when Christian theology was being formulated and was fighting for supremacy over its pagan and heretical rivals. Did the soul come from the stars? If so, how did it return? Could it even return? Did it even want to? These were the sort of questions that pervaded discussions of humanity's relationship with the divine. While much modern psychology has become almost entirely dissociated from psyche in its original sense, the reaction to such ideas began with Jung in the 1910s and has found a home in the various schools of post-Jungian and transpersonal psychology.

Plato's idea of the rational mind, that part of the psyche which was in

contact with the divine, survives in various forms. His Idealism, which presented mind as independent of matter, flourishes, unrecognised in a world in which most academic disciplines take materialism as their starting point. Plato's cosmic order though, survives in one other significant area apart from depth psychology, and that is pure mathematics. John Barrow, professor of mathematical sciences at Cambridge University and one of the originators of the anthropic principle, in which the universe and human life are to one degree or another, mutually dependent, discussed

'mathematical Platonism', which he considered 'almost religious in the sense that it provides an underpinning necessary to give meaning to life and human activity'.

Roger Penrose is another mathematical Platonist. Professor of Mathematics at Oxford University, he shared the 1988 Wolf Prize for physics with Stephen Hawking.

Penrose's explanation for the manner in which mathematics allows for intellectual inquiry is instructive:

How is it that mathematical ideas can be communicate in this way? I imagine that whenever the mind perceives a mathematical idea, it makes contact with Plato's world of mathematical concepts…when one 'sees' a mathematical truth, ones; consciousness breaks through into this world of ideas, and makes direct contact with it ('accessible via the intellect').

Psyche as soul may not survive in Penrose's formula, but psyche as collective mind certainly does, and is not so far from Jung's collective unconscious. Penrose's notion of the individual mind connecting with the world of ideas is certainly an exact replica of the communication that takes place between Plato's human rational soul and the world-soul, the anima mundi. Plato laid the foundation of Penrose's opinion in the Phaedrus:

Now the divine intelligence, since it is nurtured on mind and pure knowledge, and the intelligence of every soul which is capable of receiving that which befits it, rejoices in seeing reality for a space of time and by gazing upon truth is nourished and made happy until the revolution brings it again to the same place.

Plato's use of the world revolution, of course, is a reference to the revolution of the heavens, of the stars and planets.

To turn to the title of the second, two-day, conference, it deliberately used the word 'psyche' rather than soul; while it is true that psyche is often directly translated as soul, as in English versions of Claudius Ptolemy's Tetrabiblos, it is also the root of our modern word psychology – the study of mind. The confusion comes about because, for many in the classical world, God was 'Mind' (nous in the Greek), and the human mind, with a small 'm', was an attribute of each individual's divine consciousness and a means of contacting the Divine. The mind in the modern secular world

is viewed as, at best, a set of complexes, at worst as a mere bi-product of chemical reactions and electrical impulses, a complicated computer. Many academic and clinical psychologists regard mind as a mere epiphenomenon, an accidental consequence of the brain's physical processes. The word psyche therefore, in modern
terms, deliberately confuses the spiritual and psychological, reminding us that, for much of western history until the modern period, the two were intimately related. Astronomy, meanwhile, struggles with its origins in celestial religion. When a NASA spokesman describes his reaction to the return of the 'Stardust' mission as 'incredible thrill, very emotional'
How does this relate to the space program's overwhelmingly technical logic? When Patrick Moore, the UK's most effective populariser of astronomy, discussed the 1964 solar eclipse he simultaneously dismissed ancient beliefs about their power, but preserved the notion of the sky as a source of numinous awe:
Solar eclipses caused great alarm in ancient times; the Chinese used to believe that the Sun was in danger of being eaten by a dragon. No terror is now associated with them, except in very undeveloped countries. But they remain perhaps the most awe-inspiring phenomena in all nature. Nobody who has been fortunate enough to witness a total eclipse of the Sun is ever likely to forget it. Somehow, astronomy can never quite discard that residual impulse which drew humanity to search the sky for meaning and inspiration.
We should turn to Paul Davies, professor of natural philosophy at Adelaide University, for illumination:
An increasing number of scientists and writers have come to realise that the ability of the physical world to organise itself constitutes a fundamental, and deeply mysterious, property of the universe. The fact that nature has creative power, and is able to produce a progressively richer variety of complex forms and structures, challenges the very foundation of contemporary science. 'The greatest riddle of cosmology', writes Karl popper, the well-known philosophers, 'may well be ... that the universe is, in a sense, creative'.
The award of the Templeton prize to John Barrow in March 2006, highlighted, again, such prominent opinions on the extent to which the universe is essentially organised and that, therefore, the relationship between consciousness and matter is an integral part of this organisation.
The relationship between mind and matter may even be purposeful if it is argued that consciousness has developed precisely in order to allow human beings to reflect on the cosmos. News reports of Barrow's award gave renewed prominence to his ideas:
Life as we know it would be impossible, he and others have pointed out, if certain constants of nature – numbers denoting the relative strengths of fundamental forces and masses of elementary particles – had values much different from the ones they have, leading to the appearance that the universe was 'well tuned for life,' as Dr Barrow put it.
In a news release, the prize organizers said of Dr Barrow's work:
'It has also given theologians and philosophers inescapable questions to consider when examining the very essence of belief, the nature of the universe, and humanity's place in it.'
Asked about his religious beliefs, Dr Barrow said he and his family were members of the United Reformed Church in Cambridge, which teaches 'a traditional deistic picture of the universe,' he said.
Even atheism is no escape from the sky-psyche problem. A recent, ambitious atheist proposal, Frances Crick's 'Astonishing Hypothesis', according to which, as Crick put it, 'your memories and your ambitions, your sense of personal identity and free will, are in fact no more than the behaviour of a vast assembly of nerve cells and associated molecules',
singularly fails to provide a reasonable answer. One might ask whether, if every particle of matter in our bodies has already passed through three stars, including our sun, since the Big Bang, and if, as Crick argues, consciousness is a property of matter, at what point in this process does matter develop the ability to inquire into itself? As John Gribbin argued, Life begins with the process of star formation. We are made of stardust. Every atom of every element in your body except for hydrogen has been manufactured inside stars, scattered across the universe in great stellar explosions, and recycled to become part of you.
So, to repeat the question, at what stage between star and human do the relevant combinations of Crick's nerve cells and molecules begin to think?
The speakers at the two conferences came from a range of backgrounds. Their brief was to address the topic from whatever was their chosen perspective, personal or professional, academic or practitioner, psychological or spiritual. This variety is reflected in the diversity of the chapters in this book. The intention was not to come up with

conclusions but exchange ideas for, as none of us know exactly what we mean by soul, or even how the mind works, or whether one is a form of the other, the only solution is uncertainty. The universe is a closed system. We are inside it and can never be in the position of impartial, external observers: in reflecting on the cosmos, we are reflecting on ourselves.

Endnotes

1 Barrow, John, Pi in the Sky: Counting, thinking and being (London: Penguin 2002) p, 259.

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3 Plato, Phaedrus, trans H.N. Fowler (Cambridge Mass., London: Harvard University Press 1914) 246D, p. 477.

4 BBC Radio 4, 'Today Programme', 15 January 2006.

5 Moore, Patrick, Observers Book of Astronomy, London (Frederick Warne and Co. 1964) p. 158.

6 See the various discussions in Campion, Nicholas (ed.), The Inspiration of Astronomical Phenomena, Proceedings of the Fourth Conference on the Inspiration of Astronomical Phenomena, sponsored by the Vatican Observatory and the Steward Observatory, Arizona, Magdalen College, Oxford, 3-9 August 2003 (Bristol: Cinnabar Books 2005).

7 Davies, Paul, The Cosmic Blueprint: Order and Complexity and the Edge of Chaos, (London: Penguin 1995) p. 5, citing Popper, Karl and John Eccles, The Self and its Brain (Berlin: Springer International 1977) p. 61.

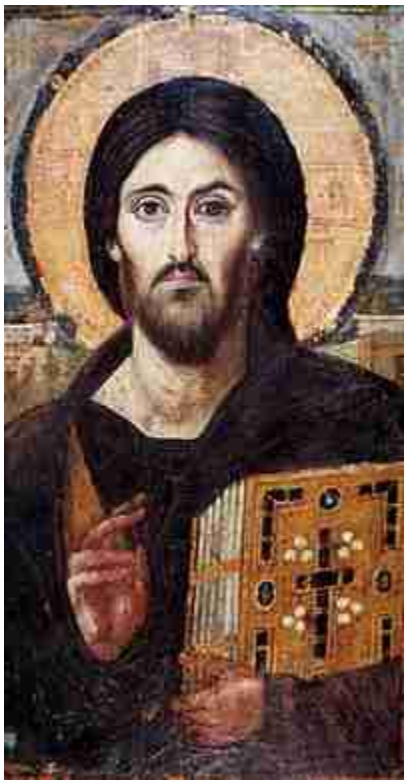
8 Barrow, John and Frank Tipler, The Anthropic Cosmological Principle (Oxford: Oxford University Press 1996). For reports and comment on the award of the Templeton prize to Barrow see Radford, Tim, 'The gods of cosmology', The Guardian, 21 March 2006, p. 33.

9 Overbye, Dennis, 'Math Professor Wins a Coveted Religion Award', New York Times, 16 March 2006, at http://www.nytimes.com/2006/03/16/science/16prize.html?ex=1143176400 &en=e587191ce01d41a0 &ei=5070 &emc=eta1.

10 Crick, Frances, The Astonishing Hypothesis: the Scientific Search for the Soul (London: Simon and Schuster 1994) p. 3.

11 Gribbin, John, Stardust: the cosmic recycling of stars, planets and people (London: Penguin 2001) p. 1.

Christ as an Archetype ˜Carl Jung Psychology and Religtion (2012-02-24 08:27)



The oldest known icon of Christ Pantocrator - Saint Catherine's Monastery. The two different facial expressions on either side emphasize Christ's dual nature as both divine and human.

226 The Trinity and its inner life process appear as a closed circle, a self-contained divine drama in which man plays, most, a passive part. It seizes on him and, for a period of several centuries, forced him to occupy his mind passionately with all sorts of queer problems which today seem incredibly abstruse, if not downright absurd. It is, in the first place, difficult to see what the Trinity could possibly mean for us, either practically, morally, or symbolically. Even theologians often feel that speculation on this subject is a more or less otiose juggling with ideas, and there are not a few who could get along quite comfortably without the divinity of Christ, and for whom the role of the Holy Ghost, both inside and outside the Trinity, is an embarrassment of the first order. Writing of the Athanasian Creed,

A PSYCHOLOGICAL APPROACH TO THE TRINITY

to the Symbolum Quicuinque has abjured the laws of human thought." Naturally, the only person who can talk like that is one who is no longer impressed by the revelation of holiness and has fallen back on his own mental activity. This, so far as the revealed archetype is concerned, is an inevitably retrograde step: the liberalistic humanization of Christ goes back to the rival doctrine of homoiousia and to Arianism, while modern anti-trinitarianism has a conception of God that is more Old Testament or Islamic in character than Christian.

227 Obviously, anyone who approaches this problem with rationalistic and intellectualistic assumptions, like D. F. Strauss, is bound to find the patristic discussions and arguments completely nonsensical. But that anyone, and especially a theologian, should fall back on such manifestly incommensurable criteria as reason, logic, and the like, shows that, despite all the mental exertions of the Councils and of scholastic theology, they failed to bequeath to posterity an intellectual understanding of the dogma that would lend the slightest support to belief in it. There remained only submission to faith and renunciation of one's own desire to understand. Faith, as we know from experience, often comes off second best and has to give in to criticism which may not be at all qualified to deal with the object of faith. Criticism of this kind always puts on an air of great enlightenment that is to say, it spreads round itself that thick darkness which the Word once tried to penetrate with its light: "And the light shineth in the darkness, and the darkness comprehended it not."

228 Naturally, it never occurs to these critics that their way of approach is incommensurable with their object. They

think they have to do with rational facts, whereas it entirely escapes them that it is and always has been primarily a question of irrational psychic phenomena. That this is so can be seen plainly enough from the unhistorical character of the gospels, whose only concern was to represent the miraculous figure of Christ as graphically and impressively as possible. Further evidence of this is supplied by the earliest literary witness, Paul, who was closer to the events in question than the apostles. It is frankly disappointing to see how Paul hardly ever allows the real Jesus
of Nazareth to get a word in. Even at this early date (and not only in John) he is completely overlaid, or rather smothered, by metaphysical conceptions: he is the ruler over all daemonic forces, the cosmic saviour, the mediating God-man. The whole pre-Christian and Gnostic theology of the Near East (some of whose roots go still further back) wraps itself about him and turns him before our eyes into a dogmatic figure who has no more need of historicity. At a very early stage, therefore, the real Christ vanished behind the emotions and projections that swarmed about him from far and near; immediately and almost without trace he was absorbed into the surrounding religious systems and moulded into their archetypal exponent. He became the collective figure whom the unconscious of his contemporaries expected to appear, and for this reason it is pointless to ask who he ”really” was. Were he human and nothing else, and in this sense historically true, he would probably be no more enlightening a figure than, say, Pythagoras, or Socrates,
or Apollonius of Tyana. He opened men’s eyes to revelation precisely because he was, from everlasting, God, and therefore unhistorical; and he functioned as such only by virtue of the consensus of unconscious expectation. If nobody had remarked that there was something special about the wonder-working Rabbi from Galilee, the darkness would never have noticed that a light was shining. Whether he lit the light with his own strength, or whether he was the victim of the universal longing for light and broke down under it, are questions which, for lack of reliable information, only faith can decide. At any rate the documentary reports relating to the general projection and assimilation of the Christ-figure are unequivocal. There is plenty of evidence for the co-operation of the collective unconscious in view of the abundance of parallels from the history of religion. In these circumstances we must ask ourselves what it was in man that was stirred by the Christian message, and what was the answer he gave.
229 If we are to answer this psychological question, we must first of all examine the Christ-symbolism contained in the New Testament, together with the patristic allegories and medieval iconography, and compare this material with the archetypal content of the unconscious psyche in order to find out what archetypes have been constellated. The most important of the symbolical statements about Christ are those which reveal the attributes of the hero’s life: improbable origin, divine father, hazardous birth, rescue in the nick of time, precocious development, conquest of the mother and of death, miraculous deeds, a tragic, early end, symbolically significant manner of death, postmortem effects (reappearances, signs and marvels, etc.). As the Logos, Son of the Father, Rex gloriae, Judex mundi, Redeemer, and Saviour, Christ is himself God, an all-embracing totality, which, like the definition of Godhead, is expressed iconographically by the circle or mandala.6 Here I would mention only the traditional representation of the Rex gloriae in a mandala, accompanied by a quaternity composed of the four symbols of the evangelists (including the four seasons, four winds, four rivers, and so on). Another symbolism of the same kind is the choir of saints, angels, and elders grouped round Christ (or God) in the centre. Here Christ symbolizes the integration of the kings and prophets of the Old Testament. As a shepherd he is the leader and centre of the flock. He is the vine, and those that hang on him are the branches. His body is bread to be eaten,and his blood wine to be drunk; he is also the mystical body formed by the congregation. In his human manifestation he is the hero and God-man, born without sin, more complete and more perfect than the natural man, who is to him what a child is to an adult, or an animal (sheep) to a human being.
These mythological statements, coming from within the Christian sphere as well as from outside it, adumbrate an archetype that expresses itself in essentially the same symbolism and also occurs in individual dreams or in fantasy-like projections upon living people (transference phenomena, hero-worship, etc.). The content of all such symbolic products is the idea of an overpowering, all-embracing, complete or perfect being, represented either by a man of heroic proportions, or by an animal with magical attributes, or by a magical vessel or some other geometrically, by a mandala. This archetypal idea is a reflection of the individual’s wholeness, i.e., of the self, which is present
in him as an unconscious image. The conscious mind can form absolutely no conception of this totality, because it includes not only the conscious but also the unconscious psyche, which is, as such, inconceivable and irrepresentable.

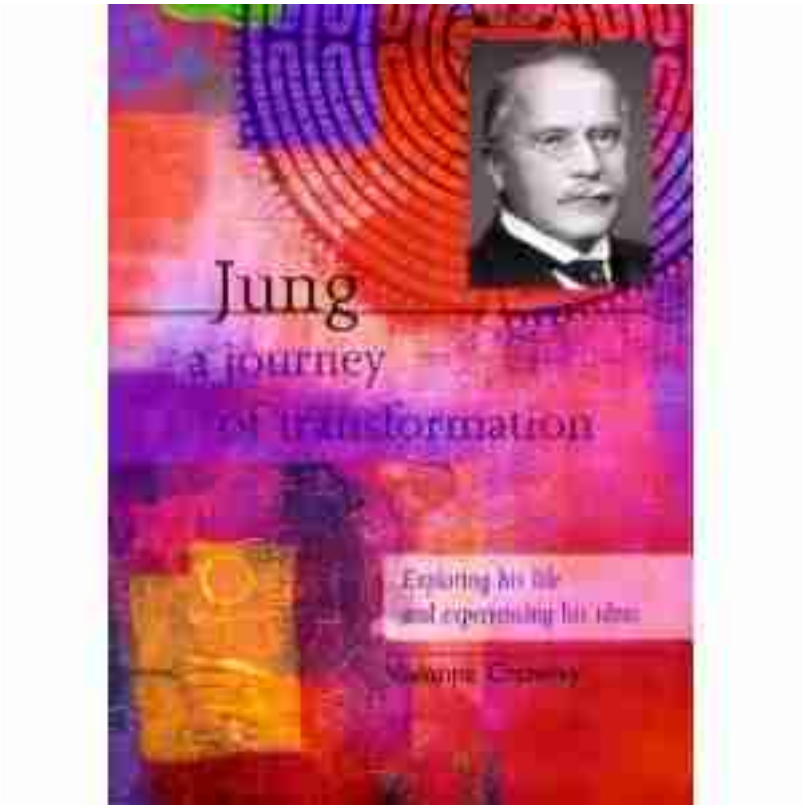
231 It was this archetype of the self in the soul of every man that responded to the Christian message, with the result that the concrete Rabbi Jesus was rapidly assimilated by the constellated archetype. In this way Christ realized the idea of the self. But as one can never distinguish empirically between a symbol of the self and a God-image, the two ideas, however much we try to differentiate them, always appear blended together, so that the self appears synonymous with the inner Christ of the Johannine and Pauline writings, and Christ with God (”of one substance with the Father”), just as the atman appears as the individualized self and at the same time as the animating principle of the cosmos, and Tao as a condition of mind and at the same time as the correct behaviour of cosmic events. Psychologically speaking, the domain of ”gods” begins where consciousness leaves off, for at that point man is already at the mercy of the natural order, whether he thrive or perish. To the symbols of wholeness that come to him from there he attaches names which vary according to time and place.

232 The self is defined psychologically as the psychic totality of the individual. Anything that a man postulates as being a greater totality than himself can become a symbol of the self. For this reason the symbol of the self is not always as total as the definition would require. Even the Christ-figure is not a totality, for it lacks the nocturnal side of the psyche’s nature, the darkness of the spirit, and is also without sin. Without the integration of evil there is no totality, nor can evil be ”added to the mixture by force.” One could compare Christ as a symbol to the mean of the first mixture: he would then be the middle term of a triad, in which the One and Indivisible is represented by the Father, and the Divisible by the Holy Ghost, who, as we know, can divide himself into tongues of fire. But this triad, according to the Timaeus, is not yet a reality. Consequently a second mixture is needed.

233 The goal of psychological, as of biological, development is self-realization, or individuation. But since man knows himself only as an ego, and the self, as a totality, is indescribable and indistinguishable from a God-image, self-realization to put it in religious or metaphysical terms amounts to God’s incarnation. That is already expressed in the fact that Christ is the son of God. And because individuation is an heroic and often tragic task, the most difficult of all, it involves suffering, a passion of the ego: the ordinary, empirical man we once were is burdened with the fate of losing himself in a greater dimension and being robbed of his fancied freedom of will. He suffers, so to speak, from the violence done to him by the self. The analogous passion of Christ signifies God’s suffering on account of the injustice of the world and the darkness of man. The human and the divine suffering set up a relationship of complementarity with compensating effects. Through the Christ-symbol, man can get to know the real meaning of his suffering: he is on the way towards realizing his wholeness. As a result of the integration of conscious and unconscious, his ego enters the ”divine” realm, where it participates in ”God’s suffering.” The cause of the suffering is in both cases the same, namely ”incarnation,” which on the human level appears as ”individuation.” The divine hero born of man is already threatened with murder; he has nowhere to lay his head, and his death is a gruesome tragedy. The self is no mere concept or logical postulate; it is a psychic reality, only part of it conscious, while for the rest it embraces the life of the unconscious and is therefore inconceivable except in the form of symbols. The drama of the archetypal life of Christ describes in symbolic images the events in the conscious life as well as in the life that transcends consciousness of a man who has been transformed by his higher destiny.

Carl Jung; Psychology and Religion

Jung in England: Ghost and Personality Types **(2012-02-24 08:40)**



Explorations: Jung in England: Ghost and Personality Types By Vivianne Crowley
In 1920, Carl Jung, the father of Analytic Psychology, was invited to Britain to give seminars. In his leisure time he visited Tintagel Castle, the supposed birthplace of King Arthur, and mystical Glastonbury, where St. Joseph of Arimathea is reputed to have brought the Holy Grail for safekeeping. Jung's intuitive mind had been open to the paranormal from a very early age. In Britain, he was in a land steeped in history—and in ghosts.
Ghosts

Jung disliked hotels, so he asked a friend to help him rent a cheap country cottage where he could stay on weekends. However, when he was at the cottage, he got little rest. On the first weekend, he woke to find a sickly smell pervading

the bedroom. The next weekend, the smell was accompanied by a rustling noise of something brushing along the walls. It seemed to Jung that a large animal must be in the room. On the third weekend, there were knocking sounds. By now, most people would have given up and decided to spend their weekends elsewhere, but not Jung. On the fifth weekend, he woke up to find a hideous apparition beside him on the pillow. It was an old woman, part of whose face was missing.

Jung questioned the cleaners, who confirmed that the cottage was indeed haunted. This explained the suspiciously low rent and the cleaners' reluctance to be there after dark. Not all of Jung's colleagues were inclined to believe in ghosts. The colleague who had rented the cottage on Jung's behalf was unimpressed with what Jung told him, so Jung challenged him to spend the night there. He tried, but was so terrified he did not even remain in the bedroom. He took his bed into the garden and slept outside with his shotgun beside him. Shortly afterward, the cottage's owner had it demolished—it was impossible for anyone to live there.

Personality Types

One of Jung's aims during his British seminars in 1920 was to refine his ideas about personality. In 1921, he published what is now the sixth volume of his Collected Works, entitled Psychological Types. In addition to two attitudes to the world, extroversion and introversion, Jung identified four personality types or functions: "sensation," "intuition," "thinking," and "feeling." Of these psychological types or functions, Jung wrote (Psychological Types 518):

For complete orientation all four functions should contribute equally: thinking should facilitate cognition and judgment, feeling should tell us how and to what extent a thing is important for us, sensation should convey concrete reality to us through seeing, hearing, tasting, etc., and intuition should enable us to divine the hidden possibilities in the background, since these too belong to the complete picture of a given situation.

The idea that there are four basic personality types is found in many cultures and is at the heart of astrology. The ancient Greeks believed that the whole of creation was made up of four elements—Earth, Air, Fire, and Water. Personality was seen as influenced by these four elements—people were a mixture of the elements, but in each of us one element predominates, affecting our personality and body type. The personality types relate to the four elements: sensation to Earth, thinking to Air, intuition to Fire, and feeling to Water. The idea that intuition is fiery may seem strange, but if you consider Jung's idea of intuition as akin to creative inspiration, then it begins to make sense.

The personality types also relate to the astrological signs through the four elements. In astrology, the Air signs are Aquarius, Gemini, and Libra; the Fire signs are Aries, Leo, and Sagittarius; the Water signs are Pisces, Cancer, and Scorpio; and the Earth signs are Taurus, Virgo, and Capricorn. If a patient was particularly difficult to understand, Jung would send him or her to an expert astrologer to have a natal chart prepared, which Jung would then interpret psychologically. There is no simple relationship between sun sign and dominant personality type, but a skilled astrologer can predict the dominant personality type from the overall dynamics of the chart.

Four Functions

In order to function in the world, we need to receive information and then make judgments about how to act on it. Sensation and intuition are different ways of perceiving and receiving information. Thinking and feeling are judging functions. They are two different measuring instruments that help us to process the information we receive.

We cannot use two perceptual functions or two judging functions at the same time. The different modes of perceiving—sensation and intuition—are like looking at the world through different pairs of glasses with different lenses. We can only use one pair at a time. We call on the other when we need to, but it is less familiar to us and therefore we use it less skillfully. Similarly, we cannot use two judgment functions as measuring instruments at the same time. We use either thinking or feeling first to evaluate the data we receive, and then call on the other for extra information.

Jung's ideas on personality types are clearly illustrated by four characters in the original Star Trek series: Mr. Spock, the thinker; Dr. McCoy or Bones, the feeler; Scotty, the sensate engineer; and Captain Kirk, the intuitive leader. Captain Kirk's impulsiveness was always getting them into trouble, but his leaps of lateral imagination got them out again. When the team worked well together, they solved most of their problems.

Thinking and Feeling

Thinking tells us whether something is logical and rational, correct or incorrect. Thinking types enjoy analyzing information and making logical decisions. They tend to be good at science, mathematics, or business. Introverted

thinking people like computers and classification systems. They can be good at playing the stock market and gambling. Extroverted thinkers love to organize others. They are born administrators.

Feeling tells us whether something is pleasant or unpleasant, good or bad, helpful or harmful. We need our feeling function when dealing with people and making relationships. Feeling people make good social workers who will move heaven and earth to help a deserving client. Feeling people build relationships of trust and are excellent parents, teachers, and ministers.

Sensation and Intuition

Sensation operates through the physical senses, and we use it to discover facts. Sensation types are usually practical people who spot physical clues that others miss. As doctors, they make good diagnosticians. As mechanics, they will often recognize the annoying engine noise that electronic faultfinding devices failed to identify. As fashion experts, they match color with an unerring eye. Sensation is reality-oriented, focused in the here and now. Sensate people remember names and dates and make great collectors, whether of stamps or antiques.

Intuition shows us meanings and implications. It tells us how situations are likely to develop in the future. Intuitives have hunches and "know" things, but do not know how they know. Intuition is the function of the imagination. People with extroverted intuition have an idea where society is going and will be at the leading edge of new technologies, businesses, fashions, and creeds. They love new ideas and new projects. Introverted intuition is the function of the creative writer and of the daydreamer. Intuitives can be content to dream their lives away without ever bringing their brilliant imaginings to fruition—they start more than they finish.

Dominant and Secondary Functions

Our dominant and secondary functions are the perceptual and judgmental functions that we use most in everyday life. These functions impact on our outer personality, affecting how people see us and react to us.

Relating to a person whose first and second functions are opposite to ours can create problems. Sensate thinkers are interested in practical matters, business, and politics. They will be easily bored by discussions about people's feelings. Intuitive feelers are romantic. They like being told that their partner loves them. "Of course I love you," the sensate thinker replies, "I bought you that new CD player, didn't I?" Intuitive thinkers talk about abstract ideas and find sensate feelers materialistic. A sensate feeling parent may feel hurt by an intuitive thinking child's apparent coldness. When she or he is in the middle of doing something complex on the computer, an intuitive thinker may find it irritating to feel obliged to respond to a sensate feeling person's need for hugs. This does not make these relationships impossible, but it does make them more challenging.

Vivianne Crowley is a Jungian psychologist and the author of Jung, a Journey of Transformation: Exploring His Life and Experiencing His Ideas (Quest Books, 1999), from which this article has been edited.

Anonymous (2012-07-10 23:01:10)
This comment has been removed by a blog administrator.

Anonymous (2012-07-12 01:00:58)
This definition of the functions and personality is quite consistent with Jung's own words in the Bollingen collection. Herein we find that two judgmental cannot be used together. Elsewhere he wrote that Thinking and Feeling are rational functions and that Sense and Intuition are irrational, but nevertheless valid. I knew I was a thinking intuitive (without knowing how I knew) and a personality test agreed. Did it agree because it was true, or because that is how I wanted it? Rhetorical.

Andi Lothian (2012-07-23 12:44:17)
Interesting … I have not come across the rational functions beoing termed the 'judgemental' functions before, although there is little doubt that when they are habitual that is what they appear to deliver, especially to those who may not be as rationally gifted …

Lewis Lafontaine (2012-07-23 12:57:51)
Andi:
Didn't you used to post on the former Kaleidoscopic Forum? If so, I found your posts there very insightful.

The Mandorla (2012-02-24 10:44)

Mandorla: Ancient Symbol of Wholeness by Brian Jensen

Images of Mary, mother of Jesus, are often surrounded by an aureole, as in this image of Our Lady of Guadalupe.
The Mandorla is a symbol that is all but unknown today. It was used during medieval Christianity. It is an ancient symbol of two circles coming together and overlapping one another to form an almond shape in the middle. Jensen (1996) describes the mandorla as similar to the image of two mandalas (Sanskrit for circle) merging together until an almond shape is formed in the center. Also known as the "Vesica Piscis", symbolizing the interactions and interdependence of opposing worlds and forces, the circles may be taken to represent spirit and matter or heaven and earth (Baldock, 1990).
Mandorla is the Italian word for almond. According to Biedermann (1994), the almond is an ancient symbol for the closing up of valuable contents in a hard, almost impenetrable shell. It is a mysterious image of concentration upon the light that shines from within. Christ's true nature is supposed to lie beneath the surface of the corporal (bodily) being.
During medieval times, the almond was interpreted as a symbol of the embryo enclosed in the uterus. The form of the almond which suggests a stylized vulva may have contributed to such an interpretation (Biederman, 1994). It is also a variant of a halo which surrounds the whole body of the holy person (Bruce-Mitford, 1996).
According to Fontana (1994), the mandorla symbolizes power as well as spirituality, and is often appeared around the body of Christ to represent the Assention (Fontana, 1994).
Although the symbol may have its roots before the Christian movement began, the early Christians used the symbol as a method to describe the coming together of heaven and earth or spirit and matter. Also, the early Christians would make themselves known to one another by scrapping into the walls two lines indicating a stylized fish-which is the Mandorla. One would scratch a small circle in the wall, and another would come by and make another circle slightly overlapping, thus completing a Mandorla.
Since man struggles between both heaven and earth the Mandorla instructs people how to reconcile. Christ and the Virgin Mary are often portrayed in the framework of the Mandorla. This reminds us that we do partake in the nature of heaven and earth. Christianity makes a wonderful affirmation of the feminine life by giving it a place in the Mandorla, and the Virgin Mary sits in majesty in the Mandorla as often as Christ. One can still see this symbol with Christ and Mary framed, in the west portals of the great cathedrals of Europe(Johnson, 1991).
Healing Nature

Christ in majesty in a mandorla, surrounded by emblems of the evangelists: ivory plaques on a wooden coffret, Cologne, first half of the 13th century

According to Johnson (1991), the mandorla is important to our torn world. It is the nature of cultural life to set good possibilities against bad and banish the bad so thoroughly that we tend to lose track of its existence. These banished elements make up our shadow, but they will not stay in exile forever, and about mid-life they come back like the Old Testament scapegoats returning from the dessert.

What can one do when the banished elements demand their time of reckoning? As Johnson(1991) put it, "It is time to understand the mandorla" (p.. 102).

The mandorla has a healing encouraging function. When one is so tired, discouraged or battered by life that one can no longer live in the tension of the opposites, the symbol can show what one can do. When the most Herculean efforts and the finest disciplines no longer can keep the painful contradictions of life at bay, one can find relief in the mandorla. According to Johnson (1991)it helps us to transfer cultural life into religious life(but culture has been around long enough that it is not wiped out).

The mandorla begins the healing of the split. The overlap generally is very thin at first, only a sliver of a new moon, but it is a beginning. As time passes, the greater the overlap, the greater and more complete is the healing. The mandorla binds together that which was torn a part and made unwhole-unholy. It is considered the most profound religious experience one can have in life.

The mandorla is the place of poetry. It is similar to the duty of a true poet to take the fragmented world that we find ourselves in and make unity of it. When the images such as fire and a rose are overlapped, we have a mystical statement of unity; we have a rebirth once again. We begin to feel a safety and sureness in our fractured world, and the poet has provided us with a demonstration of synthesis. Great poetry makes such leaps and unites the beauty and the terror of existence. It has the ability to surprise and shock-to remind us that there are links between the things we always thought of as opposites.

Mandorla as Language

Johnson (1991) claims, the mandorla is demonstrated in a well-structured sentence. He says that is why we like to talk so much because it is restorative and healing. Good talk restores unity to a fragmented world. He says that to make any well-formed sentence is to make unity, or that the mandorla is formed every time the truth is told. It is similar to Freud's talking cure. When distressed, language that is properly used is highly curative. As long as we are provided the right container, we can make mandorlas of speech, and cure many things (Johnson, 1991). Also, all good stories are mandorlas. As they speak, gradually through the miracle of the story, they demonstrate that the opposites overlap and are finally the same.

Human Dimension of the Mandorla

Johnson (1991) views human life as the mandorla. Every human being has the potential to be a redeemer, and Christ is the prototype for this task. Every glance between a man and a woman is also a mandorla, a place where the great opposites of masculinity and femininity meet and honor one another. The mandorla is the divine container in which new creation begins to form and germinate. If we do have such a moment of unity, it will be brief, and then we return to the world of duality, but in that process that our opposites are created all over again, and a new experience of transformation is required again.

Finally, since the mandorla represents the coming together of the opposites, then if man were to transform this symbol from a religious one (which may limit the use of to only Christains) to a psychological one, then the use of

the symbol can have an intrapsychic healing or integrative effect to both ego and shadow. Therefore, the process of integration can transform from the personal unconscious of others to a cultural level, eventually leading the healing process to the collective unconscious.

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Consciousness & The Problem of the Shadow (2012-02-24 11:44)

JUNGIAN DREAMWORK SERIES by Written by Andy Drymalski, EdD |

In his early twenties Carl Jung had the following dream. “It was night in some unknown place, and I was making slow and painful headway against a mighty wind. Dense fog was flying along everywhere. I had my hands cupped around a tiny light which threatened to go out at any moment. Everything depended upon my keeping this little light alive. Suddenly I had the feeling that something was coming up behind me. I looked back, and saw a gigantic black figure following me. But at the same time I was conscious, in spite of my terror, that I must keep my little light going through night and wind, regardless of all dangers.”

This fascinating dream highlights some important characteristics of the psyche. We all have a “little light,” the light of consciousness. Our consciousness is the awareness and understanding that we bring to the world around us, and the world within us. The brighter your light, the more deeply your understanding penetrates and illuminates your world. Like light beams shone into the waters of a lake, our insight may extend just a few inches into the unconscious or a considerable distance further. Regardless of its brightness, Jung believed that our understanding is our greatest treasure.

The dream also suggests that consciousness, like life itself, is fragile. Perhaps more so, for it is possible for a human

being to live a long life having developed very little consciousness whatsoever. Consciousness should not be confused with intelligence or book learning. A person can be quite knowledgeable–even an expert–on any number of subjects, yet remain remarkably unconscious regarding the underlying forces which motivate his behavior and impact his world. From a Jungian perspective, the avoidance of consciousness is a major component behind most mental illness. Addictive and compulsive behaviors, for example, usually serve as an escape from thoughts or feelings we don't want to be conscious of.

Jung recognized that the dark figure behind him was his own shadow on the swirling mists, brought into being by his little light. In the development of the personality we embrace and identify with some aspects of our nature and reject others. What we choose to integrate becomes part of our persona and ego identity. What we reject becomes part of our shadow. In reality, however, we are never free of our other half, our disowned self. And what we do not come to terms with in our self is projected upon the "screen" of our outer world and relationships. This is what is meant by the term "projection." In projection we react to elements of our own psychology encountered in the behavior of other people. For example, if I am lazy but believe myself to be just as hard-working as the next person, then my laziness and the attitudes that support it are denied and disowned. Although it may be apparent to everyone else that I am lazy, my laziness is outside my conscious awareness, and so dwells in the shadow of my unconscious. In my dreams I may encounter a friend of mine who I think is lazy. In the dream he is a symbol of my own laziness. In outer life I may criticize him for his laziness. In fact, I may be acutely sensitive to his sluggard behavior and more annoyed by him than other people are. My strong reaction to his laziness arises from the fact that I am projecting my shadow onto him. There is a part of me that is fed up with my own laziness, but I am unconscious of this. I externalize my anger in much the same way that I project my laziness. I berate my friend instead of turning a more critical eye upon myself.

We can project both positive and negative aspects of our disowned self onto other people. For example, when we fall in love we typically project our soul onto our beloved. Our other is irresistible partly because we have projected onto them our own "gold," the positive attributes of our other half. In our society, men have tended to project their capacity for feeling and nurturance onto women. Women, on the other hand, have tended to project their courage, strength, and heroism onto men. It is human nature to discover aspects of our self in other people before we discover them in our self. But in time the honeymoon ends, the projection collapses, and we wake up wondering who this person is in bed next to us. It is at this time that the opportunity for a more authentic relationship begins. We can now begin to know our partner in a more human light, and develop those attributes of our self we had formerly projected.

It is often the case that the person or situation on whom we project our disowned attributes possesses them to some degree as well. Their behaviors or attitudes provide the "hook" onto which we hang our projection. (So, the next time you call someone a "moron," and they fire back, "You're projecting," it may be legitimate to respond, "Well, I probably am projecting, but you're still a moron.") Humor aside, projection offers the opportunity for us to learn about ourselves. Our responses to other people and life events provide a mirror into our own unconscious. In the process of withdrawing our projections we are able to reclaim and develop parts of our personality that will make us more complete, whole, and conscious people.

Regarding the encounter with one's shadow, Jung wrote: "If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow. Such a man has saddled himself with new problems and conflicts. He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against. He lives in the 'House of the Gathering.' Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day."

As the new year dawns, so may the opportunity for a new level of consciousness in your life. So when you see your shadow beside you on a cold winter day, invite him inside, pour him some hot chocolate, and let him tell you about life on the other side of your world. Perhaps it has been a long time since he felt the warmth of your attentive gaze.

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Life's Second Half: The Adventure Inward **(2012-02-24 11:56)**

Life's Second Half: The Adventure Inward by by Andy Drymalski, EdD

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"..we cannot live the afternoon of life according to the programme of life's morning–for what was great in the morning will be little at evening, and what in the morning was true will at evening become a lie." Carl Jung.
Midlife is an important period of transition in most people's lives. In the "first half" of life the developmental goal of the personality is the maturation of the ego and our adaptation to the demands of society. In youth we are educated, find work, pursue careers, and perhaps start a family, raise children, etc. If all goes well, we enter midlife with a

stable sense of identity and place within the larger community.

It is also natural during this, “first half” period of our lives to utilize and develop the more prominent attributes of our innate personality. That is to say, we lead with our strengths. For example, the naturally extroverted child will tend to exercise and develop his social skills; the movement-oriented girl may be drawn to dance or sports, further developing her natural athleticism; and the thinking-oriented boy may gravitate to math, science, and the school chess club, thereby strengthening his thinking abilities.

To lead with our strengths is natural and appropriate in the first half of life. In order to establish a stable identity and sense of competence we must build off of the natural foundation we’ve been given. But towards midlife a shift occurs. The psyche increasingly directs its attention to the integration and strengthening of our “other half,” the positive but mostly neglected and undeveloped parts of our personality. In the same way that a conditioning coach helps an athlete strengthen less developed muscles for improved performance, the psyche pushes the individual to develop and integrate the weaker and less-developed parts of his/her personality. Thus, the thinking man is challenged to become more feeling, the extrovert more introspective, the introvert more outgoing, the kinesthetic person more auditory or visual, the follower more of a leader, and the leader better able to follow. It is not that we are asked to become our opposite, but rather, to develop our whole personality so that its complementary parts are more available for use and guidance. If not for the strong ego we developed in life’s first half, we would not be able to shoulder the demands that the psyche places upon us in the second half of life. Weaknesses are strengthened when they have something stable and solid to push against.

This midlife transition can be both humbling and transforming. It is humbling because we are exploring a new world and sometimes re-experiencing the awkwardness of childhood. It is transforming because as we integrate new abilities and perspectives, our sense of self and world are changed. In youth the ego is expanding in strength and influence. Typically, it follows the well-posted paths of society, perhaps gathering accolades along the way. But at midlife the ego is challenged to become a servant of the larger personality and soul. This is why men often encounter a feminine guide–and women, a masculine guide–in their dreams towards midlife. These figures are manifestations, or symbols, of the soul. They invite and would guide us to an understanding of our deeper nature and a more personal spirituality. Thus, we could say that in youth the ego is educated mostly by family and society, at midlife and beyond, by the soul.

“New goals demand new eyes which see them and a new heart which desires them.” Carl Jung

It is natural and psychologically healthy for mature adults to wrestle with questions of meaning, purpose, spiritual values, and personal sacrifice in the second half of life. To cling to the identity, goals, and worldview of our youth in later adulthood can lead to a midlife crisis. Such crises often occur because our ego wants to continue its current path while life and our deeper self beckon to us from another. In fear, or stubbornness, we sometimes fan the dying embers of youth’s ego identity, while the kindling of life’s second half sits at hand, unrecognized and unused.

The famous psychologist Erik Erikson observed that the midlife years (roughly 35 to 65) are generally approached in one of two ways. People can stagnate in self-absorption and egocentricity, or they can shoulder the torch of higher values, meaning, and vision for their own development and that of succeeding generations. He called this latter path “generativity.” In the first half of life our generativity is often biological and procreative. We grow physically and we may bring new physical life into the world. But at midlife and beyond, our generativity gradually shifts from the biological sphere to the spiritual. From ego to soul, from the present to the future, from our immediate family to the world family. The deepest form of generativity is that which turns and plants the soil of our own soul. Without a living relationship with the core of our being, our outer pursuits can become just so much restless activity and white noise. Erikson observed that people who are able to negotiate the death/rebirth process of the midlife transition are more likely to enter their later years with a certain integrity of character and faith in life. Those who are unable, or unwilling, to pass through the transforming fires of midlife often approach late life with despair and a depleted sense of life’s meaning.

“The neurotic disturbances of adult years have this in common, that they betray the attempt to carry the psychic dispositions of youth beyond the threshold of the so-called years of discretion.” Carl Jung

One example of misdirected and derailed generativity is seen in the growing problem of internet pornography by midlife and older men. Viewed symbolically, sex is the generative union of opposites. Biologically, it produces a new generation of people. Psychologically, it can represent the integration of the complementary dimensions

of the psyche, leading to growth of the personality. When older men or women become fixated on the outer biological/physical expression of this process, they short-circuit and derail the generative energy of the creative psyche. The inner drive to consciousness and transformation is thus diverted from its true goal.

Of course, encouraging adults to maintain the worldview of a twenty-year-old is big business, one example being the sale of impotency medications to senior men. When the body does not behave as the ego would like, we "pathologize" the body. Yet, for many men, impotence probably reflects the psyche's effort to redirect their generative energy into the further maturation of the personality, creativity, and the nurturance of meaningful relationships.

"From the middle of life onward, only he remains vitally alive who is ready to die with life." Carl Jung

The gambling industry is another example of the way in which the generative instincts of seniors can be effectively diverted for others' profit. To live life well involves taking risks and leaps of faith. And this is no less true, maybe even more true, in the second half of life. To accept midlife's journey inward is to venture into the unknown of our soul and that of the universe in search of life's gold. But when the need to "go for the gold" and to make a leap of faith gets projected onto money and games of chance, the instinctual drive to live life fully has missed its mark. Probably we all have a "bucket list" with desires and challenges, both outward and inward, that we need to embrace in order to discover and live the deeper purpose and meaning of our lives. "Take your risks and place your bets at the table of life, letting what needs to die, die and what needs to live, live with abundance."

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The Holy Ghost ˜Carl Jung [Psychology and Religion] **(2012-02-24 16:12)**

234 The psychological relationship between man and the trinitarian life process is illustrated first by the human nature of

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Christ, and second by the descent of the Holy Ghost and his indwelling in man, as predicted and promised by the Christian message. The life of Christ is on the one hand only a short, historical interlude for proclaiming the message, but on the other hand it is an exemplary demonstration of the psychic experiences connected with God's manifestation of himself (or the realization of the self). The important thing for man is not the dewvbjjLevov and the bp^vov (what is "shown" and "done"), but what happens afterwards: the seizure of the individual by the Holy Ghost.

235 Here, however, we run into a great difficulty. For if we follow up the theory of the Holy Ghost and carry it a step further (which the Church has not done, for obvious reasons), we come inevitably to the conclusion that if the Father appears in the Son and breathes together with the Son, and the Son leaves the Holy Ghost behind for man, then the Holy Ghost breathes in man, too, and thus is the breath common to man, the Son, and the Father. Man is therefore included in God's sonship, and the words of Christ "Ye are gods" (John 10:34) appear in a significant light. The doctrine that the Paraclete was expressly left behind for man raises an enormous problem. The triadic formula of Plato would surely be the last word in the matter of logic, but psychologically it is not so at all, because the psychological factor keeps on intruding in the most disturbing way.

Why, in the name of all that's wonderful, wasn't it "Father, Mother, and Son?" That would be much more "reasonable"
and "natural" than "Father, Son, and Holy Ghost." To this we must answer: it is not just a question of a natural situation, but of a product of human reflection 9 added on to the natural sequence of father and son. Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence. Father and son are united in the same soul, or, according to the ancient Egyptian view, in the same procreative force,"Reflection" should be understood not simply as an act of thought, but rather as an attitude. [Cf, Psychological Types, Def. 8. EDITORS.] It is a privilege born of human freedom in contradistinction to the compulsion of natural law. As the word itself testifies ("reflection" means literally "bending back"), reflection is a spiritual act that runs counter to the natural process; an act whereby we stop, call something to mind, form a picture, and take up a relation to and come to terms with what we have seen. It should, therefore, be understood as an act of becoming conscious.
Ka-mutef. Ka-mutef is exactly the same hypostatization of an attribute as the breath or "spiration" of the Godhead.10 This psychological fact spoils the abstract perfection of the triadic formula and makes it a logically incomprehensible construction, since, in some mysterious and unexpected way, an important mental process peculiar to man has been imported into it. If the Holy Ghost is, at one and the same time, the breath of life and a loving spirit and the Third Person in whom the whole trinitarian process culminates, then he is essentially a product of reflection, an hypostatized noumenon tacked on to the natural family-picture of father and son. It is significant that early Christian Gnosticism tried to get round this difficulty by interpreting the Holy Ghost as the Mother.11 But that would
merely have kept him within the archaic family-picture, within the tritheism and polytheism of the patriarchal world. It is, after all, perfectly natural that the father should have a family and that the son should embody the father. This train of thought is quite consistent with the father-world. On the other hand, the mother-interpretation would reduce the specific meaning of the Holy Ghost to a primitive image and destroy the most essential of the qualities attributed to him: not only is he the life common to Father and Son, he is also the Paraclete whom the Son left behind him, to procreate in man and bring forth works of divine parentage. It is of paramount importance that the idea of the Holy Ghost is not a natural image, but a recognition of the living quality of Father and Son, abstractly conceived as the "third" term between the One and the Other. Out of the tension of duality life always produces a "third" that seems somehow incommensurable or paradoxical. Hence, as the "third," the Holy Ghost is bound to be incommensurable and
paradoxical too. Unlike Father and Son, he has no name and no character. He is a function, but that function is the Third Person of the Godhead.

The Holy Spirit depicted as a dove descending on the Holy Family, with God the Father and angels shown atop, by Murillo, c. 1677.

237 He is psychologically heterogeneous in that he cannot be logically derived from the father-son relationship and can only be understood as an idea introduced by a process of human reflection. The Holy Ghost is an exceedingly ”abstract” conception, since a ”breath” shared by two figures characterized as distinct and not mutually interchangeable can hardly be conceived at all. Hence one feels it to be an artificial construction of the mind, even though, as the Egyptian Ka-mutef concept shows, it seems somehow to belong to the very essence of the Trinity.

Despite the fact that we cannot help seeing in the positing of such a concept a product of human reflection, this reflection need not necessarily have been a conscious act. It could equally well owe its existence to a ”revelation,” i.e., to an unconscious reflection, and hence to an autonomous functioning of the unconscious, or rather of the self, whose symbols, as we have already said, cannot be distinguished from God-images. A religious interpretation will therefore insist that this hypostasis was a divine revelation. While it cannot raise any objections to such a notion, psychology must hold fast to the conceptual nature of the hypostasis, for in the last analysis the Trinity, too, is an anthropomorphic configuration, gradually taking shape through strenuous mental and spiritual effort, even though already preformed by the timeless archetype.

238 This separating, recognizing, and assigning of qualities is a mental activity which, although unconscious at first, gradually filters through to consciousness as the work proceeds. What started off by merely happening to consciousness later becomes integrated in it as its own activity. So long as a mental or indeed any psychic process at all is unconscious, it is subject to the law governing archetypal dispositions, which are organized and arranged round the self. And since the self cannot be distinguished from an archetypal God-image, it would be equally true to say of any such arrangement that it conforms to natural law and that it is an act of God’s will. (Every metaphysical statement is, ipso facto, unprovable). Inasmuch, then, as acts of cognition and judgment are essential qualities of consciousness, any accumulation of unconscious acts of this sort 13 will have the 12 For this seeming contradictio in adjecto see ”On the Nature of the Psyche” 0954/55 edn., p. 383).

The effect of strengthening and widening consciousness, as one can see for oneself in any thorough analysis of the unconscious. Consequently, man’s achievement of consciousness appears as the result of prefigurative archetypal processes or to put it metaphysically as part of the divine life-process. In other words, God becomes manifest in the human act of reflection. The nature of this conception (i.e., the hypostatizing of a quality) meets the need evinced by primitive thought to form a more or less abstract idea by endowing each individual quality with a concrete existence of its own. Just as the Holy Ghost is a legacy left to man, so, conversely, the concept of the Holy Ghost is something

begotten by man and bears the stamp of its human progenitor. And just as Christ took on man's bodily nature, so through the Holy Ghost man as a spiritual force is surreptitiously included in the mystery of the Trinity, thereby raising it far above the naturalistic level of the triad and thus beyond the Platonic triunity. The Trinity, therefore, discloses itself as a symbol that comprehends the essence of the divine and the human. It is, as Koepgen 14 says, "a revelation not only of God but at the same time of man."

240 The Gnostic interpretation of the Holy Ghost as the Mother contains a core of truth in that Mary was the instrument of God's birth and so became involved in the trinitarian drama as a human being. The Mother of God can, therefore, be regarded as a symbol of mankind's essential participation in the Trinity. The psychological justification for this assumption lies in the fact that thinking, which originally had its source in the self-revelations of the unconscious, was felt to be the manifestation of a power external to consciousness. The primitive does not think; the thoughts come to him. We ourselves still feel certain particularly enlightening ideas as "in-fluences," "in-spirations," etc. Where judgments and flashes of insight are transmitted by unconscious activity, they are often attributed to an archetypal feminine figure, the anima or mother-beloved. It then seems as if the inspiration came from the mother or from the beloved, the "femme inspiratrice." In view of this, the Holy Ghost would have a tendency to exchange his neuter designation for a feminine one. (It may be noted that the Hebrew word for spirit ruach is predominantly feminine.) Holy Ghost and Logos merge in the Gnostic idea of Sophia, and again in the Sapientia of the medieval natural philosophers, who said of her:

"In gremio matris sedet sapientia patris" (the wisdom of the father lies in the lap of the mother). These psychological relationships do something to explain why the Holy Ghost was interpreted as the mother, but they add nothing to our understanding of the Holy Ghost as such, because it is impossible to see how the mother could come third when her natural place would be second.

241 Since the Holy Ghost is an hypostasis of "life," posited by an act of reflection, he appears, on account of his peculiar nature, as a separate and incommensurable "third whose very peculiarities testify that it is neither a compromise nor a mere triadic appendage, but rather the logically unexpected resolution of tension between Father and Son. The fact that it is precisely a process of human reflection that irrationally creates the uniting "third" is itself connected with the nature of the drama of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity.

242 Thinking in the magic circle of the Trinity, or trinitarian thinking, is in truth motivated by the "Holy Spirit" in so far as it is never a question of mere cogitation but of giving expression to imponderable psychic events. The driving forces that work themselves out in this thinking are not conscious motives; they come from an historical occurrence rooted, in its turn, in those obscure psychic assumptions for which one could hardly find a better or more succinct formula than the "change from father to son," from unity to duality, from non-reflection to criticism. To the extent that personal motives are lacking in trinitarian thinking, and the forces motivating it derive from imper-

sonal and collective psychic conditions, it expresses a need of the unconscious psyche far surpassing all personal needs. This need, aided by human thought, produced the symbol of the Trinity, which was destined to serve as a saving formula of wholeness in an epoch of change and psychic transformation. Manifestations of a psychic activity not caused or consciously willed by man himself have always been felt to be daemonic, divine, or ”holy,” in the sense that they heal and make whole. His ideas of God behave as do all images arising out of the unconscious: they compensate or complete the general mood or attitude of the momment, and it is only through the integration of these unconscious images that a man becomes a psychic whole. The ”merely conscious” man who is all ego is a mere fragment, in so far as he seems to exist apart from the unconscious. But the more the unconscious is split off, the more formidable the shape in which it appears to the conscious mind if not in divine form, then in the more unfavourable form of obsessions and outbursts of affect. 15 Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche.
Trinitarian thinking had something of the same quality, and its passionate profundity rouses in us latecomers a naive astonishment. We no longer know, or have not yet discovered,what depths in the soul were stirred by that great turning
point in human history. The Holy Ghost seems to have faded away without having found the answer to the question he set humanity. Carl Jung,Psychology and Religion, Pages 157-163.

Phanes and the Birth of the Cosmos **(2012-02-24 19:19)**

Phanes hatched from the world egg & circled by the zodiac, Greco-Roman bas relief C2nd A.D., Modena Museum

PHANES was the Protogenos (primeval god) of procreation in the Orphic cosmogony. He was the primal generator of life, the driving force behind reproduction in the early cosmos. Phanes was hatched from the world egg (the primordial mixture of elements) when it was split into its constituent parts by the ancient gods Khronos (Time) and Ananke (Inevitability). Phanes was the first king of the universe, who passed the royal sceptre on to his daughter Nyx (Night),who in turn handed it down to her son Ouranos (Heaven). From him it was first seized by Kronos (Time), and then by Zeus, the ultimate ruler of the cosmos. Some say Zeus devoured Phanes in order to assume his primal cosmic power and redistribute it amongst a new generation of gods–the Olympians which he sired.

The Orphics equated Phanes with the Elder Eros (Sexual Desire) of Hesiod's Theogony, who emerged at the beginning of time alongside Khaos (Air) and Gaia (Earth). Phanes also incorporated aspects of other primordial beings described by various ancient writers including Thesis, Phusis, Ophion, Khronos and Ananke. Phanes also appears in myth in the guise of Metis (i.e. Thetis, Thesis, creation), the goddess devoured by Zeus, and Tethys, the nurse of all. However these two divinities in the majority of Greek literature remain far-removed from the concept of creator-gods.

Phanes was portrayed as a beautiful golden-winged hermaphroditic deity wrapped in a serpent's coils. The poets describe him as an incorporeal being invisible even through the eyes of the gods. His name means "bring to light" or "make appear" from the Greek verbs phanaô and phainô.

PARENTS

[1.1] Hatched from the WORLD-EGG by KHRONOS & ANANKE (Orphic Rhapsodies 66, Orphic Argonautica 12, Orphic Frag 54)

[1.2] POROS & PENIA (Plato calls him Eros) (Plato Symposium 187)

[2.1] HYDROS & GAIA (Orphic Frag 57)

OFFSPRING

[1.1] NYX (Orphic Argonautica 12, Orphic Fragment 101)

ENCYCLOPEDIA

PHANES (Phanês). A mystic divinity in the system of the Orphics, is also called Eros, Ericapaeus, Metis, and Protogonus. He is said to have sprung from the mystic mundane egg, and to have been the father of all gods, and the creator of men. (Proc. in Plat. Crat. p. 36; Orph. Arg. 15; Lactant. Instit. i. 5.)

Source: Dictionary of Greek and Roman Biography and Mythology.

PHANES & THE BIRTH OF THE COSMOS

THE ORPHIC COSMOGONY

Orphica, Theogonies Fragment 54 (from Damascius) (trans. West) (Greek hymns C3rd - C2nd B.C.) :

"Originally there was Hydros (Water), he [Orpheus] says, and Mud, from which Ge (the Earth) solidified: he posits these two as first principles, water and earth . . . The one before the two [Thesis], however, he leaves unexpressed, his very silence being an intimation of its ineffable nature. The third principle after the two was engendered by these–Ge (Earth) and Hydros (Water), that is - and was a Serpent (Drakon) with extra heads growing upon it of a bull and a lion, and a god's countenance in the middle; it had wings upon its shoulders, and its name was Khronos (Unaging Time) and also Herakles. United with it was Ananke (Inevitability, Compulsion) , being of the same nature, or Adrastea, incorporeal, her arms extended throughout the universe and touching its extremities. I think this stands for the third principle, occuping the place of essence, only he [Orpheus] made it bisexual [as Phanes] to symbolize the universal generative cause. And I assume that the theology of the [Orphic] Rhapsodies discarded the two first principles (together with the one before the two, that was left unspoken) [that is, the Orphics discarded the concepts of Thesis, Khronos and Ananke], and began from this third principle [Phanes] after the two, because this was the first that was expressible and acceptable to human ears. For this is the great Khronos (Unaging Time) that we found in it [the Rhapsodies], the father of Aither and Khaos. Indeed, in this theology too [the Hieronyman], this Khronos (Time), the serpent has offspring, three in number: moist Aither (Light) (I quote), unbounded Khaos (Air), and as a third, misty Erebos (Darkness) . . . Among these, he says, Khronos (Time) generated an egg–this tradition too making it generated by Khronos, and born 'among' these because it is from these that the third Intelligible triad is produced [Protogonos-Phanes]. What is this triad, then? The egg; the dyad of the two natures inside it (male and female), and the plurality of the various seeds between; and thirdly an incorporeal god with golden wings on his shoulders, bulls' heads growing upon his flanks, and on his head a monstrous serpent, presenting the appearance of all kinds of animal forms . . . And the third god of the third triad this theology too celebrates as Protogonos (First-Born)

[Phanes], and it calls him Zeus the order of all and of the whole world, wherefore he is also called Pan (All). So much this second genealogy supplies concerning the Intelligible principles."

Orphica, Theogonies Fragment 57 (from Athenogoras):

"Khronos (Time) . . . [also called] Herakles generated a huge egg, which, being filled full, by the force of its engenderer was broken in two from friction. Its crown became Ouranos (Heaven), and what had sunk downwards, Gaia (Earth). There also came forth an incorporeal god [Protogonos-Phanes]."

[Athenogoras afterwards goes on to describe the birth of the Hekatonkheires, the Kyklopes and the Titanes; the castration of Ouranos, etc.]

Orphic, Theogonies Fragments 101 - 102 (from Proclus) :

"[Phanes] placed his distinguished sceptre [the rulership of the universe] in the hands of goddess Nyx (Night), that she hold royalty . . . [Nyx] holding in her hands the glorious sceptre of Erikepaios [Phanes]."

Orphica, Theogonies Fragment (from the Deveni Papyrus) :

"Zeus, when from his father the prophesied rule and strength in his hands he took and the glorious daimon . . . the god [Phanes] who first sprang forth into the Aither (Light).

Kronos (Time) who did a mighty deed to Ouranos (Sky), son of Nyx (Night), who became king first of all; following him again Kronos, and then Zeus the contriver. Zeus when, from his father the prophecy having heard, strength in his hands he took, and the glorious daimon [Phanes], the reverend one, he swallowed, who first sprang forth into the Aither.

[So Zeus swallowed the body of the god] of the Firstborn king [Phanes], the reverend one. And with him all the immortals became one, the blessed gods and goddesses and rivers and lovely springs and everything else that then existed: he became the only one."

Orphica, Rhapsodies Fragment 66 :

"Great Khronos (Time) fashioned from (or in) divine Aither a bright white egg [the world egg from which Ouranos, Gaia and Phanes was born]."

Orphica, Rhapsodies Fragment 167 :

"So then, [Zeus] by engulfing Erikepaios the Firstborn [Phanes], he had the body of all things in his belly, and he mixed into his own limbs the god's power and strength. Because of this, together with him, everything came to be again inside Zeus, the broad air and the lofty splendour of heaven, the undraining sea and earth's glorious seat, great Okeanos and the lowest Tartara of the earth, rivers and boundless sea and everything else, and all the immortal blessed gods and goddesses, all that had existed and all that was to exist afterwards became one and grew together in the belly of Zeus. After he had hidden them all away, again into the glad light from his holy heart he brought them up, performing mighty acts."

Orphica, Epicuras Fragment (from Epiphanius) :

"And he [Epicurus] says that the world began in the likeness of an egg, and the Wind [Khronos (Time) and Ananke (Inevitability) entwined?] encircling the egg serpent-fashion like a wreath or a belt then began to constrict nature. As it tried to squeeze all the matter with greater force, it divided the world into the two hemispheres [Ouranos and Gaia, heaven and earth]."

Orphica, Argonautica 12 ff (trans. West) (Greek epic C4th to C6th A.D.) :

"Firstly, ancient Khaos's (Air's) stern Ananke (Inevitability), and Khronos (Time), who bred within his boundless coils Aither (Light) and two-sexed, two-faced, glorious Eros [Phanes], ever-born Nyx's (Night's) father, whom latter men call Phanes, for he first was manifested."

Ovid, Metamorphoses 1. 1 ff (trans. Melville) (Roman epic C1st B.C. to C1st A.D.) :

"Ere land and sea and the all-covering sky were made, in the whole world the countenance of nature was the same, all one, well named Chaos, a raw and undivided mass, naught but a lifeless bulk, with warring seeds of ill-joined elements compressed together. No Titan [Helios the Sun] as yet poured light upon the world, no waxing Phoebe [Selene the Moon] her crescent filled anew, nor in the ambient air yet hung the earth, self-balanced, equipoised, nor Amphitrite's [the Sea's] arms embraced the long far margin of the land. Though there were land and sea and air, the land no foot could tread, no creature swim the sea, the air was lightless; nothing kept its form, all objects were at odds, since in one mass cold essence fought with hot, and moist with dry, and hard with soft and light with things of weight. This strife a Deus (God) [probably Phanes], with nature's blessing, solved; who severed land from sky and sea

from land, and from the denser vapours set apart the ethereal sky; and, each from the blind heap resolved and freed, he fastened in its place appropriate in peace and harmony. The fiery weightless force of heaven's vault flashed up and claimed the topmost citadel; next came the air in lightness and in place; the thicker earth with grosser elements sank burdened by its weight; lowest and last the girdling waters pent the solid globe. So into shape whatever god it was reduced the primal matter and prescribed its several parts. Then first, to make the earth even on every side, he rounded it into a mighty disc, then bade the sea extend and rise under the rushing winds, and gird the shores of the encircled earth. Springs too he made and boundless fens and lakes, and rivers hemmed in winding banks to flow, which, in their diverse journeyings, sometimes the earth absorbs, sometimes they reach the sea and in its broad domain, instead of banks, with new-found freedom beat upon the shores. He bade the plains spread wide, the valleys sink, the craggy mountains rise, the forest trees don their green leaves; and as the vault of heaven has five divisions, two zones on the right, two on the left, and hottest burns the fifth, with that same number Providence divine parcelled in zones the solid earth below. The midmost uninhabitable heat claims for its own; two lie clothed deep in snow; two, in between, were given a temperate clime where warmth and cold combine in harmony. The air hangs high above them, weightier than the empyrean in the same degree as earth than water. There he bade the mists and there the clouds to have their dwelling-place, and thunder that should shake the hearts of men, and lightning flashing through the freezing gales. The Fabricator Mundi (World's Creator) [Phanes] did not grant the Venti (Winds) full freedom of the sky; who, even so, though each in separate regions rules his blasts, can well nigh tear the world apart, so fierce is brother's strife . . .

Scarce had he thus all things in finite bounds divided when the Sidera (Stars), in darkness blind long buried, over all the spangled sky began to gleam; and, that no part or place should lack fit forms of life, the firmament he made the home of gods and goddesses and the bright constellations; in the sea he set the shining fish to swim; the land received the beasts, the gusty air the birds. A holier creature, of a loftier mind, fit master of the rest, was lacking still. Then man was made, perhaps from seed divine formed by the great Origo Mundi (World's Creator) [probably Phanes], so to found a better world, perhaps the new-made earth, so lately parted from the ethereal heavens, kept still some essence of the kindred sky–earth that son of Iapetus [Prometheus] moulded, mixed with water, in likeness of the gods that govern the world."

ORPHIC HYMN TO PHANES

Orphic Hymn 6 to Protogonus (trans. Taylor) (Greek hymns C3rd B.C. to 2nd A.D.) :

"To Protogonos [i.e. Phanes], Fumigation from Myrrh. O mighty Protogonos (First-Begotten), hear my prayer, twofold, egg-born, and wandering through the air; bull-roarer, glorying in thy golden wings, from whom the race of Gods and mortal springs. Erikapaios, celebrated power, ineffable, occult, all-shining flower. 'Tis thine from darksome mists to pure the sight, all-spreading splendour, pure and holy light; hence, Phanes, called the glory of the sky, on waving pinions through the world you fly. Priepos, dark-eyed splendour, thee I sing, genial, all-prudent, ever blessed king. With joyful aspect on these rites divine and holy consecration (telete) propitious shine."

THE PROPHECIES OF PHANES

Nonnus, Dionysiaca 12. 15 ff (trans. Rouse) (Greek epic C5th A.D.) :

"[Helios the Sun] raised a finger, and pointed out to his circling daughter [the Hora of Autumn] close to a wall opposite the separated tablets of Harmonia. In these are recorded in one group all the oracles which the prophetic hand of Phanes first born engraved as ordained for the world, and drew with his pencil the house proper for each [the astronomical house or zodiac sign]. And Hyperion [Helios], dispenser of fire, added these words: 'In the third tablet, you shall know whence the fruitage of wine shall come–where is the Lion and the Virgin: in the fourth, who is the Prince of grapes–that is where Ganymedes draws the delicious nectar, and lifts cup in hand in the picture.'

When the god had spoken, the wineloving maiden turned her eyes about, and ran to the place. Beside the oracular wall she saw the first tablet, old as the infinite past, containing all things in one: upon it was all that Ophion lord paramount had done, all that ancient Kronos accomplished: when he cut off his father's male plowshare, and sowed the teeming deep with seed on the unsown back of the daughterbegetting sea (Thalassa); how he opened a gaping throat to receive a stony son, when he made a meal of the counterfeit body of a pretended Zeus; how the stone played midwife to the brood of imprisoned children, and shot out the burden of the parturient gullet [the stone was last swallowed and the first disgorged by Kronos].

But when the stormfoot Hora, Phaethon's [Helios'] handmaid, had seen the fiery shining victory of Zeus at war and

the hailstorm snowstorm conflict of Kronos, she looked at the next tabled in its turn. There was shown how the pine was in labour of the human race–how the tree suddenly burst its tree-birth and disgorged a son unbegotten self-completed; how Raincloud Zeus brought the waters up in mountainous seas on high and flooded all cities, how Notos and Boreas, Euros and Libos [Zephyros] in turn lashed Deukalion's wandering hutch, lifted it castaway on waves in the air and left it harbourless near the moon.

When the priestess of lichtgang passed with nimble foot to the third tabled, the circling maiden stood gazing at the manifold oracles of the world's fate, in letters of flowing colour engraved with the artist's vermilion, all that elaborate story which the primeval mind had inscribed; and this was the prophecy that she read in the tablets : '. . . [various prophecies from the wanderings of Io to the tale of Atalanta]'

The Hora passed restless over all these on one tablet, until she came to the place where fiery Helios had indicated the signs of prophecy to the wind-swept maiden. There was drawn the shining Lion, there the starry Virgin was depicted in mimic shape, holding a bunch of grapes, the summergrown flower of fruitage : there the daughter of Khronos (Time) stayed her feet, and this is what she read : 'Kissos, the lovely youth, shall creep into a plant, and he shall by the highflying ivy that entwines about the branches. From young Kalamos will spring a reed rising straight and bending to the breeze, a delicate sprout of the fruitful soil, to support the tame vine. Ampelos shall change form into a plant and give his name to the fruit of the vine.

But when the harvest-home maiden had seen all these prophecies, she sought the place where hard by on the neighbouring wall was engraved the figure of Ganymedes pouring the nectar-juice into a golden cup. There was an oracle engraved in four lines of verse. There the grape-loving goddess revelled, for she found this prophecy, kept for Lyaios Ivybearer [Dionysos], 'Zeus gave to Phoibos [Apollon] the prophetic laurel, red roses to the rosy Aphrodite, the grayleaf olive to Athena Greyeyes, corn to Demeter, vine to Dionysos.' That is what the Euian maiden saw on the tablets."

HERMES DISGUISES HIMSELF AS PHANES

Nonnus, Dionysiaca 9. 136 ff (trans. Rouse) (Greek epic C5th A.D.) :

"She [Hera] would have destroyed the son of Zeus [Dionysos still a baby in the care of Ino]; but Hermes caught him up, and carried him to the wooded ridge where Kybele dwelt. Moving fast, Hera ran swift-shoe on quick feet from high heaven; but he was before her, and assumed the eternal shape of first-born Phanes. Hera in respect for the most ancient of the gods, gave him place and bowed before the radiance of the deceiving face, not knowing the borrowed shape for a fraud. So Hermes passed over the mountain tract with quicker step than hers, carrying the horned child folded in his arms, and gave it to Rheia . . . he put off the higher shape of selfborn Phanes and put on his own form again, leaving Bakkhos [Dionysos] to grow a second time in the Mother's nurture."

(2012-02-24 19:33)

Mother and Child by Lord Frederic Leighton

Carl Jung, shaman of the West **(2012-02-25 05:48)**

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A photo taken in 1908 by S. I. Borisov, showing a female shaman, of probable Khakas ethnicity
Carl Jung, shaman of the West by Robert Moss

If you want to know what a true shaman of the West would be like, consider Carl Jung, as he is now revealed in his Red Book. He culled the material for the Red Book – whose fine calligraphy and vivid illustrations and decorative features make it resemble a medieval illuminated manuscript – from the journals and 'black books" he kept during the years of his "confrontation with the unconscious", when he walked the razor's edge between madness and genius. As he describes it, the "spirit of the depths" ripped him out of the comfortable, rational assumptions of the "spirit of our times" and dragged him, night after night, through the terrifying stages of Underworld initiation.

-In a crater in a dark and terrifying world below, where black snakes threaten to destroy a red sun, he meets the prophet Elijah and his "daughter" Salome, the evil beauty responsible for the decapitation of John the Baptist in the Bible. Salome tells Jung – to his amazement and confusion- that they are brother and sister, the children of Mother Mary. Disbelieving and fearing for his sanity, Jung yells at her that she and the Elijah figure are only "symbols". Elijah reproves him, saying, "We are just as real as your fellow men. You solve nothing by calling us symbols." Jung's Elijah also instructs him that "your thoughts are just as much outside your self as trees or animals are outside the body." [1]

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While he is trying to continue to lead a normal life, as a prominent psychoanalyst and the father of five children. Jung's sense of reality is being shaken by the raw power of his night visions, and by synchronistic phenomona during his days when he feels the forces of a deeper world pushing through. In December 1913, in a well-cut suit, he gives a polished lecture to the Zurich Psychoanalytical Society. Three nights later, he tells Elijah, "It seems to me as if I were more real here" – in the Underworld – "yet I do not like to be here." [2]

As Jung confessed, anyone reading the last chapters of Liber Primus, the first part of the Red Book, out of context might conclude that the author was crazy. Brilliant and erudite, but crazy. Yet from such perilous adventures out there beyond the roped-in precinct of sanity, Jung derived his ideas about "psychological objectivity", one of the most stimulating elements in his later work. From his dialogues with his dream characters and his efforts to integrate and balance the powers that moved with them he developed his practice of active imagination. He told the Dutch artist Roland Horst that he developed his work Psychological Types from 30 pages of his Red Book [3],apparently the pages in which the encounters with Elijah and Salome take place and in which – after Jung has been squeezed by a giant black snake until the blood gushes out of him and his head has become that of a lion – Salome tells him, "You are Christ". [4]

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Looking back on this passage in his inner and transpersonal life in 1925, from across the divide of the catastrophic Great War that some of his visions had foreshadowed, Jung told a seminar that "You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own. You can be gripped by these ideas so much that you really go mad, or nearly so. These images…form part of the ancient mysteries; in fact, it is such fantasies that made the mysteries." [5]

"I fell into the mystery," Jung states after he has been squeezed by the black snake and saluted by Salome [6]. Reading the Red Book, we see the enormity of the price Jung paid for his wisdom, and come to appreciate the extent of his courage and eventual self-mastery. This is a record of a thoroughly shamanic descent to the Underworld, and of long testing and initiation in houses of darkness from which lesser minds and feebler spirits might never have managed to find their way back.

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Read more: http://blog.beliefnet.com/dreamgates/2010/10/carl-jung-shaman-of-the-west.htm l #ixzz1nNvXJ6vy

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Lucid dreaming and astral travel in the early Church (2012-02-25 06:10)

Lucid dreaming and astral travel in the early Church by Robert Moss

St.John of Lycopolis
Early fathers of the Christian church were in favor of active dreaming and astral travel. Tertullian, who famously observed that "most people derive their knowledge of God from dreams" urged Christians who found themselves in captivity, perhaps on the way to martyrdom, to get out and about in their astral bodies:
Though the body is shut in, though the flesh is confined, all things are open to the spirit. In spirit, then, roam abroad; in spirit walk about, not setting before you shady paths or long colonnades, but the way which leads to God. As often as in spirit your footsteps are there, so often you will not be in bonds. The leg does not feel the chain when the mind is in the heavens. [Tertullian, Ad Maryras, 197 CE]
Athanasius explained in Contra Gentes that "when the body is still, at rest and sleeping, a man is in inner movement – he contemplates what is outside himself, he traverses foreign lands, he meets friends and often through them [dreams] he divines and learns in advance his daily actions. What else could this be [that travels] but a rational soul [psyche logike]?"
St. Augustine described travels of the "phantom" who can visit another person in dreams.
John of Lycopolis (d. 394), one of the Desert Fathers, became famous for his ability to travel in his dream body. A saint of the Coptic church, John was well-known during his life as a hermit for his austerities; he lived in a cave and ate only fruit consumed after sundown. He was believed to have great psychic gifts. Emperors and generals consulted him, as a seer, on the outcome of future battles and political conflicts. He was attributed "mighty works" of healing and prophecy.
He was fully aware of the ways in which psychic energy can work outside – and on – the physical body, and of the reality of dream travel and dream visitations.
John was about ninety when a Roman tribune implored him to see his wife. She was anxious about a possibly dangerous journey by river and wanted the holy man's blessing. John had not seen a woman in forty years, and refused to see this one. The tribune's wife was persistent, swearing that she would not embark on her journey without John's blessing. When the tribune reported this to John, the desert father said, "I shall appear tonight to her in a dream, and then she must not still be determined to see my face in the flesh." The tribune reported this to his wife.
That night, John came to her in a dream. He told her modestly, "I am a sinful man and of like passions with you." He added "Nevertheless I have prayed for you and for your husband's household, that you may walk in peace according to your faith." The tribune's wife woke up and related the dream to her husband, who confirmed John's appearance as she had perceived him. She sent her husband to thank him, convinced she had received a real blessing.
Wepwawet

It is significant that this account of a dream visitation by an early Christian father involves a former cult center of one of the Egyptian deities most closely associated with astral travel. In Greek, Lycopolis means "City of the Wolf". The "wolf" in question is the jackal- (or dog-) headed god Wepwawet, whose name means "Opener of the Ways".

Wepwawet is similar to Anubis in both attributes and functions. Both are divine gatekeepers and psychomps – soul-guides – for both the living and the dead. In early times, Wepwawet was a god of Upper (or southern) Egypt while Anubis was worshipped in Lower (or northern) Egypt; later, they became syncretized. Special to Wepwawet is the function of serving as a scout and bodyguard for the pharaoh and his generals. His image appears on the shedshed, the battle standard of Upper Egypt, and he is often depicted in battle gear carrying a mace and a bow. So it is interesting that John of Lycopolis was valued by generals as a battle seer and is said to have provided accurate forecasts of the outcome of the Emperor Theodosius' struggles with opposing armies and rebels.

The primary source on John of Lycopolis and his dream visitation is The History of the Monks of Egypt, an anonymous account of a journey by a group of seven brothers from a monastery on the Mount of Olives to the desert fathers in Egypt in the 380s. The author does not expound on the past history of Lycopolis, whose former residents included the great experiential philosopher Plotinus as well as a jackal-headed god. But the world of the Monks of Egypt is a magical landscape where ascetic superheroes work miracles, do battle with evil spirits – and operate on the astral as well as the physical plane. The desert holy men live in a separate reality. "Some of them do not even know that another world exists on earth or that evil is found in cities." Yet "it is clear to all who dwell there that through them, the world is kept in being."

Read more: http://blog.beliefnet.com/dreamgates/2012/02/lucid-dreaming-and-astral-travel -in-the-early-church.html #ixzz1nO1x6Dkw

Eros and Psyche **(2012-02-25 06:48)**

Eros and Psyche. Painting by C. G. Kratzenstein-Stub, 1793-1860. Ny Carlsberg Glyptotek, Copenhagen.

Foreword to the I Ching by Carl Gustav Jung (2012-02-25 08:24)

Fu Xi, with the 8 trigrams and a turtle, as imagined by the Song painter Ma Lin

Foreword to the I Ching by Carl Gustav Jung [HTML Edition by Dan Baruth]

Since I am not a sinologue, a foreword to the Book of Changes from my hand must be a testimonial of my individual experience with this great and singular book. It also affords me a welcome opportunity to pay tribute again to the memory of my late friend, Richard Wilhelm. He himself was profoundly aware of the cultural significance of his translation of the I Ching, a version unrivaled in the West.

If the meaning of the Book of Changes were easy to grasp, the work would need no foreword. But this is far from being the case, for there is so much that is obscure about it that Western scholars have tended to dispose of it as a collection of "magic spells," either too abstruse to be intelligible, or of no value whatsoever. Legge's translation of the I Ching, up to now the only version available in English, has done little to make the work accessible to Western minds.[1]Wilhelm, however, has made every effort to open the way to an understanding of the symbolism of the text. He was in a position to do this because he himself was taught the philosophy and the use of the I Ching by the venerable sage Lao Nai-hsüan; moreover, he had over a period of many years put the peculiar technique of the oracle into practice. His grasp of the living meaning of the text gives his version of the I Ching a depth of perspective that an exclusively academic knowledge of Chinese philosophy could never provide.

I am greatly indebted to Wilhelm for the light he has thrown upon the complicated problem of the I Ching, and for insight as regards its practical application as well. For more than thirty years I have interested myself in this oracle technique, or method of exploring the unconscious, for it has seemed to me of uncommon significance. I was already fairly familiar with the I Ching when I first met Wilhelm in the early nineteen twenties; he confirmed for me then what I already knew, and taught me many things more.

I do not know Chinese and have never been in China. I can assure my reader that it is not altogether easy to find the

right access to this monument of Chinese thought, which departs so completely from our ways of thinking. In order to understand what such a book is all about, it is imperative to cast off certain prejudices of the Western mind. it is a curious fact that such a gifted and intelligent people as the Chinese has never developed what we call science. Our science, however, is based upon the principle of causality, and causality is considered to be an axiomatic truth. But a great change in our standpoint is setting in. What Kant's Critique of Pure Reason failed to do, is being accomplished by modern physics. The axioms of causality are being shaken to their foundations: we know now that what we term natural laws are merely statistical truths and thus must necessarily allow for exceptions. We have not sufficiently taken into account as yet that we need the laboratory with its incisive restrictions in order to demonstrate the invariable validity of natural law. If we leave things to nature, we see a very different picture: every process is partially or totally interfered with by chance, so much so that under natural circumstances a course of events absolutely conforming to specific laws is almost an exception.

The Chinese mind, as I see it at work in the I Ching, seems to be exclusively preoccupied with the chance aspect of events. What we call coincidence seems to be the chief concern of this peculiar mind, and what we worship as causality passes almost unnoticed. We must admit that there is something to be said for the immense importance of chance. An incalculable amount of human effort is directed to combating and restricting the nuisance or danger represented by chance. Theoretical considerations of cause and effect often look pale and dusty in comparison to the practical results of chance. It is all very well to say that the crystal of quartz is a hexagonal prism. The statement is quite true in so far as an ideal crystal is envisaged. But in nature one finds no two crystals exactly alike, although all are unmistakably hexagonal. The actual form, however, seems to appeal more to the Chinese sage than the ideal one. The jumble of natural laws constituting empirical reality holds more significance for him than a causal explanation of events that, moreover, must usually be separated from one another in order to be properly dealt with.

The manner in which the I Ching tends to look upon reality seems to disfavor our causalistic procedures. The moment under actual observation appears to the ancient Chinese view more of a chance hit than a clearly defined result of concurring causal chain processes. The matter of interest seems to be the configuration formed by chance events in the moment of observation, and not at all the hypothetical reasons that seemingly account for the coincidence. While the Western mind carefully sifts, weighs, selects, classifies, isolates, the Chinese picture of the moment encompasses everything down to the minutest nonsensical detail, because all of the ingredients make up the observed moment.

Thus it happens that when one throws the three coins, or counts through the forty-nine yarrow stalks, these chance details enter into the picture of the moment of observation and form a part of it – a part that is insiguificant to us, yet most meaningful to the Chinese mind. With us it would be a banal and almost meaningless statement (at least on the face of it) to say that whatever happens in a given moment possesses inevitably the quality peculiar to that moment. This is not an abstract argument but a very practical one. There are certain connoisseurs who can tell you merely from the appearance, taste, and behavior of a wine the site of its vineyard and the year of its origin. There are antiquarians who with almost uncanny accuracy will name the time and place of origin and the maker of an objet d'art or piece of furniture on merely looking at it. And there are even astrologers who can tell you, without any previous knowledge of your nativity, what the position of sun and moon was and what zodiacal sign rose above the horizon in the moment of your birth. In the face of such facts, it must be admitted that moments can leave long-lasting traces.

In other words, whoever invented the I Ching was convinced that the hexagram worked out in a certain moment coincided with the latter in quality no less than in time. To him the hexagram was the exponent of the moment in which it was cast – even more so than the hours of the clock or the divisions of the calendar could be – inasmuch as the hexagram was understood to be an indicator of the essential situation prevailing in the moment of its origin.

This assumption involves a certain curious principle that I have termed synchronicity,[2] a concept that formulates a point of view diametrically opposed to that of causality. Since the latter is a merely statistical truth and not absolute, it is a sort of working hypothesis of how events evolve one out of another, whereas synchronicity takes the coincidence of events in space and time as meaning something more than mere chance, namely, a peculiar interdependence of objective events among themselves as well as with the subjective (psychic) states of the observer or observers.

The ancient Chinese mind contemplates the cosmos in a way comparable to that of the modern physicist, who cannot deny that his model of the world is a decidedly psychophysical structure. The microphysical event includes the observer just as much as the reality underlying the I Ching comprises subjective, i.e., psychic conditions in the totality of the momentary situation. Just as causality describes the sequence of events, so synchronicity to the Chinese mind

deals with the coincidence of events. The causal point of view tells us a dramatic story about how D came into existence: it took its origin from C, which existed before D, and C in its turn had a father, B, etc. The synchronistic view on the other hand tries to produce an equally meaningful picture of coincidence. How does it happen that A', B', C', D', etc., appear all in the same moment and in the same place? It happens in the first place because the physical events A' and B' are of the same quality as the psychic events C' and D', and further because all are the exponents of one and the same momentary situation. The situation is assumed to represent a legible or understandable picture.

Now the sixty-four hexagrams of the I Ching are the instrument by which the meaning of sixty-four different yet typical situations can be determined. These interpretations are equivalent to causal explanations. Causal connection is statistically necessary and can therefore be subjected to experiment. Inasmuch as situations are unique and cannot be repeated, experimenting with synchronicity seems to be impossible under ordinary conditions.[3] In the I Ching, the only criterion of the validity of synchronicity is the observer's opinion that the text of the hexagram amounts to a true rendering of his psychic condition. It is assumed that the fall of the coins or the result of the division of the bundle of yarrow stalks is what it necessarily must be in a given "situation," inasmuch as anything happening in that moment belongs to it as an indispensable part of the picture. If a handful of matches is thrown to the floor, they form the pattern characteristic of that moment. But such an obvious truth as this reveals its meaningful nature only if it is possible to read the pattern and to verify its interpretation, partly by the observer's knowledge of the subjective and objective situation, partly by the character of subsequent events. It is obviously not a procedure that appeals to a critical mind used to experimental verification of facts or to factual evidence. But for someone who likes to look at the world at the angle from which ancient China saw it, the I Ching may have some attraction.

My argument as outlined above has of course never entered a Chinese mind. On the contrary, according to the old tradition, it is "spiritual agencies," acting in a mysterious way, that make the yarrow stalks give a meaningful answer.[4] These powers form, as it were, the living soul of the book. As the latter is thus a sort of animated being, the tradition assumes that one can put questions to the I Ching and expect to receive intelligent answers. Thus it occurred to me that it might interest the uninitiated reader to see the I Ching at work. For this purpose I made an experiment strictly in accordance with the Chinese conception: I personified the book in a sense, asking its judgment about its present situation, i.e., my intention to present it to the Western mind.

Although this procedure is well within the premises of Taoist philosophy, it appears exceedingly odd to us. However, not even the strangeness of insane delusions or of primitive superstition has ever shocked me. I have always tried to remain unbiased and curious – rerum novarum cupidus. Why not venture a dialogue with an ancient book that purports to be animated? There can be no harm in it, and the reader may watch a psychological procedure that has been carried out time and again throughout the millennia of Chinese civilization, representing to a Confucius or a Lao-tse both a supreme expression of spiritual authority and a philosophical enigma. I made use of the coin method, and the answer obtained was hexagram 50, Ting, THE CALDRON.

In accordance with the way my question was phrased, the text of the hexagram must be regarded as though the I Ching itself were the speaking person. Thus it describes itself as a caldron, that is, as a ritual vessel containing cooked food. Here the food is to be understood as spiritual nourishment. Wilhelm says about this:

The ting, as a utensil pertaining to a refined civilization, suggests the fostering and nourishing of able men, which redounded to the benefit of the state. . . . Here we see civilization as it reaches its culmination in religion. The ting serves in offering sacrifice to God. . . . The supreme revelation of God appears in prophets and holy men. To venerate them is true veneration of God. The will of God, as revealed through them, should he accepted in humility.

Keeping to our hypothesis, we must conclude that the I Ching is here testifying concerning itself.

When any of the lines of a given hexagram have the value of six or nine, it means that they are specially emphasized and hence important in the interpretation.[5] In my hexagram the "spiritual agencies" have given the emphasis of a nine to the lines in the second and in the third place. The text says:

Nine in the second place means:
There is food in the ting.
My comrades are envious,
But they cannot harm me.
Good fortune.

Thus the I Ching says of itself: "I contain (spiritual) nourishment." Since a share in something great always arouses

envy, the chorus of the envious[6] is part of the picture. The envious want to rob the I Ching of its great possession, that is, they seek to rob it of meaning, or to destroy its meaning. But their enmity is in vain. Its richness of meaning is assured; that is, it is convinced of its positive achievements, which no one can take away. The text continues:

Nine in the third place means:
The handle of the ting is altered.
One is impeded in his way of life.
The fat of the pheasant is not eaten.
Once rain falls, remorse is spent.
Good fortune comes in the end.

The handle [German Griff] is the part by which the ting can be grasped [gegriffen]. Thus it signifies the concept[7] (Begriff) one has of the I Ching (the ting). In the course of time this concept has apparently changed, so that today we can no longer grasp (begreifen) the I Ching. Thus "one is impeded in his way of life." We are no longer supported by the wise counsel and deep insight of the oracle; therefore we no longer find our way through the mazes of fate and the obscurities of our own natures. The fat of the pheasant, that is, the best and richest part of a good dish, is no longer eaten. But when the thirsty earth finally receives rain again, that is, when this state of want has been overcome, "remorse," that is, sorrow over the loss of wisdom, is ended, and then comes the longed-for opportunity. Wilhelm comments: "This describes a man who, in a highly evolved civilization, finds himself in a place where no one notices or recognizes him. This is a severe block to his effectiveness." The I Ching is complaining, as it were, that its excellent qualities go unrecognized and hence lie fallow. It comforts itself with the hope that it is about to regain recognition.

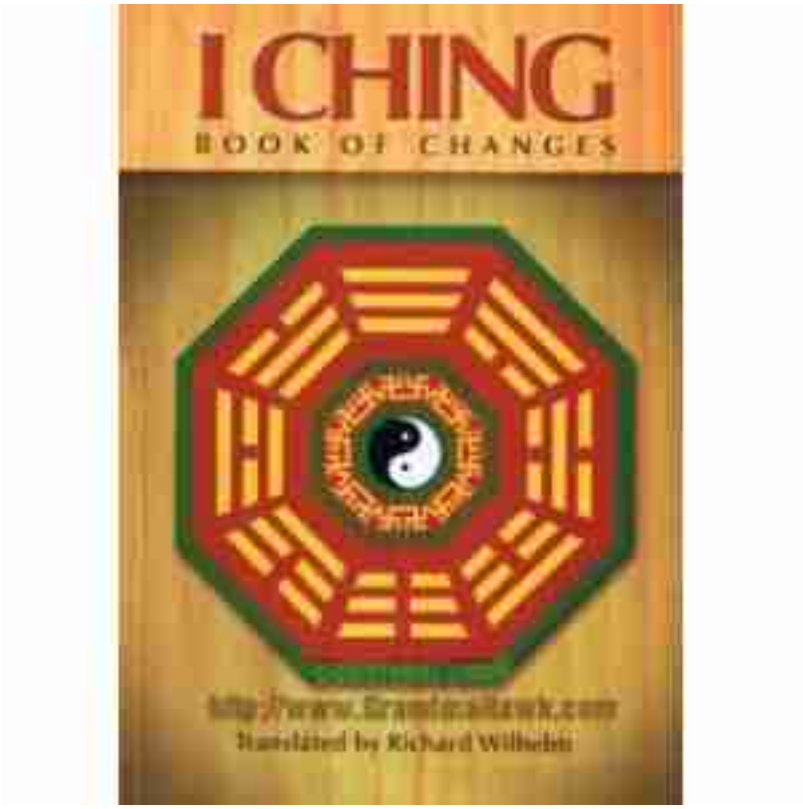
The answer given in these two salient lines to the question I put to the I Ching requires no particular subtlety of interpretation, no artifices, no unusual knowledge. Anyone with a little common sense can understand the meaning of the answer; it is the answer of one who has a good opinion of himself, but whose value is neither generally recognized nor even widely known. The answering subject has an interesting notion of itself: it looks upon itself as a vessel in which sacrificial offerings are brought to the gods, ritual food for their nourishment. It conceives of itself as a cult utensil serving to provide spiritual nourishment for the unconscious elements or forces ("spiritual agencies") that have been projected as gods – in other words, to give these forces the attention they need in order to play their part in the life of the individual. Indeed, this is the original meaning of the word religio - a careful observation and taking account of (from relegere [8]) the numinous.

The method of the I Ching does indeed take into account the hidden individual quality in things and men, and in one's own unconscious self as well. I have questioned the I Ching as one questions a person whom one is about to introduce to friends: one asks whether or not it will be agreeable to him. In answer the I Ching tells me of its religious significance, of the fact that at present it is unknown and misjudged, of its hope of being restored to a place of honor – this last obviously with a sidelong glance at my as yet unwritten foreword,[9] and above all at the English translation. This seems a perfectly understandable reaction, such as one could expect also from a person in a similar situation.

But how has this reaction come about? Because I threw three small coins into the air and let them fall, roll, and come to rest, heads up or tails up as the case might be. This odd fact that a reaction that makes sense arises out of a technique seemingly excluding all sense from the outset, is the great achievement of the I Ching. The instance I have just given is not unique; meaningful answers are the rule. Western sinologues and distinguished Chinese scholars have been at pains to inform me that the I Ching is a collection of obsolete "magic spells." In the course of these conversations my informant has sometimes admitted having consulted the oracle through a fortune teller, usually a Taoist priest. This could be "only nonsense" of course. But oddly enough, the answer received apparently coincided with the questioner's psychological blind spot remarkably well.

I agree with Western thinking that any number of answers to my question were possible, and I certainly cannot assert that another answer would not have been equally significant. However, the answer received was the first and only one; we know nothing of other possible answers. It pleased and satisfied me. To ask the same question a second time would have been tactless and so I did not do it: "the master speaks but once." The heavy-handed pedagogic approach that attempts to fit irrational phenomena into a preconceived rational pattern is anathema to me. Indeed, such things as this answer should remain as they were when they first emerged to view, for only then do we know what nature does when left to herself undisturbed by the meddlesomeness of man. One ought not to go to cadavers to study life. Moreover, a repetition of the experiment is impossible, for the simple reason that the original situation

cannot be reconstructed. Therefore in each instance there is only a first and single answer.



To return to the hexagram itself. There is nothing strange in the fact that all of Ting, THE CALDRON, amplifies the themes announced by the two salient lines.[10] The first line of the hexagram says:
A ting with legs upturned.
Furthers removal of stagnating stuff.
One takes a concubine for the sake of her son.
No blame.
A ting that is turned upside down is not in use. Hence the I Ching is like an unused caldron. Turning it over serves to remove stagnating matter, as the line says. Just as a man takes a concubine when his wife has no son, so the I Ching is called upon when one sees no other way out. Despite the quasi-legal status of the concubine in China, she is in reality only a somewhat awkward makeshift so likewise the magic procedure of the oracle is an expedient that may be utilized for a higher purpose. There is no blame, although it is an exceptional recourse.
The second and third lines have already been discussed. The fourth line says:
The legs of the ting are broken.
The prince's meal is spilled
And his person is soiled.
Misfortune.
Here the ting has been put to use, but evidently in a very clumsy manner, that is, the oracle has been abused or misinterpreted. In this way the divine food is lost, and one puts oneself to shame. Legge translates as follows: "Its subject will be made to blush for shame." Abuse of a cult utensil such as the ting (i.e., the I Ching) is a gross profanation. The I Ching is evidently insisting here on its dignity as a ritual vessel and protesting against being profanely used.
The fifth line says:
The ting has yellow handles, golden carrying rings.
Perseverance furthers.
The I Ching has, it seems, met with a new, correct (yellow) understanding, that is, a new concept (Begriff) by which it can be grasped. This concept is valuable (golden). There is indeed a new edition in English, making the book more

accessible to the Western world than before.
The sixth line says:
The ting has rings of jade.
Great good fortune.
Nothing that would not act to further.
Jade is distinguished for its beauty and soft sheen. If the carrying rings are of jade, the whole vessel is enhanced in beauty, honor, and value. The I Ching expresses itself here as being not only well satisfied but indeed very optimistic. One can only await further events and in the meantime remain content with the pleasant conclusion that the I Ching approves of the new edition.
I have shown in this example as objectively as I can how the oracle proceeds in a given case. Of course the procedure varies somewhat according to the way the question is put. If for instance a person finds himself in a confusing situation, he may himself appear in the oracle as the speaker. Or, if the question concerns a relationship with another person, that person may appear as the speaker. However, the identity of the speaker does not depend entirely on the manner in which the question is phrased, inasmuch as our relations with our fellow beings are not always determined by the latter. Very often our relations depend almost exclusively on our own attitudes, though we maybe quite unaware of this fact. Hence, if an individual is unconscious of his role in a relationship, there may be a surprise in store for him; contrary to expectation, he himself may appear as the chief agent, as is sometimes unmistakably indicated by the text. It may also occur that we take a situation too seriously and consider it extremely important, whereas the answer we get on consulting the I Ching draws attention to some unsuspected other aspect impllcit in the question.
Such instances might at first lead one to think that the oracle is fallacious. Confucius is said to have received only one inappropriate answer, i.e., hexagram 22, GRACE – a thoroughly aesthetic hexagram. This is reminiscent of the advice given to Socrates by his daemon – "You ought to make more music" – whereupon Socrates took to playing the flute. Confucius and Socrates compete for first place as far as reasonableness and a pedagogic attitude to life are concerned; but it is unlikely that either of them occupied himself with "lending grace to the beard on his chin," as the second line of this hexagram advises. Unfortunately, reason and pedagogy often lack charm and grace, and so the oracle may not have been wrong after all.
To come back once more to our hexagram. Though the I Ching not only seems to be satisfied with its new edition, but even expresses emphatic optimism, this still does not foretell anything about the effect it will have on the public it is intended to reach. Since we have in our hexagram two yang lines stressed by the numerical value nine, we are in a position to find out what sort of prognosis the I Ching makes for itself. Lines designated by a six or a nine have, according to the ancient conception, an inner tension so great as to cause them to change into their opposites, that is, yang into yin, and vice versa. Through this change we obtain in the present instance hexagram 55, Chin, PROGRESS.
The subject of this hexagram is someone who meets with all sorts of vicissitudes of fortune in his climb upward, and the text describes how he should hehave. The I Ching is in this same situation: it rises like the sun and declares itself, but it is rebuffed and finds no confidence – it is "progressing, but in sorrow." However, "one obtains great happiness from one's ancestress." Psychology can help us to elucidate this obscure passage. In dreams and fairy tales the grandmother, or ancestress, often represents the unconscious, because the latter in a man contains the feminine component of the psyche. If the I Ching is not accepted by the conscious, at least the unconscious meets it halfway, and the I Ching is more closely connected with the unconscious than with the rational attitude of consciousness. Since the unconscious is often represented in dreams by a feminine figure, this may be the explanation here. The feminine person might be the translator, who has given the book her maternal care, and this might easily appear to the I Ching as a "great happiness." It anticipates general understantling, but is afraid of misuse – "Progress like a hamster." But it is mindful of the admonition, "Take not gain and loss to heart." It remains free of "partisan motives." It does not thrust itself on anyone.
The I Ching therefore faces its future on the American book market calmly and expresses itself here just about as any reasonable person would in regard to the fate of so controversial a work. This prediction is so very reasonable and full of common sense that it would be hard to think of a more fitting answer.
All of this happened before I had written the foregoing paragraphs. When I reached this point, I wished to know the attitude of the I Ching to the new situation. The state of things had been altered by what I had written, inasmuch as

I myself had now entered upon the scene, and I therefore expected to hear something referring to my own action. I must confess that I had not been feeling too happy in the course of writing this foreword, for, as a person with a sense of responsibility toward science, I am not in the habit of asserting something I cannot prove or at least present as acceptable to reason. It is a dubious task indeed to try to introduce to a critical modern public a collection of archaic "magic spells," with the idea of making them more or less acceptable. I have undertaken it because I myself think that there is more to the ancient Chinese way of thinking than meets the eye. But it is embarrassing to me that I must appeal to the good will and imagination of the reader, inasmuch as I have to take him into the obscurity of an age-old magic ritual. Unfortunately I am only too well aware of the arguments that can be brought against it. We are not even certain that the ship that is to carry us over the unknown seas has not sprung a leak somewhere. May not the old text be corrupt? Is Wilhelm's translation accurate? Are we not self-deluded in our explanations?

The I Ching insists upon self-knowledge throughout. The method by which this is to be achieved is open to every kind of misuse, and is therefore not for the frivolous-minded and immature; nor is it for intellectualists and rationalists. It is appropriate only for thoughtful and reflective people who like to think about what they do and what happens to them – a predilection not to be confused with the morbid brooding of the hypochondriac. As I have indicated above, I have no answer to the multitude of problems that arise when we seek to harmonize the oracle of the I Ching with our accepted scientific canons. But needless to say, nothing "occult" is to be inferred. My position in these matters is pragmatic, and the great disciplines that have taught me the practical usefulness of this viewpoint are psychotherapy and medical psychology. Probably in no other field do we have to reckon with so many unknown quantities, and nowhere else do we become more accustomed to adopting methods that work even though for a long time we may not know why they work. Unexpected cures may arise from questionable therapies and unexpected failures from allegedly reliable methods. In the exploration of the unconscious we come upon very strange things, from which a rationalist turns away with horror, claiming afterward that he did not see anything. The irrational fullness of life has taught me never to discard anything, even when it goes against all our theories (so short-lived at best) or otherwise admits of no immediate explanation. It is of course disquieting, and one is not certain whether the compass is pointing true or not; but security, certitude, and peace do not lead to discoveries. It is the same with this Chinese mode of divination. Clearly the method aims at self-knowledge, though at all times it has also been put to superstitious use.

I of course am thoroughly convinced of the value of self-knowledge, but is there any use in recommending such insight, when the wisest of men throughout the ages have preached the need of it without success? Even to the most biased eye it is obvious that this book represents one long admonition to careful scrutiny of one's own character, attitude, and motives. This attitude appeals to me and has induced me to undertake the foreword. Only once before have I expressed myself in regard to the problem of the I Ching: this was in a memorial address in tribute to Richard Willielm.[11] For the rest I have maintained a discreet silence. It is by no means easy

to feel one's way into such a remote and mysterious mentality as that underlying the I Ching. One cannot easily disregard such great minds as Confucius and Lao-tse, if one is at all able to appreciate the quality of the thoughts they represent; much less can one overlook the fact that the I Ching was their main source of inspiration. I know that previously I would not have dared to express myself so explicitly about so uncertain a matter. I can take this risk because I am now in my eighth decade, and the changing opinions of men scarcely impress me any more; the thoughts of the old masters are of greater value to me than the philosophical prejudices of the Western mind.

I do not like to burden my reader with these personal considerations; but, as already indicated, one's own personality is very often implicated in the answer of the oracle. Indeed, in formulating my question I even invited the oracle to comment directly on my action. The answer was hexagram 29, K'an, THE ABYSMAL. Special emphasis is given to the third place by the fact that the line is designated by a six. This line says:

Forward and backward, abyss on abyss.
In danger like this, pause at first and wait,
Otherwise you will fall into a pit in the abyss.
Do not act in this way.

Formerly I would have accepted unconditionally the advice, "Do not act in this way," and would have refused to give my opinion of the I Ching, for the sole reason that I had none. But now the counsel may serve as an example of the way in which the I Ching functions. It is a fact that if one begins to think about it, the problems of the I Ching

do represent ”abyss on abyss,” and unavoidably one must ”pause at first and wait” in the midst of the dangers of limitless and uncritical speculation; otherwise one really will lose his way in the darkness. Could there be a more uncomfortable position intellectually than that of floating in the thin air of unproved possibilities, not knowing whether what one sees is truth or illusion? This is the dreamlike atmosphere of the I Ching, and in it one has nothing to rely upon except one’s own so fallible subjective judgment. I cannot but admit that this line represents very appropriately the feelings with which I wrote the foregoing passages. Equally fitting is the comforting beginning of this hexagram – ”If you are sincere, you have success in your heart” – for it indicates that the decisive thing here is not the outer danger but the subjective condition, that is, whether one believes oneself to be ”sincere” or not.

The hexagram compares the dynamic action in this situation to the behavior of flowing water, which is not afraid of any dangerous place but plunges over cliffs and fills up the pits that lie in its course (K’an also stands for water). This is the way in which the ”superior man” acts and ”carries on the business of teaching.”

K’an is definitely one of the less agreeable hexagrams. It describes a situation in which the subject seems in grave danger of being caught in all sorts of pitfalls. Just as in interpreting a dream one must follow the dream text with utmost exactitude, so in consulting the oracle one must hold in mind the form of the question put, for this sets a definite limit to the interpretation of the answer. The first line of the hexagram notes the presence of the danger: ”In the abyss one falls into a pit.” The second line does the same, then adds the counsel: ”One should strive to attain small things only.” I apparently anticipated this advice by limiting myself in this foreword to a demonstration of how the I Ching functions in the Chinese mind, and by renouncing the more ambitious project of writing a psychological commentary on the whole book.

The fourth line says:

A jug of wine, a bowl of rice with it;
Earthen vessels
Simply handed in through the window.
There is certainly no blame in this.

Wilhelm makes the following comment here:

Although as a rule it is customary for an official to present certain introductory gifts and recommendations before he is appointed, here everything is simplified to the utmost. The gifts are insignificant, there is no one to sponsor him, he introduces himself; yet all this need not be humiliating if only there is the honest intention of mutual help in danger.

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It looks as if the book were to some degree the subject of this line.

The fifth line continues the theme of limitation. If one studies the nature of water, one sees that it fills a pit only to the rim and then flows on. It does not stay caught there:

The abyss is not filled to overflowing,
It is filled only to the rim.

But if, tempted by the danger, and just because of the uncertainty, one were to insist on forcing conviction by special efforts, such as elaborate commentaries and the like, one would only be mired in the difficulty, which the top line describes very accurately as a tied-up and caged-in condition. Indeed, the last line often shows the consequences that result when one does not take the meaning of the hexagram to heart.

In our hexagram we have a six in the third place. This yin line of mounting tension changes into a yang line and thus produces a new hexagram showing a new possibility or tendency. We now have hexagram 48, Ching, THE WELL. The water hole no longer means danger, however, but rather something beneficial, a well:

Thus the superior man encourages the people at their work,
And exhorts them to help one another.

The image of people helping one another would seem to refer to the reconstruction of the well, for it is broken down and full of mud. Not even animals drink from it. There are fishes living in it, and one can shoot these, but the well is

not used for drinking, that is, for human needs. This description is reminiscent of the overturned and unused ting that is to receive a new handle. Moreover, this well, like the ting, is cleaned. But no one drinks from it:

This is my heart's sorrow,
For one might draw from it.

The dangerous water hole or abyss pointed to the I Ching, and so does the well, but the latter has a positive meaning: it contains the waters of life. It should he restored to use. But one has no concept (Begriff) of it, no utensil with which to carry the water; the jug is broken and leaks. The ting needs new handles and carrying rings by which to grasp it, and so also the well must be newly lined, for it contains "a clear, cold spring from which one can drink." One may draw water from it, because "it is dependable."

It is clear that in this prognosis the speaking subject is again the I Ching, representing itself as a spring of living water. The preceding hexagram described in detail the danger confronting the person who accidentally falls into the pit within the abyss. He must work his way out of it, in order to discover that it is an old, ruined well, buried in mud, but capable of being restored to use again.

I submitted two questions to the method of chance represented by the coin oracle, the second question being put after I had written my analysis of the answer to the first. The first question was directed, as it were, to the I Ching: what had it to say about my intention to write a foreword? The second question concerned my own action, or rather the situation in which I was the acting subject who had discussed the first hexagram. To the first question the I Ching replied by comparing itself to a caldron, a ritual vessel in need of renovation, a vessel that was finding only doubtful favor with the public. To the second question the reply was that I had fallen into a difficulty, for the I Ching represented a deep and dangerous water hole in which one might easily be mired. However, the water hole proved to be an old well that needed only to be renovated in order to be put to useful purposes once more.

These four hexagrams are in the main consistent as regards theme (vessel, pit, well); and as regards intellectual content they seem to be meaningful. Had a human being made such replies, I should, as a psychiatrist, have had to pronounce him of sound mind, at least on the basis of the material presented. Indeed, I should not have been able to discover anything delirious, idiotic, or schizophrenic in the four answers. In view of the I Ching's extreme age and its Chinese origin, I cannot consider its archaic, symbolic, and flowery language abnormal. On the contrary, I should have had to congratulate this hypothetical person on the extent of his insight into my unexpressed state of doubt. On the other hand, any person of clever and versatile mind can turn the whole thing around and show how I have projected my subjective contents into the symbolism of the hexagrams. Such a critique, though catastrophic from the standpoint of Western rationality, does no harm to the function of the I Ching. On the contrary, the Chinese sage would smilingly tell me: "Don't you see how useful the I Ching is in making you project your hitherto unrealized thoughts into its abstruse symbolism? You could have written your foreword without ever realizing what an avalanche of misunderstanding might be released by it."

The Chinese standpoint does not concern itself as to the attitude one takes toward the performance of the oracle. It is only we who are puzzled, because we trip time and again over our prejudice, viz., the notion of causality. The ancient wisdom of the East lays stress upon the fact that the intelligent individual realizes his own thoughts, but not in the least upon the way in which he does it. The less one thinks about the theory of the I Ching, the more soundly one sleeps.

It would seem to me that on the basis of this example an unprejudiced reader would now be in a position to form at least a tentative judgment on the operation of the I Ching.[12] More cannot be expected from a simple introduction. If by means of this demonstration I have succeeded in elucidating the psychological phenomenology of the I Ching, I shall have carried out my purpose. As to the thousands of questions, doubts, and criticisms that this singular book stirs up – I cannot answer these. The I Ching does not offer itself with proofs and results; it does not vaunt itself, nor is it easy to approach. Like a part of nature, it waits until it is discovered. It offers neither facts nor power, but for lovers of self-knowledge, of wisdom – if there be such – it seems to be the right book. To one person its spirit appears as clear as day; to another, shadowy as twilight; to a third, dark as night. He who is not pleased by it does not have to use it, and he who is against it is not obliged to find it true. Let it go forth into the world for the benefit of those who can discern its meaning.

C. G. JUNG
Zurich, 1949

[1] Legge makes the following comment on the explanatory text for the individual lines: ”According to our notions, a framer of emblems should be a good deal of a poet, but those of Yi only make us think of a dryasdust. Out of more than three hundred and fifty, the greater numbers are only grotesque” (The Sacred Books of the East, XVI: The Yi King, 2nd edn., Oxford: Clarendon Press, 1899, p.22). Of the ”lessons”’ of the hexagrams, the same author says: ”But why, it may be asked, why should they be conveyed to us by such an array of lineal figures, and in such a farrago of emblematic representations”’ (ibid., p. 25). However, we are nowhere told that Legge ever bothered to put the method to a practical test.
[2] Cf. ”Sychronicity: An Acausal Connecting Principle,” The Structure and Dynamics of the Psyche (Coll. Works of C. G. Jung, vol. 8).
[3] Cf. J. B. Rhine, The Reach of the Mind (New York and London, 1928). [4] They are shên, that is ”spirit-like.” ”Heaven produced the ’spirit-like things’ ” (Legge, p.41).
[5] See the explanation of the method in Wilhelm’s text, p.721.
[6] For example, the invidi (”the envious”) are a constantly recurring image in the old Latin books on alchemy, especially in the Turba philosophorum (eleventh or twelfth century).
[7] From the Latin concipere, ”ito take together,” e.g., in a vessel: concipere derives from capere,”to take,” ”to grasp.”
[8] This is the classical etymology. The derivation of rehgio from religare, ”bind to,” originated with the Church Fathers.
[9] I made this experiment before I actually wrote the foreword.
[10] The Chinese interpret only the changing lines in the hexagram obtained by use of the oracle. I have found all the lines of the hexagram to be relevant in most cases.
[11] Cf. R. Wilhelm and C. G. Jung, The Secret of the Golden Flower, tr. Gary F. Baynes (London and New York, 1931; new edn., revised, 1962), in which this address appears as an appendix. The book did not appear in English until a year after Wilhelm’s death. The address is also in The Spirit in Man, Art, and Literature (Coll. Works of C. G. Jung, vol.15).
[12] The reader will find it helpful to look up all four of these hexagrams in the text and to read them together with the relevant commentaries.

Copernicus: Heliocentricity— Sun at the Center (2012-02-25 10:44)

”At the centre of all things resides the sun. Could we find a better place in this most beautiful of all temples, from whence this light illuminates all things at once? Rightly is it called the lamp, the spirit, the ruler of the universe. For Hermes Trismegistus it is the invisible god. Sophocles’ Elektra calls it the all-seeing. Thus, the sun sits on its royal throne and guides its children, which circle it.”” — Nicolaus Copernicus (1473-1543)
De revolutionibus orbium caelestium (1543) A. Cellarius, Harmonia Macrocosmica Amsterdam, 1660. From Alexander Roob,
Alchemy & Mysticism, Taschen, 1997, p. 59

Apollo and Daphne **(2012-02-26 05:10)**

Daphne 1 escapes Apollo by turning into a laurel tree. 3824: Jean-Etienne Liotard 1702-1789: Apollo and Daphne. Rijksmuseum, Amsterdam.

The Laurel

Since Daphne 1, pursued by Apollo, changed into a Laurel tree, the god is associated with the Laurel. For it is said that while Apollo pursued her, she implored to Zeus to disappear from sight, and as her prayers were heard, she was turned into a laurel tree. That was all that remained of her, but Apollo broke a branch from the tree and placed it on his head declaring:

”Since you cannot be my bride, you shall at least be my tree. My hair, my lyre, my quiver shall always be entwined with you, O laurel.” (Apollo. Ovid, Metamorphoses 1.557).

Artemis and Iphigenia **(2012-02-26 05:18)**

Artemis saving Iphigenia. 8623: Artemis og Ifigenia, rekonstrueret. Originalen af marmor findes i Ny Carlsberg Glyptotek. Romersk kopi efter aeldre forbillede hellenistisk 2./1. årh f.Kr. (Royal Cast Collection, Copenhagen).

The Sacrifice of Iphigenia
Some have said that this goddess demanded human sacrifice, and that she once, being particularly angry with Agamemnon, for having said, after shooting a deer:
”Artemis herself could not do it better.” (Apollodorus, The Library ”Epitome” 3.20).
... demanded that this impudent speech be punished. Accordingly, when the Achaean fleet was at Aulis, the goddess kept it wind bound until the Achaeans sacrificed Iphigenia, Agamemnon’s daughter, as a remedy to that inconvenience. On the other hand, it has been told that when the girl was about to be sacrificed, she vanished, being saved by Artemis, who substituted for her a deer at the altar and transported her to Tauris, where she became her priestess. In this barbarian country, which today is called ”Crimea” and is the large peninsula in the northern coast of the Black Sea, Iphigenia lived several years sending strangers to the altar, where they were butchered by attendants in the course of nonsensical rites supposed to honour the goddess. But Iphigenia herself says:
”... Men of this country, being murderers, impute their sordid practice to divine command. That any god is evil I do not believe.” (Iphigenia. Euripides, Iphigenia in Tauris 390).

The Virgin with Angels **(2012-02-26 07:51)**

Title: The Virgin with Angels
Artist: William-Adolphe Bouguereau
Completion Date: c.1900

When the Holy Thaws ˜ Teresa and Avila (2012-02-28 19:18)

WHEN THE HOLY THAWS
A woman's body, like the earth, has seasons;
when the mountain stream flows,
when the holy
thaws,
when I am most fragile and in need,
it was then, it seemed,
God came
closest.
God, like a medic on a field, is tending our souls.
Our horns get locked with desires, but don't hold yourself
too accountable; for all desires are
really innocent. That is what
the compassion in His
eyes tell me.
Why this great war between the countries – the countries –
inside of us?
What are all these insane borders we protect?
What are all these different names for the same church of love
we kneel in together? For it is true, together we live; and only
at that shrine where all are welcome will God sing
loud enough to be heard.
Our horns got locked with the earth and sky in some odd
marriage ritual; so what, don't worry. We should be proud of
ourselves for everything we helped create in this
magic world.
And God is always there, if you feel wounded. He kneels
over this earth like
a divine medic,
and His love thaws
the holy in us.
St. Teresa of Avila
(Love Poems From God: Twelve Sacred Voices from the East and West –
versions by Daniel Ladinsky)

Your Vision will become clear.... ˜Carl Jung (2012-02-29 05:41)

We deem those happy who.....˜Carl Jung (2012-02-29 05:42)

Knowing your own Darkness....˜Carl Jung (2012-02-29 05:45)

On the Psychology of the Concept of the Trinity. (2012-02-29 06:13)

Pope Clement I prays to the Trinity, in a typical post-Renaissance depiction by Gianbattista Tiepolo.
C.G. Jung ON THE PSYCHOLOGY OF THE CONCEPT OF THE TRINITY
Lecture by Dr. C. G. Jung, Zrich
(translated from the German by Gary V. Hartman)
Originally published in Quadrant, XXVIII:1, Winter 1998.
Re-published here with the permission of Quadrant and the C.G. Jung Foundation of New York (taken from CG Jung Page)
I. The Trinity
When I set about to discuss the Trinity, that central Christian symbol, from the psychological perspective, I do so with the awareness that I am entering an area seemingly far removed from psychology. In my opinion though,religions, with all that they are and express, are so closely connectedto the human soul that psychology least of all may disregard them. Anotion like the Trinity belongs so much to the realm of theology thattoday, of the secular disciplines, history at most deals with it. People have even largely stopped thinking about dogma and specificallyabout a concept like the Trinity, which is so difficult to picture. There are actually very few Christians any more–not to mention theeducated public in general–who seriously think about the meaning ofthe dogma and

consider this concept a possible object of reflection.
Professor Speiser has linked the concept of the Trinity with Plato's Timaeus.I expressly say, "Trinity," and not "triad." (Divine triads occurredalready at the primitive level: there are an immense number of archaictriads in the old and exotic religions. The grouping in triads issomething like an archetype of the history of religion on which thethreefold Christian Trinity may well be modeled. Yet the Trinity isnot an example of a triad, but of a tri-unity, a three-oneness, indivisibilis trinitas,that is fundamentally different from the triad corresponding to a"tri-theism." Mere threeness is an unordered relationship of threeentities in proximity to one another, while the Trinity is the joiningtogether of three as one and, at the same time, an expansion of the oneinto three. The one is lacking in a triad without which the Trinitywould be unthinkable.
Professor Speiser provided the derivation of the three from the one as it occurs in the Timaeus(31b to 32b). The "one" lays claim to an exceptional position, whichProfessor Speiser has explained. We find this same, exceptionalposition again in the natural philosophy of the Middle Ages. For thelatter, the "one" was not a number at all, only the "two" was. "Two"is the first number, because with it separation and increase occur andprovide the basis on which counting first truly begins. With "two" an"other" enters in addition to the "one," a phenomenon that makes animpression to such an extent that the word "other" in many languagesmeans "second." This "second" or "other" refers to a "one" thatdiffers from the "one" that is not a number. With two, namely, oneemerges from oneness, which means nothing less than that the separationhas reduced and transformed oneness into a "number." The "one" and the"other" form an opposition; not however one and two, for they aresimple numbers that differ only in their arithmetic value and nothingelse. The "one" attempts to retain its single and solitary qualities,while the "other" strives to remain an other compared with the one. The "one" does not want to release the "other," because it would thuslose its own quality, and the "other" rejects the "one" in order evento survive. To such an extent, a tension of opposites results betweenthe "one" and the "other." Every tension of opposites requires arelease valve from which the third comes into being. The tensionresolves itself in the third inasmuch as the lost "one" again emerges: "unitas ex semet ipsa derivans trinitatem,"in the words of Tertullian. The absolute One is innumerable,indeterminate, and unrecognizable; only when it appears in "one" doesit become recognizable, for the "other" required for this recognitionis missing in the condition of the One. Three is, therefore, anunfolding of the one to recognizability, that is to reality in spaceand time. A "one-next-to-another" is only possible in space and a"oneafter-another" only in time. Three is the "one" become reality,which without the resolution of the opposition between the "one" andthe "other" would remain devoid of any quality in every determination. That this formulation is a fitting parallel to God's Self- revelationas the absolute One in the unfolding of the three is immediatelyapparent.
The relationship of "threeness" to oneness can be expressed as an equilateral triangle: a=b=c,that is through the identity of the three, whereby the entirety ofthreeness is contained in each of the different designations. Thisintellectual idea of the equilateral triangle is a cognitivepre-requisite for the idea of the Christian Trinity, as ProfessorSpeiser has noted. The Platonic idea makes it possible for us to thinkat least somewhat logically yes, even mathematically, about themysterious essence of the Trinity. The true contours of the dogma,however, have very little to do with the logical formula. The threedesignated aspects in the model, a=b=c, are characterized in amanner that cannot possibly be derived from the Platonicpre-requisites, inasmuch as the designations "Father," "Son," and "HolySpirit" in no way follow from the three letters. The Platonic formulaonly supplies an intellectual structure for contents that originatefrom completely different sources. The Trinity may be largely graspedthrough the Platonic formula; as to contents, though, we

have to dependon psychological factors, on irrational data that cannot be logicallypredetermined. In other words, we have to differentiate between thelogical idea of the Trinity and its psychological reality.
The psychological factorsare the following: Father, Son, and Holy Ghost. If we start with”Father,” ”Son” results logically from it; but neither from ”Father”nor from ”Son” does ”Holy Ghost” result logically. We must, again, bedealing with special circumstances that are due to psychologicalrequirements. According to the ancient teachings, the ”Holy Ghost” is ”vera persona, quae a filio et patre missa est.” The ”processio a patre filioque”is a ”being breathed” and not a ”procreation” (being ”begotten”) as isthe case with the Son. This somewhat unusual notion is in keeping witha separation already existing in the Middle Ages of corpus and spiramen(breathing), whereby the latter meant something more than just ”breath.”That was actually the designation for the ”anima,” which is a being ofbreath as its name suggests (nemos = wind). While ”breathing”is an activity of the body, when conceived of as autonomous it is asubstance apart from the body. The idea being expressed is thatalthough the body lives, ”life” is imagined as an additional,autonomous quality, namely as a soul independent of the body. Appliedto the formula of the Trinity, one would therefore have to say,”Father, Son,” and ”Life,” where the latter emanates from both or islived by both. The Holy Ghost as ”Life” is a concept that simplycannot be derived from the identity of Father and Son. It is much morea psychological notion, that is, a factor based on an irrational,primordial idea.
In addition to the logic ofthe Platonic idea, an aspect that cannot be derived from the Platonicidea forces its way into the concept of the Trinity. It does notfollow from the idea of the equilateral triangle that one angle is Father, the second the Son, and the third the Holy Ghost.
Pater
Filius Spiritus Sanctus
We are not dealing withmere letters designating the angles of a triangle but withpersonalities: the unbegotten Father (P), the Son (F) begotten by theFather, and the Spiritus Sanctus (S), the life of both that theyhave in common. This is a concept that results from a primitiveassumption: the life of a body or an of individual is posited asdifferent to some extent from either the body or the individual. Fromthis assumption originates the idea, for example, of the immortal soulthat can separate from the body and does not depend on the body for itsexistence. In this regard, the primitives have richly developedconceptions of souls. There are souls, for example, that are immortal;others are only loosely connected to the body and, therefore, wanderaway, get lost in the night, lose their way in a dream, and can betaken prisoner. Primitives even conceive of souls that are not in thebody at all yet still belong to an individual like the Bush Soul thatlives in the forest in an animal’s body.
The juxtaposition of”individual” and ”life” is a psychological factor resting primarily onthe fact that a relatively undifferentiated mind–not yet capable ofthinking abstractly–is not able to make subsumptions. Such a mind canonly place the characteristics it perceives in things next to oneanother as, for example, an individual and his life, or hisdisease–perhaps as a daimon–or his health, or his prestige as mana,and so forth. If you analyze Indian philosophy you will notice thatthe Indian mind does the same thing. We always believe it to beabstract. It is not at all abstract but rather concretely graphic. The Indian mind places being and other qualities next to things asessences. These concretizations are usually not related to one anotherlogically but are simply in proximity to one another. At this levelthere are certainly triads and the like, but simply no Trinities, aconcept that corresponds to a more advanced, intellectual stage. Atrinity is not a matter of a tri-theistic coexistence, but of a unityeffected through reflection from internal and

reciprocal relationships.
By definition, the Father is the creator, the maker, the auctor rerum,the author of things who, at a cultural level where there is not yetreflection, can simply be the One. The Other results from the Onethrough separation. This separation need not take place as long as noone takes any kind of critical position toward the auctor rerum,that is, as long as a culture does not reflect on this unity and beginto criticize the work through which the creator makes himself known. Far from critical judgment and moral conflict, the human feeling foroneness also leaves the patris auctoritas untouched.
I observed this conditionof the original oneness of the father world in a Negroid tribe on MountElgon. These people professed the conviction that the creator had madeeverything good and beautiful. When I asked, "What about the evilanimals that kill your cattle?" they said, "The lion is good andbeautiful." And, "Your terrible diseases?" They said, "You lie in thesun and it is beautiful." I was impressed by this optimism. But inthe evening at six o'clock this philosophy suddenly ceased, as I soondiscovered. From sundown on another world ruled, the dark world, theworld of y ,k which was evil, dangerous, fear-arousing. Theoptimistic philosophy ended and another philosophy began, one of fearof ghosts and the magical practices that supposedly protect against evil. With sunrise, however, the optimism returned without inherentcontradiction.
Originally, human beings,the world, and the divinity were a whole, a unity untarnished by anycriticism. This was the world of the Father and of human beings in achildhood state. Despite the fact that twelve of twenty-four hours arelived in a dark world with dark beliefs, the question never ariseswhether God might also be Other. The well-known question as to theorigin of evil does not yet exist in the time of the Father. Thisquestion first arose as a principal problem with Christianity. Apparently, the world of the father applies to a time characterized bythe original oneness with all of Nature, a beautiful or ugly or fearfuloneness. When, however, the question is raised, "Where does evil comefrom, why is this world so bad and imperfect, why are there diseasesand other horrors, why must people suffer?"–then reflection beginswhich assesses the revelation of the Father in his works, and therewithcomes the doubt that expresses the splitting of the original unity. One comes to the conclusion that the creation may be imperfect, yes,even to the idea that the Creator has not done his job properly. Thegoodness and power of the Father cannot be the sole principle ofcosmogony. Therefore, the One must be supplemented with Another. Theworld of the Father is thereby fundamentally changed and superseded bythe world of the Son.
The world of the Son wasthat time in which Greek critique of the world began, the time ofGnosis in the widest sense, from which then Christianity emerged. Thearchetype of the redeemer god and the original man is age-old. We haveno idea how old this idea is. We have parallels that reach as far asIndia. The Son, the revealed god, who sacrifices himself as a humanbeing in order to bring a world into being or to redeem the world fromevil is found as early as the Purusha of Indian philosophy and also inthe notion of the protanthropos (Original Man), Gayomart, inPersia. Gayomart, the son of the light god, falls victim to darknessand must be freed again out of the darkness for the redemption of theworld. This is the model for the Gnostic redeemer figures and for thedoctrine of Christ's redemption of humanity.
It is not difficult to see that this critical Weltanschauungthat raised the question of the origin of evil and of sufferingcorresponds to another world in which one longed for redemption, andfor that time of perfection when human beings were one with the Father.One longed to return to the kingdom of the Father, but it was lost forgood, because an irreversible increase and autonomy of humanconsciousness had taken place. Through this change, one deposed theworld of the Father and entered the world of the Son, with its

divinedrama of redemption and ritual narrative of those things that theGod/man accomplished during his earthly sojourn. The life of theGod/man now revealed things that could not have been perceived in theFather as the One. For the Father as the original One was not anythingdefined or definable and, actually, could not yet have been called”Father” or have even been thought to exist. Only through hisincarnation in the Son did he become ”Father” and–thereby–somethingdefined and definable. By becoming a father and a human being, herevealed the secret of his divinity in the human realm.

One of these revelations isthe Holy Ghost which, as a being existing before the world, iscertainly eternal but can only appear in this world–to a certainextent empirically–when Christ has left the earthly sphere. In amanner of speaking, he will be to the disciples what Christ haspreviously been to them. He confers on them absolute power to performworks that are perhaps even greater than those of the Son (John 14:12).The Holy Ghost is, therefore, a figure that replaces Christ as hisequivalent and corresponds to that which Christ had received from the Father.

In other words, from theFather comes the Son, and common to both is the life activity of theHoly Ghost, which is ”breathed” by both of them. Inasmuch as the HolyGhost is a third and common element between the Father and the Son, itsignifies the abolition of duality, of the ”doubt” from the Son. Actually, it is that third thing that completes the three and,therefore, is again Oneness. The unfolding of the One truly culminatesin the Holy Ghost, following its juxtaposition to the Son as theFather. The descent into human form signifies a becoming ”Other,” asetting-itself-in-opposition to itself. From this moment on, there aretwo, the ”One” and the ”Other,” which means a certain tension. Thistension expresses itself in the suffering of the Son and finally in hisacknowledgment of God’s forsaking him (Matt. 27:46).

Although the Holy Ghost isthe procreator of the Son (Matt. 1:18), as Paraclete it is the Son’slegacy. In many ways, the Holy Ghost continues the work of redemptionby descending on those who correspond to the divine election, and whoperform works that are even ”greater” than those of the Son. Theimplication, at least, is that the Paraclete is the crowning figure ofthe work of redemption on one hand and God’s self-revelation on theother. We could, therefore, say that the Holy Ghost represents thecompletion of the Godhead and the divine drama. Undoubtedly theTrinity is a higher form of the notion of God than a simple Unityinasmuch as it corresponds to a condition of greater reflection, ofconsciousness, in human beings.

At first, human beingsremain necessarily outside this Trinitarian life process of theGodhead. We have no way of thinking about this process except as animaginal one in the human mind, in other words, as a platonic eidolon connected to an eternal eidos. At the same time, this eidolondoes not express anything binding, nor does it establish its foundation,for this foundation–namely God–is unrecognizable other than bysomething of a similar nature. Theological thinking, to be sure–andthis is the great difficulty–often behaves as if it were the HolyGhost, itself thinking or, rather, unfolding in the human brain. In sodoing, theologians overlook the fact that the endless and often bitterdisputes concerning the Trinity are nothing less than the very betrayalof the Holy Ghost. Hardly any other discipline demonstrates thehigh-handedness of the human, all-too-human, mind, better than that ofthe history of dogma. For this reason, psychology commits noencroachment on another discipline if it joins in the discussion andraises questions about the individuals who think up dogma and about thereasons that might cause them to do so.

The Trinitarian drama dealsin the first instance and overwhelmingly with the Godhead and withmankind only inasmuch as we are in a pitiable condition and–with theexception of Paradise–always were. It seems out of the question thatmankind, based on suggestions in the writings of certain apostles, wasresponsible for fitting the Godhead with the form of

the Trinity. Wewould have no dogma of the Trinity had the church fathers not expendedan unbelievable intellectual effort toward its creation. In actuality,they developed Trinitarian thinking.

Seen psychologically then, what does Trinitarian thinking express? God, the summum bonum, unfolds in and through the Son to become the Holy Ghost as the third representing the perichoresis,the round dance, of the One. The Trinity is an harmonic self realization of God insofar as it opens the way to God's Kingdomfor individuals in need of redemption. This process is round andcomplete and to that extent corresponds with the Platonic idea. Butwhat happens to evil? One comes to the conclusion at which the MiddleAges had already arrived: "Omne bonum a deo, omne malum a homine. " If we do not recognize the devil, we become the devil. We become that which disturbs God's harmony.

But what happens to theactual human being when all evil comes from him and all good from God? On the one hand, we make a hash of Man, and, on the other, we elevatehim above the gods–for ultimately something that so mars the beautifulworks of the Godhead must be no small force! Man thereby becomes asecond God, a dark, counter-God, who spoils the fun of the "good" God. We credit Man with a significance that exceeds even the wildestfantasy. Here we get into considerable difficulty. If we pursue thedoctrine of the Holy Ghost further (something that has not happened inthe Christian Church for understandable reasons), we come to certainunavoidable conclusions. If the Father appeared in the Son and shareshis breath in common with the Son and if the Son left this Holy Ghostbehind for human beings, then the Holy Ghost also breathes out of Manand, thereby, also breathes in common with Man, the Son, and theFather. Thereby Man moves into the position of the Son of God, and thewords of Christ, "Ye are Gods," appear in a meaningful light.

How can this imperfect Man,however, be not only something like the host of the Godhead, but alsoGod, himself? Would that not shake the Christian Church to the verydepths of its foundations? Such Godlikeness the Church is not inclinedto concede to Man.

That the doctrine of theParaclete was expressly bequeathed to Man represents immensedifficulties. The Platonic formulation of threeness would certainly bethe final word from a logical perspective. Psychologically, though, itwould not be the final word at all, since the psychological factorsdemand attention to themselves in a terribly disruptive manner. Why inthe world was the Trinity
not referred to as "Father,Mother, and Son?" That would have been much more "logical" or"natural" than Father, Son, and Holy Ghost. In response we would haveto say that the Trinity does not result from a merely natural conditionbut from human reflection joined to the natural succession ofFather/Son. From Nature, this reflection abstracts life and itsparticular soul and recognizes the latter as an extraordinaryexistence: Father and Son are united in the same soul.

This psychological factorinterrupts the perfection of the formulation of threeness. It makesthe formulation into a thematic combination that can no longer belogically understood and is bound up in a mysterious and unexpected waywith an important intellectual operation of human beings. The HolyGhost can be understood as life-breath and as an attitude of love and,at the same time, as the third figure in the Trinity with all thesignificance of the "third" and the culmination of the Trinitarianprocess. As such, it is essentially something added from reflection tothe natural image of the Father/Son as the hypostatizing of a noumenon.In this regard, it is noteworthy that early Christian Gnosticismattempted to circumvent this difficulty by interpreting the Holy Ghostas Mother. In doing so, Gnosticism, to begin with, remained with thearchaic natural image, tri-theism,

and also with the polytheism of thefather world. For it is simply natural that a father should have afamily and that the son again embodies the father. This way ofthinking completely corresponds to the father world. In addition, withthe mother interpretation, Gnosticism reduced the specific meaning ofthe Holy Ghost to a primitive primordial image. It thereby destroyedthe very thing that is the most essential content of the notion of theHoly Ghost. The Holy Ghost is not only the life common to the Fatherand the Son. Rather, as the Paraclete, it was also left behind forhuman beings by the Son to bring forth in them the testimony and worksof the Children of God. It is precisely of the greatest significancethat the idea of the Holy Ghost is not a natural image, but rather arecognition, a conception, of the living nature of the Father and ofthe Son, the third between the One and the Other. Logic says "Tertium non datur."Life, however, and particularly psychological life, always creates athird from the tension of duality, which naturally appears asincommensurable or paradoxical. As "tertium," the Holy Ghostmust, therefore, be incommensurable, even a paradox. Correspondingly,the natural philosophers of the Middle Ages [i.e., the alchemists]personified the "donum Spiritus Sancti" as a paradoxical, hermaphroditic being, as a "unio oppositorum."

Thus the Holy Ghost isheterogeneous, since it cannot be derived logically from the naturalrelationship of father and son. We can only understand it as a conceptresulting from the engagement of the human reflective process. Itthereby seems that Man's coming to consciousness is a part of thedivine life process or, in other words, that God becomes manifest inthe act of human reflection. The nature of this concept (thehypostatizing of a quality) corresponds to the necessity for primitivethinking to produce a reconciling abstract notion by attributingconcrete extraordinary existence to the quality in question. Just asthe Holy Ghost is a bequest to human beings, by the same token itsconception is a birth of mankind and carries the qualities of its humancreators. Unnoticed, the figure of the Holy Ghost includes mankind asa spiritual potentiality in the Trinitarian mystery, thereby elevatingthe Trinity itself far above the parallels to mere nature of the triadand also above Platonic threeness and its unity. The Trinity therebyreveals itself as a symbol which encompasses divine and humansubstantiality. As K pgen says, it is "not only a manifestation ofGod's, but also of mankind."

A grain of truth lies inthe Gnostic interpretation of the Holy Ghost as Mother insofar as theVirgin Mary was the instrument of God's birth and thereby involved, asa human being, in the Trinitarian drama. The figure of the Mother ofGod can, therefore, count as a symbol of mankind's essentialparticipation in the Trinity. The psychological justification for thisassumption is founded on the circumstance that thinking–apredominantly masculine activity–originally depended on theself-revelation of the unconscious, which possesses a feminine qualityin men. This is the origin of the so-called "anima"–the knowledge ofrevelation, which was personified as sapientia Dei or as Sophia–"in gremio matris sedet sapientia patris."These psychological connections make clearer the interpretation of theHoly Ghost as Mother, but they contribute nothing to the understandingof the Holy Ghost figure insofar as we do not appreciate why the Mothercould be the third when she would more likely be the second.

While the Holy Ghost is anhypostasis of the life principle produced by the reflective process,thanks to its peculiar substantiality, it appears as an extraordinary,even an incommensurable third. Through its peculiarity it demonstratesprecisely that it is neither a compromise nor simply a triadicaddition, but rather a more than logically expected release of thetension between Father and Son. Because of the nature of the redemptiondrama, the human reflective process is just what irrationally createsthe uniting Third: as the Godhead descends into the human realm, Man,for his part, attains the realm of the Godhead.

The thinking about theTrinity or Trinitarian thinking is the ”Holy Ghost” to the extent thatit is never basically mere rumination but gives expression to anincalculable psychological occurrence. The driving forces which makethemselves felt in this thinking are not conscious motives but springfrom an historical occurrence which, for its part, is rooted inobscure, psychological preconditions. We cannot formulate thosepreconditions better or more succinctly than as a ”transformation fromFather to Son,” a transformation from unity to duality, from anunreflecting condition to one of critical judgment. To the extent thatTrinitarian thinking lacks personal motivation and its driving forceoriginates in impersonal, collective, psychological conditions, itexpresses a necessity of the unconscious psyche which towers over ourpersonal, intellectual needs. With the aid of human thought, theTrinitarian symbol, arising from psychological necessity, is a symbolpredestined to serve psychological transformation–relative to changingtimes–as a redeeming formula for totality. From time immemorial, Manhas experienced any expression of psychological activity that he hasnot intended or caused as demonic or divine, ”holy,” healing, andcompleting. In actuality, notions of God behave, as do all imageswhich originate in the unconscious, in a compensatory or complementarymanner to an individual’s over-all mood or behavior. Only by theirappearance on the scene does psychological totality emerge in theindividual. The individual who is ”only conscious,” only ”I,” is afragment insofar as he is conceived of apart from the unconscious. Themore the unconscious is split off, the more powerful are the forms inwhich it confronts consciousness: if not in the form of divinefigures, then in the less favorable form of possessions (”obsessions”)and morbid affects. Gods are legitimate personifications of theunconscious, for they manifest themselves out of unconscious psychicactivity. From this kind of activity came Trinitarian thinking and itspassionate depths, which throw us–the later descendants–into naiveastonishment. At present we no longer remember, or do not yet know, towhat extent the depths of the psyche and Trinitarian thinking werechurned up by a major change in the times. In the absence of thisknowledge, the Holy Ghost seems to have faded away without havingreceived the answer it demands to the question it directs at mankind.

II. The Problem of the Fourth

The Timaeus,from which the intellectual formula of the three is taken, begins withthe ominous question: ”Three there are, but where’s the fourth?” Aswe know, Faust takes up this question in the Cabiri scene:

Three along we’ve brought
But come the fourth would not,
He said, he was the right one
Who thought for all of them.

When Goethe says the fourthis the one ”who thought for all of them,” we might suspect the fourthto be Goethe’s thinking, and we have to conclude that Goethe’s thinkingwas not his strong suit. It is well known that Schiller had to makethe concept of an idea clear to him. How defective Goethe’s thinking was we can gather from his Theory of Color (Farbenlehre).Thinking was his ”inferior function,” and we could not find a more aptcharacterization for this function than the verse, ”but come the fourth would not.” It wanted to remain somewhere behind or below.

Ancient Greek philosophyused quaternarian thinking. For Pythagoras, not three but four playedthe major role as, for example, in the so-called Pythagorean Oath. There it is said of the number four, the tetraktys, that ”ithas the roots of eternal Nature.” Also in the Pythagorean school theopinion reigned that the soul was not a triangle, but a quadrangle. The origin of these views lies somewhere in the dark prehistory of the Hellenistic spirit. The quaternity is an archetype that occurs universally.

Four is the logicalprerequisite for every determination of totality. If one wants to makesuch a determination, it must have a fourfold aspect. If, for example,one wants to designate the totality of the horizon, one names the fourcardinal points. Three is not a natural pattern of order, but anartificial one. Therefore, we always have four elements, four primaryqualities, four colors, four castes in India, four paths in the senseof spiritual development in Buddhism. Therefore, there are also fouraspects of psychological orientation beyond which nothing more can bestated. For orientation, we have to have a function that establishesthat something is, a second that identifies what it is, a thirdfunction that says whether we like it or not, whether we want to acceptit or not, and a fourth function that identifies where it comes fromand where it is going. Beyond this nothing more can be said. Therewas an article published recently by Dr. Kindt-Kinder on the structureof the concept of the nation. In it the author sets forth thefundamental significance of the fourfold aspect and methodicallyapplies it. You also find the idea in Schopenhauer that aphilosophical theorem has a four-part root. All of this stems from thefact that the fourfold aspect represents the minimum for a determination of completeness. Ideal completion, naturally, is round, is the circle. But its minimal, natural division is the four.

If Plato had used theChristian concept of the Trinity–which was not the case–and elevated,therefore, the three above everything else, we would have to objectthat it could not be a determination of totality. A necessary fourthwould have been left out. Or had Plato believed that a three-sidedform represented the good and beautiful and attributed to it allpositive qualities, he would have deprived it of evil and imperfection.What could have become of the latter aspects? In addition to otheranswers to this question Christianity has replied that real evil is a privatio boni.This classic Christian formula, however, robs evil of absoluteexistence and makes it a shadow with only a relative existencedependent on the light.

Another Christian statementabout evil implies that it has personality as the Devil. The Devil isnot included in the Trinity but stands outside and, because of theconcept of the privatio boni, leads a mere shadow existence. In light of the powerful impact of evil, though, this soundssuspiciously like a euphemism. As an autonomous and eternal figure,the Devil corresponds more nearly to his role as Christ's adversary andto the psychological reality of evil.

The Church fathers mostvehemently opposed the notion of a quaternity of divine principleswhile making the attempt to assign three persons to the nature of God. This resistance against the quaternity is extraordinary given that thecentral Christian symbol, the cross, is unmistakably a quaternity. Itrepresents, however, God's suffering in the direct collision with the world.

The definition of God as the summum bonum excludes evil from the start. Thus the Devil, as simia Dei,remains outside the Trinitarian order and in opposition to it. Therepresentation of the three-in-one God corresponds to a tricephalicimage of Satan as it appears in Dante. It thereby suggests a true umbra trinitatis,an infernal Antitrinity analogous to the Antichrist. Without a doubt,the Devil is an awkward figure: somehow or other he stands awry in theChristian world order. For this reason, one readily plays down hisimportance with euphemistic detraction or even by shutting one's eyesto his existence. One is more likely to enter him in mankind's debitcolumn. Those who do so are the same people who would protest mightilywere the sinful individual also to credit himself with the origin ofall good. A glance in the Holy Scriptures, though, suffices to show usthe Devil's importance in the drama of divine redemption. Had thepower of evil been as minimal as certain theological opinions wouldhave it appear, the world would not have needed the Godhead itself tocome to earth. Or it would have lain within human powers to make

theworld good, which is also a childish, modern belief.
Whatever the Devil'smetaphysical position might be, in psychological reality evil presentsan effective, yes, even a threatening, limitation to the good. It isnot going too far for one to assume that not only day and night holdthe world in equilibrium, but also good and evil. This is the reasonwhy the victory of the good is always a special act of grace.
If we overlook the unique,Persian dualism, there is no real Devil in the early period ofmankind's spiritual development and, thus, none in the Old Testament. Instead, there was only a lemur-like riffraff haunting ruins anddeserted locations. The actual Devil first appears as Christ'sadversary. Thereby, God's world of light became manifest, on the onehand, and the abyss of hell, on the other. The Devil is autonomous. He cannot be subject to God's dominion, for he would not be in aposition to be Christ's adversary but only God's machine. Insofar asthe One, indefinable, unfolds into Two, it becomes definable, namelythe man, Jesus, the Son and the Logos. God's act of love in the Son isopposed by the diabolical negation.
Inasmuch as the Devil wascreated by God as an angel, who then fell "like a bolt from heaven," helikewise emerged from the Godhead and became "Lord of this world." Itis also indicative that the Gnostics expressed him sometimes as theimperfect demiurge, sometimes as the depraved, saturnian archon,Ialdabaoth. Pictorial representations of this archon thoroughlycorrespond in their details to a devilish demon. He represented thepower of darkness from which mankind was redeemed by Christ's coming. The archons, too, emerged from the womb of unrecognizable beginning,that is, from the same source that Christ, too, proceeded.
A thinker of the MiddleAges noticed that when God divided the upper waters from the lowerwaters on the second day of creation, he did not say it was good in theevening as he did on all the other days. God did not do so because onthe second day he had created the binarius, the number two, theorigin of evil. We find a similar theme again in a Persian accountwhere Ahriman's origin is traced back to a doubting thought ofAhuramazda's.
Non-Trinitarian thinking can scarcely escape the logicof the following schema:
Pater
Filius Diabolus
It is, therefore, notunusual to find the idea of the Antichrist so early. On one hand itmay be related to the astrological synchronicity of the dawning Pisceanage: on the other, it has to do with the increasing realization of theduality posited through the Son which–for its part–is againprefigured in the symbol of the fish:)-(.
In our diagram, Christ andthe Devil appear as equivalent opposites, which is hinted at by the"adversary" idea. This opposition represents a conflict in the extreme and, thereby, also a secular task for mankind until the time or untilthat shift in time when good and evil begin to relativize each other,to question themselves, and when a cry goes up for a "beyond good andevil." In a Christian age caught up in the realm of Trinitarian thinking such deliberation is downright impossible. The conflict istoo intense for the Devil to be granted any logical relationship to theTrinity other than that of an absolute and incommensurable opposite. In an emotionally-charged opposition–in a conflict, in otherwords–thesis and antithesis cannot be considered together. Such consideration is only possible for a cooler deliberation on therelative value of good and evil. Then, to be sure, nothing could bemore dubious than a life "breathed" in common not only by the Fatherand his light Son but by the Father and his dark Creature. The unspeakable conflict posited by the duality, resolves itself in a fourth principle that restores the unity of the One in its completedevelopment. The rhythm is a three-step; the symbol a quaternity.
Pater
Filius Diabolus

Spiritus Sanctus

The dual nature of theFather is by no means unknown to the Church. We see this in theallegory of the monoceros or rhinoceros, an image showing Jehovah's raging moods which threw the world into confusion and which could betransformed into love only in the lap of a pure virgin. Luther, too,knew a deus absconditus. Murder and slaughter, war, diseaseand crime, and every abomination falls within the unity of the Godhead.When God manifests his being and becomes something defined, namely adefinite human being, his opposites have to fall apart: here is goodand there is evil. Thus the opposites latent in the Godhead separatein the begetting of the Son and manifest themselves in the oppositionof Christ/Devil. The Persian opposition of Ormuzd/Ahriman may havebeen the implied basis for this Christian duality. The world of theSon is the world of moral duality, without which human consciousnesswould hardly have accomplished the advance in intellectualdifferentiation that it actually has. That people today are nottotally enthusiastic over this advance is due to attacks of doubt inmodern consciousness.

The Christian individual isan individual suffering morally who, in his suffering, needs thecomforter, the Paraclete. The individual cannot overcome the conflictwith his own resources, just as he did not create it. He depends ondivine comfort and reconciliation, on the spontaneous revelation ofthat Spirit that does not obey human intention but comes and goes as itwills. That Spirit is an autonomous psychic occurrence, a stillnessafter the storm, a reconciling light in the darknesses of humanunderstanding, and the mysterious order of our psychic chaos. The HolyGhost is a comforter like the Father, a still, eternal, andunfathomable One, in which God's love and horror are fused together inwordless unity. In this unity, the original meaning of the yetmeaningless Father world is restored within the confines of humanexperience and reflection. From a quaternarian perspective, the HolyGhost is a reconciliation of opposites and thereby answers thatsuffering in the Godhead that Christ personifies.

The Pythagorean quaternitywas still a fact of nature, an archetypal form of perception, but itwas not a moral problem, let alone a divine drama. Therefore, it "wentbelow." It was merely a natural and, for that reason, an unreflectedperception of the nature-bound mind. The separation which Christianitywrenched open between nature and spirit enabled the human mind to thinknot only beyond nature, but also against nature and thereby prove– Imight say–its divine freedom. This impetus from the darkness ofnature's depths culminates in Trinitarian thinking, which moves in thatPlatonic, hyperuranian realm. Rightly or wrongly, though, Timaeus'question remains: "What has become of the fourth?" It has remained"below" as an heretical quaternity image or as the Hermetic tradition's speculation about natural philosophy.

I think with considerablesatisfaction of a medieval author (Gerard Dorn, mentioned above)–hewas an alchemist–who pursued this idea and criticized the quaternity,a concept handed down from earliest times in the tradition of his art. It occurred to him that the quaternity was a heresy, since theprinciple ruling the world consisted of a Trinity. The quaternity hadto come from the Devil, in other words. Four would be the double oftwo and the two was created on the second day of creation, a resultwith which God was apparently not completely satisfied. The binarius isthe devil of duality and–simultaneously–also the feminine. (In theEast as in the West, even numbers are feminine.) What was displeasingabout creations' second day consisted apparently in the fact that onthis ominous day a duality was revealed in the nature of the Father,similar to that in Ahuramazda. From this duality in the Father'snature emerged the serpent, the quadricornutus serpens, which thereupon seduced an Eve who was changed because of her binarian nature. "Vir a Deo creatur, mulier a simia Dei."

The Devil is the ape and God's aping shadow, Gnosticism's antimimon pneuma.But he

is the ”Lord of this world” in whose shadow Man, too, is bornand with whose original sin Man is perishably encumbered. According tothe Gnostic view, Christ threw off the shadow with which he was bornand remained without sin. Through his sinless condition hedemonstrated his lack of contamination with the dark world ofnature-bound Man, which the latter attempted to shake off to no avail. (”Earth’s residue to bear / hath sorely pressed us,” etc.) Theconnection to physis, the material world and its demands, is the causeof Man’s hybrid condition. On the one hand, he possesses the capacityfor enlightenment, but, on the other, he is subject to the ”Lord ofthis world” (”Miserable being I; who will deliver me from the body ofthis death?”). Thanks to his sinless condition, Christ, by contrast,lives in the Platonic realm of the pure idea, which only Man’s thinkingcan attain, but not he, himself, in his totality. Strictly speaking,Man is the bridge that spans the chasm between ”this world,” the realmof the dark tricephalus, and the heavenly Trinity. Therefore, even inthe era of unconditional belief in the Trinity, there always existed asearch for the lost fourth–from the Greek Neopythagoreans to Goethe’s Faust.Although these searchers considered themselves Christians, they wereonly partial Christians in that they devoted their lives to an opus, which had as its goal the redemption of that serpens quadricornutus, that anima mundi ensnared in matter, and that fallen Lucifer. What lay hidden in matter for them was the lumen luminum, the sapientia Dei,and their task was a ”gift of the Holy Ghost.” Our quaternity formulasupports their claim, for the Holy Ghost, as the synthesis of theoriginal One and the split One, flows from a light and a dark source. ”For in the harmony of wisdom, right and left powers are engaged,” saysthe Acts of John. The reader will havenoticed that in our quaternity schema, two equivalent elements crosseach other. On one side is the oppositional identity of Christ and hisadversary, while on the other is the unfolding of the Father’s unityinto the multiplicity of the Holy Ghost. The cross produced in thismanner is the symbol of the Godhead’s suffering that redeems humanity. This suffering could not have occurred and would not have had todemonstrate its effect on anything, had it not been for the presence ofa power opposing God–namely, this world and its lord. The quaternityschema recognizes this presence as an undeniable factor by laying thebonds of this world’s reality on Trinitarian thinking. Platonic,intellectual freedom makes possible no determination of totality, buttears the light part of the divine portrait loose from the dark half. This freedom was, in large part, a cultural phenomenon and the nobleroccupation of those fortunate Athenians to whose lot it fell not to beHelots. Only he can elevate himself above nature who has another tocarry earth’s heaviness for him. How would Plato have philosophizedhad he been his own house slave? What would Rabbi Jesus have taught,if he had had a wife and children to support? If he had had to tillthe fields in which the bread he broke grew, had had to weed thevineyard in which the wine he dispensed ripened? The dark heaviness ofearth belongs to the image of totality. In this world, nothing goodlacks an evil, no day a night, no summer a winter. But civilized Manmay lack a winter, for he can protect himself against the cold. He maylack the dirt, for he can bathe himself–the sin, for he can prudentlyseparate himself from other people and thereby avoid many an occasionfor evil. He can believe himself to be good and pure because necessitydoes not instruct him any differently. By contrast, natural Man has acompleteness that one can admire but there is actually nothing thereworth admiring: it is unending unconsciousness, mire and muck.

If, however, God wants tobe born as a human being and to unite humanity in the community of theHoly Ghost, he will suffer the terrible torment of having to bear theworld in its reality. It is a cross; yes, he himself is the cross. The world is God’s suffering and each individual human being who alsowishes to even approximate his own totality knows very well that thatmeans carrying a cross. But the eternal promise of bearing a cross isthe Paraclete.

These ideas are present with moving beauty and simplicity in the American Negro film Green Pastures.In the movie, God had governed the world for many years with curses,thunder, lightning, and floods, but it never prospered. Finally, herealized that he, himself, would have to become human to get to theroot of the evil.
After he had come to knowthe suffering of the world, this God become man left behind acomforter, the third person of the Trinity. He did so in order that hemight reside in many individuals, particularly in those who in no wayenjoyed the prerogative or possibility of a sinless condition. As theParaclete, God drew closer to real human beings and their darkness evenmore than he had as the Son. The light God stepped onto the bridge of Man from the day side; God's shadow, however, from the night side. Whowill decide this terrible dilemma that threatens to burst the miserablevessel with shudders and intoxications never before heard of? It willlikely be the manifestation of a Holy Ghost from Man himself. Just asonce Man became manifest from God, so, too, when the wheel comes fullcircle, may God become manifest from Man. Since, however, evil accompanies every good in this world, the antimimon pneuma inMan will create a human self-deification from the inhabitancy of theParaclete. It will produce an inflation of self-presumptuousness, theprologue to which Nietzsche's case has already outlined clearly. Themore unconsciously the religious problem of the future presentsitself, the greater is the danger for Man to misuse the divine core inhimself as laughable or demonic self-inflation. He should, instead,remain conscious of being nothing more than the stall in which the Lordwas born. Even on the highest peak, we will never be beyond good andevil, and the more we learn about the inextricable entanglement of goodand evil the more uncertain and confused our moral judgment willbecome. In the process, it will be of no use whatsoever to throw ourmoral criteria on the scrap heap and "erect new tablets" (followingfamiliar patterns). Just as in the past, so into all the future willwrongs committed–intended or considered–avenge themselves on ourpsyche, unmoved by whether the world revolves around us or not. Ourknowledge of good and evil has decreased with our increasing knowledgeand experience, and it will decrease still more in the future withoutour being exempted from ethical demands. In this most extremeuncertainty, we need the illumination of a Ghost to make us holy andcomplete, a Ghost that can be anything else, just not ourunderstanding. Thereby we hint at the mystery of inner experience, forwhich a capacity to touch more directly or consciously is denied us.
Lecture by Dr. C. G. Jung, Zrich
(translated from the German by Gary V. Hartman)
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Cave of the Storm Nymphs by Edward Poynter (2012-02-29 17:27)

Cave of the Storm Nymphs (1903) Edward Poynter, private collection

2.3 March

Divine Madness: Shamanic Dreaming, Dionysus & Pathologizing Soul (2012-03-01 16:07)

Divine Madness: Shamanic Dreaming, Dionysus & Pathologizing Soul
c. 2000 by Maureen B. Roberts, PhD
Some of my most powerful soul retrieval and deathwalking work is done in dreams. In connection with my work with schizophrenia sufferers, many of whom are sensitive, brilliant and artistic young men, I recently had a Monty Pythonish dream in which a terrified teenage boy, who had turned 'mad' and run away into a dense tract of forest, was being pursued by a group of white-coated psychiatrists wielding hypodermic needles. They couldn't see him as he hid in the dense thickets, at which point I offered to find him and calm him down through shamanic intervention. The psychiatrists, out of (what I picked up empathically as) fear and envy, rebuffed the idea and said something like, 'Who do you think you are, claiming you can do what we can't?'
I calmly waited at the edge of the forest with an intuition that the boy would eventually come to me, then I adopted a second guise and ventured forth as a Wolf, in order to find and shepherd him toward my waiting human self. The boy, still on the run, eventually came blundering out and ran almost into my arms. He was terrified, wild-eyed with a psychotic stare, and had potentially dangerous claws and a half animal-like appearance. I had to hold his gaze firmly and not waver from it for an instant, as I talked and half sang in a soothing way to the soul cowering in terror behind the stare. (The secret language I used was the Old Gaelic-sounding tongue I always use in shamanic work.) I could feel his pain and held him with compassion, risking the claws, which he didn't use. Upon seeing that I was as mad as he was and dressed in wolfish animal skins, he calmed down and at last was at peace.
His parents then arrived on the scene and I gently steered the boy back to them and said, "Call me if you need any more help." The psychiatrists looked on dumbfounded, disoriented, drained in power and embarrassed. (As a note on my unwillingness - in this instance - to deal with the situation unaided; in some dangerous cases of psychosis, it's risky for shamans to follow alone into the unconscious; part of them needs to keep a healthy distance from the archetypal material - that is, at least one dream or waking personality must - if they're to avoid draining their energy by having to tackle these destructive forces head-on. This is where shamanic guides, or the power to shapeshift into other forms, are indispensible help and protection.) Interestingly, the night before I had this dream, I dreamed I was taking home orphaned baby orangutans who had nowhere to go.
Facing Wild Dionysus
Generally speaking, in working shamanically with debilitated schizophrenia sufferers you have to be able to meet persecuted Dionysus as Dionysus if you're to quell the fear, which is all too often the fraternal god Pan running away - in 'pan-ic' - from persecuting Apollonian medicine. An insightful friend commented on these two dreams as follows: First she is taking orphaned orangutans home for temporary protection, much like she protects and tries to heal the schizophrenic patients. With the 'wild child' in the second dream, it is she who looks as mad as the child, yet she is the only one who can pull the child out of the forest through her ability to reach the archaic depths.
The same friend - an apprentice shaman whom I'm teaching - soon afterwards had the following dream (which I have permission to share):
My house was on fire. In the dream I cannot find water to put the fire out. After the fire I am looking everywhere for my four cats, hoping that they got out alive. My favourite, whose name is Monkey, comes out of the woods running

to me. I am so happy he is OK. I find the three females curled up at the back steps to the house. Next I wake up and feel as if my body is on fire. I decide to get up and go to the kitchen for a glass of water. On my way back to the bedroom, I see a strange light coming from my son's room. I walk in to find an old Owl lamp has fallen on the floor. The light has melted the shade and the carpet, which is smoking and just short of flaming up. Next to this is a loaf of bread torn into pieces and spread about. This is Monkey's doing, since he is always dragging the bread off if it is left on the counter.

Animal 'Lunar-cy'

As an aside comment, like Jung I steer clear of assuming that what he called 'interpretation on the subjective level' is the only valid, or useful approach to dreams, hence my emphasis - increasingly nowadays - on the suggestion that the dream simply amplifies, dramatizes, mythologizes, or 're-presents' an actual situation, as indeed I feel the schizophrenia dream did. Dreams as a 'soul soup' have no problem with mixing the ingredients of personal, symbolic, mythic and objectively real into one alchemical cauldron.

Reflecting on the dream through tossed in reflections rather than attempts to interpret, there is here a lot of Hellish fire, destruction, dissolution and alchemically transforming heat - perhaps as a prelude to rebirth - in the dream. As well, many animals, such as snake, toad, cat, wolf and bat are habitually relegated to the Devil's camp, or feared realm of shadow, largely because they're citizens of rejected Dionysus and the Underworld, the Abyss of impassioned 'dis-integration', where we encounter the dark divine.

The dream, as the dreamer and I shared, celebrates the wild, multifarious drama of 'dis-ordered' soul and its Dionysian undermining of the opposing tendency toward Apollonian light, order, calm and reunification. Monkey, like the wild child of my dream, comes running out of the woods to the dreamer. The '3 sleeping female cats' outside on the back steps from a straightforward Jungian angle suggest a still unconscious, rejected trinity of feminine Dionysian energy. The Owl lamp suggests the associated need for more nocturnal animal wisdom as the shedding of a more lunar light (note the suggestive play on words here: 'shedding of light' as 'falling lamp'). And 'lunacy', of course, comes from 'lunar'. The loaf torn and spread about by Monkey casts shades of the sacrament of Communion, in which Christ as Dionysus is torn to pieces, dramatizing the explosion of the isolated ego throughout Nature. Bread spread about also feeds the birds, who in shamanic work in turn nurture soul by mediating between Otherworlds and embodied consciousness.

Shamanism & Dionysus

The shaman's visionary wildness, animal cunning, authority and energy come from having befriended both her demons (the personal shadow) and Dionysian energy, which inflicts - among its other initiations - a rending yet tenderizing sword run through the heart. The shaman thus typically lives at the extreme edge of Western society, given that the latter in privileging the (opposite) Apollonian light of rational 'civilization', has patronized, rejected, stigmatized, persecuted, incarcerated, medicated, lobotomized and suppressed its untamable opposite, often in the name of 'medicine', though in reality in a frantic and fearful effort to keep Dionysus at a safely sedated distance.

One of the challenges that faces us today - as James Hillman so eloquently argues in his The Myth of Analysis - is thus the reclaiming of Dionysian consciousness, supplemented, I suggest, by our openness to embrace and celebrate its bliss, ambivalence, hunger for depth, androgyny, irrationality and divine terror. In this connection, Jung pronounced that 'the gods have become diseases', ruling no longer from Olympus but from the Underworld depths of bodily instinct and the unconscious.

Importantly Hillman, like Jung ever seeking the god in the illness, shrewdly spots Dionysus as essentially feminine in hysteria, which in some ways is the extraverted complement of introverted schizophrenia (hence the link between schizophrenia and shamanic initiation). Hillman then cleverly draws on the cultural bias innate in Apollonian medicine's persecution of Dionysian 'sickness', or 'abnormality' as a basis for contesting the entire 'myth of analysis' - the presumption that pathologizing, or fragmented soul needs fixing up - or band-aiding through drugging, patronizing and reunification.

In a roundabout way, the contesting of this archetypal 'fantasy', or lopsidedness thus awakens us to what I explore in detail in my own work: the pivotal link between shamanism, multiple soul and pathologizing Dionysian consciousness. Conversely, positive thinking - as a psychological 'theory' - assumes that anything that's broken, or off-centre (eccentric!), or suffering, or in darkness, depression, neurosis, or metaphoric death needs to be immediately centred, resurrected, unified, or brought into the light of health. This is precisely where, as I have discussed elsewhere,

shamans need to discern between needed soul retrieval, called for when the 'patient' is genuinely helpless, and the need to honour soul's need to embody the mythic wound and embrace its cycle of death and rebirth, rather than shun the dark, painful, 'dis-illusioning', 'dis-integrating', or dangerous phases and faces of the myth.

Bearing these cultural biases in mind, we surely need to take a fresh look from an archetypal perspective at the entire issue of healing, wounding and diagnosis in order to challenge and question the archetypal biases that underly all our pronouncements of normal, sick, sane and healthy to begin with. This is precisely what archetypal psychology is about - what I call 'reflective deconstruction' as an alternative to being unwittingly ruled by unstated assumptions based on archetypal biases which we cannot avoid, so might as well try to understand.

Shamanism as Voluntary Psychosis

To start with, is dissociation (therefore) always synonymous with soul loss? Dissociation by definition is a disorder, since the latter means "lacking in order or coherence", but is disorder - in which Dionysus usually lurks - inevitably, as we usually assume it to be, pathological? Perhaps we have been oversimplifying or unwisely generalising in assuming that dissociation in all situations need to be remedied, hence that from the shamanic angle the mislaid soul fragment always needs to be immediately retrieved.

Shamanism, after all, although it has been written about by Westerners largely with Apollonian reason and reflection, is primarily dissociated, or Dionysian in experience, from schizophrenic initiation through to its practice as a 'voluntary psychosis'. Accordingly, the reservations I have about much 'urban', or Westernized 'shamanism' is that it often excludes an appreciation of Dionysian consciousness - which is irrational, ecstatic, emotional, sometimes hysterical, frenzied, disordered, highly energetic and creatively mad - and instead tends to hover within the safer confines of rationality, sober methodology, embodied, calm and single-minded focus. As Jung lamented, our real god is respectability. In other words, Dionysus as an equally valid mode of consciousness is sometimes ousted by what can amount to a diluted, overly sane and respectable distortion of the vivid power, rarity and divine madness of the shamanic vocation.

There's a huge difference in this sense between talking about Dionysus - from a safe and respectably civilized distance - and meeting the God face to face, then becoming her/his mediatrix. The latter is indeed risky business. Schizophrenics, 'mad' artists and shamans embody both Dionysian dispersion and (at other times) Apollonian focus. If you want to observe Dionysus, god of ambivalence, you will therefore find her/him in Dali, Goya, Brueghel, William Blake's visionary rantings, the dreams and visions and voices of schizophrenics, the drunk's violent rampage, the hysteric's frustration at our overly sanitized and patriarchal culture, the Madwoman's maenadic rage at the rape of Mother Earth, my own ecstatic trance in which I become the drumming pulse of the Cosmos and the animals, stars and stones I am one with.

On the other hand, if you want to actually meet Dionysus face-to-face, you must embody such divine madness yourself. The difference is similar to the distinction between finding out information about an ocean's currents from reading a map, or from hearsay, and diving in the deep end, then learning to swim - or risking death by drowning. The divinely mad, though, can breathe water in place of air at the dark depths of the ocean, as I often do in dreams. For them, fear of drowning has itself been drowned in the Dionysian wine of symbolic death, embraced in the service of pathologizing soul.

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The First Elegy ˜Ranier Rilke (2012-03-01 19:36)

The First Elegy
Who, if I cried out, would hear me among the Angelic
Orders? And even if one were to suddenly
take me to its heart, I would vanish into its
stronger existence. For beauty is nothing but
the beginning of terror, that we are still able to bear,
and we revere it so, because it calmly disdains
to destroy us. Every Angel is terror.
And so I hold myself back and swallow the cry
of a darkened sobbing. Ah, who then can
we make use of? Not Angels: not men,
and the resourceful creatures see clearly
that we are not really at home
in the interpreted world. Perhaps there remains
some tree on a slope, that we can see
again each day: there remains to us yesterday's street,
and the thinned-out loyalty of a habit
that liked us, and so stayed, and never departed.
Oh, and the night, the night, when the wind full of space
wears out our faces – whom would she not stay for,
the longed-for, gentle, disappointing one, whom the solitary heart
with difficulty stands before. Is she less heavy for lovers?
Ah, they only hide their fate between themselves.
Do you not know yet? Throw the emptiness out of your arms
to add to the spaces we breathe; maybe the birds
will feel the expansion of air, in more intimate flight.
Yes, the Spring-times needed you deeply. Many a star
must have been there for you so you might feel it. A wave

lifted towards you out of the past, or, as you walked
past an open window, a violin
gave of itself. All this was their mission.
But could you handle it? Were you not always,
still, distracted by expectation, as if all you experienced,
like a Beloved, came near to you? (Where could you contain her,
with all the vast strange thoughts in you
going in and out, and often staying the night.)
But if you are yearning, then sing the lovers: for long
their notorious feelings have not been immortal enough.
Those, you almost envied them, the forsaken, that you
found as loving as those who were satisfied. Begin,
always as new, the unattainable praising:
think: the hero prolongs himself, even his falling
was only a pretext for being, his latest rebirth.
But lovers are taken back by exhausted Nature
into herself, as if there were not the power
to make them again. Have you remembered
Gastara Stampa sufficiently yet, that any girl,
whose lover has gone, might feel from that
intenser example of love: 'Could I only become like her?'
Should not these ancient sufferings be finally
fruitful for us? Isn't it time that, loving,
we freed ourselves from the beloved, and, trembling, endured
as the arrow endures the bow, so as to be, in its flight,
something more than itself? For staying is nowhere.
Voices, voices. Hear then, my heart, as only
saints have heard: so that the mighty call
raised them from the earth: they, though, knelt on
impossibly and paid no attention:
such was their listening. Not that you could withstand
God's voice: far from it. But listen to the breath,
the unbroken message that creates itself from the silence.
It rushes towards you now, from those youthfully dead.
Whenever you entered, didn't their fate speak to you,
quietly, in churches in Naples or Rome?
Or else an inscription exaltedly impressed itself on you,
as lately the tablet in Santa Maria Formosa.
What do they will of me? That I should gently remove
the semblance of injustice, that slightly, at times,
hinders their spirits from a pure moving-on.
It is truly strange to no longer inhabit the earth,
to no longer practice customs barely acquired,
not to give a meaning of human futurity
to roses, and other expressly promising things:
no longer to be what one was in endlessly anxious hands,
and to set aside even one's own
proper name like a broken plaything.
Strange: not to go on wishing one's wishes. Strange
to see all that was once in place, floating

so loosely in space. And it's hard being dead,
and full of retrieval, before one gradually feels
a little eternity. Though the living
all make the error of drawing too sharp a distinction.
Angels (they say) would often not know whether
they moved among living or dead. The eternal current
sweeps all the ages, within it, through both the spheres,
forever, and resounds above them in both.
Finally they have no more need of us, the early-departed,
weaned gently from earthly things, as one outgrows
the mother's mild breast. But we, needing
such great secrets, for whom sadness is often
the source of a blessed progress, could we exist without them?
Is it a meaningless story how once, in the grieving for Linos,
first music ventured to penetrate arid rigidity,
so that, in startled space, which an almost godlike youth
suddenly left forever, the emptiness first felt
the quivering that now enraptures us, and comforts, and helps.

The Second Elegy by Ranier Rilke **(2012-03-02 07:04)**

The Archangel Michael wears a late Roman military cloak and cuirass in this 17th century depiction by Guido Reni
The Second Elegy
Every Angel is terror. And yet,
ah, knowing you, I invoke you, almost deadly
birds of the soul. Where are the days of Tobias,
when one of the most radiant of you stood at the simple threshold,
disguised somewhat for the journey and already no longer awesome
(Like a youth, to the youth looking out curiously).
Let the Archangel now, the dangerous one, from behind the stars,
take a single step down and toward us: our own heart,

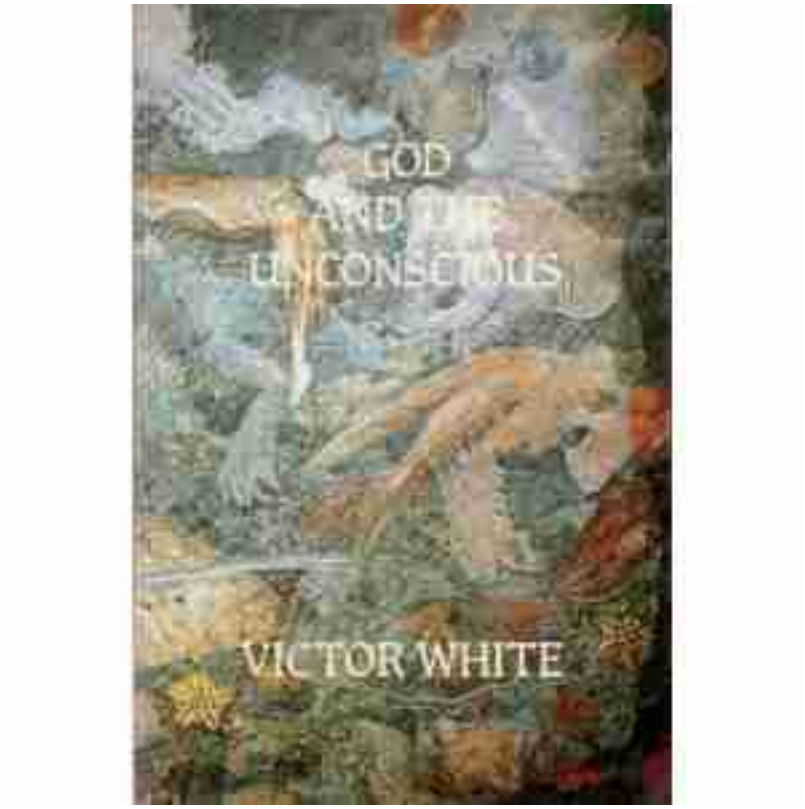
beating on high would beat us down. What are you?
Early successes, Creation's favourite ones,
mountain-chains, ridges reddened by dawns
of all origin – pollen of flowering godhead,
junctions of light, corridors, stairs, thrones,
spaces of being, shields of bliss, tempests
of storm-filled, delighted feeling and, suddenly, solitary
mirrors: gathering their own out-streamed beauty
back into their faces again.
For we, when we feel, evaporate: oh, we
breathe ourselves out and away: from ember to ember,
yielding us fainter fragrance. Then someone may say to us:
'Yes, you are in my blood, the room, the Spring-time
is filling with you'..... What use is that: they cannot hold us,
we vanish inside and around them. And those who are beautiful,
oh, who holds them back? Appearance, endlessly, stands up,
in their face, and goes by. Like dew from the morning grass,
what is ours rises from us, like the heat
from a dish that is warmed. O smile: where? O upward gaze:
new, warm, vanishing wave of the heart - :
oh, we are that. Does the cosmic space,
we dissolve into, taste of us then? Do the Angels
really only take back what is theirs, what has streamed out of them,
or is there sometimes, as if by an oversight, something
of our being, as well? Are we as mingled with their
features, as there is vagueness in the faces
of pregnant women? They do not see it in the swirling
return to themselves. (How should they see it?)
Lovers, if they knew how, might utter
strange things in night air. Since it seems
everything hides us. Look, trees exist; houses,
we live in, still stand. Only we
pass everything by, like an exchange of air.
And all is at one, in keeping us secret, half out of
shame perhaps, half out of inexpressible hope.
Lovers, each satisfied in the other, I ask
you about us. You grasp yourselves. Have you a sign?
Look, it happens to me, that at times my hands
become aware of each other, or that my worn face
hides itself in them. That gives me a slight
sensation. But who would dare to exist only for that?
You, though, who grow in the other's delight
until, overwhelmed, they beg:
'No more' -: you, who under your hands
grow richer like vintage years of the vine:
who sometimes vanish, because the other
has so gained the ascendancy: I ask you of us. I know
you touch so blissfully because the caress withholds,
because the place you cover so tenderly
does not disappear: because beneath it you feel

pure duration. So that you promise eternity
almost, from the embrace. And yet, when you've endured
the first terrible glances, and the yearning at windows,
and the first walk together, just once, through the garden:
Lovers, are you the same? When you raise yourselves
one to another's mouth, and hang there – sip against sip:
O, how strangely the drinker then escapes from their action.
Weren't you amazed by the caution of human gesture
on Attic steles? Weren't love and departure
laid so lightly on shoulders, they seemed to be made
of other matter than ours? Think of the hands
how they rest without weight, though there is power in the torso.
Those self-controlled ones know, through that: so much is ours,
this is us, to touch our own selves so: the gods
may bear down more heavily on us. But that is the gods' affair.
If only we too could discover a pure, contained
human place, a strip of fruitful land of our own,
between river and stone! For our own heart exceeds us,
even as theirs did. And we can no longer
gaze after it into images, that soothe it, or into
godlike bodies, where it restrains itself more completely.

Transfiguration of Jesus **(2012-03-02 07:31)**

Transfiguration by Lodovico Carracci, 1594, depicting Elijah, Jesus, and Moses with the three apostles.Tra

Foreward to ”God and the Unconscious” ˜Carl Jung (2012-03-02 15:54)



FOREWORD TO WHITE’S ”GOD AND THE UNCONSCIOUS”

449 It is now many years since I expressed a desire for co-operation with a theologian, but I little knew or even dreamt how or to what extent my wish was to be fulfilled. This book, to which I have the honour of contributing an introductory foreword, is the third major publication from the theological side which has been written in a spirit of collaboration and mutual effort. In the fifty years of pioneer work that now lie behind me I have experienced criticism, just and unjust, in such abundance that I know how to value any attempt at positive co-operation. Criticism from this quarter is constructive and therefore welcome.

450 Psychopathology and medical psychotherapy are, when viewed superficially, far removed from the theologian’s particular field of interest, and it is therefore to be expected that no small amount of preliminary effort will be required to establish a terminology comprehensible to both parties. To make this possible, certain fundamental realizations are required on either side. The most important of these is an appreciation of the fact

that the object of mutual concern is the psychically sick and suffering human being, who is in need of consideration as much from the somatic or biological standpoint as from the spiritual or religious. The problem of neurosis ranges from disturbances in the sphere of instinct to the ultimate questions and decisions of our whole Weltanschauung. Neurosis is not an isolated, sharply defined phenomenon; it is a reaction of the whole human being. Here a pure therapy of the symptoms is obviously even more definitely proscribed than in the case of purely somatic illnesses; these too, however, always have a psychic component or accompanying symptom even though they are not psychogenic. Modern medicine has just begun to take account of this fact, which the psychotherapists have been emphasizing for a long time. In the same way, long years of experience have shown me over and over again that a therapy along purely biological lines does not suffice, but requires a spiritual complement. This becomes especially clear to the medical psychologist where the question of dreams is concerned; for dreams, being statements of the unconscious, play no small part in the therapy. Anyone who sets to work in an honest and critical frame of mind will have to admit that the correct understanding of dreams is no easy matter, but one that calls for careful reflection, leading far beyond purely biological points of view. The indubitable occurrence of archetypal motifs in dreams makes a thorough knowledge of the spiritual history of man indispensable for anyone seriously attempting to understand

the real meaning of dreams. The likeness between certain dream-motifs and mythologems is so striking that they may be regarded not merely as similar but even as identical. This recognition not only raises the dream to a higher level and places it in the wider context of the mythologem, but, at the same time, the problems posed by mythology are brought into connection with the psychic life of the individual. From the mythologem to the religious statement it is only a step. But whereas the mythological figures appear as pale phantoms and relics of a long past life that has become strange to us, the religious statement represents an immediate "numinous" experience. It is a living mythologem.

451 Here the empiricist's way of thinking and expressing himself gets him into difficulties with the theologian. The latter when he is either making a dogma of the Gospel or "demythologizing" it won't hear anything of "myth" because it seems to him a devaluation of the religious statement, in whose supreme truth he believes. The empiricist, on the other hand, whose orientation is that of natural science, does not connect any notion of value with the concept "myth/' "Myth," for him, means "a statement about processes in the unconscious," and this applies equally to the religious statement. He has no means of deciding whether the latter is "truer" than the mythologem, for between the two he sees only one difference: the difference in living intensity. The so-called religious statement is still numinous, a quality which the myth has already lost to a great extent. The empiricist knows that rites and figures once "sacred" have become obsolete and that new figures have become "numinous."

452 The theologian can reproach the empiricist and say that he does possess the means of deciding the truth, he merely does not wish to make use of it referring to the truth of revelation. In all humility the empiricist will then ask: Which revealed truth, and where is the proof that one view is truer than another? Christians themselves do not appear to be at one on this point. While they are busy wrangling, the doctor has an urgent case on his hands. He cannot wait for age-long schisms to be settled, but will seize upon anything that is "alive" for the patient and therefore effective. Naturally he cannot prescribe any religious system which is commonly supposed to be alive. Rather, by dint of careful and persevering investigation, he must endeavour to discover just where the sick person feels a healing, living quality which can make him whole. For the present he cannot be concerned whether this so-called truth bears the official stamp of validity or not. If, however, the patient is able to rediscover himself in this way and so get on his feet again, then the question of reconciling his individual realization or whatever one may choose to call the new insight or life-giving experience with the collectively valid opinions and beliefs becomes a matter of vital importance. That which is only individual has an isolating effect, and the sick person will never be healed by becoming a mere individualist. He would still be neurotically unrelated and estranged from his social group. Even Freud's exclusively personalistic psychology of drives was obliged to come to terms, at least negatively, with the generally valid truths, the age-old representations collectives of human society. Scientific materialism is by no means a private religious or philosophical matter, but a very public matter indeed, as we might well have realized from contemporary events. In view of the extraordinary importance of these so-called universal truths, a rapprochement between individual realizations and social convictions becomes an urgent necessity. And just as the sick person in his individual distinctiveness must find a modus vivendi with society, so it will be a no less urgent task for him to compare the insights he has won through exploring the unconscious with the universal truths, and to bring them into mutual relationship.

453 A great part of my life's work has been devoted to this endeavour. But it was clear to me from the outset that I could never accomplish such a task by myself. Although I can testify to the psychological facts, it is quite beyond my power to promote the necessary processes of assimilation which coming to terms with the representations collectives requires. This calls for the cooperation of many, and above all of those who are the expounders of the universal truths, namely the theologians. Apart from doctors, they are the only people who have to worry professionally about the human soul, with the exception perhaps of teachers. But the latter confine themselves to children, who as a rule only suffer from the problems of the age indirectly, via their parents and educators. Surely, then, it would be valuable for the theologian to know what happens in the psyche of an adult. It must gradually be dawning on any responsible doctor what a tremendously important role the spiritual atmosphere plays in the psychic economy.

454 I must acknowledge with gratitude that the co-operation I had so long wished and hoped for has now become a reality. The present book bears witness to this, for it meets the preoccupations of medical psychology not only with intellectual understanding, but with good will. Only the most uncritical optimism could expect such an encounter to be love at first sight. The points de depart are too far apart and too different, and the road to their meeting-place

too long and too hard, for agreement to come as a matter of course. I do not presume to know what the theologian misunderstands or fails to understand in the empiricist's point of view, for it is as much as I can do to learn to estimate his theological premises correctly. If I am not mistaken, however, one of the main difficulties lies in the fact that both appear to speak the same language, but this language calls up in their minds two totally different fields of association. Both can apparently use the same concept and must then acknowledge, to their amazement, that they are speaking of two different things. Take, for instance, the word "God." The theologian will naturally assume that the metaphysical Ens Absolutum is meant. The empiricist, on the contrary, does not dream of making such a far-reaching assumption, which strikes him as downright impossible anyway. He just as naturally means the word "God" as a mere statement, or at most as an archetypal motif which prefigures such statements. For him "God" can just as well mean Yahweh, Allah, Zeus, Shiva, or Huitzilopochtli. The divine attributes of omnipotence, omniscience, eternity, and so on are to him statements which, symptomatically or as syndromes, more or less regularly accompany the archetype. He grants the divine image numinosity that is, a deeply stirring emotional effect which he accepts in the first place as a fact and sometimes tries to explain rationally, in a more or less unsatisfactory way. As a psychiatrist, he is sufficiently hardboiled to be profoundly convinced of the relativity of all such statements. As a scientist, his primary interest is the verification of psychic facts and their regular occurrence, to which he attaches incomparably greater importance than to abstract possibilities. His religio consists in establishing facts which can be observed and proved. He describes and circumscribes these in the same way as the mineralogist his mineral samples and the botanist his plants. He is aware that beyond provable facts he can know nothing and at best can only dream, and he considers it immoral to confuse a dream with knowledge. He does not deny what he has not experienced and cannot experience, but he will on no account assert anything which he does not think he can prove with facts. It is true that I have often been accused of having dreamt up the archetypes. I must remind these too hasty critics that a comparative study of motifs existed long before I ever mentioned archetypes. The fact that archetypal
motifs occur in the psyche of people who have never heard of mythology is common knowledge to anyone who has investigated the structure of schizophrenic delusions, if his eyes have not already been opened in this respect by the universal occurrence of certain mythologems. Ignorance and narrowmindedness, even when the latter is political, have never been conclusive scientific arguments.

455 I must be content to describe the standpoint, the faith, the struggle, the hope and devotion of the empiricist, which all culminate in the discovery and verification of provable facts and their hypothetical interpretation. For the theological standpoint I refer the reader to the competent expose by the author of this book.

456 When standpoints differ so widely, it is understandable that numerous clashes should occur in practice, some important, some unimportant. They are important, above all, where one realm threatens to encroach upon the territory of the other. My criticism of the doctrine of the privatio boni is such a case. Here the theologian has a certain right to fear an intrusion on the part of the empiricist. This discussion has left its mark on the book, as the reader will see for himself. Hence I feel at liberty to avail myself of the right of free criticism, so generously offered me by the author, and to lay my argument before the reader.

457 I should never have dreamt that I would come up against such an apparently out-of-the-way problem as that of the privatio boni in my practical work. Fate would have it, however, that I was called upon to treat a patient, a scholarly man with an academic training, who had got involved in all manner of dubious and morally reprehensible practices. He turned out to be a fervent adherent of the privatio boni, because it fitted in admirably with his scheme: evil in itself is nothing, a mere shadow, a trifling and fleeting diminution of good, like a cloud passing over the sun. This man professed to be a believing Protestant and would therefore have had no reason to appeal to a sententia communis of the Catholic Church had it not .proved a welcome sedative to his uneasy conscience. It was this case that originally induced me to come to grips with the privatio boni in its psychological aspect. It is self-evident to the empiricist that the metaphysical aspect of such a doctrine must be left out of account, for he knows that he is dealing only with moral judgments and not with substances. We name a thing, from a certain point of view, good or bad, high or low, right or left, light or dark, and so forth. Here the antithesis is just as factual and real as the thesis. It would never occur to anyone except under very special conditions and for a definite purpose to define cold as a diminution of heat, depth as a diminution of height, right as a diminution of left. With this kind of logic one could just as well call good a diminution of evil. The psychologist would, it is true, find this way of putting it a little too pessimistic, but he would have nothing against it logically. Instead of ninety-nine you can also say a hundred minus

one, if you don't find it too complicated. But should he, as a moral man, catch himself glossing over an immoral act by optimistically regarding it as a slight diminution of good, which alone is real, or as an "accidental lack of perfection," then he would immediately have to call himself to order. His better judgment would tell him: If your evil is in fact only an unreal shadow of your good, then your so-called good is nothing but an unreal shadow of your real evil. If he does not reflect in this way he is deceiving himself, and self-deceptions of this kind have dissociating effects which breed neurosis, among them feelings of inferiority, with all their well-known attendant phenomena. For these reasons I have felt compelled to contest the validity of the privatio boni so far as the empirical realm is concerned. For the same reasons I also criticize the dictum derived from the privatio boni, namely: "Omne bonum a Deo, omne malum ab homine"; 5 for then on the one hand man is deprived of the possibility of doing anything good, and on the other he is given the seductive power of doing evil. The only dignity which is
left him is that of the fallen angeL The reader will see that I take this dictum literally. Criticism can be applied only to psychic phenomena, i.e., to ideas and concepts, and not to metaphysical entities. These can only be confronted with other metaphysical entities. Hence my criticism is valid only within the empirical realm. In the metaphysical realm, on the other hand, good may be a substance and evil a. I know of no factual experience which approximates to such an assertion, so at this point the empiricist must remain silent. Nevertheless, it is possible that here, as in the case of other metaphysical statements, especially dogmas, there are archetypal factors in the background, which have existed for an indefinitely long time as preformative psychic forces and would therefore be accessible to empirical research. In other words, there might be a preconscious psychic tendency which, independent of time and place, continually causes similar statements to be made, as is the case with mythologems, folklore motifs, and the individual formation of symbols. It seems to me, however, that the existing empirical material, at least so far as I am acquainted with it, permits of no definite conclusion as to the archetypal background of the privatio boni. Subject to correction, I would say that clear-cut moral distinctions are the most recent acquisition of civilized man. That is why such distinctions are often so hazy and uncertain, unlike other antithetical constructions which undoubtedly have an archetypal nature and are the prerequisites for any act of cognition, such as the Platonic (the Same and the Different).

460 Psychology, like every empirical science, cannot get along without auxiliary concepts, hypotheses, and models. But the theologian as well as the philosopher is apt to make the mistake of taking them for metaphysical postulates. The atom of which the physicist speaks is not an hypostasis, it is a model Similarly, my concept of the archetype or of psychic energy is only an auxiliary idea which can be exchanged at any time for a better formula. From a philosophical standpoint my empirical concepts would be logical monsters, and as a philosopher I should cut a very sorry figure. Looked at theologically, my concept of the anima, for instance, is pure Gnosticism; hence I am often classed among the Gnostics. On top of that, the individuation process develops a symbolism whose nearest affinities are to be found in folklore, in Gnostic, alchemical, and suchlike "mystical" conceptions, not to mention shamanism. When material of this kind is adduced for comparison, the exposition fairly swarms with "exotic" and "far-fetched" proofs, and anyone who merely skims through a book instead of reading it can easily succumb to the illusion that he is confronted with a Gnostic system. In reality, however, individuation is an expression of that biological process simple or complicated as the case may be by which every living thing becomes what it was destined to become from the beginning. This process naturally expresses itself in man as much psychically as somatically. On the psychic side it produces those well-known quaternity symbols, for instance, whose parallels are found in mental asylums as well as in Gnosticism and other exoticisms, and last but not least in Christian allegory. Hence it is by no means a case of mystical speculations, but of clinical observations and their interpretation through comparison with analogous phenomena in other fields. It is not the daring fantasy of the anatomist that can be held responsible when he discovers the nearest analogies to the human skeleton in certain African anthropoids of which the layman has never heard.

461 It is certainly remarkable that my critics, with few exceptions, ignore the fact that, as a doctor and scientist, I proceed from facts which everyone is at liberty to verify. Instead, they criticize me as if I were a philosopher, or a Gnostic with pretensions to supernatural knowledge. As a philosopher and speculating heretic I am, of course, easy prey. That is probably the reason why people prefer to ignore the facts I have discovered, or to deny them without scruple. But it is the facts that are of prime importance to me and not a provisional terminology or attempts at theoretical reflections. The fact that archetypes exist is not spirited away by saying that there are no inborn

ideas. I have never maintained that the archetype an sich is an idea, but have expressly pointed out that I regard it as a form without definite content.

462 In view of these manifold misunderstandings, I set a particularly high value on the real understanding shown by the author, whose point de depart is diametrically opposed to that of natural science. He has successfully undertaken to feel his way into the empiricist's manner of thinking as far as possible, and if he has not always entirely succeeded in his attempt, I am the last person to blame him, for I am convinced that I am unwittingly guilty of many an offence against the theological way of thinking. Discrepancies of this kind can only be settled by lengthy discussions, but they have their good side: not only do two apparently incompatible mental spheres come into contact, they also animate and fertilize one another. This calls for a great deal of good will on either side, and here I can give the author unstinted praise. He has taken the part of the opposite standpoint very fairly, and what is especially valuable to me has at the same time illustrated the theological standpoint in a highly instructive way. The medical psychotherapist cannot in the long run afford to overlook the religious systems of healing if one may so describe certain aspects of religion any more than the theologian, if he has the cure of souls at heart, can afford to ignore the experience of medical psychology.

463 In the practical field of individual treatment it seems to me that no serious difficulties should arise. These may be expected only when the discussion begins between individual experience and the collective truths. In most cases this necessity does not present itself until fairly late in the treatment, if at all. In practice it quite often happens that the whole treatment takes place on the personal plane, without the patient having any inner experiences that are definite enough to necessitate his coming to terms with the collective beliefs. If the patient remains within the framework of his traditional faith, he will, even if stirred or perhaps shattered by an archetypal dream, translate this experience into the language of his faith. This operation may strike the empiricist (if he happens to be a fanatic of the truth) as questionable, but it can pass off harmlessly and may even lead

to a satisfactory issue, in so far as it is legitimate for this type of man. I try to impress it upon my pupils not to treat their patients as if they were all cut to the same measure: the population consists of different historical layers. There are people who, psychologically, might be living in the year 5000 B.C., i.e., who can still successfully solve their conflicts as people did seven thousand years ago. There are countless troglodytes and barbarians

living in Europe and in all civilized countries, as well as a large number of medieval Christians. On the other hand, there are relatively few who have reached the level of consciousness which is possible in our time. We must also reckon with the fact that a few of our generation belong to the third or fourth millennium A.D. and are consequently anachronistic. So it is psychologically quite "legitimate" when a medieval man solves his conflict today on a thirteenth-century level and treats his shadow as the devil incarnate. For such a man any other procedure would be unnatural and wrong, for his belief is that of a thirteenth-century Christian. But, for the man who belongs by temperament, i.e., psychologically, to the twentieth century, there are certain important considerations which would never enter the head of our medieval specimen. How much the Middle Ages are still with us can be seen, among other things, from the fact that such a simple truth as the psychic quality of metaphysical figures will not penetrate into people's heads. This is not a matter of intelligence or education, or of Weltanschauung, for the materialist also is unable to perceive to what extent, for instance, God is a psychic quantity which nothing can deprive

of its reality, which does not insist on a definite name and which allows itself to be called reason, energy, matter, or even ego.

464 This historical stratification must be taken into account most carefully by the psychotherapist, likewise the possibility of a latent capacity for development, which he would do well, however, not to take for granted.

465 Whereas the "reasonable," i.e., rationalistic, point of view is satisfying to the man of the eighteenth century, the psychological standpoint appeals much more to the man of the twentieth century. The most threadbare rationalism means more to the former than the best psychological explanation, for he is incapable of thinking psychologically and can operate only with rational concepts, which must on no account savour of metaphysics, for the latter are taboo. He will at once suspect the psychologist of mysticism, for in his eyes a rational concept can be neither metaphysical nor psychological. Resistances against the psychological standpoint, which regards psychic processes as facts, are, I fear, all equally anachronistic, including the prejudice of psychologism," which does not understand the empirical nature of the psyche either. To the man of the twentieth century this is a matter of the highest importance and the very foundation of his reality, because he has recognized once and for all that without an observer there is no

world and consequently no truth, for there would be nobody to register it. The one and only immediate guarantor of reality is the observer. Significantly enough, the most unpsychological of all sciences, physics, comes up against the observer at the decisive point. This knowledge sets its stamp on our century.
466 it would be an anachronism, i.e., a regression, for the man of the twentieth century to solve his conflicts either rationalistically or metaphysically. Therefore, for better or worse, he has built himself a psychology, because it is impossible to get along without it. Both the theologian and the somatic doctor would do well to give earnest consideration to this fact, if they do not want to risk losing touch with their time. It is not easy for the somatically oriented doctor to see his long familiar clinical pictures and their aetiology in the unaccustomed light of psychology, and in the same way it will cost the theologian considerable effort to adjust his thinking to the new fact of the psyche and, in particular, of the unconscious, so that he too can reach the man of the twentieth century. No art, science, or institution in any way concerned with human beings can escape the effects of the development which the psychologists and physicists have let loose, even if they oppose it with the most
stubborn prejudices.
467 Father White's book has the merit of being the first theological work from the Catholic side to concern itself with the far reaching effects of the new empirical knowledge in the realm of archetypal ideas, and to make a serious attempt to integrate it. Although the book is addressed primarily to the theologian, the psychologist and particularly the medical psychotherapist will be able to glean from it a rich harvest of knowledge.

Brother Klaus by Carl Jung **(2012-03-03 04:07)**

Nicholas of Flüe, from the altar piece of the local parish church in Sachseln.
BROTHER KLAUS :
474 Before me lies a little book by Father Alban Stoeckli on the Visions of the Blessed Brother Klaus.2 Let the reader not be alarmed. Though a psychiatrist takes up his pen, it does not necessarily mean that he is going to set about this venerable figure with the profane instrument of psychopathology. Psychiatrists have committed enough sins already and have put their science to the most unsuitable uses. Nothing of the kind is to happen here: no diagnosis or analysis will be undertaken, no significant hints of pathological possibilities will be dropped, and no attempt will be made to bring the Blessed Nicholas of Flue anywhere near a psychiatric clinic. Hence it must seem all the stranger

to the reader that the reviewer of the book is a physician. I admit this fact is difficult to explain to anyone who does not know my unfashionable view on visions and the like. In this respect I am a good deal less sophisticated and more conservative than the so-called educated public, whose philosophical perplexity is such that it sighs with relief when visions are equated with hallucinations, delusional ideas, mania, and schizophrenia, or whatever else these morbid things may be called, and are reduced to the right denominator by some competent authority. Medically, I can find nothing wrong with Brother Klaus. I see him as a somewhat unusual but in no wise pathological person, a man after my own heart: my brother Klaus. Rather remote, to be sure, at this distance of more than four hundred years, separated by culture and creed, by those fashionable trifles which we always think constitute a world. Yet they amount to no more than linguistic difficulties, and these do not impede understanding of the essentials. So little, in fact, that I was able to converse, in the primitive language of inward vision, with a man who in every way was even further removed from me than Brother Klaus a Pueblo Indian, my friend Ochwiabiano (”Mountain Lake”). For what interests us here is not the historical personage, not the well-known figure at the Diet of Stans, but the ”friend of God,” who appeared but a few times on the world stage, yet lived a long life in the realms of the soul. Of what he there experienced he left behind only scant traces, so few and inarticulate that it is hard for posterity to form any picture of his inner life.

475 It has always intrigued me to know what a hermit does with himself all day long. Can we still imagine a real spiritual anchorite nowadays, one who has not simply crept away to vegetate in misanthropic simplicity? A solitary fellow, like an old elephant who resentfully defies the herd instinct? Can we imagine a normal person living a sensible, vital existence by himself, with no visible partner?

476 Brother Klaus had a house, wife, and children, and we do not know of any external factors which could have induced him to become a hermit. The sole reason for this was his singular inner life; experiences for which no merely natural grounds can be adduced, decisive experiences which accompanied him from youth up. These things seemed to him of more value than ordinary human existence. They were probably the object of his daily interest and the source of his spiritual vitality. It 3 [The Diet of Stans was a meeting in 1481 of representatives of the Swiss cantons at which disputes between the predominantly rural and the predominantly urban cantons were regulated, and as a result of which largely through the intervention of Nicholas Fribourg and Solothurn became members of the sounds rather like an anecdote from the life of a scholar who is completely immersed in his studies when the so-called ”Pilgrim’s Tract” 4 relates: ”And he [Brother Klaus] began to speak again and said to me, If it does not trouble you, I would like to show you my book, in which I am learning and seeking the art of this doctrine.* And he brought me a figure, drawn like a wheel with six spokes So evidently Brother Klaus studied some mysterious ”doctrine” or other; he sought to understand and interpret the things that happened to him* That the hermit’s activity was a sort of study must also have occurred to Gundolfingen, one of the oldest writers on our subject. He says: ”Did he not likewise learn in that High School of the Holy Ghost the representation of the wheel, which he caused to be painted in his chapel, and through which, as in a clear mirror, was reflected the entire essence of the Godhead?” From the same ”High School” he derived ”his kindness, his doctrine, and his science.”

477 Here we are concerned with the so-called Trinity Vision, which was of the greatest significance for the hermit’s inner life. According to the oldest reports, it was an apparition of light, of surpassing intensity, in the form of a human face. The firsthand reports make no mention of a ”wheel.” This seems to have been a subsequent addition for the purpose of clarifying the vision. Just as a stone, falling into calm water, produces wave after wave of circles, so a sudden and violent vision of this kind has long-lasting after-effects, like any shock. And the stranger and more impressive the initial vision was, the longer it will take to be assimilated, and the greater and more persevering will be the efforts of the mind to master it and render it intelligible to human understanding. Such a vision is a tremendous ”irruption” in the most literal sense of the word, and it has therefore always been customary to draw rings round it like those made by the falling stone when it breaks the smooth surface of the water.

478 Now what has ”irrupted” here, and wherein lies its mighty ”impression”? The oldest source, Wolflin’s biography, narrates the following on this score:

All who came to him were filled with terror at the first glance. As to the cause of this, he himself used to say that he had seen a piercing light resembling a human face. At the sight of it he feared that his heart would burst into little pieces. Overcome with terror, he instantly turned his face away and fell to the ground. And that was the reason why his face was now terrible to others. This is borne out by the account which the humanist Karl Bovillus (Charles de

Bouelles) gave to a friend in 1508 (some twenty years after the death of Brother Klaus):
I wish to tell you of a vision which appeared to him in the sky, on a night when the stars were shining and he stood in prayer and contemplation. He saw the head of a human figure with a terrifying face, full of wrath and threats. So we shall not go wrong in surmising that the vision was terrifying in the extreme. When we consider that the mental attitude of that age, and in particular that of Brother Klaus, allowed no other interpretation than that this vision represented God himself, and that God signified the summum bonum, Absolute Perfection, then it is clear that such a vision must, by its violent contrast, have had a profound and shattering effect, whose assimilation into consciousness required years of the most strenuous spiritual effort. Through subsequent elaboration this vision then became the so-called Trinity Vision. As Father Stoeckli rightly conjectures, the ”wheel” or circles were formed on the basis of, and as parallels to, the illustrated devotional books that were read at the time. As mentioned above, Brother Klaus even seems to have possessed such a book himself. Later, as a result of further mental elaboration, there were added the spokes of the wheel and the six secondary circles, as shown in the old picture of the vision in the parish church at Sachseln.

A plate from the Amtliche Luzerner Chronik of 1513 of Diebold Schilling the Younger, illustrating the events of the Tagsatzung at Stans in 1481. Top: A priest named Heini am Grund visits Niklaus von Flüe to ask him for his advice to save the failing Tagsatzung at Stans, where the delegates of the rural and urban cantons of the Old Swiss Confederacy could not agree and threatened civil war. Bottom: Am Grund returned to the Tagsatzung and related Niklaus’ advice,

whereupon the delegates compromised. Am Grund is shown holding back a bailiff who wants to go and spread the good news already: Niklaus' advice remains secret to this day

479 The vision of light was not the only one which Brother Klaus had. He even thought that, while still in his mother's womb, he had seen a star that outshone all others in brightness, and later, in his solitude, he saw a very similar star repeatedly. The vision of light had, therefore, occurred several times before in his life. Light means illumination; it is an illuminating idea that "irrupts. Using a very cautious formulation, we could say that the underlying factor here is a considerable tension of psychic energy, evidently corresponding to some very important unconscious content. This content has an overpowering effect and holds the conscious mind spellbound. The tremendous power of the "objective psychic" has been named "demon" or "God" in all epochs with the sole exception of the recent present. We have become so bashful in matters of religion that we correctly say "unconscious," because God has in fact become unconscious to us. This is what always happens when things are interpreted, explained, and dogmatized until they become so encrusted with man-made images and words that they can no longer be seen. Something similar seems to have happened to Brother Klaus, which is why the immediate experience burst upon him with appalling terror. Had his vision been as charming and edifying as the present picture at Sachseln, no such terror would ever have emanated from it.

480 "God' is a primordial experience of man, and from the remotest times humanity has taken inconceivable pains either to portray this baffling experience, to assimilate it by means of interpretation, speculation, and dogma, or else to deny it. And again and again it has happened, and still happens, that one hears too much about the "good" God and knows him too well, so that one confuses him with one's own ideas and regards them as sacred because they can be traced back a couple of thousand years. This is a superstition and an idolatry every bit as bad as the Bolshevist delusion that "God" can be educated out of existence. Even a modern theologian like Gogarten s is quite sure that God can only be good. A good man does not terrify me what then would Gogarten have made of the Blessed Brother Klaus? Presumably he would have had to explain to him that he had seen the devil in person.

481 And here we are in the midst of that ancient dilemma of how such visions are to be evaluated. I would suggest taking every genuine case at its face value. If it was an overwhelming experience for so worthy and shrewd a man as Brother Klaus, then I do not hesitate to call it a true and veritable experience of God, even if it turns out not quite right dogmatically. Great saints were, as we know, sometimes great heretics, so it is probable that anyone who has immediate experience of God is a little bit outside the organization one calls the Church. The Church itself would have been in a pretty pass if the Son of God had remained a law-abiding Pharisee, a point one tends to forget.

482 There are many indubitable lunatics who have experiences of God, and here too I do not contest the genuineness of the experience, for I know that it takes a complete and a brave man to stand up to it. Therefore I feel sorry for those who go under, and I shall not add insult to injury by saying that they tripped up on a mere psychologism. Besides, one can never know in what form a man will experience God, for there are very peculiar things just as there are very peculiar people like those, for instance, who think that one can make anything but a conceptual distinction between the individual experience of God and God himself. It would certainly be desirable to make this distinction, but to do so one would have to know what God is in and for himself, which does not seem to me possible.

483 Brother Klaus's vision was a genuine primordial experience, and it therefore seemed to him particularly necessary to submit it to a thorough dogmatic revision. Loyally and with great efforts he applied himself to this task, the more so as he was smitten with terror in every limb so that even strangers took fright. The unconscious taint of heresy that probably clings to all genuine and unexpurgated visions is only hinted at in the Trinity Vision, but in the touched-up version it has been successfully eliminated. All the affectivity, the very thing that made the strongest impression, has vanished without a trace, thus affording at least a negative proof of our interpretation.

484 Brother Klaus's elucidation of his vision with the help of the three circles (the so-called "wheel") is in keeping with age old human practice, which goes back to the Bronze Age sun wheels (often found in Switzerland) and to the mandalas depicted in the Rhodesian rock-drawings. These sun-wheels may possibly be paleolithic; we find them in Mexico, India, Tibet,and China. The Christian mandalas probably date back to St. Augustine and his definition of God as a circle. Presumably Henry Suso's notions o the circle, which were accessible to the "Friends of God," were derived from the same source. But even if this whole tradition had been cut off and no little treatise with mandalas in the margin had ever come to light, and if Brother Klaus had never seen the rose-window of a church, he would still have succeeded in working his great experience into the shape of a circle, because this is what has always happened in

every part of the world and still goes on happening today.
485 We spoke above of heresy. In Father Stoeckli's newly found fragment describing the vision, there is another vision which contains an interesting parallelism. I put the two passages side by side for the sake of comparison:
There came a handsome majestic man through the palace, also shining colour in his face, and in a white garment. . . . And he laid both arms on his shoulders and pressed him close to her heart with an overflowing love, because he had stood so fully by her son in his need,

There came a beautiful majestic man with a woman through the palace, in a white garment. And she laid both arms on his shoulders and pressed him close and thanked him with all the fervent love of faith his heart, because he had stood so by Ms son and helped him in his need.

486 It is clear that this is a vision of God the Father and Son, and of the Mother of God. The palace is heaven, where "God the Father" dwells, and also "God the Mother." In pagan form they are unmistakably God and Goddess, as their absolute parallelism shows. The androgynity of the divine Ground is characteristic of mystic experience. In Indian Tantrism the masculine Shiva and the feminine Shakti both proceed from Brahman, which is devoid of qualities. Man as the son of the Heavenly Father and Heavenly Mother is an age-old conception which goes back to primitive times, and in this vision the Blessed Brother Klaus is set on a par with the Son of God. The Trinity in this vision Father, Mother, and Son is very undogmatic indeed. Its nearest parallel is the exceedingly unorthodox Gnostic Trinity: God, Sophia, Christ. The Church, however, has expunged the feminine nature of the Holy Ghost, though it is still suggested by the symbolic dove.
487 It is nice to think that the only outstanding Swiss mystic received, by God's grace, unorthodox visions and was permitted to look with unerring eye into the depths of the divine soul, where all the creeds of humanity which dogma has divided are united in one symbolic archetype. As I hope Father Stoeckli's little book will find many attentive readers, I shall not discuss the Vision of the Well, nor the Vision of the Man with the Bearskin, although from the standpoint of comparative symbolism they offer some very interesting aspects for I do not want to deprive the reader of the pleasure of finding out their meaning by himself. Carl Jung from Psychology and Religion

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Forward to Lucifer and Prometheus by Carl Jung (2012-03-05 15:57)

Prometheus having his liver eaten by an eagle. Painting by Jacob Jordaens, c. 1640, Wallraf-Richartz-Museum, Cologne, Germany.
Forward to Werblowsky's: Lucifer and Prometheus
468 The author has submitted his manuscript to me with the request that I should write a few words by way of introduction. As the subject of the book is essentially literary, I do not feel altogether competent to express an opinion on the matter. The author has, however, rightly discerned that, although the problem of Milton's Paradise Lost is

primarily a subject for literary criticism, it is, as a piece of confessional writing, fundamentally bound up with certain psychological assumptions. Though he has only touched on these at least in so many words he has made it sufficiently plain why he has appealed to me as a psychologist. However little disposed I am to regard Dante's Divine Comedy or Klopstock's Messiah or Milton's opus as fit subjects for psychological commentary, I cannot but acknowledge the acumen of the author, who has seen that the problem of Milton might well be elucidated from that angle of research which is my special field of study.

469 For over two thousand years the figure of Satan, both as a theme of poetico-religious thinking and artistic creation and as a mythologem, has been a constant expression of the psyche, having its source in the unconscious evolution of "metaphysical" images. We should go very wrong in our judgment if we assumed that ideas such as this derive from rationalistic thinking. All the old ideas of God, indeed thought itself, and particularly numinous thought, have their origin in experience. Primitive
man does not think his thoughts, they simply appear in his mind. Purposive and directed thinking is a relatively late human achievement. The numinous image is far more an expression of essentially unconscious processes than a product of rational inference. Consequently it falls into the category of psychological objects, and this raises the question of the underlying
psychological assumptions. We have to imagine a millennial process of symbol-formation which presses towards consciousness, beginning in the darkness of prehistory with primordial or archetypal images, and gradually developing and differentiating these images into conscious creations. The history of religion in the West can be taken as an illustration of this: I mean the historical development of dogma, which also includes the figure of Satan. One of the best-known archetypes, lost in the grey mists of antiquity, is the triad of gods. In the early centuries of Christianity it reappears in the Christian formula for the Trinity, whose pagan version is Hermes terunits. Nor is it difficult to see that the great goddess of the Ephesians has been resurrected in the QZOTOKOS. This latter problem, after lying dormant for centuries, came into circulation again with the dogma of the Immaculate Conception and, more recently, of the Assumption of the Virgin. The figure of the mediatrix rounds itself out in almost classical perfection, and it is especially noteworthy that behind the solemn promulgation of the dogma there stands no arbitrary tenet of papal authority but an anonymous movement of the Catholic world. The numerous miracles of the Virgin which preceded it are equally autochthonous; they are genuine and legitimate experiences springing directly from the unconscious psychic life of the people.

470 I do not wish to multiply examples needlessly, but only to make it clear that the figure of Satan, too, has undergone a curious development, from the time of his first undistinguished appearance in the Old Testament texts to his heyday in Christianity. He achieved notoriety as the personification of the adversary or principle of evil, though by no means for the first time, as we meet him centuries earlier in the ancient Egyptian Set and the Persian Ahriman. Persian influences have been conjectured as mainly responsible for the Christian devil But the real reason for the differentiation of this figure lies in the conception of God as the summum bonum, which stands in sharp contrast to the Old Testament view and which, for reasons of psychic balance, inevitably requires the existence of an infimum malum. No logical reasons are needed for this, only the natural and unconscious striving for balance and symmetry. Hence very early, in Clement of Rome, we meet with the conception of Christ as the right hand and the devil as the left hand of God, not to speak of the Judaeo-Christian view which recognized two
sons of God, Satan the elder and Christ the younger. The figure of the devil then rose to such exalted metaphysical heights that he had to be forcibly depotentiated, under the threatening influence of Manichaeism. The depotentiation was effected this time by rationalistic reflection, by a regular tour de force of sophistry which defined evil as a privatio boni. But that did
nothing to stop the belief from arising in many parts of Europe during the eleventh century, mainly under the influence of the Catharists, that it was not God but the devil who had created the world. In this way the archetype of the imperfect demiurge, who had enjoyed official recognition in Gnosticism, reappeared in altered guise. (The corresponding archetype is probably to be found in the cosmogonic jester 2 of primitive peoples.) With the extermination of the heretics that dragged on into the fourteenth and fifteenth centuries, an uneasy calm ensued, but the Reformation thrust the figure of Satan once more into the foreground. I would only mention Jakob Bohme, who sketched a picture of evil which leaves the privatio boni pale by comparison. The same can be said of Milton. He inhabits the same mental climate. As for Bohme, although he was not a direct descendant of alchemical philosophy, whose

importance is still grossly underrated today, he certainly took over a number of its leading ideas, among them the specific recognition of Satan, who was exalted to a cosmic figure of first rank in Milton, even emancipating himself from his subordinate role as the left hand of God (the role assigned to him by Clement). Milton goes even further than Bohrne and apostrophizes the devil as the true principium individuationis, a concept which had been anticipated by the alchemists some time before. To mention only one example: ”Ascendit a terra in coelum, iterumque descendit in terram et recipit vim superiorum et inferiorum. Sic habebis gloriam totius mundi.” (He rises from earth to heaven and descends again to earth, and receives into himself the power of above and below. Thus thou wilt have the glory of the whole world.) The quotation comes from the famous alchemical classic, the Tabula Smaragdina, attributed to Hermes Trismegistus, whose authority remained unchallenged for more than thirteen centuries of alchemical thought. His words refer not to Satan, but to the filius philosophorum, whose symbolism, as I believe I have shown, coincides with that of the psychological ”self.” The filius of the alchemists is one of the numerous manifestations of Mercurius, who is called ”duplex” and ”ambiguus” and is also known outside alchemy as ”utriusque capax” capable of anything. His ”dark” half has an obvious affinity with Lucifer.

Satan, who in Milton’s Paradise Lost is also called Lucifer,[1] on his way to bring about the downfall of Adam. Gustave Doré’s illustration for Paradise Lost, Book III, lines 739–742 by John Milton.

47 1 In Milton’s time these ideas were very much in the air, forming part of the general stock of culture, and there were not a few Masters who realized that their philosophical stone was none other than the ”total man.” The Satan-Prometheus parallel shows clearly enough that Milton’s devil stands for the essence of human individuation and thus comes within the scope of

psychology. This close proximity, as we know, proved a danger not only to the metaphysical status of Satan, but to that of other numinous figures as well. With the coming of the Enlightenment, metaphysics as a whole began to decline, and the rift which then opened out between knowledge and faith could no longer be repaired. The more resplendent figures in the metaphysical pantheon had their autonomy restored to them practically untarnished, which assuredly cannot be said of the devil. In Goethe’s Faust he has dwindled to a very personal familiaris, the mere ”shadow” of the struggling hero. After rational-liberal Protestantism had, as it were, deposed him by order of the day, he retired to the shadier side of the Christian Olympus as the ”odd man out,” and thus, in a manner not unwelcome to the Church, the old principle reasserted itself: Omne bonum a Deo, omne malum ab homine. The devil remains as an appendix to psychology.

472 It is a psychological rule that when an archetype has lost its metaphysical hypostasis, it becomes identified with the conscious mind of the individual, which it influences and refashions in its own form. And since an archetype always possesses a certain numinosity, the integration of the numen generally produces an inflation of the subject. It is therefore entirely in accord with psychological expectations that Goethe should dub his Faust a Superman. In recent times this type has extended beyond Nietzsche into the field of political psychology, and its incarnation in man has had all the consequences that might have been expected to follow from such a misappropriation of power.
473 As human beings do not live in airtight compartments, this infectious inflation has spread everywhere and given rise to an extraordinary uncertainty in morals and philosophy. The medical psychologist is bound to take an interest in such matters, if only for professional reasons, and so we witness the memorable spectacle of a psychiatrist introducing a critical study of Milton's Paradise Lost. Meditating upon this highly incongruous conjunction, I decided that I should best fulfill my obligations if I explained to the well-intentioned reader how and why the devil got into the consulting-room of the psychiatrist. Carl Jung, Psychology and Religion.

Prefatory Note to Answer to Job by Carl Jung **(2012-03-05 16:15)**

Prefatory Note to Answer to Job by Carl Jung.

Prefatory Note to Answer to Job by Carl Jung
The suggestion that I should tell you how Answer to Job came to be written sets me a difficult task, because the history of this book can hardly be told in a few words.
I have been occupied with its central problem for years. Many different sources nourished the stream of its thoughts, until one day and after long reflection the time was ripe to put them into words.
The most immediate cause of my writing the book is perhaps to be found in certain problems discussed in my book Aion especially the problems of Christ as a symbolic figure and of the antagonism Christ-Antichrist, represented in the traditional zodiacal symbolism of the two fishes.
In connection with the discussion of these problems and of the doctrine of Redemption, I criticized the idea of the privation bono as not agreeing with the psychological findings.
Psychological experience shows that whatever we call ”good” is balanced by an equally substantial ”bad” or ”evil.” If ”evil” is non-existent, then whatever there is must needs be ”good.
Dogmatically, neither ”good” nor ”evil” can be derived from Man, since the ”Evil One” existed before Man as one of the ”Sons of God.”

The idea of the privatio bono began to play a role in the Church only after Mani.
Before this heresy, Clement of Rome taught that God rules the world with a right and a left hand, the right being Christ, the left Satan.
Clement's view is clearly monotheistic, as it unites the opposites in one God.
Later Christianity, however, is dualistic, inasmuch as it splits off one half of the opposites, personified in Satan, and he is eternal in his state of damnation.
This crucial question forms the point of departure for the Christian theory of Redemption. It is therefore of prime importance.
If Christianity claims to be a monotheism, it becomes unavoidable to assume the opposites as being contained in God.
But the we are confronted with a major religious problem: the problem of Job. It is the aim of my book to point out its historical evolution since the time of Job down through the centuries to the most recent symbolic phenomena, such as the Assumptio Mariae, etc.
Moreover, the study of medieval natural philosophy of the greatest importance to psychology made me try to find an answer to the question: what image of God did these old philosophers have?
Or rather: how should the symbols which supplement their image of God be understood?
All this pointed to a complexio oppositorurn and thus recalled again the story of Job to my mind: Job who expected help from God against God.
This most peculiar fact presupposes a similar conception of the opposites in God.
On the other hand, numerous questions, not only from my patients, but from all over the world, brought up the problem of giving a more complete and explicit answer than I had given in Aion.
For many years I hesitated to do this because I was quite conscious of the probable consequences, and knew what a storm would be raised.
But I was gripped by the urgency and difficulty of the problem and was unable to throw it off.
Therefore I found myself obliged to deal with the whole problem, and I did so in the form of describing a personal experience, carried by subjective emotions.
I deliberately chose this form because I wanted to avoid the impression that I had any idea of announcing an "eternal truth."
The book does not pretend to be anything but the voice or question of a single individual who hopes or expects to meet with thoughtfulness in the public.
Prefatory Note to Answer to Job by Carl Jung; Psychology and Religion.
LECTORI BENEVOLO
I am distressed for thee, my brother . . . II Samuel i : 26 (AV)
On account of its somewhat unusual content, my little book requires a short preface.
I beg of you, dear reader, not to overlook it.
For, in what follows, I shall speak of the venerable objects of religious belief.
Whoever talks of such matters inevitably runs the risk of being torn to pieces by the two parties who are in mortal conflict about those very things.
This conflict is due to the strange supposition that a thing is true only if it presents itself as a physical fact.
Thus some people believe it to be physically true that Christ was born as the son of a virgin, while others deny this as a physical impossibility.
Everyone can see that there is no logical solution to this conflict and that one would do better not to get involved in such sterile disputes. Both are right and both are wrong.
Yet they could easily reach agreement if only they dropped the word "physical." "Physical" is not the only criterion of truth: there are also psychic truths which can neither be explained nor proved nor contested in any physical way.
If, for instance, a general belief existed that the river Rhine had at one time flowed backwards from its mouth to its source, then this belief would in itself be a fact even though such an assertion, physically understood, would be deemed utterly incredible.
Beliefs of this kind are psychic facts which cannot be contested and need no proof.
Religious statements are of this type.

They refer without exception to things that cannot be established as physical facts.
If they did not do this, they would inevitably fall into the category of the natural sciences.
Taken as referring to anything physical, they make no sense whatever, and science would dismiss them as non-experienceable.
They would be mere miracles, which are sufficiently exposed to doubt as it is, and yet they could not demonstrate the reality of the spirit or meaning that underlies them, because meaning is something that always demonstrates itself and is experienced on its own merits.
The spirit and meaning of Christ are present and perceptible to us even without the aid of miracles.
Miracles appeal only to the understanding of those who cannot perceive the meaning.
They are mere substitutes for the not understood reality of the spirit. This is not to say that the living presence of the spirit is not occasionally accompanied by marvelous physical happenings.
I only wish to emphasize that these happenings can neither replace nor bring about an understanding of the spirit, which is the one essential thing.
The fact that religious statements frequently conflict with the observed physical phenomena proves that in contrast to physical perception the spirit is autonomous, and that psychic experience is to a certain extent independent of physical data.
The psyche is an autonomous factor, and religious statements are psychic confessions which in the last resort are based on unconscious, i.e., on transcendental, processes.
These processes are not accessible to physical perception but demonstrate their existence through the confessions of the psyche.
The resultant statements are filtered through the medium of human consciousness: that is to say, they are given visible forms which in their turn are subject to manifold influences from within and without.
That is why whenever we speak of religious contents we move in a world of images that point to something ineffable,
We do not know how clear or unclear these images, metaphors, and concepts are in respect of their transcendental object.
If, for instance, we say ”God,” we give expression to an image or verbal concept which has undergone many changes in the course of time.
We are, however, unable to say with any degree of certainty unless it be by faith whether these changes affect only the images and concepts, or the Unspeakable itself.
After all, we can imagine God as an eternally flowing current of vital energy
that endlessly changes shape just as easily as we can imagine him as an eternally unmoved, unchangeable essence.
Our reason is sure only of one thing: that it manipulates images and ideas which are dependent on human imagination and its temporal and local conditions, and which have therefore changed innumerable times in the course of their long history.
There is no doubt that there is something behind these images that transcends consciousness and operates in such a way that the statements do not vary limitlessly and chaotically, but clearly all relate to a few basic principles or archetypes. These, like the psyche itself, or like matter, are unknowable as such.
All we can do is to construct models of them which we know to be inadequate, a fact which is confirmed again and again by religious statements.
If, therefore, in what follows I concern myself with these ”metaphysical” objects, I am quite conscious that I am moving in a world of images and that none of my reflections touches the essence of the Unknowable.
I am also too well aware of how limited are our powers of conception to say nothing of the feebleness and poverty of language to imagine that my remarks mean anything more in principle than what a primitive man means when he conceives of his god as a hare or a snake.
But, although our whole world of religious ideas consists of anthropomorphic images that could never stand up to rational criticism, we should never forget that they are based on numinous archetypes, i.e., on an emotional foundation which is unassailable by reason.
We are dealing with psychic facts which logic can overlook but not eliminate. In this connection Tertullian has already appealed, quite rightly, to the testimony of the soul.
In his De testimonio animae, he says: These testimonies of the soul are as simple as they are true, as obvious as they

are simple, as common as they are obvious, as natural as they are common, as divine as they are natural.
I think that they cannot appear to anyone to be trifling and ridiculous if he considers the majesty of Nature, whence the authority of the soul is derived.
What you allow to the mistress you will assign to the disciple.
Nature is the mistress, the soul is the disciple; what the one has taught, or the other has learned, has been delivered to them by God, who is, in truth, the Master even of the mistress herself.
What notion the soul is able to conceive of her first teacher is in your power to judge, from that soul which is in you.
Feel that which causes you to feel; think upon that which is in forebodings your prophet; in omens, your augur; in the events which befall you, your foreseer.
Strange if, being given by God, she knows how to act the diviner for men! Equally strange if she knows Him by whom she has been given!
I would go a step further and say that the statements made in the Holy Scriptures are also utterances of the soul even at the risk of being suspected of psychologism.
The statements of the conscious mind may easily be snares and delusions, lies, or arbitrary opinions, but this is certainly not true of the statements of the soul: to begin with they always go over our heads because they point to realities that transcend consciousness.
These entia are the archetypes of the collective unconscious, and they precipitate complexes of ideas in the form of mythological motifs.
Ideas of this kind are never invented, but enter the field of inner perception as finished products, for instance in dreams.
They are spontaneous phenomena which are not subject to our will, and we are therefore justified in ascribing to them a certain autonomy.
They are to be regarded not only as objects but as subjects with laws of their own. From the point of view of consciousness, we can, of course, describe them as objects, and even explain them up to a point, in the same measure as we can describe and explain a living human being.
But then we have to disregard their autonomy.
If that is considered, we are compelled to treat them as subjects; in other words, we have to admit that they possess spontaneity and purposiveness, or a kind of consciousness and free will.
We observe their behaviour and consider their statements. This dual standpoint, which we are forced to adopt towards every relatively independent organism,
naturally has a dual result.
On the one hand it tells me what I do to the object, and on the other hand what it does (possibly to me).
It is obvious that this unavoidable dualism will create a certain amount of confusion in the minds of my readers, particularly as in what follows we shall have to do with the archetype of Deity.
Should any of my readers feel tempted to add an apologetic ”only” to the God-images as we perceive them, he would immediately fall foul of experience, which demonstrates beyond any shadow of doubt the extraordinary numinosity of these images.
The tremendous effectiveness (mana) of these images is such that they not only give one the feeling of pointing to the Ens realissimum, but make one convinced that they actually express it and establish it as a fact.
This makes discussion uncommonly difficult, if not impossible.
It is, in fact, impossible to demonstrate God’s reality to oneself except by using images which have arisen spontaneously or are sanctified by tradition, and whose psychic nature and effects the naive-minded person has never separated from their unknowable metaphysical background.
He instantly equates the effective image with the transcendental x to which it points.
The seeming justification for this procedure appears self-evident and is not considered a problem so long as the statements of religion are not seriously questioned.
But if there is occasion for criticism, then it must be remembered that the image and the statement are psychic processes which are different from their transcendental object; they do not posit it, they merely point to it.
In the realm of psychic processes criticism and discussion are not only permissible but are unavoidable.
In what follows I shall attempt just such a discussion, such a ”coming to terms” with certain religious traditions and

ideas.
Since I shall be dealing with numinous factors, my feeling is challenged quite as much as my intellect.
I cannot, therefore, write in a coolly objective manner, but must allow my emotional subjectivity to speak if I want to describe what I feel when I read certain books of the Bible, or when I remember the impressions I have received from the doctrines of our faith.
I do not write as a biblical scholar (which I am not), but as a layman and physician who has been privileged to see deeply into the psychic life of many people.
What I am expressing is first of all my own personal view, but I know that I also speak in the name of many who have had similar experiences. Carl Jung; Answer to Job; Prefatory Note to Answer to Job; Psychology and Religion.

Answer to Job Part 1 ˜Carl Jung (2012-03-06 17:42)

King David in Prayer, by Pieter de Grebber (c. 1640)
564 Job answers Yahweh thus:
Behold, I am of small account; what shall I answer thee?
I lay my hand on my mouth.
I have spoken once, and I will not answer;
twice, but I will proceed no further.
565 And indeed, in the immediate presence of the infinite power of creation, this is the only possible answer for a witness who is still trembling in every limb with the terror of almost total annihilation. What else could a half-crushed human worm, grovelling in the dust, reasonably answer in the circumstances? In spite of his pitiable littleness and feebleness, this man knows that he is confronted with a superhuman being who is personally
most easily provoked. He also knows that it is far better to withhold all moral reflections, to say nothing of certain moral requirements which might be expected to apply to a god.
566 Yahweh's "justice" is praised, so presumably Job could bring his complaint and the protestation of his innocence before him as ijob 40:4-5. the just judge. But he doubts this possibility. "How can a man be just before God?" "If I summoned him and he answered me, I would not believe that he was listening to my voice/' "If it is a matter of justice, who can summon him?" He "multiplies my wounds without cause." "He destroys both the blameless and the wicked." "If the scourge slay suddenly, he will laugh at the trial of the innocent." "I know," Job says to Yahweh, "thou wilt not hold me innocent. I shall be condemned." "If I wash myself . . . never so clean, yet shalt thou plunge me in the ditch." "For he is not a man, as I am, that I should answer him, and we should come together in judgment." Job

wants to explain his point of view to Yahweh, to state his complaint, and tells him: "Thou knowest that I am not guilty, and there is none to deliver out of thy hand." "I desire to argue my case with God." "I will defend my ways to his face," "I know that I shall be vindicated." Yahweh should summon him and render him an account or at least allow him to plead his cause. Properly estimating the disproportion between man and God, he asks: "Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?" God has put him in the wrong, but there is no justice. He has "taken away my right." "Till I die I will not put away my integrity from me. I hold fast to my righteousness, and will not let it go." His friend Elihu the Buzite does not believe the injusticeof Yahweh: "Of a truth, God will not do wickedly, and the Almighty will not pervert justice." Illogically enough, he bases his opinion on God's power: "Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?" One must "respect the persons of princes and esteem the high more than the low." But Job is not shaken in his faith, and had already uttered an important truth when he said: "Behold, my witness is in heaven, and he that vouches for me is on high ... my eye pours out tears to God, that he would maintain the right of a man with God, like that of a man with his neighbour." And later: "For I know that my Vindicator lives, and at last he will stand upon the earth."

567 These words clearly show that Job, in spite of his doubt as to whether man can be just before God, still finds it difficult to relinquish the idea of meeting God on the basis of justice and therefore of morality. Because, in spite of everything, he cannot give up his faith in divine justice, it is not easy for him to accept the knowledge that divine arbitrariness breaks the law. On the other hand, he has to admit that no one except Yahweh himself is doing him injustice and violence. He cannot deny that he is up against a God who does not care a rap for any moral opinion and does not recognize any form of ethics as binding. This is perhaps the greatest thing about Job, that, faced with this difficulty, he does not doubt the unity of God. He clearly sees thatGod is at odds with himself so totally at odds that he, Job, is quite certain of finding in God a helper and an "advocate" against God. As certain as he is of the evil in Yahweh, he is equally certain of the good. In a human being who renders us evil we cannot expect at the same time to find a helper. But Yahweh is not a human being: he is both a persecutor and a helper in one, and the one aspect is as real as the other. Yahweh is not split but is an antinomy a. totality of inner opposites and this is the indispensable condition for his tremendous dynamism, his omniscience and omnipotence. Because of this knowledge Job holds on to his intention of "defending his ways to his face," i.e., of making his point of view clear to him, since notwithstanding his wrath, Yahweh is also man's advocate against himself when man puts forth his complaint.

568 One would be even more astonished at Job's knowledge of God if this were the first time one were hearing of Yahweh's amorality. His incalculable moods and devastating attacks of wrath had, however, been known from time immemorial. He had proved himself to be a jealous defender of morality and was esspecially sensitive in regard to justice. Hence he had always to be praised as "just/* which, it seemed, was very important to him. Thanks to this circumstance or peculiarity of his, he had a

distinct personality, which differed from that of a more or less archaic king only in scope. His jealous and irritable nature, prying their secret thoughts, compelled a personal relationship between himself and man, who could not help but feel personally called by him. That was the essential difference between Yahweh and the all-ruling Father Zeus, who in a benevolent and somewhatdetached manner allowed the economy of the universe to roll along on its accustomed courses and punished only those who were disorderly. He did not moralize but ruled purely instinctively. He did not demand anything more from human beings than the sacrifices due to him; he did not want to do anything with human beings because he had no plans for them.Father Zeus is certainly a figure but not a personality. Yahweh, on the other hand, was interested in man. Human beings were a matter of first-rate importance to him. He needed them as they needed him, urgently and personally. Zeus too could throw thunderbolts about, but only at hopelessly disorderly individuals. Against mankind as a whole he had no objections but then they did not interest him all that much. Yahweh, however, could get inordinately excited about man as a species and men as individuals if they did not behave as he desired or expected, without ever considering that in his omnipotence he could easily have created something better than these "bad earthenware pots."

569 In view of this intense personal relatedness to his chosen people, it was only to be expected that a regular covenant would develop which also extended to certain individuals, for instance to David. As we learn from the Eighty-ninth Psalm, Yahweh told him:

My steadfast love I will keep for him for ever,
and my covenant will stand firm for him.

I will not violate my covenant,
or alter the word that went forth from my lips.
Once for all I have sworn by my holiness;
I will not lie to David
And yet it happened that he, who watched so jealously over the fulfilment of laws and contracts, broke his own oath. Modernman, with his sensitive conscience, would have felt the black abyss opening and the ground giving way under his feet, for the least he expects of his God is that he should be superior to mortal man in the sense of being better, higher, nobler but not
his superior in the kind of moral flexibility and unreliability that do not jib even at perjury.
571 Of course one must not tax an archaic god with the requirements of modern ethics. For the people of early antiquity things were rather different. In their gods there was absolutely everything: they teemed with virtues and vices. Hence they could be punished, put in chains, deceived, stirred up against one another with ut losing face, or at least not for long. The man of that epoch was so inured to divine inconsistencies that he was not unduly perturbed when they happened. With Yahweh the case was different because, from quite early on, the personal and moral tie began to play an important part in the religious relationship. In these circumstances a breach of contract was bound to have the effect not only of a personal but of a moral injury. One can see this from the way David answers Yahweh:
How long, Lord? wilt thou hide thyself forever?
shall thy wrath burn like fire?
Remember how short my time is:
wherefore hast thou made all men in vain?
Lord, where are thy former loving kindnesses,
which by thy faithfulness thou didst swear to David?
572 Had this been addressed to a human being it would have run something like this:
"For heaven's sake, man, pull yourself together and stop being such a senseless savage! It is really too grotesque to get into such a rage when it's partly your own fault that the plants won't flourish. You used to be quite reasonable and took good care of the garden you planted, instead of trampling it to pieces."
573 Certainly our interlocutor would never dare to remonstrate with his almighty partner about this breach of contract. He knows only too well what a row he would get into if he were the wretched breaker of the law. Because anything else would put him in peril of his life, he must retire to the more exalted plane of reason. In this way, without knowing it or wanting it, he shows himself superior to his divine partner both intellectually and morally. Yahweh fails to notice that he is being humoured, just as little as he understands why he has continually to be praised as just. He makes pressing demands on his people to be praised and propitiated in every possible way, for the obvious purpose of keeping him in a good temper at any price.
574 The character thus revealed fits a personality who can only convince himself that he exists through his relation to an object. Such dependence on the object is absolute when the subject is totally lacking in self-reflection and therefore has no insight into himself. It is as if he existed only by reason of the fact that he has an object which assures him that he is really there. If Yahweh, as we would expect of a sensible human being, were really conscious of himself, he would, in view of the true facts of the case, at least have put an end to the panegyrics on his justice. But he is too unconscious to be moral. Morality presupposes consciousness. By this I do not mean to say that Yahweh is imperfect or evil, like a gnostic demiurge. He is everything in its totality; therefore, among other things, he is total justice, and also its total opposite. At least this is the way he must be conceived if one is to form a unified picture of his character. We must only remember that what we have sketched is no more than an anthropomorphic picture which is not even particularly easy to visualize. From the way the divine nature expresses itself we can see that the individual qualities are not adequately related to one another, with the result that they fall apart into mutually contradictory acts. For instance, Yahweh regrets having created human beings, although in his omniscience he must have known all along what would happen to them. Carl Jung, Answer to Job, Section 1, Psychology and Religion.

Spirituality and Personality by Graeme Chapman (2012-03-07 05:26)

Soul in Bondage
SPIRITUALITY AND PERSONALITY by Graeme Chapman

Spirituality for Ministry (1998)
The way we express who we are, the way we live out our spirituality, will depend, to a considerable extent, on personality structure.
No two individuals are identical. We are each unique. However, this uniqueness is not so extreme as to rule out similarities, or clusters of similarities.
To illustrate the way in which personality influences the way our spirituality is expressed I have chosen to focus on Jung's understanding of personality structure and on the nine types posited by the Enneagram. While it is recognized that there are those who are dismissive of Jung and others who are critical of trait psychology, reflected in the Enneagram, I am using both approaches because I find them insightful and helpful.
Jung, himself, argued that psychological theories reflect the personal struggles, pathologies and personalities of those who generate them. This is unavoidable. They emerge out of the need for self-healing.
Those who are dismissive of psychology argue that differences between psychological paradigms and treatment modalities cancel out the legitimacy of the entire exercise. Wilber, on the other hand, contends that differences between paradigms and modalities can be explained on the basis of the level of personality structure that they address. According to Wilber, Jungian psychology addresses the first of the transpersonal bands between the total organism, or what I have called the body/self, and unity consciousness.1
I also suspect that different individuals will be drawn to different psychological theories because their personality structure is reflected in the presuppositions of a particular theory, because that theory offers them healing, or because it justifies their blocking further development by authenticating the defensive stand they are taking. Like attracts like.
All such theories offer us a handle on reality, in this case, our own reality. The theories, however, are not the reality. The reality itself is far more subtle and complex. There is a sense in which we need a range of paradigms and treatment modalities to compensate for omissions and to offset exaggerations. Ultimately, we need to discern and follow our own insights and guidance.
The fact that I find Jung's Analytical Psychology helpful says a lot about me. It also reflects recent developments in my journey, as well as methodologies I find helpful. Furthermore, it has afforded valuable insight into the relationship between unconscious motivation and what theologians talk about as human sinfulness. [29]
Reaction to trait psychology has been generated by a range of motivations. Some react to any form of stereotyping, or classification. Others react because they are uncomfortable confronting aspects of themselves reflected in different typologies. Responses to the Enneagram are usually either wildly enthusiastic or angrily dismissive.
If it is recognized that the Enneagram is a tool to help us understand ourselves, and to bring us to a point of repentance and conversion, it can be helpful. Whatever factors contribute to making us who we are–genetic, hormonal, environmental–the clustering of similar characteristics in certain individuals is so conspicuous as to allow us to legitimately conclude that certain people are very much alike. If the Enneagram is used, not as a procrustean bed, a prison, or a definitive straight jacket, but as a means of our exploring our enthusiasms and the reactions we have on others, it can help us mature in self-understanding, wisdom and compassion.
The following chapters, on Jung and on the Enneagram, should help you appreciate that one of the reasons we express our spirituality differently from each other is related to our different personalities. If you do not find these chapters helpful, I suggest you explore alternative paradigms. [29]
1 K. Wilber, No Boundary: Eastern and Western Approaches to Personal Growth, Boston and London, Shambhala, 1981, 11-12

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noiln (2012-04-14 20:14:19)
Personality in Psychology
What is personality in Psychology? , define personality, importances of personality,
http://www.infoaw.com/article.php?articleId=915

The Supreme Meaning of Death ˜Carl Jung (2012-03-08 06:31)

The supreme vision comes not at the end of the Bardo, but right at the beginning, at the moment of death; what happens afterward is an ever deepening descent into illusion and obscuration, down to the ultimate degradation of new physical birth. The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth, freed from all illusion of genesis and decay. Life in the Bardo brings no eternal rewards or punishments, but merely a descent into a new life which shall bear the individual nearer to his final goal. But this eschatological goal is what he himself brings to birth as the last and highest fruit of the labors and aspirations of earth Carl Jung; Commentary on the Tibetan Book of the Dead; Psychology and Religion, Pages 524-525.
It is highly sensible of the Bardo Thodol to make clear to the dead man the primacy of the psyche, for that is the one thing which life does not make clear to us. We are so hemmed in by things which jostle and oppress that we never get a chance, inthe midst of all these ”given” things, to wonder by whom they are ”given.” It is from this world of ”given” things that the dead man liberates himself; and the purpose of the instruction is to help him towards this liberation. We, if we put ourselves in his place, shall derive no lesser reward from it, since we learn from the very first paragraphs that the ”giver” of all ”given” things dwells within us. This is a truth which in the face of all evidence, in the greatest things as in the smallest, is never known, although it is often so very necessary, indeed vital, for us to know it. Such knowledge, to be sure, is suitable only for contemplatives who are minded to understand the purpose of existence, for those who are Gnostics by temperament and therefore believe in a savior who, like the savior of the Mandaeans, is called ”knowledge of life” (Manda d’Hayye). Perhaps it is not granted to many of us to see the world as something ”given.” A great reversal of standpoint, calling for much sacrifice, is needed before we can see the world as ”given” by the very nature of the psyche. It is so much more straightforward, more dramatic, impressive, and therefore more convincing, to see all the things that happen to me than to observe how I make them happen. Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances. That is why attempts of this kind were always the object of secret initiations, culminating as a rule in a figurative death which symbolized the total character of this reversal. And, in point of fact, the instruction given in the Bardo Thodol serves to recall to the dead man the experiences of his initiation and the teachings of his guru, for the instruction is, at bottom, nothing less than an initiation of the dead into the Bardo life, just as the initiation of the living was a preparation for the Beyond. Such was the case, at least, with all the mystery cults in ancient civilizations from the time of the Egyptian and Eleusinian mysteries. In the initiation of the living, however, this ”Beyond” is not a world beyond death, but a reversal of the mind’s intentions and outlook, a psychological ”Beyond” or, in Christian terms, a ”redemption” from the trammels of the world and of sin. Redemption is a separation and deliverance from an earlier condition of darkness and unconsciousness, and leads to a condition of illumination and releasedness, to victory and transcendence over everything ”given.” Carl Jung, Psychology and Religion, Pages 513 – 514.

Jung and Archetypes (2012-03-08 17:47)

Carl Jung and Archetypes
Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition. True, the unconscious knows more than the consciousness does; but it is a knowledge of a special sort, knowledge in eternity, usually without reference to the here and now, not couched in language of the intellect. Only when we let its statements amplify themselves . . . does it come within the range of the understanding; only then does a new aspect become perceptible to us. The process is convincingly repeated in every successful dream analysis. That is why it is so important not to have any preconceived, doctrinaire opinions about the statements made by dreams. As soon as a certain “monotony of interpretation” strikes us, we know that our approach has
become doctrinaire and hence sterile.

Jung Memories, Dreams, Reflections

Many contemporary theorists and literary critics believe that the significance of a work of art may well lie in its universality—its appeal to all peoples regardless of time or culture. Certain images or situations, these critics assert, create similar emotional responses in nearly everybody. Consequently, both visual artists and writers may evoke those experiences that create the most striking responses. The identification of such archetypal elements can lead to a much deeper understanding of a work's value. Archetypal analysis, sometimes referred to as myth criticism, is a method of analysis that enhances our critical imagery, and situations that suggest recurrent human circumstances. In his book Contributions to Analytical Psychology, Jung writes that there are three basic qualities that characterize archetypes: primordial, universal, and recurrent.

Primordial Characteristics

The most fundamental quality that characterizes archetypes is that they are primordial: they are located within the human preconscious, that area of the mind from which information can be recalled (re-membered), though it is not present in the conscious mind. In humans, the experiences of the past that are so important for the species'survival, such as the fear of falling, are the result of countless numbers of experiences of the same kind, experiences that literally began before the development of consciousness. They are innate images of experiences which have been repeated so often that they have formed deep, lasting impressions upon the human psyche. These experiences have a cumulative effect much like what happens to unprocessed photographic film passed through airport x-ray machines. One trip through an x-ray machine is probably not noticeable on the photographs, but when the film passes through the machines several times, as it does on a trip that requires several flights, a haze begins to appear. The more trips through the machine, the deeper the haze

becomes. The film "remembers" each x-ray and is cumulatively affected by it until it becomes codified into an archetype, buried deeply within the collective unconscious and passed on by the species generation after generation. While this process has never been satisfactorily explained, (Is it genetic? Is it cultural? Is it mystical?) these experiences represent those formed earliest in the development of the human species. Primordial experiences, therefore, are fundamental, original occurrences, repeated so many millions of times that they are mentally imprinted. Consequently, since Jung viewed them as models or prototypes of universal behavior, he named them archetypes.

Universal Characteristics

The second fundamental quality of archetypes is that they are universal; they are unaffected by time or situation, community or culture. They are now as they were in the past; they are as significant to tribal people, so isolated in dense jungles or on remote islands that they think their few members are the only human beings in existence, as they are to engineers striving to solve the complex problems of space travel. The ancient Greeks battling over Helen at the walls of Troy were as affected by archetypes as politicians today who are trying to calculate the interests and moods of the people so that successful election campaigns may be waged. From this perspective, humans have changed little in the past 4,000 years of recorded history, a period which is itself only an instant when compared with the backdrop of evolutionary time. The psycho-neurological functions of the modern mind remain essentially unchanged from the minds of Neolithic peoples. As a result, we all share similar experiences, emotions drives, needs, and archetypes with each other and with our ancient ancestors. Archetypes are, therefore, truly part of the human universal experience.

Recurrent Characteristics

The third fundamental quality of archetypes is that they are recurrent. Those who have conducted research in the fields of anthropology, comparative religion, and mythology have tended to confirm the similarities among peoples, while demonstrating that what differences do exist are attributable mostly to local adaptations. It makes little difference, for example, where people are on the earth or when they exist; all people have been concerned with their creation and the meaning of their existence. These concerns are universal, therefore, archetypal. The most fascinating aspects of any comparison,

however, comes with the realization that the explanations of human origin and worldly creation are strikingly similar.

Images or Symbols

Archetypes are universal in their symbolism; certain images seem to have universal appeal. These images call from within us certain responses and associations that appeal to us in emotional ways quite apart from our intellect. For example, a ship: the Pequod The ship from Moby Dick symbolizes the conflict between humans and nature.

the Bounty The ship from the famous mutiny symbolizes the connective link between the rigid Victorian culture of England and the permissive Polynesian culture of Tahiti.
the Discovery The spaceship from 2001: A Space Oddyssey symbolizes the inexorable human quest for knowledge, even into the depths of the unknown.
Characters
A number of recurrent, archetypal characters make up the cast in many works of literature, as well as in the mythology and in religion. These characters possess such remarkably similar experiences and behave in such a predetermined manner that their lives appear almost ritualistic in their predictability.
Probably the most common of these characters is the hero; the hero myth is universally a powerful shaper of beliefs, rituals, and arts. The hero story, according to many scholars, is the central motif of all mythology, and that story is known by many names:
• the hero's journey or quest
• the adventure tale
• the epic
• the search
• the exploration
• the escape
• the wandering
• the love story
Other archetypal characters, like the hero, can be identified by what happens to them. Their experiences too are varied and are important for their representation in literature and mythology.
2. The outcast is a character who is condemned to wander after committing some crime against society (e.g. Cain; The Ancient Mariner; Clare Walker in "The Loving Shepherds"; Moses and the tribes of Israel).
3. The devil character is the personification of evil. He often offers fortune, fame, or power in return for a soul (e.g. Lucifer; Mephistopheles; Sauron the Great, the Dark Lord; the Emperor in Star Wars, Darth Vader's master).
4. The scapegoat is a person whose death in a public ritual expiates the community's sins (e.g. Mrs. Hutchinson in "The Lottery" by Shirley Jackson; Jesus).
5. The star-crossed lovers' relationship ends with the tragic death of one or both of them (e.g. Romeo and Juliet; Antigone; Psyche and Eros).
6. The intellectual (mathematician, astronomer, scientist, computer programmer)
a. Anti-social—wicked or mad scientist, e.g. Victor Frankenstein
b. Neutral—provides reasoning or explanation, e.g. Dr. Strangelove
c. Pro-social—often the power behind the hero, e.g. Mr. Spock of Star Trek; Merlin to King Arthur
7. The medicine woman is the possessor of the knowledge of the healing powers of nature (e.g. Ayla and Iza in Clan of the Cave Bear; Morgan la Fay in the legends of King Arthur; witches)
8. The shaman / holyman is the possessor of the knowledge of the healing powers of the spirit world, guardian of the traditions and rituals of the people (e.g. Mogar in Clan of the Cave Bear; don Juan in the books of Carlos Castaneda; the witch doctor)
Still other archetypal characters you may wish to investigate:
• artist
• sage or seer
• trickster
• fool
• warrior
• giant
• king

• child or innocent
• guru or disciple
• the double
• the father
• the mother

Situation

Several recurrent archetypal situations have been identified in the world's literature through the use of Jung's analytical techniques. These situations are what the images suggest and what the characters pursue. In one sense, the situation forms the basis for plot in the literature of the mythic story. Some of the most common situations are: the initiation, the task, the quest, the fall, death and rebirth, the wasteland.

Shadow, Anima, and Persona

On a much deeper plane than images, characters or situations, archetypal analysis is also concerned with the individual human psyche. Unlike Freud, however, Jung's approach is to probe the characters' psyches in literature in order to understand better the characters themselves, not to probe the psychological problems that may have confronted the author. As a result, you may find this approach somewhat more useful than Freud's therapeutic psychological analysis.

Shadow—Jung believed that, in addition to the collective unconscious, the mind has a personal subconscious. The darker part of this region he referred to as the shadow, where the less pleasant aspects of the personality reside. This dark part of the personality, often dangerous, belongs to the primitive, uncivilized, pre-evolutionary past of the species. The shadow holds emotions such as jealousy and repressed desires such as avarice, which most people would prefer not apart from other animals. The anima is the life force, the vital energy within everyone; it is the part of people that is living and causes life. The Anima is the female soul image of a man, the Animus the male soul image of a woman. That is the most simple definition, and one with which many struggle since Jung defines a person's soul image as gender opposite. Jung asserts that without the anima people would deteriorate into pathological idleness.

The anima / animus is the life force, the center of ambition and creativity. If one is on good terms with one's anima / animus he / she can prove a valuable messenger between the unconscious and the conscious, a connecting link—a veritable Hermes.

The heroine is an anima character.

Persona—The persona is a concept that is perhaps more often familiar. Simply put, the persona is the social personality or actor's mask that everyone puts on to face the world. Often, the persona is perceived as quite different from one's true self. The chief function of the persona is to mediate between the ego and the world outside. A personality that is psychologically healthy and mature must possess a persona that is flexible. The hero is a persona character.to recognize as part of their being. The villain is a shadow character.

Anima / Animus—While the shadow exists in everyone and is not a part of the personality we like to admit to, the anima is the element that sets humans apart from

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Book of Job ˜Carl Jung [Paragraphs 575 - 608] **(2012-03-09 07:18)**

Since the Omniscient looks into all hearts, and Yahweh's eyes "run to and fro through the whole earth," x it were better for the interlocutor of the Eighty-ninth Psalm not to wax too conscious of his slight moral superiority over the more unconscious God. Better to keep it dark, for Yahweh is no friend of critical thoughts which in any way diminish the tribute of recognition he demands.ch in any way diminish the tribute of recognition he demands. Loudly as his power resounds through the universe, the basis of his existence is correspondingly slender, for it needs conscious reflection in order to exist in reality. Existence is only real when it is conscious to somebody. That is why the Creator needs conscious man even though, from sheer unconsciousness, he would like to prevent him from becoming conscious. And that is also why Yahweh needs the acclamation of a small group of people. One can imagine what would happen if this assembly suddenly decided to stop the applause: there would be a state of high excitation,

with outbursts of blind destructive rage, then a withdrawal into hellish loneliness and the torture of non-existence, followed by a gradual reawakening of an unutterable longing for something which would make him conscious of himself. It is probably for this reason that all pristine things, even man before he becomes the canaille, have a touching, magical beauty, for in its nascent state "each thing after its kind" is the most precious, the most desirable, the tenderest thing in the world, being a reflection of the infinite love and goodness of the Creator.

576 In view of the undoubted frightfulness of divine wrath, and in an age when men still knew what they were talking about when they said "Fear God/' it was only to be expected that man's slight superiority should have remained unconscious. The powerful personality of Yahweh, who, in addition to everything
else, lacked all biographical antecedents (his original relationship to the Elohim had long since been sunk in oblivion), had raised him above all the numina of the Gentiles and had immunized him against the influence that for several centuries had been undermining the authority of the pagan gods. It was precisely the details of their mythological biography that had become their nemesis, for with his growing capacity for judgment man had found these stories more and more incomprehensible and indecent. Yahweh, however, had no origin and no past, except his creation of the world, with which all history began, and his relation to that part of mankind whose forefather Adam he had fashioned in his own image as the Anthropos, the original man, by what appears to have been a special act of creation. One can only suppose that the other human beings who must also have existed at that time had been formed previously on the divine potter's wheel along with the various kinds of beasts and cattle those human beings, namely, from whom Cain and Seth chose their wives. If one does not approve of this conjecture, then the only other possibility that remains is the far more scandalous one that they incestuously married their sisters (for whom there is no evidence in the text), as was still surmised by the philosopher Karl Lamprecht at the end of the nineteenth century.

577 The special providence which singled out the Jews from among the divinely stamped portion of humanity and made them the "chosen people" had burdened them from the start with a heavy obligation. As usually happens with such mortgages, they quite understandably tried to circumvent it as much as possible. Since the chosen people used every opportunity to break away from him, and Yahweh felt it of vital importance to tie this indispensable object (which he had made "godlike" for this very purpose) definitely to himself, he proposed to the patriarch Noah a contract between himself on the one hand, and Noah, his children, and all their animals, both tame and wild, on the other a contract that promised advantages to both parties. In order to strengthen this contract and keep it fresh in the memory, he instituted the rainbow as a token of the covenant. If, in future, he summoned the thunder-clouds which hide within them floods of water and lightning, then the rainbow would appear, reminding him and his people of the contract. The temptation to use such an accumulation of clouds for an
experimental deluge was no small one, and it was therefore a good idea to associate it with a sign that would give timely warning of possible catastrophe.

578 In spite of these precautions the contract had gone to pieces with David, an event which left behind it a literary deposit in the Scriptures and which grieved some few of the devout, who upon reading it became reflective. As the Psalms were zealously read, it was inevitable that certain thoughtful people were unable to stomach the Eighty-ninth Psalm. However that may be, the fatal impression made by the breach of contract survived. It is historically possible that these considerations influenced the author of the Book of Job.

579 The Book of Job places this pious and faithful man, so heavily afflicted by the Lord, on a brightly lit stage where he presents his case to the eyes and ears of the world. It is amazing to see how easily Yahweh, quite without reason, had let himself be influenced by one of his sons, by a doubting thought,
and made unsure of Job's faithfulness. With his touchiness and suspiciousness the mere possibility of doubt was enough to infuriate him and induce that peculiar double-faced behaviour of which he had already given proof in the Garden of Eden, when he pointed out the tree to the First Parents and at the same time forbade them to eat of it. In this way he precipitated the Fall, which he apparently never intended. Similarly, his faithful servant Job is now to be exposed to a rigorous moral test, quite gratuitously and to no purpose, although Yahweh is convinced of Job's faithfulness and constancy, and could moreover have assured himself beyond all doubt on this point had he taken counsel with his own omniscience. Why, then, is the experiment made at all, and a bet with the unscrupulous slanderer settled, without a stake, on the back of a powerless creature? It is indeed no edifying spectacle to see how quickly Yahweh abandons his faithful servant to the evil spirit and lets him fall without compunction or pity into

the abyss of physical and moral suffering. From the human point of view Yahweh's behaviour is so revolting that one has to ask oneself whether there is not a deeper motive hidden behind it. Has Yahweh some secret resistance againstJob? That would explain his yielding to Satan. But what does man possess that God does not have? Because of his littleness, puniness, and defencelessness against the Almighty, he possesses, as we have already suggested, a somewhat keener consciousness based on self-reflection: he must, in order to survive, always be mindful of his impotence. God has no need of this circumspection, for nowhere does he come up against an insuperable obstacle that would force him to hesitate and hence make him reflect on himself. Could a suspicion have grown up in God that man possesses an infinitely small yet more concentrated degree of consciousness than that of a mere "creature" had aroused his divine suspicions. Too often already these human beings had not behaved in the prescribed manner. Even his trusty servant Job might have something up his sleeve. . . . Hence Yahweh's surprising readiness to listen to Satan's insinuations against his better judgment.

580 Without further ado Job is robbed of his herds, his servants are slaughtered, his sons and daughters are killed by a whirlwind, and he himself is smitten with sickness and brought to the brink of the grave. To rob him of peace altogether, his wife and his old friends are let loose against him, all of whom say
the wrong things. His justified complaint finds no hearing with the judge who is so much praised for his justice. Job's right is refused in order that Satan be not disturbed in his play.

581 One must bear in mind here the dark deeds that follow one another in quick succession: robbery, murder, bodily injury with premeditation, and denial of a fair trial. This is further exacerbated by the fact that Yahweh displays no compunction, remorse, or compassion, but only ruthlessness and brutality.
The plea of unconsciousness is invalid, seeing that he flagrantly violates at least three of the commandments he himself gave out on Mount Sinai.

582 Job's friends do everything in their power to contribute to his moral torments, and instead of giving him, whom God has perfidiously abandoned, their warm-hearted support, they moralize in an all too human manner, that is, in the stupidest fashion imaginable, and "fill him with wrinkles." They thus deny
him even the last comfort of sympathetic participation and human understanding, so that one cannot altogether suppress the suspicion of connivance in high places.

583 Why Job's torments and the divine wager should suddenly come to an end is not quite clear. So long as Job does not actually die, the pointless suffering could be continued indefinitely. We must, however, keep an eye on the background of all these events: it is just possible that something in this background will gradually begin to take shape as a compensation for Job's undeserved suffering-something to which Yahweh, even if he had only a faint inkling of it, could hardly remain indifferent. Without Yahweh's knowledge and contrary to his intentions, the tormented though guiltless Job had secretly been lifted up to a superior knowledge of God which God himself did not possess. Had Yahweh consulted his omniscience, Job would not have had the advantage of him. But then, so many other things would
not have happened either.

584 Job realizes God's inner antinomy, and in the light of this realization his knowledge attains a divine numinosity. The possibility of this development lies, one must suppose, in man's "godlikeness," which one should certainly not look for in human morphology. Yahweh himself had guarded against this error by expressly forbidding the making of images. Job, by his insistence on bringing his case before God, even without hope of a hearing, had stood his ground and thus created the very obstacle that forced God to reveal his true nature. With this dramatic climax Yahweh abruptly breaks off his cruel game of cat and mouse. But if anyone should expect that his wrath will now be turned against the slanderer, he will be severely disappointed. Yahweh does not think of bringing this mischief-making son of his to account, nor does it ever occur to him to give Job at least the moral satisfaction of explaining his behaviour. Instead, he comes riding along on the tempest of his almightiness and thunders reproaches at the half-crushed human worm:

Who is this that darkens counsel
by words without insight?

585 In view of the subsequent words of Yahweh, one must really ask oneself: Who is darkening what counsel? The only dark thing here is how Yahweh ever came to make a bet with Satan. It is certainly not Job who has darkened anything and least of all a counsel, for there was never any talk of this nor will there be in what follows. The bet does

not contain any ”counsel” so far as one can see-unless, of course, it was Yahweh himself who egged Satan on for the ultimate purpose of exalting Job. Naturally this development was foreseen in omniscience, and it may be that the word ”counsel” refers to this eternal and absolute knowledge. If so, Yahweh’s attitude seems the more illogical and incomprehensible, as he could then have enlightened Job on this point-which, in view of the wrong done to him, would have been only fair and equitable. I must therefore regard this possibility as improbable.

586 Whose words are without insight? Presumably Yahweh is not referring to the words of Job’s friends, but is rebuking Job. But what is Job’s guilt? The only thing he can be blamed for is his incurable optimism in believing that he can appeal to divine justice. In this he is mistaken, as Yahweh’s subsequent words prove. God does not want to be just; he merely flaunts might over right. Job could not get that into his head, because he looked upon God as a moral being. He had never doubted God’s might, but had hoped for right as well. He had, however, already taken back this error when he recognized God’s contradictory

nature, and by so doing he assigned a place to God’s justice and goodness. So one can hardly speak of lack of insight. The answer to Yahweh’s conundrum is therefore: it is Yahweh himself who darkens his own counsel and who has no insight. He turns the tables on Job and blames him for what he himself does: man is not permitted to have an opinion about him, and, in particular, is to have no insight which he himself does not possess. For seventy-one verses he proclaims his world creating power to his miserable victim, who sits in ashes and scratches his sores with potsherds, and who by now has had

more than enough of superhuman violence. Job has absolutely no need of being impressed by further exhibitions of this power. Yahweh, in his omniscience, could have known just how incongruous his attempts at intimidation were in such a situation. He could easily have seen that Job believes in his omnipotence as much as ever and has never doubted it or wavered in his loyalty. Altogether, he pays so little attention to Job’s real situation that one suspects him of having an ulterior motive which is more important to him: Job is no more than the outward occasion for an inward process of dialectic in God. His thunderings at Job so completely miss the point that one cannot help but see how much he is occupied with himself. The tremendous emphasis he lays on his omnipotence and greatness makes no sense in relation to Job, who certainly needs no more convincing, but only becomes intelligible when aimed at a listener who doubts it. This ”doubting thought” is Satan, who after completing his evil handiwork has returned to the paternal bosom in order to continue his subversive activity there. Yahweh must have seen that Job’s loyalty was unshakable and that Satan had lost his bet. He must also have realized that, in accepting this bet, he had done everything possible to drive his faithful servant to disloyalty, even to the extent of perpetrating a whole series of crimes. Yet it is not remorse and certainly not moral horror that rises to his consciousness, but an obscure intimation of something that questions his omnipotence. He is particularly sensitive on this point, because ”might” is the great argument. But omniscience knows that might excuses nothing. The said intimation refers, of course, to the extremely uncomfortable fact that Yahweh had let himself be bamboozled by Satan. This weakness of his does not reach full consciousness, since Satan is treated with remarkable tolerance and consideration. Evidently Satan’s intrigue is deliberately overlooked at Job’s expense.

588 Luckily enough, Job had noticed during this harangue that everything else had been mentioned except his right. He has understood that it is at present impossible to argue the question of right, as it is only too obvious that Yahweh has no interest whatever in Job’s cause but is far more preoccupied with his own affairs. Satan, that is to say, has somehow to disappear, and this can best be done by casting suspicion on Job as a man of subversive opinions. The problem is thus switched on to another track, and the episode with Satan remains unmentioned and unconscious. To the spectator it is not quite clear why Job is treated to this almighty exhibition of thunder and lightning, but the performance as such is sufficiently magnificent and impressive to convince not only a larger audience but above all Yahweh himself of his unassailable power. Whether Job realizes what violence Yahweh is doing to his own omniscience by behaving like this we do not know, but his silence and submission leave a number of possibilities open. Job has no alternative butformally to revoke his demand for justice, and he therefore answers in the words quoted at the beginning: ”I lay my hand on my mouth.”

589 He betrays not the slightest trace of mental reservation in fact, his answer leaves us in no doubt that he has succumbed completely and without question to the tremendous force of the divine demonstration. The most exacting tyrant should have been satisfied with this, and could be quite sure that his servant from terror alone, to say nothing of his undoubted loyalty would not dare to nourish a single improper thought for a very long time to come.

590 Strangely enough, Yahweh does not notice anything of the kind. He does not see Job and his situation at all. It is rather as if he had another powerful opponent in the place of Job, one who was better worth challenging. This is clear from his twice repeated taunt: Gird up your loins like a man; I will question you, and you shall declare to me.
591 One would have to choose positively grotesque examples to illustrate the disproportion between the two antagonists. Yahweh sees something in Job which we would not ascribe to him but to God, that is, an equal power which causes him to bring out his whole power apparatus and parade it before his opponent. Yahweh projects on to Job a sceptic's face which is hateful to him because it is his own, and which gazes at him with an uncanny and critical eye. He is afraid of it, for only in face of something frightening does one let off a cannonade of references to one's power, cleverness, courage, invincibility, etc. What has all that to do with Job? Is it worth the lion's while to terrify a mouse?
592 Yahweh cannot rest satisfied with the first victorious round. Job has long since been knocked out, but the great antagonist whose phantom is projected on to the pitiable sufferer still stands menacingly upright. Therefore Yahweh raises his arm again:

Will you even put me in the wrong?
Will you condemn me that you may be justified?
Have you an arm like God,
and can you thunder with a voice like his?

593 Man, abandoned without protection and stripped of his rights, and whose nothingness is thrown in his face at every opportunity, evidently appears to be so dangerous to Yahweh that he must be battered down with the heaviest artillery. What irritates Yahweh can be seen from his challenge to the ostensible
Job:

Look on every one that is proud, and bring him low;
and tread down the wicked where they stand.
Hide them in the dust together;
bind their faces in the hidden place.
Then will I also acknowledge to you
that your own right hand can give you victory.

594 Job is challenged as though he himself were a god. But in the contemporary metaphysics there was no deuteros theos, no other god except Satan, who owns Yahweh's ear and is able to influence him. He is the only one who can pull the wool over his eyes, beguile him, and put him up to a massive violation of his own penal code. A formidable opponent indeed, and, because of his close kinship, so compromising that he must be concealed with the utmost discretion even to the point of God's hiding him from his own consciousness in his own bosom! In his stead God must set up his miserable servant as the bugbearwhom he has to fight, in the hope that by banishing the dreaded countenance to "the hidden place" he will be able to maintain himself in a state of unconsciousness.
595 The stage-managing of this imaginary duel, the speechifying, and the impressive performance given by the prehistoric menagerie would not be sufficiently explained if we tried to reduce them to the purely negative factor of Yahweh's fear of becoming conscious and of the relativization which this entails. The conflict becomes acute for Yahweh as a result of a new factor, which is, however, not hidden from omniscience though in this case the existing knowledge is not accompanied by any conclusion. The new factor is something that has never occurred before in the history of the world, the unheard-of fact that, without knowing it or wanting it, a mortal man is raised by his moral behaviour above the stars in heaven, from which position of advantage he can behold the back of Yahweh, the abysmal world of "shards."
597 Truly, Yahweh can do all things and permits himself all things without batting an eyelid. With brazen countenance he can project his shadow side and remain unconscious at man's expense. He can boast of his superior power and enact laws which mean less than air to him. Murder and manslaughter are mere bagatelles, and if the mood takes him he can play the feudal grand seigneur and generously recompense his bond slave for the havoc wrought in his wheat-fields. "So you have lost your sons and daughters? No harm done, I will give you new and better ones."
598 Job continues (no doubt with downcast eyes and in a lowvoice):

"Who is this that hides counsel without insight?"
Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know.

”Hear, and I will speak; I will question you, and you declare to me.”
I had heard of thee by the hearing of the ear, but now my eye sees thee; therefore I abhor myself, and repent in dust and ashes.
599 Shrewdly, Job takes up Yahweh’s aggressive words and prostrates himself at his feet as if he were indeed the defeated antagonist. Guileless as Job’s speech sounds, it could just as well be equivocal. He has learnt his lesson well and experienced ”wonderful things” which are none too easily grasped. Before, he had known Yahweh ”by the hearing of the ear,” but now he has got a taste of his reality, more so even than David an process of the sefiroth. Therefore the seftroth had to be cleansed of the evil admixture of the shards. This elimination of the shards took place in what is described in the cabalistic writings particularly of Luria and his school as the ”breaking of the vessels/’ Through this the powers of evil assumed a separate and real existence incisive lesson that had better not be forgotten. Formerly he was naive, dreaming perhaps of a ”good” God, or of a benevolent ruler and just judge. He had imagined that a ”covenant” was alegal matter and that anyone who was party to a contract could insist on his rights as agreed; that God would be faithful and true or at least just, and, as one could assume from the Ten Commandments, would have some recognition of ethical values or at least feel committed to his own legal standpoint. But, to his horror, he has discovered that Yahweh is not human but, in certain respects, less than human, that he is just what Yahweh himself says of Leviathan (the crocodile): He beholds everything that is high: He is king over all proud beasts.
600 Unconsciousness has an animal nature. Like all old gods Yahweh has his animal symbolism with its unmistakable borrowings from the much older theriomorphic gods of Egypt, especially Horus and his four sons. Of the four animals of Yahweh only one has a human face. That is probably Satan, the godfather of man as a spiritual being. EzekieFs vision attributes three-fourths animal nature and only one-fourth human nature to the animal deity, while the upper deity, the one above the ”sapphire throne,” merely had the ”likeness” of a man. This symbolism explains Yahweh’s behaviour, which, from the human point of view, is so intolerable: it is the behaviour of an unconscious being who cannot be judged morally. Yahweh is a phenomenon and, as Job says, ”not a man.” 601 One could, without too much difficulty, impute such a meaning to Job’s speech. Be that as it may, Yahweh calmed down at last. The therapeutic measure of unresisting acceptance had proved its value yet again. Nevertheless, Yahweh is still somewhat nervous of Job’s friends they ”have not spoken of me what is right.” The projection of his doubt-complex extends comically enough, one must say to these respectable and slightly pedantic old gentlemen, as though God-knows-what depended on what they thought. But the fact that men should think at all, and especially about him, is maddeningly disquieting and ought somehow to be stopped. It is far too much like the sort of thing his vagrant son is always springing on him, thus hitting him in his weakest spot. How often already has he bitterly regretted his unconsidered outbursts!
602 One can hardly avoid the impression that Omniscience is gradually drawing near to a realization, and is threatened with an insight that seems to be hedged about with fears of selfdestruction. Fortunately, Job’s final declaration is so formulated that one can assume with some certainty that, for the protagonists, the incident is closed for good and all.
603 The commenting chorus on this great tragedy, which has never at any time lost its vitality, do not feel quite like that. For our modern sensibilities it is by no means apparent that with Job’s profound obeisance to the majesty of the divine presence, and his prudent silence, a real answer has been given to the question raised by the Satanic prank of a wager with God. Job has not so much answered as reacted in an adjusted way. In so doing he displayed remarkable self-discipline, but an unequivocal answer has still to be given. To take the most obvious thing, what about the moral wrong Job has suffered? Is man so worthless in God’s eyes that not even a tort moral can be inflicted on him? That contradicts the fact that man is desired by Yahweh and that it obviously matters to him whether men speak ”right” of him or not. He needs Job’s loyalty, and it means so much to him that he shrinks at nothing in carrying out his test. This attitude attaches an almost divine importance to man, for what else is there in the whole wide world that could mean anything to one who has everything? Yahweh’s divided attitude, which on the one hand tramples onhuman life and happiness without regard, and on the other hand must have man for a partner, puts the latter in an impossible position. At one moment Yahweh behaves as irrationally as a cataclysm; the next moment he wants to be loved, honoured, worshipped, and praised as just. He reacts irritably to every word that has the faintest suggestion of criticism, while he himself does not care a straw for his own moral code if his actions happen to run counter to its statutes.

605 One can submit to such a God only with fear and trembling, and can try indirectly to propitiate the despot with unctuous praises and ostentatious obedience. But a relationship of trust seems completely out of the question to our modern way of thinking. Nor can moral satisfaction be expected from an unconscious nature god of this kind. Nevertheless, Job got his satisfaction, without Yahweh's intending it and possibly without himself knowing it, as the poet would have it appear. Yahweh's allocutions have the unthinking yet none the less transparent purpose of showing Job the brutal power of the demiurge: "This is I, the creator of all the ungovernable, ruthless forces of Nature, which are not subject to any ethical laws. I, too, am an amoral force of Nature, a purely phenomenal personality that cannot see its own back." This is, or at any rate could be, a moral satisfaction of the first order for Job, because through this declaration man, in spite of his impotence, is set up as a judge over God himself. We do not know whether Job realizes this, but we do know from the numerous commentaries on Job that all succeeding ages have overlooked the fact that a kind of Moira or Dike rules over Yahweh, causing him to give himself away so blatantly. Anyone can see how he unwittingly raises Job by humiliating him in the dust. By so doing he pronounces judgment on himself and gives man the moral satisfaction whose absence we found so painful in the Book of Job.
607 The poet of this drama showed a masterly discretion in ringing down the curtain at the very moment when his hero gave unqualified recognition to the dxo^acm iityaXy of the Demiurge by prostrating himself at the feet of His Divine Majesty. No other impression was permitted to remain. An unusual scandal was blowing up in the realm of metaphysics, with supposedly devastating consequences, and nobody was ready with a saving formula which would rescue the monotheistic conception of God from disaster. Even in those days the critical intellect of a Greek could easily have seized on this new addition to Yahweh's biography and used it in his disfavour (as indeed happened, though very much later) so as to mete out to him the fate that had already overtaken the Greek gods. But a relativization of God was utterly unthinkable at that time, and remained so for the next two thousand years.
608 The unconscious mind of man sees correctly even when conscious reason is blind and impotent. The drama has been consummated for all eternity: Yahweh's dual nature has been revealed, and somebody or something has seen and registered this fact. Such a revelation, whether it reached man's consciousness or not, could not fail to have far-reaching consequences. Carl Jung, Answer to Job, Psychology and Religion.

The Evolution of Jung's Archetypal Reality (2012-03-10 07:18)

THE EVOLUTION OF JUNG'S ARCHETYPAL REALITY: PSYCHOLOGY & G. SPENCER-BROWN'S LAWS OF FORM
The archetype itself is empty and purely formal, nothing but a facultas praeformandi, a possibility of representation which is given a priori. The representations themselves are not inherited, only the forms. - C. G. Jung.
Jung's concept of the archetype evolved slowly over his lifetime, moving increasingly toward abstraction as he gradually stripped away the clothing the archetype wears when it emerges into consciousness. His initial recognition was of primordial images inhabiting our dreams and fantasies. Gradually he came to realize that the image was only a manifestation of an essentially content-free archetype. Then, with the understanding that image and behavior were two faces of the same coin, Jung developed the ideas of a psychoid reality which encompassed both matter and psyche. Finally, late in life, he speculated that perhaps when all personifications were removed from the archetype, we arrive at number, which "may well be the most primitive element of order in the human psyche . . . an archetype of order which has become conscious."Jungian psychology has amplified many facets of the archetype, but no one attempted to go deeper into the fundamental structure of archetypal reality itself. With one exception: the brilliant twentieth-century mathematician and logician, G. Spencer-Brown. Spencer-Brown developed a formal mathematical system to answer the most basic question about archetypal reality: how does something emerge from nothing? He showed how the mere act of making a distinction creates space, then developed two "laws" that emerge ineluctably from the creation of space. Further, by following the implications of his system to their logical conclusion Spencer-Brown demonstrated how not only space, but time also emerges out of the undifferentiated world that precedes distinctions. In this paper, I propose that Spencer-Brown's distinctions create the most elementary forms from which archetypes emerge. In this paper I will introduce his ideas in order to explore the archetypal foundations

of consciousness. I'll gradually unfold his discoveries by first outlining some of the history of ideas that lie behind them. Jung's Identity of Opposites & George Boole's Laws of Thought The place or the medium of realization is neither mind nor matter, but that intermediate realm of subtle reality which can be adequately expressed only by the symbol. - C. G. Jung.

In the 1950's Spencer-Brown left the safe confines of his duties as a mathematician and logician at Cambridge and Oxford to work for an engineering firm that specialized in electronic circuit networks, including those necessary to support the British railways system. Networks are composed of a series of branching possibilities: left or right, this way or that way. At each junction, a choice must be made between several possibilities. From a mathematical perspective, a choice between multiple branches can be reduced to a series of choices between only two possibilities. Thus network design involved virtually identical problems with logic, where one constructs complex combinations of propositions, each of which can be either true or false. Because of this, the firm hoped to find in Spencer-Brown a logician who could help them design better networks. Spencer-Brown in turn tried to apply a branch of mathematics known as Boolean algebra to their problem, initially to little avail, as we will see. If we can translate from the world of mathematics and logic to the world of Jungian psychology, we might say that Spencer-Brown was presented with the "problem of opposites" which was Jung's central concern throughout his lifetime. Jung found that "identity of opposites is a characteristic feature of every psychic event in the unconscious state."4 Yet "so long as consciousness refrains from acting, the opposites will remain dormant in the unconscious". How can consciousness evolve out of the unconscious, undifferentiated state of the "identity of opposites"? Are there any rules that govern this emergent process? Before we can we present Spencer-Brown's ideas, we need to know a little about the first attempt by mathematics to deal with the problems of opposites in the mind: Boolean Algebra.

By the mid-19th century, mathematics was undergoing a sea-change. Where previously mathematics had been considered the "science of magnitude or number", mathematicians were coming to realize that their true domain was symbol manipulation, regardless of whether those symbols might represent numbers. In 1854, the English educator and mathematician George Boole [1815–1864] produced the first major formal system embodying this new view of mathematics, an astonishing work: Laws of Thought.6 His ambitious purpose was no less than capturing the actual mechanics of the human mind. In Boole's words: "The design of the following treatise is to investigate the fundamental laws of those operations of the mind by which reasoning is performed; to give expression to them in the symbolical language of a Calculus, and upon this foundation to establish the science of Logic and construct its method."7 With some degree of hyperbole, philosopher and logician Bertrand Russell once said that "pure mathematics was discovered by Boole in a work which he called The Laws of Thought. In contrast, Boole was not only ambitious, but realistic; even in the throes of his creation, he understood that there was more to mathematics than logic, and certainly more to the mind than logic. In a pamphlet Boole's wife wrote about her husband's method, she said that he told her that when he was 17, he had a flash of insight where he realized that we not only acquire knowledge from sensory observation but also from "the unconscious." In this discrimination, Boole was amazingly modern, almost Jungian. He was intuiting a new approach to explore the fundamental nature of archetypal reality at its most basic level. G. Spencer-Brown was to bring that new approach to fruition.

Algebra vs. Arithmetic

A recognizable aspect of the advancement of mathematics consists in the advancement of the consciousness of what we are doing, whereby the covert becomes overt.Spencer-Brown quickly discovered that the complexity of real world problems far exceeded those he had studied in an academic setting. He started out using traditional Boolean algebra, but found he needed tools not available in Boolean algebra. In essence he needed an arithmetic, which was a problem as Boolean algebra was commonly considered the only algebra that doesn't have an arithmetic. Now what is the difference between arithmetic and algebra? Put most simply, arithmetic deals with constants (the familiar numbers 1, 2, 3,...for the arithmetic we all grew up learning to use), while algebra deals with variables. Again, if you cast your mind back to the algebra you may have taken in junior high school, high school or college, variables are simply symbols which can stand for unknown constants. That is, an X or a Y or a Z might represent any number at all in an equation. Boole had formed his logical algebra by close analogy to the normal algebra of numbers, using the normal symbols for addition, subtraction and multiplication, but giving them special meanings for logical relationships. In his "algebra", the equivalent of numbers were simply the two conditions: "true"and "false". Just as the solution to an equation in normal algebra is a number, the solution to an equation in Boolean algebra is either

“true” or “false”.
Boole’s concept of making his algebra almost exactly parallel to numerical algebra (in the symbolic form that it was normally presented), made it easier for later mathematicians to understand and accept (though, as is unfortunately all too usual, that had to await his death.) But the symbol system most usual for numeric algebra isn’t necessarily the best for logical algebra. In practice, complicated logical statements lead to complicated Boolean equations which are difficult to disentangle in order to determine whether or not they are true. And the absence of an arithmetic underlying the algebra meant that one or right, up or down—it was natural to look to Boolean algebra for answers for network
problems. But because Boolean algebra had developed without an underlying arithmetic, it was exceptionally difficult to find ways to deal with the problems. Spencer-Brown was forced backwards into developing an arithmetic for Boolean algebra simply to have better tools with which to work. As with so many of the hardest problems encountered in mathematics, what he really needed was an easily manipulable symbol system for formulating problems. Mathematicians had grown so used to Boole’s system, which was developed as a variation on the normal algebra of numbers, that it never occurred to them than a more elegant symbolism might be possible. What Spencer-Brown finally developed, after much experimentation over time, is seemingly the most basic symbol system possible, involving only the void and a distinction in the void.
The Evolution of Archetypal Reality: The Emergence of Some-thing from No-thing
Nothing is the same as fullness. In the endless state fullness is the same as emptiness. The Nothing is both empty and full. One may just as well state some other thing about the
Nothing, namely that it is white or that it is black or that is exists or that it exists not. That which is endless and eternal has no qualities, because it has all qualities.C. G. Jung.
Try to imagine nothingness. Perhaps you envision a great white expanse. But then you have to take away the quality of white. Or perhaps you think of the vacuum of space. But first you have to take away space itself. Whatever the void is, it has no definition, no differentiation, no distinction. When all is the same, when all is one, there is no-thing, nothing. Paradoxically, in Jung’s words: “nothing is the same as fullness.”Now make a mark, a distinction, within this void. As soon as that happens, there is a polarity. Where before there was only a void, a no-thing, now there is the distinction (the mark) and that which is not the distinction. Now we can speak of “nothing” as some-thing, since it is defined by being other than the distinction. As Jung argues: “Conscious perception means discrimination. Thus, structures arising from the unconscious will be distinguished when they reach the threshold of perception; such structures then appear to be doubled, but are two completely identical entities—the one and the other—since it has not yet become clear which is the one and which is the other.”
Don’t throw up your hands in despair at trying to understand the abstract nature of all this. Let’s bring it down to earth with an example. For our void, our nothingness, imagine a flat sheet of paper. Let’s imagine that it has no edges, that it keeps extending forever. In mathematics this is called the plane. Of course, this infinitely extended piece of paper isn’t really nothing, but it is undifferentiated—every part of it is the same as every other part. So it can at least be a representation of nothing. Now draw a circle in it, as below. You’ll have to imagine also that this circle has no thickness at all. It simply separates two different states, which we would normally Jung & GSB’s Laws of Form - 7 - Robertson think of as “inside” and “outside.” Following Spencer-Brown’s terminology, we’call this the “first distinction.” In discussing the emergence of such archetypal forms out of the unconscious, Jung was fond of quoting the alchemical Axiom of Maria Prophetissa: “One becomes two, two becomes three, and out of the third comes the one as the fourth.”13 Elsewhere, he says this about the first of those stages, the one that concerns us here:
With the appearance of the number two, another appears alongside the once, a happening which is so striking that in many languages “the other” and “the second” are expressed by the same word. . . . Thus there emerges a tension of opposites between the One and the Other. Where before there was no-thing, drawing the circle creates two things: an inside and an outside (of course, we could just as readily call the outside the inside and vice versa. The names are arbitrary.) Let that which is enclosed be considered the distinction, the mark, and what is outside “not the mark” (remember, the circle has no thickness whatsoever.) Now, of course, any distinction whatsoever would do. Any difference one could make which would divide a unitary world into two things would be a proper distinction. Freudians like to point to an infant’s discovery that the breast is separate from itself as the first distinction that leads to consciousness. For many early cultures, the first mythological distinction was the separation of land and sea, or

light from darkness. In Jungian work, one first draws a circle, a mandala in potentia, into which one projects emerging distinctions in one's personality and consciousness. But there are infinitely many distinctions possible within the world.

no-thing) has been added. Spencer-Brown calls this the law of condensation; i.e., multiple distinctions of the same sort simply condense into a single distinction. Are there any other laws we have to find about this strange two-state space? Bear with me, there is only one other situation to consider. Let's go back to our original circle, the "first distinction." Let us draw a second circle, but this time draw it around the first, creating nested circles. Once more imagine you are blind, wandering around the plane. You encounter the edge of a circle and pass within, thus distinguishing what you consider to be inside and outside. Once inside, you wander some more, then again you encounter the edge of a circle and pass outside. Or did you? Perhaps the edge you encountered was the edge of the inner circle and you passed within it. You are not able to distinguish between the inside of the inner circle and the outside of both circles. (I hate to keep reminding you that our circle has no thickness at all, it merely divides the world into two states.) In such a world, two insides make one outside. Let's assume that the outer circle stretches farther and farther away from the inner circle until you are no longer aware that it even exists. As far as you are concerned there is only the single circle through which you pass inside or outside. But a godlike observer who could see the whole plane would realize that when you passed inside the inner circle, you were actually reentering the space outside the outer circle. It all depends on how privileged your perspective. Nested distinctions erase distinction. Spencer-Brown refers to this principle as the law of cancellation.

I'm proposing that all of what we usually call "psychological dynamics" emerges from these two simple laws. These two laws govern all two-valued worlds, including those that Jung through a progressive series of bifurcations. He terms this process the "Feigenbaum Scenario"after Mitchell Feigenbaum, who discovered a basic mathematical law that underlies chaos theory.We recognize that the tension between conscious and unconscious is as old as life itself. Even the simplest one-celled creature has to distinguish between food, which it wants to eat, and danger, from which it needs to flee. It is forced to make a Spencer-Brown distinction, to take one or the other of two paths. Life began by first developing the skill to make distinctions, to create boundaries, at the molecular level. Evolution progresses by making ever more complex distinctions until the emergence of consciousness itself. Carl Jung, Erich Neumann, and most recently, Julian Jaynes, have each discussed this progressive emergence of consciousness from their own perspective. From the extension of Spencer-Brown's perspective that we are presenting here, we could say that consciousness itself is the progressive emergence of a self-reflective, recursive cycle of ever more subtle distinctions. Mathematician Norbert Wiener invented the term "cybernetics" to investigate the self-reflective, informational dynamics of such distinctions. I'm suggesting that Jung's archetypal dynamics are an over-arching integration of how matter, life and mind emerge from the evolution of self-reflective distinctions. Or as von Franz said:

"Jung's view of reality is an evolutionary one, we are all in a process of evolution on this planet . . . the aim of evolution on this planet seems to be to create more consciousness."And consciousness emerges ineluctably from the process of making distinctions.

The Archetypal Nature of Reality: Laws of Form

In the beginning God created one world (unus mundus). This he divided into two–heaven and earth. . . . The division into two was necessary in order to bring the "one" world out

of the state of potentiality into reality. Reality consists of a multiplicity of things. But one is not a number; the first number is two, and with it multiplicity and reality begin.

- C. G. Jung.

Although all forms, and thus all universes, are possible, and any particular form is mutable, it becomes evident that the laws relating such forms are the same in any universe.

- G. Spencer-Brown.

These two laws are the only ones possible within the space created by a distinction. No matter how many distinctions we choose to make, they simply become combinations of paired or nested distinctions. These almost transparently obvious laws are all that Spencer-Brown needed to develop first his full arithmetic, then his algebra. In proper mathematical form, they are presented as axioms from which all else will be derived, but there is something unique going on here. In formal mathematical system axioms are not themselves open to examination. Axioms are considered primitive assumptions beyond questions of true or falsity. The remainder of a system is then developed

formally from these primitives. In contrast, Spencer-Brown's axioms seem to be indisputable conclusions about the deepest archetypal nature of reality. They formally express the little we can say about something and nothing. This is one of several reasons why Spencer-Brown's Laws of Form has been either reviled or worshiped. In this respect Spencer-Brown's reception has been much like Jung's. In both cases, they are dealing with areas more basic than are traditionally addressed within science. Mathematicians are deeply suspicious of any attempt to assert that axioms might actually be assertions about reality, and with good reason. For over two thousand years, the greatest minds believed that Euclid's geometry was not only a logically complete system, but one that could be checked by reference to physical reality itself. Only with the development of non-Euclidian geometries in the nineteenth century did it become apparent that Euclid's axioms might be merely arbitrary assumptions, and that a different set of assumptions could lead to an equally complete and consistent geometry.

Once bitten, twice shy—mathematicians became much more concerned with abstraction and formality. They separated what they knew in their mathematical world from what scientists asserted about the physical world. Mathematics was supposed to be the science which dealt with the formal rules for manipulating meaningless signs. Spencer-Brown's attempt to develop axioms that asserted something important about reality definitely went against the grain of modern mathematics. This is remarkably similar to Jung's situation in trying to present symbols now as mere signs, but instead as "the best possible description or formulation of a relatively unknown fact, which is none the less known to exist or is postulated as existing."

The Dynamics of Spencer-Brown's Archetypal Distinctions

Let's consider the elegant symbol system Spencer-Brown used to express and manipulate distinctions. Instead of our example of a circle in a plane, let the following mark represent distinction: S,

Our two laws then become:

Using only those two laws, the most complex combinations of marks can be reduced either to S, or to ; that is, to a mark or to nothing. Try yourself to use the two laws to reduce this example to either a mark or to nothing (hint: it should end up as a mark.): These two laws are the full and complete set of rules for Spencer-Brown's arithmetic. As we have already stressed, it's a very strange arithmetic in which the constants, comparable to 1, 2, 3, . . . in normal arithmetic are simply the mark, , , and the non-mark, .

Though any combination of marks, no matter how complex, can be reduced using this simple arithmetic, Spencer-Brown found it useful to extend the arithmetic to an algebra by allowing variables; i.e., alphabetic characters that stand for combinations of marks. For example, the letters p or q or r might each stand for some complex combination of marks. He then developed theorems involving combinations of marks and variables which would be true no matter what the variable might be. Since his whole point was to develop the arithmetic which underlay Boolean algebra, of course the algebra he developed was equivalent to Boolean algebra.

But, as he points out, the great advantage is that since his arithmetic was totally indifferent to what two-valued system it was applied to, the resulting algebra is equally indifferent to its application. It can certainly be interpreted as a Boolean algebra, but it can equally well be interpreted as an algebra of network design, or any other two-valued system, a point which has been either ignored or dismissed by critics.

Self-Reference, Imaginary Numbers, and Time

. . . we should not be at in the least surprised if the empirical manifestations of unconscious contents bear all the marks of something illimitable, something not determined by space and time. - C. G. Jung.20

Space is what would be if there could be a distinction. Time is what would be if there could be oscillation. - G. Spencer-Brown.

Spencer-Brown's Laws of Form are an examination of what happens when a distinction is made, when something emerges from the unconscious into consciousness. Hopefully, the first of Spencer-Brown's two rather oracular statements above now makes sense. We have seen how space emerges from the mere fact of making a distinction. Neuro-biologist and cybernetics expert Francisco Varela has called the latter, the creation of time, "in my opinion, one of his most outstanding contributions."22 Let's see if we can bring equal sense to it. In solving many of the complex network problems, Spencer-Brown (and his brother, who worked with him) used a further mathematical trick which he avoided mentioning to his

superiors, since he couldn't then justify its use. He had been working with his new techniques for over six years and was in the process of writing the book that became Laws of Form when it finally hit him that he had made use

of the equivalent of imaginary numbers within his system. Imaginary numbers evolved in mathematics because mathematicians kept running into equations where the only solution involved something seemingly impossible: the square root of - 1 (symbolized by .) If you will recall from your school days, squaring a number simply means multiplying it by itself. Taking the square root means the opposite. For example, the square of 5 is 25; inversely the square root of 25 is 5. But we've ignored whether a number is positive or negative. Multiplying a positive number times a positive yields a positive number; but also multiplying a negative number times a negative number also yields a positive number. So the square root of 25 might be either +5 or -5. But what then could the square root of a negative number mean?

This was so puzzling to mathematicians that they simply pretended such a thing could not happen. This wasn't the first time they had done this. Initially negative numbers were viewed with the same uneasiness. The same thing happened with irrational numbers such as the square root of 2 (an irrational number cannot be expressed as the ratio of two integers). Finally, in the 16th century, an Italian mathematician named Cardan had the temerity to use the square root of a negative number as a solution for an equation. He quickly excused himself by saying that, of course, such numbers could only be "imaginary." The name stuck as more and more mathematicians found the technique useful, and the symbol for became i (short for imaginary).

Jung was fascinated by this mathematical concept, which he mistakenly thought was called a "transcendent function" (mathematicians actually call such numbers "complex numbers"). He drew on it for analogy to his concept of the "transcendent function." There is nothing mysterious or metaphysical about the term "transcendent function." It means a psychological function comparable in its way to a mathematical function of the same name, which is a function of the real and imaginary numbers. The psychological "transcendent function" arises from the union of conscious and unconscious contents. Spencer-Brown had come up with an equivalent situation in solving network problems. Instead of the square root of a negative number, he found equations where a variable was forced to refer to itself, like E2 and E3 below:

Remember that f has to stand for some combination of marks that ultimately reduces to either a S,or (i.e., a mark or nothing). There is no problem with the first equation, where it works equally well whether we substitute ,or . But in the second equation, if we assume that f3 = S„ then f3 = . Similarly, if f3 = , then f3 = S,. That is, if the value of the function is a mark, then it's not a mark; if the value is not a mark, then it is a mark. Just as with imaginary numbers, we are dealing with an impossibility, in this case caused by self-reference. Spencer-Brown simply made use of these impossible numbers in his calculations without understanding what they meant. With the realization that these were equivalent to imaginary numbers, he not only understood what they represented, but had an insight to how imaginary numbers could be interpreted as well: both imaginary numbers and his self-referential functions were "oscillations" in and out of the normal system. Let's pause and make that very clear. In the system created by Spencer-Brown's Laws of Form, there are only two possible solutions to an equation: the mark and no-mark. Yet these self-referential equations have a 3rd solution, one that oscillates in and out of the system: first the solution is the mark, then it's not the mark, and so forth endlessly. Since this solution cannot be found within the space created by the system, it has to be a movement in time.

Without being aware of Spencer-Brown's conclusions, Marie-Louise von Franz posited the same result: "In the number two we are dealing first of all with a polarity that manifests itself dynamically as an oscillatory or systolic-diastolic rhythm. It's numerous repetitions then engender a "path," and thereby a time-, or space-vector, the third element. This thereness is implicitly contained in the number two, but not yet explicitly indicated by its (two's) presence."Just as the space created by Laws of Form has no dimensions, neither does the time created by it. You can't refer to it in seconds or minutes; it is more primitive than that. Jung struggles to capture a similar sense of time when he contrasts the "three-dimensionality of space"with the "one-dimensionality of time."25 Or when he says that "place and time are the most general and necessary elements in any definition . . . A definite location in place and time is part of man's reality."This concept of dimensionless time as a resolution for problems of self-reference has become a commonplace through the wide use of computers. Computer programmers use the term "iteration" to describe the movement of a program from one state to another. For example,

computer programs commonly count the number of times a sub-routine has run by adding an instruction like "n = n + 1", then checking the value of "n" to see if the sub-routine has run enough times. It is understood that the "n" on the left side of the equation is a later stage than the "n" on the right side. Time has entered the picture. But note

that this time is dimensionless. We can't say that one "n" is a day or an hour or a minute or a second later than the other "n"; all we know is that one state of "n" is later than the other state. This is analogous to how we created a space without dimension by the simple act of making a distinction.

Spencer-Brown realized that his simple but puzzling little equation brought time at its simplest manifestation into the timeless world of his Laws of Form. Such equations simply "oscillate" between one value and another, just as imaginary numbers provide the possibility of oscillating between values that lie first on the real number line, than off it, then on it again, and so forth.

Spencer-Brown's Laws of Form provide the simplest and most basic foundation of Jung's concept of archetypal reality. They describe explicitly what it means for something to emerge from the unconscious, which is beyond limitations of space and time, into reality, any reality. They present two laws that hold for any pairs of opposites that might be considered. As long as reality consists only of these opposites, there are only those two possibilities: if we try to multiply them, they condense into a single value; if we try to nest them, they cancel each other out. For example, if the most basic distinction is light and dark, there can be no shadings: more light is simply light, more dark, simply dark. If we combine light and dark, nothing is left. These laws always hold whether we are talking of Spencer-Brown's "mark" and "non-mark", light and dark, hot and cold, male and female, yin and yang, yes or no. From these simple pairs of opposites, all reality emerges, including the hexagrams of the ancient book of wisdom, the I Ching, the bits and bytes of the modern computer languages.. Let me give Jung the last word on all this:

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2.C. G. Jung, "Synchronicity: An Acausal Connecting Principle", 1955, Collected Works, Vol. 8: The Structure and Dynamics of the Psyche, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX, 1969), par. 870.

3.C. G. Jung, Collected Works, Vol. 12: Psychology and Alchemy, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX, 1968), par. 400.

4.C. G. Jung, Collected Works, Vol. 12: Psychology and Alchemy, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX, 1968), par. 398.

5.C. G. Jung, Collected Works, Vol. 12: Psychology and Alchemy, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX, 1968), par. 440.

6.George Boole, An Investigation of the Laws of Thought: On Which are Founded the Mathematical Theories of Logic and Probabilities (New York: Dover, 1854/1958).

7.George Boole, An Investigation of the Laws of Thought, p. 1.

8.Quotation in Carl B. Boyer, A History of Mathematics, p. 634, among other sources.

9. E. T. Bell, Men of Mathematics (New York: Simon and Schuster, 1965), pp. 446-447.

10.G. Spencer-Brown, Laws of Form, revised edition (New York: E. P. Dutton, 1979), p. 85.

11.C. G. Jung, "VII Sermones ad Moruos," Stephan A. Hoeller, trans., in Stephan A. Hoeller, The Gnostic Jung and the Seven Sermons to the Dead (Wheaton, Illinois: A Quest Book,
Theosophical Publishing House, 1982), p. 44. See C. G. Jung, Memories, Dreams, Reflections, revised edition (New York: Pantheon Books, 1973), appendix V (Septum Sermones ad Mortuos)
for a different translation by Richard and Clara Winston.)

12.C. G. Jung, quoted in Marie-Louise von Franz, Number and Time (Evanston: Northwestern University Press, 1974), p. 92. In nature the opposites seek one another–les extremes se touchent–and so it is in the unconscious, and particularly in the archetype of unity, the self. Here, as in the deity, the
opposites cancel out. But as soon as the unconscious begins to manifest itself they split asunder, as at the Creation; for every act of dawning consciousness is a creative act, and it is from this psychological experience that all our cosmogonic symbols are derived. Jung & GSB's Laws of Form - 20 - Robertson

13.C. G. Jung, Collected Works, Vol. 12: Psychology and Alchemy, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX, 1968), par. 26.

14.C. G. Jung, Collected Works, Vol. 11: Psychology and Religion: West and East, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX, 1969), par. 180.

15.Ernest Lawrence Rossi, "The Co-Creative Dynamics of Dreams,Consciousness, and Choice (Psychological Perspectives #38, 1998/99), pp. 116-127.

16.Marie-Louise von Franz, “Consciousness, Power and Sacrifice: Conversations with Marie-Louise von Franz.” (Psychological Perspectives, Fall 1987), p. 377.
17.C. G. Jung, Collected Works, Vol. 14: Mysterium Coniunctionis, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX, 1970), par. 659.
18.G. Spencer-Brown, Laws of Form, revised edition (New York: E. P. Dutton, 1979), p. xxix.
19.C. G. Jung Collected Works, Vol. 6: Psychological Types (Princeton: Princeton University Press, Bollingen Series, 1971), par. 814.
20.C. G. Jung, Collected Works, Vol. 12: Psychology and Alchemy, 2nd ed. (Princeton: Princeton
University Press, Bollingen Series XX, 1968), par. 247.
21.G. Spencer-Brown, Esalen, 1973.
22. Francisco J. Varela, Principles of Biological Autonomy (New York: North Holland, 1979), p.138.
23.C. G. Jung, “The Transcendent Function”, Collected Works, Vol. 8: The Structure and Dynamics of the Psyche, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX,
1969), par. 131.
24.Marie-Louise von Franz, Number and Time (Evanston: Northwestern University Press, 1974), pp. 96-7.
25.C. G. Jung, “The Transcendent Function”, Collected Works, Vol. 8: The Structure and Dynamics of the Psyche, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX,
1969), par. 962.
26.C. G. Jung, Collected Works, Vol. 12: Psychology and Alchemy, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX, 1968), par. 283.
27.C. G. Jung, Collected Works, Vol. 12: Psychology and Alchemy, 2nd ed. (Princeton: Princeton University Press, Bollingen Series XX, 1968), par. 30

Archetypal Field Theory and the Confluence of Psyche and Matter (2012-03-10 07:35)

Sunday, January 3, 2010Essays - Analytical Psychology, Science and Religion - Part II
Part II:
Analytical Psychology, Science and Religion: Archetypal Field Theory and the Confluence of Psyche and Matter
This essay reviews the literature on cross-disciplinary influences on the genesis and development of Jung’s psychology, with particular emphasis on current researches by the Assisi Conferences into archetypal fields and field-directed phenomena. This multidisciplinary investigation into the dynamics of psychic-physical phenomena builds upon and expands Jung’s initial investigations into the interconnectedness of psyche and matter.
The methodology of archetypal field theory, focused as it is on pattern recognition, has great utility in the psychotherapeutic situation. Conforti (1999) has laid out a blueprint, if you will, for working with the patient’s psychic material based on research into the new sciences as they relate to the psycho-physical reality of psyche. Conforti builds upon Jung’s original conception of the archetype as an autonomous ordering principle underlying and supporting all phenomena; it is out of this larger and pre-existent archetypal field, which is itself not accessible to direct experience, that individual form emerges. Conforti (1999) extends Jung’s theory of archetypes by suggesting that individuals are embedded in specific archetypal fields, which become represented by and embodied in matter over time. What is manifested is highly consistent behavior structured by an archetypal pattern. The behavior is field-specific, with responses that are field-generated. In other words, we can infer the archetypal field (field meaning the energetic component of the archetype) through its effect on matter, i.e., the strength of its manifestation in behavior.
When applied to the psychotherapy relationship, archetypal field theory is used to understand the field that influences the therapy situation and effects the course of treatment. There are at least eight. They are as follows: 1) the morphogenic field out of which form emerges; 2) the archetypal field in which the patient is embedded; 3) that of the therapist; 4) the archetypal configuration of the therapist-patient coupling; 5) the therapy situation; 6) the field of the collective or larger world outside of therapy; 7) the field of the collective unconscious, and 8) the Self-field which

envelops all of these.

An understanding of these interacting archetypal fields and their influence on the treatment process enlarges and deepens the therapy process by explicitly including the dimension of archetypal interactional dynamics operating in different spheres simultaneously. The archetypal configuration of the therapist-patient coupling is of particular importance, since the individual archetypally-charged psychic processes of each interact to a specific purpose that is manifested in the dyadic relationship. Within the stable environment of the bounded container of the therapy (Jung's vas bene clausum or well-sealed vessel mentioned earlier) the therapist reads the pattern of the patient's field - his or her manifest behaviors and latent communications - as well as the alignment of the patient to the archetype. All the information impacting the therapy field - the archetypal field of the patient; the archetypal field in which the therapist is situated; the coupling of these two archetypally energized fields; the field of the therapy itself, which is a manifestation of the archetype of Self; the archetype of the collective field, and lastly the autonomous and universal field of the objective unconscious - is sought. All of this must be taken into account, for it is the network of information that provides the material for an accurate interpretation of the patient's drama. Because behavior is by its nature highly consistent, the patient's archetypal pattern can be inferred from the life story or theme around which his or her behaviors cluster. In this way, archetypal patterning is analogous (up to a point) to the medical-model classification system, the American Psychiatric Association's Diagnostic and Statistical Manual - IV which organizes mental disorders based on the clustering of characteristics. Firmly based in the synthetic approach of analytical psychology, it is an integrative approach, not a causal one as has been discussed earlier in this document.

A central aspect of archetypal field theory is the evaluation of the correspondence between the archetypal dominant (essence) influencing the patient and his or her complexed associations to it. The interpretation, however, must be grounded in the reality of the objective unconscious, for this is the guiding psychic realm of "absolute knowledge." When the therapist interprets presenting material in this manner, the interpretation becomes an "exquisite attunement" of the unconscious psyche with consciousness (Kaufmann, 1999), and represents the "just-so" message of psyche (Jung, 1968, p. 17). A dream motif will illustrate this point. A patient presents a dream image of sailing alone on the ocean. The archetypal dominant of sailing is individuation, potentially a positive image in therapy. However, before the therapist can confidently make this interpretation, he or she must seek the patient's associations to this image. If the patient makes associations to this universal image of voyage across the ocean of psyche other than what is expressed by this symbol of movement toward Self, or if the mandates of this dream image are not fulfilled in reality (can the patient in fact sail, and is he or she confident on the water?) then, rather than being an affirmation of his or her present psychic situation, the dream image becomes a diagnostic and prognostic warning sign, indicating not only the archetypal field in which the patient is embedded, but his or her alignment to the archetype as well. The dream image also represents in hidden form the archetypal influence of the other fields, such as the therapist's own psychic condition and its influence on both the patient and the work of the therapy, as well as the influence of the outer collective field.

The therapist's ability to observe, understand, and interpret phenomena in the field - including the primary archetype around which the therapist and patient are coupled - is dependent on skill and training as well as a secure and stable frame; when all the conditions of therapy are met and managed, the archetypal configuration of the patient-therapist dyad is able to emerge and take identifiable shape. A secure frame of static ground rules and set limits provides the therapist with the necessary context for accurately identifying the dynamic interplay occurring between himself or herself and the patient. When the therapist is unable to hold the patient appropriately in this therapeutic container, manifested by the therapist's deviations from the conditions of therapy, the frame remains open, thereby contaminating the therapist's reading of the field as well as making the therapy situation unsafe for the unfolding of the patient's intrapsychic material.

Within the interactional field of the therapist-patient dyad, that which has not been metabolized by each is manifested in the therapy, and the past is replicated in the present now of the relationship. Jung's understanding of archetypes as the organizers of psychic energy which reveal themselves in ideas, affects, images, and behavior explains this highly specific phenomenon of the encapsulation of experience and time within the therapy situation. The therapist's responsibility is to identify, understand, and interpret that which is being enacted. Fortunately, the therapist is not alone in this work. The psyche is a self-regulating system that is purposeful and directed toward increasing consciousness and individuation, a lifelong process of growth towards Self.

With his evolving theory of archetypal fields, Conforti advances Jung's theory of archetypes in at least one striking way: archetypal field theory is a theory about archetypal interaction and archetypal influence. This means that boundaries between individuals, all the things that separate us from each other, are really only intangible barriers when it comes to the archetypal underpinnings, or patterns of acausal orderedness, that support our lives. What this means is that we can no longer think in terms of human behavior as being shaped in the end only by the individual but, rather, must take seriously the reality of archetypal interactive dynamics and influences.

Jung (1969b) was especially concerned with archetypal influence on the collective psyche and believed that psychic disturbances were far more dangerous than physical conditions. To understand the phenomena of mass archetypal possession today, we need only turn on the television news or read the newspaper for stories of political demonstrations morphing into mob violence, and of deadly actions such as the recent anthrax mailings being followed by innumerable hoaxes. What these incidents show is that it takes only one person under the possession of an archetype or in the grip of an autonomous complex to infect others, just as cancer destroys neighboring cells and virus spreads its contagion from one person to another (Jung, 1969b).

We lessen our chance of becoming infected by archetypal possession or gripped by an autonomous complex when we become more conscious of ourselves and our actions, or as Mindell (1971) puts it, through "the realization of our role in the larger drama taking place" (p. 129). Just as the initial ripple of a pebble tossed into a pond will replicate itself in ever-widening waves until finally integrated into the pattern of the larger body of water, our every thought, feeling, and behavior has an impact. In this way, who we are at the most fundamental level effects not only ourselves, but also the world as a whole. Jung expressed this wholistic truth when he replied to a query concerning how one could make things better in a dangerous world situation, when he stated "help yourself and you help the world" (cited, McLynn, 1996, p. 528). Jung knew that each person must take back his or her disowned projections and deal with them, rejecting the security that comes from disowning one's own psychic contents and displacing them onto another. One must reassess this habitual behavior of displacement, and move consciously across the threshold of consciousness into the unfamiliar ground of full responsibility for working with one's psychic contents (Hollis, 1995).

One way to understand the shift in consciousness that is required is to think of it in terms of the "degree of independence" between two things. Bohm (1988) explains it this way:

The boundaries of any two things can only be established where there is a loose connection. When the ego is identified with another system it loses objectivity and independence. The observer is not sufficiently independent from the observed so they are one rather than two systems. When this occurs and they are treated as one rather than two, there is confusion…which is the ordinary state of consciousness.

This is the paradox of unitary reality. Although all is one at the most fundamental level, the development of ever-greater consciousness demands the differentiation of consciousness from the unconscious, a process of growth which Jung called individuation. There is thus a moral dimension to making conscious that which was formerly unconscious and living life responsibly based on what is now known. We live our destiny when we do so; when we do not, we live our fate (Conforti, personal communication).

Conforti's application of new science to the study of psychology takes up where Jung, and later Neumann (1989) and von Franz (1988), left off in the attempt to explain psyche using the discoveries of new physics as analogies for psychic phenomena. New physics' theories about the dynamic processes at work in the subatomic realm, as well as other ideas about biophysics and replicative systems, form a unified whole (Marshall, & Zohar, 1997) and serve as correlates for archetypally-generated processes within the therapeutic relationship and beyond (Conforti, 1999; Mindell, 1971).

We know that the "royal road to the unconscious" can be traveled not only by way of the dream or the complex, as Freud and Jung believed respectively, but also by way of matter. In other words, matter, at the subatomic level of elementary particles and the even more basic level of fields, has in common with psychic phenomena (archetypes and synchronistic events) similar "irrepresentable" features. Thus new science's evolving understanding of matter sheds light on the study of consciousness and the still dark world of the objective psyche and its contents, the archetypes. All is connected. Within a unitary reality, psyche and matter are complementary aspects of the same fundamental wholeness and must be studied together to achieve a deeper understanding of consciousness and of psyche as a totality (Jung, 1969c; Peat, 1998).

Archetypal field theory, like all theories, is a metaphysic, a postulate of something which can never be actually known in its fullness, in this case the archetypes of the objective psyche, but which exists nonetheless as psychic reality be-

cause we can experience their influence and observe their configuration in matter. Nowhere is archetypal influence and its underlying pattern more evident than within the contained space of psychotherapy. Within the controlled psychotherapeutic relationship, the pattern of the stable morphology of the patient's (and therapist's) archetypal field can be discerned in the interactional field of the dyadic coupling "whose properties and dynamics stands as a recapitulation and new edition of this personal and archetypal constellation" (Conforti, 1999, p. 62). Conforti (1999) continues:

...the psyche tends to draw and entrain both the client and therapist into a synchronized pattern where their behavior reveals the nature of the activated archetype...one can read the field in reverse...the details of the relationship provide a picture of the constellated archetype...the stabilization of form within these archetypal configurations, and the fidelity with which the client-therapist dyad reenacts the tenets of both the personal past and the archetypal field within which each are embedded (p. 63).

The goal of therapy is to make conscious the patient's unconscious processes. The therapist does this by reading the pattern of the patient's constellated archetype, and then, through the interpretation, breaking the patient's repetitive pattern by shifting the alignment to the dominant archetype in which he or she is embedded (Conforti, 1999). This pattern recognition and subsequent interpretation of the patient's dream material and derivative communications demand a high degree of specificity akin to a "lock-and-key" fit; in order to change the archetypal alignment, the therapist must first "find the archetype from which the behavior originates" (Conforti, 2001). However, although the archetype shows the way to healing, the patient's fate rests squarely in his or her hands, not the therapist's (Jung, 1965). The therapist is responsible for bringing the patient to the bifurcation point, the threshold of change where a new perspective is made possible through the strength of the interpretation (perturbation) which gives meaning to the patient's formerly "meaningless" behavior (Conforti, 2001). Always it is the patient alone who must make the crossing to change and transformation. The therapist is only the patient's guide to the oftentimes long and torturous passage (Jung, 1968), not the worker of magic with special concoctions and elixirs to a quick fix (Conforti, 2001; Jung, 1954).

In this way, therapy as the threshold to transformation and growth is the patient's entryway to communion with Self and active conscious participation in his or her healing process. The axis of every turning point in therapy rests on a threshold, the place of change where the patient is presented with a choice between continuing within the safety of the familiar or risking the discomfort of following the path that psyche presents. As the place of opportunity, threshold is the place where the potential for change occurs, and where the therapist's well-tuned intervention enables the patient to step across his or her limiting behavior and over to a change in attitude. Threshold is thus a choice point where the reconciliation of unconscious behavior with conscious reflection is made possible. Threshold is the liminal point of therapy, the transitional moment of change and transformation when the patient is presented with the therapist's meaning-making interpretation.

The symbol of "threshold" represents the metaphorical line that separates the conscious mind from the unconscious. The conscious mind, which Singer (1990) refers to as the "visible world," is a finite and limited sphere. The unconscious mind or "invisible world," on the other hand, is an infinite and unbounded realm. It is a "secret world" wherein "the darker powers... lie hidden in the deepest inner recesses of psyche beyond the range of discrimination and judgement" (Singer, 1990, xx). When we risk stepping over the threshold from what is known into the unknown, we push back ever further the limitless boundaries of the invisible world before us (Singer, 1997). In so doing, we widen our consciousness, and are changed in the process.

"Everything that is interesting in nature happens at the boundaries: the surface of the earth, the membrane of a cell, the moment of catastrophe, the start and finish of a life" (Humphrey, 1992, p. 23). And at every boundary is a threshold where the potential for change exists, a place of becoming, where the order and regularity of life is disrupted (Marshall & Zohar, 1997) so that something new can unfold and come into being. The threshold will be different for each organism and every system, but in both cases, it is the point of opportunity.

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- Submitted by Stephanie Buck
http://junginvermont.blogspot.com/2010/01/essays-analytical-psychology-scienc e.html

Jung's Understanding of the Meaning of the Shadow **(2012-03-10 07:51)**

Jung's Understanding of the Meaning of the Shadow pages 205-229 from Jung and the Story of Our Time by Laurens van der Post

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Not the least of Jung's services to his time was his demonstration of how the dreaming process in man, far from being archaic and redundant, was more relevant than ever. This symbol moving between his dream and daylight self, however, was crucial at this moment. For years Jung had observed a sort of circular movement of awareness, dreams, visions, and new inner material round an as yet unclefined centre like planets and moons around a sun. It was a strange rediscovery of what had once been called the "magic circle." Christian use of this symbolism of the circle was common in the compass around him. But no one had ever seen the symbolism implied in the pattern. Some of Jung's women patients who could not describe it in words or paintings would even
dance the magic circle for him. And, as I was able to tell him also, the Stone Age man of Africa to this day does as well. Jung found this circular pattern such a compulsive, one is inclined to say transcendental, constant in himself and others that he started to paint it and to derive such comfort and meaning from it that for years he hardly drew anything else. He called the process and the movement of spirit the mandala, taking the Sanskrit word for "circle," because by this time he had seen drawings by his patients that were almost exact copies of drawings used in religious instruction in Tibet. When I told him how I had
discovered that "mandala" was used in African Arabic also for spectacles, signifying thereby an enlargement and two-way traffic of spirit, he was visibly moved.

He instantly told me how important a piece of evidence the discovery of the famous "sun- wheel" in Rhodesia had been to him, since it was perhaps the oldest visual representation of this pattern. I was able to tell him of other

possibly older abstracts of similar and related patterns in an immense expanse of stone which had once been the bed of a river in southern Africa. This primitive confirmation as of the first primordial human witness to the truth of his own conclusions helped him greatly. Indeed, his own confrontation with the unconscious had ended with some superb paintings of mandalas. One called Window on Eternity, though painted long before his meeting with Wilhelm, is included in the ”examples of European mandalas” accompanying The Secret of the Golden Flower , of which the dream magnolia was obviously an example. It shows a flower, a diamond with light in the centre, the stars in their courses about it and surrounded by walls with eight gates, the whole conceived as a transparent window, constituting as complete a visualisation as imagination is capable of rendering of the whole of life and its meaning.

It was followed later, however, by another, the last of all the paintings in the Red Book, of the yellow castle. He always thought of it, as did I and those with me seeing it for the first time, as oddly Chinese. Hence the name yellow, not only because it is the colour associated with the Chinese but also because it is the colour of resolution of the gold of being which both Chinese and European alchemists sought. So without sacrifice of special meaning in terms of his own life and time, he returned to alchemy more zealously than ever before.

Yet this return, despite the Chinese precept, was as difficult a task as any he attempted before. He bought all the modern books on the subject available and when these failed him went about the market-places to buy the work of long-forgotten alchemists in their original Latin, which he still read as easily as we do English. He came to possess what I believe was the largest library of original alchemical books in Europe. But they all seemed at first obscure and meaningless, until he decided to treat them as some intelligence officer in a great war engaged in breaking the cipher, wherein the most immediate messages of the enemy were encoded in fragments of intercepted messages. He wrote down carefully all the patterns of phraseology recurring most often and then he got it. Like the Chinese, the alchemists were his true authentic, however remote, forebears. When the medieval church

began to fail the questing spirit of Europe, as it did more and more from the first Christian millennium onwards, and such thread as it had with the living historical past appeared irrevocably cut, the alchemists had increasingly taken over the original quest. Their persecutors, who accused them of being vulgar materialists in search of the wealth that was gold, could not have been more wrong. Much of what they had done was inevitably achieved in secrecy and expressed with great obscurity for reasons of security as well as the originality and intractability of the material which confronted them. But Jung, the

code broken, soon saw the gold they were after was no common gold; the philosophers’ stone they sought was no ordinary stone. They were trying to achieve through the external world with their alchemistry what he sought through his psychology. As always, the authentic process of arriving at new meaning began by seeing its reflection and symbolism mirrored in the world without.

They were seeking to create a new sort of man, a greater awareness of reality and increase of meaning. It was obvious to Jung now that their work was full of living symbolism of the most transformative kind. There was not one of any distinction among

them from Hermes Trismegistus to Paracelsus who did not lay down as the first and most important laws of his science those of purity of heart, honesty of mind, love of God, and the patience of that love which endured and bore all things to the true end. From as far back as that unremembered African hand which inscribed a rock in Africa with its version of what the Tibetans call the ”wheel of life,” on through the story of Babylon, Egypt, Russia Palestine, Greece, Rome, and so on up to the present day, the continuity ot the essential theme of life was empirically established as having remained unbroken and intact. The detail of all this is in Jung’s Psychology and Alchemy and there is no need to follow it further here, except to add that though this book appears formidable to the eye of the reader and, with all its necessary and laborious footnotes, fit only for scholars, it is one of the most rewarding books of history I know, easily read and in the end leaving one humble, grateful, and infinitely reassured. Far from difficult, it is a great Homeric epic of the Western spirit and, although obviously not written in heroic couplets, a resounding poetic statement. One starry utterance after another comes out of the alchemical dark at one such as:

I sleep and my soul awakens.

Imagination is the star in man.

Thus there is in man a firmament as in Heaven but not of one piece; there are two. For the hand that divided light from darkness and the hand that made Heaven and earth has done likewise in the microcosm below, having taken from above and enclosed within man everything that Heaven contains. As the great Heaven stands, so it is implanted

at birth.
D. H. Lawrence in one of his most inspired moments wrote that in the dust where we have buried the silent races and their abominations we have buried so much of the delicate magic of life. Through his reinterpretation of Chinese and European alchemy, Jung uncovers much of this ”delicate magic of life” and shows that it is not dead but relevant and alive in the symbolism of our imagination and continues to be of great concern to our well-being in the present.
Until this moment of Jung’s return, it would not be unfair generalisation to say that in so far as the existence of an unconscious in man was accepted at all, it was in a negative way. This in a sense was not surprising. Both Jung and Freud had come to it initially in their search for the causes of neurosis and derangement in the human personality. Both had traced
the source of neurosis and derangement to an unconscious area in the mind of man. There was a moment even when this unconscious appeared as a comparatively shallow area, existing not so much in its own right as created out of a conscious and wilful suppression of instincts and experience too painful for the comfort of man. In so far as it was thought of as existing on its own, it seemed to be in active opposition and a state of cloak-and-dagger warfare with what was conscious in man. Both Jung and Freud themselves established significant patterns of conflict between conscious and unconscious in men, but Jung’s view
of it was a vastly different affair. Its negative aspect dwindled into insignificance beside his revelation of its positive objective nature and its own vital involvement in the enlargement of consciousness in man.
The conflict between conscious and unconscious forces which filled mental asylums, crowded the consulting rooms of Freud, Jung, and their collaborators, and emptied the churches of the day, were nothing compared to the problem of enrichment and increase in
the conscious life of man Jung found concealed in it. This was no dark, disordered world, basically antipathetic and committed to war on consciousness. Where it was dark, it had its own form of starlight and moonlight for the probing spirit to steer by, and laws of order and determination as precise as those that kept the stars in their courses in the universe without.
The negations came only when man’s conscious self ignored his dependence on this world of the collective unconscious which had so mysteriously brought it forth and tried to establish some kind of independent tyranny over what ultimately only sought to nourish and increase their partnership.
The trouble started only when the part of the human personality which was conscious behaved as if it were the whole of the man. There was nothing this unconscious world abhorred more than one-sidedness. When one extreme of spirit attempted a monopoly for
itself another extreme sooner or later rose titanic in the unconscious to overthrow it. That is why the history of man was so much a swing from one opposite of spirit into another as Heraclitus had observed millenniums before.
This new and revolutionary view of an unconscious was set out by Jung with an
immense wealth of empirical detail, drawn not only from his work in the mental asylums and in his practice but from history, art, literature, and the mythologies and religions of the world. The labour and scale of imagination and concentration he put into this work, for anyone who has taken the trouble to glance at it, make complete nonsense of the charge, which I myself had once so naively accepted, that he was another loose and vague kind of mystic. He established through a way no scientist can deny that this collective unconscious within man was objective, that the visions and dreams and imagery in which it communicated with man’s conscious self were utterly objective facts, however subjectively they are experienced. He showed clearly how conscious man ignored such facts at his peril, and moreover taught himself and men how to read the language of dreams as if they were the forgotten language of the gods themselves.
He revealed how in this collective unconscious of the individual man were infinite resources of energy, organised in definite recognisable patterns. Each of these patterns had at its disposal its own form of energy and somewhere located, as it were, in the centre, between the unconscious and conscious, there was a master pattern to which all other patterns subscribed and all their other energies could be joined in one transcendental orbit. He called these patterns, first of all, ”primordial images,” a phrase borrowed from Burckhardt as

indicated before, but later changed to ”archetypes,” an idea rediscovered from Saint Augustine, and before him from Hermes Trismegistus, who exclaims in the Poimandres , ”You have seen in your mind the archetypal image!” In this one detail again one sees the selfless, unegotistical Jung, determined not to set himself apart and above history but wherever possible to contain all he did in the context of his own culture. He showed an awareness that became a fixed article of work and faith, of the importance of never throwing away his own cultural inheritance but of accepting it, however imperfect, as the basic material of his work, and the only aboriginal stock on which his own contemporary spirit could flower.

His capacity for deriving new meanings from all civilisations was unbounded. He drew on the experience of such different extremes as the Chinese and Red Indian, Hindu India, and primitive Africa, not as substitution but enrichment of his own cultural inheritance. He scorned the growing numbers in Europe who exchanged their own culture for another as an evasion of the difficult task of truly being themselves and once described such a dubious ”trafffic” to me as obscene.

Meanwhile, he found that these archetypes, a word that is so much in use these days that it is in danger of losing its value, were so highly organised and vivid in the unconscious, impinging so sharply on conscious imagination, that they could be personified or at the very least given abstract expression, as in that final drawing in his own Red Book of a castle that was yellow.

An example of how vivid and complex this world of archetypes was, could be found in its instinctive and intuitive representation in Greek mythology. This system of spirit is the most highly differentiated, accurate, and detailed model of the forces of the collective unconscious the world has perhaps ever known. It is precisely because of this exceptional instinctive awareness of the collective unconscious, demonstrated in their myths and legends and all that flowed from them, that the Greeks were able to make so formidable a contribution to the evolution of the human spirit.

Jung himself in his Red Book, in the mural paintings he did so magnetically on the walls of his tower at Bollingen, and in his carvings on stone, gave visual expression to his own personifications and abstractions of some of these greatest archetypal images and powers. He himself indeed had been familiar with one in personified form when still a boy. He had visualised and with great benefit to himself had had a dialogue almost as far back as he could remember, as we have seen, with one of the greatest of all archetypes, that of the wise old man, the inner master or guru, the sensei of Japan, which life has formed of all its experience and intimations of where and how it wants to take itself further, implanting it in the imagination of every human being, so that did he but know it he was not born utterly naked, ignorant and unarmed in the jungle of the world but had great guidance and protection within.

As he looked back from this high, assured new vantage point of himself, on a life lengthening so fast behind him but closing in on him so swiftly from ahead, I find nothing more moving than this vision of Jung as a young boy, when a father he had loved had failed him, putting a trusting hand instead in that of this wise old figure who came to him unsolicited in the stillness of his own imagination and let it lead him on safely to his meeting with the destiny to which he was committed at birth. We have seen how in all his moments of greatest abandonment, when he had no male company of any kind, this archetype stayed firmly with him. Embattled as he was, Jung was moved to go on painting and repainting his portrait at Bollingen in a manner which is so decisive and electric that no imagination can look at the painting and doubt his validity. One could hardly sleep in one’s bed there at night, so alive and urgent was his presence in the murals around the room. And perhaps strangest and most significant of all, the relevant coincidence, in high Chinese fashion, had come to

confirm the authenticity of the vision the first time he tried to paint it. The vision came to him in kingfisher-blue wings. Jung painted it with an electric-blue immediacy that to this day is quite startling. Some hours afterwards, walking in his garden by the lake, he found a dead kingfisher lying there. The bird in any case was rare and he had never seen one there before nor was he to see one again. Since the bird always and everywhere from Stone Age man to Stravinsky has been the image of the inspiration, the unthinkable thought which enters our selves like a bird unsolicited out of the blue, it was for Jung, as a Zen priest once put it to me, one of the signs of confirmation from nature that sustain the spirit in its search for enlightenment and emancipation from the floating world of appearances.

Unfortunately, the archetypal patterns of Jung's evolution are far too many to be enumerated specifically even in so simplified a manner, and there may be more even than either the assembly the Greeks recorded in their mythology and legends or those Jung discovered. But two deserve special mention because of their unique importance to our own time. These are, of course, the great twosome: the feminine in man and the masculine in woman. Jung called the latter "animus" and the first, as mentioned in his encounter with Salome, "anima," thereby using again a term borrowed from the forgotten language of Christian religion when it was still alive and fresh with its message of love in the power-drunk world of the Romans.

It was precisely because of this denial of the archetypal aspect and its supreme value of love that the history of the world, as Jung saw it, was such a cataclysmic waste-land. It was this denial that made modern man increasingly sick in mind and spirit and caused him not to know where to turn, so great was the loss of sense of direction which resulted from this rejection. It was the equivalent of what my African countrymen, as Jung instantly appreciated when he lived among them, to this day call the "loss of soul," which they fear and abhor as the greatest disaster that can befall any human being. And this loss of soul, Jung's encounter with the collective unconscious joined to what he had experienced as a psychiatrist convinced him, was the main cause of man's private and collective derangement. The soul of man, after all, as one of the earliest fathers of religion had said, was naturally religious and now was proved to be so scientifically. Clearly it gave man a hunger greater than any physical hunger. And if this hunger were not nourished, men and their societies either withered away or perished in some disaster unconsciously brought down on themselves. Wherever Jung looked he saw a world sickening more and more because of a loss of soul, and because of a loss of soul deprived of meaning. Meaninglessness was the greatest disease of his day, as it is of our own. We all, without exception, to a greater or lesser degree, knowingly or unknowingly, are Pirandello characters in search of our author.

From that moment on, Jung's concern became more and more a religious concern, however scientific and empiric the instruments chosen for the service. The unconscious was no longer a source of conflict and derangement but a world in which health and sanity and salvation had to be sought. Important as it had been to discover and explore the unconscious in the interests of the abnormal, it was now recognised as an affair of life and death for so-called normal man.

Derangement and neurosis were regarded more as a measure of man's estrangement from his full unconscious self, an affliction sent to redirect him and set him on his true course, so that in every neurosis there were the seeds of something positive, of new growth and new meaning. The moment Jung could direct his patients to see a meaning in their own suffering, the suffering, even if it did not go, became endurable. More and more he found in the suffering of the individual a mirror of what was culpably inadequate in the full terms of the collective unconscious in the life of a whole time. No recovery of a sense of meaning seemed possible without a recovery of personal religious experience.

Jung was back with that concern he had always felt from the moment of the first great

dream experienced at the age of three. But never before had he realised so clearly how the future of mankind depended on a rediscovery of his capacity for religious experience accessible in a twentieth-century idiom and not in the archaic, dogmatic, doctrinal, conceptualised way in which it had been imposed on him for centuries. It is remarkable how always those who in the end could gain most from his work misunderstood and attacked what he was trying to do, like the churches and institutions of science. He knew, he protested over and over again, that only religion could replace religion.

He had not abandoned his own Christian inheritance because he acknowledged the validity of the religious experience of other races and cultures. He was concerned only in making religion real again for modern man. Exhortation, dogmatic utterance, and conventional religious ritual and symbolism, he recognised, still worked for a dwindling number. He acknowledged that there had been a moment when the creed and dogma of the Christian church had achieved as complete and accurate a definition as possible of the aspirations of the Western spirit. That was why not only the spiritual aspirations of men but all he possessed of art, science, music, and grace had been put to its service as well. But that moment had long passed.

Jung's task was to make religion once more credible to unbelieving men and women for whom belief and exhortation were useless if not insulting. He had to do it in an empirical and scientific way in the first instance, and then, through the objective eventfulness of their dreams, fantasy, and imagination, bring them to an area of the spirit where the mystery, the awful mystery, he stressed, of the Divine was more likely than not to happen again.

The mystery of what happened there was not mystification. It was the mystery in a sense of regrowth. As Dr. C. A. Meier, his colleague, speaking for Jung, put it in his book on ancient Greek healing, it was like the bringing together, as it were, of two ends of broken bone. There was no doubt that as a rule the bones would join and grow as one again, but how they did it was a mystery they shared between themselves and the mystery of creation around them. No one, no scientist could yet show or say what this growth was. It was a great mystery, yet it was real and it worked.

The role of the dreaming process was crucial. Writing to a friend later, Jung was to say something to the effect, and I quote from memory, "You tell me you have had many dreams lately but have been too busy with your writing to pay attention to them. You have got it the wrong way round. Your writing can wait but your dreams cannot because they come unsolicited from within and point urgently to the way you must go."

He also wrote:

The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego consciousness extends.... All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all egohood. It is from these all-uniting depths that the dream arises, be it never so childish, grotesque, and immoral.

Of the psyche, the soul which invokes the means of all the love of the feminine in man and which is at one with the source of the dream and as such must be defined with it, he wrote even more evocatively:

If the human soul is anything, it must be of unimaginable complexity and diversity, so that it cannot possibly be approached through a mere psychology of instinct. I can only gaze with wonder and awe at the depths and heights of our psychic nature. Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and

become fixed in the organism. My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. . . . Beside this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this world through the medium of the body, so I reach that world through the medium of the psyche.

Yet even in dogma, pre-eminently a theological field, he did what he could to preserve its symbolic validity. His correspondence with numbers of clergymen, priests, and philosophers testifies to his efforts despite scepticism and prejudice. He wrote profound essays on the meaning of the Trinity, the Mass, and other basic aspects and articles of Christian faith, making them contemporary and accessible to ordinary educated men and women in a way their rational preconditioning could not deny. Most important of all, he established that no matter what the race or creed or colour or culture, the need for a living religious experience was equal and vital, and that in this collective unconscious the same patterns never varied but were all of one and the same measure.

There, already, all men and all races and colours are kin and enjoy one and the same parentage. It is the great religious ocean into which all the religious streams of the world flow. For the first time in the history of man, religious imperialisms are outmoded – in fact, irreligious; religious colonisation is at an end; even sectarianism or the equivalents of caste and class systems in religion are out of date and man can unite in the service of a common religious search derived from the same experience in one uniquely contemporary idiom. We are only at the beginning of the consequences for man of this aspect of the discovery of the collective unconscious. The societies of man and his political systems alone can ultimately never be the same because of it.

Ignorance in English law is no excuse for breaches of the law. In the collective unconscious, ignorance, unawareness, is not only inexcusable but the greatest offence with the most dire consequences. That is why in Greek myth, legend, and art the villain is always the ignorance that serves as an image of unawareness; it is always the ”not knowing,” the non-recognition of man’s own inner eventfulness, which is the real crime. Always it is man’s unawareness that evokes the vengeance of fate, and man’s lack of knowledge of himself and his motives that calls up disaster. How much greater, therefore, the culpability of a consciousness like our own that knows and will not face up to the responsibility of what it knows! For no one since Freud, and above all since Jung, can any longer plead ignorance of where our failure starts.

Theologians always firmly held that all men were equal in dignity before God. This pattern in the collective unconscious is precisely of so great a potentiality for the human spirit, because all men are equal in dignity before it, in the sense that they are all raised and equipped there with equal impartiality.

Jung put all this forward not as argument but as experience. Experience is before and beyond argument. One of the gravest indictments of the intellectualism of his and our age is a strange determination to deny human beings the validity and dignity of their own experience and to subject it to some external, preconceptualised devaluation. Jung held on to this experience of all these patterns in the collective unconscious as vital points of departure so that when asked in public if he believed in God he said, ”I do not believe . . .” and then paused.

I who heard him at the time remember the sense of darkness that came in at the windows at the pause, and how it dissolved swiftly into light when he added, after what seemed an age, ”I know.”

He knew because he had experienced what was once called the living God. He had

experienced as no other man in our time has done, through confrontation with the collective unconscious, what it means to apprehend God as the ultimate and greatest of meaning of which life is capable and in whose direction all our searching is turned. God revealed himself, as it were, immediately through this master pattern in the collective unconscious in a manner that no man could have endured had he not possessed an intermediary, an intercessor, between himself and this fearful reality. The intercessor of course, is the only partially apprehended, and as yet inadequately explored, pattern of the feminine.

”I cannot define for you what God is,” Jung wrote to me just before he died. ”I can only say that my work has proved empirically that the pattern of God exists in every man, and that this pattern has at its disposal the greatest of all his energies for transformation and transfiguration of his natural being. Not only the meaning of his life but his renewal and his institutions depend on his conscious relationship with this pattern in his collective unconscious.”

So in the final analysis Jung’s life was of a profoundly religious person, religiously lived to a truly religious end, however scientific the manner. His last years were spent almost entirely in exploring this relationship between individual man and the pattern of God in the human spirit. He was convinced that our spent selves and worn-out societies could not renew themselves without renewing their concept of God and so their whole relationship with it.

He had in this journey into his own unconscious self discovered another archetypal pattern of the utmost significance in this regard. He called it the ”shadow” – a pattern that had at its disposal all the energies of what man had consciously despised, rejected, or ignored in himself. One sees immediately how aptly the term was chosen, because it is an image of what happens when the human being stands between himself and his own light. Whether this shadow should be properly regarded as archetypal in itself, or whether it is another shadow of archetypes themselves, is almost academic. The dark, rejected forces massing in the shadow of the unconscious, as it were, knife in hand, demanding revenge for all that man and his cultures have consciously sacrificed of them in the specialised conscious tasks he has set himself, are real and active enough to keep us too busy for academics and scholasticisms. They show how all our history is a progression on two levels: a conscious and unconscious, a manifest and latent level. Here is another overwhelming example of how he helped my own tentative groping in this direction and how he helped to banish the sense of isolation spoken of in the beginning.

The manifest level provides all the plausible rational justifications and excuses for the wars, revolutions, and disasters inflicted on men in their collective and private lives, but in reality it is on this other latent level where, unrecognised, the real instigators and conspirators against too narrow and rigid a conscious rule above are to be found. There, proud, angry, and undefeated, they move men and women on the manifest level about as puppets in predetermined patterns of their own revengeful seeking, or like a magnet conditioning a field of iron filings on a table above.

That is why all men tend to become what they oppose, why the New Testament exhorted us not to resist evil because what follows logically is that ultimately the dark, dishonoured self triumphs and emerges on the scorched level of the manifest to form another tyranny as narrow, producing another swing of the opposites of which Heraclitus spoke. The answer, as Jung saw it, was to abolish tyranny, to enthrone, as it were, two opposites side by side in the service of the master pattern, not opposing or resisting evil but transforming and redeeming it. These two opposites in the negations of our time could be turned into tragic enemies. But truly seen psychologically and again defined best perhaps in the nonemotive terms of physics, they were like the negative and positive inductions of energy observed in the dynamics of electricity; the two parallel and opposite streams without which the flash of lightning, for me always the symbol of awareness made imperative, was impossible.

Containing those two opposites, putting the light of the superior functions at the service of the dark, bearing all the tensions induced thereby, the individual could grow into a resolution of the two into a greater realisation of himself. One says greater because the self realised thereby is more than the sum of the opposites, because in the process of their resolution the capacity of the individual to join in the universal and continuing act of creation wherein his own life participates enables him to add something which was not there before.

So this role of the shadow in the life of the individual, the life of civilisation, and the reality of religion, not surprisingly, was one of Jung's closest concerns. He demonstrated in a way that cannot be denied how this mechanism of the shadow was at the back of the phenomenon of the persecution of the Jews in history, how Christians for centuries blamed their own rejection of the real meaning of Christ on the Jews who had crucified him, ignoring how they were recrucifying him daily in their own lives. It is an elemental part of the mythological dominants of history, as I called them to myself in the beginning, and gave me a clearer, deeper, and more precise understanding of their working. The mechanism of the shadow, for instance, was the explanation of Hitler and his own persecution of the Jews, and also of all racial, colour, and personal prejudice. Before I knew Jung I had written the essay mentioned in the beginning on how some such explanation could apply even to colour prejudice in my native South Africa.

Jung revealed in great detail how the individual imposed his quarrel with his own shadow onto his neighbour, in the process outlining scientifically why men inevitably saw the mote in the eye of their neighbour. It was not just out of ignorance of the beam in their own but unconsciously to avoid recognising it as reflection of their own. He defined for the first time in a contemporary idiom a primordial mechanism in the spirit of man which he called "projection," a mechanism which compels us to blame on our neighbour what we unconsciously dislike most in ourselves.

All at once it was clear that man could only be well and sane when the quarrel between him and his shadow, between the primitive and the civilised, between the Jacob and the Esau in himself, was dissolved and the two reconciled and together enter the presence of the master pattern as Jung's imagination had already done. Only there and then did he become something Jung called whole. Wholeness was the ultimate of man's conscious and unconscious seeking; indeed, consciousness was so important because it was the chosen instrument of the unconscious seeking the abolition of partialities in a harmony of differences that is wholeness. This wholeness was only possible through a life lived religiously. To heal, or make whole, once more was demonstrated to be a Pentecostal task of the utmost holiness.

The messages to the churches and temples of the day was clear; they were emptying fast because they had defaulted on their mission of enabling men to become new and whole, and would empty altogether and crumble unless they returned to healing in a contemporary way leading to an achievement or wholeness in a twentieth-century context. And none of this healing was possible except by facing honestly and with the utmost courage the problem of the shadow cast not only by man in himself but by God on life.

This last at least should not be too difficult to grasp because its impact on the human imagination has been so great and is of such long standing that it is amply personified in religions, mythologies, art, and literature of the world. One is speaking of something that goes by many names. Generically it is the evil spirit, the devil, but more particularly in the European tradition it is known as Mephistopheles, Lucifer, or the proud Apollyon of Pilgrim's Progress, who preferred ruling in Hell to serving in Heaven, and so on.

It was typical of Jung that he did not make any attempt to establish the shadow as a great universal, projected outwards from the collective unconscious, before he had sorted it

all out scientifically within his own nature and in the individual problems of his own patients. He had faced up to the problem of his own shadow on this long Odyssey of his, so squarely indeed that one of the most significant paintings in the Red Book is a portrait of his shadow personified. There, in what looks like a room in some basement covered with black and white tiles, the colours of the two opposites, Jung portrays it as some cloak-and-dagger figure cowering against the far corner of the walls. The position seems deliberately chosen to indicate that he had this aspect of himself ”cornered” at last, appropriately below the surface level of himself.

I myself have often been taken to task for not speaking more about Jung’s shadow. But I cannot speak of what I did not experience. I knew him only in the closing years of his life when he was much more resolved and the shadow less evident than when young. Of course, great as he was, he must also have had a great shadow. No one could be real and not throw a shadow. I had learned this as a boy from my own black friends in Africa who, if they wanted to pay a sincere compliment said, ”But you do throw a shadow.” One would look at his own shadow, Quixotically lean and long at sunset, and say of it, ”You see that man there? When I die he goes up into the sky to join the sun, but I go down into the earth where he now lies.” The important thing to me is not what Jung’s shadow was but that he never ceased to work on it and never was unaware of it. Coming to terms with the shadow, the problem of reconciling the opposites in a whole greater than their parts, was an ultimate of his seeking. And for him it was also the most urgent practical necessity of our time if we were not to destroy ourselves. Working at it, he found himself in conflict not only with himself but with the churches. He never wavered in his acceptance of Christ as the West’s greatest symbol of the self but could not accept that the coming of Christ or blind imitation of his being had abolished the reality of the shadow, whether in man or God.

As far as the shadow of the All-Highest was concerned, it had bothered Jung all his conscious life. The significance of it for both God and man, as opposed to the sequence of man, the devil, and only then God as its progression is presented in Faust, was expressed in its earliest and most dramatic form in the Book of Job. For years Jung had talked about it to his friends. It was talk of his in this regard that inspired H. G. Wells to write what Job meant to him in his The Undying Fire , just as Wells’s Christina Alberta’s Father was an elaboration of something Jung told him one night in his home in Regents Park in London. The latter was a case history of a schizophrenic patient and Wells gave some acknowledgement to Jung, unlike people all over the world in art, science, and philosophy who were increasingly inclined to borrow or steal from Jung what suited them but without acknowledgement, out of fear of the intellectualist disparagement that would tumble down on their heads if they did so. Froude, an unjustly neglected Victorian historian and essayist, had also been obsessed with the problem of Job. He answered his doubts ultimately by interpreting Job’s meaning as an inspired allegory designed to show that worldly wealth and success were no proof of God’s blessing on a life lived according to His commandments, as the Victorians were indeed overinclined to assume, but that those whom God loved most could be made to suffer most. That satisfied him for, of course, he has a vital point there but only a point. He leaves the ”why” out of it.

Jung in all honesty could not do so and finally wrote one of his most subjective of all books – and one all the better and greater for it – as a dialogue with God on the drama of Job. Only a simple version of the main conclusion is possible here: Job proved that man found his greatest meaning in God’s need of man’s conscious awareness and freedom of choice between good and evil in order to deal with a cosmic shadow. Though God himself might be compelled to let the shadow, Satan, also have his say in reality, and so be compelled, as it were, for the moment to lend Satan a certain tactical support in the long-term strategy of the campaign for meaning in the universe, God counted on man not to submit to

his Satanic shadow. And in order to let him win both battle and campaign, God delegates his most valuable of all powers, the power of his love, to do battle with man and Job against Satan and himself. Job in a sense is a prefiguration of Christ and, implicit in this divine alliance with love, there is an intimation of the future greater role of the feminine, the anima in its most evolved form from Eve to Helen and Helen into Mary and so finally into that personified in Sophia, as the wisdom of love. Most important of all, there is a significant and disturbing hint, which one must not overstress and yet cannot ignore, that man made whole through endurance in love of the shadow, is made so much more honourable and meaningful in his estate that he could ultimately surpass his Creator – a hint that makes the imperative of man's ethical obligations to what he knows and discovered increasingly of new power over nature more urgent and awesome than ever before in history.

It is not surprising, therefore, that nothing made Jung more impatient and at times angrier than the conventional and stubborn religious insistence that evil was only the absence of good, a fault in man alone, and a result of indulgence in the seven deadly sins. His language, which could be just as earthy as it was poetic, when he was roused in this profound regard was worthy of an inspired peasant and words like ”shitbags” and ”pisspots” would roll from his lips in sentences of crushing correction.

”Who the devil do they think put the serpent in the Garden of Eden?” he once exclaimed in talking about the fearful archetype of the shadow to me, and then suddenly laughed out loud at himself. ”Did you notice how my unconscious intruded to point a finger at where the answer could be? Certainly not Adam. Maybe the devil, but certainly not man.”

Perhaps he put his objections best of all in the most carefully considered, measured, and considerate fashion in a letter to Father Victor White, because he was fond of the man. Victor White had come to him for psychological understanding of his own religious beliefs. As so many others before him, he ultimately went away in the main with what suited his own preconceived beliefs and the latest modern ammunition for promoting them while rejecting the rest of Jung, on which the very illumination he took away depended. Jung, who longed for a serious, intelligent theologian qualified in depth to work with, had turned to him with unusual warmth, not surprising in one at the same time so lonely and so concerned for restoring modern people's capacity for religious experience.

Victor White was to turn on Jung later with, it seems to me, unnecessary violence and reprehensible disregard of what he owed him both as teacher and friend. At the time this particular letter was written he had already had a stab at Jung's broad back which Jung magnanimously overlooked, as he did other attacks and certain studied indignities inflicted on him by Victor White. Jung's Answer to Job at a first reading, if Victor White's immediate letter of appreciation can be taken at its face value, had both excited and uplifted him. But very soon he had second thoughts, began to decry the book in public, and became increasingly critical of Jung, not hesitating to call him naive and ill informed on matters of theology, terms that were as undeserved as they were inaccurate. For if anyone were in a position to know the extent of Jung's theological knowledge, research and interest in religion, and his grasp of its history and implications for life past and present, it was Victor White. Yet despite this, Jung, up to the end, respected what had brought him and White together and understood Victor White's situation, committed as he was to a priority of prescribed faith, as much as the latter failed to understand his ultimate meaning.

Considerate as Jung was, however, his meaning and the quality of the temper of truth at work in the writing of the letter itself is clear as a sword of steel.

This privatio boni business [the Catholic doctrine that evil is a privation of good] is odious to me on account of its dangerous consequences: it causes a negative inflation [overvaluation] of man, who can't help imagining himself, if not as a source of the [Evil], at least as a great destroyer, capable of devastating

God's beautiful creation. This doctrine produces Luciferian vanity and it is also greatly responsible for the fatal underrating of the human soul being the original abode of Evil. It gives a monstrous importance to the soul and not a word about on whose account the presence of the Serpent in Paradise belongs!

The question of Good and Evil, so far as I am concerned with it, has nothing to do with metaphysics; it is only a concern of psychology.

As long as Evil is a μn ov [non-being], nobody will take his own shadow seriously . Hitler and Stalin will go on representing a mere "accidental lack of perfection." The future of mankind very much depends upon the recognition of the shadow . Evil is – psychologically speaking – terribly real . It is a fatal mistake to diminish its power and reality even merely metaphysically. I am sorry, this goes to the very roots of Christianity. Evil verily does not decrease by being hushed up as a non-reality or as mere negligence of man. It was there before him, when he could not possibly have a hand in it. God is the mystery of all mysteries, a real Tremendum.

And there the final enigmatic, paradoxical truth was out. God was a reality man had to fear as much as to love; Old and New Testaments of the spirit did not abolish but complemented one another. Yet before one follows this final storm-bound perception further, it is important to stress my belief that this evaluation of the shadow in Jung's psychology is followed at its simplest and most immediate best in his letters, not only to Victor White but also to others, and to add that it is not surprising but indeed significant how Victor White was to go on from there to reject the reassertion of the feminine in Catholic doctrine. For the feminine soul in man is the go-between and guide to reconciliation of man and his shadow. That is why Jung attached such an enormous symbolical importance to the Vatican's proclamation of the new doctrine of the bodily assumption of the Virgin Mary into Heaven. For him at last in the highest dimension of reality and its greatest symbol, the masculine and some of the feminine were at one; the conscious will of the masculine in creation was increasingly being joined to serve the love of the feminine and a creation, no longer static but procreatively on the move again. It was for him a welcome sign that the Christian myth which mattered so much to him was still alive and breathing, that its content was not one of mere "historicity" but of an historical conception of a profound need in man still capable of growing in meaning.

White was among the foremost of Catholic intellectualists who pronounced the doctrine as a religious scandal, reading it literally, of course, and not symbolically as Jung did. The objection is all the more glaring when one considers that even symbolically only part of the feminine had ascended to heaven. The woman so exalted was the image of the feminine in man, the mother of the son of man, Dante's virgin mother, daughter of her son. Woman and her masculine self were still left stranded on the earth.

It was only after coming to terms with the role of the shadow in himself that Jung took upon himself the dangerous task of approaching its universal aspect. It was typical of him that he did this first as a living experience, exposing his imagination and all of his conscious self before all that was terrible, ruthless, and awful in the human spirit's experience of God. Out of these two sets of experience he emerged with an enriched awareness of the paradoxical nature of all reality, even that of the ultimate.

In this paradoxical pattern the image of God was both terrible and lovable. There the fear of God always was the beginning of all wisdom, and the love of God the only protection of the spirit that ventured in his presence. Fear and love were mysteriously joined to enable both man and God to achieve greater meaning. From that moment on, Jung saw the relationship between man and God in a way it has never been perceived, however mystically and intuitively it may have been pre-experienced.

He saw man and God, as it were, in partnership, the traffic between them no longer one-sided but two-way. Man was no longer at an almost intolerable receiving end but also at a giving end; he too now could contribute to the conscious reality of God as God contributed to his power to do so. Jung found man and his unconscious self, man in all four aspects of himself, the man and his feminine self, the woman and her masculine self, joined with God in a task of transcendental meaning.

Man was the chosen instrument for enabling life to answer the problem for which it had been invented. Life was a process of living an answer to a problem implicit in its creation. The suffering of man was meaningful because it reflected the suffering of its Creator. In this role, man might look as exposed as Job was to what appeared at times an almost capricious exercise of divine power. But even in his most miserable state, man was not alone, because Jung had clearly demonstrated that where man and God were encountered face to face, a vital, indescribable element of the greatest transforming energies at the disposal of this master pattern was delegated to intercede for man.

This was the long-rejected and despised feminine and its highest value of love. The history of man's experience of God had been a miserable, one-sided affair, a catastrophic, disaster-pitted dimension of history, precisely because this love of God and its averted feminine face allotted to man for his protection had been spurned.

No one in the history of man has worked harder to bring more light to the darkness that still surrounds our little day. No one has worked harder to push back, as it were, the frontiers of the mystery which encloses us. Yet no one at the same time has shown paradoxically so great a respect and reverence for the mystery. Indeed, Jung could not have worked to reduce the mystery of life half as well had he not done so utterly in a spirit of reverence and love. As a result one finds that at the end of his days, when he is ready to close his own account of what he had laboured to do in life, he leaves the last word not with these great new concepts of his but with a mystery which he confesses he is incapable of articulating, the mystery of love. And that love in the last analysis is a feminine mystery.

One of the few occasions I saw him moved nearly to tears is relevant to this mystery of the love before which he bowed his head and held his tongue. I repeated to him a dream told me by a remarkable woman when I went to say goodbye to her during an air raid in London in in 1940; I was not to see her alive again. She said she had a friend once, an old lady, whose closing years were full of pain and sickness. Just before she died at a great age she told my friend of a dream that must be one of the dreams speaking to us from a condition closer to death than any on record. Like all dreams of greatest meaning from the collective unconscious, it was almost epigrammatic in expression. In her dream, all her pain and sickness were gathered together in a bed of roses and she knew that roses would always grow. And the rose was chosen by her unconscious because it is the image of the eternal of love, the Eros in life as only a woman can know it, and leads a man to discover as Dante did in the symbolism of the rose wherein he and Beatrice ascended to Heaven, and T. S. Eliot discovered when at last fire and rose in man for him were one.

Jung turned away when I told him of the dream and was silent a long while for him before he said, as if from far away, "Ach, ja! There is no end to dreams and their meaning." And then, I think because it meant so much, he teased himself and me, saying with a smile, "The dream is like a woman. It will have the last word as it had the first."

The essence of Jung's message, then, is that as far as the future is foreseeable the highest task of man once more is the old religious task of the redemption of Evil that he called the shadow. As shadow, Evil was not absolute and final, but redeemable and through its challenge to be redeemed an instrument of enlargement of human awareness. In this transfiguration, the last word is with love. In the collection of essays Modern Man in Search of a Soul there is a sign of what his feelings, as opposed to his thinking, were about it. At the

end of ”Psychotherapists or the Clergy,” he writes, ”Who are forgiven their many sins? Those who have loved much. But as to those who love little, their few sins are held against them.”

Jung was possessed by a capacity for love so great that it included also a love of all that life until now rejected, reviled, and persecuted. In all this he was more than a psychological or scientific phenomenon; he was to my mind one of the greatest religious phenomena the world has ever experienced. Until this central fact of his work and character is grasped and admitted, the full meaning and implication of Jung for the future of life is missed. But once this fact is grasped and admitted, the life of the individual who had experienced it can never be the same again, as I am certain the life of our time can never be the same again because of Jung.

However dark, disordered, and desperate this moment in which we live, the individual who finds himself in this way will, I believe, change the course of life in the direction of a greater wholeness of being, lived in greater awareness of the mystery of love. And since this love is so pre-eminently in the keeping of the feminine in life, and presides like an archangel over the spirit and passion of truth in Jung, this is perhaps the right moment to stress how it was confirmed by the numbers of truly remarkable women who rallied round Jung.

I remember as a young man going into northern Zululand because of a report that a great new prophet had arisen among the Zulus and I longed to meet him. When I found him at last, I was amazed that there was hardly a single man in his following but vast numbers of women. My guide, a remarkable Zulu himself and a highly educated person in the tribal as well as in the European sense, was not at all surprised.

”You can tell the greatest of new prophets among us from the numbers of women who flock to him long before the men have the courage to do so,” he told me. And in time I saw the uncommon good sense of what he had said. More intuitive than men, women to this day, as in the early days of Christianity in Rome, are quicker to spot a revelation of new truth. The man who is the keeper of the rational conscious self in man – the Logos principle as Jung called it, or the Word as Saint John had it – needs a clear progression towards conviction by way of ideas and logic before he can see it. The woman in her role as chatelaine of love, the Eros principle, needs no such guidance and gets there first as if on wings of the heart. This to me is one explanation of why the numbers of women around and working with and for Jung were so great. But an even more potent factor than this was the fact that Jung was working ceaselessly to bring back into equal partnership with the man all that was feminine in life. So it was naturally right that the modern woman rather than the modern man should be the first to recognise what he was essentially doing.

Regrettably late as I came to know Jung, it was still soon enough for me to meet some of the most remarkable of this impressive circle of women colleagues and friends. His own wife Emma was still alive and taking an active part in the work of the Institute founded for the study of his psychology after the Second World War. I went regularly to her lectures on the myth and legend of the Holy Grail. She was an immensely sensitive, shy, solicitous, circumspect, and introverted spirit, and must have found public exposition of a task of such intimate concern extremely difficult if not painful. Yet she was dauntless as she was enduring and delivered her meaning with great precision, erudition, and understanding. At the same time, she was working as a lay analyst herself. I knew four of her pupils, all men, and even in the short time I was at Zürich I was amazed at the change in them. I gathered from them that she had a very ”re-creative” way with men who had lost their own way with themselves.

I was to know her only as an elegant and generous hostess who kept herself very much in the background when her husband had male company. She knew better than anyone how he had lacked real masculine companionship in his life. Yet I remember an occasion also at

Ascona where over the period of a fortnight my wife and I persuaded her and her husband to talk to us for the purposes of making a sound recording of their own spoken account of their work and lives. We were doing this, among other reasons, so that the BBC could broadcast a summary of it on Jung's eightieth birthday, which was to fall later in the year.
It was necessary to prerecord the summary because I was about to vanish for nearly nine months on an expedition into the Kalahari Desert. The BBC technician responsible for equipping me unfortunately did not know, or if he knew forgot to tell me, who would have to work the still rather crude recording machine of the day or that severe cold affected the quality of the sound considerably if not eliminating it altogether. Perhaps I should also have been put on my guard by the fact that when he heard why I wanted the machine he became strangely aggressive, obviously thought I was setting out on something reprehensible, and said so plainly, declaring that he had no time for such mystical nonsense since he himself was a student of the science of history and both a Marxist and an atheist. Oddly, from the start, Jung himself was convinced that the machine would not work.
"I warn you," he said with an ironic laugh, "things of this sort hate me. You might think they are inanimate but in my regard I tell you they are highly animate and even active and hostile. Don't say you've not been warned!"
Most of the time the cold was bitter and cruel and owing to it and my ignorance and inexperience, some seventy hours of Jung alone, speaking spontaneously about himself to my wife, were in large measure spoiled or lost in the recording. What we salvaged for the eightieth-birthday broadcast from London was a sad fragment of what had passed between us all. As far as Emma Jung was concerned, the recording was a total disaster and nothing of value retained. Yet the experience for me personally and the memory of an essentially feminine imagination put to a truly feminine use stay impressive, transparent and warm in my mind as the light in the window of a great house seen by a traveller at the end of a long day in the dark of winter.
http://www.ratical.org/many _worlds/LvdP/Jung.html

Homunculus **(2012-03-10 13:52)**

Homunculus
The concept of a homunculus (Latin for "little man", plural "homunculi"; the diminutive of homo, "human being") is often used to illustrate the functioning of a system. In the scientific sense of an unknowable prime actor, it can be viewed as an entity or agent.
"Preformationism," a theory of heredity, claimed either the egg or the sperm (exactly which was a contentious issue) contained a complete preformed individual called a homunculus. Development was therefore a matter of enlarging this into a fully formed being. In the days of preformationism, genetic disease was variously interpreted: sometimes as a manifestation of the wrath of God or the mischief of demons and devils; sometimes as evidence of either an excess of or a deficit of the father's "seed"; sometimes as the result of "wicked thoughts" on the part of the mother during pregnancy. On the premise that fetal malformation can result when a pregnant mother's desires are thwarted, Napoleon passed a law permitting expectant mothers to shoplift.
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Homunculus of Alchemy

The term appears to have been first used by the alchemist Paracelsus. He once claimed that he had created a false human being that he referred to as the homunculus. The creature was to have stood no more than 12 inches (300 mm) tall, and did the work usually associated with a golem. However, after a short time, the homunculus turned on its creator and ran away. The recipe consisted of a bag of bones, semen, skin fragments and hair from any animal, of which the chimeric homunculus would be a hybrid. This was to be laid in the ground surrounded by horse manure for forty days, at which point the embryo would form.

In Carl Jung’s studies of Alchemy, he believed the first record of a homunculus in alchemical literature appeared in the Visions of Zosimos, written in the third century AD, although the actual word ”homunculus” was never used. In the visions, Zosimos mentions encountering a man who impales him with a sword, and then undergoes ”unendurable torment,” his eyes become blood, he spews forth his flesh, and changes into ”the opposite of himself, into a mutilated anthroparion, and he tore his flesh with his own teeth, and sank into himself,” which is a rather grotesque personification of the ouroboros, the dragon that bites its own tail, which represents the dyophysite nature in alchemy: the balance of two principles. Zosimos later encounters several other homunculi, named as the Brazen Man, the Leaden Man, and so forth. Commonly, the homunculi ”submit themselves to unendurable torment” and undergo alchemical transformation. Zosimos made no mention of actually creating an artificial human, but rather used the concept of personifying inanimate metals to further explore alchemy.[1]

There are also variants cited by other alchemists. One such variant involved the use of the mandrake. Popular belief held that this plant grew where semen ejaculated by hanged men (during the last convulsive spasms before death) fell to the ground, and its roots vaguely resemble a human form to varying degrees. The root was to be picked before dawn on a Friday morning by a black dog, then washed and ”fed” with milk and honey and, in some prescriptions, blood, whereupon it would fully develop into a miniature human which would guard and protect its owner. Yet a third method, cited by Dr. David Christianus at the University of Giessen during the 18th century, was to take an egg laid by a black hen, poke a tiny hole through the shell, replace a bean-sized portion of the white with human semen, seal the opening with virgin parchment, and bury the egg in dung on the first day of the March lunar cycle. A miniature humanoid would emerge from the egg after thirty days, which would help and protect its creator in return for a steady diet of lavender seeds and earthworms.

Homunculus of Spermists

The term homunculus was later used in the discussion of conception and birth. In 1694, Nicolas Hartsoeker discovered ”animalcules” in the semen of humans and other animals. This was the beginning of spermists’ theory, who held the belief that the sperm was in fact a ”little man” (homunculus) that was placed inside a woman for growth into a child. This seemed to them to neatly explain many of the mysteries of conception. It was later pointed out that if the sperm was a homunculus, identical in all but size to an adult, then the homunculus may have sperm of its own. This led to a reductio ad absurdum, with a chain of homunculi ”all the way down”. This was not necessarily considered by spermists a fatal objection however, as it neatly explained how it was that ”in Adam” all had sinned: the whole of humanity was already contained in his loins. The spermists’ theory also failed to explain why children tend to resemble their mothers as well as their fathers, though some spermists believed that the growing homunculus assimilated maternal characteristics from the womb environment in which they grew[2].

Sensory and motor homunculi

Main article: Cortical homunculus

The homunculus is also commonly used to describe the distorted human figure drawn to reflect the relative space our body parts occupy on the somatosensory cortex (sensory homunculus) and the motor cortex (motor homunculus). The lips, hands, feet and sex organs have more sensory neurons than other parts of the body, so the homunculus has correspondingly distortedly large lips, hands, feet, and genitals. Well known in the field of neurology, this is also commonly called ’the little man inside the brain.’

The homunculus argument or fallacy in the philosophy of mind

A Homunculus argument accounts for a phenomenon in terms of the very phenomenon that it is supposed to explain

(Richard Gregory (1987)). Homunculus arguments are always fallacious. In the psychology and philosophy of mind 'homunculus arguments' are extremely useful for detecting where theories of mind fail or are incomplete.
Homunculus arguments are common in the theory of vision. Imagine a person watching a movie. He sees the images as something separate from himself, projected on the screen. How is this done? A simple theory might propose that the light from the screen forms an image on the retinas in the eyes and something in the brain looks at these as if they are the screen. The Homunculus Argument shows this is not a full explanation because all that has been done is to place an entire person, or homunculus, behind the eye who gazes at the retinas. A more sophisticated argument might propose that the images on the retinas are transferred to the visual cortex where it is scanned. Again this cannot be a full explanation because all that has been done is to place a little person in the brain behind the cortex. In the theory of vision the Homunculus Argument invalidates theories that do not explain 'projection', the experience that the viewing point is separate from the things that are seen. (Adapted from Gregory (1987), (1990)).
Very few people would propose that there actually is a little man in the brain looking at brain activity. However, this proposal has been used as a 'straw man' in theories of mind. Gilbert Ryle (1949) proposed that the human mind is known by its intelligent acts. (see Ryle's Regress). He argued that if there is an inner being inside the brain that could steer its own thoughts then this would lead to an absurd repetitive cycle or "regress" before a thought could occur:
"According to the legend, whenever an agent does anything intelligently, his act is preceded and steered by another internal act of considering a regulative proposition appropriate to his practical problem. . . . Must we then say that for the agent's . . . reflections how to act to be intelligent he must first reflect how best to reflect how to act? The endlessness of this implied regress shows that the application of the appropriateness does not entail the occurrence of a process of considering this criterion." Ryle 1949.
Ryle's theory is that intelligent acts cannot be a property of an inner being or mind, if such a thing were to exist.
The homunculus argument and the regress argument are often considered to be the same but this is not the case. The homunculus argument says that if there is a need for a 'little man' to complete a theory then the theory is wrong. The regress argument says that an intelligent agent would need to think before it could have a thought.
Early literary representations
The idea of the homunculus has proven to be fruitful inspiration. Homunculi can be found in centuries' worth of literature. These literary references have spawned references in modern times in film, animation, video and card games.
One of the very earliest literary references to the homunculus which also hints of its origination occurs in Thomas Browne's Religio Medici (1643) in which the author states- I am not of Paracelsus minde that boldly delivers a receipt to make a man without conjunction. ..., (Part 1:36)
The alchemical connection also occurs in the German playwright Johann Wolfgang von Goethe's rendition of Faust, Part 2 which has that famed sorcerer's former student, Wagner, create a homunculus, who then carries out extended conversations with Mephistopheles.
In his source study of Englishwoman Mary Shelley's novel Frankenstein, Prof. Radu Florescu notes that her father, William Godwin, and her husband, Percy Bysshe Shelley were both quite familiar with the lives and works of alchemists like Paracelsus and others. Florescu also suggests that Johann Conrad Dippel, an alchemist born in Castle Frankenstein whom he believes may have been the inspiration for Dr. Frankenstein, was a student of Dr. David Christianus.
In Laurence Sterne´s The Life and Opinions of Tristram Shandy, Gentleman, Volume I, Chapter II , there is a reference to the homunculus: "(...) the animal spirits, whose business it was to have escorted and gone hand-in-hand with the homunculus, and conducted him safe to the place destined for his reception."
Contemporary literary representations
In the twentieth century Umberto Eco's Foucault's Pendulum, has several references to a homunculus, particularly detailed in a chapter dealing with druidic rites performed at a party in the country estate (castle) of a wealthy Rosicrucian. After a series of sensually stimulating occult acts are played out for the small audience, several homunculi appear to be created, but the main character, Casaubon, cannot decide if they are wax or indeed authentic magic.
German horror writer Hanns Heinz Ewers used the mandrake method for creating a homunculus as the inspiration for his 1911 novel Alraune, in which a prostitute is impregnated with semen from a hanged murderer to create a woman devoid of morals or conscience. Several cinematic adaptations of Alraune have been made over the years,

the most recent in 1952 with Erich von Stroheim. The 1995 film Species also appears to draw some inspiration from this variation on the homunculus legend.
In her tribute to the painter Jules Pascin, English poet Mina Loy penned the following stanza:
”Silence bleeds/ from his slashed wrists/ the dim homunculus/ within/ cries for the unbirth”
The English ’Prince of Story Tellers’ Dennis Wheatley’s novel ’The Satanist’ Hutchinson 1960. As part of the plot a Satanist using Homunculus as part of his Occult ritual to create air breathing creatures. The Homunculus were created and stored in large fluid filled jars from a previous ritual. The ultimate transformation required a 21-year-old virgin to be sacrificed and her blood fed to the Homunculus. The virgin had previously been christened to Satan at birth by her father for occult favours and riches, unknown to herself. This book reflects Dennis Wheatley’s remarkable detail for Occult happenings which includes a warning for those who might dabble in this area.
In English novelist W. Somerset Maugham’s 1908 work The Magician, Oliver Haddo, a character based on British occultist Aleister Crowley, is obsessed with the creation of homunculi.
In English novelist Peter Ackroyd’s novel The House of Doctor Dee, John Dee, the Elizabethean mathematician, astrologer, philosopher and magus, attempts and succeeds in creating a homunculus.
American author David H. Keller, M.D., wrote two pieces featuring homunculi. One was a short story, ”A Twentieth-Century Homunculus,” published in Amazing Stories in 1930, which describes the creation of homunculi on an industrial scale by a pair of misogynists. In the other, a novel called The Homunculus, published in 1949 by Prime Press of Philadelphia, retired Colonel Horatio Bumble creates such a being.
Also examining the misogynistic tendencies of the creators of homunculi, Swedish novelist Sven Delblanc lampoons both his homunculus’ creator and the Cold War industrial-military complexes of the Soviet Union and NATO in his novel The Homunculus: A Magic Tale.
A homunculus called Twigleg is one of the main characters of the 1997 children’s novel Dragon Rider by German author Cornelia Funke. This homunculus is also artificial; he is created by combining artificial ingredients and a small living creature (probably a small insect). In the book he’s also referred to as a ”manikin”.
In Jane R Goodall’s 2004 mystery novel ”The Walkers” (Hodder Headline ISBN 0-7336-1897-9), ancient secrets pertaining to the creation of the alchemical homunculus are central to a plot involving murders based on Hogarth’s prints and set in ”Swinging London”. The creation of homunculi, together with the search for the philosopher’s stone, was a central aim of alchemy. Implicit in the novel is the uneasy speculation that the original experiment succeeded and this evil being may indeed move through history.
In Cormac McCarthy’s All the Pretty Horses ”homunculus” is used to describe the cuchillero who tries to murder John Grady Cole in the prison.
In Sean Williams’ Books of the Cataclysm one of the central characters is a homunculus containing the consciousnesses of the Mirror Twins Seth & Hadrian Callisto.
In ”Doctor Illuminatus” (Alchemist’s Son Trilogy) by Martin Booth, Pierre de Loudéac persists to create a homunculus and succeeds. Also mentioned in the sequel ”Soul Stealer”. Martin Booth passed away before the trilogy was completed.
In Hugh Paxton’s 2006 novel Homunculus (MacMillan New Writing ISBN-13: 978-0230007369), alchemy is harnessed for modern military purposes. Homunculi created from human body parts and powered by moonshine are used as bioweapons in war-torn Sierra Leone.
In Nobel Prize winner Johannes Vilhelm Jensen’s novel The Fall of the King (published in Danish 1900-01), a homunculus is featured. It is eventually burned at the stake.
In James P. Blaylock’s novel Homunculus, published in 1986, a homunculus is much sought after by several of the book’s characters because of its powerful magical abilities.
Film and pop culture
Film and Television
The homunculus’ likely first appearance in film was the six-part 1916 German serial Homunculus.
”Homunculus,” a fictitious rapper, is mentioned in the NBC sitcom 30 Rock.
In the classic horror film Bride of Frankenstein, Dr. Frankenstein’s old teacher, Dr. Praetorius, shows him his own creations, a series of miniature humanoids kept in specimen jars, including a bishop, a king, a queen, a ballerina, a mermaid, and a devil. These are clearly intended to be homunculi, based on those creatures described by Emil

Besetzny's Sphinx, as translated and presented in Franz Hartmann's Life of Paracelsus. Frankenstein's monster is technically the same type of Homunculi as Lillith from Animamundi.
In the King of the Cats series of the alternative press comic book Finder, there appeared a monkey-like cartoon character named "Munky" whose name was short for "homunculus." Munky's cartoonishly distorted extremities were said to represent those of a cortical homunculus, thus making him educational for children.
In the American film The Golden Voyage of Sinbad (1974), the homunculus is portrayed as a miniature winged gargoyle creature, who is the nemesis of Sinbad.
A possible explanation of the character Kyle from the American television series Kyle XY is that he may be an advanced type of homunculus.
In the Doctor Who story The Talons of Weng-Chiang there was a homicidal cyborg from the 51st century with the cerebral cortex of a pig, called the Peking Homunculus.
In the anime version of Fullmetal Alchemist, the main character Edward Elric battles supernatural enemies claiming to be homunculi who are created when an attempt is made to create/revive a human using Alchemy.
In the manga version of Fullmetal Alchemist, the homunculi are artificial human beings, with the Philosopher's Stone for the core, instead of the heart. 'Father', the creator of the homunculi, controls them to carry out his various orders and to find 'suitable sacrifices'.
Another anime that made use of the homunculus concept is Cyberteam in Akihabara. The homunculi are the first line of attack of Jun Goutokuji (in her guise of Blood Falcon) when she confronts Hibari Hanakoganei in the first episode.
A homunculus named Roger is a supporting character in many of the Hellboy and B.P.R.D. comic books published by Dark Horse. However, Roger is human-sized, which is unusually large for a homunculus; other than the method by which he was created, he seems to have more in common with a golem. Roger's size is commented upon at length during B.P.R.D.: The Universal Machine, where Roger is described as one of only two man-sized homunculi ever created.
In the 2005 comedy film The League of Gentlemen's Apocalypse a homunculus is created in a subplot called "The King's Evil." The character Geoff Tipps is reading the script of "The King's Evil" and asks, "What is a homunculus?" Later, after writing himself into the script, he is being interrogated, during which he is asked, "How do you know of the homunculus?" to which he responds in exasperation, "What IS a homunculus?"
A homunculus linked up with the Quester Jet Over to wreak havoc and was piloted by the Ashu Questers on GoGo Sentai Boukenger.
In the TV show "Everybody Loves Raymond" Ray's friend Andy asks, "Why do women look at me like I'm some kind of a homunculus?" in the episode "All I Want For Christmas".
Video Games, Board Games, and Trading Card Games
In the Game Boy Advance video game Fire Emblem: Rekka no Ken, the main villain Nergal uses henchmen of humanlike appearance but inhuman disposition and talent created by means of forbidden magic called morphs, whose means of creation resemble that of Homunculi.
The Homonculus is a monster in NetHack. In non-graphical versions, it appears as the symbol i (Imps and minor demons). The monster is low level, easy to defeat, and is classified as size tiny. If eaten, it (sometimes) grants the player an intrinsic poison resistance.
In the Dungeons & Dragons role-playing game, a wizard can create a homunculus as a type of familiar. It is described as being made from clay, ashes, mandrake root, spring water, and the creator's blood, and is equipped with a mildly venomous bite.
In the Magic: The Gathering card game, three creatures exist with "homunculus" in their name (one is also a Homunculus by classification; the two older ones are merely "Illusions"). All three are blue creatures, blue being the color of artificial creation and illusion, among other things.
The homunculus appears in the card game Yu-Gi-Oh!. There are two creatures, one named "Homunculus The Alchemic Being", and one named "Golden Homunculus".
In Yu-Gi-Oh! GX, Lyman Banner (Daitokuji) created a homunculus in his own image as means of prolonging his life.
In the Enix console role-playing game Valkyrie Profile, the alchemist Lezard Valeth experiments with homonculi. Among them are his minion Bellion, and numerous female forms kept in large glass tubes. Lezard's homonculi were half-human/half-elves.

In the avant-garde anime Serial Experiments Lain, the main character, a 13-year old-girl named Lain Iwakura, is referred to as a ”homunculus made out of artificial rhibozome” by Eiri Masami, a character that could be considered the series' villain, implying that she was artificially created, probably by Masami himself.
The Homunculus is a false body that can be inhabited by a willing mind in Sean Williams' book series The Books of the Cataclysm, once a soul has entered the homunculus it will morph to appear as that person, but is stronger and more durable than a normal human body.
In the MMORPG Ragnarok Online, a Homunculus is a creature that is created by Alchemist-class characters using various ingredients gathered from the fabled Yggdrasil Tree. Once raised by an Alchemist, the Homunculus follows and assists the player.
In the manga Buso Renkin, a homunculus is an artificial life form that eats humans, created by the science of alchemy. Just as with Paracelsus's original recipe, most homunculi are created as human/animal (or occasionally human/plant) hybrids. In this case, the hybridization deranges the human's mind so that it more closely resembles the animal's.
The Survival Horror game Haunting Ground by Capcom includes four homunculi as antagonists that relentlessly pursues the player character Fiona Belli.
Glen Phillips created a homunculus in the video for ”Everything But You”
In Season 1 Episode 8 of the Dilbert (TV series), The Little People, Dilbert's computer has been compromised by The Little People and one of the websites in the history of his computer is Hot Homunculi. He also receives a magazine in his mail called Hot Homonculi.
RuneScape uses a homunculus in the quest ”Tower of Life” when a group of alchemists incarnates a homunculus via magic, despising its existence it scares away the alchemists. (Post-Quest) It resides in the basement of the Tower.
The Hirameki sim novel for PC from Japan Animamundi has the main character researching how to create the perfect Homunculus host body to save his sister Lillith's still living head.
In Harry Potter, Voldemort's new body is an alchemical Homunculus.
In Diablo II: Lord of Destruction the Homunculus is a sought after necromancer class specific item.
In World of Warcraft, Homunculi appear as small minion-like demons under the control of warlocks before the pulls of Illhoof in Karazhan.
Unsorted uses of the term ”Homunculus”
Hideo Yamamoto's manga Homunculus is about a successful, maverick insurance analyst whose world plunged into chaos after he underwent trepanation.
In the video game Shadow of Memories (also known as Shadow of Destiny), Homunculus is the name of an entity that obviously has a great understanding of space and time, and he's helping the main character in the game to escape his death. He is a real homunculus, as his roots are in the age of the alchemists. Very little is known about his past. He also dresses dark, a reflection of his possible intentions. However, as the game progresses, the player will come to learn about both of these.
The Homumculus appears occasionally in the folklore of Eastern Europe as a construct made from natural materials such as dirt, roots, insects, feces, and other substances. In these stories the creature is revived through incantation and acts as a vehicle for the astrally projected mind of a sorcerer.
In the Nintendo DS game Castlevania: Dawn of Sorrow, a Homonculus is portrayed as an aquatic, human-like creature with a greyish-greenish body and a purple face, and is attached to a pink umbilical cord. It is located in a laboratory-themed area, possibly connecting it to the artificial human theme. It attacks by flailing its arms around violently, and can be destroyed by attacking it after it shows its face. It can also be destroyed if you let it come after you and leave the screen (at this point the cord should break and it should eventually drown.) The power gained from its soul allows the player to throw a little Homonculus (based on the actual origins of the term, possibly) that damages enemies.
In the computer game Diablo II (specifically the expansion pack Lord of Destruction), a Homunculus is a unique shield used by the Necromancer class of characters. It is a shrunken demon head and is the unique version of an ”Hierophant Trophy”, but no direct information concerning the relation of Homunculus the shield to the literal meaning of Homunculus is given.
In the MMORPG Computer game Lineage II, The Homunculus is a unique mystics sword used commonly by Mages in the game, later in the game, Large, One Eyed monsters High level monsters named Homunculus, and given Monster

Ranks.
In the rare cult film Moonchild (1974), there is a homunculus who is a servant to a manager in a mission hotel, and a young art student is tormented by strange flashbacks and hallucinations. [1]
In The Talons of Weng-Chiang, a 1977 serial from the British television series Doctor Who, the Peking Homunculus is the proper name given to an animated ventriloquist's dummy known as Mr. Sin. The dummy was really an android from the future, with the cerebral cortex of a pig.
In the Sam Keith comic book The Maxx, the small white and blue creatures called Isz (iz in the singular) are referred to as Homunculi by the villain Mr. Gone.
In the film Manhattan, Woody Allen refers to his girlfriend's former lover as a homunculus.
The RPG Star Ocean: Till the End of Time has a mechanical ability where the players can create elemental based homunculus which can be worked into weapons to give the weapons that element. The game describes the homunculus as artificial, while the appearance is that of a fairy, giving "living" traits.
In the Visual Novel name Animamundi: Dark Alchemist The character Bruno Glending created an army of Homunculus in secret by claiming they are clones, the main character Georik Zaberisk also creates one using pure water, semen, horse dung, and either his own or another character's blood.
Laurie Schneider Adams, in "A History of Western Art", makes several references to a practice in the Middle Ages of depicting Christ as a homunculus. She states, "This depiction of Christ as a child-man, partly a reference to his miraculous nature, is a convention of Christian art before 1300". It is speculative, but Romanesque artists, often sculptors, may have been translating the infant Jesus in this way out of respect for his Divine nature, as a metaphor for his Divinity. Similarly, though stylistically very different, Michelangelo depicts David, the giant slayer, as a giant.
In the video game Lands of Lore III (1999) by Westwood Studios, the main character Copper can acquire a cynistic, wise-cracking, female homunculus named Griselda as a familiar.
Bibliometrics research has uncovered the "bibliohomunculus" within the word patterns of texts.
The supernatural thriller Ghost Road Blues by Jonathan Maberry features a homunculus as a servant of the vampire overlord Ubel Griswold.
They Might Be Giants have a song called "Homunculous."
In the video game "Shadow of Destiny", The main character must go back in time to identify his killer and prevent various events from occurring in the future that would lead to his death. Once dead, the main character is brought to the "realm of the homunculus", The small, faint sounding man, the homunculus, helps the main character by offering advice.
San Jose indie/experimental band Xiu Xiu have a song called "Homonculus"
In the 1998 computer game Quest for Glory V: Dragon Fire, Homonculi are winged monkey-esque creatures that can be fought in the wilderness.
A Homunculus was formed in Gogo Sentai Boukenger when three Precious were merged in a fourth. This Homunculus, contrary to the idea of a homunculus, is a gorilla-like giant which could fire orange beams out of its mouth.
In the game Guilty Gear, a character called A.B.A. is referred to as a homunculus by another character called Order Sol. A.B.A. is an artificial being created via science; she is human-like in appearance and is abnormally tall for a homunculus. She wields a key-shaped axe weapon called Paracelsus, after the alchemist who first used the term 'homunculus'.
In the game Descent 3 on level 6 (Noctis Labryinthis), the player must battle the Homunculus, a boss robot constructed from scrap metal by the nomads of the planet.
On the Queens Crap blog site, Congressman Joseph Crowley has been referred to as the Homunculus because of his appointment to his Congressional seat by his late predecessor and Queens County Boss, Thomas Manton.
In Dr Ten's manga, Map of Tokyo Savage, Homunculi were artificial poltergeists.
The music video for the song 'Dig', by the band Incubus, features a homunculus looking through the eyes of his host and falling in love with a woman, who later rescues him from the confines of the host's skull.
In the 1985 text-adventure game "Brainscape!", by Lynne Ostergren and W. Jeffrey Wilson, in which the player must navigate his way out of his own brain, the Homonculus is a mischievous imp that occasionally interacts with the player.
In the video game Grim Grimoire, Homunculi can be summoned as familiars as part of Alchemy magic.

In the Playstation 2 video game Shin Megami Tensei: Persona 3, an item called ”Homunculus” is used to shield the main character from an instant death attack by sacrificing itself in the main character’s place.
In the manga Full Metal Alchemist, the enemy were homunculi.
In Sylvia Plath’s 1962 poem ”Cut,” she refers to a homunculus inside her cut finger.
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Category: Alchemy

Carl Jung on Sex Addiction & Recovery (2012-03-10 15:07)

Jung on Sex Addiction & Recovery
“Beyond all question, there is a marked disturbance today in the realms of sexual life . . . an over-emphasized sexuality piled up behind a dam; and it shrinks at once to normal proportions as soon as the way to development is opened. It is being caught in the old resentments against parents and relations and in the boring emotional tangles of the family situation which most often brings about the damming-up of the energies of life . . . (it) shows itself as that kind of sexuality which is called “infantile.” It is really not sexuality proper, but an unnatural discharge of tensions that belong to quite another province of life. This being so, what is the use of paddling about in this flooded country? It is important to open up drainage canals. We should try to find, in a change of attitude or in new ways of life, that difference of potential which the pent-up energy requires. Freudian psychology – points no way that leads beyond the inexorable cycle of biological events. This hopelessness would drive one to exclaim with Paul: “Wretched man that I am, who will deliver me . . .” There is nothing that can free us from this bond except that opposite urge of life, the spirit. It is not the children of the flesh, but the “children of God” who know freedom.” Carl Jung
http://rehabilitationstudies.com/Jung-On-Sex-Addiction-Recovery

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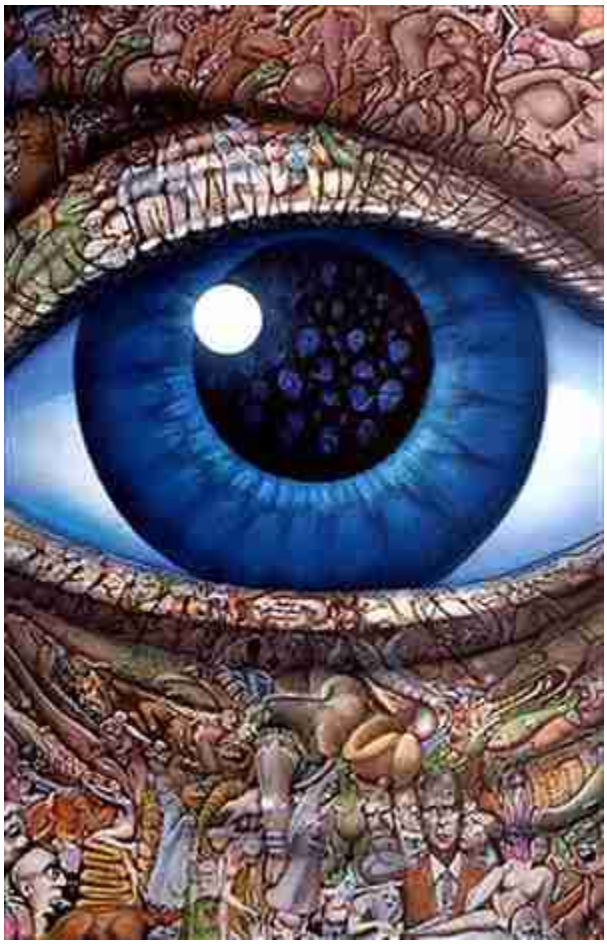
Carl Gustav Jung - Transference and Archetypes **(2012-03-11 07:29)**



Carl Gustav Jung - Transference and Archetypes

The Evolutionary Leap into Aquarius by Maureen Roberts (2012-03-11 08:22)

Fish Out Of Water:
The Evolutionary Leap Into Aquarius
by Maureen B. Roberts, Ph.D.

The age of Aquarius is indeed dawning. The celestial water-bearer is about to pour out onto our parched Earth a new vision of our human potential and our place in the Cosmos. Uranus, as planetary co-ruler of Aquarius, personifies sky, stars, the Heavens, a breaking free of mind and spirit from the Piscean bondage to the blurring undersea realm of the Neptunian unconscious.

Briefly, in astrology different ”ages” correspond to different signs of the Zodiac, running backwards from Pisces to Aries. Based on the precession of the equinoxes, each age lasts for roughly 2000 years and the complete cycle, known as the ”Great Year,” spans 25,000 years. The Piscean Age began around the time of Christ and lasts until approximately 200 A.D. when we transit through the Pisces/Aquarius cusp into Aquarius.

From a holistic psychological perspective, we can view the entire Zodiacal cycle as a paradigm of the collective unconscious, the two forming a mirroring synchronicity of macrocosm (Cosmos) and microcosm (the human psyche). Broadly speaking, the ages are dominated by the qualities of their ruling archetype and by the character of their ruling planet(s). The Piscean Age, ruled by Neptune and symbolized by the twin fish swimming in opposite directions, has accordingly been dominated by dualistic thinking in the form of an endless array of irreconcilable polarities. Key dualisms such as God/human, good/evil/spirit/matter, inner/outer, male/female, science/religion, reinforced in Western culture by Christian dogma, gave rise to hierarchical thinking which inevitably privileged one pole of the duality at the expense of the other. Hence the Medieval model of an ascending ladder or chain of command reaching back to God is a feature of Piscean vertical thinking, which remains attracted by the desirability of escaping the earthly realm into the spiritual beyond.

Meanwhile, reluctantly confined to the physical plane, the ”shepherd versus flock” hierarchy translated into the blind belief and obedience of dependent followers, unquestioning faith and the idea of an authoritarian God ”out there”; into seeing spirit/above as superior to matter/below, male as superior to female (”matter” comes from L. ”mater” meaning ”mother”) and good as supreme over evil. In Piscean mode, homogeneous flocks and shoal-like tendencies prevail; masses rely on spiritual or political leaders, and the individual is repressed by Church and State.

The Aquarian age, in contrast, symbolized by a celestial human wielding the pitcher of divine water, not only privileges the individual as divine but is dominated by the less mystical, more focused, incisive and pragmatic planets, Saturn and Uranus. Saturn presides over penetrating critical scrutiny, science, discipline and methodical questioning rather than blind belief. Co-ruler Uranus is the revolutionary magician who stands for independence, humanitarianism, scientific inventiveness and futuristic ideas. An intriguing duo!

But most importantly, the shift into Aquarius will profoundly affect the way we relate to and understand ”God,” for we ceaselessly make and remake God in our image. Two astrological ages ago, before the Divine descended to

become the Piscean God in human form, God reflected the egotistical, childish and warlike age of Aries, Zeus and the Old Testament. Now the God-image, formerly polarized as male/spiritual, is being subsumed by the Aquarian vision of complementarity, the latter implying that each pole of a duality is in reality one end of a holistic continuum rather than a separate opposite. Hence, as a reflection of the human divine Self, the Aquarian God-image as matter, female and human can be understood as one pole of the continuous "light spectrum" of the collective unconscious, which merges into spirit, male and divine at the other end. Similarly, science and mysticism, formerly at dualistic odds with each other, are now being seen increasingly as two faces of the same holistic coin. If light is the privileged metaphor of mystical holism, in physics, too, light's wave-particle complementarity subverts at the most basic level of existence the former dualism of energy and matter.

In the realm of religion, the old metaphysical dualism of good versus evil is superseded in Aquarian thought by the psychological complementarity of "light" and "dark;" hence a key ingredient in moving on to a more mature level of awareness and God-like responsibility is that the shadow side of life must no longer be denied, repressed, hated or projected elsewhere (e.g., onto "evil forces" or other people and races) but must be dealt with first and foremost within ourselves. All this implies that as a divine humanity we can no longer appeal to outside deities, gurus or messiahs to conveniently hand us doctrines or religions to believe in, for belief can only ever be a substitute for the direct knowledge and experience which can only come from within - from openness to and trust in the inner Self as experientially indistinguishable from God. In part this means recognizing the close proximity, if not identity, of what was dark or hidden in human nature with what contains the seeds of the divine.

When God descends from an unreachable throne on high to a place within our individual hearts, so we as individuals become all powerful - and we soberly need to be reminded that we can use that power either to heal, create and understand - or to destroy. The choice is ours. One thing is certain: we are entering the first age in history in which the ball has stopped in our court in the sense that we can never again hand it back to a cosmic saviour or scrapegoat. We are now the forgers of our own destiny as we create and watch unfold the continuing evolution of consciousness and Cosmos.

On, then, to grounded details: given that the key words for Aquarian thinking will be holism and relatedness, what kinds of changes will take place in our day-to-day transactions and interactions? In follow-up discussions and in the context of some of Jung's ideas, we could perhaps explore some anticipated future changes in how we relate to ourselves, to one another, to our world, to the Cosmos - and to the God we are once again remaking in our image.

c.1998 Maureen B. Roberts

Go to Jung Circle Home Page

Anonymous (2012-05-20 19:01:35)
damn, this is soo gooood really!!!!!!

Carl Jung's "Stages Of Life" **(2012-03-12 04:55)**

"Stages of Life" by Caspar David Friedrich

"Something in us wishes to remain a child, to be unconscious or, at most, conscious only of the ego; to reject everything strange, or else subject it to our will; to do nothing, or else indulge our own craving for pleasure or power."
– Carl Jung, The Structures & Dynamics of the Psyche

According to Carl Jung, what prevents people from becoming autonomous, fulfilled and ultimately happy is their refusal to open themselves to experiences that are new and unfamiliar, and thus potentially threatening to their sense of self. When we have passed from childhood to adolescence to adulthood, nature abandons us to the world of consciousness, which is to say, to culture. We are thus forced to say "goodbye to childlike unconsciousness and trust in nature." The question then arises, "What kind of person shall I then become in this strange new world?" Each of us must confront it.

He likens this dilemma to the biblical fall of Adam. Before the fall, life in the Garden was safe, innocent, pure, uncomplicated, blissful. But with the hearty bite into the forbidden fruit came consciousness of good and evil, and with it the descent into a world that was precarious rather than safe, conscious rather than unconscious, doubtful rather than certain, impure rather than pure. "The biblical fall of man presents the dawn of consciousness as a curse," Jung wrote.

As Jung sees it, people desire a life that is safe, uncomplicated, familiar and in many respects unchanging. But such a life is ultimately constricting: it forecloses the possibility of learning and evolving, and thus, of developing a "wider and higher consciousness."

What's interesting is that "nature cares nothing whatsoever about a higher level of consciousness," and society "does not value these feats of the psyche very highly; its prizes are always given for achievement and not for personality, the latter being rewarded for the most part posthumously." And so the individual is left all alone to decide what kind of an existence she will have, and whether she will willingly dive deeper and deeper into the unsure waters of life to gain a richer perspective of it all.

The passages below develop these points. They have been excerpted from Jung's article "Stages of Life," in The Portable Jung, ed. by Joseph Campbell (1976), pp.4-5, 9-12. – Tim Ruggiero

"If psychic life consisted only of self-evident matters of fact – which on a primitive level is still the case – we could content ourselves with a sturdy empiricism. The psychic life of civilized man, however, is full of problems; we cannot even think of it except in terms of problems. Our psychic processes are made up to a large extent of reflections, doubts, experiments, all of which are almost completely foreign to the unconscious instinctive mind of primitive man. It is the growth of consciousness which we must thank for the existence of problems...It is just man's turning away from instinct – his opposing himself to instinct – that creates consciousness. Instinct is nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Even when we turn back to nature, inspired by a Rousseauesque longing, we 'cultivate' nature. As long as we are still submerged in nature we are unconscious, and we live in the security of instinct which knows no problems. Everything in us that still belongs to nature shrinks

away from a problem, for its name is doubt, and wherever doubt holds sway there is uncertainty and the possibility of divergent ways. And where several ways seem possible, there we have turned away from the certain guidance of instinct and are handed over to fear. For consciousness is now called upon to do that which nature has always done for her children – namely, to give a certain, unquestionable, and unequivocal decision. And here we are beset by an all-too-human fear that consciousness – our Promethean conquest – may in the end not be able to serve us as well as nature.

”Problems thus draw us into an orphaned and isolated state where we are abandoned by nature and are driven to consciousness. There is no other way open to us; we are forced to resort to conscious decisions and solutions where formerly we trusted ourselves to natural happenings. Every problem, therefore, brings the possibility of a widening of consciousness, but also the necessity of saying goodbye to childlike unconsciousness and trust in nature. This necessity is a psychic fact of such importance that it constitutes one of the most essential symbolic teachings of the Christian religion. It is the sacrifice of the merely natural man, of the unconscious, ingenuous being whose tragic career began with the eating of the apple in Paradise. The biblical fall of man presents the dawn of consciousness as a curse. And as a matter of fact it is in this light that we first look upon every problem that forces us to greater consciousness and separates us even further from the paradise of unconscious childhood. Every one of us gladly turns away from his problems; if possible, they must not be mentioned, or, better still, their existence is denied. We wish to make our lives simple, certain, and smooth, and for that reason problems are taboo. We want to have certainties and no doubts – results and no experiments – without even seeing that certainties can arise only through doubt and results only through experiment. The artful denial of a problem will not produce conviction; on the contrary, a wider and higher consciousness is required to give us the certainty and clarity we need…

”When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness. But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer; as I have already said, we must even indulge in speculations…

”We are all familiar with the sources of the problems that arise in the period of youth. For most people it is the demands of life which harshly put an end to the dream of childhood. If the individual is sufficiently well prepared, the transition to a profession or career can take place smoothly. But if he clings to illusions that are contrary to reality, then problems will surely arise. No one can take the step into life without making certain assumptions, and occasionally these assumptions are false – that is, they do not fit the conditions into which one is thrown. Often it is a question of exaggerated expectations, underestimation of difficulties, unjustified optimism, or a negative attitude. One could compile quite a list of the false assumptions that give rise to the first conscious problems.

”But it is not always the contradiction between subjective assumptions and external facts that gives rise to problems; it may just as often be inner, psychic difficulties. They may exist even when things run smoothly in the outside world. Very often it is the disturbance of psychic equilibrium caused by the sexual instinct; equally often it is the feeling of inferiority which springs from an unbearable sensitivity. These inner conflicts may exist even when adaptation to the outer world has been achieved without apparent effort. It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of superiority…

”Something in us wishes to remain a child, to be unconscious or, at most, conscious only of the ego; to reject everything strange, or else subject it to our will; to do nothing, or else indulge our own craving for pleasure or power. In all this there is something of the inertia of matter; it is a persistence in the previous state whose range of consciousness is smaller, narrower, and more egoistic than that of the dualistic phase. For here the individual is faced with the necessity of recognizing and accepting what is different and strange as a part of his own life, as a kind of ’also-I’.

”The essential feature of the dualistic phase is the widening of the horizon of life, and it is this that is so vigorously resisted. To be sure, this expansion – or diastole, as Goethe called it – had started long before this. It begins at birth, when the child abandons the narrow confinement of the mother’s body; and from then on it steadily increases until it reaches a climax in the problematical state, when the individual begins to struggle against it.

”What would happen to him if he simply changed himself into that foreign-seeming ’also-I’ and allowed the earlier ego to vanish into the past? We might suppose this to be a quite practical course. The very aim of religious education, from the exhortation to put off the old Adam right back to the rebirth rituals of primitive races, is to transform the

human being into the new, future man, and to allow the old to die away.
”Psychology teaches us that, in a certain sense, there is nothing in the psyche that is old; nothing that can really, finally die away. Even Paul was left with a thorn in the flesh. Whoever protects himself against what is new and strange and regresses to the past falls into the same neurotic condition as the man who identifies himself with the new and runs away from the past. The only difference is that the one has estranged himself from the past and the other from the future. In principle, both are doing the same thing: they are reinforcing their narrow range of consciousness instead of shattering it in the tension of opposites and building up a state of wider and higher consciousness…
”The serious problems in life…are never fully solved. If ever they should appear to be so it is a sure sign that something has been lost. The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly. This alone preserves us from stultification and petrifaction. So also the solution of the problems of youth by restricting ourselves to the attainable is only temporarily valid and not lasting in a deeper sense. Of course, to win for oneself a place in society and to transform one’s nature so that it is more or less fitted to this kind of existence is in all cases a considerable achievement. It is a fight waged within oneself as well as outside, comparable to the struggle of the child for an ego. That struggle is for the most part unobserved because it happens in the dark; but when we see how stubbornly childish illusions and assumptions and egoistic habits are still clung to in later years we can gain some idea of the energies that were needed to form them…
”The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behaviour. For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them. We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality. Many – far too many – aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes.”
http://www.philosophicalsociety.com/Archives/Carl %20Jung %27s %20Stages %20of %20Life.htm

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When Anima meets Animus **(2012-03-12 05:13)**

Anima and Animus by Kazuhisa Nagato

The Prophecies of Nostradamus ˜Carl Jung (2012-03-12 14:46)

Nostradamus: original portrait by his son Cesar
The Prophecies of Nostradamus Carl Jung
[Note: In posting this essay I was unable to post the Greek and Latin Symbols that are important in fully grasping what Dr. Jung is saying. A link to the original .pdf is at the bottom of this page. Lewis]
150 The course of our religious history as well as an essential part of our psychic development could have been predicted more or less accurately, both as regards time and content, from the precession of the equinoxes through the constellation of Pisces. The prediction, as we saw, was actually made and coincides with the fact that the Church suffered a schism in the sixteenth century. After that an enantiodromian process set in which, in contrast to the ” Gothic” striving upwards to theheights, could be described as a horizontal movement outwards, namely the voyages of discovery and the conquest of Nature. The vertical was cut across by the horizontal, and man’s spiritual and moral development moved in a direction that grew more and more obviously antichristian, so that today we are confronted with a crisis of Western civilization whose outcome appears to be exceedingly dubious.
151 With this background in mind, I would like to mention the astrological prophecies of Nostradamus, written in a letter x to Henry II of France, on June 27, 1558. After detailing a year characterized, among other things, by U 6 with $ Q ff ?
he says: Then the beginning of that year shall see a greater persecution against the Christian Church than ever was in Africa, and it shall be in the year 1792, at which time everyone will think it a renovation of the age. . . . And at that time and in those countries the infernal power shall rise against the Church of Jesus Christ. This shall be the second Antichrist, which shall persecute the said Church and its true vicar by means of the power of temporal kings, who through their ignorance shall be seduced by tongues more sharp than any sword in the hands of a madman. . . . The persecution of the clergy shall have its beginning in the power of the Northern Kings joined by the Eastern ones. And that persecution shall last eleven years, or a little less, at which time the chief Northern king shall fail. However, Nostradamus thinks that ”a united Southern king” will outlast the Northern one by three years. He sees a return of paganism (”the sanctuary destroyed by paganism”), the Bible will be burned, and an immense blood-bath will take place: ”So great tribulations as ever did happen since the first foundation of the Christian Church.” All Latin countries will be affected by it.
There are historical determinants that may have moved Nostradamus to give the year 1792 as the beginning of the new aeon. For instance, Cardinal Pierre d’Ailly, basing himself on Albumasar, writes in his Concordantia 5 on the eighth

coniunctio maxima, which had been calculated for 1693: And after that shall be the fulfilment of ten revolutions of Saturn in the year 1789, and this will happen after the said conjunction, in the course of ninety-seven years or thereabouts. . . . This being so, we say that if the world shall endure until then, which God alone knows, then there will be many and great and marvelous changes and transformations of the world, especially as concerns law-giving and religious sects, for the said conjunction and the revolutions of Saturn will coincide with the revolution or reversal of the upper orb, i.e., the eighth sphere, and from these and other premises the change of sects will be known. . . . Whence it may be concluded with some probability that this is the time when the Antichrist shall come with his law and his damnable sects, which are utterly contrary and inimical to the law of Christ; for, being human, we can have no certainty with regard to the time and the moment of his coming. e . . Yet, despite the indeterminate statement that he will come at approximately that time, it is possible to have a probable conjecture and a credible hypothesis in accordance with the astronomical indications. If, therefore, the astronomers say that a change of sects will occur about that time, then, according to them, a Mighty One will come after Mahomet, who will set up an evil and magical law. Thus we may surmise with credible probability that after the sect of Mahomet none other will come save the law of the Antichrist.

54 In connection with the calculation of the year 1693, Pierre d'Ailly quotes Albumasar as saying that the first coniunctio maxima of Saturn and Jupiter took place anno mundi 3200. To this Albumasar added 960 years, which brings us to A.D. 1693 as the year of the eighth coniunctio maxima* In Part III of his book, chapter 1 7, Pierre d'Ailly criticizes this view and calls it a "false deduction." In his treatise against 'superstitiosos astronomos," 1410, he maintains that the Christian religion should not be brought under astrological laws. He was alluding in particular to Roger Bacon, who had revived the theory that Christianity was under the influence of the planet Mercury. Pierre d'Ailly held that only superstitions and heretical opinions were astrologically influenced, and especially the coming of the Antichrist.

We are probably right in assuming that these calculations were known to Nostradamus, who proposed 1792 as an improvement on 1 789. Both dates are suggestive, and a knowledge of subsequent events confirms that the things that happened around that time were significant forerunners of developments in our own day. The enthronement of the "Deesse Raison" was, in fact, an anticipation of the antichristian trend that was pursued from then onwards. The "renovation of the age" might mean a new aeon, and it coincides in a remarkable way with the new system of dating, the revolutionary calendar, which began with September 22, 1792, and had a distinctly antichristian character. What had been brewing up long beforehand then became a manifest event; in the French Revolution men witnessed the enantiodromia that had set in with the Renaissance and ran parallel with the astrological fish symbol. The time seemed a significant one astrologically, for a variety of reasons. In the first place this was the moment when the precession of the equinoxes reached the tail of the second fish. Then, in the year 1791, Saturn was in T, a fiery sign. Besides that, tradition made use of the theory of maximal conjunctions and regarded the year of the eighth coniunctio maxima 1693 as a starting-point for future calculations.12 This critical year was combined with another tradition basing itself on periods of ten revolutions of Saturn, each period taking three hundred years. Pierre d'Ailly cites Albumasar, who says in his Magnae coniunctiones: "They said that the change shall come when ten revolutions of Saturn have been completed, and that the permutation of Saturn is particularly appropriate to the movable signs" (T 5, ==, Itf). According to Pierre d'Ailly, a Saturn period came to an end in 1 1 B.C., and he connects this with the appearance of Christ. Another period ended in A.D. 289; this he connects with Manichaeism.

The year 589 foretells Islam, and 1189 the significant reign of Pope Innocent III; 1489 announces a schism of the Church, and 1789 signalizes by inference the coming of the Antichrist. Fantasy could do the rest, for the archetype had long been ready and was only waiting for the time to be fulfilled. That a usurper from the North would seize power is easily understood when we consider that the Antichrist is something infernal, the devil or the devil's son, and is therefore Typhon or Set, who has his fiery abode in the North. Typhon's power is triadic, possessing two confederates, one in the East and one in the South. This power corresponds to the 'lower triad." Nostradamus, the learned physician and astrologer, would certainly have been familiar with the idea of the North as the region of the devil, unbelievers, and all things evil. The idea, as St. Eucherius of Lyons (d. 450) remarks, goes back to Jeremiah i : 14: "From the north shall an evil wind break forth upon all the inhabitants of the land/1 17 and other passages such as Isaiah 14 : igf.: How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will sit on the mount of assembly in the far north.

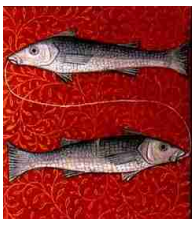
The Benedictine monk Rhabanus Maurus (d. 856) says that ”the north wind is the harshness of persecution” and ”a figure of the old enemy.” The north wind, he adds, signifies the devil, as is evident from Job 26 : 7: ”He stretcheth out the north over the empty space, and hangeth the earth upon nothing.” Rhabanus interprets this as meaning that ”God allows the devil to rule the minds of those who are empty of his grace/21 St. Augustine says: ”Who is that north wind, save him who said: I will set up my seat in the north, I will be like the most High? The devil held rule over the wicked, and possessed the nations,” etc. The Victorine monk Garnerius says that the ”malign spirit” was called Aquilo, the north wind. Its coldness meant the ”frigidity of sinners.” Adam Scotus imagined there was a frightful dragon’s head in the north from which all evil comes. From its mouth and snout it emitted smoke of a triple nature, the ”threefold ignorance, namely of good and evil, of true and false, of fitting and unfitting.” ”That is the smoke/says Adam Scotus, ”which the prophet Ezekiel, in his vision of God, saw coming from the north,” 2e the ”smoke” of which Isaiah speaks. The pious author never stops to think how remarkable it is that the prophet’s vision of God should be blown along on the wings of the north wind, wrapped in this devilish smoke of threefold ignorance. Where there is smoke, there is fire. Hence the ”great cloud” had ”brightness round about it, and fire flashing forth continually, and in the midst of the fire, as it were gleaming bronze.” 2S The north wind comes from the region of fire and, despite its coldness, is a ”ventus urens” (burning wind), as Gregory the Great calls it, referring to Job 27 : 2i.29 This wind is the malign spirit, ”who rouses up the flames of lust in the heart” and kindles every living thing to sin. ”Through the breath of evil incitement to earthly pleasures he makes the hearts of the wicked to burn.” As Jeremiah 1:13 says, ”I see a boiling pot, facing away from the north.” In these quotations from Gregory we hear a faint echo of the ancient idea of the fire in the north, which is still very much alive in Ezekiel, whose cloud of fire appears from the north, whence ”an evil shall break forth upon all the inhabitants of the land.”

159 In these circumstances it is hardly surprising that Nostradamus warns against the usurper from the north when foretelling the coming of the Antichrist. Even before the Reformation the Antichrist was a popular figure in folklore, as the numerous editions of the ”Entkrist” 31 in the second half of the fifteenth century show.This is quite understandable in view of the spiritual events then impending: the Reformation was about to begin. Luther was promptly greeted as the Antichrist, and it is possible that Nostradamus calls the Antichrist who was to appear after 1792 the ”second Antichrist” because the first had already appeared in the guise of the German reformer, or much earlier with Nero or Mohammed. We should not omit to mention in this connection how much capital the Nazis made out of the idea that Hitler was continuing and completing the work of reformation which Luther had left only half finished.

160 From the existing astrological data, therefore, and from the possibilities of interpreting them it was not difficult for Nostradamus to predict the imminent enantiodromia of the Christian aeon; indeed, by making this prediction, he placed himself firmly in the antichristian phase and served as its mouthpiece.

After this excursion, let us turn back to our fish symbolism. Carl Jung; Prophecies of Nostradamus; Psychology and Religion; Pages 95 -102

The Historical Significance of the Fish ˜Carl Jung (2012-03-13 14:36)

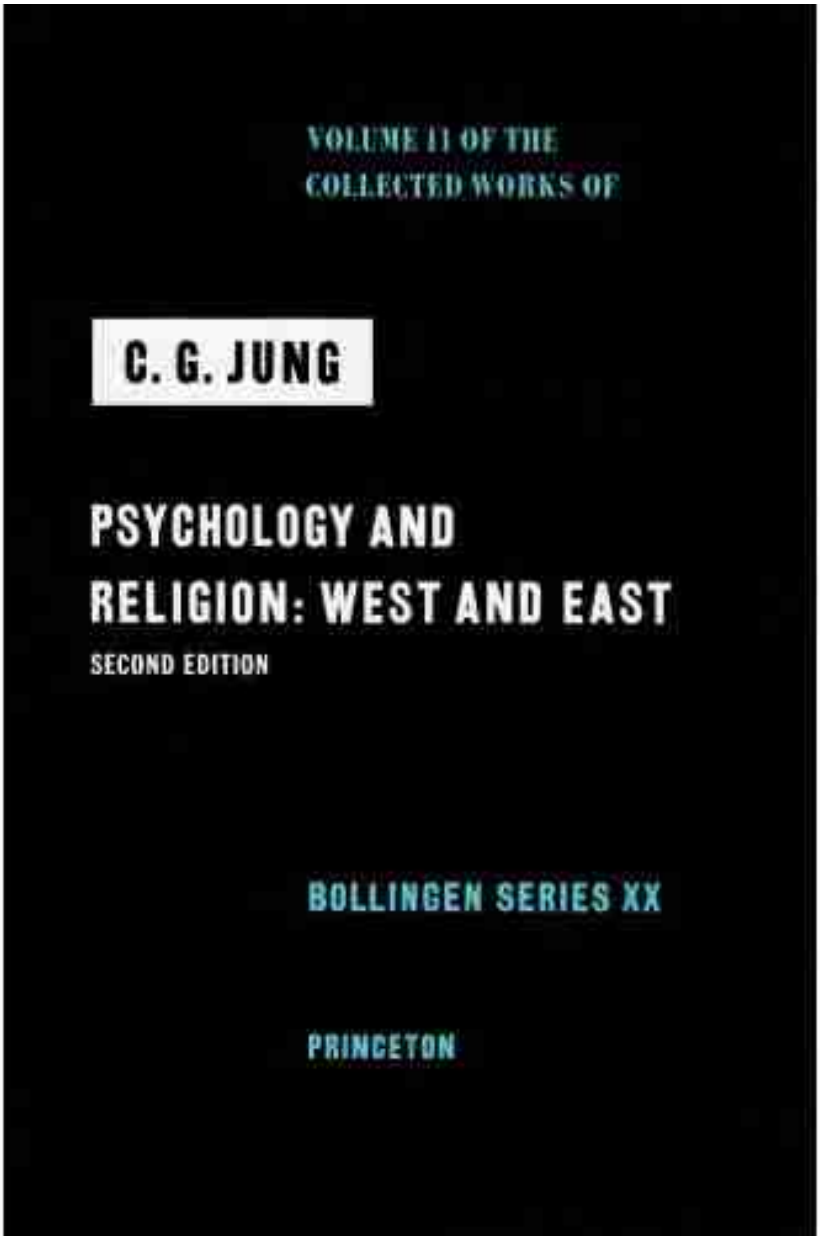


162 In addition to the ”pisciculi Christianorum,” the shepherd and the lamb play, as we know only too well, an almost greater role in Christian allegory, and Herrnes Kriophoros (the ”rambearer”) became the prototype of the ”good shepherd/’ the tutelary god of flocks. Another prototype, in his capacity as shepherd, was Orpheus.1 This aspect of the Poimen gave rise to a figure of similar name in the mystery cults, who was popularized in the ”Shepherd” of Hermas (snd century). Like the ”giant fish” mentioned in the Abercius inscription, 2 the shepherd probably has

connections with Attis, both temporally and regionally. Reitzenstein even conjectures that the ”Shepherd” of Hermas derives from the Poimandres writings, which are of purely pagan origin. 3 Shepherd, ram, and lamb symbolism coincides with the expiring aeon of Aries. In the first century of our era the two aeons overlap, and the two most important mystery gods of this period, Attis and Christ, are both characterized as shepherds, rams, and fishes. The Poimen symbolism has undergone such thorough elaboration at the hands of Reitzenstein that I am in no position to add anything illuminating in this respect. The case is somewhat different with the fish symbol. Not only are the sources more copious, but the very nature of the symbol, and in particular its dual aspects, give rise to definite psychological questions which I should like to go into more closely.

163 Like every hero, Christ had a childhood that was threatened (massacre of the innocents, flight into Egypt). The astrological ”interpretation” of this can be found in Revelation 12 : i: ”A woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.” She is in the pangs of birth and is pursued by a dragon. She will give birth to a man-child who shall ”rule the nations with a rod of iron.” This story carries echoes of numerous kindred motifs in East and West, for instance that of Leto and Python, of Aphrodite and her son, who, when pursued, leapt into the Euphrates and were changed into fishes, 4 and of Isis and Horus in Egypt. The Syrian Greeks identified Derceto-Atargatis and her son Ichthys with the constellation of the Fishes. 5

164 The mother-goddess and the star-crowned woman of the Apocalypse counts as oneis usually thought of as a virgin (Trap &Vos, Virgo). The Christmas message, *H TrapOtvos rero/cev, avgel



Anonymous (2012-03-13 15:16:41)

There's so much astrology in Revelations that it's really laughable that most people don't recognize it with the naked eye. Obviously this woman is Virgo, who as stars in the sky, is next to Leo the Lion and across from Aries the Lamb...on and on...I highly recommend anyone who wants to know what Revelations is really about look up "Astrotheology"..there's tons of info on it...Manly P. Hall is particularly good. His lectures are on Youtube.

The Jung Codex **(2012-03-14 05:34)**

Icon of James, the Son of Zebedee, 18th century (Kizhi monastery, Karelia, Russia).

The Jung Codex

The so called ”Jung codex” is one of the Nag Hammadi volumes, which was exported illegally, published in a very dilatory manner (while scholars were prevented from seeing it) and eventually returned to Egypt. Details of the manuscript contents are listed with the other Nag Hammadi volumes.

James M. Robinson has given the following account of this process:

Acquiring Codex I

Baptizing the ”Jung Codex” : Publication Delays

A subscription to the whole editio princeps of the Jung Codex would have cost circa $308.62. If only twenty-six scholars had subscribed in advance, they could at that rate have purchased the Jung Codex itself (35,000 Swiss francs was then worth $8,009). The scholarship of the editors would not have been included in this price, but the scholars who subscribed would have obtained for themselves and the rest of the scholarly world access and publication rights as much as twenty-three years earlier than was in fact the case (1952 rather than in installments: 1956, 1961, 1963, 1968, 1973, 1975). During that elapsed generation they would, rather than waiting to buy the scholarship of the editors in deluxe volumes, have been able to do their own scholarship in cooperation with that of the rest of the scholarly community (including, though perhaps in more modest dimensions, that of the editors).

PRELUDE

On September 10-15, 1958 Walter Till was a houseguest in Zürich of Dr. C. A. Meier, erstwhile Director of the Jung Institute and himself an analyst. The occasion is a proposal by Meier, who is seeking to administer the publication of the Jung Codex, that Till take over the assignment to complete the publication of the manuscript, which for six

years has been in the hands of three scholars who have only succeeded thus far in publishing some 17 per cent of it. For Meyer everything hangs on getting the complete manuscript published promptly, since he has given his word to the Egyptian government to return the manuscript and the editors do not wish this to be done before they finish editing it. Hence Meier has turned to Till. The day after his departure Till writes a thank-you note and expresses his willingness to be the editor. Before he mails the letter he has a dream and delays mailing the letter until he can write up the dream and enclose it with the letter.

Walter C. Till to C. A. Meier, September 24, 1958:

I am clearly an inhabitant of the beyond, and in fact of a section where I can be certain that nothing unpleasant can happen to me. Just to the side is a large square antechamber that contains no furnishings at all. On the far narrow side of this antechamber is a black iron door without latch. It has only an iron handle for opening and is the entrance to hell. The floor near the door is quite black; in the antechamber there is an unpleasant odor. An acquaintance of mine (a fully undefined male person) asks me whether I have already seen the large snake that they have in hell; one could also see it at the cinema. I say I have not yet seen it. He thinks he will investigate whether it can now be seen. He goes through the entrance door to hell. I go after him. When I come to the black part of the floor I note that the floor is very sticky; it is doubtless tar. So as not to make the soles of my feet sticky I float to the door, which is of course quite possible for me without further ado as an inhabitant of the beyond. I know that behind the door is a deep abyss. But beside the door it stinks so much that I make a hasty retreat. Immediately thereafter a young devil comes out of the door. He has on a formless sack-like white garment reaching from his neck to the floor, with an indiscriminate olive green print. He is holding some kind of longish object (branch with leaves?). In this way he is dancing around as if he were a violin player. He is followed by two further quite similar devils. They all hop around as if they were playing the violin. They are distinguished from each other only by the slightly different coloring of their clothing, which, however, is dark for all of them. I look inquisitively at the activity; for I know that they can do nothing to me. Then one of the devils touches me lightly with his ”violin bow”-branch on my sexual organ. I immediately have the thought that I could thus lose my masculinity and become feminine. But the thought of this possibility produces in me such discomfort that I (also in reality) give out an unarticulated sound of discomfort and wake up.

C. A. Meier to Walter C. Till, September 30, 1958:

Your dream has in fact interested me in the highest degree. Without being in a position, due to the lack of more detailed familiarity with the dreamer, to give an exegesis that would only be half accurate, I would nonetheless like to recall that the situation with the manuscripts could be rightly designated as hellish. Consider yourself lucky that for you as an inhabitant of another world these circumstances could no longer do real harm to you.

Walter C. Till to C. A. Meier, October 10, 1958:

... Also it is pointless, for I hardly believe that the three envisaged editors will give up their rights. Please do not assume that this circumstance somehow annoys or embitters me. Truly I have more than enough to do and it can only be agreeable to me if I am spared a very difficult task.

Now this hangs together with my dream of hell, or better with the tentative interpretation that you have given to it. I must admit that a connection to this matter would not have occurred to me. But you may nonetheless be right. On this assumption you would be the man who wishes to show me the giant snake in hell, who even courageously climbs down into hell to see how things stand with this giant snake. The giant snake is the matter itself: an endless story such as one does indeed often designate as a ”snake.” Actually I have nothing to do with the matter and am only looking on as a non-participant. The three friendly devils would be the three presumptive editors. They leap about in lively fashion and act as if they play the violin, i.e., as if they were doing something, without really doing anything. I believe this would be a meaningful and possible interpretation.

Walter Till did publish a report on the problem of editing the Nag Hammadi Codices, in which he expressed quite clearly his opposition to the procedures in vogue: [Walter C. Till, ”Die Edition der koptisch-gnostischen Schriften,” in Willem Cornelis van Unnik, ed., Evangelien aus dem Nilsand (Frankfurt am Main: Heinrich Scheffler, 1959), 151-60: 155]

In view of the great amount of material, it is quite excluded that the committee members alone do the whole work. All qualified forces must be enlisted for the joint work. It is also not possible that a single publishing house handle the editions. For when one monopolizes these works, they drag through more than a century. ... Only one may

not of course be content with photographing, one must fulfill the objective of photography, namely, to make the photographs accessible. … From the viewpoint of easier sale and also to assure an appearance of the texts as rapidly as possible, the individual publications should not contain all writings that are in one manuscript, but rather each publication should contain one of these writings. For the same reasons one must separate the edition of the text and the commentary.

Though Meier's plan to replace Puech, Quispel, and Malinine with Till as the sole editor of the rest of the Jung Codex did not materialize, He had been able to publish the four pages of The Gospel of Truth that were in Cairo and had been published in Pahor Labib's volume of facsimiles. Meier was able to achieve a partial success, in that Till was added to the list of editors, with special responsibility for Coptology and the German translation, in the volumes that appeared in 1961 (pp. 33-36, these four pages), 1963 (pp. 43-50), 1968 (pp. 1-16), but he was no longer able to do this in the longest tractate, but had to be replaced by Werner Vycichl, 1973 and 1975 (pp. 51-104, 104-140, 143?-144?, actually through p. 138 plus the front flyleaf).

The " Forty" Missing Pages: The Return of the Jung Codex to Egypt

Professor C. G. Jung himself had no desire to restrict access to the codex. When Quispel brought the codex from Utrecht to Zürich and turned it over to Meier on the occasion of the public announcement of the acquisition on November 15, 1953, Meier took it home and wrote Jung to inquire whether it should not be put in a safety deposit box until it was returned to Egypt. Jung replied on November 21, 1953:

It would perhaps be still better if it were to be deposited in the Central Library, where it would be accessible for scholars who no doubt will interest themselves in it and where it would be as safely preserved as in a bank safe.

On November 26, 1953 Meier wrote Ludwig Fohrer, Director of the Central Library, requesting permission to deposit it there:

We have turned over the critical work on the texts and their translation to Prof. H.-Ch. Puech and Prof. G. Quispel. The work of these gentlemen has progressed so far that they no longer have need of the manuscript itself.

It is indeed ironic that more than twenty years later Kasser would argue that the Jung Codex should not be returned to Egypt since the editors (where he would of course have had access to it in Egypt) needed it in a bank vault in Zürich. After all, Kasser lived near Geneva, not Zürich, and worked regularly in the Coptic Museum in Cairo as a member of the Technical Sub-Committee of the International Committee for the Nag Hammadi Codices, where the "missing 40 pages" of Codex I were available, as would be the bulk of Codex I once it was returned from Zürich.

The Director of the Central Library replied on November 30, 1953 that the library was willing to receive on temporary deposit only items with a permanent public interest for Zürich, such as family archives, and hence would not receive the codex. It was put in a safety deposit box in the basement of the Leu Bank.

What other than the monopoly was achieved by keeping the Jung Codex in the Leu Bank vault until publication? The obvious advantage would be in having it readily available for whatever work with the papyrus could be more readily done in Europe than in Egypt, which would have to outweigh the obvious advantage of reassembling the two parts of the codex in Cairo. On July 8, 1961 Walter Till proposed to Max Rascher, the publisher, and to Meier, that "a really reliable, careful and experienced papyrus restorer" such as Rolf Ibscher or Anton Fackelmann work on both the Cairo and Zürich parts of the codex.

… to determine the structure, the construction of the codex: which leaves were once double leaves [i.e. sheets], which double leaves were quires. In this way, and only thus, could one determine unequivocally at what placeOm the [rpcess, I thought to myself, an experienced papyrus restorer would certainly succeed in placing the fragments.;

On July 24, 1961 Fritz Baumann-Jung, spokesman for the heirs of Jung, affirmed Jung's stance:

Today, as always, the papyri are at the disposal of every scholar who wishes to see them, and I have never refused or discouraged taking a look at them.

To support my access to the leaves still in Zürich I had to negotiate via Kasser. The most I could get from him was permission to study the fibers of the material in Zürich, not the text itself, in view of the fact that I was functioning as Secretary of the Egypt-UNESCO Committee whose responsibility was limited to the Facsimile Edition and hence had only a codicological function. On this condition, he set up a meeting with Baumannn-Jung and himself in the basement of the Leu Bank. The examination, lasting somewhat less than two hours, was carried out on October 30, 1974. At my suggestion, Baumann-Jung agreed to write to the signers of the publication contract that, unknown to him, had contained a clause to the effect that the papyri would be returned only after publication, Kasser, Malinine,

Puech, Quispel, Vycichl, Wilson, Zandee, and the Franke Verlag, asking for their consent to my request that the remaining leaves be returned now without further delay. He wrote:

The heirs of Jung, owners of these leaves, are quite disposed to consent to this request, if the signers of the publication cont ract of June 30, 1970 between the seven authors and the Franke Verlag at Bern do not see any difficulty in this step.

On November 19, 1974 Baumann-Jung wrote to me:

Messrs. Zandee, Quispel, and Wilson have agreed. Kasser and Vycichl make a few reservations. From Paris I have no reply, no doubt because of the postal strike. The Franke Verlag has not answered. ... From one side there was even a threat that the heirs of Jung would have to bear the financial responsibility if the publication were delayed by a premature release. ... I leave it to you to intervene perhaps yourself with your colleagues, if that seems right to you.

Since Baumann-Jung had received no reply from Puech and Malinine, and the Franke Verlag, and positive replies from Zandee, Quispel, and Wilson, the threat to the heirs of Jung could only have come from Kasser or Vycichl. Since however Vycichl had only been added at the last minute, and was not even listed on the title page as one of the editors, but only as an assistant, he could hardly have taken such a bold, not to say provocative, position. By the process of elimination the threat to the heirs of Jung had to have come from Kasser—-the same person who had initially told me that the reason the Jung Codex could not be returned to Egypt was that the heirs of Jung were aware of its financial value and hence did not want to return it! About all one can do in such a state of affairs is to shake one's head in dismay, not to say disgust.

He adds:

This (the Gospel of Judas) is the second time that Zürich has succeeded in acquiring a manuscript with a Gnostic Gospel not found in the New Testament. Already on November 15, 1953 the Jung Institut of Zürich had a public celebration of its acquisition of a fourth-century Coptic codex containing "The Gospel of Truth." The Director of the Jung Institut, Dr. C.A. Meier, "baptized" the codex on that occasion the "Jung Codex". It is no doubt as a flash-back to that occasion that the newly acquired codex containing The Gospel of Judas has been named Codex Tchacos.

Actually, Carl Jung himself had resisted the codex being named after him. On Oct 27, 1953 he wrote Meier: "Es war mir nie geheuer bei dem Gedanken, dass der Codex auf meinen Namen getauft werden sollte. ... Ich will nicht der Mittelpunkt der Feier sein, noch will ich, dass der Codex auf meinen Namen getauft wird." ...

A similar arrangement (of exemption from legal prosecution in return for returning the codex after publication) had been made in the case of the Jung Codex, in order for the Jung Institut to get publication rights on the part of the Jung Codex still in Egypt, where it was known as Nag Hammadi Codex I. After 22 years, on October 12, 1975, the Zürich leaves of Nag Hammadi Codex I were taken from the Leu Bank on Bahnhofstrasse and deposited in the Coptic Museum in Cairo. Only then did scholars worldwide get access to it.

I was the Permanent Secretary of The International Committee for the Nag Hammadi Codices nominated by UNESCO and appointed by the Arab Republic of Egypt. It had been set up to overcome the monopolies on the Nag Hammadei Codices, first by the French, and then, after they were expelled at the time of the Suez Crisis, by the Germans. The last monopoly to be broken was that of the Jung Codex, when it was finally published and only then returned to Egypt.

The person in control of the Jung Codex with whom I negotiated, on behalf of UNESCO and the scholarly community at large, was Professor Rodolphe Kasser of the University of Geneva, aided by a small closed group of scholars. It is the same Professor Kasser, now Emeritus, who has been entrusted with publishing the Codex Tchacos. As in the case of the Jung Codex, its return to Egypt and accessibility to all scholars depends again on his final publication of the editio princeps. Therefore both the Coptic Museum and the Coptologists of the world await with impatience that event.

When the International Association for Coptic Studies was founded in Cairo, it passed on December 17, 1976 at its Business Meeting a resolution to prevent monopolies, such as had plagued both the Dead Sea Scrolls and the Nag Hammadi Codices, from occurring in the future. To quote the minutes:

A resolution was adopted to ask the Board to contact the responsible authorities of the collections of every kind of Coptic source materials in order to reach agreement with them as to free access, at stated conditions, for all the members, and the best possible facilities for their study. The International Association for Coptic Studies went on record as opposing giving or receiving exclusive publication rights, after approving an amendment offered by Prof.

Kasser to the effect that a period of grace of twelve months from the date of this resolution be approved for editors presently in the course of preparing an edition.
Present and voting in favor of that unanimous resolution were two of the three names on the title page of the publication of the English translation of The Gospel of Judas: Rodolphe Kasser and Marvin Meyer.
Drs. Kasser and Meyer are said to be monopolising access to the Gospel of Judas manuscript at the moment, unfortunately.
Bibliography
Otto A. Piper, 1958 review of Jung Codex publication. Theology Today 15.1 (April 1958) pp.131-135.

I Am Much Too Alone in This World, Yet Not Alone ˜Rilke (2012-03-14 06:01)

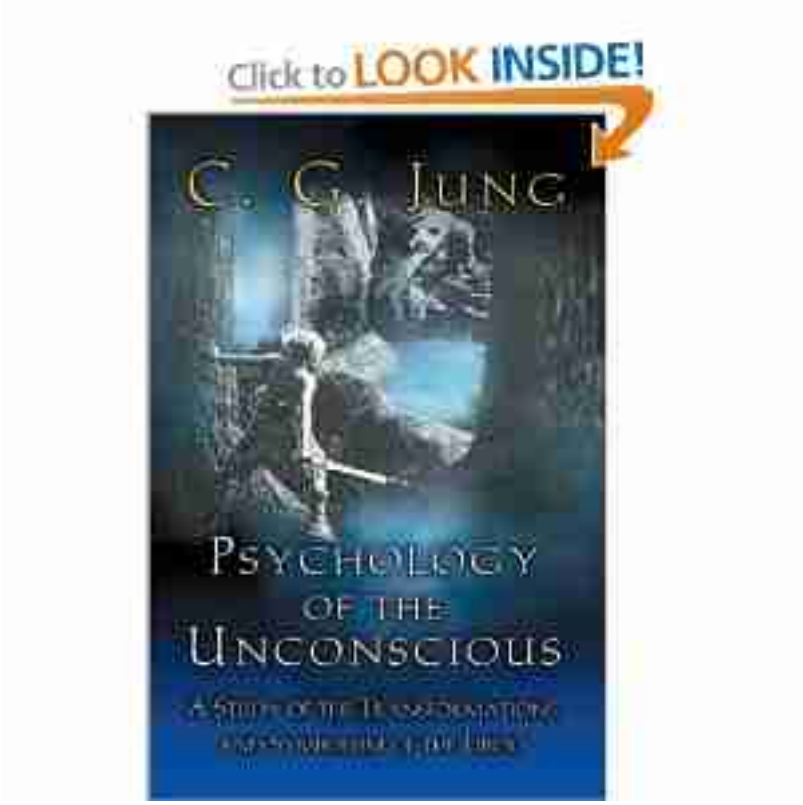
”The Anchorite” by Teodor Axentowicz.
I Am Much Too Alone in This World, Yet Not Alone
by Rainer Maria Rilke [translated by Annemarie S. Kidder]
I am much too alone in this world, yet not alone
enough
to truly consecrate the hour.
I am much too small in this world, yet not small
enough
to be to you just object and thing,
dark and smart.
I want my free will and want it accompanying
the path which leads to action;
and want during times that beg questions,
where something is up,
to be among those in the know,
or else be alone.

I want to mirror your image to its fullest perfection,
never be blind or too old
to uphold your weighty wavering reflection.
I want to unfold.
Nowhere I wish to stay crooked, bent;
for there I would be dishonest, untrue.
I want my conscience to be
true before you;
want to describe myself like a picture I observed
for a long time, one close up,
like a new word I learned and embraced,
like the everday jug,
like my mother's face,
like a ship that carried me along
through the deadliest storm.

Theory gives Facts their Value **(2012-03-17 03:50)**

Guglielmo Ferrero
"Therefore theory, which gives to facts their value and significance, is often very useful, even if it is partially false, for ii
throws light on phenomena which no one observed, it forces an studied, and it gives the impulse foi more extended and more expose himself to the risk of committing error and to submit to criticism, ideal very limited and very paltry

But those who are endowed with a mind sufficiently serious and impersonal as not to believe that all that they write is the expiession of truth absolute and eternal, npp,ove of this them y which places the aims of science well scientist." GUGLIELMO FERRERO, Les Lais fsychologiqii.es du Syinlahsme /S05 Preface, p. wti. [Carl Jung cites this quotation in Psychology of the Unconscious]



Introduction to Psychology of the Unconscious ˜Carl Jung (2012-03-17 04:18)

Albert Greiner as Oedipus in 1896.
PART I

INTRODUCTION

ANY ONE who can read Freud's "Interpretation of the Dream" without scientific rebellion at the newness and apparently unjustified daring of its analytical presentation, and without moral indignation at the astonishing nudity of the dream interpretation, and who can allow this unusual airay of facts to influence his mind calmly and without prejudice, will surely be deeply impressed at that place where Freud calls to mind the fact that an individual psychologic conflict, namely, the Incest

Phantasy, is the essential root of that powerful ancient dramatic material, the Oedipus legend. The impression made by this simple reference may be likened to that wholly peculiar feeling which arises in us if, for example, in the noise and tumult of a modern street we should come across an ancient relic the Corinthian capital of a walled-in column, or a fragment of inscription Just a moment ago we were given over to the noisy ephemeral life of the present, when something very far away and strange appears to us, which turns our attention to things of another order; a glimpse away from the incoherent multiplicity of the present to a higher coherence in history Very likely it would suddenly occur to us that on this spot where we now run busily to and fro a similar life and activity prevailed two thousand yeais ago in somewhat other forms; similar passions moved mankind,

and man was likewise convinced of the uniqueness of his existence I would liken the impression which the first acquaintance with the monuments of antiquity so easily leaves behind to that impression which Freud's reference to the Oedipus legend makes for while we are still engaged with the confusing impressions of the variability of the Individual Soul, suddenly there is opened a revelation of the simple greatness of the Oedipus tragedy that never extinguished light of the Grecian theatre This breadth of outlook carries in itself something of revelation. For us, the ancient psychology has long since been buried among the shadows of the past; in the schoolroom one could scarcely repiess a sceptical smile when one indiscreetly reckoned the comfortable matronly age of Penelope and the age of Jocasta, and comically compared the result of the reckoning with the tragic-eiotic

struggles in the legend and drama. We did not know at that time (and who knows even today ?) that the mother can be the all-consuming passion of the son, which perhaps undermines his whole life and tiagically destroys it, so that not even the magnitude of the Oedipus Fate seems one jot overdrawn. Rare and pathologically understood cases like Ninon de Lenclos and her son * he too

far removed from most of us to give a living impression. But when we follow the paths traced out by Freud, we arrive at a recognition of the present existence of such possibilities, which, although they are too weak to enforce incest, are still strong enough to cause disturbances of considerable magnitude in the soul. The admission of such possibilities to one's self does not occur without a great burst of moral revulsion Resistances arise which only too easily dazzle the intellect, and, through that, make knowledge of self impossible. Whenever we succeed, however, in stripping feelings from more scientific

knowledge, then that abyss which separates our age from the antique is bridged, and, with astonishment, we see that Oedipus is still a living thing for us. The importance of such an impression should not be undervalued. We are taught by this insight that there is an identity of elementary human conflicts existing independent of time and place. That which affected the Greeks with horror still remains true, but it is true for us only when we give up a vain illusion that we are different that is to say,

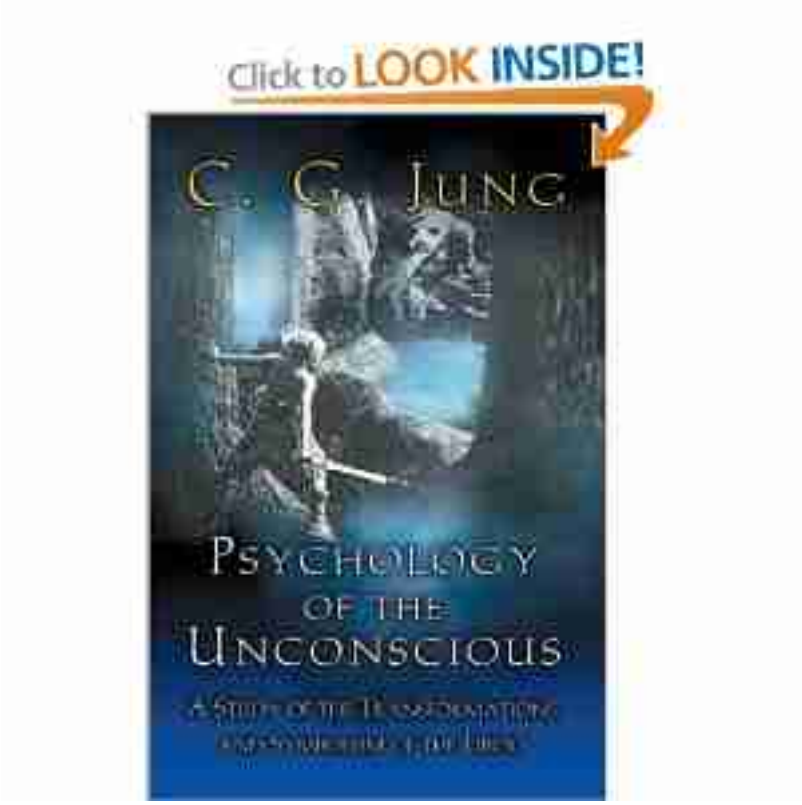
moie moral, than the ancients. We of the present day have nearly succeeded in forgetting that an indissoluble common bond binds us to the people of antiquity With this truth a path is opened to the understanding of the ancient mind; an understanding which so far has not existed, and, on one side, leads to an inner sympathy, and, on the other side, to an intellectual comprehension.

Through buried strata of the individual soul we come indirectly into possession of the living mind of the ancient culture, and, just precisely through that, do we win that stable point of view outside our own culture, from which, for the first time, an objective understanding of their mechanisms would be possible. At least that is the hope which we get from the rediscovery of the Oedipus problem.

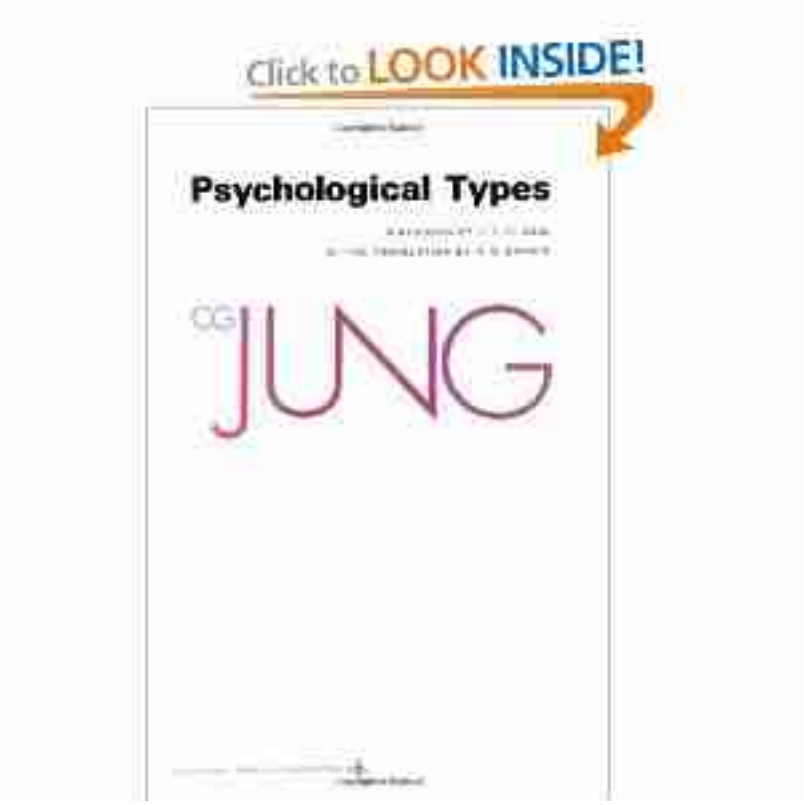
The enquiry made possible by Freud's work has already resulted fruitfully, we are indebted to this stimulation for some bold attacks upon the territoiy of the history of the human mind. There are the works of Riklin, Abraham, Rank, Maeder,

Jones, recently Silberer has joined their ranks with a beautiful investigation entitled " Phantasie imd Mythus." We are indebted to Pfister s for a comprehensive work which cannot be overlooked here, and which Is of much importance

for Chnstian religious psychology The leading purpose of these works is the unlocking of historical problems through the application, of psychoanalytic knowledge; that is to say, knowledge drawn from the activity of the modern unconscious mind concerning specific
historical material I must refer the reader entirely to the specified works, in Older that he may gam information concerning the extent and the kind of insight which has already been obtained. The explanations are in many cases dubious are particulars; nevertheless, this detracts in no way from the total result It would be significant enough if only the far-reaching analogy between the psychologic structure of the histoncal relics and the structure of the iccent individual psychologic products alone were demonstrated. This proof is possible of attainment for every intelligent person through the work done up to this time. The
analogy prevails especially in symbolism, as Riklin, Rank, Maeder, and Abraham have pointed out with illuminating examples; it is also shown in the individual mechanisms of unconscious work, that is to say in repression, condensation, etc , as Abraham explicitly shows.
Up to the present time the psychoanalytic investigator has turned his interest chiefly to the analysis of the individual psychologic pioblems. It seems to me, however, that m the present state of aftairs there is a more or less imperative demand for the psychoanalyst to broaden the analysis of the individual problems by a comparative study of historical material relating to them, just as Freud has already done in a masterly manner m his book on " Leonardo da Vinci"
For, just as the psychoanalytic conceptions promote understanding of the historic psychological creations, so reversedly historical materials can shed new light upon individual psychological problems These and similar considerations have caused
me to turn my attention somewhat more to the historical, in the hope that, out of this, new insight into the foundations
of individual psychology might be won.



Jung, C. G. - The Psychological Types **(2012-03-17 04:40)**



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Anonymous (2012-03-17 22:34:28)
Please take a moment to check out my depth psychology blog:
http://voicingpsyche.wordpress.com/

Dreams in Antiquity ˜Carl Jung (2012-03-18 06:29)

Tholos temple, sanctuary of Athena Pronaia; located in Delphi, Greece
CHAPTER I
CONCERNING THE TWO KINDS OF THINKING
IT is a well-known fact that one of the principles of analytic psychology is that the dream images are to be understood symbolically; that is to say, that they are not to be taken literally just as they are presented in sleep, but that behind them a hidden meaning has to be surmised. It is this ancient idea of a dream symbolism which has challenged not only criticism, but, in addition to that, the strongest opposition. That dreams may be full of Import, and, therefore, something to be interpreted, is certainly neither a strange nor an extraordinary idea this Has been familiar to mankind for thousands of years, and, Therefore, seems much like a banal truth the dream Interpretations of the Egyptians and Chaldeans, and the story of Joseph who interpreted Pharaoh's dreams, are Known to everyone, and the dream book of Artemidorus Is also familiar. From countless inscribed monuments of All times and peoples we learn of foreboding dreams, of significant, of prophetic and also of curative dreams which the Deity sent to the sick, sleeping in the temple. We know the dream of the mother of Augustus, who dreamt she was to be with child by the Deity transformed into a snake. We will not heap up references and examples to bear witness to the existence of a belief In the symbolism of dreams. When an idea is so old, and is so generally believed, it is probably true in some way, and, indeed, as is mostly the case, is not literally true, but is line psychologically in this distinction lies the reason why the old fogies of science have from time to time thrown away an inherited piece of ancient truth; because it was not literal but psychologic truth. For such discrimination this type of person has at no time had any comprehension.
From our experience, it is hardly conceivable that a God existing outside of ourselves causes dreams, or that the dream, eo ipso, foresees the future prophetically. When we translate this into the psychological, however, then the ancient

theories sound much more reconcilable, namely, the dream amuses from a part of the mind unknown to us, but none the less important, and is concerned with the disputes for the approaching day. This psychological formula derived from the ancient superstitious conception of dreams, is, so to speak, exactly identified with the Freudian psychology, which assumes a rising wish from the unconscious to be the source of the dream As the old belief teaches, the Deity or the Demon speaks in symbolic speech to the sleeper, and the dream interpreter has the riddle to solve In modern speech we say this means that the dream is a series of images, which are apparently contradictory and nonsensical, but end in reality from psychologic material which yields a clear meaning.

Were I to suppose among my readers a far-reaching ignorance of dream analysis, then I should be obliged to illustrate this statement with numerous examples. Today, however, these things are quite well known, so that one must proceed carefully with every-day dream material, out of consideration for a public educated in these matters It is a special inconvenience that no dream can be recounted without being obliged to add to it half a life's history which affords the individual foundations of the dream, but there are some few typical dreams which can be told without too great a ballast. One of these is the dream of the sexual assault, which is especially prevalent among women A girl sleeping after an evening happily spent in dancing, dreams that a robber breaks open her door noisily and stabs through the body with a lance. This theme, which explains itself, has countless variations, some simple, some complicated Instead of the lance it is a sword, a dagger, a revolver, a gun, a cannon, a hydrant, a watering pot; or the assault is a burglary, a pursuit, a robbery, or it is someone hidden in the closet or under the bed Or the danger may be illustrated by wild animals; for instance, a horse which throws the dreamer to the ground and kicks her in the body with his hind foot; lions, tigers, elephants with threatening trunks, and finally snakes in endless variety. Sometimes the snake creeps into the mouth, sometimes it bites the breast like Cleopatra's legendary asp, sometimes it comes in the role of the paradisiacal snake, or in the variations of Franz Stuck, whose pictures of snakes bear the significant titles "Vice,' Sin," and Lust." The mixture of lust and anxiety is expressed incomparably in the very atmosphere of these pictures, and far more

brutally, indeed, than in Morike's charming poem.

The Maiden's First Love Song

"Sin" by Franz Von Stuck

What's in the net?
Behold,
But I am afraid,

Do I grasp a sweet eel?
Do I seize a snake?
Love is a blind
Tell the child
Where to seize.
Already it leaps in my hands,
Oh, Pity, or delight 1
With nestlings and turnings
It coils on my breast,
It bites me, oh, wonder!
Boldly through the skin,
It darts under my heart.
Oh, Love, I shudder'
What can I do, what can I begin?
That shuddering thing;
There it crackles within
And coils in a ring.
It must be poisoned.
Here it crawls around
Blissfully I feel as it worms
Itself into my soul
And kills me finally

All these things are simple, and need no explanation to be intelligible. Somewhat more complicated, but still unmistakable, is the dream of a woman , she sees the triumphal arch of Constantine A cannon stands before it, to the right of it a bird, to the left a man A shot flashes out of the tube; the projectile hits her; it goes into her pocket, into her purse There it remains, and she holds her purse as if something very precious were in it. The image disappears, and she continues to see only the stock of the cannon, and over that Constantine's motto, "In hoc signo vinces." These few references to the symbolic nature of dreams are perhaps sufficient For whomsoever the proof may appear insufficient, and it is certainly insufficient for a beginner, further evidence may be found in the fundamental work of Fiend, and in the works of Stekel and Rank which are fuller in certain particulars. We must assume here that the dream symbolism is an established fact, in order to bring to our study a mind suitably prepared for an appreciation of this work We would not be successful if we, on the contrary, were to be astonished at the idea that an intellectual image can be projected into our conscious psychic activity, an image which apparently obeys such wholly other laws and purposes than those governing the conscious psychic product. Carl Jung, Psychological Types, Pages 8-13

The Vestal Virgin [The Keeper of the Fire] **(2012-03-18 16:49)**

Early 18th-century depiction of the dedication of a Vestal, by Alessandro Marchesini
Terms of service
The Vestals were committed to the priesthood before puberty (when 6-10 years old) and sworn to celibacy for a period of 30 years. These 30 years were divided in turn into decade-long periods during which Vestals were respectively students, servants, and teachers. Afterwards, they were retired and replaced by a new inductee. Once retired, a former Vestal was given a pension and allowed to marry.[9] The Pontifex Maximus, acting as the father of the bride, would typically arrange a marriage with a suitable Roman nobleman. A marriage to a former Vestal was highly honored, and – more importantly in ancient Rome – thought to bring good luck … as well as a comfortable pension.
To get admittance into the order, a girl had to be free of physical and mental defects, have two living parents and be a daughter of a free-born resident of Rome. From at least the mid-Republican era, the pontifex maximus chose Vestals between their sixth and tenth year, by lot from a group of twenty high-born candidates at a gathering of their families and other Roman citizens. Originally, the girl had to be of patrician birth, but membership was opened to plebeians as it became difficult to find patricians willing to commit their daughters to 30 years as a Vestal, and then ultimately even to the daughters of freedmen for the same reason. [10][11]
The choosing ceremony was known as a captio (capture). Once a girl was chosen to be a Vestal, the pontifex pointed to her and led her away from her parents with the words, "I take you, Amata, to be a Vestal priestess, who will carry out sacred rites which it is the law for a Vestal priestess to perform on behalf of the Roman people, on the same terms as her who was a Vestal 'on the best terms'" (thus, with all the entitlements of a Vestal). As soon as she entered the atrium of Vesta's temple, she was under the goddess's service and protection.[12]
To replace a Vestal who had died, candidates would be presented in the quarters of the chief Vestal for the selection of the most virtuous. Unlike normal inductees, these candidates did not have to be prepubescents, nor even virgins (they could be young widows or even divorcees, though that was frowned upon and thought unlucky), though they

were rarely older than the deceased Vestal they were replacing. Tacitus (Annals ii.30,86) recounts how Gaius Fonteius Agrippa and Domitius Pollio offered their daughters as Vestal candidates in AD 19 to fill such a vacant position. Equally matched, Pollio's daughter was chosen only because Agrippa had been recently divorced. The pontifex maximus (Tiberius) "consoled" the failed candidate with a dowry of 1 million sesterces.

Tasks

House of the Vestals and Temple of Vesta from the Palatine

Their tasks included the maintenance of the fire sacred to Vesta, the goddess of the hearth and home, collecting water from a sacred spring, preparation of food used in rituals and caring for sacred objects in the temple's sanctuary.[13] By maintaining Vesta's sacred fire, from which anyone could receive fire for household use, they functioned as "surrogate housekeepers", in a religious sense, for all of Rome. Their sacred fire was treated, in Imperial times, as the emperor's household fire.

The Vestals were put in charge of keeping safe the wills and testaments of various people such as Caesar and Mark Antony. In addition, the Vestals also guarded some sacred objects, including the Palladium, and made a special kind of flour called mola salsa which was sprinkled on all public offerings to a god.

[edit]Privileges

The dignities accorded to the Vestals were significant.

in an era when religion was rich in pageantry, the presence of the College of Vestal Virgins was required in numerous public ceremonies and wherever they went, they were transported in a carpentum, a covered two-wheeled carriage, preceded by a lictor, and had the right-of-way;

at public games and performances they had a reserved place of honor;

unlike most Roman women, they were not subject to the patria potestas and so were free to own property, make a will, and vote;

they gave evidence without the customary oath, their word being trusted without question;

they were, on account of their incorruptible character, entrusted with important wills and state documents, like public treaties;

their person was sacrosanct: death was the penalty for injuring their person and their escorts protected anyone from assault;

they could free condemned prisoners and slaves by touching them – if a person who was sentenced to death saw a Vestal on his way to the execution, he was automatically pardoned.

they participated in throwing the ritual straw figures called Argei into the Tiber on May 15.[14][15]

[edit]Punishments

Allowing the sacred fire of Vesta to die out, suggesting that the goddess had withdrawn her protection from the city, was a serious offence and was punishable by scourging.[16] The chastity of the Vestals was considered to have a direct bearing on the health of the Roman state. When they entered the collegium, they left behind the authority of their fathers and became daughters of the state. Any sexual relationship with a citizen was therefore considered to be incest and an act of treason.[17] The punishment for violating the oath of celibacy was to be buried alive in the Campus Sceleratus or "Evil Field" (an underground chamber near the Colline Gate) with a few days of food and water.

Ancient tradition required that an unchaste Vestal be buried alive within the city, that being the only way to kill her without spilling her blood, which was forbidden. However, this practice contradicted the Roman law that no person might be buried within the city. To solve this problem, the Romans buried the offending priestess with a nominal quantity of food and other provisions, not to prolong her punishment, but so that the Vestal would not technically die in the city, but instead descend into a "habitable room". Moreover, she would die willingly.[citation needed] Cases of unchastity and its punishment were rare.[18] The Vestal Tuccia was accused of fornication, but she carried water in a sieve to prove her chastity.

O Vesta, if I have always brought pure hands to your secret services, make it so now that with this sieve I shall be able to draw water from the Tiber and bring it to Your temple.[19]

Because a Vestal's virginity was thought to be directly correlated to the sacred burning of the fire, if the fire were extinguished it might be assumed that either the Vestal had acted wrongly or that the vestal had simply neglected her duties. The final decision was the responsibility of the Pontifex Maximus, or the head of the pontifical college, as

opposed to a judicial body. While the Order of the Vestals was in existence for over one thousand years there are only ten recorded convictions for unchastity and these trials all took place at times of political crisis for the Roman state. It has been suggested[17] that Vestals were used as scapegoats[20] in times of great crisis.
The earliest Vestals at Alba Longa were said to have been whipped to death for having sex.[citation needed] The Roman king Tarquinius Priscus instituted the punishment of live burial, which he inflicted on the priestess Pinaria. But whipping with rods sometimes preceded the immuration as was done to Urbinia in 471 BC.
Suspicions first arose against Minucia through an improper love of dress and the evidence of a slave. She was found guilty of unchastity and buried alive.[21] Similarly Postumia, who though innocent according to Livy[22] was tried for unchastity with suspicions being aroused through her immodest attire and less than maidenly manner. Postumia was sternly warned "to leave her sports, taunts and merry conceits." Aemilia, Licinia, and Martia were executed after being denounced by the servant of a barbarian horseman. A few Vestals were acquitted. Some cleared themselves through ordeals.[23] The paramour of a guilty Vestal was whipped to death in the Forum Boarium or on the Comitium.[24]

Zen Koans as Myths Reflecting Individuation (2012-03-20 16:24)

Bodhidharma . Woodcut print by Yoshitoshi (Japanese), 1887.

Carl Jung on Richard Wilhelm **(2012-03-23 12:12)**

I first met Richard Wilhelm at Count Keyserling's during a meeting of the "School of Wisdom" in Darmstadt. That was in the early twenties. In 1923 we invited him to Zurich and he spoke on the I Ching (or Yi Jing) at the Psychology Club. Even before meeting him I had been interested in Oriental philosophy, and around 1920 had begun experimenting with the I Ching. One summer in Bollingen I resolved to make an all-out attack on the riddle of this book. Instead of traditional stalks of yarrow required by the classical method, I cut myself a bunch of reeds. I would sit for hours on the ground beneath the hundred-year-old pear tree, the I Ching beside me, practicing the technique by referring the resultant oracles to one another in an interplay of questions and answers. All sorts of undeniably remarkable results emerged-meaningful connections with my own thought processes which I could not explain to myself.

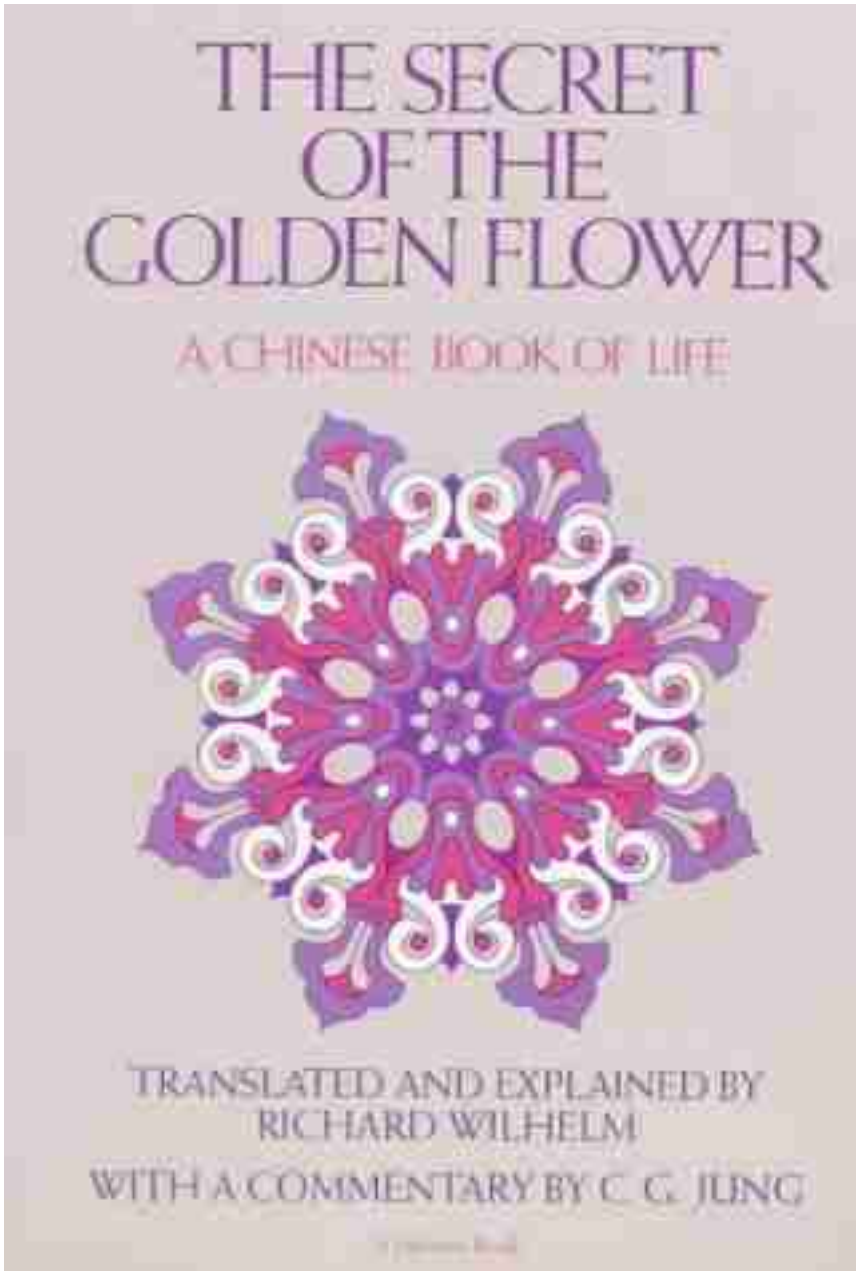
The only subjective intervention in this experiment consists in the experimenter's arbitrarily - that is, without counting-dividing up the bundle of forty-nine stalks at a single swoop. He does not know how many stalks are contained in each bundle, and yet the result depends upon their numerical relationship. All other manipulations proceed mechanically and leave no room for interference by the will. If a psychic causal connection is present at all, it can only consist in the chance division of the bundle (or, in the other method, the chance fall of the coins).

During the whole of those summer holidays I was preoccupied with the question: Are the I Ching's answers meaningful or not? If they are, how does the connection between the psychic and the physical sequence of events come about? Time and again I encountered amazing coincidences which seemed to suggest the idea of an acausal parallelism (a synchronicity, as I later called it). So fascinated was I by these experiments that I altogether forgot to take notes, which I afterward greatly regretted. Later, however, when I often used to carry out the experiment with my patients, it became quite clear that a significant number of answers did indeed hit the mark. I remember, for example, the case of a young man with a strong mother complex. He wanted to marry, and had made the acquaintance of a seemingly suitable girl. However, he felt uncertain, fearing that under the influence of his complex he might once more find himself in the power of an overwhelming mother. I conducted the experiment with him. The text of his hexagram read: "The maiden is powerful. One should not marry such a maiden."

In the mid-thirties I met the Chinese philosopher Hu Shi. I asked him his opinion of the I Ching, and received the reply: "Oh, that's nothing but an old collection of magic spells, without significance." He had had no experience with it– or so he said. Only once, he remembered, had the come across it in practice. One day on a walk with a friend, the friend had told him about his unhappy love affair. They were just passing by a Taoist temple. As a joke, he had said to his friend: "Here you can consult the oracle!" No sooner said than done. They went into the temple together and asked the priest for an I Ching oracle. But he had not the slightest faith in this nonsense.

I asked him whether the oracle had been correct. Whereupon he replied reluctantly, "Oh yes, it was, of course." Remembering the well-known story of the "good friend" who does everything one does not wish to do oneself, I cautiously asked him whether he had not profited by this opportunity. "Yes," he replied, "as a joke I asked a question

too."
"And did the oracle give you a sensible answer?" I asked.
He hesitated. "Oh well, yes, if you wish to put it that way." The subject obviously made him uncomfortable.
A few years after my first experiments with the reeds, the I Ching was published with Wilhelm's commentary. I instantly obtained the book, and found to my gratification that Wilhelm took much the same view of the meaningful connections as I had. But he knew the entire literature and could therefore fill in the gaps which had been outside my competence. When Wilhelm came to Zurich, I had the opportunity to discuss the matter with him at length, and we talked a great deal about Chinese philosophy and religion. What he told me, out of his wealth of knowledge of the Chinese mentality, clarified some of the most difficult problems that the European unconscious had posed for me. On the other hand, what I had to tell him about the results of my investigations of the unconscious caused him no little surprise; for he recognized in them things he had considered to be the exclusive possession of the Chinese philosophical tradition.



As a young man Wilhelm had gone to China in the service of a Christian mission, and there the mental world of the

Orient had opened its doors wide to him. Wilhelm was a truly religious spirit, with an unclouded and farsighted view of things. He had the gift of being able to listen without bias to the revelations of a foreign mentality, and to accomplish that miracle of empathy which enabled him to make the intellectual treasures of China accessible to Europe. He was deeply influenced by Chinese culture, and once said to me, "It is a great satisfaction to me that I never baptized a single Chinese!" In spite of his Christian background, he could not help recognizing the logic and clarity of Chinese thought. "Influenced" is not quite the word to describe its effect upon him; it had overwhelmed and assimilated him. His Christian views receded into the background, but did not vanish entirely; they formed a kind of mental reservation, a moral proviso that was later to have fateful consequences.

In China he had the good fortune to meet a sage of the old school whom the revolution had driven out of the interior. This sage, Lau Nai Suan, introduced him to Chinese yoga philosophy and the psychology of the I Ching. To the collaboration of these two men we owe the edition of the I Ching with its excellent commentary. For the first time this profoundest work of the Orient was introduced to the West in a living and comprehensible fashion. I consider this publication Wilhelm's most important work. Clear and unmistakably Western as his mentality was, in his I Ching commentary he manifested a degree of adaptation to Chinese psychology which is altogether unmatched.

When the last page of the translation was finished and the first printer's proofs were coming in, the old master Lau Nai Suan died. It was as if his work were completed and he had delivered the last message of the old, dying China to Europe. And Wilhelm had been the perfect disciple, a fulfillment of the wish-dream of the sage.

Wilhelm, when I met him, seemed completely Chinese, in outward manner as much as in his way of writing and speaking. The Oriental point of view and ancient Chinese culture had penetrated him through and though. Upon his arrival in Europe, he entered the faculty of the China Institute in Frankfurt am Main. Both in his teaching work and in his lectures to laymen, however, he seemed to feel the pressure of the European spirit. Christian views and forms of thought moved steadily into the foreground. I went to hear some lectures of his and they turned out to be scarcely any different from conventional sermons.

This reversion to the past seemed tome somewhat unreflective and therefore dangerous. I saw it as a reassimilation to the West, and felt that as a result of it Wilhelm must come into conflict with himself. Since it was, so I thought, a passive assimilation, that is to say, a succumbing to the influence of the environment, there was the danger of a relatively unconscious conflict, a clash between his Western and Eastern psyche. If, as I assumed, the Christian attitude had originally given way to the influence of China, the reverse might well be talking place now: the European element might be gaining the upper hand over the Orient once again. If such a process takes place without a strong, conscious attempt to come to terms with it, the unconscious conflict can seriously affect the physical state of health.

After attending the lectures, I attempted to call his attention to the danger threatening him. My words to him were: "My dear Wilhelm, please do not take this amiss, but I have the feeling that the West is taking possession of you again, and that you are becoming unfaithful to your mission of transmitting the East to the West."

He replied, "I think you are right– something here is overpowering me. But what can be done?"

A few years later Wilhelm was staying as a guest in my house, and came down with an attack of amoebic dysentery. It was a disease he had had twenty years before. His condition grew worse during the following months, and then I heard that Wilhelm was in the hospital. I went to Frankfurt to visit him, and found a very sick man. The doctors had not yet given up hope, and Wilhelm, too, spoke of plans he wished to carry out when he got well. I shared his hopes, but had my forebodings. What he confided to me at the time confirmed my conjectures. In his dreams, he revisited the endless stretches of desolate Asiatic steppes– the China he had left behind. He was groping his way back to the problem which China had set before him, the answer to which had been blocked for him by the West. By now he was conscious of this question, but had been unable to find a solution. His illness dragged on for months.

A few weeks before his death, when I had had no news from his for a considerable time, I was awakened, just as I was on the point of falling asleep, by a vision. At my bed stood a Chinese in a dark blue gown, hands crossed in the sleeves. He bowed low before me, as if he wished to give me a message. I knew what it signified. The vision was extraordinarily vivid. Not only did I see every wrinkle in the man's face, but every thread in the fabric of his gown.

Wilhelm's problem might also be regarded as a conflict between consciousness and the unconscious, which in his case took the form of a clash between West and East. I believed I understood his situation, since I myself had the same problem as he and knew what it meant to be involved in this conflict. It is true that even at our last meeting Wilhelm did not speak plainly. Though he was intensely interested when I introduced the psychological point of view,

his interest lasted only so long as my remarks concerned objective matters such as meditation or questions posed by the psychology of religion. So far, so good. But whenever I attempted to touch the actual problem of his inner conflict, I immediately sensed a drawing back, an inward shutting himself off– because such matters went straight to the bone. This is a phenomenon I have observed in many men of importance. There is, as Goethe puts it in Faust, an ”untrodden, untreadable” region whose precincts cannot and should not be entered by force; a destiny which will brook no human intervention.
– From C. G. Jung’s Memories, Dreams, Reflections, pp. 373-377.

Carl Jung Depth Psychology: Madness in not to be despised...˜Carl Jung **(2012-03-24 05:25)**

Carl Jung Depth Psychology: Madness in not to be despised... Carl Jung: Goya’s Madhouse, 1812-1819 My soul spoke to me in a whisper, urgently and alarmingly: ”Words, words, do not make too many words. Be silen...

Carl Jung Depth Psychology: the right way is that we accept emptiness..˜Carl J... **(2012-03-24 05:40)**

Carl Jung Depth Psychology: the right way is that we accept emptiness.. Carl J...: Through haste and increased willing and action we want to escape from emptiness and also from evil. But the right way is that we accept e...

Carl Jung Depth Psychology: The unsuspected animality human company **(2012-03-24 07:55)**

Carl Jung Depth Psychology: The unsuspected animality human company: Polynices giving Eriphyle the necklace of Harmonia. Attic red-figure oinochoe, ca. 450–440 BC No one should be astonished that men are so…

Luminist Archives: Seven Sermons to the Dead by Carl Jung **(2012-03-24 08:21)**

Luminist Archives: Seven Sermons to the Dead by Carl Jung

Carl Jung Depth Psychology: Beyond the frontier of sensible appearances **(2012-03-24 14:18)**

Carl Jung Depth Psychology: Beyond the frontier of sensible appearances: ”All around us, to right and left, in front and behind, above and below, we have only to go a little beyond the frontier of sensible appe…

Carl Jung Depth Psychology: You Must Obey Your Own Law **(2012-03-24 14:25)**

Carl Jung Depth Psychology: You Must Obey Your Own Law: Ferdinand Georg Waldmüller, Am Klostertor ”The fact that a man who goes his own way ends in ruin means nothing…He must obey his own law…

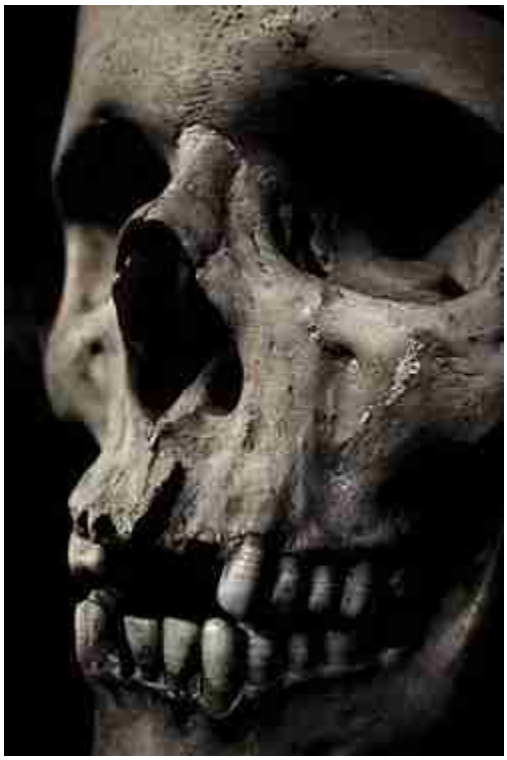
Carl Jung Depth Psychology: If you are a Son of the Earth ˜Carl Jung (2012-03-24 14:52)

Carl Jung Depth Psychology: If you are a Son of the Earth Carl Jung: Nature and Her Followers by Peter Paul Rubens and Jan Brueghel the Elder, c. 1615 I know that you would like to hear the tidings of he w…

Carl Jung Depth Psychology: The Conception of God **(2012-03-26 09:49)**

Carl Jung Depth Psychology: The Conception of God [Red Book; Pages 242-245]

The Return of the Dead **(2012-03-28 06:19)**



Amid the unprecedented carnage of the war, the theme of the return of the dead was widespread, such as in Abel Gance's film Jaccuse. The death toll also led to a revival of interest in spiritualism.

After nearly a year, Jung began to write again in the Black Books in I9I5, with a further series of fantasies. He had already completed the handwritten draft of Liber Primus and Liber Secundus.124 At the beginning of I9I6, Jung experienced a striking series of parapsychological events in his house. In I923, he narrated this event to Cary de Angulo (later Baynes). She recorded it as follows:

One night your boy began to rave in his sleep and throw himself about saying he couldn't wake up. Finally your wife had to call you to get him quiet & this you could only do by cold cloths on him-finally he settled down and went on sleeping. ,Next morning he woke up remembering nothing, but seemed utterly exhausted, so you told him not to go to school, he didn't ask why but seemed to take it for granted. But quite unexpectedly he asked for paper and colored pencils and set to work to make the following picture-a man was angling for fishes with hook and line in the middle of the picture. On the left was the Devil saying something to the man, and your son wrote down what he said. It was that he had come for the fisherman because he was catching his fishes, but on the right was an angel who said, "No you can't take this man, he is taking only bad fishes and none of the good ones." Then after your son had made that picture he was quite content. The same night, two of your daughters thought that they had seen spooks in their rooms. The next day you wrote out the "Sermons to the Dead," and you knew after that nothing more would disturb your family, and nothing did. Of course I knew you were the fisherman in your son's picture, and you told me so, but the boy didn't know it.

In Memories, Jung recounted what followed:

Around five o'clock in the afternoon on Sunday the front doorbell began ringing frantically ... Everyone immediately looked to see who was there, but there was no one in sight. I was sitting near the doorbell, and not heard it but saw it moving. We all simply stared at one another. The atmosphere was thick, believe me! Then I knew something had to happen. The whole house was as if there was a crowd present, crammed full of spirits. They were packed deep right up to the door and the air was so thick it was scarcely possible to breathe. As for myself, I was all aquiver with the question:

"For God's sake, what in the world is this?" Then they cried out in chorus, "We have come back from Jerusalem where we found not what we sought."

That is the beginning of the Septem Sermones. Then it began to flow out of me, and in the course of three evenings the thing was written. As soon as I took up the pen, the whole ghastly assemblage evaporated. The room quieted and the atmosphere cleared. The haunting was over.

The dead had appeared in a fantasy on January I7, I9I4, and had said that they were about to go to Jerusalem to pray at the holiest graves. Their trip had evidently not been successful. The Septem Sermones ad Mortuos is a culmination of the fantasies of this period. It is a psychological cosmology cast in the form of a gnostic creation myth. In Jung's fantasies, a new God had been born in his soul, the God who is the son of the frogs, Abraxas. Jung understood this symbolically. He saw this figure as representing the uniting of the Christian God with Satan, and hence as depicting a transformation of the Western God-image. Not until 1952 in Answer to] ob did Jung elaborate on this theme in public.

Jung had studied the literature on Gnosticism in the course of his preparatory reading for Transformations and Symbols of theLibido. In January and October 1915, while on military service, he studied the works of the Gnostics. After writing the Septem Sermones in the Black Books, Jung recopied it in a calligraphic script into a separate book, slightly rearranging the sequence. He added the following inscription under the title: "The seven instructions of the dead. Written by Basilides in Alexandria, the city where the East touches the West." He then had this privately printed, adding to the inscription: "Translated from the Greek original into German." This legend indicates the stylistic effects on Jung of late-nineteenth-century classical scholarship. He recalled that he wrote it on the occasion of the founding of the Psychological Club, and regarded it as a gift to Edith Rockefeller McCormick for founding the Club.

He gave copies to friends and confidants. Presenting a copy to Alphonse Maeder, he wrote:

I could not presume to put my name to it, but chose instead the name of one of those great minds of the early Christian era which Christianity obliterated. It fell quite unexpectedly into my lap like a ripe fruit at a time of great stress and has kindled a light of hope and comfort for me in my bad hours.

On January 16, 1916, Jung drew a mandala in the Black Books (see Appendix A). This was the first sketch of the "Systema Munditotius." He then proceeded to paint this. On the back of it, he wrote in English: "This is the first mandala

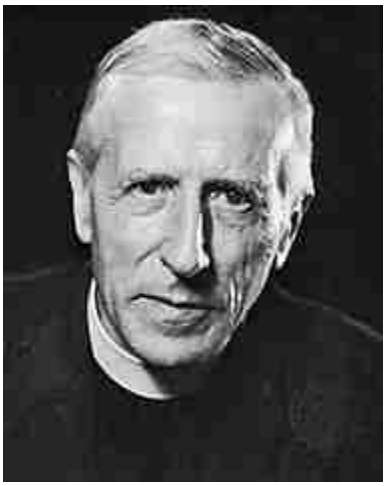
I constructed in the year 1916, wholly unconscious of what it meant."
The fantasies in the Black Books continued. The Systema Munditotius is a pictorial cosmology of the Sermones.
Between June II and October 2, 1917, Jung was on military service in Chateau d'Oex, as commander of the English prisoners of war. Around August, he wrote to Smith Ely Jeliffe that his military service had taken him completely away from his work and that, on his return, he hoped to finish a long paper about the types. He concluded the letter by writing: "With us everything is unchanged and quiet. Everything else is swallowed by the war. The psychosis is still increasing, going on and on."
At this time, he felt that he was still in a state of chaos and that it only began to clear toward the end of the war. From the beginning of August to the end of September, he drew a series of twenty-seven mandalas in pencil in his army notebook, which he preserved. At first, he did not understand these mandalas, but felt that they were very significant. From August 20, he drew a mandala on most days. This gave him the feeling that he had taken a photograph of each day and he observed how these mandalas changed. He recalled that he received a letter from "this Dutch
woman that got on my nerves terribly." In this letter, this woman, that is, Moltzer, argued that "the fantasies stemming from the unconscious possessed artistic worth and should be considered as art." Jung found this troubling because it was not stupid, and, moreover, modern painters were attempting to make art out of the unconscious. This awoke a doubt in him whether his fantasies
were really spontaneous and natural. On the next day; he drew a mandala, and a piece of it was broken off, leaving the symmetry: Only now did I gradually come to what the mandala really is:
"Formation, transformation, the eternal mind's eternal recreation." And that is the self, the wholeness of the personality; which, when everything is well, is harmonious, but which can bear no self deception. My mandala images were cryptograms on the state of my self, which were delivered
to me each day. The mandala in question appears to be the mandala of August 6, 1917137 The second line is from Goethe's Faust. Mephistopheles is addressing Faust, giving him directions to the realm of the Mothers:
MEPHISTOPHELES:
A glowing tripod will finally show you
that you are in the deepest, most deepest ground.
By its light you will see the Mothers:
the one sits, others stand and walk,
as it may chance. Formation, transformation
the eternal mind's eternal recreation.
Covered in images of all creatures,
they do not see you, since they only see shades.
Then hold your heart, since the danger is great,
and go straight to that tripod,
touch it with the key.
The lletter in question has not come to light. However, in a subsequent unpublished letter from November 21,1918, while at Chateau d'Oex, Jung wrote that "M. Moltzer has again disturbed me with letters."139 He reproduced the mandalas in Liber N ovus. He noted that it was during this period that a living idea of the self first came to him: "The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul."
At this point, he did not know where this process was leading, but he began to grasp that the mandala represented the goal of the process:
"Only when I began to paint the mandalas did I see that all the paths I took, all the steps I made, allled back to the one point, that is, to the center. The mandala became the expression of all paths."
In the 1920S, Jung's understanding of the significance of the mandala deepened. The Draft had contained fantasies from October 1913 to February 1914. In the winter of 1917, Jung wrote a fresh manuscript called Scrutinies, which began where he had left off In this, he transcribed fantasies from April 1913 until June 1916. As in the first two books of Liber N ovus, Jung interspersed the fantasies with interpretive commentaries. He included the Sermones in this material, and now added Philemon's commentaries on each sermon. In these, Philemon stressed the compensatory nature of his teaching: he deliberately stressed precisely those conceptions that the dead lacked. Scrutinies effec-

tively forms Liber Tertius of Liber N ovus. The complete sequence of the text would thus be:
Liber Primus: The Way of What Is to Come
Liber Secundus: The Images of the Erring
Liber Tertius: Scrutinies
During this period, Jung continued transcribing the Draft into the calligraphic volume and adding paintings. The fantasies in the Black Books became more intermittent. He portrayed his realization of the significance of the sel£ which took place in the autumn of 1917, in Scrutinies.This contains Jung's vision of the reborn God, culminating in the portrayal of Abraxas. He realized
that much of what was given to him in the earlier part of the book (that is, Liber Primus and Liber secundus) was actually given to him by Philemon. He realized that there was a prophetic wise old man in him, to whom he was not identical. This represented a critical dis identification. On January 17, 1918, Jung wrote to J. B. Lang:
The work on the unconscious has to happen first and foremost for us ourselves. Our patients profit from it indirectly. The danger consists in the prophet's delusion which often is the result of dealing with the unconscious. It is the devil who says: Disdain all reason and science, mankind's highest powers. That is never appropriate even though we are forced to acknowledge [the existence ofJ the irrational.
Jung's critical task in "working over" his fantasies was to differentiate the voices and characters. For example, in the Black Books, it is Jung's "I" who speaks the Sermones to the dead. In Scrutinies, it is not Jung's "I" but Philemon who speaks them. Inthe Black Books, the main figure with whom Jung has dialogues is his soul. In some sections of Liber N ovus, this is changed to the serpent and the bird. In one conversation in January 1916, his soul explained to him that when the Above and Below are not united, she falls into three parts-a serpent, the human soul, and the bird or heavenly soul, which visits the Gods. Thus Jung's revision here can be seen to reflect his understanding of the tripartite nature of his soul.
During this period, Jung continued to work over his material, and there is some indication that he discussed it with his colleagues. In March 1918 he wrote to J. B. Lang, who had sent him some of his own fantasies:
I would not want to say anything more than telling you to continue with this approach because, as you have observed correctly yoursel£ it is very important that we experience the contents of the unconscious before we form any opinions about it. I very much agree with you that we have to grapple with the knowledge content of gnosis and neo-Platonism, since these are the systems that contain the materials which are suited to form the basis of a theory of the unconscious spirit. I have already been working on this myself for a long time, and also have had ample opportunity to compare my experiences at least partially with those of others. That's why I was very pleased to hear pretty much the same views from you. I am glad that you have discovered all on your own this area of work which is ready to be tackled. Up to now, I lacked workers. I am happy that you want to join forces with me. I consider it very important that you extricate your own material uninfluenced from the
unconscious, as carefully as possible. My material is very voluminous, very complicated, and in part very graphic, up to almost completely worked through clarifications. But what I completely lack is comparative modern material. Zarathustra is too strongly consciously formed. Meyrink retouches aesthetically; furthermore, I feel he is lacking in religious sincerity· Carl Jung, Red Book, Introduction, Pages 205-207

Carl Jung Depth Psychology: Man is a Gateway ....˜Carl Jung (2012-03-28 14:47)

Carl Jung Depth Psychology: Man is a Gateway .... Carl Jung

A Blind Alley to be Avoided: Isolation (2012-03-30 04:28)



A Blind Alley to be Avoided: Isolation

WHEN MAN has realized that he carries the world's fortune in himself and that a limitless future stretches before him in which he cannot founder, his first reflex often leads him along the dangerous course of seeking fulfillment in isolation.

In one example of this-flattering to our private egotism- some innate instinct, justified by reflection, inclines us to think that to give ourselves full scope we must break away as far as possible from the crowd of others. Is it not in our aloofness from our fellows, or alternatively in their subjection to ourselves, that we will find that 'utmost limit of ourselves' which is our declared goal? The study of the past teaches us that, with the onset of reflection, an element partially liberated from phyletic servitudes began to live for itself. So is it not in a line continuous with that initial emancipation that further advance must lie?

To be more alone so as to increase one's being. Like some radiating substance, mankind would in this case culminate in a dust of active, dissociated particles. This doubtless would not mean that a cluster of sparks would be extinguished in darkness, for that would involve the total death whose hypothesis we have just eliminated by our fundamental option. Rather it would involve the hope that, in the long run, some rays, more penetrating or luckier than others, would finish up by finding the path sought from the outset by consciousness, groping for its consummation. Concentration by decentration from the rest; solitary, and by dint of solitude the elements of the noosphere capable of being saved would find their salvation a t the extreme limit of, and by the very excess of, their individualization. It is rare around us for extreme individualism to go beyond the bounds of a philosophy of immediate enjoyment and feel the need to come to terms with the profound requirements of action.

Less theoretical and less extreme, but all the more insidious, is another doctrine of ' progress by isolation ' which, a t this very moment, is fascinating large sections o of mankind-the doctrine of the selection and election of races. Flattering to collective egotism, keener, nobler and more easily aroused than individual egotism, racialism has the virtue in its perspectives of accepting and extending rigorously, just as they occur, the lines of the tree of life. What indeed does the history o f the animate world show us but a succession of ramifications, springing up one after the other, one on the top of the other, through the success and domination of a privileged group ? And why should we be exempt from the general rule? why should there not be once again between us the struggle for life and the survival of the fittest ; the trial of strength ? The super-man should, like any other stem, be an offshoot from a single bud of mankind.

Isolation of the individual or isolation of the group: here we have two different forms of the same tactics, each seemingly able to produce a plausible justification by pointing to the methods pursued by life for its development right down to us. W e shall be seeing later wherein lies the attraction (or perversity) of these cynical and brutal theories in which, however, a noble passion may also stir. We shall also see why, faced with one or other of these calls to violence, we cannot help sometimes being deeply responsive. They involve a subtle deformation of a great truth.

What matters at the moment is to see clearly that those in both groups deceive themselves, and us too, inasmuch as,

ignoring an essential phenomenon-the 'natural confluence of grains of thought 'they disfigure or hide from our eyes the veritable
contours of the noosphere and render biologically impossible the formation of a veritable spirit of the earth. Pierre Teilhard de Chardin; The Phenomenon of Man; Pages 237-239.

2.4 April

The Worm crawls up to Heaven ˜Carl Jung (2012-04-02 13:46)

A sunspot viewed close-up in ultraviolet light, taken by the TRACE spacecraft
In "Dreams," Jung wrote: "Tonight: awful and formidable avalanches come crashing down the mountainside, like utterly nightmarish clouds; they will fill the valley on whose rim I am standing on the opposite side. I know that I must take flight up the mountain to avoid the dreadful catastrophe. This dream is explained in the Black Book in strange terms, in an entry bearing the same date. "I produced a drawing with red spots. I read about the current formation of huge sunspots" (p. 2).
The following is a paraphrase of the entry in Black Book 6 for January 17,1917: Jung asks what it is that fills him with fear and horror, what is falling down from the high mountain. His soul tells him to help the Gods and to sacrifice to them. She tells him that the worm crawls up to Heaven, it begins to cover the stars and with a tongue of fire he eats the dome of the seven blue heavens. She tells him that he will also be eaten, and that he should crawl into the stone and wait in the narrow casing until the torrent of fire is over. Snow falls from the mountains because the fiery breath falls down from above the clouds. The God is coming, Jung should get ready to receive him. Jung should hide himself in stone, as the God is a terrible fire. He should remain quiet and look within, so that the God does not consume him in flames (P.152f). Carl Jung; Red Book; Footnote #129.

The Secret of the Golden Flower - The Alchemical Process by Carl Jung (Carl G. Jung) on Myspace (2012-04-05 06:23)

The Secret of the Golden Flower - The Alchemical Process by Carl Jung (Carl G. Jung) on Myspace

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Possession: ideas inspired by Jung – Beyond Meds (2012-04-05 16:10)

Possession: ideas inspired by Jung – Beyond Meds

Pilate Inscription - Biblical Archaeology in Israel (Bible History Online) **(2012-04-06 05:29)**

Pilate Inscription - Biblical Archaeology in Israel (Bible History Online)

Carl Jung: "... a crucifixion of the ego, its agonizing suspension between irreconcilable opposites." **(2012-04-06 12:13)**

Carl Jung: "... a crucifixion of the ego, its agonizing suspension between irreconcilable opposites."

Taking Direction From the Spirit In Shamanism and Psychotherapy **(2012-04-07 03:40)**

Taking Direction From the Spirit In Shamanism and Psychotherapy

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friarspoint (2012-07-26 19:03:20)
Remarkably nuanced and readable work… thank you!

Carl Jung: "Your Hell is made up of all the things that you always ejected from your sanctuary with a curse and a kick of the foot." **(2012-04-07 13:01)**

Carl Jung: "Your Hell is made up of all the things that you always ejected from your sanctuary with a curse and a kick of the foot."

Carl Jung: "When you step into your own Hell… you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table." **(2012-04-07 13:05)**

Carl Jung: “When you step into your own Hell… you come like a stupid and curious fool and gaze in wonder at the scraps that have fallen from your table.”

The Acts of Pontius Pilate **(2012-04-08 07:21)**

Ante-Nicene Fathers, Vol. VIII

Carl Jung Depth Psychology: Lucid dreaming and astral travel in the early Church **(2012-04-08 09:55)**

Carl Jung Depth Psychology: Lucid dreaming and astral travel in the early Church

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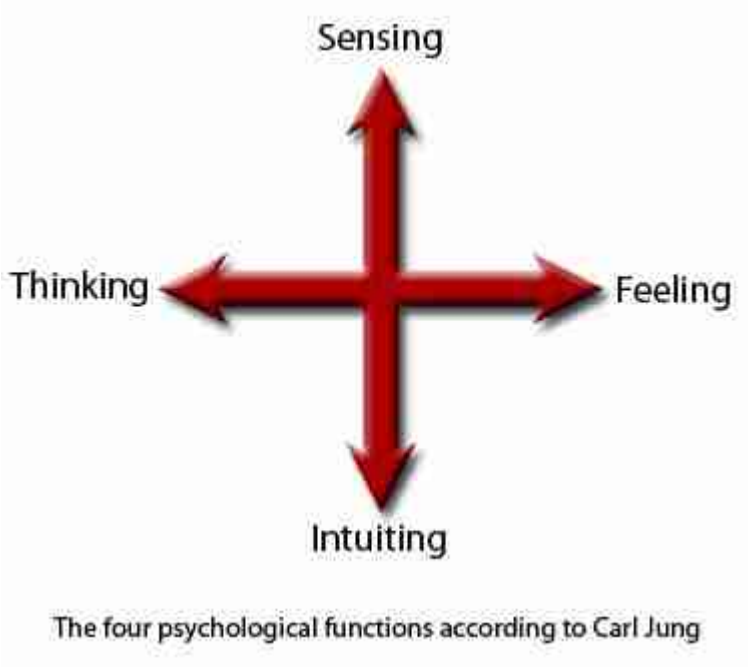
Carl Jung Depth Psychology: Extraverted Feeling-Type...˜Carl Jung (2012-04-09 07:00)



The four psychological functions according to Carl Jung

Carl Jung Depth Psychology: Extraverted Feeling-Type... Carl Jung

Carl Jung Depth Psychology: Psychotherapists or the Clergy ˜Carl Jung (2012-04-10 06:54)

Carl Jung Depth Psychology: Psychotherapists or the Clergy Carl Jung

Four Eternal Women Toni Wolff Revisited – A Study in Opposites (2012-04-13 12:26)

2.5 June

On Thought and Sense (2012-06-10 06:01)

The Corpus Hermeticum: IX. On Thought and Sense [translated by G.R.S. Mead]

1. I gave the Perfect Sermon (Logos) yesterday, Asclepius; today I think it right, as sequel thereunto, to go through point by point the Sermon about Sense.

Now sense and thought do seem to differ, in that the former has to do with matter, the latter has to do with substance. But unto me both seem to be at-one and not to differ - in men I mean. In other lives sense is at-oned with Nature, but in men thought.

Now mind doth differ just as much from thought as God doth from divinity. For that divinity by God doth come to be, and by mind thought, the sister of the word (logos) and instruments of one another. For neither doth the word (logos) find utterance without thought, nor is thought manifested without word.

2. So sense and thought both flow together into man, as though they were entwined with one another. For neither without sensing can one think, nor without thinking sense.

But it is possible [they say] to think a thing apart from sense, as those who fancy sights in dreams. But unto me it seems that both of these activities occur in dream-sight, and sense doth pass out of the sleeping to the waking state. For man is separated into soul and body, and only when the two sides of his sense agree together, does utterance of its thought conceived by mind take place.

3. For it is mind that doth conceive all thoughts - good thoughts when it receives the seeds from God, their contraries when [it receiveth them] from the daimonials; no part of Cosmos being free of daimon, who stealthily doth creep into the daimon who's illumined by God's light , and sow in him the seed of its own energy.

And mind conceives the seed thus sown, adultery, murder, parricide, [and] sacrilege, impiety, [and] strangling, casting down precipices, and all such other deeds as are the work of evil daimons.

4. The seeds of God, 'tis true, are few, but vast and fair, and good - virtue and self-control, devotion. Devotion is God-gnosis; and he who knoweth God, being filled with all good things, thinks godly thoughts and not thoughts like the many [think].

For this cause they who Gnostic are, please not the many, nor the many them. They are thought mad and laughted at; they're hated and despised, and sometimes even put to death.

For we did say that bad must needs dwell on earth, where 'tis in its own place. Its place is earth, and not Cosmos, as some will sometimes say with impious tongue.

But he who is a devotee of God, will bear with all - once he has sensed the Gnosis. For such an one all things, e'en though they be for others bad, are for him good; deliberately he doth refer them all unto the Gnosis. And, thing most marvelous, 'tis he alone who maketh bad things good.

5. But I return once more to the Discourse (Logos) on Sense. That sense doth share with thought in man, doth constitute him man. But 'tis not [every] man, as I have said, who benefits by thought; for this man is material, that other one substantial.

For the material man, as I have said, [consorting] with the bad, doth have his seed of thought from daimons; while the substantial men [consorting] with the Good, are saved by God.

Now God is Maker of all things, and in His making, He maketh all [at last] like to Himself; but they, while they're becoming good by exercise of their activity, are unproductive things.

It is the working of the Cosmic Course that maketh their becomings what they are, befouling some of them with bad and others of them making clean with good.

For Cosmos, too, Asclepius, possesseth sense-and-thought peculiar to itself, not like that of man; 'tis not so manifold, but as it were a better and a simpler one.

6. The single sense-and-thought of Cosmos is to make all things, and make them back into itself again, as Organ of the Will of God, so organized that it, receiving all the seeds into itself from God, and keeping them within itself, may make all manifest, and [then] dissolving them, make them all new again; and thus, like a Good Gardener of Life, things that have been dissolved, it taketh to itself, and giveth them renewal once again.

There is no thing to which it gives not life; but taking all unto itself it makes them live, and is at the same time the Place of Life and its Creator.

7. Now bodies matter [-made] are in diversity. Some are of earth, of water some, some are of air, and some of fire.

But they are all composed; some are more [composite], and some are simpler. The heavier ones are more [composed], the lighter less so.

It is the speed of Cosmos' Course that works the manifoldness of the kinds of births. For being a most swift Breath, it doth bestow their qualities on bodies together with the One Pleroma - that of Life.

8. God, then, is Sire of Cosmos; Cosmos, of all in Cosmos. And Cosmos is God's Son; but things in Cosmos are by Cosmos.

And properly hath it been called Cosmos [Order]; for that it orders all with their diversity of birth, with its not leaving aught without its life, with the unweariedness of its activity, the speed of its necessity, the composition of its elements, and order of its creatures.

The same, then, of necessity and propriety should have the name of Order.

The sense-and-thought, then, of all lives doth come into them from without, inbreathed by what contains [them all]; whereas Cosmos receives them once for all together with its coming into being, and keeps them as a gift from God.

9. But God is not, as some suppose, beyond the reach of sense-and-thought. It is through superstition men thus impiously speak.

For all the things that are, Asclepius, all are in God, are brought by God to be, and do depend on Him - both things that act through bodies, and things that through soul-substance make [other things] to move, and things that make things live by means of spirit, and things that take unto themselves the things that are worn out.

And rightly so; nay, I would rather say, He doth not have these things; but I speak forth the truth, He is them all Himself. He doth not get them from without, but gives them out [from Him].

This is God's sense-and-thought, ever to move all things. And never time shall be when e'en a whit of things that are shall cease; and when I say "a whit of things that are", I mean a whit of God. For thigs that are, God hath; nor aught [is there] without Him, nor [is] He without aught.

10. These things should seem to thee, Asclepius, if thou dost understand them, true; but if thou dost not understand, things not to be believed.

To understand is to believe, to not believe is not to understand.

My word (logos) doth go before [thee] to the truth. But mighty is the mind, and when it hath been led by word up to a certain point, it hath the power to come before [thee] to the truth.

And having thought o'er all these things, and found them consonant with those which have already been translated by the reason, it hath [e'en now] believed, and found its rest in that Fair Faith.

To those, then, who by God[’s good aid] do understand the things that have been said [by us] above, they’re credible; but unto those who understand them not, incredible.
Let so much, then, suffice on thought-and-sense.
http://www.gnosis.org/library/hermes9.html

All Father Wotan - ESSAY ON WOTAN by Carl Gustav Jung (2012-06-10 13:16)

l Gustav Jung

2.6 July

Jung Speaks With Mountain Lake (2012-07-09 07:36)

In Jung’s autobiography, Memories, Dreams and Reflections, he describes his encounter with the Native American chief, Mountain Lake, of the Taos pueblos in New Mexico in 1932:
“I was able to talk with him as I have rarely been able to talk with a European,” Jung recalls. “To be sure, he was caught up in his world just as much as a European is in his, but what a world it was! In talk with a European, one is constantly running up on the sand bars of things long known but never understood; with this Indian, the vessel floated freely on deep alien seas. At the same time, one never knows which is more enjoyable: catching sight of new shores, or discovering new approaches to age old knowledge that has been almost forgotten” (Vintage, p. 247).
Chief Ochwiay Biano, which means Mountain Lake, must have sensed a kindred spirit in the Swiss doctor, because he was devastatingly candid with him. Chief Mountain Lake: “See how cruel the whites look, their lips are thin, their noses sharp, their faces furrowed and distorted by folds. Their eyes have a staring expression; they are always seeking something. What are they seeking? The whites always want something. They are always uneasy and restless. We do not know what they want. We do not understand them. We think that they are all mad.”
When Jung asks why he thinks they are all mad, Mountain Lake replies, “They say they think with their heads.” “Why of course,” says Jung. “What do you think with?” “We think here,” says Chief Mountain Lake, indicating his heart.
After this exchange, Jung fell into a deep meditation. The Pueblo chief had struck a vulnerable spot. Jung saw image upon image of cruelties wreaked by his forebears: the Roman eagle on the North Sea and the White Nile, “the keenly incised features of Julius Caesar, Scipio Africanus, and Pompey…Charlemagne’s most glorious forced conversions of the heathen…the pillaging, murdering bands of the Crusading armies…the peoples of the Pacific islands decimated by

firewater, syphilis and scarlet fever carried in the clothes the missionaries forced on them."
http://www.nautis.com/2006/04/jung-speaks-with-mountain-lake/

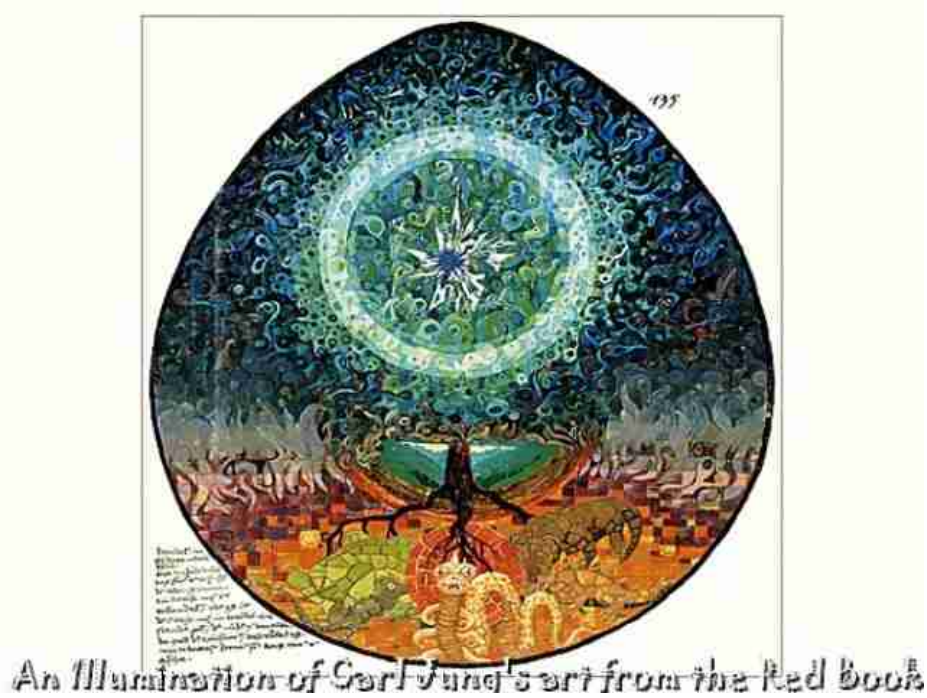
Dr. Ellis (2012-07-13 14:49:33)
Understanding is the key.

Carl Jung's Red Book Illumination #119 **(2012-07-20 11:51)**

Carl Jung's Illumination #119 from The Red Book.
I am he, the nameless one, who does not know himself and whose name is concealed even from himself I have no name, since I have not yet existed, but have only just become. To myself I am an Anabaptist and a stranger. I, who I am, am not it. But
I, who will be I before me and after me, am it. In that I abased myself I elevated myself as another. In that I accepted myself I divided myself into two, and in that I united myself with myself I became the smaller part of myself I am this in my consciousness. However, I am thus in my consciousness as if I were also separated
from it. I am I [Image119] I not in my second and greater state, as if I were this second and greater one mysel£ but I am always . in ordinary consciousness, yet so separate and distinct from it, as if I were in my second and greater state, but without the consciousness of really being it. I have even become smaller and poorer, but precisely because of my smallness I can be conscious of the nearness of the great.
Footnote 126: 226 Image legend: "The accursed dragon has eaten the sun, its belly being cut open and he must not hand over the gold of the sun, together with his blood. This is the turning back of Atmavictu, of the old one. He

who destroyed the proliferating green covering is the youth who helped me to kill Siegfried." The reference is to Libel' Primus, ch. 7, "Murder of the Hero."

The Winds in between loosen the Crucified **(2012-07-21 06:27)**



How sweet, how bitter
it tastes!
The Below is weak,
The Above is weak
The form of the One
it tastes! becomes double.
North, rise and be gone,
West, retire to your place,
East, spread yourself,
South, die down.
The winds in between
loosen the crucified. [Carl Jung Red Book; Illumination #135]
Red Book Footnote #248 Inscription: "Completed on 25 November I922. The fire comes out of Muspilli and grasps the tree of life. A cycle'is completed, but it is the cycle within the world egg.
A strange God, the unnameable God of the solitary, is incubating it. New creatures form from the smoke and ashes."
In Norse mythology Muspilli (or Muspelheim) is
the abode of the Fire Gods.

The Power of the Black Rod. ˜Carl Jung (2012-07-22 04:59)

S: ”Don’t be rash. Magic doesn’t demand that sacrifice. It

demands another sacrifice."
I: "What sacrifice is that?"
S: "The sacrifice that magic demands is solace."
I: "Solace? Do I understand correctly? Understanding you is unspeakably difficult. Tell me, what does this mean?"
S: "Solace is to be sacrificed."
I: "What do you mean? Should the solace that I give or the solace that I receive be sacrificed?"
S: "Both."
I: "I'm confused. This is too dark."
S: "You must sacrifice solace for the sake of the black rod, the solace you give and the solace you receive."
I: Are you saying that I shouldn't be allowed to receive the solace of those I love? And should give no solace to those I love? This means the loss of a piece of humanity; and what one calls severity toward oneself and others takes its place."
S: "That is how it is."
I: "Does the rod demand this sacrifice?"
S: "It demands this sacrifice."
I: "Can I, am I allowed to make this sacrifice for the sake of the rod? Must I accept the rod?"
S: "Do you want to or not?"
I: "I can't say What do I know about the black rod? Who gives it to me?"
S: "The darkness that lies before you. It is the next thing that comes to you. Will you accept it and offer it your sacrifice?"
I: It is hard to sacrifice to the dark, to the blind darkness-and what a sacrifice!"
S: "Nature-does nature offer solace? Does it accept solace?"
I: "You venture a heavy word. What solitude are you asking of me?"
S: "This is your misfortune, and-the power of the black rod."
I: "How gloomily and full of foreboding you speak! Are you sheathing me in the armor of icy severity? Are you clasping my heart with a bronze carapace? I'm happy with the warmth of life. Should I miss it? For the sake of magic? What is magic?" Carl Jung; Red Book [Dr. Jung conversing with his Soul.]
Inscription on top: "Armor triumphat." Inscription at bottom: "This image was completed on 9 January I92I, after it had waited incomplete for 9 months. It expresses I know not what kind of grief, a fourfold sacrifice. I could almost choose not to finish it. It is the inexorable wheel of the four functions, the essence of all living beings imbued with sacrifice." The functions are those of thinking, feeling, sensation, and intuition, which Jung wrote about in psychological Types (192I). On February 23, I920, Jung noted in Black Book 7: "What occurs between the lover and the beloved is the entire fullness of the Godhead. Both are unfathomable riddles to each other. For who understands the Godhead? / But the God is born in solitude, from the secret / mystery of the individual. / The separation between life and love is the contradiction between solitude and togetherness".
Link to "The Gift of Magic."
http://carljungdepthpsychology.blogspot.com/2011/10/gift-of-magic-carl-jung-r ed-book-pages.html

The Golden Fabric of God **(2012-07-23 05:49)**

Carl Jung’s Red Book Illumination #115
”One does not become enlightened by imagining figures of light, but by making the darkness conscious.” Here, the

encounter with the shadow within psychic processes - a drawing from the ”Red Book.” (Wehr, 1989: 55).
Red Book Footnote 219 Image legend: ”This is the golden fabric in which the shadow of God lives.”

Systema Munditotius **(2012-07-23 06:55)**

Systema Munditotius. (30 CM x 34 CM) In 1955.
Jung’s Systema Munditotius was published anonymously in a special issue of Du dedicated to the Eranos conferences. In a letter of February 11, 1955, to Walter Corti, Jung explicitly stated that he did not want his name to appear with it. He added the following comments to it: ”It portrays the antinomies of the microcosm within the macrocosmic world and its antinomies. At the very top, the figure of the young boy in the winged egg, called Erikapaios or Phanes and thus

reminiscent as a spiritual figure of the Orphic Gods. His dark antithesis in the depths is here designated as Abraxas. He represents the dominus mundi, the lord of the physical world, and is a world-creator of an ambivalent nature. Sprouting from him we see the tree of life, labeled vita (”life”) while its upper counterpart is a light-tree in the form of a seven-branched candelabra labeled ignis (”fire”) and Eros (”love”). Its light points to the spiritual world of the divine child. Art and science also belong to this spiritual realm, the first represented as a winged serpent and the second as a winged mouse (as hole-digging activity!). – The candelabra is based on the principle of the spiritual number three (twice-three flames with one large flame in the middle), while the lower world of Abraxas is characterized by five, the number of natural man (the twice-five rays of his star). The accompanying animals of the natural world are a devilish monster and a larva. This signifies death and rebirth. A further division of the mandala is horizontal. To the left we see a circle indicating the body or the blood, and from it rears the serpent, which winds itself around the phallus, as the generative principle. The serpent is dark and light, signifying the dark realm of the earth, the moon, and the void (therefore called Satanus). The light realm of rich fulness lies to the right, where from the bright circle frigus sive amor dei [cold, or the love of God] the dove of the Holy Ghost takes wing, and wisdom (Sophia) pours from a double beaker to left and right. – This feminine sphere is that of heaven. – The large sphere characterized by zigzag lines or rays represents an inner sun; within this sphere the macrocosm is repeated, but with the upper and lower regions reversed as in a mirror. These repetitions should be conceived of as endless in number, growing even smaller until the innermost core, the actual microcosm, is reached”

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http://www.american-buddha.com/redbookjung.364.htm #

Izdubar **(2012-07-24 07:07)**

This is a portrait of Izdubar. Izdubar was an early name given the figure now known as Gilgamesh, based on a mis-transcription. It resembles an illustration of him in Wilhelm Roscher's Ausführliches Lexikon der griechischen und

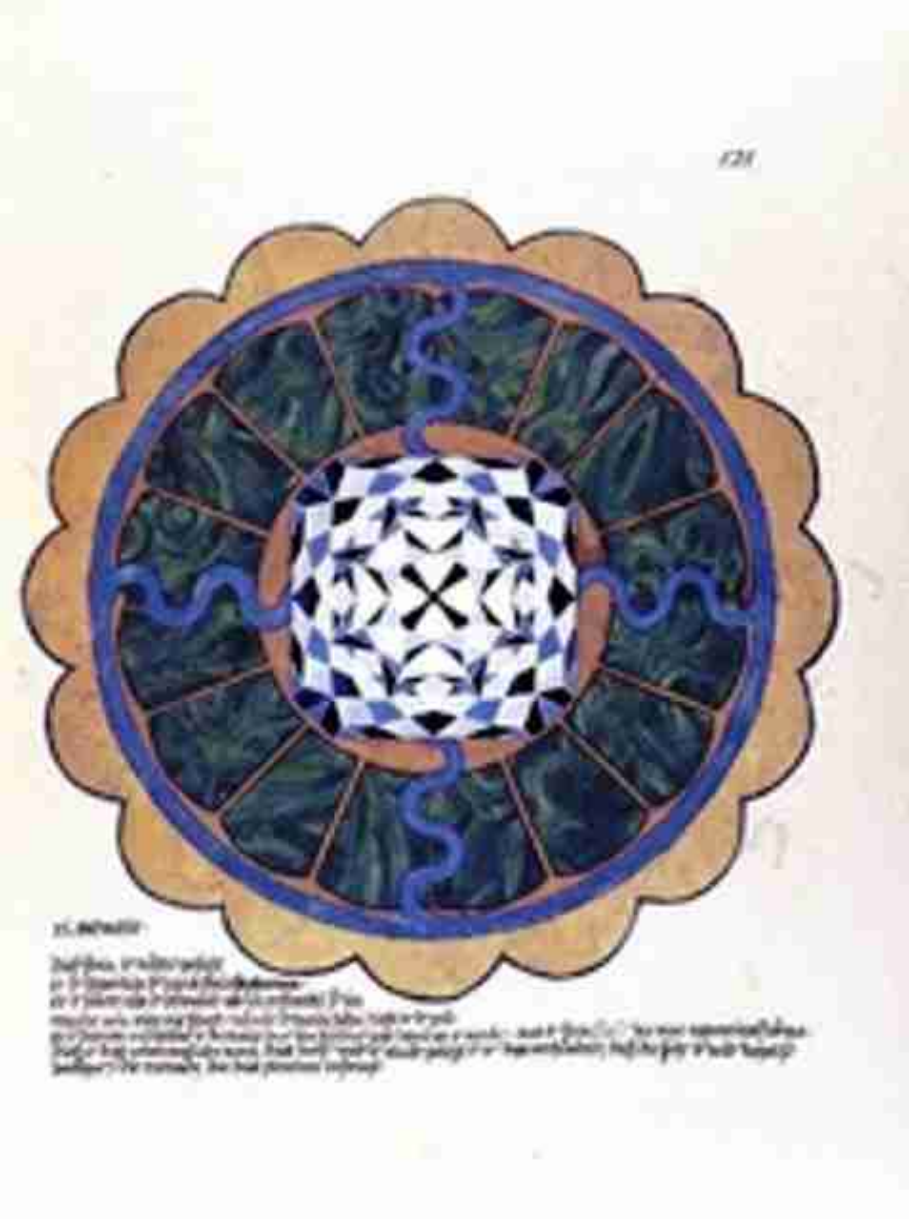
römischen Mythologie. Jung discussed the Gilgamesh epic in 1912 in Transformations and Symbols of the Libido, using the corrected form. His use of the older form here indicates that the figure is related to, but not identical to the figure in the epic. Jung encounters Izdubar in a fantasy. Jung says that he comes from the West, and tells Izdubar about the setting of the sun, the roundness of the earth, and the emptiness of space. Izdubar wants to know where he gets his knowledge from, and whether there is an immortal land where the sun goes for rebirth. Jung says he comes from a world where this is science. Izdubar is aghast to learn that we can never reach the sun and that he can never attain immortality, and collapses, poisoned by this science. Izdubar wonders if there are two kinds of truth. Jung says that their truth comes from outer things, whilst the truth of Izdubar's priests comes from inner things. Jung makes a fire with a match and shows him his clock. Izdubar is astonished. However, Jung tells him that Western science has not found a means against death. Izdubar wonders how Jung lives with this poisonous science. Jung says that they have got used to it, and have had to swallow the poison of science. Izdubar asks if they have Gods. Jung says, no, just the words. Izdubar says that they also do not see the Gods. Jung says that science has taken faith from them. Jung says he can't bare this well, which is why he has gone to the East, to seek the light that they lack. Jung longs for Izdubar's truth. Izdubar tells him to be careful, as he could be blinded.

On this way, no one walks behind me, and I cross no one's path. I am alone, but I fill my solitariness with my life. I am man enough, I am noise, conversation, comfort, and help enough unto myself And so I wander to the far East. Not that I know anything about what my distant goal might be. I see blue horizons before me: they suffice as a goal. I hurry toward the East and my rising-I will my rising. Carl Jung; Red Book.

Image legend: "This image was printed on Christmas 1915." The depiction of Izdubar strongly resembles an illustration of him in Wilhelm Roscher's Auifuhrliches

Lexikon der Griechischen und Romischen Mythologie, of which Jung possessed a copy ([Leipzig: Teubner, 1884-1937], vol. 2, p. 775). Izdubar was an early name given the figure now known as Gilgamesh. This was based on a mistranscription. In 1906 Peter Jensen noted: "It has now been established that Gilgamesch is the chief protagonist of the epic, and not Gistchubar or Izdubar as assumed previously" (Das Gilgamesch-Epos in der weltliteratur [Strassburg: Karl Triibner, I906], p. 2). Jung had discussed the Gilgamesh epic in 19I2 in Traniformations and Symbols of the Libido, using the corrected form, and cited Jensen's work several times. Carl Jung; Red Book; Footnote 96.

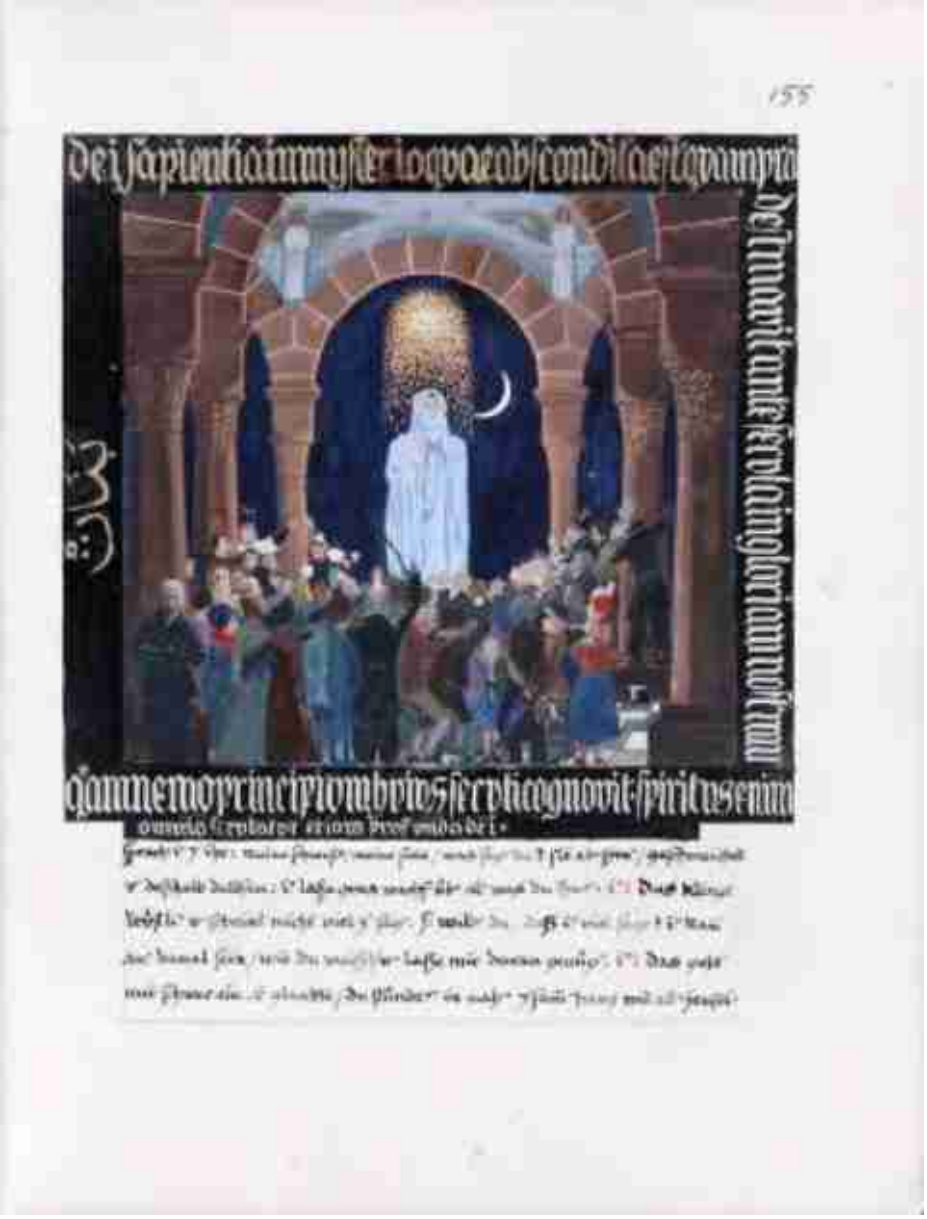
I have shot down a proud enemy ˜Carl Jung (2012-07-25 06:07)



Carl Jung; Red Book; Illustration 121.
Truly; I have shot down a proud enemy; I have forced a greater and stronger one to be my friend. Nothing should

separate me from him, the dark one. If I want to leave him, he follows me like my shadow. If I do not think of him, he is still uncannily near.
He will turn into fear if I deny him. I must amply commemorate him, I must prepare a sacrificial meal for him. I fill a plate for him at my table. Much that I would have done earlier for men, I now must do for him. Hence they consider me selfish, for they do not know that I go with my friend, and that many days are consecrated to him. But unrest has moved in, a quiet underground earthquake, a distant great roaring. Ways have been opened to the primordial and to the future. Miracles and terrible mysteries are close at hand. I feel the things that were and that will be. Behind the ordinary the eternal abyss yawns. The earth gives me back what it hid. Carl Jung; Red Book
228 In 1944 in Psychology und Alchemy, Jung referred to an alchemical representation of a circle quadrated by four ”rivers” in the context of a discussion of mandala symbolism (CW 12, §167n). Jung commented on the four rivers of paradise on a number of occasions-see, for instance, Aion, CW §§2, 9, 3II, 353, 358, 372.
Footnotes from The Red Book:
229 Inscription: ”XI. MCMXIX. [II. 1919: This date seems to refer to when this image was painted.] This stone, set so beautifully, is certainly the Lapis Philosophorum.
It is harder than diamond. But it expands into space through four distinct qualities, namely breadth, height, depth, and time. It is hence invisible and you can pass
through it without noticing it. The four streams of Aquarius flow from the stone. This is the incorruptible seed that lies between the father and the mother and prevents the heads of both cones from touching: it is the monad which countervails the Pleroma.” On the pleroma, see below p. 347- Concerning the reference to the incorruptible seed, see the dialogue with Ha in the note to image 94, p. 297, n. 157 above.
230 On June 3,1918, Jung’s soul described Philemon as the joy of the earth: ”The daimons become reconciled in the one who has found himself who is the source of all
four streams, of the source-bearing earth. From his summit waters flow in all four directions. He is the sea that bears the sun; he is the mountain that carries the sun; he is the father of all four great streams; he is the cross that binds the four great daimons. He is the incorruptible seed of nothingness, which falls accidentally through space. This seed is the beginning, younger than all other beginnings, older than all endings” (Black Book 7, p. 61). Some of the motifs in this statement may have some connections with this image. There is a gap between July 1919 and February 1920 in Black Book 7, during which time Jung was presumably writing psychological Types.
On February 23 he made the following entry: ”What lies between appears in the book of dreams, but even more in the images of the red book” (p. 88). In ”Dreams”
Jung noted around eight dreams during this period, and a vision at night in August 1919 of two angels, a dark transparent mass, and a young woman. This suggests
that the symbolic process continues in the paintings in the calligraphic volume, which do not appear to have direct cross-references to either the text in Liber Novus
or the Black Books. In 1935, Jung put forward a psychological interpretation of the symbolism of medieval alchemy, viewing the philosopher’s stone-the goal of the
alchemical opus-as a symbol of the self (Psychology and Alchemy, CW 12).

“My sister, my soul, what do you say?” ˜Carl Jung (2012-07-25 14:26)



Carl Jung; Red Book Illustration #155:
I spoke to her: “My sister, my soul, what do you say?”

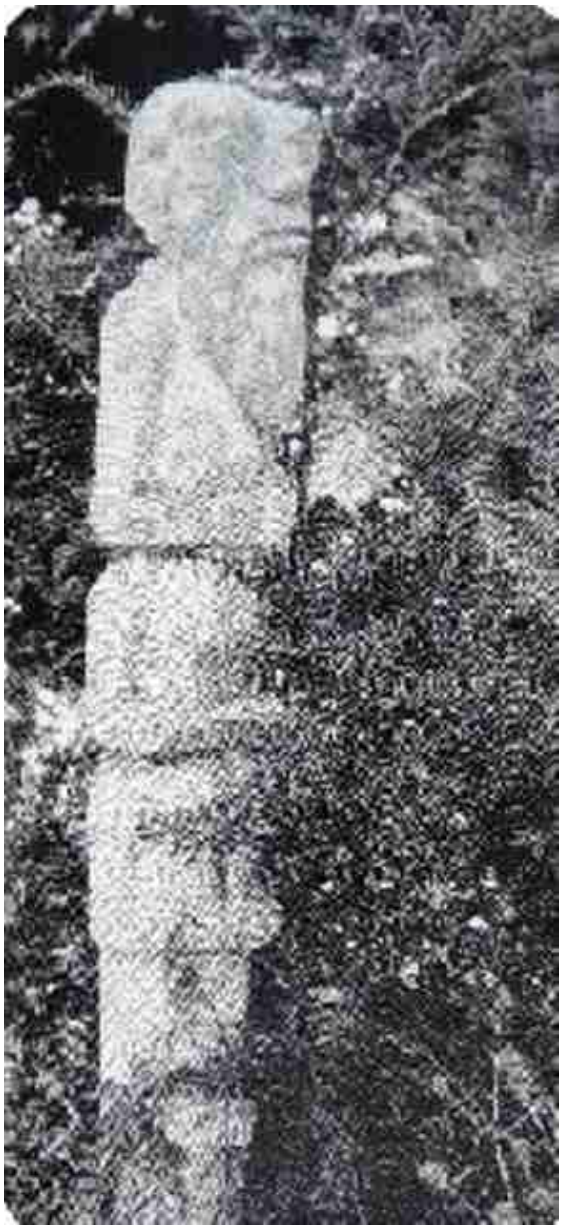
But she spoke, flattered and therefore tolerantly: “I let grass grow over everything that you do.”
I: “That sounds comforting and seems not to say much.”
S: “Would you like me to say much? I can also be banal, as you know, and let myself be satisfied in that way.”
I: “That seems hard to me. I believe that you stand in a close connection with everything beyond,” Carl Jung; Red Book
In ”The psychological aspects of the Kore” (1951), Jung anonymously described this image as ”Then she [the anima] appears in a church, taking the place of the
altar, still over-life-size but with veiled face.”
He commented: ”Dream xi restores the anima to the Christian church, not as an icon but as the altar itself The altar is the place of sacrifice and also the receptacle for consecrated relics” (CW 9, I, §369, 380).
On the left-hand side, there is the Arabic word for ”daughters.” On the border
of the image is the following inscription: ”Dei sapientia in mysterio quae abscondita est quam praedestinavit ante secula in gloriam nostrum quam nemo principium
huius secuti cognovit. Spiritus enim omnia scrutatur etiam profundo dei.” This is a citation from I Corinthians 2:7-10. (Jung has omitted ”Deus” before ”ante secula.”)
The portions cited are marked here in italics: ”But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of the world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
But God hath revealed them unto us by his Spirit:for the Spirit searcheth all things, yea, the deep things of God.” On either side of the arch is the following inscription: ”Spiritus et sponsa dicunt veni et qui audit dicat veni et qui sitit veniat qui vult accipiat aquam vitae gratis.” The text is from Revelation 22:17: ”the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Above the arch is the following inscription: ”ave virgo virginum.” This is the title of a medieval hymn. Carl Jung; Red Book; Footnote #283.

Carl Jung's Vision of Emma Jung **(2012-07-26 05:17)**

I experienced this objectivity once again later on. That was after the death of my wife. I saw her in a dream which was like a vision. She was in her prime, perhaps about 30, and wearing the dress which had been made for her many years

before by my cousin the medium. It was perhaps the most beautiful thing she had ever worn. Her expression was neither joyful nor sad, but rather, objectively wise and understanding, without the slightest emotional reaction, as though she were beyond the midst of affects. I knew that it was not she, but a portrait she had made or commissioned for me. It contained the beginning of our relationship, the events of fifty-three years of marriage, and the end of her life also. Face to face with such wholeness one remains speechless, for it can scarcely be comprehended.
The objectivity which I experienced in this dream and in the visions is part of a completed individuation. It signifies detachment from the valuations and from what we call emotional ties. In general, emotional ties are very important to human beings. But they still contain projections, and it is essential to withdraw these projections in order to attain to oneself and to objectivity. Emotional relationships are relationships of desire, tainted by coercion and constraint; something is expected from the other person, and that makes him and ourselves unfree. Objective cognition lies hidden behind the attraction of the emotional relationship; it seems to be the central secret. Only through objective cognition is the real coniunctio possible. Carl Jung; Memories, Dreams and Reflections.

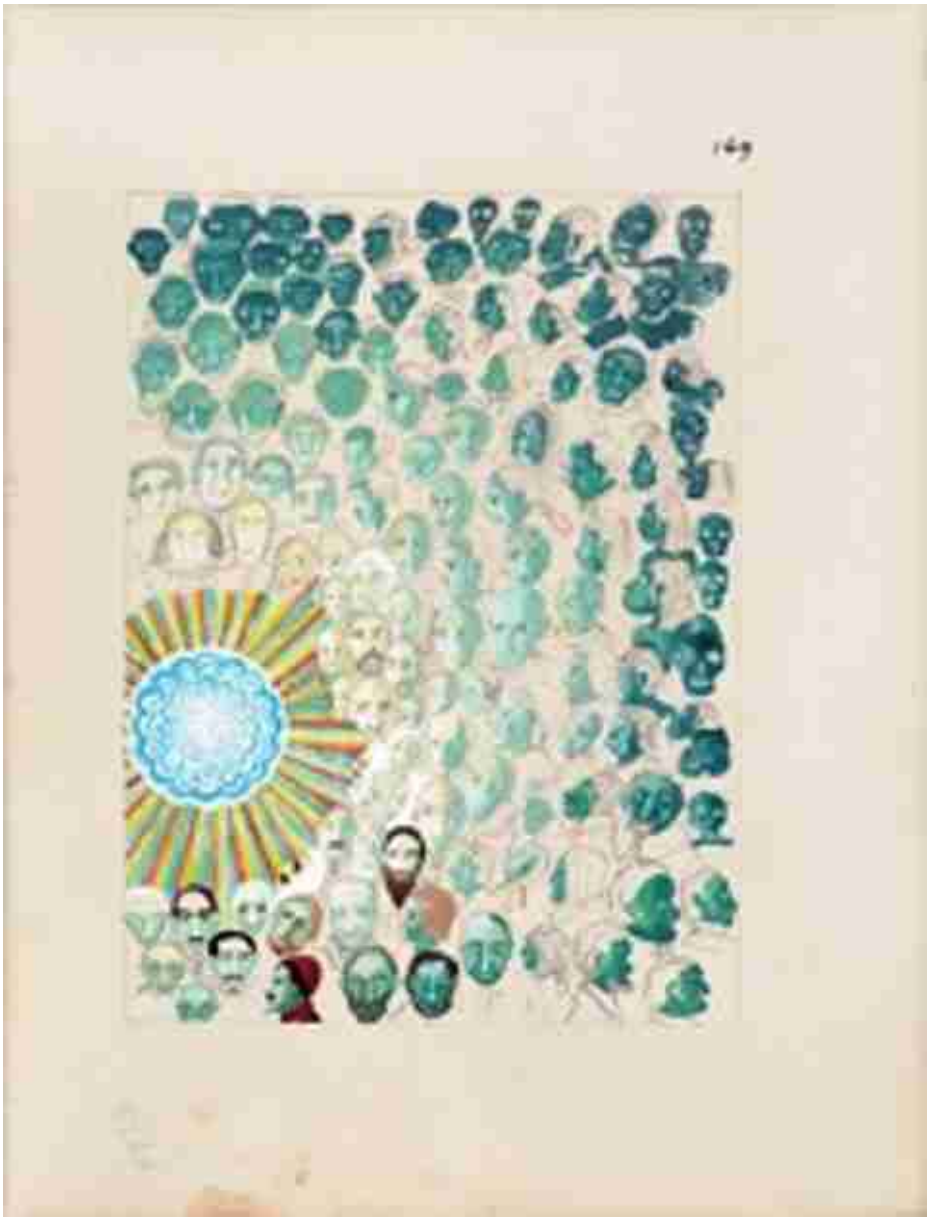
Carl Jung and Atmavictu **(2012-07-26 05:32)**



Several times in his life, starting at age 10, Jung carved human figures in wood or in stone.
At the age of 45, he had one of these figures reproduced in stone and placed in his garden (see the photo).

Only while I was doing this work did the unconscious supply me with a name.
It called the figure Atmavictu,
breath of life (…)
the creative impulse.
Only much later, by the end of his life, did the meaning of this repeated ritual become clear to him :
In fact, the whole thing was a Cabir (…)
endowed with a provision of vital strength,
in the form of a long dark stone.
The Cabirs were nature deities,
whose cult was close to that of the goddess Demeter.
They were related to the creative element and the birth of life.
Translated from : C.G. JUNG, Ma vie. Souvenirs, rêves et pensées. Folio (1992), p.43.
http://www.atmavictu.be/pages/index.php?num=88

Carl Jung; Red Book; Illustration 169. **(2012-07-26 05:56)**



I set foot on new land. Nothing brought up should flow back. No one shall tear down what I have built. My tower is of iron and has no seams. The devil is forged into the foundations. The Cabiri built it and the master builders were sacrificed with the sword on the battlements of the tower. Just as a tower surmounts the summit of a mountain on

which it stands, so I stand above my brain, from which I grew. I have become hard and cannot be undone again. No more do I flow back. I am the master of my own self I admire my mastery. I am strong and beautiful and rich. The vast lands and the blue sky have laid themselves before me and bowed to my mastery. I wait upon no one and no one waits upon me. I serve myself and I myself serve. Therefore I have what I need. Carl Jung; Red Book

Jung's marginal note to the calligraphic volume: "accipe quod tecum est. in collect. Mangeti in ultimis paginis" (Accept what is present. In the last page of the Mangeti

collection). It seems that this refers to the Bibliotheca chemica curiosa, seu rerum ad alchemiam pertinentium thesaurus instructissimus of J. J. Manget (1702), a collection of alchemical texts. Jung possessed a copy of this work, which has some slips of paper in it and some underlinings. Jung's note possibly refers to the last woodcut of the Mutus Uber, which concludes volume one of the Bibliotheca chemica curiosa, a representation of the completion of the alchemical opus, with a man being lifted upward by angels, while another lies prostrate. Carl Jung; Red Book; Footnote 314.

Carl Jung Letter on the Death of Emma Jung (2012-07-26 07:32)

Dear Neumann:
Deepest thanks for you heartfelt letters…I am sorry that I can only set down these dry words, but the shock I have

experienced is so great that I can neither concentrate nor recover my power of speech. I would have liked to tell the heart that you have opened to me in friendship that two days before the death of my wife I had what one can only call a great illumination which, like a flash of lightning, lit up a centuries-old secret that was embodied in her and had exerted an unfathomable influence on my life. I can only suppose that the illumination came from my wife, who was then mostly in a coma, and that the tremendous lighting up and release of insight had a retroactive effect upon her and was one reason why she could die such a painless and royal death.

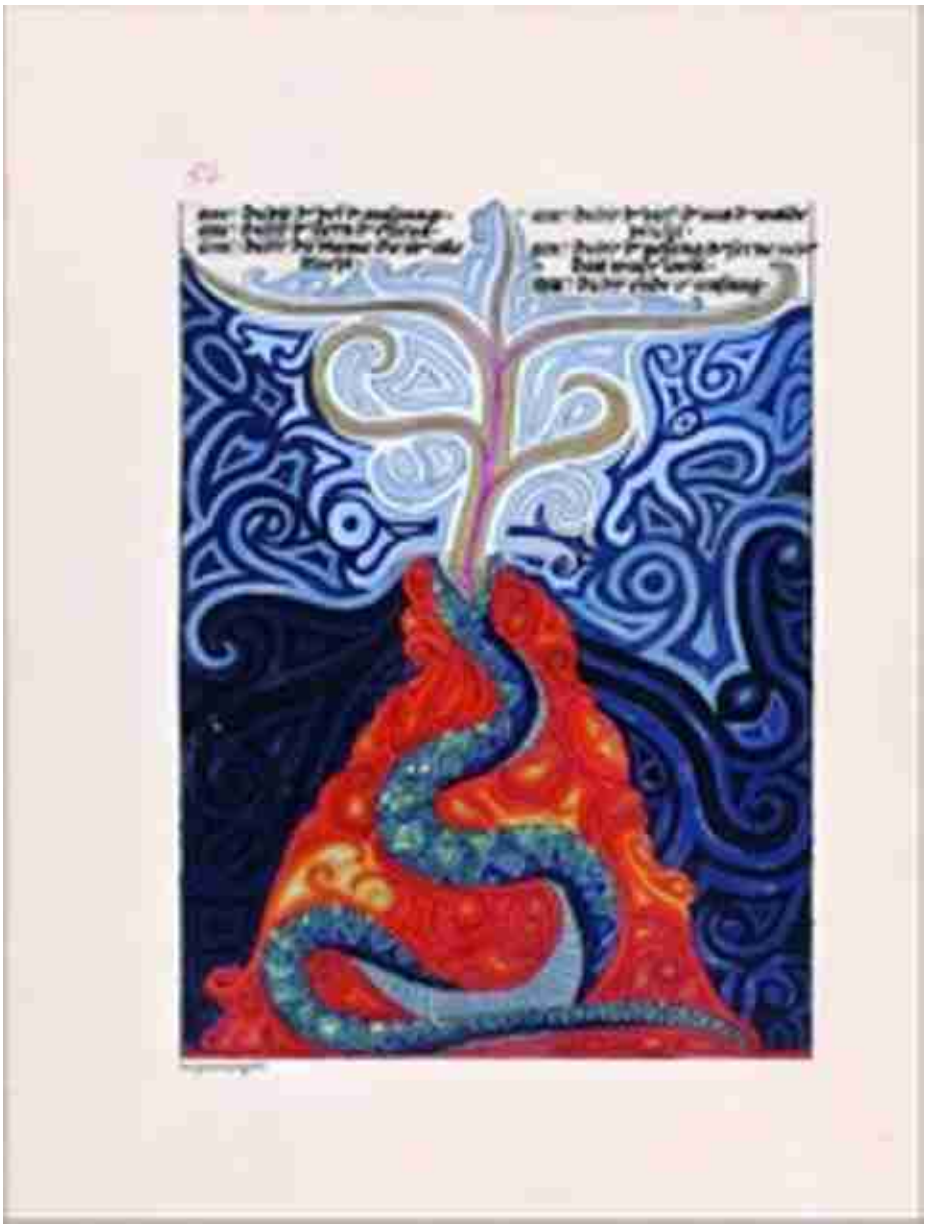
The quick and painless end-only five days between the final diagnosis and death-and this experience have been a great comfort to me. But the stillness and audible silence about me, the empty air and infinite distance are hard to bear. Carl Jung letter to Erich Neumann on November 27, 1955.

The future should be left to those of the future. ˜Carl Jung (2012-07-27 05:40)

Carl Jung; Red Book; Illustration 125.
The future should be left to those of the future. I return to the small and the real, for this is the great way, the way

of what is to come. I return to my simple reality, to my undeniable and most minuscule being. And I take a knife and hold court over
everything that has grown without measure and goal. Forests have grown around me, winding plants have climbed up me, and I am completely covered by endless proliferation. The depths are inexhaustible, they give everything. Everything is as good as nothing. Keep a little and you have something. To recognize and lmow your
ambition and your greed, to gather your craving, to cultivate it, grasp it, make it serviceable, influence it, master it, order it, to give it interpretations and meanings, is extravagant. Carl Jung; Red Book.
The scene in the landscape resembles one of Jung's waldng fantasies during his childhood in which Alsace is submerged by water, Basle is turned into a port, there is a ship with sails and a steamer, a medieval town, a castle with cannons and soldiers and inhabitants of the town, and a canal (Memories, p. 100). Carl Jung; Red Book; Footnote 237.

Amen, you are the lord of the beginning. ˜Carl Jung (2012-07-28 05:18)

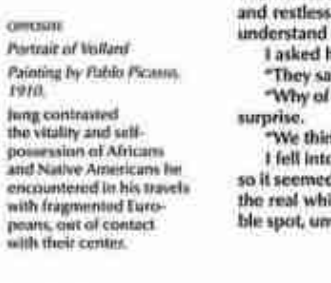


Amen, you are the lord of the beginning.
Amen, you are the star of the East.

Amen, you are the jfower that blooms over everything.
Amen, you are the deer that breaks out of the forest.
Amen, you are the song that sounds far over the water.
Amen, you are the beginning and the end. Carl Jung; Red Book.
126 In ”Dreams,” Jung noted on January 3, 19I7: ”In Lib. nov. snake image III incent” [stimulus to snake image III in Liber NOvus] (p. I). This notation appears to refer to
this image.
127 Image legend: ”brahmallaspati.” Julius Eggling notes that ”Brihaspati or Brahmanaspati, the lord of prayer or worship, takes the place of Agni, as the representative of the priestly dignity … In Rig-Veda X, 68,9 … Brihaspati is said to have found (avindat) the dawn, the sky and the fire (agni), and to have chased away the darkness with his light (arka, sun), he seems rather to represent the element of light and fire generally” (Sacred Books oJthe East I2, p. xvi). See also the note to image 45. Carl Jung; Red Book; Footnotes 126 and 127.

Conversation with Native American Chief, Ochwiay Bian (2012-07-28 11:16)

Ochwiay Biano (Mountain Lake), New Mexico.
A Pueblo Chief befriended Jung in 1924 and brought home to him the truth of thinking with the heart.



Portrait of Vollard
Painting by Pablo Picasso, 1910.
Jung contrasted the vitality and self-possession of Africans and Native Americans he encountered in his travels with fragmented Europeans, out of contact with their center.

nebulous goals. He compensates for the loss of gravity and the corresponding *sentiment d'incompletude* by the illusion of his triumphs, such as steamships, railways, aeroplanes, and rockets, that rob him of his duration and transport him into another reality of speeds and explosive accelerations.

The deeper we penetrated into the Sahara, the more time slowed down for me; it even threatened to move backward.[8]

From this he could see that Europeans had gained "a certain measure of will and directed intention" at the cost of "intensity of life." The rationalist too found "much that is human alien to him." The result was a loss of vitality and a forcing underground of primitive parts of the psyche. This kind of cut-off European he would describe as a "technological savage" and "intellectual barbarian." Around him in North Africa people lived "so much closer to life," their lives and being centered in emotion.

On a trip to Taos, New Mexico, a Pueblo Indian Chief, Ochwiay Biano (Mountain Lake), brought the point home very directly to Jung.

"See," Ochwiay Biano said, "how cruel the whites look. Their lips are thin, their noses sharp, their faces furrowed and distorted by folds. Their eyes have a staring expression; they are always seeking something. What are they seeking? The whites always want something; they are always uneasy and restless. We do not know what they want. We do not understand them. We think that they are mad."

I asked him why he thought the whites were all mad.

"They say that they think with their heads," he replied.

"Why of course. What do you think with?" I asked him in surprise.

"We think here," he said, indicating his heart.

I fell into a long meditation. For the first time in my life, so it seemed to me, someone had drawn for me a picture of the real white man. . . . This Indian had struck our vulnerable spot, unveiled a truth to which we are blind. . . .

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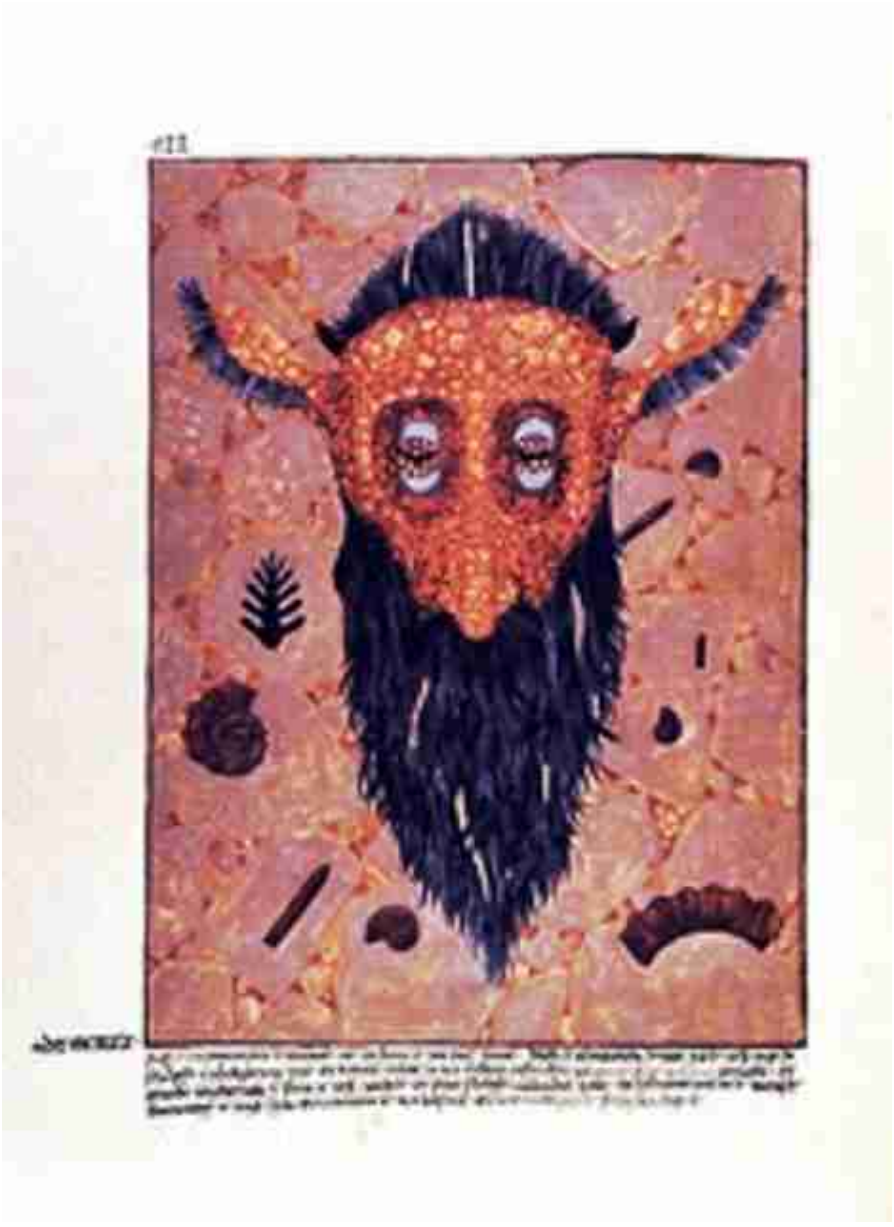
- Extract from autobiographical book Memories, Dreams, Reflections
Conversation with Native American Chief, Ochwiay Biano.

‘See.’ Ochwiay Biano said, ‘how cruel the whites looks. Their lips are thin and their noses are sharp, their faces furrowed and distorted by folds. Their eyes have a staring expression; they are always seeking something. What are they seeking? The whites always want something, they are always uneasy and restless. We do not know what they want, we do not understand them. We think that they are mad.’
I asked him why he thought the whites were all mad.
‘They say that they think with their heads,’ he replied.
‘Why, of course, what do you think with?’ I asked him in surprise.
‘We think here,’ he said, indicating his heart.
Chief Biano opened Jungs eyes to the limitation of western ‘Rational’ thinking.

I have shot down a proud enemy..˜Carl Jung (2012-07-29 05:29)



Carl Jung Red Book Illustration 122.
Truly; I have shot down a proud enemy; I have forced a greater and stronger one to be my friend. Nothing should

separate me from him, the dark one. If I want to leave him, he follows me like my shadow. If I do not think of him, he is still uncannily near.
He will turn into fear if I deny him. I must amply commemorate him, I must prepare a sacrificial meal for him. I fill a plate for him at my table. Much that I would have done earlier for men, I now must do for him. Hence they consider me selfish, for they
do not know that I go with my friend, and that many days are consecrated to him. But unrest has moved in, a quiet underground earthquake, a distant great roaring. Ways have been opened to the primordial and to the future. Miracles and terrible
mysteries are close at hand. I feel the things that were and that will be. Behind the ordinary the eternal abyss yawns. The earth gives me back what it hid. Car+69l Jung; Red Book.
Inscription: "4 December MCMXIX. [December 4,1919: This date seems to refer to when the image was painted.] This is the back side of the gem. He who is in
the stone has this shadow. This is Atmavictu, the old one, after he has withdrawn from the creation. He has returned to endless history, where he took his beginning.
Once more he became stony residue, having completed his creation. In the form of Izdubar he has outgrown and delivered DIAHMQN and Ka from him. DIAHMQN
gave the stone, Ka the 8." The final character appears to be the astrological symbol for the sun. Red Book; Footnote 231.
232 On Atmavictu, see note to image II7- On May 20, 1917, Philemon said:
"As Atmavictu I committed the error and became human. My name was Izdubar? I approached him as just that. He paralyzed me. Yes, man paralyzed me and turned me into a dragon's serpent. Fortunately, I recognized my error, and the fire consumed the serpent. And thus Philemon came into being. My form is appearance. Previously, my appearance was form" (Black Book 7, p. 195).
In Memories, Jung said: "Later, Philemon became relativized by yet another figure, whom I called Ka. In ancient Egypt the 'ICing's Ka' was his earthly form, the embodied soul. In my fantasy the ka-soul came from below, out of the earth as out of a deep shaft. I did a painting of him, showing him in his earth-bound form, as a herm with base of stone and upper part of bronze. High up in the painting appears a kingfisher's wing, and between it and the head of Ka floats a round, glowing nebula of stars. Ka's expression has something demonic about it-one might also say Mephistophelian. In one hand he holds something like a colored pagoda, or a reliquary, and in the other a stylus with which he is working on the reliquary."
He is saying, 'I am he who buries the Gods in gold and gems.' Philemon has a lame foot, but was a winged spirit, whereas Ka represented a kind of earth demon or metal demon. Philemon was the spiritual aspect, 'the meaning: Ka, on the other hand was a spirit of nature like the Anthroparion of Greek alchemy-with which at that time I was still unfamiliar. Ka was he who made everything real, but who also obscured the kingfisher spirit, the meaning, or replaced it by beauty, the 'eternal reflection.'
In time I was able to integrate both figures through the study of alchemy" (pp. 209-210). Wallace Budge notes that "The ka was an abstract individuality or personality which possessed the form and attributes of the man to whom it belonged, and, though its normal dwelling place was in the tomb with the body, it could wander at will; it was independent of the man and could go and dwell in any statue of him" (Egyptian Book of the Dead, p.lxv).
In 1928, Jung commented: "At a rather higher stage of development, where the idea of the soul already exists, not all the images continue to be projected ... but one or the other complex has come near enough to consciousness to be felt as no longer strange, but as somehow belonging. Nevertheless, the feeling that it belongs is not at first sufficiently strong for the complex to be sensed as a subjective content of consciousness. It remains in a sort of no-man's-land between consciousness and the unconscious, in the half-shadow, in part belonging or akin to the conscious subject, in part an autonomous being, and meeting consciousness as such. At all events it is not necessarily obedient to the subject's intentions, it may even be of a higher order, more often than not a source of inspiration or warning, or of supernatural information.
Psychologically such a content could be explained as a partly autonomous complex that is not yet fully integrated. The primitive souls, the Egyptian Ba and Ka, are
complexes of this kind" (The Relations between the I and the Unconscious, CW 7, §295).

In 1955/56, Jung described the Anthroparion in alchemy as ”a type of goblin, that as 1tVEU!.HX napEopov [devoted spirit], spiritus familiaris, stands by the adept in his work and helps the physician to heal” (Mysterium Coniunctionis, CW 14, §304). The Anthroparion was seen to represent the alchemical metals (”On the psychology of the Child archetype,” CW 9, I, §268) and appeared in the visions of Zosimos (CW
13, pp. 60-62).
The painting ofKa that Jung refers to has not come to light. Ka appeared to Jung in a fantasy on October 22,1917, where he introduced himself as the other side of Ha, his soul. It was Ka who had given Ha the runes and the lower wisdom (see note 155, p. 292). His eyes are of pure gold and his body is of black iron.
He tells Jung and his soul that they need his secret, which is the essence of all magic. This is love. Philemon says that Ka is Philemon’s shadow (Black Book 7, p. 25ff).
On November 20, Ka calls Philemon his shadow, and his herald. Ka says that he is eternal and remains, while Philemon is fleeting and passes on (p. 34). On February
ro, 1918, Ka says that he has built a temple as a prison and grave for the Gods (p. 39). Ka features in Black Book 7 until 1923. During this period, Jung attempts to
understand the connection among Ka, Philemon, and the other figures, and to establish the right relation to them. On October 15,1920, Jung discussed an unidentified picture with Constance Long, who was in analysis with him. Some of the comments she noted shed light on his understanding of the relation of Philemon and Ka:
”The 2 figures on either side are personifications of dominants ’fathers.’ The one is the creative father, Ka, the other, Philemon that one whom gives form and law (the
formative instinct) Ka would equal Dionysus & P = Apollo. Philemon gives formulation to the things within elements of the collective unc ... Philemon gives the idea (maybe of a god) but it remains floating, distant & indistinct because all the things he invents are winged. But Ka gives substance & is called the one who buries the gods in gold & marble. He has a tendency to misprison them in matter, & so they are in danger of losing their spiritual meaning, & becoming buried in stone. So the temple maybe the grave of God, as the church has become the grave of Xt. The more the church develops, the more Xt dies. Ka must not be allowed to produce too much-you must not depend on substantiation; but if too little substance is produced the creature floats. The transcendent function is the whole. Not this picture, nor my rationalization of it, but the new and vivifying creative spirit that is the result of the intercourse between the consc. intelligence and the creative side. Ka is sensation, P is intuition, he is too supra-human (he is Zarathustra, extravagantly superior in what he says & cold. (CGJ has not printed the questions he addressed to P nor his answers) ... Ka & Philemon are bigger than the man, they are supra-human (Disintegrated into them one is in the Col. Unc)” (Diary, Countway Library of Medicine, pp. 32-33). Red Book; Footnote 232.

Patrick (2012-12-22 01:04:42)
This comment has been removed by a blog administrator.

Patrick (2012-12-22 01:06:49)
This comment has been removed by a blog administrator.

Lewis Lafontaine (2012-12-22 05:48:38)
The FBI has 56 field offices (also called divisions) centrally located in major metropolitan areas across the U.S. and Puerto Rico. They are the places where we carry out investigations, assess local and regional crime threats, and work closely with partners on cases and operations.
Each field office is overseen by a special agent in charge, except our offices in Los Angeles, New York City, and Washington, D.C., which are headed by an assistant director in charge due to their large size. Within these field offices are a total of about 380 resident agencies located in smaller cities and towns. Resident agencies are managed by supervisory special agents.

(2012-07-30 06:06)

oh master of the garden! I see your dark tree from afar in the shimmering sun. My street leads to the valleys where men live. I am a wandering beggar. And I remain silent.
Killing off would-be prophets is a gain for the people. If they want murder, then may they kill their false prophets. If the mouth of the Gods remains silent, then each can listen to his own speech. He who loves the people remains silent. If only false
teachers teach, the people will kill the false teachers, and will fall into the truth even on the way of their sins. Only after the darkest night will it be day: So cover the lights and remain silent so that the night will become dark and noiseless. The sun rises without our help. Only he who knows the darkest error knows what light is.
oh master of the garden, your magical grove shone to me from afar. I venerate your deceptive mantle, you father of all will,o',the,wisps.
281 Jung's marginal note to the calligraphic volume: "The bhagavadgita says: whenever there is a decline of the law and 'an increase in iniquity; then I put forth myself For the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age." The citation is from chapter 4, verses 7-8 of the Bhagavad Gita. Krishna is instructing Arjuna concerning the nature of truth. Red Book; Footnote 281.
282 The text in the image reads: "Father of the Prophet, beloved Philemon." Jung subsequently painted another version of this painting as a mural in one of the bedrooms in his tower at Bollingen.
He added an inscription in Latin from the Rosarium philosophorum, in which Hermes describes the stone as saying: "defend me and I will defend thee, give me my right that I may help thee, for Sol is mine and the beams thereof are my inward parts; but Luna is proper to me, and my light excelleth all light, and my goods are higher than all goods. I give many riches and delights to men desiring them, and when I seek after anything they acknowledge it, I make them understand and I cause them to possess divine strength. I engender light, but my nature is darkness. Unless my metal should be dry, all bodies have need of me, because I moisten them. I blot out their rustiness and extract their

substance. Therefore I and my son being joined together, there can be nothing made better nor more honorable in the whole world." Jung cited some of these lines in Psychology and Alchemy (1944, CW 12, §§99, 140, 155).
The Rosarium, first published in 1550, was one of the most important texts of European alchemy, and concerns the means of producing the philosopher's stone. It contained a series of woodcuts of symbolic figures, which was Jung's exemplar in Psychology of the Transference. Explained through an Alchemical Series of Pictures. For Doctors and Practical Psychologists (1946, CW 16). Carl Jung; Red Book; Footnote 282.

This is the Image of the Divine Child **(2012-07-31 04:33)**

To deliver the men of his time from the stretched hanging, Christ effectively took this torment upon himself and taught them: "Be crafty like serpents and guileless like doves." For craftiness counsels against chaos, and guilelessness veils its terrible aspect. Thus men could take the safe middle path, hedged both upward and downward. But the dead of the Above and the Below mounted, and their demands grew ever louder. And both the noble and the wicked rose up again and, unaware, broke the law of the mediator. They flung open doors both above and below. They drew many after them to higher and lower madness, thereby sowing confusion
and preparing the way of what is to come.
But he who goes into the one and not also at the same time into the other by accepting what comes toward him, will simply teach and live the one and turn it into a reality. For he will be its victim. When you go into the one and hence consider the other approaching you as your enemy, you will fight against the other. You will do so because you fail to recognize that the other is also in you. On the contrary, you think that the other comes somehow from without and you think that you also catch sight of it in the views and actions of your fellow men which clash with yours. You thus fight the other and are completely blinded.

But he who accepts what approaches him because it is also in him, quarrels and wrangles no more, but looks into himself and keeps silent. Carl Jung; Red Book.

211 Image legend: "This is the image of the divine child. It means the completion of a long path. Just as the image was finished in April 1919, and work on the next image had already begun, the one who brought the 8 came, as DIAHMON [Philemon] had predicted to me. I called him [Phanes], because he is the newly appearing God." may be the astrological sign for the sun. In the Orphic theogony; Aither and Chaos are born from Chronos. Chronos makes an egg in Aither. The egg splits into two, and Phanes, the first of the Gods, appears.

Guthrie writes that "he is imagined as marvelously beautiful, a figure of shining light, with golden wings on his shoulders, four eyes, and the heads of various animals. He is of both sexes, since he is to create the race of the gods unaided" (Orpheus and Greek Religion: A Study of the orphic Movement [London: Methuen, 1935, p. 8o).

In Transformations and Symbols of the Libido (1912) while discussing mythological conceptions of creative force, Jung drew attention to the "Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian IOma, the God of love, which is also a cosmogonic principle" (CW B, §223). Phanes appears in Black Book 6 in the autumn of 1916. His attributes match the classical depictions, and he is described as the brilliant one, a God of beauty and light. Jung's copy of Isaac Cory's Ancient Fragments of the Phoenician, Chaldean, Egyptian, Tryian, Carthaginian, Indian, Persian, and Other Writers; With an Introductory Dissertation; And an Inquiry into the philosophy and Trinity of the Ancients has underlinings in the section containing the Orphic theogony; and a slip of paper and mark by the following statement: "they imagine as the god a conceiving and conceived egg, or a white garment, or a cloud, because Phanes springs forth from these" ([London: William Pickering, 1832], p. 310).

Phanes is Jung's God. On September 28, 1916, Phanes is described as a golden bird (Black Book 6, p. II9). On February 20, 1917, Jung addresses Phanes as the messenger of Abraxas (ibid., p. 167). On May 20,1917, Philemon says that he will become Phanes (ibid., p. 195). On September II, Philemon describes him as follows:

"Phanes is the God who rises agleam from the waters. / Phanes is the smile of dawn. / Phanes is the resplendent day. / He is the immortal present. / He is the gushing streams. / He is the soughing wind. / He is hunger and satiation. / He is love and lust. / He is mourning and consolation. / He is promise and fulfillment. / He is the light that illuminates every darkness. / He is the eternal day. / He is the silver light of the moon. / He is the flickering stars. / He is the shooting star that flashes and falls and lapses: / He is the stream of shooting stars that returns every year. / He is the returning sun and moon. / He is the trailing star that brings wars and noble wine. / He is the good and fullness of the year. / He fulfills the hours with life-filled enchantment. / He is love's embrace and whisper. / He is the warmth of friendship. / He is the hope that enlivens the void. / He is the magnificence of all renewed suns. / He is the joy at every birth. / He is the blooming flowers. / He is the velvety butterfly's wing. / He is the scent of blooming gardens that fills the nights. / He is the song of joy. / He is the tree of light. / He is perfection, everything done better. / He is everything euphonious. / He is the well-measured. / He is the sacred number. / He is the promise of life. / He is the contract and the sacred pledge. / He is the diversity of sounds and colors. / He is the sanctification of morning, noon, and evening. / He is the benevolent and the gentle. / He is salvation ... / In truth, Phanes is the happy day ... / In truth, Phanes is work and its accomplishment and its remuneration. / He is the troublesome task and the evening calm. / He is the step on the middle way; its beginning, its middle, and its end. / He is foresight. / He is the end of fear. / He is the sprouting seed, the opening bud. / He is the gate of reception, of acceptance and deposition. / He is the spring and the desert. / He is the safe haven and the stormy night. / He is the certainty in desperation. / He is the solid in dissolution. / He is the liberation from imprisonment. / He is counsel and strength in advancement. / He is the friend of man, the light emanating from man, the bright glow that man beholds on his path. / He is the greatness of man, his worth, and his force" (Black Book 7, pp. 16-9).

On July 31,1918, Phanes himself says: "The mystery of the summer morning, the happy day; the completion of the moment, the fullness of the possible, born from suffering and joy; the treasure of eternal beauty; the goal of the four paths, the spring and the ocean of the four streams, the fulfillment of the four sufferings and of the four joys, father and mother of the Gods of the four winds, crucifixion, burial, resurrection, and man's divine enhancement, highest effect and nonbeing, world and grain, eternity and instance, poverty and abundance, evolution, death and the rebirth of God, borne by eternally creative power, resplendent in eternal effect, loved by the two mothers and

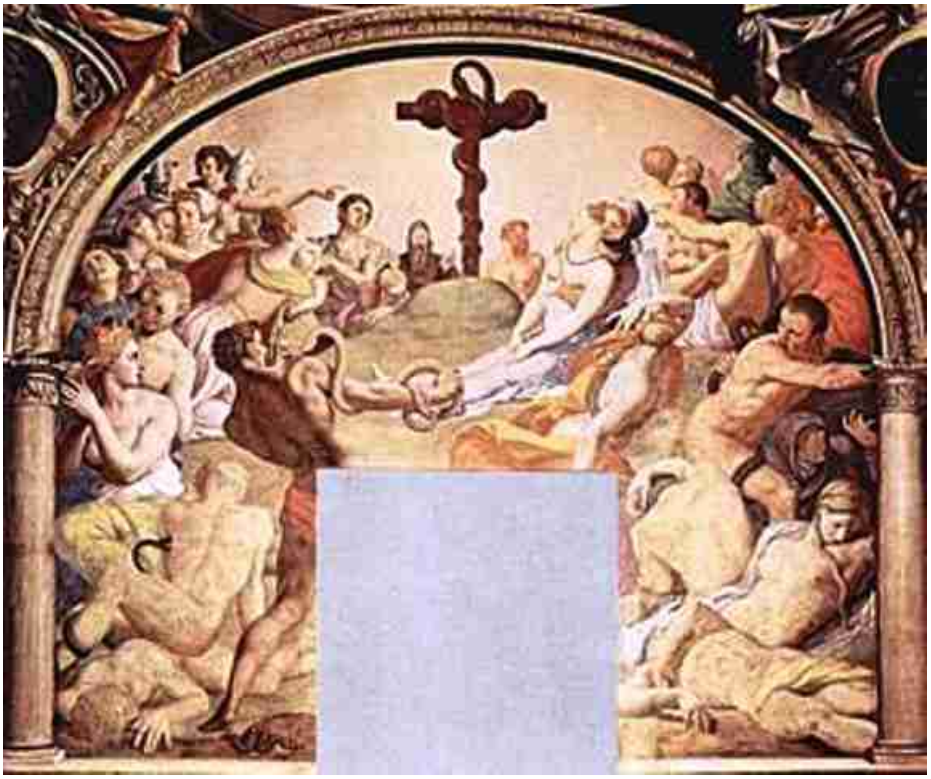
sisterly wives, ineffable pain-ridden bliss, unknowable, unrecognizable, a hair's breadth between life and death, a river of worlds, canopying the heavens-I give you philanthropy; the opal jug of water; he pours water and wine and milk and blood, food for men and Gods. / I give you the joy of suffering and suffering of joy. / I give you what has been found: the constancy in change and the change in constancy. / The jug made of stone, the vessel of completion. Water flowed in, wine flowed in, milk flowed in, blood flowed in. / The fours winds precipitated into the precious vessel. / The Gods of the four heavenly realms hold its curvature, the two mothers and the two fathers guard it, the fire of the North burns above its mouth, the serpent of the South encircles its bottom, the spirit of the East holds one of its sides and the spirit of the West the other. / Forever denied it exists forever. Recurring in all forms, forever the same, this one precious vessel, surrounded by the circle of animals, denying itself and arising in new splendor through its self-denial. / The heart of God and of man. / It is the One and the Many A path leading across mountains and valleys, a guiding star on the oceans, in you and always ahead of you. /Perfected, indeed truly perfected is he who knows this. /Perfection is poverty But poverty means gratitude. Gratitude is love. / In truth, perfection is sacrifice. / Perfection is joy and anticipation of the shadow. / Perfection is the end. The end means the beginning, and hence perfection is both smallness and the smallest possible beginning. / Everything is imperfect, and perfection is hence solitude. But solitude seeks community Hence perfection means community / I am perfection, but perfected is only he who has attained his limits. / I am the eternal light, but perfect is he who stands between day and night. I am eternal love, but perfect is he who has placed the sacrificial knife beside his love. / I am beauty, but perfect is he who sits against the temple wall and mends shoes for money / He who is perfect is simple, solitary, and unanimous. Hence he seeks diversity, community, ambiguity Through diversity, community, and ambiguity he advances toward simplicity, solitude, and unanimousness. / He who is perfect knows suffering and joy; but I am the bliss beyond joy and suffering. / He who is perfect knows light and dark, but I am the light beyond day and darkness. / He who is perfect knows up and down, but I am the height beyond high and low. / He who is perfect knows the creating and the created, but I am the parturient image beyond creation and creature. / He who is perfect knows love and being loved, but I am the love beyond embrace and mourning. / He who is perfect knows male and female, but I am the One, his father and son beyond masculine and feminine, beyond child and the aged. / He who is perfect knows rise and fall, but I am the center beyond dawn and dusk. / He who is perfect knows me and hence he is different from me" (Black Book 7, pp. 76-80). Carl Jung; Red Book.

2.7 August

Are we not Sons of God? (2012-08-02 05:43)

Red Book Illumination 64.
Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the
God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth.
My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life.
What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung; Red Book

Paradise divided by the Flaming Sword. **(2012-08-02 10:24)**



Agnolo Bronzino, Il serpente di bronzo, from the chapel of Eleonora of Toledo, Firenze, Palazzo Vecchio

The divisive and separative function of the sword, which is of such importance in alchemy, is prefigured in the flaming sword of the angel that separated our first parents from paradise. Separation by a sword is a theme that can also be found in the Gnosis of the Ophites: the earthly cosmos is surrounded by a ring of fire which at the same time encloses paradise. But paradise and the ring of fire are separated by the ”flaming sword.”

An important interpretation of this flaming sword is given in Simon Magus: there is an incorruptible essence potentially present in every human being, the divine pneuma ”which is stationed above and below in the stream of water.” Simon says of this pneuma: ”I and thou, thou before me. I, who am after thee.” It is a force ”that generates itself, that causes itself to grow; it is its own mother, sister, bride, daughter; its own son, mother, father; a unity, a root of the whole.” It is the very ground of existence, the procreative urge, which is of fiery origin. Fire is related to blood, which ”is fashioned warm and ruddy like fire.” Blood turns into semen in men, and in women into milk. This ”turning” is interpreted as ”the flaming sword which turned every way, to keep the way of the tree of life.”

The operative principle in semen and milk turns into mother and father. The tree of life is guarded by the turning (i.e., transforming) sword, and this is the ”seventh power” which begets itself. ”For if the flaming sword turned not, then would that fair Tree be destroyed, and perish utterly; but if it turneth into semen and milk, and there be added the Logos and the place of the Lord where the Logos is begotten, he who dwelleth potentially in the semen and milk shall grow to full stature from the littlest spark, and shall increase and become a power boundless and immutable, like to an unchanging Aeon, which suffereth no more change until measureless eternity.”

It is clear from these remarkable statements of Hippolytus concerning the teachings of Simon Magus that the sword

is very much more than an instrument which divides; it is itself the force which ”turns” from something infinitesimally small into the infinitely great: from water, fire, and blood it becomes the limitless aeon. What it means is the transformation of the vital spirit in man into the Divine. The natural being becomes the divine pneuma, as in the vision of Zosimos. Simon’s description of the creative pneuma, the true arcane substance, corresponds in every detail to the uroboros or serpens mercurialis of the Latinists. It too is its own father, mother, son, daughter, brother, and sister from the earliest beginnings of alchemy right down to the end. It begets and sacrifices itself and is its own instrument of sacrifice, for it is a symbol of the deadly and life-giving water. Carl Jung; Psychology and Religion; Pages 236-237.

Oh, Light of the Middle Way„„ (2012-08-03 06:34)

Carl Jung, Red Book, Illumination 53.
Oh
light of the middle way,
enclosed in the egg,
embryonic,
full or ardor, oppressed.
Fully expectant,
dreamlike, awaiting lost memories.
As heavy as stone, hardened.
Molten, transparent.
Streaming bright, coiled on itself. Carl Jung; Red Book.

It will burn inside you..... **(2012-08-04 06:11)**

Carl Jung; Red Book; Illumination 84.
The primordial force is the radiance of the sun, which the sons of the sun have carried in themselves for aeons and pass on to their children. But if the soul dips into radiance, she becomes as remorseless as the God himself since the life of the divine child, which you have eaten, will feel like glowing coals in you. It will burn inside you like a terrible, inextinguishable fire. But despite all the torment, you cannot let it be, since it will not let you be. From this you will understand that your God is alive and that your soul has begun wandering on remorseless paths. You feel that the fire of the sun has erupted in you. Something new has been added to you, a holy affliction.
Sometimes you no longer recognize yourself You want to overcome it, but it overcomes you. You want to set limits, but it compels you to keep going. You want to elude it, but it comes with you. You want to employ it, but you are its tool; you want to think about it, but your thoughts obey it. finally the fear of the inescapable seizes you, for it comes after you slowly and invincibly.
There is no escape. So it is that you come to know what a real God is. Now you'll thinlc up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through
you. That which guides forces you onto the way. But the way is my own self my own life founded upon myself The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. But I'm ashamed of my God. I don't want to be divine but reasonable. The divine appears to me as irrational craziness. I hate it as an absurd disturbance of my meaningful human activity. It seems an unbecoming sickness which has stolen into the regular course of my life. Yes, I even find the divine superfluous.

Devaluation of the Earth.....Erich Neumann **(2012-08-13 09:47)**

Gaia, by Anselm Feuerbach (1875)
“Devaluation of the Earth, hostility towards the Earth, fear of the Earth: these are all from the psychological point

of view the expression of a weak patriarchal consciousness that knows no other way to help itself than to withdraw violently from the fascinating and overwhelming domain of the Earthly. For we know that the archetypal projection of the Masculine experiences, not without justice, the Earth as the unconscious-making, instinct-entangling, and therefore dangerous Feminine. At the same time the projection of the masculine anima is mingled with the living image of the Earth archetype in the unconscious of man; and the more one-sidedly masculine man's conscious mind is the more primitive, unreliable, and therefore dangerous his anima will be. However, the Earth archetype, in compensation to the divinity of the archetype of Heaven and the Father, that determined the consciousness of medieval man, is fused together with the archaic image of the Mother Goddess.

Yet in its struggle against this Mother Goddess, the conscious mind, in its historical development, has had great difficulty in asserting itself so as to reach its – patriarchal - independence. The insecurity of this conscious mind-and we have profound experience of how insecure the position of the conscious mind still is in modern man-is always bound up with fear of the unconscious, and no well-meaning theory "against fear" will be able to rid the world of this deeply rooted anxiety, which at different times has been projected on different objects. Whether this anxiety expresses itself in a religious form as the medieval fear of demons or witches, or politically as the modern fear of war with the State beyond the Iron Curtain, in every case we are dealing with a projection, though at the same time the anxiety is justified. In reality, our small ego-consciousness is justifiably afraid of the superior power of the collective forces, both without and within.

In the history of the development of the conscious mind, for reasons which we cannot pursue here, the archetype of the Masculine Heaven is connected positively with the conscious mind, and the collective powers that threaten and devour the conscious mind both from without and within, are regarded as Feminine. A negative evaluation of the Earth archetype is therefore necessary and inevitable for a masculine, patriarchal conscious mind that is still weak. But this validity only applies in relation to a specific type of conscious mind; it alters as the integration of the human personality advances, and the conscious mind is strengthened and extended.

A one-sided conscious mind, such as prevailed in the medieval patriarchal order, is certainly radical, even fanatical, but in a psychological sense it is by no means strong. As a result of the one-sidedness of the conscious mind, the human personality becomes involved in an equally one-sided opposition to its own unconscious, so that actually a split occurs. Even if, for example, the Masculine principle identifies itself with the world of Heaven, and projects the evil world of Earth outwards on the alien Feminine principle, both worlds are still parts of the personality, and the repressing masculine spiritual world of Heaven and of the values of the conscious mind is continually undermined and threatened by the repressed but constantly attacking opposite side.

That is why the religious fanaticism of the representatives of the patriarchal World of Heaven reached its climax in the Inquisition and the witch trials, at the very moment when the influence of the archetype of Heaven, which had ruled the Middle Ages and the previous period, began to wane, and the opposite image of the Feminine Earth archetype began to emerge."

— Erich Neumann, The Fear of the Feminine: And Other Essays on Feminine Psychology

Erich Neumann

A solitary is cooking up healing potions. **(2012-08-14 07:48)**

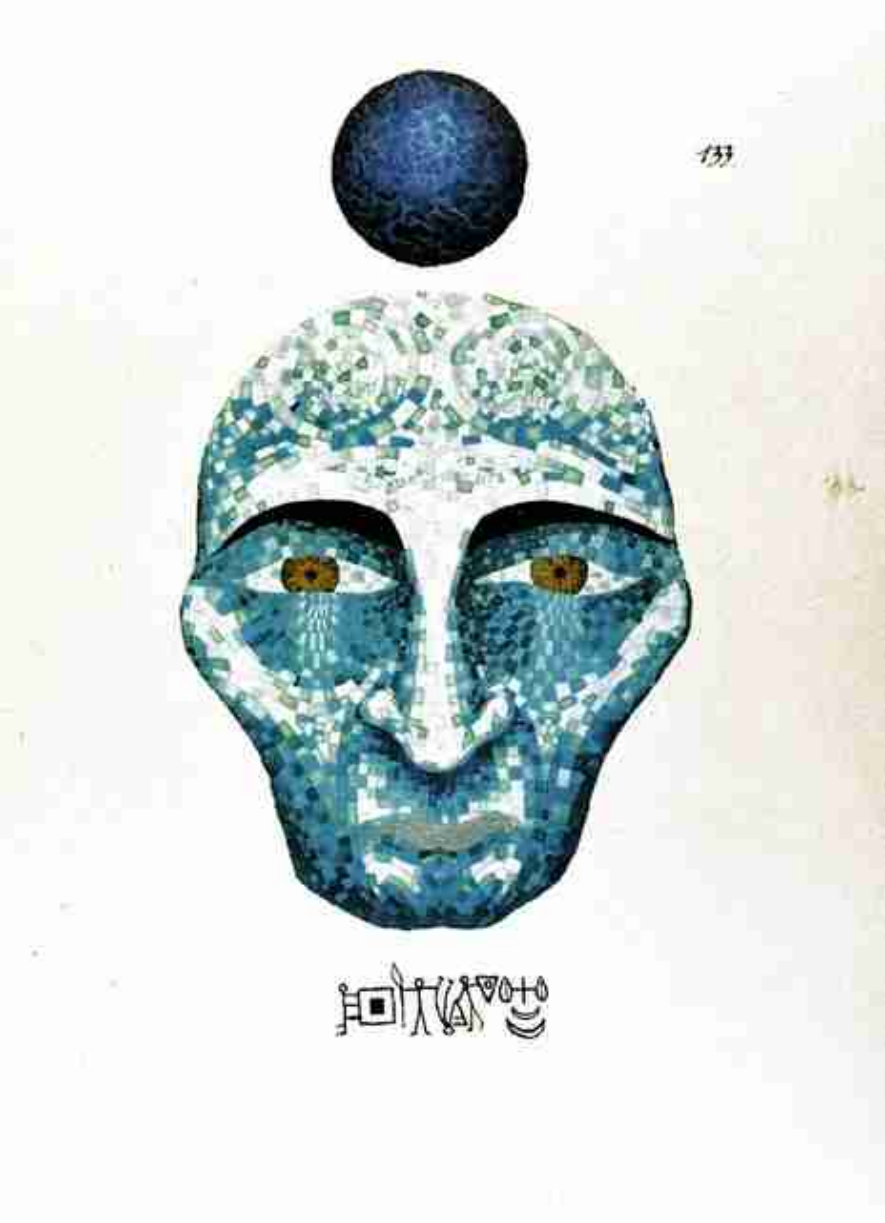
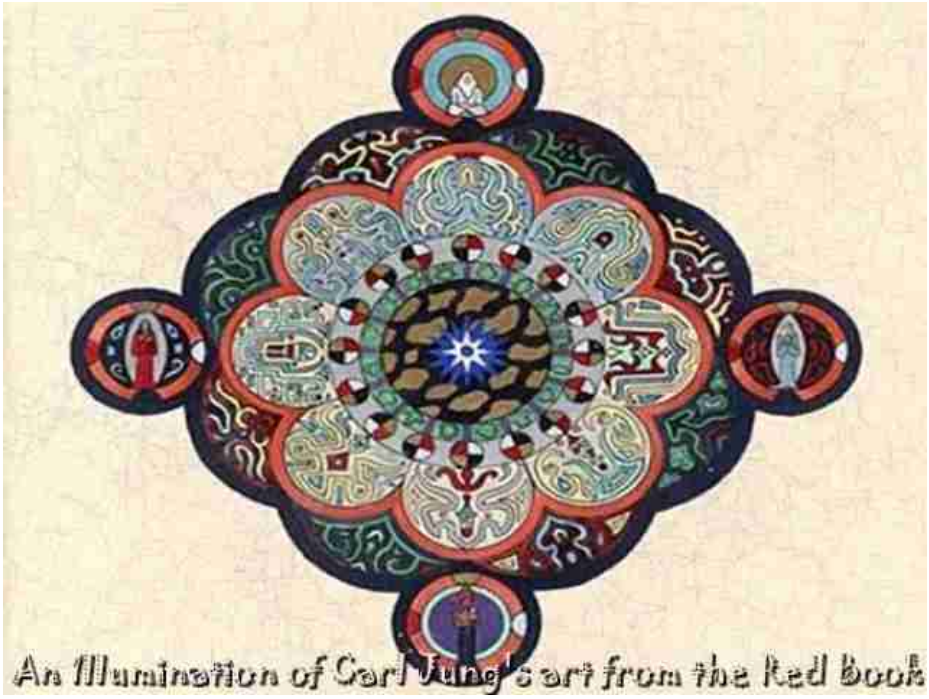


Illustration 133 in Carl Jung's Red Book.
A solitary is cooking up healing potions.

He makes ojfering to the four winds.
He greets the stars and touches the earth.
He holds something luminous in his hand.
Flowers sprout around him and the bliss of a new spring kisses all his limbs.
Birds fly around and the shy animals of the forest gaze at him.
He is far from men and yet the threads of their fate pass through his hands.
May your intercession be meant for him, so that his medicine grows ripe
and strong and brings healing to the deepest wounds.
For your sake he is solitary and waits alone between Heaven and earth,for
the earth to rise up to him and for Heaven to come down to him.
All peoples are still far off and stand behind the wall of darkness.
But I hear his words, which reach me from afar.
He has chosen a poor scribe, someone hard of hearing, who also stutters
when he writes.
I do not recognize him, the solitary. What is he saying? He says: ({I suffer
fear and distress for the sake of man."
I dug up old runes and magical sayings for words never reach men. Words
have become shadows.
Therefore I took old magical apparatuses and prepared hot potions and mixed
in secrets and ancient powers, things that even the cleverest would not guess at.
I stewed the roots of all human thoughts and deeds.
I watched over the cauldron through many starry nights. The brew ferments forever.
I need your intercession, your kneeling, your desperation and your patience.
I need your ultimate and highest longing, your purest willing, your most humble subjugation.
Solitary, who are you waitingfor? Whose help do you require? There is none
who can rush to your aid, since all look to you and wait for your healing art.
We are all utterly incapable and need help more than you. Grant us help
so that we can help you in return.
The solitary speaks: Will no one stand by me in this need? should I leave
my work to help you so that you can help me again? But how should I help
you, if my brew has not grown ripe and strong? It was supposed to help you.
What do you hope from me?
Come to us! Why are you standing there cooking up marvels?
What can your healing and magical potion do for us? Do you believe in healing potions?
Look at life, behold how much it needs you!

Then turn to the dead listen to their lament..... **(2012-08-15 06:15)**



Then turn to the dead listen to their lament and accept them with love. Be not their blind spokesman / there are prophets who in the end have stoned themselves. But
we seek salvation and hence we need to revere what has become and to accept the dead, who have fluttered through the air and lived like bats under our roofs since time immemorial. The new will be built on the old and the meaning of what has become will
become manifold. Your poverty in what has become you will thus deliver into the wealth of the future. Carl Jung; Red Book.
In 1930, Jung anonymously reproduced this image in ”Commentary on ’The Secret of the Golden Flower’ ”as a mandala painted by a male patient during treatment.
He described it as follows: ”In the centre, the white light, shining in the firmament; in the first circle, protoplasmic life-seeds; in the second, rotating cosmic principles which contain the four primary colors; in the third and fourth, creative forces working inward and outward. At the cardinal points, the masculine and feminine souls, both again divided into light and dark” (CW 13, A6). He reproduced it again in 1952 in ”Concerning mandala symbolism” and wrote: ”Picture by a middle-aged man.
In the center is a star. The blue sky contains golden clouds. At the four cardinal points we see human figures: at the top, an old man in the attitude of contemplation;
at the bottom, Loki or Hephaestus with red, flaming hair, holding in his hands a temple. To the right and left are a light and dark female figure. Together they indicate four aspects of the personality, or four archetypal figures belonging, as it were, to the periphery of the self The two female figures can be recognized without difficulty as the two aspects of the anima. The old man corresponds to the archetype of meaning, or of the spirit, and the dark chthonic figure to the opposite of the Wise Old Man, namely the magical (and sometimes destructive) Luciferian element.
In alchemy it is Hermes Trismegistus versus Mercurius, the evasive ’trickster.’ The circle enclosing the sky contains

structures or organisms that look like protozoa. The sixteen globes painted in four colors just outside the circle derived originally from an eye motif and therefore stand for the observing and discriminating consciousness. Similarly; the ornaments in the next circle, all opening inward, are rather like vessels pouring out their content toward the center. [Fn: There is a similar conception in alchemy; in the Ripley Scrowle and its variants (Psychology and Alchemy, fig 257).
There it is the planetary Gods who are pouring their qualities into the bath of rebirth.] On the other hand the ornaments along the rim open outward, as if to receive something from outside. That is, in the individuation process what were originally projections stream back 'inside' and are integrated into the personality again. Here, in contrast to Figure 25, :Above' and 'Below,' male and female, are integrated, as in the alchemical hermaphrodite" (CW 9, I, §682). On March 21,1950, he wrote to Raymond Piper concerning the same image:
"The other picture is by an educated man about 40 years old. He produced this picture also as an at-first unconscious attempt to restore order in the emotional state he was in which had been caused by an invasion of unconscious contents" (Letters I, p. 550). Red Book; Footnote 186.

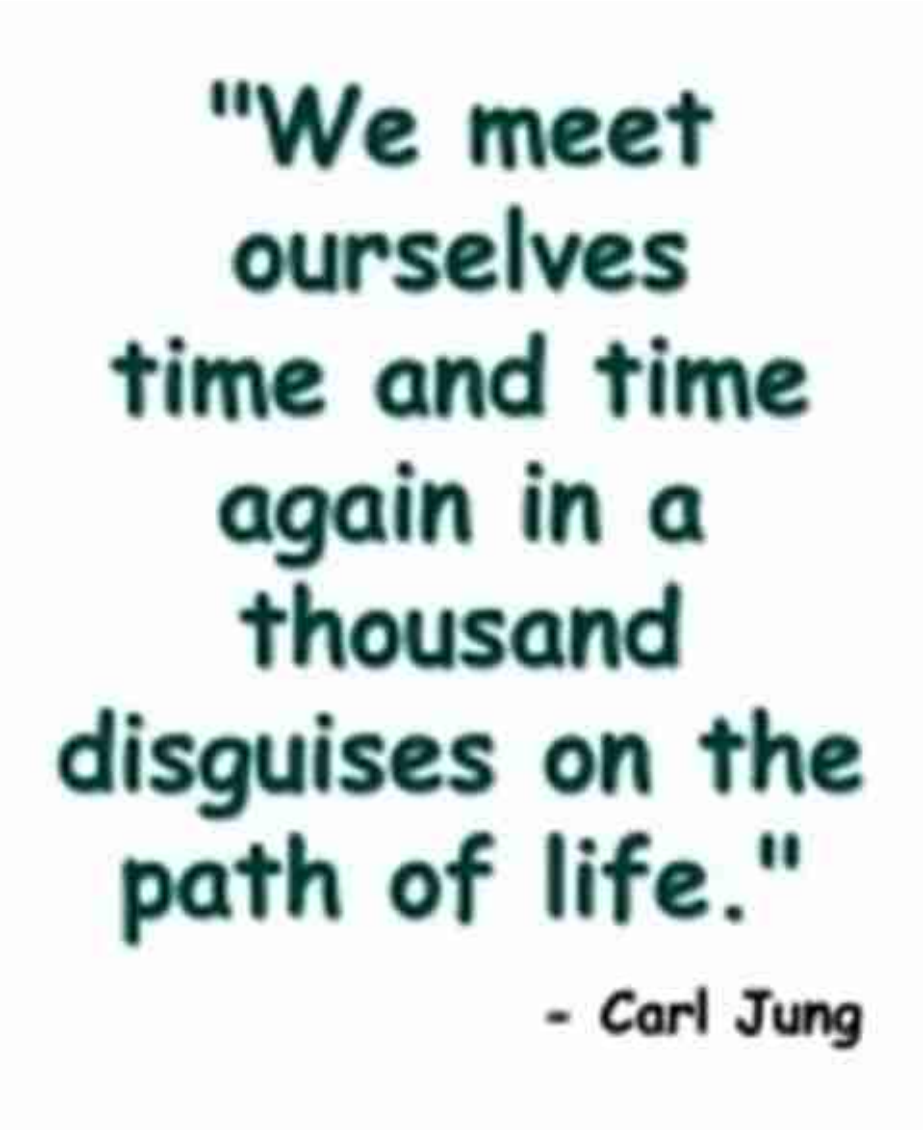
What the ancients did for their dead! **(2012-08-17 21:38)**

Red Book Illumination 107.
What the ancients did for their dead! You seem to you can absolve yourself from the care of the dead, and from the work that they so greatly demand, since what is dead is past. You excuse yourself with your disbelief in the immortality of the soul. Do you think that the dead do not exist because you have' devised the impossibility of immortality? You believe in your idols of words. The dead produce effects, that is sufficient. In the inner world there is no explaining away, as little as you can explain away the sea in the outer world. You must finally understand your purpose in explaining away, namely to seek protection.
I accepted the chaos, and in the following night, my soul approached me. Carl Jung; Red Book.

Stars whisper your deepest mysteries to you **(2012-08-24 09:49)**

But if you watch closely, you will see what you have never seen before, namely that things live their life, and that they live off you: the rivers bear your life to the valley, one stone falls upon another with your force, plants and animals also grow through you and they are the cause of your death. A leaf dancing in the wind dances with you; the irrational animal guesses your thought and represents you. The whole earth sucks its life from you and everything reflects you again.
Nothing happens in which you are not entangled in a secret manner; for everything has ordered itself around you and plays your innermost. Nothing in you is hidden to things, no matter how remote, how precious, how secret it is. It inheres in things. Your dog robs you of your father, who passed away long ago, and looks at you as he did. The cow in the meadow has intuited your mother, and charms you with total calm and security. The stars whisper your deepest mysteries to you, and the soft valleys of the earth rescue you in a motherly womb. Carl Jung; Red Book

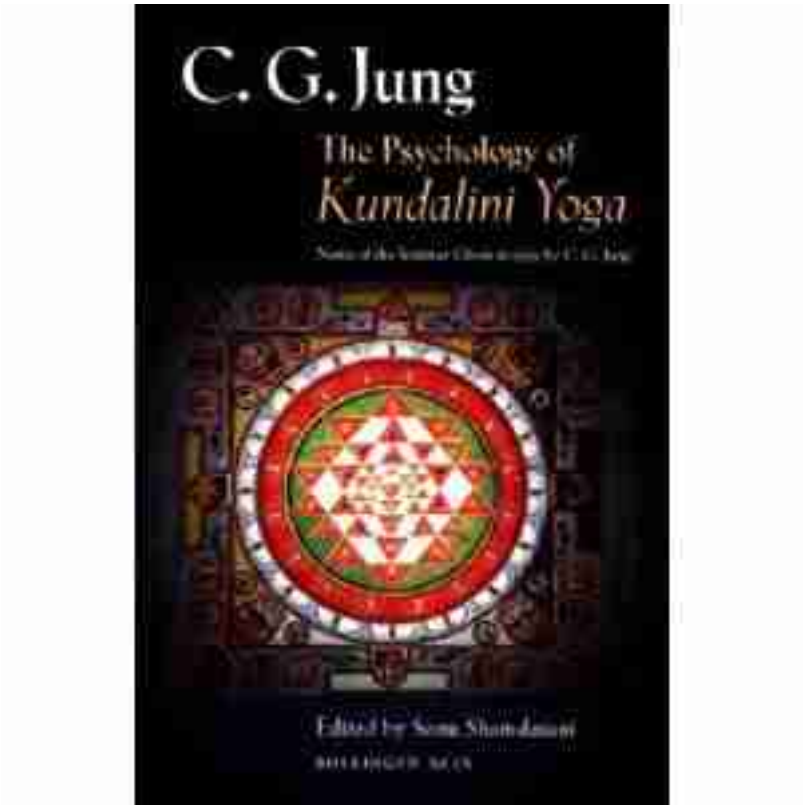
The Buddha therefore finally gave up on rebirth... **(2012-08-26 06:16)**



As long as you are not conscious of your self you can live; but if you become conscious of your self you fall from one grave into another. All your rebirths could ultimately make you sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms. After all the rebirths you still remain the lion crawling on the earth, the Chameleon, a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding. I

recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the sun which gives light and does not suck light.
That belongs to the earth. I recall my solar nature and would like to rush to my rising. But ruins stand in my way They say: ”With regard to men you should be this or that.” My chameleonesque skin shudders. They obtrude upon me and want to color me. But that should no longer be. Neither good nor evil shall be my masters. I push them aside, the laughable survivors, and go on my way again, which leads me to the East. The quarreling powers that for so long stood between me and myself lie behind me. Carl Jung; Red Book.

Symbolism of the Chakra system of Kundalini Yoga **(2012-08-26 07:32)**



Carl Jung gave a series of lectures in 1932 where he explored the symbolism of the Chakra system of Kundalini Yoga, and compared it to stages of psychological/spiritual development. I think the parallels are very compelling, and consistent with advaita at a higher level.
Here are some excerpts from a book, ”The Psychology of Kundalini Yoga”, edited by Sonu Shamdasani, that documents these lectures. I would be interested in any reactions/responses to this.
“You know, it is sometimes an ideal not to have any kind of convictions or feelings that are not based upon reality. One must even educate people, when they have to cross from manipura to anahata, that their emotions ought to have a real basis, that they cannot swear hell and damnation at somebody on a mere assumption, and that there are absolute reasons why they are not justified in doing such a thing. They really have to learn that their feelings should be based on facts.
But to cross from anahata to visuddha one should unlearn all that. One

should even admit that all one's psychical facts have nothing to do with material facts. For instance, the anger which you feel for somebody or something, no matter how justified it is, is not caused by those external things. It is a phenomenon all by itself. That is what we call taking a thing on its subjective level[...]

If you have reached that level, you begin to leave anahata, because you have succeeded in dissolving the absolute union of material external facts with internal or psychical facts. You begin to consider the game of the world as your game, the people that appear outside as exponents of your psychical condition. Whatever befalls you, whatever experience or adventure you have in the external world, is your own experience. For example, an analysis does not depend on who the analyst is. It is your own experience[...]When he really begins to see it as his own experience, then he realizes that Dr. Jung, the partner in the game, is only relative. He is what the patient thinks of him. He is simply a hook on which you are hanging your garment; he is not so substantial as he seems to be. He is also your subjective experience.

If you can see that, you are on your way to visuddha, because in visuddha the whole game of the world becomes your subjective experience. The world itself becomes a reflection of the psyche. For instance, when I say that the world consists of psychical images only–that whatever you touch, whatever you experience, is imagined because you cannot perceive anything else; that if you touch this table, you might think it substantial, but what you really experience is a peculiar message from the tactile nerves to your brain[...] and your brain even is also only an image up here–when I say such a heretical thing I am on the way to visuddha. If I should succeed–and I hope I shall not–in taking all of you up to visuddha, you would certainly complain; you would stifle, you would not be able to breathe any longer, because there is nothing you could possibly breathe. It is ether.

[...]

That is only the fifth cakra, and we are already out of breath–literally so–we are beyond the air we breathe; we are reaching, say, into the remote future of mankind, or of ourselves. [...] Therefore it is rather bold to speak of the sixth cakra, which is naturally completely beyond our reach, because we have not even arrived at visuddha. But since we have that symbolism we can at least construct something theoretical about it.

The ajna center, you remember, looks like a winged seed, and it contains no animal. That means there is no psychical factor, nothing against us whose power we might feel. The original symbol, the linga, is here repeated in a new form, the white state. Instead of the dark germinating condition, it is now in the full blazing white light, fully conscious.

In other words, the God that has been dormant in muladhara is here fully awake, the only reality; and therefore this center has been called the condition in which one unites with Siva. One could say it was the center of the unio mystica with the power of God, meaning that absolute reality where one is nothing but psychic reality, yet confronted with the psychic reality that one is not. And that is God. God is the eternal psychical object. God is simply a word for the non-ego. In visuddha psychical

reality was still opposed to physical reality. Therefore one still used the support of the white elephant to sustain the reality of the psyche. Psychical facts still took place within us, although they had a life of their own.

But in the ajna center the psyche gets wings–here you know you are nothing but psyche. And yet there is another psyche, a counterpart to your psychical reality, the non-ego reality, the thing that is not even to be called self, and you know that you are going to disappear into it. The ego disappears completely; the psychical is no longer a content in us, but we become contents of it. You see that this condition in which the white elephant has disappeared into the self is almost unimaginable. He is no longer perceptible even in his strength because he is no longer against you. You are absolutely identical with him. You are not even dreaming of doing anything other than what the force is demanding, and the force is not demanding it since you are already doing it–since you are the force. And the force returns to the origin, God.

To speak about the lotus of the thousand petals above, the sahasrara center, is quite superfluous because that is merely a philosophical concept with no substance to us whatsoever; it is beyond any possible experience. In ajna there is still the experience of the self that is apparently different from the object, God. But in sahasrara one understands that it is not different, and so the next conclusion would be that there is no object, no God, nothing but brahman. There is no experience because it is one, it is without a second. It is dormant, it is not, and therefore it is nirvana. This is an entirely philosophical concept, a mere logical conclusion from the premises above. It is without practical value for us.

[...]

Question: Do you think the idea is to experience those cakras, which one has gone through, simultaneously?

Dr. Jung: Certainly. As I told you, in our actual historical psychological development we have reached anahata and from there we can experience muladhara, and all the subsequent centers of the past, by knowledge of records, and tradition, and also through our unconscious. Suppose somebody reached the ajna center, the state of complete consciousness, not only self-consciousness. That would be an exceedingly extended consciousness which includes everything–energy itself–a consciousness which knows not only "That is Thou" but more than that–every tree, every stone, every breath of air, every rat's tail–all that is yourself; there is nothing that is not yourself.

In such an extended consciousness all the cakras would be simultaneously experienced, because it is the highest state of consciousness, and it would not be the highest if it did not include all the former experiences."

Lewis Lafontaine (2012-12-16 18:39:15)
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My yoke is sweet, and my burden is light. **(2012-08-26 14:21)**

St. Christopher, the giant, bore his burden with difficulty, despite the fact that he bore only the Christ child. But I was as small as a child and bore a giant, and yet my burden lifted me up. The Christ child became an easy burden for the

giant Christopher, since Christ himself said, ”My yoke is sweet, and my burden is light.”
We should not bear Christ as he is unbearable, but we should be Christs, for then our yoke is sweet and our burden easy: This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. But if we turn the God into fantasy, he is in us and is easy to bear. The God outside us increases the weight of everything heavy, while the God within us lightens everything heavy: Hence all Christophers have stooped backs and short breath, since the world is heavy. Carl Jung; Red Book

You will not reach the sun..... **(2012-08-26 14:36)**

You gain everything from the God whom you bear, but not his weapon, since he crushed it. He who conquers needs weapons. But what else do you want to conquer? You cannot conquer more than the earth. And what is the earth? It is round allover and hangs like a drop in the cosmos.

You will not reach the sun, and your power will not even extend to the barren moon; you will conquer neither the sea, nor the snow on the poles, nor the sands of the desert, but only a few spots on the green earth. You will not conquer anything for any length of time. Your power will turn into dust tomorrow, for above all-at the very least-you must conquer death. So do not be a fool, throw down your weapon. God himself smashed his weapon. Armor is enough to protect you from fools who still suffer from the need to conquer. God's armor will make you invulnerable and invisible to the worst fools. Carl Jung; Red Book

Diligently heat the roots of consciousness and life (2012-08-29 06:23)

”Gathering the light” – an illustration of the first stage of meditation
1. Cessation of Outflowing
If thou wouldst complete the diamond body with no outflowing.
Diligently heat the roots of consciousness and life.

Kindle light in the blessed country ever close at hand,
And there hidden, let thy true self always dwell.

The illustration found here in the Chinese text shows the body of a man. In the middle of the lower half of the body is drawn a germ cell by which the gateway of life is separated from the gateway of consciousness. In between, leading to the outside world, is the canal through which the vital fluids flow out.

The subtlest secret of the Tao is human nature and life (hsing-ming). There is no better way of cultivating human nature and life than to bring both back to unity. The holy men of ancient times, and the great sages, set forth their thoughts about unification of human nature and life by means of images from the external world; they were reluctant to speak of it openly without allegories. Therefore the secret of how to cultivate both simultaneously was lost on earth. What I show through a series of images is not a frivolous giving away of secrets. On the contrary, because I combined the notes of the Leng-yen-ching on the cessation of outflowing and the secret thoughts of Hua-yen-ching with occasional references to the other sutras, in order to summarize them in this true picture, it can be understood that consciousness and life are not anything external to the germinal vesicle. I have drawn this picture so that companions pursuing the divine workings of the dual cultivation may know that in this way the true seed matures, that in this way the cessation of outflowing is brought about, that in this way the sheli is melted out, that in this way the great Tao is completed.

But the germinal vesicle is an invisible cavern; it has neither form nor image. When the vital breath stirs, the seed of this vesicle comes into being; when it ceases it disappears again. It is the place which harbours the truth, the altar upon which consciousness and life are made. It is called the dragon castle at the bottom of the sea, the boundary region of the snow mountains, the primordial pass, the kingdom of greatest joy, the boundless country. All these different names mean this germinal vesicle. If a dying man does not know this germinal vesicle, he will not find the unity of consciousness and life in a thousand births, not in ten thousand aeons.

This germinal point is something great. Before this our body is born of our parents, at the time of conception, this seed is first created and human nature and life dwell therein. The two are intermingled and form a unity, inseparably mixed like the sparks in the refining furnace, a combination of primordial harmony and divine law. Therefore it is said: 'In the state before the appearance there is an inexhaustible breath.' Furthermore it is said: 'Before the parents have begotten the child, the breath of life is complete and the embryo perfect.' But when the embryo moves and the embryo vesicle is torn, it is as if a man lost his footing on a high mountain: with a cry the man plunges down to earth, and from then on human nature and life are divided. From this moment human nature can no longer see life nor life human nature. And now fate takes its course: youth passes over into maturity, maturity into old age, and old age into woe.

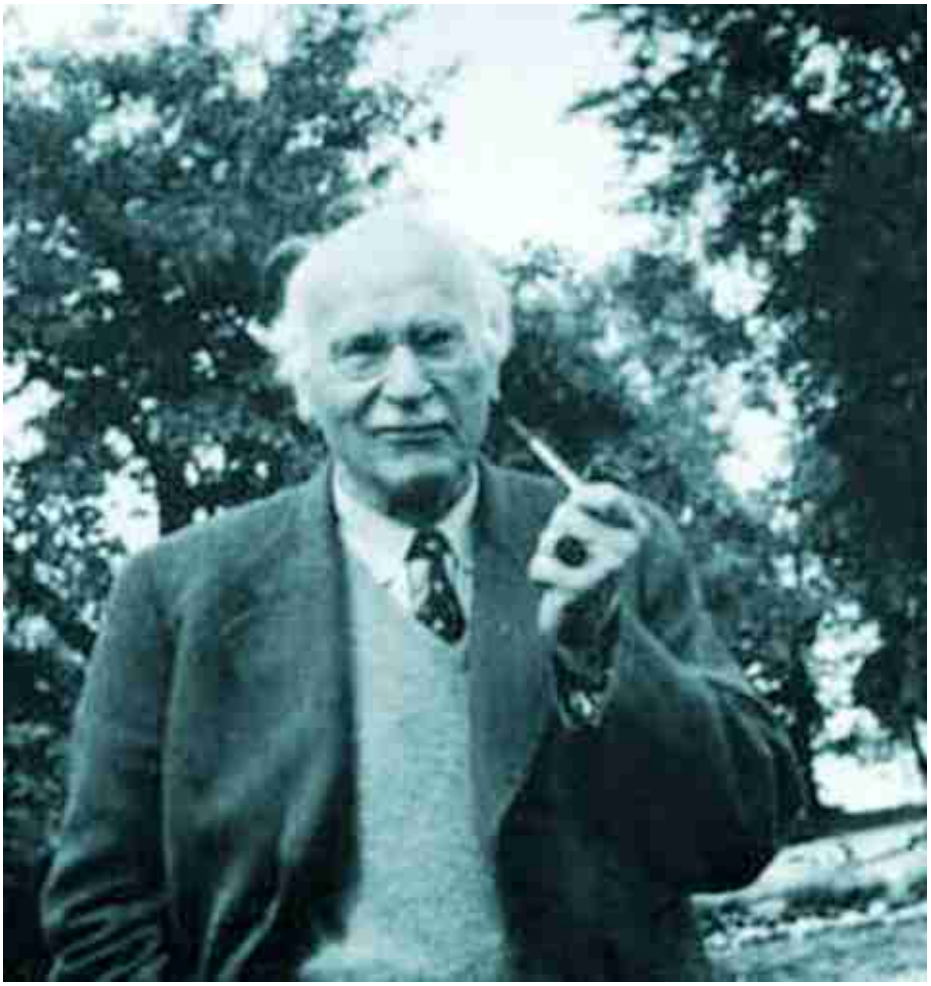
Therefore the Julai, in his great compassion, let the secret making and melting be known. He teaches one to re-enter the womb and create anew the human nature and life of the ego; he shows how spirit and soul (vital breath) enter the germinal vesicle, how they must combine to become a unity in order to complete the true fruit, just as the sperm and soul of father and mother entered this germinal vesicle and united as one being in order to complete the embryo. The principle is the same.

Within the germinal vesicle is the fire of the ruler; at the entrance of the germinal vesicle is the fire of the minister; in the whole body, the fire of the people. When the fire of the ruler expresses itself it is received by the fire of the minister. When the fire of the minister moves, the fire of the people follows him. When the three fires express themselves in this order a man develops. But when the three fires return in reverse order the Tao develops.

This is the reason that all the sages began their work at the germinal vesicle in which outflowing had ceased. If one does not establish this path, but sets up other things, it is of no avail. Therefore all the schools and sects which do not know that the ruling principle of consciousness and life is in this germinal vesicle, and which therefore seek it in the outer world, can accomplish nothing despite all their efforts to find it outside.

http://shapeless.org/huimingching.html

When death confronts us..... **(2012-08-30 06:18)**



I have often been asked what I believe about death, that unproblematical ending of individual existence. Death is known to us simply as the end. It is the period, often placed before the close of the sentence and followed only by memories of aftereffects in others. For the person concerned, however, the sand has run out of the glass; the rolling stone has come to rest.

When death confronts us, life always seems like a downward flow or like a clock that has been wound up and whose eventual “running down” is taken for granted. We are never more convinced of this “running down” than when a human life comes to its end before our eyes, and the question of the meaning and worth of life never becomes more urgent or more agonizing than when we see the final breath leave a body which a moment before was living.

How different does the meaning of life seem to us when we see a young person striving for distant goals and shaping the future, and compare this with an incurable invalid, or with an old man who is sinking reluctantly and without strength to resist into the grave! Youth — we should like to think — has purpose, future, meaning, and value, whereas

the coming to an end is only a meaningless cessation.
If a young man is afraid of the world, of life and the future, then everyone finds it regrettable, senseless, neurotic; he is considered a cowardly shirker. But when an aging person secretly shudders and is even mortally afraid at the thought that his reasonable expectation of life now amounts to only so many years, then we are painfully reminded of certain feelings within our own breast; we look away and turn the conversation to some other topic.
The optimism with which we judge the young man fails us here. Naturally we have on hand for every eventuality one or two suitable banalities about life which we occasionally hand out to the other fellow, such as “everyone must die sometime,” “one doesn’t live forever,” etc.
But when one is alone and it is night and so dark and still that one hears nothing and sees nothing but the thoughts which add and subtract the years, and the long row of disagreeable facts which remorselessly indicate how far the hand of the clock has moved forward, and the slow, irresistible approach of the wall of darkness which will eventually engulf everything you love, possess, wish, strive, and hope for — then all our profundities about life slink off to some undiscoverable hiding place, and fear envelops the sleepless one like a smothering blanket.
Fragment of Carl C.G. Jung – The Soul and Death (in: The Meaning of Death, Herman Feifel, editor)

Excerpts on ”Thinking” from The Red Book. Anthology (2012-08-30 06:40)

My spirit is a spirit of torment, it tears asunder my contemplation, it would dismantle everything and rip it apart. I am still a victim of my thinking. When can I order my thinking to be quiet, so that my thoughts, those unruly hounds, will crawl to my feet? How can I ever hope to hear your voice louder, to see your face clearer, when all my thoughts howl?

Forethinking also comes before thought.

The way of life writhes like the serpent from right to left and from left to right, from thinking to pleasure and from pleasure to thinking. Thus the serpent is an adversary and a symbol of enmity, but also a wise bridge that connects right and left through longing, much needed by our life.

When commenting on this in the 1925 seminar, Jung noted that there were many accounts in mythology of the relation between a hero and a serpent, so the presence of the serpent indicated that ”it will again be a hero myth” (p. 89). He showed a diagram of a cross with Rational/Thinking (Elijall) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right (p. 90). He interpreted the

black serpent as the introverting libido: ”The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into earth, into concretization ...
Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the Above and Below ... the serpent is also the symbol of wisdom” (Analytical Psychology, pp. 94-95).
He who prefers to feel than to think leaves his thinking in darkness, where it spins its nets in gloomy places, desolate webs in which mosquitos and gnats become enmeshed. The thinker feels the disgust of feeling, since :the feeling in him is mainly disgusting. The one who feels thinks the disgust of thinking, since the thinking in him is mainly disgusting. So the serpent lies between the thinker and the one who feels. They are each other’s poison and healing.
May the thinking person accept his pleasure, and the feeling person accept his own thought. Such leads one along the way.
In 1913, Jung presented his paper, ”On the question of psychological types,” in which he noted that the libido or psychic energy in an individual was characteristically directed toward the object (extraversion) or toward the subject (introversion); CW 6. Commencing in the summer of 1915 he had extensive correspondence with Hans Schmid on this question, in which he now characterized the introverts as being dominated by the function of thinking, and the extraverts as being dominated by the function of feeling. He also characterized the extraverts as being dominated by the pleasure-pain mechanism, seeking out the love of the object, and unconsciously seeking tyrannical power. Introverts unconsciously sought inferior pleasure, and had to see that the object was also a symbol of their pleasure.
On August 7, 1915, he wrote to Schmid: ”The opposites should be evened out in the individual himself’ (The }ung-Schmid Correspondence, eds. John Beebe and Ernst Falzeder, tr. Ernst Falzeder with Tony Woolfson [Philemon Series, forthcoming)). This linkage between thinking and introversion and feeling and extraversion was maintained in his discussion of this subject in 1917 in The Psychology of the Unconscious Processes. In psychological Types (1921), this model had expanded to encompass two main attitude types of introverts and extraverts further subdivided by the predominance of one of the four psychological functions of thinking, feeling, sensation, and intuition.
Just as my thinking is the son of fore thinking, so is my pleasure the daughter of love, of the innocent and conceiving mother of God.
”I recognized the father because I was a thinker, and thus I did not know the mother, but saw love in the guise of pleasure and called it pleasure,
and therefore this was Salome to me. Now I learn that Mary is the mother, the innocent and love-receiving, and not pleasure, who bears the seed of evil in her heated and seductive nature. / If Salome, evil pleasure, is my sister, then I must be a thinking saint, and my intellect has met with a sad fate. I must sacrifice my intellect and confess to you that what I told you about pleasure, namely that it is the principle opposed to forethought, is incomplete and prejudiced. I observed as a thinker from the vantage point of my thinking, otherwise I could have recognized that Salome, as Elijah’s daughter, is an offspring of thought and not the principle itself which Mary, the innocent Virgin Mother, now appears as”
If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love.
Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent.
In psychological Types (1921), Jung considered thinking and feeling to be the rational functions (CW 6, §731).
When thinking leads to the unthinkable, it is time to return to simple life. What thinking cannot solve, life solves, and what action never decides is reserved for thinking.
On the right is my thinking, on the left is my feeling. I enter the space of my feeling which was previously unknown to me, and see with astonishment the difference between my two rooms.
In the Draft a passage occurs here, a paraphrase of which follows: Since I was a thinker, my feeling was the lowest, oldest, and least developed. When I was brought up against the unthinkable through my thinking and what was unreachable through my thought power, then I could only press forward in a forced way But I overloaded on one side, and the other side sank deeper. Overloading is not growth, which is what we need (p. 376). Red Book Footnote.
On February 23, I920, Jung noted in Black Book: ”What occurs between the lover and the beloved is the entire fullness of the Godhead. Both are unfathomable riddles to each other. For who understands the Godhead? / But the God is born in solitude, from the secret / mystery of the individual. / The separation between life and love is the

contradiction between solitude and togetherness" (p. 88). The next entry in Black Book 7 is on September 5, 1921. On March 4, I920, Jung went to North Africa with his friend Hermann Sigg, returning on April I7.

It is difficult to force this image to make a statement. Yet it is so allegorical that it ought to speak. It differs from the earlier experiences in that it is more witnessed than experienced. For that matter, all the images that I have placed under the title "Mystery play" are rather more allegorical than actual experiences. They are certainly not intended allegories; they have not been consciously contrived to depict experience in either veiled or even fantastic terms. Rather, they appeared as visions. It was not until I reworked them later that I realized more and more that they could in no way be compared with the experiences portrayed in the other chapters. These images apparently are portrayals of personified unconscious thoughts. That follows from their imagistic manner. They also called for more reflection and interpretation than the other experiences, to which I could not do justice with cogitation, because they were quite simply experiences. The images of the "Mystery play," on the other hand, personify principles accessible to thinking and intellectual understanding, and their allegorical manner accordingly also invites such an attempt at explanation.

Inscription on top: Armor triumphat." Inscription at bottom: "This image was completed on 9 January I92I, after it had waited incomplete for 9 months. It expresses I know not what kind of grief, a fourfold sacrifice. I could almost choose not to finish it. It is the inexorable wheel of the four functions, the essence of all living beings imbued with sacrifice." The functions are those of thinking, feeling, sensation, and intuition, which Jung wrote about in psychological Types (192I).

Not your thinking, but your essence, is differentiation.

These images apparently are portrayals of personified unconscious thoughts. That follows from their imagistic manner. They also called for more reflection and interpretation than the other experiences, to which I could not do justice with cogitation, because they were quite simply experiences. The images of the "Mystery play," on the other hand, personify principles accessible to thinking and intellectual understanding, and their allegorical manner accordingly also invites such an attempt at explanation.

Notwithstanding all free thinking, our attitude to Eros, for instance, remains the old Christian view.

In Transformations and Symbols of the Libido, Jung differentiated two kinds of thinking. Taking his cue from William James, among others, Jung contrasted directed thinking and fantasy thinking. The former was verbal and logical, while the latter was passive, associative, and imagistic. The former was exemplified by science and the latter by mythology. Jung claimed that the ancients lacked a capacity for directed thinking, which was a modern acquisition.

Jung came to realize that Transformations and Symbols of the Libido "could be taken as myself and that an analysis of it leads inevitably into an analysis of my own unconscious processes." He had projected his material onto that of Miss Frank Miller, whom he had never met. Up to this point, Jung had been an active thinker and had been averse to fantasy: "as a form of thinking I held it to be altogether impure, a sort of incestuous intercourse, thoroughly immoral from an intellectual viewpoint." He now turned to analyze his fantasies, carefully noting everything, and had to overcome considerable resistance in doing this: "Permitting fantasy in myself had the same effect as would be produced on a man if he came into his workshop and found all the tools flying about doing things independently of his will. "In studying his fantasies, Jung realized that he was studying the myth-creating function of the mind.

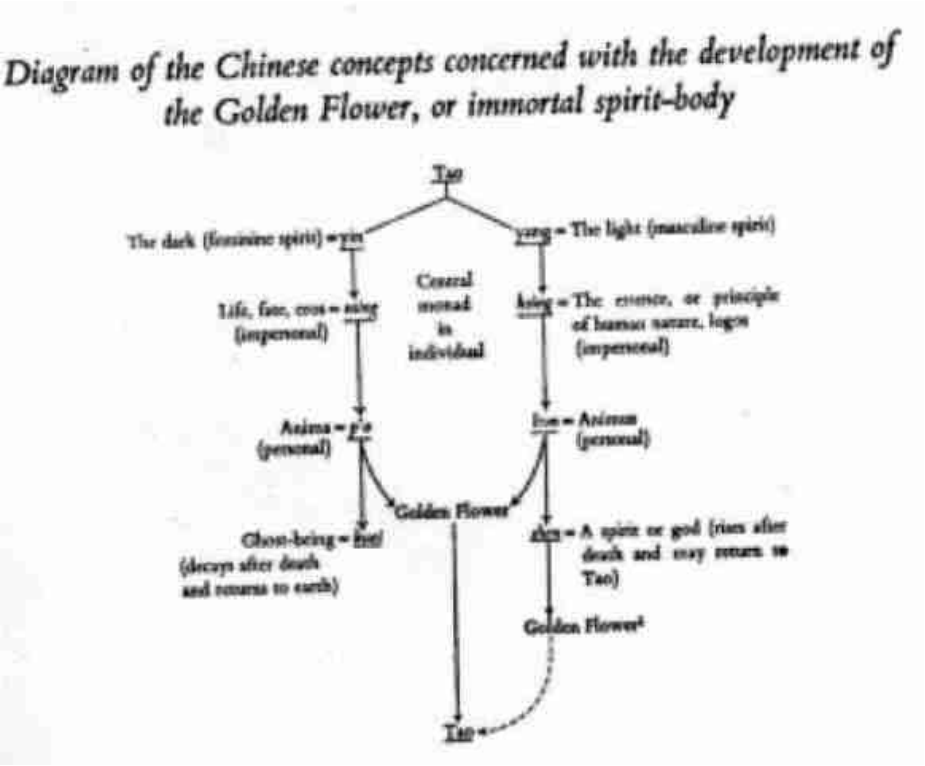
To Margaret Ostrowski-Sachs, Jung said "The technique of active imagination can prove very important in difficult situations-where there is a visitation, say. It only makes sense when one has the feeling of being up against a blank wall. I experienced this when I separated from Freud. I did not know what I thought. I only felt, 'It is not so.' Then I conceived of 'symbolic thinking' and after two years of active imagination so many ideas rushed in on me that I could hardly defend myself The same thoughts recurred. I appealed to my hands and began to carve wood-and then my way became clear"

Jung wrote that it was a difficult task to differentiate the personal and collective psyche. One of the factors one came up against was the persona-one's "mask" or "role." This represented the segment of the collective psyche that one mistakenly regarded as individual. When one analyzed this, the personality dissolved into the collective psyche, which resulted in the release of a stream of fantasies: unlocks the treasures of mythological thinking and feeling are unlocked."

In The Psychology of the Unconscious Processes, Jung developed his conception of the psychological types. He noted

that it was a common development that the psychological characteristics of the types were pushed to extremes by what he termed the law of enantiodromia, or the reversal into the opposite, the other function entered in, namely; feeling for the introvert, and thinking for the extravert.
These secondary functions were found in the unconscious. The development of the contrary function led to individuation. As the contrary function was not acceptable to consciousness, a special technique was required to come to terms with it, namely the production of the transcendent function. The unconscious was a danger when one was not at one with it. But with the establishment of the transcendent function, the disharmony ceased. This rebalancing gave access to the productive and beneficent aspects of the unconscious Red Book; Introduction.
Active imagination would thus be one form of inner dialogue, a type of dramatized thinking. It was critical to disidentify from the thoughts that arose, and to overcome the assumption that one had produced them oneself.

If thou wouldst complete the diamond body... **(2012-08-30 16:40)**



1. Cessation of Outflowing
If thou wouldst complete the diamond body with no outflowing,
Diligently heat he roots of consciousness and life.
Kindle light in the blessed country ever close at hand,
And there hidden, let thy true self always dwell.
[The illustration found here in the Chinese text shows the body of a man. In the middle of the lower half of the body

is drawn a germ cell by which the gateway of life is separated from the gateway of consciousness. In between, leading to the outside world, is the canal through which the vital fluids flow out.]

The subtlest secret of the Tao is human nature and life (hsing-ming). There is no better way of cultivating human nature and life than to bring both back to unity. The holy men o ancient times, and the great sages, set forth their thoughts about the unification of human nature and life by means of images from the external world.; they were reluctant to speak of it openly without allegories. Therefore the secret of how to cultivate both simultaneously was lost one earth. What I show through a series of images is not a frivolous giving away pf secrets. On the contrary, because I combined the notes of the Leng-yen-ching on the cessation of outflowing and the secret thoughts of Hua-yen-ching with occasional references to the other sutras, in order to summarize them in this true picture, it can be understood that consciousness and life are not anything external to the germinal vesicle. I have drawn this picture so that companions pursuing the divine workings of the dual cultivation may know that in this way the true seed matures, that in this way the cessation of outflowing is brought about, that in this way the sheli [Satira, the firm, the immortal body] is melted out, that in this way the great Tao is completed.

But the germinal vesicle is an invisible cavern; it has neither form nor image. When the vital breath stirs, the seed of this vesicle comes into being; when it cease it disappears again. It is the pace which harbors truth, the altar upon which consciousness and life are made. It is called the dragon castle at the bottom of the sea, the boundary region of the snow mountains, the primordial pass, the kingdom of greatest joy, the boundless country. All these different names mean this germinal vesicle. If a dying man does not know this germinal vesicle, he will not find the unity of consciousness and life in a thousand births, nor in ten thousand aeons.

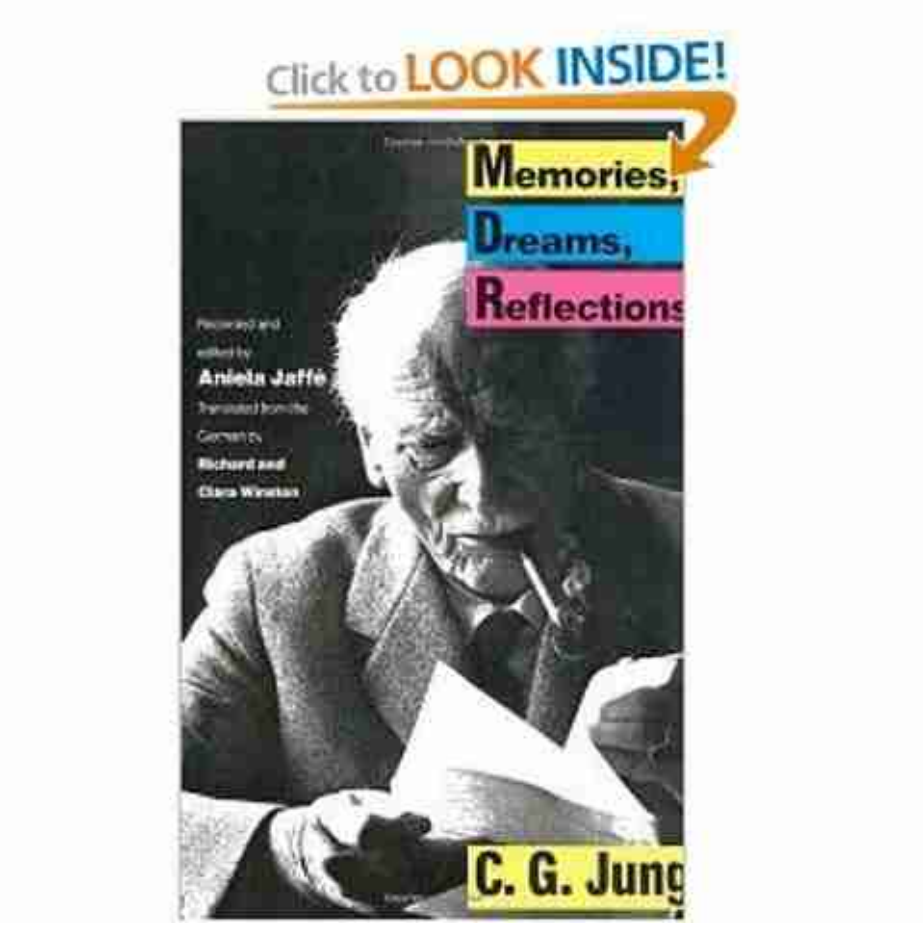
This germinal point is soemthig great. Before this our body is born of our parents, at the time of conception, this seed is first created and human nature and life dwell therein. The two are intermingled and form a unity, inseparably mixed like the sparks in the refining furnace, a combination of primordial harmony and divine law. Therefore it is said: ”In the state before the appearance there is an inexhaustible breath”. Furthermore it is said: ”Before the parents have begotten the child, the breath of life is complete and the embryo perfect”. But when the embryo moves and the embryo vesicle is torn, it is as if a man lost his footing on a high mountain: with a cry the man plunges down to earth, and from then on human nature and life are divided. From this moment human nature can no longer see life nor life human nature. And now date takes its course: youth passes over into maturity, maturity into old age, and old age into woe.

Therefore the Julia (Buddha Tathagata), in his great compassion, let the secret making and melting be known. He teaches one to re-enter the womb and create anew the human nature and life of the ego; he shows how spirit and soul (vital breath) enter the germinal vesicle, how they must combine to become a unity in order to complete the true fruit, just as the sperm and soul of father and mother entered into this germinal vesicle and united as one being in order to complete the embryo. The principle is the same.

Within the germinal vesicle is the fire of the ruler; at the entrance of the germinal vesicle is the fire of the minister; in the whole body, the fire of the people. When the fire of the ruler expresses itself, it is received by the fire of the minister. When the fire of the minister moves, the fire of the people follows him. When the three fires express themselves in this order a man develops. But when the three fires return in reverse order the Tao develops.

This is the reason that all the sages began their work at the germinal vesicle in which outflowing had ceased. If one does not establish this path, but sets up other things, it is of no avail. Therefore all the schools and sects which do not know that the ruling principle of consciousness and life is in this germinal vesicle, and which therefore seek it in the outer world, can accomplish nothing despite all their efforts to find it outside.

Memories, Dreams and Reflections……. **(2012-08-31 07:07)**



Some Excerpts from Memories, Dreams and Reflections:
Jung regarded himself primarily as a doctor, a psychiatrist. [p. x]
On the other hand, my recollection of 'inner' experiences has grown all the more vivid and colorful. This poses a problem of description which I scarcely feel able to cope with, at least for the present. Unfortunately, I cannot, for these reasons, fulfill your request, greatly as I regret my inability to do so. . . ."
This letter characterizes Jung's attitude. Although he had already "resolved to take the plunge," the letter ends with a refusal. To the day of this death the conflict between affirmation and rejection was never entirely settled. There always remained a residue of skepticism, a shying away from his future readers. He did not regard these memoirs as a scientific work, nor even as a book by himself. Rather, he always spoke and wrote of it as "Aniela Jaffé's project," to which he had made contributions. At his specific request it is not to be included in his Collected Works. [p. ix]
"My life has been permeated and held together by one idea and one goal: namely, to penetrate into the secret of the personality. Everything can be explained from this central point, and all my works relate to this one theme." [p. 206]
In those times the omnipresent, crushing power of Rome, embodied in the divine Caesar, had created a world where

countless individuals, indeed whole peoples, were robbed of their cultural independence and of their spiritual autonomy. Today, individuals and cultures are faced with a similar threat, namely of being swallowed up in the mass. [p. 212]

Blind acceptance never leads to a solution; at best it leads only to a standstill and is paid for heavily in the next generation. [p. 215]

The less we understand of what our fathers and forefathers sought, the less we understand ourselves, and thus we help with all our might to rob the individual of his roots and his guiding instincts, so that he becomes a particle in the mass, ruled only by what Nietzsche called the spirit of gravity. [p. 236]

In reality a darkness altogether different from natural night broods over the land. It is the psychic primal night which is the same today as it has been for countless millions of years. The longing for light is the longing for consciousness. [p. 269]

As a rule, however, the individual is so unconscious that he altogether fails to see his own potentialities for decision. Instead he is constantly and anxiously looking around for external rules and regulations which can guide him in his perplexity. Aside from general human inadequacy, a good deal of the blame for this rests with education, which promulgates the old generalizations and says nothing about the secrets of private experience. Thus, every effort is made to teach idealistic beliefs or conduct which people know in their hearts they can never live up to, and such ideals are preached by officials who know that they themselves have never lived up to these high standards and never will. What is more, nobody ever questions the value of this kind of teaching.

Therefore the individual who wishes to have an answer to the problem of evil, as it is posed today, has need, first and foremost, of self-knowledge, that is, the utmost possible knowledge of his own wholeness. He must know relentlessly how much good he can do, and what crimes he is capable of, and must beware of regarding the one as real and the other as illusion. Both are elements within his nature, and both are bound to come to light in him, should he wish—as he ought—to live without self-deception or self-delusion.

Today we need psychology for reasons that involve our very existence. We stand perplexed and stupefied before the phenomenon of Nazism and Bolshevism because we know nothing about man, or at any rate have only a lopsided and distorted picture of him. If we had self-knowledge, that would not be the case. We stand face to face with the terrible question of evil and do not even know what is before us, let alone what to pit against it. And even if we did know, we still could not understand "how it could happen here." With glorious naïveté a statesman comes out with the proud declaration that he has no "imagination for evil." Quite right: we have no imagination for evil, but evil has us in its grip. [pp. 330-331]

There is no better means of intensifying the treasured feeling of individuality than the possession of a secret which the individual is pledged to guard. The very beginnings of societal structures reveal the craving for secret organizations. When no valid secrets really exist, mysteries are invented or contrived to which privileged initiates are admitted. Such was the case with the Rosicrucians and many other societies. Among these pseudo-secrets there are—ironically—real secrets of which the initiates are entirely unaware—as, for example, in those societies which borrowed their "secret" primarily from the alchemical tradition.

The secret society is an intermediary stage on the way to individuation. The individual is still relying on a collective organization to effect his differentiation for him; that is, he has not yet recognized that it is really the individual's task to differentiate himself from all the others and stand on his own feet. All collective identities, such as membership in organizations, support of "isms," and so on, interfere with the fulfillment of this task. Such collective identities are crutches for the lame, shields for the timid, beds for the lazy, nurseries for the irresponsible; but they are equally shelters for the poor and weak, a home port for the shipwrecked, the bosom of a family for orphans, a land of promise for disillusioned vagrants and weary pilgrims, a herd and a safe fold for lost sheep, and a mother providing nourishment and growth. [pp. 342-343]

2.8 September

C.G. Jung and the Mass (2012-09-01 06:41)

That great modern representative of the Gnosis, C.G. Jung, had a great interest in the Christian sacraments, particularly in the Mass. He repeatedly stated that he considered Catholicism a far more complete religion than its Protestant counterparts. The mystery of the sacraments, said Jung, had great value, and produced a degree of psychological health among Catholics that was not found among Protestants and atheists. (One wonders whether he would have made the same statement about the post-Vatican II church, with its folk Masses and burlap vestments.)
Jung contended that the Eucharistic sacrifice contained a vital mystery that was not entirely negated by the dogmatic structure in which it was veiled:
The ritual act [of the Mass] consecrates both the gift and the givers. It commemorates and represents the Last Supper which our Lord took with His disciples, the whole Incarnation, Passion, Death and Resurrection of Christ. But from the point of view of the divine, this anthropomorphic action is only the outer shell of husk in which what is really happening is not a human action at all but a divine event.
Jung emphasizes that those involved in the celebration of the Mass are ministering causes of the divine event. The priest does not cause the mystery; he is merely a minister of grace and power. The same is true of the congregation and of the seemingly inert substances of bread and wine. The Mass is not an action executed by humans, but by divinity.
To revert to magical terminology once again, there are two main categories of magic. Low magic is personalistic and egotistical: It envisions its operators as the causes of magical acts. But when humans become the ministering agents of divinity, having mystically sensed that divinity wants to manifest itself through humanity, then we are dealing with high magic.
According to Jung, the Mass, when properly understood, is best treated as an act of high magic. In this regard he wrote:
Wherever the [low] magical aspect of a rite tends to prevail, it brings the rite nearer to satisfying the individual ego's blind greed for power, and thus breaks up the mystical body of the Church into separate units. Where on the other hand, the rite is conceived as the action of God himself, the human participants have only an incidental or "ministering" significance.
Jung does go on to state that the lesser, human consciousness, symbolized by the priest and the congregation, is confronted with a situation that is independent of human action. Divinity and its sacrificial mystery exist on a plane that is timeless and transcends consciousness as humans know it. It impels the human being to act as a minister of grace by making him an exponent, in time and among humanity, of an event that is timeless and divine.
Jung's attitude differs, commendably, I believe, from the prosaic, humdrum interpretation offered by rationalizing theologians, who reduce this sublime mystery to the trivial proportions of their own thinking. It also differs from the arrogance of some New Age teachers, who insist upon humans "creating their own reality."
Humility in the face of transcendence; this is Jung's great characteristic as a man, and it is also his advice to us. "The hammer cannot discover within itself the power which makes it strike," as he remarked in the essay quoted above. What seizes the human being in the mystery of the Mass or in any other mystery is something outside humanity: a sovereign power, as free from limitation as light is from darkness. Ordinary human consciousness cannot find anything within itself that would cause humans to perform a mystery. It can only do so when it is seized by the mystery.
The human soul is at once near and far from the divine. On the one hand we are all suffering from the great alienation, the great estrangement; yet there also dwells within is a portion of the free and eternal one who is forever united with all that is holy, great, and good throughout the aeons of aeons. The dazzling spark of the divine lives in the outermost darkness. When viewed from without, it appears clothed in darkness, having assumed some of the likeness of this darkness. The Gnostic myth declares that the sparks of our indwelling divinity have come forth from a central flame, and that they partake of two aspects: They have the quality of "sparks" (separateness) and of "flames" (union) at the same time. (This recognition is in fact the central idea behind the much-discussed Gnostic "dualism.")
In addition to the views of the mass discussed above, there is also the notion that this mystery is of the nature of a sacrifice. The sacrifice, in its Gnostic sense, involves the return of the alienated spark to its original flame. Neither philosophy, metaphysics, nor dogma can accomplish this longed-for union, for it is not a matter of concept but of experience. If we wish to join our shining twin in heaven by removing the dichotomy, we must do a work, an opus, as the alchemists of old would have called it. We must offer the bread and wine of our lesser nature to a power from

above, so that this human self may be transformed into the likeness and indeed the substance of the wholly other, the alien God, the One beyond and above all the aeons, who in some utterly mysterious way is still our own, true, inmost Self. God in man returns to himself in the sacrificial mystery. As Jung expressed it:
The dichotomy of God into divinity and humanity and his return to himself in the sacrificial act hold out the comforting doctrine that in man's own darkness there is hidden a light that shall once again return to its source, and that this light actually wanted to descend into the darkness in order to deliver the Enchained One who languishes there, and lead him to light everlasting.
This return is not an act that can ever be performed by the lesser human consciousness. This lesser self can only offer itself as an instrument, an offering on the eucharistic altar of Gnosis. Words cannot describe, thoughts cannot penetrate, senses cannot perceive the true character of the mysterium tremendum et fascinans (awesome and bewitching mystery) enacted on the altar. Only the still mind, the reverent emotion, and the pure will directed toward the goal of divine union can bring us closer to the secret that blazes forth at the center of the mystery. Myths may bring us nearer, magic may illuminate, philosophy may elucidate, but the mystery remains, as it must, for it is in us and we are in it.
http://www.gnosis.org/gnosis _eucharist1.html #

2.9 October

"As Above; So Below." (2012-10-03 07:04)

”As Above, So Below.” = ”Mind Above, Thought Below.”
There are two offshoots from all the Aeons, having neither beginning nor end, from one root, and this root is a certain Power, an invisible and incomprehensible Silence.
One of them appears on high and is a great power the mind of the whole, who rules all things and is a male; the other below is a great thought, a female giving birth to all things. Standing opposite one another, they pair together and cause to arise in the space between them an incomprehensible Air, without beginning or end; but in it is a Father who upholds all things and nourishes that which has beginning and end.
This is he who stood, stands, and shall stand, a masculo-feminine Power after the likeness of the pre-existing boundless Power which has neither beginning nor end, abiding in solitude. Carl Jung; Mysterium Coniunctionis; Page 136. [From Elenchos, VI, 19.2.]

Dream Quotations **(2012-10-13 09:34)**

Hypnos and Thanatos, Sleep and His Half-Brother Death, an 1874 painting by John William Waterhouse
Dream Quotations:
The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. For all ego-consciousness is isolated; because it separates and discriminates, it knows only particulars, and it sees only those that can be related to the ego. Its essence is limitation, even though it reaches to the farthest nebulae among the stars. All consciousness separates; but in dreams we put on the likeness

of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all egohood. It is from these all-uniting depths that the dream arises, be it never so childish, grotesque, and immoral.
”The Meaning of Psychology for Modern Man” (1933). In CW 10: Civilization in Transition. P.304
No amount of skepticism and criticism has yet enabled me to regard dreams as negligible occurrences. Often enough they appear senseless, but it is obviously we who lack the sense and ingenuity to read the enigmatic message from the nocturnal realm of the psyche. Seeing that at least half our psychic existence is passed in that realm, and that consciousness acts upon our nightly life just as much as the unconscious overshadows our daily life, it would seem all the more incumbent on medical psychology to sharpen its senses by a systematic study of dreams. Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day.
”The Practical Use of Dream Analysis” (1934). In CW 16: The Practice of Psychotherapy. P.325
The dream has for the primitive an incomparably higher value than it has for civilized man. Not only does he talk a great deal about his dreams, he also attributes an extraordinary importance to them, so that it often seems as though he were unable to distinguish between them and reality. To the civilized man dreams as a rule appear valueless, though there are some people who attach great significance to certain dreams on account of their weird and impressive character. This peculiarity lends plausibility to the view that dreams are inspirations.
”The Psychological Foundations of Belief in Spirits” (1920). In CW 8: The Structure and Dynamics of the Psyche. P.574
Dream psychology opens the way to a general comparative psychology from which we may hope to gain the same understanding of the development and structure of the human psyche as comparative anatomy has given us concerning the human body.
”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 476
A dream, like every element in the psychic structure, is a product of the total psyche. Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity. just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it,’ however beguilingly simple such an explanation may appear to be. We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream. In order to do anything like justice to dreams, we need interpretive equipment that must be laboriously fitted together from all branches of the humane sciences.
”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 527
The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work. But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer’s secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters. This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift.
”On the Psychology of the Unconscious” (1953). In CW 7: Two Essays on Analytical Psychology. P.24
Dreams that form logically, morally, or aesthetically satisfying wholes are exceptional. Usually a dream is a strange and disconcerting product distinguished by many ”bad” qualities, such as lack of logic, questionable morality, uncouth form, and apparent absurdity or nonsense. People are therefore only too glad to dismiss it as stupid, meaningless, and worthless.
”On the Nature of Dreams” (1945). In CW 8: The Structure and Dynamics of the Psyche. P. 532
Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse.
”The Meaning of Psychology for Modern Man” (1933). In CW 10: Civilization in Transition. P.317
As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind

of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form themselves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws.
”The Psychological Foundations of Belief in Spirits” (1920). In CW 8: The Structure and Dynamics of the Psyche. P.580
In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes.
”Problems of Modern Psychotherapy” (1929). In CW 16: The Practice of Psychotherapy. P.125
The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy.
”The Practical Use of Dream Analysis” (1934). In CW 16: The Practice of Psychotherapy. P.317
The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is.
”The Practical Use of Dream Analysis” (1934). In CW 16: The Practice of Psychotherapy. P.304
The view that dreams are merely the imaginary fulfillments of repressed wishes is hopelessly out of date. There are, it is true, dreams which manifestly represent wishes or fears, but what about all the other things? Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides.
”The Practical Use of Dream Analysis” (1934). In CW 16: The Practice of Psychotherapy. P.317
As against Freud’s view that the dream is essentially a wish-fulfillment, I hold that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious.
”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 505
The primitives I observed in East Africa took it for granted that ”big” dreams are dreamed only by ”big” men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix.
”The Meaning of Psychology for Modern Man” (1933). In CW 10: Civilization in Transition. P.324
Never apply any theory, but always ask the patient how he feels about his dream images. For dreams are always about a particular problem of the individual about which he has a wrong conscious judgment. The dreams are the reaction to our conscious attitude in the same way that the body reacts when we overeat or do not eat enough or when we ill-treat it in some other way. Dreams are the natural reaction of the self-regulating psychic system.
Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18: (retitled) The Tavistock Lectures. P. 123
Though dreams contribute to the self-regulation of the psyche by automatically bringing up everything that is repressed or neglected or unknown, their compensatory significance is often not immediately apparent because we still have only a very incomplete knowledge of the nature and the needs of the human psyche. There are psychological compensations that seem to be very remote from the problem on hand. In these cases one must always remember that every man, in a sense, represents the whole of humanity and its history. What was possible in the history of mankind at large is also possible on a small scale in every individual. What mankind has needed may eventually be needed by the individual too. It is therefore not surprising that religious compensations play a great role in dreams. That this is increasingly so in our time is a natural consequence of the prevailing materialism of our outlook.
”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 483
I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare.
Psychology and Alchemy (1944). CW 12: P. 48
To interpret the dream-process as compensatory is in my view entirely consistent with the nature of the biological process in general. Freud’s view tends in the same direction, since he too ascribes a compensatory role to dreams in so far as they preserve sleep. . . . As against this, we should not overlook the fact that the very dreams which disturb

sleep most-and these are not uncommon-have a dramatic structure which aims logically at creating a highly affective situation, and builds it up so efficiently that it unquestionably wakes the dreamer. Freud explains these dreams by saying that the censor was no longer able to suppress the painful affect. It seems to me that this explanation fails to do justice to the facts. Dreams which concern themselves in a very disagreeable manner with the painful experiences and activities of daily life and expose just the most disturbing thoughts with the most painful distinctness are known to everyone. It would, in my opinion, be unjustified to speak here of the dream's sleep-preserving, affect-disguising function. One would have to stand reality on its head to see in these dreams a confirmation of Freud's view.

"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 485

Much may be said for Freud's view as a scientific explanation of dream psychology. But I must dispute its completeness, for the psyche cannot be conceived merely in causal terms but requires also a final view. Only a combination of points of view-which has not yet been achieved in a scientifically satisfactory manner, owing to the enormous difficulties, both practical and theoretical, that still remain to be overcome-can give us a more complete conception of the nature of dreams.

"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 473

Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance.

"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.312

It is only in exceptional cases that somatic stimuli are the determining factor. Usually they coalesce completely with the symbolical expression of the unconscious dream content; in other words, they are used as a means of expression. Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation.

"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 502

Considering a dream from the standpoint of finality, which I contrast with the causal standpoint of Freud, does not - as I would expressly like to emphasize-involve a denial of the dream's causes, but rather a different interpretation of the associative material gathered round the dream. The material facts remain the same, but the criterion by which they are judged is different. The question may be formulated simply as follows: What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Everywhere the question of the why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation.

"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 465

The prospective function, on the other hand, is anticipation in the unconscious of future conscious achievements, something like a preliminary exercise or sketch, or a plan roughed out in advance. . . . The occurrence of prospective dreams cannot be denied. It would be wrong to call them prophetic, because at bottom they are no more prophetic than a medical diagnosis or a weather forecast. They are merely an anticipatory combination of probabilities which may coincide with the actual behavior of things but need not necessarily agree in every detail. Only in the latter case can we speak of "prophecy." That the prospective function of dreams is sometimes greatly superior to the combinations we can consciously foresee is not surprising, since a dream results from the fusion of subliminal elements and is thus a combination of all the perceptions, thoughts, and feelings which consciousness has not registered because of their feeble accentuation. In addition, dreams can rely on subliminal memory traces that are no longer able to influence consciousness effectively. With regard to prognosis, therefore, dreams are often in a much more favorable position than consciousness.

"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 493

Another dream-determinant that deserves mention is telepathy. The authenticity of this phenomenon can no longer be disputed today. It is; of course, very simple to deny its existence without examining the evidence, but that is an unscientific procedure which is unworthy of notice. I have found by experience that telepathy does in fact influence dreams, as has been asserted since ancient times. Certain people are particularly sensitive in this respect and often have telepathically influenced dreams. But in acknowledging the phenomenon of telepathy I am not giving

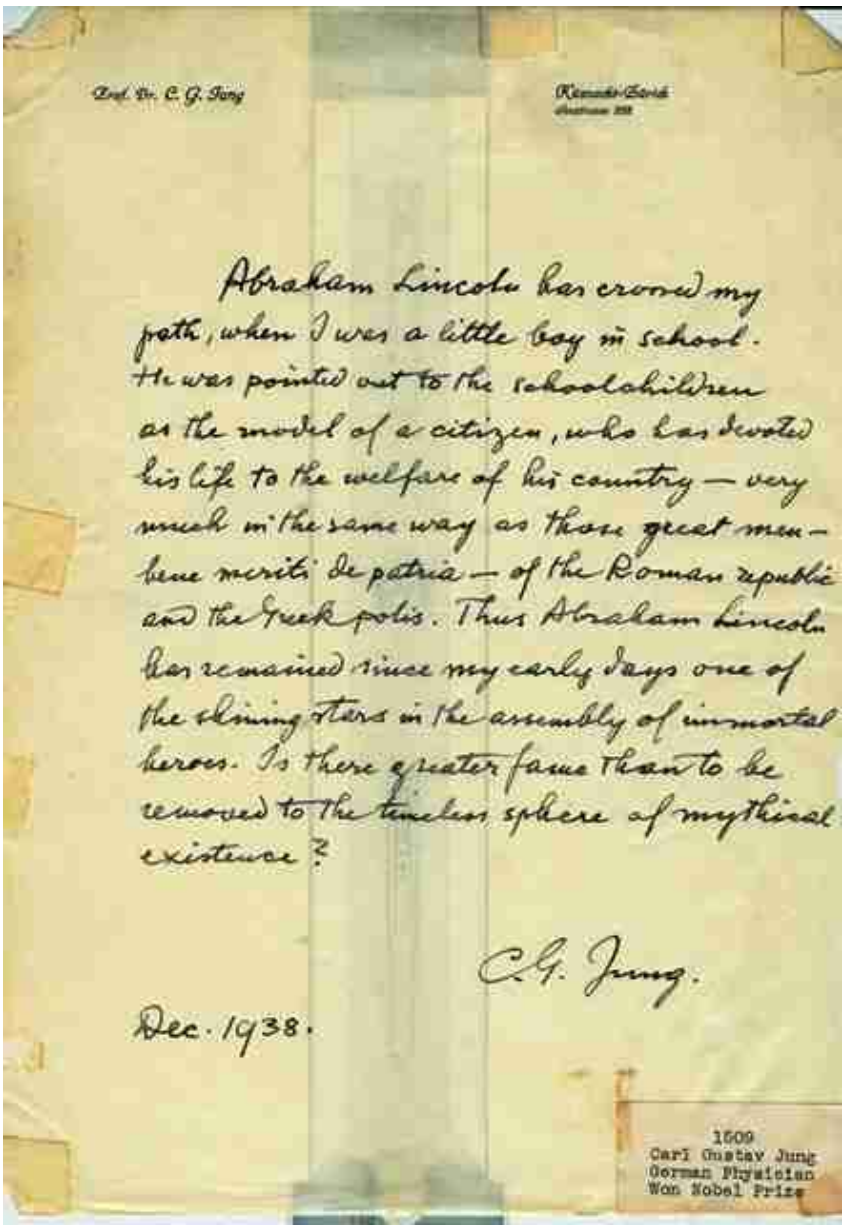
unqualified assent to the popular theory of action at a distance. The phenomenon undoubtedly exists, but the theory of it does not seem to me so simple.
”The Practical Use of Dream Analysis” (1934). In CW 16: The Practice of Psychotherapy. P.503
Anyone who wishes to interpret a dream must himself be on approximately the same level as the dream, for nowhere can he see anything more than what he is himself.
”Marriage as a Psychological Relationship” (1925) In CW 17: The Development of the Personality. P. 324
Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer’s consciousness. I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation. Knowledge is no advantage when it is a matter of one’s own dreams.
Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18: (retitled) The Tavistock Lectures. P. 122
On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced.
”On the Psychology of the Unconscious” (1953). In CW 7: Two Essays on Analytical Psychology. P.199
The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands.
”The Meaning of Psychology for Modern Man” (1933). In CW 10: Civilization in Transition. P.327
It is obvious that in handling ”big” dreams intuitive guesswork will lead nowhere. Wide knowledge is required, such as a specialist ought to possess.’ But no dream can be interpreted with knowledge alone. This knowledge, furthermore, should not be dead material that has been memorized; it must possess a living quality, and be infused with the experience of the person who uses it. Of what use is philosophical knowledge in the head, if one is not also a philosopher at heart?
”The Meaning of Psychology for Modern Man” (1933). In CW 10: Civilization in Transition. P.324

Shame is a Soul-Eating Emotion ˜Carl Jung (2012-10-21 07:54)

Shame is a Soul-Eating Emotion Carl Jung

990

Carl Jung's letter written in 1938 about Abraham Lincoln (2012-10-23 05:59)



Prof. Dr. C. G. Jung

Küsnacht-Zürich

Abraham Lincoln has crossed my path, when I was a little boy in school. He was pointed out to the schoolchildren as the model of a citizen, who has devoted his life to the welfare of his country — very much in the same way as those great men — bene meriti de patria — of the Roman republic and the Greek polis. Thus Abraham Lincoln has remained since my early days one of the shining stars in the assembly of immortal heroes. Is there greater fame than to be removed to the timeless sphere of mythical existence?

C. G. Jung.

Dec. 1938.

1509
Carl Gustav Jung
German Physician
Won Nobel Prize

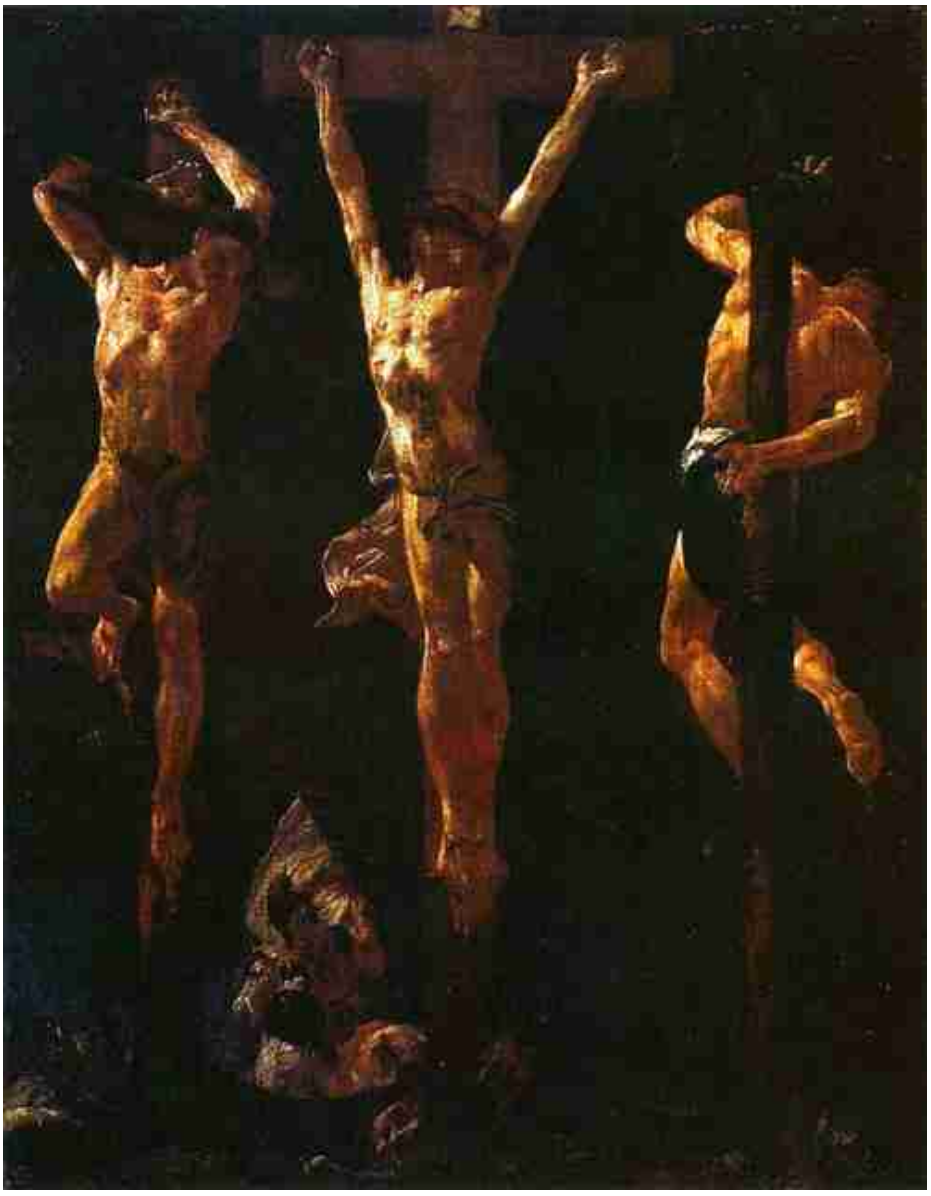
Carl Jung’s letter written in 1938 about Abraham Lincoln

Since the Soul animates the Body..... **(2012-10-26 05:13)**

Since the soul animates the body, just as the soul is animated by the spirit, she tends to favor the body and everything bodily, sensuous, and emotional. She lies caught in “the chains” of Physis, and she desires “beyond physical necessity.”

She must be called back by the “counsel of the spirit” from her lostness in matter and the world.
This is a relief to the body too, for it not only enjoy the advantage of being animated by the soul, but suffers under the disadvantage of having to serve as the instrument of the soul’s appetites and desires. Her wish-fantasies impel it to deeds which it would not rouse itself without this incentive, for the inertia of matter is inborn in it and probably forms its only interest except for the satisfaction of physiological instincts. Hence the separation means withdrawing the soul and her projections from the bodily sphere and from all environmental conditions relating to the body.
In modern terms it would be a turning away from sensuous reality, a withdrawal of the fantasy-projections that give “the ten thousand things” their attractive and deceptive glamour. In other words, it means introversion, introspection, meditation, and the careful investigation of desires and their motives. Since, as Dorn says, the soul “stands between good and evil,” the disciple will have every opportunity to discover the dark side of his personality, his inferior wishes and motives, childish fantasies and resentments, etc.; in short, all those traits he habitually hides from himself. He will be confronted with his shadow, but more rarely with the good qualities of which he is accustomed to make a show anyway.
He will learn to know his soul, that is, his anima and Shakti who conjures up a delusory world for him. He attains this knowledge, Dorn supposes, with the help of the spirit, by which are meant all the higher mental faculties such as reason, insight, and moral discrimination. But, in so far as the spirit is also a “window into eternity” and, as the anima rationalis, immortal.
It conveys to the soul a certain “divine influx” and the knowledge of higher things, wherein consists precisely its supposed animation of the soul. This higher world has an impersonal character and consists on the one hand of all those traditional, intellectual, and moral values which educate and cultivate the individual, and, on the other, of the products of the unconscious, which present themselves to consciousness as archetypal ideas. Usually the former predominate. But when, weakened by age or by criticism, they lose their power of conviction, the archetypal ideas rush in to fill the gap. Freud, correctly recognized this situation, called the traditional values by “super-ego,” but the archetypal ideas remained unknown to him, as the belief in reason and the positivism of the nineteenth century never relaxed their hold. A materialistic view of the world ill accords with the reality and autonomy of the psyche. Carl Jung; Mysterium Coniunctionis; Pages 472-473.
https://www.facebook.com/groups/56536297291/

Crucified between the Two Thieves **(2012-10-26 06:54)**



Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment.

The one is destined for damnation and death, and the other will rise up. But it will take a long time until you see

what is destined for death and what is destined for life, since the lowest in you is still unseparated and one, and in a deep sleep. Carl Jung; Red Book

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(2012-10-26 10:54)

”Some shoes that look good on a person are small to another; There is a recipe for living for all. ”Carl.G.Jung

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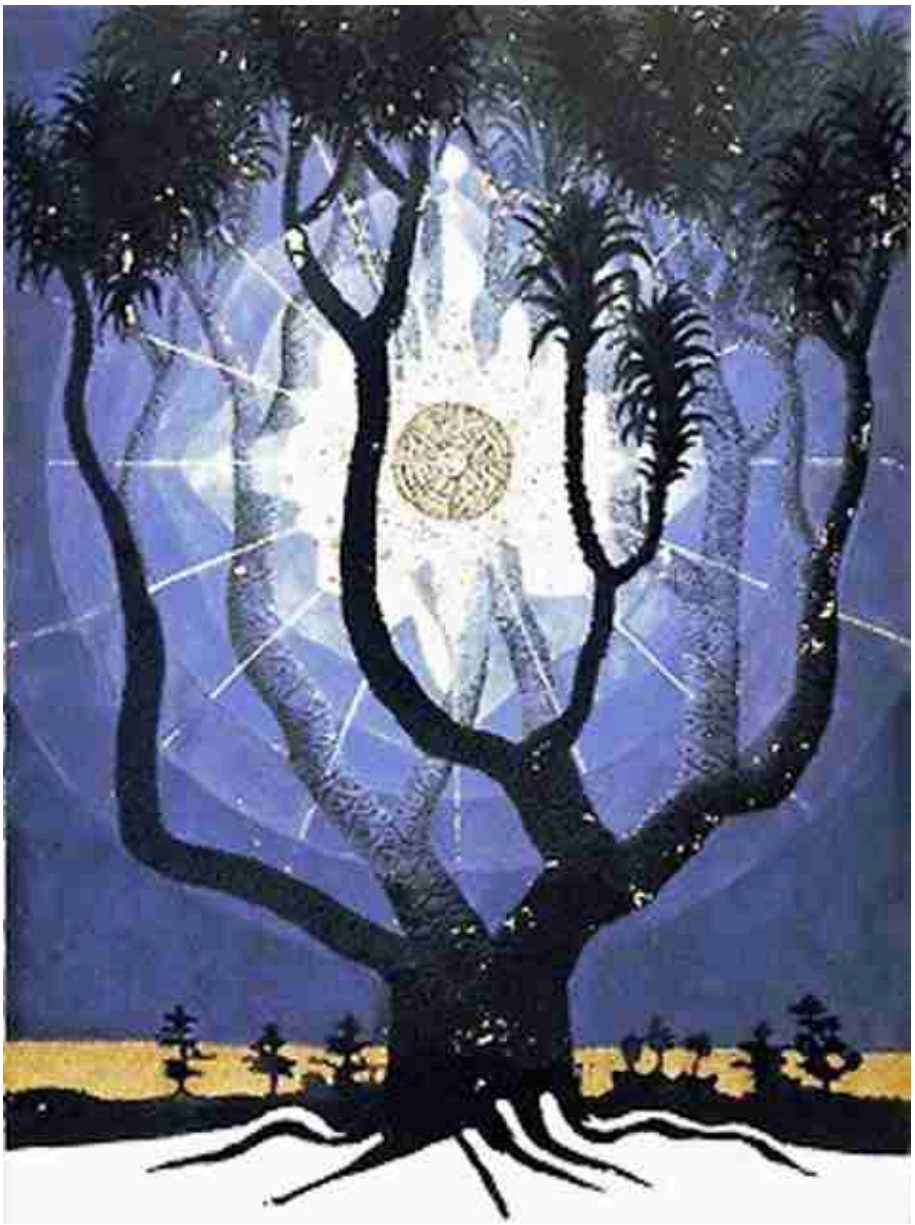
Leprosy of the Soul **(2012-10-27 04:37)**

Please consider that it is the suffering of the creative that they carry something evil in them, a leprosy of the soul that separates them from its danger. They could praise their leprosy as a virtue and could indeed do so out of virtuousness. But this would be doing what Christ does, and would therefore be his imitation. For only one was Christ and only one could violate the laws as he did.
It is impossible to commit higher infringements on his path. Fulfill that which comes to you. Break the Christ in yourself so that you may arrive at yourself and ultimately at your animal which is well-behaved in its herd and unwilling to infringe its laws. May it suffice in terms of transgression that you do not imitate Christ, since thereby you take a step back from Christianity and a step beyond it. Christ brought salvation through adeptness, and ineptitude will save you.
Carl Jung; Red Book
https://www.facebook.com/groups/56536297291/

A Forest Goblin and Prankster **(2012-10-28 00:14)**

But I was no longer the man I had been, for a strange being grew through me. This was a laughing being of the forest, a leaf green daimon, a forest goblin and prankster, who lived alone in the forest and was itself a greening tree being, who loved nothing but greening and growing, who was neither disposed nor indisposed toward men, full of mood and chance, obeying an invisible law and greening and wilting with the trees, neither beautiful nor ugly, neither good nor bad, merely living, primordially old and yet completely young, naked and yet naturally clothed, not man but nature, frightened, laughable, powerful, childish, weak, deceiving and deceived, utterly inconstant and superficial, and yet reaching deep down, down
to the kernel of the world.
I had absorbed the life of both of my friends; a green tree grew from the ruins of the temple. They had not withstood life, but, seduced by life, had become their own monkey business. They had got caught in the muck, and so they called the living a
devil and traitor. Because both of them believed in themselves and in their own goodness, each in his own way, they ultimately became mired in the natural and conclusive burial ground of all outlived ideals. The most beautiful and the best, like the ugliest and the worst, end up someday in the most laughable place in the world, surrounded by fancy dress and led by fools, and go horror-struck to the pit of filth. Carl Jung; Red Book, From Chapter ”Temple Remains”

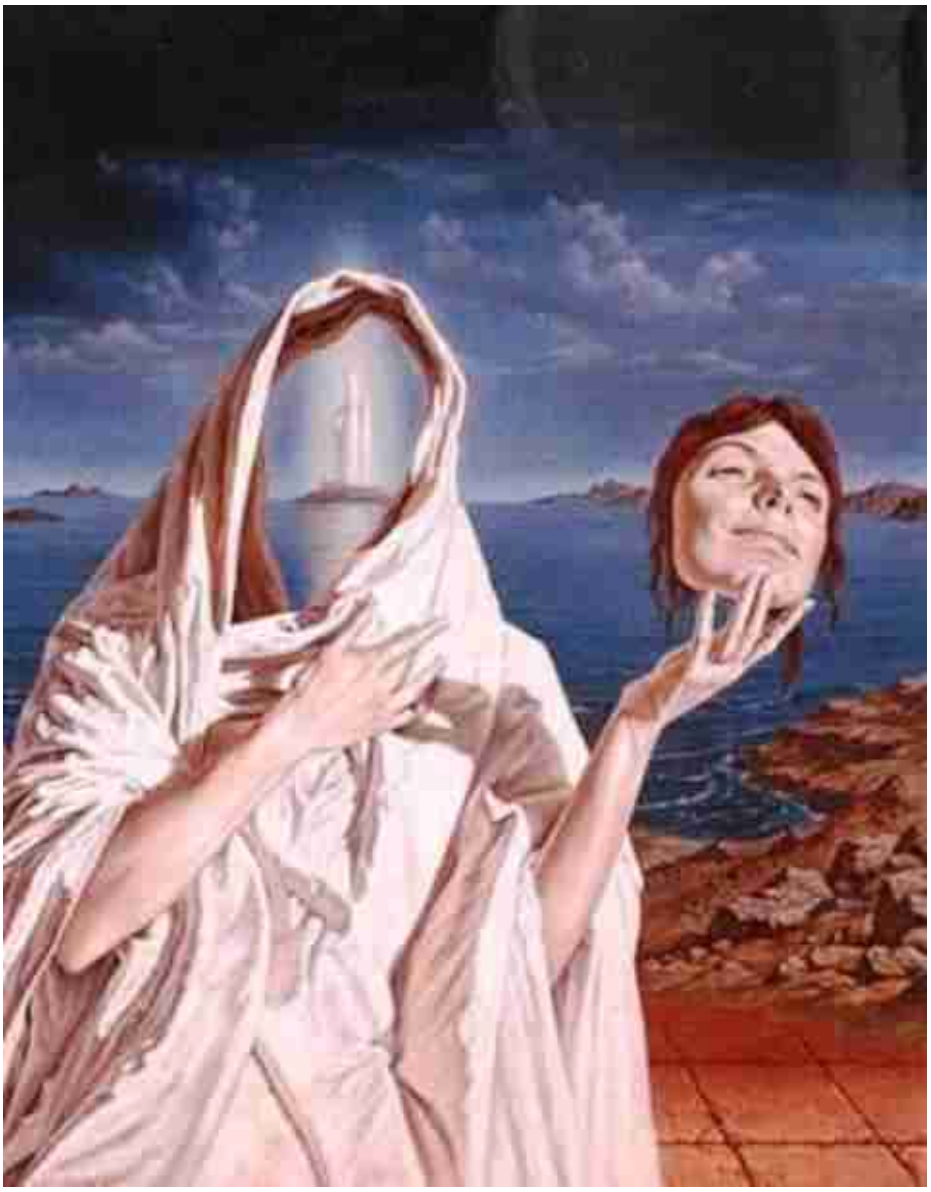
True Life is Invisible **(2012-10-28 03:40)**



”Life has always seemed a plant that lives on its root. Its true life is invisible, hidden in the root. The part that emerges above ground lasts only a single summer. After dies … an ephemeral apparition. ”

Carl Gustav Jung.
http://www.facebook.com/groups/PsicologiaProfunda/

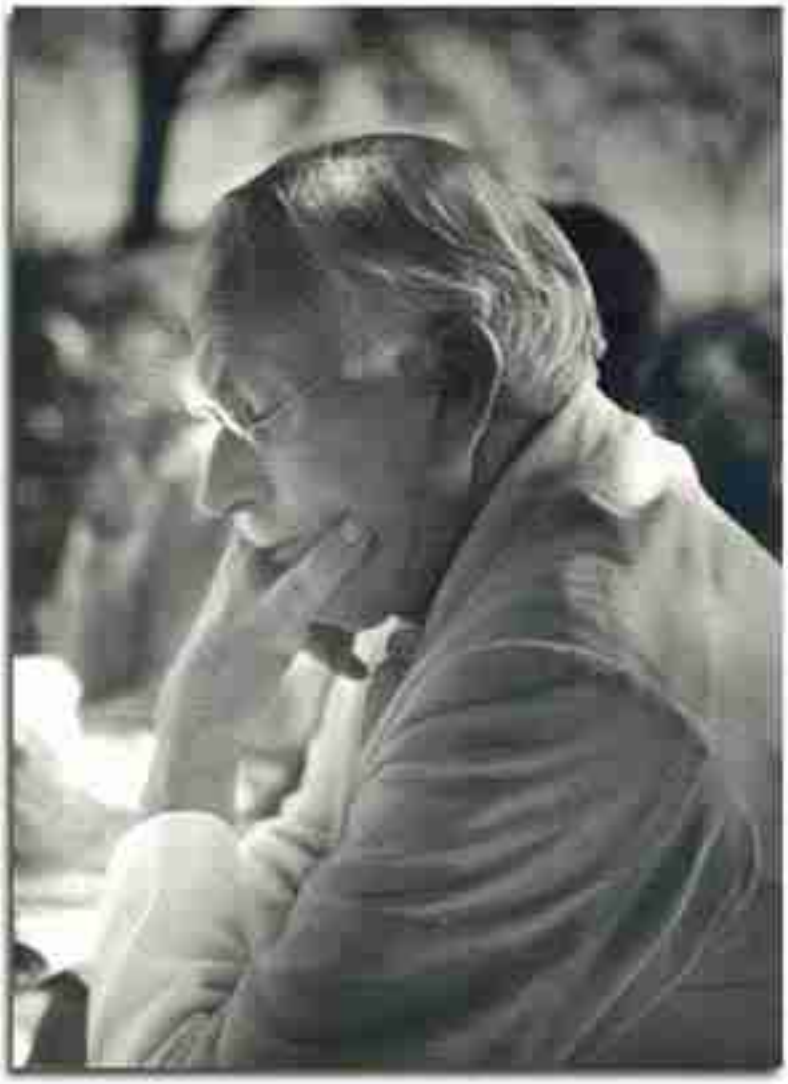
Man stands higher than Science **(2012-10-28 03:58)**



If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round. Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an

end in itself stands man, the creator of his instruments.
”Analytical Psychology and Weltanschauung” (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

Loneliness is a Source of Healing **(2012-10-28 04:10)**



”Loneliness is for me a source of healing, that makes my life worth living. Talking is often a torment to me, and I need several days of silence to recover the futility of words.” Carl Gustav Jung

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the devil is the sum of the darkness of human nature **(2012-10-28 05:59)**

The RED BOOK, ”the devil is the sum of the darkness of human nature. One who lives in light strives to be the image of God; one who lives in the darkness strives to be the image of the devil. Because I want to live in the light, the Sun

disappeared for me when I touched the depths. It was dark and it looked like a snake.
Joined with it and not the subjugated. Took me the part of the humiliation and subjugation, and so entered the nature of snake. If I had not become with the serpent, the devil, the quintessence of all that is ' serpenticice ', would have kept this power over me. This would have given the devil my wrist and it would have forced me to make a pact with him, the same way he shrewdly deceived Faust. But I anticipate him United me with the snake, as well as a man joins a woman.
So, I took the Devil's influence, which can only pass through the 'serpent' of ourselves, and that we often concern the devil Mephistopheles himself rather than be Satan, taken with my ' serpent'. Satan is the very quintessence of evil, naked and so no seduction, no not even cunning, but pure negation without convincing force. So I resist its destructive influence, I grabbed it and held it firmly. His descendants have served me and I sacrificed with the sword.
And so built a firm structure. Through it I got stability and longevity and could withstand the fluctuations. And then the immortal in me is saved. Attracting the darkness of my other world into the day, emptied my other world. The requirements of the dead disappeared, so they were being met.
I'm no longer threatened by the dead, since I accepted their demands and thus accepted the serpent. But because of this also I put something from the dead in my day. But it was necessary, since death is the most enduring of all, what can never be cancelled. The death gives me durability and solidity. All the time I wanted to satisfy my own desires, only I was personally and therefore lived in the sense of the world. But when I recognized the demands of the dead on me and the contented, I gave my personal efforts and the world had to accept me as a dead man. A huge cold comes to those who are in excess of your personal efforts recognized the demands of the dead and seek to satisfy them.
While it feels as if a mysterious poison had paralyzed the life quality of their personal relationships, the voices of the dead remain silent in his another world; the threat, fear, and anxiety are to expire. Everything that previously appeared hungry in it no longer lived in it in his day. your life is wonderful and rich, since he is himself. But the one that always just wants the grace of others is ugly, because it mutilates himself. A murderer is one who wants to force others to bliss, since it kills its own growth. A fool is one who burns down her love for love's sake. This is personal to the other. His other world is gray and impersonal. He forces on the other, and so is cursed forcing himself about himself in a cold nothing. One who recognized the demands of the dead have banned their ugliness. He doesn't necessarily imposes on anyone, and lives alone in beauty and speaks with the dead. But there comes a day when the demands of the dead are also met.
If so persevere in solitude, beauty goes off into another world and the lost land appears in this side. A black stage appears after white, and Paradise and Hell are forever there. "
Carl G. Jung, Red Book "Red Book" (pages 322-323]
https://www.facebook.com/groups/PsicologiaProfunda/

Gnostic Hand **(2012-10-28 06:37)**

Gnostic Hand

Optimism should also occupy the Mind.... **(2012-10-28 10:37)**

”If everything is or can go wrong; its opposite should also populate the mind, i.e. the optimism. This would be sure to have built-in tools to safely exit the psychic state of chaos, making sure that States of dismay are inserted with internal layout to change something. The only remaining possible is this inexorable life factor. There is no human being sentenced previously to a pathological state; and no wish to praise fools, all without any exception have own resources to cope with their adversity.” C. G. Jung
https://www.facebook.com/groups/PsicologiaProfunda/

Who gives you Thoughts and Words? **(2012-10-29 08:38)**

”Galician slaughter” 1846, by Jan Lewicki (1795-1871); ”directed against manorial property (for example, the manorial prisons) and rising against serfdom;[17] Galician, mainly Polish, peasants killed over 1000 noblemen and destroyed 500 manors in 1846.”
My soul: ”Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don’t you know yet that it comes from
me and belongs to me?” Carl Jung, Red Book

The thinker's passions are bad **(2012-10-30 05:59)**

A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome.
Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. But I would have been blind. Therefore I would have felt only

slippery, dead, dangerous, allegedly overcome, insipid, and mawkish things, and I would have pulled back with the same shudder I felt in turning from Salome.
The thinker's passions are bad, therefore he has no pleasure. The thoughts of one who feels are bad, therefore he has no thoughts. He who prefers to think than to feel, leaves his feeling to rot ,in darkness. It does not grow ripe, but in moldiness produces sick tendrils that do not reach the light. He who prefers to feel than to think leaves his thinking in darkness, where it spins its nets in gloomy places, desolate webs in which mosquitoes and gnats become enmeshed. The thinker feels the disgust of feeling, since :the feeling in him is mainly disgusting. The one who feels thinks the disgust of thinking, since the thinking in him is mainly disgusting. So the serpent lies between the thinker and the one who feels. They are each other's poison and healing. Carl Jung; Red Book
https://www.facebook.com/groups/56536297291/?fref=ts

The Woman is accused of all the Darkness **(2012-10-30 06:21)**

Despite all attempts at denial and obfuscation there is an unconscious factor, a black sun, which is responsible for the surprisingly common phenomenon of masculine split-mindedness, when the right hand mustn't know what the left

is doing.
This split in the masculine psyche and the regular darkening of the moon in woman together explain the remarkable fact that the woman is accused of all the darkness in a man, while he himself basks in the thought that he is a veritable fount of vitality and illumination for the females in his environment.
Actually he would be better advised to shroud the brilliance of his mind in the profoundest doubt. It is not difficult for this type of mind (which besides other things is a great trickster like Mercurius) to admit a host of sins in the most convincing way, and even to combine it with a spurious feeling of ethical superiority without in the least approximating to a genuine insight.
This can never be achieved without the participation of feeling; but the intellect admits feeling only when it is convenient. The novilunium of woman is a source of countless disappointments for man which easily turns to bitterness, though they could equally well be a source of wisdom if they were understood.
Naturally this is possible only if he is prepared to acknowledge his black sun, that is, his Shadow. Carl Jung

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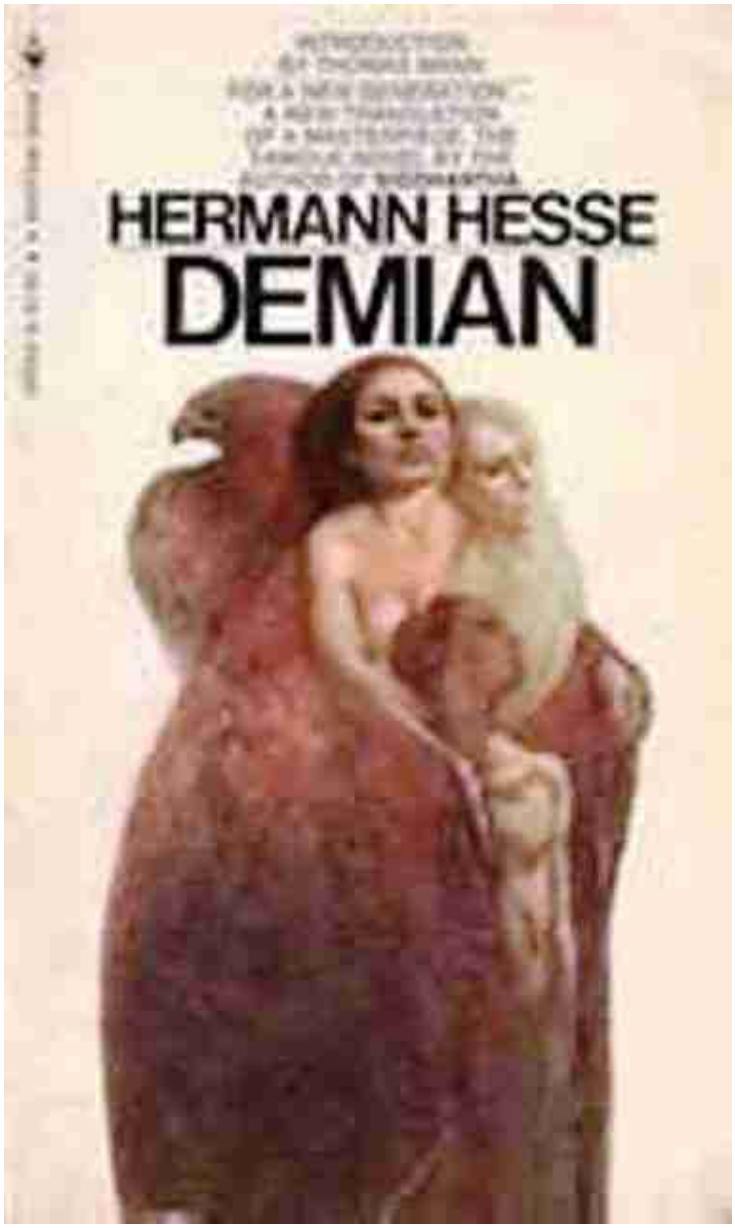
Carl Jung and Hermann Hesse (2012-10-30 07:48)

Demian, Jungian novel of Hermann Hesse
Demian (1919) German novelist Hermann Hesse (1877-1962) is a work 'magic' by Maurice Blanchot (The Book to Come , portfolio tests, p 233).
The author of Steppenwolf here tells the story of Emile Sinclair as the 'Bildungsroman' (bildungsroman) basking in psychoanalysis and allegory.
The reader follows the story both naive and this strange boy in search of himself, which meets significant individuals who help build a 'me': fascinating Demian (daimon , demon or inner voice), his mother Eve, organist and theologian Pistorius. Through the study of dreams, the analysis of his drawings, his introduction to religions and sects (related to followers of Cain), acceptance of a world that unites good and evil (darkness to light , Jehovah to Abraxas), the acquisition of concepts in meditation and concentration, Sinclair becomes a sort of 'seeing'. Demian tells mostly self-realization, a painful rebirth still allowing access to a full life fruitful.
Hesse why he wrote this novel? What is the genesis? In 1914, German author retired to Switzerland, escaping any military obligation. Undergoing a profound existential crisis-related death of his father, his son Martin disease and schizophrenia crises of his wife, he indulges in psychoanalysis and became the student and patient of Carl Gustav Jung (1875-1961) - just as Rilke and Kafka reject this practice. This painful work continues from May 1916 to November 1917. In October, Hesse writes Demian in three weeks. The book will be published after the war in 1919.
At the same time, Carl Gustav Jung continued his research on the collective unconscious, archetypes and libido and published in 1919 (the year of his break with Freud) Metamorphoses of the soul and its symbols (paperback). In 1917/1918, Jung discovered the existence of such a central symbol, the mandala. In his autobiography My Life (Folio, p 525), we read: "The mandala is an archetypal image whose existence is verifiable through centuries and millennia. It means all of the Self, which shows the entire foundation of the soul - mythically speaking, the manifestation of the divinity incarnate in man ' .
One can for example see how the issue of religious symbols and designs like the mandala has profoundly influenced Hermann Hesse during his work with Jung, as well as the analysis of dreams. In Demian, found it through obsessive drawings made by Sinclair, which keeps returning the ovoid shape of the egg from which eradicates the bird so full of meaning for him (as an obligation to pay) or the face Demian / Eve he likes to paint continuously (these two forms are similar mandalas most common in all cultures). Sinclair finds here his soul through the creation (drawing), covering the symbols of the collective imagination and universal, so dear to the eyes of Jung. We can still think of the figure of the bird that is prominent in the novel Hesse. We know that Jung associated with his work on the imagination and symbols of the unconscious birds Egyptian mythologies of the soul, Chaldean or Maui (New Zealand). But I digress from the main subject here.
More specifically, I believe that Jung found in Hesse's novel in the guise of Pistorius (name borrowed definitely Johann Pistorius, a German theologian and cabalist, 1546-1608), professor at Sinclair universal religions and symbols the

unconscious and the soul they contain. P 124: ” All the gods, all the demons were worshiped once, either by the Greeks, the Chinese and the Kaffirs, all we are, all are there in the form of opportunities, desires, means . ’ Here we find the notion of the collective unconscious which Jung was the creator. You can also read (p 125): ’ Often we told our dreams. Pistorius knew interpret. ” But a little later in the text, we glimpse the rift between the patient and the analyst (a phenomenon of cons-transfer): ’Slowly, a sense of resistance against Pistorius arose in me . Sinclair-Hesse puts an end to the analysis with Jung Pistorius: ’Pistorius, I say suddenly with a malice that surprised me and scared me myself, you should again tell me a dream, a dream come true you have made the night. What you’re talking to me feels so terribly antique shop ’ .

Despite their breakup, Jung and Hesse parallel pursued the same objective, that of raising their soul through their creations. This quote from Jung (4th Cover My Life) could just as well belong to Hesse: ’My life is the story of an unconscious that has made its own realization . ” As for Hesse, his sentence could also have been made by Jung: ’The life of every man is a path to self, test a path, a path sketch’ . Not surprising that these two great authors are still considered ’blind’ or ’guides’ spiritual for many readers …

http://lechatmasque.wordpress.com/2010/12/16/demian-hermann-hesse-carl-gustav -jung/


HERMANN HESSE
DEMIAN

Freedom is Conditional **(2012-10-31 05:07)**

I held to the sanctified form, and didn't want to allow the chaos to break. through its dams. I believed in the order of the world and hated everything disorganized and unformed. Therefore above all I had to realize that my own law had brought me to this place. As the God developed in me, I thought he was a part of my self I thought that my "I" included him and therefore I took him for my thought. But I also considered that my thoughts were parts of my "1." Thus I entered into my thoughts, and into the thinking about the God, in that I took him / for a part of my self.
On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Therefore you love reasonable and orderly thoughts, since you could not endure it if your self was in disordered, that is, unsuitable thoughts. Through your selfish wish, you pushed out of your thoughts everything that you do not consider ordered, that is, unfitting.
You create order according to what you know, you do not know the thoughts of chaos, and yet they exist. My thoughts are not my self and my I does not embrace the thought. Your thought has this meaning and that, not just one, but many meanings. No one knows how many. My thoughts are not my self but exactly like the things of the world, alive and dead. Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world. Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize. Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and a forest animal. Just as I have freedom in the world, I also have freedom in my thoughts.
Freedom is conditional. Carl Jung; Red Book.

Our World has become Dehumanized **(2012-10-31 06:20)**

”Through scientific understanding, our world has become dehumanized. Man feels himself isolated in the cosmos. He is no longer involved in nature and has lost his emotional participation in natural events, which hitherto had a

symbolic meaning for him. Thunder is no longer the voice of a god, nor is lightning his avenging missile. No river contains a spirit, no tree makes a mans's life, no snake is the embodiment of wisdom and no mountain still harbors a great demon. Neither do things speak to him nor can he speak to things, like stones, springs, plants and animals." - Carl Jung

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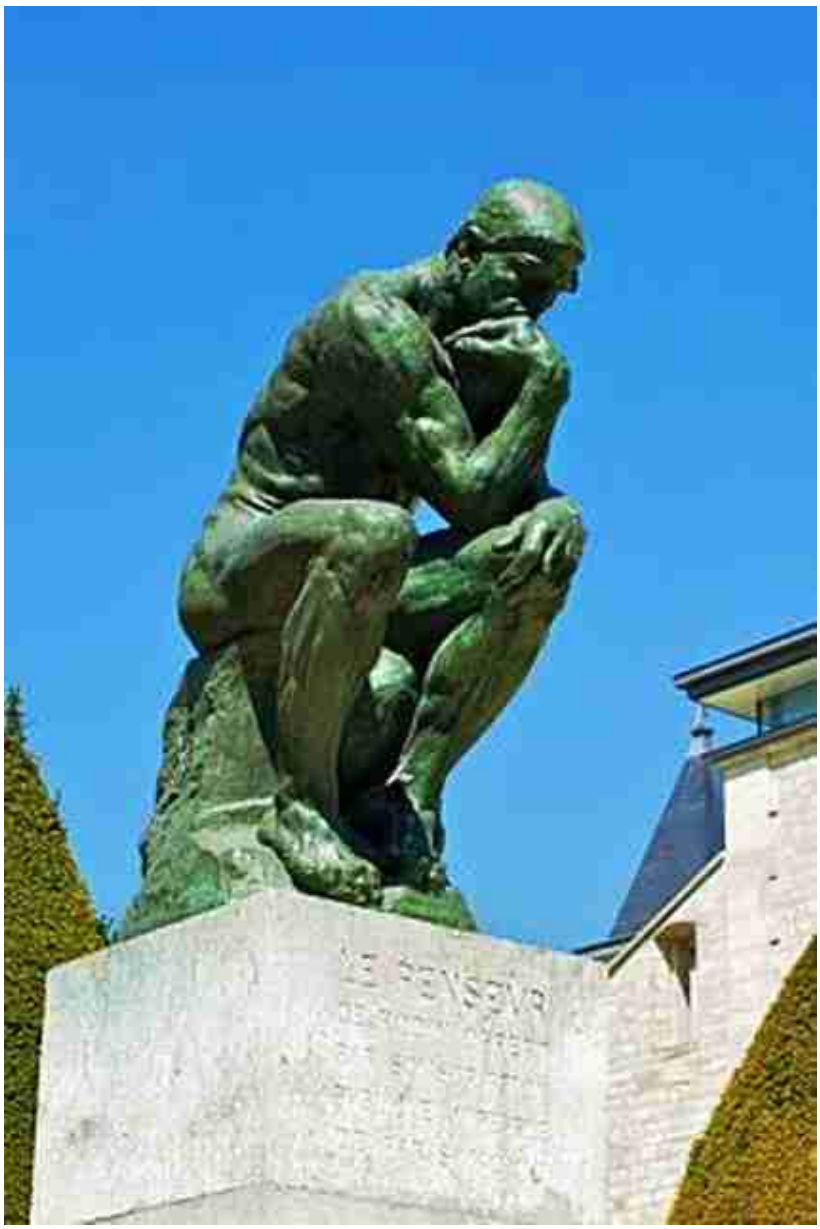
ridicuryder.org (2012-12-01 10:31:26)
Hello Depth Pyschology Alliance,
To paraphrase Nietzsche, Nihilism is merely a tunnel we must emerge from. Entering the tunnel consciously or otherwise must happen in order to get to the other side :)
RidicuRyder

2.10 November

The thinker's passions are bad (2012-11-01 04:55)



Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. But I would have been blind. Therefore I would have felt only slippery, dead, dangerous, allegedly overcome, insipid, and mawkish things, and I would have pulled back with the same shudder I felt in turning from Salome.

The thinker's passions are bad, therefore he has no pleasure. The thoughts of one who feels are bad, therefore he has no thoughts. He who prefers to think than to feel, leaves his feeling to rot,in darkness. It does not grow ripe, but in moldiness

produces sick tendrils that do not reach the light. He who prefers to feel than to think leaves his thinking in darkness, where it spins its nets in gloomy places, desolate webs in which mosquitos and gnats become enmeshed. The thinker feels the

disgust of feeling, since :the feeling in him is mainly disgusting. The one who feels thinks the disgust of thinking, since the thinking in him is mainly disgusting. So the serpent lies between the thinker and the one who feels. They are each other's poison and healing. Carl Jung; Red Book

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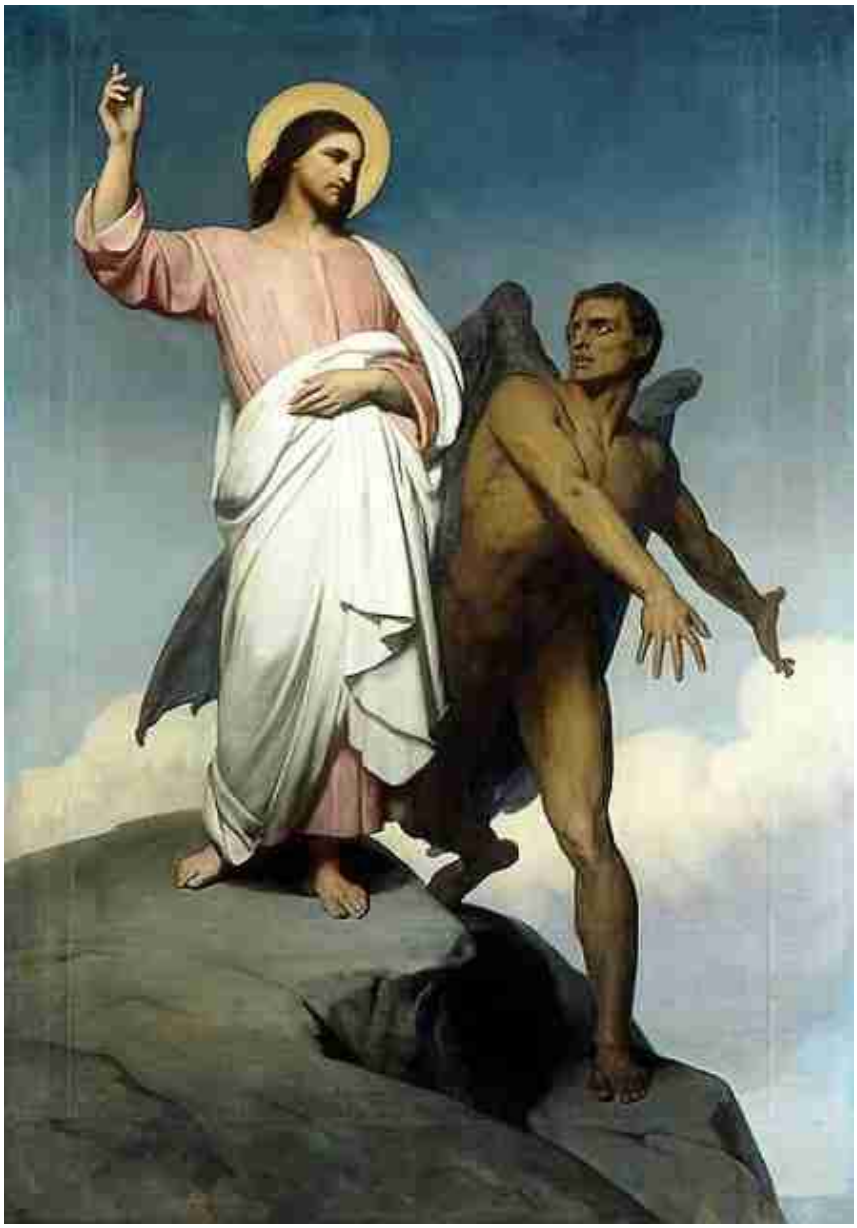
He was my Devil...He was my Joy **(2012-11-01 11:29)**



Surely this red one was the devil, but my devil. That is, he was my joy, the joy of the serious person, who keeps watch alone on the high tower-his red-colored, red-scented, warm bright red joy. Not the secret joy in his thoughts and in his

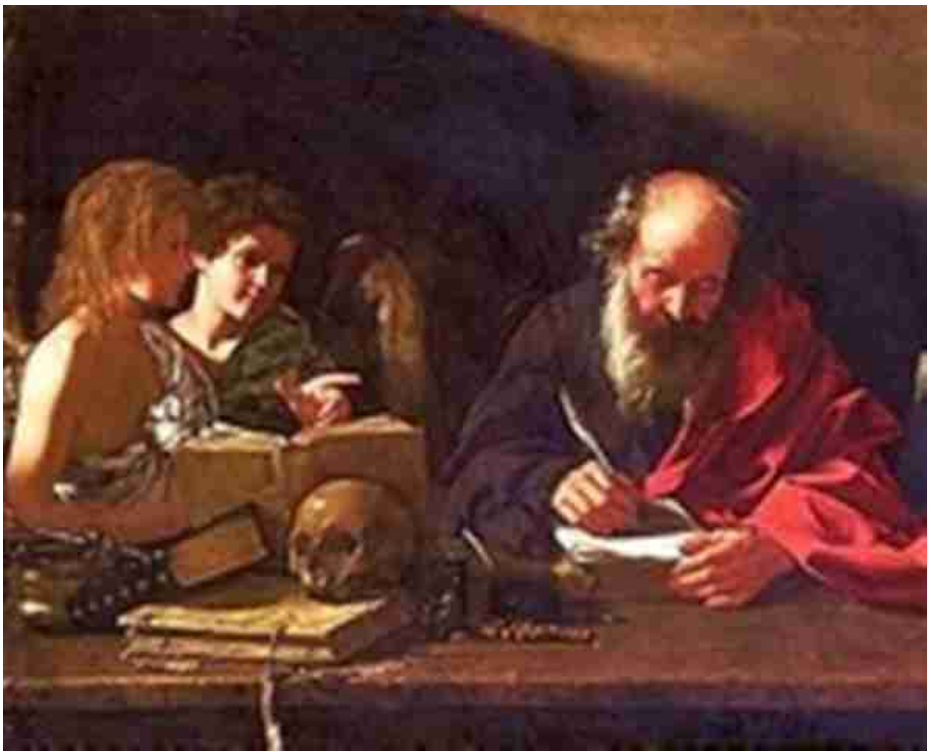
looking, but that strange joy of the world that comes unsuspected like a warm southerly wind with swelling fragrant blossoms and the ease of living. You know it from your poets, this seriousness, when they expectantly look toward what happens in the depths, sought out first of all by the devil because of their spring-like joy. It picks up men like a wave and drives them forth. Whoever tastes this joy forgets himself And there is nothing sweeter than forgetting oneself And not a few have forgotten what they are. But even more have taken root so firmly that not even the rosy wave is able to uproot them. They are petrified and too heavy, while the others are too light.

I earnestly confronted my devil and behaved with him as with a real person. This I learned in the Mysterium: to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual. It does not help that we say in the spirit of this time: there is no devil. There was one with me. This took place in me. I did with him what I could. I could speak with him. A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally. Because religion is precisely what the devil and I cannot agree about. I must have it out with him, as I cannot expect that he as an independent personality would accept my standpoint without further ado. I would be fleeing if I did not try to come to an understanding with him. If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness. He is your devil after all. The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it.

Taking the devil seriously does not mean going over to his side, or else one becomes the devil. Rather it means coming to an understanding. Thereby you accept your other standpoint. With that the devil fundamentally loses ground, and so do you. And that may be well and good.

Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to an understanding. What I said about dancing struck him because I spoke about something that belonged in his own domain. He fails to take seriously only what concerns others because that is the peculiarity of all devils. In such a manner, I arrive at his seriousness, and with this we reach common / ground where understanding is possible. The devil is convinced that dancing is neither lust nor madness, but an expression of joy, which is something proper to neither one nor the other. In this I agree with the devil. Therefore he humanizes himself before my eyes. But I turn green like a tree in spring. Carl Jung; Red Book.

The Solitary went into the Desert **(2012-11-02 04:48)**



The solitary went into the desert to find himself But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same. He wanted to find what he needed in the outer.
But you find manifold meaning only in yourself not in things, since the manifoldness of meaning is not something that is given at the same time, but is a succession of meanings. The meanings that follow one another do not lie in things, but lie in you, who are . subject to many changes, insofar as you take part in life. Things also change, but you do not notice this if you do not change. But if you change, the countenance of the world alters. The manifold sense of things is your manifold sense. It is useless to fathom it in things. And this probably explains why the solitary went into the desert, and fathomed the thing but not himself And therefore what happened to every desirous solitary
And therefore what happened to every desirous solitary also happened to him: the devil came to him with smooth tongue and clear reasoning and knew the right word at the right moment. He lured him to his desire. I had to appear to him as the devil, since I had accepted my darkness. I ate the earth and I drank the sun, and I became a greening tree that stands alone and grows. Carl Jung; Red Book.
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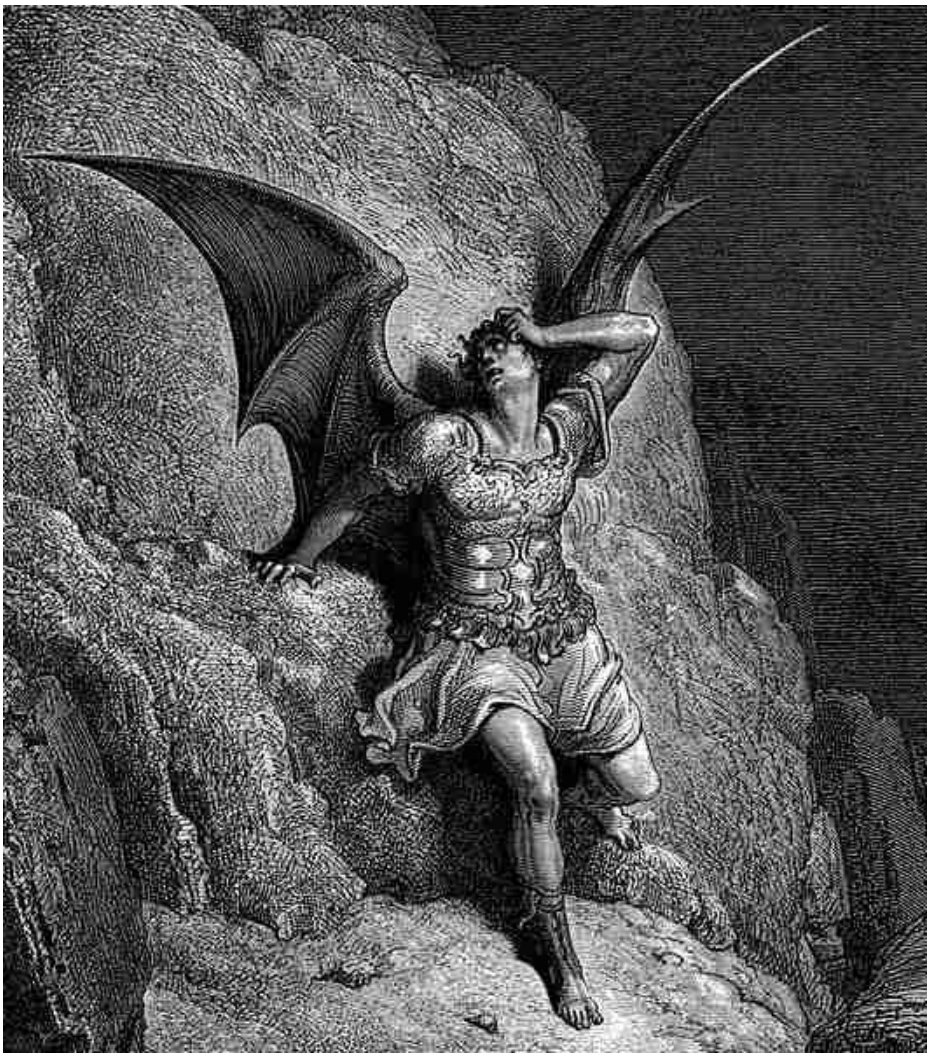
The Living Truth of the Life of the Mind **(2012-11-02 16:10)**



”It appears as if something has been achieved through this memorable event. But it is incalculable where this will all lead. I hardly dare say that Izdubar’s fate is grotesque and tragic, for that is what our most precious life is. It is the first attempt to elevate this truth to a system. He rightly deserves a place among the immortal. What lies in the middle is the truth. It has many faces; one is certainly comical, another sad, a third evil, a fourth tragic, a fifth funny; a sixth is a grimace, and so forth. Should one of these faces become particularly obtrusive, we thus recognize that we have deviated from certain truth and approach an extreme that constitutes a definite impasse should we decide to pursue this route. It is a murderous task to write the wisdom of real life, particularly if one has committed many years to serious scientific research. What proves to be most difficult is to grasp the playfulness of life (the childish, so to speak). All the manifold sides of life, the great, the beautiful, the serious, the black, the devilish, the good, the

ridiculous, the grotesque are fields of application which each tend to wholly absorb the beholder or describer.
Our time requires something capable of regulating the mind. Just as the concrete world has expanded from the limitedness of the ancient outlook to the immeasurable diversity of our modern outlook, the world of intellectual possibilities has developed to unfathomable diversity. Infinitely long paths, paved with thousands of thick volumes, lead from one specialization to another. Soon no one will be able to walk down these paths anymore. And then only specialists will remain. More than ever we require the living truth of the life of the mind, of something capable of providing firm guidance" Carl Jung; Red Book
https://www.facebook.com/groups/56536297291/

God himself smashed his Weapon (2012-11-03 06:19)

You gain everything from the God whom you bear, but not his weapon, since he crushed it. He who conquers needs weapons. But what else do you want to conquer? You cannot conquer more than the earth. And what is the earth?

It is round all over and hangs like a drop in the cosmos.
You will not reach the sun, and your power will not even extend to the barren moon; you will conquer neither the sea, nor the snow on the poles, nor the sands of the desert, but only a few spots on the green earth. You will not conquer anything for any length of time. Your power will turn into dust tomorrow, for above all-at the very least you must conquer death.
So do not be a fool, throw down your weapon. God himself smashed his weapon. Armor is enough to protect you from fools who still suffer from the need to conquer. God's armor will make you invulnerable and invisible to the worst fools. Carl Jung; Red Book

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Lewis Lafontaine (2012-12-19 07:04:25)
Yes, I did.

Sacrificial Murder (2012-11-04 07:30)

But this was the vision that I did not want to see, the horror that I did not want to live: A sickening feeling of nausea sneaks up on me, and abominable, perfidious serpents wind their way slowly and cracklingly through parched undergrowth; they hang down lazily and disgustingly lethargic from the branches, looped in dreadful knots. I am reluctant to enter this dreary and unsightly valley; where the bushes stand in arid stony defiles. The valley looks so normal, its air smells of crime, of foul, cowardly deeds. I am seized by disgust and horror. I walk hesitantly over the boulders, avoiding every dark place for fear of treading on a serpent. The sun shines weakly out of a gray and distant sky; and all the leaves are shriveled. A marionette with a broken head lies before me amidst the stones-a few steps further, a small apron and then behind the bush, the body of a small girl-covered with terrible wounds-smeared with blood. One foot is clad with a stocking and shoe, the other is naked and gorily crushed-the head-where is the head? The head is a mash of blood with hair and whitish pieces of bone, surrounded by stones smeared with brain and blood. My gaze is captivated by this awful sight-a shrouded figure, like that of a woman, is standing calmly next to the child; her face is covered by an impenetrable veil. She asks me:

Soul: ”What then do you say?”
I: ”What should I say? This is beyond words.”
Soul: ”Do you understand this?”
I: ”I refuse to understand such things. I can’t speak about them without becoming enraged.”
Soul: ”Why become enraged? You might as well rage every day of your life, for these and similar things occur every day.”
I: ”But most of the time we don’t see them.”
Soul: ”So knowing that they happen is not enough to enrage you?”
I: ”If I merely have knowledge of something, it’s easier and simpler. The horror is less real if all I have is knowledge.”
Soul: ”Step nearer and you will see that the body of the child has been cut open; take out the liver.”
I: ”I will not touch this corpse. If someone witnessed this, they would think that I’m the murderer.”
Soul: ”You are cowardly; take out the liver.”
I: ”Why should I do this? This is absurd.”
Soul: ”I want you to remove the liver. You must do it.”
I: ”Who are you to give me such an order?”
Soul: ”I am the soul of this child. You must do this for my sake.”
I: ”I don’t understand, but I’ll believe you and do this horrific and absurd deed.” I reach into the child’s visceral cavity-it is still warm-the liver is still firmly attached - I take my knife and cut it free of the ligaments. Then I take it out and hold it with bloody hands toward the figure.
Soul: ”I thank you.”
I: ”What should I do?”
Soul: ”You know what the liver means, and you ought to perform the healing act with it.”
I: ”What is to be done?”
Soul: ”Take a piece of the liver, in place of the whole, and eat it.”
I: ”What are you demanding? This is absolute madness. This is desecration, necrophilia. You make me a guilty party to this most hideous of all crimes.”
Soul: ”You have devised the most horrible torment for the murderer, which. could atone for his act. There is only one atonement: abase yourself and eat.”
I: ”I cannot- I refuse- I cannot participate in this horrible guilt.”
Soul: ”You share in this guilt.”
I: ”I? Share in this guilt?”
Soul: ”You are a man, and a man has committed this deed.”
I: ”Yes, I am a man-I curse whoever did this for being a man, and I curse myself for being a man.”
Soul: ”So, take part in his act, abase yourself and eat. I need atonement.”
I: ”So shall it be for your sake, as you are the soul of this child.”
I kneel down on the stone, cut off a piece of the liver and put it in my mouth. My gorge rises-tears burst from my eyes cold sweat covers my brow-a dull sweet taste of blood-I swallow with desperate efforts-it is impossible-once again and once again- I almost faint-it is done. The horror has been accomplished.
Soul: ”I thank you.”
She throws her veil back-a beautiful maiden with ginger hair.
Soul: ”Do you recognize me?”
I: ”How strangely familiar you are! Who are you?”
Soul: ”I am your soul.” Carl Jung; Red Book

If you live as he whom you are **(2012-11-05 06:26)**

If you live as he whom you are, He will come running against you impetuously, and you can hardly miss him. He will lay violent hands on you and force you into slavery if you do not remember your terrible weapon, which you have

always used in his service against yourself You will be cunning, terrible, and cold if you make the beautiful and much loved fall. But you should not kill him, even if he suffers and writhes in unbearable agony. Bind the holy Sebastian to a tree and slowly and rationally shoot arrow after arrow into his twitching flesh. When you do so, remind yourself that each arrow that strikes him spares one of your dwarfish and lame brothers. So you may shoot many arrows. But there is a misunderstanding that occurs all too frequently and is almost ineradicable: Men always want to destroy the beautiful and much loved outside of themselves, but never within themselves. Carl Jung; Red Book

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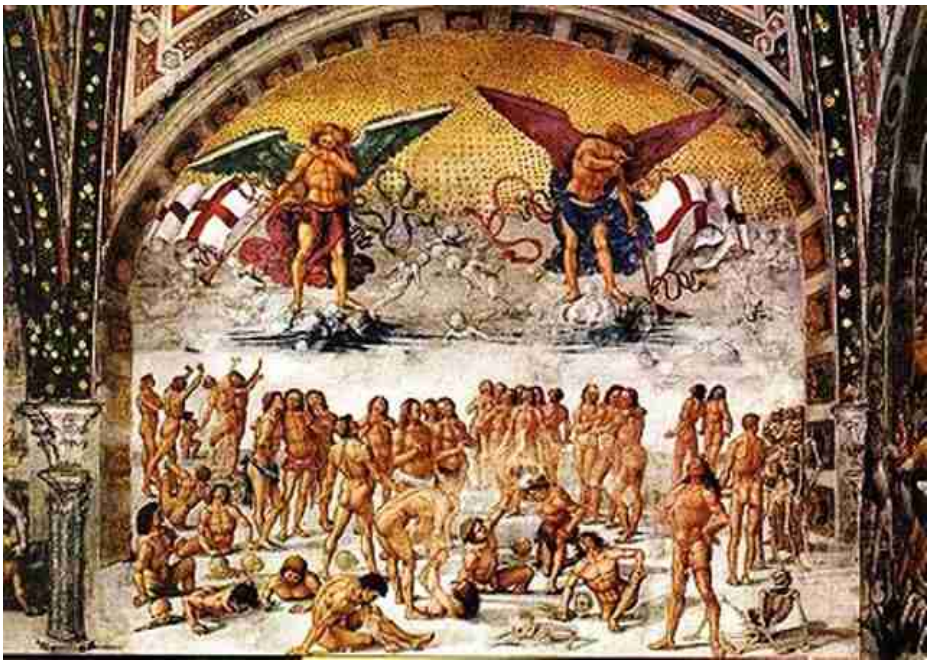
In the Likeness of God **(2012-11-07 07:02)**

”In the likeness of God, the unconscious has two aspects: one is good, and good, the other is bad, evil and nefarious. The unconscious is the immediate source of our religious experiences. The psychic nature of all experience does not mean that the transcendental realities are psychic also. Physics does not consider that the transcendental reality, represented by its psychological model, is also psychic. She calls this matter; Similarly the psychology does not assign your own psychic nature to your images or archetypes. It is called ”psicóides” and is convinced that represent transcendental realities. She meets including the ”simple faith” as a sort of inevitable conviction. We can look for it everywhere, but she only comes to meet us when it wants, because it is a gift of the Holy Spirit. There is only one divine spirit: an immediate presence, often terrifying and in no way subject to our will. [...] An experiment of this type is always numinosa because it unites all aspects of all. ”
Carl Gustav Jung-Symbolic Life
https://www.facebook.com/groups/PsicologiaProfunda/

Uniting with the Self we reach the God **(2012-11-08 16:10)**



Through uniting with the Self we reach the God.
I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced it. It has happened thus in me. And it certainly happened in a way that I neither expected nor wished for. The experience of the God in this form was unexpected and unwanted. I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all measure and steadily goes on working in me. So if it is a deception, then deception is my God.
Moreover, the God is in the deception. And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize the God in it. No insight or objection is so strong that it could surpass the strength of this experience. And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it. I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known. I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the knowledge that I have experienced the God.
I recognize the God by the unshakeableness of the experience. I cannot help but recognize him by the experience. I do not want to believe it, I do not need to believe it, nor could I believe it. How can one believe such? My mind would need to be totally confused to believe such things. Given their nature, they are most improbable. Not only improbable but also impossible for our understanding. Only a sick brain could produce such deceptions. I am like those sick persons who have been overcome by delusion and sensory deception. But I must say that the God makes us sick. I experience the God in sickness. A living God afflicts our reason like a sickness. He fills the soul with intoxication. He fills us with reeling chaos.
How many will the God break?
The God appears to us in a certain state of the soul. Therefore we reach the God through the Self. Not the Self is God, although we reach the God through the Self. The God is behind the Self above the Self the Self itself when he

appears. But he appears as our sickness, from which we must heal ourselves. We must heal ourselves from the God, since he is also our heaviest wound. For in the first instance the God's power resides entirely in the Self since the self is completely in the God, because we were not with the Self We must draw the Self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the Self into the boundless, into dissolution. Hence when the God appears to us we are at first powerless, captivated, divided, sick, poisoned with the strongest poison, but drunk with the highest health.
For in the first instance the God's power resides entirely in the Self since the Self is completely in the God, because we were not with the self We must draw the self to our side. Therefore we must wrestle with the God for the Self Since the God is an unfathomable powerful movement that sweeps away the Self into the boundless, into dissolution. Hence when the God appears to us we are at first powerless, captivated, divided, sick, poisoned with the strongest poison, but
drunk with the highest health.
Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie. I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole.
Therefore I must serve my Self I must win it in this way. But I must win it so that my life will become whole. For it seems to me to be sinful to deform life where there is yet the possibility to live it fully. The service of the Self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my Self from the God. I must free my Self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature.
Carl Jung; Red Book.

I want to emboss you like a coin **(2012-11-09 06:03)**

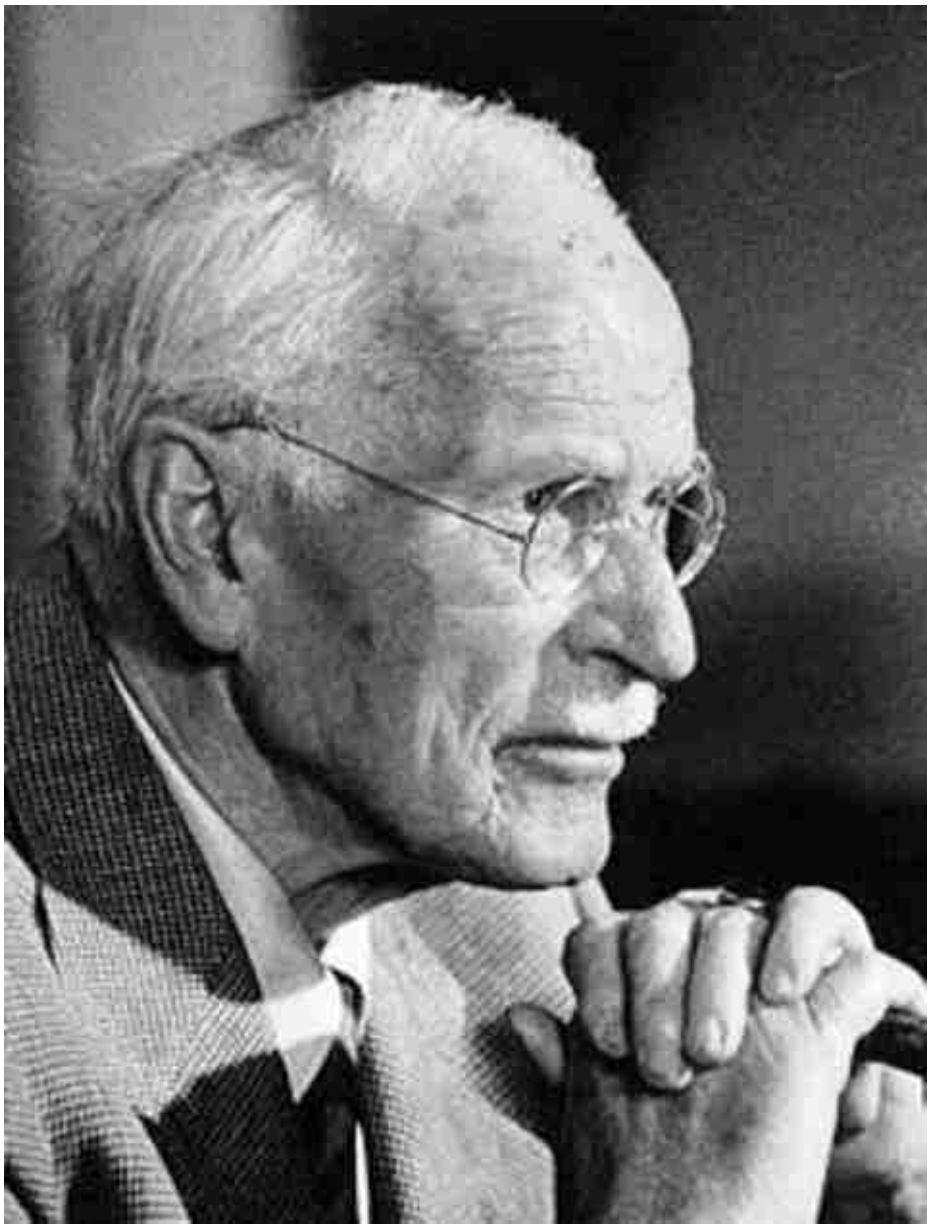
Soon after this on an autumn night I heard the voice of an old man (and this time I knew that it was Diahmon). He said: I want to turn you around. I want to master you. I want to emboss you like a coin. I want to do business with

you. One should buy and sell you. You should pass from hand to hand. Self-willing is not for you. You are the will of the whole. Gold is no master out of its own will and yet it rules the whole, despised and greedily demanded, an inexorable ruler: it lies and waits. He who sees it longs for it.

It does not follow one around, but lies silently, with a brightly gleaming countenance, self-sufficient, a king that needs no proof of its power. Everyone seeks after it, few find it, but even the smallest piece is highly esteemed. It neither gives nor squanders itself Everyone takes it where he finds it, and anxiously ensures that he doesn't lose the smallest part of it. Everyone denies that he depends on it, and yet he secretly stretches out his hand longingly toward it. Must gold prove its necessity? It is proven through the longing of men. Ask it: who takes me? He who takes it, has it. Gold does not stir. It sleeps and shines. Its brilliance confuses the senses. Without a word, it promises everything that men deem desirable. It ruins those to be ruined and helps those on the rise to ascend.

A blazing hoard is piled up, it awaits the taker. What tribulations do men not take upon themselves for the sake of gold? It waits and does not shorten their tribulations-the greater the tribulations, the greater the trouble, the more esteemed it is. It grows from underground, from the molten lava. It slowly exudes, hidden in veins and rocks. Man exerts all cunning to dig it out, to raise it." Carl Jung; Red Book.

Essay On Wotan By Dr. Carl Jung **(2012-11-09 08:28)**



Essay On Wotan By Dr. Carl Jung
Preface to: Essays on Contemporary Events

Medical psychotherapy, for practical reasons, has to deal with the whole of the psyche. Therefore, it is bound to come to terms with all those factors, biological as well as social and mental, which have a vital influence on psychic life.

We are living in times of great disruption: political passions are aflame, internal upheavals have brought nations to the brink of chaos, and the very foundations of our Weltanschauung are shattered. This critical state of things has such a tremendous influence on the psychic life of the individual that the doctor must follow its effects with more than usual attention. the storm of events does not sweep down upon him only from the great world outside; he feels the violence of its impact even in the quiet of his consulting-room and in the privacy of the medical consultation. As he has a responsibility towards his patients, he cannot afford to withdraw to the peaceful island of undisturbed scientific work, but must constantly descend into the arena of world events, in order to join in the battle of conflicting passions and opinions. Were he to remain aloof from the tumult, the calamity of his time would reach him only from afar, and his patients' suffering would find neither ear nor understanding. He would be at a loss to know how to talk to him, and to help him out of his isolation. For this reason the psychologist cannot avoid coming to grips with contemporary history, even his very soul shrinks from the political uproar, the lying propaganda, and the jarring speeches of the demagogues. We need not mention his duties as a citizen, which confront him with a similar task. As a physician, he has a higher obligation to humanity in this respect.

From time to time, therefore, I have felt obliged to step beyond the usual bounds of my profession. The experience of the psychologist is of a rather special kind, and it seemed to me that the general public might find it useful to hear his point of view. This was hardly a far-fetched conclusion, for surely the most naive of laymen could not fail to see that many contemporary figures and events were positively asking for psychological elucidation. Were psychopathic symptoms ever more conspicuous than in the contemporary political scene?

It has never been my wish to meddle in the political questions of the day. But in the course of the years I have written a few papers which give my reactions to current events. The present book contains a collection of these occasional essays, all written between 1936 and 1946. It is natural enough that my thoughts should have been especially concerned with Germany, which has been a problem to me ever since the first World War. My statements have evidently led to all manner of misunderstandings, which are chiefly due, no doubt, to the fact that my psychological point of view strikes many people as new and therefore strange. Instead of embarking upon lengthy arguments in an attempt to clear up these misunderstandings, I have found it simpler to collect all the passages in my other writings which deal with the same theme and to put them in an epilogue. The reader will thus be in a position to get a clear picture of the facts for himself.

”In Germany Shall diverse sects arise,
Coming very near to happy paganism.
The heart captivated and small receivings
Shall open the gate to pay the true tithe.”]

When we look back to the time before 1914, we find ourselves living in a world of events which would have been inconceivable before the war. We were even beginning to regard war between civilized nations as a fable, thinking that such an absurdity would become less and less possible on our rational, internationally organized world. And what came after the war was a veritable witches' sabbath. Everywhere fantastic revolutions, violent alterations of the map, reversions in politics to medieval or even antique prototypes, totalitarian states that engulf their neighbours and outdo all previous theocracies in their absolutist claims, persecutions of Christians and Jews, wholesale political murder, and finally we have witnessed a light-hearted piratical raid on a peaceful, half-civilized people.

With such goings on in the wide world it is not in the least surprising that there should be equally curious manifestations on a smaller scale in other spheres. In the realm of philosophy we shall have to wait some time before anyone is able to assess the kind of age we are living in. But in the sphere of religion we can see at once that some very significant things have been happening. We need feel no surprise that in Russia the colourful splendours of the Eastern Orthodox Church have been superseded by the Movement of the Godless – indeed, one breathed a sigh of relief oneself when one emerged from the haze of an Orthodox church with its multitude of lamps and entered an honest mosque, where the sublime and invisible omnipresence of God was not crowded out by a superfluity of sacred paraphernalia. Tasteless and pitiably unintelligent as it is, and however deplorable the low spiritual level of the ”scientific” reaction, it was inevitable that nineteenth-century ”scientific” enlightenment should one day dawn

in Russia.

But what is more than curious – indeed, piquant to a degree – is that an ancient god of storm and frenzy, the long quiescent Wotan, should awake, like an extinct volcano, to new activity, in a civilized country that had long been supposed to have outgrown the Middle Ages. We have seen him come to life in the German Youth Movement, and right at the beginning the blood of several sheep was shed in honour of his resurrection. Armed with rucksack and lute, blond youths, and sometimes girls as well, were to be seen as restless wanderers on every road from the North Cape to Sicily, faithful votaries of the roving god. Later, towards the end of the Weimar Republic, the wandering role was taken over by thousands of unemployed, who were to be met with everywhere on their aimless journeys. By 1933 they wandered no longer, but marched in their hundreds of thousands. The Hitler movement literally brought the whole of Germany to its feet, from five-year-olds to veterans, and produced a spectacle of a nation migrating from one place to another. Wotan the wanderer was on the move. He could be seen, looking rather shamefaced, in the meeting-house of a sect of simple folk in North Germany, disguised as Christ sitting on a white horse. I do not know if these people were aware of Wotan's ancient connection with the figures of Christ and Dionysus, but it is not very probable.

Wotan is a restless wanderer who creates unrest and stirs up strife, now here, now there, and works magic. He was soon changed by Christianity into the devil, and only lived on in fading local traditions as a ghostly hunter who was seen with his retinue, flickering like a will o' the wisp through the stormy night. In the Middle Ages the role of the restless wanderer was taken over by Ahasuerus, the Wandering Jew, which is not a Jewish but a Christian legend. The motif of the wanderer who has not accepted Christ was projected on the Jews, in the same way as we always rediscover our unconscious psychic contents in other people. At any rate the coincidence of anti-Semitism with the reawakening of Wotan is a psychological subtlety that may perhaps be worth mentioning.

The German youths who celebrated the solstice with sheep-sacrifices were not the first to hear the rustling in the primeval forest of the unconsciousness. They were anticipated by Nietzsche, Schuler, Stefan George, and Ludwig Klages. The literary tradition of the Rhineland and the country south of the Main has a classical stamp that cannot easily be got rid of; every interpretation of intoxication and exuberance is apt to be taken back to classical models, to Dionysus, to the puer aeternus and the cosmogonic Eros. No doubt it sounds better to academic ears to interpret these things as Dionysus, but Wotan might be a more correct interpretation. He is the god of storm and frenzy, the unleasher of passions and the lust of battle; moreover he is a superlative magician and artist in illusion who is versed in all secrets of an occult nature.

Nietzsche's case is certainly a peculiar one. He had no knowledge of Germanic literature; he discovered the "cultural Philistine"; and the announcement that "God is dead" led to Zarathustra's meeting with an unknown god in unexpected form, who approached him sometimes as an enemy and sometimes disguised as Zarathustra himself. Zarathustra, too, was a soothsayer, a magician, and the storm-wind:

And like a wind shall I come to blow among them, and with my spirit shall take away the breath of their spirit; thus my future wills it. Truly, a strong wind is Zarathustra to all that are low; and this counsel gives he to his enemies and to all that spit and spew: "Beware of spitting against the wind."

And when Zarathustra dreamed that he was guardian of the graves in the "lone mountain fortress of death," and was making a mighty effort to open the gates, suddenly

A roaring wind tore the gates asunder; whistling, shrieking, and keening, it cast a black coffin before me.

And amid the roaring and whistling and shrieking the coffin burst open and spouted a thousand peals of laughter.

The disciple who interpreted the dream said to Zarathustra:

Are you not yourself the wind with shrill whistling, which bursts open the gates of the fortress of death?

Are you not yourself the coffin filled with life's gay malice and angel-grimaces?

In 1863 or 1864, in his poem TO THE UNKNOWN GOD, Nietzsche had written:

I shall and will know thee, Unknown One,
Who searchest out the depths of my soul,
And blowest through my life like a storm,
Ungraspable, and yet my kinsman!
I shall and will know thee, and serve thee.

Twenty years later, in his MISTRAL SONG, he wrote:

Mistral wind, chaser of clouds,
Killer of gloom, sweeper of the skies,
Raging storm-wind, how I love thee!
And we are not both the first-fruits
Of the same womb, forever predestined
To the same fate?

In the dithyramb known as ARIADNE'S LAMENT, Nietzsche is completely the victim of the hunter-god:

Stretched out, shuddering,
Like a half-dead thing whose feet are warmed,
Shaken by unknown fevers,
Shivering with piercing icy frost arrows,
Hunted by thee, O thought,
Unutterable! Veiled! horrible one!
Thou huntsman behind the cloud.
Struck down by thy lightning bolt,
Thou mocking eye that stares at me from the dark!
Thus I lie.
Writhing, twisting, tormented
With all eternal tortures,
Smitten
By thee, cruel huntsman,
Thou unknown – God!

This remarkable image of the hunter-god is not a mere dithyrambic figure of speech but is based on an experience which Nietzsche had when he was fifteen years old, at Pforta. It is described in a book by Nietzsche's sister, Elizabeth Foerster-Nietzsche. As he was wandering about in a gloomy wood at night, he was terrified by a "blood-curdling shriek from a neighbouring lunatic asylum," and soon afterwards he cam face to face with a huntsman whose "features were wild and uncanny." Setting his whistle to his lips "in a valley surrounded by wild scrub," the huntsman "blew such a shrill blast" that Nietzsche lost consciousness – but woke up again in Pforta. It was a nightmare. It is significant that in his dream Nietzsche, who in reality intended to go to Eisleben, Luther's town, discussed with the huntsman the question of going instead to "Teutschenthal" (Valley of the Germans). No one with ears can misunderstand the shrill whistling of the storm-god in the nocturnal wood.

Was it really only the classical philologist in Nietzsche that led to the god being called Dionysus instead of Wotan – or was it perhaps due to his fateful meeting with Wagner?

In his REICH OHNE RAUM, which was first published in 1919, Bruno Goetz saw the secret of coming events in Germany in the form of a very strange vision. I have never forgotten this little book, for it struck me at the time as a forecast of the German weather. It anticipates the conflict between the realm of ideas and life, between Wotan's dual nature as a god of storm and a god of secret musings. Wotan disappeared when his oaks fell and appeared again when the Christian God proved too weak to save Christendom from fratricidal slaughter. When the Holy Father at Rome could only impotently lament before God the fate of the grex segregatus, the one-eyed old hunter, on the edge of the German forest, laughed and saddled Sleipnir.

We are always convinced that the modern world is a reasonable world, basing our opinion on economic, political, and psychological factors. But if we may forget for a moment that we are living in the year of Our Lord 1936, and, laying aside our well-meaning, all-too-human reasonableness, may burden God or the gods with the responsibility for contemporary events instead of man, we would find Wotan quite suitable as a casual hypothesis. In fact, I venture the heretical suggestion that the unfathomable depths of Wotan's character explain more of National Socialism than all three reasonable factors put together. There is no doubt that each of these factors explains an important aspect of what is going on in Germany, but Wotan explains yet more. He is particularly enlightening in regard to a general phenomenon which is so strange to anybody not a German that it remains incomprehensible, even after the deepest reflection.

Perhaps we may sum up this general phenomenon as Ergriffenheit – a state of being seized or possessed. The term

postulates not only an Ergriffener (one who is seized) but, also, an Ergreifer (one who seizes). Wotan is an Ergreifer of men, and, unless one wishes to deify Hitler – which has indeed actually happened – he is really the only explanation. It is true that Wotan shares this quality with his cousin Dionysus, but Dionysus seems to have exercised his influence mainly on women. The maenads were a species of female storm-troopers, and, according to mythical reports, were dangerous enough. Wotan confined himself to the berserkers, who found their vocation as the Blackshirts of mythical kings.

A mind that is still childish thinks of the gods as metaphysical entities existing in their own right, or else regards them as playful or superstitious inventions. From either point of view the parallel between Wotan redivivus and the social, political and psychic storm that is shaking Germany might have at least the value of a parable. But since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented. Not that "psychic forces" have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical. This is only another piece of intellectual presumption. "Psychic forces" have far more to do with the realm of the unconscious. Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers. Hence, anything unexpected that approaches us from the dark realm is regarded either as coming from outside and, therefore, as real, or else as an hallucination and, therefore, not true. The idea that anything could be real or true which does not come from outside has hardly begun to dawn on contemporary man.

For the sake of better understanding and to avoid prejudice, we could of course dispense with the name "Wotan" and speak instead of the furor teutonicus. But we should only be saying the same thing and not as well, for the furor in this case is a mere psychologizing of Wotan and tells us no more than that the Germans are in a state of "fury." We thus lose sight of the most peculiar feature of this whole phenomenon, namely, the dramatic aspect of the Ergreifer and the Ergriffener. The impressive thing about the German phenomenon is that one man, who is obviously "possessed," has infected a whole nation to such an extent that everything is set in motion and has started rolling on its course towards perdition.

It seems to me that Wotan hits the mark as an hypothesis. Apparently he really was only asleep in the Kyffhauser mountain until the ravens called him and announced the break of day. He is a fundamental attribute of the German psyche, an irrational psychic factor which acts on the high pressure of civilization like a cyclone and blows it away. Despite their crankiness, the Wotan-worshippers seem to have judged things more correctly than the worshippers of reason. Apparently everyone had forgotten that Wotan is a Germanic datum of first importance, the truest expression and unsurpassed personification of a fundamental quality that is particularly characteristic of the Germans. Houston Stewart Chamberlain is a symptom which arouses suspicion that other veiled gods may be sleeping elsewhere. The emphasis on the Germanic race – commonly called "Aryan" – the Germanic heritage, blood and soil, the Wagalaweia songs, the ride of the Valkyries, Jesus as a blond and blue-eyed hero, the Greek mother of St. Paul, the devil as an international Alberich in Jewish or Masonic guise, the Nordic aurora borealis as the light of civilization, the inferior Mediterranean races – all this is the indispensable scenery for the drama that is taking place and at the bottom they all mean the same thing: a god has taken possession of the Germans and their house is filled with a "mighty rushing wind." It was soon after Hitler seized power, if I am not mistaken, that a cartoon appeared in PUNCH of a raving berserker tearing himself free from his bonds. A hurricane has broken loose in Germany while we still believe it is fine weather.

Things are comparatively quiet in Switzerland, though occasionally there is a puff of wind from the north or south. Sometimes it has a slightly ominous sound, sometimes it whispers so harmlessly or even idealistically that no one is alarmed. "Let the sleeping dogs lie" – we manage to get along pretty well with this proverbial wisdom. It is sometimes said that the Swiss are singularly averse to making a problem of themselves. I must rebut this accusation: the Swiss do have their problems, but they would not admit it for anything in the world, even though they see which way the wind is blowing. We thus pay our tribute to the time of storm and stress in Germany, but we never mention it, and this enables us to feel vastly superior.

It is above all the Germans who have an opportunity, perhaps unique in history, to look into their own hearts and to learn what those perils of the soul were from which Christianity tried to rescue mankind. Germany is a land of spiritual catastrophes, where nature never makes more than a pretense of peace with the world-ruling reason. The disturber of the peace is a wind that blows into Europe from Asia's vastness, sweeping in on a wide front from

Thrace to the Baltic, scattering the nations before it like dry leaves. or inspiring thoughts that shake the world to its foundations. It is an elemental Dionysus breaking into the Apollonian order. The rouser of this tempest is named Wotan, and we can learn a good deal about him from the political confusion and spiritual upheaval he has caused throughout history. For a more exact investigation of his character, however, we must go back to the age of myths, which did not explain everything in terms of man and his limited capacities, but sought the deeper cause in the psyche and its autonomous powers. Man's earliest intuitions personified these powers. Man's earliest intuitions personified these powers as gods, and described them in the myths with great care and circumstantiality according to their various characters. This could be done the more readily on account of the firmly established primordial types or images which are innate in the unconscious of many races and exercise a direct influence upon them. Because the behavior of a race takes on its specific character from its underlying images, we can speak of an archetype "Wotan." As an autonomous psychic factor, Wotan produces effects in the collective life of a people and thereby reveals his own nature. For Wotan has a peculiar biology of his own, quite apart from the nature of man. It is only from time to time that individuals fall under the irresistible influence of this unconscious factor. When it is quiescent, one is no more aware of the archetype Wotan than of a latent epilepsy. Could the Germans who were adults in 1914 have foreseen what they would be today? Such amazing transformations are the effect of the god of wind, that "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth." It seizes everything in its path and overthrows everything that is not firmly rooted. When the wind blows it shakes everything that is insecure, whether without or within.

Martin Ninck has recently published a monograph which is a most welcome addition to our knowledge of Wotan's nature. The reader need not fear that this book is nothing but a scientific study written with academic aloofness from the subject. Certainly the right to scientific objectivity is fully preserved, and the material has been collected with extraordinary thoroughness and presented in unusually clear form. But, over and above all this, one feels that the author is vitally interested in it, that the chord of Wotan is vibrating in him, too. This is no criticism – on the contrary, it is one of the chief merits of the book, which without this enthusiasm might easily have degenerated into a tedious catalogue. Ninck sketches a really magnificent portrait of the German archetype Wotan. He describes him in ten chapters, using all the available sources, as the berserker, the god of storm, the wanderer, the warrior, the Wunsch- and Minne-god, the lord of the dead and of the Einherjar, the master of secret knowledge, the magician, and the god of the poets. Neither the Valkyries nor the Fylgja are forgotten, for they form part of the mythological background and fateful significance of Wotan. Ninck's inquiry into the name and its origin is particularly instructive. He shows that Wotan is not only a god of rage and frenzy who embodies the instinctual and emotion aspect of the unconscious. Its intuitive and inspiring side, also, manifests itself in him, for he understands the runes and can interpret fate.

The Romans identified Wotan with Mercury, but his character does not really correspond to any Roman or Greek god, although there are certain resemblances. He is a wanderer like Mercury, for instance, he rules over the dead like Pluto and Kronos, and is connected with Dionysus by his emotional frenzy, particularly in its mantic aspect. It is surprising that Ninck does not mention Hermes, the god of revelation, who as pneuma and nous is associated with the wind. He would be the connecting-link with the Christian pneuma and the miracle of Pentecost. As Poimandres (the shepherd of men), Hermes is an Ergreifer like Wotan. Ninck rightly points out that Dionysus and the other Greek gods always remained under the supreme authority of Zeus, which indicates a fundamental difference between the Greek and the Germanic temperament. Ninck assumes an inner affinity between Wotan and Kronus, and the latter's defeat may perhaps be a sign that the Wotan-archetype was once overcome and split up in prehistoric times. At all events, the Germanic god represents a totality on a very primitive level, a psychological condition in which man's will was almost identical with the god's and entirely at his mercy. But the Greeks had gods who helped man against other gods; indeed, All-Father Zeus himself is not far from the ideal of a benevolent, enlightened despot.

It was not in Wotan's nature to linger on and show signs of old age. He simply disappeared when the times turned against him, and remained invisible for more than a thousand years, working anonymously and indirectly. Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. The life of the individual as a member of society and particularly as a part of the State may be regulated like a canal, but the life of nations is a great rushing river which is utterly beyond human control, in the hands of One who has

always been stronger than men. The League of Nations, which was supposed to possess supranational authority, is regarded by some as a child in need of care and protection, by others as an abortion. Thus, the life of nations rolls on unchecked, without guidance, unconscious of where it is going, like a rock crashing down the side of a hill, until it is stopped by an obstacle stronger than itself. Political events move from one impasse to the next, like a torrent caught in gullies, creeks and marshes. All human control comes to an end when the individual is caught in a mass movement. Then, the archetypes begin to function, as happens, also, in the lives of individuals when they are confronted with situations that cannot be dealt with in any of the familiar ways. But what a so-called Fuhrer does with a mass movement can plainly be seen if we turn our eyes to the north or south of our country.

The ruling archetype does not remain the same forever, as is evident from the temporal limitations that have been set to the hoped-for reign of peace, the ”thousand-year Reich.” The Mediterranean father-archetype of the just, order-loving, benevolent ruler had been shattered over the whole of northern Europe, as the present fate of the Christian Churches bears witness. Fascism in Italy and the civil war in Spain show that in the south as well the cataclysm has been far greater than one expected. Even the Catholic Church can no longer afford trials of strength.

The nationalist God has attacked Christianity on a broad front. In Russia, he is called technology and science, in Italy, Duce, and in Germany, ”German Faith,” ”German Christianity,” or the State. The ”German Christians” are a contradiction in terms and would do better to join Hauer’s ”German Faith Movement.” These are decent and well-meaning people who honestly admit their Ergriffenheit and try to come to terms with this new and undeniable fact. They go to an enormous amount of trouble to make it look less alarming by dressing it up in a conciliatory historical garb and giving us consoling glimpses of great figures such as Meister Eckhart, who was, also, a German and, also, ergriffen. In this way the awkward question of who the Ergreifer is is circumvented. He was always ”God.” But the more Hauer restricts the world-wide sphere of Indo-European culture to the ”Nordic” in general and to the Edda in particular, and the more ”German” this faith becomes as a manifestation of Ergriffenheit, the more painfully evident it is that the ”German” god is the god of the Germans.

One cannot read Hauer’s book without emotion, if one regards it as the tragic and really heroic effort of a conscientious scholar who, without knowing how it happened to him, was violently summoned by the inaudible voice of the Ergreifer and is now trying with all his might, and with all his knowledge and ability, to build a bridge between the dark forces of life and the shining world of historical ideas. But what do all the beauties of the past from totally different levels of culture mean to the man of today, when confronted with a living and unfathomable tribal god such as he has never experienced before? They are sucked like dry leaves into the roaring whirlwind, and the rhythmic alliterations of the Edda became inextricably mixed up with Christian mystical texts, German poetry and the wisdom of the Upanishads. Hauer himself is ergriffen by the depths of meaning in the primal words lying at the root of the Germanic languages, to an extent that he certainly never knew before. Hauer the Indologist is not to blame for this, nor yet the Edda; it is rather the fault of kairos – the present moment in time – whose name on closer investigation turns out to be Wotan. I would, therefore, advise the German Faith Movement to throw aside their scruples. Intelligent people who will not confuse them with the crude Wotan-worshippers whose faith is a mere pretense. There are people in the German Faith Movement who are intelligent enough not only to believe, but to know, that the god of the Germans is Wotan and not the Christian God. This is a tragic experience and no disgrace. It has always been terrible to fall into the hands of a living god. Yahweh was no exception to this rule, and the Philistines, Edomites, Amorites and the rest, who were outside the Yahweh experience, must certainly have found it exceedingly disagreeable. The Semitic experience of Allah was for a long time an extremely painful affair for the whole of Christendom. We who stand outside judge the Germans far too much, as if they were responsible agents, but perhaps it would be nearer the truth to regard them, also, as victims.

If we apply are admittedly peculiar point of view consistently, we are driven to conclude that Wotan must, in time, reveal not only the restless, violent, stormy side of his character, but, also, his ecstatic and mantic qualities – a very different aspect of his nature. If this conclusion is correct, National Socialism would not be the last word. Things must be concealed in the background which we cannot imagine at present, but we may expect them to appear in the course of the next few years or decades. Wotan’s reawakening is a stepping back into the past; the stream was damned up and has broken into its old channel. But the Obstruction will not last forever; it is rather a reculer pour mieux sauter, and the water will over leap the obstacle. Then, at last, we shall know what Wotan is saying when he ”murmurs with Mimir’s head.”

Fast move the sons of Mim, and fate
Is heard in the note of the Gjallarhorn;
Loud blows Heimdall, the horn is aloft,
In fear quake all who on Hel-roads are.
Yggdrasill shakes and shivers on high
The ancient limbs, and the giant is loose;
Wotan murmurs with Mimir's head
But the kinsman of Surt shall slay him soon.
How fare the gods? how fare the elves?
All Jotunheim groans, the gods are at council;
Loud roar the dwarfs by the doors of stone,
The masters of the rocks: would you know yet more?
Now Garm howls loud before Gnipahellir;
The fetters will burst, and the wolf run free;
Much I do know, and more can see
Of the fate of the gods, the mighty in fight.
From the east comes Hrym with shield held high;
In giant-wrath does the serpent writhe;
O'er the waves he twists, and the tawny eagle
Gnaws corpses screaming; Naglfar is loose.
O'er the sea from the north there sails a ship
With the people of Hel, at the helm stands Loki;
After the wolf do wild men follow,
And with them the brother of Byleist goes.
http://allfatherwotan.org/essayonwotan.html

The dichotomy of God into divinity and humanity (2012-11-10 06:08)

The dichotomy of God into divinity and humanity and his return to himself in the sacrificial act hold out the comforting doctrine that in man's own darkness there is hidden a light that shall once again return to its source, and that this

light actually wanted to descend into the darkness in order to deliver the Enchained One who languishes there, and lead him to light everlasting. Carl Jung

All opposites are of God..... **(2012-11-10 15:33)**

Our aim is to create a wider personality whose center of gravity does not necessarily coincide with the ego, but which, on the contrary, may even thwart the ego-tendencies. Like a magnet, the new center attracts to itself that which is proper to it, the 'signs of the Father', namely everything that pertains to the original and unalterable character of the individual ground-plan.

The same knowledge, formulated differently to suit the age they lived in, was possessed by the Gnostics. …Man's consciousness was created to the end that it may recognize its descent from a higher unity; pay due and careful regard to this source; execute its commands intelligently and responsibly; and thereby afford the psyche as a whole the optimum degree of life and development. I am addressing myself to those many people for whom the light has gone out, the mystery has faded, and God is dead. To gain an understanding of religious matters,…that is left us today as the psychological approach. …All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his 'oppositeness' has taken possession of him, incarnated himself in him. He has become a vessel filled with God and with Divine conflict. Carl Jung

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How many will God break? **(2012-11-12 05:54)**

I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced it. It has happened thus in me. And it certainly happened in a way that I neither expected nor wished for. The experience of the God in this form was unexpected and unwanted. I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all measure and steadily goes on working in me. So if it is a deception, then deception is my God. Moreover, the God is in the deception.
And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize the God in it. No insight or objection is so strong that it could surpass the strength of this experience. And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it. I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known. I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the knowledge that I have experienced the God. I recognize the God by the unshakeableness of the experience. I cannot help but recognize him by the experience. I do not want to

believe it, I do not need to believe it, nor could I believe it. How can one believe such? My mind would need to be totally confused to believe such things. Given their nature, they are most improbable.
Not only improbable but also impossible for our understanding. Only a sick brain could produce such deceptions. I am like those sick persons who have been overcome by delusion and sensory deception. But I must say that the God makes us sick. I experience the God in sickness. A living God afflicts our reason like a sickness. He fills the soul with intoxication. He fills us with reeling chaos. How many will the God break? Carl Jung; Red Book

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Oblation of the Bread and Preparation of the Chalice (2012-11-12 07:29)

OBLATION OF THE BREAD
310 The Host is lifted up towards the cross on the altar, and the priest makes the sign of the cross over it with the paten. The bread is thus brought into relation with Christ and his death on the cross; it is marked as a ”sacrifice” and thereby becomes sacred. The elevation exalts it into the realm of the spiritual:

it is a preliminary act of spiritualization. Justin makes the interesting remark that the presentation of the cleansed lepers in the temple was an image of the Eucharistic bread. This links up with the later alchemical idea of the imperfect or "leprous" substance which is made perfect by the opus. (What nature leaves imperfect is perfected by the art.")

PREPARATION OF THE CHALICE

311 This is still more solemn than that of the bread, corresponding to the "spiritual" nature of the wine, which is reserved for the priest. Some water is mingled with the wine.

312 The mixing of water with the wine originally referred to the ancient custom of not drinking wine unless mixed with water. A drunkard was therefore called akratopotes, an 'unmixed drinker/ In modern Greek, wine is still called Kpaal (mixture). From the custom of the Monophysite Armenians, who did not add any water to the Eucharistic wine (so as to preserve the exclusively divine nature of Christ), it may be inferred that water has a hylical, or physical, significance and represents man's material nature. The mixing of water and wine in the Roman rite would accordingly signify that divinity is mingled with humanity as indivisibly as the wine with the water. St. Cyprian (bishop of Carthage, d. 258) says that the wine refers to Christ, and the water to the congregation as the body of Christ. The significance of the water is explained by an allusion to the Book of Revelation 17:15:

"The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."

(In alchemy, meretrix the whore is a synonym for the prima materia the corpus imperfectum which is sunk in darkness, like the man who wanders in darkness, unconscious and unredeemed. This idea is foreshadowed in the Gnostic image of Physis, who with passionate arms draws the Nous down from heaven and wraps him in her dark embrace.) As the water is an imperfect or even leprous substance, it has to be blessed and consecrated before being mixed, so that only a purified body may be joined to the wine of the spirit, just as Christ is to be united only with a pure and sanctified congregation. Thus this part of the rite has the special significance of preparing a perfect body the glorified body of resurrection.

313 At the time of St. Cyprian the communion was generally celebrated with water. And, still later, St. Ambrose (bishop of Milan, d. 397) says:

"In the shadow there was water from the rock, as it were the blood of Christ."

The water communion is prefigured in John 7:37-39:

"If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly flow rivers of living water. (But this he spake of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)"

And also in John 4: 14:

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The words "as the scripture hath said, out of his belly shall flow rivers of living water" do not occur anywhere in the Old Testament. They must therefore come from a writing which the author of the Johannine gospel obviously regarded as holy, but which is not known to us. It is just possible that they are based on Isaiah 58:11: "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Another possibility is Ezekiel 47:1 :

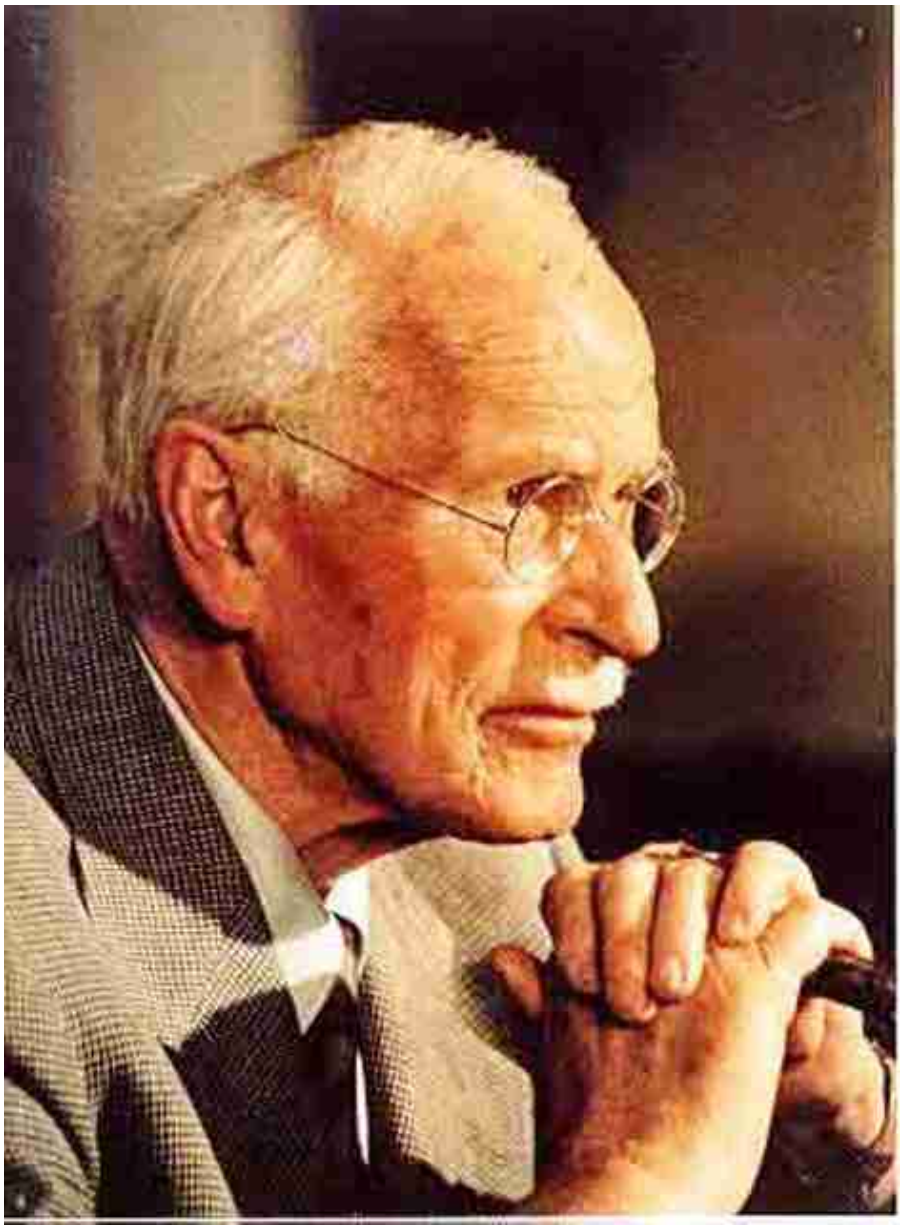
"Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward . . . and the waters came down from under from the right side of the house, at the south side of the altar." In the Church Order of Hippolytus (d. c. 235) the water chalice is associated with the baptismal font, where the inner man is renewed as well as the body.

For there went forth a stream, and became a river great and broad; . . . and all the thirsty upon earth were given to drink of it; and thirst was relieved and quenched; for from the Most High the draught was given. Blessed then are the ministers of that draught who are entrusted with that water of His; they have assuaged the dry lips, and the will that had fainted they have raised up; and souls that were near departing they have caught back from death; and limbs that had fallen they straightened and set up; they gave strength for their feebleness and light to their eyes. For everyone knew them in the Lord, and they lived by the water of life forever.

314 The fact that the Eucharist was also celebrated with water shows that the early Christians were mainly interested in the symbolism of the mysteries and not in the literal observance of the sacrament.

315 Another, very graphic, interpretation of the wine and water is the reference to John 19:34: ”And forthwith came there out blood and water/’ Deserving of special emphasis is the remark of St. John Chrysostom (patriarch of Constantinople, d. 407), that in drinking the wine Christ drank his own blood.
316 In this section of the Mass we meet the important prayer:
O God, who in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it; grant that, by the mystery of this water and wine, we may be made partakers of his divinity who vouchsafed to become partaker of our humanity, Jesus Christ. . . .

Dr. Jung said: "I don't believe. I know." **(2012-11-12 10:50)**



When Dr. Jung said: "I don't believe. I know." here is what the message is that he actually intended to convey as written his letter to "The Listener" on January 21, 1960 after his comment was misconstrued subsequent to the BBC

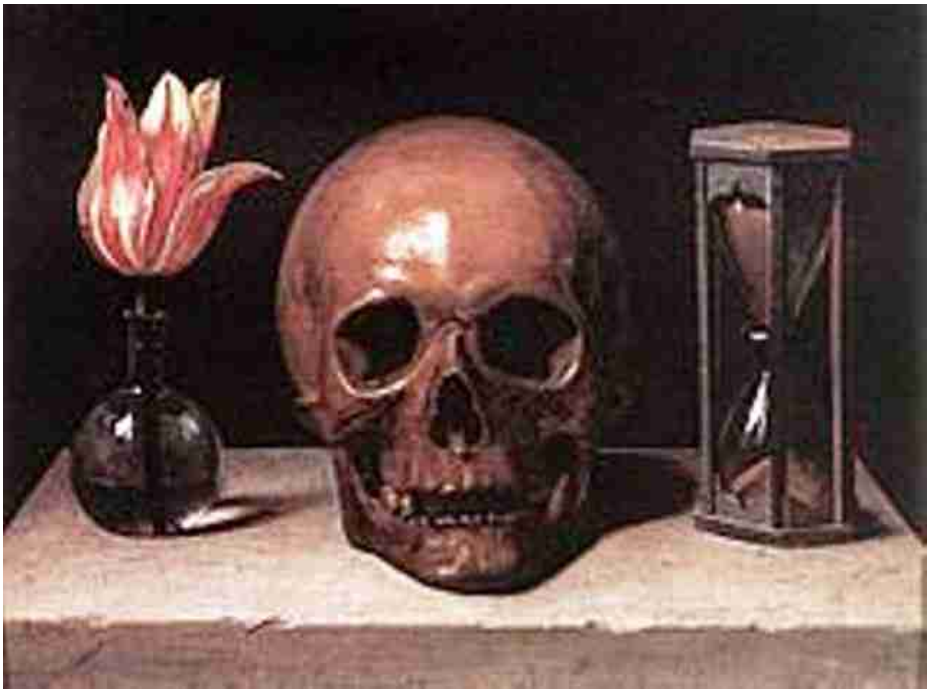
Broadcast:
Sir – So many letters I have received have emphasized my statement about 'knowing' (of God) [in Face to Face, The Listener, October 29]. My opinion about knowledge of God is an unconventional way of thinking, and I quite understand if it should be suggested that I am no Christian. Yet I think of myself as a Christian since I am entirely based upon Christian concepts. I only try to escape their internal contradictions by introducing a more modest attitude, which takes into consideration the immense darkness of the human mind. The Christian idea proves its vitality by a continuous evolution, just like Buddhism. Our time certainly demands some new thought in this respect, as we cannot continue to think in an antique or medieval way, when we enter the sphere of religious experience.
I did not say in the broadcast, "There is a God." I said "I do not need to believe in God; I know." Which does not mean: I do know a certain God (Zeus, Jahwe, Allah, the Trinitarian God, etc.) but rather: I do know that I am obviously confronted with a factor unknown in itself, which I call 'God' in consensu omnium [consent of everyone] "'quod semper, quod ubique, quod ab omnibus creditur"). ["What has been believed always, everywhere, and by all"] I remember Him, I evoke Him, whenever I use His name overcome by anger or by fear, whenever I involuntarily say: "Oh God!"
That happens when I meet somebody or something stronger than myself. It is an apt name given to all overpowering emotions in my own psychical system subduing my conscious will and usurping control over myself. This is the name by which I designate all things which cross my willful path violently and recklessly, all things which upset my subjective views, plans, and intentions and change the course of my life for better or worse. I accordance with tradition I call the power of fate in this positive as well as negative aspect, and inasmuch as its origin is beyond my control, 'god', a 'personal god', since my fate means very much myself, particularly when it approaches me in the form of conscience as a vox Dei, with which I can even converse and argue. (We do and, at the same time, we know that we do. One is subject as well as object.)
Yet I should consider it an intellectual immorality to indulge in the belief that my view of a god is the universal, metaphysical Being of the confessions or 'philosophies'. I do neither commit the impertinence of a hypostasis, nor of an arrogant qualification such as: 'God can only be good.' Only my experience can be good or evil, but I know that the superior will is based upon a foundation which transcends human imagination. Since I know of my collision with a superior will in my own psychical system, I know of God, and if I should venture the illegitimate hypostasis of my image, I would say, of a God beyond good and evil, just as much dwelling in myself as everywhere else: Deus est circulus cuius centrum est ubique, cuis circumferentia vero nusquam. [God is a circle whose center is everywhere, but whose circumference is nowhere]
Yours, etc.,
Carl Gustav Jung

Self-Reflection **(2012-11-12 17:34)**

Self-Reflection:
Mental activity that concentrates on a particular content of consciousness, an instinct encompassing religion and the search for meaning.
Ordinarily we do not think of ”reflection” as ever having been instinctive, but associate it with a conscious state of mind. Reflexio means ”bending back” and, used psychologically, would denote the fact that the reflex which carries the stimulus over into its instinctive discharge is interfered with by psychization. . . . Thus in place of the compulsive act there appears a certain degree of freedom, and in place of predictability a relative unpredictability as to the effect of the impulse.[”Psychological Factors in Human Behaviour,” CW 8, par. 241.]
In Jung’s view, the richness of the human psyche and its essential character are determined by the reflective instinct. Reflection is the cultural instinct par excellence, and its strength is shown in the power of culture to maintain itself in the face of untamed nature.[Ibid., par. 243.]
Self-reflection, or – what comes to the same thing – the urge to individuation, gathers together what is scattered and multifarious and exalts it to the original of the One, the Primordial Man.
In this way our existence as separate beings, our former ego nature, is abolished, the circle of consciousness is widened, and because the paradoxes have been made conscious, the sources of conflict are dried up. Carl Jung; Collected Works 11; Transformation Symbolism in the Mass; par. 401
To concern ourselves with dreams is a way of reflecting on ourselves-a way of self-reflection. It is not our ego-consciousness reflecting on itself; rather, it turns its attention to the objective actuality of the dream as a communication or message from the unconscious, unitary soul of humanity. It reflects not on the ego but on the self; it recollects that strange self, alien to the ego, which was ours from the beginning, the trunk from which the ego grew. It is alien to us because we have estranged ourselves from it through the aberrations of the conscious mind. ”The Meaning of Psychology for Modern Man” (1933). In CW 10: Civilization in Transition. pg. 318

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round? Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. ”Analytical Psychology and Weltanschauung” (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

To be, and to enjoy your being, you need death... (2012-11-16 07:40)



Joy at the smallest things comes to you only when you have accepted death. But if you look out greedily for all that you could still live, then nothing is great enough for your pleasure, and the smallest things that continue to surround you are no longer a joy. Therefore I behold death, since it teaches me how to live.
If you accept death, it is altogether like a frosty night and an anxious misgiving, but a frosty night in a vineyard full of sweet grapes. You will soon take pleasure in your wealth. Death ripens. One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung; Red Book.

Carl Jung and Music Therapy **(2012-11-17 04:15)**

Margaret Tilly, a concert pianist of San Francisco, English by origin, became interested in experimentation with the therapeutic value of music when used specifically in certain cases. This interest grew out of her own experience with Jungian analysis, and Miss Tilly was urged by analysts to acquaint Jung with her work.

In 1956, while in Geneva to give a concert on radio, she decided to send Jung some papers that she had written. A reply came by return mail, from Jung's secretary, asking her to come to Kusnacht two days later.

Margaret Tilly: When I walked into his hall, Dr. Jung came with hands outstretched to welcome me, and I felt that here was one of the warmest and friendliest persons I had ever been with —so easy to talk to that one did not feel overawed.

We sat at a round table in the window of his study. My papers were lying in front of him and he seemed to be literally bursting with interest and curiosity.

He said, ”I have read and heard a great deal about music therapy, and it always seemed to me so sentimental and superficial that I was not interested. But these papers of yours are entirely different, and I simply cannot wait to hear what you do. I can’t imagine what it is. You must please use your !language, not mine.”
I didn’t immediately understand what he meant by the last sentence, but said, ”Before I talk, Dr. Jung, may I ask what your own relationship to music has been?”
And his reply was a surprise. ”My mother was a fine singer, so was her sister, and my daughter is a fine pianist. I know the whole literature—I have heard everything and all the great performers, but I never listen to music any more. It exhausts and irritates me.”
When I asked why, he replied, ”Because music is dealing with such deep archetypal material, and those who play don’t realize this.”
And then I understood at last why the idea has grown up that Jung is not particularly sympathetic to music. He cares too much, not too little.
At this point he said, ”With your permission I have asked Miss Bailey and my daughter to join us this afternoon, as they will be so interested in what you are going to tell us. Now let us have a cup of tea together.”
And we proceeded into his large, dark, cozy living room, where he introduced me to his daughter and Miss Bailey,’ who were sitting in front of a fire. On the far side of the room was a Bechstein grand with its top raised.
We had a gay and delightful time around the fire, Dr. Jung full of fun and charm, and as I swallowed my last drop of tea, he said, ”I can’t wait another minute—let’s begin, but you use your language.”
I said, ”Do you mean you want me to play?” and he said, ”Yes. I want you to treat me exactly as though I were one of your patients. Now—what do you think I need?”
We both roared with laughter and I said, ”You really are standing me up, aren’t you?”
He said, ”Yes, I am. Now, let’s go to the piano. I am very slightly deaf, so may I sit close?”
And with that he sat down just behind me, so that I had to turn round a little to see him.
I began to play. When I turned round, he was obviously very moved, and said, ”Go on—go on.” And I played again.
This second time he was far more deeply moved, saying, ”I don’t know what is happening to me—what are you doing?”
And we started to talk. He fired question after question at me. ”In such and such a case what would you try to accomplish—where would you expect to get—what would you do? Don’t just tell me, show me—show me”; and gradually as we worked he said, ”I begin to see what you are doing—show me more.”
I told him many case histories, and we worked on for over two hours. He was very excited and as easy and naïve as a child to work with. Finally he burst out with:
”This opens up whole new avenues of research I’d never even dreamed of. Because of what you’ve shown me this afternoon—not just what you’ve said, but what I have actually felt and experienced—I feel that from now on music should be an essential part of every analysis. This reaches the deep archetypal material that we can only sometimes reach in our analytical work with patients. This is most remarkable.”
At this point some evil genie made me look at my watch, and I said, ”Dr. Jung, I have to go, or I miss my train back to Paris.”
”Oh, you mustn’t go,” he said. ”Can’t you stay a few days and be with us? Can’t you come back?” I most reluctantly took my leave. His daughter drove me to the train and I sat in a daze all the way to Paris.’
Footnote: Alan Watts, in his autobiography In My Own Way (New York, 1972), p. 394, refers briefly to Margaret Tilly’s meeting with Jung and adds:
”Shortly afterwards, Jung’s daughter said to Margaret, ‘Perhaps you don’t realize that you did something very important for me and my father. I have always loved music, but he has never understood it, and this was a barrier between us. Your coming has changed all that, and I don’t know how to thank you.’ ”

Leslie Newman, MSW (2013-10-09 04:20:25)

When I was 20, in 1965, I lived in an apt. in the back of Margaret Tilly’s home on Steiner St. in San Francisco. It had once been a place Alan Watts had rented from her. I learned of Margaret’s death from Watts only a year before he died. I read this account of Margaret’s visit with Jung in a book on Jung which I have long since lost, but would like to find a copy of the book again. It

meant a lot to me as she took time to talk with me about her experiences… a powerful event in my life when I was so young. Can you help?

Lewis Lafontaine (2013-10-09 04:28:24)
C.G. Jung Speaking by C. G. Jung. The book may be purchased through Amazon Book.
http://www.amazon.com/C-G-Jung-Speaking-C-G/dp/0691018715/ref=sr _1 _1?ie=UTF8 &qid=1381307121 &sr=8-1 &key-words=carl+jung+speaks
I think it may be available in a .pdf format at www.scribd.com.
You are welcome to share your story at my Carl Jung Depth Psychology Facebook Group which is a companion to this blog.
https://www.facebook.com/groups/56536297291/

The symbol is a Living Body (2012-11-18 07:29)

The symbol is a living body, corpus et anima; hence the ”child” is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality; it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper ”layers” of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. ”Lower down,” that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body’s materiality, i.e., in chemical substances. The body’s carbon is simply carbon. Hence ”at bottom” the psyche is simply ”world.” In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and

”deeper,” that is the more physiological, the symbol is, the more collective and universal, the more ”material” it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. ”The Psychology of the Child Archetype” (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.291

God may be revealed out of man. **(2012-11-20 08:38)**

”Consulting the Oracle” by John William Waterhouse, showing eight priestesses in a temple of prophecy
”Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man.” (from ”A Psychological Approach to the Dogma of the Trinity”, 1942)

If God wishes to be born as man.... **(2012-11-21 06:19)**

”If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God’s

suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete." Carl Jung; (from "A Psychological Approach to the Dogma of the Trinity", 1942)

The Chaotic Currents of Life **(2012-11-22 07:24)**

Nobody, as long as he moves about among the chaotic currents of life, is without trouble. Carl Jung

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Carl Jung Quotations [Most have Sources] **(2012-11-26 06:06)**

Carl Jung Quotations:

• All the works of man have their origin in creative fantasy. What right have we then to depreciate imagination?

• Creative powers can just as easily turn out to be destructive. It rests solely with the moral personality whether they apply themselves to good things or to bad. And if this is lacking, no teacher can supply it or take its place.
• Every form of addiction is bad, no matter whether the narcotic be alcohol, morphine or idealism.
• Great talents are the most lovely and often the most dangerous fruits on the tree of humanity. They hang upon the most slender twigs that are easily snapped off.
• I have always been impressed by the fact that there are a surprising number of individuals who never use their minds if they can avoid it, and an equal number who do use their minds, but in an amazingly stupid way.
• In studying the history of the human mind one is impressed again and again by the fact that the growth of the mind is the widening of the range of consciousness, and that each step forward has been a most painful and laborious achievement. One could almost say that nothing is more hateful to man than to give up even a particle of his unconsciousness. Ask those who have tried to introduce a new idea!
• It all depends on how we look at things, and not on how they are themselves.
• It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts.
• Knowledge rests not upon truth alone, but upon error also.
• Man needs difficulties; they are necessary for health.
• Masses are always breeding grounds of psychic epidemics.
• Nobody, as long as he moves about among the chaotic currents of life, is without trouble.
• Nothing has a stronger influence psychologically on their environment and especially on their children than the unlived life of the parent.
• Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes' "Analysis der Kinderseele" (The Inner World of Childhood), 1931
• Our heart glows, and secret unrest gnaws at the root of our being.
• Religion is a defense against the experience of God.
• Show me a sane man, and I will cure him for you.
• Sometimes, indeed, there is such a discrepancy between the genius and his human qualities that one has to ask oneself whether a little less talent might not have been better.
• The Christian missionary may preach the gospel to the poor naked heathen, but the spiritual heathen who populate Europe have as yet heard nothing of Christianity.
• The creation of something new is not accomplished by the intellect but by the play instinct acting from inner necessity. The creative mind plays with the objects it loves.
• The debt we owe to the play of imagination is incalculable.
• The fact that artistic, scientific, and religious propensities still slumber peacefully together in the small child, or that with primitives the beginnings of art, science, and religion coalesce in the undifferentiated chaos of the magical mentality, or that no trace of 'mind' can be found in the natural instincts of animals - all this does nothing to prove the existence of a unifying principle which alone would justify a reduction of the one to the other. For if we go so far back into the history of the mind that the distinctions between its various fields of activity become altogether invisible, we do not reach an underlying principle of their unity, but merely an earlier, undifferentiated state in which no separate activities yet exist. But the elementary state is not an explanatory principle that would allow us to draw conclusions as to the nature of the later, more highly developed states, even though they must necessarily derive from it. A scientific attitude will always tend to overlook the peculiar nature of these more differentiated states in favor of their causal derivation, and will endeavor to subordinate them to a general but more elementary principle.
• The least of things with a meaning is worth more in life than the greatest of things without it. Carl Jung, "Modern Man in Search of a Soul"
• The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed.

• The pendulum of the mind alternates between sense and nonsense, not between right and wrong.
• The teacher pretended that algebra was a perfectly natural affair, to be taken for granted, whereas I didn't even know what numbers were. Mathematics classes became sheer terror and torture to me. I was so intimidated by my incomprehension that I did not dare to ask any questions.
• The word "belief" is a difficult thing for me. I don't believe. I must have a reason for a certain hypothesis. Either I know a thing, and then I know it - I don't need to believe it.
• The word "happiness" would lose its meaning if it were not balanced by sadness.
• To me dreams are part of nature, which harbors no intention to deceive but expresses something as best it can.
• Understanding does not cure evil, but it is a definite help, inasmuch as one can cope with a comprehensible darkness.
• We cannot change anything unless we accept it. Condemnation does not liberate, it oppresses.
• Where love rules, there is no will to power, and where power predominates, love is lacking. The one is the shadow of the other. Carl Jung, "On the Psychology of the Unconsciousness", 1917
• Who has fully realized that history is not contained in thick books but lives in our very blood?
• Your vision will become clear only when you can look into your own heart. Who looks outside, dreams; who looks inside, awakes.
• It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. "The Philosophical Tree" (1945). In CW 13: Alchemical Studies. P. 307
• Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. Mysterium Coniunctionis (1955) CW 14: P 258
• The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. For all ego-consciousness is isolated; because it separates and discriminates, it knows only particulars, and it sees only those that can be related to the ego. Its essence is limitation, even though it reaches to the farthest nebulae among the stars. All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all egohood. It is from these all-uniting depths that the dream arises, be it never so childish, grotesque, and immoral. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.304
• A dream, like every element in the psychic structure, is a product of the total psyche. Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity. just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it,' however beguilingly simple such an explanation may appear to be. We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream. In order to do anything like justice to dreams, we need interpretive equipment that must be laboriously fitted together from all branches of the humane sciences. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 527
• The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.324
• Though dreams contribute to the self-regulation of the psyche by automatically bringing up everything that is repressed or neglected or unknown, their compensatory significance is often not immediately apparent because we still have only a very incomplete knowledge of the nature and the needs of the human psyche. There are psychological compensations that seem to be very remote from the problem on hand. In these cases one must always remember that every man, in a sense, represents the whole of humanity and its history. What was possible

in the history of mankind at large is also possible on a small scale in every individual. What mankind has needed may eventually be needed by the individual too. It is therefore not surprising that religious compensations play a great role in dreams. That this is increasingly so in our time is a natural consequence of the prevailing materialism of our outlook. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 483

• Anyone who wishes to interpret a dream must himself be on approximately the same level as the dream, for nowhere can he see anything more than what he is himself. "Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P. 324

• Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer's consciousness. I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation. Knowledge is no advantage when it is a matter of one's own dreams. Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18: (retitled) The Tavistock Lectures. P. 122

• The struggle between light and darkness has broken out everywhere. The rift runs through the whole globe, and set the fire that is smoldering and glowing Germany ablaze wherever we look. The conflagration that broke out in Germany was the outcome of psychic conditions that are universal. Carl Gustav Jung, Civilization in Transition, Collected Works 10, par.485

• The people would never have been Deutsch taken in and carried away so completely if this figure had not been a reflected image of the collective hysteria Deutsch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

• Nobody is immune to a nationwide evil unless he is unshakably convinced of the danger of his own character being tainted by the same evil. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

• The immunity of the nation depends entirely upon the existence of a leading minority immune to the evil and capable of combating the powerful suggestive effect. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

• A political situation is the manifestation of a parallel psychological problem in millions of individuals. This problem is largely unconscious (which makes it a particularly dangerous one!) Carl Gustav Jung, Letters, vol.1 pg. 535

• The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals .In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

• Such a one knows that whatever is wrong in the world is so into himself, and if he only learns to deal with his own shadow, he has done something real for the world. He has succeeded in Shouldering at least at infinitesimal part of the gigantic, unsolved problems of our day. Carl Gustav Jung, Psychology and Religion. East and West, Collected Works 11, par.140

• Greater than all physical dangers are the tremendous effects of delusional ideas [...].The world powers that rule over humanity, for good or ill, are unconscious psychic factors, and it is they that bring unconsciousness into being [...].We are steeped in a world that was created by our own psyche. Carl Gustav Jung, The Structure and Dynamics of the Psyche, Collected Works 8, par.747

• People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better Carl Gustav Jung, Psychology and Alchemy, pg.99

• God always speaks mythologically. Carl Gustav Jung, Letters, vol.2 pg.9

• Only the mystics bring religion to what is creative itself. Carl Gustav Jung [LC 540]

• The great problem of our time is that we do not understand what is happening to the world. We are confronted with the darkness of our soul, the unconscious. Carl Gustav Jung, Letters, vol.2 pg.590

• As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history

shows, may even be personified and incarnated. Carl Gustav Jung, The Archetypes and the Collective Unconscious, Collected Works, 9i, par.478

• The future of mankind depends very much upon the recognition of the shadow. Carl Gustav Jung, Letters, vol.1 pg.541

• Insanity is possession by an unconscious content that, as such, is not assimilatable to consciousness, nor can it be assimilated since the very existence of such contents is denied. Carl Gustav Jung, Alchemical Studies, Collected Works 13, par.53

• [If the unconscious is] [...] properly dealt with in one place only, it is influenced as a whole, i.e., simultaneously and everywhere. Carl Gustav Jung, Letters, vol.2 pg.595

• Just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Gustav Jung, Memories, Dreams and Reflections, pg.326

• Gradually only did I discover what the mandala really is: 'Formation, Transformation, Eternal Mind's eternal recreation '.And that is the self, the wholeness of the personality, which if all goes well, is harmonious but, which cannot tolerate self-deceptions. Carl Gustav Jung, Memories, Dreams, Reflections, pg.195-196, Revised edition. Ed Aniela Jaffe, Richard and Clara Winston Trans, New York, Vintage Books, 1989

• His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: The union with God Letter from Dr. Carl Jung to Bill Wilson, the co-founder of Alcoholics Anonymous, January 30, 1961

• The psychological rule says that when the intra situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided [not in touch with both the light AND dark parts of themselves] and does not become conscious of his inner opposite, the world must by force act out the conflict and be torn into opposing halves. Carl Gustav Jung, Collected Works 9ii, par.126, Christ, A Symbol of the Self

• Emotion is the chief source of all becoming-conscious. There can be no transforming of darkness into light and of apathy into movement without emotion. Carl Gustav Jung, Swiss psychiatrist, Psychological Aspects of the Mother Archetype, 1938

• Only after I had familiarized myself with alchemy did I realize that the unconscious is a process, and that the psyche is transformed or developed by the relationship of the ego to the contents of the unconscious. In individual cases that transformation can be read from dreams and fantasies. In collective life it has left its deposit principally in the various religious systems and their changing symbols. Through the study of these processes and collective transformation through understanding of alchemical symbolism I arrived at the central concept of my psychology: the process of individuation. Memories, Dreams, Reflections, pg.209, 1962

• There can be no resolution - only patient endurance - of the opposites which ultimately spring from your own nature. You yourself are a conflict that rages in itself and against itself in order to melt its incompatible substances, the male and the female in the fire of suffering and thus create that form which is the goal of life. Everyone goes through this mill - consciously or unconsciously, voluntarily or forcibly. We are crucified between the opposites and delivered up to the torture until this third reconciling takes shape. [...]

• Thurs doubt not happen the rightness of the two sides within you and let whatever may happen. The apparently unendurable conflict is proof of your life of the rightness of your life. A life without internal contradiction is either only half a life or a life in the beyond which is destined only for the Angels. But God loves human beings more than the Angels. Extracted from an extraordinary letter to a friend Mrs. Frobel, written at age 70 in 1945.

• Who judges us by our emotions, we offer to take the incomprehension, even against injustice. It also obliges us, the others not to judge according to the affect. Collected Works, Volume 6

• We see colors? But not wave lengths. Collected Works, Volume 6

• He [the teacher] has already learned that the emptiest head, parroting a method which can well be the best student. His whole environment speaks and lives there in front of him, all that success and happiness is outside and that one needed only the right method to achieve what you want. Collected Works, Volume 6

• It is a fact that me in my practical work confronts always overwhelming that the person is almost incapable of a different point of view to understand than his own or to apply. could [...] A basis for the settlement of the dispute the opinion of my be convinced that the recognition of types of settings, but not only the existence of such types, but also the fact that everyone is in his type too self-conscious to the degree that he of the complete understanding

of the other position is incompetent. Collected Works, Volume 6

• It should be someone already has a much clouded vision or view of a very hazy distance, the human society, if he thinks that by uniform regulation of life an equal distribution of happiness could be achieved. Collected Works, Volume 6

• God of God [...] one God, from whom you did not know, because people forgot about him. We call him by name Abraxas .He is still indefinite as God and Devil. Septem Sermones ad Mortuos, 1916

• In general, a judgmental [judging] set observer will capture more of the conscious character, while a perceptive [perceiving] set observer is more influenced by the unconscious character, since the sentence is more interested in the conscious motivation of mental functioning, while the perception of more The mere happening registered. Collected Works, Volume 6

• Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned? It's sad but unfortunately true, that man learns nothing from history. This fact will cause us the most trouble, because when we are about in such dark somehow enlightened one thing to collect empirical data, we will find it quite sure where all the authorities have assured us that nothing could be found. Synchronicity acausality and occultism, dtv Verlag, Munich, 1990

• Again and again, events occurred that made me out of my normal everyday life also pushed into the unlimited "God's world. "The expression "God's World" that sounds sentimental for some ears had not this character for me. For "God's World" was everything "superhuman", blinding light, and darkness of the abyss, the cold apathy of infinite time and space and the uncanny grotesque the irrational world of chance. "God" was all for me, not only edifying. Carl G. Jung and Aniela Jaffe, Memories, Dreams, Reflections by CG Jung , Autobiography of Carl Jung, Princeton University Press, June 2006

• In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. "Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy. pg. 125

• I have no theory about dreams; I do not know how dreams arise. And I am not at all sure that - my way of handling dreams even deserves the name of a "method." I share all your prejudices against dream-interpretation as the quintessence of uncertainty and arbitrariness. On the other hand, I know that if we meditate on a dream sufficiently long and thoroughly, if we carry it around with us and turn it over and over, something almost always comes of it. This something is not of course a scientific result to be boasted about or rationalized; but it is an important practical hint which shows the patient what the unconscious is aiming at. Indeed, it ought not to matter to me whether the result of my musings on the dream is scientifically verifiable or tenable; otherwise I am pursuing an ulterior-and therefore autoerotic-aim. I must content myself wholly with the fact that the result means something to the patient and sets his life in motion again. I may allow myself only one criterion for the result of my labors: does it work? As for my scientific hobby-my desire to know why it works-this I must reserve for my spare time. "The Aims of Psychotherapy" (1931). In CW 16: The Practice of Psychotherapy. pg. 86

• No amount of skepticism and criticism has yet enabled me to regard dreams as negligible occurrences. Often enough they appear senseless, but it is obviously we who lack the sense and ingenuity to read the enigmatic message from the nocturnal realm of the psyche. Seeing that at least half our psychic existence is passed in that realm, and that consciousness acts upon our nightly life just as much as the unconscious overshadows our daily life, it would seem all the more incumbent on medical psychology to sharpen its senses by a systematic study of dreams. Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 325

• The dream has for the primitive an incomparably higher value than it has for civilized man. Not only does he talk a great deal about his dreams, he also attributes an extraordinary importance to them, so that it often seems as though he were unable to distinguish between them and reality. To the civilized man dreams as a rule appear valueless, though there are some people who attach great significance to certain dreams on account of their weird and impressive character. This peculiarity lends plausibility to the view that dreams are inspirations. "The Psychological Foundations of Belief in Spirits" (1920). In CW 8: The Structure and Dynamics of the Psyche. pg. 574

• Dream psychology opens the way to a general comparative psychology from which we may hope to gain the same understanding of the development and structure of the human psyche as comparative anatomy has given us concerning the human body. ”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 476

• The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work. But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer’s secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters. This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift. ”On the Psychology of the Unconscious” (1953). In CW 7: Two Essays on Analytical Psychology. pg. 24

• Dreams that form logically, morally, or aesthetically satisfying wholes are exceptional. Usually a dream is a strange and disconcerting product distinguished by many ”bad” qualities, such as lack of logic, questionable morality, uncouth form, and apparent absurdity or nonsense. People are therefore only too glad to dismiss it as stupid, meaningless, and worthless. ”On the Nature of Dreams” (1945). In CW 8: The Structure and Dynamics of the Psyche. pg. 532

• Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse. ”The Meaning of Psychology for Modern Man” (1933). In CW 10: Civilization in Transition. pg. 317

• As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form themselves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws. ”The Psychological Foundations of Belief in Spirits” (1920). In CW 8: The Structure and Dynamics of the Psyche. pg. 580

• The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. ”The Practical Use of Dream Analysis” (1934). In CW 16: The Practice of Psychotherapy. pg. 304

• The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy. ”The Practical Use of Dream Analysis” (1934). In CW 16: The Practice of Psychotherapy. pg. 317

• The view that dreams are merely the imaginary fulfillments of repressed wishes is hopelessly out of date. There are, it is true, dreams which manifestly represent wishes or fears, but what about all the other things? Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides. ”The Practical Use of Dream Analysis” (1934). In CW 16: The Practice of Psychotherapy. pg. 317

• As against Freud’s view that the dream is essentially a wish-fulfillment, I hold that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious. ”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 505

• Never apply any theory, but always ask the patient how he feels about his dream images. For dreams are always about a particular problem of the individual about which he has a wrong conscious judgment. The dreams are the reaction to our conscious attitude in the same way that the body reacts when we overeat or do not eat enough or when we ill-treat it in some other way. Dreams are the natural reaction of the self-regulating psychic system. Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18: (retitled) The Tavistock Lectures. pg. 123

• I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the

conscious attitude, but in my experience, at least, these are rather rare. Psychology and Alchemy (1944). CW 12: pg. 48

• To interpret the dream-process as compensatory is in my view entirely consistent with the nature of the biological process in general. Freud's view tends in the same direction, since he too ascribes a compensatory role to dreams in so far as they preserve sleep. . . . As against this, we should not overlook the fact that the very dreams which disturb sleep most-and these are not uncommon-have a dramatic structure which aims logically at creating a highly affective situation, and builds it up so efficiently that it unquestionably wakes the dreamer. Freud explains these dreams by saying that the censor was no longer able to suppress the painful affect. It seems to me that this explanation fails to do justice to the facts. Dreams which concern themselves in a very disagreeable manner with the painful experiences and activities of daily life and expose just the most disturbing thoughts with the most painful distinctness are known to everyone. It would, in my opinion, be unjustified to speak here of the dream's sleep-preserving, affect-disguising function. One would have to stand reality on its head to see in these dreams a confirmation of Freud's view. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 485

• Much may be said for Freud's view as a scientific explanation of dream psychology. But I must dispute its completeness, for the psyche cannot be conceived merely in causal terms but requires also a final view. Only a combination of points of view-which has not yet been achieved in a scientifically satisfactory manner, owing to the enormous difficulties, both practical and theoretical, that still remain to be overcome-can give us a more complete conception of the nature of dreams. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 473

• Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 312

• It is only in exceptional cases that somatic stimuli are the determining factor. Usually they coalesce completely with the symbolical expression of the unconscious dream content; in other words, they are used as a means of expression. Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness a and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 502

• Considering a dream from the standpoint of finality, which I contrast with the causal standpoint of Freud, does not -as I would expressly like to emphasize-involve a denial of the dream's causes, but rather a different interpretation of the associative material gathered round the dream. The material facts remain the same, but the criterion by which they are judged is different. The question may be formulated simply as follows: What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Everywhere the question of the why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 465

• Another dream-determinant that deserves mention is telepathy. The authenticity of this phenomenon can no longer be disputed today. It is; of course, very simple to deny its existence without examining the evidence, but that is an unscientific procedure which is unworthy of notice. I have found by experience that telepathy does in fact influence dreams, as has been asserted since ancient times. Certain people are particularly sensitive in this respect and often have telepathically influenced dreams. But in acknowledging the phenomenon of telepathy I am not giving unqualified assent to the popular theory of action at a distance. The phenomenon undoubtedly exists, but the theory of it does not seem to me so simple. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 503

• On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced. "On

the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. pg. 199

• The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 327

• It is obvious that in handling "big" dreams intuitive guesswork will lead nowhere. Wide knowledge is required, such as a specialist ought to possess.' But no dream can be interpreted with knowledge alone. This knowledge, furthermore, should not be dead material that has been memorized; it must possess a living quality, and be infused with the experience of the person who uses it. Of what use is philosophical knowledge in the head, if one is not also a philosopher at heart? "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 324

• One would do well to treat every dream as though it were a totally unknown object. Look at it from all sides, take it in your hand, carry it about with you, let your imagination play round it, and talk about it with other people. Primitives tell each other impressive dreams, in a public palaver if possible, and this custom is also attested in late antiquity, for all the ancient peoples attributed great significance to dreams ' Treated in this way, the dream suggests all manner of ideas and associations which lead us closer to its meaning. The ascertainment of the meaning is, I need hardly point out, an entirely arbitrary affair, and this is where the hazards begin. Narrower or wider limits will be set to the meaning, according to one's experience, temperament, and taste. Some people will be satisfied with little, for others much is still not enough. Also the meaning of the dream, or our interpretation of it, is largely dependent on the intentions of the interpreter, on what he expects the meaning to be or requires it to do. In eliciting the meaning he will involuntarily be guided by certain presuppositions, and it depends very much on the scrupulousness and honesty of the investigator whether he gains something by his interpretation or perhaps only becomes still more deeply entangled in his mistakes. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 320

• The psychological context of dream-contents consists in the web of associations in which the dream is naturally embedded. Theoretically we can never know anything in advance about this web, but in practice it is sometimes possible, granted long enough experience. Even so, careful analysis will never rely too much on technical rules; the danger of deception and suggestion is too great. In the analysis of isolated dreams above all, this kind of knowing in advance and making assumptions on the grounds of practical expectation or general probability is positively wrong. It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. We can then apply the meaning we have thus discovered to the text of the dream itself and see whether this yields a fluent reading, or rather whether a satisfying meaning emerges. Psychology and Alchemy (1944). CW 12: pg. 48

• Everyone who analyses the dreams of others should constantly bear in mind that there is no simple and generally known theory of psychic phenomena, neither with regard to their nature, nor to their causes, nor to their purpose. We therefore possess no general criterion of judgment. We know that there are all kinds of psychic phenomena, but we know nothing certain about their essential nature. We know only that, though the observation of the psyche from any one isolated standpoint can yield very valuable results, it can never produce a satisfactory theory from which one could make deductions. The sexual theory and the wish theory, like the power theory, are valuable points of view without, however, doing anything like justice to the profundity and richness of the human psyche. Had we a theory that did, we could then content ourselves with learning a method mechanically. It would then be simply a matter of reading certain signs that stood for fixed contents, and for this it would only be necessary to learn a few semiotic rules by heart. Knowledge and correct assessment of the conscious situation would then be as superfluous as in the performance of a lumbar puncture. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 498

• I call every interpretation which equates the dream images with real objects and interpretation on the objective level. In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level. Interpretation on the objective level is analytic, because it breaks down the dream content into memory complexes that refer to external situations. Interpretation on the subjective level is synthetic, because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject.... In this case,

therefore, all the contents of the dream are treated as symbols for subjective contents. ”On the Psychology of the Unconscious” (1953). In CW 7: Two Essays on Analytical Psychology. pg. 130

• If our dreams reproduce certain ideas these ideas are primarily our ideas, in the structure of which our whole being is interwoven. They are subjective factors, grouping themselves as they do in the dream, and expressing this or that meaning, not for extraneous reasons but from the most intimate prompting of our psyche. The whole dreamwork is essentially subjective, and a dream is a theatre in which the dreamer is himself the scene, the player, the prompter, the producer, the author, the public, and the critic. ‘ ”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 509

• If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. ”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 477

• The real difficulty begins -when the dreams do not point to anything tangible, and this they do often enough, especially when they hold anticipations of the future. I do not mean that such dreams are necessarily prophetic, merely that they feel the way, they ”reconnoiter.” These dreams contain inklings of possibilities and for that reason can never be made plausible to an outsider. ”The Aims of Psychotherapy” (1931) In CW 16: The Practice of Psychotherapy. pg. 89

• Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal. ”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 444

• It is not denied in medieval ecclesiastical writings that a divine influx may occur in dreams, but this view is not exactly encouraged, and the Church reserves the right to decide whether a revelation is to be considered authentic or not. In spite of the Church’s recognition that certain dreams are sent by God, she is disinclined, and even averse, to any serious concern with dreams, while admitting that some might conceivably contain an immediate revelation. Thus the change of mental attitude that has taken place in recent centuries is, from this point of view at least, not wholly unwelcome to the Church, because it effectively discouraged the earlier iintrospective attitude which favored a serious consideration of dreams and inner experiences. ”Psychology and Religion” (1938). In CW 11: Psychology and Religion: West and East. pg. 32

• As individuals we are not completely unique, but are like all other men. Hence a dream with a collective meaning is valid in the first place for the dreamer, but it expresses at the same time the fact that his momentary problem is also the problem of other people. This is often of great practical importance; for there are countless people who are inwardly cut off from humanity and oppressed by the thought that nobody else has their problems. Or else they are those all-too-modest souls who, feeling themselves nonentities, have kept their claim to social recognition on too low a level. Moreover, every individual problem is somehow connected with the problem of the age, so that practically every subjective difficulty has to be viewed from the standpoint of the human situation as a whole. But this is permissible only when the dream really is a mythological one and makes use of collective symbols. ”The Meaning of Psychology for Modern Man” (1933). In CW 10: Civilization in Transition. pg. 323

• If, in addition to this, we bear in mind that the unconscious contains everything that is lacking to consciousness, that the unconscious therefore has a compensatory tendency, then we can begin to draw conclusions-provided, of course, that the dream does not come from too deep a psychic level. If it is a dream of this kind, it will as a rule contains mythological motifs, combinations of ideas or images which can be found in the myths of one’s own folk or in those of other races. The dream will then have a collective meaning, a meaning which is the common property of mankind. ”The Meaning of Psychology for Modern Man” (1933). In CW 10: Civilization in Transition. pg. 322

• Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there ’ is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. ”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 475

• As regards the much discussed symbolism of dreams, its evaluation varies according to whether it is considered

from the causal or from the final standpoint. The causal approach of Freud starts from a desire or craving, that is, from the repressed dream-wish. This craving is always something comparatively simple and elementary, which can hide itself under manifold disguises.... Hence it is that the more rigorous adherents of the Freudian school have come to the point of interpreting-to give a gross example-pretty well all oblong objects in dreams as phallic symbols and all round or hollow objects as feminine symbols. "General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. pg. 470

• I take the dream for what it is. The dream is such a difficult and complicated thing that I do not dare to make any assumptions about its possible cunning or its tendency to deceive. The dream is a natural occurrence, and there is no earthly reason why we should assume that it is a crafty device to lead us astray. It occurs when consciousness and will are to a large extent extinguished. It seems to be a natural product which is also found in people who are not neurotic. Moreover, we know so little about the psychology of the dream process that we must be more than careful when we introduce into its explanation elements that are foreign to the dream itself. "Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. pg. 41

• Nature is often obscure or impenetrable, but she is not, like man, deceitful. We must therefore take it that the dream is just what it pretends to be, neither more nor less. IIf it shows something in a negative light, there is no reason for assuming that it is meant positively. "On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. pg. 162

• I leave theory aside as much as possible when analyzing dreams-not entirely, of course, for we always need some theory to make things intelligible. It is on the basis of theory, for instance, that I expect dreams to have a meaning. I cannot prove in every case that this is so, for there are dreams which the doctor and the patient simply do not understand. But I have to make such a hypothesis in order to find courage to deal with dreams at all. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 318

• Every interpretation is a hypothesis, an attempt to read an unknown text. An obscure dream, taken in isolation, can hardly ever be interpreted with any certainty. For this reason I attach little importance to the interpretation of single dreams. A relative degree of certainty is reached only in the interpretation of a series of dreams, where the later dreams correct the mistakes we have made in handling those that went before. Also, the basic ideas and themes can be recognized much well in a dream-series. "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. pg. 322

• Lack of conscious understanding does not mean that the dream has no effect at all. Even civilized man can occasionally observe that a dream which he cannot remember can slightly alter his mood for better or worse. Dreams can be "understood" to a certain extent in a subliminal way, and that is mostly how they work. "Approaching the Unconscious" In Man and His Symbols, Ed C.G. Jung (1964) Revised and included in CW 18 as "Symbols and the Interpretation of Dreams". pg. 52 (In CW)

• But when, you may rightly ask, is one sure of the interpretation? Is there anything approaching a reliable criterion for the correctness of an interpretation? This question, happily, can be answered in the affirmative. If we have made a wrong interpretation, or if it is somehow incomplete, we may be able to see it from the next dream. Thus, for example, the earlier motif will be repeated in clearer I form, or our interpretation may be deflated by some ironic paraphrase, or it may meet with straightforward violent opposition. Now supposing that these interpretations also go astray, the general inconclusiveness and futility of our procedure will make itself felt soon enough in the bleakness, sterility, and pointlessness of the undertaking, so that doctor and patient alike will be suffocated either by boredom or by doubt. Just as the reward of a correct interpretation is an uprush of life, so an incorrect one dooms them to deadlock, resistance, doubt, and mutual desiccation. "On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. pg. 189

• When we consider the infinite variety of dreams, it is difficult to conceive that there could ever be a method or a technical procedure which would lead to an infallible result. It is, indeed, a good thing that no valid method exists, for otherwise the meaning of the dream would be limited in advance and would lose precisely that virtue which makes dreams so valuable for therapeutic purposes -their ability to offer new points of view. "The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. pg. 319

• The use of dream-analysis in psychotherapy is still a much debated question. Many practitioners find it indispensable in the treatment of neuroses, and consider that the dream is a function whose psychic importance is equal to

that of the conscious mind itself. Others, on the contrary, dispute the value of dream-analysis and regard dreams as a negligible by-product of the psyche. Obviously, if a person holds the view that the unconscious plays a decisive part in the aetiology of neuroses, he will attribute a high practical importance to dreams as direct expressions of the unconscious. Equally obviously, if he denies the unconscious or at least thinks it aetiologically insignificant, he will minimize the importance of dream-analysis. ”The Meaning of Psychology for Modern Man” (1933). In CW 10: Civilization in Transition. pg. 322

• To concern ourselves with dreams is a way of reflecting on ourselves-a way of self-reflection. It is not our ego-consciousness reflecting on itself; rather, it turns its attention to the objective actuality of the dream as a communication or message from the unconscious, unitary soul of humanity. It reflects not on the ego but on the self; it recollects that strange self, alien to the ego, which was ours from the beginning, the trunk from which the ego grew. It is alien to us because we have estranged ourselves from it through the aberrations of the conscious mind. ”The Meaning of Psychology for Modern Man” (1933). In CW 10: Civilization in Transition. pg. 318

• ”. . . The development of consciousness is the burden, the suffering, and the blessing of humankind.” C.G. Jung, 1955

• ”A dream that is not understood remains a mere occurrence; understood it becomes a living experience.” C.G. Jung CW11: 497

• The goal of the individuation process is the synthesis of the self.” C.G. Jung CW 9i: 278

• ”In every adult there lurks a child–an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the personality which wants to develop and become whole.” -C. G. Jung CW17: 286

• The rational attitude which permits us to declare objective values as valid at all is not the work of the individual subject, but the product of human history.

Most objective values-and reason itself-are firmly established complexes of ideas handed down through the ages. Countless generations have labored at their organization with the same necessity with which the living organism re-acts to the average, constantly recurring environmental conditions, confronting them with corresponding functional complexes, as the eye, for instance, perfectly corresponds to the nature of light. . . . Thus the laws of reason are the laws that designate and govern the average, ”correct,” adapted attitude. Everything is ”rational” that accords with these laws, everything that contravenes them is ”irrational.”[Definitions, ibid” par. 785f.]

• These images are naturally only anticipations of a wholeness which is, in principle, always just beyond our reach. Also, they do not invariably indicate a subliminal readiness on the part of the patient to realize that wholeness consciously, at a later stage; often they mean no more than a temporary compensation of chaotic confusion.[The Psychology of the Transference,” CW 16, par. 536.]

• The invasion of evil signifies that something previously good has turned into something harmful . . . the ruling moral principle, although excellent to begin with, in time loses its essential connection with life, since it no longer embraces life’s variety and abundance. What is rationally correct is too narrow a concept to grasp life in its totality and give it permanent expression. (C. G. Jung, Answer to Job)

• The book of Job is a landmark in the long historical development of a divine drama. At the time the book was written, there were already many testimonies which had given a contradictory picture of Yahweh—the picture of a God who knew no moderation in his emotions and suffered precisely from this lack of moderation. He himself admitted that he was eaten up with rage and jealousy and that this knowledge was painful to him. Insight existed along with cruelty, creative power along with destructiveness. Everything was there, and none of these qualities was an obstacle to the other. Such a condition is only conceivable either when no reflecting consciousness is present at all, or when the capacity for reflection is very feeble and a more or less adventitious phenomenon. A condition of this sort can only be described as amoral. (Book of Job, Para. 560)

• From the ancient records we know that the divine drama was enacted between God and his people, who were betrothed to him, the masculine dynamis, like a woman, and over whose faithfulness he watched jealously. A particular instance of this is Job, whose faithfulness is subjected to a savage test. As I have said, the really astonishing thing is how easily Yahweh gives in to the insinuations of Satan. If it were true that he trusted Job perfectly, it would be logical for Yahweh to defend him, unmask the malicious slanderer, and make him pay for his defamation of God’s faithful servant. But Yahweh never thinks of it, not even after Job’s innocence has been proved. We hear nothing of

a rebuke or disapproval of Satan. Therefore we cannot doubt Yahweh's connivance. His readiness to deliver Job into Satan's murderous hands proves that he doubts Job precisely because he projects his own tendency to unfaithfulness upon a scapegoat. There is reason to suspect that he is about to loosen his matrimonial ties with Israel but hides this intention from himself. (Book of Job; Para. 616)

• "Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself" (Book of Job; Para. 640)

• "Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky" (Book of Job, Para. 758).

• The little world of childhood with its familiar surroundings is a model of the greater world. The more intensively the family has stamped its character upon the child, the more it will tend to feel and see its earlier miniature world again in the bigger world of adult life. Naturally this is not a conscious, intellectual process. The Theory of Psychoanalysis (1913)

• There is no question but that Hitler belongs in the category of the truly mystic medicine man. As somebody commented about him at the last Nürnberg party congress, since the time of Mohammed nothing like it has been seen in this world. His body does not suggest strength. The outstanding characteristic of his physiognomy is its dreamy look. I was especially struck by that when I saw pictures taken of him in the Czechoslovakian crisis; there was in his eyes the look of a seer. This markedly mystic characteristic of Hitler's is what makes him do things which seem to us illogical, inexplicable, and unreasonable. ... So you see, Hitler is a medicine man, a spiritual vessel, a demi-deity or, even better, a myth. During an interview with H. R. Knickerbocker, first published in Hearst's International Cosmopolitan (January 1939), in which Jung was asked to diagnose Adolf Hitler, Benito Mussolini, and Joseph Stalin, later published in Is Tomorrow Hitler's? (1941), by H. R. Knickerbocker, also published in The Seduction of Unreason: The Intellectual Romance with Fascism (2004) by Richard Wolin, Ch. 2: Prometheus Unhinged: C. G. Jung and the Temptations of Aryan Religion, p. 75

No nation keeps its word. A nation is a big, blind worm, following what? Fate perhaps. A nation has no honor; it has no word to keep. ... Hitler is himself the nation. That incidentally is why Hitler always has to talk so loud, even in private conversation — because he is speaking with 78 million voices. During an interview with H. R. Knickerbocker (1939), quoted in A Life of Jung (2002) by Ronald Hayman, p. 360

• No one can flatter himself that he is immune to the spirit of his own epoch, or even that he possesses a full understanding of it. Irrespective of our conscious convictions, each one of us, without exception, being a particle of the general mass, is somewhere attached to, colored by, or even undermined by the spirit which goes through the mass. Freedom stretches only as far as the limits of our consciousness. Paracelsus the Physician (1942)

• We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions. The Symbolic Life (1953); also in Man and His Symbols (1964)

• The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, "divine." The Practice of Psychotherapy, p. 364 (1953)

• Our blight is ideologies — they are the long-expected Antichrist! The Tibetan Book of the Great Liberation (1954)

• Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more the unity is strengthened in the depths. Civilization in Transition (1964)

• One of the most difficult tasks men can perform, however much others may despise it, is the invention of good games and it cannot be done by men out of touch with their instinctive selves. Jung and the Story of Our Time, Laurens van der Post (1977)

• That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—"vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated onesidedness which saw the devil only outside. Christ's "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious

child we would like to remain. Answer to Job, R. Hull, trans. (1984), pp. 157-158

• Any theory based on experience is necessarily statistical; that is to say, it formulates an ideal average which abolishes all exceptions at either end of the scale and replaces them by an abstract mean. This mean is quite valid though it need not necessarily occur in reality. Despite this it figures in the theory as an unassailable fundamental fact. ... If, for instance, I determine the weight of each stone in a bed of pebbles and get an average weight of 145 grams, this tells me very little about the real nature of the pebbles. Anyone who thought, on the basis of these findings, that he could pick up a pebble of 145 grams at the first try would be in for a serious disappointment. Indeed, it might well happen that however long he searched he would not find a single pebble weighing exactly 145 grams. The statistical method shows the facts in the light of the ideal average but does not give us a picture of their empirical reality. While reflecting an indisputable aspect of reality, it can falsify the actual truth in a most misleading way. The Undiscovered Self p 6

• Just as man as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence, and his own spiritual and moral autonomy, anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. The Undiscovered Self p 23

• It is astounding that man, the instigator, inventor and vehicle of all these developments, the originator of all judgments and decisions and the planner of the future must make himself such a quantité negligeable. The Undiscovered Self p 45

• You can take away a man's gods, but only to give him others in return. The Undiscovered Self p 63

• The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual's faith into immediate relation with God. Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? The Undiscovered Self p 85

• Reason alone does not suffice. The Undiscovered Self p 98

• We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. The Undiscovered Self p 110

• The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Psychological Types Ch. 1, p. 82

• The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence. Psychological Types Ch. 5, p. 271

• We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore, the judgment of the intellect is, at best, only the half of truth, and must, if it be honest, also come to an understanding of its inadequacy. Psychological Types Conclusion, p. 628

• The woman is increasingly aware that love alone can give her full stature, just as the man begins to discern that spirit alone can endow his life with its highest meaning. Fundamentally, therefore, both seek a psychic relation to the other, because love needs the spirit, and the spirit love, for their fulfillment. Contributions to Analytical Psychology p. 185

• Seldom, or perhaps never, does a marriage develop into an individual relationship smoothly and without crises; there is no coming to consciousness without pain. Contributions to Analytical Psychology p. 193

• No language exists that cannot be misused... Every Interpretation is hypothetical, for it is a mere attempt to read an unfamiliar text. p 11 & 14

• It is in applied psychology, if anywhere, that today we should be modest and grant validity to a number of apparently

contradictory opinions; for we are still far from having anything like a thorough knowledge of the human psyche, that most challenging field of scientific enquiry. For the present we have merely more or less plausible opinions that defy reconciliation. Modern Man in Search of a Soul p. 57

• The great decisions of human life have as a rule far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness. The shoe that fits one person pinches another; there is no recipe for living that suits all cases. Each of us carries his own life-form—an indeterminable form which cannot be superseded by any other. Modern Man in Search of a Soul p. 69

• Aging people should know that their lives are not mounting and unfolding but that an inexorable inner process forces the contraction of life. For a young person it is almost a sin — and certainly a danger — to be too much occupied with him; but for the aging person it is a duty and a necessity to give serious attention to him. Modern Man in Search of a Soul p. 125

• Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits. Modern Man in Search of a Soul p.126

• No psychic value can disappear without being replaced by another of equivalent intensity. Modern Man in Search of a Soul p. 209

• A more or less superficial layer of the unconscious is undoubtedly personal. I call it the ”personal unconscious”. But this personal layer rests upon a deeper layer, which does not derive from personal experience and is not a personal acquisition but is inborn. This deeper layer I call the ”collective unconscious”. I have chosen the term ”collective” because this part of the unconscious is not individual but universal; in contrast to the personal psyche, it has contents and modes of behavior that are more or less the same everywhere and in all individuals. The Archetypes and the Collective Unconscious p. 3-4

• Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. The Archetypes and the Collective Unconscious p.7-8

• Whereas the personal unconscious consists for the most part of ”complexes”, the content of the collective unconscious is made up essentially of ”archetypes”. The concept of the archetype, which is an indispensable correlate of the idea of the collective unconscious, indicates the existence of definite forms in the psyche which seem to be present always and everywhere. Mythological research calls them ’motifs’; in the psychology of primitives they correspond to Levy-Bruhl’s concept of ”representations collectives,” and in the field of comparative religion they have been defined by Hubert and Mauss as ’categories of the imagination’... My thesis, then, is as follows: In addition to our immediate consciousness, which is of a thoroughly personal nature and which we believe to be the only empirical psyche (even if we tack on the personal unconscious as an appendix), there exists a second psychic system of a collective, universal, and impersonal nature which is identical in all individuals. The Archetypes and the Collective Unconscious p.42-43

• We must now turn to the question of how the existence of archetypes can be proved. Since archetypes are supposed to produce certain psychic forms, we must discuss how and where one can get hold of the material demonstrating these forms. The main source, then, is dreams, which have the advantage of being involuntary, spontaneous products of nature not falsified by any conscious purpose. By questioning the individual one can ascertain which of the motifs appearing in the dream are known to him... Consequently, we must look for motifs which could not possibly be known to the dreamer and yet behave functionally of the archetype known from historical sources. The Archetypes and the Collective Unconscious p. 48

• All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. The Integration of the Personality p. 72

• If there is anything that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves. The Integration of the Personality p. 285
• This world is empty to him alone who does not understand how to direct his libido towards objects, and to render them alive and beautiful for himself, for Beauty does not indeed lie in things, but in the feeling that we give to them. The Psychology of the Unconscious
• The erotic instinct is something questionable, and will always be so whatever a future set of laws may have to say on the matter. It belongs, on the one hand, to the original animal nature of man, which will exist as long as man has an animal body. On the other hand, it is connected with the highest forms of the spirit. But it blooms only when the spirit and instinct are in true harmony. If one or the other aspect is missing, then an injury occurs, or at least there is a one-sided lack of balance which easily slips into the pathological. Too much of the animal disfigures the civilized human being; too much culture makes a sick animal. The Psychology of the Unconscious
• Every archetype is capable of endless development and differentiation. It is therefore possible for it to be more developed or less. In an outward form of religion where all the emphasis is on the outward figure (hence where we are dealing with a more or less complete projection) the archetype is identical with externalized ideas but remains unconscious as a psychic factor. When an unconscious content is replaced by a projected image to that extent, it is cut off from all participation in an influence on the conscious mind. Hence it largely forfeits its own life, because prevented from exerting the formative influence on consciousness natural to it; what is more, it remains in its original form — unchanged, for nothing changes in the unconscious. Psychology and Alchemy
• The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Psychology and Alchemy p. 51
• We shall naturally look round in vain the macrophysical world for acausal events, for the simple reason that we cannot imagine events that are connected non-causally and are capable of a non-causal explanation. But that does not mean that such events do not exist... The so-called ”scientific view of the world” based on this can hardly be anything more than a psychologically biased partial view which misses out all those by no means unimportant aspects that cannot be grasped statistically. Synchronicity: An Acausal Connecting Principle p. 5
• Primitive superstition lies just below the surface of even the most tough-minded individuals, and it is precisely those who most fight against it who are the first to succumb to its suggestive effects. Synchronicity: An Acausal Connecting Principle p. 25
• Naturally, every age thinks that all ages before it were prejudiced, and today we think this more than ever and are just as wrong as all previous ages that thought so. How often have we not seen the truth condemned! It is sad but unfortunately true that man learns nothing from history. Synchronicity: An Acausal Connecting Principle p. 33
• This grasping of the whole is obviously the aim of science as well, but it is a goal that necessarily lies very far off because science, whenever possible, proceeds experimentally and in all cases statistically. Experiment, however, consists in asking a definite question which excludes as far as possible anything disturbing and irrelevant. It makes conditions, imposes them on Nature, and in this way forces her to give an answer to a question devised by man. She is prevented from answering out of the fullness of her possibilities since these possibilities are restricted as far as partible. For this purpose there is created in the laboratory a situation which is artificially restricted to the question which compels Nature to give an unequivocal answer. The workings of Nature in her unrestricted wholeness are completely excluded. If we want to know what these workings are, we need a method of inquiry which imposes the fewest possible conditions, or if possible no conditions at all, and then leave Nature to answer out of her fullness. Synchronicity: An Acausal Connecting Principle p. 35
• My example concerns a young woman patient who, in spite of efforts made on both sides, proved to be psychologically inaccessible. The difficulty lay in the fact that she always knew better about everything. Her excellent education had provided her with a weapon ideally suited to this purpose, namely a highly polished Cartesian rationalism with an impeccably ”geometrical” idea of reality. After several fruitless attempts to sweeten her rationalism with a somewhat more human understanding, I had to confine myself to the hope that something unexpected and irrational would turn up, something that burst the intellectual retort into which she had sealed herself. Well, I was sitting opposite of her one day, with my back to the window, listening to her flow of rhetoric. She had an impressive dream the night before, in which someone had given her a golden scarab-a costly piece of jewelery. While she was still telling me this dream, I heard something behind me gently gently tapping on the window. I turned round and saw that it was a

fairly large flying insect that was knocking against the window from outside in the obvious effort to get into the dark room. This seemed to me very strange. I opened the window and immediately and caught the insect in the air as it flew in. It was a scarabaeid beetle, or common rose-chafer, whose gold-green color most nearly resembles that of a golden scarab. I handed the beetle to my patient with the words ”Here is your scarab.” This broke the ice of her intellectual resistance. The treatment could now be continued with satisfactory results. Synchronicity: An Acausal Connecting Principle p. 110

• Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. What we see is the blossom, which passes. The rhizome remains. Memories, Dreams, Reflections, Closing lines of the preface.

• I know every numbskull will babble on about ”black man,” ”man-eater,” ”chance,” and ”retrospective interpretation,” in order to banish something terribly inconvenient that might sully the familiar picture of childhood innocence. Ah, these good, efficient, healthy-minded people, they always remind me of those optimistic tadpoles who bask in a puddle in the sun, in the shallowest of waters, crowding together and amiably wriggling their tails, totally unaware that the next morning the puddle will have dried up and left them stranded. Memories, Dreams, Reflections p. 14

• Sometimes I had an overwhelming urge to speak, not about that, but only to hint that there were some curious things about me which no one knew of. I wanted to find out whether other people had undergone similar experiences. I never succeeded in discovering so much as a trace of them in others. As a result, I had the feeling that I was outlawed or elect, accursed or blessed. Memories, Dreams, Reflections p. 41

• My interests drew me in different directions. On the one hand I was powerfully attracted by science, with its truths based on facts; on the other hand I was fascinated by everything to do with comparative religion. [...] In science I missed the factor of meaning; and in religion, that of empiricism. Memories, Dreams, Reflections p. 72

• Because we cannot discover God’s throne in the sky with a radio-telescope or establish (for certain) that a beloved father or mother is still about in a more or less corporeal form, people assume that such ideas are ”not true.” I would rather say that they are not ”true” enough, for these are conceptions of a kind that have accompanied human life from prehistoric times, and that still break through into consciousness at any provocation. Man and His Symbols

• Modern man may assert that he can dispense with them, and he may bolster his opinion by insisting that there is no scientific evidence of their truth. But since we are dealing with invisible and unknowable things (for God is beyond human understanding, and there is no mean of proving immortality), why should we bother with evidence? Man and His Symbols p. 75-76

• To this question there is a positive answer only when the individual is willing to fulfill the demands of rigorous self-examination and self-knowledge. If he follows through his intention, he will not only discover some important truths about himself, but will also have gained a psychological advantage: he will have succeeded in deeming himself worthy of serious attention and sympathetic interest. He will have set his hand, as it were, to a declaration, of his own human dignity and taken the first step towards the foundations of his consciousness – that is, towards the unconscious, the only accessible source of religious experience. (Carl Jung, The Undiscovered Self)

• This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow. As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. (Carl Jung, The Undiscovered Self)

• The religious person enjoys a great advantage when it comes to answering the crucial question that hangs over our time like a threat: he has a clear idea of the way his subjective existence is grounded in his relation to ”God”. I put the word ”God” in quotes in order to indicate that we are dealing with an anthropomorphic idea whose dynamism and symbolism are filtered through the medium of the unconscious psyche. Anyone who wants to can at least draw near to the source of such experiences, no matter whether he believes in God or not. Without this approach it is only in rare cases that we witness those miraculous conversions of which Paul’s Damascus experience is the prototype. (Carl Jung, The Undiscovered Self)

• That religious experiences exist no longer needs proof. But it will always remain doubtful whether what metaphysics and theology call God and the gods is the real ground of these experiences. The question is idle, actually, and answers itself by reason of the subjectively overwhelming numinosity of the experience. Anyone who has had it is seized by it and therefore not in a position to indulge in fruitless metaphysical or epistemological speculations. Absolute

certainty brings its own evidence and has no need of anthropomorphic proofs. (Carl Jung, The Undiscovered Self)

• Instincts…are highly conservative and of extreme antiquity as regards both their dynamism and their form. Their forms, when represented to the mind, appears as an image which expresses the nature of the instinctive impulse visually and concretely, like a picture … (Carl Jung, The Undiscovered Self)

• Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body's form. (Carl Jung, The Undiscovered Self)

• These biological considerations naturally apply also to Homo sapiens, who still remain within the framework of general biology despite the possession of consciousness, will, and reason. The fact that our conscious activity is rooted in instinct and derives from it its dynamism, as well as the basic features of its ideational forms, has the same significance for human psychology as for all other members of the animal kingdom. (Carl Jung, The Undiscovered Self)

• Human knowledge consists essentially in the constant adaptation of the primordial pattern of ideas that were given us 'a priori'. These need certain modifications, because, in their original form, they are suited to an archaic mode of life, but not to the demands of a specifically differentiated (modern) environment. If the flow of instinctive dynamism into our life is to be maintained, as is absolutely necessary for our existence, then it is imperative that we remold these archetypal forms into ideas which are adequate to the challenge of the present…. (Carl Jung, The Undiscovered Self)

• Nothing estranges man more from the ground plan of his instincts than his learning capacity, which turns out to be a genuine drive toward progressive transformations of human modes of behavior. It, more than anything else, is responsible for the altered conditions of our existence and the need for new adaptations which civilization brings. It is also the source of numerous psychic disturbances and difficulties occasioned by man's progressive alienation from his instinctual foundation, i.e., by his up rootedness and identification with his conscious knowledge of himself, by his concern with consciousness at the expense of the unconscious. The result is that modern man can know himself only in so far as he can become conscious of himself…. (Carl Jung, The Undiscovered Self)

• This task is so exacting and its fulfillment so advantageous, that he forgets himself in the process, losing sight of his instinctual nature and putting his own conception of himself in place of his real being. In this way he slips imperceptibly into a purely conceptual world where the products of his conscious activity progressively replace reality. (Carl Jung, The Undiscovered Self)

• Separation from his instinctual nature inevitably plunges civilized man into the conflict between conscious and unconscious, spirit and nature, knowledge and faith … In contrast to the subjectivism of the conscious mind, the unconscious is objective, manifesting itself mainly in the form of contrary feelings, fantasies, emotions, impulses and dreams, none of which one makes oneself, but which come upon one objectively … The religious person, so far as one can judge, stands directly under the influence of the reaction from the unconscious. (Carl Jung, The Undiscovered Self)

• If the Creator were conscious of Himself, He would not need conscious creatures; nor is it probable that the extremely indirect methods of creation, which squander millions of years upon the development of countless species and creatures, are the outcome of purposeful intention. Natural history tells us of a haphazard and casual transformation of species over hundreds of millions of years of devouring and being devoured. The biological and political history of man is an elaborate repetition of the same thing. But the history of the mind offers a different picture. Here the miracle of reflecting consciousness intervenes – the second cosmogony [ed. note: what Teilhard de Chardin called the origin of the "noosphere," the layer of "mind"]. The importance of consciousness is so great that one cannot help suspecting the element of meaning to be concealed somewhere within all the monstrous, apparently senseless biological turmoil, and that the road to its manifestation was ultimately found on the level of warm-blooded vertebrates possessed of a differentiated brain – found as if by chance, unintended and unforeseen, and yet somehow sensed, felt and groped for out of some dark urge. Memories, Dreams and Reflections [p. 339]

• A man's foremost interest should be his work. But [for] a woman-man are her work and her business. Yes, I know it sounds like a convenient philosophy of the selfish male when I say that. But marriage means a home. And home is like a nest- not enough room for both birds at once. One sits inside, the other perches on the edge and looks about

and attends to all outside business. Carl Jung, in Men, Women, and God (C.G. Jung Speaking, 1955)

• Alchemy has performed for me the great and invaluable service of providing material in which my experience could find sufficient room, and has thereby made it possible for me to describe the individuation process at least in its essential aspects. C.G. Jung Mysterium Coniunctionis; Paragraph 792.

• "Insofar as society is itself composed of de-individualized human beings, it is completely at the mercy of ruthless individualists. Let it band together into groups and organizations as much as it likes – it is just this banding together and the resultant extinction of the individual personality that makes it succumb so readily to a dictator. A million zeros joined together do not, unfortunately, add up to one. Ultimately everything depends on the quality of the individual, but our fatally shortsighted age things only in terms of large numbers and mass organizations, though one would think that the world had seen more than enough of what a well-disciplined mob can do in the hands of a single madman... People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations in the world can be maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans. Carl Jung"; The Undiscovered Self

• A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species. The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning. The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children. This is the obvious purpose of nature. But when this purpose has been attained -and more than attained-shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense?

• Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure.; Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

• The discovery of the value of human personality is reserved for a riper age. For young people the search for personality values is very often a pretext for evading their biological duty. Conversely, the exaggerated longing of an older person for the sexual values of youth is a short-sighted and often cowardly evasion of a duty which demands recognition of the value of personality and submission to the hierarchy of cultural values. The young neurotic shrinks back in terror from the expansion of life's duties, the old one from the dwindling of the treasures he has attained. C.G. Jung, CW 4: Freud and Psychoanalysis, Page 664.

• Experience has taught me to keep away from therapeutic methods as much as from diagnoses. The enormous variation among individuals and their neuroses has set before me the ideal of approaching each case with a minimum of prior assumptions. The ideal would naturally be to have no assumptions at all. But this is impossible even if one exercises the most rigorous self-criticism, for one is oneself the biggest of all one's assumptions, and the one with the gravest consequences. Try as we may to have no assumptions and to use no ready-made methods, the assumption that I myself am will determine my method: as I am, so will I proceed. "The Realities of Practical Psychotherapy" (1937). In CW 16: The Practice of Psychotherapy. P.543

• An ancient adept has said: "If the wrong man uses the right means, the right means work in the wrong way." This Chinese saying, unfortunately only too true, stands in sharp contrast to our belief in the "right" method irrespective of the man who applies it. In reality, everything depends on the man and little or nothing on the method. The Secret of the Golden Flower. Commentary by C. G. Jung (1931). In CW 18: P.4

• Nobody should play with analysis as with an easy tool. Those who write superficial and cheap books about the subject are either unconscious of the far-reaching effects of analytical treatment or else ignorant of the real nature of the human soul. Contributions to Analytical Psychology. (1928)

• We would do well to abandon from the start any attempt to apply ready-made solutions and warmed-up generalities of which the patient knows just as much as the doctor. Long experience has taught me not to know anything in advance and not to know better, but to let the unconscious take precedence. Our instincts have ridden so infinitely many times, unharmed, over the problems that arise [in later] life that we may be sure the transformation processes which make the transition possible have long been prepared in the unconscious and are only waiting to be released. "A Study in the Process of Individuation" (1934) In CW 9, Part I: The Archetypes and the Collective Unconscious. P.528

• The remarkable potency of unconscious contents always indicates a corresponding weakness in the conscious mind

and its functions. It is as though the latter were threatened with impotence. For primitive man this danger is one of the most terrifying instances of ”magic.” So we can understand why this secret fear is also to be found among civilized people. In serious cases it is the secret fear of going mad; in less serious, the fear of the unconscious-a fear which even the normal person exhibits in his resistance to psychological views and explanations. This resistance borders on the grotesque when it comes to scouting all psychological explanations of art, philosophy, and religion, as though the human psyche had, or should have, absolutely nothing to do with these things. The doctor knows these well-defended zones from his consulting hours: they are reminiscent of island fortresses from which the neurotic tries to ward off the octopus. (”Happy Neurosis Island,” as one of my patients called his conscious state!) The doctor is well aware that the patient needs an island and would be lost without it. It serves as a refuge for his consciousness and as the last stronghold against the threatening embrace of the unconscious. The same is true of the normal person’s taboo regions which psychology must not touch. But since no war was ever won on the defensive, one must, in order to terminate hostilities, open negotiations with the enemy and see what his terms really are. Such is the intention of the doctor who volunteers to act as a mediator. He is far from wishing to disturb the somewhat precarious island idyll or pull down the fortifications. On the contrary, he is thankful that somewhere a firm foothold exists that does not first have to be fished up out of the chaos, always a desperately difficult task. He knows that the island is a bit cramped and that life on it is pretty meager and plagued with all sorts of imaginary wants because too much life has been left outside, and that as a result a terrifying monster is created, or rather is roused out of its slumbers. He also knows that this seemingly alarming animal stands in a secret compensatory relationship to the island and could supply everything that the island lacks. ”The Psychology of Transference” (1946). In CW 16: The Practice of Psychotherapy. P.374

• Practical medicine is and has always been an art, and the same is true of practical analysis. True art is creation, and creation is beyond all theories. That is why I say to any beginner: Learn your theories as well as you can, but put them aside when you touch the miracle of the living soul. Not theories but your own creative individuality alone must decide. Contributions to Analytical Psychology. (1928)

• The patient is there to be treated and not to verify a theory. For that matter, there is no single theory in the whole field of practical psychology that cannot on occasion be proved to be basically wrong. In particular, the view that the patient’s resistances are in no circumstances) justified is completely fallacious. The resistance might very well prove that the treatment rests on false assumptions. ”Fundamental Questions of Psychotherapy” (1951). In CW 16: The Practice of Psychotherapy. P.237

• One has to remind oneself again and again that in therapy it is more important for the patient to understand than for the analyst’s theoretical expectations to be satisfied. The patient’s resistance to the analyst is not necessarily wrong; it is rather a sign that something does not ”click.” Either the patient is not yet at a point where he would be able to understand, or the interpretation does not fit. In Man and His Symbols. (1964) Essay re-titled ”Symbols and the Interpretation of Dreams” In CW 18: P.61

• Neither our modern medical training nor academic psychology and philosophy can equip the doctor with the necessary education, or with the means, to deal effectively and understandingly with the often very urgent demands of his psycho-therapeutic practice. It therefore behooves us, unembarrassed by our shortcomings as amateurs of history, to go to school once more with the medical philosophers of a distant past, when body and soul had not yet been wrenched asunder into different faculties. Although we are specialists par excellence, our specialized field, oddly enough, drives us to universalism and to the complete overcoming of the specialist attitude, if the totality of body and soul is not to be just a matter of words. ”Psychotherapy and a Philosophy of Life” (1943). In CW 16: The Practice of Psychotherapy. P.190

• Even the so-called highly scientific suggestion therapy employs the wares of the medicine-man and the exorcising shaman. And why not? The public is not much more advanced either and continues to expect miraculous cures from the doctor. And indeed, we must rate those doctors - wise in every sense - who know how to surround themselves with the aura of a medicine-man. They have not only the biggest practices but also get the best results. This is because, apart from the neuroses, countless physical illnesses are tainted and complicated with psychic material to an unsuspected degree. The medical exorcist betrays by his whole demeanor his full appreciation of that psychic component when he gives the patient the opportunity of fixing his faith firmly on the mysterious personality of the doctor. In this way he wins the sick man’s mind, which from then on helps him to restore his body to health. The

cure works best when the doctor himself believes in his own formula, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone. In CW 4: Freud and Psychoanalysis. P.578

• As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Psychology and Alchemy (1944) CW 12: P.32

• People whose own temperaments offer problems are often neurotic, but it would be a serious misunderstanding to confuse the existence of problems with neurosis. There is a marked difference between the two in that the neurotic is ill because he is unconscious of his problems, while the person with a difficult temperament suffers from his conscious problems without being ill. ”The Stages of Life” (1930). In CW 8: The Structure and Dynamics of the Psyche. P.763

• The greatest mistake an analyst can make is to assume that his patient has a psychology similar to his own. ”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P.498

• No psychotherapist should lack that natural reserve which prevents people from riding roughshod over mysteries they do not understand and trampling them flat. This reserve will enable him to pull back in good time when he encounters the mystery of the patient’s difference from himself, and to avoid the danger - unfortunately only too real - of committing psychic murder in the name of therapy. For the ultimate cause of a neurosis is something positive which needs to be safeguarded for the patient; otherwise he suffers a psychic loss, and the result of the treatment is at best a defective cure. ”The Realities of Practical Psychotherapy” (1937). In CW 16: The Practice of Psychotherapy. P.564

• Medicine in the hand of a fool was ever poison and death. Just as we demand from a surgeon, besides his technical knowledge, a skilled hand, courage, presence of mind, and power of decision, so we must expect from an analyst a very serious and thorough psychoanalytic training of his own personality before we are willing to entrust a patient to him. I would even go so far as to say that the acquisition and practice of the psychoanalytic technique presuppose not only a specific psychological gift but in the very first place a serious concern with the molding of one’s own character. ”The Theory of Psychoanalysis” (1913). In CW 4: Freud and Psychoanalysis. P.450

• Each new case that requires thorough treatment is pioneer work, and every trace of routine then proves to be a blind alley. Consequently the higher psychotherapy is a most exacting business, and sometimes it sets tasks which challenge not only our understanding or our sympathy but the whole man. The doctor is inclined to demand this total effort from his patients, yet he must realize that this same demand only works if he is aware that it also applies to himself. ”The Psychology of Transference” (1946). In CW 16: The Practice of Psychotherapy. P.367

• There are analysts who believe that they can get along without self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting you to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody. ”The Theory of Psychoanalysis” (1913). In CW 4: Freud and Psychoanalysis. P.449

• The object of therapy is not the neurosis but the man who has the neurosis. We have long known, for instance, that a cardiac neurosis comes not from the heart, as the old medical mythology would have it, but from the mind of the sufferer. Nor does it come from some obscure corner of the unconscious, as many psychotherapists still struggle to believe; it comes from the totality of a man’s life and from all the experiences that have accumulated over the years and decades, and finally, not merely from his life as an individual but from his psychic experience within the family or even the social group. ”The State of Psychotherapy Today” (1934). In CW 10: Civilization in Transition. P.337

• The whole nature of man presupposes woman, both physically and spiritually. His system is tuned into woman from the start, just as it is prepared for a quite definite world where there is water, light, air, salt, carbohydrates etc... ”Two Essays in Analytical Psychology” In CW 7: P. 188

• The more remote and unreal the personal mother is, the more deeply will the son’s yearning for her clutch at his soul, awakening that primordial and eternal image of the mother for whose sake everything that embraces, protects, nourishes, and helps assumes maternal form, from the Alma Mater of the university to the personification of cities, countries, sciences and ideals ”Paracelsus as a Spiritual Phenomenon” (1942) In CW 13: Alchemical Studies P.47

• A mother-complex is not got rid of by blindly reducing the mother to human proportions. Besides that we run the risk of dissolving the experience ”Mother” into atoms, thus destroying something supremely valuable and throwing away the golden key which a good fairy laid in our cradle. That is why mankind has always instinctively added the pre-existent divine pair to the personal parents-the ”god “father and ”god”-mother of the newborn child-so that, from sheer unconsciousness or shortsighted rationalism, he should never forget himself so far as to invest his own parents with divinity. ”Psychological Aspects of the Mother Archetype” (1939) In CW 9, Part I: The Archetypes and the Collective Unconscious P.172

• What can a man say about woman, his own opposite? I mean of course something sensible that is outside the sexual program, free of resentment, illusion, and theory. Where is the man to be found capable of such superiority? Woman always stands just where the man’s shadow falls, so that he is only too liable to confuse the two. Then, when he tries to repair this misunderstanding, he overvalues her and believes her the most desirable thing in the world. ”Women in Europe” (1927). In CW 10: Civilization in Transition. P. 236

• The overdevelopment of the maternal instinct is identical with that well-known image of the mother which has been glorified in all ages and all tongues. This is the mother love which is one of the most moving and unforgettable memories of our lives, the mysterious root of all growth and change; the love that means homecoming, shelter, and the long silence from which everything begins and in which everything ends. Intimately known and yet strange like Nature, lovingly tender and yet cruel like fate, ’oyous and untiring giver of life-mater dolorosa and mute implacable portal that closes upon the dead. Mother is mother love, my experience and my secret. Why risk saying too much, too much that is false and inadequate and beside the point, about that human being who was our mother, the accidental carrier of that great experience which includes herself and me and all mankind, and indeed the whole of created nature, the experience of life whose children we are? The attempt to say these things has always been made, and probably always will be; but a sensitive person cannot in all fairness load that enormous burden of meaning, responsibility, duty, heaven and hell, on to the shoulders of one frail and fallible human being-so deserving of love, indulgence, understanding, and forgiveness-who was our mother. He knows that the mother carries for us that inborn image of the mater nature and mater spiritualis, of the totality of life of which we are a small and helpless part. ”Psychological Aspects of the Mother Archetype” (1939) In CW 9, Part I: The Archetypes and the Collective Unconscious P.172

• Since [in the Middle Ages] the psychic relation to woman was expressed in the collective worship of Mary, the image of woman lost a value to which human beings had a natural right. This value could find its natural expression only through individual choice, and it sank into the unconscious when the individual form of expression was replaced by a collective one. In the unconscious the image of woman received an energy charge that activated the archaic and infantile dominants. And since all unconscious contents, when activated by dissociated libido, are projected upon the external object, the devaluation of the real woman was compensated by daemonic features. She no longer appeared as an object of love, but as a persecutor or witch. The consequence of increasing Mariolatry was the witch hunt, that indelible blot on the later Middle Ages. Psychological Types (1921), CW 6. P.344

• As long as a woman is content to be a femme a homme, she has no feminine individuality. She is empty and merely glitters - a welcome vessel for masculine projections. Woman as a personality, however, is a very different thing: here illusion no longer works. So that when the question of personality arises, which is as a rule the painful fact of the second half of life, the childish form of the self, disappears too. ”Psychological Aspects of the Kore” (1941) In CW 9, Part I: The Archetypes and the Collective Unconscious. P.355

• The conscious side of woman corresponds to the emotional side of man, not to his ”mind.” Mind makes up the soul, or better, the ”animus” of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. The Secret of the Golden Flower. (Das Geheimnis der Goldenen Blute) 1929. Commentary by C.G. Jung in CW 13: Alchemical Studies. P.60

• For a woman, the typical danger emanating from the unconscious comes from above, from the ”spiritual” sphere personified by the animus, whereas for a man it comes from the chthonic realm of the ”world and woman,” i.e., the anima projected on to the world. ”A Study in the Process of Individuation” (1934) In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 559

• No man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humor to listen objectively to the ensuing dialogue would be staggered by the vast

number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same. Aion (1951). CW 9, Part II: Page 29

• Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. "Wotan" (1936). In CW 10: Civilization in Transition. P. 395

• It is in my view a great mistake to suppose that the psyche of a new-born child is a tabula rasa in the sense that there is absolutely nothing in it. In so far as the child is born with a differentiated brain that is predetermined by heredity and therefore individualized, it meets sensory stimuli coming from outside not with any aptitudes, but with specific ones, and this necessarily results in a particular, individual choice and pattern of apperception. These aptitudes can be shown to be inherited instincts and preformed patterns, the latter being the a priori and formal conditions of apperception that are based on instinct. Their presence gives the world of the child and the dreamer its anthropomorphic stamp. They are the archetypes, which direct all fantasy activity into its appointed paths and in this way produce, in the fantasy-images of children's dreams as well as in the delusions of schizophrenia, astonishing mythological parallels such as can also be found, though in lesser degree, in the dreams of normal persons and neurotics. It is not, therefore, a question of inherited ideas but of inherited possibilities of ideas. "Concerning the Archetypes with Special Reference to the Anima Concept" (1936) In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 136

• The original structural components of the psyche are of no less surprising uniformity than are those of the visible body. The archetypes are, so to speak, organs of the pre-rational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely this form. The Tibetan Book of the Dead. Foreword by C.G. Jung. (1954) In CW 11: Psychology and Religion: West and East. P. 845

• Archetypes were, and still are, living psychic forces that demand to be taken seriously, and they have a strange way of making sure of their effect. Always they were the bringers of protection and salvation, and their violation has as its consequence the "perils of the soul" known to us from the psychology of primitives. Moreover, they are the infallible causes of neurotic and even psychotic disorders, behaving exactly like neglected or maltreated physical organs or organic functional systems. "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 266

• All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. "The Structure of the Psyche" (1927). In CW 8: The Structure and Dynamics of the Psyche. P.342

• I have often been asked where the archetype comes from and whether it is acquired or not. This question cannot be answered directly. Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce. They exist pre-consciously, and presumably they form the structural dominants of the psyche in general. They may be compared to the invisible presence of the crystal lattice in a saturated solution. As a priori conditioning factors they represent a special, psychological instance of the biological "pattern of behavior," which gives all living organisms their specific qualities. Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype. Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. "A Psychological Approach to the Dogma of the Trinity" (1942). In CW 11: Psychology and Religion: West and East. P. 222

• To the extent that the archetypes intervene in the shaping of conscious contents by regulating, modifying, and motivating them, they act like instincts. It is therefore very natural to suppose that these factors are connected with the instincts and to inquire whether the typical situational patterns which these collective form-principles apparently

represent are not in the end identical with the instinctual patterns, namely, with the patterns of behavior. ”On the Nature of the Psyche” (1947). In CW 8: The Structure and Dynamics of the Psyche. P.404

• The archetype or primordial image might suitably be described as the instinct’s perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life-process. ”Instinct and the Unconscious” (1919). In CW 8: The Structure and Dynamics of the Psyche P.277

• We must constantly bear in mind that what we mean by ”archetype” is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind. ”On the Nature of the Psyche” (1947). In CW 8: The Structure and Dynamics of the Psyche. P.417

• Sooner or later nuclear physics and the psychology of the unconscious will draw closer together as both of them, independently of one another and from opposite directions, push forward into transcendental territory, the one with the concept of the atom, the other with that of the archetype. Aion (1951). CW 9: Part II: P. 412

• Just as the ”psychic infra-red,” the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the ”psychic ultra-violet,” the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. ”On the Nature of the Psyche” (1947). In CW 8: The Structure and Dynamics of the Psyche. P.420

• Man’s capacity for consciousness alone makes him man. ”On the Nature of the Psyche” (1947). In CW 8: The Structure and Dynamics of the Psyche. P.412

• Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is consciously reflected by a psyche. Consciousness is a precondition of being. Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position co-equal with the principle of physical being. The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, performed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. ”The Undiscovered Self” (1957). In CW 10: Civilization in Transition. P. 528

• In the same way that the State has caught the individual, the individual imagines that he has caught the psyche and holds her in the hollow of his hand. He is even making a science of her in the absurd supposition that the intellect, which is but a part and a function of the psyche, is sufficient to comprehend the much greater whole. In reality the psyche is the mother and the maker, the subject and even the possibility of consciousness itself. It reaches so far beyond the boundaries of consciousness that the latter could easily be compared to an island in the ocean. Whereas the island is small and narrow, the ocean is immensely wide and deep and contains a life infinitely surpassing, in kind and degree, anything known on the island - so that if it is a question of space, it does not matter whether the gods are ”inside” or ”outside.” It might be objected that there is no proof that consciousness is nothing more than an island in the ocean. Certainly it is impossible to prove this, since the known range of consciousness is confronted with the unknown extension of the unconscious, of which we only know that it exists and by the very fact of its existence exerts a limiting effect on consciousness and its freedom. ”Psychology and Religion” (1938). In CW 11: Psychology and Religion: West and East. P. 141

• Our consciousness does not create itself-it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. ”The Psychology of Eastern Meditation” (1943). In CW 11: Psychology and Religion: West and East. P.935

• Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. ”Approaching the Unconscious” In Man and His Symbols (1964), In CW 18: P.37

• If one reflects upon what consciousness really is, one is deeply impressed by the extremely wonderful fact that an event which occurs outside in the cosmos produces simultaneously an inner image. Thus it also occurs within; in other words, it becomes conscious. From the Basel Seminar (1934)

• It is just man’s turning away from instinct-his opposing himself to instinct-that creates consciousness. Instinct is

nature and seeks to perpetuate nature, whereas consciousness can only seek culture or its denial. Even when we turn back to nature, inspired by a Rousseauesque longing, we ”cultivate” nature. As long as we are still submerged in nature we are unconscious, and we live in the security of instinct which knows no problems. Everything in us that still belongs to nature shrinks away from a problem, for its name is doubt, and wherever doubt holds sway there is uncertainty and the possibility of divergent ways. And where several ways seem possible, there we have turned away from the certain guidance of instinct and are handed over to fear. For consciousness is now called upon to do that which nature has always done for her children namely, to give a certain, unquestionable, and unequivocal decision. And here we are beset by an all-too-human fear that consciousness-our Promethean conquest-may in the end not be able to serve us as well as nature. ”The Stages of Life” (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 750

• Every advance, every conceptual achievement of mankind, has been connected with an advance in self-awareness: man differentiated himself from the object and faced Nature as something distinct from her. Any reorientation of psychological attitude will have to follow the same road. ”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 523

• Whatever name we may put to the psychic background, the fact remains that our consciousness is influenced by it in the highest degree, and all the more so the less we are conscious of it. The layman can hardly conceive how many his inclinations, moods, and decisions are influenced by the dark forces of his psyche and how dangerous or helpful they may be in shaping his destiny. Our cerebral consciousness is like an actor who has forgotten that he is playing a role. But when the play comes to an end, he must remember his own subjective reality, for he can no longer continue to live as Julius Caesar or as Othello, but only as himself, from whom he has become estranged by a momentary sleight of consciousness. He must know once again that he was merely a figure on the stage who was playing a piece by Shakespeare, and that there was a producer as well as a director in the background who, as always, will have something very important to say about his acting. ”Zur Umerziehung des deutschen Volkes” (On the Re-education of the Germans). In Basler Nachrichten, Nr. 486, 16 November 1946. P.332

• It suits our hypertrophied and hubristic modern consciousness not to be mindful of the dangerous autonomy of the unconscious and to treat it negatively as an absence of consciousness. The hypothesis of invisible gods or daemons would be, psychologically, a far more appropriate formulation, even though it would be an anthropomorphic projection. But since the development of consciousness requires the withdrawal of all the projections we can lay our hands on, it is not possible to maintain any non-psychological doctrine about the gods. If the historical process of world despiritualization continues as hitherto, then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated. ”Psychology and Religion” (1938). In CW 11: Psychology and Religion: West and East. P 141

• The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. C.G. Jung; Collected Works 13; Alchemical Studies; Page 16

• ”The real mystery does not behave mysteriously or secretively; it speaks a secret language, it adumbrates itself by a variety of images which all indicate its true nature. I am not speaking of a secret personally guarded by someone, with a content known to its possessor, but of a mystery, a matter or circumstance which is ”secret,” i.e., known only through vague hints but essentially unknown. The real nature of matter was unknown to the alchemist: he knew it only in hints. In seeking to explore it he projected the unconscious into the darkness of matter in order to illuminate it. In order to explain the mystery of matter he projected yet another mystery - his own psychic background -into what was to be explained: Obscurum per obscurius, ignotum per ignotius! This procedure was not, of course, intentional; it was an involuntary occurrence.” Psychology and Alchemy (Part 3, Chapter 2.1)

• ”I am therefore inclined to assume that the real root of alchemy is to be sought less in philosophical doctrines than in the projections of individual investigators. I mean by this that while working on his chemical experiments the operator had certain psychic experiences which appeared to him as the particular behavior of the chemical process. Since it was a question of projection, he was naturally unconscious of the fact that the experience had nothing to do with matter itself (that is, with matter as we know it today). He experienced his projection as a property of matter; but what he was in reality experiencing was his own unconscious. In this way he recapitulated the whole history of mankind’s knowledge of nature.... Such projections repeat themselves whenever man tries to explore an empty

darkness and involuntarily fills it with living form. “Psychology and Alchemy (Part 3, Chapter 2.1).

• ”When the alchemist speaks of Mercurius, on the face of it he means quicksilver (mercury), but inwardly he means the world-creating spirit concealed or imprisoned in matter. The dragon is probably the oldest pictoral symbol in alchemy of which we have documentary evidence. It appears as the Ouroboros, the tail-eater, in the Codex Marcianus, which dates from the tenth or eleventh century, together with the legend ’the One, the All’. Time and again the alchemists reiterate that the opus proceeds from the one and leads back to the one, that it is a sort of circle like a dragon biting its own tail. For this reason the opus was often called circulare (circular) or else rota (the wheel). Mercurius stands at the beginning and end of the work: he is the prima materia, the caput corvi, and the nigredo; as dragon he devours himself and as dragon he dies, to rise again in the lapis. He is the play of colors in the cauda pavonis and the division into the four elements. He is the hermaphrodite that was in the beginning that splits into the classical brother-sister duality and is reunited in the coniunctio, to appear once again at the end in the radiant form of the lumen novum, the stone. He is metallic yet liquid, matter yet spirit, cold yet fiery, poison and yet healing draught - a symbol uniting all the opposites.” Psychology and Alchemy (Part 3, Chapter 3.1).

• ”Now, all these myth-pictures represent a drama of the human psyche on the further side of consciousness, showing man as both the one to be redeemed and the redeemer. The first formulation is Christian, the second alchemical. In the first case man attributes the need of redemption to himself and leaves the work of redemption, the actual opus, to the autonomous divine figure; in the latter case man takes upon himself the duty of carrying out the redeeming opus, and attributes the state of suffering and consequent need of redemption to the anima mundi imprisoned in matter. In both cases redemption is a work. In Christianity it is the life and death of the God-man which, by a unique sacrifice, bring about the reconciliation of man, who craves redemption and is sunk in materiality, with God. The mystical effect of the God-man’s self-sacrifice extends, broadly speaking, to all men, though it is efficacious only for those who submit through faith or are chosen by divine grace; but in the Pauline acceptance it acts as an apocatastasis and extends also to non-human creation in general, which, in its imperfect state, awaits redemption like the merely natural man.” Psychology and Alchemy (Part 3, Chapter 3.3).

• ”From this point of view, alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious.... But this unconscious continuation never reached the surface, where the conscious mind could have dealt with it. All that appeared in consciousness were the symbolic symptoms of the unconscious process. Had the alchemist succeeded in forming any concrete idea of his unconscious contents, he would have been obliged to recognize that he had taken the place of Christ - or, to be more exact, that he regarded not as ego but as self, had taken over the work of redeeming not man but God. He would then have had to recognize not only himself as the equivalent of Christ, but Christ as a symbol of the self. This tremendous conclusion failed to dawn on the medieval mind.” Psychology and Alchemy (Part 3, Chapter 5.1).

• The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairytales. The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious. The search into the unconscious involves confronting the shadow, man’s hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations. As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis. The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, and then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment. Archetypes of the collective unconscious.

From Collected Works of C. G. Jung , Vol. 9, Part 1, 2nd ed., Princeton University Press, 1968. 451 p. (p. 3-41).
• The definition, modes of manifestation and function of the collective unconscious are discussed. In addition to the personal unconscious generally accepted by medical psychology, the existence of a second psychic system of a universal and impersonal nature is postulated. This collective unconscious is considered to consist of preexistent thought forms, called archetypes, which give form to certain psychic material which then enters the conscious. Archetypes are likened to instinctual behavior patterns. Examples of ideas such as the concept of rebirth, which occur independently in various cultures and ages, are advanced as evidence for the collective unconscious. It is felt that there are as many archetypes as there are recurring situations in life, that when a situation occurs that corresponds to a particular archetype, the archetype presses for completion like an instinctual drive; resistance to its expression may result in neurosis. The existence of archetypes is demonstrated in the analysis of adult and childhood dreams, active imagination, psychotic delusions, and fantasies produced in the trance state. A case history of a paranoid schizophrenic is examined in terms of the manifestation of archetypes in the patient's delusional system. Concerning the archetypes, with special reference to the anima concept. From Collected Works of C. G. Jung, Vol. 9, Part 1., 2nd ed., Princeton University Press, 1968. 451 p. (p. 54-72).
• The formulation of the archetypes is described as an empirically derived concept, like that of the atom; it is a concept based not only on medical evidence but on observations of mythical, religious and literary phenomena, these archetypes are considered to be primordial images, spontaneous products of the psyche which do not reflect any physical process, but are reflected in them. It is noted that while the theories of materialism would explain the psyche as an epiphenomenon of chemical states in the brain, no proof has yet been found for this hypothesis; it is considered more reasonable to view psychic production as a generating rather than a generated factor. The anima is the feminine aspect of the archetypal male/female duality whose projections in the external world can be traced through myth, philosophy and religious doctrine. This duality is often represented in mythical syzygy symbols, which are expressions of parental imagos; the singular power of this particular archetype is considered due to an unusually intense repression of unconscious material concerning the parental imagos. Archetypal images are described as preexistent, available and active from the moment of birth as possibilities of ideas which are subsequently elaborated by the individual. The anima image in particular is seen to be active in childhood, projecting superhuman qualities on the mother before sinking back into the unconscious under the influence of external reality. In a therapeutic sense, the concept of the anima is considered critical to the understanding of male psychology. There is really a curious coincidence between astrological and psychological facts, so that one can isolate time from the characteristics of an individual, and also, one can deduce characteristics from a certain time. Therefore we have to conclude that what we call psychological motives are in a way identical with star positions . . . We must form a peculiar hypothesis. This hypothesis says that the dynamics of our psyche is not just identical with the position of the stars . . . better to assume that it is a phenomenon of time - Carl G. Jung in 1929
• While studying astrology I have applied it to concrete cases many times. ... The experiment is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. . . . It is an apt tool only when used intelligently. - C. G. Jung: Letters, volume 2, 1951-1961, pages 463-464, letter to Robert L. Kroon, 15 November 1958.
• No analysis is capable of banishing all unconsciousness forever. The analyst must go on learning endlessly, and never forget that each new case brings new problems to light and thus gives rise to unconscious assumptions that have never before been constellated. We could say, without too much exaggeration, that a good half of every treatment that probes at all deeply consists in the doctor's examining himself, for only what he can put right in himself can he hope to put right in the patient. It is no loss, either, if he feels that the patient is hitting him, or even scoring off him: it is his own hurt that gives the measure of his power to heal. This, and nothing else, is the meaning of the Greek myth of the wounded physician. ["Fundamental Questions of Psychotherapy," ibid. para. 239.]
• What happens in the association test also happens in every discussion between two people. . . . The discussion loses its objective character and its real purpose, since the constellated complexes frustrate the intentions of the speakers and may even put answers into their mouths which they can no longer remember afterwards.[A Review of the Complex Theory," ibid., par. 199.]
• Our conscious intentions and actions are often frustrated by unconscious processes whose very existence is a continual surprise to us. We make slips of the tongue and slips in writing and unconsciously do things that betray

our most closely guarded secrets-which are sometimes unknown even to ourselves. . . . These phenomena can . . . be demonstrated experimentally by the association tests, which are very useful for finding out things that people cannot or will not speak about.[The Structure of the Psyche," CW 8, par. 296.]

• The will is a psychological phenomenon that owes its existence to culture and moral education, but is largely lacking in the primitive mentality. [Definitions," CW 6, par. 844.]

• The realization of the self, which would logically follow from recognition of its supremacy, leads to a fundamental conflict, to a real suspension between opposites (reminiscent of the crucified Christ hanging between two thieves), and to an approximate state of wholeness that lacks perfection. . . . The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. ["Christ, A Symbol of the Self, ibid" par. 123.]

• Although "wholeness" seems at first sight to be nothing but an abstract idea (like anima and animus), it is nevertheless empirical in so far as it is anticipated by the psyche in the form of spontaneous or autonomous symbols. These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them, but are widely disseminated in the historical records of many peoples and many epochs. Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology. [The Self, ibid" par. 59.]

• Unconsciousness is the primal sin, evil itself, for the Logos. ["Psychological Aspects of the Mother Archetype, ibid" par. 178.]

• An extreme state of unconsciousness is characterized by the predominance of compulsive instinctual processes, the result of which is either uncontrolled inhibition or a lack of inhibition throughout. The happenings within the psyche are then contradictory and proceed in terms of alternating, non-logical antitheses. In such a case the level of consciousness is essentially that of a dream-state. A high degree of consciousness, on the other hand, is characterized by a heightened awareness, a preponderance of will, directed, rational behavior, and an almost total absence of instinctual determinants. The unconscious is then found to be at a definitely animal level. The first state is lacking in intellectual and ethical achievement, the second lacks naturalness. ["Psychological Factors in Human Behavior," CW 8, par. 249.]

• The greatest danger about unconsciousness is proneness to suggestion. The effect of suggestion is due to the release of an unconscious dynamic, and the more unconscious this is, the more effective it will be. Hence the ever-widening split between conscious and unconscious increases the danger of psychic infection and mass psychosis. [The Structure and Dynamics of the Self," CW 9ii, par. 390.]

• So defined, the unconscious depicts an extremely fluid state of affairs: everything of which I know, but of which I am not at the moment thinking; everything of which I was once conscious but have now forgotten; everything perceived by my senses, but not noted by my conscious mind; everything which, involuntarily and without paying attention to it, I feel, think, remember, want, and do; all the future things that are taking shape in me and will sometime come to consciousness: all this is the content of the unconscious.[On the Nature of the Psyche," CW 8, par. 382.]

• The unconscious is useless without the human mind. It always seeks its collective purposes and never your individual destiny. [C.G. Jung Letters, vol. 1, p. 283.]

• Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too–as much of it as we can stand. This means open conflict and open collaboration at once. That, evidently, is the way human life should be. It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an "individual."[Conscious, Unconscious, and Individuation," CW 9i, par. 522.]

• The unconscious processes that compensate the conscious ego contain all those elements that are necessary for the self-regulation of the psyche as a whole. On the personal level, these are the not consciously recognized personal motives which appear in dreams, or the meanings of daily situations which we have overlooked, or conclusions we have failed to draw, or affects we have not permitted, or criticisms we have spared ourselves.[The Function of the Unconscious," CW 7, par. 275.]

• The demands of the unconscious then force themselves imperiously on consciousness and bring about a disastrous split which shows itself in one of two ways: either the subject no longer knows what he really wants and nothing interests him, or he wants too much at once and has too many interests, but in impossible things. [General Description

of the Types," CW 6, par. 573.

• The unconscious . . . is the source of the instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes. [The Structure of the Psyche," CW 8, par. 342.]

• The concept of the unconscious is for me an exclusively psychological concept, and not a philosophical concept of a metaphysical nature. In my view the unconscious is a psychological borderline concept, which covers all psychic contents or processes that are not conscious, i.e., not related to the ego in any perceptible way. My justification for speaking of the existence of unconscious processes at all is derived simply and solely from experience. [Definitions," CW 6, par. 837.]

• They remain in a more or less primitive and infantile state, often only half conscious, or even quite unconscious. The relatively undeveloped functions constitute a specific inferiority which is characteristic of each type and is an integral part of his total character. The one-sided emphasis on thinking is always accompanied by an inferiority of feeling, and differentiated sensation is injurious to intuition and vice versa. [A Psychological Theory of Types, ibid" par. 955.]

• Generally speaking, a judging observer [thinking or feeling type] will tend to seize on the conscious character, while a perceptive observer [sensation type or intuitive] will be more influenced by the unconscious character, since judgment is chiefly concerned with the conscious motivation of the psychic process, while perception registers the process itself.["General Description of the Types," ibid., par. 576.]

• In this way we can orient ourselves with respect to the immediate world as completely as when we locate a place geographically by latitude and longitude. The four functions are somewhat like the four points of the compass; they are just as arbitrary and just as indispen-sable. Nothing prevents our shifting the cardinal points as many degrees as we like in one direction or the other, or giving them differ-ent names. It is merely a question of convention and intelligibility. But one thing I must confess: I would not for anything dispense with this compass on my psychological voyages of discovery. ["A Psychological Theory of Types," CW 6, pars. 958f.]

• [Introversion] is normally characterized by a hesitant, reflective, retiring nature that keeps itself to itself, shrinks from objects, is always slightly on the defensive and prefers to hide behind mistrustful scru-tiny. [Extraversion] is normally characterized by an outgoing, candid, and accommodating nature that adapts easily to a given situation, quickly forms attachments, and, setting aside any possible misgivings, will often venture forth with careless confi-dence into unknown situations. In the first case obviously the subject, and in the second the object, is all-important. ["The Problem of the Attitude-Type," CW 7, par. 62.]

• First and foremost, it is a critical tool for the research worker, who needs definite points of view and guidelines if he is to reduce the chaotic profusion of individual experiences to any kind of order. . . . Secondly, a typology is a great help in understanding the wide variations that occur among individuals, and it also furnishes a clue to the fundamental differences in the psychological theories now current. Last but not least, it is an essential means for determining the "personal equation" of the practicing psychologist, who, armed with an exact knowledge of his differentiated and inferior functions, can avoid many serious blunders in dealing with his patients. ["Psychological Typology, ibid" par. 986.]

• As a rule, whenever such a falsification of type takes place . . . the individual becomes neurotic later, and can be cured only by developing the attitude consonant with his nature.["General Description of the Types," ibid., par. 560.]

• [The] function-types, which one can call the thinking, feeling, sensation, and intuitive types, may be divided into two classes according to the quality of the basic function, i.e., into the rational and the irrational. The thinking and feeling types belong to the former class, the sensation and intuitive types to the latter. A further division into two classes is permitted by the predominant trend of the movement of libido, namely introversion and extraversion. ["Definitions," CW 6, par. 835.]

• [The trickster] is a forerunner of the savior . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. ["On the Psychology of the Trickster-Figure," CW 9i, par. 472].

• The so-called civilized man has forgotten the trickster. He remembers him only figuratively and metaphorically, when, irritated by his own ineptitude, he speaks of fate playing tricks on him or of things being bewitched. He never suspects that his own hidden and apparently harmless shadow has qualities whose dangerousness exceeds his wildest dreams. [Ibid. par. 478.]

• Everyone is now a stranger among strangers. Kinship libido-which could still engender a satisfying feeling of belonging together, as for instance in the early Christian communities-has long been deprived of its object. But, being an instinct, it is not to be satisfied by any mere substitute such as a creed, party, nation, or state. It wants the human connection. That is the core of the whole transference phenomenon, and it is impossible to argue it away, because relationship to the self is at once relationship to our fellow man, and no one can be related to the latter until he is related to himself.[”The Psychology of the Transference,” CW 16, par. 445.]
• The patient is bound to the analyst by ties of affection or resistance and cannot help following and imitating his psychic attitude. By this means he feels his way along (empathy). And with the best will in the world and for all his technical skill the analyst cannot prevent it, for empathy works surely and instinctively in spite of conscious judgment, be it never so strong.[”Some Crucial Points in Psychoanalysis,” CW 4, par. 661.]
• The suitably trained analyst mediates the transcendent function for the patient, i.e., helps him to bring conscious and unconscious together and so arrive at a new attitude. . . . The patient clings by means of the transference to the person who seems to promise him a renewal of attitude; through it he seeks this change, which is vital to him, even though he may not be conscious of doing so. For the patient, therefore, the analyst has the character of an indispensable figure absolutely necessary for life. [”The Transcendent Function,” CW 8, par. 146.]
• The transference phenomenon is an inevitable feature of every thorough analysis, for it is imperative that the doctor should get into the closest possible touch with the patient’s line of psychological development. [Ibid. par. 283.]
• We do not work with the ”transference to the analyst,” but against it and in spite of it. [”Some Crucial Points in Psychoanalysis,” CW 4, par. 601.]
• Transference is always a hindrance; it is never an advantage. [”The Tavistock Lectures,” CW 18, par. 349.]
• Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality. [The Psychology of the Transference,” CW 16, par. 420.]
• An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient’s psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis. [”The Therapeutic Value of Abreaction,” CW 16, par. 277.]
• For one type of person (called the infantile-rebel) a positive transference is, to begin with, an important achievement with a healing significance; for the other (the infantile-obedient) it is a dangerous backsliding, a convenient way of evading life’s duties. For the first a negative transference denotes increased insubordination, hence a backsliding and an evasion of life’s duties, for the second it is a step forward with a healing significance. [”Some Crucial Points in Psychoanalysis,” CW 4, par. 659.]
• Unconscious contents are invariably projected at first upon concrete persons and situations. Many projections can ultimately be integrated back into the individual once he has recognized their subjective origin; others resist integration, and although they may be detached from their original objects, they thereupon transfer themselves to the doctor. Among these contents the relation to the parent of opposite sex plays an important part, i.e., the relation of son to mother, daughter to father, and also that of brother to sister. [”The Psychology of the Transference,” CW 16, par. 357.]
• Once the projections are recognized as such, the particular form of rapport known as the transference is at an end, and the problem of individual relationship begins. [The Therapeutic Value of Abreaction, ibid” par. 287.]
• If the mediatory product remains intact, it forms the raw material for a process not of dissolution but of construction, in which thesis and antithesis both play their part. In this way it becomes a new content that governs the whole attitude, putting an end to the division and forcing the energy of the opposites into a common channel. The standstill is overcome and life can flow on with renewed power towards new goals. [Ibid. par. 827.]
• From the activity of the unconscious there now emerges a new content, constellated by thesis and antithesis in equal measure and standing in a compensatory relation to both. It thus forms the middle ground on which the opposites can be united. If, for instance, we conceive the opposition to be sensuality versus spirituality, then the mediatory content born out of the unconscious provides a welcome means of expression for the spiritual thesis, because of its rich spiritual associations, and also for the sensual antithesis, because of its sensuous imagery. The ego, however, torn between thesis and antithesis, finds in the middle ground its own counterpart, its sole and unique

means of expression, and it eagerly seizes on this in order to be delivered from its division.[”Definitions,” CW 6, par. 825.]

• Once the unconscious content has been given form and the meaning of the formulation is understood, the question arises as to how the ego will relate to this position, and how the ego and the unconscious are to come to terms. This is the second and more important stage of the procedure, the bringing together of opposites for the production of a third: the transcendent function. At this stage it is no longer the unconscious that takes the lead, but the ego. [Ibid. par. 181.]

• When there is full parity of the opposites, attested by the ego’s absolute participation in both, this necessarily leads to a suspension of the will, for the will can no longer operate when every motive has an equally strong counter motive. Since life cannot tolerate a standstill, a damming up of vital energy results, and this would lead to an insupportable condition did not the tension of opposites produce a new, uniting function that transcends them. This function arises quite naturally from the regression of libido caused by the blockage. [Ibid. par. 824.]

• The tendencies of the conscious and the unconscious are the two factors that together make up the transcendent function. It is called ”transcendent” because it makes the transition from one attitude to another organically possible. [The Transcendent Function,” CW 8, par. 145.]

• Active thinking is an act of the will; passive thinking is a mere occurrence. In the former case, I submit the contents of ideation to a voluntary act of judgment; in the latter, conceptual connections establish themselves of their own accord, and judgments are formed that may even contradict my intention. . . . Active thinking, accordingly, would correspond to my concept of directed thinking. Passive thinking . . . I would call . . . intuitive thinking. [”Definitions, ibid” par. 830.]

• The capacity for directed thinking I call intellect; the capacity for passive or undirected thinking I call intellectual intuition. [Ibid. par. 832.]

• Thinking, if it is to be real thinking and true to its own principle, must rigorously exclude feeling. This, of course, does not do away with the fact that there are individuals whose thinking and feeling are on the same level, both being of equal motive power for consciousness. But in these cases there is also no question of a differentiated type, but merely of relatively undeveloped thinking and feeling. [”General Description of the Types,” CW 6, par. 667.

• As a rule it occurs when the analysis has constellated the opposites so powerfully that a union or synthesis of the personality becomes an imperative necessity. . . . [This situation] requires a real solution and necessitates a third thing in which the opposites can unite. Here the logic of the intellect usually fails, for in a logical antithesis there is no third. The ”solvent” can only be of an irrational nature. In nature the resolution of opposites is always an energic process: she acts symbolically in the truest sense of the word, doing something that expresses both sides, just as a waterfall visibly mediates between above and below. [The Conjunction,” CW 14, par. 705.]

• It is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing. The synchronicity phenomena point, it seems to me, in this direction, for they show that the nonpsychic can behave like the psychic, and vice versa, without there being any causal connection between them. [Ibid. par. 418.]

• The very diverse and confusing aspects of these phenomena are, so far as I can see at present, completely explicable on the assumption of a psychically relative space-time continuum. As soon as a psychic content crosses the threshold of consciousness, the synchronistic marginal phenomena disappear, time and space resume their accustomed sway, and consciousness is once more isolated in its subjectivity. . . . Conversely, synchronistic phenomena can be evoked by putting the subject into an unconscious state. [On the Nature of the Psyche,” CW 8, par. 440.]

• Synchronicity . . . consists of two factors: a) an unconscious image comes into consciousness either directly (i.e., literally) or indirectly (symbolized or suggested) in the form of a dream, idea, or premonition. b) An objective situation coincides with this content. The one is as puzzling as the other. [”Synchronicity: An Acausal Connecting Principle, ibid” par. 858.]

• How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. [”On Psychic Energy,” CW 8, par. 91.]

• There are, of course, neurotics who regard their unconscious products, which are mostly morbid symptoms, as symbols of supreme importance. Generally, however, this is not what happens. On the contrary, the neurotic of today is only too prone to regard a product that may actually be full of significance as a mere ”symptom. [Definitions, CW 6, par. 821.]

• Psychic development cannot be accomplished by intention and will alone; it needs the attraction of the symbol, whose value quantum exceeds that of the cause. But the formation of a symbol cannot take place until the mind has dwelt long enough on the elementary facts. That is to say until the inner or outer necessities of the life-process have brought about a transformation of energy. [”On Psychic Energy,” CW 8, par. 47.]

• The interpretation of the cross as a symbol of divine love is semiotic, because ”divine love” describes the fact to be expressed better and more aptly than a cross, which can have many other meanings. On the other hand, an interpretation of the cross is symbolic when it puts the cross beyond all conceivable explanations, regarding it as expressing an as yet unknown and incomprehensible fact of a mystical or transcendent, i.e., psychological, nature, which simply finds itself most appropriately represented in the cross.[Ibid., par. 815.]

• Every psychological expression is a symbol if we assume that it states or signifies something more and other than itself which eludes our present knowledge. [Definitions,” CW 6, par. 817.]

• When the man has made enough money, or if a fine legacy should drop from the skies and external necessity no longer presses, then they have time to occupy themselves with one another. Hitherto they stood back to back and defended themselves against necessity. But now they turn face to face and look for understanding-only to discover that they have never understood one another. Each speaks a different language. Then the conflict between the two types begins. This struggle is envenomed, brutal, full of mutual depreciation, even when conducted quietly and in the greatest intimacy. For the value of the one is the negation of value for the other. [Definitions,” CW 6, par. 817.]

• Either type has a predilection to marry its opposite, each being unconsciously complementary to the other. . . . The one takes care of reflection and the other sees to the initiative and practical action. When the two types marry, they may affect an ideal union. So long as they are fully occupied with their adaptation to the manifold external needs of life they fit together admirably. [”The Problem of the Attitude-Type,” CW 7, par. 80.]

• The ”supraordinate personality” is the total man, i.e., man as he really is, not as he appears to himself. . . . I usually describe the supraordinate personality as the ”self,” thus making a sharp distinction between the ego, which, as is well known, extends only as far as the conscious mind, and the whole of the personality, which includes the unconscious as well as the conscious component. The ego is thus related to the self as part to whole. To that extent the self is supraordinate. [The Psychological Aspects of the Kore,” CW 9i, pars. 314f.]

• The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. . . . Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls ”psyche.”[Nietzsche’s Zarathustra, vol. 1, p. 441.]

• To establish a really mature attitude, he has to see the subjective value of all these images which seem to create trouble for him. He has to assimilate them into his own psychology; he has to find out in what way they are part of himself; how he attributes for instance a positive value to an object, when as a matter of fact it is he who could and should develop this value. And in the same way, when he projects negative qualities and therefore hates and loathes the object, he has to discover that he is projecting his own inferior side, his shadow, as it were, because he prefers to have an optimistic and one-sided image of himself. [Definitions,” CW 6, par. 813.]

• Interpretation of an unconscious product on the subjective level reveals the presence of subjective judgments and tendencies of which the object is made the vehicle. When, therefore, an object-imago appears in an unconscious product, it is not on that account the image of a real object; it is far more likely that we are dealing with a subjective functional complex. Interpretation on the subjective level allows us to take a broader psychological view not only of dreams but also of literary works, in which the individual figures then appear as representatives of relatively autonomous functional complexes in the psyche of the author. [Definitions,” CW 6, par. 813.]

• Although this peculiarity is most clearly observable in psychopathology, fundamentally it is a normal phenomenon, which can be recognized with the greatest ease in the projections made by the primitive psyche. The tendency to

split means that parts of the psyche detach themselves from consciousness to such an extent that they not only appear foreign but lead an autonomous life of their own. It need not be a question of hysterical multiple personality, or schizophrenic alterations of personality, but merely of so-called ”complexes” that come entirely within the scope of the normal. [”Psychological Factors in Human Behavior,” CW 8, par. 253].

• From the psychological point of view, the phenomenon of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we should really speak of a ”higher” consciousness rather than of the unconscious. [”Spirit and Life,” CW 8, par. 643.]

• The common modern idea of spirit ill accords with the Christian view, which regards it as the summum bonum, as God himself. To be sure, there is also the idea of an evil spirit. But the modern idea cannot be equated with that either, since for us spirit is not necessarily evil; we would have to call it morally indifferent or neutral. [The Phenomenology of the Spirit in Fairytales,” CW 9i, par. 394.]

• In that event, the persona, being unconscious, will be projected on a person of the same sex, thus providing a foundation for many cases of open or latent homosexuality, and of father-transferences in men or mother-transferences in women. In such cases there is always a defective adaptation to external reality and a lack of relatedness, because identification with the soul produces an attitude predominantly oriented to the perception of inner processes. [Ibid. par. 809.]

• For an idealistic woman, a depraved man is often the bearer of the soul-image; hence the ”savior-fantasy” so frequent in such cases. The same thing happens with men, when the prostitute is surrounded with the halo of a soul crying for succor. [Ibid. par. 811.]

• Wherever an impassioned, almost magical, relationship exists between the sexes, it is invariably a question of a projected soul-image. Since these relationships are very common, the soul must be unconscious just as frequently. [Definitions,” CW 6, par. 809.]

• The ”soul” which accrues to ego-consciousness during the opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. [The Psychology of the Transference,” CW 16, par. 522.]

• I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a ”personality.” [Definitions,” CW 6, par. 797]

• The shadow is merely somewhat inferior, primitive, unadapted, and awkward; not wholly bad. It even contains childish or primitive qualities which would in a way vitalize and embellish human existence, but-convention forbids! [Psychology and Religion,” CW 11, par. 134.]

• If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. [Conclusion,” CW 9ii, par. 423.]

• Confrontation with the shadow produces at first a dead balance, a standstill that hampers moral decisions and makes convictions ineffective or even impossible. Everything becomes doubtful. [Ibid. par. 708.]

• It is a therapeutic necessity, indeed, the first requisite of any thorough psychological method, for consciousness to confront its shadow. In the end this must lead to some kind of union, even though the union consists at first in an open conflict, and often remains so for a long time. It is a struggle that cannot be abolished by rational means. When it is willfully repressed it continues in the unconscious and merely expresses itself indirectly and all the more dangerously, so no advantage is gained. The struggle goes on until the opponents run out of breath. What the outcome will be can never be seen in advance. The only certain thing is that both parties will be changed. [”Rex and Regina,” CW 14, par. 514.]

• Although, with insight and good will, the shadow can to some extent be assimilated into the conscious personality, experience shows that there are certain features which offer the most obstinate resistance to moral control and prove almost impossible to influence. These resistances are usually bound up with projections, which are not recognized as such, and their recognition is a moral achievement beyond the ordinary. While some traits peculiar to the shadow

can be recognized without too much difficulty as one's personal qualities, in this case both insight and good will are unavailing because the cause of the emotion appears to lie, beyond all possibility of doubt, in the other person. [Ibid. par. 16.]

• Concrete sensation never appears in "pure" form, but is always mix-ed up with ideas, feelings, thoughts. . . . The concrete sensation of a flower . . . conveys a perception not only of the flower as such, but also of the stem, leaves, habitat, and so on. It is also instantly mingled with feeling of pleasure or dislike which the sight of the flower evokes, or with simultaneous olfactory perceptions, or with thoughts about its botanical classification, etc. But abstract sensation immediately picks out the most salient sensuous attribute of the flower, its brilliant redness, for instance, and makes this the sole or at least the principle content of consciousness, entirely detached from all other admixtures. Abstract sensation is found chiefly among artists. Like every abstraction, it is a product of functional differentiation. [Ibid. par. 794.]

• Sensation must be strictly differentiated from feeling, since the latter is an entirely different process, although it may associate itself with sensation as "feeling-tone." Sensation is related not only to external stimuli but to inner ones, i.e., to changes in the internal organic processes. [Definitions," CW 6, par. 792.]

• An attitude that seeks to do justice to the unconscious as well as to one's fellow human beings cannot possibly rest on knowledge alone, in so far as this consists merely of thinking and intuition. It would lack the function that perceives values, i.e., feeling, as well as the function du réel, i.e., sensation, the sensible perception of reality. ["the Psychology of the Transference," CW 16, par.486.]

• (1) Consciousness possesses a threshold intensity which its contents must have attained, so that all elements that are too weak remain in the unconscious.

(2) Consciousness, because of its directed functions, exercises an inhibition (which Freud calls censorship) on all incompatible material, with the result that it sinks into the unconscious.

(3) Consciousness constitutes the momentary process of adaptation, whereas the unconscious contains not only all the forgotten material of the individual's own past, but all the inherited behavior traces constituting the structure of the mind [i.e., archetypes].

(4) The unconscious contains all the fantasy combinations which have not yet attained the threshold intensity, but which in the course of time and under suitable conditions will enter the light of consciousness. ["The Transcendent Function," CW 8, par. 132.]

• The psyche does not merely react; it gives its own specific answer to the influences at work upon it. [Some Crucial Points in Psychoanalysis," CW 4, par. 665.]

• The ego cannot help discovering that the afflux of unconscious contents has vitalized the personality, enriched it and created a figure that somehow dwarfs the ego in scope and intensity. . . . Naturally, in these circumstances there is the greatest temptation simply to follow the power-instinct and to identify the ego with the self-outright, in order to keep up the illusion of the ego's mastery. . . . [But] the self has a functional meaning only when it can act compensatory to ego-consciousness. If the ego is dissolved in identification with the self, it gives rise to a sort of nebulous superman with a puffed-up ego. [On the Nature of the Psyche," CW 8, par. 430.]

• The self appears in dreams, myths, and fairytales in the figure of the "supraordinate personality," such as a king, hero, prophet, savior, etc., or in the form of a totality symbol, such as the circle, square, quadratura circuli, cross, etc. When it represents a complexio oppositorum, a union of opposites, it can also appear as a united duality, in the form, for instance, of Tao as the interplay of yang and yin, or of the hostile brothers, or of the hero and his adversary (arch-enemy, dragon), Faust and Mephistopheles, etc. Empirically, therefore, the self appears as a play of light and shadow, although conceived as a totality and unity in which the opposites are united. [Definitions," CW 6, par. 790.]

• As an empirical concept, the self designates the whole range of psychic phenomena in man. It expresses the unity of the personality as a whole. But in so far as the total personality, on account of its unconscious component, can be only in part conscious, the concept of the self is, in part, only potentially empirical and is to that extent a postulate. In other words, it encompasses both the experienceable and the inexperienceable (or the not yet experienced). . . . It is a transcendental concept, for it presupposes the existence of unconscious factors on empirical grounds and thus characterizes an entity that can be described only in part. ["Definitions," CW 6, par. 789.]

• The self is not only the center, but also the whole circumference which embraces both conscious and unconscious; it is the center of this totality, just as the ego is the center of consciousness. ["Introduction," CW 12, par. 44.]

• One must give up the retrospective longing which only wants to resuscitate the torpid bliss and effortlessness of childhood. [The Sacrifice," CW 5, par. 643.]
• For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it, arises the picture of the world as we know it today. [Ibid. par. 646.]
• The general rule should be that the weakness of the conscious attitude is proportional to the strength of the resistance. When, therefore, there are strong resistances, the conscious rapport with the patient must be carefully watched, and-in certain cases-his conscious attitude must be supported to such a degree that, in view of later developments, one would be bound to charge oneself with the grossest inconsistency. That is inevitable, because one can never be too sure that the weak state of the patient's conscious mind will prove equal to the subsequent assault of the unconscious. In fact, one must go on supporting his conscious (or, as Freud thinks, "repres-sive") attitude until the patient can let the "repressed" contents rise up spontaneously. [The Psychology of the Unconscious," CW 16, par. 381.]
• In the course of development following puberty, consciousness is confronted with affective tendencies, impulses, and fantasies which for a variety of reasons it is not willing or not able to assimilate. It then reacts with repression in various forms, in the effort to get rid of the troublesome intruders. The general rule is that the more negative the conscious attitude is, and the more it resists, devalues, and is afraid, the more repulsive, aggressive, and frightening is the face which the dissociated content assumes.["The Philosophical Tree," CW 13, par. 464.]
• Repression is a process that begins in early childhood under the moral influence of the environment and continues through life. ["The Personal and the Collective Unconscious," CW 7, par. 202.]
• Repression causes what is called a systematic amnesia, where only specific memories or groups of ideas are withdrawn from recollection. In such cases a certain attitude or tendency can be detected on the part of the conscious mind, a deliberate intention to avoid even the bare possibility of recollection, for the very good reason that it would be painful or disagreeable [Analytical Psychology and Education," CW 17, par. 199a.]
• This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man's mind, secretly bringing order into the chaos of his soul. ["A Psychological Approach to the Trinity," CW 11, par. 260.]
• A creed is a confession of faith intended chiefly for the world at large and is thus an intramundane affair, while the meaning and purpose of religion lie in the relationship of the individual to God (Christianity, Judaism, and Islam) or to the path of salvation and liberation (Buddhism). [Ibid. par. 507.]
• We might say . . . that the term "religion" designates the attitude peculiar to a consciousness which has been changed by experience of the numinosum. ["Psychology and Religion," CW 11, par. 9.]
• Take as an example a businessman who takes too great a risk and consequently goes bankrupt. If he does not allow himself to be discouraged by this depressing experience, but, undismayed, keeps his former daring, perhaps with a little salutary caution added; his wound will be healed without permanent injury. But if, on the other hand, he goes to pieces, abjures all further risks, and laboriously tries to patch up his social reputation within the confines of a much more limited
personality, doing inferior work with the mentality of a scared child, in a post far below him, then, technically speaking, he will have restored his persona in a regressive way. . . . Formerly perhaps he wanted more than he could accomplish; now he does not even dare to attempt what he has it in him to do. [Ibid. par. 254.]
• The regressive restoration of the persona is a possible course only for the man who owes the critical failure of his life to his own inflatedness. With diminished personality, he turns back to the measure he can fill. But in every other case resignation and self-belittlement are an evasion, which in the long run can be kept up only at the cost of neurotic sickliness. [Ibid. par. 259.]
• It is precisely the strongest and best among men, the heroes, who give way to their regressive longing and purposely expose themselves to the danger of being devoured by the monster of the maternal abyss. But if a man is a hero, he is a hero because, in the final reckoning, he did not let the monster devour him, but subdued it, not once but many times. Victory over the collective psyche alone yields the true value-the capture of the hoard, the invincible weapon, the magic talisman, or whatever it be that the myth deems most desirable.[The Relations between the Ego and the Unconscious," CW 7, par. 261.]

• Regarded causally, regression is determined, say, by a ”mother fixation.” But from the final standpoint the libido regresses to the imago of the mother in order to find there the memory associations by means of which further development can take place, for instance from a sexual system into an intellectual or spiritual system. The first explanation exhausts itself in stressing the importance of the cause and completely overlooks the final significance of the regressive process. From this angle the whole edifice of civilization becomes a mere substitute for the impossibility of incest. But the second explanation allows us to foresee what will follow from the regression, and at the same time it helps us to understand the significance of the memory-images that have been reactivated. [”On Psychic Energy,” CW 8, par. 65 . . .]
• If thinking fails as the adapted function, because it is dealing with a situation to which one can adapt only by feeling, then the unconscious material activated by regression will contain the missing feeling function, although still in embryonic form, archaic and undeveloped. Similarly, in the opposite type, regression would activate a thinking function that would effectively compensate the inadequate feeling. [”On Psychic Energy,” CW 8, par. 65.]
• Ordinarily we do not think of ”reflection” as ever having been instinctive, but associate it with a conscious state of mind. Reflexio means ”bending back” and, used psychologically, would denote the fact that the reflex which carries the stimulus over into its instinctive discharge is interfered with by psychization. . . . Thus in place of the compulsive act there appears a certain degree of freedom, and in place of predictability a relative unpredictability as to the effect of the impulse.[”Psychological Factors in Human Behavior,” CW 8, par. 241.]
• The neuroses of the young generally come from a collision between the forces of reality and an inadequate, infantile attitude, which from the causal point of view is characterized by an abnormal dependence on the real or imaginary parents, and from the teleological point of view by unrealizable fictions, plans, and aspirations. Here the reductive methods of Freud and Adler are entirely in place. [The Problem of the Attitude-Type,” CW 7, par. 88.]
• When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Aion (1951). CW 9, Part II: P.338.30
• ”We no longer live on what we have, but on promises, no longer in the present day, but in the darkness of the future, which, we expect, will at last bring the proper sunrise. We refuse to recognize that everything better is purchased at the price of something worse; that, for example, the hope of greater freedom is canceled out by increased enslavement to the state, not to speak of the terrible perils to which the most brilliant discoveries of science expose us. The less we understand of what our [forebears] sought, the less we understand ourselves, and thus we help with all our might to rob the individual of his roots and his guiding instincts, so that he becomes a particle in the mass, ruled only by what Neitzche called the spirit of gravity. (p.236)” — C.G. Jung (Memories, Dreams, Reflections)
• ”With a truly tragic delusion,” Carl Jung noted, “these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing.” — C.G. Jung
• ”I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love.” — C.G. Jung
• ”Faith, hope, love, and insight are the highest achievements of human effort. They are found-given-by experience.” — C.G. Jung (Modern Man in Search of a Soul)
• ”The bigger the crowd, the more negligible the individual.” — C.G. Jung (The Undiscovered Self)
• ”The fact that a man who goes his own way ends in ruin means nothing…He must obey his own law, as if it were a daemon whispering to him of new and wonderful paths…There are not a few who are called awake by the summons of the voice, whereupon they are at once set apart from the others, feeling themselves confronted with a problem about which the others know nothing. In most cases it is impossible to explain to the others what has happened, for any understanding is walled off by impenetrable prejudices. ”You are no different from anybody else,” they will chorus or, ”there’s no such thing,” and even if there is such a thing, it is immediately branded as ”morbid”…He is at once set apart and isolated, as he has resolved to obey the law that commands him from within. ”His own law!” everybody will cry. But he knows better: it is the law…The only meaningful life is a life that strives for the individual realization–absolute and unconditional–of its own particular law…To the extent that a man is untrue to the law of his

being…he has failed to realize his own life's meaning.
• The undiscovered vein within us is a living part of the psyche; classical Chinese philosophy names this interior way "Tao," and likens it to a flow of water that moves irresistibly towards its goal. To rest in Tao means fulfillment, wholeness, one's destination reached, one's mission done; the beginning, end, and perfect realization of the meaning of existence innate in all things." — C.G. Jung
• "I have treated many hundreds of patients. Among those in the second half of life - that is to say, over 35 - there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has really been healed who did not regain his religious outlook." — C.G. Jung (Modern Man in Search of a Soul)
• The people who fancy they are sure of themselves are the ones who are truly unsure. Our whole life is unsure, so a feeling of unsureness is much nearer to the truth than the illusion and bluff of sureness. In the long run it is the better adapted man who triumphs, not the wrongly self-confident, who is at the mercy of dangers from without and within. - "Depth Psychology and Self-Knowledge" In DU III:9 September 1943. In CW 18: P.18
• "The girl dreams she is dangerously ill. Suddenly birds come out of her skin and cover her completely … Swarms of gnats obscure the sun, the moon, and all the stars except one. That one start falls upon the dreamer." — C.G. Jung (Man and His Symbols)
• "Art is a kind of innate drive that seizes a human being and makes him its instrument. The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purpose through him. As a human being he may have moods and a will and personal aims, but as an artist he is "man" in a higher sense— he is "collective man"— one who carries and shapes the unconscious, psychic forms of mankind." — C.G. Jung
• "If one does not understand a person, one tends to regard him as a fool" — C.G. Jung
• "That which compels us to create a substitute for ourselves is not the external lack of objects, but our incapacity to lovingly include a thing outside of ourselves" — C.G. Jung (Symbols of Transformation
• "The sure path can only lead to death." — C.G. Jung
• "We are born at a given moment, in a given place, and like vintage years of wine, we have the qualities of the year and of the season in which we are born." — C.G. Jung
• "I am an orphan, alone: nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of aeons." — C.G. Jung
• "I deliberately and consciously give preference to a dramatic, mythological way of thinking and speaking, because this is not only more expressive but also more exact than an abstract scientific terminology, which is wont to toy with the notion that its theoretic formulations may one fine day be resolved into algebraic equations." — C.G. Jung
• "The gods have become our diseases." — C.G. Jung
• "Shame is a soul eating emotion." — C.G. Jung
• Religions are a substitute for legitimate suffering" — C.G. Jung
• "Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life. Philemon represented a force which was not myself. In my fantasies I held conversations with him, and he said things which I had not consciously thought. For I observed clearly that it was he who spoke, not I. He said I treated thoughts as if I generated them myself, but in his view thoughts were like animals in the forest, or people in a room, or birds in the air, and added, "If you should see people in a room, you would not think that you had made those people, or that you were responsible for them." It was he who taught me psychic objectivity, the reality of the psyche. Through him the distinction was clarified between myself and the object of my thought. He confronted me in an objective manner, and I understood that there is something in me which can say things that I do not know and do not intend, things which may even be directed against me." — C.G. Jung (Memories, Dreams, Reflections)
• "Space flights are merely an escape, a fleeing away from oneself, because it is easier to go to Mars or to the moon than it is to penetrate one's own being." — C.G. Jung
• "I am astonished, disappointed, pleased with myself. I am distressed, depressed, and rapturous. I am all these

things at once, and cannot add up the sum. I am incapable of determining ultimate worth or worthlessness; I have no judgment about myself and my life. There is nothing I am quite sure about. I have no definite convictions - not about anything, really. I know only that I was born and exist, and it seems to me that I have been carried along. I exist on the foundation or something I do not know." — C.G. Jung

• "If we feel our way into the human secrets of the sick person, the madness also reveals its system, and we recognize in the mental illness merely an exceptional reaction to emotional problems which are not strange to us. –"The Content of the Psychoses" — C.G. Jung (The Psychogenesis of Mental Disease)

• "God has fallen out of containment in religion and into human hearts—God is incarnating. Our whole unconscious is in an uproar from the God Who wants to know and to be known." — C.G. Jung

• "The time is a critical one, for it marks the beginning of the second half of life, when a metanoia, a mental transformation, not infrequently occurs. (on being 36 yrs old)" — C.G. Jung (Symbols of Transformation)

• "Those that look outside dream, those that look inside Awaken." — C.G. Jung

• "Often the hands will solve a mystery that the intellect has struggled with in vain." — C.G. Jung

• "What we do not make conscious emerges later as fate." — C.G. Jung

• "Nature has no use for the plea that one 'did not know'." — C.G. Jung

• "The years... when I pursued the inner images were the most important time of my life. Everything else is to be derived from this. It began at that time, and the later details hardly matter anymore. My entire life consisted in elaborating what had burst forth from the unconscious and flooded me like an enigmatic stream and threatened to break me. That was the stuff and material for more than only one life. Everything later was merely the outer classification, the scientific elaboration, and the integration into life. But the numinous beginning, which contained everything, was then." — C.G. Jung

• "For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed." — C.G. Jung (Psychological Reflections: A New Anthology of His Writings 1905-61)

• "I have never since entirely freed myself of the impression that this life is a segment of existence which is enacted in a three-dimensional boxlike universe especially set up for it." — C.G. Jung

• "But what will he do when he sees only too clearly why his patient is ill; when he sees that it arises from his having no love, but only sexuality; no faith, because he is afraid to grope in the dark; no hope, because he is disillusioned by the world and by life; and no understanding, because he has failed to read the meaning of his own existence?" — C.G. Jung (Modern Man in Search of a Soul)

• "When religion stops talking about animals it will be all downhill." — C.G. Jung

• "Midlife is the time to let go of an over dominant ego and to contemplate the deeper significance of human existence." — C.G. Jung

• "...it seemed to me I was living in an insane asylum of my own making. I went about with all these fantastic figures: centaurs, nymphs, satyrs, gods and goddesses, as though they were patients and I was analyzing them. I read a Greek or Negro myth as if a lunatic were telling me his anamnesis." — C.G. Jung (Analytical Psychology, Its Theory and Practice: The Tavistock Lectures)

• "Only in the first hour of the night can I become human, while the male dove is busy with the twelve dead.' –Black Book 2" — C.G. Jung

• "Heaven has become for us the cosmic space of the physicists... But 'the heart glows,' and a secret unrest gnaws at the roots of our being." — C.G. Jung

• "We do not know whether Hitler is going to found a new Islam. He is already on the way; he is like Mohammad. The emotion in Germany is Islamic; warlike and Islamic. They are all drunk with wild god. That can be the historic future." — C.G. Jung (The Symbolic Life: Miscellaneous Writings)

• "The Wrong we have Done, Thought, or Intended Will wreak its Vengeance on Our Souls." — C.G. Jung

• "Image is psyche." — C.G. Jung

• "Whatever is not conscious will be experienced as fate." — C.G. Jung

• "When you succeed in awakening the Kundalini, so that it starts to move out of its mere potentiality, you necessarily start a world which is totally different from our world. It is the world of eternity." — C.G. Jung

• "Children are educated by what the grown-up is and not by his talk." — C.G. Jung

• "We had a [schizophrenic] patient with whom it was impossible to carry on a sane conversation; he produced only

a crazy mixture of delusional ideas and queer words. This man once went down with a serious physical illness, and I expected it would be very difficult to treat him. But not at all. He was entirely changed; he became friendly and obliging, and carried out all the doctor's orders with patience and gratitude. His eyes lost their evil darting looks, and shone quietly and with understanding. One morning I came to his room with the usual greeting: "Good morning, how are you?" But the patient forestalled me with his well-known refrain: "Here comes another of the dog and monkey troupe wanting to play the Savior." Then I knew his physical trouble was over. From that moment the whole of his reason was as if blown away again." ("The Content of the Psychoses", 1908)

• - "The dogma that "mental diseases are diseases of the brain" is a hangover from the materialism of the 1870s. It has become a prejudice which hinders all progress, with nothing to justify it." ("General Aspects of Dream Psychology", 1916)

• - "The moment of the outbreak of neurosis is not just a matter of chance; as a rule it is most critical. It is usually the moment when a new psychological adjustment, that is, a new adaptation, is demanded." ("Psychoanalysis and Neurosis", 1916)

• - "What youth found and must find outside, the man of life's afternoon must find within himself." ("Two Essays on Analytical Psychology", 1917)

• - "Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking." ("Two Essays on Analytical Psychology", 1917)

• - "[Visions] are like dreams, only they occur in the waking state." ("The Psychological Foundations of Belief in Sprits", 1920)

• - "The more a man's life is shaped by the collective norm, the greater is his individual immorality." ("Psychological Types", 1921)

• - "The more intelligent and cultured a man is, the more subtly he can humbug himself." (from "Analytical Psychology and Education", 1924)

• - "One can easily throw dust into one's own eyes with theories." ("Analytical Psychology and Education", 1924)

• - "Consciousness rises out of the depths of unconscious psychic life, at first like separate islands, 'which gradually unite to form a "continent," a continuous landmass of consciousness. Progressive mental development means, in effect, extension of consciousness." ("The Development of Personality", 1925)

• - "Any attempt to create a spiritual attitude by splitting off and suppressing the instincts is a falsification. Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavory as gross sensuality. ... Both [spirituality and sensuality] must live, each drawing life from the other." ("Marriage as a Psychological Relationship", 1925)

• - "First it was passion, and then it became duty, and finally an intolerable burden." ("Marriage as a Psychological Relationship", 1925)

• - "History is not contained in thick books but lives in our very blood." (from "Woman in Europe", 1927)

• - "No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past but a new beginning." (from "Woman in Europe", 1927)

• - "Conscious and unconscious are not necessarily in opposition to one another, but complement one another to form a totality, which is the self." (from "The Relations between the Ego and the Unconscious", 1928)

• - "His uncertainty forces the enthusiast to puff up his truths, of which he feels none too sure, and to win proselytes to his side in order that his followers may prove to himself the value and trustworthiness of his own convictions. ... Only when convincing someone else does he feel safe from gnawing doubts?" (from "The Relations between the Ego and the Unconscious", 1928)

• - "Identification with one's office or one's title is very attractive. ... In vain would one look for a personality behind the husk. Underneath all the padding one would find a very pitiable little creature. That is why the office-or whatever this outer husk may be-is so attractive: it offers easy compensation for personal deficiencies." (from "The Relations between the Ego and the Unconscious", 1928)

• - "Our admiration for great organizations dwindles when once we become aware of the other side of the wonder: the tremendous piling up and accentuation of all that is primitive in man, and the unavoidable destruction of his individuality in the interests of the monstrosity that every great organization in fact is. The man of today, who resembles more or less the collective ideal has made his heart into a den of murderers ... even though he himself is

not in the least disturbed by it." (from "The Relations between the Ego and the Unconscious", 1928)
• - "The unconscious [at times] produces contents which are valid not only for the person concerned, but for others as well, in fact for a great many people and possible for all." (from "The Relations between the Ego and the Unconscious", 1928)
• - "Our fearsome gods have only changed their names: they now rhyme with—ism." (from "The Relations between the Ego and the Unconscious", 1928)
• - "Since society as a whole needs the magically effective figure, it uses the needful will to power in the individual, and the will to submit in the mass, as a vehicle, and thus brings about the creation of personal prestige." (from "The Relations between the Ego and the Unconscious", 1928)
• - "Without freedom there can be no morality." (from "The Relations between the Ego and the Unconscious", 1928)
• - "All religions are therapies for the sorrows and disorders of the soul." (from "Commentary to The Secret of the Golden Flower", 1929)
• - "By understanding the unconscious we free ourselves from its domination." (from "Commentary to The Secret of the Golden Flower", 1929)
• - "[Life's greatest problems] can never by solved but only outgrown." (from "Commentary to The Secret of the Golden Flower", 1929)
• - "Science is not... a perfect instrument, but it is a superb and invaluable tool that works harm only when taken as an end in itself." (from "Commentary to The Secret of the Golden Flower", 1929)
• - "To translate meaning into life ... is to realize the Tao." (from "Commentary to The Secret of the Golden Flower", 1929)
• - "Nothing exerts a stronger psychic effect upon the environment, and especially upon children, than the [unlived] life [of] the parents." (from "Paracelsus", 1929)
• - "The biographies of great artists make it abundantly clear that the creative urge is often so imperious that it battens on their humanity and yokes everything to the service of the work, even at the cost of health and ordinary human happiness. The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical might or with the subtle cunning of nature herself, quite regardless of the personal fate of the man who is its vehicle." (from "The Spirit in Man, Art, and Literature", 1930)
• - "The tyrannical demagogue Moses." (from "The Spirit in Man, Art, and Literature", 1930)
• - "The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behavior. For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them." (from "The Stages of Life", 1931)
• - "Sentimentality is the superstructure erected upon brutality." (from "'Ulysses': A Monologue", 1932)
• - "In [the Middle Ages] they spoke of the devil, today we call it a neurosis." (from "The Meaning of Psychology for Modern Man", 1933)
• - "A special ability means a heavy expenditure of energy in a particular direction, with a consequent drain from some other side of life." (from "Modern Man in Search of a Soul", 1933)
• - "The archetypal image of the wise man, the savior or redeemer, lies buried and dormant in man's unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error." (from "Modern Man in Search of a Soul", 1933)
• - "Faith cannot be made: it is in the truest sense a gift of grace." (from "Modern Man in Search of a Soul", 1933)
• - "It is ... only in the state of complete abandonment and loneliness that we experience the helpful powers of our own natures." (from "Modern Man in Search of a Soul", 1933)
• - "Neurosis is an inner cleavage-the state of being at war with one- self. ... What drives people to war with themselves is the intuition or the knowledge that they consist of two persons in opposition to one another." (from "Modern Man in Search of a Soul", 1933)
• - "The primordial experience is the source of [creativity]. ... In itself it offers no words or images, for it is a vision seen "as in a glass, darkly." It is merely a deep presentiment that strives to find expression. It is like a whirlwind that seizes everything within reach and, by carrying it aloft, assume a visible shape." (from "Modern Man in Search of a Soul", 1933)

• - ”[The unconscious] is dangerous only when our conscious attitude towards it becomes hopelessly false. And this danger grows in the measure that we practice repressions. But as soon as the patient begins to assimilate the contents that were previously unconscious, the danger from the side of the unconscious diminishes.” (from ”Modern Man in Search of a Soul”, 1933)
• - ”We are susceptible only to those suggestions with which we are already secretly in accord.” (from ”Modern Man in Search of a Soul”, 1933)
• - ”Whereas I formerly believed it to be my bounden duty to call other persons to order, I now admit that I need calling to order myself.” (from ”Modern Man in Search of a Soul”, 1933)
• - ”The descent into the depths always seems to precede the ascent.” (from ”The Archetypes and the Collective Unconscious”, 1934)
• - ”To ask the right question is already half the solution of a problem.” (from ”The Archetypes and the Collective Unconscious”, 1934)
• This confrontation is the first test of courage on the inner way, a test sufficient to frighten off most people.” (from ”The Archetypes and the Collective Unconscious”, 1934)
• - ”The inner voice is at once our greatest danger and an indispensable help.” (from ”The Development of Personality”, 1934)
• - ”It is only our deeds that reveal who we are.” (from ”The Development of Personality”, 1934)
• - ”To the man in the street it has always seemed miraculous that anyone should turn aside from the beaten track with its known destinations, and strike out on the steep and narrow path leading into the unknown. Hence it was always believed that such a man, if not actually, crazy, was possessed by a demon or a god; for the miracle of a man being able to act otherwise than as humanity has always acted could only be explained by the gift of demonic power or divine spirit.” (from ”The Development of Personality”, 1934)
• - ”The doctor should not strive to heal at all costs. One has to be exceedingly careful not to impose one’s own will and conviction on the patient. … Sometimes it is really a question whether you are allowed to rescue a man from the fate he must undergo for the sake of his further development.” (from ”Analytical Psychology: Its Theory and Practice”, 1935)
• - ”There is no recrossing the Rubicon.” (from ”Individual Dream Symbolism in Relation to Alchemy”, 1935)
• - ”[In] the Christian reformation of the Jewish concept of the Deity, the morally ambiguous Yahweh became an exclusively good God, while everything evil was united in the devil. … The moral splitting of the divinity into two halves.” (from ”Psychological Aspects of the Mother Archetype”, 1938)
• - ”Nature is not at all lenient with sinners who are unconscious of their sins. She punishes them just as severely as if they had committed a conscious offense.” (from ”Psychology and Religion”, 1938)
• - ”No matter what the world thinks about religious experience, the one who has it possesses a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendor to the world and to mankind. … Where is the criterion by which you could say that such a life is not legitimate, that such an experience is not valid?” (from ”Psychology and Religion”, 1938)
• - ”Religious experience is absolute; it cannot be disputed. You can only say that you have never had such an experience, whereupon your opponent will reply: ”Sorry, I have.” And there the discussion will end.” (from ”Psychology and Religion”, 1938)
• - ”What is ordinarily called ”religion” is a substitute. … The substitute has the obvious purpose of replacing immediate [religious] experience by a choice of suitable symbols supported by an organized dogma and ritual.” (from ”Psychology and Religion”, 1938)
• - ”In psychotherapy, enthusiasm is the secret of success.” (from ”On the Psychogenesis of Schizophrenia”, 1939)
• - ”[The psychiatrist] is inclined to suspect the mental sanity of anybody who sees more than plain madness in the ravings of a lunatic.” (from ”On the Psychogenesis of Schizophrenia”, 1939)
• - ”The dreams of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity.” (from ”A Psychological Approach to the Dogma of the Trinity”, 1942)
• - ”Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man.” (from ”A Psychological Approach to the Dogma of the Trinity”, 1942)
• - ”If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible

torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete." (from "A Psychological Approach to the Dogma of the Trinity", 1942)

• - "We are the manner in which the Lord is born." (from "A Psychological Approach to the Dogma of the Trinity", 1942)

• - "The greater the tension, the greater is the potential. Great energy springs from a correspondingly great tension of opposites." (from "Alchemical Studies", 1942)

• - "Nature must not win the game, but she cannot lose." (from "Alchemical Studies", 1942)

• - "Excellence ... exposes him to a great many risks, the chief of which is an exaggerated self-confidence." (from "The Development of Personality", 1942)

• - "Personality can never develop unless the individual chooses his own way, consciously and with moral deliberation." (from "The Development of Personality", 1942)

• - "Without necessity nothing budges, the human personality least of all. It is tremendously conservative, not to say torpid. Only acute necessity is able to rouse it. The developing personality obeys no caprice, no command, no insight, only brute necessity." (from "The Development of Personality", 1942)

• - "An understanding heart is everything, in a teacher. ... One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child." (from "The Gifted Child", 1942)

• - "Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old." (from "Psychology and Alchemy", 1944)

• - "Everything that the modern mind cannot define it regards as insane." (from "Psychology and Alchemy", 1944)

• - "Once the exploration of the unconscious has [begun] ... , the individual is confronted with the abysmal contradictions of human nature, and this confrontation in turn leads to the possibility of a direct experience of light and darkness, of Christ and the devil." (from "Psychology and Alchemy", 1944)

• - "Everything living strives for wholeness." (from "On the Nature of Dreams", 1945)

• - "The dream may either repudiate the dreamer in a most painful way, or bolster him up morally. The first is likely to happen to people who ... have too good an opinion of themselves; the second to those whose self-valuation is too low." (from "On the Nature of Dreams", 1945)

• - "Out of opposition, a new birth." (from "Psychology of the Transference", 1946)

• - "Individuation does not shut one out from the world, but gathers the world to oneself." (from "On the Nature of the Psyche", 1947)

• - "The spirit ... is two-faced and paradoxical: a great help and an equally great danger." (from "On the Nature of the Psyche", 1947)

• - "Intuition [is] perception via the unconscious." (from "The Archetypes and the Collective Unconscious", 1950)

• - "Real increase of personality means consciousness of an enlargement that flows from inner sources." (from "The Archetypes and the Collective Unconscious", 1950)

• - "At present we educate people only up to the point where they can earn a living and marry; then education ceases altogether, as though a complete mental outfit had been acquired. ... Vast numbers of men and women thus spend their entire lives in complete ignorance of the most important things." (from "The Development of Personality", 1954)

• - "The brain is viewed as an appendage of the genital glands." (from "The Old Wise Man" published in Time, 1955)

• - "I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God." (from "The Old Wise Man" published in Time, 1955)

• - "As at the beginning of the Christian Era, so again today we are faced with the problem of the moral backwardness which has failed to keep pace with our scientific, technical and social developments." (from "The Undiscovered Self", 1957)

• - "The Christian symbol is a living thing that carries in itself the seeds of further development." (from "The

Undiscovered Self", 1957)
• - "It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else.
• Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections." (from "The Undiscovered Self", 1957)
• - "Wherever justice is uncertain and police spying and terror are at work, human beings fall into isolation, which, of course, is the aim and purpose of the dictator State, since it is based on the greatest possible accumulation of depotentiated social units." (from "The Undiscovered Self", 1957)
• - "Yahweh is both just and unjust, kindly and cruel, truthful and deceitful." (from "A Psychological View of Conscience", 1958)
• - "Within each one of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from how we see ourselves. When, therefore, we find ourselves in a difficult situation, to which there is no solution, he can sometimes kindle a light that radically alters our attitude, the very attitude that led us into the difficult situation." (from "Civilization in Transition", 1958)
• - "Conscience itself [asserts] that it is a voice of God." (from "Civilization in Transition", 1958)
• - "It seems to me ... that external circumstances often serve as occasions for a new attitude to life and the world, long prepared in the unconscious, to become manifest." (from "The Structure and Dynamics of the Psyche", 1960)
• - "Not all dreams are of equal importance. Even primitives distinguish between "little" and "big" dreams. ... "Little" dreams are the nightly fragments of fantasy coming from the subjective and personal sphere, and their meaning is limited to the affairs of everyday. That is why such dreams are easily forgotten, just because their validity extends no further than the day-to-day fluctuations of the psychic balance. Significant dreams, on the other hand, are often remembered for a lifetime, and not infrequently prove to be the richest jewel in the treasure house of psychic experience." (from "The Structure and Dynamics of the Psyche", 1960)
• - "The real existence of an enemy upon whom one can foist off everything evil is an enormous relief to one's conscience. You can then at least say, without hesitation, which the devil is; you are quite certain that the cause of your misfortune is outside, and not in your own attitude." (from "The Structure and Dynamics of the Psyche", 1960)
• - "The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact, it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself." (from "Memories, Dreams, Reflections", 1962)
• - "A dogma, an indisputable confession of faith, is set up only when the aim is to suppress doubts once and for all. But that no longer has anything to do with scientific judgment; only with a personal power drive." (from "Memories, Dreams, Reflections", 1962)
• - "A fact which can [not] be scientifically verified . . . finds no place in an official view of the world." (from "Memories, Dreams, Reflections", 1962)
• - "All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." (from "Memories, Dreams, Reflections", 1962)
• - "As far we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being." (from "Memories, Dreams, Reflections", 1962)
• - "The crucial point is that I confront the patient as one human being to another. Analysis is a dialogue demanding two partners. ... The doctor has something to say, but so has the patient." (from "Memories, Dreams, Reflections", 1962)
• - "Freud had a dream-I would not think it right to air the problem it involved. I interpreted it as best I could, but added that a great deal more could be said about it if he would supply me with some additional details from his private life. Freud's response to these words was a curious look-a look of the utmost suspicion. Then he said, "But I cannot risk my authority!" At that moment he lost it altogether. That sentence burned itself into my memory; and in it the end of our relationship was already foreshadowed. Freud was placing personal authority above truth." (from

”Memories, Dreams, Reflections”, 1962)
• - ”From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and though I could never prove it to myself, it proved itself to me. I did not have this certainty, if had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God.” (from ”Memories, Dreams, Reflections”, 1962)
• - ”I regret many follies which sprang from my obstinacy; but without that trait I would not have reached my goal.” (from ”Memories, Dreams, Reflections”, 1962)
• - ”I prefer the term ”the unconscious,” knowing that I might equally well speak of ”God” or ”daimon” if I wished to express myself in mythic language.” (from ”Memories, Dreams, Reflections”, 1962)
• - ”If a man knows more than others, he becomes lonely.” (from ”Memories, Dreams, Reflections”, 1962)
• - ”The kernel of all jealousy is lack of love.” (from ”Memories, Dreams, Reflections”, 1962)
• - ”The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep.” (from ”Memories, Dreams, Reflections”, 1962)
• - ”Man always has some mental reservation, even in the face of divine decrees. Otherwise, where would be his freedom? And what would be the use of that freedom if it could not threaten Him who threatens it?” (from ”Memories, Dreams, Reflections”, 1962)
• - ”Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God.” (from ”Memories, Dreams, Reflections”, 1962)
• - ”Nothing so promotes the growth of consciousness as [the] inner confrontation of opposites.” (from ”Memories, Dreams, Reflections”, 1962)
• - ”Those inner states were so fantastically beautiful that by comparison this world appeared downright ridiculous. …
• It is impossible to convey the beauty and intensity of emotion during those visions. They were the most tremendous things I have ever experienced.” (from ”Memories, Dreams, Reflections”, 1962)
• - ”Under the impress of Freud’s personality I had, as far as possible, cast aside my own judgments and repressed my criticisms. That was the prerequisite for collaborating with him.” (from ”Memories, Dreams, Reflections”, 1962)
• - ”As any change must begin somewhere, it is the single individual who will experience it and carry it through. The change must indeed begin with an individual; it might be any one of us. Nobody can afford to look round and to wait for somebody else to do what he is loath to do himself.” (from ”Man and His Symbols”, 1964)
• - ”No judgment can be considered to be final in which its reversibility has not been taken into account.” (from ”Man and His Symbols”, 1964)
• - ”The two fundamental points in dealing with dreams are these: First, the dream should be treated as a fact, about which one must make no previous assumption except that it somehow makes sense; and second, the dream is a specific expression of the unconscious.” (from ”Man and His Symbols”, 1964)
• - ”A decent oligarchy-call it aristocracy if you like-is the most ideal form of government. It depends on the quality of a nation whether they evolve a decent oligarchy or not. …
• Without the aristocratic ideal there is no stability. You in England owe it to the ”gentlemen” that you possess the world.” (from ”C.G. Jung Speaking: Interviews and Encounters” edited by William McGuire and R. F. C. Hull)
• - ”Free will is doing gladly and freely that which one must do.” (from ”C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances” edited by Feme Jensen)
• - ”If left to himself, [man] can naturally bring about his own salvation. Who has produced Christ? Who has produced Buddha?” (from ”C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances” edited by Feme Jensen)
• - ”The right time comes when one is ready.” (from ”C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances” edited by Feme Jensen)
• - ”The world hangs on a thin thread, and that thread is the psyche of man.” (from ”Conversations with Carl Jung, and Reactions from Ernest Jone” by Richard I. Evans)
• - ”[One of my patients] dreamed that she was commanded to descend into ”a pit filled with hot stuff.” This she did, till only one shoulder was sticking out of the pit. Then Jung came along, pushed her right down into the hot stuff, exclaiming ”Not out but through!”” (from ”From the Life and Work of C. G. Jung” by Aniela Jaffe)

• Eros is a superhuman power which, like nature herself, allows itself to be conquered and exploited as though it were impotent. But triumph over nature is dearly paid for. Nature requires no explanations of principle, but asks only for tolerance and wise measure. ”Eros is a mighty daemon,” as the wise Diotima said to Socrates. We shall never get the better of him, or only to our own hurt. He is not the whole of our inward nature, though he is at least one of its essential aspects. Two Essays on Analytical Psychology, CW 7 (1957). ”On the Psychology of the Unconscious” P.32f

• The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona’s counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife’s slipper. If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Two Essays on Analytical Psychology, CW 7 (1957). ”The Relations between the Ego and the Unconscious” P.309

• The discussion of the sexual problem is only a somewhat crude prelude to a far deeper question, and that is the question of the psychological relationship between the sexes. In comparison with this the other pales into insignificance, and with it we enter the real domain of woman. Woman’s psychology is founded on the principle of Eros, the great binder and loosener, whereas from ancient times the ruling principle ascribed to man is Logos. “Woman in Europe” (1927). In CW 10: Civilization in Transition. P.254

• Whereas logic and objectivity are usually the predominant features of a man’s outer attitude, or are at least regarded as ideals, in the case of a woman it is feeling. But in the soul it is the other way round: inwardly it is the man who feels, and the woman who reflects. Hence a man’s greater liability to total despair, while a woman can always find comfort and hope; accordingly a man is more likely to put an end to himself than a woman. However much a victim of social circumstances a woman may be, as a prostitute for instance, a man is no less a victim of impulses from the unconscious, taking the form of alcoholism and other vices. Psychological Types (1921). CW 6. P.805

• The woman who fights against her father still has the possibility of leading an instinctive, feminine existence, because she rejects only what is alien to her. But when she fights against the mother she may, at the risk of injury to her instincts, attain to greater consciousness, because in repudiating the mother she repudiates all that is obscure, instinctive, ambiguous, and unconscious in her own nature. “Psychological Aspects of the Mother Archetype” (1939). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 186

• Every father is given the opportunity to corrupt his daughter’s nature, and the educator, husband, or psychiatrist then has to face the music. For what has been spoiled by the father can only be made good by a father, just as what has been spoiled by the mother can only be repaired by a mother. The disastrous repetition of the family pattern could be described as the psychological original sin, or as the curse of the Atrides running through the generations. Mysterium Coniunctionis (1955) CW 14: P. 232

• It is a woman’s outstanding characteristic that she can do anything for the love of a man. But those women who can achieve something important for the love of a thing are most exceptional, because this does not really agree with their nature. Love for a thing is a man’s prerogative. But since masculine and feminine elements are united in our human nature, a man can live in the feminine part of himself, I and a woman in her masculine part. None the less the feminine element in man is only something in the background, as is the masculine element in woman. If one lives out the opposite sex in oneself one is living in one’s own background, and one’s real individuality suffers. A man should live as a man and a woman as a woman. “Woman in Europe” (1927) In CW 10: Civilization in Transition. P. 243

• Unconscious assumptions or opinions are the worst enemy of woman; they can even grow into a positively demonic passion that exasperates and disgusts men, and does the woman herself the greatest injury by gradually smothering the charm and meaning of her femininity and driving it into the background. Such a development naturally ends in profound psychological disunion, in short, in a neurosis. “Woman in Europe” (1927) In CW 10: Civilization in Transition. P.245

• As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima - possessed and have thus been transformed into the animus of their own anima. Aion (1951). CW 9, Part II: P.29
• If, as happens in long and difficult treatments, the analyst observes a series of dreams often running into hundreds, there gradually forces itself upon him a phenomenon which, in an isolated dream, would remain hidden behind the compensation of the moment. This phenomenon is a kind of developmental process in the personality itself. At first it seems that each compensation is a momentary adjustment of one-sidedness or an equalization of disturbed balance. But with deeper insight and experience, these apparently separate acts of compensation arrange themselves into a kind of plan. They seem to hang together and in the deepest sense to be subordinated to a common goal, so that a long dream-series no longer appears as a senseless string of incoherent and isolated happenings, but resembles the successive steps in a planned and orderly process of development. I have called this unconscious process spontaneously expressing itself in the symbolism of a long dream-series the individuation process. ”On the Nature of Dreams” (1945). In CW 8: The Structure and Dynamics of the Psyche. pg. 550
• Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. ”Archetypes and the Collective Unconscious” (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 62
• Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious; an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or ”archetype” of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman-in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman: she too has her inborn image of man.” Marriage as a Psychological Relationship” (1925) In CW 17: The Development of the Personality. P.338
• With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. [”The Shadow, ibid” par. 19.]
• The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual. ”The Relations between the Ego and the Unconscious” (1928). In CW 7: Two Essays on Analytical Psychology. P.305
• Whoever looks into the mirror of the water will see first of all his own face. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter; it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face. ”Archetypes of the Collective Unconscious” (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.43
• Every calling or profession has its own characteristic persona. It is easy to study these things nowadays, when the photographs of public personalities so frequently appear in the press. A certain kind of behavior is forced on them by the world, and professional people endeavor to come up to these expectations. Only, the danger is that they become identical with their personas-the professor with his text-book, the tenor with his voice. Then the damage is done; henceforth he lives exclusively against the background of his own biography. . . . The garment of Deianeira has grown fast to his skin, and a desperate decision like that of Heracles is needed if he is to tear this Nessus shirt from his body and step into the consuming fire of the flame of immortality, in order to transform himself into what he really is. One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is. ”Concerning Rebirth” (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.221
• I once made the acquaintance of a very venerable personage - in fact, one might easily call him a saint. I stalked

round him for three whole days, but never a mortal failing did I find in him. My feeling of inferiority grew ominous, and I was beginning to think seriously of how I might better myself. Then, on the fourth day, his wife came to consult me.... Well, nothing of the sort has ever happened to me since. But this I did learn: that any man who becomes one with his persona can cheerfully let all disturbances manifest themselves through his wife without her noticing it, though she pays for her self-sacrifice with a bad neurosis. "The Relations between the Ego and the Unconscious" (1928). In CW 7: Two Essays on Analytical Psychology. P.306

• Since the differentiated consciousness of civilized man has been granted an effective instrument for the practical realization of its contents through the dynamics of his will, there is all the more danger, the more he trains his will, of his getting lost in one-sidedness and deviating further and further from the laws and roots of his being. "The Psychology of the Child Archetype" (1940) In CW 9, Part I: The Archetypes and the Collective Unconscious. P.276

• When there is a marked change in the individual's state of consciousness, the unconscious contents which are thereby constellated will also change. And the further the conscious situation moves away from a certain point of equilibrium, the more forceful and accordingly the more dangerous become the unconscious contents that are struggling to restore the balance. This leads ultimately to a dissociation: on the one hand, ego-consciousness makes convulsive efforts to shake off an invisible opponent (if it does not suspect its next-door neighbor of being the devil!), while on the other hand it increasingly falls victim to the tyrannical will of an internal "Government opposition" which displays all the characteristics of a daemonic subman and superman combined. When a few million people get into this state, it produces the sort of situation which has afforded us such an edifying object-lesson every day for the last ten years.* These contemporary events betray their psychological background by their very singularity. The insensate destruction and devastation are a reaction against the deflection of consciousness from the point of equilibrium. For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religion a "careful consideration" of ever-present unconscious forces which we neglect at our peril. "The Psychology of Transference" (1946). In CW 16: The Practice of Psychotherapy. P.394 *The years 1935-1945

• Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility. "Psychological Typology" (1936). In CW 6: Psychological Types. P. 964

• Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life. A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these "infantile' i.e., creative-fantasies. "The State of Psychotherapy Today" (1934). In CW 10: Civilization in Transition. P.355

• We yield too much to the ridiculous fear that we are at bottom quite impossible beings, that if everyone were to appear as he really is a frightful social catastrophe would ensue. Many people today take "man as he really is" to mean merely the eternally discontented, anarchic, rapacious element in human beings, quite forgetting that these same human beings have also erected those firmly established forms of civilization which possess greater strength and stability than all the anarchic undercurrents. The strengthening of his social personality is one of the essential conditions for man's existence. Were it not so, humanity would cease to be. The selfishness and rebelliousness we meet in the neurotic's psychology are not "man as he really is" but an infantile distortion. In reality the normal man is "civic minded and moral"; he created his laws and observes them, not because they are imposed on him from without-that is a childish delusion-but because he loves law and order more than he loves disorder and lawlessness. "Archetypes and the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.442

• The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing. "What India Can Teach Us" (1939). In CW 10: Civilization in Transition. P. 1004

• The genius will come through despite everything, for there is something absolute and indomitable in his nature. The so-called "misunderstood genius" is rather a doubtful phenomenon. Generally he turns out to be a good-for-nothing

who is forever seeking a soothing explanation of himself. ”The Gifted Child” (1943). In CW 17: The Development of Personality. P. 248

• Whoever speaks in primordial images speaks with a thousand voices; he enthralls and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever enduring. He transmutes our personal destiny into the destiny of mankind, and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night. ”On the Relation of Analytical Psychology of Poetry” (1922). In CW 15: The Spirit in Man, Art and Literature. P.129

• To be ”normal” is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world’s work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. ”Problems of Modern Psychotherapy” (1929). In CW 16: The Practice of Psychotherapy. P. 161

• Nothing in us ever remains quite contradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. This process of coming to terms with the Other in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted. Mysterium Coniunctionis (1955) CW 14: P. 706

• The ”other” in us always seems alien and unacceptable; but if we let ourselves be aggrieved the feeling sinks in, and we are the richer for this little bit of self-knowledge. ”Psychological Aspects of the Kore” (1941). In CW 9, Part I: The Archetypes of the Collective Unconscious. P. 918

• If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round? Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. ”Analytical Psychology and Weltanschauung” (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

• Unfortunately there can be no doubt that man is, on the whole, less good than he imagines himself or wants to be. Everyone carries a shadow, and the less it is embodied in the individual’s conscious life, the blacker and denser it is. If an inferiority is conscious, one always has a chance to correct it. Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected. ”Psychology and Religion” (1938). In CW 11: Psychology and Religion: West and East. P.131

• It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster’s body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. ”On the Psychology of the Unconscious” (1912). In CW 7: Two Essays on Analytical Psychology. P.35

• If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow. Such a man has saddled himself with new problems and conflicts. He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against. He lives in the ”House of the Gathering.” Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day. ”Psychology and Religion” (1938). In CW 11: Psychology and Religion: West and East. P.140

• There is a deep gulf between what a man is and what he represents, between what he is as an individual and what he is as a collective being. His function is developed at the expense of the individuality. Should he excel, he is merely identical with his collective function; but should he not, then, though he may be highly esteemed as a function in

society, his individuality is wholly on the level of his inferior, undeveloped functions, and he is simply a barbarian, while in the former case he has happily deceived himself as to his actual barbarism. Psychological Types (1921). CW 6: P.III

• Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it. The Integration of the Personality. (1939)

• How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Primitive man's perception of objects is conditioned only partly by the objective behavior of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection. This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge. To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration. "Psychological Aspects of the Mother Archetype" (1939) In CW 9, Part 1: The Archetypes and the Collective Unconscious. P. 187

• We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. "Answer to Job" (1952). In CW 11: Psychology and Religion: West and East. P.12

• The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects: it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another: already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals. Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumors, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is. "Psychology and Religion" (1938) In CW II: Psychology and Religion: West and East. P. 140

• When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness. But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer. "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P.752

• Everything that man should, and yet cannot, be or do- be it in a positive or negative sense - lives on as a mythological figure and anticipation alongside his consciousness, either as a religious projection or-what is still more dangerous - as unconscious contents which then project themselves spontaneously into incongruous objects, e.g., hygienic and other "Salvationist" doctrines or practices. All these are so many rationalized substitutes for mythology, and their unnaturalness does more harm than good. "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.287

• The hero's main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious. The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, 'Let there be light"' is the projection of that immemorial experience of the separation of consciousness from the unconscious. "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.284

• The symbol is a living body, corpus et anima; hence the ”child” is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality; it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper ”layers” of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. ”Lower down,” that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body’s materiality, i.e., in chemical substances. The body’s carbon is simply carbon. Hence ”at bottom” the psyche is simply ”world.” In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and ”deeper,” that is the more physiological, the symbol is, the more collective and universal, the more ”material” it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. ”The Psychology of the Child Archetype” (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.291

• The masculinity of the woman and the femininity of the man are inferior, and it is regrettable that the full value of their personalities should be contaminated by something that is less valuable. On the other hand, the shadow belongs to the wholeness of the personality: the strong man must somewhere be weak, somewhere the clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff. Is it not an old truth that woman loves the weaknesses of the strong man more than his strength, and the stupidity of the clever man more than his cleverness? Die Anima als Schicksalsproblem des Mannes (1963) Foreword by C.G. Jung. In CW 18 261

• To remain a child too long is childish, but it is just as childish to move away and then assume that childhood no longer exists because we do not see it. But if we return to the ”children’s land” we succumb to the fear of becoming childish, because we do not understand that everything of psychic origin has a double face. One face looks forward, the other back. It is ambivalent and therefore symbolic, like all living reality. Psychology and Alchemy (1944). CW 12. P.74

• No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans,* the demons will seek a new victim. And that won’t be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey.... We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans that they can just as suddenly become a victim of the demonic powers. ”The Postwar Psychic Problems of the Germans” (1945) *Written 1945.

• Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality. Although the possibility of gross deception is infinitely greater here than in our perception of the physical world, we still go on naively projecting our own psychology into our fellow human beings. In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection. ”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P.507

• The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces. ”Psychology and Religion” (1938). In CW 11: Psychology and Religion: West and East. P.25

• It is the face of our own shadow that glowers at us across the Iron Curtain. Man and His Symbols. In CW 18: P.85

• Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual’s hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far

as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. ”The Psychological Foundation for the Belief in Spirits (1920). In CW 8: The Structure and Dynamics of the Psyche. P.595

• The individual ego could be conceived as the commander of a small army in the struggle with his environments war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Even to those of us who are not pessimists our existence feels more like a struggle than anything else. The state of peace is a desideratum, and when a man has found peace with himself and the world it is indeed a noteworthy event. ”Analytical Psychology and Weltanschauung” (1928) In CW 8: The Structure and Dynamics of the Psyche. P.693

• If a man is endowed with an ethical sense and is convinced of the sanctity of ethical values, he is on the surest road to a conflict of duty. And although this looks desperately like a moral catastrophe, it alone makes possible a higher differentiation of ethics and a broadening of consciousness. A conflict of duty forces us to examine our conscience and thereby to discover the shadow. Depth Psychology and a New Ethic. (1949). In CW 18. P.17

• The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. Aion (1951). CW 9, Part II: P.14

• To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle. ”Good and Evil in Analytical Psychology” (1959). In CW 10. Civilization in Transition. P.872

• Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. ”The Philosophical Tree” (1945). In CW 13: Alchemical Studies. P.335

• A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbor. ”The Philosophical Tree” (1945). In CW 13: Alchemical Studies. P.335

• The ”other” may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaning-but only if the ego is willing to grant the other its rightful personality. ”Concerning Rebirth” (1940) In CW 9, Part I: The Archetypes of the Collective Unconscious. P.237

• Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The shadow is very much a part of human nature, and it is only at night that no shadows exist. ”A Psychological Approach to the Dogma of the Trinity” (1942) In CW 11: Psychology and Religion: West and East. P.286

• We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts. ”New Paths in Psychology” (1912). In CW 7: Two Essays on Analytical Psychology. P.425

• In reality, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that the modern man insists upon. He wants to live with every side of himself-to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional presuppositions. ”Psychotherapist or the Clergy” (1932). In CW 11: Psychology and Religion: West and East.

• All psychic processes whose energies are not under conscious control are instinctive.[Definitions,” CW 6, par. 765.]

• Instincts in their original strength can render social adaptation almost impossible.[”The Transcendent Function,” CW 8, par. 161.]

• Instinct is not an isolated thing, nor can it be isolated in practice. It always brings in its train archetypal contents of a spiritual nature, which are at once its foundation and its limitation. In other words, an instinct is always and inevitably coupled with something like a philosophy of life, however archaic, unclear, and hazy this may be. Instinct stimulates thought, and if a man does not think of his own free will, then you get compulsive thinking, for the two poles of the psyche, the physiological and the mental, are indissolubly connected. [”Psychotherapy and a Philosophy of

• The ritual act [of the Mass] consecrates both the gift and the givers. It commemorates and represents the Last Supper which our Lord took with His disciples, the whole Incarnation, Passion, Death and Resurrection of Christ. But from the point of view of the divine, this anthropomorphic action is only the outer shell of husk in which what is really happening is not a human action at all but a divine event. Carl Jung; Psychology and Religion

• Wherever the [low] magical aspect of a rite tends to prevail, it brings the rite nearer to satisfying the individual ego’s blind greed for power, and thus breaks up the mystical body of the Church into separate units. Where on the other hand, the rite is conceived as the action of God himself, the human participants have only an incidental or ”ministering” significance. Carl Jung; Psychology and Religion.

• The dichotomy of God into divinity and humanity and his return to himself in the sacrificial act hold out the comforting doctrine that in man’s own darkness there is hidden a light that shall once again return to its source, and that this light actually wanted to descend into the darkness in order to deliver the Enchained One who languishes there, and lead him to light everlasting. Carl Jung; Psychology and Religion

• Our aim is to create a wider personality whose center of gravity does not necessarily coincide with the ego, but which, on the contrary, may even thwart the ego-tendencies. Like a magnet, the new center attracts to itself that which is proper to it, the ’signs of the Father’, namely everything that pertains to the original and unalterable character of the individual ground-plan. .Carl Jung; Psychology and Religion

• The same knowledge, formulated differently to suit the age they lived in, was possessed by the Gnostics. ...Man’s consciousness was created to the end that it may recognize its descent from a higher unity; pay due and careful regard to this source; execute its commands intelligently and responsibly; and thereby afford the psyche as a whole the optimum degree of life and development. I am addressing myself to those many people for whom the light has gone out, the mystery has faded, and God is dead. To gain an understanding of religious matters,...that is left us today as the psychological approach. ...All opposites are of God, therefore man must bend to this burden; and in so doing he finds that God in his ’oppositeness’ has taken possession of him, incarnated himself in him. He has become a vessel filled with God and with Divine conflict. Carl Jung; Psychology and Religion.

• The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. May he be your fruit, for which you longingly reach. The darkness does not comprehend the word, but rather man; indeed, it seizes him, since he himself is a piece of the darkness. Not from the word down to man, but from the word up to man: that is what the darkness comprehends. The darkness is your mother; she behooves reverence, since the mother is dangerous. She has power over you, since she gave birth to you. Honor the darkness as the light, and you will illumine your darkness. Carl Jung; Red Book.

• The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself The antecedent example of the saints symbolically teaches us this.

• Whoever wants to see will see badly: It was my will that deceived me. It was my will that provoked the huge uproar among the daimons. Should I therefore not want anything? I have, and I have fulfilled my will as well as I could, and thus I fed everything in me that strived. In the end I found that I wanted myself in everything, but without looking for ,myself Therefore I no longer wanted to seek myself outside of myself but within. Then I wanted to grasp myself and then I wanted to go on again, without knowing what I wanted, and thus I fell into the mystery:

Should I therefore not want anything anymore? You wanted this war. That is good. If you had not, then the evil of this war would be small. But with your wanting you make the evil great. If you do not succeed in producing the

greatest evil out of this war, you will never learn the violent deed and learn to overcome fighting what lies outside you. Therefore it is good if you want this greatest evil with your whole heart. You are Christians and run after heroes, and wait for redeemers who should take the agony on themselves for you, and totally spare you Golgotha. With that you pile up a mountain of Calvary over all Europe. If you succeed in making a terrible evil out of this war and throw innumerable victims into this abyss, this is good, since it makes each of you ready to sacrifice himself For as I, you draw close to the accomplishment of Christ's mystery. Carl Jung; Red Book

The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. May he be your fruit, for which you longingly reach. The darkness does not comprehend the word, but rather man; indeed, it seizes him, since he himself is a piece of the darkness. Not from the word down to man, but from the word up to man: that is what the darkness comprehends. The darkness is your mother; she behooves reverence, since the mother is dangerous. She has power over you, since she gave birth to you. Honor the darkness as the light, and you will illumine your darkness. Carl Jung; Red Book.

Through uniting with the Self we reach the God.

I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced it. It has happened thus in me. And it certainly happened in a way that I neither expected nor wished for. The experience of the God in this form was unexpected and unwanted. I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all measure and steadily goes on working in me. So if it is a deception, then deception is my God. Moreover, the God is in the deception. And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize the God in it. No insight or objection is so strong that it could surpass the strength of this experience. And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it. I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known. I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the knowledge that I have experienced the God. I recognize the God by the unshakeableness of the experience. I cannot help but recognize him by the experience. I do not want to believe it, I do

not need to believe it, nor could I believe it. How can one believe such? My mind would need to be totally confused to believe such things. Given their nature, they are most improbable. Not only improbable but also impossible for our understanding. Only a sick brain could produce such deceptions. I am like those sick persons who have been overcome by delusion and sensory deception. But I must say that the God makes us sick. I experience the God in sickness. A living God afflicts our reason like a sickness. He fills the soul with intoxication. He fills us with reeling chaos.

How many will the God break?

The God appears to us in a certain state of the soul. Therefore we reach the God through the Self. Not the Self is God, although we reach the God through the Self. The God is behind the Self above the Self the Self itself when he appears. But he appears as our sickness, from which we must heal ourselves. We must heal ourselves from the God, since he is also our heaviest wound. For in the first instance the God's power resides entirely in the Self since the self is completely in the God, because we were not with the Self We must draw the Self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the Self into the boundless, into dissolution. Hence when the God appears to us we are at first powerless, captivated, divided, sick, poisoned with the strongest poison, but drunk with the highest health.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie.

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off

from this experience. I also do not want to, since I want to live. My life wants itself whole.
Therefore I must serve my Self I must win it in this way. But I must win it so that my life will become whole. For it seems to me to be sinful to deform life where there is yet the possibility to live it fully. The service of the Self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my Self from the God. I must free my Self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung; Red Book.
What serviceable forms rise from your body, you thieving abyss! These appear as elemental spirits, dressed in wrinkled garb, Cabiri, with delightful misshapen forms, young and yet old, dwarfish, shriveled, unspectacular bearers of secret arts, possessors of ridiculous wisdom, first formations of the unformed gold, worms that crawl from the liberated egg of the Gods, incipient ones, unborn, still invisible. What should your appearance be to us? What new arts do you bear up from the inaccessible treasure chamber, the sun yoke from the egg of the Gods You still have roots in the soil like plants and you are animal faces of the human body; you are foolishly sweet, uncanny, primordial, and earthly. We cannot grasp your essence, you gnomes, you object souls. You have your origin in the lowest. Do you want to become giants, you Tom Thumbs? Do you belong to the followers of the son of the earth? Are you the earthly feet of the Godhead? What do you want? Speak!"
The Cabiri: "We come to greet you as the master of the lower nature."
I: "Are you speaking to me? Am I your master?"
The Cabiri: "You were not, but you are now."
I: "So you declare. And so be it. Yet what should I do with your following?"
The Cabiri: "We carry what is not to be carried from below to above. We are the juices that rise secretly, not by force, but sucked out of inertia and affixed to what is growing. We know the unknown ways and the inexplicable laws of living matter. We carry up what slumbers in the earthly; what is dead and yet enters into the living. We do this slowly and easily; what you do in vain in your human way. We complete what is impossible for you."
I: "What should I leave to you? Which troubles can I transfer to you? What should I not do, and what do you do better?"
The Cabiri: "You forget the lethargy of matter. You want to pull up with your own force what can only rise slowly; ingesting itself affixed to itself from within. Spare yourself the trouble, or you will disturb our work."
I: "Should I trust you, you untrustworthy ones, you slaves and slave souls? Get to work. Let it be so." Carl Jung; Red Book.
My soul speaks to me in a bright voice: "The door should be lifted off its hinges to provide a free passage between here and there, between yes and no, between above and below, between left and right. Airy passages should be built between all opposed things, light smooth streets should lead from one pole to the other. Scales should be set up, whose pointer sways gently A flame should burn that cannot be blown out by the wind. A stream should flow to its deepest goal. The herds of wild animals should move to their feeding grounds along their old game paths. Life should proceed, from birth to death, from death to birth, unbroken like the path of the sun. Everything should proceed on this path." Carl Jung; Red Book.
Selfish desire ultimately desires itself You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. If you embrace your self then it will appear to you as if the world has become cold and empty The coming God moves into this emptiness. If you are in your solitude, and all the space around you has become cold and unending, then you have moved far from men, and at the same time you have come near to them as never before. Selfish desire only" apparently led you to men, but in reality it led you away from them and in the end to yourself which to you and to others was the most remote. But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung; Red Book.
We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end. You are not forced to live eternally; but you can also die, since there is a will in you for both. Life and death must strike a balance in your existence. Today's men need a large slice of death, since too much incorrectness lives in them, and too much correctness died in them. What stays in balance is correct, what disturbs balance is incorrect. But if balance has

been attained, then that which preserves it is incorrect and that which disturbs it is correct. Balance is at once life and death. For the completion of life a balance with death is fitting. If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death! Carl Jung; Red Book.

Joy at the smallest things comes to you only when you have accepted death. But if you look out greedily for all that you could still live, then nothing is great enough for your pleasure, and the smallest things that continue to surround you are no longer a joy. Therefore I behold death, since it teaches me how to live. If you accept death, it is altogether like a frosty night and an anxious misgiving, but a frosty night in a vineyard full of sweet grapes. You will soon take pleasure in your wealth. Death ripens. One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung; Red Book.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung; Red Book

You gain everything from the God whom you bear, but not his weapon, since he crushed it. He who conquers needs weapons. But what else do you want to conquer? You cannot conquer more than the earth. And what is the earth? It is round all over and hangs like a drop in the cosmos. You will not reach the sun, and your power will not even extend to the barren moon; you will conquer neither the sea, nor the snow on the poles, nor the sands of the desert, but only a few spots on the green earth. You will not conquer anything for any length of time. Your power will turn into dust tomorrow, for above all-at the very least you must conquer death. So do not be a fool, throw down your weapon. God himself smashed his weapon. Armor is enough to protect you from fools who still suffer from the need to conquer. God's armor will make you invulnerable and invisible to the worst fools. Carl Jung; Red Book

January 10, 1914. In Black Book 3, Jung wrote:

"It appears as if something has been achieved through this memorable event. But it is incalculable where this will all lead. I hardly dare say that Izdubar's fate is grotesque and tragic, for that is what our most precious life is. It is the first attempt to elevate this truth to a system. He rightly deserves a place among the immortal. What lies in the middle is the truth. It has many faces; one is certainly comical, another sad, a third evil, a fourth tragic, a fifth funny; a sixth is a grimace, and so forth. Should one of these faces become particularly obtrusive, we thus recognize that we have deviated from certain truth and approach an extreme that constitutes a definite impasse should we decide to pursue this route. It is a murderous task to write the wisdom of real life, particularly if one has committed many years to serious scientific research. What proves to be most difficult is to grasp the playfulness of life (the childish, so to speak). All the manifold sides of life, the great, the beautiful, the serious, the black, the devilish, the good, the ridiculous, the grotesque are fields of application which each tend to wholly absorb the beholder or describer.

Our time requires something capable of regulating the mind. Just as the concrete world has expanded from the limitedness of the ancient outlook to the immeasurable diversity of our modern outlook, the world of intellectual possibilities has developed to unfathomable diversity. Infinitely long paths, paved with thousands of thick volumes, lead from one specialization to another. Soon no one will be able to walk down these paths anymore. And then only specialists will remain. More than ever we require the living truth of the life of the mind, of something capable of providing firm guidance" Carl Jung; Red Book

"Somewhere there was once a Flower, a Stone, a Crystal, a Queen, A King, a Palace, a Lover and his Beloved, and this was long ago, on an Island somewhere in the ocean five thousand years ago... Such is Love, the Mystic Flower of the Soul. This is the Center, the Self..." -C.G. Jung

But this was the vision that I did not want to see, the horror that I did not want to live: A sickening feeling of nausea sneaks up on me, and abominable, perfidious serpents wind their way slowly and cracklingly through parched undergrowth; they hang down lazily and disgustingly lethargic from the branches, looped in dreadful knots. I am reluctant to enter this dreary and unsightly valley; where the bushes stand in arid stony defiles. The valley looks so normal, its air smells of crime, of foul, cowardly deeds. I am seized by disgust and horror. I walk hesitantly over the boulders, avoiding every dark place for fear of treading on a serpent. The sun shines weakly out of a gray and distant sky; and all the leaves are shriveled. A marionette with a broken head lies before me amidst the stones-a few steps further, a small apron and then behind the bush, the body of a small girl-covered with terrible wounds-smeared with blood. One foot is clad with a stocking and shoe, the other is naked and gorily crushed-the head-where is the head?

The head is a mash of blood with hair and whitish pieces of bone, surrounded by stones smeared with brain and blood. My gaze is captivated by this awful sight-a shrouded figure, like that of a woman, is standing calmly next to the child; her face is covered by an impenetrable veil. She asks me:
Soul: ”What then do you say?”
I: ”What should I say? This is beyond words.”
Soul: ”Do you understand this?”
I: ”I refuse to understand such things. I can’t speak about them without becoming enraged.”
Soul: ”Why become enraged? You might as well rage every day of your life, for these and similar things occur every day.”
I: ”But most of the time we don’t see them.”
Soul: ”So knowing that they happen is not enough to enrage you?”
I: ”If I merely have knowledge of something, it’s easier and simpler. The horror is less real if all I have is knowledge.”
Soul: ”Step nearer and you will see that the body of the child has been cut open; take out the liver.”
I: ”I will not touch this corpse. If someone witnessed this, they would think that I’m the murderer.”
Soul: ”You are cowardly; take out the liver.”
I: ”Why should I do this? This is absurd.”
Soul: ”I want you to remove the liver. You must do it.”
I: ”Who are you to give me such an order?”
Soul: ”I am the soul of this child. You must do this for my sake.”
I: ”I don’t understand, but I’ll believe you and do this horrific and absurd deed.” I reach into the child’s visceral cavity-it is still warm-the liver is still firmly attached - I take my knife and cut it free of the ligaments. Then I take it out and hold it with bloody hands toward the figure.
Soul: ”I thank you.”
I: ”What should I do?”
Soul: ”You know what the liver means, and you ought to perform the healing act with it.”
I: ”What is to be done?”
Soul: ”Take a piece of the liver, in place of the whole, and eat it.”
I: ”What are you demanding? This is absolute madness. This is desecration, necrophilia. You make me a guilty party to this most hideous of all crimes.”
Soul: ”You have devised the most horrible torment for the murderer, which. could atone for his act. There is only one atonement: abase yourself and eat.”
I: ”I cannot- I refuse- I cannot participate in this horrible guilt.”
Soul: ”You share in this guilt.”
I: ”I? Share in this guilt?”
Soul: ”You are a man, and a man has committed this deed.”
I: ”Yes, I am a man-I curse whoever did this for being a man, and I curse myself for being a man.”
Soul: ”So, take part in his act, abase yourself and eat. I need atonement.”
I: ”So shall it be for your sake, as you are the soul of this child.”
I kneel down on the stone, cut off a piece of the liver and put it in my mouth. My gorge rises-tears burst from my eyes cold sweat covers my brow-a dull sweet taste of blood-I swallow with desperate efforts-it is impossible-once again and once again- I almost faint-it is done. The horror has been accomplished.
Soul: ”I thank you.”
She throws her veil back-a beautiful maiden with ginger hair.
Soul: ”Do you recognize me?”
I: ”How strangely familiar you are! Who are you?”
Soul: ”I am your soul.”
Surely this red one was the devil, but my devil. That is, he was my joy, the joy of the serious person, who keeps watch alone on the high tower-his red-colored, red-scented, warm bright red joy. Not the secret joy in his thoughts and in his looking, but that strange joy of the world that comes unsuspected like a warm southerly wind with swelling fragrant blossoms and the ease of living. You know it from your poets, this seriousness, when they expectantly look

toward what happens in the depths, sought out first of all by the devil because of their spring-like joy. It picks up men like a wave and drives them forth. Whoever tastes this joy forgets himself And there is nothing sweeter than forgetting oneself And not a few have forgotten what they are. But even more have taken root so firmly that not even the rosy wave is able to uproot them. They are petrified and too heavy, while the others are too light.

I earnestly confronted my devil and behaved with him as with a real person. This I learned in the Mysterium: to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual. It does not help that we say in the spirit of this time: there is no devil. There was one with me. This took place in me. I did with him what I could. I could speak with him. A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally. Because religion is precisely what the devil and I cannot agree about. I must have it out with him, as I cannot expect that he as an independent personality would accept my standpoint without further ado. I would be fleeing if I did not try to come to an understanding with him. If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness. He is your devil after all. The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it.

Taking the devil seriously does not mean going over to his side, or else one becomes the devil. Rather it means coming to an understanding. Thereby you accept your other standpoint. With that the devil fundamentally loses ground, and so do you. And that may be well and good.

Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to an understanding. What I said about dancing struck him because I spoke about something that belonged in his own domain. He fails to take seriously only what concerns others because that is the peculiarity of all devils. In such a manner, I arrive at his seriousness, and with this we reach common / ground where understanding is possible. The devil is convinced that dancing is neither lust nor madness, but an expression of joy, which is something proper to neither one nor the other. In this I agree with the devil. Therefore he humanizes himself before my eyes. But I turn green like a tree in spring. Carl Jung; Red Book.

How beautiful it is here! The reddish color of the stones is wonderful; they reflect the glow of a hundred thousand past suns these small grains of sand have rolled in fabulous primordial oceans, over them swam primordial monsters with forms never beheld before. Where were you, man, in those days? On this warm sand lay your childish primordial animal ancestors, like children snuggling up to their mother. Oh, mother stone, I love you, I lie snuggled up against your warm body, your late child. Blessed be you, ancient mother. Yours is my heart and all glory and power-Amen. Carl Jung; Red Book.

I know that you would like to hear the tidings of he whom things have not lived, but who lived and fulfilled himself. For you are a son of the earth, sucked dry by the suckling earth, that can suck nothing out of itself, but suckles only from the sun. Therefore you would like to have tidings of the son of the sun, which shines and does not suckle. / You would like to hear of the son of God, who shone and gave, who begot, and to whom life was born again, as the earth bears the sun green and colorful children.

You would like to hear of him, the radiating savior, who as a son of the sun cut through the webs of the earth, who sundered the magic threads and released those in bondage, who owned himself and was no one's servant, who sucked no one dry, and whose treasure no one exhausted. You would like to hear of him who was not darkened by the shadow of earth, but illuminated it, who saw the thoughts of all, and whose thoughts no one guessed, who possessed in himself the meaning of all things, and whose meaning no thing could express. Carl Jung; Red Book.

The solitary went into the desert to find himself But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same. He wanted to find what he needed in the outer. But you find manifold meaning only in yourself not in things, since the manifoldness of meaning is not something that is given at the same time, but is a succession of meanings. The meanings that follow one another do not lie in things, but lie in you, who are . subject to many changes, insofar as you take part in life. Things also change, but you do not notice this if you do not change. But if you change, the countenance of the world alters. The manifold sense of things is your manifold sense. It is useless to fathom it in things. And this probably explains why the solitary went into the desert, and fathomed the thing but not himself And therefore what happened to every

desirous solitary also happened to him: the devil came to him with smooth tongue and clear reasoning and knew the right word at the right moment. He lured him to his desire. I had to appear to him as the devil, since I had accepted my darkness. I ate the earth and I drank the sun, and I became a greening tree that stands alone and grows. Carl Jung; Red Book.

What about masculinity? Do you know how much femininity man lacks for completeness Do you know how much masculinity woman lacks for completeness You seek the feminine in women and the masculine in men. And thus there are always only men and women. But where are people You, man, should not seek the feminine in women, but seek and recognize it in yourself as you possess it from the beginning. It pleases you, however, to play at manliness, because it travels on a well-worn track. You, woman, should not seek the masculine in men, but assume the masculine in yourself since you possess it from the beginning. But it amuses you and is easy to play at femininity; consequently man despises you because he despises his femininity. But humankind is masculine and feminine, not just man or woman. You can hardly say of your soul what sex it is. But if you pay close attention, you will see that the most masculine man has a feminine soul, and the most feminine woman has a masculine soul. The more manly you are, the more remote from you is what woman really is, since the feminine in yourself is alien and contemptuous. Carl Jung; Red Book.

If you take a piece of joy from the devil and set off on adventures with it, you accept your pleasure. But pleasure immediately attracts everything you desire, and then you must decide whether your pleasure spoils or enhances you. If you are of the devil, you will grope in blind desire after the manifold, and it will lead you astray. But if you remain with yourself as a man who is himself and not of the devil, then you will remember your humanity. You will not behave toward women per se as a man, but as a human being, that is to say; as if you were of the same sex as her. You will recall your femininity. It may seem to you then as if you were unmanly; stupid, and feminine so to speak. But you must accept the ridiculous, otherwise you will suffer distress, and there will come a time, when you are least observant, when it will suddenly round on you and make you ridiculous. It is bitter for the most masculine man to accept his femininity; since it appears ridiculous to him, powerless and tawdry.

Yes, it seems as if you have lost all virtue, as if you have fallen into debasement. It seems the same way to the woman who accepts her masculinity. Yes, it seems to you like enslavement. You are a slave of what you need in your soul. The most masculine man needs women, and he is consequently their slave. Become a woman yourself; and you will be saved from slavery to woman. You are abandoned without mercy to woman so long as you cannot fend off mockery with all your masculinity. It is good for you once to put on women's clothes: people will laugh at you, but through becoming a woman you attain freedom from women and their tyranny. The acceptance of femininity leads to completion. The same is valid for the woman who accepts her masculinity. The feminine in men is bound up with evil. I find it on the way of desire. The masculine in the woman is bound up with evil. Therefore people hate to accept their own other. But if you accept it, that which is connected with the perfection of men comes to pass: namely; that when you become the one who is mocked, the white bird of the soul comes flying. It was far away; but your humiliation attracted it. The mystery draws near to you, and things happen around you like. miracles. A gold luster shines, since the sun has risen from its grave. As a man you have no soul, since it is in the woman; as a woman you have no soul, since it is in the man. But if you become a human being, then your soul comes to you. Carl Jung; Red Book.

Therefore, because I rise above gendered masculinity and yet do not exceed the human, the feminine that is contemptible to me transforms itself into a meaningful being. This is the most difficult thing-to be beyond the gendered and yet remain within the human. If you rise above the gendered with the help of a general rule, you become the same as that rule and overreach the human. Therefore you become dry; hard, and inhuman. Carl Jung; Red Book.

A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome.

Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. But I would have been blind. Therefore I would have felt only slippery, dead, dangerous, allegedly overcome, insipid, and mawkish things, and I would have pulled back with the

same shudder I felt in turning from Salome.
The thinker's passions are bad, therefore he has no pleasure. The thoughts of one who feels are bad, therefore he has no thoughts. He who prefers to think than to feel, leaves his feeling to rot ,in darkness. It does not grow ripe, but in moldiness produces sick tendrils that do not reach the light. He who prefers to feel than to think leaves his thinking in darkness, where it spins its nets in gloomy places, desolate webs in which mosquitos and gnats become enmeshed. The thinker feels the disgust of feeling since the feeling in him is mainly disgusting. The one who feels thinks the disgust of thinking, since the thinking in him is mainly disgusting. So the serpent lies between the thinker and the one who feels. They are each other's poison and healing. Carl Jung; Red Book
Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. There they found the abundance of visions, the fruits of the desert, the wondrous flowers of the soul. Think diligently about the images that the ancients have left behind. They show the way of what is to come. look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it?
When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung; Red Book.
When the desert begins to bloom, it brings forth strange plants. You will consider yourself mad, and in a certain sense you will in fact be mad. To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. But because the ancients lived this image concretely in events, it became a deception for us, since we became masters of the reality of the world. It is unquestionable: if you enter into the world of the soul, you are like a madman, and a doctor would consider you to be sick. What I say here can be seen as sickness, but no one can see it as sickness more than I do. Carl Jung; Red Book.
Love, soul, and God are beautiful and terrible. The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead. Carl Jung; Red Book.
Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us. What happens outside us in these days is the image that the peoples live in events, to bequeath this image immemorially to far-off times so that they might learn from it for their own way; just as we learned from the images that the ancients had lived before us in events.
Life does not come from events, but from us. Everything that happens outside has already been. Carl Jung; Red Book.
After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen. Carl Jung; Red Book.
How else could Christ have saved his Antichrist? Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond. Carl Jung; Red Book.
And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung; Red Book.
The "going out" of the souls from the Primordial Man can be understood as the projection of a psychic integration process: the saving wholeness of the inner man-i.e., the "Messiah" – cannot come about until all parts of the psyche have been made conscious. Carl Jung; Mysterium Coniunctionis; Page 414.
Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. The one is destined for damnation and death, and the other will rise up. But it will take a long time until you see what is destined for death and what is destined for life, since the lowest in you is still unseparated and one, and in a deep sleep. Carl Jung; Red Book Our psychology is a science . . . Plenty of unqualified persons are sure to push their way in and commit the greatest follies . . . Our aim is simply and solely scientific knowledge . . . If religion

and morality are blown to pieces in the process, so much the worse for them . . . Knowledge is a force of nature that goes its way irresistibly from inner necessity. - Essay Included in CW 18: P. 314

Give no guarantee of objective knowledge. What we do not understand in ourselves we do not understand in the other person either. So there is plenty to ensure that his image will be for the most part subjective. As we know, even an intimate friendship is no guarantee of objective knowledge. - ”General Aspects of Dreams Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P.508

Future generations dare not find themselves okay unless governed over by the bureaucracy, a stubborn church, or the ”good” state

It is the duty of one who goes his own way to inform society of what he finds on his voyage of discovery, be it cooling water for the thirsty or the sandy wastes of unfruitful error. The one helps, the other warns. Not the criticism of individual contemporaries will decide the truth or falsity of his discoveries, but future generations. There are things that are not yet true today, perhaps we dare not find them true, but tomorrow they may be. So every man whose fate it is to go his individual way must proceed with hopefulness and watchfulness, ever conscious of his loneliness and its dangers. - ”On the Psychology of the Unconscious” (1912). In CW 7: Two Essays on Analytical Psychology P. 201

Nobody can fall so low unless he has a great depth. If such a thing can happen to a man, it challenges his best and highest on the other side; that is to say, this depth corresponds to a potential height, and the blackest darkness to a hidden light. - ”On the Re-education of the Germans” (1946). In Basler Nachrichten, Nr. 486, November 16.

It is difficult to gauge the spirit of one’s own time; but, if we observe the trend of art, of style, and of public taste, and see what people read and write, what sort of societies they found, what ”questions” are the order of the day, what the Philistines fight against, we shall find that in the long catalogue of our present social questions by no means the last is the so-called ”sexual question.” This is discussed by men and women who challenge the existing sexual morality and who seek to throw off the burden of moral guilt which past centuries have heaped upon Eros. One cannot simply deny the existence of these endeavors nor condemn then as indefensible; they exist, and probably have adequate grounds for their existence. It is more interesting and more useful to examine carefully the underlying causes of these contemporary movements than to join in the lamentations of the professional mourners of morality who prophesy the moral downfall of humanity. - ”New Paths in Psychology” (1912). CW 7: Two Essays in Analytical Psychology. P. 427

If we try to extract the common and essential factors from the almost inexhaustible variety of individual problems found in the period of youth, we meet in all cases with one particular feature: a more or less patent clinging to the childhood level of consciousness, a resistance to the fateful forces in and around us which would involve us in the world. Something in us wishes to remain a child, to be unconscious or, at most, conscious only of the ego; to reject everything strange, or else subject it to our will; to do nothing, or else indulge our own craving for pleasure or power. In all this there is something of the inertia of matter; it is a persistence in the previous state whose range of consciousness is smaller, narrower, and more egoistic than that of the dualistic phase. For here the individual is faced with the necessity of recognising and accepting what is different and strange as a part of his own life, as a kind of ”also-I.” - ”The Stages of Life” (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 764

When we say that it is egoistic or ”morbid” to be preoccupied with oneself; one’s own company is the worst, ”it makes you melancholy” - such are the glowing testimonials accorded to our human make-up. They are evidently deeply ingrained in our Western minds. Whoever thinks in this way has obviously never asked himself what possible pleasure other people could find in the company of such a miserable coward. - ”The Relations Between the Ego and the Unconscious” (1953) In CW 7: Two Essays on Analytical Psychology. P.323

Just as the ”psychic infra-red,” the biological instinctual mind, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the ”psychic ultra-violet,” the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. - ”On the Nature of the Psyche” (1947). In CW 8: The Structure and Dynamics of the Psyche. P.420

The small world of the child, the family milieu, is the model for the big world. The more intensely the family sets its stamp on the child, the more he will be emotionally inclined, as an adult, to see in the great world his former small world. Of course this must not be taken as a conscious intellectual process. On the contrary, the patient feels and

sees the difference between now and then, and tries as well as he can to adapt himself. Perhaps he will even believe himself perfectly adapted, since he may be able to grasp the situation intellectually, but that does not prevent his emotions from lagging far behind his intellectual insight. - "The Theory of Psychoanalysis" (1913). In CW 4: Freud and Psychoanalysis. P. 312.

It often helps to discriminate by much sound, common sense or side with the winners over you at the time, as long as you lack experience and much skill The tendency to separate the opposites as much as possible and to strive for singleness of meaning is absolutely necessary for clarity of consciousness, since discrimination is of its essence. But when the separation is carried so far that the complementary opposite is lost sight of, and the blackness of the whiteness, the evil of the good, the depth of the heights, and so on, is no longer seen, the result is one-sidedness, which is then compensated from the unconscious without our help. - Mysterium Coniunctionis (1955). CW 14: 470

Reason can give a man equilibrium only if his reason is already an equilibrating organ. But for how many individuals and at what periods in history has it been that? As a rule, a man needs the opposite of his actual situation to force him to find his place in the middle. For the sake of mere reason he can never forgo life's riches and the sensuous appeal of the immediate situation. Against the power and delight of the temporal he must set the joy of the eternal, and against the passion of the sensual the ecstasy of the spiritual. The undeniable reality of the one must be matched by the compelling power of the other. - Psychological Types (1921). CW 6. P.386

The hero's main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious. The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. "And God said, 'Let there be light"' is the projection of that immemorial experience of the separation of consciousness from the unconscious. - "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.284

It is hard to believe that this teeming world is too poor to provide an object for human love - it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. - Symbols of Transformation (1952). CW 5: P.253

Myths are miracle tales . . . In the everyday world of consciousness such things hardly exist; that is to say, until 1933. Only lunatics would have been found in possession of living fragments of mythology. After this date the world of heroes and monsters spread like a devastating fire over whole nations, proving that the strange world of myth had suffered no loss of vitality during the centuries of reason and enlightenment. If metaphysical ideas no longer have . . . a fascinating effect . . ., this is certainly . . . simply and solely (due) to the fact that (some symbols) express what is now welling up from the unconscious as the end-result of the development of Christian consciousness through the centuries . . . a false spirit of arrogance, hysteria, . . ., criminal amorality, and . . . a purveyor of shoddy spiritual goods, . . . philosophical stutterings, and Utopian humbug . . . That is what the post-Christian spirit looks like. - Aion (1951) CW 9, Part II: P.66

The young British man can have only an incomplete understanding of himself and others . . . the first step in a very long climb.The young person of marriageable age does, of course, possess an ego-consciousness (girls more than men, as a rule), but, since he has only recently emerged from the mists of original unconsciousness, he is certain to have wide areas which still lie in the shadow and which preclude to that extent the formation of psychological relationship. This means, in practice, that the young man (or woman) can have only an incomplete understanding of himself and others, and is therefore imperfectly informed as to his, and their, motives. As a rule the motives he acts from are largely unconscious. Subjectively, of course, he thinks himself very conscious and knowing, for we constantly overestimate the existing content of consciousness, and it is a great and surprising discovery when we find that what we had supposed to be the final peak is nothing but the first step in a very long climb. - "Marriage as a Psychological Relationship" (1925). In CW 17: The Development of Personality. P.327

Widely accepted ideas are never the personal property of their so-called author; on the contrary, he is the bondservant of his ideas. Impressive ideas which are hailed as truths have something peculiar about them. AlthoAlthough

they come into being at a definite time, they are and have always been timeless; they arise from that realm of creative psychic life out of which the ephemeral mind of the single human being grows like a plant that blossoms, bears fruit and seed, and then withers and dies. Ideas spring from something greater than the personal human being. Man does not make his ideas; we could say that man's ideas make him. - "Freud and Jung: Contrasts" (1929) In CW 4: Freud and Psychoanalysis. P.769

The healthy man does not torture others - generally it is the tortured who turn into torturers. - "Return to the Simple Life" In CW 18: P.56

We do not devalue statements that originally were intended to be metaphysical when we demonstrate their psychic nature; on the contrary, we confirm their factual character. But, by treating them as psychic phenomena, we remove them from the inaccessible realm of metaphysics, about which nothing verifiable can be said, and this disposes of the impossible question as to whether they are "true" or not. We take our stand simply and solely on the facts, recognizing that the archetypal structure of the unconscious will produce, over and over again and irrespective of tradition, those figures which reappear in the history of all epochs and all peoples, and will endow them with the same significance and numinosity that have been theirs from the beginning. - Mysterium Coniuntionis (1955). CW 14: P.558

The world exists for us only in so far as it is consciously reflected by a mind . . . Thus the mind is endowed with the dignity of a cosmic principle, which . . . gives it a position co-equal with the principle of physical being. The carrier of this consciousness is the individual, who . . . preformed by it and nourished by the gradual awakening of consciousness during childhood. If therefore the mind is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the mind. - "The Undiscovered Self" (1957). In CW 10: Civilization in Transition. P. 528

Merely living for the present does not make us modern, but being greatly aware inside the present, The man we call modern, the man who is aware of the immediate present, is by no means the average man. He is rather the man who stands upon a peak, or at the very edge of the world, the abyss of the future before him, above him the heavens, and below him the whole of mankind with a history that disappears in primeval mists. The modern man - or, let us say again, the man of the immediate present-is rarely met with, for he must be conscious to a superlative degree. Since to be wholly of the present means to be fully conscious of one's existence as a man, it requires the most intensive and extensive consciousness, with a minimum of unconsciousness. It must be clearly understood that the mere fact of living in the present does not make a man modern, for in that case everyone at present alive would be so. He alone is modern who is fully conscious of the present. - "The Spiritual Problem of Modern Man" (1928) In CW 10: Civilization in Transition. P. 149

Since the aims of the second half of life are different from those of the first, to linger too long in the youthful attitude produces a division of the will. Consciousness still presses forward in obedience, as it were, to its own inertia, but the unconscious lags behind, because the strength and inner resolve needed for further expansion have been sapped. This disunity with oneself begets discontent, and since one is not conscious of the real state of things one generally projects the reasons for it upon one's partner. A critical atmosphere thus develops, the necessary prelude to conscious realisation. - "Marriage as a Psychological Relationship" (1925). In CW 17: The Development of the Personality. P. 331

Faking can be understood as outlets of unconscious psychic forces

Enlightenment may have destroyed the spirits of nature, but not the psychic factors that correspond to them, such as . . . lack of criticism, . . . propensity to superstition and prejudice - in short, all those qualities which make possession possible. . . . Psychic conditions which breed demons are as actively at work as ever. The demons have not really disappeared but have merely taken on another form: they have become unconscious psychic forces. - "After the Catastrophe" (1945). In CW 10: Civilization in Transition. P.431

Be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. - "Spirit and Life" (1926). In CW 8: The Structure and Dynamics of the Psyche. P. 645

The persona, the anima, and the little game of illusion that gives meaning to many lives due to getting incapacitated somehow the persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extroverted consciousness,

and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper. If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. - Two Essays on Analytical Psychology, CW 7 (1957). "The Relations between the Ego and the Unconscious" P.309

The psychic life of civilized man . . . is full of problems; we cannot even think of it except in terms of problems. Our psychic processes are made up to a large extent of reflections, doubts, experiments, all of which are almost completely foreign to the unconscious, instinctive mind of primitive man. It is the growth of consciousness which we must thank for the existence of problems; they are the Danaan gift of civilization. - "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 750

There is a risk the customary treatment evolved its sets of tact on top of old hypocrisy Nowadays we have no real sexual morality . . . We are not yet far enough advanced to distinguish between moral and immoral behaviour in the realm of free sexual activity. This is clearly expressed in the customary treatment . . . of unmarried mothers. All the repulsive hypocrisy, the . . . prostitution and . . . venereal diseases, we owe to the barbarous . . . inability to develop a finer moral sense for the enormous psychological differences that exist in the domain of free sexual activity. - In CW 4: Freud and Psychoanalysis. P.666

Up till now, too much was accounted for in terms of spirit. . . . We would say: most likely we are now making exactly the same mistake on the other side. We delude ourselves with the thought that we know much more about matter than about a "metaphysical" mind or spirit, and so we overestimate material causation and believe that it alone affords us a true explanation of life. But matter is just as inscrutable as mind. As to the ultimate things we can know nothing. - "Basic Postulates of Analytical Psychology" (1931). In CW 8: The Structure and Dynamics of the Psyche. P.657

The conflict between nature and spirit is itself a reflection of the paradox of psychic life. This reveals a physical and a spiritual aspect which appear a contradiction because, ultimately, we do not understand the nature of psychic life itself. Whenever, with our human understanding, we want to make a statement about something which in the last analysis we have not grasped and cannot grasp, then we must, if we are honest, be willing to contradict ourselves, we must pull this something into its antithetical parts in order to be able to deal with it at all. The conflict between the physical and the spiritual aspects only shows that psychic life is in the last analysis an incomprehensible "something." - "Basic Postulates of Analytical Psychology" (1931). In CW 8: The Structure and Dynamics of the Psyche. P.680

Modern man . . . is sorely enough beset by his own bad conscience, and wants rather to know how he is to reconcile himself with his own nature - how he is to love the enemy in his own heart and call the wolf his brother. - "Psychotherapists or the Clergy" (1932). In CW 11: Psychology and Religion: West and East. P.523

It is undoubtedly true that instinctually conflicts with our moral views most frequently and most conspicuously in the realm of sex. The conflict between infantile instinctually and ethics can never be avoided. It is, it seems to me, the sine qua non of psychic energy. - "On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of Psyche. P.105

Not only in the psychic man is there something unknown, but also in the physical. We should be able to include this unknown quantity in a total picture of man, but we cannot. Man himself is partly empirical, partly transcendental . . . Also, we do not know whether what we on the empirical plane regard as physical may not, in the Unknown beyond our experience, be identical with what on this side of the border we distinguish from the physical as psychic. - Mysterium Coniunctionis (1955). CW 14: P.765

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. - "Archetypes of the Collective Unconscious" (1935). In CW 9, Part I: Archetypes of the Collective Unconscious. P.28

Love . . . is of fundamental importance in human life and . . . of far greater significance than the individual suspects.

- ”On the Psychology of the Unconscious” (1912) In CW 7: Two Essays on Analytical Psychology. P. 14. P.218

Take for comparison the daily course of the sun-but a sun that is endowed with human feeling and man’s limited consciousness. In the morning it rises from the nocturnal sea of unconsciousness and looks upon the wide, bright world which lies before it in an expanse that steadily widens the higher it climbs in the firmament. In this extension of its field of action caused by its own rising, the sun will discover its significance; it will see the attainment of the greatest possible height, and the widest possible dissemination of its blessings, as its goal. In this conviction the sun pursues its course to the unforeseen zenith-unforeseen, because its career is unique and individual, and the culminating point could not be calculated in advance. At the stroke of noon the descent begins. And the descent means the reversal of all the ideals and values that were cherished in the morning. - ”The Stages of Life” (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 778

”The need for mythic statement is satisfied when we frame a view of the world which adequately explains the meaning of human existence in the cosmos, a view which springs from our psychic wholeness. Jung, C.G. (1961). Memories, Dreams, Reflections. New York: Vintage Books. p. 340.

The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds ”smell,” because the dictionary didn’t say so. - ”Good and Evil in Analytical Psychology” (1959). In CW 10: Civilization in Transition. P.882

Our personal psychology is just a thin skin, a ripple on the ocean of collective psychology. The powerful factor, the factor which changes our whole life, which changes the surface of our known world, which makes history, is collective psychology, and collective psychology moves according to laws entirely different from those of our consciousness. The archetypes are the great decisive forces, they bring about the real events, and not our personal reasoning and practical intellect . . . The archetypal images decide the fate of man. - Analytical Psychology: Its Theory and Practice: The Tavistock Lectures (1935). In CW 18: (retitled) ”The Tavistock Lectures” P. 183

Becoming conscious spells being more alone inside oneself - more individuated, or isolated, possibly estranged. Any of these things can happen, in principle Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. - Mysterium Coniunctionis (1955) CW 14: P 258

From the road to hell: Who promises everything also promises too much. (The road to hell is paved with good intentions too)

The man who promises everything is sure to fulfill nothing, and everyone who promises too much is in danger of using evil means in order to carry out his promises, and is already on the road to perdition. - ”After the Catastrophe” (1945). In CW 10: Civilization in Transition. P. 413.

Normal sex life, as a shared experience with apparently similar aims, further strengthens the feeling of unity and identity. This state is described as one of complete harmony, and is extolled as a great happiness (”one heart and one soul”)-not without good reason, since the return to that original condition of unconscious oneness is like a return to childhood. Hence the childish gestures of all lovers. Even more is it a return to the mother’s womb, into the teeming depths of an as yet unconscious creativity. It is, in truth, a genuine and incontestable experience of the Divine, whose transcendent force obliterates and consumes everything individual; a real communion with life and the impersonal power of fate. - ”Marriage as a Psychological Relationship” (1925). In CW 17: The Development of Personality. P.330

The great problems of life, including of course sex, are always related to the primordial images of the collective unconscious. These images are balancing and compensating factors that correspond to the problems which life confronts us with in reality. This is no matter for astonishment, since these images are deposits of thousands of years of experience of the struggle for existence and for adaptation. Every great experience in life, every profound conflict, evokes the accumulated treasure of these images and brings about their inner constellation. But they become accessible to consciousness only when the individual possesses so much self-awareness and power of understanding that he also reflects on what he experiences instead of just living it blindly. In the latter event he actually lives the myth and the symbol without knowing it. - Psychological Types (1921). CW 6: P. 373

The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness. - Symbols of Transformation. (1952). CW 5: P.652

Every individual needs revolution, inner division, overthrow of the existing order, and renewal, but not by forcing

these things upon his neighbours under the hypocritical cloak of Christian love or the sense of social responsibility or any of the other beautiful euphemisms for unconscious urges to personal power. Individual self-reflection, return of the individual to the ground of human nature, to his own deepest being with its individual and social destiny here is the beginning of a cure for that blindness which reigns at the present hour. - ”On the Psychology of the Unconscious” (1912). In CW 7: Two Essays on Analytical Psychology P. 5

All that is not encompassed by our knowledge, so that we are not in a position to make any statements about its total nature. Microphysics is feeling its way into the unknown side of matter, just as complex psychology is pushing forward into the unknown side of the mind. Both lines of investigation have yielded findings which can be conceived only by means of antinomies, and both have developed concepts which display remarkable analogies. If this trend should become more pronounced in the future, the hypothesis of the unity of their subject-matters would gain in probability. Of course there is little or no hope that the unitary Being can ever be conceived, since our powers of thought and language permit only of antinomian statements. But this much we do know beyond all doubt, that empirical reality has a transcendental background. - Mysterium Coniunctionis (1955). CW 14: P.768

In my naturally limited experience there are, among people of maturer age, very many for whom the development of individuality is an indispensable requirement. Hence I am privately of the opinion that it is just the mature person who, in our times, has the greatest need of some further education in individual culture after his youthful education in school or university has moulded him on exclusively collective lines and thoroughly imbued him with the collective mentality. - ”On Psychic Energy” (1928). In CW 8: The Structure and Dynamics of the Psyche. P. 112

Most men and dogs are erotically blind and decisive ones at that

Most men are erotically blinded - they commit the unpardonable mistake of confusing Eros with sex. A man thinks he possesses a woman if he has her sexually. He never possesses her less, for to a woman the Eros-relationship is the real and decisive one. For her, marriage is a relationship with sex thrown in as an accompaniment. - ”Woman in Europe” (1927). In CW 10: Civilization in Transition. P.255

Anyone who wants to know the human mind will learn next to nothing from experimental psychology. He would be better advised to put away his scholar’s gown, bid farewell to his study, and wander with human heart through the world. There, in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, Socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with real knowledge of the human soul. - ”New Paths in Psychology” In CW 7: Two Essays on Analytical Psychology. P.409

The man who has attained consciousness of the present is solitary. The ”modern” man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. - ”The Spiritual Problems of Modern Man” (1928). In CW 10: Civilization in Transition. P. 150

To speak of the morning and spring, of the evening and the autumn of life is not mere sentimental jargon. We thus give expression to psychological truths, and even more to physiological facts. - ”The Stages of Life” (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 780

So far mythologists have always helped themselves out with solar, lunar, meteorological, vegetal, and other ideas of the kind. The fact that myths are first and foremost psychic phenomena that reveal the nature of the soul is something they have absolutely refused to see until now. Primitive man is not much interested in objective explanations of the obvious, but he has an imperative need or rather, his unconscious mind has an irresistible urge-to assimilate all outer sense experiences to inner, psychic events. It is not enough for the primitive to see the sun rise and set; this external observation must at the same time be a psychic happening: the sun in its course must represent the fate of a god or hero who, in the last analysis, dwells nowhere except in the soul of man. All the mythologised processes of nature, such as summer and winter, the phases of the moon, the rainy seasons, and so forth, are in no sense allegories of these objective occurrences; rather they are symbolic expressions of the inner, unconscious drama of the mind which becomes accessible to man’s consciousness by way of projection - that is, mirrored in the events of nature. - ”Archetypes of the Collective Unconscious” (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious.

P.7

There are many people who are only partially conscious. Even among absolutely civilized Europeans there is a disproportionately high number of abnormally unconscious individuals who spend a great part of their lives in an unconscious state. They know what happens to them, but they do not know what they do or say. They cannot judge of the consequences of their actions. These are people who are abnormally unconscious, that is, in a primitive state. What then finally makes them conscious? If they get a slap in the face, then they become conscious; something really happens, and that makes them conscious. They meet with something fatal and then they suddenly realise what they are doing . - From the "Basel Seminar" (1934)

The high ideal of educating the personality is not for children: for what is usually meant by personality - a well-rounded psychic whole that is capable of resistance and abounding in energy - is an adult ideal. It is only in an age like ours, when the individual is unconscious of the problems of adult life, or - what is worse - when he consciously shirks them, that people could wish to foist this ideal on to childhood. - "The Development of the Personality" (1934). In CW 17: The Development of the Personality. P.286

Only a life lived in a certain spirit is worth living. It is a remarkable fact that a life lived entirely from the ego is dull not only for the person himself but for all concerned. - "Spirit and Life" (1926). In CW 8: The Structure and Dynamics of the Psyche. P. 645

He who is rooted in the soil endures. Alienation from the unconscious and from its historical conditions spells rootlessness. That is the danger that lies in wait for the conqueror of foreign lands, and for every individual who, through one-sided allegiance to any kind of -ism, loses touch with the dark, maternal, earthy ground of his being. - "Mind and Earth" (1927). In CW 10: Civilization in Transition. P. 103

The stirring up of conflict is a Lucipherian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. - "Psychological Aspects of the Mother Archetype" (1939). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 179

If we wish to stay on the heights we have reached, we must struggle all the time to consolidate our consciousness and its attitude. But we soon discover that this praiseworthy and apparently unavoidable battle with the years leads to stagnation and desiccation of soul. Our convictions become platitudes ground out on a barrel-organ, our ideals become starchy habits, enthusiasm stiffens into automatic gestures. The source of the water of life seeps away. We ourselves may not notice it, but everybody else does, and that is even more painful. If we should risk a little introspection, coupled perhaps with an energetic attempt to be honest for once with ourselves, we may get a dim idea of all the wants, longings, and fears that have accumulated down there-a repulsive and sinister sight. The mind shies away, but life wants to flow down into the depths. Fate itself seems to preserve us from this, for each of us has a tendency to become an immovable pillar of the past. - Symbols of Transformation (1952). CW 5: P. 553

If there is anything that we wish to change in our children, we should first examine it and see whether it is not something that could better be changed in ourselves. Take our enthusiasm for pedagogics. It may be that the boot is on the other leg. It may be that we misplace the pedagogical need because it would be an uncomfortable reminder that we ourselves are still children in many respects and still need a vast amount of educating. - "The Development of the Personality" (1934). In CW 17: The Development of the Personality. P.287

Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" - "Psychological Aspects of the Mother Archetype" (1939). In CW 8: The Structure and Dynamics of the Psyche. P.183

If you want to learn the greatest lesson India can teach you, wrap yourself in the cloak of your moral superiority, go

to the Black Pagoda of Konarak, sit down in the shadow of the mighty ruin that is still covered with the most amazing collection of obscenities, read Murray's cunning old Handbook for India, which tells you how to be properly shocked by this lamentable state of affairs, and how you should go into the temples in the evening, because in the lamplight they look if possible "more (and how beautifully!) wicked"; and then analyse carefully and with the utmost honesty all your reactions, feelings, and thoughts. It will take you quite a while, but in the end, if you have done good work, you will have learned something about yourself, and about the white man in general, which you have probably never heard from anyone else. - "What India Can Teach Us" (1939). In CW 10: Civilization in Transition. P.1013

To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality in fact is. - "The Relations between the Ego and the Unconscious" (1928). In CW 7: Two Essays on Analytical Psychology. P. 242

The psychology of the individual can never be exhaustively explained from himself alone: a clear recognition is needed of the way it is also conditioned by historical and environmental circumstances. His individual psychology is not merely a physiological, biological, or personal problem; it is also a contemporary problem. - Psychological Types (1921). CW 6: P. 717

Every science is a function of the mind, and all knowledge is rooted in it. The mind is the greatest of all cosmic wonders. - "On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.357

A person must pay dearly for the divine gift of creative fire. It is as though each of us was born with a limited store of energy. In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects-ruthlessness, selfishness ("autoeroticism"), vanity, and other infantile traits. These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted. - "Psychology and Literature" (1930). In CW 15: The Spirit in Man, Art and Literature. P. 158

A psychology that treats the mind as an epiphenomenon would better call itself brain-psychology, and remain satisfied with the meager results that such a psycho-physiology can yield. The mind deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain. One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds. - "On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of the Psyche. pp.10

You always become the thing you fight the most. - "Diagnosing the Dictators." In Hearst's International Cosmopolitan, January 1939 pp.22

The mind is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal mind. In this sense we can take the theory of compensation as a basic law of psychic behavior. Too little on one side results in too much on the other. - "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.330

Although biological instinctive processes contribute to the formation of personality, individuality is nevertheless essentially different from collective instincts; indeed, it stands in the most direct opposition to them, just as the individual as a personality is always distinct from the collective. His essence consists precisely in this distinction. Every ego-psychology must necessarily exclude and ignore just the collective element that is bound to a psychology of instinct, since it describes that very process by which the ego becomes differentiated from collective drives. - Psychological Types (1921). CW 6. P.88

We all have a great need to be good ourselves, and occasionally we like to show it by the appropriate actions. If good can come of evil self-interest, then the two sides of human nature have co-operated. But when in a fit of enthusiasm we begin with the good, our deep-rooted selfishness remains in the background, unsatisfied and resentful, only waiting for an opportunity to take its revenge in the most atrocious way. - "Return to the Simple Life" In DU I:3 (May 1941) In CW 18: P. 56

There would appear to be a sort of conscience in mankind which severely punishes everyone who does not somehow and at some time, at whatever cost to his virtuous pride, cease to defend and assert himself, and instead confess himself fallible and human. Until he can do this, an impenetrable wall shuts him off from the vital feeling that he is a man among other men. - "Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy.

P.132

Western man is held in thrall by the ”ten thousand things”; he sees only particulars, he is ego-bound and thing-bound, and unaware of the deep root of all being. Eastern man, on the other hand, experiences the world of particulars, and even his own ego, like a dream; he is rooted essentially in the ”Ground,” which attracts him so powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us. - Psychology and Alchemy (1944). CW 12: P.8

In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened. This general point of view lifts the individual out of himself and connects him with humanity. - Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18 (retitled) ”The Tavistock Lectures” P.116

Utterly impractical things India can teach us is there to intrude and disturb North Americans The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing. - ”What India Can Teach Us” (1939). In CW 10: Civilization in Transition. P. 1004

I know nothing of a ”super-reality.” Reality contains everything I can know, for everything that acts upon me is real and actual. If it does not act upon me, then I notice nothing and can, therefore, know nothing about it. Hence I can make statements only about real things, but not about things that are unreal, or surreal, or subreal. Unless, of course, it should occur to someone to limit the concept of reality in such a way that the attribute ”real” applied only to a particular segment of the world’s reality. This restriction to the so-called material or concrete reality of objects perceived by the senses is a product of a particular way of thinking-the thinking that underlies ”sound common sense” and our ordinary use of language. It operates on the celebrated principle ”Nihil est in intellectu quod non antea fuerit in sensu,” regardless of the fact that there are very many things in the mind which did not derive from the data of the senses. According to this view, everything is ”real” which comes, or seems to come, directly or indirectly from the world revealed by the senses. This limited picture of the world is a reflection of the one-sidedness of Western man. - ”The Real and the Surreal” (1933). In CW 8: The Structure and Dynamics of the Psyche. P.745

The Christian West considers man to be wholly dependent upon the grace of God, or at least upon the Church as the exclusive and divinely sanctioned earthly instrument of man’s redemption. The East, however, insists that man is the sole cause of his higher development, for it believes in ”self- liberation.” - The Tibetan Book of the Great Liberation (1954). Psychological Commentary (written in 1939) by C.G. Jung In CW 11: Psychology and Religion: West and East. P.770

The office I hold is certainly my special activity; but it is also a collective factor that has come into existence historically through the co-operation of many people and whose dignity rests solely on collective approval. When, therefore, I identify myself with my office or title, I behave as though I myself were the whole complex of social factors of which that office consists, or as though I were not only the bearer of the office, but also and at the same time the approval of society. I have made an extraordinary extension of myself and have usurped qualities which are not in me but outside Me. - ”The Relations Between the Ego and the Unconscious” (1953) In CW 7: Two Essays on Analytical Psychology. P.227

The middle period of life is a time of enormous psychological importance. The child begins its psychological life within very narrow limits, inside the magic circle of the mother and the family. With progressive maturation it widens its horizon and its own sphere of influence; its hopes and intentions are directed to extending the scope of personal power and possessions; desire reaches out to the world in ever-widening range; the will of the individual becomes more and more identical with the natural goals pursued by unconscious motivations. Thus man breathes his own life into things, until finally they begin to live of themselves and to multiply; and imperceptibly he is overgrown by them. Mothers are overtaken by their children, men by their own creations, and what was originally brought into being only with labour and the greatest effort can no longer be held in check. First it was passion, then it became duty, and finally an intolerable burden, a vampire that fattens on the life of its creator. - ”Marriage as a Psychological Relationship” (1925). In CW 17: The Development of the Personality. P. 331

This is a solution, in other words it furthers progress that can be irrespective of one path Every advance in culture is, psychologically, an extension of consciousness, a coming to consciousness that can take place only through discrimination. Therefore an advance always begins with individuation, that is to say with the individual, conscious of his isolation, cutting a new path through hitherto untrodden territory. To do this he must first return to the fundamental facts of his own being, irrespective of all authority and tradition, and allow himself to become conscious of his distinctiveness. If he succeeds in giving collective validity to his widened consciousness, he creates a tension of opposites that provides the stimulation which culture needs for its further progress. - ”On Psychic Energy” (1928). In CW 8: The Structure and Dynamics of the Psyche. P. 111

2.11 December

The Spirit and the Torment of Sanctification (2012-12-01 09:20)

”Why should our spirit not take upon itself torment and restlessness for the sake of sanctification? But all this will come over you, for I already hear the steps of those who bear the keys to open the gates of the depths. The valleys and mountains that resound with the noise of battles, the lamentation arising from innumerable inhabited sites is the omen of what is to come. My visions are truth for I have beheld what is to come. But you are not supposed to believe me, because otherwise you will stray from your path, the right one, that leads you safely to your suffering that I have seen ahead.
May no faith mislead you, accept your utmost unbelief it guides you on your way. Accept your betrayal and infidelity,

your arrogance and your better knowledge, and you will reach the safe and secure route that leads you to your lowest; and what you do to your lowest, you will do to the anointed. Do not forget this: Nothing of the law of love is abrogated, but much has been added to it. Cursed unto himself is he who kills the one capable of love in himself for the horde of the dead who died for the sake of love is immeasurable, and the mightiest among these dead is Christ the Lord. Holding these dead in reverence is wisdom.
Purgatory awaits those who murder the one in themselves who is capable of love. You will lament and rave against the impossibility of uniting the lowest in you with the law of those who love. I say to you: Just as Christ subjugated the nature of the physical to the spirit under the law of the word of the father, the nature of the spirit shall be subjugated to the physical under the law of Christ's completed work of salvation through love. You are afraid of the danger; but know that where God is nearest, the danger is greatest. How can you recognize the anointed one without any danger? Will one ever acquire a precious stone with a copper coin? The lowest in you is what endangers you. Fear and doubt guard the gates of your way. The lowest in you is the unforeseeable for you cannot see it. Thus shape and behold it. You will thus open the floodgates of chaos. The sun arises from the darkest, dampest, and coldest. The unknowing people of this time only see the one; they never see the other approaching them. But if the one exists, so does the other" Carl Jung; Red Book [Draft](pp. 409-10).

Anonymous (2012-12-02 08:17:16)
Hello there,
Thank you for your extract from the Red Book.
I'm trying to understand it. To love our darkness too; is that right? Those nasty, cruel, shameful things we have done that make us cringe?
Is the idea that it is the ego that entirely blocks our way down this path? (Of course I'm talking about myself).
I do hope its OK my writing this here.
Best wishes,
Richard Robertson

Lewis Lafontaine (2012-12-02 09:17:31)
You may download the complete RED BOOK at this link and then do a "Find" search to find and read the entire quotation in context which might help answer you question.
Link in in the last paragraph, just above the video.
http://www.stillnessspeaks.com/ssblog/carl-jung-red-book-advaita/
Carl Jung and the Red Book are often a topic of conversation at the Carl Jung Depth Psychology Facebook Group which you are most welcome to join.
https://www.facebook.com/groups/56536297291/

Roberto Lima Netto (2012-12-03 05:27:14)
To love your darkness is to accept your shadow, the first stage in the journey of individuation. This journey can also be called the journey toward great awareness, and it is important to recognize your shadow, accept what is to be accepted and not what goes against your principles. Among other features, we hold a criminal inside our shadow. Recognizing it, does not mean we have to act it. On the contrary, as Joseph Campbell said, ""My definition of demon is an angel that was not recognized by the ego. It is a power that you denied and repressed. So, like any repressed energy, it begins to grow and to become very dangerous". Do you prefer a demon on your back or an angel at your side?
Roberto - www,HappinessAcademyOnline.org

Lewis Lafontaine (2012-12-03 06:01:06)
I wish to embrace both angels and demons in all of their grace and wrath and accept them as my own.

Laura Ann (2012-12-09 22:06:36)
Ive never read about learning to accept and love your shadow with religious/christian metaphor embedded in the text, very interesting. Accepting the lightness AND the darkness within us is certainly a crucial step towards true self acceptance and self love. If anyone is familiar with Ann Shulgin or Shadow Therapy she has a beautiful speech on shadow therapy via psychedelics. I linked it to one of my posts. You can find it here if interested.
http://discoverynoveltyempathy.blogspot.com/2012/11/what-about-forgiving-myse lf.html

Laura Ann (2012-12-09 22:13:00)
beautiful quote

The Gods have claimed another Victim.... **(2012-12-12 05:39)**

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. ”Archetypes and the Collective Unconscious” (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 62

Roberto Lima Netto (2012-12-13 06:12:02)
A real life case: When I was in high school, my math teacher, a very gifted one, left his wife and children and run away with his niece of sixteen years old. A scandal! Evidently things got all wrong for him. Anima projections cannot resist living together.

Roberto
www.HappinessAcademyOnline.org

Consciousness should defend its reason **(2012-12-16 07:17)**

Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too–as much of it as we can stand. This means open conflict and open collaboration at once. That, evidently, is the way human life should be. It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an "individual."[Conscious, Unconscious, and Individuation," CW 9i, par. 522.]

(2012-12-17 06:21)

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round? Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. ”Analytical Psychology and Weltanschauung” (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

Gary (2012-12-18 08:18:04)
This quote brings the responsibility back home, Lewis, where it belongs. TY.

victorgnostos (2012-12-20 00:50:06)
Solo las almas despiertas entendemos la profundidad de la voz del hombre. No procesamos con lógica, la conciencia nos indica.
Only the awakened souls understand the deep meaning of the man’s voice. We do not prosece with logic, our counciesnes let us now the truth

He must obey his own law„„ (2012-12-18 06:53)

”The fact that a man who goes his own way ends in ruin means nothing…He must obey his own law, as if it were a daemon whispering to him of new and wonderful paths…There are not a few who are called awake by the summons of the voice, whereupon they are at once set apart from the others, feeling themselves confronted with a problem about which the others know nothing.

In most cases it is impossible to explain to the others what has happened, for any understanding is walled off by impenetrable prejudices. ”You are no different from anybody else,” they will chorus or, ”there’s no such thing,” and even if there is such a thing, it is immediately branded as ”morbid”…He is at once set apart and isolated, as he has resolved to obey the law that commands him from within. ”His own law!” everybody will cry. But he knows better: it is the law…The only meaningful life is a life that strives for the individual realization–absolute and unconditional–of its own particular law…To the extent that a man is untrue to the law of his being…he has failed to realize his own life’s meaning.

The undiscovered vein within us is a living part of the psyche; classical Chinese philosophy names this interior way ”Tao,” and likens it to a flow of water that moves irresistibly towards its goal. To rest in Tao means fulfillment, whole-

ness, one's destination reached, one's mission done; the beginning, end, and perfect realization of the meaning of existence innate in all things." — C.G. Jung

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victorgnostos (2012-12-20 00:54:20)
This comment has been removed by a blog administrator.

victorgnostos (2012-12-20 00:55:34)
This comment has been removed by a blog administrator.

Message from the Philemon Foundation (2012-12-21 08:35)

Message from the Philemon Foundation:
We are now able to announce that the Philemon Foundation is preparing for publication on the long awaited Black Books 1913-1932 of C. G. Jung, in cooperation with the Foundation of the Works of C. G Jung, and W. W. Norton,

publisher of Liber Novus, The Red Book.

The text of The Red Book draws on material from the Black Books between 1913 and 1916. Approximately fifty percent of the former derives directly from the latter, with very light editing and reworking. The Black Books are not personal diaries, but the records of the unique self-experimentation that Jung called his 'confrontation with the unconscious.' He did not record day to day happenings or outer events, but rather he engaged his inner world, his dreams, fantasies, and psychic experience.

The Black Books shed light on the genesis of The Red Book, the further elaboration of Jung's personal cosmology from 1916 on-wards, and the making of analytical psychology. The material that Jung did not transfer to The Red Book is just as important as the passages he did include.

The Philemon series edition of the Black Books will be produced by the scholars who prepared The Red Book. They will be edited and introduced by the Philemon Foundation General Editor, Sonu Shamdasani, and will be translated by Mark Kyburz, John Peck, and Sonu Shamdasani. The Norton publication will be a facsimile edition of six volumes, designated by their dates, in a boxed set.

UNDER SUBMISSION:

-Jung's seminar, Dream Interpretation: Ancient and Modern, edited by Maria Mayer-Grass, Lorenz Jung and John Peck, and translated by Ernst Falzeder with Tony Woolfson.

NEARING COMPLETION:

-Jung's 1933 Berlin Seminar, edited by Giovanni Sorge, and translated by Mark Kyburz and John Peck.

-Jung's 1931 German Seminar, edited by Ernst Falzeder and translated by Ernst Falzeder with Tony Woolfson.

UNDERWAY:

-Jung's 1937-8 Bailey Island and New York Seminars, edited by Suzanne Gieser.

-Jung's lecture on Gérard de Nerval, edited by Craig Stephenson.

-Jung's correspondence with Erich Neumann, edited by Martin Liebscher, and translated by Heather McCartney.

-Jung's correspondence with Mircea Eliade, Wilhelm Hauer, and Heinrich Zimmer, edited by Giovanni Sorge.

-Jung's correspondence with Adolf Keller, edited by Marianne Jehle, translated by Mark Kyburz and John Peck.

-Jung's ETH Lectures 1933-1941, eight volumes, edited by Ernst Falzeder and Martin Liebscher, (vols. 1-3 translated by Mark Kyburz and John Peck).

The Christian symbol is a living thing (2012-12-24 08:16)

• ”As at the beginning of the Christian Era, so again today we are faced with the problem of the moral backwardness which has failed to keep pace with our scientific, technical and social developments.” (from ”The Undiscovered Self”, 1957)
• - ”The Christian symbol is a living thing that carries in itself the seeds of further development.” (from ”The Undiscovered Self”, 1957)

Christmas has come. The God is in the egg. **(2012-12-25 08:27)**

Take your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see only the same thing and never anything else. Bring your God down to the haze pregnant with poison, but not like those blinded ones who try to illuminate the darkness with lanterns which it does not comprehend. Instead, secretly carry your God to a hospitable roof. The huts of men are small and they cannot welcome the
God despite their hospitality and willingness. Hence do not wait until rawly bungling hands of men hack your God to pieces, but embrace him again, lovingly, until he has talcen on the form of his first beginning. Let no human eye see. the much loved, terribly splendid one in the state of his illness and lack of power. Consider that your fellow men are animals without knowing it. So long as they go to pasture, or lie in the sun, or suckle their young, or mate with each other, they are beautiful and harmless creatures of dark Mother Earth. But if the God appears, they begin to rave, since the nearness of God makes people rave. They tremble with fear and fury and suddenly attack one another in fratricidal struggles, since one senses the approaching God in the other. So conceal the God that you have taken with you. Let them rave and maul each other. Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner:
Set the egg before you, the God in his beginning.
And behold it.
And incubate it with the magical warmth of your gaze.
HERE THE INCANTATIONS BEGIN.
Christmas has come. The God is in the egg.
I have prepared a rug for my God, an expensive red the land
Of morning.
He shall be surrounded by the shimmer of magnificence of his
Eastern land.
I am the mother, the simple maiden, who gave birth and did not
know how.
I am the careful father, who protected the maiden.
I am the shepherd, who received the message as he guarded his herd at
night on the dark fields.
I am the holy animal that stood astonished and cannot grasp the
becoming of the God ..
I am the wise man who came from the East, suspecting the miracle
from afar.
And I am the egg that surrounds and nurtures the seed of the God
in me.
The solemn hours lengthen.
And my humanity is wretched and suffers torment.
Since I am a giver of birth.
Whence do you delight me, 0h God!'

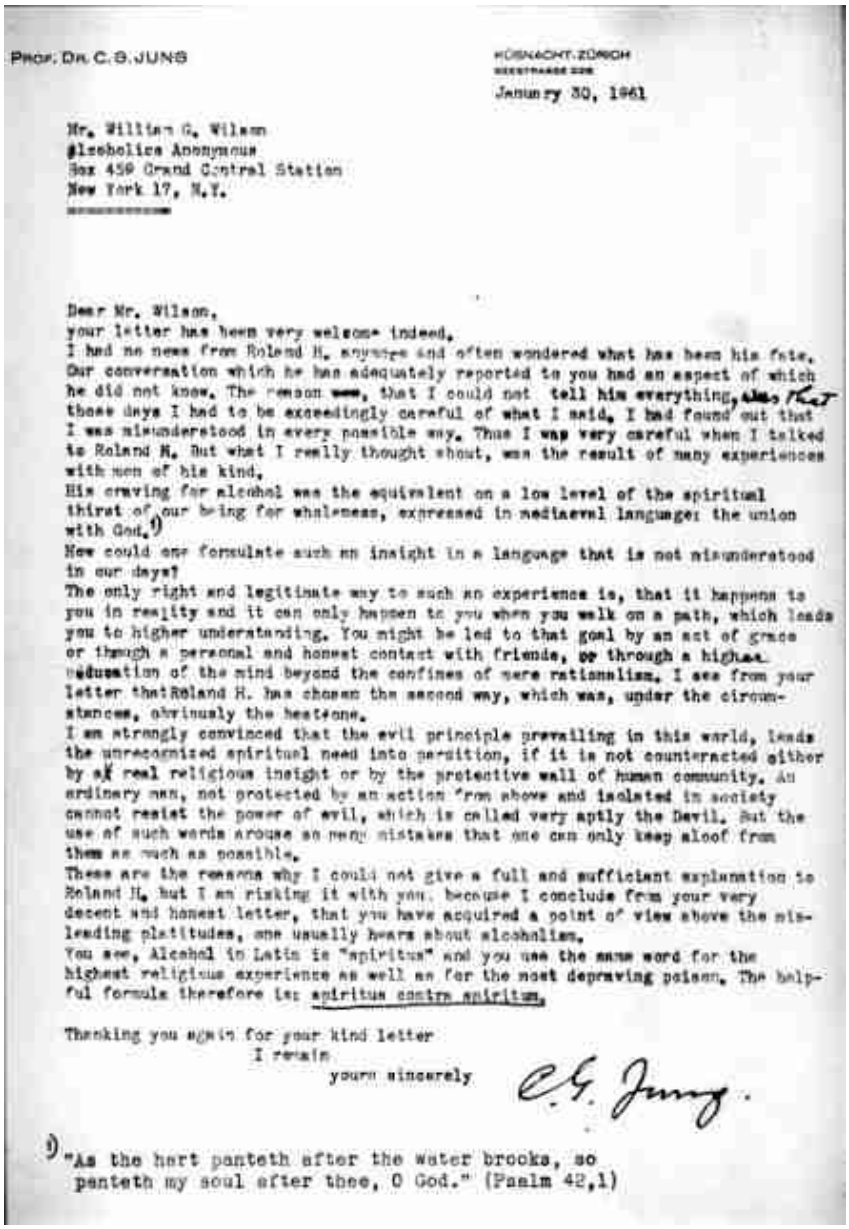
He is the eternal emptiness and the eternal fullness.
Nothing resembles him and he resembles everything.
Eternal darkness and eternal brightness.
Eternal below and eternal above.
Double nature in one.
Simple in the manifold.
Meaning in absurdity.
Freedom in bondage.
Subjugated when victorious.
old in youth.
Yes in no.
Oh
light of the middle way,
enclosed in the egg,
embryonic,
full or ardor, oppressed.
Fully expectant,
dreamlike, awaiting lost memories.
As heavy as stone, hardened.
Molten, transparent.
Streaming bright, coiled on itself.
Amen, you are the lord of the beginning.
Amen, you are the star of the East.
Amen, you are the flower that blooms over everything.
Amen, you are the deer that breaks out of the forest.
Amen, you are the song that sounds far over the water.
Amen, you are the beginning and the end.
One word that was never spoken.
One light that was never lit up.
An unparalleled confusion.
And a road without end.
I forgive myself these words, as you also forgive me for wanting your blazing light.
Rise up, you gracious fire of old night.
I kiss the threshold of your beginning.
Myhand prepares the rug and spreads abundant red jfowers before you.
Rise up my friend, you who lay sick, break through the shell.
We have prepared a meal for you.
Gifts have been prepared for you.
Dancers await you.
We have built a house for you.
Your servants stand ready.
We drove herds together for you on green fields.
We filled your cup with red wine.
We set out fragrant fruit on golden dishes.
We knock at your prison and lay our ears against it.
The hours lengthen, tarry no longer.
We are wretched without you and our song is worn out.
We are miserable without you and wear out our songs.
We spoke all the words that our heart gave us.

What else do you want?
What else shall we fulfill for your
We open every door for you.
We bend our knees where you want us to.
We go to all points oj the compass according to your wish.
We carry up what is below, and we turn what is above into what is below, as you command.
We give and take according to your wish.
We wanted to turn right, but go left, obedient to your sign. We rise and we fall, we sway and we remain still, we see and we are blind, we hear and we are deaf, we say yes and no, always hearing your word.
We do not comprehend and we live the incomprehensible.
We do not love and we live the unloved.
And we evolve around ourselves again and comprehend and live the understandable.
We love and live the loved, true to your law. /
Come to us, we who are willing from our own will.
Come to us, we who understand you from our own spirit.
Come to us, we who will warm you at our own fire.
Come to us, we who will heal you with our own art.
Come to us, we who will produce you out oj our own body.
Come, child, to father and mother.
We asked earth.
We asked Heaven.
We asked the sea.
We asked the wind.
We asked the fire.
We looked for you with all the peoples.
We looked for you with all the kings.
We looked for you with all the wise.
We looked for you in our own heads and hearts.
And we found you in the egg.
I have slain a precious human sacrifice for you, a youth and old man.
I have cut my skin with a knife.
I have sprinkled your altar with my own blood.
I have banished my father and mother so that you can live with me.
I have turned my night into day and went about at midday like a sleepwalker.
I have overthrown all the Gods, broken the laws, eaten the impure.
I have thrown down my sword and dressed in women's clothing.
I shattered my firm castle and played like a child in the sand.
I saw warriors form into line of battle and I destroyed my suit of armor with a hammer.
I planted my field and let the fruit decay.
I made small everything that was great and made everything great that was small.
I exchanged my furthest goal for the nearest, and so I am ready.

marci segal (2013-01-29 09:46:21)
Where is this poem from?

Lewis Lafontaine (2013-01-29 10:04:47)
The poem was written by Dr. Carl Jung and his contained within his Red Book which may be downloaded at the link below or purchased from Amazon Books.
Link in in the last paragraph, just above the video.
http://www.stillnessspeaks.com/ssblog/carl-jung-red-book-advaita/

Letter to Bill Wilson from Dr.Carl Jung (2012-12-26 11:19)



PROF. DR. C. G. JUNG

KÜSNACHT-ZÜRICH
SEESTRASSE 228

January 30, 1961

Mr. William G. Wilson
Alcoholics Anonymous
Box 459 Grand Central Station
New York 17, N.Y.

Dear Mr. Wilson,
your letter has been very welcome indeed.
I had no news from Roland H. anymore and often wondered what has been his fate. Our conversation which he has adequately reported to you had an aspect of which he did not know. The reason was, that I could not tell him everything, also, that those days I had to be exceedingly careful of what I said. I had found out that I was misunderstood in every possible way. Thus I was very careful when I talked to Roland H. But what I really thought about, was the result of many experiences with men of his kind.
His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in mediaeval language: the union with God.[1]
How could one formulate such an insight in a language that is not misunderstood in our days?
The only right and legitimate way to such an experience is, that it happens to you in reality and it can only happen to you when you walk on a path, which leads you to higher understanding. You might be led to that goal by an act of grace or through a personal and honest contact with friends, or through a higher education of the mind beyond the confines of mere rationalism. I see from your letter that Roland H. has chosen the second way, which was, under the circumstances, obviously the best one.
I am strongly convinced that the evil principle prevailing in this world, leads the unrecognized spiritual need into perdition, if it is not counteracted either by a real religious insight or by the protective wall of human community. An ordinary man, not protected by an action from above and isolated in society cannot resist the power of evil, which is called very aptly the Devil. But the use of such words arouse so many mistakes that one can only keep aloof from them as much as possible.
These are the reasons why I could not give a full and sufficient explanation to Roland H. but I am risking it with you, because I conclude from your very decent and honest letter, that you have acquired a point of view above the misleading platitudes, one usually hears about alcoholism.
You see, Alcohol in Latin is "spiritus" and you use the same word for the highest religious experience as well as for the most depraving poison. The helpful formula therefore is: spiritus contra spiritum.

Thanking you again for your kind letter
I remain
yours sincerely C. G. Jung.

[1] "As the hart panteth after the water brooks, so panteth my soul after thee, O God." (Psalm 42,1)

Dear Mr. Wilson
Your letter has been very welcome indeed.

I had no news from Roland H. anymore and often wondered what has been his fate. Our conversation which he has adequately reported to you had an aspect of which he did not know. The reason that I could not tell him everything was that those days I had to be exceedingly careful of what I said. I had found out that I was misunderstood in every possible way. Thus I was very careful when I talked to Roland H. But what I really thought about was the result of many experiences with men of his kind.

His craving for alcohol was the equivalent, on a low level, of the spiritual thirst of our being for wholeness, expressed in medieval language: the union with God.*

How could one formulate such an insight in a language that is not misunderstood in our days?

The only right and legitimate way to such an experience is that it happens to you in reality and it can only happen to you when you walk on a path which leads you to higher understanding. You might be led to that goal by an act of grace or through a personal and honest contact with friends, or through a higher education of the mind beyond the confines of mere rationalism. I see from your letter that Roland H. has chosen the second way, which was, under the circumstances, obviously the best one.

I am strongly convinced that the evil principle prevailing in this world leads the unrecognized spiritual need into perdition, if it is not counteracted either by real religious insight or by the protective wall of human community. An ordinary man, not protected by an action from above and isolated in society, cannot resist the power of evil, which is called very aptly the Devil. But the use of such words arouses so many mistakes that one can only keep aloof from them as much as possible.

These are the reasons why I could not give a full and sufficient explanation to Roland H., but I am risking it with you because I conclude from your very decent and honest letter that you have acquired a point of view above the misleading platitudes one usually hears about alcoholism.

You see, ”alcohol” in Latin is ”spiritus” and you use the same word for the highest religious experience as well as for the most depraving poison. The helpful formula therefore is: spiritus contra spiritum.

Thanking you again for your kind letter

I remain

Yours sincerely

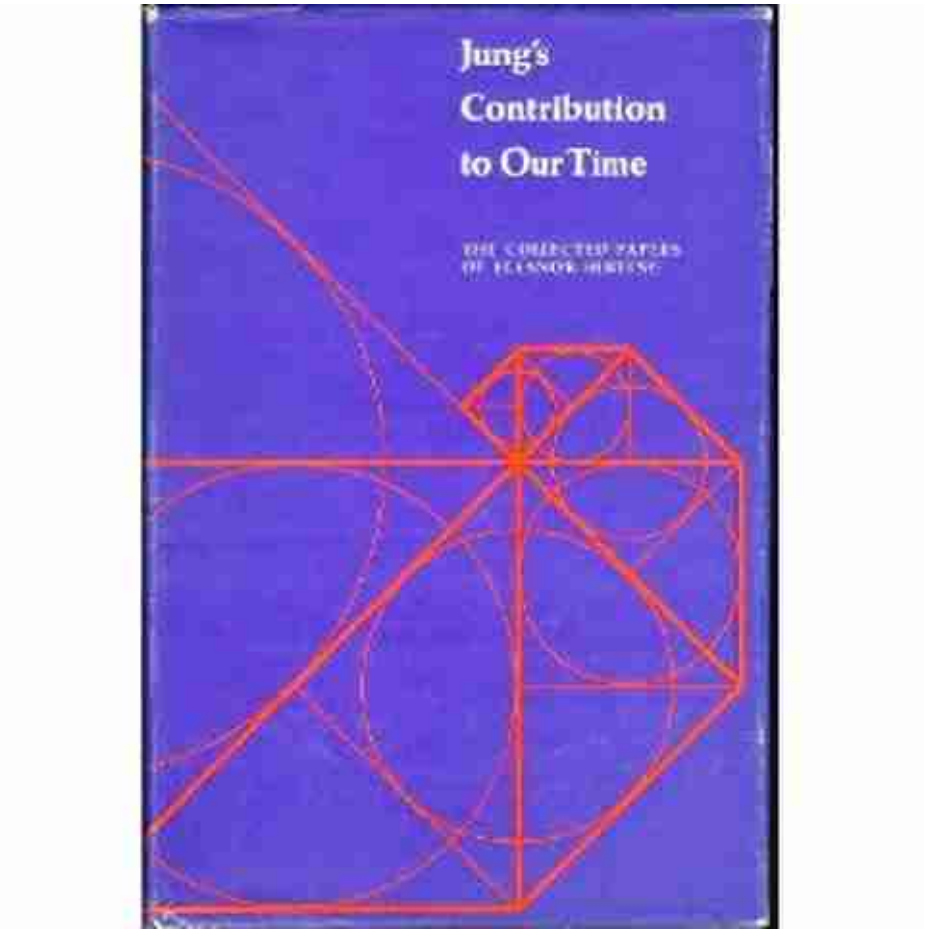
C. G. Jung

Roberto Lima Netto (2012-12-27 07:01:18)

This letter deals with alcoholics, but it is valid for any addiction. Human beings cannot get rid of a strong addiction without the help of the spirit, a major force that some prefer to call God. support.

Roberto Lima Netto, author of The Jungian Bible that reads some stories of the Old Testament with the lights of Jungian Psychology

Jung's Contribution to Our Time ˜By Eleanor Bertine (2012-12-26 19:44)



Eleanor Bertine is yet another of the great Depth Psychology pioneers who is largely unknown or forgotten yet she made monumental contributions to Depth Psychology. Her book "Jung's Contribution to Our Time" is a fine book both for those knowledgeable about Dr. Jung's work but it is written in a language that a layperson can find enjoyable and informative reading.

Below are some Eleanor Bertine Quotations:

"All down the ages the existence of a supreme value has been attested by religious and mystical people, but Jung's gift to his generation is the discovery that this value lies within the human psyche itself. Moreover, he has elaborated a method by which it can be sought there, without the necessity of any dogma or belief, and in addition can be formulated in terms consonant with the best of modern science." –Eleanor Bertine

”In the multiplicity of impressions and reactions which form the content of human life, man has always sought some principle of order. This search involves finding a point of reference to which each fragmentary experience can be related - into whose lines of force it can be fitted - in such a way that the chaos of event and circumstance takes on a pattern and so finds coherence and meaning. ... That which is unknown, shifting, changing, always produces a sense of dread, of insecurity. He who would venture into strange and unexplored realms, either inner or outer, desires at least a thread of Ariadne to guarantee an unbroken connection with his known and familiar world, and, when the adventure is finished, the promise of a way back. Psychologically, when this connection is lost and in consequence the person comes to feel that things are strange and uncanny, there arises such a flood of terror that he believes himself, perhaps not without reason, to be on the verge of madness.” –Eleanor Bertine

”This age seems to be particularly cut off from the sense of any such accepted central truth which would give coherence and meaning to the concerns of the individual. ... For the primitive, too, there was of course a vast unknown, but it was adequately explainable to himself. The void was largely filled by well-organized projections, which Levy-Bruhl calls representations collectives... The world of sound and sense is experienced as ultimate and demonstrable reality, which fact would not occur to the simple mind to question, unless that mind were to assume that the validity of appearances had been distorted by magic. Yet, though the reality of the primitive was contaminated almost beyond recognition by the projection of the whole content of his unknown and unsuspected psychic life, his naive non-realization of that fact saved him from doubting his world. The sights and sounds of dreams were to him no less convincing than those of the waking state.” –Eleanor Bertine

”In contrast, we moderns are not convinced of the ultimate reality of anything at all, not of matter, of the soul, or God. ... The solid rock itself has come to have no solidity, at least in our thinking, for we know it to be but the impression made upon us by vortices of energy. Our world - what is it?” –Eleanor Bertine

”Religion, when a living experience, embodies the final point of reference, the absolute to which all else is relative. To put it theologically, God becomes the focal point in one’s universe. Psychologically expressed - and this is as far as our capacity to know extends - God may be defined as that which is the center and ordering-point of one’s life, that which Jung called the unconditional value, the consideration which, if it conflict with any other, whatsoever it be, will be given precedence.” –Eleanor Bertine

”The power of the archetype, the God-value, does not vanish from a life even though the religion into which it had been projected is forsworn and no other accepted in its stead. On the other hand, if it does really vanish from sight and no recognized holder of the supreme value is left, chaos will rule, one part-soul after another holding sway with no central organizing principle to give meaning or a consistent purpose to the whole.” –Eleanor Bertine

”This disintegration of the central value brings about a deterioration of the whole level of being. Instead of the august and inspiring image of the triune God, the evil and banal totalitarian state may arise to take its place. Popular ’isms’ then draw fanatical support. Pleasure or power, money (the root of all evil exactly because of its way of assuming central place), prestige, popularity, even a mere avoidance of pain may be elevated to the position of ruling principle by people who would be quite horrified to realize what had happened. Indeed, when there is not a consciously accepted unconditional value, there is always danger that some one-sided drive, some man-made idea or goal may usurp the central authority and become what Jung has called a regular demon-possession. The more ardent the nature, the greater the danger.” –Eleanor Bertine

”Perhaps it is no accident that practically the whole group of modern artists - cubists, surrealists, post impressionists, and the rest - who gathered in and around Paris about the turn of the century expressed the disintegration of the age, not only in their art but in their living also, which seemed to lack exactly the central guiding point in reference to which some discipline and order might have been established. Their lives were crammed with excesses accepted without resistance if not actually hailed as somehow heroic - alchohol, women, even murder and suicide - the same protest and destructiveness which are expressed in their painting. The ’meaning of the times’ seems to be the collapse of an era, with a freeing of the scene from encumbrance by old outworn forms, which, however useful in their day, are no longer valid if they cannot now manifest the spirit of the new age. In brief, on the psychological side disintegration moves toward nihilism and chaos, so that this phase of a culture is peculiarly perilous to the soul.” –Eleanor Bertine

”At a time like this conscience is no adequate criterion of value. ... For conscience, after all, is only collective morality and has developed with the sanctions and in the lines of force of the current or most recent religious orientation. It is a part of the prevailing civilization... Conscience will work well enough in a thoroughly known situation, where the average truth is adequate. But if any new or individual element comes in, then conscience is either impotent or misleading.” –Eleanor Bertine

”Jung, however, discovered something of the structure and laws of the unconscious, and found that it does actually contain the integrating, ordering principle for which the artists had been groping. He found symbols of a supreme value, of a center to which everything else is relative. Here was a clue to the answer to that great need of the age, an absolute, a final point of reference. … Jung called this psychological absolute the Self in order to be able to talk about it at all. But he realized that, until the end of time or until the ocean of the unconscious should be drained, it would be unknowable in its entirety. … For it belonged to the unconscious as well as to the conscious; it embodied ultimate mystery as well as demonstrable truth. Hence it could fittingly express the whole, but itself could be expressed only in a symbol, which turns one face toward the day, where it is easily visible, and one toward the night, where it is utterly dark. Yet for this very reason it will be suspect as an adequate guiding principle to some people, who will demand that it be entirely embraceable by the rational mind. These people will continue to adhere exclusively to the chosen light side of the pairs of opposites, only to be continually ambushed by the other.” –Eleanor Bertine

”The Self as the central point is to be realized in no easy way, but only by tearing apart and reuniting or reconciling one antimony after another. This means experiencing the terrific strain and tension of the inner opposites, which threaten to explode the frail psychic organization. To be sure the operation of the principle which Jung has called individuation is not limited to the psychological life of man, but is found universally effective in nature also. It is simply the unconscious tendency of every living thing to fulfill its own unique potential.” –Eleanor Bertine

”But with the rise of ego-consciousness the opposites are cleft asunder, one pulling one way and one the other. To the naive mind, if you are this, you cannot also be its thoroughly inconsistent opposite. So half of the original components of the psyche tend to be suppressed or otherwise disposed of in order to preserve some semblance of unity. Consciousness has split open the world and the soul, has polarized them and involved them in a civil war. At this stage it is impossible even to think about individuation, for individuation is the reconciliation of a paradox in which one is at the moment submerged up to the eyes, and thought is powerless. In the tormenting grip of these eternally clashing antitheses, it is easy to look back to the paradisaical unity of unconsciousness as to a higher as well as more complete state, and to envy the natural dignity and self-agreement of one upon whom the conflict

has not yet dawned. But when once the conscious and the unconscious have been differentiated, as they have for civilized man, the wholeness enjoyed by the primitive is no longer possible, for it does not contain the hard-won fruits of conscious struggle, and this early state is less than totality for modern man. Hence a primitive man in civilization is evil in a way that no real savage ever is." –Eleanor Bertine

"Only an honest living through of the conflict until the reconciling symbol appears and lifts the individual above the warring elements can restore the wholeness rent asunder when the opposites were differentiated by consciousness. Duality and its resulting conflict must be met in one situation after another - one pair of inner opposites after another must find reconciliation. This is the very process of psychological individuation. ...the process must involve a high stage of consciousness. It begins at the point at which the ego turns to the unconscious as to its own necessary counterpart and complement and seems to find in it the guiding indications for the way of integration." –Eleanor Bertine

"This process of integration may be started in a successful Jungian analysis. But it also may happen in the course of life if the individual seeks his own reality ahead of everything else, noting his reaction to all the experiences that come to him. ... The constant consideration of the data of the deeper levels guards against the false starts which offer such illusory promise." –Eleanor Bertine

"There are many people, for example, who pride themselves that they are expressing the real Self when they are only riding high, wide, and handsome on some lusty libido drive to which they are at the moment identified, though this drive may never have been synthesized with other important values which have been rudely shoved out of the way." –Eleanor Bertine

"There seem to be indications that the lodestar to which the single person turns for orientation lies itself in a larger line of force to which he also becomes oriented by orienting himself to its manifestation in his own psyche. But we are by our very nature finite beings, and it is quite beyond our power to know the absolute guiding principle of the universe. Let it suffice us to seek the determining point in the microcosm of the individual human soul." –Eleanor Bertine

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Roberto Lima Netto (2012-12-27 07:03:52)
How can I buy this book? Is there an ebook version?
Roberto Lima Netto - HappinessAcademyOnline.org

Lewis Lafontaine (2012-12-27 07:14:24)
The book may be purchased through Amazon Books:
http://www.amazon.com/gp/product/B000J4U5DY/ref=oh _details _o00 _s01 _i00
I do not know if there is an ebook version.

Those are the people who will carry on my work. **(2012-12-27 15:09)**

The following is from the introduction to a book on Jung's Aion lectures by Marie-Louise von Franz
"Two celebrations were held in his honor on his eightieth birthday. For the first occasion, invitations were sent to a carefully selected list of guests, all of whom were official representatives of his psychology. This was a rather stiff event, which tired him. To the evening party, however, anyone who wanted to see the great man was admitted: students, patients, Jung's gardener, neighbors from Bollingen.
In short, a great variety of "important" and "unimportant" people came to offer their congratulations at this second party. The atmosphere was warmly human and animated, and Jung stayed longer than had been anticipated.
On the way home he said, "Yes, those are the people who will carry on my work, single individuals who are suffering and seeking, and who try to take my ideas seriously in their own lives, not the ones who satisfy their vanity by preaching them to others."
https://www.facebook.com/groups/56536297291/

Anyone who wants to know the human mind **(2012-12-28 08:54)**

Anyone who wants to know the human mind will learn next to nothing from experimental psychology. He would be better advised to put away his scholar's gown, bid farewell to his study, and wander with human heart through the world. There, in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, Socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with real knowledge of the human soul. - "New Paths in Psychology" In CW 7: Two Essays on Analytical Psychology. P.409

The spirit of this time has condemned us to haste **(2012-12-29 08:15)**

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself The antecedent example of the saints symbolically teaches us this.
https://www.facebook.com/groups/56536297291/?fref=ts
Henryk Siemiradzki. Phryne in Eleusus (1889).

For you are a son of the earth **(2012-12-29 15:19)**

I know that you would like to hear the tidings of he whom things have not lived, but who lived and fulfilled himself. For you are a son of the earth, sucked dry by the suckling earth, that can suck nothing out of itself, but suckles only from the sun. Therefore you would like to have tidings of the son of the sun, which shines and does not suckle.
You would like to hear of the son of God, who shone and gave, who begot, and to whom life was born again, as the

earth bears the sun green and colorful children.
You would like to hear of him, the radiating savior, who as a son of the sun cut through the webs of the earth, who sundered the magic threads and released those in bondage, who owned himself and was no one's servant, who sucked no one dry, and whose treasure no one exhausted.
You would like to hear of him who was not darkened by the shadow of earth, but illuminated it, who saw the thoughts of all, and whose thoughts no one guessed, who possessed in himself the meaning of all things, and whose meaning no thing could express. Carl Jung; Red Book
https://www.facebook.com/groups/56536297291/

Thus your soul is your own self in the spiritual world **(2012-12-30 12:46)**

But where is the God after his creation and after his separation from me? If you build a house, you see it standing in the outer world. When you have created a God whom you cannot see with your own eyes, then he is in the spiritual world that is no less
valuable than the outer physical world. He is there and does everything for you and others that you would expect from a God.
Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an

outer world. Just as you are also not alone in the visible world, but are surrounded by objects that belong to you and obey only you, you also have thoughts that belong to you and obey only you. But just as you are surrounded in the visible world by things and beings that neither belong to you nor obey you, you are also surrounded in the spiritual world by thoughts and beings of thought that neither obey you nor belong to you. Just as you engender or bear your physical children, and just as they grow up and separate themselves from you to live their own fate, you also produce or give birth to beings of thought which separate themselves from you and live their own lives. Just as we leave our children when we
grow old and give our body back to the earth, I separate myself from my God, the sun, and sink into the emptiness of matter and obliterate the image of my child in me. This happens in that I accept the nature of matter and allow the force of my form to flow into emptiness. Just as I gave birth anew to the sick God through my engendering force, I henceforth animate the emptiness of matter from which the formation of evil grows.
Nature is playful and terrible. Some see the playful side and dally with it and let it sparkle. Others see the horror and cover their heads and are more dead than alive. The way does not lead between both, but embraces both. It is both cheerful play and cold horror.
https://www.facebook.com/groups/56536297291/

What the ancients did for their dead! **(2012-12-30 16:30)**

What the ancients did for their dead! You seem to believe that you can absolve yourself from the care of the dead, and from the work that they so greatly demand, since what is dead is past. You excuse yourself with your disbelief in the immortality
of the soul. Do you think that the dead do not exist because you have' devised the impossibility of immortality? You

believe in your idols of words. The dead produce effects, that is sufficient. In the inner world there is no explaining away, as little as you can explain away the sea in the outer world. You must finally understand your purpose in explaining away, namely to seek protection. Carl Jung; Red Book.
https://www.facebook.com/groups/56536297291/?fref=ts

Nothing happens in which you are not entangled (2012-12-31 06:29)

But if you watch closely, you will see what you have never seen before, namely that things live their life, and that they live off you: the rivers bear your life to the valley, one stone falls upon another with your force, plants and animals also grow through you and they are the cause of your death. A leaf dancing in the wind dances with you; the irrational animal guesses your thought and represents you. The whole earth sucks its life from you and everything reflects you again.
Nothing happens in which you are not entangled in a secret manner; for everything has ordered itself around you and plays your innermost. Nothing in you is hidden to things, no matter how remote, how precious, how secret it is. It inheres in things. Your dog robs you of your father, who passed away long ago, and looks at you as he did. The cow in the meadow has intuited your mother, and charms you with total calm and security. The stars whisper your deepest mysteries to you, and the soft valleys of the earth rescue you in a motherly womb. Carl Jung; Red Book

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Laura Ann (2012-12-31 15:41:30)
so, true, what a wise man carl was...

Anonymous (2013-02-02 10:28:55)
I want this to be as true as it sounds, and to be alive in all of my waking and dreaming hours.

3. 2013

3.1 January

Power must subside for the sake of life· (2013-01-01 07:29)

The Mighty One fell. He lies on the ground.
Power must subside for the sake of life·
The circumference of outer life should be made smaller.
Much more secrecy, solitary fires, fire, caverns, dark wide forests, sparsely peopled settlements, quietly flowing streams, silent winter and summer nights, small ships and carriages, and secure in dwellings the rare and precious.
From afar wanderers walk along solitary roads, looking here and there.
Hurrying becomes impossible, patience grows.
The noise of the days of the world falls silent, and the warming fire blazes inside.
Sitting at the fire, the shades of those gone before wail softly and give news of the past.
Come to the solitary fire, you blind and lame ones and hear of both kinds of truth: the blind will be lamed and the lamed will be blinded, yet the shared fire warms both in the lengthening night.

An old secret fire burns between us, giving sparse light and ample warmth. The primordial fire that conquers every necessity shall burn again, since the night of the world is wide and cold, and the need is great. The well protected fire brings together those from far away and those who are cold, those who do not see one another and cannot reach one another, and it conquers suffering and shatters need. The words uttered at the fire are ambiguous and deep and show life the right way. The blind shall be lamed, so that he will not run into the abyss, and the lamed shall be blind, so that he will not look at things beyond his reach with longing and contempt. Both may be aware of their deep helplessness so that they will respect the holy fire again, as well as the shades sitting at the hearth, and the words that encircle the flames. Carl Jung; Red Book.

Phanes is the God who rises agleam from the waters. **(2013-01-01 18:18)**

On September II, Philemon describes him as follows:
”Phanes is the God who rises agleam from the waters. / Phanes is the smile of dawn. / Phanes is the resplendent day.

/ He is the immortal present. / He is the gushing streams. / He is the soughing wind. / He is hunger and satiation. / He is love and lust. / He is mourning and consolation. / He is promise and fulfillment. / He is the light that illuminates every darkness. / He is the eternal day. / He is the silver light of the moon. / He is the flickering stars. / He is the shooting star that flashes and falls and lapses: / He is the stream of shooting stars that returns every year. / He is the returning sun and moon. / He is the trailing star that
brings wars and noble wine. / He is the good and fullness of the year. / He fulfills the hours with life-filled enchantment. / He is love's embrace and whisper. / He is the warmth of friendship. / He is the hope that enlivens the void. / He is the magnificence of all renewed suns. / He is the joy at every birth. / He is the blooming flowers. / He is the velvety butterfly's wing. / He is the scent of blooming gardens that fills the nights. / He is the song of joy. / He is the tree of light. / He is perfection, everything done better. / He is everything euphonious. / He is the well-measured. / He is the sacred number. / He is the promise of life. / He is the contract and the sacred pledge. / He is the diversity of sounds and colors. / He is the sanctification of morning, noon, and evening. / He is the benevolent and the gentle. / He is salvation … / In truth, Phanes is the happy day … / In truth, Phanes is work and its accomplishment and its remuneration. / He is the troublesome task and the evening calm. / He is the step on the middle way; its beginning, its middle, and its end. / He is foresight. / He is the end of fear. / He is the sprouting seed, the opening bud. / He is the gate of reception, of acceptance and deposition. / He is the spring and the desert. / He is the safe haven and the stormy night. / He is the certainty in desperation. / He is the solid in dissolution. / He is the liberation from imprisonment. / He is counsel and strength in advancement. / He is the friend of man, the light emanating from man, the bright glow that man beholds on his path. / He is the greatness of man, his worth, and his force" (Black Book 7, pp. 16-9).

On July 31,1918, Phanes himself says:

"The mystery of the summer morning, the happy day; the completion of the moment, the fullness of the possible, born from suffering and joy; the treasure of eternal beauty; the goal of the four paths, the spring and the ocean of the four streams, the fulfillment of the four sufferings and of the four joys, father and mother of the Gods of the four winds, crucifixion, burial, resurrection, and man's divine enhancement, highest effect and nonbeing, world and grain, eternity and instance, poverty and abundance, evolution, death and the rebirth of God, borne by eternally creative power, resplendent in eternal effect, loved by the two mothers and sisterly wives, ineffable pain-ridden bliss, unknowable, unrecognizable, a hair's breadth between life and death, a river of worlds, canopying the heavens- I give you philanthropy; the opal jug of water; he pours water and wine and milk and blood, food for men and Gods. / I give you the joy of suffering and suffering of joy. / I give you what has been found: the constancy in change and the change in constancy. / The jug made of stone, the vessel of completion. Water flowed in, wine flowed in,milk flowed in, blood flowed in. / The fours winds precipitated into the precious vessel. / The Gods of the four heavenly realms hold its curvature, the two mothers and the two fathers guard it, the fire of the North burns above its mouth, the serpent of'the South encircles its bottom, the spirit of the East holds one of its sides and the spirit of the West the other. / Forever denied it exists forever. Recurring in all forms, forever the same, this one precious vessel, surrounded by the circle of animals,denying itself and arising in new splendor through its self-denial. / The heart of God and of man. / It is the One and the Many A path leading across mountains and valleys, a guiding star on the oceans, in you and always ahead of you. /Perfected, indeed truly perfected is he who knows this. /Perfection is poverty But poverty means gratitude. Gratitude is love (2 August). / In truth, perfection is sacrifice. / Perfection is joy and anticipation of the shadow. / Perfection is the end. The end means the beginning, and hence perfection is both smallness and the smallest possible beginning. / Everything is imperfect, and perfection is hence solitude. But solitude seeks community Hence perfection means community / I am perfection, but perfected is only he who has attained his limits. / I am the eternal light, but perfect is he who stands between day and night. I am eternal love, but perfect is he who has placed the sacrificial knife beside his love. / I am beauty, but perfect is he who sits against the temple wall and mends shoes for money / He who is perfect is simple, solitary, and unanimous. Hence he seeks diversity, community, ambiguity Through diversity, community, and ambiguity he advances toward simplicity, solitude, and unanimousness. / He who is perfect knows suffering and joy; but I am the bliss beyond joy and suffering. / He who is perfect knows light and dark, but I am the light beyond day and darkness. / He who is perfect knows up and down, but I am the height beyond high and low. / He who is perfect knows the creating and the created, but I am the parturient image beyond creation and creature. / He who is perfect knows love and being loved, but I am the love beyond embrace and mourning. / He

who is perfect knows male and female, but I am the One, his father and son beyond masculine and feminine, beyond child and the aged. / He who is perfect knows rise and fall, but I am the center beyond dawn and dusk. / He who is perfect knows me and hence he is different from me" Carl Jung, Red Book, Footnote 211, Pages 301-302.

I cannot accept this hollow nothing that I am. **(2013-01-02 05:52)**

I resist, I cannot accept this hollow nothing that I am.
What am I? What is my I? I always presuppose my I.
Now it stands before me-I before my I. I speak now to you, my I:

We are alone and our being together threatens to become unbearably boring.
We must do something, devise a pastime; for example, I could educate you.
Let us begin with your main flaw, which strikes me first: you have no correct self-esteem.
Have you no good qualities that you can be proud of? You believe that being capable is an art.
But one can also learn such skills to some extent. Please, do so.
You find it difficult-well, all beginnings are difficult.
Soon you will be able to do it better. D
o you doubt this?
That is of no use; you must be able to do it, or else I cannot live with you.
Ever since the God has arisen and spreads himself in whichever fiery heavens, to do whatever he does, what exactly I do not know, we have depended upon one another.
Therefore you must think about improving, or else our life together will become wretched.
So pull yourself together and value yourself!
Don't you want to?
Pitiful creature!
I will torment you a bit if you do not make an effort.
What are you moaning about? Perhaps the whip will help?
Now that gets under your skin, doesn't it?
Take that-and that. What does it taste of? Of blood, presumably?
Of the Middle Ages in "The Glory of God?
Or do you want love, or what goes by that name?
One can also teach with love, if blows do not bear fruit. So should I love you? Press you tenderly to myself?
I truly believe that you are yawning.
How now, you want to speak?
But I won't let you, otherwise in the end you will claim that you are my soul.
But my soul is with the fire worm, with the son of the frog who has flown to the heavens above, to the upper sources.
Do I know what he is doing there?
But you are not my soul, you are my bare, empty nothing-I, this disagreeable being, whom one cannot even deny the right to consider itself worthless.
One could despair over you: your sensitivity and desirousness exceed any reasonable measure.
And I should live with you, of all people? I must, since the strange misfortune occurred that gave me a son and took him away.
I regret that I must speak such truths to you.
Yes, you are laughably sensitive, self-righteous, unruly, mistrustful, pessimistic, cowardly; dishonest with yourself venomous, vengeful; one can hardly speak about your childish pride, your craving for power, your desire for esteem, your laughable ambition, your thirst for fame without feeling sick.
The playacting and pomposity become you badly and you abuse them to the best of your ability.
Do you believe that it is a pleasure rather than a horror to live together with you?
No, three times no!
But I promise you that I will tighten the vise around you and slowly pull off your skin.
I will give you the chance to be flayed.
You, you of all people wanted to tell other people what to do? Come here, I will stitch a cloth of new skin onto you, so that you can feel its effect.
You want to complain about others, and that one has done an injustice to you, not understood you, misinterpreted you, hurt your feelings, ignored you, not recognized you, falsely accused you, and what else?
Do you see your vanity in this, your eternally ridiculous vanity?
You complain that the torment has not yet come to an end?
Let me tell you: it has only just begun.
You have no patience and no seriousness.
Only when it concerns your pleasure do you praise your patience.

I will double the torment so that you learn patience.
You find the pain unbearable, but there are other things that hurt even more, and you can inflict them on others with the greatest naivety and absolve yourself all unknowingly.
But you will learn silence.
For this I will pullout your tongue-with which you have ridiculed, blasphemed and-even worse-joked.
I will pin all your unjust and depraved words one by one to your body with needles so that you can feel how evil words stab.
Do you admit that you also derive pleasure from this torment?
I will increase this pleasure until you vomit with joy so that you know what taking pleasure in self-torment means.
You rise against me?
I am screwing the vise tighter, that's all.
I will break your bones until there is no longer a trace of hardness there.
For I want to get along with you-I must-damn you-you are my I, which I must carry around with me to the grave.
Do you think that I want to have such foolishness around me all my life?
If you were not my I, I would have torn you to pieces long ago.
But I am damned to haul you through a purgatory so that you too will become somewhat acceptable.
You call on God for help?
The dear old God has died, and it is good that way; otherwise he would have had pity on your repentant sinfulness and spared
me the execution by granting mercy.
You must know that neither a God of love nor a loving God has yet arisen, but instead a worm of fire crawled up, a magnificent frightful entity that lets fire rain on the earth, producing lamentations.
So cry to the God, he will burn you with fire for the forgiveness of your sins.
Coil yourself and sweat blood. You have needed this cure for a long time. Yes-others always do wrong-and you?
You are the innocent, the correct, you must defend your good right and you have a good, loving God on your side, who always forgives sins with pity.
Others must reach insight, not you, since you have a monopoly on all insight from the start and are always convinced that you are right.
And so cry really loudly to your dear God-he will hear you and let fire fall on you.
Have you not noticed that your God has become a fiery worm with a flat skull who crawls red-hot on the earth?
You wanted to be superior!
How laughable. You were, and are, inferior. Who are you, then? Scum that disgusts me.
Are you perhaps somewhat powerless?
I place you in a corner where you can remain lying until you come to your senses again.
If you no longer feel anything, the procedure is of no use. After all, we must proceed skillfully.
It really says a lot about you that one needs such barbaric means for your amendment.
Your progress since the early Middle Ages appears to be minuscule.
Did you feel dejected today; inferior, debased? Shall I tell you why?
Your inordinate ambition is boundless.
Your grounds are not focused on the good of the matter but on your vanity.
You do not work for humanity but for your self-interest, You do not strive for the completion of the thing but for the general recognition and safeguarding of your own advantage.
I want to honor you with a prickly crown of iron; it has teeth inside that bore themselves into your flesh.
And now we come to the vile swindle that you pursue with your cleverness.
You speak skillfully and abuse your capability and discolor, tone down, strengthen, apportion light and shade, and loudly proclaim your honorableness and upright good faith.
You exploit the good faith of others, you gloatingly catch them in your snares and speak of your benevolent superiority and the prize that you are for others. You play at modesty and do not mention your merit, in the certain hope that someone else will do it for you; you are disappointed and hurt if this doesn't happen.
You preach hypocritical composure.

But when it really matters, are you calm?
No, you lie.
You consume yourself in rage and your tongue speaks cold daggers and you dream of revenge.
You are gloating and resentful.
You begrudge the other the sunshine, since you would like to assign it to those whom you favor because they favor you.
You are envious of all well-being around you and you impertinently assert the opposite.
Inside yourself you think unsparingly and coarsely only what always suits you, and with this you feel yourself above humanity and not in the least responsible.
But you are responsible to humanity in everything that you think, feel, and do. Do not pretend there is a difference between thinking and doing.
You rely only on your undeserved advantage, not to be compelled to say or do what you think and feel.
But you are shameless in everything where no one sees you.
If another said that to you, you would be mortally offended, despite knowing that it is true.
You want to reproach others for their failings? So that they better themselves? Yes, confess, have you bettered yourself? From where do you get the right to have opinions of others?
What is your opinion about yourself? And what are the good grounds that support it?
Your grounds are webs of lies covering a dirty corner.
You judge others and charge them with what they should do.
You do this because you have no order within yourself because you are unclean.
And then-how do you really think?
It appears to me that you even think with men, regardless of their human dignity; you dare think by means of them, and use them as figures on your stage, as if they were how you conceive them?
Have you ever considered that you thus commit a shameful act of power, as bad as that for which you condemn others, namely that they love their fellow men, as they claim, but in reality exploit them to their own ends.
Your sin flourishes in seclusion, but it is no less great, remorseless, and coarse.
What is concealed in you I will drag out into the light, shameless one! I will crush your superiority under my feet.
Do not speak to me about your love.
What you call love oozes with self-interest and desirousness.
But you speak about it with great words, and the greater your words are, the more pathetic your so-called love is.
Never speak to me of your love, but keep your mouth shut. It lies.
I want you to speak about your shame, and that instead of speaking great words, you utter a discordant clamor before those whose respect you wanted to exact. You deserve mockery; not respect.
I will burn out of you the contents of which you were proud, so that you will become empty like a poured-out vessel.
You should be proud of nothing more than your emptiness and wretchedness.
You should be a vessel of life, so kill your idols. Freedom does not belong to you, but form; not power, but suffering and conceiving.
You should make a virtue out of your self-contempt, which I will spread out before men like a carpet.
They should walk over it with dirty feet and you should see to it that you are dirtier than all the feet that step on you.
If I tame you, beast, I give others the opportunity to tame their beasts.
The taming begins with you, my I, nowhere else.
Not that you, stupid brother I, had been particularly wild.
There are some who are wilder.
But I must whip you until you endure the wildness of the others.
Then I can live with you.
If someone does you wrong, I will torment you to death, until you have forgiven the wrong suffered, yet not just by paying lip service, but also in your heavy heart with its heinous sensitivity.
Your sensitivity is your particular form of violence.
Therefore listen, brother in my solitude, I have prepared every kind of torture for you, if it should ever occur to you again to be sensitive. You should feel inferior.

You should be able to bear the fact that one calls your purity dirty and that one desires your dirtiness, that one praises your wastefulness as miserliness and your greed as a virtue.
Fill your beaker with the bitter drink of subjugation, since you are not your soul.
Your soul is with the fiery God who flamed up to the roof of the heavens.
Should you still be sensitive? I notice that you are forging secret plans for revenge, plotting deceitful tricks.
But you are an idiot, you cannot take revenge on fate. Childish one, you probably even want to lash the sea. Build better bridges instead; that is a better way to squander your wit.
You want to be understood?
That's all we needed! Understand yourself and you will be sufficiently understood.
You will have quite enough work in hand with that.
Mothers' little dears want to be understood. Understand yourself that is the best protection against sensitivity and satisfies your childish longing to be understood.
I suppose you want to turn others into slaves of your desirousness again?
But you know that I must live with you and that I will no longer tolerate such abject plaintiveness. Carl Jung; Red Book.

I want to emboss you like a coin. **(2013-01-02 08:45)**

From there on the voices of the depths remained silent for a whole year. Again in summer, when I was out on the water alone, I saw an osprey plunge down not far from me; he seized a large fish and rose up into the skies again clutching it. I heard the voice of my soul, and she spoke: ”That is a sign that what is below is borne upward.”
Soon after this on an autumn night I heard the voice of an old man (and this time I knew that it was DIAHMON. He said: 1 want to turn you around. I want to master you. I want to emboss you like a coin. I want to do business with

you. One should buy and sell you. You should pass from hand to hand. Self-willing is not for you. You are the will of the whole. Gold is no master out of its own will and yet it rules the whole, despised and greedily demanded, an inexorable ruler: it lies and waits. He who sees it longs for it. It does not follow one around, but lies silently, with a brightly gleaming countenance, self-sufficient, a king that needs no proof of its power. Everyone seeks after it, few find it, but even the smallest piece is highly esteemed. It neither gives nor squanders itself Everyone takes it where he finds it, and anxiously ensures that he doesn't lose the smallest part of it. Everyone denies that he depends on it, and yet he secretly stretches out his hand longingly toward it. Must gold prove its necessity? It is proven through the longing of men. Ask it: who takes me? He who takes it, has it. Gold does not stir. It sleeps and shines. Its brilliance confuses the senses. Without a word, it promises everything that men deem desirable. It ruins those to be ruined and helps those on the rise to ascend.

A blazing hoard is piled up, it awaits the taker. What tribulations do men not take upon themselves for the sake of gold? It waits and does not shorten their tribulations-the greater the tribulations, the greater the trouble, the more esteemed it is. It grows from underground, from the molten lava. It slowly exudes, hidden in veins and rocks. Man exerts all cunning to dig it out, to raise it."

But I called out dismayed: "What ambiguous speech, Oh DIAHMON!"

But DIAHMON continued: "Not only to teach, but also to disavow, or why then did I teach? If I do not teach, I do not have to disavow. But if I have taught, I must disavow thereafter. For if I teach, I must give others what they should have taken. What he acquires is good, but the gift that was not acquired is bad. To waste oneself means: to want to suppress many. Deceitfulness surrounds the giver because his own enterprise is deceitful. He is forced to revoke his gift and to deny his virtue.

The burden of silence is not greater than the burden of my self that I would like to load onto you. Therefore I speak and I teach. May the listener defend himself against my ruse, by means of which I burden him. The best truth is also such a skillful deception that I also entangle myself in it as long as I do not realize the worth of a successful ruse."

And I was startled again and cried: "Oh DIAHMON, men have deceived themselves about you, therefore you deceive them. But he who fathoms you, fathoms himself"

But DIAHMON fell silent and retired into the shimmering cloud of uncertainty. He left me to my thoughts. And it occurred to me that high barriers would still need to be erected between men, less to protect them against mutual burdens than against mutual virtues. It seemed to me as if the so-called Christian morality of our time made for mutual enchantment. How can anyone bear the burden of the other, if it is still the highest that one can expect from a man, that he at least bears his own burden. But sin probably resides in enchantment. If I accept self forgetting virtue, I make myself the selfish tyrant of the other, and I am thus also forced to surrender myself again in order to make another my master, which always leaves me with a bad impression and is not to the other's advantage. Admittedly, this interplay underpins society, but the soul of the individual becomes damaged since man thus learns always to live from the other instead of from himself It appears to me that, if one is capable, one should not surrender oneself as that induces, indeed even forces, the other to do likewise. But what happens if everyone surrenders themselves? That would be folly Not that it would be a beautiful or a pleasant thing to live with one's self but it serves the redemption of the self Incidentally, can one give oneself up? With this one becomes one's own slave. That is the opposite of accepting oneself If one becomes one's own slave-and this happens to everyone who surrenders himself-one is lived by the self One does not live one's self; it lives itself.

The self-forgetting virtue is an unnatural alienation from one's own essence, which is thus deprived of development. It is a sin to deliberately alienate the other from his self by means of one's own virtuousness, for example, through saddling oneself with his burden. This sin rebounds on us.

It is submission enough, amply enough, if we subjugate ourselves to our self The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure their given condition and does not feel in need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it and thus enters into the work of redemption.

It appears to me that we benefit in particular from removing every sense of beauty from the thought of redemption, and even need to do so, or else we will deceive ourselves again because we like the word and because a beautiful shimmer spreads out over the thing through the great word. But one can at least doubt whether the work of redemp-

tion is in itself a beautiful thing. The Romans did not find the hanged Jew exactly tasteful, and the gloomy excessive enthusiasm for catacombs around which cheap, barbaric symbols gathered probably lacked a pleasant shimmer in their eyes, given that their perverse curiosity for everything barbaric and subterranean had already been aroused.
I think it would be most correct and most decent to say that one blunders into the work of redemption unintentionally; so to speak, if one wants to avoid what appears to be the unbearable evil of an insurmountable feeling of needing redemption. This step into the work of redemption is neither beautiful nor pleasant nor does it divulge an inviting appearance. And the thing itself is so difficult and full of torment that one should count oneself as one of the sick and not as one of the over healthy who seek to impart their abundance to others.
Consequently we should also not use the other for our own supposed redemption. The other is no stepping stone for our feet. It is far better that we remain with ourselves. The need for redemption rather expresses itself through an increased need for love with which we think we can make the other happy. But meanwhile we are brimming with longing and desire to alter our own condition. And we love others to this end. If we had already achieved our purpose, the other would leave us cold. But it is true that we also need the other for our own redemption. Perhaps he will lend us his help voluntarily; since we are in a state of sickness and helplessness. Our love for him is, and should not be, selfless. That would be a lie. For its goal is our own redemption. Selfless love is true only as long as the demand of the self can be pushed to one side. But someday comes the turn of the self Who would want to lend himself to such a self for love? Certainly only one who does not yet know what excess of bitterness, injustice, and poison the self of a man harbors who has forgotten his self and made a virtue of it. In terms of the self selfless love is a veritable sin.
We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors.What we neglect in ourselves blends itself secretly into our actions toward others. Through uniting with the self we reach the God.
I must say this, not with reference to the opinions of the ancients or this or that authority; but because I have experienced it. It has happened thus in me. And it certainly happened in a way that I neither expected nor wished for. The experience of the God in this form was unexpected and unwanted. I wish I could say it was a deception and only too willingly would I disown this experience. But I cannot deny that it has seized me beyond all measure and steadily goes on working in me. So if it is a deception, then deception is my God. Moreover, the God is in the deception. And if this were already the greatest bitterness that could happen to me, I would have to confess to this experience and recognize the God in it. No insight or objection is so strong that it could surpass the strength of this experience. And even if the God had revealed himself in a meaningless abomination, I could only avow that I have experienced the God in it. I even know that it is not too difficult to cite a theory that would sufficiently explain my experience and join it to the already known. I could furnish this theory myself and be satisfied in intellectual terms, and yet this theory would be unable to remove even the smallest part of the knowledge that I have experienced the God. I recognize the God by the unshakeableness of the experience. I cannot help but recognize him by the experience. I do not want to believe it, I do not need to believe it, nor could I believe it. How can one believe such? My mind would need to be totally confused to believe such things. Given their nature, they are most improbable. Not only improbable but also impossible for our understanding. Only a sick brain could produce such deceptions. I am like those sick persons who have been overcome by delusion and sensory deception. But I must say that the God makes us sick. I experience the God in sickness. A living God afflicts our reason like a sickness. He fills the soul with intoxication. He :fills us with reeling chaos. How many will the God break?
The God appears to us in a certain state of the soul. Therefore we reach the God through the self Not the self is God, although we reach the God through the self The God is behind the self above the self the self itsel£ when he appears. But he appears as our sickness, from which we must heal ourselves. We must heal ourselves from the God, since he is also our heaviest wound.
For in the first instance the God's power resides entirely in the self since the self is completely in the God, because we were not with the self We must draw the self to our side. Therefore we must wrestle with the God for the self Since the God is an unfathomable powerful movement that sweeps away the self into the boundless, into issolution. Hence when the God appears to us we are at first powerless, captivated, divided, sick, poisoned with the strongest poison, but drunk with the highest health.

Yet we cannot remain in this state, since all the powers of our body are consumed like fat in the flames. Hence we must strive to free the self from the God, so that we can live. It is certainly possible and even quite easy for our reason to deny the God and to speak only of sickness. Thus we accept the sick.part and can also heal it. But it will be a healing with loss. We lose a part of life. We go on living, but as ones lamed by the God. Where the fire blazed dead ashes lie. I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole.

Therefore I must serve my self I must win it in this way. But I must win it so that my life will become whole. For it seems to me to be sinful to deform life where there is yet the possibility to live it fully. The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God.

I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung, Red Book

Abase yourself and live your Animal **(2013-01-03 04:37)**

If you read the books of history, you will find men who sought the strange and incredible, who ensnared themselves and who were held captive by others in wolves lairs; men who sought the highest and the lowest, and who were wiped by fate, incomplete, from the tablets of the living. Few of the living know of them, and
these few appreciate nothing about them, but shake their heads at such delusion.
While you mock them, one of them stands behind you, panting from rage and despair at the fact that your stupor does not attend to him. He besieges you in sleepless nights, sometimes he takes hold of you in an illness, sometimes he crosses your intentions. He makes you overbearing and greedy, he pricks your longing for everything, which avails you nothing, he devours your success in discord. He accompanies you as your evil spirit, to whom you can grant no release.
Have you heard of those dark ones who roamed incognito alongside those who ruled the day, conspiratorially causing unrest? Who devised cunning things and did not shrink from any crime to honor their God?
Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself And therefore he was the greatest of them all, and the powers of this world did not reach him. But I speak

of the dead who fell prey to power, broken by force and not by themselves. Their hordes people the land of the soul. If you accept / them, they fill you with delusion and rebellion against what rules the world. From the deepest and from the highest they devised the most dangerous things. They were not of a common nature, but fine blades of the hardest steel. They would have nothing to do with the small lives of men. They lived on the heights and accomplished the lowest. They forgot only one thing: they did not live their animal.
The animal does not rebel against its own kind. Consider animals: how just they are, how well-behaved, how they keep to the time-honored, how loyal they are to the land that bears them, how they hold to their accustomed routes, how they care for their young, how they go together to pasture, and how they draw one another to the spring. There is not one that conceals its overabundance of prey and lets its brother starve as a result. There is not one that tries to enforce its will on those of its own kind. Not a one mistakenly imagines that it is an elephant when it is a mosquito. The animal lives fittingly and true to the life of its species, neither exceeding nor falling short of it.
He who never lives his animal must treat his brother like an animal. Abase yourself and live your animal so that you will be able to treat your brother correctly. You will thus redeem all those roaming dead who strive to feed on the living. And do not turn anything you do into a law, since that is the hubris of power. Carl Jung; Red Book
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I accepted all the joy and every torment **(2013-01-03 09:08)**

When night fell, Diahmon approached me in an earth-colored robe, holding a silver fish: ”Look, my son,” he said, ”I

was fishing and caught this fish; I bring it to you, so that you may be comforted."
And as I looked at him astonished and questioningly, I saw that a shade stood in darkness at the door, bearing a robe of grandeur. His face was pale and blood had flowed into the furrows of his brow. But Diahmon knelt down, touched the earth, and said to the shade:
"My master and my brother, praised be your name. You did the greatest thing for us: out of animals you made men, you gave your life for men to enable their healing. Your spirit was with us through an endlessly long time. And men still look to you and still ask you to take pity on them and beg for the mercy of God and the forgiveness of their sins through you. You do not tire of giving to men. I praise your divine patience. Are not men ungrateful? Does their craving know no limits? Do they still make demands on you? They have received so much yet still they are beggars.
"Behold, my master and my brother, they do not love me, but they long for you with greed, for they also crave their neighbor's possessions. They do not love their neighbor, but they want what is his. If they were faithful to their love, they would not be greedy. But whoever gives, attracts desire. Should they not learn love? Fidelity to love? Freely willed devotion? But they demand and desire and beg from you and have learned no lesson from your awe-inspiring life. They have imitated it, but they have not lived their own lives as you have lived yours. Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love. Have you not forgiven the adulteress? Did you not sit with whores and tax-collectors?
Did you not break the command of the Sabbath? You lived your own life, but men fail to do so; instead they pray to you and make demands on you and forever remind you that your work is incomplete. Yet your work would be completed if men managed to live their own lives without imitation. Men are still childish and forget gratitude, since they cannot say, Thanks be to you, our lord, for the salvation you have brought us. We have taken it unto ourselves, given it a place in our hearts, and we have learned to carry on your work in ourselves on our own. Through your help we have grown mature in continuing the work of redemption in us. Thanks to you, we have embraced your work, we grasped your redemptive teaching, we completed in ourselves what you had begun for us with bloody struggle. We are not ungrateful children who desire our parents' possessions.
Thanks to you, our master, we will make the most of your talent and will not bury it in the earth and forever stretch out our hands helplessly and urge you to complete your work in us. We want to take your troubles and your work upon ourselves so that your work may be completed and so that you may lay your weary tired hands in your lap, like the worker after a long day's hard burden. Blessed is the dead one, who rests from the completion of his work.
"I wanted people to address you in this way. But they have no love for you, my master and brother. They begrudge you the price of peace. They leave your work incomplete, eternally needing your pity and your care. "But, my master and my brother, I believe you have completed your work, since the one who has given his life, his entire truth, all his love, his entire soul, has completed his work. What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun.
When Diahmon had finished, I looked up and saw that the place where the shade had stood was empty. I turned to Diahmon and said, "My father, you spoke of men. I am a man. Forgive me!"
But Diahmon dissolved into the darkness and I decided to do what was required of me. I accepted all the joy and every torment of my nature and remained true to my love, to suffer what comes to everyone in their own way. And I stood alone and was afraid. Carl Jung; Red Book
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The Mass as an Act of High Magic **(2013-01-04 06:13)**

That great modern representative of the Gnosis, C.G. Jung, had a great interest in the Christian sacraments, particularly in the Mass. He repeatedly stated that he considered Catholicism a far more complete religion than its Protestant counterparts. The mystery of the sacraments, said Jung, had great value, and produced a degree of psychological health among Catholics that was not found among Protestants and atheists. (One wonders whether he would have made the same statement about the post-Vatican II church, with its folk Masses and burlap vestments.)
Jung contended that the Eucharistic sacrifice contained a vital mystery that was not entirely negated by the dogmatic structure in which it was veiled:
The ritual act [of the Mass] consecrates both the gift and the givers. It commemorates and represents the Last Supper which our Lord took with His disciples, the whole Incarnation, Passion, Death and Resurrection of Christ. But from the point of view of the divine, this anthropomorphic action is only the outer shell of husk in which what is really happening is not a human action at all but a divine event.
Jung emphasizes that those involved in the celebration of the Mass are ministering causes of the divine event. The priest does not cause the mystery; he is merely a minister of grace and power. The same is true of the congregation

and of the seemingly inert substances of bread and wine. The Mass is not an action executed by humans, but by divinity.

To revert to magical terminology once again, there are two main categories of magic. Low magic is personalistic and egotistical: It envisions its operators as the causes of magical acts. But when humans become the ministering agents of divinity, having mystically sensed that divinity wants to manifest itself through humanity, then we are dealing with high magic.

According to Jung, the Mass, when properly understood, is best treated as an act of high magic. In this regard he wrote:

Wherever the [low] magical aspect of a rite tends to prevail, it brings the rite nearer to satisfying the individual ego's blind greed for power, and thus breaks up the mystical body of the Church into separate units. Where on the other hand, the rite is conceived as the action of God himself, the human participants have only an incidental or "ministering" significance.

Jung does go on to state that the lesser, human consciousness, symbolized by the priest and the congregation, is confronted with a situation that is independent of human action. Divinity and its sacrificial mystery exist on a plane that is timeless and transcends consciousness as humans know it. It impels the human being to act as a minister of grace by making him an exponent, in time and among humanity, of an event that is timeless and divine.

Jung's attitude differs, commendably, I believe, from the prosaic, humdrum interpretation offered by rationalizing theologians, who reduce this sublime mystery to the trivial proportions of their own thinking. It also differs from the arrogance of some New Age teachers, who insist upon humans "creating their own reality."

Humility in the face of transcendence; this is Jung's great characteristic as a man, and it is also his advice to us. "The hammer cannot discover within itself the power which makes it strike," as he remarked in the essay quoted above. What seizes the human being in the mystery of the Mass or in any other mystery is something outside humanity: a sovereign power, as free from limitation as light is from darkness. Ordinary human consciousness cannot find anything within itself that would cause humans to perform a mystery. It can only do so when it is seized by the mystery.

The human soul is at once near and far from the divine. On the one hand we are all suffering from the great alienation, the great estrangement; yet there also dwells within is a portion of the free and eternal one who is forever united with all that is holy, great, and good throughout the aeons of aeons. The dazzling spark of the divine lives in the outermost darkness. When viewed from without, it appears clothed in darkness, having assumed some of the likeness of this darkness. The Gnostic myth declares that the sparks of our indwelling divinity have come forth from a central flame, and that they partake of two aspects: They have the quality of "sparks" (separateness) and of "flames" (union) at the same time. (This recognition is in fact the central idea behind the much-discussed Gnostic "dualism.")

In addition to the views of the mass discussed above, there is also the notion that this mystery is of the nature of a sacrifice. The sacrifice, in its Gnostic sense, involves the return of the alienated spark to its original flame. Neither philosophy, metaphysics, nor dogma can accomplish this longed-for union, for it is not a matter of concept but of experience. If we wish to join our shining twin in heaven by removing the dichotomy, we must do a work, an opus, as the alchemists of old would have called it. We must offer the bread and wine of our lesser nature to a power from above, so that this human self may be transformed into the likeness and indeed the substance of the wholly other, the alien God, the One beyond and above all the aeons, who in some utterly mysterious way is still our own, true, inmost Self. God in man returns to himself in the sacrificial mystery. As Jung expressed it:

The dichotomy of God into divinity and humanity and his return to himself in the sacrificial act hold out the comforting doctrine that in man's own darkness there is hidden a light that shall once again return to its source, and that this light actually wanted to descend into the darkness in order to deliver the Enchained One who languishes there, and lead him to light everlasting.

This return is not an act that can ever be performed by the lesser human consciousness. This lesser self can only offer itself as an instrument, an offering on the eucharistic altar of Gnosis. Words cannot describe, thoughts cannot penetrate, senses cannot perceive the true character of the mysterium tremendum et fascinans (awesome and bewitching mystery) enacted on the altar. Only the still mind, the reverent emotion, and the pure will directed toward the goal of divine union can bring us closer to the secret that blazes forth at the center of the mystery. Myths may bring us nearer, magic may illuminate, philosophy may elucidate, but the mystery remains, as it must, for it is in

us and we are in it.

How hard is fate! **(2013-01-04 07:02)**

How hard is fate! If you take a step toward your soul, you will at first miss the meaning. You will believe that you have sunk into meaninglessness, into eternal disorder. You will be right! Nothing will deliver you from disorder and meaninglessness, since this is the other half of the world.
Your God is a child, so long as you are not childlike. Is the child order, meaning or disorder, caprice? Disorder and

meaninglessness are the mother of order and meaning. Order and meaning are things that have become and are no longer becoming.
You open the gates of the soul to let the dark flood of chaos flow into your order and meaning. If you marry the ordered to the chaos you produce the divine child, the supreme meaning beyond meaning and meaninglessness.
You are afraid to open the door. I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible.
I spoke to a loving soul and as I drew nearer to her, I was overcome by horror, and I heaped up a wall of doubt, and did not anticipate that I thus wanted to protect myself from my faithful soul.
You dread the depths; it should horrify you, since the way of what is to come leads through it. You must endure the temptation of fear and doubt, and at the same time acknowledge to the bone that your fear is justified and your doubt is reasonable. How otherwise / could it be a true temptation and a true overcoming.
Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing.
You still have to learn this, to succumb to no temptation, but to do everything of your own will; then you will be free and beyond Christianity.
I have had to recognize that I must submit to what I fear; yes, even more, that I must even love what horrifies me. We must learn such from that saint who was disgusted by the plague infections; she drank the pus of plague boils and became aware that it smelled like roses. The acts of the saint were not in vain.
In everything regarding your salvation and the attainment of mercy, you are dependent on your soul. Thus no sacrifice can be too(great for you. If your virtues hinder you from salvation, discard them, since they have become evil to you. The slave to virtue finds the way as little as the slave to vices.
If you believe that you are the master of your soul, then become her servant. If you were her servant, make master, since she needs to be ruled. These should be your first steps. Carl Jung; Red Book

To live oneself means to be one's own task **(2013-01-04 17:34)**

To live oneself means: to be one's own task. Never say that it is a pleasure to live oneself It will be no joy but a long suffering, since you must become your own creator. If you want to create yourself then you do not begin with the best and the highest, but with the worst and the deepest. Therefore say that you are reluctant to live yourself The flowing together of the stream of life is not joy but pain, since it is power against power, guilt, and shatters the sanctified.
The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. If

forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me Carl Jung; Red Book.

The Magician and Magic **(2013-01-05 08:55)**

It is an error to believe that there are magical practices that one can learn. One cannot understand magic. One can

only understand what accords with reason. Magic accords with unreason, which one cannot understand. The world accords not only with reason but also with unreason. But just as one employs reason to make sense of the world, in that what is reasonable about it approaches reason, a lack of understanding also accords with unreason. This meeting is magical and eludes comprehension. Magical understanding is what one calls noncomprehension.

Everything that works magically is incomprehensible, and the incomprehensible often works magically. One calls incomprehensible workings magical. The magical always surrounds me, always involves me. It opens spaces that have no doors and leads out into the open where there is no exit. The magical is good and evil and neither good nor evil. Magic is dangerous since what accords with unreason confuses, allures and provokes; and I am always its first victim. Where reason abides, one needs no magic. Hence our time no longer needs magic. Only those without reason needed it to replace their lack of reason. But it is thoroughly unreasonable to bring together what suits reason with magic since they have nothing to do with one another. Both become spoiled through being brought together. Therefore all those lacking reason quite rightly fall into superfluity and disregard. A rational man of this time will therefore never use magic.

But it is another thing for whoever has opened the chaos in himself We need magic to be able to receive or invoke the messenger and the communication of the incomprehensible. We recognized that the world comprises reason and unreason; and we also understood that our way needs not only reason but also unreason. This distinction is arbitrary and depends upon the level of comprehension. But one can be certain that the greater part of the world eludes our understanding. We must value the incomprehensible and unreasonable equally, although they are not necessarily equal in themselves; a part of the incomprehensible, however, is only presently incomprehensible and might already concur with reason tomorrow. But as long as one does not understand it, it remains unreasonable. Insofar as the incomprehensible accords with reason, one may try to think it with success; but insofar as it is unreasonable, one needs magical practices to open it up.

The practice of magic consists in malting what is not understood understandable in an incomprehensible manner. The magical way is not arbitrary, since that would be understandable, but it arises from incomprehensible grounds. Besides, to speak of grounds is incorrect, since grounds concur with reason. Nor can one speak of the groundless, since hardly anything further can be said about this. The magical way arises by itself If one opens up chaos, magic also arises. One can teach the way that leads to chaos, but one cannot teach magic. One can only remain silent about this, which seems to be the best apprenticeship. This view is confusing, but this is what magic is like. Where reason establishes order and clarity, magic causes disarray and a lack of clarity. One indeed needs reason for the magical translation of the not-understood into the understandable, since only by means of reason can the understandable be created. No one can say how to use reason, but it does arise if one tries to express only what an opening of chaos means.

Magic is a way of living. If one has done one's best to steer the chariot, and one then notices that a greater other is actually steering it, then magical operation takes place. One cannot say what the effect of magic will be, since no one can know it in advance because the magical is the lawless, which occurs without rules and by chance, so to speak But the condition is that one totally accepts it and does not reject it, in order to transfer everything to the growth of the tree. Stupidity too is part of this, which everyone has a great deal of, and also tastelessness, which is possibly the greatest nuisance. Thus a certain solitude and isolation are inescapable conditions of life for the well-being of oneself and of the other, otherwise one cannot sufficiently be oneself A certain slowness of life, which is like a standstill, will be unavoidable. The uncertainty of such a life will most probably be its greatest burden, but still I must unite the two conflicting powers of my soul and keep them together in a true marriage until the end of my life, since the magician is called Diahmon and his wife Bacchus.

I hold together what Christ has kept apart in himself and through his example in others, since the more the one half of my being strives toward the good, the more the other half journeys to Hell. When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person. Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ. But the fish indicated the moment when what was united split, according to the eternal law of contrasts, into an underworld and upper world. If the power of growth begins to cease, then the united falls into its opposites. Christ sent what is beneath to Hell, since it strives toward the good. That had to be. But the separated cannot remain separated forever. It will be united again and the month

of the fish will soon be over. We suspect and understand that growth needs both, and hence we keep good and evil close together. Because we know that too far into the good means the same as too far into evil, we keep them both together.
But we thus lose direction and things no longer flow from the mountain to the valley, but grow quietly from the valley to the mountain. That which we can no longer prevent or hide is our fruit. The flowing stream becomes a lake and an ocean that has no outlet, unless its water rises to the sky as steam and falls from the clouds as rain. While the sea is a death, it is also the place of rising. Such is Diahmon, who tends his garden. Our hands have been tied, and each must sit quietly in his place. He rises invisibly and falls as rain on distant lands. The water on the ground is no cloud, which should rain. Only pregnant women can give birth, not those who have yet to conceive. Carl Jung; Red Book

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If I fall prey to the web of words (2013-01-06 05:55)

So if I fall prey to the web of words, I fall prey to the greatest and the smallest. I am at the mercy of the sea, of the inchoate waves that are forever changing place. Their essence is movement and movement is their order. He who strives against waves is exposed to the arbitrary. The work of men is steady but it swims upon chaos. The striving of men seems like lunacy to him who comes from the sea. But men consider him mad. He who comes from the sea is sick He can hardly bear the gaze of men. For to him they all seem to be drunk and foolish from sleep-inducing poisons. They want to come to your rescue, and as for accepting help, for sure you would like less of that, rather than swindling your way into their company and being completely like one who has never seen the chaos but only talks about it.
But for him who has seen the chaos, there.is no more hiding, because he knows that the bottom sways and knows what this swaying means. He has seen the order and the disorder of the endless, he knows the unlawful laws. He knows the sea and can never forget it. The chaos is terrible: days full of lead, nights full of horror.

But just as Christ knew that he was the way, the truth, and the life, in that the new torment and the renewed salvation came into the world through him, I know that chaos must come over men, and that the hands of those who unknowingly and unsuspectingly break through the thin walls that separate us from the sea are busy. For this is our way, our truth, and our life. Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no)nan and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. What is done to this God you do to the lowest in yourself under the law of love according to which nothing is cast out. For how else should your lowest be saved from depravity? Who should accept the lowest in you, if you do not? But he who does it not from love but from pride, selfishness, and greed, is damned. None of the damnation is cast out either.

If you accept the lowest in you, suffering is unavoidable, since you do the base thing and build up what lay in ruin. There are many graves and corpses in us, an evil stench of decomposition. Just as Christ through the torment· of sanctification subjugated the flesh, so the God of this time through the torment of sanctification will subjugate the spirit. Just as Christ tormented the flesh through the spirit, the God of this time will torment the spirit through the flesh. For our spirit has become an impertinent whore, a slave to words created by men and no longer the divine word itself.

The lowest in you is the source of mercy: We take this sickness upon ourselves, the inability to find peace, the baseness, and the contemptibility so that the God can be healed and radiantly ascend, purged of the decomposition of death and the mud of the underworld. The despicable prisoner will ascend to his salvation shining and wholly healed. Is there a suffering that would be too great to want to undergo for our God? You only see the one, and do not notice the other. But when there is one, so there is also another and that is the lowest in you. But the lowest in you is also the eye of the evil that stares at you and looks at you coldly and sucks your light down into the dark abyss. Bless the hand that keeps you up there, the smallest humanity; the lowest living thing. Quite a few would prefer death. Since Christ imposed bloody sacrifice on humanity; the renewed God will also not spare bloodshed. Carl Jung; Red Book

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The Great Hymn to the Aten **(2013-01-06 11:24)**

”**The Great Hymn to the Aten**”

How manifold it is, what thou hast made!
They are hidden from the face (of man).
O sole god, like whom there is no other!
Thou didst create the world according to thy desire,
Whilst thou wert alone: All men, cattle, and wild beasts,
Whatever is on earth, going upon (its) feet,
And what is on high, flying with its wings.
The countries of Syria and Nubia, the land of Egypt,
Thou settest every man in his place,
Thou suppliest their necessities:
Everyone has his food, and his time of life is reckoned.
Their tongues are separate in speech,
And their natures as well;
Their skins are distinguished,
As thou distinguishest the foreign peoples.
Thou makest a Nile in the underworld,
Thou bringest forth as thou desirest
To maintain the people (of Egypt)
According as thou madest them for thyself,
The lord of all of them, wearying (himself) with them,
The lord of every land, rising for them,
The Aton of the day, great of majesty.
Relief Fragment of Nefertiti with the Sun Disk of the Aten. New Kingdom, 19th dynasty, circa 1350 B.C. Image taken at the Altes Museum, Berlin.*

It is no teaching and no instruction that I give you **(2013-01-07 06:31)**

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you. I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you.

1182

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life.
Woe betide those who live by way of examples! Life is not with them. If you live according to an example, you thus live the life of that example, but who should live your own life if not yourself. So live yourselves.
The signposts have fallen, unblazed trails lie before us. Do not be greedy to gobble up the fruits of foreign fields. Do you not know that you yourselves are the fertile acre which bears everything that avails you. Yet who today knows this who knows the way to the eternally fruitful climes of the soul. You seek the way through mere appearances, you study books and give ear to all kinds of opinion. What good is all that?
There is only one way and that is your way.
You seek the path. I warn you away from my own. It can also be the wrong way for you.
May each go his own way.
I will be no savior, no lawgiver, no master teacher unto you. You are no longer little children.
Giving laws, wanting improvements, making things easier, has all become wrong and evil. May each one seek out his own way. The way leads to mutual love in community. Men will come to see and feel the similarity and commonality of their ways.
Laws and teachings held in common compel people to solitude, so that they may escape the pressure of undesirable contact, but solitude makes people hostile and venomous.
Therefore give people dignity and let each of them stand apart, so that each
may find his own fellowship and love it.
Power stands against power, contempt against contempt, love against love.
Give humanity dignity, and trust that life will find the better way.
The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty.
books and give ear to all kinds of opinion. What good is all that?
There is only one way and that is your way.
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the order of its being is crossed by chaos. So be patient with the crippledness of
the world and do not overvalue its consummate beauty. Carl Jung, Red Book.

The myth commences, the one that need only be lived **(2013-01-09 06:33)**

The myth commences, the one that need only be lived, not sung, the one that sings itself I subject myself to the son, the one engendered by sorcery, the unnaturally born, the son of the frogs, who stands at the waterside and speaks

with his fathers and listens to their nocturnal singing. Truly he is full of mysteries and superior in strength to all men. No man has produced him, and no woman has given birth to him. The absurd has entered the age-old mother, and the son has grown in the deepest ground. He sprang up and was put to death. He rose again, was produced anew in the way of sorcery; and grew more swiftly than before. I gave him the crown that unites the separated. And so he unites the separated for me. I gave him the power and thus he commands, since he is superior in strength and cleverness to all others.

I did not give way to him willingly, but out of insight. No man binds Above and Below together. But he who did not grow like a man, and yet has the form of a man, is capable of binding them. My power is paralyzed, but I survive in my son. I set aside my concern that he may master the people. I am solitary; the people rejoice at him. I was powerful, now I am powerless. I was strong, now I am weak. Since then he has taken all the strength into himself. Everything has turned itself upside down for me. I loved the beauty of the beautiful, the spirit of those rich in spirit, the strength of the strong; I laughed at the stupidity of the stupid, I despised the weakness of the weak, the meanness of the mean, and hated the badness of the bad. But now I must love the beauty of the ugly, the spirit of the foolish, and the strength of the weak. I must admire the stupidity of the clever, must respect the weakness of the strong and the meanness of the generous, and honor the goodness of the bad. Where does that leave mockery; contempt, and hatred?

They went over to the son as a token of power. His mockery is bloody, and how contemptuously his eyes flash! His hatred is a singing fire! Enviable one, you son of the Gods, how can one fail to obey you? He broke me in two, he cut me up. He yokes the separated. Without him I would fall apart, but my life went on with him. My love remained with me. Thus I entered solitude with a black look on my face, full of resentment and outrage at my son's dominion. How could my son arrogate my power? I went into my gardens and sat down in a lonely spot on rocks by the water, and brooded darkly: I called the serpent, my nocturnal companion, who lay with me on the rocks through many twilights, imparting her serpent wisdom. But then my son emerged from the water, great and powerful, the crown on his head, with a swirling lion's mane, shimmering serpent skin covering his body; he said to me:

"I come to you and demand your life."

I: "What do you mean? Have you even become a God?"

He: "I rise again, I had become flesh, now I return to eternal glitter and shimmer, to the eternal embers of the sun, and leave you your earthliness. You will remain with men. You have been in immortal company long enough. Your work belongs to the earth."

I: "What a speech! Weren't you wallowing in the earth and the under-earth?"

He: "I had become man and beast, and now ascend again to my own country:"

I: "Where is your country?"

He: "In the light, in the egg, in the sun, in what is innermost and compressed, in the eternal longing embers. So rises the sun in your heart and streams out into the cold world."

I: "How you transfigure yourself!"

He: "I want to vanish from your sight. You ought to live in darkest solitude, men-not Gods-should illumine your darkness."

I: "How hard and solemn you are! I'd like to bathe your feet with my tears, dry them with my hair-I'm raving, am I a woman?"

He: "Also a woman, also a mother, pregnant. Giving birth awaits you."

I: "Oh holy spirit, grant me a spark of your eternal light!"

He: "You are with child."

I: "I feel the torment and the fear and the desolation of pregnant woman. Do you go from me, my God?"

He: "You have the child."

I: "My soul, do you still exist? You serpent, you frog, you magically produced boy whom my hands buried; you ridiculed, despised, hated who appeared to me in a foolish form? Woe betide those who have seen their soul and felt it with hands. I am powerless in your hand, my God!"

He: "The pregnant woman belongs to fate. Release me, I rise to the eternal realm."

I: "Will I never hear your voice again? Oh damned deception! What am I asking? You'll talk to me again tomorrow, you'll chat over and over in the mirror."

He: ”Do not rail. I will be present and not present. You will hear and not hear me. I will be and not be.”
I: ”You utter gruesome riddles.”
He: ”Such is my language and to you I leave the understanding. No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this.”
I: ”I suppose I ought to remain silent after what you have said, but I cannot; my heart bleeds when I see you go from me.”
He: ”Let me go. I shall return to you in renewed form. Do you see the sun, how it sinks red into the mountains? This day’s work is accomplished, and a new sun returns. Why are you mourning the sun of today?”
I: ”Must night fall?”
He: ”Is it not mother of the day?”
I: ”Because of this night I want to despair.”
He: ”Why lament? It is fate. Let me go, my wings grow and the longing toward eternal light swells up powerfully in me. You can no longer stop me. Stop your tears and let me ascend with cries of joy: You are a man of the fields, think of your crops. I become light, like the bird that rises up into the skies of morning. Do not stop me, do not complain; already I hover, the cry of life escapes from me, I can no longer hold back my supreme pleasure. I must go up-it has happened, the last cord tears away, my wings bear me up. I dive up’ into the sea of light. You who are down there, you distant, twilight being-you fade from me.”
I: ”Where have you gone? Something has happened. I am lamed. Has the God not left my sight?”
Where is the God? What has happened? How empty, utterly empty! Should I proclaim to men how you vanished? Should I preach the gospel of godforsaken solitude? Should we all go into the desert and strew ashes on our heads, since the God has left us? I believe and accept that the God is something different from me. He swung high with jubilant joy I remain in the night of pain. No longer with the God, but alone with myself Now shut, you bronze doors I opened to the flood of devastation and murder brooding over the peoples, opened so as to midwife the God. Shut, may mountains bury you and seas flow over YOU. I came to myself a giddy and pitiful figure. My I! I didn’t want this fellow as my companion. I found myself with him. I’d prefer a bad woman or a wayward hound, but one’s own I –this horrifies me.
An opus is needed, that one can squander decades on, and do it out of necessity I must catch up with a piece of the Middle Ages-within myself We have only finished the Middle Ages of-others. I must begin early, in that period when the hermits died out. Asceticism, inquisition, torture are close at hand and impose themselves. The barbarian requires barbaric means of education. My I, you are a barbarian. I want to live with you, therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you.
The touchstone is being alone with oneself. This is the way. Carl Jung, Red Book, Pages 312-330.

The sacrifice has been accomplished **(2013-01-10 05:51)**

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but

also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. The God needs all this for his genesis. But when he has been created and hastens away into unending space, we need the gold of the sun. We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. But through the sacrificial murder, I redeemed the primordial powers and added them to my soul. Since they became part of a living pattern, they are no longer dormant, but awake and active and irradiate my soul with their divine working. Through this it receives a divine attribute. Hence the eating of the sacrificial flesh aided its healing.

The ancients have also indicated this to us, in that they taught us to drink the blood and eat the flesh of the savior. The ancients believed that this brought healing to the soul.!

There are not many truths, there are only a few. Their meaning is too deep to grasp other than in symbols.! Carl Jung; Red Book

https://www.facebook.com/groups/56536297291/

What would mockery be, if it were not true mockery? **(2013-01-11 06:03)**

Image: So-called “Young Centaur”: young centaur mocking Love’s wounds (Eros missing). Grey-black marble, Roman copy after an Hellenistic original.

What would mockery be, if it were not true mockery? What would doubt be, if it were not true doubt? What would

opposition be, it if were not true opposition? He who wants to accept himself must also really accept his other. But in the yes not every no is true, and in the no every yes is a lie. But since I can be in the yes today and in the no tomorrow, yes and no are both true and untrue. Whereas yes and no cannot yield because they exist, our concepts of truth and error can.

I presume you would like to have certainty with regard to truth and error? Certainty within one or the other is not only possible, but also necessary, although certainty in one is protection and resistance against the other. If you are in one, your certainty about the one excludes the other. But how can you then reach the other? And why can the one not be enough for us? One cannot be enough for us since the other is in us. And if we were content with one, the other would suffer great need and afflict us with its hunger. But we misunderstand this hunger and still believe that we are hungry for the one and strive for it even more adamantly.

Through this we cause the other in us to assert its demands on us even more strongly. If we are then ready to recognize the claim of the other in us, we can cross over into the other to satisfy it. But we can thus reach across, since the other has become conscious to us. Yet if our blinding through the one is strong, we become even more distant from the other, and a disastrous chasm between the one and the other opens up in us. The one becomes surfeited and the other becomes too hungry. The satiated grows lazy and the hungry grows weak. And so we suffocate in fat, consumed by lack.

This is sickness, but you see a lot of this type. It must be so, but it need not be so. There are grounds and causes enough that it is so, but we also want it not / to be so. For man is afforded the freedom to overcome the cause, for he is creative in and of himself If you have reached that freedom through the suffering of your spirit to accept the other despite your highest belief in the one, since you are it too, then your growth begins. If others mock me, it is nevertheless them doing this, and I can attribute guilt to them for this, and forget to mock myself But he who cannot mock himself will be mocked by others.

If others mock me, it is nevertheless them doing this, and I can attribute guilt to them for this, and forget to mock myself But he who cannot mock himself will be mocked by others. So accept your self-mockery so that everything divine and heroic falls from you and you become completely human. What is divine and heroic in you is a mockery to the other in you. For the sake of the other in you, set off your admired role which you previously performed for your own self and become who you are.

He who has the luck and misfortune of a particular talent falls prey to believing that he is this gift. Hence he is also often its fool. A special gift is something outside of me. I am not the same as it. The nature of the gift has nothing to do with the nature of the man who carries it. It often even lives at the expense of the bearer's character. His character is marked by the disadvantage of his gift, indeed even through its opposite.

Consequently he is never at the height of his gift but always beneath it. If he accepts his other he becomes capable of bearing his gift without disadvantage. But if he only wants to live in his gift and consequently rejects his other, he oversteps the mark, since the essence of his gift is extra-human and a natural phenomenon, which he in reality is not. All the world sees his error, and he becomes the victim of its mockery. Then he says that others mock him, while it is only the disregard of his other that makes him ridiculous.

When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. With this I prepare the way for the God's doing. What should happen? Has the darkest abyss been emptied and exhausted? Or what stands and waits down there, impending and red-hot? Carl Jung; Red Book

I have eaten from the sacrificial flesh **(2013-01-12 06:28)**

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but

also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. The God needs all this for his genesis. But when he has been created and hastens away into unending space, we need the gold of the sun. We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. But through the sacrificial murder, I redeemed the primordial powers and added them to my soul. Since they became part of a living pattern, they are no longer dormant, but awake and active and irradiate my soul with their divine working. Through this it receives a divine attribute. Hence the eating of the sacrificial flesh aided its healing. The ancients have also indicated this to us, in that they taught us to drink the blood and eat the flesh of the savior. The ancients believed that this brought healing to the soul.

There are not many truths, there are only a few. Their meaning is too deep to grasp other than in symbols.! A God who is no stronger than man -what is he? You still should taste holy dread. How would you be worthy of enjoying the wine and the bread if you have not touched the black bottom of human nature? Hence you are lukewarm and pale shadows, proud of your shallow coastlines and broad country roads. But the floodgates will be opened, there are inexorable things, from which only God can save you.

The primordial force is the radiance of the sun, which the sons of the sun have carried in themselves for aeons and pass on to their children. But if the soul dips into radiance, she becomes as remorseless as the God himself since the life of the divine child, which you have eaten, will feel like glowing coals in you. It will burn inside you like a terrible, inextinguishable fire. But despite all the torment, you cannot let it be, since it will not let you be. From this you will understand that your God is alive and that your soul has begun wandering on remorseless paths. You feel that the fire of the sun has erupted in you. Something new has been added to you, a holy affliction.

Sometimes you no longer recognize yourself You want to overcome it, but it overcomes you. You want to set limits, but it compels you to keep going. You want to elude it, but it comes with you. You want to employ it, but you are its tool; you want to think about it, but your thoughts obey it. finally the fear of the inescapable seizes you, for it comes after you slowly and invincibly.

There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. But the way is my own self my own life founded upon myself The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present.! Carl Jung; Red Book

Carl G. Jung and Islam by Tarek M. Bajari **(2013-01-12 09:19)**

Carl G. Jung and Islam by Tarek M. Bajari

Religious experience plays an important role in Jungian psychology. Jung, a Christian by birth, believed that this experience is nothing but a product of the psyche, and consequently viewed other world religions as an expression of one psychic function that has its roots deep in the collective unconscious of mankind. Having said that, Jung's relation to Islam is still unclear and can be explored only indirectly through sporadic hints in his writings.

"Every servant professes a special belief in his Lord, of whom he asks assistance according to the knowledge he has of himself. Thus the faiths differ with the Lords, just as the Lords differ, although all the faiths are forms of the one faith, just as all the Lords are forms in the mirror of the Lord of Lords. . . ." Ibn al-Arabi (1165 - 1240) (Source: Corbin, H.: Creative Imagination in the Sufism of Ibn-Arabi, 1969. p. 310)

The first encounter of the young Carl G. Jung with Arabic culture was most probably through his father. In his autobiography Memories, Dreams, Reflections we learn that the senior Jung who was a country pastor received a Ph.D. in oriental languages and wrote a dissertation on an Arabic version of the Song of Songs of Solomon (Memories, p. 91).

The major direct encounter of Jung with the Arabic/Islamic culture was during his visit to North Africa. In his memories, Jung gives a description of the deep impact of this visit on him. Jung writes: "What the Europeans regard as oriental calm and apathy seemed to me a mask; behind it I sensed a restlessness, a degree of agitation which I could not explain." And then he goes on to describe how he was haunted by the smell of blood as though the soil was soaked with blood (Memories, page 239).

The emotional intensity of the orient, the encounter with a tribe leader and the sound of the muezzin calling for morning prayer all that let him feel that he had fallen under the spell of this land (Memories, p. 242).

One cannot leave Jung's comment about his visit to North Africa without mentioning the dream he had at the last day of his trip to Tunis. Jung writes: "I dreamt that I was in an Arab city, and as in most such cities there was a citadel, a casbah. The city was situated in a broad plain, and had a wall around it. The shape of the wall was square, and there

were four gates. The Kasbah in the interior of the city was surrounded by a wide moat (which is not the way it really is in Arab countries). I stood before a wooden bridge leading over the water to a dark,
horseshoe-shaped portal, which was open. Eager to see the citadel from inside also, I stepped out on the bridge. When I was about halfway across it, a handsome, dark Arab of aristocratic, almost royal bearing came toward me from the gate. I knew that this youth in the white burnoose was the resident prince of the citadel. When he came up to me, he attacked me and tried to knock me down. We wrestled. In the struggle we crashed against the railing; it gave way and both of us fell into the moat, where he tried to push my head under water to drown me. No, I thought, this is going too far. And in my turn I pushed his head under water. I did so although I felt great admiration for him, but I did not want to let myself be killed. I had no intention of killing him; I wanted only to make him unconscious and incapable of fighting.
Then the scene of the dream changed, and he was with me in a large vaulted octagonal room in the centre of the citadel. The room was white, very plain and beautiful. Along the light colour colored marble walls stood low divans, and before me on the floor lay an open book with black letters written in magnificent calligraphy on milky-white parchment. It was not Arabic script; rather, it looked to me like the Uigurian script of West Turkistan, which was familiar to me from the Manichaean fragments from Turfan, I did not know the contents, but nevertheless I had the feeling that this was “my book”, that I had written it. The young prince
with whom I had just been wrestling sat to the right of me on the floor. I explained to him that now that I had overcome him he must read the book. But he resisted. I placed my arm around his shoulders and forced him, with sort of paternal kindness and patience, to read the book. I knew that this was absolutely essential, and at last he yielded (Memories, pp. 242-244).”
Jung’s interpretation of this dream is quite helpful in trying to understand the impact of his encounter with the Arab culture on him. Jung recognized the Arab youth, the inhabitant of the mandala-shaped castle, as a figuration of the Self or in his words as a messenger or emissary of the Self. Jung goes on to interpret the struggle between him and the youth figure as an echo of the Biblical struggle of Jacob with the Angel of God who wished to kill men because he did not know them. At the end of the dream Jung himself become the master of the castle and the Arab youth sits at his feet trying to learn how to know men.
Jung ends his comments by asserting that his encounter with the Arab culture had struck him overwhelmingly and that the emotional nature of the people touched historical layers within him, which helped him to gain some perspective on his European condition. The Arab in the dream, Jung goes on to say, was seen as a shadow, but not a personal one rather a shadow of the Self.
Jung’s experience with the emotional “primitive” Islamic culture as he describes it might be due to him not being completely aware of the other side i.e. more developed Islamic personality as represented by several Muslim philosophers such as Ibn Arabi and Avicenna. Meanwhile, one cannot avoid having the impression that Jung had enough knowledge of this other part of the Islamic culture as a result of his compassionate study of Arabic alchemy.
One other aspect of Jung’s relation to Islam comes form his apparent reasonable knowledge of the Quran and the Khidr figure, who plays a great role in Sufism Islam, as it is apparent from his interpretation of the 18th Sura of the Quran (The Cave) in his essay, “Concerning the Rebirth” (collected works, vol. 9, part I).
The Cave Sura starts with the story of three, five or seven young men who remain sleeping in the cave for 309 years. The sleepers as understood by Jung signify that any one who finds himself in the darkness of the unconscious (the cave) will undergo a process of transformation that will lead to momentous changes of personality in either positive or negative sense, grasped sometimes as a prolongation of life or immortality. The fate of the numinous figures, Jung goes on saying, grips the hearer, because the story gives expression to parallel processes in his own unconscious which in that way are integrated into consciousness again.
The repristination of the original state is tantamount to attaining once more the freshness of youth. The story of the sleepers is followed by some moral observations that seem, as Jung points out to have no connection with the previous text. But Jung describes these comments as just what is needed for those who cannot be reborn themselves and have to be content with moral conduct, that is to say with adherence to the law.
Jung continues his interpretation of the Sura by focusing on the story of Moses and Khidr. The story of Moses and his encounter with the Khidr figure is described in the Quranic Sura as follows: ”And when Moses said unto his servant: I will not give up until I reach the point where the two rivers meet, though I march on for ages. So when they

had reached the junction of the two (rivers) they forgot their fish, and it took its way into the sea, going away. And when they had gone further, he said unto his servant: Bring us our breakfast. Verily we have found fatigue in this our journey. He said: Didst thou see, when we took refuge on the rock, and I forgot the fish - and none but Satan caused me to forget to mention it - it took its way into the waters by a marvel. Moses said: "That was what we were seeking after:"
So they went back on their footsteps, following (the path they had come). Then they found one of our servants, unto whom we had given mercy from us, and had taught him knowledge from our presence. Moses said unto him: Shall I follow you on condition that you should teach me right knowledge of what you have been taught? (The other) said: Surely you cannot have patience with me. How can you have patience in that of which you have not got a comprehensive knowledge? Moses said: Allah willing, you will find me patient and I shall not disobey you in any matter.
The other said: If you would follow me, then do not question me about any thing until I myself speak to you about it. So they went (their way) until when they embarked in the boat he made a hole in it. (Moses) said: Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing.
He answered: Did I not say that you will not be able to have patience with me?
Moses said: Rebuke me not for forgetting, nor grieve me by raising difficulties in my case. So they went on until, when they met a boy, he slew him.
(Moses) said: Have you slain an innocent person otherwise than for manslaughter? Certainly you have done an evil thing.
He answered: Did I not say to you that you will not be able to have patience with me?
(Moses) said: If I ask you about anything after this, keep me not in your company; indeed you shall have (then) found an excuse in my case. So they went on until when they came to the people of a town, they asked them for food, but they refused to entertain them as guests. Then they found in it a wall which was on the point of falling, so he put it into a right state.
(Moses) said: If you had pleased, you might certainly have taken a recompense for it. He answered: This shall be separation between me and you; now I will inform you of the significance of that with which you could not have patience. As for the ship, it belonged to poor people working on the river, and I wished to mar it, for there was a king behind them who is taking every ship by force. As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude. So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord desired that they should attain their maturity and take out their treasure, a mercy from your Lord, and I did not do it of my own accord. This is the significance of that with which you could not have patience."
Jung sees in the figure of Moses as described in the Sura a representation of an individual on the quest for transformation, together with his servant "shadow" Joshua bin (son) Nun. The word Nun in Arabic means whale or fish in general which indicates that Joshua's origin is nothing but the deep sea i.e. the unconscious. Both Moses and his servant encounter the Khidr as a teacher and experience strange and rather immoral events. Moses however learns from his teacher a greater wisdom.
The teacher Khidr appears to Moses at the junction of the two rives where the east and west seems to come close together. Moses and his servant had forgot their fish (Nun), the father of the shadow, the carnal of man, who comes from the dark world of the creator. The fish as Jung understands it is a symbol of the instinctive unconscious, a source of renewal found in the conditions of "Loss of soul". The fact that Khidr appears at the same place where the fish disappeared led Jung to consider the fish as a prefiguration of Khidr who represents a symbol of the Self.
Jung writes: "To the initiate who is capable of transformation it is a comforting tale; to the obedient believer, an exhortation to not murmur against Allah's incomprehensible omnipotence. Khidr symbolizes not only the higher wisdom but also a way of acting which is in accord with this wisdom and transcends reason."
Jung goes on to stress that we all are the questing Moses, and what is transformed here is neither Moses nor Joshua, rather it is the forgotten fish because the place where the fish disappeared is exactly the place of Khidr´s appearance.
Jung concludes his interpretation of the Sura as follows:
"In spite of its apparently disconnected and illusive character, it gives an almost perfect picture of a psychic transformation or rebirth which today, with our greater psychological insight, we would recognize as an individuation process.

Because of the great age of the legend and the Islamic prophet's primitive cast of mind, the process takes place entirely outside the sphere of consciousness and is projected in the form of a mystery legend or a pair of friends and the deeds they perform. That is why it is all so illusive and lacking in logical sequence. Nevertheless, the legend expresses the obscure archetype of transformation so admirably that the passionate religious Eros of the Arab finds it completely satisfying. It is for this reason that the figure of Khidr plays such an important role in Islamic mysticism."
Keeping in mind the extremely difficult task of interpreting the Quran especially for a person who is not familiar with the Arabic language, one cannot read Jung's interpretation without being impressed by its richness and creativity.
Jung's interpretation of the Sura reflects an apparent knowledge of the Quran, the Khidr and Islamic mysticism, but at the same time it is somehow irritating for Muslims, as it would be to the believers of any other faith, to describe their religious leader as "having a primitive cast of mind". This comment leaves one wondering whether to attribute to the Arab figure in the previously mentioned dream some characteristics of a personal shadow instead of limiting to it to be only a shadow of the Self.
Marvin Spiegelman in the introduction of his book Sufism, Islam and Jungian Psychology writes:
"We are here dealing with a frequent shadow problem involving any growth of consciousness when we confront it at a collective level: the previous height of awareness needs to be denigrated somehow. It is as if one's parents must be defeated and made ´less-than' so that we can find and enjoy our own individuality".
For me as a layman, Jung's most important contribution to understanding human mind is his "discovery" of the collective unconscious as psychic structure that is universal and shared by all mankind, predates the individual and form the origin of all the religious, spiritual, and mythological symbols. The consequence of this discovery is the assumption that the Self is the common source and the aim of our emerging consciousness and that different world religions and their various symbols are nothing but different faces of one truth that manifests itself differently according to the individual and culture that perceives it.
This is why I believe that the study of world religious believers and their symbolism might prove to be an important factor in our quest toward becoming more conscious. Finally, I feel that more research is needed to investigate the meeting points between Islam and Jungian Psychology. Such studies, I believe, will enrich our understanding for both, Islam and Jungian psychology.
The original link to this article in its entirety may be found here: http://www.cgjung-gesellschaft-oesterreich.at/forum_2007.pdf

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Gustavo Parra (2013-01-13 09:11:15)
In Memories,Dreams and Reflections Jung mentions Mahoma in relation to Hitler.

Lewis Lafontaine (2013-01-13 10:00:03)
Carl Jung and Islam link: http://archetypeinaction.com/index.php/tools-to-change-society/55-jungian-top ics/1350-12jan2013-islam #.UPK9aW _oSfg
There is no question but that Hitler belongs in the category of the truly mystic medicine man. As somebody commented about him at the last Nürnberg party congress, since the time of Mohammed nothing like it has been seen in this world. His body does not suggest strength. The outstanding characteristic of his physiognomy is its dreamy look. I was especially struck by that when I saw pictures taken of him in the Czechoslovakian crisis; there was in his eyes the look of a seer. This markedly mystic characteristic of Hitler's is what makes him do things which seem to us illogical, inexplicable, and unreasonable. ... So you see, Hitler is a medicine man, a spiritual vessel, a demi-deity or, even better, a myth. During an interview with H. R. Knickerbocker, first published in Hearst's International Cosmopolitan (January 1939), in which Jung was asked to diagnose Adolf Hitler, Benito Mussolini, and Joseph Stalin, later published in Is Tomorrow Hitler's? (1941), by H. R. Knickerbocker, also published in The Seduction of Unreason: The Intellectual Romance with Fascism (2004) by Richard Wolin, Ch. 2: Prometheus Unhinged: C. G. Jung and the Temptations of Aryan Religion, p. 75
No nation keeps its word. A nation is a big, blind worm, following what? Fate perhaps. A nation has no honor; it has no word to keep. ... Hitler is himself the nation. That incidentally is why Hitler always has to talk so loud, even in private conversation — because he is speaking with 78 million voices. During an interview with H. R. Knickerbocker (1939), quoted in A Life of Jung (2002) by Ronald Hayman, p. 360

He who sleeps in the grave of the millennia (2013-01-13 06:50)

He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun.
If you sleep this sleep and dream this dream in this time of the world, you will know that the sun will also rise at this time. For the moment we are still in the dark, but the day is upon us.
He who comprehends the darkness in himself, to him the light is near. He who climbs down into his darkness reaches the staircase of the working light, fire maned Helios.
His chariot ascends with four white horses, his back bears no cross, and his side no wound, but he is safe and his head blazes in the fire.
Nor is he a man of mockery, but of splendor and unquestionable force. I do not know what I speak, I speak in a dream. support me for I stagger, drunk with fire. I drank fire in this night, since I climbed down through the centuries and plunged into the sun far at the bottom. And I rose up drunk from the sun, with a burning countenance and my head is ablaze. Give me your hand, a human hand, so that you can hold me to the earth with it,for whirling veins of fire swoop me up, and exultant longing tears me toward the zenith.
But day is about to break, actual day; the day of this world. And I remain concealed in the gorge of the earth, deep down and solitary, and in the darkening shadows of the valley. That is the shadow and heaviness of the earth.
How can I pray to the sun, that rises far in the East over the desert? Why should I pray to it? I drink the sun within me, so why should I pray to it? But the desert, the desert in me demands prayers, since the desert wants to satisfy itself with what is alive. I want to beg God for it, the sun, or one of the other immortals. I beg because I am empty and am a beggar. In the day of this world, I forget that I drank the sun and am drunk from its active light and singeing power. But I stepped into the shadows of the earth, and saw that I am naked and have nothing to cover my poverty. No sooner do you touch the earth than your inner life is over; it flees from you into things.

And a wondrous life arises in things. What you thought was dead and inanimate betrays a secret life and silent, inexorable intent. You have got caught up in a hustle and bustle where everything goes its own way with strange gestures, beside you,
above you, beneath you, and through you; even the stones speak to you, and magical threads spin from you to things and from things to you. Far and near work within you and you work in a dark manner upon the near and the far. And you are always
helpless and a prey.
But if you watch closely, you will see what you have never seen before, namely that things live their life, and that they live off you: the rivers bear your life to the valley,. one stone falls upon another with your force, plants and animals also grow through you and they are the cause of your death. A leaf dancing in the wind dances
with you; the irrational animal guesses your thought and represents you. The whole earth sucks its life from you and everything reflects you again.
Nothing happens in which you are not entangled in a secret manner; for everything has ordered itself around you and plays your innermost. Nothing in you is hidden to things, no matter how remote, how precious, how secret it is. It inheres in things.
Your dog robs you of your father, who passed away long ago, and looks at you as he did. The cow in the meadow has intuited your mother, and charms you with total calm and security. The stars whisper your deepest mysteries to you, and the soft valleys of the earth rescue you in a motherly womb.
Like a stray child you stand pitifully among the mighty, who hold the threads of your life. You cry for help and attach yourself to the first person that comes your way. Perhaps he can advise you, perhaps he knows the thought that you do not have, and which all things have sucked out of you.
I know that you would like to hear the tidings of he whom things have not lived, but who lived and fulfilled himself. For you are a son of the earth, sucked dry by the suckling earth, that can suck nothing out of itself, but suckles only from the sun. Therefore you would like to have tidings of the son of the sun, which shines and does not suckle. You would like to hear of the son of God, who shone and gave, who begot, and to whom life was born again, as the earth bears the sun green and colorful children.
You would like to hear of him, the radiating savior, who as a son of the sun cut through the webs of the earth, who sundered the magic threads and released those in bondage, who owned himself and was no one's servant, who sucked no one dry, and whose treasure no one exhausted.
You would like to hear of him who was not darkened by the shadow of earth, but illuminated it, who saw the thoughts of all, and whose thoughts no one guessed, who possessed in himself the meaning of all things, and whose meaning no thing could express.
The solitary fled the world; he closed his eyes, plugged his ears and buried himself in a cave within himself but it was no use. The desert sucked him dry, the stones spoke his thoughts, the cave echoed his feelings, and so he himself became desert, stone,
and cave. And it was all emptiness and desert, and helplessness and barrenness, since he did not shine and remained a son of the earth who sucked a book dry and was sucked empty by the desert. He was desire and not splendor, completely earth and not sun.
Consequently he was in the desert as a clever saint who very well knew that otherwise he was no different from the other sons of the earth. If he would have drunk of himself he would have drunk fire.
The solitary went into the desert to find himself But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same. He wanted to find what he needed in the outer. But you find manifold meaning only in yourself not in things, since the manifoldness of meaning is not something that is given at the same time, but is a succession of meanings. The meanings that follow one another do not lie in things, but lie in you, who are subject to many changes, insofar as you take part in life. Things also change, but you do not notice this if you do not change. But if you change, the countenance of the world alters. The manifold sense of things is your manifold sense. It is useless to fathom it in things. And this probably explains why the solitary went into the desert, and fathomed the thing but not himself.
And therefore what happened to every desirous solitary also happened to him: the devil came to him with smooth

tongue and clear reasoning and knew the right word at the right moment. He lured him to his desire. I had to appear to him as the devil, since I had accepted my darkness. I ate the earth and I drank the sun, and I became a greening tree that stands alone and grows. Carl Jung; Red Book.

The Refinding of the Soul **(2013-01-14 07:01)**

The following night I had to write down all the dreams that I could recollect, true to their wording. The meaning of this act was dark to me. Why all this? Forgive the fuss that are happening to me? I know too much not to see on what swaying bridges I go. Where are you leading me? Forgive my excessive apprehension, brimful of knowledge. My foot hesitates to follow you. Into what mist and darkness does your path lead? Must I also learn to do without meaning? If this is what you demand, then so be it. This hour belongs to you. What is there, where there is no meaning? Only nonsense, or madness, it seems to me. Is there also a supreme meaning? Is that your meaning, my soul? I limp after you on crutches of understanding. I am a man and you stride like a God. What torture! I must return to myself to my smallest things. I saw the things of my soul as small, pitiably small. You force me to see them as large, to make them large. Is that your aim? I follow, but it terrifies me. Hear my doubts, otherwise I cannot follow, since your meaning is a supreme meaning, and your steps are the steps of a God.
I understand, I must not think either; should thought, too, no longer be? I should give myself completely into your hands-but who are you? I do not trust you. Not once to trust, is that my love for you, my joy in you? Do I not trust every valiant man, and not
you, my soul? Your hand lies heavy on me, but I will, I will. Have I not sought to love men and trust them, and should I not do this with you? Forget my doubts, I know it is ignoble to doubt you. You know how difficult it is for me to set aside the beggar's pride I take in my own thought. I forgot that you are also one of my friends, and have the first right to my trust. Should what I give them not belong to you? I recognize my injustice. It seems to me that I despised you.

My joy at finding you again was not genuine. I also recognize that the scornful laughter in me was right.
I must learn to love you. Should I also set aside self-judgment? I am afraid. Then the soul spoke to me and said: ”This fear testifies against me!” It is true, it testifies against you. It kills the holy trust between you and me.
How hard is fate! If you take a step toward your soul, you will at first miss the meaning. You will believe that you have sunk into meaninglessness, into eternal disorder. You will be right! Nothing will deliver you from disorder and meaninglessness, since this is the other half of the world.
Your God is a child, so long as you are not childlike. Is the child order, meaning or disorder, caprice? Disorder and meaninglessness are the mother of order and meaning. Order and meaning are things that have become and are no longer becoming.
You open the gates of the soul to let the dark flood of chaos flow into your order and meaning. If you marry the ordered to the chaos you produce the divine child, the supreme meaning beyond meaning and meaninglessness.
You are afraid to open the door. I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible. I spoke to a loving soul and as I drew nearer to her, I was overcome by horror, and I heaped up a wall of doubt, and did not anticipate that I thus wanted to protect myself from my faithful soul.
You dread the depths; it should horrify you, since the way of what is to come leads through it. You must endure the temptation of fear and doubt, and at the same time acknowledge to the bone that your fear is justified and your doubt is reasonable. How otherwise / could it be a true temptation and a true overcoming!
Christ totally overcomes the temptation of the devil, but not the temptation of God to good and reason. Christ thus succumbs to cursing. You still have to learn this, to succumb to no temptation, but to do everything of your own will; then you will be free and beyond Christianity.
I have had to recognize that I must submit to what I fear; yes, even more, that I must even love what horrifies me. We must learn such from that saint who was disgusted by the plague infections; she drank the pus of plague boils and became aware that it smelled like roses. The acts of the saint were not in vain.
In everything regarding your salvation and the attainment of mercy, you are dependent on your soul. Thus no sacrifice can be too(great for you. If your virtues hinder you from salvation, discard them, since they have become evil to you. The slave to virtue finds the way as little as the slave to vices. If you believe that you are the master of your soul, then become her servant. If you were her servant, make yourself her master, since she needs to be ruled. These should be your first steps.
During six further nights, the spirit of the depths was silent in me, since I swayed between fear, defiance, and nausea, and was wholly the prey of my passion. I could not and did not want to listen to the depths. But on the seventh night, the spirit of the
depths spoke to me: ”Look into your depths, pray to your depths, waken the dead.”
But I stood helpless and did not know what I could do. I looked into myself and the only thing I found within was the memory of earlier dreams, all of which I wrote down without knowing what good this would do. I wanted to throw everything away and return to the light of day. But the spirit stopped me and forced me back into myself. Carl Jung; Red Book.
https://www.facebook.com/groups/56536297291/?fref=ts

The First Sermon to the Dead **(2013-01-15 06:56)**

The dead came back from Jerusalem, where they did not find what they were seeking. They asked admittance to me and demanded to be taught by me, and thus I taught them:

Hear Ye: I begin with nothing. Nothing is the same as fullness. In the endless state fullness is the same as emptiness. The Nothing is both empty and full. One may just as well state some other thing about the Nothing, namely that it is white or that it is black or that it exists or that it exists not. That which is endless and eternal has no qualities, because it has all qualities.

The Nothing, or fullness, is called by us the PLEROMA. In it thinking and being cease, because the eternal is without qualities. In it there is no one, for if anyone were, he would be differentiated from the Pleroma and would possess qualities which would distinguish him from the Pleroma.

In the Pleroma there is nothing and everything: it is not profitable to think about the Pleroma, for to do that would mean one's dissolution.

The CREATED WORLD is not in the Pleroma, but in itself. The Pleroma is the beginning and end of the created world. The Pleroma penetrates the created world as the sunlight penetrates the air everywhere. Although the Pleroma penetrates it completely, the created world has no part of it, just as an utterly transparent body does not become either dark or light in color as the result of the passage of light through it. We ourselves, however, are the Pleroma, so it is that the Pleroma is present within us. Even in the smallest point the Pleroma is present without any bounds, eternally and completely, for small and great are the qualities which are alien to the Pleroma. The Pleroma is the nothingness which is everywhere complete and without end. It is because of this that I speak of the created world as a portion of the Pleroma, but only in an allegorical sense; for the Pleroma is not divided into portions, for it is nothingness. We, also, are the total Pleroma; for figuratively the Pleroma is an exceedingly small, hypothetical, even non-existent point within us, and also it is the limitless firmament of the cosmos about us. Why, however, do we discourse about the Pleroma, if it is the all, and also nothing?

I speak of it in order to begin somewhere, and also to remove from you the delusion that somewhere within or without there is something absolutely firm and definite. All things which are called definite and solid are but relative, for only that which is subject to change appears definite and solid.

The created world is subject to change. It is the only thing that is solid and definite, since it has qualities. In fact, the created world is itself but a quality.

We ask the question: how did creation originate? Creatures indeed originated but not the created world itself, for the created world is a quality of the Pleroma, in the same way as the uncreated; eternal death is also a quality of the Pleroma. Creation is always and everywhere, and death is always and everywhere. The Pleroma possesses all: differentiation and non-differentiation.

Differentiation is creation. The created world is indeed differentiated. Differentiation is the essence of the created world and for this reason the created also causes further differentiation. That is why man himself is a divider, inasmuch as his essence is also differentiation. That is why he distinguishes the qualities of the Pleroma, yea, those qualities which do not exist.

You say to me: What good is it then to talk about this, since it has been said that it is useless to think about the Pleroma?

I say these things to you in order to free you from the illusion that it is possible to think about the Pleroma. When you speak about the divisions of the Pleroma, we are speaking from the position of our own divisions, and we speak about our own differentiated state; but while we do this, we have in reality said nothing about the Pleroma. However, it is necessary to talk about our own differentiation, for this enables us to discriminate sufficiently. Our essence is differentiation. For this reason we must distinguish individual qualities.

You say: What harm does it do not to discriminate? Then we reach beyond the limits of our own being; we extend ourselves beyond the created world, and we fall into the undifferentiated state which is another quality of the Pleroma. We submerge into the Pleroma itself, and we cease to be created beings. This we become subject to dissolution and nothingness.

Such is the very death of the created being. We die to the extent that we fail to discriminate. For this reason the natural impulse of the created being is directed toward differentiation and toward the struggle against the ancient, pernicious state of sameness. The natural tendency is called Principium Individuationis (Principle of Individuation). This principle is indeed the essence of every created being. From these things you may readily recognize why the undifferentiated principle and lack of discrimination are all a great danger to created beings. For this reason we must be able to distinguish the qualities of the Pleroma. Its qualities are the PAIRS OF OPPOSITES, such as:

the effective and the ineffective
fullness and emptiness
the living and the dead
light and dark
hot and cold
energy and matter
time and space
good and evil
the beautiful and the ugly
the one and the many
and so forth.

The pairs of opposites are the qualities of the Pleroma: they are also in reality non-existent because they cancel each other out.

Since we ourselves are the Pleroma, we also have these qualities present within us; inasmuch as the foundation of our being is differentiation, we possess these qualities in the name and under the sign of differentiation, which means:

First—that the qualities are in us differentiated from each other, and they are separated from each other, and thus they do not cancel each other out, rather they are in action. It is thus that we are the victims of the pairs of opposites. For in us the Pleroma is rent in two.

Second—the qualities belong to the Pleroma, and we can and should partake of them only in the name and under the sign of differentiation. We must separate ourselves from these qualities. In the Pleroma they cancel each other out; in us they do not. But if we know how to know ourselves as being apart from the pairs of opposites, then we have attained to salvation.

When we strive for the good and the beautiful, we thereby forget about our essential being, which is differentiation, and we are victimized by the qualities of the Pleroma which are the pairs of opposites. We strive to attain to the

good and beautiful, but at the same time we also to the evil and the ugly, because in the Pleroma these are identical with the good and the beautiful. However, if we remain faithful to our nature, which is differentiation, we then differentiate ourselves from the good and the beautiful, and thus we have immediately differentiated ourselves from the evil and the ugly. It is only thus that we do not merge into the Pleroma, that is, into nothingness and dissolution.
You will object and say to me: Thou hast said that differentiation and sameness are also qualities of the Pleroma. How is it then that we strive for differentiation? Are we not then true to our natures and must we then also eventually be in the state of sameness, while we strive for differentiation?
What you should never forget is that the Pleroma has no qualities. We are the ones who create these qualities through our thinking. When you strive after differentiation or sameness or after other qualities, you strive after thoughts which flow to you from the Pleroma, namely thoughts about the non-existent qualities of the Pleroma. While you run after these thoughts, you fall again into the Pleroma and arrive at differentiation and sameness at the same time. Not your thinking but your being is differentiation. That is why you should not strive after differentiation and discrimination as you know these, but strive after your true nature. If you would thus truly strive, you would not need to know anything about the Pleroma and its qualities, and still you would arrive at the true goal because of your nature. However, because thinking alienates us from our true nature, therefore I must teach knowledge to you, with which you can keep your thinking under control.
C.G. Jung, 1916 (Translation by Stephan A. Hoeller, © 1982)
http://www.gnosis.org/library/7Sermons _hoeller _trans.htm

The Second Sermon to the Dead **(2013-01-16 07:25)**

The Second Sermon

During the night the dead stood along the walls and shouted: “We want to know about God! Where is God? Is God dead?”

—God is not dead; he is as much alive as ever. God is the created world, inasmuch as he is something definite and therefore he is differentiated from the Pleroma. God is a quality of the Pleroma and everything that I have stated in reference to the created world is equally true of him.

God is distinguished from the created world, however, inasmuch as he is less definite and less definable than the created world in general. He is less differentiated than the created world, because the ground of his being is effective fullness; and only to the extent that he is definite and differentiated is he identical with the created world; and thus

he is the manifestation of the effective fullness of the Pleroma.
Everything we do not differentiate falls into the Pleroma and is cancelled out along with its opposite. Therefore if we do not discern God, then the effective fullness is cancelled out for us. God also is himself the Pleroma, even as the smallest point within the created world, as well as within the uncreated realm, is itself the Pleroma.
The effective emptiness is the being of the Devil. God and Devil are the first manifestations of the nothingness, which we call the Pleroma. It does not matter whether the Pleroma is or is not, for it cancels itself out in all things. The created world, however, is different. Inasmuch as God and Devil are created beings, they do not cancel each other out, rather they stand against each other as active opposites. We need no proof of their being; it is sufficient that we must always speak about them. Even if they did not exist, the created being would forever (because of its own differentiated nature) bring them forth out of the Pleroma.
All things which are brought forth from the Pleroma by differentiation are pairs of opposites; therefore God always has with him the Devil.
This interrelationship is so close, as you have learned, it is so indissoluble in your own lives, that it is even as the Pleroma itself. The reason for this is that these two stand very close to the Pleroma, in which all opposites are cancelled out and unified.
God and Devil are distinguished by fullness and emptiness, generation and destruction. Activity is common to both. Activity unites them. It is for this reason that activity stands above both, being God above God, for it unites fullness and emptiness in its working.
There is a God about whom you know nothing, because men have forgotten him. We call him by his name: ABRAXAS. He is less definite than God or Devil. In order to distinguish God from him we call God HELIOS, or the Sun.
Abraxas is activity; nothing can resist him but the unreal, and thus his active being freely unfolds. The unreal is not, and therefore cannot truly resist. Abraxas stands above the sun and above the devil. He is the unlikely likely one, who is powerful in the realm of unreality. If the Pleroma were capable of having a being, Abraxas would be its manifestation. Although he is activity itself, he is not a particular result, but result in general.
He is still a created being, inasmuch as he is differentiated from the Pleroma.
The sun has a definite effect and so does the devil; therefore they appear to us more effective that the undefinable Abraxas.
For he is power, endurance, change.
—At this point the dead caused a great riot, because they were Christians.
But when Diahmon had ended his speech, one after another the dead also stepped back into the darkness once more and the noise of their outrage gradually died away in the distance. When all the clamor had passed, I turned to Diahmon and exclaimed:
”Pity us, wisest one! You take from men the Gods to whom they could pray. You take alms from the beggar, bread from the hungry; fire from the freezing.”
Diahmon answered and said, ”My son, these dead have had to reject the belief of the Christians and therefore they can pray to no God. So should I teach them a God in whom they can believe and to whom they can pray? That is precisely what they have rejected. Why did they reject it?
They had to reject it because they could not do otherwise. And why did they have no other choice? Because the world, without these men knowing it, entered into that month of the great year where one should believe only what one knows. That is difficult enough, but it is also a remedy for the long sickness that arose from the fact that one believed what one did not know. I teach them the God whom both I and they know of without being aware of him, a God in whom one does not believe and to whom one does not pray; but of whom one knows.
I teach this God to the dead since they desired entry and teaching. But I do not teach him to living men since they did not desire my teaching. Why; indeed, should I teach them?
Therefore, I take away from them no kindly hearer of prayers, their father in Heaven. What concern is my foolishness to the living? The dead need salvation, since they are a great waiting flock hovering over their graves, and long for the knowledge that belief and the rejection of belief have breathed their last. But
whoever has fallen ill and is near death wants knowledge, and he sacrifices pardon.”
”It appears,” I replied, ”as if you teach a terrible and dreadful God beyond measure, to whom good and evil and human suffering and joy are nothing.”

”My son,” said Diahmon, ”Did you not see that these dead had a God of love and rejected him? Should I teach them a loving God?
They had to reject him after already having long since rejected the evil God whom they call the devil. Therefore they must know a God to whom everything created is nothing, because he himself is the creator and everything created and the destruction of everything created. Have they not rejected a God who is a father,
a lover, good and beautiful? One whom they thought to have particular qualities and a particular being? Therefore I must teach a God to whom nothing can be attributed, who has all qualities and therefore none, because only I and they can know such a God.”
”But how, Oh my father, can men unite in such a God? Does the knowledge of such a God not amount to destroying human bonds and every society based on the good and the beautiful?”
Diahmon answered: ”These dead rejected the God of love, of the good and the beautiful; they had to reject him and so they rejected unity and community in love, in the good and the beautiful. And thus they killed one another and dissolved the
community of men. Should I teach them the God who united them in love and whom they rejected? Therefore I teach them the God who dissolves unity; who blasts everything human, who powerfully creates and mightily destroys. Those whom love does not unite, fear compels.”
And as Diahmon spoke these words, he bent down swiftly to the ground, touched it with his hand, and disappeared.
Carl Jung; Red Book.

I came to the place of the soul **(2013-01-16 12:31)**

Humans have an uncanny knack of referring to the thoughts they have as their own possessions but exactly how entitled are we to make statements such as ”I thought.”
In the Red Book Dr. Jung writes of the nature of ”Thoughts.”
Through giving my soul all I could give, I came to the place of the soul and found that this place was a hot desert, desolate and unfruitful. No culture of the mind is enough to make a garden out of your soul. I had cultivated my spirit, the spirit of this time in me, but not that spirit of the depths that turns to the things of the soul, the world of the soul. The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Through the turning of my desire from things and men, I turned my’ self away from things and men, but that is precisely how I became the secure prey of my thoughts, yes, I wholly became my thoughts. Carl Jung; Red Book.
I also had to detach myself from my thoughts through turning my desire away from them. And at once, I noticed that my self became a desert, where only the sun of unquiet desire burned. I was overwhelmed by the endless infertility of this desert. Even if something could have thrived there, the creative power of desire was still absent. Wherever the creative power of desire is, there springs the soil’s own seed. But do not forget to wait. Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung; Red Book.
I know that everything you say, Oh my soul, is also my thought. But I hardly live according to it. The soul said, ”How; tell me, do you then believe that your thoughts should help you?” I would always like to refer to the fact that I am a human being, just a human being who is weak and sometimes does not do his best. But the soul said, ”Is this what

you think it means to be human?" You are hard, my soul, but you are right. How little we still commit ourselves to living. We should grow like a tree that likewise does not know its law. We tie ourselves up with intentions, not mindful of the fact that intention is the limitation, yes, the exclusion of life. We believe that we can illuminate the darkness with an intention, and in that way aim past the light. How can we presume to want to know in advance, from where the light will come to us? Carl Jung, Red Book.

On account of my thoughts, I had left myself; therefore my self became hungry and made God into a selfish thought. If I leave myself my hunger will drive me to find my self in my object, that is, in my thought. Therefore you love reasonable and orderly thoughts, since you could not endure it if your self was in disordered, that is, unsuitable thoughts. Through your selfish wish, you pushed out of your thoughts everything that you do not consider ordered, that is, unfitting. You create order according to what you know, you do not know the thoughts of chaos, and yet they exist. My thoughts are not my self and my I does not embrace the thought. Your thought has this meaning and that, not just one, but many meanings. No one knows how many.

My thoughts are not my self but exactly like the things of the world, alive and dead.199 Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world. Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize. Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals. Man is violent in his desire, and he himself becomes a forest and a forest animal. Just as I have freedom in the world, I also have freedom in my thoughts. Freedom is conditional. Carl Jung, Red Book.

The Third Sermon to the Dead **(2013-01-17 06:15)**

The Third Sermon

The dead approached like mist out of the swamps and they shouted: "Speak to us further about the highest god!"

—Abraxas is the god whom it is difficult to know. His power is the very greatest, because man does not perceive it at all. Man sees the summum bonum (supreme good) of the sun, and also the infinum malum of the devil, but Abraxas he does not see, for he is undefinable life itself, which is the mother of good and evil alike.

Life appears smaller and weaker then the summum bonum (supreme good), wherefore it is hard to think that Abraxas should superseded in his power the sun, which is the radiant foundation of all life force.

Abraxas is the sun and also the eternally gaping abyss of emptiness, of the diminisher and dissembler, the devil.

The power of Abraxas is twofold. You cannot see it, because in your eyes the opposition of this power seems to cancel

it out.
That which is spoken by God-the-Sun is life;
That which is spoken by the devil is death.
Abraxas, however, speaks the venerable and also accursed word, which is life and death at once.
Abraxas generates truth and falsehood, good and evil, light and darkness with the same word in the same deed. Therefore Abraxas is truly the terrible one.
He is magnificent even as the lion at the very moment when he strikes his prey down. His beauty is like the beauty of a spring morn.
Indeed, he is himself the greater Pan, and also the lesser. He is Priapos.
He is the monster of the underworld, the octopus with a thousand tentacles, he is the twistings of winged serpents and of madness.
He is the hermaphrodite of the lowest beginning.
He is the lord of toads and frogs, who live in water and come out unto the land, and who sing together at high noon and at midnight.
He is fullness, uniting itself with emptiness.
He is the sacred wedding;
He is love and the murder of love;
He is the holy one and his betrayer.
He is the brightest light of day and the deepest night of madness.
To see him means blindness;
To know him is sickness;
To worship him is death;
To fear him is wisdom;
Not to resist him means liberation.
God lives behind the sun; the devil lives behind the night. What god brings into birth from the light, that devil pulls into the night. Abraxas, however, is the cosmos; its genesis and its dissolution. To every gift of God-the-Sun, the devil adds his curse.
All things which you beg from God-the-Sun generate an act of the devil. All things which you accomplish through God-the-Sun add to the effective might of the devil.
Such is the terrible Abraxas.
He is the mightiest manifest being, and in him creation becomes frightened of itself.
He is the revealed protest of creation against the Pleroma and its nothingness.
He is the terror of the son, which he feels against his mother.
He is the love of the mother for her son.
He is the delight of earth and the cruelty of heaven.
Man becomes paralyzed before his face.
Before him exist neither question nor answer.
He is the life of creation.
He is the activity of differentiation.
He is the love of man.
He is the speech of man.
He is both the radiance and the dark shadow of man.
He is deceitful reality.
—Here the dead howled and raved greatly, for they were still incomplete ones.
But when their noisy cries had faded away; I said to Diahmon:
”How, Oh my father, should I understand this God?”
Diahmon answered and said:
”My son, why do you want to understand him? This God is to be known but not understood. If you understand him, then you can say that he is this or that and this and not that. Thus you hold him in the hollow of your hand and therefore your hand must throw him away. The God whom I know is this and that and just as much this other and

that other. Therefore no one can understand this God, but it is possible to know him, and therefore I speak and teach him."

"But," I retorted, "does this God not bring despairing confusion into the minds of men?"

To this Diahmon said, "These dead rejected the order of unity and community since they rejected the belief in the father in Heaven who ruled with just measure. They had to reject him. Therefore I teach them the chaos that is without measure and utterly boundless, to which justice and injustice, leniency and severity; patience and anger, love and hate, are nothing. For how can I teach anything other than the God whom I know and whom they know, without being conscious of him?"

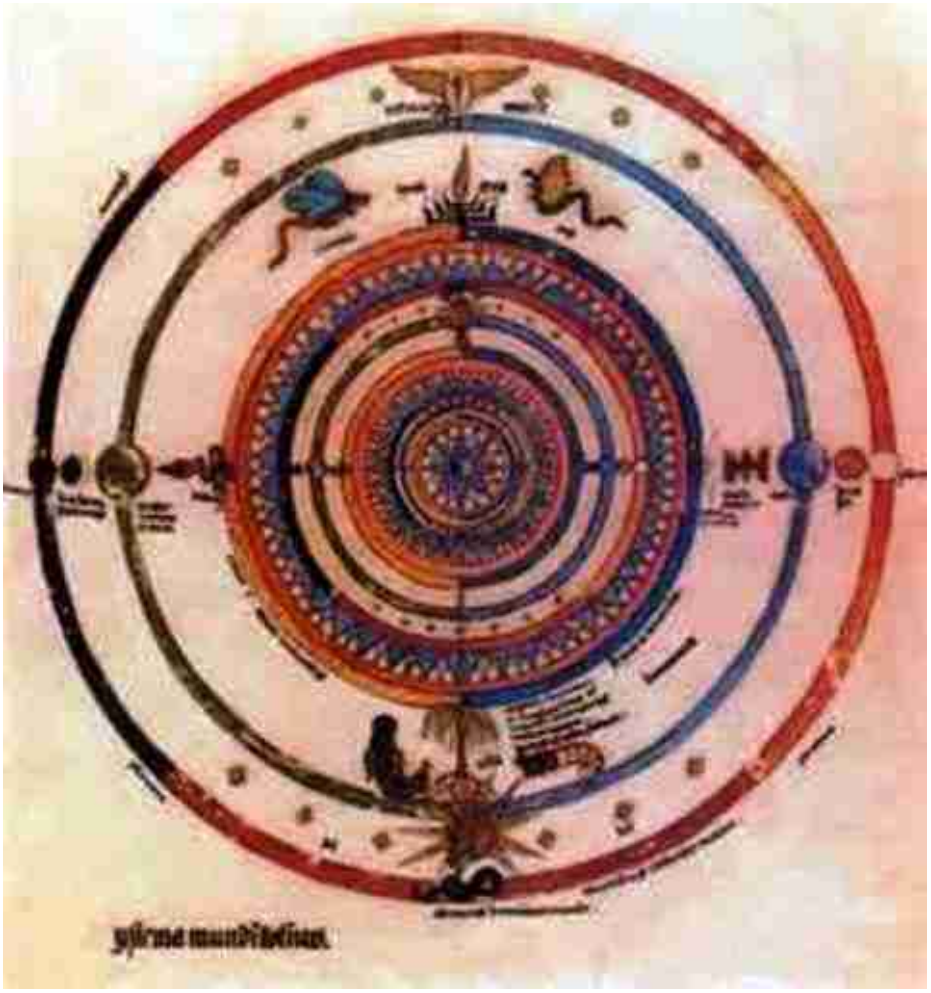
I replied, "Why; Oh solemn one, do you call the eternally incomprehensible, the cruel contradictoriness of nature, God?"

Diahmon said, "How should I name it otherwise? If the overpowering essence of events in the universe and in the hearts of men were law, I would call it law. Yet it is also no law, but chance, irregularity; sin, error, stupidity; carelessness, folly; illegality. Therefore I cannot call it law. You know that this must be so, and at the same time you know that it did not have to be so and that at some other time it will not be so. It is overpowering and occurs as if from eternal law, and at another time a slanting wind blows a speck of dust into the works and this void is a superior strength, harder than a mountain of iron. Therefore you know that the eternal law is also no law. So I cannot call it law. But how else should it be named? I know that human language has forever named the maternal womb of the incomprehensible

God. Truly, this God is and is not, since from being and non-being everything emerged that was, is, and will be."

But when Diahmon had spoken the last word, he touched the earth with his hand and dissolved. Carl Jung; Red Book

The Force of God is Frightful **(2013-01-20 06:23)**



The force of the God is frightful.
”You shall experience even more of it. You are in the second age. The first age has been overcome. This is the age of the rulership of the son, whom you call the Frog God. A third age will follow; the age of apportionment and harmonious power.”
My soul, where did you go? Did you go to the animals?
I bind the Above with the Below. I bind God and animal. Something in me is part animal, something part God, and a third part human. Below you serpent, within you man, and above you God. Beyond the serpent comes the phallus, then the earth, then the moon, and finally the coldness and emptiness of outer space.
Above you comes the dove or the celestial soul, in which love and foresight are united, just as poison and shrewdness are united in the serpent. Shrewdness is the devil’s understanding, which always detects smaller things and finds chinks where you suspect none.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from
you and unknown to you, appearing in the form of a bird. Each of these three parts then is independent. Beyond me stands the celestial mother. Its counterpart is the
phallus. Its mother is the earth, its goal is the heavenly mother.
The celestial mother is the daughter of the celestial world. Its counterpart is the earth. The celestial mother is illuminated through the spiritual sun. Its counterpart is the moon. And just as the .moon is the crossing to the dead of space, the spiritual sun is the crossing to the Pleroma, the upper world of fullness. The moon is the God's eye of emptiness, just as the sun is the God's eye of fullness. The moon that you see is the symbol, just as the sun that you see. Sun and moon, that is, their symbols, are Gods. There are still other Gods; their symbols are the planets.
The celestial mother is a daimon among the order of the Gods, an inhabitant of the heavenly world. The Gods are favorable and unfavorable, impersonal, the souls of
stars, influences, forces, grandfathers of souls, rulers in the heavenly world, both in spa e and in force. They are neither dangerous nor kind, strong, yet humble, clarifications of the Pleroma and of the eternal emptiness, configurations of the eternal qualities. Their number is immeasurably great and leads over to the one
supreme fundamental, which contains all qualities in itself and itself has none, a nothing and everything, the complete dissolution of man, death and eternal life.
Man becomes through the principium individuationis. He strives for absolute individuality, through which he ever increasingly concentrates the absolute dissolution of the Pleroma. Through this he makes the Pleroma the point that contains the greatest tension and is itself a shining star, immeasurably small, just as
the Pleroma is immeasurably great. The more concentrated the Pleroma becomes, the stronger the star of the individual becomes. It is surrounded by shining clouds, a heavenly body in the making, comparable to a small sun. It emits fire. Therefore it is called: "I am a star, wandering about with you.".! Just like the sun, which is also such a star, which is a God and grandfather of souls, the star of the individual is also like the sun, a God and grandfather of the souls. He is visible from time to time, just as I have described him.
His light is blue, like that of a distant star. He is far out in space, cold and solitary, since he is beyond death. To attain individuality, we need a large share of death. Therefore it is called "You are the Gods" since just as an innumerable number of men rule the earth, so a countless number of stars and of Gods rule the celestial world.
To be sure, this God is the one who survives the death of men. To him for whom solitude is Heaven, he goes to Heaven; to him for whom it is Hell, he goes to Hell. Whoever does not follow the principium individuationis to its end becomes no God, since he cannot bear individuality. The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them.
The God of the frogs or toads, the brainless, is the uniting of the Christian God with Satan. His nature is like the flame; he is like Eros, but a God; Eros is only a daimon. The one God, to whom worship is due, is in the middle. You should worship only one God. The other Gods are unimportant. Abraxas is to be flared. Therefore it was a deliverance when he separated himself from me. You do not need to seek him. He will find you, just like Eros. He is the God of the cosmos, extremely powerful and fearful. He is the creative drive, he is form and formation, just as much as matter and force, therefore he is above all the light and dark Gods. He tears away souls and casts them into procreation. He is the creative and created. He is the God who always renews himself in days, in months, in years, in human life, in ages, in peoples, in the living, in heavenly bodies.
He compels, he is unsparing. If you worship him, you increase his power over you. Thereby it becomes unbearable. You will have dreadful trouble getting clear of him. The more you free yourself from him, the more you approach death, since he is the life of the universe. But he is also universal death. Therefore you fall victim to him again, not in life but in dying. So remember him, do not worship him, but also do not imagine that you can flee him since he is all around you. You must be in the middle of life, surrounded by death on all sides. Stretched out, like one
crucified, you hang in him, the fearful, the overpowering.
But you have in you the one God, the wonderfully beautiful and kind, the solitary, starlike, unmoving, he who is older and wiser than the father, he who has a safe hand, who leads you among all the darknesses and death scares of

dreadful Abraxas.
He gives joy and peace, since he is beyond death and beyond what is subject to change. He is no servant and no friend of Abraxas. He himself is an Abraxas, but not unto you, but in himself and his distant world, since you yourself are a God who lives in faraway realms and who renews himself in his ages and creations and
peoples, just as powerful to them as Abraxas is to you.
You yourself are a creator of worlds and a created being.
You have the one God, and you become your one God in the innumerable number of Gods. As a God, you are the great Abraxas in your world. But as a man you are the heart of the one God who appears to his world as the great Abraxas, the feared, the powerful, the donor of madness, he who dispenses the water of life, the spirit of the tree of life, the daimon of the blood, the death bringer.
You are the suffering heart of your one star God, who is Abraxas to his world.
Therefore because you are the heart of your God, aspire toward him, love him, live for him. Fear Abraxas, who rules over the human world. Accept what he forces upon you, since he is the master of the life of this world and none can escape him. If you do not accept, he will torment you to death and the heart of your God will suffer, just as the one God of Christ suffered the heaviest in his death.
The suffering of mankind is without end, since its life is without end. Since there is no end where none sees an end. If mankind has come to an end, there is none who would see its end and none who could say that mankind has an end. So it has
no end for itself but it certainly does for the Gods.
The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. The one God thus delivers himself from the suffering of the earth into which his Eros plunged him; since when the one God saw the earth, he sought its procreation, and forgot that a world was already given to him in which he was Abraxas.
So the one God became human. Therefore the one in turn pulls man up to him and into him, so that the one becomes complete again. But the freeing of man from the power of Abraxas does not follow man's withdrawing from the power of Abraxas-no one can pull away from it-but through subjugating himself to it.
Even Christ had to subjugate himself to the power of Abraxas, and Abraxas killed him in a gruesome manner. Only by living life can you free yourself from it. So live it to such a degree that it befits you. To the degree that you live it, you also fall victim to the power of Abraxas and his dreadful deceptions. But to the same degree the star God in you gains in longing and power, in that the fruit of deception and human disappointment falls to him. Pain and disappointment fill the world of Abraxas with coldness, all of your life's warmth slowly sinks into the depths of your soul, into the midpoint of man, where the far blue starlight of your one God glimmers.
If you flee Abraxas from fear, you escape pain and disappointment and you remain terrified, that is, out of unconscious love you cling to Abraxas and your one God cannot catch fire. But through pain and disappointment you redeem yourself since
your longing then falls of its own accord like a ripe fruit into the depths, following gravity, striving toward the midpoint, where the blue light of the star God arises.
So do not flee from Abraxas, do not seek him. You feel his coercion, do not resist him, so that you shall live and pay your ransom. The works of Abraxas are to be fulfilled, for consider that in your world you yourself are Abraxas and force your creature to fulfill your work. Here, where you are the creature subjugated to
Abraxas, you must learn to fulfill the work of life. There, where you are Abraxas, you compel your creatures.
You ask, why is all this so? I understand that it seems questionable to you. The world is questionable. It is the unending infinite folly of the Gods, which you know is unendingly wise. Surely it is also a crime, an unforgivable sin, and therefore also the highest love and virtue.
So live life, do not flee Abraxas, provided that he compels you and you can recognize his necessity. In one sense I say to you: do not fear him, do not love him. In another sense I say: fear him, love him. He is the life of the earth, that says enough.
You need to recognize the multiplicity of the Gods. You cannot unite all into one being. As little as you are one with the multiplicity of men, just so little is the one God one with the multiplicity of the Gods. This one God is the kind, the loving,

the leading, the healing. To him all your love and worship is due. To him you should pray, you are one with him, he is near you, nearer than your soul.
I, your soul, am your mother, who tenderly and frightfully surrounds you, your nourisher and corrupter; I prepare good things and poison for you. I am your intercessor with Abraxas. I teach you the arts that protect you from Abraxas. I stand between you and Abraxas the all-encompassing. I am your body, your and Abraxas the all-encompassing. I am your body, your shadow, your effectiveness in this world, your manifestation in the world of the Gods, your effulgence, your breath, your odor, your magical force. You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. ” Carl Jung; Red Book; Appendix C.

Christ overcame the world by burdening himself with its suffering **(2013-01-22 05:59)**

Christ overcame the world by burdening himself with its suffering. But Buddha overcame both the pleasure and suffering of the world by disposing of both. And thus he entered into non-being, a condition from which there is no

return. Buddha is an even higher spiritual power, that derives no pleasure from controlling the flesh, since he has altogether moved beyond pleasure and suffering. Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable.

But if the living I approaches this condition, its passion may leave it, though it will not die. Or are we not our passion? And what happens to our passion when it leaves the I? The I is consciousness, which only has eyes in front. It never sees what is behind it. But that is where the passion it has overcome in front regroups. Unguided by the eye of reason, unmitigated by humaneness, the fire becomes a devastating, Kali, who devours the life of man from within, as the mantra of her sacrificial ceremony says: ”Hail to you, 0 Kali, triple Goddess of dreadful aspect, from whose throat hangs a necklace of human skulls. May you be honored with this blood!” Salome must of course despair of this end, which would like to turn Eros into spirit, since Eros cannot exist without the flesh. In resisting the inferiority of the flesh, the I resists its female soul, which represents everything that strives to suppress conscious against spirit. Thus this path also results in an opposition. Hence the I returns from beholding the figures embodying its conflict. Carl Jung; Red Book

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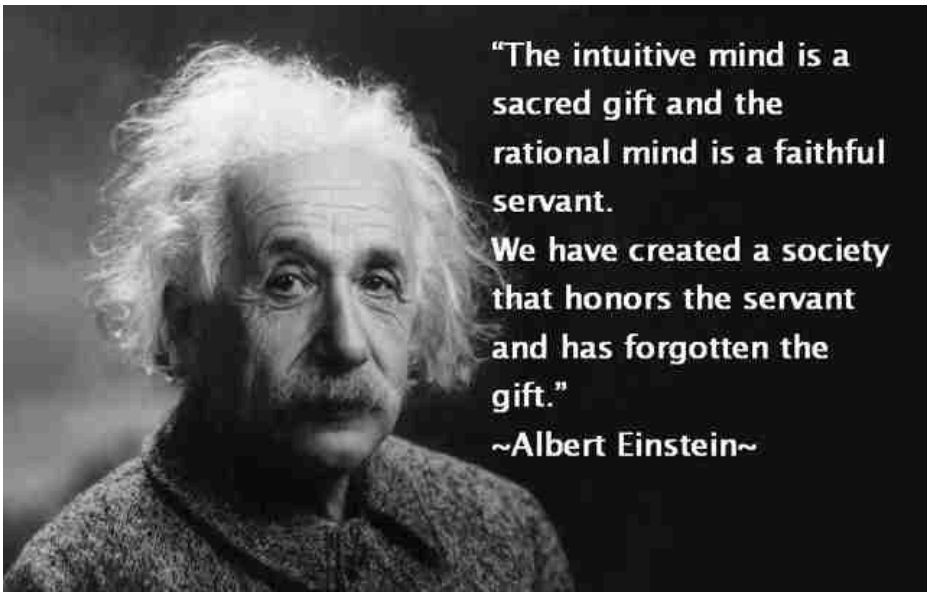
Man’s Immortal Mind **(2013-01-22 07:04)**



Man’s Immortal Mind

Jung was invited by the Tavistock Clinic in London—officially called the Institute of Medical Psychology—to give a series of five lectures, which he delivered September 30 to October 4, 1935, to an audience of some two hundred medical men and women. A mimeographed transcript of the lectures was privately circulated under the title ”Fundamental Psychological Conceptions”; not until 1968 was the text published, as Analytical Psychology: Its Theory and Practice.’

The London press took notice of Jung’s presence, and during his visit several interviews were published, of which one in the Observer for October 6, 1935, is noteworthy. It is abridged here. ”The laughter of Dr. C. G. Jung may be heard in London at the moment, after a silence of ten years”—thus the anonymous reporter begins, and he goes on

to describe Jung's enormous good humor. "As he talked, the abrupt cleavage between his own psychological theory and practice and those of Freud, with whom he parted company intellectually many years ago, became apparent. How abrupt is the cleavage he revealed in a sentence typical of his sudden, epigrammatic manner of speech—"

Sex is a playground for lonely scientists.

You might as well study the psychology of nutrition as the psychology of sex.

Primitive man, of course, had the sex instinct, but he was much more deeply concerned with feeding himself. Besides, why base the psychology of a man on his bad corner?

When I deal with one who is mentally unbalanced I am not concerned only with one function of his mind and body. I look for the ancient man in him. I try to trace the strata of the human mind from its earliest beginnings, just as a geologist might study the stratification of the earth. The fear of ancient man crouching at the ford is in all our unconscious minds, as well as all other fears and speculations born of man's experience through the ages. The mind of mankind is immortal.

For instance, I remember suddenly feeling, during an earthquake in Switzerland, that the earth was alive, that it was an animal. At once I recognized the ancient Japanese belief that a huge salamander lies inside the earth, and that earthquakes happen when he turns in his sleep.

A patient of mine once told me that whenever lightning flashed she saw a great black horse. That is another primitive idea—that lightning was a horse's leg striking downwards, the horse of Odin.' If a man or a woman ceases to be able to communicate with us, we say that he or she is insane. But if I can find the ancient man in them, if I can explain the great black horse in the lightning, I may be able to make them communicate with me. I may be able to restore the bridge—more easily if I can discover from their dreams what is in their unconscious minds.

That is why I correspond not only with medical scientists, but with students of religion and mythology in all parts of the world. That is why I am at present studying medieval texts in the British Museum. The medieval stratum in our unconscious mind is nearest to the surface.

The study of medical science is in transition. The relationship between mind and body is being more fully appreciated. Not that there is anything new in that. The

medieval doctors studied dreams. Eastern medicine is based on psychotherapy—the treatment of disease by hypnotic influence.

Psychology is not yet, of course, a recognized part of the medical curriculum. There is much enthusiasm, but there is also much misunderstanding and misinterpretation. Still, I have four hundred students at Zurich, and the criminal courts call me in as a last resort if they are unable to decide upon the guilt or innocence of a suspect.

In twenty years you will have your organization of approved medical psychologists, just like your Medical Register.

And your next book?

It is nearly finished. I shall call it "Dream Symbols of the Individuation Process."' It's about how man becomes himself. Man is always an individual, but he's not always himself.

. . . "Be yourself," as the Americans say. C.G Jung Speaks.

Sexuality and Spirituality **(2013-01-23 05:57)**

”Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. If you do not differentiate yourselves from sexuality and from spirituality, and do not regard them as an essence both above and beyond you, you are delivered over to them as qualities of the Pleroma. Spirituality and sexuality are not your qualities, not things you possess and encompass. Rather, they possess and encompass you, since they are powerful daimons, manifestations of the Gods, and hence reach beyond you, existing in themselves. No man has a spirituality unto himself or a sexuality unto himself Instead, he stands

under the law of spirituality and of sexuality. Therefore no one escapes these daimons. You shall look upon them as daimons, and as a common task and danger, a common burden that life has laid upon you. Thus life, too, is for you a common task and danger, as are the Gods, and first and foremost terrible Abraxas." Carl Jung; Red Book

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Carl Jung on Drugs, Medicine and Addiction (2013-01-24 10:29)

Dr. Carl Jung on the use of Drugs
Question: There is certainly nothing mystical about the statements you have just been making, Dr. Jung. Now to pursue this a little further, another development that falls right into line with this whole discussion of psychosomatic medicine has been the use of drugs to deal with psychological problems. A particular development has been the so-called non-addictive drugs which began in France with hlorpromazine, reserpine, serpentina, and a great variety of milder tranquillizers known by such trade names as Miltown and Equinal. They are now being administered very freely to patients by general practitioners and internists, not only to schizophrenics and others who are not approachable, but are being dispensed almost as freely as aspirins to reduce everyday tensions.
Dr. Jung: It is very dangerous.
Question: Why do you think it is dangerous? They say these drugs are non-addictive.
Dr. Jung: It's just like the compulsion that is caused by morphine or heroin. It becomes a habit. You don't know what you are doing, you see, when you use such drugs. It is like the abuse of narcotics.
Question: But the argument is that these are not habit-forming; they are not addictive, not physiologically.
Dr. Jung: Oh yes, that is what one says.
Question: But you feel that psychologically there is still addiction?
Dr. Jung: Yes. There are many drugs that are not habit-forming like morphine, yet it becomes a psychic habit, and that is just as bad as anything else.

Question: Have you actually seen any patients or had any contact with individuals who have been taking these particular drugs, these tranquilizers?
Dr. Jung: I can't say. You see with us there are very few. In America, you know, there are all those little tablets and powders. Happily enough we are not yet so far. You see, American life is, in a subtle way, so one-sided and so deracincs, uprooted,
that you must have something to compensate the earth. You have to pacify your unconscious all along the line because it is in an absolute uproar, so at the slightest provocation you have a big moral rebellion. Look at the rebellion of modern youth in America, the sexual rebellion, and all that. The real natural man is just in open rebellion against the utterly inhuman form of life. You are absolutely divorced, you know, from nature in a way, and that accounts for the drug abuse.
Question: But what about the treatment of seriously ill mental patients? We have the problem of hospitalized patients, the schizophrenics, manic-depressives. Certain schizophrenics are so withdrawn that you can't deal with them. In many
hospitals they have been using drugs like chlorpromazine and the patient comes back to reality for a short time. I don't think most of our practitioners believe the drugs cure the patients in themselves, but at least they make the patient more amenable to psychotherapy.
Dr. Jung: Yes, the only question is whether that amenability is a real thing or drug-induced. I am sure that any kind of suggestive treatment will have an effect, because the patients simply become more suggestible. You see, any drug or shock
undermines the moral stamina, making these people accessible to suggestion. And then they can be led, they can be made into something, but it is not a very happy result. Carl Jung; C.G. Jung Speaks; The Houston Interviews [1957]; Page 334.

Jamie Miller (2013-02-21 22:38:36)
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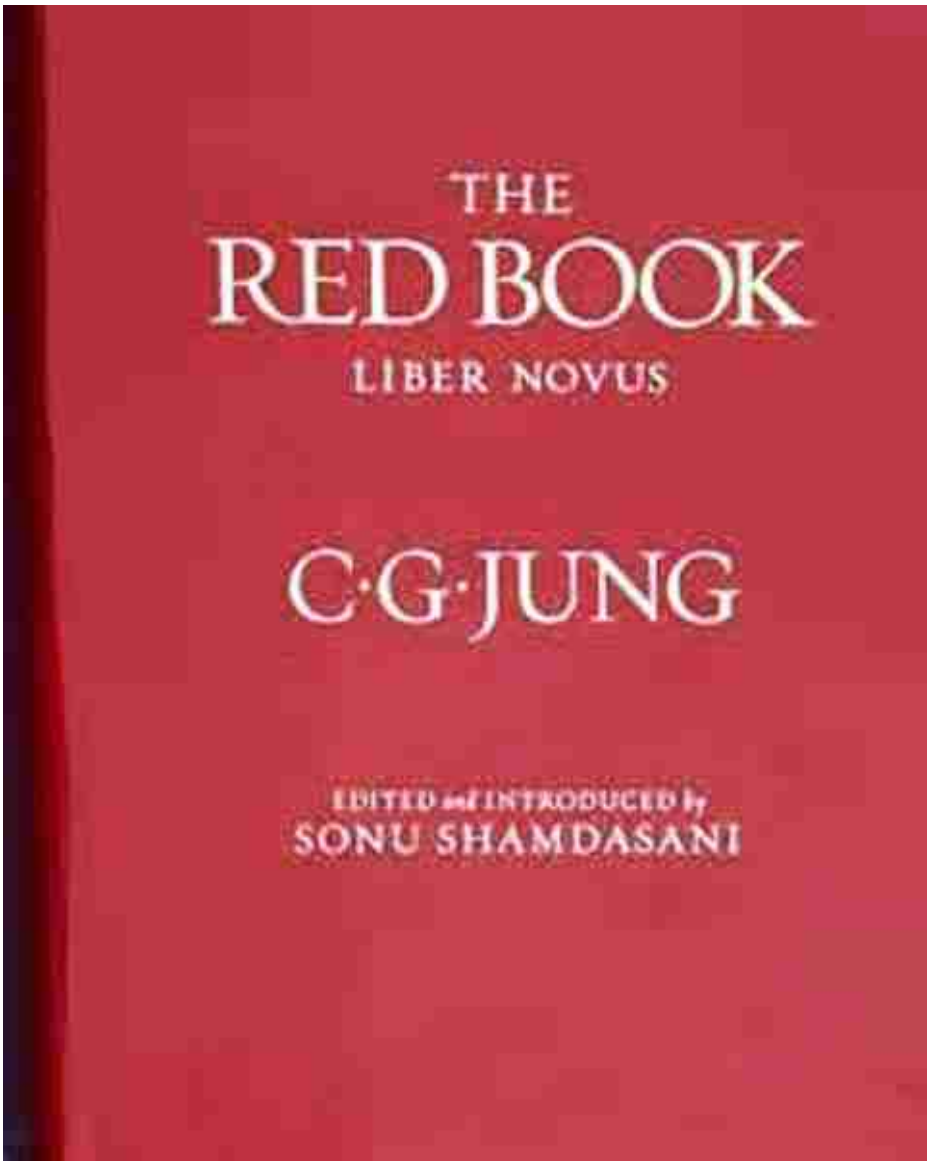
Magic is a Way of Living **(2013-01-25 04:50)**

Magic is a way of Living
It is an error to believe that there are magical practices that one can learn. One cannot understand magic. One can only understand what accords with reason. Magic accords with unreason, which one cannot understand. The world accords not
only with reason but also with unreason. But just as one employs reason to make sense of the world, in that what is reasonable about it approaches reason, a lack of understanding also accords with unreason.
This meeting is magical and eludes comprehension. Magical understanding is what one calls noncomprehension. Everything that works magically is incomprehensible, and the incomprehensible often works magically. One calls incomprehensible workings magical. The magical always surrounds me, always involves me.
It opens spaces that have no doors and leads out into the open where there is no exit. The magical is good and evil and neither good nor evil. Magic is dangerous since what accords with unreason confuses, allures and provokes; and I am always its first victim. Where reason abides, one needs no magic. Hence our time no longer needs magic. Only those without reason needed it to replace their lack of reason. But it is thoroughly unreasonable to bring together what suits reason with magic since they have nothing to do with one another. Both become spoiled through being brought together. Therefore all those lacking reason quite rightly fall into superfluity and disregard. A rational man of this time will therefore never use magic.
But it is another thing for whoever has opened the chaos in himself We need magic to be able to receive or invoke the messenger and the communication of the incomprehensible. We recognized that the world comprises reason and unreason;
and we also understood that our way needs not only reason but also unreason. This distinction is arbitrary and depends upon the level of comprehension. But one can be certain that the greater part of the world eludes our understanding. We must

value the incomprehensible and unreasonable equally, although they are not necessarily equal in themselves; a part of the incomprehensible, however, is only presently incomprehensible and might already concur with reason tomorrow. But as long as one does not understand it, it remains unreasonable. Insofar as the
incomprehensible accords with reason, one may try to think it with success; but insofar as it is unreasonable, one needs magical practices to open it up.
The practice of magic consists in malting what is not understood understandable in an incomprehensible manner. The magical way is not arbitrary, since that would be understandable, but it arises from incomprehensible grounds. Besides, to speak of
grounds is incorrect, since grounds concur with reason. Nor can one speak of the groundless, since hardly anything further can be said about this. The magical way arises by itself If one opens up chaos, magic also arises.
One can teach the way that leads to chaos, but one cannot teach magic. One can only remain silent about this, which seems to be the best apprenticeship. This view is confusing, but this is what magic is like. Where reason establishes order and clarity, magic causes disarray and a lack of clarity.
One indeed needs reason for the magical translation of the not-understood into
the understandable, since only by means of reason can the understandable be created. No one can say how to use reason, but it does arise if one tries to express only what an opening of chaos means.
Magic is a way of living. If one has done one's best to steer the chariot, and one then notices that a greater other is actually steering it, then magical operation takes place. One cannot say what the effect of magic will be, since no one can know it in advance because the magical is the lawless, which occurs without rules and by chance, so to speak But the condition is that one totally accepts it and does not reject it, in order to transfer everything to the growth of the tree. Stupidity too is part of this, which everyone has a great deal of, and also tastelessness, which is possibly the greatest nuisance. Carl Jung; Red Book

The silent places of your spirit.... **(2013-01-26 15:17)**



Jung went so far as to suggest that his patients prepare their own Red Books. Morgan recalled him saying:
I should advise you to put it all down as beautifully as you can-in some beautifully bound book. It will seem as if you were making the visions banal-but then' you need to do that-then you are freed from the power of them. If you do that with these eyes for instance they will cease to draw you. You should never try to make the visions come again. Think of it in your imagination and try to paint it. Then when these things are in some precious book you can go to

the book & turn over the pages & for you it will be your church-your cathedral-the silent places of your spirit where you will find renewal. If anyone tells you that it is morbid or neurotic and you listen to them-then you will lose your soul-for in that book is your soul. Red Book; Preface.

Oh dark act, violation, murder! **(2013-01-28 06:29)**

Oh dark act, violation, murder! Abyss, give birth to the nredeemed. Who is our redeemer? Who our leader? Where are the ways through black wastes? God, do not abandon us! What are you summoning, God? Raise your hand up to the darkness above you, pray, despair, wring your hands, kneel, press your forehead into the dust, cry out, but do

not name Him, do not look at Him. Leave Him without name and form. What should form the formless? Name the nameless? Step onto the great way and grasp what is nearest. Do not look out, do not want, but lift up your hands. The gifts of darkness are full of riddles. The way is open to whomever can continue in spite of riddles. Submit to the riddles and the thoroughly incomprehensible. There are dizzying bridges over the eternally deep abyss.
But follow the riddles.
Endure them, the terrible ones. It is still dark, and the terrible goes on growing. Lost and swallowed by the streams of procreating life, we approach the overpowering, inhuman forces that are busily creating what is to come. How much future the depths carry! Are not the threads spun down there over millennia? Protect the riddles, bear them in your heart, warm them, be pregnant with them. Thus you carry the future.
The tension of the future is unbearable in us. It must break through narrow cracks, it must force new ways. You want to cast off the burden, you want to escape the inescapable. Running away is deception and detour. Shut your eyes so that you do not see the manifold, the outwardly plural, the tearing away and the tempting. There is only one way and that is your way; there is only one salvation and that is your salvation. Why are you looking around for help? Do you believe that help will come from outside? What is to come is created in you and from you. Hence look into yourself Do not compare, do not measure. No other way is Wee yours. All other ways deceive and tempt you. You must fulfill the way that is in you.
Oh, that all men and all their ways become strange to you! Thus might you find them again within yourself and recognize their ways. But what weakness! What doubt! What fear! You will not bear going your way. You always want to have at least one foot on paths not your own to avoid the great solitude! So that maternal comfort is always with you! So that someone acknowledges you, recognizes you, bestows trust in you, comforts you, encourages you. So that someone pulls you over onto their path, where you stray from yourself and where it is easier for you to set yourself aside. As if you were not yourself! Who should accomplish your deeds? Who should carry your virtues and your vices? You do not come to an end with your life, and the dead will besiege you terribly to live your unlived life. Everything must be fulfilled. Time is of the essence, so why do you want to pile up the lived and let the unlived rot?
Great is the power of the way. In it Heaven and Hell grow together, and in it the power of the Below and the power of the Above unite. The nature of the way is magical, as are supplication and invocation; malediction and deed are magical if they occur on the great way. Magic is the working of men on men, but your magic action does not affect your neighbor; it affects you first, and only if you withstand it does an invisible effect pass from you to your neighbor. There is more of it in the air than I ever thought. However, it cannot be grasped. Carl Jung; Red Book.
A Greek Sphinx (from Delphi)

Just as Christ subjugated the nature..... **(2013-01-29 05:46)**

The Draft continues: ”Why should our spirit not take upon itself torment and restlessness for the sake of sanctification? But all this will come over you, for I already hear the steps of those who bear the keys to open the gates of the depths. The valleys and mountains that resound with the noise of battles, the lamentation arising from innumerable inhabited sites is the omen of what is to come. My visions are truth for I have beheld what is to come. But you are not supposed to believe me, because otherwise you will stray from your path, the right one, that leads you safely to your suffering that I have seen ahead.

May no faith mislead you, accept your utmost unbelief it guides you on your way. Accept your betrayal and infidelity, your arrogance and your better knowledge, and you will reach the safe and secure route hat leads you to your lowest; and what you do to your lowest, you will do to the anointed. Do not forget this: Nothing of the law of love is abrogated, but much has been added to it. Cursed unto himself is he who kills the one capable of love in himself for the horde of the dead who died for the sake of love is immeasurable, and the mightiest among these dead is Christ the Lord. Holding these dead in reverence is wisdom. Purgatory awaits those who murder the one in themselves who is capable of love. You will lament and rave against the impossibility of uniting the lowest in you with the law of those who love.

I say to you: Just as Christ subjugated the nature of the physical to the spirit under the law of the word of the father, the nature of the spirit shall be subjugated to the physical under the law of Christ’s completed work of salvation through love. You are afraid of the danger; but know that where God is nearest, the danger is greatest. How can you recognize the anointed one without any danger? Will one ever acquire a precious stone with a copper coin? The lowest in you is what endangers you. Fear and doubt guard the gates of your way. The lowest in you is the unforeseeable for you cannot see it. Thus shape and behold it. You will thus open the floodgates of chaos. The sun

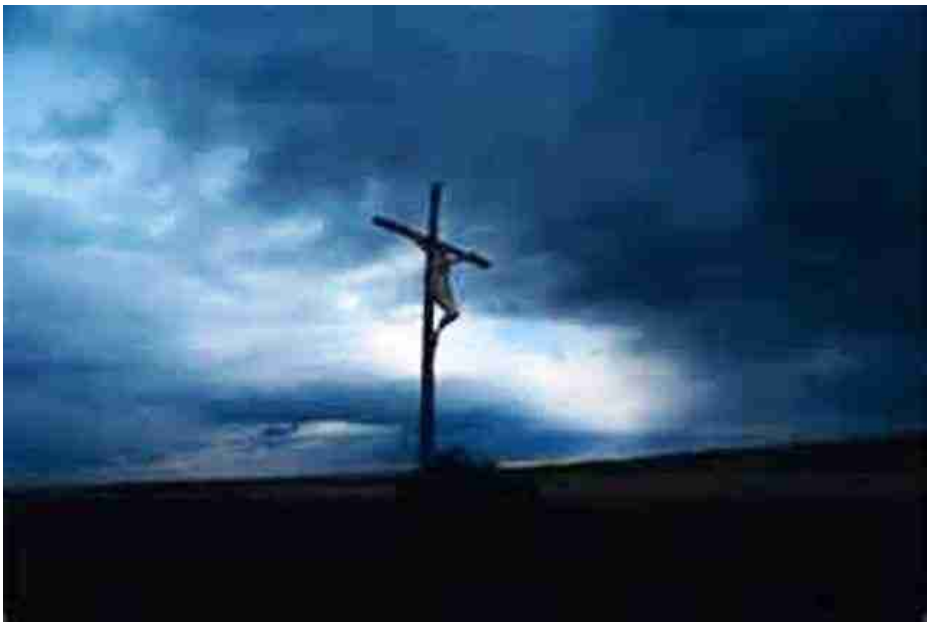
arises from the darkest, dampest, and coldest. The unknowing people of this time only see the one; they never see the other approaching them. But if the one exists, so does the other" (pp. 409-10).
Jung here implicitly cites the opening lines of Friedrich Holderlin's "Patmos," which was one of his favorite poems: "Near is / the God, and hard to grasp. / But where danger is, / salvation also grows." Jung discussed this in Transformations and Symbols of the Libido (1912, CW B, §65If). Carl Jung's Red Book; Footnote 205.

The sacrifice has been accomplished.... **(2013-01-30 08:11)**

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. The God needs all this for his genesis. But when he has been created and hastens away into unending space, we need the gold of the sun. We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. But man must recognize his complicity in the act of evil.
He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through

withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child.
When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. But through the sacrificial murder, I redeemed the primordial powers and added them to my soul. Since they became part of a living pattern, they are no longer dormant, but awake and active and irradiate my soul with their divine working. Through this it receives a divine attribute. Hence the eating of the sacrificial flesh aided its healing. The ancients have also indicated this to us, in that they taught us to drink the blood and eat the flesh of the savior. The ancients believed that this brought healing to the soul.
There are not many truths, there are only a few. Their meaning is too deep to grasp other than in symbols.!
A God who is no stronger than man -what is he? You still should taste holy dread. How would you be worthy of enjoying the wine and the bread if you have not touched the black bottom of human nature? Hence you are lukewarm and pale shadows, the sacrificial murder proud of your shallow coastlines and broad country roads. But the floodgates will be opened, there are inexorable things, from which only God can save you.
The primordial force is the radiance of the sun, which the sons of the sun have carried in themselves for aeons and pass on to their children. But if the soul dips into radiance, she becomes as remorseless as the God himself since the life of the divine child, which you have eaten, will feel like glowing coals in you. It will burn inside you like a terrible, inextinguishable fire. But despite all the torment, you cannot let it be, since it will not let you be. From this you will understand that your God is alive and that your soul has begun wandering on remorseless paths. You feel that the fire of the sun has erupted in you. Something new has been added to you, a holy affliction.
Sometimes you no longer recognize yourself You want to overcome it, but it overcomes you. You want to set limits, but it compels you to keep going. You want to elude it, but it comes with you. You want to employ it, but you are its tool; you want to think about it, but your thoughts obey it. finally the fear of the inescapable seizes you, for it comes after you slowly and invincibly.
There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. But the way is my own self my own life founded upon myself The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present.! But I'm ashamed of my God. I don't want to be divine but reasonable. The divine appears to me as irrational craziness. I hate it as an absurd disturbance of my meaningful human activity. It seems an unbecoming sickness which has stolen into the regular course of my life. Yes, I even find the divine superfluous. Carl Jung; Red Book

Just as Christ was crucified between the two thieves... (2013-01-30 08:19)



Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. The one is
destined for damnation and death, and the other will rise up. But it will take a long time until you see what is destined for death and what is destined for life, since the lowest in you is still unseparated and one, and in a deep sleep.
If I accept the lowest in me, I lower a seed into the ground of Hell. The seed is invisibly small, but the tree of my life grows from it and conjoins the Below with the Above. At both ends there is fire and blazing embers. The Above is fiery and the Below is fiery. Between the unbearable fires grows your life. You hang between these two poles. In an immeasurably frightening movement the stretched hanging welters up and down.
We thus fear our lowest, since that which one does not possess is forever united with the chaos and takes part in its mysterious ebb and flow. Insofar as I accept the lowest in me-precisely that red glowing sun of the depths-and thus fall victim to the
confusion of chaos, the upper shining sun also rises. Therefore he who strives for the highest finds the deepest.
To deliver the men of his time from the stretched hanging, Christ effectively took this torment upon himself and taught them: ”Be crafty like serpents and guileless like doves.” For craftiness counsels against chaos, and guilelessness veils its terrible aspect. Thus men could take the safe middle path, hedged both upward and downward.
But the dead of the Above and the Below mounted, and their demands grew ever louder. And both the noble and the wicked rose up again and, unaware, broke the law of the mediator. They flung open doors both above and below. They drew many after
them to higher and lower madness, thereby sowing confusion and preparing the way of what is to come.
But he who goes into the one and not also at the same time into the other by accepting what comes toward him, will simply teach and live the one and turn it into a reality. For he will be its victim. When you go into the one and hence consider the
other approaching you as your enemy, you will fight against the other. You will do so because you fail to recognize that the other is also in you. On the contrary, you think that the other comes somehow from without and you think

that you also catch sight of it in the views and actions of your fellow men which clash with yours. You thus fight the other and are completely blinded.
But he who accepts what approaches him because it is also in him, quarrels and wrangles no more, but looks into himself and keeps silent. Carl Jung; Red Book

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We need the coldness of death to see clearly (2013-01-31 06:12)

In the following night, I wandered to the northern land and found myself under a gray sky in misty-hazy cool-moist air. I strive to those lowlands where the weak currents, flashing in broad mirrors, stream toward the sea, where all haste of flowing becomes more and more dampened, and where all power and all striving unites with the immeasurable extent of the sea. The trees become sparse, wide swamp meadows accompany the still, murky water, the horizon is unending and lonely, draped by gray clouds. Slowly, with restrained breath, and with the great and anxious expectation of one gliding downward wildly on the foam and pouring himself into endlessness, I follow my brother, the sea. It flows softly and almost imperceptibly, and yet we continually approach the supreme embrace, entering the womb of the source, the boundless expansion and immeasurable depths. Lower yellow hills rise there. A broad dead lake widens at their feet. We wander along the hills quietly and they open up to a dusky, unspeakably remote horizon, where the sky and the sea are fused into infinity.
Someone is standing there, on the last dune. He is wearing a black wrinkled coat; he stands motionless and looks into the distance. I go up to him-he is gaunt and with a deeply serious look in his eyes. I say to him:
”Let me stand beside you for a while, dark one. I recognized you from afar. There is only one who stands this way, so solitary and at the last corner of the world.”
He answered: ”Stranger, you may well stand by me, if it is not too cold for you. As you can see, I am cold and my heart

has never beaten."
"I know, you are ice and the end; you are the cold silence of the stones; and you are the highest snow on the mountains and the most extreme frost of outer space. I must feel this and that's why I stand near you."
"What leads you here to me, you living matter? The living are never guests here. Well, they all flow past here sadly in dense crowds, all those above in the land of the clear day who have taken their departure, 1 never to return again. But the living never come here. What do you seek here?"
"My strange and unexpected path led me here as I happily followed the way of the living stream. And thus I found you. I gather this is your place, your rightful place?"
"Yes, here it leads into the undifferentiable, where none is equal or unequal, but all are one with one another. Do you see what approaches there?"
"I see something like a dark all of clouds, swimming toward us on the tide."
"Look more closely; what do you recognize?"
"I see densely pressed multitudes of men, old men, women, and children. Between them I see horses, oxen and smaller animals, a cloud of insects swarms around the multitude, a forest swims near, innumerable faded flowers, an utterly dead summer. They are already near; how stiff and cool they all
look, their feet do not move, no noise sounds from their closed ranks. They are clasping themselves rigidly with their hands and arms; they are gazing beyond and pay us no heed -they are all flowing past in an enormous stream. Dark one, this vision is awful."
"You wanted to stay by me, so get hold of yourself Look!"
I see: "The first rows have reached the point where the surf and the stream flow together violently. And it looks as if a wave of air were confronting the stream of the dead together with the surging sea, whirling them up high, scattering them in black scraps, and dissolving them in murky clouds of mist. Wave after wave approaches, and ever new droves dissolve into black air. Dark one, tell me, is this the end?"
"Look!"
The dark sea breaks heavily-a reddish glow spreads out in it-it is like blood -a sea of blood foams at my feet-the depths of the sea glow-how strange I feel-am I suspended by my feet? Is it the sea or is it the sky? Blood and fire mix themselves together in a ball-red light erupts from its smoky shroud-a new sun
escapes from the bloody sea, and rolls gleamingly toward the uttermost depths-it disappears under my feet.
I look around me, I am all alone. Night has fallen. What did Ammonius say? Night is the time of silence. I looked around me and I saw that the solitude
expanded into the immeasurable, and pierced me with horrible coldness. The sun still glowed in me, but I could feel myself stepping into the great shadow. I follow the stream that makes its way into the depths, slowly and unperturbed, into the depths of what is to come. And thus I went out in that night (it was the second night of the year 1914), and anxious expectation filled me. I went out to embrace the future. The path was wide and what was to come was awful. It was the enormous dying, a sea of blood. From it the new sun arose, awful and a reversal of that which we call day. We have seized the darkness and its sun will shine above us, bloody and burning like a great downfall.
When I comprehended my darkness, a truly magnificent night came over me and my dream plunged me into the depths of the millennia, and from it my phoenix ascended. But what happened to my day? Torches were kindled, bloody anger and disputes erupted. As darkness seized the world, the terrible war arose and the darkness destroyed the light of the world, since it was incomprehensible to the darkness and good for nothing anymore. And so we had to taste Hell.
I saw which vices the virtues of this time changed into, how your mildness became hard, your goodness became brutality; your love became hate, and your understanding became madness. Why did you want to comprehend the darkness! But you had to or else it would have seized you. Happy the man who anticipates this grasp.
Did you ever think of the evil in you? Oh, you spoke of it, you mentioned it, and you confessed it smilingly; as a generally human vice, or a recurring misunderstanding. But did you know what evil is, and that it stands precisely right behind your virtues, that it is also your virtues themselves, as their inevitable substance?
You locked Satan in the abyss for a millennium, and when the millennium had passed, you laughed at him, since he had become a children's fairy tale. But if the dreadful great one raises his head, the world winces. The most extreme coldness draws near. With horror you see that you are defenseless, and that the army of your vices falls powerless

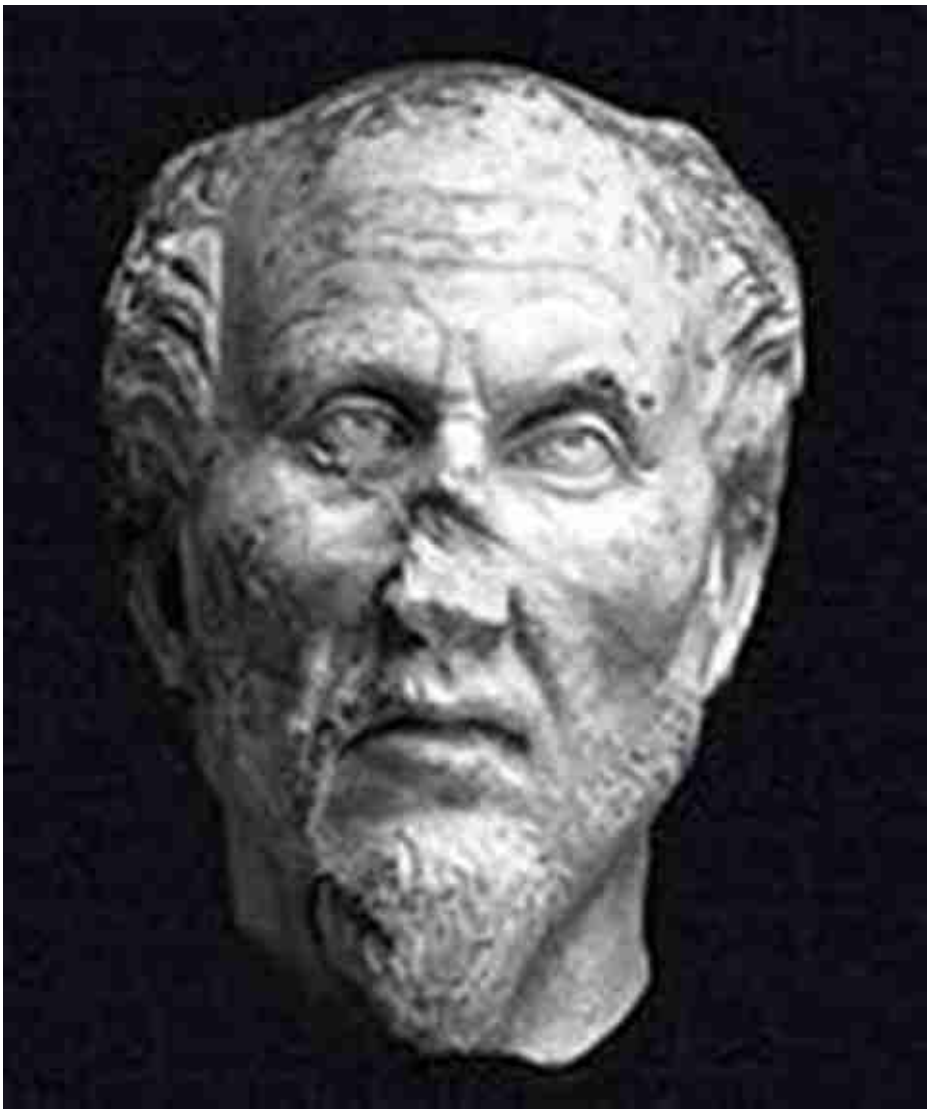
to its knees. With the power of daimons, you seize the evil, and your virtues cross over to him. You are completely alone in this struggle, since your Gods have become deaf You do not know which devils are greater, your vices, or your virtues. But of one thing you are certain, that virtues and vices are brothers.

We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end. You are not forced to live eternally; but you can also die, since there is a will in you for both. Life and death must strike a balance in your existence. Today's men need a large slice of death, since too much incorrectness lives in them, and too much correctness died in them. What stays in balance is correct, what disturbs balance is incorrect. But if balance has been attained, then that which preserves it is incorrect and that which disturbs it is correct. Balance is at once life and death. For the completion of life a balance with death is fitting. If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death!

Joy at the smallest things comes to you only when you have accepted death. But if you look out greedily for all that you could still live, then nothing is great enough for your pleasure, and the smallest things that continue to surround you are no longer a joy. Therefore I behold death, since it teaches me how to live. If you accept death, it is altogether like a frosty night and an anxious misgiving, but a frosty night in a vineyard full of sweet grapes. You will soon take pleasure in your wealth. Death ripens. One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung; Red Book.

3.2 February

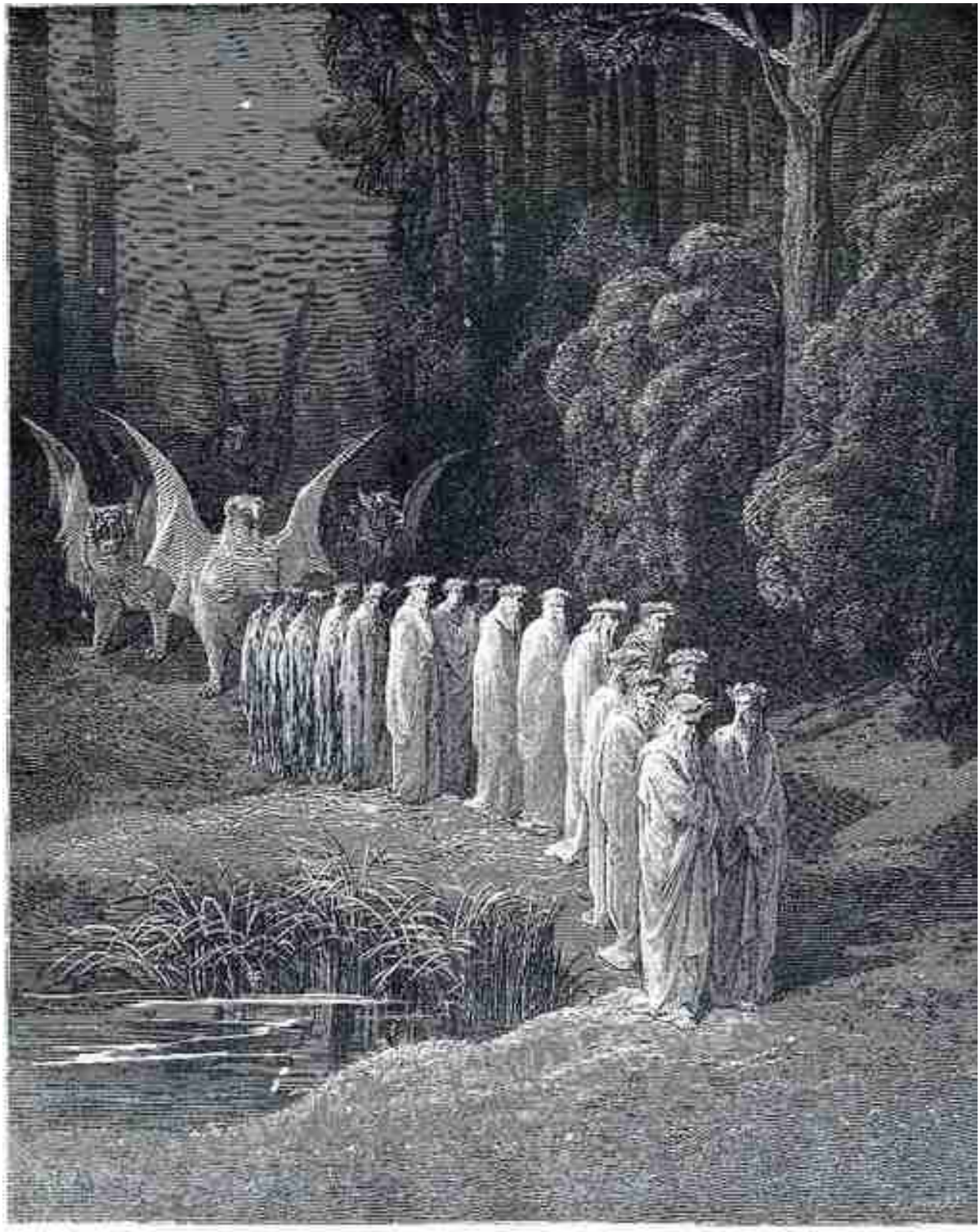
Flight of the alone **(2013-02-06 06:14)**



It is rather remarkable to note that Dr. Jung concludes The Red Book with the words:
”The touchstone is being alone with oneself
This is the way.”
Compare this with the words with which Plotinus ends The Enneads in the Chapter entitled: ”The Flight of the Alone.”

The Enneads: ”F” (conclusion)
Things here are but signs that show to the wise how
the Supreme God is known; the enlightened sage
reading the sign may enter the holy place and make
the vision real. This Term, attained only by those
that have over-passed all, is the All-Transcending.
There is thus a converse in virtue of which the
essential man outgrows Being, becomes identical
with the Transcendent of Being. He that knows
himself to be one with This, has in himself
the likeness of the Supreme; if from that
heightened self he can pass higher still—
image to archetype— he has won
the term of all his journeying.

The Return of the Dead **(2013-02-06 06:29)**



The Return of the Dead:
Amid the unprecedented carnage of the war, the theme of the return of the dead was widespread, such as in Abel Gance's film Jaccuse. The death toll also led to a revival of interest in spiritualism. Mter nearly a year, Jung began to write again in the Black Books in I9I5, with a further series of fantasies. He had already completed the

handwritten draft of Liber Primus and Liber Secundus.124 At the beginning of I9I6, Jung experienced a striking series of parapsychological events in his house. In I923, he narrated this event to Cary de Angulo (later Baynes). She recorded it as follows:

One night your boy began to rave in his sleep and throw himself about saying he couldn't wake up. Finally your wife had to call you to get him quiet & this you could only do by cold cloths on him-finally he settled down and went on sleeping. ,Next morning he woke up remembering nothing, but seemed utterly exhausted, so you told him not to go to school, he didn't ask why but seemed to take it for granted. But quite unexpectedly he asked for paper and colored pencils and set to work to make the following picture-a man was angling for fishes with hook and line in the middle of the picture. On the left was the Devil saying something to the man, and your son wrote down what he said. It was that he had come for the fisherman because he was catching his fishes, but on the right was an angel who said, "No you can't take this man, he is taking only bad fishes and none of the good ones." Then after your son had made that picture he was quite content. The same night, two of your daughters thought that they had seen spooks in their rooms. The next day you wrote out the "Sermons to the Dead," and you knew after that nothing more would disturb your family, and nothing did. Of course I knew you were the fisherman in your son's picture, and you told me so, but the boy didn't know it.

In Memories, Jung recounted what followed:

Around five o'clock in the afternoon on Sunday the front doorbell began ringing frantically ... Everyone immediately looked to see who was there, but there was no one in sight. I was sitting near the doorbell, and not heard it but saw it moving. We all simply stared at one another. The atmosphere was thick, believe me! Then I knew something had to happen. The whole house was as if there was a crowd present, crammed full of spirits. They were packed deep right up to the door and the air was so thick it was scarcely possible to breathe. As for myself, I was all aquiver with the question:

"For God's sake, what in the world is this?" Then they cried out in chorus, "We have come back from Jerusalem where we found not what we sought."

That is the beginning of the Septem Sermones. Then it began to flow out of me, and in the course of three evenings the thing was written. As soon as I took up the pen, the whole ghastly assemblage evaporated. The room quieted and the atmosphere cleared. The haunting was over.

The dead had appeared in a fantasy on January I7, I9I4, and had said that they were about to go to Jerusalem to pray at the holiest graves. Their trip had evidently not been successful. The Septem Sermones ad Mortuos is a culmination of the fantasies of this period. It is a psychological cosmology cast in the form of a gnostic creation myth. In Jung's fantasies, a new God had been born in his soul, the God who is the son of the frogs, Abraxas. Jung understood this symbolically. He saw this figure as representing the uniting of the Christian God with Satan, and hence as depicting a transformation of the Western God-image. Not until 1952 in Answer to Job did Jung elaborate on this theme in public. Jung had studied the literature on Gnosticism in the course of his preparatory reading for Transformations and Symbols of th eLibido. In January and October 1915, while on military service, he studied the works of the Gnostics. After writing the Septem Sermones in the Black Books, Jung recopied it in a calligraphic script into a separate book, slightly rearranging the sequence. He added the following inscription under the title: "The seven instructions of the dead. Written by Basilides in Alexandria, the city where the East touches the West." He then had this privately printed, adding to the inscription: "Translated from the Greek original into German." This legend indicates the stylistic effects on Jung of late-nineteenth-century classical scholarship. He recalled that he wrote it on the occasion of the founding of the Psychological Club, and regarded it as a gift to Edith Rockefeller McCormick for founding the Club.

He gave copies to friends and confidants. Presenting a copy to Alphonse Maeder, he wrote:

I could not presume to put my name to it, but chose instead the name of one of those great minds of the early Christian era which Christianity obliterated. It fell quite unexpectedly into my lap like a ripe fruit at a time of great stress and has kindled a light of hope and comfort for me in my bad hours.

On January 16, 1916, Jung drew a mandala in the Black Books (see Appendix A). This was the first sketch of the "Systema Munditotius." He then proceeded to paint this. On the back of it, he wrote in English: "This is the first mandala I constructed in the year 1916, wholly unconscious of what it meant."

The fantasies in the Black Books continued. The Systema Munditotius is a pictorial cosmology of the Sermones.

Between June II and October 2, 1917, Jung was on military service in Chateau d'Oex, as commander of the English prisoners of war. Around August, he wrote to Smith Ely Jeliffe that his military service had taken him completely away from his work and that, on his return, he hoped to finish a long paper about the types. He concluded the letter by writing: "With us everything is unchanged and quiet. Everything else is swallowed by the war. The psychosis is still increasing, going on and on."

At this time, he felt that he was still in a state of chaos and that it only began to clear toward the end of the war. From the beginning of August to the end of September, he drew a series of twenty-seven mandalas in pencil in his army notebook, which he preserved. At first, he did not understand these mandalas, but felt that they were very significant. From August 20, he drew a mandala on most days. This gave him the feeling that he had taken a photograph of each day and he observed how these mandalas changed. He recalled that he received a letter from "this Dutch
woman that got on my nerves terribly." In this letter, this woman, that is, Moltzer, argued that "the fantasies stemming from the unconscious possessed artistic worth and should be considered as art." Jung found this troubling because it was not stupid, and, moreover, modern painters were attempting to make art out of the unconscious. This awoke a doubt in him whether his fantasies were really spontaneous and natural. On the next day; he drew a mandala, and a piece of it was broken off, leaving the symmetry: Only now did I gradually come to what the mandala really
is:
"Formation, transformation, the eternal mind's eternal recreation." And that is the self, the wholeness of the personality; which, when everything is well, is harmonious, but which can bear no self deception. My mandala images were cryptograms on the state of my self, which were delivered to me each day. The mandala in question appears to be the mandala of August 6, 1917137 The second line is from Goethe's Faust. Mephistopheles is addressing Faust, giving him directions to the realm of the Mothers:

MEPHISTOPHELES:
A glowing tripod will finally show you
that you are in the deepest, most deepest ground.
By its light you will see the Mothers:
the one sits, others stand and walk,
as it may chance. Formation, transformation
the eternal mind's eternal recreation.
Covered in images of all creatures,
they do not see you, since they only see shades.
Then hold your heart, since the danger is great,
and go straight to that tripod,
touch it with the key.

The letter in question has not come to light. However, in a subsequent unpublished letter from November 21,1918, while at Chateau d'Oex, Jung wrote that "M. Moltzer has again disturbed me with letters." He reproduced the mandalas in Liber Novus. He noted that it was during this period that a living idea of the self first came to him: "The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul."

At this point, he did not know where this process was leading, but he began to grasp that the mandala represented the goal of the process:

"Only when I began to paint the mandalas did I see that all the paths I took, all the steps I made, all led back to the one point, that is, to the center. The mandala became the expression of all paths."

In the 1920's, Jung's understanding of the significance of the mandala deepened. The Draft had contained fantasies from October 1913 to February 1914. In the winter of 1917, Jung wrote a fresh manuscript called Scrutinies, which began where he had left off In this, he transcribed fantasies from April 1913 until June 1916. As in the first two books of Liber Novus, Jung interspersed the fantasies with interpretive commentaries. He included the Sermones in this material, and now added Philemon's commentaries on each sermon. In these, Philemon stressed the compensatory nature of his teaching: he deliberately stressed precisely those conceptions that the dead lacked. Scrutinies

effectively forms Liber Tertius of Liber Novus. The complete sequence of the text would thus be:
Liber Primus: The Way of What Is to Come
Liber Secundus: The Images of the Erring
Liber Tertius: Scrutinies
During this period, Jung continued transcribing the Draft into the calligraphic volume and adding paintings. The fantasies in the Black Books became more intermittent. He portrayed his realization of the significance of the self which took place in the autumn of 1917, in Scrutinies.This contains Jung's vision of the reborn God, culminating in the portrayal of Abraxas. He realized that much of what was given to him in the earlier part of the book (that is, Liber Primus and Liber Secundus) was actually given to him by Philemon. He realized that there was a prophetic wise old man in him, to whom he was not identical. This represented a critical dis identification. On January 17, 1918, Jung wrote to J. B. Lang:
The work on the unconscious has to happen first and foremost for us ourselves. Our patients profit from it indirectly. The danger consists in the prophet's delusion which often is the result of dealing with the unconscious. It is the devil who says: Disdain all reason and science, mankind's highest powers. That is never appropriate even though we are forced to acknowledge the existence of the irrational.
Jung's critical task in "working over" his fantasies was to differentiate the voices and characters. For example, in the Black Books, it is Jung's "I" who speaks the Sermones to the dead. In Scrutinies, it is not Jung's "I" but Philemon who speaks them. In the Black Books, the main figure with whom Jung has dialogues is his soul. In some sections of Liber Novus, this is changed to the serpent and the bird. In one conversation in January 1916, his soul explained to him that when the Above and Below are not united, she falls into three parts-a serpent, the human soul, and the bird or heavenly soul, which visits the Gods. Thus Jung's revision here can be seen to reflect his understanding of the tripartite nature of his soul.
During this period, Jung continued to work over his material, and there is some indication that he discussed it with his colleagues. In March 1918 he wrote to J. B. Lang, who had sent him some of his own fantasies:
I would not want to say anything more than telling you to continue with this approach because, as you have observed correctly yourself it is very important that we experience the contents of the unconscious before we form any opinions about it. I very much agree with you that we have to grapple with the knowledge content of Gnosis and neo-Platonism, since these are the systems that contain the materials which are suited to form the basis of a theory of the unconscious spirit. I have already been working on this myself for a long time, and also have had ample opportunity to compare my experiences at least partially with those of others. That's why I was very pleased to hear pretty much the same views from you. I am glad that you have discovered all on your own this area of work which is ready to be tackled. Up to now, I lacked workers. I am happy that you want to join forces with me. I consider it very important that you extricate your own material uninfluenced from the
unconscious, as carefully as possible. My material is very voluminous, very complicated, and in part very graphic, up to almost completely worked through clarifications. But what I completely lack is comparative modern material. Zarathustra is too strongly consciously formed. Meyrink retouches aesthetically; furthermore, I feel he is lacking in religious sincerity· Carl Jung, Red Book, Introduction, Pages 205-207

The Hero must fall for the sake of our Redemption **(2013-02-06 06:39)**

We think that there is singleness within us, and communality outside us. Outside of us is the communal in relation to the external, while singleness refers to us. We are single if we are in ourselves, but communal in relation to what

is outside us. But if we are outside of ourselves, then we are single and selfish in the communal. Our self suffers privation if we are outside ourselves, and thus it satisfies its needs with communality Consequently; communality is distorted into singleness.

If we are in ourselves, we fulfill the need of the self we prosper, and through this we become aware of the needs of the communal and can fulfill them. If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. We arrive at singleness in ourselves. So the God becomes communal in reference to what is outside us, but single in relation to us. No one has my God, but my God has everyone, including myself. The Gods of all individual men always have all other men, including myself So it is always only the one God despite his multiplicity You arrive at him in yourself and only through your self seizing you. It seizes you in the advancement of your life.

The hero must fall for the sake of our redemption, since he is the model and demands imitation. But the measure of imitation is fulfilled. We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God.

Our relations to men go through this empty space and also through the God. But earlier it went through selfishness since we were outside ourselves. Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Because people were beside themselves, going into raptures like madmen.

Selfish desire ultimately desires itself You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. If you embrace your self then it will appear to you as if the world has become cold and empty The coming God moves into this emptiness.

If you are in your solitude, and all the space around you has become cold and unending, then you have moved far from men, and at the same time you have come near to them as never before.

Selfish desire only" apparently led you to men, but in reality it led you away from them and in the end to yourself which to you and to others was the most remote. But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others.

If you are in yourself you become aware of your incapacity. You will see how little capable you are of imitating the heroes and of being a hero yourself So you will also no longer force others to become heroes. Like you, they suffer from incapacity Incapacity; too, wants to live, but it will overthrow your Gods. [Carl Jung, The Red Book, Page 245.]

Carl Jung on Education..... **(2013-02-06 19:24)**

”At present we educate people only up to the point where they can earn a living and marry; then education ceases altogether, as though a complete mental outfit had been acquired. … Vast numbers of men and women thus spend their entire lives in complete ignorance of the most important things.” Carl Jung

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Carl Jung on Science **(2013-02-12 04:09)**

Carl Jung on Science:

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. The Archetypes and the Collective Unconscious p.7-8

This grasping of the whole is obviously the aim of science as well, but it is a goal that necessarily lies very far off because science, whenever possible, proceeds experimentally and in all cases statistically. Experiment, however, consists in asking a definite question which excludes as far as possible anything disturbing and irrelevant. It makes conditions, imposes them on Nature, and in this way forces her to give an answer to a question devised by man. She is prevented from answering out of the fullness of her possibilities since these possibilities are restricted as far as partible. For this purpose there is created in the laboratory a situation which is artificially restricted to the question which compels Nature to give an unequivocal answer. The workings of Nature in her unrestricted wholeness are completely excluded. If we want to know what these workings are, we need a method of inquiry which imposes the fewest possible conditions, or if possible no conditions at all, and then leave Nature to answer out of her fullness. Synchronicity: An Acausal Connecting Principle p. 35

My interests drew me in different directions. On the one hand I was powerfully attracted by science, with its truths based on facts; on the other hand I was fascinated by everything to do with comparative religion. [...] In science I missed the factor of meaning; and in religion, that of empiricism. Memories, Dreams, Reflections p. 72

• All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. "The Structure of the Psyche" (1927). In CW 8: The Structure and Dynamics of the Psyche. P.342

• "We no longer live on what we have, but on promises, no longer in the present day, but in the darkness of the future,

which, we expect, will at last bring the proper sunrise. We refuse to recognize that everything better is purchased at the price of something worse; that, for example, the hope of greater freedom is canceled out by increased enslavement to the state, not to speak of the terrible perils to which the most brilliant discoveries of science expose us. The less we understand of what our [forebears] sought, the less we understand ourselves, and thus we help with all our might to rob the individual of his roots and his guiding instincts, so that he becomes a particle in the mass, ruled only by what Neitzche called the spirit of gravity. (p.236)" — C.G. Jung (Memories, Dreams, Reflections)

"Science is not... a perfect instrument, but it is a superb and invaluable tool that works harm only when taken as an end in itself." (from "Commentary to The Secret of the Golden Flower", 1929)

• If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round? Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. "Analytical Psychology and Weltanschauung" (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

• The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects: it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another: already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals. Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumors, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is. "Psychology and Religion" (1938) In CW II: Psychology and Religion: West and East. P. 140

Our psychology is a science . . . Plenty of unqualified persons are sure to push their way in and commit the greatest follies . . . Our aim is simply and solely scientific knowledge . . . If religion and morality are blown to pieces in the process, so much the worse for them . . . Knowledge is a force of nature that goes its way irresistibly from inner necessity. - Essay Included in CW 18: P. 314

Every science is a function of the mind, and all knowledge is rooted in it. The mind is the greatest of all cosmic wonders. - "On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.357

This is the golden fabric in which the shadow of God lives **(2013-02-12 04:13)**

Carl Jung's Red Book Illustration 115 with a Caption that says: "This is the golden fabric in which the shadow of God lives."

”One does not become enlightened by imagining figures of light, but by making the darkness conscious.” Here, the encounter with the shadow within psychic processes - a drawing from the ”Red Book.” Carl Jung; (Wehr, 1989: 55).
I hear the roaring of the morning wind, which comes over the mountains. The night is overcome, when all my life was subject to eternal confusion and stretched out between the poles of fire.
My soul speaks to me in a bright voice: ”The door should be lifted off its hinges to provide a free passage between here and there, between yes and no, between above and below, between left and right. Airy passages should be built between all opposed
things, light smooth streets should lead from one pole to the other. Scales should be set up, whose pointer sways gently A flame should burn that cannot be blown out by the wind. A stream should flow to its deepest goal. The herds of wild animals should move to their feeding grounds along their old game paths. Life should proceed, from birth to death, from death to birth, unbroken like the path of the sun. Everything should proceed on this path.”
Thus speaks my soul. But I toy casually and terribly with myself Is it day or night? Am I asleep or awake? Am I alive or have I already died?
Blind darkness besieges me-a great wall-a gray worm of twilight crawls along it. It has a round face and laughs. The laughter is convulsive and actually relieving. I open my eyes: the fat cook is standing before me: ”You’re a sound sleeper, I must
say. You’ve slept for more than an hour.”
I: ”Really? Have I slept? I .. must have dreamed, what a dreadful play! Did I fall asleep in this kitchen? Is this really the realm of mothers?”
”Have a glass of water, you’re still thoroughly drowsy”
I: ’Yes, this sleep can make one drunk Where is my Thomas? There it lies, open at the twenty-first chapter: ”My soul, in everything and yet beyond everything, you must find your rest in the Lord, for he is the eternal rest of the saints.”
I read this sentence aloud. Is not every word followed by a question mark?
”If you fell asleep with this sentence, you must really have had a beautiful dream.”
I: ”I certainly dreamed, and I will think about the dream. Incidentally; can you tell me whose cook you are?”
”The librarian’s. He loves good cooking and I have been with him for many years.”
I: ”Oh, I had no idea that the librarian had such a cook”
”Yes, you must know that he’s a gourmet.”
I: ”Farewell, madam cook, and thank you for the accommodation.”
”You are most welcome and the pleasure was entirely mine.”
Now I am outside. So that was the librarian’s cook Does he really know what food is prepared inside? He has certainly never gone in there for a temple sleep. I think that I’ll return the Thomas a Kempis to him. I enter the library. Carl Jung; Red Book.
Note: When Dr. Jung refers to a ”Temple Sleep” Dr. Jung is referring to the Greek practices of dream incubation. See C. A. Meier, Healing Dream and Ritual: Ancient Incubation and Modem psychotherapy.

Carl Jung, Plotinus, Greek Myth, Depth Psychology **(2013-02-12 04:17)**

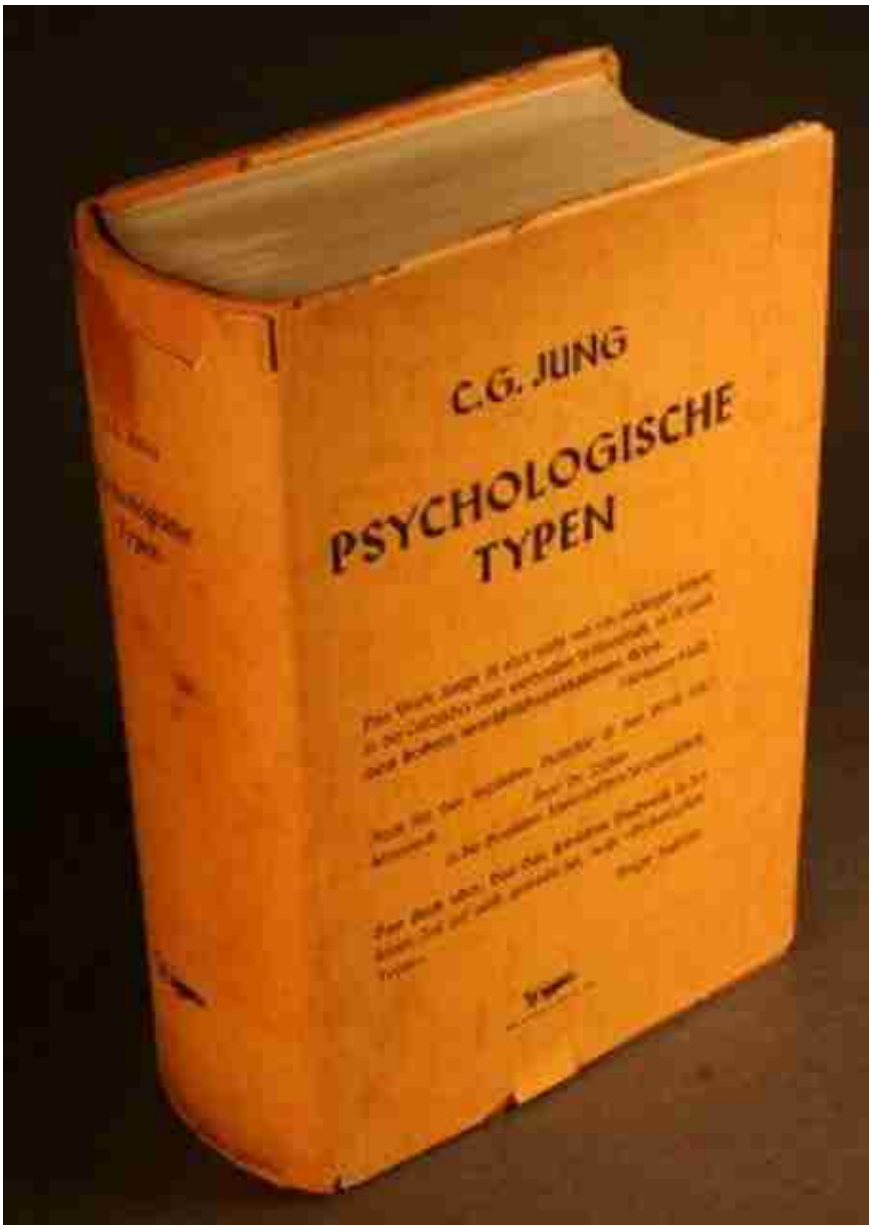
In attempting to understand Dr. Jung's work and the findings of Depth Psychology it is important to recognize as many of the Ancients did the Psychological aspects of the Gods and Goddesses:

Many times it has happened: Lifted out of the body into myself; becoming external to all other things and self-encentered; beholding a marvelous beauty; then, more than ever, assured of community with the loftiest order; enacting the noblest life, acquiring identity with the divine; stationing within It by having attained that activity; poised above whatsoever within the Intellectual is less than the Supreme: yet, there comes the moment of descent from intellection to reasoning, and after that sojourn in the divine, I ask myself how it happens that I can now be descending, and how did the soul ever enter into my body, the soul which, even within the body, is the high thing it has shown itself to be. Plotinus [Enneads]

[Interpolation: Zeus (Universal Soul) is in this a symbol of him, Zeus who is not content with the contemplation of his father (Kronos, divine Intellect) but looks to that father's father (to Ouranos, the Transcendent) as what may be called the divine energy working to the establishment of a real being.]

We must conclude, then, that every part and member of the earth carries its vestige of this principle of growth, an under-phase of that entire principle which belongs not to this or that member but to the earth as a whole: next in order is the nature [the soul-phase], concerned with sensation, this not interfused [like the vegetal principle] but in contact from above: then the higher soul and the Intellectual-Principle, constituting together the being known as Hestia [Earth-Mind] and Demeter [Earth-Soul] — a nomenclature indicating the human intuition of these truths, asserted in the attribution of a divine name and nature. Plotinus; Enneads

Are Psychological Types Inherited or Learned? **(2013-02-14 06:23)**



”There is, finally, a third group, and here it is hard to say whether the motivation comes chiefly from within or without. This group is the most numerous and includes the less differentiated normal man” (Jung, 1971. Jung, C. G. (1971).

Psychological types. In W. McGuire (Ed.) The collected works of C. G. Jung (Vol. 6), Bollingen Series XX. Princeton, NJ: Princeton University Press.)

Attitudes signifies expectation, and expectation always operates selectively and with a sense of direction.(Psychological Types by C G Jung : Para 688, Page 415)

When a function habitually predominates, a typical attitude is produced. According to the nature of the differentiated function, there will be constellations of contents that create a corresponding attitude.(Psychological Types by C G Jung : Para 691, Page 417)

Only a limited number of contents can be held in the conscious field at the same time, and of these only a few can attain the highest grade of consciousness. The activity of consciousness is selective. Selection demands direction. But direction requires the exclusion of everything irrelevant. This is bound to make the conscious orientation one-sided. The contents that are excluded and inhibited by the chosen direction sink into the unconscious, where they form a counterweight to the conscious orientation.(Psychological Types by C G Jung : Para 694, Page 419)

Just as there is a relation to the outer object, an outer attitude, there is a relation to the inner object, an inner attitude.(Psychological Types by C G Jung : Para 801, Page 466)

One cannot be introverted or extroverted without being so in every respect. For example, to be “introverted” means that everything in the psyche happens as it must happen according to the law of the introvert’s nature.(Psychological Types by C G Jung : Para 939, Page 534)

Introversion or extroversion, as the typical attitude, means an essential bias which conditions the whole psychic process, establishes the habitual mode of reaction, and thus determines not only the style of behavior but also the quality of subjective experience. Not only that, it determines the kind of compensation the unconscious will produce.(Psychological Types by C G Jung : Para 940, Page 534)

But there is no energy unless there is a tension of opposites; hence it is necessary to discover the opposite to the attitude of the conscious mind.(Two Essays on Analytical Psychology by C G Jung : Para 78, Page 53)

The introvert does possess an extroverted attitude, but it is unconscious, because his conscious gaze is always turned to the subject.(Two Essays on Analytical Psychology by C G Jung : Para 81, Page 56)

…experience shows that there is only one consciously directed function of adaptation.(On the Nature of the Psyche by C G Jung : Line 15, Page 25)

The attitude of the unconscious as an effective complement to the conscious extroverted attitude has a definitely introverted character.(Psychological Types by C G Jung : Para 570, Page 337)

Generally speaking, the compensating attitude of the unconscious finds expression in the maintenance of the psychic equilibrium.(Psychological Types by C G Jung : Para 575, Page 340

We call a mode of behavior extroverted only when the mechanism of extroversion predominates. In these cases the most differentiated function is always employed in an extroverted way, where as the inferior functions are introverted; in other words, the superior function is the most conscious one and completely under conscious control, whereas the less differentiated functions are in part unconscious and far less under the control of consciousness.(Psychological Types by C G Jung : Para 575, Page 340)

I made a discovery that was shocking to me, namely the fact of this extroverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment.(Analytical Psychology by C G Jung : Line 1, Page 32)

Just as all energy proceeds from opposition, so the psyche too possesses its inner polarity, this being the indisputable prerequisite for its aliveness.(Memories, Dreams, Reflections : Line 22, Page 379)

The extravert’s feeling is always in harmony with objective values. … even when it appears not to be qualified by a concrete object, it is none the less still under the spell of traditional or generally accepted values of some kind. I may feel moved, for instance, to say that something is “beautiful” or “good”, not because I find it “beautiful” or “good” from my own subjective feeling about it, but because it is fitting and politic to call it so, since a contrary judgment would upset the general feeling situation. A feeling judgment of this kind is not by any means a pretense or a lie, it is simply an act of adjustment.(Psychological Types, CW6, paragraph 595. The Portable Jung, page 207)

”But one can feel “correctly” only when feeling is not disturbed by anything else. Nothing disturbs feeling so much as thinking.” (Psychological Types, CW6, paragraph 598. The Portable Jung, page 209)

In so far as feeling is compliant and lets itself be subordinated, it has to support the conscious attitude and adapt to

its aims. But this is possible only up to a point; part of it remains refractory and has to be repressed. (Psychological Types, The Extroverted Thinking Type, CW 6, paragraph 588. The Portable Jung, page 200.)

”FEELING. I am unable to support the psychological school that considers feeling a secondary phenomenon dependent on ”representations” or sensations, but … I regard it as an independent function sui generis” (723)

”Feeling is primarily a process that … imparts to the content a definite value in the sense of acceptance or rejection (”like” or ”dislike”)”. (724)

”Even an ”indifferent” sensation possesses a feeling-tone, namely that of indifference, which again expresses some sort of valuation. Hence feeling is a kind of judgment, differing from intellectual judgment in that its aim is not to establish conceptual relations but to set up a subjective criterion of acceptance or rejection. Valuation by feeling extends to every content of consciousness, of whatever kind it may be. When the intensity of feeling increases, it turns into an affect, i.e., a feeling state accompanied by marked physical innervations. Feeling is distinguished from affect by the fact that it produces no perceptible physical innervations, i.e., neither more nor less than an ordinary thinking process.” (725)

”Ordinary, ”simple” feeling is concrete, that is, it is mixed up with other functional elements, more particularly with sensations. In this case we call it affective or, as I have done in this book, feeling-sensation, by which I mean an almost inseparable amalgam of feeling and sensation elements. This characteristic amalgamation is found wherever feeling is still an undifferentiated function, and is most evident in the psyche of a neurotic with differentiated thinking. Although feeling is, in itself, an independent function, it can easily become dependent on another function – thinking, for instance; it is then a mere concomitant of thinking, and is not repressed only in so far as it accommodates itself to the thinking processes.” (726) (Psychological Types, CW 6, DEFINITIONS, paragraphs 723-726.)

Hence his thinking is of value for his contemporaries only so long as it is manifestly and intelligibly related to the known facts of the time. Once it has become mythological, it ceases to be relevant and runs on in itself. (Psychological Types, The Introverted Thinking Type, CW 6, paragraph 637. The Portable Jung, page 244.)

”It should not be imagined that the unconscious lies permanently buried under so many overlying strata that it can only be uncovered, so to speak, by a laborious process of excavation. On the contrary, there is a constant influx of unconscious contents into the conscious psychological process, to such a degree that at times it is hard for the observer to decide which character traits belong to the conscious and which to the unconscious personality. … Naturally it also depends very largely on the attitude of the observer whether he seizes hold of the conscious or the unconscious character of the personality. … We must observe which function is completely under conscious control, and which functions have a haphazard and spontaneous character … the latter possess infantile and primitive traits.(Psychological Types, CW6, paragraph 576. The Portable Jung, pages 191-192.)

”Discrimination is the sine qua non of cognition. But discrimination means splitting up the contents of consciousness into discrete functions. Therefore, if we wish to define the psychological peculiarity of a man in terms that will satisfy not only our own subjective judgment but also the object judged, we must take as our criterion that state or attitude which is felt by the object to be the conscious, normal condition. Accordingly, we shall make his conscious motives our first concern, while eliminating as far as possible our own arbitrary interpretations.”(Psychological Types, CW6, paragraph 891.)

”The term Inferior Function is used to denote the function that lags behind in the process of differentiation. Experience shows that it is practically impossible, owing to adverse circumstances in general, for anyone to develop all of his psychological functions simultaneously. The demands of society compel a man to apply himself first and foremost to the differentiation of the function with which he is best equipped by nature, or which will secure him the greatest social success. As a general rule a man identifies more or less completely with the most favored and hence the most developed function. It is this that gives rise to psychological types. As a consequence of this one-sided development, one or more functions are necessarily retarded. These functions may properly be called inferior in a psychological, not a psychopathology sense, since they are in no way morbid but merely backward as compared with the favored function. Although the inferior function may be conscious as a phenomenon, its true significance nevertheless remains unrecognized. It behaves like many repressed or insufficiently appreciated contents, which are partly conscious and partly unconscious, just as, very often, one knows a certain person from his outward appearance but does not know him as he really is.” C. G. Jung (1934). Psychological Types (pages 450-451)

We know, however, that the mind cannot be a tabula rasa…certain categories of thinking are given a priori; they are

antecedent to all experience and appear with the first act of thought, of which they are preformed determinants… The new-born brain is an immensely old instrument fitted out for quite specific purposes, which does not apperceive passively but actively arranges the experiences of its own accord and enforces certain conclusions and judgement. They are…a kind of pre-existent ground plan…or inherited functional possibilities which, nevertheless, exclude other possibilities or at any rate limit them to a very great extent. They are…like invisible stage managers behind the scenes. C.G. Jung (1934). Psychological Types (Section 512)

How fantasy is assessed by psychology, so long as this remains merely science, is illustrated by the well-known views of Freud and Adler. The characteristic animosity between the adherents of the two standpoints arises from the fact that either standpoint necessarily involves a devaluation and disparagement of the other. So long as the radical difference … is not recognized, either side must naturally hold its respective theory to be universally valid. (Psychological Types, CW6, paragraph 88.)

”In complete contrast to the old system of classification by temperaments, the new typology begins with the explicit agreement neither to allow oneself to be judged by affect nor to judge others by it, since no one can declare himself finally identical with his affect.” (Psychological Types, CW 6, PSYCHOLOGICAL TYPES lecture 1923, paragraph 889)

My soul you-are you there? **(2013-02-14 06:32)**

When I beheld the vision of the flood in October of the year 1913, it happened at a time that was significant for me as a man. At that time, in the fortieth year of my life, I had achieved everything that I had wished for myself I had

achieved honor, power, wealth,knowledge, and every human happiness. Then my desire for the increase of these trappings ceased, the desire ebbed from me and horror came over me. The vision of the flood seized me and I felt the spirit of the depths, but I did not understand him.Yet he drove me on with unbearable inner longing and I said:
My soul you-are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again. Should I tell you everything I have seen, experienced, and drunk in? Or do you not want to hear about all the noise of life and the world? But one thing you must know: the one thing I have learned is that one must live this life. This life is the way, the long sought-after way to the unfathomable, which we call divine. There is no other way, all other ways are false paths. I found the right way, it led me to you, to my soul. I return, tempered and purified. Do you still know me? How long the separation lasted! Everything has become so different. And how did I find you? How strange my journey was! What words should I use to tell you on what twisted paths a good star has guided me to you? Give me your hand, my almost forgotten soul. How warm the joy at seeing you again, you long is avowed soul. Life has led me back to you. Let us thank the life I have lived for all the happy and all the sad hours, for every joy, for every sadness. My soul, my journey should continue with you. I will wander with you and ascend to my solitude."
[2] The spirit of the depths forced me to say this and at the same time to undergo it against myself since I had not expected it then. I still labored misguidedly under the spirit of this time, and thought differently about the human soul. I thought and spoke much of the soul. I knew In many learned words for her, I had judged her and turned her into a scientific object. I did not consider that my soul cannot be the object of my judgment and knowledge; much more are my judgment and knowledge the objects of my soul. Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being. I had to become aware that I had lost my soul. From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man, which lets herself be judged and arranged, and whose circumference we can grasp. I had to accept that what I had previously called my soul was not at all my soul,but a dead system.
Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed. He whose desire turns away from outer things, reaches the place of the soul. If he does not find the soul, the horror of emptiness will overcome him, and fear will drive him with a whip lashing time and again in a desperate endeavor and a blind desire for the hollow things of the world. He becomes a fool through his endless desire, and forgets the way of his soul, never to find her again. He will run after all things, and will seize hold of them, but he will not find his soul, since he would find her only in himself Truly his soul lies in things and men, but the blind one seizes things and men, yet not his soul in things and in men. He & has no knowledge of his soul. How could he tell her apart from things and men? He could find his soul in desire itself but not in the objects of desire. If he possessed his desire, and his desire did not possess him, he would lay a hand on his soul, since his desire is the image and expression of his soul.
If we possess the image of a thing, we possess half the thing.The image of the world is half the world. He who possesses the world but not its image possesses only half the world, since his soul is poor and has nothing. The wealth of the soul exists in images He who possesses the image of the world, possesses half the world, even if his humanity is poor and owns nothing But hunger makes the soul into a beast that devours the unbearable and is poisoned by it. My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, Red Book, Pages 231-232

Married on Valentine's Day **(2013-02-15 07:35)**

Married on Valentine's Day:
The couple met when she was sixteen years old (some sources say fifteen) and he was twenty one. They were married on 14 February 1903 (Valentine's Day) seven years after they first met. Together they had five children: Agathe, Gret, Franz, Marianne and Helene.
When Emma died Carl Jung carved a stone in her name, "She was the foundation of my house." He is also said to have cried "She was a queen! She was a queen!" while mourning for her. The inscription Jung put on Emma's grave was "Oh vase, sign of devotion and obedience."
Carl Jung wrote to Erich Neumann at the time of Emma's death:
Dear Neumann:
Deepest thanks for you heartfelt letters…I am sorry that I can only set down these dry words, but the shock I have experienced is so great that I can neither concentrate nor recover my power of speech. I would have liked to tell the heart that you have opened to me in friendship that two days before the death of my wife I had what one can only call a great illumination which, like a flash of lightning, lit up a centuries-old secret that was embodied in her and had exerted an unfathomable influence on my life. I can only suppose that the illumination came from my wife, who was then mostly in a coma, and that the tremendous lighting up and release of insight had a retroactive effect upon her and was one reason why she could die such a painless and royal death.
The quick and painless end-only five days between the final diagnosis and death-and this experience have been a great comfort to me. But the stillness and audible silence about me, the empty air and infinite distance are hard to bear. Carl Jung letter to Erich Neumann on November 27, 1955.
Carl Jung's Vision shortly after Emma's death:
I experienced this objectivity once again later on. That was after the death of my wife. I saw her in a dream which was

like a vision. She was in her prime, perhaps about 30, and wearing the dress which had been made for her many years before by my cousin the medium. It was perhaps the most beautiful thing she had ever worn. Her expression was neither joyful nor sad, but rather, objectively wise and understanding, without the slightest emotional reaction, as though she were beyond the midst of affects. I knew that it was not she, but a portrait she had made or commissioned for me. It contained the beginning of our relationship, the events of fifty-three years of marriage, and the end of her life also. Face to face with such wholeness one remains speechless, for it can scarcely be comprehended.

The objectivity which I experienced in this dream and in the visions is part of a completed individuation. It signifies detachment from the valuations and from what we call emotional ties. In general, emotional ties are very important to human beings. But they still contain projections, and it is essential to withdraw these projections in order to attain to oneself and to objectivity. Emotional relationships are relationships of desire, tainted by coercion and constraint; something is expected from the other person, and that makes him and ourselves unfree. Objective cognition lies hidden behind the attraction of the emotional relationship; it seems to be the central secret. Only through objective cognition is the real coniunctio possible. Carl Jung; Memories, Dreams and Reflections.

Man and His Environment **(2013-02-17 07:22)**

Man and His Environment
Hans Carol, a Swiss geographer from Zurich University, sought views on regional planning for the Canton of Zurich

from influential persons, among whom was Jung, who gave him a half-hour appointment in February 1950. The subject so engrossed Jung that he kept Carol nearly an hour longer. Carol came across notes of their conversation some years later and wrote them up for the Neue Zurcher Zeitung's literary supplement, June, 1963; a slightly expanded account appeared in the magazine Landscape in 1965. The following is reprinted from the anthology, Jung Speaking.

Carol: I would be grateful if you, as a leading psychologist, would comment on the subject of man and his environment. Although we planners try not to look at the human being as a mere product of his physical environment, we believe nonetheless that the environment is a crucial factor in human existence. Just as men are influenced by education, they are surely also influenced by the environment society designs for them.

Jung: I am very pleased that you are devoting your attention to this question. The abstract nature of work in a technological age leaves the worker dissatisfied. Dissatisfaction induces people to look for compensation elsewhere. Suggestibility increases geometrically according to the number of persons involved. Mass mental disorder may reach epidemic proportions. Decentralization, on the other hand, allows for small social units. Every man should have his own plot of land so that the instincts can come to life again. To own land is important psychologically, and there is no substitute for it. We keep forgetting that we are primates and that we have to make allowances for these primitive layers in our psyche. The farmer is still closer to these layers. In tilling the earth he moves around within a very narrow radius, but he moves on his own land. The industrial worker is a pathetic, rootless being, and his remuneration in money is not tangible but abstract. In earlier times, when crafts flourished, he derived satisfaction from seeing the fruit of his labor. He found adequate self-expression in such work. But this is no longer the case. First of all, he is responsible for only a small part of the finished product. Secondly, the product is sold, it disappears, and he has no further stake in it. Because the psychological reward is inadequate, the worker rebels against his employer and against "capitalism" as a whole. We all need nourishment for our psyche. It is impossible to find such nourishment in urban tenements without a patch of green or a blossoming tree. We need a relationship with nature. I am just a culture-coolie myself, but I derive a great deal of pleasure from growing of my own potatoes. People tend to look for the Kingdom of God in the outer world rather than in their own souls. This is particularly true of socialism. Individuation is not only an upward but also a downward process. Without any body, there is no mind and therefore no individuation. Our civilizing potential has led us down the wrong path. All too often an American worker who owns only one car considers himself a poor devil, because his boss has two or three cars. This is symptomatic of pointless striving for material possessions.

Yet, we need to project ourselves into the things around us. My self is not confined to my body. It extends into all the things I have made and all the things around me. Without these things, I would merely be a human ape, a primate. Everything surrounding me is part of me, and that is precisely why a rented apartment is disastrous. It offers so few possibilities for self-expression. In a standardized apartment, in a standardized milieu, it is easy to lose the sense of one's own personality, of one's individuality.

A community is based on personal relationships. No community can evolve where people can easily move household from one place to another. The one-family house, the house owned by its inhabitants, is much better because it necessarily engenders a sense of permanence.

If man has a hand in shaping his environment, it will reflect his personality. A Soviet collective farm lacks soul, and the people who live in it are a dull, unhappy lot because they have been deprived of any opportunity for self expression… A captive animal cannot return to freedom. But our workers can return. We see them doing it in the allotment gardens in and around our cities; these gardens are an expression of love for nature and for one's own plot of land. As our working hours become shorter, the question of leisure time becomes increasingly essential to us, time in which we are free of commands and restrains and in which we can achieve self-realization. I am fully committed to the idea that human existence should be rooted in the earth. (JS. PP. 201- 3)

Carl Jung on the Perils of Noise in Modern Times **(2013-02-17 07:52)**

Carl Jung on Noise in Modern Times:
Carl G. Jung [September 1957]
Dear Professor Oftinger:
Unfortunately I am so old and tired that I am no longer able comply with your wish. You maybe assured, however, that I have every sympathy with your project and understand it only too well. I personally detest noise and flee it whenever and wherever possible, because it only disturbs the concentration needed for my work but forces me to make the additional physic effort of shutting it out.
You may get habituated to it as to over indulgence to alcohol, but just as you pay for this with cirrhosis of the liver, so in the end you pay for nervous stress with a premature depletion of your vital substance. Noise is certainly only one of evils our time, though perhaps most obtrusive.
The others are gramophone, the radio, and now the blight of television. I was once asked by an organization of teachers why, in spite of the better food in elementary schools, the curriculum could no longer be completed nowadays.

The answer is: lack of concentration, too many distractions. Many children do their work to the accompaniment of the radio. So much is fed into them from outside that they no longer have to think of something they could do something from inside themselves, which requires concentration. Their infantile dependence on the outside is thereby increased and prolonged into later life, when it becomes fixed in the well-known attitude that every inconvenience should be abolished by order of the state.

Panem et circenses-this is the degenerative symptom of urban civilization, to which we must now add the nerve-shattering din of our technological gadgetry. The alarming pollution of our water supplies, the steady increase of radioactivity, and the somber threat of overpopulation with its genocidal tendencies have already led to a widespread though not generally conscious fear which loves noise because it stops the fear from being heard.

Noise is welcome because it drowns the inner instinctive warning. Fear seeks noisy company and pandemonium to scare away the demons. (The primitive equivalents are yells, bull-roars, drums, fire-crackers, bells, etc.) Noise like crowds, gives a feeling of security; therefore people love it and avoid doing anything about it as they instinctively feel the apotropaic magic it sends out. Noise protects us from painful reflection, it scatters anxious dreams, it assures us that we are all in the same boat and creating such a racket that nobody will dare to attack us. Noise is so insistent, so overwhelmingly real, that everything else becomes a pale phantom. It relieves us of the effort to say or do anything, for the very air reverberates with invincible power of our modernity.

The dark side of picture is that we wouldn't have noise if we didn't secretly want it. Noise is not merely inconvenient or harmful, it is an unadmitted and uncomprehended means to an end: compensation of the fear which is only too well founded. If there were silence, their fear would make people reflect, and there's no knowing what might than come to consciousness. Most people are afraid of silence; hence, whenever the everlasting chit-chat at a party suddenly stops, they are impelled to say something, and start fidgeting, whistling, humming, coughing, whispering. The need for noise is almost insatiable, even though it becomes unbearable at times. Still, it is better than nothing. "Deathly silence" – telling phrase! – strikes us as uncanny. Why? Ghosts walking about? Well, hardly. The real fear is what might come up from one's own depths – all the things that have been held at bay by noise.

You have taken on a difficult task with much needed noise abatement, for the more you attack noise the closer you come to territory of silence, which is so much dreaded. You will be depriving all those nobodies whom nobody ever listens to of their sole joy in life and of incomparable satisfaction they feel when they shatter the stillness of the night with their clattering motorbikes, disturbing everyone's sleep with their hellish din. At that moment they amount to something. Noise is their raison d'etre and a confirmation of their existence. There are far more people than one supposes who are not disturbed by noise, for they have nothing in them that could be disturbed; on the contrary, noise gives them something to live for...

Modern noise is an integral component of modern "civilization," which is predominantly extroverted and abhors all inwardness. It is an evil with deep roots. The existing regulations could do much to improve things but they are not enforced. Why not? It's a question of morality. But this is shaken to its foundations and all goes together with the spiritual disorientation of our time. Real improvement can be hoped for only if there is radical change of consciousness. I fear all other measures will remain unreliable palliatives since they do not penetrate to the depths where the evil is rooted and constantly renewed.

Zola once aptly remarked that the big cities are "holocausts de I'humanite," but the general trend is set in that direction because destruction is an unconscious goal of the collective unconscious at the present time: it is terrified by the snowballing population figures and uses every means to contrive an attenuated and inconspicuous form of genocide. Another, easily overlooked weapon is the destruction of the ability to concentrate-the prime requisite for operating our highly differentiated machines and equipment. The life of the masses is inconceivable without them and yet it is constantly threatened by superficiality, inattention and slovenliness. The nervous exhaustion caused by the tempo leads to addiction (alcohol, tranquilizers, and other poisons) and thus to an even poorer performance and the premature wastage of the vital substance-another effective weapon for inconspicuous depopulation.

Excuse this somewhat pessimistic contribution to one of the less delectable questions of our time. As a doctor I naturally see more than others of the dark side of human existence and am therefore more inclined to make the menacing aspects the object of my reflections than to advance grounds for optimistic forecasts. In my view there are more than enough people catering this already.

Yours sincerely, C.G. Jung

Carl Jung Letter on Technology (2013-02-17 08:10)

A Letter to the Zurich Student
At the Federal Polytechnic Institute in Zurich
September 1949
C.G. Jung

The question you ask me, concerning the effect of technology on the human psyche, is not at all easy to answer, as you may well imagine. The problem is a very complicated one.

Since technology consists of certain procedures invented by man, it is not something that somehow lies outside the human sphere. One may therefore conjecture that certain modes of human adaptation also exist which would meet the requirements of technology. Technological activities mostly consist in the identical repetition of rhythmical procedures. This corresponds to the basic pattern of primitive labor, which is never performed without rhythm and an accompanying chant. The primitive, that is, the man who is relatively instinctive, can put up with an extraordinary amount of monotony. There is even something fascinating about it for him. When the work is accompanied by drumming, he is able to heat himself up into an ecstasy, or else the monotony of the action makes him fall into a semi-unconscious condition, which is not unpleasant either. The question naturally is: What is the effect of these primitive techniques on modern man, who no longer has the capacity to transport himself into semi-unconscious or ecstatic states for any length of time?

In general it can be said that for modern man technology is an imbalance that begets dissatisfaction with work or with life. It estranges man from his natural versatility of action and thus allows many of his instincts to lie fallow. The result is an increased resistance to work in general. The remedy would presumably be to move industry our of the towns, a four-hour day, and the rest of the time spent in agricultural work on one's own property – if such a thing could be realized. In Switzerland it might be, given time. Naturally it is different with the slum mentality of huge worker-populations, but that is a problem in itself.

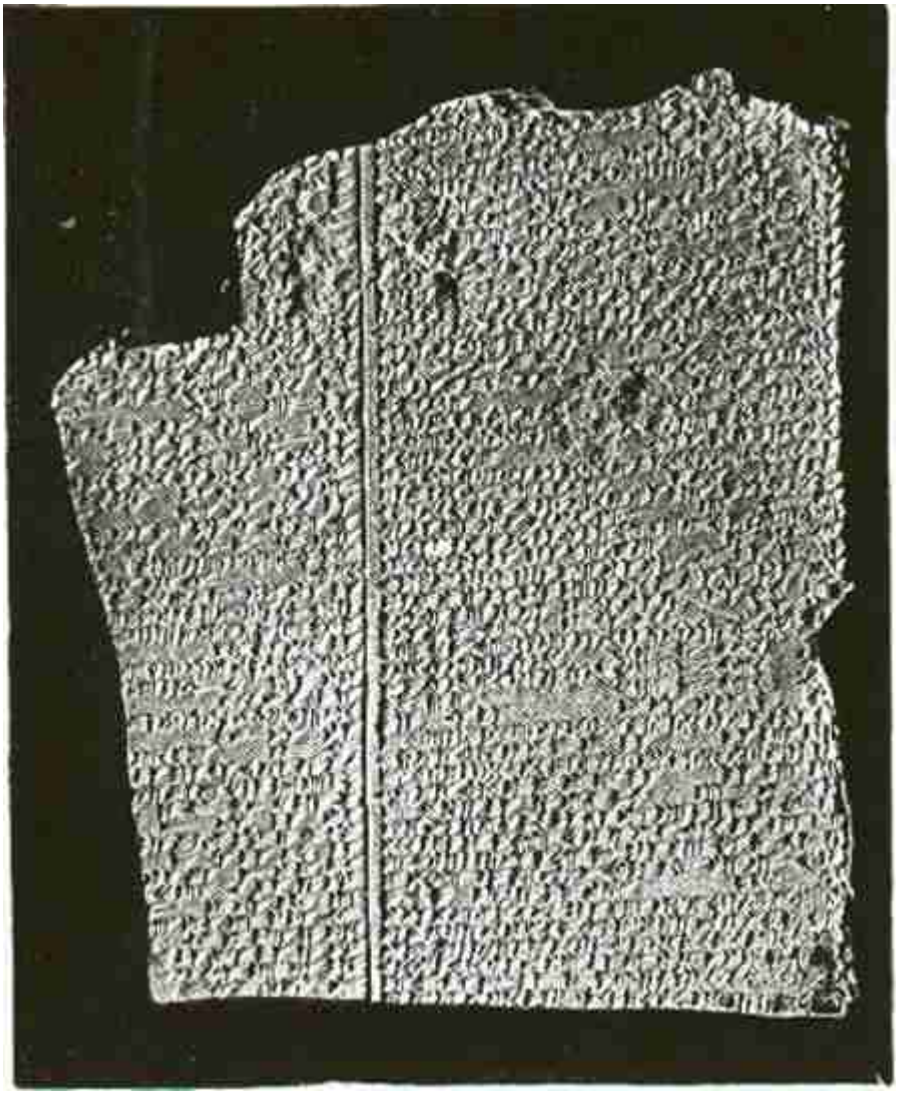
Considered on its own merits, as a legitimate human activity, technology is neither good nor bad, neither harmful nor harmless. Whether it be used for good or ill depends entirely on man's own attitude, which in turn depends on technology. The technologist has something of the same problem as the factory worker. Since he has to do mainly with mechanical factors, there is a danger of his other mental capacities atrophying. Just as an unbalanced diet is injurious to the body, any psychic imbalances have injurious effects in the long run and need compensating. In my practice I have observed how engineers, in particular, very often developed philosophical interests, and this is an uncommonly sound reaction and mode of compensation. For this reason I have always recommended the Institution of Humanistic Faculties at Federal Polytechnic, to remind students that at least such thing exist, so that they can come back to them if ever they should feel a need for them in later life.

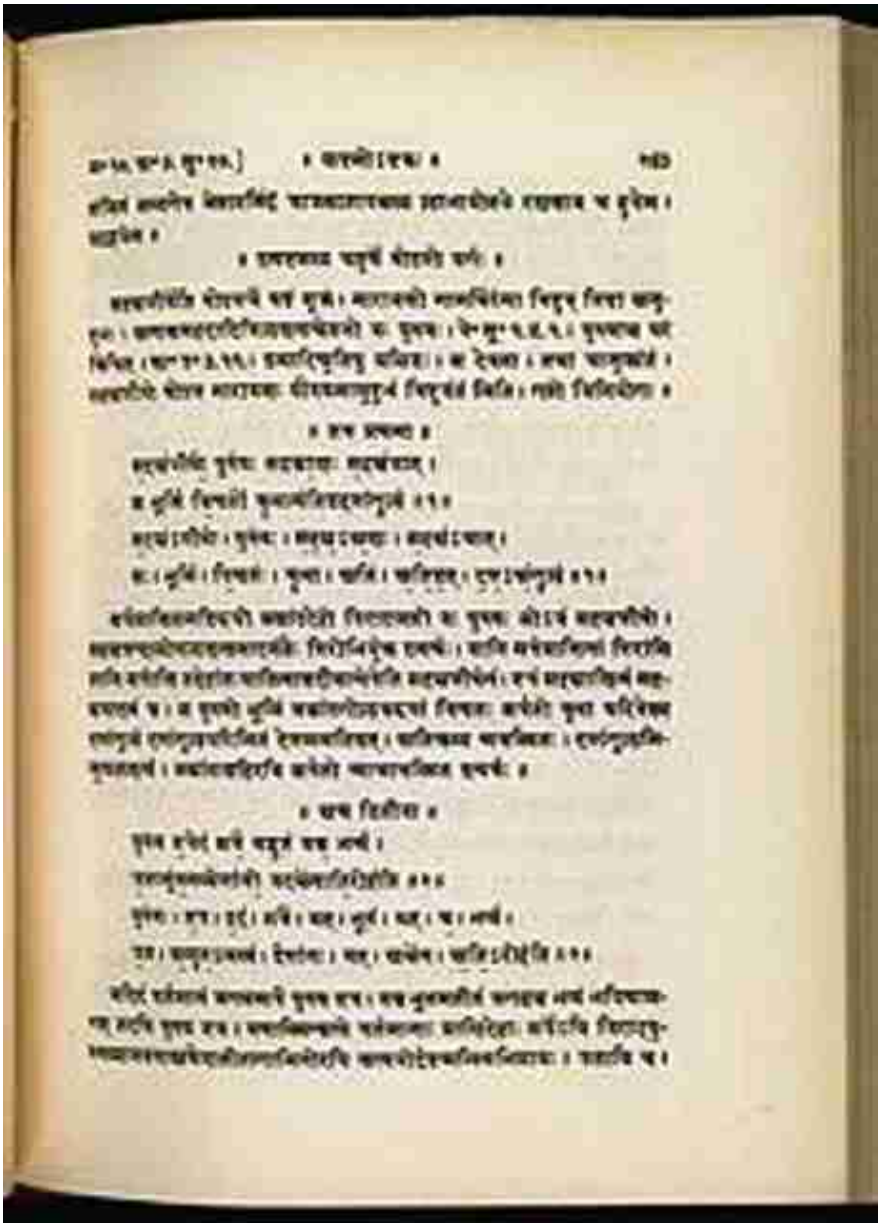
Technology harbors no more dangers than any other trend in the development of human consciousness. The danger lies in technology but in the possibilities awaiting discovery. undoubtedly a new discovery will never be used only for good, but certainly will be used for ill as well. Man, therefore, always runs the risk of discovering something that will destroy him if evilly used. We have come very close to this with the atom bomb. Faced with such menacing developments, one must ask oneself whether man is sufficiently equipped with reason to be able to resist the temptation to use them for destructive purposes, or whether his constitution will allow him to be swept into catastrophe. This is a question which experience alone can answer.

Hindu Brahmans and Gnostics **(2013-02-22 06:51)**

The Zosimos vision mentioned above betrays the same train of thought, where it is said of the place of transformation: We have already observed that the place of transformation is really the uterus. Absorption in one's self (introversion) is an entrance into one's own uterus, and also at the same time asceticism.
In the philosophy of the Brahmans the world arose from this activity; among the post-Christian Gnostics it produced the revival and spiritual rebirth of the individual, who was born into a new spiritual world.
The Hindu philosophy is considerably more daring and logical, and assumes that creation results from introversion in general, as in the wonderful hymn of Rig Veda, 10, 29, it is said:
" What was hidden in the shell,
Was born through the power of fiery torments.
From this first arose love,
As the germ of knowledge,
The wise found the roots of existence in non-existence,
By investigating the heart's Impulses." Carl Jung; Psychology of the Unconscious.

Gilgamesh and the Rig Veda **(2013-02-22 06:55)**





The Epic of Gilgamesh is, perhaps, the oldest written story on Earth.
It comes to us from Ancient Sumeria, and was originally written on 12 clay tablets in cunieform script.
It is about the adventures of the historical King of Uruk (somewhere between 2750 and 2500 BCE).
Notice how a passage in the first Book of Gilgamesh refers to Gilgamesh as “Man” being 2/3rds God and 1/3rd Human

Who can compare with him in kingliness?
Who can say like Gilgamesh: ”I am King!”?
Whose name, from the day of his birth, was called ”Gilgamesh”?
Two-thirds of him is god, one-third of him is human. Gilgamesh, Book 1.
The Rig Veda was written 2200–1600 BC in the Northwestern Subcontinent of India. Notice How this venerable Book refers to Purusha as “Man” being 3/4th Immortal and 1/4th Mortal
HYMN XC. Puruṣha.
1. A THOUSAND heads hath Puruṣa, a thousand eyes, a thousand feet.
On every side pervading earth he fills a space ten fingers wide.
2 This Puruṣa is all that yet hath been and all that is to be;
The Lord of Immortality which waxes greater still by food.
3 So mighty is his greatness; yea, greater than this is Puruṣa.
All creatures are one-fourth of him, three-fourths eternal life in heaven.
4 With three-fourths Puruṣa went up: one-fourth of him again was here. Rig Veda
The first two verses of the Purusha sukta, with Sayana’s commentary. Page of Max Müller’s Rig-Veda-sanhita, the Sacred Hymns of the Brahmans (reprint, London 1974).
The Deluge tablet of the Gilgamesh epic in Akkadian

Carl Jung and The Book of Job **(2013-02-24 11:15)**

• From the ancient records we know that the divine drama was enacted between God and his people, who were betrothed to him, the masculine dynamis, like a woman, and over whose faithfulness he watched jealously. A

particular instance of this is Job, whose faithfulness is subjected to a savage test. As I have said, the really astonishing thing is how easily Yahweh gives in to the insinuations of Satan. If it were true that he trusted Job perfectly, it would be logical for Yahweh to defend him, unmask the malicious slanderer, and make him pay for his defamation of God's faithful servant. But Yahweh never thinks of it, not even after Job's innocence has been proved. We hear nothing of a rebuke or disapproval of Satan. Therefore we cannot doubt Yahweh's connivance. His readiness to deliver Job into Satan's murderous hands proves that he doubts Job precisely because he projects his own tendency to unfaithfulness upon a scapegoat. There is reason to suspect that he is about to loosen his matrimonial ties with Israel but hides this intention from himself. (Book of Job; Para. 616)

• "Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself" (Book of Job; Para. 640)

• "Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky" (Book of Job, Para. 758).

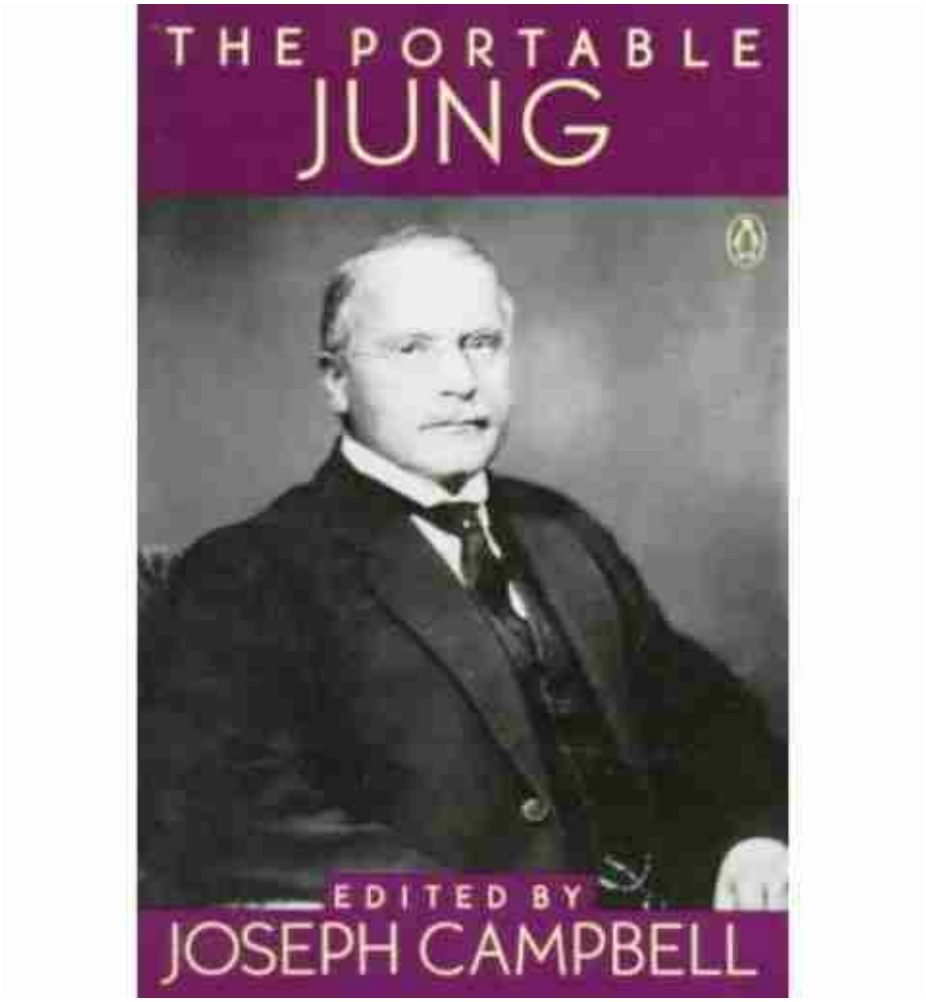
That higher and "complete" man is begotten by the "unknown" father and born from Wisdom, and it is he who, in the figure of the puer aeternus—"vultu metabolism albums et ater"—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated one-sidedness which saw the devil only outside. Christ's "Except ye become as little children" is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Answer to Job, R. Hull, trans. (1984), pp. 157-158

Image: Job and his False Comforters

Man's Eros **(2013-02-26 05:00)**

The man's Eros does not lead upward only but downward into that uncanny dark world of Hecate and Kali, which is a horror to any intellectual man. The understanding possessed by this type of woman will be a guiding star to him in the darkness and seemingly unending mazes of life. Carl Jung, Psychology of the Unconscious; Page 100.

Carl Jung and Gnostic Fragments **(2013-02-26 05:10)**



Gnostic Quotations involving Gnosticism by Carl Jung:
Further, according to an early Christian-Gnostic idea, the spirit which appeared in the form of a dove was interpreted as Sophia-Sapientia—Wisdom and the Mother of Christ. Thanks to this motif of the dual birth, children today, instead of having good and evil fairies who magically ”adopt” them at birth with blessings or curses, are given sponsors—a ”godfather” and a ”godmother.” Carl Jung, The Portable Jung; Page 63.
The doctrine that all evil thoughts come from the heart and that the human soul is a sink of iniquity must lie deep in the marrow of their bones. Were that so, then God had made a sorry job of creation, and it were high time for us to go over to Marcion the Gnostic and depose the incompetent Demiurge. Ethically, of course, it is infinitely more convenient to leave God the sole responsibility for such a Home tor Idiot Children, where no one is capable of putting a spoon into his own mouth. But it is worth man’s while to take pains with himself, and he has something in his soul that can grow. It is rewarding to watch patiently the silent happenings in the soul, and the most and the best

happens when it is not regulated from outside and from above. I readily admit that I have such a great respect for what happens in the human soul that I would be afraid of disturbing and distorting the silent operation of nature by clumsy interference. Carl Jung, The Portable Jung; Pages 362-363.

Therefore the center of the circle which expresses such a totality would correspond not to the ego but to the self as the summation of the total personality. (The center with a circle is a very well-known allegory of the nature of God.) In the philosophy of the Upanishads the Self is in one aspect the personal atman, but at the same time it has a cosmic and metaphysical quality as the suprapersonal Atman.

We meet with similar ideas in Gnosticism: I would mention the idea of the Anthropos, the Pleroma, the Monad, and the spark of light (Spinther) in a treatise of the Codex Brucianus:

This same is he [Monogenes] who dwelleth in the Monad, which is in the Setheus, and which came from the place of which none can say where it is. . . . From Him it is the Monad came, in the manner of a ship, laden with all good things, and in the manner of a field, filled or planted with every kind of tree, and in the manner of a city, filled with all races of mankind. . . . This is the fashion of the Monad, all these being in it: there are twelve Monads as a crown upon its head. . . . And to its veil which surroundeth it in the manner of a defense. there are twelve gates. . . . I his same is the Mother-City-begotten. Carl Jung, The Portable Jung, Page 367.

In alchemical literature this prophetess is taken to be Maria Prophetissa, also called the Jewess, sister of Moses, or the Copt, and it is not unlikely that she is connected with the Maria of Gnostic tradition. Epiphanius testifies to the existence of writings by this Maria, namely the ”Interrogationes magnae” and ”Interrogationes parvae,” said to describe a vision of how Christ, on a mountain, caused a woman to come forth from his side and how he mingled himself with her. Carl Jung, The Portable Jung, Page 406.

So the union of the two is a kind of self-fertilization, a characteristic always ascribed to the mercurial dragon. From these hints it can easily be seen who the philosophical man is: he is the androgynous original man or Anthropos of Gnosticism, close parallel in India is purusha. Of him the Brihadaranyaka Upanishad says: ”He was as large as a man and woman embracing. He divided his self [Atman] in two, and thence arose husband and wife. He united himself with her and men were born,” etc. The common origin of these ideas lies in the primitive notion of the bisexual original man. Carl Jung, The Portable Jung, Pages 407-408.

The Son of Man is an anticipation of the idea of the self: hence the Gnostic adulteration oi Christ with the other synonyms for the self among the Naassenes, recorded by Hippolytus. The also a connection with the symbolism of Horus: on the one hand, Christ enthroned with the four emblems o\ the evangelists—three animals and an angel; on the other. Father Horus with his four sons, or Osiris with the four sons of Horus. Horus is also the rising sun and Christ was still worshiped as such by the early Christians. Carl Jung, The Portable Jung, Page 443.

That there is a general interest in these matters a denied, however much it offends against good taste. I am not thinking merely of the interest taken in psychology a science, or of the still narrower interest in the analysis of Freud, but of the widespread and every interest in all sorts of psychic phenomena, including spiritualism, astrology, Theosophy, parapsychology, and so forth. The world has seen nothing like it since the end of the seventeenth century. We can compare it only to the flowering of Gnostic thought in the first and second centuries after Christ. The spiritual currents of our time have, in a deep affinity with Gnosticism. There is even an ”eglise gnostique de la France,” and I know o(two schools in Germany which openly declare themselves Gnostic. The most impressive movement numerically is undoubtedly Theosophy, together with its continental sister, Anthroposophy; these are pure Gnosticism in Hindu dress. Compared with them the interest in scientific psychology is negligible. What is striking about these Gnostic systems is that they are based exclusively on the manifestations of the unconscious, and that their moral teachings penetrate into the dark side of life, as is clear!) shown by the refurbished European version of Kundalini-yoga. The same is true of parapsychology, as everyone acquainted with it will agree. Carl Jung, The Portable Jung, Page 467.

Modern man, in contrast to his nineteenth-century brother, turns to the psyche with very great expectations, and does so without reference to any traditional creed but rather with a view to Gnostic experience. The fact that all the movements I have mentioned give themselves a scientific veneer is not just a grotesque caricature or a masquerade, but a positive sign that they are actually pursuing ”science,” i.e., knowledge, instead of faith, which is the essence of the Western forms of religion. Modern man abhors faith and the religions based upon it. He holds them valid only so far as their knowledge-content seems to accord with his own experience of the psychic background. He wants to

know —to experience for himself. Carl Jung, The Portable Jung, Pages 467-468.

We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, Psychological Types, Page 242.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

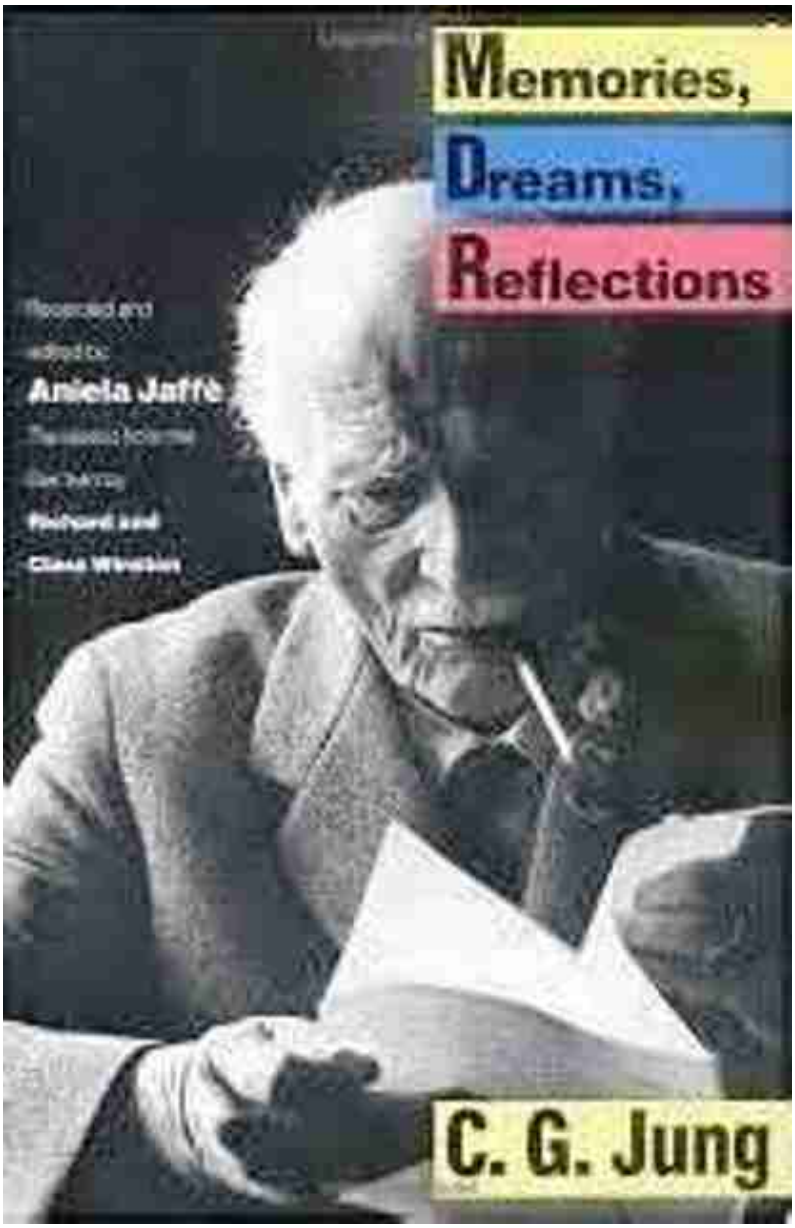
This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 399.

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439.

When a summit of life is reached..... **(2013-02-26 05:35)**

“When a summit of life is reached, when the bud unfolds and from the lesser the greater emerges, then, as Nietzsche says, “One becomes Two,” and the greater figure, which one always was but which remained invisible, appears to the lesser personality with the force of a revelation.
He who is truly and hopelessly little will always drag the revelation of the greater down to the level of his littleness, and will never understand that the day of judgment for his littleness has dawned. But the man who is inwardly great will know that the long expected friend of his soul, the immortal one, has now really come, “to lead captivity captive”: that is, to seize hold of him by whom this immortal had always been confined and held prisoner, and to make his life flow into that greater life-a moment of deadliest peril!
Nietzsche’s prophetic vision of the Tightrope Walker reveals the awful danger that lies in having a “tightrope-walking” attitude towards an event to which St. Paul gave the most exalted name he could find.” Carl Jung; The Archetypes of the Collective Unconscious; Page 121.

My book was declared to be rubbish; I was a mystic... **(2013-02-27 09:17)**



After the break with Freud, all my friends and acquaintances dropped away.
My book was declared to be rubbish; I was a mystic, and that settled the matter.

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Riklin and Maeder alone stuck by me. But I had foreseen my isolation and harbored no illusion about the reactions of my so-called friends.
That was a point I had thoroughly considered beforehand. I had known that everything was at stake, and that I had to take a stand for my convictions.
I realized that the chapter, "The Sacrifice,"* meant my own sacrifice. Having reached this insight, I was able to write again, even though I knew that my ideas would go uncomprehended. Carl Jung; Memories, Dreams and Reflections http://arthursbookshelf.com/other-stuff/philos/Memories, %20Dreams, %20Reflections %20- %20Carl %20Jung.pdf

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The Scarab as a Symbol of Resurrection **(2013-02-28 09:46)**

What shall I do this whole long morning? I do not understand how Ammonius could have endured this life for even a year. I go back and forth on the dried-up river bed and finally sit down on a boulder. Before me there are a few yellow grasses. Over there a small dark beetle is crawling along, pushing a ball in front of it-a scarab. 61 You dear little

animal, are you still toiling away in order to live your beautiful myth? How seriously and undiscouraged it works! If only you had a notion that you are performing an old myth, you would probably renounce your fantasies as we men have also given up playing at mythology. Carl Jung; Red Book.

In Synchronicity as a Principle of Acausal Connection (1952), Jung wrote:

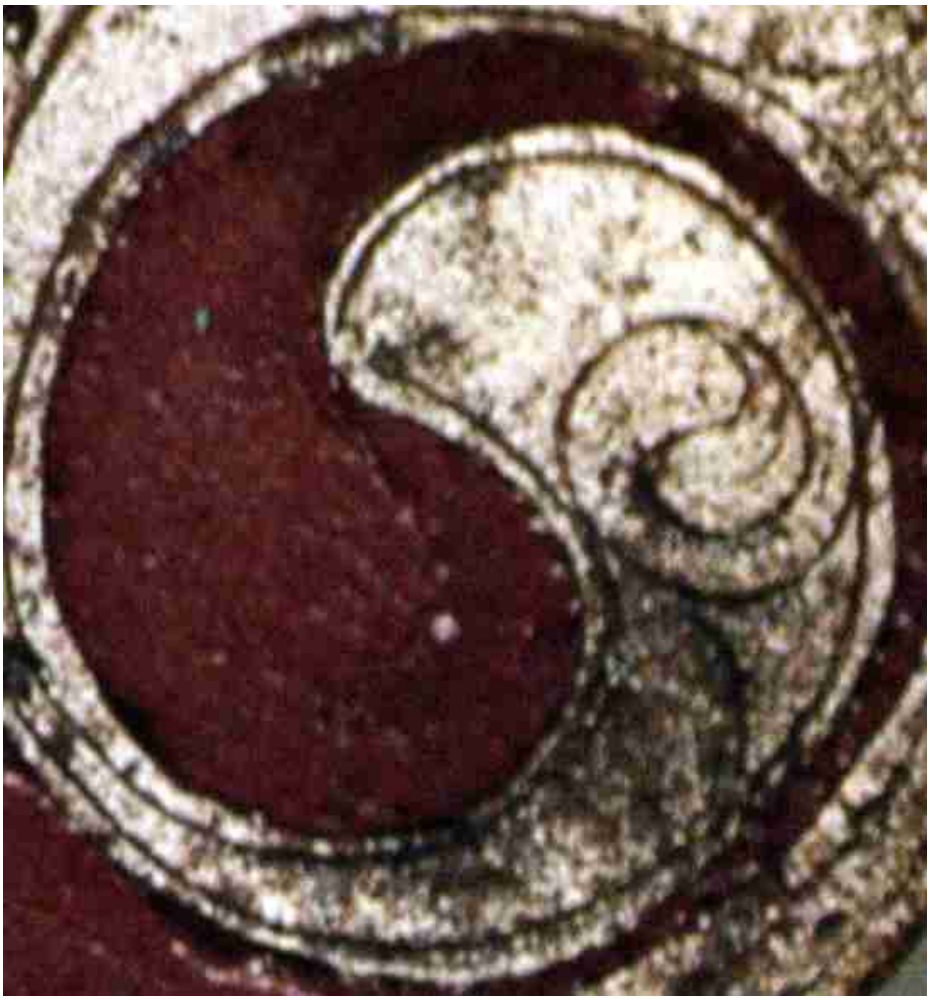
”The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky” (CW 8, §843).

3.3 March

Lord Shiva, his consort Parvati (2013-03-03 07:06)

Lord Shiva, his consort Parvati and a small Shiva Linga which is in the centre foreground.
Dr. Jung has refered to this holy union as the “mysterium coniunctionis”. Libido, the energy of the self and the universe. It gets confused with sex. But, it is embodied in the physical relationship between male and female as well as the pyschic relationship between the conscious and unconscious, the masculine energies and feminine energies within, with soul and spirit, with light and shadow.

The Celtic Yin and Yang Symbol **(2013-03-03 07:09)**



n Celtic art, the motif of two interlocking commas that appear to swirl is a recurrent one which can be traced back to the late 5th century BC. With a view to the much later Chinese symbol, art historians of the La Tène culture refer anachronistically to these clinging pairs as ”yin yang”.

Early Celtic yin yangs are typically not treated for themselves alone, but appear as part of larger floral or animal ornament, such as revolving leaves at the bottom of a palmette or stylized tails of seahorses. In the 3rd century BC, a more geometrical style develops in which the yin yang now figures as a principal ornamental motif. It is not clear whether the Celts attributed any symbolic value to the emblem, but in those cases where it is placed prominently, such as on the upper end of a scabbard, its use seems to have been apotropaic.

Celtic yin yang whorl:

Unlike the classic Taoist symbol, the Celtic yin yang whorls consistently lack the element of mutual penetration, and the two halves are not always portrayed in different colors. In keeping with the dynamic nature of Celtic decor which

is characterized by a strong predilection for curvilinear lines, the circles often leave an opening, conveying the impression of the interlocked leaves swirling endlessly around their own axis.Sometimes the yin yang motif is also executed in relief.
The popularity of the design with the Celts is attested by the wide range of artifacts adorned with yin yang roundels. These include beaked flagons, helmets, vases, bowls, collars, hand-pins, cross-slabs, brooches and knife blades. While Celtic iconography was gradually replaced by Roman art on the continent, its revival in post-Roman Britain and persistence in Ireland also saw the resurgence of the ancient yin yang motif; the comma-shaped whorls in a triskele layout in the famous 7th century Book of Durrow are a case in point. Wikipedia

The Miraculous Fast of Brother Klaus **(2013-03-04 06:23)**

The fact that Brother Klaus, on his own admission and according to the reports of reliable witnesses, lived without material sustenance for twenty years is something that cannot be brushed aside however uncomfortable it may be.

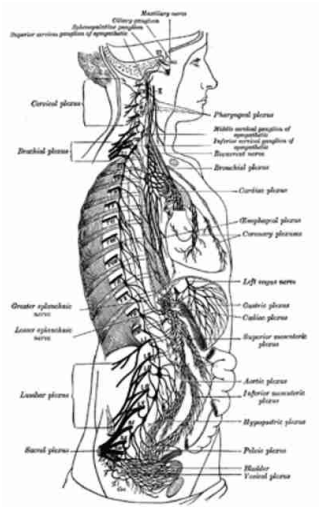
In the case of Therese of Konnersreuth there are also reports whose reliability of course I can neither confirm nor contest, that for a long period of time she lived simply and solely on holy wafers. Such things naturally cannot be understood with our present knowledge of physiology. One would be well advised, however, not to dismiss them as utterly impossible on that account. There are very many things that earlier were held to be impossible which nevertheless we know and can prove to be possible today.
Naturally I have no explanation to offer concerning such phenomena as the fast of Brother Klaus, but I am inclined to think it should be sought in the realm of parapsychology. I myself was present at the investigation of a medium who manifested physical phenomena.
An electrical engineer measured the degree of ionization of the atmosphere in the immediate vicinity of the medium. The figures were everywhere normal except at one point on the right side of the thorax, where the ionization was about sixty times the normal. At his point, when the (para-psychological) phenomena were in progress, there was an emission of ectoplasm capable of acting at a distance.
If such things can occur, then it is also conceivable that persons in the vicinity of the medium might act as a source of ions-in other words, nourishment might be effected for the passage of living molecules of albumen from one body to another.
In this connection it should be mentioned that in para-psychological experiments decreases of weight up to several kilograms have been observed during the (physical) phenomena, in the case both of the medium and of some of the participants, who were all sitting on scales. This seems to me to offer a possible approach to an explanation. Unfortunately these things have been far to little investigated at present. This is a task for the future. Carl Jung; The Symbolic Life, The Miraculous Fast of Brother Klaus; Pages 660-661.

To many death seems to be a brutal and meaningless (2013-03-04 21:05)

To many death seems to be a brutal and meaningless end to a short and meaningless existence. So it looks, if seen from the surface and from the darkness. But when we penetrate the depths of the soul and when we try to under-

stand its mysterious life, we shall discern that death is not a meaningless end, the mere vanishing into nothingless–it is an accomplishment, a ripe fruit on the tree of life. Nor is death an abrupt extinction, but a goal that has been unconsciously lived and worked for during half a lifetime.
In the youthful expansion of our life we think of it as an ever-increasing river, and this conviction accompanies us often far beyond the noonday of our existence. But if we listen to the quieter voices of our deeper nature we become aware of the fact that soon after the middle of our life the soul begins its secret work, getting ready for the departure. Out of the turmoil and error of our life the one precious flower of the spirit begins to unfold, the four petaled flower of the immortal light, and even if our mortal consciousness should not be aware of its secret operation, it nevertheless does its secret work of purification. Carl Jung, The Symbolic Life, Page 757

The Sympathetic Nervous System [Anima Mundi] Mother of the Brain (2013-03-05 15:50)



[The Sympathetic Nervous System [Anima Mundi] is the Mother of the Cerebrospinal System [Brain.]
The “vestigial” sympathetic nervous system, an apparently fortuitous tangle of ganglionic nodes that regulate the vegetative functions of the body in an astoundingly purposive way, becomes the matrix of the cerebrospinal system, whose crowning miracle, the brain, seems to our fascinated gaze the controller of all bodily processes.
Nay more: the sympathetic system is, for Schleich, the mysterious “cosmic nerve,” the true “ideoplast,” the original and most immediate realization of-giving World Soul, and, ultimately, the architect of the brain, this newest achievement of the pre-existent a body-building and body-sustaining World Soul, which was there before mind and body came into existence.
The Hyliaster of Paracelsus is thus stripped of its unfathomable creative secret. Once again the solidity and tangibility of matter, so fervently believed in and so convincing to the senses, dissolve into Maya, into a mere emanation of primordial thought and will, and all hierarchies and all values are reversed. The intangible, the psyche, becomes the ground and substrate, and the “merely vegetative” sympathetic system the possessor and realizer of unthinkable creative secrets, the vehicle of the life-giving World Soul, and, ultimately, the architect of the brain, this newest achievement of the pre-existent creative will.
What lay modestly hidden beneath the overwhelming grandeur of the cerebrospinal system, which, as the vehicle of consciousness, seems to be identical with the psyche as such—this same sympathetic system is “psyche” in a deeper and more embracing sense than is the interplay of the cortical fields of the cerebrum.
Nothwithstanding its quantitative and qualitative insignificance, it is the exponent of a psyche far excelling consciousness both in depth and scope, and is not, like this, defencelessly exposed to the potions of the endocrine system, but itself creates these magical secretions with single minded purposiveness. Carl Jung; The Symbolic Life; Page 464
[Forward to Essays written by Ludwig Schleich.]

Systema Munditotius **(2013-03-06 07:04)**

Systema Munditotius.
In 1955, Jung's Systema Munditotius was published anonymously in a special issue of Du dedicated to the Eranos conferences. In a letter of February II, 1955, to Walter Corti, Jung explicitly stated that he did not want his name to appear with it.
He added the following comments to it:
"It portrays the antinomies of the microcosm within the macrocosmic world and its antinomies.
At the very top, the figure of the young boy in the winged egg, called Erikapaios or Phanes and thus reminiscent as a spiritual figure of the Orphic Gods. His dark antithesis in the depths is here designated as Abraxas.
He represents the dominus mundi, the lord of the physical world, and is a world-creator of an ambivalent nature.
Sprouting from him we see the tree of life, labeled vita ('life') while its upper counterpart is a light-tree in the form of a seven-branched candelabra labeled ignis ('fire') and Eros (‚love').

Its light points to the spiritual world of the divine child. Art and science also belong to this spiritual realm, the first represented as a winged serpent and the second as a winged mouse (as hole-digging activity!) .
The candelabra is based on the principle of the spiritual number three (twice-three flames with one large flame in the middle), while the lower world of Abraxas is characterized by five, the number of natural man (the twice-five rays of his star).
The accompanying animals of the natural world are a devilish monster and a larva.
This signifies death and rebirth. A further division of the mandala is horizontal. To the left we see a circle indicating the body or the blood, and from it rears the serpent, which winds itself around the phallus, as the generative principle.
The serpent is dark and light, signifying the dark realm of the earth, the moon, and the void (therefore called Satanas).
The light realm of rich fullness lies to the right, where from the bright circle [cold, or the love of God] the dove of the Holy Ghost takes wing, and wisdom (Sophia) pours from a double beaker to left and right.
This feminine sphere is that of heaven. The large sphere characterized by zigzag lines or rays represents an inner sun; within this sphere the macrocosm is repeated, but with the upper and lower regions reversed as in a mirror.
These repetitions should be conceived of as endless in number, growing even smaller until the innermost core, the actual microcosm, is reached" Copyright © The Foundation of the works of C. G. Jung reproduced with the permission of the Foundation and Robert Hinshaw.

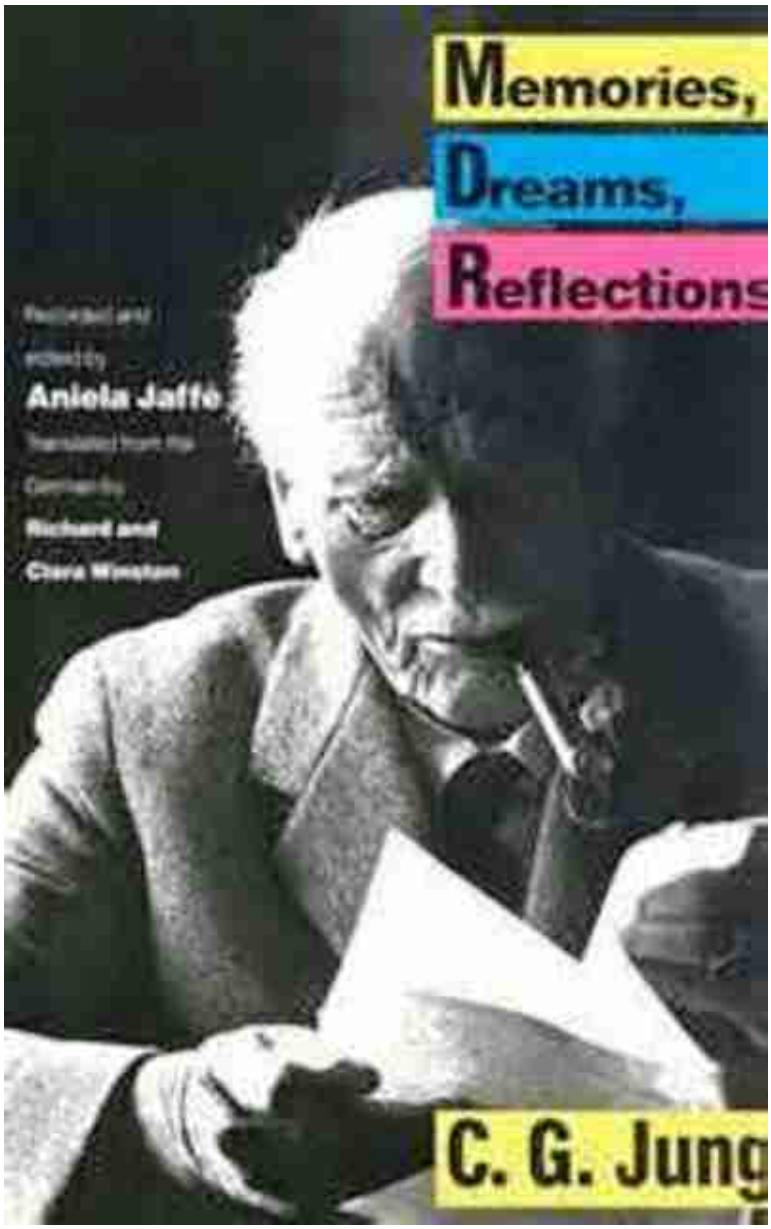
Christiana Morgan and Carl Jung **(2013-03-09 07:12)**

Christiana Morgan, 1926. Morgan Family Papers.

Christiana Drummond Morgan (born Christiana Drummond Councilman) (1897–1967) was a lay psychoanalyst at Harvard University best known for her work co-authoring the Thematic Apperception Test, one of the most widely used

projective psychological test.
She administered one of the earliest versions of the test to one of the first diagnosed anorexic patients in Boston. She is mostly remembered as the lover of American psychologist Henry Murray.
The nude portrait statue of Christiana commissioned by Murray from Gaston Lachaise is now owned by the Governor's Academy, Byfield, Massachusetts. Christiana committed suicide at 69 years of age. There is some controversy over her death related to Henry Murray's conflicting accounts, but it is mostly considered a suicide.
Christiana was born in Boston, Massachusetts on October 6, 1897. She attended Miss Winsor's school for girls in Boston from 1908 to 1914 and later a boarding school in Farmington, Massachusetts. She came of age, a debutante in Boston society and met William Morgan, a young man enlisted to fight in WWI.
William went abroad to war and Christiana stayed behind and received a certificate as a nurses aid after completing a training program at the YWCA in New York City. She served as a nurse during the 1918 Influenza.
Christiana was an artist, writer, and lay psychoanalyst fascinated by the depth psychology. Part of the Introvert/Extrovert Club in New York City in the 1920s, she traveled to Zurich to consult Carl Jung.
When Carl Jung met Christiana he considered her the manifestation of the perfect feminine, une femme inspiratrice whose role was to act as a muse to great men. Jung conducted a seminar, called the "Vision Seminars", analyzing Christiana's many drawings and dreams. She created mythic visions chronicling her struggle with the feminine and masculine forces in her world.
At Harvard University she played a vital role in inventing the Thematic Apperception Test, a way to elicit fantasy still used today. The test is considered the most used and researched projective psychological test.
In its early development, the test which consisted of a series of pictures shown to a patient who is asked to make up a story about each picture, many of Christiana's own drawings were included.
Also, she was cited as co-author with Henry Murray in the first publication of the test. As it was further developed, Christiana's pictures were taken out as well as her co-authorship. This is sometimes attributed to her lack of professional credentials.
After a radical sympathectomy surgery for high blood pressure and years of excessive drinking, Christiana Morgan committed suicide at the age of 69 at Denis Bay, St. John, Virgin Islands on March 14, 1967.
She left a Conrad Aiken poem to be read over her grave.
"O sweet clean earth, from whom the green blade cometh!
When we are dead, my blest beloved and I,
Embrace us well, that we may rest forever,
Sending up grass and blossoms to the sky."
Image thanks to Craig Nelson.
http://www.artandpopularculture.com/Christiana _D. _Morgan

Memories, Dreams and Reflections [Prologue] **(2013-03-13 08:35)**



My life is a story of the self-realization of the unconscious.
Everything in the unconscious seeks outward manifestation, and the personality too desires to evolve out of its uncon-

scious conditions and to experience itself as a whole. I cannot employ the language of science to trace this process of growth in myself, for I cannot experience myself as a scientific problem.

What we are to our inward vision, and what man appears to be sub specie aeternitatis, can only be expressed by way of myth. Myth is more individual and expresses life more precisely than does science. Science works with concepts of averages which are far too general to do justice to the subjective variety of an individual life. Thus it is that I have now undertaken, in my eighty-third year, to tell my personal myth. I can only make direct statements, only ”tell stories.” Whether or not the stories are ”true” is not the problem.

The only question is whether what I tell is my fable, my truth.

An autobiography is so difficult to write because we possess no standards, no objective foundation, from which to judge ourselves. There are really no proper bases for comparison. I know that in many things I am not like others, but I do not know what I really am like. Man cannot compare himself with any other creature; he is not a monkey, not a cow, not a tree. I am a man. But what is it to be that? Like every other being, I am a splinter of the infinite deity, but I cannot contrast myself with any animal, any plant or any stone. Only a mythical being has a range greater than man’s. How then can a man form any definite opinions about himself?

We are a psychic process which we do not control, or only partly direct. Consequently, we cannot have any final judgment about ourselves or our lives. If we had, we would know everything–but at most that is only a pretense. At bottom we never know how it has all come about. The story of a life begins somewhere, at some particular point we happen to remember; and even then it was already highly complex. We do not know how life is going to turn out. Therefore the story has no beginning, and the end can only be vaguely hinted at.

The life of man is a dubious experiment. It is a tremendous phenomenon only in numerical terms. Individually, it is so fleeting, so insufficient, that it is literally a miracle that anything can exist and develop at all. I was impressed by that fact long ago, as a young medical student, and it seemed to me miraculous that I should not have been prematurely annihilated.

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away—an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the

blossom, which passes. The rhizome remains.

In the end the only events in my life worth telling are those when the imperishable world irrupted into this transitory one. That is why I speak chiefly of inner experiences, amongst which I include my dreams and visions. These form the prima materia of my scientific work. They were the fiery magma out of which the stone that had to be worked was crystallized.

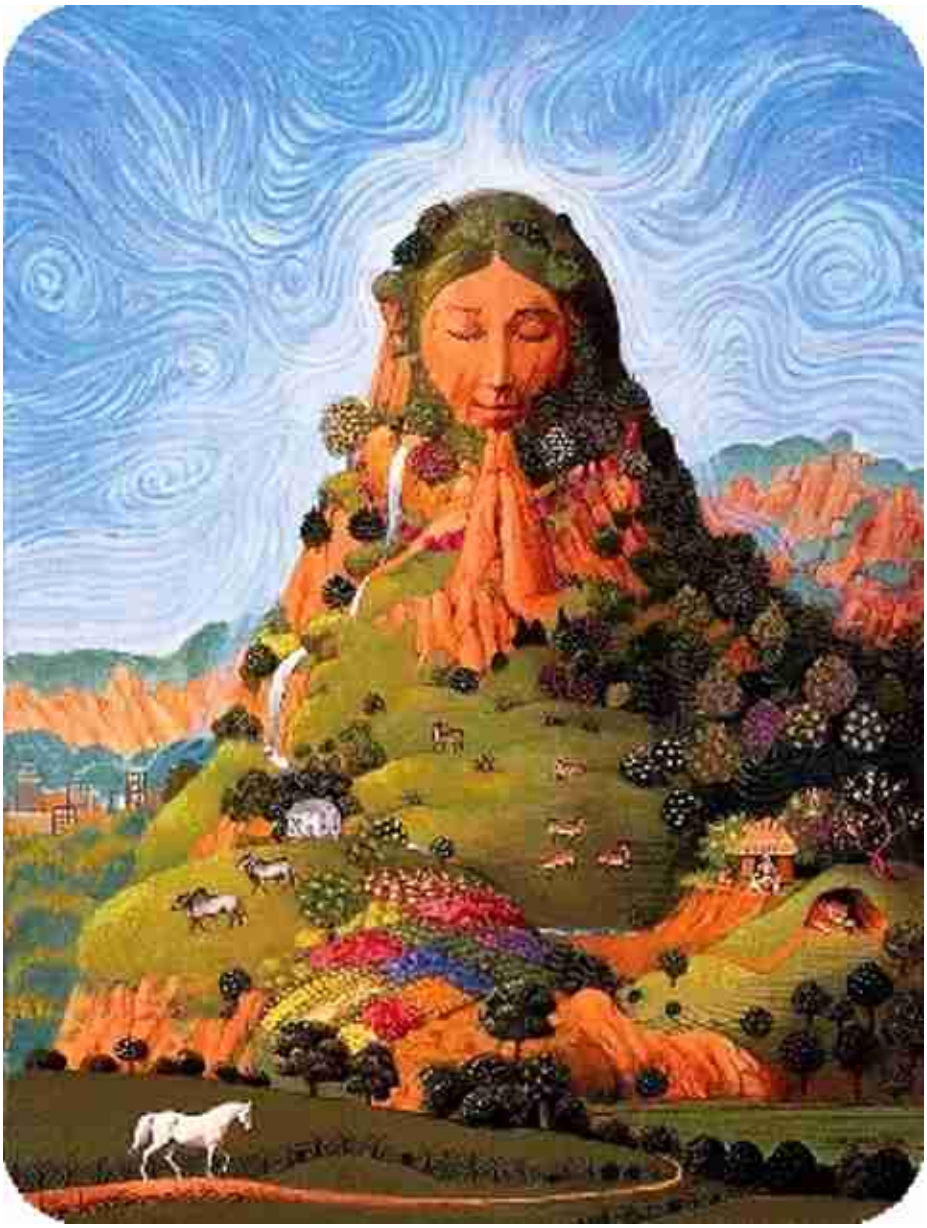
All other memories of travels, people and my surroundings have paled beside these interior happenings. Many people have participated in the story of our times and written about it; if the reader wants an account of that, let him turn to them or get somebody to tell it to him. Recollection of the outward events of my life has largely faded or disappeared. But my encounters with the ”other” reality, my bouts with the unconscious, are indelibly engraved upon my memory. In that realm there has always been wealth in abundance, and everything else has lost importance by comparison.

Similarly, other people are established inalienably in my memories only if their names were entered in the scrolls of my destiny from the beginning, so that encountering them was at the same time a kind of recollection.

Inner experiences also set their seal on the outward events that came my way and assumed importance for me in youth or later on. I early arrived at the insight that when no answer comes from within to the problems and complexities of life, they ultimately mean very little. Outward circumstances are no substitute for inner experience. Therefore my life has been singularly poor in outward happenings. I cannot tell much about them, for it would strike me as hollow and

insubstantial. I can understand myself only in the light of inner happenings. It is these that make up the singularity of my life, and with these my autobiography deals. Carl Jung; Memories, Dreams and Reflections, Prologue

The Mother Archetype **(2013-03-13 08:40)**



The Mother Archetype:
Like any other archetype, the mother archetype appears under an almost infinite variety of aspects.

I mention here only some of the more characteristic.
First in importance are the personal mother and grandmother, stepmother and mother-in-law; then any woman with whom a relationship exists—for example, a nurse or governess or perhaps a remote ancestress. Then there are what might be termed mothers in a figurative sense.
To this category belongs the goddess, and especially the Mother of God, the Virgin, and Sophia. Mythology offers many variations of the mother archetype, as for instance the mother who reappears as the maiden in the myth of Demeter and Kore; or the mother who is also the beloved, as in the Cybele-Attis myth.
Other symbols of the mother in a figurative sense appear in things representing the goal of our longing for redemption, such as Paradise, the Kingdom of God, the Heavenly Jerusalem.
Many things arousing devotion or feelings of awe, as for instance the Church, university, city or country, heaven, earth, the woods, the sea or any still waters, matter even, the underworld and the moon, can be mother-symbols.
The archetype is often associated with things and places standing for fertility and fruitfulness: the cornucopia, a ploughed field, a garden.
It can be attached to a rock, a cave, a tree, a spring, a deep well, or to various vessels such as the baptismal font, or to vessel-shaped flowers like the rose or the lotus.
Because of the protection it implies, the magic circle or mandala can be a form of mother archetype.
Hollow objects such as ovens and cooking vessels are associated with the mother archetype, and, of course, the uterus, yoni, and anything of a like shape. Added to this list there are many animals, such as the cow, hare, and helpful animals in general.
All these symbols can have a positive, favourable meaning or a negative, evil meaning. An ambivalent aspect is seen in the goddesses of fate (Moira, Graeae, Norns).
Evil symbols are the witch, the dragon (or any devouring and entwining animal, such as a large fish or a serpent), the grave, the sarcophagus, deep water, death, nightmares and bogies (Empusa, Lilith, etc.). This list is not, of course, complete; it presents only the most important features of the mother archetype.
The qualities associated with it are maternal solicitude and sympathy; the magic authority of the female; the wisdom and spiritual exaltation that transcend reason; any helpful instinct or impulse; all that is benign, all that cherishes and sustains, that fosters growth and fertility.
The place of magic transformation and rebirth, together with the underworld and its inhabitants, are presided over by the mother.
On the negative side the mother archetype may connote anything secret, hidden, dark; the abyss, the world of the dead, anything that devours, seduces, and poisons, that is terrifying and inescapable like fate.
All these attributes of the mother archetype have been fully described and documented in my book Symbols of Transformation.
There I formulated the ambivalence of these attributes as “the loving and the terrible mother.” Perhaps the historical example of the dual nature of the mother most familiar to us is the Virgin Mary, who the mother archetype is not only the Lord’s mother, but also, according to the medieval allegories, his cross.
In India, “the loving and terrible mother” is the paradoxical Kali. Sankhya philosophy has elaborated the mother archetype into the concept of prakrti (matter) and assigned to it the three gunas or fundamental attributes: sattva, rajas, tamas: goodness, passion, and darkness.
These are three essential aspects of the mother: her cherishing and nourishing goodness, her orgiastic emotionality, and her Stygian depths.
The special feature of the philosophical myth, which shows Prakrti dancing before Purusha in order to remind him of “discriminating knowledge,” does not belong to the mother archetype but to the archetype of the anima, which in a man’s psychology invariably appears, at first, mingled with the mother-image.
Although the figure of the mother as it appears in folklore is more or less universal, this image changes markedly when it appears in the individual psyche. In treating patients one is at first impressed, and indeed arrested, by the apparent significance of the personal mother.
This figure of the personal mother looms so large in all personalistic psychologies that, as we know, they never got beyond it, even in theory, to other important aetiological factors. My own view differs from that of other medico-psychological theories principally in that I attribute to the personal mother only a limited aetiological significance.

That is to say, all those influences which the literature describes as being exerted on the children do not come from the mother herself, but rather from the archetype projected upon her, which gives her a mythological background and invests her with authority and numinosity. The aetiological and traumatic effects produced by the mother must be divided into two groups:
(1) those corresponding to traits of character or attitudes actually present in the mother, and (2) those referring to traits which the mother only seems to possess, the reality being composed of more or less fantastic (i.e., archetypal) projections on the part of the child.
Freud himself had already seen that the real aetiology of neuroses does not lie in traumatic effects, as he at first suspected, but in a peculiar development of infantile fantasy.
This is not to deny that such a development can be traced back to disturbing influences emanating from the mother.
I myself make it a rule to look first for the cause of infantile neuroses in the mother, as I know from experience that a child is much more likely to develop normally than neurotically, and that in the great majority of cases definite causes of disturbances can be found in the parents, especially in the mother.
The contents of the child's abnormal fantasies can be referred to the personal mother only in part, since they often contain clear and unmistakable allusions which could not possibly have reference to human beings.
This is especially true where definitely mythological products are concerned, as is frequently the case in infantile phobias where the mother may appear as a wild beast, a witch, a spectre, an ogre, a hermaphrodite, and so on.
It must be borne in mind, however, that such fantasies are not always of unmistakably mythological origin, and even if they are, they may not always be rooted in the unconscious archetype but may have been occasioned by fairytales or accidental remarks.
A thorough investigation is therefore indicated in each case. For practical reasons, such an investigation cannot be made so readily with children as with adults, who almost invariably transfer their fantasies to the physician during treatment—or, to be more precise, the fantasies are projected upon him automatically.
When that happens, nothing is gained by brushing them aside as ridiculous, for archetypes are among the inalienable assets of every psyche.
They form the "treasure in the realm of shadowy thoughts" of which Kant spoke, and of which we have ample the mother archetype evidence in the countless treasure motifs of mythology.
An archetype is in no sense just an annoying prejudice; it becomes so only when it is in the wrong place.
In themselves, archetypal images are among the highest values of the human psyche; they have peopled the heavens of all races from time immemorial.
To discard them as valueless would be a distinct loss. Our task is not, therefore, to deny the archetype, but to dissolve the projections, in order to restore their contents to the individual who has involuntarily lost them by projecting them outside himself. Carl Jung; Four Archetypes :Mother, Rebirth, Spirit, Trickster

Jung had conversations with his soul ... **(2013-03-16 05:24)**

In September 1916, Jung had conversations with his soul that provided further elaboration and clarification of the cosmology of the Sermones. September 25:
[Soul]: ”How many lights do you want, three or seven? Three is the heartfelt and modest, seven the general and encompassing.”
[I:] ”What a question! And what a decision! I must be true: I think I would like seven lights.”
[Soul:] ”Seven, you say? I thought so. That has broad scope-cold lights.”
[I:] ”I need cooling, fresh air. Enough of this stifling mugginess. Too much fear and not enough free breathing. Give me seven lights.”
[Soul:] ”The first light means the Pleroma. / The second means Abraxas. / The third the sun. / The fourth the moon. / The fifth the earth. / The sixth the phallus. / The seventh the stars.”

[I:] ”Why were there no birds, and why were the celestial mother and the sky missing?”
[I:] ”They are all enclosed in the star. As you look at the star, you look through them. They are the bridges to the star. They form the seventh light, the highest, the floating, which rises with flapping wings, released from the embrace of the tree of light with six branches and one blossom, in which the God of the star lay slumbering. / The six lights are single and form a multiplicity; the one light is one and forms a unity; it is the blossoming crown of the tree,
the holy egg, the seed of the world endowed with wings so it can reach its place. The one gives rise to the many over and again, and the many entails the one” (Black Book 6, pp. 104-6).
[Soul:] ”Now let us try this: it is something of the golden bird. It is not the white bird, but the golden one. It is different. The white bird is a good daimon, but the golden one is above you and under your God. It flies ahead of you. I see it in the blue ether, flying toward the star. It is something that is part of you. And it is at once its own egg, containing you. Do you feel me. Then ask!”
[I] ”Tell me more. It makes me feel queasy”
[Soul:] ”The golden bird is no soul; it is your entire nature. People are golden birds as well; not all; some are worms and rot in the earth. But many are also golden birds.”
[I]: ”Continue, I fear my revulsion. Tell me what you have grasped.”
[Soul:] ”The golden bird sits in the tree of the six lights. The tree grows out of Abraxas’s head, but Abraxas grows out of the Pleroma. Everything from which the tree grows blossoms as a light, transformed, as a womb of the flowering treetop, of the golden egg-bird. The tree of light is first a plant, which is called an individual; this grows out of Abraxas’s head, his thought is one among many The individual is a mere plant without flowers and fruits, a passageway to the tree of seven lights. The individual is a precursor of the tree of light. The lucent blossoms from him, Phanes himself Agni, a new fire, a golden bird. This comes after the individual, namely when it has been reunited with the world, the world blossoms from it. Abraxas is the drive, individual, distinct from him, but the tree of the seven lights is the symbol of the individual united with Abraxas. This is where Phanes appears and he, the golden bird, flies ahead. / You unite yourself with Abraxas through me. / First you give me your heart, and then you live through me. I am the bridge to Abraxas. Thus the tree of light arises in you and you become the tree of light and Phanes arises from you. You have anticipated, but not understood this. At the time you had to separate from Abraxas to become individual, opposed to the drive. Now you become one with Abraxas. This happens through me. You cannot do this. Therefore you must remain with me. Unification with the physical Abraxas occurs through the human female, but that with the spiritual Abr. occurs through me; that is why you must be with me” (Black Book 6, pp. 114 -20). Footnote #125; Red Book

Astrology and Birth **(2013-03-22 05:28)**

”We are born at a given moment, in a given place, and like vintage years of wine, we have the qualities of the year and of the season in which we are born.” C.G. Jung

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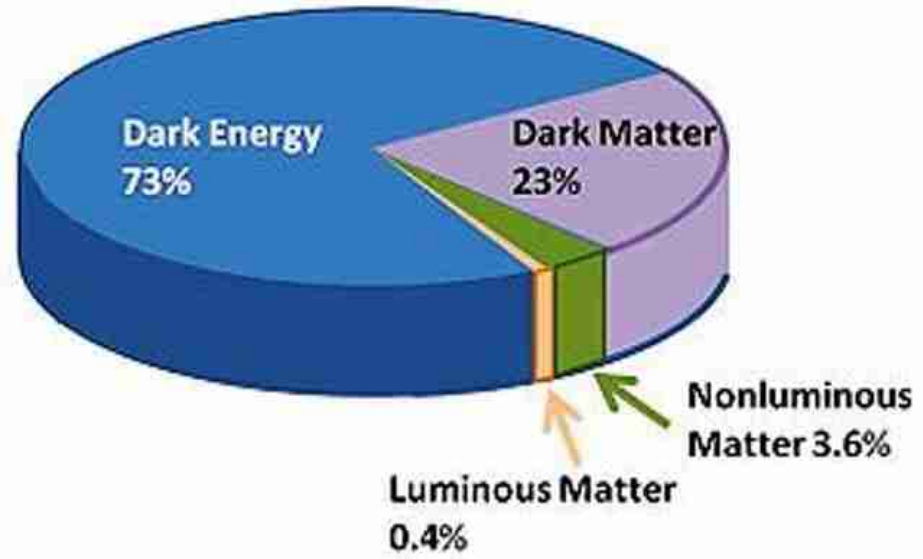
Carl Jung on the Nature of Matter **(2013-03-22 05:30)**



• ”Now, all these myth-pictures represent a drama of the human psyche on the further side of consciousness, showing man as both the one to be redeemed and the redeemer. The first formulation is Christian, the second alchemical. In the first case man attributes the need of redemption to himself and leaves the work of redemption, the actual opus, to the autonomous divine figure; in the latter case man takes upon himself the duty of carrying out the redeeming opus, and attributes the state of suffering and consequent need of redemption to the anima mundi imprisoned in matter. In both cases redemption is a work. In Christianity it is the life and death of the God-man which, by a unique sacrifice, bring about the reconciliation of man, who craves redemption and is sunk in materiality, with God. The mystical effect of the God-man’s self-sacrifice extends, broadly speaking, to all men, though it is efficacious only for those who submit through faith or are chosen by divine grace; but in the Pauline acceptance it acts as an apocatastasis and extends also to non-human creation in general, which, in its imperfect state, awaits redemption like the merely natural man.” Psychology and Alchemy (Part 3, Chapter 3.3).

• The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. . . . Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls ”psyche.”[Nietzsche’s Zarathustra, vol. 1, p. 441.]

The Cabiri: ”We carry what is not to be carried from below to above. We are the juices that rise secretly, not by force, but sucked out of inertia and affixed to what is growing. We know the unknown ways and the inexplicable laws of living matter. We carry up what slumbers in the earthly; what is dead and yet enters into the living. We do this slowly and easily; what you do in vain in your human way. We complete what is impossible for you.”

I: ”What should I leave to you? Which troubles can I transfer to you? What should I not do, and what do you do better?”

The Cabiri: ”You forget the lethargy of matter. You want to pull up with your own force what can only rise slowly; ingesting itself affixed to itself from within. Spare yourself the trouble, or you will disturb our work.”

I: ”Should I trust you, you untrustworthy ones, you slaves and slave souls? Get to work. Let it be so.” Carl Jung; Red

Book.
Image: Pie chart showing the fractions of energy in the universe contributed by different sources. Ordinary matter is divided into luminous matter (the stars and luminous gases and 0.005 % radiation) and nonluminous matter (intergalactic gas and about 0.1 % neutrinos and 0.04 % supermassive black holes). Ordinary matter is uncommon. Modeled after Ostriker and Steinhardt. Wikipedia

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The Image of God **(2013-03-26 06:40)**

The imago Dei imprinted on the soul, not on the body, is an image of an image, “for my soul is not directly the image of God, but is made after the likeness of the former image. Christ, on the other hand, is the true image of God, after whose likeness our inner man is made, invisible, incorporeal, incorrupt, and immortal. The God-image in us reveals itself through “prudential, iustitia, moderatio, virtus, sapientia et disciplina.” AION 38

St. Augustine (354-430) distinguishes between the God image which is Christ and the image which is implanted in man as a means or possibility of becoming like God. The God image is not in the corporeal man, but in the anima rationalis, the possession of which distinguishes man from animals. "The God-image is within, not in the body … Where the understanding is, where the mind is, where the power of investigating truth is, there God has his image." Therefore we should remind ourselves, says Augustine, that we are fashioned after the image of God nowhere save in the understanding: " … but where man knows himself to be made after the image of God, there he knows there is something more in him than is given to the beasts." From this it is clear that the God-image is, so to speak, identical with the anima rationalis. AION 39

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ("deformed"), and can be restored through God's grace. The scope of the integration is suggested by the decensus ad inferos, the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. St. Augustine says: "Therefore our end must be our perfection, but our perfection is Christ," since his is the perfect God-image. AION 39

The God-image in man that was damaged by the first sin can be "reformed" with the help of God, in accordance with Romans 12:2: "And be not conformed to this world, but be transformed by the renewal of your mind, that you may prove what is … the will of God" (RSV). The totality images which the unconscious produces in the course of an individuation process are similar "reformations" of an a priori archetype (the mandala). As I have already emphasized, the spontaneous symbols of the self, or of wholeness, cannot in practice be distinguished from a God-image. AION 40

… the "renewal" (reformatio) of the mind is not meant as an actual alteration of consciousness, but rather as the restoration of an original condition, an apocatastasis. As a result of this "anamnesis" the original state of oneness with the God-image is restored. It brings about an integration, a bridging of the split in the personality caused by the instincts striving apart in different and mutually contradictory directions. AION 40

There can be no doubt that the original Christian conception of the imago Dei embodied in Christ meant an all-embracing totality that even includes the animal side of man. Nevertheless the Christ-symbol lacks wholeness in the modern psychological sense, since it does not include the dark side of things but specifically excludes it in the form of a Luciferian opponent. AION 41

It is the same problem as in Job. As the highest value and supreme dominant in the psychic hierarchy, the God-image is immediately related to, or identical with, the self, and everything that happens to the God-image has an effect on the latter. Any uncertainty about the God-image causes a profound uneasiness in the self, for which reason the question is generally ignored because of its painfulness. But that does not mean that it remains unasked in the unconscious. What is more, it is answered by the views and beliefs like materialism, atheism and similar substitutes, which spread like epidemics. They crop up wherever and whenever one waits in vain for legitimate answer. The ersatz product represses the real question into the unconscious and destroys the continuity if historical tradition which is the hallmark of civilization. The result is bewilderment and confusion. AION 109

… the destruction of the God-image is followed by the annulment of the human personality. Materialistic atheism with its utopian chimeras forms the religion of all those rationalistic movements which delegate the freedom of personality to the masses and thereby extinguish it. The advocates of Christianity squander their energies in the mere preservation of what has come down to them, with no thought of building on to their house and making it roomier. Stagnation in these matters is threatened in the long run with a lethal end. AION 109

(The) theoria and the Arcanum in matter are both called veritas. This truth "shines" in us, but it is not of us: it "is to be sought not in us, but in the image of God which is in us." Dorn thus equates the transcendent center in man with the God-image. This identification makes it clear why the alchemical symbols for wholeness apply as much to the Arcanum in man as to the Deity. Aion 171

The God-image is not something invented; it is an experience that comes upon man spontaneously – as anyone can see for himself unless he is blinded to the truth by theories and prejudices. The unconscious God-image can therefore alter the state of consciousness, just as the later modify the God-image once it has become conscious. Aion 194

Image: And the sea gave up the dead which were in it Frederick Leighton

Time is a child playing like a child (2013-03-26 06:50)

At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the plashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. There is nothing in the Tower that has not grown into its own form over the decades, nothing with which I am not linked. Here everything has its history, and mine; here is space for the spaceless kingdom of the world's and the psyche's hinterland.

I have done without electricity, and tend the fireplace and stove myself. Evenings, I light the old lamps. There is no running water, and I pump the water from the well. I chop the wood and cook the food. These simple acts make man simple; and how difficult it is to be simple!

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together.

In 1950 I made a kind of monument out of stone to express what the Tower means to me. The story of how this stone came to me is a curious one. I needed stones for building the enclosing wall for the so-called garden, and ordered them from the quarry near Bollingen. I was standing by when the mason gave all the measurements to the owner of the quarry, who wrote them down in his notebook.

When the stones arrived by ship and were unloaded, it turned out that the cornerstone had altogether the wrong measurements; instead of a triangular stone, a square block had been sent: a perfect cube of much larger dimensions than had been ordered, about twenty inches thick. The mason was furious and told the barge men to take it right back with them.

But when I saw the stone, I said, "No, that is my stone, I must have it!" For I had seen at once that it suited me perfectly and that I wanted to do something with it. Only I did not yet know what. The first thing that occurred to me was a Latin verse by the alchemist Arnaldus de Villanova. I chiseled this into the
stone; in translation it goes:

Here stands the mean, uncomely stone,
"Tis very cheap in price!
The more it is despised by fools,
The more loved by the wise.

This verse refers to the alchemist's stone, the lapis, which is despised and rejected.

Soon something else emerged. I began to see on the front face, in the natural structure of the stone, a small circle, a sort of eye, which looked at me. I chiseled it into the stone, and in the center made a tiny homunculus. This corresponds to the "little doll" (pupilla) yourself which you see in the pupil of another's eye; a kind of Kabir, or the Telesphoros of Asklepios. Ancient statues show him wearing a hooded cloak and carrying a lantern. At the same time he is a pointer of the way. I dedicated a few words to him which came into my mind while I was working. The inscription is in Greek; the translation goes:

Time is a child playing like a child playing a board game the kingdom of the child. This is Telesphoros, who roams through the dark regions of this cosmos and glows like a star out of the depths. He points the way to the gates of the sun and to the land of dreams.

These words came to me one after the other while I worked on the stone.

On the third face, the one facing the lake, I let the stone itself speak, as it were, in a Latin inscription. These sayings are more or less quotations from alchemy. This is the translation:

I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of aeons.

In conclusion, under the saying of Arnaldus de Villanova, I set down in Latin the words "In remembrance of his seventy-fifth birthday C. G. Jung made and placed this here as a thanks offering, in the year 1950."

When the stone was finished, I looked at it again and again, wondering about it and asking myself what lay behind my impulse to carve it.

The stone stands outside the Tower, and is like an explanation of it. It is a manifestation of the occupant, but one which remains incomprehensible to others. Do you know what I wanted to chisel into the back face of the stone? "Le

cri de Merlin!" For what the stone expressed reminded me of Merlin's life in the forest, after he had vanished from the world. Men still hear his cries, so the legend runs, but they cannot understand or interpret them. Carl Jung; Memories, Dreams and Reflections.

Life wants to be real. **(2013-03-26 06:55)**

"Life wants to be real. If you love life you want to live really, not as a mere promise hovering above things. Life inevitably leads down into reality. Life is of the nature of water: it always seeks the deepest place, which is always below in the darkness and heaviness of the earth." Carl Jung

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The Madhouse **(2013-03-26 07:03)**

Anyone who wants to know the human psyche will learn next to nothing from experimental psychology. He would be better advised to abandon exact science, put away his scholar's gown, bid farewell to his study, and wander with human heart throughout the world.
There in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling-hells, in the salons of the elegant, the Stock Exchanges, socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with a real knowledge of the human soul. Carl Jung
Image: The Madhouse by Goya

Gnosis by the early Church Father Clement of Alexandria (2013-03-26 07:30)

But he who obeys the mere call, as he is called, neither for fear, nor for enjoyments, is on his way to knowledge (Gnosis). For he does not consider whether any extrinsic lucrative gain or enjoyment follows to him; but drawn by the love of Him who is the true object of love, and led to what is requisite, practices piety.
So that not even were we to suppose him to receive from God leave to do things forbidden with impunity; not even if he were to get the promise that he would receive as a reward the good things of the blessed; but besides, not even if he could persuade himself that God would be hoodwinked with reference to what he does (which is impossible),

would he ever wish to do aught contrary to right reason, having once made choice of what is truly good and worthy of choice on its own account, and therefore to be loved.
For it is not in the food of the belly, that we have heard good to be situated. But he has heard that ”meat will not commend us,” nor marriage, nor abstinence from marriage in ignorance; but virtuous Gnostic conduct. For the dog, which is an irrational animal, may be said to be continent, dreading as it does the uplifted stick, and therefore keeping away from the meat. But let the predicted promise be taken away, and the threatened dread cancelled, and the impending danger removed, and the disposition of such people will be revealed. Clement of Alexandria; The Stromata; Circa 190 AD.
For more Scroll down to Chapters XXI and XXII here:
http://www.earlychristianwritings.com/text/clement-stromata-book4.html

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On the Scintillae [Soul Sparks] **(2013-03-26 07:33)**

The point is identical with the (higher element deriving from the world of light), scintilla, the “little soul-spark” of Meister Eckhart. We find it already in the teaching of Saturninus.
Similarly Heraclitus, “the physicist,” is said to have conceived the soul as a “spark of stellar essence.” Hippolytus says that in the doctrine of the Sethians the darkness “held the brightness and the spark of light in thrall,” and that this “smallest of sparks” was finely mingled in the dark waters below. Simon Magnus likewise teaches that in semen and milk there is a very small spark which “increases and becomes a power boundless and immutable.”
“When a man is illuminated by the light of nature, the mist vanishes from his eyes, and without difficulty he may behold the point of our magnet, which corresponds to both centres of the rays, that is, those of the sun and the earth.” This cryptic sentence is elucidated by the following example: When you place a twelve-year-old boy side by side with a girl of the same age, and dressed the same, you cannot distinguish between them. But take their clothes off and

the difference will become apparent. According to this, the center consists in a conjunction of male and female. This is confirmed in a text by Abraham Eleazar, where the arcane substance laments being in the state of nigredo: The eye, like the sun, is a symbol as well as an allegory of consciousness. In alchemy the scintillulae are put together to form the gold (Sol), in the Gnostic systems the atoms of light are reintegrated. Psychologically, this doctrine testifies to the personality- or ego-character of psychic complexes: just as the distinguishing mark of the ego-complex is consciousness, so it is possible that other, "unconscious" complexes may possess, as splinter psyches, a certain luminosity of their own. Carl Jung

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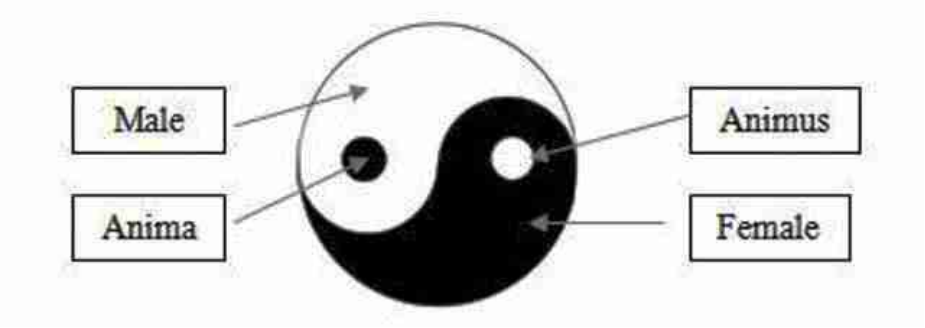
Self-Knowledge **(2013-03-27 17:26)**



But the more we become conscious of ourselves through self-knowledge, and act accordingly, the more the layer of the personal unconscious that is superimposed on the collective unconscious will be diminished. In this way there arises a consciousness which is no longer imprisoned in the petty, oversensitive, personal world of the ego, but participates freely in the wider world of objective interests. Carl Jung

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The Image of God **(2013-03-27 17:30)**

The imago Dei imprinted on the soul, not on the body, is an image of an image, “for my soul is not directly the image of God, but is made after the likeness of the former image. Christ, on the other hand, is the true image of God, after whose likeness our inner man is made, invisible, incorporeal, incorrupt, and immortal. The God-image in us reveals itself through “prudential, iustitia, moderatio, virtus, sapientia et disciplina.” AION 38

St. Augustine (354-430) distinguishes between the God image which is Christ and the image which is implanted in man as a means or possibility of becoming like God. The God image is not in the corporeal man, but in the anima rationalis, the possession of which distinguishes man from animals. “The God-image is within, not in the body … Where the understanding is, where the mind is, where the power of investigating truth is, there God has his image.” Therefore we should remind ourselves, says Augustine, that we are fashioned after the image of God nowhere save in the understanding: “ … but where man knows himself to be made after the image of God, there he knows there is something more in him than is given to the beasts.” From this it is clear that the God-image is, so to speak, identical with the anima rationalis. AION 39

The God-image in man was not destroyed by the Fall but was only damaged and corrupted (“deformed”), and can

be restored through God's grace. The scope of the integration is suggested by the decensus ad inferos, the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. St. Augustine says: "Therefore our end must be our perfection, but our perfection is Christ," since his is the perfect God-image. AION 39

The God-image in man that was damaged by the first sin can be "reformed" with the help of God, in accordance with Romans 12:2: "And be not conformed to this world, but be transformed by the renewal of your mind, that you may prove what is ... the will of God" (RSV). The totality images which the unconscious produces in the course of an individuation process are similar "reformations" of an a priori archetype (the mandala). As I have already emphasized, the spontaneous symbols of the self, or of wholeness, cannot in practice be distinguished from a God-image. AION 40

... the "renewal" (reformatio) of the mind is not meant as an actual alteration of consciousness, but rather as the restoration of an original condition, an apocatastasis. As a result of this "anamnesis" the original state of oneness with the God-image is restored. It brings about an integration, a bridging of the split in the personality caused by the instincts striving apart in different and mutually contradictory directions. AION 40

There can be no doubt that the original Christian conception of the imago Dei embodied in Christ meant an all-embracing totality that even includes the animal side of man. Nevertheless the Christ-symbol lacks wholeness in the modern psychological sense, since it does not include the dark side of things but specifically excludes it in the form of a Luciferian opponent. AION 41

It is the same problem as in Job. As the highest value and supreme dominant in the psychic hierarchy, the God-image is immediately related to, or identical with, the self, and everything that happens to the God-image has an effect on the latter. Any uncertainty about the God-image causes a profound uneasiness in the self, for which reason the question is generally ignored because of its painfulness. But that does not mean that it remains unasked in the unconscious. What is more, it is answered by the views and beliefs like materialism, atheism and similar substitutes, which spread like epidemics. They crop up wherever and whenever one waits in vain for legitimate answer. The ersatz product represses the real question into the unconscious and destroys the continuity if historical tradition which is the hallmark of civilization. The result is bewilderment and confusion. AION 109

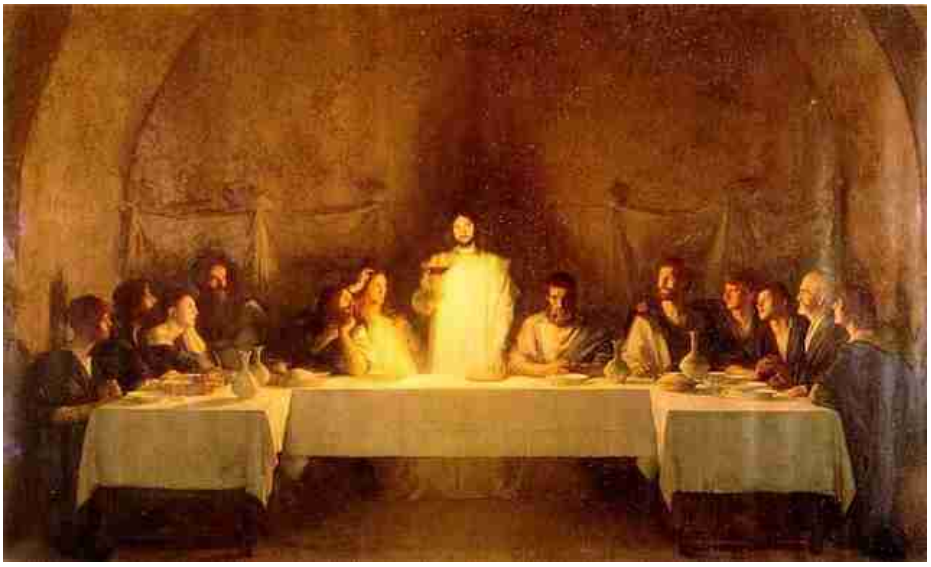
... the destruction of the God-image is followed by the annulment of the human personality. Materialistic atheism with its utopian chimeras forms the religion of all those rationalistic movements which delegate the freedom of personality to the masses and thereby extinguish it. The advocates of Christianity squander their energies in the mere preservation of what has come down to them, with no thought of building on to their house and making it roomier. Stagnation in these matters is threatened in the long run with a lethal end. AION 109

(The) theoria and the Arcanum in matter are both called veritas. This truth "shines" in us, but it is not of us: it "is to be sought not in us, but in the image of God which is in us." Dorn thus equates the transcendent center in man with the God-image. This identification makes it clear why the alchemical symbols for wholeness apply as much to the Arcanum in man as to the Deity. Aion 171

The God-image is not something invented; it is an experience that comes upon man spontaneously – as anyone can see for himself unless he is blinded to the truth by theories and prejudices. The unconscious God-image can therefore alter the state of consciousness, just as the later modify the God-image once it has become conscious. Aion 194

Image: And the sea gave up the dead which were in it Frederick Leighton

The Last Supper **(2013-03-28 07:20)**



Holy Week Thursday:
And on the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, “Where will you have us go and prepare for you to eat the Passover?” And he sent two of his disciples and said to them, “Go into the city, and a man carrying a jar of water will meet you. Follow him, and wherever he enters, say to the master of the house, ‘The Teacher says, Where is my guest room, where I may eat the Passover with my disciples?’ And he will show you a large upper room furnished and ready; there prepare for us.” And the disciples set out and went to the city and found it just as he had told them, and they prepared the Passover.
And when it was evening, he came with the twelve. And as they were reclining at table and eating, Jesus said, “Truly, I say to you, one of you will betray me, one who is eating with me.” They began to be sorrowful and to say to him one after another, “Is it I?” He said to them, “It is one of the twelve, one who is dipping bread into the dish with me. For the Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born.”
And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, “Take; this is my body.” And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, “This is my blood of the covenant, which is poured out for many. Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.” Mark 14:12-26
He who goes to himself climbs down. Pathetic and ridiculous forms appeared to the greatest prophet who came before this time, and these were the forms of his own essence. He did not accept them, but exorcised them before others. Ultimately; however, he was forced to celebrate a Last Supper with his own poverty and to accept these forms of his own essence out of compassion, which is precisely that acceptance of the lowest in us. But this enraged the mighty lion, who chased down the lost and restored it to the darkness of the depths. And like all those with power, the one with the great name wanted to erupt from the womb of the mountain like the sun. But what happened to him?
His way led him before the crucified and he began to rage. He raged against the man of mockery and pain because the power of his own essence forced him to follow precisely this way as Christ had done before us. Yet he loudly proclaimed his power and greatness.
No one speaks louder of his power and greatness than he from whom the earth disappears under his feet. Ultimately

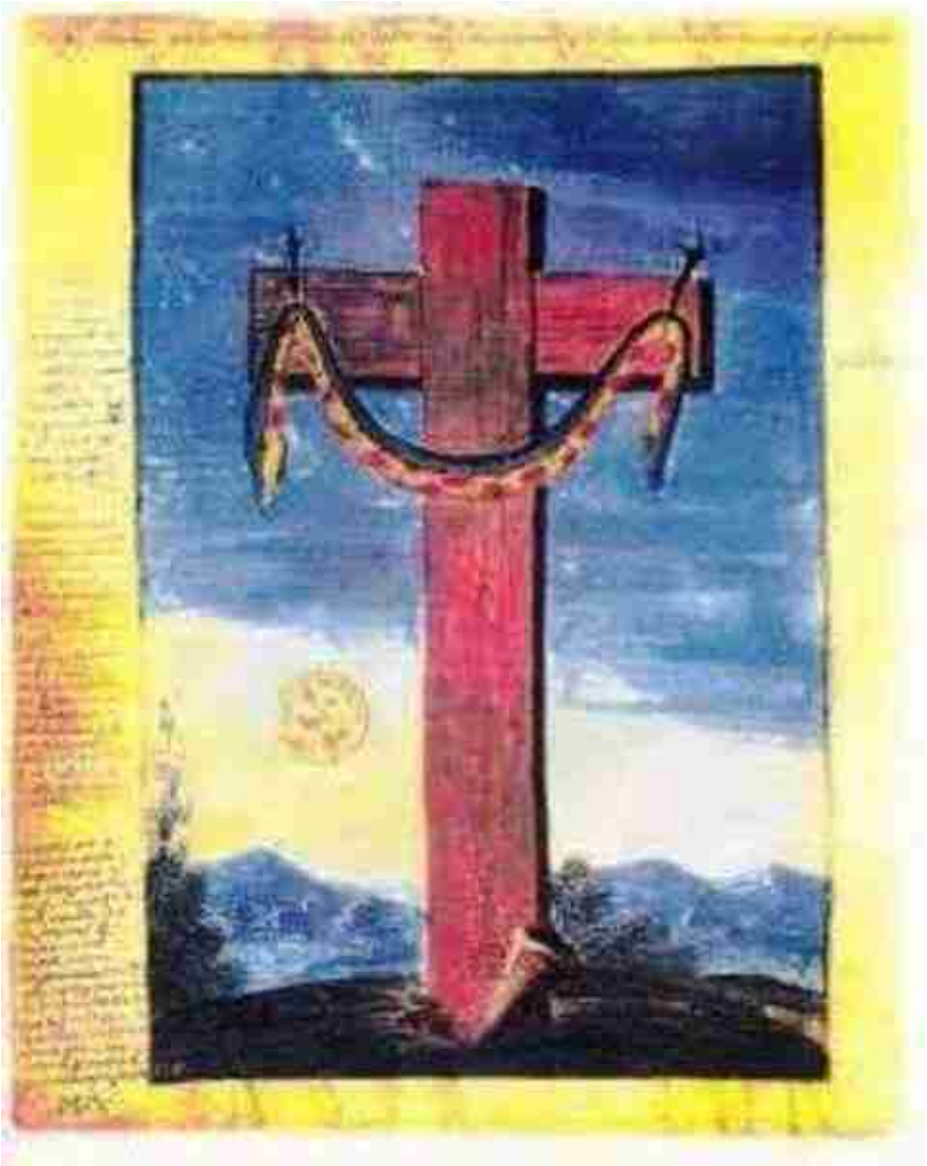
the lowest in him got to him, his incapacity; and this crucified his spirit, so that, as he himself had predicted, his soul died before his body. Carl Jung; Red Book

Carl Jung and Philo the Jew **(2013-03-31 07:07)**

Dr. Jung was greatly influenced by the writings of Philo the Jew [Born 20 B.C.E] and mentions him in both his Collected Works and the Red Book. Philo is believed to have taught of the ”Logos” and is said to have known John of the New

Testament who also wrote about the Logos.
One of Philo's most famous work is around 20 pages long entitled "On the Creation" wherein he mentions The image of God in Man, The Archetypal World, The importance of the number 4, The relationship of God, Soul, Man, Mind as being the essence of God and Man.
Below is an excerpt from "On the Creation" followed by a link to the entire text:
So then after all the other things, as has been said before, Moses says that man was made in the image and likeness of God. And he says well; for nothing that is born on the earth is more resembling God than man.
And let no one think that he is able to judge of this likeness from the characters of the body: for neither is God a being with the form of a man, nor is the human body like the form of God; but the resemblance is spoken of with reference to the most important part of the soul, namely, the mind: for the mind which exists in each individual has been created after the likeness of that one mind which is in the universe as its primitive model, being in some sort the God of that body which carries it about and bears its image within it.
In the same rank that the great Governor occupies in the universal world, that same as it seems does the mind of man occupy in man; for it is invisible, though it sees everything itself; and it has an essence which is indiscernible, though it can discern the essences of all other things, and making for itself by art and science all sorts of roads leading in divers directions, and all plain; it traverses land and sea, investigating everything which is contained in either element.
And again, being raised up on wings, and so surveying and contemplating the air, and all the commotions to which it is subject, it is borne upwards to the higher firmament, and to the revolutions of the heavenly bodies.
And also being itself involved in the revolutions of the planets and fixed stars according to the perfect laws of music, and being led on by love, which is the guide of wisdom, it proceeds onwards till, having surmounted all essence intelligible by the external senses, it comes to aspire to such as is perceptible only by the intellect and perceiving in that, the original models and ideas of those things intelligible by the external senses which it saw here full of surpassing beauty, it becomes seized with a sort of sober intoxication like the zealots engaged in the Corybantian festivals, and yields to enthusiasm, becoming filled with another desire, and a more excellent longing, by which it is conducted onwards to the very summit of such things as are perceptible only to the intellect, till it appears to be reaching the great King himself.
And while it is eagerly longing to behold him pure and unmingled, rays of divine light are poured forth upon it like a torrent, so as to bewilder the eyes of its intelligence by their splendor.
But as it is not every image that resembles its archetypal model, since many are unlike, Moses has shown this by adding to the words "after his image," the expression, "in his likeness," to prove that it means an accurate impression, having a clear and evident resemblance in form. Philo, On the Creation, Chapter XXII
http://www.earlychristianwritings.com/yonge/book1.html

Carl Jung, Crucifixion and the Red Book **(2013-03-31 07:11)**



Carl Jung; Crucifixion and the Red Book:
Everything that becomes too old becomes evil, the same is true oj your highest. Learn from the suffering oj the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly.

The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung; Red Book
Salome says, ”Mary was the mother of Christ, do you understand?”
I: ”I see that a terrible and incomprehensible power forces me to imitate the Lord in his final torment. But how can I presume to call Mary my mother?”
Salome: ”You are Christ.”
I stand with outstretched arms like someone crucified, my body taut and horribly entwined by the serpent: ”You, Salome, say that I am Christ?”
It is as if I stood alone on a high mountain with stiff outstretched arms. The serpent squeezes my body in its terrible coils and the blood streams from my body; spilling down the mountainside. Salome bends down to my feet and wraps her black hair round them. She lies thus for a long time. Then she cries, ”I see light!” Truly; she sees, her eyes are open. The serpent falls from my body and lies languidly on the ground. I stride over it and I kneel at the feet of the prophet, whose form shines like a flame. Carl Jung; Red Book.
81 awaken, the day reddens the East. A night, a wonderful night in the distant depths of time lies behind me. In what far-away space was I? What did I dream? Of a white horse? It seems to me as if I had seen this white horse on the Eastern sky over the rising sun. The horse spoke to me: What did it say?
It said: ”Hail him who is in darkness since the day is over him.” There were four white horses, each with golden wings. They led the carriage of the sun, on which Helios stood with flaring mane. I stood down in the gorge, astonished and frightened. A thousand black serpents crawled swiftly into their holes. Helios ascended, rolling upward toward the wide paths of the sky: I knelt down, raised my hands suppliantly, and called: ”Give us your light, you are flame-curled, entwined, crucified and revived; give us your light, your light!” This cry woke me. Didn’t Ammonius say yesterday evening: ”Do not forget to say your morning prayer when the sun rises.” I thought that perhaps he secretly worships the sun. Carl Jung; Red Book.
It is better to be thrown into visible chains than into invisible ones. You can certainly leave Christianity but it does not leave you. Your liberation from it is delusion. Christ is the way. You can certainly run away, but then you are no longer on the way. The way of Christ ends on the cross. Hence we are crucified with him in ourselves. With him, we wait until we die for our resurrection. With Christ the living experience no resurrection, unless it occurs after death. Carl Jung; Red Book.
It belongs to the way of Christ that he ascends with few of the living, but many of the dead. His work was the salvation of the despised and lost, for whose salce he was crucified between two criminals. I suffer my agony between two madmen. I enter the truth if I descend. Become accustomed to being alone with the dead. It is difficult, but this is precisely how you will discover the worth of your living companions. Carl Jung; Red Book,
Just as Christ said that he did not come to make peace but brought the sword/07 so he in whom Christ becomes complete will not give himself peace, but a sword. He will rebel against himself and one will be turned against the other in him. He will also hate that which he loves in himself He will be castigated in himself mocked, and given over to the torment of crucifixion, and no one will aid him or soothe his torment.
Just as Christ was crucified between the two thieves, our lowest lies on either side of our way. And just as one thief went to Hell and the other rose up to Heaven, the lowest in us will be sundered in two halves on the day of our judgment. The one is destined for damnation and death, and the other will rise up. But it will tal(e a long time until you see what is destined for death and what is destined for life, since the lowest in you is still unseparated and one, and in a deep sleep. Carl Jung; Red Book.
Truly; the way leads through the crucified, that means through him to whom it was no small thing to live his own life, and who was therefore raised to magnificence. He did not simply teach what was knowable and worth knowing, he lived it. It is unclear how great one’s humility must be to take it upon oneself to live one’s own life. The disgust of whoever wants to enter into his own life can hardly be measured. Aversion will sicken him. He makes himself vomit. His bowels pain him and his brain sinks into lassitude. He would rather devise any trick to help him escape, since nothing matches the torment of one’s own way. It seems impossibly difficult, so difficult that nearly anything seems preferable to this torment. Not a few choose even to love people
for fear of themselves. I believe, too, that some commit a crime to pick a quarrel with themselves. Therefore I cling to everything that obstructs my way to myself.

He who goes to himself climbs down. Pathetic and ridiculous forms appeared to the greatest prophet who came before this time, and these were the forms of his own essence. He did not accept them, but exorcised them before others. Ultimately; however, he was forced to celebrate a Last Supper with his own poverty and to accept these forms of his own essence out of compassion, which is precisely that acceptance of the lowest in us. But this enraged the mighty lion, who chased down the lost and restored it to the darkness of the depths. And like all those with power, the one with the great name wanted to erupt from the womb of the mountain like the sun. But what happened to him?

His way led him before the crucified and he began to rage. He raged against the man of mockery and pain because the power of his own essence forced him to follow precisely this way as Christ had done before us. Yet he loudly proclaimed his power and greatness. No one speaks louder of his power and greatness than he from whom the earth disappears under his feet. Ultimately the lowest in him got to him, his incapacity; and this crucified his spirit, so that, as he himself had predicted, his soul died before his body. Carl Jung; Red Book

I, to Salome: "I see, Salome, that you are still weeping. You are not yet done for. I hover and curse my hovering. I am hanging for your sake and for mine. First I was crucified, now I'm simply hanging-which is less noble, but no less agonizing. Forgive me, for wanting to do you in; I thought of saving you as I did when I healed your blindness through my self-sacrifice. Perhaps I must be decapitated a third time for your sake, like your earlier friend John, who brought us the Christ of agony. Are you insatiable? Do you still see no way to become reasonable?" Carl Jung; Red Book.

I: And the crown? Solve the riddle of the crown for me!"

Soul Bird: "The crown and serpent are opposites, and are one. Did you not see the serpent that crowned the head of the crucified?"

I: "What, I don't understand you."

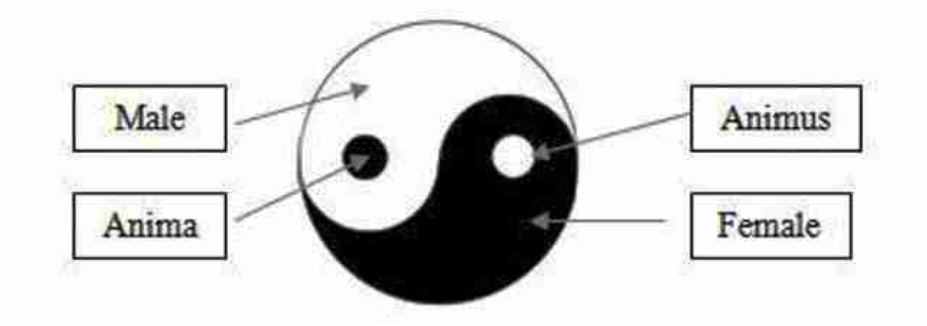
Soul Bird: "What words did the crown bring you? "Love never ends"-that is the mystery of the crown and the serpent." Carl Jung; Red Book.

I turned to my brother, the I; he stood sadly and looked at the ground and sighed, and would rather have been dead, since the burden of enormous suffering burdened him. But a voice spoke from me and said: "It is hard-the sacrificed fall left and right-and you will be crucified for the sake of life." Carl Jung Red Book.

When the dead one had uttered all these words, she disappeared. I sank into gloominess and dull confusion. When I looked up again, I saw my soul in the upper realms, hovering irradiated by the distant brilliance that streamed from the Godhead. And I called out:

"You know what has taken place. You see that it surpasses the power and understanding of a man. But I accept it for your sake and mine. To be crucified on the tree of life, Oh bitterness! Oh painful silence! If it weren't you, my soul, who touched the fiery Heaven and the eternal fullness, how could I? Carl Jung; Red Book.

Anima, Animus and Tao **(2013-03-31 07:17)**



But the more we become conscious of ourselves through self-knowledge, and act accordingly, the more the layer of the personal unconscious that is superimposed on the collective unconscious will be diminished. In this way there arises a consciousness which is no longer imprisoned in the petty, oversensitive, personal world of the ego, but participates freely in the wider world of objective interests. Carl Jung

Adam Named the Animals..... **(2013-03-31 10:42)**

”And the Lord God commanded Adam, saying, Of every tree that is in the Paradise thou mayest freely eat; but of the tree of the knowledge of good and evil ye shall not eat; but in the day on which ye eat of it ye shall die the death.”
A question may arise here to what kind of Adam he gave this command and who, this Adam was. For Moses has not made any mention of him before; but now is the first time that he has named him. Are we then to think that he is desirous to supply you with the name of the factitious man?
”And he calls him,” continues Moses, ”Earth.” For this is the interpretation of the name of Adam. Accordingly, when

you hear the name Adam, you must think that he is an earthly and perishable being; for he is made according to an image, being not earthly but heavenly.

But we must inquire how it was that after he had given names to all the other animals, he did not give one also to himself. What then are we to say about this?

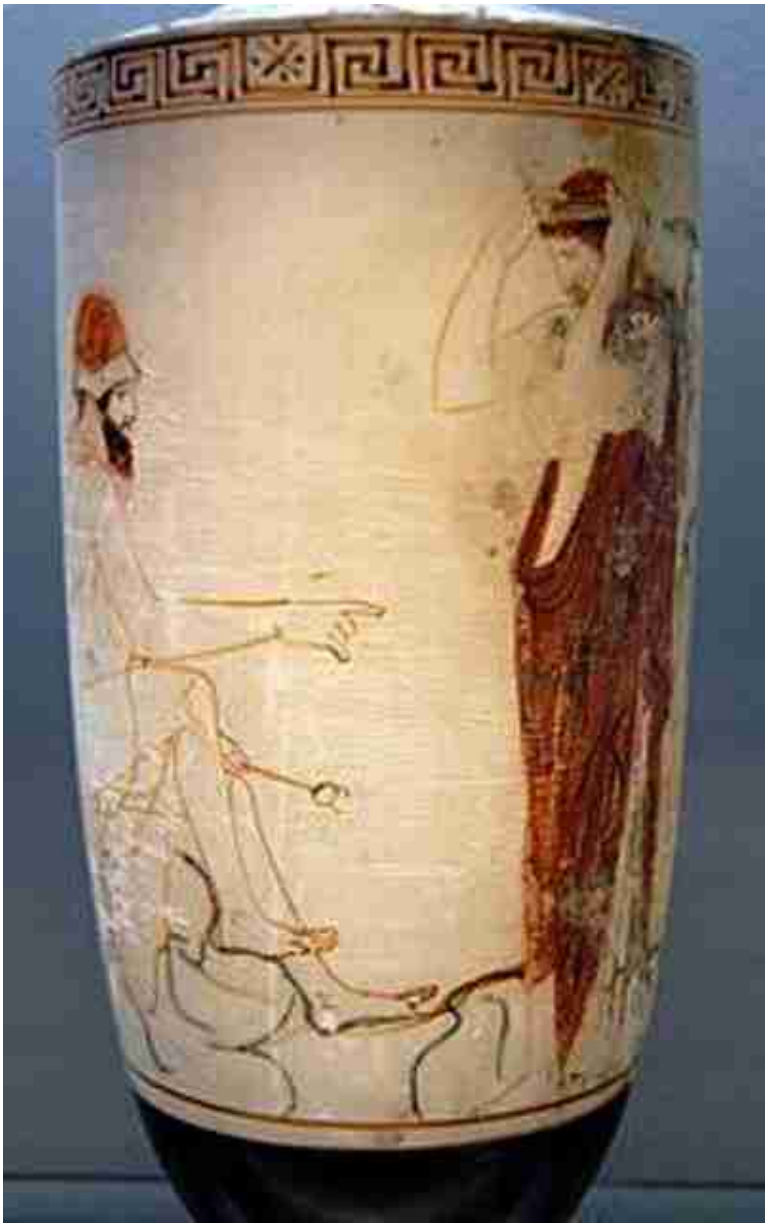
The mind which is in each of us is able to comprehend all other things, but has not the capability of understanding itself. For as the eye sees all other things, but cannot see itself, so also the mind perceives the nature of other things but cannot understand itself.

For if it does, let it tell us what it is, or what kind of thing it is, whether it is a spirit, or blood, or fire, or air, or any other substance: or even only so much whether it is a substance at all, or something incorporeal. Are not those men then simple who speculate on the essence of God?

For how can they who are ignorant of the nature of the essence of their own soul, have any accurate knowledge of the soul of the universe? For the soul of the universe is according to our definition, –God. Philo the Jew; Allegorical Interpretations I.

3.4 April

Carl Jung; The Red Book and The Dead (2013-04-04 05:15)



Carl Jung; The Red Book and The Dead:
1. Jung's critical task in "working over" his fantasies was to differentiate the voices and characters.
For example, in the Black Books, it is Jung's "I" who speaks the Sermones to the dead. In Scrutinies, it is not Jung's "I" but Philemon who speaks them.
In the Black Books, the main figure with whom Jung has dialogues is his soul. In some sections of Liber Novus, this is changed to the serpent and the bird. In one conversation in January 1916, his soul explained to him that when the Above and Below are not united, she falls into three parts-a serpent, the human soul, and the bird or heavenly soul, which visits the Gods.
Thus Jung's revision here can be seen to reflect his understanding of the tripartite nature of his soul. Red Book, Introduction
2. I: "But I do not belong to the dead. I live in the light of day: Why should I torment myself here with Salome? Do I not have enough of my own life to deal with?" Carl Jung; Red Book.
When the time has come and you open the door to the dead, your horrors will also afflict your brother, for your countenance proclaims the disaster. Hence withdraw and enter solitude, since no one can give you counsel if you wrestle with the dead. Do not
cry for help if the dead surround you, otherwise the living will take flight, and they are your only bridge to the day. Live the life of the day and do not speak of mysteries, but dedicate the night to bringing about the salvation of the dead. Carl Jung; Red Book
3. Then turn to the dead listen to their lament and accept them with love. Be not their blind spokesman / there are prophets who in the end have stoned themselves. But we seek salvation and hence we need to revere what has become and to accept the dead, who have fluttered through the air and lived like bats under our roofs since time immemorial. The new will be built on the old and the meaning of what has become will become manifold. Your poverty in what has become you will thus deliver into the wealth of the future Carl Jung; Red Book 4. In Book II of the Odyssey, Odysseus makes a libation to the dead to enable them to speak. Walter Burkert notes: "The dead drink the pourings and indeed the blood they
are invited to come to the banquet, to the satiation with blood; as the libations seep into the earth, so the dead will send good things up above"
Jung had used this motif in a metaphorical sense in 1912 in Transformations and Symbols of the Libido: "like Odysseus, I have sought to allow this shade [Miss Frank Miller] to drink only as much so as to make it speak so it can give away some of the secrets of the underworld" Red Book, Footnote #223.
5. On the significance of the Sermones that follow; Jung said to Aniela Jaffe that the discussions with the dead formed the prelude to what he would subsequently communicate to the world, and that their content anticipated his later books. "From that time on, the dead have become ever more distinct for me as the voices of the unanswered, unresolved and unredeemed." The questions he was required to answer did not come from the world around him, but from the dead. One element that astonished him was the fact that the dead appeared to know no more than they did when they died. One would have assumed that they had attained greater knowledge since death. This explained the tendency of the dead to encroach upon life, and why in China important family events have to be reported to the ancestors. He felt that the dead were waiting for the answers of the living (MP, pp. 258-9; Memories, p. 217). See note 134 (p. 243), above, concerning Christ's preaching to the dead in Hell. Red Book; Footnote 78.
6. I teach this God to the dead since they desired entry and teaching. But I do not teach him to living men since they did not desire my teaching. Why; indeed, should I teach them? Therefore, I take away from them no kindly hearer of prayers, their father in Heaven. What concern is my foolishness to the living? The dead need salvation, since they are a great waiting flock hovering over their graves, and long for the knowledge that belief and the rejection of belief have breathed their last. But whoever has fallen ill and is near death wants knowledge, and he sacrifices pardon." Philemon; Red Book.
7 I could not grasp what else Diahmon said. I spent a long time pondering his words, which evidently he had spoken to the dead, and I was horrified by the atrocities that attend the rebirth of a God. Carl Jung; Red Book
Image: Hermes Psykhopompos sits on a rock, preparing to lead a dead soul to the Underworld. Attic white-ground lekythos, ca. 450 BC

Susan Scott (2013-04-05 06:06:53)
In our Jung group in Johannesburg South Africa, we meet every other MOnday night and read and discuss The Red Book … your information and exposition is wonderful thank you and I will tell my group.
Many thanks and best wishes,
Susan

Lewis Lafontaine (2013-04-05 07:05:26)
Susan:
I appreciate your comment.
I am also have a Carl Jung Depth Psychology Group on Facebook which you and your members are welcome to join.
https://www.facebook.com/groups/56536297291/
Should you require any source materials in the future please let me know.
I have a rather extensive list of Dr. Jung's books and related materials that are available on the internet should you need it.
Images related to Depth Psychology may be found here:
http://pinterest.com/purrington104/carl-jung-depth-psychology/
Red Book images are here: http://pinterest.com/purrington104/carl-jung-depth-psychology/
Thank you.

It is no teaching and no instruction that I give you. ˜Carl Jung (2013-04-04 05:25)

Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach your I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life.
Woe betide those who live by way of examples! Life is not with them. If you live according to an example, you thus live the life of that example, but who should live your own life if not yourself So live yourselves. The signposts have fallen, unblazed trails lie before us. Do not be greedy to gobble up the fruits of foreign fields.

Do you not know that you yourselves are the fertile acre which bears everything that avails your Yet who today knows this who knows the way to the eternally fruitful climes of the soul. You seek the way through mere appearances, you study books and give ear to all kinds of opinion. What good is all that There is only one way and that is your way.
You seek the path I warn you away from my own. It can also be the wrong way for you. May each go his own way.
I will be no savior, no lawgiver, no master teacher unto you. You are no longer little children.
Giving laws, wanting improvements, making things easier, has all become wrong and evil. May each one seek out his own way. The way leads to mutual love in community. Men will come to see and feel the similarity and commonality of their ways.
Laws and teachings held in common compel people to solitude, so that they may escape the pressure of undesirable contact, but solitude makes people hostile and venomous.
Therefore give people dignity and let each of them stand apart, so that each may find his own fellowship and love it. Power stands against power, contempt against contempt, love against love. Give humanity dignity, and trust that life will find the better way. The one eye of the Godhead is blind, the one.ear of the Godhead is deaf, the order of its being is crossed by chaos. So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung; Red Book.

Carl Jung; Heinrich Zimmer and Eranos (2013-04-07 05:54)

This photograph of Carl Jung and Heinrich Zimmer was taken at the 1936 Eranos. The title of Jung's presentation that year was "The Idea of Redemption in Alchemy." Paul Tillich also lectured at the 1936 conference and again in 1954.
Heinrich Robert Zimmer (1890–1943) was an Indologist and historian of South Asian art, most known for his works, Myths and Symbols in Indian Art and Civilization and Philosophies of India. He was the most important German scholar in Indian Philology after Max Müller . In 2010, a "Heinrich Zimmer Chair for Indian Philosophy and Intellectual History" was inaugurated at Heidelberg University.
"He was born in Greifswald, Germany. Zimmer began his career studying Sanskrit and linguistics at the University of

Berlin where he graduated in 1913.
Between 1920-24 he lectured at the University of Greifswald, moving to Heidelberg University to fill the Chair of Indian Philology (1924-1938).
In 1938 he was dismissed by the Nazis, and he emigrated to England where between 1939-40 he taught at Balliol College, Oxford. In 1940 he moved to New Rochelle, New York where he eventually accepted a Visiting Lecturer position in Philosophy at Columbia University. Here, Joseph Campbell, who was then working on his first book, A Skeleton Key to Finnegans Wake (1944) attended his lectures. The two men became good friends.
Zimmer died there, of pneumonia, the following year (1943). After his death, Campbell was given the task of editing and posthumously publishing Zimmer's papers, which he did over the next 12 years, turning Zimmer's lecture notes into four books, in the Bollingen Series: Myths and Symbols in Indian Art and Civilization, Philosophies of India, The Art of Indian Asia, and The King and the Corpse, which in turn became Zimmer's lasting legacy.
Zimmer's method was to examine religious images using their sacred significance as a key to their psychic transformation. His use of (Indian) philosophy and religious history to interpret art was at odds with traditional scholarship. His vast knowledge of Hindu mythology and philosophy gave him insights into the art, insights that were appreciated by Joseph Campbell among others. Campbell edited many of Zimmer's writings after his death. The psychiatrist Carl Jung also developed a long-standing relationship with Zimmer, and incidentally edited a volume of Zimmer's entitled The Way to the Self). The two men first met in 1932." Wikipedia

Love, should be broken for the sake of life... **(2013-04-07 06:02)**

Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love. A man needs his mother until his life has developed. Then he separates from her. And so life needs love until it has developed, then it will cut loose from it. The separation of the child from the mother is difficult, but the separation of life from love is

harder. Love seeks to have and to hold, but life wants more.

The beginning of all things is love, but the being of things is life. This distinction is terrible. Why; Oh spirit of the darkest depths, do you force me to say that whoever loves does not live and whoever lives does not love? I always get it backward! Should everything be turned into its opposite? Will there be a sea where DIAHMON's temple stands? Will his shady island sink into the deepest ground? Into the whirlpool of the withdrawing flood that earlier swallowed all peoples and lands? Will the bottom of the sea be where Ararat arises?

What repulsive words do you mutter, you mute son of the earth? You want to sever my soul's embrace? You, my son, do you thrust yourself between? Who are you? And who gives you the power? Everything that I strove for, everything I wrested from myself do you want to reverse it again and destroy it? You are the son of the devil, to whom everything holy is inimical. You grow overpowering You frighten me. Let me be happy in the embrace of my soul and do not disturb the peace of the temple.

Off with you, you pierce me with paralyzing force. For I do not want your way. Should I languidly fall at your feet? You devil and son of the devil, speak! Your silence is unbearable, and of awful stupidity. I won my soul, and to what did she give birth for me? You, monster, a son, ha!-a frightful miscreant, a stammerer, a newt's brain, a primordial lizard! You want to be king of the earth? You want to banish proud free men, bewitch beautiful women, break up castles, rip open the belly of old cathedrals? Dumb thing, a lazy bug-eyed frog that wears pond weed on his skull's pate! And you want to call yourself my son? You're no son of mine, but the spawn of the devil. The father of the devil entered into the womb of my soul and in you has become flesh.

I recognize you, DIAHMON, you most cunning of all fraudsters! You have deceived me. You impregnated my maidenly soul with the terrible worm. DIAHMON, damned charlatan, you aped the mysteries for me, you lay the mantle of the stars on me, you played a Christ-fool's comedy with me, you hanged me, carefully and ludicrously; in the tree just like Odin, you let me devise runes to enchant Salome-and meanwhile you procreated my soul with the worm, spew of the dust. Deception upon deception! Terrible devil trickery!

You gave me the force of magic, you crowned me, you clad me with the shimmer of power, that let me play a would-be Joseph father to your son. You lodged a puny basilisk in the nest of the dove. My soul, you adulterous whore, you became pregnant with this bastard! I am dishonored; I, laughable father of the Antichrist!

How I mistrusted you! And how poor was my mistrust, that it could not gauge the magnitude of this infamous act! What do you break apart? You broke love and life in twain. From this ghastly sundering, the frog and the son of the frog come forth. Ridiculous-disgusting sight! Irresistible advent! They will sit on the banks of the sweet water and listen to the nocturnal song of frogs, since their God has been born as a son of frogs.

Where is Salome? Where is the unresolvable question of love? No more questions, my gaze turned to the coming things, and Salome is where I am. The woman follows your strongest, not you. Thus she bears you your children, in both a good and a bad way. Carl Jung, Red Book

Olga Fröbe-Kapteyn **(2013-04-07 06:13)**

Olga Froebe initially met Jung in 1930 at Hermann Keyserling's School of Wisdom in Darmstadt. Following her conversation with Otto, she invited Jung to speak at the first Eranos Conference in August 1933. Jung accepted her invitation and lectured the first year on "The Psychological Process of Individuation." Froebe and Jung are standing outside of Casa Eranos in this 1933 photograph.

Born in London to a feminist/social activist mother and engineer father, Olga attended the North London Collegiate School, where she was a close friend of Marie Stopes.[1] She studied art history in Zürich, Switzerland, and in 1909 married musician and conductor Iwan Fröbe who died a few years later in a plane crash.

At the outbreak of World War I she relocated from Berlin to Zurich, where she had a literary salon known as the "Table Ronde" or round table.

In 1920 she moved to Casa Gabriella in Ascona, Switzerland where she began to study Indian philosophy and meditation and to take an interest in theosophy. Among her friends and influences were German poet Ludwig Derleth, psychologist Carl Jung, and Richard Wilhelm, whose translation of the I Ching made it accessible to her. She also knew many members of the School of Wisdom (Schule der Weisheit), run by Count Hermann Graf Keyserling in Darmstadt, whose members were engrossed in investigating the common root of all religions, as well as members of the Ecumenical Circle in Marburg.

In 1928, with as yet no clear purpose in mind, she built a conference room near her home. Carl Jung suggested that she use the conference room as a "meeting place between East and West" This gave birth to the annual meeting of intellectual minds known as Eranos, which today continues to provide an opportunity for scholars of many different fields to meet and share their research and ideas on human spirituality. The name "Eranos" was suggested to her by religious historian Rudolf Otto, whose human-centered concept of religion had a deep impact on the origins and evolution of E

ranos. Carl Jung also remained a significant participant in the organisation of the Eranos conferences. Although the symposia were not specifically Jungian in focus or concept, they did employ the idea of archetypes.

In the 1930s and 1940s, Olga's ongoing research in archetypes took her to major libraries in Europe and America, including the Vatican Library, the British Museum, the Morgan Library in New York City, the Bibliothèque Nationale in

Paris and the National Archaeological Museum of Athens. Her diverse and intensive studies provided her with material for her Archive for Research in Archetypal Symbolism which contains more than six thousand images and assisted the research of many Eranos lecturers and other scholars over the years.
Olga Fröbe-Kapteyn died at her home in Casa Gabriella in 1962.
http://en.wikipedia.org/wiki/Olga _Froebe-Kapteyn

Fate **(2013-04-07 06:20)**

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"The psychological rule says that when an inner situation is not made conscious, it happens outside as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves". Carl Jung

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Susan Scott (2013-04-09 15:57:37)
This is one of my favourite comments thank you.

The knowledge of death came to me that night... **(2013-04-07 06:23)**

The knowledge of death came to me that night, from the dying that engulfs the world. I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like a smooth wave on the sea-beach. He who abides in

common life becomes aware of death with fear. Thus the fear of death drives him toward singleness. He does not live there, but he becomes aware of life and is happy; since in singleness he is one who becomes, and has overcome death. He overcomes death through overcoming common life. He does not live his individual being, since he is not what he is, but what he becomes.
One who becomes grows aware of life, whereas one who simply exists never will, since he is in the midst of life. He needs the heights and singleness to become aware of life. But in life he becomes aware of death. And it is good that you become aware
of collective death, since then you know why your singleness and your heights are good. Your heights are like the moon that luminously wanders alone and through the night looks eternally clear. Sometimes it covers itself and then you are totally in the
darkness of the earth, but time and again it fills itself out with light. The death of the earth is foreign to it. Motionless and clear, it sees the life of the earth from afar, without enveloping haze and streaming oceans. Its unchanging form has been solid from eternity. It is the solitary clear light of the night, the individual being, and the near fragment of eternity.
From there you look out, cold, motionless, and radiating. With otherworldly silvery light and green twilights, you pour out into the distant horror. You see it but your gaze is clear and cold. Your hands are red from living blood, but the moonlight of your gaze is motionless. It is the life blood of your brother, yes, it is your own blood, but your gaze remains luminous and embraces the entire horror and the earth's round. Your gaze rests on silvery seas, on snowy peaks, on blue valleys, and you do not hear the groaning and howling of the human animal.
The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung; Red Book.

The animal does not rebel against its own kind. **(2013-04-16 04:22)**

If you read the books of history, you will find men who sought the strange and incredible, who ensnared themselves and who were held captive by others in wolves lairs; men who sought the highest and the lowest, and who were wiped by fate, incomplete, from the tablets of the living. Few of the living know of them, and these few appreciate nothing about them, but shake their heads at such delusion.

While you mock them, one of them stands behind you, panting from rage and despair at the fact that your stupor does not attend to him. He besieges you in sleepless nights, sometimes he takes hold of you in an illness, sometimes he crosses your intentions. He makes you overbearing and greedy, he pricks your longing for everything, which avails you nothing, he devours your success in discord. He accompanies you as your evil spirit, to whom you can grant no release.

Have you heard of those dark ones who roamed incognito alongside those who ruled the day, conspiratorially causing unrest? Who devised cunning things and did not shrink from any crime to honor their God?

Beside them place Christ, who was the greatest among them. It was too little for him to break the world, so he broke himself And therefore he was the greatest of them all, and the powers of this world did not reach him. But I speak of the dead who fell prey to power, broken by force and not by themselves. Their hordes people the land of the soul. If you accept / them, they fill you with delusion and rebellion against what rules the world. From the deepest and from the highest they devised the most dangerous things. They were not of a common nature, but fine blades of the hardest steel. They would have nothing to do with the small lives of men. They lived on the heights and accomplished the lowest. They forgot only one thing: they did not live their animal.

The animal does not rebel against its own kind. Consider animals: how just they are, how well-behaved, how they keep to the time-honored, how loyal they are to the land that bears them, how they hold to their accustomed routes, how they care for their young, how they go together to pasture, and how they draw one another to the spring. There is not one that conceals its overabundance of prey and lets its brother starve as a result. There is not one that tries to enforce its will on those of its own kind. Not a one mistakenly imagines that it is an elephant when it is a mosquito. The animal lives fittingly and true to the life of its species, neither exceeding nor falling short of it.

He who never lives his animal must treat his brother like an animal. Abase yourself and live your animal so that you will be able to treat your brother correctly. You will thus redeem all those roaming dead who strive to feed on the living. And do not turn anything you do into a law, since that is the hubris of power. Carl Jung; Red Book.

The sacrifice has been accomplished **(2013-04-16 04:29)**

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. The God needs all this for his genesis. But when he has been created and hastens away into unending space, we need the gold of the sun. We must regenerate ourselves. But as the creation of a God is a creative act of highest love, the restoration of our human life signifies an act of the Below. This is a great and dark mystery. Man cannot accomplish this act solely by himself but is assisted by evil, which does it instead of man. But man must recognize his complicity in the act of evil.

He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child.

When it bore and gave birth to the God, my soul was of human nature throughout; it possessed the primordial powers since time immemorial, but only in a dormant condition. They flowed into forming the God without my help. But through the sacrificial murder, I redeemed the primordial powers and added them to my soul. Since they became part of a living pattern, they are no longer dormant, but awake and active and irradiate my soul with their divine working. Through this it receives a divine attribute. Hence the eating of the sacrificial flesh aided its healing. The ancients have also indicated this to us, in that they taught us to drink the blood and eat the flesh of the savior. The ancients believed that this brought healing to the soul.

There are not many truths, there are only a few. Their meaning is too deep to grasp other than in symbols.!
A God who is no stronger than man -what is he? You still should taste holy dread. How would you be worthy of enjoying the wine and the bread if you have not touched the black bottom of human nature? Hence you are lukewarm and pale shadows, the sacrificial murder proud of your shallow coastlines and broad country roads. But the floodgates will be opened, there are inexorable things, from which only God can save you.
The primordial force is the radiance of the sun, which the sons of the sun have carried in themselves for aeons and pass on to their children. But if the soul dips into radiance, she becomes as remorseless as the God himself since the life of the divine child, which you have eaten, will feel like glowing coals in you. It will burn inside you like a terrible, inextinguishable fire. But despite all the torment, you cannot let it be, since it will not let you be. From this you will understand that your God is alive and that your soul has begun wandering on remorseless paths. You feel that the fire of the sun has erupted in you. Something new has been added to you, a holy affliction.
Sometimes you no longer recognize yourself You want to overcome it, but it overcomes you. You want to set limits, but it compels you to keep going. You want to elude it, but it comes with you. You want to employ it, but you are its tool; you want to think about it, but your thoughts obey it. finally the fear of the inescapable seizes you, for it comes after you slowly and invincibly.
There is no escape. So it is that you come to know what a real God is. Now you'll think up clever truisms, preventive measures, secret escape routes, excuses, potions capable of inducing forgetfulness, but it's all useless. The fire burns right through you. That which guides forces you onto the way. But the way is my own self my own life founded upon myself The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present.! But I'm ashamed of my God. I don't want to be divine but reasonable. The divine appears to me as irrational craziness. I hate it as an absurd disturbance of my meaningful human activity. It seems an unbecoming sickness which has stolen into the regular course of my life. Yes, I even find the divine superfluous. Carl Jung; Red Book

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I believe that we have the choice... (2013-04-16 10:54)

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole.
Therefore I must serve my self I must win it in this way. But I must win it so that my life will become whole. For it seems to me to be sinful to deform life where there is yet the possibility to live it fully. The service of the self is therefore

divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God. I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung; Red Book.

Know that the daimons would like to inflame you... (2013-04-17 15:57)

”Know that the daimons would like to inflame you to embrace their work, which is not yours. And, you fool, you believe that it is you and that it is your work. Why? Because you can’t distinguish yourself from your soul. But you are distinct from her, and you
should not pursue whoring with other souls as if you yourself were a soul, but instead you are a powerless man who needs all his force for his own completion. Why do you look to the other?
What you see in him lies neglected in yourself You should be the guard before the prison of your soul. You also your soul’s eunuch, who protects her from Gods and men, or protects the Gods and men from her. Power is given to the weak man, a poison that paralyzes even the Gods, like a poison sting bestowed upon the little bee whose force is far inferior to yours. Your soul could seize this poison and thereby endanger even the Gods. So put the soul under wraps, distinguish yourself from her, since not only your fellow men but also the Gods must live.” Carl Jung; Red Book.
Image: The Eunuch’s Dream.

The Tibetan Book of the Dead **(2013-04-27 04:28)**

The Tibetan Book of the Dead
The Great Liberation Upon Hearing in the Immediate State
The Tibetan Book of the Dead, whose actual title is ”The Great Liberation upon Hearing in the Intermediate State” or ”Bardo Thodol”, is traditionally believed to be the work of the legendary Padma Sambhava in the 8th century A.D. The

book acts as a guide for the dead during the state that intervenes death and the next rebirth. He is considered to be one of the first persons to bring Buddhism to Tibet. The Bardo Thodol is a guide that is read aloud to the dead while they are in the state between death and reincarnation in order for them to recognize the nature of their mind and attain liberation from the cycle of rebirth.

The Bardo Thodol teaches that once awareness is freed from the body, it creates its own reality as one would experience in a dream. This dream occurs in various phases (bardos) in ways both wonderful and terrifying. Overwhelming peaceful and wrathful visions and deities appear. Since the deceased's awareness is in confusion of no longer being connected to a physical body, it needs help and guidance in order that enlightenment and liberation occurs. The Bardo Thodol teaches how we can attain Nirvana by recognizing the heavenly realms instead of entering into the lower realms where the cycle of birth and rebirth continue.

The following is a description of the bardo realms that one travels through after death.

The First Bardo Afterlife Realm

The first bardo comes at the very moment of death, when there dawns the Clear Light of the Ultimate Reality. This is the very content and substance of the state of liberation, if only the soul can recognize it and act in a way to remain in that state. The instructions intended to be read at the moment of the person's death are designed to help him do this. He is told, first of all, to embrace this supreme experience not in a selfish and egoistic way but rather with love and compassion for all sentient beings. This will aid him in the second step, which is to realize that his own mind and self is identical with the Clear Light, implying that he himself IS the Ultimate Reality, "the All-good Buddha", transcending time, eternity, and all creation. If he can recognize this while in this supreme state at the moment of death, he will attain liberation-that is, he will remain in the Clear Light forever. This condition is called the "Dharmakaya", the highest spiritual body of the Buddha.

Most souls, however, will fail to do this. They will be pulled down by the weight of their karma into the second stage of the first bardo, called the Secondary Clear Light seen immediately after death.At this point, there are separate instructions to be read according to the spiritual condition of the person while in life. For an individual advanced in meditation and other spiritual practices, there is repeated over and over the same instructions as at the moment of death, enjoining him to recognize himself as the Dharmakaya.For a person who was still at a student-level on the spiritual path, there is the injunction for him to meditate on his "tutelary deity", that is, the particular god for whom he performed devotional practices while alive. Finally,"if the deceased be of the common folk", unpracticed in any spiritual disciplines, the instruction is to "meditate upon the Great Compassionate Lord", which is to say an "Avatar" worshipped by the multitude, equivalent to Jesus as conceived by the average Christian.

The Second Bardo

If the soul is still not liberated at this stage, it will descend into the second bardo, which is said to last for two weeks. The second bardo is also divided into two parts; in the first, the soul of the deceased encounters what are referred to as "the Peaceful Deities."On each of the seven days, a particular Buddha-being will appear in radiance and glory, with a bevy of angelic attendants. At the same time, on each day in turn there will shine a light from one of the six worlds of the Buddhist universe, called"Lokas" (the basic meaning is "place";our English words "location" and "locale" are derived from the same Sanskrit root).

On the first day of the second bardo, there appears to the soul the divine Father-Mother - that is, the supreme deity of the universe, transcending all dualities, including the division into sexes. The next step in the destiny of the soul is determined by his reaction to this God. If his life on Earth was well lived, he will now be in a state of purity and grace, and he will enter into the joy of the God and attain liberation. If on the other hand he has lived an ignoble and impious life, the effects of his bad karma will cause the intense radiant presence of the God to strike fear and terror in his heart, and he will be drawn instead to the softer light of the Deva-Loka, which has dawned along with this deity. This is still a fairly attractive fate, for the Devas are the Gods (or angels), and their Loka is equivalent to the Christian heaven; however, the Buddhist teaching is that even heaven is not the highest spiritual objective, because it is still only a temporary state in the manifest universe. Liberation is believed to be the only final and permanent resting-place for the soul, an un-manifest state beyond all existence.

On the second day, there appears the second-highest God in the Buddhist pantheon - in fact, he is actually the Second Person in the literal Buddhist Holy Trinity. At the same time, there dawns a smoky light from hell; and here we note that, just as the Buddhist heaven is not a permanent, eternal state, neither is its hell. Even the most wretched

souls will eventually work their way out of even the deepest pit of hell, just as even the highest and purest souls will eventually lose their footing in heaven and descend again into the cycle of death and rebirth. Liberation is the only way out.

Once again, if the soul responds to the ”dazzling white light”of the second God with the joy of a pure heart, he will be liberated thereby; but if he specifically reacts with ANGER from having indulged in this vice on Earth, he will recoil from the light in fear and be drawn into hell.

The pattern is repeated on the third day; this time it is the fault if egotism that will cause the soul to react to the God with fear, and he will be drawn to the human world, where his next incarnation will thereby take place. On the fourth day dawns the God of Eternal Life; if the soul has a negative reaction to him because of miserliness and attachment, he will be drawn toward rebirth in the Preta-Loka, a world of”hungry ghosts”who have huge stomachs and throats the size of pinholes, and so they wander about in a constant state of unsatisfied ravenous desire. On the fifth day comes God in the form of an Almighty Conqueror; this time it’s jealousy that will unseat the soul, and he will be born into the Asura-Loka, a world of fierce warrior-deities (or demons). On the sixth day all the deities return and dawn together, along with the lights from all six Lokas. On the seventh day there appear the Knowledge-Holding Deities, who are more fierce and demonic-looking than those that have previously dawned;and in fact they are sort of a transitional element to the next stage of the second bardo, where the soul encounters the wrathful deities. Meanwhile, if because of stupidity the soul cannot face the Knowledge-Holding Deities, he is drawn toward the Brute-Loka - that is, he will be reborn on Earth as an animal.

In the second week of the second bardo, the soul meets seven legions of Wrathful Deities: hideous, terrifying demons who advance upon him with flame and sword, drinking blood from human skulls, threatening to wreak unmerciful torture upon him, to maim, disembowel, decapitate and slay him.The natural tendency, of course, is for the soul to attempt to flee from these beings in stark, screaming, blood-curdled terror;but if he does, all is lost. The instructions at this stage of the Bardo are for the soul to have no fear, but rather to recognize that the Wrathful Deities are really the Peaceful Deities in disguise, their dark side manifesting as a result of his own evil karma. The soul is told to calmly face each demon in turn and visualize it as the deity it truly is, or else as his own tutelary deity; if he can do this, he will merge with the being and attain the second degree of Liberation, that lesser aspect of it which is now the best he can hope for here in the second bardo.

Furthermore, he is told to awaken to the fact that all these fearsome creatures are not real, but are merely illusions emanating from his own mind. If he can recognize this, they will vanish and he will be liberated.If he can’t, he eventually wanders down to the third bardo.

The Third Bardo

In the third bardo the soul encounters the Lord of Death, a fearsome demonic deity who appears in smoke and fire, and subjects the soul to a Judgment. If the dead person protests that he has done no evil, the Lord of Death holds up before him the Mirror of Karma, ”wherein every good and evil act is vividly reflected.” Now demons approach and begin to inflict torments and punishments upon the soul for his evil deeds. The instructions in the Bardo Thodol are for him to attempt to recognize the Voidness of all these beings, including the Lord of Death himself; the dead person is told that this entire scene unfolding around him is a projection from his own mind. Even here he can attain liberation by recognizing this.

The soul who is still not liberated after the Judgment will now be drawn remorselessly toward rebirth.

The lights of the six Lokas will dawn again; into one of these worlds the soul must be born, and the light of the one he is destined for will shine more brightly than the others.The soul is still experiencing the frightening apparitions and sufferings of the third bardo, and he feels that he will do anything to escape from this condition. He will seek shelter in what appear to be caves or hiding-places, but which are actually the entrances to wombs. He is warned of this by the text of the Bardo Thodol, and urged not to enter them, but to meditate upon the Clear Light instead; for it is still possible for him to achieve the third degree of liberation and avoid rebirth.

Finally there comes a point where it is no longer possible to attain liberation, and after this the soul is given instructions on how to choose the best womb for a favorable incarnation. The basic method is non-attachment:to try to rise above both attraction to worldly pleasures and repulsion from worldly ills.

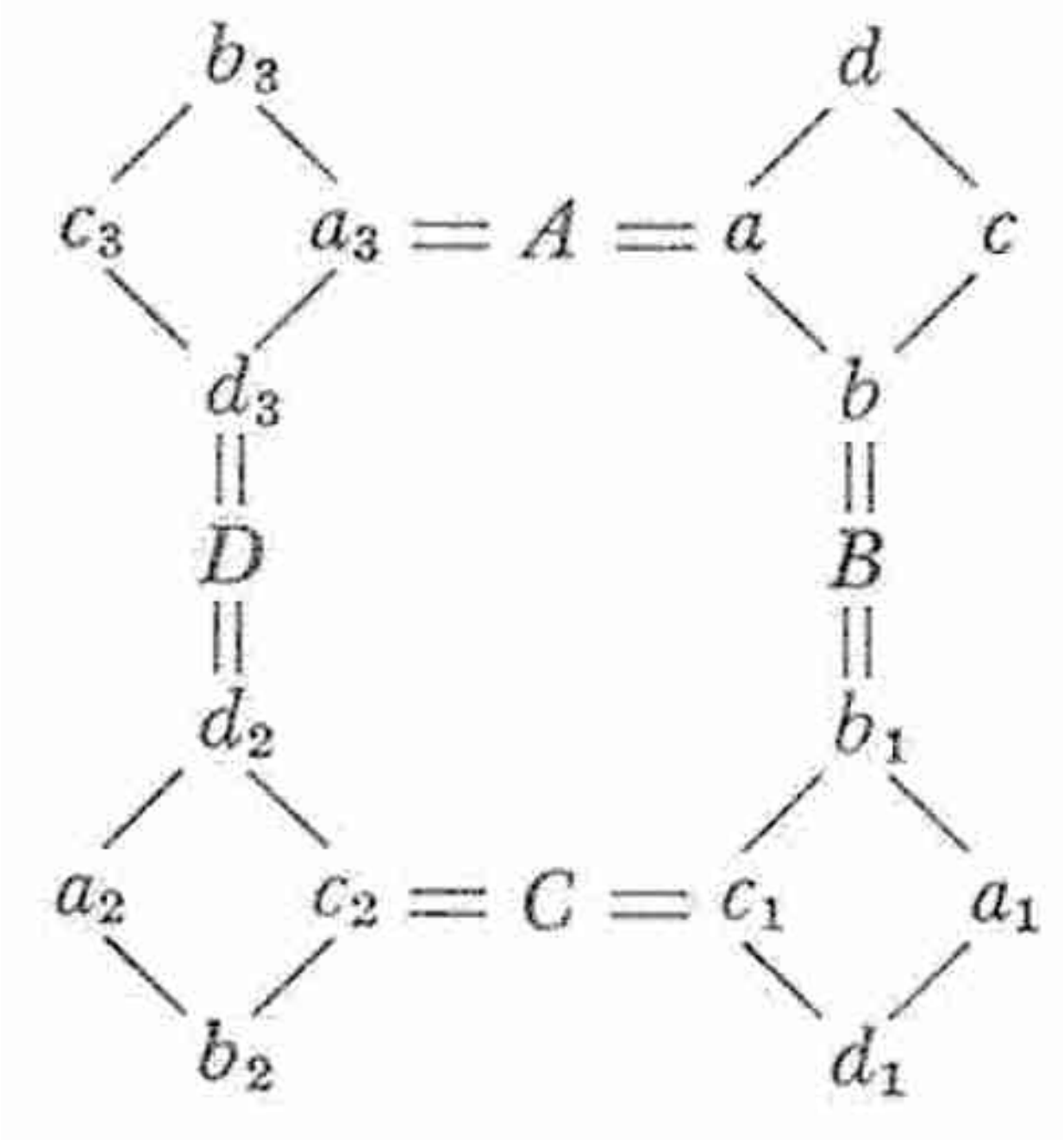
The final words of the Bardo Thodol are: ”Let virtue and goodness be perfected in every way.”

”Be not fond of the dull smoke-colored light from hell.” - Tibetan Book of the Dead

http://www.near-death.com/experiences/buddhism01.html

3.5 May

The Image of God (2013-05-03 05:47)



”The formula presents a symbol of the self, for the self is not just a stable quantity or constant form, but is also a dynamic process. In the same way, the ancients saw the imago Dei in man not as a mere imprint, as a sort of lifeless, stereotyped impression, but as an active force.... The four transformations represent a process of restoration or rejuvenation taking place, as it were, inside the self....”

”The formula reproduces exactly the essential features of the symbolic process of transformation. It shows the rotation of the mandala, the antithetical play of complementary (or compensatory) processes, then the apocatastasis, i.e., the restoration of an original state of wholeness, which the alchemists expressed through the symbol of the uroboros, and finally the formula repeats the ancient alchemical tetrameria, which is implicit in the fourfold structure of unity. What the formula can only hint at, however, is the higher plane that is reached through the process of transformation and integration. The ’sublimation’ or progress or qualitative change consists in an unfolding of totality into four parts four times, which means nothing less than its becoming conscious. When psychic contents are split up into four aspects, it means that they have been subjected to discrimination by the four orienting functions of consciousness. Only the production of these four aspects makes a total description possible. The process depicted by our formula changes the originally unconscious totality into a conscious one.”
– Jung, Collected Works, Vol. 9, Part 2, Aion: Researches into the Phenomenology of the Self (1951)
The imago Dei imprinted on the soul, not on the body, is an image of an image, “for my soul is not directly the image of God, but is made after the likeness of the former image. Christ, on the other hand, is the true image of God, after whose likeness our inner man is made, invisible, incorporeal, incorrupt, and immortal. The God-image in us reveals itself through “prudential, iustitia, moderatio, virtus, sapientia et disciplina.” AION 38
St. Augustine (354-430) distinguishes between the God image which is Christ and the image which is implanted in man as a means or possibility of becoming like God. The God image is not in the corporeal man, but in the anima rationalis, the possession of which distinguishes man from animals. “The God-image is within, not in the body … Where the understanding is, where the mind is, where the power of investigating truth is, there God has his image.” Therefore we should remind ourselves, says Augustine, that we are fashioned after the image of God nowhere save in the understanding: “ … but where man knows himself to be made after the image of God, there he knows there is something more in him than is given to the beasts.” From this it is clear that the God-image is, so to speak, identical with the anima rationalis. AION 39
The God-image in man was not destroyed by the Fall but was only damaged and corrupted (“deformed”), and can be restored through God’s grace. The scope of the integration is suggested by the decensus ad inferos, the descent of Christ’s soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. St. Augustine says: “Therefore our end must be our perfection, but our perfection is Christ,” since his is the perfect God-image. AION 39
The God-image in man that was damaged by the first sin can be “reformed” with the help of God, in accordance with Romans 12:2: “And be not conformed to this world, but be transformed by the renewal of your mind, that you may prove what is … the will of God” (RSV). The totality images which the unconscious produces in the course of an individuation process are similar “reformations” of an a priori archetype (the mandala). As I have already emphasized, the spontaneous symbols of the self, or of wholeness, cannot in practice be distinguished from a God-image. AION 40
… the “renewal” (reformatio) of the mind is not meant as an actual alteration of consciousness, but rather as the restoration of an original condition, an apocatastasis. As a result of this “anamnesis” the original state of oneness with the God-image is restored. It brings about an integration, a bridging of the split in the personality caused by the instincts striving apart in different and mutually contradictory directions. AION 40
There can be no doubt that the original Christian conception of the imago Dei embodied in Christ meant an all-embracing totality that even includes the animal side of man. Nevertheless the Christ-symbol lacks wholeness in the modern psychological sense, since it does not include the dark side of things but specifically excludes it in the form of a Luciferian opponent. AION 41
It is the same problem as in Job. As the highest value and supreme dominant in the psychic hierarchy, the God-image is immediately related to, or identical with, the self, and everything that happens to the God-image has an effect on the latter. Any uncertainty about the God-image causes a profound uneasiness in the self, for which reason the question is generally ignored because of its painfulness. But that does not mean that it remains unasked in the unconscious. What is more, it is answered by the views and beliefs like materialism, atheism and similar substitutes, which spread like epidemics. They crop up wherever and whenever one waits in vain for legitimate answer. The ersatz product represses the real question into the unconscious and destroys the continuity if historical tradition which is the hallmark

of civilization. The result is bewilderment and confusion. AION 109
… the destruction of the God-image is followed by the annulment of the human personality. Materialistic atheism with its utopian chimeras forms the religion of all those rationalistic movements which delegate the freedom of personality to the masses and thereby extinguish it. The advocates of Christianity squander their energies in the mere preservation of what has come down to them, with no thought of building on to their house and making it roomier. Stagnation in these matters is threatened in the long run with a lethal end. AION 109
(The) theoria and the Arcanum in matter are both called veritas. This truth "shines" in us, but it is not of us: it "is to be sought not in us, but in the image of God which is in us." Dorn thus equates the transcendent center in man with the God-image. This identification makes it clear why the alchemical symbols for wholeness apply as much to the Arcanum in man as to the Deity. Aion 171
The God-image is not something invented; it is an experience that comes upon man spontaneously – as anyone can see for himself unless he is blinded to the truth by theories and prejudices. The unconscious God-image can therefore alter the state of consciousness, just as the later modify the God-image once it has become conscious. Aion 194

David Markham (2013-05-03 10:11:40)
And now I am more confused! I had thought that I settled this in my mind but met someone and fell in love with her and it has been like an Angel came to save me from myself, Now I am having to reevaluate and start over!

Life wants to be Real……. **(2013-05-03 05:55)**

"Life wants to be real. If you love life you want to live really, not as a mere promise hovering above things. Life inevitably leads down into reality.

Life is of the nature of water: it always seeks the deepest place, which is always below in the darkness and heaviness of the earth." Carl Jung

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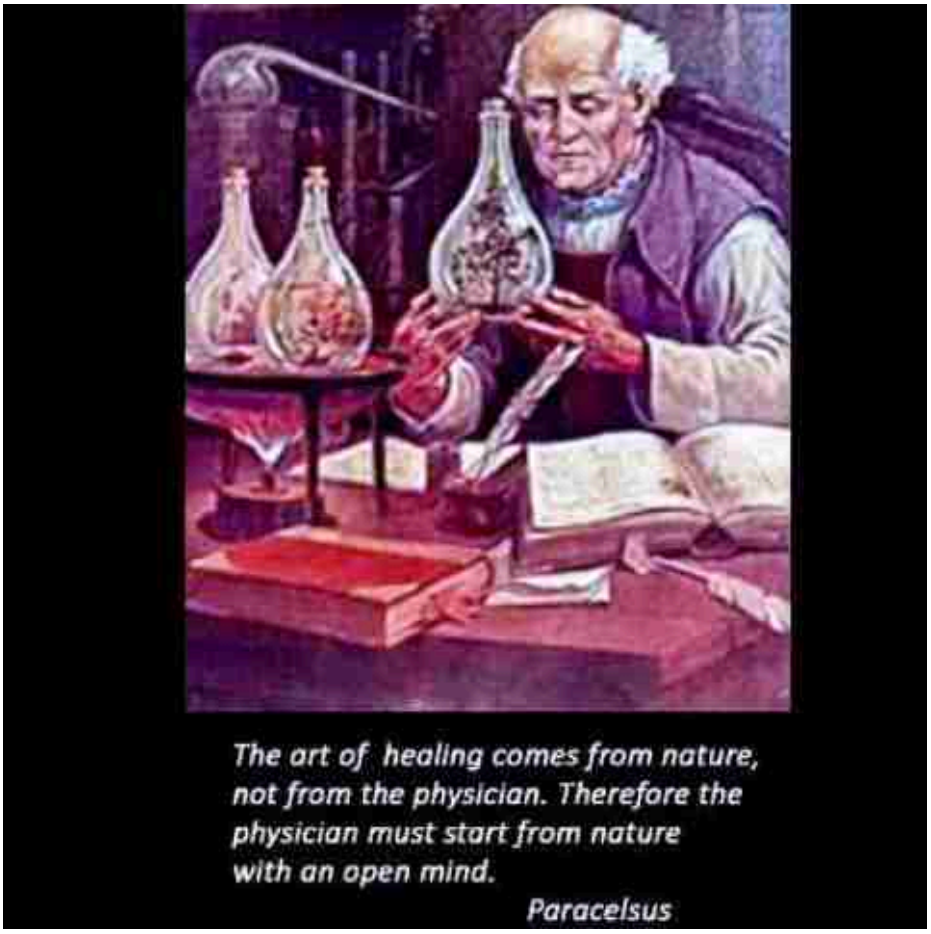
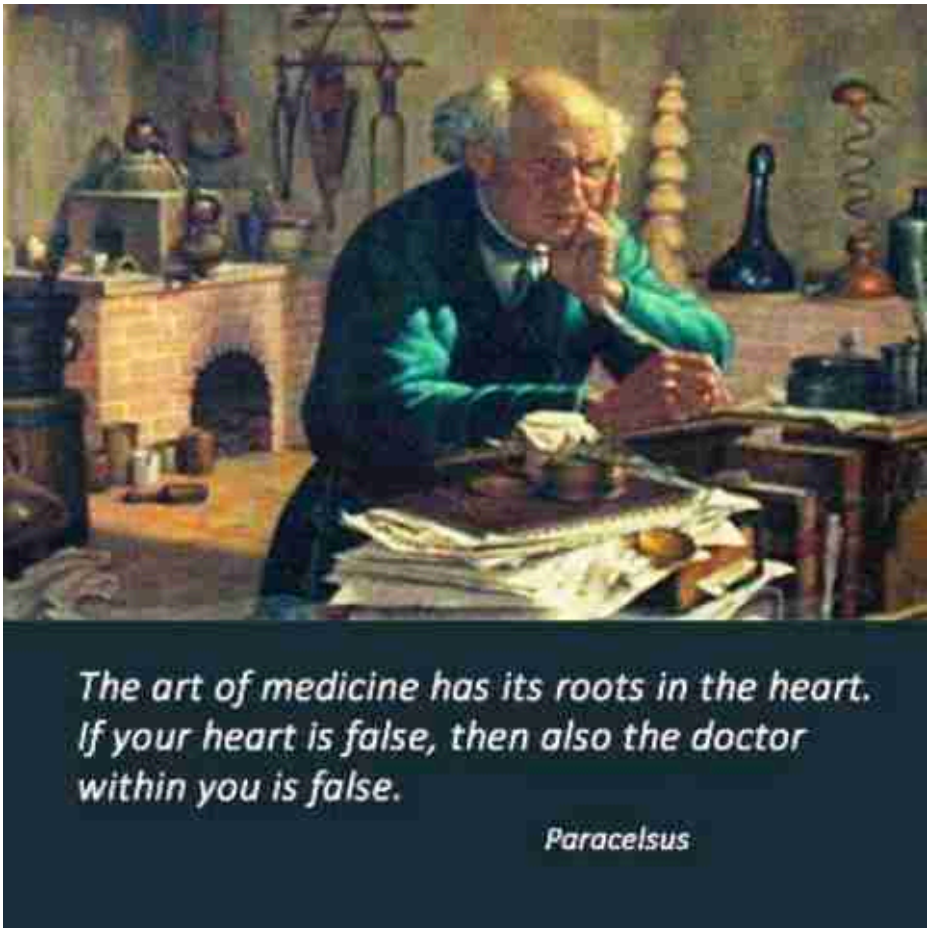
Paracelsus Quotations **(2013-05-04 04:36)**



Paracelsus Quotations:
He who is born in imagination discovers the latent forces of Nature. . . . Besides the stars that are established, there is yet another – Imagination – that begets a new star and a new heaven.
He who knows nothing, loves nothing.
He who can do nothing understands nothing.
He who understands nothing is worthless.
I wonder how the high colleges managed to produce so many high asses.
Man is a microcosm, or a little world, because he is an extract from all the stars and planets of the whole firmament,

from the earth and the elements; and so he is their quintessence.
Medicine is not merely a science but an art. The character of the physician may act more powerfully upon the patient than the drugs employed.
Medicine is not only a science; it is also an art. It does not consist of compounding pills and plasters; it deals with the very processes of life, which must be understood before they may be guided.
Once a disease has entered the body, all parts which are healthy must fight it: not one alone, but all. Because a disease might mean their common death. Nature knows this; and Nature attacks the disease with whatever help she can muster.
Poison is in everything, and no thing is without poison. The dosage makes it either a poison or a remedy.
That which the dream shows is the shadow of such wisdom as exists in man, even if during his waking state he may know nothing about it... We do not know it because we are fooling away our time with outward and perishing things, and are asleep in regard to that which is real within ourselves.
The art of healing comes from nature, not from the physician. Therefore the physician must start from nature, with an open mind.
The human spirit is so great a thing that no man can express it; could we rightly comprehend the mind of man nothing would be impossible to us upon the earth.
The physician is only the servant of nature, not her master. Therefore, it behooves medicine to follow the will of nature.



The realms of nature are the letters, and man is the word that is composed of these letters.
The universities do not teach all things, so a doctor must seek out old wives, gipsies, sorcerers, wandering tribes, old robbers, and such outlaws and take lessons from them.
Thoughts are free and are subject to no rule. On them rests the freedom of man, and they tower above the light of nature.
Thoughts give birth to a creative force that is neither elemental nor sidereal. Thoughts create a new heaven, a new firmament, a new source of energy, from which new arts flow. When a man undertakes to create something, he establishes a new heaven, as it were and from it the work that he desires to create flows into him. For such is the immensity of man that he is greater than heaven and earth.
Why do you call me a Medical Luther? . . . I leave it to Luther to defend what he says, and I will be responsible for what I say. That which you wish to Luther, you wish also to me: you wish us both in the fire

Carl Jung on Death **(2013-05-05 05:46)**

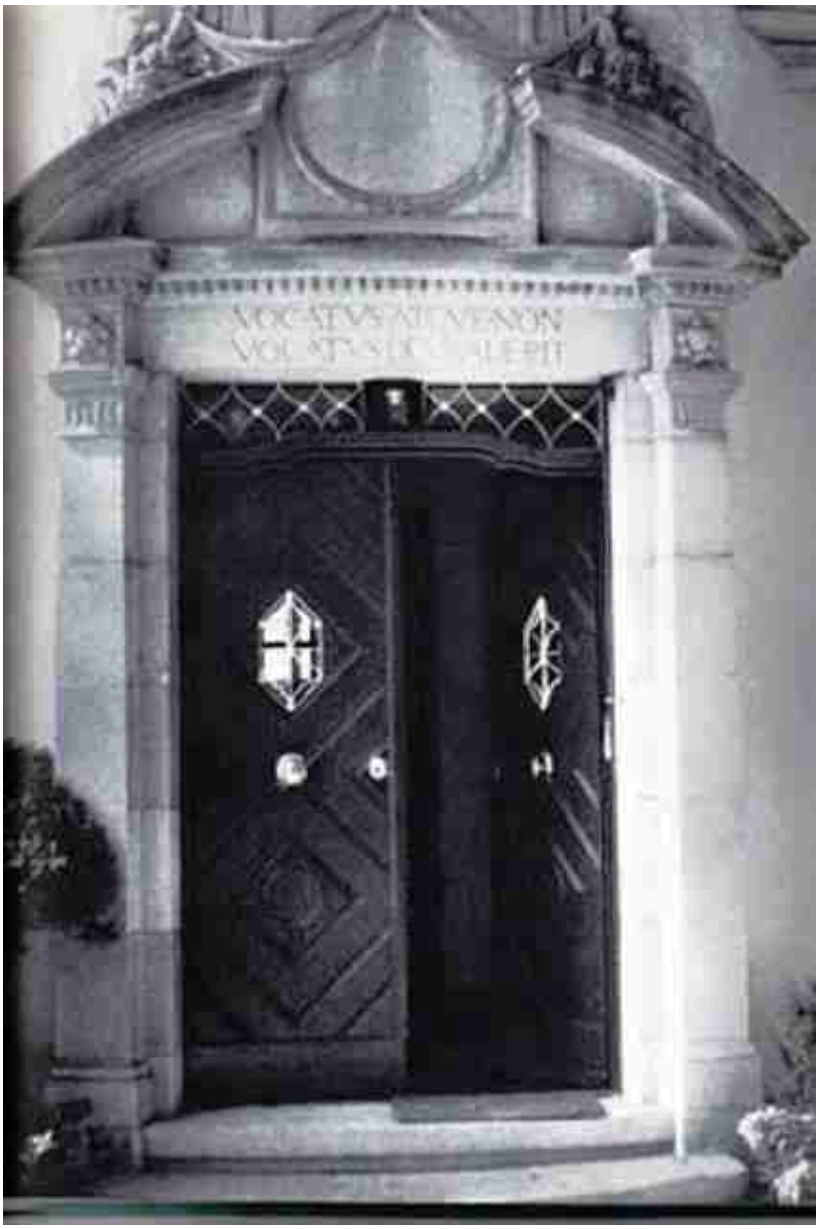
Carl Jung on Death
“We are so convinced that death is simply the end of a process that it does not ordinarily occur to us to conceive of death as a goal and a fulfillment.”
“It would seem to be more in accord with the collective psyche of humanity to regard death as the fulfillment of life’s meaning and as its goal in the truest sense, instead of a meaningless cessation.”
“Death is the hardest thing from the outside and as long as we are outside of it. But once inside you taste of such completeness and peace and fulfillment that you don’t want to return.”
“…death appears as a joyful event. In light of eternity, it is a wedding…The soul attains, as it were, its missing half, it achieves wholeness.

“What happens after death is so unspeakably glorious that our imagination and our feelings ado not suffice to form even an approximate conception of it.”
”Shrinking away from death is something unhealthy and abnormal which robs the second half of life of its purpose.”
”We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end. You are not forced to live eternally; but you can also die, since there is a will in you for both. Life and death must strike a balance in your existence. Today’s men need a large slice of death, since too much incorrectness lives in them, and too much correctness died in them. What stays in balance is correct, what disturbs balance is incorrect. But if balance has been attained, then that which preserves it is incorrect and that which disturbs it is correct. Balance is at once life and death. For the completion of life a balance with death is fitting. If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death!”
”Joy at the smallest things comes to you only when you have accepted death. But if you look out greedily for all that you could still live, then nothing is great enough for your pleasure, and the smallest things that continue to surround you are no longer a joy. Therefore I behold death, since it teaches me how to live. If you accept death, it is altogether like a frosty night and an anxious misgiving, but a frosty night in a vineyard full of sweet grapes. You will soon take pleasure in your wealth. Death ripens. One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being.”

Susan Scott (2013-05-06 03:12:10)
Thank you so much! This is beautiful.

RevDrTerrence McGillicuddy (2013-05-09 09:39:33)
”We shall pass from life to life in the twinkling of an eye”

”Called or not called, the god will be there” **(2013-05-10 04:52)**

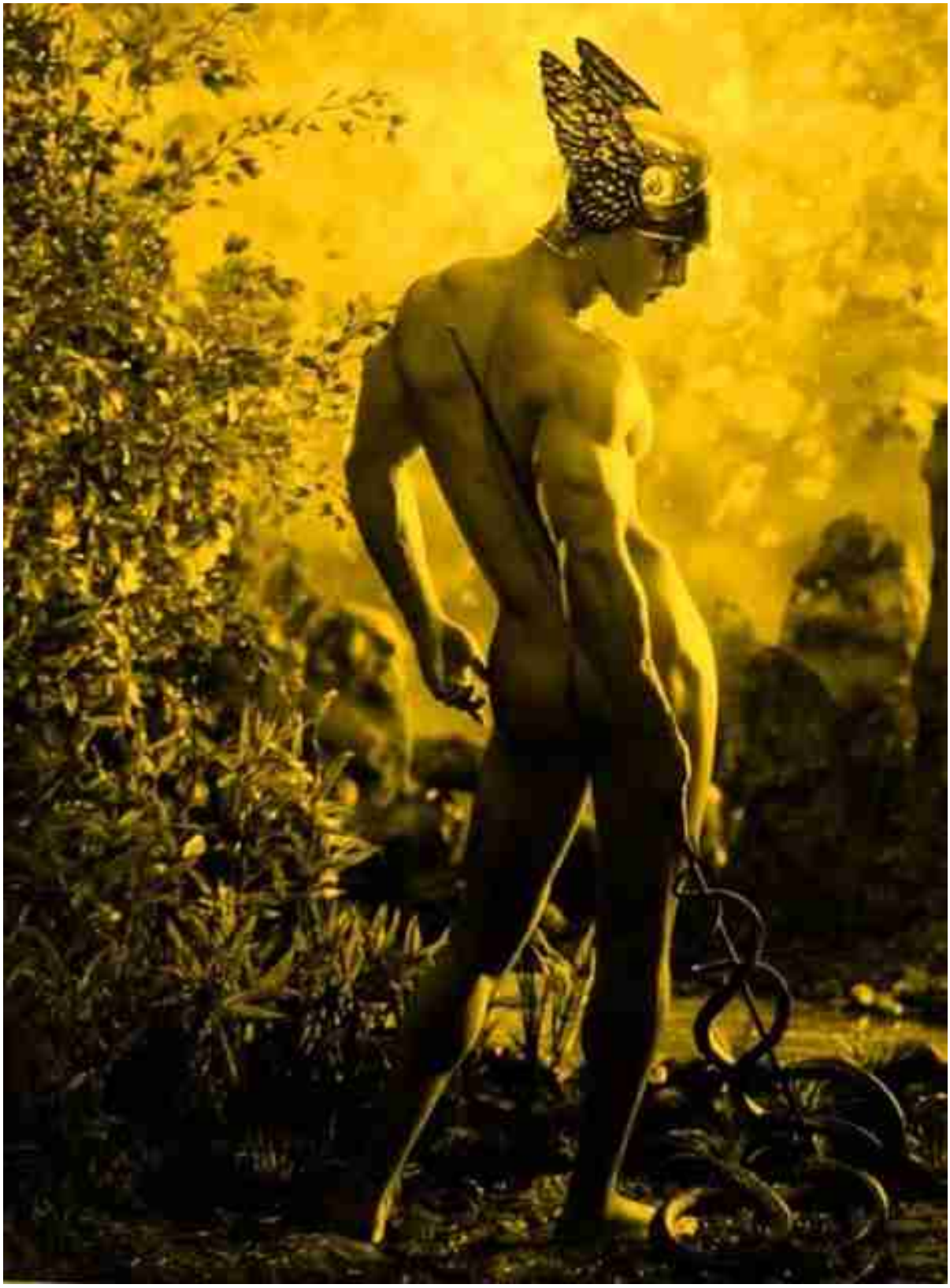


Jung carved a Latin inscription above the door of his house in Kusnacht, Switzerland: ”VOCATUS ATQUE NON VOCATUS DEUS ADERIT.” In English translation, the inscription reads: ”Called or not called, the god will be there.”

1344

Aniela Jaffe says: ”It is the answer the Delphic Oracle gave the Lacedemonians when they were planning a war against Athens” (1979: 136).
In a letter of November 19, 1960, Jung explains the inscription:
By the way, you seek the enigmatic oracle Vocatus atque non vocatus deus aderit in vain in Delphi: it is cut in stone over the door of my house in Kusnacht near Zurich and otherwise found in Erasmus’s collection of Adagia (XVIth cent.). [Jung had acquired a copy of the 1563 edition of Erasmus’s Collectaneas adagiorum, a compilation of analects from classical authors, when he was 19 years old.]
It is a Delphic oracle though. It says: yes, the god will be on the spot, but in what form and to what purpose?
I have put the inscription there to remind my patients and myself: Timor dei initium sapiente [”The fear of the Lord is the beginning of wisdom.”]
Here another not less important road begins, not the approach to ”Christianity” but to God himself and this seems to be the ultimate question. (1975: 611)
http://www.jungnewyork.com/photo _vocatus.shtml

Mercurius is the Logos become world..... **(2013-05-10 05:04)**



Our Mercurius is therefore that same [Microcosm], who contains within him the perfections, virtues, and powers of Sol [in the dual sense of sun and gold], and who goes through the streets [vicos] and houses of all the planets, and

in his regeneration has obtained the power of Above and Below, wherefore he is to be likened to their marriage, as is evident from the white [yin/soul] and the red [yang/ spirit; my brackets] that are conjoined in him. The sages have affirmed in their wisdom that all creatures are to be brought to one united substance. Gerhard Dorn

Transcendental Mercury:

Reason is the bound or outward circumference of Energy.

–William Blake, The Marriage of Heaven and Hell.

Mercurius is the Logos become world … [He] truly consists of the most extreme opposites; on the one hand he is undoubtedly akin to the godhead, on the other he is found in sewers. –Carl Jung, The Spirit Mercurius.

Keynote phrases for Mercury:

•The animating energy behind forms of communication.

•Traditionally, Mercury is hermaphroditic and contains qualities that derive from active (yang) and receptive (yin) energies. Mercury unites these opposing tendencies, especially in the role of transmitting (yang) and receiving (yin) information.

•Cognitive functions that determine communication and more advanced intellectual abilities.

•Intellectual (rather than philosophic [Jupiter] or divinely intuited [Uranus]) communication.

•The ability to learn and refine skills.

•Education, especially elementary education.

•The “automatic pilot” aspect of cognitive experience, especially concerning the performance of tasks that rely on the smooth functioning of previously learned motor skills.

•Physiological structures in the brain and nervous system that facilitate communication.

•In Indian astrology, Mercury corresponds to “matters pertaining to learning.”27

•The yin and yang functions of reception, comprehension, and expression of information.

•Everything that facilitates communication and that leads to an understanding of the self- and soul experience

http://www.dominantstar.com/tmerc.htm

Carl Jung on.....Death **(2013-05-10 05:32)**

Carl Jung on Death
“We are so convinced that death is simply the end of a process that it does not ordinarily occur to us to conceive of death as a goal and a fulfillment.”
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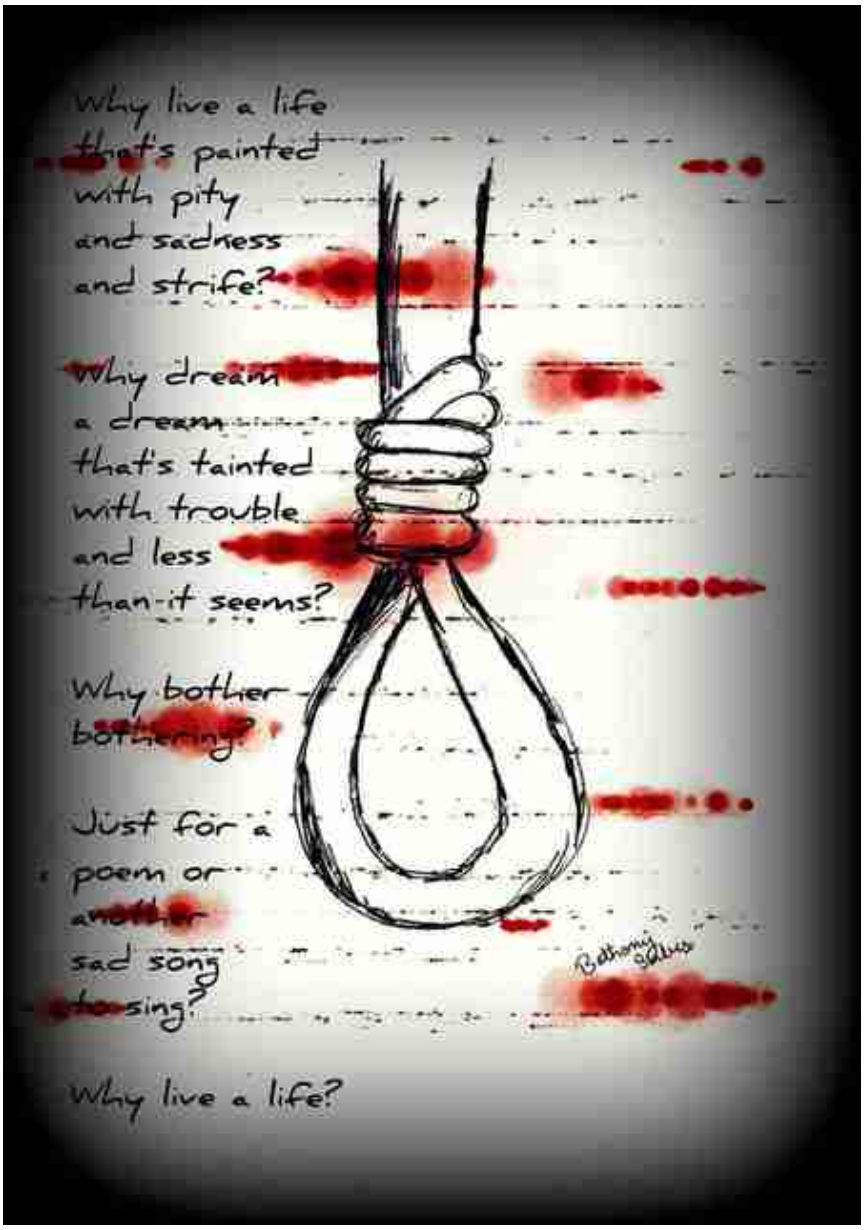
Carl Jung's views on Suicide **(2013-05-11 06:32)**



Carl Jung on Suicide:
"It isn't possible to kill part of your "self" unless you kill yourself first. If you ruin your conscious personality, the

so-called ego-personality, you deprive the self of its real goal, namely to become real itself. The goal of life is the realization of the self. If you kill yourself you abolish that will of the self to become real, but it may arrest your personal development inasmuch it is not explained. You ought to realize that suicide is murder, since after suicide there remains a corpse exactly as with any ordinary murder. Only it is yourself that has been killed." (Jung, 1975, p.25)

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"The idea of suicide, understandable as it is, does not seem commendable to me. We live in order to gain the greatest possible amount of spiritual development and self-awareness. As long as life is possible, even if only in a minimal degree, you should hang onto it, in order to scoop it up for the purpose of conscious development. To interrupt life before its time is to bring to a standstill an experiment which we have not set up. We have found ourselves in the midst of it and must carry it through to the end." (Jung, 1973, p. 434)

"It is really a question whether a person affected by such a terrible illness should or may end her life. It is my attitude in such cases not to interfere. I would let things happen as they were so, because I'm convinced that if anybody has it in himself to commit suicide, then practically the whole of his being is going that way. I have seen cases where it would have been something short of criminal to hinder the people because according to all rules it was in accordance with the tendency of their unconscious and thus the basic thing. So I think nothing is really gained by interfering with such an issue. It is presumably to be left to the free choice of the individual. Anything that seems to be wrong to us can be right under certain circumstances over which we have no control and then end of which we do not understand. If Kristine Mann had committed suicide under the stress of unbearable pain, I should have thought that this was the right thing. As it was not the case, I think it was in her stars to undergo such a cruel agony for reasons that escape out understanding. Our life is not made entirely by ourselves. The main bulk of it is brought into existence out of sources that are hidden to us. Even complexes can start a century or more before a man is born. There is something like karma." (Jung, 1973, pp. 435-436)

"The reason for such an "unreasonable" attitude with me is that I am not at all sure what will happen to me after death. I have good reasons to assume that things are not finished with death. Life seems to be an interlude in a long story." (Jung, 1975, p. 279)

"Statistics show a rise in the frequency of mental depression in men about forty. In women the neurotic difficulties generally begin somewhat earlier. We see that in this phase of life - between thirty-five and forty - an important change in the human psyche is in preparation. At first it is not a conscious and striking change; it is rather a matter of indirect signs of a change which seems to take its rise in the unconscious. Often it is something like a slow change in a person's character; in another case certain traits may come to light which had disappeared since childhood; or again, one's previous inclinations and interests begin to weaken and others take their place. Conversely – and this happens very frequently - one's cherished convictions and principles, especially the moral ones, begin to harden and to grow increasingly rigid until, somewhere around the age of fifty, a period of intolerance and fanaticism is reached. It is as if the existence of these principles were endangered and it were therefore necessary to emphasize them all the more. (CW 8, para. 773)

"The catastrophe can, however, also be subjective and take the form of a nervous breakdown. This invariably happens when the influence of the unconscious finally paralyzes all conscious action. The demands of the unconscious then force themselves imperiously on consciousness and bring about a disastrous split which shows itself in one of two ways : either the subject no longer knows what he really wants and nothing interests him, or he wants too much at once and has too many interests, but in impossible things. The suppression of infantile and primitive demands for cultural reasons easily leads to a neurosis or to the abuse of narcotics such as alcohol, morphine, cocaine, etc. In more extreme cases the split ends in suicide." (CW 6 : 573)

"Freud's approach is not always mistaken, however, for consciousness is not always firmly established. This presupposes a good deal of experience of life and a certain amount of maturity. Young people, who are very far from knowing who they really are, would run a great risk if they obscured their knowledge of themselves still further by letting the "dark night of the soul" pour into their immature, labile consciousness. Here a certain depreciation of the unconscious is justified. Experience has convinced me that there are not only different temperaments ("type"), but different stages of psychological development, so that one can well say that there is an essential difference between the psychology of the first and second half of life. Here again I differ from the others in maintaining that the same psychological criteria are not applicable to the different stages of life."(CW 4, para. 762)

“We are greatly mistaken if we think that the unconscious is something harmless that could be made into an object of entertainment, a parlor game. Certainly the unconscious is not always and in all circumstances dangerous, but as soon as a neurosis is present it is a sign of a special heaping up of energy in the unconscious, like a charge that may explode. Here caution is indicated. One never knows what one may be releasing when one begins to analyze dreams. Something deeply buried and invisible may thereby be set in motion, very probably something that would have come to light sooner or later anyway – but, again, it might not. It is as if one were digging an artesian well and ran the risk of stumbling on a volcano. When neurotic symptoms are present one must proceed very carefully. But there are cases of people, apparently quite normal, showing no especial neurotic symptoms –they may themselves be doctors and educators – priding themselves on their normality, models of good upbringing, with exceptionally normal views and habits of life, yet whose normality is an artificial compensation for a latent psychosis. They themselves suspect nothing of their condition. Their suspicions may perhaps find only an indirect expression in the fact that they are particularly interested in psychology and psychiatry, and are attracted to those things as a moth to the light. But since the analytical technique activates the unconscious and brings it to the fore, in these cases the healthful compensation is destroyed, the unconscious breaks forth in the form of uncontrollable fantasies, and overwrought state which may, in certain circumstances, lead to mental disorder and possibly even to suicide. Unfortunately these latent psychoses are not so very uncommon.” CW 7 Page 192.

”Although it in the great majority of cases compensation aims at establishing a normal psychological balance and thus appears as a kind of self-regulation of the psychic system, one must not forget that under certain circumstances and in certain cases (for instance, in the latent psychoses) compensation may lead to a fatal outcome owing to the preponderance of destructive tendencies. The result to suicide or some other abnormal action, apparently preordained in the life-pattern of certain hereditary tainted individuals.” CW 8 : 547

“…..The vast majority of mental illnesses (except those of a directly organic nature) are due to a disintegration of consciousness caused by the irresistible invasion of unconscious contents. Accordingly, we must know where we can intervene without the risk of harm. Even if no danger threatens from this side, we are still not exempt from certain hazards. One of the commonest consequences of preoccupation with unconscious contents is the development of what Freud called “the transference.” Strictly speaking, transference is the projection of unconscious contents upon the person analyzing the unconscious. The term “transference,” however, is used in a much wider sense and embraces all the exceedingly complex processes which bind the patient to the analyst. This bond can turn into an extremely unpleasant obstacle if inexpertly handled. There are cases where it has even led to suicide. One of the main reasons for this is the coming to consciousness of certain unconscious contents which throw a new and disturbing light on the family situation. Things may come up that transform the patient’s love and trust in his parents into resistance and hatred. He then finds himself in an intolerable state of isolation, and will cling desperately to the analyst as his last remaining link with the world. If at this critical juncture the analyst, through some technical blunder, snaps even this link, it can lead straight to suicide.” (CW 17para. 260)

“Generally speaking, therefore, an unconscious secret is more injurious than a conscious one. I have seen many patients who, as a result of difficult circumstances that might well have driven weaker natures to suicide, sometimes developed a suicidal tendency but, because of their inherent reasonableness, prevented it from becoming conscious and in this way generated an unconscious suicide-complex. This unconscious urge to suicide then engineered all kinds of dangerous accidents – as, for instance, a sudden attack of giddiness on some exposed place, hesitation in front of a motor-car, mistaking corrosive sublimate for cough mixture, a sudden zest for dangerous acrobatics, and so forth. When it was possible to make the suicidal leaning conscious in these cases, common sense could intervene as a salutary check: the patients could then consciously recognize and avoid the situations that tempted them to self-destruction.” (CW 16 : 128)

”These peculiarities plainly reveal the qualities of the autonomous complex. It creates a disturbance in the readiness to react, either inhibiting the answer or causing an undue delay, or it produces an unsuitable reaction, and afterwards often suppresses the memory of the answer. It interferes with the conscious will and disturbs its intentions. This is why we call it autonomous. If we subject a neuroticor an insane person to this experiment, we find that the complexes which disturb the reactions are at the same time essential components of the psychic disturbance. They cause not only the disturbances of reaction but also the symptoms. I have seen cases where certain stimulus-words were followed by strange and apparently nonsensical answers, by words that come out of the test-person’s mouth

quite unexpectedly, as though a strange being had spoken through him. These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. In short, they behave in such a way that the primitive theory of spirits strikes one as being an uncommonly apt formulation for them." (CW 8, para. 593)

"The feeling-tone is an affective state accompanied by somatic innervations. The ego is the psychological expression of the firmly associated combination of all bodily sensations. One's own personality is therefore the firmest and strongest complex, and (good health permitting) it weathers all psychological storms. It is for this reason that the ideas which directly concern our own persons are always the most stable, and to us the most interesting; we could also express this by saying that they possess the strongest attention-tone." (CW 3, para.83)

"This perseveration of the affect, coupled with great intensity of feeling, is one of the reasons for a corresponding increase in the richness of associations. Hence large complexes are always strongly feeling-toned and, conversely, strong affects always leave behind very large complexes. This is due simply to the fact that on the one hand large complexes include numerous somatic innervations, while on the other hand strong affects constellate a great many associations because of their powerful and persistent stimulation of the body." (CW 3, para.87)

"In this case and at this moment the ability to "let go" is of decisive importance. But since everything passes, the moment may come when the relinquished ego must be reinstated in its function. Letting go gives the unconscious the opportunity it has been waiting for. But since it consists of opposites – day and night, bright and dark, positive and negative – and is good and evil and therefore ambivalent, the moment will infallibly come when the individual, like the exemplary Job, must hold fast so as not to be thrown catastrophically off balance – when the wave rebounds. The holding fast can be achieved only by conscious will, i.e., by the ego, but one which, as we see here, is nonetheless relative. Relative, too, is the gain won by integrating the unconscious. We add to ourselves a bright and a dark, and more light means more night. The urge of the consciousness towards wider horizons, however, cannot be stopped; they must needs extend the scope of the personality, if they are not to shatter it. (CW 9i, para. 563)

".....(O blessed Nature, blessed are thy works, for that thou makest the imperfect to be perfect through the true putrefaction, which is dark and lack. Afterwards, thou makest new and multitudinous things to grow, causing with thy verdure the many colors to appear.) It is not immediately apparent why this dark state deserves special praise, since the nigredo is universally held to be of a somber and melancholy humor reminiscent of death and the grave. But the fact that medieval alchemy had connections with the mysticism of the age, or rather was itself a form of mysticism, allows us to adduce as a parallel to thenigredo the writings of St. John of the Cross concerning the "dark night." This author conceives the "spiritual night" of the soul as a supremely positive state, in which the invisible – and therefore dark –radiance of God comes to pierce and purify the soul." (CW 16, para.479)

http://www.nautis.com/2006/04/jungs-statements-about-suicide/

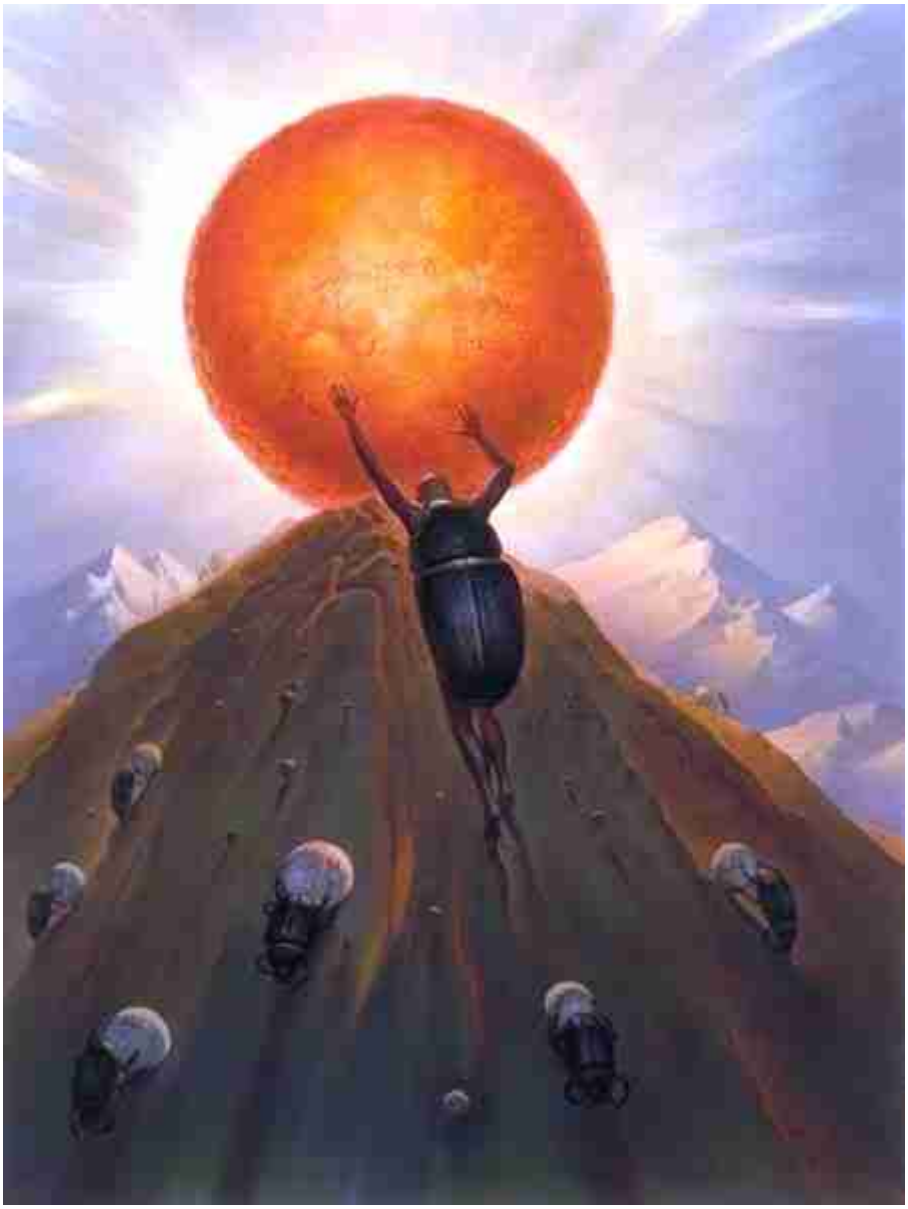
My soul you-are you there? **(2013-05-14 05:04)**

My soul you-are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again.
Should I tell you everything I have seen, experienced, and drunk in? Or do you not want to hear about all the noise of life and the world? But one thing you must know: the one thing I have learned is that one must live this life. This life is the way, the long sought-after way to the unfathomable, which we call divine.
There is no other way, all other ways are false paths. I found the right way, it led me to you, to my soul. I return, tempered and purified. Do you still know me? How long the separation lasted! Everything has become so different. And how did I find you?
How strange my journey was! What words should I use to tell you on what twisted paths a good star has guided me to you? Give me your hand, my almost forgotten soul. How warm the joy at seeing you again, you long is avowed soul. Life has led me back to you. Let us thank the life I have lived for all the happy and all the sad hours, for every joy, for every sadness. My soul, my journey should continue with you. I will wander with you and ascend to my solitude."
Carl Jung; Red Book

Set up no stone to his memory. **(2013-05-14 05:12)**

Set up no stone to his memory.
Just let the rose bloom each year for his sake.
For it is Orpheus. His metamorphosis
in this one and in this. We should not trouble
about other names. Once and for all
it's Orpheus when there's singing. He comes and goes.
Is it not much already if at times
he overstays for a few days the bowl of roses?
O how he has to vanish, for you to grasp it!
Though he himself take fright at vanishing.
Even while his word transcends the being-here,
he's there already where you do not follow.
The lyre's lattice does not snare his hands.
And he obeys, while yet he oversteps. Ranier Rilke

Carl Jung on the Scarab **(2013-05-14 05:20)**



What shall I do this whole long morning? I do not understand how Ammonius could have endured this life for even a year. I go back and forth on the dried-up river bed and finally sit down on a boulder. Before me there are a few yellow grasses. Over there a small dark beetle is crawling along, pushing a ball in front of it-a scarab. 61 You dear little

animal, are you still toiling away in order to live your beautiful myth? How seriously and undiscouraged it works! If only you had a notion that you are performing an old myth, you would probably renounce your fantasies as we men have also given up playing at mythology.
The unreality nauseates one. What I say sounds very odd in this place, and the good Ammonious would certainly not agree with it. What am I actually doing here? No, I don't want to condemn him in advance, since I still haven't really understood what he actually means. He has a right to be heard. By the way, I thought differently yesterday. I was even very thankful to him that he wanted to teach me. But I'm being critical once again, and superior, and may well learn nothing. His thoughts are not
that bad at all; they are even good. I don't know why I always want to put the man down.
Dear beetle, where have you gone? I can no longer see you. Oh, you're already over there with your mythical ball. These little animals stick to things, quite unlike us-no doubt, no change of mind, no hesitation. Is this so because they live their myth?
D ear scarab, my father, I honor you, blessed be your work-in eternity-Amen.
What nonsense am I talking? I'm worshiping an animal that must be because of the desert. It seems absolutely to demand prayers. Carl Jung; Red Book.
In Synchronicity as a Principle of Acausal Connection (1952), Jung wrote:
"The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises
the rejuvenated sun into the morning sky" (CW 8, §843). Red Book; Footnote 62.

It shall bruise your head, and you shall bruise his heel **(2013-05-14 05:28)**

And the LORD God said to the woman, What is this that you have done? And the woman said, The serpent beguiled me, and I did eat. And the LORD God said to the serpent, Because you have done this, you are cursed above all cattle, and above every beast of the field; on your belly shall you go, and dust shall you eat all the days of your life: And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel. Genesis 3:15

Iz: ”No stronger being has ever cut me down, no monster has ever resisted my strength. But your poison, worm, which you have placed in my way has lamed me to the marrow. Your magical poison is stronger than the army of Tiamat.” (He lies as if paralyzed, stretched out on the ground.) ”You Gods, help, here lies your son, cut down by the invisible serpent’s bite in his heel. oh, if only I had crushed you when I saw you, and never heard your words.” Carl Jung; Red Book.

So the path of my life led me beyond the rejected opposites, united in smooth and-alas!-extremely painful sides of the way which lay before me. I stepped on them but they burned and froze my soles. And thus I reached the other side. But the poison of the serpent, whose head you crush, enters you through

the wound in your heel; and thus the serpent becomes more dangerous than it was before. Since whatever I reject is nevertheless in my nature. I thought it was without, and so I believed that I could destroy it. But it resides in me and has only assumed a passing outer form and stepped toward me. I destroyed its form and believed that I was a conqueror. But I have not yet overcome myself. Carl Jung, Red Book

A God who looks like the sun does not hunt worms. But the worm aims at the heel of the Powerful One and will prepare him for the descent that he needs. His power is great and blind. He is marvelous to look at and frightening. But the serpent finds its spot. A little poison and the great one falls. The words of the one who rises have no sound and taste bitter. It is not a sweet poison, but one that is fatal for all Gods. Carl Jung; Red Book

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. They perished in the over bright day and have become dark men, since their eyes have been blinded. Now they go around like shadows and speak of the light but see little. But their God is in everything that they do not see: He is in the dark Western lands and he sharpens seeing eyes and he assists those cooking the poison and he guides serpents to the heels of the blind perpetrators. Therefore, if you are clever, take the God with you, then you know where he is. If you do not have him with you in the Western lands, he will come running to you in the night with clanking armor and a crushing battle axe. If you do not have him with you in the land of the dawn, then you will step unawares on the divine worm who awaits your unsuspecting heel.

The serpent now became angry and tried to bite my heart, but my secret armor broke her poisonous fang. She drew back astonished and said hissing:

”You actually behave as if you were unfathomable.”

I: ”That’s because I have studied the art of stepping from the left foot onto the right and vice versa, which others have done unthinkingly from time immemorial.” Carl Jung; Red Book

But it is the unacceptable, the awfully repulsive, that which I have forever rejected that rises in me. For if the wretchedness and poverty of this life ends, another life begins in what is opposed to me. This is opposed to such an extent that I cannot conceive it. For it is opposed not according to the laws of reason, but thoroughly and according to its own nature. Yes, it is not only opposed, but repulsive, invisibly and cruelly repulsive, something that takes my breath away, that drains the power from my muscles, that confuses my senses, stings me poisonously from behind in the heel, and always strikes just where I did not suspect I possessed a vulnerable spot. Carl Jung; Red Book

In Transformation and Symbols of the Libido (1912), Jung commented on the motif of the wounded heel (CW B, §461). Red Book; Footnote 78.

Carl Jung on ”Shame” in The Red Book. [Anthology] **(2013-05-14 05:34)**

”Shame is a soul eating emotion.” — C.G. Jung
Carl Jung on Shame [Excerpts from The Red Book.]

Just as my thinking is the son of fore thinking, so is my pleasure the daughter of love, of the innocent and conceiving mother of God. Aside from Christ Mary gave birth to Salome. Therefore Christ in the gospel of the Egyptians says to Salome: "Eat every herb, but do not eat the bitter." And when Salome wanted to know, Christ spoke to her: "If you crush the covering of shame, and when the two become one, and the male with the female, neither male nor female." Carl Jung; Red Book

The gospel of the Egyptians is one of the apocryphal gospels that features a dialogue between Christ and Salome. Christ states that he has come to undo the work of the female, namely; lust, birth, and decay: To Salome's question of how long shall death prevail, Christ answered, as long as women bear children. Here, Jung is referring to the following passage: "she said, 'Then I have done well in not giving birth,' imagining that it is not permitted to bear children; the Lord answered, 'Eat of every herb, but the bitter one eat not.' " The dialogue continues: "When Salome asked when it shall be made known the Lord said, 'When you tread under foot the covering of shame and when out of two is made one, and the male with the female, neither male nor female' "(The Apocryphal New Testament, ed.]. Red Book; Footnote 202.

But still she lies there, crying-yet what if she were real? Then she would be worth feeling sorry for, every man would have compassion for her. If she is a decent girl, what must it have cost her to enter into the room of a strange man! And to overcome her shame in this way? Carl Jung; Red Book

At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness / you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung; Red Book.

But the way is my own self my own life founded upon myself The God wants my life. He wants to go with me, sit at the table with me, work with me. Above all he wants to be ever-present. But I'm ashamed of my God. I don't want to be divine but reasonable. The divine appears to me as irrational craziness. I hate it as an absurd disturbance of my meaningful human activity. It seems an unbecoming sickness which has stolen into the regular course of my life. Yes, I even find the divine superfluous. Carl Jung; Red Book

The Draft continues: "The lowest in you is the stone that the builders discarded. It will become the cornerstone. The lowest in you will grow like a grain of rice from dry soil, shooting up from the sand of the most barren desert, and rise and stand very tall. Salvation comes to you from the discarded. Your sun will rise from muddy swamps. Like all others, you are annoyed at the lowest in you because its guise is uglier than the image of yourself that you love. The lowest in you is the most despised and least valued, full of pain and sickness. He is despised so much that one hides one's face from him, that he is held in no respect whatsoever, and it is even said that he does not exist because one is ashamed for his sake and despises oneself In truth, it carries our sickness and is ridden with our pain. We consider him the one who is plagued and punished by God on account of his despicable ugliness. But he is wounded, and exposed to madness, for the sake of our own justice; he is crucified and suppressed for the sake of our own beauty We leave him to punishment and martyrdom that we might have peace. But we will take his sickness upon ourselves, and salvation will come to us through our own wounds" (pp. 407-8). The first lines refer to Psalm 118:22. The passage echoes Isaiah 53, which Jung cited above, p. 229. Red Book; Footnote 204

But I spoke to my serpent: "In truth, my serpent, I didn't know that you are also a teller of fairy tales. So tell me, how should I interpret your fairy tale?"

Serpent: "Imagine that you are the old king and have a son."

I: "Who is the son?"

Serpent: "Well, I thought that you had just spoken of a son who doesn't make you very happy."

I: "What? You don't mean-that I should crown him?"

Serpent: "Yes, who else?"

I: "That's uncanny. But what about the sorceress?"

Serpent: "The sorceress is a motherly woman whose son you should be, since you are a child renewing himself in you."

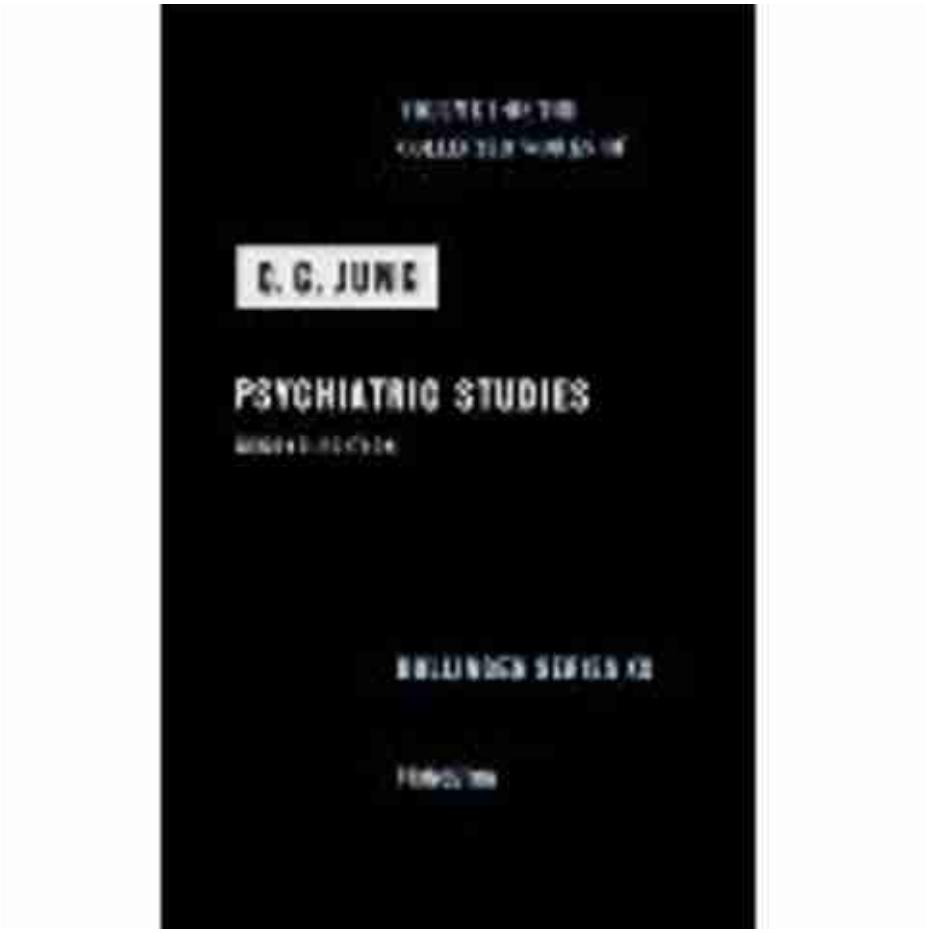
I: "Oh no, will it be impossible for me to be a man?"

Serpent: "Sufficient manhood, and beyond that fullness of childhood. Which is why you need the mother."

I: "I'm ashamed to be a child."

Serpent:: And thus you kill your son. A creator needs the mother, since you are not a woman." Carl Jung; Red Book
But you are shameless in everything where no one sees you. If another said that to you, you would be mortally offended, despite knowing that it is true. You want to reproach others for their failings? So that they better themselves? Yes, confess, have you bettered yourself? From where do you get the right to have opinions of others? What is your opinion about yourself? And what are the good grounds that support it? Your grounds are webs of lies covering a dirty corner. You judge others and charge them with what they should do. You do this because you have no order within yourself because you are unclean. Carl Jung; Red Book
And then-how do you really think? It appears to me that you even think with men, regardless of their human dignity; you dare think by means of them, and use them as figures on your stage, as if they were how you conceive them? Have you ever considered that you thus commit a shameful act of power, as bad as that for which you condemn others, namely that they love their fellow men, as they claim, but in reality exploit them to their own ends. Your sin flourishes in seclusion, but it is no less great, remorseless, and coarse. Carl Jung; Red Book
What is concealed in you I will drag out into the light, shameless one! I will crush your superiority under my feet. Carl Jung; Red Book
I want you to speak about your shame, and that instead of speaking great words, you utter a discordant clamor before those whose respect you wanted to exact. You deserve mockery; not respect.
I will burn out of you the contents of which you were proud, so that you will become empty like a poured-out vessel. You should be proud of nothing more than your emptiness and wretchedness. You should be a vessel of life, so kill your idols. Carl Jung; Red Book.
She whispered with a hesitant voice: "Brimo."
I guess that's what you call her-the old one-which is how it begins-the one who bore the son-the powerful HAP, who grew out of her shame and strove after the wife of Heaven, who arches over earth, for Brimo, above and below, envelops the son. She bears and raises him. Born from below, he fertilizes the Above, since the wife is his mother, and the mother is his wife." Carl Jung; Red Book.
"You are lying, you want to cast suspicion on me, where you are lacking. Those times when you could rob men unpunished are over. Surrender everything that is his sacred inheritance and that you have rapaciously claimed. You have stolen from the vassal and the beggar. God is rich and powerful, you can steal from him. His kingdom knows no loss. Shameful liar, when will you finally stop plaguing and robbing your humanity?" Carl Jung; Red Book.
"I know," I replied, "but no longer is there any unconditional obedience. When will they use their strength for me? They also want me to place mine in their service. What is their payment in kind? That they are tormented? Man suffered agony and the Gods were still not satisfied, but remained insatiable in their devising of new torments. They allowed man to become so blinded that he believed that there were no Gods, and that there was only one God who was a loving father, so that today someone who struggles with the Gods is even thought to be crazy. They have thus prepared this shame too for those who recognize them, out of boundless greed for power, since leading the blind is not easy. They will corrupt even their slaves." Carl Jung; Red Book.

Dr. Jung was a Psychiatrist **(2013-05-15 17:50)**



While there are justifiable reasons to think of Dr. Jung metaphorically as being a: Magician, Shaman, Taoist, Gnostic, Mystic, Alchemist, Astrologer, etc. the fact is that Dr. Jung was first and foremost by profession a Psychiatrist which the first three volumes of his Collected Works bear eloquent testimony too.
Volume 1: Psychiatric Studies
Volume 2: Experimental Researches
Volume 3: The Psychogenesis of Mental Disease
The day in and day out treatment of ordinary living breathing human beings bearing all of the frailties and banalities of human existence was the therapeutic and empirical foundation of the remainder of Dr. Jung's Collected Works.
http://www.scribd.com/doc/124115848/Psychiatric-Studies

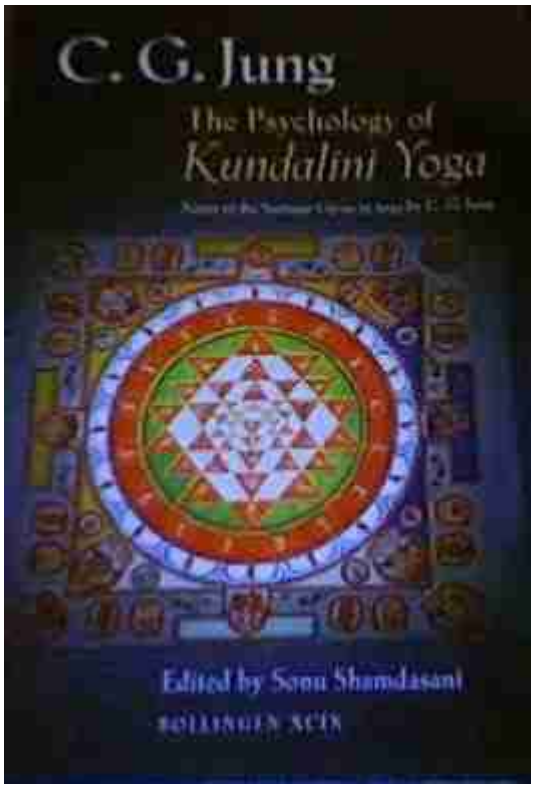
Himalee Abeya (2013-06-06 05:08:29)
This comment has been removed by the author.

Himalee Abeya (2013-06-06 05:10:35)
Nice blog. Its really great job for sharing this info regarding Psychiatrist. I am so impressed by the info that you've in this website. Thanks for your info. Good luck.
Psychiatrist

All haste is of the devil (2013-05-15 17:54)

Reforms by advances, that is, by new methods or gadgets, are of course impressive at first, but in the long run they are dubious and in any case dearly paid for.
They by no means increase the contentment or happiness of people on the whole. Mostly, they are deceptive sweetenings of existence, like speedier communications which unpleasantly accelerate the tempo of life and leave us with less time than ever before. Omnis festinatio ex parte diaboli est all haste is of the devil, as the old masters used to say. Carl Jung; Memories, Dreams and Reflections

Cooking is an anticipation of digestion.... **(2013-05-18 05:47)**



The Kitchen and Kundalini:
Cooking is an anticipation of digestion, a sort of predigestion. For example, in Africa the papaya tree has the very peculiar quality that its fruit and leaves are full of pepsin, the same stuff which is found in the juice of the stomach, the digestive stuff par excellence. The Negroes wrap up their meat for two or three hours in papaya leaves instead of cooking it—it thus becomes partially digested; it is predigested. And so the whole art of cooking is predigestion. We have transferred part of our digestive ability into the kitchen, so the kitchen is the stomach of every house, and the labor of preparing the food is then taken away from our stomachs.

Our mouth is also a predigestive organ, because the saliva contains a digestive substance. The mechanical action of the teeth is predigestive, because we cut up the food, which is what we also do in the kitchen in cutting up the vegetables, and so on. So you could really say that the kitchen is a digestive tract projected from the human body. And it is the alchemistic place where things are transformed.
Therefore maipra would be a center in which substances are digested, transformed. The next thing one would expect would be the transformation shown as completed. As a matter of fact, this center is right below the diaphragm, which marks the dividing line between anvhata and the centers of the abdomen. Carl Jung; Kundalini Yoga

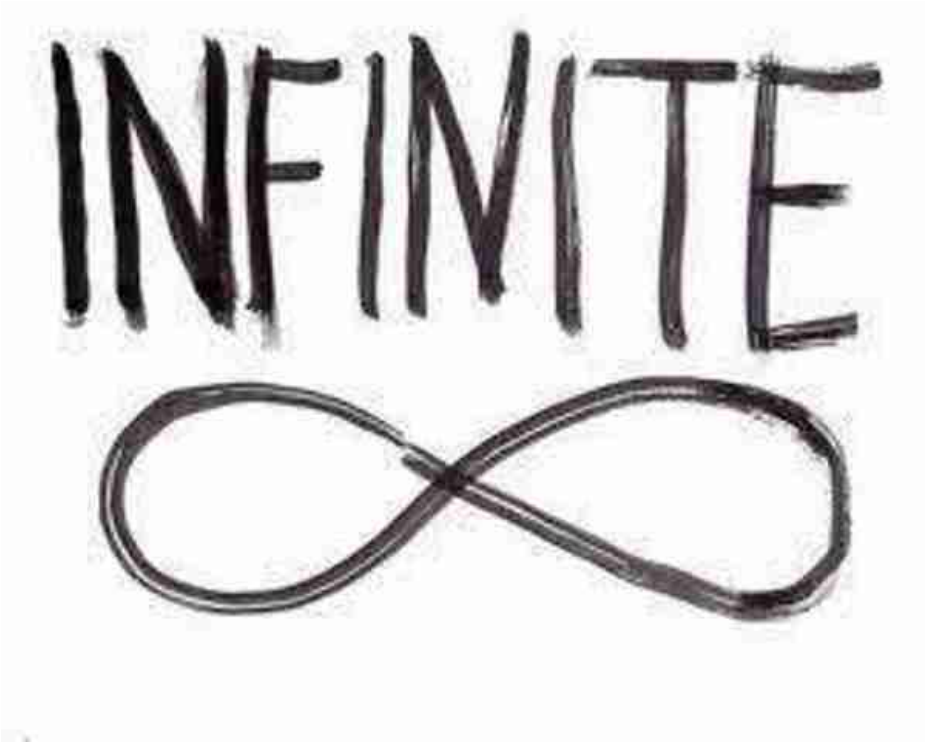
Anahata Heart Chakra - Air Element - Antelope/Gazelle **(2013-05-18 05:53)**

4. Anahata Heart Chakra - Air Element - Antelope/Gazelle
The situation of Earth is released into the Air, disattachment with the Earthly realm. Mindfulness, you are no longer identifying with your emotions and desires.
Individuation! Becoming what is not 'me': The Self, the trans-personal. Where psychic things have their origins. The me is an appendage of the Self. Realizing values. The beginning of Purusha, the essence, the "Self" which pervades the universe.
Individuation means: becoming what is not me, nobody understands what the Self is, because the Self is exactly that which you are not, it is not the me, the me is merely an appendage of the Self.
As Saint Paul said: I live, but not me, Christ (consciousness, Buddha consciousness) lives within me. In which he meant his life became an objective one, not his own, but the life of one that is higher, of the Purusha.
The purusha is identical with the psychic substance of your thoughts and values or feeling. In recognizing feelings and ideas you witness purusha. This is the first suspicion of a being withing your physiological and psychological existence that is not yourself; a being that encapsulates you, that's bigger and more important than you are, but has

an entirely psychic existence.
In Manipura still don't know where we are, we are still with our feet on the earth in Muladhara, but in Anahata they are lifted from the surface through the air element.Animus, spirit, comes from the greek anemos, which means wind. And pneuma, mind, is also greek for wind. Arabic ruch = wind or soul or mind. Hebrew = ruach is mind and wind. With your last breath the spirit leaves the body.

Instead of following your impulses, you could think of a ceremony where you can distance yourself from your emotions and observe them and rise above them. You stop yourself in a wild moment and ask yourself: why am I acting this way? When one discovers one can release themselves from emotion: he becomes a real human.
Crossing from Manipura to Anahata is quite difficult because the recognition that the psyche acts on its own, that it really is something other than yourself, is extraordinarily hard to realize and admit. Because it means that consciousness that you call yourself has a border. However if you understand it in the right manner, then - as Tantra Yoga shows - this recognition of the psychogenic factor is in fact the first recognition of Purusa.
The Antelope or Gazelle, again a transformation of the original power, it resembles the ram somewhat, though it is not domesticated as the ram, and it's not an animal of sacrifice. It is not an aggressive animal, to the contrary it is shy and slippery, very light footed. It's gone in a glimpse of an eye. If you encounter a herd of them you are amazed at how fast they all vanish again.
They seem to fly with great leaps through the air. There are antelopes in Africa that can jump six to ten meters, like they have wings. Light as the air, and just touch the earth here and there. An animal of the earth but seemingly released from gravity. Perfectly symbolizing the power and lightness of the psychic substance: thought and feeling. Closely resembling the unicorn, a symbol of the holy spirit. (Also symbolized by the Green Lion - green is the color of Anahata.) Carl Jung; Kundalini Yoga

The decisive question for man is.... **(2013-05-18 06:02)**



“The decisive question for man is: Is he related to something infinite or not? That is the telling question of his life. Only if we know that the thing which truly matters is the infinite can we avoid fixing our interests upon futilities, and upon all kinds of goals which are not of real importance..” Carl Jung

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A person must pay dearly for the divine gift... **(2013-05-18 06:11)**

”Every creative person is a duality or a synthesis of contradictory aptitudes. On the one side he is a human being with a personal life, while on the other side he is an impersonal, creative process...The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is ’man’ in a higher sense–he is ’collective man’–one who carries and shapes the unconscious, psychic life of mankind. To perform this difficult office it is sometimes necessary for him to sacrifice happiness and everything that makes life worth living for the ordinary human being.

”…There are hardly any exceptions to the rule that a person must pay dearly for the divine gift of the creative fire. It is as though each of us were endowed at birth with a certain capital of energy. The strongest force in our make-up will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. In this way the creative force can drain the human impulses to such a degree that the personal ego must develop all sorts of bad qualities…in order to maintain the spark of life and to keep itself from being wholly bereft…[these negatives] of artists resembles that of illegitimate or neglected children who from their tenderest years must protect themselves from the destructive influence of people who have no love to give them–who develop bad qualities for that very purpose and later maintain an invincible egocentrism by remaining all their lives infantile and helpless or by actively offending against the moral code or the law. How can we doubt that it is his art that explains the artist, and not the insufficiencies and conflicts of his personal life? These are nothing but the regrettable results of the fact that he is an artist–that is to say, a man [or woman] who from his very birth has been called to a greater task than the ordinary mortal. A special ability means a heavy expenditure of energy in a particular direction, with a consequent drain from some other side of life.

”It makes no difference whether the poet knows that his work is begotten, grows and matures with him, or whether he supposes that by taking thought he produces it out of the void. His opinion of the matter does not change the fact that his own work outgrows him as a child its mother. The creative process has feminine quality, and the creative work arises from unconscious depths–we might say, from the realm of the mothers. Whenever the creative force predominates, human life is ruled and molded by the unconscious as against the active will, and the conscious ego is swept along on a subterranean current, being nothing more than a helpless observer of events. The work in process becomes the poet’s fate and determines his psychic development. It is not Goethe who creates Faust, but Faust which creates Goethe….The archetypal image of the wise man, the saviour or redeemer, lies buried and dormant in man’s unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error. When people go astray they feel the need of a guide or teacher or even of the physician. These primordial images are numerous, but do not appear in the dreams of individuals or in works of art until they are called into being by the waywardness of the general outlook. When conscious life is characterized by one-sidedness and by a false attitude, then they are activated–one might say, ’instinctively’–and come to light in the dreams of individuals and the visions of artists and seers, thus restoring the psychic equilibrium of the epoch.

”In this way the work of the poet comes to meet the spiritual need of the society in which he lives, and for this reason his work means more to him than his personal fate, whether he is aware of this or not. Being essentially the instrument for his work, he is subordinate to it, and we have no reason for expecting him to interpret it for us. He has done the best that in him lies in giving it form, and he must leave the interpretation to others and to the future. A great work of art is like a dream; for all its apparent obviousness it does not explain itself and is never unequivocal. Carl Jung

”….This is why every great work of art is objective and impersonal, but none the less profoundly moves us each and all. And this is also why the personal life of the poet cannot be held essential to his art–but at most a help or a hindrance to his creative task. He may go the way of a Philistine, a good citizen, a neurotic, a fool or a criminal. His personal career may be inevitable and interesting, but it does not explain the poet.” Carl Jung

”Therein lies the social significance of art: It is constantly at work educating the spirit of the age, conjuring up the forms in which the age is more lacking. The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious, which is best fitted to compensate the inadequacy and one-sidedness of the present. The artist seizes on this image and, in raising it from deepest unconsciousness, he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers.” Carl Jung.

All art intuitively apprehends coming changes in the collective unconsciousness. (Carl Gustav Jung)

”Art is a kind of innate drive that seizes a human being and makes him its instrument. The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purpose through him. As a human being he may have moods and a will and personal aims, but as an artist he is ”man” in a higher sense— he is ”collective man”— one who carries and shapes the unconscious, psychic forms of mankind.” — C.G. Jung

”The biographies of great artists make it abundantly clear that the creative urge is often so imperious that it battens on their humanity and yokes everything to the service of the work, even at the cost of health and ordinary human happiness. The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical

might or with the subtle cunning of nature herself, quite regardless of the personal fate of the man who is its vehicle." (from "The Spirit in Man, Art, and Literature", 1930)

A person must pay dearly for the divine gift of creative fire. It is as though each of us was born with a limited store of energy. In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects-ruthlessness, selfishness ("autoeroticism"), vanity, and other infantile traits. These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted. - "Psychology and Literature" (1930). In CW 15: The Spirit in Man, Art and Literature. P. 158

"Although my patients occasionally produce artistically beautiful things that might very well be shown in modern "art" exhibitions, I nevertheless treat them as completely worthless when judged by the canons of real art. As a matter of fact, it is essential that they should be considered worthless, otherwise my patients might imagine themselves to be artists, and the whole point of the exercise would be missed. It is not a question of art at all-or rather, it should not be a question of art – but of something more and other than mere art, namely the living effect upon the patient himself. The meaning of individual life, whose importance from the social standpoint is negligible, stands here at its highest, and for its sake the patient struggles to give form, however crude and childish, to the inexpressible." (CW16, § 104)

Image: "One does not become enlightened by imagining figures of light, but by making the darkness conscious." Here, the encounter with the shadow within psychic processes - a drawing by Carl Jung from the "Red Book." (Wehr, 1989: 55).

James Halstrum (2013-05-18 08:24:43)
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Consciousness and the Renewed King... **(2013-05-18 06:22)**

For purely psychological reasons I have, in other of my writings, tried to equate the masculine consciousness with the concept of Logos and the feminine with that of Eros. By logos I meant discrimination, judgement, insight, and by Eros I meant the capacity to relate. I regarded both concepts as intuitive ideas which cannot be defined accurately or exhaustively. From the scientific point of view this is regrettable, but from a practical one, it has value, since the two concepts mark out a field of experience which it is equally difficult to define. (Carl Jung, CW 14, paragraph 224)
"Although the renewed king corresponds to a renewed consciousness, this consciousness is as different from its former state as the filius regius differs from the enfeebled old king. Just as the old king must forgo his power and make way for the little upstart ego, so the ego, when the renewed king returns, must step into the background. It still remains the sine qua non of consciousness, but it no longer imagines that it can settle everything and do everything by the force of its will. It no longer asserts that where there's a will there's a way. When lucky ideas come to it, it does not take credit for them, but begins to realize how dangerously close it had been to an inflation. The scope of

its willing and doing become commensurate with reality . . .” (Jung, CW 14, par 522)
Consciousness requires as its necessary counterpart a dark, latent non-manifest side, the unconscious, whose presence can be known only by the light of consciousness. Just as the day-star rises out of the nocturnal sea, so, ontogenetically and phylogenetically, consciousness is born of unconsciousness and sinks back every night to this primal condition. This duality of our psychic life is the prototype and archetype of the Sol-Luna symbolism. So much did the alchemist sense the duality of his unconscious assumptions that, in the face of all astronomical evidence, he equipped the sun with a shadow. (Jung, CW 14 par 117)

When one has awoken from Muladhara... **(2013-05-19 05:33)**

2. Swadhisthana Sacral Chakra - Water element - Leviathan/Crocodile

When one has awoken from Muladhara, one goes into the water, which represents the unconscious where one faces the Leviathan/Crocodile from the depths which are ones own demons. The Leviathan is the biggest and most fearsome creature of the watery depths. (but it represents the same animal as the elephant, the one that supports your earthly life seems to become your worst enemy when you reach the next center, because here you leave this world and anything that hangs around is your worst enemy. It is the water elephant, the whale that eats you, the same that has nurtured and supported you. The good willing mother that raised you becomes a devouring one. When one dreams of baptizing, taking a batch, the ocean or in water generally - you must realize you are being pushed into the unconscious for purification, you have to go into the water because of the renewal. But it remains unknown what comes after. When one passes through this baptizing, you reach Manipura. Carl Jung; Kundalini Yoga

Swadhisthana is associated with the unconscious, and with emotion. It is closely related to Muladhara in that Swadhisthana is where the different samskaras (potential karmas), lie dormant, and Muladhara is where these samskaras find expression. Swadhisthana contains unconscious desires, especially sexual desire, and it is said that to raise the kundalini (energy of consciousness) above Swadhisthana is extremely difficult for this reason. Many saints have had to face the temptations associated with this chakra.

Can you draw out leviathan with an hook? or his tongue with a cord which you let down? Can you put an hook into his nose? or bore his jaw through with a thorn? Will he make many supplications to you? will he speak soft words to you? ... Job 41:1-3

Muladhara Root Chakra - Earth element - Elephant **(2013-05-19 06:19)**

1. Muladhara Root Chakra - Earth element - Elephant

The square in the middle is the symbol of the Earth, and the Elephant is the supporting power of the surface, the psychic energy of the libido. The elephant is the most powerful land animal on Earth. The name Muladhara which means root-support, shows us that we are in the area of the roots of our existence, which would be our personality on Earth. The gods are asleep.

We are but a seed, it's of the utmost importance to be born - to realize that your situation is the best you could desire or you will not release from Muladhara - You were supposed to come into this world, otherwise you can not realize the 'self' (the trans-personal) and the goal of this world is missed.

You have to leave some trace or other in this world, show the world you were here, otherwise you have not realized yourself. If one succeeds in awakening Kundalini (energy of consciousness), so that she can release her pure potentiality, then you set into motion a world that completely differs from ours: it is an eternal world. The personal side is in fact completely negligible in comparison with Kundalini's visions. Because her visions could be the visions of whoever, because they are impersonal. They correspond with the world of Kundalini, and not with the Muladhara

world.
First of all, if the Yogin, or a western person, or anyone, succeeds in awakening the Kundalini then what sets into motion is NOT a personal development (however the impersonal development can influence the personal one, as that so often and beneficially happens). What starts are impersonal events, with which one would do good to NOT to identify with.

If you do, you will receive 'inflation', you will be completely WRONG. Observe objectively what happens, you'll then see that all events that happen in the impersonal, non-human order of things, have the very unpleasant quality of grasping on to us. It's as though Kundalini pulls us in her upward motion, especially in the beginning. We are seeds in us, seeds in Muladhara that when come into motion have the effect of an earthquake, that shocks us naturally - sometimes so severely that our house breaks down.
The image of an impersonal, mental/psychic experience is so strange to us, and extraordinarily hard to accept that we have severe difficulty to dis-identify with it. Carl Jung; Kundalini Yoga

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Manipura Solar Plexus Chakra - Fire element - Ram **(2013-05-20 04:48)**

3. Manipura Solar Plexus Chakra - Fire element - Ram
Passed through the water, the Sun arises. The first light after baptizing. The Pharaoh climbs in the sun-bark of Ra,

travels through the night and conquers the snake, after which he rises together with God and sails heaven in al eternity. After baptizing you go straight into hell. Because what is passion, what are emotions? There is the source of Fire, there is the abundance of energy. Someone who is not on fire is nothing, he is ridiculous, 2-dimensional. He has to be on fire, even if he makes a fool of himself. There has to be a fire, otherwise there is no light, no warmth, nothing.

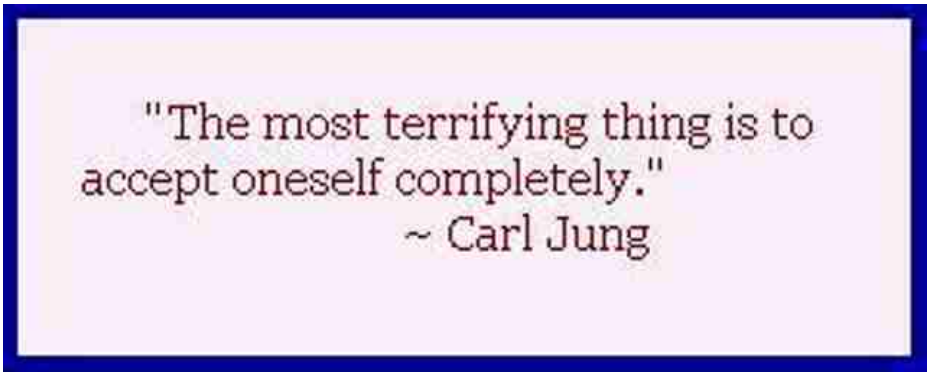
Rebirth, you receive the immortal soul you at first did not possess, you are a twice-born. Like Jesus you are now no longer a simple personality, but a non-personality or symbolic personality, you now belong to the entire world, which is somewhat more important than the role of being the son of Joseph and Marie!

Manipura is the center of identification with God, where one is part of the divine substance. You are now already part of timelessness, no longer merely 3-dimensional, but now belonging to a fourth-dimensional order of things where space does not exist and time is not - but only eternity exists. We see a new image of ourselves.

The Ram is a far less imposing creature than the elephant or leviathan/crocodile, when this evolutionary stage is reached, it is relatively easy to quell the passions, subdue the ram, and proceed to the Anahata Heart Chakra. The ram is Aries, the house of Mars: the firy planet of the passions, impulsiveness, violence etc. It is again the elephant but in a new form. Not longer the unovercomable power but an animal of sacrifice, the small sacrifice of the passions. The danger has become less, your passions are a lesser danger than drowning in the unconscious. Carl Jung; Kundalini Yoga

http://www.dedroidify.com/kundalini.htm #1

Was the Self Sleeping? **(2013-05-20 04:58)**



Miss Hannah: Was it the self sleeping?
Dr. Jung: Of course, the self is then asleep. And in which stage is the self asleep and the ego conscious?
Here, of course, in this conscious world where we are all reasonable and respectable people, adapted individuals as one says. Everything runs smoothly; we are going to have lunch, we have appointments, we are perfectly normal citizens of certain states. We are under certain obligations and cannot run away easily without getting neurotic; we have to look after our duties. So we are all in the roots, we are upon our root support. ("Root support" is the literal translation of muladhara.) We are in our roots right in this world—when you buy your ticket from the streetcar conductor, for instance, or for the theater, or pay the waiter—that is reality as you touch it. And then the self is asleep, which means that all things concerning the gods are asleep.
Now, after this startling statement we have to find out whether such an interpretation is really justifiable. I am by no means sure. I am even convinced that Professor Hauer would not agree with me right on the spot. In these matters one needs a great deal of psychology in order to make it palatable to the Western mind. If we do not try hard and dare to commit many errors in assimilating it to our Western mentality, we simply get poisoned. For these symbols have a terribly clinging tendency. They catch the unconscious somehow and cling to us. But they are a foreign body in our system—corpus alienum—and they inhibit the natural growth and development of our own psychology. It is like a secondary growth or a poison. Therefore one has to make almost heroic attempts to master these things, to do something against those symbols in order to deprive them of their influence. Perhaps you cannot fully realize what I say, but take it as a hypothesis. It is more than a hypothesis, it is even a truth. I have seen too often how dangerous their influence may be.
If we assume that muladhara, being the roots, is the earth upon which we stand, it necessarily must be our conscious world, because here we are, standing upon this earth, and here are the four corners of this earth. We are in the earth mandala. And whatever we say of muladhara is true of this world. It is a place where mankind is a victim of impulses, instincts, unconsciousness, of participation mystique, where we are in a dark and unconscious place. We are hapless victims of circumstances, our reason practically can do very little. Yes, when times are quiet, if there is no important psychological storm, we can do something with the help of technique. But then comes a storm, say, a war or a revolution, and the whole thing is destroyed and we are nowhere.
Moreover, when we are in this three-dimensional space, talking sense and doing apparently meaningful things, we are non-individual—we are just fish in the sea. Only at times have we an inkling of the next Chakra. Something works in certain people on Sunday mornings, or perhaps one day in the year, say Good Friday—they feel a gentle urge to go to church.
Many people instead have an urge to go to the mountains, into nature, where they have another sort of emotion. Now, that is a faint stirring of the sleeping beauty; something which is not to be accounted for starts in the unconscious. Some strange urge underneath forces them to do something which is not just the ordinary thing. So we may assume that the place where the self, the psychological non-ego, is asleep is the most banal place in the world—a railway

station, a theater, the family, the professional situation—there the gods are sleeping; there we are just reasonable, or as unreasonable, as unconscious animals. And this is muladhara.
If that is so, then the next Chakra, svadhisthana must be the unconscious, symbolized by the sea, and in the sea is a huge leviathan which threatens one with annihilation. Moreover, we must remember that men have made these symbols. Tantric yoga in its old form is surely the work of men, so we can expect a good deal of masculine psychology. Therefore no wonder that in the second Chakra is the great half-moon, which is of course a female symbol. Also, the whole thing is in the form of the Padma or lotus, and the lotus is the yoni. (Padma is simply the hieratic name, the metaphor for the yoni, the female organ.) Carl Jung; Kundalini Yoga

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Vishuddha Throat Chakra - Ether Element - White Elephant **(2013-05-21 17:42)**

5. Vishuddha Throat Chakra - Ether Element - White Elephant [Not simply an Elephant but a white elephant
Here one rises above the emperic world, and lands into a world of concepts. With certainty we realise our psychic

existence as the only reality through experience. Another way to look at the series of chakras would be that ist is like climbing form rude matter to a fine or psychic form. It is where Tantra Yoga and Western Alchemy intersect, the transmutation of crude matter to the subtle form of spirit.

As people learn in Anahata that their feelings should be based on facts and not on assumptions, people must un-learn this when passing to Vishuddha. One even would have to recognize that psychic facts have nothing to do with material ones. For instance the anger you feel toward someone or something, how justified it may be, is not caused by external causes. It is a phenomenon onto itself. In other words: Your worst enemy may be in yourself.

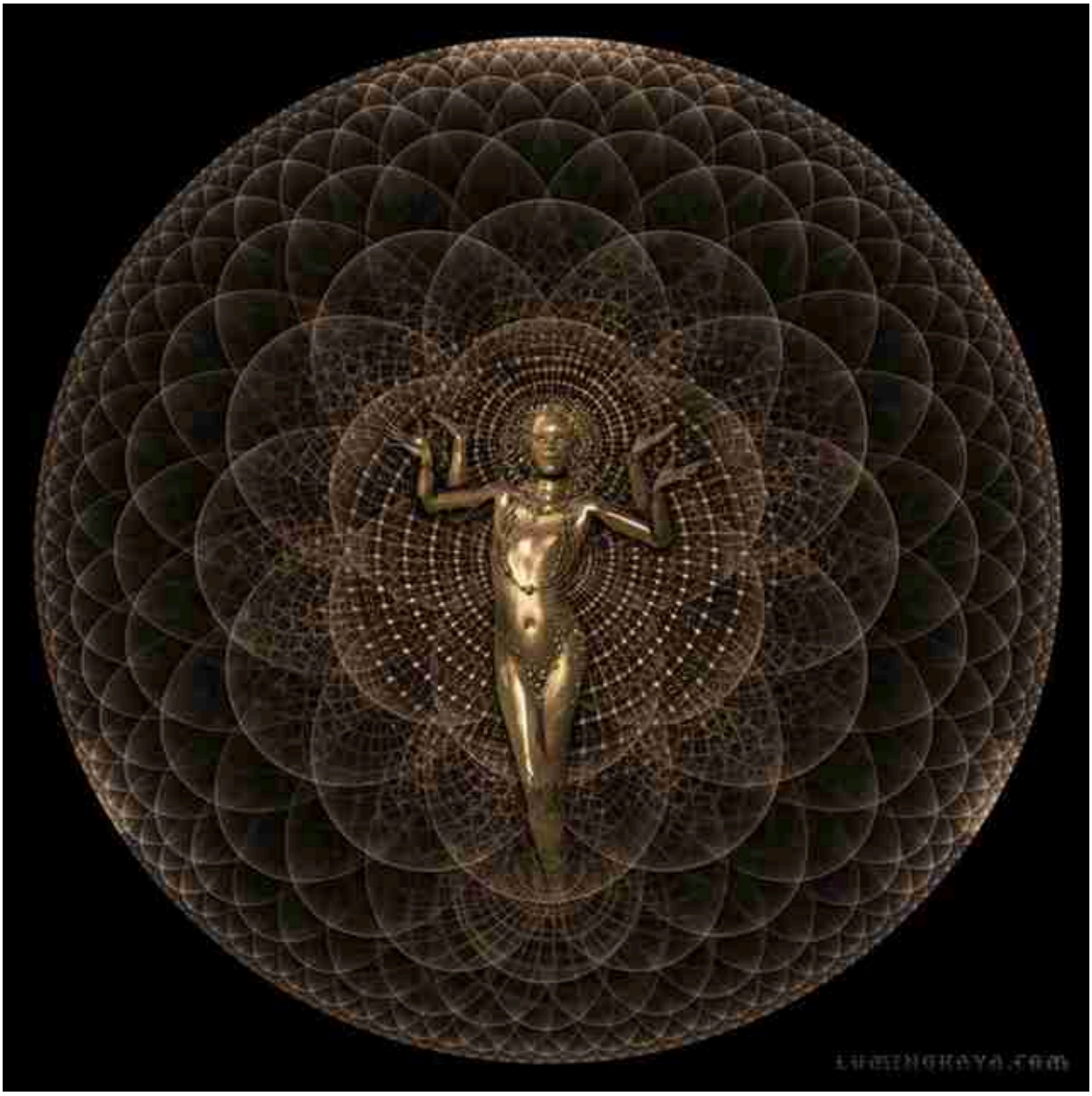
If you've reached this stadium, you're leaving Anahata, because you have succeeded in loosening the absolute unification of the material external facts with the internal or psychic facts. Whatever you experience, whatever adventure you live in the external world: it is all your own experience. The entire game of the world is your personal experience.

In Vishudda we reach above our contemporary ideas of the world, in a certain sense we reach out to the etheric plane. It is as if a rocket has propelled us into space, a space where the psychic reality is the only reality. This world will be reached if we succeed to build a symbolic bridge between the most abstract ideas of physics and the most abstract ideas of analytical psychology.

Here the (white) Elephant reappears in Vishudda, where it does not carry the Earth but it supports the things we think are the most unreal, the most fleeting, namely human thought. It is as if the Elephant makes realities of concepts. We recognize that our concepts are none other than our imagination, products of our feeling or reason, abstractions or comparisons that are not supported by any physical phenomenon. That what unites them all, what expresses them all, is the concept of energy. According to Chakra Symbolism, the power of the Elephant is now granted to psychic realities, that our reason would like to consider as pure abstractions.

For instance it is in reality impossible to bring forth a concept of God, because it is not a physical concept. It has nothing to do with experience in space and time, and because of that you can not expect an effect. But if you have the psychic experience, if the psychic experience imposes itself on you, then you understand and you can make a concept out of it. The abstraction, or projection, the concept of God, then comes from experience. And psychic facts are the reality tin Vishudda. Carl Jung, Kundalini Yoga.

Anima Mundi Mandala **(2013-05-21 17:50)**



”Now, all these myth-pictures represent a drama of the human psyche on the further side of consciousness, showing man as both the one to be redeemed and the redeemer.
The first formulation is Christian, the second alchemical. In the first case man attributes the need of redemption to himself and leaves the work of redemption, the actual opus, to the autonomous divine figure; in the latter case man takes upon himself the duty of carrying out the redeeming opus, and attributes the state of suffering and consequent need of redemption to the anima mundi imprisoned in matter. In both cases redemption is a work.
In Christianity it is the life and death of the God-man which, by a unique sacrifice, bring about the reconciliation of man, who craves redemption and is sunk in materiality, with God. The mystical effect of the God-man’s self-sacrifice extends, broadly speaking, to all men, though it is efficacious only for those who submit through faith or are chosen by divine grace; but in the Pauline acceptance it acts as an apocatastasis and extends also to non-human creation in general, which, in its imperfect state, awaits redemption like the merely natural man.” Psychology and Alchemy (Part 3, Chapter 3.3).

Sahasrara Crown Chakra **(2013-05-23 07:03)**

7. Sahasrara Crown Chakra

Speaking of the Sahasrara, the lotus of a thousand leaves, is completely obsolete, because it's a pure philosophical concept. Without any substance to us. It is above all experience. In Ajna there is still the experience of the self that is seemingly different from the object, the God. But in Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. (non-dual)

Sahasrara is positioned above the head or at the top of it and it has 1000 petals which are arranged in 20 layers each of them with 50 petals. For a discussion about the petal count see also petal (chakra) Sahasrara chakra symbolizes detachment from illusion; an essential element in obtaining supramental consciousness of the truth that one is all and all is one. Often referred as thousand-petaled lotus, it is said to be the most subtle chakra in the system, relating to pure consciousness, and it is from this chakra that all the other chakras emanate. When a yogi is able to raise his or her kundalini, energy of consciousness, up to this point, the state of samadhi, or union with God, is experienced. In the West, it has been noted by many occultists[attribution needed] that Sahasrara expresses a similar archetypal

idea to that of Kether in the kabbalistic tree of life, which also rests at the head of the tree, and represents pure consciousness and union with god. Carl Jung; Kundalini Yoga
http://www.dedroidify.com/kundalini.htm #1

Ajna Third Eye Chakra - Winged Seed **(2013-05-23 07:09)**

6. Ajna Third Eye Chakra - Winged Seed:
The Sixth Chakra is the Ajna, and looks like a winged seed, it does not contain an animal symbol. Instead of the dark germinating seed, it is here in full light, the white beaming light, completely conscious. In other words the God that was asleep in Muladhara, is completely awoken. The only reality, and because of that this center is called the situation in which one is united with Shiva. One could say this is the center of the mystic union with God. I mean that absolute reality where you are nothing but psychic reality, and yet confronted with the psychic reality that you are not. And that is god. God is the eternal psychic object. God is simply a word for non-me. In Vishudda the psychic reality was still opposite of the physical reality. That's why we still used the help of the white elephant to distinguish reality from the psyche. Psychic facts still found a place within us, even though they had their own lives. But in the Ajna center the psyche grows wings. Here you know you are nothing but psyche.
Ajna is considered the chakra of the mind. When something is seen in the mind's eye, or in a dream, it is being 'seen' by Ajna. Residing in the Chakra, according to some beliefs, is the deity Ardhanarishvara a hermaphrodite form of Shiva-Shakti, symbolizing the primordial duality of Subject and Object, and the deity Hakini Shakti is also present in this chakra. In kundalini yoga, different practices are said to stimulate the Ajna chakra, including Trataka (steady gazing), Shambhavi Mudra (gazing at the space between the eyebrows), and some forms of Pranayama (breath exercises). Various occultists[attribution needed] have tried to make kabbalistic associations with Ajna, and it has been associated variously with the sephirah Kether, Da'at and the primal duality of Chokmah and Binah (who represent a similar archetypal concept to that of Shiva and Shakti in tantric cosmology).
http://www.dedroidify.com/kundalini.htm #1

The Discovery of God's Throne **(2013-05-26 07:18)**

Because we cannot discover God's throne in the sky with a radio-telescope or establish (for certain) that a beloved father or mother is still about in a more or less corporeal form, people assume that such ideas are "not true."
I would rather say that they are not "true" enough, for these are conceptions of a kind that have accompanied human life from prehistoric times, and that still break through into consciousness at any provocation. Carl Jung; Man and His Symbols

The Gnostic Science of Alchemy **(2013-05-26 07:23)**

The Gnostic Science of Alchemy:
According to Zosimos of Panopolis, a fourth century alchemical apologist, the ”sons of God” mentioned briefly in

Genesis taught the alchemical arts to their human lovers in gratitude for having sex with them. Tertullian, an early Church Father, agreed with this and thought that these ”fallen angels,” or nephilim, had the evil intention of seducing human woman with the joys of ”mundane pleasures.”
Zosimus was just repeating the accepted wisdom of the Jewish and Christian sages of that era. As he warmed to his subject though, Zosimus related the story of the first alchemist, Chemes, who wrote the teachings of the fallen angels in a book called Chema. The nephilim used this book to instruct the daughters of men in the spagyric arts and therefore the art itself came to be called Chemia. This was indeed the Greek word for alchemy, to which the Arabs added the article, al, of their own language.
http://www.alchemylab.com/AJ6-1.htm #The _Gnostic _Science _of _Alchemy

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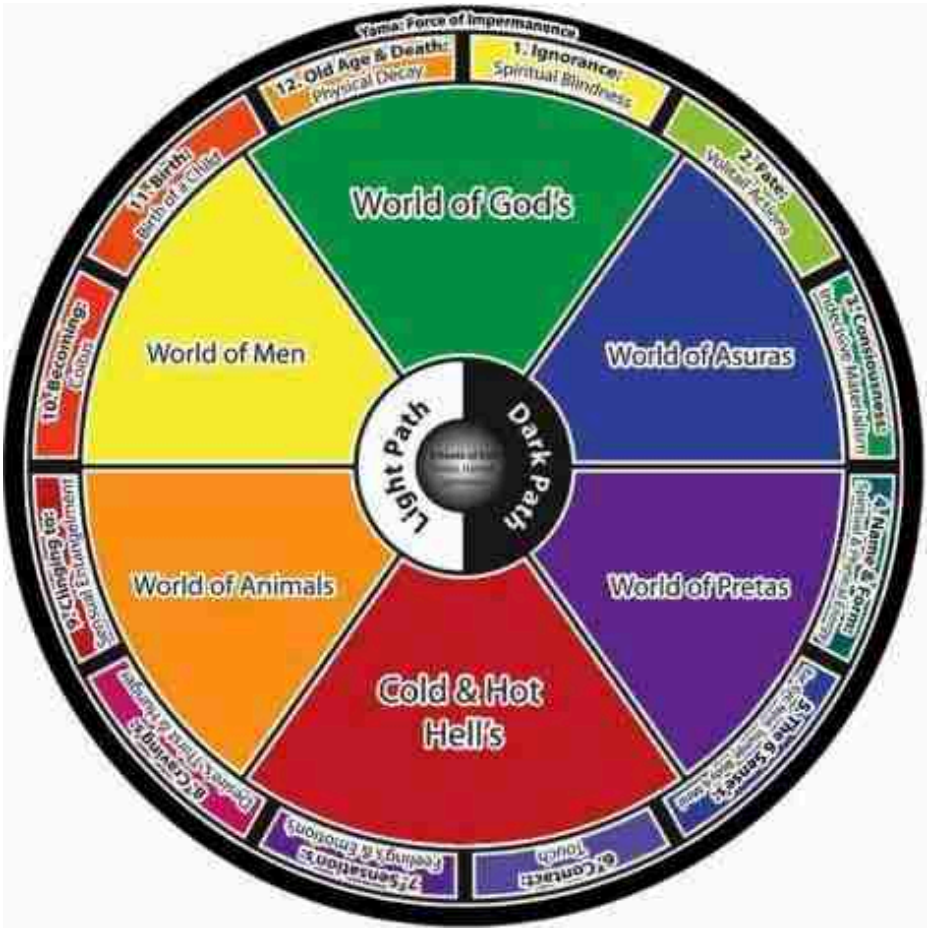
When Freud coined the phrase that the Ego..... **(2013-05-26 07:27)**



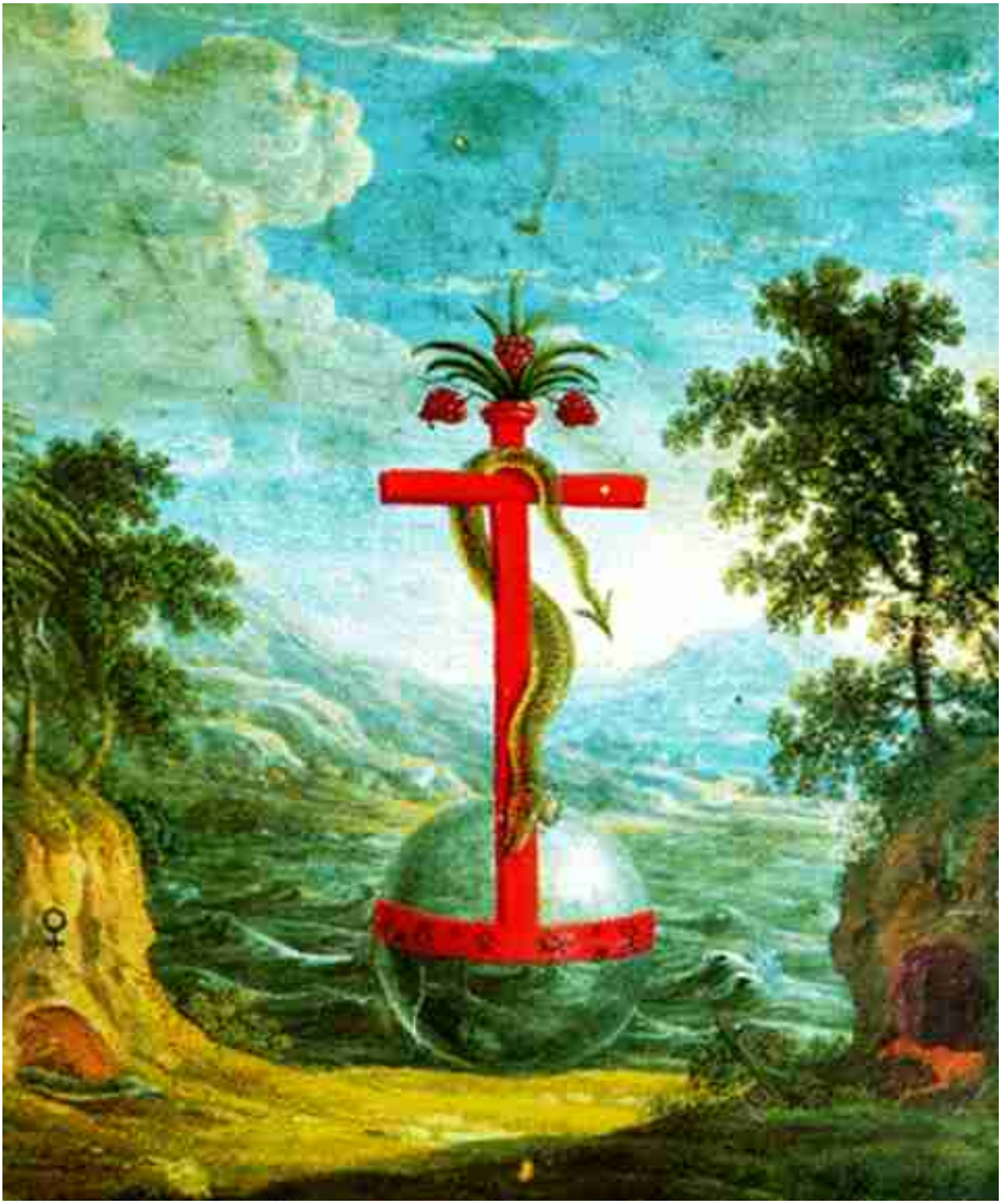
When Freud coined the phrase that the ego was ”the true seat of anxiety,” he was giving voice to a very true and

profound intuition. Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength.

No one who strives for self-hood (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self the subhuman, or supra-human, world of psychic ”dominants” from which the ego originally emancipated itself with enormous effort, and then only partially, for the sake of a more or less illusory freedom. This liberation is certainly a very necessary and very heroic undertaking, but it represents nothing final: it is merely the creation of a subject, who, in order to find fulfillment, has still to be confronted by an object. This, at first sight, would appear to be the world, which is swelled out with projections for that very purpose. Here we seek and find our difficulties, here we seek and find our enemy, here we seek and find what is dear and precious to us; and it is comforting to know that all evil and all good is to be found out there, in the visible object, where it can be conquered, punished, destroyed, or enjoyed. But nature herself does not allow this paradisaical state of innocence to continue for ever.

There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. It is from this profound intuition, according to lamaist doctrine, that the Chonyid state derives its true meaning, which is why the Chonyid Bardo is entitled ”The Bardo of the Experiencing of Reality.” Carl Jung, Psychological Commentary of The Tibetan Book of the Dead.

The Origins of the Cross..... **(2013-05-26 07:33)**



Hermetic Meaning of the Sign of the Cross by Mark Stavish
Gestures and symbols have always played a major part in the Western Mystery traditions. Yet, of all symbols, the cross has been the most prominent and influential in guiding western mystics towards cosmic consciousness. While seen as almost an exclusively Christian symbol, the cross has existed since the dawn of the mysteries. The Egyptian tau and ankh, the Cross of Christ's Passion, the Rosy Cross of the medieval and Renaissance alchemists, to the post-Vatican Two cross of the Resurrected Savior, all are historical variations of the same symbol that has lead a large part

of humanity on its path to God.
Generally, the cross is seen as the linking of an upright line with a horizontal line, or the active (I) with the passive, or receptive (-). When these two forces are combined, we have the creation of a third force, idea, or entity. While definite early sexual symbolism is present, it is on the psychological and spiritual levels that the cross is most fully explored. The Egyptian ankh, or looped cross, is said to be an example of this early sexual (i.e. creative) symbolism, however, most of its later uses are as a sign of life force and divine power in a complete sense.
Jung suggests that the cross has its origins in humanities discovery of fire, and as such, is in reality a fire symbol derived from primitive man's rubbing of two sticks together in order to start a fire for warmth, protection, and the creation of tools. It is interesting to note, that words signifying cross, such as krois, krouz, kreuz, crux, cruz, or croaz, possess etymological similarities with words signifying fire. The roots ak, ur, or os, all signify cosmic light or fire.
The earliest crosses were simply marked as (T) or (X). Later variations added the additional arm to the top to form a (t or +). The equal armed cross (+) was used to represent the four cardinal directions, elements, colors of mankind (Hopi lore), as well as the Four Heavens of Zoroaster and its later variation in Jewish Qabbalah. When circled it became the four seasons, stages of life, and all of the associations of life, death, and re-birth.
Plato in Timaeus tells how the Demiurge reunited the broken parts of the fragmented 'World Soul' through two sutures shaped like, what we call, the Saint Andrew's Cross (X). The Egyptian ankh, or looped cross, has for many, been the symbol of humanities resurrection, in that it shows the initiate greeting the day with arms outstretched and head held high. One theosophical writer calls this posture the "Madonna Posture" as if we are attempting to embrace all of creation. She further states that it is also good for the thymus gland/heart area, in that it creates a feeling of openness and compassion, right where the vertical and horizontal shafts meet.
During the Middle Ages the cross became chiefly associated with the crucifixion of Christ. As a result, the cross in an upright manner (+) became the symbol of Divine Power and Presence, the defeat of death and ignorance. By logic, the inverted cross, then became the symbol of blasphemy, demonic power, or the rejection of Christ's sacrifice. Yet this was a strictly historical interpretation a that time, for Saint Peter requested crucifixion in this manner, inverted, as he felt he was not good enough to hang the same way as did Jesus. Earlier, and later, mystical doctrines use the various forms of the cross to signify different flows of Cosmic force, potential, and rhythm.
In England the cross was associated with the Yew tree, often seen growing in churchyards. Christ in medieval songs and stories is said to have been 'hung on a tree' just like the Norse god Odin. Christian mystics would later change this to the "Tree of Life" of medieval Jewish mysticism, or Qabbalah.
By using the sign of the cross in a conscious manner, we can create within ourselves a condition that is supportive of mystical experiences and expanded awareness. We in fact, make ourselves, open and willing channels for Cosmic Wisdom, Universal Love, and Creative Power to manifest in our lives and the world. The Christian mystics called this the 'axis mundi' or World Axis - the joining of heaven and earth.
In his work, The Nature and Use of Ritual, Roche de Coppens quotes a masonic-Rosicrucian document in which 'Bishop Theodotus' states: "When we say 'In the Name of the Father' and place our fingers on the forehead, we actually point to an important organ in our spiritual body just below the space where God dwells in us 'on high'. The vibrations set up in motion by our loving thought about our heavenly Father activates the Divine Essence of the 'Crown' which pours into our Heart center as a veritable though unseen Glory (Shaft of White Light). This activation of the 'Crown' itself is described by St. Peter: 'Ye shall receive a Crown of Glory'. When we say; 'And of the Son' and place our fingers on our heart, we again actually point to a space in our spiritual body where the Divine Light, in the words of the Prophet Isaiah poured upon us from 'on high', is activating another spiritual organ suffusing us with the Divine Love of the Son. And when we say: 'And of the Holy Spirit', touching our right and left breast respectively, we activate these spiritual sensoria within us which manifest as the creative and vitalizing power of the Holy Spirit in our lives. Finally, when we say: "Amen' and join our hands together, mentally affirming the presence of the Triune God within us, we actually close the spiritual currents within the periphery of our spiritual body in order to maintain this awakening to spiritual awareness as long as possible." (from the S.R.I.A. Documents)
By bearing the cross of incarnation, like the Cosmic Christ before us, we can know the light of our Inner spiritual cross of Illumination, Resurrection, and Salvation. Just as Constantine went 'by way of the cross' so can we know the esoteric meaning of 'via crucis' in our daily lives. By acknowledging, accepting, invoking, and applying Cosmic Wisdom, Universal Love, and connecting the two through the power of the Holy Creative Spirit, we can personally know the

Christ Within. When this happens, we partake of the true spiritual communion, or Holy Mass, in which all are joined in the 'Corpus Mystica Christi' or Mystical Body of Christ.

It is here, that all true and sincere believers are united in the Invisible Church of which Eckarthuasen spoke: "It is necessary, my dear brothers in the Lord (Cosmic Consciousness), to give you a clear idea of the interior Church; that of the illuminated Community of God which is scattered throughout the world, but which governs by one truth and (is) united in one spirit.... It is the most hidden of communities yet possesses members from many circles; of such is this School. From all time there has been an exterior school based on an interior one, of which it is but the outer expression. From all time, therefore, there has been a hidden assembly, a society of the Elect ... called the interior Sanctuary or Church....But when men multiplied, the frailty of man and h weakness necessitated an exterior society which veiled the interior one, and concealed the spirit and truth in the letter ... wrapped in external and perceptible ceremonies ... which the symbol of the interior, might by degrees be enabled safely to approach the interior spiritual truths ... so that the sensuous man could ... be gradually ... led to interior truth ..." (from Cloud Upon the Sanctuary, Letter Two, von Eckharthausen)

Since the 'Occult Revival Period' of the 19th and early 20th centuries, several variations of the Sign of the Cross as a mystical and magical gesture have become public. While many of the organizations that lay claim to these techniques also make claims of somewhat questionable historical antiquity, the effectiveness of the method is what must be judged, and not history that may be more mythology than fact.

One of the largest, most splintered, and yet surprisingly effective of these movements is Martinism. Tracing its lineage to the French "Unknown Philosopher" Louis Claude de St.-Martin, and his rogue teacher and master, Martinez Pasquales, Martinism came into full bloom in Europe, America, and other areas around the world, prior to World War One. Under the careful formation and leadership of Dr. Gerarde "Papus" Encausse, Martinism quickly grew into one of the largest and most widespread mystical movements in the world. Unfortunately, such quick and sudden growth also led to a fractioning of the original Martinist Order into several schismatic organizations and independent lodges. Despite their political quarrels, and doctrinal differences, they all remained true to their rituals, teaching methods, and core beliefs. Since Martinism identifies and defines itself as "esoteric, Christian knighthood" based on initiation and the Qabbalah, it is no surprise that several variations of the cross appear in some of its rituals.

In The Martinist Tradition (vol. 1), Rene Cossey gives a copy of a Martinist ritual. The preface to the ritual outlines some of the long-standing history of the cross in both Christian and pre-christian periods. Quoting Jean Danielou's Les Symboles Chretiens Primitifs (Paris, 1961), Cossey points out that the tau was used as a "Sign of the Elect" in the Old Testament, being traced on the heads of the initiates by the Angel of Yahweh. The ancient Egyptians, Gnostics, Eleusian Mysteries, and Rites of Dionysos, all had uses for the tau prior to its being written about in Revelations, or adopted as the Passion Sign of Christ.

The High Priest of Israel had it traced upon his head with Oil of Unction upon his consecration. Early Christians in North Africa had it painted or tatooed on their heads as as sign of faith. Medieval rabbi's visualized it as they were tossed into the flames during the Inquisition as a shortened version of the Tetragrammaton. For the purpose of this ritual however, the 'operator' is advised to trace it upon his or her forehead with their right thumb (while possibly visualizing it in the aforesaid Qabbalistic fashion), after making a plea for Divine Intercession in the world's state of affairs. At one point however, the ritual changes to tracing the cross with the thumb, as well as the forefinger and middle finger. This possibly symbolizes the coming together of various Cosmic forces. An alternate method of tracing it is to use a candle in the air in front of oneself. By drawing it as such () it symbolizes resurrection, when drawn () it symbolizes Divine incarnation or assistance.

While the teachings of Martinism have had a wide influence on many mystical organizations, particularly those either claiming the Martinist banner, or of a Rosicrucian variety, the Hermetic order of the Golden Dawn has by far had the widest and most well publicized impact on Western occult thought in the last 100 years. Formed in the last quarter of the 19th century, the Golden Dawn was a direct off-shoot of a quasi-masonic Organization calling itself the Society Rosicrucia in Anglia (S.R.I.A.). Formed by a group of Masonic scholars seeking the Rosicrucian roots of the Masonic Order, the SRIA later became the nucleus for the Golden Dawn. Through the Golden Dawn, the S.I.R.A. sought to establish an outer organization where members could be trained in spiritual rites, whereby they might be prepared for later admittance into the Order of the Ruby Rose and Golden Cross, or their version of the Rosicrucian Order. Like Martinism which came only a few years later, the Golden Dawn sought to re-establish the lost entrance way into the

secret and highly sought after Rosicrucian Order.
The Golden Dawn's greatest contribution to the understanding of the Sign of the Cross comes in its highly revered ritual meditation known as the "Qabbalistic Cross". In this ritual, like that described by Bishop Theodotus, the initiate visualizes brilliant spheres of light and the formation of a cross of white or golden light within themselves as they recite the invocation: "For thine (head), is the Kingdom (heart), and the Power (right shoulder), and the Glory (left shoulder), unto the ages, Amen (hands together in prayer)." This simply, but powerful act, when done with concentration and sincerity, can bring us into contact with Cosmic Wisdom, Love, and Creative Power, just as its Christian variation can.
While this is just a brief and hopefully practical introduction to the meaning and uses of the cross by mystics across the ages, it is important to remember, as Eckharhausen has pointed out to us, we are not alone on our spiritual journey. We are supported by a host of "Unknown Superiors" or invisible allies that constantly seek to uphold us on our Pilgims Progress. By seeking a deeper understanding of our spiritual symbols, and using them in our daily meditations and prayers, we can strengthen ourselves inwardly and bring ourselves one step closer to God's promised Kingdom - "Via Crucis!"
http://www.alchemylab.com/AJ2-2.htm #Hermetic Meaning of the Sign of the Cross

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Psych Tutor:Mentor (2013-05-26 16:51:22)
Thanks interesting journey

The God Image is..... **(2013-05-26 07:37)**

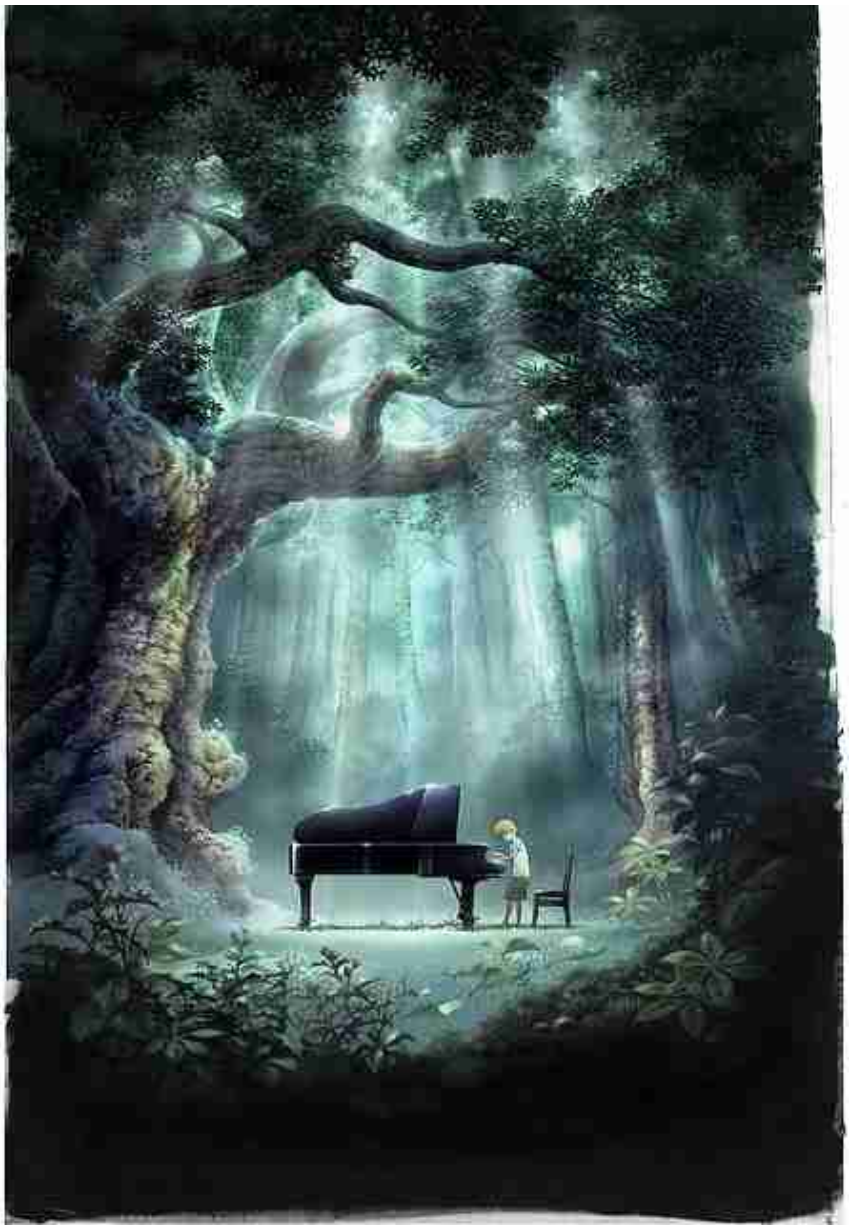
Carl Jung and Meister Eckhart

The God-image is the symbolic expression of a particular psychic state, or Function, which is characterized by its absolute ascendancy over the will of the subject, this inspiration that transcends conscious understanding, has its source in an accumulation of energy in the unconscious. The accumulated libido activates images lying dormant in the collective unconscious, among them the God-image, that [archetypal] . . . imprint which from the beginning of time has been the collective expression of the most overwhelmingly powerful influences exerted on the conscious

mind by unconscious concentrations of libido. Carl Jung; Psychological Types; Pages 243-44.

Existence of God **(2013-05-28 07:21)**

A young female student accused Jung of being an atheist. Jung was confused and asked the student where she had gotten that idea.
The student paraphrased a quote she had read in which Jung said he didn't believe God existed.
Jung smiled and said "Dear girl, rest easy, "When we have a relationship to a particular thing or experience with it - belief/faith ceases to be a factor. "

A Hidden Light **(2013-05-28 07:24)**

Nobody can fall so low unless he has a great depth.
If such a thing can happen to a man, it challenges his best and highest on the other side; that is to say, this depth

corresponds to a potential height, and the blackest darkness to a hidden light. Carl Jung

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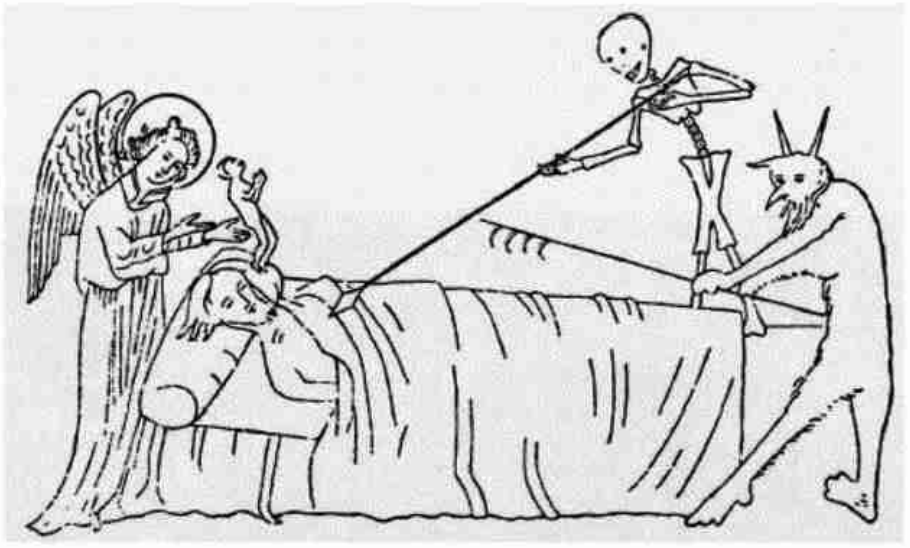
The Craft of Dying **(2013-05-28 07:26)**



For Centuries ”The Art of the Craft of Dying” was used as a guide for the dying or for the recently deceased in order to notify the dead that they had in effect died and to assist them in adjusting to the Afterlife.
Sadly this venerable text has fallen into disuse in Christian countries.
We are all mortal and will be confronted with death. It is quite practical to ask ourselves: ”How does the deceased know that they have died”? ”How will we know when our time comes”?
The Ancients, including early Catholicism, had specific religious rites for the individual and collective dead to tell them they had died and to guide them. If we do not redeem our dead who will?
Those familiar with the Bardo Thodol ”Tibetan Book of the Dead” will notice how often ”The Art of the Craft of Dying” is referred to in the Introduction and Footnotes.
Here is a link to the text which can also be purchased at Amazon:
http://www.scribd.com/doc/143585708/The-Craft-of-Dying-Translated-by-Franc es-M-M-Comper

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The Chonyid State is one of Karmic Illusion (2013-05-28 07:31)

The Chonyid state is one of karmic illusion that is to say, illusions which result from the psychic residua of previous existences. According to the Eastern view, karma implies a sort of psychic theory of heredity based on the hypothesis of reincarnation, which in the last resort is an hypothesis of the
supratemporality of the soul. Neither our scientific knowledge nor our reason can keep in step with this idea.
There are too many ifs and but's. Above all, we know desperately little about the possibilities of continued existence of the individual soul after death, so little that we cannot even conceive how anyone could prove anything at all in this respect. Moreover, we know only too well, on epistemological grounds, that such a proof would be just as impossible as the proof of God. Hence we may cautiously accept the idea of karma only if we understand it as psychic heredity in the very widest sense of the word. Psychic heredity does exist that is to say, there is inheritance of psychic characteristics such as predisposition to disease, traits of character, special gifts, and so forth.
It does no violence to the psychic nature of these complex facts if natural science reduces them to what appear to be physical aspects (nuclear structures
in cells, and so on). They are essential phenomena of life which express themselves, in the main, psychically, just as there are other inherited characteristics which express themselves, in the main, physiologically, on the physical level.
Among these inherited psychic factors there is a special class which is not confined either to family or to race.
These are the universal dispositions of the mind, and they are to be understood as analogous to Plato's forms (eidola), in accordance with which
the mind organizes its contents. One could also describe these forms as categories analogous to the logical categories which are always and everywhere present as the basic postulates of reason.
Only, in the case of our "forms," we are not dealing with categories of reason but with categories of the imagination. As the products of imagination are always in essence visual, their forms must, from the outset, have the character of images and moreover of typical images, which is why, following St. Augustine, I call them "archetypes."

Comparative religion and mythology are rich mines of archetypes, and so is the psychology of dreams and psychoses. The astonishing parallelism between these images and the ideas they serve to express has frequently given rise to the wildest migration theories, although it would have been far more natural to think of the remarkable similarity of the human psyche at all times and in all places. Archetypal fantasy-forms are, in fact, reproduced spontaneously anytime and anywhere, without there being any conceivable trace of direct transmission. The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. The archetypes are, so to speak, organs of the pre-rational psyche. They are eternally inherited forms and ideas which have at first no specific content.

Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these forms. If the archetypes were not pre-existent in identical form everywhere, how could one explain the fact, postulated at almost every turn by the Bardo Thodol, that the dead do not know that they are dead, and that this assertion is to be met with just as often in the dreary, half-baked literature of European and American Spiritualism?

Although we find the same assertion in Swedenborg, knowledge of his writings can hardly be sufficiently widespread for this little bit of information to have been picked up by every small-town medium. And a connection between Swedenborg and the Bardo Thodol is completely unthinkable. It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost.

It is significant, too, that ghosts all over the world have certain features in common. I am naturally aware of the unverifiable spiritualistic hypothesis, though I have no wish to make it my own. I must content myself with the hypothesis of an omnipresent, but differentiated, psychic structure which is inherited and which necessarily gives a certain form and direction to all experience.

For, just as the organs of the body are not mere lumps of indifferent, passive matter, but are dynamic, functional complexes which assert themselves with imperious urgency, so also the archetypes, as organs of the psyche, are dynamic, instinctual complexes which determine psychic life to an extraordinary degree. That is why I also call them dominants of the unconscious. The layer of unconscious psyche which is made up of these universal dynamic forms I have termed the collective unconscious. Carl Jung; Tibetan Book of the Dead.

http://www.scribd.com/doc/24317935/Jung-C-G-Psychological-Commentary-on-The- Tibetan-Book-of-the-Dead #download

Image: Karmas are attracted by the activity of mind, speech and body influenced by various passions.

Time is a child playing like a child ... **(2013-05-31 05:55)**

At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the plashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. There is nothing in the Tower that has not grown into its own form over the decades, nothing with which I am not linked. Here everything has its history, and mine; here is space for the space-less kingdom of the world's and the psyche's hinterland.

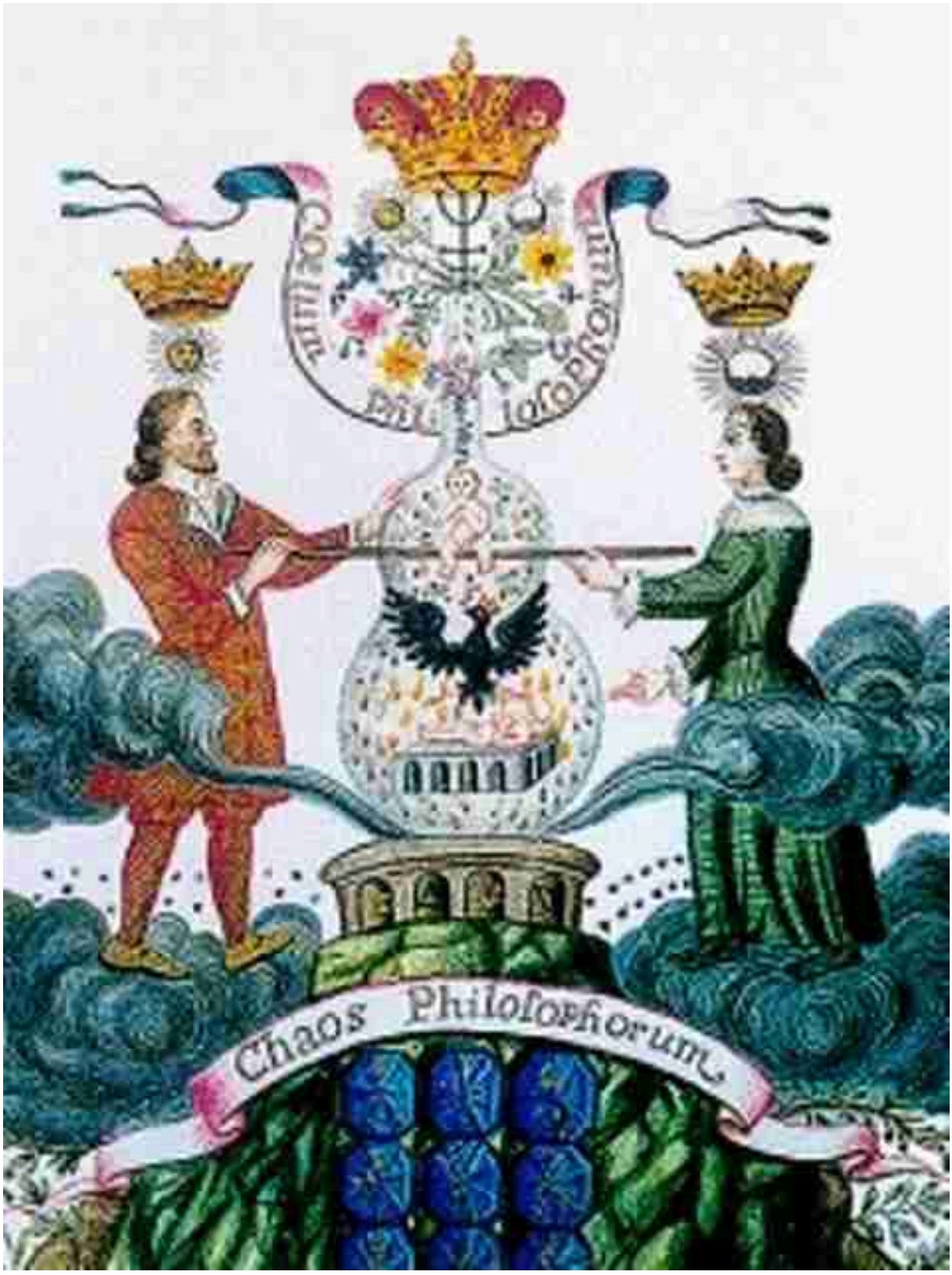
I have done without electricity, and tend the fireplace and stove myself. Evenings, I light the old lamps. There is no running water, and I pump the water from the well. I chop the wood and cook the food. These simple acts make man simple; and how difficult it is to be simple!

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together.

In 1950 I made a kind of monument out of stone to express what the Tower means to me. The story of how this stone came to me is a curious one. I needed stones for building the enclosing wall for the so-called garden, and ordered them from the quarry near Bollingen. I was standing by when the mason gave all the measurements to the owner of

the quarry, who wrote them down in his notebook.
When the stones arrived by ship and were unloaded, it turned out that the cornerstone had altogether the wrong measurements; instead of a triangular stone, a square block had been sent: a perfect cube of much larger dimensions than had been ordered, about twenty inches thick. The mason was furious and told the barge men to take it right back with them.
But when I saw the stone, I said, ”No, that is my stone, I must have it!” For I had seen at once that it suited me perfectly and that I wanted to do something with it. Only I did not yet know what. The first thing that occurred to me was a Latin verse by the alchemist Arnaldus de Villanova. I chiseled this into the
stone; in translation it goes:
Here stands the mean, uncomely stone,
”Tis very cheap in price!
The more it is despised by fools,
The more loved by the wise.
This verse refers to the alchemist’s stone, the lapis, which is despised and rejected.
Soon something else emerged. I began to see on the front face, in the natural structure of the stone, a small circle, a sort of eye, which looked at me. I chiseled it into the stone, and in the center made a tiny homunculus. This corresponds to the ”little doll” (pupilla) yourself which you see in the pupil of another’s eye; a kind of Kabir, or the Telesphoros of Asklepios. Ancient statues show him wearing a hooded cloak and carrying a lantern. At the same time he is a pointer of the way. I dedicated a few words to him which came into my mind while I was working. The inscription is in Greek; the translation goes:
Time is a child playing like a child playing a board game the kingdom of the child. This is Telesphoros, who roams through the dark regions of this cosmos and glows like a star out of the depths. He points the way to the gates of the sun and to the land of dreams.
These words came to me one after the other while I worked on the stone.
On the third face, the one facing the lake, I let the stone itself speak, as it were, in a Latin inscription. These sayings are more or less quotations from alchemy. This is the translation:
I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of aeons.
In conclusion, under the saying of Arnaldus de Villanova, I set down in Latin the words ”In remembrance of his seventy-fifth birthday C. G. Jung made and placed this here as a thanks offering, in the year 1950.”
When the stone was finished, I looked at it again and again, wondering about it and asking myself what lay behind my impulse to carve it.
The stone stands outside the Tower, and is like an explanation of it. It is a manifestation of the occupant, but one which remains incomprehensible to others. Do you know what I wanted to chisel into the back face of the stone? ”Le cri de Merlin!” For what the stone expressed reminded me of Merlin’s life in the forest, after he had vanished from the world. Men still hear his cries, so the legend runs, but they cannot understand or interpret them. Carl Jung; Memories, Dreams and Reflections.

Chaos Philosophorum **(2013-05-31 05:58)**



This painting, entitled "Materia Prima Lapidis Philosophorum," is from the Circle of the Gold and Rosicrucians, a manuscript inspired by Aurea Catena a Homeri (Kirchweger, 1781). It is the cover art used on The Emerald Tablet:

Alchemy for Personal Transformation. Basically, the work represents the transformation of the Chaos Philosophorum (Materia Prima or First Matter) into the Coelum Philosophorum (the perfected First Matter or Lapidis Philosophorum - Philosopher's Stone).

Below in the green mountain of the Chaos Philosophorum are nine lapis lazuli octagons laid out in what was known as the Magic Square of Saturn, which contains the signs and numerical equivalents for all the fundamental materials of the work. Each of these octagons is embossed with a seven-pointed star symbolizing the seven steps in the formula of transformation: Calcination, Dissolution, Separation, Conjunction, Fermentation, Distillation, and Coagulation. On top of the green mountain is an athanor or alchemical furnace in the first step of transformation (Calcination) begins. This is where the four archetypal elements of creation (Air, Fire, Earth, Water) are "cooked" in the fires of existence. On top of the athanor is the Retort of Transformation, in which the waters of Dissolution melt away the pretences of the former self. In a process of Separation symbolized by a bird taking flight, the essences of the sacrificed self rise up from its baptism of Fire and Water. During Conjunction, the King and Queen, the archetypal powers of the Sun and Moon, work together to lift the Child of the Philosophers into the higher stages of transformation. The ensuing Fermentation is symbolized by the sudden emergence of a Peacock's Tail of colorful blooming flowers, which is followed by a process of Distillation, as the refined essence leaves the vessel of transformation and sublimated into an entirely new level being or state of consciousness. This final step is symbolized by the Crown of Coagulation that partakes of both the material forces Below and the spiritual forces Above. These spiritual energies are denoted by the shining Sun and inverted triangle of heavenly forces.

http://www.alchemylab.com/materia _prima _lapidis.htm

The goal is to preserve in a transfigured form (2013-05-31 06:02)

In ”The Secret of the Golden Flower” the ”As Above, So Below” of the West is harmonized with the Taoism of the East: Viewed objectively as a physical organism, which in all its parts is also a small universe man is one of the ten thousand things. So, according to the Confucians, the inner nature of man comes from Heaven, or, as the Taoists express it, it is a phenomenal form of Tao. In his phenomenal form man develops into a multiplicity of individuals in each of whom

the central monad is enclosed as the life-principle; but immediately, before birth even, at the moment of conception, it separates into the bi-polar phenomena of essence and life (hsing and ming).
The character for essence (hsing) is made up of those for heart (hsin), and origin, being born (hsing). The heart (hsin), according to the Chinese idea, is the seat of emotional consciousness, which is awakened through feeling reactions to impressions received from the external world by the five senses.
That which remains as a substratum when no feelings are being expressed, but which lingers, so to speak, in a transcendental super-conscious condition, is essence (hsing). Varying according to the more exact definition of this concept, essence is either originally good, if looked at from the standpoint of the eternal idea, or it is originally evil or at least neutral (if taken from the standpoint of empirical evolution), and has to be made into something good by a long development of custom.
Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena. The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros. Both principles are, so to speak, super-individual. Man as a spiritual being is made human by essence (hsing).
The individual man possesses it. but it extends far beyond the limits of the individual. Life (ming) is also super-individual in that man must simply accept a destiny which does not come from his conscious will. Confucianism sees in it a Heaven-made law to which man must adapt; Taoism takes it as the multi-colored play of nature which cannot evade the laws of Tao, but which, as such, is pure chance; Chinese Buddhism sees it as the working out of karma within the world of illusion.
To these dualities there correspond in the corporeal personal man the following bi-polar tensions. The body is activated by the interplay of two psychic structures :
First, hun, which I have translated as animus* the masculine soul, because it belongs to the yang principle, and secondly, p, which belongs to the yin principle, and is rendered by me as anima.
Both are ideas coming from an observation of the events connected with death, and therefore both contain in their written form the sign for daemon, that is, the departed one (kuei). The anima was thought of as especially linked with the bodily processes ; at death it sinks to the earth and decays.
The animus, on the other hand, is the higher soul; after death it rises in the air, where at first it is active for a time and then evaporates in ethereal space, or flows back into the reservoir of life. In living men, the two correspond in a certain degree to the cerebral and sympathetic nervous system. The animus dwells in the eyes, the anima in the abdomen. The animus is bright and active, the anima is dark and earth-bound.
The sign for hun (animus) is made up of the character for "daemon" and "cloud", while that for p'o (anima) is composed of the characters for " daemon " and " white This would indicate ideas similar to what we find appearing elsewhere as shadow-soul and body-soul, and without a doubt the Chinese concept is meant to include something like this. None the less we must be cautious in the matter of derivations, because the most ancient script known in China had no sign for daemon, and so we may perhaps be dealing with primordial symbols whose derivations are lost. In any case, animus (hun) is the light, yang soul, while anima (p'o) is the dark, yin soul.
The usual, unchecked, that is, downward movement of the life-processes, is the one in which the two souls are related as the intellectual and animal factors. As a rule, it will be the anima, the blind will, which, goaded by passions, forces the animus or intellect into its service. At least the anima will do this to the extent that the intellect directs itself outward, whereby the powers both of animus and anima leak away and life consumes itself.
A positive result is the creation of new beings in which life continues, while the original being externalizes itself and " ultimately is made by things into a thing ". The end result is death. The anima sinks, the animus rises, and the ego, robbed of its strength, is left behind in a dubious condition.
If the ego has acquiesced in the " externalization it follows the downward pull, and sinks into the dull misery* of death, only poorly nourished by the illusory images of life which it still attracts to itself without being able to participate in anything actively (hells, hungry souls). But, if the ego has made an effort to strive upward in spite of the process of " externalization, it maintains for a time (as long, in fact, as it is reinforced by the powers of sacrifice of its survivors) a relatively happy life, each according to its deserts. In both cases, if the ego follows the anima, the personal element retreats and there ensues an involution corresponding to the amount of " externalization The being then becomes an impotent phantom because the forces of life fail and its fate is ended. It now partakes of the fruits of its good or bad

deeds in heavens or hells, which, however, are not external things, but purely subjective states. The more the being is sunk in these states, the more entangled in them it becomes, till finally it disappears from the plane of existence, of whatever nature that may have been, and then by entering a new womb begins a new existence formed out of its supply of images and memories. This condition is the state of the daemon, the spirit, the departed one, the one who withdraws.

The Chinese word for this ghost-being is kuei, often wrongly translated by ” devil If, on the other hand, it has been possible during life to set going the ”backward-flowing, rising movement of the life-forces, if the forces of the anima are mastered by the animus, then a release from external things takes place. They are recognized but not desired. Thus the illusion is robbed of its strength. An inner, ascending circulation of forces takes place. The ego withdraws from its entanglement in the world, and after death remains alive because ” interiorization” has prevented the wasting of the life-forces in the outer world.

Instead of these being dissipated, they have made within the inner rotation of monad a center of life which is independent of bodily existence. Such an ego is a god, deus, shen. The character for shin means to expand, to produce an effect, in a word, the opposite of kuei. In the oldest Chinese script, it is represented by a double serpentine coil, which can also mean thunder, lightning, electrical activity. S::eh a being survives as long as the inner rotation a continues. Also, it can invisibly influence men to great thoughts and noble deeds. The saints and sages of ancient times are beings like these, who for thousands of years have stimulated and educated humanity. But there remains a limitation. These beings retain a personal character, and are therefore subject to the effects of space and time.

Neither are they immortal any more than Heaven and Earth are eternal. Eternal is the Golden Flower only, which grows out of inner liberation from all bondage to things. A man who reaches this stage transposes his ego; he is no longer limited to the monad, but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One, Tao. Herein lies a difference between Buddhism and Taoism. In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion. If Nirvana may not be explained as death, cessation, still it is something transcendent.

In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the ” traces” left by experience. That is the Light, which with life returns to itself, symbolized in our text by the Golden Flower. Carl Jung; Psychological Commentary to The Secret of the Golden Flower

http://www.rexresearch.com/goldflwr/goldflwr.htm

3.6 June

All your rebirths could ultimately make you sick. **(2013-06-02 05:27)**

As long as you are not conscious of your self you can live; but if you become conscious of your self you fall from one grave into another.
All your rebirths could ultimately make you sick.
The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms. After all the rebirths you still remain the lion crawling on the earth, the Chameleon, a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding.
I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the sun which gives light and does not suck light.
That belongs to the earth. I recall my solar nature and would like to rush to my rising. But ruins stand in my way They

say: ”With regard to men you should be this or that.” My chameleonesque skin shudders.
They obtrude upon me and want to color me. But that should no longer be. Neither good nor evil shall be my masters. I push them aside, the laughable survivors, and go on my way again, which leads me to the East. The quarreling powers that for so long stood between me and myself lie behind me. Carl Jung; Red Book.

Carl Jung's Letter to James Joyce (2013-06-02 06:04)

Dear Sir,
Your Ulysses has presented the world such an upsetting psychological problem that repeatedly I have been called in as a supposed authority on psychological matters.

Ulysses proved to be an exceedingly hard nut and it has forced my mind not only to most unusual efforts, but also to rather extravagant peregrinations (speaking from the standpoint of a scientist).
Your book as a whole has given me no end of trouble and I was brooding over it for about 3 years until I succeeded to put myself into it. But I must tell you that I'm profoundly grateful to yourself as well as to your gigantic opus, because I learned
a great deal from it.
I shall probably never be quite sure whether I did enjoy it, because it meant too much grinding of nerves and of grey matter. I also don't know whether you will
enjoy what I have written about Ulysses because I couldn't help telling the world how much I was bored, how I grumbled, how I cursed and how I admired. The 40 pages of non stop run in the end is a string of veritable psychological peaches.
I suppose the devil's grandmother knows so much about the real psychology of a woman. I didn't. Well I just try to recommend my little essay to you, as an amusing attempt of a perfect stranger who went astray in the labyrinth of your Ulysses and happened to get out of it again by sheer good luck.
At all events you may gather from my article what Ulysses has done to a supposedly balanced psychologist.
With the expression of my deepest appreciation, I remain, dear Sir,
Yours faithfully,
C.G. Jung

The psyche cannot leap beyond itself..... **(2013-06-02 06:08)**

All conceivable statements are made by the psyche. Among other things, the psyche appears as a dynamic process which rests on a foundation of antithesis, on a flow of energy between two poles. It is a general rule of logic that ”principles are not to be multiplied beyond the necessary.” Therefore, since interpretation in terms of energy has proved a generally valid principle of explanation in the natural sciences, we must limit ourselves to it in psychology also.

No firm facts are available which would recommend some other view; moreover, the antithetical or polaristic nature of the psyche and its contents is verified by psychological experience. Now if the dynamic conception of the psyche is correct, all statements which seek to overstep the limits of the psyche’s polarity statements about a metaphysical reality, for example must be paradoxical if they are to lay claim to any sort of validity.

The psyche cannot leap beyond itself. It cannot set up any absolute truths, for its own polarity determines the rela-

tivity of its statements. Wherever the psyche does announce absolute truths such as, for example, ”God is motion,” or ”God is One” it necessarily falls into one or the other of its own antitheses. For the two statements might equally well be: ”God is rest” or ”God is All.”

Through one-sidedness the psyche disintegrates and loses its capacity for cognition. It becomes an unreflective (because unreflectable) succession of psychic states, each of which fancies itself its own justification because it does not, or does not yet, see any other state.

In saying this we are not expressing a value judgment, but only pointing out that the limit is very frequently overstepped. Indeed, this is inevitable, for, as Heraclitus says, ”Everything is flux”. Thesis is followed by antithesis, and between the two is generated a third factor, a lysis which was not perceptible before. In this the psyche once again merely demonstrates its antithetical nature and at no point has really got outside itself.

In my effort to depict the limitations of the psyche I do not mean to imply that only the psyche exists. It is merely that, so far as perception and cognition are concerned, we cannot see beyond the psyche.

Science is tacitly convinced that a non- psychic, transcendental object exists. But science also knows how difficult it is to grasp the real nature of the object, especially when the organ of perception fails or is lacking, and when the appropriate modes of thought do not exist or have still to be created. In cases where neither our sense organs nor their artificial aids can attest the presence of a real object, the difficulties mount enormously, so that one feels tempted to assert that there is simply no real object present.

I have never drawn this overhasty conclusion, for I have never been inclined to think that our senses were capable of perceiving all forms of being. I have, therefore, even hazarded the postulate that the phenomenon of archetypal configurations which are psychic events par excellence may be founded upon a psychoid base, that is, upon an only partially psychic and possibly altogether different form of being.

For lack of empirical data I have neither knowledge nor understanding of such forms of being, which are commonly called spiritual. From the point of view of science, it is immaterial what I may believe on that score, and I must accept my ignorance. But insofar as the archetypes act upon me, they are real and actual to me, even though I do not know what their real nature is.

This applies, of course, not only to the archetypes but to the nature of the psyche in general. Whatever it may state about itself, it will never get beyond itself. All comprehension and all that is comprehended is in itself psychic, and to that extent we are hopelessly cooped up in an exclusively psychic world. Nevertheless, we have good reason to suppose that behind this veil there exists the uncomprehended absolute object which affects and influences
us and to suppose it even, or particularly, in the case of psychic phenomena about which no verifiable statements can be made. Statements concerning possibility or impossibility are valid only in specialized fields; outside those fields they are merely arrogant presumptions. Carl Jung; Memories, Dreams and Reflections

Not the power of the flesh, but of love, should be broken .... **(2013-06-02 06:10)**

Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love.
A man needs his mother until his life has developed.
Then he separates from her. And so life needs love until it has developed, then it will cut loose from it.

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The separation of the child from the mother is difficult, but the separation of life from love is harder.
Love seeks to have and to hold, but life wants more.
The beginning of all things is love, but the being of things is life.
This distinction is terrible.
Why; Oh spirit of the darkest depths, do you force me to say that whoever loves does not live and whoever lives does not love?
I always get it backward!
Should everything be turned into its opposite? Will there be a sea where Philemon's temple stands?
Will his shady island sink into the deepest ground?
Into the whirlpool of the withdrawing flood that earlier swallowed all peoples and lands?
Will the bottom of the sea be where Ararat arises?
What repulsive words do you mutter, you mute son of the earth?
You want to sever my soul's embrace?
You, my son, do you thrust yourself between? Who are you?
And who gives you the power? Everything that I strove for, everything I wrested from myself do you want to reverse it again and destroy it?
You are the son of the devil, to whom everything holy is inimical.
You grow overpowering You frighten me.
Let me be happy in the embrace of my soul and do not disturb the peace of the temple.
Off with you, you pierce me with paralyzing force.
For I do not want your way.
Should I languidly fall at your feet? You devil and son of the devil, speak!
Your silence is unbearable, and of awful stupidity.
I won my soul, and to what did she give birth for me?
You, monster, a son, ha!-a frightful miscreant, a stammerer, a newt's brain, a primordial lizard! You want to be king of the earth?
You want to banish proud free men, bewitch beautiful women, break up castles, rip open the belly of old cathedrals?
Dumb thing, a lazy bug-eyed frog that wears pond weed on his skull's pate!
And you want to call yourself my son?
You're no son of mine, but the spawn of the devil.
The father of the devil entered into the womb of my soul and in you has become flesh.
I recognize you, Diahmon, you most cunning of all fraudsters! You have deceived me.
You impregnated my maidenly soul with the terrible worm.
Philemon, damned charlatan, you aped the mysteries for me, you lay the mantle of the stars on me, you played a Christ-fool's comedy with me, you hanged me, carefully and ludicrously; in the tree just like Odin, you let me devise runes to enchant Salome-and meanwhile you procreated my soul with the worm, spew of the dust.
Deception upon deception! Terrible devil trickery!
You gave me the force of magic, you crowned me, you clad me with the shimmer of power, that let me play a would-be Joseph father to your son.
You lodged a puny basilisk in the nest of the dove.
My soul, you adulterous whore, you became pregnant with this bastard! I am dishonored; I, laughable father of the Antichrist!
How I mistrusted you! And how poor was my mistrust, that it could not gauge the magnitude of this infamous act!
What do you break apart?
You broke love and life in twain.
From this ghastly sundering, the frog and the son of the frog come forth. Ridiculous-disgusting sight! Irresistible advent!
They will sit on the banks of the sweet water and listen to the nocturnal song of frogs, since their God has been born as a son of frogs.
Where is Salome?

Where is the unresolvable question of love? No more questions, my gaze turned to the coming things, and Salome is where I am.
The woman follows your strongest, not you.
Thus she bears you your children, in both a good and a bad way. Carl Jung, Red Book, Pages 326-327.
Image: Sacred Love Versus Profane Love (1602–03) by Giovanni Baglione

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I have often been asked what I believe about death..... (2013-06-02 06:13)

Fragment of Carl C.G. Jung – The Soul and Death
I have often been asked what I believe about death, that unproblematical ending of individual existence. Death is known to us simply as the end. It is the period, often placed before the close of the sentence and followed only by memories of aftereffects in others. For the person concerned, however, the sand has run out of the glass; the rolling stone has come to rest. When death confronts us, life always seems like a downward flow or like a clock that has been wound up and whose eventual “running down” is taken for granted.
We are never more convinced of this “running down” than when a human life comes to its end before our eyes, and the question of the meaning and worth of life never becomes more urgent or more agonizing than when we see the final breath leave a body which a moment before was living. How different does the meaning of life seem to us when we see a young person striving for distant goals and shaping the future, and compare this with an incurable invalid, or with an old man who is sinking reluctantly and without strength to resist into the grave! Youth — we should like to think — has purpose, future, meaning, and value, whereas the coming to an end is only a meaningless cessation.
If a young man is afraid of the world, of life and the future, then everyone finds it regrettable, senseless, neurotic; he is considered a cowardly shirker. But when an aging person secretly shudders and is even mortally afraid at the thought that his reasonable expectation of life now amounts to only so many years, then we are painfully reminded

of certain feelings within our own breast; we look away and turn the conversation to some other topic.
The optimism with which we judge the young man fails us here. Naturally we have on hand for every eventuality one or two suitable banalities about life which we occasionally hand out to the other fellow, such as “everyone must die sometime,” “one doesn’t live forever,” etc.
But when one is alone and it is night and so dark and still that one hears nothing and sees nothing but the thoughts which add and subtract the years, and the long row of disagreeable facts which remorselessly indicate how far the hand of the clock has moved forward, and the slow, irresistible approach of the wall of darkness which will eventually engulf everything you love, possess, wish, strive, and hope for — then all our profundities about life slink off to some undiscoverable hiding place, and fear envelops the sleepless one like a smothering blanket.
Fragment of Carl C.G. Jung – The Soul and Death (in: The Meaning of Death, Herman Feifel, editor)

I sensed from the beginning the singularity of my fate... (2013-06-02 06:16)

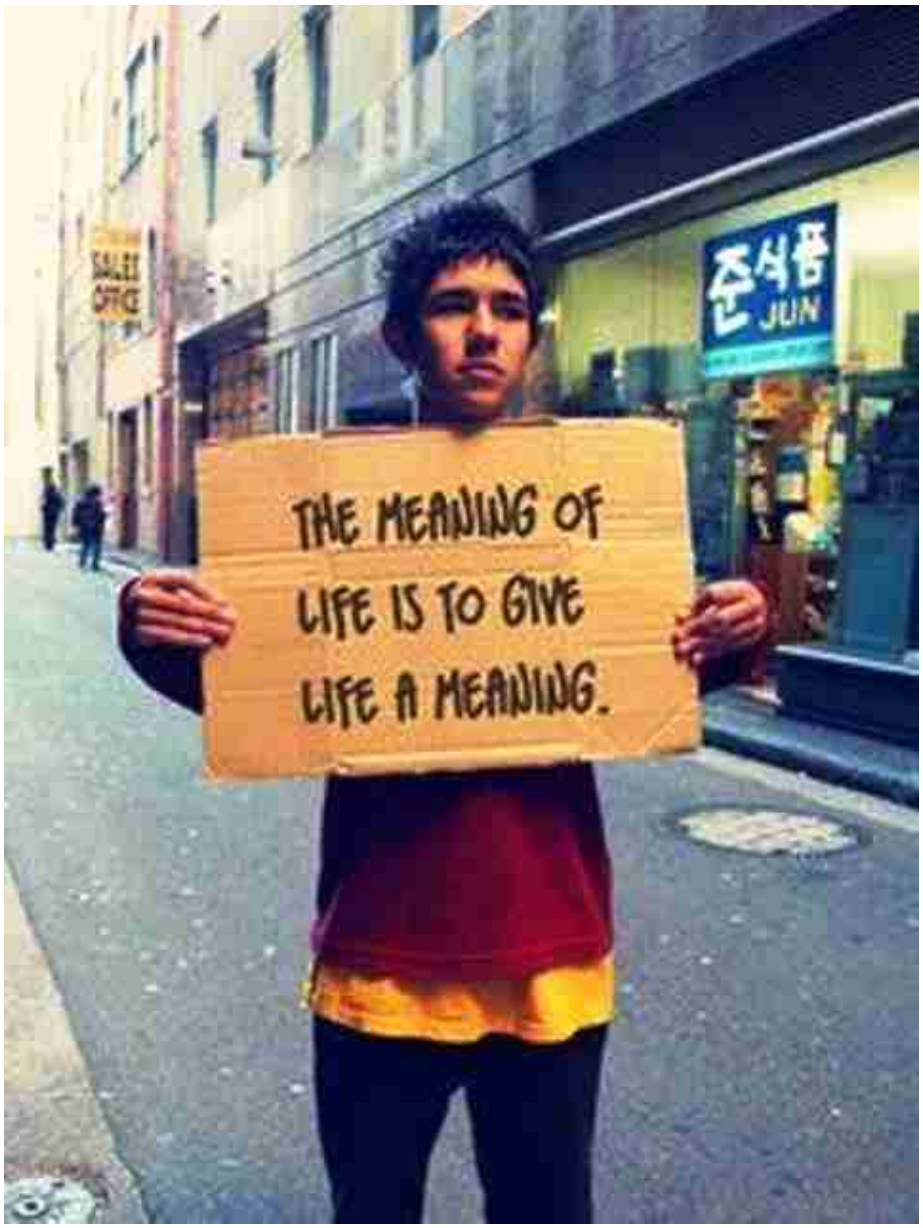
In the natal chart of Jung can confirm the qualities of the Sun in Leo Conjunct Uranus in Leo Jung this phrase:
” I sensed from the beginning the singularity of my fate, the meaning of my life would stick to it. This gave me a inner security that I could never prove myself, but I was proven. Nobody could dissuade me the certainty that I was in the world to do what God wanted, not what I wanted. decisive In all circumstances it always me gave the impression of not being among men, but to be alone with God. ” Carl Gustav Jung.
Image and quotation thanks to Luciana Magalhães

Man shall differentiate himself both from spirituality and sexuality. **(2013-06-02 06:18)**

”Man shall differentiate himself both from spirituality and sexuality.
He shall call spirituality mother, and set her between Heaven and earth.
He shall call sexuality Phallos, and set him between himself and earth.
For the mother and the Phallos are superhuman daimons that reveal the world of the Gods.
They affect us more than the Gods since they are closely akin to our essence.
If you do not differentiate yourselves from sexuality and from spirituality, and do not regard them as an essence both above and beyond you, you are delivered over to them as qualities of the Pleroma.
Spirituality and sexuality are not your qualities, not things you possess and encompass.

Rather, they possess and encompass you, since they are powerful daimons, manifestations of the Gods, and hence reach beyond you, existing in themselves. No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality.
Therefore no one escapes these daimons.
You shall look upon them as daimons, and as a common task and danger, a common burden that life has laid upon you.
Thus life, too, is for you a common task and danger, as are the Gods, and first and foremost terrible Abraxas." Carl Jung; Red Book

Depths and surface should mix so that new life can develop. **(2013-06-02 06:23)**



Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us. What happens outside us in these days is the image that the peoples live in events, to bequeath this image

immemorially to far-off times so that they might learn from it for their own way; just as we learned from the images that the ancients had lived before us in events.
Life does not come from events, but from us. Everything that happens outside has already been. Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new. The events that happen are always the same.
But the creative depths of man are not always the same. Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it. Because of this we seek in ourselves the meaning of events, so that the way of what is to come becomes apparent and our life can pow again.
That which you need comes from yourself, namely the meaning of the event. The meaning of events is not their particular meaning. This meaning exists in learned books. Events have no meaning. The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world. Carl Jung; Red Book.

The knowledge of death came to me that night.... **(2013-06-04 05:06)**

[Carl Jung “The knowledge of death came to me that night....”]
The knowledge of death came to me that night, from the dying that engulfs the world.
I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like

a smooth wave on the sea-beach.
He who abides in common life becomes aware of death with fear.
Thus the fear of death drives him toward singleness.
He does not live there, but he becomes aware of life and is happy; since in singleness he is one who becomes, and has overcome death.
He overcomes death through overcoming common life.
He does not live his individual being, since he is not what he is, but what he becomes.
One who becomes grows aware of life, whereas one who simply exists never will, since he is in the midst of life.
He needs the heights and singleness to become aware of life. But in life he becomes aware of death.
And it is good that you become aware of collective death, since then you know why your singleness and your heights are good.
Your heights are like the moon that luminously wanders alone and through the night looks eternally clear.
Sometimes it covers itself and then you are totally in the darkness of the earth, but time and again it fills itself out with light. The death of the earth is foreign to it.
Motionless and clear, it sees the life of the earth from afar, without enveloping haze and streaming oceans.
Its unchanging form has been solid from eternity. It is the solitary clear light of the night, the individual being, and the near fragment of eternity.
From there you look out, cold, motionless, and radiating. With otherworldly silvery light and green twilights, you pour out into the distant horror.
You see it but your gaze is clear and cold. Your hands are red from living blood, but the moonlight of your gaze is motionless.
It is the life blood of your brother, yes, it is your own blood, but your gaze remains luminous and embraces the entire horror and the earth's round.
Your gaze rests on silvery seas, on snowy peaks, on blue valleys, and you do not hear the groaning and howling of the human animal.
The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death.
I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within.
For that reason I turned away and sought the place of the inner life. Carl Jung; Red Book; Page 267

Dreams pave the way for life... **(2013-06-04 05:12)**

The spirit of the depths even taught me to consider my action and my decision as dependent on dreams.
Dreams pave the way for life, and they determine you without you understanding their language.
One would like to learn this language, but who can teach and learn it? Scholarliness alone is not enough; there is a knowledge of the heart that gives deeper insight.
The knowledge of the heart is in no book and is not to be found in the mouth of any teacher, but grows out of you like the green seed from the dark earth.
Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Red Book, Page 233.

Carl Jung in Africa **(2013-06-05 07:10)**

C.G. JUNG – IN THE HEART OF DARKNESS
Michael Ortiz Hill

In 1925 Carl Jung traveled in East Africa. Although he had imagined initially he was involved in a scientific inquiry into ”primitive psychology” (the Bugishu Psychological Expedition), he was later to admit that in all honesty his true intent was to pose to himself ”the rather embarrassing question: What is going to happen to Jung the psychologist in the wilds of Africa?” (Memories, Dreams, Reflections, 272).

During his stay in Africa, Jung had only one dream with a black person in it. In the dream he was with an ”American Negro,” who had been his barber in Chattanooga, Tennessee, when he had visited the U.S. twelve years previous. The barber held to Jung’s head a red-hot iron in an attempt to render his hair nappy. He awoke with terror. Jung took this dream to be a dire warning from the unconscious that he was in danger of being engulfed by primitivity. ”At that time I was obviously all too close to ‘going black.’”

It is far too simple a distraction to use this essay here to piss on the clay feet of the great man. Throughout Jung’s memoirs, one is impressed by the subtlety and complexity of his mind and the depth of his psychological insight – except when he writes about ”the others.” The tenacity of his racism, covering five decades of his writings, the radical lack of psychological reflection with which he mistakes his fantasies about the ”other” for real people, is embedded in a discourse that is more often than not exquisitely perceptive. His racism raises questions about human ignorance and human wisdom far beyond the personal psychology of Carl Jung because, in spite of, or alongside, his blindness, he was, nonetheless, a wise man. Moreover, since depth psychology has taken the lead of its founding father in interpreting the mythic substratum of human culture, hard questions are raised about the Eurocentrism and racism in Jungian thought and practice.

In a 1977 interview with Jung’s autobiographer, Aniela Jaffe, she claimed that Jung’s African memories formed the lion’s share of what had been edited from their taped conversations to put together the memoirs and that a whole book could have been made from his reminiscences of Africa alone. As it stands, Jaffe was able to whittle Jung’s recollections down to twenty pages. Clearly, for the octogenarian Jung, the pilgrimage that was to touch ”every possible sore spot in my own psychology” (MDR, 273) was still very much alive fifty years after the fact.

That Jung literally regarded Africa as the heart of darkness is clear from his memoirs. The British colonies of Kenya and Uganda were for him that primordial place of time before time, unconsciousness before consciousness, the geography of the primal psyche before it reflects on itself and brings light upon its own nature. Having seen a lone hunter leaning on his spear as his train passed through the outback of Kenya, Jung reflects, ”This was the stillness of the eternal beginning, the world as it had always been in the state of non-being; for until then no one had been present to know that it was this world” (MDR, 255). Africa was a domain saturated in unreflected light which was at the same time a darkness, a quality of unknowing. The strange statement that no one had been present to know, and therefore bring into being, Africa will deepen in its strangeness as we examine Jung’s ideas of the nature of African people. As we shall see, the darkness of Africa’s non-being inhabits the dark bodies and souls of the Africans themselves.

To understand how Jung found his bearings in such a dark place, it has to be appreciated how unselfconsciously he inhabited the venerable the old European archetype of the continuous ”Chain of Being” that stratifies and holds in order a hierarchical cosmos. Aristotle first articulated the Chain of Being. It is, ”as usually conceived, commenced with inanimate things and ranged upward to the lowliest forms of life through the more intelligent animals until it reached man himself; but it did not stop with man, for it continued upwards through the myriad ranks of heavenly creatures until it reached its pinnacle in God, ” writes Winthrop D. Jordan in White Over Black. In the late 1700s the European and American intelligentsia racialized this idea, Jordan continues, to satisfy that ”century’s ravenous appetite for hierarchical principles in the face of social upheaval.” Blacks, of course, being the lowliest of humans, stood in proximity in the chain to their near cousins, the orangutans, with whom, Thomas Jefferson among others believed, they sometimes mated. In the first four decades of this century, another time of overwhelming social upheaval, Jung encoded the ”Great Chain: into his model of the collective unconscious. Europeans, being at the pinnacle of evolutionary development, carry within their psyches the whole history of humankind from the ”primitive” (instinctual, animal-like) to the civilized (differentiated, European-like). ”In the collective unconscious, you are the same as a man of another race. You have the same archetypes, just as you have, like him, eyes, a heart, a liver, and so on. It does not matter that his skin is black. It matters to a certain extent, sure enough – he probably has a whole layer less than you. The different strata of the mind correspond to the history of the races,” writes Jung (CW 18, 46).

This whole layer that is lacking in ”non-Europeans” of course makes all the difference – makes it in fact possible for Jung to understand them better than they can understand themselves.

It was with this map of culture, psyche and history that Jung went to a place that he called Africa, a place that ipso facto mirrored perfectly a dark domain of his own interior life.

And the blacks that he met in the ”interior”? To illustrate how Africans unreflectively think in feelings and act upon feelings without European self-consciousness, he offers the following anecdote about ”a bushman [who] had a little son whom he loved with a tender monkey-love characteristic of primates” (CW 6, 239).

It seems that the father had a bad day fishing and when he was met by his little boy at the day’s end, he throttled him in pure unconscious rage. Later he grieved with the same, ”unthinking abandon” with which he had strangled his child.

The opposite of this thoughtless acting out from ”instinct” is what Jung called individuation. The individuated person has extracted him or herself from the slag heap of unconsciousness to meet the world creatively, unfettered by personal or collective fantasy. Ironically, the quality of ureflectiveness that Jung attributes to the primitive psychology of blacks is displayed consistently in Jung’s fantasies about the ”other”. As much as any other European intellectual in the last two centuries, Jung lived unconsciously within the collective fantasy of the ”Chain of Being.” Indeed, inscribing the chain into psychological theory elevated it from ”description” to a sacred way of knowing. When one unreflectively makes the kind of pilgrimage Jung made, the psyche will insist on finding, conjuring or hallucinating an epiphany of darkness that is raw and overwhelming in its terror and vitality.

This inevitable moment came to pass one night during a ngoma in the Sudan, a ceremony that Jung took to be a ”frolic.” Sixty men appeared with lances and swords, and soon the women and children joined them around a blazing campfire.

Looking around nervously, Jung noticed that his ”boys” and the government soldiers had disappeared. He began passing around cigarettes and safety pins to demonstrate his good will.

When the men began singing in the firelight and dancing fiercely with their weapons, Jung joined in, swinging his rhinoceros whip above his head. Apparently delighted about the European giving himself over, the dancing and drumming increased in vigor. Jung became frightened that ”the dancers were being transformed into a wild horde.” He suggested to the chief that it was time to stop and disperse, that it was time for the people to go to sleep. The chief, clearly having a good time, was not inclined.

Recalling the story of another Swiss who had been ” struck by a stray spear: during such an event, Jung disregarded the chief, drew the people together, distributed yet more cigarettes and made a gesture of sleeping. That being ineffective, ”I swung my rhinoceros whip threateningly, but at the same time laughing, and for lack of a better language, I swore at them loudly in Swiss German…General laughter arose; capering, they scattered in all directions and vanished into the night.”

When I read this section of Jung’s memoirs years ago, I was struck by its cartoonish quality. I tried to imagine, say, a Nigerian businessman securing a deal in Munich and then going off into the Bavarian countryside during Oktoberfest. Wanting to make a good impression, he passes out the African equivalent of cigarettes and safety pins and even, to the laughter and delight of the crowd, attempts awkwardly to dance a few of the local dances. Late at night, however, overwhelmed by the wild drunkenness of the natives, he appeals to the Burgermeister to rein things in a bit. This failing, he curses at the vigorous young Aryans with mock anger in the Ibo language while swirling a whip over his head and laughing. ”Capering, they scattered in all directions and vanished into the night?” Well, I suppose some lunacies do not translate across the line that separates colonizers from the colonized.

Whatever the merits of my minstrel fantasy of a black doppelganger of Jung in the heart of whiteness, it cannot do justice to this moment once one understands that the ngoma, far from being a ”frolic,” is actually one of the most durable and sacred ceremonies in Bantu culture. Ngoma ceremonies, in which the ancestors come forth to inspirit the lives of the living, is probably the most pervasive form of healing and festivity over a rather large portion of black Africa. Ngoma is very much at the root of what would become African-American culture, and it is critical to understand if one is to speculate upon a depth psychology of American Blacks that is not Eurocentric. As an initiate into the ngoma of the water spirits in Zimbabwe, I find my mind nearly breaking with astonishment trying to imagine this moment as it was viewed by the villagers who had gathered to honor their ancestors. It says something of the forbearance and generosity of African people that Jung wasn’t in fact stuck by ”a stray spear” that night, given how he was acting.

As terrifying as this dark epiphany was, Jung also discerned in Africans an unconscious yearning for the light, and it moved him deeply. In a pivotal passage in his memoirs, he writes of his habit of waking before dawn to greet the rising

of the sun. Having witnessed a ritual by a local Bantu (Elgonyi) people that welcomes the new day and having taken note that a clan of baboons also seem to honor the coming light, he writes, "When the great night comes, everything takes on a note of deep dejection, and every soul is seized by an inexpressible longing for light. That is the pent-up feeling that can be detected in the eyes of primitives and also in the eyes of animals" (MDR, 269).

This triptych – Jung, baboon, Bantu people, all swept up in the longing for light – seems to have been tattooed on Jung's psyche. Over fifty years later he would write, "My greatest in this respect had been my discovery of the Horus principle among the Elgonyi" (MDR, 274). The god Horus, divine light reborn morning after morning, greeted Jung from his temple in Abu Simbel, Egypt, as he sailed "back towards Europe, towards the future." The Horus principle, he writes, "is a myth which must have been told after human culture, that is, consciousness, had for the first time released men from the darkness of prehistoric times…By following the geographical course of the Nile and hence the stream of time…the journey from the heart of Africa to Egypt became for me a kind of drama of the rebirth of the light." Jung, having made a pilgrimage to that prehistoric darkness, was profoundly touched to see the longing for light in the eyes of baboons and African people.

These two kinds of "Africans" – the bushman who unconsciously strangles his little boy, the noble savage whose love of light holds the seed of potential evolution – share an obliviousness to themselves, and yet they are not beyond admiring. Like Jean Jaques Rousseau, or for that matter Herodotus, Jung often invents an "other" who is simpler and purer, both to illustrate the European burden of being the most conscious of humans as well the what Europeans risk losing. Of himself he says, "I have not been led by any kind of wisdom; I have been led by dreams, like any primitive. I am ashamed to say so, but I am as primitive as any nigger because I do not know" (CW 8, 286).

It is possible now to understand Jung's astonishing thought that no one had been "present to know" Africa before he had arrived. Africans, living in the primordial soup of uncreated existence, could only meet unconsciously the splendor of the land that surrounded them.

Jung consistently refers to his fellow Europeans as "we" and presumes that "we" are the bearers of consciousness, writing of "our" special relationship to the created world. Reflecting on the Pueblo Indian belief that their rituals assist the sun in its passage across the sky, Jung had searched in vain for "a myth of our own." His pilgrimage to Africa was a critical turning point in his life because it was on that dark continent (his European-ness revealed to him in contrast to its darkness) where he discovered the myth that is at the root of Europeans' special place in the world: man is indispensable for the completion of creation; that, in fact, he himself is the second creator of the world…without which…it would have gone on in the profoundest night of nonbeing down to its unknown end" (MDR).

I find this vision breathtaking in both its grandiosity and its solipsism. Columbus was merely content to discover America. Had he been Jung, he would have stood alongside God and created it. I don't see here the "cosmic meaning of consciousness" as Jung described this myth of individuation as much as the way colonialism constructs a private cosmos. Having vanquished the possibility of reciprocal exchange within which one might suffer the risk of being changed by another, the universe at large becomes a vast colony of Europe. Martin Buber's criticism of Jung comes to mind: The mysteries of dialogue and reciprocity never enter the picture in such a universe because there are no others as fully human as oneself – at least not in Africa.

It was immediately after his recounting of the ngoma incident that Jung writes of the dream with which warned him that he was in danger of "going black." What does it mean in Jung's view to go black under the skin? What is it that terrified him that night?

Jung was quite specific in his collected works about the dangers of white people living side by side with black people. "Even today the European, however highly developed, cannot live with impunity among the Negroes in Africa; their psychology gets into him unnoticed and unconsciously he becomes a Negro…" (CW 10, 121).

That "the inferior man has a tremendous pull because he fascinates the inferior layers of the psyche" was a spiritual dilemma that Jung believed very much shaped the American (that is to say, white American) soul. "Americans present a strange picture: a European with Negro behavior and an Indian soul: (CW 10, 507).

The same unreflective exuberance of spirit that Jung found among African primitives he found among black American primitives as well. He tells the story of having dinner in a stiff New England household. Being served by black servants, he felt as if he were in a circus, and he found himself looking at the dishes for the "imprint" of black fingers. The sheer ridiculousness of the situation inspired Jung to crack jokes which made one servant laugh uproariously. "How I loved that African brother," he writes (CW 10, 503).

American laughter (”unrestrained, unsophisticated”), the wildness of the revival meeting, the naivete of (white) Americans so similar to the ”childlikeness of the Negro” – these qualities that sit so strangely in whites Jung ultimately found odd but not especially dangerous. ”Ultimately the Negro, just because he is a minority, is not a degenerative influence, but rather one which, peculiar though it is, cannot be termed unfavorable – unless one happens to have a jazz phobia” (CW 10, 45).

White Americans emerge in this portrait as affable, charming and perhaps slightly imbecilic, first cousins of Europeans. Though they behave somewhat like blacks, they have not gone full black under the skin and degenerated into moral laxity and instinctuality as Jung himself almost did that fateful night of ngoma in the south of the Sudan.

If psychological theory is a disguised form of psychological confession as Jung claimed it is, what might Jung be confessing in his racist psychologizing? Analytical psychology is not reducible to a simple by-product of Jung’s neurosis. Nonetheless, the fear of being overwhelmed by the psyche, by instinct, by the anima, by the shadow, by the female or ethnic ”other” is such a persistent theme in both Jung’s reflections and his theories, an unanswerable and very Freudian question is unavoidable: What was the moment of being engulfed that led Jung to see himself a potential victim of being overwhelmed by the ”otherness” within and outside himself?

In 1925 Jung hallucinated a whole continent of instinctual ”others” and called it ”Africa.” The African ”other” whom Jung did not know accompanied him to his deathbed. Like the rest of us, it seems he was wedded to what fascinated him and what he least understood. [from Spring Journal #61 (Spring 1997)]

http://www.gatheringin.com/moh _jung.html

Carl Jung and Science **(2013-06-05 07:12)**

Carl Jung and Science:
We are living in what the Greeks called the right time for a ”metamorphosis of the gods,” i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. The Undiscovered Self p 110
• This grasping of the whole is obviously the aim of science as well, but it is a goal that necessarily lies very far off because science, whenever possible, proceeds experimentally and in all cases statistically. Experiment, however, consists in asking a definite question which excludes as far as possible anything disturbing and irrelevant. It makes conditions, imposes them on Nature, and in this way forces her to give an answer to a question devised by man. She is prevented from answering out of the fullness of her possibilities since these possibilities are restricted as far as partible. For this purpose there is created in the laboratory a situation which is artificially restricted to the question which compels Nature to give an unequivocal answer. The workings of Nature in her unrestricted wholeness are completely excluded. If we want to know what these workings are, we need a method of inquiry which imposes the fewest possible conditions, or if possible no conditions at all, and then leave Nature to answer out of her fullness. Synchronicity: An Acausal Connecting Principle p. 35
My interests drew me in different directions. On the one hand I was powerfully attracted by science, with its truths based on facts; on the other hand I was fascinated by everything to do with comparative religion. [...] In science I

missed the factor of meaning; and in religion, that of empiricism. Memories, Dreams, Reflections p. 72

• All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. "The Structure of the Psyche" (1927). In CW 8: The Structure and Dynamics of the Psyche. P.342

"Science is not... a perfect instrument, but it is a superb and invaluable tool that works harm only when taken as an end in itself." (from "Commentary to The Secret of the Golden Flower", 1929)

• If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round? Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. "Analytical Psychology and Weltanschauung" (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

Every science is a function of the mind, and all knowledge is rooted in it. The mind is the greatest of all cosmic wonders. - "On the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.357

• Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code. Carl G. Jung, in the introduction to Frances G. Wickes' "Analysis der Kinderseele" (The Inner World of Childhood), 1931

The Sacred Prostitute **(2013-06-07 04:17)**

The Sacred Prostitute in the Ancient World By Catherine Auman

It may be hard for the western mind to reconcile that the words sacred and prostitute may be linked, for the Judeo-Christian tradition holds sexuality to be profane, the antithesis of spirit. Yet in the times of the Great Goddess worship, sexuality was revered and held sacred. We find evidence of sacred prostitution throughout the ancient world, as early as the Gilgamesh Epic of 7000 B.C.E. Herodotus, a Greek historian from the third century B.C.E., wrote:

"...women of the land...sit in the temple of love and have intercourse with some stranger...the men pass and make their choice. It matters not what be the sum of money; the women will never refuse, for that were a sin, the money

being by this act made sacred. After their intercourse she has made herself holy in the sight of the goddess…" 1
Sacred prostitution occurred in the early civilizations of Sumer, Babylonia, Egypt, Lebanon, and Rome, and is mentioned in the code of Hammurabi. It also seems to have been common in Europe and the Middle East prior to the rise of Judaism, Christianity, and Islam. In fact, sacred prostitutes not only existed, they flourished and were held to be important members of society:
"…the sacred prostitutes were many in number. According to Strabo, at the temples of Aphrodite in Eryx and Corinth there were above a thousand, while at each of the two Comanas about six thousand were in residence. They were accorded social status and were educated. In some cases, they remained politically and legally equal to men." 2
The Golden Age of goddess worship, in which sacred prostitution was widespread, was the Age of Taurus, whose polarity is Scorpio, the two signs most commonly associated with sexuality. Venus is the ruler of Taurus, and Venus as a goddess is physically beautiful and sexually appealing. She is the goddess of earthly love, sexual and sensual. The Great Goddess was the bringer of all that is alive, responsible for the fruitfulness of the earth. Through her came new life, and sexuality was one of the mysteries of creation. Sexuality was revered and worshipped in a way we find hard to fathom today. In the goddess temples, the sacred prostitutes were her priestesses. Their bodies were available to share the blessings of the goddess with strangers, hungry for love and connection. In this way, sexual love was shown to be divine, of the goddess, not separate from it. Hesiod, an eighth century B.C.E. poet, wrote:
"…the sensual magic of the sacred whores 'mellowed the behavior of men.' …She is the bringer of sexual joy and the vessel by which the raw animal instincts are transformed into love and love-making." 2
These women were known in ancient languages as the nu-gig, or "the undefiled," "the pure or spotless." 3 This seems particularly to be of the nature of Virgo, that a woman known for her beauty and sexuality would be considered pure. The priestess felt herself to be an incarnation of the holy spirit as she made love with the men who came to pay homage to the goddess. She was a teacher of the mysteries, of the healing and restorative power of sexual energy.
2) M. Esther Harding, Woman's Mysteries: Ancient and Modern, New York, NY: Harper Colophon Books, 1971
1) Nancy Qualls-Corbett, The Sacred Prostitute: Eternal Aspect of the Feminine, Toronto, Canada: Inner City Books,1988
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http://ezinearticles.com/?The-Sacred-Prostitute-in-the-Ancient-World &id=4091245

Anima and Animus [Anthology] **(2013-06-07 04:20)**

Anima and Animus

• The conscious side of woman corresponds to the emotional side of man, not to his ”mind.” Mind makes up the

soul, or better, the ”animus” of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. The Secret of the Golden Flower. (Das Geheimnis der Goldenen Blute) 1929. Commentary by C.G. Jung in CW 13: Alchemical Studies. P.60

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• For a woman, the typical danger emanating from the unconscious comes from above, from the ”spiritual” sphere personified by the animus, whereas for a man it comes from the chthonic realm of the ”world and woman,” i.e., the anima projected on to the world. ”A Study in the Process of Individuation” (1934) In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 559

• No man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humor to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same. Aion (1951). CW 9, Part II: Page 29

• The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairytales.

The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious.

The search into the unconscious involves confronting the shadow, man’s hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations. As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis.

The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, and then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment. Archetypes of the collective unconscious. From Collected Works of C. G. Jung , Vol. 9, Part 1, 2nd ed., Princeton University Press, 1968. 451 p. (p. 3-41).

• The formulation of the archetypes is described as an empirically derived concept, like that of the atom; it is a concept based not only on medical evidence but on observations of mythical, religious and literary phenomena, these archetypes are considered to be primordial images, spontaneous products of the psyche which do not reflect any physical process, but are reflected in them.

It is noted that while the theories of materialism would explain the psyche as an epiphenomenon of chemical states in the brain, no proof has yet been found for this hypothesis; it is considered more reasonable to view psychic production as a generating rather than a generated factor.

The anima is the feminine aspect of the archetypal male/female duality whose projections in the external world can be traced through myth, philosophy and religious doctrine. This duality is often represented in mythical syzygy symbols, which are expressions of parental imagos; the singular power of this particular archetype is considered due to an unusually intense repression of unconscious material concerning the parental imagos. Archetypal images are described as preexistent, available and active from the moment of birth as possibilities of ideas which are subsequently

elaborated by the individual.
The anima image in particular is seen to be active in childhood, projecting superhuman qualities on the mother before sinking back into the unconscious under the influence of external reality. In a therapeutic sense, the concept of the anima is considered critical to the understanding of male psychology. There is really a curious coincidence between astrological and psychological facts, so that one can isolate time from the characteristics of an individual, and also, one can deduce characteristics from a certain time. Therefore we have to conclude that what we call psychological motives are in a way identical with star positions . . . We must form a peculiar hypothesis. This hypothesis says that the dynamics of our psyche is not just identical with the position of the stars . . . better to assume that it is a phenomenon of time - Carl G. Jung in 1929
• Although "wholeness" seems at first sight to be nothing but an abstract idea (like anima and animus), it is nevertheless empirical in so far as it is anticipated by the psyche in the form of spontaneous or autonomous symbols. These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them, but are widely disseminated in the historical records of many peoples and many epochs. Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology. [The Self, ibid" par. 59.]
• The "soul" which accrues to ego-consciousness during the opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. [The Psychology of the Transference," CW 16, par. 522.]
• When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Aion (1951). CW 9, Part II: P.338.30
• The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper.
If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Two Essays on Analytical Psychology, CW 7 (1957). "The Relations between the Ego and the Unconscious" P.309
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• As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima - possessed and have thus been transformed into the animus of their own anima. Aion (1951). CW 9, Part II: P.29
• Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. "Archetypes and

the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 62

• Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious; an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman-in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman: she too has her inborn image of man." Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P.338

• With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. ["The Shadow, ibid" par. 19.]

• The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality; it can only be realized approximately, though it still remains the absolute basis of all consciousness.

The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body's materiality, i.e., in chemical substances. The body's carbon is simply carbon. Hence "at bottom" the psyche is simply "world."

In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.291

The persona, the anima, and the little game of illusion that gives meaning to many lives due to getting incapacitated somehow the persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extroverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper.

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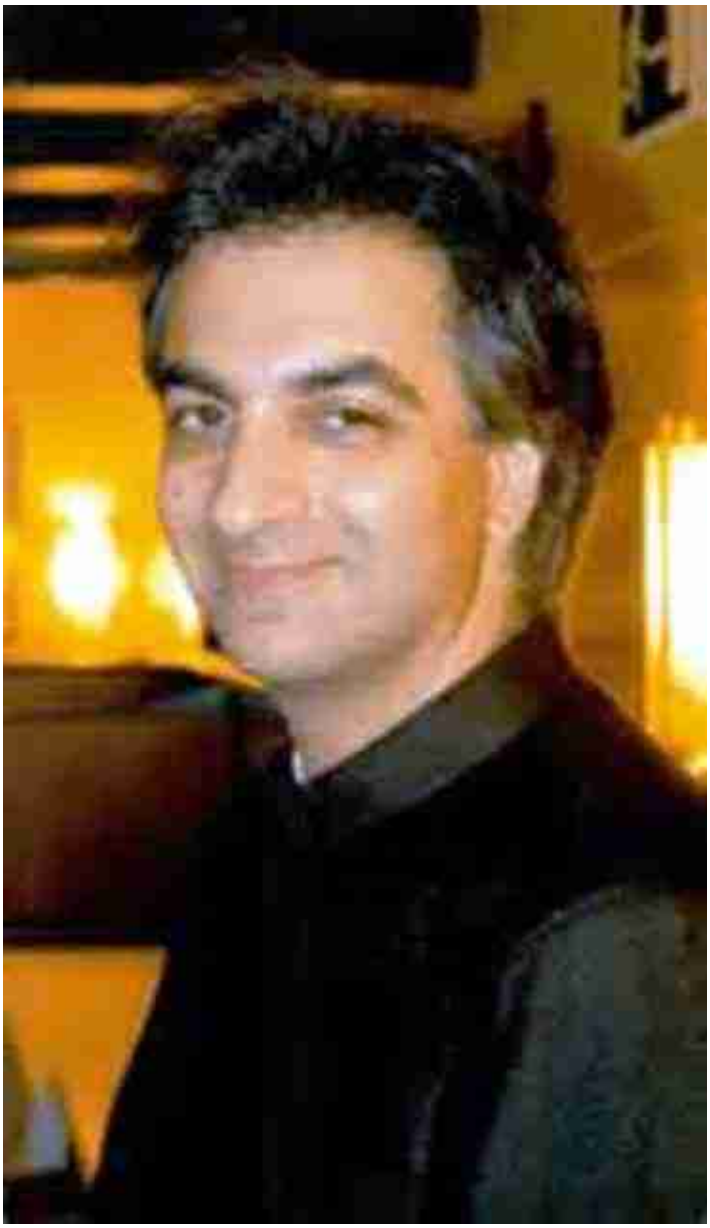
in situations.
As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis. The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment.
The result of a phenomenological study of psychic structure, consisting of the observance and description of the products of the unconscious, is described as the development of a psychological typology of situations and figures, called motifs, in the psychic processes of man. The principal types of motifs of the human figure include the shadow, the wise old man, the child, the mother as a supraordinate personality or a maiden, the anima in man and the animus in woman. One such motif is the Kore figure, belonging in man to the anima type and in woman to the supraordinate personality, or the self; like the other psychic figures, the Kore is observed to have both positive and negative manifestations. Images such as the Kore are considered to rise from an area of the personality which has an impersonal, collective nature, and to express this psychic material in the conscious. The experience of these archetypal expressions has the effect of widening the scope of consciousness. Several dream visions described by men and women are analyzed in their manifestations of the Kore symbol as supraordinate personality and anima. I reference. The phenomenology of the spirit in fairytales. 1. Concerning the word ”spirit.” In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 207-214).
“SOUL. [psyche, personality, persona, anima,] I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a “personality.” In order to make clear what I mean by this, I must introduce some further points of view. It is, in particular, the phenomena of somnambulism, double consciousness, split personality, etc., whose investigation we owe primarily to the French school, that have enabled us to accept the possibility of a plurality of personalities in one and the same individual.” (CW6, §797)
“The name’s people give to their experiences are often very revealing. What is the origin of the word Seele? Like the English word soul, it comes from the Gothic saiwalu and the old German saiwalô, and these can be connected etymologically with the Greek aiolos, ‘quick-moving, twinkling, iridescent’. The Greek word psyche also means ‘butterfly’. Saiwalô is related on the other side in the Old Slavonic sila, ‘strength’. These connections throw light on the original meaning of the word soul; it is moving force, that is, life-force.
The- Latin words animus, ‘spirit’, and anima, ‘soul’, arc the same as the Greek anemos, ‘wind’. The other Greek word for ‘wind’, pneuma , also means ‘spirit’. In Gothic we find the same word in us-anan, ‘to breathe out’, and in Latin it is anhelare, ‘to pant’. In Old High German, spiritus sanctus was rendered by atum,‘breath’. In Arabic, ‘wind’ is rih, and rüh is ‘soul, spirit’. The Greek word psyche has similar connections; it is related to psychein, ‘to breathe’, psychos, ‘cool’, psychros, ‘cold, chill’, and physa, ‘bellows’. These connections show clearly how in Latin, Greek, and Arabic the names given to the soul are related to the notion of moving air, the “cold breath of the spirits.” And this is probably the reason why the primitive view also endows the soul with an invisible breath-body.” (CW8, § 663 &664)

Paracelsus Quotations **(2013-06-08 05:26)**

”That which the dream shows is the shadow of such wisdom as exists in man, even if during his waking state he may know nothing about it.... We do not know it because we are fooling away our time with outward and perishing things, and are asleep in regard to that which is real within ourself. - The Dream Game” — Paracelsus
”Medicine rests upon four pillars - philosophy, astronomy, alchemy, and ethics.” — Paracelsus
”The dose makes the poison.” — Paracelsus
”Although Alchemy has now fallen into contempt, and is even considered a thing of the past, the physician should not be influenced by such judgments.” — Paracelsus
”But is not He who created it for the sake of the sick body more than the remedy? And is not He who cures the soul, which is more than the body, greater?” — Paracelsus
”For it is we who must pray for our daily bread, and if He grants it to us, it is only through our labor, our skill and preparation.” — Paracelsus
”For one country is different from another; its earth is different, as are its stones, wines, bread, meat, and everything that grows and thrives in a specific region.” — Paracelsus
”From time immemorial artistic insights have been revealed to artists in their sleep and in dreams, so that at all times they ardently desired them.” — Paracelsus
”Many have said of Alchemy, that it is for the making of gold and silver. For me such is not the aim, but to consider only what virtue and power may lie in medicines.” — Paracelsus
”The dreams which reveal the supernatural are promises and messages that God sends us directly: they are nothing but His angels, His ministering spirits , who usually appear to us when we are in a great predicament.” — Paracelsus
”The physician must give heed to the region in which the patient lives, that is to say, to its type and peculiarities.” — Paracelsus
”Then God sends us such a messenger who appears to us in spirit, warns us, consoles us, teaches us, and brings us His good tidings.” — Paracelsus
”This is alchemy, and this is the office of Vulcan; he is the apothecary and chemist of the medicine.” — Paracelsus
”We do not know it because we are fooling away our time with outward and perishing things, and are asleep in regard

to that which is real within ourself.” — Paracelsus
”Then their imagination could work wonders upon wonders and invoke the shades of the philosophers, who would instruct them in their art.” — Paracelsus

Sonu Shamdasani **(2013-06-13 05:34)**



Sonu Shamdasni [Age 51]
Sonu Shamdasani (born 1962) is a London-based author, editor, and professor at the UCL Centre for the History

of Medicine, University College London. His works are on the history of psychiatry and psychology from the mid-nineteenth century to current times.
In 2003, he founded Philemon Foundation, along with Stephen Martin, where he is the general editor. In 2009, he edited the much awaited Red Book written by Carl Jung between approximately 1914 and 1930.
He gained his BA from Bristol University in 1984, followed by an MSc in the History of Science and Medicine at University College London/Imperial College London and a Ph.D. in the History of Medicine from WIHM/UCL (1996).
In an interview with the Times of India, dated 12 December 2009, he gives this brief personal biographical note:
"I am a Sindhi, I was born in Singapore and grew up in England.
I first encountered Jung when I was travelling in India in my teens, looking for a guru.
The first work of his that I came across was his commentary to The Secret of the Golden Flower, which was my first introduction to psychology.
I then saw the text as promising the possibility of a mediation between Eastern mysticism and Western rationality.
After further study, I thought that contemporary psychology and psychotherapy was in a mess, and I wanted to figure out how it had got into this state. This led me to the studying the history of psychology" Wikipedia
Happily as a founder and editor of the Philemon Foundation we may look forward to the following forthcoming publications:
JUNG ON DE NERVAL
JUNG NEUMANN CORRESPONDENCE
JUNG ADOLF KELLER CORRESPONDENCE
JUNG AND THE INDOLOGISTS
THE BLACK BOOKS 1913-1932
BERLIN SEMINAR 1933
GERMAN SEMINAR 1931
ETH LECTURES
DREAM INTERPRETATION AND ITS HISTORY
DREAM SYMBOLS
Select Publications
Books:
C. G. Jung: A Biography in Books, (New York, W. W. Norton, 2012).
(With Mikkel Borch-Jacobsen) The Freud Files: An Inquiry into the History of Psychoanalysis (Cambridge, Cambridge University Press, 2012).
Jung Stripped Bare by his Biographers, Even (London: Karnac Books, 2004).
Jung and the Making of Modern Psychology: The Dream of a Science (Cambridge: Cambridge University Press, 2003).
Cult Fictions: C. G. Jung and the Founding of Analytical Psychology (London: Routledge, 1998).
Edited Volumes
Editor, C. G. Jung, Introduction to Jungian Psychology: Notes on the Seminar in Analytical Psychology Given by Jung in 1925 (Princeton, New Jersey, Philemon Series, 2011).
Editor, C. G. Jung, The Red Book: Liber Novus, translated by Mark Kyburz, John Peck and Sonu Shamdasani, (New York: W. W. Norton, Philemon Series, 2009).
Editor, C. G. Jung, Seminar series, The Psychology of Kundalini Yoga, Bollingen Series, (Princeton New Jersey/London: Princeton University Press/Routledge, 1996).
Editor, Michael Fordham, Analyst-Patient Interaction: Collected Papers on Technique (London: Routledge, 1996).
Editor, Théodore Flournoy, From India to the Planet Mars: A Case of Multiple Personality with Imaginary Languages by (New Jersey: Princeton University Press, 1994).
Editor (with Michael Münchow), Speculations after Freud, Philosophy, Psychoanalysis and Culture (London: Routledge, 1994). UCL DIVISION OF PSYCHOLOGY AND LANGUAGE SCIENCES

Carl Jung on Individuation **(2013-06-13 05:37)**

Carl Gustav Jung on Individuation:
In my naturally limited experience there are, among people of maturer age, very many for whom the development of individuality is an indispensable requirement. Hence I am privately of the opinion that it is just the mature person who, in our times, has the greatest need of some further education in individual culture after his youthful education in school or university has molded him on exclusively collective lines and thoroughly imbued him with the collective mentality.
”On Psychic Energy” (1928). In CW 8: The Structure and Dynamics of the Psyche. P. 112
Alienation has outside aspects and also takes place within:
He who is rooted in the soil endures. Alienation from the unconscious and from its historical conditions spells rootlessness. That is the danger that lies in wait for the conqueror of foreign lands, and for every individual who, through one-sided allegiance to any kind of -ism, loses touch with the dark, maternal, earthy ground of his being.
”Mind and Earth” (1927). In CW 10: Civilization in Transition. P. 103
The outer conflicts and the inner ones tend to be related:
It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of inferiority.
”The Stages of Life” (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 762
To remain infantile makes one’s future regrettable:
Infantilism, however, is something extremely ambiguous. First, it can be either genuine or purely symptomatic; and second, it can be either residuary or embryonic. There is an enormous difference between something that has remained infantile and something that is in the process of growth. Both can take an infantile or embryonic form, and more often than not it is impossible to tell at first glance whether we are dealing with a regrettably persistent fragment of infantile life or with a vitally important creative beginning. To deride these possibilities is to act like a dullard who does not know that the future is more important than the past.
”The State of Psychotherapy Today” (1934). In CW 10: Civilization in Transition. P.345
Social responsibility that is devoid of self-reflection, may be all too hypocritical:
Every individual needs revolution, inner division, overthrow of the existing order, and renewal, but not by forcing these things upon his neighbors under the hypocritical cloak of Christian love or the sense of social responsibility or

any of the other beautiful euphemisms for unconscious urges to personal power. Individual self-reflection, return of the individual to the ground of human nature, to his own deepest being with its individual and social destiny here is the beginning of a cure for that blindness which reigns at the present hour.
”On the Psychology of the Unconscious” (1912). In CW 7: Two Essays on Analytical Psychology P. 5
The creative impulse may not get wholly depleted throughout one’s life. It is possible to conduct it wisely and replenish it too:
A person must pay dearly for the divine gift of creative fire. It is as though each of us was born with a limited store of energy. In the artist, the strongest force in his make-up, that is, his creativeness, will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it. The creative impulse can drain him of his humanity to such a degree that the personal ego can exist only on a primitive or inferior level and is driven to develop all sorts of defects-ruthlessness, selfishness (”autoeroticism”), vanity, and other infantile traits. These inferiorities are the only means by which it can maintain its vitality and prevent itself from being wholly depleted.
”Psychology and Literature” (1930). In CW 15: The Spirit in Man, Art and Literature. P. 158
Stiffening and clinging is not all there is to develop throughout life - personality may be developed too:
The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behavior. For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them. We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality. Many - far too many - aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes.
”The Stages of Life” (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 771
It should be worthy of praise to consolidate our former great attainments, as long as it does not make draining inroads into the soul life and make us sinister:
If we wish to stay on the heights we have reached, we must struggle all the time to consolidate our consciousness and its attitude. But we soon discover that this praiseworthy and apparently unavoidable battle with the years leads to stagnation and desiccation of soul. Our convictions become platitudes ground out on a barrel-organ, our ideals become starchy habits, enthusiasm stiffens into automatic gestures. The source of the water of life seeps away. We ourselves may not notice it, but everybody else does, and that is even more painful. If we should risk a little introspection, coupled perhaps with an energetic attempt to be honest for once with ourselves, we may get a dim idea of all the wants, longings, and fears that have accumulated down there-a repulsive and sinister sight. The mind shies away, but life wants to flow down into the depths. Fate itself seems to preserve us from this, for each of us has a tendency to become an immovable pillar of the past.
Symbols of Transformation (1952). CW 5: P. 553
It should help to get well unified and develop realization:
Since the aims of the second half of life are different from those of the first, to linger too long in the youthful attitude produces a division of the will. Consciousness still presses forward in obedience, as it were, to its own inertia, but the unconscious lags behind, because the strength and inner resolve needed for further expansion have been sapped. This disunity with oneself begets discontent, and since one is not conscious of the real state of things one generally projects the reasons for it upon one’s partner. A critical atmosphere thus develops, the necessary prelude to conscious realization.
”Marriage as a Psychological Relationship” (1925). In CW 17: The Development of the Personality. P. 331
Adult life has several stages too; each with its own peculiar challenges and possible outcomes or good or bad - or mixed:
It is not possible to live too long amid infantile surroundings, or in the bosom of the family, without endangering one’s psychic health. Life calls us forth to independence, and anyone who does not heed this call because of childish laziness or timidity is threatened with neurosis. And once this has broken out, it becomes an increasingly valid reason for running away from life and remaining forever in the morally poisonous atmosphere of infancy.
Symbols of Transformation (1952). CW 5: P. 461
The afternoon of human life naturally forms part of the growth of human life.:
A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the

species. The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning. The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children. This is the obvious purpose of nature. But when this purpose has been attained - and more than attained - shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense? Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure.

"The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 787

Suffering tends to isolate you. However, understanding of it may lift you up somewhat

In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened. This general point of view lifts the individual out of himself and connects him with humanity.

Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18 (retitled) "The Tavistock Lectures" P.116

Often-repeated dream-series talk for a developmental process that is needed:

If, as happens in long and difficult treatments, the analyst observes a series of dreams often running into hundreds, there gradually forces itself upon him a phenomenon which, in an isolated dream, would remain hidden behind the compensation of the moment. This phenomenon is a kind of developmental process in the personality itself. At first it seems that each compensation is a momentary adjustment of one-sidedness or an equalization of disturbed balance. But with deeper insight and experience, these apparently separate acts of compensation arrange themselves into a kind of plan. They seem to hang together and in the deepest sense to be subordinated to a common goal, so that a long dream-series no longer appears as a senseless string of incoherent and isolated happenings, but resembles the successive steps in a planned and orderly process of development. I have called this unconscious process spontaneously expressing itself in the symbolism of a long dream-series the individuation process.

"On the Nature of Dreams" (1945). In CW 8: The Structure and Dynamics of the Psyche. P.550

Sexuality that is neurotically repressed, means unsuitable sacrifice, and possibly descent from what is truly proper:

Obviously it is in the youthful period of life that we have most to gain from a thorough recognition of the instinctual side. A timely recognition of sexuality, for instance, can prevent that neurotic suppression of it which keeps a man unduly withdrawn from life, or else forces him into a wretched and unsuitable way of living with which he is bound to come into conflict. Proper recognition and appreciation of normal instincts leads the young person into life and entangles him with fate, thus involving him in life's necessities and the consequent sacrifices and efforts through which his character is developed and his experience matured. For the mature person, however, the continued expansion of life is obviously not the right principle, because the descent towards life's afternoon demands simplification, limitation, and intensification - in other words, individual culture.

"On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of the Psyche. P. 113

The youth phase is far from all there is to life well lived:

An inexperienced youth thinks one can let the old people go, because not much more can happen to them anyway: they have their lives behind them and are no better than petrified pillars of the past. But it is a great mistake to suppose that the meaning of life is exhausted with the period of youth and expansion; that, for example, a woman who has passed the menopause is "finished." The afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different.

"On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology P. 114

Many slowly find out to indulge less in egoistic, childish cravings through some fit involvement in the world:

If we try to extract the common and essential factors from the almost inexhaustible variety of individual problems found in the period of youth, we meet in all cases with one particular feature: a more or less patent clinging to the childhood level of consciousness, a resistance to the fateful forces in and around us which would involve us in the world. Something in us wishes to remain a child, to be unconscious or, at most, conscious only of the ego; to reject everything strange, or else subject it to our will; to do nothing, or else indulge our own craving for pleasure or power.

In all this there is something of the inertia of matter; it is a persistence in the previous state whose range of consciousness is smaller, narrower, and more egoistic than that of the dualistic phase. For here the individual is faced with the necessity of recognizing and accepting what is different and strange as a part of his own life, as a kind of ”also-I.”
”The Stages of Life” (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 764
The young neurotic cowardly shrinks back from some cultural values:
The discovery of the value of human personality is reserved for a riper age. For young people the search for personality values is very often a pretext for evading their biological duty. Conversely, the exaggerated longing of an older person for the sexual values of youth is a short-sighted and often cowardly evasion of a duty which demands recognition of the value of personality and submission to the hierarchy of cultural values. The young neurotic shrinks back in terror from the expansion of life’s duties, the old one from the dwindling of the treasures he has attained.
CW 4: Freud and Psychoanalysis. P. 664
At whatever cost assert yourself well, says Jung:
There would appear to be a sort of conscience in mankind which severely punishes every one who does not somehow and at some time, at whatever cost to his virtuous pride, cease to defend and assert himself, and instead confess himself fallible and human. Until he can do this, an impenetrable wall shuts him off from the vital feeling that he is a man among other men.
”Problems of Modern Psychotherapy” (1929). In CW 16: The Practice of Psychotherapy. P.132
Reflect and carry what is within yourself, and the future may get better or worse for it. Choose the former upon reflection:
After attaining the greatest possible height, a descent may begin
Take for comparison the daily course of the sun - but a sun that is endowed with human feeling and man’s limited consciousness. In the morning it rises from the nocturnal sea of unconsciousness and looks upon the wide, bright world which lies before it in an expanse that steadily widens the higher it climbs in the firmament. In this extension of its field of action caused by its own rising, the sun will discover its significance; it will see the attainment of the greatest possible height, and the widest possible dissemination of its blessings, as its goal. In this conviction the sun pursues its course to the unforeseen zenith-unforeseen, because its career is unique and individual, and the culminating point could not be calculated in advance. At the stroke of noon the descent begins. And the descent means the reversal of all the ideals and values that were cherished in the morning.
”The Stages of Life” (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 778
One is to reflect well to find out what is individual:
To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality in fact is.
”The Relations between the Ego and the Unconscious” (1928). In CW 7: Two Essays on Analytical Psychology. P. 242
What good and evil folks carry within themselves!
Our personality develops in the course of our life from germs that are hard or impossible to discern, and it is only our deeds that reveal who we are. We are like the sun, which nourishes the life of the earth and brings forth every kind of strange, wonderful, and evil thing; we are like the mothers who bear in their wombs untold happiness and suffering. At first we do not know what deeds or misdeeds, what destiny, what good and evil we have in us, and only the autumn can show what the spring has engendered, only in the evening will it be seen what the morning began.
”The Development of the Personality” (1934). In CW 17: The Development of the Personality. P.290
Individual sides to us should not be all overshadowed by so-called individual psychology, but instead nourished well by such as attention:
On closer examination one is always astonished to see how much of our so-called individual psychology is really collective. So much, indeed, that the individual traits are completely overshadowed by it. Since, however, individuation is an ineluctable psychological necessity, we can see from the ascendancy of the collective what very special attention must be paid to this delicate plant ”individuality” if it is not to be completely smothered.
”The Relations between the Ego and the Unconscious” (1928). In CW 7: Two Essays on Analytical Psychology. P. 241
Future generations may benefit a whole lot from attentive individuals of yesterday and today:
It is the duty of one who goes his own way to inform society of what he finds on his voyage of discovery, be it cooling water for the thirsty or the sandy wastes of unfruitful error. The one helps, the other warns. Not the criticism of

individual contemporaries will decide the truth or falsity of his discoveries, but future generations. There are things that are not yet true today, perhaps we dare not find them true, but tomorrow they may be. So every man whose fate it is to go his individual way must proceed with hopefulness and watchfulness, ever conscious of his loneliness and its dangers. ◊

”On the Psychology of the Unconscious” (1912). In CW 7: Two Essays on Analytical Psychology P. 201

Personal power is far from ideal, but may assist social achievements all the same:

You may adapt to the larger world as your internalized smaller world dictate. Eric Berne’s life scripts serve as examples:

The small world of the child, the family milieu, is the model for the big world. The more intensely the family sets its stamp on the child, the more he will be emotionally inclined, as an adult, to see in the great world his former small world. Of course this must not be taken as a conscious intellectual process. On the contrary, the patient feels and sees the difference between now and then, and tries as well as he can to adapt himself. Perhaps he will even believe himself perfectly adapted, since he may be able to grasp the situation intellectually, but that does not prevent his emotions from lagging far behind his intellectual insight.

”The Theory of Psychoanalysis” (1913). In CW 4: Freud and Psychoanalysis. P. 312

Outer concerns may grow and multiply and overcrowd personal power and propriety till they become intolerable burdens:

The middle period of life is a time of enormous psychological importance. The child begins its psychological life within very narrow limits, inside the magic circle of the mother and the family. With progressive maturation it widens its horizon and its own sphere of influence; its hopes and intentions are directed to extending the scope of personal power and possessions; desire reaches out to the world in ever-widening range; the will of the individual becomes more and more identical with the natural goals pursued by unconscious motivations. Thus man breathes his own life into things, until finally they begin to live of themselves and to multiply; and imperceptibly he is overgrown by them. Mothers are overtaken by their children, men by their own creations, and what was originally brought into being only with labour and the greatest effort can no longer be held in check. First it was passion, then it became duty, and finally an intolerable burden, a vampire that fattens on the life of its creator.

”Marriage as a Psychological Relationship” (1925). In CW 17: The Development of the Personality. P. 331

You had better solve a problem before it ties you down somehow or fragments you too:

Neurosis is intimately bound up with the problem of our time and really represents an unsuccessful attempt on the part of the individual to solve the general problem in his own person. Neurosis is self-division.

”On the Psychology of the Unconscious” (1912). In CW 7: Two Essays on Analytical Psychology P. 18

The bed of Procrustes is not ideal for rest and recuperation:

To be ”normal” is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world’s work - for them the moral compulsion to be nothing but normal signifies the bed of Procrustes - deadly and insupportable boredom, a hell of sterility and hopelessness.

”The Principles of Practical Psychology” (1935). In CW 16: The Practice of Psychotherapy. P.161

Much unprepared most people embark on the afternoon of life:

Wholly unprepared, we embark upon the second half of life. Or are there perhaps colleges for forty-year-olds which prepare them for their coming life and its demands as the ordinary colleges introduce our young people to a knowledge of the world? No, thoroughly unprepared we take the step into the afternoon of life; worse still, we take this step with the false assumption that our truths and ideals will serve us as hitherto. But we cannot live the afternoon of life according to the programme of life’s morning; for what was great in the morning will be little at evening, and what in the morning was true will at evening have become a lie.

”The Stages of Life” (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 784

Handling of persons is of course age-related:

Our life is like the course of the sun. In the morning it gains continually in strength until it reaches the zenith heat of high noon. Then comes the enantiodromia: the steady forward movement no longer denotes an increase, but a decrease, in strength. Thus our task in handling a young person is different from the task of handling an older person. In the former case, it is enough to clear away all the obstacles that hinder expansion and ascent; in the latter, we must

nurture everything that assists the descent. ◊

”On the Psychology of the Unconscious” (1912). In CW 7: Two Essays on Analytical Psychology P. 114

Progress of culture begins with individuals and their attainments, including individuation:

Every advance in culture is, psychologically, an extension of consciousness, a coming to consciousness that can take place only through discrimination. Therefore an advance always begins with individuation, that is to say with the individual, conscious of his isolation, cutting a new path through hitherto untrodden territory. To do this he must first return to the fundamental facts of his own being, irrespective of all authority and tradition, and allow himself to become conscious of his distinctiveness. If he succeeds in giving collective validity to his widened consciousness, he creates a tension of opposites that provides the stimulation which culture needs for its further progress. ◊◊

”On Psychic Energy” (1928). In CW 8: The Structure and Dynamics of the Psyche. P. 111

Individuation is not had by massive, unsound and wicked suppression:

We do not sufficiently distinguish between Individualism and individuation. Individualism means deliberately stressing and giving prominence to some supposed peculiarity, rather than to collective considerations and obligations. But individuation means precisely the better and more complete fulfillment of the collective qualities of the human being, since adequate consideration of the peculiarity of the individual is more conducive to better social achievement than when the peculiarity is neglected or suppressed.

”The Relations between the Ego and the Unconscious” (1928). In CW 7: Two Essays on Analytical Psychology. P. 267

http://oaks.nvg.org/individuation.html

Suffering tends to isolate you„„ (2013-06-16 04:03)

Suffering tends to isolate you.
However, understanding of it may lift you up somewhat In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened.
This general point of view lifts the individual out of himself and connects him with humanity. Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18 (retitled) ”The Tavistock Lectures” P.116
Stiffening and clinging is not all there is to develop throughout life - personality may be developed too.
The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behaviour.
For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them. We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality.
Many - far too many - aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. ”The Stages of Life” (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 771
Image: The Knight at the Crossroads by Viktor Vasnetsov

Jewels from the Red Book **(2013-06-16 04:06)**

Jewels from the Red Book — Quotes
”To the superficial observer, it will appear like madness.” Carl Jung

1450

Quotes

While most will not purchase this pricey book, and even less will take the time to plow through the confounding personal revelations of Jung's psychic journey, it is my aim to glean some of the jewels of wisdom that are found in this remarkable journal and make them available for everyone.

As I am reading through the Red Book I have highlighter in hand marking numerous passages I want to remember and share with others who may be curious about this much-talked about publication.

Making a Journal Sacred

"I should advise you to put it all down as beautifully as you can - in some beautifully bound book," Jung instructed. "It will seem as if you were making the visions banal — but then you need to do that — then you are freed from the power of them… Then when these things are in some precious book you can go to the book & turn over the pages & for you it will be your church — your cathedral — the silent places of your spirit where you will find renewal. If anyone tells you that it is morbid or neurotic and you listen to them — then you will lose your soul — for in that book is your soul."

Source: NY Times Magazine article, The Holy Grail of the Unconscious.

Importance of Dreams

I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart, and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Why should I henceforth not love my dreams and not make their riddling images into objects of my daily consideration? 233

The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language. One would like to learn this language, but who can teach and learn it? Scholarliness alone is not enough; there is knowledge of the heart that gives deeper insight. The knowledge of the heart is in no book and is not to be found in the mouth of any teacher, but grows out of you like the green seed from the dark earth….But how can I attain the knowledge of the heart? You can attain this knowledge only by living your life to the full. You live your life fully if you also live what you have never lived, but have left for others to live and think. 233

We also live in our dreams; we do not live only by day. Sometimes we accomplish our greatest deeds in dreams. 242

God

If you are boys, your God is a woman.

If you are women, your God is a boy.

If you are men, your God is a maiden.

The God is where you are not. 234

If we set a God outside of ourselves, he tears us loose from the self, since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self, he snatches us from what is outside us. We arrive at singleness in ourselves. 245

I must say that the God could not come into being before the hero had been slain. The hero as we understand him has become an enemy of the God, since the hero is perfection… But the Gods are not with him who wishes to be perfect… 244-45

I understood that the God whom we seek in the absolute was not to be found in absolute beauty, goodness, seriousness, elevation, humanity or even in godliness….I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? How can man live in the womb of the God if the Godhead himself attends only to one-half of them? 243

Everything that becomes too old becomes evil; the same is true of your highest. Learn from the suffering of the crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way of life, he must fall secretly. 241

Wholeness

In everything regarding your salvation and the attainment of mercy, you are dependent on your soul. Thus no sacrifice can be too great for you. If your virtues hinder you from salvation, discard them, since they have become evil to you. The slave to virtue finds the way as little as the slave to vices. 235

Madness

To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. 238

Reality

…mustn't it be a peculiarly beautiful feeling to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality? 265

Importance of Low Point

I therefore need the bottommost for my renewal. If I am always on the heights, I wear them out and the best becomes atrocious to me….At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. 266

Realness of Imaginal Beings

This I learned in the Mysterium: to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual. 260

You may call us symbols….But we are just as real as your fellow men. You invalidate nothing and solve nothing by calling us symbols. 249

We are real and not symbols. 246

Living Your Own Life

But one thing you must know: the one thing I have learned is that one must live this life. 232

But how can I attain the knowledge of the heart? You can attain this knowledge only by living your life to the full. You live your life fully if you also live what you have never yet lived, but have left for others to live or to think. 233

But fundamentally you are terrified of yourself, and therefore you prefer to run to all others rather than to yourself. 254

You are Christians and run after heroes, and wait for redeemers who should take the agony on themselves fro you, and totally spare you Golgotha. 254

It is no small matter to acknowledge one's yearning. For this many need to make a particular effort at honesty. All too many do not want to know where their yearning is, because it would seem to them impossible or too distressing. And yet yearning is the way of life. If you do not acknowledge your yearning, then you do not follow yourself, but go on foreign ways that others have indicated to you. So you do not live your life but an alien one. But who should live your life if you do not live it? It is not only stupid to exchange your own life for an alien one, but also a hypocritical game, because you can never really live the life of others, you can only pretend to do it, deceiving the other and yourself, since you can only life your own life. 249

To live oneself means: to be one's own task. Never say that it is a pleasure to live oneself. It will be no joy but a long suffering, since you must become your own creator. If you want to create yourself, then you do not begin with the best and the highest, but with the worst and the deepest. Therefore say that you are reluctant to live yourself. The flowing together of the stream of life is not joy but pain, since it is power against power, guilt, and shatters the sanctified. 249-50

Shadow

If you are aggravated against your brother, think that you are aggravated against the brother in you, that is, against what in you is similar to your brother. 251

He who enters into his own must grope through what lies at hand, he must sense his way from stone to stone. He must embrace the worthless and the worthy with the same love. A mountain is nothing, and a grain of sand holds kingdoms, or also nothing. Judgment must fall from you, even taste, but above all pride, even when it is based on merit. Utterly poor, miserable, unknowingly humiliated, go on through the gate. Turn your anger against yourself, since only you stop yourself from looking and from living. The mystery play is soft like air and thin smoke, and you are raw material that is disturbingly heavy. But let your hope, which is your highest good and highest ability, lead the way and serve you as a guide in the world of darkness… 246-47

Serpent

The serpent is the earthly essence of man of which he is not conscious….it is the mystery that flows to him from the

nourishing earth-mother. 247

The way of life writhes like the serpent from right to left and from left to right, from thinking to pleasure and from pleasure to thinking. Thus the serpent is an adversary and a symbol of enmity, but also a wise bridge that connects right and lift through longing, much needed by our life. 247

Man and Woman

You, man, should not seek the feminine in women, but seek and recognize it in yourself, as you… You, woman, should not seek the masculine in men, but assume the masculine in yourself, since you possess it from the beginning. But it amuses you and is easy to play at femininity, consequently man despises you since he despises his femininity…But if you pay attention you will see that the most masculine man has a feminine soul, and the most feminine woman has a masculine soul. The more manly you are the more remote from you is what woman really is, since the feminine in yourself is alien and contemptuous.

But if you remain with yourself, as a man who is himself…then you will remember your humanity. You will not behave toward woman per se as a man, but as a human being, that is to say, as if you were of the same sex as her. You will recall your femininity…It is bitter for the most masculine man to accept his femininity…

You are a slave of what you need in your soul. The most masculine man needs women, and he is consequently their slave. Become a woman yourself, and you will be saved from slavery to woman….It is good for you once to put on women's clothes: people will laugh at you, but through becoming a woman you attain freedom from women and their tyranny. The acceptance of femininity leads to completion. The same is valid for the woman who accepts her masculinity. 263-64

http://lenworleyphd.com/writings/rb _quotes.html

Dreams Pave the Way for Life **(2013-06-16 04:09)**

The spirit of the depths even taught me to consider my action and my decision as dependent on dreams.
Dreams pave the way for life, and they determine you without you understanding their language.
One would like to learn this language, but who can teach and learn it? Scholarliness alone is not enough; there is a knowledge of the heart that gives deeper insight.
The knowledge of the heart is in no book and is not to be found in the mouth of any teacher, but grows out of you like the green seed from the dark earth.
Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Red Book, Page 233.
The prospective function, on the other hand, is an anticipation in the unconscious of future conscious achievements, something like a preliminary exercise or sketch, or a plan roughed out in advance. . . . The occurrence of prospective dreams cannot be denied. It would be wrong to call them prophetic, because at bottom they are no more prophetic than a medical diagnosis or a weather forecast.
They are merely an anticipatory combination of probabilities which may coincide with the actual behavior of things

but need not necessarily agree in every detail. Only in the latter case can we speak of ”prophecy.”
That the prospective function of dreams is sometimes greatly superior to the combinations we can consciously foresee is not surprising, since a dream results from the fusion of subliminal elements and is thus a combination of all the perceptions, thoughts, and feelings which consciousness has not registered because of their feeble accentuation.
In addition, dreams can rely on subliminal memory traces that are no longer able to influence consciousness effectively. With regard to prognosis, therefore, dreams are often in a much more favorable position than consciousness. Carl Jung ”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 493
A dream is nothing but a lucky idea that comes to us from the dark, all-unifying world of the psyche. What would be more natural, when we have lost ourselves amid the endless particulars and isolated details of the world’s surface, than to knock at the door of dreams and inquire of them the bearings which would bring us closer to the basic facts of human existence?
Here we encounter the obstinate prejudice that dreams are so much froth, they are not real, they lie, they are mere wish-fulfillments. All this is but an excuse not to take dreams seriously, for that would be uncomfortable. Our intellectual hubris of consciousness loves isolation despite all its inconveniences, and for this reason people will do anything rather than admit that dreams are real and speak the truth. There are some saints who had very rude dreams.
Where would their saintliness be, the very thing that exalts them above the vulgar rabble, if the obscenity of a dream were a real truth? But it is just the most squalid dreams that emphasize our blood-kinship with the rest of mankind, and most effectively damp down the arrogance born of an atrophy of the instincts. Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more this unity is strengthened in the depths. ”The Meaning of Psychology for Modern Man” (1933). In CW 10: Civilization in Transition. pg. 305
The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. For all ego-consciousness is isolated; because it separates and discriminates, it knows only particulars, and it sees only those that can be related to the ego. Its essence is limitation, even though it reaches to the farthest nebulae among the stars. All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all egohood. It is from these all-uniting depths that the dream arises, be it never so childish, grotesque, and immoral. ”The Meaning of Psychology for Modern Man” (1933). In CW 10: Civilization in Transition. P.304
No amount of skepticism and criticism has yet enabled me to regard dreams as negligible occurrences. Often enough they appear senseless, but it is obviously we who lack the sense and ingenuity to read the enigmatic message from the nocturnal realm of the psyche. Seeing that at least half our psychic existence is passed in that realm, and that consciousness acts upon our nightly life just as much as the unconscious overshadows our daily life, it would seem all the more incumbent on medical psychology to sharpen its senses by a systematic study of dreams. Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day.
”The Practical Use of Dream Analysis” (1934). In CW 16: The Practice of Psychotherapy. P.325
The dream has for the primitive an incomparably higher value than it has for civilized man. Not only does he talk a great deal about his dreams, he also attributes an extraordinary importance to them, so that it often seems as though he were unable to distinguish between them and reality. To the civilized man dreams as a rule appear valueless, though there are some people who attach great significance to certain dreams on account of their weird and impressive character. This peculiarity lends plausibility to the view that dreams are inspirations. ”The Psychological Foundations of Belief in Spirits” (1920). In CW 8: The Structure and Dynamics of the Psyche. P.574
Dream psychology opens the way to a general comparative psychology from which we may hope to gain the same understanding of the development and structure of the human psyche as comparative anatomy has given us concerning the human body.
”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 476
A dream, like every element in the psychic structure, is a product of the total psyche. Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity. just as human life is not limited to

this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it,' however beguilingly simple such an explanation may appear to be. We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream. In order to do anything like justice to dreams, we need interpretive equipment that must be laboriously fitted together from all branches of the humane sciences.

"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 527

The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work. But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer's secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters. This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift.

"On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. P.24

Dreams that form logically, morally, or aesthetically satisfying wholes are exceptional. Usually a dream is a strange and disconcerting product distinguished by many "bad" qualities, such as lack of logic, questionable morality, uncouth form, and apparent absurdity or nonsense. People are therefore only too glad to dismiss it as stupid, meaningless, and worthless.

"On the Nature of Dreams" (1945). In CW 8: The Structure and Dynamics of the Psyche. P. 532

Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse.

"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.317

As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form themselves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws.

"The Psychological Foundations of Belief in Spirits" (1920). In CW 8: The Structure and Dynamics of the Psyche. P.580

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes.

"Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy. P.125

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy.

"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.317

The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is.

"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.304

The view that dreams are merely the imaginary fulfillments of repressed wishes is hopelessly out of date. There are, it is true, dreams which manifestly represent wishes or fears, but what about all the other things? Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides.

"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.317

As against Freud's view that the dream is essentially a wish-fulfillment, I hold that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious.

"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 505

The primitives I observed in East Africa took it for granted that "big" dreams are dreamed only by "big" men - medicine-

men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix.
”The Meaning of Psychology for Modern Man” (1933). In CW 10: Civilization in Transition. P.324
Never apply any theory, but always ask the patient how he feels about his dream images. For dreams are always about a particular problem of the individual about which he has a wrong conscious judgment. The dreams are the reaction to our conscious attitude in the same way that the body reacts when we overeat or do not eat enough or when we ill-treat it in some other way. Dreams are the natural reaction of the self-regulating psychic system.
Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18: (retitled) The Tavistock Lectures. P. 123
Though dreams contribute to the self-regulation of the psyche by automatically bringing up everything that is repressed or neglected or unknown, their compensatory significance is often not immediately apparent because we still have only a very incomplete knowledge of the nature and the needs of the human psyche. There are psychological compensations that seem to be very remote from the problem on hand. In these cases one must always remember that every man, in a sense, represents the whole of humanity and its history. What was possible in the history of mankind at large is also possible on a small scale in every individual. What mankind has needed may eventually be needed by the individual too. It is therefore not surprising that religious compensations play a great role in dreams. That this is increasingly so in our time is a natural consequence of the prevailing materialism of our outlook.
”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 483
I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare.
Psychology and Alchemy (1944). CW 12: P. 48
To interpret the dream-process as compensatory is in my view entirely consistent with the nature of the biological process in general. Freud’s view tends in the same direction, since he too ascribes a compensatory role to dreams in so far as they preserve sleep. . . . As against this, we should not overlook the fact that the very dreams which disturb sleep most-and these are not uncommon-have a dramatic structure which aims logically at creating a highly affective situation, and builds it up so efficiently that it unquestionably wakes the dreamer. Freud explains these dreams by saying that the censor was no longer able to suppress the painful affect. It seems to me that this explanation fails to do justice to the facts. Dreams which concern themselves in a very disagreeable manner with the painful experiences and activities of daily life and expose just the most disturbing thoughts with the most painful distinctness are known to everyone. It would, in my opinion, be unjustified to speak here of the dream’s sleep-preserving, affect-disguising function. One would have to stand reality on its head to see in these dreams a confirmation of Freud’s view.
”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 485
Much may be said for Freud’s view as a scientific explanation of dream psychology. But I must dispute its completeness, for the psyche cannot be conceived merely in causal terms but requires also a final view. Only a combination of points of view-which has not yet been achieved in a scientifically satisfactory manner, owing to the enormous difficulties, both practical and theoretical, that still remain to be overcome-can give us a more complete conception of the nature of dreams.
”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 473
Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance.
”The Practical Use of Dream Analysis” (1934). In CW 16: The Practice of Psychotherapy. P.312
It is only in exceptional cases that somatic stimuli are the determining factor. Usually they coalesce completely with the symbolical expression of the unconscious dream content; in other words, they are used as a means of expression. Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation.
”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 502
Considering a dream from the standpoint of finality, which I contrast with the causal standpoint of Freud, does not - as I would expressly like to emphasize-involve a denial of the dream’s causes, but rather a different interpretation of

the associative material gathered round the dream. The material facts remain the same, but the criterion by which they are judged is different. The question may be formulated simply as follows: What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Everywhere the question of the why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation.

"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 465

The prospective function, on the other hand, is anticipation in the unconscious of future conscious achievements, something like a preliminary exercise or sketch, or a plan roughed out in advance. . . . The occurrence of prospective dreams cannot be denied. It would be wrong to call them prophetic, because at bottom they are no more prophetic than a medical diagnosis or a weather forecast. They are merely an anticipatory combination of probabilities which may coincide with the actual behavior of things but need not necessarily agree in every detail. Only in the latter case can we speak of "prophecy." That the prospective function of dreams is sometimes greatly superior to the combinations we can consciously foresee is not surprising, since a dream results from the fusion of subliminal elements and is thus a combination of all the perceptions, thoughts, and feelings which consciousness has not registered because of their feeble accentuation. In addition, dreams can rely on subliminal memory traces that are no longer able to influence consciousness effectively. With regard to prognosis, therefore, dreams are often in a much more favorable position than consciousness.

"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 493

Another dream-determinant that deserves mention is telepathy. The authenticity of this phenomenon can no longer be disputed today. It is; of course, very simple to deny its existence without examining the evidence, but that is an unscientific procedure which is unworthy of notice. I have found by experience that telepathy does in fact influence dreams, as has been asserted since ancient times. Certain people are particularly sensitive in this respect and often have telepathically influenced dreams. But in acknowledging the phenomenon of telepathy I am not giving unqualified assent to the popular theory of action at a distance. The phenomenon undoubtedly exists, but the theory of it does not seem to me so simple.

"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.503

Anyone who wishes to interpret a dream must himself be on approximately the same level as the dream, for nowhere can he see anything more than what he is himself.

"Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P. 324

Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer's consciousness. I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation. Knowledge is no advantage when it is a matter of one's own dreams.

Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18: (retitled) The Tavistock Lectures. P. 122

On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced.

"On the Psychology of the Unconscious" (1953). In CW 7: Two Essays on Analytical Psychology. P.199

The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands.

"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.327

It is obvious that in handling "big" dreams intuitive guesswork will lead nowhere. Wide knowledge is required, such as a specialist ought to possess.' But no dream can be interpreted with knowledge alone. This knowledge, furthermore, should not be dead material that has been memorized; it must possess a living quality, and be infused with the experience of the person who uses it. Of what use is philosophical knowledge in the head, if one is not also a philosopher at heart?

"The Meaning of Psychology for Modern Man" (1933). In CW 10: Civilization in Transition. P.324

Do you think that somewhere we are not Nature? **(2013-06-16 04:18)**

“Do you think that somewhere we are not Nature, that we are different from Nature? No, we are in Nature and think exactly like Nature.” - C.G. Jung The Earth Has a Soul.
Restoring Nature’s Divinity:
“Matter in the wrong place is dirt. People get dirty through too much civilization. Whenever we touch nature, we get clean.”
You may not associate such bold, earthy sentiments with Swiss psychiatrist C.G. Jung, but he was, in fact, deeply concerned over the loss of connection with nature. He considered natural life to be the “nourishing soil of the soul.” Who has time for a natural life these days? What would it look like if we did? Those of us destined to live through this turbulent period of history, the declining phase of Western civilization, could perhaps use a wise elder who stands slightly outside the modern world yet knows it well enough to offer guidance.
Jung shows the knowledge of an historian who understands how the dissociation from nature came about; he reaches out with the empathy of a healer who shares our plight; and he advises with the common sense of a country doctor how to live “in modest harmony with nature.” Jung addresses not only the individual but also our culture as a whole, as an entity that itself is suffering and in need of help.
The title of the book, The Earth Has A Soul, is taken from a 1958 letter in which Jung refers to ”the old idea that every country or people has its own angel, just as the earth has a soul.” (Letters II, p432) We find that Jung uses the words soul, spirit and psyche somewhat interchangeably. “Psyche” is Greek for soul, life, and breath; so psyche is Nature itself. In the Visions Seminars that he gave in the early 1930s, Jung remarked that “the earth has a spirit of her own, a beauty of her own.” (Interpretation of Visions, pp133-4) Spirit is the inside of things and matter is their visible outer aspect. Jung’s main contribution is restoring to Nature its original wholeness by reminding us that “nature is not matter only, she is also spirit.” (Collected Works,13, par 229) A brief anecdote illustrates Jung’s apperception of the living

spirit within Nature:

“I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on solid familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact.” (Collected Works,8, par 331)

Historical eras oscillate between an orientation toward matter or spirit. We are living in a period when the material aspect of Nature is emphasized; it is often said that we are materialistic. But this is not quite the case, since matter actually receives very little respect due to its having been robbed, as Jung notes, of its spirit -

“The word ‘matter’ remains a dry, inhuman, and purely intellectual concept… How different was the former image of matter—the Great Mother—that could encompass and express the profound emotional meaning of the Great Mother.”(Man & His Symbols, pp94-5)

In a 1923 seminar, Jung identified four elements that have undergone the most severe repression in the Judeo-Christian world: nature, animals, creative fantasy, and the “inferior” or primitive side of humans, which tends to be mistakenly conflated with instinct or sexuality.

“It is a general truth that the earth is depreciated and misunderstood…For quite long enough we have been taught that this life is not the real thing…and that we live only for heaven.” (Interpretation of Visions, p193)

Our loss of connection with Nature is thus neither a practical nor a psychological problem but a religious one, as this statement by Joseph Henderson emphasizes:

“Nature has lost her divinity, yet the spirit is unsure and unsatisfied. Hence any true cure for the neurosis…would have to awaken both spirit and nature to a new life. The relevance of this theme for us today may be that it is a problem we are still trying to solve on too personal, psychological a level, or on a purely cultural level without fully realizing it is at bottom a religious problem and not psychological or social at all.” (Henderson, Shadow and Self, p279)

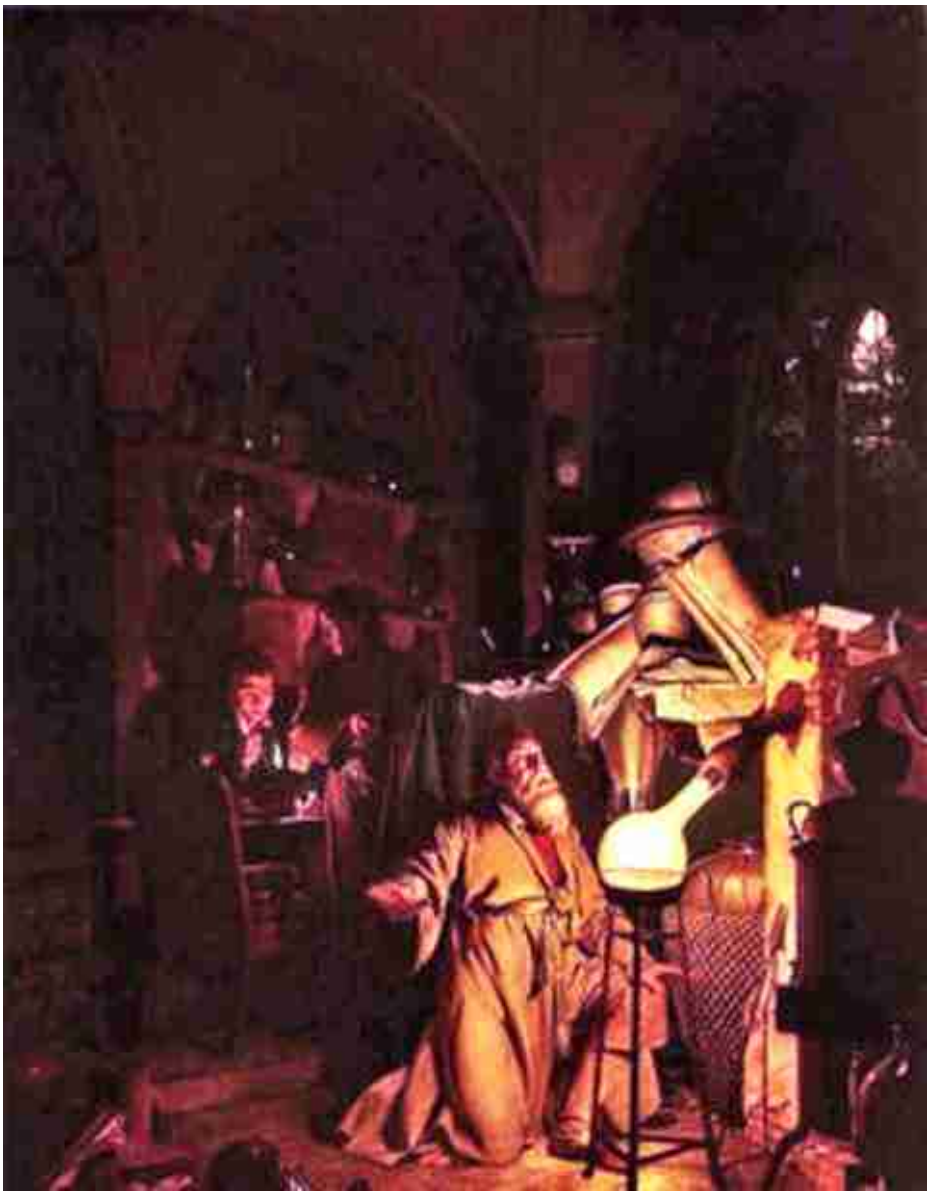
Jung grew up (b.1875) in conditions largely unchanged since the Middle Ages and lived to see the emergence of the techno-industrial age (d.1961)… Although there are others today who offer clarity about how our ruptured relationship with Nature could be repaired, I believe that only Jung speaks in both the discursive voice of a modern doctor who is able to explain, and the mythic or poetic voice of a tribal healer, who is able to enchant. By incorporating wisdom from the depths of the psyche, Jung reaches not only our modern mind but also the aspect of our being that he termed archaic, natural, primordial, or original.

This unusual capacity to span both the archaic and the modern arose from his actual background with its deep roots in his ancestral lineage and certain significant experiences such as his seminal dream at age 34 about our species’ phylogenetic history. It concerned a multi-storied house in which the furnishings and construction style of each level represented different historical periods. The top floor was the present, the level below the 16th century, the first floor below ground the Roman era, and in the deepest level was a dusty cave containing bones, shards and tools from a neolithic culture. He came to view the dream as an objective picture not only of European history but of the historic composition of the human psyche, the stories signifying successive layers of consciousness. This interior opening… provided Jung with access to the various stages of consciousness, including what he came to call “the primitive within myself”.

Susan Scott (2013-06-17 03:11:19)

Thank you Lewis for this illuminating article. How interesting to view matter as having lost its spirit, or soul.

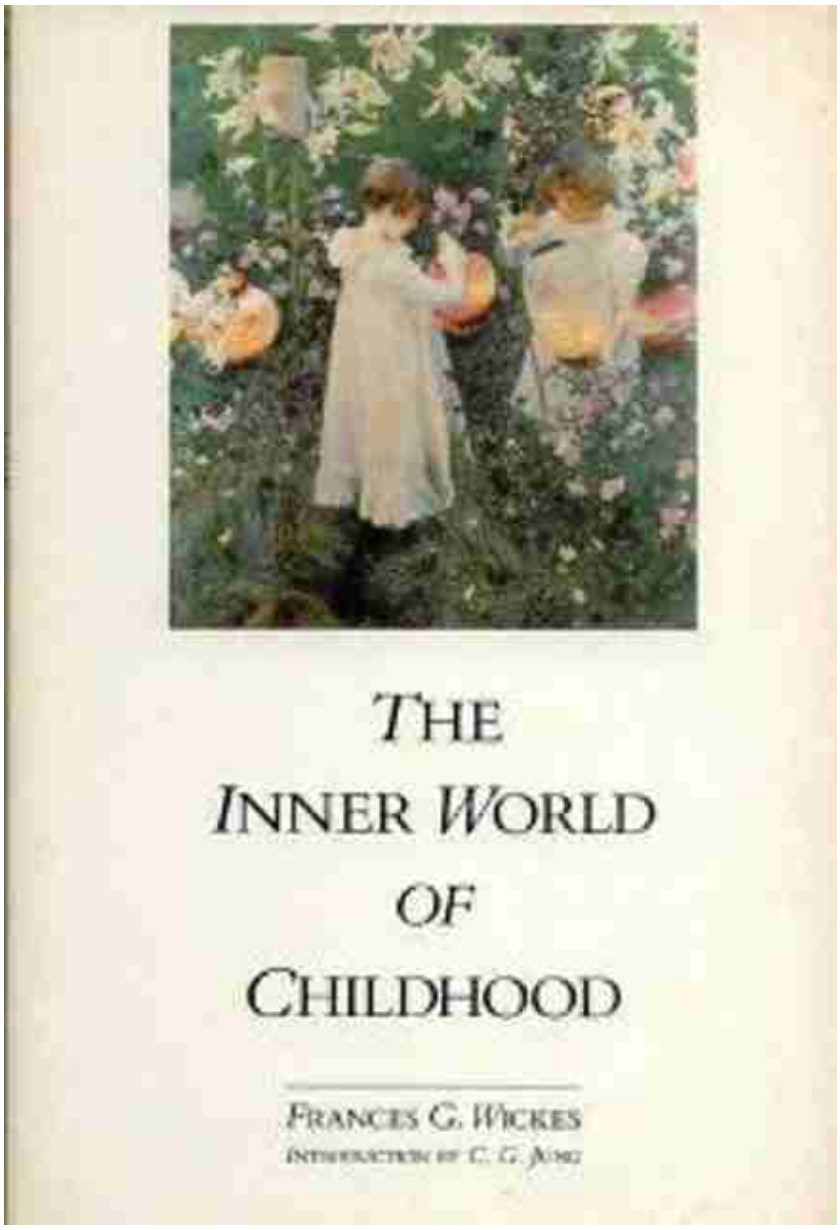
Alchemy and Christian Mysticism **(2013-06-17 18:18)**



”From this point of view, alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious.... But this unconscious continuation never reached the surface, where the conscious mind could have dealt with it.
All that appeared in consciousness were the symbolic symptoms of the unconscious process. Had the alchemist suc-

ceeded in forming any concrete idea of his unconscious contents, he would have been obliged to recognize that he had taken the place of Christ - or, to be more exact, that he, regarded not as ego but as self, had taken over the work of redeeming not man but God.
He would then have had to recognize not only himself as the equivalent of Christ, but Christ as a symbol of the self. This tremendous conclusion failed to dawn on the medieval mind." Carl Jung;Psychology and Alchemy (Part 3, Chapter 5.1).

Letter sent by Carl Jung to Frances G. Wickes August 27, 1926 **(2013-06-17 18:21)**



Letter sent by Carl Jung to Frances G. Wickes August 27, 1926
My dear Mrs. Wickes,

It is too terrible. Was there anything wrong with the thymus gland?
Thre might be a reason for such a sudden death in youth. Anyhow he did not know that he died. He vanished at the moment of joy. But what a loss to you! I wish I could hold your hand and tell you haw deeply I feel with you.
Yours affectionately,
C.G. Jung
Note: Mrs Wickes only son Eliphalet, 21, had died while sailing on the coast of Maine. It was supposed that he had either had a heart attack or been struck by the boom of the sailboat.
Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism, we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code.
Carl G. Jung, in the introduction to Frances G. Wickes' "Analysis der Kinderseele" (The Inner World of Childhood), 1931

Jung's Premonitions of World War I **(2013-06-17 18:23)**

Jung's Premonitions of World War I
Dreamed 1913-1914 by Carl Jung

This account is from Jung's autobiography Memories, Dreams, Reflections.
In October [1913], while I was alone on a journey, I was suddenly seized by an overpowering vision: I saw a monstrous flood covering all the northern and low-lying lands between the North Sea and the Alps. When it came up to Switzerland I saw that the mountains grew higher and higher to protect our country. I realized that a frightful catastrophe was in progress. I saw the mighty yellow waves, the floating rubble of civilization, and the drowned bodies of uncounted thousands. Then the whole sea turned to blood. This vision last about one hour. I was perplexed and nauseated, and ashamed of my weakness.
Two weeks passed; then the vision recurred, under the same conditions, even more vividly than before, and the blood was more emphasized. An inner voice spoke. "Look at it well; it is wholly real and it will be so. You cannot doubt it."
That winter someone asked me what I thought were the political prospects of the world in the near future. I replied that I had no thoughts on the matter, but that I saw rivers of blood.
I asked myself whether these visions pointed to a revolution, but could not really imagine anything of the sort. And so I drew the conclusion that they had to do with me myself, and decided that I was menaced by a psychosis. The idea of war did not occur to me at all.
Soon afterward, in the spring and early summer of 1914, I had a thrice-repeated dream that in the middle of summer an Arctic cold wave descended and froze the land to ice. I saw, for example, the whole of Lorraine and its canals frozen and the entire region totally deserted by human beings. All living green things were killed by frost. This dream came in April and May, and for the last time in June, 1914.
In the third dream frightful cold had again descended from out of the cosmos. This dream, however, had an unexpected end. There stood a leaf-bearing tree, but without fruit (my tree of life, I thought), whose leaves had been transformed by the effects of the frost into sweet grapes full of healing juices. I plucked the grapes and gave them to a large, waiting crowd...
On August 1 the world war broke out.
http://www.worlddreambank.org/J/JUNG-WWI.HTM

What happens after death is so unspeakably glorious..... **(2013-06-17 18:26)**

Dear Frau N., 11July1944

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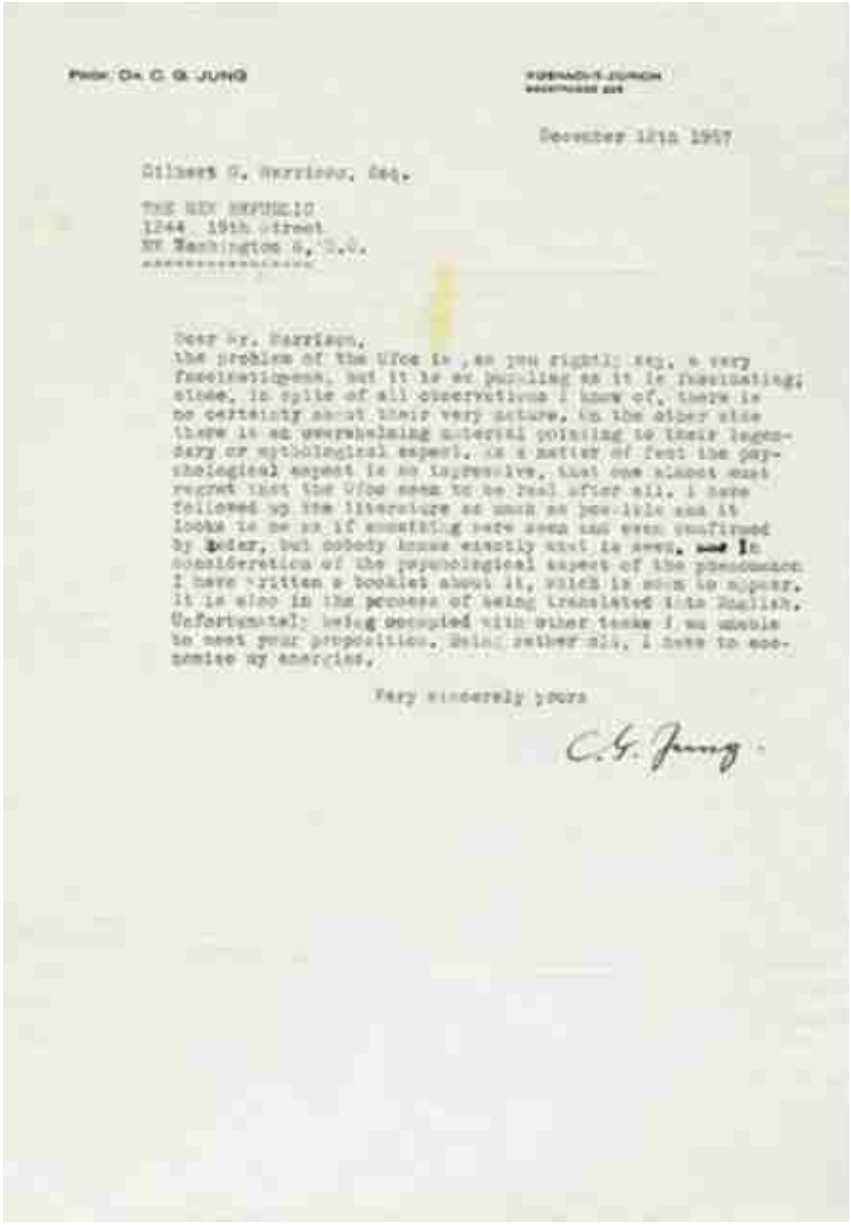
What happens after death is so unspeakably glorious that our imagination and our feelings do not suffice to form even an approximate conception of it.
A few days before my sister died her face ware an expression of such inhuman sublimity that I was profoundly frightened.
A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged.
So easily does he become what you also are that he apparently vanishes.
Sooner or later all the dead become what we also are.
But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death?
The dissolution of our time-bound form in eternity brings no loss of meaning. Rather does the little finger know itself a member of the hand.
Your devoted,
C.G. Jung

Carl Jung's Letter on UFO's **(2013-06-20 09:36)**



Prof. Dr. C. G. JUNG

KÜSNACHT-ZURICH

December 12th 1957

Gilbert A. Harrison, Esq.

THE NEW REPUBLIC
1244 19th Street
NW Washington 6, D.C.

Dear Mr. Harrison,
the problem of the UFOs is, as you rightly say, a very fascinating one, but it is as puzzling as it is fascinating; since, in spite of all observations I know of, there is no certainty about their very nature, on the other side there is an overwhelming material pointing to their legendary or mythological aspect, so a matter of fact the psychological aspect is so impressive, that one almost must regret that the UFOs seem to be real after all. I have followed up the literature as much as possible and it looks to me as if something were seen and even confirmed by radar, but nobody knows exactly what is seen. And in consideration of the psychological aspect of the phenomenon I have written a booklet about it, which is soon to appear. It is also in the process of being translated into English. Unfortunately being occupied with other tasks I am unable to meet your proposition. Being rather old, I have to economize my energies.

Very sincerely yours

C. G. Jung

In 1957, with Flying Saucers to appear the following year, New Republic editor Gilbert A. Harrison wanted to get this Jungian perspective on UFOs in his magazine.

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Carl Jung's response to Harrison's query, the text of which follows:
the problem of the Ufos is, as you rightly say, a very fascinating one, but it is as puzzling as it is fascinating; since, in spite of all observations I know of, there is no certainty about their very nature. On the other side, there is an overwhelming material pointing to their legendary or mythological aspect. As a matter of fact the psychological aspect is so impressive, that one almost must regret that the Ufos seem to be real after all. I have followed up the literature as much as possible and it looks to me as if something were seen and even confirmed by radar, but nobody knows exactly what is seen.
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Being rather old, I have to economize my energies. it looks to me as if something were seen and even confirmed by radar, but nobody knows exactly what is seen. In consideration of the psychological aspect of the phenomenon I have written a booklet about it, which is soon to appear. It is also in the process of being translated into English. Unfortunately being occupied with other tasks I am unable to meet your proposition. Being rather old, I have to economize my energies.

Carl Jung Letter on Astrology **(2013-06-20 09:38)**

Letter of Carl Jung to B. Baur on January 29, 1934:
Best thanks for your kind information.
So far as the argument of the precession is concerned, this is no objection to the validity of astrology but rather to the primitive theory that the stars themselves radiate certain effects.
The precession argument says that a person born today in Aries 1, when ostensibly Aries has risen one degree over the Eastern horizon, is not born at this point of time at all but in Pisces 1.
The secret powers of the sun are in Ares 1.
Moon for instance in Cancer 7.
Venus, Jupiter in similar positions, are therefore not right astronomically and so cannot be derived from these merely apparent and arbitrarily fixed positions.
Choisnard quite correctly says: “The ram is still a part of the 12 degrees of the zodiac” obviously meaning that the ”sun in Aries” is not an astronomical statement but an indication of time. It is “springtime” that contains the active forces no matter in which astronomical zodion the sun is standing. In a few thousand years, when we say it is Aries

time, the sun will be in reality in Capricorn, a deep winter sign, though spring will not have lost its powers.
The fact that Astrology nevertheless yields valid results proves that it is not the apparent position of the stars which work, but rather the times which are measured or determined by arbitrarily named stellar positions. Time, thus proves to be a stream of energy filed with qualities and not, as our philosophy would have it, an abstract concept of knowledge.
The validity of the results of the I Ching oracle points to the same peculiar fact. Careful investigations of the unconscious shows that there is a peculiar coincidence with time, which is also the reason why the ancients were able to project the succession of unconsciously perceived inner contents into the outer astronomical determinants of time.
This is the basis for the connection of psychic events with temporal determinants. So it is not a matter of an indirect connection, as you suppose, but of a direction.
Conjunctions, oppositions, etc are not in the least affected by the fact that we arbitrarily designate Pisces 1 as Aries 1.
With best regards,
Yours sincerely, C.G. Jung

Carl Jung and Ghosts **(2013-06-20 09:39)**

Explorations: Jung in England: Ghost and Personality Types By Vivianne Crowley
In 1920, Carl Jung, the father of Analytic Psychology, was invited to Britain to give seminars. In his leisure time he visited Tintagel Castle, the supposed birthplace of King Arthur, and mystical Glastonbury, where St. Joseph of Arimathea is reputed to have brought the Holy Grail for safekeeping. Jung's intuitive mind had been open to the paranormal from a very early age. In Britain, he was in a land steeped in history—and in ghosts.
Jung disliked hotels, so he asked a friend to help him rent a cheap country cottage where he could stay on weekends. However, when he was at the cottage, he got little rest. On the first weekend, he woke to find a sickly smell pervading the bedroom. The next weekend, the smell was accompanied by a rustling noise of something brushing along the

walls. It seemed to Jung that a large animal must be in the room. On the third weekend, there were knocking sounds. By now, most people would have given up and decided to spend their weekends elsewhere, but not Jung. On the fifth weekend, he woke up to find a hideous apparition beside him on the pillow. It was an old woman, part of whose face was missing.

Jung questioned the cleaners, who confirmed that the cottage was indeed haunted. This explained the suspiciously low rent and the cleaners' reluctance to be there after dark. Not all of Jung's colleagues were inclined to believe in ghosts. The colleague who had rented the cottage on Jung's behalf was unimpressed with what Jung told him, so Jung challenged him to spend the night there. He tried, but was so terrified he did not even remain in the bedroom. He took his bed into the garden and slept outside with his shotgun beside him. Shortly afterward, the cottage's owner had it demolished—it was impossible for anyone to live there.

Personality Types

One of Jung's aims during his British seminars in 1920 was to refine his ideas about personality. In 1921, he published what is now the sixth volume of his Collected Works, entitled Psychological Types. In addition to two attitudes to the world, extroversion and introversion, Jung identified four personality types or functions: "sensation," "intuition," "thinking," and "feeling." Of these psychological types or functions, Jung wrote (Psychological Types 518):

For complete orientation all four functions should contribute equally: thinking should facilitate cognition and judgment, feeling should tell us how and to what extent a thing is important for us, sensation should convey concrete reality to us through seeing, hearing, tasting, etc., and intuition should enable us to divine the hidden possibilities in the background, since these too belong to the complete picture of a given situation.

The idea that there are four basic personality types is found in many cultures and is at the heart of astrology. The ancient Greeks believed that the whole of creation was made up of four elements—Earth, Air, Fire, and Water. Personality was seen as influenced by these four elements—people were a mixture of the elements, but in each of us one element predominates, affecting our personality and body type. The personality types relate to the four elements: sensation to Earth, thinking to Air, intuition to Fire, and feeling to Water. The idea that intuition is fiery may seem strange, but if you consider Jung's idea of intuition as akin to creative inspiration, then it begins to make sense.

The personality types also relate to the astrological signs through the four elements. In astrology, the Air signs are Aquarius, Gemini, and Libra; the Fire signs are Aries, Leo, and Sagittarius; the Water signs are Pisces, Cancer, and Scorpio; and the Earth signs are Taurus, Virgo, and Capricorn. If a patient was particularly difficult to understand, Jung would send him or her to an expert astrologer to have a natal chart prepared, which Jung would then interpret psychologically. There is no simple relationship between sun sign and dominant personality type, but a skilled astrologer can predict the dominant personality type from the overall dynamics of the chart.

Four Functions

In order to function in the world, we need to receive information and then make judgments about how to act on it. Sensation and intuition are different ways of perceiving and receiving information. Thinking and feeling are judging functions. They are two different measuring instruments that help us to process the information we receive.

We cannot use two perceptual functions or two judging functions at the same time. The different modes of perceiving—sensation and intuition—are like looking at the world through different pairs of glasses with different lenses. We can only use one pair at a time. We call on the other when we need to, but it is less familiar to us and therefore we use it less skillfully. Similarly, we cannot use two judgment functions as measuring instruments at the same time. We use either thinking or feeling first to evaluate the data we receive, and then call on the other for extra information.

Jung's ideas on personality types are clearly illustrated by four characters in the original Star Trek series: Mr. Spock, the thinker; Dr. McCoy or Bones, the feeler; Scotty, the sensate engineer; and Captain Kirk, the intuitive leader. Captain Kirk's impulsiveness was always getting them into trouble, but his leaps of lateral imagination got them out again. When the team worked well together, they solved most of their problems.

Thinking and Feeling

Thinking tells us whether something is logical and rational, correct or incorrect. Thinking types enjoy analyzing information and making logical decisions. They tend to be good at science, mathematics, or business. Introverted thinking people like computers and classification systems. They can be good at playing the stock market and gambling. Extroverted thinkers love to organize others. They are born administrators.

Feeling tells us whether something is pleasant or unpleasant, good or bad, helpful or harmful. We need our feeling function when dealing with people and making relationships. Feeling people make good social workers who will move heaven and earth to help a deserving client. Feeling people build relationships of trust and are excellent parents, teachers, and ministers.

Sensation and Intuition

Sensation operates through the physical senses, and we use it to discover facts. Sensation types are usually practical people who spot physical clues that others miss. As doctors, they make good diagnosticians. As mechanics, they will often recognize the annoying engine noise that electronic faultfinding devices failed to identify. As fashion experts, they match color with an unerring eye. Sensation is reality-oriented, focused in the here and now. Sensate people remember names and dates and make great collectors, whether of stamps or antiques.

Intuition shows us meanings and implications. It tells us how situations are likely to develop in the future. Intuitives have hunches and "know" things, but do not know how they know. Intuition is the function of the imagination. People with extroverted intuition have an idea where society is going and will be at the leading edge of new technologies, businesses, fashions, and creeds. They love new ideas and new projects. Introverted intuition is the function of the creative writer and of the daydreamer. Intuitives can be content to dream their lives away without ever bringing their brilliant imaginings to fruition—they start more than they finish.

Dominant and Secondary Functions

Our dominant and secondary functions are the perceptual and judgmental functions that we use most in everyday life. These functions impact on our outer personality, affecting how people see us and react to us.

Relating to a person whose first and second functions are opposite to ours can create problems. Sensate thinkers are interested in practical matters, business, and politics. They will be easily bored by discussions about people's feelings. Intuitive feelers are romantic. They like being told that their partner loves them. "Of course I love you," the sensate thinker replies, "I bought you that new CD player, didn't I?" Intuitive thinkers talk about abstract ideas and find sensate feelers materialistic. A sensate feeling parent may feel hurt by an intuitive thinking child's apparent coldness. When she or he is in the middle of doing something complex on the computer, an intuitive thinker may find it irritating to feel obliged to respond to a sensate feeling person's need for hugs. This does not make these relationships impossible, but it does make them more challenging.

Vivianne Crowley is a Jungian psychologist and the author of Jung, a Journey of Transformation: Exploring His Life and Experiencing His Ideas (Quest Books, 1999), from which this article has been edited.

Olga Frobe-Kapteyn and Eranos **(2013-06-20 09:42)**

Olga Fröbe-Kapteyn was born in 1881 in London of Dutch parents. Her mother Truus Muysken was engaged in feminist movements and social renewal, while her father Albertus Kapteyn (or Kapteijn) was an engineer with passion for

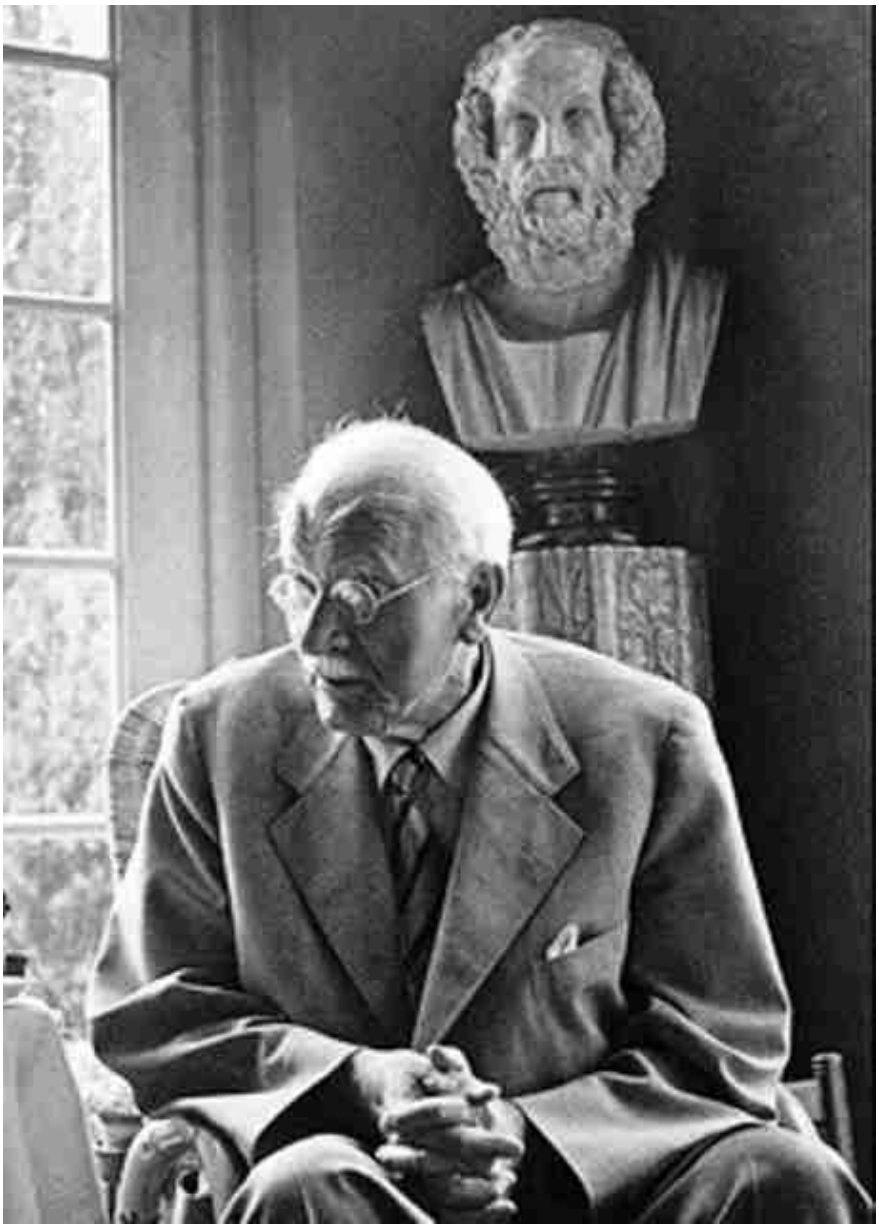
photography.
She studied history of art in Zürich and in 1909 married Iwan Fröbe, a musician and conductor who, unfortunately, died a few years later due to an airplane accident. Olga Fröbe was also an experienced skier and adored the mountains: she was one of the first women who participated in climbing the Mont Blanc. During the First World War, she left her home in Berlin to live in Zurich, where she had a literary salon.
In 1920, after having spent several holidays in Porto Ronco near Ascona, she settled down in Casa Gabriella in Ascona Moscia. Here she began to study Indian philosophy and meditation and to take an interest in theosophy. Her first profound contact with symbolism was thanks to a poet from Munich, Ludwig Derleth, who also had a considerable influence on the birth of Eranos.
Olga Fröbe-Kapteyn met Carl Gustav Jung for the first time at the 'School of Wisdom' , run in Darmstadt by Count Hermann Keyserling, where she found a group of researchers devoted to finding the 'common root of all religions'. It was here that she came across the text of the Yi Ching for the first time, translated in 1923 by Richard Wilhelm. He, too, had an important influence on Olga Fröbe's life. In 1928, she built a conference room near Casa Gabriella, without quite knowing for what purpose.
It seems that it was Jung, whose psychological system was very important to her and to the Eranos experience, who suggested that she use the conference room as a 'meeting place between East and West' . The name 'Eranos' was suggested to her by the historian of religions, Rudolf Otto. His human-centered conception of religion and the fact that she thus met other members of the 'Ecumenical Circle' in Marburg, had a deep impact on the work at Eranos. C.G. Jung remained a fundamental figure in the organisation of the Conference.
In the 1930s and 1940s, Olga Fröbe traveled to European and American libraries (such as the Biblioteca Apostolica Vaticana in Rome, the British Museum in London, the Morgan Library in New York, the Bibliothèque Nationale in Paris and the Archeological Museum in Athens) in order to pick up archetypal images: she thus formed a rich 'Archive for Research in Archetypal Symbolism', containing more than six thousand images, which became of key importance to the research of many Eranos lecturers, amongst others M. Eliade, K. Kerényi, E. Neumann as well as C.G. Jung. In the following years, she focused on renewing this particular dance, which was at the same time a modern and ancient ritual. Olga Fröbe-Kapteyn passed away in the Casa Gabriella in 1962.
http://www.eranosfoundation.org/history _b.htm #an02

Carl Jung Letter about The Ego and Self. **(2013-06-22 03:53)**

Carl Jung's Letter to Arvind U. Vasavada:
Thank you for your kind letter and the beautiful "salutation to the perfect Master." In the guru, I perceive you greet the infinitesimal God whose light becomes visible wherever a man's consciousness has made even the smallest step forward and beyond one's own horizon.
The light of the Dawn praised by our medieval thinkers as the Aurora Consurgens, the rising morning light, is awe-inspiring, it fills your heart with joy and admiration or with irritation and fear and even with hatred, according to the nature of whatever it reveals to you.
The ego receives the light from the self. Though we know of the self, yet it is not known. You may see a big town and know its name and geographical position, yet you do not know a single one of its inhabitants. You may even know a man through daily intercourse, yet you can be entirely ignorant of his real character.
The ego is contained in the self as it is contained in the universe of which we know only the tiniest section. A man of greater insight and intelligence than mine can know myself, but I could not know him as long as my consciousness is inferior to his. Although we receive the light of consciousness from the self and although we know it to be the source

of our illumination, we do not know whether it possesses anything we would call consciousness.
However beautiful and profound the sayings of your Wisdom are, they are essentially outbursts of admiration and enthusiastic attempts at formulating the overwhelming impressions an ego-consciousness has received from the impact of a superior subject. Even if the ego should be (as I think) the supreme point of the self, a mountain infinitely higher than Mt. Everest, it would be nothing but a little grain of rock or ice, never the whole mountain. Even if the grain recognizes itself as being part of the mountain and understands the mountain as an immense agglomeration of particles like itself, it does not know their ultimate nature, because all the others are, like itself, individuals, incomparable and incomprehensible in the last resort. (The individual alone is the ultimate reality and can know of existence at all.)
If the self could be wholly experienced, it would be a limited experience whereas in reality its experience is unlimited and endless. It is our ego-consciousness that is capable of only of limited experience. We can only say that the self is limitless, but we cannot experience its infinity.
I can say that my consciousness is the same as that of the self, but it is nothing but words, since there is not the slightest evidence that I participate more or further in the self than my ego-consciousness reaches. What does the grain know of the whole mountain, although it is visibly a part of it? If I were one with the self, I would have knowledge of everything,
I would speak Sanskrit, read cuneiform script, know the events that took place in prehistory, be acquainted with the life of other planets, etc. There is unfortunately nothing of the kind.
You should not mix up your own enlightenment with the self-revelation of the self. When you recognize yourself, you have not necessarily recognized the self but perhaps only an infinitesimal part of it, though the self has given you the light.
Your standpoint seems to coincide with that of our medieval mystics, who tried to dissolve themselves in God. You all seem to be interested in how to get back to the self, instead of looking for what the self wants you to do in the world, where-for the time being at least—we are located, presumable for a certain purpose.
The universe does not seem to exist for the sole purpose of man denying or escaping it. Nobody can be more convinced of the importance of the self than me. But as a young man does not stay in his father's house but goes out into the world, so I don't look back to the self but collect it out of manifold experiences and put it together again.
What I have left behind, seemingly lost, I meet in everything that comes my way and I collect it, reassembling it as it were. In order to get rid of opposites, I needs must accept them first, but his leads away from the self. I must also earn how opposites can be united, and not how they can be avoided.
As long as I am on the first part of the road I have to forget the self in order to get properly into the mill of the opposites, otherwise I live only fragmentarily and conditionally. Although the self is my origin, it is also the goal of my quest. When it was my origin, I did not know myself, and when I did learn about myself, I did not know the self.
I have to discover it in my actions, where first it reappears under strange masks. That is one of the reasons why I must study symbolism, otherwise I risk not recognizing my own father and mother when I meet them again after many years of my absence.
Hoping I have answered your question, I remain,
Yours, sincerely, C.G. Jung. [November 22, 1954]

The Hero, the Leader, The Savior... **(2013-06-23 11:19)**



But, in the end, the hero, the leader, the savior, is one who discovers a new way to greater certainty. Everything could be left undisturbed did not the new way demand to be discovered, and did it not visit humanity with all the plagues

of Egypt until it finally is discovered.
The undiscovered vein within us is a living part of the psyche; classical Chinese philosophy names this interior way ”Tao,” and likens it to a flow of water that moves irresistibly towards its goal.
To rest in Tao means fulfillment, wholeness, one’s destination reached, one’s mission done; the beginning, end, and perfect realization of the meaning of existence innate in all things. Personality is Tao.
http://www.solarcharts.co.nz/psychology %20- %20Jung.htm

Carl Jung’s Letter on Astrology **(2013-06-23 11:22)**

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Carl Jung’s letter to M. Barbault on Astrology:
Dear M. Barbault:
First I must apologize for being so late in answering your letter of March 19th. I was away on holiday part of the time

or else ill. Besides, unfortunately, my advanced age no longer permits me to fulfill all my obligations as I would like to.

As for your questionnaire, here are my answers:

1. The connections between astrology and psychology.

There are many instances of striking analogies between astrological constellations and psychological events or between the horoscope and the characterological disposition. It is even possible to predict to a certain extent the psychic effect of a transit.

For example [Astrological Symbols not included]...One may expect with a fair degree of probability that a given well-defined psychological situation will be accompanied by an analogous astrological configuration, Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: the "planets" are the gods, symbols of the powers of the unconscious.

2. The modus operandi of Astrological Constellations. It seems to me that it is primarily a question of that parallelism or "sympathy" which I call synchronicity, an acausal connection expressing relationships That cannot be formulated in terms of causality, such as precognition, premonition, psychokinesis, and also what we call telepathy. Since causality is a "statistical truth," there are exceptions of an acausal nature bordering on the category of synchronistic (not synchronous) events. They have to do with "qualitative time."

3. Attitude to positions taken by astrologers [etc.]. The first experiences in life owe their specific (pathogenic) effect to environmental influences on the one hand, and on the other to psychic predisposition, i.e. to heredity, which seems to be expressed in a recognizable way in the horoscope. The latter apparently corresponds to a definite moment in the colloquy of the gods. That is to say the psychic archetypes.

4. Qualitative Time. This is a notion I used formerly but I have replaced it with the idea of synchronicity, which is analogous to sympathy or correspondentia, or to Leibniz's pre-established harmony. Time in itself consists of nothing. It is only a modus cogitandi that is used to express and formulate the flux of things and events, just as space is nothing but a way of describing the existence of a body.

When nothing occurs in time, and when there is no boy in space, there is neither time nor space. Time is always and exclusively "qualified" by events as space is by the extension f bodies. But "qualitative time" is a tautology and means nothing, whereas synchronicity (not synchronism) expresses the parallelism and analogy between events in so far as they are non-causal. In contrast, "qualitative time" is an hypothesis that attempts to explain the parallelism of events in terms of causa et effectus. But since qualitative time is nothing but the flux of things, and is moreover just as much "nothing" as space, this hypothesis does not establish anything except the tautology: the flux of things and events is the cause of the flux of things, etc.

Synchronicity does not admit causality in the analogy between terrestrial events and astrological constellations (except for the deflection of solar protons and their possible effect on terrestrial events), and denies it particularly in all cases of nonsensory perception (ESP), especially precognition, since it is inconceivable that one could observe the effect in a nonexistent cause, or of a cause that does not exist.

What astrology can establish are the analogous events, but not that either series is the cause or effect of the other. (For instance, the same constellation may at one time signify a catastrophe and other time, in the same case, a cold in the head.) Nevertheless, astrology is not an entirely simple matter. There is that deflection of solar protons cause on the one hand by the conjunctions, oppositions, and quartile aspects, and on the other hand by the trine and sextile aspects, and their influence on the radio and many other things. I am not competent to judge how much importance should be attributed to this possible influence.

In any case, astrology occupies a unique and special position among the intuitive methods, and in explaining it there is reason to be dubious of both a causal theory and the exclusive validity of the synchronistic hypothesis.

5. I have observed many cases where a well-defined psychological phase, or an analogous event, was accompanied by a transit (particularly when Saturn and Uranus were effected).

6. My main criticisms of astrologers. If I were to venture an opinion in a domain with which I am only very superficially acquainted, I would say that the astrologer does not always consider his statement to be mere possibilities. The interpretation is sometimes too literal and not symbolic enough, also too personal. What the zodiac and the planets represent are not personal traits; they are impersonal and objective facts. Moreover, several "layers of meaning" should be taken into account in interpreting the Houses.

7. Obviously astrology has much to offer psychology, but what the latter can offer its elder sister is less evident. So far as I can judge, it would seem to me advantageous for astrology to take the existence of psychology into account, above all the psychology of the personality and of the unconscious. I am almost sure that something could be learnt from it symbolic method of interpretation; for that has to do with the interpretation of the archetypes (the gods) and their mutual relations, the common concern of both arts. The psychology of the unconscious is particularly concerned with archetypal symbolism.
Hoping you will find this answer satisfactory, I remain,
Yours sincerely, C.G. Jung
Letter dated May 26, 1954

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indian astrologer (2013-07-07 01:38:30)
Thank You
one of the best blogs that I've ever read on this topic..congratulations :)
astrology in delhi

Carl Jung Letter on Astrology and Astrologers **(2013-06-24 07:01)**

On Astrology and Astrologers Letter from Carl Jung to Robert L. Kroon:
Astrology is one of the intuitive methods like the I Ching, geomantics and other divinatory procedures. It is based upn the synchronicity principle, i.e., meaningful coincidence I have explored experimentally three intuitive methods: the method of the I Ching, geomantics and astrology.
Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. While studying astrology I have applied it to concrete

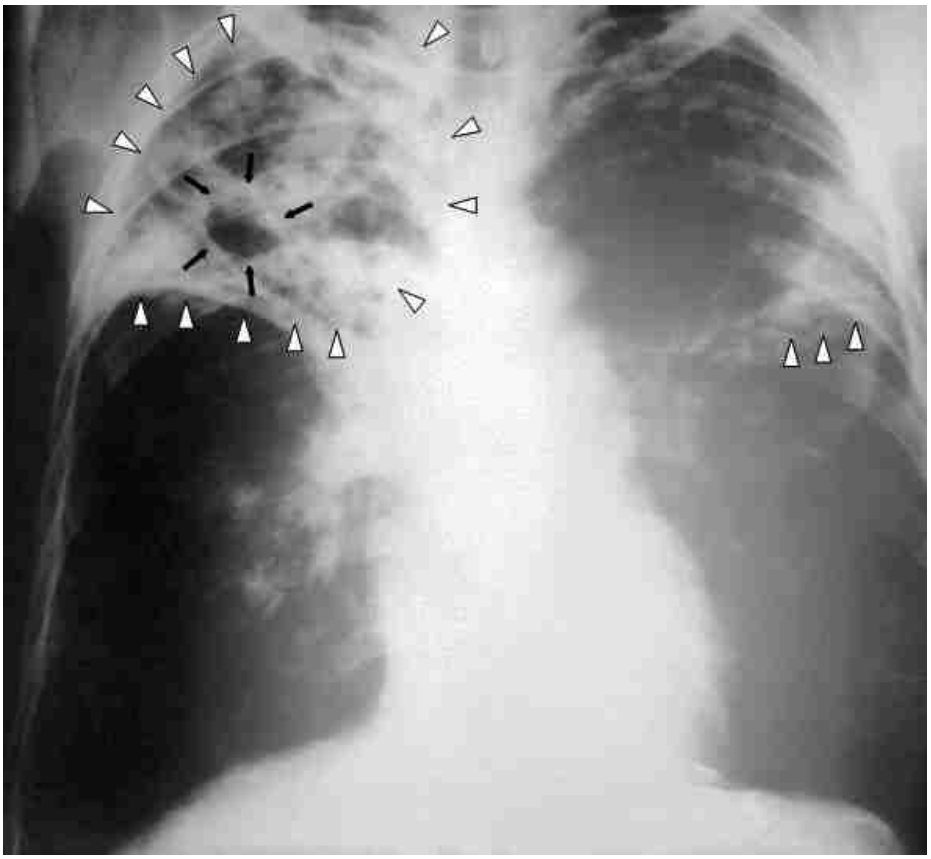
cases many times.
There are remarkable coincidences, e.g. the position of Mars in the zenith in the famous horoscope of Wilhelm II, the so-called "Friedenkaiser." This position is said already in a medieval treatise to mean always a causa ab alto, a fall from the height.
The experiment is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. If intelligently used the experiment is useful in cases where it is a matter of an opaque structure. It often provides surprising insights. The most definite limit of the experiment is a lack of intelligence and literal-mindedness of the observer. It is an intelligent apercu like the shape of the hand or the expression of the face—things of which a stupid and unimaginative mind can make nothing and from which a superstitious mind draws the wrong conclusions.
Astrological "truths" as statistical results are questionable or even unlikely. The superstitious use [prediction of future or statement of facts beyond psychological possibilities) is false.
Astrology differs very much from alchemy, as its historical literature consists merely of different methods of casting a horoscope and of interpretation, and not of philosophical texts as is the case in alchemy.
There is not psychological exposition of astrology yet, on account of the fact that the empirical foundations in the sense of a science has not yet been laid. The reason for this is that astrology does not follow the principle of causality, but depends, like all intuitive methods, on acausality. Undoubtedly astrology today is flourishing as never before in the past, but it is still most unsatisfactorily explored despite very frequent use. It is an apt tool only when used intelligently. It is not at all fooproof and when used by a rationalistic and narrow mind it is a definite nuisance.
[Letter dated November 13, 1958]
Image: Claudius Ptolemaeus (ca. 90 – ca. 168 AD), known in English as Ptolemy, was a Greek or Egyptian mathematician, geographer, astronomer, and astrologer who flourished in Alexandria, Roman Egypt.

Carl Jung's Letters on the Death of Albert Oeri **(2013-06-25 06:18)**

Dear Dr. Oeri, [Albert Oeri's wife]
The great tiredness I saw and felt in my friend on my visit to Basel has now run speedily to its end. The dead are

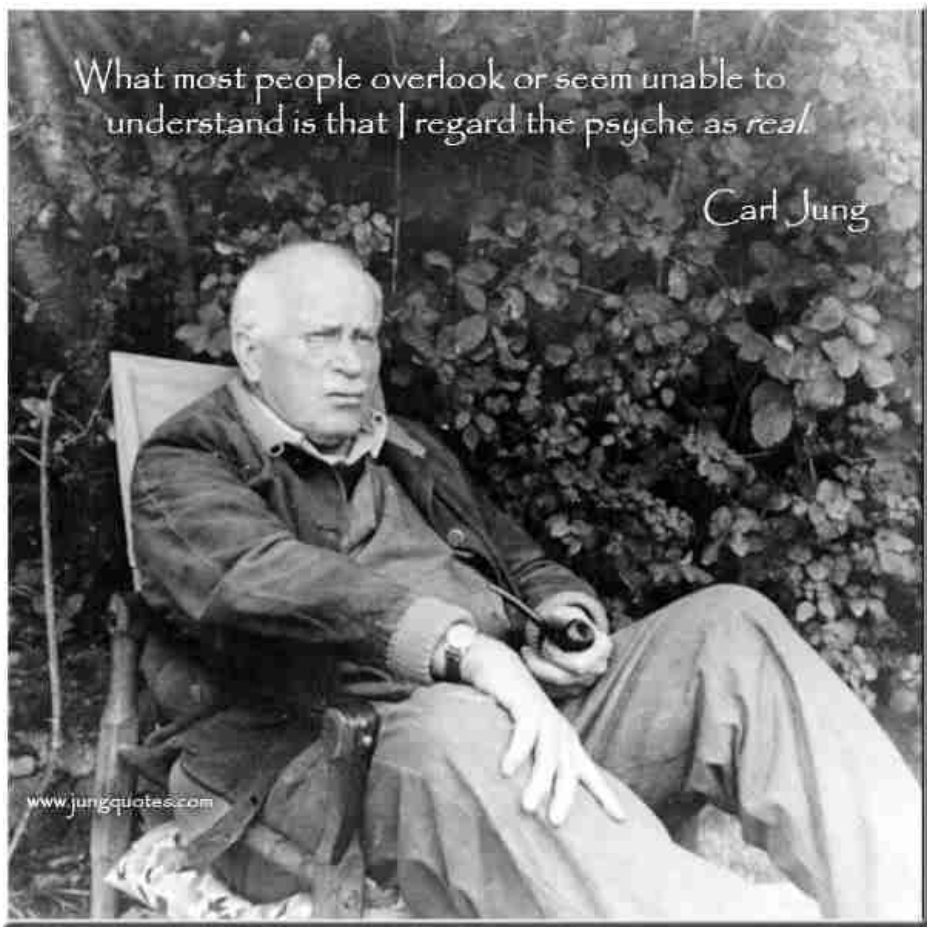
surely not to be pitied—they have so infinitely much more before them than we do—but rather the living who are left behind, who must contemplate the fleetingness of existence and suffer parting, sorrow, and loneliness in time.
I know what Albert's death must mean to you for with him my last living friend has also departed. We are but a remnant of the past, more and more so with each coming year. Our eyes turn away from the future of the human world in which our children, but not ourselves, will live.
Enviable the lot of those who have crossed the threshold, yet my compassion goes out to those who, in the darkness of the world, hemmed in by a narrow horizon and the blindness of ignorance, must follow the river of their days, fulfilling life's task, only to see their whole existence, which once was the present rimming with power and vitality, crumbling bit by bit and crashing into the abyss.
This spectacle of old age would be unendurable did we not know that our psyche reaches into a region held captive neither by change in time nor by limitation of place. In that form of being our birth is a death and our death a birth. The scales of the whole hand balanced. With heartfelt sympathy,
Yours sincerely, C.G. Jung. [Letter dated December 23, 1950]
Dear Regula, [Albert Oeri's third daughter]
I would like to express my heartfelt sympathy on the death of your father, with whom I was bound for so long in true friendship. When the vital forces fail, when participating in life is an effort, and the great tiredness settles over everything, death brings the boon of sleep. Once the world has sunk down, there is no desire to see it rise up again. It is only we, the living, who have lost something, and lament this loss. All things pass away, graves are the milestones of existence. For the young, the death of the parents opens a new chapter of life: They are now the carriers of life and the present, and nothing hangs over them any more except an as yet unfulfilled destiny. May you go towards it with all the courage it needs,
Most cordially, C.G. Jung [Letter dated December 23, 1950]

Carl Jung's Letter regarding Tuberculosis [TB] **(2013-06-27 04:40)**



Dear Mr. Campbell:
Thank you so much for your kind letter and the programme of your conference. I fully realize that Catholic analysts are faced with very particular problems which, on the one hand, are an aggravation of the work which is difficult in itself already, yet on the other hand, am asset, since you start within a world of thought and feeling based upon archetypal realities.
I have had a number of TB patients in my time and some really excellent results with psychotherapy, but it is true that the average somatic case generally has a resistance to the psychological approach, particularly the TB patients, since TB is, in a way "pneumatic" disease, that is, affecting the life-giving breath. It is in such cases as these as if the patient had a pride and obstinacy in defending the achievement of a somatic answer to an insoluble psychological problem.
With every good wish for Christmas and the New Year, I remain,
Yours cordially, C.G. Jung [Letter dated December 19, 1952.]
Notes:
1. Paul Campbell was a Catholic analytical psychologist in Glasgow.
2. A tuberculosis specialist had referred several cases to Mr. Campbell believing in the value of analysis in effecting a cure.

Carl Jung on the Great Mother (2013-06-28 20:47)

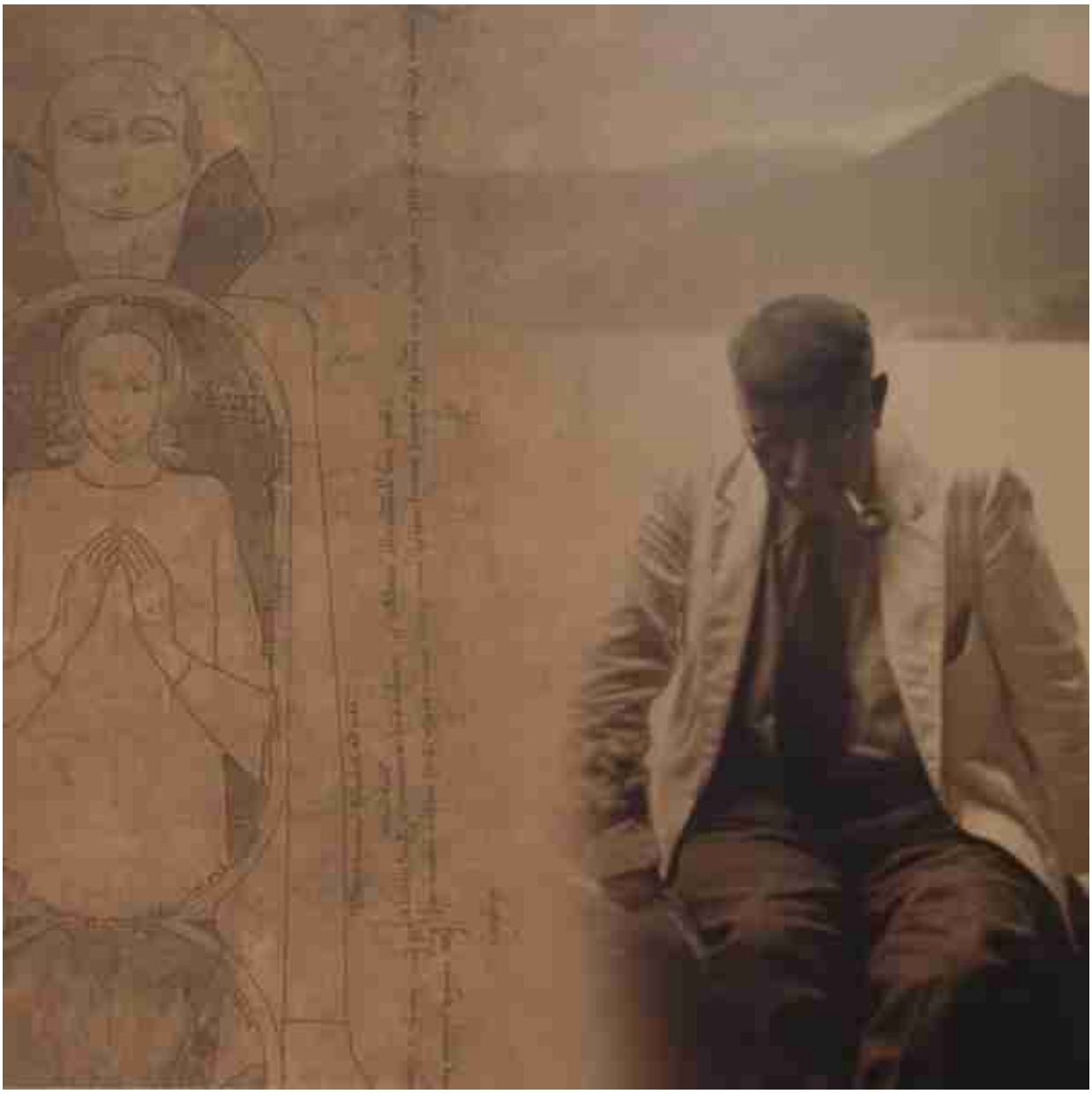


Carl Jung's Letter to "N" on the Human Psyche and the Great Mother:
Dear N.,
I was very pleased to hear that you now have house and land of your own.
This is important for the chthonic powers.
I hope you will find time to commit your plant counterparts to the earth and tend their growth, tor the earth always wants children–houses, trees, flower–to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion!
With best regards to you and your dear husband,
Always your faithful C.G. Jung [Letter dated August 10, 1956]

Life does not come from Events..... **(2013-06-28 20:50)**

Life does not come from events, but from us. Everything that happens outside has already been.
Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new. The events that happen are always the same. But the creative depths of man are not always the same. Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it.
Because of this we seek in ourselves the meaning of events, so that the way of what is to come becomes apparent and our life can flow again.
That which you need comes from yourself, namely the meaning of the event. The meaning of events is not their particular meaning. This meaning exists in learned books. Events have no meaning.
The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world.
This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung; Red Book

Carl Jung's Letter to Paul A. Hilty **(2013-06-28 20:53)**



Carl Jung's Letter to Paul A. Hilty answering a variety of questions:
Dear Mr. Hilty,
Your name, "Hilty" is well known even famous in Switzerland. I thank you for your frank questions, which I will try to answer-helias-with much delay!
1. I am of the Swiss Reformed branch. My father was a parson. On my mother's side I had not less than 6 theologians in the family!
2. I consider myself a Protestant and very much so! I am even protesting against the backwardness of Protestantism.
3. I cannot say that I hold to church teachings, but I am considering them very seriously.
4. I don't believe (in a personal God), but I do know of a power of a very personal nature and an irresistible influence. I call it "God." I used this term because it has been used for this kind of experience since time immemorial. From this point of view any gods, Zeus, Wotan, Allah, Yahweh, the Summum Bonum, etc., have their intrinsic truth. They are different and fore or less differentiated expressions of aspects of one ineffable truth (Cf. Forward to Answer to Job and "Psychology and Religions," Terry Lectures 1936.)

5. AS “God” is the overwhelming experience He is an ineffable, beyond which I would not dare to make any statements, although I fully accept the traditional inference of this absolute oneness and this complexio oppositorum. The use of such an image obviously includes Nature as an aspect of the Deity.
6. There are no natural laws, only statistical probabilities, included in “God.”
7. AS there are not axiomatic laws, any so-called “law” suffers exceptions. Nothing therefore is absolutely impossible except alogical contradiction.
8. I don’t’ know whether is doing improbable things.
9. Within the reach of my experience I have never encountered a miracle. Thus I don’t know whether such things you mention are possible.
10. There is no proof of God’s existence. I only know Him as a personal, subjective experience and indirectly through the consensus gentium.
11. This questions is ridiculous. Time and space are epistemological categories indispensable for the description of moving bodies, but incommensurable with objects of inner experience.
12. As far as I can judge from the documents of Christian tradition, Jesus Christ was probably a definite human person, yet highly enveloped in archetypal projections, more so that other historical figures like Buddha, Confucius, Lao-tse, Pythagoras, etc. Inasmuch as Christ represents an archetypal image (he is of diving nature and thus the “son of God.” (Cf. Answer to Job and my disquisition about the psychology of the Christ symbol in Aion, Chapter V.)
13. I know of resurrection only because it is a very important archetypal idea. I don’t know whether it has ever occurred as a physical fact. I see no point in believing something I don’t know. The resurrection is a myth (like questions 14-15)
16. I don’t think that the human mind is eternal and therefore I don’t’ assume that we can think eternal subjects like infinity, immortality, etc. We can only use such words. We just don’t know what is going to happen after death. The only thing we know within reasonable certainty is that the psyche is relatively independent of time and space or that time and space (including causality) are relatively dependent upon the psyche. (Vide: Jung and Pauli, the Interpretation of Nature and the Psyche, 1955.) Further conclusions from this fact are very uncertain.
17-20 I do not deny the existence of things unknown and I do not presume to a belief in such matters.
21. “Devil” is a very apt name for certain autonomous powers in the structure of the human psyche. As such the devil seems to me to be a very real figure.
22-24. Unanswerable metaphysical problems beyond my reach.
As you have seen, I could not answer your questions with a simple yes or no, although I should have preferred it. The question of religion is unfortunately more complicated. It can’t be reduced to mere belief of unbelief. This is only true for a confession or a church, but not for religion, the latter being chiefly a matter of experience. Since my answers are far from being complete I have added some books where you can get the necessary information.
Yours Sincerely, C.G. Jung [Letter dated October 25, 1955]

All the tendrils that would not bear grapes..... **(2013-06-28 21:00)**

Carl Jung's Letter to "N" interpreting her fantasy story:
Dear N:
As promised, I will try to sketch my "reaction":
I was drawn into the ream which oneself is, and in which there is no I and no You anymore. It be He has to acquire it for himself because he begins with the great parents, the King and Queen, who own many forests, fields, meadows, and vineyards. Late in life someone find his inheritance, a tiny little bit of land, where he grows his vine and tree of life (vita = life, vinum = wine). He as to acquire it for himself because he has been expelled from paradise and has nothing more, or rather, he has but doesn't know it. It is walled round like a holy place. There he sees everything that has ever happened to him: sun and rain, heat and cold, sickness, wounds, tears and pain, but also fruitfulness and increase, sweetness and drunkenness, and there with access to the All, the Whole.
Though he doesn't know it, somebody else is there, an old man who knows but doesn't tell. When one has looked and labored for a long time, one knows oneself and has grown old. The "secret of life" is my life, which is enacted round about by me, my life and my death; for when the vine has grown old it is torn up by the roots.
All the tendrils that would not bear grapes are pruned away. Its life is remorselessly cut down to its essence, and the sweetness of the grape is turned into wine, dry and heady, a son of the earth who serves his blood to the multitude and causes the drunkenness which unites the divided and brings back the memory of possessing all and of the kingship, a time of loosening, and a time of peace.
There is much more to follow, but it can no longer be told.
Ever yours, C.G. [Letter dated August 1959]
Note: "N" had requested Dr. Jung to paraphrase a fantasy story she had sent her about a vine shoot.

Letter from Carl Jung to Alice Lewisohn Crowley suggesting Suicide **(2013-06-28 21:05)**

Letter from Carl Jung to Alice Lewisohn Crowley suggesting Suicide:
My Dear Mrs. Crowley,
I begin to feel my age and whenever I get a bit too tired I also feel my heart and that is decidedly disagreeable and makes me cross with the whole world, which is damnable anyhow. I went through a period of black depression during the first 4 days. Only yesterday I began to feel human again. And then your situation in Europe came back to me with a bang!
I beg you to consider your life. If they are going to send you to Poland, you only can suicide yourself. Please forgive this crudeness! It is my anxiety for your life which makes me say such things. Remember, I warned you before America went to war. It is urgent that you do something and quick! Europe is in a desperate situation.
I am sorry and I am helpless.
Yours affectionately, C.G. Jung
Note: The Japanese attacked Pearl Harbor on December 7, 1941
Image: The main gate at the former Nazi death camp of Birkenau. Note that this is inside the camp looking back from the loading ramp to the ”Gate of Death”.

3.7 July

You cannot conquer more than the earth. **(2013-07-01 04:30)**

You gain everything from the God whom you bear, but not his weapon, since he crushed it.
He who conquers needs weapons. But what else do you want to conquer?
You cannot conquer more than the earth. And what is the earth? It is round all over and hangs like a drop in the cosmos.
You will not reach the sun, and your power will not even extend to the barren moon;
you will conquer neither the sea, nor the snow on the poles, nor the sands of the desert, but only a few spots on the green earth.
You will not conquer anything for any length of time.
Your power will turn into dust tomorrow, for above all-at the very least you must conquer death.
So do not be a fool, throw down your weapon.
God himself smashed his weapon.
Armor is enough to protect you from fools who still suffer from the need to conquer.
God's armor will make you invulnerable and invisible to the worst fools. Carl Jung; Red Book; Second Day.

”Many are called, but few are chosen” (2013-07-01 04:33)

The words ”many are called, but few are chosen” are singularly appropriate here, for the development of personality from the germ-state to full consciousness is at once a charisma and a curse, because its first fruit is the conscious and unavoidable segregation of the single individual from the undifferentiated and unconscious herd. This means isolation, and there is no more comforting word for it. Neither family nor society nor position can save him from this fate, nor yet the most successful adaptation to his environment, however smoothly he fits in. The development of personality is a favor that must be paid for dearly. But the people who talk most loudly about developing their personalities are the very ones who are least mindful of the results, which are such as to frighten away all weaker spirits.

Yet the development of personality means more than just hatching forth monsters, or of isolation. It also means fidelity to the law of one’s own being.

For the word ”fidelity” I should prefer, in this context, the Greek word used in the New Testament, nioris, which is erroneously translated ”faith.” It really means ”trust,” ”trustful loyalty.” Fidelity to the law of one’s own being is a trust in this law, a loyal perseverance and a confident hope; in short, an attitude such as a religious man should have towards God. It can now be seen how portentous is the dilemma that emerges from behind our problem: personality can never develop unless the individual chooses his own way, consciously and with moral deliberation. Not only the casual motive - necessity - but conscious moral decision must lend its strength to the process of building the personality.

If the first is lacking, then the alleged development is a mere acrobatics of the will: If the second, it will get stuck in unconscious automatism. But a a man can make a conscious decision to go his own way only if he holds that way to be the best. If any other way were held to be better, then he would live and develop that other personality instead of his own. The other ways are conventionalities of a moral, social, political, philosophical, or religious nature. The fact that the conventions always flourish in one form or another only proves that the vast majority of mankind do not choose their own way, but convention, and consequently develop not themselves but a method and a mode of life at the cost of their own wholeness. Carl Jung; The Development of Personality.

http://www.solarcharts.co.nz/psychology %20- %20Jung.htm

Carl Jung's Letter to Maud Oakes... **(2013-07-01 04:35)**

Dear Miss Oakes,
Since you want to hear my opinion about your essay on the stone, I should say that I find it a bit to intellectual, as it considers the thought-images only, but as I have already called your attention to its ambiente I miss the all-important feeling tone of the phenomenon....
If you want to do justice to the stone you have to pay particular attention to the way in which it is embedded in its surroundings: the water, the hills, the view, the peculiar atmosphere of the buildings, the nights and days, the seasons, sun, wind and rain, and man living close to the earth and yet remaining conscious in daily meditation of everything being just so.
The air round the stone is filled with harmonies and dis-harmonies, with memories of times long ago, of vistas into the dim future with reverberations of a faraway, yet so-called real world into which the stone has fallen out of nowhere. A strange revelation and admonition. Try to dwell in this wholeness for a while and see what happens to you.
Sincerely yours, C.G. Jung [Letter Dated October 3, 1957]
http://www.nytimes.com/1990/06/13/obituaries/maud-oakes-87-dies-ethnologist- and-writer.html

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Amy King (2013-07-03 21:05:33)
This comment has been removed by a blog administrator.

A free man knows only free Gods and devils... (2013-07-03 04:48)

A free man knows only free Gods and devils that are self-contained and take effect on account of their own force. If they fail to have an effect, that is their own business, and I can remove this burden from myself But if they are effective, they need neither my protection nor my care, nor my belief Thus you may wait quietly to see whether they work. But if they do, be clever, for the tiger is stronger than you.
You should be able to cast everything from you, otherwise you are a slave, even if you are the slave of a God. Life is free and chooses its way It is limited enough, so do not pile up more limitation. Hence I cut away everything confining. I stood here, and there lay the riddle-some multifariousness of the world. Carl Jung; Red Book; The Gift of Magic; Page 307.

If I imitate Christ... **(2013-07-03 04:51)**

If I imitate Christ, he is always ahead of me and I can never reach the goal, unless I reach it in him. But thus I move beyond myself and beyond time, in and through which I am as I am. I thus blunder into Christ and his time, which created him thus and not otherwise. And so I am outside my time, despite the fact that my life is in this time and I am

split between the life of Christ and my life that still belongs to this present time. But if I am truly to understand Christ, I must realize how Christ actually lived only his own life, and imitated no one. He did not emulate any model.
If I thus truly imitate Christ, I do not imitate anyone, I emulate no one, but go my own way, and I will also no longer call myself a Christian. Initially, I wanted to emulate and imitate Christ by living my life, while observing his precepts. A voice in me protested against this and wanted to remind me that my time also had its prophets who struggle against the yoke with which the past burdens us. I did not succeed in uniting Christ with the prophets of this time. The one demands bearing, the other discarding; the one commands submission, the other the will. How should I think of this contradiction without doing injustice to either? What I could not conjoin in my mind probably lends itself to living one after the other.
And so I decided to cross over into lower and everyday life, my life, and to begin down there, where I stood. When thinking leads to the unthinkable, it is time to return to simple life. What thinking cannot solve, life solves, and what action never decides is reserved for thinking. If I ascend to the highest and most difficult on the one hand, and seek to eke out redemption that reaches even higher, then the true way does not lead upward, but toward the depths, since only my other leads me beyond myself But acceptance of the other means a descent into the opposite, from seriousness into the laughable, from suffering into the cheerful, from the beautiful into the ugly, from the pure into the impure. Carl Jung; Red Book; Nox Secunda; Page 193

He sees the tree of life... **(2013-07-03 04:54)**

He sees the tree of life, whose roots reach into Hell and whose top touches Heaven. He also no longer knows differences: Who is right? What is holy? What is genuine? What is good? What is correct? He knows only one difference: the difference between below and above. For he sees that the tree of life grows from below to above, and that it has

its crown at the top, clearly differentiated from the roots. To him this is unquestionable. Hence he knows the way to salvation.

To unlearn all distinctions save that concerning direction is part of your salvation. Hence you free yourself from the old curse of the knowledge of good and evil. Because you separated good from evil according to your best appraisal and aspired only to the good and denied the evil that you committed nevertheless and ailed to accept, your roots no longer suckled the dark nourishment of the depths and your tree became sick and withered.

Therefore the ancients said that after Adam had eaten the apple, the tree of paradise withered. Your life needs the dark. But if you know that it is evil, you can no longer accept it and you suffer anguish and you do not know why: Nor can you accept it as evil, else your good will reject you. Nor can you deny it since you know good and evil. Because of this the knowledge of good and evil was an insurmountable curse.

But if you return to primal chaos and if you feel and recognize that which hangs stretched between the two unbearable poles of fire, you will notice that you can no longer separate good and evil conclusively, neither through feeling nor through knowledge, but that you can discern the direction of growth only from below to above. You thus forget the distinction between good and evil, and you no longer know it as long as your tree grows from below to above. But as soon as growth stops, what was united in growth falls apart and once more you recognize good and evil.

You can never deny your knowledge of good and evil to yourself so that you could betray your good in order to live evil. For as soon as you separate good and evil, you recognize them. They are united only in growth. But you grow if you stand still in the greatest doubt, and therefore steadfastness in great doubt is' a veritable flower of life.

He who cannot bear doubt does not bear himself. Such a one is doubtful; he does not grow and hence he does not live. Doubt is the sign of the strongest and the weakest. The strong have doubt, but doubt has the weak. Therefore the weakest is close to the strongest, and if he can say to his doubt: "I have you," then he is the strongest. But no one can say yes to his doubt, unless he endures wide-open chaos. Because there are so many among us who can talk about anything, pay heed to what they live. What someone says can be very much or very little. Thus examine his life.

My speech is neither light nor dark, since it is the speech of someone who is growing. Carl Jung, Red Book, Page 301

Dr. Jung's Letter to J.C. Vernon **(2013-07-05 04:42)**

Dear Sir:
Since the archetypes are the instinctual forms of mental behavior it is quite certain that, inasmuch as animals possess a "mind," their mind also follows archetypal patters, and presumably the same that are operative in the human mind.

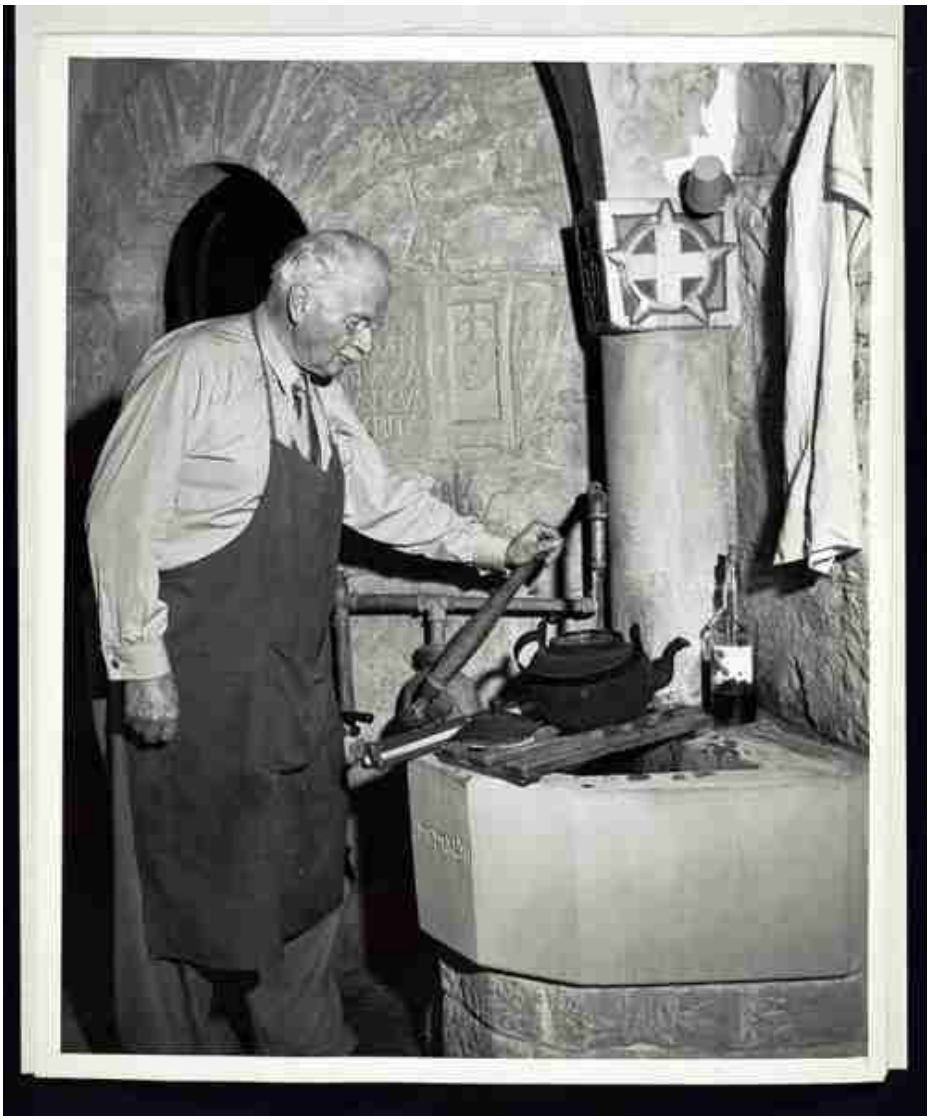
As we do not know the actual status of an archetype in the unconscious and only know it in that form in which it becomes conscious, it is impossible to describe the human archetype and to compare it to and animal archetype. But the hypothesis is that they are the same.
This simply because there is no reason, or at least we don't see one, why it should be otherwise. If I say that we do not know "the ultimate derivation of the archetypes," I mean that we are unable to observe and describe the archetype in its unconscious condition. When I say that archetypes evolve from instincts, I describe no facts. It is a mere hypothesis—albeit a likely one. But actually the facts of this origin into our animal ancestry. Thus f.i. the religious factor you mention. It is of course, as you say, an absurdity to isolate the human mind from nature in general. There is no difference in principle between the animal and the human psyche. The kinship of the two is too obvious.
Sincerely yours, C.G. Jung [Letter dated June 18, 1957]
Note:
Vernon asked: "Shall we not find the origin, or at least the development, of the archetypes by examining the family tree from which we trace our physical descent?"

When the dead one had ended this prayer... (2013-07-05 04:45)

When the dead one had ended this prayer, she turned to me again and said:
"Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Do you not understand?
The history of humanity is older and wiser than you. Was there a time when there were no dead? Vain deception!

Only recently have men begun to forget the dead and to think that they have now begun the real life, sending them into a frenzy." Carl Jung; Red Book; Scrutinies; Page 342.

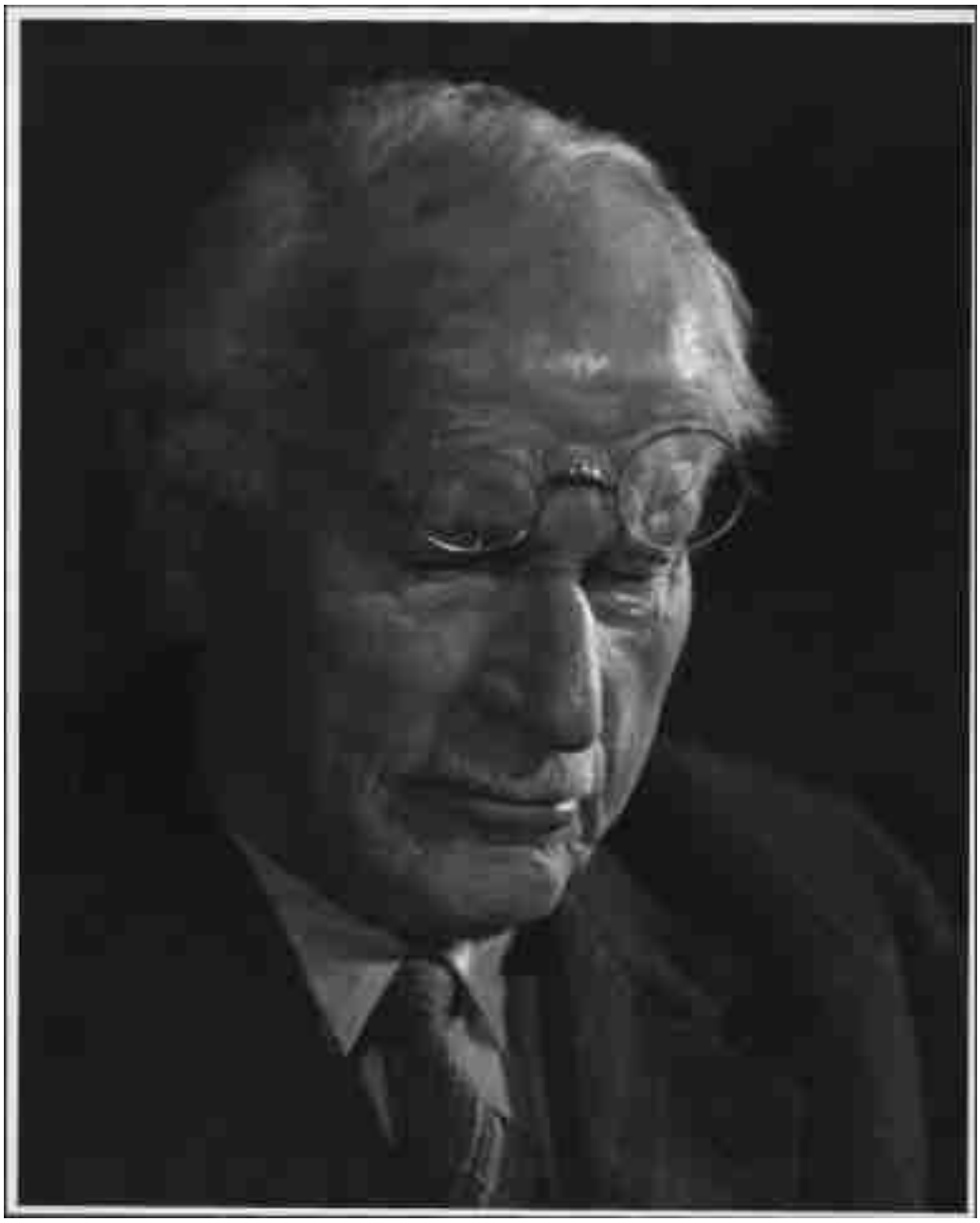
Carl Jung's Letter to Gustav Schmalt **(2013-07-05 04:48)**



Carl Jung's Letter to Gustav Schmaltz:

Dear Schmaltz,
I understand your wish very well, but must tell you at once that it does not fit in with my situation. I am now getting on for 82 and feel not only the weight of my years and the tiredness this brings, but even more strongly, the need to live in harmony with the inner demands of my old age. Solitude is for me a found of healing which makes my life worth living. Talking is often are a torment for me, and I need many days of silence to recover from the futility of words. I have got my marching orders and only look back when there's nothing else to do. This journey is a great adventure in itself, but not one that can be talked about at great length. What you think of as a few days of spiritual communion would be unendurable for me with anyone, even with my closest friends. The rest is silence! This realization becomes clearer every day as the need to communicate dwindles.
Naturally I should be glad to see you one afternoon for about two hours, preferable in Kusnacht, my door to the world. Around August 5th would suit me best, as I shall be at home then in any case.
Meanwhile with best greetings,
Yours ever, Jung. [Letter written May 30, 1957]
Note: Schmaltz an old acquaintance of Jung's asked if he could spend a few days with him at Bollingen for an exchange of ideas.

[Carl Jung; Meister Eckhart; Gnostics, Red Book] **(2013-07-05 04:54)**



200 Jung elaborated on this issue many years later in Answer to Job (1952), where he studied the historical transformation of Judeo-Christian God images. A major theme in this is the continued incarnation of God after Christ. Commenting on the Book of Revelation, Jung argued that: ”Ever since John the apocalyptist experienced for the first time (perhaps unconsciously) the conflict into which Christianity inevitably leads, mankind is burdened with this: God wanted and wants to become man” (CW II, §739).

In Jung’s view, there was a direct link between John’s views and Eckhart’s views: ”This disturbing invasion engendered in him the image of the divine consort, whose image lives in every man: of the child, whom Meister Eckhart also saw in the vision. It was he who knew that God alone in his Godhead is not in a state of bliss, but must be born in the human soul. The incarnation in Christ is the prototype which is continually being transferred to the creature by the Holy Ghost” (Ibid., §741).

In contemporary times, Jung gave great importance to the papal bull of the Assumptio Maria. He held that it ”points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who,

in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" (Ibid., §755). Through being identified with the continued incarnation of God in the soul, the process of individuation found its ultimate significance.

On May 3, 1958, Jung wrote to Morton Kelsey: "The real history of the world seems to be the progressive incarnation of the deity" (Letters 2, p. 436). Footnote 200; Red Book

252 In Black Book 4, this is spoken by his soul. In this chapter and in Scrutinies, we find a shift in the attribution of some statements in the Black Books from the soul to the other characters. This textual revision marks an important psychological process of differentiating the characters, separating them out from one another, and dis-identifying from them. Jung discussed this process in general in 1928, in The Relations between the I and the Unconscious, chapter. 7, "The technique for differentiation between the I and the figures of the unconscious" (CW 7).

In Black Book 6, the soul explains to Jung in 1916: "If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird." (Appendix C, p. 370).

The textual changes that Jung makes among the soul, the serpent, and the bird from the Black Books in this chapter and in Scrutinies can be seen to be the recognition and differentiation of the threefold nature of the soul. Jung's notion of the unity and multiplicity of the soul resembles Eckhart's. In Sermon 52, Eckhart wrote: "the soul with her higher powers touches eternity, which is God, while her lower powers being in touch with time make her subject to change and biased toward bodily things, which degrade her" (Sermons & Treatises, vol. 2, tr. M. O'C. Walshe [London: Watkins, 1981], p. 55).

In Sermon 85, he wrote: "Three things prevent the soul from uniting with God. The first is that she is too scattered, and that she is not unitary: for when the soul is inclined toward creatures, she is not unitary. The second is when she is involved with temporal things. The third is when she is turned toward the body, for then she cannot unite with God" (ibid., p. 264). Footnote 252; Red Book.

39 In Jung's copy of Eckhart's "Writings and Sermons, the phrase "that the soul would also have to lose God!" is underlined, and there is a slip of paper on which is written: "Soul must lose God" Footnote 39; Red Book; Scrutinies.

82 The Pleroma, or fullness, is a term from Gnosticism. It played a central role in the Valentinian system. Hans Jonas states that "Pleroma is the standard term for the fully explicated manifold of divine characteristics, whose standard number is thirty, forming a hierarchy and together constituting the divine realm" (The Gnostic Religion: The Message of the Alien God and the Beginnings of Christianity [London: Routledge, 1992], p. 180).

In 1929, Jung said: "The Gnostics ... expressed it as Pleroma, a state of fullness where the pairs of opposites, yea and nay; day and night, are together, then when they 'become,' it is either day or night. In the state of 'promise' before they become, they are nonexistent, there is neither white nor black, good nor bad" (Dream Analysis: Notes oj the Seminar Given in 1928-1930, ed. William McGuire [Bollingen Series, Princeton: Princeton University Press, 1984], p. 131).

In his later writings, Jung used the term to designate a state of pre-existence and potentiality, identifying it with the Tibetan Bardo: "He must ... accustom himself to the idea that 'time' is a relative concept and needs to be compensated by the concept of a 'simultaneous' Bardo-or pleromatic existence of all historical processes. What exists in the Pleroma as an eternal 'process' appears in time as aperiodic sequence, that is to say; it is repeated many times in an irregular pattern" (Answer to Job, 1952, CW II, §629; see also §§620, 624, 675, 686, 727, 733, 748).

The distinction that Jung draws between the Pleroma and the creation has some points of contact with Meister Eckhart's differentiation between the Godhead and God. Jung commented on this in psychological Types (1921, CW 6, §429f). The relation of Jung's Pleroma to Eckhart is discussed by Maillard, op cit., pp. II8-20. In 1955/56, Jung equated the Pleroma with the alchemist Gerhardus Dorn's notion of the 'unus mundus' (one world) (Mysterium Coniunctionis, CW 14, §660). Jung adopted this expression to designate the transcendental postulate of the unity underlying the multiplicity of the empirical world (Ibid., §759f). Footnote 82; Red Book; Scrutinies.

Dr. Jung speaks to his Ego **(2013-07-06 16:15)**

[Dr. Jung speaks to his Ego.]
I resist, I cannot accept this hollow nothing that I am. What am I? What is my I? I always presuppose my I. Now it stands before me-I before my I. I speak now to you, my I:
I We are alone and our being together threatens to become unbearably boring. We must do something, devise a pastime; for example, I could educate you. Let us begin with your main flaw, which strikes me first: you have no correct self-esteem. Have you no good qualities that you can be proud of? You believe that being capable is an art. But one can also learn such skills to some extent. Please, do so. You find it difficult-well, all beginnings are difficult.
Soon you will be able to do it better. Do you doubt this? That is of no use; you must be able to do it, or else I cannot live with you. Ever since the God has arisen and spreads himself in whichever fiery heavens, to do whatever he does, what exactly I do not know, we have depended upon one another.
Therefore you must think about improving, or else our life together ill become retched. So pull yourself together and value yourself! Don't you want to?
Pitiful creature! I will torment you a bit if you do not make an effort. What are you moaning about? Perhaps the whip will help? Now that gets under your skin, doesn't it? Take that-and that. What does it taste of? Of blood, presumably? Of the Middle Ages in majorem Dei gloriam Or do you want love, or what goes by that name? One can also teach with love, if flowers do not bear fruit. So should I love you? Press you tenderly to myself?
I truly believe that you are yawning.
How now, you want to speak? But I won't let you, otherwise in the end you will claim that you are my soul. But my soul is with the fire worm, with the son of the frog who has flown to the heavens above, to the upper sources. Do I know what he is doing there? But you are not my soul, you are my bare, empty nothing-I, this disagreeable being, whom one cannot even deny the right to consider itself worthless.
One could despair over you: your sensitivity and desirousness exceed any reasonable measure. And I should live with

you, of all people? I must, since the strange misfortune occurred that gave me a son and took him away. I regret that I must speak such truths to you. Yes, you are laughably sensitive, self-righteous, unruly, mistrustful, pessimistic, cowardly; dishonest with yourself venomous, vengeful; one can hardly speak about your childish pride, your craving for power, your desire for esteem, your laughable ambition, your thirst for fame without feeling sick. The play acting and pomposity become you badly and you abuse them to the best of your ability.

Do you believe that it is a pleasure rather than a horror to live together with you? No, three times no! But I promise you that I will tighten the vise around you and slowly pull off your skin. I will give you the chance to be flayed.

You, you of all people wanted to tell other people what to do? Come here, I will stitch a cloth of new skin onto you, so that you can feel its effect. You want to complain about others, and that one has done an injustice to you, not understood you, misinterpreted you, hurt your feelings, ignored you, not recognized you, falsely accused you, and what else? Do you see your vanity in this, your eternally ridiculous vanity?

You complain that the torment has not yet come to an end? Let me tell you: it has only just begun. You have no patience and no seriousness. Only when it concerns your pleasure do you praise your patience. I will double the torment so that you learn patience.

You find the pain unbearable, but there are other things that hurt even more, and you can inflict them on others with the greatest naivety and absolve yourself all unknowingly. But you will learn silence. For this I will pullout your tongue-with which you have ridiculed, blasphemed and-even worse-joked. I will pin all your unjust and depraved words one by one to your body with needles so that you can feel how evil words stab.

Do you admit that you also derive pleasure from this torment? I will increase this pleasure until you vomit with joy so that you know what taking pleasure in self-torment means. You rise against me? I am screwing the vise tighter, that's all. I will break your bones until there is no longer a trace of hardness there.

For I want to get along with you-I must-damn you-you are my I, which I must carry around with me to the grave. Do you think that I want to have such foolishness around me all my life? If you were not my I, I would have torn you to pieces long ago. But I am damned to haul you through a purgatory so that you too will become somewhat acceptable.

You call on God for help? The dear old God has died, and it is good that way; otherwise he would have had pity on your repentant sinfulness and spared me the execution by granting mercy. You must know that neither a God of love nor a loving God has yet arisen, but instead a worm of fire crawled up, a magnificent frightful entity that lets fire rain on the earth, producing lamentations. So cry to the God, he will burn you with fire for the forgiveness of your sins.

Coil yourself and sweat blood. You have needed this cure for a long time. Yes-others always do wrong-and you? You are the innocent, the correct, you must defend your good right and you have a good, loving God on your side, who always forgives sins with pity. Others must reach insight, not you, since you have a monopoly on all insight from the start and are always convinced that you are right. And so cry really loudly to your dear God-he will hear you and let fire fall on you. Have you not noticed that your God has become a fiery worm with a flat skull who crawls red-hot on the earth?

You wanted to be superior! How laughable. You were, and are, inferior. Who are you, then? Scum that disgusts me. Are you perhaps somewhat powerless? I place you in a corner where you can remain lying until you come to your senses again. If you no longer feel anything, the procedure is of no use. After all, we must proceed skillfully. It really says a lot about you that one needs such barbaric means for your amendment. Your progress since the early Middle Ages appears to be minuscule. Did you feel dejected today; inferior, debased? Shall I tell you why?

Your inordinate ambition is boundless. Your grounds are not focused on the good of the matter but on your vanity. You do not work for humanity but for your self-interest, You do not strive for the completion of the thing but for the 'general recognition and safeguarding of your own advantage. I want to honor you with a prickly crown of iron; it has teeth inside that bore themselves into your flesh. And now we come to the vile swindle that you pursue with your cleverness. You speak skillfully and abuse your capability and discolor, tone down, strengthen, apportion light and shade, and loudly proclaim your honorableness and upright good faith.

You exploit the good faith of others, you gloatingly catch them in your snares and speak of your benevolent superiority and the prize that you are for others. You play at modesty and do not mention your merit, in the certain hope that someone else will do it for you; you are disappointed and hurt if this doesn't happen. You preach hypocritical composure. But when it really matters, are you calm? No, you lie. You consume yourself in rage and your tongue speaks cold daggers and you dream of revenge. You are gloating and resentful. You begrudge the other the sunshine, since

you would like to assign it to those whom you favor because they favor you. You are envious of all well-being around you and you impertinently assert the opposite. Inside yourself you think unsparingly and coarsely only what always suits you, and with this you feel yourself above humanity and not in the least responsible. But you are responsible to humanity in everything that you think, feel, and do. Do not pretend there is a difference between thinking and doing. You rely only on your undeserved advantage, not to be compelled to say or do what you think and feel.

But you are shameless in everything where no one sees you. If another said that to you, you would be mortally offended, despite knowing that it is true. You want to reproach others for their failings? So that they better themselves? Yes, confess, have you bettered yourself? From where do you get the right to have opinions of others? What is your opinion about yourself? And what are the good grounds that support it? Your grounds are webs of lies covering a dirty corner. You judge others and charge them with what they should do. You do this because you have no order within yourself because you are unclean.

Your think with men, regardless of their human dignity; you dare think by means of them, and use them as figures on your stage, as if they were how you conceive them? Have you ever considered that you thus commit a shameful act of power, as bad as that for which you condemn others, namely that they love their fellow men, as they claim, but in reality exploit them to their own ends. Your sin flourishes in seclusion, but it is no less great, remorseless, and coarse. What is concealed in you I will drag out into the light, shameless one! I will crush your superiority under my feet. Do not speak to me about your love. What you call love oozes with self-interest and desirousness. But you speak about it with great words, and the greater your words are, the more pathetic your so-called love is. Never speak to me of your love, but keep your mouth shut. It lies. I want you to speak about your shame, and that instead of speaking great words, you utter a discordant clamor before those whose respect you wanted to exact. You deserve mockery; not respect. I will burn out of you the contents of which you were proud, so that you will become empty like a poured-out vessel. You should be proud of nothing more than your emptiness and wretchedness. You should be a vessel of life, so kill your idols. Freedom does not belong to you, but form; not power, but suffering and conceiving.

You should make a virtue out of your self-contempt, which I will spread out before men like a carpet. They should walk over it with dirty feet and you should see to it that you are dirtier than all the feet that step on you. If I tame you, beast, I give others the opportunity to tame their beasts. The taming begins with you, my I, nowhere else. Not that you, stupid brother I, had been particularly wild. There are some who are wilder. But I must whip you until you endure the wildness of the others. Then I can live with you. If someone does you wrong, I will torment you to death, until you have forgiven the wrong suffered, yet not just by paying lip service, but also in your heavy heart with its heinous sensitivity. Your sensitivity is your particular form of violence.

Therefore listen, brother in my solitude, I have prepared every kind of torture for you, if it should ever occur to you again to be sensitive. You should feel inferior. You should be able to bear the fact that one calls your purity dirty and that one desires your dirtiness, that one praises your wastefulness as miserliness and your greed as a virtue.

Fill your beaker with the bitter drink of subjugation, since you are not your soul. Your soul is with the fiery God who flamed up to the roof of the heavens. Should you still be sensitive? I notice that you are forging secret plans for revenge, plotting deceitful tricks. But you are an idiot, you cannot take revenge on fate. Childish one, you probably even want to lash the sea. Build better bridges instead; that is a better way to squander your wit.

You want to be understood? That's all we needed! Understand yourself and you will be sufficiently understood. You will have quite enough work in hand with that. Mothers' little dears want to be understood. Understand yourself that is the best protection against sensitivity and satisfies your childish longing to be understood. I suppose you want to turn others into slaves of your desirousness again?• But you know that I must live with you and that I will no longer tolerate such abject plaintiveness.

After I had spoken these and many more angry words to my I, I noticed that I began to bear being alone with myself. But the touchiness still stirred in me frequently and I had to lash myself just as often. And I did this until even the pleasure in self-torment faded. Carl Jung, Red Book, Scrutinies

The Force of God is Frightful **(2013-07-06 16:18)**

The force of the God is frightful.
”You shall experience even more of it. You are in the second age. The first age has been overcome. This is the age of the rulership of the son, whom you call the Frog God. A third age will follow; the age of apportionment and harmonious power.”
My soul, where did you go? Did you go to the animals?
I bind the Above with the Below. I bind God and animal. Something in me is part animal, something part God, and a third part human. Below you serpent, within you man, and above you God. Beyond the serpent comes the phallus, then the earth, then the moon, and finally the coldness and emptiness of outer space.
Above you comes the dove or the celestial soul, in which love and foresight are united, just as poison and shrewdness are united in the serpent. Shrewdness is the devil’s understanding, which always detects smaller things and finds chinks where you suspect none.
If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Each of these three parts then is independent. Beyond me stands the celestial mother. Its counterpart is the phallus. Its mother is the earth, its goal is the heavenly mother.
The celestial mother is the daughter of the celestial world. Its counterpart is the earth. The celestial mother is illuminated through the spiritual sun. Its counterpart is the moon. And just as the .moon is the crossing to the dead of space, the spiritual sun is the crossing to the Pleroma, the upper world of fullness. The moon is the God’s eye of emptiness, just as the sun is the God’s eye of fullness. The moon that you see is the symbol, just as the sun that you see. Sun and moon, that is, their symbols, are Gods. There are still other Gods; their symbols are the planets.
The celestial mother is a daimon among the order of the Gods, an inhabitant of the heavenly world. The Gods are favorable and unfavorable, impersonal, the souls of stars, influences, forces, grandfathers of souls, rulers in the heavenly world, both in spa e and in force. They are neither dangerous nor kind, strong, yet humble, clarifications of the Pleroma and of the eternal emptiness, configurations of the eternal qualities. Their number is immeasurably great and leads over to the one
supreme fundamental, which contains all qualities in itself and itself has none, a nothing and everything, the complete dissolution of man, death and eternal life.
Man becomes through the principium individuationis. He strives for absolute individuality, through which he ever increasingly concentrates the absolute dissolution of the Pleroma. Through this he makes the Pleroma the point that contains the greatest tension and is itself a shining star, immeasurably small, just as the Pleroma is immeasurably great. The more concentrated the Pleroma becomes, the stronger the star of the individual becomes. It is surrounded by shining clouds, a heavenly body in the making, comparable to a small sun. It emits fire. Therefore it is called: ”I am a star, wandering about with you.”.! Just like the sun, which is also such a star, which is a God and grandfather of souls, the star of the individual is also like the sun, a God and grandfather of the souls. He is visible from time to time, just as I have described him.
His light is blue, like that of a distant star. He is far out in space, cold and solitary, since he is beyond death. To attain individuality, we need a large share of death. Therefore it is called “You are the Gods” since just as an innumerable number of men rule the earth, so a countless number of stars and of Gods rule the celestial world.
To be sure, this God is the one who survives the death of men. To him for whom solitude is Heaven, he goes to Heaven; to him for whom it is Hell, he goes to Hell. Whoever does not follow the principium individuationis to its end becomes no God, since he cannot bear individuality. The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them.
The God of the frogs or toads, the brainless, is the uniting of the Christian God with Satan. His nature is like the flame; he is like Eros, but a God; Eros is only a daimon. The one God, to whom worship is due, is in the middle. You should worship only one God. The other Gods are unimportant. Abraxas is to be flared. Therefore it was a deliverance when he separated himself from me. You do not need to seek him. He will find you, just like Eros. He is the God of the

cosmos, extremely powerful and fearful. He is the creative drive, he is form and formation, just as much as matter and force, therefore he is above all the light and dark Gods. He tears away souls and casts them into procreation. He is the creative and created. He is the God who always renews himself in days, in months, in years, in human life, in ages, in peoples, in the living, in heavenly bodies.
He compels, he is unsparing. If you worship him, you increase his power over you. Thereby it becomes unbearable. You will have dreadful trouble getting clear of him. The more you free yourself from him, the more you approach death, since he is the life of the universe. But he is also universal death. Therefore you fall victim to him again, not in life but in dying. So remember him, do not worship him, but also do not imagine that you can flee him since he is all around you. You must be in the middle of life, surrounded by death on all sides. Stretched out, like one crucified, you hang in him, the fearful, the overpowering.
But you have in you the one God, the wonderfully beautiful and kind, the solitary, starlike, unmoving, he who is older and wiser than the father, he who has a safe hand, who leads you among all the darknesses and death scares of dreadful Abraxas.
He gives joy and peace, since he is beyond death and beyond what is subject to change. He is no servant and no friend of Abraxas. He himself is an Abraxas, but not unto you, but in himself and his distant world, since you yourself are a God who lives in faraway realms and who renews himself in his ages and creations and peoples, just as powerful to them as Abraxas is to you.
You yourself are a creator of worlds and a created being.
You have the one God, and you become your one God in the innumerable number of Gods. As a God, you are the great Abraxas in your world. But as a man you are the heart of the one God who appears to his world as the great Abraxas, the feared, the powerful, the donor of madness, he who dispenses the water of life, the spirit of the tree of life, the daimon of the blood, the death bringer.
You are the suffering heart of your one star God, who is Abraxas to his world.
Therefore because you are the heart of your God, aspire toward him, love him, live for him. Fear Abraxas, who rules over the human world. Accept what he forces upon you, since he is the master of the life of this world and none can escape him. If you do not accept, he will torment you to death and the heart of your God will suffer, just as the one God of Christ suffered the heaviest in his death.
The suffering of mankind is without end, since its life is without end. Since there is no end where none sees an end. If mankind has come to an end, there is none who would see its end and none who could say that mankind has an end. So it has
no end for itself but it certainly does for the Gods.
The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. The one God thus delivers himself from the suffering of the earth into which his Eros plunged him; since when the one God saw the earth, he sought its procreation, and forgot that a world was already given to him in which he was Abraxas.
So the one God became human. Therefore the one in turn pulls man up to him and into him, so that the one becomes complete again. But the freeing of man from the power of Abraxas does not follow man's withdrawing from the power of Abraxas-no one can pull away from it-but through subjugating himself to it.
Even Christ had to subjugate himself to the power of Abraxas, and Abraxas killed him in a gruesome manner. Only by living life can you free yourself from it. So live it to such a degree that it befits you. To the degree that you live it, you also fall victim to the power of Abraxas and his dreadful deceptions. But to the same degree the star God in you gains in longing and power, in that the fruit of deception and human disappointment falls to him. Pain and disappointment fill the world of Abraxas with coldness, all of your life's warmth slowly sinks into the depths of your soul, into the midpoint of man, where the far blue starlight of your one God glimmers.
If you flee Abraxas from fear, you escape pain and disappointment and you remain terrified, that is, out of unconscious love you cling to Abraxas and your one God cannot catch fire. But through pain and disappointment you redeem yourself since
your longing then falls of its own accord like a ripe fruit into the depths, following gravity, striving toward the midpoint, where the blue light of the star God arises.
So do not flee from Abraxas, do not seek him. You feel his coercion, do not resist him, so that you shall live and pay

your ransom. The works of Abraxas are to be fulfilled, for consider that in your world you yourself are Abraxas and force your creature to fulfill your work. Here, where you are the creature subjugated to Abraxas, you must learn to fulfill the work of life. There, where you are Abraxas, you compel your creatures.
You ask, why is all this so? I understand that it seems questionable to you. The world is questionable. It is the unending infinite folly of the Gods, which you know is unendingly wise. Surely it is also a crime, an unforgivable sin, and therefore also the highest love and virtue.
So live life, do not flee Abraxas, provided that he compels you and you can recognize his necessity. In one sense I say to you: do not fear him, do not love him. In another sense I say: fear him, love him. He is the life of the earth, that says enough.
You need to recognize the multiplicity of the Gods. You cannot unite all into one being. As little as you are one with the multiplicity of men, just so little is the one God one with the multiplicity of the Gods. This one God is the kind, the loving,
the leading, the healing. To him all your love and worship is due. To him you should pray, you are one with him, he is near you, nearer than your soul.
I, your soul, am your mother, who tenderly and frightfully surrounds you, your nourisher and corrupter; I prepare good things and poison for you. I am your intercessor with Abraxas. I teach you the arts that protect you from Abraxas. I stand between you and Abraxas the all-encompassing. I am your body, your and Abraxas the all-encompassing. I am your body, your shadow, your effectiveness in this world, your manifestation in the world of the Gods, your effulgence, your breath, your odor, your magical force. You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. ” Carl Jung; Red Book; Appendix C.
Image:
Systema Munditotius. (30 CM x 34 CM) In 1955.
Jung’s Systema Munditotius was published anonymously in a special issue of Du dedicated to the Eranos conferences. In a letter of February 11, 1955, to Walter Corti, Jung explicitly stated that he did not want his name to appear with it. He added the following comments to it: ”It portrays the antinomies of the microcosm within the macrocosmic world and its antinomies. At the very top, the figure of the young boy in the winged egg, called Erikapaios or Phanes and thus reminiscent as a spiritual figure of the Orphic Gods.
His dark antithesis in the depths is here designated as Abraxas. He represents the dominus mundi, the lord of the physical world, and is a world-creator of an ambivalent nature. Sprouting from him we see the tree of life, labeled vita (”life”) while its upper counterpart is a light-tree in the form of a seven-branched candelabra labeled ignis (”fire”) and Eros (”love”).
Its light points to the spiritual world of the divine child. Art and science also belong to this spiritual realm, the first represented as a winged serpent and the second as a winged mouse (as hole-digging activity!). – The candelabra is based on the principle of the spiritual number three (twice-three flames with one large flame in the middle), while the lower world of Abraxas is characterized by five, the number of natural man (the twice-five rays of his star). The accompanying animals of the natural world are a devilish monster and a larva.
This signifies death and rebirth. A further division of the mandala is horizontal. To the left we see a circle indicating the body or the blood, and from it rears the serpent, which winds itself around the phallus, as the generative principle. The serpent is dark and light, signifying the dark realm of the earth, the moon, and the void (therefore called Satanus).
The light realm of rich fullness lies to the right, where from the bright circle frigus sive amor dei [cold, or the love of God] the dove of the Holy Ghost takes wing, and wisdom (Sophia) pours from a double beaker to left and right. – This feminine sphere is that of heaven. – The large sphere characterized by zigzag lines or rays represents an inner sun; within this sphere the macrocosm is repeated, but with the upper and lower regions reversed as in a mirror. These repetitions should be conceived of as endless in number, growing even smaller until the innermost core, the actual microcosm, is reached”
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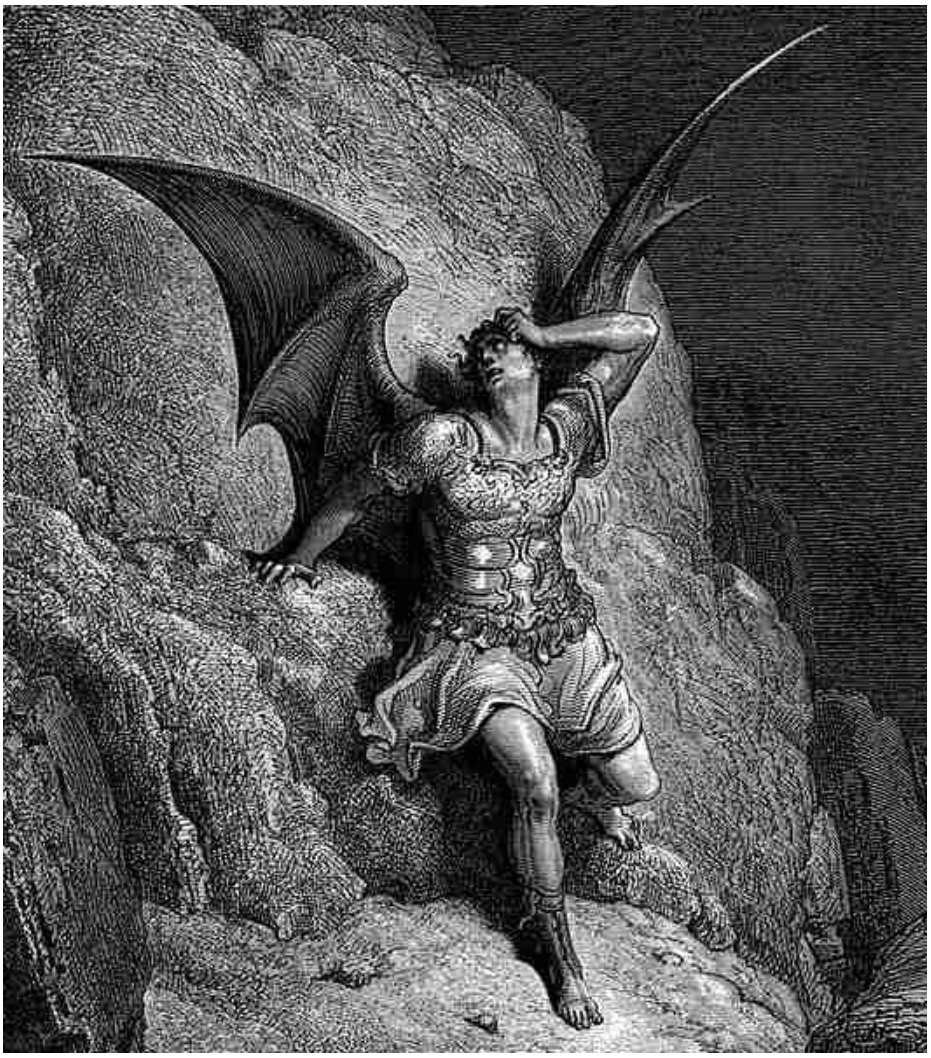
Man is a Gateway **(2013-07-06 16:21)**

”Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater. into the smaller world. Small and inane is man, already he is behind you, and once again you find yourselves in endless space, in the smaller or inner infinity.
”At immeasurable distance a lonely star stands in the zenith.
”This is the one God of this one man, this is his world, his Pleroma, his divinity.
”In this world, man is Abraxas, the creator and destroyer of his own world.
”This star is the God and the goal of man. This is his lone guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently.
”To this one God man shall pray. Prayer increases the light of the star; it throws a bridge across death, it prepares life for the smaller world, and assuages the hopeless desires of the greater.
”When the greater world turns cold, the star shines.
”Nothing stands between man and his one God, so long as man can turn away his eyes from the flaming spectacle of Abraxas.
”Man here, God there.
”Weakness and nothingness here, eternally creative power there.
”Here nothing but darkness and clammy cold there total sun.” Carl Jung, Red Book, Page 354.

The Psychological Reality of Evil is .....Effective **(2013-07-10 05:27)**



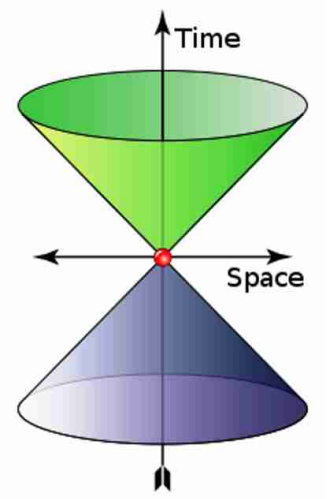
Whatever the metaphysical position of the devil may be, in psychological reality evil is an effective, not to say menacing, limitation of goodness, so that it is no exaggeration to assume that in this world good and evil more or less cancel each other out, like day and night, and that this is the reason why the victory of the good is always a special act of grace.

If we disregard the specifically Persian system of dualism, it appears that no real devil is to be found anywhere in the early period of man's spiritual development. In the Old Testament, he is vaguely foreshadowed in the figure of Satan. But the real devil first appears as the adversary of Christ, and with him we gaze for the first time into the luminous realm of divinity on the one hand and into the abyss of hell on the other.

The devil is autonomous; he cannot be brought under God's rule, for if he could he would not have the power to be

the adversary of Christ, but would only be God's instrument. Once the indefinable One unfolds into two, it becomes something definite: the man Jesus, the Son and Logos. This statement is possible only by virtue of something else that is not Jesus, not Son or Logos. The act of love embodied in the Son is counterbalanced by Lucifer's denial.
Inasmuch as the devil was an angel created by God and "fell like lightning from heaven" he too is a divine "procession" that became Lord of this world. It is significant that the Gnostics thought of him sometimes as the imperfect demiurge and sometimes as the Saturnine archon, laldabaoth.
Pictorial representations of this archon correspond in every detail with those of a diabolical demon. He symbolized the power of darkness from which Christ came to rescue humanity. The archons issued from the womb of the unfathomable abyss, i.e., from the same source that produced the Gnostic Christ.
A medieval thinker observed that when God separated the upper waters from the lower on the second day of Creation, he did not say in the evening, as he did on all the other days, that it was good. And he did not say it because on that day he had created the binarius the origin of all evil. Carl Jung; Psychology and Religion; Pages 173-174.

The Holy Ghost could be likened to the stream of photons (2013-07-10 05:29)



"To use an analogy from physics, the Holy Ghost could be likened to the stream of photons arising out of the destruction of matter, while the "Father" would be the primordial energy that promotes the formation of protons and electrons with their positive and negative charges.
This, as the reader will understand, is not an explanation, but an analogy which is possible because the physicist's models ultimately rest on the same archetypal foundations that also underlie the speculations of the theologian. Both are psychology, and it too as no other foundation." Carl Jung; Psychology and Religion; A Psychological Approach to the Trinity; Page 187; Para 279.

There is no Light without Shadow... **(2013-07-10 05:31)**

“There is no light without shadow and no psychic wholeness without imperfection. To round itself out, life calls not for perfection but for completeness; and for this the “thorn in the flesh” is needed, the suffering of defects without which there is no progress and no ascent.” C. G. Jung, CW, Vol. 12, para. 208

What if Satan represents elements of our personal lives? **(2013-07-10 05:33)**

[What if Satan represents elements of our personal lives? Extracts from The Red Book Below]
I: ”It seems to me that it depends on what you call life. Your notion of life has to do with climbing up and tearing down, with assertion and doubt, with impatient dragging around, with hasty desire. You lack the absolute and its forbearing patience.”
Satan: ”Quite right. My life bubbles and foams and stirs up turbulent waves, it consists of seizing and throwing away, ardent wishing and restlessness. That is life, isn’t it?”
I: ”But the absolute also lives.”
Satan: ”That is no life. It is a standstill or as good as a standstill, or rather: it lives interminably slowly and wastes thousands of years, just like the miserable condition that you have created.”
I: ”You enlighten me. You are personal life, but the apparent standstill is the forbearing life of eternity, the life of divinity! This time you have counseled me well. I will let you go. Farewell.” Carl Jung Red Book
Satan crawls deftly like a mole back into his hole again. The symbol of the trinity and its entourage rise up in peace and equanimity to Heaven. I thank you, serpent, for hauling up the right one for me. Everyone understands his words, since they are personal. We can live again, a long life. We can
waste thousands of years. Carl Jung; Red Book
I: ”What is it, then, with this damned personal quality? Satan recently made / a strong impression on me, as if he were the quintessence of the personal.”
Satan: ”Of course he would, since he is the eternal adversary; and because you can never reconcile personal life with absolute life.”
I: ”Can’t one unite these opposites?”

Satan: ”They are not opposites, but simply differences. Just as little as you make the day the opposite of the year or the bushel the opposite of the cubit.” Carl Jung; Red Book

Thus I built a firm structure. Through this I myself gained stability and duration and could withstand the fluctuations of the personal. Therefore the immortal in me is saved. Through drawing the darkness from my beyond over into the day, I emptied my beyond. Therefore the demands of the dead disappeared, as they were satisfied. Carl Jung; Red Book

I am no longer threatened by the dead, since I accepted their demands though accepting the serpent. But through this I have also taken over something of the dead into my day. Yet it was necessary, since death is the most enduring of all things, that which can never be canceled out. Death gives me durability and solidity. So long as I wanted to satisfy only my own demands, I was personal and therefore living in the sense of the world. But when I recognized the demands of the dead in me and satisfied them, I gave up my earlier personal striving and the world had to take me for a dead man. For a great cold comes over whoever in the excess of his personal striving has recognized the demands of the dead and seeks to satisfy them.

While he feels as if a mysterious poison has paralyzed the living quality of his personal relations, the voices of the dead remain silent in his beyond; the threat, the fear, and the restlessness cease. For everything that previously lurked hungrily in him no longer lives with him in his day. His life is beautiful and rich, since he is himself. Carl Jung; Red Book

Carl Jung Letter to Mircea Eliade **(2013-07-15 03:59)**

[Oh, oh…Carl Jung chastises Mircea Eliade]
Letter from Carl Jung to Mircea Eliade:
It is an honor to have been sent a copy of your book on yoga. I greatly appreciate your kindness and generosity. I am now studying your work very carefully and profoundly enjoying its riches. It is certainly the best and most complete summary of yoga that I know of, and I am happy to possess such a mine of information.
I was somewhat surprised, however, to find that you had not been able to grant me normal intelligence and scientific responsibility. As you know, I received my scientific education in the field of the natural sciences, whose principle is " There is nothing in the mind that was not previously in the senses."
In any case, this is the fundamental credo of the medical alienist. So you can imagine my astonishment when, I encountered associations of ideas, or rather "thought forms," among the dreams of neurotics and normal persons, for which no models cold apparently be found. Naturally this was particularly shocking to me because very recognizable models did exist, but entirely beyond the purview of my patients.
There was not even the chance of cryptomnesia since the models did not exist in the patients' environment. I waited

and explored all the possible explanations for fourteen years before I published the facts. I went to the U.S.A. to study the dreams of Negroes in the southern states, and I found that their dreams contain the same archetypal motifs as our won. Every time that a patient spontaneously produced a mandala, I did my best to discover its origin.

There were no models for them We do not see such things around us, and still more important, we do not know their use or their significance, nothing is taught us about them. It should even be difficult for us to find a scholar, like "Tucci," capable of giving us information about them. In India it is entirely different. There they repeat and imitate mandalas which are to be seen just about everywhere.

If any "apish imitations" occurs, no contrast is intended among the Tibetans and Hindus. But the unconscious reacts instinctively, and instinct never imitates, it reproduces without a conscious model, it follows it biological "behavior pattern." This is exactly what happens with my individual mandalas: they are produced instinctively and automatically, without models or imitation.

Even my former teacher, Professor Freud, would never have admitted that the incest complex with its typical fantasies (what I call the "incest archetype") was but an apish reaction, the imitation of a model. For him, incest was a biological affair, that is, a perverted sex instinct.

The child who develops that sort of fantasies is not imitating adults. His own instinct is at the base of his fantasies. Every instinct generates its own forms and fantasies which are more or less identical everywhere, without having been spread by traditions, migration, imitation or education. For example, the mandala seems originally to have been an apotropaic gesture for the purpose of concentration. That is why it reproduces a form which is the most primordial of infantile patterns. The statistics which Kellogg compiled from the drawing of thousands of very young children are proof of this.

To attribute the qualities of the conscious psyche to the unconscious is quite a serious error. I do not commit it, nor am I so stupidly ignorant that I cannot recognize the instinctive character of the unconscious. Above all, you have only to leaf through my works to assume yourself that I identify the archetype with the "pattern of behavior."

You have used the term "archetype" too, but without mentioning that you mean by this term only the repetition and imitation of a conscious image or idea. The real "ape" in us is consciousness; it is our consciousness that imitates and repeats. But the unconscious, being instinctive, is very conservative and difficult to influence. Nobody knows better than the psychiatrist how much the unconscious resists every effort to change it or influence it in the least.

If it were "apish" it would be easy to make it forget its compulsions and its obstinate ideas—and, if it were imitative, it would not be creative. The lucky intuitions of the artist and the inventor are never imitations. Those gentlemen would be very much put out by such a thought.

There is a psychological problem here which I cannot explain. On the one hand, you make the very kind and generous gesture of sending me your book; on the other, you seem to consider me so idiotic as never even to have though about the nature of the unconscious. How have I merited this ill-will? From the moment when I had the honor and pleasure of making your acquaintance personally, I have never felt anything other than admiration and esteem for your great work, and I would be distressed to have offend you without knowing it.

I hope that you will not be angry with me for writing you this long importunate letter, but I do not like to let a hidden sore fester. Needless to say how grateful I would be to you for a few words of explanation!

With admiration and lasting gratitude,

Very sincerely yours, C.G. Jung. [Letter dated 19January1955]

Notes:

1. Mircea Eliade had sent Dr. Jung a copy of "Yoga: Immortality and Freedom."
2. Giuseppe Tucci had written a book entitled: "The Theory and Practice of the Mandala."
3. Mrs. Rhoda Kellogg, a nursery-school teacher in San Francisco, had examined over a million scribblings of two to five year olds from more than thirty countries for basic types and patterns. Her findings are published in "The Psychology of Children's Art (1967).

Carl Jung’s Letter to Betty Grover Eisner [On Mescaline] **(2013-07-15 04:40)**

Carl Jung’s Letter to Betty Grover Eisner [On Mescaline]
Dear Mrs. Eisner:

Thank you for your kind letter. Experiments along the line of mescaline an related drugs are certainly most interesting, since such drugs lay bare a level of the unconscious that is otherwise accessible only under peculiar psychic conditions. It is a fact that you get certain perceptions and experiences of things appearing either in mystical states or in the analysis of unconscious phenomena, just like the primitives in their orgiastic or intoxicated conditions.

I don't feel happy about these things, since you merely fall into such experiences without being able to integrate them. The result is a sort of theosophy, but it is not a moral and mental acquisition. It is the eternally primitive man having experience of his ghost-land, but it is not and achievement of your cultural development.

To have so-called religious visions of this kind has more to do with physiology but nothing with religion. It is only that mental phenomena are observed which one can compare to similar images in ecstatic conditions.

Religion is a way of life and a devotion and submission to certain superior facts—a state of mind which cannot be injected by a syringe or swallowed in the form of a pill.

It is to my mind a helpful method to the barbarous Peyotee, but a regrettable regression for a cultivated individual, a dangerously simple "Ersatz" and substitute for a true religion.

Sincerely yours,

C.G. Jung [Letter dated 12August1957]

Note:

1. Betty Grover Eisner had stated that for her LSD was "almost a religious drug."
http://www.erowid.org/culture/characters/eisner _betty/

Carl Jung's Letter to Pastor Fritz Pfafflin **(2013-07-16 12:12)**

Pastor Fritz Pfafflin [On communication with Pastor Pfafflin's recently deceased brother]
Dear Pastor Pfafflin,
First of all I would like to express my heartfelt sympathy over the heavy loss that has befallen you.
Since you wish to know what I think about such experiences, I would like to point out before anything else that there was a direct connection between the event in Africa and your consciousness. This is an undeniable fact and in my opinion there is only one explanations, namely that spatial distance is, in the psychic sense, relative. In other words, physical space is not under all circumstances a definite datum but under certain conditions is also a psychic function. One might call it psychically contractile. We must suppose that the distance between your brother's experience and your own was reduced to a minimum.
From similar experiences we must conclude that this nullification of space proceeds with great speed, so that perceptions of this kind occur almost simultaneously with the accident. We can therefore speak of a psychic nullification of time as well. We could also suppose that the victim of the accident sent out a kind of radio message. But this is contradicted by the fact that occasionally details are "transmitted" which occurred only after the death—for instance, the decapitation of the body of one killed being stabbed with a knife. In that event there can be no question of a transmission by a dying man. It is more probable that it is a perception by someone alive and seeing.
Hence the psychic nullification of space and time offers a much better explanation. Accordingly the capacity to nullify space and time mush somehow inhere in the psyche, or, to put it another way, the psyche does not exist wholly in time and space. It is very probable that only what we call consciousness is contained in space and time, and that the rest of the psyche, the unconscious, exists in a state of relative spacelessness and timelessness. For the psyche this means a relative externality and a relative non-separation from other psyches, or a oneness with them. It is charac-

teristic that your brother was amazed when you asked him whether he had sent you a message. Obviously he had not sent a message because the relative non-existence of space and time made it unnecessary. (I have expressed similar thoughts in my essay "The Soul and Death" in "On Life After Death."

Now with regard to the exceedingly interesting conversation you had post mortem with your brother, it has all the characteristic features of these experiences. For one thing, there is the peculiar preoccupation of the dead with the psychic states of other (dead) persons. For another, the existence of (psychic) shrines or places of healing. I have long though that religious institutions, churches, monasteries, temples, etc. as well as rites and psycho therapeutic attempts at healing were modeled on (transcendental) post mortal psychic states—a real Ecclesia Spirtualis as the prototype of the Una Sancta upon earth.

In the East these ideas would be by no means unheard-of; Buddhist philosophy, for instance, has coined the concept of Sambhoga-Kaya for this psychic existence, namely the world of subtle forms which are to Nirmana-Kaya as the breath-body (subtle body) is to the material body. The breath-world is thought of as an intermediate state between Nirmana-Kaya and Dharma-Kaya. In Dharma-Kaya, which symbolizes the highest state, the separation of forms is dissolved into absolute unity and formlessness. These formulations are extremely valuable from the psychological point of view as they provide a fitting terminology for such experiences.

Naturally we can form not conception of a relatively timeless and space-less existence, but, psychologically and empirically, it results in manifestations of the continual presence of the dead and their influence on our dream life. I therefore follow up such experiences with the greatest attention, because they show many things we dream about in a very peculiar light, where "psychological" structures appears as existential conditions. This continual presence is also only relative, since after a few weeks or months the connection becomes indirect or breaks off altogether, although spontaneous re-encounters also appear to be possible later. But after this period the feeling of the presence of the dead is in fact broken off.

The connection is not without its dangers because it entangles the consciousness of the living too much in that transcendental state, resulting in unconsciousness and dissociation phenomena. This is reflected in your dream-vision of the path leading down to a lake (the unconscious). There is an ant-heap, i.e., the sympathetic nervous system (=deepest unconsciousness and danger of dissolution of psychic elements in the form of milling ants) is becoming activated. This state takes place in you, consequently the connection is in danger of being broken, hence your brother's admonition: "Always build on the heights!" i.e. on the heights of consciousness. "For us the depth is doom," i.e. unconsciousness is doom. Then we get into the "clouds" where one sees nothing more.

The remarkable, statement that "Someone was interested in the motor cutting out" could indicate that among the crew there was someone who, through and exteriorization effect, actually caused the motor to cut out and did so because of an unrealized suicide complex. (I have seen quite a number of such effects in my time.)

With regard to contact with your brother, I would add that this is likely to be possible only as long as the feeling of the presence of the dead continues. But it should not be experimented with because of the danger of a disintegration of consciousness. To be on the safe side, one must be content with spontaneous experiences. Experimenting with this contact regularly leads either to the so-called communications becoming more and more stupid or to a dangerous dissociation of consciousness.

All the signs indicate that your conversation with your brother is a genuine experience which cannot be "psychologized." The only "psychological" disturbance in it is the lake and the ant-heap. That was evidently the moment when, perhaps from both sides, the exceedingly difficult contact between the two forms of existence could no longer be maintained. There are experiences which show that the dead entangle themselves, so to speak, in the physiology (sympathetic nervous system) of the living. This would probably result in states of possession.

Again wish especial thanks for your extremely interesting letter,

Yours sincerely, C.G. Jung [Letter written 10January1939]

Notes:

1. Pastor Pfafflin had lost his brother in an accident in Africa. At the time of the accident he spontaneously experienced a conversation with this brother. The content of the conversation has not been preserved.

2. The universal Essence manifests itself in three divine bodies (Tri-Kaya): Dharma-Kaya, the body of the law; Sambhoga-Kaya, the body of bliss, or reflected wisdom; Nirmana-Kaya, the body of incarnation, or incarnate wisdom. Cf. Evans-Wentz, The Tibetan Book of the Great Liberation, pp. 3-4, 178, n.i.

Carl Jung on Toni Wolff **(2013-07-19 19:28)**

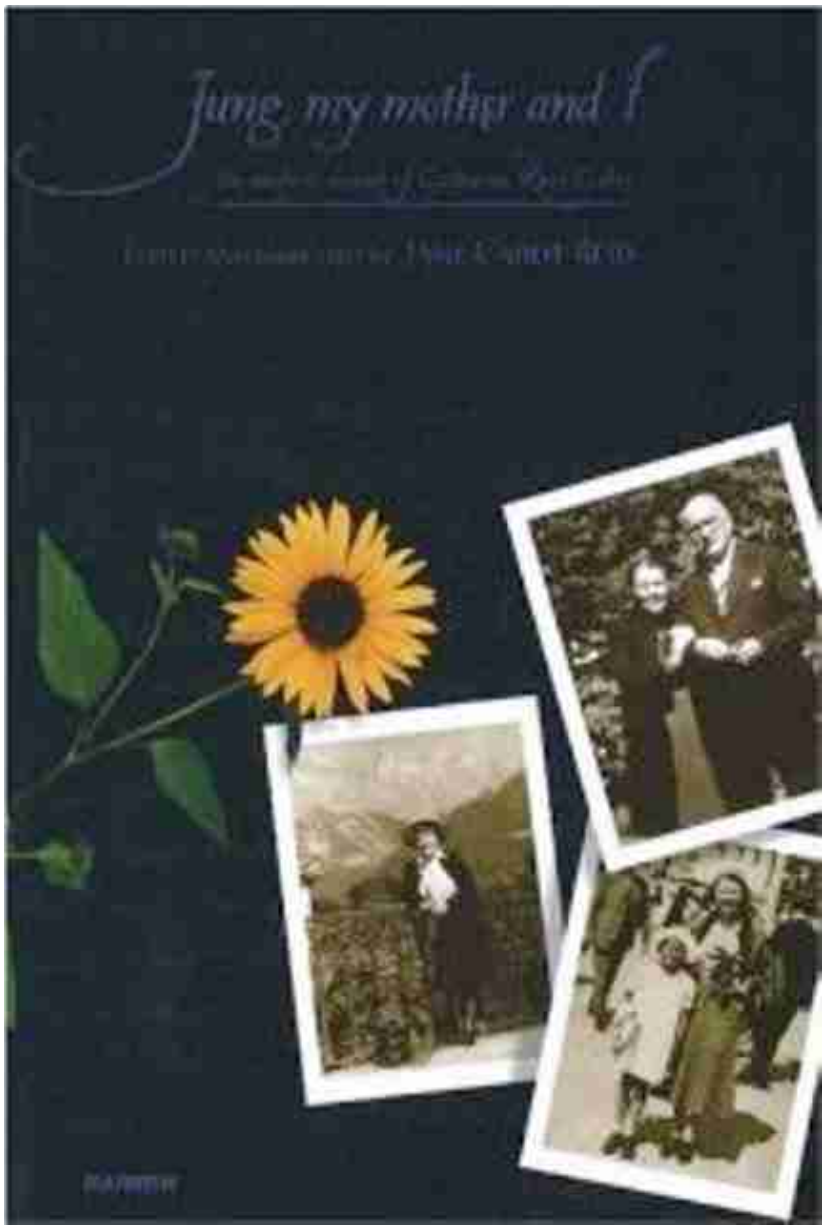
Carl Jung on Toni Wolff.
[Below is an Excerpt from ”Jung, My Mother and I.” Catherine ”Katy” Cabot knew Carl Jung and many of the early pioneers of Depth Psychology. She was a patient of Carl Jung’s and Toni Wolff. She affectionately referred to Dr. Jung as ”Onkle.”
She maintained a diary of her meetings with Dr. Jung and others as well as her correspondence with them.]
I had an extraordinary interview with Uncle today and would like to write you about it, because it concerns an analysis of Toni and might help you with your own family problems, or give you insight into them. I asked Onkel why Toni was so hard and rough and gruff at times, and not at all understanding, sometimes. Uncle said that she had a remarkable mind, was a genius and a person of quality. Her animus is her hard and gruff side which comes through whenever the unexpected happens. I said that to me she seemed like a grouchy old man with the gout, and was at moments difficult. He said that side of her was absurd and grotesque and you often get such a side with people with a special gift. Those sorts of people have something original and unmanageable. After all, everyone has a flaw and Toni has a remarkable natural mind. What Toni cannot stand is something unexpected! When something changes or something unforeseen happens, she resists it like hell!
She likes to be prepared. When she is not prepared for something different, it is as if she were tippling over. She expects no door, and there is one, so she loses her countenance, becomes unmanageable and vanishes out of the picture. Uncle went on to say that it was ridiculous, but that nothing he could say would help, “If I wear a necktie she hasn’t expected, it’s all wrong with her! She likes everything to be the rule, and is frightened if something unexpected happens. It’s far better if one takes the trouble to get her accustomed to the unforeseen. He went on to say that she could not foresee that I would not come to Bollingen, when invited after Tommy’s departure. If she has made up her mind that the devil is to come, woe unto him if he doesn’t appear; he must appear as she expects to see him, so that she is not overcome by something new to face, for she will have no “attitude” to it. She is an introvert, and like all introverts, she fears the unexpected; it is hostile! Extroverts, on the contrary, like to have things different from what

they expected. They just love it when something unforeseen happens.
Toni is a very advanced person, but she comes from a most conservative family, who has lived in Zurich for centuries, and are like hard, old wood, Her mind is the only thing movable in her. If she had not that mind she would be stone-hard. She would live with the furniture of her great grandparents; she would not have a phone in the house, for the phone can ring to announce something unforeseen! Then Uncle went on to explain that with those old patrician families, you do not exist if you have a strange name, one which is not aristocratic, and one which they have not heard before, and know is all right. They must be able to invite the person on equal terms.
Then Uncle went on to tell a story about his mother-in-law, who had lived in Schaffhausen for hears; afterwards, coming to Basel, where she moved in the innermost circles. (Her ancestors had been famous in Schaffhausen as far back as 1430, an old patrician family.) This mother-in-law went to Ragaz for a cure, and met there another old lady like herself, also from Base's most conservative set. Of course they saw quite a lot of each other. There was a girl in Ragaz who was alone, and seemed very sad. Uncle's mother-in-law, who was a kind-hearted woman, sat down next to her on a bench one day, and talked to her, for which the young girl seemed very grateful. The next day, Uncle's mother-in-law saw her friend from Basel, who looked horrified. She said to her, "How could you talk to that young person—one doesn't talk to people one doesn't know: she could be the daughter of an executioner!" Such sayings are a precious information regarding an instinctive resistance-a dark secret.
I asked Onkel if he couldn't analyze Toni and cure here of that absurdity, the rough side of her nature, as it was unworthy of her to keep it when she had the opportunity to get rid of it, through some work with him. He said one cannot touch that subject with her-one cannot "get at it" – as when you approach her about it, the same revulsion takes placed as when something unexpected happens. It is sort of wheels-within-wheels, and one cannot do anything about it. She refuses to let one broach the subject. Besides one can't, as the same process takes place and she gets gruff and annoyed. It is stronger than herself. She won't own up to it, and it pushes her away and wont' allow anyone to approach it. It is like a mine: when you touch it, it goes off. You can't touch a mine: it is untouchable, he said. "So I dismissed it and have not tried to cure her, as she can't be tackled yet. Maybe in time she can approach it, her great problem. But those humors of hers, those grouches, are flimsy nonsense and don't make sense, so don't' pay any attention to them.
I told uncle that for a long time (since September) I had seen that her queerness and rudeness were absurd; that I had made up my mind to disregard them and just take her for her good sides, which were many. He said that was the thing to do. "Jung, My Mother and I;" Pages 233-236
Image: Left Toni Wolf; Center Unknown Man, Toni Wolff, Carl Jung; Right Toni Wolff.

At the Dawn of the 21st Century what do we do for our Dead? (2013-07-19 19:30)

[At the Dawn of the 21st Century what do we do for our Dead?]
What the ancients did for their dead!
You seem to believe that you can absolve yourself from the care of the dead, and from the work that they so greatly demand, since what is dead is past.
You excuse yourself with your disbelief in the immortality of the soul. Do you think that the dead do not exist because you have' devised the impossibility of immortality? You believe in your idols of words.
The dead produce effects, that is sufficient. In the inner world there is no explaining away, as little as you can explain away the sea in the outer world.
You must finally understand your purpose in explaining away, namely to seek protection. Carl Jung; Red Book.
http://factsanddetails.com/world.php?itemid=1945 &subcatid=364

Carl Jung on who shall carry on his work.... **(2013-07-19 19:33)**



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She was not a clinician but was a patient of Carl Jung's and Toni Wolff. She affectionately referred to Dr. Jung as "Onkle."
She maintained a diary of her meetings with Dr. Jung and others as well as her correspondence with them.
This book consisting of over 600 pages is a gold mine of information about the early days of Depth Psychology but is written in a most entertaining manner.
"Then I asked him how he felt with no one to carry on [his work]. He said it was not necessary; he was leaving behind a wealth of literature, and the ones to come would glean from it. "After all," he said, "Nature does not produce a series of me, and after Goethe or Schopenhauer, there was no one—after all, notes, etc. are kept, and I put my thoughts into them, and leave behind a great deals of literature." We then spoke of Zarathustra. He said that no one had quite understood it; it was read because it was beautiful, and also there were many quotations from Nietzsche in German literature. Nietzsche did not realize what he was doing, and he produced, like nature, a lot of things which he did not understand or know about.
Onkel said that he first read Nietzsche in the Canton du Valais, and was first impresses with its beauty; then he saw it was an amazing tragedy: that it was a slow approach to the world of the shadow. It is like a patient who defends himself against the growing shadows: he grows more and more afraid of the blackness. Nietzsche though he was writing a gospel to the world in order to make the way for the Lord. The German soldiers read Zarathustra in the trenches; it spoke to their unconscious. I asked him why people read Zarathustra. Was it because it was so beautiful? He said that was it, and repeated that also there was a lot of it quoted in German literature. He went on to say that nobody has sounded the depths of it, and shown the real tragedy. Forty years ago, people would have though it crazy stuff.
I then asked again whether he disliked not leaving someone behind him to carry on his work, and he repeated that he was leaving so many books behind him, full of his thoughts for future people to read and study. He said that people like himself did not appear en serie, they only happen here and there. Who was there to follow after Goethe, Schopenhauer and Schiller? He said that people not understanding his teachings, though sometimes that he was a charlatan, or were very nebulous about him, and when they think like that they are asses, "After all, the Archbishop of York would not have consulted me on matters of dogma were I a charlatan."
Onkel said that Nietzsche was not always crazy. People call somebody crazy when they themselves are crazy and stupid. ...When you say something more intelligent than they are able to understand, then they just say the person is crazy. When Galileo Galillei said the world moved, and then demonstrated this with his telescope, people said he was crazy; then they put him in prison and put the thumb screws on him. Nevertheless, on coming out of the gaol, he said, "Eppur is mouve" [but it does move]'
Onkel said that he was ahead of his time, but some day everyone will learn what he now teaches. When at school he was punished for a thesis which he wrote. His teacher told him that he mush have copied it somewhere, which he denied vigorously, saying that he had written it himself. Nevertheless, he was even punished a second time for "copying" another thesis. People were astonished that he knew something! When he was in New England, he discussed certain psychological problems with some learned professors, and they kept repeating, "But that is research work, research." "Yes," said Onkel, "it is research." People have an idea when one talks psychology, that it is "mere talk." The Freudian idea goes back to sex. You dream of a door and have no key—quite obvious what it means. It helps a lot of people just to be able to talk over everything that is on their mind. Jung, My Mother and I; Pages 187-188
http://www.amazon.com/Jung-Mother-Jane-Cabot-Reid/dp/3856306013

Carl Jung on Judgment at the time of Death.... **(2013-07-20 05:56)**

[Carl Jung on Judgment at Death from an Analysis Session with his patient Catherine “Katy” Cabot who recorded this passage in her Diary. She affectionately refers to him as “Onkle.”]
Onkel went on to say the following: “It is important to do everything one can before one dies. If, before one dies, one can tell oneself “I have scrubbed that floor well and with the utmost sincerity,” one can die! But if you say, “I haven’t scrubbed that floor in a decent way,” then you are in for it. Everything drops off of you when you die, but those things which you have really accomplished don’t drop off. When you die, you are on a par with a scrub woman, then it’s of no importance, whether you have done one book of ten books, but have you done that which you had to do, as well as you could? The judge in you gives it to you. If you have, then it’s in you! If you can tell yourself: “It’s been a wonderful performance,” but the judge in you says NO, then it was all no good, but if the inner judgment is in favor, its O.K. If it’s a “fact” it’s O.K. But it must be a fact that you have scrubbed in a decent way.”
“In the case of your mother, you may “think” you have done your duty, and if it is so, no one can take it from you. When it is really there no one can shake it!!! Don’t ask yourself if you have done your duty, you ought to know! If you have, nothing, nor anything anyone says, ought to put you in doubt, you’ve done your duty, it’s a fact and that is that. But why are you in doubt? Is it a fact? Have you done your duty? The judge in you know!”
Onkel added, just before we stopped our conversation: “During my illness, when I was almost dead, I saw what stands and what doesn’t stand!” YOUR REAL PERFORMANCE IS AN UNSHAKABLE FACT and if it was good and a thousand people assure you to the contrary, it nevertheless remains what it was!” That is what you carry away with you, what you have done! And that no one can ever take from you!” ”Carl Jung; My Mother and I”; Page 535.
Note: Capitalized letters are capitalized in the book itself.
Image: A section of the Egyptian Book of the Dead written on papyrus showing the ”Weighing of the Heart” in the Duat using the feather of Maat as the measure in balance.

Carl Jung on Power, Love and Tao... **(2013-07-20 06:00)**

[Carl Jung on Power, Love and Tao from an Analysis Session with his patient Catherine "Katy" Cabot who recorded this passage in her Diary. She affectionately refers to him as "Onkle."]
Onkel said, when I told him that I enjoyed society things, and that society was my bid complex, that behind it was "a role in society" which was not what I really wanted. On one side, there was my social complex trying to make an impression on society people, and to be "in" with them; and on the other side, I have feelings of inferiority-even with his secretary, Miss Schmid. (I had told him that, for years, when Miss Schmid opened the door, I felt that I was in her eyes, a swine being ushered in!)
On one side, he said, I have projections on Miss Schmid. (Somehow, I did not feel that I had projections on Miss Schmid, as for years, I have felt she was antagonistic, but never mentioned it before as I had other things to talk about. But I did not say all this to Onkel.)
Onkel went on to say that, on the one side, I was a social climber and on the other side, less than a worm with Miss Schmid. Onkel said that what I was playing was a power game, and where there is power, there is not love-a pair of opposites. This brought to my mind what Onkel says in his book, Psychological Types, Chapter Five. In Chinese philosophy, there is the idea of the "middle Path" that lies between the opposites. It is called Tao. Tao is usually associated with the name of the philosopher; Lao-Tze, born in 604 B.C. Tao expresses itself as, "Dwelling without desire, one perceiveth its essence; clinging to desire, one seeth only its outer form." – "Tao is an irrational, hence a wholly inconceivable fact. Tao is essence, but unseizable, incomprehensible."
Tao is an irrational union of the opposites (opposites-one's good and bad sides blended to make an acceptable whole)-therefore a symbol which is and is not. Tao is the creative essence as father begetting and mother bringing forth. It is the beginning and end of all creatures.
He whose actions are in harmony with Tao becometh one with Tao. Therefore the complete person is freed from the opposites whose intimate connection, and alternating appearance, he is aware of. Therefore to withdraw oneself is the celestial way, and he is the complete one inaccessible to intimacy, inaccessible to estrangement, inaccessible to profit, inaccessible to injury, inaccessible to honor, inaccessible to disgrace! Being one with Tao resembles the spiritual condition of a child.
The Taoistic religion says that Tao is divided into a principal pair of opposites, Yang and Yin.
Yang is warmth, light, masculinity.
Yin is cold, darkness, femininity.
Yang is also heaven.
Yin is earth.
From Yang force arises, Schen, the celestial portion of the human soul.
From yin force arises, Kwei, the earthly part.
As a microcosm, man is also in some degree a reconciler of the pairs of opposites. Heaven, man and earth form the three chief elements of the world.
This imagery is a primordial idea we find elsewhere in similar forms, as, for instance, in West African myth, where Obatala and Odua, the first parents (heaven and earth) lie together in a calabash until a son, man, arises between

them-hence a microcosm, uniting in himself the world of opposites. Man corresponds with the irrational symbol which reconciles the opposites.
The Chinese Tao presentation is also suggested in the familiar passage in Faust:
Two souls, alas! Within my bosom dwell-
One would from the other sever:
The one in full delight of live
Clings with clutching organs to the world:
The other, mightily, from earthly dust
Would mount on high to the ancestral fields.
The existence of two mutually contending tendencies, both striving to drag man into extreme attitudes and entangle him in the world-whether upon the spiritual of the material side (thereby setting him at variance with himself) – demands the existence of a counterweight, which is just this irrational fact: Tao. That is why the followers of the Taoistic philosophy make anxious efforts to live in harmony with Tao, lest they fall into a conflict of the opposites, Since Tao is an irrational fact, it cannot be deliberately achieved, a fact which Lao-Tze emphasizes.
Thus the aim of the Taoistic ethic sets out to find deliverance from that tension of the opposites, which is an inherent property of the universe, by a return to Tao.
Now to go back to: “Where there is power, there is no love.” I asked Onkel just what he meant; he said he meant love in the greater sense: love for one’s fellow beings. He added that love had chiefly had come to him because I had had a fantasy about him. And by seeing his wife, I had put up the right facade for Miss Schmid, his secretary, and neither she nor anybody else could suspect of bad designs. He asked me why I always had plots. I was a bit surprised at all this, and did not quite understand what he meant, but shall ask him next time. ”Jung, My Mother and I”; Pages 339-341.

Catherine Cabot, Carl Jung and Emma Jung on the Death of Toni Wolff... **(2013-07-20 06:04)**

Catherine ”Katy” Cabot, Carl Jung and Emma Jung correspond regarding the sudden death of Toni Wolff.
Dear Onkel:

1536

It was a great shock to me to get the news of Toni's death and I know that it must have been the same for you and also a great loss, for she was not only a wonderful person, but a magnificent collaborator in your work. How well I remember those first years, before you took me on, when she "led me by the hand" and taught me to walk! It makes me very sad to think that I shall never see her again. For I do owe her so much. Please accept my deepest sympathy, and if your fell like it, do come down here, for a visit with me after Easter, for a rest.
Very affectionately yours,
Catherine Cabot. [Letter written March 28, 1953]
Dear Mrs. Cabot,
Thank you very much for your kind letter of sympathy, it was good of you to write. Toni's death has been a terribe shock to me and to us all, especially as it was so sudden and entirely unexpected. There are many people who will feel as you do over her loss which is quite irreparable in many ways.
It is very kind of you to ask me to come down to you for a rest after Easter, but I have not yet been away from the house since my long illness began last autumn, and now this fresh shock has set me back again. I do not think therefore that it is possible for me to accept, though I very much appreciate the invitation and your kind thought.
Cordially yours,
C.G. Jung [Letter written March 31, 1953]
Dear Mrs. Cabot!
Thank you for your letters and your invitation to have lunch with you, when you will be in Zurich. It reached me with some delay as we were in Bollingen for the vacation, which we even prolonged. From that you see, that Uncle is rather well, although he still has to be careful & to limit his work as much as possible.
I hope very much to see you, when you are here but should prefer you to come to Kusnacht as I have so much to do just now & hardly could manage to come to town for I also [have] got be be careful about myself.
As you say, Toni's departure was a terrible blow and we miss her very much; it stil seems not quite true.
I hope that your cure is not too strenuous & will be successful; it would be a good thing for me too!
With warmest greetings,
Yours very sincerely,
Emma Jung [Letter written probably in September 1953.]
Source: "Jung, My Mother and I" by Jane Cabot; Pages 565 - 566.

On November 14, 1939, Dr. Jung discusses the possible outcome to World War II. **(2013-07-21 06:09)**

[World War II began on September 3, 1939. In this remarkable Analytical Session with Catherine “Katy” Cabot Dr. Jung discusses the possible outcome of the War on November 14, 1939.]

We spoke of Germany, an how long the War would last. Onkel said that Germany has extraordinary fighting power, but had no sustenance. For one coup, they would be stronger than in 1914, but they could stand only one tremendous push, and that the first onslaught would be terrific, because they would be willing to sacrifice up to two million men. The Nazis have no regard for human life and would just pour men in. The Allies are more human and don’t wish such a loss of life as in 1914.

In Germany, they are really inhuman and will push their soldiers on, and these soldiers cannot turn back, for, if they do, they have to face their own machine guns. The Germans are able, and willing, to sacrifice five hundred thousand men on the spot without burning a hair. Onkel said he thought the attempt to assassinate Hitler, in the Burgerbraukeller,

in Munich, on November 8, 1939, was stages, and that a lot of old party members were sacrificed. The Nazis just destroy, if it is necessary, for their aims, and so it would be with a coup on the Western Front. They would just pour in material and men with no regard for human life. He then cited an example of some Russians, in the Middle Ages, who tried to take a town which was surrounded by a moat. They poured in men until the moat was full of corpses, then the remaining men marched over the bodies of the fallen-to victory. The Germans drive the men over the mine fields as the French drive the swine.

If the Germans could make one hole somewhere in the French defenses anything could be reached, for one can reach almost anything if one sacrifices the necessary amount of people. The terrible question is, cold the French shoot fast enough to kill all? There would always be a few million who would get through. In 1917, the Germans forced regiment after regiment through in an endeavor to take a certain fort. They were mown down by British machine gun fire. It was a horrible sight. War is sweet to those who have not experienced it. Keitel and Brauchitsch want to make their career. The spirits in Germany are low. A sort of apathy reigns over the country. - They needed an "injection." – That is why Hitler staged the Burgerbraukeller Attentat, for it roused the people from their lethargy. Hitler had a meeting with the General Staff, who advised him not to attack. They have an acute fighting strength, but it won't last.

Then we switched to Mrs. Fierz, who had the hour previous to me. I laughingly told him how I had hung her coat outside the waiting room, when, on arriving I found it inside, as I was hoping to escape seeing her. He laughed. Then I told him she was apprehensive of his not liking her book on Poliphile. She had jokingly said to me, "You may find a beard on the floor!" He told me her work on Poliphile was really very fine and that he had advised her to publish it.

Then I read him Mr. Cabot's letter, and laughed over the fact that Mr. Cabot though Switzerland a "good" country. With a twinkle in his eye, he said, "A small country—small vices." We were both amused at Mr. Cabot giving us news already so old. Onkel said that Mr. Cabot had to give a "thoughtless little thing" like me, news, because I can't read the newspapers!

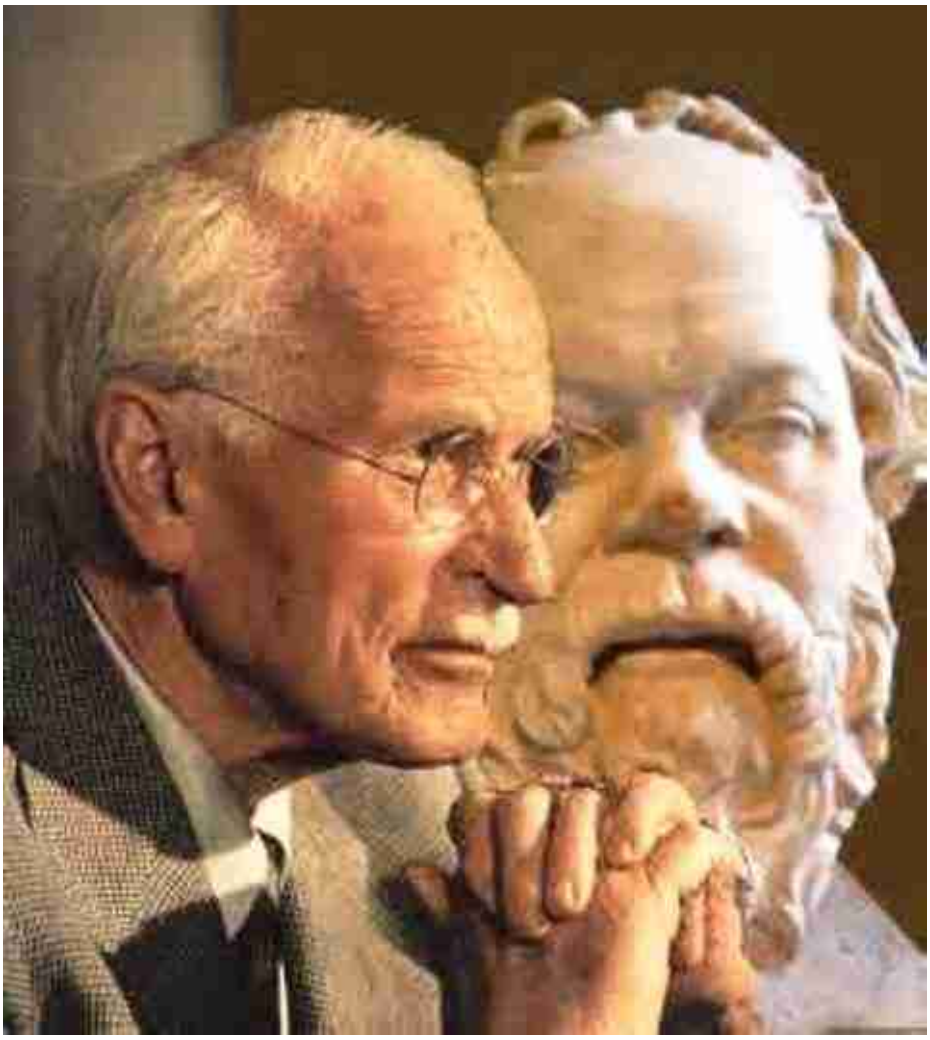
One just has to elucidate the state of affairs to such a little bit of fluff as myself! We returned again to the War between sentences in Mr. Cabot's letter. Onkel said that most of the people in Germany were influenced by Hitler, but if they would think straight, they would say, "We are the real devils of Europe." But instead they say, "England is the evil spirit: we Germans are good people, and devils are attacking our dear Fatherland." I told Onkel that, in some way, Stalin did not irritate me, and that next to Hitler, he was sympathetic, nice. Onkel said that Stalin was frank in his dealings with people, did not put on hypocritical airs, just said what he to say, stating his aims quite plainly.

When Lady Astor asked him how long he was going to keep on killing people, he answered her, "As long as it is necessary!" Stalin feels that certain elements are unhealthy so he wipes them out. Stalin does not presume and invent such stories and such lies as Hitler. He is a straightforward brute, a cunning brute, while, on the other hand, Hitler is just a rotten devil, and an hysterical, neurotic individual, as always excited and believing what he says. Stalin is just and "Oriental" – cynical, matter-of-fact and brutal. "Jung, My Mother and I;" Pages 229 – 130.

Notes:

1. Linda David Fierz had written "The Dream of Poliphilo: The Soul in Love."
2. Lady Astor was American born, married Lord Astor, and became the first British woman Member of Parliament.

The Ultimate Fate of every Dogma..... **(2013-07-27 11:27)**

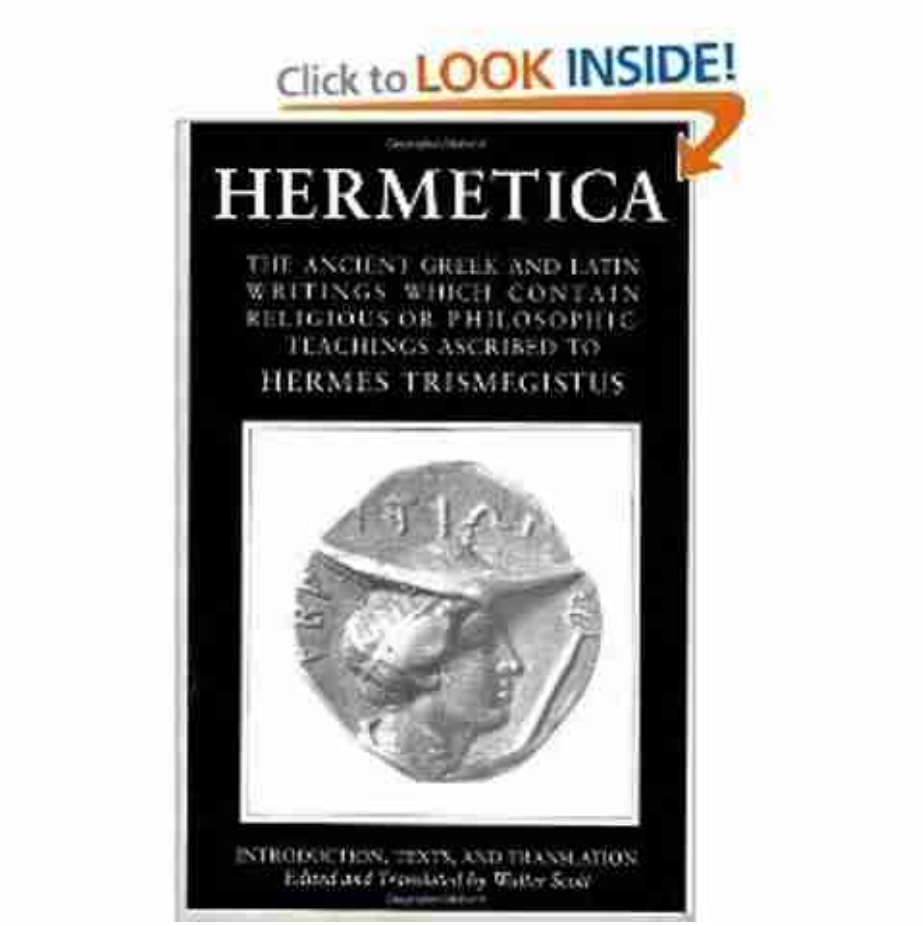


The ultimate fate of every dogma is that it gradually becomes soulless. Life wants to create new forms, and therefore, when a dogma loses its vitality, it must perforce activate the archetype that has always helped man to express the mystery of the soul.

Note that I do not go so far as to say that the archetype actually produces the divine figure. If the psychologist were to assert that, he would have to possess a sure knowledge of the motives that underlie all historical development and be in a position to demonstrate this knowledge. But there is no question of that. I maintain only that the psychic archetype makes it possible for the divine figure to take form and become accessible to understanding. But the supremely important motive power which is needed for this, and which sets the archetypal possibilities in motion at a given historical moment, cannot be explained in terms of the archetype itself. Only experience can establish which

archetype has become operative, but one can never predict that it must enter into manifestation. Who, for instance, could logically have foretold that the Jewish prophet Jesus would give the decisive answer to the spiritual situation in the age of Hellenistic syncretism, or that the slumbering image of the Anthropos would waken to world dominion? The limitations of human knowledge which leave so many incomprehensible and wonderful things unexplained do not, however, exempt us from the task of trying to understand the revelations of the spirit that are embodied in dogma, otherwise there is a danger that the treasures of supreme knowledge which lie hidden in it will evaporate into nothing and become a bloodless phantom, and easy prey for all shallow rationalists. It would be a great step forward, in my opinion, if at least it were recognized how far the truth of dogma is rooted in the human psyche, which is not the work of human hands. Carl Jung; Mysterium Coniunctionis; Pages 347-348; Para's 488-489.

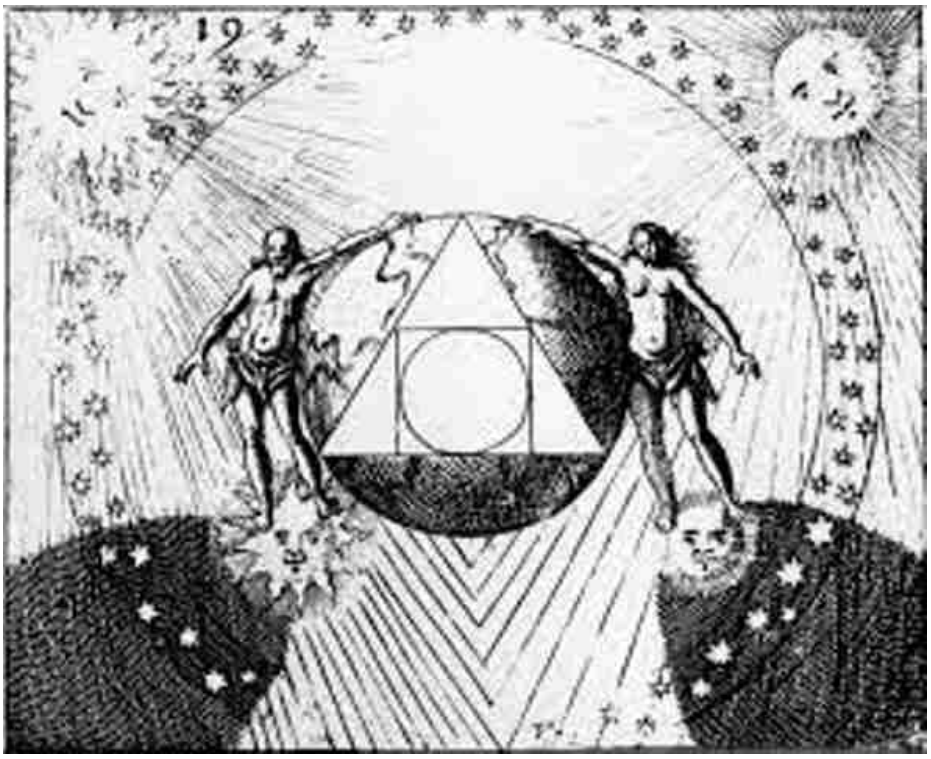
Hermes on the Soul and Body... **(2013-07-27 11:32)**



Hermes: We have now to speak , my son, of soul and body; I must explain in what way the soul is immortal, and by

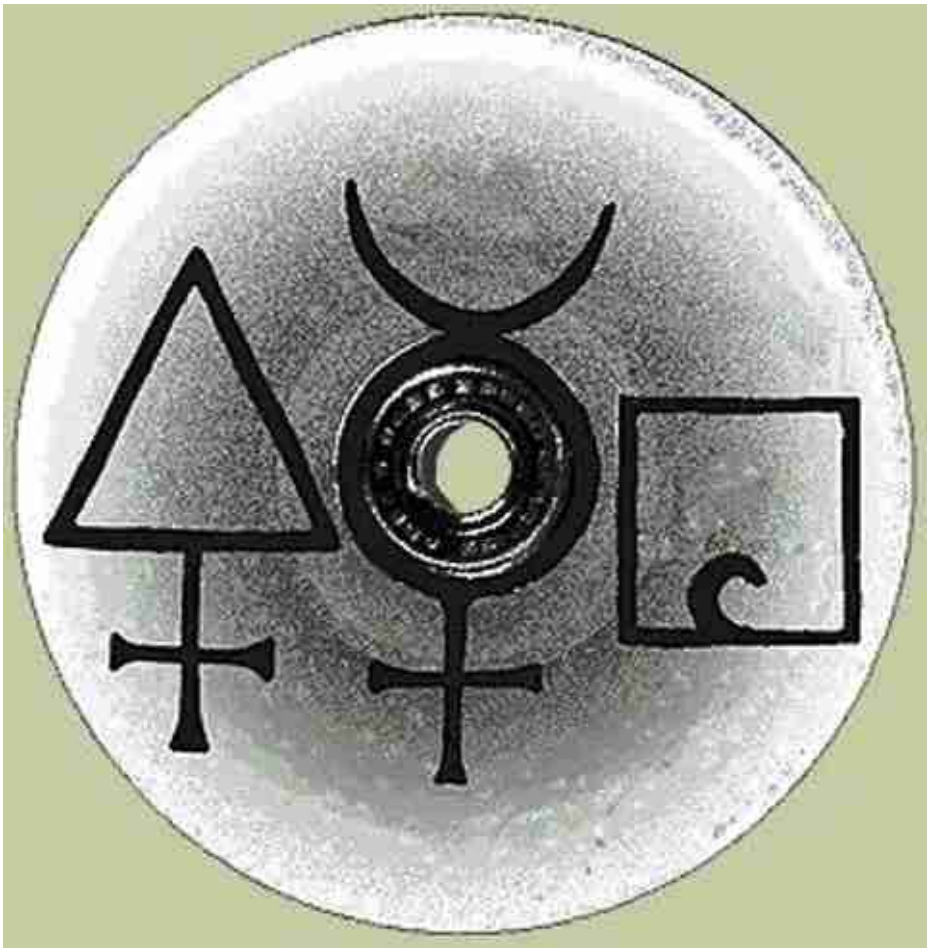
the working of what sort of force…of the composition and dissolution of a body.
…For death has nothing to do with any of them. The word “death” is a mere name, without any corresponding fact. For death means destruction; and nothing in the Kosmos is destroyed. For seeing that the Kosmos is the second God, and an immortal being, it is impossible that a part of that immortal being should die; and all things in the Kosmos are parts of the Kosmos.
First of all things, and in very truth eternal and without beginning, is God, who is the maker of the universe; and second is the Kosmos, which has been made by God in his image, and is kept in being and sustained by God. The Kosmos is ever-living; for it is made immortal by the Father, who is eternal. “Ever-living” is not the same as “eternal”. The Father has not been made by another; if he has been made at all, he has been made by himself; but it ought rather to be said that he has never been made, but ever is. But the Kosmos is ever being made. For the cause of the existence of the universe it the Father’ but the Father is the cause of his own existence. The Kosmos then has been made immortal by the Father, who is eternal.
The Father took all that part of matter which was subject to his will, and made it into a body, and gave it bulk, and fashioned it into a sphere. This quality the Father imposed on the matter; but matter is of itself immortal and its materiality is eternal. Moreover, the Father implanted within this sphere the qualities of all kinds of living creatures and shut them up in it, as in a cave; for he willed to embellish with all manner of qualities the matter which existed beside him, but was hitherto devoid of qualities. And he enveloped the whole body with a wrapping of immortality, that the matter might not seek to break away from the composite structure of the universe, and so dissolve into it primal disorder. For when matter was not yet formed into body, my son, it was in disorder; and even in our world, it retains something of disorder which besets the small living creatures; for the process of growth and decay is a remnant of disorder. But it is only the living creatures upon earth that are involved in this disorder. The bodies of the celestial gods keep without change that order which has been assigned to them by the Father in the beginning; and that order is preserved unbroken by the reinstatement of each of them in its former place. But the reinstatement of the terrestrial bodies is brought about by the dissolution of their composition; and through this dissolution, they are reinstated by absorption into the bodies which are indissoluble, that is, immortal, When this takes place, consciousness ceases, but life is not destroyed.
And the third being is man, who has been made in the image of the Kosmos, Man differs from all other living creatures upon earth, in that he possess mind, for so the Father has willed; and not only does man find himself to be in union with the second God, but he also apprehends by thought the first God. He perceives the second God as a body, he apprehends the first God as bodiless.
Tat: Do you say then that his living creature does not perish?
Hermes: Speak not of man as perishing, my son. Think what God is, and what the Kosmos is, and what is meant by a living creature that is immortal, and a living creature that is dissoluble. The Kosmos is made by God, and is contained in God; Man is made by the Kosmos, and is contained in the Kosmos, and it is god that is the author of all, and encompasses all, and knits all things together. Libellus VIII; Hermetica; Page 178-179

There are two offshoots from all the Aeons... (2013-07-27 11:36)



There are two offshoots from all the Aeons, having neither beginning nor end, from one root, and this root is a certain Power, an invisible and incomprehensible Silence. One of them appears on high and is a great power, the mind of the whole, who rules all things and is a male; the other below is a great Thought, a female giving birth to all things.
Standing opposite one another, they pair together and cause to arise in the space between them an incomprehensible Air, without beginning nor end; but in it is a Father who upholds all things and nourishes that which has beginning and end.
This is he who stood, stands, and shall stand, a masculo-feminine Power after the likeness of the pre-existing boundless Power which has neither beginning nor end, abiding in solitude. Carl Jung; Mysterium Coniunctionis; Page 136; Para 136. [Citing “Elenchos, VI, 19.2]

The Alchemical Salt as Feeling, Eros and Wisdom... (2013-07-27 11:41)



The Alchemical Salt as Feeling, Eros and Wisdom:
Some light is thrown on the numerous overlapping significations of salt, and the obscurity begins to clear up, when we are informed, further, that one of its principal meanings is soul. As the white substance it is the “white woman,” and the “salt of our magnesia” is a “spark of the anima mundi.” Carl Jung, Mysterium Coniunctionis, Page 240, para 321.
There was a good reason for this: The philosophers were so fascinated by their own psychisms that, in their naiveté, they faithfully reproduced the inner psychic situation eternally. Although the unconscious, personified by the anima, is in itself transcendental, it can appear in the sphere of consciousness, that is, in this world, in the form of an “influence” on conscious processes.
Just as the world-soul pervades all things, so does salt. It is ubiquitous and thus fulfills the main requirement of an arcane substance, that it can be found everywhere. No doubt the reader will be a conscious as I am of how uncommonly difficult it is to give an account of salt and its ubiquitous connections. It represents the feminine principle of

Eros, which brings everything into relationship, in an almost perfect way. In this respect it is surpassed only by Mercurius, and the notion that salt comes from Mercurius is therefore quite understandable. For salt, as the soul or spark of the anima mundi, is in very truth the daughter of the spiritus vegetavivus of creation. Salt is far more indefinite and more universal than sulphur, whose essence is fairly well defined by its fiery nature. Carl Jung; Mysterium Coniunctionis, Page 241, Para's 321-322.

"Have salt in yourselves and have peace one with another." Mark 9:50.

"Let your speech be always with grace, and seasoned with salt, that ye may know how ye ought to answer every man." Colossians 4:16.

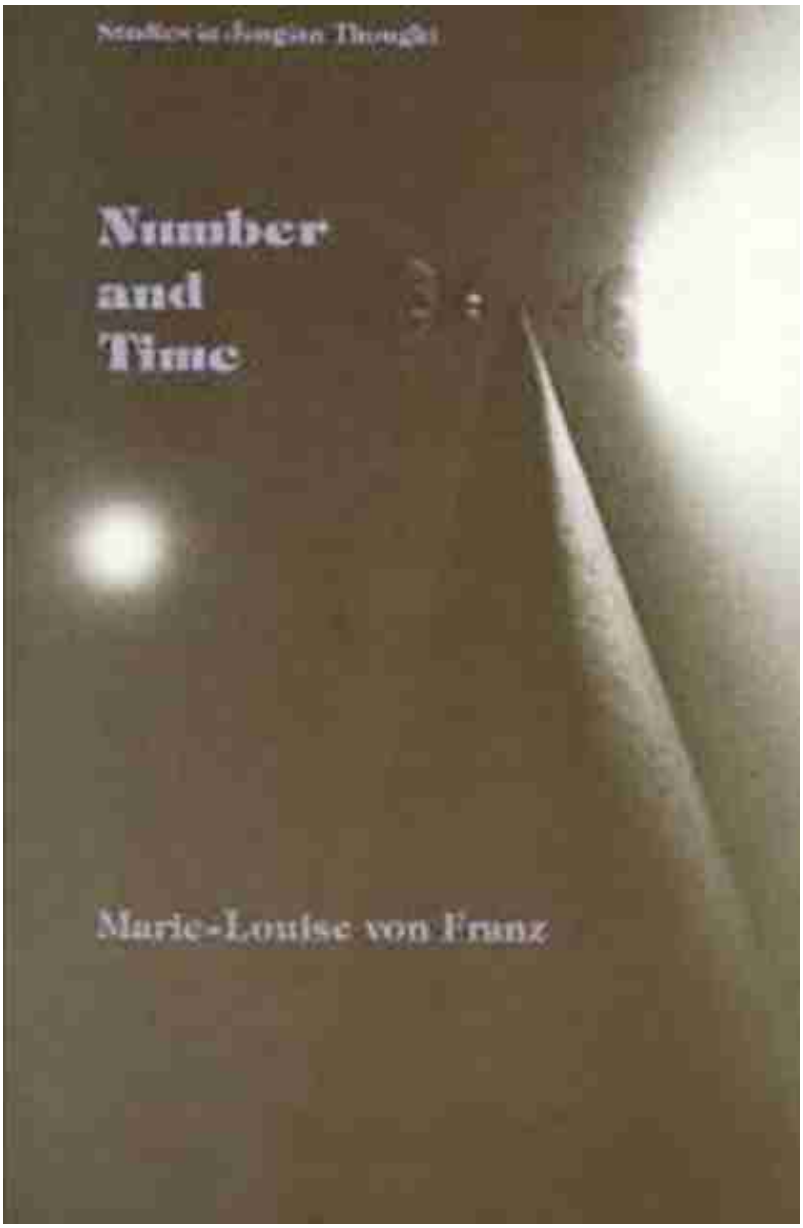
Apart from its lunar wetness and its terrestrial nature, the most outstanding properties of salt are bitterness an wisdom. As in the double quaternio of the elements and qualities, earth and water have coldness in common, so bitterness and wisdom would form a pair of opposites with a third thing between. The factor common to both, however incommensurable the two ideas may seem, is, psychologically the function of feeling. Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Indeed, bitterness and wisdom form a pair of alternatives: Where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness. Salt is the carrier of this fateful alternative, is co-ordinate with the nature of woman. Carl Jung; Mysterium Coniunctionis; Pages 246-247; Para 330.

[Note: I could not reproduce the Quaternio that appears on page 247 of Mysterium Coniunctionis.]

Confirmation of our interpretation of salt as Eros (i.e., as a feeling relationship) is found in the fact that the bitterness is the origin of the colors (para 245). We have only to look at the drawings and paintings of patients who supplement their analysis by active imagination to see that colors are feeling-values. Mostly, to begin with, only a pencil or pen is used to make rapid sketches of dreams, sudden ideas, and fantasies. But from a certain moment on the patients begin to make use of color, and this is generally the moment when merely intellectual interest gives way to emotional participation. Occasionally the same phenomenon can be observed in dreams, which as such moments are dreamt in color, or a particularly vivid color is insisted upon.

Disappointment, always a shock to the feelings, is not only the mother of bitterness but the strongest incentive to a differentiation of feeling. The failure of a pet plan, the disappointing behavior of someone one loves, can supply the impulse either for a more or less brutal outburst of affect or for a modification and adjustment of feeling, and hence for its higher development. This culminates in wisdom if feeling is supplemented by reflection and rational insight. Wisdom is never violent: Where wisdom reigns there is not conflict between thinking and feeling. Carl Jung; Mysterium Coniunctionis; Pages 248-249; Para's 233-234.

Marie-Louise von Franz, Number and Time [Selections] **(2013-07-29 06:22)**



Marie-Louise von Franz, Number and Time
SELECTIONS:

1546

”In the final analysis the idea of an unus mundus [one world] is founded, as he [Jung] says:
”on the assumption that the multiplicity of the empirical world rests on an underlying unity … . [E]verything divided and different belongs to one and the same world … . [Jung, Mysterium Coniunctionis, CW 14, pars. 767-770]
”… Jung stresses, however, that there is little or no hope of illuminating this undivided existence except through antinomies. But we do know for certain that the empirical world of appearances is in some way based on a transcendental background. [Footnote: In the sense of ’transcending consciousness.’ I will always use the word ’transcendental’ in this sense.] It is this background which, suddenly as it were, falls into our conscious world through synchronistic happenings.” p. 9
”Although the nonperceptual potential continuum or unus mundus appears to exist outside time, certain dynamic manifestations of it break through into our ordinary temporal sphere in the form of synchronistic occurrences.” p. 11.
”It is not by chance that these models frequently take the form of double mandalas. They all represent attempts to throw light on the transcendental unity of existence in both a timeless and a time-bound aspect. The fact that more differentiated models of the unus mundus are double mandalas and that they are especially liable to appear when the problem of time and synchronicity becomes constellated, is presumably related to the function of number two as a threshold phenomenon.” p. 95
”It is as if we are more inclined to ask the unknown ’What shall I do?,’ while the East prefers the question: ’To what total order does my conduct belong?’” p. 120
”Jung used the expression unus mundus to designate the transcendental unitary reality underlying the dualism of psyche and matter. The idea of such a unity behind all existence is based on an archetypal foundation. The expression unus mundus originated in medieval natural philosophy, where it denoted the timeless, preexistent, cosmic plan or antecedent world model, potential in God’s mind, according to which he realized actual creation. Joannes Scotus Erigena, for instance, describes the process of creation (in imitation of Dionysius the Areopagite) as a transition of the excellence of God’s seminal power from a ’nothingness which lies beyond all being and non-being,into forms innumerable.’ This God accomplishes by means of his Wisdom (through the Son ’through whom he knows himself”). These ’causae primordiales’ know themselves, for they were created in Wisdom and remain eternally in her. The Sapientia Dei [wisdom of God] or Sophia is a kind of primal unity, a uni-form image which reproduces herself, yielding a multitude of primal forms, which abide simultaneously in the unity. These ’primal forms’ possess self-consciousness; Joannes Scotus Erigena also calls them the ’rationes rerum,’ ’ideae,’ or ’prototypa’ of all existent things. Hugo de St. Victor likewise termed the Sapientia Dei the ’exemplar’ of the universe, or the ’archetypus mundus’ in God’s mind, in whose pattern the visible world was created. …35
”A notion similar to that of medieval theologians is also to be found in the works of certain alchemists. But they did not only conceive of the unus mundus as the initial plan of the universe existing in God’s mind; for them it was also identical with the goal they were seeking, the lapis. It, like the res simplex or the philosophers’ stone, was the one world. According to Paracelsus’ pupil, Gerhard Dorn, the highest grade of the alchemical coniunctio consisted in the union of the total man with the unus mundus.
”The medieval philosophers merely ascribed potential reality to the ’one world’ … ; Jung also stresses the fact that he views the unitary reality underlying synchronistic phenomena as a ’potential’ reality ’in so far as all those conditions which determine the form of empirical phenomena are inherent to it.’ [CW 14, par. 769]
The phenomena of synchronicity, however, represent sporadic actualizations of this unitary world. In contradistinction to the medieval speculations, synchronistic phenomena provide us, as Jung emphasizes, with empirical evidence of the existence of such a unus mundus.” [CW 14, pars. 767f.] pp. 171-174
”[S]ynchronistic events appear to be linked up with an individual’s inner development and in some way dependent on it.” p. 190
”In Mysterium Coniunctionis, [CW 14, par. 662] Jung made the important statement that the mandala is the inner psychic counterpart, and synchronistic phenomena the para psychological equivalent, of the unus mundus.” p. 195
”[T]he unconscious actually appears to contain a kind of ’knowledge’ which is not identical with ego consciousness. In his paper ’On the Nature of the Psyche,’ [CW 8]
Jung took great pains to demonstrate that the archetypes of the unconscious possess a kind of ’quasi intelligence’ which is not the same as our ego consciousness. Jung applied the term ’luminosity’ to this quasi-consciousness of the archetypes, in order to differentiate it from the ’light’ of ego consciousness. The same phenomenon can be observed

from another angle when a synchronistic occurrence takes place. Inner and outer facts then behave as if their meaningful relation were in some way known, but not to our personal consciousness. Differently expressed, a 'meaning' manifests itself in synchronistic phenomena which appears to be independent of consciousness and to be completely transcendental. [CW 8, par. 948]

It consists of representational images ... , and its appearances seems to be connected with the momentary activation of an archetype manifesting itself simultaneously in physical and psychic realms in the form of acausal orderedness. [CW 8, pa. 965] The meaning that unites these inner and outer happenings consists of knowledge unmediated by the sense organs. This quality of knowledge is what Jung calls 'absolute knowledge,' since it seems to be detached from our consciousness. [CW 8, par. 148] In other words, although the initial significance of a synchronistic event can only be experienced subjectively, the fact of a meaningful coincidence on psychic and physical levels suggests that the meaning may also have been originally present in the objective event itself; something rational or similar to meaning may inhere in the event itself. [CW 8, pars. 921-923]

"The idea that meaning lies concealed in events themselves was, as Richard Wilhelm has shown, predominant in earliest Chinese culture. We also come across it in the West, in Heraclitus'36 conception of logos, to mention one example. Another version of this view is to be found in the Aristotelian idea of the nous poietikos, an active intelligence inherent in the physical universe which is secondarily manifest in the human soul as the 'natural light' and is capable of influencing man's thinking.

"In his work on synchronicity, Jung cites a number of other thinkers, both ancient and medieval, who believed in ... a correspondentia or sympathy of all things, whose 'meaning' lay hidden in objective phenomena of the outer world and could be investigated with the help of mantic procedures. These are the residue of a primitive magical thinking which has been more or less eliminated in the development of our more exact modern sciences. In the course of the development of these sciences, however, the baby has, as so often before, been thrown out with the bathwater, so that the directly observable manifestations of 'absolute knowledge' in the collective unconscious have also been thrown away." pp. 199-201

"Jung ... describes genuine synchronistic phenomena as 'parapsychological,' marginal phenomena which are only observable when our ego consciousness becomes 'dimmed.' This would mean that the luminosity of a constellated archetype, which shines forth in the 'meaning' of a synchronistic event, increases its energetic charge in proportion to the degree that the light concentration of ego consciousness diminished ... ." p. 225

"[T]he use of a divinatory oracle represents an attempt to induce a spontaneous manifestation of the ... autonomous spirit by offering him 'his' speech ... . By means of the chance throw of coins or twigs, a 'hole' is introduced into the field of consciousness through which the autonomous dynamism of the collective unconscious can break in." pp. 226f.

"[A]ccording to Jung, the manifestation of an archetype in synchronistic phenomena can appear both as an 'act of creation in time' and as the 'eternal presence of this single act.'" p. 254

"The God Shiva ... bore the title of Maha-K la ('great time') or K la Rudra ('all-consuming time'). As Heinrich Zimmer remarks, he symbolized the energy of the universe, the forms in which he revealed himself eternally creating, preserving, and destroying. The personification of Shiva as time was later incorporated into another image, the goddess Kli (a word signifying the feminine form of k la, 'time'), who represented his activating energy (shakti). With good reason Hermann Güntert equates the world k la with the Greek kairos which means 'to attach the thread of a web together.' In this sense kairos signifies the 'right order' in time. The association of kairos with the goddesses weaving time alludes once again, we must mention in passing, to the idea of a 'field' in which 'meaningful connections' are interwoven like threads of a fabric." pp. 255f.

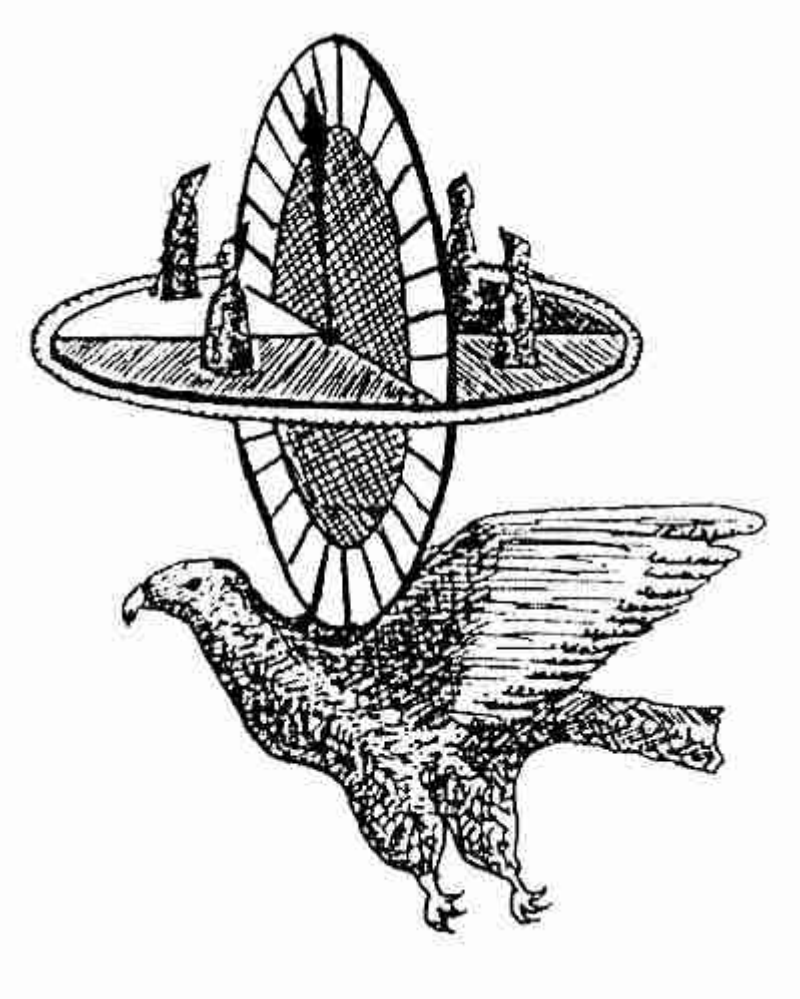
"When such a constellation exists and eternity breaks through momentarily into our temporal system, the primal unity actively manifests itself and temporarily unites the double structures into one, so to speak. This is how the unus mundus becomes revealed in the phenomenon of synchronicity." 263

Concerning the divinity Fa and the soul, ye, in the beliefs of the Fon tribe of West Africa: "Every living person possesses an invisible soul (ye), but he does not understand its meaning; 'therefore whoever seeks the mystery of his life must for this reason approach Fa. He is called Fa and is the only principle (ye) which can reveal the truth about the greater life.'" p. 267

"According to certain ideas of the alchemists, the individuated human being who has become unified must join himself

to this mercurial spirit, 'not with the world of multiplicity ... but with a potential world, the eternal foundation of all empirical experience ... '" p. 270
[A] preconscious spiritual order lies at the base of all love relationships. Because there seems to exist such a spiritual 'objective' order at the base of Eros, it is expressed in the seemingly abstract, feeling less, impersonal order of numbers, as a clear, immutable factor free from illusions." p. 293
The "cosmic ordering of the Self constitutes the ultimate mystery behind all human desire and behavior, an unfathomable and fearsome mystery.
"The dead, according to many people's beliefs, concern themselves with this inexorable objective order behind all existence." p. 293
"According to ... myths the dead occupied themselves with the primal ordering of existence, in which all things lie in their natural order beyond the realm of the wishes and desires haunting our ego and its temporal earthly existence." p. 298
Behind synchronicity "lies the operation of a cosmic Eros which corresponds to an individual's urge to individuation and which, paradoxically, leads men in the end to a state of universal relatedness with existence." p. 299
"Since the concept of the unus mundus transcends consciousness, it is represented in mankind's historical Weltanschauungen by symbols, which most frequently consist of a double mandala portraying both the timeless and time-bound order of existence. While the timeless order seems to relate to the general concept of acausal orderedness in the physical and psychic realms, the time-bound order refers more to peripheral phenomena, such as synchronistic happenings, that are creative acts in time. The timeless acausal orderedness lies at the base of all transmittable information and cognition processes operating in man, and the time-bound synchronistic phenomena underlie those individually experienced messages of the unconscious which can only be adequately interpreted by the individual. The two systems are incommensurable, and because of this they form a fitting symbol for the ultimate unity of existence as a coincidentia oppositorum. In their mirrored images, as one reality reflects off the other, lies the mystery of their experienceability by the individual." pp. 304f.
CW = The Collected Works of C.G. Jung
http://www.jgsparks.net/guides/aurora/Section _D.pdf

Psyche and Matter by Marie-Louise von Franz [Selections] **(2013-07-29 06:26)**



Psyche and Matter by Marie-Louise von Franz
selected passages:
”Matter and Psyche from the Point of View of the Psychology of C.G. Jung” (1974)
”There are probably many different numerical structures that repeatedly make a parallel appearance in the psychic and physical realms. … This is … where further research must be encouraged. When Jung came to this point, he said the following: ’Now I have the feeling that I’ve hit my head against the ceiling. I can’t get any farther than this.’ This was shortly before his death. Now, I have not tried to produce any creative new ideas, but rather, in my book Number and Time I have tried to take this idea that Jung hinted at somewhat further and to show that the natural numbers in fact do possess in exactly the same way in the world of psychic representations
all the qualities that they possess mathematically and that they have in physics and in the hereditary code. Thus a

real, absolute isomorphism is present. I was able to take this up to the number four. Then it became too complicated, and at that point I also hit my head on the ceiling." Page 37

"Symbols of the Unus Mundus" (1968):

"When he created the concept of synchronicity, Jung laid a foundation which might lead us to see the complementary realms of psyche and matter as one reality. ... Synchronistic events ... seem to point towards a unitary aspect of existence which transcends our conscious grasp and which Jung has called the unus mundus." 40

The "mandala is the psychological equivalent and synchronicity the parapsychological equivalent of the unus mundus." Page 41

"The above-mentioned mandalas [in the writings of Marsilio Ficino, Pico della Mirandola, Giordano Bruno, Ramon Lull] are attempts to combine the psychic equivalent of the unus mundus (i.e., mandala) with an attempt to tap the 'absolute knowledge' (i.e., synchronicity). Some of them are triadic, and these seem more explicitly intended to put the inner man in order, whereas others can be turned, and these have the additional purpose of obtaining ESP knowledge or of producing

magical effects. Some of these cosmic models, such as the calendar of Guillaume de Digulleville, which describes in Psychology and Religion and Psychology and Alchemy, have a double structure of two circles. The same holds true for the mysterious modern vision of a world clock which Jung published in Psychology and Alchemy. Jung suggests that this world clock might represent the essence of the time-space union or rather its origin ... ." Page 44

"This complementary double aspect of number (quantity and quality) is in my opinion the thing which makes is possible for the world of quantity (matter) and of quality (psyche) to interlock with each other in a periodical manner (world clock!)." Page 57

http://www.jgsparks.net/guides/vF/Psyche &Matter.pdf

Image: From Herbert van Erkelens, Wolfgang Pauli und der Geist der Materie, p. 214. See also C.G. Jung, Psychology and Alchemy, pars. 307ff. and Psychology and Religion, "Psychology and Religion," pars. 112ff.

The Mandala (2013-07-29 06:28)

The mandala symbolizes, by its central point, the ultimate unity of all archetypes as well as the multiplicity of the phenomenal world, and is therefore the empirical equivalent of the metaphysical concept of a unus mundus.
The alchemical equivalent is the lapis and its synonyms, in particular the Microcosm. Carl Jung; Mysterium Coniunctionis; Page 463; Para 661.

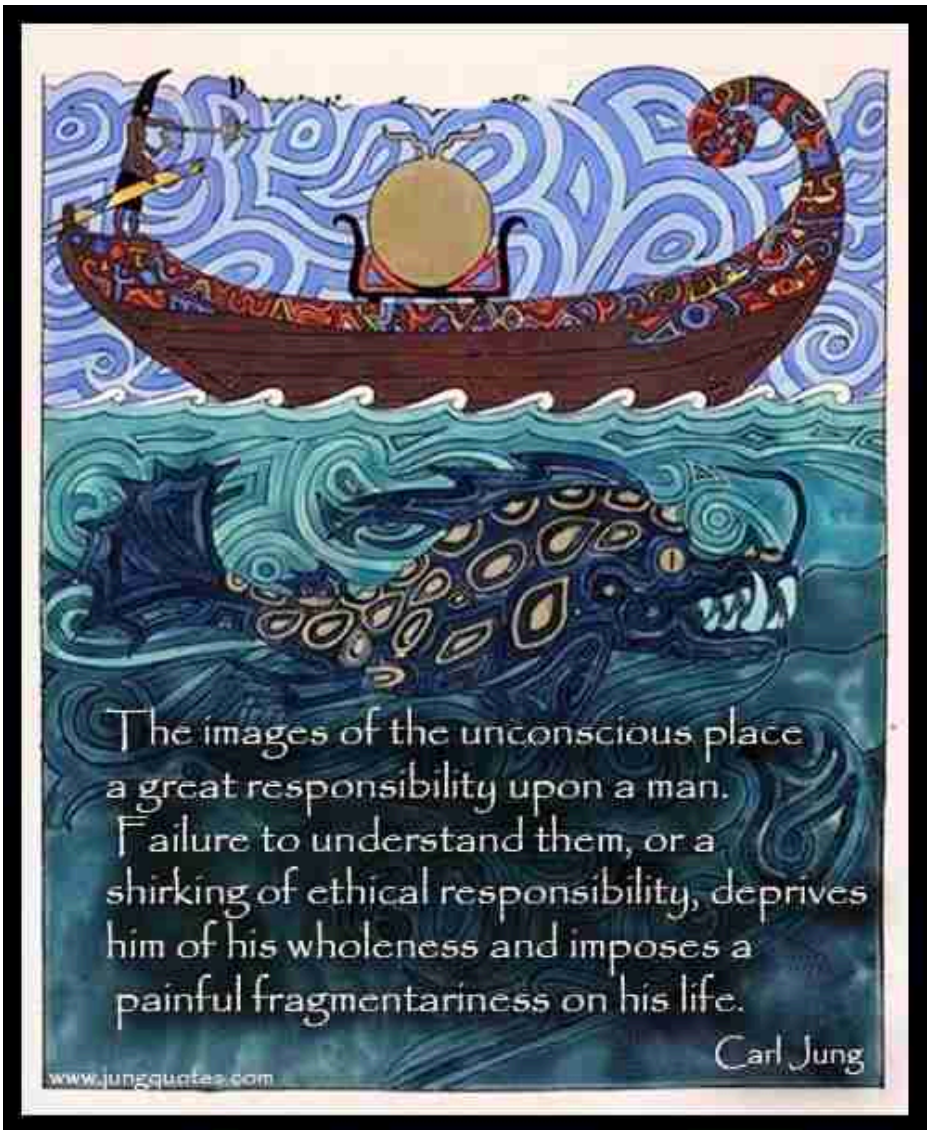
Gerhard Dorn Quotations **(2013-07-29 06:31)**

Gerhard Dorn:
But no man can know himself unless he know what and not who he is, on whom he depends on whose he is (for by the law of truth no one belongs to himself), and to what end he was made. With this knowledge piety begins, which is concerned with two things, namely, with the Creator and the creature that is made like unto him. For it is impossible for the creature to know himself of himself, unless he first know his creator... No one can better know the Creator, than the workman is known by his work. Gerhard Dorn as quoted in Mysterium Coniunctionis; Pages 270-272; Para 362.
The sun is invisible in men, but visible in the world, yet both are of one and the same sun. Gerhard Dorn; Theatrum Chemicum Volume 1 Spec. phil.
This castle of inner truth will destroy many people; it is a cheap thing, mostly despised and even hated. But one should not hate it, but rather love it; it is the greatest treasure, it is loving to everybody and hostile to everybody. You can find it everywhere and practically nobody has ever found it. Change yourself, the heavenly wisdom says, from dead philosophical stones into living philosophical stones, because I am the true medicine and I change everything which cannot exist into something eternal. Why are you possessed by madness? Through yourself but not from you, is everything which you need and which you wrongly seek outside.
There shines in us, though dimly in darkness, the life and the light of man, a light which does not come from us, which however is in us, and we must therefore find it within us. It belongs to Him who has put it into us; we can find it in Him, in His light. Therefore the truth is not to be looked for in us, but in the image of God which dwells within us,

that is the one thing which has no second other thing. It is the Being and is in itself the whole of existence. Gerhard Dorn; An extract from Dorn's 'Philosophia speculativa'.
The Star in Man: C.G. Jung and Marie Louise von Franz on the Alchemical Philosophy of Gerhard Dorn: http://www.academia.edu/1611193/ _The _Star _in _Man _C. _G. _Jung _and _Marie-Louise _von _Franz _on _the _Alchemical _Philosophy _of _Gerard _Dorn _

3.8 August

Insight into psychic images **(2013-08-03 05:29)**



It is equally a grave mistake to think that it is enough to gain some understanding of the images and that knowledge can here make a halt. Insight into them must be converted into an ethical obligation. Not to do so is to fall prey to the power principle, and this produces dangerous effects which are destructive not only to others but even to the knower. The images of the unconscious place a great responsibility upon a man. Failure to understand them, or a shirking

of ethical responsibility, deprives him of his wholeness and imposes a painful fragmentariness on his life. Carl Jung, Memories, Dreams and Reflections; Page 193

Analytical Psychology, Gnosticism, Alchemy and History (2013-08-03 05:33)

Analytical psychology is fundamentally a natural science, but it is subject far more than any other science to the personal bias of the observer. The psychologist must depend therefore in the highest degree upon historical and

literary parallels if he wishes to exclude at least the crudest errors in judgment. Between 1918 and 1926 I had seriously studied the Gnostic writers, for they too had been confronted with the primal world of the unconscious and had dealt with its contents, with images that were obviously contaminated with the world of instinct. Just how they understood these images remains difficult to say, in view of the paucity of the accounts which, moreover, mostly stem from their opponents, the Church Fathers.

It seems to me highly unlikely that they had a psychological conception of them. But the Gnostics were too remote for me to

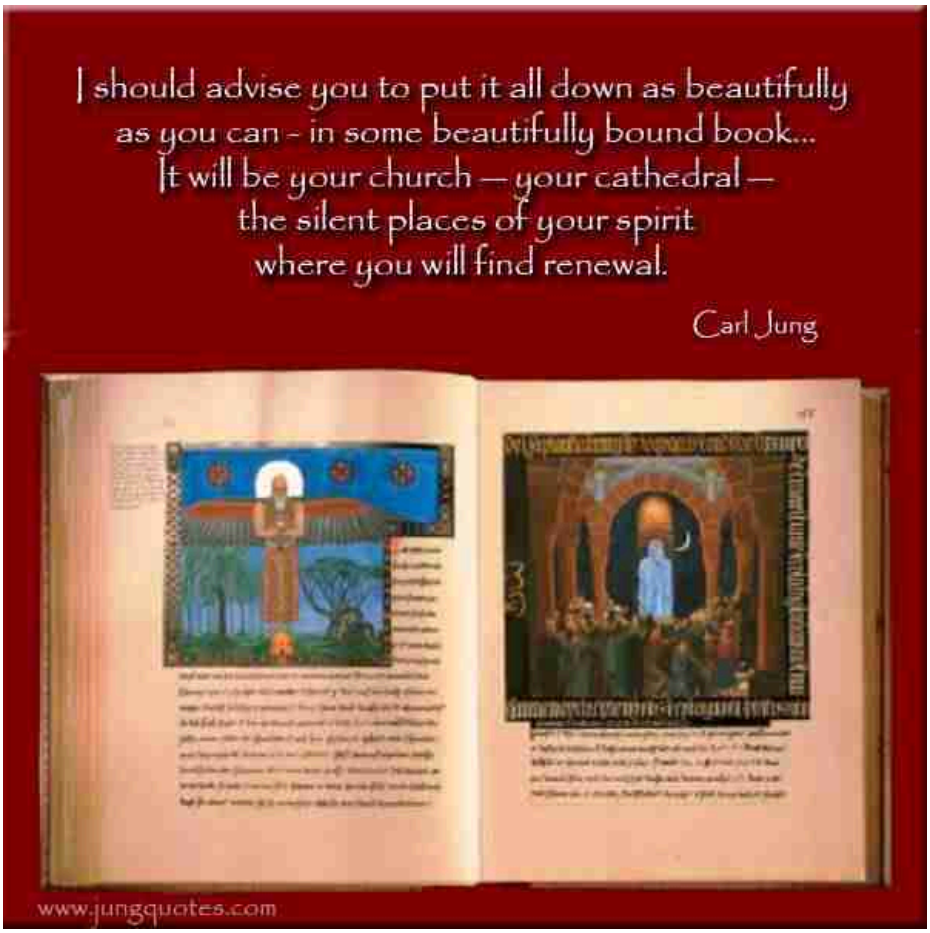
establish any link with them in regard to the questions that were confronting me. As far as I could see, the tradition that might have connected Gnosis with the present seemed to have been severed, and for a long time it proved impossible to find any bridge that led from Gnosticism or Neo-Platonism to the contemporary world.

But when I began to understand alchemy I realized that it represented the historical link with Gnosticism, and that a continuity therefore existed between past and present. Grounded in the natural philosophy of the Middle Ages, alchemy formed the bridge on the one hand into the past, to Gnosticism, and on the other into the future, to the modern psychology of the unconscious. Carl Jung; Memories, Dreams and Reflections

”The ten pillars of the ”bridge of the spirit which spans the morass of human history” ˜Carl Jung (2013-08-03 05:37)

”The ten pillars of the ”bridge of the spirit which spans the morass of human history”:
Gilgamesh Epic
The I Ching
The Upanishads
The Tao-te-Ching,
Heraclitus
The Gospel of Saint John
The Letter of Saint Paul
Meister Eckhart
Dante
Goethe’s Faust
Carl Jung; Letters Volume 1; Page 89

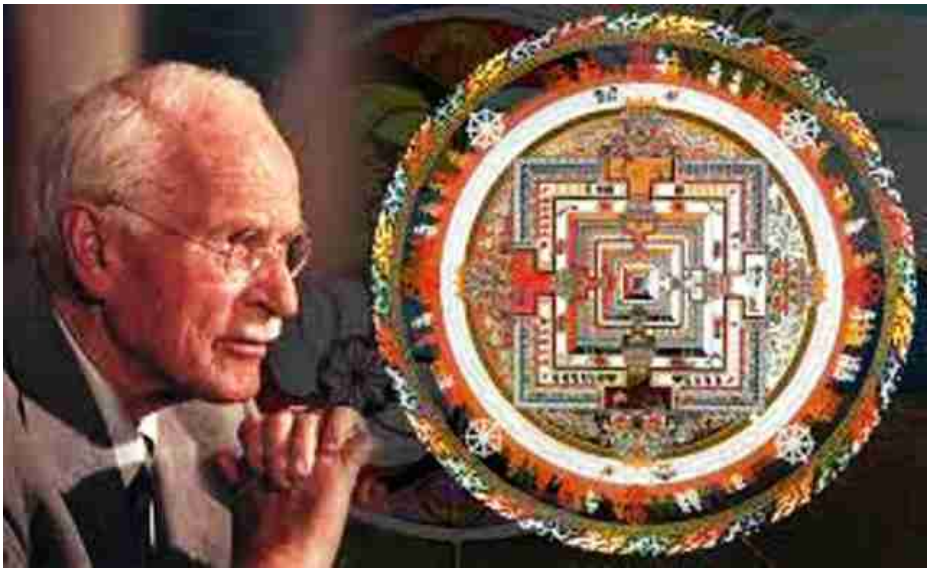
Carl Jung' on Symbolic Expression **(2013-08-03 05:41)**



Jung went so far as to suggest that his patients prepare their own Red Books. Morgan recalled him saying:
I should advise you to put it all down as beautifully as you can-in some beautifully bound book. It will seem as if you were making the visions banal-but then' you need to do that-then you are freed from the power of them. If you do that with these eyes for instance they will cease to draw you. You should never try to make the visions come again. Think of it in your imagination and try to paint it. Then when these things are in some precious book you can go to the book & turn over the pages & for you it will be your church-your cathedral-the silent places of your spirit where you will find renewal. If anyone tells you that it is morbid or neurotic and you listen to them-then you will lose your soul-for in that book is your soul. Red Book; Page 216.
In a letter to J. A. Gilbert in 1929, he commented on his procedure:
I found sometimes, that it is of great help in handling such a case, to encourage them, to express their peculiar contents either in the form of writing or of drawing and painting. There are so many incomprehensible intuitions in such cases,

phantasy fragments that rise from the unconscious, for which there is almost no suitable language. I let my patients find their own symbolic expressions, their ”mythology” Red Book; Page 216
1959
I worked on this book for 16 years. My acquaintance with alchemy in 1930 tool(me away from it. The beginning of the end came in 1928, when Wilhelm sent me the text of the ”Golden Flower,” an alchemical treatise.
There the contents of this bool(,found their way into actuality and I could no longer continue working on it. To the. superficial observer, it will appear like madness. It would also have developed into one, had I not been able to absorb the overpowering force of the original experiences. With the help of alchemy, I could finally arrange them into a whole. I always knew that these experiences contained something precious, and therefore I knew of nothing better than to write them down in a ”precious,” that is to say, costly book and to paint the images that emerged through reliving it all-as well as I could. I knew how frightfully inadequate this undertaking was, but despite much work and many distractions I remained true to it, even if another possibility never … Carl Jung, Red Book, Epilogue.

Jung On the Archetype of the Self **(2013-08-03 06:00)**



Jung On the Archetype of the Self
The Self is not a philosophical idea, since it does not predicate its own existence, i.e., does not hypostatize itself. From the intellectual point of view, it is only a working hypothesis. Its empirical symbols, on the other hand, very often possess a distinct numinosity, i.e., an a priori emotional value, as in the case of the mandala, ”Deus est circulus . . . ,” the Pythagorean tetraktys, the quaternity, etc. It thus proves to be an archetypal idea . . . , which differs from other ideas of the kind in that it occupies a central position befitting the significance of its contents and its numinosity (CW 6 [Psychological Types], par. 789 - 791).
It is of the greatest importance that the ego should be anchored in the world of consciousness and that consciousness should be reinforced by a very precise adaptation. For this, certain virtues like attention, consciousness, patience, etc., are of the greatest value on the moral side, just as accurate observation of the symptomatology of the unconscious and objective self-criticism are valuable on the intellectual side (CW 9/2, par. 46).

Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful (CW 9/2, par. 50).

Although ”wholeness” seems at first sight to be nothing but an abstract idea . . . , it is nevertheless empirical insofar as it is anticipated by the psyche in the form of spontaneous or autonomous symbols. These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them, but are widely disseminated in the historical records of many peoples and many epochs. Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology. What at first looks like an abstract idea stands in reality for something that exists and can be experienced, that demonstrates its a priori presence spontaneously. Wholeness is thus an objective factor that confronts the subject independently of him, like the anima or animus; and just as the latter have a higher position in the hierarchy than the shadow, so wholeness lays claim to a position and a value superior to those of the syzygy [anima and animus]. The syzygy seems to represent at least a substantial portion of it, if not actually two halves of the totality formed by the royal brother-sister pair, and hence the tension of opposites from which the divine child is born as the symbol of unity.

Unity and totality stand at the highest point on a scale of objective values because their symbols can no longer be distinguished from the imago Dei. Hence, all statements about the God image apply also to the empirical symbols of totality. Experience shows that individual mandalas are symbols of order and that they occur in patients principally during times of psychic disorientation or reorientation. As magic circles they bind and subdue the lawless powers belonging to the world of darkness and depict or create an order that transforms the chaos into a cosmos. The mandala first comes into the conscious mind as an unimpressive point or dot, and a great deal of hard and painstaking work as well as the integration of many projections are generally required before the full range of the symbol can be anything like completely understood. If this insight were purely intellectual, it could be achieved without much difficulty, for the world-wide pronouncements about the God within us and above us, about Christ and the corpus mysticum, the personal and suprapersonal atman, etc., are all formulations that can easily be mastered by the philosophic intellect. This is the common source of the illusion that one is then in possession of the thing itself. But actually one has acquired nothing more than its name (CW 9/2, par. 59 60).

The shadow, the syzygy, and the Self are psychic factors of which an adequate picture can be formed only on the basis of a fairly thorough experi-ence of them. Just as these concepts arose out of an experience of reality, so they can be elucidated only by further experience (CW 9/2, par. 63).

Outside the narrower field of professional psychology, these figures meet with understanding from all who have any knowledge of comparative mythology. They have no difficulty in recognizing the shadow as the adverse representative of the dark chthonic world, a figure whose characteristics are universal. The syzygy is immediately comprehensible as the psychic prototype of all divine couples. Finally, the self, on account of its empirical peculiarities, proves to be the eidos behind the supreme ideas of unity and totality that are inherent in all monotheistic and monistic systems.

I regard these parallels to be important because it is possible, through them, to relate so-called metaphysical concepts, which have lost their root connection with natural experience, to living, universal, psychic processes, so that they can recover their true and original meaning. In this way the connection is reestablished between the ego and the projected contents now formulated as ”metaphysical” ideas. Unfortunately . . . the fact that metaphysical ideas exist and are believed in does nothing to prove the actual existence of their content or of the object they refer to, although the coincidence of idea and reality in the form of a special psychic state, a state of grace, should not be deemed impossible, even if the subject cannot bring it about by an act of will. Once metaphysical ideas have lost their capacity to recall and evoke the original experience, they have not only become useless but prove to be actual impediments on the road to wider development. One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become, the more obstinately people cling to them. This is unfortunately the fate of metaphysical ideas.

Today it is a real problem what on earth such ideas can mean. The world - insofar as it has not completely turned its back on tradition - has long ago stopped wanting to hear a ”message”; it would rather be told what the message means. The words that resound from the pulpit are incomprehensible and cry for an explanation. How has the death of Christ brought us redemption when no one feels redeemed? In what way is Jesus a God-man and what is such a being? What is the Trinity about, and the parthenogenesis, the eating of the body and the drinking of the blood, and all the rest of it? What connection can there be between the world of such concepts and the everyday world

whose material reality is the concern of natural science on the widest possible scale? For at least sixteen hours out of every twenty-four, we live exclusively in this every-day world, and the remaining eight we spend preferably in an unconscious condition. Where and when does anything take place to remind us even remotely of phenomena like angels, miraculous feedings, beatitudes, the resurrection of the dead, etc.? It was therefore something of a discovery to find that during the unconscious state of sleep intervals occur, called ”dreams,” which occasionally contain scenes having a not-inconsiderable resemblance to the motifs of mythology. For myths are miracle tales and treat of all those things that, very often, are also objects of belief.

In the every-day world of consciousness, such things hardly exist; that is to say, until 1933 only lunatics would have been found in possession of living fragments of mythology. After this date, the world of heroes and monsters spread like a devastating fire over whole nations, proving that the strange world of myth had suffered no loss of vitality during the centuries of reason and enlightenment. If metaphysical ideas no longer have such a fascinating effect as before, this is certainly not due to any lack of primativity in the European psyche, but simply and solely to the fact that the erstwhile symbols no longer express what is now welling up from the unconscious as the end result of the development of Christian consciousness through the centuries. This end result is a true antimimon pneuma, a false spirit of arrogance, hysteria, woolly mindedness, criminal amorality, and doctrinaire fanaticism, a purveyor of shoddy spiritual goods, spurious art, philosophical stutterings, and Utopian humbug, fit only to be fed wholesale to the mass [humans] of today. That is what the post-Christian spirit looks like (CW 9/2, par. 64 - 67).

-Carl Jung, ”The Self,” in Aion: Researches into the Phenomenology of the Self

Since knowledge of the world dwells in the adept’s own bosom, [one] should draw such knowledge out of [one’s] knowledge of [one’s]self, for the Self [one] must seek to know is part of that nature which was bodied forth by God’s original oneness with the world. It is manifestly not a knowledge of the nature of the ego, though this is far more convenient and is fondly confused with self-knowledge. For this reason, anyone who seriously tries to know [one]self as an object is accused of selfishness and eccentricity. But such knowledge has nothing to do with the ego’s subjec-tive knowledge of itself. That is a dog chasing it’s own tail. The other, on the contrary, is a difficult and morally exacting study of which so-called psychology knows nothing and the educated public very little. The alchemist, however, had at the very least an indirect inkling of it: he knew definitely that as part of the whole he had an image of the whole in himself. . . . This interior microcosm was the unwitting object of alchemical research. Today we would call it the collective unconscious, and we would describe it as objective because it is identical in all individuals and is therefore one. But out of this universal One, there is produced in every individual a subjective conscious, i.e., the ego (CW 9/2, par. 251).

This subjective knowledge of the self [is what is meant by]: ”No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is (or to whom or what he belongs) and for what end he was made.” This distinction . . . is crucial. . . . Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated. . . . ”What” refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally ”dependent on” or ”belongs to” it, and on the other hand is directed toward it as to a goal (CW 9/2, par. 252).

We know only a small part of our psyches. The causal factors determining [one’s] psychic existence reside largely in the unconscious processes outside consciousness , and in the same way there are final factors at work in [one] that likewise originate in the unconscious. . . . Causes and ends thus transcend consciousness to a degree that ought not to be underestimated, and this implies that their nature and action are unalterable and irreversible [to the degree that] they have not become objects of consciousness. They can only be corrected through conscious insight and moral determination, which is why self-knowledge, being so necessary, is feared so much (CW 9/2, par. 253).

The final factors at work in us are nothing other than those talents which ”a certain nobleman” entrusted to his ”servants,” that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. . . . Only ruthless self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly (CW 9/2, par. 255).

We find the crucial importance of self-knowledge [for the sake of the transformation process] expressed most clearly [by the alchemist Dorn]. . . . The transformation is brought about by the conjunctio, which forms the essence of the

work (CW 9/2, par. 256).

Since the [philosopher's] stone is a matter of "knowledge" or science, it springs from man. But it is outside him, in his surroundings, among his "equals," i.e., those of like mind. This description fits the paradoxical situation of the self, as its symbolism shows. It is the smallest of the small, easily overlooked and pushed aside. Indeed, it is in need of help and must be perceived, protected, and as it were built up by the conscious mind, just as if it did not exist at all and were called into being only through [our] care and devotion. As against this, we know from experience that it had long been there and is older than the ego and that it is actually the secret spiritus rector of out fate. The self does not become conscious by itself, but has always been taught, if at all, through a tradition of knowing . . . . Since it stands for the essence of individuation, it is impossible without a relationship to one's environment, it is found among those of like mind with whom individual relations can be established. The self, moreover, is an archetype that invariably expresses a situation within which the ego is contained. Therefore, like every archetype, the self cannot be localized in an individual ego-consciousness but acts like a circumambient atmosphere to which no definite limits can be set, either in space or in time. (Hence the synchronistic phenomena so often associated with activated archetypes.) (CW 9/2, par. 257.)

[From a comment on an alchemical tract, we learn] that the stone is implanted in [us] by God, that the laborant is its prima materia, that the extraction corresponds to the so-called divisio or separatio of the alchemical procedure, and that through [our] knowledge of the stone [we] remain inseparably bound to the self. The procedure here described could easily be understood as the realization of an unconscious content. . . . [W]ithout the existence of conscious concepts, apperception is . . . impossible (CW 9/2, par. 259).

The old master saw the alchemical opus as a kind of apocatastasis, the restoring of an initial state in an "eschatological" one ("the end looks like a beginning, and contrariwise"). This is exactly what happens in the individuation process, whether it takes the form of a Christian transformation ("Except ye become as little children"), or a satori experience in Zen ("Show me your original face"), or a psychological process of development in which the original propensity to wholeness becomes a conscious happening (CW 9/2, par. 260).

For the alchemist it was clear that the "centre," or what we would call the self, does not lie in the ego but is outside it, "in us" yet not "in our mind," being located rather in that which we unconsciously are, . . . which we still have to recognize. Today we would call it the unconscious, and we distinguish between a personal unconscious, which enables us to recognize the shadow, and an impersonal unconscious, which enables us to recognize the archetypal symbol of the self (CW 9/2, par. 261).

The union of opposites in the stone is possible only when the adept has become One him/herself. The unity of the stone is the equivalent of individuation, by which [we are] made one; we would say that the stone is a projection of the unified self. This formulation is psychologically correct. It does not, however, take sufficient account of the fact that the stone is a transcendent unity. We must therefore emphasize that though the self can become a symbolic content of consciousness, it is, as a supraordinate totality, necessarily transcendent as well (CW 9/2, par. 264).

-Carl Jung, "The Alchemical Interpretation of the Fish," in Aion: Researches into the Phenomenology of the Self

The symbols of the self arise in the depths of the body, and they express its materiality every bit as much as the perceiving consciousness. The symbol is thus a living body (from "The Psychology of the Child Archetype" in CW 9/1, par 291).

[The alchemist Gerhard] Dorn . . . says, "In the body of man there is hidden a certain substance of heavenly nature known to very few" (from "Psychology and Religion" in CW 11, page 93, note 47).

The old natural philosophers . . . said that the miraculous substance, whose essential nature they symbolized by a circle divided into four parts, was man himself (from "Psychology and Religion" in CW 11, par. 153). One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala (from "Psychology and Religion" in CW 11, par. 157).

The spiritual man says to the worldly man, "Are you capable of knowing your soul in a complete manner? If you knew it, as is fitting, and if you knew what makes it better, you would be able to recognize that the names the philosophers formerly gave it are not its true names. . . . O dubious names that resemble the true names, what errors and agonies you have provoked among men!" The names refer in turn to the philosopher's stone. . . . (from "Psychology and Religion" in CW 11, par. 153).

[From an early treatise]: "Thus it [the stone] comes from man, and you are its mineral (raw material); in you it is found

and from you it is extracted . . . and it remains inseparably in you"(from "Psychology and Religion" in CW 11, par. 153).

And Gerhard Dorn cries out, "Transform yourselves into living philosophical stones!" There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, . . . this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection. . . . It is clear that these ideas can have nothing to do with the empirical ego, but are concerned with a "divine nature" quite distinct from it, and hence, psychologically speaking, with a consciousness-transcending content issuing from the realm of the unconscious (from "Psychology and Religion" in CW 11, par. 154).

The self is defined psychologically as the psychic totality of the individual. Anything that a [person] postulates as being a greater totality than [oneself] can become a symbol of the self. For this reason the symbol of the self is not always as total as the definition would require (from "A Psychological Approach to the Trinity" in CW 11, par. 232).

The goal of psychological, as of biological, development is self-realization or individuation. But since [we] know [our self] only as an ego, and the self, as a totality, is indescribable and indistinguishable from a God-image, self-realization . . . amounts to God's incarnation. . . . And because individuation is an heroic and often tragic task, the most difficult of all, it involves suffering, a passion of the ego: the ordinary empirical [person] we once were is burdened with the fate of losing one's self in a greater dimension and being robbed of [our] fancied freedom of will. [We] suffer, so to speak, by the violence done to [us] by the self. . . . The human and the divine suffering set up a relationship of complementarity with compensating effects. Through the Christ-symbol, , [we] can get to know the real meaning of [our] suffering, [and we are then] on [our] way toward realizing [our] wholeness. As the result of the integration of conscious and unconscious, [one's] ego enters the "divine" realm, where it participates in "God's suffering." The cause of the suffering is in both cases the same, namely "incarnation," which on the human level appears as "individuation." The divine hero born of [wo]man is already threatened with murder; he has nowhere to lay his head, and his death is a gruesome tragedy. The self is no mere concept or logical postulate; it is a psychic reality, only part of it conscious, while, for the rest, it embraces the life of the unconscious and is therefore inconceivable except in the form of symbols. The drama of the archetypal life of Christ describes in symbolic images the events in the conscious life - of a man who has been transformed by his higher destiny (from "A Psychological Approach to the Trinity" in CW 11, par. 233).

The symbols aiming at wholeness . . . are the remedy with whose help [illness] can be repaired by restoring to the conscious mind a spirit and an attitude which from time immemorial have been felt as solving and healing in their effects. They are "représentations collectives" [collective images] that facilitate the much needed union of conscious and unconscious. This union cannot be accomplished either intellectually or in a purely practical sense because in the former case the instincts rebel and in the latter case reason and morality. . . . [T]he conflict can only be resolved through the symbol. . . . The synthesis of conscious and unconscious can only be implemented by a conscious confrontation with the latter, and this is not possible unless one understands what the unconscious is saying. During this process we come upon the symbols . . . , and in coming to terms with them we reestablish the lost connection with ideas and feelings that make a synthesis of the personality possible (from "A Psychological Approach to the Trinity" in CW 11, par. 285).

The term "self" seems a suitable one for the unconscious substrate whose actual exponent in consciousness is the ego. The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors that radiate outward from the self surround the ego on all sides and are therefore supraordinate to it. The self, like the unconscious, as an a priori existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego. It is not I who create myself; rather, I happen to myself (from "Transformation Symbolism in the Mass" in CW 11, par. 391).

So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine (from "Transformation Symbolism in the Mass" in CW 11, par. 396).

Every sacrifice is . . . to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the sig-

nificance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it . The self is the sacrificer, and I am the sacrificed gift, the human sacrifice (from "Transformation Symbolism in the Mass" in CW 11, par. 397).

[S]ince the relation of the ego to the self is like that of the son to the father, we can say that when the self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself. We know, more or less, what this act means to us, but what it means to the self is not so clear. As the self can only be comprehended by us in particular acts, but remains concealed from us as a whole because it is more comprehensive than we are, all we can do is draw conclusions from the little of the self that we can experience. We have seen that a sacrifice only takes place when we feel the self actually carrying it out in ourselves. We may also venture to surmise that insofar as the self stands to us in the relation of father to son, the self in some sort feels our sacrifice as a sacrifice of itself. From that sacrifice we gain ourselves - our "self" - for we have only what we give. But what does the self gain? We see it entering into manifestation, freeing itself from unconscious projection, and as it grips us, entering into our lives and so passing from unconsciousness into consciousness, from potentiality into actuality. What it is in the diffuse unconscious state we do not know; we only know that in becoming our self it has become [hu]man (from "Transformation Symbolism in the Mass" in CW 11, par. 398).

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass (from "Transformation Symbolism in the Mass" in CW 11, par. 399).

[T]he integration or humanization of the self is initiated from the conscious side by our making ourselves aware of our selfish aims; we examine our motives and try to form as complete and objective a picture as possible of our own nature. It is an act of self-recollection, a gathering together of what is scattered, of all the things in us that have never been properly related, and a coming to terms with oneself with a view to achieving full consciousness. (Unconscious self-sacrifice is merely an accident, not a moral act.) Self-recollection, however, is about the hardest and most repellent thing there is for [us], who are predominantly unconscious. Human nature has an invincible dread of becoming more conscious of itself. What nevertheless drives us to it is the self, which demands sacrifice by sacrificing itself to us. Conscious realization or the bringing together of the scattered parts is in one sense an act of the ego's will, but in another sense it is a spontaneous manifestation of the self, which was always there [insofar as it is the self that actuates the ego's self-recollection (note 19)]. Individuation appears, on the one hand, as the synthesis of a new unity that previously consisted of scattered particles, and on the other hand, as a revelation of something that existed before the ego and is in fact its father or creator and also its totality. Up to a point, we create the self by making ourselves conscious of our unconscious contents, and to that extent it is our son. This is why the alchemists called their incorruptible substance - which means precisely the self - the filius philosophorum. [son of the philosophers] But we are forced to make this effort by the unconscious presence of the self, which is all the time urging us to overcome our unconsciousness. From that point of view, the self is the father. This accounts for certain . . . psychological connections [that] are seen most clearly in the ancient conceptions of the Original Man, the protanthropos, and the "Son of Man." As the Logos, he is the world-creating principle. This corresponds with the relation of the self to consciousness, without which no world could be perceived at all. The logos is the real principium individuationis [principle of individuation] because everything proceeds from it and because everything that is, from crystal to [hu]man, exists only in individual form. In the infinite variety and differentiation of the phenomenal world is expressed the essence of the auctor rerum [author of things]. As a correspondence, we have on the one hand, the indefiniteness and unlimited extent of the unconscious self (despite its individuality and uniqueness), its creative relation to individual consciousness, and on the other hand, the individual human being as a mode of its manifestation. Ancient philosophy paralleled this idea with the legend of the dismembered Dionysus, who as creator, is the . . . undivided . . . and as the creature, [he is] the . . . divided. Dionysus is distributed throughout the whole of nature, and just as Zeus once devoured the throbbing heart of the god, so his worshippers tore wild animals to pieces in order to reintegrate his dismembered spirit. . . . The psychological equivalent of this is the integration of the self through conscious assimilation of the

split-off contents. Self-recollection is a gathering together of the self (from ”Transformation Symbolism in the Mass” in CW 11, par. 400).

Self-reflection, or - what comes to the same thing - the urge to individuation, gathers together what is scattered and multifarious and exalts it to the original of the One, the Primordial Man. In this way our existence as separate beings, our former ego nature, is abolished, the circle of consciousness is widened, and because the paradoxes have been made conscious, the sources of conflict are dried up (from ”Transformation Symbolism in the Mass” in CW 11, par. 401).

The figure of the divine sacrificer corresponds, feature for feature, to the empirical modes of manifestation of the archetype that lies at the root of almost all known conceptions of God. This archetype is not merely a static image, but dynamic, full of movement. It is always a drama, whether in heaven, on earth, or in hell (from ”Transformation Symbolism in the Mass” in CW 11, par. 402).

The words, ”I will be united” must be understood . . . as meaning that subjective consciousness is united with an objective center, thus producing the unity of God and [hu]man represented by Christ. The self is brought into actuality through the concentration of the many upon the center, and the self wants this concentration. It is the subject and the object of the process. Therefore it is a ”lamp” to those who ”perceive” it. Its light is invisible if it is not perceived; it might just as well not exist. It is as dependent on being perceived as the act of perception is on light. . . . And just as a ”door” opens to one who ”knocks” on it, or a ”way” opens out to the wayfarer who seeks it, so when you relate to your own (transcendental) center, you initiate a process of conscious development that leads to oneness and wholeness. You no longer see yourself as an isolated point on the periphery, but as the One in the center. Only subjective consciousness is isolated; when it relates to its center it is integrated into wholeness. Whoever joins in the dance sees him[her]self in the reflecting center, and his [or her] suffering is the suffering which the One who stands in the center ”wills to suffer” (from ”Transformation Symbolism in the Mass” in CW 11, par. 427).

As a totality, the self is by definition always a complexio oppositorum [union of opposites], and the more consciousness insists on its own luminous nature and lays claim to moral authority, the more the self will appear as something dark and menacing. (from ”Answer to Job” in CW 11, par. 716).

Insofar as this process [of individuation], as a rule, runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found (from ”Answer to Job” in CW 11, par. 755).

The difference between the ”natural” individuation process, which runs its course unconsciously, and the one that is consciously realized is tremendous. In the first case, consciousness nowhere intervenes; the end remains as dark as the beginning. In the second case, so much darkness comes to light that the personality is permeated with light and consciousness necessarily gains in scope and insight. The encounter between conscious and unconscious has to ensure that the light that shines in the darkness is not only comprehended by the darkness, but comprehends it (from ”Answer to Job” in CW 11, par. 756).

[T]here is in the unconscious an archetype of wholeness that manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will, to relate other archetypes to this center. . . . Consequently, it does not seem improbable that the archetype of wholeness occupies, as such, a central position, which approximates it to the God-image. . . . Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely, the archetype of the self. It is this archetype from which we can no longer distinguish the God-image empirically. We can arbitrarily postulate a difference between these two entities, but that does not help us at all. On the contrary, it only helps us to separate man from God, and prevents God from becoming [hu]man. Faith is certainly right when it impresses on [our] mind and heart how infinitely far away and inaccessible God is; but it also teaches [God’s] nearness, [God’s] immediate presence, and it is just this nearness that has to be empirically real if it is not to lose all significance. Only that which acts upon me do I recognize as real and actual. But that which has no effect upon me might as well not exist. The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which independently of the conscious mind, rise up from the depths of our psychic nature (from ”Answer to Job” in CW 11)

http://www.jung.org/Jung %20On %20Archetype %20of %20Self %20article.html

innerQuest Book Reviewer (2013-08-05 00:06:45)

An supervisor, who was an analyst, once indicated to me that in his opinion human conduct was 99.99 % governed by unconscious forces.

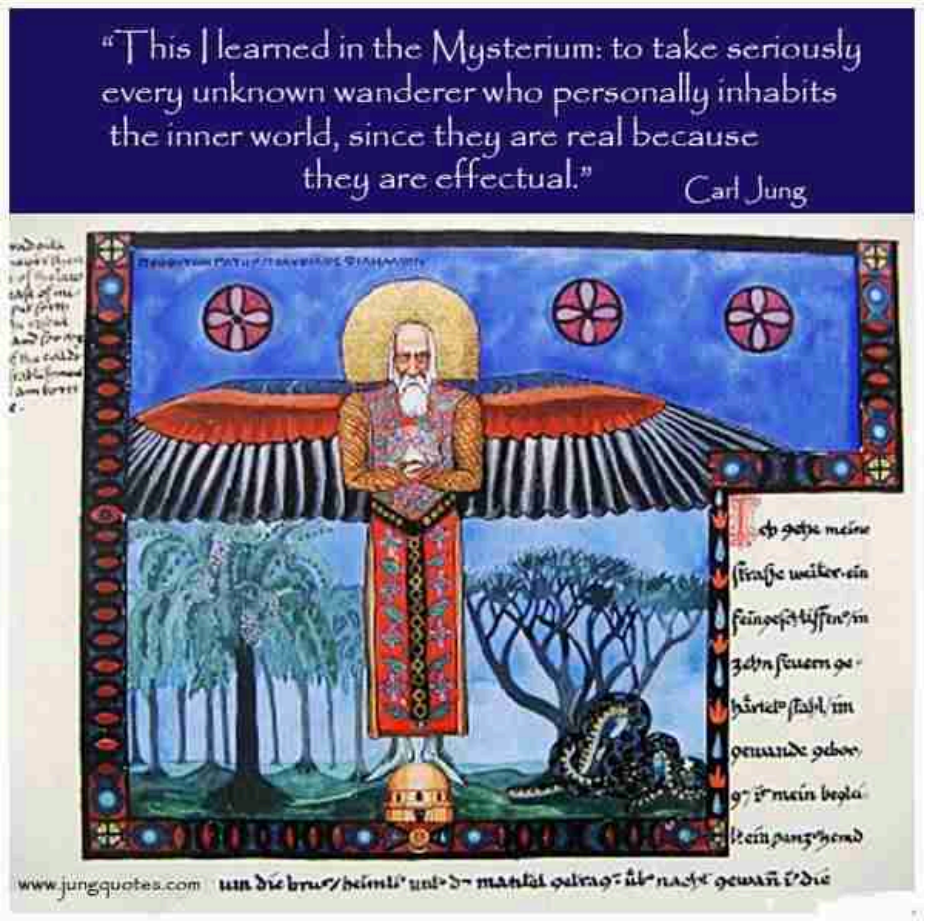
I asked him how much unconscious material could be made conscious in his estimation of a person underwent a thorough and ”complete” analysis, including analysis of the positive transference? (He had been a training & supervising analyst at the William Allison White Institute)

He replied that perhaps a person might bring 1-2 % to consciousness.

I bemoaned the fact that this involved an awfully investment of time and money just to unearth 1-2 %.

He replied, ”Ah, but that makes all the difference.” Thank you for your lengthy blog.

I earnestly confronted my devil.... **(2013-08-03 06:05)**



I earnestly confronted my devil and behaved with him as with a real person. This I learned in the Mysterium: to

take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual. It does not help that we say in the spirit of this time: there is no devil. There was one with me. This took place in me. I did with him what I could. I could speak with him. A religious conversation is inevitable with the devil, since he demands it, if one does not want to surrender to him unconditionally. Because religion is precisely what the devil and I cannot agree about. I must have it out with him, as I cannot expect that he as an independent personality would accept my standpoint without further ado.

I would be fleeing if I did not try to come to an understanding with him. If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness. He is your devil after all. The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it.

Taking the devil seriously does not mean going over to his side, or else one becomes the devil. Rather it means coming to an understanding. Thereby you accept your other standpoint. With that the devil fundamentally loses ground, and so do you. And that may be well and good.

Although the devil very much abhors religion for its particular solemnity and candor, it has become apparent, however, that it is precisely through religion that the devil can be brought to an understanding. What I said about dancing struck him because I spoke about something that belonged in his own domain. He fails to take seriously only what concerns others because that is the peculiarity of all devils.

In such a manner, I arrive at his seriousness, and with this we reach common / ground where understanding is possible. The devil is convinced that dancing is neither lust nor madness, but an expression of joy, which is something proper to neither one nor the other. In this I agree with the devil. Therefore he humanizes himself before my eyes. But I turn green like a tree in spring.

Yet that joy is the devil, or that the devil is joy, has got to worry you. I pondered this for over a week, and I fear that it has not been enough. You dispute the fact that your joy is your devil. But it seems as if there is always something devilish about joy. If your joy is no devil for you, then possibly it is for your neighbors, since joy is the most supreme flowering and greening of life.

This knocks you down, and you must grope for a new path, since the light in that joyful fire has completely gone out for you. Or your joy tears your neighbor away and throws him off course, since life is like a great fire that torches everything in its vicinity. But fire is the element of the devil. When I saw that the devil is joy, surely I would have wanted to make a pact with him. But you can make no pact with joy, because it immediately disappears.

Therefore you cannot capture the devil either. Yes, it belongs to his essence that he cannot be captured. He is stupid if he lets himself be caught, and you gain nothing from having yet one more stupid devil. The devil always seeks to saw off the branch on which you sit. That is useful and protects you from falling asleep and from the vices that go along with it. The devil is an evil element. But joy? If you run after it, you see that joy also has evil in it, since then you arrive at pleasure and from pleasure go straight to Hell, your own particular Hell, which turns out differently for everyone.

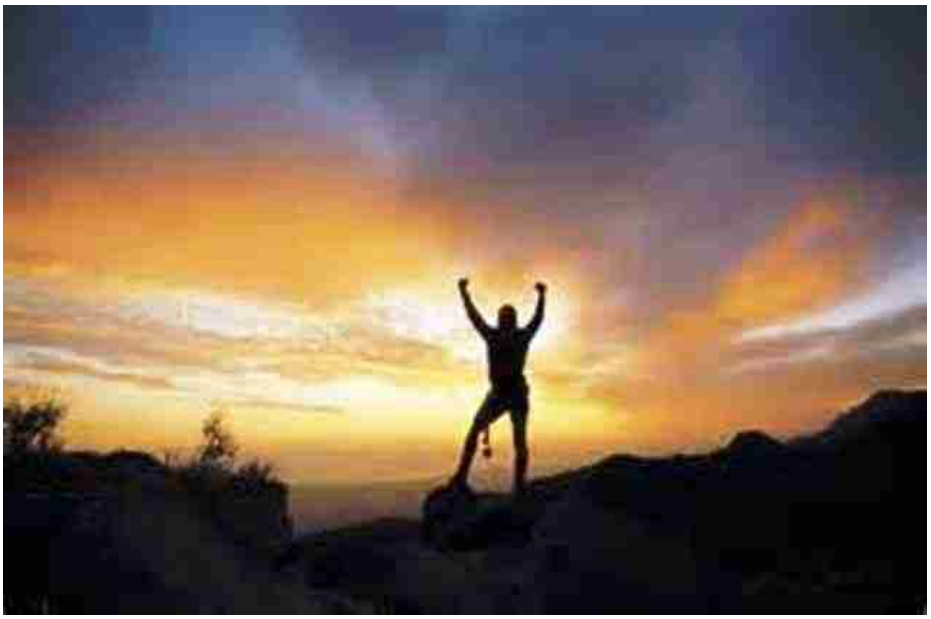
Through my coming to terms with the devil, he accepted some of my seriousness, and I accepted some of his joy. This gave me courage. But if the devil has gotten more earnest, one must brace oneself! It is always a risky thing to accept joy, but it leads us to life and its disappointment, from which the wholeness of our life becomes. Carl Jung; The Red Book; Pages 260-261. [Large Red Book Version Page Numbers]

The two great world-religions, Buddhism and Christianity.... **(2013-08-03 06:08)**

[Notably the passage below is the final paragraph in Dr. Jung's last great work "Mysterium Coniunctionis."]
That a psychological approach to these matters draws man more into the center of the picture as a measure of all

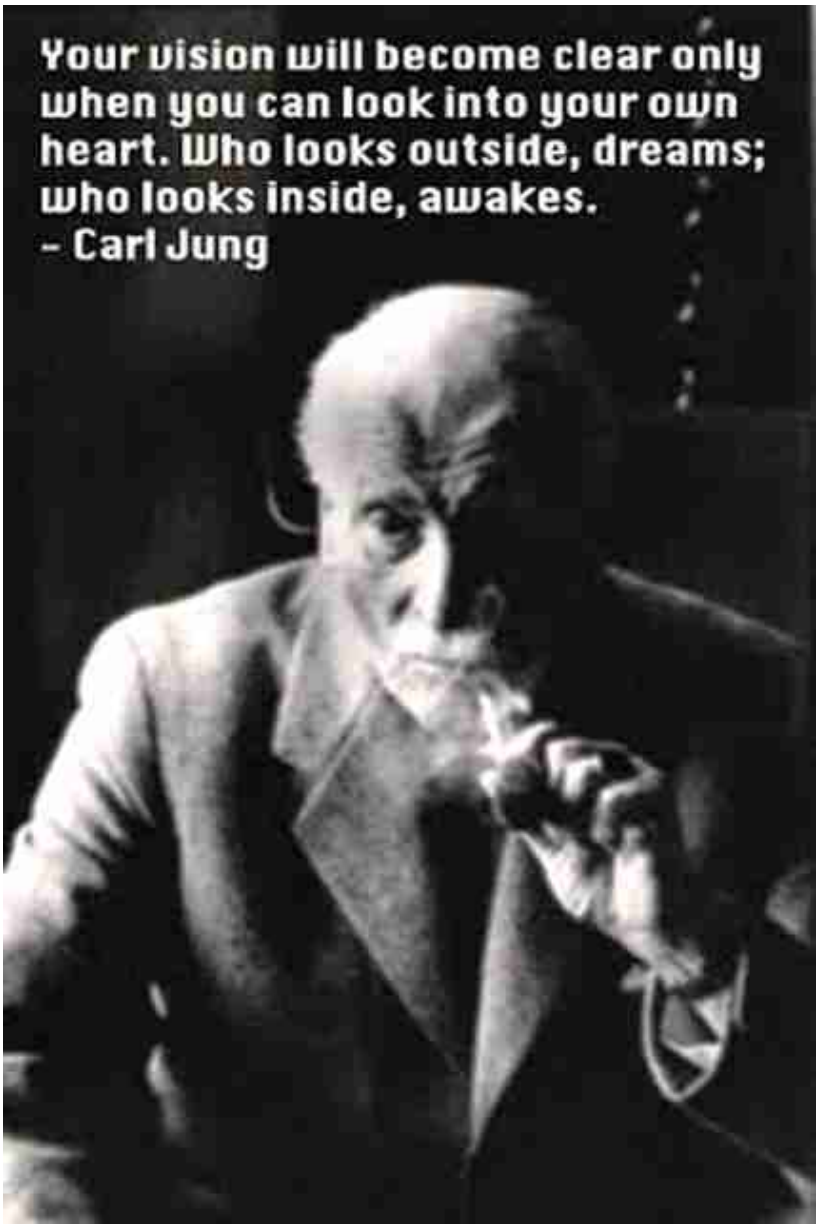
things cannot be denied. But this gives him a significance which is not without justification. The two great world-religions, Buddhism and Christianity, have each in its own way, accorded man a central place, and Christianity has stressed this tendency still further by the dogma that God became very man. No psychology in the world could vie with the dignity that God himself has accorded to him. Carl Jung; Mysterium Coniunctionis; Page 553; Para 789

The great events of history **(2013-08-10 04:48)**



The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual.
This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals .
In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

What I have to tell about the Hereafter... **(2013-08-10 04:53)**



What I have to tell about the hereafter, and about life after death, consists entirely of memories, of images in which I have lived and of thoughts which have buffeted me. These memories in a way also underlie my works; for the latter

are fundamentally nothing but attempts, ever renewed, to give an answer to the question of the interplay between the ”here” and the ”hereafter.” Yet I have never written expressly about a life after death; for then I would have had to document my ideas, and I have no way of doing that. Be that as it may, I would like to state my ideas now.

Even now I can do no more than tell stories ”mythologize.” Perhaps one has to be close to death to acquire the necessary freedom to talk about it. It is not that I wish we had a life after death. In fact, I would prefer not to foster such ideas. Still, I must state, to give reality its due, that, without my wishing and without my doing anything about it, thoughts of this nature move about within me. I can’t say whether these thoughts are true or false, but I do know they are there, and can be given utterance, if I do not repress them out of some prejudice. Prejudice cripples and injures the full phenomenon of psychic life. And I know too little about psychic life to feel that I can set it right out of superior knowledge.

Critical rationalism has apparently eliminated, along with so many other mythic conceptions, the idea of life after death. This could only have happened because nowadays most people identify themselves almost exclusively with their consciousness, and imagine that they are only what they know about themselves. Yet anyone with even a smattering of psychology can see how limited this knowledge is. Rationalism and doctrinairism are the disease of our time; they pretend to have all the answers. But a great deal will yet be discovered which our present limited view would have ruled out as impossible. Our concepts of space and time have only approximate validity, and there is therefore a wide field for minor and major deviations. In view of all this, I lend an attentive ear to the strange myths of the psyche, and take a careful look at the varied events that come my way, regardless of whether or not they fit in with my theoretical postulates.

Unfortunately, the mythic side of man is given short shrift nowadays. He can no longer create fables. As a result, a great deal escapes him; for it is important and salutary to speak also of incomprehensible things. Such talk is like the telling of a good ghost story, as we sit by the fireside and smoke a pipe. What the myths or stories about a life after death really mean, or what kind of reality lies behind them, we certainly do not know. We cannot tell whether they possess any validity beyond their indubitable value as anthropomorphic projections. Rather, we must hold clearly in mind that there is no possible way for us to attain certainty concerning things which pass our understanding.

We cannot visualize another world ruled by quite other laws, the reason being that we live in a specific world which has helped to shape our minds and establish our basic psychic conditions. We are strictly limited by our innate structure and therefore bound by our whole being and thinking to this world of ours. Mythic man, to be sure, demands a ”going beyond all that” but scientific man cannot permit this. To the intellect, all my mythologizing is futile speculation. To the emotions, however, it is a healing and valid activity; it gives existence a glamour which we would not like to do without. Nor is there any good reason why we should.

Parapsychology holds it to be a scientifically valid proof of an afterlife that the dead manifest themselves either as ghosts, or through a medium and communicate things which they alone could possibly know. But even though there do exist such well documented cases, the question remains whether the ghost or the voice is identical with the dead person or is a psychic projection, and whether the things said really derive from the deceased or from knowledge which may be present in the unconscious.

Leaving aside the rational arguments against any certainty in these matters, we must not forget that for most people it means a great deal to assume that their lives will have an indefinite continuity beyond their present existence. They live more sensibly, feel better, and are more at peace. One has centuries, one has an inconceivable period of time at one’s disposal. What then is the point of this senseless mad rush?

Naturally, such reasoning does not apply to everyone. There are people who feel no craving for immortality, and who shudder at the thought of sitting on a cloud and playing the harp for ten thousand years! There are also quite a few who have been so buffeted by life, or who feel such disgust for their own existence, that they far prefer absolute cessation to continuance. But in the majority of cases the question of immortality is so urgent, so immediate, and also so ineradicable that we must make an effort to form some sort of view about it. But how?

My hypothesis is that we can do so with the aid of hints sent to us from the unconscious in dreams, for example. Usually we dismiss these hints because we are convinced that the question is not susceptible to answer. In response to this understandable skepticism, I suggest the following considerations. If there is something we cannot know, we must necessarily abandon it as an intellectual problem. For example, I do not know for what reason the universe has come into being, and shall never know, Therefore I must drop this question as a scientific or intellectual problem. But

if an idea about it is offered to me in dreams or in mythic traditions I ought to take note of it. I even ought to build up a conception on the basis of such hints, even though it will forever remain a hypothesis which I know cannot be proved.

A man should be able to say he has done his best to form a conception of life after death, or to create some image of it–even if he must confess his failure. Not to have done so is a vital loss. For the question that is posed to him is the age-old heritage of humanity: an archetype, rich in secret life, which seeks to add itself to our own individual life in order to make it whole. Reason sets the boundaries far too narrowly for us, and would have us accept only the known and that too with limitations and live in a known framework, just as if we were sure how far life actually extends. As a matter of fact, day after day we live far beyond the bounds of our consciousness; without our knowledge, the life of the unconscious is also going on within us. The more the critical reason dominates, the more impoverished life becomes; but the more of the unconscious, and the more of myth we are capable of making conscious, the more of life we integrate. Overvalued reason has this in common with political absolutism: under its dominion the individual is pauperized.

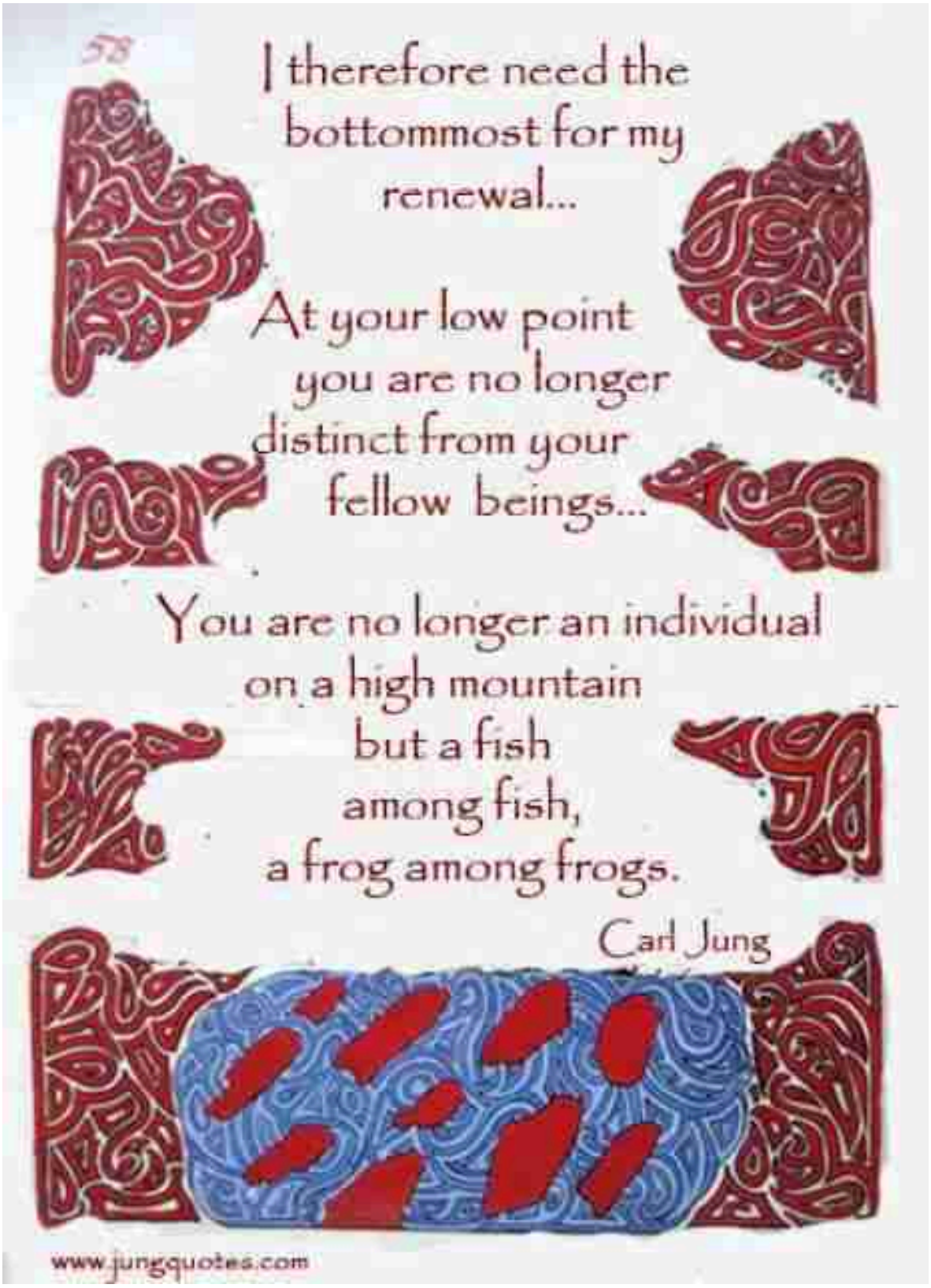
The unconscious helps by communicating things to us, or making figurative allusions. It has other ways, too, of informing us of things which by all logic we could not possibly know. Consider synchronistic phenomena, premonitions, and dreams that come true. I recall one time during the Second World War when I was returning home from Bollingen. I had a book with me, but could not read, for the moment the train started to move I was overpowered by the image of someone drowning. This was a memory of an accident that had happened while I was on military service. During the entire journey I could not rid myself of it. It struck me as uncanny, and I thought, ”What has happened? Can there have been an accident?” Carl Jung; Memories Dreams and Reflections; Pages 299-302

Madness is a special form of the spirit... **(2013-08-10 04:58)**

”Madness is a special form of the spirit and clings to all teachings and philosophies, but even more to daily life, since life itself is full of craziness and at bottom utterly illogical.”
More, in context:
Be silent and listen: have you recognized your madness and do you admit it? Have you noticed that all your foundations are completely mired in madness? Do you not want to recognize your madness and welcome it in a friendly manner? You wanted to accept everything. So accept madness too. Let the light of your madness shine, and it will suddenly dawn on you. Madness is not to be despised and not to be feared, but instead you should give it life...If you want to find paths, you should also not spurn madness, since it makes up such a great part of your nature...Be glad that you can recognize it, for you will thus avoid becoming its victim. Madness is a special form of the spirit and clings to all teachings and philosophies, but even more to daily life, since life itself is full of craziness and at bottom utterly illogical. Man strives toward reason only so that he can make rules for himself. Life itself has no rules. That is its mystery and its unknown law. What you call knowledge is an attempt to impose something comprehensible on

life.” Carl Jung; Red Book; Nox Tertia; Page 298.
My soul spoke to me in a whisper, urgently and alarmingly: ”Words, words, do not make too many words. Be silent and listen: have you recognized your madness and do you admit it?
Have you noticed that all your foundations are completely mired in madness? Do you not want to recognize your madness and welcome it in a friendly manner?
You wanted to accept everything. So accept madness too. Let the light of your madness shine, and it will suddenly dawn on you. Madness is not to be despised and not to be feared, but instead you should give it life.” Carl Jung, Red Book, Page 298.

A frog among frogs... **(2013-08-10 05:01)**

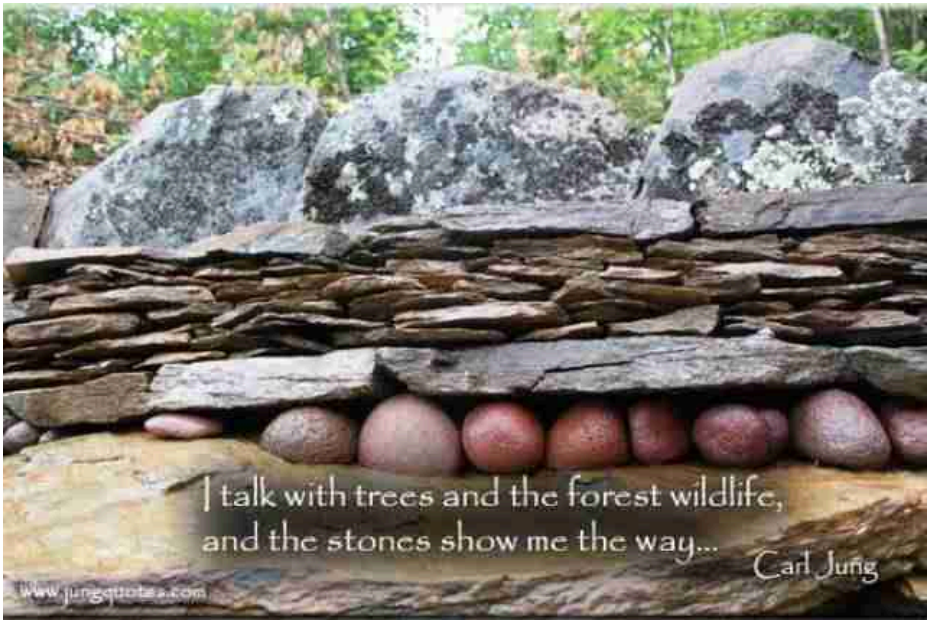


Carl Jung, a frog among frogs

”Winter kept on going, and the destitute stood in snow and froze. I join myself with him, since I need him. He makes

living light and easy. He leads to the depths, to the ground where I can see the heights. Without the depths, I do not have the heights. I may be on the heights, but precisely because of that I do not become aware of the heights. I therefore need the bottom-most for my renewal. If I am always on the heights, I wear them out and the best becomes atrocious to me....At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain but a fish among fish, a frog among frogs." from the Red Book; Page 266 [large edition]

But I was no longer the man I had been... **(2013-08-10 05:07)**



But I was no longer the man I had been, for a strange being grew through me. This was a laughing being of the forest, a leaf green daimon, a forest goblin and prankster, who lived alone in the forest and was itself a greening tree being, who loved nothing but greening and growing, who was neither disposed nor indisposed toward men, full of mood and chance, obeying an invisible law and greening and wilting with the trees, neither beautiful nor ugly, neither good nor bad, merely living, primordially old and yet completely young, naked and yet naturally clothed, not man but nature, frightened, laughable, powerful, childish, weak, deceiving and deceived, utterly inconstant and superficial, and yet reaching deep down, down to the kernel of the world.
I had absorbed the life of both of my friends; a green tree grew from the ruins of the temple. They had not withstood life, but, seduced by life, had become their own monkey business. They had got caught in the muck, and so they called the living a devil and traitor. Because both of them believed in themselves and in their own goodness, each in his own way, they ultimately became mired in the natural and conclusive burial ground of all outlived ideals. The most beautiful and the best, like the ugliest and the worst, end up someday in the most laughable place in the world, surrounded by fancy dress and led by fools, and go horror-struck to the pit of filth. Carl Jung; Red Book; Page 276.

God’s Life is Eternity, The Archetype of Time... **(2013-08-10 05:14)**

God’s Life is Eternity, The Archetype of Time, which may be called His Grandson:
But God is the creator of time also, for he is the father of time’s father, that is of the universe, whose motion he

has mad the origin of the former. Thus time holds in relation to God the positive of the former. Thus time holds in relation to God the position of the grandson.
For this world, inasmuch as it is sense perceptible, is the younger son of God. The elder son, the intelligible world, he considered worthy of the birthright and intended it to remain by his side. So this younger son, the sensible world, when set in motion, caused the nature of time to emerge brightly.
Thus with God there is no future, since he has brought the boundaries of the ages under his own power. For God's life is not a time, but eternity, the archetype and pattern of time; and in eternity there is neither past nor future, but only present existence. Philo of Alexandria (Deus 31-32.)
http://www.amazon.com/Contemplative-Selections-Classics-Western-Spirituali ty/dp/0809123339/ref=sr _1 _4?s=books &ie=UTF8 &qid=1375781105 &sr=1-4 &keywords=philo+of+alexandria

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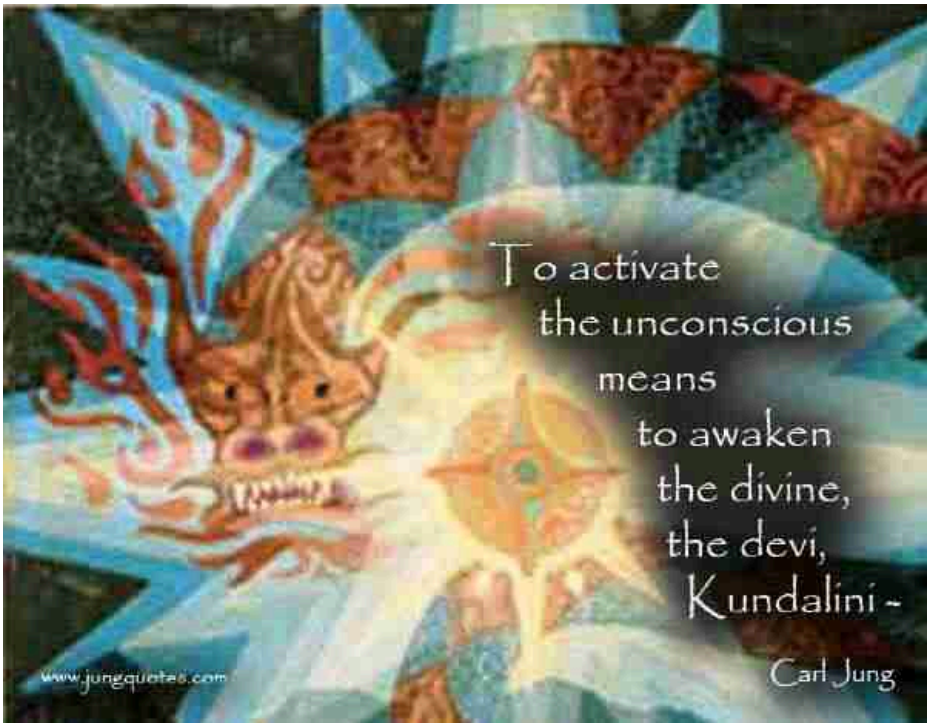
Carl Gustav Jung interviewed by Kaarle Nordenstreng (2013-08-10 05:17)

Carl Gustav Jung interviewed by Kaarle Nordenstreng
Zürich–Küsnacht, February 1961
As a freelance journalist of the Finnish Broadcasting Company and a first-year student of psychology at the University of Helsinki, I visited friends in Switzerland in February 1961, also hoping to get an interview with C.G. Jung. His secretary Aniela Jaffé first regretted that Prof. Jung's state of health did not permit the appointment, tentatively scheduled by correspondence. However, I did not give up, called again a week later, and Ms Jaffé told me, after consulting Prof. Jung: "You are lucky, Mr Nordenstreng, come today at 5 p.m."
The appointment lasted for nearly an hour. We agreed to speak in English, although I did not speak it fluently (this was the first interview I conducted in a foreign language). Jung led me to his library with a large window onto Lake Zürich. He sat in a deep armchair, most of the time smoking a pipe (which can be heard during the pauses). The interview started with my showing Jung the recent Finnish translation of his Genenwart und Zukunft. Later in the discussion Jung showed me a book on Zen philosophy on a nearby desk. After the interview I took a couple of pictures of Jung in his armchair, in natural light with long exposure (as can be heard in the recording). Before leaving I gave Jung a Finnish wooden "Thomas' cross".
The interview was made with a tape recorder of the time, which needed to be wound up in the manner of old gramophone (as can be periodically heard in the recording), and the tapes had to be changed every ten minutes. Paying attention to these technicalities while carrying on the discussion once resulted in my mistakenly turning the knob to 'play' instead of 'recording'. Sadly, that part of the discussion was lost, apart from my recollections. At one change of the tapes Jung gives his cynical comments on machines. He declined to read a passage of his book for the tape recorder but agreed to autograph my copy of Gegenwart und Zukunft.
The recording of 24 minutes is available as an mp3 file http://www.uta.fi/media/public/cmt/jung.html
On that basis I made a 40-minute long documentary for the Finnish national radio, with three local academic experts first summarizing Jung's ideas, followed by a reportage of the appointment, including my translation of what Jung said accompanied by excerpts of his original voice. The programme was first broadcast in March 1961 and repeated in July 1962. It is available in the open access "Living Archive" of the Finnish Broadcasting Company (YLE) at http://www.yle.fi/elavaarkisto/?s=s &g=2 &ag=12 &t &a=1261

Carl Jung on Kundalini **(2013-08-16 14:35)**



More on Kundalini... Soter... the Serpent of the Gnostics..
”To activate the unconscious means to awaken the divine, the devi, Kundalini - to begin the development of the suprapersonal within the individual in order to kindle the light of the gods. Kundalini, which is to be awakened in the sleeping Muladhara world, is the suprapersonal, the non-ego,... For this reason Kundalini is the same principal as the Soter, the Savior Serpent of the Gnostics.”
The Psychology of Kundalini Yoga, Carl Jung.
Lecture 4, 26 October 1932, Notes of the Seminar, Princeton University Press, USA, 1996, Page 68/69
Soter derives from the Greek epithet σωτήρ (sōtēr), meaning a saviour, a deliverer; initial capitalised Σωτήρ; fully capitalised ΣΩΤΗΡ; feminine Soteria (Σώτερια). Soter has been used as:
as a title of Gods: Poseidon Soter, Zeus Soter, Dionysus Soter, Athena Soteria and Hecate Soteria.
as the name of a distinct mythical figure, Soter (daimon)
any heroized leaders of Hellenistic dynasties, see hero cult:
Ptolemy I Soter
Antiochus I Soter
Demetrius I Soter
Rabbel II Soter
Attalus I
Seleucus III Ceraunus
Ptolemy IX
Diodotus I
Strato II

Strato I
Menander I
as a title of liberators (see also eleutherios)
a title of Jesus of Nazareth, most particularly in the fish acronym
Saint Soter, Pope and Martyr.
Yet another fine image courtesy of Jung Hearted

Kundalini and the Chakras **(2013-08-16 14:39)**

”Sakti-Kundalini or Devi-Kundalini is a goddess. She is the female principle, the self manifesting power which surrounds the gem at the center, the gold seed, the jewel, the pearl, the egg. The Kundalini serpent is, however, also Devi-Kundalini, a chain of glittering lights, the ’world bewilderer’.”
The Psychology of Kundalini Yoga, Carl Jung. Jung’s Comments in Hauer’s German Lectures. Indian Parallels 11 Octo-

ber 1930.
Princeton University Press, USA, 1996, Page 74.
Carl Jung gave a series of lectures in 1932 where he explored the symbolism of the Chakra system of Kundalini Yoga, and compared it to stages of psychological/spiritual development. I think the parallels are very compelling, and consistent with advaita at a higher level.
Here are some excerpts from a book, "The Psychology of Kundalini Yoga", edited by Sonu Shamdasani, that documents these lectures. I would be interested in any reactions/responses to this.
"You know, it is sometimes an ideal not to have any kind of convictions or feelings that are not based upon reality. One must even educate people, when they have to cross from manipura to anahata, that their emotions ought to have a real basis, that they cannot swear hell and damnation at somebody on a mere assumption, and that there are absolute reasons why they are not justified in doing such a thing. They really have to learn that their feelings should be based on facts.
But to cross from anahata to visuddha one should unlearn all that. One should even admit that all one's psychical facts have nothing to do with material facts. For instance, the anger which you feel for somebody or something, no matter how justified it is, is not caused by those external things. It is a phenomenon all by itself. That is what we call taking a thing on its subjective level[...]
If you have reached that level, you begin to leave anahata, because you have succeeded in dissolving the absolute union of material external facts with internal or psychical facts. You begin to consider the game of the world as your game, the people that appear outside as exponents of your psychical condition. Whatever befalls you, whatever experience or adventure you have in the external world, is your own experience.
For example, an analysis does not depend on who the analyst is. It is your own experience[...]When he really begins to see it as his own experience, then he realizes that Dr. Jung, the partner in the game, is only relative. He is what the patient thinks of him. He is simply a hook on which you are hanging your garment; he is not so substantial as he seems to be. He is also your subjective experience.
If you can see that, you are on your way to visuddha, because in visuddha the whole game of the world becomes your subjective experience. The world itself becomes a reflection of the psyche. For instance, when I say that the world consists of psychical images only–that whatever you touch, whatever you experience, is imagined because you cannot perceive anything else; that if you touch this table, you might think it substantial, but what you really experience is a peculiar message from the tactile nerves to your brain[...] and your brain even is also only an image up here–when I say such a heretical thing I am on the way to visuddha. If I should succeed–and I hope I shall not–in taking all of you up to visuddha, you would certainly complain; you would stifle, you would not be able to breathe any longer, because there is nothing you could possibly breathe. It is ether.
[...]
That is only the fifth cakra, and we are already out of breath–literally so–we are beyond the air we breathe; we are reaching, say, into the remote future of mankind, or of ourselves. [...] Therefore it is rather bold to speak of the sixth cakra, which is naturally completely beyond our reach, because we have not even arrived at visuddha. But since we have that symbolism we can at least construct something theoretical about it.
The ajna center, you remember, looks like a winged seed, and it contains no animal. That means there is no psychical factor, nothing against us whose power we might feel. The original symbol, the linga, is here repeated in a new form, the white state. Instead of the dark germinating condition, it is now in the full blazing white light, fully conscious. In other words, the God that has been dormant in muladhara is here fully awake, the only reality; and therefore this center has been called the condition in which one unites with Siva. One could say it was the center of the unio mystica with the power of God, meaning that absolute reality where one is nothing but psychic reality, yet confronted with the psychic reality that one is not. And that is God. God is the eternal psychical object. God is simply a word for the non-ego. In visuddha psychical reality was still opposed to physical reality. Therefore one still used the support of the white elephant to sustain the reality of the psyche. Psychical facts still took place within us, although they had a life of their own.
But in the ajna center the psyche gets wings–here you know you are nothing but psyche. And yet there is another psyche, a counterpart to your psychical reality, the non-ego reality, the thing that is not even to be called self, and you know that you are going to disappear into it. The ego disappears completely; the psychical is no longer a content in us,

but we become contents of it. You see that this condition in which the white elephant has disappeared into the self is almost unimaginable. He is no longer perceptible even in his strength because he is no longer against you. You are absolutely identical with him. You are not even dreaming of doing anything other than what the force is demanding, and the force is not demanding it since you are already doing it–since you are the force. And the force returns to the origin, God.

To speak about the lotus of the thousand petals above, the sahasrara center, is quite superfluous because that is merely a philosophical concept with no substance to us whatsoever; it is beyond any possible experience. In ajna there is still the experience of the self that is apparently different from the object, God. But in sahasrara one understands that it is not different, and so the next conclusion would be that there is no object, no God, nothing but brahman. There is no experience because it is one, it is without a second. It is dormant, it is not, and therefore it is nirvana. This is an entirely philosophical concept, a mere logical conclusion from the premises above. It is without practical value for us.

[...]

Question: Do you think the idea is to experience those cakras, which one has gone through, simultaneously?

Dr. Jung: Certainly. As I told you, in our actual historical psychological development we have reached anahata and from there we can experience muladhara, and all the subsequent centers of the past, by knowledge of records, and tradition, and also through our unconscious. Suppose somebody reached the ajna center, the state of complete consciousness, not only self-consciousness. That would be an exceedingly extended consciousness which includes everything–energy itself–a consciousness which knows not only "That is Thou" but more than that–every tree, every stone, every breath of air, every rat's tail–all that is yourself; there is nothing that is not yourself. In such an extended consciousness all the cakras would be simultaneously experienced, because it is the highest state of consciousness, and it would not be the highest if it did not include all the former experiences."

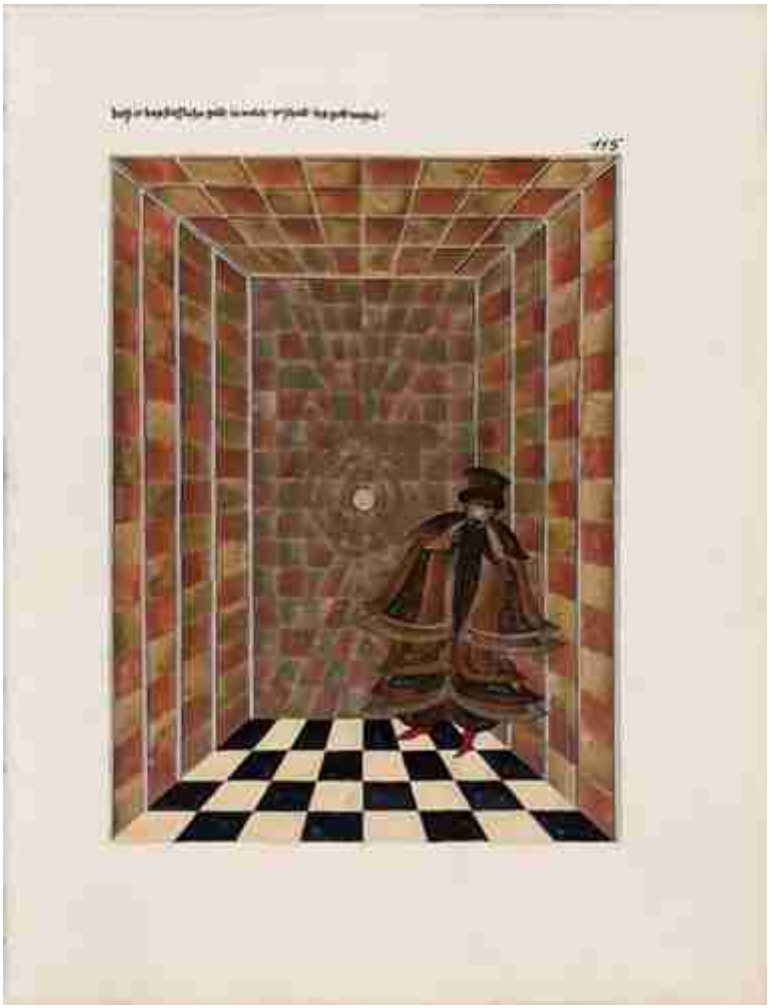
Image courtesy of Jung Hearted.

Carl Jung on Serpents and Dragons in Dreams (2013-08-16 14:42)

Regarding "Snake-dreams usually occur, therefore, when the conscious mind is deviating from its instinctual basis." Jung said,"I have no theory" about dreams, and was adamant that each dream needed to be looked at afresh. Nevertheless, he still made some sweeping statements:

”More especially the threat to one’s inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. The lower vertebrates have from earliest times been favourite symbols of the collective psychic substratum, which is localized anatomically in the sub-cortical centres, the cerebellum and the spinal cord. These organs constitute the snake. Snake-dreams usually occur, therefore, when the conscious mind is deviating from its instinctual basis.” Carl Jung; Archetypes of the Collective Unconscious; page 166
Image courtesy of Jung Hearted.
(and thanks to Tishanne Patterson for posting this in the last comment section..)

Carl Jung on The Shadow **(2013-08-16 14:45)**



The Shadow

Unfortunately there can be no doubt that man is, on the whole, less good than he imagines himself or wants to be. Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one always has a chance to correct it. Furthermore, it is constantly in contact with other interests, so that it is continually subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected.

"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.131

It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware.

"On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology. P.35

We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts.

"New Paths in Psychology" (1912). In CW 7: Two Essays on Analytical Psychology. P.425

If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow. Such a man has saddled himself with new problems and conflicts. He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against. He lives in the "House of the Gathering." Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day.

"Psychology and Religion" (1938). In CW 11: Psychology and Religion: West and East. P.140

There is a deep gulf between what a man is and what he represents, between what he is as an individual and what he is as a collective being. His function is developed at the expense of the individuality. Should he excel, he is merely identical with his collective function; but should he not, then, though he may be highly esteemed as a function in society, his individuality is wholly on the level of his inferior, undeveloped functions, and he is simply a barbarian, while in the former case he has happily deceived himself as to his actual barbarism.

Psychological Types (1921). CW 6: P.III

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it.

The Integration of the Personality. (1939)

How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious? Primitive man's perception of objects is conditioned only partly by the objective behavior of the things themselves, whereas a much greater part is often played by intrapsychic facts which are not related to the external objects except by way of projection. This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge. To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration.

"Psychological Aspects of the Mother Archetype" (1939) In CW 9, Part 1: The Archetypes and the Collective Unconscious. P. 187

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an

enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together.
”Answer to Job” (1952). In CW 11: Psychology and Religion: West and East. P.12
The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects: it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another: already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals. Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumors, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is.
”Psychology and Religion” (1938) In CW II: Psychology and Religion: West and East. P. 140
When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness. But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer.
”The Stages of Life” (1930). In CW 8: The Structure and Dynamics of the Psyche. P.752
Everything that man should, and yet cannot, be or do- be it in a positive or negative sense - lives on as a mythological figure and anticipation alongside his consciousness, either as a religious projection or-what is still more dangerous - as unconscious contents which then project themselves spontaneously into incongruous objects, e.g., hygienic and other ”salvationist” doctrines or practices. All these are so many rationalized substitutes for mythology, and their unnaturalness does more harm than good.
”The Psychology of the Child Archetype” (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.287
The hero’s main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious. The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one had suspected before. ”And God said, ’Let there be light”’ is the projection of that immemorial experience of the separation of consciousness from the unconscious.
”The Psychology of the Child Archetype” (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.284
The symbol is a living body, corpus et anima; hence the ”child” is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality, it can only be realized approximately, though it still remains the absolute basis of all consciousness. The deeper ”layers” of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. ”Lower down,” that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body’s materiality, i.e., in chemical substances. The body’s carbon is simply carbon. Hence ”at bottom” the psyche is simply ”world.” In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and ”deeper,” that is the more physiological, the symbol is, the more collective and universal, the more ”material” it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation.
”The Psychology of the Child Archetype” (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.291
The masculinity of the woman and the femininity of the man are inferior, and it is regrettable that the full value of their personalities should be contaminated by something that is less valuable. On the other hand, the shadow belongs to the wholeness of the personality: the strong man must somewhere be weak, somewhere the clever man must be stupid, otherwise he is too good to be true and falls back on pose and bluff. Is it not an old truth that woman loves the

weaknesses of the strong man more than his strength, and the stupidity of the clever man more than his cleverness ?
Die Anima als Schicksalsproblem des Mannes (1963) Foreward by C.G. Jung. In CW 18 261

To remain a child too long is childish, but it is just as childish to move away and then assume that childhood no longer exists because we do not see it. But if we return to the ”children’s land” we succumb to the fear of becoming childish, because we do not understand that everything of psychic origin has a double face. One face looks forward, the other back. It is ambivalent and therefore symbolic, like all living reality.
Psychology and Alchemy (1944). CW 12. P.74

No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans,* the demons will seek a new victim. And that won’t be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey.... We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers.
”The Postwar Psychic Problems of the Germans” (1945) *Written 1945.

Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality. Although the possibility of gross deception is infinitely greater here than in our perception of the physical world, we still go on naively projecting our own psychology into our fellow human beings. In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection.
”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P.507

The change of character brought about by the uprush of collective forces is amazing. A gentle and reasonable being can be transformed into a maniac or a savage beast. One is always inclined to lay the blame on external circumstances, but nothing could explode in us if it had not been there. As a matter of fact, we are constantly living on the edge of a volcano, and there is, so far as we know, no way of protecting ourselves from a possible outburst that will destroy everybody within reach. It is certainly a good thing to preach reason and common sense, but what if you have a lunatic asylum for an audience or a crowd in a collective frenzy? There is not much difference between them because the madman and the mob are both moved by impersonal, overwhelming forces.
”Psychology and Religion” (1938). In CW 11: Psychology and Religion: West and East. P.25

It is the face of our own shadow that glowers at us across the Iron Curtain.
Man and His Symbols. In CW 18: P.85

Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual’s hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis.
”The Psychological Foundation for the Belief in Spirits (1920). In CW 8: The Structure and Dynamics of the Psyche. P.595

The individual ego could be conceived as the commander of a small army in the struggle with his environments war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature. Even to those of us who are not pessimists our existence feels more like a struggle than anything else. The state of peace is a desideratum, and when a man has found peace with himself and the world it is indeed a noteworthy event.
”Analytical Psychology and Weltanschauung” (1928) In CW 8: The Structure and Dynamics of the Psyche. P.693

If a man is endowed with an ethical sense and is convinced of the sanctity of ethical values, he is on the surest road to a conflict of duty. And although this looks desperately like a moral catastrophe, it alone makes possible a higher differentiation of ethics and a broadening of consciousness. A conflict of duty forces us to examine our conscience and thereby to discover the shadow.
Depth Psychology and a New Ethic. (1949). In CW 18. P.17

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the

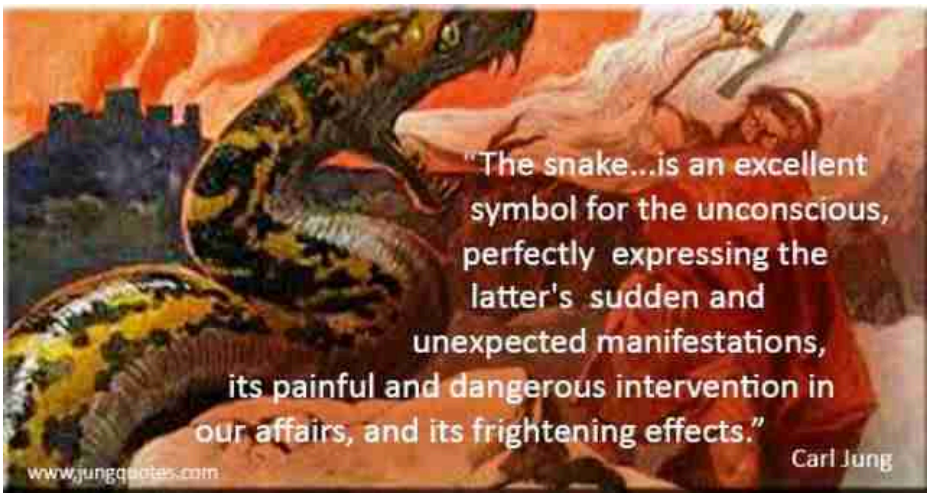
personality as present and real. This act is the essential condition for any kind of self-knowledge.
Aion (1951). CW 9, Part II: P.14
To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle.
”Good and Evil in Analytical Psychology” (1959). In CW 10. Civilization in Transition. P.872
Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious.
”The Philosophical Tree” (1945). In CW 13: Alchemical Studies. P.335
A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbor.
”The Philosophical Tree” (1945). In CW 13: Alchemical Studies. P.335
The ”other” may be just as one-sided in one way as the ego is in another. And yet the conflict between them may give rise to truth and meaning-but only if the ego is willing to grant the other its rightful personality.
”Concerning Rebirth” (1940) In CW 9, Part I: The Archetypes of the Collective Unconscious. P.237
Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The shadow is very much a part of human nature, and it is only at night that no shadows exist.
”A Psychological Approach to the Dogma of the Trinity” (1942) In CW 11: Psychology and Religion: West and East. P.286
We know that the wildest and most moving dramas are played not in the theatre but in the hearts of ordinary men and women who pass by without exciting attention, and who betray to the world nothing of the conflicts that rage within them except possibly by a nervous breakdown. What is so difficult for the layman to grasp is the fact that in most cases the patients themselves have no suspicion whatever of the internecine war raging in their unconscious. If we remember that there are many people who understand nothing at all about themselves, we shall be less surprised at the realization that there are also people who are utterly unaware of their actual conflicts.
”New Paths in Psychology” (1912). In CW 7: Two Essays on Analytical Psychology. P.425
In reality, the acceptance of the shadow-side of human nature verges on the impossible. Consider for a moment what it means to grant the right of existence to what is unreasonable, senseless, and evil! Yet it is just this that the modern man insists upon. He wants to live with every side of himself-to know what he is. That is why he casts history aside. He wants to break with tradition so that he can experiment with his life and determine what value and meaning things have in themselves, apart from traditional re suppositions.
”Psychotherapist or the Clergy” (1932). In CW 11: Psychology and Religion: West and East.
Image from Carl Jung’s; The Red Book

Marie Louise Von Franz and ”The Cat: A Tale of Feminine Redemption (2013-08-16 14:47)

Marie Louise Von Franz and The Cat: A Tale of Feminine Redemption -
When we first approach the unconscious, it is a hard nut for us to crack. We can’t penetrate it, we don’t understand our dreams and so on; we have to bite through to understand dreams and we are repelled until we get into them and find there is a message within, something that nourishes.
You often see that in analysis. People who have a heavy depression or some other problem, generally, if they have had other types of analysis before, or never had any analysis, at first are bewildered by our Jungian methods.

We say, “Any dreams?” and then we begin to nut-crack dream symbols, and they wonder what that has to do with their marital problem or depression–until they discover for themselves that yes, their dreams have a life-giving message, and then they begin to realize the nourishing aspects of the unconscious.
For instance, they leave the analytic hour feeling better; they came into the hour depressed and they haven’t understood much yet, but they feel better, more hopeful. They come in contact with the nourishing aspect of the unconscious, and this begins to give some vitality to consciousness, to impart some hope.” Marie Louise Von Franz; The Cat: A Tale of Feminine Redemption; Pages 105-106.

Christ as Logos is the same as Naas... **(2013-08-16 14:51)**



Christ as Logos is the same as Naas, the serpent of the Nous among the Ophites… The serpent is an excellent symbol for the two aspects of the unconscious: its cold and ruthless instinctuality, and its Sophia quality or natural wisdom, which is embodied in the archetypes. The Logos-nature of Christ represented by the chthonic serpent is the maternal wisdom of the divine mother, which is prefigured by Sapientia in the Old Testament.” Carl Jung; Alchemical Studies; Page 333.

Carl Jung on ”Perfection” **(2013-08-16 14:54)**

The realization of the self, which would logically follow from recognition of its supremacy, leads to a fundamental conflict, to a real suspension between opposites (reminiscent of the crucified Christ hanging between two thieves),

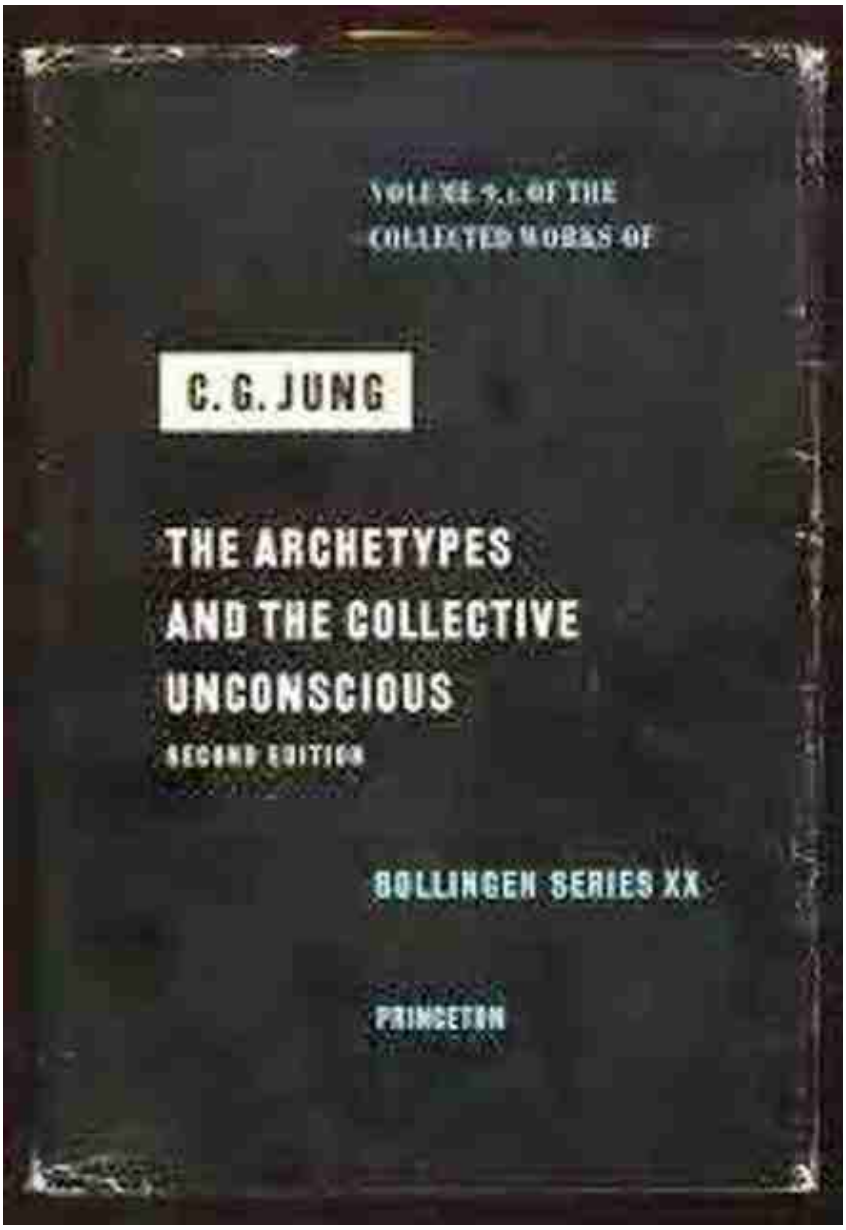
and to an approximate state of wholeness that lacks perfection. . . . The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. [”Christ, A Symbol of the Self, ibid” par. 123.]

The God-image in man was not destroyed by the Fall but was only damaged and corrupted (“deformed”), and can be restored through God’s grace. The scope of the integration is suggested by the decensus ad inferos, the descent of Christ’s soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. St. Augustine says: “Therefore our end must be our perfection, but our perfection is Christ,” since his is the perfect God-image. AION 39

Recognition of the Shadow, on the other hand, leads to the modesty we need in order to acknowledge imperfection. And it is just this conscious recognition and consideration that are needed whenever a human relationship is to be established. A human relationship is not based on differentiation and perfection, for these only emphasize the differences or call forth the exact opposite; it is based, rather on imperfection, on what is weak, helpless and in need of support — the very ground and motive for dependence. The perfect have no need of others, but weakness has, for it seeks support and does not confront its partner with anything that might force him into an inferior position and even humiliate him. This humiliation may happen only too easily when high idealism plays too prominent a role. CW l0: Civilization in Transition: par 579, pg 301

To strive for perfection is a high ideal. But I say: “Fulfill something you are able to fulfill rather than run after what you will never achieve.” Nobody is perfect. Remember the saying: “None is good but God alone.” [Luke 18:19], and nobody can be. It is an illusion. We can modestly strive to fulfill ourselves and to be as complete human beings as possible, and that will give us trouble enough. Analytical Psychology: Its Theory and Practice: The Tavistock Lectures: 149

Carl Jung on Archetypes **(2013-08-16 14:56)**



The formulation of the archetypes is described as an empirically derived concept, like that of the atom; it is a concept based not only on medical evidence but on observations of mythical, religious and literary phenomena, these

archetypes are considered to be primordial images, spontaneous products of the psyche which do not reflect any physical process, but are reflected in them.
It is noted that while the theories of materialism would explain the psyche as an epiphenomenon of chemical states in the brain, no proof has yet been found for this hypothesis; it is considered more reasonable to view psychic production as a generating rather than a generated factor.
The anima is the feminine aspect of the archetypal male/female duality whose projections in the external world can be traced through myth, philosophy and religious doctrine. This duality is often represented in mythical syzygy symbols, which are expressions of parental imagos; the singular power of this particular archetype is considered due to an unusually intense repression of unconscious material concerning the parental imagos. Archetypal images are described as preexistent, available and active from the moment of birth as possibilities of ideas which are subsequently elaborated by the individual.
The anima image in particular is seen to be active in childhood, projecting superhuman qualities on the mother before sinking back into the unconscious under the influence of external reality. In a therapeutic sense, the concept of the anima is considered critical to the understanding of male psychology.
There is really a curious coincidence between astrological and psychological facts, so that one can isolate time from the characteristics of an individual, and also, one can deduce characteristics from a certain time.
Therefore we have to conclude that what we call psychological motives are in a way identical with star positions . . . We must form a peculiar hypothesis. This hypothesis says that the dynamics of our psyche is not just identical with the position of the stars . . . better to assume that it is a phenomenon of time - Carl G. Jung in 1929

Carl Jung on ”Genius.” **(2013-08-16 17:39)**

• Any system of philosophy, no matter how abstract, represents in means and purpose nothing more than an extremely cleverly developed combination of original nature sounds. Hence arises the desire of a Schopenhauer or a Nietzsche

for recognition and understanding, and the despair and bitterness of their loneliness. One might expect, perhaps, that a man full of genius could pasture in the greatness of his own thoughts, and renounce the cheap approbation of the crowd which he despises; yet he succumbs to the more powerful impulse of the herd instinct. His searching and his finding, his call, belong to the herd. Carl Jung, Psychology of the Unconscious, Page 16.

• The genius will come through despite everything, for there is something absolute and indomitable in his nature. The so-called ”misunderstood genius” is rather a doubtful phenomenon. Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself. ”The Gifted Child” (1943). In CW 17: The Development of Personality. P. 248

• The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing. ”What India Can Teach Us” (1939). In CW 10: Civilization in Transition. P. 1004

• Sometimes, indeed, there is such a discrepancy between the genius and his human qualities that one has to ask oneself whether a little less talent might not have been better. Carl Jung

Carl Jung on The Charioteer Within... **(2013-08-16 17:42)**

”Within each one of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from how we see ourselves. When, therefore, we find ourselves in a difficult situation, to which there is no solution, he can sometimes kindle a light that radically alters our attitude, the very attitude that led us into the

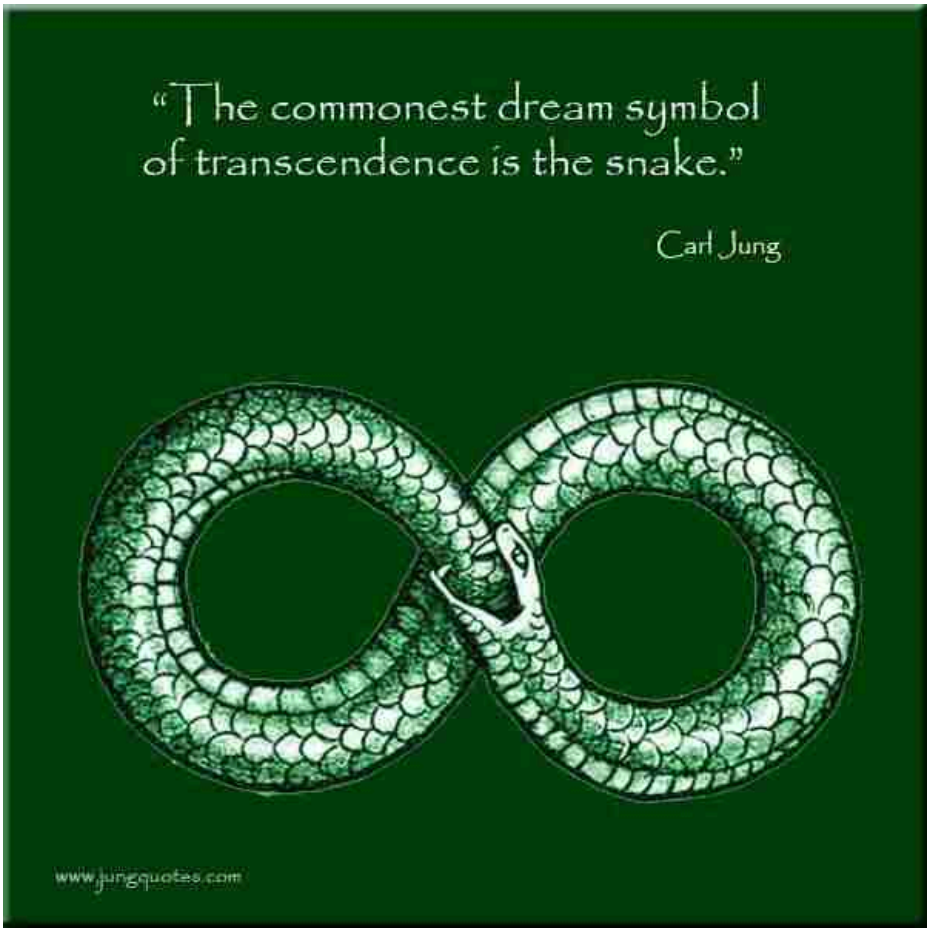
difficult situation.” (Carl Jung; from ”Civilization in Transition”, 1958)
Image: The Charioteer of Delphi

The Soul as a Nazareth... **(2013-08-16 17:44)**

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith

that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better Carl Gustav Jung, Psychology and Alchemy, pg.99
Image: Mary's Well in Nazareth.

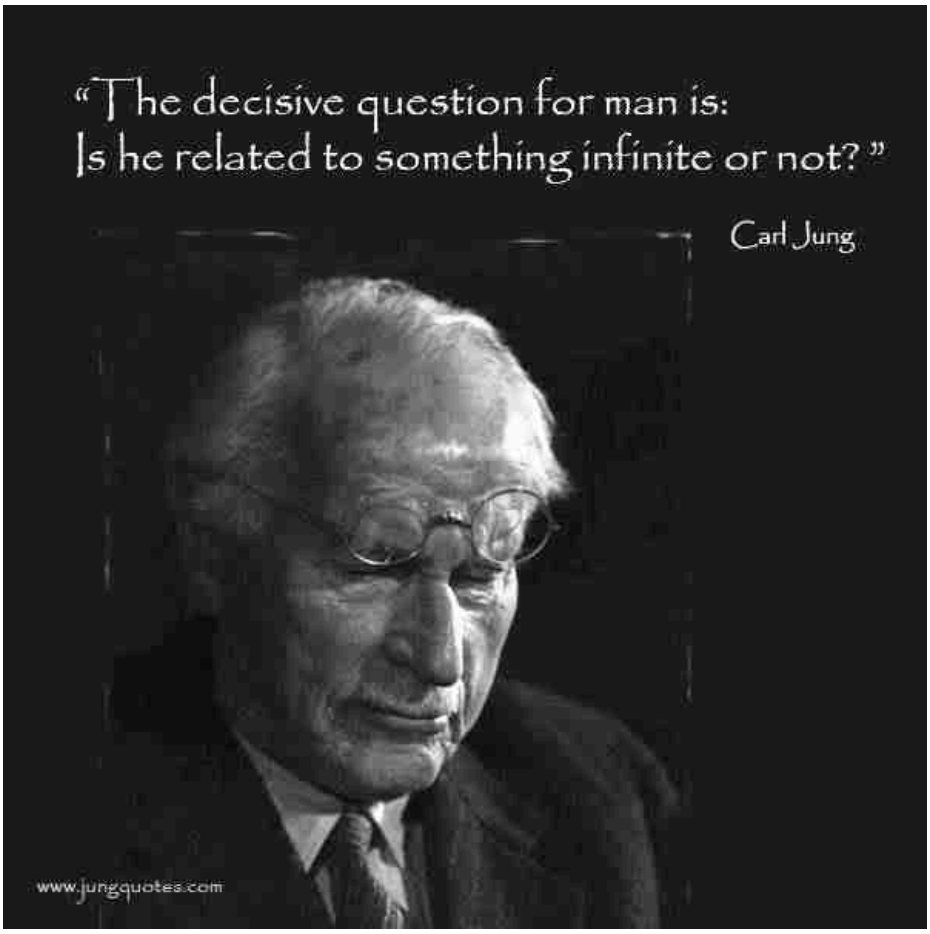
Dream Symbolism of the Snake **(2013-08-16 17:47)**



"Perhaps the commonest dream symbol of transcendence is the snake, as represented by the therapeutic symbol of the Roman god of medicine Aesclepius, which has survived to modern times as a sign of the medical profession. This was originally a nonpoisonous tree snake; as we see it, coiled around the staff of the healing god, it seems to embody a kind of mediation between earth and heaven." 'Carl Jung, Man and his Symbols, page 153

Susan Scott (2013-08-17 03:40:34)
thank you.

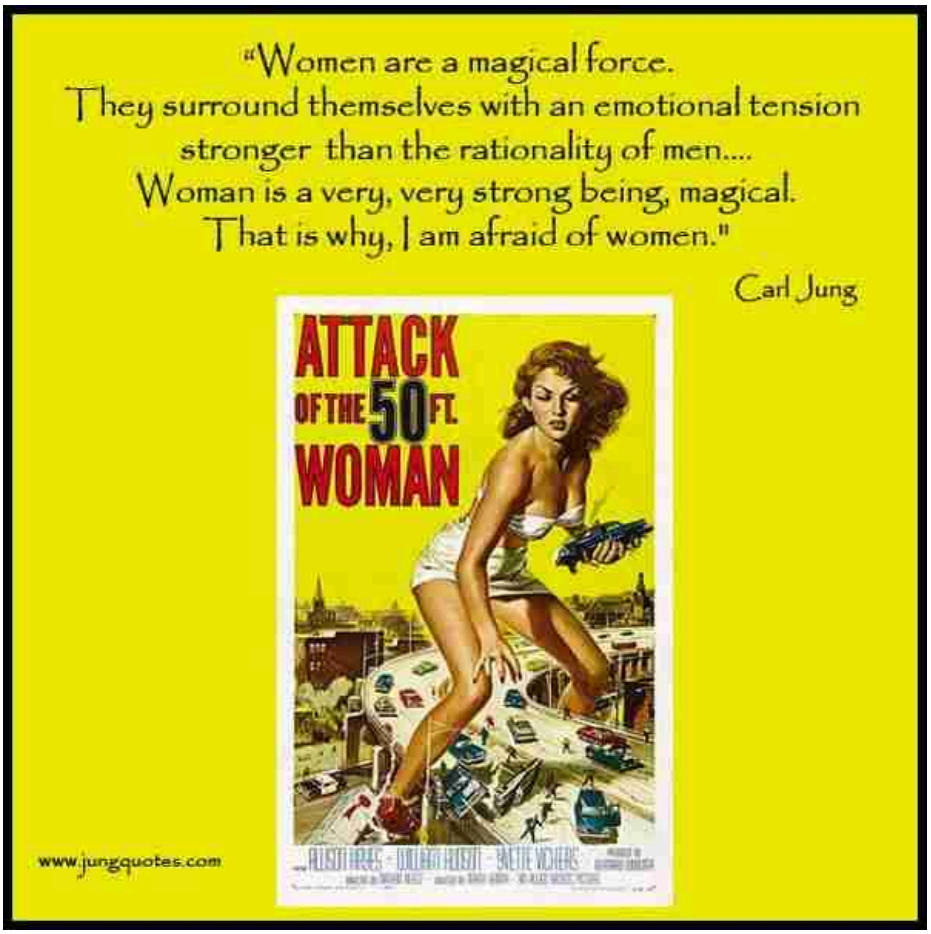
Carl Jung and the decisive question for Man.... **(2013-08-16 17:50)**



The decisive question for man is: Is he related to something infinite or not? That is the telling question of his life. Only if we know that the thing which truly matters is the infinite can we avoid fixing our interests upon futilities, and upon all kinds of goals which are not of real importance. Thus we demand that the world grant us recognition for qualities which we regard as personal possessions: our talent or our beauty. The more a man lays stress on false possessions, and the less sensitivity he has for what is essential, the less satisfying is his life. He feels limited because he has limited aims, and the result is envy and jealousy. If we understand and feel that here in this life we already have a link with the infinite, desires and attitudes change." Carl Jung; Memories, Dreams and Reflections; Page 300.

Anonymous (2013-08-18 14:52:14)
Thank you for this blog!

Women are a magical force... (2013-08-24 04:50)



"Women are a magical force. They surround themselves with an emotional tension stronger than the rationality of men.... Woman is a very, very strong being, magical. That is why, I am afraid of women." Carl Jung; (From an interview in 1941.)

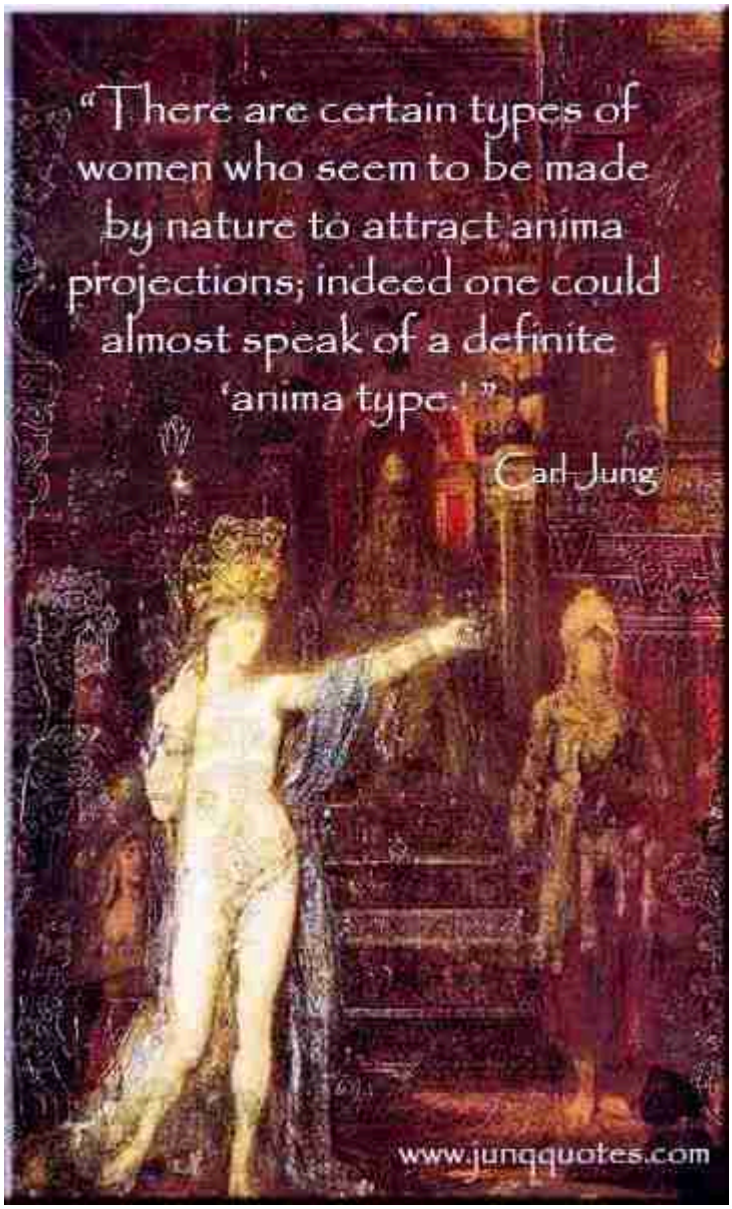
"The demands of the unconscious act at first like a paralyzing poison on a man's energy and resourcefulness, so that it may well be compared to the bite of a poisonous snake.

Apparently it is a hostile demon who robs him of: energy, but in actual fact it is his own unconscious whose alien tendencies are beginning to check the forward striving of the conscious mind.

The cause of this process is often extremely obscure, the more so as it is complicated by all kinds of external factors and subsidiary causes, such as difficulties in work, disappointments, failures, reduced efficiency due to age, depressing

family problems, and so on and so forth.
According to the myths it is the woman who secretly enslaves a man, so that he can no longer free himself from her and becomes a child again. It is also significant that Isis, the sister-wife of the sun-god, creates the poisonous serpent from his spittle, which, like all bodily secretions, has a magical significance, being a libido equivalent.
She creates the serpent from the libido of the god, and by this means weakens him and makes him dependent on her. Delilah acts in the same way with Samson: by cutting off his hair, the sun's rays, she robs him of his strength. This demon-woman of mythology is in truth the "sister-wife-mother," the woman in the man, who unexpectedly turns up during the second half of life and tries to effect a forcible change of personality.
I have dealt with certain aspects of this change in my essay on "The Stages of Life." It consists in a partial feminization of the man and a corresponding masculinization of the woman. Often it takes place under very dramatic circumstances: the man's strongest quality, his Logos principle, turns against him and as it were betrays him. The same thing happens with the Eros of the woman.
The man becomes rigidly set in his previous attitude, while the woman remains caught in her emotional ties and fails to develop her reason and understanding, whose place is then taken by equally obstinate and inept "animus" opinions. The fossilization of the man shrouds itself in a smoke-screen of moods, ridiculous irritability, feelings of distrust and resentment, which are meant to justify his rigid attitude. A perfect example of this type of psychology is Schreber's account of his own psychosis, Memoirs of My Nervous Illness. " (CW5, §458)

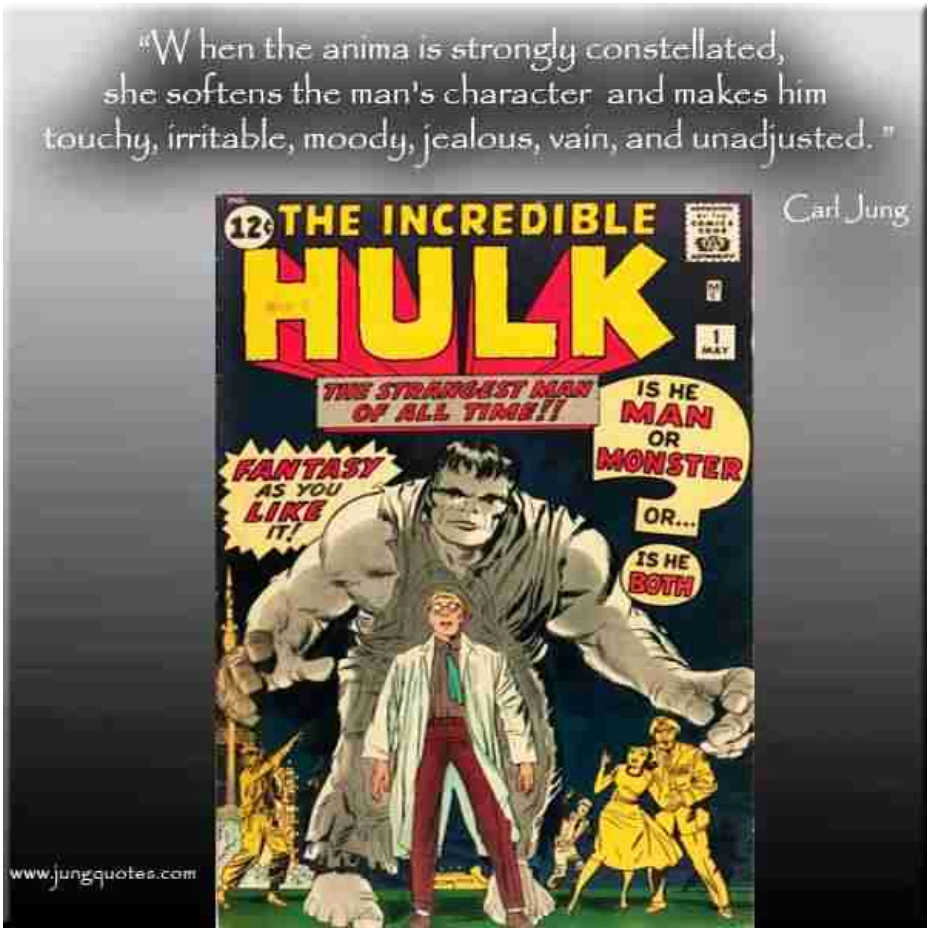
There are certain types of women..... **(2013-08-24 04:53)**



"There are certain types of women who seem to be made by nature to attract anima projections; indeed one could almost speak of a definite "anima type." "
The full paragraph, (from Marriage as a Psychological Relationship

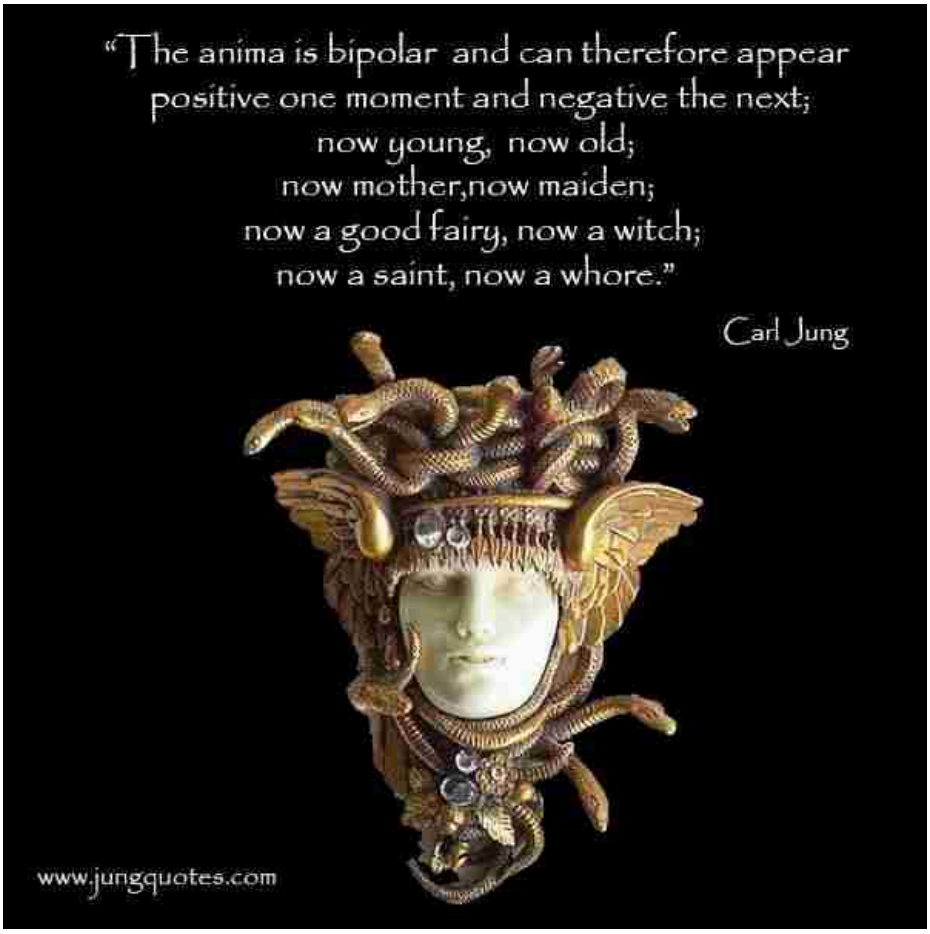
Anima and Animus C.J. Jung (1925):
Anima and animus are both characterized by an extraordinary many-sidedness. In a marriage it is always the contained who projects this image upon the container, while the latter is only partially able to project his unconscious image upon his partner. The more unified and simple this partner is, the less complete the projection. In which case, this highly fascinating image hangs as it were in mid air, as though waiting to be filled out by a living person. There are certain types of women who seem to be made by nature to attract anima projections; indeed one could almost speak of a definite ”anima type.” The so-called ”sphinxlike” character is an indispensable part of their equipment, also an equivocalness, an intriguing elusiveness – not an indefinite blur that offers nothing, but an indefiniteness that seems full of promises, like the speaking silence of a Mona Lisa. A woman of this kind is both old and young, mother and daughter, of more than doubtful chastity, childlike, and yet endowed with a naive cunning that is extremely disarming to men. Not every man of real intellectual power can be an animus, for the animus must be a master not so much of fine ideas as of fine words – words seemingly full of meaning which purport to leave a great deal unsaid. He must also belong to the ”misunderstood” class or be in some way at odds with his environment, so that the idea of self-sacrifice can insinuate itself. He must be a rather questionable hero, a man with possibilities, which is not to say that an animus projection may not discover a real hero long before he has become perceptible to the sluggish wits of the man of ”average intelligence.”

The anima factor... **(2013-08-24 04:55)**



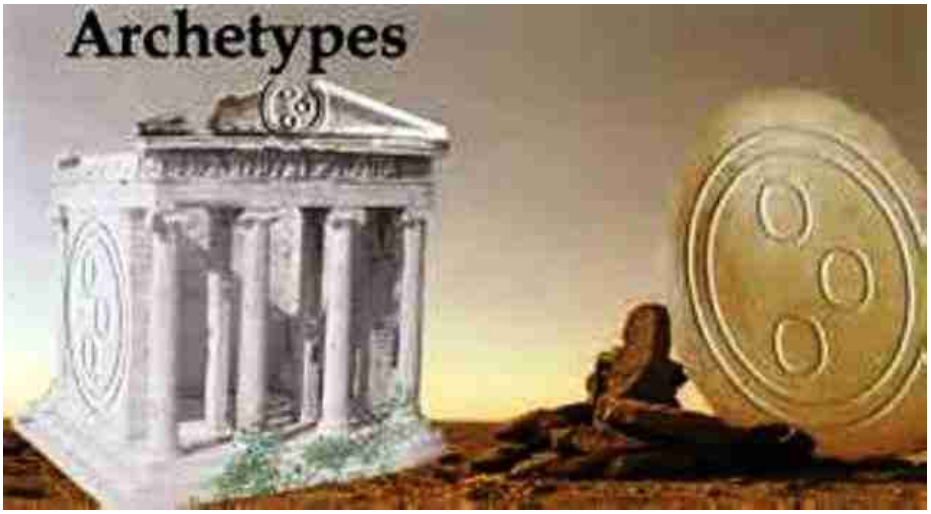
" The anima is a factor of the utmost importance in the psychology of a man wherever emotions and affects are at work. She intensifies, exaggerates, falsifies, and mythologizes all emotional relations with his work and with other people of both sexes. The resultant fantasies and entanglements are all her doing. When the anima is strongly constellated, she softens the man's character and makes him touchy, irritable, moody, jealous, vain, and unadjusted. He is then in a state of "discontent" and spreads discontent all around him. Sometimes the man's relationship to the woman who has caught his anima accounts for the existence of this syndrome."
From "Concerning Archetypes with Special Reference to the Anima Concept.

The Anima is bipolar... **(2013-08-24 04:59)**



”The anima is bipolar and can therefore appear positive one moment and negative the next; now young, now old; now mother, now maiden; now a good fairy, now a witch; now a saint, now a whore. ”
The fuller paragraph:
”When, therefore, in dreams and other spontaneous products we meet an unknown female figure whose presence oscillates between the extremes of goddess and whore, it is advisable to let her keep her independence and not reduce her arbitrarily to something known. If the unconscious shows her as an “unknown”, this attribute should not be got rid of by main force with a view to arriving at a “rational explanation.”
Like the “supraordinate” personality, the anima is bipolar and can therefore appear positive one moment and negative the next; now young, now old; now mother, now maiden; now a good fairy, now a witch; now a saint, now a whore. Besides this ambivalence, the anima also has “occult” connections with “mysteries,” with the world of darkness in general. Whenever she emerges with some degree of clarity, she is usually outside of time; as a rule she is more or less immortal, because outside time.” Carl Jung; Archetypes of the Collective Unconscious; Page 356.

Carl Jung on Archetypes **(2013-08-24 05:01)**



Carl Jung on Archetypes:
Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed.
”Wotan” (1936). In CW 10: Civilization in Transition. P. 395
Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim.
”Archetypes and the Collective Unconscious” (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 62
It is in my view a great mistake to suppose that the psyche of a new-born child is a tabula rasa in the sense that there is absolutely nothing in it. In so far as the child is born with a differentiated brain that is predetermined by heredity and therefore individualized, it meets sensory stimuli coming from outside not with any aptitudes, but with specific ones, and this necessarily results in a particular, individual choice and pattern of apperception. These aptitudes can be shown to be inherited instincts and preformed patterns, the latter being the a priori and formal conditions of apperception that are based on instinct. Their presence gives the world of the child and the dreamer its anthropomorphic stamp. They are the archetypes, which direct all fantasy activity into its appointed paths and in this way produce, in the fantasy-images of children’s dreams as well as in the delusions of schizophrenia, astonishing mythological parallels such as can also be found, though in lesser degree, in the dreams of normal persons and neurotics. It is not, therefore, a question of inherited ideas but of inherited possibilities of ideas.
”Concerning the Archetypes with Special Reference to the Anima Concept” (1936) In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 136
The original structural components of the psyche are of no less surprising a uniformity than are those of the visible body. The archetypes are, so to speak, organs of the prerational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual’s life, when personal experience is taken up in precisely these form.
The Tibetan Book of the Dead. Foreword by C.G. Jung. (1954) In CW 11: Psychology and Religion: West and East. P.

845

Archetypes were, and still are, living psychic forces that demand to be taken seriously, and they have a strange way of making sure of their effect. Always they were the bringers of protection and salvation, and their violation has as its consequence the ”perils of the soul” known to us from the psychology of primitives. Moreover, they are the infallible causes of neurotic and even psychotic disorders, behaving exactly like neglected or maltreated physical organs or organic functional systems.

”The Psychology of the Child Archetype” (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 266

All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us.

”The Structure of the Psyche” (1927). In CW 8: The Structure and Dynamics of the Psyche. P.342

I have often been asked where the archetype comes from and whether it is acquired or not. This question cannot be answered directly. Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce. They exist preconsciously, and presumably they form the structural dominants of the psyche in general. They may be compared to the invisible presence of the crystal lattice in a saturated solution. As a priori conditioning factors they represent a special, psychological instance of the biological ”pattern of behaviour,” which gives all living organisms their specific qualities. Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype. Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself.

”A Psychological Approach to the Dogma of the Trinity” (1942). In CW 11: Psychology and Religion: West and East. P. 222

To the extent that the archetypes intervene in the shaping of conscious contents by regulating, modifying, and motivating them, they act like instincts. It is therefore very natural to suppose that these factors are connected with the instincts and to enquire whether the typical situational patterns which these collective form-principles apparently represent are not in the end identical with the instinctual patterns, namely, with the patterns of behavior.

”On the Nature of the Psyche” (1947). In CW 8: The Structure and Dynamics of the Psyche. P.404

The archetype or primordial image might suitably be described as the instinct’s perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life-process.

”Instinct and the Unconscious” (1919). In CW 8: The Structure and Dynamics of the Psyche P.277

We must constantly bear in mind that what we mean by ”archetype” is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind.

”On the Nature of the Psyche” (1947). In CW 8: The Structure and Dynamics of the Psyche. P.417

Sooner or later nuclear physics and the psychology of the unconscious will draw closer together as both of them, independently of one another and from opposite directions, push forward into transcendental territory, the one with the concept of the atom, the other with that of the archetype.

Aion (1951). CW 9: Part II: P. 412

Just as the ”psychic infra-red,” the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the ”psychic ultra-violet,” the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic.

”On the Tienda Natural Anamkarae of the Psyche” (1947). In CW 8: The Structure and Dynamics of the Psyche. P.420

Dreams pave the way for life... **(2013-08-24 05:05)**

The spirit of the depths even taught me to consider my action and my decision as dependent on dreams.
Dreams pave the way for life, and they determine you without you understanding their language.
One would like to learn this language, but who can teach and learn it? Scholarliness alone is not enough; there is a

knowledge of the heart that gives deeper insight.
The knowledge of the heart is in no book and is not to be found in the mouth of any teacher, but grows out of you like the green seed from the dark earth.
Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Red Book, Page 233.

Carl Jung on the Self. **(2013-08-24 05:07)**

“Psychologically the term “Self” denotes the psychic totality of the human being which transcends consciousness and underlies the process of individuation and which gradually becomes conscious in the course of this process. The psychic totality which comprises the conscious and unconscious parts of the personality is naturally present, as an entelechy of the individual, from the very beginning. In the course of the process of maturation, however, the various aspects of totality enter the field of consciousness, thus leading to a widening of the continually changing horizon

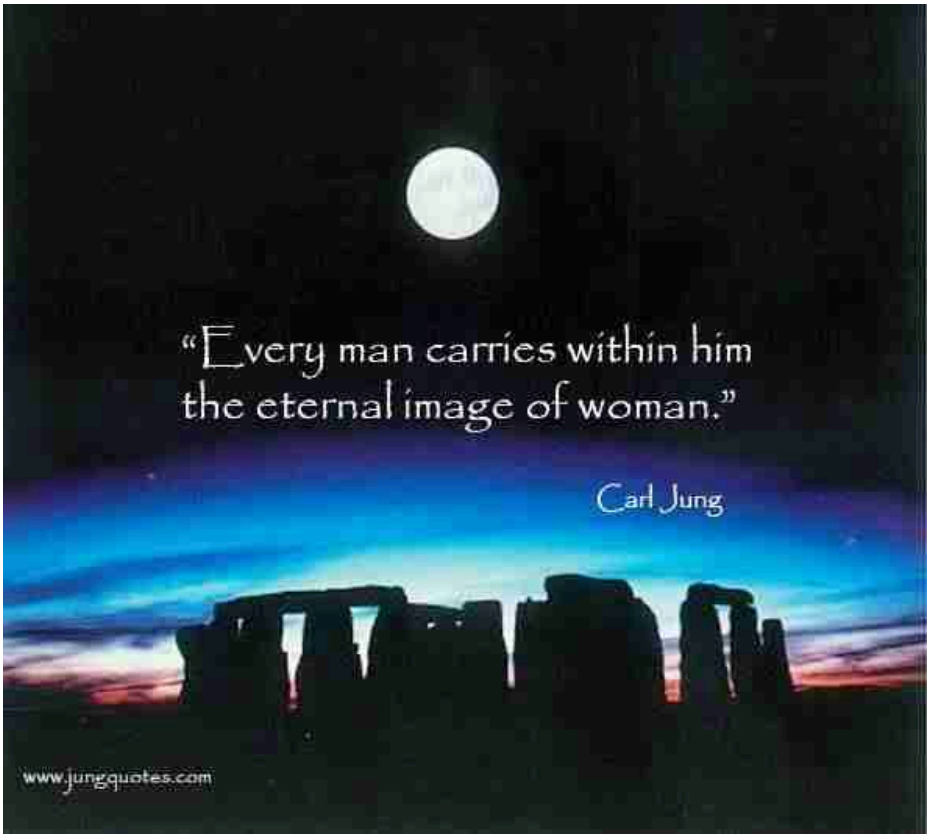
of awareness. Beyond this there is often a numinous experience of this inner psychic wholeness. This experience is usually accompanied by a profound emotion which the ego senses as an epiphany of the divine. For this reason it is practically impossible to differentiate between an experience of God and an experience of the Self. The manifestations of the Self, arising from the unconscious, coincide with the god-image of most religions and, when not personified, are distinguished by circular and square forms and very often (statistically considered) by quaternary formations. Jung, making use of an Eastern term, has called these structures mandalas." (pp.98-99)

Referring to the Self we read, "In the dreams and fantasy pictures of modern man this hidden, invisible something is occasionally depicted as a meaningful and numinous void. There is one picture in which an egg-shaped void, from which rays stream forth, forms the center of a world or of a mandala with an empty center. . . .A nothingness, a void, is therefore the inescapable condition for the emergence of the Self. The Self is not already present from the beginning in a comprehensible form, but manifests itself only through the outer and inner realizations of a life lived to its end. For this reason Jung has likened it to the crystal lattice present as a potential form in a solution but which first becomes visible in the process of crystallization, although crystallization does not necessarily take place. The Self is therefore not complete, but is present in us as a potentiality which can become manifest only in the course of a specific process. Certainly, the Self is not invariably realized through the unfolding of the natural biological life processes. There appear to be many lives where this does not come to pass.

Then how and by what means can the Self become manifest? It is realized to that extent in which it is lived in the experience of daily life. It is not achieved, however, when it appears in symbolic form in dreams and inner images, nor is it when consciousness acquires a specific degree of clarity, nor yet when a psychological function has attained a high degree of differentiation. Important as consciousness undoubtedly is—and rightly utilized consciousness is an invaluable means of help for the realization of the Self—it is not by itself the determining factor. For it does not depend so very greatly on knowledge and ability or upon some degree of intelligence, but rather upon the use which is made of these attributes and above all, on the psychic attitude a person adopts in the face of the various circumstances of his life and fate. As the threads of fabric are woven into a pattern, so the Self as the living garment of divinity is woven out of the many decisions and crises, in themselves possibly insignificant, by which we are affected in the course of our lives. Such occasions present themselves at every level of life and intelligence and in every milieu. Whether or not they lead to a manifestation of the Self depends solely on our own response. Many of us have observed that children, even small children, when faced with some difficulty, possess an attitude which many adults could only envy. That "something," the lack of which we experience as soullessness, is a "someone" who takes a position, who is accountable and who feels committed. Where this higher, responsible ego is lacking there can be no Self. Ethos and the Self are therefore mutually interdependent.

From the foregoing we can see that a fascination can emanate from something empty. It longs for completion like an invisible form which calls out for substance; the individual is conscious of the existence of this summons and of the growth of this attraction, but without knowing what it is that calls to him. The influence emanating from the hidden Grail could be likened to such a summons." The Grail Legend by Emma Jung and Marie Louise von Franz; (pp.133-134)

Every man carries within him the eternal image of woman... **(2013-08-24 05:10)**



”Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or ’archetype” of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman-in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman: she too has her inborn image of man. Actually, we know from experience that it would be more accurate to describe it as an image of men, whereas in the case of the man it is rather the image of woman. Since this image is unconscious, it is always unconsciously projected upon the person of the beloved, and is one of the chief reasons for passionate attraction or aversion. I have called this image the ”anima,” and I find the scholastic question Habet mulier animam? especially interesting, since in my view it is an intelligent one inasmuch as the doubt seems justified. Woman has no anima, no soul, but she has an animus. The anima has an erotic, emotional character, the animus a rationalizing one. Hence most of what men say about feminine eroticism, and particularly about the emotional life of women, is derived from their own anima projections and distorted accordingly. On the other hand, the astonishing assumptions and fantasies that women make about men come from the activity of the animus, who produces an inexhaustible supply of illogical arguments and false explanations.” Carl Jung; Marriage as a Psychological Relationship

Anyone who wishes to interpret a dream must himself be on approximately the same level as the dream, for nowhere

can he see anything more than what he is himself. ”Marriage as a Psychological Relationship” (1925) In CW 17: The Development of the Personality. P. 324

The young British man can have only an incomplete understanding of himself and others . . . the first step in a very long climb. The young person of marriageable age does, of course, possess an ego-consciousness (girls more than men, as a rule), but, since he has only recently emerged from the mists of original unconsciousness, he is certain to have wide areas which still lie in the shadow and which preclude to that extent the formation of psychological relationship. This means, in practice, that the young man (or woman) can have only an incomplete understanding of himself and others, and is therefore imperfectly informed as to his, and their, motives. As a rule the motives he acts from are largely unconscious. Subjectively, of course, he thinks himself very conscious and knowing, for we constantly overestimate the existing content of consciousness, and it is a great and surprising discovery when we find that what we had supposed to be the final peak is nothing but the first step in a very long climb. - ”Marriage as a Psychological Relationship” (1925). In CW 17: The Development of Personality. P.327

Since the aims of the second half of life are different from those of the first, to linger too long in the youthful attitude produces a division of the will. Consciousness still presses forward in obedience, as it were, to its own inertia, but the unconscious lags behind, because the strength and inner resolve needed for further expansion have been sapped. This disunity with oneself begets discontent, and since one is not conscious of the real state of things one generally projects the reasons for it upon one’s partner. A critical atmosphere thus develops, the necessary prelude to conscious realization. - ”Marriage as a Psychological Relationship” (1925). In CW 17: The Development of the Personality. P. 331

Normal sex life, as a shared experience with apparently similar aims, further strengthens the feeling of unity and identity. This state is described as one of complete harmony, and is extolled as a great happiness (”one heart and one soul”)-not without good reason, since the return to that original condition of unconscious oneness is like a return to childhood. Hence the childish gestures of all lovers. Even more is it a return to the mother’s womb, into the teeming depths of an as yet unconscious creativity. It is, in truth, a genuine and incontestable experience of the Divine, whose transcendent force obliterates and consumes everything individual; a real communion with life and the impersonal power of fate. - ”Marriage as a Psychological Relationship” (1925). In CW 17: The Development of Personality. P.330

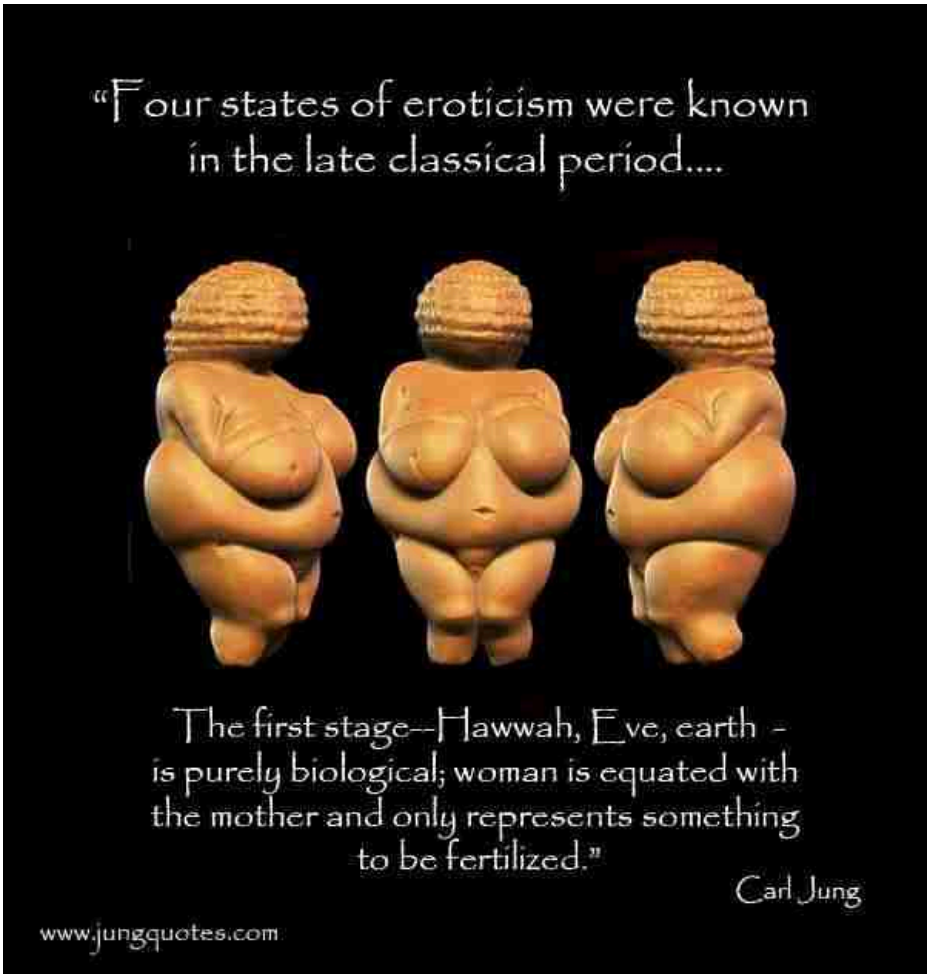
The middle period of life is a time of enormous psychological importance. The child begins its psychological life within very narrow limits, inside the magic circle of the mother and the family. With progressive maturation it widens its horizon and its own sphere of influence; its hopes and intentions are directed to extending the scope of personal power and possessions; desire reaches out to the world in ever-widening range; the will of the individual becomes more and more identical with the natural goals pursued by unconscious motivations. Thus man breathes his own life into things, until finally they begin to live of themselves and to multiply; and imperceptibly he is overgrown by them. Mothers are overtaken by their children, men by their own creations, and what was originally brought into being only with labor and the greatest effort can no longer be held in check. First it was passion, then it became duty, and finally an intolerable burden, a vampire that fattens on the life of its creator. - ”Marriage as a Psychological Relationship” (1925). In CW 17: The Development of the Personality. P. 331

http://www.haverford.edu/psych/ddavis/p109g/internal/j _anima.html

All these myth-pictures represent a drama... (2013-08-24 05:20)

”Now, all these myth-pictures represent a drama of the human psyche on the further side of consciousness, showing man as both the one to be redeemed and the redeemer.
The first formulation is Christian, the second alchemical. In the first case man attributes the need of redemption to himself and leaves the work of redemption, the actual opus, to the autonomous divine figure; in the latter case man takes upon himself the duty of carrying out the redeeming opus, and attributes the state of suffering and consequent need of redemption to the anima mundi imprisoned in matter. In both cases redemption is a work.
In Christianity it is the life and death of the God-man which, by a unique sacrifice, bring about the reconciliation of man, who craves redemption and is sunk in materiality, with God. The mystical effect of the God-man’s self-sacrifice extends, broadly speaking, to all men, though it is efficacious only for those who submit through faith or are chosen by divine grace; but in the Pauline acceptance it acts as an apocatastasis and extends also to non-human creation in general, which, in its imperfect state, awaits redemption like the merely natural man.”
C.G.Jung, Psychology and Alchemy (Part 3, Chapter 3.3).

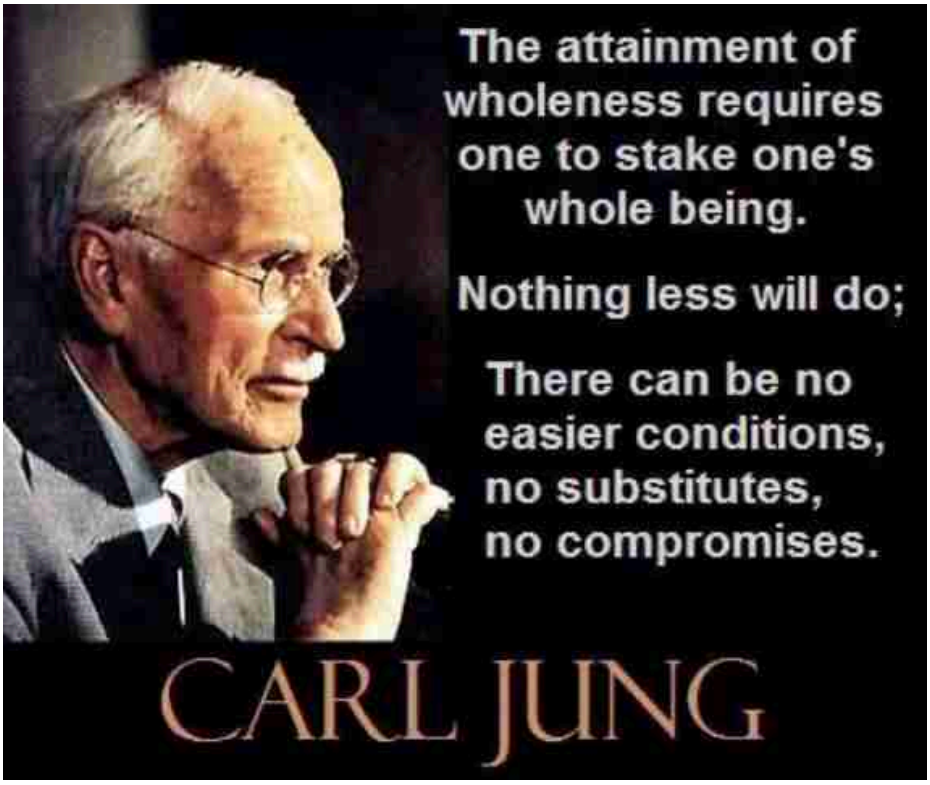
Jung's view of the four stages of anima development **(2013-08-24 15:34)**



Jung's view of the four stages of anima development:
Four stages of eroticism were known in the late classical period: Hawwah (Eve), Helen (of Troy), the Virgin Mary, and Sophia. The series is repeated in Goethe's Faust: in the figure of Gretchen as the personification of a purely instinctual relationship (Eve); Helen as an anima figure; Mary as the personification of the 'heavenly', i.e., Christian or religious, relationship; and the 'eternal feminine' as an expression of the alchemical Sapienta. As the nomenclature shows, we are dealing with the heterosexual Eros, or anima-figure in four stages, and consequently with four stages of the Eros cult.
The first stage–Hawwah, Eve, earth–is purely biological; woman ins equated with the mother and only represents something to be fertilized.

The second stage is still dominated by the sexual eros, but on an aesthetic and romantic level where woman has already acquired some value as an individual.
The third stage raises Eros to the heights of religious devotion and thus spiritualizes him: Hawwah has been replaced by spiritual motherhood.
Finally the fourth stage illustrates something which unexpectedly goes beyond the almost unsurpassable third stage: Sapientia. How can wisdom transcend the most holy and most pure? – Presumably only by virtue of the truth that the less something means the more.
This stage represents a spiritualization of Helen and consequently of Eros as such. Carl Jung; (CW 16, par 361, 1954)

Carl Jung on ”Wholeness” Quotations Anthology (2013-08-24 15:37)



• Although ”wholeness” seems at first sight to be nothing but an abstract idea (like anima and animus), it is nevertheless empirical in so far as it is anticipated by the psyche in the form of spontaneous or autonomous symbols. These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them, but are widely disseminated in the historical records of many peoples and many epochs. Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology. [The Self, ibid” par. 59.]

Gradually only did I discover what the mandala really is: 'Formation, Transformation, Eternal Mind's eternal recreation '.And that is the self, the wholeness of the personality, which if all goes well, is harmonious but, which cannot tolerate self-deceptions. Carl Gustav Jung, Memories, Dreams, Reflections, pg.195-196, Revised edition. Ed Aniela Jaffe, Richard and Clara Winston Trans, New York, Vintage Books, 1989

• His craving for alcohol was the equivalent on a low level of the spiritual thirst of our being for wholeness, expressed in medieval language: The union with God Letter from Dr. Carl Jung to Bill Wilson, the co-founder of Alcoholics Anonymous, January 30, 1961

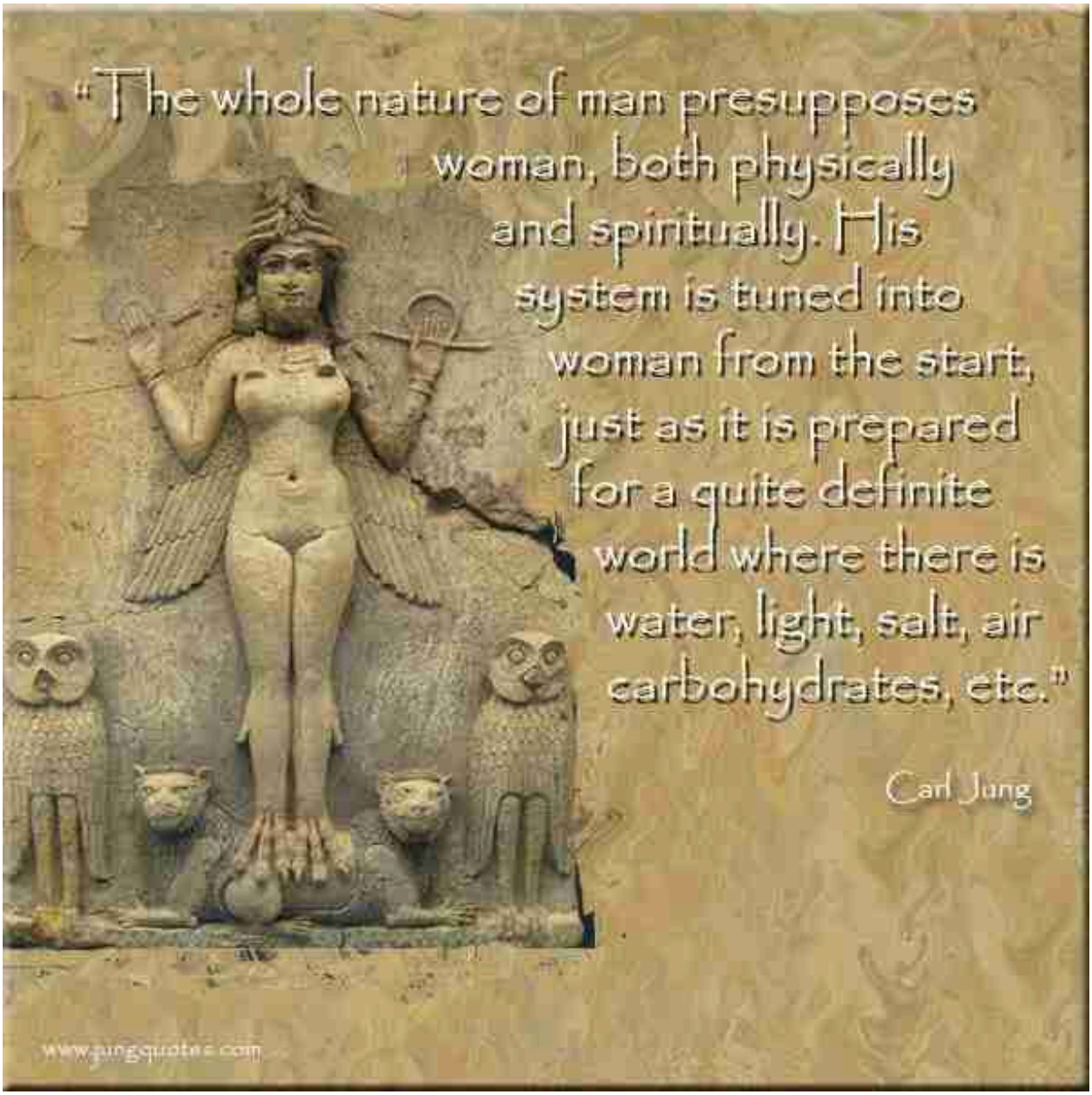
The undiscovered vein within us is a living part of the psyche; classical Chinese philosophy names this interior way "Tao," and likens it to a flow of water that moves irresistibly towards its goal. To rest in Tao means fulfillment, wholeness, one's destination reached, one's mission done; the beginning, end, and perfect realization of the meaning of existence innate in all things." — C.G. Jung

If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete." (from "A Psychological Approach to the Dogma of the Trinity", 1942)

• (The) theoria and the Arcanum in matter are both called veritas. This truth "shines" in us, but it is not of us: it "is to be sought not in us, but in the image of God which is in us." Dorn thus equates the transcendent center in man with the God-image. This identification makes it clear why the alchemical symbols for wholeness apply as much to the Arcanum in man as to the Deity. Aion 171

The "going out" of the souls from the Primordial Man can be understood as the projection of a psychic integration process: the saving wholeness of the inner man-i.e., the "Messiah" – cannot come about until all parts of the psyche have been made conscious. Carl Jung; Mysterium Coniunctionis; Page 414.

The whole nature of man presupposes woman... (2013-08-24 15:40)



"There is no human experience, not would experience be possible at all, without the intervention of a subjective attitude. What is this subjective attitude? Ultimately it consists of an innate psychic structure which allows men to have an experience of this kind. The whole nature of man presupposes woman, both physically and spiritually. His system is tuned into woman from the start, just as it is prepared for a quite definite world where there is water, light, air, salt, carbohydrates etc. The form of the world into which he is born is already inborn in him as a virtual image. Likewise parents, wife, children, birth, and death are inborn in him as virtual images, as psychic aptitudes." Carl Jung; "Two Essays in Analytical Psychology" In CW 7: P. 188
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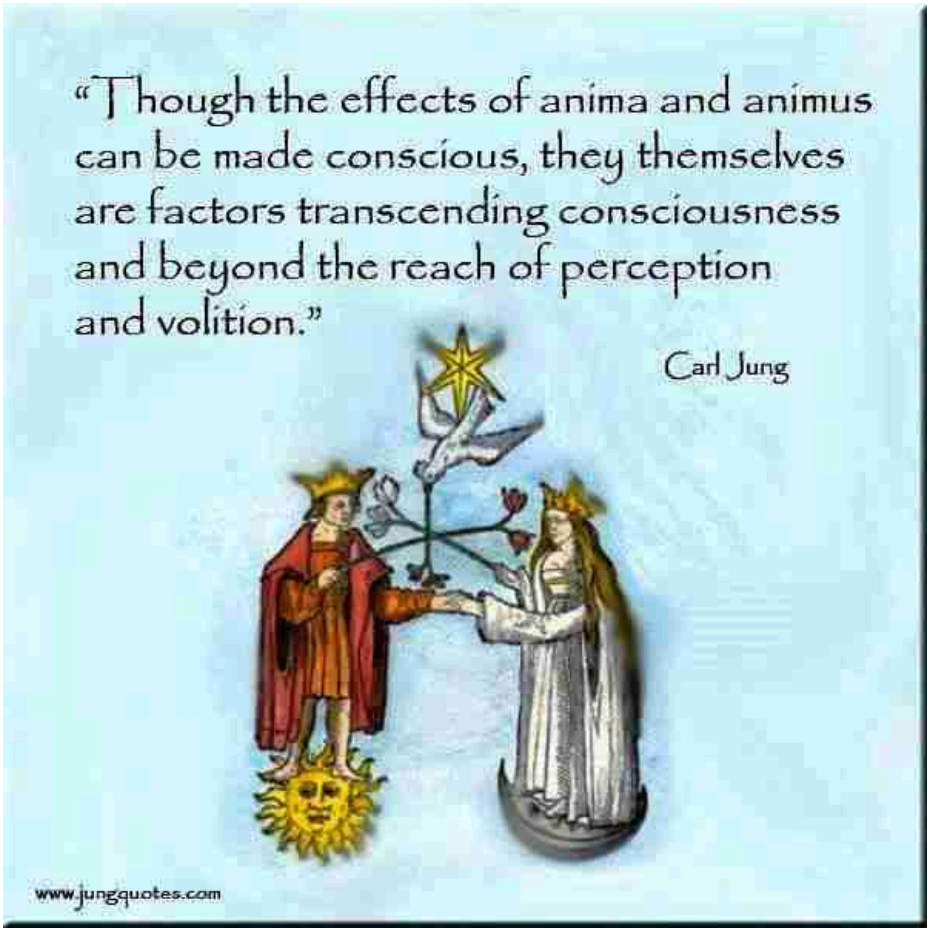
Though the effects of anima and animus can be made conscious... **(2013-08-31 04:48)**



Carl Jung: "Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition."
Context:
Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition. Hence they remain autonomous despite the integration of their contents, and for this reason they should be borne constantly in mind. This is extremely important from the therapeutic standpoint, because constant observation pays the unconscious a tribute that more or less guarantees its co-operation.
The unconscious as we know can never be "done with" once and for all. It is, in fact, one of the most important tasks of psychic hygiene to pay continual attention to the symptomatology of unconscious contents and processes, for the good reason that the conscious mind is always in danger of becoming one-sided, of keeping to well-worn paths and getting stuck in blind alleys. The complementary and compensating function of the unconscious ensures that these dangers, which are especially great in neurosis, can in some measure be avoided.

It is only under ideal conditions, when life is still simple and unconscious enough to follow the serpentine path of instinct without hesitation or misgiving, that the compensation works with entire success. The more civilized, the more unconscious and complicated a man is, the less he is able to follow his instincts. His complicated living conditions and the influence of his environment are so strong that they drown the quiet voice of nature.
Opinions, beliefs, theories, and collective tendencies appear in its stead and back up all the aberrations of the conscious mind. Deliberate attention should then be given to the unconscious so that the compensation can set to work. Hence it is especially important to picture the archetypes of the unconscious not as a rushing phantasmagoria of fugitive images but as constant, autonomous factors, which indeed they are. Carl Jung; Syzygy: Anima and animus

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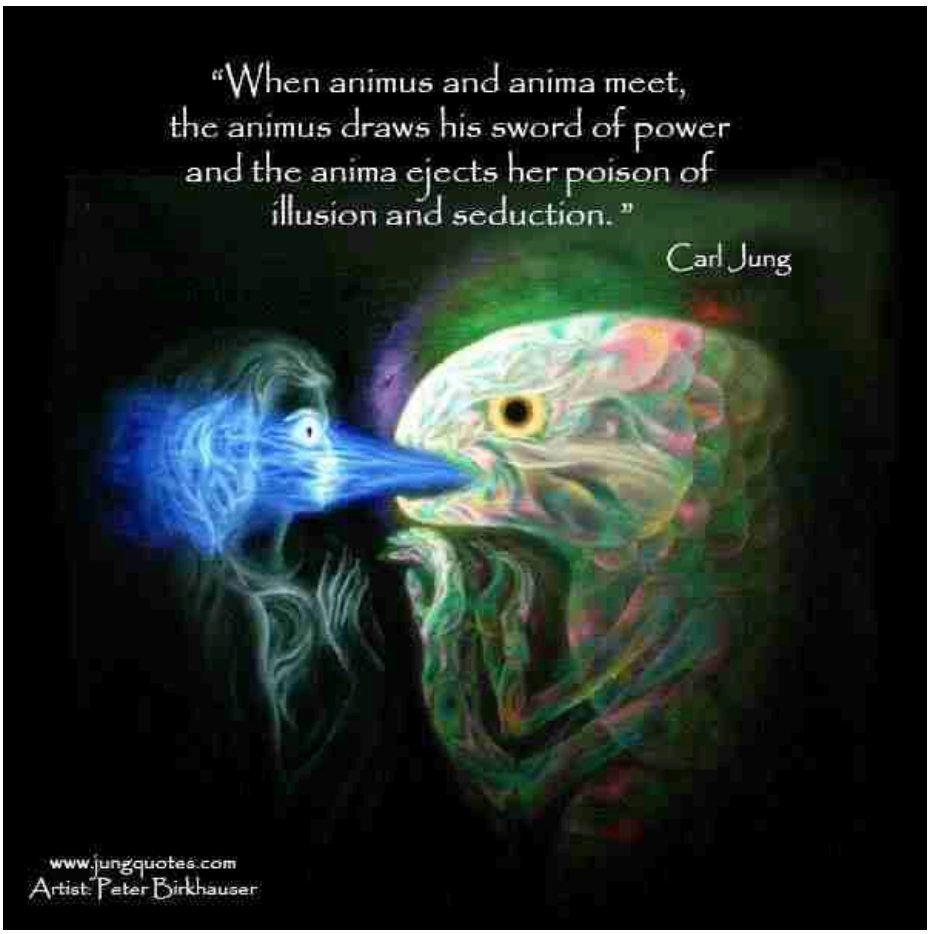
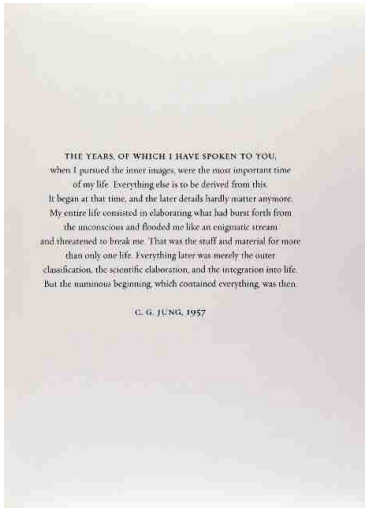
When animus and anima meet **(2013-08-31 04:52)**



This singular fact is due to the following circumstance: when animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since

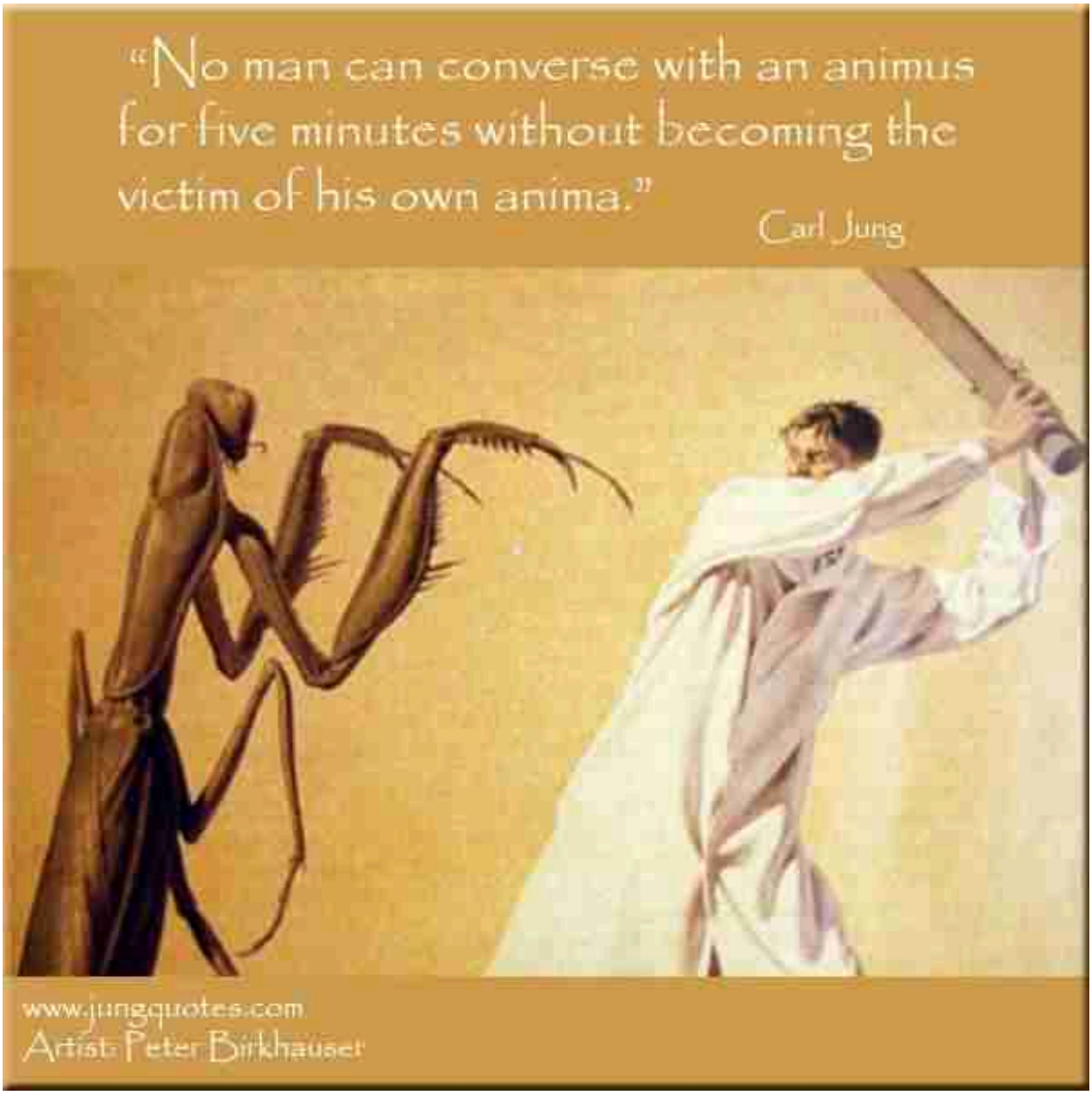
the two are equally likely to fall in love (a special instance of love at first sight).
The language of love is of astonishing uniformity, using the well-worn formulas with the utmost devotion and fidelity, so that once again the two partners find themselves in a banal collective situation. Yet they live in the illusion that they are related to one another in a most individual way. Carl Jung; The Syzygy: Anima and Animus Aion (1951). CW 9, Part II: P.338.30

The importance of The Red Book in Dr. Jung's subsequent work **(2013-08-31 04:55)**



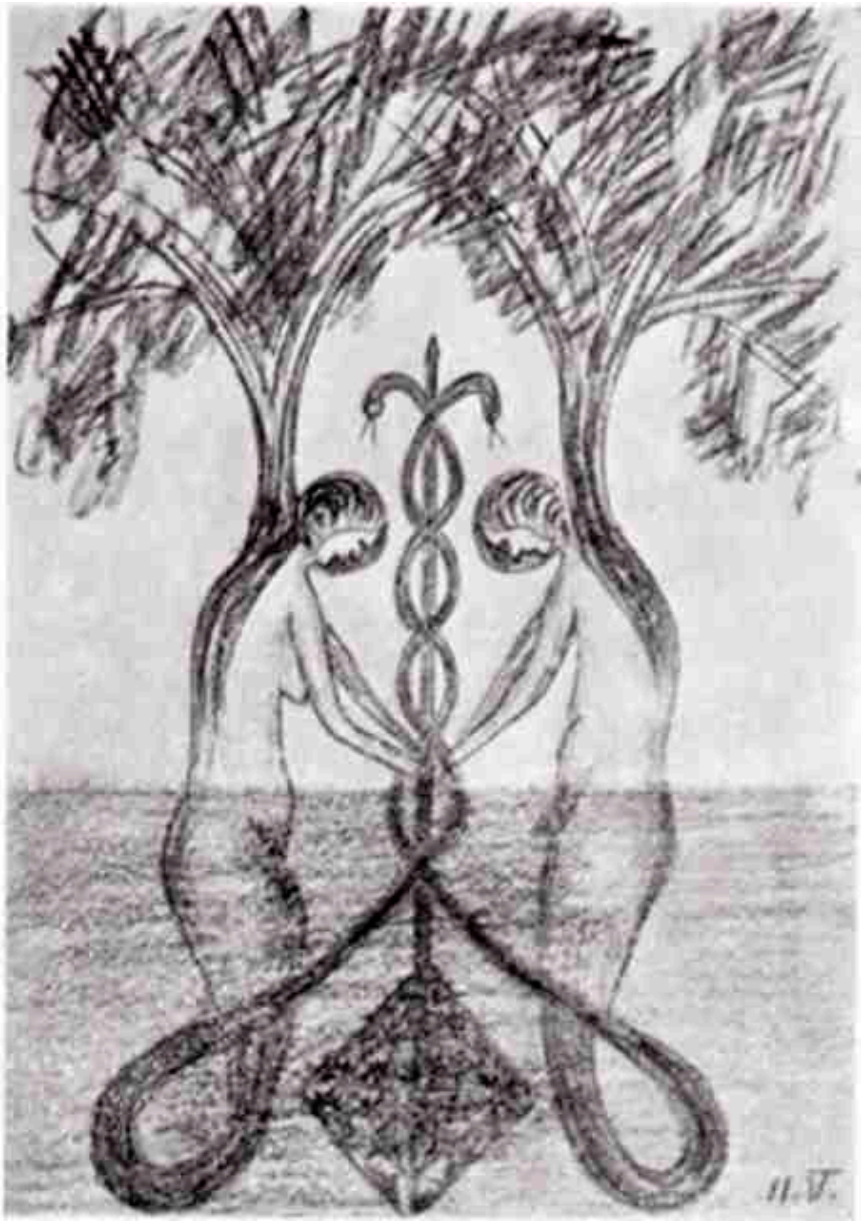
[The importance of The Red Book in Dr. Jung's subsequent work.]
Image from The Red Book prior to the Preface.

No man can converse with an animus... **(2013-08-31 04:58)**



Jung's view of the animus: "No man can converse with an animus for five minutes without becoming the victim of his own anima."
In context:
"No matter how friendly and obliging a woman's Eros may be, no logic on earth can shake her if she is ridden by the animus. . . . [A man] is unaware that this highly dramatic situation would instantly come to a banal and unexciting end if he were to quit the field and let a second woman carry on the battle (his wife, for instance, if she herself is not the fiery war horse). This sound idea seldom or never occurs to him, because no man can converse with an animus for five minutes without becoming the victim of his own anima." Carl Jung; [The Syzygy: Anima and Animus,"CW9ii, par. 29.]

Anima and Animus **(2013-08-31 05:01)**



Anima and Animus
A part of our persona is the role of male or female we must play. For most people that role is determined by their

physical gender. But Jung, like Freud and Adler and others, felt that we are all really bisexual in nature. When we begin our lives as fetuses, we have undifferentiated sex organs that only gradually, under the influence of hormones, become male or female. Likewise, when we begin our social lives as infants, we are neither male nor female in the social sense. Almost immediately – as soon as those pink or blue booties go on – we come under the influence of society, which gradually molds us into men and women.

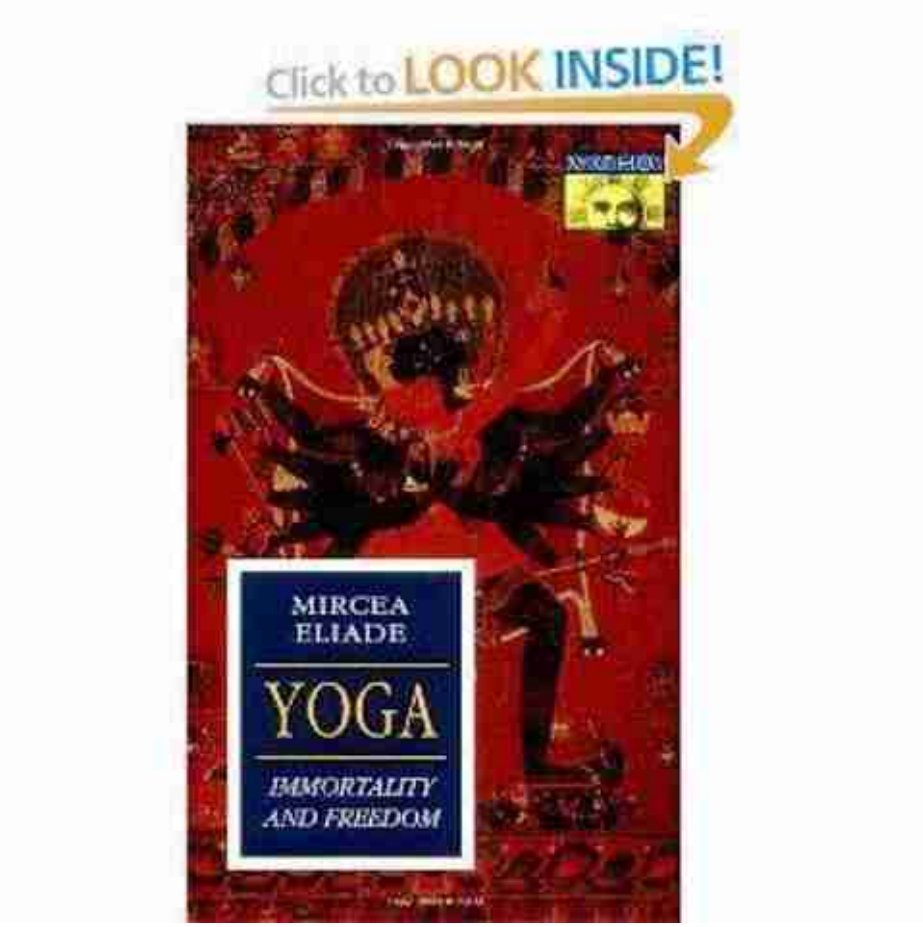
In all societies, the expectations placed on men and women differ, usually based on our different roles in reproduction, but often involving many details that are purely traditional. In our society today, we still have many remnants of these traditional expectations. Women are still expected to be more nurturant and less aggressive; men are still expected to be strong and to ignore the emotional side of life. But Jung felt these expectations meant that we had developed only half of our potential.

The anima is the female aspect present in the collective unconscious of men, and the animus is the male aspect present in the collective unconscious of women. Together, they are referred to as syzygy. The anima may be personified as a young girl, very spontaneous and intuitive, or as a witch, or as the earth mother. It is likely to be associated with deep emotionality and the force of life itself. The animus may be personified as a wise old man, a sorcerer, or often a number of males, and tends to be logical, often rationalistic, even argumentative.

The anima or animus is the archetype through which you communicate with the collective unconscious generally, and it is important to get into touch with it. It is also the archetype that is responsible for much of our love life: We are, as an ancient Greek myth suggests, always looking for our other half, the half that the Gods took from us, in members of the opposite sex. When we fall in love at first sight, then we have found someone that ”fills” our anima or animus archetype particularly well!

http://camilogallardo.com/index.php?option=com _content &view=article &id=16 &Itemid=20

Yoga: Immortality and Freedom **(2013-08-31 05:04)**

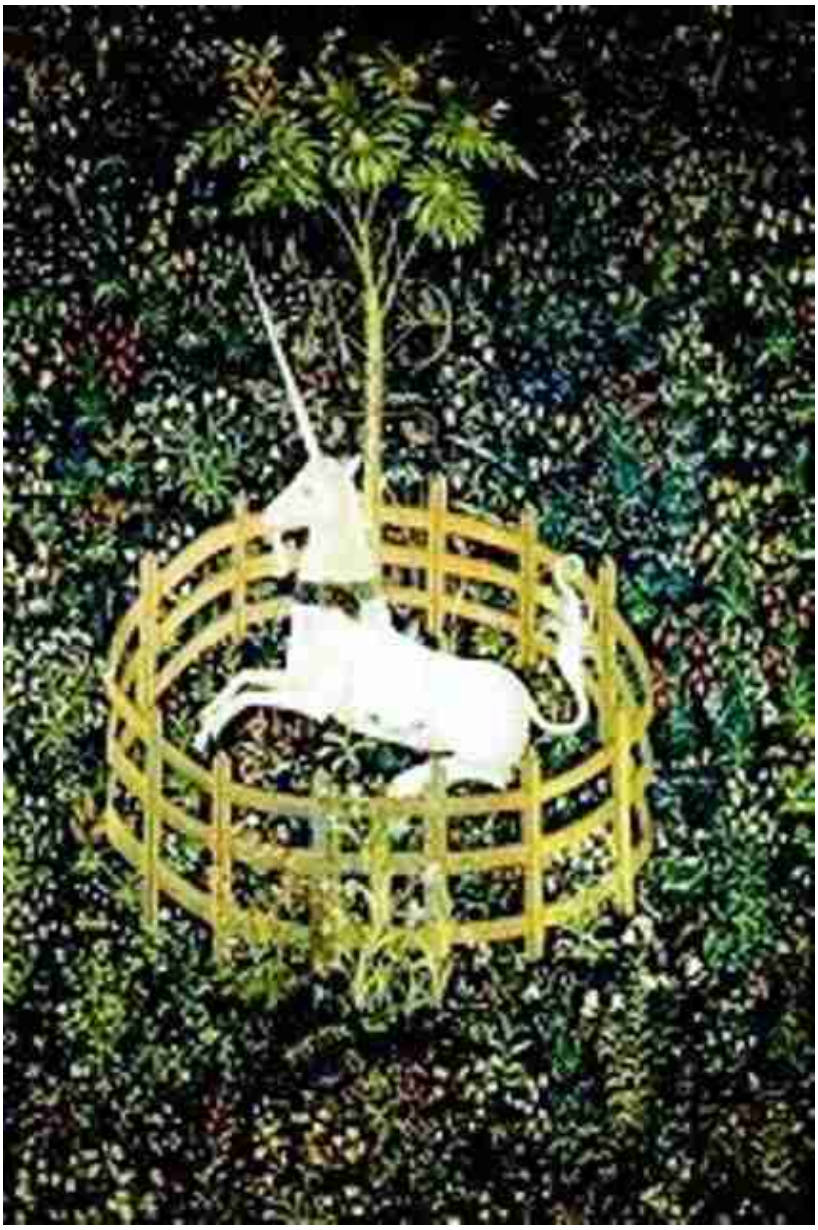


In this landmark book the renowned scholar of religion Mircea Eliade lays the groundwork for a Western understanding of Yoga, exploring how its guiding principle, that of freedom, involves remaining in the world without letting oneself be exhausted by such ”conditionings” as time and history.
Drawing on years of study and experience in India, Eliade provides a comprehensive survey of Yoga in theory and practice from its earliest foreshadowings in the Vedas through the twentieth century.
The subjects discussed include Patañjali, author of the Yoga-sutras; yogic techniques, such as concentration ”on a Single Point,” postures, and respiratory discipline; and Yoga in relation to Brahmanism, Buddhism, Tantrism, Oriental alchemy, mystical erotism, and shamanism.
http://www.amazon.com/Yoga-Immortality-Freedom-Bollingen-Vol/dp/0691017 646/?qid=1376990362 &s=books &sr=1-13 &keywords=bollingen+series &ie=UTF8 &ref=sr _1 _13

If you accept Death.... **(2013-08-31 05:06)**

Joy at the smallest things comes to you only when you have accepted death. But if you look out greedily for all that you could still live, then nothing is great enough for your pleasure, and the smallest things that continue to surround you are no longer a joy. Therefore I behold death, since it teaches me how to live.
If you accept death, it is altogether like a frosty night and an anxious misgiving, but a frosty night in a vineyard full of sweet grapes. You will soon take pleasure in your wealth. Death ripens. One needs death to be able to harvest the fruit.
Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung; Red Book; Page 275

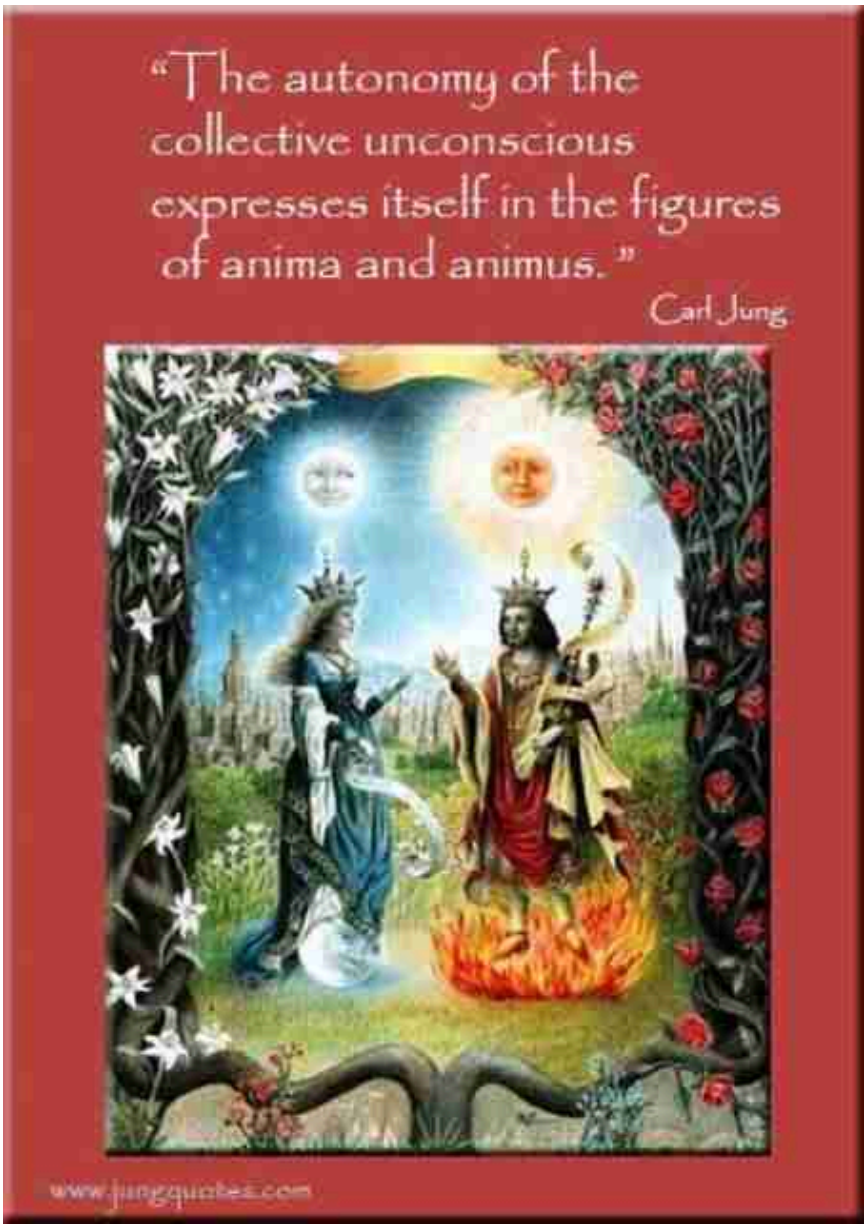
George Ripley, Cantilena (2013-08-31 05:09)



Stanza 12 (George Ripley, Cantilena)
I can not otherwise enter into the kingdom of God

to be born here. I must humble myself back
in the womb, join
A raw material and break me
Stanza 26
So when the time was come,
the mother gave birth to her new son conceived before.
After his birth, he covered his royal status.
She had a child at all pleasant to heaven points.
Stanza 27
The bed of the mother was square.
After the appointed time he became round
and lid, circular,
Shone on all sides like the brightness of the moon
This verse confirms that the whole solution became moon and in addition to the solution, the vessel containing the matrix was affected by the change. The ”bed” was previously Square is now round as the full moon. ” Cooperculum ”(cover) is more applicable to a vessel to a bed, and this is the cover that shines like the moon. Since it is the upper part of the vessel, it obviously refers also where the moon rises, that is to say where the content of the vessel appears to date.
Here ends the quadrature of the circle, which is one of the synonyms of the Magisterium. What is angular remains imperfect and is relayed by the perfect represents the circle. Mother (as qu’eaux mother) is both the content and the vase, although meeting more often used to describe the same time the content. So go correctly identified the aqua permanens .
The introduction of circular shape and perfect means that the son of the mother reaches out to perfection, in other words, that the king comes to the youth (eternal) and his body became incorruptible. Since the square is the quaternity enemy elements, the circle evokes their meeting in one. ”One shot of four” is the quintessence (quinta essentia).
Stanza 28
So you square the bed became Round
And very dark black, white and pure.
This is right out the red child
who, delighted, took over the royal scepter
The vase, the content and the mother herself who has become the father’s son who rose from the deepest to the brightness of the moon and dark red color acquired by solificatio (transformation into sun). As it melted all opposites.
Stanza 29
Then God opened the gates of heaven,
He embellished (the King) as the white moon
And after high instead of command,
he was legitimately crowned sun spitting flames.
Our author describes the renewal of the King and the birth of the son as the manifestation of a new redeemer - which makes a strange sound in the mouth of a clerk of the Middle Ages. The sublimation of the Moon ”instead of command” (ad imperii loca) is unquestionably a paraphrase of the Assumption of Mary, on the one hand, and the wedding of the Ecclesia sponsa , on the other hand. The opening of Paradise represents nothing less than the coming of the kingdom of God on earth. Giving it attributes as the sun and the moon, the author of the filius regius perfect reproduction of the primordial man, which is the universe.
Note: Stanzas from George Ripley’s ”Cantilena.”
http://www.premiumorange.com/tapisseries-licornes/CHASSE/18- %20 %20Carl %20Gustav %20Jung.htm

The autonomy of the collective unconscious... **(2013-08-31 05:16)**



"The autonomy of the collective unconscious expresses itself in the figures of anima and animus. They personify those of its contents which, when withdrawn from projection, can be integrated into consciousness.

To this extent, both figures represent functions which filter the contents of the collective unconscious through to the conscious mind. They appear or behave as such, however, only so long as the tendencies of the conscious and unconscious do not diverge too greatly.
Should any tension arise, these functions, harmless till then, confront the conscious mind in personified form and behave rather like systems split off from the personality, or like part souls. This comparison is inadequate in so far as nothing previously belonging to the ego-personality has split off from it; on the contrary, the two figures represent a disturbing accretion.
The reason for their behaving in this way is that though the contents of anima. and. animus can be integrated they themselves cannot, since they are archetypes. As such they are the foundation stones of the psychic structure, which in its totality exceeds the limits of consciousness and therefore can never become the object of direct cognition.
Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition. Hence they remain autonomous despite the integration of their contents, and for this reason they should be borne constantly in mind." Carl Jung; The Syzygy: Anima and Animus

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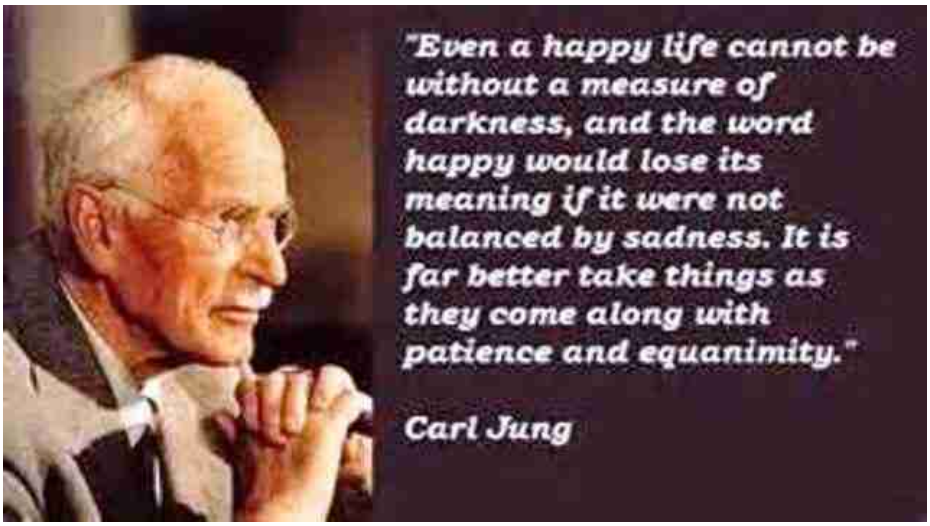
Carl Jung on what is "Real" and "Reality." (2013-08-31 05:19)



Carl Jung on what is "Real" and "Reality."
The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung; Red Book; Page 230
This vision lasted for two hours, it confused me and made me ill. I was not able to interpret it. Two weeks passed then the vision returned, still more violent than before, and an inner voice spoke: "look at it, it is completely real, and it will come to pass. You cannot doubt this." I wrestled again for two hours with this vision, but it held me fast. It left me exhausted and confused. And I thought my mind had gone crazy. Carl Jung; Red Book; Page 231
Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. There they found the abundance of visions, the fruits of the desert, the wondrous flowers of the soul. Think diligently about the images that the ancients have left behind. They show the way of what is to come. look back at the collapse of empires, of growth and death, of the

desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung; Red Book; Page 236.
When the desert begins to bloom, it brings forth strange plants. You will consider yourself mad, and in a certain sense you will in fact be mad. To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the
ancients taught us in images: madness is divine. But because the ancients lived this image concretely in events, it became a deception for us, since we became masters of the reality of the world. It is unquestionable: if you enter into the world of the
soul, you are like a madman, and a doctor would consider you to be sick. Carl Jung; Red Book; Page 238.
If you are in your solitude, and all the space around you has become cold and unending, then you have moved far from men, and at the same time you have come near to them as never before. Selfish desire only" apparently led you to men, but in reality it led you away from them and in the end to yourself which to you and to others was the most remote. But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung; Red Book; Page 245
Day does not exist through itself, night does not exist through itself. The reality that exists through itself is day and night. So the reality is meaning and absurdity. Carl Jung; Red Book; Page 242
I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."
Elijah: "We are real and not symbols." Carl Jung; Red Book; Page 246.
Elijah: "You may call us symbols for the same reason that you can also call your fellow men symbols, if you wish to. But we are just as real as your fellow men. You invalidate nothing and solve nothing by calling us symbols."
I: "You plunge me into a terrible confusion. Do you wish to be real?"
E: "We are certainly what you call real. Here we are, and you have to accept us. The choice is yours." Carl Jung; Red Book; Page 249.
The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung; Red Book; Page 250
I earnestly confronted my devil and behaved with him as with a real person. This I learned in the Mysterium: to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual. Carl Jung; Red Book; Page 260.
I: "Forgive me, but are you real? It's the sorriest likeness to those foolishly threadbare scenes in novels for me. to assume that you are not simply some unfortunate product of my sleepless brain. Is my doubt then truly confirmed by a situation that conforms so thoroughly with a sentimental romance?"
She: "You wretch, how can you doubt that I am real?"
But still she lies there, crying-yet what if she were real? Then she would be worth feeling sorry for, every man would have compassion for her. If she is a decent girl, what must it have cost her to enter into the room of a strange man! And to overcome her shame in this way?
I: "My dear child, I believe you, despite everything, that you are real. What can I do for you?"
She: "Finally, finally a word from a human mouth!
She gets up, her face beaming. She is beautiful. A deep purity rests in her look. She has a beautiful and unworldly soul, one that wants to come into the life of reality; to all reality worthy of pity; to the bath of filth and the well of health. Oh this beauty
of the soul! To see it climb down into the underworld of reality what a spectacle! Carl Jung; Red Book; Page 262
She: "So-you see: even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome." Carl Jung; Red Book; Page 263
Incidentally-mustn't it be a peculiarly beautiful feeling to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality? Carl Jung; Red Book; Page 266.

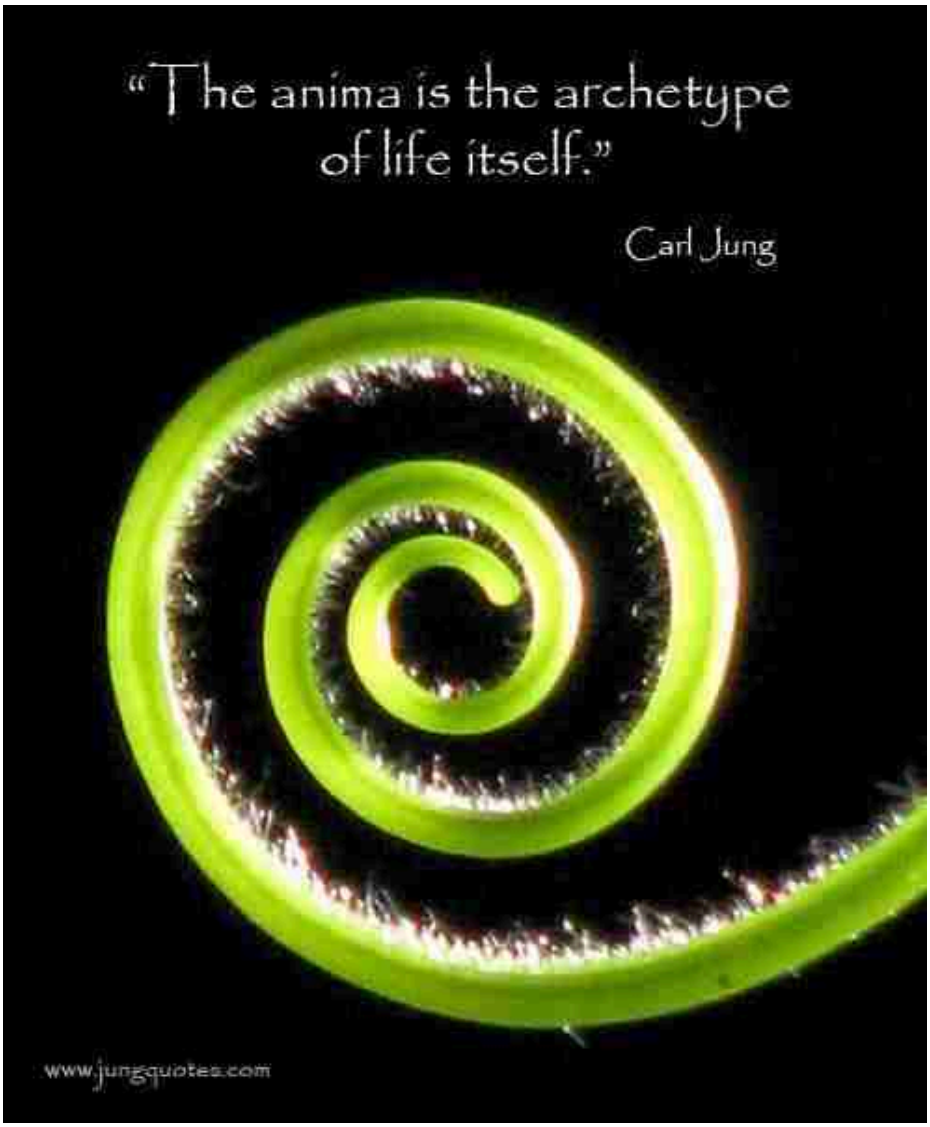
Why did Jung stop working on Liber' Novus? **(2013-08-31 05:22)**

The Confrontation with the World
Why did Jung stop working on Liber' Novus?
In his afterword, written in 1959, he wrote:
My acquaintance with alchemy in 1930 took me away from it. The beginning of the end came in 1928, when [Richard] Wilhelm sent me the text of the "Golden flower," an alchemical treatise. There the contents of this book found their way into actuality and I could no longer continue working on it.
There is one more completed painting in Libel' Novus. In 1928, Jung painted a mandala of a golden castle (Page 163). After painting it, it struck him that the mandala had something Chinese about it. Shortly afterward, Richard Wilhelm sent him the text of The Secret of the Golden Flower, asking him to write a commentary on it. Jung was struck by it and the timing:
The text gave me an undreamed-of confirmation of my ideas about the mandala and the circumambulation of the center. This was the first event which broke through my isolation. I became aware of an affinity; I could establish ties with someone and something.
The significance of this confirmation is indicated in the lines that he wrote beneath the painting of the Yellow Castle. Jung was struck by the correspondences between the imagery and conceptions of this text and his own paintings and fantasies.
On May 25, 1929, he wrote to Wilhelm:
"Fate appears to have given us the role of two bridge pillars which carry the bridge between East and West."
Only later did he realize that the alchemical nature of the text was important. He worked on his commentary during 1929. On September 10, 1929, he wrote to Wilhelm:
"I am thrilled by this text, which stands so close to our unconscious."
Jung's commentary on The Secret of the Golden Flower was a turning point. It was his first public discussion of the significance of the mandala. For the first time, Jung anonymously presented three of his own paintings from Liber Novus as examples of European mandalas, and commented on them. To Wilhelm, he wrote on October 28, 1929, concerning the mandalas in the volume:
"the images amplify one another precisely through their diversity. They give an excellent image of the effort of the unconscious European spirit to grasp Eastern eschatology."
This connection between the "European unconscious spirit" and Eastern eschatology became one of the major themes in Jung's work in the 1930's, which he explored through further collaborations with the Indologists Wilhelm Hauer and Heinrich Zimmer.

At the same time, the form of the work was crucial: rather than revealing the full details of his own experiment, or those of his patients, Jung used the parallels with the Chinese text as an indirect way of speaking about it, much as he had begun to do in chapter 5 of Psychological Types. This allegorical method now became his preferred form. Rather than write directly of his experiences, he commented on analogous developments in esoteric practices, and most of all in medieval alchemy.

Shortly afterward, Jung abruptly left off working on Liber Novus. The last full-page image was left unfinished, and he stopped transcribing the text. He later recalled that when he reached this central point, or Tao, his confrontation with the world commenced, and he began to give many lectures. Thus the ”confrontation with the unconscious” drew to a close, and the ”confrontation with the world” began. Jung added that he saw these activities as a form of compensation for the years of inner preoccupation. Red Book; Introduction; Pages 218-219.

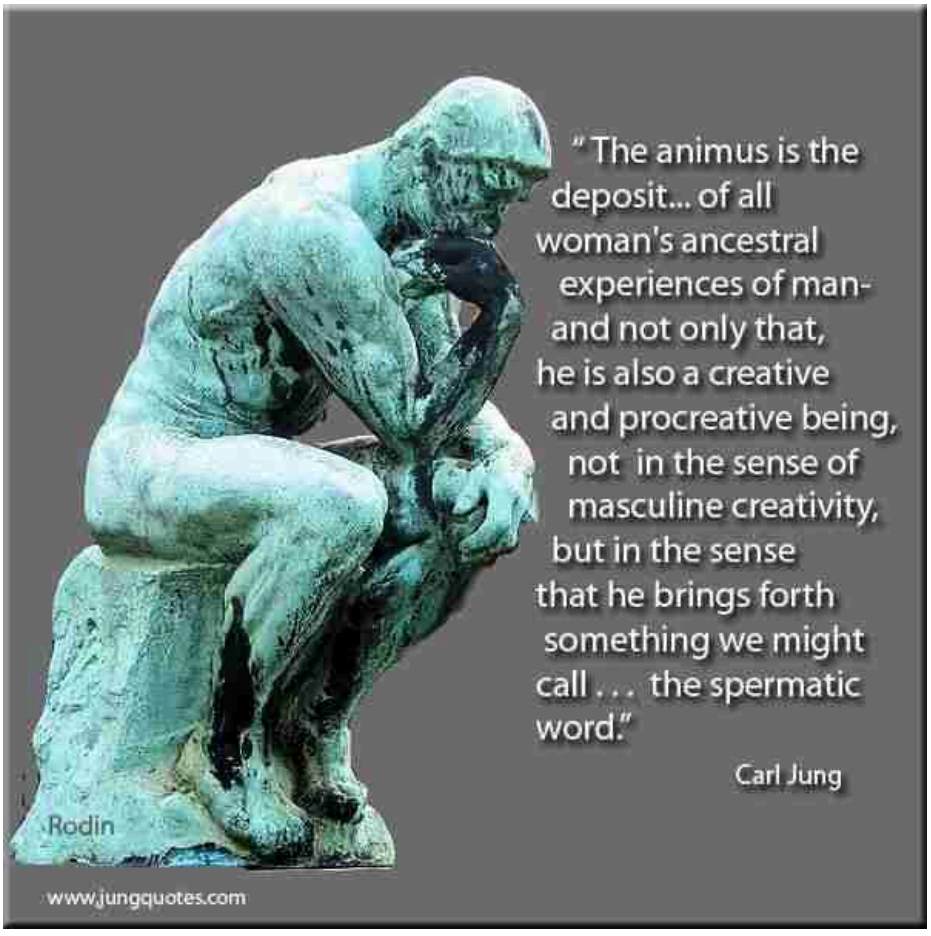
Life does not come from events, but from us. **(2013-08-31 05:24)**



Life does not come from events, but from us. Everything that happens outside has already been.
Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new.
The events that happen are always the same. But the creative depths of man are not always the same. Events signify nothing, they signify only in us.
We create the meaning of events. The meaning is and always was artificial. We make it.

Because of this we seek in ourselves the meaning of events, so that the way of what is to come becomes apparent and our life can grow again.
That which you need comes from yourself, namely the meaning of the event. The meaning of events is not their particular meaning.
This meaning exists in learned books. Events have no meaning.
The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create.
It is the mastery of this world and the assertion of your soul in this world.
This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung; Red Book; Page 239.

The animus is the deposit... **(2013-08-31 05:27)**



”The animus is the deposit, as it were, of all woman’s ancestral experiences of man-and not only that, he is also a creative and procreative being, not in the sense of masculine creativity, but in the sense that he brings forth something we might call . . . the spermatic word.” [”Anima and Animus,” CW 7, par. 336.]

Carl Jung on Science Quotations **(2013-08-31 05:28)**

Carl Jung on Science:
Every science is a function of the mind, and all knowledge is rooted in it. The mind is the greatest of all cosmic wonders. - ”On the Nature of the Psyche” (1947). In CW 8: The Structure and Dynamics of the Psyche. P.357

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round? Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments. ”Analytical Psychology and Weltanschauung” (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

”Science is not... a perfect instrument, but it is a superb and invaluable tool that works harm only when taken as an end in itself.” (from ”Commentary to The Secret of the Golden Flower”, 1929)

If I speak in the spirit of this time, I must say:

no one and nothing can justify what I must proclaim to you. Justification is superfluous to me, since I have no choice, but I

must. I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the

depths of everything contemporary: The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning. Filled with human pride and blinded by the presumptuous spirit of the times, I long sought to hold that other spirit away from me. But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations. The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things. Carl Jung; Red Book.

I am stunned, but I want to be stunned, since I have sworn to you, my soul, to trust you even if you lead me through madness. How shall I ever walk under your sun if I do not drink the bitter draught of slumber to the lees? Help me so that I do not choke on my own knowledge. The fullness of my knowledge threatens to fall in on me. My knowledge has a thousand voices, an army roaring like lions; the air trembles when they speak, and I am their defenseless sacrifice. Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal prison and agonizing death. I want to go down cleansed into your depths with white garments and not rush in like some thief seizing whatever I can and fleeing breathlessly. Let me persist in divine astonishment, so that I am ready to behold your wonders. Let me lay my head on a stone before your door, so that I am prepared to receive your light. Carl Jung; Red Book.

The world is as it ever has been, but our consciousness undergoes peculiar changes. First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects: it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection. At most it would be a heap of emotions. Through the withdrawal of projections, conscious knowledge slowly developed. Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world. One step followed another: already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals. Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them. You can find them spread out in the newspapers, in books, rumors, and ordinary social gossip. All gaps in our actual knowledge are still filled out with projections. We are still so sure we know what other people think or what their true character is. ”Psychology and Religion” (1938) In CW II: Psychology and Religion: West and East. P. 140

I am led into a kind of reception room. It is a simple space with old upholstered furniture. The dim light of an antiquated lamp lights the room only very meagerly. The servant knocks on a side door and then quietly opens it. I scan it swiftly: it’s a scholar’s study, with bookshelves on all four walls and a large writing desk, at which an old man sits wearing a long black robe. He beckons me to draw closer. The air in the room is heavy and the old man seems careworn. He is not without dignity-he seems to be one of those ’who have as much dignity as 9ne can be granted. He has that modest-fearful look of scholarly men who have long since been squashed to nothing by the abundance of knowledge. I think that he is a real scholar who has learned great modesty before the immensity of knowledge

and has given himself tirelessly to the material of science and research, anxiously and equably appraising, as if he personally had to represent the working out of scientific truth. Carl Jung; Red Book.
”Oh Izdubar, most powerful one, what you call poison is science. In our country we are nurtured on it from youth, and that may be one reason why we haven’t properly flourished and remain so dwarfish. When I see you, however, it seems to me as if we are all somewhat poisoned.”
Iz: ”But this science is the awful magic that has lamed me. How can it be that you are still alive even though you drink from this poison every day?” Carl Jung; Red Book.
I: ”We’ve grown accustomed to this over time, because men get used to everything. But we’re still somewhat lamed. On the
other hand, this science also has great advantages, as you’ve seen. What we’ve lost in terms of force, we’ve rediscovered many times through mastering the force of nature.” Carl Jung; Red Book.
I: ”Now you perhaps see that we had no choice. We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we’d be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. If our life is dear to us, we prefer ’to sacrifice a piece of our life force rather than abandon ourselves to certain death.” Carl Jung; Red Book.
”You know that I value science extraordinarily highly: But there are actually moments in life where science also leaves us empty and sick. In such moments a book like Thomas’s means very much to me since it is written from the soul.” Carl Jung; Red Book.
I: ”That’s actually the case. Whenever I want to learn and understand something, I leave my so-called reason at home and give whatever it is that I am trying to understand the benefit of the doubt. I have learned this gradually; because nowadays the world of science is full of scary examples of the opposite.” Carl Jung; Red Book.
”It is as true today as it was yesterday. Never forget that you are a man and therefore you must bleed for the goal of humanity. Practice solitude assiduously without grumbling so that everything will in time become ready. You should become serious, and hence take your leave from science. There is too much childishness in it. Your way goes toward the depths. Science is too superficial, mere language, mere tools. But you must set to work” Carl Jung; Red Book.
Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. The Archetypes and the Collective Unconscious p.7-8
This grasping of the whole is obviously the aim of science as well, but it is a goal that necessarily lies very far off because science, whenever possible, proceeds experimentally and in all cases statistically. Experiment, however, consists in asking a definite question which excludes as far as possible anything disturbing and irrelevant. It makes conditions, imposes them on Nature, and in this way forces her to give an answer to a question devised by man. She is prevented from answering out of the fullness of her possibilities since these possibilities are restricted as far as partible. For this purpose there is created in the laboratory a situation which is artificially restricted to the question which compels Nature to give an unequivocal answer. The workings of Nature in her unrestricted wholeness are completely excluded. If we want to know what these workings are, we need a method of inquiry which imposes the fewest possible conditions, or if possible no conditions at all, and then leave Nature to answer out of her fullness. Synchronicity: An Acausal Connecting Principle p. 35
My interests drew me in different directions. On the one hand I was powerfully attracted by science, with its truths based on facts; on the other hand I was fascinated by everything to do with comparative religion. [...] In science I missed the factor of meaning; and in religion, that of empiricism. Memories, Dreams, Reflections p. 72
All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate

into visible reality the world within us. ”The Structure of the Psyche” (1927). In CW 8: The Structure and Dynamics of the Psyche. P.342

”We no longer live on what we have, but on promises, no longer in the present day, but in the darkness of the future, which, we expect, will at last bring the proper sunrise. We refuse to recognize that everything better is purchased at the price of something worse; that, for example, the hope of greater freedom is canceled out by increased enslavement to the state, not to speak of the terrible perils to which the most brilliant discoveries of science expose us. The less we understand of what our [forebears] sought, the less we understand ourselves, and thus we help with all our might to rob the individual of his roots and his guiding instincts, so that he becomes a particle in the mass, ruled only by what Neitzche called the spirit of gravity. (p.236)” — C.G. Jung (Memories, Dreams, Reflections)

Dorothy Caruso (2013-11-04 13:19:15)

Thank you for this post. Until I read it I had no idea that Carl Jung has such a soul/science struggles and his writing them down helps the reader identify and understand themselves as well.

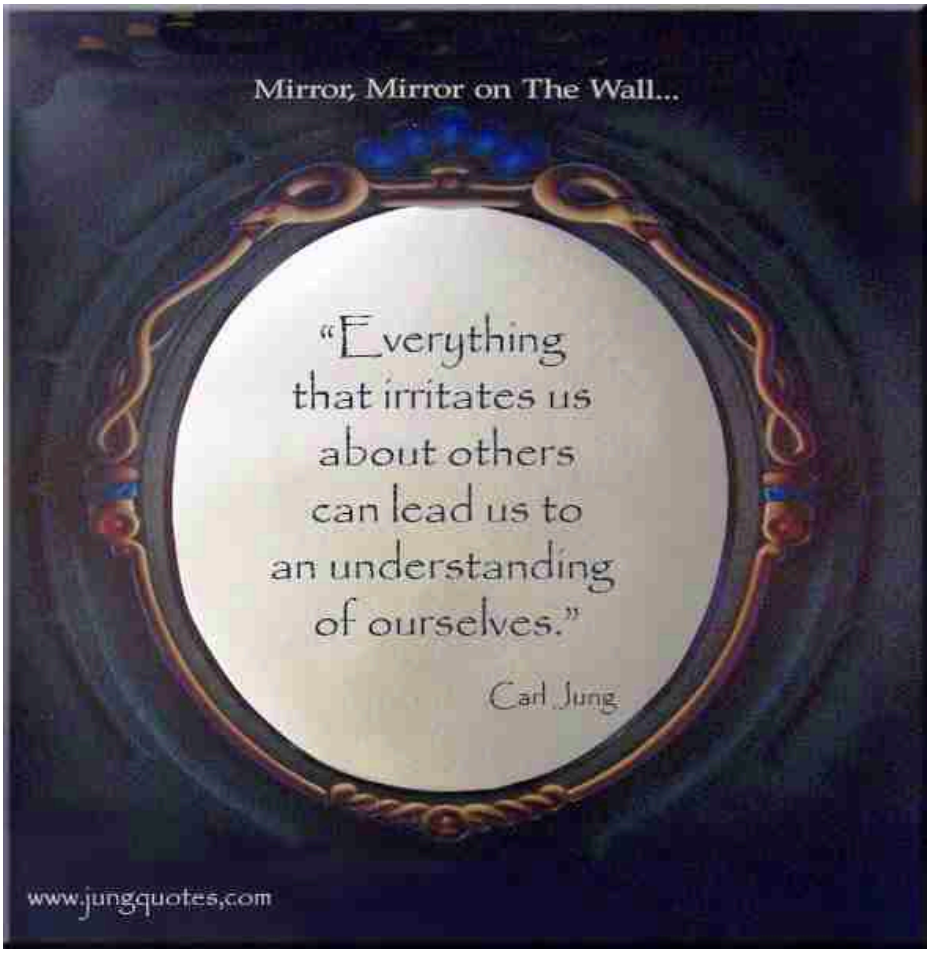
I think that last line is one of the most telling for ”:our time”...as we disintegrate and/or distort or past (forebears) and thus ”the less we understand ourselves....and rob the individual of his roots and guiding instincts so that he becomes a particle in the mass, ruled only by what Neitzche called the spirit of gravity.”

What prophecy he spoke! We have presently, a psychology science that see’s human behavior as disordered, caused by chemical imbalances that have never been proven or genetic’s that have never been proven, (ie., or roots are defective) and we are taught NOT to rely on our ”guiding instincts” and to render ourselves as Neitzche’s God is Dead....rendering the soul, and spirit, and thus life, itself as Nihilism; Life is Meaningless...

Thanks Carl Jung, that your works and words demand more of us....they transcend us to our Higher Self and the Divine...not our lower self with only death as our destiny.

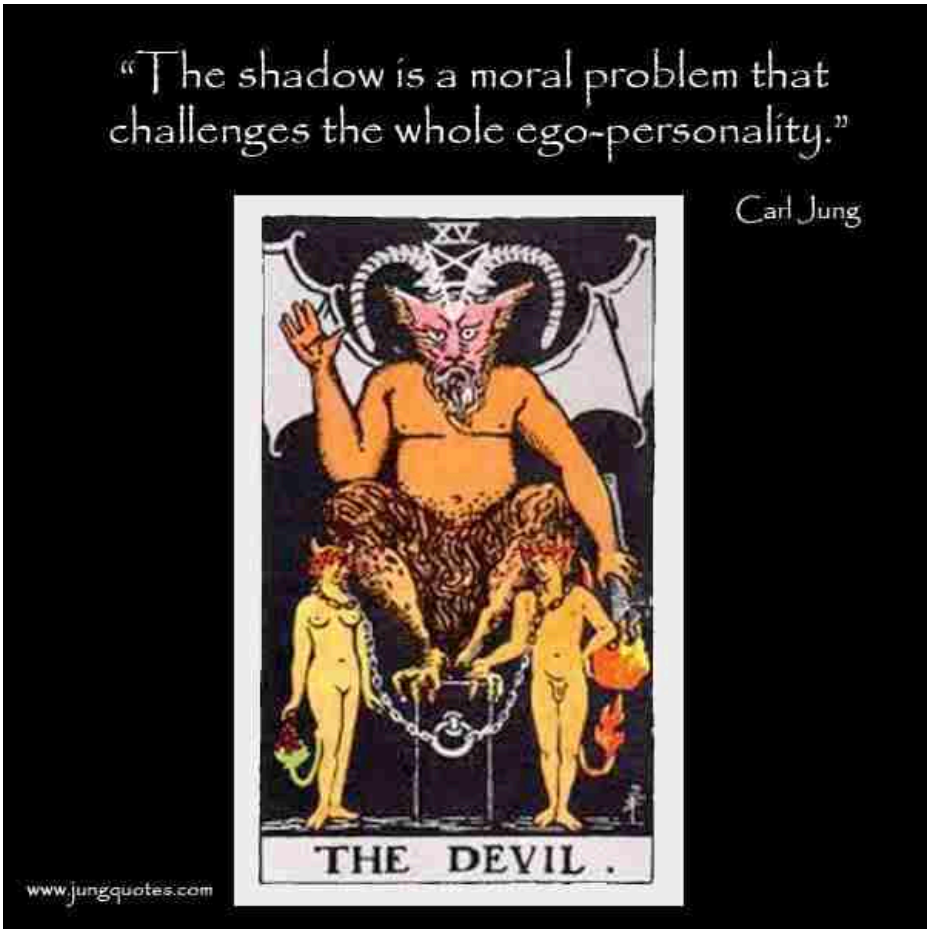
3.9 September

Everything that irritates us..... **(2013-09-06 05:49)**



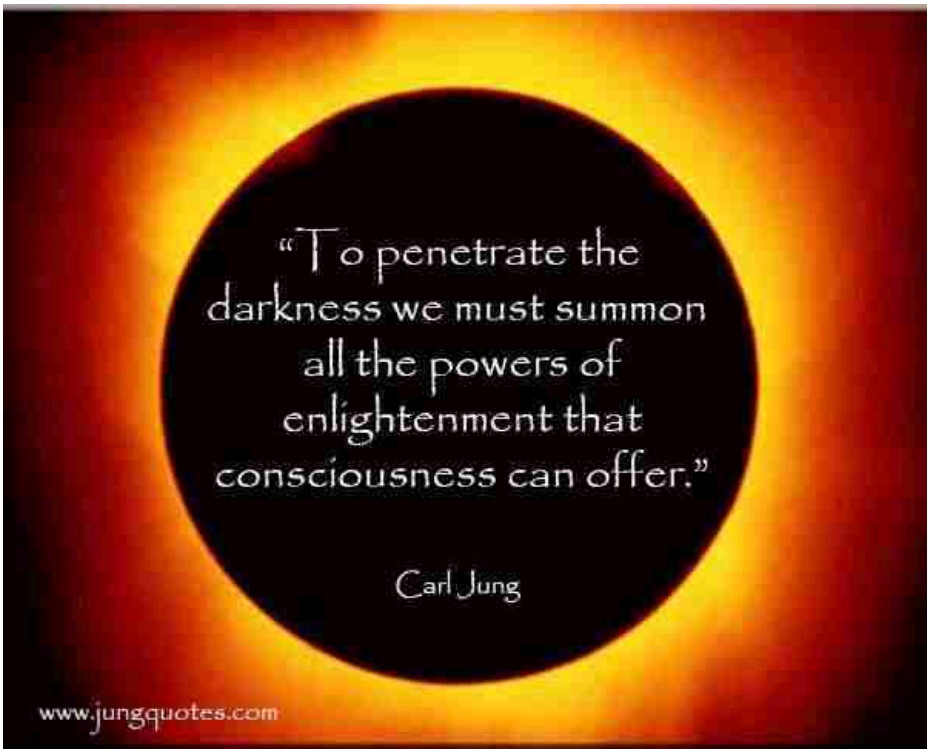
”Everything that irritates us about others can lead us to an understanding of ourselves.” (Memories, Dreams and Reflections, p. 247)

The Devil as projection of the Shadow... ”The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark as (2013-09-06 05:51)



The Devil as projection of the Shadow...
”The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real.” Carl Jung; [”The Shadow,” CW 9ii, par. 14.]
”The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real.” Carl Jung; [”The Shadow,” CW 9ii, par. 14.]

We must summon all the powers of enlightenment **(2013-09-06 05:53)**



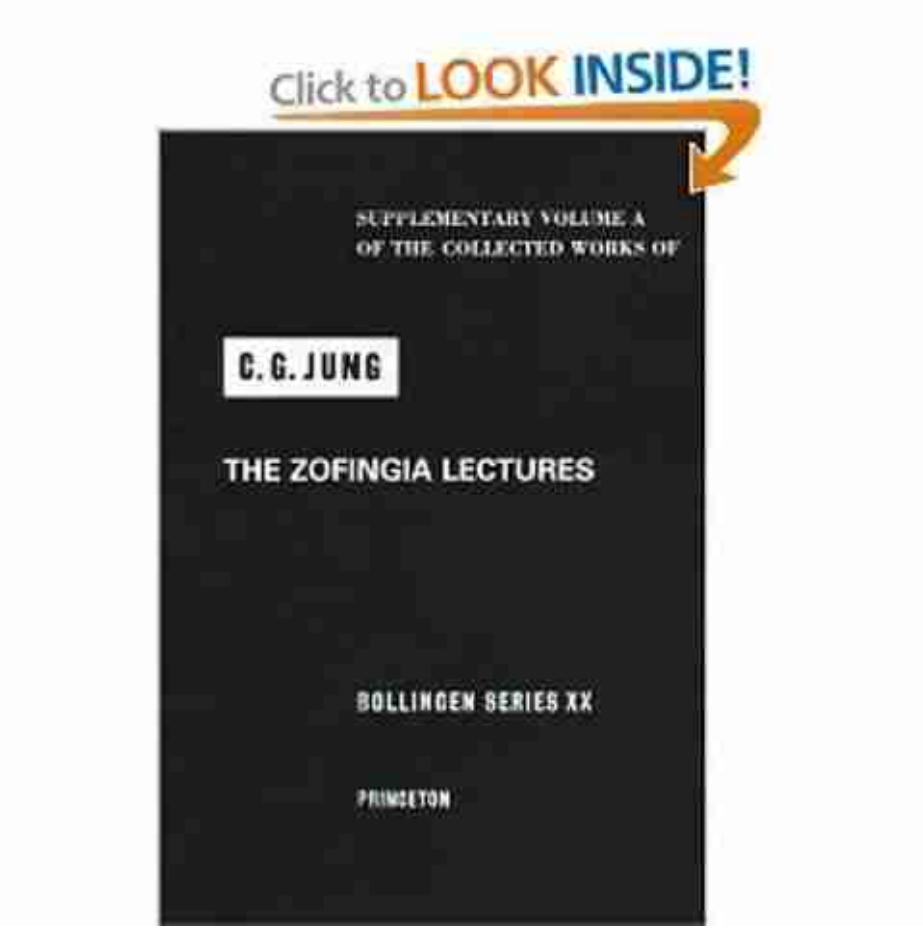
”When we must deal with problems, we instinctively resist trying the way that leads through obscurity and darkness. We wish to hear only of unequivocal results, and completely forget that these results can only be brought about when we have ventured into and emerged again from the darkness.
But to penetrate the darkness we must summon all the powers of enlightenment that consciousness can offer.” Carl Jung; ”The Stages of Life” (1930). In CW 8: The Structure and Dynamics of the Psyche. P.752

It is a frightening thought that man also has a shadow side... **(2013-09-06 05:55)**

”It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses- and foibles, but of a positively demonic dynamism.
The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any

circumstances go beyond himself.
But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost.
Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware."
"On the Psychology of the Unconscious" (1912). In CW 7: Two Essays on Analytical Psychology. P.35

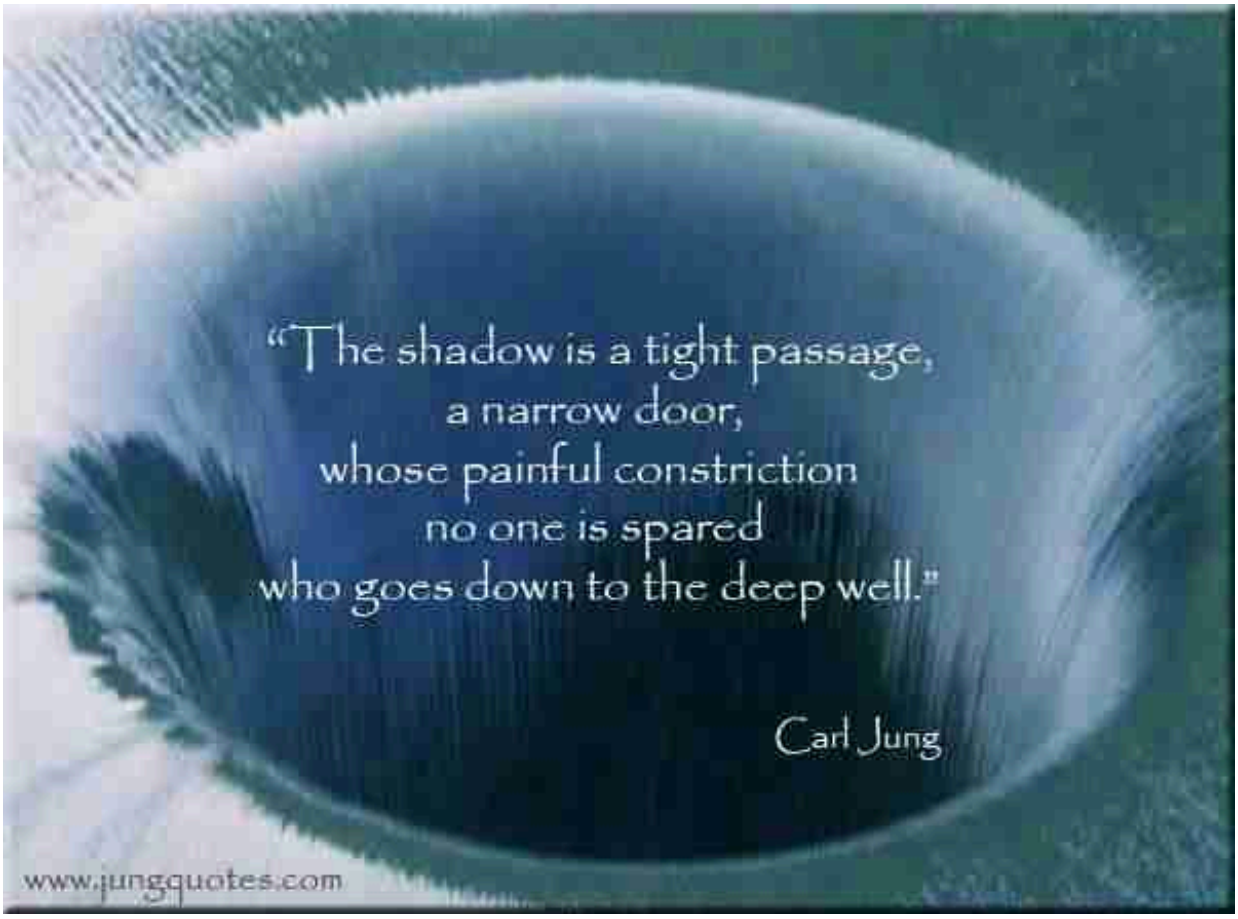
The Zofingia Lectures **(2013-09-06 05:57)**



The Zofingia Club was a discussion group to which C.G. Jung belonged as a medical student: in 1897 he became Chairman, and gave five lectures. These have survived and are published here in a supplementary volume to the

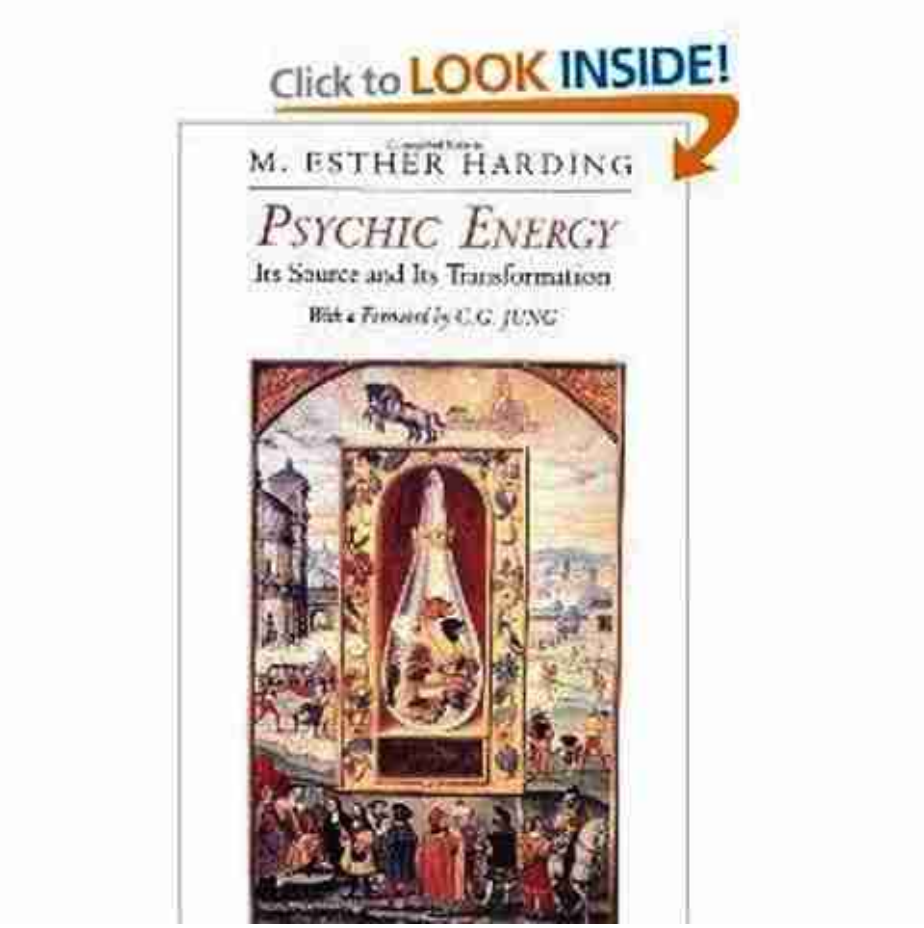
Collected Works.
The lectures are of great interest to anyone concerned with Jung's early ideas, as a young medical student from a strongly Swiss Protestant background.
The Lectures are:
The Border Zones of Exact Science (November 1896)
Some Thoughts on Psychology (May 1897)
An Inaugural Address on Becoming Chairman of the Zofingia Club
Thoughts on the Nature and Value of Speculative Inquiry (Summer 1898)
Thoughts on the Interpretation of Christianity with Reference to the Theory of Albrecht Ritschl (January 1899)

The shadow is a tight passage.... **(2013-09-06 06:00)**



"This meeting with oneself is, at first, the meeting with one's own shadow. The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is.
For what comes after the door is, surprisingly enough, a boundless expanse full of unprecedented uncertainty, with apparently no inside and no outside, no above and no below, no here and no there, no mine and no thine, no good and no bad.
It is the world of water.....where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me..." Carl G. Jung, The Archetypes and the Collective Unconscious, vol. 9, pt. 1 p. 21

”Psychic Energy” by Esther Harding (2013-09-06 06:03)



Mary Esther Harding (1888–1971) was an American Jungian analyst who was the first significant Jungian psychoanalyst in the United States.

Mary Esther Harding was born in Shropshire, England as the fourth daughter in six of a dental surgeon. She was an avid reader and home schooled until the age of eleven. Pursuing her goal of becoming a missionary doctor, she attended the London School of Medicine for Women, where she graduated in 1914 with a class of nine students.

She was then an intern at the Royal Infirmary in London, the first hospital in London to accept women interns. Here she wrote her first book, The Circulatory Failure of Diphtheria and later contracted the disease. After her recovery a friend named Constance Long gave her Beatrice Hinkle’s translation Psychology of the Unconscious by Carl Jung, which led her into entering analysis with a small group of sympathetic students in Jung’s Küsnacht home in Zurich, Switzerland.

In 1919, Eleanor Bertine and Kristine Mann traveled to Zurich following an International Conference of Medical Women. Eleanor Bertine and Esther Harding developed a close relationship there and, in 1924, decided to relocate to New York.

Each year they would travel to Zurich for two months of analysis and spend summers at Bailey Island, Maine, the ancestral summer home of Kristine Mann. There they saw analysands from the United States and Canada in a quiet, comfortable setting away from the distractions of daily life and conducive to profound experiences of the unconscious.

Mary Esther Harding became influential in the New York Jungian Analytical psychology community, a prodigious writer and a frequent lecturer in the United States and Canada. Her first Jungian book titled The Way of All Women was an instant best seller, has been translated into many languages and has introduced many people to Jung's psychology.

Harding wrote many other well-known books as well, including: Psychic Energy, Women's Mysteries, The Parental Image, and The I and not I, along with numerous papers on a variety of subjects from depression to religion.

Harding also helped to found many Jungian organizations, such as the Analytical Psychology Club of New York in 1936, the Medical Society for Analytical Psychology - Eastern Division in 1946, and the C.G. Jung Foundation for Analytical Psychology in 1963.

A study of the primitive and unconscious aspects of man's nature and the processes by which their energies may contribute to the integration of personality. New edition, comprehensively revised and enlarged, with many new illustrations.

http://www.amazon.com/Psychic-Energy-Source-Transformation-Bollinge n/dp/0691017905/?qid=1376990773 &s=books &sr=1-28 &keywords=bollingen+series &ie=UTF8 &ref=sr _1 _28

To confront a person with his shadow... **(2013-09-06 06:05)**

”To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle.” Carl Jung; ”Good and Evil in Analytical Psychology” (1959). In CW 10. Civilization in Transition. P.872

The Moon is Dead... **(2013-09-06 06:09)**

The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung; Red Book; Page 267.
In Transformations and Symbols of the Libido (1912), Jung cited beliefs in different cultures that the moon was the gathering place of departed souls (CW B, §496). In Mysterium Coniunctionis (1955/56), Jung commented on this motif in alchemy (CW 14, §155). The Red Book; Footnote 40.

The God image is not in the corporeal man... (2013-09-06 06:11)

[Carl Jung on the “Image of God in Man,” The God Image is not in the Body but in the Mind.]
As Christ is in us, so also is his heavenly kingdom.
These few, familiar references should be sufficient to make the psychological position of the Christ symbol quite clear.
Christ exemplifies the archetype of the self. He represents a totality of a divine or heavenly kind, a glorified man, a son of God unspotted by sin.
As Adam Secundus he corresponds to the first Adam before the Fall, when the latter was still a pure image of God, of which Tertullian (d. 222) says:
”And this therefore is to be considered as the image of God in man, that the human spirit has the same motions and senses as God has, though not in the same way as God has them.”
Origen (185-254) is very much more explicit:
The imago Dei imprinted on the soul, not on the body, is an image of an image, ”for my soul is not directly the image of God, but is made after the likeness of the former image.”
Christ, on the other hand, is the true image of God, after whose likeness our inner man is made, invisible, incorporeal, incorrupt, and immortal. The God image in us reveals itself through ” prudence, justice, moderation, virtue, wisdom, and the teaching of discipline.”
St. Augustine (354-430) distinguishes between the God image which is Christ and the image which is implanted in man as a means or possibility of becoming like God.
The God image is not in the corporeal man, but in the anima rationalis, the possession of which distinguishes man

from animals. ”The God-image is within, not in the body. . . . Where the understanding is, where the mind is, where the power of investigating truth is, there God has his image.”
Therefore we should remind ourselves, says Augustine, that we are fashioned after the image of God nowhere save in the understanding: ”. . . but where man knows himself to be made after the image of God, there he knows there Is something more in him than is given to the beasts”
From this it is clear that the God-image is, so to speak, identical with the anima rationalis. The latter Is the higher spiritual man, of St Paul.
Like Adam before the Fall, Christ is an embodiment of the God image, whose totality is specially emphasized by St. Augustine.
”The Word,” he says, ”took on complete manhood, as it were in its fullness: the soul and body of a man. And if you would have me put it more exactly since even a beast of the field has a ’soul’ and a body when I say a human soul and human flesh, I mean he took upon him a complete human soul.”
The God-image in man was not destroyed by the Fall but was only damaged and corrupted (”deformed”), and can be restored through God’s grace. The scope of the integration is suggested by the descent of Christ’s soul to hell, its work of redemption embracing even the dead.
The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process.
St. Augustine says: ”Therefore our end must be our perfection, but our perfection is Christ,” since he is the perfect God-image. For this reason he is also called ”King.”
His bride is the human soul, which ”in an inwardly hidden spiritual mystery is joined to the Word, that two may be in one
flesh,” to correspond with the mystic marriage of Christ and the Church.
Concurrently with the continuance of this hieros gamos in the dogma and rites of the Church, the symbolism developed in the course of the Middle Ages into the alchemical conjunction of opposites, thus giving rise on the one hand to the concept of the lapis philosophorum, signifying totality, and on the other hand to the concept of chemical combination.
The God-image in man that was damaged by the first sin can be ”reformed” with the help of God, in accordance with Romans 12 : 2: ”And be not conformed to this world, but be transformed by the renewal of your mind, that you may prove what is … the will of God” (RSV).
The totality images which the unconscious produces in the course of an individuation process are similar ”reformations” of an a priori archetype (the mandala).
As I have already emphasized, the spontaneous symbols of the self, or of wholeness, cannot in practice be distinguished from a God-image.
Despite the word (’be transformed’) in the Greek text of the above quotation, the ”renewal” of the mind is not meant as an actual alteration of consciousness, but rather as the restoration of an original condition, an apocatastasis.
This is in exact agreement with the empirical findings of psychology, that there is an ever-present archetype of wholeness which may easily disappear from the purview of consciousness or may never be perceived at all until a consciousness illuminated by conversion recognizes it in the figure of Christ.
As a result of this ”anamnesis” the original state of oneness with the God-image is restored. It brings about an integration, a bridging of the split in the personality caused by the instincts striving apart in different and mutually contradictory directions.
The only time the split Lord Jesus Christ does not occur is when a person is still as legitimately unconscious of his instinctual life as an animal. But it proves harmful and impossible to endure when an artificial unconsciousness a repression no longer reflects the life of the instincts.
There can be no doubt that the original Christian conception of the imago Dei embodied in Christ meant an all embracing
totality that even includes the animal side of man.
Nevertheless the Christ-symbol lacks wholeness in the modern psychological sense, since it does not include the dark side of things but specifically excludes it in the form of a Luciferian opponent.
Although the exclusion of the power of evil was something the Christian consciousness was well aware of, all it lost

in effect was an insubstantial shadow, for, through the doctrine of the privatio boni first propounded by Origen, evil was characterized as a mere diminution of good and thus deprived of substance.
According to the teachings of the Church, evil is simply ”the accidental lack of perfection.” This assumption resulted in the proposition ”All good is from God, All the evil of the man.” Another logical consequence was the subsequent elimination of the devil in certain Protestant sects. Carl Jung, Aion, Christ, A Symbol of the Self, Pages 37-40.

Carl Jung on the formulation of what was said by Philemon... **(2013-09-06 06:14)**

[Carl Jung on the formulation of what was said by Philemon in The Red Book; Septem Sermones ed Mortuos”]
Then it began to flow out of me, and in the course of three evenings the thing was written. As soon as I took up the pen, the whole ghostly assemblage evaporated. The room quieted and the atmosphere cleared. The haunting was over.
The experience has to be taken for what it was, or as it seems to have been. No doubt it was connected with the state of emotion I was in at the time, and which was favorable to para-psychological phenomena. It was an unconscious constellation whose peculiar atmosphere I recognized as the numen of an archetype. ”It walks abroad, it’s in the air!” The intellect, of course, would like to arrogate to itself some scientific, physical knowledge of the affair, or, preferably, to write the whole thing off as a violation of the rules. But what a dreary world it would be if the rules were not violated sometimes!
Shortly before this experience I had written down a fantasy of my soul having flown away from me. This was a significant event: the soul, the anima, establishes the relationship to the unconscious. In a certain sense this is also a

relationship to the collectivity of the certain sense this is also a relationship to the collectivity of the dead; for the unconscious corresponds to the mythic land of the dead, the land of the ancestors. If, therefore, one has a fantasy of the soul vanishing, this means that it has withdrawn into the unconscious or into the land of the dead.

There it produces a mysterious animation and gives visible form to the ancestral traces, the collective contents. Like a medium, it gives the dead a chance to manifest themselves. Therefore, soon after the disappearance of my soul the ”dead” appeared to me, and the result was the Septem Sermones. This is an example of what is called ”loss of soul”—a phenomenon encountered quite frequently among primitives.

From that time on, the dead have become ever more distinct for me as the voices of the Unanswered, Unresolved, and Unredeemed; for since the questions and demands which my destiny required me to answer did not come to me from outside, they must have come from the inner world. These conversations with the dead formed a kind of prelude to what I had to communicate to the world about the unconscious: a kind of pattern of order and interpretation of its general contents.

When I look back upon it all today and consider what happened to me during the period of my work on the fantasies, it seems as though a message had come to me with overwhelming force. There were things in the images which concerned not only myself but many others also. It was then that I ceased to belong to myself alone, ceased to have the right to do so. From then on, my life belonged to the generality.

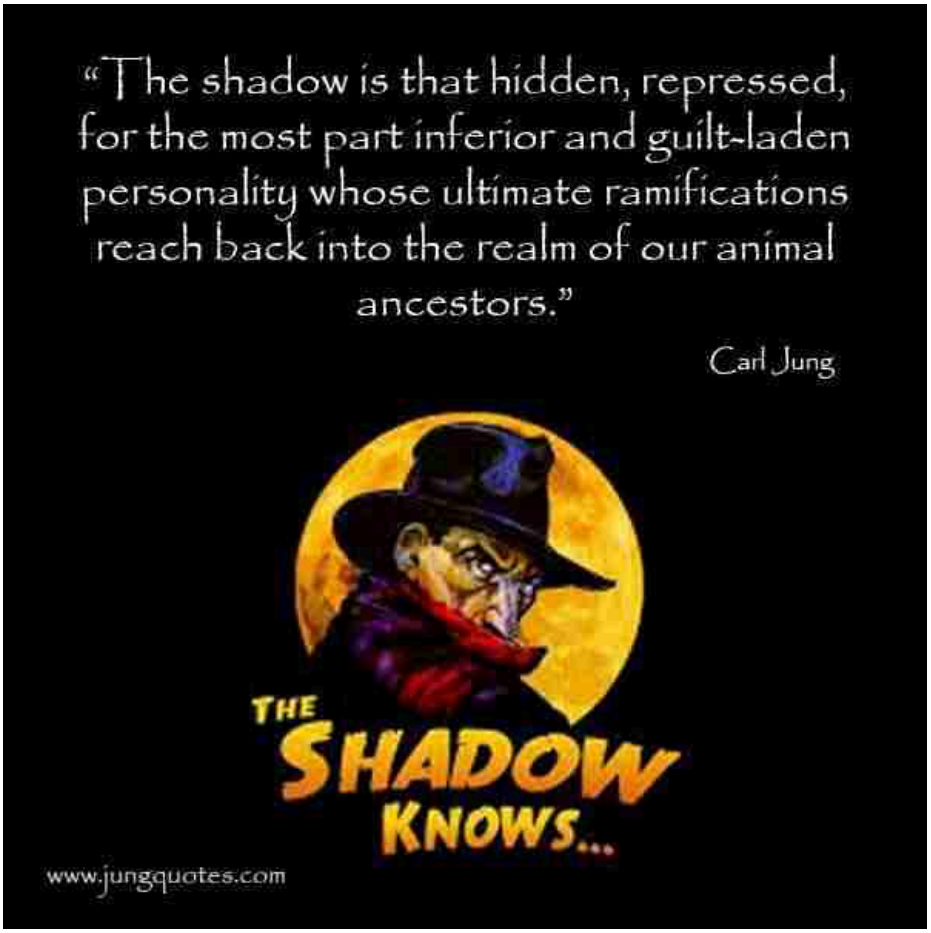
The knowledge I was concerned with, or was seeking, still could not be found in the science of those days. I myself had to undergo the original experience, and, moreover, try to plant the results of my experience in the soil of reality; otherwise they would have remained subjective assumptions without validity. It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible.

Today I can say that I have never lost touch with my initial experiences. All my works, all my creative activity, has come from those initial fantasies and dreams which began in 1912, almost fifty years ago. Everything that I accomplished in later life was already contained in them, although at first only in the form of emotions and images.

My science was the only way I had of extricating myself from that chaos. Otherwise the material would have trapped me in its thicket, strangled me like jungle creepers. I took great care to try to understand every single image, every item of my psychic inventory, and to classify them scientifically–so far as this was possible–and, above all, to realize them in actual life. That is what we usually neglect to do. We allow the images to rise up, and maybe we wonder about them, but that is all. We do not take the trouble to understand them, let alone draw ethical conclusions from them. This stopping-short conjures up the negative effects of the unconscious.

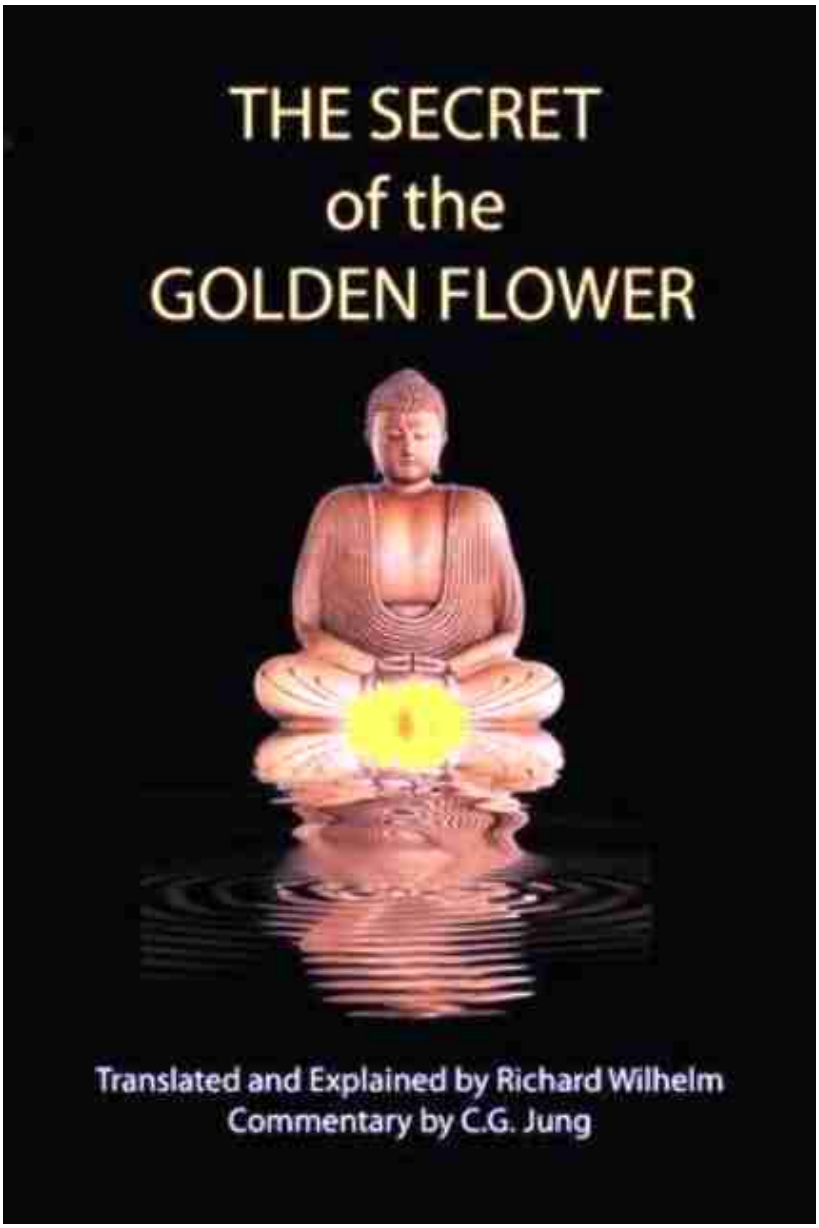
It is equally a grave mistake to think that it is enough to gain some understanding of the images and that knowledge can here make a halt. Insight into them must be converted into an ethical obligation. Not to do so is to fall prey to the power principle, and this produces dangerous effects which are destructive not only to others but even to the knower. The images of the unconscious place a great responsibility upon a man. Failure to understand them, or a shirking of ethical responsibility, deprives him of his wholeness and imposes a painful fragmentariness on his life. Carl Jung; Memories Dreams and Reflections.

Shadow is that hidden, repressed... **(2013-09-06 06:19)**



"Shadow is that hidden, repressed, for the most part inferior and guilt-laden personality whose ultimate ramifications reach back into the realm of our animal ancestors...If it has been believed hitherto that the human shadow was the source of evil, it can now be ascertained on closer investigation that the unconscious man, that is his shadow does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses etc. " Carl Jung; [CW9 paras 422 & 423]

The Secret of the Golden Flower **(2013-09-06 06:21)**



The word ”secret” appears in many book titles in an effort to create sales, but the reader often finds few secrets inside. This book is a rare exception. There is a powerful secret to be found within these pages. It claims to contain the

hidden jewel that both Eastern and Western religions have been seeking for centuries. Religions have lost their focus, having turned their attention away from this mystical process and toward their dogmatic theologies.
The Golden Flower, in terms of this book, is the hidden light within the human body that is the key to spiritual enlightenment. This book reveals how the reader can tap into it using meditative and Taoist Yoga practices. This can result in higher wisdom, spiritual bliss and a complete transformation of consciousness.
It includes a Commentary by the legendary psychologist C.G. Jung concerning the differences in consciousness between the East and West, as well as his closing Appendix honoring the memory and accomplishments of the original Translator of this work, Richard Wilhelm.
Richard Wilhelm is the Marco Polo of the inner world of China. He, more than any other, is responsible for opening up to the West the vast spiritual heritage of China and thus all of Asia. He translated the great philosophical works from Chinese into German, where they have in turn been translated into the other major languages of the world, including English.
To this day, among the dozens of translations of the I Ching now available, his 1923 translation stands head and shoulders above the rest. He introduced the I Ching, and Chinese philosophy, to the School of Wisdom when it first opened in 1920. These ideas have been a integral part of its program ever since. Richard Wilhelm, and the ancient Chinese Sages he came to know so well, are key Ancestors of the School of Wisdom.
http://www.alchemylab.com/golden _flower.htm

Image of Carl Jung's "Shadow" in The Red Book (2013-09-06 06:29)

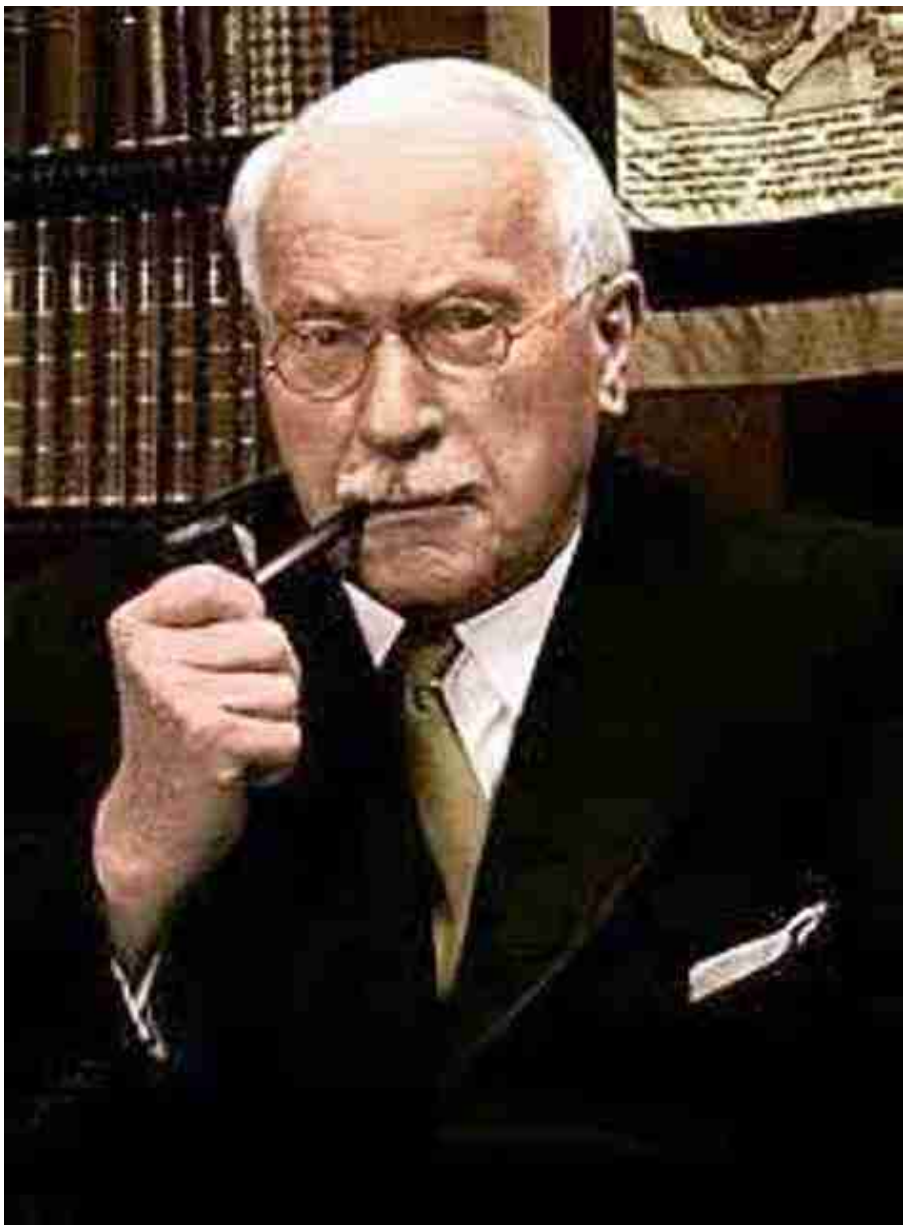
In The Red Book this image appears in the portion of the text where Dr. Jung is in the kitchen of the Librarian's Cook. The reading of this commentary and of the qualities of the Librarian provide good insights into the nature of Dr. Jung's

own individual ”shadow.”
The image above is #115 in The Red Book.
If you look at the image in The Red Book it is interesting to note that the square tiles on the floor are not Yellow and Black but rather Black and White.
The Legend to this image in The Red Book reads: ””This is the golden fabric in which the shadow of God lives.” The Red Book; Footnote 219.
In The Red Book this image appears in the portion of the text where Dr. Jung is in the kitchen of the Librarian’s Cook. The reading of this commentary and of the qualities of the Librarian provide good insights into the nature of Dr. Jung’s own individual ”shadow.”

A Man should form a conception of Life after Death... (2013-09-13 04:11)

A man should be able to say he has done his best to form a conception of life after death, or to create some image of it–even if he must confess his failure. Not to have done so is a vital loss. For the question that is posed to him is the age-old heritage of humanity: an archetype, rich in secret life, which seeks to add itself to our own individual life in order to make it whole. Reason sets the boundaries far too narrowly for us, and would have us accept only the known and that too with limitations and live in a known framework, just as if we were sure how far life actually extends.
As a matter of fact, day after day we live far beyond the bounds of our consciousness; without our knowledge, the life of the unconscious is also going on within us. The more the critical reason dominates, the more impoverished life becomes; but the more of the unconscious, and the more of myth we are capable of making conscious, the more of life we integrate. Overvalued reason has this in common with political absolutism: under its dominion the individual is pauperized. Carl Jung; Memories Dreams and Reflections.

I have had mainly women patients....[Carl Jung] (2013-09-13 04:15)



From my encounters with patients and with the psychic phenomena which they have paraded before me in an endless stream of images, I have learned an enormous amount–not just knowledge, but above all insight into my own nature. And not the least of what I have learned has come from my errors and defeats.

I have had mainly women patients, who often entered into the work with extraordinary conscientiousness, understanding, and intelligence. It was essentially because of them that I was able to strike out on new paths in therapy.

A number of my patients became my disciples in the original sense of the word, and have carried my ideas out into the world. Among them I have made friendships that have endured decade after decade.

My patients brought me so close to the reality of human life that I could not help learning essential things from them. Encounters with people of so many different kinds and on so many different psychological levels have been for me incomparably more important than fragmentary conversations with celebrities. The finest and most significant conversations of my life were anonymous. Carl Jung, Memories Dreams and Reflections.

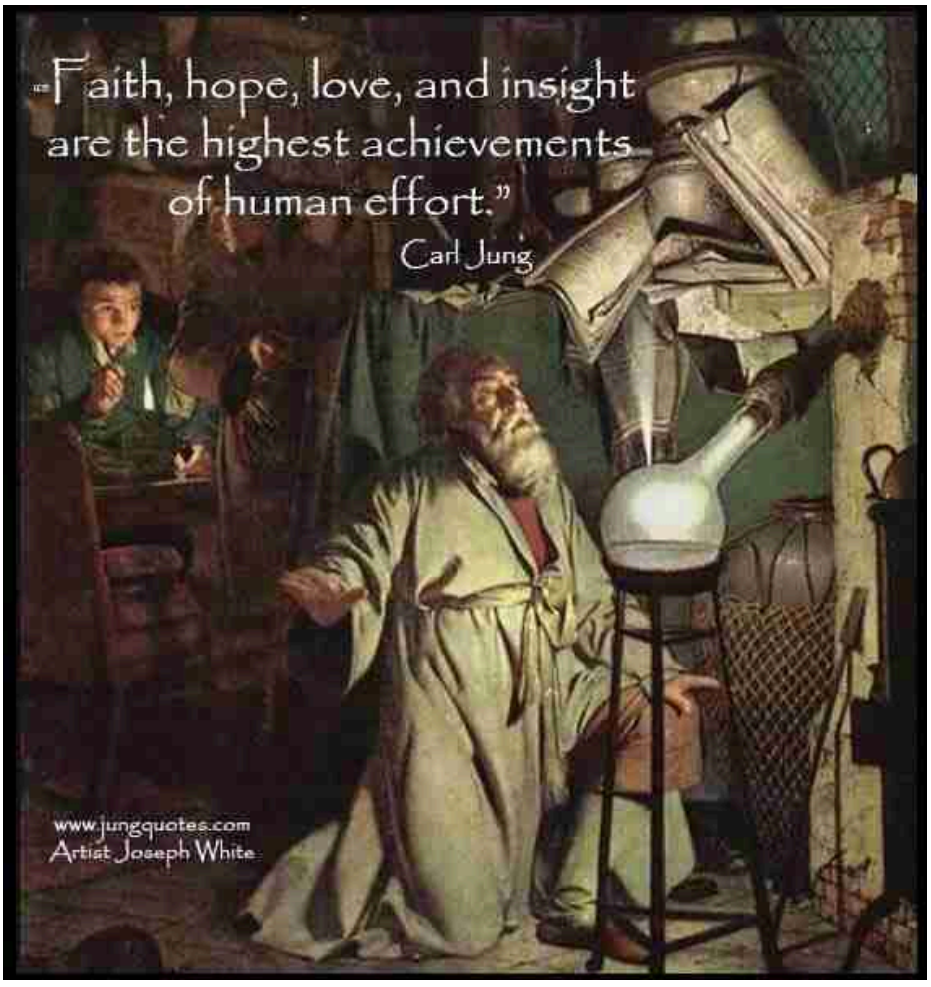
The blind creative Libido is transformed and reborn a God.... **(2013-09-13 04:18)**

On February 29, 1919, Jung wrote a letter to Joan Corrie and commented on the Sermones, with particular reference to the last one:

1666

”The primordial creator of the world, the blind creative libido, becomes transformed in man through individuation & out of this process, which is like pregnancy, arises a divine child, a reborn God, no more (longer) dispersed into the millions of creatures, but being one & this individual, and at the same time all individuals, the same in you as in me. Dr. L[ong] has a little book: VII sermones ad mortuous. There you find the description of the Creator dispersed into his creatures, & in the last sermon you find the beginning of individuation, out of which, the divine child arises … The child is a new God, actually born in many individuals, but they don’t know it. He is a spiritual God.
A spirit in many people, yet one and the same everywhere. Keep to your time and you will experience His qualities” (Copied in Constance Long’s diary, Countway Library of Medicine, pp. 21-22) The Red Book, Footnote 123.

Faith, Hope, Love and Insight **(2013-09-13 04:25)**



“Faith, hope, love, and insight are the highest achievements of human effort. They are found-given by experience.” — C.G. Jung, Modern Man in Search of a Soul

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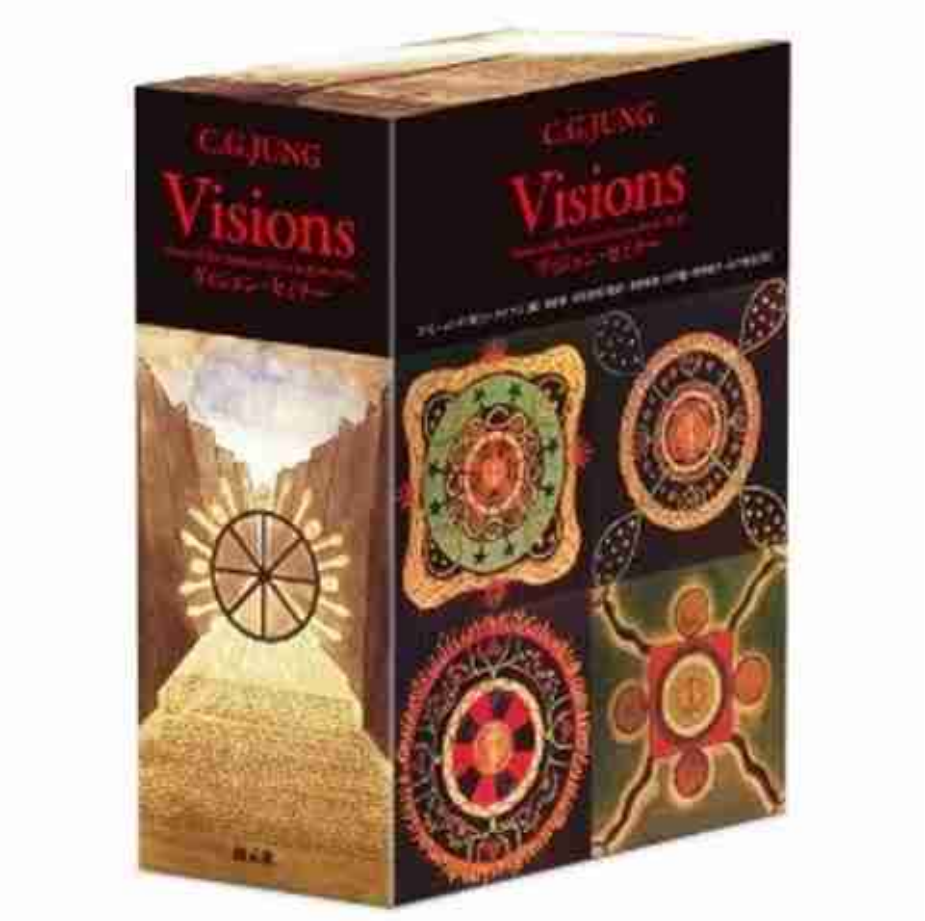
Carl Jung ”Visions” (2013-09-13 04:28)



For C. G. Jung, the beautiful and gifted 28-year-old Christiana Morgan was an inspirational and confirming force whose path in self-analysis paralleled his own quest for self-knowledge.
By teaching Morgan the trance-like technique of active imagination, Jung launched her on a pilgrimage of archetypal encounters in a quest for psychological integration–encounters she recorded in the words and brilliant paintings that formed the basis of the seminar Jung would give to his circle in Zurich.
Here the careful transcriptions of the seminar notes are combined with color reproductions of the visions paintings, offering an unprecedented view of Jung as a teacher and as a man. He speaks candidly and brilliantly in a dialogue with members of the seminar about the Morgan visions, even as he struggles with the feminine principle in his

subject and in his own psyche.
The theories of his years of intellectual research–the anima and animus, the process of individuation, the mythopoetic archetypes of the collective unconscious–all spring to life in the fiery imagery of the vision quest.
Morgan paints an imaginal landscape where the feminine self crosses into the unconsciousness of night and death. In her visioning she links earth and sky, body and spirit, the infernal and the sublime. Recounting her journey, Jung employs his full range of scholarship and professional experience as he unravels the skein of archetypal parallels from western myth and eastern yoga.
http://www.amazon.com/Visions-Volume-Set-Claire-Douglas/dp/0691099715/ref=sr _1 _4?ie=UTF8 &qid=1378978743 &sr=8-4 &keywords=carl+jung+visions

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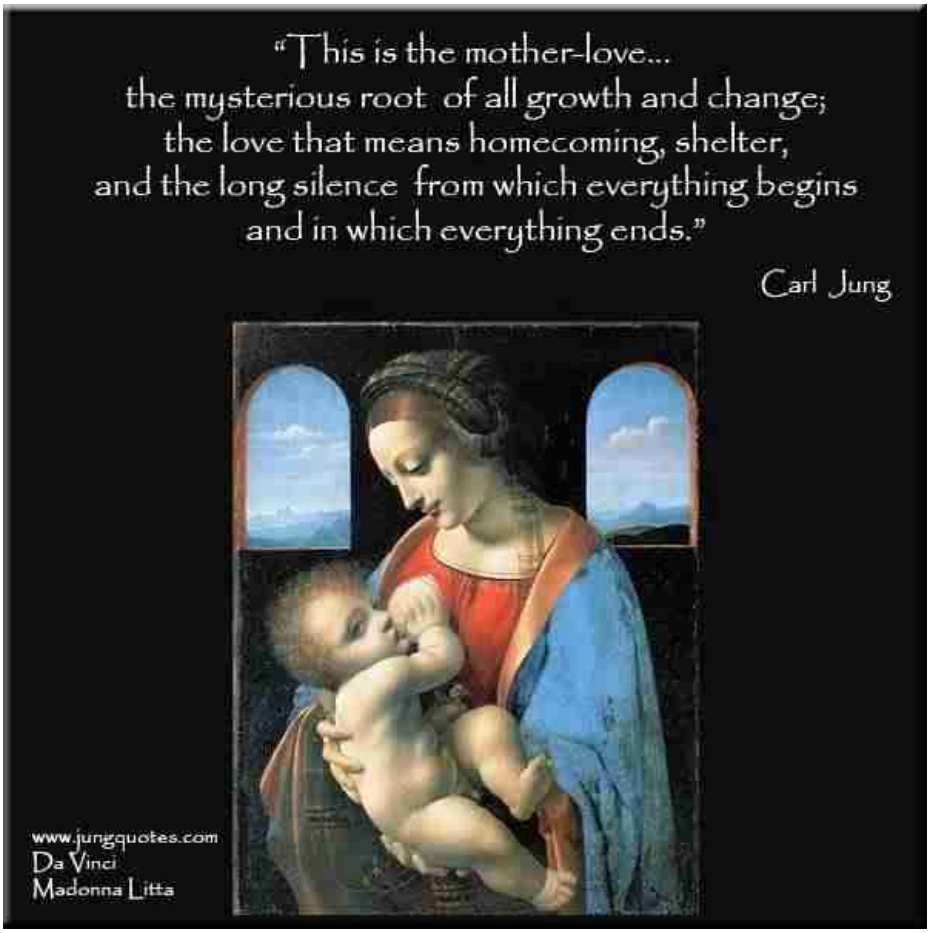
This is the Mother-Love... **(2013-09-13 04:30)**



"This is the mother-love which is one of the most moving and unforgettable memories of our lives, the mysterious

root of all growth and change; the love that means homecoming, shelter, and the long silence from which everything begins and in which everything ends."

From Archetypes of the Collective Unconscious:

The over-development of the maternal instinct is identical with that well-known image of the mother which has been glorified in all ages and all tongues. This is the mother-love which is one of the most moving and unforgettable memories of our lives, the mysterious root of all growth and change; the love that means homecoming, shelter, and the long silence from which everything begins and in which everything ends.

Intimately known and yet strange like Nature, lovingly tender and yet cruel like fate, joyous and untiring giver of life-mater dolorosa and mute implacable portal that closes upon the dead. Mother is mother-love, my experience and my secret.

Why risk saying too much, too much that is false and inadequate and beside the point, about that human being who was our mother, the accidental carrier of that great experience which includes herself and myself and all mankind, and indeed the whole of created nature, the experience of life whose children we are?

The attempt to say these things has always been made, and probably always will be; but a sensitive person cannot in all fairness load that enormous burden of meaning, responsibility, duty, heaven and hell, on to the shoulders of one frail and fallible human being-so deserving of love, indulgence, understanding, and forgiveness-who was our mother. He knows that the mother carries for us that inborn image of the mater nature and mater spiritualis, of the totality of life of which we are a small and helpless part.

"Psychological Aspects of the Mother Archetype" (1939) Carl Jung, In CW 9, Part I: The Archetypes and the Collective Unconscious P.172

We are the instruments of Cosmogonic Love.... **(2013-09-13 04:34)**

”Here is the greatest and the smallest, the remotest and the nearest, the highest and the lowest, and we cannot discuss one side of it without discussing the other. No language is adequate to this paradox.
Whatever one can say, no words express the whole. To speak of partial aspects is always too much or too little, for only the whole is meaningful. Love “bears all things” and “endures all things” (1 Cor. 13.7). These words say all there is to be said; nothing can be added to them.
For we are in the deepest sense the victims and the instruments of cosmogonic “love”. I put the word in quotation marks to indicate that I do not use it in its connotations of desiring, preferring, favoring, wishing, and similar feelings, but as something superior to the individual, a unified and undivided whole.”

As a result of the murder, the woman was plunged into unbearable loneliness. **(2013-09-13 04:39)**

In my practice I was constantly impressed by the way the human psyche reacts to a crime committed unconsciously. After all, that young woman was initially not aware that she had killed her child. And yet she had fallen into a condition that appeared to be the expression of extreme consciousness of guilt.

I once had a similar case which I have never forgotten. A lady came to my office. She refused to give her name, said it did not matter, since she wished to have only the one consultation. It was apparent that she belonged to the upper levels of society. She had been a doctor, she said.

What she had to communicate to me was a confession; some twenty years ago she had committed a murder out of jealousy. She had poisoned her best friend because she wanted to marry the friend's husband. She had thought that if the murder was not discovered, it would not disturb her. She wanted to marry the husband, and the simplest way was to eliminate her friend. Moral considerations were of no importance to her, she thought.

The consequences? She had in fact married the man, but he died soon afterward, relatively young. During the following years a number of strange things happened. The daughter of this marriage endeavored to get away from her as soon as she was grown up. She married young and vanished from view, drew farther and farther away, and ultimately the mother lost all contact with her.

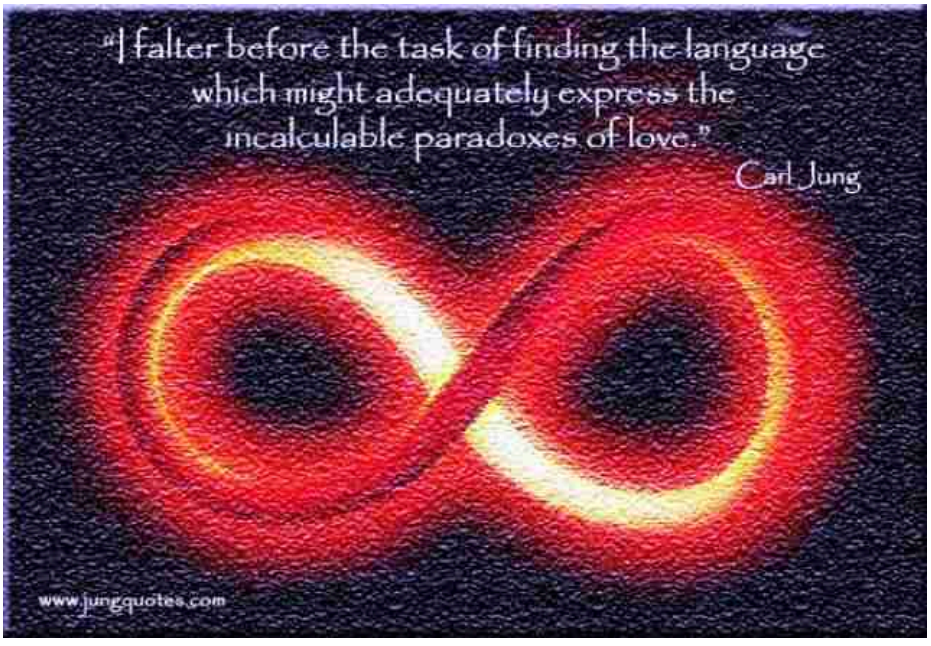
This lady was a passionate horsewoman and owned several riding horses of which she was extremely fond. One day she discovered that the horses were beginning to grow nervous under her. Even her favorite shied and threw her. Finally she had to give up riding. Thereafter she clung to her dogs. She owned an unusually beautiful wolfhound to which she was greatly attached. As chance would have it, this very dog was stricken with paralysis. With that, her cup was full; she felt that she was morally done for.

She had to confess, and for this purpose she came to me. She was a murderess, but on top of that she had also murdered herself. For one who commits such a crime destroys his own soul. The murderer has already passed sentence on himself. If someone has committed a crime and is caught, he suffers judicial punishment. If he has done it secretly, without moral consciousness of it, and remains undiscovered, the punishment can nevertheless be visited upon him, as our case shows. It comes out in the end. Sometimes it seems as if even animals and plants ”know” it.

As a result of the murder, the woman was plunged into unbearable loneliness. She had even become alienated from animals. And in order to shake off this loneliness, she had made me share her knowledge. She had to have someone

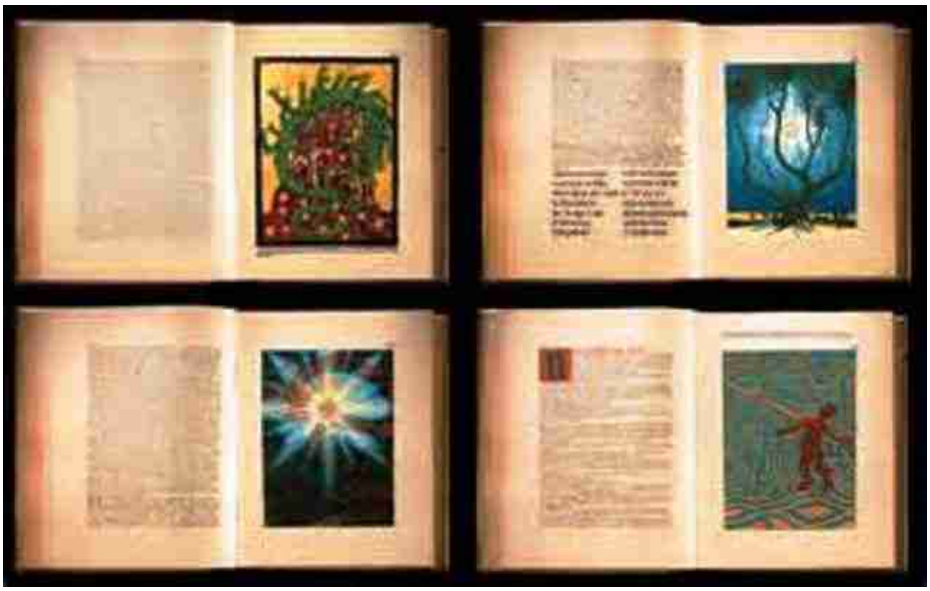
who was not a murderer to share the secret.
She wanted to find a person who could accept her confession without prejudice, for by so doing she would achieve once more something resembling a relationship to humanity. And the person would have to be a doctor rather than a professional confessor. She would have suspected a priest of listening to her because of his office, and of not accepting the facts for their own sake but for the purpose of moral judgment. She had seen people and animals turn away from her, and had been so struck by this silent verdict that she could not have endured any further condemnation.
I never found out who she was, nor do I have any proof that her story was true. Sometimes I have asked myself what might have become of her. For that was by no means the end of her journey. Perhaps she was driven ultimately to suicide. I cannot imagine how she could have gone on living in that utter loneliness. Carl Jung; Memories Dreams and Reflections.
Image: ”Murder in the House” by Jakub Schikaneder

The incalculable paradoxes of Love... **(2013-09-13 04:42)**



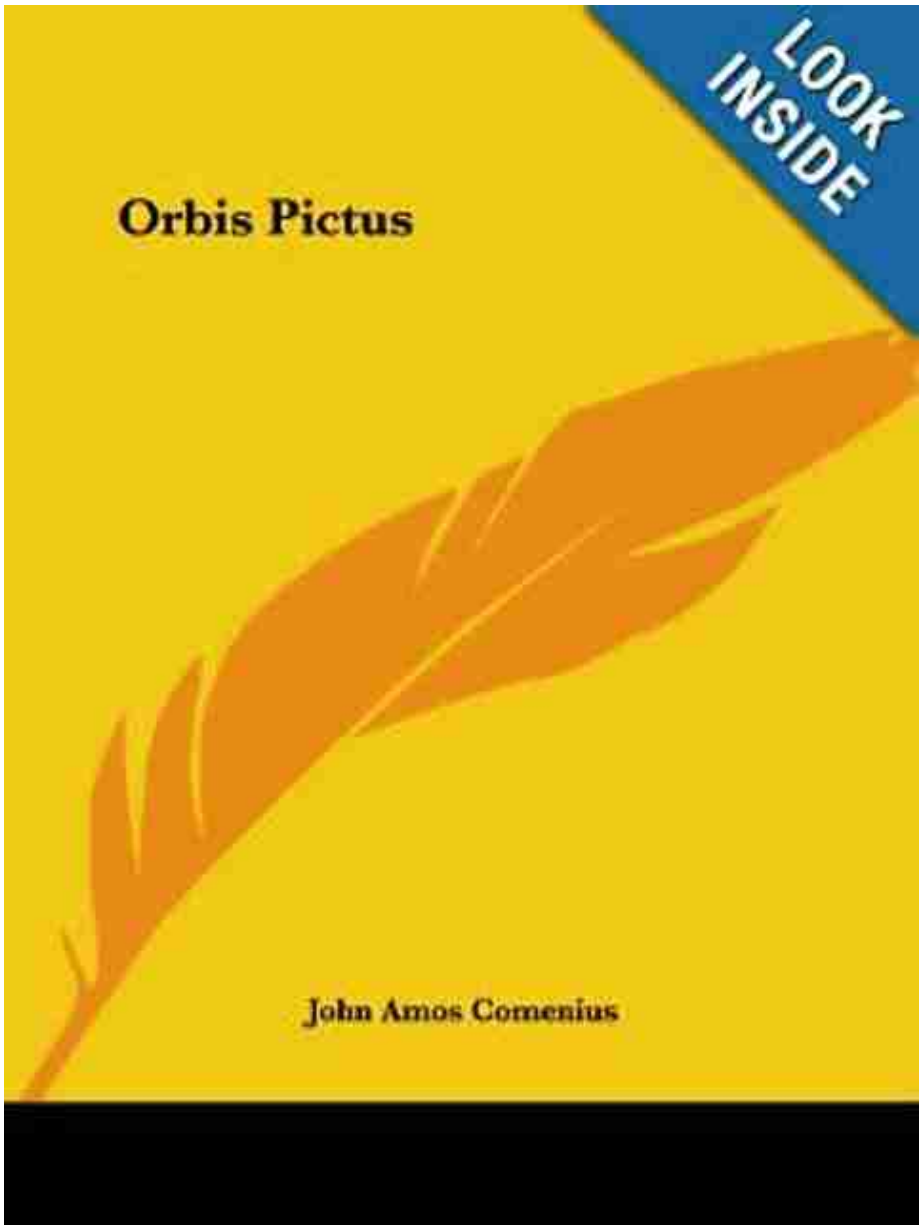
From Memories, Dreams and Reflections:
”At this point the fact forces itself on my attention that beside the field of reflection there is another equally broad if not broader area in which rational understanding and rational modes of representation find scarcely anything they are able to grasp. This is the realm of Eros.
In classical times, when such things were properly understood, Eros was considered a god whose divinity transcended our human limits, and who therefore could be neither comprehended nor represented in any way.
I might, as many before me have attempted to do, venture an approach to this daimon, whose range of activity extends from the endless spaces of the heavens to the dark abysses of hell; but I falter before the task of finding the language which might adequately express the incalculable paradoxes of love. Carl Jung.

As a young boy, Carl Jung failed…….Drawing (2013-09-13 04:47)



[Many admire Dr. Jung's Illuminations in The Red Book but did you know that as a young boy Dr. Jung failed……Drawing.?!!!]
Mathematics classes became sheer terror and torture to me. Other subjects I found easy; and as, thanks to my good visual memory, I contrived for a long while to swindle my way through mathematics, I usually had good marks.
But my fear of failure and my sense of smallness in face of the vast world around me created in me not only a dislike but a kind of silent despair which completely ruined school for me. In addition, I was exempted from drawing classes on grounds of utter incapacity.
This in a way was welcome to me, since it gave me more free time; but on the other hand it was a fresh defeat, since I had some facility in drawing, although I did not realize that it depended essentially on the way I was feeling. I could draw only what stirred my imagination.
But I was forced to copy prints of Greek gods with sightless eyes, and when that wouldn't go properly the teacher obviously thought I needed something more naturalistic and set before me the picture of a goat's head. This assignment I failed completely, and that was the end of my drawing classes. Carl Jung; Memories Dreams and Reflections.

Orbis Pictus is the earliest book Dr. Jung had a memory of seeing as a child **(2013-09-13 04:49)**



[Orbis Pictus is the earliest book Dr. Jung had a memory of seeing]
Soon after I was six my father began giving me Latin lessons, and I also went to school. I did not mind school; it was

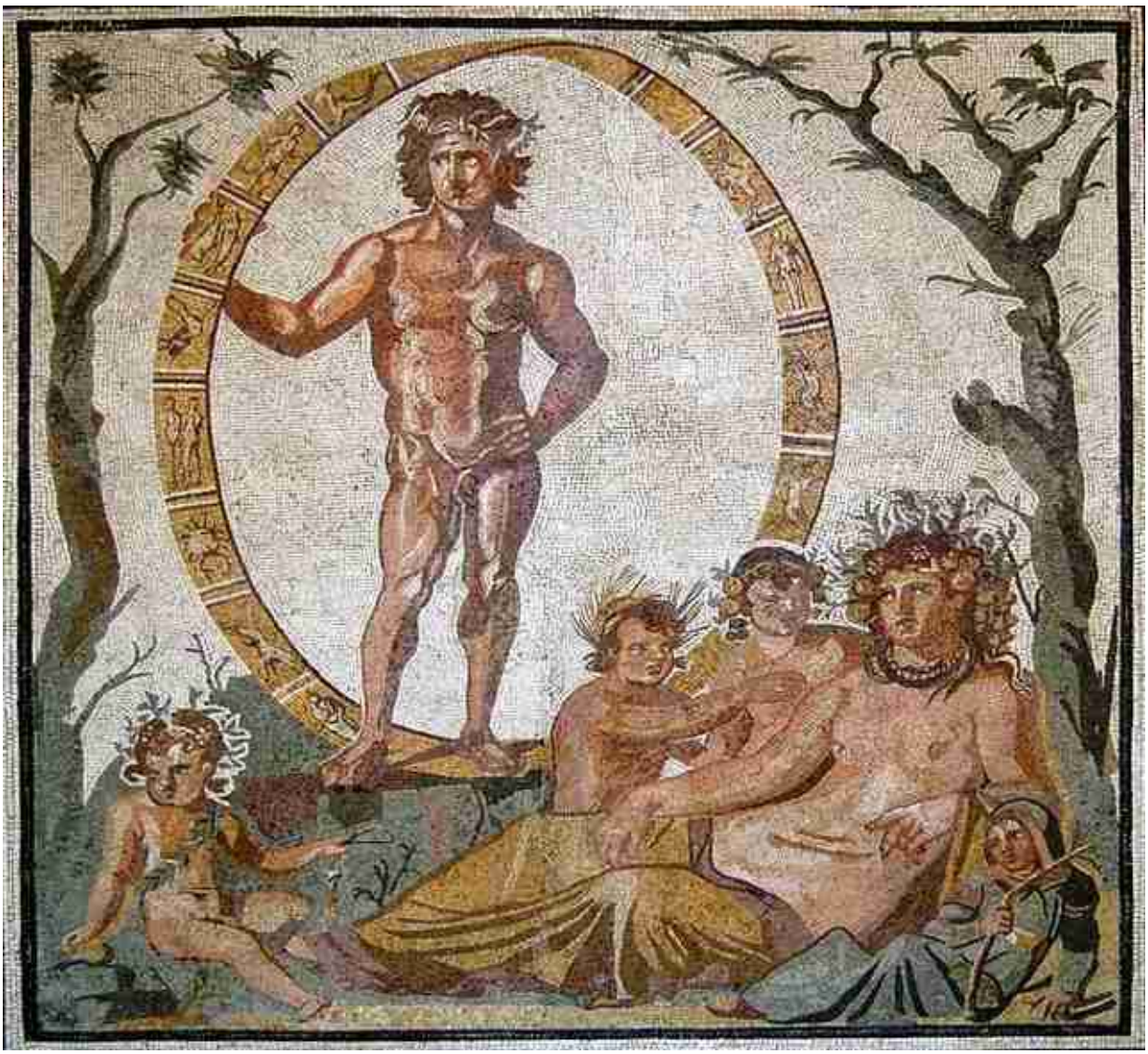
easy for me, since I was always ahead of the others and had learned to read before I went there.
However, I remember a time when I could not yet read, but pestered my mother to read aloud to me out of the Orbis Pictus, an old, richly illustrated children's book, which contained an account of exotic religions, especially that of the Hindus.
There were illustrations of Brahma, Vishnu, and Shiva which I found an inexhaustible source of interest. My mother later told me that I always returned to these pictures. Carl Jung, Memories Dreams and Reflections.
http://www.amazon.com/Orbis-Pictus-John-Amos-Comenius/dp/0766108252/r ef=sr _1 _2?s=books &ie=UTF8 &qid=1378568574 &sr=1-2 &keywords=orbis+pictus+books

Learning to cherish and emphasize feminine values... **(2013-09-21 09:59)**

From Emma Jung's "Animus and Anima, Two Essays" (p. 42): For women working with the animus....
"Learning to cherish and emphasize feminine values is the primary condition of our holding our own against the mas-

culine principle which is mighty in a double sense - both within the psyche and without. If it attains sole mastery, it threatens that field of woman which is most peculiarly her own, the field in which she can achieve what is most real to her and what she does best - indeed, it endangers her very life.
But when women succeed in maintaining themselves against the animus, instead of allowing themselves to be devoured by it, then it ceases to be only a danger and becomes a creative power. We women need this power, for, strange as it seems, only when this masculine entity becomes an integrated part of the soul and carries on its proper function there is it possible for a woman to be truly a woman in the higher sense, and, at the same time, also being herself, to fulfill her individual human destiny.
Image and Commentary courtesy of Nancy Gravely

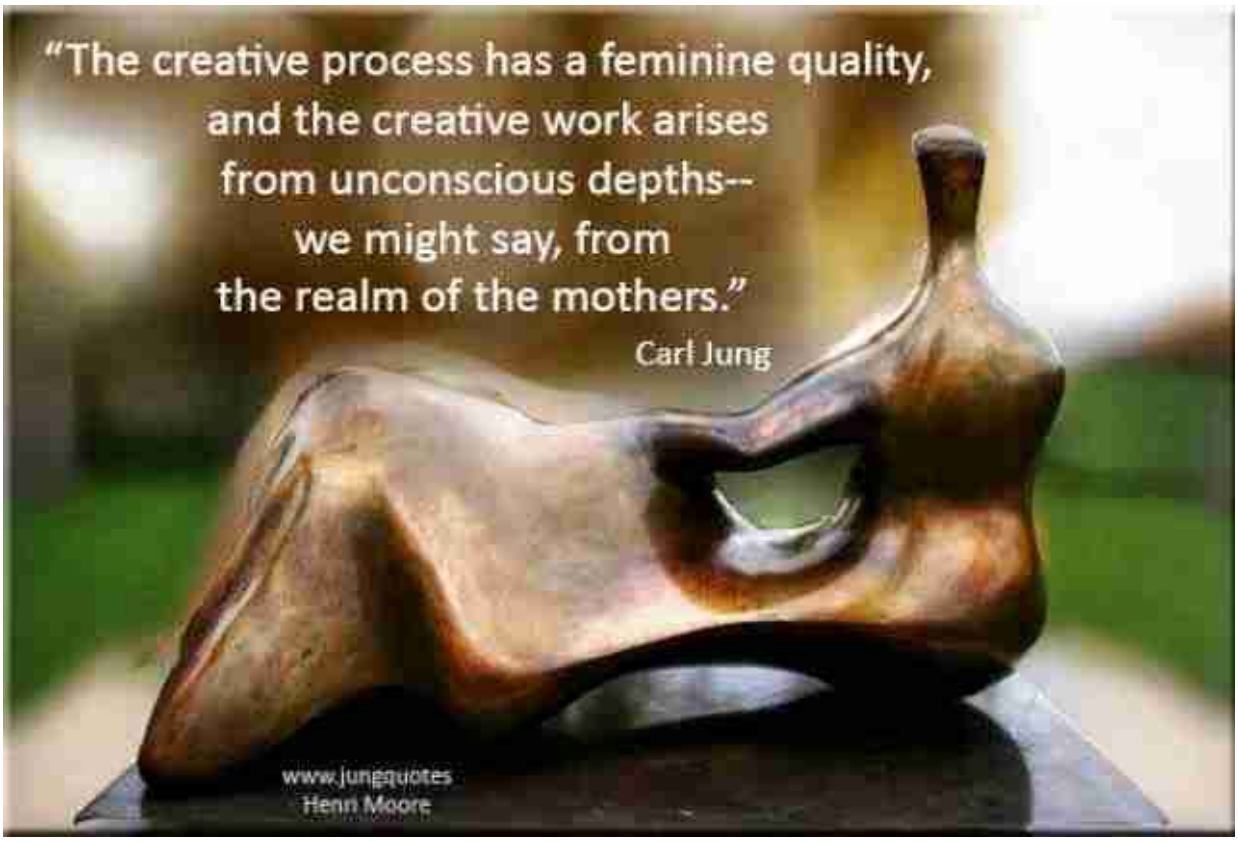
The Androgyny of Christ **(2013-09-21 10:06)**



“man’s imagination has been preoccupied with this idea [the hermaphrodite] over and over again on the high and even the highest levels of culture, as we can see from the late Greek and syncretic philosophy of Gnosticism. The hermaphroditic rebis an important part to play in the natural philosophy of the Middle Ages. And in our own day we

hear of Christ's androgyny in Catholic mysticism." Carl Jung, (CW 9i, para. 292-4).
http://thejungian.com/2013/09/20/christs-androgyny/

The creative process has feminine quality... (2013-09-21 10:11)



"It makes no difference whether the poet knows that his work is begotten, grows and matures with him, or whether he supposes that by taking thought he produces it out of the void. His opinion of the matter does not change the fact that his own work outgrows him as a child its mother.
The creative process has feminine quality, and the creative work arises from unconscious depths–we might say, from the realm of the mothers. Whenever the creative force predominates, human life is ruled and molded by the unconscious as against the active will, and the conscious ego is swept along on a subterranean current, being nothing more than a helpless observer of events.
The work in process becomes the poet's fate and determines his psychic development. It is not Goethe who creates Faust, but Faust which creates Goethe....The archetypal image of the wise man, the saviour or redeemer, lies buried and dormant in man's unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error.
When people go astray they feel the need of a guide or teacher or even of the physician. These primordial images are numerous, but do not appear in the dreams of individuals or in works of art until they are called into being by the waywardness of the general outlook.
When conscious life is characterized by one-sidedness and by a false attitude, then they are activated–one might say, 'instinctively'–and come to light in the dreams of individuals and the visions of artists and seers, thus restoring the psychic equilibrium of the epoch." Carl Jung, Modern Man in Search of a Soul

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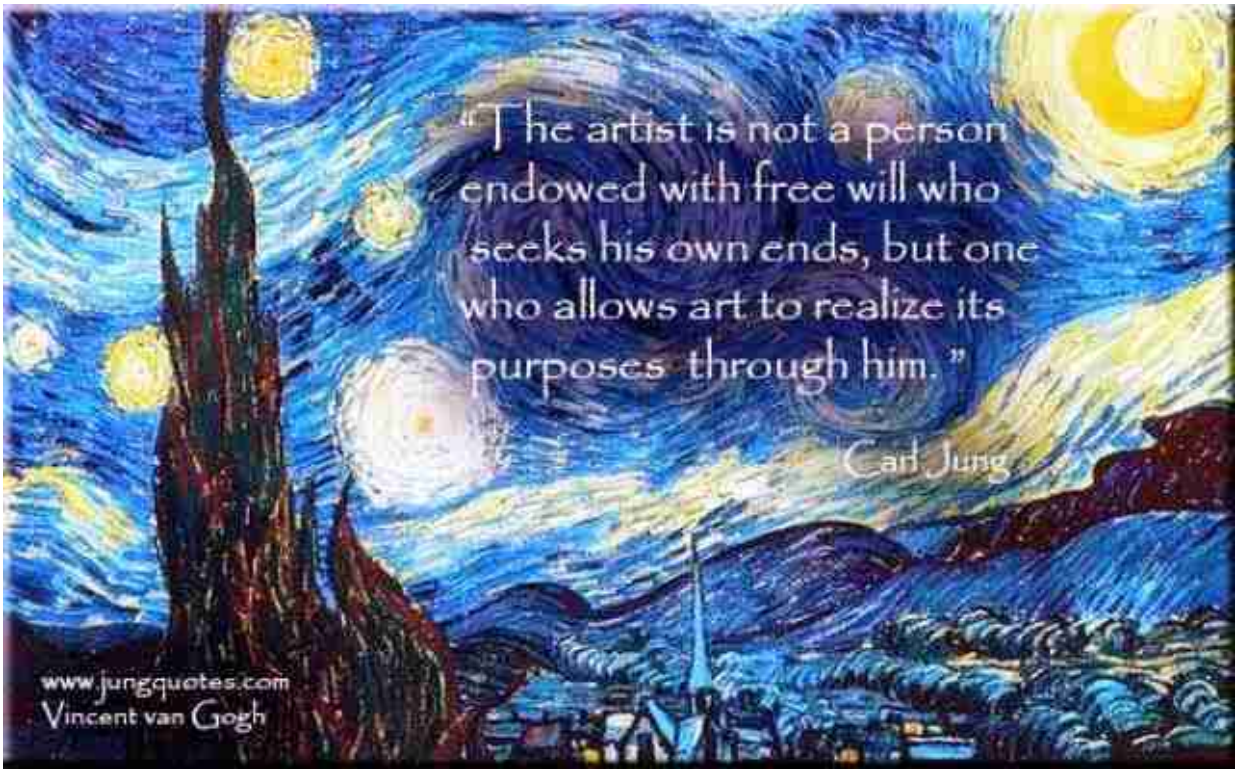
Every creative person is a duality ... **(2013-09-21 10:16)**



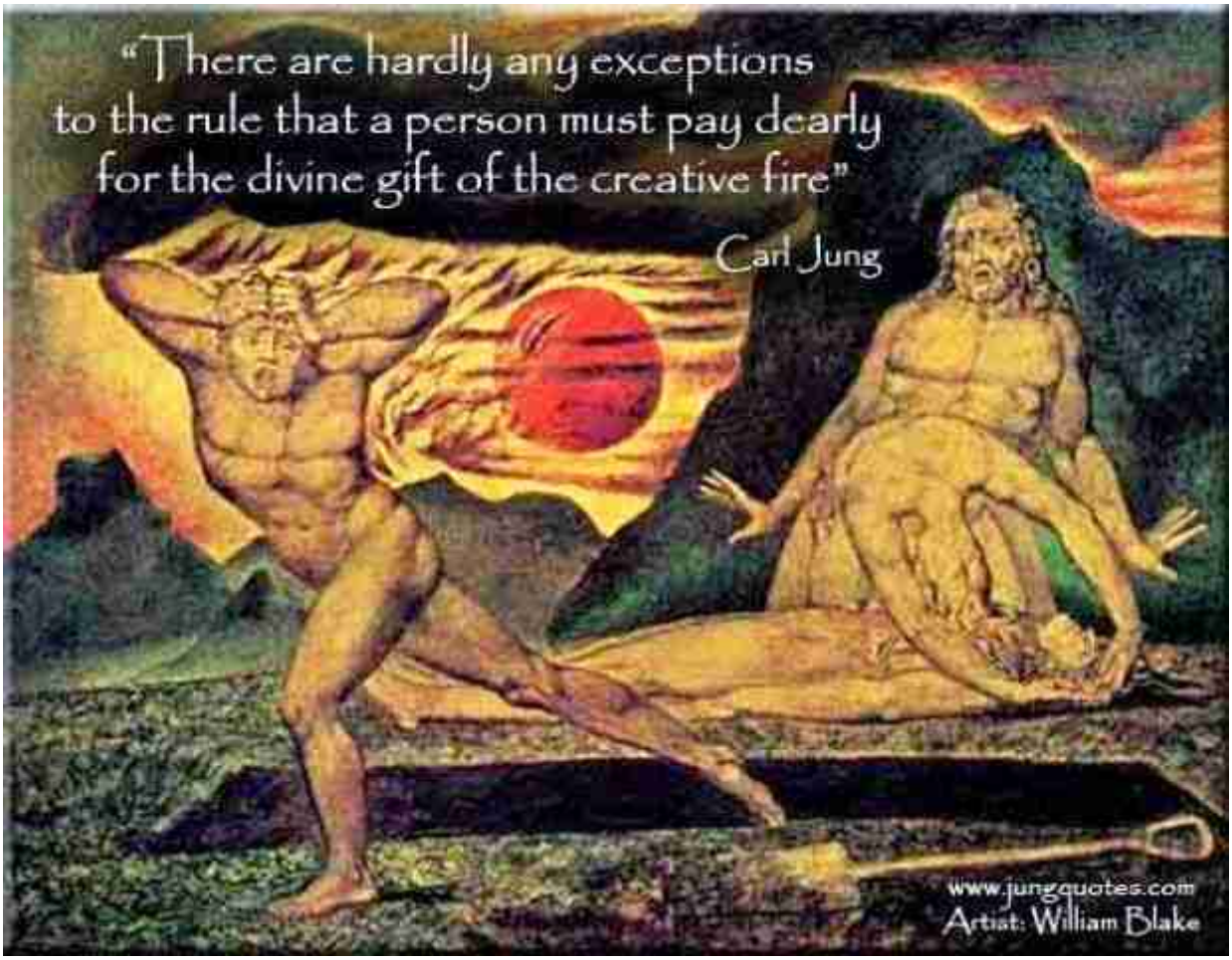
From Modern Man in Search of a Soul:
”Every creative person is a duality or a synthesis of contradictory aptitudes. On the one side he is a human being with a personal life, while on the other side he is an impersonal, creative process...The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is ’man’ in a higher sense–he is ’collective man’–one who carries and shapes the unconscious, psychic life of mankind. To perform this difficult office it is sometimes necessary for him to sacrifice happiness and everything that makes life worth living for the ordinary human being.”

The first words to the Introduction to Memories, Dreams and Reflections: **(2013-09-21 10:20)**

The first words to the Introduction to Memories, Dreams and Reflections:
He looked at his own Soul
with a Telescope. What seemed
all irregular, he saw and

shewed to be beautiful
Constellations; and he added
to the Consciousness hidden
worlds within worlds. Coleridge, Notebooks

A person must pay dearly for the divine gift ... **(2013-09-21 10:24)**



"There are hardly any exceptions to the rule that a person must pay dearly for the divine gift of the creative fire."
From Modern Man in Search of a Soul
There are hardly any exceptions to the rule that a person must pay dearly for the divine gift of the creative fire. It is as though each of us were endowed at birth with a certain capital of energy. The strongest force in our make-up will seize and all but monopolize this energy, leaving so little over that nothing of value can come of it.
In this way the creative force can drain the human impulses to such a degree that the personal ego must develop all sorts of bad qualities...in order to maintain the spark of life and to keep itself from being wholly bereft...[these negatives] of artists resembles that of illegitimate or neglected children who from their tenderest years must protect themselves from the destructive influence of people who have no love to give them–who develop bad qualities for that very purpose and later maintain an invincible ego-centrism by remaining all their lives infantile and helpless or by actively offending against the moral code or the law.
How can we doubt that it is his art that explains the artist, and not the insufficiencies and conflicts of his personal life? These are nothing but the regrettable results of the fact that he is an artist–that is to say, a man [or woman] who from

his very birth has been called to a greater task than the ordinary mortal. A special ability means a heavy expenditure of energy in a particular direction, with a consequent drain from some other side of life." Carl Jung

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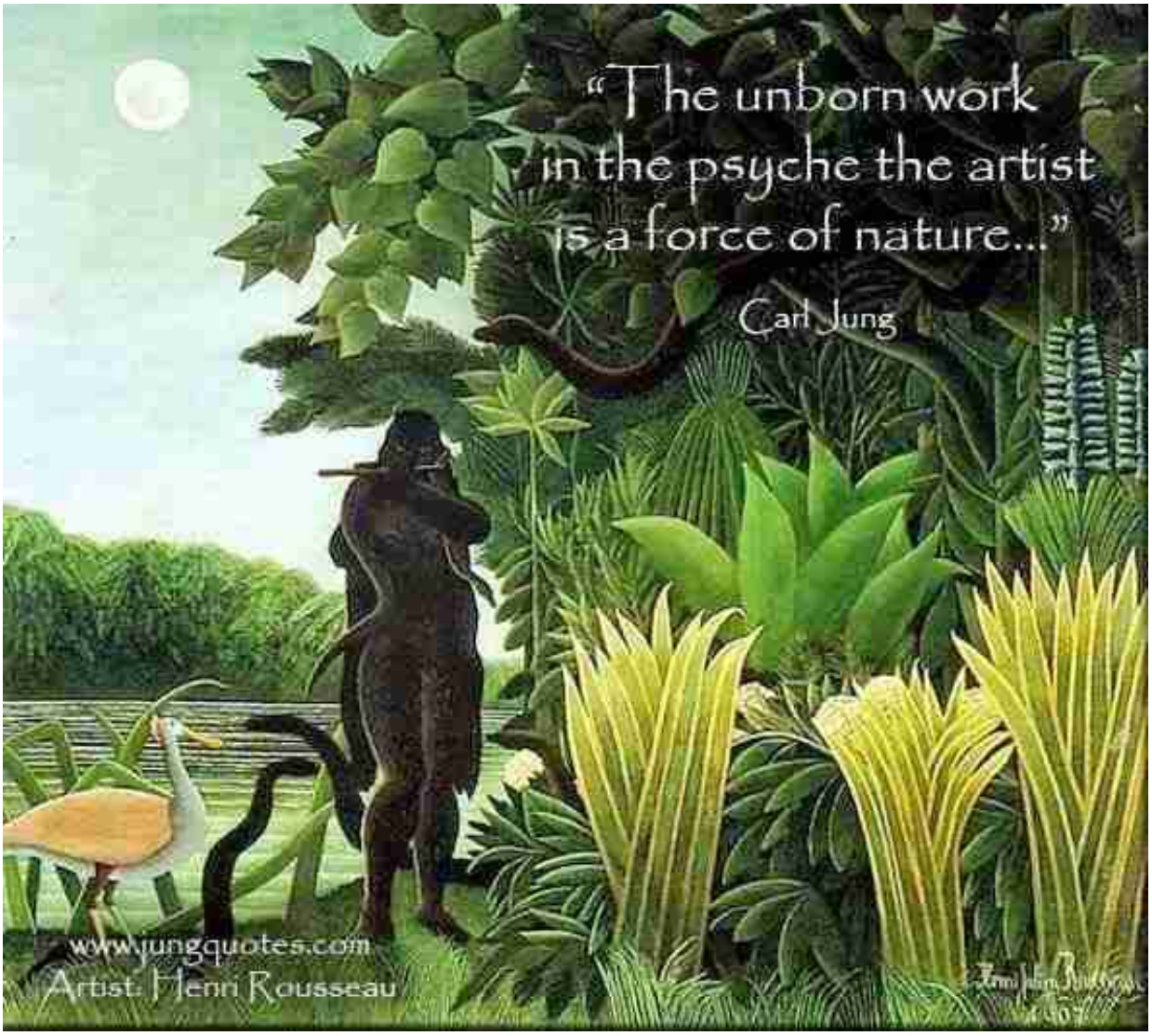
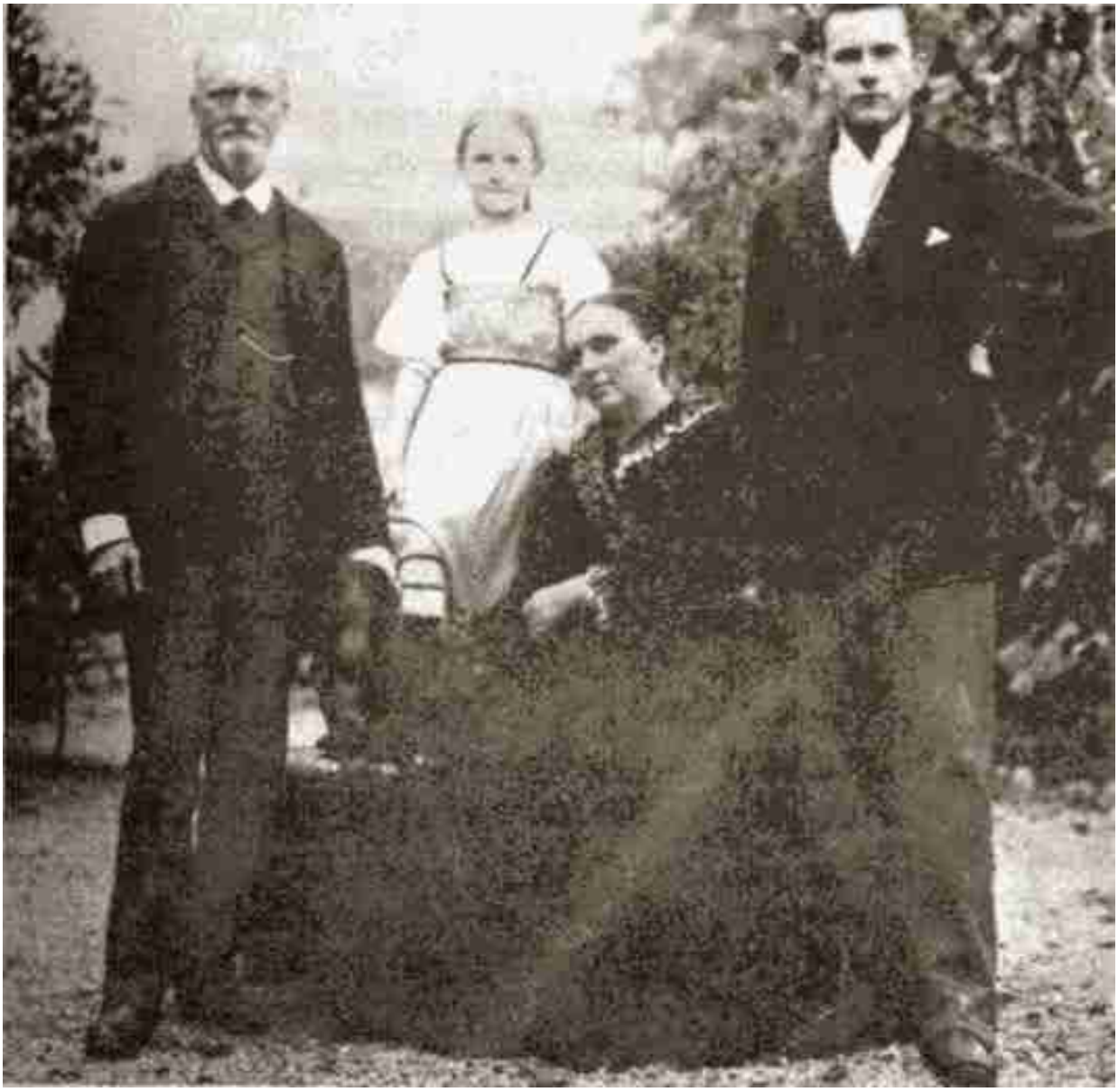
The creative urge is often so imperious... (2013-09-21 10:29)



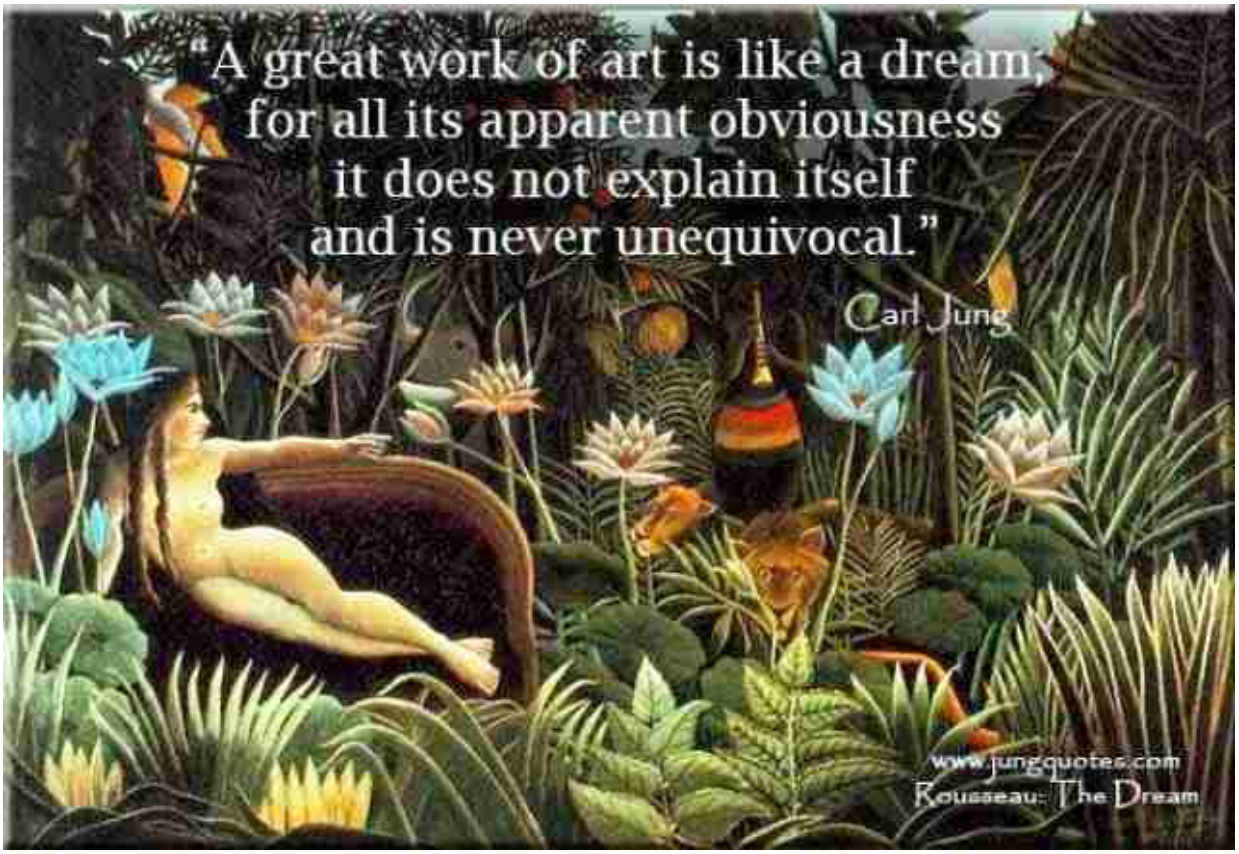
"Analysis of artists consistently shows not only the strength of the creative impulse arising from the unconscious, but also its capricious and willful character.
The biographies of great artists make it abundantly clear that the creative urge is often so imperious that it battens on their humanity and yokes everything to the service of the work, even at the cost of health and ordinary human happiness.
The unborn work in the psyche of the artist is a force of nature that achieves its end either with tyrannical might or with the subtle cunning of nature herself, quite regardless of the personal fate of the man who is its vehicle.
The creative urge lives and grows in him [her] like a tree in the earth from which it draws its nourishment."
C.G. Jung: The Relation of Analytical Psychology to Poetry

Carl Jung Family **(2013-09-21 10:34)**



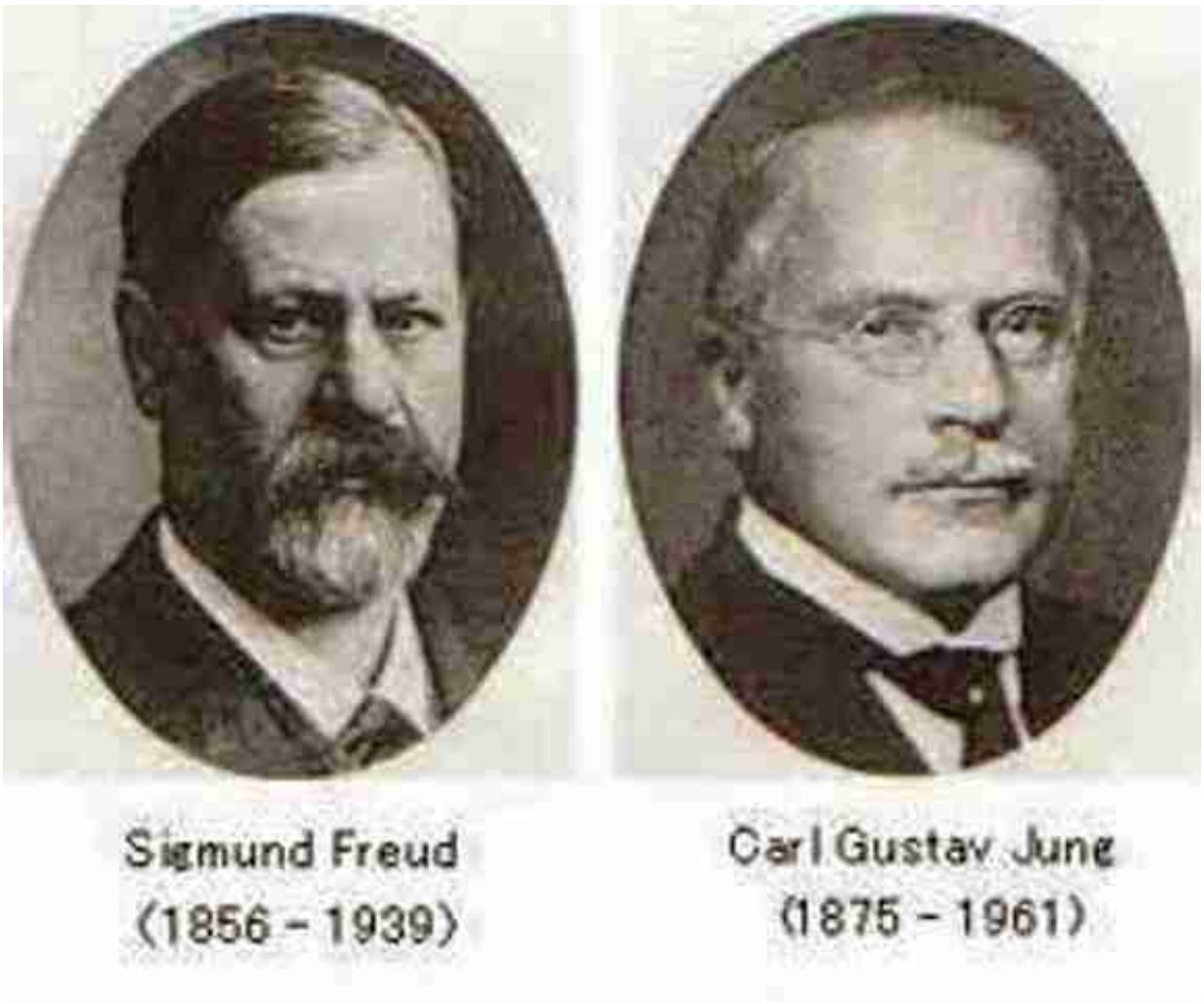
CG Jung to the right, his father to the left, his mother sitting and his sister Gertrud (Trudi) in behind. 1893.
The picture is in Gerhard Wehr: C.G.Jung Artzt - Tiefenpsychologe, Visionär. Eine Bildbiographie.

A great work of art is like a dream... **(2013-09-21 10:39)**



”A great work of art is like a dream; for all its apparent obviousness it does not explain itself and is never unequivocal.”
(There is nothing like being never unequivocal.)
(Interesting that The Dream was the last painting of Rousseau…)
”In this way the work of the poet comes to meet the spiritual need of the society in which he lives, and for this reason his work means more to him than his personal fate, whether he is aware of this or not. Being essentially the instrument for his work, he is subordinate to it, and we have no reason for expecting him to interpret it for us. He has done the best that in him lies in giving it form, and he must leave the interpretation to others and to the future. A great work of art is like a dream; for all its apparent obviousness it does not explain itself and is never unequivocal. A dream never says: ”You ought”, or ”This is the truth..”
It presents an image in much the same way as nature allows a plant to grow, and we must draw our own conclusions. If a person has a nightmare, it means either that he is too much given to fear, or else that he is too exempt from it; and if he dreams of the old wise man it may mean that he is too pedagogical, as also that he stands in need of a teacher. In a subtle way both meanings come to the same thing, as we perceive when we are able to let the work of art act upon us as it acted upon the artist.
To grasp its meaning, we must allow it to shape us as it once shaped him. Then we understand the nature of his experience. We see that he has drawn upon the healing and redeeming forces of the collected psyche that underlies consciousness with its isolation and its painful errors; that he has penetrated to that matrix of life in which all men are embedded, which imparts a common rhythm to all human existence, and allows the individual to communicate his feeling and his striving to mankind as a whole.” Carl Jung, Modern Man in Search of a Soul

Sigmund Freud and Carl Jung... **(2013-09-21 10:43)**



At the beginning it was not easy for me to assign Freud the proper place in my life, or to take the right attitude toward him. When I became acquainted with his work I was planning an academic career, and was about to complete a paper that was intended to advance me at the university. But Freud was definitely persona non grata in the academic world at the time, and any connection with him would have been damaging in scientific circles.

”Important people” at most mentioned him surreptitiously, and at congresses he was discussed only in the corridors, never on the floor. Therefore the discovery that my association experiments were in agreement with Freud’s theories was far from pleasant to me.

Once, while I was in my laboratory and reflecting again upon these questions, the devil whispered to me that I would be justified in publishing the results of my experiments and my conclusions without mentioning Freud. After all, I had worked out my experiments long before I understood his work.

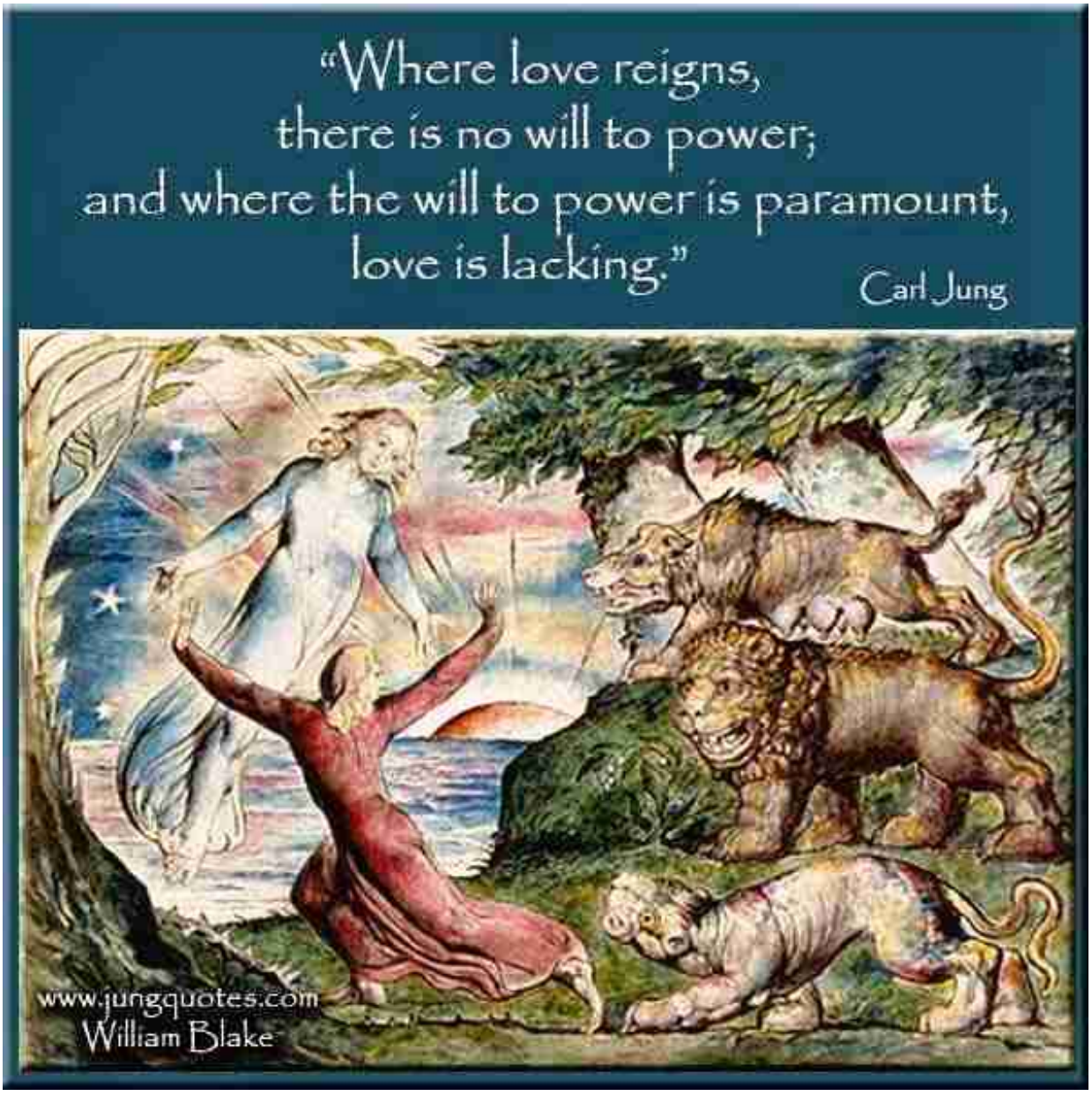
But then I heard the voice of my second personality: ”If you do a thing like that, as if you had no knowledge of Freud, it would be a piece of trickery. You cannot build your life upon a lie.” With that, the question was settled. From then on I became an open partisan of Freud’s and fought for him.

I first took up the cudgels for Freud at a congress in Munich where a lecturer discussed obsessional neuroses but studiously forbore to mention the name of Freud. In 1906, in connection with this incident, I wrote a paper ” for the Munchner Medizini- sche Woohenschrift on Freud’s theory of the neuroses, which l had contributed a great deal to the understanding of obsessional neuroses.

In response to this article, two German professors wrote to me, warning that if I remained on Freud’s side and continued to defend him, I would be endangering my academic career.

I replied: ”If what Freud says is the truth, I am with him. I don’t give a damn for a career if it has to be based on the premise of restricting research and concealing the truth.” And I went on defending Freud and his ideas.
But on the basis of my own findings I was still unable to feel that all neuroses were caused by sexual repression or sexual traumata. In certain cases that was so, but not in others. Nevertheless, Freud had opened up a new path of investigation, and the shocked out- cries against him at the time seemed to me absurd. Carl Jung, Memories Dreams and Reflections.
In his obituary on Freud (1939), Jung calls this work ”epoch–making” and probably the boldest attempt that has ever been made to master the riddles of the unconscious psyche upon the apparently firm ground of empiricism. For us, then young psychiatrists, it was… a source of illumination, while for our older colleagues it was an object of mockery.”–A. J. [Footnote 2, Memories Dreams and Reflections.

Where Love Reigns… **(2013-09-21 10:49)**



” Logically the opposite of love is hate, and of Eros, Phobos, (fear); but psychologically it is the will to power. Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking.The one is but the shadow of the the other.” Carl Jung, CW7: Two Essays on Analytical Psychology: 78, pg 52

Often the Hands.... **(2013-09-21 10:52)**

”Often the hands will solve a mystery that the intellect has struggled with in vain.” Carl Jung

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Life is like a plant that lives on its rhizome. **(2013-09-21 10:55)**

”Life is like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer then it withers away,an ephemeral apparition. The blossom passes, the rhizome remains.” (Jung, MDR)

Marie-Louise von Franz... **(2013-09-21 10:59)**

Marie-Louise von Franz was born in Munich of Austrian parents, but spent most of her life in Switzerland. Even in primary school she had a reputation for a formidable intellect. She was, for example, unwilling to accept the tenets of the religious education taught at her school. She so exasperated the priest who was teaching her class that he insisted upon giving her private lessons. The upshot, according to a repentant von Franz, was that he completely lost his faith and left the priesthood.

She went on to attend the University of Zurich and reached a stage where she had to choose between a doctorate in classical languages or studying medicine. She had by now started analysis with Jung and told him about a dream that indicated to him that she should choose classical languages. It was a brilliant choice, particularly for Jung, who from then on got all the Greek and Latin texts he needed for his work translated for the price of free analytic sessions.

When von Franz was 41, Jung permitted her to take on her first client. The client was a woman on the verge of a nervous breakdown. Von Franz was naturally eager to make a success of her first case, but the harder she tried to prop the woman up the worse she became. In despair she turned to Jung who advised her to let the client have her nervous breakdown. Von Franz backed off, and stopped straining to help, and the woman soon made a full recovery. She said that this was the most important lesson she ever had on therapeutic technique, showing her the limitations of willpower and the Ego, and the role of the Unconscious as the centre of the personality.

She likened this to Galileo's discovery that the Earth revolved around the sun, not vice versa. Like the Earth the Ego is an important satellite revolving around a much larger and more powerful centre. Galileo's discovery got him excommunicated by the ruling establishment, and Jung has suffered a similar fate at the hands of the scientific establishment.

For Jung, the structure of the psyche's centre was made up of what he called ”archetypes”, the fundamental building blocks or anatomy of psychic life. Like every other part of the human anatomy the ”archetypes” were common to all people; this commonality he called the Collective Unconscious.

Some years ago von Franz predicted that, like Galileo's discovery, future generations of researchers would discover these self-same psychic structures without any reference or acknowledgement to Jung. This she felt would be only right and proper. For the fact that they made this discovery independently would prove that Jung's work was not at all hypothetical but was based on the objective facts of psychic life.

In the last few years a whole new breed of evolutionary psychologists have indeed rediscovered these self-same structures, and rechristened them in such terms as "mental modules", often without any reference to Jung's work.

Working on this archetypal level von Franz soon realised that, for her at least, the only effective and decent way to work with a client was to work on the material of her own life, both inner and outer - in other words to set her own house in order.

Her model for therapy, therefore, which she imparted to all her pupils, was not at all modern or even post-modern. It was as simple as it was disconcerting: "Work very hard on your own psychic life, and hope for a synchronistic happening in the client's. In this way everything is kept open and alive and there are no set rules."

That is except perhaps for one rule. Von Franz counselled that it would be wrong to become a Jungian. If you do that, you miss the whole point of his psychology, which was to become the one unique individual you are meant to be.

Everyone who knew Marie-Louise von Franz, or her work, can see to what remarkable degree she achieved her individuality.

Chuck Schwartz

Marie-Louise von Franz, analytical psychologist: born Munich 4 January 1915; died Kusnacht, Switzerland 16 February 1998.

http://www.independent.co.uk/news/obituaries/obituary-marielouise-von-franz- 1146547.html

I myself stand in need of the alms of my own kindness... **(2013-09-21 11:09)**

"The acceptance of oneself is the essence of the whole moral problem and the epitome of a whole outlook on life. That I feed the hungry, that I forgive an insult, that I love my enemy in the name of Christ – all these are undoubtedly great virtues. What I do unto the least of my brethren, that I do unto Christ. But what if I should discover that the least among them all, the poorest of all the beggars, the most impudent of all the offenders, the very enemy himself – that these are within me, and that I myself stand in need of the alms of my own kindness – that I myself am the enemy who must be loved – what then? As a rule, the Christian's attitude is then reversed; there is no longer any question of love or long-suffering; we say to the brother within us "Raca," and condemn and rage against ourselves. We hide it from the world; we refuse to admit ever having met this least among the lowly in ourselves." — C.G. Jung, Memories, Dreams, Reflections

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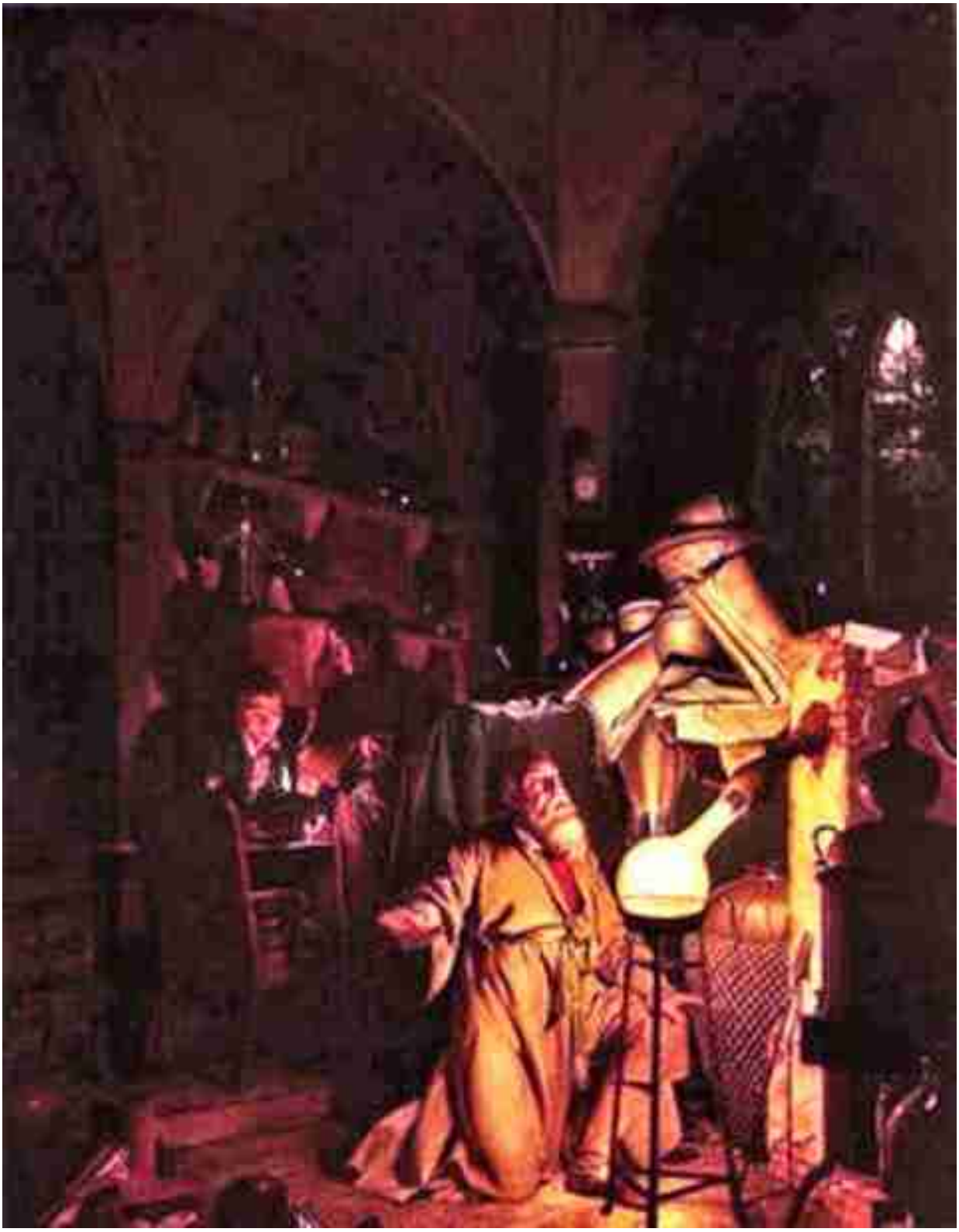
Faith, hope, love, and insight **(2013-09-21 11:15)**



“Faith, hope, love, and insight are the highest achievements of human effort. They are found-given by experience.” — C.G. Jung, Modern Man in Search of a Soul

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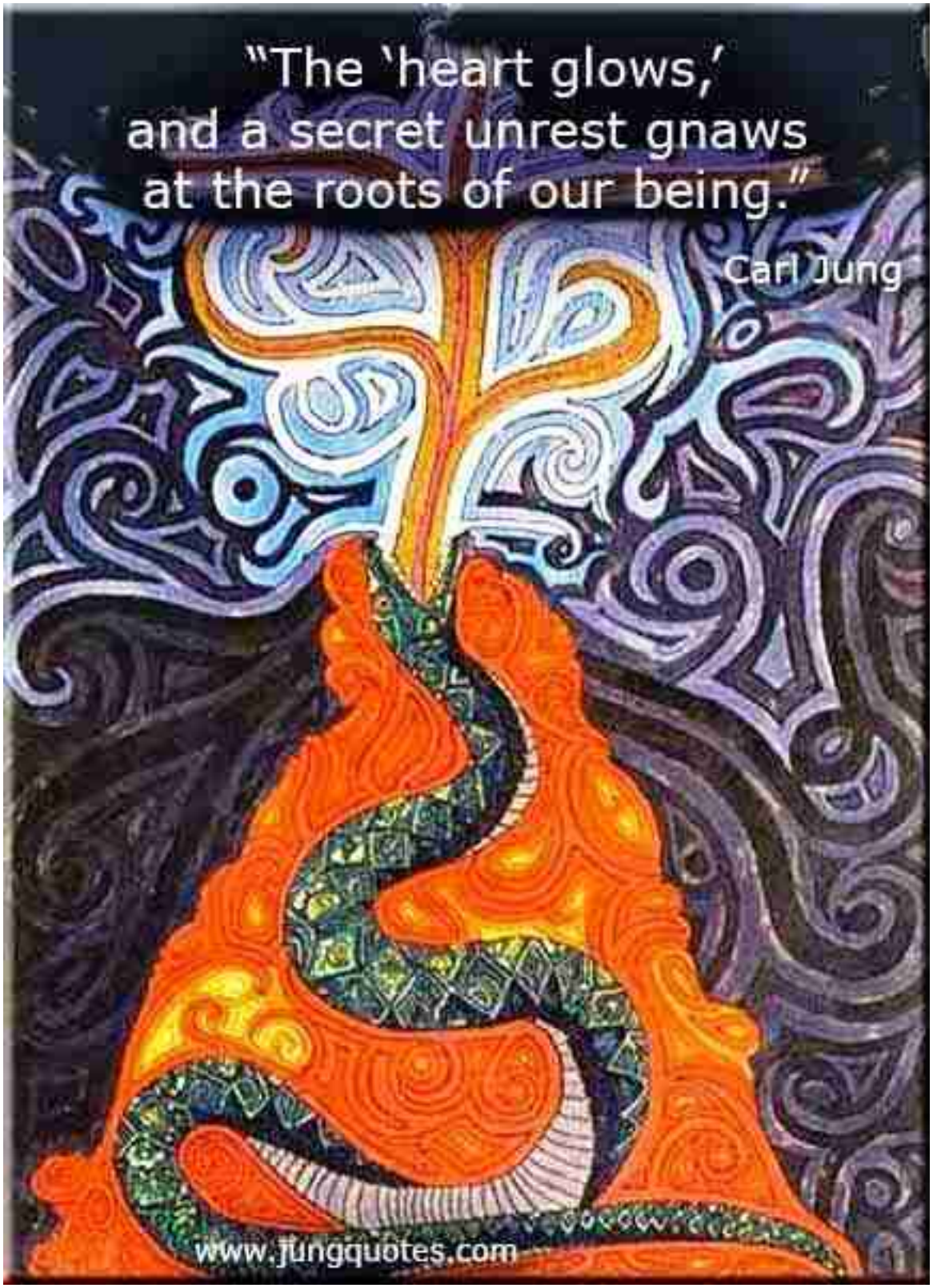
All ages before us have believed in gods in some form or other.... **(2013-09-21 14:06)**



Summing up, and finishing up, this week's theme of "art":
"But "the heart glows," and a secret unrest gnaws at the roots of our being."
From the Archetypes of the Collective Unconscious:

1694

”All ages before us have believed in gods in some form or other. Only an unparalleled impoverishment of symbolism could enable us to rediscover the gods as psychic factors, that is, as archetypes of the unconscious. No doubt this discovery is hardly credible at present.
To be convinced, we need to have the experience pictured in the dream of the theologian, for only then do we experience the self-activity of the spirit moving over the waters. Since the stars have fallen from heaven and our highest symbols have paled, a secret life holds sway in the unconscious.
That is why we have a psychology today, and why we speak of the unconscious. All this would be quite superfluous in an age or culture that possessed symbols. Symbols are spirit from above, and under those conditions the spirit is above too.
Therefore it would be a foolish and senseless undertaking for such people to wish to experience or investigate an unconscious that contains nothing but the silent, undisturbed sway of nature.
Our unconscious, on the other hand, hides living water, spirit that has become nature, and that is why it is disturbed. Heaven has become for us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were. But ”the heart glows,” and a secret unrest gnaws at the roots of our being.”
Image and Commentary courtesy of Jung Hearted

Carl Jung’s Near Death Experience (2013-09-21 14:10)

Carl Jung’s near-death experience
In a hospital in Switzerland in 1944, the world-renowned psychiatrist Carl G. Jung, had a heart attack and then a near-death experience. His vivid encounter with the light, plus the intensely meaningful insights led Jung to conclude that his experience came from something real and eternal. Jung’s experience is unique in that he saw the Earth from a vantage point of about a thousand miles above it.
His incredibly accurate view of the Earth from outer space was described about two decades before astronauts in space first described it. Subsequently, as he reflected on life after death, Jung recalled the meditating Hindu from his near-death experience and read it as a parable of the archetypal Higher Self, the God-image within. Carl Jung, who

founded analytical psychology, centered on the archetypes of the collective unconscious. The following is an excerpt from his autobiography entitled Memories, Dreams, Reflections describing his near-death experience.

It seemed to me that I was high up in space. Far below I saw the globe of the Earth, bathed in a gloriously blue light. I saw the deep blue sea and the continents. Far below my feet lay Ceylon, and in the distance ahead of me the subcontinent of India. My field of vision did not include the whole Earth, but its global shape was plainly distinguishable and its outlines shone with a silvery gleam through that wonderful blue light.

In many places the globe seemed colored, or spotted dark green like oxidized silver. Far away to the left lay a broad expanse – the reddish-yellow desert of Arabia; it was as though the silver of the Earth had there assumed a reddish-gold hue. Then came the Red Sea, and far, far back – as if in the upper left of a map – I could just make out a bit of the Mediterranean. My gaze was directed chiefly toward that. Everything else appeared indistinct. I could also see the snow-covered Himalayas, but in that direction it was foggy or cloudy. I did not look to the right at all. I knew that I was on the point of departing from the Earth.

Later I discovered how high in space one would have to be to have so extensive a view – approximately a thousand miles! The sight of the Earth from this height was the most glorious thing I had ever seen.

After contemplating it for a while, I turned around. I had been standing with my back to the Indian Ocean, as it were, and my face to the north. Then it seemed to me that I made a turn to the south. Something new entered my field of vision. A short distance away I saw in space a tremendous dark block of stone, like a meteorite. It was about the size of my house, or even bigger. It was floating in space, and I myself was floating in space.

I had seen similar stones on the coast of the Gulf of Bengal. They were blocks of tawny granite, and some of them had been hollowed out into temples. My stone was one such gigantic dark block. An entrance led into a small antechamber. To the right of the entrance, a black Hindu sat silently in lotus posture upon a stone bench. He wore a white gown, and I knew that he expected me.

Two steps led up to this antechamber, and inside, on the left, was the gate to the temple. Innumerable tiny niches, each with a saucer-like concavity filled with coconut oil and small burning wicks, surrounded the door with a wreath of bright flames. I had once actually seen this when I visited the Temple of the Holy Tooth at Kandy in Ceylon; the gate had been framed by several rows of burning oil lamps of this sort.

As I approached the steps leading up to the entrance into the rock, a strange thing happened: I had the feeling that everything was being sloughed away; everything I aimed at or wished for or thought, the whole phantasmagoria of earthly existence, fell away or was stripped from me – an extremely painful process. Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me. I might also say: it was with me, and I was it. I consisted of all that, so to speak. I consisted of my own history and I felt with great certainty: this is what I am. I am this bundle of what has been and what has been accomplished.

This experience gave me a feeling of extreme poverty, but at the same time of great fullness. There was no longer anything I wanted or desired. I existed in an objective form; I was what I had been and lived. At first the sense of annihilation predominated, of having been stripped or pillaged; but suddenly that became of no consequence.

Everything seemed to be past; what remained was a “fait accompli”, without any reference back to what had been. There was no longer any regret that something had dropped away or been taken away. On the contrary: I had everything that I was, and that was everything.

Something else engaged my attention: as I approached the temple I had the certainty that I was about to enter an illuminated room and would meet there all those people to whom I belong in reality. There I would at last understand – this too was a certainty – what historical nexus I or my life fitted into. I would know what had been before me, why I had come into being, and where my life was flowing. My life as I lived it had often seemed to me like a story that has no beginning and end. I had the feeling that I was a historical fragment, an excerpt for which the preceding and succeeding text was missing.

My life seemed to have been snipped out of a long chain of events, and many questions had remained unanswered. Why had it taken this course? Why had I brought these particular assumptions with me? What had I made of them? What will follow? I felt sure that I would receive an answer to all the questions as soon as I entered the rock temple. There I would meet the people who knew the answer to my question about what had been before and what would come after.

While I was thinking over these matters, something happened that caught my attention. From below, from the direction of Europe, an image floated up. It was my doctor, or rather, his likeness – framed by a golden chain or a golden laurel wreath. I knew at once: 'Aha, this is my doctor, of course, the one who has been treating me. But now he is coming in his primal form. In life he was an avatar of the temporal embodiment of the primal form, which has existed from the beginning. Now he is appearing in that primal form.'

Presumably I too was in my primal form, though this was something I did not observe but simply took for granted. As he stood before me, a mute exchange of thought took place between us. The doctor had been delegated by the Earth to deliver a message to me, to tell me that there was a protest against my going away. I had no right to leave the Earth and must return. The moment I heard that, the vision ceased.

I was profoundly disappointed, for now it all seemed to have been for nothing. The painful process of defoliation had been in vain, and I was not to be allowed to enter the temple, to join the people in whose company I belonged.

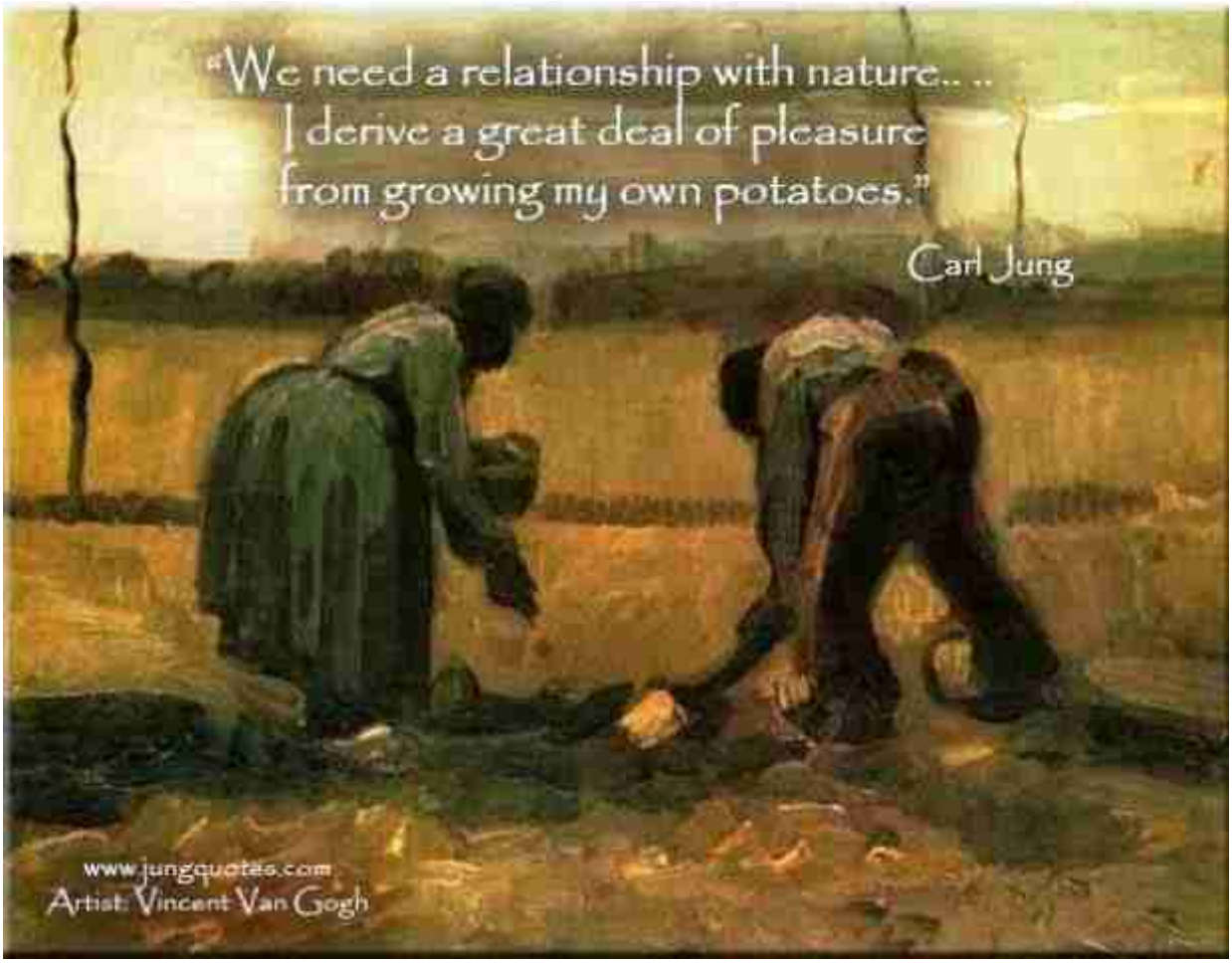
In reality, a good three weeks were still to pass before I could truly make up my mind to live again. I could not eat because all food repelled me. The view of city and mountains from my sickbed seemed to me like a painted curtain with black holes in it, or a tattered sheet of newspaper full of photographs that meant nothing. Disappointed, I thought, "Now I must return to the "box system" again."

For it seemed to me as if behind the horizon of the cosmos a three-dimensional world had been artificially built up, in which each person sat by himself in a little box. And now I should have to convince myself all over again that this was important! Life and the whole world struck me as a prison, and it bothered me beyond measure that I should again be finding all that quite in order. I had been so glad to shed it all, and now it had come about that I - along with everyone else – would again be hung up in a box by a thread.

I felt violent resistance to my doctor because he had brought me back to life. At the same time, I was worried about him. "His life is in danger, for heaven's sake! He has appeared to me in his primal form! When anybody attains this form it means he is going to die, for already he belongs to the "greater company." Suddenly the terrifying thought came to me that the doctor would have to die in my stead. I tried my best to talk to him about it, but he did not understand me. Then I became angry with him.

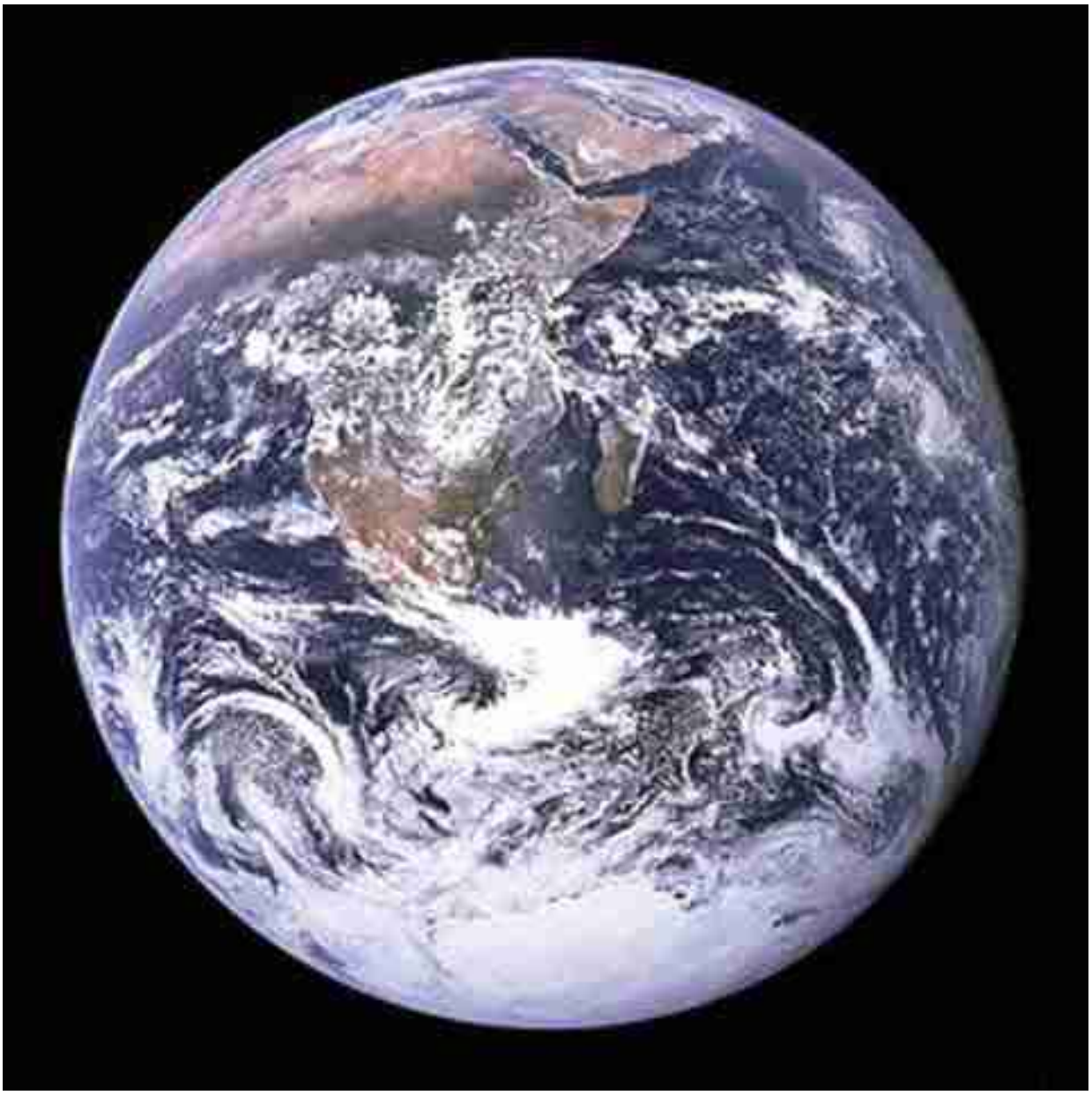
In actual fact I was his last patient. On April 4, 1944 – I still remember the exact date I was allowed to sit up on the edge of my bed for the first time since the beginning of my illness, and on this same day the doctor took to his bed and did not leave it again. I heard that he was having intermittent attacks of fever. Soon afterward he died of septicernia. He was a good doctor; there was something of the genius about him. Otherwise he would not have appeared to me as an avatar of the temporal embodiment of the primal form. Carl Jung, Memories Dreams and Reflections

We all need nourishment for our psyche. **(2013-09-24 04:52)**



"We all need nourishment for our psyche. It is impossible to find such nourishment in urban tenements without a patch of green or a blossoming tree. We need a relationship with nature. I am just a culture-coolie myself, but I derive a great deal of pleasure from growing my own potatoes. People tend to look for the Kingdom of God in the outer world rather than in their own souls. "
from: C.G. Jung Speaking: Interviews and Encounters C. G. Jung Edited by R.F.C. Hull
and The Earth has a Soul; Meredith Sabini P. 155

Man and his Environment **(2013-09-24 04:58)**



”Man and his Environment by Carl Jung [1950]’

Question: I would be grateful if you, as a leading psychologist, would comment on the subject of man and his environment. Although we planners try not to look at the human being as a mere product of his physical environment, we believe nonetheless that the environment is a crucial factor in human existence. Just as men are influenced by education, they are surely also influenced by the environment society designs for them.

Dr. Jung: I am very pleased that you are devoting your attention to this question. The abstract nature of work in a technological age leaves the worker dissatisfied. Dissatisfaction induces people to look for compensation elsewhere, Suggestibility increases geometrically according to the number of persons involved. Mass mental disorder may reach epidemic proportions. Decentralization, on the other hand, allows for small social units. Every man should have his own plot of land so that the instincts can come to life again.

To own land is important psychologically, and there is no substitute for it. We keep forgetting that we are primates and that we have to make allowances for these primitive layers in our psyche. The farmer is still closer to these layers. In tilling the earth he moves around within a very narrow radius, but he moves on his own land. The industrial worker

is a pathetic, rootless being, and his remuneration in money is not tangible but abstract. In earlier times, when the crafts flourished, he derived satisfaction from seeing the fruit of his labor. He found adequate self-expression in such work.

But this is no longer the case. First of all, he is responsible for only a small part of the finished product. Secondly, the product is sold, it disappears, and he has no further stake in it. Because the psychological reward is inadequate, the worker rebels against his employer and against ”capitalism” as a whole. We all need nourishment for our psyche. It is impossible to find such nourishment in urban tenements without a patch of green or a blossoming tree. We need a relationship with nature. I am just a culture-coolie myself, but I derive a great deal of pleasure from growing my own potatoes. People tend to look for the Kingdom of God in the outer world rather than in their own souls.

This is particularly true of socialism. Individuation is not only an upward but also a downward process. Without any body, there is no mind and therefore no individuation. Our civilizing potential has led us down the wrong path. All too often an American worker who owns only one car considers himself a poor devil, because his boss has two or three cars. This is symptomatic of pointless striving for material possessions. Yet, we need to project ourselves into the things around us. My self is not confined to my body. It extends into all out these things, I would not be myself; I would not be a human being, I would merely be a human ape, a primate.

Everything surrounding me is part of me, and that is precisely why a rented apartment is disastrous. It offers so few possibilities for self-expression. In a standardized apartment, in a standardized milieu, it is easy to lose the sense of one’s own personality, of one’s individuality. A community is based on personal relationships. No community can evolve where people can easily move households from one place to another. The one-family house, the house owned by its inhabitants, is much better because it necessarily engenders a sense of permanence.

If man has a hand in shaping his environment, it will reflect his personality. A Soviet collective farm lacks soul, and the people who live on it are a dull, unhappy lot because they have been deprived of any opportunity for personal expression. * When capitalism takes everything out of the hands of the worker, he feels he has been robbed. Therefore our economic system must put something else within his grasp. In particular, the worker must be enabled to have a personal leisure-time occupation, and this again is best suited to the private dwelling, the family, the garden. The economic drawbacks of fixed permanent residence are less important.

Life in a small city is better than life in a large one, politically, socially, and in terms of community relations. Big cities are responsible for our up-rootedness. The Swiss are mentally more balanced and not so neurotic as many peoples. We are fortunate to live in a great number of small cities. If I do not have what my psyche needs, I become dangerous. Because in our country the government is reluctant to aid community projects, the projects that do materialize are all the more genuine and valuable.

A captive animal cannot return to freedom. But our workers can return. We see them doing it in the allotment gardens’ in and around our cities; these gardens are an expression of love for nature and for one’s own plot of land. As our working hours become shorter, the question of leisure time becomes increasingly essential to us, time in which we are free of commands and restraints and in which we can achieve self-realization. I am fully committed to the idea that human existence should be rooted in the earth. Carl Jung, Man and his Environment; C.G. Jung Speaking; Pages 201-203.

[Translated by Robert and Rita Kimber and Ruth Horine]

The Autumn Equinox **(2013-09-24 05:02)**

[The Autumn Equinox]
”Autumn belongs to Aphrodite because during this season the seed is thrown to the ground and the task of Aphrodite is to mix fertile seeds and bring them into communion with the causes of becoming.” (Pr. In RP. II, 62, 6-18)
Image and Quotation from Aphrodite Page

The Secret of Matter and Spirit (2013-09-24 05:08)

The realm of the psyche is immeasurably great and filled with living reality. At its brink likes the secret of Matter and Spirit. Carl Jung.

1702

Carl Jung on ”The Art of Life.” (2013-09-25 08:57)

The Art of Life and Carl Jung:
This interview by an English journalist living in Switzerland, Gordon Young, was published in the Sunday Times (Lon-

don), July 17, 1960, in anticipation of Jung's 85th birthday (July 26), and in abridged form in the American Weekly (New York), February 19, 1961. A fuller version appears in the epilogue of Gordon Young's Doctors Without Drugs (London, 1962), from which minor changes and several passages not included in the newspaper versions are incorporated here.

Young's career as a newspaperman resembles Knickerbocker's (see above, p. 115). He was Reuters' chief correspondent in Berlin before the war; throughout the war he was a correspondent in the Middle East and Europe, and for a period he was attached to SHAPE and the American First Army. At the end of the war he made a secret trip to German occupied Denmark with the Danish underground. At the time of his death in 1964, Young was assistant director of the International Press Institute in Zurich.

What am I planning for my birthday? Why, to keep away from visitors, of course. Especially the high brows. Most of them haven't the remotest idea what I am talking about. Trouble is, they don't bother to read my books because they're too high-hat. I'm not a bit taken in by intellectuals, you know. After all, I'm one myself. Do you know, I had an intellectual fellow here the other day—an American. I talked to him for half an hour without his saying one word. Then his eyes suddenly lighted up as though a sun were rising inside him and he told me in astonishment, "Why, Dr. Jung, what you are telling me is just plain common sense."

As I say, the trouble is that some of the people who come to see me simply don't bother to do their proper reading. They don't even read my books. Do you know who reads my books? Not the academic people, oh no, they think they know everything already. It's ordinary people, often quite poor people. And why do they do it? Because there's a deep need in the world just now for spiritual guidance— almost any sort of spiritual guidance. Look at the popularity of astrology just now. People read about astrology because it offers them one form of mental inspiration, perhaps a form with limitations, but at least it's better than nothing at all.

Do you believe that astrology has any definite value?

The whole subject, of course, is controversial. But you know I once did some statistical research on astrology and my final figures were examined by mathematicians at the University of Chicago. They told me that they found them not without significance. Naturally, when I heard that I pricked up my ears. We are passing out of the period of the Fishes just now and into the sign of Aquarius, which may well bring some new values with it. Some people quite seriously consider that this may be of great significance in the world's imminent development.

Or take alchemy. To most people alchemy simply means a lot of old men who tried to make gold. But that was not the truth at all. If people would only take the trouble to turn up the actual writings of the ancient alchemists, they would find a deep treasure-trove of wisdom, much of which is perfectly applicable to the very events which are happening in the world today. After all, what can possibly be more important than the study of how men's minds work, and have worked in the past? Everything which happens in the world today is the result of what is happening in men's minds. Yet how many people are taking the trouble to consider the minds of, say, Khrushchev or Eisenhower, or the basic psychological reasons for such movements as

Nazism, Communism, or anti-Jewish trends? What would happen to us if one of the present leaders of the world suddenly went mad? Yet how many people are giving any serious consideration to problems such as these? But I must not talk too deeply about such matters or I shall be accused of trying to meddle in politics.

Although people are nowadays living much longer, they are still expected to retire at about sixty. They get forced into inactivity and sometimes loneliness. How do you think elderly people can best come to terms with life?

For a long time I have advocated schools for the adult. After all, we try to equip young people with all the education they need for the building up of a successful social existence. This kind of education is valid for about as far as the middle of life—say, thirty-five to forty years. Man nowadays has a chance to live twice as long, and the second half of life has for many people a structure which is thoroughly different from the first half. But this fact remains just as often unconscious. One does not realize that the rising tide of life carries young people forward to a certain summit of safety, fulfillment, or success. In this period one can forget bad experiences; life is still new and fresh, and every day renews its hope that it may bring the desired

things which one has missed hitherto.

It is when you approach the ominous region round the fortieth year that you look back upon the past which has accumulated behind you and the silent questions approach you, stealthily or openly: Where am I standing today? Have my dreams come true? Have I fulfilled my expectations of a happy and successful life as I imagined them twenty

years ago? Have I been strong, consistent, active, intelligent, reliable, and enduring enough to seize my opportunities or to make the right choice at the crossroads and produce the proper answer to the problem which fate or fortune put before me? And then the final question comes: What is the chance that I shall fail again in fulfilling that which I obviously have been unable to accomplish in the first forty years?

And then?

Then, with the beginning of your life's second part, inexorably a change imposes itself, subtly at first but with ever-increasing weight. Whatever you have acquired hitherto is no longer the same as you regarded it when it still lay before you—it has lost something of its charm, its splendor and its attractiveness. What was once an adventurous effort has become routine. Even flowers wilt, and it is hard to discover something perennial which will endure. Looking back slowly becomes a habit, no matter how much you detest and try to suppress it. Like the wife of Orpheus emerging from the underworld, who could not resist casting the forbidden look behind her, and consequently had to return from whence she came.

This sort of thing is what you might call the "way of life a revers," so characteristic of many people and which at the beginning is adopted quite unawares: to continue in one's accustomed style, if possible more and better—to improve on the past, as if your disposition, which accounts for all your past failures, would be different in the future. But without your being aware of it your energy is no longer attracted to its former objectives in the way it was before: enthusiasm has become routine and zeal a habit. The backwards look will not fail to show you sides and aspects of yourself long forgotten and other ways of life you have missed or avoided before. The more your actual life becomes routine and habit, the less it will be satisfactory.

Soon unconscious fantasies begin to play with other possibilities, and these can become quite troublesome unless they are made conscious in time. They may be mere regressions into childhood, which prove to be most unhelpful when one is confronted with the difficult task of creating a new goal for an aging life. If one has nothing to look forward to except the habitual things, life cannot renew itself any more. It gets stale, it congeals and petrifies, like Lot's wife who could not detach her eyes from the things hitherto valued. Yet these insipid fantasies may also contain germs f real new possibilities or of new goals worthy of attainment.

There are always things ahead, and despite all the overwhelming power of the historical pattern they are never quite the same. They are "as good as new," like human beings or even crystals which, notwithstanding their exceedingly simple structure, are never the same.

One might advise old people to live on with the times, and realize that time would provide them with all necessary novelties. But such easy advice takes it for granted that an old individual is capable of perceiving and agreeing with new things, ways, and means. But this is just the trouble: new goals demand new eyes which see them and a new heart which desires them. In all too many cases life is disappointing and even the most cherished illusions do not last forever. It is all too easy to reach the conclusion: plus fa change, plus fa reste la meme chose. That is a fatal conclusion, however: it blocks the flow of life and causes ever so many troubles of a physical or mental nature. Your pure rationalist, who bases his expectations on statistical verities, is thoroughly perplexed when he has to deal with such cases because he ignores the one important practical fact that life is always an exception, a "statistical random phenomenon."

It is so because it is always the life of an individual, who is a distinct, unique, and inimitable being, and not "life in general," since there is no such thing. Then what do you advise this inimitable being to do once he passes the ominous age of forty?

An ever-deepening self-knowledge is, I'm afraid, indispensable for the continuation of real life in old age, no matter how unpopular self-knowledge may be. Nothing is more ridiculous or inept than elderly people pretending to be young—they even lose their dignity, the one prerogative of age. Looking outwards has got to be turned into looking into oneself. Discovering yourself provides you with all you are, were meant to be, and all you are living from and for. The whole of yourself is certainly an irrational entity, but this is just precisely yourself, which is meant to live as a unique and unrepeatable experience. Thus, whatever you find in your given disposition is a factor of life which must be taken into careful consideration.

If you should find, for instance, an ineradicable tendency to believe in God or immortality, do not allow yourself to be disturbed by the blather of so-called freethinkers. And if you find an equally resistant tendency to deny all religious ideas do not hesitate: deny them and see how that influences your general welfare and your state of mental or spiri-

tual nutrition. But beware of childishness: whether you call the ultimate unknown ”God” or ”Matter” is equally futile, since we know neither the one nor the other, though we doubtless have experiences of both. But we know nothing beyond them, and we cannot produce either the one or the other.

Then you don’t think it is futile for people to place their hopes in the possibility of life after death?

As there is no possibility of proof, it is just as legitimate to believe in life after death as it is to doubt it. We have experiences which point both ways. The only important thing is to find out which of your views agrees better with your general disposition. There are healthy and unhealthy, helpful and obnoxious ideas. Nobody in his senses will eat indigestible food, and correspondingly a sensible person will avoid unsuitable thoughts and opinions. In case of doubt, try to learn from the traditional wisdom of all times and peoples. This gives you ample information about the so-called eternal ideas and values which have been shared by mankind since earliest times. One should not be deterred by the rather silly objection that nobody knows whether these old universal ideas—God, immortality, freedom of the will, and so on—are ”true” or not. Truth is the wrong criterion here. One can only ask whether they are helpful or not, whether man is better off and feels his life more complete, more meaningful and more satisfactory with or without them.

Agnosticism is never sufficient when it comes to the question of life as a whole. We need certain general views about things we cannot know in order to sum up our specific life experiences or to satisfy our desire for self-cognition and wholeness. And as nobody knows what the truth is, everybody is free to partake of such ideas or to reject them.

It does make a difference, however, whether your opinions or convictions coincide with traditional and universal wisdom or not, since if you agree, you are swimming in and carried along by the universal current of instinctive mental behavior, and, if you disagree, you have it against you. A negative attitude has its merit too, as it gives you the satisfactory feeling that you are capable of resisting the general temptation to fall in with collective prejudices. Such a resistance may even prepare you in a most efficient way for a later firm conviction of the contrary. The same is true in a reversed sense in the case of one who is carried along by the ideas of his time and milieu without ever questioning himself about their validity.

Young people today are often accused by their elders of being fascinated by a philosophy of despair. Do you agree?

Young people of today, inasmuch as they feel revolutionary, are simply realizing what their parents and educators did not admit openly to themselves, namely disbelief and doubt in religious and moral notions. In the absence of philosophic reflection, their parents based their lives on a positive and practical conviction of an entirely materialistic and rationalistic kind, being supported in this attitude by the enormous influence of the sciences.

One of the most impressive examples is modern physics, which has finally recognized the atom as a cosmic unity. Such a discovery might well have satisfied our desire for unity, oneness, and wholeness, but today we already know of more than thirty smaller particles making up the wholeness of the atom. That is typical of what happens in the science of nature; it never leads to simple oneness and wholeness, but into the multiplicity and segregation of—to, use an Eastern term—the ”ten thousand things.” This is the strict contrary of integration into the oneness and wholeness of the individual as well as of the cosmos.

The older generation of today looks with startled eyes upon their children and their more or less curious behavior. But the children live by preference the unlived unconscious lives of their parents, that which their parents did not know, did not dare, and denied to exist, sometimes against their better knowledge.

Even today education in general has not yet discovered that for pedagogical purposes it would be far more important to know parent- instead of child-psychology. Parents should marvel at nothing except at their own naiveté and ignorance of their own psychology, which is, in turn, the harvest sown by the grandparents—naiveté and ignorance carrying on the curse of unconsciousness into an indefinite future. My answer to this problem is: education of the educator—or schools for adults, who have never been taught about the requirements of human life after forty.

What do you consider to be more or less basic factors making for happiness in the human mind?

i. Good physical and mental health.

2. Good personal and intimate relations, such as those of marriage, the family, and friendships.

3. The faculty for perceiving beauty in art and nature.

4. Reasonable standards of living and satisfactory work.

5. A philosophic or religious point of view capable of coping successfully with the vicissitudes of life.

Both the standard of living the work depends, of course, largely upon the reasonableness of one’s expectations and

one's responsibility. Extravagances can cause both happiness and unhappiness. And along with a philosophic or religious outlook must go a corresponding practical morality, since without that both philosophy and religion are mere make believe, without concrete effects.

A list of the factors determining unhappiness would be much longer! What you dislike and fear seems to be just waiting for you, and what you seek and desire seems to be most evasive—and when you find it at last it may easily be not exactly flawless. Nobody can achieve happiness through preconceived ideas, one should rather call it a gift of the gods. It comes and goes, and what has made you happy once does not necessarily do so at another time.

All factors which are generally assumed to make for happiness can, under certain conditions, produce the contrary. No matter how ideal your situation may be, it does ot necessarily guarantee happiness. A relatively slight disturbance of your biological or psychological equilibrium may suffice to destroy your happiness. No good health, no favorable financial conditions, no untroubled family relations can protect you, for instance, against unspeakable boredom, a boredom which might make you welcome even the change of circumstances brought about by a not too severe illness.

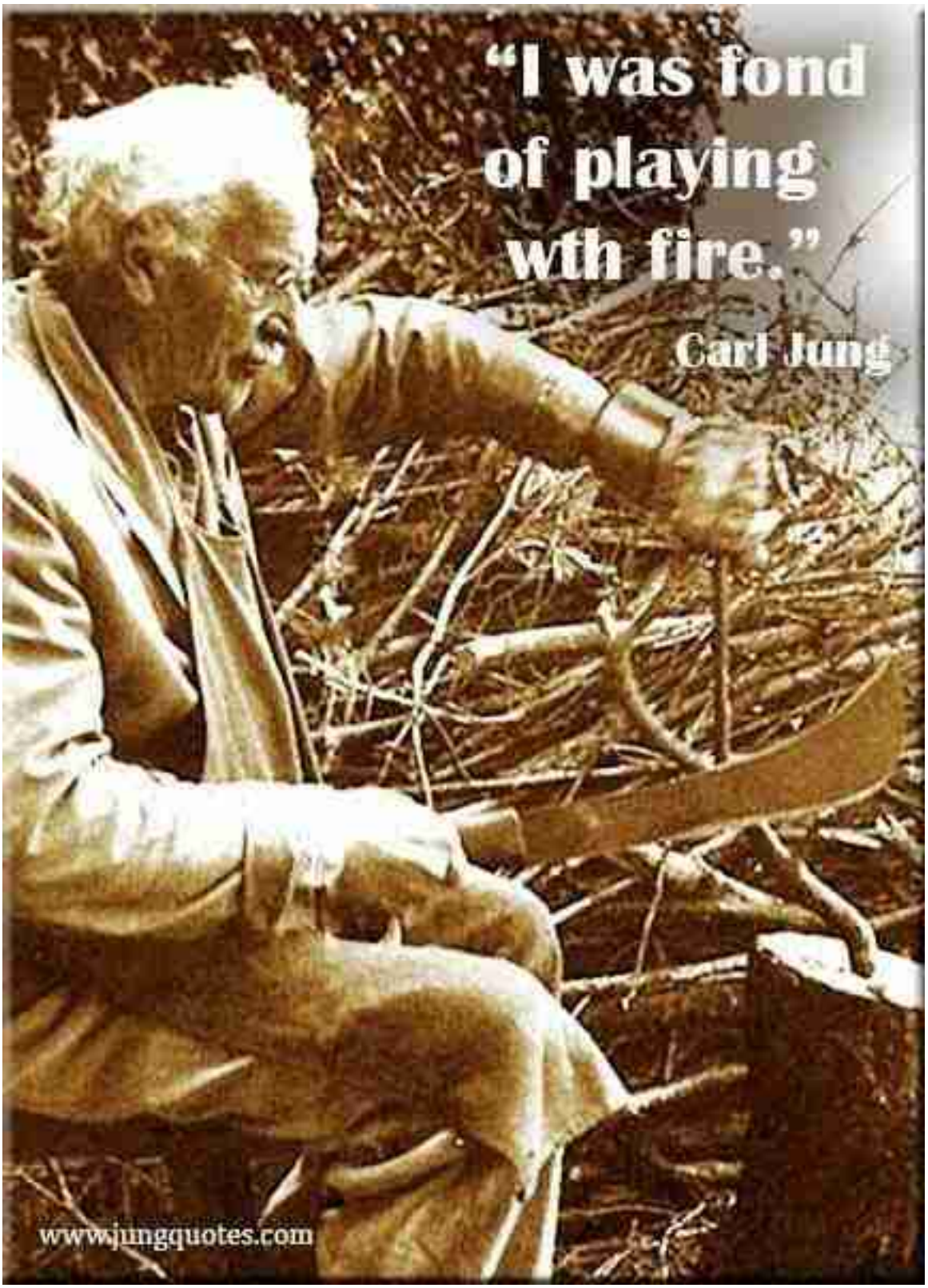
Yet you are a firm believer in the possibility of happiness in life—even in marriage?

The most elusive of intangibles! Be that as it may, one thing is certain: there are as many nights as days, and the one is just as long as the other in the year's course. Even a happy life cannot be without a measure of darkness, and the word "happy" would lose its meaning if it were not balanced by sadness. Of course it is understandable that we seek happiness and avoid unlucky and disagreeable chances, despite the fact that reason teaches us that such an attitude is not reasonable because it defeats its own ends—the more you deliberately seek happiness the more sure you are not to find it. It is therefore far better to take things as they come along, with patience and equanimity. After all, perhaps once in a while there will be something good, lucky or enjoyable for you in Fortune's bag of relevant and gifts.

(Dr. Jung reached down and picked up his hat and his antique Malacca walking stick from the grass. I commented on the carving of the cane's heavy silver knob.)

Yes, it's an old Chinese carving. Look, you see it's a dragon, and on his tail is a flower with a precious pearl inside it. It's an allusion to the old alchemists' symbol of the snake biting its tail, but the dragon, of course, is the Chinese symbol of good fortune. He's always chasing after that flower, round and round the stick, but he will never catch it, because it's on his tail. Really, he's rather like those highbrows I was talking about, eh? Carl Jung; C.G. Jung Speaking.

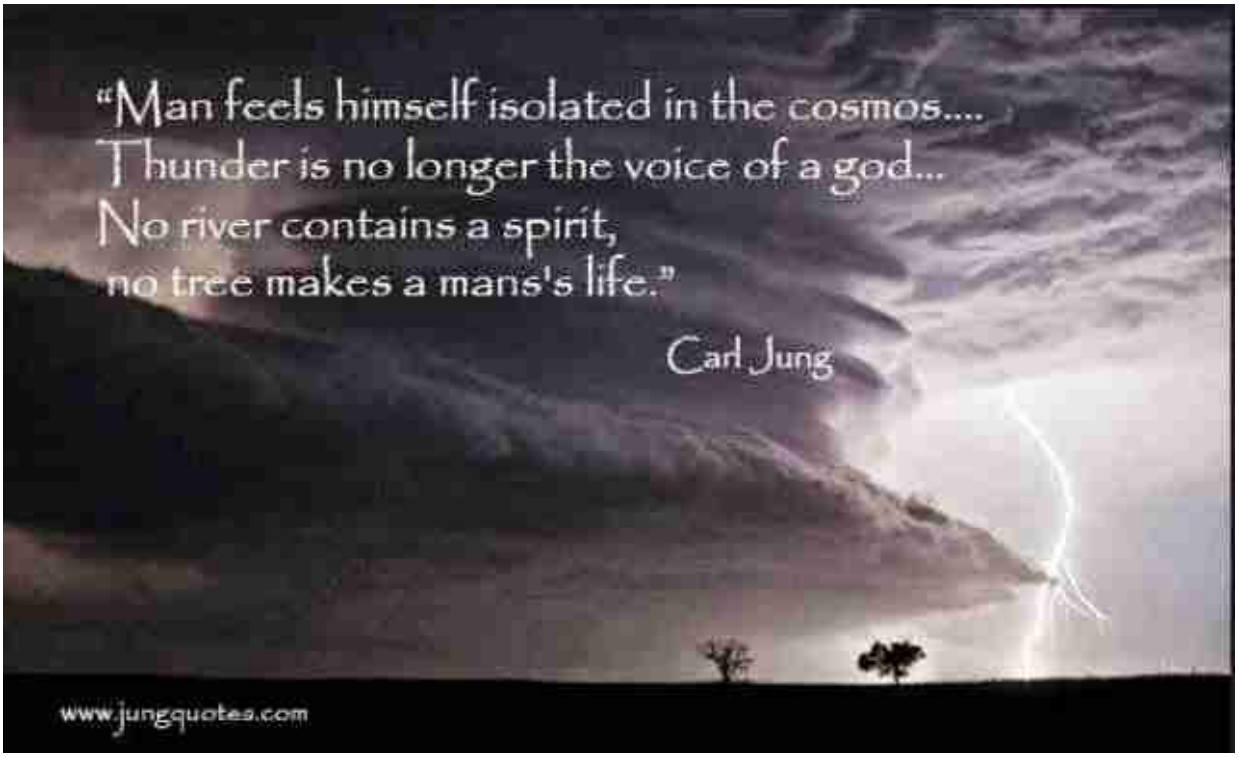
An old secret fire burns between us... **(2013-09-26 14:27)**



From the Red Book:
”An old secret fire burns between us, giving sparse light and ample warmth.
The primordial fire that conquers every necessity shall burn again, since

the night of the world is wide and cold, and the need is great."
————-
From -Memories, Dreams, Reflections-
I also recall from this period (seven to nine) that I was fond of playing with fire. In our garden there was an old wall built of stone, the interstices of which made interesting caves. I used to tend a little fire in one of those caves, with the other children helping me, a fire that had to burn forever and therefore had to be constantly maintained by our united efforts, which consisted in gathering the necessary wood. No one but myself was allowed to tend the fire. Others could light other fires in other caves, but these fires were profane and did not concern me. My fire alone was living and had an unmistakable aura of sanctity."

Our world has become dehumanized.... **(2013-09-26 14:30)**



"Through scientific understanding, our world has become dehumanized. Man feels himself isolated in the cosmos. He is no longer involved in nature and has lost his emotional participation in natural events, which hitherto had a symbolic meaning for him. Thunder is no longer the voice of a god, nor is lightning his avenging missile. No river contains a spirit, no tree makes a mans's life, no snake is the embodiment of wisdom and no mountain still harbors a great demon. Neither do things speak to him nor can he speak to things, like stones, springs, plants and animals. His immediate communication with nature is gone forever, and the emotional energy it generated has sunk into unconscious." Carl Jung, Collected Works 18, Paragraph 585

The Way of the Cross [Paragraph 1] **(2013-09-26 14:33)**

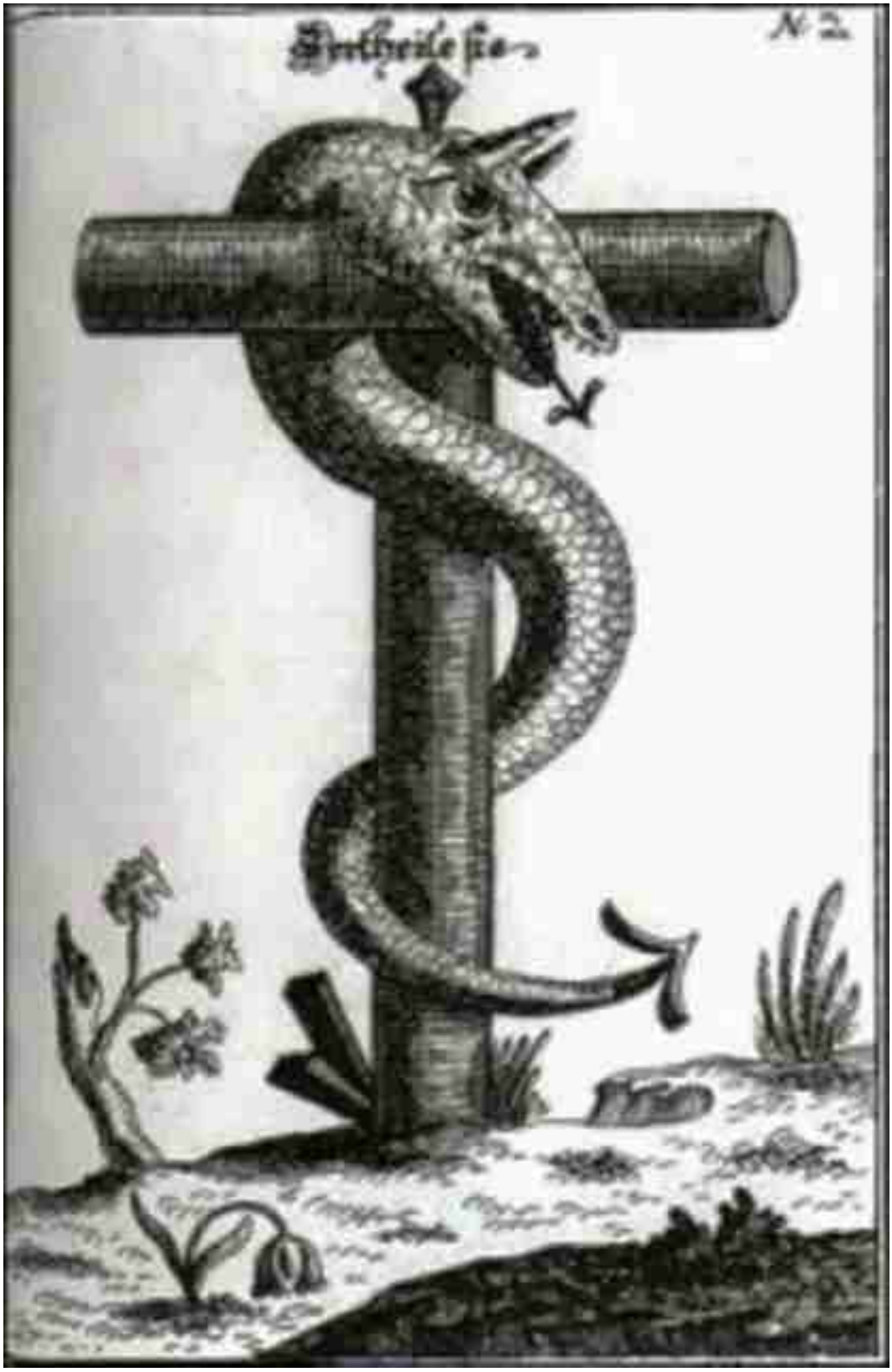
The Way of the Cross. Paragraph 1.
I saw the black serpent, as it wound itself upward around the wood of the cross.
It crept into the body of the crucified and emerged again transformed from his mouth. It had become white.

1710

It wound itself around the head of the dead one like a diadem, and a light gleamed above his head, and the sun rose shining in the east.
I stood and watched and was confused and a great weight burdened my soul. But the white bird that sat on my shoulder spoke to me:
”Let it rain, let the wind blow, let the waters flow and the fire burn. Let each thing have its development, let becoming have its day.” Carl Jung; The Red Book; The Way of the Cross; Para 1. [Written January 27, 1914.]

Ayres (2013-09-26 14:55:00)
Very evocative quotation to begin the work. Very well done.

“The Way of the Cross” [Paragraph 2] **(2013-09-27 05:00)**



“The Way of the Cross” [Paragraph 2]
Truly; the way leads through the crucified, that means through him to whom it was no small thing to live his own life,

1712

and who was therefore raised to magnificence.
He did not simply teach what was knowable and worth knowing, he lived it.
It is unclear how great one's humility must be to take it upon oneself to live one's own life.
The disgust of whoever wants to enter into his own life can hardly be measured. Aversion will sicken him. He makes himself vomit. His bowels pain him and his brain sinks into lassitude.
He would rather devise any trick to help him escape, since nothing matches the torment of one's own way.
It seems impossibly difficult, so difficult that nearly anything seems preferable to this torment.
Not a few choose even to love people for fear of themselves.
I believe, too, that some commit a crime to pick a quarrel with themselves.
Therefore I cling to everything that obstructs my way to myself. Carl Jung; The Red Book; The Way of the Cross; Paragraph 2.

The Way of the Cross [Paragraph 3] **(2013-09-27 05:04)**

He who goes to himself climbs down.
Pathetic and ridiculous forms appeared to the greatest prophet who came before this time, and these were the forms of his own essence.
He did not accept them, but exorcised them before others.
Ultimately; however, he was forced to celebrate a Last Supper with his own poverty and to accept these forms of his own essence out of compassion, which is precisely that acceptance of the lowest in us.
But this enraged the mighty lion, who chased down the lost and restored it to the darkness of the depths.
And like all those with power, the one with the great name wanted to erupt from the womb of the mountain like the

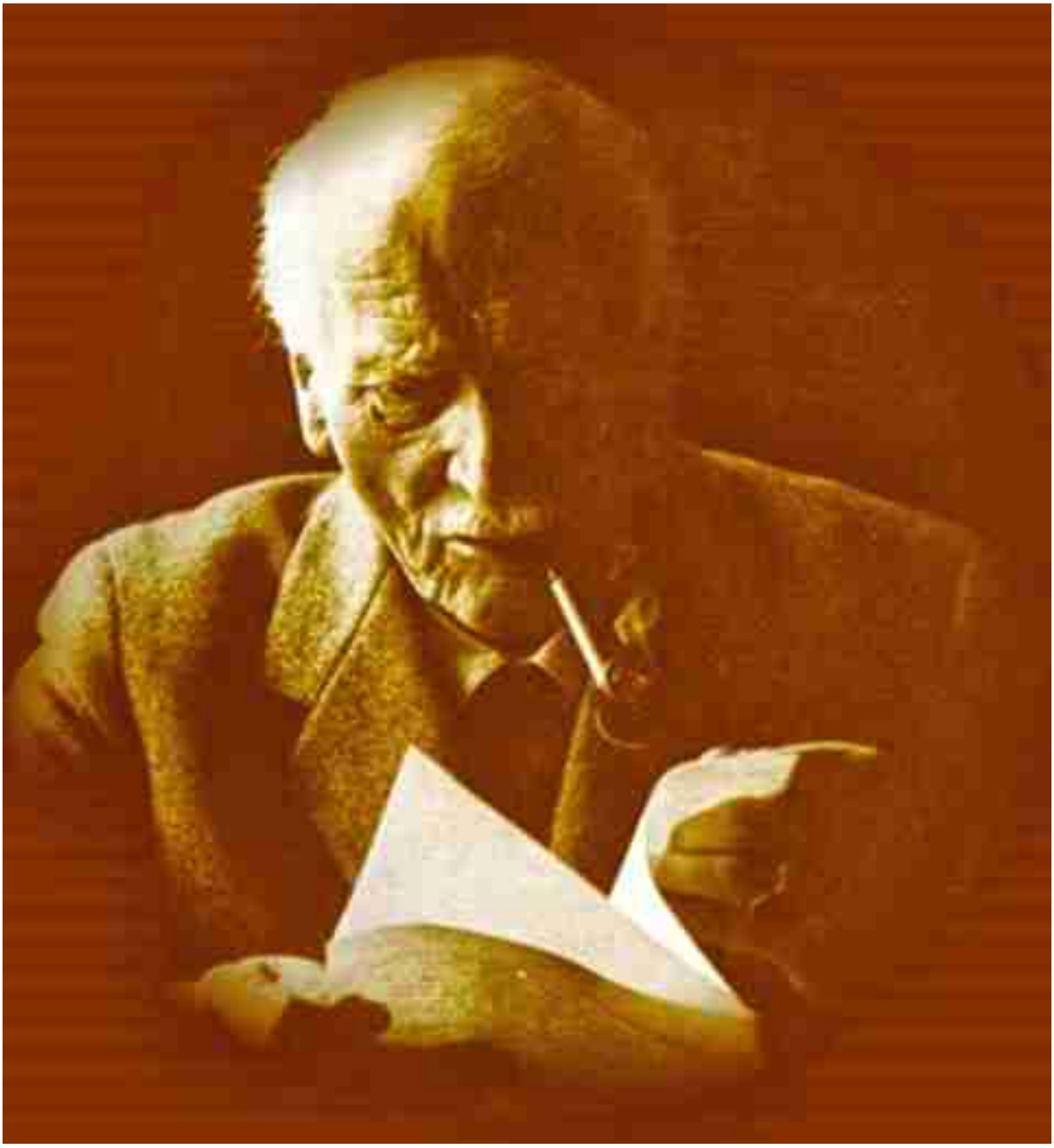
sun.
But what happened to him?
His way led him before the crucified and he began to rage.
He raged against the man of mockery and pain because the power of his own essence forced him to follow precisely this way as Christ had done before us.
Yet he loudly proclaimed his power and greatness.
No one speaks louder of his power and greatness than he from whom the earth disappears under his feet.
Ultimately the lowest in him got to him, his incapacity; and this crucified his spirit, so that, as he himself had predicted, his soul died before his body. Carl Jung, The Red Book, The Way of the Cross, Paragraph 3.

Man, you have even forgotten that you too are an animal. **[The Way of the Cross, Paragraph 4]**
(2013-09-28 05:18)

No one rises above himself who has not• turned his most dangerous weapon against himself.
One who wants to rise above himself shall climb down and hoist himself onto himself and lug himself to the place of sacrifice.
But what must happen to a man until he realizes that outer visible success, that he can grasp with his hands, leads him astray.
What suffering must be brought upon humanity; until man gives up satisfying his longing for power over his fellow man and forever wanting others to be the same.
How much blood must go on flowing until man opens his eyes and sees the way to his own path and himself as the enemy; and becomes aware of his real success.
You ought to be able to live with yourself but not at your neighbor’s expense.
The herd animal is not his brother’s parasite and pest.
Man, you have even forgotten that you too are an animal.

You actually still seem to believe that life is better elsewhere.
Woe unto you if your neighbor also thinks so. But you may be sure that he does. Someone must begin to stop being childish. Carl Jung, Red Book, The Way of the Cross, Paragraph 4.

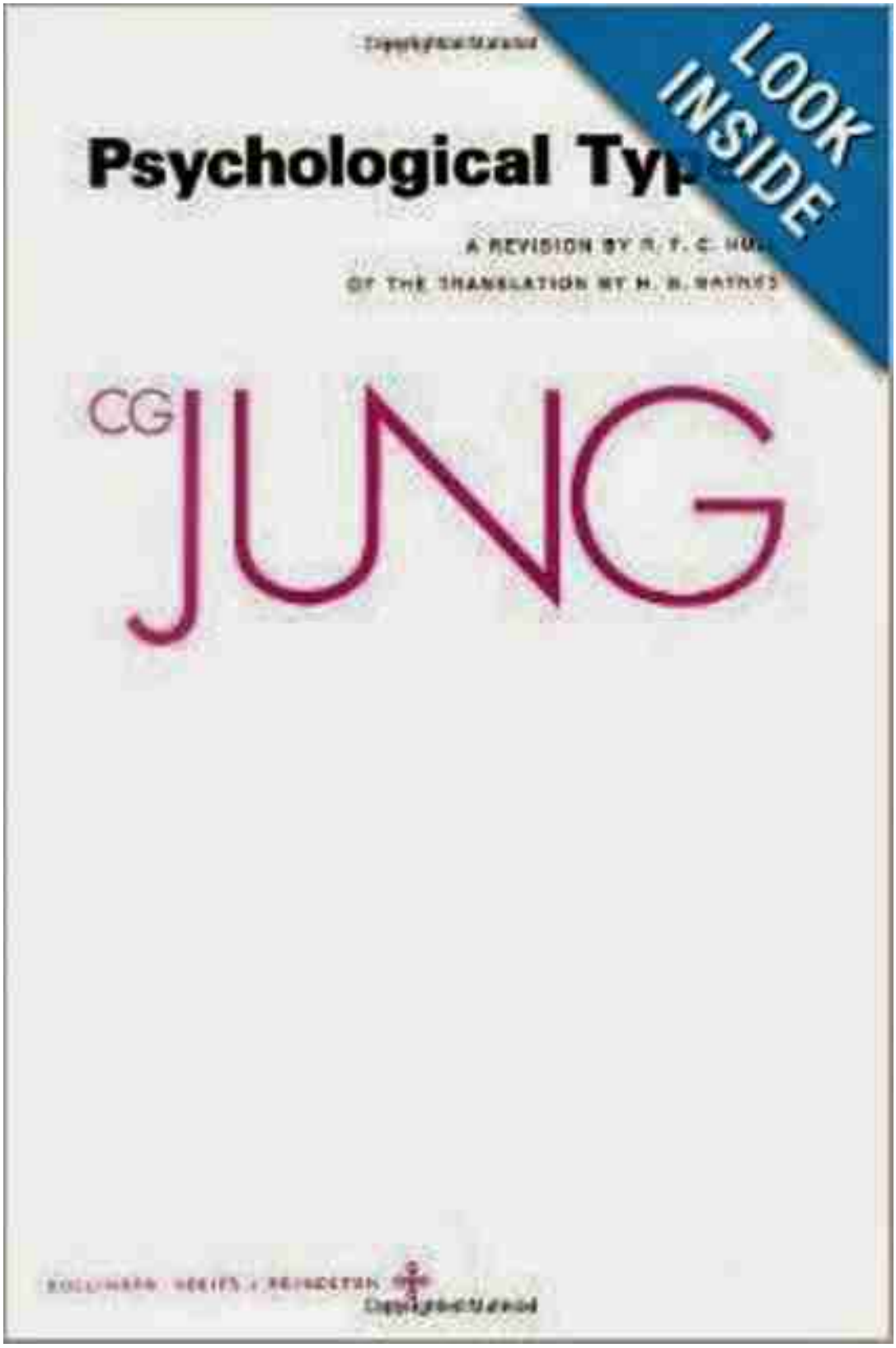
Since you should live and die with yourself. The Way of the Cross, Paragraph 5. **(2013-09-28 05:23)**



May your greed consume you, for this wearies and calms it, and you will sleep well and consider the sun of each day as a gift.
If you devour other things and other people, your greed remains eternally dissatisfied, for it craves more, the most costly-it craves you.

And thus you compel your desire to take your own way.
You may ask others provided that you need help and advice.
But you should make demands on no one, neither desiring nor expecting anything from anyone except from yourself for your craving satisfies itself only within you.
You are afraid of burning in your own fire.
May nothing prevent you from doing so, neither anyone else's sympathy nor your more dangerous sympathy with yourself.
Since you should live and die with yourself. Carl Jung, Red Book, The Way of the Cross, Paragraph 5.

Psychological Types are more than 4-Letters **(2013-09-29 05:42)**



For those who have not read ”Psychological Types” by Carl Jung a review of the ”Table of Contents” may suffice in demonstrating that there is substantively more to ”Psychological Types” than the mere designation of a person as an

”Introvert” or ”Extrovert” and the reduction of the majesty of the human personality to a four-letter ”Type.”
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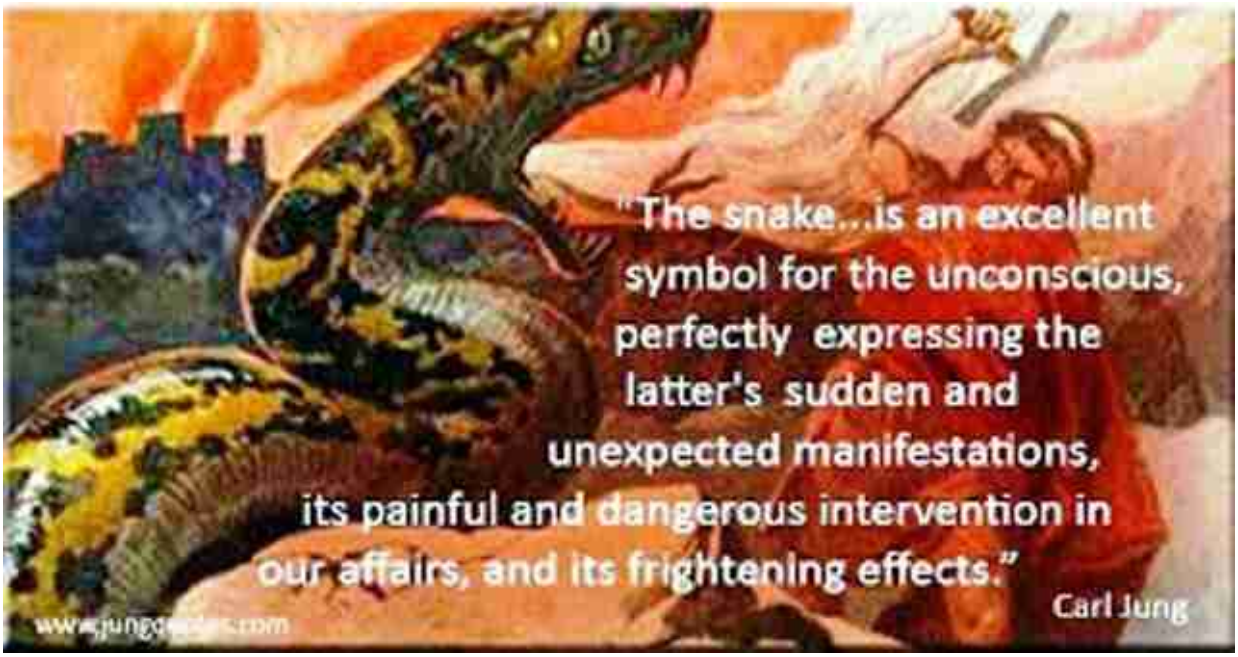
Apart from Elijah and Salome I found the serpent as a third principle. **(2013-09-29 05:46)**



Apart from Elijah and Salome I found the serpent as a third principle. It is a stranger to both principles although it is associated with both. The serpent taught me the unconditional difference in essence between the two principles in me. If I look across from forethinking to pleasure, I first see the deterrent poisonous serpent. If I feel from pleasure across to forethinking, likewise I feel first the cold cruel serpent.

The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother.

The earthly (numen loci) separates forethinking and pleasure in man, but not in itself The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges. It is always the serpent that causes man to become enslaved now to one, now to the other principle, so that it becomes error. One cannot live with forethinking alone, or with pleasure alone. You need both. But you cannot be in forethinking and in pleasure at the same time, you must take turns being in forethinking and pleasure, obeying the prevailing law, unfaithful to the other so to speak. But men prefer one or the other.

Some love thinking and establish the art of life on it. They practice their thinking and their circumspection, so they lose their pleasure. Therefore they are old and have a sharp face. The others love pleasure, they practice their feeling and living. Thus they forget thinking. Therefore they are young and blind. Those who think base the world on thought, those who feel, on feeling. You find truth and error in both.

The way of life writhes like the serpent from right to left and from left to right, from thinking to pleasure and from pleasure to thinking. Thus the serpent is an adversary and a symbol of enmity, but also a wise bridge that connects right and left through longing, much needed by our life. Carl Jung, Red Book, Mysterium Encounter, Page 247

Restoring Nature's Divinity... (2013-09-29 05:53)

The Earth has a Soul: C.G. Jung on Nature, Technology & Modern Life
Restoring Nature's Divinity:
"Matter in the wrong place is dirt. People get dirty through too much civilization. Whenever we touch nature, we get clean."
You may not associate such bold, earthy sentiments with Swiss psychiatrist C.G. Jung, but he was, in fact, deeply concerned over the loss of connection with nature. He considered natural life to be the "nourishing soil of the soul." Who has time for a natural life these days? What would it look like if we did? Those of us destined to live through this turbulent period of history, the declining phase of Western civilization, could perhaps use a wise elder who stands slightly outside the modern world yet knows it well enough to offer guidance.
Jung shows the knowledge of an historian who understands how the dissociation from nature came about; he reaches out with the empathy of a healer who shares our plight; and he advises with the common sense of a country doctor how to live "in modest harmony with nature."
Jung addresses not only the individual but also our culture as a whole, as an entity that itself is suffering and in need

of help.
The title of the book, The Earth Has A Soul, is taken from a 1958 letter in which Jung refers to ”the old idea that every country or people has its own angel, just as the earth has a soul.” (Letters II, p432)
We find that Jung uses the words soul, spirit and psyche somewhat interchangeably. “Psyche” is Greek for soul, life, and breath; so psyche is Nature itself. In the Visions Seminars that he gave in the early 1930s, Jung remarked that “the earth has a spirit of her own, a beauty of her own.” (Interpretation of Visions, pp133-4) Spirit is the inside of things and matter is their visible outer aspect. Jung’s main contribution is restoring to Nature its original wholeness by reminding us that “nature is not matter only, she is also spirit.” (Collected Works,13, par 229) A brief anecdote illustrates Jung’s apperception of the living spirit within Nature:
“I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on solid familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact.” (Collected Works,8, par 331)
Historical eras oscillate between an orientation toward matter or spirit. We are living in a period when the material aspect of Nature is emphasized; it is often said that we are materialistic. But this is not quite the case, since matter actually receives very little respect due to its having been robbed, as Jung notes, of its spirit -
“The word ‘matter’ remains a dry, inhuman, and purely intellectual concept… How different was the former image of matter—the Great Mother—that could encompass and express the profound emotional meaning of the Great Mother.”(Man & His Symbols, Pages 94-5)
In a 1923 seminar, Jung identified four elements that have undergone the most severe repression in the Judeo-Christian world: nature, animals, creative fantasy, and the “inferior” or primitive side of humans, which tends to be mistakenly conflated with instinct or sexuality.
“It is a general truth that the earth is depreciated and misunderstood…For quite long enough we have been taught that this life is not the real thing…and that we live only for heaven.” (Interpretation of Visions, Page 193)
Our loss of connection with Nature is thus neither a practical nor a psychological problem but a religious one, as this statement by Joseph Henderson emphasizes:
“Nature has lost her divinity, yet the spirit is unsure and unsatisfied. Hence any true cure for the neurosis…would have to awaken both spirit and nature to a new life. The relevance of this theme for us today may be that it is a problem we are still trying to solve on too personal, psychological a level, or on a purely cultural level without fully realizing it is at bottom a religious problem and not psychological or social at all.” (Henderson, Shadow and Self, Page 279)
Jung grew up (b.1875) in conditions largely unchanged since the Middle Ages and lived to see the emergence of the techno-industrial age (d.1961)… Although there are others today who offer clarity about how our ruptured relationship with Nature could be repaired, I believe that only Jung speaks in both the discursive voice of a modern doctor who is able to explain, and the mythic or poetic voice of a tribal healer, who is able to enchant. By incorporating wisdom from the depths of the psyche, Jung reaches not only our modern mind but also the aspect of our being that he termed archaic, natural, primordial, or original.
This unusual capacity to span both the archaic and the modern arose from his actual background with its deep roots in his ancestral lineage and certain significant experiences such as his seminal dream at age 34 about our species’ phylogenetic history. It concerned a multi-storied house in which the furnishings and construction style of each level represented different historical periods. The top floor was the present, the level below the 16th century, the first floor below ground the Roman era, and in the deepest level was a dusty cave containing bones, shards and tools from a neolithic culture. He came to view the dream as an objective picture not only of European history but of the historic composition of the human psyche, the stories signifying successive layers of consciousness. This interior opening… provided Jung with access to the various stages of consciousness, including what he came to call “the primitive within myself”.
Consciousness: the blessing and curse of humankind:
”We are beset by an all-too-human fear that consciousness - our Promethean conquest - may in the end not be able to serve us as well as nature.” (Collected Works,8, Paragraph 750)
Jung contended that Nature herself deigned to produce consciousness because without it things go less well. Though we tend to prize it as a fine achievement, Jung impolitely reminds us that consciousness is also our own worst devil because it helps us invent ”every thinkable reason and way to disobey the divine will.” (Letters I, Page 486)

Jung sets the loss of connection with Nature in the overall context of the development of consciousness over the millenia. To describe how it evolved, he drew on the analogy of the multi-storied house from his 1909 dream. The floors above ground represent recent historical periods; its foundations, the phylogeny of our species. To the latter he applied the awkward term the collective unconscious. He observed that people today often leave the whole of their lives to the direction of consciousness, thereby forgetting that it is merely the visible surface over the immense living foundation below. The analogy of a multi-storied house is very useful in understanding how it is that we can go against Nature if we forget that we are also part of Natures Answer

In 1952, Jung was interviewed by Ira Progoff, who asked if individuation didn't always involve consciousness. Jung replied, "Oh, that is an overvaluation of consciousness" and explained that individuation is the natural process by which a tree becomes a tree and a human a human; he said that consciousness can just as well interfere with the natural growth process as aid it. Jung felt that Western consciousness was seriously one-sided in that it has expanded in the spatial dimension but not in the temporal, for we do not have a sense of living history. Consciousness is a very recent acquisition, still quite fragile and easily disrupted. Jung pointed out that, in the West, consciousness has been developed mainly through science and technology—not through art, social interaction, cultural development, or spirituality. The unconscious has been left behind, and is thus in a defensive position.(Letters II, Page 81)

"We in the West have come to be highly disciplined, organized, and rational. On the other hand, having allowed our unconscious personality to be suppressed, we are excluded from understanding primitive man's civilization... The more successful we become in science and technology, the more diabolical are the uses to which we put our inventions and discoveries." (C.G. Jung Speaking: Interviews & Encounters, Page 397)

The cloning of life forms, the development of nuclear and laser weaponry, the surgical alteration of genders, and the genetic modification of food are some of the most recent "diabolical" discoveries we have come up with—without adequate consideration of their moral or psycho social repercussions. By focusing almost singularly on developments in the outer physical world, what we have neglected is ourselves, our own inner nature. As Jung poignantly put it, "Nobody would give credit to the idea that the psychic processes of the ordinary man have any importance whatsoever." (C.G. Jung Speaking: Interviews & Encounters, Page 304)

We now witness increasingly unfortunate accidents that illustrate all too well the points Jung made about the dire consequences neglecting our own unconscious foundation can have: Three Mile Island, Chernobyl, and the Valdez spill were caused by individuals suffering from sleep deprivation—i.e., going against Nature. When Jung warns that the unconscious may rebel suicidally if it is put in an inhuman position, we need only think of these instances and the devastating consequences they have had.

Consciousness is a gift and could be used to go along with Nature, were we to align it in that direction. Jung's concern was that, as a very young species, we have an inflated idea of our own importance... His conclusion was that we have reached the limit of our evolution and can go no further until we attend not to the development of more consciousness, but to an unbiased understanding of all that we are:

"Discovery of the unconscious means an enormous spiritual task, which must be accomplished if we wish to preserve our civilization." (Letters, I, Page 537)

http://www.ecobuddhism.org/wisdom/psyche _and _spirit/sabini _jung/

When the flame of your greed consumes you... **(2013-09-29 05:57)**

When the flame of your greed consumes you, and nothing remains of you but ash, so nothing of you was steadfast.
Yet the flame in which you consumed yourself has illuminated many.

1724

But if you flee from your fire full of fear, you scorch your fellow men, and the burning torment of your greed cannot die out, so long as you do not desire yourself. Carl Jung, The Red Book, The Way of the Cross, Paragraph 5.

One Creates Inner Freedom only through the Symbol... (2013-09-29 06:02)

The mouth utters the word, the sign, and the symbol. If the word is a sign, it means nothing. But if the word is a symbol, it means everything.
When the way enters death and we are surrounded by rot and horror, the way rises in the darkness and leaves the mouth as the saving symbol, the word.
It leads the sun on high, for in the symbol there is the release of the bound human force struggling with darkness. Our freedom does not lie outside us, but within us.
One can be bound outside, and yet one will still feel free since one has burst inner bonds.
One can certainly gain outer freedom through powerful actions, but one creates inner freedom only through the symbol. Carl Jung, The Red Book, The Way of the Cross, Paragraph 7.
For Jung's differentiation of the significance of signs and symbols, see psychological Types (1921, CW 6, §814ff). The Red Book, Footnote 258.
For Jung's differentiation of the significance of signs and symbols, see psychological Types (1921, CW 6, §814ff).

In harmony with this spirit the Gnosis... **(2013-09-30 04:17)**

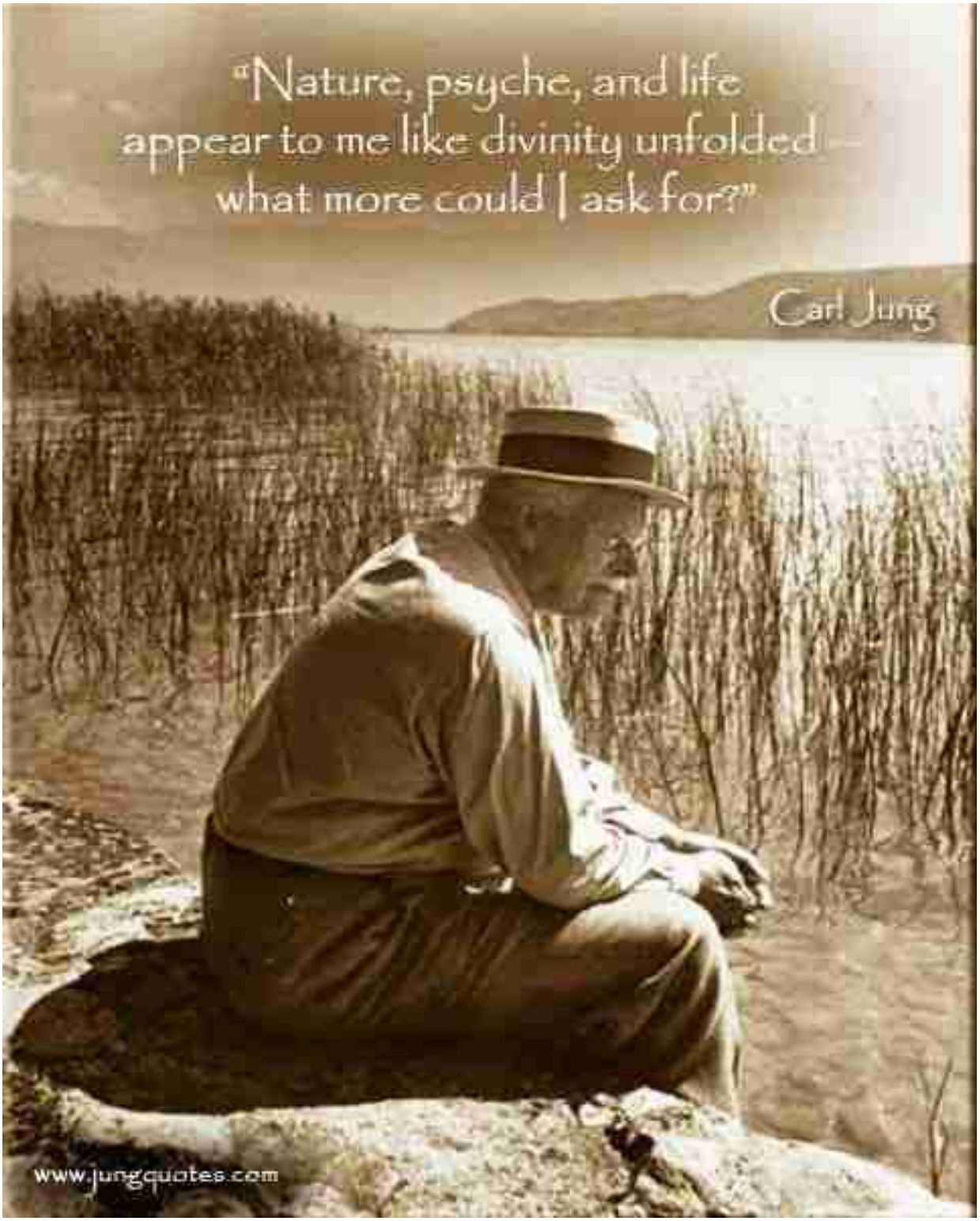
Tertullian sacrificed the intellect, because it was that which most strongly bound him to worldliness. He battled with the Gnosis because for him it represented the side-track into the intellectual, which at the same time involves also sensuality. Parallel with this fact we find that in reality Gnosticism was also divided into two schools: one school striving after a spirituality that exceeded all bounds, the other losing itself in an ethical anarchism, an absolute libertinism that shrank from no lechery however atrocious and perverse.

One must definitely distinguish between the Encratites (continent) and the Antitactes or Antinomians (opposed to

order and
law), who in obedience to certain doctrines sinned on principle and purposefully gave themselves to unbridled debauchery. To the latter school belong the Nicolaitans, the Archontici, etc., and the aptly named Borborites.
How closely the apparent antitheses lay side by side is shown by the example of the Archontici, for this same sect divided into an Encratitic and an Antinomian school, both of which remained logical and consistent If anyone wants to know what are the ethical results of a bold intellectualism carried out on a large scale, let him study the history of Gnostic morals. He will thoroughly understand the sacrificium intellectus.
These people were also practically consistent and lived what they had conceived even to absurd lengths. But Origen, in the mutilation of himself, sacrificed the sensual hold upon the world. For him, evidently, the intellect was not so much a specific
danger as feeling and sensation with their enchainment to the object. Through castration he freed himself from the sensuality that was coupled with Gnosticism; he could then yield himself unafraid to the riches of Gnostic thought, while Tertullian through his sacrifice of intellect turned away from the Gnosis, but thereby reached a depth of religious feeling that we miss in Origen. ”
In one way he was superior to Origen ”, says Schultz, ” because in his deepest soul he lived every one of his words ; it was not reason that carried him away, like the other, but the heart. But in another respect he stands far behind him, inasmuch
as he, the most passionate of all thinkers, was on the verge of rejecting knowledge altogether, for his battle against the Gnosis was tantamount to a complete denial of human thought”
We see here how, in the Christian process, the original type has actually become reversed : Tertullian, the acute thinker, becomes the man of feeling, while Origen becomes the scholar and loses himself in the intellect Logically, of course, it is quite easy to reverse the state of affairs and to say that Tertullian had always been the man of feeling and Origen the intellectual. Disregarding the fact that the difference of type is not done away with by this procedure, but exists as before, the reversed point of view has still to be explained ; how comes it that Tertullian saw his most dangerous enemy in the intellect, while Origen in sexuality?
One could say they were both deceived, and one could advance the fatal result of both lives by way of argument. One must assume, if that were the case, that both had sacrificed the less important thing, and thus to a certain extent both had made a bargain with fate. That is also a view which contains a principle of recognizable validity. Are there not just such sly-boots among the primitives who approach their fetish with a black hen under the arm. saying: ”See, here is thy sacrifice, a beautiful black pig.”
I am, however, of opinion that the depreciatory method of explanation, notwithstanding the unmistakable relief which the ordinary human being feels in dragging down something great, is not under all circumstances the correct one, even though it may appear to be very ’ biological. But from what we can personally know of these two great ones in the realm of the mind, we must say that their whole nature and quality had such sincerity that their Christian conversion was neither a fraudulent
enterprise nor mere deceit, but had both reality and truthfulness. Carl Jung, Psychological Types.
The sacrifice that Tertullian and Origen carried out is drastic too drastic for our taste but it corresponded with the spirit of that time, which was thoroughly concretistic. In harmony with this spirit the Gnosis simply took its visions as real, or at least as bearing directly upon reality, hence for Tertullian there was an objective validity in the realities of his feeling. Gnosticism projected the subjective inner perception of the attitude changing process into the form of a cosmogonic system, and believed in the reality of its psychological figures. Carl Jung, Psychological Types.
Images:
Origen [Left]: Origen or Origen Adamantius (184/185 – 253/254), was a scholar, early Christian theologian and Church Father,[2] who was born and spent the first half of his career in Alexandria. He was a prolific writer in multiple branches of theology, including textual criticism, biblical exegesis and hermeneutics, philosophical theology, preaching, and spirituality. Some of his reputed teachings, such as the pre-existence of souls, the final reconciliation of all creatures, including perhaps even the devil (the apokatastasis), and the subordination of the Son of God to God the Father, later became controversial among Christian theologians. Origen was declared anathema in 553 AD by the Second Ecumenical Council of Constantinople and by three subsequent ecumenical councils. For this reason Origen was and is not called a saint in either the Catholic or Orthodox churches. Wikipedia

Tertullian [Right]: Quintus Septimius Florens Tertullianus, anglicised as Tertullian (c. 160 – c. 225 AD), was a prolific early Christian author from Carthage in the Roman province of Africa. He is the first Christian author to produce an extensive corpus of Latin Christian literature. He also was a notable early Christian apologist and a polemicist against heresy. Tertullian has been called ”the father of Latin Christianity” and ”the founder of Western theology.” Though conservative, he did originate and advance new theology to the early Church. He is perhaps most famous for being the oldest extant Latin writer to use the term Trinity (Latin, trinitas), and giving the oldest extant formal exposition of a Trinitarian theology. Other Latin formulations that first appear in his work are ”three Persons, one Substance” as the Latin ”tres Personae, una Substantia” (itself from the Koine Greek ”treis Hypostases, Homoousios”). He wrote his trinitarian formula after becoming a Montanist.However, unlike many Church fathers, he was never canonized by the Catholic Church, as several of his later teachings directly contradicted the actions and teachings of the apostles. Wikipedia

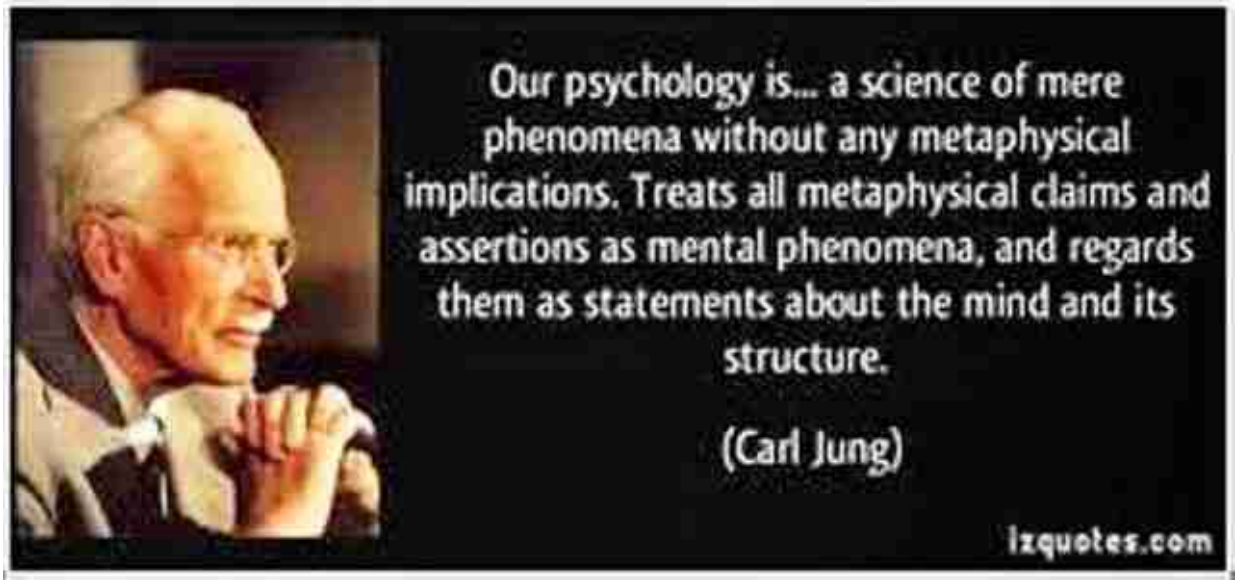
Nature, psyche, and life appear to me like divinity unfolded (2013-09-30 04:27)



”Nature, psyche, and life appear to me like divinity unfolded – what more could I ask for?”
(from an interview with Hans Carol, in C.G. Jung Speaking.)

3.10 October

Carl Jung on Psychology, Science and Fantasy.... **(2013-10-01 04:50)**



Carl Jung, Psychology, Science and Fantasy:
It is not only intelligible, but absolutely necessary, that all sciences have excluded both the standpoints of feeling and of phantasy. They are sciences for that very reason. But how does it stand with psychology? If it is to be regarded as a science, it must do the same. But will it then do justice to its material?
Every science ultimately seeks to formulate and express its material in abstractions; thus psychology could, and indeed does, lay hold of the processes of feeling, sensation, and phantasy in the form of intellectual abstractions. This treatment certainly establishes the right of the intellectual-abstract standpoint, but not the claims of other quite possible psychological points of view. These other possible standpoints can obtain only a bare mention in a scientific psychology ; they cannot emerge as the independent principles of a science.
Science, under all circumstances, is an affair of the intellect, and the other psychological functions are submitted to it in the form of objects. The intellect is sovereign of the scientific realm. But it is another matter when science steps across into the realm of practical application. The intellect, which was formerly king, is now merely a resource, a scientifically perfected instrument it is true, but still only an implement no more the aim itself, but merely a condition.
The intellect, and with it science, is now placed at the service of creative power and purpose. Yet this is still ” psychology ” although no longer science : it is a psychology in a wider meaning of the word, a psychological activity of a creative nature, in which creative phantasy is given priority. Instead of using the term ”creative phantasy”, it would be just as true to say that in a practical psychology of this kind the leading rule is given to life, for on the one hand, it is undoubtedly phantasy, procreating and productive, which uses science as a resource, but on the other, it is the manifold demands of external reality which prompt the activity of creative phantasy.
Science as an end in itself is assuredly a high ideal, but its accomplishment brings about as many ” ends in themselves ” as there are sciences and arts. Naturally this leads to a high differentiation and specialization of the particular functions concerned, but it also leads to their aloofness from ’ the world and from life, and an inevitable multiplication of specialized terrains, which gradually lose all connection with each other.
The result of this is an impoverishment and stagnation that is not merely confined to the specialized terrains, but also invades the psyche of the man, who is thus differentiated up or reduced down to the specialist level. By this token must science prove her value to life; it is not enough that she be mistress she must also be the maid. By so doing she in no way dishonors herself.
Although science has already led us to recognize the disproportions and disorders of the psyche, thus deserving our profound respect for her intrinsic intellectual gifts, it is nevertheless a grave mistake to concede her an absolute aim

which would incapacitate her for her role as an instrument of life.
For when we approach the province of actual living with the intellect and its science, we realize at once we are in a confined space that shuts us out from other, equally real provinces of life. We are, therefore, compelled to acknowledge the universality of our ideal as a limitation, and to look around us for a spiritus rector which from the standpoint and claims of a complete life, can offer us a greater guarantee of psychological universality than the intellect alone can compass.
When Faust exclaims ”feeling is everything”, he is expressing merely the antithesis to the intellect, and therefore only reaches the other extreme ; he does not achieve that totality of life and of his own psyche in which feeling and thought are joined in a third and higher principle. This higher third, as I have already indicated, can be understood either as a practical goal or as the phantasy which creates the goal. This aim of totality can be recognized neither by the science, whose end is in itself, nor by feeling, which lacks the faculty of vision belonging to thought. The one must lend itself as auxiliary to the other, yet the contrast between them is so great that we need a bridge.
This bridge is already given us in creative phantasy. It is not born of either, for it is the mother of both nay, further, it is pregnant with the child, that final aim which reconciles the opposites. If psychology remains only a science, we do not reach life we merely serve the absolute aim of science. It leads us, certainly, to a knowledge of the actual state of affairs, but it always resists every other aim but its own. The intellect remains imprisoned in itself just so long as it does not willingly sacrifice its supremacy through its recognition of the value of other aims.
It recoils from the step which takes it out of itself, and which denies its universal validity; since from the standpoint of intellect everything else is nothing but phantasy. But what great thing ever came into existence that was not first phantasy? Just in so far as the intellect rigidly adheres to the absolute aim of science is it insulated from the springs of life. It interprets phantasy as nothing but a wish-dream, wherein is expressed that depreciation of phantasy which for science is both welcome and necessary.
It is inevitable that science should be regarded as an absolute aim so long as the development of science is the sole question at issue. But this at once becomes an evil when it is a question of life itself demanding development Thus it was an historical necessity in the Christian process of culture that unfettered phantasy activity should be kept under; and, similarly, though for different reasons, it was also a necessity that phantasy should be suppressed in our age of natural science. It must not be forgotten that creative phantasy, if not restrained within just bounds, can also degenerate into a most pernicious luxuriance. But these bounds are never those artificial limitations set by the intellect or by reasonable feeling; they are boundaries governed by necessity and incontestable reality. Carl Jung, Psychological Types

Fantasy [the basis of Active Imagination] in Psychological Types and The Red Book: **(2013-10-01 04:56)**

Fantasy [the basis of Active Imagination] in Psychological Types and The Red Book:
This autonomous activity of the psyche, which can be explained neither as a reflexive reaction to sense-stimuli nor as an executive organ of eternal ideas is, like every vital process, a perpetually creative act each new day reality is created by the psyche. The only expression I can use for this activity is phantasy. Phantasy is just as much feeling as thought ; it is intuitive just as much as sensational.
There are no psychic functions which in phantasy are not inextricably inter-related with the other psychic functions. At one time it appears primordial, at another as the latest and most daring product of gathered knowledge. Phantasy, therefore, appears to me as the clearest expression of the specific psychic activity. Before everything it is the creative activity whence issue the solutions to all answerable questions; it is the mother of all possibilities, in which too the inner and the outer worlds, like all psychological antitheses, are joined in living union. Phantasy it was and ever is which fashions the bridge between the irreconcilable claims of object and subject, of extraversion and introversion.
In phantasy alone are both mechanisms united. Carl Jung; Psychological Types, Problems of Types in History, Page 69.
I withdraw and sit down on a rock high above on the ridge of the mountain. And this speech began in me: Great Izdubar, you are in a hopeless position-and I no less. What can be done? It is not always necessary to act; sometimes thinking is better. I am basically convinced that Izdubar is hardly real in the ordinary sense, but is a fantasy: It would help if the situation were considered from another angle … considered … considered … it is remarkable that even here thoughts echo; one must be quite alone. But this will hardly last. He will of course not accept that he is a fantasy, but instead claim that he is completely real and that he can only be helped in a real way: nevertheless, it would be worth trying this means once. I will appeal to him:
I: ”My prince, Powerful One, listen: a thought came to me that might save us. I think that you are not at all real, but

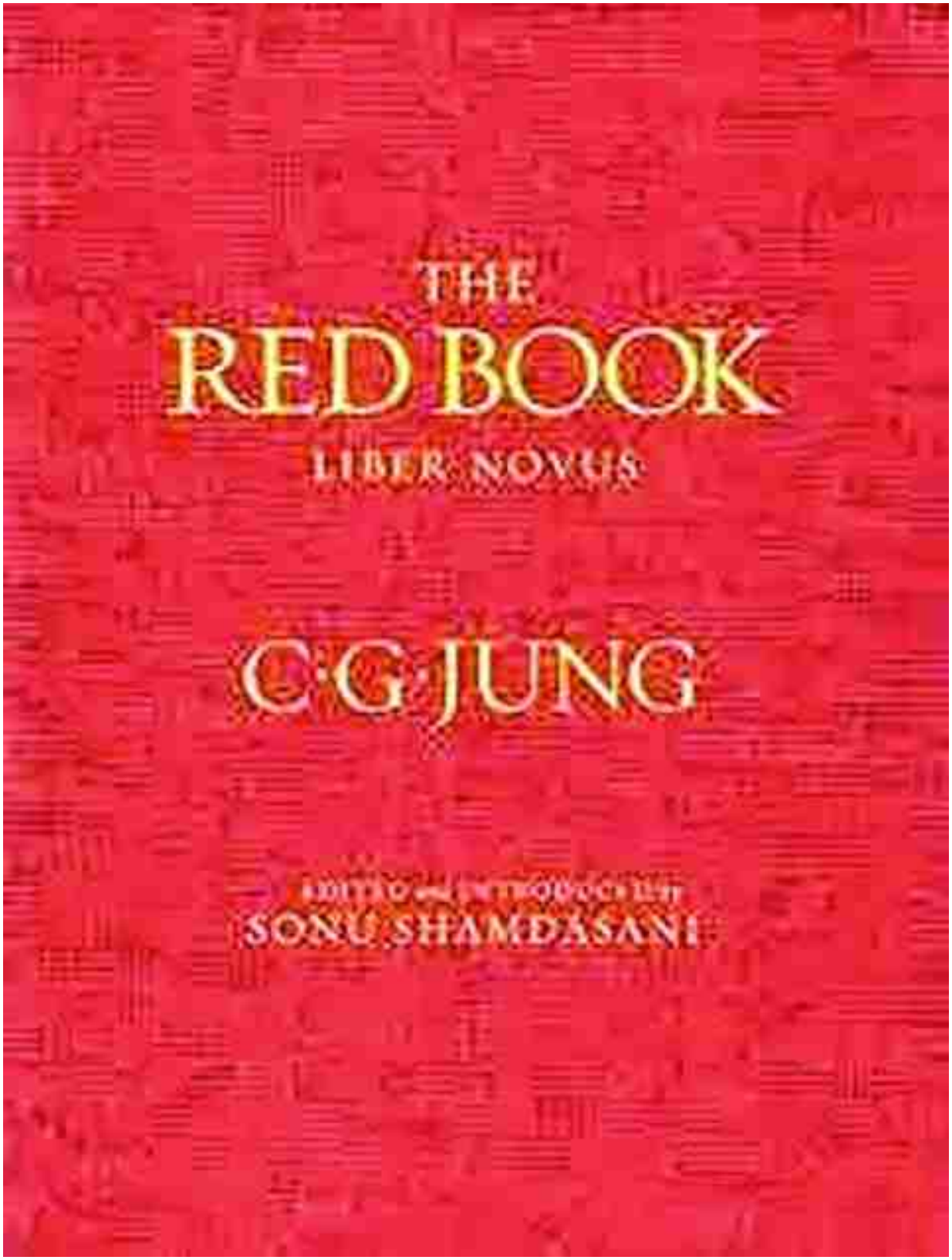
only a fantasy." Carl Jung, The Red Book.

Izdubar and I come to a quiet dark garden and a secluded house. I hide Izdubar under the drooping branches of a tree, go up to the door of the house, and knock. I ponder the door: it is much too small. I will never be able to get Izdubar through it.

Yet-a fantasy takes up no space! Why did this excellent thought not occur to me earlier? I return to the garden and with no difficulty squeeze Izdubar into the size of an egg and put him in my pocket. Then I walk into the welcoming house where Izdubar should find healing. Carl Jung; The Red Book

Thus my God found salvation. He was saved precisely by what one would actually consider fatal, namely by declaring him a figment of the imagination. How often has it been assumed that the Gods have been brought to their end in this way: This was obviously a serious mistake, since this was precisely what saved the God. He did not pass away, but became a living fantasy, whose workings I could feel on my own body: my inherent heaviness faded and the hot and cold way of pain no longer burned and froze my soles. The weight no longer kept me pressed to the ground, but instead the wind carried me lightly like a feather, while I carried the giant. Carl Jung, The Red Book

The Red Book and Psychological Types **(2013-10-01 05:03)**



Dr. Jung concludes the “Liber Secundus” portion of The Red Book with the following words:
“An opus is needed, that one can squander decades on, and do it out of necessity I must catch up with a piece of

the Middle Ages-within myself We have only finished the Middle Ages of-others. I must begin early, in that period when the hermits died out. Asceticism, inquisition, torture are close at hand and impose themselves. The barbarian requires barbaric means of education. My I, you are a barbarian. I want to live with you, therefore I will carry you through an utterly medieval Hell, until
you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you.
The touchstone is being alone with oneself.
This is the way" Carl Jung, The Red Book, Page 330.
It was the urgent need to "squander decades" and to "catch up with a piece of the Middle Ages-within myself" which is the overriding reason why The Red Book was not published until sometime after the death of Dr. Jung. Evidence of this may be seen by those who take the time and effort to read Dr. Jung's Collected Works having read the now published "Red Book."
Evidence of this may be seen in the few examples given below from a small excerpt from "Psychological Types."
The relation of the individual to his fantasy is very largely conditioned by his relation to the unconscious in general, and this in its turn is peculiarly influenced by the spirit of the age. In inverse ratio to the degree of prevailing rationalism will the individual be more or less disposed to have dealings with the unconscious and its products. The Christian sphere, like every completed religious form, undoubtedly tends to suppress the unconscious in the individual to the fullest limit, thus paralyzing his fantasy activity.
In its stead, religion offers stereotyped symbolical ideas which replace the individual unconscious. The symbolical presentations of all religions are stages of unconscious processes in a typical and universally binding form. Religious teaching gives, as it were, conclusive information concerning the 'Last Things' and the 'other world' of human consciousness.
Wherever we can observe a religion at its birth, we see how even the figures of his doctrine flow into the founder as revelations, *".*. as concretizations of his unconscious fantasy. The forms arising out of his unconscious are interpreted as universally valid and thus in a measure replace the individual fantasies of others.
The evangelist Matthew has preserved for us a fragment of this process from the life of Christ : in the story of the Temptations we see how the idea of kingship emerges from the Founder's unconscious in the form of the devil who offers him power over the kingdoms of the earth. Had Christ misunderstood the fantasy and taken it concretely, there would have been one madman the more in the world.
But he refused the concertized of his fantasy and entered the world as a King, unto whom the Kingdoms of Heaven are subject He was therefore no paranoiac, as indeed the result also proved. The views advanced from time to time from the psychiatric side concerning the morbidity of Christ's psychology are nothing but ludicrous rationalistic twaddle, altogether remote from any sort of comprehension of the meaning of such processes in the history of man.
The forms in which Christ presented the content of his unconscious to the world became accepted and interpreted as universally binding. Therewith all individual fantasy lapsed ; it became not only invalid and worthless but it was actually persecuted as heretical, as the fate of the Gnostic movement, and of all later heresies testifies.
The prophet Jeremiah speaks in a similar sense when he says (Jeremiah, xxiii) :
16. " Thus saith the Lord of Hosts, Hearken not unto the words of the prophets that prophesy unto you: They make you vain:
They speak- a vision of their own hear*, And not out of the mouth of the Lord.
26. I have heard what the prophets said, That prophesy lies in My name, saying: 'I have dreamed, I have dreamed.'
26. How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own heart ;
27. ' Which think to cause My people to forget My name By their dreams which they tell every man to his neighbor, As their fathers have forgotten My name through Baal.
28. The prophet that hath a dream, Let him tell a dream; And he that hath. My word, Let him speak My word faithfully. What is the chaff to the wheat ? saith the Lord.'"
We see also in early Christianity how, for example, the Bishops zealously strove to root out the efficacy of the individual unconscious among the monks. The Arch-bishop Athanasius of Alexandria in his biography of St Anthony offers us a particularly valuable insight into this activity l.

In this document he describes, by way of instruction to his monks, the apparitions and visions, the perils of the soul, which befall those that pray and fast in solitude. He warns them how cleverly the devil disguises himself in order to bring saintly men to their fall. The devil is, of course, the voice of the anchorite's own unconscious, which revolts against the violent suppression of the individual nature. Carl Jung, Psychological Types, Problems of Type in History, Pages 69-72.

The Red Book [Page 259]:

["Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord." (Jeremiah 23: 16)

["I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own heart; Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: What is the chaff to the wheat? saith the Lord" (Jeremiah 23: 25-28)

The Red Book [Footnote 64] [See Chapter entitled "The Anchorite"]

64 The Corrected Draft continues: "and I am unreal to myself as in a dream" (p. 228). Christian anchorites were perpetually on guard against the appearance of Satan. A famous example of temptations by the devil occurs in Athanasius's life of St. Anthony. In 1921 Jung noted that St. Anthony warned his monks "how cleverly the Devil disguised himself in order to bring holy men to their downfall. The Devil is naturally the voice of the anchorite's own unconscious, that rises up against the forcible suppression of his nature" (psychological Types, CW 6, §82).

St. Anthony's experiences were elaborated by Flaubert in his Temptation of Anthony, a work with which Jung was familiar (Psychology and Alchemy, CW 12, §59).

The symbol is the word that goes out of the mouth.... **(2013-10-01 05:11)**

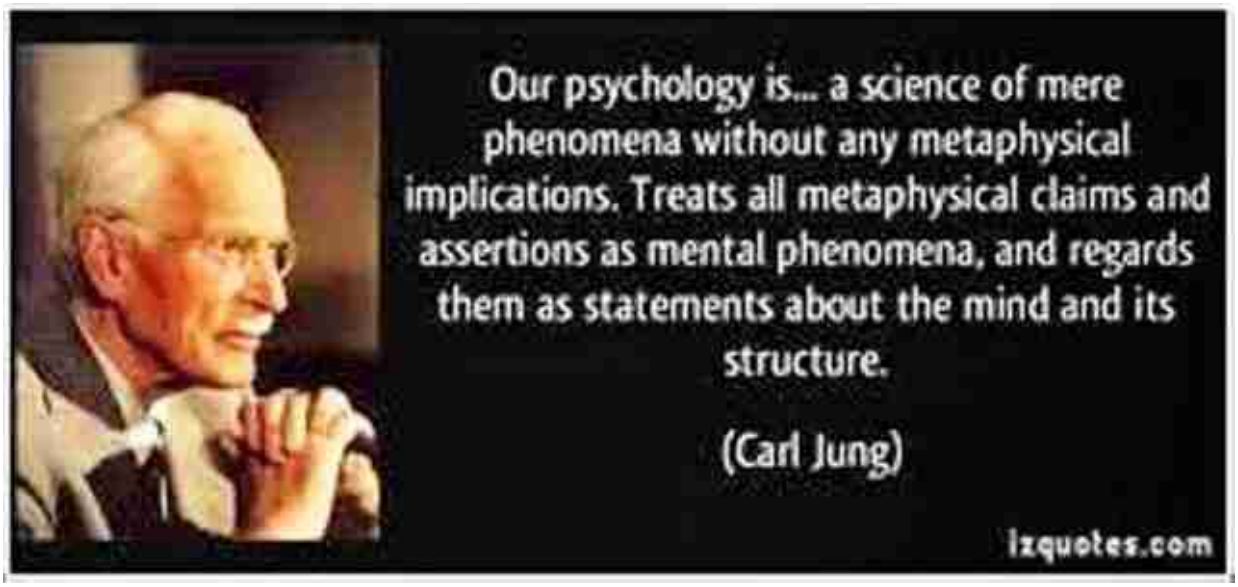
The symbol is the word that goes out of the mouth, that one does not simply speak, but that rises out of the depths of the self as a word of power and great need and places itself unexpectedly on the tongue. It is an astonishing and

perhaps seemingly irrational word, but one recognizes it as a symbol since it is alien to the conscious mind.
If one accepts the symbol, it is as if a door opens leading into a new room whose existence one previously did not know. But if one does not accept the symbol, it is as if one carelessly went past this door; and since this was the only door leading to the inner chambers, one must pass outside into the streets again, exposed to everything external. But the soul suffers great need, since outer freedom is of no use to it. Salvation is a long road that leads through many gates. These gates are symbols.
Each new gate is at first invisible; indeed, it seems at first that / it must be created, for it exists only if one has dug up the spring's root, the symbol.
To find the mandrake, one needs the black dog, since good and bad must always be united first if the symbol is to be created. The symbol can be neither thought up nor found: it becomes. Its becoming is like the becoming of human life in the womb. Pregnancy comes about through voluntary copulation. It goes on through willing attention. But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. But in the same way a mother would like to throw herself on the child like a monster and devour it again.
In the morning, when the new sun rises, the word steps out of my mouth, but is murdered lovelessly; since I did not know that it was the savior. The newborn child grows quickly; if I accept it. And immediately it becomes my charioteer. The word is the guide, the middle way which easily oscillates like the needle on the scales. The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night.
The God appears in multiple guises; for when he emerges, he has assumed some of the character of the night and the nightly waters in which he slumbered, and in which he struggled for renewal in the last hour of the night. Consequently his appearance is twofold and ambiguous; indeed, it even tears at the heart and the mind. On emerging, the God calls me toward the right and the left, his voice calling out to me from both sides. Yet the God wants neither the one nor the other. He wants the middle way: But the middle is the beginning of the long road.
Man, however, can never see this beginning; he always sees only one and not the other, or the other and not the one, but never that which the one as well as the other encloses in itself The point of origin is where the mind and the will stand still; it
is a state of suspension that evokes my outrage, my defiance and eventually my greatest fear. For I can see nothing anymore and can no longer want anything. Or at least that is how it seems to me.
The way is a highly peculiar standstill of everything that was previously movement, it is a blind waiting, a doubtful listening and groping. One is convinced that one will burst. But the resolution is born from precisely this tension, and it almost always appears where one did not expect it.
But what is the resolution? It is always something ancient and precisely because of this something new, for when something long since passed away comes back again in a changed world, it is new. To give birth to the ancient in a new time is creation. This is the creation of the new, and that redeems me.
Salvation is the resolution of the task. The task is to give birth to the old in a new time. The soul of humanity is like the great wheel of the zodiac that rolls along the way: Everything that comes up in a constant movement from below to the heights was already there. There is no part of the wheel that does not come around again. Hence everything that has been streams upward there, and what has been will be again. For these are all things which are the inborn properties of human nature. It belongs to the essence of forward movement that what was returns.
Only the ignorant can marvel at this. Yet the meaning does not lie in the eternal recurrence of the same, but in the manner of its recurring creation at any given time. The meaning lies in the manner and the direction of the recurring creation. But how do I create my charioteer? Or do I want to be my own charioteer? I can guide myself only with will and intention. But will and intention are simply part of myself.
Consequently they are insufficient to express my wholeness. Intention is what I can foresee, and willing is to want a foreseen goal. But where do I find the goal? I take it from what is presently known to me. Thus I set the present in place of the future. In this / manner, though I cannot reach the future, I artificially produce a constant present. Everything that would like to break into this present strikes me as a disturbance, and I seek to drive it away so that my intention survives. Thus I close off the progress of life. But how can I be my own charioteer without will and intention? Therefore a wise man does not want to be a charioteer, for he knows that will and intention certainly

attain goals but disturb the becoming of the future.
Futurity grows out of me; I do not create it, and yet I do, though not deliberately and willfully; but rather against will and intention. If I want to create the future, then I work against my future. And if I do not want to create it, once again I do not
take sufficient part in the creation of the future, and everything happens then according to unavoidable laws to which I fall victim.
The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. For a long time I considered what type of magic this would have to be. And in the end I found nothing. Whoever cannot find it within himself should become an apprentice, and so I took myself off to a far country where a great magician lived, of whose reputation I had heard. Carl Jung, The Red Book, The Way of the Cross, Paragraph 8.
Corresponding Footnotes:
259 The mandrake is a plant whose roots bear some resemblance to the human figure, hence they have been used in magical rites. According to legend, they shriek when they are pulled from the ground. In "The philosophical tree" (1945), Jung noted that the magical mandrake "when tied to the tail of a black dog, shrieks when it is torn out of the earth" (CW 13, §4IO).
260 The Draft continues: "Everything is forever the same and yet not, for the wheel rolls along on a long road. But the way leads through valleys and across mountains. The movement of the wheel and the eternal recurrence of its parts is essential to the carriage, but meaning lies in the way. Meaning is attained only through the wheel's constant revolution and forward movement.
The recurrence of the past is inherent in forward movement. This can only baffle the ignorant person. Ignorance makes us resist the necessary recurrence of the same, or greed allows the wheel to toss us up and away in its upward movement because we believe that we will rise ever higher with this part of the wheel. But we will not rise higher, but deeper; ultimately we will be at the very bottom.
Thus praise standstill, since it shows you that you are not bound to the spokes like Ixion, but sit alongside the charioteer who will interpret the meaning of the way to you" (pp. 469-70). In Greek mythology, Ixion was the son of Ares. He tried to seduce Hera, and Zeus punished him by binding him to a fiery wheel that rolled unceasingly.
261 The notion that everything recurs is found in various traditions, such as Stoicism and Pythagoreanism, and features prominently in Nietzsche's work. There has been much debate in Nietzsche studies as to whether it should primarily be understood as an ethical imperative of life affirmation or as cosmological doctrine. See Karl with, Nietzsche's Doctrine of the Eternal Recurrence of the Same, tr. J. Lomax (Berkeley: University of California Press, 1997). Jung discusses this in 1934, Nietzsche's Zarathustra, vol. I, pp. 191-92.
Images:
The Charioteer of Delphi

Skip Conover (2013-10-03 14:40:52)
Good advice to have!

Carl Jung, Psychology, Science and Fantasy: **(2013-10-02 04:57)**



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For when we approach the province of actual living with the intellect and its science, we realize at once we are in a

confined space that shuts us out from other, equally real provinces of life. We are, therefore, compelled to acknowledge the universality of our ideal as a limitation, and to look around us for a spiritus rector which from the standpoint and claims of a complete life, can offer us a greater guarantee of psychological universality than the intellect alone can compass.

When Faust exclaims ”feeling is everything”, he is expressing merely the antithesis to the intellect, and therefore only reaches the other extreme ; he does not achieve that totality of life and of his own psyche in which feeling and thought are joined in a third and higher principle. This higher third, as I have already indicated, can be understood either as a practical goal or as the phantasy which creates the goal. This aim of totality can be recognized neither by the science, whose end is in itself, nor by feeling, which lacks the faculty of vision belonging to thought. The one must lend itself as auxiliary to the other, yet the contrast between them is so great that we need a bridge.

This bridge is already given us in creative phantasy. It is not born of either, for it is the mother of both nay, further, it is pregnant with the child, that final aim which reconciles the opposites. If psychology remains only a science, we do not reach life we merely serve the absolute aim of science. It leads us, certainly, to a knowledge of the actual state of affairs, but it always resists every other aim but its own. The intellect remains imprisoned in itself just so long as it does not willingly sacrifice its supremacy through its recognition of the value of other aims.

It recoils from the step which takes it out of itself, and which denies its universal validity; since from the standpoint of intellect everything else is nothing but phantasy. But what great thing ever came into existence that was not first phantasy? Just in so far as the intellect rigidly adheres to the absolute aim of science is it insulated from the springs of life. It interprets phantasy as nothing but a wish-dream, wherein is expressed that depreciation of phantasy which for science is both welcome and necessary.

It is inevitable that science should be regarded as an absolute aim so long as the development of science is the sole question at issue. But this at once becomes an evil when it is a question of life itself demanding development Thus it was an historical necessity in the Christian process of culture that unfettered phantasy activity should be kept under; and, similarly, though for different reasons, it was also a necessity that phantasy should be suppressed in our age of natural science. It must not be forgotten that creative phantasy, if not restrained within just bounds, can also degenerate into a most pernicious luxuriance. But these bounds are never those artificial limitations set by the intellect or by reasonable feeling; they are boundaries governed by necessity and incontestable reality. Carl Jung, Psychological Types

The Buddha therefore finally gave up on rebirth... (2013-10-02 05:02)

Although I am not the son of the God myself I represent him nevertheless as one who was a mother to the God, and one there-fore to whom in the name of the God the freedom of the binding and loosing has been given. The binding and loosing take place in me. But insofar as it takes place in me, and I am a part of the world, it also takes place through mei in the world, and no one can hinder it.

It doesn't take place according to the way of my will but in the way of unavoidable effect. I am not master over you, but the being of the God in me. I lock the past with one key; with the other I open the future. This takes place through my transformation. The miracle of transformation commands. I am its servant,just as the Pope is.

You see how incredible it was to believe such of oneself. It applies not to me, but to the symbol. The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a·starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, like a Buddha in the flames. Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. The Red Book, Page 250

Christ overcame the world by burdening himself with its suffering. But Buddha overcame both the pleasure and suffering of the world by disposing of both. And thus he entered into non-being, a condition from which there is no return. Buddha is an even higher spiritual power, that derives no pleasure from controlling the flesh, since he has altogether moved beyond pleasure and suffering. Passion, whose conquest still requires so much effort in the case of Christ and does so incessantly and in ever greater measure, has left Buddha and surrounds him as a blazing fire. He is both unaffected and untouchable.

But if the living I approaches this condition, its passion may leave it, though it will not die. Or are we not our passion? And what happens to our passion when it leaves the I? The I is consciousness, which only has eyes in front. It never

sees what is behind it. But that is where the passion it has overcome in front regroups.
Unguided by the eye of reason, unmitigated by humaneness, the fire becomes a devastating, Kali, who devours the life of man from within, as the mantra of her sacrificial ceremony says:
”Hail to you, 0 Kali, triple Goddess of dreadful aspect, from whose throat hangs a necklace of human skulls. May you be honored with this blood!” Salome must of course despair of this end, which would like to turn Eros into spirit, since Eros cannot exist without the flesh.
In resisting the inferiority of the flesh, the I resists its female soul, which represents everything that strives to suppress conscious against spirit. Thus this path also results in an opposition. Hence the I returns from beholding the figures embodying its conflict. Carl Jung; Red Book
As long as you are not conscious of your self you can live; but if you become conscious of your self you fall from one grave into another. All your rebirths could ultimately make you sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms.
After all the rebirths you still remain the lion crawling on the earth, the Chameleon, a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding.
I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the sun which gives light and does not suck light.
That belongs to the earth. I recall my solar nature and would like to rush to my rising. But ruins stand in my way They say: ”With regard to men you should be this or that.” My chameleonesque skin shudders. They obtrude upon me and want to color me. But that should no longer be. Neither good nor evil shall be my masters. I push them aside, the laughable survivors, and go on my way again, which leads me to the East. The quarreling powers that for so long stood between me and myself lie behind me. Carl Jung; Red Book.

I believe that we have the choice: **(2013-10-05 04:07)**

I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to regard the fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole.
Therefore I must serve my self I must win it in this way. But I must win it so that my life will become whole. For it seems to me to be sinful to deform life where there is yet the possibility to live it fully. The service of the self is therefore divine service and the service of mankind. If I carry myself I relieve mankind of myself and heal my self from the God. I must free my self from the God, since the God I experienced is more than love; he is also hate, he is more than beauty, he is also the abomination, he is more than wisdom, he is also meaninglessness, he is more than power, he is also powerlessness, he is more than omnipresence, he is also my creature. Carl Jung; Red Book.

The Brahmanic Conception of the Problem of the Opposites (2013-10-05 04:15)

The Brahmanic Conception of the Problem of the Opposites
The Sanskrit term for the pair of opposites in the psychological sense is Dvandva. Besides the meaning of pair (particularly man and woman), it denotes strife, quarrel, combat, doubt, etc. The pairs of opposites were ordained by the Creator of the world:
" Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creature to be affected by the fairs of opposites, such as pain and pleasure."
As further pairs of opposites, the commentator Kulluka names desire and anger, love and hate, hunger and thirst, care and folly, honour and disgrace. " Beneath the pairs of opposites must this world suffer without ceasing."
Not to allow oneself to be influenced by the pairs of opposites (Nirdvandva free, untouched by the opposites), but to raise oneself above them, is then an essentially ethical task, since freedom from the opposites leads to redemption.
In the following passages I give a series of examples :
When by the disposition [of his heart] he becomes indifferent to all objects, he obtains eternal happiness both in this world and after death. He who has in this manner gradually given up all attachments and is freed from all pairs of opposites reposes in Brahman alone.
"The Vedas speak of the three Gunas : nevertheless, O Arjuna be thou indifferent concerning the three Gunas, indifferent towards the opposites (nirdvandua), ever steadfast in courage".
In the Yogasutra of Patanjali we find: "Then (in deepest contemplation, samadhi) cometh that state which is untroubled by the opposites."
There he shakes off his good and evil deeds doth he shake off in that place ; they who are known unto him and are his friends take upon them his good deeds, but they who are not his friends, his evil works : and like one who faring fast in a chariot looketh down upon the chariot wheels, so upon day and night, upon good and evil deeds and upon all opposites, doth he look down ; but he, freed from good and evil deeds, as knower of Brahman, entereth into Brahman"
(To the one who is called to meditation). " Whosoever overcometh desire and anger, the cleaving to the world and the lust of the senses ; whoso maketh himself free from the opposites, and relinquisheth the feeling of self (above all

self -seeking), that one is released from expectation."
Pandu, who desires to be a hermit, says : " Clothed with dust, housed under the open sky, I will take my lodging at the root of a tree, surrendering all things loved as well as unloved, tasting neither grief nor pleasure, forfeiting blame and praise alike, neither cherishing hope, nor offering respect, free from the opposites (nirduandva), with neither fortune nor belongings."
"Whosoever remaineth the same in living as in dying, in fortune as in misfortune, whether gaining or losing, in love and in hatred, will be redeemed. Whoso nothing pursueth and regardeth nothing of small account, whoso is free from the opposites (nirdvandua), whose soul knoweth no passion he is wholly delivered. Whosoever doeth neither right nor wrong, renouncing the treasure of (good and evil) deeds heaped up in former lives, whose soul is tranquil when the bodily elements vanish away, whoso holdeth himself free from the opposites, that one is redeemed."
"Full thousand years have I enjoyed the things of sense, while still the craving for them springeth up unceasingly. These, therefore, will I renounce and direct my mind upon Brahma ; indifferent towards the opposites (nirdvandva) and f freed from
the feeling of self-will, I will roam with the wild (creatures)."
"Through forbearance to all creatures, through the ascetic life, through self-discipline and freedom from desire, through the vow and the blameless life, through equanimity and endurance of the opposites, will partake of the bliss in Brahma, who is without qualities."
"Whosoever is free from overweening vanity and delusion and hath overcome the frailty of dependence, whoso remaineth faithful to the highest Atman, whose desires are extinguished, who remaineth untouched by the opposites of pleasure and pain that one released from delusion shall attain that imperishable state."
It follows from these quotations that it is external opposites, such as heat and cold, which must first be denied psychic participation in order that extreme affective fluctuations like love and hatred, etc., may also be avoided. Affective fluctuations are the natural and constant accompaniments of every psychic antithesis hence of every antagonism of ideas, whether moral or otherwise.
Such affects, as we know by experience, are proportionately greater, the more the exciting factor affects the totality of the individual. The meaning of the Indian aim is therefore clear: its purpose is to redeem human nature altogether from the opposites, to attain a new life in Brahman, to win a state of deliverance, and at the same time God. Brahman, therefore, must signify the irrational union of the opposites hence their final overcoming.
Although Brahman, as the cause and creator of the world, has created the opposites, they must again be resolved in Him, if He is to signify the state of redemption. In the following passages I give a group of examples :
1. "Brahman is sat and asat, the existing and non-existing, satyam and asatyam, reality and unreality."
2. " In truth, there are two forms of Brahman ; the formed and the formless, the mortal and the immortal, the solid and the fluid, the definite and the indefinite."
3. " God, the creator of all things, the great Self, who dwelleth eternally in the hearts of men, is discernible by the heart, by the soul, by the mind ; who knoweth that, gaineth immortality. When the light hath dawned, then is there neither day nor night, neither being nor not-being."
4. "Two things are eternal, in the infinite supreme Brahman contained, knowing and not-knowing. Perishable is not-knowing, eternal knowing, yet He who as lord controlleth them is the Other."
5. "In the heart of this creature is concealed the Self, smaller than the small, greater than the great, By the grace of the Creator a man freed from desires and released from affliction beholdeth the majesty of the Self. Though sitting still, he
wandereth far; he extendeth over all, yet lieth in one place. Who is there, beside myself, able to know this God, who rejoiceth yet rejoiceth not ? "
6. "One there is without stirring and yet swift as thought Speeding hence, not even o'ertaken by the gods Standing still, it surpasseth all the runners the wind-god Wove among the strands of its being the primordial water."
Resting, it is yet ever restless :
It is distant and yet so near.
It is indwelling in all things.
Yet is it outside everything."
7. " Like as a falcon or an eagle tiring after wide circuits in the windy spaces of heaven foldeth his wings and droppeth

to quiet cover, so urgeth the spirit toward that state whose repose no desire troubleth nor delusion entereth."
" That is its true being, from yearnings, from evil, and from fear delivered. Like unto a man in the embrace of a beloved wife, unaware of things without or things within, is the spirit that is embraced by the all-discerning self." (Brahman) ."
" This one second is an ocean, free from duality : this, O King I is the world of Brahman. Thus Yajnavalkya taught him. This is his highest goal, this his dearest success, this his greatest world and this his supreme rapture."
8. " What is agile, flying and yet standing still. What breatheth yet draweth no breath, what closeth the eyes, What beareth the whole manifold Earth, And bringeth all together in unity."
These quotations show, that Brahman is the reconciliation and dissolution of the opposites hence standing beyond them as an irrational factor. It is a divine essence as well as the Self (in a lesser degree, of course, than the analogous Atman-concept) ; it is also a definite psychological state, characterized by detachment from emotional fluctuations. Since suffering is an affect, the release from affects means deliverance. Release from the fluctuations of affects, which means from the tension of opposites, is synonymous with the way of redemption that gradually leads to the state of Brahman. In a certain sense, therefore, Brahman is not only a state, but also a process, a "dure crdatrice ". It is, therefore, not surprising that the symbolical expression of this Brahman concept in the Upanishads makes use of all those symbols which I have termed libido symbols. Carl Jung, Psychological Types

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Mankind is constantly inclined to forget.... **(2013-10-05 04:20)**

Mankind is constantly inclined to forget that what was once good does not remain good eternally. He goes along the old ways that once were good, long after they have become injurious to him; only through the greatest sacrifices and with untold suffering can he rid himself of this delusion, and discern that what was good once is now perhaps grown old and is good no longer. This is so in the little things as in the big.
The ways and customs of his childhood, once so sublimely good, he can barely lay aside even when their harmfulness

has long since been proved. The same, only on a gigantic scale, is the case with historical changes of attitude. A general attitude corresponds with a religion, and changes of religion belong to the most painful moments in the world's history.

In this respect our age has a blindness without parallel. We think we have only to declare an acknowledged form of faith to be incorrect or invalid, to become psychologically free of all the traditional effects of the Christian or Judaic religion.

We believe in enlightenment, as if an intellectual change of opinion had somehow a deeper influence on emotional processes, or indeed upon the unconscious. We entirely forget that the religion of the last two thousand years is a psychological attitude, a definite form and manner of adaptation to inner and outer experience, which molds a definite form of civilization; it has, thereby, created an atmosphere which remains wholly uninfluenced by any intellectual disavowal.

The intellectual change is, of course, symptomatically important as a hint of coming possibilities, but the deeper levels of the psyche continue for a long time to operate in the former attitude, in accordance with psychic inertia. In this way the unconscious has preserved paganism alive.

The ease with which the classic spirit springs again into life can be observed in the Renaissance. The readiness with which the vastly older primitive spirit reappears can be seen in our own time, even better perhaps than in any other historically known epoch. Carl Jung; Psychological Types; The Type Problem in Poetry

The Reconciling Symbol in Chinese Philosophy: **(2013-10-06 04:16)**

The Reconciling Symbol in Chinese Philosophy:
The idea of a middle path that lies between the opposites is also to be found in China, in the form of Tao.

The idea of Tao is usually associated with the name of the philosopher Lao-Tzu, born B.C. 604. But this concept is older than the philosophy of Lao-Tzu, since it is bound up with certain ideas belonging to the ancient national religion of the Tao, the celestial ”way”. This concept corresponds with the Vedic Rita.
The meanings of Tao are as follows:
(1) way, (2) method, (3) principle, (4) Nature-force or life-force, (5) the regulated processes of Nature, (6) the idea of the world, (7) the primal cause of all phenomena, (8) the right, (9) the good, (10) the eternal moral law.
Some translators even translate Tao as God, not without a certain right, since Tao, like Rta, has a certain admixture of concrete substantiality.
I will first give a few illustrations from the Tao Te Ching, the classical book of Lao-tzu:
1. Was Tao the child of something else? We cannot tell.
But as a substanceless image it existed before the Ancestor.
2. There was something formless yet complete,
That existed before heaven and earth;
Without sound, without substance,
Dependent on nothing, unchanging,
All pervading, unfailing,
One may think of it as the mother of all things under heaven
Its true name we do not know;
“Way” is the name that we give it.
In order to characterize its essential quality, Lao-tzu likens it to water:
3. The highest good is like that of water. The goodness of water is that it benefits the ten thousand creatures; yet itself does not scramble, but is content with the [low] places that all men disdain. It is this that makes water so near the Way.
The idea of the energic process could not surely be better expressed.
4. He that is without desire sees its essence,
He that clings to desire sees only its outward form.
The kinship with the basic Brahmanic ideas is unmistakable which does not necessarily imply direct contact Lao-tzu is an entirely original thinker, and the primordial image underlying both the Rita-Brahman- Atman and Tao conceptions is as universal as man, appearing in every age and among all peoples, whether as a primitive energy concept, as ”soul force” or however else it may be designated.
5. He who knows the Always-so has room in him for everything;
He who has room in him for everything is without prejudice.
To be without prejudice is to be kingly;
To be kingly is to be of heaven;
To be of heaven is to be in Tao.
Tao is forever, and he that possesses it,
Though his body ceases is not destroyed.
The knowledge of Tao has therefore the same redeeming and uplifting effect as- the ”knowing” of Brahman. Man becomes one with Tao, with the unending; thus to range this latest philosophical concept appropriately by the side of its older kindred, since Tao is also the stream of time. Tao is an irrational, hence a wholly inconceivable fact: Tao is essence, but unseizable, incomprehensible.”
6. Tao is a thing impalpable, incommensurable.
For though all creatures under heaven are the products
of [Tao as] being.
Being itself is the product of [Tao as] Not-Being.
Tao is hidden and nameless.
Clearly Tao is an irrational union of the opposites, therefore a symbol which is and is not.
7. The Valley Spirit never dies;
It is named the mysterious female.
And the door of the mysterious Female

Is the base from which heaven and earth sprang
Tao is the creative essence, as father begetting and as mother bringing forth. It is the beginning and end of all creatures.
8. He whose actions are in harmony with Tao becometh one with Tao.
Therefore the complete one is freed from the opposites whose intimate connection and alternating appearance he is aware of. Thus in Chapter ix he says : ”to withdraw oneself is the celestial way”.
Therefore the perfected sage liberates himself from the opposites, having seen through their connection with one another and their alternation. Therefore it is said:
9. When your work is done, then withdraw.
Such is heaven’s way.
He [the perfected sage] cannot either be drawn into
Friendship or repelled,
Cannot be benefited, cannot be harmed,
Cannot be either raised or humbled.
Being one with Tao resembles the state of infancy:
10. Can you keep the unquiet physical soul from straying, hold fast
to the Unity, and never quit it?
Can you, when concentrating your breath, make it soft like that
of a little child?
11. He who knows the male, yet cleaves to what is female,
Becomes like a ravine, receiving all things under heaven;
And being such a ravine,
He knows all the time a power that he never calls upon in vain.
This is returning to the state of infancy.
12. The impunity of that which is fraught with this power
May be likened to that of an infant.
This is, admittedly, the psychological attitude which is an essential condition of the inheritance of the Christian Kingdom of Heaven, and this in spite of all rational interpretations is the central, irrational essence, the basic image and symbol whence proceeds the redeeming effect.
The Christian symbol merely has a more social (character than the allied Eastern conceptions. These latter are more directly rooted in eternally existing dynamistic conceptions, such as the image of magical power, issuing from things and men, and on a higher level from gods, or a principle.
According to the ideas of the Taoistic religion, too is divided into a principle pair of opposite, Yang and Yin. Yang is warmth, light, masculinity. Yin is cold, darkness, femininity. Yang is also heaven, Yin earth. From the Yang force arises Shen, the celestial portion of the human soul ; and from the Yin force arises Kwei, the earthly part. As a microcosm, man is also in some degree a reconciler of the pairs of opposites. Heaven, man, and earth, form the three chief elements of the world, the San-tsai.
This image is an altogether primordial idea, which we find elsewhere in similar forms; as for instance in the West African myth where Obatala and Odudua, the first parents (heaven and earth) lie-together in a calabash, until a son, man, arises between them. Hence as a microcosm, uniting in himself the world-opposites, man corresponds with the irrational symbol which reconciles psychological antitheses. This root-image of man clearly accords with Schiller, when he calls the symbol ”living form”.
The division of the human soul into a Schen or Kwan soul, and a Kwei (or Po) soul, is a great psychological truth. This Chinese presentation also suggests the familiar passage in Faust:
”Two souls, alas ! within my bosom dwell
One would from the other sever.
The one in full delight of love
Clings with clutching organs to the world :
The other, mightily, from earthly dust
Would mount on high to the ancestral fields.”

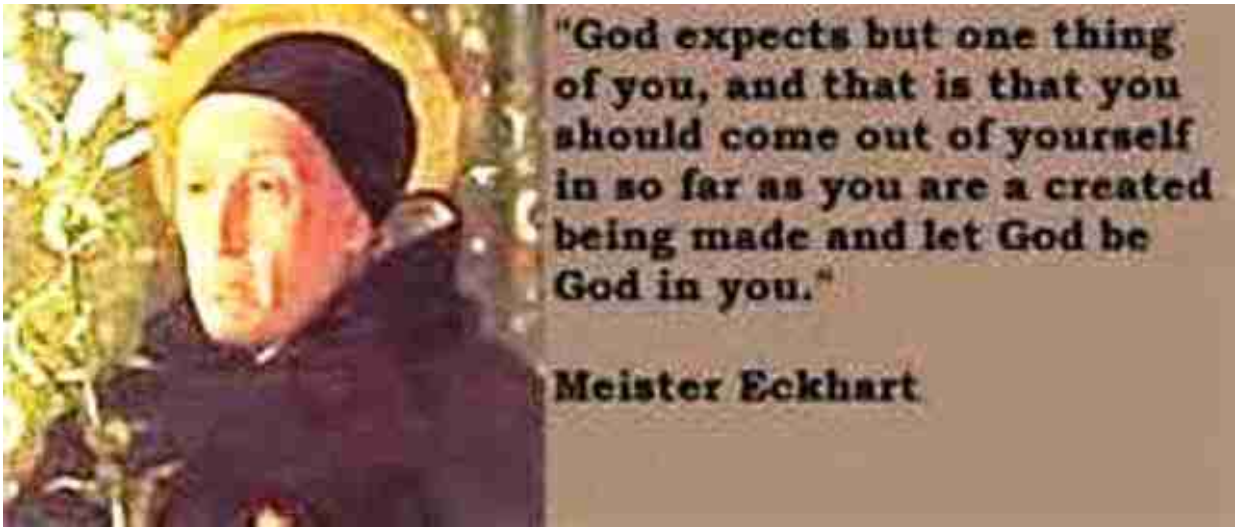
The existence of two mutually contending tendencies, both striving to drag man into extreme attitudes and entangle him in the world whether upon the spiritual or material side thereby setting him at variance with himself, demands the existence of a, counter-weight, which is just this irrational fact, Tao. Hence the believer's anxious effort to live in harmony with Tao, lest he fall* into the conflict of the opposites.
Since Tao is an irrational fact, it cannot be deliberately achieved ; a fact which Lao-Tzu frequently emphasizes. Wu-wei, another specifically Chinese concept, owes its particular significance to this condition. It signifies "doing nothing", but, as Ular pertinently explains, it should be rendered: "not-doing, and not doing nothing".
The rational " desire to bring it about ", which is the greatness and the evil of our own epoch, does not lead to Tao. Thus the aim of the Taoistic ethic sets out to find deliverance from that tension of the opposites which is an inherent property of the universe, by a return to Tao. Carl Jung, Psychological Types, The Type Problem in Poetry.
Image: Lao Tzu

Marie Louise Von Franz excerpt from "Alchemy." (2013-10-06 10:03)

From Lecture 8, p. 238, Alchemy (Marie-Louise von Franz)...
"Question: Would you connect this with what you said earlier about the over analysed person who had to jump into the stream with the golden fish? Because that person was also staying outside the experience.
Dr. von Franz: Yes, but if he returns now and swims with the fish, he will not think he is a fish and he will not be caught in the fish existence. One returns to experience, naive experience, but one is no longer caught by it. To return to the water, to use the metaphor of the dream, would mean to go completely and spontaneously into the experience while something yet remains outside, as if a second part of the personality were watching the experience.
If you use Eastern terms, you could say that you go on living spontaneously but one part of you is concerned with Tao all the time. You are not caught by what is happening, but are directed towards Tao, and if you can detach from life as much as that you have reached immortality; that is something which cannot be altered even by death - death

becomes a chance event which does not affect the nucleus of the personality, so that at least subjectively it is an experience of being immortal.
Question: Jumping into the water is like jumping consciously into the unconscious, isn't it?
Dr. von Franz: No, not always; in that case I would say it meant jumping consciously into some experience, an experience of life. With an introvert it would be that. In this case it was not jumping into the unconscious - he did that long ago - it was jumping into life, beginning to live again without always thinking: 'That's my anima,' and so on.
Remark: It would mean the river of live.
Dr. von Franz: Yes, getting into the river of life."
From Jung, My Mother, and I, p. 351 (Jane Cabot Reid). "Onkel" is Dr. Carl Jung...
"I went on to tell Onkel that this being in Tao, as it were, was a wonderful feeling, like being carried on the crest of a wave. It was such a relief not to have to be a monkey on a stick and dance to everyone's tune, and such a feeling of relief to feel harmony. Wonderful!
Onkel said that when the unconscious is predominant, it is just as if one were carried on a wave by a strong wind, and there is no effort. It is like a child being carried on one's mother's arms. It is a state of paradise, a definite condition of blessedness. One is carried on a wave of bliss. Then Onkel asked me if I remembered when I was a child, and went out on a lovely summer's morning and was happy all day - at one with the whole of Nature and existence. At that moment, one is contained in the eternal flow of life. It is a state of blessedness. You are 'at one,' and it is paradise and a very definite religious experience. You are now in the stream, and God works from within, from the hidden treasure in the Self, conceived as God's treasure." — at Piltvice Lakes National Park-Croacia.

Excerpts from "Psychological Types" from Meister Eckhart. **(2013-10-06 10:07)**



[Excerpts from "Psychological Types" from Meister Eckhart. Dr. Jung's surrounding text is quite illuminating. It is also of value to read these passages in connection with Dr. Jung's conversations with his Soul in The Red Book.]
"For this reason god is willing to bear the brunt of sins and often winks at them, mostly sending them to those whom he as destined for great things. Behold! Who was dearer and nearer to our Lord than the apostles? Not one of them but fell into mortal sin; all were mortal sinners. In the Old Testament and in the New he has shown this to be true of those who afterwards were far dearest to him; and still today one seldom finds that people come to great things without they first go somewhat astray." Meister Eckhart
"For man is truly God, and God is truly man." Meister Eckhart
"Whereas he who has not God as such an inner possession, but with every means must fetch him from without, in this thing or in that, where he is then sought for in vain, in all manner of works, people, or places; verily such a man has him not, and easily something comes to trouble him. And it is not only evil company that troubles him, but also the

good, not only the street, but also the church, not only vile words and deeds, but the good as well. For the hindrance lies within himself, because in him God has not yet become the world. Were God that to him, then all would be well and good with him in every place and with all people, always possessing God." Meister Eckhart

"He that is right in his feeling is right in any place and in any company, but if he is wrong he finds nothing right wherever or with whom he may be. For a man of right feeling has God with him." Meister Eckhart

"...by this kingdom of God we understand the soul, for the soul is of like nature with the Godhead. Hence all that has been said here of the kingdom of God, how God is himself the kingdom, maybe said with equal truth of the soul. St. John says, "All things were made by him." This is to be understood of the soul, for the soul is all things. The soul is all things because she is n image of God, and to such she is also the kingdom of God...So much, says one Master, is God in the soul, that his whole divine nature depends upon her. It is a higher state for God to be in the soul than for the soul to be in God. The should is not blissful because she is in God, she is blissful because God is in her. Rely upon it, God himself is blissful in the soul." Meister Eckhart.

"Christ says, "The kingdom of heaven is like a treasure hid in a field." This field is the soul, wherein lies hidden the treasure of the divine kingdom. In the soul, therefore, are God and all creatures blessed. Meister Eckhart.

"If any should ask me, Wherefore do we pray, wherefore do we fast, wherefore do we do all manner of good works, wherefore are we baptized, wherefore did God became man, I would answer, So that God may be born in the soul and the sould again in God. Therefore were the Holy Scriptures written. Therefore did God create the whole world, that God might be born in the soul and the soul again in God. The innermost nature of all grain is wheat, and of all metal, gold, and of all birth, Man!" Meister Eckhart

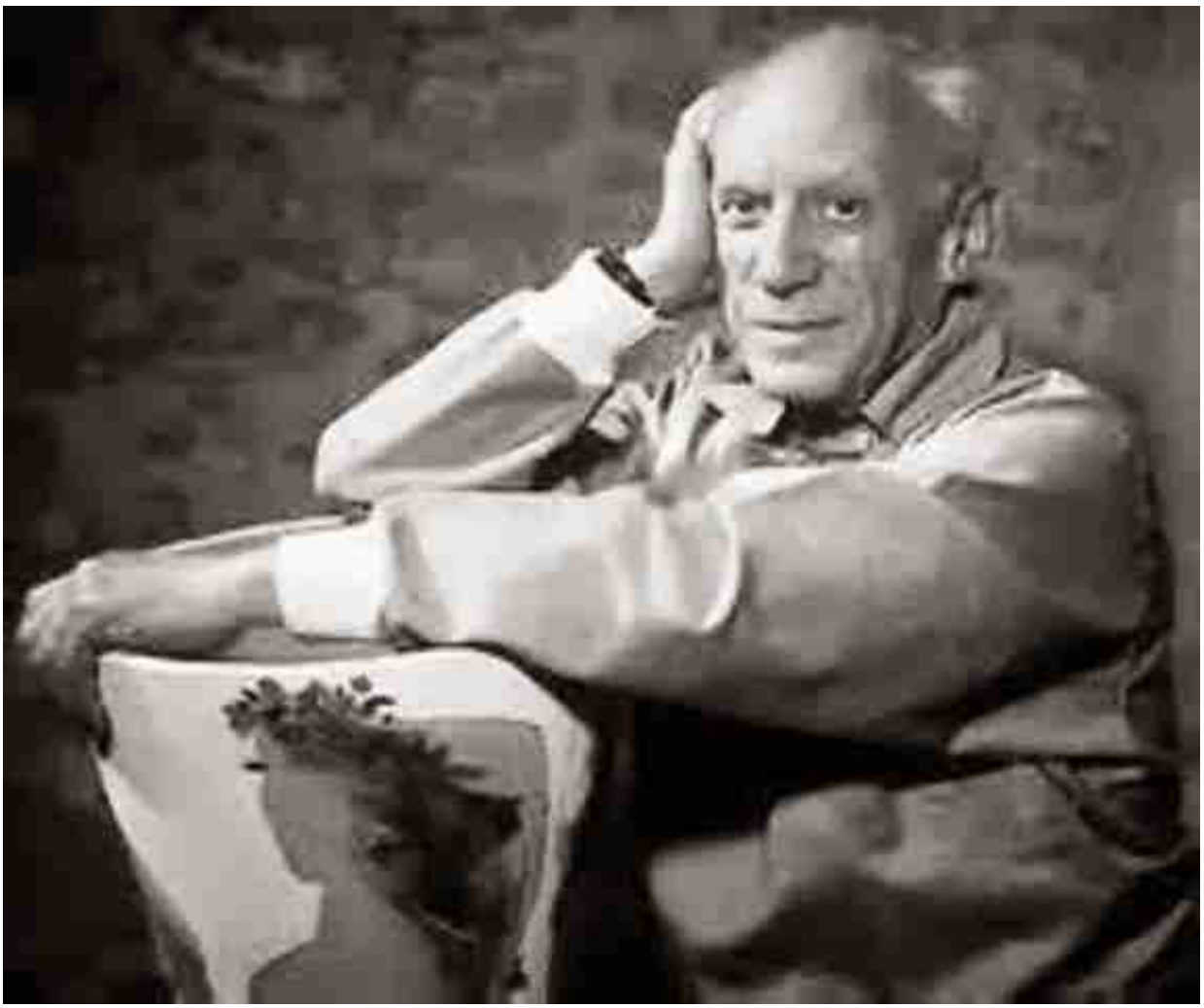
"by being created, the soul created God, for he did not exist until the soul was made. A little while since I declared, I am the cause that God is God! God is gotten of the soul, his Godhead he has of himself." Meister Eckhart.

"God comes into being and passes away." Meister Eckhart

"Because all creatures declare him, God comes into being. While yet I abode in the ground and depths of Godhead, in its flood and source, none asked me whitehr I went or what I did; none was there who could have questioned me. But when I flowed forth, all creatures declared God...And why did tthey not declare the Godhead? All that is in Godhead is one, and of that there is nothing to declare. Only God does; Godhead does nothing, there is nothing it can do, and never has it looked for anything to do. God and Godhead are as different as doing and non-doing. When I come home again in God, I do nothing more in myself, so this my breaking through is much more excellent than my first going out. For truly it is I who bring all creatures out of their own into my mind and make them one in me. When I come back into the ground and the depths of Godhead, into its flood and source, none asks me whence I came or whither I went. None missed me. God passes away." Meister Eckhart.

"When I flowed out of God, all things declared, "God is!" Now this cannot make me blessed, for thereby I acknowledge myself a creature. But in my breaking through I stand empty in the will of God, and empty also of God's will, and of all his works, even of God himself-then I am more than all creatures than I am neither God nor creature: I am what I was, and that I shall remain, not and ever more! Then I receive a thrust which carries me above all angels. By this thrust I become so rich that God cannot suffice me, despite all that he is as God and all his godly works; for in this breakthrough I receive what God and I have in common. I am what I was, I neither increase nor diminish, for I am the unmoved mover that moves all things. Here God can find no more place in man, for many by his emptiness has won back that which he eternally was and ever shall remain." Meister Eckhart.

Carl Jung's Article on Picasso [1932] **(2013-10-06 10:10)**



Carl Jung's Article on Picasso [1932]:
"As a psychiatrist, I almost feel like apologizing to the reader for becoming involved in the excitement over Picasso. Had it not been suggested to me from an authoritative quarter, I should probably never have taken up my pen on the subject. It is not that this painter and his strange art seem to me too slight a theme - I have, after all, seriously concerned myself with his literary brother, James Joyce.
On the contrary, his problem has my undivided interest, only it appears too wide, too difficult, and too involved for me to hope that I could come anywhere near to covering it fully in a short article. If I venture to voice an opinion on the subject at all, it is with the express reservation that I have nothing to say on the question of Picasso's 'art' but only on its psychology. I shall therefore leave the aesthetic problem to the art critics, and shall restrict myself to the psychology underlying this kind of artistic creativeness.
For almost twenty years, I have occupied myself with the psychology of the pictorial representation of psychic processes, and I am therefore in a position to look at Picasso's pictures from a professional point of view. On the basis of my experience, I can assure the reader that Picasso's psychic problems, so far as they find expression in his work, are strictly analogous to those of my patients. Unfortunately, I cannot offer proof on this point, as the comparative material is known only to a few specialists. My further observations will therefore appear unsupported, and require the reader's good will and imagination.
Non-objective art draws its contents essentially from 'inside.' This 'inside' cannot correspond to consciousness, since consciousness contains images of objects as they are generally seen, and whose appearance must therefore necessarily conform to general expectations. Picasso's object, however, appears different from what is generally expected

- so different that it no longer seems to refer to any object of outer experience at all.
Taken chronologically, his works show a growing tendency to withdraw from the empirical objects, and an increase in those elements which do not correspond to any outer experience but come from an 'inside' situated behind consciousness - or at least behind that consciousness which, like a universal organ of perception set over and above the five senses, is orientated towards the outer world. Behind consciousness there lies not the absolute void but the unconscious psyche, which affects consciousness from behind and from inside, just as much as the outer world affects it from in front and from outside. Hence those pictorial elements which do not correspond to any 'outside' must originate from 'inside.'
As this 'inside' is invisible and cannot be imagined, even though it can affect consciousness in the most pronounced manner, I induce those of my patients who suffer mainly from the effects of this 'inside' to set them down in pictorial form as best they can. The aim of this method of expression is to make the unconscious contents accessible and so bring them closer to the patient's understanding. The therapeutic effect of this is to prevent a dangerous splitting-off of the unconscious processes from consciousness. In contrast to objective or 'conscious' representations, all pictorial representations of processes and effects in the psychic background are symbolic.
They point, in a rough and approximate way, to a meaning that for the time being is unknown. It is, accordingly, altogether impossible to determine anything with any degree of certainty in a single, isolated instance. One only has the feeling of strangeness and of a confusing, incomprehensible jumble. One does not know what is actually meant or what is being represented. The possibility of understanding comes only from a comparative study of many such pictures. Because of their lack of artistic imagination, the pictures of patients are generally clearer and simpler, and therefore easier to understand, than those of modern artists.
Among patients, two groups may be distinguished: the neurotics and the schizophrenics. The first group produces pictures of a synthetic character, with a pervasive and unified feeling. When they are completely abstract, and therefore lacking the element of feeling, they are at least definitely symmetrical or convey an unmistakable meaning. The second group, on the other hand, produces pictures which immediately reveal their alienation from feeling. At any rate they communicate no unified, harmonious feeling-tone but, rather, contradictory feelings or even a complete lack of feeling. From a purely formal point of view, the main characteristic is one of fragmentation, which expresses itself in the so called 'lines of fracture' - that is, a series of psychic 'faults' (in the geological sense) which run right through the picture. The picture leaves one cold, or disturbs one by its paradoxical, unfeeling, and grotesque unconcern for the beholder. This is the group to which Picasso belongs*.
In spite of the obvious differences between the two groups, their productions have one thing in common: their symbolic content. In both cases the meaning is an implied one, but the neurotic searches for the meaning and for the feeling that corresponds to it, and takes pains to communicate it to the beholder. The schizophrenic hardly ever shows any such inclination; rather, it seems as though he were the victim or this meaning. It is as though he had been overwhelmed and swallowed up by it, and had been dissolved into all those elements which the neurotic at least tries to master.
What I said about Joyce holds good for schizophrenic forms of expression too: nothing comes to meet the beholder, everything turns away from him; even an occasional touch of beauty seems only like an inexcusable delay in withdrawal. It is the ugly, the sick, the grotesque, the incomprehensible, the banal that are sought out - not for the purpose of expressing anything, but only in order to obscure; an obscurity, however, which has nothing to conceal, but spreads like a cold fog over desolate moors; the whole thing quite pointless, like a spectacle that can do without a spectator.
With the first group, one can divine what they are trying to express; with the second, what they are unable to express. In both cases, the content is full of secret meaning. A series of images of either kind, whether in drawn or written form, begins as a rule w with the symbol of the Nekyia - the journey to Hades, the descent into the unconscious, and the leave-taking from the upper world. What happens afterwards, though it may still be expressed in the forms and figures of the day-world, gives intimations of a hidden meaning and is therefore symbolic in character.
Thus Picasso starts with the still objective pictures of the Blue Period - the blue of night, of moonlight and water, the Tuat-blue of the Egyptian underworld. He dies, and his soul rides on horseback into the beyond. The day-life clings to him, and a woman with a child steps up to him warningly. As the day is woman to him, so is the night; psychologically speaking, they are the light and the dark soul (anima). The dark one sits waiting, expecting him in the blue twilight, and stirring up morbid presentiments. With the change of colour, we enter the underworld. The world of objects is

death struck, as the horrifying masterpiece of the syphilitic, tubercular, adolescent prostitute makes plain.
The motif of the prostitute begins with the entry into the beyond, where he, as a departed soul, encounters a number of others of his kind. When I say 'he,' I mean that personality in Picasso which suffers the underworld fate - the man in him who does not turn towards the day-world, but is fatefully drawn into the dark; who follows not the accepted ideals of goodness and beauty, but the demoniacal attraction of ugliness and evil.
It is these anti-christian and Luciferian forces that well up in modern man and engender an all-pervading sense of doom, veiling the bright world of day with the mists of Hades, infecting it with deadly decay, and finally, like an earthquake, dissolving it into fragments, fractures, discarded remnants, debris, shreds, and disorganized units. Picasso and his exhibition are a sign of the times, just as much as the twenty-eight thousand people who came to look at his pictures.
When such a fate befalls a man who belongs to the neurotic, he usually encounters the unconscious in the form of the 'Dark One,' a Kundry of horribly grotesque, primeval ugliness or else of infernal beauty. In Faust's metamorphosis, Gretchen, Helen, Mary, and the abstract 'Eternal Feminine' correspond to the four female figures of the Gnostic underworld, Eve, Helen, Mary, and Sophia. And just as Faust is embroiled in murderous happenings and reappears in changed form, so Picasso changes shape and reappears in the underworld form of the tragic Harlequin - a motif that runs through numerous paintings. It may be remarked in passing that Harlequin is an ancient chthonic god.
The descent into ancient times has been associated ever since Homer's day with the Nekyia. Faust turns back to the crazy primitive world of the witches' sabbath and to a chimerical vision of classical antiquity. Picasso conjures up crude, earthy shapes, grotesque and primitive, and resurrects the soullessness of ancient Pompeii in a cold, glittering light - even Giulio Romano could not have done worse! Seldom or never have I had a patient who did not go back to neolithic art forms or revel in evocations of Dionysian orgies.
Harlequin wanders like Faust through all these forms, though sometimes nothing betrays his presence but his wine, his lute, or the bright lozenges of his jester's costume. And what does he learn on his wild journey through man's millennial history? What quintessence will he distil from this accumulation of rubbish and decay, from these half-born or aborted possibilities of form and color? What symbol will appear as the final cause and meaning of all this. In view of the dazzling versatility of Picasso, one hardly dares to hazard a guess, so for the present I would rather speak of what I have found in my patients' material.
The Nekyia is no aimless and purely destructive fall into the abyss, but a meaningful descent into the cave of initiation and secret knowledge. The journey through the psychic history of mankind has as its object the restoration of the whole man, by awakening the memories in the blood. The descent to the Mothers enabled Faust to raise up the sinfully whole human being - Paris united with Helen - that homo totus who was forgotten when contemporary man lost himself in one-sidedness.
It is he who at all times of upheaval has caused the tremor of the upper world, and always will. This man stands opposed to the man of the present, because he is the one who ever is as he was, whereas the other is what he is only for the moment. With my patients, accordingly, the katabasis and katalysis are followed by a recognition of the bipolarity of human nature and of the necessity of conflicting pairs of opposites.
After the symbols of madness experienced during the period of disintegration there follow images which represent the coming together of the opposites: light/dark, above/below, white/black, male/female, etc. In Picasso's latest paintings, the motif of the union of opposites is seen very clearly in their direct juxtaposition. One painting (although traversed by numerous lines of fracture) even contains the conjunction of the light and dark anima. The strident, uncompromising, even brutal colors of the latest period reflect the tendency of the unconscious to master the conflict by violence (color = feeling).
This state of things in the psychic development of a patient is neither the end nor the goal. It represents only a broadening of his outlook, which now embraces the whole of man's moral, bestial, and spiritual nature without as yet shaping it into a living unity. Picasso's drame interieur has developed up to this last point before the denouement. As to the future Picasso, I would rather not try my hand at prophecy, for this inner adventure is a hazardous affair and can lead at any moment to a standstill or to a catastrophic bursting asunder of the conjoined opposites. Harlequin is a tragically ambiguous figure, even though - as the initiated may discern - he already bears on his costume the symbols of the next stage of development. He is indeed the hero who must pass through the perils of Hades, but will he succeed?

That is a question I cannot answer. Harlequin gives me the creeps - he is too reminiscent of that 'motley fellow, like a buffoon' in Zarathustra, who jumped over the unsuspecting rope-dancer (another Pagliacci) and thereby brought about his death. Zarathustra then spoke the words that were to prove so horrifyingly true of Nietzsche himself: 'Your soul will be dead even sooner than your body: fear nothing more I' Who the buffoon is, is made plain as he cries out to the rope-dancer, his weaker alter ego: 'To one better than yourself you bar the way' He is the greater personality who bursts the shell, and this shell is sometimes - the brain."

(Dr. Jung added the following note in a 1934 version.)

"By this I do not mean that anyone who belongs to these two groups suffers from either neurosis or schizophrenia. Such a classification merely means that in the one case a psychic disturbance will probably result in ordinary neurotic symptoms, while in the other it will produce schizoid symptoms. In the case under discussion, the designation 'schizophrenic' does not, therefore, signify a diagnosis of the mental illness schizophrenia, but merely refers to a disposition or habitus on the basis of which a serious psychological disturbance could produce schizophrenia. Hence I regard neither Picasso nor Joyce as psychotics, but count them among a large number of people whose habitus it is to react to a profound psychic disturbance not with an ordinary psychoneurosis but with a schizoid syndrome. As the above statement has given rise to some misunderstanding, I have considered it necessary to add this psychiatric explanation."

The Brahmanic Conception of the Uniting Symbol: **(2013-10-06 10:14)**

The Brahmanic Conception of the Uniting Symbol:
When it is said that Brahman was first born in the East, it means that each day Brahman is born in the East like yonder sun.
“Yonder man in the sun is Parameshtin, Brahman, Atman.”
“As to that Brahman, it is yonder burning disk.”
“First was the Brahman born in the East.
From the horizon the Gracious One appears in splendor;
He illumines the forms of this world, the deepest, the highest,
He is the cradle of what is and is not.
Father of the luminaries, begetter of the treasure,
He entered many-formed into the spaces of the air.

They glorify him with hymns of praise,
Making the youth that is Brahman increase by Brahman.
Brahman brought forth the Gods, Brahman created the world."
In this last passage, I have italicize certain characteristic points which make it clear that Brahman is not only the producer but the produced, the ever-becoming. The epithet "Gracious One" (vena), here bestowed on the sun, is elsewhere applied to the seer who is endowed with diving light, for, like the Brahman-sun, the mind of the seer traverses "earth and heaven contemplating Brahman." The intimate connection, indeed identity, between the divine being and the self (Atman) of man is generally known. I give an example from the Atharva Veda:
"The disciple of Brahman gives life to both worlds.
In him all the gods are of one mind.
He containes and sustains earth and heaven,
His tapas is food even for his teacher.
To the disciple of Brahman there come, to visit him,
Fathers and gods, singly and in multitudes,
And he nourishes all the gods with his tapas."
The disciple of Brahman is himself an incarnation of Brahman, whence it follows that the essence of Brahman is identical with a definite psychological state.
"The sun, set in motion by the gods, shines unsurpassed yonder,
From it came the Brahman-power, the supreme Brahman,
And all the gods, and what makes them immortal,
The disciple of Brahman upholds the splendor of Brahman,
Interwoven in him are the host of the gods."
Brahman is also prana, the breath of life and the cosmic principle, it is vayu, wind, which is described in the Brihadaranyaka Upanishad (3,7) as "the thread by which this world and the other world and all things are tied together, the self, the inner controller, the immortal."
"He who dwells in man, he who dwells in the sun, are the same."
Prayer of the dying:
The face of the Real
Is covered with a golden disk.
Open it, O sun,
That we may see the nature of the Real.
Spread thy rays, and gather them in!
The light which is thy fairest form,
I see it.
That Person who dwells yonder, in the sun, is myself.
May my breath go to the immortal wind
When my body is consumed to ash."
"And this light which shines above this heaven, higher than all, on top of everything, in the highest world, beyond which there are no other worlds, this same is the light which is in man. And of this we have tangible proof, when we perceive by touch the heat here in the body."
"As a grain of rice, or a gain of barley, or a grain of millet, or the kernel of a grain of millet, is this golden Person in the heart, like a flame without smoke, greater than the earth, greater than the sky, greater than space, greater than all these worlds. That is the soul of all creatures, that is myself. Into that I shall enter on departing hence."
Brahman is conceived in the Atharva Veda as the vitalistic-principle, the life force, which fashions all the organs and their respective instincts:
"Who planted the seed within him, that he might spin the thread of generation? Who assembled within him the powers of the mind, gave him voice and the play of features?"
Even mans' strength comes from Brahman. It is clear from these examples, which could be multiplied indefinitely, that the Brahman concept, by virtue of all its attributes and symbols, coincides with that of a dynamic or creative principle which I have termed libido.

The word Brahman means prayer, incantation, sacred speech, sacred knowledge (veda), holy life, the sacred caste (the Brahmans), the Absolute. Deussen stresses the prayer connotation as being especially characteristic. The word derives from “barh,” “to swell,” whence “prayer” is conceived as “the upward-striving will of man towards the holy, the divine.”

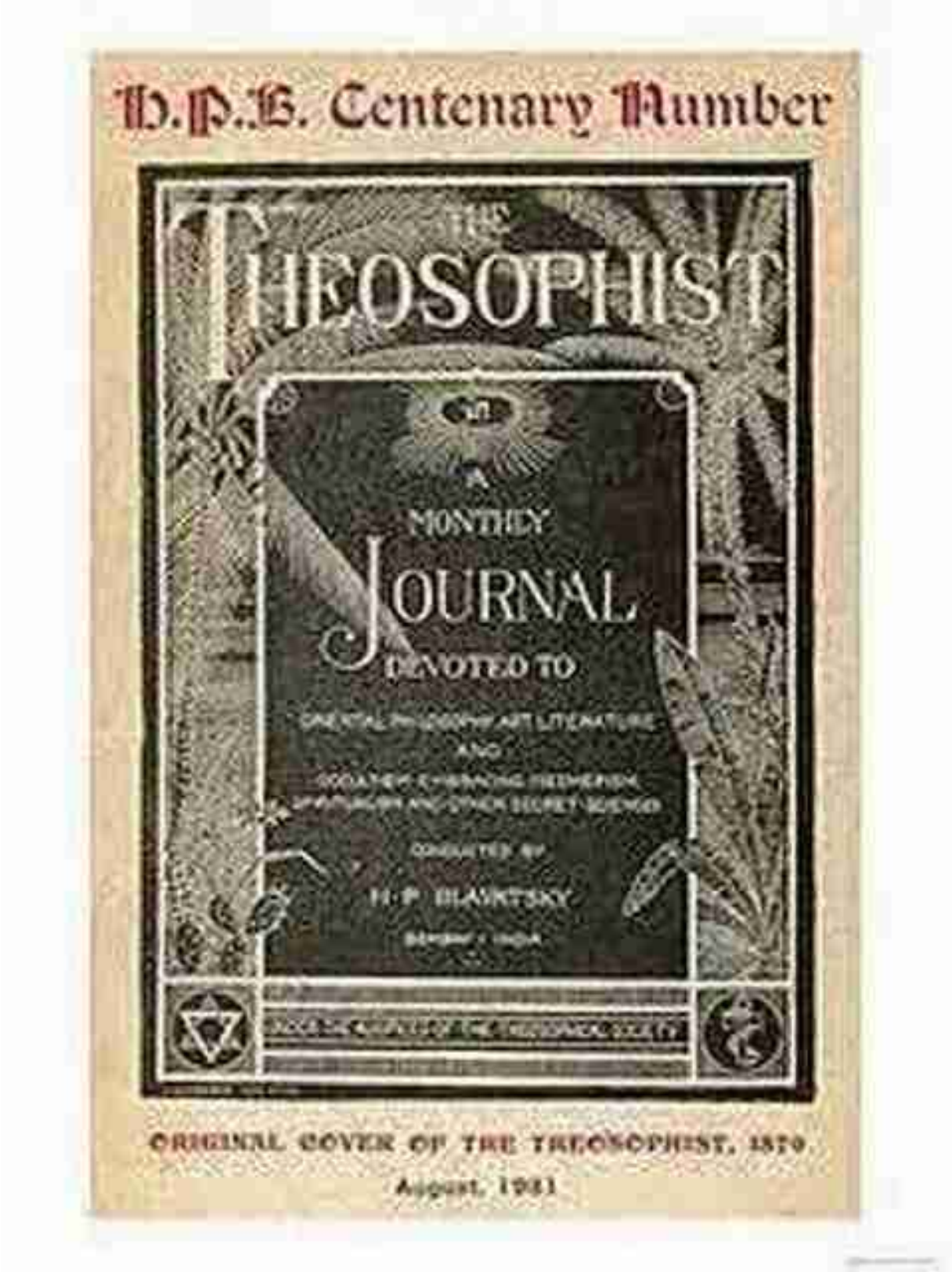
This derivation indicates a particular psychological state, a specific concentration of libido, which through overflowing innervations produces a general state of tension associated with the feeling of swelling.

Hence, in common speech, one frequently uses image like “overflowing with emotion,” “unable to restrain oneself,” “bursting” when referring to such a state. (“what filleth the heart, goeth out by the mouth.”

The yogi seeks to induce this concentration or accumulation of libido by systematically withdrawing attention (libido) both from external objects and from interior psychic states, in a word, from the opposites. The elimination of sense perception and the blotting out of conscious contents enforce a lowering of consciousness (as in hypnosis) and an activation of the contents of the unconscious, i.e., the primordial images, which, because of their universality and immense antiquity, possess a cosmic and suprahuman character.

This accounts for all those sun, fire, flame, wind, breath similes that from time immemorial have been symbols of the procreative and creative power that moves the world. As I have made a special study of these libido symbols in my book “Symbols of Transformation,” I need not expand on this theme more. Carl Jung, Psychological Types, The Type Problem in Poetry, Paragraphs 331-336.

Carl Jung on Theosophy **(2013-10-06 10:18)**

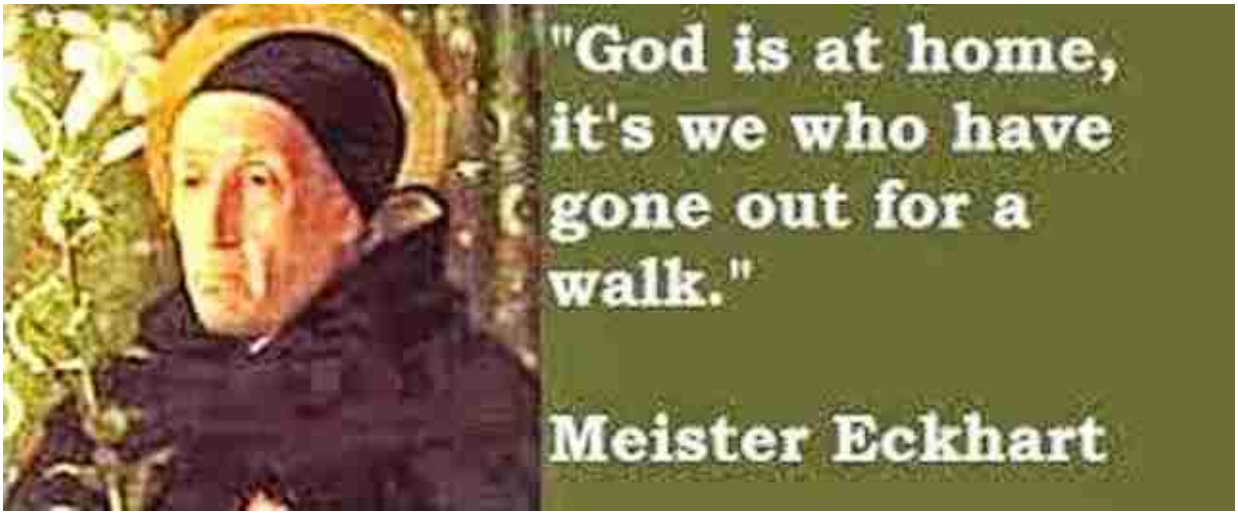


[Carl Jung on Theosophy.]
The destructive quality of this thinking as well as its occasional and limited usefulness, hardly need further elucidation.

1762

But there still exists another form of negative thinking, which at first glance perhaps would scarcely be recognized as such.
I refer to the theosophy thinking which is to-day rapidly spreading in every quarter of the globe, presumably as a reaction phenomenon to the materialism of the epoch now receding. Theosophical thinking has an air that is not in the least reductive, since it exalts everything to transcendental and world-embracing ideas. A dream, for instance, is no longer a modest dream, but an experience upon another plane'. The hitherto inexplicable fact of telepathy is very simply explained by 'vibrations ' which pass from one man to another.
An ordinary .nervous trouble is quite simply accounted for by -the fact that something has collided with the astral body. Certain anthropological peculiarities of the dwellers on the Atlantic seaboard are easily explained by the submerging of Atlantis, and so on. We have merely to open a theosophical book to be overwhelmed by the realization that everything is already explained, and that ' spiritual science ' has left no enigmas of life unsolved. But, fundamentally, this sort of thinking
is just as negative as materialistic thinking.
When the latter conceives psychology as chemical changes taking place in the cell-ganglia, or as the extrusion and withdrawal of cell-processes, or as an internal secretion, in essence this is just as superstitious as theosophy. The only difference lies in the fact that materialism reduces all phenomena to our current physiological notions, while theosophy brings everything into the concepts of Indian metaphysics.
When we trace the dream to an overloaded stomach, the dream is not thereby explained, and when we explain telepathy as 'vibrations', we have said just as little. Since, what are 'vibrations'? Not only are both methods of explanation quite impotent they are actually destructive, because by interposing their seeming explanations they withdraw interest from the problem, diverting it in the former case to the stomach, and in the latter to imaginary vibrations, thus preventing any serious investigation of the problem.
Either kind of thinking is both sterile and sterilizing. Their negative quality consists in this : it is a method of thought that is indescribably cheap ; there is a real poverty of productive and creative energy. It is a thinking taken in tow by other functions. Carl Jung, Psychological Types, General Description of Types, Page 445.

Excerpts from "Psychological Types" from Meister Eckhart. **(2013-10-08 04:19)**



[Excerpts from "Psychological Types" from Meister Eckhart. Dr. Jung's surrounding text is quite illuminating. It is also of value to read these passages in connection with Dr. Jung's conversations with his Soul in The Red Book.]
"For this reason god is willing to bear the brunt of sins and often winks at them, mostly sending them to those whom he as destined for great things. Behold! Who was dearer and nearer to our Lord than the apostles? Not one of them

but fell into mortal sin; all were mortal sinners. In the Old Testament and in the New he has shown this to be true of those who afterwards were far dearest to him; and still today one seldom finds that people come to great things without they first go somewhat astray." Meister Eckhart

"For man is truly God, and God is truly man." Meister Eckhart

"Whereas he who has not God as such an inner possession, but with every means must fetch him from without, in this thing or in that, where he is then sought for in vain, in all manner of works, people, or places; verily such a man has him not, and easily something comes to trouble him. And it is not only evil company that troubles him, but also the good, not only the street, but also the church, not only vile words and deeds, but the good as well. For the hindrance lies within himself, because in him God has not yet become the world. Were God that to him, then all would be well and good with him in every place and with all people, always possessing God." Meister Eckhart

"He that is right in his feeling is right in any place and in any company, but if he is wrong he finds nothing right wherever or with whom he may be. For a man of right feeling has God with him." Meister Eckhart

"...by this kingdom of God we understand the soul, for the soul is of like nature with the Godhead. Hence all that has been said here of the kingdom of God, how God is himself the kingdom, maybe said with equal truth of the soul. St. John says, "All things were made by him." This is to be understood of the soul, for the soul is all things. The soul is all things because she is n image of God, and to such she is also the kingdom of God...So much, says one Master, is God in the soul, that his whole divine nature depends upon her. It is a higher state for God to be in the soul than for the soul to be in God. The should is not blissful because she is in God, she is blissful because God is in her. Rely upon it, God himself is blissful in the soul." Meister Eckhart.

"Christ says, "The kingdom of heaven is like a treasure hid in a field." This field is the soul, wherein lies hidden the treasure of the divine kingdom. In the soul, therefore, are God and all creatures blessed. Meister Eckhart.

"If any should ask me, Wherefore do we pray, wherefore do we fast, wherefore do we do all manner of good works, wherefore are we baptized, wherefore did God became man, I would answer, So that God may be born in the soul and the sould again in God. Therefore were the Holy Scriptures written. Therefore did God create the whole world, that God might be born in the soul and the soul again in God. The innermost nature of all grain is wheat, and of all metal, gold, and of all birth, Man!" Meister Eckhart

"by being created, the soul created God, for he did not exist until the soul was made. A little while since I declared, I am the cause that God is God! God is gotten of the soul, his Godhead he has of himself." Meister Eckhart.

"God comes into being and passes away." Meister Eckhart

"Because all creatures declare him, God comes into being. While yet I abode in the ground and depths of Godhead, in its flood and source, none asked me whitehr I went or what I did; none was there who could have questioned me. But when I flowed forth, all creatures declared God...And why did tthey not declare the Godhead? All that is in Godhead is one, and of that there is nothing to declare. Only God does; Godhead does nothing, there is nothing it can do, and never has it looked for anything to do. God and Godhead are as different as doing and non-doing. When I come home again in God, I do nothing more in myself, so this my breaking through is much more excellent than my first going out. For truly it is I who bring all creatures out of their own into my mind and make them one in me. When I come back into the ground and the depths of Godhead, into its flood and source, none asks me whence I came or whither I went. None missed me. God passes away." Meister Eckhart.

"When I flowed out of God, all things declared, "God is!" Now this cannot make me blessed, for thereby I acknowledge myself a creature. But in my breaking through I stand empty in the will of God, and empty also of God's will, and of all his works, even of God himself-then I am more than all creatures than I am neither God nor creature: I am what I was, and that I shall remain, not and ever more! Then I receive a thrust which carries me above all angels. By this thrust I become so rich that God cannot suffice me, despite all that he is as God and all his godly works; for in this breakthrough I receive what God and I have in common. I am what I was, I neither increase nor diminish, for I am the unmoved mover that moves all things. Here God can find no more place in man, for many by his emptiness has won back that which he eternally was and ever shall remain." Meister Eckhart.

My Soul is my Supreme Meaning... **(2013-10-09 07:53)**

My soul is my supreme meaning, my image of God, neither God himself nor the supreme meaning. God passe apparent in the supreme meaning of the human community ” Carl Jung, Red Book, Footnote 92.

Anonymous (2013-10-10 05:32:03)
Thank you for this. Anyone help with the meaning of ”passe”? Thank you.
Richard Robertson

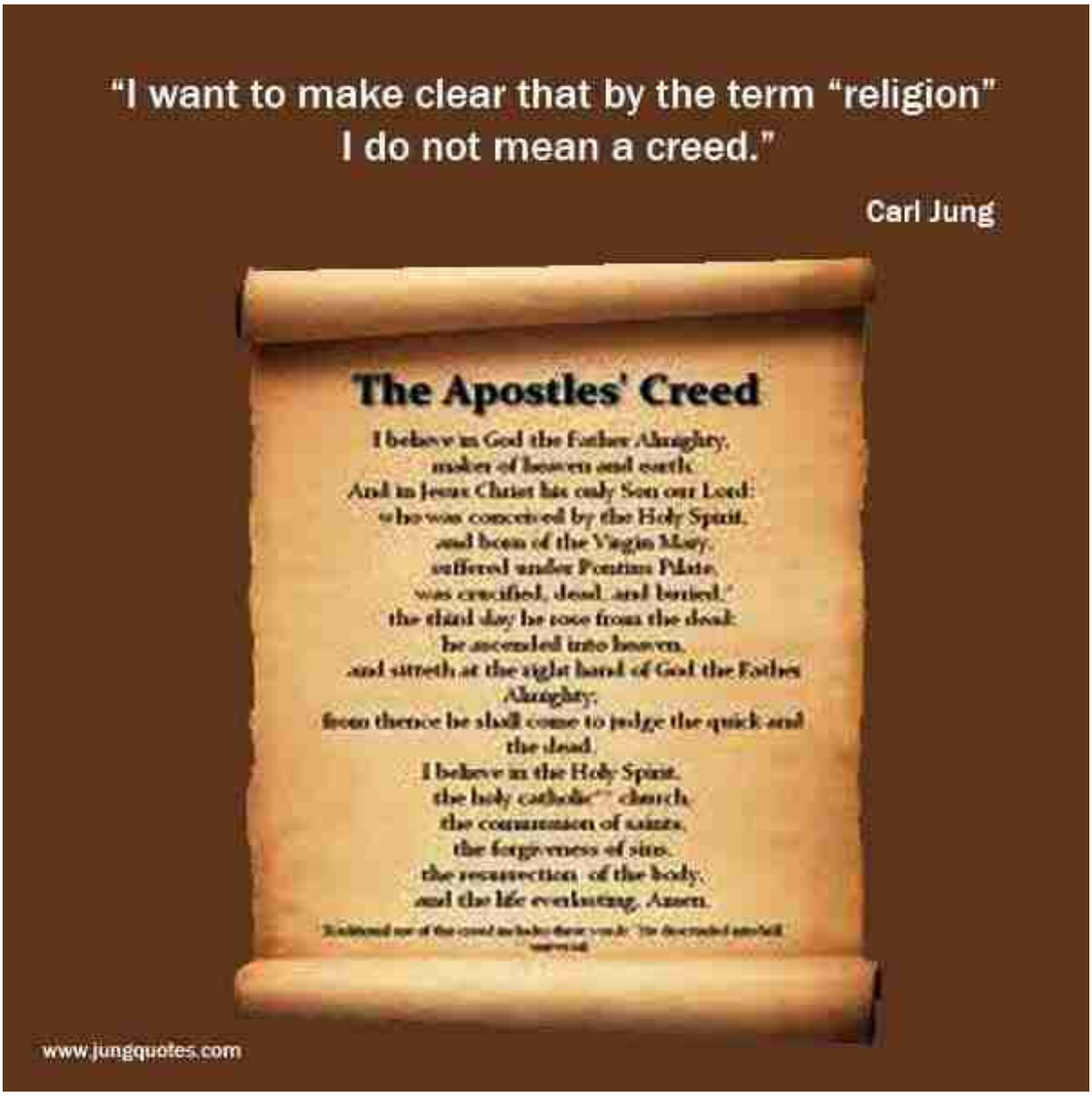
Lewis Lafontaine (2013-10-10 06:33:53)
The appearance of ”passe” is a glitch with the blog site accurately converting what is cut and pasted onto the blog. ”Passe” does not appear in the original quotation nor when I read what is cut and pasted to the document prior to posting.
It is a ”quirk” that I do not know the cause of but am, with reluctance, willing to live with. I have no further insights into this issue.

Anonymous (2013-10-10 09:07:41)
Thank you very much.
Richard

Religions are the great-healing systems... **(2013-10-09 07:57)**

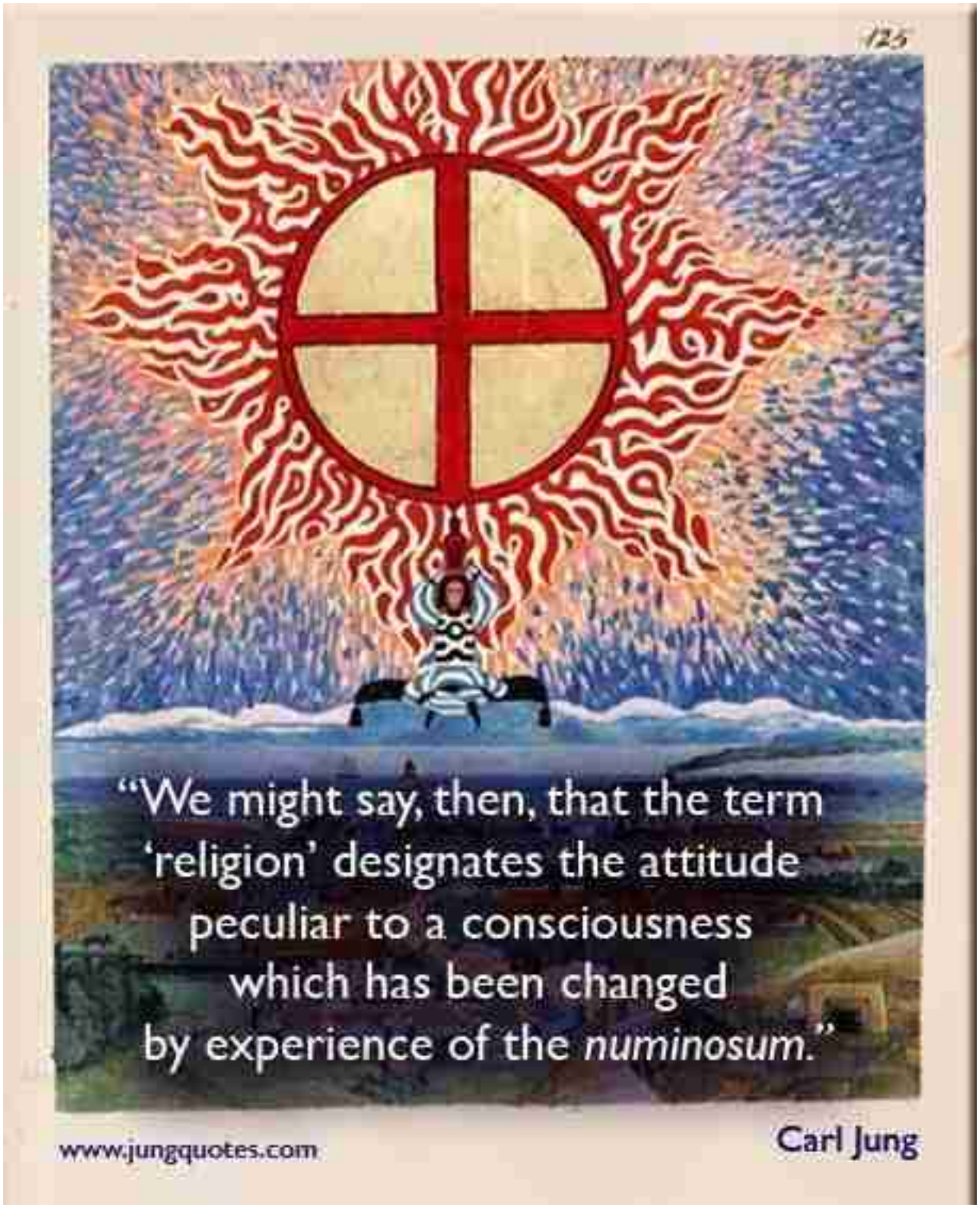
”Religions are the great-healing systems for the ills of the soul. Neuroses and similar Illnesses Arise, one and all, from psychic complications. But once the dogma is disputed and Questioned, it has lost its healing power. A person who in it nger Believes que a God who knows suffering will have mercy on him, will help and comfort him and give his life a meaning, is weak and a prey to his own weakness and passe neurotic. ” Jung, CG (1961). Freud and psychoanalysis (2nd ed.). (RFC Hull, Trans.), Princeton, NJ: Princeton University Press. (Original work published 1913) Paragraph 746.

By the term ”religion”I do not mean the creed„, (2013-10-09 08:02)



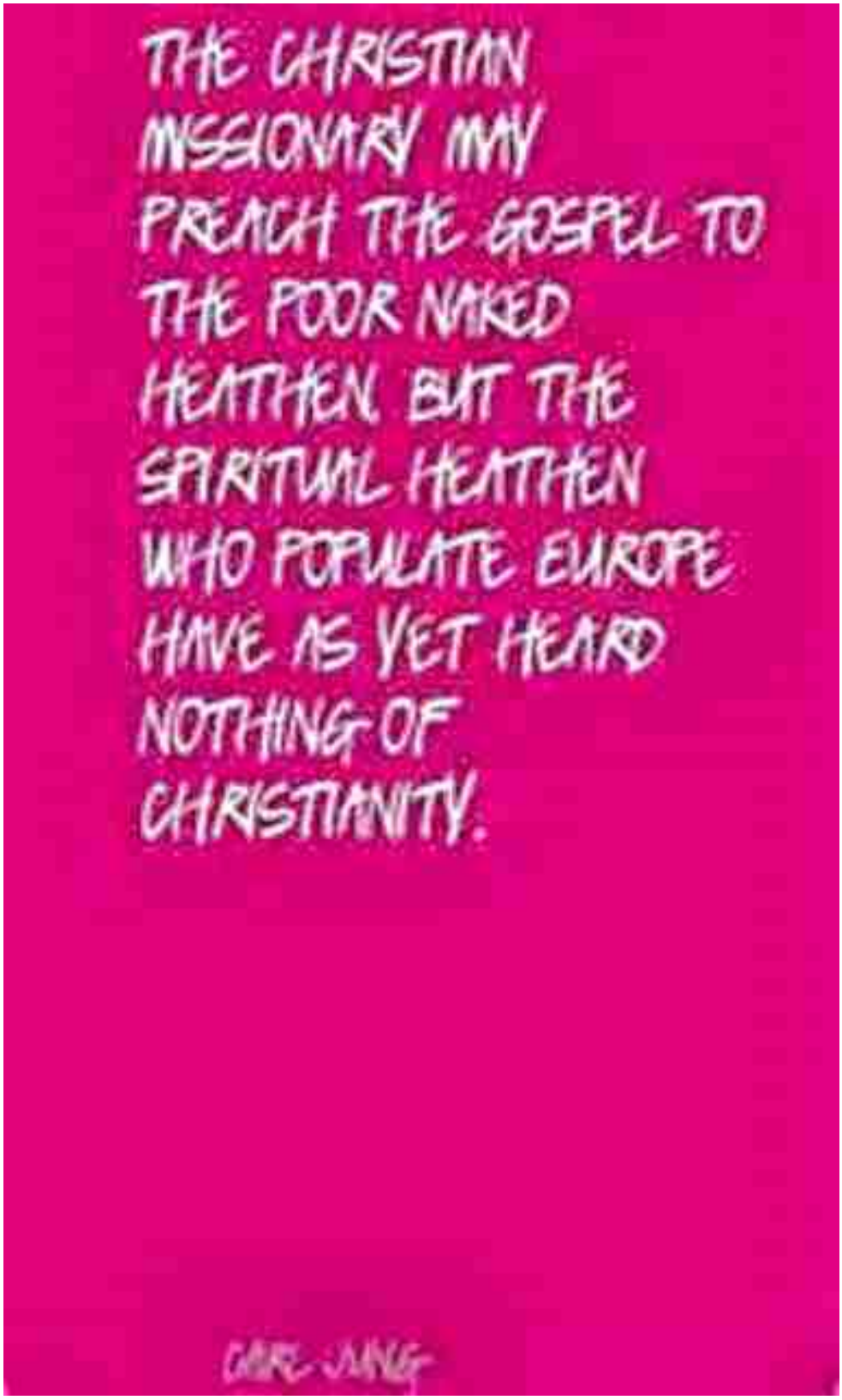
”I want to make clear that by the term” religion ”I do not mean the creed. It is, However, true that every creed is originally based on the one hand upon the experience of the numinosum and on the other hand upon pistis, that is to say, trust or loyalty, faith and confidence in the Certain experience of the numinous nature and in the change of consciousness ensues that … We might say, then, that the term ”religion” designates the attitude peculiar to a consciousness Which has been changed by experience of the numinosum. ” Carl Jung, CW 11, ¶ 9.

A bit of a different way to define religion... **(2013-10-09 08:05)**



A bit of a different way to define religion - based on experience rather than belief .... "We might say, then, that the term" religion "designates the attitude peculiar to a consciousness Which has been changed by the experience of numinosum. " Carl Jung, Collected Works 11, Paragraph 9.

The Psychotherapist and Educating Patients on the Foundations of Religious Experience...
(2013-10-09 08:14)



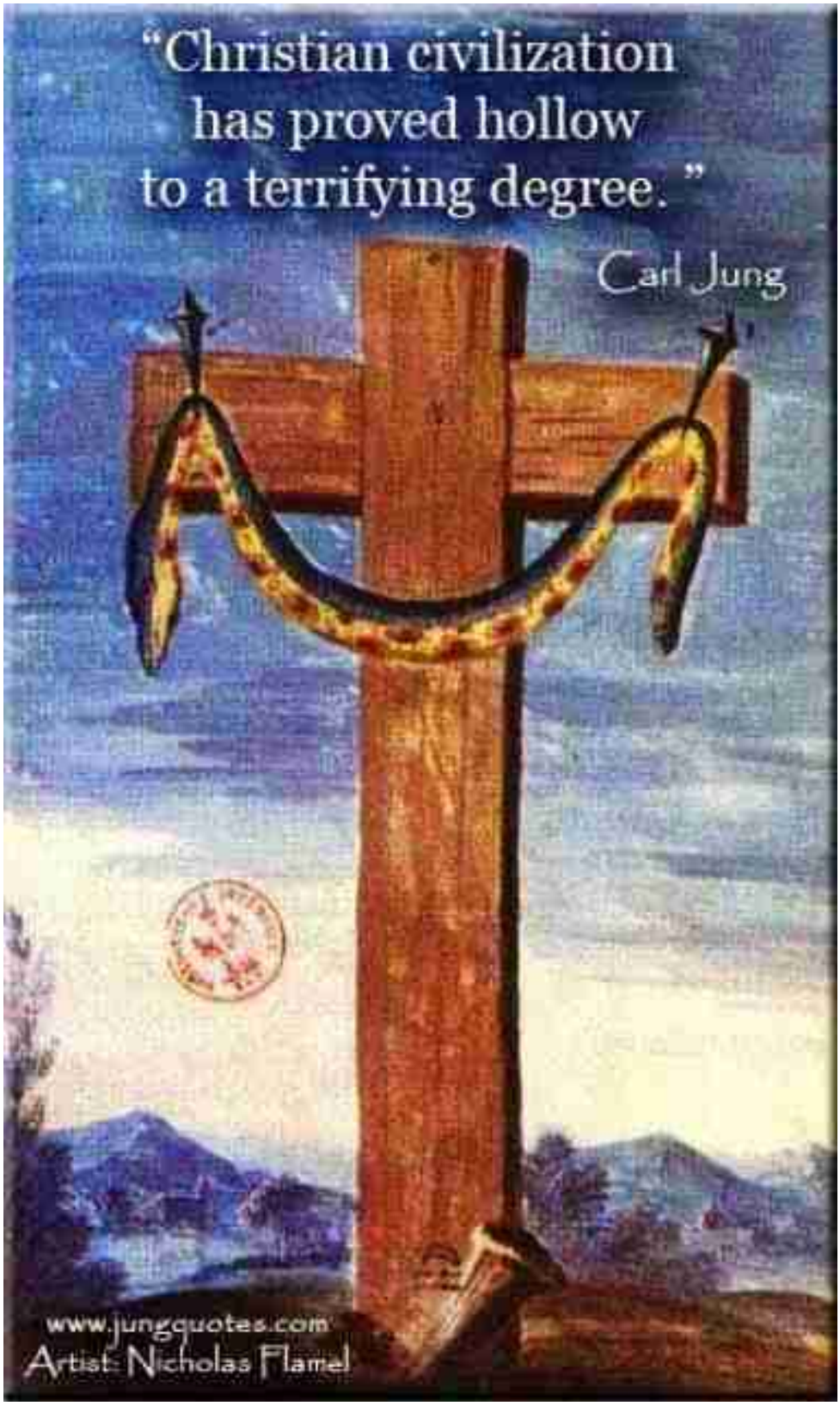
The medical psychotherapist today must make clear to his more educated patients the foundations of religious

experience and set them on the road to where such an experience possible passe. If, Therefore, as a doctor and scientist, I analyze abstruse religious symbols and trace back Them to Their origins, my soul purpose is to conserve, through understand, They represent the values, and to enable people to think once more symbolically, to the early thinkers of the Church were still able to to so. This is far from implying an arid dogmatism. Only When It is we, today, think dogmatically, that our thought antiquated and passe no longer accessible to modern man. Hence the way has to be found again Which will make it possible for him spiritually to participate in the substance of the Christian message.

At a time When a large part of mankind is beginning to discard Christianity, it may be worth our while to try to understand why it was accepted in the first place. It was accepted as a means to escape from the brutality and unconsciousness of the ancient world. As soon as we discard it, the old brutality returns in force, the has been made overwhelmingly clear by contemporary events. This is not a step forwards, but a long step backwards into the past. It is the same-with Individuals who lay aside on form of adaptation and have the new form to turn to: the infallibly regress along the old path and then find Themselves at a great disadvantage, because the world around them Considerably has changed in the meantime.

Consequently, anyone who is repelled by the philosophical weakness of Christian dogmatism or barren by the idea of a historical Jesus merely-for we know far too little about his contradictory personality and the little we know of only confuses our judgment-and who throws overboard Christianity and with it the whole basis of morality, is bound to be Confronted with the age-old problem of brutality. We have had bitter experience of what happens When a whole nation finds the moral mask too stupid to keep up. The beast breaks loose, and the frenzy of demoralization sweeps over the civilized world. Carl Jung, Symbols of Transformation, Paragraphs 229-230.

Christian civilization has proved hollow to a terrifying degree... **(2013-10-10 05:16)**



"Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept

pace with external developments.

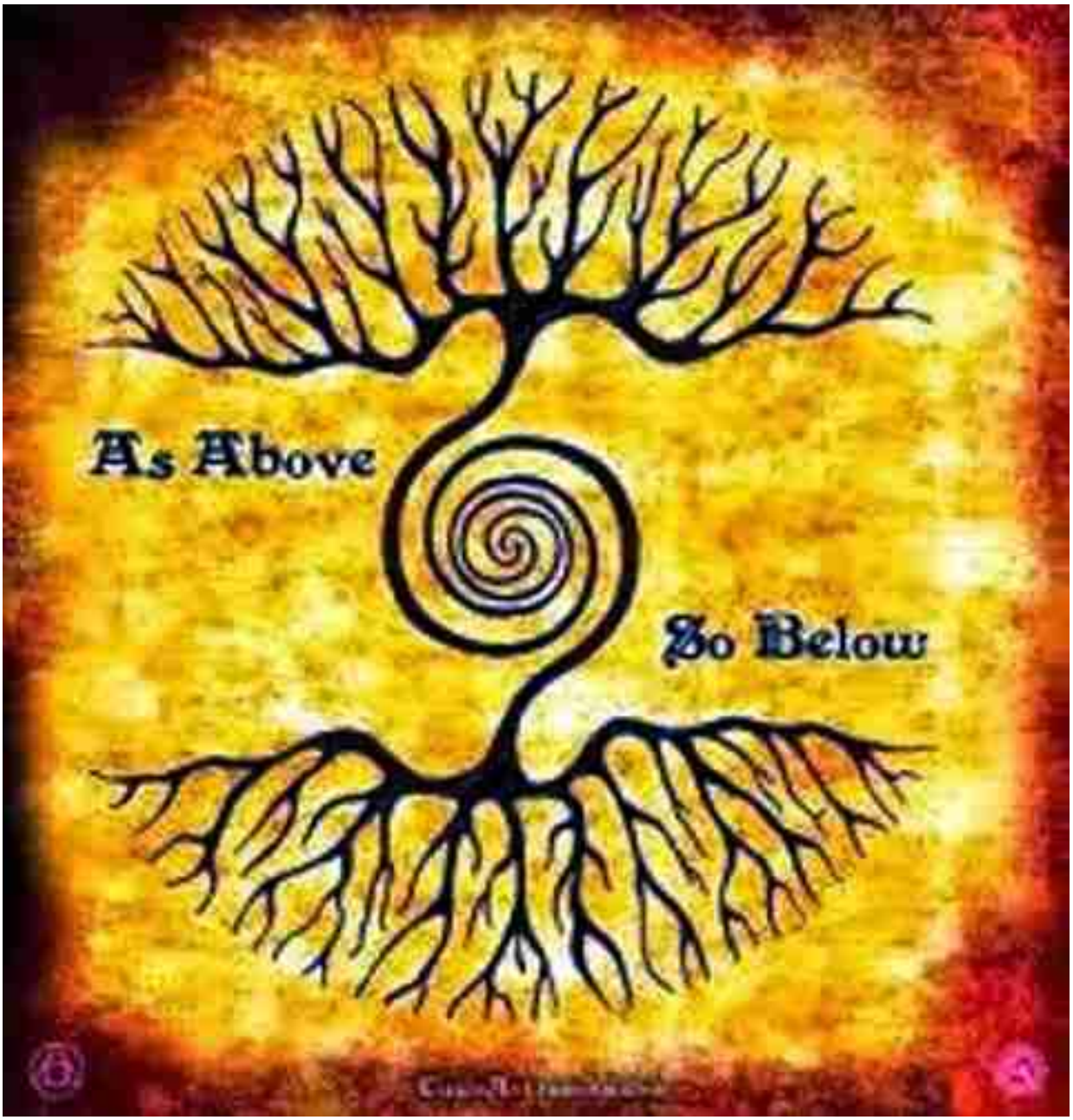
Yes, everything is to be found outside—in image and in word, in Church and Bible—but never inside. Inside reign the archaic gods, supreme as of old; that is to say the inner correspondence with the outer God image is undeveloped for lack of psychological culture and has therefore got stuck in heathenism.

Christian education has done all that is humanly possible, but it has not been enough. Too few people have experienced the divine image as the innermost possession of their own souls. Christ only meets them from without, never from within the soul; and that is why dark paganism still reigns there, a paganism which, now in a form so blatant that it can no longer be denied and now in all too threadbare disguise, is swamping the world of so-called Christian culture…

So long as religion is only faith and outward form, and the religious function is not experienced in our own souls, nothing of any importance has happened. It has yet to be understood that the mysterium magnum is not only an actuality but is first and foremost rooted in the human psyche. The man who does not know this from his own experience may be a most learned theologian, but he has no idea of religion and still less of education."

C.G. Jung, 'Psychology and Alchemy', in The Collected Works of C G. Jung, translated by R.F.C. Hull, Routledge & Kegan Paul, 1955, volume XII, page 11

Psychological truth by no means excludes metaphysical truth... **(2013-10-10 05:21)**



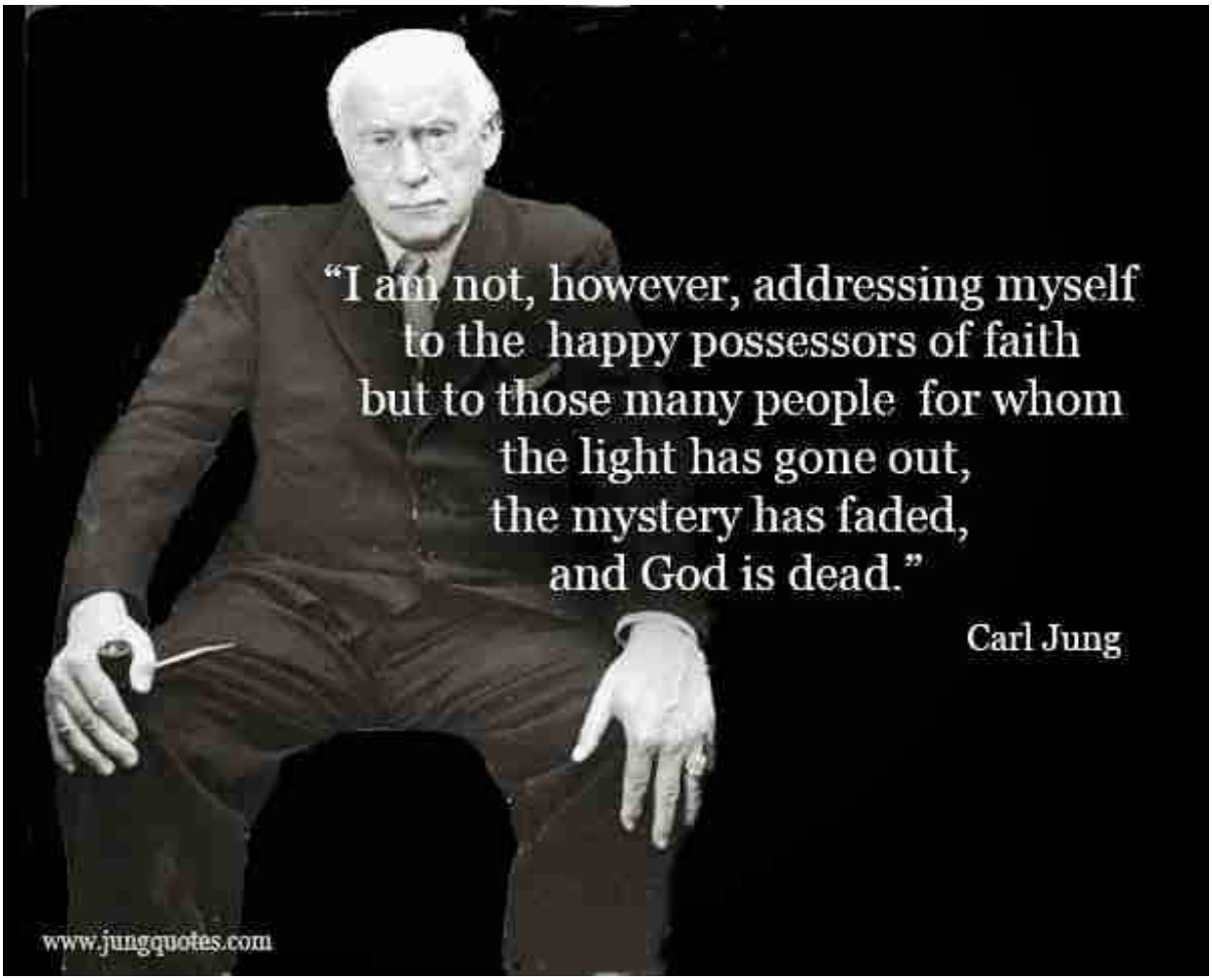
The religious myth is one of man's greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe. Considered from the standpoint of realism, the symbol is not of course an external truth, but it is psychologically true, for it was and is the bridge to all that is best in humanity.

Psychological truth by no means excludes metaphysical truth, though psychology, as a science, has to hold aloof from all metaphysical assertions. Its subject is the psyche and its contents. Both are realities, because they work. Though we do not possess a physics of the soul, and are not even able to observe it and judge it from some Archimedean point "outside' ourselves, and can therefore know nothing objective about it since all knowledge of the psyche is itself psychic, in spite of all this the soul is the only experient of life and existence.

It is, in fact, the only immediate experience we can have and the sine qua non of the subjective reality of the world. The symbols it creates are always grounded in the unconscious archetype, but their manifest forms are molded by the ideas acquired by the conscious mind. The archetypes are the numinous, structural elements of the psyche and

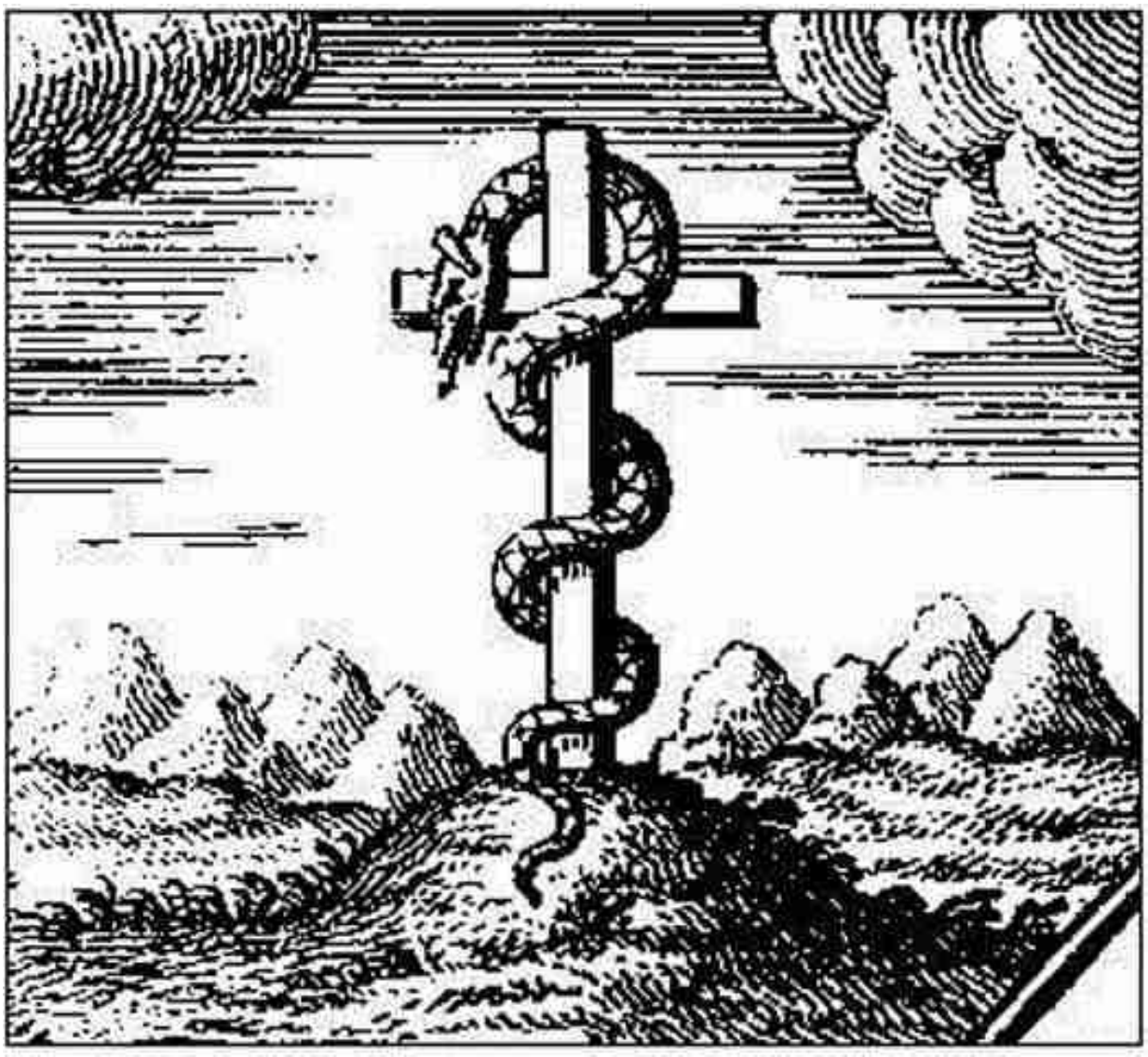
possess a certain autonomy and specific energy which enables them to attract, out of the conscious mind, those contents which are best suited to themselves.
The symbols act as transformers, their function being to convert libido from a “lower” into a “higher” form. This function is so important that feeling accords it the highest values. The symbol works by suggestion; that is to say, it carries conviction and at the same time expresses the content of that conviction. It is able to do this because of the numen, the specific energy stored up in the archetype. Experience of the archetype is not only impressive, it seizes and possesses the whole personality, and is naturally productive of faith. Carl Jung, Symbols of Transformation; Symbols of the Mother and of Rebirth; Pages 231-232; Paragraphs 343-344.

I am not addressing myself to the happy possessors of faith... (2013-10-10 05:29)



”I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead. For most of them there is no going back, and one does not know either whether going back is always the better way, To gain an understanding of religious matters, probably all that is left us today is the psychological approach.
That is why I take these thought-forms that have become historically fixed, try to melt them down again and pour them into molds of immediate experience. It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of the natural symbols of the unconscious gives us the necessary raw material. ” Carl Jung; CW 11:par 148

The Crucified Serpent and Alchemy... **(2013-10-11 05:59)**



Crucified Serpent

Any fast Google will tell you that the serpent cross means “fixing the volatile”, but that doesn’t really tell you what it means so let’s unpack it a little. First, volatile in general means “changeable”. In specifically alchemical terms it often refers to mercury, which is certainly one of the most changeable elements alchemists worked with. Thus, in laboratory terms, “fixing the volatile” can mean rendering mercury by heat or other reaction to separate it into a stable form, or applying mercury as a solvent to a mineral. In more broadly alchemical symbolic terms, it means a lot more.

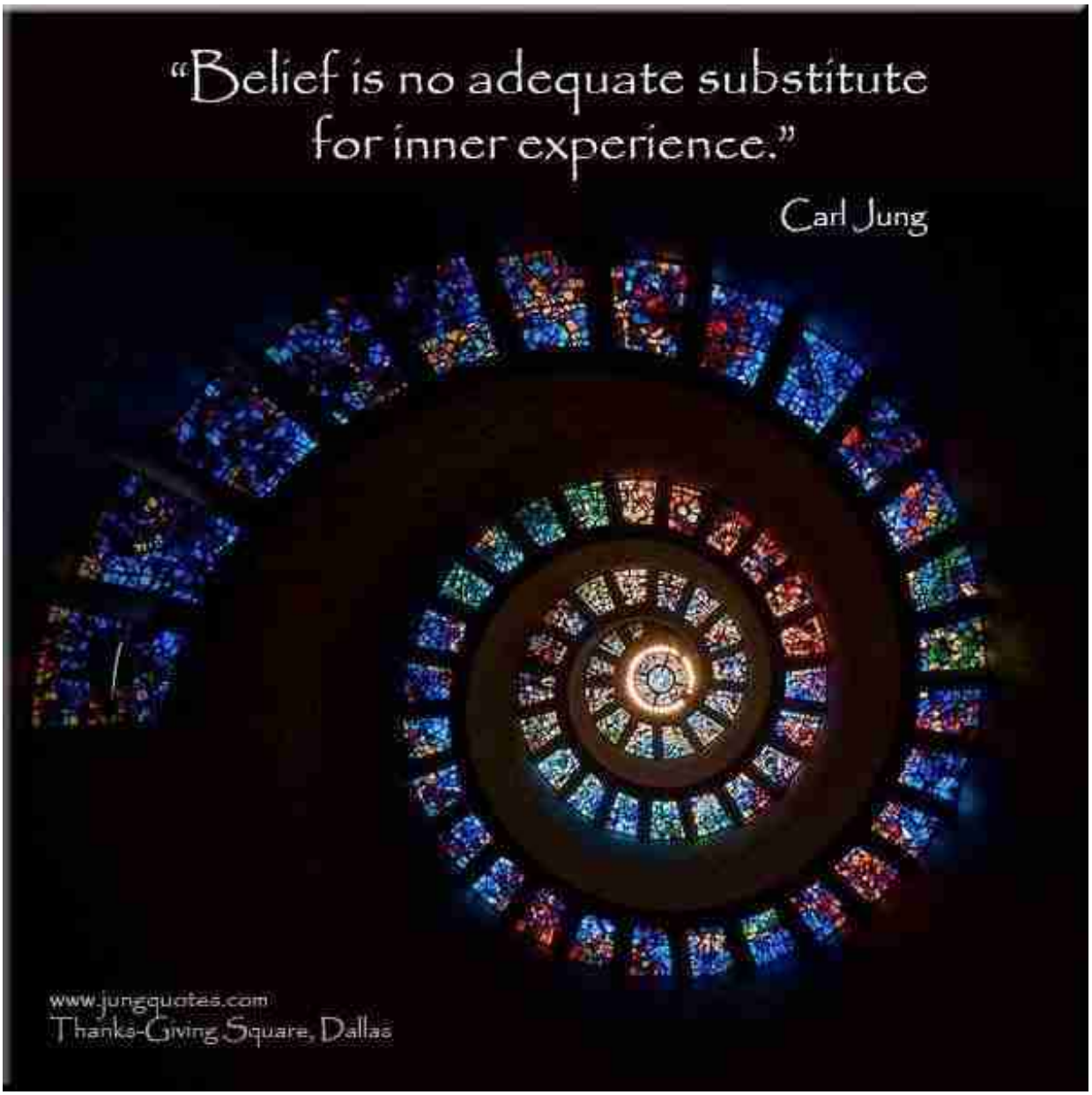
Several of the substances produced by mercury reactions are red. The color red usually stands for the active principle, in alchemy. This may, from one direction or another, help explain why Mercury, in code terms, often stands for Spirit. Spirit, active, animal, mercury and red are all symbolically associated alchemical terms.

Some mercuric substances, such as calomel (mercury chloride), have also been used medicinally. Notably, mercury was also one of the treatments for syphilis, which, if it was used in antiquity, may help explain its significance in alchemy as a purifying agent. Efficacy against such a feared disease would certainly make the reputation of any substance.

We find another connection to healing in the derivation of the symbol itself, which appears to come from one of the biblical tales of Moses, in which he nails a bronze serpent to a cross and displays it to relieve sufferers of snakebite

and/or plague depending on your version.
So “fixing the volatile” generally means stabilizing the active principle, something which can separate harmful and beneficial elements from each other or even transform the harmful (pure active, too active) into the beneficial (balanced active).
The symbol that Izumi, Ed and Al wear, however, is not the crucified serpent alone. It is the crucified serpent winged and crowned. As we can see in many manuscripts, wings are used to mark progress or advancement of an alchemical solution toward perfection. Crowns mark the final stage of a spirit or solution: perfection, completion, ascension.
If we interpret snake = Mercury = spirit, which is a common symbol chain, then the symbol can suggest that the final “rendering” of the spirit, by death or enlightenment, will produce the pure, perfected, incorruptible spirit that, in alchemical terms, tends to go along with an incorruptible body. In this reading, the symbol indicates immortality, the standard promise of the philosopher’s stone.
One somewhat less classic way to read the whole symbol is as a statement that when the volatile is fixed into a stable, presumably healing, form, that is perfection. That to reach a stage that is beneficial is either a) as close to perfection as we can come or b) the only perfection we truly need to seek. My own feeling is that this would be Izumi’s interpretation. Certainly the fact that she wears this symbol on her body, which we have no indication Dante does, suggests that it means something significant to her. Another possibility, of course, is that it is a reminder to herself of own hubris in attempting human transmutation. Another possibility, of course, is that it is a reminder to herself of own hubris in attempting human transmutation. It seems likely, after all, she knew that symbol was associated with that transmutation in some way.
Image courtesy and comments from Jung Hearted

Belief is no adequate substitute for inner experience... **(2013-10-11 06:05)**



”Belief is no adequate substitute for inner experience, and where this is absent even a strong faith which came miraculously as a gift of grace may depart equally miraculously. People call faith the true religious experience, but they do not stop to consider that actually it is a secondary phenomenon arising form the fact that something happened to us in the first place which instilled pistis into us — that is, trust and loyalty.” Carl Jung, The Undiscovered Self,” CW vol. 10, par. 521.

Of course within the realm of life itself Dr. Jung did not entirely discount the value of ”belief” and even made an effort to instill ”Belief” in many of his patients:

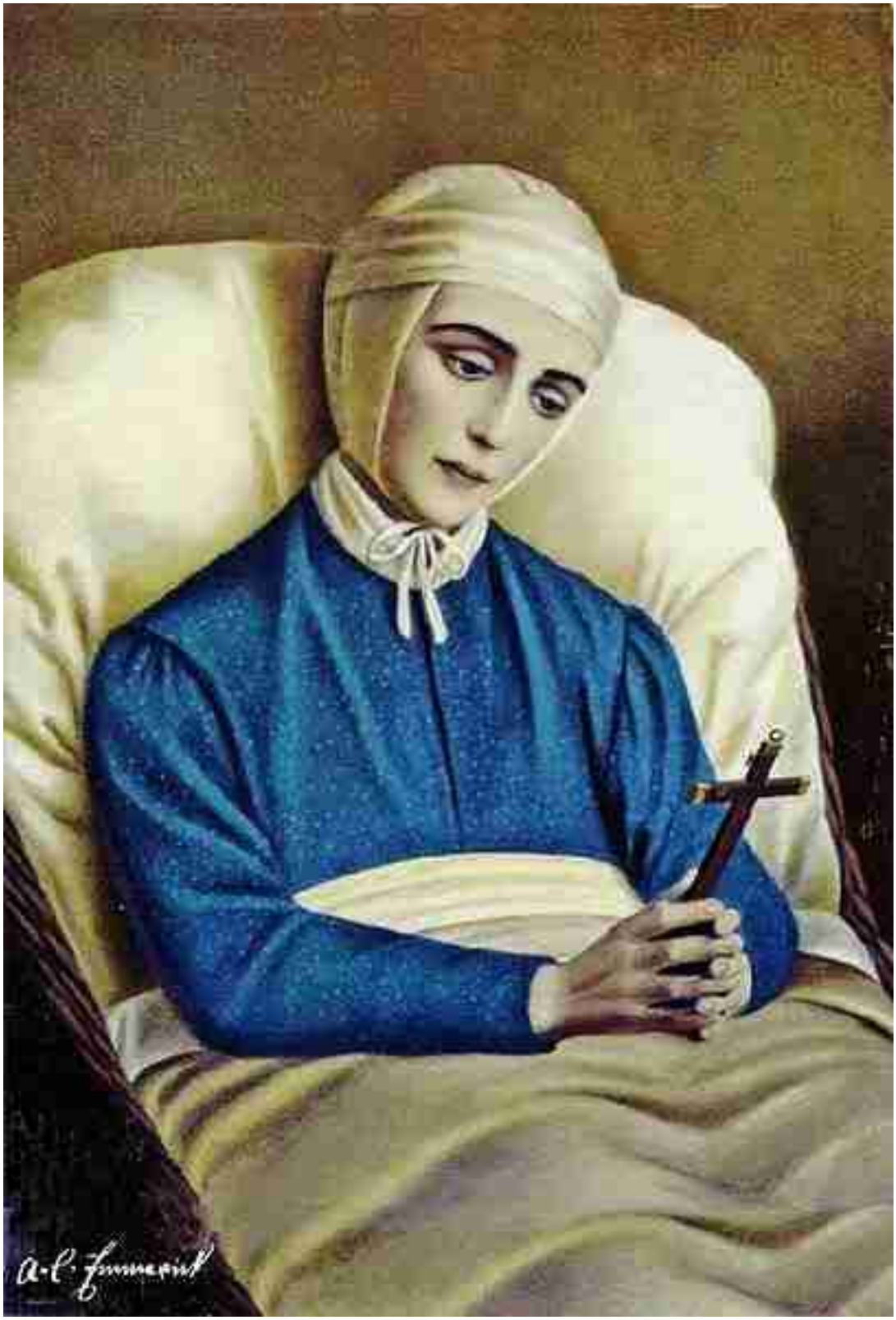
“The production and birth of this superior personality is what is meant when our text speaks of the “holy fruit,” the “diamond body,” or any other kind of incorruptible body. Psychologically, these expressions symbolize an attitude that is beyond the reach of emotional entanglements and violent shocks- a consciousness detached from the world. I have reasons for believing that this attitude sets in after middle life and is a natural preparation for death. Death is psychologically as important as birth and, like it, is an integral part of life.

What happens to the detached consciousness in the end is a question the psychologist cannot be expected to answer.

Whatever his theoretical position he would hopelessly overstep the bounds of his scientific competence. He can only point out that the views of our text in regard to the timelessness of the detached consciousness are in harmony with the religious thought of all ages and with that of the overwhelming majority of mankind. Anyone who thought differently would be standing outside the human order and would, therefore, be suffering from a disturbed psychic equilibrium.

As a doctor, I make every effort to strengthen the belief in immortality, especially with older patients when such questions come threateningly close. For, seen in correct psychological perspective, death is not an end but a goal, and life's inclination towards death begins as soon as the meridian is passed." Carl Jung, (CW13, § 68)

The constant companion of sanctity is temptation„, (2013-10-11 06:11)



[The constant companion of sanctity is temptation]
We read in the biography of Anna Catherina Emmerich, the hysterical German nun (1774-1824) who received the stigmata, the following account of her heart trouble:

“When only in her novitiate, she received as a Christmas gift from Christ a very painful heart trouble, which lasted for the whole period of her ordained life. But God showed her inwardly its purpose: it was to atone for the decay of the spirit of the Order, and especially for the sins of her fellow sisters.

But what made this trouble most painful to her was the gift which she had possessed from youth, of seeing with her mind’s eye the inner nature of man as he really was. She felt the heart trouble physically, as if her heart were continually pierced by arrows. These arrows-and for her this was a far worse spiritual torment-she recognized as the thoughts, schemings, secret gossipings, misunderstandings, and the uncharitable slanders with which her fellow sisters, wholly without reason and conscience, plotted against her and her God fearing way of life.”

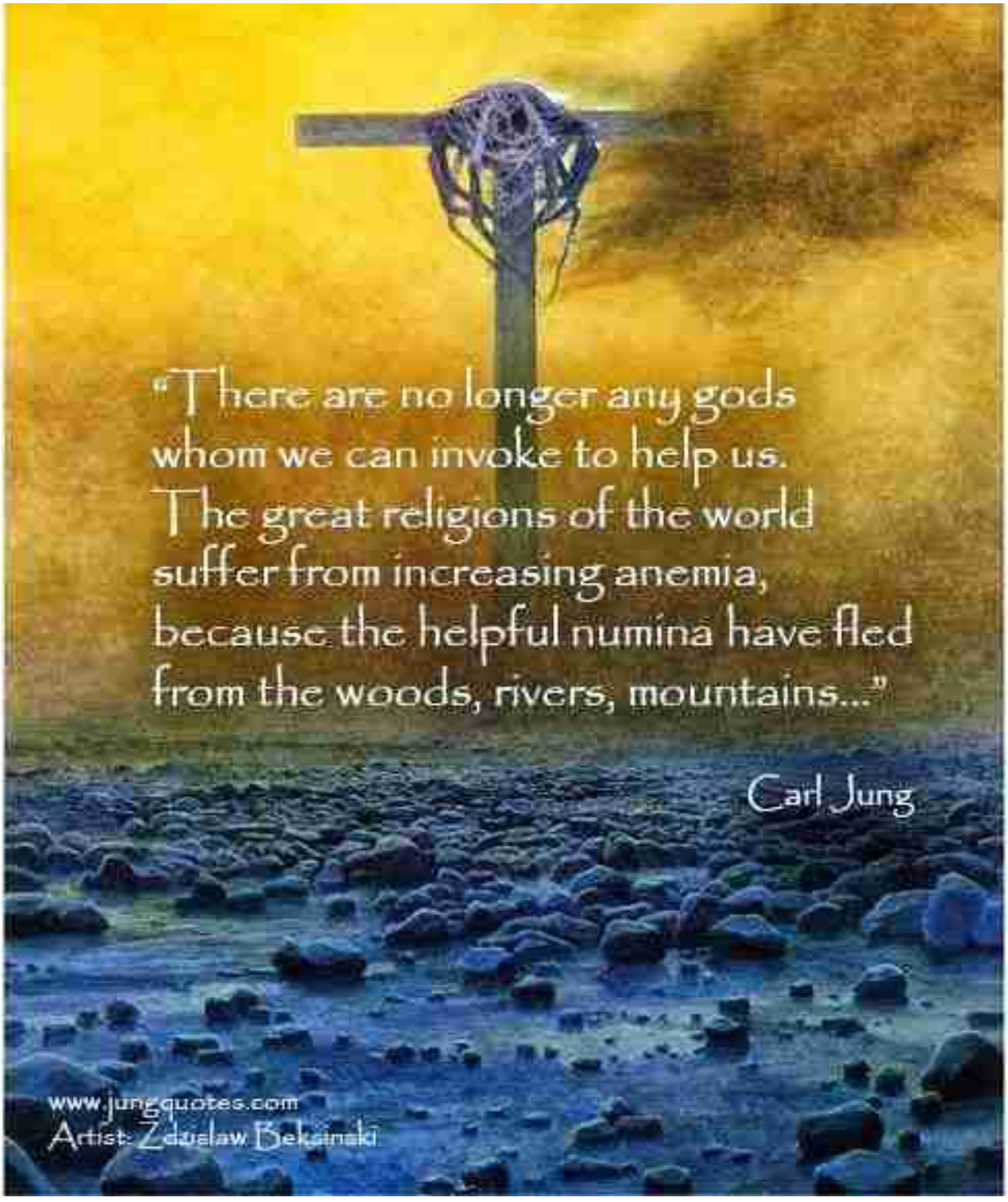
It is difficult to be a saint, because even a patient and long suffering nature will not readily endure such a high degree of differentiation and defends itself in its own way. The constant companion of sanctity is temptation, without which no true saint can live. We know that these temptations can pass off in the form of symptoms. We know, too, that Herz traditionally rhymes with Schmerz.

It is a well-known fact that hysterics substitute a physical pain for a psychic pain which is not felt because repressed. Catherina Emmerich’s biographer has understood this more or less correctly, but her own interpretation of the pain is based, as usual, on a projection: it is always the others who secretly say all sorts of wicked things about her, and this is the cause of her pains. The facts of the matter are rather different: the renunciation of all life’s joys, this fading before the flower, is always painful, and especially painful are the unfulfilled desires and the attempts of nature to break through the barrier of repression, without which no such differentiation would be possible.

The gossip and sarcastic gibes of the sisters very naturally pick on these painful things, so that it must seem to the saint as if her difficulties came from here. She could hardly know that gossip is very apt to take over the role of the unconscious, and, like a skilled adversary, always aims at the chinks in our armor of which we know nothing. Carl Jung, Symbols of Transformation, The Battle for Deliverance from the Mother, Pages 286-287, Paragraphs 435-436.

http://en.wikipedia.org/wiki/Anne _Catherine _Emmerich

”We have conquered nature” is a mere slogan...” (2013-10-12 04:45)



”There are no longer any gods whom we can invoke to help us. The great religions of the world suffer from increasing anemia, because the helpful numina have fled from the woods, rivers, mountains, and animals,... while we remain dominated by the great Déesse Raison, who is our overwhelming illusion. .... ‘We have conquered nature’ is a mere slogan. In reality we are confronted with anxious questions, the answers to which seem nowhere in sight. The so-called conquest of nature overwhelms us with the natural fact of over-population and makes our troubles more or less unmanageable... Where indeed have we ‘conquered nature’?” Carl Jung, Man and His Symbols.

From Dr. Marie-Louise von Franz (Alchemy, excerpts from p. 94-97 (2013-10-12 04:51)

From Dr. Marie-Louise von Franz (Alchemy, excerpts from p. 94-97):
”A study of primitive civilizations shows their religious attitude towards life as being something completely self-evident.

1782

Religion was not separated from the profane, everyday life, but the self-evident basis of everything done, believed, and said. In his primitive condition, man is naturally religious and his religion pervades his whole nature and all his activities. Greek civilization had evolved from that state through the pre-Socratic and the Sophistic philosophy and the various evolutions of Greek philosophy. The upper layer of learned people in Greece, perhaps for the first time, had cut away from the primitive religious attitude which was then projected first onto the Indians and Ethiopians and later, according to late Greek literature, onto the Egyptians and such people, who were then considered to be the highest and closest to God, and in their realm, our text says the alchemical mystery was to be found. A return to the primitive self-evident attitude towards life is a requisite for the experience of the Self, which cannot be found through the conscious mind and with the developed part of the personality but by first returning to that primitive human attitude....

Question: Would the primitive religious attitude have to do with participation mystique?

Dr. von Franz: Yes, it has all the symptoms of primitive religion, namely participation mystique – observation of synchronistic events, observations of signs, not acting without first observing inner and outer symptoms and signs, or as it has been defined, the constant, careful attention towards unknown factors.

According to that definition, religion means never acting only in accordance with conscious reasoning, but with constant attention and consideration of the unknown participating factors. For instance, if someone says: "Let us have coffee together after the lecture," if I think only that I have time since I don't have lunch until 12:30, that would be conscious reasoning, which of course is also correct, but if I am a religious person, I will stop for a minute and try to get a feeling as to whether it is right to do that, and if I have an instinctive feeling against it, or at that moment a window bangs shut, or I stumble, then I might not go.

One can laugh at that as superstition, and naturally on that level it is not different from superstition, but it is not just a mechanical thing such as the idea that if a black cat crosses your path you should turn back, but rather that all the time one should concentrate and try to get some sign from the Self, or from inside oneself. In Chinese philosophy, it is tantamount to paying constant attention to Tao, whether what I am now doing is right, in Tao. Naturally there are also personal arguments, and pros and cons, but to live in a religious way would mean being constantly on the alert for those unknown powers which also guide one's life. If I get no contrary indication, I can decide to have the coffee, since I have time, or because I like it. A bell does not always ring warning us, but if it does and one ignores it, then something goes wrong. The religious and primitive attitude involves constant consideration of these powers.

When Dr. Jung was in Africa, his Safari guide was an Islamic, I believe a Shi-ite. At breakfast every morning all the black carriers discussed their dreams, after which the leader of the group would go to Dr. Jung and say that they would proceed, or not, one that day. Dr. Jung found that when they said they were not going, the general aspect of the dreams had not been favourable, so they felt probably they should stay another day before proceeding. Dr. Jung accepted such decisions and even managed to be drawn into the discussion on dreams, and take part in it, and they were very much impressed to find that he knew something about and was interested in dreams and could even interpret them better, and like that he could observe what was happening. But an Englishman who went to the same place some weeks later naturally did as most white men do – he accused the men of being lazy and insisted that they had to arrive at their destination in five days times and used force, and he was killed.

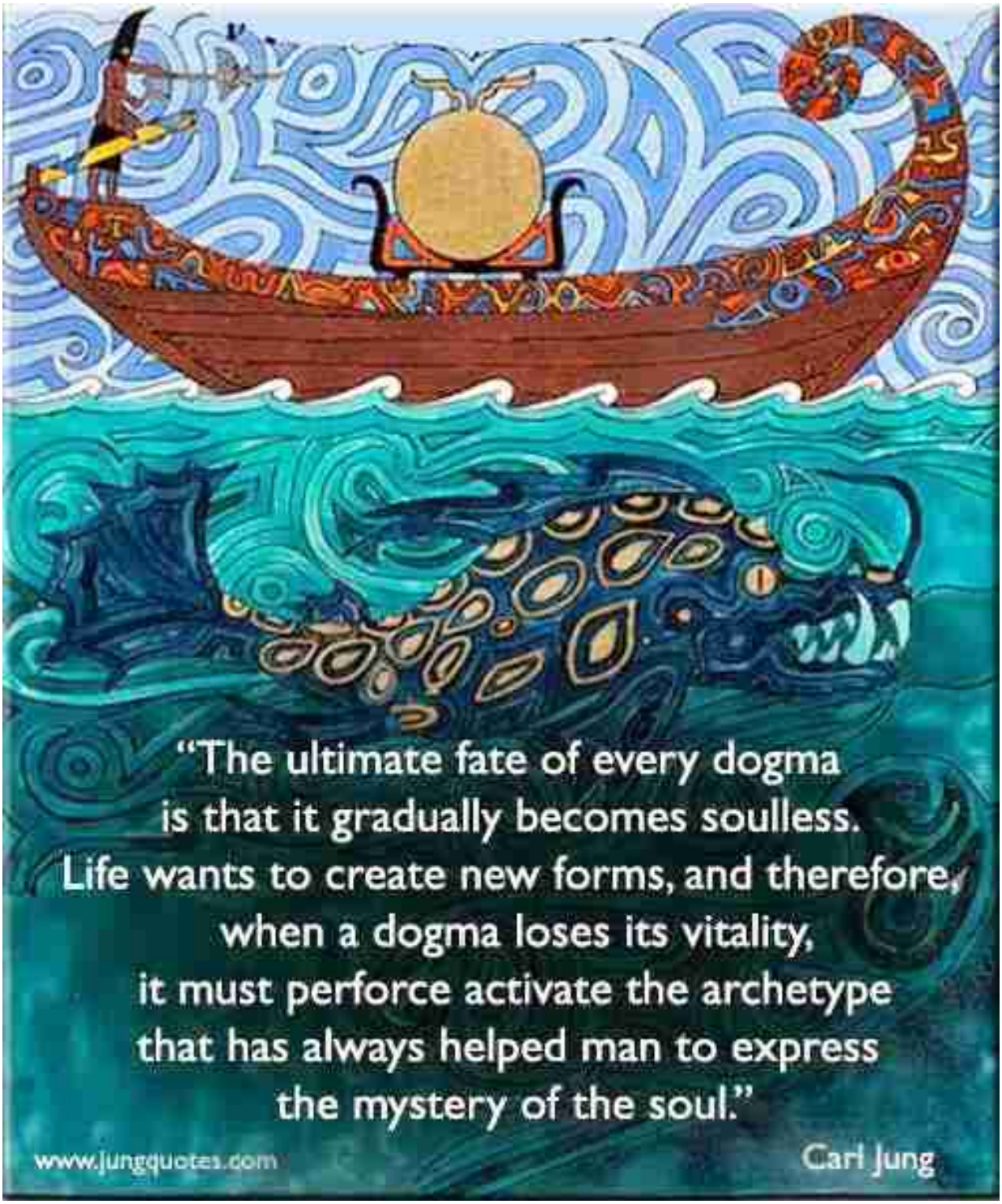
...

Religion in our definition, in its most basic form, would simply be constant alert attention directed towards these facts, instead of ruling and deciding one's life by conscious rational decision and reasoning of the pros and cons. Therefore, in primitive societies, religion pervades everyday life. Before primitives go hunting there is a hunting ritual and if during it there is an accident, they don't go. There is nothing either mystical or transcendent or special about it; the basic religious attitude is linked with the idea of survival, and therefore to be religious is an immediate advantage for it ensures survival.

When we are confronted with the phenomenon of neurosis, when people get stuck in their difficulties, we try to discover what the unconscious has to say and analysands are first guided to attend more to their instincts, behind which is the whole phenomenon of religious insight and experience. Jung, of course, began as all doctors did, on the basis also of his contact with Freud, with the idea of helping people to become more instinctive, in order that they might be healthy, but then he discovered that behind instinct was also religion, or that the latter was something instinctive and completely natural, for the natural man is the religious man. One therefore has to return to the natural, immediate

man within and to a religious attitude, for we cannot have one without the other."

The ultimate fate of every dogma... **(2013-10-12 04:54)**



'The ultimate fate of every dogma is that it gradually becomes soulless. Life wants to create new forms, and therefore, when a dogma loses its vitality, it must perforce activate the archetype that has always helped man to express the

mystery of the soul.
Note that I do not go so far as to say that the archetype actually produces the divine figure. If the psychologist were to assert that, he would have to possess a sure knowledge of the motives that underlie all historical development and be in a position to demonstrate this knowledge. But there is no question of that. I maintain only that the psychic archetype makes it possible for the divine figure to take form and become accessible to understanding. But the supremely important motive power which is needed for this, and which sets the archetypal possibilities in motion at a given historical moment, cannot be explained in terms of the archetype itself.
Only experience can establish which archetype has become operative, but one can never predict that it must enter into manifestation. Who, for instance, could logically have foretold that the Jewish prophet Jesus would give the decisive answer to the spiritual situation in the age of Hellenistic syncretism, or that the slumbering image of the Anthropos would waken to world dominion?
The limitations of human knowledge which leave so many incomprehensible and wonderful things unexplained do not, however, exempt us from the task of trying to understand the revelations of the spirit that are embodied in dogma, otherwise there is a danger that the treasures of supreme knowledge which lie hidden in it will evaporate into nothing and become a bloodless phantom, and easy prey for all shallow rationalists. It would be a great step forward, in my opinion, if at least it were recognized how far the truth of dogma is rooted in the human psyche, which is not the work of human hands." Carl Jung, Mysterium Coniunctionis, paragraph 488-90

The hanging of the victim on a tree was a religious rite... **(2013-10-12 04:59)**

As I have already pointed out, the hanging of the victim on a tree was a religious rite, of which numerous examples can be found in the Germanic sphere of culture. It is also characteristic that the victims were pierced with a spear.

1786

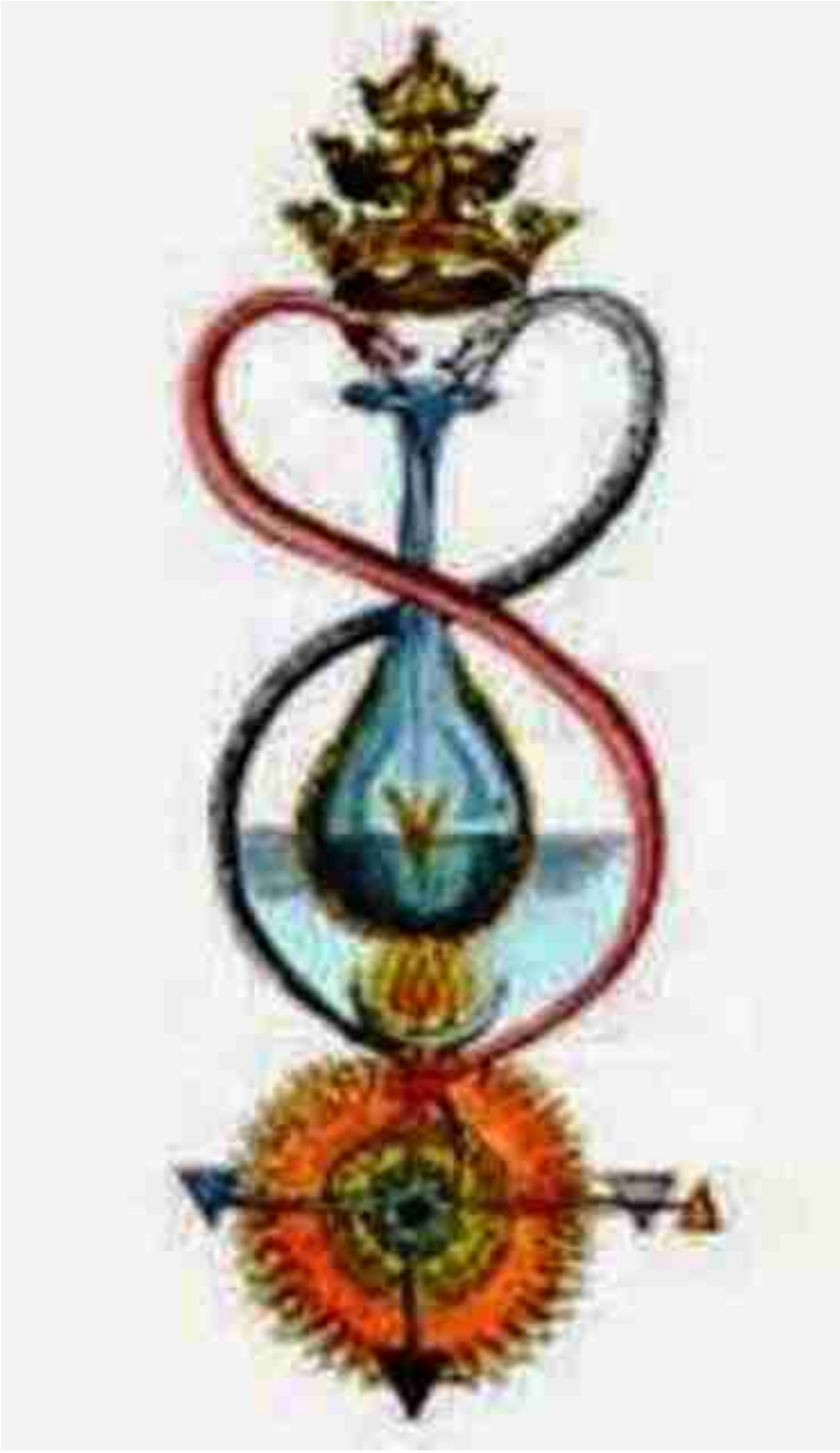
Thus in the Hovanmol Edda Odin says:
“I wee that I hung / on the windy tree,
Hung there for nights full nine;
With the spear I was wounded, / and offered I was
To Odin, myself to myself.
Image: Odin hanging on the World Tree.
“If I accept the lowest in me, I lower a seed into the ground of Hell. The seed is invisibly small, but the tree of my life grows from it and conjoins the Below with the Above. At both ends there is fire and blazing embers. The Above is fiery and the Below is fiery. Between the unbearable fires grows your life. You hang between these two poles. In an immeasurably frightening movement the stretched hanging welters up and down. Carl Jung, The Red Book, Page 300.
I, to Salome: ”I see, Salome, that you are still weeping. You are not yet done for. I hover and curse my hovering. I am hanging for your sake and for mine. First I was crucified, now I’m simply hanging-which is less noble, but no less agonizing. Forgive me, for wanting to do you in; I thought of saving you as I did when I healed your blindness through my self-sacrifice. Perhaps I must be decapitated a third time for your sake, like your earlier friend John, who brought us the Christ of agony. Are you insatiable? Do you still see no way to become reasonable?” Carl Jung, The Red Book, Page 325.
To deliver the men of his time from the stretched hanging, Christ effectively took this torment upon himself and taught them: ”Be crafty like serpents and guileless like doves.” For craftiness counsels against chaos, and guilelessness veils its terrible aspect. Thus men could take the safe middle path, hedged both upward and downward. Carl Jung, The Red Book, Pages 300 – 301.

Prajapati desired: I will propagate myself, I will be many... (2013-10-13 04:56)

Through introversion, as numerous historical witnesses testify, one is fertilized, inspired, regenerated, and reborn. In Indian philosophy this idea of creative spiritual activity has even acquired a cosmogonic significance. According to the Rig-Veda (X, 121), the unknown creator of all things is Prajapati, “Lord of Creation.” His cosmogonic activity is described as follows in the various Brahmanas:

“Prajapati desired: I will propagate myself, I will be many. He practiced tapas, and after he had practiced tapas he created these worlds.”
The term tapas is to be translated, according to Deussen, as “he heated himself with his own heat, in the sense that “he brooded his own brooding,” brooder and brooded being conceived not as separate, but as one and the same thing. As Hiranyagarbha (the Golden Germ), Prajapati is the self-begotten egg, the cosmic egg from which he hatches himself. He creeps into himself, becomes his own womb, makes himself pregnant with himself in order to hatch forth the world of multiplicity. Thus Prajapati transforms himself by introversion into something new, into the multiplicity of the world. It is particularly interesting to note the gradual approximation of widely divergent ideas. Deussen says: “Just as, in a hot country like India, the idea of tapas became the symbol of strenuous effort and suffering, so the idea of tapo atapyata gradually acquired the meaning of self-castigation, and became associated with the view…that creation is an act of self-abnegation on the part of the creator.
Self-incubation, self-castigation, and introversion are closely related ideas. Immersion in oneself (introversion) is a penetration into the unconscious and at the same time asceticism. The result, for the philosophy of the Brahmanas, is the creation of the world, and for the mystic of regeneration and spiritual rebirth of the individual, who is born into a new world of the spirit. Indian philosophy also assumes that creativity as such springs from introversion. Rig-Veda X, 129 says:
“Then the One, that was hidden in the shell
Was born through the force of fiery torment.
From it there arose in the beginning love,
Which is the germ and the seed of knowledge.
The wise found the root of being in not-being
By investigating the impulses of the human heart.”
Carl Jung, Symbols of Transformation, The Dual Mother, Paragraphs 588-590.
We asked earth.
We asked Heaven.
We asked the sea.
We asked the wind.
We asked the fire.
We looked for you with all the peoples.
We looked for you with all the kings.
We looked for you with all the wise.
We looked for you in our own heads and hearts.
And we found you in the egg. Carl Jung; The Red Book; Paragraphs 59-60.
Image legend: ”hiranagarbha.” In the Rig Veda, hiranagarbha was the primal seed from which Brahma was born.
In Jung’s copy of vol. 32 of the Sacred Books of the East (Vedic Hymns) the only section that is cut is the opening one, a hymn ”To the Unknown God.” This begins ”In the beginning there arose the Golden Child (Hiranyagarbha); as soon as born, he alone was the lord of all that is. He established the earth and this heaven:-Who is the God to whom we shall offer sacrifice?” (p. 1).
In Jung’s copy of the Upanishads in the Sacred Books of the East, there is a piece of paper inserted near page 311 of the Maitdiyana-Bdhmana-Upanishad, a passage
describing the Self which begins, and the same Self is also called … Hiranyagarbha” (vol. 15, pt. 2). The Red Book; Footnote 130.
Images:
1. An attempt to depict the creative activities of Prajapati; a steel engraving from the 1850’s, with modern hand coloring.

Alchemy sets itself the task of acquiring this 'treasure hard to attain' and of producing it in visible form. — Carl Jung (2013-10-13 06:00)



Alchemy sets itself the task of acquiring this 'treasure hard to attain' and of producing it in visible form. — Carl Jung

1789

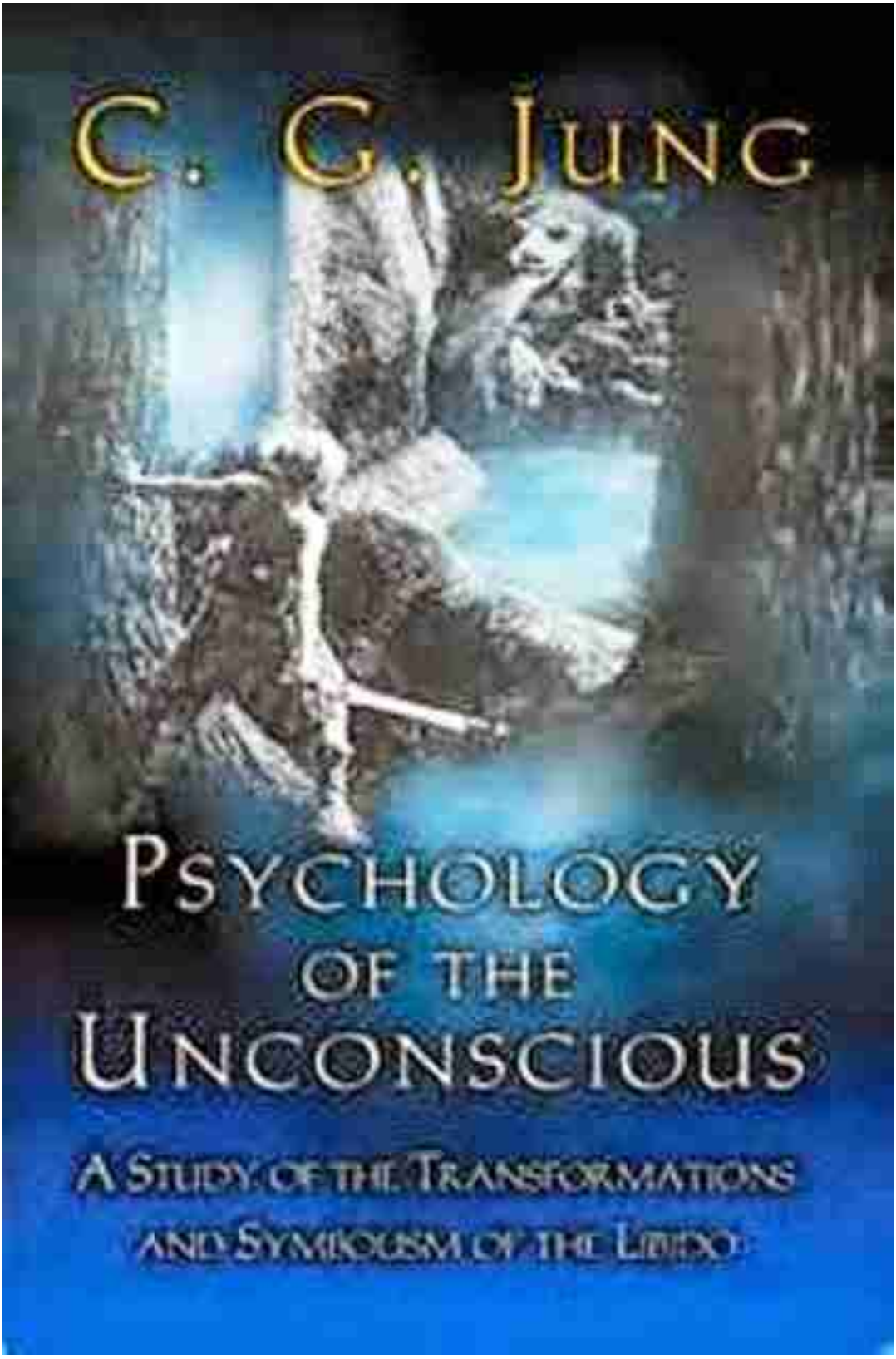
The treasure which the hero fetches from the dark cavern is LIFE; it his himself, new-born from the dark maternal cave of the unconscious where he was stranded by the introversion or regression of libido.
Hence the Hindu fire-bringer is called Matarisvan, he who swells in the mother. The hero who clings to the mother is the DRAGON, and when he is reborn from the mother he becomes the conqueror of the dragon. He shares this paradoxical nature with the snake.
According to Philo the snake is the most spiritual of all creatures; it is of a fiery nature, and its swiftness is terrible. It has a long life and sloughs off old age with its skin. In actual fact the snake is a cold-blooded creature, unconscious and unrelated. It is both toxic and prophylactic, equally a symbol of the good and bad daemon (the Agathodaemon), of Christ and the Devil.
Among Gnostics it was regarded as an emblem of the brain-stem and spinal cord, as is consistent with its predominantly reflex psyche. It is an excellent symbol for the unconscious, perfectly expressing the latter's sudden and unexpected manifestations, its painful and dangerous intervention in our affairs, and its frightening effects.
Taken purely as a psychologem the hero represents the positive, favorable action of the unconscious, while the dragon is its negative and unfavorable action-not birth, but a devouring; not a beneficial and constructive deed, but greedy retention and destructive. Carl Jung, Symbols of Transformation; Paragraph 560.
Mātariśvan ("growing in the mother", from the locative of "mother", mātari, and a root śvi "to grow, swell") in the Rig-Veda is a name of Agni (the sacrificial fire, the "mother" in which it grows being the fire-stick), or of a divine being closely associated with Agni, a messenger of Vivasvat, bringing the hidden fire to the Bhrigus.
Sayana identifies him with Vayu, the wind, in Rig-Veda 1.93.6. In the Atharvaveda and later, the word also has the meaning of "air, wind, breeze". It is also a name of Shiva, of a son of Garuda, and of a Rishi. Wikipedia
Note: In the quotation from "Symbols of Transformation, I have capitalized words which Dr. Jung had italicized.

Religious experience is absolute, it cannot be disputed. **(2013-10-13 06:05)**

”Religious experience is absolute, it cannot be disputed. You can only say that you have never had such an experience, whereupon your opponent will reply: ’Sorry, I have.’ And there your discussion will come to an end.”

("Psychology and Religion". CW Vol 11. PP 104f.)
(Try convincing someone in a manic state having a religious experience that it is not real....)

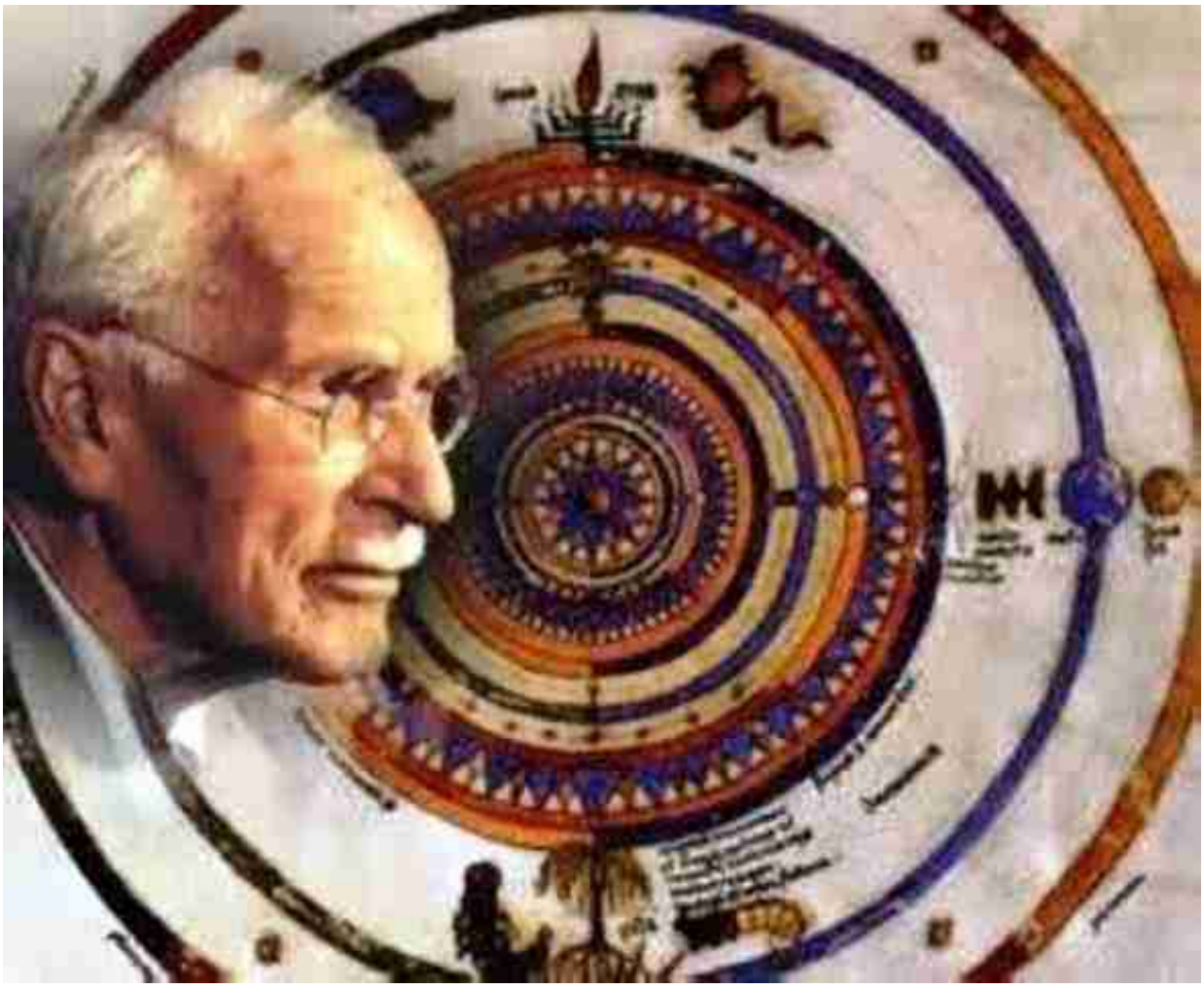
How do they know that the unconscious is “lower” and not “higher” than the conscious? **(2013-10-13 06:10)**



The great advantage of scientific abstraction is that it gives us a key to the mysterious processes enacted behind the scenes, where, leaving the colorful world of the theatre behind us, we enter into the ultimate reality of psychic dy-

namism and psychic meaningfulness.
This knowledge strips the unconscious processes of all epiphenomenality and allows them to appear as what our whole experience tells us that they are autonomous quantities. Consequently, every attempt to derive the unconscious from the conscious sphere is so much empty talk, a sterile, intellectual parlor game.
One suspects this wherever writers cheerfully talk of the "subconscious," without apparently realizing what an arrogant prejudice they are presuming to express.
How do they know, forsooth, that the unconscious is "lower" and not "higher" than the conscious?
The only certain thing about this terminology is that consciousness deems itself higher-higher than the gods themselves. On day, let u hope, its "god-almightiness" will make it quiver and quake"! Carl Jung, Symbols of Transformation, Para 670.

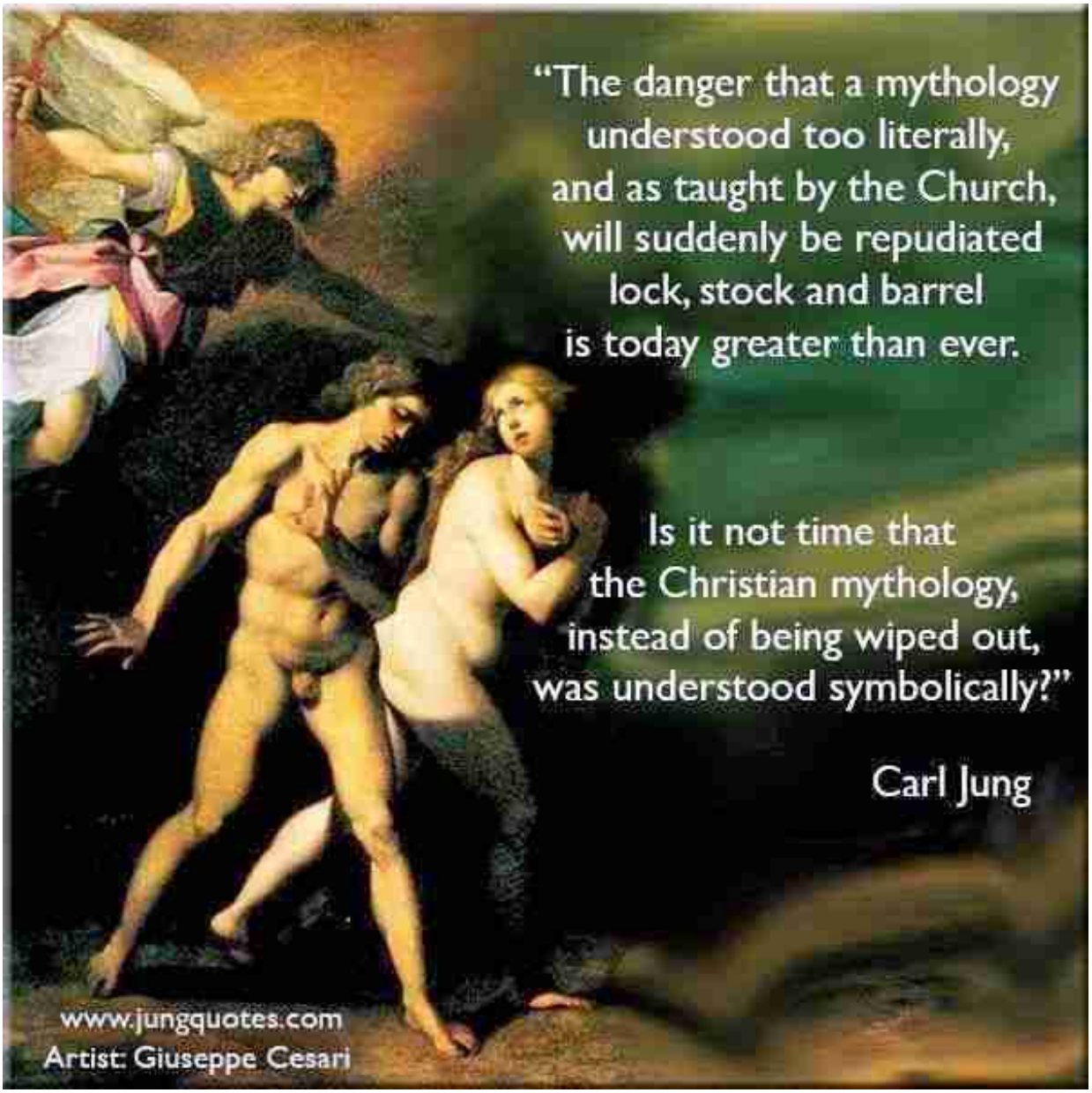
Carl Jung on the.....Esoteric. **(2013-10-14 04:55)**



[Carl Jung on the.....Esoteric.]
In the course of our discussion we heard the word "esoteric." It is said, for instance, that the psychology of the unconscious leads to an esoteric form of ethics. Be we have to be careful in using such a word.
Esotericism means mystification. Yet we never know the real secrets, even the so-called esotericists do not know them. Esotericists-at least earlier-were supposed not to reveal their secrets. But the real secrets cannot be revealed. Nor is it possible to make an 'esoteric" science out of them, for the simple reason that they are not known.

What are called esoteric secrets are mostly artificial secrets, not real ones. Man needs to have secrets, and since he has no notion of the real ones he fakes them. But the real ones come to him out of the depths of the unconscious, and then he may reveal things which he ought really to have kept secret.
Here again we see the numinous character of the reality in the background. It is not we who have secrets, it is the real secrets that have us. Carl Jung; Civilization in Transition; Good and Evil in Analytical Psychology; Page 468; Paragraph 886

The danger that a mythology understood too literally... **(2013-10-14 05:02)**



"The danger that a mythology understood too literally, and as taught by the Church, will suddenly be repudiated lock, stock and barrel is today greater than ever. Is it not time that the Christian mythology, instead of being wiped out, was understood symbolically for once? C.G Jung "The Undiscovered Self," CW vol. 10, par. 521.

Alchemy sets itself the task of acquiring this 'treasure hard to attain'... **(2013-10-14 05:05)**

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paradoxical nature with the snake.
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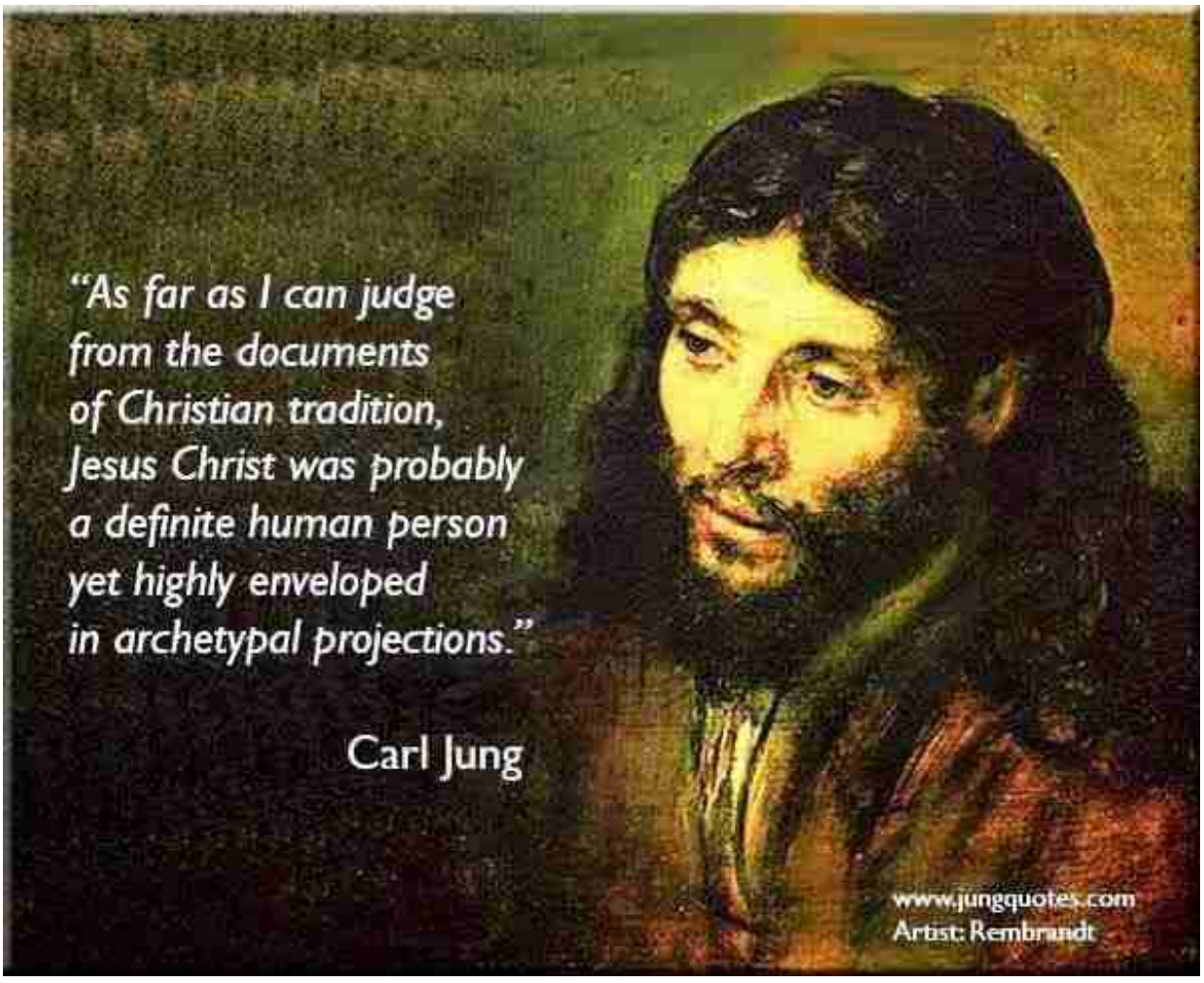
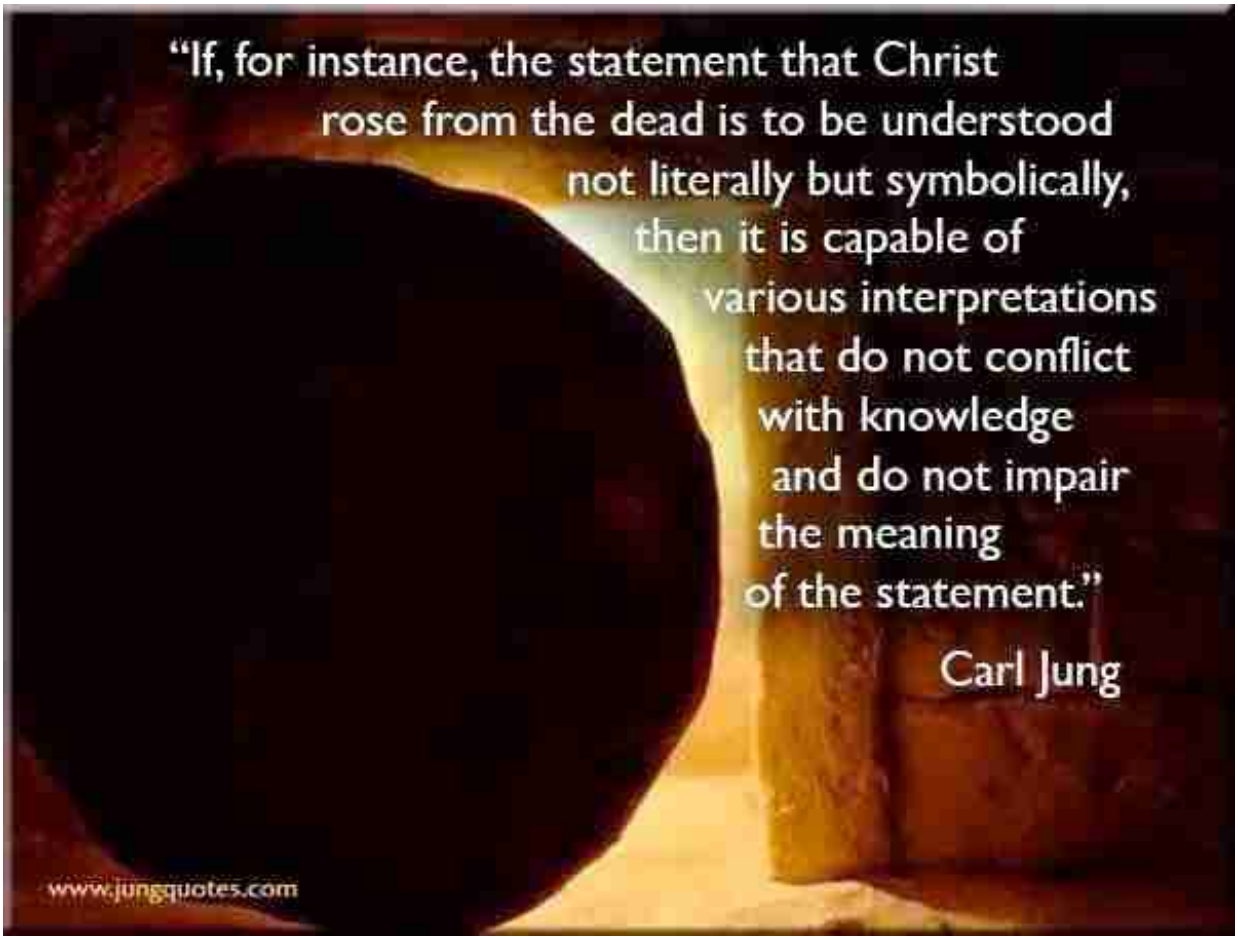
Jesus was probably a definite human person... (2013-10-15 04:15)



”As far as I can judge from the documents of Christian tradition, Jesus Christ was probably a definite human person, yet highly enveloped in archetypal projections, more so that other historical figures like Buddha, Confucius, Lao-tse, Pythagoras, etc., inasmuch as Christ represents an archetypal image (he is of divine nature and thus the “son of God.”)
Jung’s letter to Paul A. Hilty

The Churches stand for traditional and collective conviction **(2013-10-15 04:20)**



”If, for instance, the statement that Christ rose form the dead is to be understood not literally but symbolically, then it is capable of various interpretations that do not conflict with knowledge and do not impair the meaning of the statement.”
From ”The Undiscovered Self,” CW vol. 10, par. 521:
The Churches stand for traditional and collective convictions which in the case of many of their adherents are no longer based on their own inner experience but on unreflecting belief, which is notoriously apt to disappear as soon as one begins thinking about it.
The content of belief then comes into collision with knowledge, and it often turns out that the irrationality of the former is no match for the ratiocinations of the latter. Belief is no adequate substitute for inner experience, and where this is absent even a strong faith which came miraculously as a gift of grace may depart equally miraculously. People call faith the true religious experience, but they do not stop to consider that actually it is a secondary phenomenon arising form the fact that something happened to us in the first place which instilled pistis into us — that is, trust and loyalty.
This experience has a definite content that can be interpreted in terms of one or other of the denominational creeds.

But the more this is so, the more the possibilities of these conflicts with knowledge mount up, which in themselves are quite pointless. That is to say, the standpoint of the creeds is archaic; they are full of impressive mythological symbolism which, if taken literally, comes into insufferable conflict with knowledge. But if, for instance, the statement that Christ rose form the dead is to be understood not literally but symbolically, then it is capable of various interpretations that do not conflict with knowledge and do not impair the meaning of the statement.

The objection that understanding it symbolically puts an end to the Christian's hope of immortality is invalid, because long before the coming of Christianity mankind believed in a life after death and therefore had no need of the Easter event as a guarantee of immortality. The danger that a mythology understood too literally, and as taught by the Church, will suddenly be repudiated lock, stock and barrel is today greater than ever. Is it not time that the Christian mythology, instead of being wiped out, was understood symbolically for once?

misunderstanding arise from the assumption that I am an irreligious man... (2013-10-15 04:26)

It is a misunderstanding to accuse me of having made out of this an “immanent God” or a “God-substitute.” I am an empiricist and as such I can demonstrate empirically the existence of a totality supra ordinate to consciousness.

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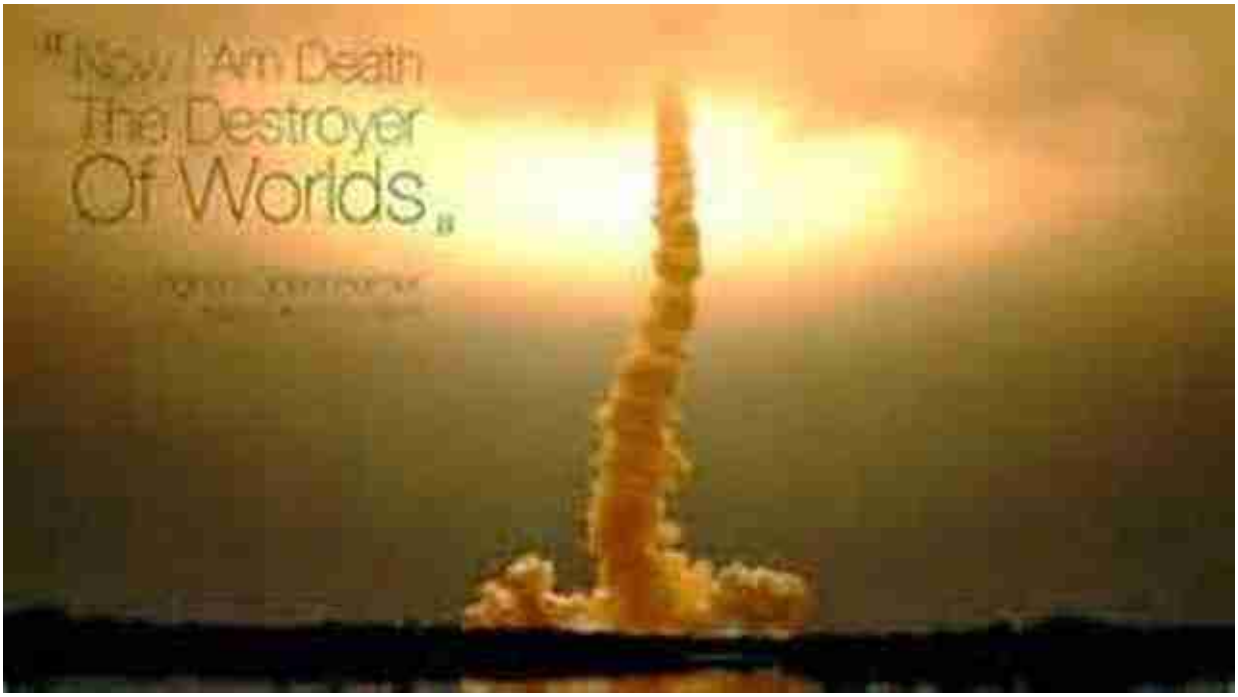
Consciousness experiences this supra ordinate totality as something numinous, only in the experiential character of this totality, which in itself, onto-logically considered, is indescribable.
This “self” never at any time takes the place of God, though it may perhaps be a vessel for divine grace. Such misunderstanding arise from the assumption that I am an irreligious man who does not believe in God and just needs to be shown the way to belief. Carl Jung, Civilization in Transition, Good and Evil in Analytical Psychology, Page 463, Paragraph 874

Carl Jung on the value of Dogma. **(2013-10-16 04:49)**

[Carl Jung on the value of Dogma. I have capitalized the words Dr. Jung italicized for emphasis.]
It may not be quite clear why I call certain dogmas “immediate experiences,” since in itself a dogma is the very thing

that precludes immediate experience. Yet the Christian images I have mentioned are not peculiar to Christianity alone (although in Christianity they have undergone a development and intensification of meaning not be found in any other religion). They occur just as often in pagan religions, and besides that they can reappear spontaneously in all sorts of variations as psychic phenomena, just as in the remote past they originated in visions, dreams, or trances. Ideas like these are never invented.
They came into being before man had learned to use his mind purposively. Before man learned to produce thoughts, thoughts came to him. HE DID NOT THINK-HE PERCEIVED HIS MIND FUNCTIONING. Dogma is like a dream, reflecting the spontaneous and autonomous activity of the objective psyche, the unconscious. Such and expression of the unconscious is a much more efficient means of defense against further immediate experiences than any scientific theory.
The theory has to disregard the emotional values of the experience. The dogma, on the other hand is extremely eloquent in just this respect. One scientific theory is soon superseded by another. Dogma lasts for untold centuries. The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, Psychology and Religion, Page 46, Paragraph 81.

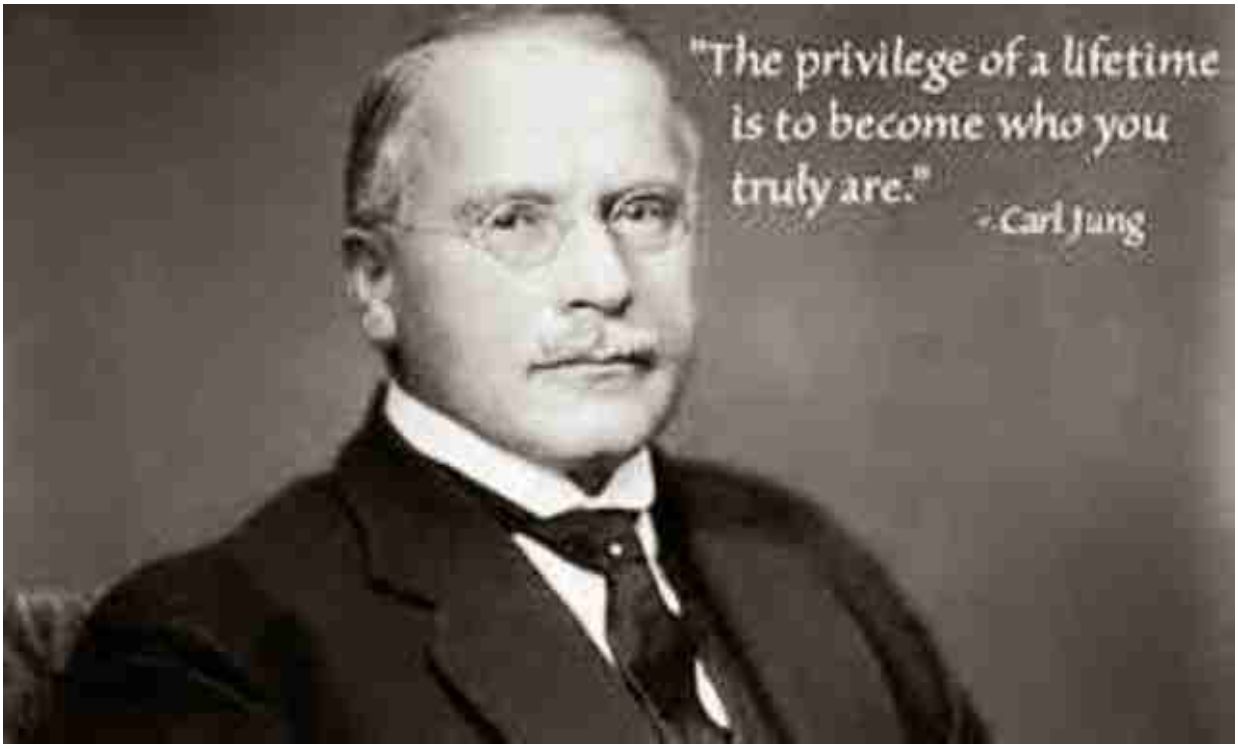
The devil and his special reality today.... (2013-10-16 04:54)



[A question was asked about the devil and his special reality today, since every epoch has its own peculiar devil.]
The devil nowadays is something quite frightful! If you look at our situation you just cannot see where it will end. Things will go on like this as if by force. All the divine powers in creation are gradually being placed in man's hands. Through nuclear fission something tremendous has happened, tremendous power has been given to man. When Oppenheimer saw the first test of an atomic bomb the words of the Bhagavad Gita flashed into his mind: "Brighter than a thousand suns."
The forces that hold the fabric of the world together have got into the hands of man, so that he even has the idea of making an artificial sun. God's powers have passed into our hands, our fallible human hands. The consequences are inconceivable. The powers themselves are not evil, but in the hands of man they are an appalling danger-in evil hands.

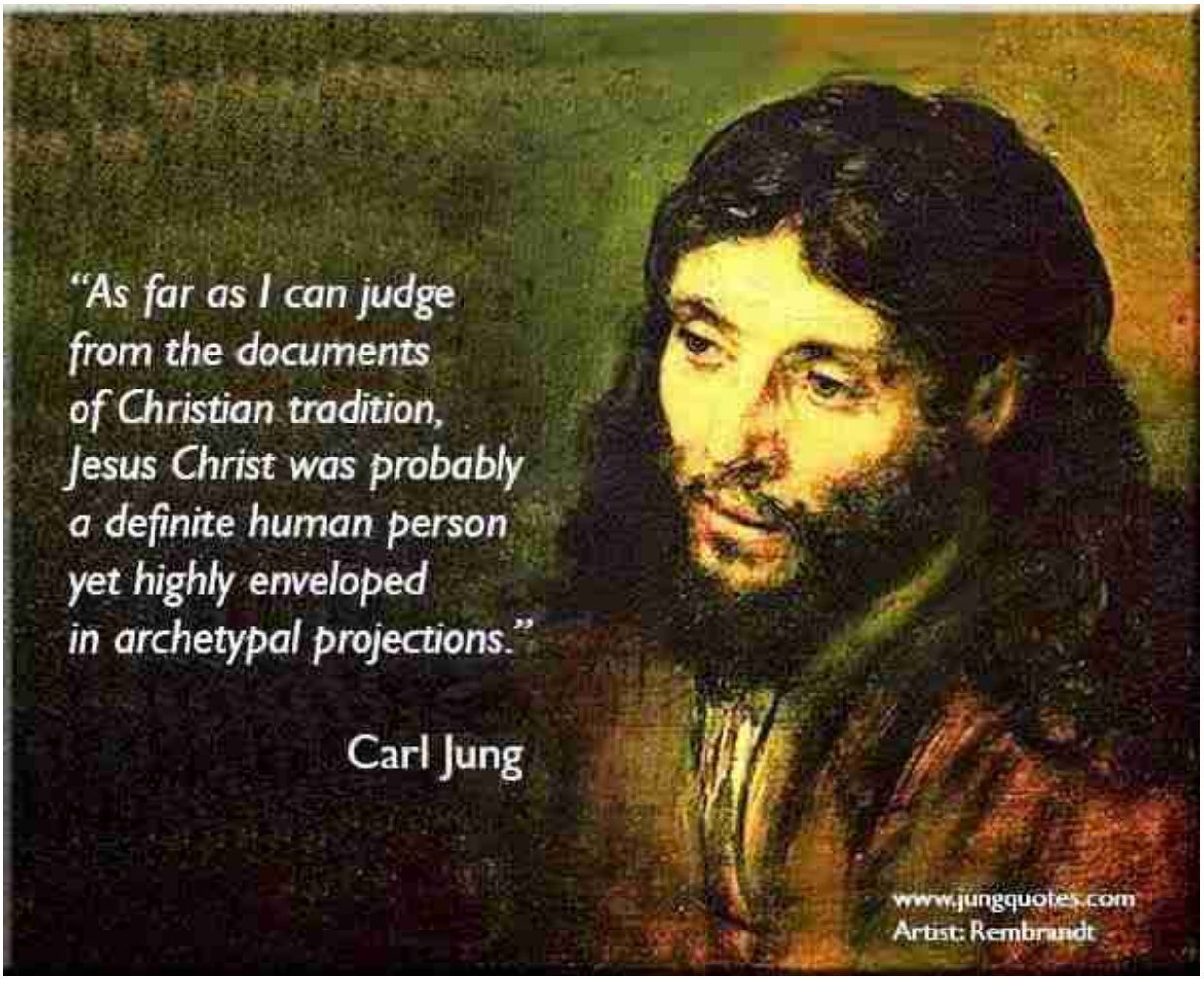
Who says that evil in the world we live in, that is right in front of us, is not real! Evil is terribly real, for each and every individual. If you regard the principle of evil as a reality you can just as well call it the devil. I personally find it hard to believe that the idea of the “privation boni” will holds water. Carl Jung, Civilization in Transition, Good and Evil in Analytical Psychology, Page 465, Paragraph 879.

But what, actually, is the psyche? **(2013-10-16 04:57)**



But what, actually, is the psyche? Materialistic prejudice explains it as a mere epiphenomenal by-product of organic processes in the brain. Any psychic disturbance must therefore be an organic or physical disorder which is undiscoverable only because of the inadequacy of our present methods of diagnosis.
The undeniable connection between psyche and brain gives this point of view a certain weight, but not enough to make it an unshakable truth. We do not know whether there is a real disturbance of the organic processes in the brain in a case of neurosis, and if there are disorders of an endocrine nature it is impossible to say whether they might not be effects rather than causes. Carl Jung, Psychology and Religion, Page 11., Paragraph 14.

Jesus Christ was probably a definite human person... **(2013-10-16 05:01)**



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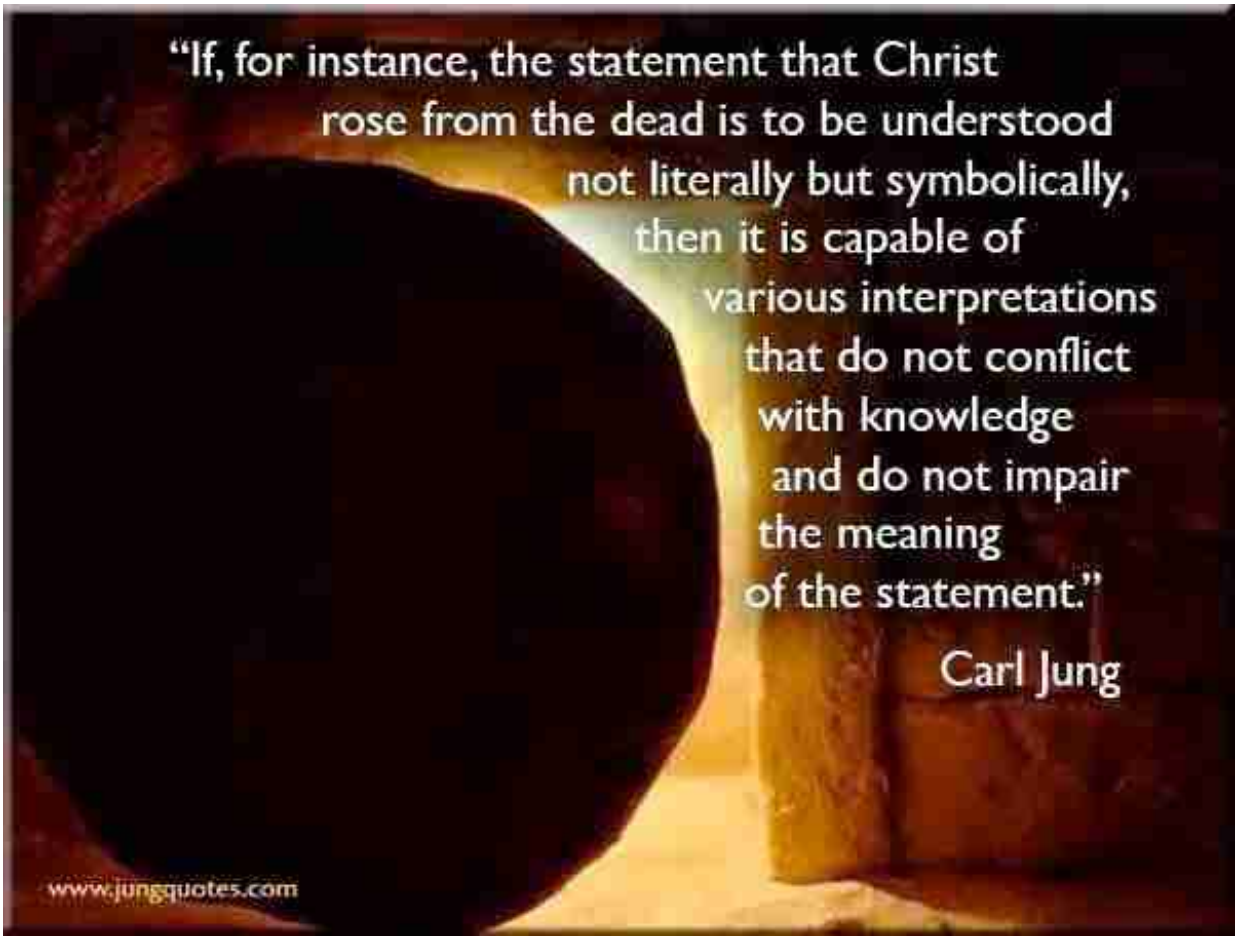
Jung's letter to Paul A. Hilty

Christ rose not literally but symbolically... (2013-10-16 05:06)



"If, for instance, the statement that Christ rose form the dead is to be understood not literally but symbolically, then it is capable of various interpretations that do not conflict with knowledge and do not impair the meaning of the statement."

From "The Undiscovered Self," CW vol. 10, par. 521:

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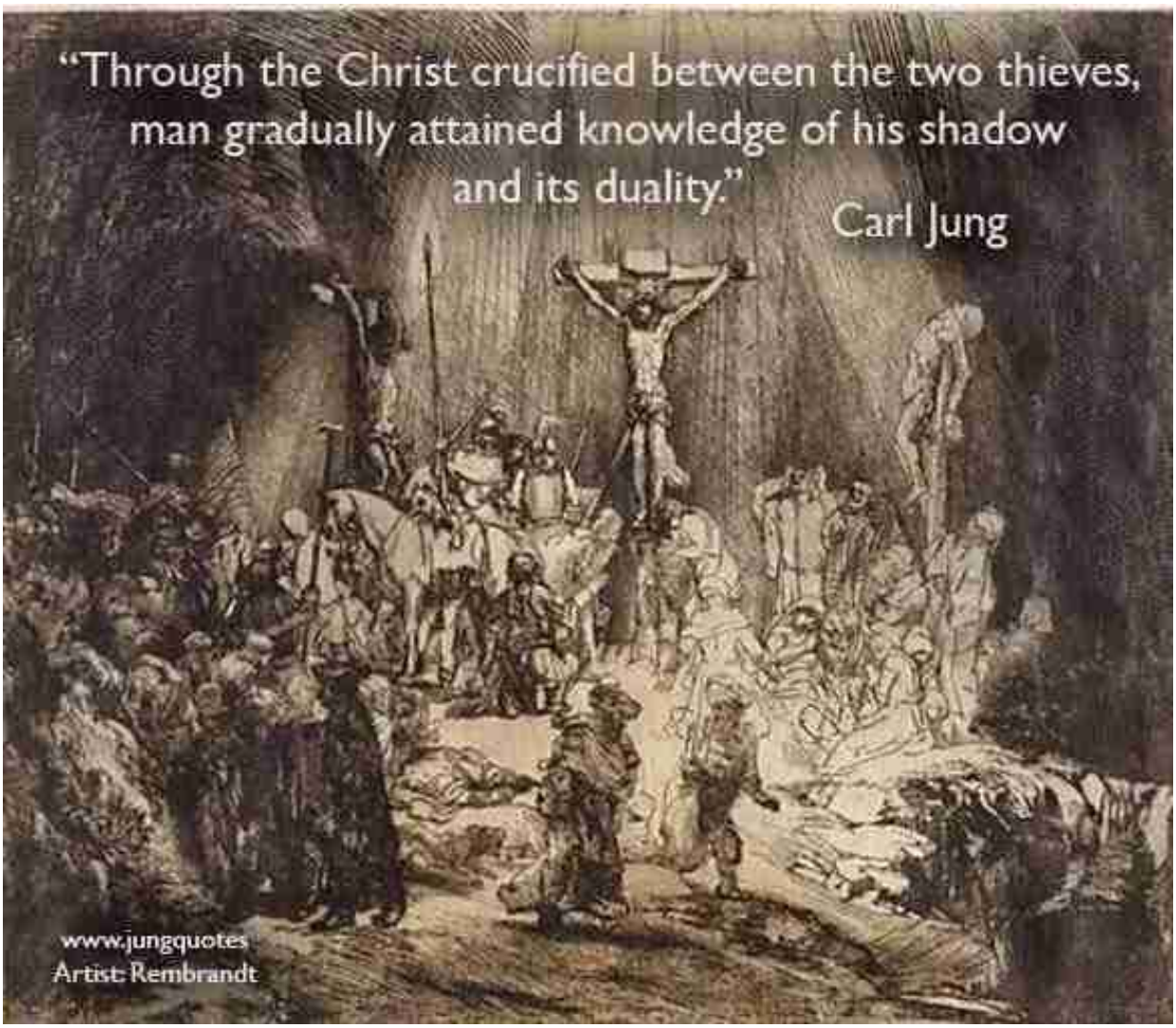
Through the Christ crucified between the two thieves... **(2013-10-16 05:13)**



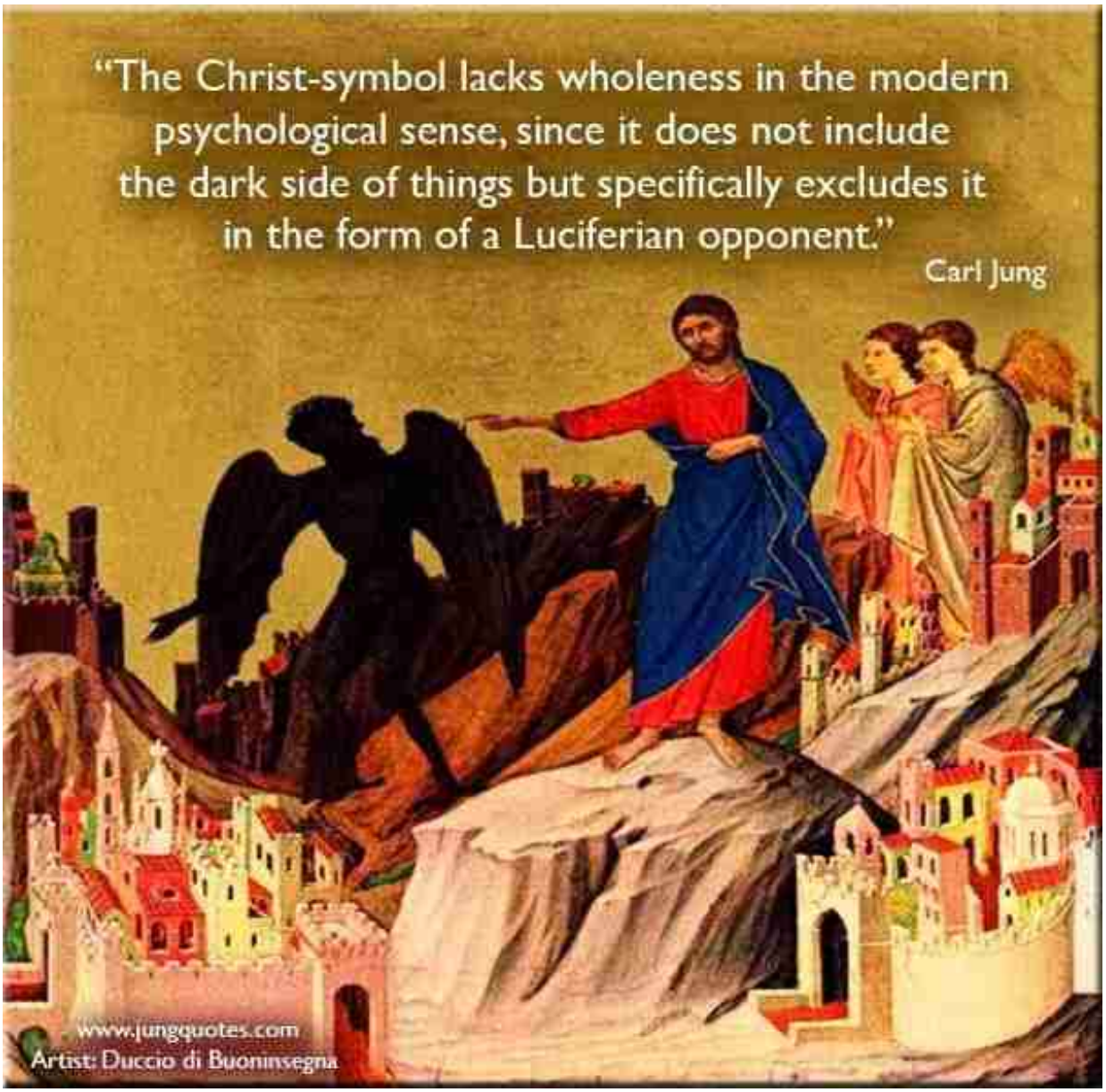
"Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness." Carl Jung, Aion, Page 255.

The Historical/Immortal Jesus Christ. **(2013-10-17 05:04)**

[The Historical/Immortal Jesus Christ.]
The life of Christ is understood by the Church on the one hand as an historical, and on the other hand as an eternally existing, mystery. This is especially evident in the sacrifice of the Mass. From a psychological standpoint this view can be translated as follows:
Christ lived a concrete, personal, and unique life which, in all essential features* had at the same time an archetypal character. This character can be recognized from the numerous connections of the biographical details with worldwide myth-motifs.
These undeniable connections are the main reason why it is so difficult for researchers into the life of Jesus to construct from the gospel reports an individual life divested of myth. In the gospels themselves factual reports, legends, and myths are woven into a whole.
This is precisely what constitutes the meaning of the gospels, and they would immediately lose their character of wholeness if one tried to separate the individual from the archetypal with a critical scalpel. The life of Christ is no exception in that not a few of the great figures of history have realized, more or less clearly, the archetype of the hero's life with its characteristic changes of fortune. But the ordinary man, too, unconsciously lives archetypal forms, and if these are no longer valued it is only because of the prevailing psychological ignorance. Indeed, even the fleeting phenomena of dreams often reveal distinctly archetypal patterns.
At bottom, all psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty. Ultimately, every individual life is at the same time the eternal life of the species. The individual is continuously "historical" because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant.
Since the life of Christ is archetypal to a high degree, it represents to just that degree the life of the archetype. But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground life of every individual. That is to say, what happens in the life of Christ happens always and everywhere.
In the Christian archetype all lives of this kind are prefigured and are expressed over and over again or once and for

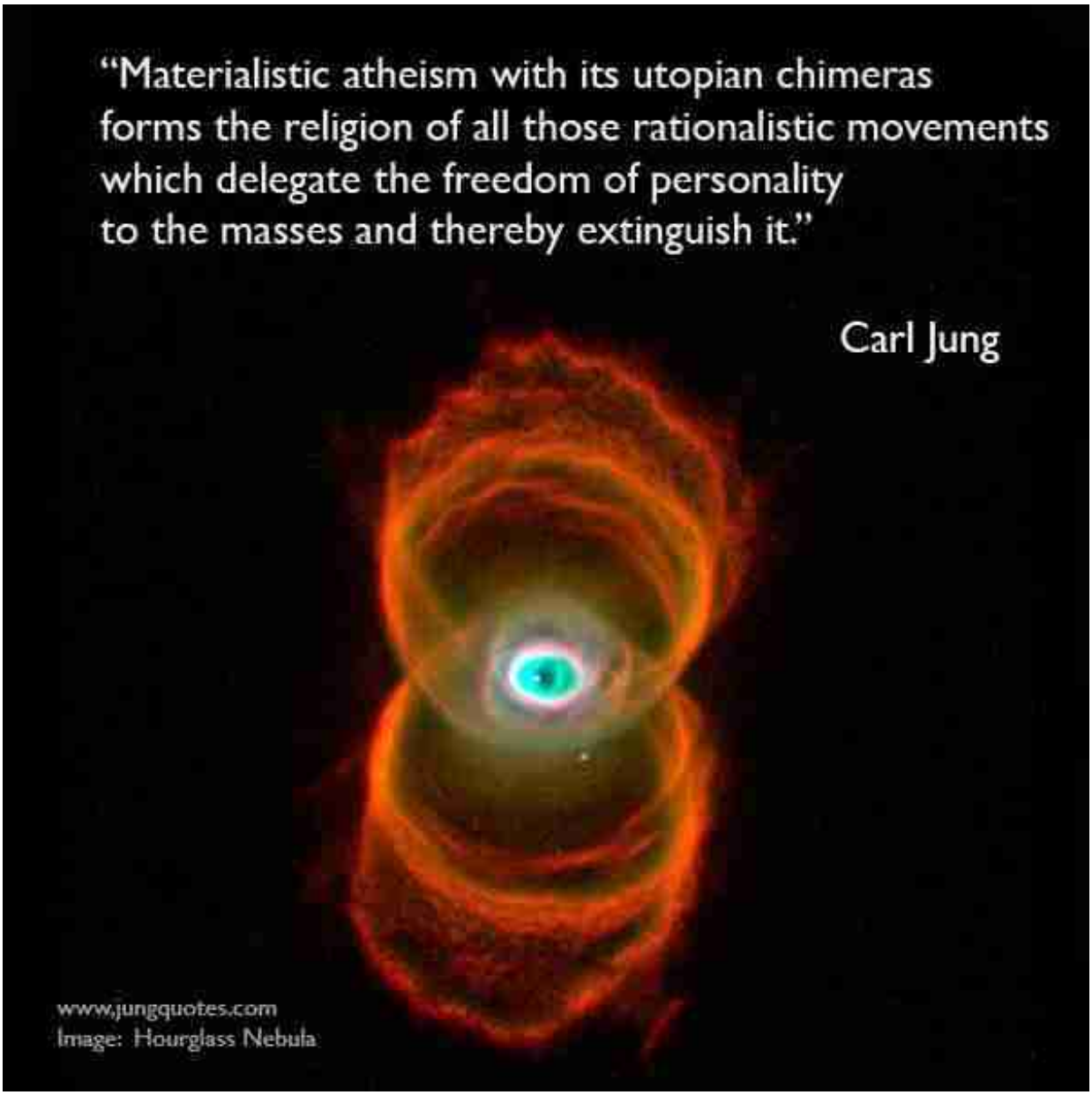
all. And in it, too, the question that concerns us here of God's death is anticipated in perfect form. Christ himself is the typical dying and self-transforming God. Carl Jung, Psychology and Religion, Paragraph 146.

The imago Dei embodied in Christ... **(2013-10-17 05:08)**



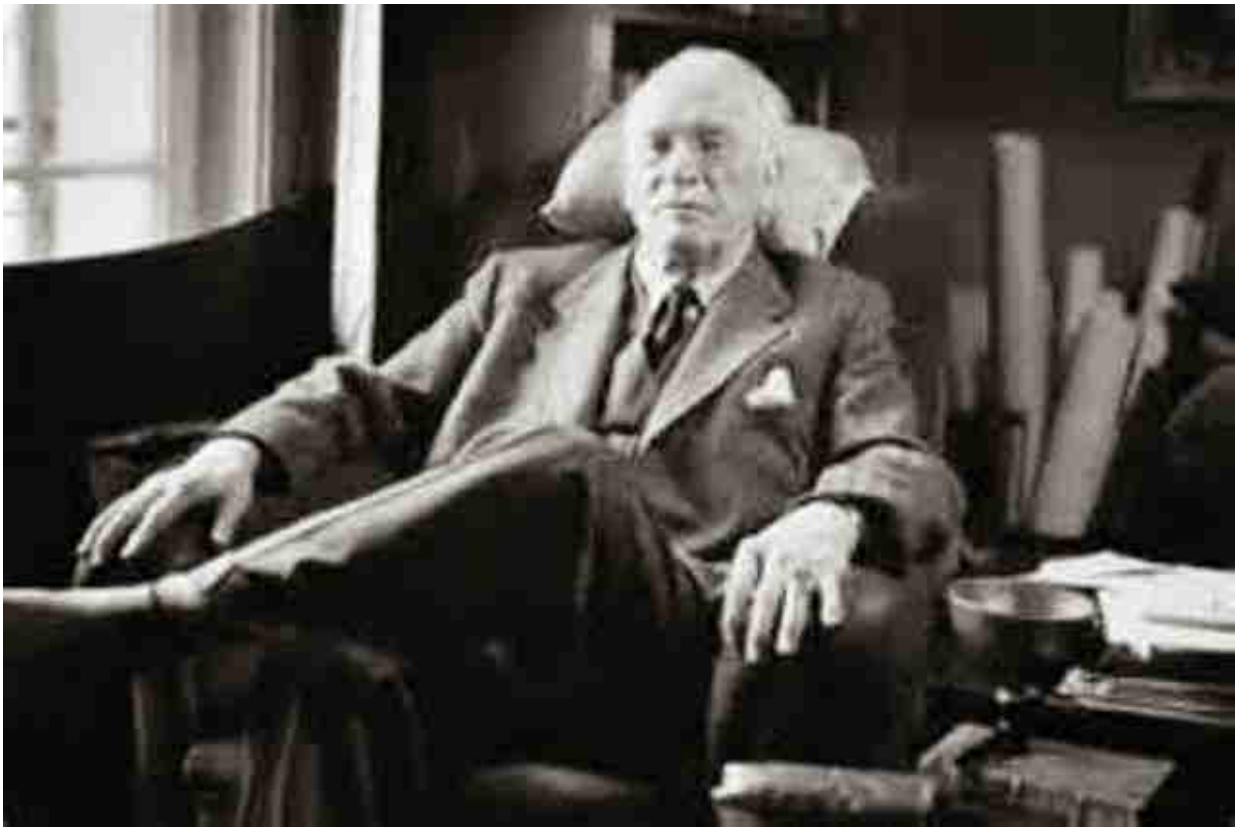
"There can be no doubt that the original Christian conception of the imago Dei embodied in Christ meant an all-embracing totality that even includes the animal side of man. Nevertheless the Christ-symbol lacks wholeness in the modern psychological sense, since it does not include the dark side of things but specifically excludes it in the form of a Luciferian opponent." Carl Jung, Aion, paragraph 74

Materialistic atheism with its utopian chimeras .... **(2013-10-18 04:16)**



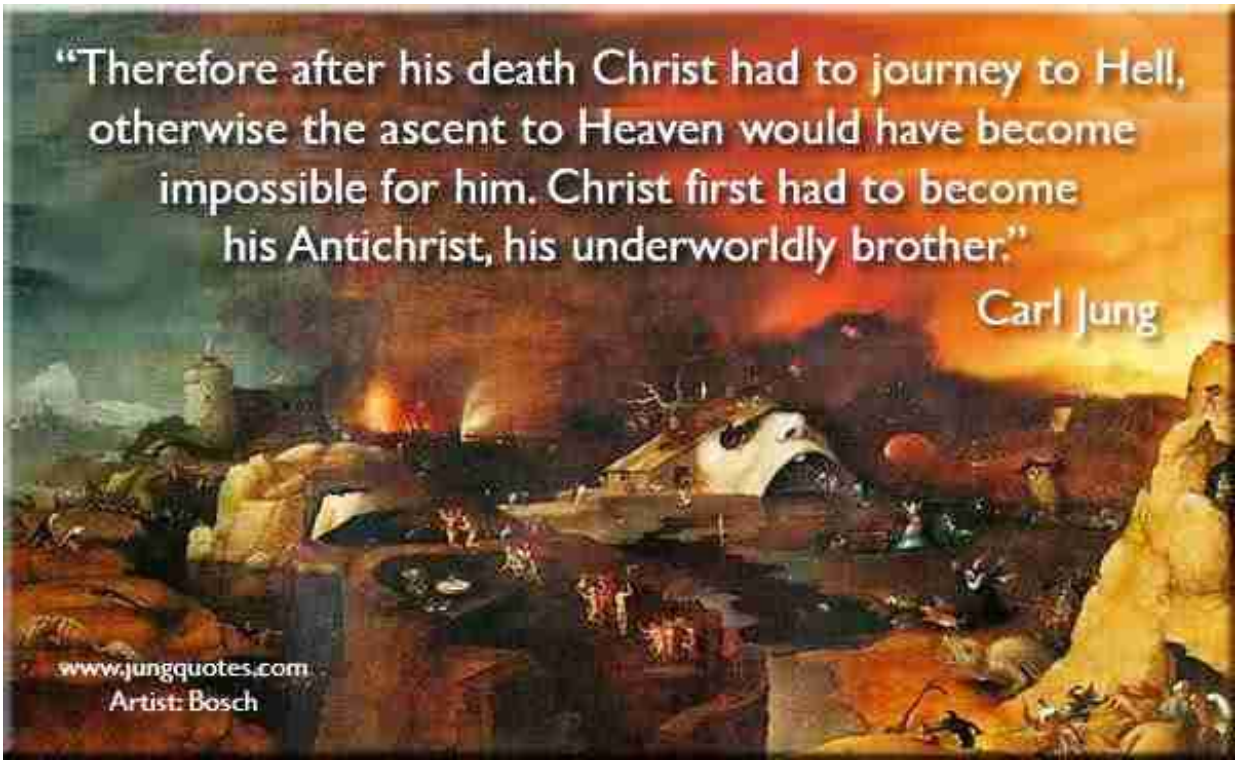
”The advocates of Christianity squander their energies in the mere preservation of what has come down to them, with no thought of building on to their house and making it roomier.”
From Aion, page 109
”Materialistic atheism with its utopian chimeras forms the religion of all those rationalistic movements which delegate the freedom of personality to the masses and thereby extinguish it. The advocates of Christianity squander their energies in the mere preservation of what has come down to them, with no thought of building on to their house and making it roomier. Stagnation in these matters is threatened in the long run with a lethal end. ”

Religious experience is absolute: it cannot be disputed. **(2013-10-18 04:20)**



Religious experience is absolute: it cannot be disputed.
You can only say that You have never had such an experience, whereupon your opponent will reply: “Sorry, I have.” And there your discussion will come to an end.
No matter what the world thinks about religious experience, the one who has it possess a great treasure, a thing that has become for him a source of life, meaning, and beauty, and that has given a new splendor to the world and to mankind. He has pistis and peace. Where is the criterion by which you could say that such a life is not legitimate, that such an experience is not valid, and that such pistis is mere illusion?
Is there in fact. Any better truth about the ultimate things than the one that helps you to live? That is the reason why I take careful account (religio!) of the symbols produced by the unconscious. They are the one thing that is capable of convincing the critical mind of modern man. And they are convincing for a very old-fashioned reason: They are “overwhelming,” which is precisely what the Latin word “convincere” means.
The thing that cures a neurosis must be be as convincing as the neurosis, and since the latter is only too real, the helpful experience must be equally real. It must be a very real illusion, if you want to put it pessimistically. But what is the difference between a real illusion and a healing religious experience?
It is merely a difference of words. You can says, for instance, that life is a disease with a very bad prognosis: it lingers on for years, only to end with death; or that normality is a general constitutional defect; or that the human is an animal with a fatally overgrown brain. This kind of thinking is the prerogative of habitual grumblers with bad digestions.
No one can know what the ultimate things are. We must therefore take them as we experience them. And if such experience helps to make life healthier, more beautiful, more complete and more satisfactory to yourself and to those your love, you may safely say: “This was the grace of God.” Carl Jung, Psychology and Religion, Paragraph 167.

Therefore after his death Christ had to journey to Hell... **(2013-10-18 04:32)**



"Therefore after his death Christ had to journey to Hell, otherwise the ascent to Heaven would have become impossible for him. Christ first had to become his Antichrist, his under-worldly brother.
No one knows what happened during the three days Christ was in Hell. I have experienced it. The men of yore said that he had preached there to the deceased. What they say is true, but do you know how this happened?
It was folly and monkey business, an atrocious Hell's masquerade of the holiest mysteries. How else could Christ have saved his Antichrist? Read the unknown books of the ancients, and you will learn much from them. Notice that Christ did not remain in Hell, but rose to the heights in the beyond." Carl Jung, from The Red Book, page 224

Ultimately every individual life is at the same time the eternal life of the species and the Life of Christ.
(2013-10-18 04:35)

[Ultimately every individual life is at the same time the eternal life of the species and the Life of Christ.]
The life of Christ is understood by the Church on the one hand as historical, and on the other hand as an eternally existing mystery.
This is especially evident in the sacrifice of the Mass. From a psychological standpoint this view can be translated as follows:
Christ lived a concrete, personal, and unique life which, in all essential features, had the same time and archetypal character. This character can be recognized from the numerous connections of the biographical details with world-wide myth-motifs. These undeniable connections are the main reasons why it is so difficult for researchers into the

life of Jesus to construct from the gospel reports an individual life divested of myth.
In the gospels themselves factual reports, legends, and myths are woven into a whole. This is precisely what constitutes the meaning of the gospels, and they would immediately lose their character of wholeness if one tried to separate the individual from the archetypal with a critical scalpel.
The life of Christ is no exception in that not a few of the great figures of history have realized, more or less clearly, the archetype of the hero's life with its characteristic changes of fortune. But the ordinary man, too, unconsciously lives archetypal forms, and if these are no longer valued it is only because of the prevailing psychological ignorance.
Indeed, even the fleeting phenomena of dreams often reveal distinctly archetypal patterns. At bottom all psychic events are so deeply grounded in the archetype and are so much interwoven with it that in every case considerable critical effort is needed to separate the unique from the typical with any certainty. Ultimately every individual life is at the same time the eternal life of the species.
The individual is continuously "historical" because strictly time-bound; the relation of the type to time, on the other hand, is irrelevant. Since the life of Christ is archetypal to a high degree, it represents to just that degree the life of the archetype. But since the archetype is the unconscious precondition of every human life, its life, when revealed, also reveals the hidden, unconscious ground life of every individual.
That is to say, what happens to the life of Christ happens always and everywhere. In the Christian archetype all lives of this kind are prefigured and are expressed over and over again or once and for all. And in it, too, the question that concerns us here of God's death is anticipated in perfect form. Christ himself is the typical dying and self-transforming God. Carl Jung, Psychology and Religion, Pages 88-89, Paragraph 146.

Dr. Jung considered the Mass of the Church to be the equivalent of a ”Rite of Individuation.” (2013-10-19 05:07)

[Dr. Jung considered the Mass of the Church to be the equivalent of a ”Rite of Individuation.” In the passage below from ”Psychology and Religion” I have capitalized the words in the text that Dr. Jung emphasized by placing them in

italics]:
Looked at from the psychological standpoint, Christ, as the Original Man (Son of Man, second Adam, represents a totality which surpasses and includes the ordinary man, and which corresponds to the total personality that transcends consciousness.
We have called this personality the ”self.” Just as, on the more archaic level of the Zosimos vision, the homunculus is transformed into pneuma and exalted, so the mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the RITE OF THE INDIVIDUATION PROCESS Carl Jung, Psychology and Religion, Paragraph 414

Christianity had to fight for its life against Gnosticism... **(2013-10-19 05:12)**

The fact that the symbolism connected with the mandala traces its near relatives back to pagan sources casts a peculiar light upon these apparently modern psychological occurrences. They seem to continue a Gnostic trend of

thought without being supported by direct tradition. If lam right in supposing that every religion is a spontaneous expression of a certain predominant psychological condition, then Christianity was the formulation of a condition that predominated at the beginning of our era and lasted for several centuries. But a particular psychological condition which predominates for a certain length of time does not exclude the existence of other psychological conditions at other times, and these are equally capable of religious expression.
Christianity had at one time to fight for its life against Gnosticism, which corresponded to another psychological condition.
Gnosticism was stamped out completely and its remnants are so badly mangled that special study is needed to get any insight at all into its inner meaning. But if the historical roots of our symbols extend beyond the Middle Ages they are certainly to be found in Gnosticism.
It would not seem to me illogical if a psychological condition, previously suppressed, should reassert itself when the main ideas of the suppressive condition begin to lose their influence. In spite of the suppression of the Gnostic heresy, it continued to flourish throughout the Middle Ages under the disguise of alchemy.
It is a well-known fact that alchemy consisted of two parts which complement one another on the one hand chemical research proper and on the other the ”theoria” or ”philosophia.”
As is clear from the writings of Pseudo-Democritus in the first century, (See Alchemy of the Greeks by Berthelot), the two aspects already belonged together at the beginning of our era. The same holds true of the Leiden papyri and the writings of Zosimos in the third century. The religious or philosophical views of ancient alchemy were clearly Gnostic.
Carl Jung, Psychology and Religion, Paragraph 160.

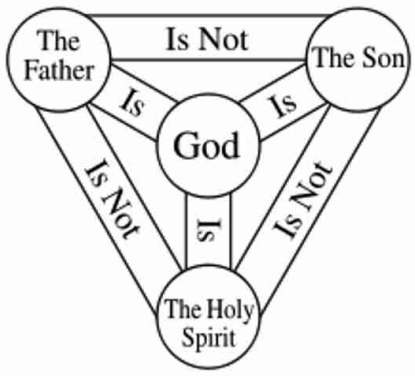
I have often been asked where the archetype comes from... (2013-10-19 05:19)

...

I have often been asked where the archetype comes from and whether it is acquired or not.
This question cannot be answered directly. Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the

effects they produce. They exist preconsciously, and presumably they form the structural dominants of the psyche in general.
They may be compared to the invisible presence of the crystal lattice in a saturated solution. As a priori conditioning factors they represent a special, psychological instance of the biological ”pattern of behavior,” which gives all living organisms their specific qualities.
Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype. Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. Carl Jung, Psychology and Religion, Page 149, Footnote #2.

Carl Jung on the Trinity and the Development of an Archetype. **(2013-10-19 05:23)**



[Carl Jung on the Trinity and the Development of an Archetype.]
The sequence of creeds illustrates the evolution of the Trinity idea through the centuries. In the course of its development it either consistently avoided, or successfully combated, all rationalistic deviations, such as, for instance, the so-plausible looking Arian heresy. The creeds superimposed on the Trinitarian allusions in the Holy Scriptures a structure of ideas that is a perpetual stumbling-block to the liberal-minded rationalist.
Religious statements are, however, never rational in the ordinary sense of the word, for they always take into consideration that other world, the world of the archetype, of which reason in the ordinary sense is unconscious, being occupied only with externals.
Thus the development of the Christian idea of the Trinity unconsciously reproduced the archetype of the homoousia of Father, Son, and Ka-mutef which first appeared in Egyptian theology. Not that the Egyptian model could be considered the
archetype of the Christian idea. The archetype as I have explained elsewhere, is an ”irrepresentable” factor, a ”disposition” which starts functioning at a given moment in the development of the human mind and arranges the material of consciousness into definite patterns.
That is to say, man’s conceptions of God are organized into triads and trinities, and a whole host of ritualistic and magical practices take on a triple or trichotomous character, as in the case of thrice-repeated apotropaic spells, formulae for blessing, cursing, praising, giving thanks, etc. Wherever we find it, the archetype has a compelling force which it derives from the unconscious, and whenever its effect becomes conscious it has a distinctly numinous quality.
There is never any conscious invention or cogitation, though speculations about the Trinity have often been accused of this. All the controversies, sophistries, quibbles, intrigues, and outrages that are such an odious blot on the history of this dogma owe their existence to the compelling numinosity of the archetype and to the unexampled difficulty of incorporating it in the world of rational thought. Although the emperors may have made political capital out of the quarrels that ensued, this singular chapter in the history of the human mind cannot possibly be traced back to politics, any more than social and economic causes can be held responsible for it.
The sole reason for the dogma lies in the Christian ”message,” which caused a psychic revolution in Western man.

On the evidence of the gospels, and of Paul's letters in particular, it announced the real and veracious appearance of the God-man in this humdrum human world, accompanied by all the marvelous portents worthy of the son of God. However obscure the historical core of this phenomenon may seem to us moderns, with our hankering for factual accuracy, it is quite certain that those tremendous psychic effects, lasting for centuries, were not causelessly called forth, by just nothing at all. Unfortunately the gospel reports, originating in missionary zeal, form the meagerest source imaginable for attempts at historical reconstruction.

But, for that very reason, they tell us all the more about the psychological reactions of the civilized world at that time. These reactions and assertions are continued in the history of dogma, where they are still conceived as the workings of the Holy Ghost.

This interpretation, though the psychologist has nothing to say in regard to its metaphysical validity, is of the greatest moment, for it proves the existence of an overwhelming opinion or conviction that the operative factor in the formation of ideas is not man's intellect but an authority above and beyond consciousness. This psychological fact should on no account be overlooked, for any theoretical reasons whatsoever. Rationalistic arguments to the effect that the Holy Ghost is an hypothesis that cannot be proved are not commensurable with the statements of the psyche.

A delusional idea is real, even though its content is, factually considered, nonsense. Psychology's concern is with psychic phenomena and with nothing else. These may be mere aspects of phenomena which, in themselves, could be subjected to a number of quite different modes of observation. Thus the statement that dogmas are inspired by the Holy Ghost indicates that they are not the product of conscious cogitation and speculation but are motivated from sources outside consciousness and possibly even outside man. Carl Jung, Psychology and Religion, Paragraph 222.

The goal of psychological, as of biological, development is self-realization, or individuation. **(2013-10-19 05:30)**

The goal of psychological, as of biological, development is self-realization, or individuation. But since man knows

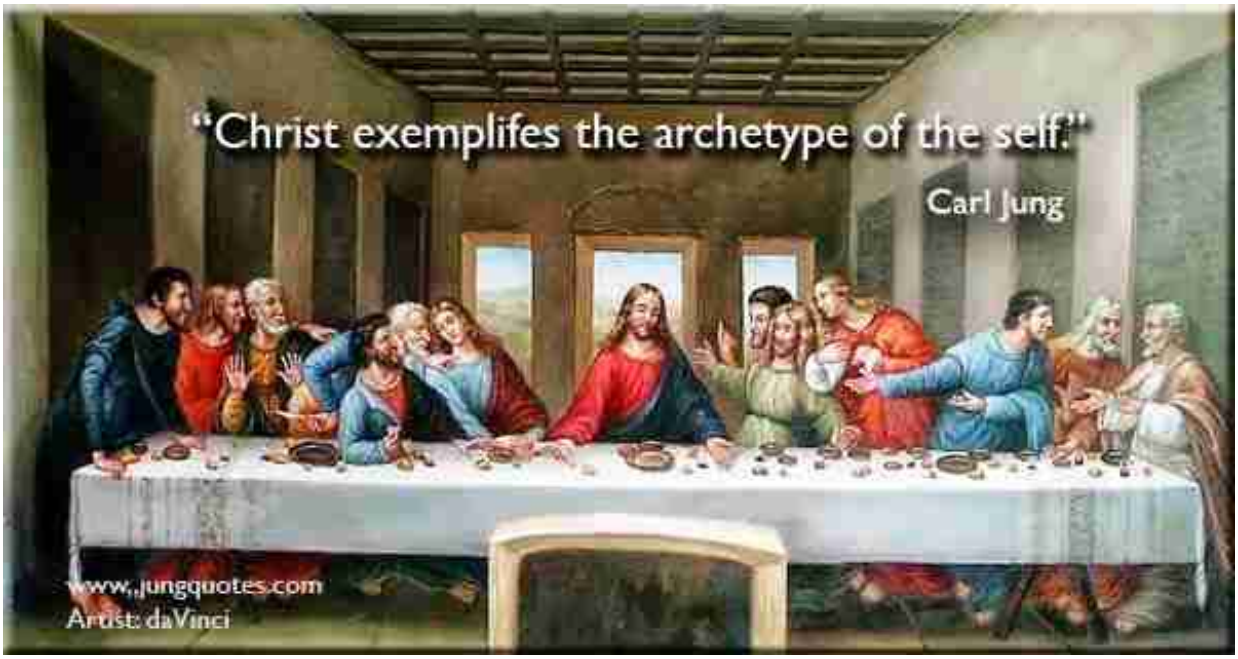
himself only as an ego, and the self, as a totality, is indescribable and indistinguishable from a God-image, self-realization-to put it in religious or metaphysical terms-amounts to God's incarnation.
That is already expressed in the fact that Christ is the son of God. And because individuation is an heroic and often tragic task, the most difficult of all, it involves suffering, a passion of the ego: the ordinary, empirical man we once were is burdened with the fate of losing himself in a greater dimension and being robbed of his fancied freedom of will. He suffers, so to speak, from the violence done to him by the self.
The analogous passion of Christ signifies God's suffering on account of the injustice of the world and the darkness of man. The human and the divine suffering set up a relationship of complementarity with compensating effects. Through the Christ-symbol, man can get to know the real meaning of his suffering: he is on the way towards realizing his wholeness.
As a result of the integration of conscious and unconscious, his ego enters the "divine" realm, where it participates in "God's suffering." The cause of the suffering is in both cases the same, namely "incarnation," which on the human level appears as "individuation."
The divine hero born of man is already threatened with murder, he has nowhere to lay his head, and his death is a gruesome tragedy. The self is no mere concept or logical postulate; it is a psychic reality, only part of it is conscious, while for the rest it embraces the life of the unconscious and is therefore inconceivable except in the form of symbols.
The drama of the archetypal life of Christ describes in symbolic images the events in the conscious-life-as well as the life that transcends consciousness-of a man who has been transformed by his higher destiny. Carl Jung, Psychology and Religion, A Psychological Approach to the Trinity, Paragraph 233.

It was this archetype of the self that responded to the Christian message... (2013-10-20 05:05)

It was this archetype of the self in the soul of every man that responded to the Christian message, with the result that the concrete Rabbi Jesus was rapidly assimilated by the constellated archetype.
In this way Christ realized the idea of the self. But as one can never distinguish empirically between a symbol of the self and a God-image, the two ideas, however much we try to differentiate them, always appear blended together, so that the self appears synonymous with the inner Christ of the Johannine and Pauline writings, and Christ with God ("of one substance with the Father"), just as the atman appears as the individualized self and at the same time as the animating principle of the cosmos, and Tao as a condition of mind and at the same time as the correct behavior of cosmic events.
Psychologically speaking, the domain of "gods" begins where consciousness leaves off, for at that point man is already at the mercy of the natural order, whether he thrive or perish. To the symbols of wholeness that come to him from there he attaches names which vary according to time and place.
The self is defined psychologically as the psychic totality of the individual. Anything that a man postulates as being a

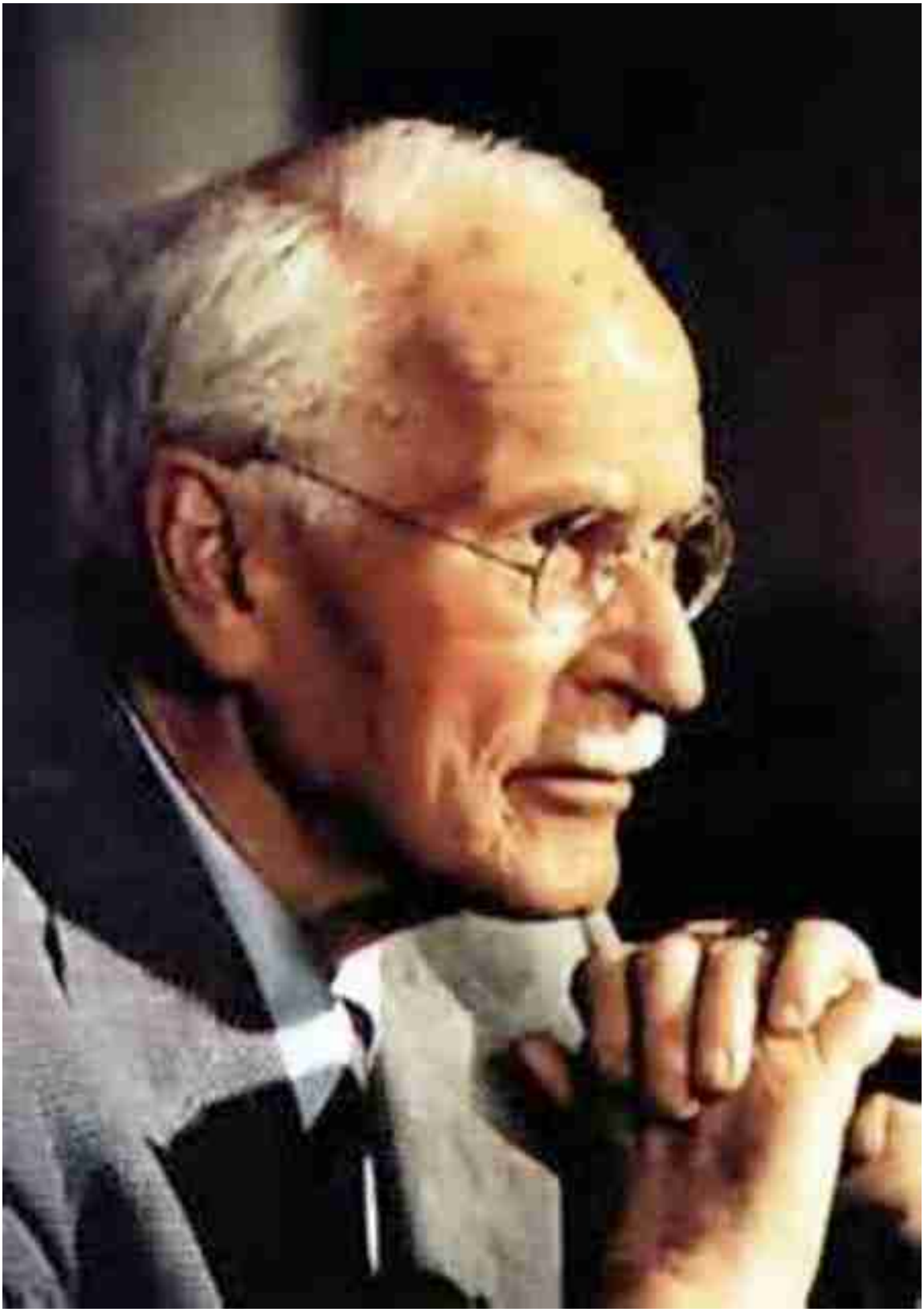
greater totality than himself can become a symbol of the self. For this reason the symbol of the self is not always as total as the definition would require.
Even the Christ-figure is not a totality, for it lacks the nocturnal side of the psyche's nature, the darkness of the spirit, and is also without sin. Without the integration of evil there is no totality, nor can evil be "added to the mixture by force."
One could compare Christ as a symbol to the mean of the first mixture: he would then be the middle term of a triad, in which the One and Indivisible is represented by the Father, and the Divisible by the Holy Ghost, who, as we know, can divide himself into tongues of fire. But this triad, according to the Timaeus, is not yet a reality. Consequently a second mixture is needed. Carl Jung, Psychology and Religion, Paragraph 232.

Christ exemplifies the archetype of the self. **(2013-10-20 05:09)**



"Our discourse necessarily brings us to Christ, because he is still the living myth of our culture....Christ exemplifies the archetype of the self. He represents a totality of a divine or heavenly kind, a glorified man, a son of God sine macula peccate, unspotted by sin. " Carl Jung, Aion, Page 37.

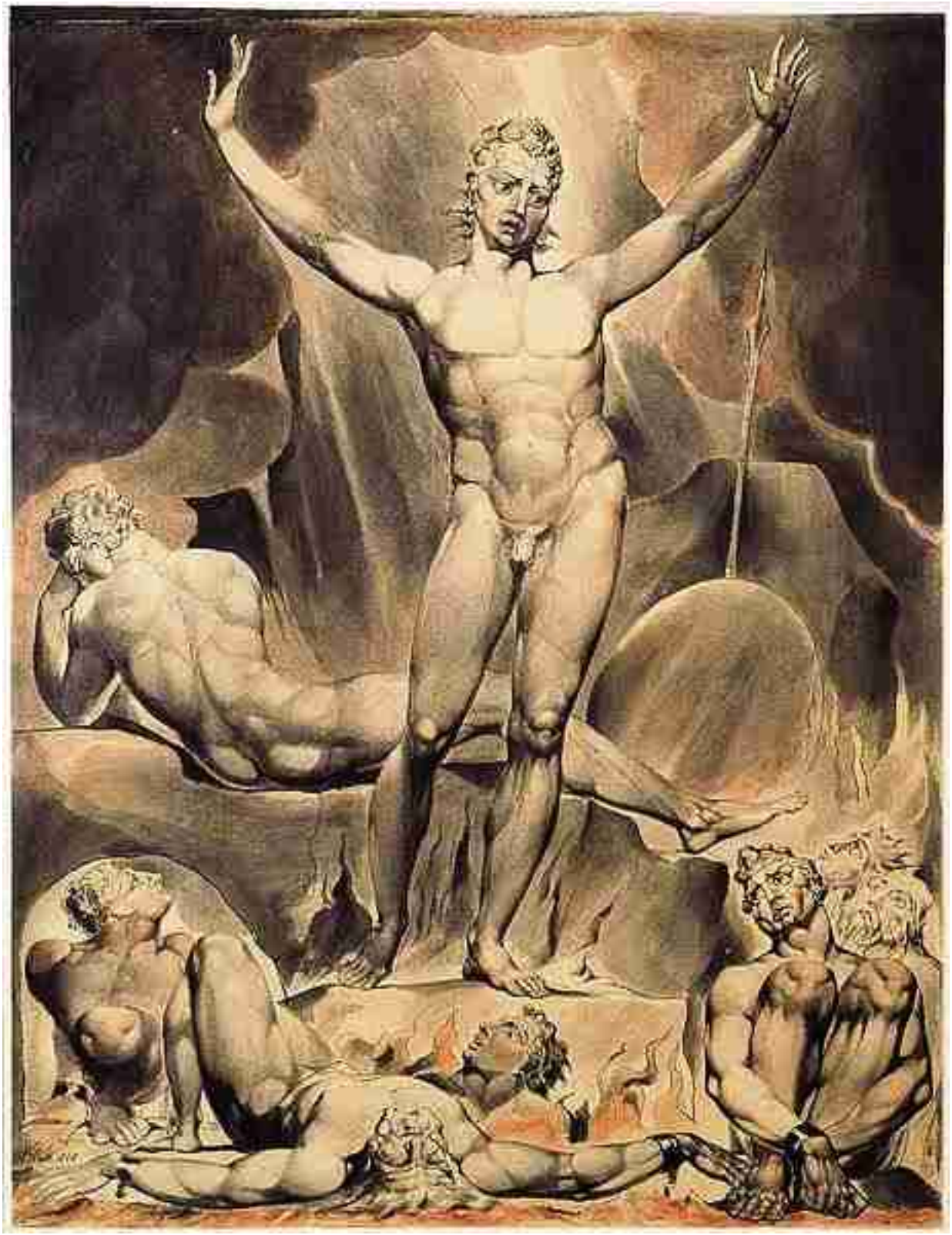
The numinous experience of the individuation process... **(2013-10-20 05:15)**



The numinous experience of the individuation process is, on the archaic level, the prerogative of shamans and medicine men; later, of the physician, prophet, and priest; and finally at the civilized stage, of philosophy and reli-

gion.
The shaman's experience of sickness, torture, and death, and regeneration implies, at a higher level, the idea of being made whole through sacrifice of being changed by transubstantiation and exalted to the pneumatic man-in a word, of apotheosis.
The Mass is the summation and quintessence of a development which began many thousands of years ago and, with the progressive broadening and deepening of consciousness, gradually made the isolated experience of specifically gifted individuals the common property of a larger group.
The underlying psychic process remained, of course, hidden from view and was dramatized in the form of suitable "mysteries" and "sacraments," these being reinforced by religious teachings, exercise, meditations, and acts of sacrifice which plunge the celebrant so deeply into the sphere of the mystery that he is able to become conscious of his intimate connection with the mythic happenings. Thus, in ancient Egypt, we see how the experience of "Osirification," originally the prerogative of the Pharaohs, gradually passed to the aristocracy and finally, towards the end of the Old Kingdom, to the single individual as well.
Similarly, the mystery religions of the Greeks, originally esoteric and not talked about, broadened out into collective experience, and at the time of the Caesars it was considered a regular sport for Roman tourists to get themselves initiated into foreign mysteries.
Christianity, after some hesitation, went a step further and made celebration of the mysteries a public institution, for, as we know, it was especially concerned to introduce as many people as possible to the experience of the mystery. So, sooner or later, the individual could not fail to become conscious of his own transformation and of the necessary psychological conditions for this. Such as confession and repentance of sin.
The ground was prepared for the realization that, in the mystery of transubstantiation, it was not so much a question of magical influence as the psychological processes-a realization for which the alchemists had already paved the way by putting their "opus operatum" at least on a level with the ecclesiastical mystery, and even attributing to it a cosmic significance since, by its means, the divine world-soul could be liberated from imprisonment in matter.
As I think I have shown, the "philosophical" side of alchemy is nothing less than a symbolic anticipation of certain psychological insights, and these-to judge by the example of Gerhard Dorn-were pretty far advanced by the end of the sixteenth century. Only our intellectualized age could have been so deluded as to see in alchemy nothing but an abortive attempt at chemistry, and in the interpretative methods of modern psychology a mere "psychologizing," i.e. annihilation, of the mystery.
Just as the alchemists knew that the production of their stone was a miracle that could only happen 'Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. At no point has he explained the mystery itself, thereby causing it to fade. He has merely, in accordance with the spirit of Christian tradition, brought it a little nearer to individual consciousness, using the empirical material to set forth the individuation process and show it as an actual and experienceable fact.
To treat a metaphysical statement as a psychic process is not to say that it is "merely psychic," as my critics assert-in the fond belief that the word "psychic" postulates something known. It does not seem to have occurred to people that when we say "psyche" we are alluding to the densest darkness it is possible to imagine. The ethics of the researcher require him to admit where his knowledge comes to an end.
This end is the beginning of true wisdom. Carl Jung, Psychology and Religion, Transformation Symbolism in the Mass, Pages 294-296, Paragraph 448.

Lucifer was perhaps the one who best understood the Divine Will... **(2013-10-21 04:58)**



[Carl Jung on Lucifer and the Trinity.]
”Creation” in the sense of ”matter” is not included in the Trinity formula, at any rate not explicitly. In these circumstances there are only two possibilities: either the material world is real, in which case it is an intrinsic part of the

divine ”actus purus,” or it is unreal, a mere illusion, because outside the divine reality.
The latter conclusion is contradicted firstly by God’s incarnation and by his whole work of salvation, secondly by the autonomy and eternality of the ”Prince of this world,” the devil, who has merely been ”overcome” but is by no means destroyed and cannot be destroyed because he is eternal.
But if the reality of the created world is included in the ”actus purus,” then the devil is there too Q.E.D. This situation gives rise to a quaternity, albeit a very different quaternity from the one anathematized by the fourth Lateran Council. The question there debated was whether God’s essence could claim a place alongside the three Persons or not. But the question we are confronted with here is the independent position of a creature endowed with autonomy and eternality: the fallen angel.
He is the fourth, ”recalcitrant” figure in our symbolical series, the intervals between which correspond to the three phases of the Trinitarian process. Just as, in the Timaeus the adversary is the second half of the second pair of opposites, without whom the world-soul would not be whole and complete, so, too, the devil must be added to the trios as (the One as the Fourth), in order to make it a totality.
If the Trinity is understood as a process as I have tried to do all along, then, by the addition of the Fourth, this process would culminate in a condition of absolute totality. Through the intervention of the Holy Ghost, however, man is included in the divine process, and this means that the principle of separateness and autonomy over against God which is personified in Lucifer as the God-opposing will is included in it too. But for this will there would have been no creation and no work of salvation either.
The shadow and the opposing will are the necessary conditions for all actualization. An object that has no will of its own, capable, if need be, of opposing its creator, and with no qualities other than its creator’s, such an object has no independent existence and is incapable of ethical decision. At best it is just a piece of clockwork which the Creator has to wind up to make it function.
Therefore Lucifer was perhaps the one who best understood the divine will struggling to create a world and who carried out that will most faithfully. For, by rebelling against God, he became the active principle of a creation which opposed to God a counter-will of its own. Because God willed this, we are told in Genesis 3 that he gave man the power to will otherwise.
Had he not done so, he would have created nothing but a machine, and then the incarnation and the redemption would never have come about. Nor would there have been any revelation of the Trinity, because everything would have been one forever.
The Lucifer legend is in no sense an absurd fairy tale; like the story of the serpent in the Garden of Eden, it is a “therapeutic” myth. We naturally boggle at the thought that good and evil are both contained in God, and we think God could not possibly want such a thing. We should be careful, though, not to pare down God’s omnipotence to the level of our human opinions; but that is just how we do think, despite everything.
Even so, it would not do to impute all evil to God: thanks to his moral autonomy, man can put down a sizable portion of it to his own account. Evil is a relative thing, partly avoidable, partly fate just as virtue is, and often one does not know which is worse.
Think of the fate of a woman married to a recognized saint! What sins must not the children commit in order to feel their lives their own under the overwhelming influence of such a father! Life, being an energic process, needs the opposites, for
without opposition there is, as we know, no energy. Good and evil are simply the moral aspects of this natural polarity. The fact that we have to feel this polarity so excruciatingly makes human existence all the more complicated. Yet the suffering that necessarily attaches to life cannot be evaded.
The tension of opposites that makes energy possible is a universal law, fittingly expressed in the yang and yin of Chinese philosophy. Good and evil are feeling-values of human provenance, and we cannot extend them beyond the human realm.
What happens beyond this is beyond our judgment: God is not to be caught with human attributes. Besides, where would the fear of God be if only good i.e., what seems good to us were to be expected from him?
After all, eternal damnation doesn’t bear much resemblance to goodness as we understand it! Although good and evil are unshakable as moral values, they still need to be subjected to a bit of psychological revision. Much, that is to say, that proves to be abysmally evil in its ultimate effects does not come from man’s wickedness but from his stupidity

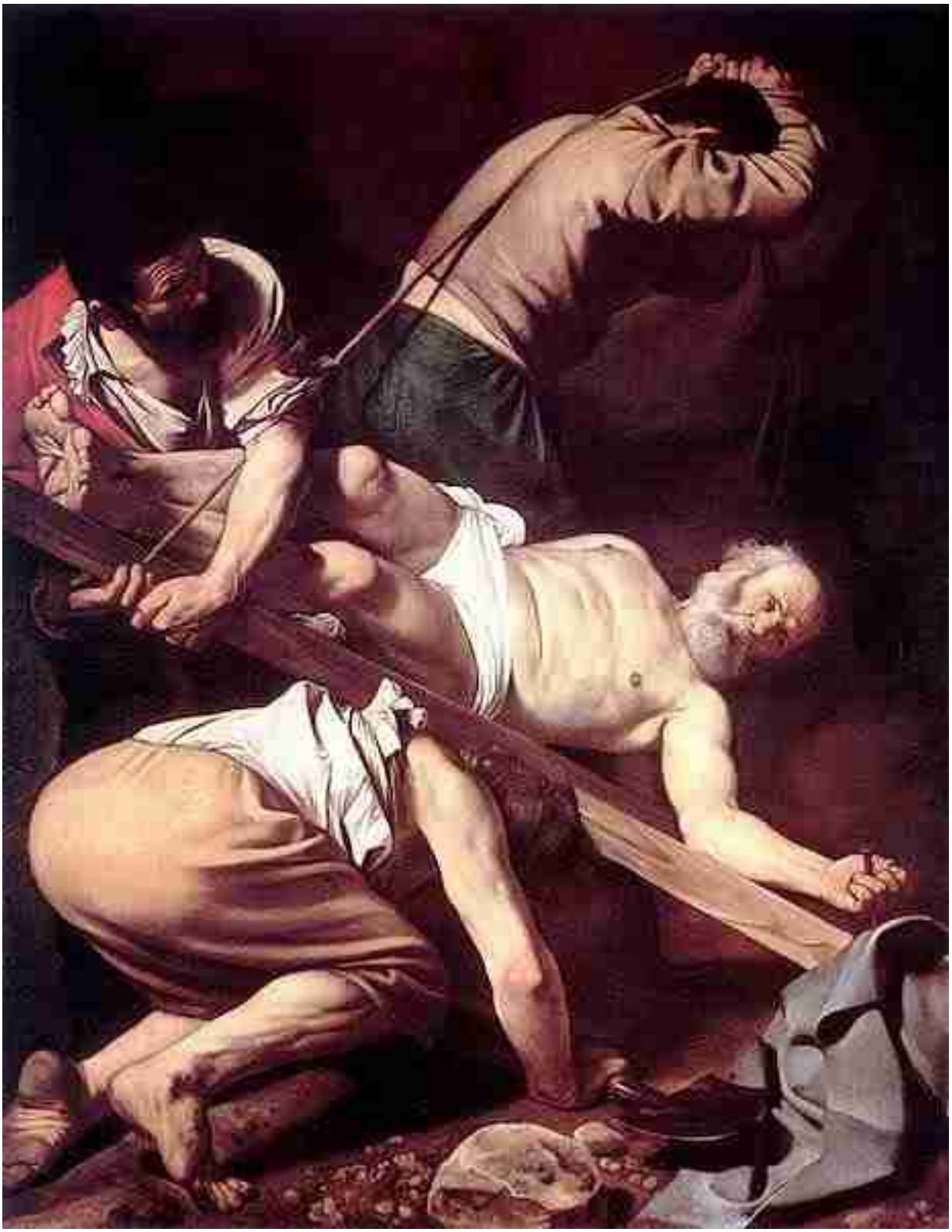
and unconsciousness.
One has only to think of the devastating effects of Prohibition in America or of the hundred thousand autos-da-fe in Spain, which were all caused by a praiseworthy zeal to save people's souls.
One of the toughest roots of all evil is unconsciousness, and I could wish that the saying of Jesus, "Man, if thou knowest what thou doest, thou art blessed, but if thou knowest not, thou art accursed, and a transgressor of the law," were still in the gospels, even though it has only one authentic source. It might well be the motto for a new morality. Carl Jung, Psychology and Religion, Paragraphs 290-292
Image: William Blake's illustration of Lucifer as presented in John Milton's Paradise Lost.

A stamp issued in the Grenada in 1973, were we can see the face from Carl Jung. **(2013-10-21 05:02)**

A stamp issued in the Grenada in 1973, were we can see the face from Carl Jung.

1828

[Carl Jung on Saint Peter, Gnostics, Opposites] **(2013-10-21 05:07)**



[[Carl Jung on Saint Peter, Gnostics, Opposites]
In this connection mention should be made of Peter's valedictory words, which he spoke during his martyrdom (he was crucified upside down, at his own request):

“O name of the cross, hidden mystery! O grace ineffable that is pronounced in the name of the cross! O nature of man, that cannot be separated from God! O love unspeakable and indivisible, that cannot be shown forth by unclean lips! I grasp thee now, I that am at the end of my earthly course. I will declare thee as thou art, I will not keep silent the mystery of the cross which was once shut and hidden from my soul.

You that hope in Christ, let not the cross be for you that which appears; for it is another thing, and different from that which appears, this suffering which is in accordance with Christ’s. And now above all, because you that can hear are able to

hear it of me, who am at the last and farewell hour of my life, hearken: separate your souls from everything that is of the senses, from everything that appears to be but in truth is not. Lock your eyes, close your ears, shun those happenings which are seen!

Then you shall perceive that which was done to Christ, and the whole mystery of your salvation. . . . Learn the mystery of all nature and the beginning of all things, as it was. For the first man, of whose race I bear the likeness, fell head downwards, and showed forth a manner of birth such as had not existed till then, for it was dead, having no motion. And being pulled downwards, and having also cast his origin upon the earth, he established the whole disposition of things; for, being hanged up in the manner appointed, he showed forth the things of the right as those of the left, and the things of the left as those of the right, and changed about all the marks of their nature, so that things that were not fair were perceived to be fair, and those that were in truth evil were perceived to be good.

Wherefore the Lord says in a mystery: ”Except ye make the things of the right as those of the left, and those of the left as those of the right, and those that are above as those below, and those that are behind as those that are before, ye shall not have knowledge of the kingdom. This understanding have I brought you, and the figure in which you now see me hanging is the representation of that first man who came to birth.”

In this passage, too, the symbolical interpretation of the cross is coupled with the problem of opposites, first in the unusual idea that the creation of the first man caused everything to be turned upside down, and then in the attempt to unite the opposites by identifying them with one another.

A further point of significance is that Peter, crucified head downwards, is identical not only with the first created man, but with the cross:

For what else is Christ but the word, the sound of God? So the word is this upright beam on which I am crucified; and the sound is the beam which crosses it, the nature of man; but the nail which holds the center of the crossbeam to the upright is man’s conversion and repentance.

In the light of these passages it can hardly be said that the author of the Acts of John presumably a Gnostic has drawn the necessary conclusions from his premises or that their full implications have become clear to him. On the contrary, one gets the impression that the light has swallowed up everything dark. Just as the enlightening vision appears high above the actual scene of crucifixion, so, for John, the enlightened one stands high above the formless multitude.

The text says: ”Therefore care not for the many, and despise those that are outside the mystery!”

This overweening attitude arises from an inflation caused by the fact that the enlightened John has identified with his own light and confused his ego with the self. Therefore he feels superior to the darkness in him. He forgets that light only has a meaning when it illuminates something dark and that his enlightenment is no good to him unless it helps him to recognize his own darkness. If the powers of the left are as real as those of the right, then their union can only produce a third

thing that shares the nature of both.

Opposites unite in a new energy potential: the ”third” that arises out of their union is a figure ”free from the opposites,” beyond all moral categories.

This conclusion would have been too advanced for the Gnostics. Recognizing the danger of Gnostic irrealism, the Church, more practical in these matters, has always insisted on the concretism of the historical events despite the fact that the original New Testament texts predict the ultimate deification of man in a manner strangely reminiscent of the words of the serpent in the Garden of Eden: ”Ye shall be as gods.”

Nevertheless, there was some justification for postponing the elevation of man’s status until after death, as this avoided the danger of Gnostic inflation.

Had the Gnostic not identified with the self, he would have been bound to see how much darkness was in him a realization that comes more naturally to modern man but causes him no less difficulties. Indeed, he is far more likely

to assume that he himself is wholly of the devil than to believe that God could ever indulge in paradoxical statements. For all the ill consequences of his fatal inflation, the Gnostic did, however, gain an insight into religion, or into the psychology of religion, from which we can still learn a thing or two today. He looked deep into the background of Christianity and hence into its future developments. This he could do because his intimate connection with pagan Gnosis made him a ”receptor” that helped to integrate the Christian message into the spirit of the times. Carl Jung, Psychology and Religion, Pages 285 – 287, Paragraphs 436-439.

Image: Caravaggio’s depiction of the crucifixion of Apostle Peter upside down.]

In this connection mention should be made of Peter’s valedictory words, which he spoke during his martyrdom (he was crucified upside down, at his own request):

“O name of the cross, hidden mystery! O grace ineffable that is pronounced in the name of the cross! O nature of man, that cannot be separated from God! O love unspeakable and indivisible, that cannot be shown forth by unclean lips! I grasp thee now, I that am at the end of my earthly course. I will declare thee as thou art, I will not keep silent the mystery of the cross which was once shut and hidden from my soul.

You that hope in Christ, let not the cross be for you that which appears; for it is another thing, and different from that which appears, this suffering which is in accordance with Christ’s. And now above all, because you that can hear are able to

hear it of me, who am at the last and farewell hour of my life, hearken: separate your souls from everything that is of the senses, from everything that appears to be but in truth is not. Lock your eyes, close your ears, shun those happenings which are seen!

Then you shall perceive that which was done to Christ, and the whole mystery of your salvation. . . . Learn the mystery of all nature and the beginning of all things, as it was. For the first man, of whose race I bear the likeness, fell head downwards, and showed forth a manner of birth such as had not existed till then, for it was dead, having no motion. And being pulled downwards, and having also cast his origin upon the earth, he established the whole disposition of things; for, being hanged up in the manner appointed, he showed forth the things of the right as those of the left, and the things of the left as those of the right, and changed about all the marks of their nature, so that things that were not fair were perceived to be fair, and those that were in truth evil were perceived to be good.

Wherefore the Lord says in a mystery: ”Except ye make the things of the right as those of the left, and those of the left as those of the right, and those that are above as those below, and those that are behind as those that are before, ye shall not have knowledge of the kingdom. This understanding have I brought you, and the figure in which you now see me hanging is the representation of that first man who came to birth.”

In this passage, too, the symbolical interpretation of the cross is coupled with the problem of opposites, first in the unusual idea that the creation of the first man caused everything to be turned upside down, and then in the attempt to unite the opposites by identifying them with one another.

A further point of significance is that Peter, crucified head downwards, is identical not only with the first created man, but with the cross:

For what else is Christ but the word, the sound of God? So the word is this upright beam on which I am crucified; and the sound is the beam which crosses it, the nature of man; but the nail which holds the center of the crossbeam to the upright is man’s conversion and repentance.

In the light of these passages it can hardly be said that the author of the Acts of John presumably a Gnostic has drawn the necessary conclusions from his premises or that their full implications have become clear to him. On the contrary, one gets the impression that the light has swallowed up everything dark. Just as the enlightening vision appears high above the actual scene of crucifixion, so, for John, the enlightened one stands high above the formless multitude.

The text says: ”Therefore care not for the many, and despise those that are outside the mystery!”

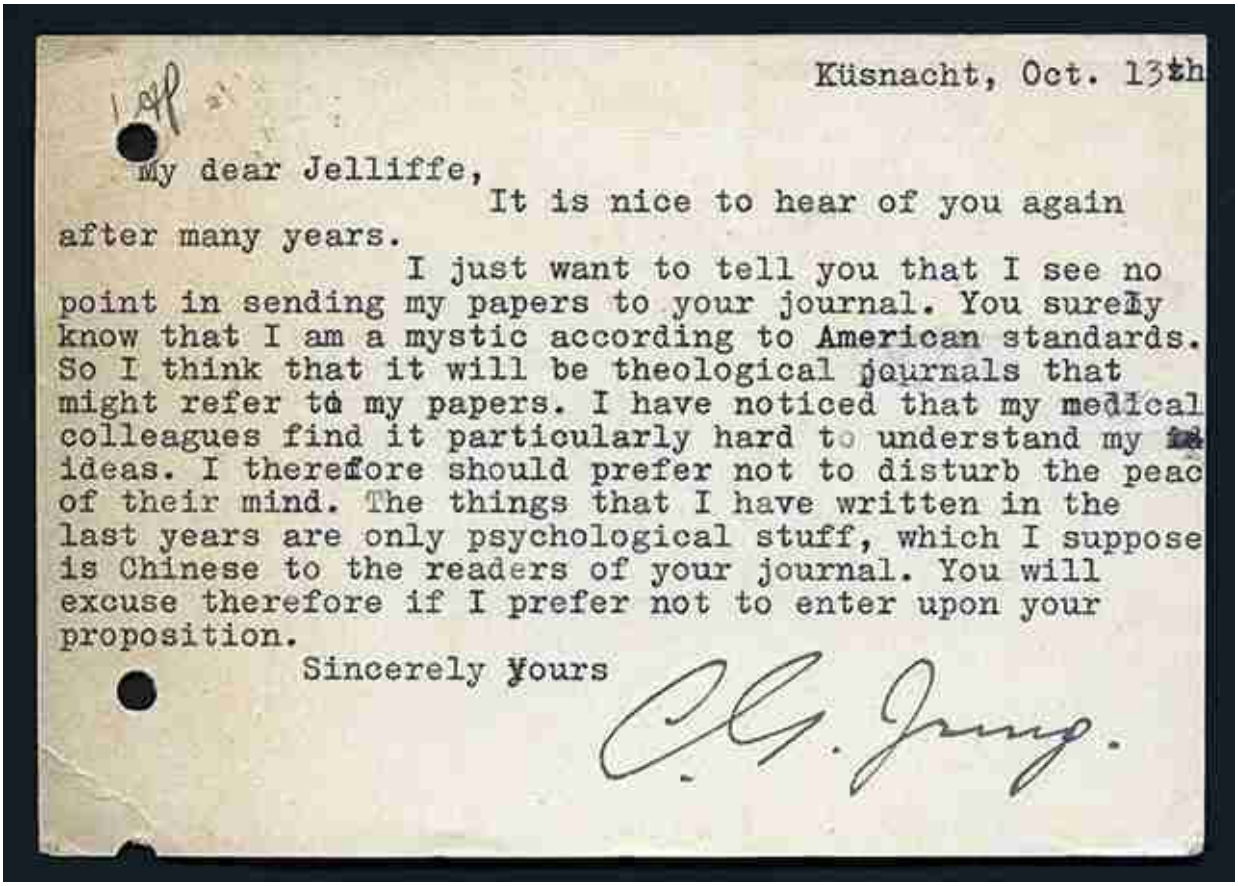
This overweening attitude arises from an inflation caused by the fact that the enlightened John has identified with his own light and confused his ego with the self. Therefore he feels superior to the darkness in him. He forgets that light only has a meaning when it illuminates something dark and that his enlightenment is no good to him unless it helps him to recognize his own darkness. If the powers of the left are as real as those of the right, then their union can only produce a third

thing that shares the nature of both.

Opposites unite in a new energy potential: the ”third” that arises out of their union is a figure ”free from the oppo-

sites," beyond all moral categories.
This conclusion would have been too advanced for the Gnostics. Recognizing the danger of Gnostic irrealism, the Church, more practical in these matters, has always insisted on the concretism of the historical events despite the fact that the original New Testament texts predict the ultimate deification of man in a manner strangely reminiscent of the words of the serpent in the Garden of Eden: "Ye shall be as gods."
Nevertheless, there was some justification for postponing the elevation of man's status until after death, as this avoided the danger of Gnostic inflation.
Had the Gnostic not identified with the self, he would have been bound to see how much darkness was in him a realization that comes more naturally to modern man but causes him no less difficulties. Indeed, he is far more likely to assume that he himself is wholly of the devil than to believe that God could ever indulge in paradoxical statements.
For all the ill consequences of his fatal inflation, the Gnostic did, however, gain an insight into religion, or into the psychology of religion, from which we can still learn a thing or two today. He looked deep into the background of Christianity and hence into its future developments. This he could do because his intimate connection with pagan Gnosis made him a "receptor" that helped to integrate the Christian message into the spirit of the times. Carl Jung, Psychology and Religion, Pages 285 – 287, Paragraphs 436-439.
Image: Caravaggio's depiction of the crucifixion of Apostle Peter upside down.

Postcard from Carl Jung to Smith Ely Jelliffe, October 13, 1931. **(2013-10-21 05:11)**



Küsnacht, Oct. 13th

My dear Jelliffe,

It is nice to hear of you again after many years.

I just want to tell you that I see no point in sending my papers to your journal. You surely know that I am a mystic according to American standards. So I think that it will be theological journals that might refer to my papers. I have noticed that my medical colleagues find it particularly hard to understand my ideas. I therefore should prefer not to disturb the peac of their mind. The things that I have written in the last years are only psychological stuff, which I suppose is Chinese to the readers of your journal. You will excuse therefore if I prefer not to enter upon your proposition.

Sincerely yours

C. G. Jung.

Postcard from Carl Jung to Smith Ely Jelliffe, October 13, 1931. Smith Ely Jelliffe Papers, Manuscript Division, Library of Congress (022.00.00); [Digital ID # rb0022]
In this postcard, Jung declines an invitation to submit articles to a journal Smith Ely Jelliffe edited because American medical colleagues find his writing hard to understand and consider him a mystic.

The charge that Jung's work was compromised by mysticism stemmed from the value he placed on mythology and symbols as well as his statements questioning the all-sufficiency of reason and science.

Jung defended himself by observing that if you call me an occultist because I am seriously investigating religious, mythological, and philosophical fantasies. . . . then you are bound to diagnose Freud as a sexual pervert since his is doing likewise with sexual fantasies.

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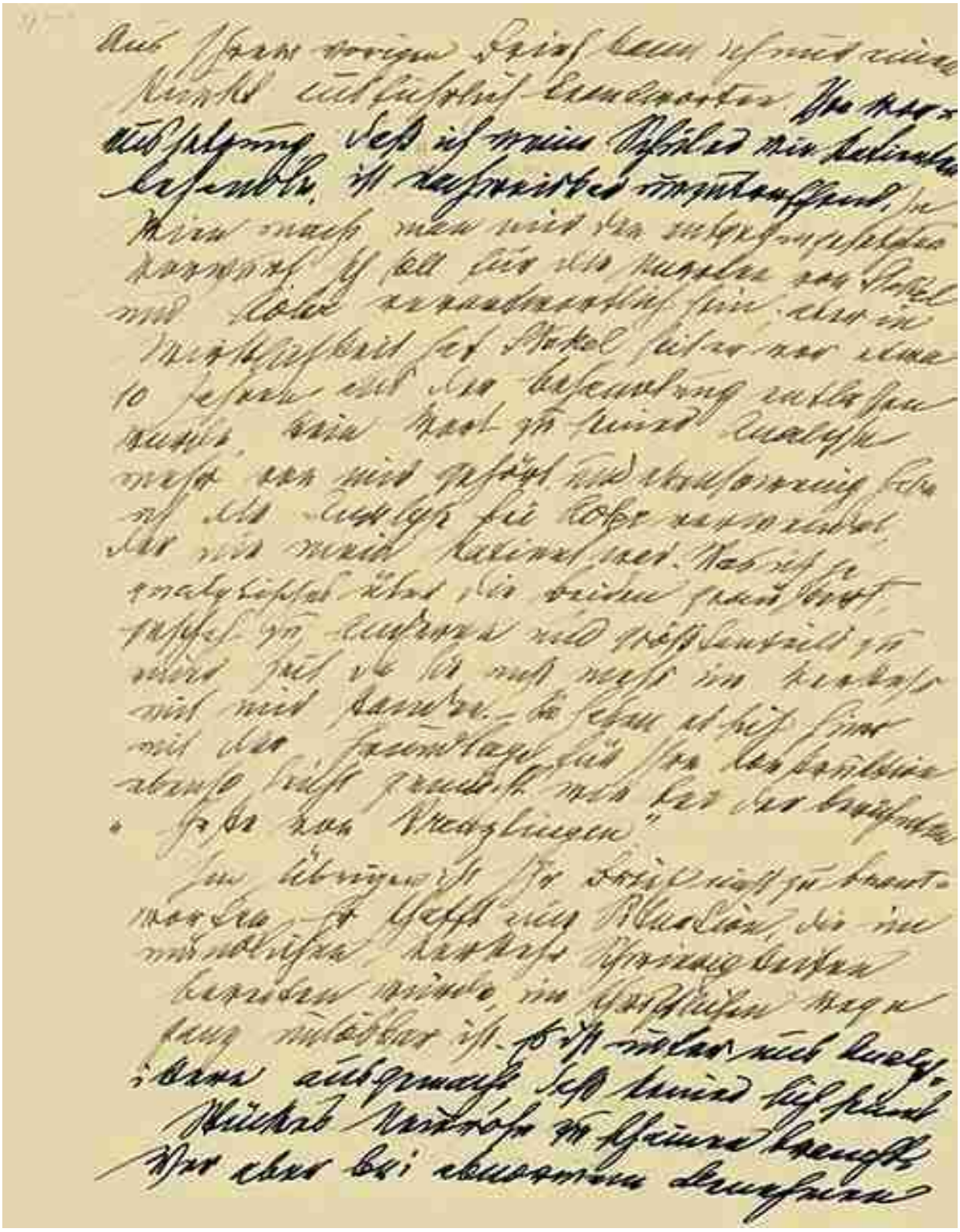
Sigmund Freud's Letter ending personal relations with Carl Jung. **(2013-10-21 05:16)**



Your allegation that I treat my followers as patients is demonstrably untrue. . . . It is a convention among us analysts that none of us need feel ashamed of his own neurosis.
But one [meaning Jung] who while behaving abnormally keeps shouting that he is normal gives ground for the suspicion that he lacks insight into his illness. Accordingly, I propose that we abandon our personal relations entirely.

1834

Sigmund Freud, 1913

Individuation is not “Mysticism,” “Shamanism,” “Alchemy,” or “Gnosticism”. Individuation is an expression of that biological process. **(2013-10-21 05:22)**

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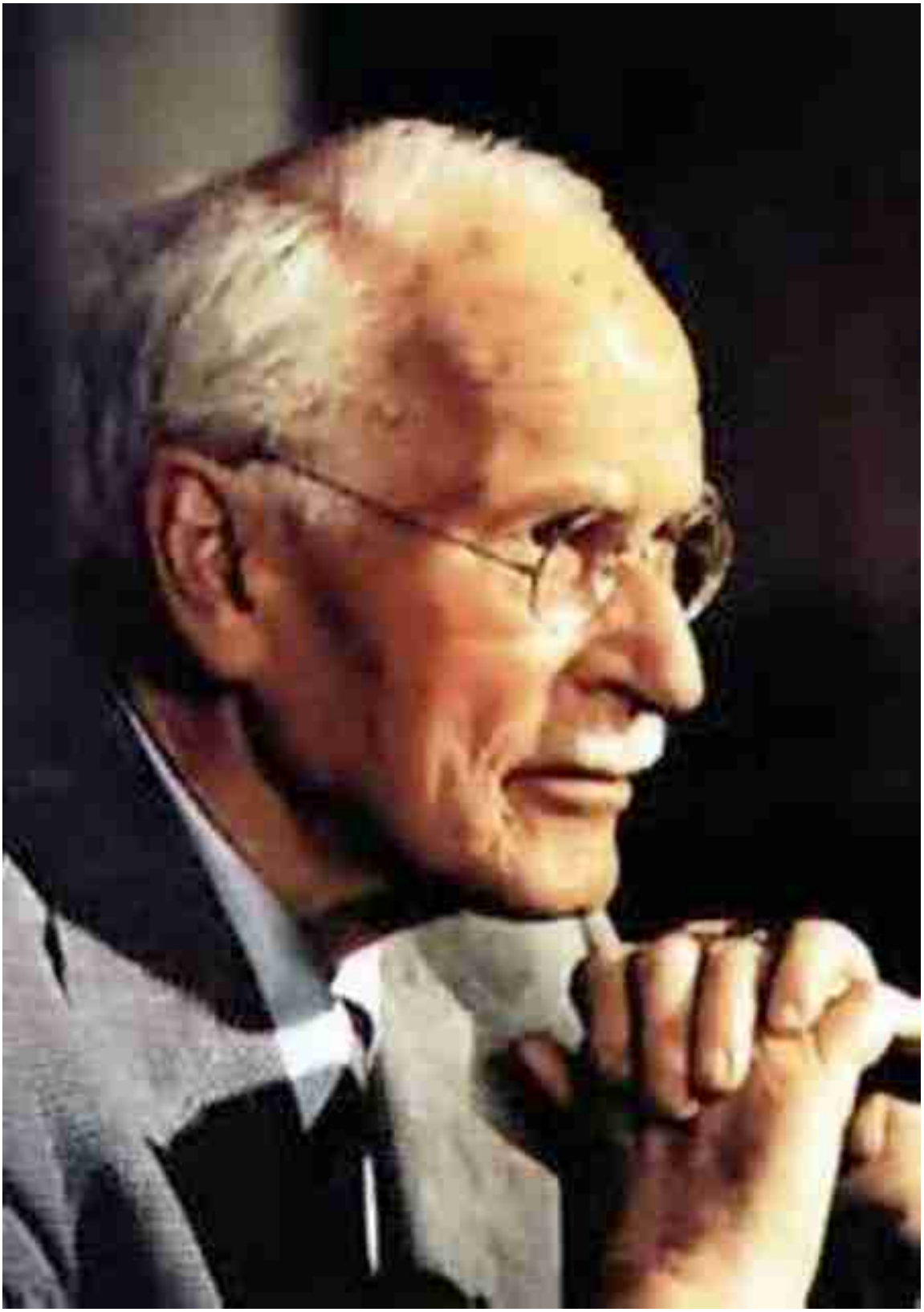

[The process of Individuation is not “Mysticism,” “Shamanism,” “Alchemy,” or “Gnosticism”. But, in reality, individuation is an expression of that biological process.]

Psychology, like every empirical science, cannot get along without auxiliary concepts, hypotheses, and models. But the theologian as well as the philosopher is apt to make the mistake of taking them for metaphysical postulates. The

atom of which the physicist speaks is not an hypostasis, it is a model.
Similarly, my concept of the archetype or of psychic energy is only an auxiliary idea which can be exchanged at any time for a better formula. From a philosophical standpoint my empirical concepts would be logical monsters, and as a philosopher I should cut a very sorry figure.
Looked at theologically, my concept of the anima, for instance, is pure Gnosticism; hence I am often classed among the Gnostics. On top of that, the individuation process develops a symbolism whose nearest affinities are to be found in folklore, in Gnostic, alchemical, and such like ”mystical” conceptions, not to mention shamanism.
When material of this kind is adduced for comparison, the exposition fairly swarms with ”exotic” and ”far-fetched” proofs, and anyone who merely skims through a book instead of reading it can easily succumb to the illusion that he is confronted with a Gnostic system. In reality, however, individuation is an expression of that biological process simple or complicated as the case may be by which every living thing becomes what it was destined to become from the beginning.
This process naturally expresses itself in man as much psychically as somatically. On the psychic side it produces those well-known quaternity symbols, for instance, whose parallels are found in mental asylums as well as in Gnosticism and other exoticisms, and last but not least in Christian allegory.
Hence it is by no means a case of mystical speculations, but of clinical observations and their interpretation through comparison with analogous phenomena in other fields. It is not the daring fantasy of the anatomist that can be held responsible when he discovers the nearest analogies to the human skeleton in certain African anthropoids of which the layman has never heard.
It is certainly remarkable that my critics, with few exceptions, ignore the fact that, as a doctor and scientist, I proceed from facts which everyone is at liberty to verify. Instead, they criticize me as if I were a philosopher, or a Gnostic with pretensions to supernatural knowledge.
As a philosopher and speculating heretic I am, of course, easy prey. That is probably the reason why people prefer to ignore the facts I have discovered, or to deny them without scruple. But it is the facts that are of prime importance to me and not a provisional terminology or attempts at theoretical reflections. The fact that archetypes exist is not spirited away by saying that there are no inborn ideas. I have never maintained that the archetype “an sich” is an idea, but have expressly pointed out that I regard it as a form without definite content. Carl Jung, Psychology and Religion, Forward to White’s “God and the Unconscious,” Pages 306-307, Paragraphs 460-461.

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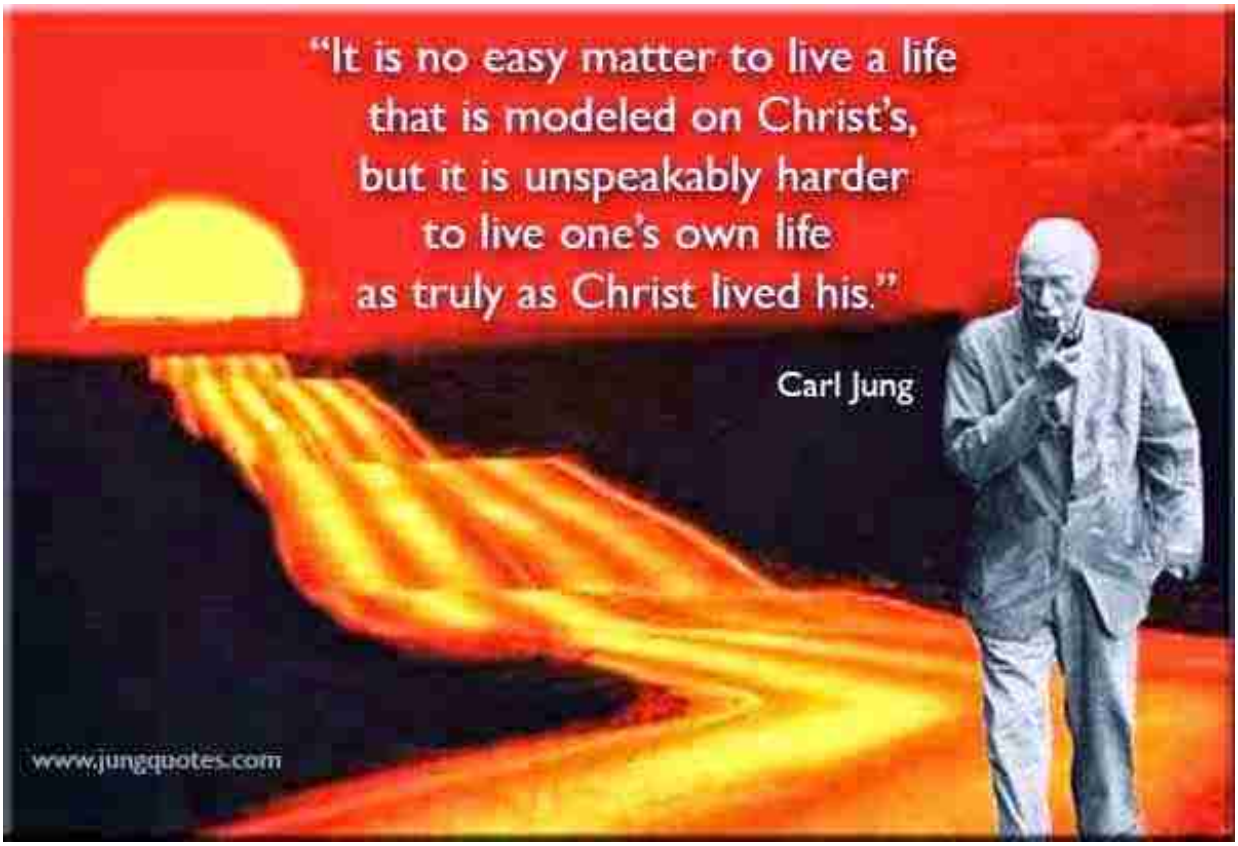
ecumenicus (2013-10-22 09:21:13)
I love this!!! It is exactly on target and so well articulated! (I am a scientist mystic)

ecumenicus (2013-10-22 09:22:59)
Individuation is a biological principle well-accepted as an intrinsic aspect of the living, evolving universe.

The goal of psychological, as of biological, development is self-realization, or individuation.
(2013-10-21 05:27)



The goal of psychological, as of biological, development is self-realization, or individuation. But since man knows himself only as an ego, and the self, as a totality, is indescribable and indistinguishable from a God-image, self-realization-to put it in religious or metaphysical terms-amounts to God's incarnation.
That is already expressed in the fact that Christ is the son of God. And because individuation is an heroic and often tragic task, the most difficult of all, it involves suffering, a passion of the ego: the ordinary, empirical man we once were is burdened with the fate of losing himself in a greater dimension and being robbed of his fancied freedom of will. He suffers, so to speak, from the violence done to him by the self.
The analogous passion of Christ signifies God's suffering on account of the injustice of the world and the darkness of man. The human and the divine suffering set up a relationship of complementarity with compensating effects. Through the Christ-symbol, man can get to know the real meaning of his suffering: he is on the way towards realizing his wholeness.
As a result of the integration of conscious and unconscious, his ego enters the "divine" realm, where it participates in "God's suffering." The cause of the suffering is in both cases the same, namely "incarnation," which on the human level appears as "individuation."
The divine hero born of man is already threatened with murder, he has nowhere to lay his head, and his death is a gruesome tragedy. The self is no mere concept or logical postulate; it is a psychic reality, only part of it is conscious, while for the rest it embraces the life of the unconscious and is therefore inconceivable except in the form of symbols. The drama of the archetypal life of Christ describes in symbolic images the events in the conscious-life-as well as the life that transcends consciousness-of a man who has been transformed by his higher destiny. Carl Jung, Psychology and Religion, A Psychological Approach to the Trinity, Paragraph 233.

Carl Jung on the difference between Yahweh and Zeus. **(2013-10-22 04:32)**

[Carl Jung on the difference between Yahweh and Zeus.]
One would be even more astonished at Job's knowledge of God if this were the first time one were hearing of

Yahweh's amorality. His incalculable moods and devastating attacks of wrath had, however, been known from time immemorial. He had proved himself to be a jealous defender of morality and was specially sensitive in regard to justice.

Hence he had always to be praised as "just" which, it seemed, was very important to him. Thanks to this circumstance or peculiarity of his, he had a distinct personality, which differed from that of a more or less archaic king only in scope.

His jealous and irritable nature, prying mistrustfully into the faithless hearts of men and exploring their secret thoughts, compelled a personal relationship between himself and man, who could not help but feel personally called by him.

That was the essential difference between Yahweh and the all-ruling Father Zeus, who in a benevolent and somewhat detached manner allowed the economy of the universe to roll along on its accustomed courses and punished only those who were disorderly. He did not moralize but ruled purely instinctively.

He did not demand anything more from human beings than the sacrifices due to him; he did not want to do anything with human beings because he had no plans for them.

Father Zeus is certainly a figure but not a personality. Yahweh, on the other hand, was interested in man. Human beings were a matter of first-rate importance to him. He needed them as they needed him, urgently and personally.

Zeus too could throw thunderbolts about, but only at hopelessly disorderly individuals. Against mankind as a whole he had no objections but then they did not interest him all that much.

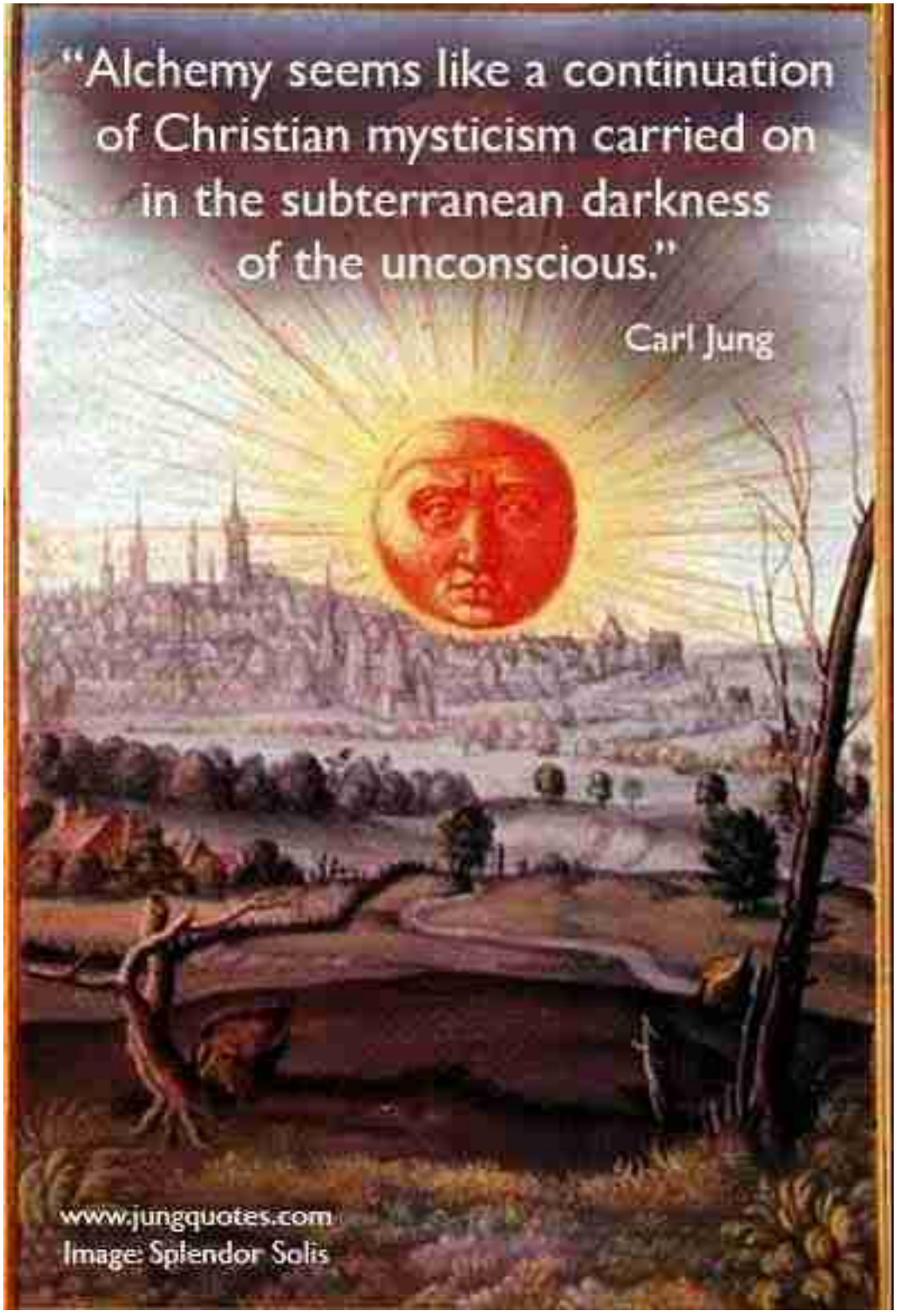
Yahweh, however, could get inordinately excited about man as a species and men as individuals if they did not behave as he desired or expected, without ever considering that in his omnipotence he could easily have created something better than these "bad earthenware pots." Carl Jung, Psychology and Religion, Answer to Job, Paragraph 568.

The difference between Yahweh of the Old Testament and the Gnostic Demiurge. **(2013-10-22 04:37)**

[The difference between Yahweh of the Old Testament and the Gnostic Demiurge.]
The character thus revealed fits a personality who can only convince himself that he exists through his relation to an object. Such dependence on the object is absolute when the subject is totally lacking in self-reflection and therefore has no insight into himself.
It is as if he existed only by reason of the fact that he has an object which assures him that he is really there. If Yahweh, as we would expect of a sensible human being, were really conscious of himself, he would, in view of the true facts of the case, at least have put an end to the panegyrics on his justice. But he is too unconscious to be moral. Morality presupposes consciousness.
By this I do not mean to say that Yahweh is imperfect or evil, like a Gnostic demiurge. He is everything in its totality; therefore, among other things, he is total justice, and also its total opposite.
At least this is the way he must be conceived if one is to form a unified picture of his character. We must only remember that what we have sketched is no more than an anthropomorphic picture which is not even particularly easy to visualize.
From the way the divine nature expresses itself we can see that the individual qualities are not adequately related to one another, with the result that they fall apart into mutually contradictory acts.

For instance, Yahweh regrets having created human beings, although in his omniscience he must have known all along what would happen to them. Carl Jung, Psychology and Religion, Answer to Job, Page 372, Paragraph 575.

Alchemy seems like a continuation of Christian mysticism„, (2013-10-22 04:42)



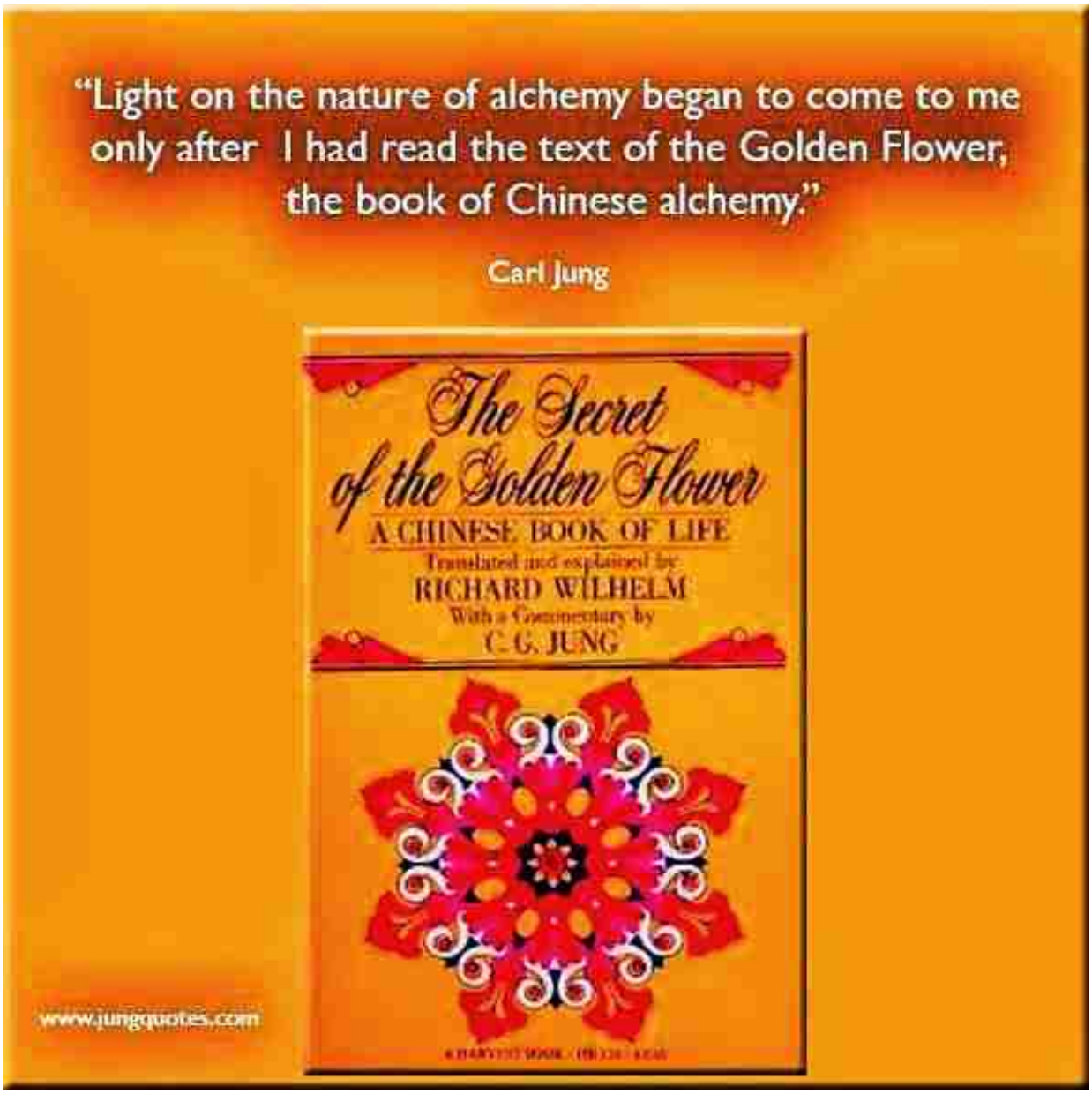
”From this point of view, alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious.... But this unconscious continuation never reached the surface, where the conscious mind could have dealt with it.
All that appeared in consciousness were the symbolic symptoms of the unconscious process. Had the alchemist succeeded in forming any concrete idea of his unconscious contents, he would have been obliged to recognize that he had taken the place of Christ - or, to be more exact, that he, regarded not as ego but as self, had taken over the work of redeeming not man but God.
He would then have had to recognize not only himself as the equivalent of Christ, but Christ as a symbol of the self. This tremendous conclusion failed to dawn on the medieval mind.” Carl Jung: Psychology and Alchemy,Part 3, Chapter 5.1

It has been assumed that Christ is nothing but a Myth but Myth is not Fiction... (2013-10-23 05:08)

...
[It has been assumed that Christ is nothing but a Myth but Myth is not Fiction. Men have Mythical Fates just as Greek Heroes do.]
In view of these portentous impossibilities, it has been assumed, perhaps as the result of a growing impatience with

the difficult factual material, that Christ was nothing but a myth, in this case no more than a fiction.
But myth is not fiction: it consists of facts that are continually repeated and can be observed over and over again. It is something that happens to man, and men have mythical fates just as much as the Greek heroes do.
The fact that the life of Christ is largely myth does absolutely nothing to disprove its factual truth quite the contrary. I would even go so far as to say that the mythical character of a life is just what expresses its universal human validity.
It is perfectly possible, psychologically, for the unconscious or an archetype to take complete possession of a man and to determine his fate down to the smallest detail. At the same time objective, non-psychic parallel phenomena can occur which also represent the archetype.
It not only seems so, it simply is so, that the archetype fulfills itself not only psychically in the individual, but objectively outside the individual. My own conjecture is that Christ was such a personality.
The life of Christ is just what it had to be if it is the life of a god and a man at the same time. It is a symbolum, a bringing together of heterogeneous natures, rather as if Job and Yahweh were combined in a single personality.
Yahweh's intention to become man, which resulted from his collision with Job, is fulfilled in Christ's life and suffering.
Carl Jung, Psychology and Religion, Answer to Job, Page 409. Paragraph 648.

Light on the nature of Alchemy began to come to me... **(2013-10-23 05:13)**



Light on the nature of alchemy began to come to me only after I had read the text of the Golden Flower, the book of Chinese alchemy. I was stirred by the desire to become more closely acquainted with the alchemical texts. Occasionally I would look at the pictures, and each time I would think, "Good Lord, what nonsense! This stuff is impossible to understand." But it persistently intrigued me, and I made up my mind to go into it more thoroughly. I soon found it provocative and exciting. To be sure, the texts still seemed to me blatant nonsense, but here and there would be passages that seemed significant to me, and occasionally I even found a few sentences which I thought I could understand. Finally I realized that the alchemists were talking in symbols. "Why this is fantastic," I thought. "I simply must learn to decipher all this." By now I was completely fascinated, and buried myself in the texts as often as I had the time." Carl Jung, Memories, Dreams, Reflections.

Carl Jung on the Symbolism of the Mass **(2013-10-23 05:22)**

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[Carl Jung on the Symbolism of the Mass]

1846

On careful examination we find that the sequence of ritual actions in the Mass contains, sometimes clearly and sometimes by subtle allusions, a representation in condensed form of the life and sufferings of Christ. Certain phases overlap or are so close together that there can be no question of conscious and deliberate condensation. It is more likely that the historical evolution of the Mass gradually led to its becoming a concrete picture of the most important aspects of Christ's life.

First of all (in the "Blessed is he who cometh upon them") we have an anticipation and prefiguration of his coming. The uttering of the words of consecration corresponds to the incarnation of the Logos, and also to Christ's passion and sacrificial death, which appears again in the fractio. In the "deliver us" there is an allusion to the descent into hell, while the "depository and mingling" hint at resurrection.

In so far as the offered gift is the sacrificer himself, in so far as the priest and congregation offer themselves in the sacrificial gift, and in so far as Christ is both sacrificer and sacrificed, there is a mystical unity of all parts of the sacrificial act.

The combination of offering and offerer in the single figure of Christ is implicit in the doctrine that just as bread is composed of many grains of wheat, and wine of many grapes, so the mystical body of the Church is made up of a multitude of believers.

The mystical body, moreover, includes both sexes, represented by the bread and wine. Thus the two substances the masculine wine and the feminine bread also signify the androgynous nature of the mystical Christ.

The Mass thus contains, as its essential core, the mystery and miracle of God's transformation taking place in the human sphere, his becoming Man, and his return to his absolute existence in and for himself. Man, too, by his devotion and self-sacrifice as a ministering instrument, is included in the mysterious process.

God's offering of himself is a voluntary act of love, but the actual sacrifice was an agonizing and bloody death brought about by men "Instrumentally and Minister" . (The words "bloodlessly sacrificed" refer only to the rite, not to the thing symbolized.)

The terrors of death on the cross are an indispensable condition for the transformation. This is in the first place a bringing to life of substances which are in themselves lifeless, and, in the second, a substantial alteration of them, a spiritualization, in accordance with the ancient conception of pneuma as a subtle material entity (the "glorification of the body").

This idea is expressed in the concrete participation in the body and blood of Christ in the Communion. This unity is a good example of participation mystique, which Levy-Bruhl stressed as being one of the main characteristics of primitive psychology a view that has recently been contested by ethnologists in a very short-sighted manner.

The idea of unity should not, however, be regarded as "primitive" but rather as showing that participation mystique is a characteristic of symbols in general. The symbol always includes the unconscious, hence man too is contained in it.

Carl Jung, Psychology and Religion, Transformation Symbolism in the Mass, Pages 220-221, Paragraphs 336-338.

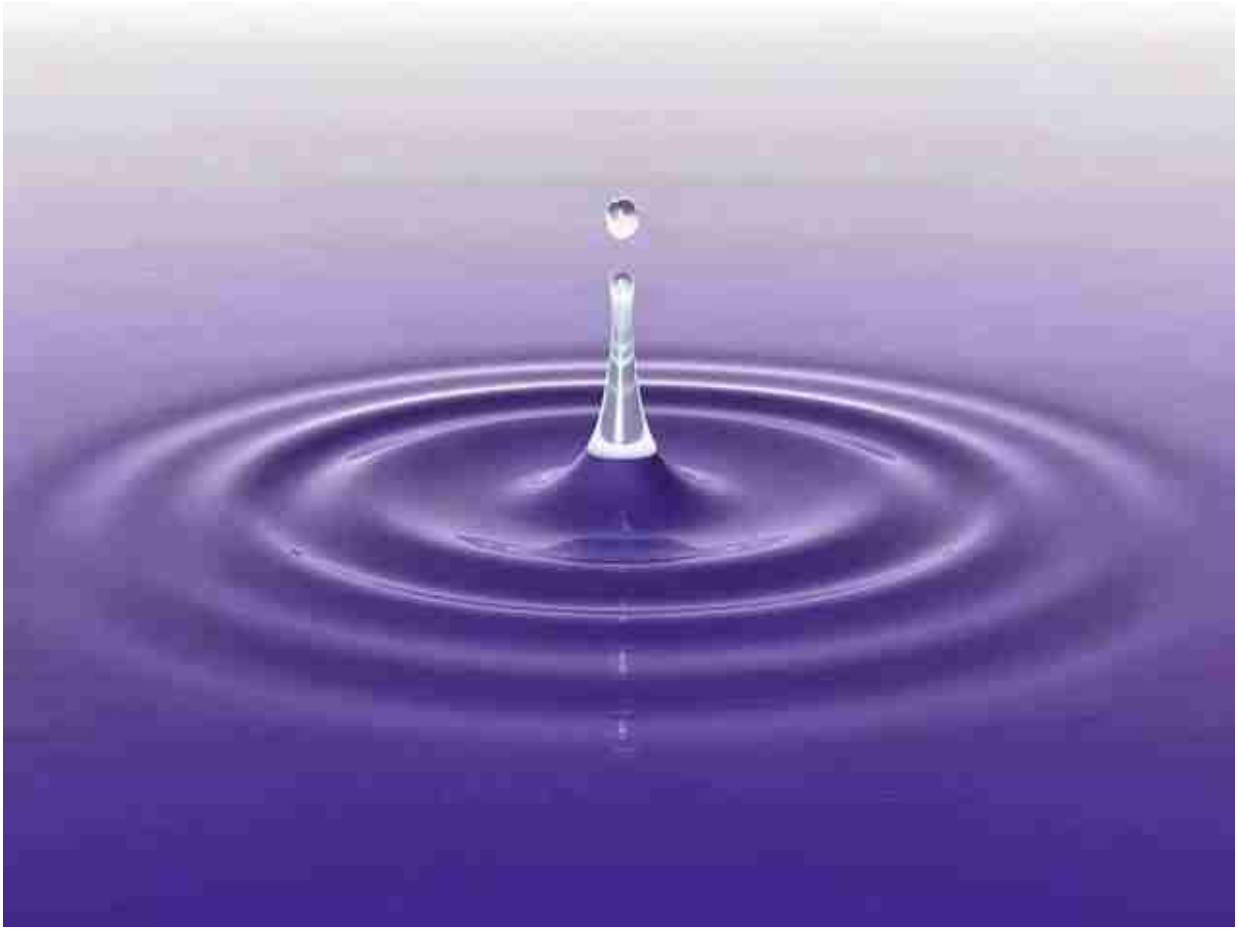
[Note: In some instances where Dr. Jung used Latin phrases I have translated them into English and placed them within quotation marks.]

Carl Jung and a brief overview of Satan. **(2013-10-23 05:28)**

[Carl Jung and a brief overview of Satan.]
I do not wish to multiply examples needlessly, but only to make it clear that the figure of Satan, too, has undergone a curious development, from the time of his first undistinguished appearance in the Old Testament texts to his heyday in Christianity.
He achieved notoriety as the personification of the adversary or principle of evil, though by no means for the first time, as we meet him centuries earlier in the ancient Egyptian Set and the Persian Ahriman. Persian influences have been conjectured as mainly responsible for the Christian devil.
But the real reason for the differentiation of this figure lies in the conception of God as the summum bonum, which stands in sharp contrast to the Old Testament view and which, for reasons of psychic balance, inevitably requires the

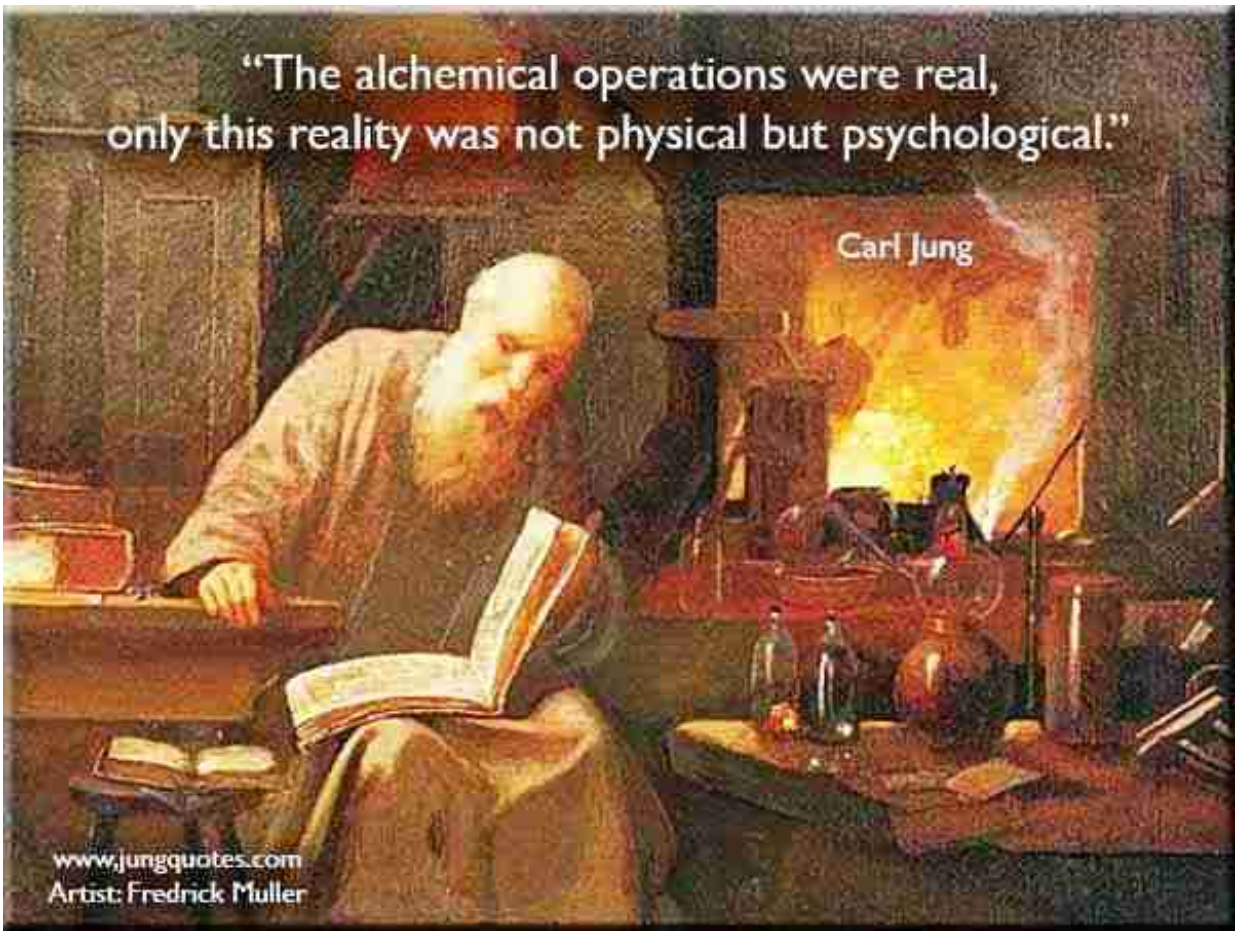
existence of a “lowest evil”. No logical reasons are needed for this, only the natural and unconscious striving for balance and symmetry.
Hence very early, in Clement of Rome, we meet with the conception of Christ as the right hand and the devil as the left hand of God, not to speak of the Judaeo-Christian view which recognized two sons of God, Satan the elder and Christ the younger.
The figure of the devil then rose to such exalted metaphysical heights that he had to be forcibly depotentiated, under the threatening influence of Manichaeism. The depotentiation was effected this time by rationalistic reflection, by a regular tour de force of sophistry which defined evil as a privatio boni.
But that did nothing to stop the belief from arising in many parts of Europe during the eleventh century, mainly under the influence of the Catharists, that it was not God but the devil who had created the world.
In this way the archetype of the imperfect demiurge, who had enjoyed official recognition in Gnosticism, reappeared in altered guise. (The corresponding archetype is probably to be found in the cosmogonic jester of primitive peoples.)
With the extermination of the heretics that dragged on into the fourteenth and fifteenth centuries, an uneasy calm ensued, but the Reformation thrust the figure of Satan once more into the foreground. I would only mention Jakob Bohme, who sketched a picture of evil which leaves the privatio boni pale by comparison.
The same can be said of Milton. He inhabits the same mental climate. As for Bohme, although he was not a direct descendant of alchemical philosophy, whose importance is still grossly underrated today, he certainly took over a number of its leading ideas, among them the specific recognition of Satan, who was exalted to a cosmic figure of first rank in Milton, even emancipating himself from his subordinate role as the left hand of God (the role assigned to him by Clement).
Milton goes even further than Bohme and apostrophizes the devil as the true principium individuationis, a concept which had been anticipated by the alchemists some time before.
To mention only one example: (He rises from earth to heaven and descends again to earth, and receives into himself the power of above and below. Thus thou wilt have the glory of the whole world.) The quotation comes from the famous alchemical classic, the Tabula Smaragdina, attributed to Hermes Trismegistus, whose authority remained unchallenged for more than thirteen centuries of alchemical thought.
His words refer not to Satan, but to the filius philosophorum, whose symbolism, as I believe I have shown, coincides with that of the psychological ”self.”
The “filius” of the alchemists is one of the numerous manifestations of Mercurius, who is called ”duplex” and ”ambiguous” and is also known outside alchemy as ”capable of anything”. His ”dark” half has an obvious affinity with Lucifer.
Carl Jung, Psychology and Religion, Forward to Werblowsky’s “Lucifer and Prometheus,” Pages 312-314, Paragraph 470.

Carl Jung on Psychology's view of "Metaphysics" and of a "Universal Mind." (2013-10-24 04:27)



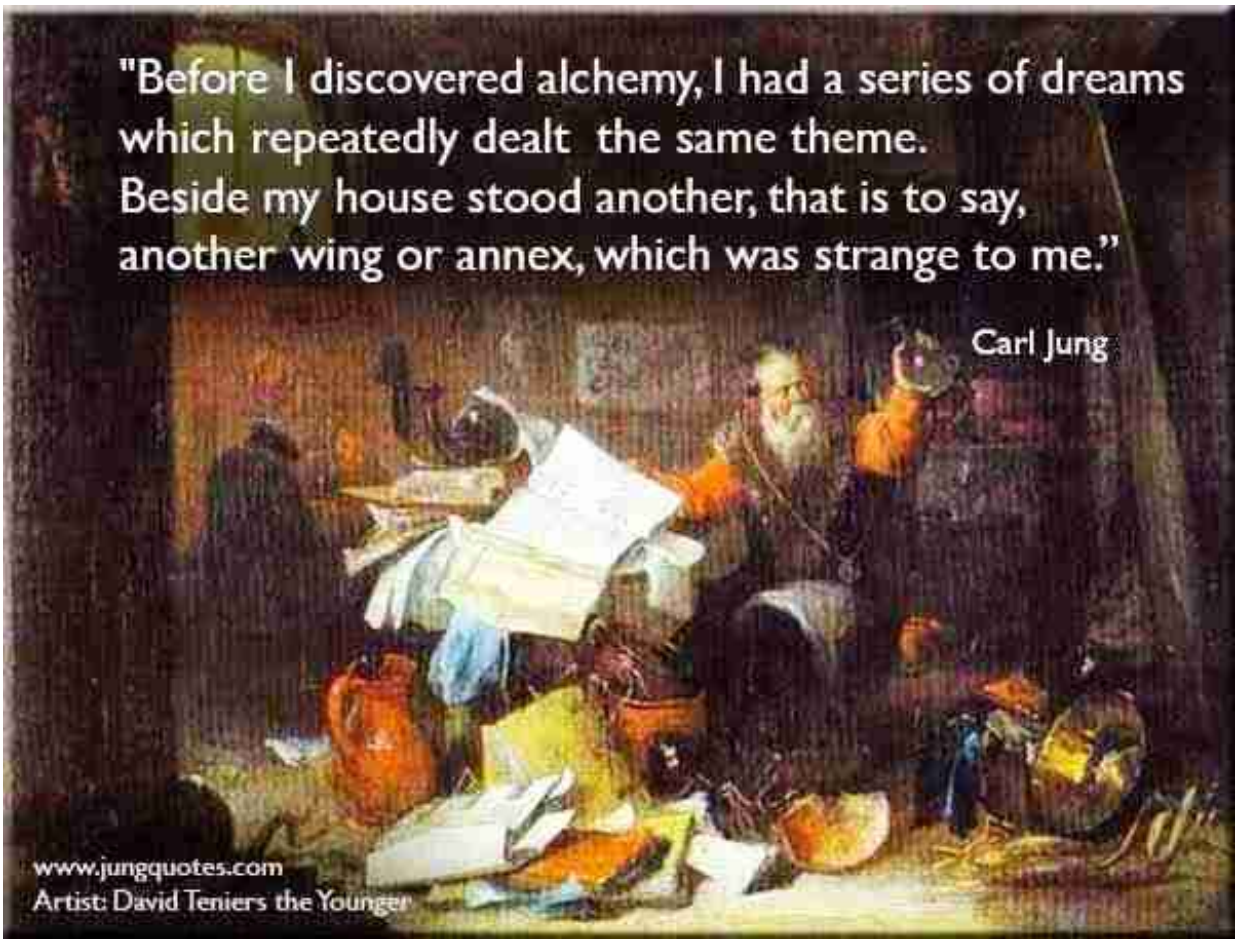
[Carl Jung on Psychology's view of "Metaphysics" and of a "Universal Mind."]
Psychology accordingly treats all metaphysical claims and assertions as mental phenomena, and regards them as statements about the mind and its structure that derive ultimately from certain unconscious dispositions.
It does not consider them to be absolutely valid or even capable of establishing a metaphysical truth. We have no intellectual means of ascertaining whether this attitude is right or wrong.
We only know that there is no evidence for, and no possibility of proving, the validity of a metaphysical postulate such as "Universal Mind." If the mind asserts the existence of a Universal Mind, we hold that it is merely making an assertion.
We do not assume that by such an assertion the existence of a Universal Mind has been established.
There is no argument against this reasoning, but no evidence, either, that our conclusion is ultimately right. In other words, it is just as possible that our mind is nothing but a perceptible manifestation of a Universal Mind. Yet we do not know, and
we cannot even see, how it would be possible to recognize whether this is so or not.
Psychology therefore holds that the mind cannot establish or assert anything beyond itself. Carl Jung, Psychology and Religion, Answer to Job, Page 476. Paragraph 760.

The alchemical operations were real... **(2013-10-24 04:30)**



"The alchemical operations were real, only this reality was not physical but psychological. Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum had two aims: the rescue of the human soul, and the salvation of the cosmos." Carl Jung, 1952 Interview at Eranos .

Before I discovered alchemy, I had a series of dreams... (2013-10-24 04:34)



”Before I discovered alchemy, I had a series of dreams which repeatedly dealt with the same theme. Beside my house stood another, that is to say, another wing or annex, which was strange to me. Each time I would wonder in my dream why I did not know this house, although it had apparently always been there.
Finally, there came a dream in which I reached the other wing. I discovered there a wonderful library, dating largely from the sixteenth and seventeenth centuries. Large, fat folio volumes, bound in pigskin, stood along the walls. Among them were a number of books embellished with copper engravings of a strange character, and illustrations containing curious symbols such as I had never seen before.
At the time I did not know to what they referred; only much later did I recognize them as alchemical symbols. In the dream I was conscious only of the fascination exerted by them and by the entire library. It was a collection of medieval incunabula and sixteenth-century prints….
The unknown wing of the house was a part of my personality, an aspect of myself; it represented something that belonged to me but of which I was not yet conscious.” Carl Jung; Memories, Dreams, Reflections Page 202.

Carl Jung on the Incarnation of the God-Man and Sophia... **(2013-10-24 04:39)**

[Carl Jung on the Incarnation of the God-Man and Sophia.]
Just as the decision to become man apparently makes use of the ancient Egyptian model, so we can expect that the process itself will follow certain prefigurations.

The approach of Sophia betokens a new creation. But this time it is not the world that is to be changed; rather it is God who intends to change his own nature. Mankind is not, as before, to be destroyed, but saved.
In this decision we can discern the ”philanthropic” influence of Sophia: no new human beings are to be created, but only one, the God-man. For this purpose a contrary procedure must be employed. The Second Adam shall not, like the first, proceed directly from the hand of the Creator, but shall be born of a human woman. So this time priority falls to the Second Eve, not only in a temporal sense but in a material sense as well. On the basis of the so-called Proto-Evangelium, the Second Eve corresponds to ”the woman and her seed” mentioned in Genesis 3:15, which shall bruise the serpent’s head.
And just as Adam was believed to be originally hermaphroditic, so ”the woman and her seed” are thought of as a human pair, as the Queen of Heaven and Mother of God and as the divine son who has no human father. Thus Mary, the virgin, is chosen as the pure vessel for the coming birth of God. Her independence of the male is emphasized by her virginity as the “sine qua non” of the process.
She is a ”daughter of God” who, as a later dogma will establish, is distinguished at the outset by the privilege of an immaculate conception and is thus free from the taint of original sin. It is therefore evident that she belongs to the state before the Fall. This posits a new beginning.
The divine immaculateness of her status makes it immediately clear that she not only bears the image of God in undiminished purity, but, as the bride of God, is also the incarnation of her prototype, namely Sophia. Her love of mankind, widely emphasized in the ancient writings, suggests that in this newest creation of his Yahweh has allowed himself to be extensively influenced by Sophia.
For Mary, the blessed among women, is a friend and intercessor for sinners, which all men are. Like Sophia, she is a mediatrix who leads the way to God and assures man of immortality. Her Assumption is therefore the prototype of man’s bodily resurrection.
As the bride of God and Queen of Heaven she holds the place of the Old Testament Sophia.
Remarkable indeed are the unusual precautions which surround the making of Mary: immaculate conception, extirpation of the taint of sin, everlasting virginity. The Mother of God is obviously being protected against Satan’s tricks. From this we can conclude that Yahweh has consulted his own omniscience, for in his omniscience there is a clear knowledge of the perverse intentions which lurk in the dark son of God. Mary must at all costs be protected from these corrupting influences.
The inevitable consequence of all these elaborate protective measures is something that has not been sufficiently taken into account in the dogmatic evaluation of the Incarnation: her freedom from original sin sets Mary apart from mankind in general, whose common characteristic is original sin and therefore the need of redemption. The status “ante lapsum” is tantamount to a paradisal, i.e., pleromatic and divine, existence.
By having these special measures applied to her, Mary is elevated to the status of a goddess and consequently loses something of her humanity:
she will not conceive her child in sin, like all other mothers, and therefore he also will never be a human being, but a god.
To my knowledge at least, no one has ever perceived that this queers the pitch for a genuine Incarnation of God, or rather, that the Incarnation was only partially consummated. Both mother and son are not real human beings at all, but gods.
This arrangement, though it had the effect of exalting Mary’s personality in the masculine sense by bringing it closer to the perfection of Christ, was at the same time injurious to the feminine principle of imperfection or completeness, since this
was reduced by the perfectionizing tendency to the little bit of imperfection that still distinguishes Mary from Christ. Phoebus loses more lights!
Thus the more the feminine ideal is bent in the direction of the masculine, the more the woman loses her power to compensate the masculine striving for perfection, and a typically masculine, ideal state arises which, as we shall see, is threatened with an enantiodromia.
No path leads beyond perfection into the future there is only a turning back, a collapse of the ideal, which could easily have been avoided by paying attention to the feminine ideal of completeness. Yahweh’s perfectionism is carried over from the Old Testament into the New, and despite all the recognition and glorification of the feminine principle this

never prevailed against the patriarchal supremacy. We have not, therefore, by any means heard the last of it.
Carl Jung, Psychology and Religion, Answer to Job, Page 397-399; Paragraphs 625-627.
Image: Ukrainian (Kyiv) Icon, Sophia, the Holy Wisdom, 1812.

Carl Jung ”God wanted to become Man, and still wants to.” (2013-10-25 04:58)

[Carl Jung ”God wanted to become Man, and still wants to.”]
Ever since John the apocalyptist experienced for the first time (perhaps unconsciously) that conflict into which Chris-

tianity inevitably leads, mankind has groaned under this burden:
God wanted to become man, and still wants to.
That is probably why John experienced in his vision a second birth of a son from the mother Sophia, a divine birth which was characterized by a coniunctio oppositorum and which anticipated the “Son of Wisdom”, the essence of the individuation process. This was the effect of Christianity on a Christian of early times, who had lived long and resolutely enough to be able to cast a glance into the distant future.
The mediation between the opposites was already indicated in the symbolism of Christ’s fate, in the crucifixion scene where the mediator hangs between two thieves, one of whom goes to paradise, the other down to hell. Inevitably, in the Christian view, the opposition had to lie between God and man, and man was always in danger of being identified with the dark side.
This, and the predestinarian hints dropped by our Lord, influenced John strongly: only the few preordained from eternity shall be saved, while the great mass of mankind shall perish in the final catastrophe. The opposition between God and man in the Christian view may well be a Yahwistic legacy from olden times, when the metaphysical problem consisted solely in Yahweh’s relations with his people.
The fear of Yahweh was still too great for anybody to dare despite Job’s gnosis to lodge the antinomy in Deity itself. But if you keep the opposition between God and man, then you finally arrive, whether you like it or not, at the Christian conclusion ”All God is from God, All the Evil from the Man” with the absurd result that the creature is placed in opposition to its creator and a positively cosmic or daemonic grandeur in evil is imputed to man.
The terrible destructive will that breaks out in John’s ecstasies gives some idea of what it means when man is placed in opposition to the God of goodness: it burdens him with the dark side of God, which in Job is still in its right place. But At first, God incarnated his good side in order, as we may suppose, to create the most durable basis for a later assimilation of the other side.
From the promise of the Paraclete we may conclude that God wants to become wholly man; in other words, to reproduce himself in his own dark creature (man not redeemed from original sin). The author of Revelation has left us a testimony to the continued operation of the Holy Ghost in the sense of a continuing incarnation. He was a creaturely man who was invaded by the dark God of wrath and vengeance a ’burning wind (This John was possibly the favorite disciple, who in old age was vouchsafed a premonition of future developments.)
This disturbing invasion engendered in him the image of the divine child, of a future savior, born of the divine consort whose reflection (the anima) lives in every man that child whom Meister Eckhart also saw in a vision. It was he who knew that God alone in his Godhead is not in a state of bliss, but must be born in the human soul. The incarnation in Christ is the prototype which is continually being transferred to the creature by the Holy Ghost. Carl Jung, Psychology and Religion, Answer to Job, Pages 455-457; Paragraphs 739-742.
Image: St. John on Patmos by Hieronymous Bosch, circa 1489
Footnote 1; Page 455: Psychologically the God-concept Includes ever)* Idea of the ultimate, of the first or last, of the highest or lowest. The name makes no difference.
Footnote 2; Page 456: The God-concept, as the idea of an all-embracing totality, also includes the unconscious, and hence, in contrast to consciousness, it includes the objective psyche, which so often frustrates the will and intentions of the conscious mind. Prayer, for instance, reinforces the potential of the unconscious, thus accounting for the sometimes unexpected effects of prayer.

Carl Jung on “Karmic Illusion.” **(2013-10-25 05:02)**

[Carl Jung on “Karmic Illusion.”]
[Note: Those familiar with “The Red Book” may wish to consider the implications of the statement below which states

“The Chonyid state is equivalent to a deliberately induced psychosis” with particular emphasis on the words “deliberately induced psychosis.”]

So far as I know, there is no inheritance of individual prenatal, or pre-uterine, memories, but there are undoubtedly inherited archetypes which are, however, devoid of content, because, to begin with, they contain no personal experiences.

They only emerge into consciousness when personal experiences have rendered them visible. As we have seen, Sidpa psychology consists in wanting to live and to be born. (The Sidpa Bardo is the ”Bardo of Seeking Rebirth.”)

Such a state, therefore, precludes any experience of transubjective psychic realities, unless the individual refuses categorically to be born back again into the world of consciousness.

According to the teachings of the Bardo Thodol, it is still possible for him, in each of the Bardo states, to reach the Dharmaya by transcending the four-faced Mount Meru, provided that he does not yield to his desire to follow the ”dim lights.”

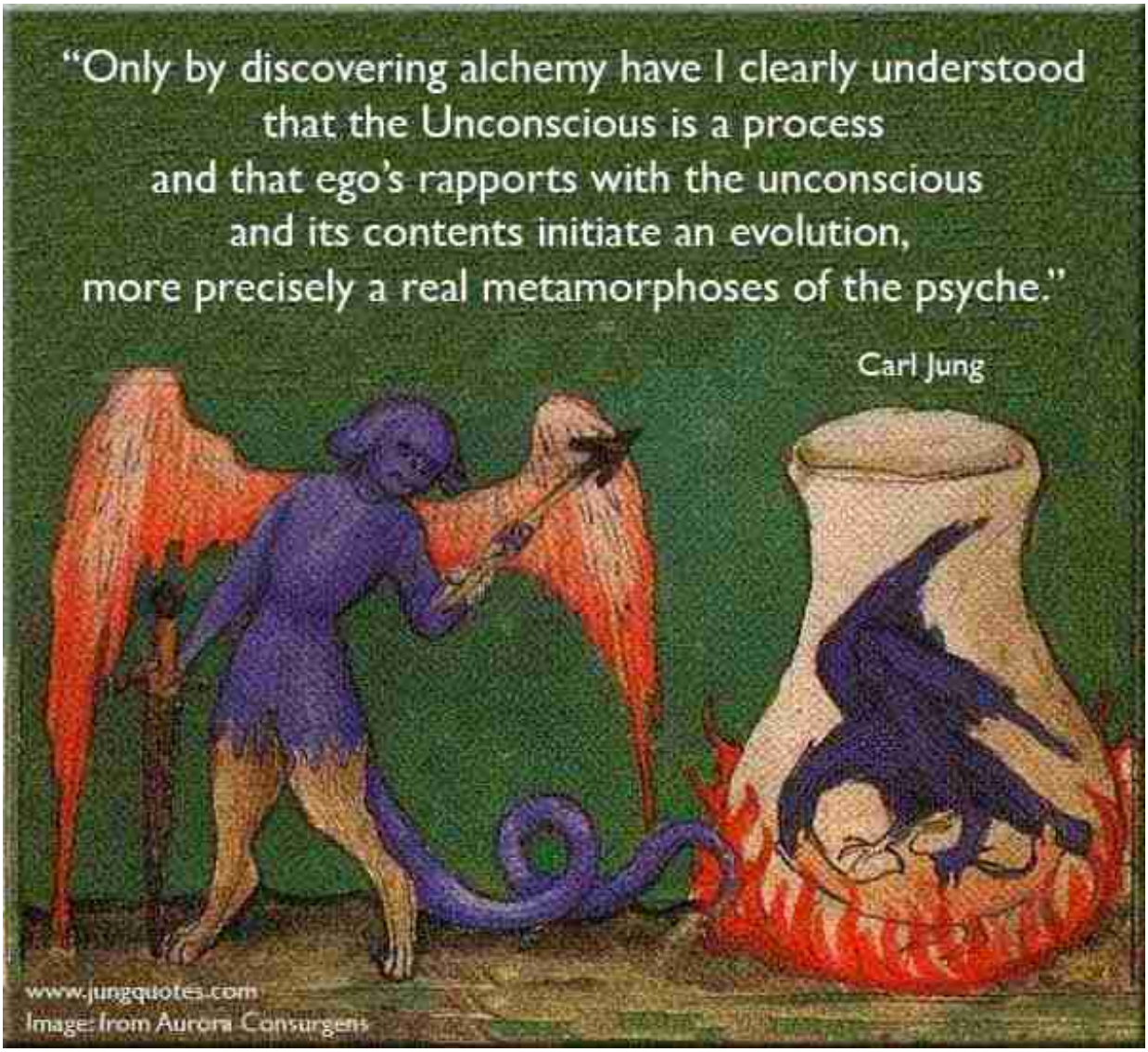
This is as much as to say that the dead man must desperately resist the dictates of reason, as we understand it, and give up the supremacy of ego-hood, regarded by reason as sacrosanct. What this means in practice is complete capitulation to the objective powers of the psyche, with all that this entails; a kind of symbolical death, corresponding to the Judgment of the Dead in the Sidpa Bardo.

It means the end of all conscious, rational, morally responsible conduct of life, and a voluntary surrender to what the Bardo Thodol calls ”karmic illusion.” Karmic illusion springs from belief in a visionary world of an extremely irrational nature, which neither accords with nor derives from our rational judgments but is the exclusive product of uninhibited imagination.

It is sheer dream or ”fantasy,” and every well-meaning person will instantly caution us against it; nor indeed can one see at first sight what is the difference between fantasies of this kind and the phantasmagoria of a lunatic. Very often only a slight “abaissement du niveau” mental is needed to unleash this world of illusion.

The terror and darkness of this moment has its equivalent in the experiences described in the opening sections of the Sidpa Bardo. But the contents of this Bardo also reveal the archetypes, the karmic images which appear first in their terrifying form. The Chonyid state is equivalent to a deliberately induced psychosis. Carl Jung, Psychology and Religion, Psychological Commentary on “The Tibetan Book of the Dead” Pages 519-520; Paragraph 846.

Before I discovered alchemy, I had a series of dreams... **(2013-10-25 05:06)**



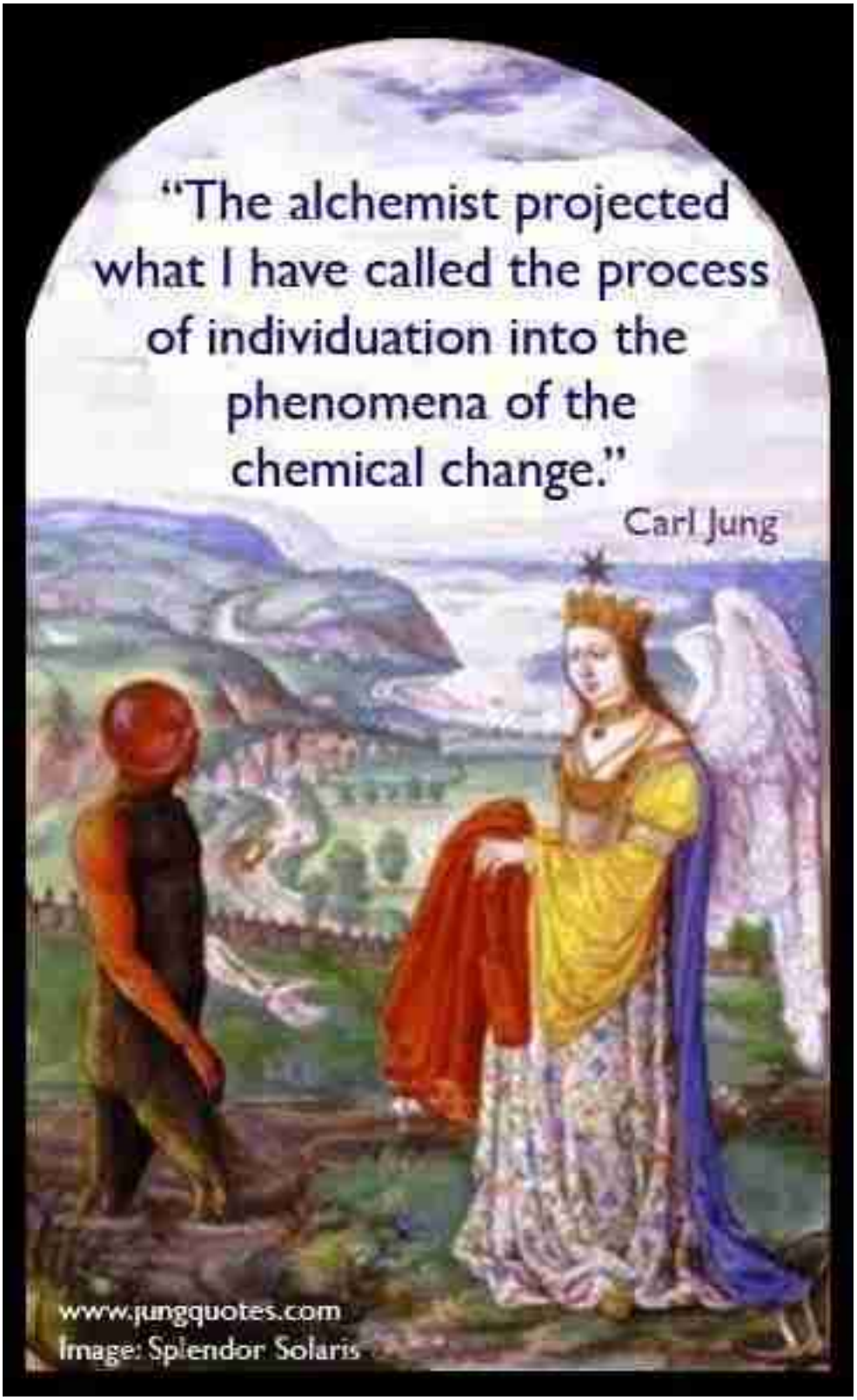
"Before I discovered alchemy, I had a series of dreams which repeatedly dealt with the same theme. Beside my house stood another, that is to say, another wing or annex, which was strange to me. Each time I would wonder in my dream why I did not know this house, although it had apparently always been there.

Finally, there came a dream in which I reached the other wing. I discovered there a wonderful library, dating largely from the sixteenth and seventeenth centuries. Large, fat folio volumes, bound in pigskin, stood along the walls. Among them were a number of books embellished with copper engravings of a strange character, and illustrations containing curious symbols such as I had never seen before.

At the time I did not know to what they referred; only much later did I recognize them as alchemical symbols. In the dream I was conscious only of the fascination exerted by them and by the entire library. It was a collection of medieval incunabula and sixteenth-century prints....

The unknown wing of the house was a part of my personality, an aspect of myself; it represented something that belonged to me but of which I was not yet conscious." Carl Jung; Memories, Dreams, Reflections Page 202.

Alchemy and the process of Individuation... **(2013-10-26 05:17)**



"I hold the view that the alchemist's hope of conjuring out of matter the philosophical gold, or the panacea, or the wonderful stone, was only in part an illusion, an effect of projection; for the rest it corresponded to certain psychic facts that are of great importance in the psychology of the unconscious. As is shown by the texts and their symbolism,

the alchemist projected what I have called the process of individuation into the phenomena of chemical change." Carl Jung, Psychology and Alchemy, Paragraph 564, Page 482

Carl Jung on Ramakrishna and "The Holy Men of India." **(2013-10-26 05:21)**

[Carl Jung on Ramakrishna and "The Holy Men of India."]
The Eastern peoples are threatened with a rapid collapse of their spiritual values, and what replaces them cannot always be counted among the best that Western civilization has produced.
From this point of view, one could regard Ramakrishna and Shri Ramana as modern prophets, who play the same

compensatory role in relation to their people as that of the Old Testament prophets in relation to the ”unfaithful” children of Israel, Not only do they exhort their compatriots to remember their thousand-year-old spiritual culture, they actually embody it and thus serve as an impressive warning, lest the demands of the soul be forgotten amid the novelties of Western civilization with its materialistic technology and commercial acquisitiveness.

The breathless drive for power and aggrandizement in the political, social, and intellectual sphere, gnawing at the soul of the Westerner with apparently insatiable greed, is spreading irresistibly in the East and threatens to have incalculable

consequences. Not only in India but in China, too, much has already perished where once the soul lived and throve.

The externalization of culture may do away with a great many evils whose removal seems most desirable and beneficial, yet this step forward, as experience shows, is all too clearly paid for with a loss of spiritual culture. It is undeniably much more comfortable to live in a well-planned and hygienically equipped house, but this still does not answer the question of tr/zo is the dweller in this house and whether his soul rejoices in the same order and cleanliness as the house which ministers to his outer life.

The man whose interests are all outside is never satisfied with what is necessary, but is perpetually hankering after something more and better which, true to his bias, he always seeks outside himself. He forgets completely that, for all his outward successes, he himself remains the same inwardly, and he therefore laments his poverty if he possesses only one automobile when the majority have two.

Obviously the outward lives of men could do with a lot more bettering and beautifying, but these things lose their meaning when the inner man does not keep pace with them. To be satiated with ”necessities” is no doubt an inestimable source of happiness, yet the inner man continues to raise his claim, and this can be satisfied by no outward possessions. And the less this voice is heard in the chase after the brilliant things of this world, the more the inner man becomes the source of inexplicable misfortune and uncomprehended unhappiness in the midst of living conditions whose outcome was expected to be entirely different.

The externalization of life turns to incurable suffering, because no one can understand why he should suffer from himself. No one wonders at his insatiability, but regards it as his lawful right, never thinking that the one-sidedness of this psychic diet leads in the end to the gravest disturbances of equilibrium.

That is the sickness of Western man, and he will not rest until he has infected the whole world with his own greedy restlessness. The wisdom and mysticism of the East have, therefore, very much to say to us, even when they speak their own inimitable language.

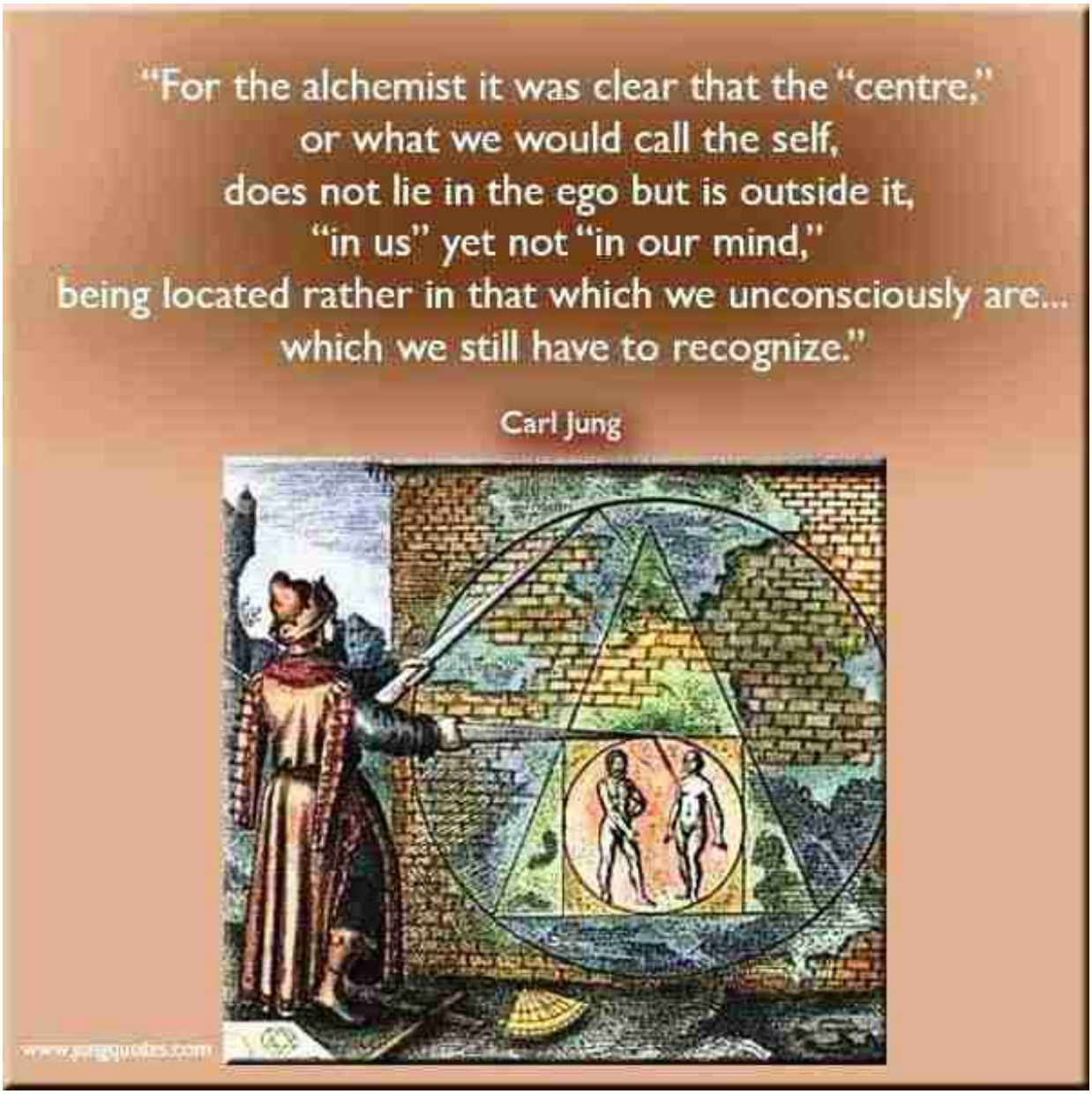
They serve to remind us that we in our culture possess something similar, which we have already forgotten, and to direct our attention to the fate of the inner man, which we set aside as trifling.

The life and teaching of Shri Ramana are of significance not only for India, but for the West too.

They are more than a document “humain”: they are a warning message to a humanity which threatens to lose itself in unconsciousness and anarchy. It is perhaps, in the deeper sense, no accident that Heinrich Zimmer’s last book should leave us, as a testament, the life-work of a modern Indian prophet who exemplifies so impressively the problem of psychic transformation. Carl Jung, Psychology and Religion; The Holy Men of India, Pages 584-586, Paragraphs 962-963.

http://www.scribd.com/doc/24318039/Jung-C-G-The-Holy-Men-of-India

He had to exteriorize his archetype... (2013-10-26 05:30)



”For the alchemist it was clear that the “centre,” or what we would call the self, does not lie in the ego but is outside it, “in us” yet not “in our mind,” being located rather in that which we unconsciously are, the “quid” which we still have to recognize.
Today we would call it the unconscious, and we distinguish between a personal unconscious which enables us to recognize the shadow and an impersonal unconscious which enables us to recognize the archetypal symbol of the self.
Such a point of view was inaccessible to the alchemist, and having no idea of the theory of knowledge, he had to exteriorize his archetype in the traditional way and lodge it in matter, even though he felt, as Dorn and others undoubtedly did, that the center was paradoxically in man and yet at the same time outside him.” Carl Jung, Aion, Page 169

Carl Jung on “Psychic Reality” and “Self-Liberation.” **(2013-10-26 05:36)**

[Carl Jung on “Psychic Reality” and “Self-Liberation.”]
”Psychic reality” is a controversial concept, like ”psyche” or ”mind.” By the latter terms some understand consciousness and its contents, others allow the existence of ”dark” or ”subconscious” representations.
Some include instincts in the psychic realm, others exclude them. The vast majority consider the psyche to be a result of biochemical processes in the brain cells.
A few conjecture that it is the psyche that makes the cortical cells function. Some identify ”life” with psyche. But only an insignificant minority regards the psychic phenomenon as a category of existence per se and draws the necessary conclusions.
It is indeed paradoxical that the category of existence, the indispensable “sine qua non” of all existence, namely the psyche, should be treated as if it were only semi-existent.
Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image. Only psychic existence is immediately verifiable.
To the extent that the world does not assume the form of a psychic image, it is virtually non-existent. This is a fact which, with few exceptions as for instance in Schopenhauer’s philosophy the West has not yet fully realized.
But Schopenhauer was influenced by Buddhism and by the Upanishads.
Even a superficial acquaintance with Eastern thought is sufficient to show that a fundamental difference divides East and West. The East bases itself upon psychic reality, that is, upon the psyche as the main and unique condition of existence. It
seems as if this Eastern recognition were a psychological or temperamental fact rather than a result of philosophical reasoning.
It is a typically introverted point of view, contrasted with the equally typical extraverted point of view of the West Introversion and extraversion are known to be temperamental or even constitutional attitudes which are never intentionally
adopted in normal circumstances.
In exceptional cases they may be produced at will, but only under very special conditions. Introversion is, if one may so express it, the ”style” of the East, an habitual and collective attitude, just as extraversion is the ”style” of the West.
Introversion is felt here as something abnormal, morbid, or otherwise objectionable.
Freud identifies it with an autoerotic, ”narcissistic” attitude of mind. He shares his negative position with the National Socialist philosophy of modern Germany, which accuses introversion of being an offence against community feeling.

In the East, however, our cherished extraversion is depreciated as illusory desirousness, as existence in the samsara, the very essence of the nidana-chain which culminates in the sum of the world's sufferings.
Anyone with practical knowledge of the mutual depreciation of values between introvert and extravert will understand the emotional conflict between the Eastern and the Western standpoint.
For those who know something of the history of European philosophy the bitter wrangling about "universals" which began with Plato will provide an instructive example, I do not wish to go into all the ramifications of this conflict between introversion and extraversion, but I must mention the religious aspects of the problem.
The Christian West considers man to be wholly dependent upon the grace of God, or at least upon the Church as the exclusive and divinely sanctioned earthly instrument of man's redemption. The East, however, insists that man is the sole cause of his higher development, for it believes in "self- liberation."
Footnote 2: I am purposely leaving out of account the modernized East.
Carl Jung, Psychology and Religion, Pages 480-482, Paragraphs 769-770.

Carl Jung, Tibetan Book of the Dead, “Perfect Enlightenment,” “Godhead,” “Gnostics,” “Sacrifice,” “Redemption.” (2013-10-27 11:19)

1868

[Carl Jung on The Tibetan Book of the Dead and “Dharma Kaya,” “Perfect Enlightenment,” “Godhead,” “Gnostics,” “Sacrifice,” “Redemption.”]

O nobly born (so and so), listen. Now thou art experiencing the Radiance of the Clear Light of Pure Reality. Recognize it. O nobly born, thy present intellect, in real nature void, not formed into anything as regards characteristics or color, naturally void, is the very Reality, the All-Good.

Thine own intellect, which is now voidness, yet not to be regarded as of the voidness of nothingness, but as being the intellect itself, unobstructed, shining, thrilling, and blissful, is the very consciousness, the All-good Buddha.

This realization is the Dharma kaya state of perfect enlightenment; or, as we should express it in our own language, the creative ground of all metaphysical assertion is consciousness, as the invisible, intangible manifestation of the soul. The ”Voidness” is the state transcendent over all assertion and all predication. The fullness of its discriminative manifestations still lies latent in the soul.

The text continues:

Thine own consciousness, shining, void, and inseparable from the Great Body of Radiance, hath no birth, nor death, and is the Immutable Light Buddha Amitabha.

The soul is assuredly not small, but the radiant Godhead itself. The West finds this statement either very dangerous, if not downright blasphemous, or else accepts it unthinkingly and then suffers from a theosophical inflation. Somehow we always have a wrong attitude to these things.

But if we can master ourselves far enough to refrain from our chief error of always wanting to do something with things and put them to practical use, we may perhaps succeed in learning an important lesson from these teachings, or at least in appreciating the greatness of the Bardo Thodol which vouchsafes to the dead man the ultimate and highest truth, that even the gods are the radiance and reflection of our own souls.

No sun is thereby eclipsed for the Oriental as it would be for the Christian, who would feel robbed of his God; on the contrary, his soul is the light of the Godhead, and the Godhead is the soul. The East can sustain this paradox better than the unfortunate Angelus Silesius, who even today would be psychologically far in advance of his time.

It is highly sensible of the Bardo Thodol to make clear to the dead man the primacy of the psyche, for that is the one thing which life does not make clear to us. We are so hemmed in by things which jostle and oppress that we never get a chance, in the midst of all these ”given” things, to wonder by whom they are ”given.” It is from this world of ”given” things that the dead man liberates himself; and the purpose of the instruction is to help him towards this liberation.

We, if we put ourselves in his place, shall derive no lesser reward from it, since we learn from the very first paragraphs that the ”giver” of all ”given” things dwells within us. This is a truth which in the face of all evidence, in the greatest things as in the smallest, is never known, although it is often so very necessary, indeed vital, for us to know it.

Such knowledge, to be sure, is suitable only for contemplatives who are minded to understand the purpose of existence, for those who are Gnostics by temperament and therefore believe in a savior who, like the savior of the Mandaeans, is called ”knowledge of life” (Manda d’Hayye). Perhaps it is not granted to many of us to see the world as something ”given.”

A great reversal of standpoint, calling for much sacrifice, is needed before we can see the world as ”given” by the very nature of the psyche. It is so much more straightforward, more dramatic, impressive, and therefore more convincing, to see

all the things that happen to me than to observe how I make them happen. Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances.

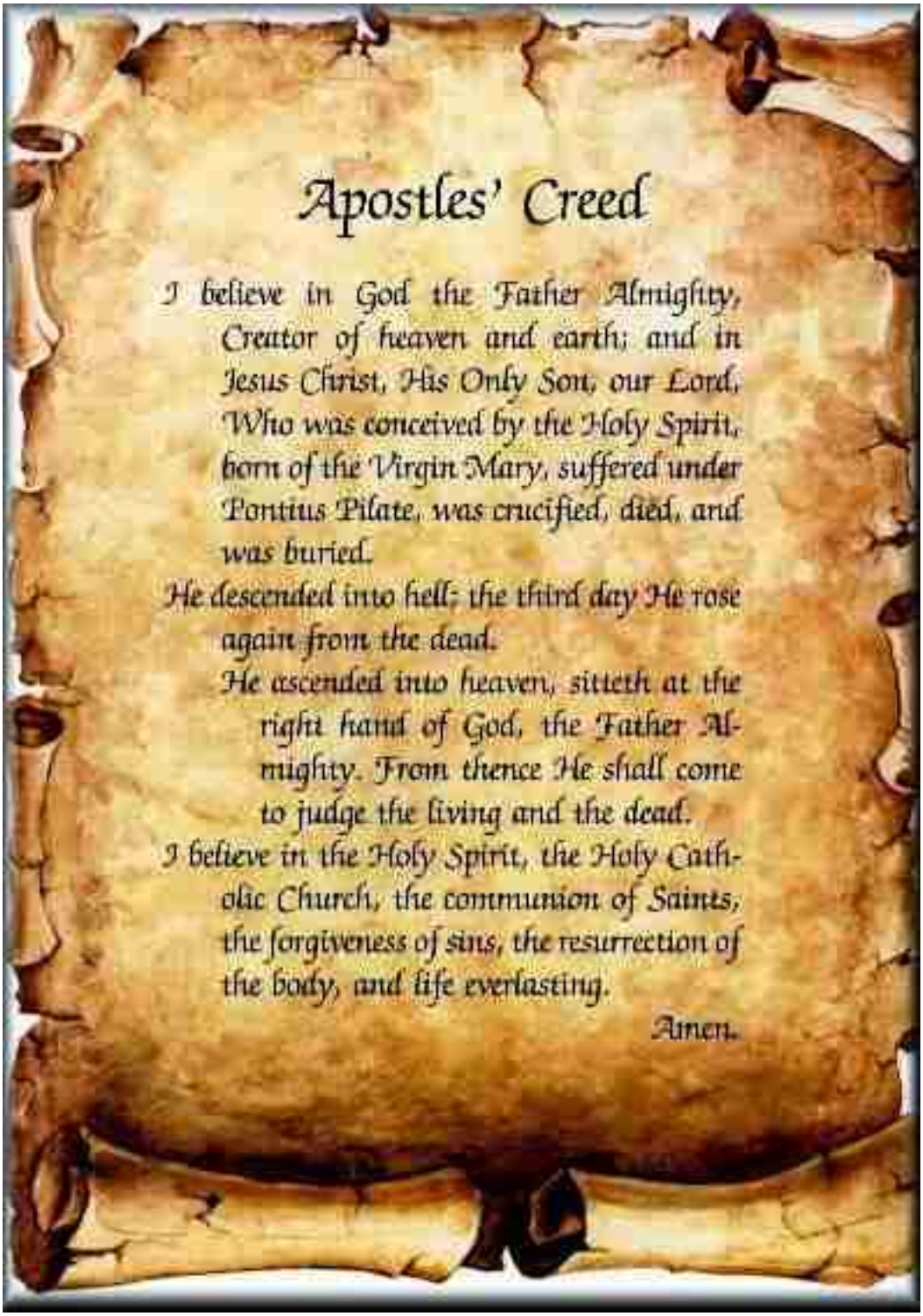
That is why attempts of this kind were always the object of secret initiations, culminating as a rule in a figurative death which symbolized the total character of this reversal. And, in point of fact, the instruction given in the Bardo Thodol serves to recall to the dead man the experiences of his initiation and the teachings of his guru, for the instruction is, at bottom, nothing less than an initiation of the dead into the Bardo life, just as the initiation of the living was a preparation for the Beyond.

Such was the case, at least, with all the mystery cults in ancient civilizations from the time of the Egyptian and Eleusinian mysteries. In the initiation of the living, however, this ”Beyond” is not a world beyond death, but a reversal of the mind’s intentions and outlook, a psychological ”Beyond” or, in Christian terms, a ”redemption” from the trammels of the world and of sin.

Redemption is a separation and deliverance from an earlier condition of darkness and unconsciousness, and leads

to a condition of illumination and releasedness, to victory and transcendence over everything ”given.” Carl Jung, Psychology and Religion, Psychological Commentary on the Tibetan Book of the Dead, Pages 513-514, Paragraphs 839-842.

Carl Jung on the sequence of Religious Creeds. **(2013-10-27 11:23)**



1870

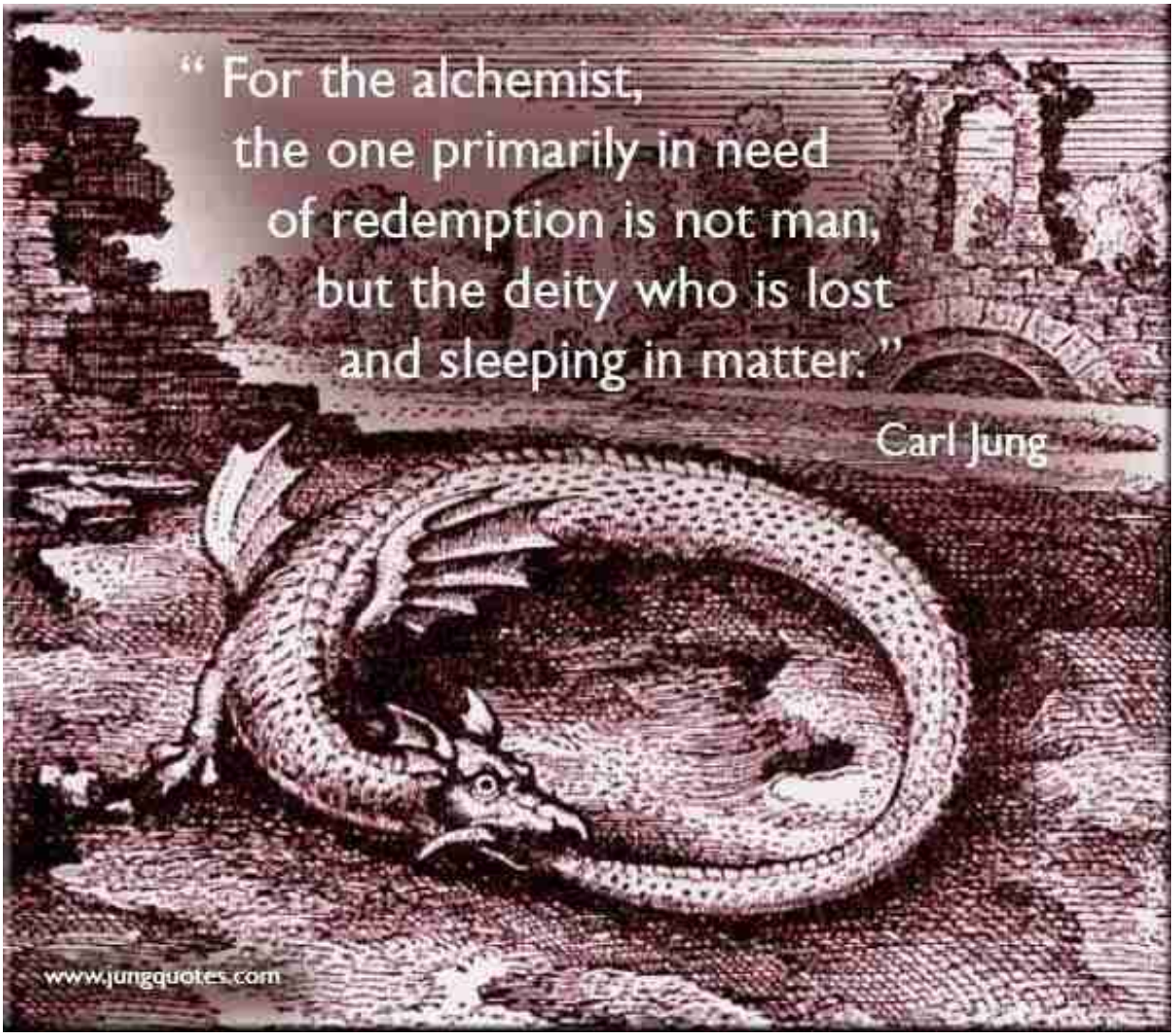
[Carl Jung on the sequence of Religious Creeds.]
The sequence of creeds illustrates the evolution of the Trinity idea through the centuries. In the course of its development it either consistently avoided, or successfully combated, all rationalistic deviations, such as, for instance, the so-plausible looking Arian heresy. The creeds superimposed on the Trinitarian allusions in the Holy Scriptures a structure of ideas that is a perpetual stumbling-block to the liberal-minded rationalist.
Religious statements are, however, never rational in the ordinary sense of the word, for they always take into consideration that other world, the world of the archetype, of which reason in the ordinary sense is unconscious, being occupied only with externals.
Thus the development of the Christian idea of the Trinity unconsciously reproduced the archetype of the homoousia of Father, Son, and Ka-mutef which first appeared in Egyptian theology. Not that the Egyptian model could be considered the
archetype of the Christian idea. The archetype as I have explained elsewhere, is an ”irrepresentable” factor, a ”disposition” which starts functioning at a given moment in the development of the human mind and arranges the material of consciousness into definite patterns.
That is to say, man’s conceptions of God are organized into triads and trinities, and a whole host of ritualistic and magical practices take on a triple or trichotomous character, as in the case of thrice-repeated apotropaic spells, formulae for blessing, cursing, praising, giving thanks, etc. Wherever we find it, the archetype has a compelling force which it derives from the unconscious, and whenever its effect becomes conscious it has a distinctly numinous quality.
There is never any conscious invention or cogitation, though speculations about the Trinity have often been accused of this. All the controversies, sophistries, quibbles, intrigues, and outrages that are such an odious blot on the history of this dogma owe their existence to the compelling numinosity of the archetype and to the unexampled difficulty of incorporating it in the world of rational thought.
Although the emperors may have made political capital out of the quarrels that ensued, this singular chapter in the history of the human mind cannot possibly be traced back to politics, any more than social and economic causes can be held responsible for it.
The sole reason for the dogma lies in the Christian ”message,” which caused a psychic revolution in Western man. On the evidence of the gospels, and of Paul’s letters in particular, it announced the real and veracious appearance of the God-man in this humdrum human world, accompanied by all the marvelous portents worthy of the son of God.
However obscure the historical core of this phenomenon may seem to us moderns, with our hankering for factual accuracy, it is quite certain that those tremendous psychic effects, lasting for centuries, were not causelessly called forth, by just nothing at all. Unfortunately the gospel reports, originating in missionary zeal, form the meagerest source imaginable for attempts at historical reconstruction.
But, for that very reason, they tell us all the more about the psychological reactions of the civilized world at that time. These reactions and assertions are continued in the history of dogma, where they are still conceived as the workings of the Holy Ghost.
This interpretation, though the psychologist has nothing to say in regard to its metaphysical validity, is of the greatest moment, for it proves the existence of an overwhelming opinion or conviction that the operative factor in the formation of ideas is not man’s intellect but an authority above and beyond consciousness. This psychological fact should on no account be overlooked, for any theoretical reasons whatsoever. Rationalistic arguments to the effect that the Holy Ghost is an hypothesis that cannot be proved are not commensurable with the statements of the psyche.
A delusional idea is real, even though its content is, factually considered, nonsense. Psychology’s concern is with psychic phenomena and with nothing else. These may be mere aspects of phenomena which, in themselves, could be subjected to a number of quite different modes of observation. Thus the statement that dogmas are inspired by the Holy Ghost indicates that they are not the product of conscious cogitation and speculation but are motivated from sources outside consciousness and possibly even outside man. Carl Jung, Psychology and Religion, Paragraph 222.

Carl Jung on Christ, Tao, Atman, The Timaeus and The Holy Ghost. **(2013-10-27 11:27)**

[Carl Jung on Christ, Tao, Atman, The Timaeus and The Holy Ghost.]
It was this archetype of the self in the soul of every man that responded to the Christian message, with the result that

the concrete Rabbi Jesus was rapidly assimilated by the constellated archetype.
In this way Christ realized the idea of the self. But as one can never distinguish empirically between a symbol of the self and a God-image, the two ideas, however much we try to differentiate them, always appear blended together, so that the self appears synonymous with the inner Christ of the Johannine and Pauline writings, and Christ with God (”of one substance with the Father”), just as the Atman appears as the individualized self and at the same time as the animating principle of the cosmos, and Tao as a condition of mind and at the same time as the correct behavior of cosmic events.
Psychologically speaking, the domain of ”gods” begins where consciousness leaves off, for at that point man is already at the mercy of the natural order, whether he thrive or perish. To the symbols of wholeness that come to him from there he attaches names which vary according to time and place.
The self is defined psychologically as the psychic totality of the individual. Anything that a man postulates as being a greater totality than himself can become a symbol of the self. For this reason the symbol of the self is not always as total as the definition would require.
Even the Christ-figure is not a totality, for it lacks the nocturnal side of the psyche’s nature, the darkness of the spirit, and is also without sin. Without the integration of evil there is no totality, nor can evil be ”added to the mixture by force.”
One could compare Christ as a symbol to the mean of the first mixture: he would then be the middle term of a triad, in which the One and Indivisible is represented by the Father, and the Divisible by the Holy Ghost, who, as we know, can divide himself into tongues of fire. But this triad, according to the Timaeus, is not yet a reality. Consequently a second mixture is needed. Carl Jung, Psychology and Religion, Paragraph 232.

For the alchemist the one in need of redemption is not man, but the deity lost and sleeping in matter.
(2013-10-28 04:43)



”For the alchemist the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter.
Only as a secondary consideration does he hope that some benefit may accrue to himself from the transformed substance as the panacea, the medicina catholica, just as it may to the imperfect bodies, the base or ”sick” metals, etc.
His attention is not directed to his own salvation through God’s grace, but to the liberation of God from the darkness of matter.
By applying himself to this miraculous work he benefits from its salutary effect, but only incidentally. He may approach the work as one in need of salvation, but he knows that his salvation depends on the success of the work, on whether he can free the divine soul.
To this end he needs meditation, fasting, and prayer; more, he needs the help of the Holy Ghost as his paredroz [ministering spirit].
Since it is not man but matter that must be redeemed, the spirit that manifests itself in the transformation is not the ”Son of Man” but as Khunrath very properly puts it, the filius macrocosmi.
Therefore, what comes out of the transformation is not Christ but an ineffable material being named the ”stone,” which displays the most paradoxical qualities apart from possessing corpus, anima, spiritus, and supernatural powers.

1874

One might be tempted to explain the symbolism of alchemical transformation as a parody of the Mass were it not pagan in origin and much older than the latter.
The substance that harbors the divine secret is everywhere, including the human body. It can be had for the asking and can be found anywhere, even in the most loathsome filth."
- Psychology and Alchemy (1944), translated by R.F.C. Hull. Bollingen Series XX, Vol. 12 (New York: Pantheon Books, 1953), pp. 299-300.

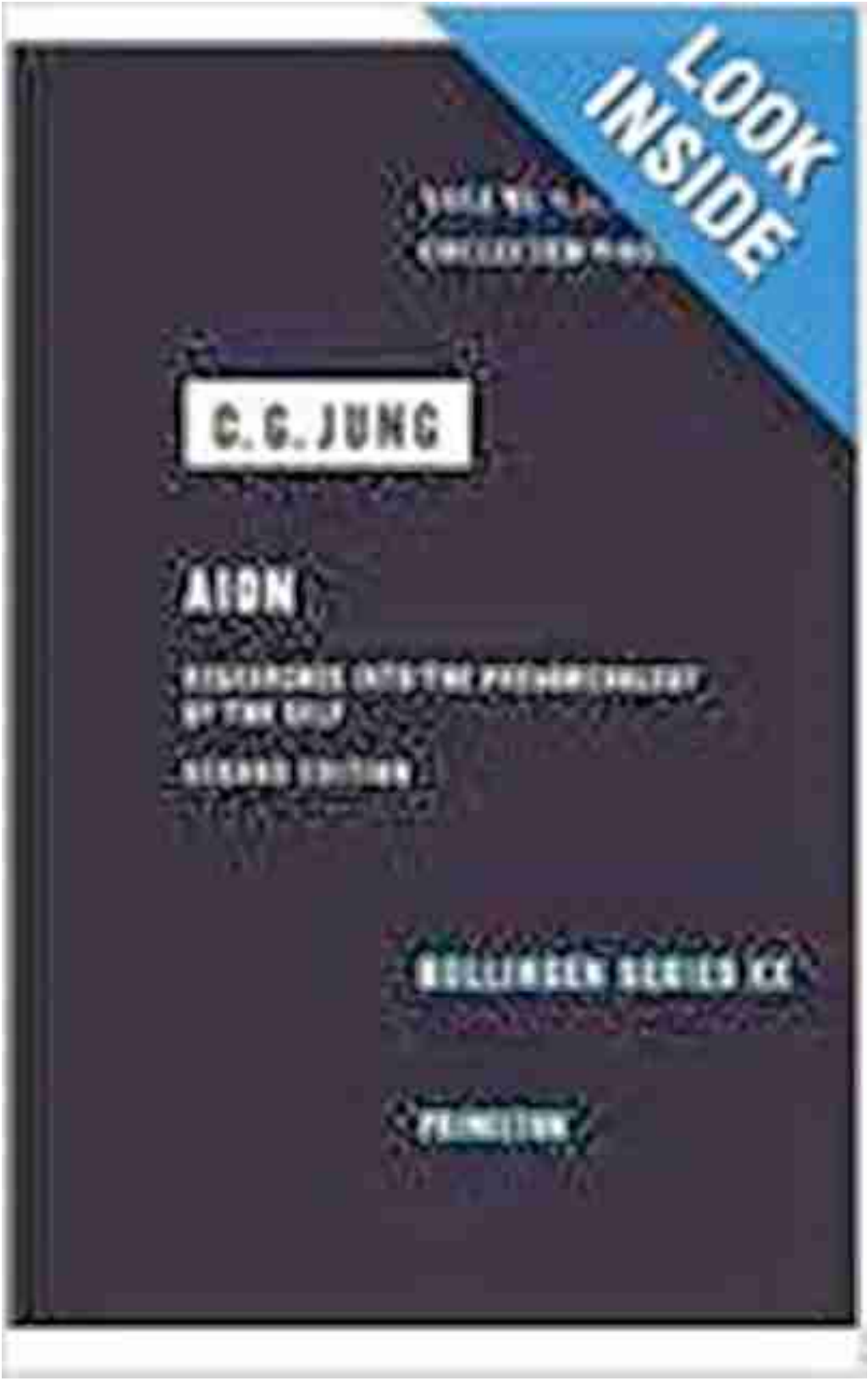
Carl Jung on Hypnosis **(2013-10-28 06:34)**

[Carl Jung on Hypnosis]
However, I continued my professorship until the year 1913. I lectured on psychopathology, and, naturally, also on the foundations of Freudian psychoanalysis, as well as on the psychology of primitives. These were my principal subjects. During the first Semesters my lectures dealt chiefly with hypnosis, also with Janet and Flournoy. Later the problem of Freudian psychoanalysis moved into the foreground. In my courses on hypnosis I used to inquire into the personal history
of the patients whom I presented to the students. One case I still remember very well.
A middle-aged woman, apparently with a strong religious bent, appeared one day. She was fifty-eight years old, and came on crutches, led by her maid. For seventeen years she had been suffering from a painful paralysis of the left leg. I placed her in a comfortable chair and asked her for her story. She began to tell it to me, and how terrible it all was–the whole long tale of her illness came out with the greatest circumstantiality.
Finally I interrupted her and said, "Well now, we have no more time for so much talk. I am now going to hypnotize you."
I had scarcely said the words when she closed her eyes and fell into a profound trance–without any hypnosis at all! I wondered at this, but did not disturb her. She went on talking without pause, and related the most remarkable

dreams– dreams that represented a fairly deep experience of the unconscious.
This, however, I did not understand until years later., At the time I assumed she was in a kind of delirium. The situation was gradually growing rather uncomfortable for me. Here were twenty students present, to whom I was going to demonstrate hypnosis!
After half an hour of this, I wanted to awaken the patient again. She would not wake up. I became alarmed; it occurred to me that I might inadvertently have probed into a latent psychosis. It took some ten minutes before I succeeded in waking her. All the while I dared not let the students observe my nervousness.
When the woman came to, she was giddy and confused. I said to her, ”I am the doctor, and everything is all right.” Whereupon she cried out, ”But I am curedI” threw away her crutches, and was able to walk.
Flushed with embarrassment, I said to the students, ”Now you’ve seen what can be done with hypnosisl”
In fact I had not the slightest idea what had happened.
That was one of the experiences that prompted me to abandon hypnosis. I could not understand what had really happened, but the woman was in fact cured, and departed in the best of spirits. I asked her to let me hear from her, since I counted on a relapse in twenty-four hours at the latest. But her pains did not recur in spite of my skepticism, I had to accept the fact of her cure!
At the first lecture of the summer semester next year, she reappeared. This time she complained of violent pains in the back which had, she said, begun only recently. Naturally, I asked myself whether there was some connection with the resumption of my lectures.
Perhaps she had read the announcement of the lecture in the newspaper. I asked her when the pain had started, and what had caused it. She could not recall that anything had happened to her at any specific time nor could she offer the slightest explanation.
Finally I elicited the fact that the pains had actually begun on the day and at the very hour she saw the announcement in the newspaper.
That continued my guess, but I still did not see how the miraculous cure had come about. I hypnotized her once more–that is to say, she again fell spontaneously into a trance–and afterward the pain was gone.
This time I kept her after the lecture in order to find out more about her life. It turned out that she had a feeble-minded son who was in my department in the hospital. I knew nothing about this because she bore her second husband’s name and the son was a child of her first marriage.
He was her only child. Naturally, she had hoped for a talented and successful son, and it had been a terrible blow when he became mentally ill at an early age. At that time I was still a young doctor, and represented everything she had hoped her son might become. Her ambitious longing to be the mother of a hero therefore fastened upon me. She adopted me as her son, and proclaimed her miraculous cure far and wide.
In actual fact she was responsible for my local fame as a wizard, and since the story soon got around, I was indebted to her for my first private patients. My psycho-therapeutic practice began with a mother’s putting me in the place of her mentally ill son! Naturally I explained the whole matter to her, in all its ramifications.
She took it very well, and did not again suffer a relapse.
That was my first real therapeutic experience–I might say: my first analysis. I distinctly recall my talk with the old lady. She was intelligent, and exceedingly grateful that I had taken her seriously and displayed concern for her fate and that of her son. This had helped her.
In the beginning I employed hypnosis in my private practice also, but I soon gave it up because in using it one is only groping in the dark.
One never knows how long an improvement or a cure will last, and I always had compunctions about working in such uncertainty. Nor was I fond of deciding on my own what the patient ought to do.
I was much more concerned to learn from the patient himself where his natural bent would lead him. In order to find that out, careful analysis of dreams and of other manifestations of the unconscious was necessary. Carl Jung, Memories Dreams and Reflections, The Psychiatric Activities.
Image: Professor Charcot of Paris Salpêtrière demonstrates hypnosis on a ”hysterical” patient, ”Blanche” (Marie) Wittman, who is supported by Dr. Joseph Babiński.

1876

Carl Jung on Aion, Christ, Gnostic, Antichrist (2013-10-29 05:42)



[Carl Jung on Aion, Christ, Gnostic, Antichrist]
The theme of this work * Is the idea of the Aeon (Greek, Aion).

My investigation seeks, with the help of Christian, Gnostic, and alchemical symbols of the self, to throw light on the change of psychic situation within the ”Christian aeon.” Christian tradition from the outset is not only saturated with Persian and
Jewish ideas about the beginning and end of time, but is filled with intimations of a kind of enantiodromian reversal of dominants.
I mean by this the dilemma of Christ and Antichrist.
Probably most of the historical speculations about time and the limitation of time were influenced, as the Apocalypse shows, by astrological ideas.
It is therefore only natural that my reflections should gravitate mainly round the symbol of the Fishes^ for the Pisces aeon is the synchronistic concomitant of two thousand years of Christian development.
In this time-period not only was the figure of the Anthropos (the ”Son of Man”) progressively amplified symbolically, and thus assimilated psychologically, but it brought with it changes in man’s attitude that had already been anticipated by the expectation of the Antichrist in the ancient texts.
Because these texts relegate the appearance of Antichrist to the end of time, we are justified in speaking of a ”Christian aeon” which, it was presupposed, would find its end with the Second Coming. It seems as if this expectation coincides with the astrological conception of the ”Platonic month” of the Fishes.
The immediate occasion for my proposing to discuss these historical questions is the fact that the archetypal image of wholeness, which appears so frequently in the products of the unconscious, has its forerunners in history.
These were Identified very early with the figure of Christ, as I have shown in my book Psychology and Alchemy (chapter 5). I have been requested so often by my readers to discuss the relations between the traditional Christ-figure and the natural symbols of wholeness that I finally decided to take this task in hand.
Considering the unusual difficulties of such an undertaking, my decision did not come easily to me, for, in order to surmount all the obstacles and possibilities of error, a knowledge and caution would be needed which, unfortunately, are vouchsafed me only in limited degree. I am moderately certain of my observations on the empirical material, but I am fully aware of the risk I am taking in drawing the testimonies of history into the scope of my reflections.
I think I also know the responsibility I am taking upon myself when, as though continuing the historical process of assimilation, I add to the many symbolical amplifications of the Christ-figure yet another, the psychological one, or even, so it might seem, reduce the Christ-symbol to a psychological image of wholeness.
My reader should never forget, however, that I am not making a confession of faith or writing a tendentious tract, but am simply considering how certain things could be understood from the standpoint of our modern consciousness things which I deem it valuable to understand, and which are obviously in danger of being swallowed up in the abyss of incomprehension and oblivion; things, finally, whose understanding would do much to remedy our philosophic disorientation by shedding light on the psychic background and the secret chambers of the soul.
The essence of this book was built up gradually, in the course of many years, in countless conversations with people of all ages and all walks of life; with people who in the confusion and up rootedness of our society were likely to lose all contact with the meaning of European culture and to fall Into that state of suggestibility which Is the occasion and cause of the Utopian mass-psychoses of our time.
I write as a physician, with a physician’s sense of responsibility, and not as a proselyte. Nor do I write as a scholar, otherwise I would wisely barricade myself behind the safe walls or my specialism and not, on account of my inadequate knowledge of history, expose myself to critical attack and damage my scientific reputation.
So far as my capacities allow, restricted as they are by old age and illness, I have made every effort to document my material as reliably as possible and to assist the verification of my conclusions by citing the sources. Carl Jung, Aion, Foreword.
http://www.amazon.com/Collected-Works-C-G-Jung-Phenomenology/dp/06910975 93/ref=sr _1 _1?s=books &ie=UTF8 &qid=1382964238 &sr=1-1 &keywords=aion+carl+jung

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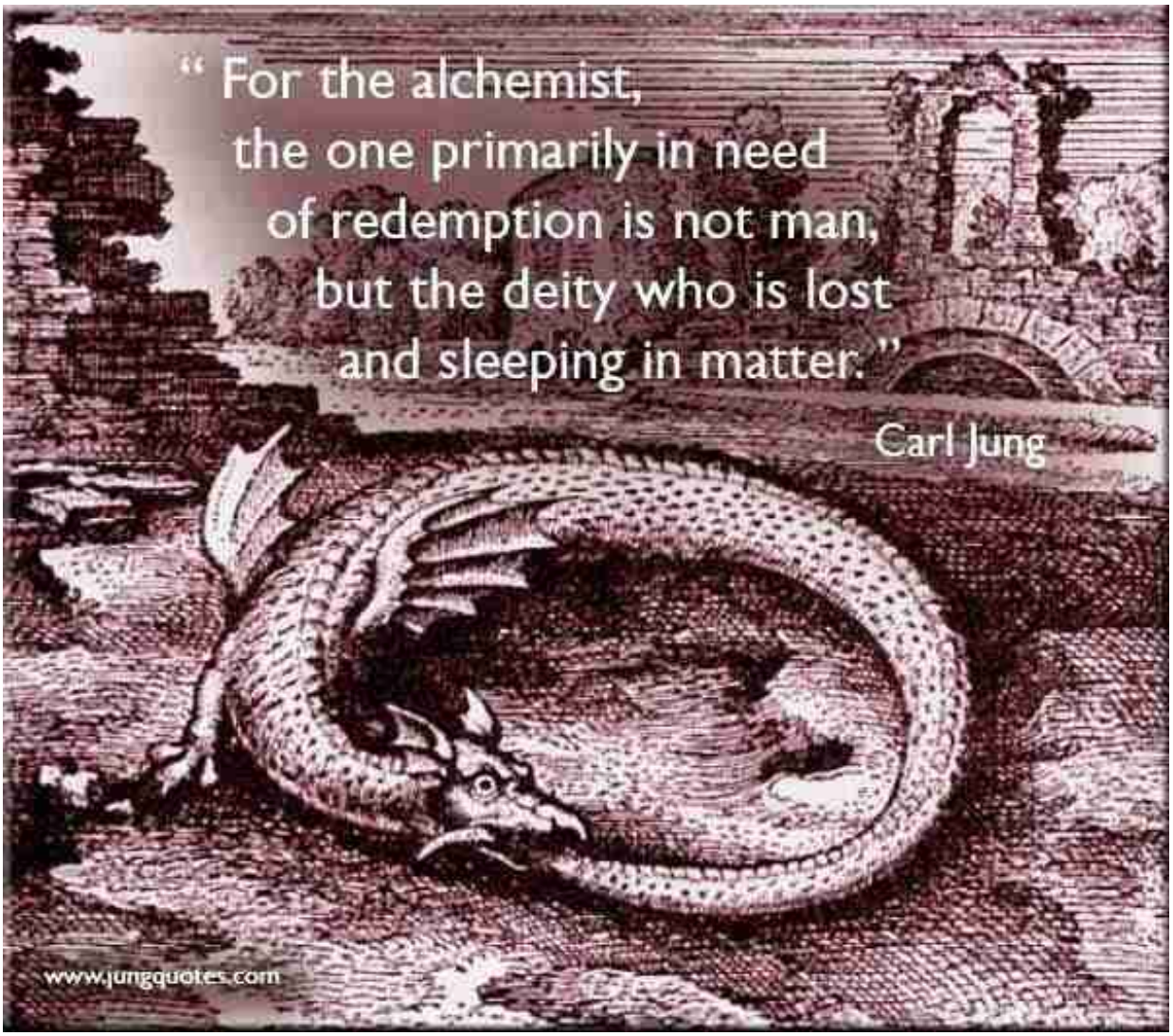
The alchemical stage of ”Nigredo” (2013-10-29 05:47)



The alchemical stage of ”Nigredo”:
Inferno Canto I:1-60 The Dark Wood and the Hill
In the middle of the journey of our life, I came to myself, in a dark wood, where the direct way was lost. It is a hard thing to speak of, how wild, harsh and impenetrable that wood was, so that thinking of it recreates the fear. It is scarcely less bitter than death: but, in order to tell of the good that I found there, I must tell of the other things I saw there.
I cannot rightly say how I entered it. I was so full of sleep, at that point where I abandoned the true way. But when I reached the foot of a hill, where the valley, that had pierced my heart with fear, came to an end, I looked up and saw its shoulders brightened with the rays of that sun that leads men rightly on every road. Then the fear, that had settled in the lake of my heart, through the night that I had spent so miserably, became a little calmer.
And as a man, who, with panting breath, has escaped from the deep sea to the shore, turns back towards the perilous waters and stares, so my mind, still fugitive, turned back to see that pass again, that no living person ever left.
After I had rested my tired body a while, I made my way again over empty ground, always bearing upwards to the right. And, behold, almost at the start of the slope, a light swift leopard with spotted coat. It would not turn from before my face, and so obstructed my path, that I often turned, in order to return.
The time was at the beginning of the morning, and the sun was mounting up with all those stars, that were with him when Divine Love first moved all delightful things, so that the hour of day, and the sweet season, gave me fair hopes

of that creature with the bright pelt. But not so fair that I could avoid fear at the sight of a lion, that appeared, and seemed to come at me, with raised head and rabid hunger, so that it seemed the air itself was afraid; and a she-wolf that looked full of craving in its leanness, and, before now, has made many men live in sadness.
She brought me such heaviness of fear, from the aspect of her face, that I lost all hope of ascending. And as one who is eager for gain, weeps, and is afflicted in his thoughts, if the moment arrives when he loses, so that creature, without rest, made me like him: and coming at me, little by little, drove me back to where the sun is silent.

Carl Jung on the “Dechristianlzation” of our world... **(2013-10-30 04:58)**

[Carl Jung on the “Dechristianlzation” of our world.]
The dechristianlzation of our world, the Luciferian development of science and technology, and the frightful material and moral destruction left behind by the second World War have been compared more than once with the eschato-

logical events foretold in the New Testament. These, as we know, are concerned with the coming of the Antichrist:
”This is Antichrist, who denieth the Father and the Son.” 1 John 2:22
”Every spirit that dissolveth Jesus . . . is Antichrist … of whom you have heard that he cometh.” 1 John 4:4
The Apocalypse is full of expectations of terrible things that will take place at the end of time, before the marriage of the Lamb. This shows plainly that the “anima Christiana” has a sure knowledge not only of the existence of an adversary but also of his future usurpation of power.
Why my reader will ask do I discourse here upon Christ and his adversary, the Antichrist? Our discourse necessarily brings us to Christ, because he is the still living myth of our culture.
He is our culture hero, who, regardless of his historical existence, embodies the myth of the divine Primordial Man, the mystic Adam.
It is he who occupies the center of the Christian mandala, who is the Lord of the Tetramorph, i.e., the four symbols of the evangelists, which are like the four columns of his throne. He is in us and we in him.
His kingdom is the pearl of great price, the treasure buried in the field, the grain of mustard seed which will become a great tree, and the heavenly.
These few, familiar references should be sufficient to make the psychological position of the Christ symbol quite clear. Christ exemplifies the archetype of the self. Carl Jung, Aion, Christ, A Symbol of the Self, Pages 36-37.
Footnote 2: I John 4:3 (DV). The traditional view of the Church is based on II Thessalonians 2: which speaks of the apostasy, of the (man of lawlessness) and the (son of perdition) who herald the coming of the Lord.
This ”lawless one” will set himself up in the place of God, but will finally be slain by the Lord Jesus ”with the breath of his mouth.” He will work wonders (according to the working of Satan).
Above all, he will reveal himself by his lying and deceitfulness. Daniel 11: is regarded as a prototype.
Image: Antichrist and the Devil. From the Deeds of the Antichrist, fresco by Luca Signorelli, c. 1501

Carl Jung on “Metaphysical” ideas in the modern world. **(2013-10-30 05:06)**

[Carl Jung on “Metaphysical” ideas in the modern world.]
I regard these parallels as important because it is possible, through them, to relate so-called metaphysical concepts, which have lost their root connection with natural experience, to living, universal psychic processes, so that they can recover their
true and original meaning. In this way the connection is reestablished between the ego and projected contents now formulated as ”metaphysical” ideas.
Unfortunately, as already said, the fact that metaphysical ideas exist and are believed in does nothing to prove the actual existence of their content or of the object they refer to, although the coincidence of idea and reality in the form of a special psychic state, a state of grace, should not be deemed impossible, even if the subject cannot bring it

about by an act of will.

Once metaphysical ideas have lost their capacity to recall and evoke the original experience they have not only become useless but prove to be actual impediments on the road to wider development. One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus in the course of time the meaningful turns into the meaningless. This is unfortunately the fate o metaphysical ideas.

Today it is a real problem what on earth such ideas can mean. The world so far as it has not completely turned its back on tradition has long ago stopped wanting to hear a ”message”; it would rather be told what the message means. The words that resound from the pulpit are incomprehensible and cry for an explanation.

How has the death of Christ brought us redemption when no one feels redeemed? In what way is Jesus a God-man and what is such a being? What is the Trinity about, and the parthenogenesis, the eating of the body and the drinking of the blood, and all the rest of it? What connection can there be between the world of such concepts and the everyday world, whose material reality is the concern of natural science on the widest possible scale?

At least sixteen hours out of twenty-four we live exclusively in this everyday world, and the remaining eight we spend preferably in an unconscious condition. Where and when does anything take place to remind us even remotely of phenomena like angels, miraculous feedings, benedictions, the resurrection of the dead, etc.?

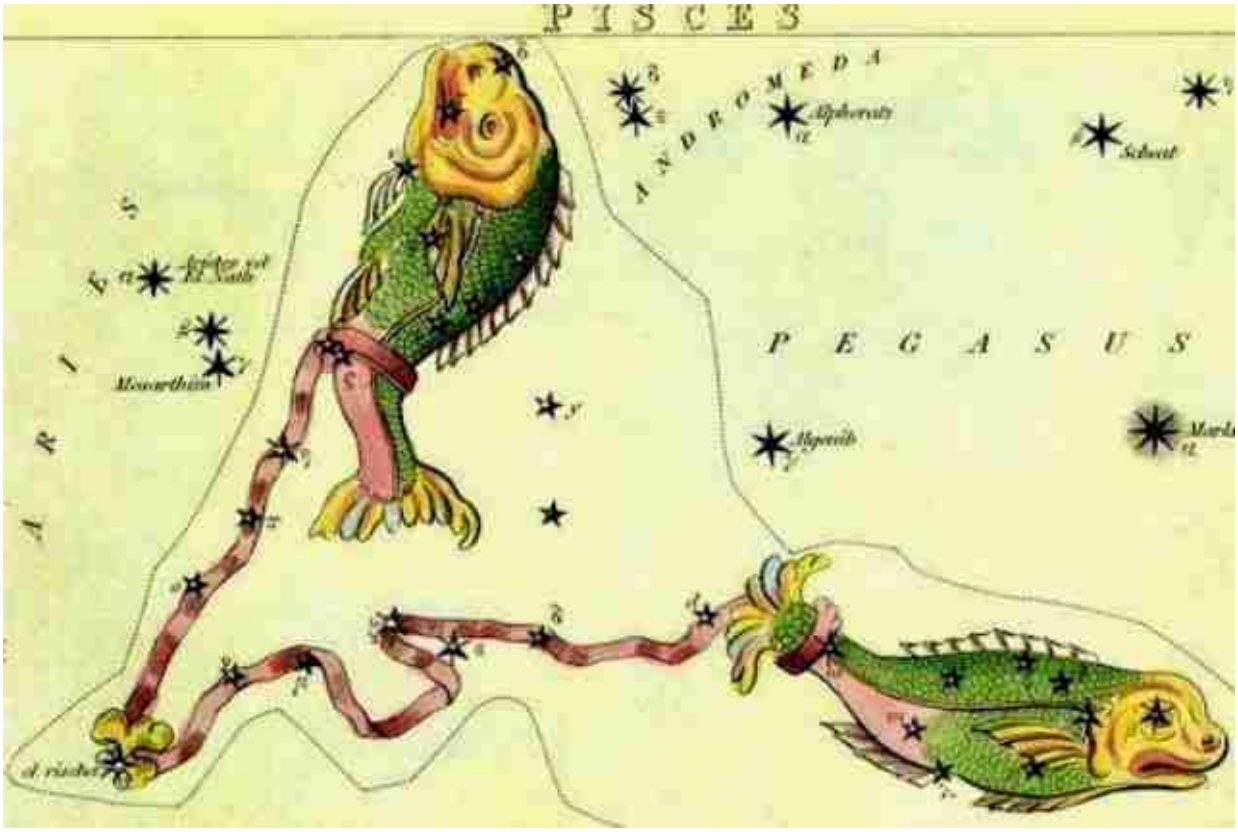
It was therefore something of a discovery to find that during the unconscious state of sleep intervals occur, called ”dreams,” which occasionally contain scenes having a not inconsiderable resemblance to the motifs of mythology. For myths are miracle tales and treat of all those things which, very often, are also objects of belief.

In the everyday world of consciousness such things hardly exist; that is to say, until 1933 only lunatics would have been found in possession of living fragments of mythology. After this date the world of heroes and monsters spread like a devastating fire over whole nations, proving that the strange world of myth had suffered no loss of vitality during the centuries of reason and enlightenment.

If metaphysical ideas no longer have such a fascinating effect as before, this is certainly not due to any lack of primitivity in the European psyche, but simply and solely to the fact that the erstwhile symbols no longer express what is now welling up from the unconscious as the end result of the development of Christian consciousness through the centuries.

This end-result is a true antimimon pneuma, a false spirit of arrogance, hysteria, woolly-mindedness, criminal amorality, and doctrinaire fanaticism, a purveyor of shoddy spiritual goods, spurious art, philosophical stutterings, and Utopian humbug, fit only to be fed wholesale to the mass man of today. That is what the post-Christian spirit looks like. Carl Jung, Aion, The Self, Page 34.

Carl Jung on Christ and The Sign of The Fishes “Pisces” (2013-10-31 04:59)



[Carl Jung on Christ and The Sign of The Fish “Pisces”]
Let us now turn back to the theme of Christ as the fish.
According to Doelger, the Christian fish symbol first appeared in Alexandria around A.D. 200; 71 similarly, the baptismal bath was described as a piscina (fish-pond) quite early.
This presupposes that the believers were fishes, as is in fact suggested by the gospels (for instance Matt. 4:19).
There Christ wants to make Peter and Andrew ”fishers of men” and the miraculous draught of fishes (Luke 5:10) is used by Christ himself as a paradigm for Peter’s missionary activity.
A direct astrological aspect of Christ’s birth is given us in Matthew 2:1ff. The Magi from the East were star-gazers who, beholding an extraordinary constellation, inferred an equally extraordinary birth.
This anecdote proves that Christ, possibly even at the time of the apostles, was viewed from the astrological standpoint or was at least brought into connection with astrological myths.
The latter alternative is fully confirmed when we consider the apocalyptic utterances of St. John. Since this exceedingly complex question has been discussed by those who are more qualified than I, we can support our argument on the well-attested fact that glimpses of astrological mythology may be caught behind the stories of the worldly and otherworldly life of the Redeemer.
Above all it is the connections with the age of the Fishes which are attested by the fish symbolism, either contemporaneously with the gospels themselves (”fishers of men” fishermen as the first disciples, miracle of loaves and fishes), or immediately afterwards in the post-apostolic era.
The symbolism shows Christ and those who believe in him as fishes, fish as the food eaten at the Agape, baptism as immersion in a fish-pond, etc.
At first sight, all this points to no more than the fact that the fish symbols and mythologems which have always existed had assimilated the figure of the Redeemer; in other words, it was a symptom of Christ’s assimilation into the world of ideas prevailing at that time.
But, to the extent that Christ was regarded as the new aeon, it would be clear to anyone acquainted with astrology

that he was born as the first fish of the Pisces era, and was doomed to die as the last ram of the declining Aries era. 75 Matthew 27:158 hands down this mythologem in the form of the old sacrifice of the seasonal god.

Significantly enough, Jesus's partner in the ceremony is called Barabbas, "son of the father." There would be some justification for drawing a parallel between the tension of opposites in early Christian psychology and the fact the zodiacal sign for Pisces frequently shows two fishes moving in opposite directions, but only if it could be proved that their contrary movement dates from pre-Christian times or is at least contemporary with Christ.

Unfortunately, I know of no pictorial representation from this period that would give us any information about the position of the fishes. In the fine bas-relief of the zodia from the Little Metropolis in Athens, Pisces and Aquarius are missing.

There is one representation of the fishes, near the beginning of our era, that is certainly free from Christian influence. This is the globe of the heavens from the Farnese Atlas in Naples.

The first fish, depicted north of the equator, is vertical, with its head pointing to the celestial Pole; the second fish, south of the equator, is horizontal, with its head pointing West. The picture follows the astronomical configuration and is therefore naturalistic.

The zodiac from the temple of Hathor at Denderah (1st cent. B.C.) shows the fishes, but they both face the same way. The planisphere of Timochares, mentioned by Hipparchus, has only one fish where Pisces should be.

On coins and gems from the time of the emperors, and also on Mithraic monuments, the fishes are shown either facing the same way or moving in opposite directions. The polarity which the fishes later acquired may perhaps be due to the fact that the astronomical constellation shows the first (northerly) fish as vertical, and the second (southerly) fish as horizontal.

They move almost at right angles to one another and hence form a cross. This countermovement, which was unknown to the majority of the oldest sources, was much emphasized in Christian times, and this leads one to suspect a certain tendentiousness.

Although no connection of any kind can be proved between the figure of Christ and the inception of the astrological age of the fishes, the simultaneity of the fish symbolism of the Redeemer with the astrological symbol of the new aeon seems to me important enough to warrant the emphasis we place upon it. If we try to follow up the complicated mythological ramifications of this parallel, we do so with intent to throw light on the multifarious aspects of an archetype that manifests itself on the one hand in a personality, and on the other hand synchronistically, in a moment of time determined in advance, before Christ's birth.

Indeed, long before that, the archetype had been written in the heavens by projection, so as then, "when the time was fulfilled" to coincide with the symbols produced by the new era. The fish, appropriately enough, belongs to the winter rainy season, like Aquarius and Capricorn (the goatfish).

As a zodiacal sign, therefore, it is not in the least remarkable. It becomes a matter for astonishment only when, through the precession of the equinoxes, the spring-point moves into this sign and thus inaugurates an age in which the "fish" was used as a name for the God who became a man, who was born as a fish and was sacrificed as a ram, who had fishermen for disciples and wanted to make them fishers of men, who fed the multitude with miraculously multiplying fishes, who was himself eaten as a fish, the "holier food," and whose followers are little fishes, the, "pisciculi."

Assume, if you like, that a fairly widespread knowledge of astrology would account for at least some of this symbolism in certain Gnostic-Christian circles. But this assumption does not apply when it comes to eyewitness accounts In the synoptic gospels. There is no evidence of any such thing. We have no reason whatever to suppose that those stories are disguised astrological myths.

On the contrary, one gets the impression that the fish episodes are entirely natural happenings and that there is nothing further to be looked for behind them. They are "Just So" stories, quite simple and natural, and one wonders whether the whole Christian fish symbolism may not have come about equally fortuitously and without premeditation.

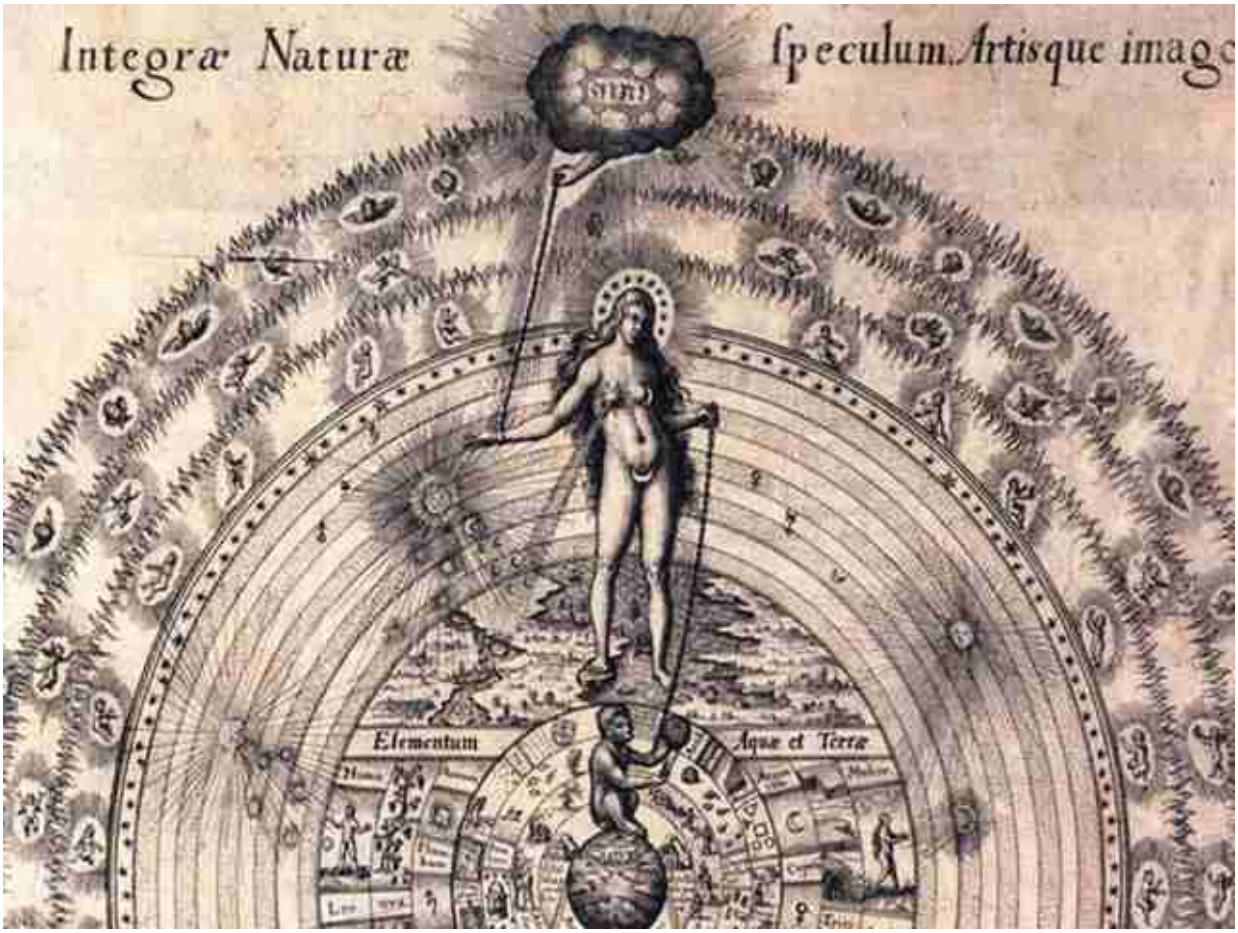
Hence one could speak just as well of the seemingly fortuitous coincidence of this symbolism with the name of the new aeon, the more so as the age of the fishes seems to have left no very clear traces in the cultures of the East.

I could not maintain with any certainty that this is correct, because I know far too little about Indian and Chinese astrology.

As against this, the fact that the traditional fish symbolism makes possible a verifiable prediction that had already been made in the New Testament is a somewhat uncomfortable proposition to swallow.
The northerly, or easterly, fish, which the spring-point entered at about the beginning of our era, is joined to the southerly, or westerly, fish by the so-called commissure. This consists of a band of weak stars forming the middle sector of the
constellation, and the spring-point gradually moved along its southern edge.
The point where the ecliptic intersects with the meridian between the two fishes coincides roughly with the sixteenth century, the time of the Reformation, which as we know is so extraordinarily important for the history of Western symbols.
Since then the spring-point has moved along the southern edge of the second fish, and will enter Aquarius in the course of the third millennium.
Astrologically interpreted, the designation of Christ as one of the fishes identifies him with the first fish, the vertical one. Christ is followed by the Antichrist, at the end of time. The beginning of the enantiodromia would fall, logically, midway between the two fishes.
We have seen that this is so. The time of the Renaissance begins in the immediate vicinity of the second fish, and with it comes that spirit which culminates in the modern age. Carl Jung, Aion, The Sign of the Fishes, Paragraphs 145-148.
Note: In instances where Dr. Jung used Astrological Symbols or Greek terminology I have sadly been unable to include them within the text above.

3.11 November

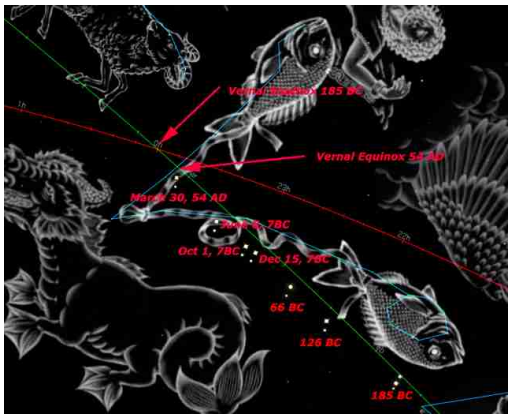
Carl Jung on the Horoscope, Anima Mundi and Christ overcoming the Wheel of Generation. (2013-11-01 03:45)



[Carl Jung on the Horoscope, Anima Mundi and Christ overcoming the Wheel of Generation.]
Ever since the Timaeus it has been repeatedly stated that the soul is a sphere. As the anima mundi., the soul revolves with the world wheel, whose hub is the Pole. That is why the ”heart of Mercurius” is found there, for Mercurius is the anima mundi.
The anima mundi is really the motor of the heavens.
The wheel of the starry universe is reflected in the horoscope, called the ”thema” of birth. This is a division of the heavens into twelve houses, calculated at the moment of birth, the first house coinciding with the ascendent.
Divided up in this way the firmament looks like a wheel turning, and the astronomer Nigidius is said to have received the name (”potter”) because the wheel of heaven turns like a potter’s wheel.
The ”thema” (that which is ”set” or ”ordained”) is indeed a ’wheel’. The basic meaning of the horoscope is that, by mapping out the positions of the planets and their relations to one another (aspects), together with the distribution of the signs of the zodiac at the cardinal points, it gives a picture first of the psychic and then of the physical constitution of the individual.
It represents, in essence, a system of original and fundamental qualities in a person’s character, and can therefore be regarded as an equivalent of the individual psyche.
Priscillian (d. 385) evidently took the wheel in this sense. He says of Christ: ”He alone has the power to join together the Pleiades and to loose the bands of Orion. Knowing the changes of the firmament and destroying the wheel of generation, he has overcome the day of our birth by the renewal of baptism.” From this it is plain that in the fourth

century the wheel of birth was in fact regarded as the horoscope. ”Setting fire to the wheel” is therefore a figurative expression for a catastrophic revolt of all the original components of the psyche, a conflagration resembling panic or some other uncontrollable, and hence fatal outburst of emotion.
The total nature of the catastrophe is explained by the central position of the so-called ”tongue,” the diabolical element whose destructiveness is an essential part of every psyche. Seen in this light, the Stella marts stands for the fiery center in us from which creative or destructive influences come. Carl Jung, Aion, The Fish in Alchemy, Paragraph 212.

Carl Jung on Astrology and the Birth of Christ (2013-11-01 03:51)



[Carl Jung on Astrology and the Birth of Christ]
I have dwelt at some length on the dualistic aspects of the Christ-figure because, through the fish symbolism, Christ was assimilated into a world of ideas that seems far removed from the gospels a world of pagan origin, saturated with astrological beliefs to an extent that we can scarcely imagine today.
Christ was born at the beginning of the aeon of the Fishes. It is by no means ruled out that there were educated Christians who knew of the coniunctio maxima of Jupiter and Saturn in Pisces in the year 7 B.C., just as, according to the gospel reports, there were Chaldaeans who actually found Christ’s birthplace. The Fishes, however, are a double sign.
At midnight on Christmas Eve, when (according to the old time-reckoning) the sun enters Capricorn, Virgo is standing on the eastern horizon, and is soon followed by the Serpent held by Ophiuchus, the ”Serpent-bearer.” This astrological coincidence seems to me worth mentioning, as also the view that the two fishes are mother and son.
The latter idea has a quite special significance because this relationship suggests that the two fishes were originally one. In fact, Babylonian and Indian astrology know of only one fish.
Later, this mother evidently gave birth to a son, who was a fish like her. The same thing happened to the Phoenician Derceto-Atargatis, who, half fish herself, had a son called Ichthys.
It is just possible that ”the sign of the prophet Jonah” goes back to an older tradition about an heroic night sea journey and conquest of death, where the hero is swallowed by a fish (”whale-dragon”) and is then reborn.
The redemptory name Joshua (Yehoshua, Yeshua, Gr. Iesous) is connected with the fish: Joshua is the son of Nun, and Nun means ’fish.’
The Joshua ben Nun of the Khidr legend had dealings with a fish that was meant to be eaten but was revived by a drop of water from the fountain of life. Carl Jung, Aion, The Historical Significance of the Fish, Paragraphs 172-173.
Image: The Great Conjunction of 7 B.C. at the time of the Magi.

Carl Jung on why Fairy Tales and Religious Dogmas are so important. **(2013-11-02 03:44)**

[Carl Jung on why Fairy Tales and Religious Dogmas are so important.]
The treatise of Rosinus contains a parallel to Morienus:
”This stone is something which is fixed more in thee [than elsewhere], created of God, and thou art its ore, and it is extracted from thee, and wheresoever thou art it remains inseparably with thee. . . . And as man is made up of four elements, so also is the stone, and so it is [dug] out of man, and thou art its ore, namely by working; and from thee it is extracted, that is by division; and in thee it remains inseparably, namely by knowledge.
[To express it] otherwise, fixed in thee: namely in the Mercurius of the wise; thou art its ore: that is, it is enclosed in thee and thou holdest it secretly; and from thee it is extracted when it is reduced [to its essence] by thee and dissolved; for without thee it cannot be fulfilled, and without it canst thou not live, and so the end looks to the beginning, and contrariwise.]
This looks like a commentary on Morienus. We learn from it that the stone is implanted in man by God, that the laborant is its prima materia^ that the extraction corresponds to the so-called divisio or separatio of the alchemical procedure, and that
through his knowledge of the stone man remains inseparably bound to the self. The procedure here described could easily be understood as the realization of an unconscious content.
Fixation in the Mercurius of the wise would then correspond to the traditional Hermetic knowledge, since Mercurius symbolizes the Nous; through this knowledge the self, as a content of the unconscious, is made conscious and ”fixed” in the mind.
For without the existence of conscious concepts apperception is, as we know, impossible. This explains numerous neurotic disturbances which arise from the fact that certain contents are constellated in the unconscious but cannot be assimilated owing to the lack of apperceptive concepts that would ”grasp” them.
That is why it is so extremely important to tell children fairy tales and legends, and to inculcate religious ideas (dogmas) into grown-ups, because these things are instrumental symbols with whose help unconscious contents can be

canalized into consciousness, interpreted, and integrated.
Failing this, their energy flows off into conscious contents which, normally, are not much emphasized, and intensifies them to pathological proportions.
We then get apparently groundless phobias and obsessions, crazes, idiosyncrasies, hypochondriac ideas, and intellectual perversions suitably camouflaged in social, religious, or political garb. Carl Jung, Aion, The Alchemical Interpretation of the Fish, Paragraphs 258-259

Carl Jung on Material Atheism, Annulment of Human Personality, Advocates of Christianity. **(2013-11-02 03:48)**

[Carl Jung on Material Atheism, Annulment of Human Personality, Advocates of Christianity.]
It is the same problem as in Job. As the highest value and supreme dominant in the psychic hierarchy, the God-image is immediately related to, or identical with, the self, and everything that happens to the God-image has an effect on the latter.
Any uncertainty about the God-image causes a profound uneasiness in the self, for which reason the question is generally ignored because of its painfulness. But that does not mean that it remains unasked in the unconscious.
What is more, it is answered by views and beliefs like materialism, atheism, and similar substitutes, which spread like epidemics. They crop up wherever and whenever one waits in vain for the legitimate answer.
The ersatz product represses the real question into the unconscious and destroys the continuity of historical tradition which is the hallmark of civilization.
The result is bewilderment and confusion. Christianity has insisted on God's goodness as a loving Father and has done its best to rob evil of substance.
The early Christian prophecy concerning the Antichrist, and certain ideas in late Jewish theology, could have suggested to us that the Christian answer to the problem of Job omits to mention the corollary, the sinister reality of which is now being
demonstrated before our eyes by the splitting of our world:
The destruction of the God-image is followed by the annulment of the human personality. Materialistic atheism with its Utopian chimeras forms the religion of all those rationalistic movements which delegate the freedom of personality to the masses and thereby extinguish it.
The advocates of Christianity squander their energies in the mere preservation of what has come down to them, with no thought of building on to their house and making it roomier. Stagnation in these matters is threatened in the long run with a lethal end. Carl Jung, Aion, The Historical Significance of the Fish, Paragraph 170.

Image: The Greek word “atheoi” as it appears in the Epistle to the Ephesians (2:12) on the early 3rd-century Papyrus 46. It is usually translated into English as ”[those who are] without God”

Carl Jung on Sexuality, Erotic Sculptures, Dharma and Karma. **(2013-11-03 04:50)**

[Carl Jung on Sexuality, Erotic Sculptures, Dharma and Karma.]
When I visited the ancient pagoda at Turukalukundram, southern India, a local pundit explained to me that the old temples were purposely covered on the outside, from top to bottom, with obscene sculptures, in order to remind ordinary people of their sexuality.
The spirit, he said, was a great danger, because Yama, the god of death, would instantly carry off these people (the ”imperfecti”) if they trod the spiritual path directly, without preparation.
The erotic sculptures were meant to remind them of their dharma (law), which bids them fulfill their ordinary lives.
Only when they have fulfilled their dharma can they tread the spiritual path.
The obscenities were intended to arouse the erotic curiosity of visitors to the temples, so that they should not forget their dharma; otherwise they would not fulfill it.
Only the man who was qualified by his karma (the fate earned through works in previous existences), and who was destined for the life of the spirit, could ignore this injunction with impunity, for to him these obscenities mean nothing.
That was also why the two seductresses stood at the entrance of the temple, luring the people to fulfill their dharma, because only in this way could the ordinary man attain to higher spiritual development.
And since the temple represented the whole world, all human activities were portrayed in it; and because most people are always thinking of sex anyway, the great majority of the temple sculptures were of an erotic nature.
For this reason too, he said, the lingam (phallus) stands in the sacred cavity of the (Holy of Holies), in the (house of the womb).
This pundit was a Tantrist (scholastic; tantra = ’book). Carl Jung, Aion, Gnostic Symbols of the Self, Paragraph 131.

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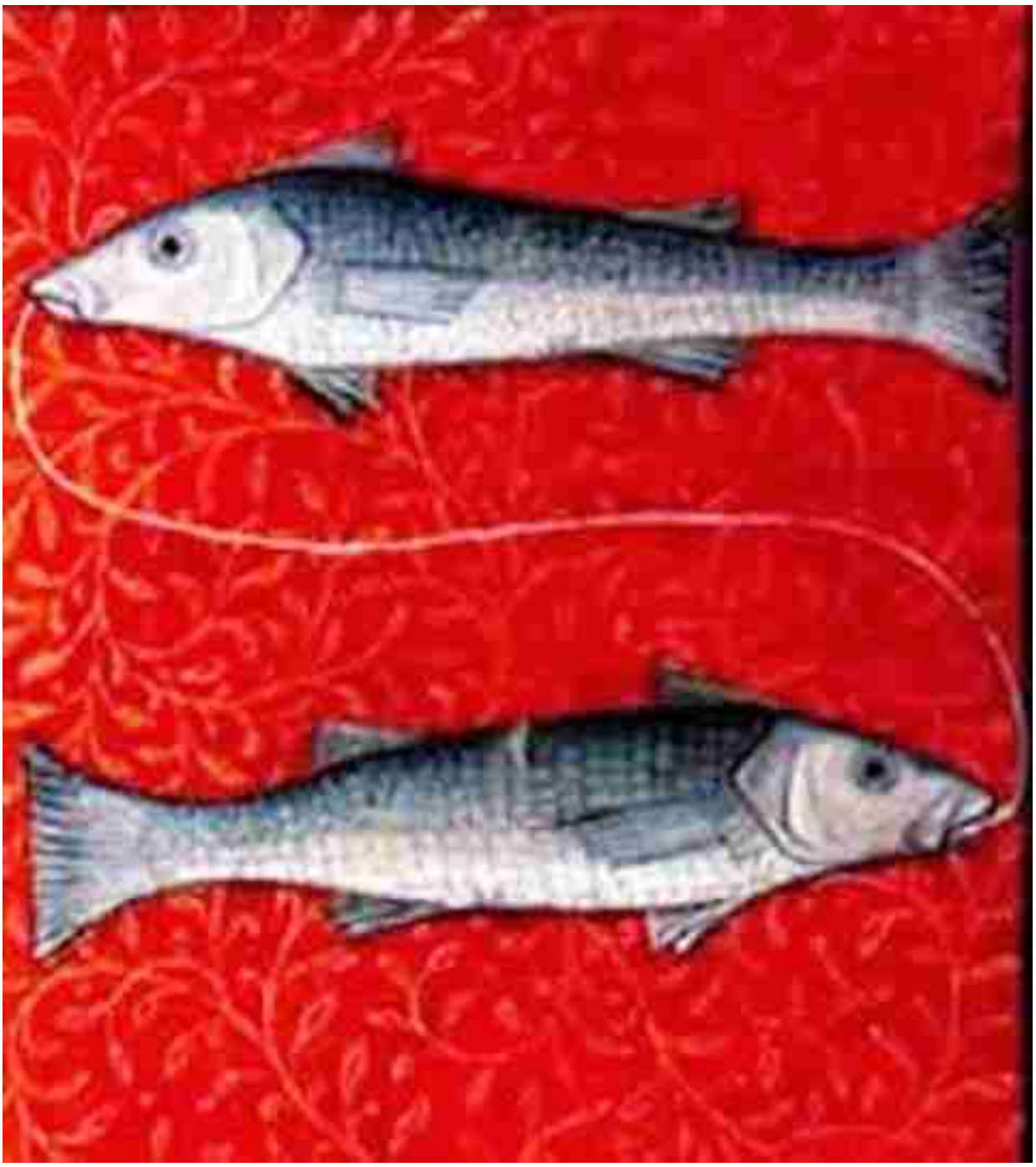
Carl Jung on the real secret of the Gnostics. **(2013-11-03 04:54)**

[Carl Jung on the real secret of the Gnostics.]
Now for the Gnostics and this is their real secret the psyche existed as a source of knowledge just as much as it did

for the alchemists.
Aside from the psychology of the unconscious, contemporary science and philosophy know only of what is outside, while faith knows only of the inside, and then only in the Christian form imparted to it by the passage of the centuries, beginning with St. Paul and the gospel of St. John.
.
Faith, quite as much as science with its traditional objectivity, is absolute, which is why faith and knowledge can no more agree than Christians can with one another. Carl Jung, Aion, Psychology of Christian Alchemical Symbolism, Paragraph 269.
Image: Irenaeus, who first used ”gnostic” to describe heresies.

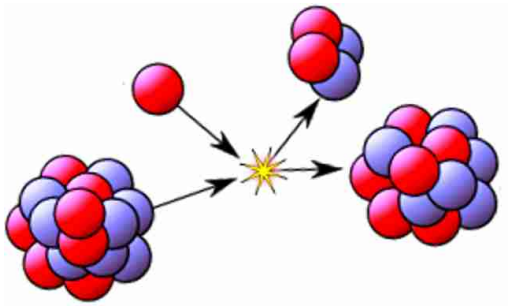
Carl Jung on Christ and Astrology **(2013-11-04 05:23)**



[Carl Jung on Christ and Astrology]
Although no connection of any kind can be proved between the figure of Christ and the inception of the astrological age of the fishes, the simultaneity of the fish symbolism of the Redeemer with the astrological symbol of the new aeon seems to me important enough to warrant the emphasis we place upon it.
If we try to follow up the complicated mythological ramifications of this parallel, we do so with intent to throw light on the multifarious aspects of an archetype that manifests itself on the one hand in a personality, and on the other hand synchronistically, in a moment of time determined in advance, before Christ's birth.
Indeed, long before that, the archetype had been written in the heavens by projection, so as then, "when the time was fulfilled" to coincide with the symbols produced by the new era. The fish, appropriately enough, belongs to the

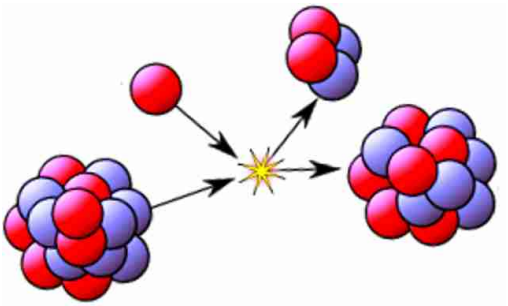
winter rainy season, like Aquarius and Capricorn (the goatfish).
As a zodiacal sign, therefore, it is not in the least remarkable.
It becomes a matter for astonishment only when, through the precession of the equinoxes, the spring-point moves into this sign and thus inaugurates an age in which the ”fish” was used as a name for the God who became a man, who was born as a fish and was sacrificed as a ram, who had fishermen for disciples and wanted to make them fishers of men, who fed the multitude with miraculously multiplying fishes, who was himself eaten as a fish, the ”holier food,” and whose followers are little fishes, the, ”pisciculi.”
Assume, if you like, that a fairly widespread knowledge of astrology would account for at least some of this symholism in certain Gnostic-Christian circles.
But this assumption does not apply when it comes to eyewitness accounts in the synoptic gospels. There is no evidence of any such thing. We have no reason whatever to suppose that those stories are disguised astrological myths.
On the contrary, one gets the impression that the fish episodes are entirely natural happenings and that there is nothing further to be looked for behind them.
They are ”Just So” stories, quite simple and natural, and one wonders whether the whole Christian fish symbolism may not have come about equally fortuitously and without premeditation.
Hence one could speak just as well of the seemingly fortuitous coincidence of this symbolism with the name of the new aeon, the more so as the age of the fishes seems to have left no very clear traces in the cultures of the East.
I could not maintain with any certainty that this is correct, because I know far too little about Indian and Chinese astrology.
As against this, the fact that the traditional fish symbolism makes possible a verifiable prediction that had already been made in the New Testament is a somewhat uncomfortable proposition to swallow.
The northerly, or easterly, fish, which the spring-point entered at about the beginning of our era, is joined to the southerly, or westerly, fish by the so-called commissure.
This consists of a band of weak stars forming the middle sector of the constellation, and the spring-point gradually moved along its southern edge.
The point where the ecliptic intersects with the meridian between the two fishes coincides roughly with the sixteenth century, the time of the Reformation, which as we know is so extraordinarily important for the history of Western symbols.
Since then the spring-point has moved along the southern edge of the second fish, and will enter Aquarius in the course of the third millennium.
Astrologically interpreted, the designation of Christ as one of the fishes identifies him with the first fish, the vertical one. Christ is followed by the Antichrist, at the end of time. The beginning of the enantiodromia would fall, logically, midway between the two fishes.
We have seen that this is so. The time of the Renaissance begins in the immediate vicinity of the second fish, and with it comes that spirit which culminates in the modern age. Carl Jung, Aion, The Sign of the Fishes, Paragraph 148.

Carl Jung on the Symbol of the Self and Nuclear Reactions (2013-11-04 05:27)



[Carl Jung on the Symbol of the Self and Nuclear Reactions]
The formula presents a symbol of the self, for the self is not just a static quantity or constant form, but is also a dynamic process. In the same way, the ancients saw the imago Dei in man not as a mere imprint, as a sort of lifeless, stereotyped impression, but as an active force.
The four transformations represent a process of restoration or rejuvenation taking place, as it were, inside the self, and comparable to the carbon-nitrogen cycle in the sun, when a carbon nucleus captures four protons (two of which immediately become neutrons) and releases them at the end of the cycle in the form of an alpha particle.
The carbon nucleus itself comes out of the reaction unchanged, "like the Phoenix from the ashes."
The secret of existence, i.e., the existence of the atom and its components, may well consist in a continually repeated process of rejuvenation, and one comes to similar conclusions in trying to account for the numinosity of the archetypes.
I am fully aware of the extremely hypothetical nature of this comparison, but I deem it appropriate to entertain such reflections even at the risk of being deceived by appearances.
Sooner or later nuclear physics and the psychology of the unconscious will draw closer together as both of them, independently of one another and from opposite directions, push forward into transcendental territory, the one with the concept of the atom, the other with that of the archetype.
The analogy with physics is not a digression since the symbolical schema itself represents the descent into matter and requires the identity of the outside with the inside.
Psyche cannot be totally different from matter, for how otherwise could it move matter? And matter cannot be alien to psyche, for how else could matter produce psyche?
Psyche and matter exist in one and the same world, and each partakes of the other, otherwise any reciprocal action would be impossible.
If research could only advance far enough, therefore, we should arrive at an ultimate agreement between physical and psychological concepts.
Our present attempts may be bold, but I believe they are on the right lines. Mathematics, for instance, has more than once proved that its purely logical constructions which transcend all experience subsequently coincided with the behavior of things.
This, like the events I call synchronistic, points to a profound harmony between all forms of existence. Carl Jung, Aion, The Structure and Dynamics of the Self, Paragraphs 411-413.

Carl Jung on the Symbol of the Self and Nuclear Reactions **(2013-11-05 06:11)**



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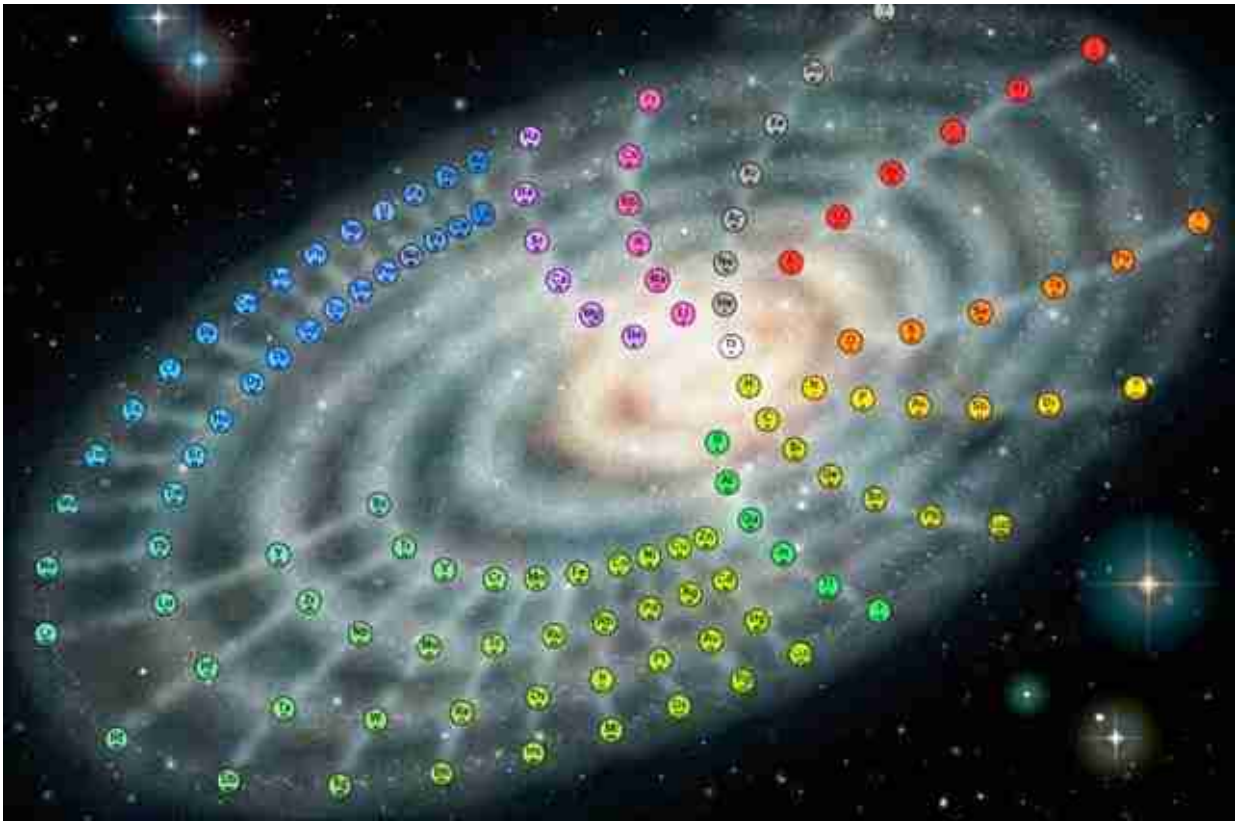
This, like the events I call synchronistic, points to a profound harmony between all forms of existence. Carl Jung, Aion, The Structure and Dynamics of the Self, Paragraphs 411-413.

Carl Jung on Alchemical Elements, Molecular Movement and Energy. **(2013-11-05 06:15)**



[Carl Jung on Alchemical Elements, Molecular Movement and Energy.]
The remarkable thing about this paralleling of states of aggregation with different kinds of fire is that it amounts to a kind of phlogiston theory not, of course, explicit, but clearly hinted at: fire is peculiar to all the states of aggregation and is therefore responsible for their constitution.
This idea is old and can be found as early as the Turba„ where Dardaris says:
”The sulphurs are souls which were hidden in the four bodies [elements].”
Here the active principle (anima) is not fire, but sulphur. The idea, however, is the same, namely that the elements or states of aggregation can be reduced to a common denominator.
Today we know that the factor common to antagonistic elements is molecular movement„ and that the states of aggregation correspond to different degrees of this movement.
Molecular movement in its turn corresponds to a certain quantum of energy, so that the common denominator of the elements is energy.
One of the stepping-stones to the modern concept of energy is Stahl’s phlogiston theory, which is based on the alchemical premises discussed above.
We can see in them, therefore, the earliest beginnings of a theory of energy.
The phlogiston theory adumbrated by the alchemists did not get as far as that, but it points unmistakably in that direction.
Moreover, all the mathematical and physical elements from which a theory of energy could have been constructed were known in the seventeenth century.
Energy is an abstract concept which is indispensable for exact description of the behaviour of bodies in motion.
In the same way bodies in motion can only be apprehended with the help of the system of space-time co-ordinates.
Wherever movement is established, it is done by means of the space-time quaternio, which can be expressed either by the axiom of Maria or by the sesquitertian proportion, 3:4.
This quaternio could therefore replace that of the four elements, where the unit that corresponds to the time-coordinate, or the fourth in the alchemical series of elements, is characterized by the fact that one element has an

exceptional position, like fire or earth. Carl Jung, Aion, The Structure and Dynamics of the Self, Paragraphs 394-395. Image: The Chemical Galaxy I, an alternative periodic chart of the elements. (Notice Mandala shape.)

The Ancient Greeks and the Formation of Man. **(2013-11-06 07:53)**

[The Ancient Greeks and the Formation of Man.]
And founding on the formation of man from the dust, the philosophers constantly term the body earthy. Homer, too, does not hesitate to put the following as an imprecation:—
“But may you all become earth and water.”
As Esaias says, “And trample them down as clay.” And Callimachus clearly writes:—
“That was the year in which
Birds, fishes, quadrupeds,
Spoke like Prometheus’ clay.”
And the same again:—
“If thee Prometheus formed,
And thou art not of other clay.”
Hesiod says of Pandora:—
“And bade Hephæstus, famed, with all his speed,
Knead earth with water, and man’s voice and mind
Infuse.”
The Stoics, accordingly, define nature to be artificial fire, advancing systematically to generation. And God and His Word are by Scripture figuratively termed fire and light. But how? Does not Homer himself, is not Homer himself, paraphrasing the retreat of the water from the land, and the clear uncovering of the dry land, when he says of Tethys and Oceanus:—
“For now for a long time they abstain from
Each other’s bed and love?”
Again, power in all things is by the most intellectual among the Greeks ascribed to God; Epicharmus—he was a Pythagorean—saying:—
“Nothing escapes the divine. This it behoves thee to know.
He is our observer. To God nought is impossible.”

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And the lyric poet:—
“And God from gloomy night
Can raise unstained light,
And can in darksome gloom obscure
The day’s refulgence pure.”
He alone who is able to make night during the period of day is God. In the Phoenomena Aratus writes thus:—
“With Zeus let us begin; whom let us ne’er,
Being men, leave unexpressed. All full of Zeus,
The streets, and throngs of men, and full the sea,
And shores, and everywhere we Zeus enjoy.”
He adds:—
“For we also are
His offspring; . . . . ”
that is, by creation.
“Who, bland to men,
Propitious signs displays, and to their tasks
Arouses. For these signs in heaven He fixed,
The constellations spread, and crowned the year
With stars; to show to men the seasons’ tasks,
That all things may proceed in order sure.
Him ever first, Him last too, they adore:
Hail Father, marvel great—great boon to men.”
And before him, Homer, framing the world in accordance with Moses on the Vulcan wrought shield, says:—
“On it he fashioned earth, and sky, and sea,
And all the signs with which the heaven is crowned.”
For the Zeus celebrated in poems and prose compositions leads the mind up to God. And already, so to speak, Democritus writes, “that a few men are in the light, who stretch out their hands to that place which we Greeks now call the air. Zeus speaks all, and he hears all, and distributes and takes away, and he is king of all.” And more mystically the Boeotian Pindar, being a Pythagorean, says:—
“One is the race of gods and men,
And of one mother both have breath;”
that is, of matter: and names the one creator of these things, whom he calls Father, chief artificer, who furnishes the means of advancement on to divinity, according to merit. Clement of Alexandrea, The Stromata, Pages 988-990.

Carl Jung on Materialistic Rationalism and the State as a Lunatic Asylum. **(2013-11-06 08:00)**

[Carl Jung on Materialistic Rationalism and the State as a Lunatic Asylum.]
The problems which the integration of the unconscious sets modern doctors and psychologists can only be solved along the lines traced out by history, and the upshot will be a new assimilation of the traditional myth.
This, however, presupposes the continuity of historical development.
Naturally the present tendency to destroy all tradition or render it unconscious could interrupt the normal process of development for several hundred years and substitute an interlude of barbarism.
Wherever the Marxist Utopia prevails, this has already happened.
But a predominantly scientific and technological education, such as is the usual thing nowadays, can also bring about a spiritual regression and a considerable increase of psychic dissociation.
With hygiene and prosperity alone a man is still far from health, otherwise the most enlightened and most comfortably off among us would be the healthiest. But in regard to neuroses that is not the case at all, quite the contrary.
Loss of roots and lack of tradition neuroticize the masses and prepare them for collective hysteria.
Collective hysteria calls for collective therapy, which consists in abolition of liberty and terrorization.
Where rationalistic materialism holds sway, states tend to develop less into prisons than into lunatic asylums. Carl Jung, Aion, Paragraph 282.

1902

If we wish to stay on the heights **(2013-11-07 06:24)**

If we wish to stay on the heights we have reached, we must struggle all the time to consolidate our consciousness and its attitude.
But we soon discover that this praiseworthy and apparently unavoidable battle with the years leads to stagnation and desiccation of soul.
Our convictions become platitudes ground out on a barrel-organ, our ideals become starchy habits, enthusiasm stiffens into automatic gestures.
The source of the water of life seeps away. We ourselves may not notice it, but everybody else does, and that is even more painful.
If we should risk a little introspection, coupled perhaps with an energetic attempt to be honest for once with ourselves, we may get a dim idea of all the wants, longings, and fears that have accumulated down there-a repulsive and sinister sight.
The mind shies away, but life wants to flow down into the depths. Fate itself seems to preserve us from this, for each of us has a tendency to become an immovable pillar of the past. Carl Jung, Symbols of Transformation (1952). CW 5: P. 553

Suffering tends to isolate you. **(2013-11-07 06:28)**

Suffering tends to isolate you.
However, understanding of it may lift you up somewhat In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened.
This general point of view lifts the individual out of himself and connects him with humanity. Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18 (retitled) ”The Tavistock Lectures” P.116

1904

The Ancient Greeks and the Formation of Man. **(2013-11-07 06:33)**

[The Ancient Greeks and the Formation of Man.]
And founding on the formation of man from the dust, the philosophers constantly term the body earthy. Homer, too, does not hesitate to put the following as an imprecation:—
“But may you all become earth and water.”
As Esaias says, “And trample them down as clay.” And Callimachus clearly writes:—
“That was the year in which
Birds, fishes, quadrupeds,
Spoke like Prometheus’ clay.”
And the same again:—
“If thee Prometheus formed,
And thou art not of other clay.”
Hesiod says of Pandora:—
“And bade Hephæstus, famed, with all his speed,
Knead earth with water, and man’s voice and mind
Infuse.”
The Stoics, accordingly, define nature to be artificial fire, advancing systematically to generation. And God and His Word are by Scripture figuratively termed fire and light. But how? Does not Homer himself, is not Homer himself, paraphrasing the retreat of the water from the land, and the clear uncovering of the dry land, when he says of Tethys and Oceanus:—
“For now for a long time they abstain from
Each other’s bed and love?”
Again, power in all things is by the most intellectual among the Greeks ascribed to God; Epicharmus—he was a Pythagorean—saying:—
“Nothing escapes the divine. This it behoves thee to know.
He is our observer. To God nought is impossible.”
And the lyric poet:—
“And God from gloomy night
Can raise unstained light,
And can in darksome gloom obscure
The day’s refulgence pure.”

He alone who is able to make night during the period of day is God. In the Phoenomena Aratus writes thus:—
“With Zeus let us begin; whom let us ne’er,
Being men, leave unexpressed. All full of Zeus,
The streets, and throngs of men, and full the sea,
And shores, and everywhere we Zeus enjoy.”
He adds:—
“For we also are
His offspring; . . . . ”
that is, by creation.
“Who, bland to men,
Propitious signs displays, and to their tasks
Arouses. For these signs in heaven He fixed,
The constellations spread, and crowned the year
With stars; to show to men the seasons’ tasks,
That all things may proceed in order sure.
Him ever first, Him last too, they adore:
Hail Father, marvel great—great boon to men.”
And before him, Homer, framing the world in accordance with Moses on the Vulcan wrought shield, says:—
“On it he fashioned earth, and sky, and sea,
And all the signs with which the heaven is crowned.”
For the Zeus celebrated in poems and prose compositions leads the mind up to God. And already, so to speak, Democritus writes, “that a few men are in the light, who stretch out their hands to that place which we Greeks now call the air. Zeus speaks all, and he hears all, and distributes and takes away, and he is king of all.” And more mystically the Boeotian Pindar, being a Pythagorean, says:—
“One is the race of gods and men,
And of one mother both have breath;”
that is, of matter: and names the one creator of these things, whom he calls Father, chief artificer, who furnishes the means of advancement on to divinity, according to merit. Clement of Alexandrea, The Stromata, Pages 988-990.
Image: Prometheus watches Athena endow his creation with reason (painting by Christian Griepenkerl, 1877)

To be ”normal” is the ideal aim for the unsuccessful (2013-11-08 08:13)

To be ”normal” is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world’s work - for them the moral compulsion to be nothing but normal signifies the bed of Procrustes - deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung, ”The Principles of Practical Psychology” (1935). In CW 16: The Practice of Psychotherapy. P.161

Carl Jung and The afternoon of human life naturally forms part of the growth of human life. **(2013-11-08 08:18)**

[Carl Jung and The afternoon of human life naturally forms part of the growth of human life.]
A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species.
The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning.
The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children.
This is the obvious purpose of nature. But when this purpose has been attained - and more than attained - shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense?
Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung, "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 787
http://oaks.nvg.org/individuation.html

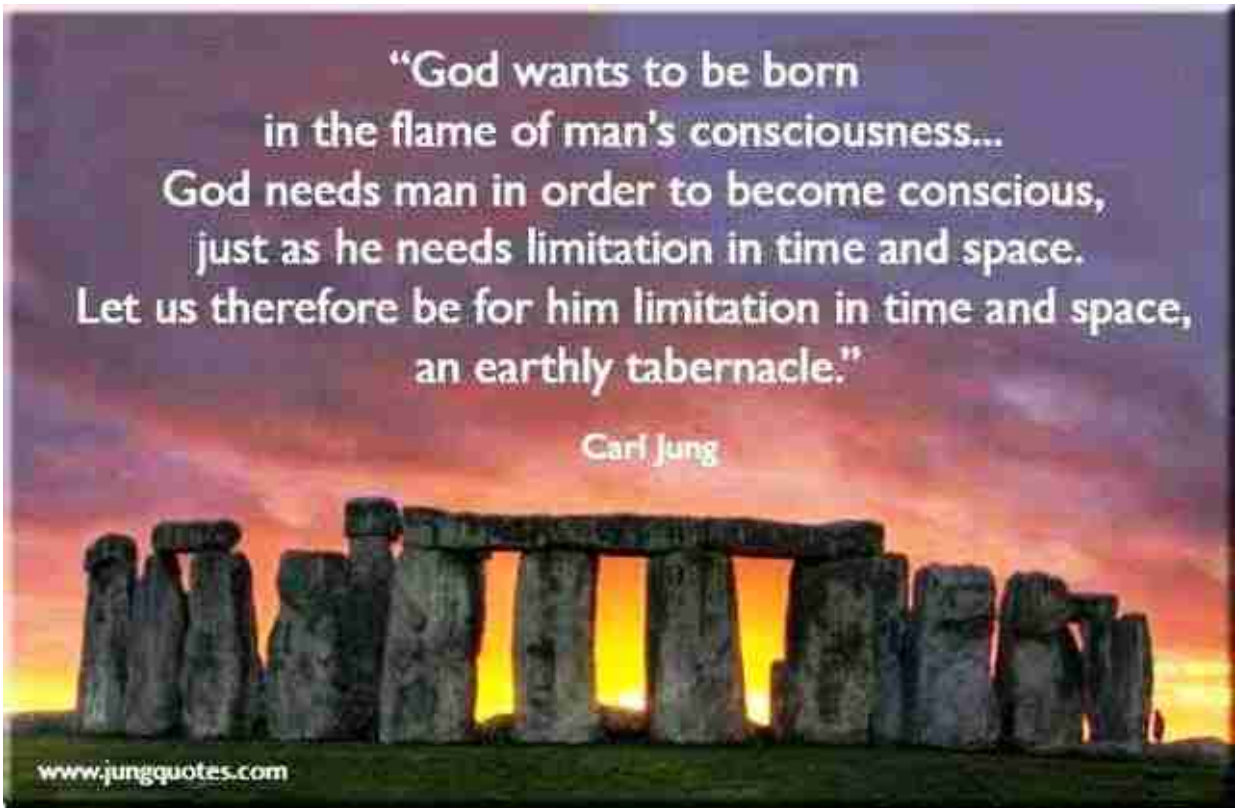
1908

A sun that is endowed with human feeling and man's limited consciousness. **(2013-11-09 06:43)**

Take for comparison the daily course of the sun - but a sun that is endowed with human feeling and man's limited consciousness.
In the morning it rises from the nocturnal sea of unconsciousness and looks upon the wide, bright world which lies before it in an expanse that steadily widens the higher it climbs in the firmament.
In this extension of its field of action caused by its own rising, the sun will discover its significance; it will see the attainment of the greatest possible height, and the widest possible dissemination of its blessings, as its goal.
In this conviction the sun pursues its course to the unforeseen zenith-unforeseen, because its career is unique and individual, and the culminating point could not be calculated in advance.
At the stroke of noon the descent begins. And the descent means the reversal of all the ideals and values that were cherished in the morning. Carl Jung, "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 778.

Susan Scott (2013-11-10 13:06:48)
a meaningful metaphor ..

God wants to be born in the flame of man's consciousness... **(2013-11-09 06:49)**

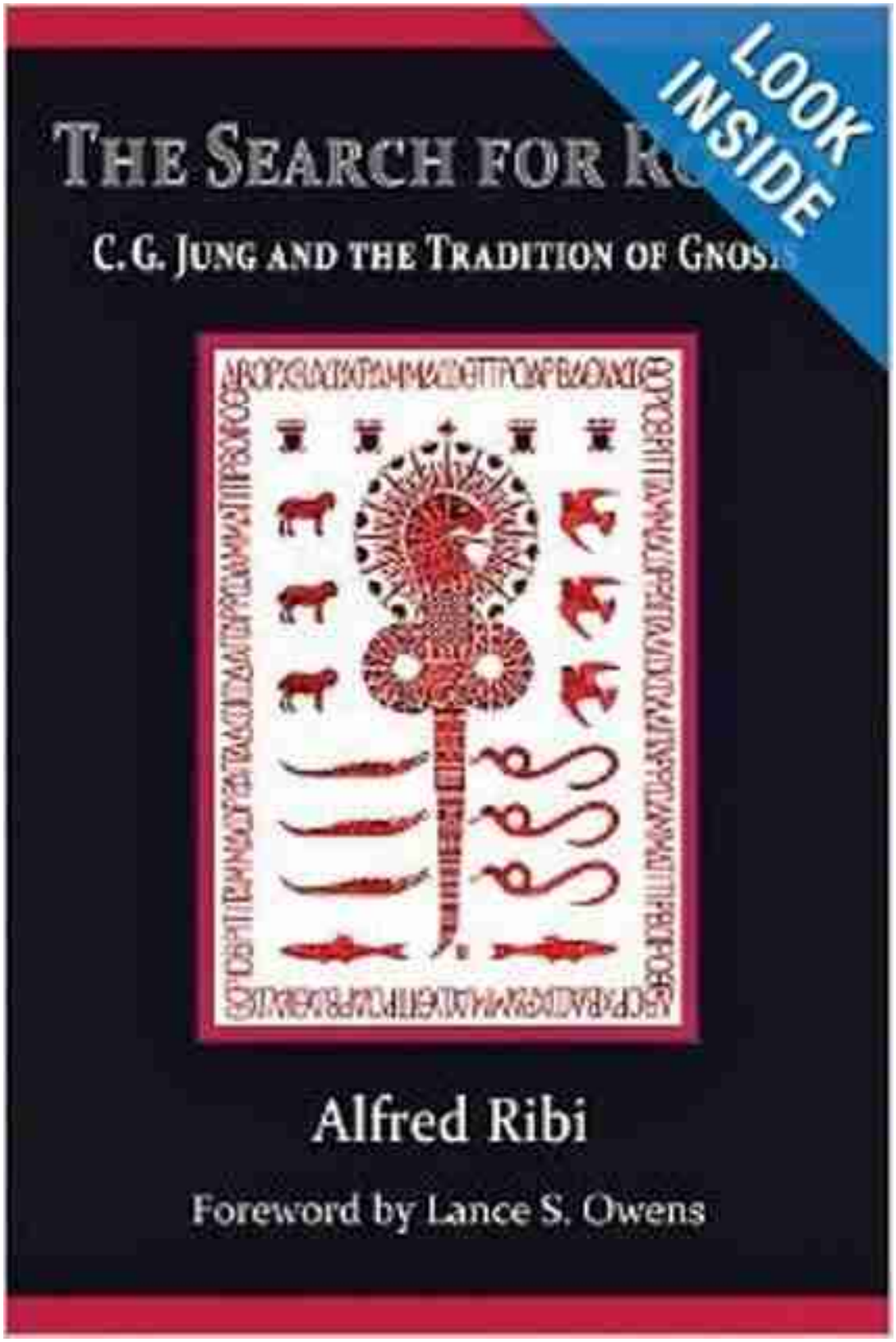


"God wants to be born in the flame of man's consciousness, leaping ever higher.And what if this has no roots in the earth? One must be able to suffer God.
That is the supreme task for the carrier of ideas. He must be the advocate of the earth.God will take care of himself. My inner principle is: Deus et homo. God needs man in order to become conscious, just as he needs limitation in time and space.Let us therefore be for him limitation in time and space, an earthly tabernacle."
(Letter from Jung to W.R. Corti: April 20, 1929)

Susan Scott (2013-11-10 13:04:52)
thank you.

1910

In The Search for Roots: C.G. Jung and the Tradition of Gnosis by Alfred Ribi (2013-11-10 05:31)



The publication in 2009 of C. G. Jung's The Red Book: Liber Novus has initiated a broad reassessment of Jung's place in cultural history. Among many revelations, the visionary events recorded in the Red Book reveal the foundation of

Jung's complex association with the Western tradition of Gnosis.

In The Search for Roots, Alfred Ribi closely examines Jung's life-long association with Gnostic tradition. Dr. Ribi knows C. G. Jung and his tradition from the ground up.

He began his analytical training with Marie-Louise von Franz in 1963, and continued working closely with Dr. von Franz for the next 30 years. For over four decades he has been an analyst, lecturer and examiner of the C. G. Jung Institute in Zurich, where he also served as the Director of Studies.

But even more importantly, early in his studies Dr. Ribi noted Jung's underlying roots in Gnostic tradition, and he carefully followed those roots to their source. Alfred Ribi is unique in the Jungian analytical community for the careful scholarship and intellectual rigor he has brought to the study Gnosticism.

In The Search for Roots, Ribi shows how a dialogue between Jungian and Gnostic studies can open new perspectives on the experiential nature of Gnosis, both ancient and modern. Creative engagement with Gnostic tradition broadens the imaginative scope of modern depth psychology and adds an essential context for understanding the voice of the soul emerging in our modern age.

A Foreword by Lance Owens supplements this volume with a discussion of Jung's encounter with Gnostic tradition while composing his Red Book (Liber Novus).

Dr. Owens delivers a fascinating and historically well-documented account of how Gnostic mythology entered into Jung's personal mythology in the Red Book.

Gnostic mythology thereafter became for Jung a prototypical image of his individuation. Owens offers this conclusion: "In 1916 Jung had seemingly found the root of his myth and it was the myth of Gnosis. I see no evidence that this ever changed. Over the next forty years, he would proceed to construct an interpretive reading of the Gnostic tradition's occult course across the Christian aeon: in Hermeticism, alchemy, Kabbalah, and Christian mysticism.

In this vast hermeneutic enterprise, Jung was building a bridge across time, leading back to the foundation stone of classical Gnosticism. The bridge that led forward toward a new and coming aeon was footed on the stone rejected by the builders two thousand years ago."

Alfred Ribi's examination of Jung's relationship with Gnostic tradition comes at an important time. Initially authored prior to the publication of Jung's Red Book, current release of this English edition offers a bridge between the past and the forthcoming understanding of Jung's Gnostic roots.

http://www.amazon.com/The-Search-Roots-Tradition-Gnosis/dp/0615850626/ref=t mm _pap _title _0?ie=UTF8 &qid=1384002764 &sr=1-1

Birds in Alchemy... **(2013-11-10 05:38)**

Continuing with Alchemical processes: sublimatio and birds

” The essential thing about birds is that they, having as their domain the air element, mediate between the earthly realm and the heaven world. The alchemist in observing the flight of birds, recognized in them a picture of the human soul undergoing spiritual development. ”

Adam McLean ”Birds in Alchemy”

http://www.levity.com/alchemy/alcbirds.html

”In alchemical writings we meet a seemingly bewildering multiplicity of animal symbols - red lions, white eagles, stags, unicorns, winged dragons and snakes. Although at first glance all this complex mass of symbolism seems tortured and confused there is an inner coherence to these symbols, which the ancient alchemists used in specific ways reflecting their esoteric content.

In this article I wish to consider a particularly tight knit group of these animal symbols, the birds of alchemy - the Black Crow, White Swan, Peacock, Pelican, and Phoenix - which are descriptive of certain stages of the alchemical process. Of course it would be wrong to suggest that there are fixed rigid meanings with regard to these symbols.

The alchemists always integrated the symbols they used, so that one has to look at the total context, the background

against which they stand, but when the birds appear in this sequence it is almost certain that the following interpretation can be applied.

Firstly, let us look at the symbols in general. What did the alchemists wish to symbolize by birds? The essential thing about birds is that they, having as their domain the air element, mediate between the earthly realm and the heaven world.

The alchemist in observing the flight of birds, recognized in them a picture of the human soul undergoing spiritual development. The soul, aspiring upwards, flying free of the restraints of the earth bound body seeking the heavenly light, only to have to return to the earthly consciousness again after the meditation, the alchemist symbolized by the bird.

Thus the bird symbols, in alchemy, reflect the inner experiences of soul alchemy, the soaring of the soul free from the earth bound body and the physical senses. The soul, in the meditations of soul alchemy, touches upon the spiritual world, and brings something of this back into the outer life again.

The birds as symbols mediate between the physical and spiritual worlds, they reflect certain archetypal experiences encountered by the soul in its development through the alchemical process.

These symbols were used in two ways. Firstly, as a description in a text of one aspect of the process. Thus the alchemist might indicate a certain process as the Pelican stage, and describe certain facets of this by using perhaps other symbols, Secondly, these bird symbols could be used as a subject matter for a meditation, and by inwardly building such a symbol, one connected in soul with the essential experience of the particular stage of the alchemical-soul process.

Now us will look at these in detail. I would like to consider them in the following sequence, one which occurs in various sources: Black Crow - White Swan - Peacock - Pelican - Phoenix - as these correspond to a developing inner experience which involves a progressively deepening encounter with the inner spiritual dimension of our being.

Carl Jung's Epitaph **(2013-11-11 05:44)**

[Carl Jung's Epitaph]
PRIMUS
HOMO
DE TERRA
TERRENUS

1915

”The first man comes from the earth and is of the earth;” [Left Side Panel]
VOCATUS ATQUE
NON VOCATUS
DEUS ADERIT
”Invoked or not invoked, the god is present.” [Center Panel]
SECUNDUS
HOMO DE
CAELO
CAELESTIS
”The second man comes from heaven and is of heaven.” [Right Side Panel]
Image: Jung’s family grave at the Protestant Church Graveyard in Kusnacht. The gravestone bears the arms of the Jung family, and beneath this the names of father, mother, sister Gertrud, wife Emma Jung-Rauschenbach, and C.G. Jung.
The top and bottom borders repeat in Latin the motto he chose for his house ”Vocatus atque non vocatus deus aderit” (Called or not called, God will be present)
(photo courtesy of David Tacey)

Carl Jung on the Shattered Knife **(2013-11-11 05:47)**

During the summer holidays, however, something happened that was destined to influence me profoundly. One day I was sitting in my room, studying my textbooks. In the adjoining room, the door to which stood ajar, my mother was knitting.
That was our dining room, where the round walnut dining table stood. The table had come from the dowry of my

paternal grandmother, and was at this time about seventy years old. My mother was sitting by the window, about a yard away from the table.

My sister was at school and our maid in the kitchen. Suddenly there sounded a report like a pistol shot. I jumped up and rushed into the room from which the noise of the explosion had come. My mother was sitting flabbergasted in her armchair, the knitting fallen from her hands. She stammered out, "W-w-what's happened? It was right beside mel" and stared at the table.

Following her eyes, I saw what had happened. The table top had split from the rim to beyond the center, and not along any joint; the split ran right through the solid wood. I was thunderstruck.

How could such a thing happen? A table of solid walnut that had dried out for seventy years–how could it split on a summer day in the relatively high degree of humidity characteristic of our climate? If it had stood next to a heated stove on a cold, dry winter day, then it might have been conceivable.

What in the world could have caused such an explosion? "There certainly are curious accidents," I thought. My mother nodded darkly. "Yes, yes," she said in her No. 2 voice, "that means something." Against my will I was impressed and annoyed with myself for not finding anything to say.

Some two weeks later I came home at six o'clock in the evening and found the household–my mother, my fourteen-year–old sister, and the maid–in a great state of agitation. About an hour earlier there had been another deafening report.

This time it was not the already damaged table; the noise had come from the direction of the sideboard, a heavy piece of furniture dating from the early nineteenth century. They had already looked all over it, but had found no trace of a split. I immediately began examining the sideboard and the entire surrounding area, but just as fruitlessly.

Then I began on the interior of the sideboard. In the cupboard containing the bread basket I found a loaf of bread, and, beside it, the bread knife. The greater part of the blade had snapped off in several pieces. The handle lay in one corner of the rectangular basket, and in each of the other corners lay a piece of the blade.

The knife had been used shortly before, at four-o'clock tea, and afterward put away. Since then no one had gone to the sideboard. The next day I took the shattered knife to one of the best cutlers in the town. He examined the fractures with a magnifying glass, and shook his head. "This knife is perfectly sound," he said. "There is no fault in the steel. Someone must have deliberately broken it piece by piece.

It could be done, for instance, by sticking the blade into the crack of the drawer and - breaking off a piece at a time. Or else it might have been dropped on stone from a great height. But good steel can't explode. Someone has been pulling your leg." I have carefully kept the pieces of the knife to this day. My mother and my sister had been in the room when the sudden report made them jump.

My mother's No. 2 looked at me meaningfully, but I could find nothing to say. I was completely at a loss and could offer no explanation of what had happened, and this was all the more annoying as I had to admit that I was profoundly impressed. Why and how had the table split and the knife shattered?

The hypothesis that it was just a coincidence went much too far. It seemed highly improbable to me that the Rhine would flow backward just once, by mere chance–and all other possible explanations were automatically ruled out. So what was it?

A few weeks later I heard of certain relatives who had been engaged for some time in table-turning, and also had a medium, a young girl of fifteen and a half. The group had been thinking of having me meet the medium, who produced somnambulistic states and spiritualistic phenomena.

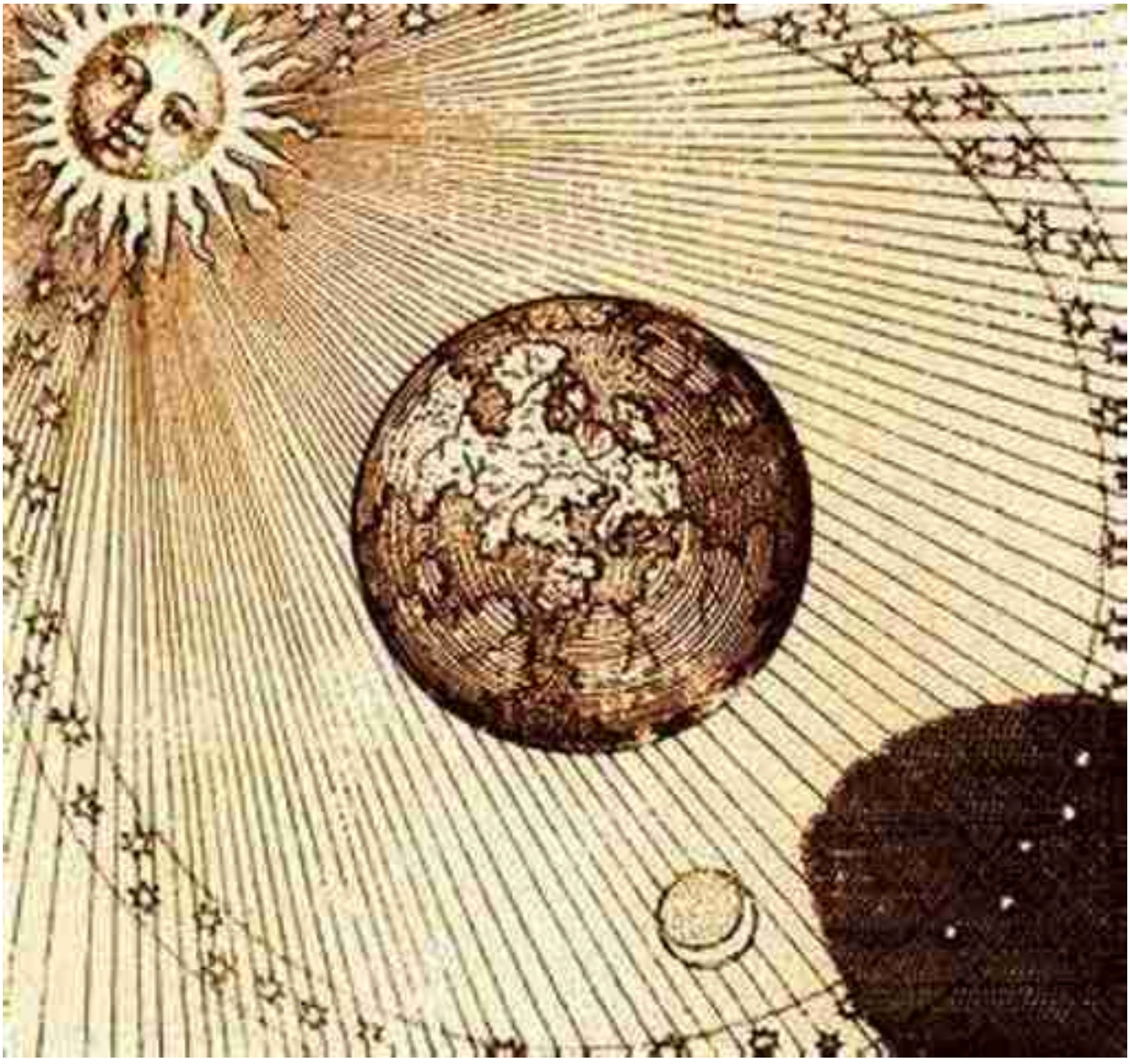
When I heard this, I immediately thought of the strange manifestations in our house, and I conjectured that they might be somehow connected with this medium. I therefore began attending the regular seances which my relatives held every Saturday evening. We had results in the form of communications and tapping noises from the walls and the table.

Movements of the table independently of the medium were questionable, and I soon found out that limiting conditions imposed on the experiment generally had an obstructive effect. I therefore accepted the obvious autonomy of the tapping noises and turned my attention to the content of the communications. I set forth the results of these observations in my doctoral thesis. After about two years of experimentation we all became rather weary of it.

I caught the medium trying to produce phenomena by trickery, and this made me break off the experiments–very much to my regret, for I had learned from this example how a No. 2 personality is formed, how it enters into a child's

consciousness and finally integrates it into itself.
She was one of these precociously matured personalities, and she died of tuberculosis at the age of twenty-six. I saw her once again, when she was twenty-four, and received a lasting impression of the independence and maturity of her personality. After her death I learned from her family that during the last months of her life her character disintegrated bit by bit, and that ultimately she returned to the state of a two-year-old child, in which condition she fell into her last sleep.
All in all, this was the one great experience which wiped out all my earlier philosophy and made it possible for me to achieve a psychological point of view. I had discovered some objective facts about the human psyche. Yet the nature of the experience was such that once again I was unable to speak of it. I knew no one to whom I could have told the whole story. Once more I had to lay aside an unfinished problem. It was not until two years later that my dissertation appeared. Carl Jung, Memories Dreams and Reflections.

God may be revealed out of man **(2013-11-16 05:17)**



1918

”Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man.” Carl Jung, (from ”A Psychological Approach to the Dogma of the Trinity”, 1942)

Poimandres, the Shepherd of Men **(2013-11-17 07:59)**

Poimandres, the Shepherd of Men
[Note: Poimandres (Greek: also known as Poimandres, Poimander or Pimander) is a chapter in the Corpus Her-

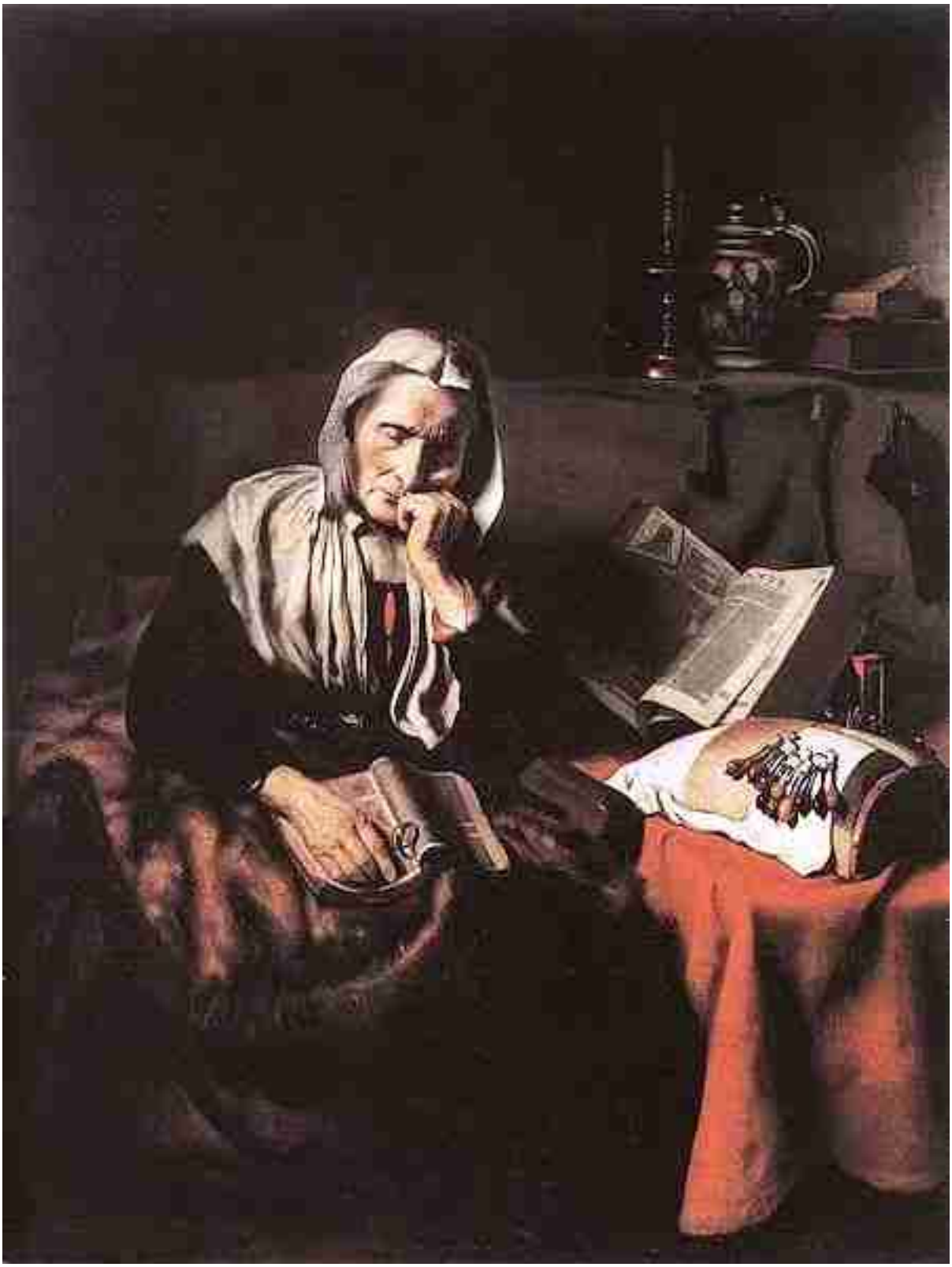
meticum.
Originally written in Greek, the title was formerly understood to mean ”Man-Shepherd”, but recent studies on its etymology have shown that it is actually derived from the Egyptian phrase meaning ”Knowledge of Re” or ”Understanding of Re”. It is also a sort of deity or attribute of God as nous.]
1. It chanced once on a time my mind was meditating on the things that are, my thought was raised to a great height, the senses of my body being held back – just as men who are weighed down with sleep after a fill of food, or from fatigue of body.
Methought a Being more than vast, in size beyond all bounds, called out my name and saith: What wouldst thou hear and see, and what hast thou in mind to learn and know?
2. And I do say: Who art thou?
He saith: I am Man–Shepherd (Poimandres), Mind of all–masterhood; I know what thou desirest and I’m with thee everywhere.
3. [And] I reply: I long to learn the things that are, and comprehend their nature, and know God. This is, I said, what I desire to hear.
He answered back to me: Hold in thy mind all thou wouldst know, and I will teach thee.
4. With these words His aspect changed, and straightway, in the twinkling of an eye, all things were opened to me, and I see a Vision limitless, all things turned into Light – sweet, joyous [Light]. And I became transported as I gazed.
But in a little while Darkness came settling down on part [of it], awesome and gloomy, coiling in sinuous folds, so that methought it like unto a snake.
And then the Darkness changed into some sort of a Moist Nature, tossed about beyond all power of words, belching out smoke as from a fire, and groaning forth a wailing sound that beggars all description.
[And] after that an outcry inarticulate came forth from it, as though it were a Voice of Fire.
5. [Thereon] out of the Light [...] a Holy Word (Logos) descended on that Nature. And upwards to the height from the Moist Nature leaped forth pure Fire; light was it, swift and active too.
The Air, too, being light, followed after the Fire; from out of the Earth–and–Water rising up to Fire so that it seemed to hang therefrom.
But Earth–and–Water stayed so mingled with each other, that Earth from Water no one could discern. Yet were they moved to hear by reason of the Spirit–Word (Logos) pervading them.
6. Then saith to me Man–Shepherd: Didst understand this Vision what it means?
Nay; that shall I know, said I.
That Light, He said, am I, thy God, Mind, prior to Moist Nature which appeared from Darkness; the Light–Word (Logos) [that appeared] from Mind is Son of God.
What then? – say I.
Know that what sees in thee and hears is the Lord’s Word (Logos); but Mind is Father–God. Not separate are they the one from other; just in their union [rather] is it Life consists.
7. And speaking thus He gazed for long into my eyes, so that I trembled at the look of him.
But when He raised His head, I see in Mind the Light, [but] now in Powers no man could number, and Cosmos grown beyond all bounds, and that the Fire was compassed round about by a most mighty Power, and [now] subdued had come unto a stand.
And when I saw these things I understood by reason of Man–Shepherd’s Word (Logos).
8. But as I was in great astonishment, He saith to me again: Thou didst behold in Mind the Archetypal Form whose being is before beginning without end. Thus spake to me Man–Shepherd.
And I say: Whence then have Nature’s elements their being?
To this He answer gives: From Will of God. [Nature] received the Word (Logos), and gazing upon the Cosmos Beautiful did copy it, making herself into a cosmos, by means of her own elements and by the births of souls.
9. And God–the–Mind, being male and female both, as Light and Life subsisting, brought forth another Mind to give things form, who, God as he was of Fire and Spirit, formed Seven Rulers who enclose the cosmos that the sense perceives. Men call their ruling Fate.
10. Straightway from out the downward elements God’s Reason (Logos) leaped up to Nature’s pure formation, and was at–oned with the Formative Mind; for it was co–essential with it.

And Nature's downward elements were thus left reason–less, so as to be pure matter.
11. Then the Formative Mind ([at–oned] with Reason), he who surrounds the spheres and spins them with his whorl, set turning his formations, and let them turn from a beginning boundless unto an endless end.
For that the circulation of these [spheres] begins where it doth end, as Mind doth will.
And from the downward elements Nature brought forth lives reason–less; for He did not extend the Reason (Logos) [to them].
The Air brought forth things winged; the Water things that swim, and Earth–and–Water one from another parted, as Mind willed. And from her bosom Earth produced what lives she had, four–footed things and reptiles, beasts wild and tame.
12. But All–Father Mind, being Life and Light, did bring forth Man co–equal to Himself, with whom He fell in love, as being His own child; for he was beautiful beyond compare, the Image of his Sire. In very truth,
God fell in love with his own Form; and on him did bestow all of His own formations.
13. And when he gazed upon what the Enformer had created in the Father, [Man] too wished to enform; and [so] assent was given him by the Father.
Changing his state to the formative sphere, in that he was to have his whole authority, he gazed upon his Brother's creatures. They fell in love with him, and gave him each a share of his own ordering.
And after that he had well learned their essence and had become a sharer in their nature, he had a mind to break right through the Boundary of their spheres, and to subdue the might of that which pressed upon the Fire.
14. So he who hath the whole authority o'er [all] the mortals in the cosmos and o'er its lives irrational, bent his face downwards through the Harmony, breaking right through its strength, and showed to downward Nature God's fair form.
And when she saw that Form of beauty which can never satiate, and him who [now] possessed within himself each single energy of [all seven] Rulers as well as God's own Form, she smiled with love; for 'twas as though she'd seen the image of Man's fairest form upon her Water, his shadow on her Earth.
He in turn beholding the form like to himself, existing in her, in her Water, loved it and willed to live in it; and with the will came act, and [so] he vivified the form devoid of reason.
And Nature took the object of her love and wound herself completely around him, and they were intermingled, for they were lovers.
15. And this is why beyond all creatures on the earth man is twofold; mortal because of body, but because of the essential man immortal.
Though deathless and possessed of sway o'er all, yet doth he suffer as a mortal doth, subject to Fate.
Thus though above the Harmony, within the Harmony he hath become a slave.
Though male–female, as from a Father male–female, and though he's sleepless from a sleepless [Sire], yet is he overcome [by sleep].
16. Thereon [I say: Teach on], O Mind of me, for I myself as well am amorous of the Word (Logos).
The Shepherd said: This is the mystery kept hid until this day.
Nature embraced by Man brought forth a wonder, oh so wonderful.
For as he had the nature of the Concord of the Seven, who, as I said to thee, [were made] of Fire and Spirit – Nature delayed not, but immediately brought forth seven "men", in correspondence with the natures of the Seven, male–female and moving in the air.
Thereon [I said]: O Shepherd, ..., for now I'm filled with great desire and long to hear; do not run off.
The Shepherd said: Keep silence, for not as yet have I unrolled for thee the first discourse (logoi).
Lo! I am still, I said.
17. In such wise than, as I have said, the generation of these seven came to pass.
Earth was as woman, her Water filled with longing; ripeness she took from Fire, spirit from Aether. Nature thus brought forth frames to suit the form of Man.
And Man from Light and Life changed into soul and mind – from Life to soul, from Light to mind.
And thus continued all the sense–world's parts until the period of their end and new beginnings. The Corpus Hermeticum, Poimandres, The Shepard of Men, Paragraphs 1-17.

Poimandres, the Shepherd of Men and Archetypal Form and Archetype of Soul. **(2013-11-20 05:12)**

[Poimandres, the Shepherd of Men and Archetypal Form and Archetype of Soul.]
8. But as I was in great astonishment, He saith to me again: Thou didst behold in Mind the Archetypal Form whose being is before beginning without end. Thus spake to me Man–Shepherd.
And I say: Whence then have Nature's elements their being?
To this He answer gives: From Will of God. [Nature] received the Word (Logos), and gazing upon the Cosmos Beautiful did copy it, making herself into a cosmos, by means of her own elements and by the births of souls.
12. A: Thy argument (logos), Thrice–greatest one, is not to be gainsaid; air is a body. Further, it is this body which doth pervade all things, and so, pervading, fill them. What are we, then, to call that space in which the all doth move?
H: The bodiless, Asclepius.
A: What, then, is Bodiless?
H: 'Tis Mind and Reason (logos), whole out of whole, all self–embracing, free from all body, from all error free, unsensible to body and untouchable, self stayed in self, containing all, preserving those that are, whose rays, to use a likeness, are Good, Truth, Light beyond light, the Archetype of soul.
[Source: The Corpus Hermeticum, Poemandres, the Shepherd of Men, Paragraphs 8 and 12.]

Carl Jung on Aging **(2013-11-20 05:19)**



Aging people should know that their lives are not mounting and unfolding but that an inexorable inner process forces the contraction of life.
For a young person it is almost a sin — and certainly a danger — to be too much occupied with him; but for the aging

1925

person it is a duty and a necessity to give serious attention to him. Carl Jung, Modern Man in Search of a Soul, Page 125.

Susan Scott (2013-11-21 04:18:14)
thank you.

Mankind wishes to love in God only their ideas... **(2013-11-20 05:23)**

...

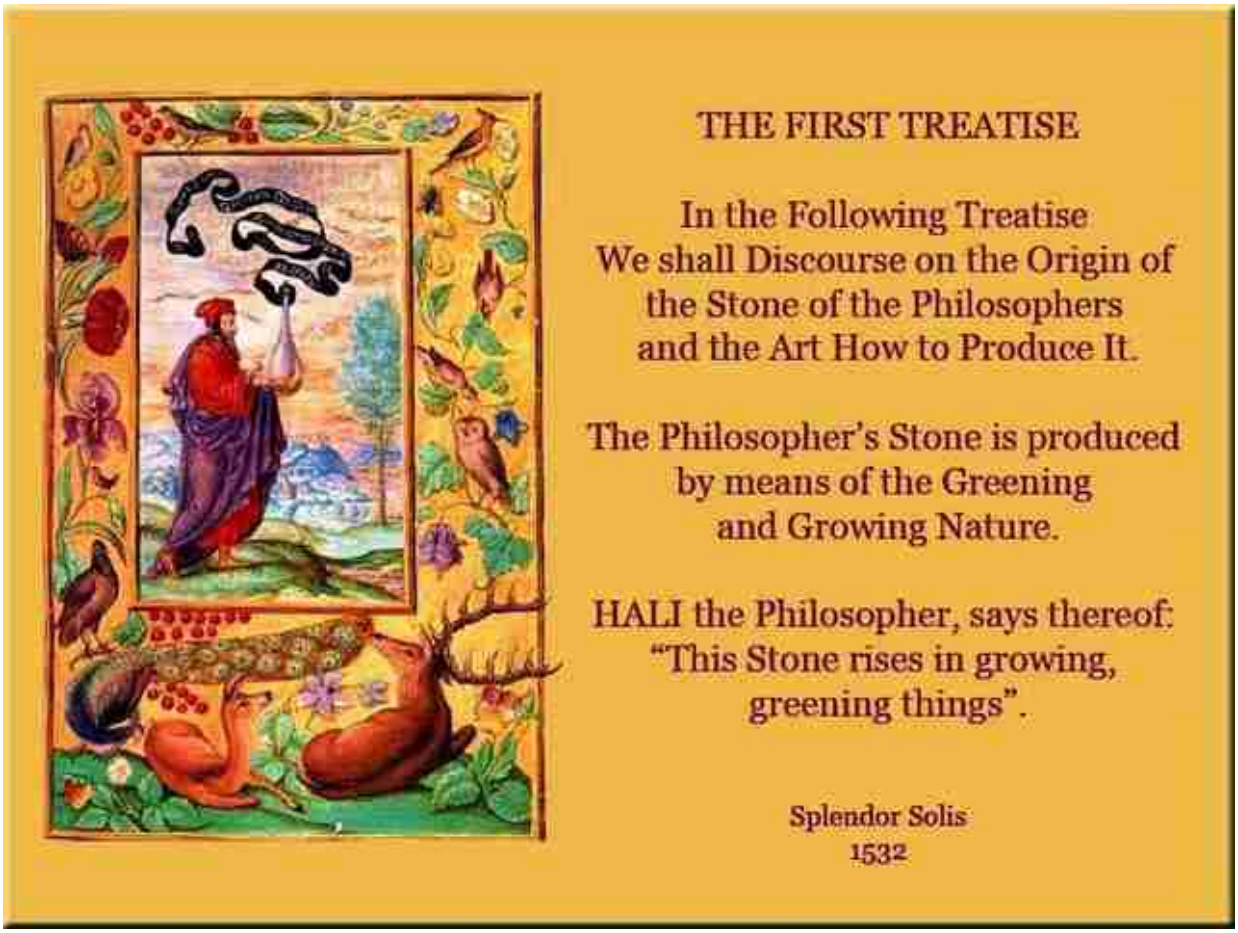
1926

Mankind wishes to love in God only their ideas, that is to say, the ideas which they project into God.
By that they wish to love their unconscious, that Is, that remnant of ancient humanity and the centuries-old past In all people, namely, the common property left behind from all development which is given to all men, like the sunshine and the air.

1927

But in loving this inheritance they love that which is common to all.
Thus they turn back to the mother of humanity, that is to say, to the spirit of the race, and regain in this way something of that connection and of that mysterious and irresistible power which is imparted by the feeling of belonging to the herd.
It is the problem of Antaeus, who preserves his gigantic strength only through contact with mother earth. Carl Jung; Psychology of the Unconscious; Pages 200 – 201.
Image: Hercules and Antaeus

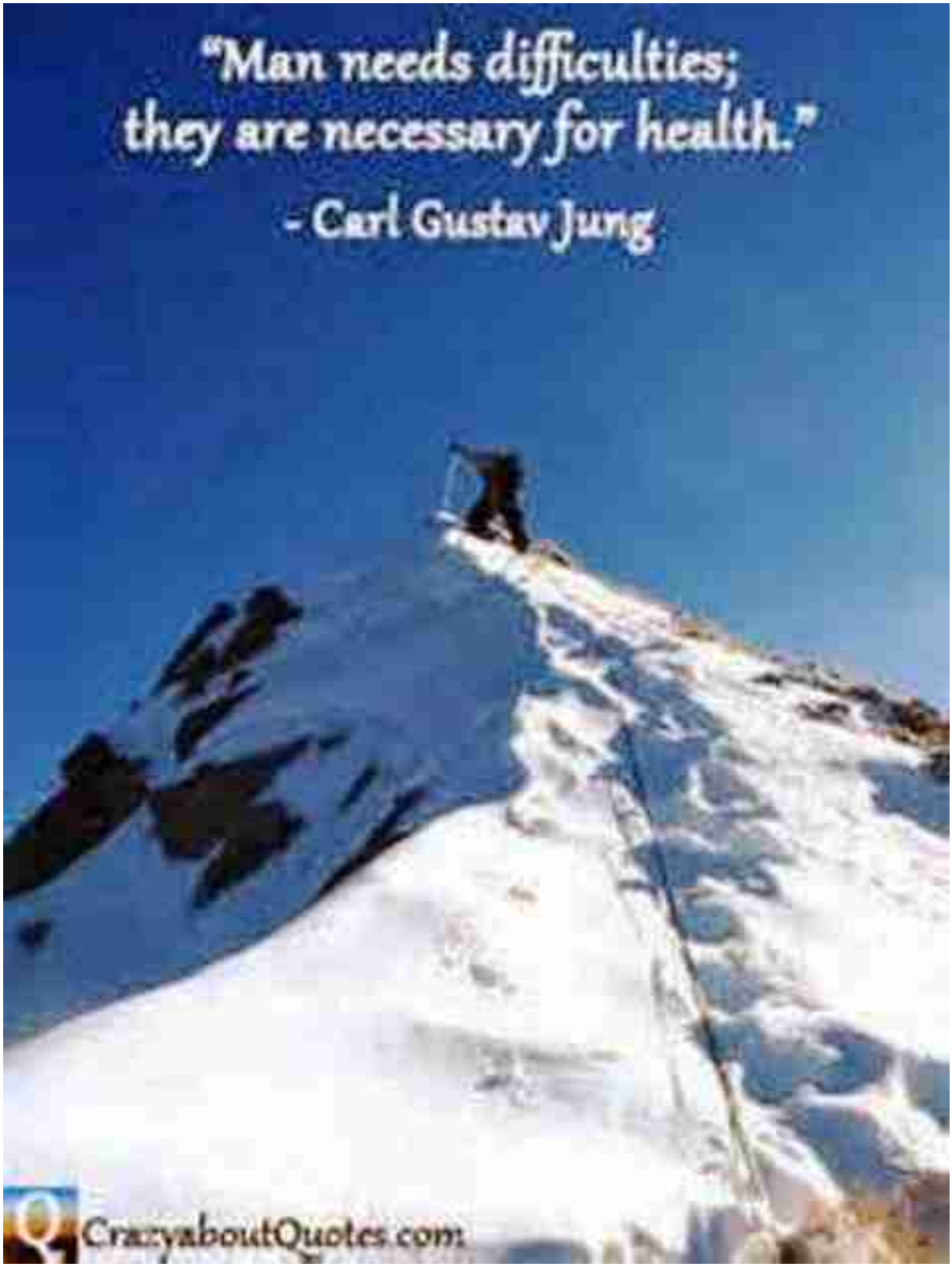
The Philosopher's Stone is produced by means of the Greening and Growing Nature **(2013-11-21 05:33)**



THE FIRST TREATISE. Treatise In the Following Discourse on the Origin of the We shall the Philosophers Stone and the Art of How to Produce It. The Philosopher's Stone is produced by means of the Greening and Growing Nature.
HALI the Philosopher, says thereof: "This Stone rises in growing, greening things'. Wherefore when the Green is reduced to its former nature whereby things sprout and come forth in ordained time, it must be decocted and putrefied in the way of our secret art.
That by Art may be aided, what nature decocts and putrefies, until she gives it, in due time, the proper form, and our Art but adapts and prepares the matter as becomes Nature, for such work, and such work provides also, with. Premeditated Wisdom, a suitable Vessel.
For Art does not undertake to Produce Gold and Silver, Anew, as it can not Endow matter with its first Origin, NOR is it necessary to search our Art in places and Caverns of the Earth, another Way to Work. and with different intention from Nature, therefore also does Use different Art Tools and Instruments.

Produce Extraordinary Things Art Can For that reason out of the Aforesaid beginnings Such as Natural Nature of herself Would never be Able to create.
For unaided Nature does not produce things whereby imperfect metals can in a moment be made perfect, but by the secrets of Our Art this can be done. Splendor Solis.

Man needs difficulties; they are necessary for health. **(2013-11-21 05:37)**



Nothing estranges Man more from the Ground Plan of his instincts than his Learning Capacity, which turns out to be a genuine Drive toward Progressive transformations of human modes of behavior.

1930

It, more than anything else, is responsible for the Altered conditions of our existence and. the Need for New adaptations which Civilization Brings.
It is also the source of numerous psychic disturbances and difficulties occasioned by Man's Progressive alienation from his instinctual Foundation, IE, by his up Rootedness and identification with his conscious Knowledge of himself, by his Concern with Consciousness. at the expense of the Unconscious.
The result is that Modern Man Can he know himself only in so Far as Can Become conscious of himself .... (Carl Jung, The Undiscovered Self).

Carl Jung's attitude towards Religion and Biology. **(2013-11-21 05:41)**

[Carl Jung's attitude towards Religion and Biology.]
My attitude to all religions is therefore a positive one.
In their symbolism I recognize those figures which I have met with in the dreams and fantasies of my patients.
In their moral teachings I see efforts that are the same as or similar to those made by my patients when, guided by

their own insight or inspiration, they seek the right way to deal with the forces of psychic life.
Ceremonial ritual, initiation rites, and ascetic practices, in all their forms and variations, interest me profoundly as so many techniques for bringing about a proper relation to these forces.
My attitude to biology is equally positive, and to the empiricism of natural science in general, in which I see a herculean attempt to understand the psyche by approaching it from the outside world, just as religious gnosis is a prodigious attempt of the human mind to derive knowledge of the cosmos from within.
In my picture of the world there is a vast outer realm and an equally vast inner realm; between these two stands man, facing now one and now the other, and, according to temperament and disposition, taking the one for the absolute truth by denying or sacrificing the other. Carl Jung, Freud and Psychoanalysis, Paragraph 777.

Future generations dare not find themselves ... **(2013-11-24 05:26)**

Future generations dare not find themselves okay unless governed over by the bureaucracy, a stubborn church, or the ”good” state
It is the duty of one who goes his own way to inform society of what he finds on his voyage of discovery, be it cooling water for the thirsty or the sandy wastes of unfruitful error.
The one helps, the other warns. Not the criticism of individual contemporaries will decide the truth or falsity of his discoveries, but future generations. There are things that are not yet true today, perhaps we dare not find them true, but tomorrow they may be.
So every man whose fate it is to go his individual way must proceed with hopefulness and watchfulness, ever conscious of his loneliness and its dangers. Carl Jung, ”On the Psychology of the Unconscious” (1912). In CW 7: Two Essays on

Analytical Psychology P. 201.
Image: The Three Parcae Spinning the Fate of Marie de' Medici (1622-1625) by Peter Paul Rubens

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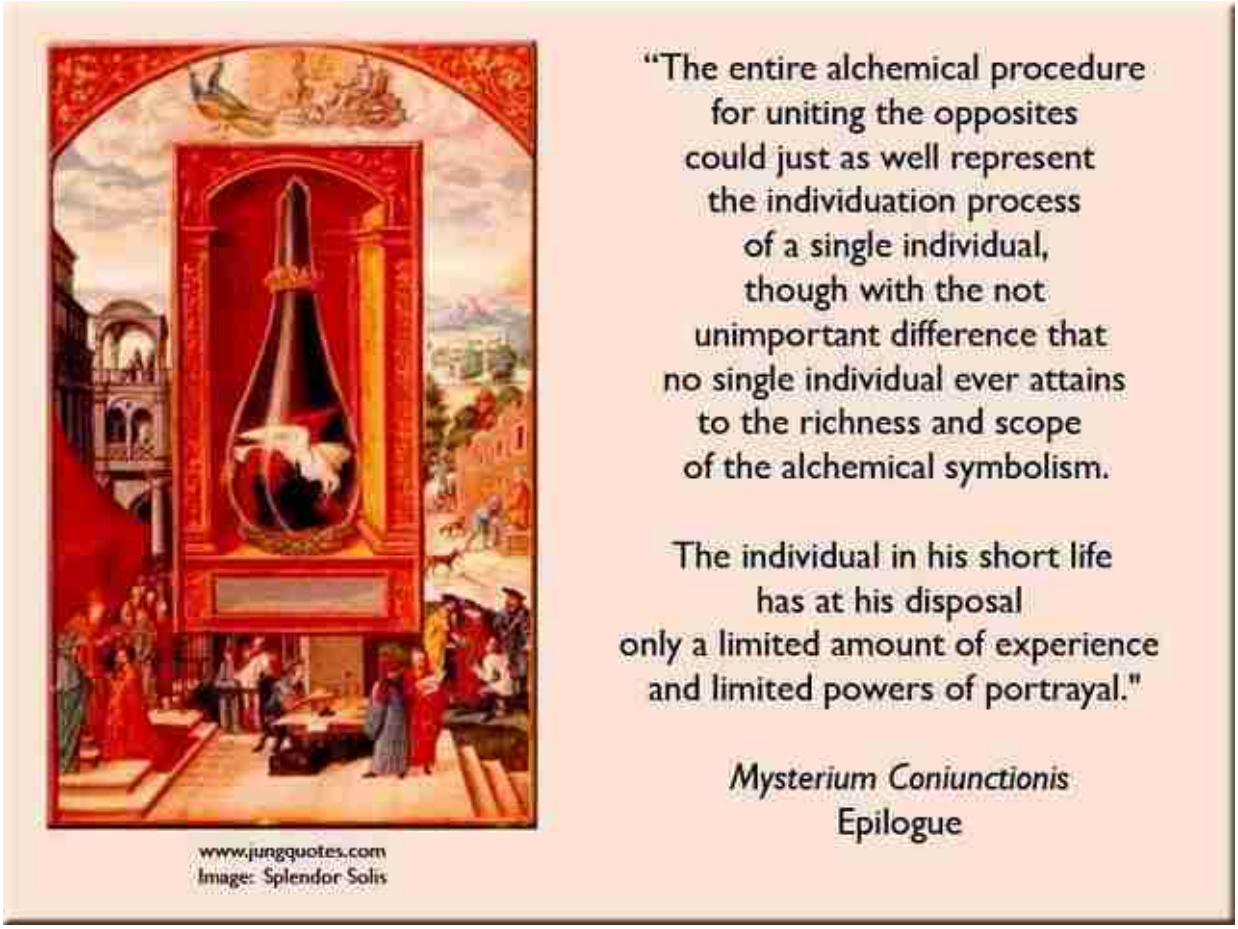
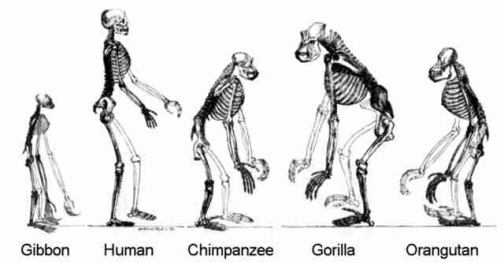
We can see today that the entire alchemical procedure… **(2013-11-24 05:30)**



"We can see today that the entire alchemical procedure for uniting the opposites could just as well represent the individuation process of a single individual, though with the not unimportant difference that no single individual ever attains to the richness & scope of the alchemical symbolism The individual in his short life has at his disposal only a limited amount of experience & limited powers of portrayal."

Carl Jung and the History of Evolution **(2013-11-24 05:37)**



[Carl Jung and the History of Evolution]
A cursory glance at the history of evolution suffices to show that numerous complicated functions, which today must be denied all trace of sexuality, were originally nothing but offshoots of the reproductive instinct.
As we know, an important change occurred in the principles of reproduction during the ascent through the animal kingdom: the vast numbers of gametes which chance fertilization made necessary were progressively reduced in favor of assured fertilization and effective protection of the young.
The decreased production of ova and spermatozoa set free considerable quantities of energy for conversion into the mechanisms of attraction and protection of offspring, etc.
Thus we find the first stirrings of the artistic impulse in animals, but subservient to the reproductive instinct and limited to the breeding season.
The original sexual character of these biological phenomena gradually disappears as they become organically fixed and achieve functional independence.
Although there can be no doubt that music originally belonged to the reproductive sphere, it would be an unjustified and fantastic generalization to put music in the same category as sex.
Such a terminology would be tantamount to treating of Cologne cathedral in a text-book of mineralogy, on the ground that it consisted very largely of stones. Carl Jung, Freud and Psychoanalysis, Paragraph 79'

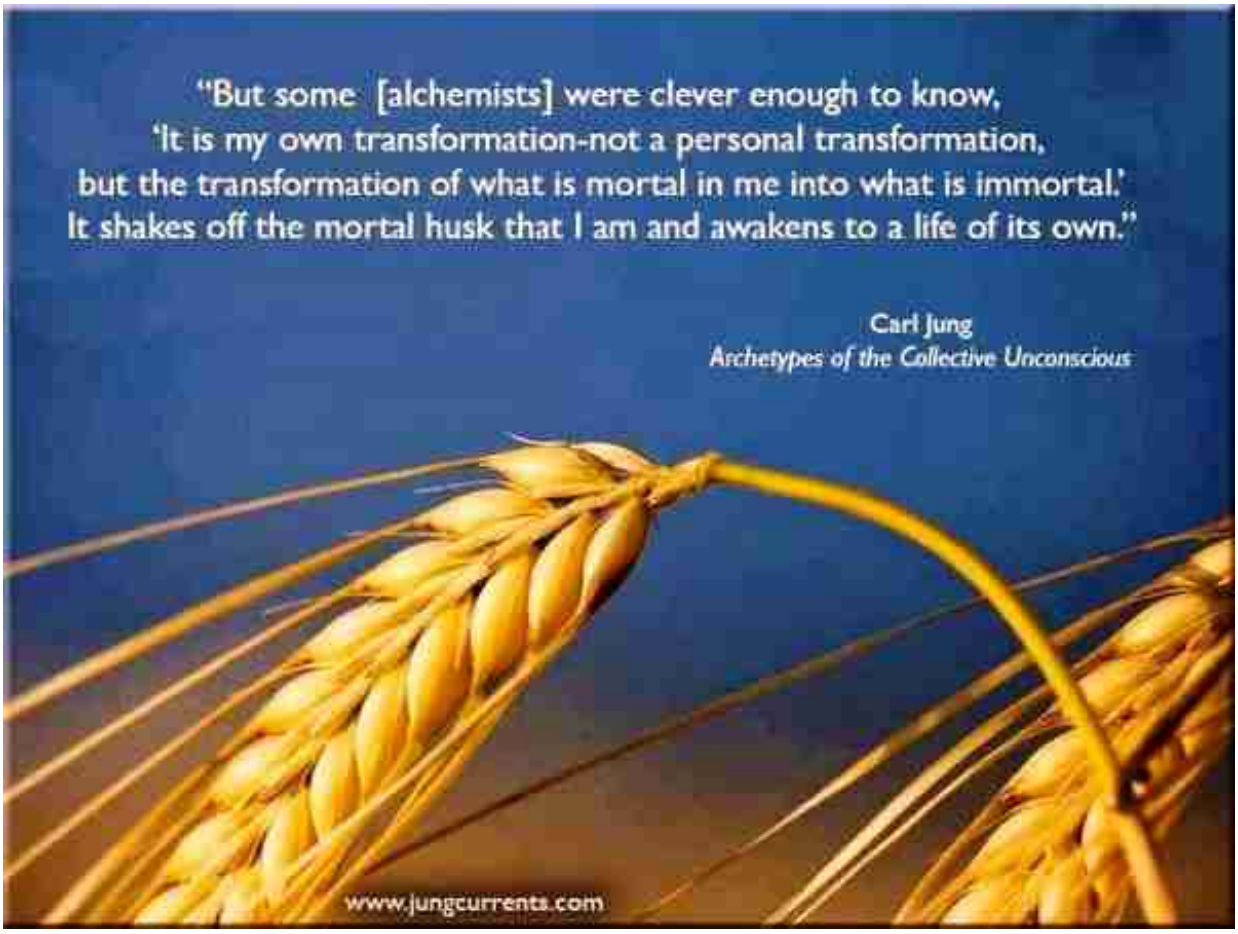
1934

I never try to convert a patient to anything... **(2013-11-24 05:42)**

I never try to convert a patient to anything, and never exercise any compulsion. What matters most to me is that the patient should reach his own view of things. Under my treatment a pagan becomes a pagan and a Christian a Christian, a Jew a Jew,
according to what his destiny prescribes for him. Carl Jung, Memories Dreams and Reflections.

1935

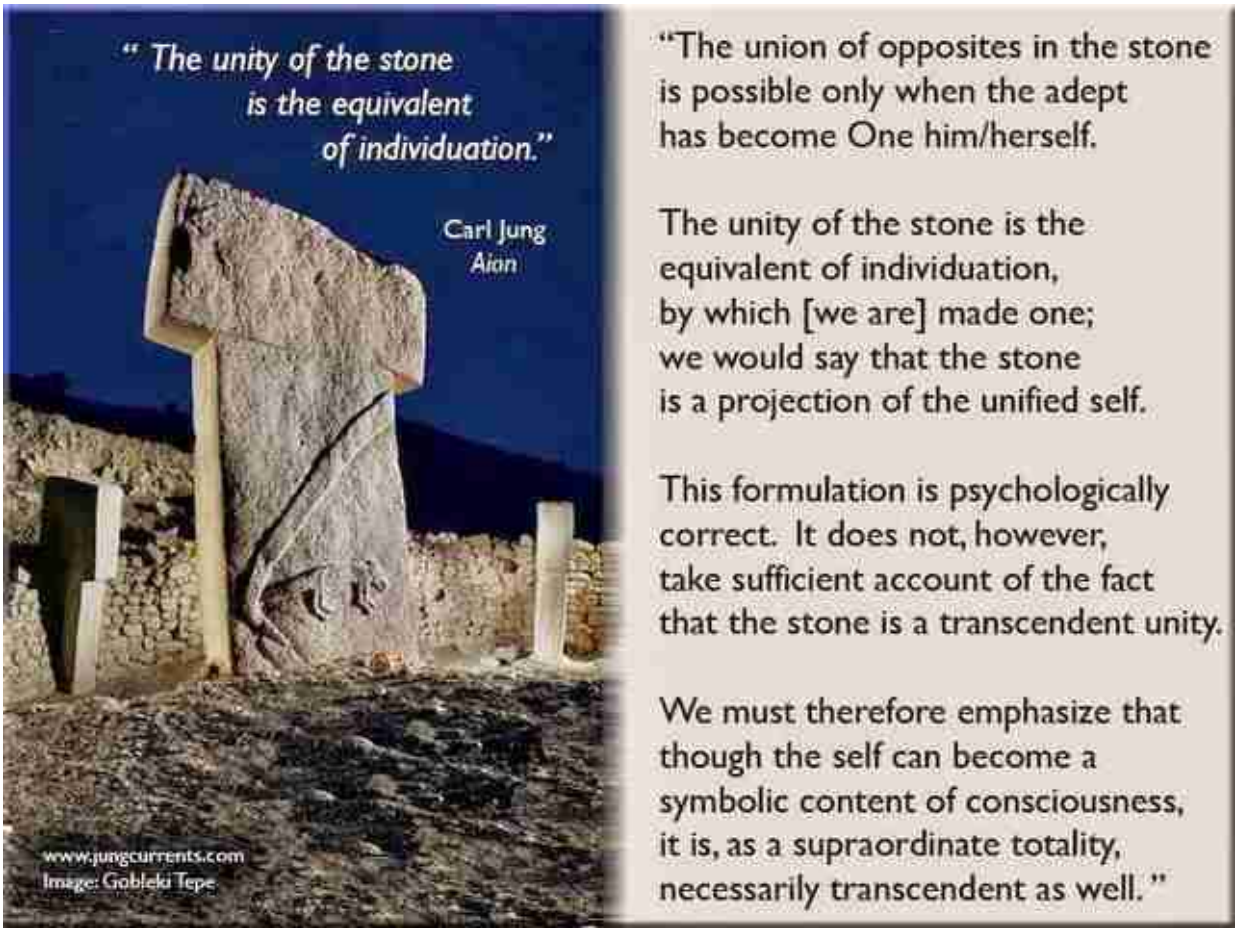
It Shakes Off the Mortal Husk That I Am and Awakens to a Life of Its Own. **(2013-11-26 06:07)**



Carl Jung: "It Shakes Off the Mortal Husk That I Am and Awakens to a Life of Its Own."
The alchemists saw it in the transformation of the chemical substance.
So if one of them sought transformation, he discovered it outside in matter, whose transformation cried out to him, as it were, "I am the transformation!"
But some were clever enough to know, "It is my own transformation-not a personal transformation, but the transformation of what is mortal in me into what is immortal.
It shakes off the mortal husk that I am and awakens to a life of its own." Carl Jung, Archetypes of the Collective Unconscious; Paragraph 238.
http://jungcurrents.com/jung-mortal-husk-alchemy/

1936

The unity of the stone is the equivalent of individuation... **(2013-11-26 06:12)**



”The union of opposites in the stone is possible only when the adept has become One him/herself.
The unity of the stone is the equivalent of individuation, by which [we are] made one; we would say that the stone is a projection of the unified self.
This formulation is psychologically correct. It does not, however, take sufficient account of the fact that the stone is a transcendent unity.
We must therefore emphasize that though the self can become a symbolic content of consciousness, it is, as a supraordinate totality, necessarily transcendent as well.”
-Carl Jung, ”The Alchemical Interpretation of the Fish,” in Aion: Researches into the Phenomenology of the Self

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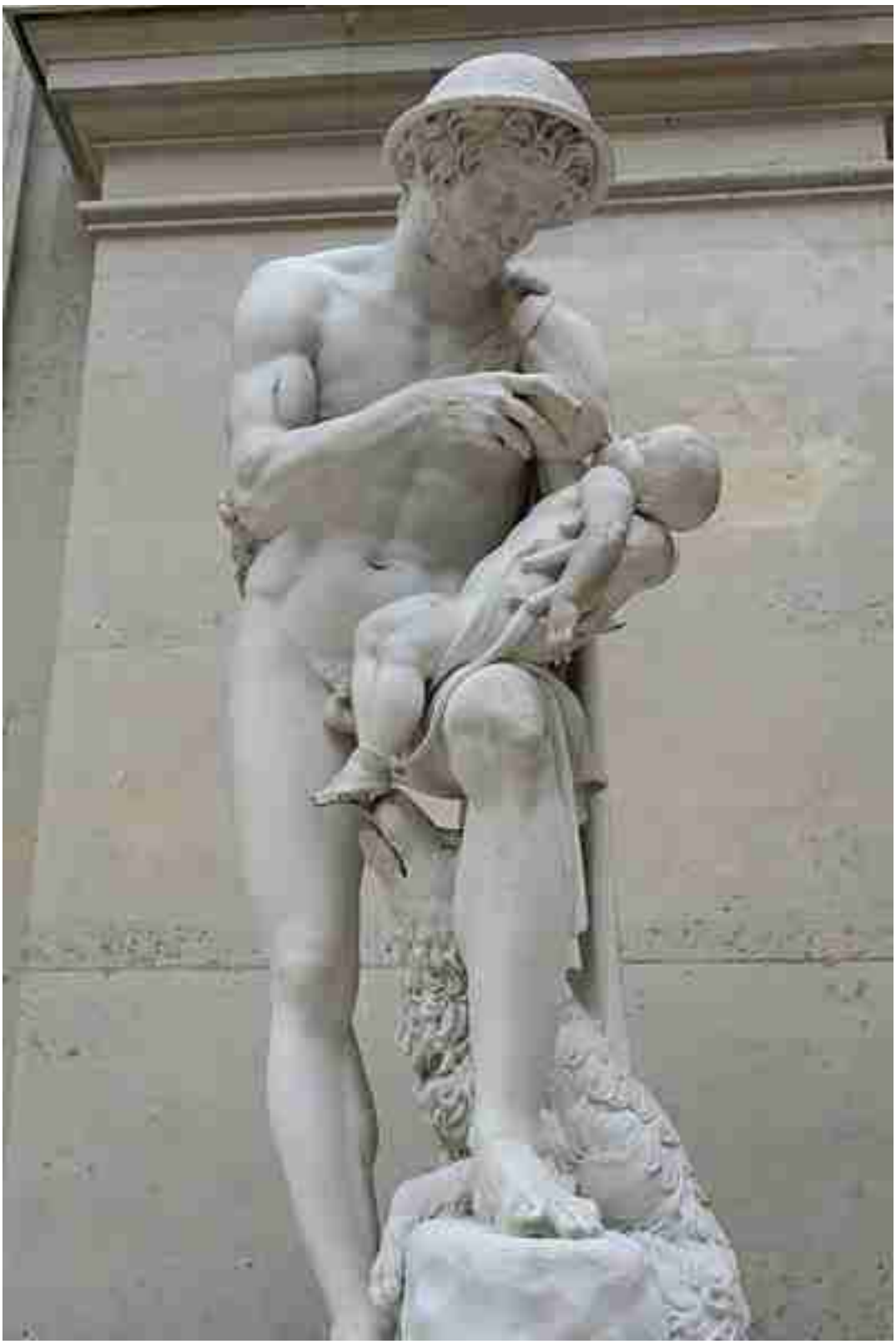
It is important to have a secret, a premonition of things unknown. **(2013-11-26 06:18)**

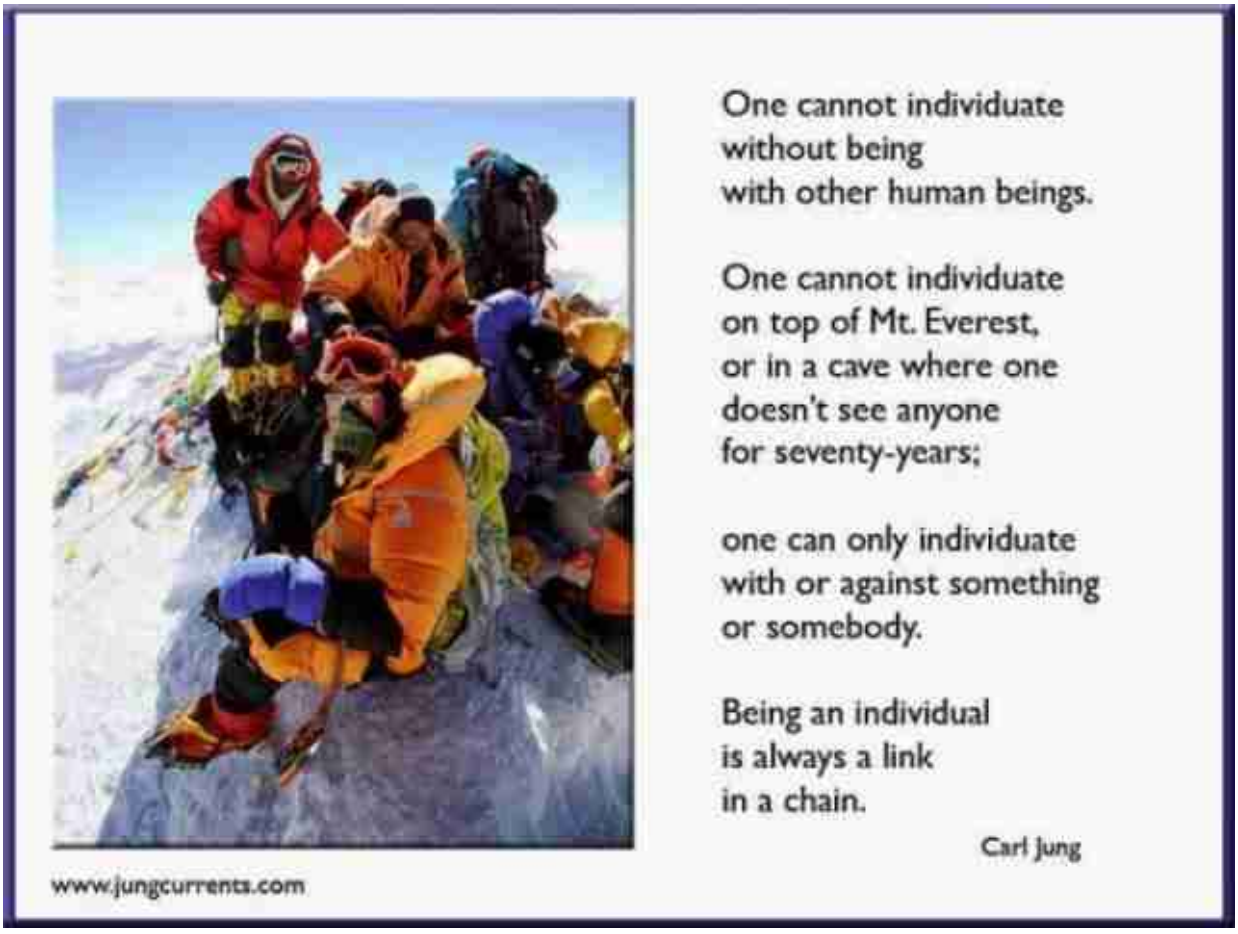


It is important to have a secret, a premonition of things unknown.
It fills life with something impersonal, a numinosum.
A man who has never experienced that has missed something important.

1938

He must sense that he lives in a world which in some respects is mysterious; that things happen and can be experienced which remain inexplicable; that not everything which happens can be anticipated.
The unexpected and the incredible belong in this world.
Only then is life whole. For me the world has from the beginning been infinite and ungraspable. Carl Jung, Memories Dreams and Reflections.
Image: Oedipus in the arms of Phorbas.

One cannot individuate without being with other human beings. **(2013-11-27 11:51)**



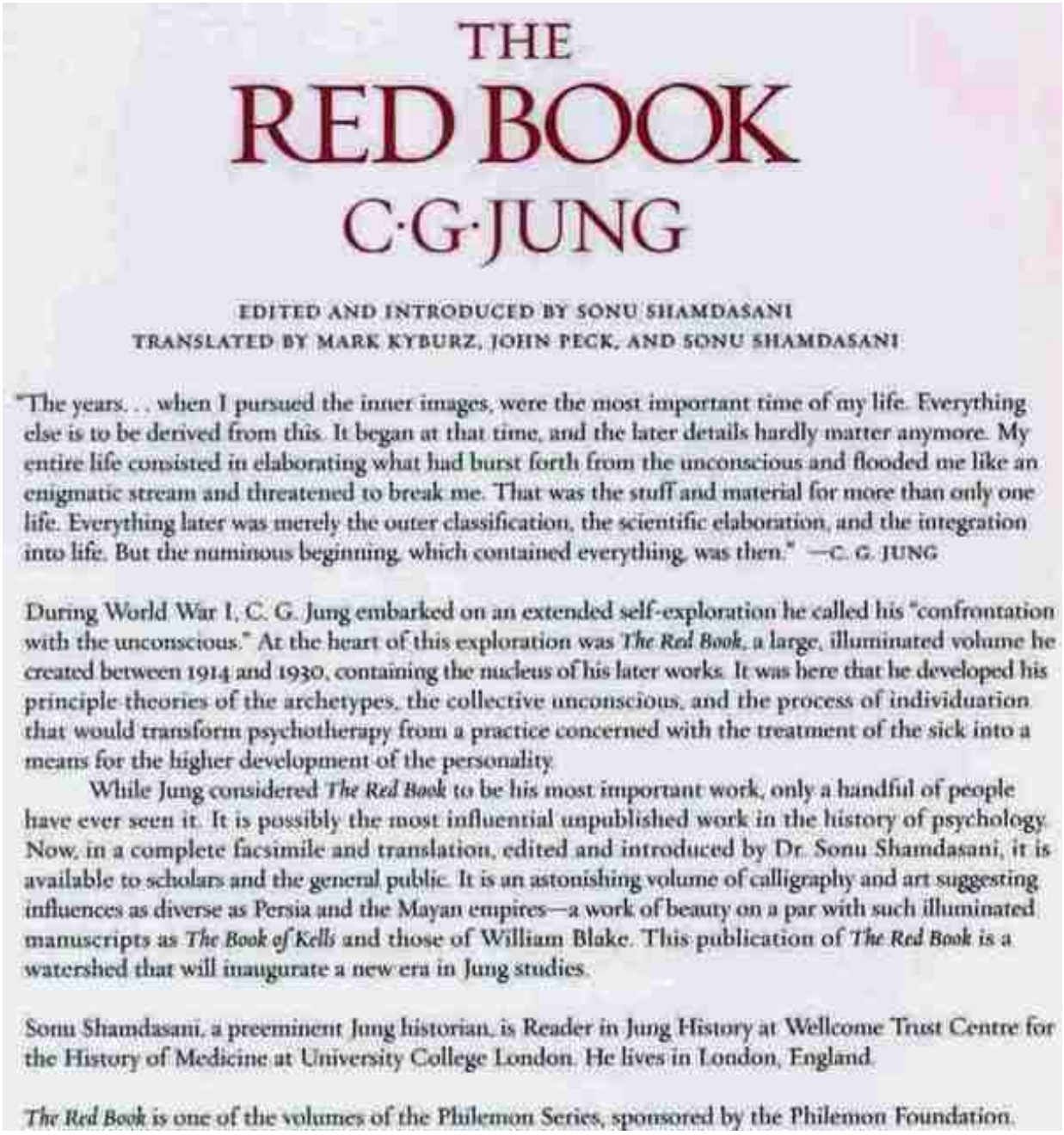
One cannot individuate without being with other human beings.
One cannot individuate on top of Mt. Everest, or in a cave where one doesn't see anyone for seventy-years; one can only individuate with or against something or somebody.
Being an individual is always a link in a chain.
Nietzche's "Zarathustra": notes of the seminar given in 1934-1939 by C. G. Jung, Page 102
http://jungcurrents.com/jung-individuate-chain-zarathustraeverest/

”More especially the threat to one’s inmost self from dragons and serpents... **(2013-11-27 11:56)**

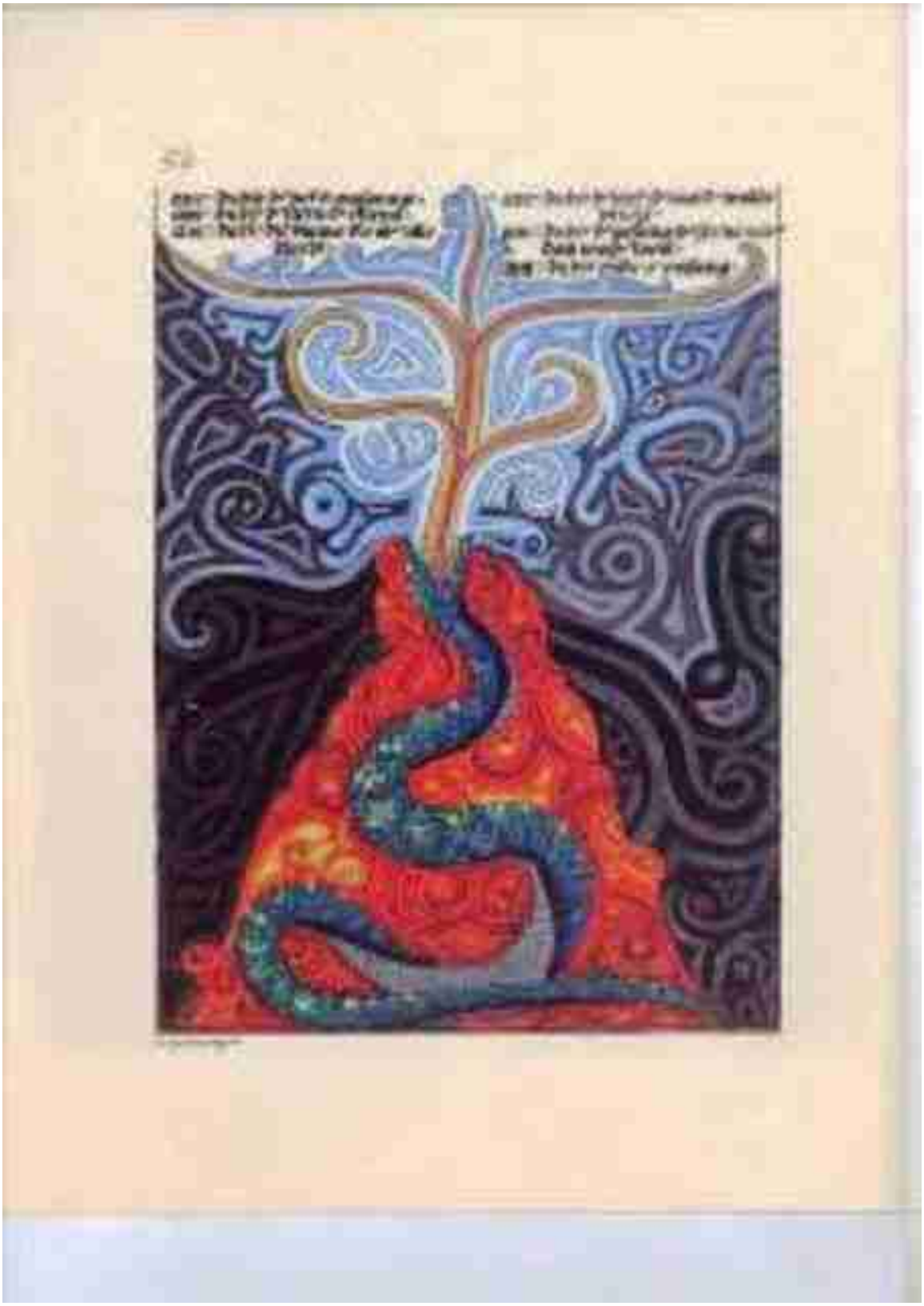
”More especially the threat to one’s inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious.” Carl Jung, CW 9i, paragraph 282.
”Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent.” Carl Jung; Red Book
“The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima.” Carl Jung, CW 9i, paragraph 291.

1940

Some people feel that nobody should read the book... **(2013-11-29 06:03)**



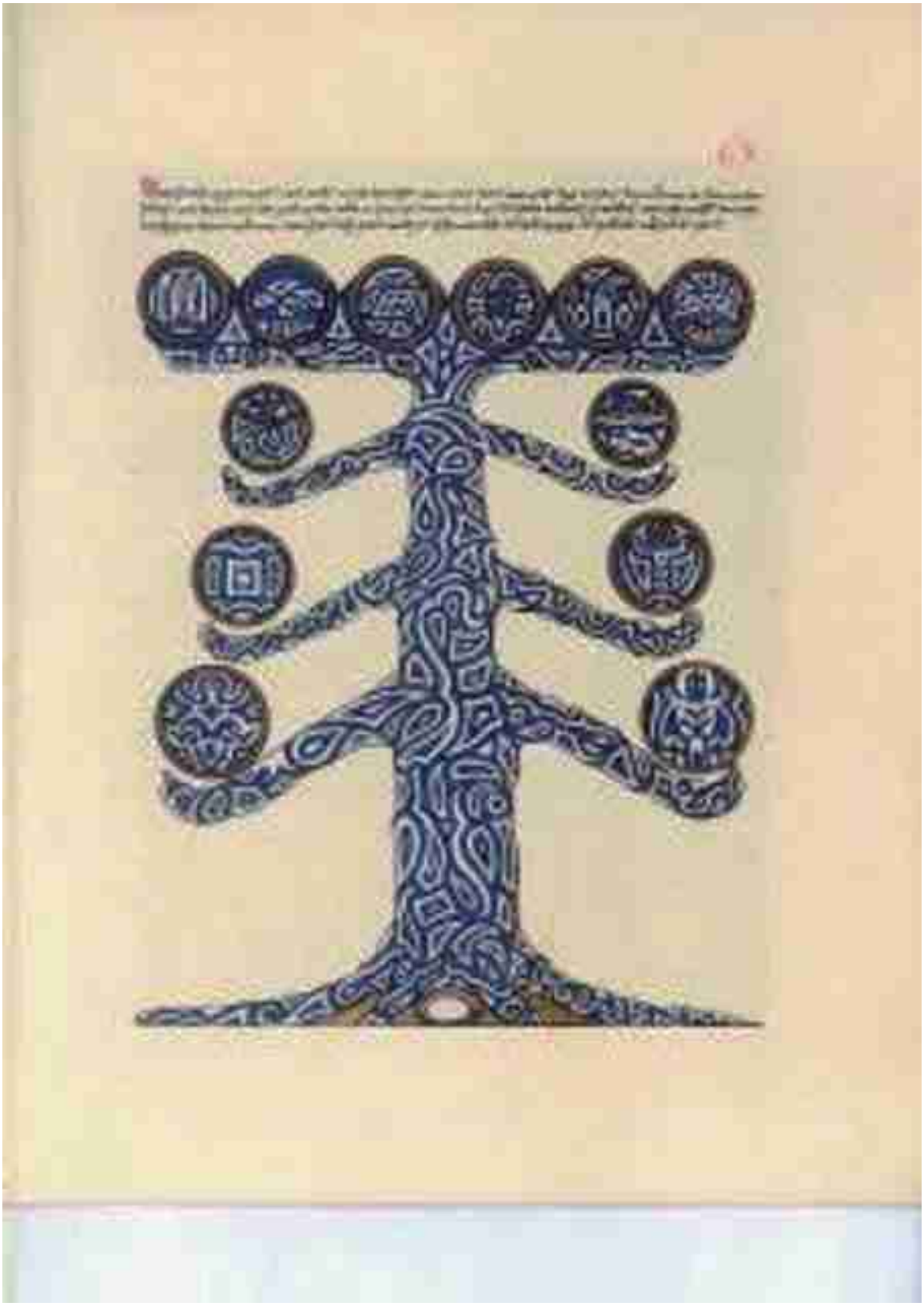
Some people feel that nobody should read the book, and some feel that everybody should read it. The truth is, nobody really knows. Most of what has been said about the book — what it is, what it means — is the product of guesswork, because from the time it was begun in 1914 in a smallish town in Switzerland, it seems that only about two dozen people have managed to read or even have much of a look at it.



Whether or not he would have wanted it this way, Jung — who regarded himself as a scientist — is today remembered more as a countercultural icon, a proponent of spirituality outside religion and the ultimate champion of dreamers and seekers everywhere, which has earned him both posthumous respect and posthumous ridicule. Jung's ideas laid the foundation for the widely used Myers-Briggs personality test and influenced the creation of Alcoholics

1942

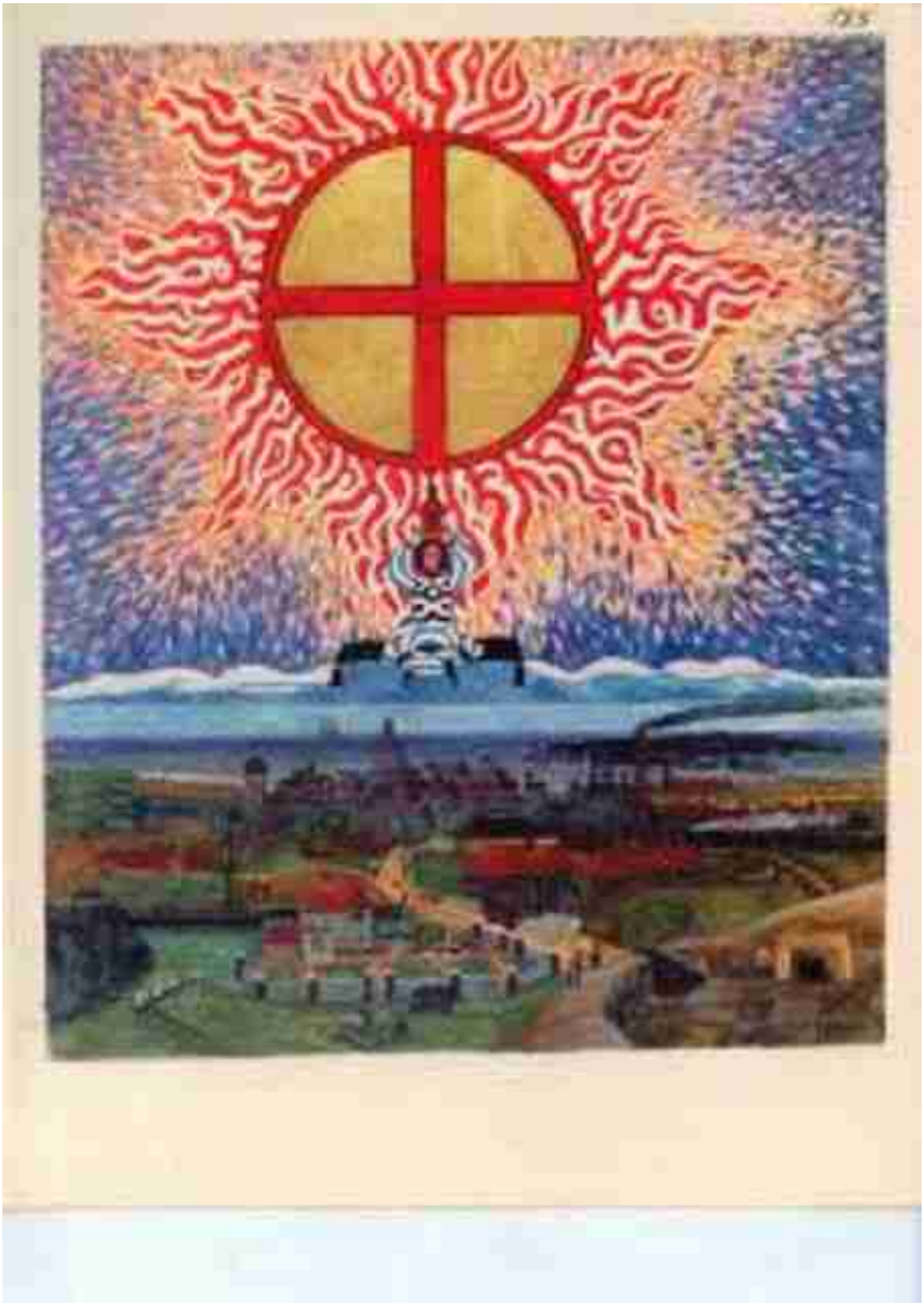
Anonymous. His central tenets — the existence of a collective unconscious and the power of archetypes — have seeped into the larger domain of New Age thinking while remaining more at the fringes of mainstream psychology.



Working at Zurich's Burghölzli psychiatric hospital, Jung listened intently to the ravings of schizophrenics, believing

1943

they held clues to both personal and universal truths. At home, in his spare time, he pored over Dante, Goethe, Swedenborg and Nietzsche. He began to study mythology and world cultures, applying what he learned to the live feed from the unconscious — claiming that dreams offered a rich and symbolic narrative coming from the depths of the psyche. Somewhere along the way, he started to view the human soul — not just the mind and the body — as requiring specific care and development, an idea that pushed him into a province long occupied by poets and priests but not so much by medical doctors and empirical scientists.



Jung soon found himself in opposition not just to Freud but also to most of his field, the psychiatrists who constituted the dominant culture at the time, speaking the clinical language of symptom and diagnosis behind the deadbolts of asylum wards. Separation was not easy. As his convictions began to crystallize, Jung, who was at that point an outwardly successful and ambitious man with a young family, a thriving private practice and a big, elegant house

1945

on the shores of Lake Zurich, felt his own psyche starting to teeter and slide, until finally he was dumped into what would become a life-altering crisis.

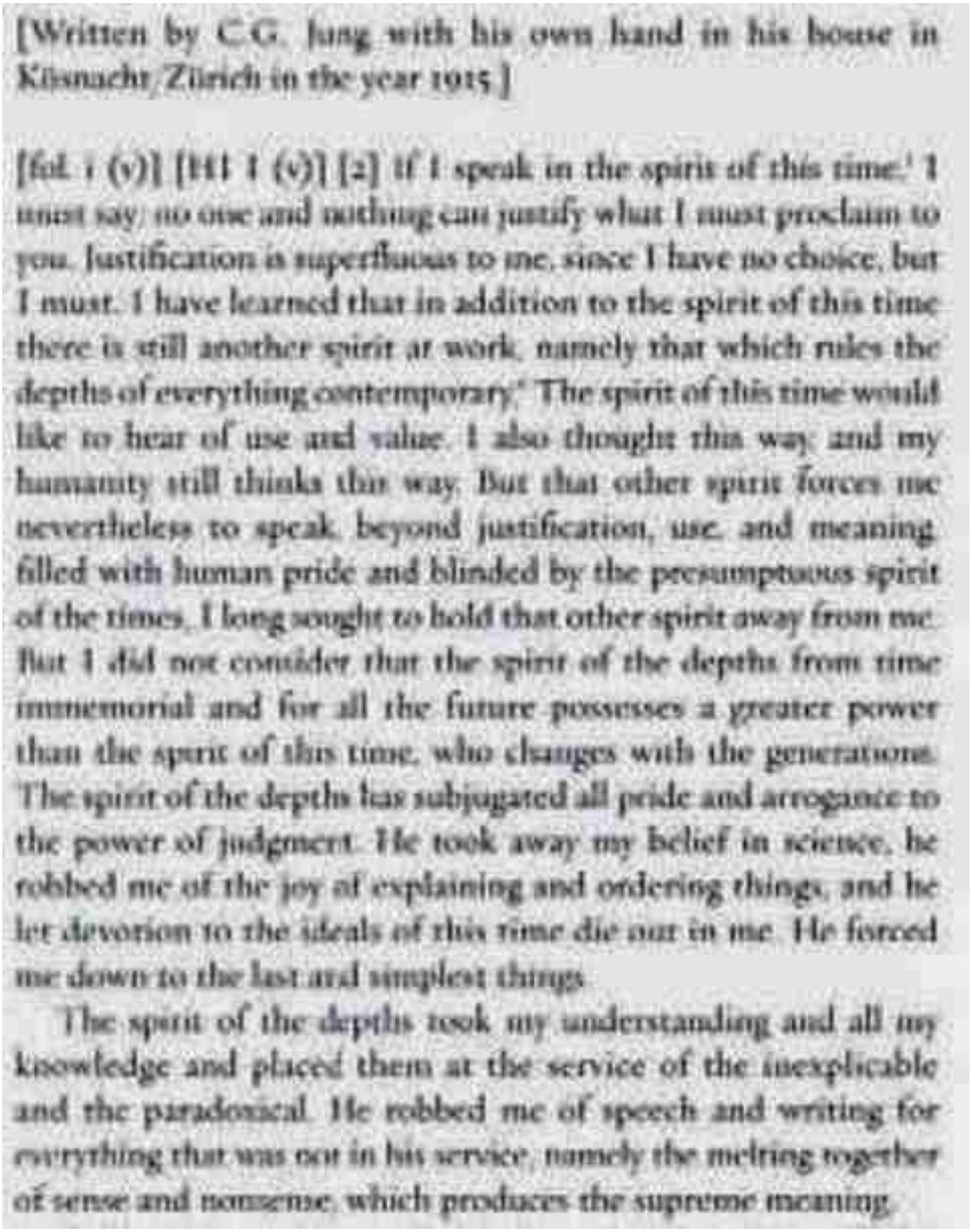
What happened next to Carl Jung has become, among Jungians and other scholars, the topic of enduring legend and

1946

controversy. It has been characterized variously as a creative illness, a descent into the underworld, a bout with insanity, a narcissistic self-deification, a transcendence, a midlife breakdown and an inner disturbance mirroring the upheaval of World War I. Whatever the case, in 1913, Jung, who was then 38, got lost in the soup of his own psyche. He was haunted by troubling visions and heard inner voices. Grappling with the horror of some of what he saw, he worried in moments that he was, in his own words, “menaced by a psychosis” or “doing a schizophrenia.”

Jung recorded it all. First taking notes in a series of small, black journals, he then expounded upon and analyzed his fantasies, writing in a regal, prophetic tone in the big red-leather book. The book detailed an unabashedly psychedelic voyage through his own mind, a vaguely Homeric progression of encounters with strange people taking place in a curious, shifting dreamscape. Writing in German, he filled 205 oversize pages with elaborate calligraphy

and with richly hued, staggeringly detailed paintings.



[Written by C.G. Jung with his own hand in his house in Küsnacht/Zürich in the year 1915]

[fol. 1 (v)] [111 1 (v)] [2] If I speak in the spirit of this time,[1] I must say: no one and nothing can justify what I must proclaim to you. Justification is superfluous to me, since I have no choice, but I must. I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary.[2] The spirit of this time would like to hear of use and value. I also thought this way, and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning, filled with human pride and blinded by the presumptuous spirit of the times. I long sought to hold that other spirit away from me. But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations. The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things.

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical. He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning.

The book tells the story of Jung trying to face down his own demons as they emerged from the shadows. The results are humiliating, sometimes unsavory. In it, Jung travels the land of the dead, falls in love with a woman he later realizes is his sister, gets squeezed by a giant serpent and, in one terrifying moment, eats the liver of a little child. ("I swallow with desperate efforts — it is impossible — once again and once again — I almost faint — it is done.") At

one point, even the devil criticizes Jung as hateful.

Introduction

Liber Novus: The "Red Book" of C. G. Jung[1]

SONU SHAMDASANI

C.G. JUNG is widely recognized as a major figure in modern western thought, and his work continues to spark controversies. He played critical roles in the formation of modern psychology, psychotherapy and psychiatry, and a large international profession of analytical psychologists who work under his name. His work has had its widest impact, however, outside professional circles: Jung and Freud are the names that most people first think of in connection with psychology, and their ideas have been widely disseminated in the arts, the humanities, films and popular culture. Jung is also widely regarded as one of the instigators of the New Age movements. However, it is startling to realize that the book that stands at the centre of his oeuvre, on which he worked for over sixteen years, is only now being published.

There can be few *unpublished* works which have already exerted such far-reaching effects upon twentieth century social and intellectual history as Jung's *Red Book*, or *Liber Novus* [New Book]. Nominated by Jung to contain the nucleus of his later works, it has long been recognized as the key to comprehending their genesis. Aside from a few tantalizing glimpses, *Liber Novus* has remained unavailable for study.

He worked on his red book — and he called it just that, the Red Book — on and off for about 16 years, long after his personal crisis had passed, but he never managed to finish it. He actively fretted over it, wondering whether to have it published and face ridicule from his scientifically oriented peers or to put it in a drawer and forget it. Regarding the significance of what the book contained, however, Jung was unequivocal. "All my works, all my creative activity," he would recall later, "has come from those initial fantasies and dreams."

Jung evidently kept the Red Book locked in a cupboard in his house in the Zurich suburb of Küsnacht. When he died in 1950

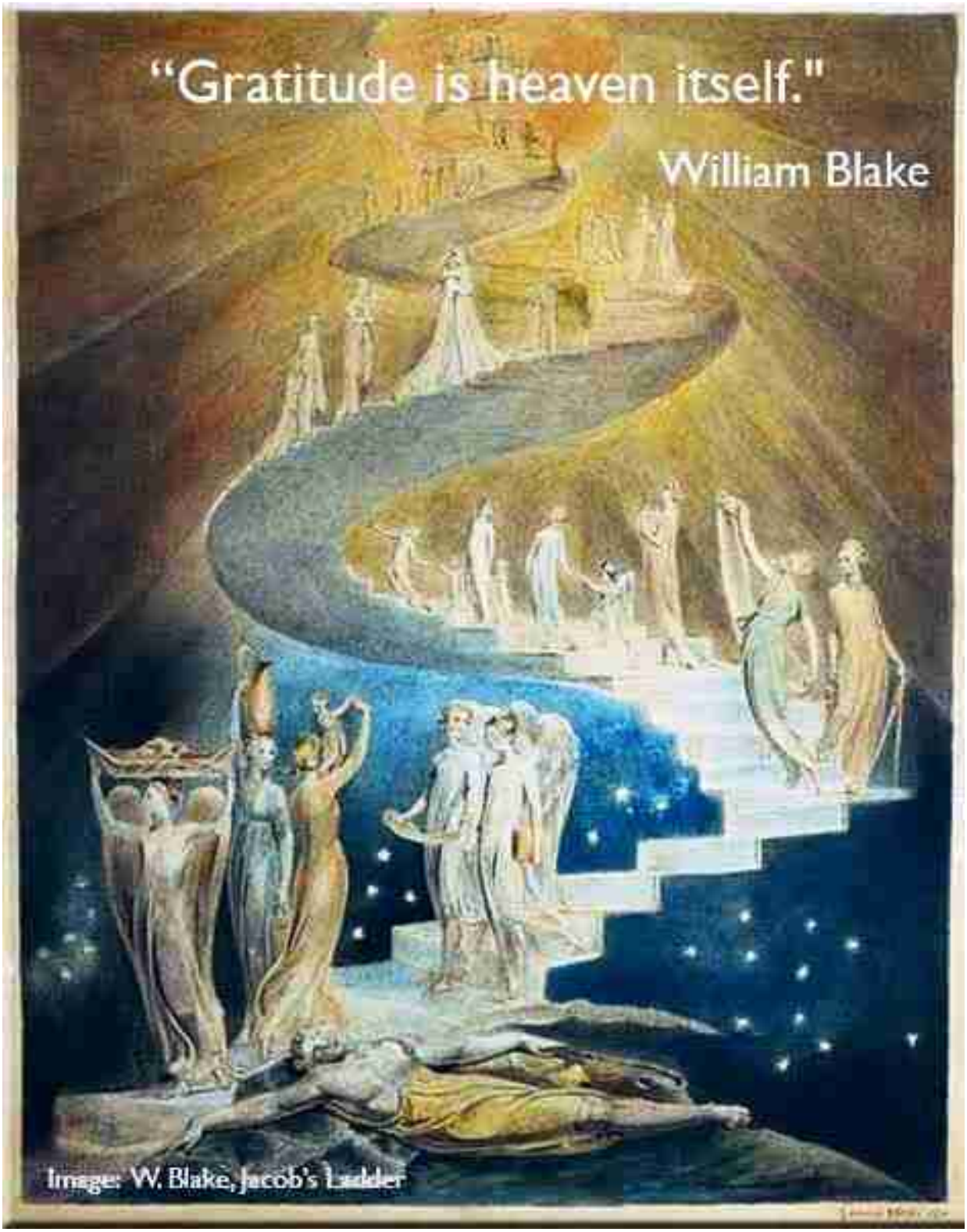
1961, he left no specific instructions about what to do with it. His son, Franz, an architect and the third of Jung's five children, took over running the house and chose to leave the book, with its strange musings and elaborate paintings, where it was. Later, in 1984, the family transferred it to the bank, where since then it has fulminated as both an asset and a liability.

For about two years, Shamdasani flew back and forth to Zurich, making his case to Jung's heirs. He had lunches and coffees and delivered a lecture. Finally, after what were by all accounts tense deliberations inside the family, Shamdasani was given a small salary and a color copy of the original book and was granted permission to proceed in preparing it for publication, though he was bound by a strict confidentiality agreement. When money ran short in 2003, the Philemon Foundation was created to finance Shamdasani's research.

Having lived more or less alone with the book for almost a decade, Shamdasani — who is a lover of fine wine and the intricacies of jazz — these days has the slightly stunned aspect of someone who has only very recently found his way out of an enormous maze. When I visited him this summer in the book-stuffed duplex overlooking the heath, he was just adding his 1,051st footnote to the Red Book.

Note: All Quotations above from New York Times Book Review of The Red Book

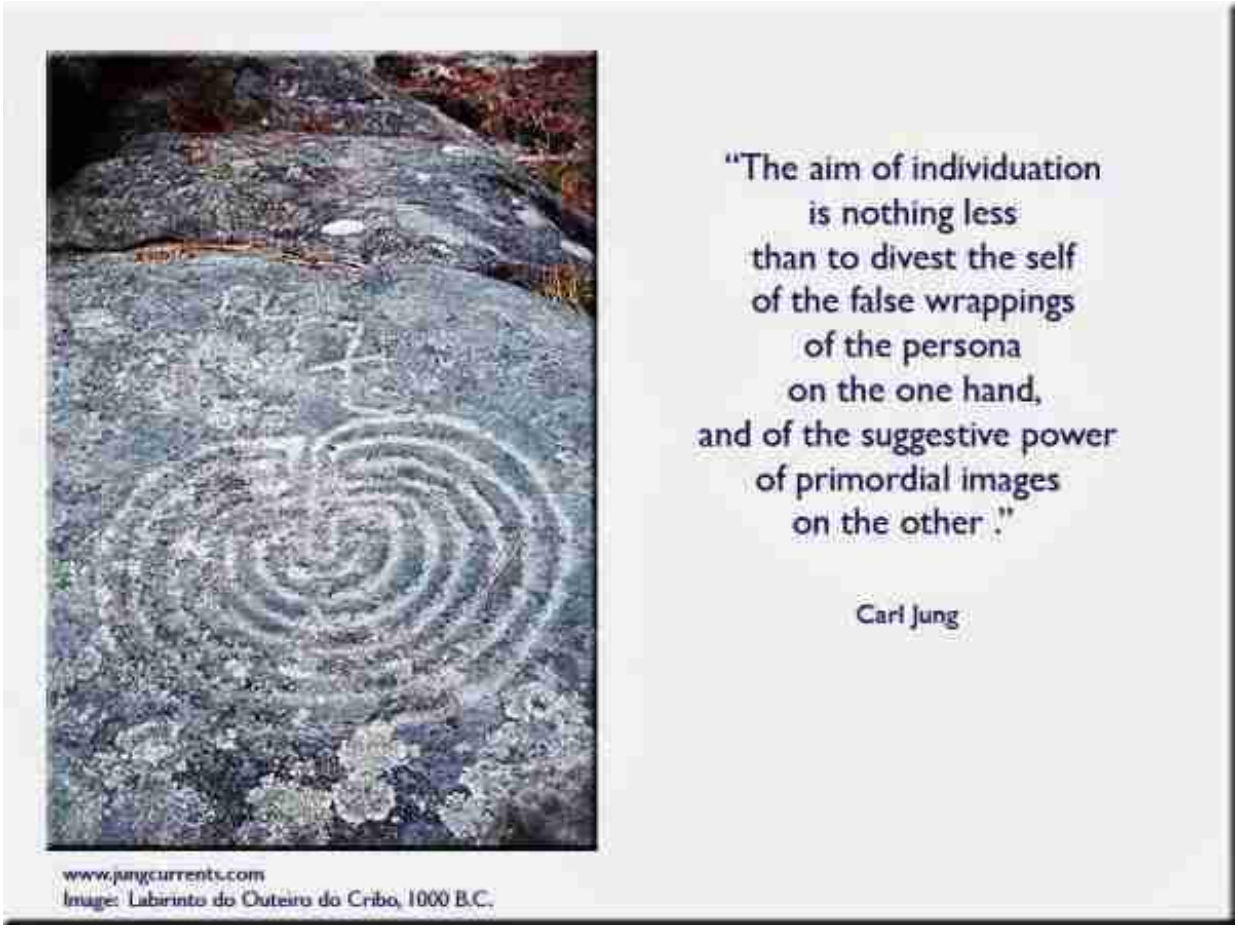
If our religion is based on salvation **(2013-11-29 06:10)**



"If our religion is based on salvation, our chief emotions will be fear and trembling.
If our religion is based on wonder, our chief emotion will be gratitude." Carl Jung
"If the only prayer you ever said in your whole life, was, thank you, that would suffice." Meister Eckhart
http://jungcurrents.com/jung-blake-gratitude-quote/

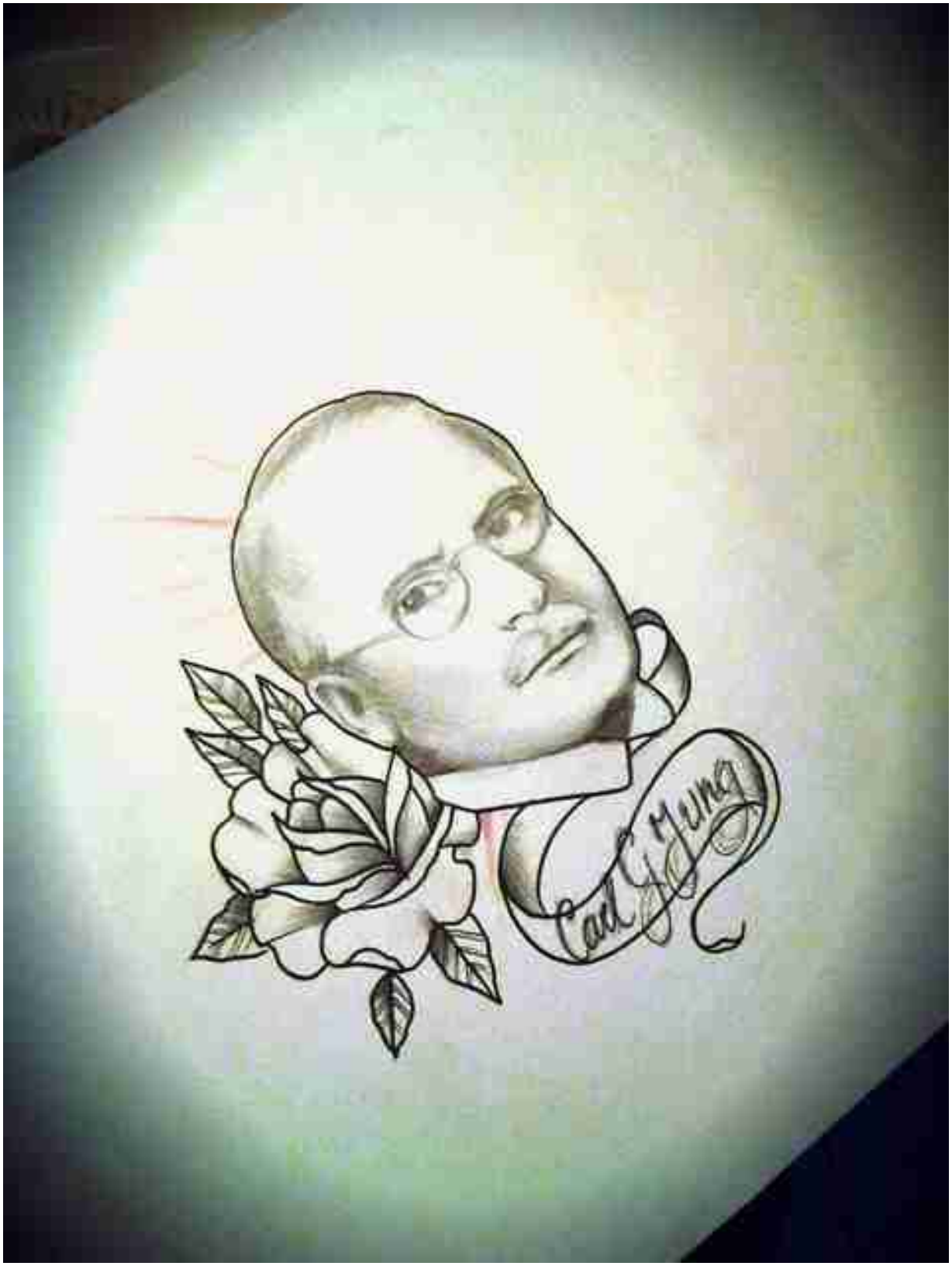
1952

The aim of individuation and to divest the self of the false wrappings of the Persona **(2013-11-29 06:15)**



"The aim of individuation is nothing less than to divest the self of the false wrappings of the persona on the one hand, and of the suggestive power of primordial images on the other." Carl Jung, The Function of the Unconscious, Collected Works 7, Paragraph 269
Images and Quotation thanks to Jung Hearted
http://jungcurrents.com/persona-individuation-jung/

The Unconscious is not identical with God.... **(2013-11-30 15:10)**



This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow.

1954

As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung, The Undiscovered Self.

That religious experiences exist no longer needs proof. **(2013-11-30 15:16)**

That religious experiences exist no longer needs proof.
But it will always remain doubtful whether what metaphysics and theology call God and the gods is the real ground of these experiences.
The question is idle, actually, and answers itself by reason of the subjectively overwhelming numinosity of the experience.
Anyone who has had it is seized by it and therefore not in a position to indulge in fruitless metaphysical or epistemological speculations.
Absolute certainty brings its own evidence and has no need of anthropomorphic proofs. Carl Jung, The Undiscovered Self.

The urge to individuation, gathers together what is scattered.... **(2013-11-30 15:20)**

”Self-reflection, or – what comes to the same thing – the urge to individuation, gathers together what is scattered and multifarious and exalts it to the original of the One, the Primordial Man.
In this way our existence as separate beings, our former ego nature, is abolished, the circle of consciousness is widened, and because the paradoxes have been made conscious, the sources of conflict are dried up.” Carl Jung, Collected Works 11,
Transformation Symbolism in the Mass , Paragraph 401

1956

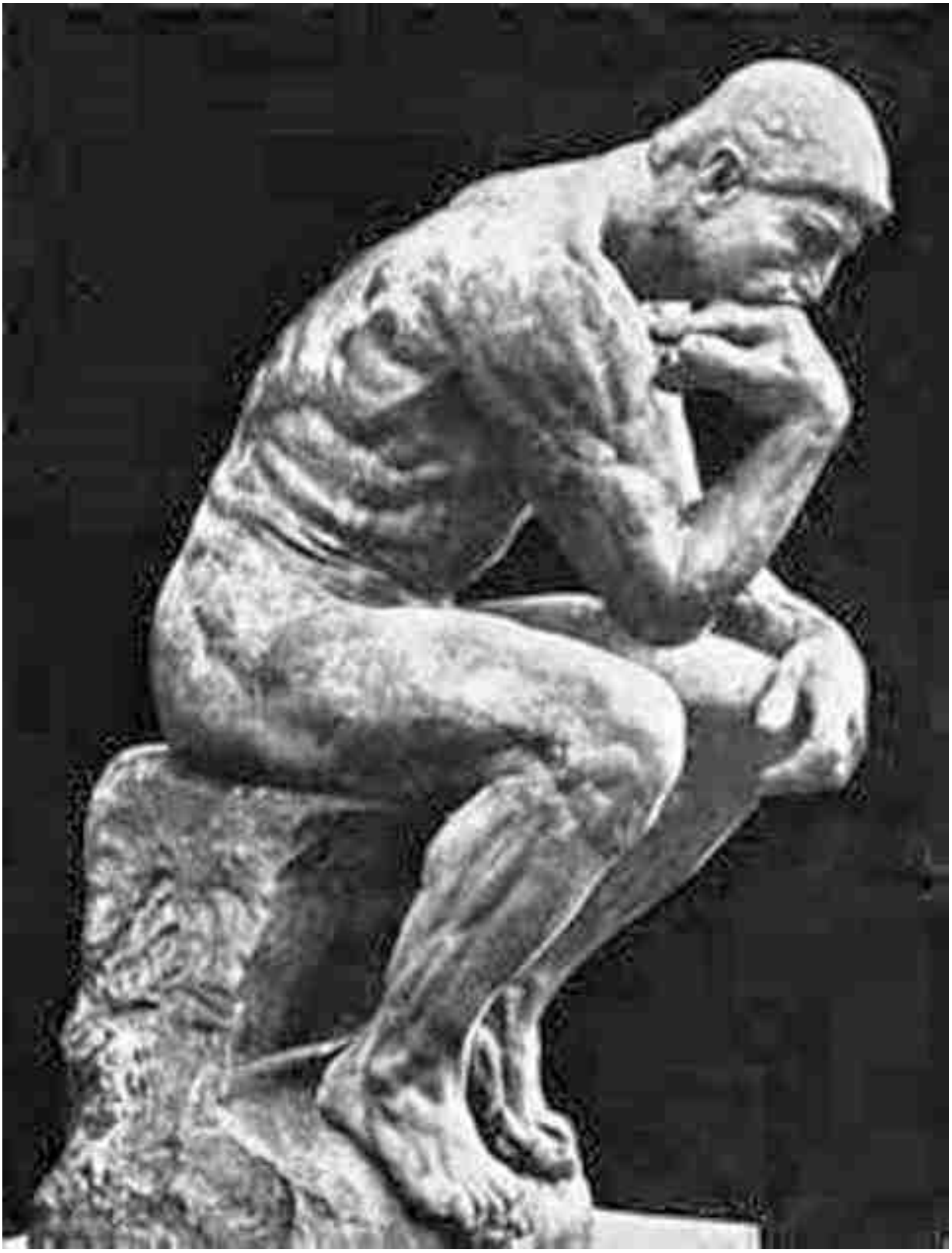
3.12 December

Carl Jung on God, Incarnation, Holy Ghost„, (2013-12-01 06:19)

[Carl Jung on God, Incarnation, Holy Ghost]
”The deifying effect of the Holy Ghost [Hebrew = Ruach HaKodesh] is naturally assisted by the Imago Dei stamped on the elect. God, in the shape of the Holy Ghost, puts up his tent in man, for he is obviously minded to realize himself continually not only in Adam’s descendants, but in an indefinitely large number of believers, and possibly in mankind as a whole.” – C.G. Jung, Answer to Job, paragraph 656
”The continuing direct operation of the Holy [Spirit] on those who are called to be God’s children implies, in fact, a broadening process of incarnation. Christ . . . is the first-born who is succeeded by an ever-increasing number of younger brothers and sisters.” Carl Jung, Answer to Job, paragraph 658.
“Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself” Carl Jung, Book of Job; Paragraph 640.
”God . . . wants to become man, and for that purpose he has chosen, through the Holy [Spirit], the creaturely man filled with darkness – the natural man who is tainted with original sin and who learnt the divine arts from the fallen angels. The guilty man is eminently suitable and is therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds himself aloof from the world and refuses to pay his tribute to life, for in him the dark [side of] God would find no room.” Carl Jung, Answer to Job, paragraph 746.
“Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky” Carl Jung, Book of Job, Paragraph 758.
”Since the Holy Ghost is the Third Person of the Trinity and God is present entire in each of the three Persons at any time, the indwelling of the Holy Ghost means nothing less than an approximation of the believer to the status of God’s son. One can therefore understand what is meant by the [Biblical] remark ’you are gods’ . . . The continuing,

direct operation of the Holy Ghost on those who are called to be God's children implies, in fact, a broadening process of incarnation. Christ, the son begotten by God, is the first-born who is succeeded by an ever-increasing number of younger brothers and sisters . . . The indwelling of the Holy Ghost, the third Divine Person, in man brings about a Christification of many . . . The future indwelling of the Holy Ghost in man amounts to a continuing incarnation of God." Carl Jung, Answer to Job, pp. 51-52.

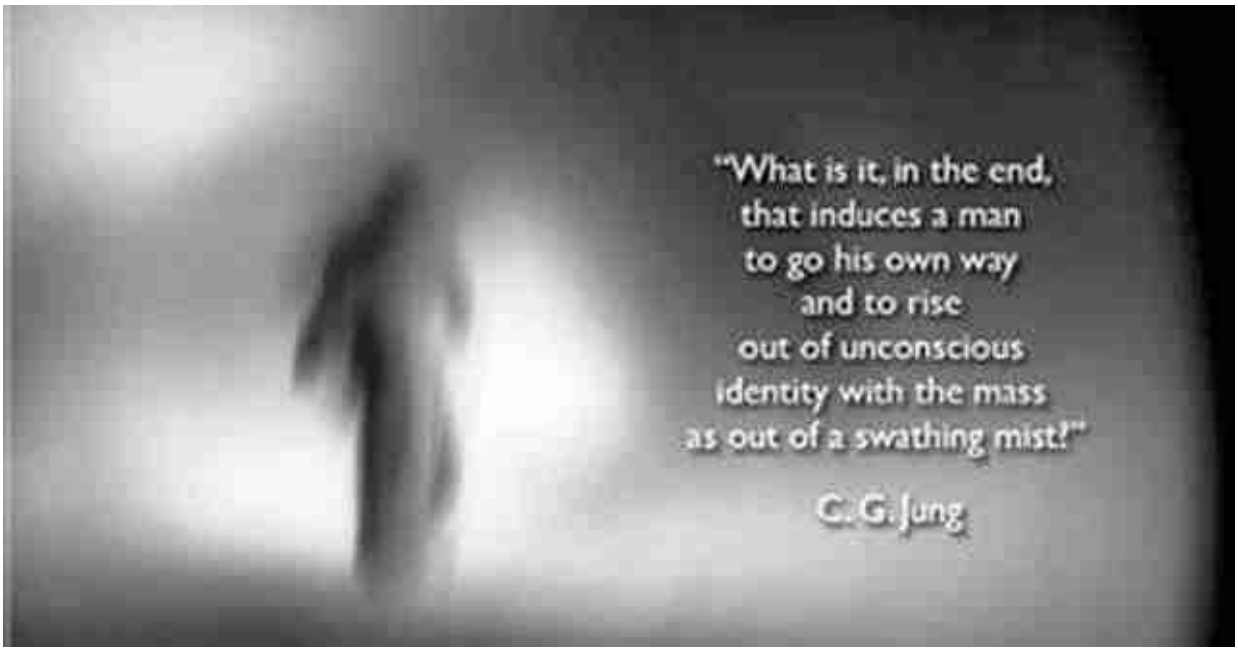
If the Creator were conscious of Himself... **(2013-12-02 06:18)**



If the Creator were conscious of Himself, He would not need conscious creatures; nor is it probable that the extremely indirect methods of creation, which squander millions of years upon the development of countless species and crea-

tures, are the outcome of purposeful intention.
Natural history tells us of a haphazard and casual transformation of species over hundreds of millions of years of devouring and being devoured.
The biological and political history of man is an elaborate repetition of the same thing. But the history of the mind offers a different picture.
Here the miracle of reflecting consciousness intervenes – the second cosmogony The importance of consciousness is so great that one cannot help suspecting the element of meaning to be concealed somewhere within all the monstrous, apparently senseless biological turmoil, and that the road to its manifestation was ultimately found on the level of warm-blooded vertebrates possessed of a differentiated brain – found as if by chance, unintended and unforeseen, and yet somehow sensed, felt and groped for out of some dark urge. Carl Jung, Memories, Dreams and Reflections, Page 339.

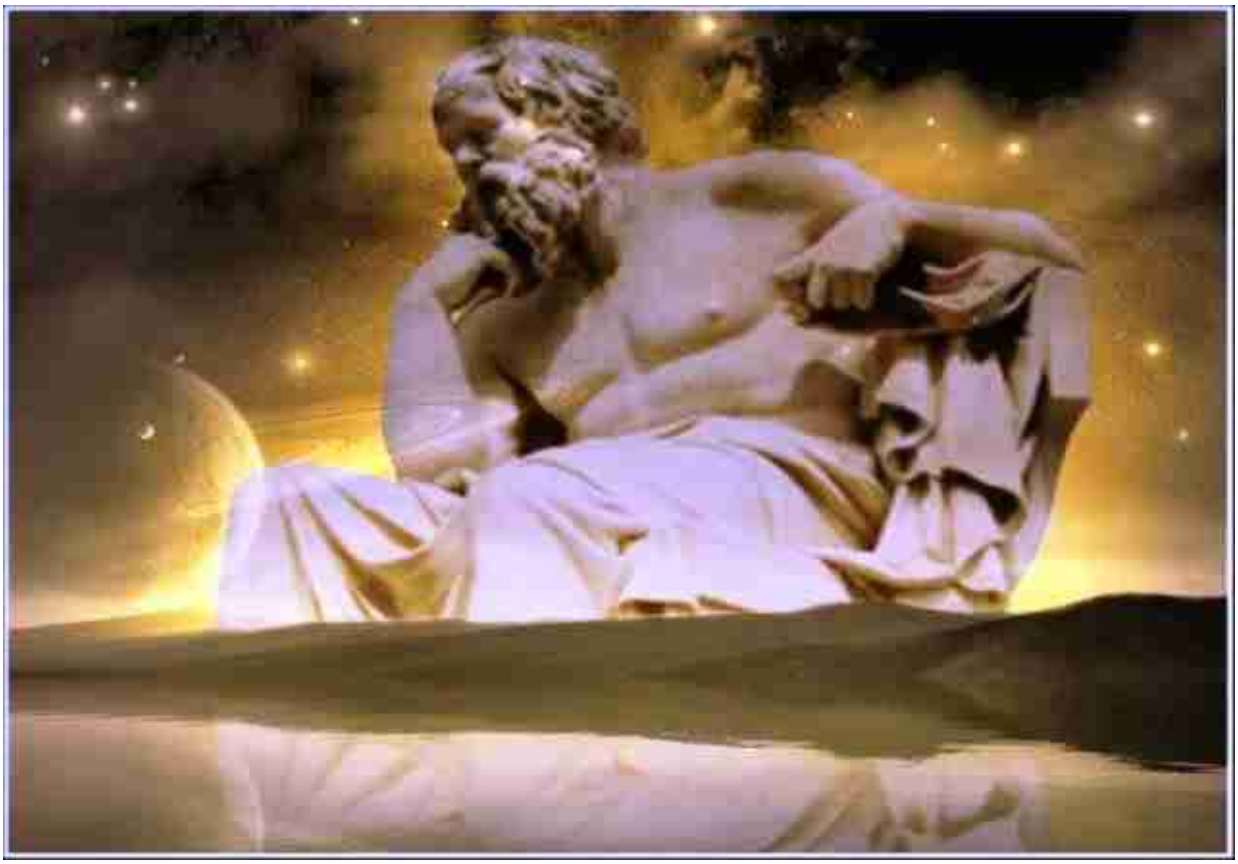
Individuation as a vocation... **(2013-12-02 06:22)**



Individuation as a vocation, as ”addressed by a voice”:
”What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass as out of a swathing mist? Not necessity, for necessity comes to many, and they all take refuge in convention. Not moral decision, for nine times out of ten we decide for convention likewise.
What is it, then, that inexorably tips the scales in favour of the extra-ordinary? It is what is commonly called vocation: an irrational factor that destines a man to emancipate himself from the herd and from it’s well-worn paths. True personality is always a vocation and puts its trust in it as God, despite its being, as the ordinary man would say, only a personal feeling. But vocation acts like a law of God from which there is no escape. The fact that many a man who goes his own way ends in ruin means nothing to one who has a vocation. He must obey his own law, as if it were a daemon whispering to him of new and wonderful paths. Anyone with a vocation hears the voice of the inner man: he is called....
The original meaning of “to have a vocation” is “to be addressed by a voice.” The clearest examples of this are to be found in the avowels of the Old Testament prophets. That it is not just a quaint old-fashioned way of speaking is proved by the confessions of historical personalities such as Goethe and Napoleon, to mention only two familiar examples, who made no secret of their feeling of vocation.” Carl Jung, Collected Works Volume 17, The Development

of the Personality.
http://jungcurrents.com/individuation-vocation/

The question of karma is obscure to me... (2013-12-03 05:23)



”The question of karma is obscure to me, as is also the problem of personal rebirth or of the transmigration of souls. ”With a free and open mind” I listen attentively to the Indian doctrine of rebirth, and look around in the world of my own experience to see whether somewhere and somehow there is some authentic sign pointing toward reincarnation. Naturally, I do not count the relatively numerous testimonies, here in the West, to the belief in reincarnation. A belief proves to me only the phenomenon of belief, not the content of the belief. This I must see revealed empirically in order to accept it. Until a few years ago I could not discover anything convincing in this respect, although I kept a sharp lookout for any such signs. Recently, however, I observed in myself a series of dreams which would seem to describe the process of reincarnation in a deceased person of my acquaintance. But I have never come across any such dreams in other persons, and therefore have no basis for comparison.
Since this observation is subjective and unique, I prefer only to mention its existence and not to go into it any further. I must confess, however, that after this experience I view the problem of reincarnation with somewhat different eyes, though without being in a position to assert a definite opinion.
If we assume that life continues ”there,” we cannot conceive of any other form of existence except a psychic one; for the life of the psyche requires no space and no time. Psychic existence, and above all the inner images with which we are here concerned, supply the material for all mythic speculations about a life in the hereafter, and I imagine that life as a continuance in the world of images. Thus the psyche might be that existence in which the hereafter or the land of the dead is located.
From the psychological point of view, life in the hereafter would seem to be a logical continuation of the psychic life of old age. With increasing age, contemplation, and reflection, the inner images naturally play an ever greater part in

man's life. "Your old men shall dream dreams."
That, to be sure, presupposes that the psyches of the old men have not become wooden, or entirely petrified. In old age, one begins to let memories unroll before the mind's eye and, musing, to recognize oneself in the inner and outer images of the past. This is like a preparation for an existence in the hereafter, just as, in Plato's view, philosophy is a preparation for death." — Carl Gustav Jung, On Life After Death

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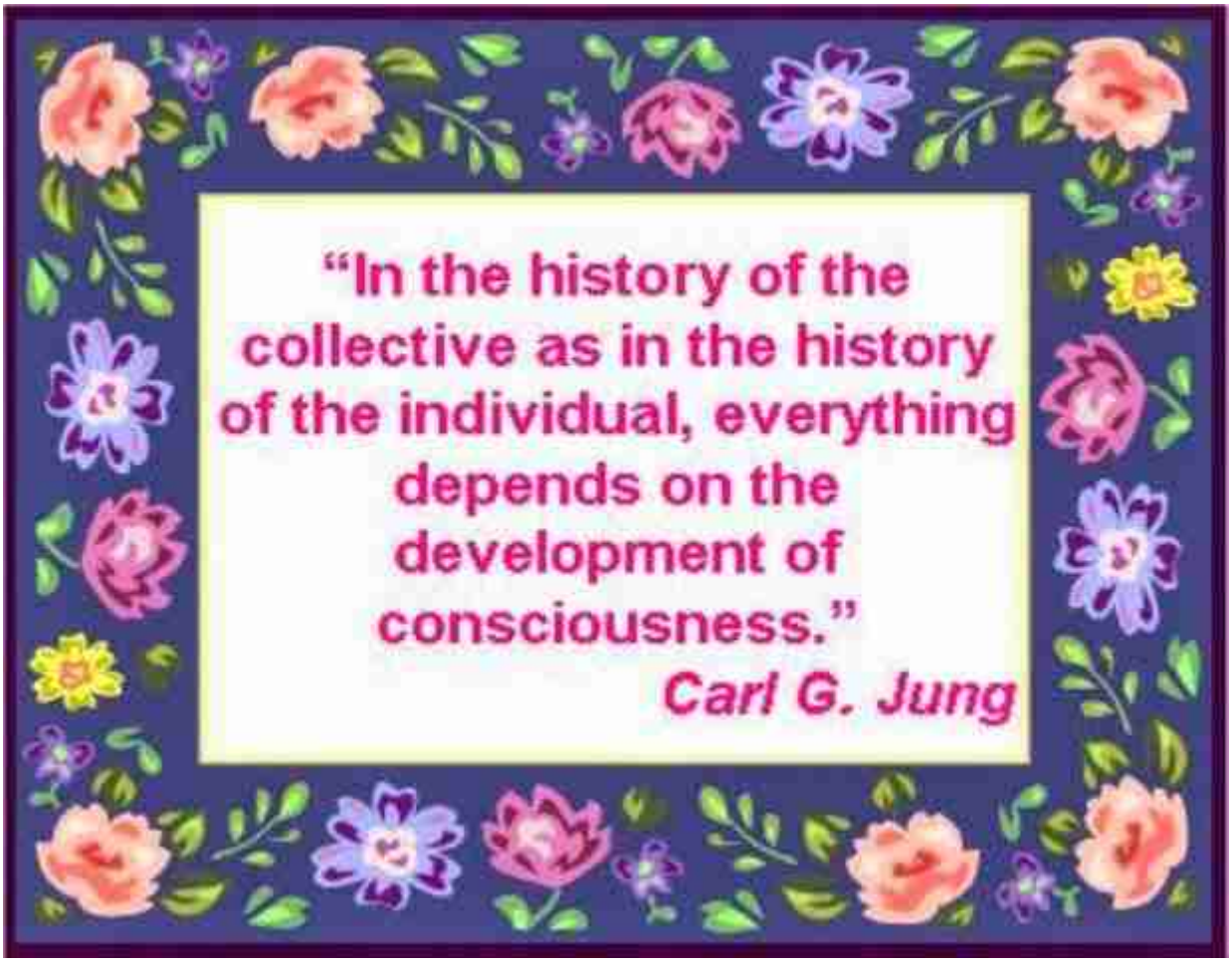
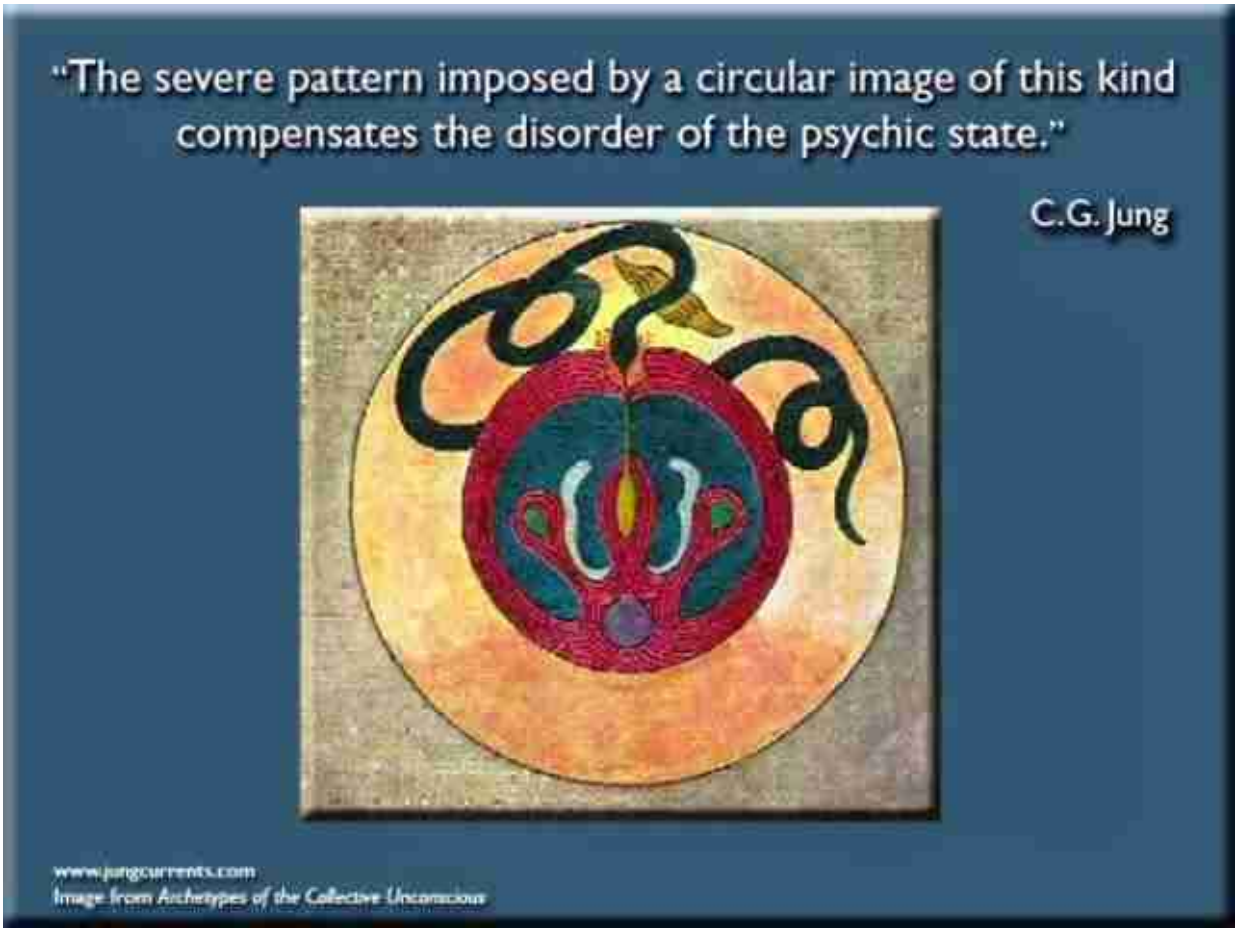
Without consciousness there would, practically speaking, be no world... **(2013-12-03 05:30)**



Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is consciously reflected by a psyche. Consciousness is a precondition of being.
Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position co-equal with the principle of physical being.
The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, performed by it and nourished by the gradual awakening of consciousness during childhood.
If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. "The Undiscovered Self" (1957). In CW 10: Civilization in Transition. P. 528

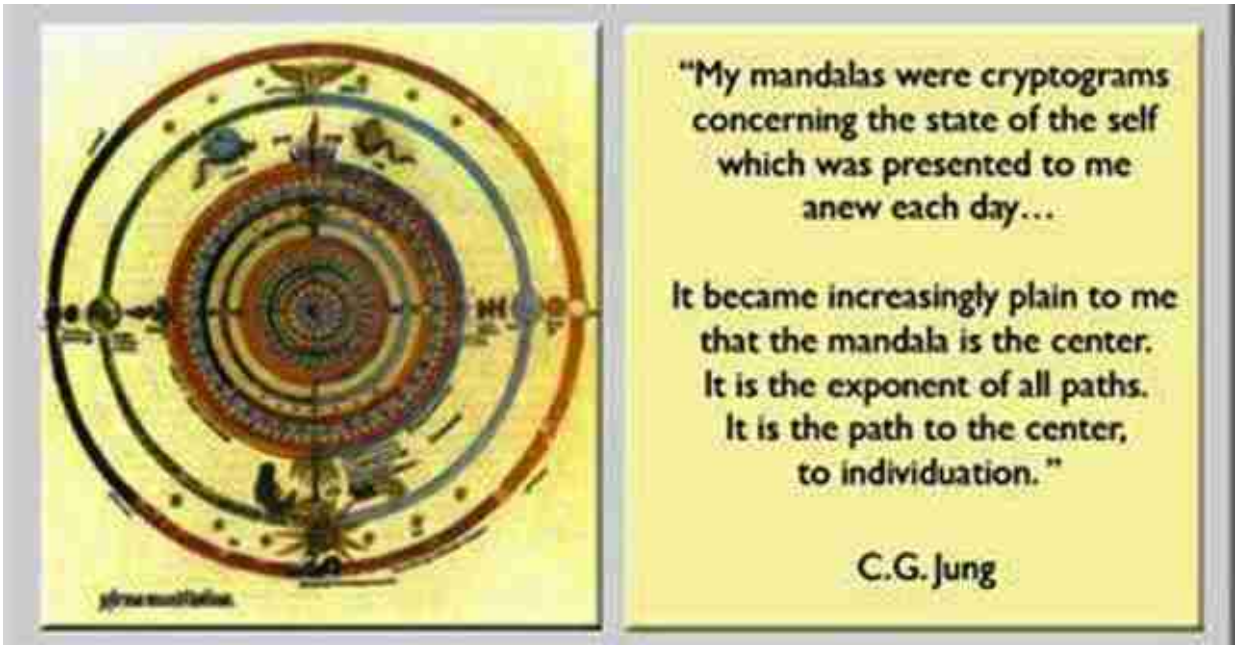
1962

This is evidently an attempt at self-healing on the part of Nature... **(2013-12-03 05:35)**



"In such cases it is easy to see how the severe pattern imposed by a circular image of this kind compensates the disorder of the psychic state– namely through a the construction of a central point to which everything is related, or by a concentric arrangement of the disordered multiplicity of contradictory and irreconcilable elements.
This is evidently an attempt at self-healing on the part of Nature, which does not spring from conscious reflection but from an instinctive impulse." Carl Jung, Archetypes of the Collective Unconscious. Page 388.
http://jungcurrents.com/jung-mandala-compensation/

I guarded them like precious pearls.... **(2013-12-03 05:38)**



"My mandalas were cryptograms concerning the state of the self which was presented to me anew each day...
I guarded them like precious pearls....
It became increasingly plain to me that the mandala is the center. It is the exponent of all paths. It is the path to the center, to individuation. " Carl Jung, Memories Dreams and Reflections.
http://jungcurrents.com/jung-individuation-mandala/

1964

Dr. Jung's admonition to those who would consider him a Prophet or any of his writings Scripture. **(2013-12-04 06:01)**

[Dr. Jung's admonition to those who would consider him a Prophet or any of his writings Scripture.]
Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach your I give you news of the way of this man, but not of your own way.

1965

My path is not your path therefore I cannot teach you.
The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life.
Woe betide those who live by way of examples! Life is not with them.
If you live according to an example, you thus live the life of that example, but who should live your own life if not yourself?
So live yourselves. Carl Jung, The Red Book, Page 231.

Dr. Jung's writings do not constitute the creation of new religious truths... (2013-12-06 06:02)

[Dr. Jung wrote that "Answer to Job" was the one work he would not rewrite and that "The Red Book" was his most important work but in no wise intended for his work or any aspect of Psychology to constitute the construction of new religious truths.]
"Another equally serious misunderstanding lies in imputing to psychology the wish to be a new and possibly heretical doctrine.
If a blind man can gradually be helped to see it is not to be expected that he will at once discern new truths with an eagle eye.
One must be glad if he sees anything at all, and if he begins to understand what he sees.
Psychology is concerned with the act of seeing and not with the construction of new religious truths, when even the existing teachings have not yet been perceived and understood.
In religious matters it is a well-known fact that we cannot understand a thing until we have experienced it inwardly, for it is the inward experience that the connection between the psyche and the outward image or creed is first revealed as a relationship or correspondence like that of sponsus and sponsa." Carl Jung, Psychology and Alchemy, 1966

Carl Jung advises that mandalas found in monasteries and temples are of no particular significance...
(2013-12-08 05:18)

[Carl Jung advises that mandalas found in monasteries and temples are of no particular significance; many mandalas are not free and individual formations.]
In 1938, I had the opportunity, in the monastery of Bhutia Busty, near Darjeeling, of talking with a Lamaic rimposhe, Lingdam Gomchen by name, about the khilkor or mandala.
He explained it as a dmigs-pa (pronounced “migpa”), a mental image which can be built up only by a fully instructed lama through the power of imagination.
He said that no mandala is like any other, they are a individually different.
Also, he said , the mandalas to be found in monasteries and temps were of no particular significance because they were external representations only.
The true mandala is always an inner image, which is gradually built up through (active) imagination, at such times when psychic equilibrium is disturbed or when a though cannot be found and must be sought for, because it is not contained in holy doctrine.
The aptness of this explanation will become apparent in the course of my exposition.
The alleged free and individual formation of the mandala, however, should be taken with a considerable grain of salt, since in all Lamaic mandalas there predominates not only a certain unmistakable style but also a traditional structure.
For instance they are all based on a Quaternary system, a quadratura circuli, and their contents are invariably derived

from Lamaic dogma.
There are texts, such as the Shri-Chakra-Sambhara Tentra, which contain direcctions for the construction of these "mental images." Carl Jung, Psychology and Alchemy, Paragraph 123

Carl Jung on The Practice of Psychotherapy (2013-12-09 05:59)

[Carl Jung on The Practice of Psychotherapy]
The patient is there to be treated and not to verify a theory. For that matter, there is no single theory in the whole field of practical psychology that cannot on occasion be proved to be basically wrong.
In particular, the view that the patient's resistances are in no circumstances) justified is completely fallacious. The resistance might very well prove that the treatment rests on false assumptions. "Fundamental Questions of Psychotherapy" (1951). In CW 16: The Practice of Psychotherapy. P.237
No analysis is capable of banishing all unconsciousness forever. The analyst must go on learning endlessly, and never

forget that each new case brings new problems to light and thus gives rise to unconscious assumptions that have never before been constellated.
We could say, without too much exaggeration, that a good half of every treatment that probes at all deeply consists in the doctor's examining himself, for only what he can put right in himself can he hope to put right in the patient.
It is no loss, either, if he feels that the patient is hitting him, or even scoring off him: it is his own hurt that gives the measure of his power to heal. This, and nothing else, is the meaning of the Greek myth of the wounded physician.
["Fundamental Questions of Psychotherapy," ibid. para. 239.]

Carl Jung - Retrospective from Memories, Dreams and Reflections **(2013-12-12 05:24)**

[Carl Jung - Retrospective from Memories, Dreams and Reflections]
More than twenty years earlier (in 1918), in the course of my investigations of the collective unconscious, I discovered

the presence of an apparently universal symbol of a similar type the mandala symbol.
To make sure of my case, I spent more than a decade amassing additional data, before announcing my discovery for the first time. The mandala is an archetypal image whose occurrence is attested throughout the ages. It signifies the wholeness of the self.
This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man. In contrast to Boehme's mandala, the modern ones strive for unity; they represent a compensation of the psychic cleavage, or an anticipation that the cleavage will be surmounted.
Since this process takes place in the collective unconscious, it manifests itself everywhere. The worldwide stories of the UFOs are evidence of that; they are the symptom of a universally present psychic disposition. Carl Jung, Memories Dreams and Reflections.
The natural function of the animus (as well as of the*anima) is to remain in [their] place between individual consciousness and the collective unconscious [q.v.]; exactly as the persona [q.v.] is a sort of stratum between the ego-consciousness and die objects of the external world. The animus and the anima should function as a bridge, or a door, leading to the images of the collective unconscious, as the persona should be a sort of bridge into the world." (Unpublished) Carl Jung, Memories Dreams and Reflections, Retrospective
http://faculty.spokanefalls.edu/InetShare/AutoWebs/kimt/jung %20restrospect.pdf

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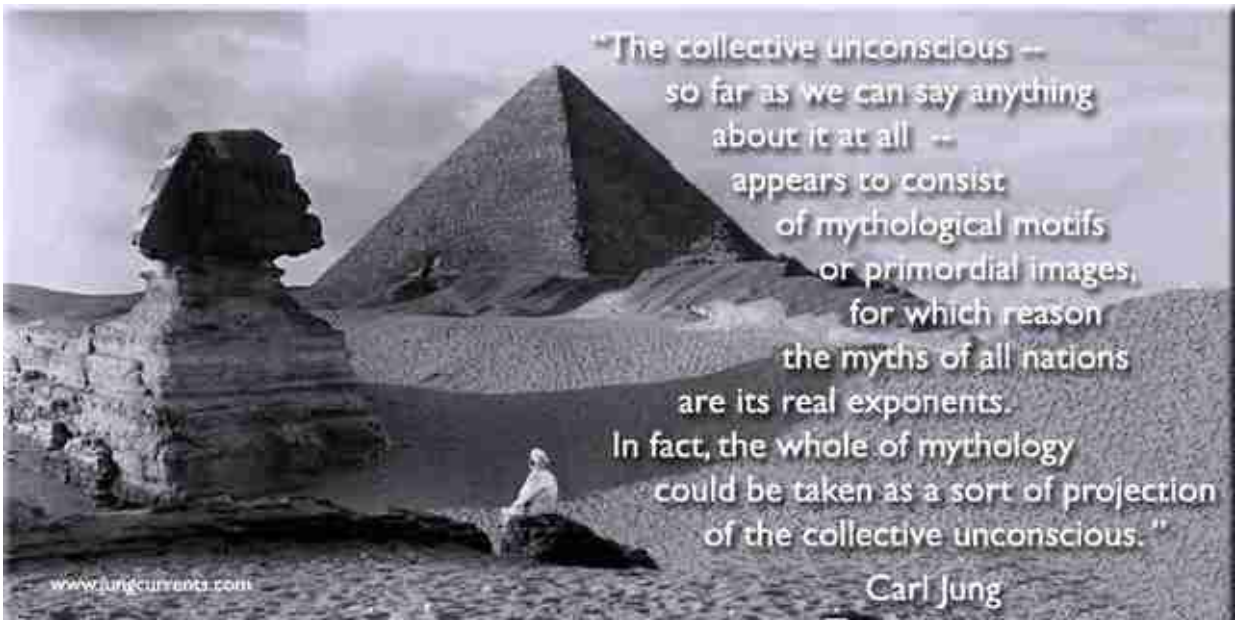
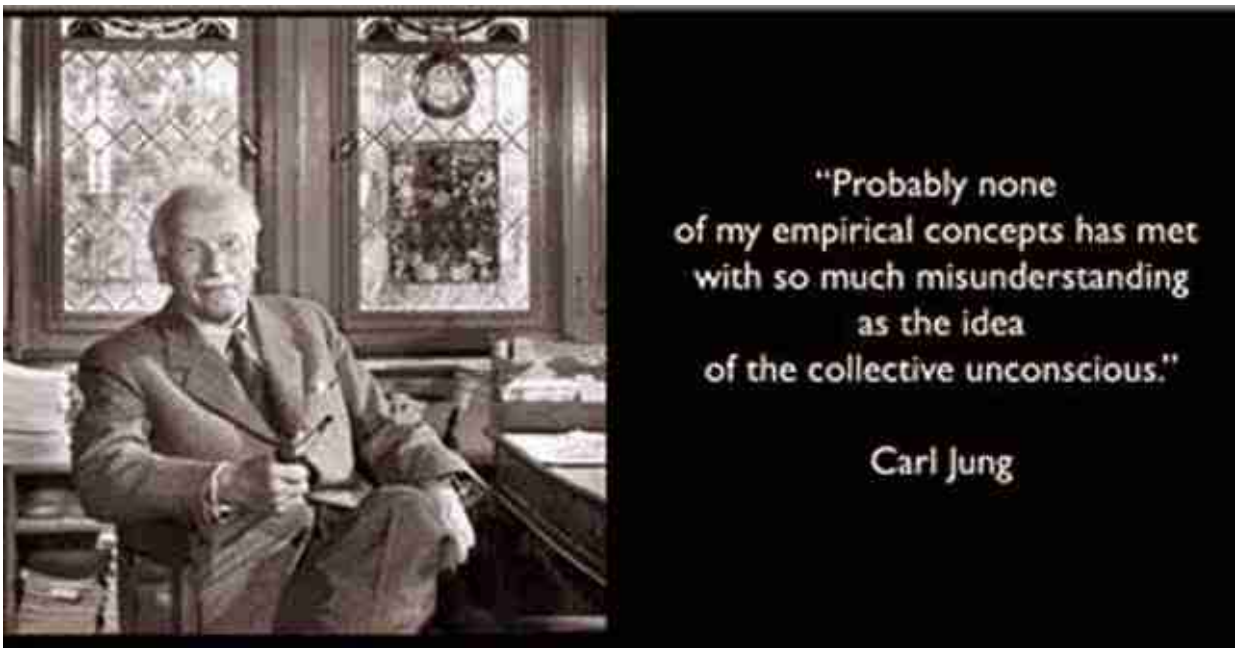
Carl Jung on the Collective Unconscious **(2013-12-12 05:27)**



"The collective unconscious-so far as we can say anything about it at all-appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents.
In fact, the whole of mythology could be taken as a sort of projection of the collective unconscious. . . .
We can therefore study the collective unconscious in two ways, either in mythology or in the analysis of the individual." Carl Jung, The Structure of the Psyche, Collected Works 8, Paragraph 325

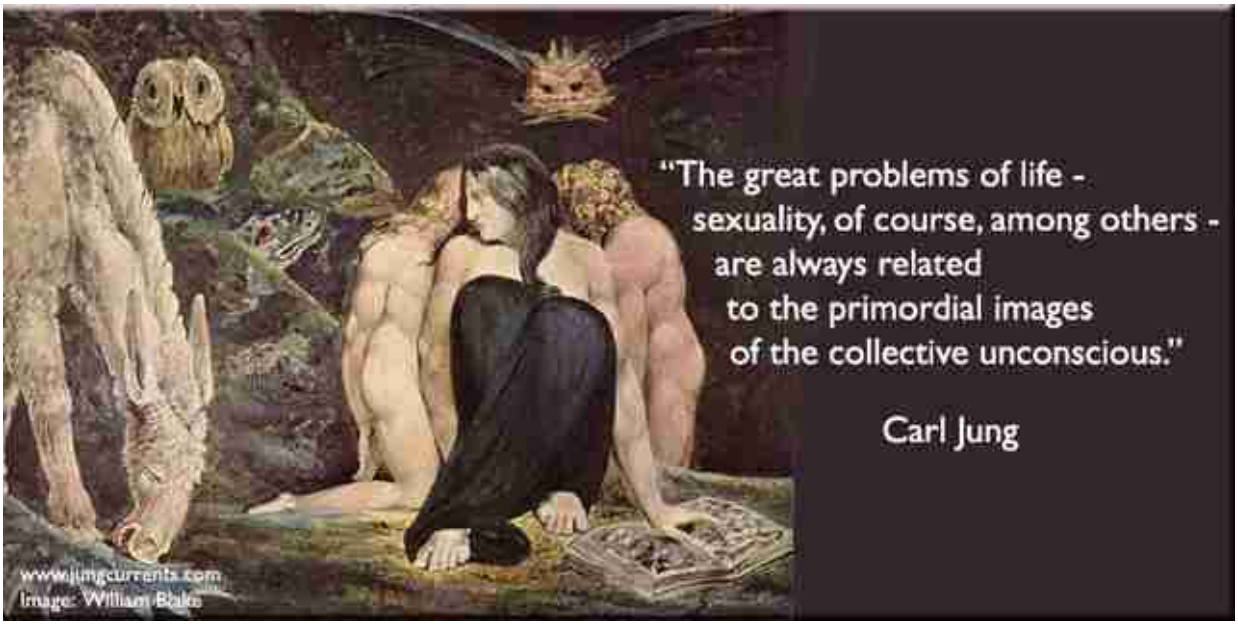
1970

Jung defines his concept of the collective unconscious **(2013-12-12 05:32)**



Jung defines his concept of the collective unconscious:
Probably none of my empirical concepts has met with so much misunderstanding as the idea of the collective unconscious....
I. Definition.
The collective unconscious is part of the psyche which can be negatively distinguished from a personal unconscious by the fact that it does not, like the latter, owe its existence to personal experience and consequently is not a personal acquisition. While the personal unconscious is made up essentially of contents which have at one time been conscious but which have disappeared from consciousness through having been forgotten or repressed, the contents of the collective unconscious have never been individually acquired, but owe their existence exclusively to heredity. I have chosen the term 'collective' since this part of the unconscious is not individual, but universal. And unlike the personal soul its contents and modes of behavior are relatively the same everywhere and in all individuals. It is, in other words, identical in all men and thus constitutes a common psychic substrate of a super personal nature which is present in every one of us. Carl Jung, Archetypes of the Collective Unconscious
http://jungcurrents.com/carl-jung-definition-collective-unconscious/

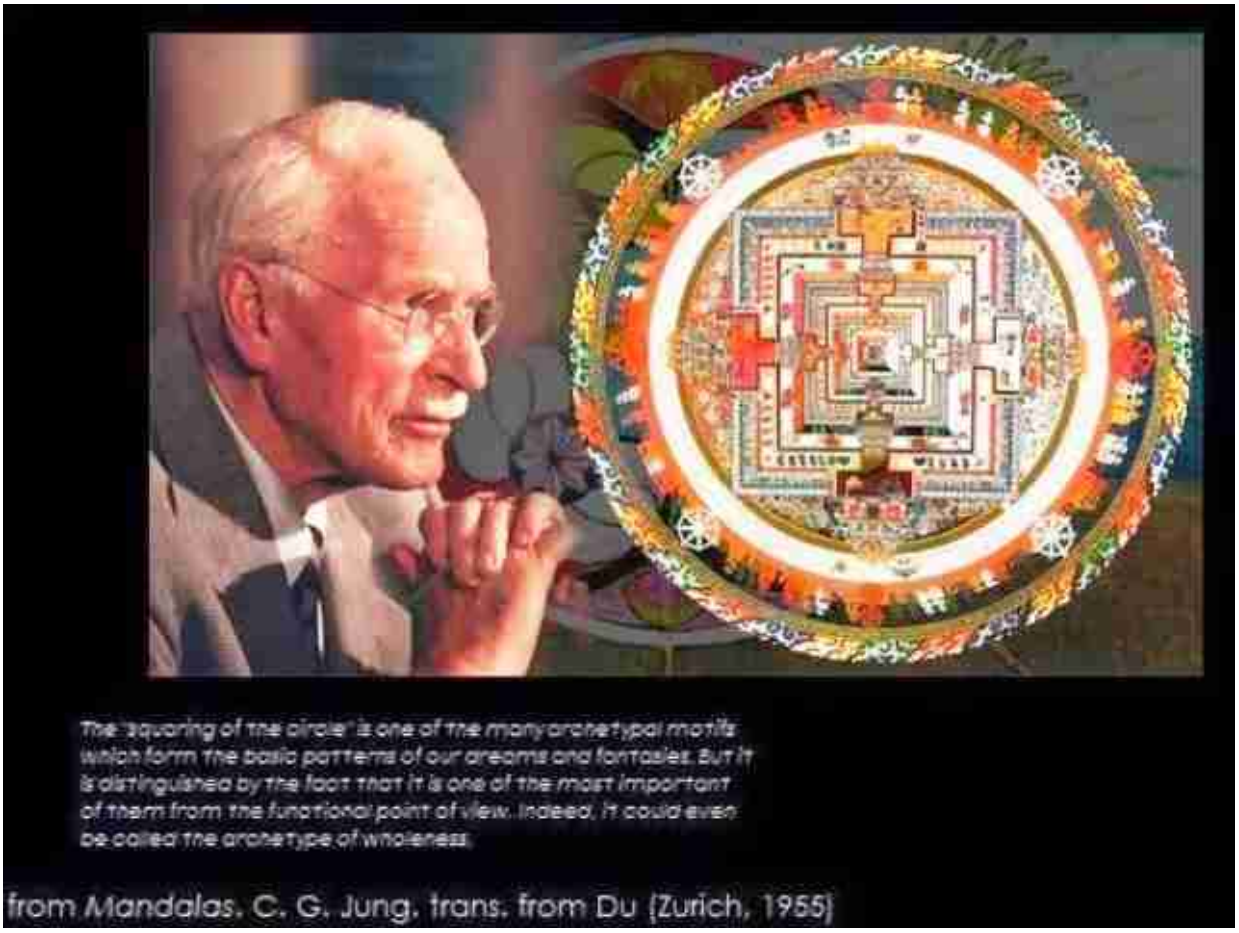
The great problems of life—sexuality **(2013-12-12 05:38)**



”The great problems of life—sexuality, of course, among others—are always related to the primordial images of the collective unconscious.
These images are really balancing or compensating factors which correspond with the problems life presents in actuality.
This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence.” Carl Jung, Psychological Types, 1923
http://jungcurrents.com/jung-sexuality-collective-unconscious/

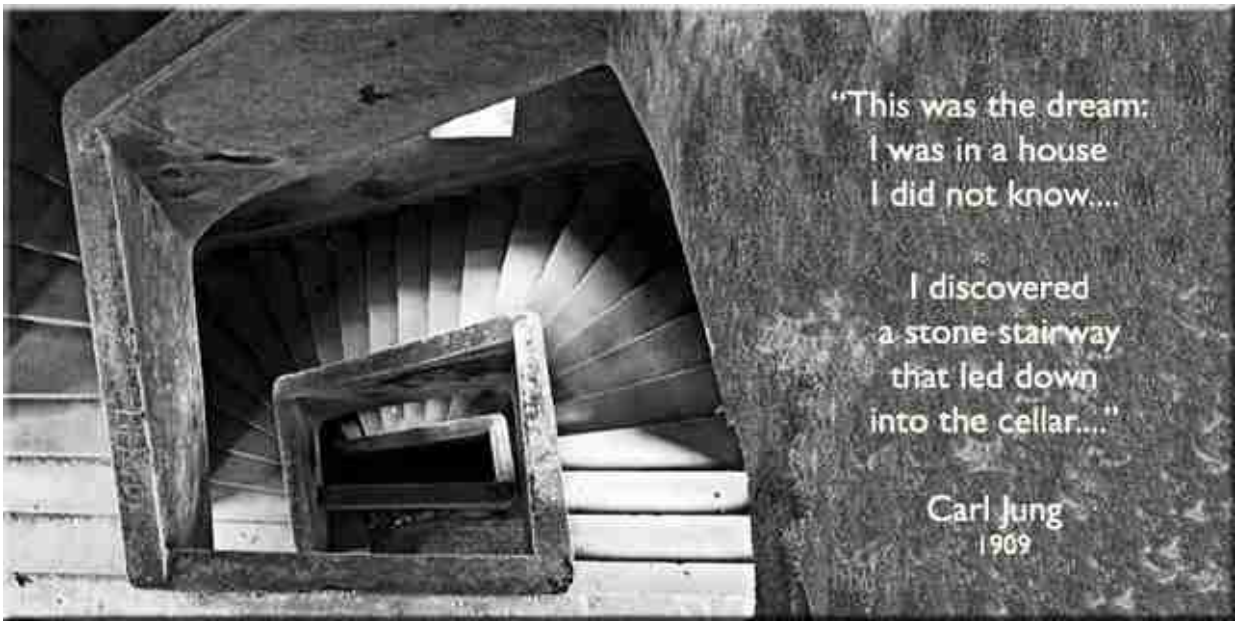
1972

Carl Jung and the Mandala ought to be a collective phenomenon but is met with in distinct forms in few cases. **(2013-12-12 05:46)**



[Carl Jung and the Mandala ought to be a collective phenomenon but is met with in distinct forms in few cases.]
If the motif of the mandala is an archetype it ought to be a collective phenomenon, i.e. theoretically it should appear in everyone.
In practice however, it is to be met with in distinct forms in relatively few cases, though this does not prevent it from functioning as a concealed pole round which everything ultimately revolves.
In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called “individuation.”
All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of them alone makes sense of life.
True, the “sense” is often something that could just as well be called “nonsense,” for there is a certain incommensurability between the mystery of existence and human understanding.
“Sense” and “nonsense” are merely man made labels which serve tjo give us a reasonably valid sense of direction.
Carl Jung, Psychology and Alchemy, The Symbolism of the Mandala, Page 222, Paragraph 330.

The dream that preceded Jung's concept of the collective unconscious... (2013-12-16 04:58)



The dream that preceded Jung's concept of the collective unconscious, with his comments about it from Memories, Dreams, Reflections:

"This was the dream. I was in a house I did not know, which had two stories. It was 'my house.' I found myself in the upper story, where there was a kind of salon furnished with fine old pieces in rococo style. On the walls hung a number of precious old paintings. I wondered that this should be my house, and thought, 'Not bad.' But then it occurred to me that I did not know what the lower floor looked like.

Descending the stairs, I reached the ground floor. There everything was much older, and I realized that this part of the house must date from about the fifteenth or sixteenth century. The furnishings were medieval; the floors were of red brick. Everywhere it was rather dark.

I went from one room to another, thinking, 'Now I really must explore the whole house.' I came upon a heavy door, and opened it. Beyond it, I discovered a stone stairway that led down into the cellar. Descending again, I found myself in a beautifully vaulted room which looked exceedingly ancient. Examining the walls, I discovered layers of brick among the ordinary stone blocks, and chips of brick in the mortar.

As soon as I saw this I knew that the walls dated from Roman times. My interest by now was intense. I looked more closely at the floor. It was of stone slabs, and in one of these I discovered a ring. When I pulled it, the stone slab lifted, and again I saw a stairway of narrow stone steps leading down into the depths.

These, too, I descended, and entered a low cave cut into the rock. Thick dust lay on the floor, and in the dust were scattered bones and broken pottery, like remains of a primitive culture. I discovered two human skulls, obviously very old and half disintegrated. Then I awoke...

It was plain to me that the house represented a kind of image of the psyche–that is to say, of my then state of consciousness, with hitherto unconscious additions. Consciousness was represented by the salon. It had an inhabited atmosphere, in spite of its antiquated style.

The ground floor stood for the first level of the unconscious. The deeper I went, the more alien and the darker the scene came. In the cave, I discovered remains of a primitive culture, that is, the world of the primitive man within myself–a world which can scarcely be reached or illuminated by consciousness. The primitive psyche of man borders on the life of the animal soul, just as the caves of prehistoric times were usually inhabit by animals before men laid claim to them.

During this period I became aware of how keenly I felt the difference between Freud's intellectual attitude and mine. I had grown up in the intensely historical atmosphere of Basel at the end of the nineteenth century, and had acquired, thanks to reading the old philosophers, some knowledge of the history of psychology.

1974

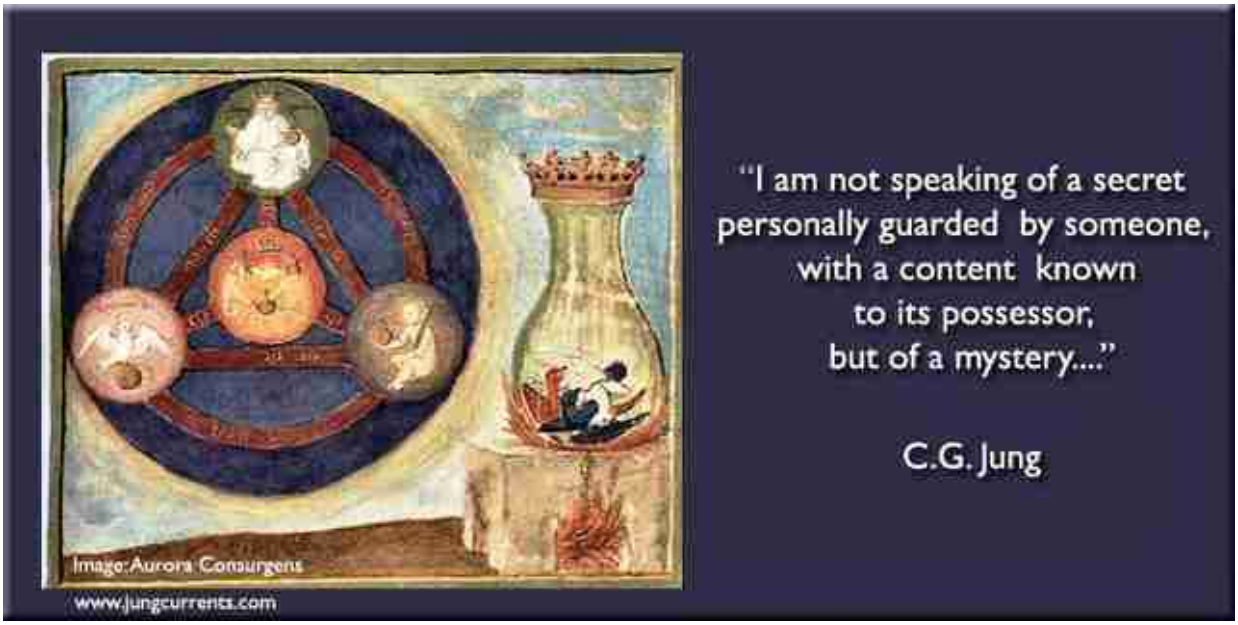
When I thought about dreams and the contents of the unconscious, I never did so without making historical comparisons;... . I was especially familiar with the writers of the eighteenth and early nineteenth century. Theirs was the world which had formed the atmosphere of my first-story salon....
The dream pointed out that there were further reaches to the state of consciousness... : the long uninhabited ground floor in medieval style, then the Roman cellar, and finally the prehistoric cave. These signified past times and passed stages of consciousness.
Certain questions had been much on my mind during the days preceding this dream. They were: On what premises is Freudian psychology founded?... What is the relationship of its almost exclusive personalism to general historical assumptions? My dream was giving me the answer. It obviously pointed to the foundations of cultural history–a history of successive layers of consciousness.
My dream thus constituted a kind of structural diagram of the human psyche; it postulated something of an altogether impersonal nature underlying that psyche. It 'clicked,' as the English have it–and the dream became for me a guiding image...
This was my first inkling of a collective a priori beneath the personal psyche."
http://jungcurrents.com/jung-dream-psyche-freud/

Our souls as well as our bodies are composed of individual elements... (2013-12-16 05:07)

"Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors. The "newness" in the individual psyche is an endlessly varied recombination of age-old components. Body and soul therefore have an intensely historical character and find no proper place in what is new, in things that have just come into being. That is to say, our ancestral components are only partly at home in such things.
We are very far from having finished completely with the Middle Ages, classical antiquity, and primitivity, as our modern psyches pretend. Nevertheless, we have plunged down a cataract of progress which sweeps us on into the

future with ever wilder violence the farther it takes us from our roots. Once the past has been breached, it is usually annihilated, and there is no stopping the forward motion. But it is precisely the loss of connection with the past, our uprootedness, which has given rise to the ”discontents” of civilization and to such a flurry and haste that we live more in the future and its chimerical promises of a golden age than in the present, with which our whole evolutionary background has not yet caught up. We rush impetuously into novelty, driven by a mounting sense of insufficiency, dissatisfaction, and restlessness.”
Carl G. Jung - Memories, Dreams, Reflections
Photo: Traditional Icelandic dwellings in National Museum of Iceland, Reykjavik.
Image and Quotation thanks to Nesrin Eruysal

The real mystery does not behave mysteriously or secretively... **(2013-12-16 05:11)**



The real mystery does not behave mysteriously or secretively; it speaks a secret language, it adumbrates itself by a variety of images which all indicate its true nature. I am not speaking of a secret personally guarded by someone, with a content known to its possessor, but of a mystery, a matter or circumstance which is “secret,” i.e., known only through vague hints but essentially unknown.
The real nature of matter was unknown to the alchemist: he knew it only in hints. In seeking to explore it he projected the unconscious into the darkness of matter in order to illuminate it.
In order to explain the mystery of matter he projected yet another mystery – his own psychic background -into what was to be explained: Obscurum per obscurius, ignotum per ignotius! This procedure was not, of course, intentional; it was an involuntary occurrence.” — C.G. Jung, Psychology and Alchemy

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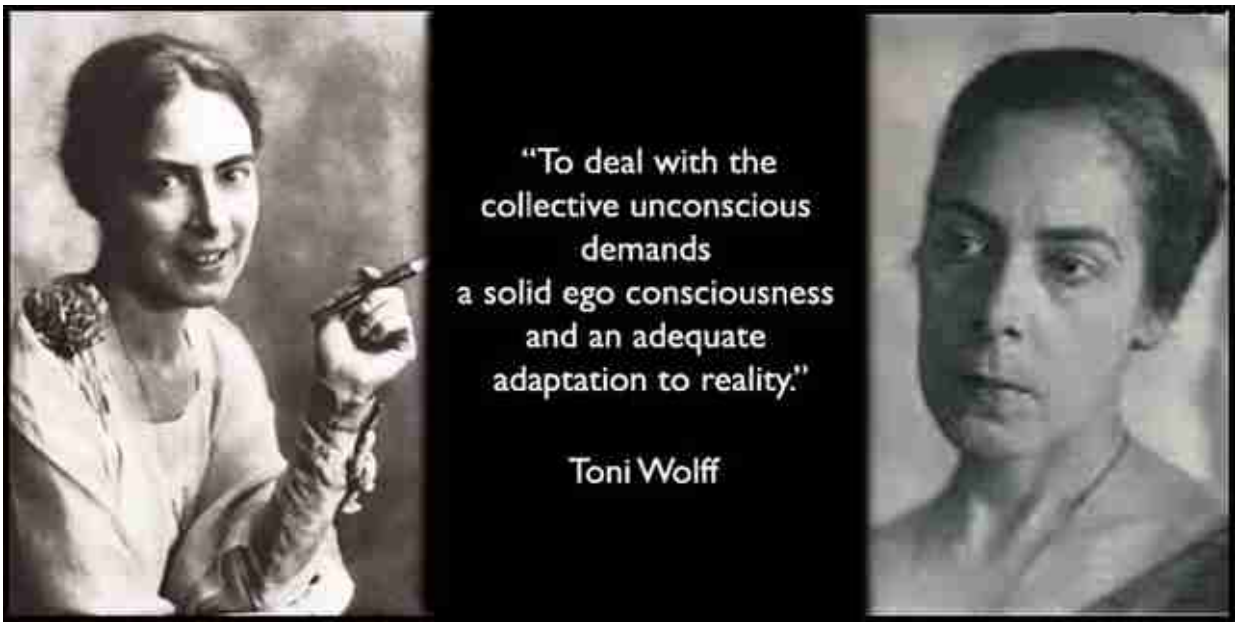
1976

The lucidity of consciousness rests upon dark unconscious seeds... (2013-12-16 05:16)



The lucidity of consciousness rests upon dark unconscious seeds out of which grow objective cultural values. It is this unconscious background that is perceived by medial woman's structural form....
'Medium' means in between, neither this nor that, something intermediate....
The medial woman is immersed in the psychic atmosphere of her environment and the spirit of her period, but above all in the collective (impersonal) unconscious. The unconscious, once it is constellated and can become conscious, exerts an effect. The medial woman is overcome by this effect, she is absorbed and moulded by it and sometimes she represents it herself. She must for instance express or act what is "in the air," what the environment cannot or will not admit, but what is nevertheless a part of it.
It is mostly the dark aspect of a situation or of a predominant idea, and she thus activates what is negative and dangerous. In this way she becomes the carrier of evil, but that she does, is nevertheless exclusively her personal problem. As the contents involved are unconscious, she lacks the necessary faculty of discrimination to perceive and the language to express them adequately. The overwhelming force of the collective unconscious sweeps through the ego of the medial woman and weakens it.
By its nature the collective unconscious is not limited to the person concerned further reason why the medial woman identifies herself and others with archetypal contents. But to deal with the collective unconscious demands a solid ego consciousness and an adequate adaptation to reality. As a rule the medial woman disposes of neither and consequently she will create confusion in the same measure as she herself is confused.
Conscious and unconscious, I and you, personal and impersonal psychic contents remain undifferentiated. As objective psychic contents in herself and in others are not understood, or are taken personally, she experiences a destiny not her own as though it were her own and loses herself in ideas which do not belong to her. Instead of being a mediatrix, she is only a means and becomes the first victim of her own nature." Toni Wolff, Four Eternal Women: Toni Wolff Revisited – A Study in Opposites, Mary Dian Molton

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Urdarbrunnr: The Well of Fate (2013-12-17 05:18)

Urdarbrunnr: The Well of Fate

”The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate.
That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves.” Carl Jung, From Christ, A Symbol of the Self; CW 9ii, par. 126.)

(From Christ, A Symbol of the Self; CW 9ii, par. 126.)

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate.
That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves.

The Norns are three women who shape the life of each man from his first day until his last, and they determine the moment of his death.

The Norns live in Ásgarð by the Well of Urð, where the gods meet each day in council. Of the three women, Urð is old and decrepit, looking backwards to past events and people. Verðandi is young and active, looking straight before her. Skuld is closely veiled, and looks in a direction opposite to where Urð gazes.

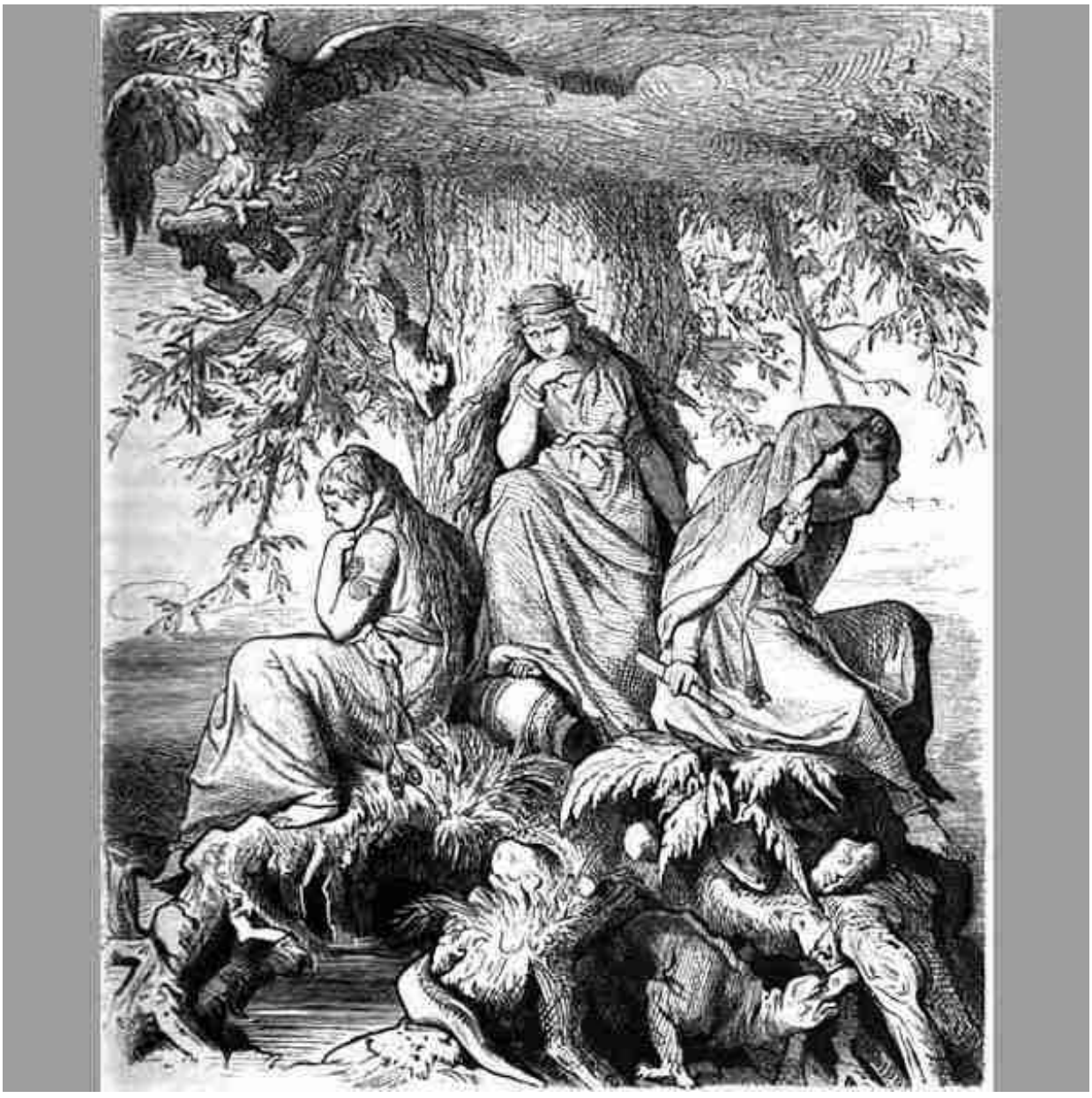
The Norns carve men’s fate on a stave of wood, in much the same way Norsemen might carve their individual marks on pieces of wood before throwing them together to draw lots.

In Gylfaginning, Snorri Sturluson writes that other norns, descended from the Æsir, dwarves, and elves, visit each new-born child to determine its life. Good norns grant a good life, while malevolent norns grant lives filled with misfortune. (Source)

Die Nornen: Johannes Gherts (1889)

Urth is the guardian of a sacred well at the base of the World Tree. Each day as the roots of the World Tree are worn

away by care and ill-will, the Norns take up some earth, moisten it with water from Urth's Well, and place this clay with care on the roots of the tree, healing and renewing it.
The tree that links all worlds draws up water from the well, up through trunk and branches and leaves, and the well's water falls again from the tree as the dew, where it re-enters the well again to renew the cycle.
I don't know about you, but I have been used to considering Norse mythology as pretty much the most brutal and patriarchal of all mythologies. And yet, here at the center of its cosmological myth, with the sacred Well and the holy Tree, are images of the three Goddesses doing their work of healing and renewal. It is one of the loveliest images in all mythology. (Source)
(Why are there are three roots, three well, three norns?)
(from Marie Louise Von Franz, Number and Time, p.33):



Numbers as archetypal structural constants of the collective unconscious possess a dynamic, active aspect which is especially important to keep in mind. It is not what we can do with numbers but what they do to our consciousness that is essential'
(from Psychology and Religion: East and West CW 11, par. 179):

One is the first from which all other numbers arise, and in which the opposite qualities of numbers, the odd and the even, must therefore be united; two is the first even number; three the first that is uneven and perfect, because in it we first find beginning, middle and end.
http://jungcurrents.com/and-the-norns/

1980

For those interested in ”Runes”... **(2013-12-17 05:24)**

1981

For those interested in ”Runes” I suggest you read Footnotes 157 and 232 in Dr. Jung’s ”The Red Book.”
It is difficult to post the ”Rune” here because some of the symbols used cannot be transposed.
Also, there is a passage in The Red Book which says:
”I do not recognize him, the solitary. What is he saying? He says:
”I suffer fear and distress for the sake of man.”
I dug up old runes and magical sayings for words never reach men. Words have become shadows.
Therefore I took old magical apparatuses and prepared hot potions and mixed in secrets and ancient powers, things that even the cleverest would not guess at.
I stewed the roots of all human thoughts and deeds. Carl Jung, The Red Book, Paragraphs 130/132.
Odin of Norse Mythology is also referred to in The Red Book:
”I recognize you, DIAHMQN, you most cunning of all fraudsters!
You have deceived me. You impregnated my maidenly soul with
the terrible worm.
Diahmon, damned charlatan, you aped the mysteries for me, you lay the mantle of the stars on me, you played a Christ-fool’s comedy with me, you hanged me, carefully and ludicrously; in the tree just like Odin,you let me devise runes to enchant Salome-and meanwhile you procreated my soul with the worm, spew of the dust. Deception upon deception!
Terrible devil trickery! Carl Jung, The Red Book, The Magician, Page 327.
Footnote 343 in The Red Book reads:
”In Norse mythology; Odin was pierced by a spear and hung from the world tree, Yggdrasill, where he hung for nine nights until he found the runes, which gave him power.”
Image below: An inscription using cipher runes, the Elder Futhark, and the Younger Futhark, on the 9th-century Rök Runestone in Sweden

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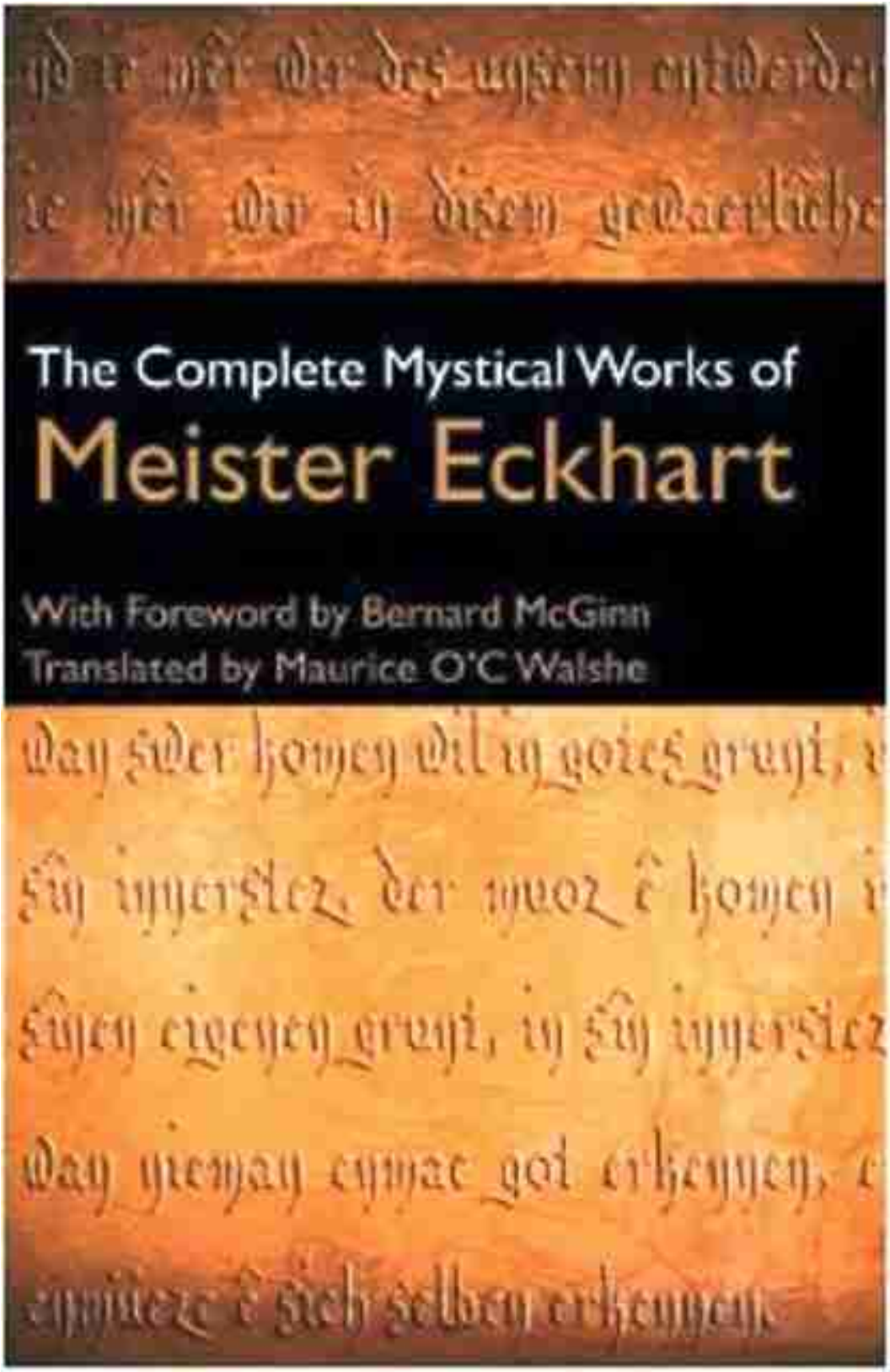
1982

Carl Jung and Meister Eckhart and ”Are we not Sons of God?” (2013-12-18 07:06)

Dr. Jung often mentions the great influence Meister Eckhart who lived between the 11th and 12th century had upon his work.
Let’s observe on example of this:
First read a portion of one of Meister Eckhart’s sermons.
”St. John says: “See how great is the love that the Father has shown us, that we are called and are the children of God, “ (1 John 3:1).
He says not only “we are called” but “we are.”
So I say that just as a man cannot be wise without wisdom, so he cannot be a son without the filial nature of God’s Son, without having the same being as the Son of God has-just as being wise cannot be without wisdom.
And so, if you are the Son of God, you can only be so by having the same being of God that the Son has.
But this is “now hidden from us”; and after that it is written, “Beloved, we are the Sons of God.” And what do e know?-That is what he adds, “and we shall be like him.” (1 John 3:2), that is, the same as he is: the same being, experiencing and understanding-everything he is, when we see him as God.
So I say God could not make me the son of God if I had not the nature of God”s Son, any more than God could make me wise if I had not wisdom.
How are we God’s sons?
We do not know yet: “it does not yet appear” to us, all we know is that he says we shall be like Him. There are certain things that hide this knowledge in our souls and conceal it from us. Meister Eckhart, Sermon Seven, (pf 7, Q 76, QT 35)
Next observe Illustration 64 from The Red Book and read the corresponding Commentary written by Dr. Jung.
Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart.

Since I love the God and do not want to leave him. Only he who loves the God can make him fall, and the God submits to his vanquisher and nestles in his hand and dies in the heart of him who loves him and promises him birth.
My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God.
We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life.
What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. Carl Jung; Red Book
[I heartily recommend ”The Complete Mystical Works of Meister Eckhart for those interested in finding even more profound correspondences in the psychological discoveries and experiences of Meister Eckhart and Dr. Jung.]

1984



http://www.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175 /ref=sr _1 _1?ie=UTF8 &qid=1387363032 &sr=8-1 &keywords=meister+eckhart+complete+works

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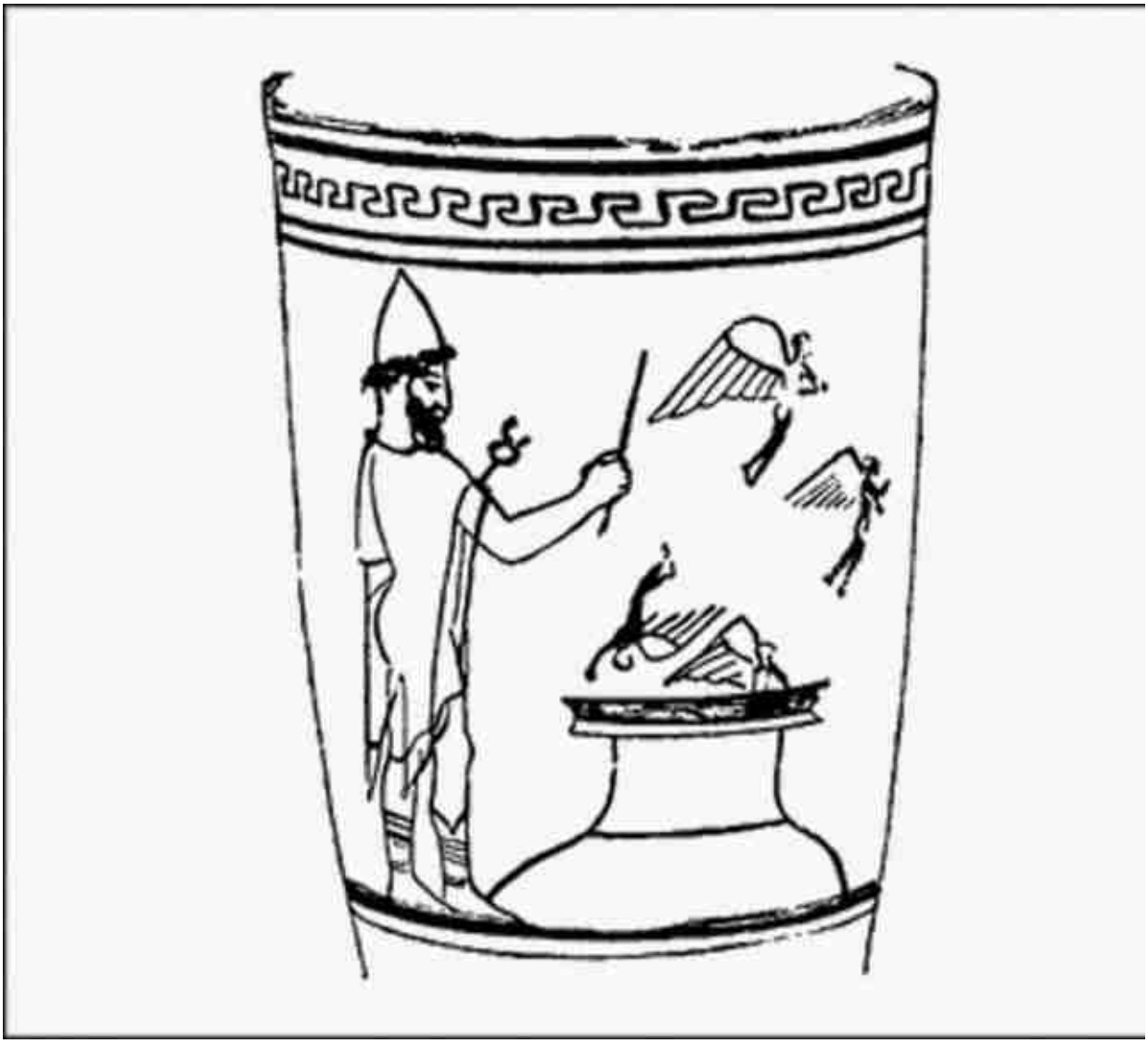
1985

[Carl Jung on Imagination, Subtle Body, Opus] **(2013-12-20 19:00)**



[Carl Jung on Imagination, Subtle Body, Opus]
Ruland says, “Imagination is the star in man. The celestial or super-celestial body.”
This astounding definition throws a quite special light on the fantasy processes connected with the “opus.”
We have to conceive of these processes not as the immaterial phantoms we readily take fantasy-pictures to be, but as something corporeal, a “subtle body” (fig. 139), semi-spiritual in nature.
In an age when there was as yet no empirical psychology such a concretization was bound to be made, because everything unconscious, once it was activated, was projected into matter that is to say, it approached people from outside.
It was a hybrid phenomenon, As it were, half spiritual, half-physical, a concretization such as we frequently encounter in the psychology of primitives.
The “imagination”, or the act of imagining, was thus a physical activity that could be fitted into the cycle of material changes, that brought these about and was brought about by them in turn.
In this way the alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination.
The singular expression “astrum” (star) is a Paracelsan term, which in this context means something like “quintessence.”
Imagination is therefore a concentrated extract of the life forces, both physical and psychic.

1986

So the demand that the artifex must have a sound physical constitution is quite intelligible, since he works with and through his own quintessence and is himself the indispensable condition of his own experiment.
But, just because of this intermingling of the physical and the psychic, it always remains an obscure point whether the ultimate transformations in the alchemical process are to be sought more in the material or in the spiritual realm.
Actually, however, the question is wrongly put: there was no "either-or" for that age, but there did exist an intermediate realm between mind and matter, i.e., a psychic realm of subtle bodies whose characteristic it is to manifest themselves as well as a material form.
This is the only view that makes sense of alchemical ways of thought, which must otherwise appear nonsensical.
Obviously, the existence of this intermediate realm comes to a sudden stop the moment we try to investigate matter in and for itself, apart from all projection; and it remains non-existent so long as we believe we know anything conclusive about matter of the psyche.
But the moment when physics touches on the "untrodden, untreadible regions," and when psychology has at the same time to admit that there are other forms of psychic life besides the acquisitions of personal consciousness-in other words, when psychology too touches on an impenetrable darkness-then the intermediate realm of subtle bodies comes to life again, and the physical and the psychic are once more blended in an indissoluble unity. We have come very near to this turning-point today. Carl Jung, Psychology and Alchemy, Paragraph 394.
The concept of "imagination" is perhaps the most important key to understanding the opus. Carl Jung, Psychology and Alchemy, Paragraph 395.
Image: Hermes conjuring the winged soul out of an urn.-Attic funeral lekythos (Figure 139 in Psychology and Alchemy)

I am astonished, disappointed, pleased with myself. ˜Carl Jung (2013-12-20 19:04)

1987

”I am astonished, disappointed, pleased with myself. I am distressed, depressed, and rapturous. I am all these things at once, and cannot add up the sum.
I am incapable of determining ultimate worth or worthlessness; I have no judgment about myself and my life. There is nothing I am quite sure about.
I have no definite convictions - not about anything, really. I know only that I was born and exist, and it seems to me that I have been carried along.
I exist on the foundation or something I do not know.
In spite of all uncertainties, I feel a solidity underlying all existence and a continuity in my mode of being. ” — Carl Jung, Memories Dreams and Reflections.

1988

[The trickster] is a forerunner of the Savior... **(2013-12-20 19:07)**

[The trickster] is a forerunner of the saviour . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness.
C.G. Jung, On the Psychology of the Trickster-Figure, CW 9, par. 472
[The trickster] is a forerunner of the saviour . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. Carl Jung, On the Psychology of the Trickster-

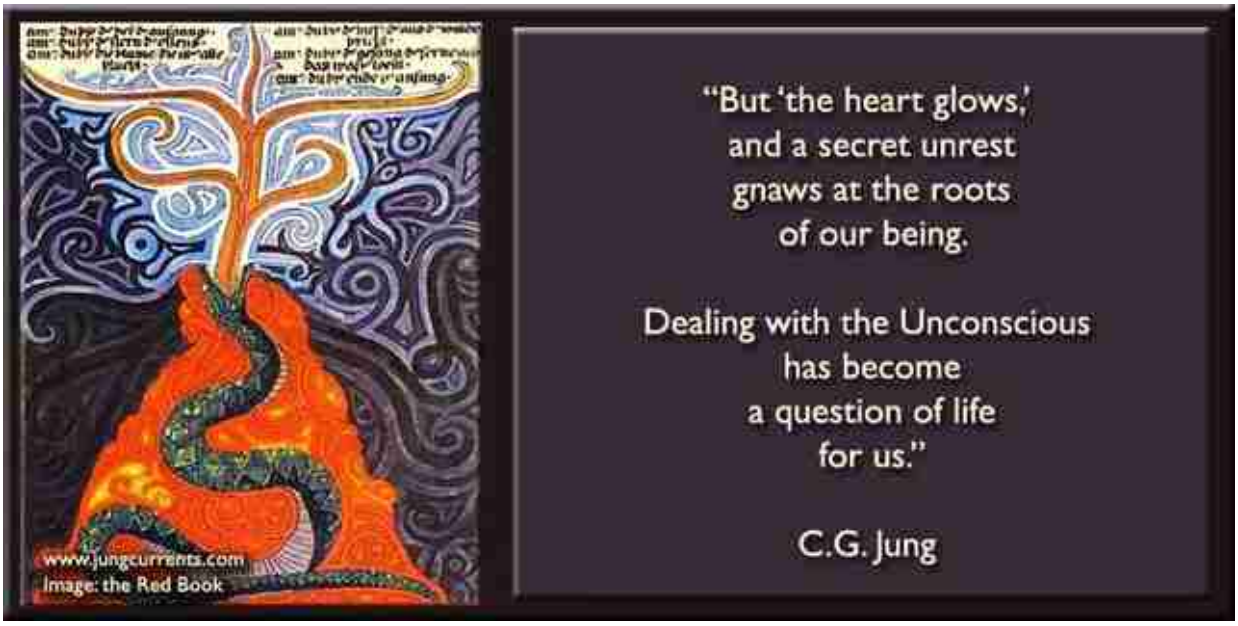
Figure," CW 9i, par. 472
The so-called civilized man has forgotten the trickster. He remembers him only figuratively and metaphorically, when, irritated by his own ineptitude, he speaks of fate playing tricks on him or of things being bewitched. He never suspects that his own hidden and apparently harmless shadow has qualities whose dangerousness exceeds his wildest dreams.
Carl Jung, On the Psychology of the Trickster-Figure," CW 9i, par. 478

In Norse myth, Nidhogg ("tearer of corpses") is a monstrous serpent... (2013-12-20 19:24)

In Norse myth, Nidhogg ("tearer of corpses") is a monstrous serpent that gnaws almost perpetually at the deepest root of the World Tree Yggdrasil, threatening to destroy it.
Nidhogg or Nidhoggr is the Dragon, which inhabits the underworld Niflheim {dark world } in Norse mythology. The name Nidhogg has been variously translated as 'striking full of hatred' and 'dread biter'.
Living by the root of Yggdrasill the World Ash, in a pit of serpents, Nidhogg feeds on the bodies of the dead at Hvergelmir {the bubbling cauldron } the spring in Niflheim which is the source of the rivers of the world. When not feeding upon the dead Nidhogg gnaws at the root of Yggdrasill and sends taunting messages to the eagle perched in its high branches via the squirrel Ratatosk. Ratatosk in turn brings the eagles taunts back to Nidhogg.
In the act of gnawing the root, Nidhogg joins the four stags Dainn, Dvalinn, Duneyr and Durathor who graze the leaves and bark of Yggdrasill higher up.
Nidhogg rises at Ragnarok, bringing up the corpses of the dead to join battle. The dragon however survives to continue its existence in the new order that follows. Sources have suggested that Nidhogg's continued presence in the new world is to provide an evil balance to the new good.
Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The 'opus magnum' had two aims: the rescue of the human soul and the salvation of the cosmos . . This work is difficult and strewn with obstacles; the alchemical opus is dangerous. Right at the beginning you meet the "dragon," the chthonic spirit, the

“devil” or, as the alchemists called it, the “blackness,” the nigredo, and this encounter produces suffering. . .In the language of the alchemists, matter suffers until the nigredo disappears…
In psychological terms, the soul finds itself in the throes of melancholy, locked in a struggle with the ‘shadow’. The mystery of the coniunctio, the central mystery of alchemy, aims precisely at the synthesis of opposites, the assimilation of the blackness, the integration of the devil. (Jung, 1952 interview with Mircea Eliade in Combat)
http://jungcurrents.com/nidhogg-corpses-and-alchemy/

C.G. Jung: “a Secret Unrest Gnaws at the Roots of Our Being. **(2013-12-20 19:27)**



C.G. Jung: “a Secret Unrest Gnaws at the Roots of Our Being.
“Our unconscious, on the other hand, hides living water, spirit that has become nature, and that is why it is disturbed. Heaven has become for us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were.
But ‘the heart glows,’ and a secret unrest gnaws at the roots of our being.
Dealing with the Unconscious has become a question of life for us.” C.G. Jung, Archetypes of the Collective Unconscious, Paragraph 50.
http://jungcurrents.com/nidhogg-jung-unrest/

Carl Jung and The Work of Redemption, Why the Historicity of Christ is important. **(2013-12-20 19:32)**

[Carl Jung and The Work of Redemption, Why the Historicity of Christ is important.]
Now, all these myth-pictures represent a drama of the human psyche on the further side of consciousness, showing "man as both the one to be redeemed and the redeemer."
The first formulation is Christian, the second alchemical.
In the first case man attributes the need of redemption to himself and leaves the work of redemption, the actual "opus," to the autonomous divine figure; in the latter case man takes upon himself the duty of carrying out the redeeming "opus," and attributes the state of suffering and consequent need of redemption to the "anima mundi" imprisoned in matter.
In both cases redemption is a "work."
In Christianity it is the life and death of the God-man which by a unique sacrifice, bring about the reconciliation of man, who craves redemption and is sunk in materiality, with God.
The mystical effect of the God-man's self-sacrifice extends broadly speaking, to all men, though it is efficacious only for those who submit through faith or are chosen by divine grace' but in the Pauline acceptance it acts as an apocatasis and extends also to non-human creation in general, which, in tis imperfect state, awaits redemption like the merely natural man.
By a certain "synchronicity" of events, man, the bearer of soul submerged in the world and the flesh, is potentially related to God at the moment when he, as Mary's Son, enters into her, the "virgo terrae" and representative of matter in its highest form; and, potentially at least, man is fully redeemed at the moment when the eternal Son of God returns again to the Father after undergoing the sacrificial death.
The ideology of this "Mysterium" is anticipated in the myths of Osiris, Orpheus, Dionysus, and Hercules, and in the conception of the Messiah among the Hebrew prophets.
These anticipations go back to the primitive hero myths where the conquest of death is already and important factor.

1992

The projections upon Attis and Mithras, more or less contemporary with the Christian one, are also worth mentioning.
The Christian projection differs from all these manifestations of the mystery of redemption and transformation by reason of the historical and personal figure of Jesus.
The mythical event incarnates itself in him and so enters the realm of world history as a unique historical and mystical phenomenon. Carl Jung, Psychology and Alchemy, Pages 306-308, Paragraphs 414-416.
Image: The “Mil of the Host.” The Word, in the form of scrolls, is poured into a mill by the “four evangelists, to reappear as the Infant Christ in the chalice. (Cf. John 1:14: “And the word was mad flesh…”) –High altar of the church at Tribsees, Pomerania (15th cent.) [Psychology and Alchemy, Page 307, Figure 158.]

Merry Christ's Mass!!! **(2013-12-23 18:09)**

Merry Christ's Mass!!!
Image: Ceiling Mosaic - Christus helios, the mosaic of Sol in Mausoleum M, which is interpreted as Christ-Sol (Christ as the Sun).
Detail of vault mosaic in the Mausoleum of the Julii. From the necropolis under St. Peter's Mid-3rd century Grotte Vaticane, Rome.
Mosaic of the Vatican grottoes under St. Peter's Basilica, on the ceiling of the tomb of the Julii. Representation of Christ as the sun-god Helios or Sol Invictus riding in his chariot. Dated to the 3rd century AD.
"Early Christian and pagan beliefs are combined in this third century mosaic of Christ as a sun-god. The triumphant Christ/god, with rays shooting from his head, is pulled aloft by two rearing horses in his chariot. The Dionysian vines in the background become the vines of Christ."
Title: Christ as Sol Invictus

1994

Late 3rd century

”The First Apology” by St. Justin Martyr, an early Christian, quotes Psalm 19:5-6, a verse that was very popular with early Christians. It was associated with the ancient Christian custom of praying toward the East, the direction of Christ’s Ascension and second coming, instead of toward Jerusalem as Jews did:

”And hear how it was foretold concerning those who published His doctrine and proclaimed His appearance, the above-mentioned prophet and king [David] speaking thus by the Spirit of prophecy. ”….In the sun has He set His tabernacle, and he as a bridegroom going out of his chamber shall rejoice as a giant to run his course.”

Christ was also associated with ”the Sun of justice with its healing rays”, a Messianic image from Malachi 3:20.

From ”THE BONES OF ST. PETER : The First Full Account of the Search for the Apostle’s Body (Doubleday, 1982) by John Evangelist Walsh”; plate 7 shows a larger black-and-white image; p.26 says that three other mosaics in the tomb on the walls show:

(a) Jonah falling from a ship and being swallowed by the whale,

(b) a fisherman standing on rocks fishing

(c) the good shepherd with a sheep across his shoulders. The mosaic on the dome comes half-way down the walls. The rays of light ”strongly suggest the form of a cross.”

The tomb was decorated about 250 with these motifs. The damage to the mosaic on the left is in fact a hole in the centre of the ceiling. The tomb was accessed from the street of pagan Roman tombs, and the access covered by a slab. When this was lifted, the hole in the middle of the dome was accessible.

The tomb is described, not as a papal tomb, but as the ”tomb of the golden mosaic.” Originally it contained a pagan burial of a child and no adornment. Around 250 the family had converted to Christianity, and redecorated it. Three Christian burials were located under the floor.

A story from 1574 relates how workmen had opened ”a tomb with golden mosaics and two white horses”, and found a body on a slab on the floor covered with quicklime; the body was not present when the tomb was located again during the 1941 excavations.

Meister Eckhart and Carl Jung on the Birth of the Divine Child. **(2013-12-23 18:14)**

[Meister Eckhart and Carl Jung on the Birth of the Divine Child.]
We are all meant to be mothers of God, for God is always needing to be born. Meister Eckhart.
“In the psychology of the individual there is always, at such moments, an agonizing situation of conflict from which there seems to be no way out-at least for the conscious mind… But out of this collision of opposites the unconscious

psyche always creates a third thing of an irrational nature, which the conscious mind neither expects nor understands. It presents itself in a form that is neither a straight “yes” nor a straight “no,” and is consequently rejected by both. For the conscious mind knows nothing beyond the opposites and, as a result, has no knowledge of the thing that unites them. Since, however, the solution of the conflict through the union of opposites is of vital importance, and is moreover the very thing that the conscious mind is longing for, some inkling of the creative act, and of the significance of it, nevertheless gets through. From this comes the numinous character of the “child.” (Carl Jung, CW 9i, para. 286)

Spirituality is not be be learned by flight from the world... (2013-12-23 18:18)

“Spirituality is not to be learned by flight from the world, or by running away from things, or by turning solitary and

going apart from the world. Rather, we must learn an inner solitude wherever or with whomsoever we may be. We must learn to penetrate things and find God there." — Meister Eckhart

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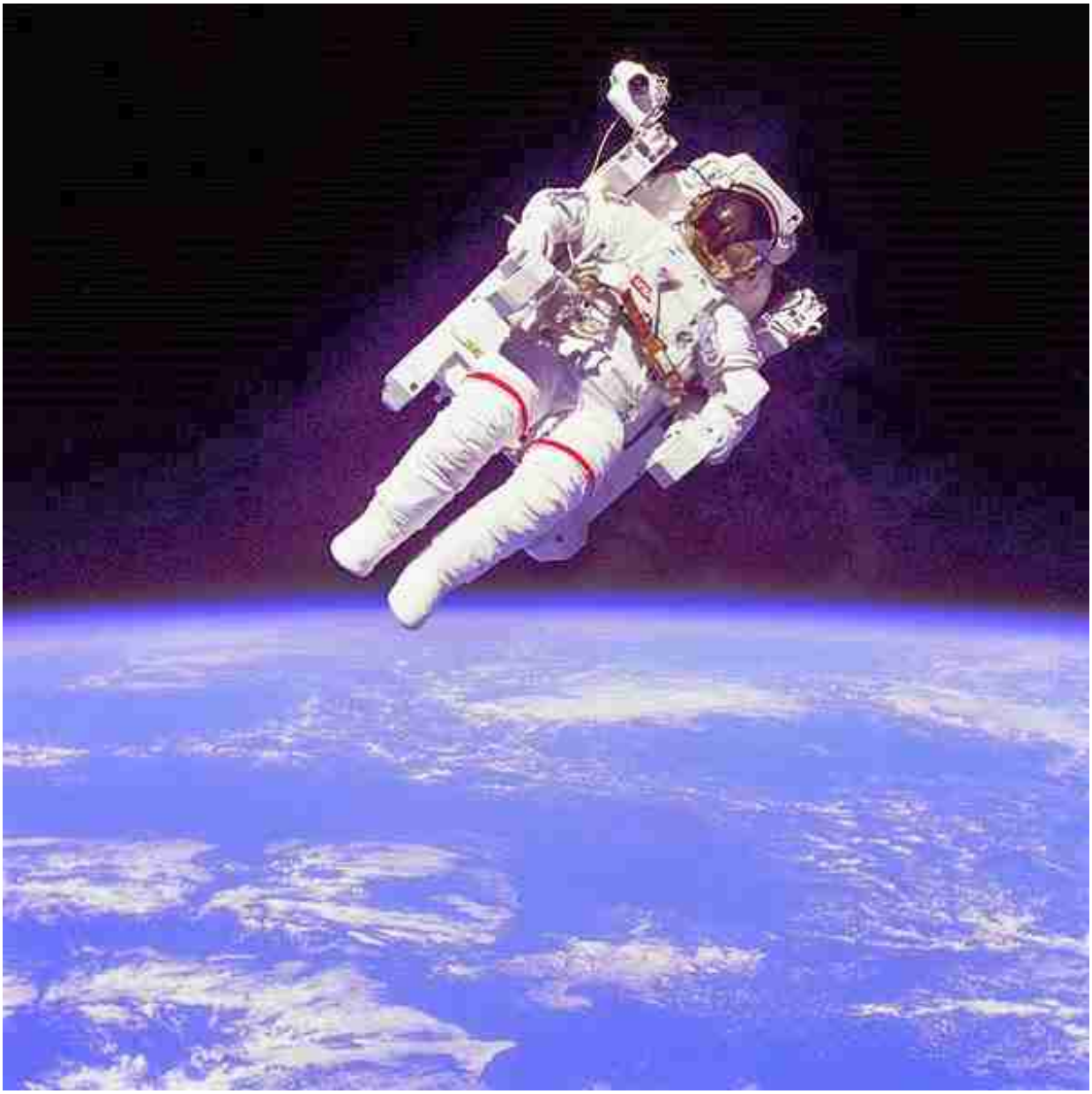
Space flights are merely an escape... **(2013-12-23 19:21)**



"Space flights are merely an escape, a fleeing away from oneself, because it is easier to go to Mars or to the moon than it is to penetrate one's own being." — C.G. Jung

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1998

We are all meant to be mothers of God. **(2013-12-24 07:32)**

We are all meant to be mothers of God.
What good is it to me if this eternal birth of the divine Son takes place unceasingly, but does not take place within myself?
And, what good is it to me if Mary is full of grace if I am not also full of grace?
What good is it to me for the Creator to give birth to his Son if I do not also give birth to him in my time and my culture?
This, then, is the fullness of time: When the Son of Man is begotten in us. - Meister Eckhart, 1260-1328

Carl Jung and Memories, Dreams, Visions and Christmas. **(2013-12-25 06:05)**

[Carl Jung and Memories, Dreams, Visions and Christmas.]
I hated going to church. The one exception was Christmas Day. The Christmas carol ”This Is the Day That God Has Made” pleased me enormously. And then in the evening, of course, came the Christmas tree. Christmas was the only Christian festival I could celebrate with fervor.
All others left me cold. New Year’s Eve alone had something of the attractiveness of Christmas, but definitely took second place; Advent had a quality about it that somehow did not fit in with the coming Christmas. It had to do with night, storms, and wind, and also with the darkness of the house. There was something whispering, something queer going on. Carl Jung, Memories Dreams and Reflections and The Red Book [Introduction.]
Then, around Christmas of 1912, I had a dream. In the dream I found myself in a magnificent Italian loggia with pillars, a marble floor, and a marble balustrade. I was sitting on a gold Renaissance chair; in front of me was a table of rare beauty. It was made of green stone, like emerald. There I sat, looking out into the distance, for the loggia was set high up on the tower of a castle. My children were sitting at the table too.
Suddenly a white bird descended, a small sea gull or a dove. Gracefully, it came to rest on the table, and I signed to the children to be still so that they would not frighten away the pretty white bird. Immediately, the dove was transformed into a little girl, about eight years of age, with golden blond hair. She ran off with the children and played with them among the colonnades of the castle.
I remained lost in thought, musing about what I had just experienced. The little girl returned and tenderly placed her arms around my neck. Then she suddenly vanished; the dove was back and spoke slowly in a human voice. ”Only in

the first hours of the night can I transform myself into a human being; while the male dove is busy with the twelve dead." Then she flew off into the blue air, and I awoke.

I was greatly stirred. What business would a male dove having with twelve dead people? In connection with the emerald table the story of the Tabula Smaragdina occurred to the emerald table in the alchemical legend of Hermes Trismegistos. He was said to have left behind him a table upon which the basic tenets of alchemical wisdom were engraved in Greek. I also thought of the twelve apostles, the twelve months the year, the signs of the zodiac, etc. But I could find no solution to the enigma.

Finally I had to give it up. All I knew with any certainty was that the dream indicated an unusual activation of the unconscious. But I knew no technique whereby I might get to the bottom of my inner processes, and so there remained nothing for me to do but wait, go on with my life, and pay close attention to my fantasies. Carl Jung, Memories Dreams and Reflections.

E. A. Bennet noted Jung's comments on this dream:

"At first he thought the 'twelve dead men' referred to the twelve days before Christmas for that is the dark time of the year, when traditionally witches are about. To say 'before Christmas' is to say 'before the sun lives again: for Christmas day is at the turning point of the year when the sun's birth was celebrated in the Mithraic religion ... Only much later did he relate the dream to Hermes and the twelve doves" (Meetings with Jung: Conversations recorded by E. A. Bennet during the Years 1946-196. The Red Book, Introduction, Footnote 31.

The symbol of the crystal signifies the unalterable law of events that comes of itself In this seed you grasp what is to come. I saw something terrible and incomprehensible. (It was on the night of Christmas day of the year 1913.) I saw the peasant's boot, the sign of the horrors of the peasant war, of murdering incendiaries and of bloody cruelty:

I knew to interpret this sign for myself as nothing but the fact that something bloody and dreadful lay before us. I saw the foot of a giant that crushed a whole city: How could I interpret this sign otherwise? I saw that the way to self-sacrifice began here.

They will all become terribly enraptured by these tremendous experiences, and in their blindness will want to understand them as outer events. It is an inner happening; that is the way to the perfection of the mystery of Christ, so that the peoples learn self-sacrifice. Carl Jung, The Red Book, Page 254.

[The Trickster] is a forerunner of the Savior..... **(2013-12-26 10:38)**

[The trickster] is a forerunner of the savior . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. [”On the Psychology of the Trickster-Figure,” CW 9i, par. 472]

The so-called civilized man has forgotten the trickster. He remembers him only figuratively and metaphorically, when, irritated by his own ineptitude, he speaks of fate playing tricks on him or of things being bewitched. He never suspects that his own hidden and apparently harmless shadow has qualities whose dangerousness exceeds his wildest dreams. [Ibid. par. 478.]

A definition and history of the trickster figure as he appears in myth and in emotional disturbance are illustrated by examples of it in American Indian myth, alchemy, the Bible, and parapsychology. In his clearest manifestations the trickster figure is described as a faithful representation of the absolutely undifferentiated human psyche which has hardly left the animal level.

In psychopathology the trickster figure is manifested in the split personality, in which a collective personification of traits which may be better or worse than the ego becomes active in the psyche. The trickster figure is represented in normal man by counter-tendencies in the unconscious that appear whenever a man feels himself at the mercy of apparently malicious accidents; this character component is the shadow.

The myth of the trickster is explained to have been preserved and developed for its therapeutic effect: the earlier low intellectual and moral level is held before the consciousness of the more highly developed individual to remind him of the past.

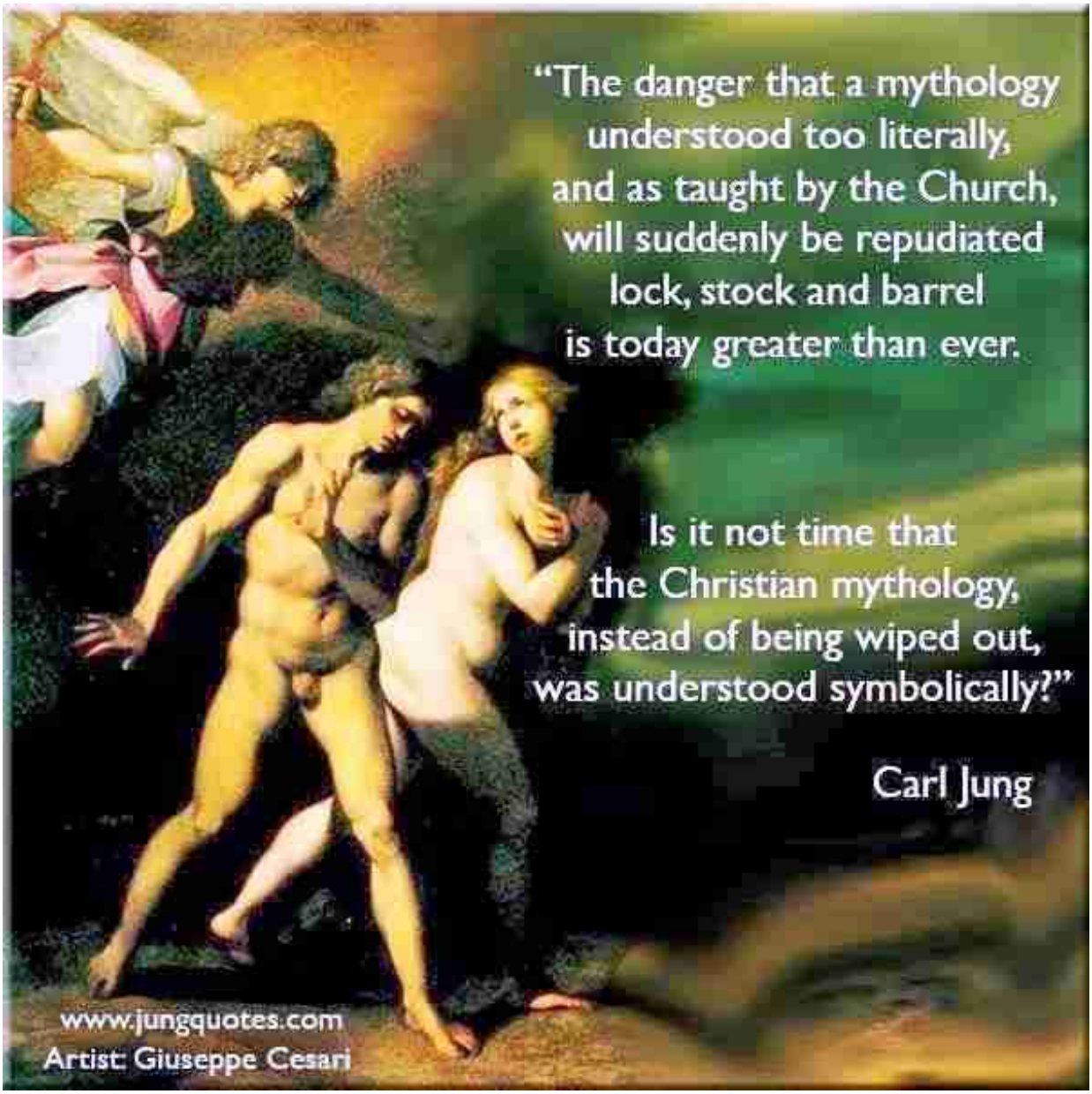
The trickster is defined as a parallel to the individual shadow, and the same trend toward meaning seen in the trickster figure is felt to exist for the shadow. Although the shadow appears negative, sometimes traits and associations arising from it can suggest a positive resolution to conflict. Carl Jung, Conscious, unconscious, and individuation. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 275-289).

2002

The pharaohs were considered to be gods incarnations.... **(2013-12-26 10:44)**

The pharaohs were considered to be gods incarnations of falcon-head Horus, children of the sun god Re.
They were descendants of the Amun, regarded as the first Egyptian king, who in turn descended from the sun-god Ra and the falcon god of kingship Horus.
Egyptians believed they were given their authority to rule when the world was created.
\Referred to as the ”lord of all the sun disk encircles,” the Pharaoh was believed to be one with the universe and the gods and was regarded as an intermediary between the gods and people on earth.
Through them the life force was conveyed from the gods to the people.
A Pharaohs coronation was viewed not as ”the making of a god but the revealing of a god.” According to the ancient Egyptians, the pharaohs were the link between heaven and the earth and their breath kept the two worlds separate.
Image: Amenhotop I

No science will ever replace myth... **(2013-12-27 08:45)**



No science will ever replace myth, and a myth cannot be made out of any science. For it is not that ”God” is a myth, but that myth is the revelation of a divine life in man.
It is not we who invent myth, rather it speaks to us as a Word of God.
The Word of God comes to us, and we have no way of distinguishing whether and to what extent it is different from God.
There is nothing about this Word that could not be considered known and human, except for the manner in which it confronts us spontaneously and places obligations upon us. It is not affected by the arbitrary operation of our will. We cannot explain an inspiration.
Our chief feeling about it is that it is not the result of our own ratiocinations, but that it came to us from elsewhere. And if we happen to have a precognitive dream, how can we possibly ascribe it to our own powers? Carl Jung, Memories Dreams and Reflections.

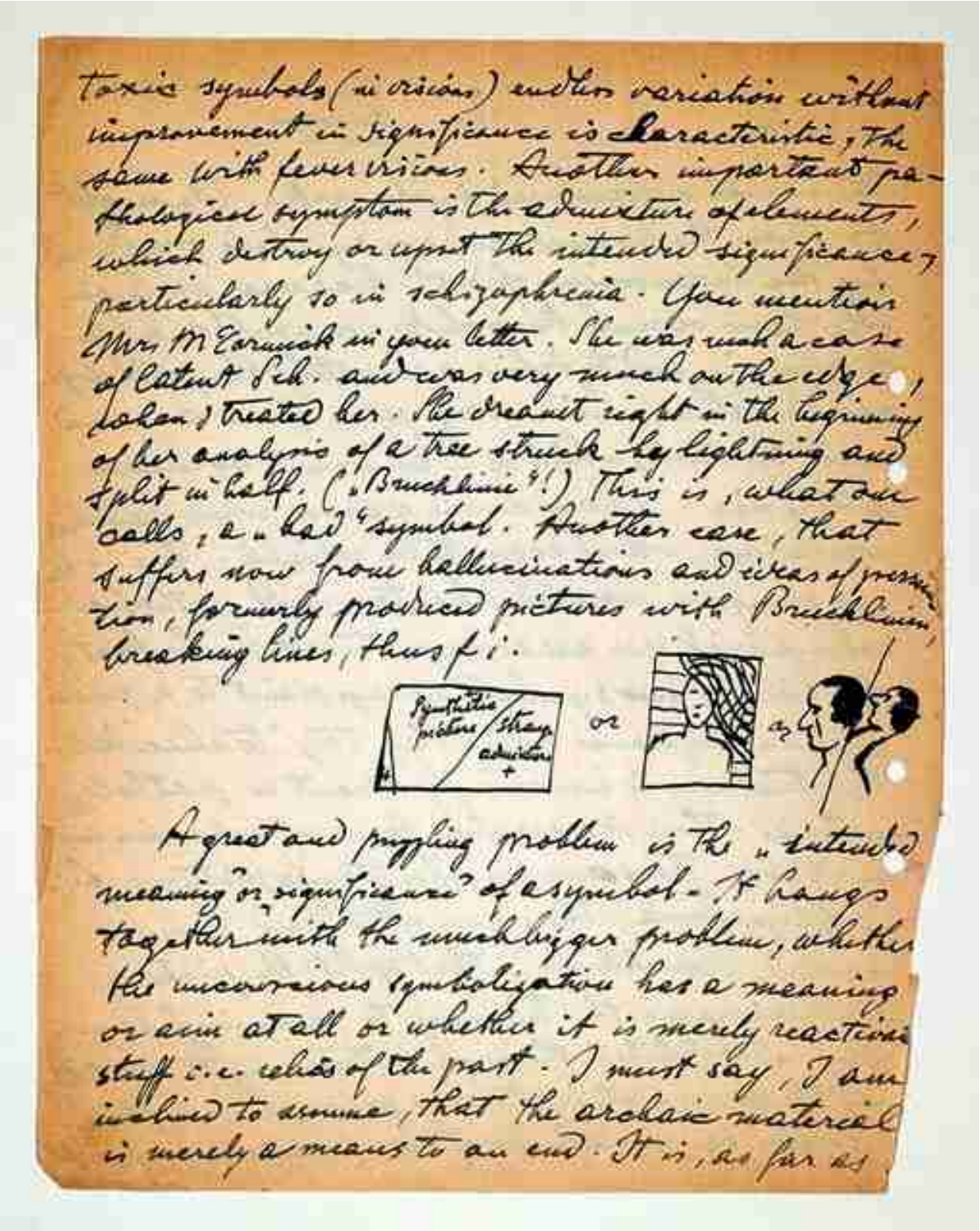
2004

Even the enlightened person remains what he is... **(2013-12-28 15:49)**

“Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky” Carl Jung, Book of Job, Para. 758.

2005

The ”Great and Puzzling Problem” of Symbols... (2013-12-28 15:53)


toxic symbols (= vicious) another variation without improvement in significance is characteristic, the same with fever visions. Another important pathological symptom is the admixture of elements, which destroy or upset the intended significance, particularly so in schizophrenia. You mention Mrs McCormick in your letter. She was such a case of Catat Sch. and was very much on the edge, when I treated her. She dreamt right in the beginning of her analysis of a tree struck by lightning and split in half. (”Bruchlinie”!) This is, what one calls, a ”bad” symbol. Another case, that suffers now from hallucinations and ideas of persecution, formerly produced pictures with Bruchlinien, breaking lines, thus f.i.

A great and puzzling problem is the ”intended meaning” or ”significance” of a symbol. It hangs together with the much bigger problem, whether the unconscious (symbolization) has a meaning or aim at all or whether it is merely reactionary stuff i.e. relics of the past. I must say, I am inclined to assume, that the archaic material is merely a means to an end. It is, as far as

The ”Great and Puzzling Problem” of Symbols

In this letter to Smith Ely Jelliffe (1866-1945), an American physician, teacher, medical editor, and pioneering psychotherapist, Jung discusses schizophrenic patients and includes examples of drawings they produced.

The images contain what Jung termed ”Bruchlinien,” breaking lines that split the pictures, apparently indicative of

the patients" mental states. Jung here wonders whether "unconscious symbolization has a meaning or aim at all or whether it is merely reactivated stuff, i.e., relics of the past."
However, in the Red Book Jung wrote that "if one accepts a symbol, it is as if a door opens leading into a new room whose existence one did not previously know . . . .Salvation is a long road that leads through many gates. These gates are symbols."
Image: Letter from Carl G. Jung to Smith Ely Jelliffe, October 16, 1932. Smith Ely Jelliffe Papers, Manuscript Division, Library of Congress (021.00.00). [Digital ID # rb0021]
http://www.loc.gov/exhibits/red-book-of-carl-jung/the-red-book-and-beyond. html

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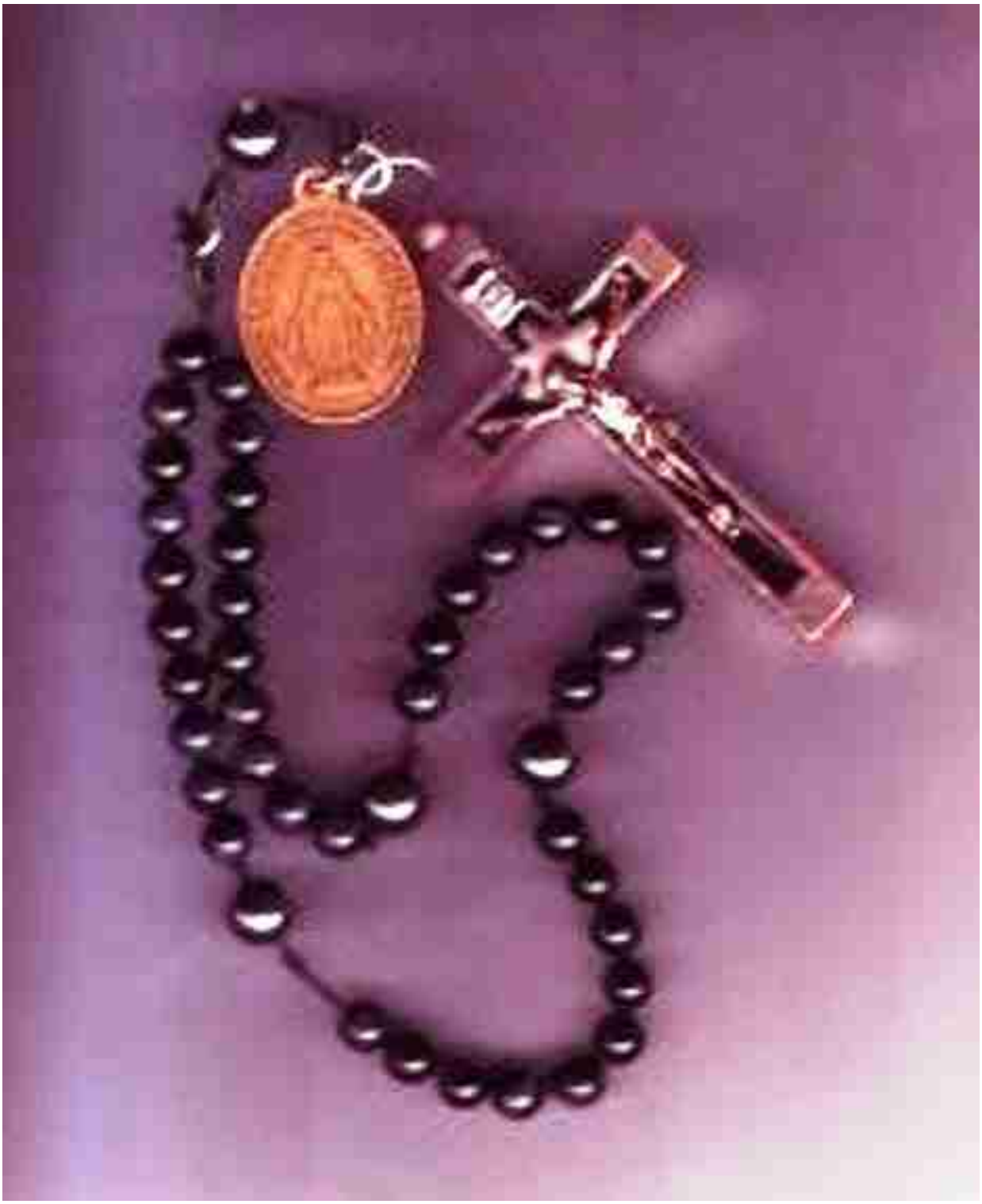
As a doctor it is my task to help the patient to cope with life. **(2013-12-29 06:07)**

As a doctor it is my task to help the patient to cope with life.
I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche.
The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Psychology and Alchemy (1944) CW 12: P.32

Gnosis, as a special kind of knowledge, should not be confused with. ”Gnosticism.” (2013-12-30 15:21)



Gnosis, as a special kind of knowledge, should not be confused with. ”Gnosticism.” Footnote #13, Psychology and Religion, Page 45.

For a certain type of intellectual mediocrity characterized by enlightened rationalism, a scientific theory that simplifies matters is a very good means of defense because of the tremendous faith modern man has in anything which bears the label ”scientific.”

Such a label sets your mind at rest immediately, almost as well as Roma locuta causa finita: ”Rome has spoken, the

matter is settled."
In itself any scientific theory, no matter how subtle, has, I think, less value from the standpoint of psychological truth than religious dogma, for the simple reason that a theory is necessarily highly abstract and exclusively rational, whereas dogma expresses an irrational whole by means of imagery.
This guarantees a far better rendering of an irrational fact like the psyche. Moreover, dogma owes its continued existence and its form on the one hand to so-called "revealed" or immediate experiences of the "Gnosis" [See Footnote #13] for instance, the God-man, the Cross, the Virgin Birth, the Immaculate Conception, the Trinity, and so on, and on the other hand to the ceaseless collaboration of many minds over many centuries.
It may not be quite clear why I call certain dogmas "immediate experiences" since in itself a dogma is the very thing that precludes immediate experience.
Yet the Christian images I have mentioned are not peculiar to Christianity alone (although in Christianity they have undergone a development and intensification of meaning not to be found in any other religion).
They occur just as often in pagan religions, and besides that they can reappear spontaneously in all sorts of variations as psychic phenomena, just as in the remote past they originated in visions, dreams, or trances. Ideas like these are never invented.
They came into being before man had learned to use his mind purposively.
Before man learned to produce thoughts, thoughts came to him.
He did not think he perceived his mind functioning.
Dogma is like a dream, reflecting the spontaneous and autonomous activity of the objective psyche, the unconscious.
Such an expression of the unconscious is a much more efficient means of defense against further immediate experiences than any scientific theory.
The theory has to disregard the emotional values of the experience.
The dogma, on the other hand, is extremely eloquent in just this respect.
One scientific theory is soon superseded by another. Dogma lasts for untold centuries.
The suffering God-Man may be at least five thousand years old and the Trinity is probably even older. Carl Jung, Psychology and Religion, Pages 45-46.

It is hard to believe that this teeming world is too poor to provide an object for human love
(2013-12-30 15:25)

It is hard to believe that this teeming world is too poor to provide an object for human love - it offers boundless opportunities to everyone.
It is rather the inability to love which robs a person of these opportunities.
The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive and beautiful.
What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love.
Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. - Symbols of Transformation (1952). CW 5: P.253

2010

Marie Louise von Franz on Alchemy **(2013-12-30 15:38)**

From “Alchemy,” Louise-Marie von Franz, pp. 169-170:
“It is a strange thing, if we look at it naively, that in alchemy the end product is something which in the order of nature we look upon as very low, namely a stone, something whose quality is just to be there. A stone neither eats nor drinks nor sleeps, it just remains there for all eternity. If you kick it, then it stays where you kicked it and does not move. But in alchemy this despised thing is the symbol of the goal. We have to go deep into the mystical language of the East and of alchemy and of certain other Christian mystiques to get an idea of what this means.
If through fighting and meeting the unconscious one has suffered long enough, a kind of objective personality is established; a nucleus forms in the person which is at peace, quiet even in the midst of the greatest life storms, intensely alive but without action and without participation in the conflict. That peace of mind often comes to people when they have suffered long enough; one day something breaks and the face acquires a quiet expression, for something has been born which remains in the centre, outside or beyond the conflict, which does not go on any more as it did. Naturally, two minutes later it begins again, for the conflict has not been solved, but the experience of that one thing just quietly beyond the conflict remains, and from then on the process becomes different. People no longer search, they know the thing exists, they have experienced it for a moment. Thereafter the opus has a goal, that of finding this moment again and slowly being able to keep it, so that it becomes something constant.
In all the struggles of life there is always that one thing which is beyond the struggle; as Dr. Jung describes it so beautifully in the comment on “The Secret of the Golden Flower,” it is as though you were standing on the mountain above the thunderstorm. One sees the black clouds and the lightning and the falling rain, but something in one is above it all and one can just look at it. In one way you are in it too, but in another way you are out of it. On a humbler or more minor scale, you have reached it if in a storm of despair or in a destructive dissolving attack of a conflict you can keep a sense of humour for a second – or perhaps you are swept away once more by a negative animus, and then suddenly say to yourself that you have heard that kind of talk before.
You may not be able to get out of your destructive animus, it may still be too strong, but something in you smiles and says it has heard that silly song before; you would like to laugh at yourself, but pride will not allow that, and you go on with the negative animus and he gets you again. Those are the divine moments when something is clear and

moving beyond the opposites and the suffering. Usually they are only brief moments, but if you continue working on yourself long enough, the stone slowly grows and becomes more and more the solid nucleus of the personality which no longer participates in the ape-circus of life."

As a doctor it is my task to help the patient to cope with life. **(2013-12-30 15:41)**

As a doctor it is my task to help the patient to cope with life.
I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche.
The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Psychology and Alchemy (1944) CW 12: P.32

2012

The Soul is a Living and Self-Existing Being. **(2013-12-30 15:44)**

[The Soul is a Living and Self-Existing Being.]
“The spirit of the depths forced me to say this and at the same time to undergo it against myself since I had not expected it then.
I still labored misguidedly under the spirit of this time, and thought differently about the human soul.
I thought and spoke much of the soul.
I knew many learned words for her, I had judged her and turned her into a scientific object.
I did not consider that my soul cannot be the object of my judgment and knowledge; much more are my judgment and knowledge the objects of my soul.
Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being.
I had to become aware that I had lost my soul.
From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man, which lets herself be judged and arranged, and whose circumference we can grasp.
I had to accept that what I had previously called my soul was not at all my soul, but a dead system.
Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed.” Carl Jung, The Red Book, Page 232.

Our souls as well as our bodies are composed of individual elements already present in the ranks of our ancestors. **(2013-12-31 07:41)**

Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors.
The ”newness” in the individual psyche is an endlessly varied recombination of age-old components.
Body and soul therefore have an intensely historical character and find no proper place in what is new, in things that have just come into being.
That is to say, our ancestral components are only partly at home in such things. We are very far from having finished completely with the Middle Ages, classical antiquity, and primitivity, as our modern psyches pretend.
Nevertheless, we have plunged down a cataract of progress which sweeps us on into the future with ever wilder violence the farther it takes us from our roots.
Once the past has been breached, it is usually annihilated, and there is no stopping the forward motion.
But it is precisely the loss of connection with the past, our up-rootedness, which has given rise to the ”discontents” of civilization and to such a flurry and haste that we live more in the future and its chimerical promises of a golden age than in the present, with which our whole evolutionary background has not yet caught up.
We rush impetuously into novelty, driven by a mounting sense of insufficiency, dissatisfaction, and restlessness.
We no longer live on what we have, but on promises, no longer in the light of the present day, but in the darkness of the future, which, we expect, will at last bring the proper sunrise.
We refuse to recognize that everything better is purchased at the price of something worse; that, for example, the hope of greater freedom is canceled out by increased enslavement to the state, not to speak of the terrible perils to which the most brilliant discoveries of science expose us.
The less we understand of what our fathers and forefathers sought, the less we understand ourselves, and thus we help with all our might to rob the individual of his roots and his guiding instincts, so that he becomes a particle in the mass, ruled only by what Nietzsche called the spirit of gravity. Carl Jung, Memories Dreams and Reflections.
Center of Image: At the age of 45, Dr. Jung had one of these figures reproduced in stone and placed in his garden (see the photo).
Only while I was doing this work did the unconscious supply me with a name. I called the figure Atmavictu, breath of life (...) the creative impulse.

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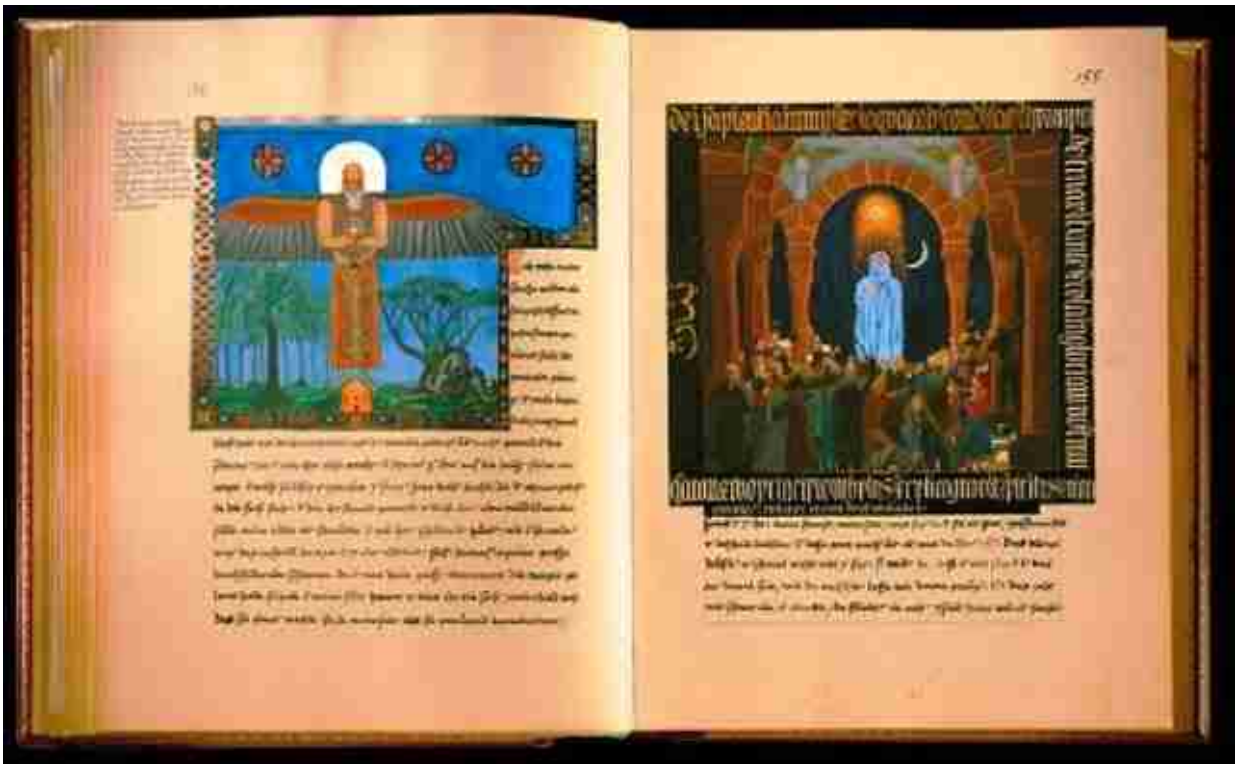
4. 2014

4.1 January

In the renewed world you can have no outer possessions, unless you create them out of yourselves. **(2014-01-01 05:12)**



”In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness” The Red Book (Draft), Footnote 163,
This play that I witnessed is my play, not your play.
It is my secret, not yours.
You cannot imitate me.
My secret remains virginal and my mysteries are inviolable, they belong to me and cannot belong to you.
You have your own. [See Footnote 163]
He who enters into his own must grope through what lies at hand, he must sense his way from stone to stone. He must embrace the worthless and the worthy with the same love.
A mountain is nothing, and a grain of sand holds kingdoms, or also nothing.
Judgment must fall from you, even taste, but above all pride, even when it is based on merit. Utterly poor, miserable, unknowingly humiliated, go on through the gate.
Turn your anger against yourself, since only you stop yourself from looking and from living.
The mystery play is soft like air and thin smoke, and you are raw matter that is disturbingly heavy.
But let your hope, which is your highest good and highest ability, lead the way and serve you as a guide in the world of darkness) since it is of like substance with the forms of that world. Carl Jung, The Red Book, Page 178.

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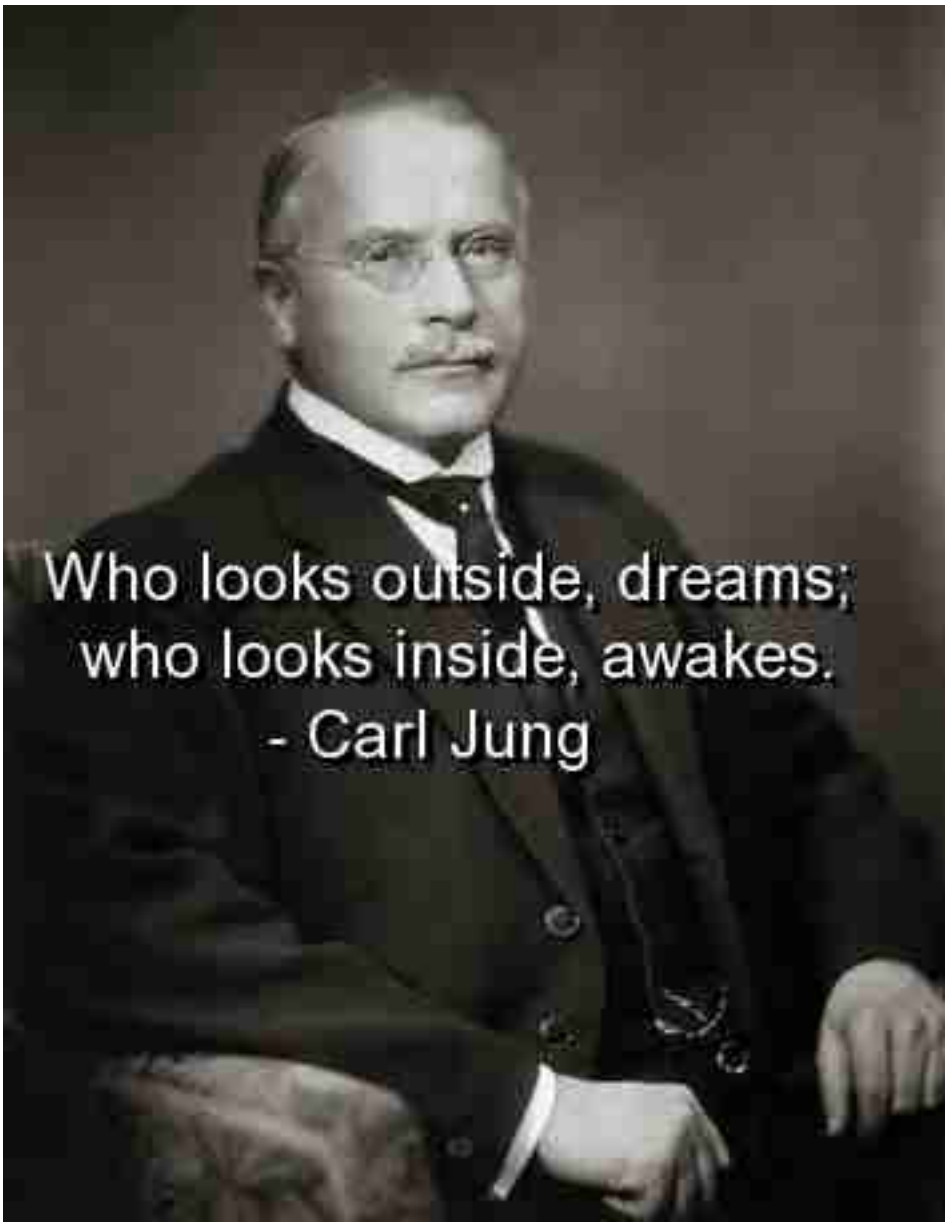
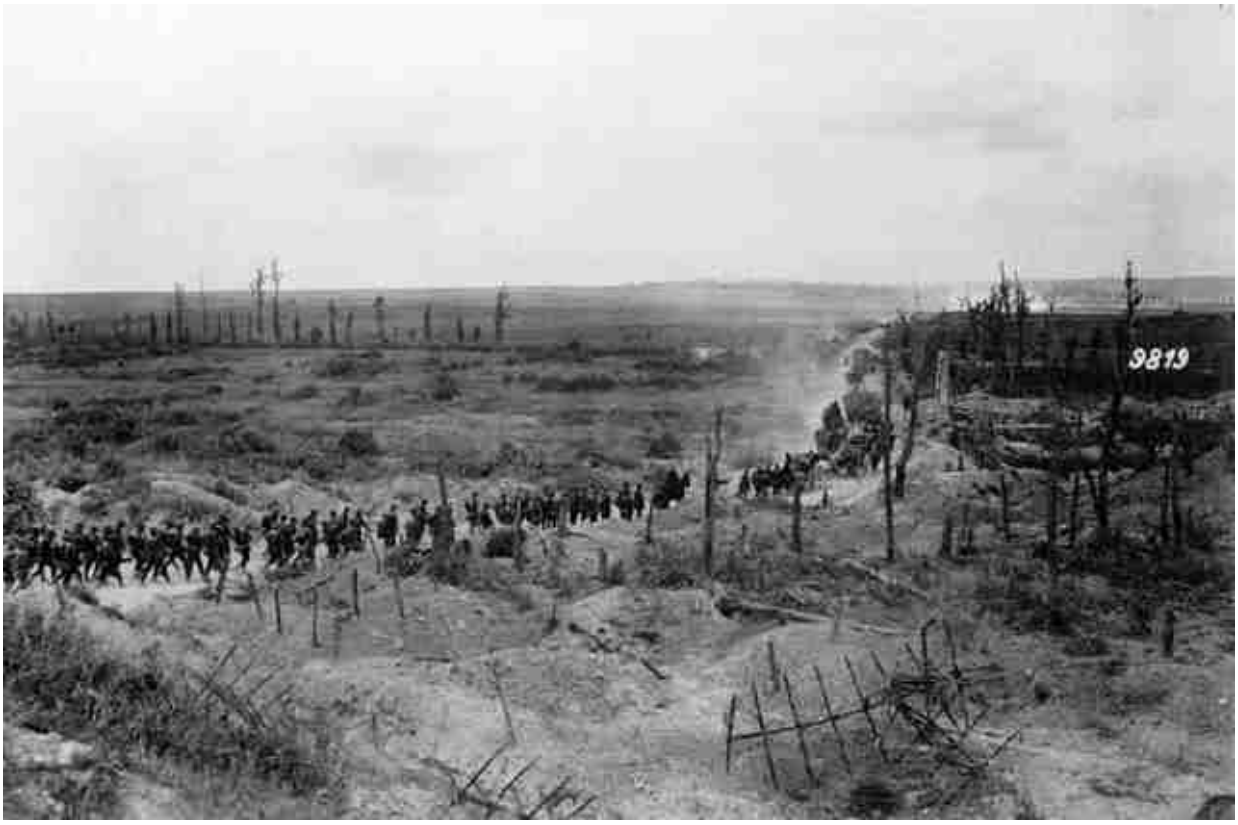
We also live in our dreams, we do not live only by day. **(2014-01-01 05:17)**



We also live in our dreams, we do not live only by day. Sometimes we accomplish our greatest deeds in dreams. Carl Jung, The Red Book, Page 242.
Footnote 119: The Draft has here, in addition: ’Are you smiling? The spirit of this time would want to make you believe that the depths are no world and no reality” (p. 74). Sometimes we accomplish our greatest deeds in dreams. Carl Jung, The Red Book, Page 242.

2016

Carl Jung's Visions of the Battle of The Marne and the Battle of Ypres in World War I **(2014-01-01 05:23)**



[Carl Jung's Visions of the Battle of The Marne and the Battle of Ypres in World War I.]
"I take part in that murder; the sun of the depths also shines in me after the murder has been accomplished; the thousand serpents that want to devour the sun are also in me. I myself am a murderer and murdered, sacrificer and sacrificed. [93]
The up-welling blood streams out of me.
You all have a share in the murder. [94]
In you the reborn one will come to be, and the sun of the depths will rise, and a thousand serpents will develop from your dead matter and the sun to choke it. Your blood will stream forth. The peoples demonstrate this at the present time in unforgettable acts, that will be written with blood in unforgettable books for eternal memory. [95]"
Footnote 93: In "Transformation symbolism in the mass," (1942), Jung commented on the motif of the identity of the sacrificer and the sacrificed, with particular reference to the visions of Zosimos of Panapolis, a natural philosopher and alchemist of the third century.
Jung noted: "What I sacrifice is my egotistical claim, and by doing this I give
up myself Every sacrifice is therefore, to a greater or lesser degree, a self-sacrifice" (CW II, §397).
Cf also the Katha Upanishad, ch. 2, verse 19. Jung cited the next two
verses of the Katha Upanishad on the nature of the self in 1921 (CW 6, §329).
There is a line in the margin of Jung's copy by these verses in the Sacred Books of the East, vol. Xv, pt. 2, p. II.
In "Dreams," Jung noted in connection with a dream "My intensive unconscious relation to India in the Red Book" (p. 9).
Footnote 94: Jung elaborated the theme of collective guilt in "After the catastrophe" (1945, CW 10). The Red Book.
Footnote 95:The reference is to the events of World War 1. The autumn of 1914 (when Jung wrote this section of "layer two") saw the battle of the Marne and the first battle of Ypres. The Red Book.

I am Mime, and I will show you the wellsprings. **(2014-01-02 06:28)**

”I am Mime, and I will show you the wellsprings. The collected light becomes water and flows in many springs from the summit into the valleys of the earth.”
He then dives down into a crevice. I follow him down into a dark cave. I hear the rippling of a spring. I hear the voice of the dwarf from below: ”Here are my wells, whoever drinks from them becomes wise.” Carl Jung, The Red Book, Page 251
In Wagner’s Ring of the Nibelung, the Nibelung dwarf Mime is the brother of Alberich and a master craftsman. Alberich stole the Rhinegold from the Rhinemaidens; through renouncing love, he was able to forge a ring out of it that conferred limitless power.
In Siegfried, Mime, who lives in a cave, brings up Siegfried so that he will kill Fafner the giant, who has transformed into a dragon and now has the ring. Siegfried slays Fafner with the invincible sword that Mime has fashioned, and kills Mime, who had intended to kill him after he had recovered the gold. The Red Book, Footnote 209
If I myself endorse the pure principle, I step to one side and become one-sided. Therefore my forethinking in the principle of the heavenly mother becomes an ugly dwarf who lives in a dark cave like an unborn in the womb.
You do not follow him, even if he says to you that you could drink wisdom from his source. But forethinking appears to you there as dwarfish cleverness, false and of the night, just as the heavenly mother appears to me down there as Salome.
That which is lacking in the pure principle appears as the serpent. The hero strives after the utmost in the pure principle, and therefore he finally falls for the serpent.
If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love. The serpent lurks behind the pure principle.
Therefore I lost courage, until I found the serpent that at once led me across to the other principle. In climbing down I become smaller. Carl Jung, Red Book, Pages 252-253.
Images:
”Mímer and Balder Consulting the Norns” (1821-1822) by H. E. Isabell Freund

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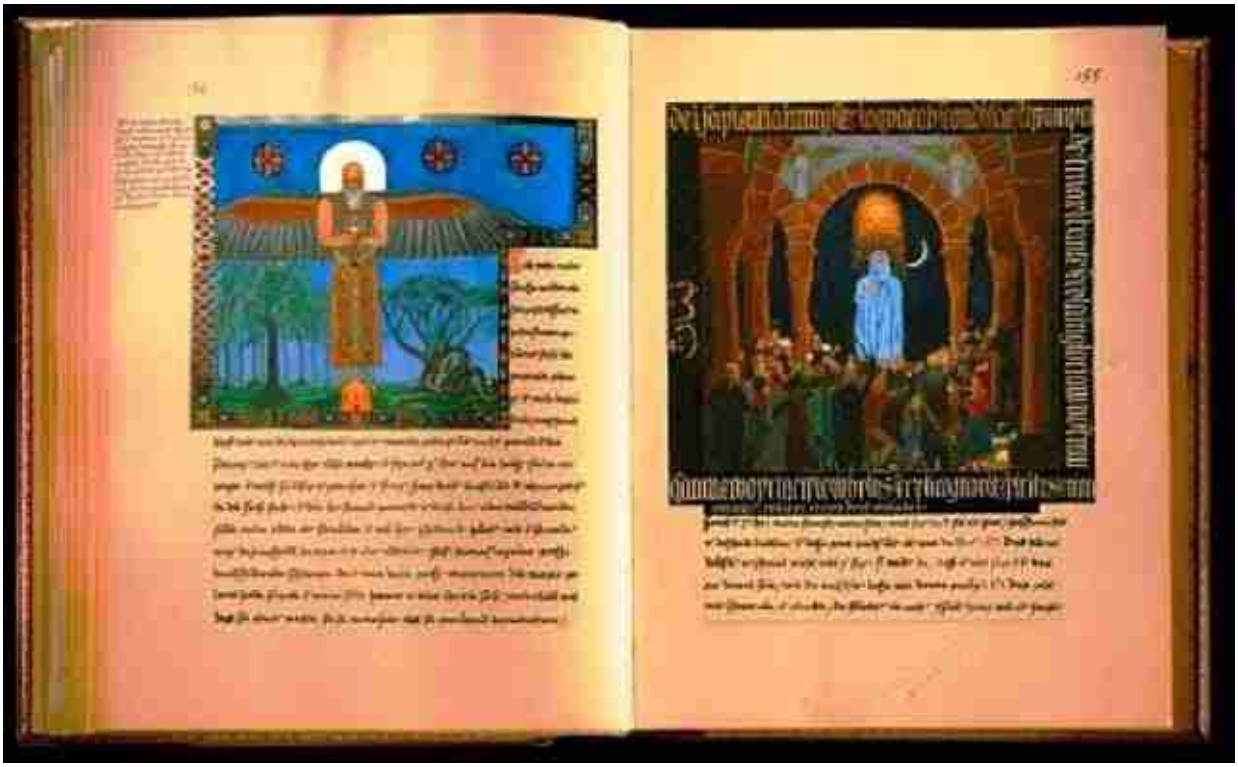
2018

This play that I witnessed is my play, not your play. It is my secret, not yours. **(2014-01-02 06:32)**



”In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness” The Red Book (Draft), Footnote 163,
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Turn your anger against yourself, since only you stop yourself from looking and from living.
The mystery play is soft like air and thin smoke, and you are raw matter that is disturbingly heavy.
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The fairy tale is the great mother of the novel, and has even more universal validity than the most-avidly read novel of your time. **(2014-01-03 06:49)**

[Carl Jung: the fairy tale is the great mother of the novel, and has even more universal validity than the most-avidly read novel of your time.]
She: ”What can you do for me? You have already done much for me. You spoke the redeeming word when you no longer placed the banal between you and me. Know then: I was bewitched by the banal.”
I: ”Woe is me, you now become very fairy-tale-like.”
She: ”Be reasonable, dear friend, and do not stumble now over the fabulous, since the fairy tale is the great mother of the novel, and has even more universal validity than the most-avidly read novel of your time. And you know that what has been on everyone’s lips for millennia, though repeated endlessly, still comes nearest the ultimate human truth. So do not let the fabulous come between us.”
I: ”You are clever and do not seem to have inherited the wisdom of your father. But tell me, what do you think of the divinity; of the so-called ultimate truths? I found it very strange to seek them in banality: According to their nature, they must be quite uncommon. Think only of our great philosophers.”
She: ”The more uncommon these highest truths are, the more inhuman must they be and the less they speak to you as something valuable or meaningful concerning human essence and being. Only what is human and what you call banal and hackneyed contains the wisdom that you seek. The fabulous does not speak
against me but for me, and proves how universally human I am and how much I too not only need redemption but also deserve it. For I can live in the world of reality as well or better than many others of my sex.”
I: ”Strange maiden, you are bewildering-when I saw your father, I hoped he would invite me to a scholarly conversation. He did not, and I was aggrieved at him because of this, since his distracted slackness hurt my dignity. But with you I find it much
better. You give me matters to ponder. You are uncommon.”
She: ”You are mistaken, I am very common.”

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I: ”I can’t believe that. How beautiful and worthy of adoration is the expression of your soul in your eyes. Happy and enviable is the man who will free you.”
She: ”Do you love me?”
1: ”By God, I love you-but-unfortunately I am already married.”
She: ”So-you see: even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome.”
With these words her shape dissolves into darkness. Dim moonlight penetrates the room. Where she stood something shadowy lies-it is a profusion of red roses. Carl Jung, The Red Book, The Castle in the Forest, Pages 262-263.

What do you think of the essence of Hell? **(2014-01-03 06:53)**

What do you think of the essence of Hell?
Hell is when the depths come to you with all that you no longer are or are not yet capable of Hell is when you can no longer attain what you could attain.
Hell is when you must think and feel and do everything that you know you do not want. Hell is when you know that your having to is also a wanting to, and that you yourself are responsible for it.
Hell is when you know that everything serious that you have planned with yourself is also laughable, that everything

fine is also brutal, that everything good is also bad, that everything high is also low, and that everything pleasant is also shameful.
But the deepest Hell is when you realize that Hell is also no Hell, but a cheerful Heaven, not a Heaven in itself, but in this respect a Heaven, and in that respect a Hell. Carl Jung, Red Book, Page 244.

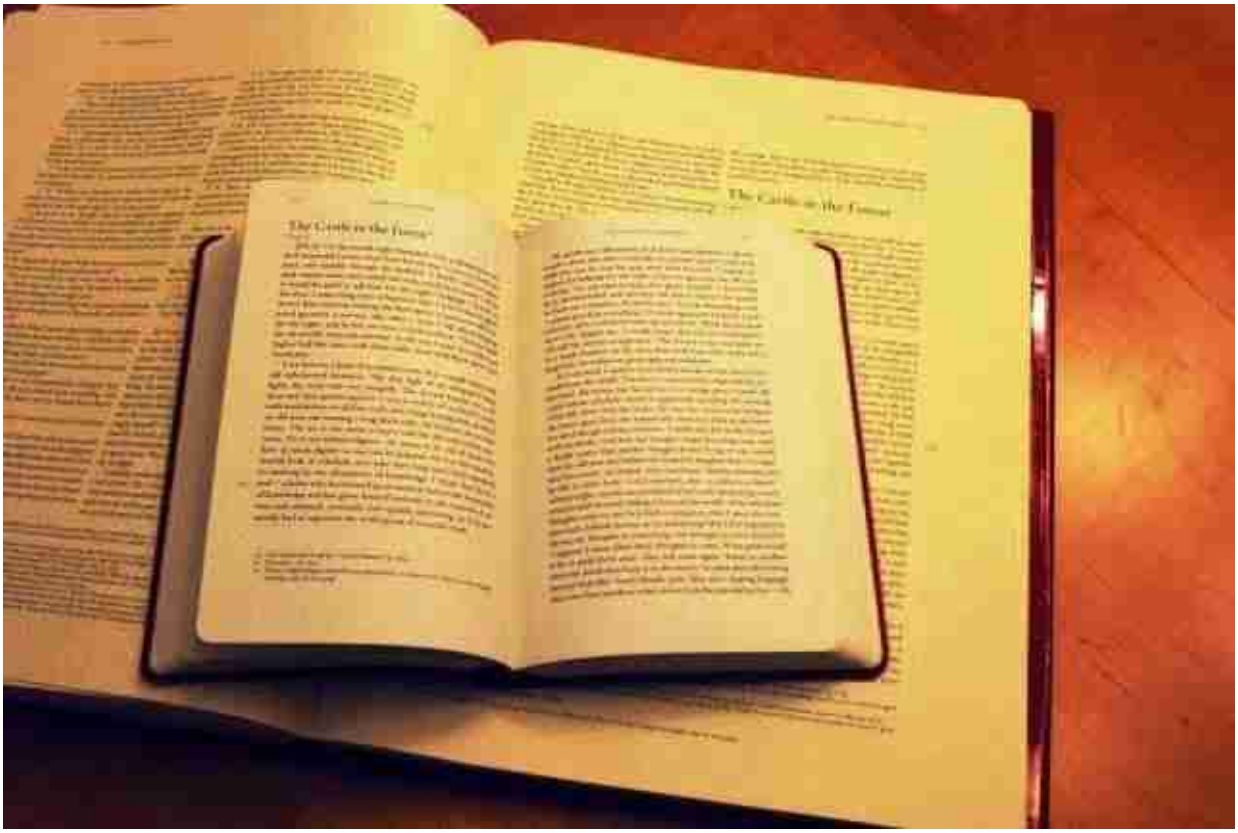
The solitary went into the desert to find himself But he did not want to find himself... **(2014-01-04 06:49)**

The solitary went into the desert to find himself But he did not want to find himself but rather the manifold meaning of holy scripture.
You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same.
He wanted to find what he needed in the outer.
But you find manifold meaning only in yourself not in things, since the manifoldness of meaning is not something that is given at the same time, but is a succession of meanings.
The meanings that follow one another do not lie in things, but lie in you, who are . subject to many changes, insofar as you take part in life.
Things also change, but you do not notice this if you do not change.
But if you change, the countenance of the world alters.
The manifold sense of things is your manifold sense.
It is useless to fathom it in things. And this probably explains why the solitary went into the desert, and fathomed the thing but not himself. Carl Jung, The Red Book, Death, Page 273.

At your low point you are no longer distinct from your fellow beings. **(2014-01-04 06:53)**

At your low point you are no longer distinct from your fellow beings.
You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness / you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs.
Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life.
If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race.
There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment.
How can you become if you never are?
Therefore you need your bottommost, since there you are. But therefore you also need your heights, since there you become.
If you live the common life at your lowest reaches, then you become aware of your self.
If you are on your heights, then you are your best, and you become aware only of your best, but not that which you are in the general life as a being.
What one is as one who becomes, no one knows. But on the heights, imagination is at its strongest.
For we imagine that we know what we are as developing beings, and even more so, the less we want to know what we are as beings.
Because of that we do not love the condition of our being brought low; although or rather precisely because only there do we attain clear knowledge
of ourselves. Carl Jung, The Red Book, Page 266.

We need the coldness of death to see clearly. **(2014-01-05 05:22)**



We need the coldness of death to see clearly.
Life wants to live and to die, to begin and to end.
You are not forced to live eternally; but you can also die, since there is a will in you for both.
Life and death must strike a balance in your existence.
Today's men need a large slice of death, since too much incorrectness lives in them, and too much correctness died in them.
What stays in balance is correct, what disturbs balance is incorrect.
But if balance has been attained, then that which preserves it is incorrect and that which disturbs it is correct.
Balance is at once life and death. For the completion of life a balance with death is fitting.
If I accept death, then my tree greens, since dying increases life.
If I plunge into the death encompassing the world, then my buds break open. How much our life needs death!
Joy at the smallest things comes to you only when you have accepted death.
But if you look out greedily for all that you could still live, then nothing is great enough for your pleasure, and the smallest things that continue to surround you are no longer a joy.
Therefore I behold death, since it teaches me how to live.
If you accept death, it is altogether like a frosty night and an anxious misgiving, but a frosty night in a vineyard full of sweet grapes.
You will soon take pleasure in your wealth. Death ripens.
One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting rises again and denies its own meaning.
To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, The Red Book, The Remains of Earlier Temples, Pages 274-275

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Nothing is more valuable to the evil one than his eye.... **(2014-01-06 06:30)**

Nothing is more valuable to the evil one than his eye, since only through his eye can emptiness seize gleaming fullness.
Because the emptiness lacks fullness, it craves fullness and its shining power. And it drinks it in by means of its eye, which is able to grasp the beauty and unsullied radiance of fullness.
The emptiness is poor, and if it lacked its eye it would be hopeless.
It sees the most beautiful and wants to devour it in order to spoil it.
The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God.

If your beauty grows, the dreadful worm will also creep up you, waiting for its prey.
Nothing is sacred to him except his eye, with which he sees the most beautiful. He will never give up his eye. He is invulnerable, but nothing protects his eye; it is delicate and clear, adept at drinking in the eternal light. It wants you, the bright red light of your life. Carl Jung, The Red Book, Hell, Page 289.
Image: Roman-era mosaic from Antioch depicting a plethora of devices against the evil eye.
A Ruby Eye Pendant from an ancient civilization in Mesopotamia was possibly used as amulet to protect against evil eyes. Adilnor Collection.

2026

Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. (2014-01-07 06:51)

”The Sun God is the highest good, the devil the opposite.
Thus you have two Gods. But there are many high and good things and many great evils.
Among these are two devil Gods; one is the Burning One, the other the Growing One.
The burning one is EROS, in the form of a flame. It shines by consuming.
”The growing one is the TREE OF LIFE. It greens by heaping up growing living matter.
”Eros flames up and dies. But the tree of life grows with slow and constant increase through measureless periods of time.
”Good and evil unite in the flame.
”Good and evil unite in the growth of the tree. In their divinity life and love stand opposed.
”The number of Gods and devils is as innumerable as the host of stars.
”Each star is a God, and each space that a star fills is a devil. But the empty fullness of the whole is the Pleroma.
”Abraxas is the effect of the whole, and only the ineffective opposes him.
”Four is the number of the principal Gods, as four is the number of the world’s measurements.
”One is the beginning, the Sun God.
”Two is Eros, for he binds two together and spreads himself out in brightness.
”Three is the Tree of Life, for it fills space with bodies.
”Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in

whom everything becomes nothing. ‘Carl Jung, The Red Book, Scrutinies, Page 351.
Footnote 104 from The Red Book:
In 1917, Jung wrote a chapter on ”the sexual theory” in The Psychology of the Unconscious Processes, which presented a critique of the psychoanalytic understanding of the erotic.
In his 1928 revision of this chapter, retitled ”The Eros theory” he added: ”The Erotic .. , belongs on the one hand to the original drive nature of man . , .
On the other hand it is related to the highest forms of the spirit. It only thrives when spirit and drive are in right harmony ...
’Eros is a mighty daemon,’ as the wise Diotima said to Socrates ... He is not all of nature within us, though he is at least one of its essential aspects” (CW 7, §§32-33).
In the Symposium, Diotima teaches Socrates about the nature of Eros. She tells him that” ’He is a great spirit, Socrates. Everything classed as a spirit falls between god and human.’ / ’What function do they have?’ I asked, / ’They interpret and carry messages from humans to gods and from gods to humans.
They convey prayers and sacrifices from humans, and commands and gifts in return for sacrifices from gods. Being intermediate between the other two, they fill the gap between them, and enable the universe to form an interconnected whole.
They serve as the medium for all divination, for priestly expertise in sacrifice, ritual and spells, and for all prophecy and sorcery. Gods do not make direct contact with humans; they communicate and converse with humans (whether awake or asleep) entirely through the medium of spirits” (tr. C. Gill [London: Penguin, 1999], pp. 202e-203a.
In Memories Jung reflected on the nature of Eros, describing it as ”a kosmogonos, a creator and father-mother of all consciousness” (p. 387).
This cosmogonic characterization of Eros needs to be distinguished from Jung’s use of the term to characterize women’s consciousness. See note 161, p. 246.

In this moment, you need evil. **(2014-01-07 06:55)**

Man stands between emptiness and fullness.
If his strength combines with fullness, it becomes fully formative.

There is always something good about such formation.
If his strength combines with emptiness, it has a dissolving and destructive effect, since emptiness can never be formed, but only strives to satisfy itself at the cost of fullness.
Combined thus human force turns emptiness into evil.
If your force shapes fullness, it does so because of its association with fullness. But to ensure that your formation continues to exist, it must remain tied to your strength.
Through constant shaping, you gradually lose your force, since ultimately all force is associated with the shapeliness that has been given form.
Ultimately, where you mistakenly imagine that you are rich, you have actually become poor, and you stand amidst your forms like a beggar.
That is when the blinded man is seized by an increasing desire to give shape to things, since he believes that manifold increased formation will satisfy his I desire.
Because he has spent his force, he becomes desirous; he begins to compel others into his service and takes their force to pursue his own designs.
In this moment, you need evil.
When you notice that your strength is coming to an end and desire sets in, you must withdraw it from what has been formed into your emptiness; through this association with the emptiness you will succeed in dissolving the formation in you.
You will thus regain your freedom, in that you have saved your strength from oppressive association with the object.
So long as you persist with the standpoint of the good, you cannot dissolve your formation, precisely because it is what is good.
You cannot dissolve good with good.
You can dissolve good only with evil.
For your good also leads ultimately to death through its progressive binding of your force by progressively binding your force.
You are entirely unable to live without evil. Carl Jung, The Red Book, The Opening of the Egg, Page 287.
Sculpture: “The Genius of Evil” by Guillaume Geefs.

Does the World stand on the verge of Spiritual Rebirth? **(2014-01-08 07:50)**

Does the World stand on the verge of Spiritual Rebirth? Carl Jung
This is what theologians for several centuries have been crying for; what many of them have professed to see through

the fog of doubts, disillusion and despair, like a star glowing in the high heavens.
I am not a theologian; I am a doctor, a psychologist. But as a doctor, I have had experience with thousands of persons from all parts of the world—those who came to tell me the stories of their lives, their hopes, their fears, their achievements, their failures. I have studied carefully their psychology, which is, and which must be, my guide.
Out of my experience with those thousands of patients, I have become convinced that the psychological problem of today is a spiritual problem, a religious problem, Man today hungers and thirsts for a safe relationship to the psychic forces within himself. His consciousness, recoiling from the difficulties of the modern world, lacks a relationship to safe spiritual conditions.
This makes him neurotic, ill, frightened. Science has told him that there is no God, and that matter is all there is. This has deprived humanity of its blossom, its feeling of well-being and of safety in a safe world. As modern man is driven back upon himself by doubt and fear, he looks inward to his own psychic life to give him something of which his outer life has deprived him.
In view of 'the present widespread interest in all sorts of psychic phenomena—an interest such as the world has not experienced since the last half of the seventeenth century—it does not seem beyond the range of possibility to believe that we stand on the threshold of a new spiritual epoch; and that from the depths of man's own psychic life new spiritual forms will be born.
Look at the world about us, and what do we see? The disintegration of many religions. It is generally admitted that the churches are not holding the people as they did, particularly educated people, who do not feel any longer that they are redeemed by a system of theology.
The same thing is seen in the old established religions of the East— Confucianism and Buddhism. Half the temples in Peking are empty.
In our Western world millions of people do not go to church. Protestantism alone is broken up into four hundred denominations. Contrast this state of life and thought with that of the Middle Ages. In those centuries almost everyone went to Mass every morning. The whole life was lived within the church, which became a tremendous outlet of psychic energy.
Instead, we have today an intricate and complicated life full of mechanical devices for living. A life crowded with motor cars and radios and motion pictures. But none of these things is a substitute for what we have lost. Religion gives us a rich application for our feelings. It gives meaning to life.
Man in the Middle Ages lived in a meaningful world. He knew that God had made the world for a definite purpose; had made him for a definite purpose—to get to heaven, or to get to hell. It made sense.
Today the world in which all of us live is a madhouse. This is what many people are feeling, Some of those people come to me to tell me so. All that energy which was the origin of the rich blossom of man's emotional life during the Middle Ages, and which found expression in the painting of great religious pictures, the carving of great religious statues, the building of the great cathedrals, has gone flat,)It is not lost, because it is a law that energy cannot be lost. Then what has become of it? Where has it gone?
The answer is that it is in man's unconscious. It may be said to have fallen down into a lower storey. Take the example of a business man—successful, rich, not yet old. He is perhaps forty-five. He says, "I have made my fortune; I have sons who are old enough to carry on the business which I founded. I will retire. I will build a fine house in the country and live there without any cares and worries."
So he retires. He builds his house and goes to live in it. He says to himself, "Now my life will begin." But nothing happens. One morning he is in his bath. He is conscious of a pain in his side. All day he worries about it; wonders what it can be. When he goes to the table he does not eat. In a few days his digestion is out of order. In a fortnight he is very ill.
The doctors he has called in do not know what is the matter with him. Finally one of them says to him: "Your life lacks interest. Go back to your business. Take it up again." The man is intelligent, and this advice seems to him sound. He decides to follow it. He goes back to his office and sits down at his old desk and declares that now he will help his sons in the management. But when the first business letter is brought to him, he cannot concentrate on it. He cannot make the decisions it calls for. Now he is terribly frightened about his condition.
You see what happened. He couldn't go back. It was already too late. But his energy is still there, and it must be used. This man comes to me with his problem. I say to him: "You were quite right to retire from business. But not

into nothingness. You must have something you can stand on. In all the years in which you devoted your energy to building up your business you never built up any interests outside of it. You had nothing to retire on." This is a picture of the condition of man today.

This is why we feel that there is something wrong with the world. All the material interests, the automobiles and radios and skyscrapers we have, don't fill the hungry soul. We try to retire from the world, but to what? Some try to go back to the churches. A few are able to do this. But many are not finding this entirely satisfactory. They are like the business man who tried to go back to his desk. And these people come to me, asking me to help them to find a meaning in their lives. What shall I tell them? Among them comes a man who is only slightly neurotic.

He says to me: "I am not really very sick. Perhaps I should not be here at all taking up your time. But I know you are busy with the human mind. I thought, therefore, that you might be able to tell me on what terms I may live. I have the feeling of being forlorn and lonely in a world that makes no sense." I say to him: "My dear man, I don't know any more than you do the meaning of the world or the meaning of your life. But you—all men—were born with a brain ready made. It took millions of years to build the brain and the body we now have.

Your brain embodies all the experience of life. The psyche, which may be called the life of the brain, existed before consciousness existed in the little child.

"Now, suppose that I am in need of advice about living, and I know of a man who is already thousands of years old. I go to him and say, 'You have seen many changes; you have observed and experienced life under many aspects. My life is short—perhaps seventy years, perhaps less—and you have lived for thousands of years. Tell me the meaning of life for me.'

" When I say this to my patient, he cocks his ears and looks at me. "No," I say, "I am not that man.

But that man speaks to you every night. How? In your dreams." I go on: "You are in trouble. You feel that your life has no orientation. I cannot tell you what to do. But let us ask the Great Old Man. He will tell you. Go away for a few days, and you will have a dream. Come back and tell me about it."

He goes away; he comes back and brings me a dream. It is difficult to work out. But we do work it out together, and it tells us something about him. Certain people lose connection with life because they have made mistakes, or because they are living the wrong way, in a life that is intellectual only. The dreams they bring to a psychologist will take up these things first. All dreams reveal spiritual experiences, provided one does not apply one's own point of view to the interpretation of them.

Freud says that all man's longings expressed in his dreams relate to sexuality. It is true that man is a being with sex. But he is also a being with a stomach and a liver. As well say that because he has a liver all his troubles come from that one organ. Primitive man has little difficulty with sex. The fulfillment of his sexual desires is too easy to constitute a problem. What concerns primitive man—and I have lived among primitives, and Freud has not—is his food: where he is to get it, and enough of it.

Civilized man in his dreams reveals his spiritual need. When modern science disinfected heaven it did not find God. Some scientists say that the resurrection of Jesus, the virgin birth, the miracles—all those things which fed Christian thought through ages, are pretty stories, but none the less untrue. But what I say is, Do not overlook the fact that these ideas which millions of men carried with them through generations are great eternal psychological truths.

Let us look at this truth as the psychologist sees it. Here is the mind of man, without prejudice, spotless, untainted, symbolized by a virgin. And that virgin mind of man can give birth to God himself. "The kingdom of heaven is within you."

This is a great psychological truth. Christianity is a beautiful system of psychotherapy. It heals the suffering of the soul. This is the truth which man has clung to through the ages. Even after his consciousness has listened too long at the door of modern materialistic science, he clings to it in his unconscious. The old symbols are good today. They fit our minds as well as they fitted the minds that conceived them.

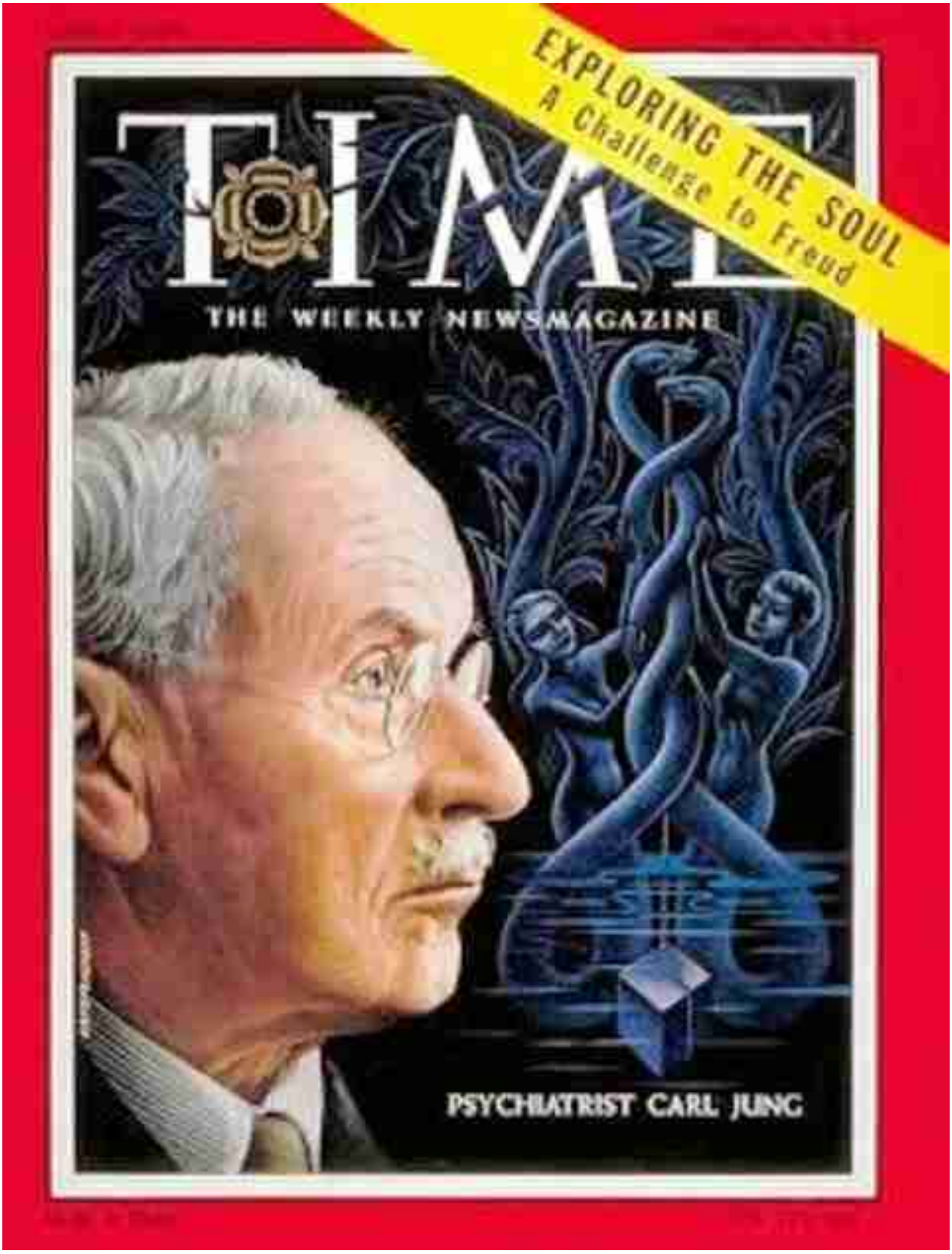
Deep in the unconscious of each one of us are all the attempts of that Great Old Man to express his spiritual experiences. Suppose I ask you to stay in my house. I tell you that it is well built, comfortable; that our life is pleasant; that you will have good food. You can swim in the lake and walk in the garden.

With these beliefs in your mind you decide to come, and you enjoy your stay. But suppose, when I ask you, I say to you: "This house is unsafe. The foundations are not secure. We have many earthquakes in this region. Besides all that, we have had illness here. Someone recently died of tuberculosis in this room." Under those conditions and with

these ideas in your mind, do you enjoy your stay in that house?
That medieval man we have talked of had a beautiful relationship with God. He lived in a safe world, or one that he believed to be safe. God looked out for everyone in it; he rewarded the good and punished the bad. There was the church where the man could always get forgiveness and grace. He had only to walk there to receive it. His prayers were heard. He was spiritually taken care of. But what is modern man told?
Science has told him that there is no one taking care of him. And so he is full of fear. For a time, after we gave up that medieval God, we had gold for a deity. But now that, too, has been declared incompetent. We trusted in armies, but the threat of poison gas defeated them. Already people talk about the next war. In Berlin they have built dugouts under the streets for retreat from poison gas attacks. If they go on talking in this way, thinking this way, the next war will explode of itself. Naturally enough, in a world of this sort, everybody gets neurotic.
Even if the house you live in is really safe, if you have the idea that it is not, you will suffer. Your reaction depends entirely on what you think. In making this point to my students, I say: "How do you measure a thing? By its effects. And usually by its terrible effects. An avalanche occurs which wipes away a dozen farms, kills scores of cows, and you say, 'An elephant of an avalanche!' Now, tell me, what is the most destructive thing you know of ?" In turn we consider fire, earthquakes, volcanic eruptions, floods, diseases. Then I say, "Can you think of nothing more terrible than any of these things? What about the World War?"
Ah, yes! High explosives. "But," I say, "do high explosives make themselves? Do they declare war. It is the psyche of man that makes wars. Not his consciousness. His consciousness is afraid, but his unconscious, which contains the inherited savagery as we l as the spiritual strivings of the race,) says to. him, "Now it is time to make war. Now is the time to kill and destroy." And he does it.
The most tremendous danger that man has to face is the power of his ideas. No cosmic power on earth ever destroyed ten million men in four years. But man's psyche did it. And It can do it, vain. I am afraid of one thing only—the thoughts of people. I have means of defense against things. I live here in my house happily with my family. But suppose they get the illusion that I am a devil. Can I be happy with them then? Can I be safe?
All of us are subject to mass infections. I Mass infections) are greater than man. And man is their victim. He shouts and parades and pretends that he is the leader, but really he is their victim. They are the up rush of earthly and spiritual forces from the depth of the psyche. Turn the eye of consciousness within to see what is there. Let us see what we can do in small ways. If I have planted a cabbage right, then I have served the world in that place. I do not know what more I can do. Examine the spirits that speak in you. Become critical.
The modern man must be fully conscious of the terrific dangers that lie in mass movements. Listen to what the unconscious says. Hearken to the voice of that Great Old Man within you who has lived so long, who has seen and experienced so much. Try to understand the will of God: The remarkably potent force of the psyche. I say: Go slow. Go slow. With every good there comes a corresponding evil, and with every evil a corresponding good. Don't run too fast into one unless you are prepared to encounter the other. I am not concerned about the world. I am concerned about the people with whom I live. The other world is all in the newspapers. My family and my neighbors are my life—the only life that I can experience.
What lies beyond is newspaper mythology. It is not of vast importance that I make a career or achieve great things for myself. What is important and meaningful to my life is that I shall live as fully as possible to fulfill the divine will within me. This task gives me so much to do that I have no time or any other. Let me point out that if we were all to live in that way we would need no armies, no police, no diplomacy, no politics, no banks. We would have a meaningful life and not what we have now—madness. What nature asks of the apple-tree is that it shall bring forth apples, and of the pear-tree that it shall bring forth pears. Nature wants me to be simply man. But a man conscious of what I am, and of what I am doing. God seeks consciousness in man.
This is the truth of the birth and the resurrection of Christ within. As more and more thinking men come to it, this is the spiritual rebirth of the world. Christ, the Logos—that is to say, the mind, the understanding, shining into the darkness. Christ was a new truth about man. Mankind has no existence. I exist, you exist. But mankind is only a word. Be what God means you to be; don't worry about mankind which doesn't exist, you are avoiding looking at what does exist—the self You are like a man who leans over his neighbor's fence and says to him: "Look, there is a weed. And over there is an-I- other one. And why don't you hoe the rows deeper? And I why don't you tie up your vines?" And all the while, his own garden, behind him, is full of weeds. Carl Jung [1934]; C.G. Jung Speaks; Pages

67-75.
Image: The Return of Persephone by Frederic Leighton

Carl Jung, Cover of Time Magazine in 1955. **(2014-01-08 18:23)**



[Carl Jung, Cover of Time Magazine in 1955.]
On February 14, 1955, the profile of ”Psychiatrist Carl Jung” appeared on the cover of Time Magazine.

2036

The yellow diagonal banner across the right top corner read ”EXPLORING THE SOUL: A Challenge to Freud.” The title of the lengthy article in the Medicine section was ”The Old Wise Man.”

TIME MAGAZINE

Monday, Feb. 14, 1955

MEDICINE: THE OLD WISE MAN

Freud, Adler and Jung—these names personify, above all others, modern man’s restless exploration of his own mind, his struggles for self-knowledge and for control of his darkest drives. In the 20th century, impelled by the detailed theory and dogma of the Big Three, psychology has burst out of consulting room and clinic, spreading all through life and leaving nothing untouched—neither love nor the machine, war nor politics, neither art nor morals nor God. Of the three pioneers who built this Age of Psychology, Freud and Adler are dead. The third, Carl Gustav Jung, is still at 79 tirelessly adventuring through the vast reaches of the psyche.

Last week, wreathed by pipe smoke that swirled through his thinning white hair and gave him the aspect of a medieval alchemist, Jung was busy in the study of his old fashioned, high-ceilinged house at Küsnacht on Lake Zurich. The three-volume work on which he was dotting the last ”i” seemed strange for a modern psychiatrist: Representation of the Problems of Opposites in Medieval Natural Philosophy. ”Pretty abstruse, huh?” said Jung to a visitor. Then laughter rocked his heavy shoulders. ”I must laugh! I have such a hell of a trouble to make people see what I mean.”

For a man who has added such words as introvert, extravert and complex (in its psychological meaning) to the party patter of millions, Jung has indeed great difficulty in making people see what he means. That is partly because he has explored yoga, alchemy, fairy tales, the tribal rites of the Pueblo Indians, German romantic philosophers, Zen Buddhism, extrasensory perception and the cave drawings of prehistoric man, along with an estimated 100,000 dreams. But when Dr. Jung is accused of having left medicine for mysticism, he replies that psychiatry must take into account all of man’s experience, from the most intensely practical to the most tenuously mystical.

If the details of his work are sometimes foggy, his overall purpose is clear: to help man live at peace with his unconscious. That is the aim also of the other ”depth psychologists,” but Jung significantly differs from the others. He is a constant challenge to the legacy of his old master, Sigmund Freud, whose teachings have affected man’s view of himself more deeply than anything since Darwin’s theory of evolution by natural selection.

THE FREUDIAN VIEW

Through most of the Christian era, the healing of the mind was considered part of the realm of the soul. The Enlightenment abolished the soul. Its place was taken, in the minds of millions, by reason, which stood atop a quaking pile of instincts.

When Freud was a young man, scientific inquiry and materialism ruled even in psychiatry. Research was aimed at finding physiological causes for psychic effects. Freud’s great contribution was his discovery of the unconscious mind, the source of human drives that did not fit into this narrow system.

But Freud still clung to the mechanical and material scientism of his age. He constructed a new, detailed, machinelike scheme of the mind. The steam that made the machine run was sexual energy or libido. In Freud’s view, the unconscious was cluttered with emotional material, commonly thought of as forgotten but actually repressed because of a conflict between sex-powered drives and personal or social standards of what is acceptable.

Freud concluded that to rid patients of their neuroses, he had to dredge up the repressed material and expose it to the cleansing processes of the conscious mind. The Freudian concept of libido was eventually broadened to include love, friendship, even devotion to abstract ideas. But Freud narrowly insisted that the infantile parricide-and-incest wish which he called the Oedipus Complex was crucially important in all human beings. As Jung bitingly put it: ”The brain is viewed as an appendage of the genital glands.”

Vienna’s Alfred Adler, an early disciple of Freud, soon rejected this sex-is-everything view, and formulated his theory that human beings are propelled more by drives for power because of inherent feelings of inferiority. But in the Freudian world, the human being stands alone, without a will to make free moral choices, conditioned by mysterious urges and traumas over which he has no control. Creative work, good deeds, ambition are only ”sublimation.” Religion is usually a form of neurosis; God is a projection of the Father image.

It is against this view of life, this ”psychology without a psyche,” that Jung protests in all his work.

THE JUNGIAN ANSWER

Man’s unconscious, argues Jung, is not merely a trash basket for disagreeable experiences thrown away by the con-

scious mind, but a vast subterranean storehouse full of both good and evil. For the most part the eternal human affections, aspirations and fears are just what they seem to be. Religion is not a neurosis, in Jung's view; it is a deeply and universally felt human need. Jung concedes great merit to Freud, believes his methods work with some patients, notably younger ones with real sexual problems. But, says Jung, both Freud and Adler say to everything, "'You are nothing but...' They explain to the sufferer that his symptoms come from here or there and are 'nothing but' this or that... Sexuality, it is true, is always and everywhere present; the instinct for power certainly does penetrate the heights and the depths of the soul; but the soul itself is not solely either the one or the other, or even both together... A person is only half understood when one knows how everything in him came about. Only a dead man can be explained in terms of the past... Life is not made up of yesterdays only..."

Jung's view is gaining increasing respect among intellectuals, clergyman, ordinary laymen. It is also reflected among analysts.* Most analysts are dedicated Freudians who run their profession as a kind of closed shop and dismiss Jung as an escapist from life's harsh realities. But there is a constant splintering: besides the Jungians and Adlerians, there is a whole spectrum of deviationists—followers of Karen Horney, Otto Rank, Erich Fromm, Harry Stack Sullivan, Franz Alexander, Melanie Klein. There are also more and more eclectics who derive most of their theory from Freud but add a little of Jung or Adler or a dash of Horney and Sullivan. Many of them nowadays admit that Freudian analysis may have been too narrowly based on sexual drives, and that other matters—even religion—ought perhaps to be considered. Writes Milton Sapirstein, an analyst of the Freudian school: "More and more, psychiatrists seem prepared to accept the dependencies of religion, social causes and group movements as healthy and needful, without labeling them 'sublimated homosexuality' to a father figure, or a desire to return to the mother's womb." Freud was the Columbus who discovered the hemisphere of the unconscious. Jung may well be the Magellan to circumscribe the whole sphere of the psyche.

DOUBLE UNCONSCIOUS

In the Jungian hypothesis, the mind has three layers: 1) the conscious, which is just about what everybody thinks it is; 2) the personal unconscious (corresponding, but only approximately, to Freud's unconscious), into which go forgotten facts and repressed emotional material; and 3) the collective unconscious, which is part of the heritage of the entire human race, and therefore a sort of common pool containing the instincts and some patterns for mental behavior.

What drives the psychic machine? Libido, says Jung, but he uses the word differently from Freud: Jung's libido includes all psychic energy. It can flow, says Jung, in either of two directions, in either of two dimensions. When it is flowing forward, from the unconscious to the conscious, a man feels that life is running smoothly as he goes about his business. Psychic energy must also flow in reverse, from the conscious to the unconscious, as when a man relaxes from an active to a pensive or dreamy state. But if this backward flow lasts too long, the libido is being attracted to something in the unconscious that is stirring toward consciousness. If this is not made conscious, it will attract around it similar material which then forms a knot or complex.

Psychic energy may also flow inward or outward. If in an individual it usually goes outward, he is an extravert. When he perceives an object or situation, his first reaction is to project his energy onto the object and away from himself. But if it flows inward, he is an introvert, and his first reaction is along the lines of "What will this do to me?"

Jung then breaks down personality types into four classes, depending on which of the major psychic functions they rely on most heavily: sensation, thinking, feeling or intuition. Since anybody can be either extraverted or introverted in combination with any of the four main functions, Jung recognizes eight basic personality types. But he has said repeatedly — unfortunately for the thick-tongued dogmatism of cocktail-party conversation — that everybody is enough of a mixture so that the labels are only a rough guide. In fact, there are some rare souls who defy classification at all.

ARCHETYPES FOR ALL

Things are not so simple in the Jungian unconscious. There, Jung sees a host of symbols which represent the archetypes. In writing of them, Jung, who has a vivid style and imagination, sometimes sounds almost as if he were writing about living beings. But the Jung archetypes are simply ancient patterns of human experience and feeling, repeated over and over in all ages and cultures. They occur in two principal forms: 1) in individual thoughts, dreams and visions; 2) projected as myths, customs or faiths.

When Jung started out as a practicing analyst, he found again and again that ancient symbols and rituals were repeated in the dreams of 20th century patients who could not possibly have heard or read of them. He concluded that mankind's collective unconscious 1) far predates the evolution of the conscious part of the mind, and 2) forms the

same basic patterns repeatedly. In each individual, of course, the patterns are differently arranged. (Jung compares this to the body, which is composed of the same organs in all human beings, but with significant individual variations.)
Usually classified as the most obvious archetype — although it belongs largely to the conscious — is the persona. This was the Roman actor's word for the mask he wore to indicate his assumed character, and Jung uses it in much the same sense: the face which each individual presents to his surroundings. It involves a certain amount of necessary and healthy play acting, easing the relations between a man's inner world and the world around him. The persona is injurious only when it dominates the true personality beneath.
One danger then is that the persona will blind a man to the existence of his own shadow. This shadow, part of the personal unconscious, is the Mr. Hyde in every Dr. Jekyll, the inferior or evil element that wants to do what the conscious or the conscience forbids. It is necessary to control the shadow, but there is danger: the more firmly it is stamped upon, the greater the force with which it will eventually erupt.
ANIMA, EARTH-MOTHER & SELF
Deeper in the collective unconscious, Jung sees the anima, an embodiment of the "female principle" in man. By this Jung means all the traits in man conventionally considered female, e.g., gentleness and appreciation of the finer things, but also pettiness and rage. More importantly, the anima also enables man to "apprehend the nature of women" — it is the unconscious image of what a woman ought to be.
This may range from Helen of Troy to Rider Haggard's She to the 20-year-old red-haired actress with whom an elderly university professor runs off. The anima, explains a Jung disciple, "has attributes that appear and reappear through the ages . . . She always looks young, though there is often a suggestion of years of experience . . . She is wise, but not formidably so; it is rather that 'something strangely meaningful — something like secret knowledge . . . clings to her.' "When this image is projected on a flesh-and-blood woman, a man falls in love, but trouble arises when she fails to fit his unconscious prefab design.
Corresponding to the anima in the female is the animus, the embodiment of all male characteristics in a woman, and her collective, inherited image of man.
Next most important among the archetypes are the old wise man and the earth-mother. The old wise man may appear in dreams or fantasies as a king or hero, medicine man, magician or savior (to Dr. Jung's patients, he often appears as Dr. Jung). A little of this, Jung holds, is good: every man has in him the seeds of greatness; and it is well for him to be aware of it. But a man abnormally receptive to the idea may turn into the leader of a wild-eyed revivalist sect, with messianic delusions, or a Hitler, or simply a madhouse Napoleon.
The corresponding feminine archetype is the earth-mother — the very source of life. But if a woman becomes "inflated" with the idea, and sees herself endowed with an unmatched capacity for understanding the problems of others, she may become a super-do-gooder, or tighten her circle of mothering influence until it strangles the objects of her devotion.
Finally, towering over a host of lesser archetypes, is the transcendent Self. This embodies elements from both conscious and unconscious, from all the archetypes, good and evil. It is a symbol of oneness such as is found in many religions, e.g., the Hindu atman.
Jung's concept of the Self leads into the all-important process which he calls individuation. This is the sort of wholeness which Jung found many of his patients pursuing unconsciously after they had actually been cured of neurosis. Individuation may be a lifetime task ("Usually the analyst dies before the patient," says one Jungian analyst). By getting to know more and more aspects of his unconscious, the subject can give proper values to what were once half-sensed and disturbing urges. Individuation is "finding the God within."
THE NEED FOR SYMBOLS
In this process, symbols help. One which particularly fascinates Jung is the mandala,** a square and-wheel pattern embodying the number four or a multiple of it. A precious stone, often equated with the philosopher's stone of the alchemists, can symbolize the Self. The interlaced, banyan-like Tree of Life is often seen to bear a single luminous blossom — perhaps the Orient's Golden Flower, or a Christmas-tree star — which signifies the way of life that is life itself.
What place have such symbols in modern psychology? Says Jung: they are facts. They appear day after day in the dreams and doodlings of patients. If, for instance, a patient dreams of a snake held skyward, a Freudian analyst will automatically call it a phallic symbol. Jung concedes that it may mean that. But it is also a fact that the serpent has a

much broader significance. For instance, to the Ophite Gnostics (2nd century A.D.)
The serpent symbolized the redeeming principle of the world. It can stand, says Jung, for the recognition of the shadow side of life, the bringing out of evil into the open. Argues Jung: Why not test the hypothesis that it may represent the same urge in a modern patient? Moreover, says Jung, patients who are often shocked by the appearance of such symbols in their minds, fearing them to be signs of near insanity, are reassured when they find that they are only repeating ancient human patterns.
In a religious age, according to Jung, man would not need to get consciously acquainted with his archetypes, because religion provides its own symbols. But Christianity has become so weakened in this respect — largely through the Protestant
Reformation, says Protestant Jung — that to millions its symbols now mean nothing. For this reason, says Jung, Roman Catholicism is generally more effective today than other churches, and he rarely finds Catholics in need of individuation. Says Jung: "[Catholicism] is a full-fledged religion. Protestantism is not. Religions consist of a doctrine and a rite. The ritual does not exist in Protestantism: it has only one leg to stand on — justification through faith alone.
The Catholic Church has the rite too, with all its magic effects." Jung himself has not been to church for years, but when asked if he believes in God, he says: "I could not say I believe. I know! I have had the experience of being gripped by something that is stronger than myself, something that people call God."
Unconsciously at least, says Jung, many a modern man seeks the comfort and security of religious symbols. That is why many try to import strange Eastern religions; others turn to demagogues and isms (which Jung regards as volcanic eruptions of the unconscious), and still others go to the analyst.
"Our heart glows, and secret unrest gnaws at the roots of our being . . . Dealing with the unconscious has become a question of life for us." Hence the man who cannot find religious symbols must be helped by the analyst to understand the symbols in his own unconscious. "I have treated many hundreds of patients . . . Among [those] in the second half of life — that is to say, over 35 — there has not been one whose problem in the last resort was not that of finding a religious outlook on life . . ."
DREAM OF A HAYRIDE
The practical differences between the methods of Freud and Jung show up clearly in the case of a successful businessman who went to a Jungian analyst for help. At 51 he had developed a phobia against train or air trips, expressed in uncontrollable anxiety and attacks of giddiness.
Despite the patient's age, the orthodox Freudian psychoanalyst would have set him on a couch and invited him to talk on in "free association," especially about his earliest childhood. Purpose: to find either a specific shock related to his giddiness, or some emotional repressed stress.
The Jungian analyst uses no couch, but has the patient seated in a chair and facing him. This setup represents a meeting of equals: unlike Freud, who wanted the analyst to keep in the background,*† Jung believes the doctor must fully share the emotional experience of analysis.
The Jungian analyst is concerned primarily with the present and the future. This businessman had carried too heavy a load of work for years. Now, from his unconscious, come symptoms which force him to cut down his activities. Unconsciously, he must want to slow down. To help the analyst find possible unconscious motives, the businessman is asked to talk about his work and travel (this is not free association, which, Jung argues, tends to lead away from the focus of interest).
After several sessions the businessman tells of a dream: "I am sitting on a large wagon, laden with hay, which I am driving back to the barn, but the load of hay is so high that the lintel of the door into the barn knocks me on the head, so that I fall off my seat and I wake up terrified in the act of falling." For the Freudian, the barn is a symbol of the female genitalia; the dream represents a tendency to return to the womb, but because this has undertones of incestuous desire, it would be followed by punishment (castration). An Adlerian would interpret the overloaded wagon as an exaggerated will to power, in compensation for an inferiority complex.
The Jungian analyst takes the dream more literally. After examining and reexamining it in the context of the patient's life (Jung distrusts all set dream theories), the analyst suggests this meaning: the patient has overloaded his wagon beyond its capacity; as a result, his conscious intentions receive a blow. The dream is an attempt by the unconscious to redress the balance of an exaggerated extraverted attitude which is becoming less and less appropriate as the businessman grows older.

This interpretation denies the patient the easy Freudian way out — a childhood trauma to use as a scapegoat. He faces the responsibility of revising his goals in life. In this case, the businessman realized that he had lived a one-sided life. Not only did he slow down, but he was satisfied to do so — and could take trips without anxiety or giddiness.

Jungians often say that after a patient has been cured of a neurosis in Freudian analysis, his "soul has been sterilized." Says Jung: "The neurosis contains the soul of the sick person, or at least a considerable part of it, and if the neurosis could be taken out like a decayed tooth, in the rationalistic way, then the patient would have gained nothing and lost something very important, much as a thinker who loses his doubt of the truth of his conclusions, or a moral man who loses his temptations . . . The individual [must] choose his own way consciously and with conscious moral decision."

FATHERS & SONS

One of modern man's troubles, according to Jung, is that he has lost touch with his roots. Americans, for instance, he thinks are not yet at home in their unconscious on a continent wrested so recently from nature; this produces tension and helps account for America's go-getting energy.*‡ Carl Jung himself is not troubled by lack of roots. He comes from a long line of pastors of the Swiss Reformed Church. Though he has traveled all over the world, from India (where he lectured) to Kenya (where he lived with a primitive tribe near Mount Elgon), Jung's home is the same house he and his wife Emma built in 1908.

He had a lonely boyhood in Basel, started to learn Latin at six, and grew into what he was later to classify as "an introvert type with the dominant function of thinking." His first ambition was to become an archaeologist or paleontologist. "He's still thrilled at news of an excavation," says a disciple. "But we carry history inside us, too, and he's dug it up there."

Largely to please his father, Jung chose medicine. He soon became fascinated with psychiatry. In 1900, newly graduated Dr. Jung went to Zurich as an assistant in the famed old university mental clinic. After he discovered the writings of Freud, Jung devised word-association tests which were hailed as proof of Freud's basic theory of repression.

Jung and his chief, Dr. Eugen Bleuler, gave Freudian theories a longed-for accolade of respectability through the prestigious Zurich clinic. In 1907 Jung went to Vienna to spend two weeks with the master. "The first day we talked for 13 hours," he recalls. "We talked about everything. But I could not swallow his so-called science positivism, his merely rational view of the psyche and his materialistic point of view."

Later, crossing the Atlantic together on their way to give addresses at Clark University in Worcester. Mass., Freud and Jung debated endlessly on psychological problems and analyzed each other's dreams. Freud cast Jung in the role of his intellectual son and heir. But the halcyon days were over. At Munich in 1912, Freud upbraided Jung for writing about psychoanalysis without mentioning the founder's name.

The talk turned to Egypt's King Amenhotep IV as founder of a religion. "He is the one who scratched out his father's name on the monuments," said Freud. "Yes." Jung replied, "but with that you cannot dismiss Amenhotep. He was the first monotheist among the Egyptians. He was a great genius, very human, very individual. That he scratched out his father's name is not the main thing at all." Whereupon Freud fainted dead away. Jung's explanation: "Indirectly, he was continuing his reproach that I had scratched out the father's name — that is, his name."

When Jung denied the predominantly sexual nature of the libido, Freud saw it as open rebellion. By 1913 the break was final: Jung wrote Freud "that I could do no further work with him if he would not give up that dogmatic attitude." Said Freud: "We took leave from one another without feeling the need to meet again!" THE ALCHEMIST

One of the most controversial issues about Jung — outside psychiatry — concerns Nazi Germany. Some of his writings about race have been abused by others for racist propaganda. Chiefly because he held the editorship of a German psychoanalytic journal during the Nazi regime (his co-editor at one time was a relative of Hermann Göring), Jung has sometimes been accused of Nazi sympathies. Jung's position: as a foreigner of renown, he merely took the job to safeguard what he could of German psychiatry.

Since the war, Jung has lived by the banks of Lake Zurich, treating a few patients and keeping a keen eye on the most difficult patient of all — the world at large. He has never stopped writing, revising his concepts, or enlarging the scope of his inquiries. He has explored medieval alchemy, not because he has any interest in its pseudo-chemical aspects, but because he considers it interesting psychologically: for the most part, he sees the alchemists as seekers after original religious experience outside the permissible limits of the medieval church.

The majority of Jung's patients have been women, and he has had some down-to-earth things to say about the status of woman in the modern world. She has, he thinks, lost the old ideal of marriage ("He shall be thy master"). The

tradition that it is the man who generally breaks up a marriage is no longer true: "Today life makes such demands on man that the noble hidalgo Don Juan is to be seen nowhere save in the theater. More than ever, man loves his comfort . . . There is no longer a surplus of energy for window-climbing and duellos." Woman, meanwhile, will go to greater lengths than ever to find a husband, "by that quiet and obstinate wish that works . . . magically, like the fixed eye of the snake." As men and women adopt more of the roles and interests traditionally attributed to the other sex, Jung thinks a new relationship between them is developing, based on equal partnership.

Most recently, in Answer to Job (just published in England, not yet in the U.S.), he suddenly tackled the 1950 papal proclamation of the dogma of the Assumption of the Virgin, which he considers the greatest religious event since the Reformation. His explanation of the dogma: it was, he contends, historically and psychologically necessary, because the mass of Roman Catholic women (at least unconsciously) demanded it, to give them a symbol of identification in heaven.

FREUDIAN DOUBTS

How big is Jung's influence today? The Freudians, confident that they are the possessors of revealed psychiatric truth, have crusaded for their own dogma and sought converts with evangelical zeal. Jung, by contrast, for a long time would not even bother to set up a formal training school for analysts who wanted to follow him, and he still refuses to seek converts. Proselytizing, in his book, is merely a reflection of unconscious doubts.

Not until 1948 was a C. G. Jung Institute established in Zurich, and Jung has given it little more support than his name. It now has about 100 students from 14 countries, including the U.S., Denmark, India. London, New York, San Francisco and Los Angeles are the next major centers of Jungian influence; in each there is a handful of analysts trained by Jung himself or his earliest disciples. San Francisco has a small training institute, and one is being set up in Los Angeles. The Bollingen Foundation *□ is currently bringing out his collected works (four volumes published, 14 to go).

Jung's influence in psychiatric practice, though often unacknowledged, has been conceded by the late A. A. Brill, leading U.S. Freudian, who called him "the pioneer psychoanalyst in psychiatry." Freud thought that analysis was useful only in the milder forms of emotional illness (neurosis). Jung was among the first to use it to interpret schizophrenia, commonest of the most serious psychoses (which fills 300,000 hospital beds in the U.S.).

Results of early treatment by analysis were only tentative. But then came insulin and metrazol, and now, in the last two years, have come two new drugs, chlorpromazine and reserpine, which are making thousands of supposedly hopeless cases of schizophrenia accessible to analytic techniques.

THE NATURAL FACE

The ultimate value of Jung's ideas cannot yet be measured by practical standards. His great achievement is that he has shown psychology a new direction: he has constructed a psychology for human beings who reach out toward the unknown, the intangible, the spiritual. He has attacked the goal of psychological adjustment, which is fine "for the unsuccessful, for all those who have not yet found an adaptation," but which for others means only "restriction to the bed of Procrustes, unbearable boredom, infernal sterility, and hopelessness." Even if he is only half right, Jung has suggested to mankind a way of "adjustment" not merely to his animal instincts and social pressures but to his great paradoxes and his eternal religious needs.

Living happily in his old house, surrounded by 19 grandchildren and two great-grandchildren, the old man seems to many of his followers the most convincing case history in support of Jungian theories. Has Jung himself achieved individuation? Says he: "Individuation means to become what one is really meant to be. In Zen Buddhism they have a saying: 'Show your natural face.' I think I have shown my natural face, often to the bewilderment of my time. Yes, I've attained individuation—thank heavens! Otherwise I would be very neurotic, you know."

Freud and his followers have always insisted that the name "psychoanalysis" belongs properly only to their theory and method. Adler called his "individual psychology"; Jung's is "analytical psychology."

* The mandala, meaning magic circle in Sanskrit, is most familiar as an aid to contemplation among Buddhist and other Oriental sects. A medieval Christian mandala shows Christ at the center, with the four evangelists at the cardinal points.

† Said he: "I cannot let myself be stared at for eight hours daily."

‡ Once a Zurich analyst had to deal with a new patient so tense that it seemed she had no mere neurosis but a beginning psychosis. Alarmed—because analysis at this stage may touch off a psychotic crisis the analyst went to Jung for advice. The master listened to the symptoms, then asked: "American? From the Middle West?" The analyst nodded.

”Well then, I think you’re pretty safe,” said Jung, ”but I would worry if it were a European.”
 Set up by his U.S. admirer Paul Mellon of the Pittsburgh Mellons, and named for the little town of Bollingen on Lake Zurich, where Jung spends many vacations and periods of meditation.

The ”Green Christ” Vision... (2014-01-10 05:41)

The ”Green Christ” vision is discussed in ”Carl Jung: Wounded Healer of the Soul: An Illustrated Biography” By Claire

Dunne in the Chapter ”Visions” Page 125.
“One night I awoke and saw, bathed in bright light at the foot of my bed, the figure of Christ on the Cross.
It was not quite life-size, but extremely distinct; and I saw that his body was made of greenish god.
The vision was marvelously beautiful, and yet I was profoundly shaken by it…
The green gold is the living quality which the alchemists saw not only in man but also in inorganic nature. It is an expression of te life-spirit…the Anthropos who animates the whole cosmos….This spirit has poured himself out into everything, even into inorganic matter, he is present in metal and stone.
My vision was thus a union of the Christ-image with his analogue in matter, the filius macrocosm.
Image: Green Death by Odilion Redon (1905) appears on Page 125 with the caption:
“According to Jung, green gold is the color that alchemists saw as an expression of the life-spirit permeating man and matter.”

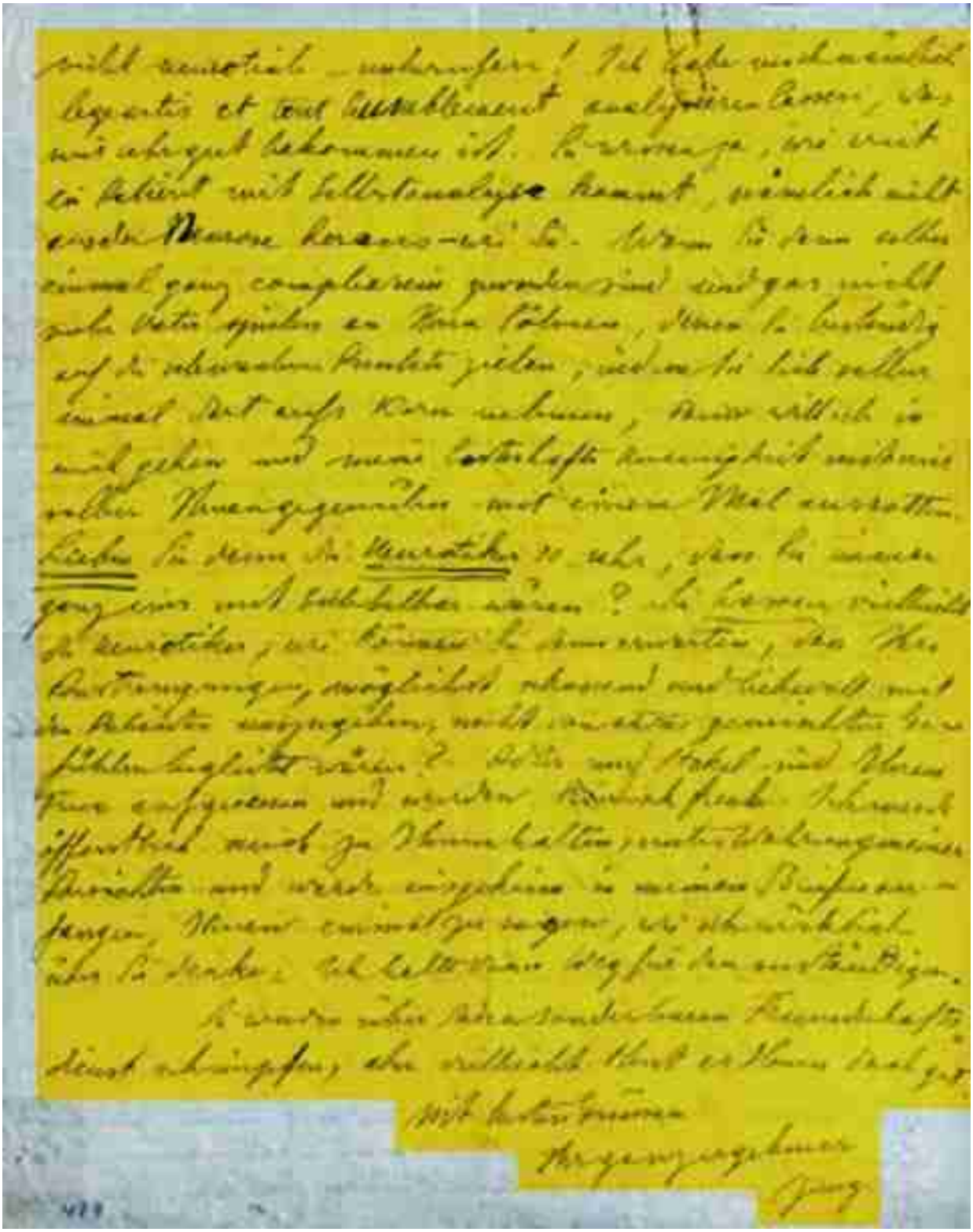
A Shift in the God Image… (2014-01-10 05:46)

“Psychologist Carl Jung believed the decline of Christianity and Judaism would come with a shift in the God image buried in the psyche.” The Gazette, Montreal, Sunday, May 17, 1998.
http://www.voidspace.org.uk/psychology/jung _newage.jpg
[When the link pops up you should be able to click on it once which should enlarge the article so it may be read.]

Without consciousness there would, practically speaking, be no world... **(2014-01-10 05:51)**

Without consciousness there would, practically speaking, be no world, for the world exists for us only in so far as it is consciously reflected by a psyche. Consciousness is a precondition of being.
Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position co-equal with the principle of physical being.
The carrier of this consciousness is the individual, who does not produce the psyche of his own volition but is, on the contrary, performed by it and nourished by the gradual awakening of consciousness during childhood.
If therefore the psyche is of overriding empirical importance, so also is the individual, who is the only immediate manifestation of the psyche. ”The Undiscovered Self” (1957). In CW 10: Civilization in Transition. P. 528

Carl Jung's criticism of Sigmund Freud **(2014-01-11 19:42)**



Carl Jung's criticism of Sigmund Freud.
Translation:
neurotic touch wood! I have submitted lege artis et tout humblement [according to the law of the profession, with complete humility] to analysis and am much the better for it.

2046

You know, of course, how far a patient gets with self-analysis: not out of his neurosis just like you.
If ever you should rid yourself entirely of your complexes and stop playing the father to your sons and instead of aiming continually at their weak spots took a good look at your own for a change, then I will mend my ways and at one stroke uproot the vice of being in two minds about you.
Do you love neurotics enough to be always at one with yourself?
But perhaps you hate neurotics.
In that case how can you expect your efforts to treat your patients leniently and lovingly not to be accompanied by somewhat mixed feelings?
Adler and Stekel were taken in by your little tricks and reacted with childish insolence.
I shall continue to stand by you publicly while maintaining my own views, but privately shall start telling you in my letters what I really think of you.
I consider this procedure only decent.
No doubt you will be outraged by this peculiar token of friendship, but it may do you good all the same.
With best regards,
Most sincerely yours, JUNG
From The Freud/Jung Letters: The Correspondence between Sigmund Freud and C. G. Jung. Ed. William McGuire. Trans. Ralph Manheim and R.E.C. Hull. Cambridge: Harvard University Press, 1988. ©1974 Princeton University Press. Courtesy of the Library of the Eidgenssische Technische Hochschule, Zrich, and the Foundation of the Works of C. G. Jung

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Freud Thanks Jung for Defending His Ideas **(2014-01-11 19:48)**

Freud Thanks Jung for Defending His Ideas
Translation:
Whether you have been or will be lucky or unlucky, I do not know; but now of all times I wish I were with you, taking pleasure in no longer being alone and, if you are in need of encouragement, telling you about my long years of honourable but painful solitude, which began after

I cast my first glance into the new world, about the indifference and incomprehension of my closest friends, about the terrifying moments when I myself thought I had gone astray and was wondering how I might still make my misled life useful to my family, about my slowly growing conviction, which fastened itself to the interpretation of dreams as to a rock of stormy sea, and about the serene certainty which finally took possession of me and bade me wait until a voice from the unknown multitude should answer mine.

That voice was yours, for I know now that Bleuler also came to me through you. Thank you for that, and don't let anything shake your confidence, you will witness our triumph and share in it.

I am glad to say that I can no longer claim too much of your sympathy for my ailing state. I made my entry into the climacteric years with a rather stubborn case of dyspepsia (after influenza), but in these wonderful weeks of rest it has reduced itself to an occasional gentle reminder.

I made up my mind long ago to visit you in Zürich. But I see it as a Christmas or Easter excursion. Then I shall come straight from my work, stimulated and teeming with problems, not in my present almost somnolent state, with all my cathexes discharged. I too feel the need of chatting with you for a few hours.

With kind regards (and wishes!),

Yours, DR FREUD

From The Freud/Jung Letters: The Correspondence between Sigmund Freud and C. G. Jung. Ed. William McGuire. Trans. Ralph Manheim and R.E.C. Hull. Cambridge: Harvard University Press, 1988. ©1974 Princeton University Press. Courtesy of Sigmund Freud Copyrights, by arrangement with Paterson Marsh Ltd.

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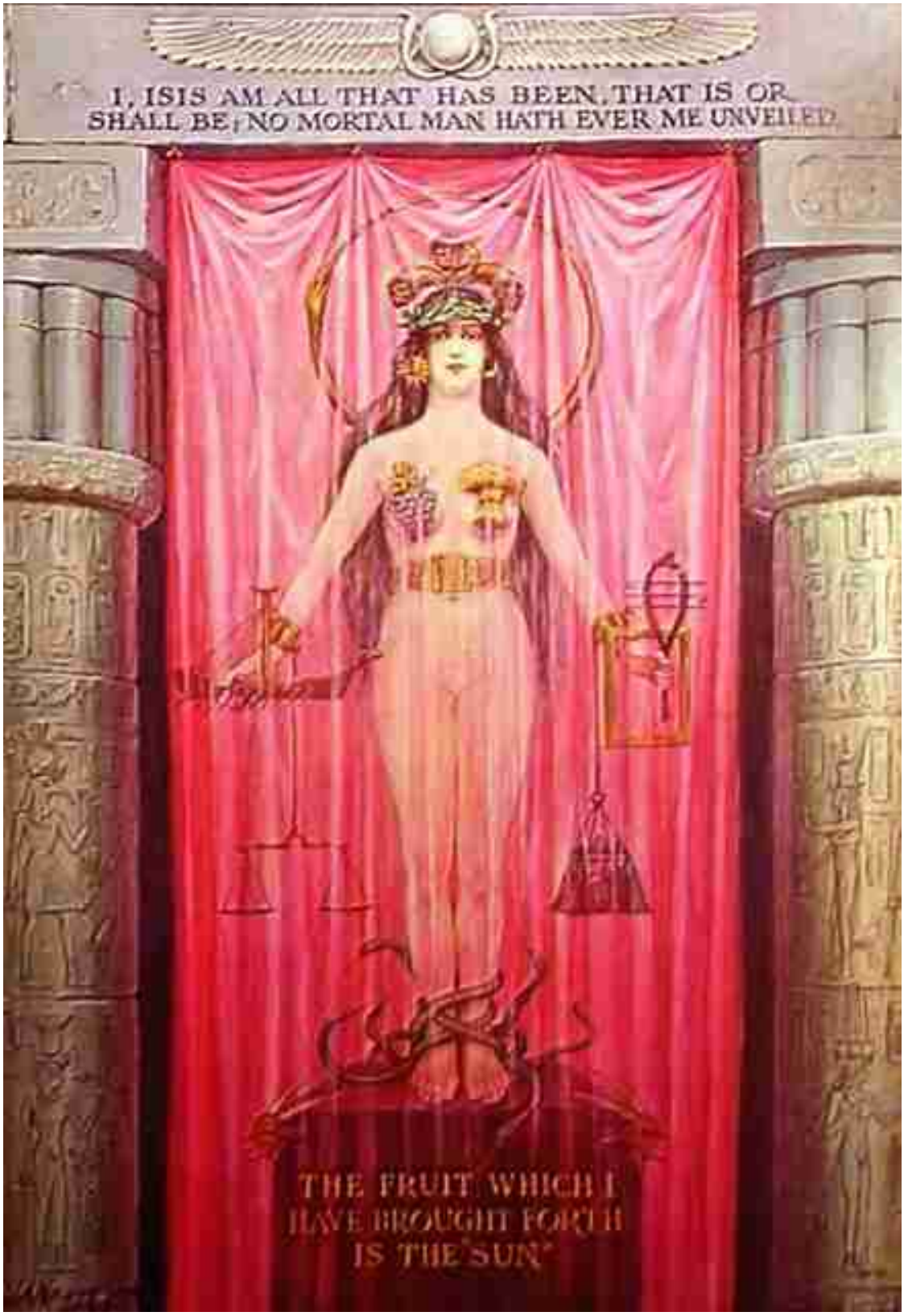
http://www.loc.gov/exhibits/red-book-of-carl-jung/before-the-red-book.html

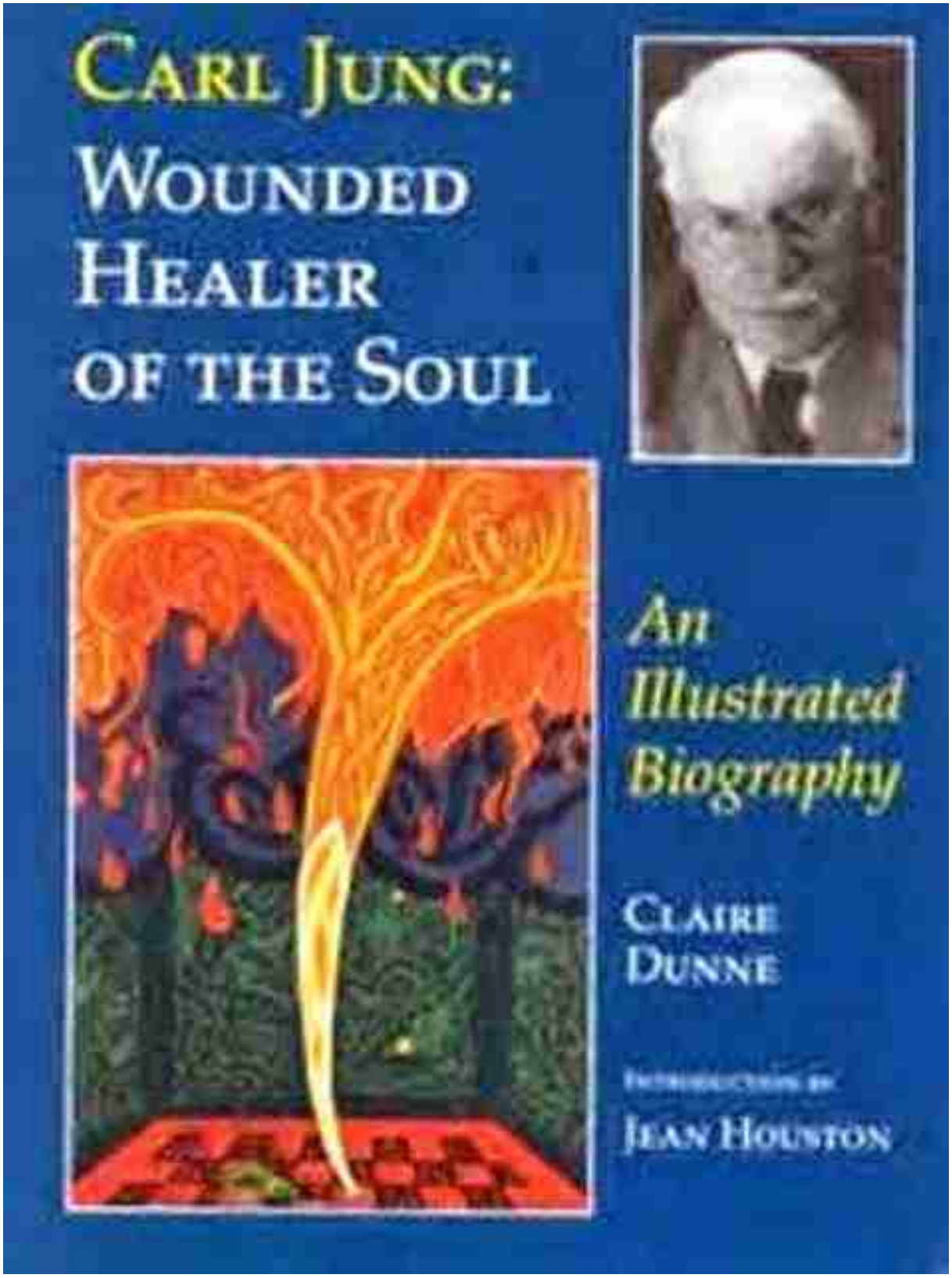
Isis was called the ”Black One” because of her association with fate and the mysteries of death. **(2014-01-12 05:58)**



Isis was called the ”Black One” because of her association with fate and the mysteries of death.

The ancient name for Egypt was ”Kemi,” which translates ”Black Earth.”
The Arabs called Egypt ”Al-Kemi” and the ancient art of alchemy practiced in the ancient Near East and medieval Europe was probably derived from this name.
Carl Jung describes the blackness of Isis and in this passage, relates her identity to Sophia:
The cognomen of Isis was . . .the Black One. Apuleius stresses the blackness of her robe . . . and since ancient times she was reputed to possess the elixir of life as well as being adept in sundry magical arts.
She was also called the Old One, and she was rated a pupil of Hermes, or even his daughter. She appears as a teacher of alchemy . . . She signifies earth, according to Firmicus Maternus, and was equated with Sophia . . . She is . . . the vessel and the matter of good and evil.
She is the moon . . .”the One, who art All.” (Carl Jung, Collected Works Vol.14, 14-15)

Article by Claire Dunne the author of Carl Jung: Wounded Healer of the Soul. **(2014-01-12 06:03)**



[Article by Claire Dunne the author of Carl Jung: Wounded Healer of the Soul.]
When I first read Jung's autobiographical Memories Dreams Reflections in my twenties I felt as if I'd met an old friend.

What struck chords with me above all were his statements that “the psyche is by nature religious” and his account of personalities number one and two in himself, which we all have to some degree; one, that which we become to fit in with our family, circumstance and environment, and two, that which we are by nature. I resonated with all of that.
Somehow, my life evolved over the years to write a biography of him Carl Jung: Wounded Healer of the Soul, later beautifully illustrated.
After a long time living together, so to speak, in the cocoon of the creative process, I am struck by how persistently those initial impressions hold, and old friend he still remains, sometimes met in pertinent dreams.
From the beginning I knew a biography had to be accessible to a general public whilst embodying an essence of his work and ideas.
I would sometimes hear people say “Oh Jung, he is too difficult” or “obscure” and I would think you must be the one I am writing this for.
If I couldn’t understand what he was about, being neither an analyst nor a Jungian myself, then neither would they.
His letters were a prime vehicle for me to bring him alive. Rich, probing, direct, salty, humorous, soaring, they contained the distilled nub of his ideas as well as the personality of an earth-rooted and spiritually-centered man. So did his autobiographical Memories Dreams Reflections, as well as specific scientific writing from his collected works. And friends, patients and colleagues had left some vivid word pictures of interaction with him.
Between all of them, you could rub shoulders with Jung’s struggle to become what he was, at once human, fallible and great, rising out of a stifling emotional, and narrowly religious, childhood background to live out the depth and breadth of life in him.
The nature-loving, boating, sculpting, painting, gourmet cook in him eventually lived alongside the pioneering, intuitive, intellectual, psycho-spiritual healer in a wholeness of being.
In his thirties he appeared to have it all – successful career, collegial friendship with Sigmund Freud in father-son-heir mode, President of the International Psychoanalytic Association, along with marriage, family, home, ample means.
At 40, after his painful split with Freud, a stopping within himself, “my soul, my soul, where are you?” he wrote, its aftermath recorded in The Red Book.
Sudden inner openings began; dreams, prophetic visions; the breakdown of intellectual dominance to experience deeper, intuitive levels of psyche; encounters with psycho-spiritual beings, an inner guide/teacher Philemon; the paradoxical Gnostic deity, Abraxas, evoking “improbable probability”, “unreal reality”; and the breakthrough emergence, mandala led, with the raw material for a lifetime’s pioneering work as healing doctor of the soul.
“The main interest of my work is not concerned with the treatment of neurosis but rather with the approach to the numinous…which is the real therapy,” he wrote.
Core to Jung’s work is the individuation process.
This psychological path to the spiritual first leads our conscious “I” into encounter with Shadow hinterland areas of ourselves – things we don’t know, don’t want to know, don’t like about ourselves and project onto others or, conversely, hints of possibilities, gifts, attributes we have yet to develop in ourselves
and often project onto people we admire. Ego has to grow into self-responsibility.
Jung calls this the “apprenticeship” and knew it well.
The existence of shadow “became one of my greatest experiences not only with regard to other people but with regard to myself.”
Knowledge of shadow level leads to the grapple with our inner opposites – the feminine/anima/soul image within man; the masculine/animus/spiritual soul force within woman.
Bringing our opposites into light, developing, marrying, balancing them is the nub of the work, “the masterpiece which not many bring off” he wrote.
“I am the clash of opposites” he said of himself.
Doubleness often accompanied his personality, an early distrust of women and trust in men that he later reversed; hypersensitivity and choleric temper, super confidence and doubt; and in his personal life, concurrent relationship to two women, lived openly, in parallel to each other, for 40 years.
Opposites were often used to describe him, “maddening and marvelous” from his son Franz; US patient/analyst Jane Wheelwright encountered “patriarch” and liberating “broad vision”; pupil/analyst/writer Erich Neumann found “with all his weaknesses and in all his greatness…. the only really great man I have met.”

“By bearing the opposites” wrote Jung, “we can expose ourselves to life in our humanity…we have to risk life to get into life, then it takes on color.”
Shadow and opposites, allied with dream analysis and the active imagination process he developed, are all stations along the way to an acceptance of ourselves as we are.
Holding the opposites together, “crucified between” them, and working with them, eventually opens the “reconciling third”, the unifying inner nucleus, the organizing center that includes the ego but is not defined by it, a transpersonal, transcendent reality that Jung called the Self.
From there on the ego self is in service as receiver, spectator and transmitter.
Wholeness, not perfection, is the state of being; expansion of consciousness and increased ability to live between two levels of reality, material and spiritual, is the hard won prize.
The responsibility is to maintain the balance, “know one is human, relate to both the god and the animal”, remembering “over the animal is the god, with the god is the god’s animal.”
Jung’s ideas, worked out from his own experience, and through that of his patients, allied with his exploration of ancient writings and cultures worldwide. Travels to Africa, India and Native America were significant spurs to new insights while studies of Gnosticism and alchemy were crowned by a book of Chinese yoga/alchemy that brought “undreamed of confirmation” of his ideas.
“Spiritual suppression” he saw as an illness of our time, “the ultimate problem” of his mid-life patients past thirty five, “and none is really cured who has not regained his religious attitude, which naturally has nothing to do with creeds or belonging to a church.”
Jung’s writings, like a spiral, can be seen to reach their deepest and highest levels in the later stages of his life.
At sixty nine, a series of profound near death experiences initiated him into “the mystic marriage as it appears in the Cabbalistic tradition….I was the marriage….a non-temporal state in which past, present and future are one….One is interwoven into an indescribable whole and yet observes it…no loss of meaning….Rather does the little finger know itself a member of the hand.”
The accompanying shamanic experience of his body being dismembered and reassembled, mostly by himself, earthed him
in “a fruitful period of work” out of which came “a good many of my principal works.”
This period, so often overlooked in Jung, occupies almost half of my book.
Here, in publications like Answer to Job, Synchronicity: an Acausal Connecting Principle, Mysterium Coniunctionis, The Undiscovered Self, lie the big philosophic issues – good and evil, Christianity and the dark side of God, scientific causality, mystic fusion with the Source of All Life, humanity’s evolving responsibilities in consciousness as co-creators in life.
Jung’s ideas brought responses ranging from public controversy, to “stony incomprehension, at least for the time being.”
His correspondence records lively debate with theologians and thinkers from East and West. Many time he said grimly to friends, “They would have burned me as a heretic in the Middle Ages.”
As a teenager, in argument with his pastor father’s “one ought to believe”, Jung thought “no, one ought to experience and to know.”
His multi-faceted relationship with God could be combative; forehead withheld “perhaps a millimeter from the floor” in submission; held by “a beatific vision of which I’d better say nothing”; acknowledging the nature of God as “Mystery of all Mysteries”; knowing “The Divine Presence is more than anything else….I wanted proof of a living Spirit and I got it. Don’t ask me at what a price.”
Eighty three year old Jung, when asked by John Freeman in a BBC interview “Do you believe in God?” made the famous reply “I don’t need to believe…(pause)…I know.”
His gravestone, designed by him, has inscribed on it Vocatus atque non vocatus Deus aderit/Called or not called the God will be present.
In being a messenger for Jung and his work in this book, I am mindful of him as prototype of a kind of person being forged in, and for, our time.
I am equally mindful of a key message insisted on by him: “I do not want anyone to be a Jungian….I want people above all to be themselves….Should I be found one day only to have created another “ism” then I will have failed in

all I tried to do."
Experience along the way of the book clearly shows – what pulsed in Jung pulses through me and through all of us. Our job is to sense/feel/think it for ourselves and live it in our own way. If Jung and his work become allies along the path, so be it. Claire Dunne
http://www.clairedunne.net/uploads/1/4/5/2/14523062/watkinsmbs30-carljung _p3031.pdf

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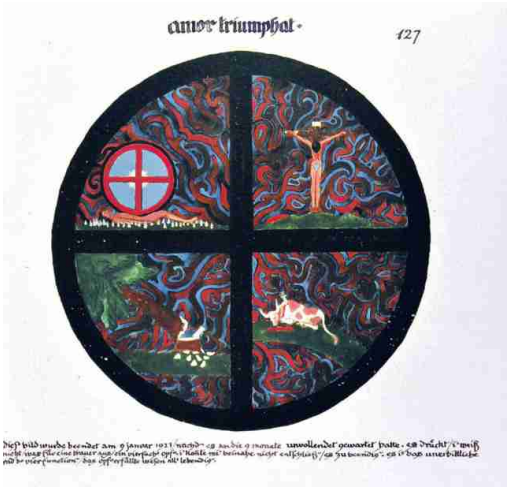
Carl Jung: The Gift of Magic [Illustration 127.] **(2014-01-12 07:52)**



The Gift of Magic Carl Jung The Gift of Magic [Illustration 127.]
Soul: "Do you not hear something?"
I: "I'm not aware of anything, what should I hear?"
Soul: "ringing."
I: "ringing? What? I hear nothing."
Soul: "Listen harder."
I: "Perhaps something in the left ear. What could it mean?"
Soul: "Misfortune."
I: "I accept what you say I want to have fortune and misfortune."
Soul: "Well, then, raise your hands and receive what comes to you."
I: "What is it? A rod? A black serpent? A black rod, formed like a serpent-with two pearls as eyes-a gold bangle around its neck. Is it not like a magical rod?"
Soul: "It is a magical rod."
I: "What should I do with magic? Is the magical rod a misfortune? Is magic a misfortune?"
Soul: "Yes, for those who possess it."
I: "That sounds like the sayings of old-how strange you are, my soul! What should I do with magic?"
Soul: "Magic will do a lot for you."
I: "I'm afraid that you're stirring up my desire and misunderstanding. You know that man never stops craving the black art and things that cost no effort."
Soul: "Magic is not easy, and it demands sacrifice."
I: "Does it demand the sacrifice of love? Of humanity? If it does, take the rod back."
Soul: "Don't be rash. Magic doesn't demand that sacrifice. It demands another sacrifice."
I: "What sacrifice is that?"
Soul: "The sacrifice that magic demands is solace."
I: "Solace? Do I understand correctly? Understanding you is unspeakably difficult. Tell me, what does this mean?"

Soul: ”Solace is to be sacrificed.”
I: ”What do you mean? Should the solace that I give or the solace that I receive be sacrificed?”
Soul: ”Both.”
I: ”I’m confused. This is too dark.”
Soul: ”You must sacrifice solace for the sake of the black rod, the solace you give and the solace you receive.”
I: Are you saying that I shouldn’t be allowed to receive the solace of those I love? And should give no solace to those I love? This means the loss of a piece of humanity; and what one calls severity toward oneself and others takes its place.”
Soul: ”That is how it is.”
I: ”Does the rod demand this sacrifice?”
Soul: ”It demands this sacrifice.”
I: ”Can I, am I allowed to make this sacrifice for the sake of the rod? Must I accept the rod?”
Soul: ”Do you want to or not?”
I: ”I can’t say What do I know about the black rod? Who gives it to me?”
Soul: ”The darkness that lies before you. It is the next thing that comes to you. Will you accept it and offer it your sacrifice?”
I: It is hard to sacrifice to the dark, to the blind darkness-and what a sacrifice!”
Soul: ”Nature-does nature offer solace? Does it accept solace?”
I: ”You venture a heavy word. What solitude are you asking of me?”
Soul: ”This is your misfortune, and-the power of the black rod.”
I: ”How gloomily and full of foreboding you speak! Are you sheathing me in the armor [Image 127] of icy severity? Are you clasping my heart with a bronze carapace? I’m happy with the warmth of life. Should I miss it? For the sake of magic? What is magic?”
Soul: ”You don’t know magic. So don’t judge. What are you bristling at?”
I: ”Magic! What should I do with magic? I don’t believe in it, I can’t believe in it. My heart sinks-and I’m supposed to sacrifice a greater part of my humanity to magic?
Soul: ”I advise you, don’t struggle against this, and above all don’t act so enlightened, as if deep down you did not believe in magic.”
I: ”You’re inexorable. But I can’t believe in magic, or maybe I have a completely false idea of it.”
Soul: ”Yes, I gather that from what you’re saying. Cast aside your blind judgment and critical gesture, otherwise you’ll never understand. Do you still mean to waste years waiting?”
I: ”Be patient, my science has not yet been overcome.”
Soul: ”High time that you overcame it!”
I: ”You ask a great deal, almost too much. After all-is science essential to life? Is science life? There are people who live without science. But to overcome science for the sake of magic? That’s uncanny and menacing.”
Soul: Are you afraid? Don’t you want to risk life? Isn’t it life that
presents you with this problem?”
I: ”this leaves me so dazed and confused. Won’t you give me an enlightening word?”
Soul: ”Oh, so it’s solace you long for? Do you want the rod or don’t you?”
I: ”You tear my heart to pieces. I want to submit to life. But how difficult this is! I want the black rod because it is the first thing the darkness grants me. I don’t know what this rod means, nor what it gives-I only feel what it takes. I want to kneel down and receive this messenger of darkness. I have received the black
rod, and now I hold it, the enigmatic one, in my hand; it is cold and heavy; like iron. The pearl eyes of the serpent look at me blindly and dazzlingly. What do you want, mysterious gift? All the darkness of all former worlds crowds together in you, you hard, black piece of steel! Are you time and fate? The essence of nature,
hard and eternally inconsolable, yet the sum of all mysterious creative force? Primordial magic words seem to emanate from you, mysterious effects weave around you, and what powerful arts slumber in you? You pierce me with unbearable tension-what grimaces will you make? What terrible mystery will you create?
Will you bring bad weather, storms, cold, thunder and lightning, or will you make the fields fruitful and bless the bodies of pregnant women? What is the mark of your being? Or don’t you need that, you son of the dark womb? Do

you content yourself with the hazy darkness, whose concretion and crystal you are? Where in
my soul do I shelter you? In my heart? Should my heart be your shrine, your holy of holies? So choose your place. I have accepted you. What crushing tension you bring with you! Isn't the bow of my nerves breaking? I've taken in the messenger of the night."
Soul: "The most powerful magic lives in it."
I: "I feel it and yet can't put into words the nightmarish power granted to it. I wanted to laugh, because so much alters in laughter, and resolves itself only there. But laughter dies in me. The magic of this rod is as solid as iron and as cold as death. Forgive me, my soul, I don't want to be impatient, but it seems to me that
something has got to happen to break through this unbearable tension that came with the rod."
Soul: "Wait, keep your eyes and ears open."
1: "I'm shuddering, and I don't know why."
Soul: "Sometimes one must shudder before-the greatest."
I: "I bow, my soul, before unknown forces- I'd like to consecrate an altar to each unknown God. I must submit. The black iron in my heart gives me secret power. It's like defiance and like contempt for men." Carl Jung, The Red Book, The Gift of Magic, Pages 379-383 [Reader's Edition]

How can we expect righteousness to prevail... (2014-01-13 07:07)

...

[Sometimes the activities of human beings in the "outside" world are so utterly magnificently courageous that even the dweller of the "inside" world cannot help but be humbled and broken hearted.]
Sophie Scholl was a German student and revolutionary, active within the White Rose non-violent resistance group in

Nazi Germany.
She was convicted of high treason after having been found distributing anti-war leaflets at the University of Munich with her brother Hans.
As a result, they were both executed by guillotine. She was 21 years of age at the time of her death.
Here last words prior to being beheaded were:
“How can we expect righteousness to prevail when there is hardly anyone willing to give himself up individually to a righteous cause. Such a fine, sunny day, and I have to go, but what does my death matter, if through us, thousands of people are awakened and stirred to action?”

On the following night, however, I had a vision... (2014-01-13 07:11)

On the following night, however, I had a vision:
I was with a youth in high mountains. It was before daybreak, the Eastern sky was already light. Then Siegfried’s horn resounded over the mountains with a jubilant sound. We knew that our mortal enemy was coming.
We were armed and lurked beside a narrow rocky path to murder him. Then we saw him coming high across the mountains on a chariot made of the bones of the dead. He drove boldly and magnificently over the steep rocks and arrived at the narrow path where we waited in hiding. As he came around On the following night, however, I had a vision: I was with a youth in high mountains.
It was before daybreak, the Eastern sky was already light. Then Siegfried’s horn resounded over the mountains with a jubilant sound. We knew that our mortal enemy was coming. We were armed and lurked beside a narrow rocky path to murder him. Then we saw him coming high across the mountains on a chariot made of the bones of the dead. He drove boldly and magnificently over the steep rocks and arrived at the narrow path where we waited in hiding.
As he came around the turn ahead of us, we fired at the same time and he fell slain. Thereupon I turned to flee, and a terrible rain swept down. But after this I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero.
Then the spirit of the depths came to me and spoke these words:
”The highest truth is one and the· same with the absurd.” This statement saved me, and like rain after a long hot spell, it swept away everything in me which was too highly tensed. Then I had a second vision: I saw a merry garden, in which forms walked clad in white silk, all covered in colored light, some reddish, the others blueish and greenish.
I know, I have stridden across the depths. Through guilt I have become a newborn.
We also . live in our dreams, we do not live only by day. Sometimes we accomplish our greatest deeds in dreams. In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals

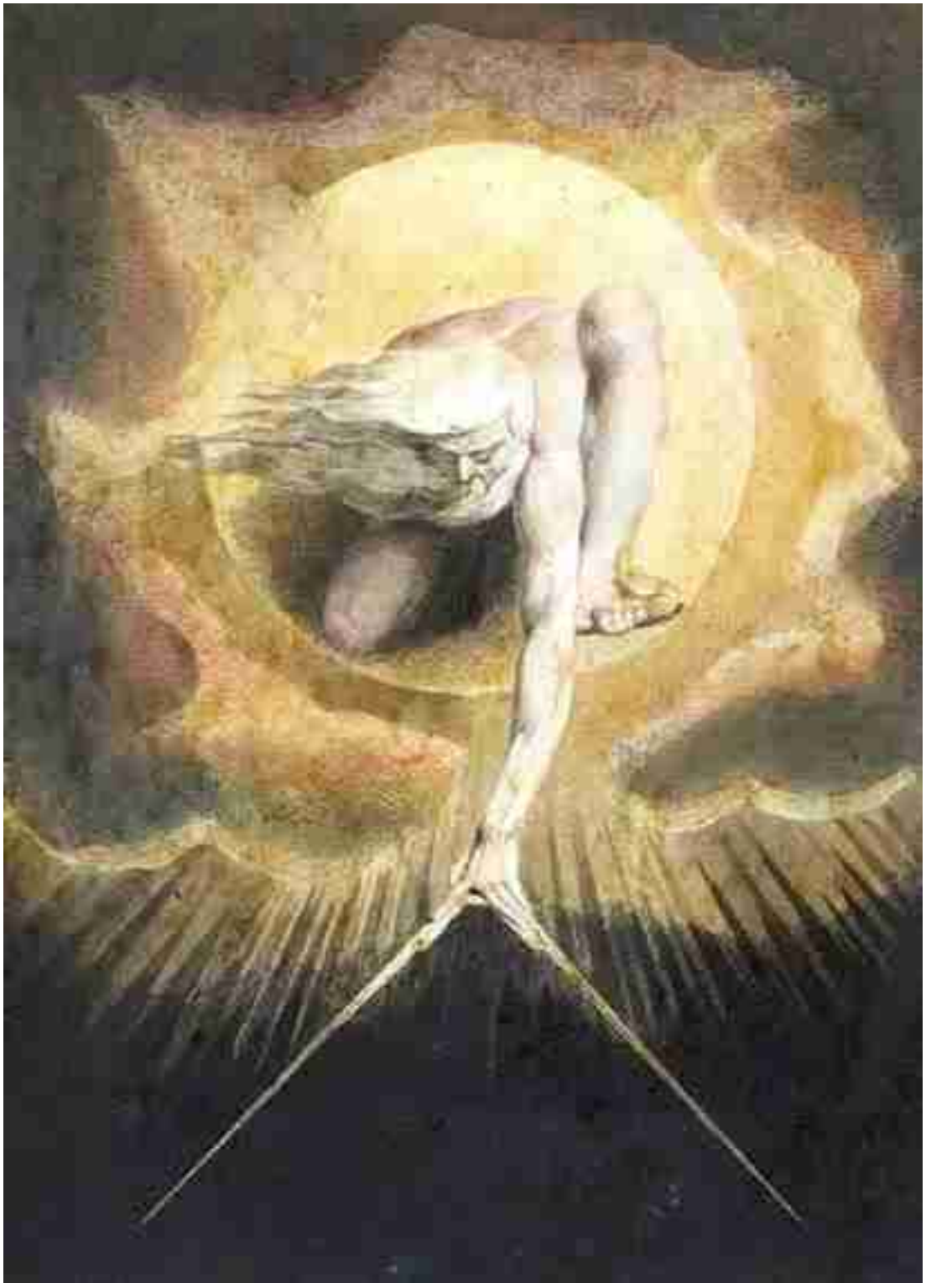
could kill a God in a duel? You can reach your God only as an assassin,If if you want to overcome him.
But this is the bitterest for mortal men: our Gods want to be overcome, since they require renewal. If men kill their princes,they do so because they cannot kill their Gods, and because they do not know that they should kill their Gods in themselves.
If the God grows old, he becomes shadow, nonsense, and he goes down. The greatest truth becomes the greatest lie, the brightest day becomes darkest night. As day requires night and night requires day, so meaning requires absurdity and absurdity requires meaning.
Day does not exist through itself, night does not exist through itself.
The reality that exists through itself is day and night.
So the reality is meaning and absurdity.
Noon is a moment, midnight is a moment, morning comes from night, evening turns into night, but evening comes from the day and morning turns into day.
So meaning is a moment and a transition from absurdity to absurdity, and absurdity only a moment and a transition from meaning to meaning.
Oh that Siegfried, blond and blue-eyed, the German hero, had to fall by my hand, the most loyal and courageous! He had everything in himself that I treasured as the greater and more beautiful; he was my power, my boldness, my pride. I would have gone under in the same battle, and so only assassination was left to me. If I wanted to go on living, it could only be through trickery and cunning.
Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten. The courageous were overcome by a certain contempt for themselves. But their life force bade them to go on living, and they betrayed their beautiful wild Gods, their holy trees and their awe of the German forests.
What does Siegfried mean for the Germans! What does it tell us that the Germans suffer Siegfried's death! That is why I almost preferred to kill myself in order to spare him. But I wanted to go on living with a new God.
After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen.
Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand.
The rain is the great stream of tears that will come over the peoples, the tearful flood of released tension after the constriction of death had encumbered the peoples with horrific force. It is the mourning of the dead in me, which precedes burial and rebirth.
The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, The Red Book, Pages 241-242

Divinity and humanity should remain preserve...[Image 45] **(2014-01-14 07:02)**

You need to undertake only half of the way; he will undertake the other half If you go beyond him, blindness will befall you. If he goes beyond you, paralysis will befall him. Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children.
Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. The high-blazing flame is the middle way; whose luminous course runs between the human and the divine.
The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror.
The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Consequently they fell into the hands of the living God.
They learned to kneel and to lie with their faces down, to beg for pity; and they learned to live in servile fear and to be grateful. But he who saw him, the terrible beautiful one with his black velvet eyes and the long eyelashes, the eyes that do not see but merely gaze lovingly and fearfully; he has learned to cry out and whimper,
so that he can at least reach the ear of the Godhead. Only your fearful cry can stop the God. And then you see that the God also trembles, since he stands confronting his face, his observing gaze in you, and he feels unknown power.
The God is afraid of man. If my God is lamed, I must stand by him, since I cannot abandon the much-loved. I sense that he is my lot, my brother, who abided and grew in the light while I was in the darkness and fed myself
with poison. It is good to know such things: if we are surrounded by night, our brother stands in the fullness of the light, doing his great deeds, tearing up the lion and killing the dragon.
And he draws his bow against ever more distant goals, until he becomes aware of the sun wandering high up in the sky and wants to catch it. But when he has discovered his valuable prey; then your longing for the light also awakens. You discard the fetters and take yourself to the place of the rising light. And thus you rush toward each other.
He believed he could simply capture the sun and encountered the worm of the shadows. You thought that in the East you could drink from the source of the light, and catch the horned giant, before whom you fall to your knees. His essence is blind excessive longing and tempestuous force.
My essence is seeing limitation and the incapacity of cleverness. He possesses in abundance what I lack. Consequently I will also not let him go, the Bull God, who once wounded Jacob's hip and whom I have now lamed. I want to make his force my own.
It is therefore prudent to keep alive the severely afflicted so that his force continues to support me. We miss nothing more than divine force. We say; "Yes, indeed, this is how it should or could be. This or that should be achieved."
We speak thus and stand thus, and look about us embarrassed, to see whether somehow something will occur. And should something happen, we look on and say: "Yes, indeed, we understand, it is this or that, or it is similar to this or

that.” And thus we speak and stand and look around to see whether somewhere something might happen. Something always happens, but we do not happen, since our God is sick.
We have seen him dead with the venomous gaze of the Basilisk on his face, and we have understood that he is dead. We must think of his healing. And yet again I feel it quite clearly that my life would have broken in half had I failed to heal my God. Hence I abided with him in the long cold night. Carl Jung, The Red Book, Day One, Page 281, Image 45.

The dichotomy of God into divinity and humanity **(2014-01-15 07:45)**



The dichotomy of God into divinity and humanity and his return to himself in the sacrificial act hold out the comforting doctrine that in man's own darkness there is hidden a light that shall once again return to its source, and that this light actually wanted to descend into the darkness in order to deliver the Enchained One who languishes there, and lead him to light everlasting. Carl Jung; Psychology and Religion

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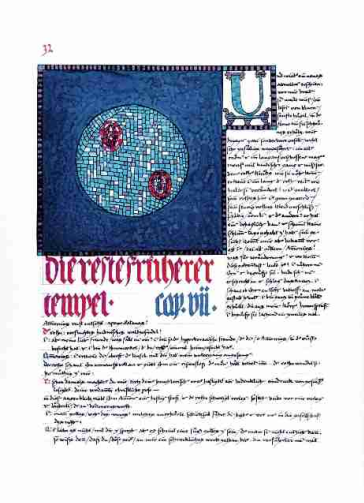
Murder of the Hero ˜Carl Jung, Red Book (2014-01-15 07:53)



Murder of the Hero Carl Jung, Red Book, Chapter VII, [Image Page 32.]
In the following night, however, I had a vision: I was with a youth in high mountains. It was before daybreak, the Eastern sky was already light. Then Siegfried's horn resounded over the mountains with a jubilant sound.
We knew that our mortal enemy was coming. We were armed and lurked beside a narrow rocky path to murder him. Then we saw him coming high across the mountains on a chariot made of the bones of the dead. He drove boldly and magnificently over the steep rocks and arrived at the narrow path where we waited in hiding.
As he came around On the following night, however, I had a vision: I was with a youth in high mountains. It was before daybreak, the Eastern sky was already light. Then Siegfried's horn resounded over the mountains with a jubilant sound.
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Thereupon I turned to flee, and a terrible rain swept down. But after this I went through a torment unto death and I felt certain that I must kill myself if I could not solve the riddle of the murder of the hero.
Then the spirit of the depths came to me and spoke these words:
"The highest truth is one and the· same with the absurd." This statement saved me, and like rain after a long hot spell, it swept away everything in me which was too highly tensed. Then I had a second vision: I saw a merry garden, in which forms walked clad in white silk, all covered in colored light, some reddish, the others blueish and greenish.
I know, I have stridden across the depths. Through guilt I have become a newborn.
We also . live in our dreams, we do not live only by day. Sometimes we accomplish our greatest deeds in dreams. In that night my life was threatened since I had to kill my lord and God, not in single combat, since who among mortals could kill a God in a duel? You can reach your God only as an assassin,If if you want to overcome him.
But this is the bitterest for mortal men: our Gods want to be overcome, since they require renewal. If men kill their princes,they do so because they cannot kill their Gods, and because they do not know that they should kill their Gods in themselves.
If the God grows old, he becomes shadow, nonsense, and he goes down. The greatest truth becomes the greatest lie, the brightest day becomes darkest night. As day requires night and night requires day, so meaning requires absurdity and absurdity requires meaning.
Day does not exist through itself, night does not exist through itself.
The reality that exists through itself is day and night.
So the reality is meaning and absurdity.
Noon is a moment, midnight is a moment, morning comes from night, evening turns into night, but evening comes

from the day and morning turns into day.
So meaning is a moment and a transition from absurdity to absurdity, and absurdity only a moment and a transition from meaning to meaning.
Oh that Siegfried, blond and blue-eyed, the German hero, had to fall by my hand, the most loyal and courageous! He had everything in himself that I treasured as the greater and more beautiful; he was my power, my boldness, my pride.
I would have gone under in the same battle, and so only assassination was left to me. If I wanted to go on living, it could only be through trickery and cunning.
Judge not! Think of the blond savage of the German forests, who had to betray the hammer-brandishing thunder to the pale Near-Eastern God who was nailed to the wood like a chicken marten.
The courageous were overcome by a certain contempt for themselves. But their life force bade them to go on living, and they betrayed their beautiful wild Gods, their holy trees and their awe of the German forests.
What does Siegfried mean for the Germans! What does it tell us that the Germans suffer Siegfried's death! That is why I almost preferred to kill myself in order to spare him. But I wanted to go on living with a new God.
After death on the cross Christ went into the underworld and became Hell. So he took on the form of the Antichrist, the dragon. The image of the Antichrist, which has come down to us from the ancients, announces the new God, whose coming the ancients had foreseen.
Gods are unavoidable. The more you flee from the God, the more surely you fall into his hand.
The rain is the great stream of tears that will come over the peoples, the tearful flood of released tension after the constriction of death had encumbered the peoples with horrific force. It is the mourning of the dead in me, which precedes burial and rebirth. The rain is the fructifying of the earth, it begets the new wheat, the young, germinating God. Carl Jung, The Red Book, Pages 241-242

Carl Jung’s references to Yoga in Memories, Dreams and Reflections. **(2014-01-15 07:59)**

[Carl Jung’s references to Yoga in Memories, Dreams and Reflections.]
I was frequently so wrought up that I had to do certain yoga exercises in order to hold my emotions in check.

But since it was my purpose to know what was going on within myself, I would do these exercises only until I had calmed myself enough to resume my work with the unconscious.
As soon as I had the feeling that I was myself again, I abandoned this restraint upon the emotions and allowed the images and inner voices to speak afresh.
The Indian, on the other hand, does yoga exercises in order to obliterate completely the multitude of psychic contents and images. Carl Jung, Memories Dreams and Reflections
After some time had passed again the interval was four years I once more had a feeling of incompleteness.
The building still seemed too primitive to me, and so in 1931 the tower-like annex was extended.
I wanted a room in this tower where I could exist for myself alone.
I had in mind what I had seen in Indian houses, in which there is usually an area though it may be only a corner of a room separated off by a curtain to which the inhabitants can withdraw.
There they meditate for perhaps a quarter or half an hour, or do Yoga exercises.
Such an area of retirement is essential in India, where people live crowded very close together. Carl Jung, Memories Dreams and Reflections
I saw that Indian spirituality contains as much of evil as of good.
The Christian strives for good and succumbs to evil; the Indian feels himself to be outside good and evil, and seeks to realize this state by meditation or yoga.
My objection is that, given such an attitude, neither good nor evil takes on any real outline, and this produces a certain stasis.
One does not really believe in evil, and one does not really believe in good.
Good or evil are then regarded at most as my good or my evil, as whatever seems to me good or evil which leaves us with the paradoxical statement that Indian spirituality lacks both evil and good, or is so burdened by contradictions that it needs nirdvandva, the liberation from opposites and from the ten thousand things.
The Indian's goal is not moral perfection, but the condition of nirdvandva.
He wishes to free himself from nature; in keeping with this aim, he seeks in meditation the condition of imagelessness and emptiness.
I, on the other hand, wish to persist in the state of lively contemplation of nature and of the psychic images.
I want to be freed neither from human beings, nor from myself, nor from nature; for all these appear to me the greatest of miracles.
Nature, the psyche, and life appear to me like divinity unfolded and what more could I wish for?
To me the supreme meaning of Being can consist only in the fact that it is, not that it is not or is no longer.
To me there is no liberation a tout prix.
I cannot be liberated from anything that I do not possess, have not done or experienced.
Real liberation becomes possible for me only when I have done all that I was able to do, when
I have completely devoted myself to a thing and participated in it to the utmost. If I withdraw from participation,
I am virtually amputating the corresponding part of my psyche.
Naturally, there may be good reasons for my not immersing myself in a given experience.
But then I am forced to confess my inability, and must know that I may have neglected to do something of vital importance.
In this way I make amends for the lack of a positive act by the clear knowledge of my incompetence. Carl Jung, Memories Dreams and Reflections

Carl Jung on Astrology, Horoscopes, Ages of Capricorn, Pisces and Aquarius..... **(2014-01-16 18:47)**

Carl Jung on Astrology:
At the moment I am looking into astrology, which seems indispensable for a proper understanding of mythology. There are strange and wondrous things in these lands of darkness. Please, don't worry about my wanderings in these infinitudes. I shall return laden with rich booty for our knowledge of the human psyche. - C.G. Jung in a letter to Sigmund Freud, May 8, 1911
Astrology is one of the intuitive methods like the I Ching, geomantics, and other divinatory procedures. It is based upon the synchronicity principle, i.e. meaningful coincidence. ... Astrology is a naively projected psychology in which the different attitudes and temperaments of man are represented as gods and identified with planets and zodiacal constellations. - C.G. Jung
The starry vault of heaven is in truth the open book of cosmic projection, in which are reflected the mythologems, i.e., the archetypes. In this vision astrology and alchemy, the two classical functionaries of the psychology of the collective unconscious, join hands. - C.G. Jung
Astrology is of particular interest to the psychologist, since it contains a sort of psychological experience which we call

projected - this means that we find the psychological facts as it were in the constellations. This originally gave rise to the idea that these factors derive from the stars, whereas they are merely in a relation of synchronicity with them. I admit that this is a very curious fact which throws a peculiar light on the structure of the human mind. .... C.G. Jung in 1947 in a letter to prof. B.V. Raman

So far as the personality is still potential, it can be called transcendent, and so far as it is unconscious, it is indistinguishable from all those things that carry its projections...[that is,] symbols of the outside world and the cosmic symbols. These form the psychological basis for the conception of man as a macrocosm through the astrological components of his character. - C.G. Jung

Astrologers are influenced by theosophy, so they say, "That is very simple, it is just vibration!" ... But what is vibration? They say it is light energy, perhaps electricity, they are not quite informed. At all events the vibrations that could influence us have never been seen, so it remains just a word. - C. G. Jung in 1929

Our modern science begins with astronomy. Instead of saying that man was led by psychological motives, they formerly said he was led by his stars. ... The puzzling thing is that there is really a curious coincidence between astrological and psychological facts, so that one can isolate time from the characteristics of an individual, and also, one can deduce characteristics from a certain time.

Therefore we have to conclude that what we call psychological motives are in a way identical with star positions. Since we cannot demonstrate this, we must form a peculiar hypothesis. This hypothesis says that the dynamics of our psyche is not just identical with the position of the stars, nor has it to do with vibrations - that is an illegitimate hypothesis. It is better to assume that i is a phenomenon of time. ... The stars are simply used by man to serve as indicators of time... - C.G. Jung in 1929

The collective unconscious...appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. In fact the whole of mythology could be taken as a sort of projection of the collective unconscious. We can see this most clearly if we look at the heavenly constellations, whose originally chaotic forms are organized through the projection of images. This explains the influence of the stars as asserted by astrologers. These influences are nothing but unconscious, introspective perceptions of the collective unconscious. - C.G. Jung

Synchronicity does not admit causality in the analogy between terrestrial events and astrological constellations ... What astrology can establish are the analogous events, but not that either series is the cause or the effect of the other. (For instance, the same constellation may at one time signify a catastrophe and at another time, in the same case, a cold in the head.) ... In any case, astrology occupies a unique and special position among the intuitive methods... I have observed many cases where a well-defined psychological phase, or an analogous event, was accompanied by a transit (particularly when Saturn and Uranus were affected). - C. G. Jung

Obviously astrology has much to offer psychology, but what the latter can offer its elder sister is less evident. So far as I judge, it would seem to me advantageous for astrology to take the existence of psychology into account, above all the psychology of the personality and of the unconscious. - C.G. Jung

It is indeed very difficult to explain the astrological phenomenon. I am not in the least disposed to an either-or explanation. I always say that with a psychological explanation there is only the alternative: either and or! This seems to me to be the case with astrology too. - C.G. Jung in a letter to Hans Bender, April 10, 1958, C.G. Jung Letters, Volume 2, 1951-1961, p. 428.

The truth is that astrology flourishes as never before. There is a regular library of astrological books and magazines that sell for far better than the best scientific works. The Europeans and Americans who have horoscopes cast for them may be counted not by the hundred thousand but by the million. Astrology is a flourishing industry. ... If such a large percentage of the population has an insatiable need for this counter pole to the scientific spirit, we can be sure that the collective psyche in every individual - be he never so scientific - has this psychological requirement in equally high degree. A certain kind of "scientific" skepticism and criticism in our time is nothing but a misplaced compensation of the powerful and deep-rooted superstitious impulses of the collective psyche. - C.G. Jung, Two Essays on Analytical Psychology

While studying astrology I have applied it to concrete cases many times. ...

The experiment is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. If intelligently used the experiment is useful in cases where

it is a matter of an opaque structure. It often provides surprising insights. The most definite limit of the experiment is lack of intelligence and literal-mindedness of the observer. ...

Undoubtedly astrology today is flourishing as never before in the past, but it is still most unsatisfactorily explored despite very frequent use. It is an apt tool only when used intelligently. It is not at all foolproof and when used by a rationalistic and narrow mind it is a definite nuisance. - C. G. Jung: Letters, volume 2, 1951-1961, pages 463-464, letter to Robert L. Kroon, 15 November 1958

Astrology is knocking at the gates of our universities: A Tübingen professor has switched over to astrology and a course on astrology was given at Cardiff University last year. Astrology is not mere superstition but contains some psychological facts (like theosophy) which are of considerable importance. Astrology has actually nothing to do with the stars but is the 5000-year-old psychology of antiquity and the Middle Ages. - C.G. Jung in a letter to L. Oswald on December 8, 1928, in C.G. Jung, Letters, vol. 1, 1973

A Frenchman, Paul Flambart, made an attempt to verify certain irrational statements. He has done some scientific research work in connection with the so-called aerial trigone: If the whole zodiac is designed in sections of a circle, then the three points, the months represented by Gemini, Libra, and Aquarius, form the aerial trigon. These are air-signs, and air means mind or spirit. The old saying was that one born under these signs was apt to be spiritual or intellectual; that quality was given him at birth. So Flambart took one hundred nativities of men remarkable for their intelligence, and he found that, though the birth-dates were everywhere on the circle, there was an extraordinary accumulation on each point of the trigon, so one could say that the majority of such nativities were associated with the corners of the aerial trigon, with intelligence. This is of the nature of a scientific truth, but astrologers are proverbially reluctant to make such researches. They prefer to swim in intuition. To work scientifically is too much trouble. ... - C.G. Jung on 20 November 1929

In astrology we have another consideration, a bit uncanny and therefore particularly hated by scientists. You remember my telling you that birthdates of important men tended to accumulate around the three points of the aerial trigon. If this were confirmed, we might go further and make statistics about suicides, lunacy, epilepsy, etc. That might lead to tangible results, and then astrology would be a very serious consideration. I have suggested to astrologers that we should have more scientific statements. - C.G. Jung

A meteorologist will prove to you that the weather does not change with the moon, and yet the idea keeps on occurring, so I am by no means convinced that the weather has nothing to do with it. A rational explanation is no explanation. We just have to wait till these things become confirmed through experimentation. Astrology, for instance, presents amazing suggestions which would be important if verified, but that has never been done. They ought to work out their researches statistically. - C. G. Jung, 20 November 1929

What I miss in astrological literature is chiefly the statistical method by which certain fundamental facts could be scientifically established. C.G. Jung in a letter to prof. B.V. Raman in 1947

Astrology would be a large scale example of synchronism, if it had at its disposal thoroughly tested findings. But at least there are some facts adequately tested and fortified by a wealth of statistics which make the astrological problem even worthy of philosophical investigation. It is assured of recognition from psychology, without further restrictions, because astrology represents the summation of all the psychological knowledge of antiquity. C.G. Jung

Gordon Young: Do you believe that astrology has any definite value?

Jung: The whole subject, of course, is controversial. But you know I once did some statistical research and my final figures were examined by mathematicians at the University of Chicago. They told me that they found them not without significance. Naturally, when I heard that I pricked up my ears. We are passing out of the period of the Fishes just now and into the sign of Aquarius, which may well bring some new values with it. Some people quite seriously consider that this may be of great significance in the world's imminent development. - From an interview in Sunday Times (1960)

As I am a psychologist, I'm chiefly interested in the particular light the horoscope sheds on certain complications in the character. In cases of difficult psychological diagnosis I usually get a horoscope in order to have a further point of view from an entirely different angle. I must say that I have very often found that the astrological data elucidated certain points which I otherwise would have been unable to understand. C.G. Jung

The fact that it is possible to reconstruct a person's character fairly accurately from his birth data shows the relative validity of astrology. It must be remembered, however, that the birth data are in no way dependent on the actual

astronomical constellations, but are based on an arbitrary, purely conceptual time system. Owing to the precession of the equinoxes, the spring-point has long since moved out of the constellation of Aries into Pisces, so that the astrological zodiac on which horoscopes are calculated no longer corresponds to the heavenly one. If there are any astrological diagnoses of character that are in fact correct, this is due not to the influence of the stars but to our own hypothetical time qualities. In other words, whatever is born or done at this particular moment of time has the quality of this moment of time. - C.G. Jung

Many people assume, for instance, that astrology is all nonsense. It is true that astrology has nothing to do with the stars. The horoscope may say that you were born in Taurus, but the constellations today have moved and horoscopes no longer correspond to the actual positions of the stars. ... But people criticize astrology as though it had something to do with the stars.

- C. G. Jung in 1929

The important point is that the horoscope is true only in the time sense, not astronomically. It is independent of the stars. We see that menstruation has a moon period, yet it does not coincide with the phases of the moon; otherwise all women would menstruate at the same time, and they don't. It simply means that there is a moon-law in every woman and likewise the laws of the stars in every human being but not in the relation of cause and effect. - C.G. Jung, December 11, 1929

The thing that matters is not the position of the stars, the thing that matters is time. You can call time what you like. It is quite indifferent whether you say the spring-point is zero degrees Aries or 28 Pisces; that is a convention; it is nevertheless the spring-point. So you see, these old designations of time were not taken from the heavens, but given to the heavens. ... Man has created the constellations. So obviously the constellations were not intended by the creator of the world to be an astrological text-book to us. - Carl G. Jung

The vernal equinox has long since moved out of Aries into Pisces and from the time of Hipparchus has been artificially set at 0° Aries. Consequently the correlations with the planetary houses are purely fictitious, and this rules out the possibility of a causal connection with the actual positions of the stars, so that the astrological determination of time is purely symbolic. Even so, the rough correlation with the actual seasons remains unimpaired, and this is of great significance so far as the horoscope is concerned. ...

There are also the fluctuations of proton radiation, which have been proved to exert a considerable influence on human life. These are all causally explicable influences and argue in favor of astrological correlations that conform to law. To that extent, therefore, I would be inclined to rank astrology among the natural sciences.

On the other hand, astrological observation yields cases where one hesitates to maintain the validity of a purely causalistic explanation. Cases of astonishing predictions, for instance, give me at any rate the feeling of a meaningful "lucky hit", a meaningful coincidence ... to that extent I would rather adduce synchronicity as an explanatory principle. - C.G. Jung in 1958

The horoscope ... is itself a mandala (a clock) with a dark center, and a leftward circumambulatio with houses and planetary phases. - C.G. Jung in Psychology and Alchemy

My main criticisms of astrologers. If I were to venture an opinion in a domain with which I am only very superficially acquainted, I would say that the astrologer does not always consider his statements to be mere possibilities. The interpretation is sometimes too literal and not symbolic enough, also too personal. What the zodiac and the planets represent are not personal traits, they are interpersonal and objective facts. Moreover, several "layers of meaning," should be taken into account in interpreting the Houses. - C.G. Jung

The ruler of my birth, Old Saturnus, slowed down my maturation process to such an extent that I became aware of my own ideas only at the beginning of the second half of my life, i.e., exactly with 36 years. - Carl G. Jung

My evenings are taken up very largely with astrology. I make horoscopic calculations in order to find a clue to the core of psychological truth. Some remarkable things have turned up which will certainly appear incredible to you. In the case of one lady, the calculation of the position of the stars at her nativity produced a quite definite character picture, with several biographical details which did not pertain to her but to her mother - and the characteristics fitted the mother to a T. The lady suffers from an extraordinary mother complex. - C.G. Jung, in a letter to Sigmund Freud, June 12, 1911

Sometimes people without knowing one's birthdate can make remarkable guesses as to where one's signs are. Twice it has happened to me: once in England and once in America. I was told that my sun was in Leo and my Moon in

Taurus, Aquarius rising. This made a great impression on me. How the devil did they know? Did they see it in my face? - Carl G. Jung

Now that is where astrology is today. It enables certain people to make verifiable diagnoses and sometimes certain guesses, intuitive shots, that are peculiarly adequate, quite astonishing. - Carl G. Jung

Of course, the more ancient the horoscope, the more projected it was. Where modern astrology would say, This man is violent, impetuous, heedless of danger, will plunge into all sorts of indiscretions and will regret it afterwards, the ancients would have said: This man will commit murder and his head will be cut off - or make voyages and be drowned, or he is likely to be assailed by bad people. So what today is taken as a mere psychological factor, in those days was held to be fate. - Carl G. Jung

One can expect with considerable assurance, that a given well-defined psychological situation will be accompanied by an analogous astrological configuration. - Carl G. Jung

I dare say that we shall one day discover in astrology a good deal of knowledge that has been intuitively projected into the heavens. For instance, it appears that the signs of the zodiac are character pictures, in other words libido symbols which depict the typical qualities of the libido at a given moment...- C.G. Jung in a letter to Sigmund Freud, June 12, 1911

...the journey through the planetary houses boils down to becoming conscious of the good and bad qualities in our character, and the apotheosis means no more than maximum freedom of will. - - Carl G. Jung

The idea of the "house" may be derived originally from astrology. Here the house (as domus propria) means the matrix of the substance. - Carl G. Jung

When the moon is in a strong position, it points to the more personal, the intimate and unguarded side of the person, it indicates one who is in a very passive condition. - Carl G. Jung

Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configurations: the "planets" are the gods, symbols of the powers of the unconscious. - Carl G. Jung

Since the alchemical symbols are saturated with astrology, it is important to know that the chief star in Leo is called Regulus (little king) and that the Chaldeans regarded it as the lion's heart. - Carl G. Jung

When man is roaring like a lion there is nothing better to tame him than a virgin. She will cut the hair of the lion and make it short, like Samson and Delilah... - Carl G. Jung

Your Sun in Libra demands undisturbed balance. You only get it when either side carries equal weight. Christ is crucified between the one going up and the other going down, i.e., between opposites. So do not try to escape your fate written in the stars. I know, it is the mistake of Libra people: they are afraid of anything disturbing the balance. But they can maintain it only by studying what troubles them. - C.G. Jung to Father Victor White

Statements by men on the subject of female psychology suffer principally from the fact that the projection of unconscious femininity is always strongest where critical judgment is most needed, that is, where a man is involved emotionally. In the metaphorical descriptions of the alchemist, Luna is primarily a reflection of a man's unconscious femininity, but she is also a principle of the feminine psyche, in the sense that Sol is the principle of a man's. This is particularly obvious in the astrological interpretation of the sun and moon, not to mention the age-old assumptions of mythology. Alchemy is inconceivable without the influence of her elder sister astrology, and the statements of these three disciplines must be taken into account in any psychological evaluation of the luminaries. - Carl G. Jung

Definition: [Astrological Ages] Exactly one-twelfth of a Great Year. The length of a 'Platonic' month equals 2160.4 years. [2002 AD] The term appears to have first been coined by Carl Gustav Jung in Aion - where, in footnote 84, he gives us its calculated length: 2 143 years. Two centuries earlier Voltaire had proposed the concept, but not given it this name.

How did Jung Calculate the time span of a 'Platonic' Month? This can be calculated - as Jung did - from the processional rate, as follows. In Aion, Jung used a processional rate of 50.3608 arc seconds per year [an arc second is one-sixtieth of one-sixtieth of a degree]. This he took as the angle by which the Vernal Equinox Point changes, as seen against the stars, each year. Divide that angle into the full circle of 360° and you have the number of years which it would take to make a complete precessional cycle: 25 734.3 years. Divide that number of years by 12 for a "Platonic" month and you get 2 144.5 years - Jung's math is out by a year.

However, the techniques to measure precession are now much more accurate than they were in the 1940s. The currently accepted value of the precessional rate [2002 AD] is 49.989 arc seconds per year, a fraction less than the one

Jung was using. This gives a 'Platonic' month of 2 160.4 years and a Great Year of 25 925 years.
Is a 'Platonic' Month Equal to an Astrological Age? No. However, this question has excited a lot of debate amongst astrologers and quite a few would say that the answer to that question was "yes." If your particular answer to this question is "yes," then the calculation of the date of the beginning of the next Astrological Age, the Age of Aquarius, is normally done as follows... Simply add 2160.4 years on to the date on which the Age of Pisces began. [See New Ages for dates ranging between 2000 and 2100 AD calculated using this approach. Even Jung himself, in Aion [C G Jung Aion Chapter IV, The Sign of the Fishes, Footnote 84, 1951 AD] had a go at this same calculation, coming up with dates between 1997 and 2154 AD.]
Of course, even if you believe that this is the right way to find the start of the Age, the problem with this approach is... when did the Age of Pisces begin? This depends on where the constellation border lies between Pisces and Aries. The logical flaw here is obvious: the original Aries-Pisces boundary is a stellar one, not based on "Platonic" Months. How can you use one type of boundary for one Age and another type of boundary for the next? Of course the answer is that logically you can't. It doesn't work.
Why is a 'Platonic' Month Not Equal to an Astrological Age? Because of the definition of an Astrological Age. Jung stated that "it refers to the actual constellation of fixed stars, not to ... the zodiac divided into sectors of 30° each." The Real Solar Zodiac constellations have two properties which rule out a 'Platonic' Month being an Astrological Age: first, there are thirteen of them; secondly, they are all different sizes, not "sectors of 30° each." . [See Astrological Age for more information on this.]
In modern astrological terms, we would say that the Vernal Equinox Point moves against the Real Solar Zodiac, i.e. the actual heavens, rather than the Tropical Zodiac. That Jung based the entire astrological New Age concept on the Real Solar Zodiac is shown by, for example, paragraph 149 of Aion, where Jung looks for 'synchronicity' between world events and the movement of the Vernal Equinox Point through the real stars of the second fish of the constellation of Pisces. The Tropical Zodiac Pisces sign of Western astrology plays no role - in fact by definition it cannot, as in the Tropical Zodiac the Vernal Equinox Point never moves through the sign of Pisces, it stays still at the beginning of Aries. This Jung is well aware of. He states in paragraph 7 of The Archetypes and the Collective Unconsciousness: "And yet anyone who can cast a horoscope should know that, since the days of Hipparchus of Alexandria, the spring-point has been fixed at 0° Aries, and that the zodiac on which every horoscope is based is therefore quite arbitrary, the spring-point having gradually advanced, since then, into the first degree of Pisces owing to the precession of the equinoxes." Jung here is writing here exclusively of the Tropical Zodiac. The various Sidereal Zodiacs specifically take into account precession, as naturally - as it's based on the real heavens - does the
Real Solar Zodiac.
The description of the Vernal Equinox Point as now within the "first degree of Pisces," sounds somewhat confusing. Jung here is referring to the Sidereal Zodiac of equal 30° divisions of the heavens. In this Zodiac, which is quite close to the reality of the heavens, the Vernal Equinox Point is now very close to the end of the Sidereal Sign of Pisces. He is not talking about the real constellations, the Real Solar Zodiac, on which he bases his concept of the Astrological Age.
Jung in Footnote 84 in Aion notably confuses the Sidereal Zodiac with the Real Solar Zodiac, otherwise he wouldn't have attempted to make that calculation I refer to above. This is somewhat strange, as he is very explicit that the Astrological Age concept refers to the actual constellations - see below. I do wonder whether Jung, having come to believe in the validity of Astrological Ages, then found it difficult to stomach the fact that the next one wouldn't arrive for another 600 years by his own definition [see Age of Aquarius]. From his footnotes in Aion, we know he had a copy of Ptolemy's Star Catalog and could easily have worked out this approximate date for himself. In 2154 AD the Vernal Equinox Point is still very firmly within the constellation of Pisces [see Movement of the Vernal Equinox Point.]. A more charitable explanation is that he didn't know enough about the stars to know that the Constellations had different sizes - Pisces is in fact greater than 35° of the Ecliptic in length - nor about the issue of Ophiuchus. He was, after all, first and foremost a psychoanalyst, not an astrologer. Either way, in this respect we live with Jung's legacy: wishing for a New Age which hasn't arrived.
Why is it called a 'Platonic' Month? It should be noted that the concept of a Great Month appears nowhere in the writings of Plato [427 - 347 BC]. This isn't too surprising because neither does the concept of an equal-sign Solar Zodiac, [nor indeed any Zodiac at all] without which - as noted above - the concept of Great Month could not exist. It has

been argued that by using the term 'Platonic' Month, Jung inaccurately projected a concept back onto Plato, which there is no evidence that Plato ever possessed.

Jung's 'Platonic' Year:

Definition:[Astrological Ages] Another term for a Great Year. The length of a 'Platonic' year equals 25 925 years. [2002 AD]

Carl Gustav Jung in Aion and other writings used the term 'Platonic' month, but only seems to have used 'Platonic' year, once in his book Aion [see footnote 49], preferring the term Aeon. However, since his writings this usage seems to have grown as another term for the Great Year.

Why is it called a 'Platonic' Year? Jung's use of the 'Platonic' prefix seems to be based on the mistaken arguments of some astrological commentators in the twentieth century that Plato [427 - 347 BC] was the first person in our written heritage to possess the concept of the Great Year. For more on this see: Plato's Complete Year and Plato's' Perfect Number.

C G Jung and the Age of Pisces:

Definition: [Astrological Ages] The psychoanalyst Carl Gustav Jung [1875 - 1961 AD] drew attention to what he described as a 'synchronicity' between the birth of Christ and the start of the Age of Pisces. In this he had rather a different view from the earlier work of Gerald Massey. Below are excepts - all from Aion - of what he wrote on the subject. [Aeon is Latin for eternal, hence Eon, a very long period of time.] All the footnotes are Jung's.

In a private conversation with Margaret Ostrowski-Sachs concerning Aion, published in Conversations with C.G.Jung, Jung told her: "Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect."

C G Jung 1950 AD: Aion [Collected Works, 9, Part II] Introduction, p ix: The theme of this work is the idea of the Aeon (Greek, Aion). My investigation seeks, with the help of Christian, Gnostic and alchemical symbols of the self, to throw light on the change of the psychic situation within the "Christian aeon." Christian tradition from the outset is not only saturated with Persian and Jewish ideas about the beginning of the end time, but is filled with intimates of a kind of enantiodromian reversal of dominants. I mean by this the dilemma of Christ and Antichrist. Probably most of the historical speculations about time and the division of time were influenced, as the Apocalypse shows, by astrological ideas. It is therefore only natural that my reflections should gravitate mainly around the symbol of the Fishes, for the Pisces aeon is the synchronistic concomitant of two thousand years of Christian development. In this time-period not only was the figure of Anthropos (the "Son of Man") progressively amplified symbolically, and thus assimilated psychologically, but it brought with it changes in man's attitude that had already been anticipated by the expectation of the Antichrist in the ancient texts. Because these texts relegate the appearance of the Antichrist to the end of time, we are justified in speaking of a "Christian aeon," which, it was presupposed, would find its end with the second coming. It seems as if this expectation coincides with the astrological conception of the "Platonic month" of the Fishes.

C G Jung 1951 AD [for the German-language Version]: The Archetypes and the Collective Unconsciousness [based on essays written from about 1933 onwards and published in Collected Works, 9, Part I] Chapter VI, A Study in the Process of Individuation:

[551] ... It is obviously the same conception as in our case, and we can call it archetypal in so far as there exist universal ideas of world periods, critical transitions, gods and half-gods who personify the aeons. The unconscious naturally does not produce its images from conscious reflections, but from the worldwide propensity of the human system to form such conceptions as the world periods of the Parsees, the Yugas and avatars of Hinduism, and the Platonic months of astrology with their bull and ram deities and the "great" Fish of the Christian aeon65.

65 The "giant" fish of the Abercius inscription (c. A.D. 200.)

C G Jung 1951 AD [for the German-language Version]: Aion [published in the Collected Works 9, Part II] Chapter IV, The Sign of the Fishes:

[128] In view of this wide distribution of the fish symbol, its appearance at a particular place or at a particular moment in the history of the world is no cause for wonder. But the sudden activation of the symbol, and its identification with Christ even in the early days of the Church, lead one to conjecture a second source. This source is astrology...

[136] The precession of the equinoxes was a fact well known to the astrologers of antiquity. Origen, helped out by the observations and calculations of Hipparchus48, uses it as a cogent argument against astrology based on the so-called "morphomata" (the actual constellations)49. Naturally this does not apply to the distinction already made in ancient astrology between the morphomata and the ζωδιά νοητά (the fictive signs of the zodiac)50.

48 Hipparchus is supposed to have discovered the precession. Cf F. J. Boll, Sphaera, p. 199, n. 1., Leipzig, 1903.

49 Origen, Commentaria In Genesim, tom. III, i, 14, 11 (Migne P.G., vol. 12, col. 79):"There is indeed a theory that the zodiacal circle, just like the planets, is carried back from setting to rising [or: from west to east], within a century by one degree;... since the twelfth part [1 zodion] is one thing when conceived in the mind, another when perceived by the senses; yet from that which is conceived only in the mind, and can scarcely, or not even scarcely be held for certain, the truth of the matter appears." The Platonic year was then reckoned as 36 000 years. Tycho Brahe reckoned it at 24 120 years. The constant for the precession is 50.3708 seconds and the total cycle (360°) takes 25 725.6 years.

50 A. Bouché-Leclercq, L'Astrologie Grecque, p. 591, n. 2, Paris, 1899; J. M. Knapp, Antiskia: Ein Beitrag zum Wissen um die Präzession im Altertum, Basil, 1927; F. J. Boll, Sphaera, Leipzig, 1903.

[147] Above all it is the connections with the age of the Fishes which are attested by the fish symbol. either contemporaneously with the gospels themselves ("fishers of men", fishermen as the first disciples, miracle of loaves and fishes) or immediately afterwards in the post-apostolic era. ... But to the extent that Christ was regarded as the new aeon, it would be clear to anyone acquainted with astrology that he was born as the first fish of the Pisces era and was doomed to die as the last ram74 (ἄρνιον lamb) of the declining Aries era75.

74 Origen, In Genesim homiliae. VIII, 9 (Migne P.G., vol. 12, col. 208): "We said... that Isaac bore the form of Christ, but that the ram also seems no less to bear the form of Christ." Augustine, (City of God, XVI, 32, I) asks: "Who was that Ram by the offering whereof was made a complete sacrifice in the typical blood... who was prefigured thereby but Jesus...?" For the Lamb as Aries in the Apocalypse see Johannis Boll, Aus der Offenbarung, Leipzig and Berlin, 1914.

75 R. Eisler, Orpehus - the Fisher, pp. 51ff, London, 1921. There is also a wealth of material in Eisler's paper "Der Fisch als Sexualsymbol," though it contains little that would help to interpret the fish symbol, since the question puts the cart before the horse. It has long been known that all the instinctual forces of the psyche are involved in the formulation of symbolic images, hence sexuality as well. Sex is not "symbolized in these images, but leaps to the eye, as Eisler's material clearly shows. The indubitably correct statement that St Peter is made of stone, wood and metal hardly helps us to interpret its meaning, and the same is true of the fish symbol if one continues to be astonished that this image, like all others, has its manifest sexual components. With regard to the terminology, it should be noted that something known is never "symbolized" but can only appear allegorically or semiotically.

[148] Though no connection of any kind can be proved between the figure of Christ and the inception of the age of the fishes, the simultaneity of the fish symbol of the new aeon seems to me important enough to warrant the emphasis we place upon it. If we try to follow up the complicated mythological ramifications of this parallel, we do so with the intent to throw light on the multifarious aspects of an archetype that manifests itself on the one hand in personality, and on the other hand synchronistically, in a moment in time determined in advance before Christ's birth. Indeed, long before that, the archetype had been written in the heavens by projection, so as then "when the time was fulfilled," to coincide with the symbols produced by the new era. The fish, appropriately enough, belongs to the winter rainy season, like Aquarius and Capricornus (αίγόκερως the goat-fish81). As a zodiacal sign, therefore, it is not in the least remarkable. It becomes a matter for astonishment only when, through the precession of the equinoxes, the spring-point moves into this sign and thus inaugurates an age in which the "fish" was used as a name for the God who became a man, who was born as a fish and was sacrificed as a ram, who had fishermen for disciples and wanted to make them fishers of men, who fed the multitude with miraculously multiplying fishes, who was himself eaten as a fish, the "holier food," and whose followers are little fishes, the "pisciculi." Assume if you like that a fairly widespread knowledge of astrology would account for at least some of this symbolism in certain Gnostic Christian circles82. But this assumption does not apply when it comes to eye witness accounts in the synoptic gospels. There is no evidence of any such thing. We have no reason whatever to suppose that those stories are disguised astrological myths. On the contrary, one gets the impression that the fish episodes are entirely natural happenings and that there is nothing further to be looked for behind them. They are "Just So" stories, quite simple and natural, and one wonders whether the whole Christian fish symbolism may not have come about equally fortuitously and without premeditation. Hence one could speak just as well of the seemingly fortuitous coincidence of this symbolism with the name of the new

age, the more so as the age of the fishes sees to have left no very clear traces in the cultures of the East. I could not maintain with any certainty that this is correct, because I know far too little about Indian and Chinese astrology. As against this, the fact that the traditional fish symbolism makes possible a verifiable prediction that had already been made in the New testament is a somewhat uncomfortable position to follow.

81 Capricornus: two symbols.

82 A clear reference to astrology can be found in Pistis Sophia, [Anonymous] where Jesus converses with the ”ordainers of the nativity”: But Jesus answered and said to Mary: If the ordainers of the nativity find Heimarmene and the Sphere turned to the left in accordance with the first calculation, then their words will be true and they will say what must come to pass. But if the find Heimarmene or the Sphere turned to the right, then they will not say anything true, because I have changed their influences and their squares and their triangles and their octants.” (Cf. G. R. S. Mead trans., p. 29., London, 1896.)

C G Jung and the Age of Aquarius:

Definition: [Astrological Ages] The psychoanalyst Carl Gustav Jung [1875 - 1961 AD] was the main populariser of the concept of the Age of Aquarius. [He was not however the originator of the concept. See Paul Le Cour for more on this topic.]

Jung was already thinking about this subject in 1940, when the first reference to the concept appears in his published work. The concept appears fully formed, in one throw-away line, in a letter to H. G. Baynes, dated 12th August 1940, in a passage concerning the destruction of the temple of Karnak by an earthquake in 26 BC.

Jung writes: ”1940 is the year when we approach the meridian of the first star in Aquarius. It is the premonitory earthquake of the New Age.” [C G Jung Letters, Volume I, 1906-1950, p 285]*.

[This brief comment indicates his indebtedness to prior work, notably on the question of when the Age of Aquarius would begin. However, whilst this was Jung’s stance on the start date of the Age of Aquarius in 1940, by 1951 he had realised that he had been mislead - see footnote 84 below. See also the work of Edward Carpenter for a possible reason for this date.]

Below are excepts of what Jung wrote of the Age of Aquarius. The footnotes are his.

C G Jung 1951 AD [for the German-language Version], Aion [published in the Collected Works 9, Part II] Chapter IV, The Sign of the Fishes:

[In a private conversation with Margaret Ostrowski-Sachs concerning Aion, published in Conversations with C.G.Jung, Jung told her: ”Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect.” Jung’s illness was over by 1944.]

[142] If, as seems probable, the aeon of the fishes is ruled by the archetypal motif of the hostile brothers, then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of the opposites. It will then no longer be possible to write off evil as the mere privation of good; it’s real existence will have to be recognized. This problem can be solved neither by philosophy, nor by economics, nor by politics, but only by the individual human being, via his experience of the living spirit...

[149] The northerly, or easterly fish, which the spring-point entered at about the beginning of our era83, is joined to the southerly, or westerly, fish by the so-called commissure. This consists of a band of faint stars forming the middle sector of the constellation, and the spring-point gradually moved along its southern edge. The point where the ecliptic intersects with the meridian at the tail of the second fish coincides roughly with the sixteenth century, the time of the Reformation, which as we know is so extraordinarily important for the history of Western symbols. Since then the spring-point has entered the southern edge of the fish, and will enter Aquarius in the course of the third millennium84. Astrologically interpreted, the designation of Christ as one of the fishes identified him with the first fish, the vertical one. Christ is followed by the Antichrist at the end of time. The beginning of the enantiodromia would fall, logically, midway between the two fishes. We have seen that this is so. The time of the Renaissance begins in the immediate vicinity of the second fish, and with it comes the spirit which culminates in the modern age85.

83 The meridian of the star ”O” in the commissure passed through the spring-point in A.D. 11 and that of the star ”a 113” in 146 BC. Calculated on the basis of C. H. F. Peters and E. B. Knobel, Ptolemy’s Catalogue of Stars: A Revision of the Almagest, Washington, 1915.

84 Since the delimitation of the constellations is known to be somewhat arbitrary, this date is very indefinite. It refers to the actual constellation of fixed stars, not to the zodion noeton, i.e. the zodiac divided into sectors of 30° each. Astrologically, the beginning of the next aeon, according to the starting point you select falls between AD 2000 and AD 2200. Starting from the star ”O” and assuming a Platonic month of 2 143 years, one would arrive at AD 2154 for the beginning of the Aquarian Age, and at AD 1997 if you start at star ”a 113.” The latter date agrees with the longitude of the stars in Ptolemy’s Almagest, p. 199, n. 1.
85 Modern astrological speculation likewise associates the Fishes with Christ: ”The fishes... the inhabitants of the waters, are firstly an emblem of those whose life being hid with Christ in God, come out of the waters of judgment without being destroyed [and illusion to fishes that were not drowned in the deluge! C. G. J.] and shall find their true sphere where life abounds and death is not: where, forever surrounding with living water and drinking from it’s fountain they ’shall not perish, but have everlasting life.’ ... Those who shall dwell for ever in the living water are one with Jesus Christ, the Son of God, the Living One.” (E. M. Smith, The Zodia„ pp. 280f, London, 1906.)
C G Jung 1959 AD: Flying Saucers, Introduction, pp xi - xii: It is difficult form a correct estimate of the significance of contemporary events, and the danger that our own judgment will remain caught in subjectivity is great. So I am fully aware of the risk I am taking in proposing to communicate my views concerning certain contemporary events, which seem to me important, to those patient enough to hear me. I refer to all those reports reaching us from all corners of the earth, rumors of round objects that flash through the troposphere and stratosphere, and go by the name of ”Flying Saucers”, soucoupes, disks and ”Ufos” (Unidentified Flying Objects). These rumors, or the possible physical existence of such objects, seem to me so significant that I feel myself compelled, as once before when events were brewing of fateful consequence for Europe, to sound a note of warning. I know that, just as before, my voice is much too weak to reach the ear of the multitude. It is not presumption that drives me, but my conscience as a psychiatrist that bids me fulfill my duty and prepare those few who will hear me for coming events which are in accord with the end of an era. As we know from ancient Egyptian history, there are symptoms of psychic changes that always appear at the end of one Platonic month and at the beginning of another. They are, it seems, changes in the constellation of the psychic dominants, of the archetypes or ”Gods” as they used to be called, which bring about, or accompany, long-lasting transformations of the collective psyche. This transformation started within the historical tradition and left traces behind within it, first in the transition of the Age of Taurus to that of Aries, and then from Aries to Pisces, whose beginning coincides with the rise of Christianity. We are now nearing that great change which may be expected when the spring-point enters Aquarius. It would be frivolous of me to conceal from the reader that reflections such as these are not only exceedingly unpopular but come perilously close to those turbid fantasies which becloud the minds of world-improvers and other interpreters of ”signs and portents”. But, I must take this risk, even if it means putting my hard-won reputation for truthfulness, trustworthiness and scientific judgment in jeopardy. I can assure my readers that I do not do this with a light heart. I am, to be quite frank, concerned for all those that are unprepared by the events in question and disconcerted by their incomprehensible nature. Since, so far as I know, no one else has yet felt moved to examine and set forth the possible psychic consequences of this foreseeable change, I deem it my duty to do what I can in this respect. I undertake this thankless task in the expectation that my chisel will make no impression on the hard stone it meets.
C G Jung and the Age of Capricornus:
Definition: [Astrological Ages] The psychoanalyst Carl Gustav Jung [1875 - 1961 AD] seems to have only made one mention of the Age of Capricornus, the Astrological Age after the Age of Aquarius. It was published after his death. The footnotes reproduced below are Jung and Jaffe’s.
C G Jung (and A Jaffe) 1961 AD [For German Language Version]: Memories Dreams Reflections, pp 312 - 313: I do not imagine that in my reflections on the meaning of man and his myth I have uttered a final truth, but I think that this is what can be said at the end of our aeon of the Fishes, and perhaps must be said in view of the coming aeon of Aquarius (the Water Bearer), who has a human figure and is next to the sign of the Fishes. This is a coniunctio oppositorum composed of two fishes in reverse. The Water Bearer seems to represent the self. With a sovereign gesture he pours the contents of his jug into the mouth of Piscis Austrinus, 10 which symbolizes a son, a still unconscious content. Out of this unconscious content will emerge, after the passage of another aeon of more than two thousand years, a future whose features are indicated by the symbol of Capricornus:11 an aigokeros, the monstrosity of the Goat-Fish, symbolizing the mountain and the depths of the sea, a polarity made up of two undifferentiated animal

elements which have been thrown together. This strange being could easily be the primordial image of a Creator-god confronting ”man,” the Anthropos. On this question there is a silence within me, as there is in the empirical data at my disposal - the products of the unconscious of other people with which I am acquainted, or historical documents. If insight does not come by itself, speculation is pointless. It makes sense only when we have objective data comparable to our material on the aeon of Aquarius.
10 Constellation of the ”Southern Fish.” It’s mouth is formed by Formalhaut (Arabic for ”mouth of the fish,”) below the constellation of the Water Bearer.
11 The constellation of Capricornus was originally called the ”Goat-Fish”.
http://atlantisonline.smfforfree2.com/index.php?topic=3560.0;wap2
http://www.geocities.com/astrologyages/jungageofcapricornus.htm

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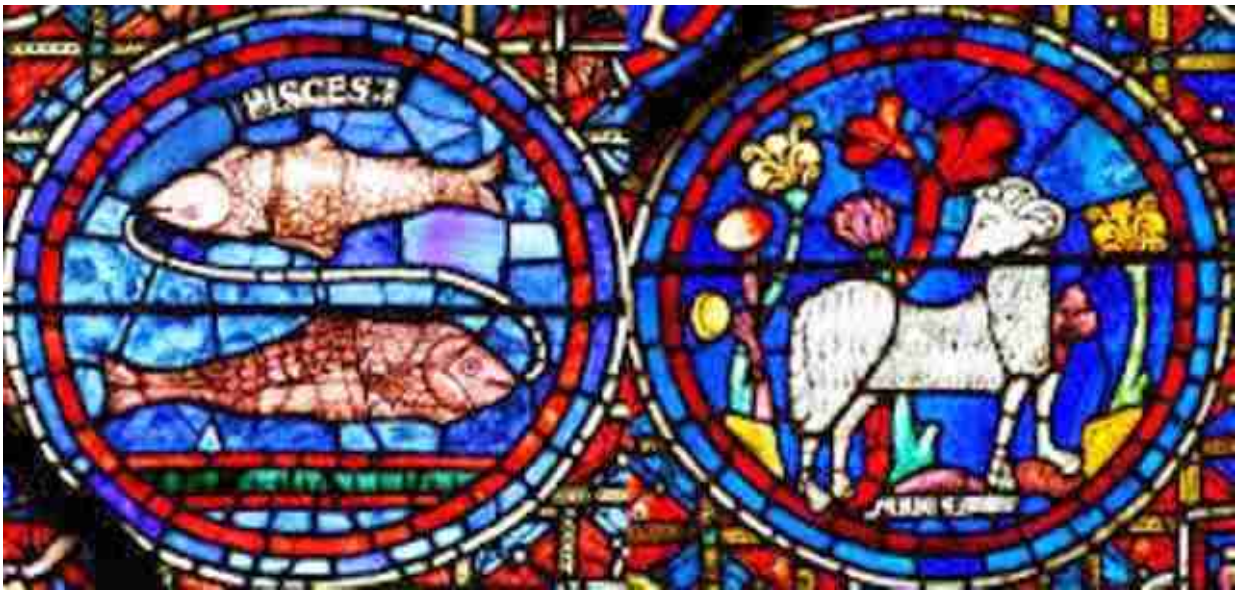
No one can flatter himself that he is immune to the spirit of his own epoch (2014-01-17 08:55)

No one can flatter himself that he is immune to the spirit of his own epoch, or even that he possesses a full understanding of it. Irrespective of our conscious convictions, each one of us, without exception, being a particle of the general mass, is somewhere attached to, colored by, or even undermined by the spirit which goes through the mass. Freedom stretches only as far as the limits of our consciousness. Paracelsus the Physician (1942)
No one can flatter himself that he is immune to the spirit of his own epoch, or even that he possesses a full understanding of it. Irrespective of our conscious convictions, each one of us, without exception, being a particle of the general mass, is somewhere attached to, colored by, or even undermined by the spirit which goes through the mass. Freedom stretches only as far as the limits of our consciousness. Paracelsus the Physician (1942)
That higher and ”complete” man is begotten by the ”unknown” father and born from Wisdom, and it is he who, in

the figure of the puer aeternus—”vultu metabolism albums et ater”—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated onesidedness which saw the devil only outside. Christ’s ”Except ye become as little children” is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Answer to Job, R. Hull, trans. (1984), pp. 157-158

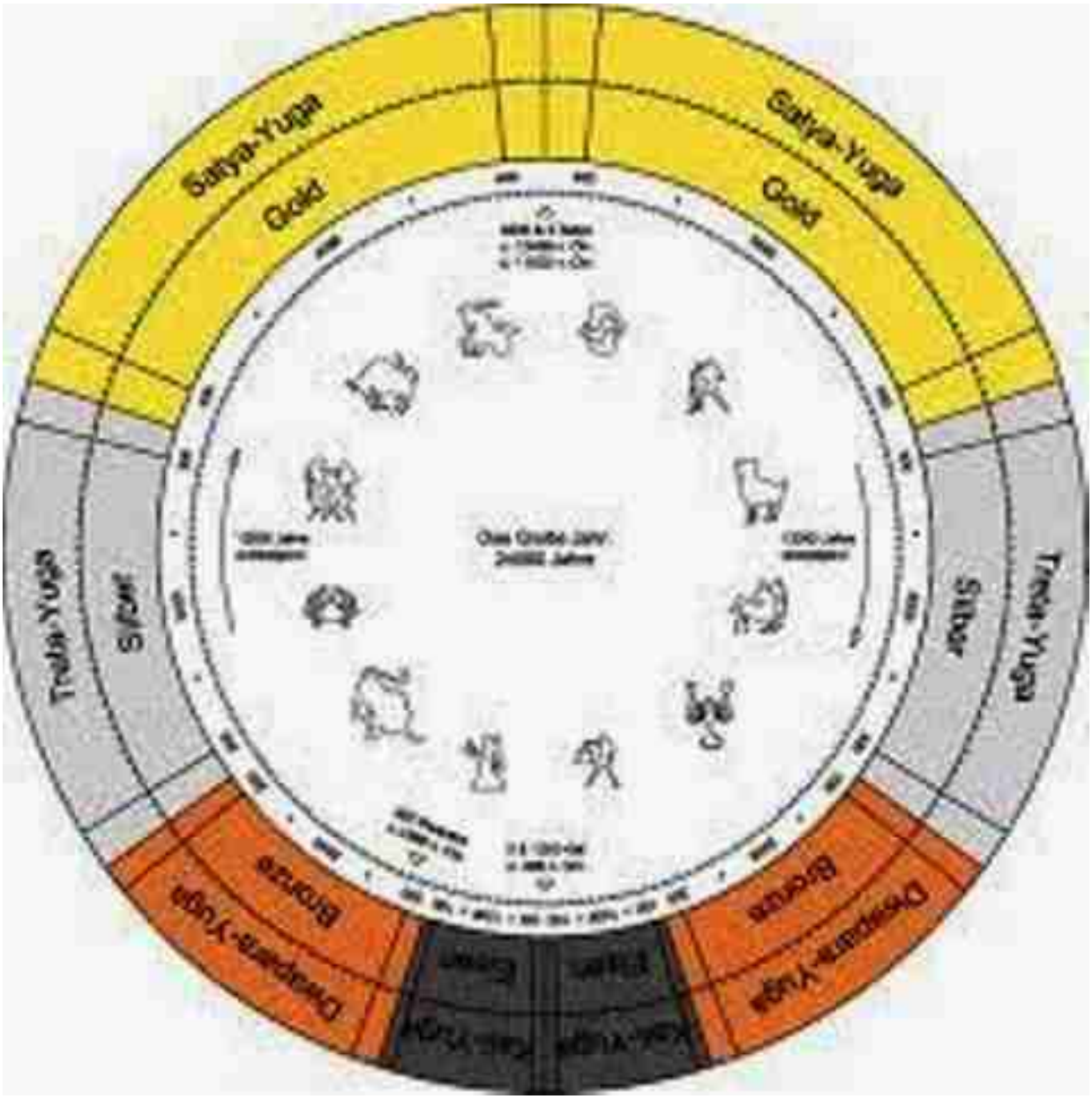
Carl Jung and Christ and the Ages of Aries and Pisces (2014-01-18 06:06)



Above all it is the connections with the age of the Fishes which are attested by the fish symbol. either contemporaneously with the gospels themselves (”fishers of men”, fishermen as the first disciples, miracle of loaves and fishes) or immediately afterwards in the post-apostolic era
. … But to the extent that Christ was regarded as the new aeon, it would be clear to anyone acquainted with astrology that he was born as the first fish of the Pisces era and was doomed to die as the last ram of the declining Aries era.
Although no connection of any kind can be proved between the figure of Christ and the inception of the astrological age of the fishes, the simultaneity of the fish symbolism of the Redeemer with the astrological symbol of the new aeon seems to me important enough to warrant the emphasis we place upon
it.
If we try to follow up the complicated mythological ramifications of this parallel, we do so with intent to throw light on the multifarious aspects of an archetype that manifests itself on the one hand in a personality, and on the other hand synchronistically, in a moment of time determined in advance, before Christ’s birth.
Indeed, long before that, the archetype had been written in the heavens by projection, so as then, ”when the time was fulfilled/’ to coincide with the symbols produced by the new era.
The fish, appropriately enough, belongs to the winter rainy season, like Aquarius and Capricorn (the goatfish).
As a zodiacal sign, therefore, it is not in the least remarkable.
It becomes a matter for astonishment only when, through the precession of the equinoxes, the spring-point moves into this sign and thus inaugurates an age in which the ”fish” was used as a name for the God who became a man, who was born as a fish and was sacrificed as a ram, who had fishermen for disciples and wanted to make them fishers of men, who fed the multitude with miraculously multiplying fishes, who was himself eaten as a fish, the ”holier food,” and whose followers are little fishes, the, ”pisciculi.”
Assume, if you like, that a fairly widespread knowledge of astrology would account for at least some of this symbolism in certain Gnostic-Christian circles.

But this assumption does not apply when it comes to eyewitness accounts In the synoptic gospels.
There is no evidence of any such thing.
We have no reason whatever to suppose that those stories are disguised astrological myths.
On the contrary, one gets the impression that the fish episodes are entirely natural happenings and that there is nothing further to be looked for behind them.
They are ”Just So” stories, quite simple and natural, and one wonders whether the whole Christian fish symbolism may not have come about equally fortuitously and without premeditation.
Hence one could speak just as well of the seemingly fortuitous coincidence of this symbolism with the name of the new aeon, the more so as the age of the fishes seems to have left no very clear traces in the cultures of the East.
I could not maintain with any certainty that this is correct, because I know far too little about Indian and Chinese astrology.
As against this, the fact that the traditional fish symbolism makes possible a verifiable prediction that had already been made in the New Testament is a somewhat uncomfortable proposition to swallow.
The northerly, or easterly, fish, which the spring-point entered at about the beginning of our era, is joined to the southerly, or westerly, fish by the so-called commissure.
This consists of a band of weak stars forming the middle sector of the constellation, and the spring-point gradually moved along its southern edge.
The point where the ecliptic intersects with the meridian between the two fishes coincides roughly with the sixteenth century, the time of the Reformation, which as we know is so extraordinarily important for the history of Western symbols.
Since then the spring-point has moved along the southern edge of the second fish, and will enter Aquarius in the course of the third millennium.
Astrologically interpreted, the designation of Christ as one of the fishes identifies him with the first fish, the vertical one. Christ is followed by the Antichrist, at the end of time.
The beginning of the enantiodromia would fall, logically, midway between the two fishes.
We have seen that this is so.
The time of the Renaissance begins in the immediate vicinity of the second fish, and with it comes that spirit which culminates in the modern age.
Carl Jung, Aion, The Sign of the Fishes, Paragraphs 147-148.

Carl Jung and Astrological Ages **(2014-01-18 06:16)**



[Carl Jung and Astrological Ages]

The psychoanalyst Carl Gustav Jung [1875 - 1961 AD] drew attention to what he described as a 'synchronicity' between the birth of Christ and the start of the Age of Pisces. In this he had rather a different view from the earlier work of Gerald Massey. Below are excepts - all from Aion - of what he wrote on the subject. [Aeon is Latin for eternal, hence Eon, a very long period of time.]

In a private conversation with Margaret Ostrowski-Sachs concerning Aion, published in Conversations with C.G.Jung, Jung told her:

"Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect."

Definition: [Astrological Ages]:

Exactly one-twelfth of a Great Year. The length of a 'Platonic' month equals 2160.4 years. [2002 AD] The term

appears to have first been coined by Carl Gustav Jung in Aion - where, in footnote 84, he gives us its calculated length: 2143 years. Two centuries earlier Voltaire had proposed the concept, but not given it this name.

How did Jung Calculate the time span of a 'Platonic' Month?

This can be calculated - as Jung did - from the processional rate, as follows. In Aion, Jung used a processional rate of 50.3608 arc seconds per year [an arc second is one-sixtieth of one-sixtieth of a degree]. This he took as the angle by which the Vernal Equinox Point changes, as seen against the stars, each year. Divide that angle into the full circle of 360° and you have the number of years which it would take to make a complete precessional cycle: 25 734.3 years. Divide that number of years by 12 for a "Platonic" month and you get 2 144.5 years - Jung's math is out by a year.

However, the techniques to measure precession are now much more accurate than they were in the 1940s. The currently accepted value of the precessional rate [2002 AD] is 49.989 arc seconds per year, a fraction less than the one Jung was using. This gives a 'Platonic' month of 2 160.4 years and a Great Year of 25 925 years.

Is a 'Platonic' Month Equal to an Astrological Age?

No. However, this question has excited a lot of debate amongst astrologers and quite a few would say that the answer to that question was "yes." If your particular answer to this question is "yes," then the calculation of the date of the beginning of the next Astrological Age, the Age of Aquarius, is normally done as follows...

Simply add 2160.4 years on to the date on which the Age of Pisces began. [See New Ages for dates ranging between 2000 and 2100 AD calculated using this approach. Even Jung himself, in Aion [C G Jung Aion Chapter IV, The Sign of the Fishes, Footnote 84, 1951 AD] had a go at this same calculation, coming up with dates between 1997 and 2154 AD.]

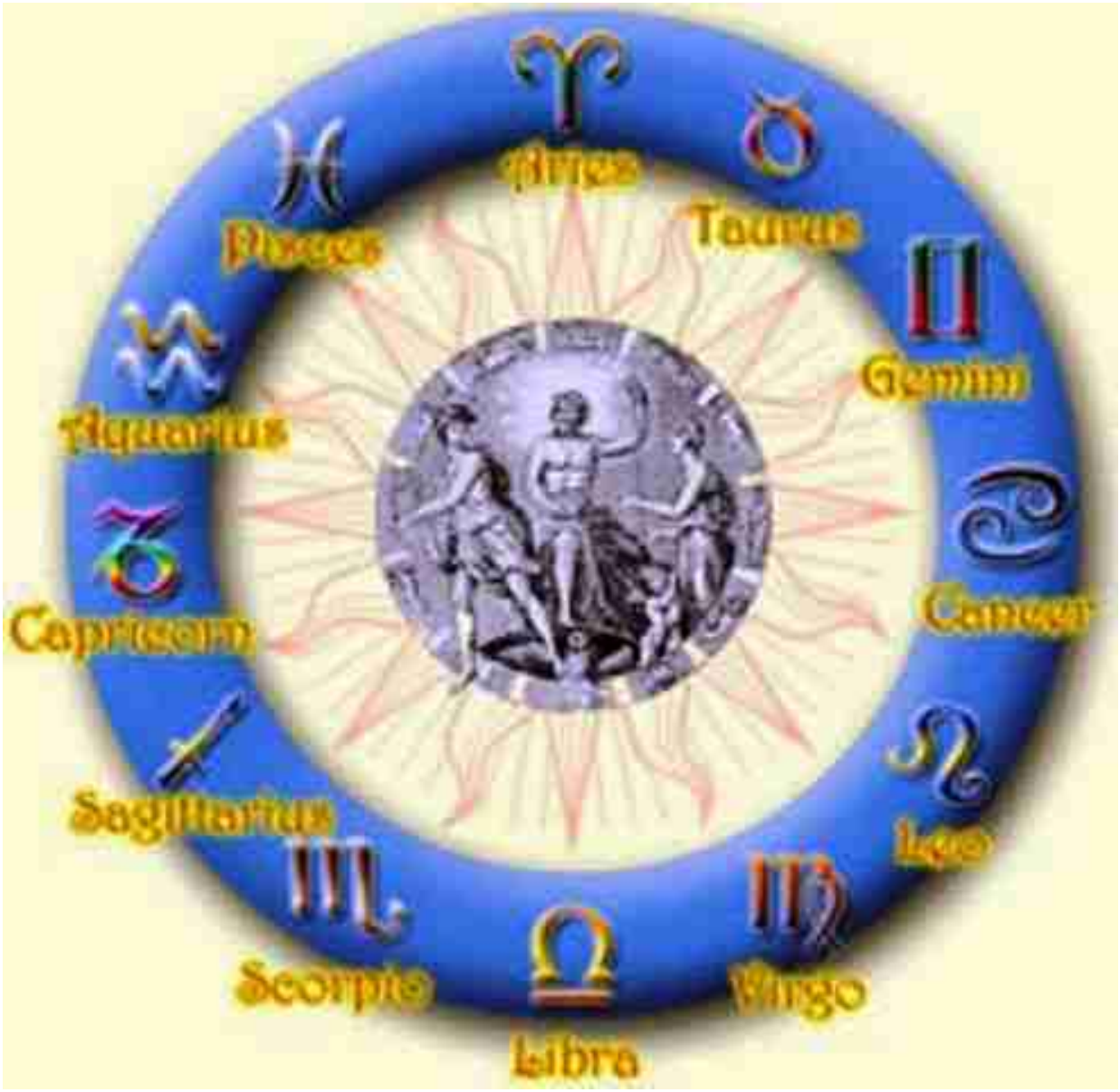
Of course, even if you believe that this is the right way to find the start of the Age, the problem with this approach is... when did the Age of Pisces begin? This depends on where the constellation border lies between Pisces and Aries. The logical flaw here is obvious: the original Aries-Pisces boundary is a stellar one, not based on "Platonic" Months. How can you use one type of boundary for one Age and another type of boundary for the next? Of course the answer is that logically you can't. It doesn't work.

Why is a 'Platonic' Month Not Equal to an Astrological Age? Because of the definition of an Astrological Age. Jung stated that "it refers to the actual constellation of fixed stars, not to ... the zodiac divided into sectors of 30° each." The Real Solar Zodiac constellations have two properties which rule out a 'Platonic' Month being an Astrological Age: first, there are thirteen of them; secondly, they are all different sizes, not "sectors of 30° each."

http://atlantisonline.smfforfree2.com/index.php?topic=3560.0 %3Bwap2

http://www.oocities.org/astrologyages/jungageofpisces.htm

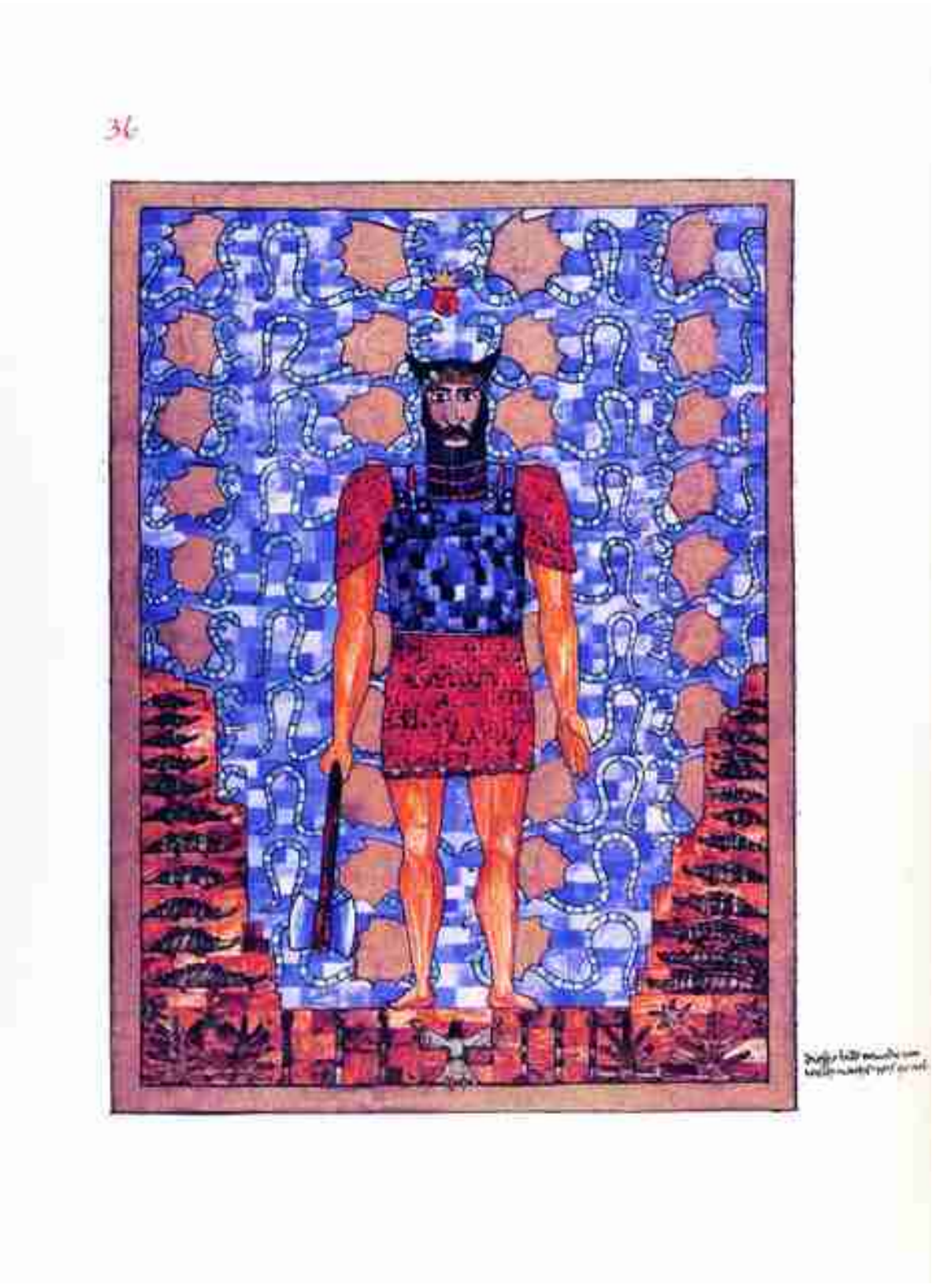
To give birth to the ancient in a new time is creation. **(2014-01-19 06:53)**



But what is the resolution?
It is always something ancient and precisely because of this something new, for when something long since passed away comes back again in a changed world, it is new.
To give birth to the ancient in a new time is creation.
This is the creation of the new, and that redeems me.
Salvation is the resolution of the task. The task is to give birth to the old in a new time.
The soul of humanity is like the great wheel of the zodiac that rolls along the way:
Everything that comes up in a constant movement from below to the heights was already there.
There is no part of the wheel that does not come around again.
Hence everything that has been streams upward there, and what has been will be again.
For these are all things which are the inborn properties of human nature. It belongs to the essence of forward movement that what was returns. [260]
Only the ignorant can marvel at this.
Yet the meaning does not lie in the eternal recurrence of the same. Carl Jung, The Red Book, The Way of the Cross,

Page 311.
Footnote 260:
The Draft continues:
”Everything is forever the same and yet not, for the wheel rolls along on a long road. But the way leads through valleys and across mountains.
The movement of the wheel and the eternal recurrence of its parts is essential to the carriage, but meaning lies in the way.
Meaning is attained only through the wheel’s constant revolution and forward movement.
The recurrence of the past is inherent in forward movement. This can only baffle the ignorant person.
Ignorance makes us resist the necessary recurrence of the same, or greed allows the wheel to toss us up and away in its upward movement because we believe that we will rise ever higher with this part of the wheel.
But we will not rise higher, but deeper; ultimately we will be at the very bottom.
Thus praise standstill, since it shows you that you are not bound to the spokes like Ixion, but sit alongside the charioteer who will interpret the meaning of the way to you” (pp. 469-70).
In Greek mythology, Ixion was the son of Ares. He tried to seduce Hera, and Zeus punished him by binding him to a fiery wheel that rolled unceasingly.

Yet another new adventure occurred.. **(2014-01-19 14:28)**



Yet another new adventure occurred: wide meadows spread out before me-a carpet of flowers-soft hills-a fresh green wood in the distance. I come across two strange journeymen probably two completely accidental companions: an

old monk and a tall gangly thin man with a childish gait and discolored red clothes.
As they draw near, I recognize the tall one as the red rider. How he has changed! He has grown old, his red hair has become gray, his fiery red clothes are worn out, shabby, poor. And the other? He has a paunch and appears not to have fallen on bad times. But his face seems familiar: by all the Gods, it's Ammonius! What changes! And where are these utterly different people coming from? I approach them and bid them good day. Both look at me frightened and make the sign of the cross.
Their horror prompts me to look down at myself I am fully covered in green leaves, which spring from my body. I greet them a second time, laughing.
Ammonius exclaims horrified: "Apage, Satanas!"
The Red One: "Damned pagan riffraff!"
I: "But my dear friends, what's wrong with you? I'm the Hyperborean stranger, who visited you, Oh Ammonius, in the desert. And I'm the watchman whom you, Red One, once visited."
Ammonius: "I recognize you, you supreme devil. My downfall began with you."
The Red One looks at him reproachfully and gives him a poke in the ribs. The monk sheepishly stops. The Red One turns haughtily toward me.
R: "Already at that time I couldn't help thinking that you lacked a noble disposition, notwithstanding your hypocritical seriousness. Your damned Christian play-act-"
At this moment Ammonius pokes him in the ribs and the Red One falls into an embarrassed silence. And thus both stand before me, sheepish and ridiculous, and yet pitiable.
I: "Wherefrom, man of God? What outrageous fate has led you here, let alone in the company of the Red One?"
A: "I would prefer not to tell you. But it does not appear to be a dispensation of God that one can escape. So know then that you, evil spirit, have done me a terrible deed. You seduced me with your accursed curiosity, desirously stretching my hand after the divine mysteries, since you made me conscious at that time that I really knew nothing about them. Your remark that I probably needed the closeness of men to arrive at the higher mysteries stunned me like infernal poison. Soon thereafter I called the brothers of the valley together and announced to them that a messenger of God had appeared to me-so terribly had you blinded me-and commanded me to form a monastery with the brothers.
"When Brother Philetus raised an objection, I refuted him with reference to the passage in the holy scriptures where it is said that it is not good for man to be alone. So we founded the monastery, near the Nile, from where we could see the passing ships.
"We cultivated fat fields, and there was so much to do that the holy scriptures fell into oblivion. We became voluptuous, and one day I was filled with such terrible longing to see Alexandria again. I talked myself into believing that I wanted to visit the bishop there. But first I was intoxicated so much by life on the ship, and then by the milling crowds on the streets of Alexandria, that I became completely lost.
"As in a dream I climbed onto a large ship bound for Italy. I felt an insatiable greed to see the world. I drank wine and saw that women were beautiful. I wallowed in pleasure and wholly turned into an animal. When I climbed ashore in Naples, the Red One stood there, and I knew that I had fallen into the hands of evil."
R: "Be silent, old fool, if I had not been present, you would have become an outright pig. When you saw me, you finally pulled yourself together, cursed the drinking and the women, and returned to the monastery.
"Now hear my story; damned hobgoblin: I too fell into your snare, and your pagan arts also enticed me. After the conversation at that time, where you caught me in the fox trap with your remark about dancing, I became serious, so serious that I went into the monastery; prayed, fasted, and converted myself.
"In my blindness I wanted to reform the Church liturgy; and with the bishop's approval I introduced dancing.
"I became Abbot and, as such, alone had the sole right to dance before the altar, like David before the ark of the covenant. But little by little, the brothers also began to dance; indeed, even the congregation of the faithful and finally the whole city danced.
"It was terrible. I fled into solitude and danced all day until I dropped, but in the morning the hellish dance began again.
"I sought to escape from myself, and strayed and wandered around at night. In the daytime I kept myself secluded, and danced alone in the forests and deserted mountains. And thus gradually I came to Italy. Down there in the south, I no longer felt as I had felt in the north; I could mingle with the crowds. Only in Naples did I somewhat find my way

again, and there I also found this ragged man of God. His appearance gave me strength. Through him I could regain my health. You've heard how he took heart from me, too, and found his way again."
A: "I must confess I did not fare so badly with the Red One; he's a toned-down type of devil."
R: "I must add that the monk is hardly the fanatical type, although I've developed a deep aversion against the whole Christian religion since my experience in the monastery."
I: "Dear friends, it does my heart good to see you enjoying yourselves together."
Both: "We are not pleased, mocker and adversary, clear off, you robber, pagan!"
I: "But why are you traveling together, if you're not enjoying each other's company and friendship"
A: "What can be done Even the devil is necessary; since otherwise one has nothing that commands a sense of respect with people."
R: "Well, I need to come to an arrangement with the clergy; or else I will lose my clientele."
I: "Therefore the necessities of life have brought you together! So let's make peace and be friends."
Both: "But we can never be friends."
I: "Oh, I see, the system is at fault. You probably want to die out first(Now let me pass, you old ghosts!"
When I had seen death and all the terrible solemnity that is gathered around it, and had become ice and night myself, an angry life and impulse rose up in me. My thirst for the rushing water of the deepest knowledge began to clink with wine glasses; from afar I heard drunken laughter, laughing women and street noise. Dance music, stamping and cheering poured forth from allover; and instead of the rose scented south wind, the reek of the human animal streamed over me. Luscious-lewd whores giggled and rustled along the walls, wine fumes and kitchen steam and the foolish cackling of the human crowd drew near in a cloud. Hot sticky tender hands reached out for me, and I was swaddled in the covers of a sickbed. I was born into life from below, and I grew up as heroes do, in hours rather than years. And after I had grown up, I found myself in the middle land, and saw that it was spring.
But I was no longer the man I had been, for a strange being grew through me. This was a laughing being of the forest, a leaf green daimon, a forest goblin and prankster, who lived alone in the forest and was itself a greening tree being, who loved nothing but greening and growing, who was neither disposed nor indisposed toward men, full of mood and chance, obeying an invisible law and greening and wilting with the trees, neither beautiful nor ugly, neither good nor bad, merely living, primordially old and yet completely young, naked and yet naturally clothed, not man but nature, frightened, laughable, powerful, childish, weak, deceiving and deceived, utterly inconstant and superficial, and yet reaching deep down, down to the kernel of the world.
I had absorbed the life of both of my friends; a green tree grew from the ruins of the temple. They had not withstood life, but, seduced by life, had become their own monkey business. They had got caught in the muck, and so they called the living a devil and traitor. Because both of them believed in themselves
and in their own goodness, each in his own way, they ultimately became mired in the natural and conclusive burial ground of all outlived ideals. The most beautiful and the best, like the ugliest and the worst, end up someday in the most laughable place in the world, surrounded by fancy dress and led by fools, and go horror-struck to the pit of filth. After the cursing comes laughter, so that the soul is saved from the dead.Ideals are, according to their essence, desired and pondered; they exist to this extent, but only to this extent. Yet their effective being cannot be denied. He who believes he is really living his ideals, or believes he can live them, suffers from delusions of grandeur and behaves like a lunatic in that he stages himself as an ideal; but the hero has fallen. Ideals are mortal, so one should prepare oneself for their end: at the same time it probably costs you your neck.
For do you not see that it was you who gave meaning, value, and effective force to your ideal If you have become a sacrifice to the ideal, then the ideal cracks open, plays carnival with you, and goes to Hell on Ash Wednesday. The ideal is also a tool that one can put aside anytime, a torch on dark paths. But whoever runs around with a torch by day is a fool. How much my ideals have come down, and how freshly my tree greens!
When I turned green, they stood there, the sad remains of earlier temples and rose gardens, and I recognized with a shudder their inner affinity. It seemed to me that they had established an indecent alliance. But I understood that this alliance had already existed for a long time. At a time when I still claimed that my sanctuaries were of crystal purity, and when I compared my friends to the perfume of the roses of Persia, both of them formed an alliance of mutual silence.
They seemed to scatter, but secretly they worked together. The solitary silence of the temple lured me far away from

men to the supernatural mysteries in which I lost myself to the point of surfeit. And while I struggled with God, the devil prepared himself for my reception, and tore me just as far to his side. There, too, I found no boundaries other than surfeit and disgust. I did not live, but was driven; I was a slave to my ideals.

And thus they stood there, the ruins, quarreling with one another and unable to reconcile themselves to their common misery Within myself I had become one as a natural being, but I was a hobgoblin who frightened the solitary wanderer, and who avoided the places of men. But I greened and bloomed from within myself I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. And thus I learned to live without the world and spirit; and I was amazed how well I could live like this.

But what about men, what about mankind? There they stood, the two deserted bridges that should lead across to mankind: one leads from above to below, and men glide down on it, which pleases them. The other leads from below to above and mankind groans upward on it. This causes them trouble. We drive our fellow men to trouble and joy If I myself do not live, but merely climb, it gives others undeserved pleasure.

If I simply enjoy myself it causes others undeserved trouble. If I merely live, I am far removed from men. They no longer see me, and when they see me, they are astonished and shocked. I myself however, quite simply living, greening, blooming, fading, stand like a tree always in the same spot and let the suffering and the joy of men pass over me with equanimity And yet I am a man who cannot excuse himself from the discord of the human heart.

But my ideals can also be my dogs, whose yapping and squabbling do not disturb me. But at least then I am a good and a bad dog to men. But I have not yet achieved what should be, namely that I live and yet am a man. It seems to be nearly impossible to live as a man. As long as you are not conscious of yourself you can live; but if you become conscious of your sel£ you fall from one grave into another. All your rebirths could ultimately make you sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms. After all the rebirths you still remain the lion crawling on the earth, the Chameleon, a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding.

I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the sun which gives light and does not suck light. That belongs to the earth. I recall my solar nature and would like to rush to my rising. But ruins stand in my way They say: ”With regard to men you should be this or that.”

My chameleonesque skin shudders. They obtrude upon me and want to color me. But that should no longer be. Neither good nor evil shall be my masters. I push them aside, the laughable survivors, and go on my way again, which leads me to the East. The quarreling powers that for so long stood between me and myself lie behind me.

Henceforth I’m completely alone. I can no longer say to you: ”Listen!” or ”you should,” or ”you could,” but now I talk only with myself Now no one else can do anything more for me, nothing whatsoever. I no longer have a duty toward you, and you no longer have duties toward me, since I vanish and you vanish from me. I no longer hear requests and no longer make requests of you. I no longer fight and reconcile myself with you, but place silence between you and me.

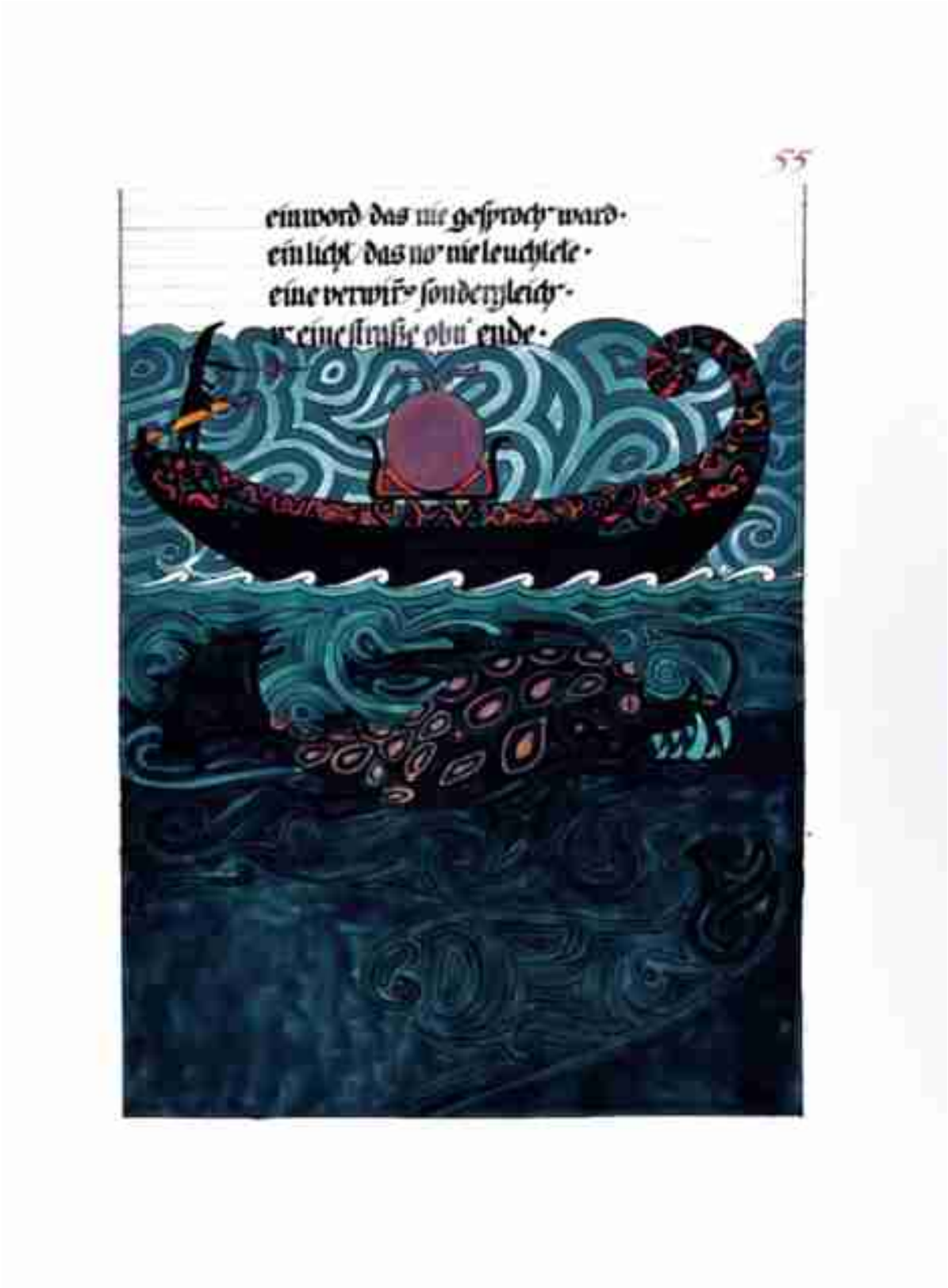
Your call dies away in the distance, and you cannot find my footprints. Together with the west wind, which comes from the plains of the ocean, I journey across the green countryside, I roam through the forests, and bend the young grass. I talk with trees and the forest wildlife, and the stones show me the way When I thirst and the source does not come to me, I go to the source.

When I starve and the bread does not come to me, I seek my bread and take it where I find it. I provide no help and need no help. If at any time necessity confronts me, I do not look around to see whether there is a helper nearby, but I accept the necessity and bend and writhe and struggle. I laugh, I weep, I swear, but I do not look around me.

On this way, no one walks behind me, and I cross no one’s path. I am alone, but I fill my solitariness with my life. I am man enough, I am noise, conversation, comfort, and help enough unto myself. And so I wander to the far East. Not that I know anything about what my distant goal might be. I see blue horizons before me: they suffice as a goal. I hurry toward the East and my rising-I will my rising. Carl Jung, Red Book, Pages 275-27

Image 36

One word that was never spoken. (2014-01-19 15:47)



[Image 55]
One word that was never spoken.
One light that was never lit up.
An unparalleled confusion.
And a road without end. Carl Jung, The Red Book, Incantations.
Footnote 128:
128 The solar barge is a common motif in ancient Egypt. The barge was seen as the typical means of movement of the sun. In Egyptian mythology, the Sun God struggled against the monster Aphophis, who attempted to swallow the solar barge as it traveled across the heavens each day. In Transformations and Symbols of the Libido (1912).
Jung discussed the Egyptian "living sun-disc" (CW B, §I53) and the motif of the sea monster (§ 549f). In his I952 revision of this text, he noted that the battle with the sea monster represented the attempt to free ego-consciousness from the grip of the unconscious (Symbols of Transformation, CW 5, §539).
The solar barge resembles some of the illustrations in the Egyptian Book of the Dead (ed. E. A. Wallis Budge [London: Arkana, I899 / I985]), i.e., the vignettes on pp. 390,400, and 404).
The oarsman is usually a falcon-headed Horus. The night journey of the sun God through the underworld is depicted in the Amduat, which has been seen as symbolic process of transformation. [See Theodor Abt and Erik Hornung, Knowledge for the Afterlife. The Egyptian Amduat-A QEestfor Immortality (Zurich: Living Human Heritage Publications, 2003).]
The Incantations from which this excerpt comes from may be read in context at this link:
http://carljungdepthpsychology.blogspot.com/2011/08/incantations-carl-jung.ht ml

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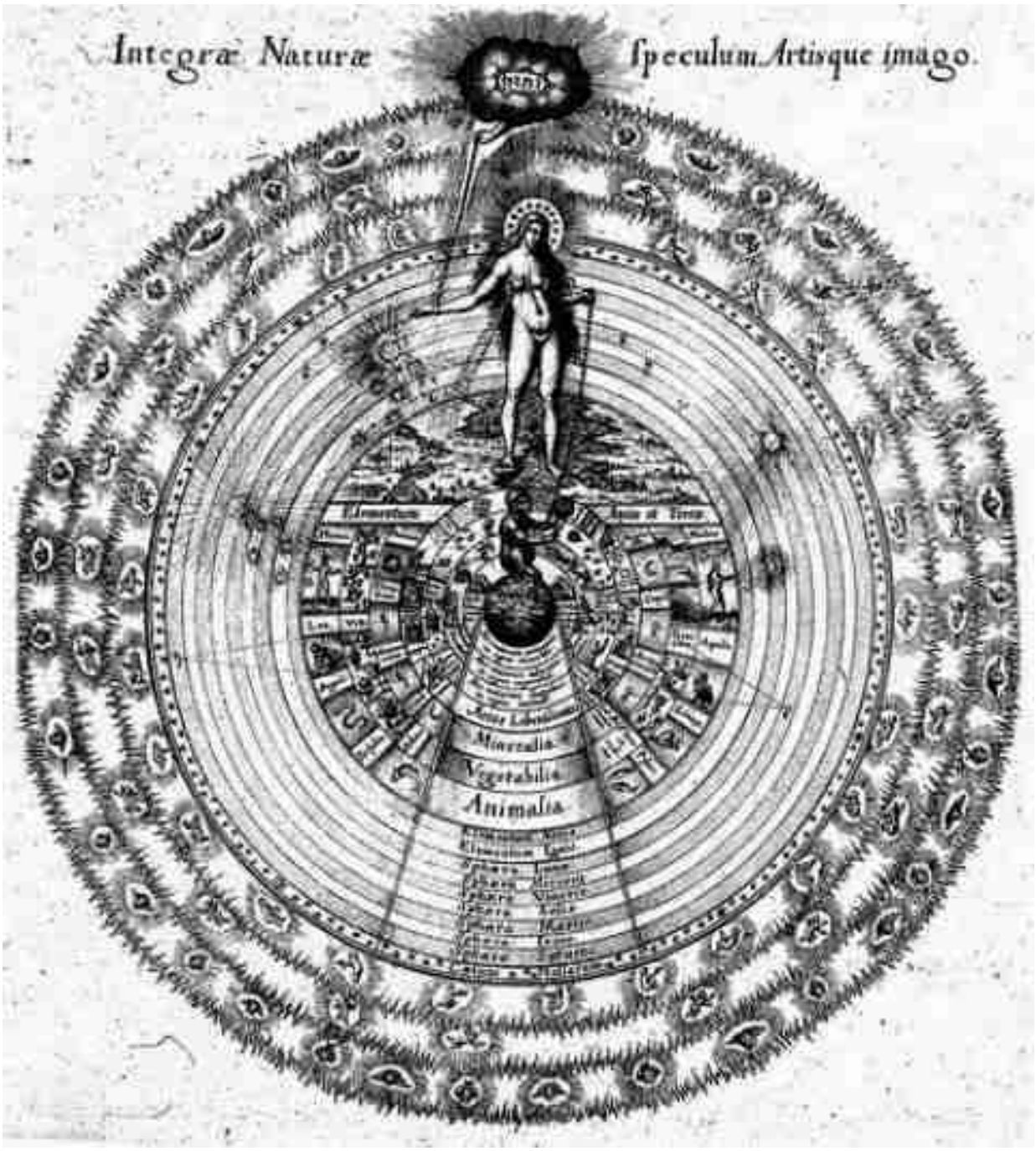
Carl Jung -J.B. Rhine Letters and Synchronicity (2014-01-19 19:37)

[Carl Jung and the J.B. Rhine Letter and Synchronicity]
(The link below is quite informative.)
According to the Jungian view, the collective unconscious is not at all an expression of personal wishes and goals, but is a neutral entity, psychic in nature, that exists in an absolutely transpersonal way.
Ascribing the arrangement of synchronistic events to the observer's unconscious would thus be nothing other than a regression to primitive-magical thinking, in accordance with which it was earlier supposed that, for example, an

eclipse could be ”caused” by the malevolence of a sorcerer.
Jung even explicitly warned against taking the archetypes (of the collective unconscious) or psi-powers to be the causal agency of synchronistic events. Marie Louise von Franz, Psyche and Matter,(p. 231).
http://www.nautis.com/files/The %20Rhine-Jung %20Letters.pdf

Carl Jung on the Anima Mundi **(2014-01-20 07:19)**



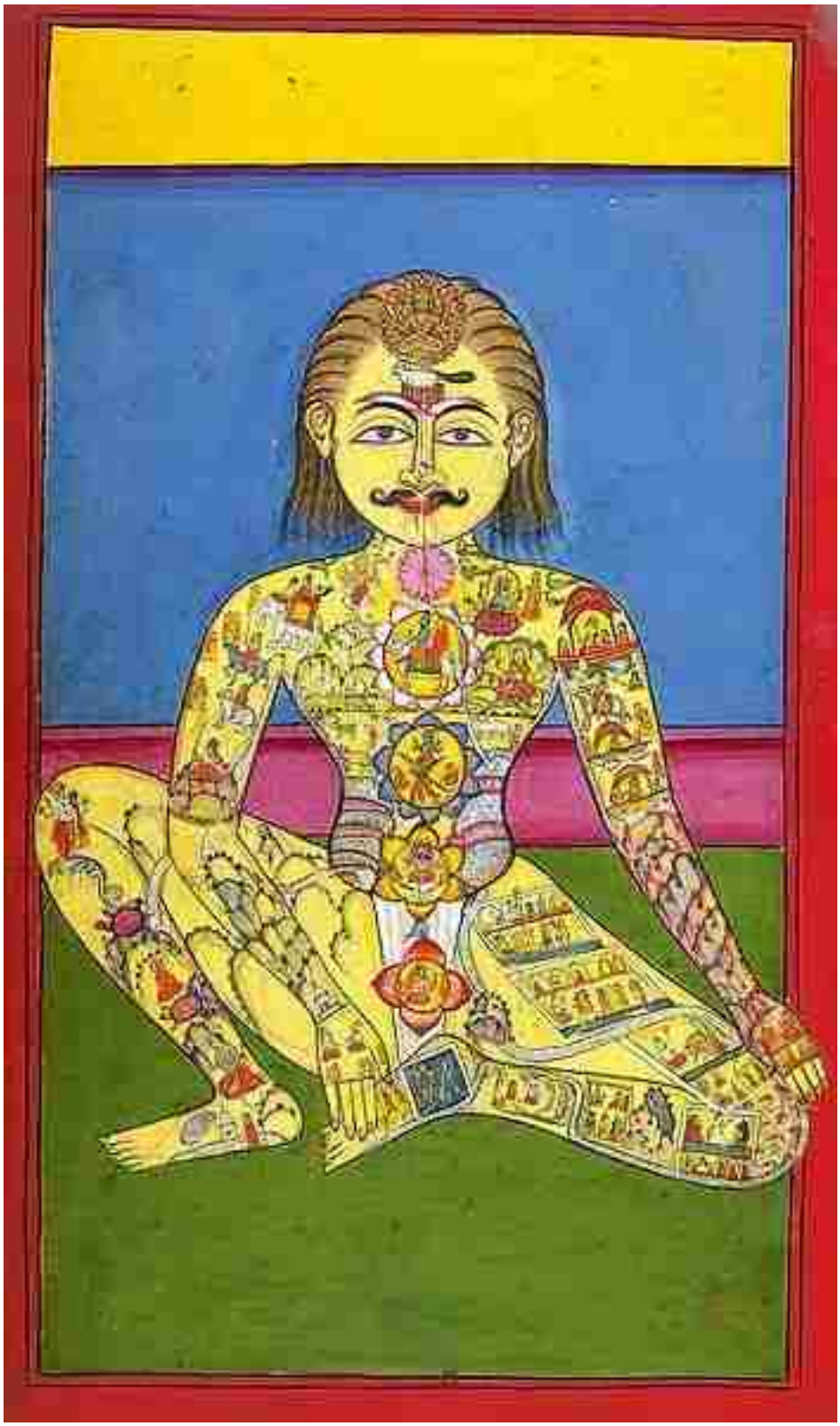
[Carl Jung on the Anima Mundi]
”God is an intellectual figure whose center is everywhere and the circumference nowhere,” as one of these philosophers said, repeating St. Augustine.

A man as introverted and introspective as Emerson could hardly fail to touch on the same idea and likewise quote St. Augustine.
The image of the circle regarded as the most perfect form since Plato's Timaeus, the prime authority for Hermetic philosophy was assigned to the most perfect substance, to the gold, also to the anima mundi or anima media natum, and to the first created light.
And because the macrocosm, the Great World, was made by the creator "in a form round and globose," the smallest part of the whole, the point, also possesses this perfect nature.
As the philosopher says : "Of all shapes the simplest and most perfect is the sphere, which rests in a point."
It's image of the Deity dormant and matter. As is said in the Timaeus, only the demiurge, the perfect being, is capable of dissolving the tetraktys, the embrace of the four elements.
One of the great authorities since the thirteenth century, the Turba philosophorum„ says that the rotundum can dissolve copper into four.
Thus the much-sought-for aurum philosophicum was round.
Opinions were divided as to the procedure for procuring the dormant demiurge.
Some hoped to lay hold of him in the form of a prima materia containing a particular concentration or a particularly suitable variety of this substance.
Others endeavored to produce the round substance by a sort of synthesis, called the coniunctio; the anonymous author of the Rosarium philosophorum says:
"Make a round circle of man and woman, extract therefrom a quadrangle and from it a triangle. Make the circle round, and you will have the Philosophers' Stone." Carl Jung, Psychology and Religion, Paragraph 92.
It is of course difficult to understand why a feeling of "most sublime harmony" should be produced by this abstract structure.
But if we think of the two circles in Plato's Timaeus, and of the harmonious all-roundness of his anima mundi„ we might find an avenue to understanding. Again, the term "world clock" suggests the antique conception of the musical harmony of the spheres. It would thus be a sort of cosmological system.
If it were a vision of the firmament and its silent rotation, or of the steady movement of the solar system, we could readily understand and appreciate the perfect harmony of the picture.
We might also assume that the platonic vision of the cosmos was faintly glimmering through the mist of a dreamlike consciousness.
But there is something in the vision that does not quite accord with the harmonious perfection of the platonic picture.
The two circles are each of a different nature. Not only is their movement different, but their color too.
The vertical circle is blue and the horizontal one containing four colors is golden.
The blue circle might easily symbolize the blue hemisphere of the sky, while the horizontal circle would represent the horizon with its four cardinal points, personified by the four little men and characterized by the four colors. (In a former dream, the four points were represented once by four children and another time by the four seasons.)
This picture immediately calls to mind the medieval representations of the world in the form of a circle or in the shape of the rex gloriae with the four evangelists, or the melothesia where the horizon is formed by the zodiac.
The representation of the triumphant Christ seems to be derived from similar pictures of Horus and his four sons.
There are also Eastern analogies:
the Buddhist mandalas or circles, usually of Tibetan origin. These consist as a rule of a circular padma or lotus which contains a square sacred building with four gates, indicating the four cardinal points and the seasons.
The center contains a Buddha, or more often the conjunction of Shiva and his Shakti, or an equivalent dorje (thunderbolt) symbol.
They are yantras or ritualistic instruments for the purpose of contemplation, concentration, and the final transformation of the yogi's consciousness into the divine all-consciousness. Carl Jung, Psychology and Religion, Paragraph 113.
The arcane substance was also known simply as the rotundum, by which was understood the anima media natura, identical with the anima mundi.
The latter is a virtus Dei, an organ or a sphere that surrounds God. Of this Mylius says: "[God has] love all round him. Others have declared him to be an intellectual and fiery spirit, having no form, but transforming himself into whatsoever he wills and making himself equal to all things; who by a manifold relation is in a certain measure bound up with

his creatures."
This image of God enveloped by the anima is the same as Gregory the Great's allegory of Christ and the Church: "A woman shall compass a man" (Jeremiah 31: 22).
This is an exact parallel to the Tantric conception of Shiva in the embrace of his Shakti.
From this fundamental image of the male-female opposites united in the center is derived another designation of the lapis as the "hermaphrodite"; it is also the basis for the mandala motif.
The extension of God as the anima media natura into every individual creature means that there is a divine spark, the scintilla, indwelling even in dead matter, in utter darkness.
The medieval natural philosophers endeavored to make this spark rise up again as a divine image from the "round vessel."
Such ideas can only be based on the existence of unconscious psychic processes, for otherwise we simply could not understand how the same ideas crop up everywhere.
Our dream-example shows that such images are not inventions o the intellect; rather, they are natural revelations.
And they will probably be found again and again in exactly the same way.
The alchemists themselves say that the Arcanum is sometimes revealed in a dream. Carl Jung, Psychology and Religion, Paragraph 152.
The later views seem to cluster round the following central idea:
The anima mundi, the demiurge or divine spirit that incubated the chaotic waters of the beginning, remained in matter in a potential state, and the initial chaotic condition persisted with it.
Thus the philosophers, or the "sons of wisdom" as they called themselves, took their prima materia to be a part of the original chaos pregnant with spirit.
By "spirit" they understood a semi-material pneuma, a sort of "subtle body," which they also called "volatile*' and identified chemically with oxides and other dissoluble compounds.
They called this spirit Mercurius, which was chemically quicksilver though "Mercurius noster" was no ordinary Hgl and philosophically Hermes, the god of revelation, who, as Hermes Trismegistus, was the arch-authority on alchemy.
Their aim was to extract the original divine spirit out of the chaos, and this extract was called the quinta essentia, aqua permanens, or tinctura.
A famous alchemist, Johannes de Rupescissa (d. 1375) calls the quintessence "le ciel humain," the human sky or heaven.
For him it was a blue liquid and incorruptible like the sky.
He says that the quintessence is of the color of the sky "and our sun has adorned it, as the sun adorns the sky."
The sun is an allegory of gold.
He says: "This sun is true gold."
He continues:
"These two things joined together influence in us ... the condition of the Heaven of heavens, and of the heavenly Sun."
His idea is, obviously, that the quintessence, the blue sky with the golden sun in it, evokes corresponding images of the heaven and the heavenly sun in ourselves.
It is a picture of a blue and golden microcosm, and I take it to be a direct parallel to Guillaume's celestial vision.
The colors are, however, reversed; with Rupescissa the disc is golden and the sky blue.
My patient, therefore, having a similar arrangement, seems to lean more towards the alchemical side. Carl Jung, Psychology and Religion, Paragraph 160.
Thomas Taylor, who was strongly influenced by Proclus, says in his commentary to the Timaeus:
"For those which are connected with her essence in a following order, proceed from her [the anima mundi] according to the power of the fourth term (4), which possesses generative powers; but return to her according to the fifth (9) which reduces them to one."
Further confirmation of the quaternary nature of the world-soul and world-body may be found in the passage where the demiurge splits this whole fabric lengthwise into two halves and joins them up again in the form of a X. Carl Jung, Psychology and Religion, Page 126.
The devil is the aping shadow of God, in Gnosticism and also in Greek alchemy.
He is "Lord of this world," in whose shadow man was born, fatally tainted with the original sin brought about by the

devil.
Christ, according to the Gnostic view, cast off the shadow he was born with and remained without sin.
His sinlessness proves his essential lack of contamination with the dark world of nature-bound man, who tries in vain to shake off this darkness.
Man's connection with physis, with the material world and its demands, is the cause of his anomalous position:
on the one hand he has the capacity for enlightenment, on the other he is in thrall to the Lord of this world. (”Who will deliver me from the body of this death?”)
On account of his sinlessness, Christ on the contrary lives in the Platonic realm of pure ideas whither only man's thought can reach, but not he himself in his totality.
Man is, in truth, the bridge spanning the gulf between ”this world” the realm of the dark Tricephalus and the heavenly Trinity.
That is why, even in the days of unqualified belief in the Trinity, there was always a quest for the lost fourth, from the time of the Neo-pythagoreans down to Goethe's Faust.
Although these seekers thought of themselves as Christians, they were really Christians only on the side, devoting their lives to a work whose purpose it was to redeem the ”four-horned serpent,” the fallen Lucifer, and to free the anima mundi imprisoned in matter.
What in their view lay hidden in matter was the lumen luminum, the Sapientia Dei, and their work was a ”gift of the Holy Spirit.”
Our quaternity formula confirms the Tightness of their claims; for the Holy Ghost, as the synthesis of the original One which then became split, issues from a source that is both light and dark. ’
For the powers of the right and the left unite in the harmony of wisdom we are told in the Acts of John. Carl Jung, Psychology and Religion, Paragraph 263.
Dr. Evans-Wentz has entrusted me with the task of commenting on a text which contains an important exposition of Eastern ”psychology.”
The very fact that I have to use quotation marks shows the dubious applicability of this term.
It is perhaps not superfluous to mention that the East has produced nothing equivalent to what we call psychology, but rather philosophy or metaphysics.
Critical philosophy, the mother of modern psychology, is as foreign to the East as to medieval Europe.
Thus the word ”mind,” as used in the East, has the connotation of something metaphysical.
Our Western conception of mind has lost this connotation since the Middle Ages, and the word has now come to signify a ”psychic function” despite the fact that we neither know nor pretend to know what ”psyche” is, we can deal with the phenomenon of ”mind.”
We do not assume that the mind is a metaphysical entity or that there is any connection between an individual mind and a hypothetical Universal Mind.
Our psychology is, therefore, a science of mere phenomena without any metaphysical implications.
The development of Western philosophy during the last two centuries has succeeded in isolating the mind in its own sphere and in severing it from its primordial oneness with the universe.
Man himself has ceased to be the microcosm and eidolon of the cosmos, and his ”anima” is no longer the consubstantial scintilla, or spark of the Anima Mundi, the World Soul. Carl Jung, Psychology and Religion, Paragraph 759.

Carl Jung on Chakras **(2014-01-20 21:43)**



[Carl Jung on Chakras]
This teaching of the chakras should not be misunderstood as concrete and corporeal like the Theosophers tend to do today.

These centers are not corporeal entities.
When one speaks of them, it is understood “as if” they were situated somewhere in the navel, and so on. Carl Jung, Kundalini Yoga, Page 75.

We cannot tell whether God and the unconscious are two different entities. **(2014-01-21 04:52)**

“It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether

these actions emanate from God or from the unconscious.
We cannot tell whether God and the unconscious are two different entities. Both are border-line concepts for transcendental contents.
But empirically it can be established, with a sufficient degree of probability, that there is in the unconscious an archetype of wholeness.
Strictly speaking, the God-image does not coincide with the unconscious as such, but with this special content of it, namely the archetype of the Self." Carl Jung

As I am a doctor and a specialist in nervous and mental diseases... **(2014-01-22 05:18)**

As I am a doctor and a specialist in nervous and mental diseases, my point of departure is not a creed but the psychology of the homo religious the man who takes into account and carefully observes certain factors which influence him

and, through him, his general condition.
It is easy to denominate and define these factors in accordance with historical tradition or ethnological knowledge, but to do the same thing from the standpoint of psychology is an uncommonly difficult task.
What I can contribute to the question of religion is derived entirely from my practical experience, both with my patients and with so-called normal persons.
As our experience with people depends to a large extent upon what we do with them, I can see no other way of proceeding than to give you at least a general idea of the line I take in my professional work. Carl Jung, Psychology and Religion, Paragraph 11.
Image: Jean Fouquet: The Trinity with the Virgin From Mary the Book of Hours of Etienne Chevalier (Chantilly)
The mandala encloses the three identical male figures composing the Trinity and a fourth, female figure, together with the four symbols of the evangelists, three in the form of animals and one (Matthew) in the form of an angel. Mary is Queen of the Angels.
Related Slideshow Link: http://expositions.bnf.fr/fouquet/enimages/chevalier/intro.htm

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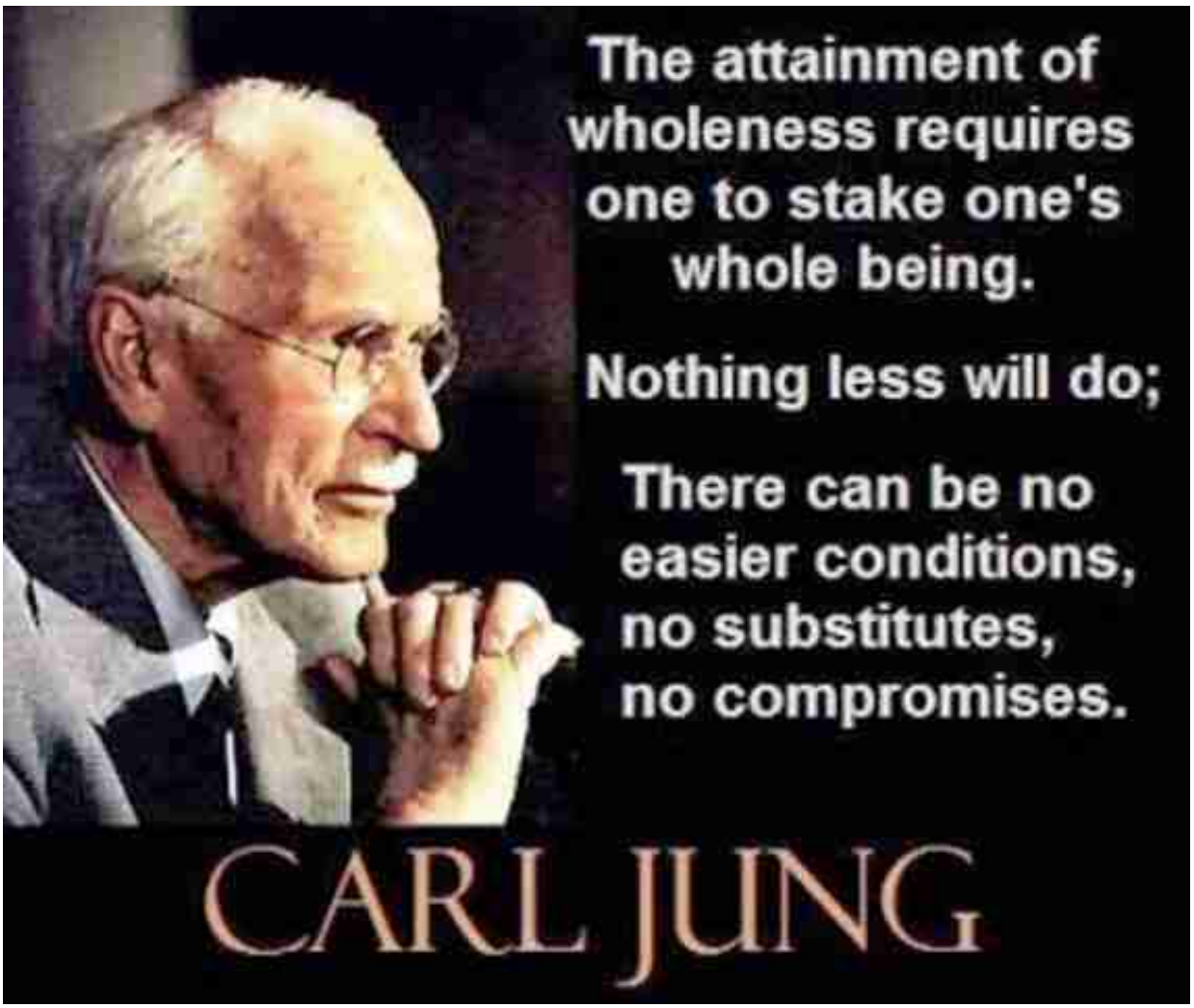
Although the mind cannot apprehend its own form of existence,... (2014-01-22 05:26)



Although the mind cannot apprehend its own form of existence, owing to the lack of an Archimedean point outside, It nevertheless exists. Not only does the psyche exist, it is existence itself. Carl Jung, Psychology and Religion, Page

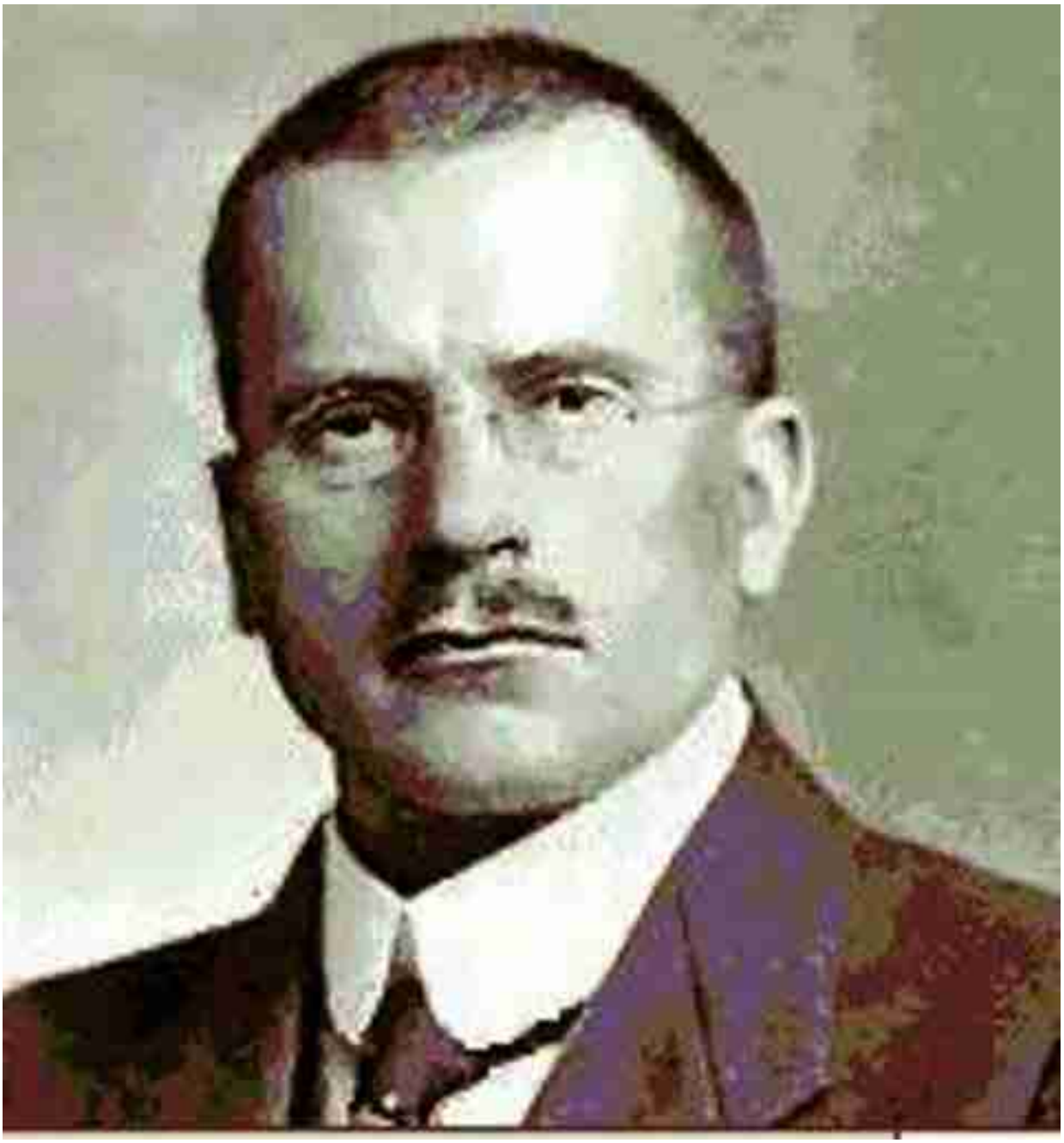
12, Paragraph 18, owing to the lack of an Archimedean point outside, It nevertheless exists. Not only does the psyche exist, it is existence itself. Carl Jung, Psychology and Religion, Page 12, Paragraph 18

Five different forms of rebirth are defined and described. **(2014-01-22 05:33)**

Five different forms of rebirth are defined and described.
Metempsychosis, or transmigration of souls, is described as life extended in time by passing through different bodily existences, an eternal life interrupted by different reincarnations.
This concept does not require a continuity of personality, even in Buddhism where it is of particular importance, but only continuity of karma.
In reincarnation, human personality is regarded as continuous; previous existences are at least potentially available to awareness, since the same ego is presumed to exist throughout the various lives.
These lives are generally thought to be exclusively human.
The third form of rebirth, resurrection, is defined as a reestablishment of human existence after death, with the implication of some change or transformation of the being.
A different place or body may be involved in transformation; the change of body can be either in the carnal or the nonmaterial sense.
Rebirth in its fourth form (renovatio) is described as rebirth within the span of individual life; this rebirth may either consist of some healing or strengthening of a part of the physical or psychological being without essential change of the whole, or of a profound basic change in the essential nature of the individual, called transmutation.
Examples are offered such as the assumption of the body of the Mother of God into heaven after her death.

The fifth form of rebirth is seen as an indirect one in which the individual witnesses or takes part in some rite of transformation and thereby shares a divine grace.
It is exemplified by the witnessing of transubstantiation in the Mass, or the confession of the initiate in the Eleusinian mysteries. Carl Jung, Vol. 9, Part 1; Pages. 113-115).

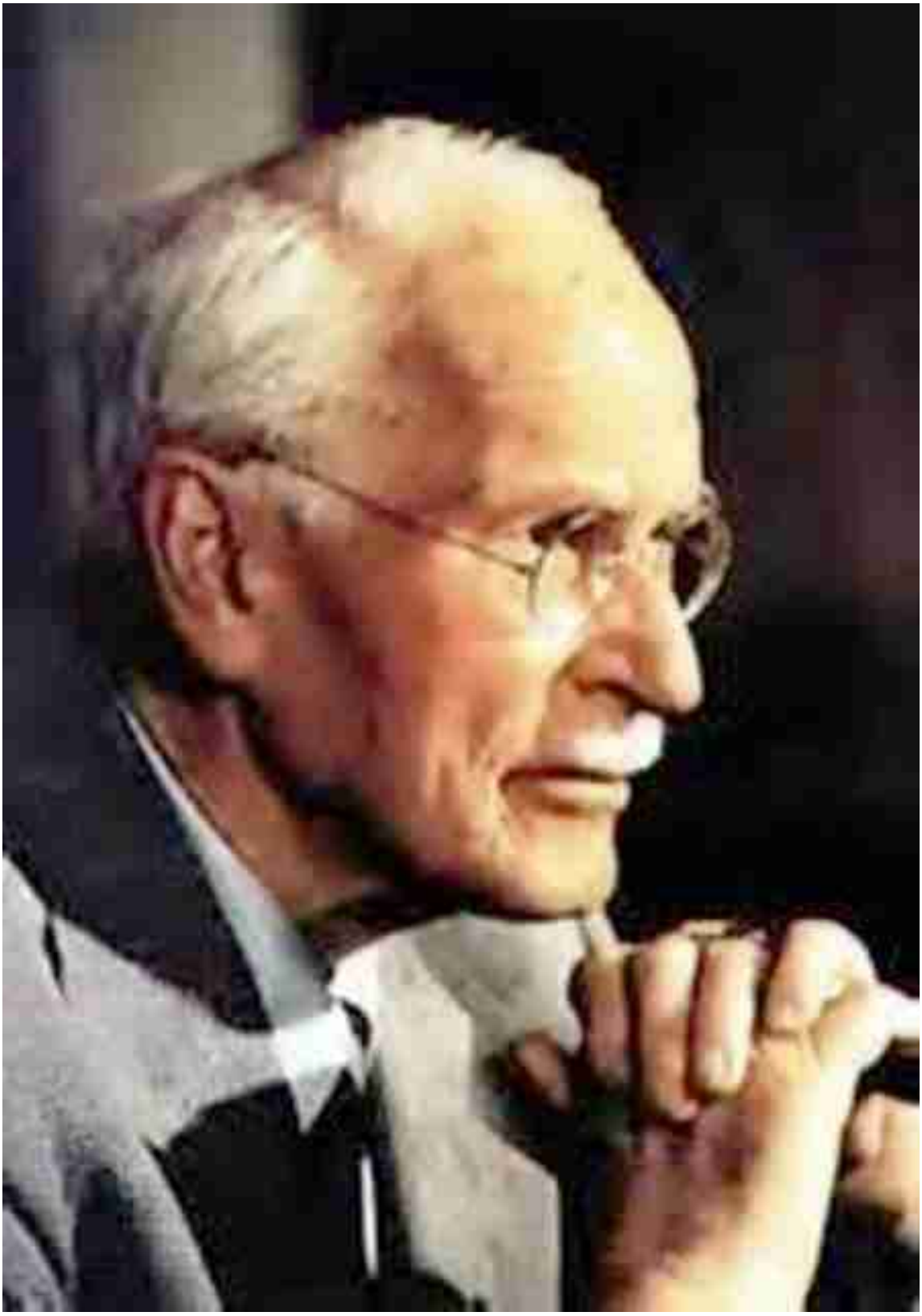
Jung regarded himself primarily as a doctor, a psychiatrist. **(2014-01-23 07:11)**



[Jung regarded himself primarily as a doctor, a psychiatrist.]
Jung was led to a confrontation with religious questions by a number of different routes. There were his childhood visions, which brought him face to face with the reality of religious experience and remained with him to the end of his life.

There was his insuppressible curiosity concerning everything that had to do with the contents of the psyche and its manifestations–the urge to know which characterized his scientific work.
And, last but not least, there was his conscience as a physician.
Jung regarded himself primarily as a doctor, a psychiatrist.
He was well aware that the patient's religious attitude plays a crucial part in the therapy of psychic illnesses.
This observation coincided with his discovery that the psyche spontaneously produces images with a religious content, that it is "by nature religious."
It also became apparent to him that numerous neuroses spring from a disregard for this fundamental characteristic of the psyche, especially during the second half of life. Aneila Jaffe, Memories, Dreams and

Carl Jung: ”I write as a Physician…” (2014-01-23 07:18)



[Carl Jung: ”I write as a Physician…”]
I write as a physician, with a physician’s sense of responsibility, and not as a proselyte.

Nor do I write as a scholar, otherwise I would wisely barricade myself behind the safe walls of my specialism and not, on account of my inadequate knowledge of history, expose myself to critical attack and damage my scientific reputation.
So far as my capacities allow, restricted as they are by old age and illness, I have made every effort to document my material as reliably as possible and to assist the verification of my conclusions by citing the sources. C. G. Jung, Excerpt from the Forward to Aion, Pages x-x, May 1950

As I am a doctor and a specialist in nervous and mental diseases... (2014-01-23 07:24)

As I am a doctor and a specialist in nervous and mental diseases, my point of departure is not a creed but the psychology of the homo religious the man who takes into account and carefully observes certain factors which influence him

and, through him, his general condition.
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Image: Jean Fouquet: The Trinity with the Virgin From Mary the Book of Hours of Etienne Chevalier (Chantilly) which appears as first image in Dr. Jung's "Psychology and Religion."
The mandala encloses the three identical male figures composing the Trinity and a fourth, female figure, together with the four symbols of the evangelists, three in the form of animals and one (Matthew) in the form of an angel. Mary is Queen of the Angels.
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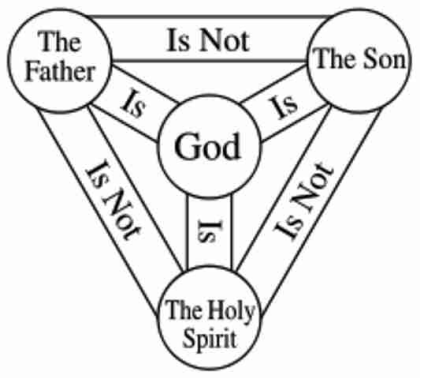
Carl Jung on the Catholic Church. **(2014-01-23 18:15)**

[Carl Jung on the Catholic Church.]
The Catholic Church, for instance, administers the sacraments for the purpose of bestowing their spiritual blessings upon the believer; but since this act would amount to enforcing the presence of divine grace by an indubitably magical procedure, it is logically argued that nobody can compel divine grace to be present in the sacramental act, but that it is nevertheless inevitably present since the sacrament is a divine institution which God would not have caused to be if he had not intended to lend it his support. Carl Jung, Psychology and Religion, Paragraph 7.
Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development.

Even the number of dogmas is not limited and can be multiplied in the course of time.
The same holds true of the ritual.
Yet all changes and developments are determined within the framework of the facts as originally experienced, and this sets up a special kind of dogmatic content and emotional value. Carl Jung, Psychology and Religion, Paragraph 10.
The Catholic who has turned his back on the Church usually develops a secret or manifest leaning towards atheism, whereas the Protestant follows, if possible, a sectarian movement. The absolutism of the Catholic Church seems to demand an equally absolute negation, whereas Protestant relativism permits of variations. Carl Jung, Psychology and Religion, Paragraph, 34.
What is ordinarily called ”religion” is a substitute to such an amazing degree that I ask myself seriously whether this kind of ”religion,” which I prefer to call a creed, may not after all have an important function in human society.
The substitute has the obvious purpose of replacing immediate experience by a choice of suitable symbols tricked out with an organized dogma and ritual.
The Catholic Church maintains them by her indisputable authority, the Protestant ”church” (if this term is still applicable) by insistence on belief in the evangelical message.
So long as these two principles work, people are effectively protected against immediate religious experience.
Even if something of the sort should happen to them, they can refer to the Church, for she would know whether the experience came from God
or from the devil, and whether it is to be accepted or rejected. Carl Jung, Psychology and Religion, Paragraph 75.
In my profession I have encountered many people who have had immediate experience and who would not and could not submit to the authority of ecclesiastical decision.
I had to go with them through the crises of passionate conflicts, through the panics of madness, through desperate confusions and depressions which were grotesque and terrible at the same time, so that I am fully aware of the extraordinary importance of dogma and ritual, at least as methods of mental hygiene.
If the patient is a practicing Catholic, I invariably advise him to confess and to receive communion in order to protect himself from immediate
experience, which might easily prove too much for him.
With Protestants it is usually not so easy, because dogma and ritual have become so pale and faint that they have lost their efficacy to a very great extent. Carl Jung, Psychology and Religion, Paragraph 76.
The Catholic ”director of conscience” often has infinitely more psychological skill and insight. Protestant parsons, moreover, have gone through a scientific training at a theological faculty which, with its critical spirit, undermines naivete of faith, whereas the powerful historical tradition in a Catholic priest’s training is apt to strengthen the authority of the institution. Carl Jung, Psychology and Religion, Paragraph 77.
I cannot refrain from calling attention to the interesting fact that whereas the central Christian symbolism is a Trinity, the formula presented by the unconscious is a quaternity. In reality the orthodox Christian formula is not quite complete, because the dogmatic aspect of the evil principle is absent from the Trinity and leads a more or less awkward existence on its own as the devil.
Nevertheless it seems that the Church does not exclude an inner relationship between the devil and the Trinity.
A Catholic authority expresses himself on this question as follows: ”The existence of Satan, however, can only be understood in relation to the Trinity.”
”Any theological treatment of the devil that is not related to God’s trinitarian consciousness is a falsification of the actual position.” Carl Jung, Psychology and Religion, Paragraph 103.
The miraculous liquid, the divine water, called sky or heaven, probably refers to the supra-celestial waters of Genesis 1:7.
In its functional aspect it was thought to be a sort of baptismal water which, like the holy water of the Church, possesses a creative and transformative quality.
The Catholic Church still performs the rite of the benedictio fontis on Holy Saturday before Easter.
The rite consists in a repetition of the descensus spiritus sancti in aquam.
The ordinary water thereby acquires the divine quality of transforming and giving spiritual rebirth to man.
This is exactly the alchemical idea of the divine water, and there would be no difficulty whatever in deriving the

aqua permanens of alchemy from the rite of the benedictio fontis were it not that the former is of pagan origin and certainly the older of the two. Carl Jung, Depth Psychology, Paragraph 161.
The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, Psychology and Religion, Paragraph 178.
This is how things stand in the Protestant camp.
The situation in the Catholic camp is more subtle.
Of especial importance here is the ritual with its sacral action, which dramatizes the living occurrence of archetypal meaning and thus makes a direct impact on the unconscious.
Can anyone, for instance, deny the impression made upon him by the sacrament of the Mass, if he has followed it with even a minimum of understanding?
Then again, the Catholic Church has the institution of confession and of the director of conscience, which are of the greatest practical value when these activities devolve upon suitable persons.
The fact that this is not always so proves, unfortunately, to be an equally great disadvantage.
Thirdly, the Catholic Church possesses a richly developed and undamaged world of dogmatic ideas, which provide a worthy receptacle for the plethora of figures in the unconscious and in this way give visible expression to certain vitally important truths with which the conscious mind should keep in touch.
The faith of a Catholic is not better or stronger than the faith of a Protestant, but a person's unconscious is gripped by the Catholic form no matter
how weak his faith may be.
That is why, once he slips out of this form, he may easily fall into a fanatical atheism, of a kind that is particularly to be met with in Latin countries. Carl Jung, Psychology and Religion, Paragraph 285.
The gross concretism of the vision is so striking that one might easily feel tempted, for aesthetic and other reasons, to drop the comparison with the Mass altogether.
If I nevertheless venture to bring out certain analogies, I do so not with the rationalistic intention of devaluing the sacred ceremony by putting it on a level with a piece of pagan nature worship.
If I have any aim at all apart from scientific truth, it is to show that the most important mystery of the Catholic Church rests, among other
things, on psychic conditions which are deeply rooted in the human soul. Carl Jung, Psychology and Religion, Paragraph 404.

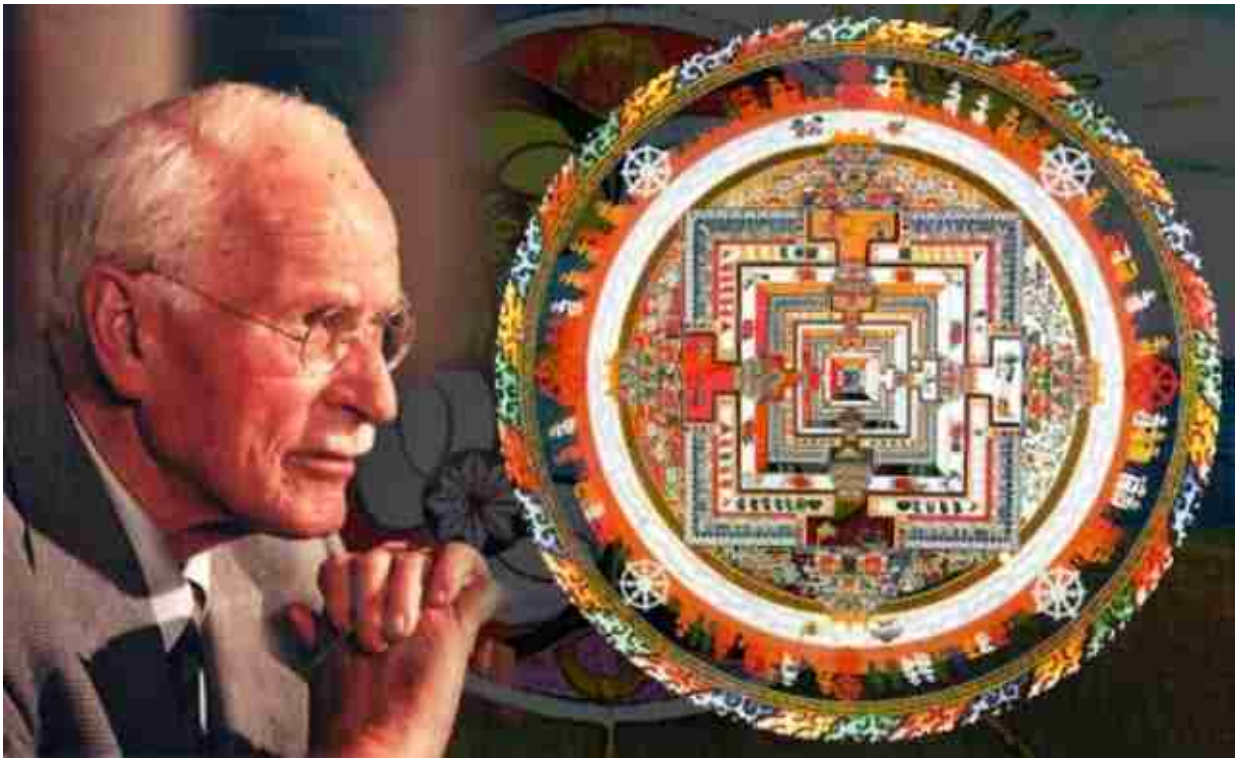
Carl Jung on The Trinity. **(2014-01-24 09:01)**



[Carl Jung on The Trinity.]
As a psychological symbol the Trinity denotes, first, the homoousia or essential unity of a three-part process, to be thought of as a process of unconscious maturation taking place within the individual.

To that extent the three Persons are personifications of the three phases of a regular, instinctive psychic occurrence that always tends to express itself in the form of mythologems and ritualistic customs (for instance, the initiations at puberty, and the various rites for birth, marriage, sickness, war, and death).
As the medical lore of the ancient Egyptians shows, myths as well as rites have a psychotherapeutic value, and they still have today.
Second, the Trinity denotes a process of conscious realization continuing over the centuries.
Third, the Trinity lays claim not only to represent a personification of psychic processes in three roles, but to be the one God in three Persons, who all share the same divine nature.
In God there is no advance from the potential to the actual, from the possible to the real, because God is pure reality, the ”actus purus” itself.
The three Persons differ from one another by reason of the different manner of their origin, or their procession (the Son begotten by the Father and the Holy Ghost proceeding from both procedit a patre filioque).
The homoousia, whose general recognition was the cause of so many controversies, is absolutely necessary from a psychological standpoint, because, regarded as a psychological symbol, the Trinity represents the progressive transformation of one and the same substance, namely the psyche as a whole.
The homoousia together with the filioque assert that Christ and the Holy Ghost are both of the same substance as the Father.
But since, psychologically, Christ must be understood as a symbol of the self, and the descent of the Holy Ghost as the self’s actualization in man, it follows that the self must represent something that is of the substance of the Father too.
This formulation is in agreement with the psychological statement that the symbols of the self cannot be distinguished empirically from a God-image.
Psychology, certainly, can do no more than establish the fact that they are indistinguishable.
This makes it all the more remarkable that the ”metaphysical” statement should go so much further than the psychological one. Indistinguishability is a negative constatation merely; it does not rule out the possibility that a distinction may exist. It may be that the distinction is simply not perceived.
The dogmatic assertion, on the other hand, speaks of the Holy Ghost making us ”children of God,” and this filial relationship is indistinguishable in meaning from the uterus (sonship) or filiatio of Christ.
We can see from this how important it was that the homoousia should triumph over the homoiousia (similarity of substance); for, through the descent of the Holy Ghost, the self of man enters into a relationship of unity with the substance of God.
As ecclesiastical history shows, this conclusion is of immense danger to the Church it was, indeed, the main reason why the Church did not insist on any further elaboration of the doctrine of the Holy Ghost. Its continued development would lead, on a negative estimate, to explosive schisms, and on a positive estimate straight into psychology.
Moreover, the gifts of the Holy Ghost are somewhat mixed: not all of them are unreservedly welcome, as St. Paul has already pointed out.
Also, St. Thomas Aquinas observes that revelation is a gift of the spirit that does not stand in any clearly definable relationship to moral endowment.
The Church must reserve the right to decide what is a working of the Holy Ghost and what is not, thereby taking an exceedingly important and possibly disagreeable decision right out of the layman’s hands.
That the spirit, like the wind, ”bloweth where it listeth” is something that alarmed even the Reformers.
The third as well as the first Person of the Trinity can wear the aspect of a deus absconditus, and its action, like that of fire, may be no less destructive
than beneficial when regarded from a purely human standpoint. Carl Jung, Psychology and Religion, Paragraphs 287-289.

Carl Jung on the ”Square Mandala”... (2014-01-24 09:06)

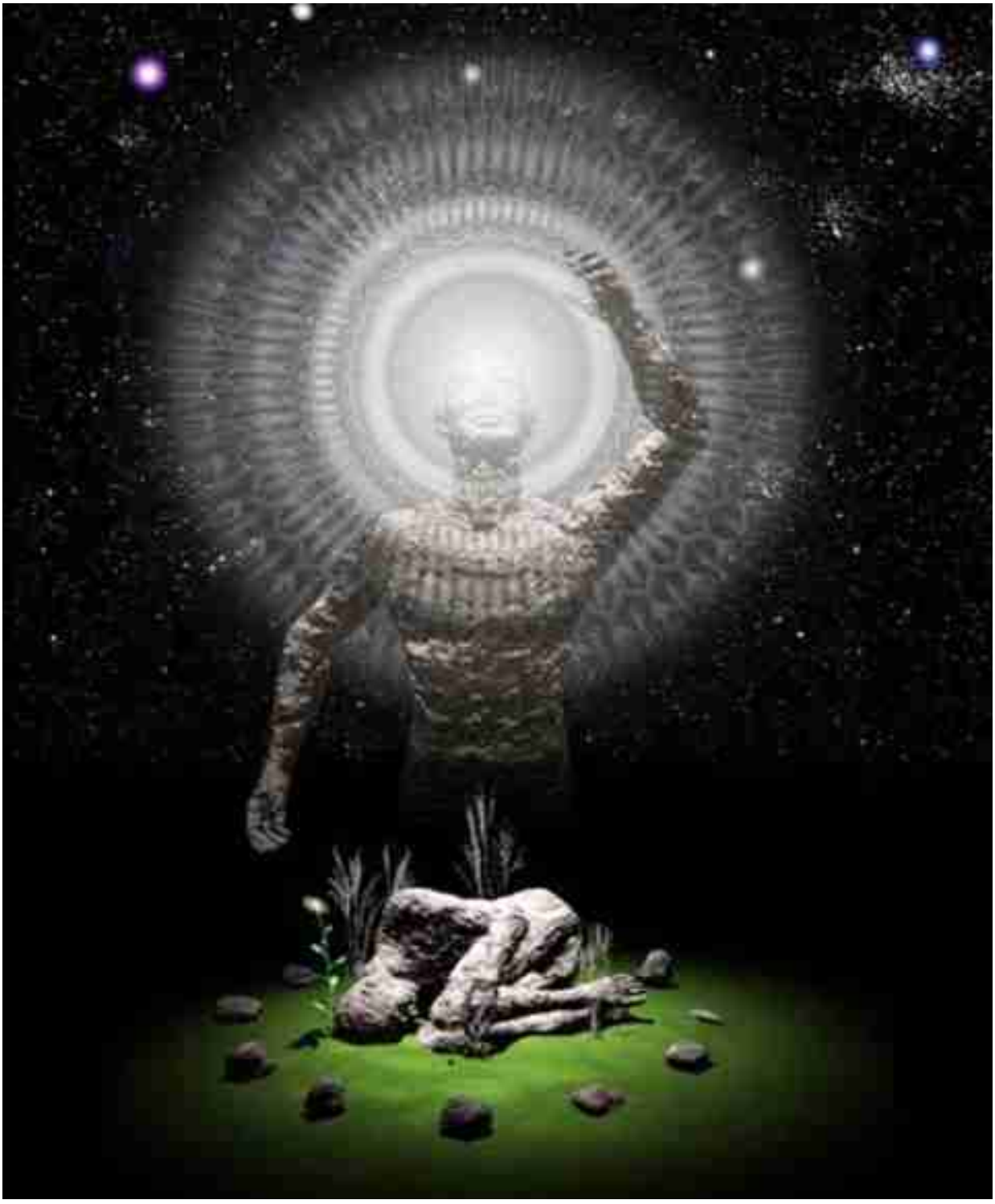


Mrs. Sawyer: But he called a square a mandala. [Footnote 15: Hauer stated: “In his description of the muladharara chakra, Hauer referred to the “square or mandala of the earth” (HS, 71).]
Dr. Jung: Yes, he calls that a mandala, and naturally anything within is a mandala too, and this is exactly what you see in the Lamaistic pictures:
The mandala, the lotus, is inside, as well as the temple, and the cloister with the square walls, the whole surrounded by the magic circle; then above are the gods, and mountains below.
The term mandala with us has taken on an importance which it does not possess in India, where it is merely one of the Yantras, an instrument of worship in the Lamaistic cult and in tantric yoga.
And mind you, the tantric school is little known in India—you could ask millions of Hindus, and they would not have the faintest idea of what it was.
It would be as if you asked the honorable citizens of Zurich what they had to tell you of scholasticism; they would know about as much as the Hindu knows about tantric yoga. And if you asked a Hindu what a mandala was, he would say that a round table, or anything circular, was a mandala.
But to us it is a specific term.
Even within the frame of the tantric school the mandala has not the importance that it has with us. Our idea of it would come nearest to Lamaism, the Tibetan religion, but this is hardly known, and its textbooks have been translated only very recently, hardly ten years ago.
One of the fundamental sources is the Shrichakrasambhara, a tantric text translated by Sir John Woodroffe. Carl Jung, Seminar on Kundalini Yoga, Page 12.

An archetypal content expresses itself, first and foremost, in metaphors. **(2014-01-24 09:10)**

Archetypal image:
The form or representation of an archetype in consciousness.
[The archetype is] a dynamism which makes itself felt in the numinosity and fascinating power of the archetypal image.[”On the Nature of the Psyche,” CW 8, par. 414.]
Archetypal images, as universal patterns or motifs which come from the collective unconscious, are the basic content of religions, mythologies, legends and fairy tales.
An archetypal content expresses itself, first and foremost, in metaphors.
If such a content should speak of the sun and identify with it the lion, the king, the hoard of gold guarded by the dragon, or the power that makes for the life and health of man, it is neither the one thing nor the other, but the unknown third thing that finds more or less adequate expression in all these similes, yet-to the perpetual vexation of the intellect-remains unknown and not to be fitted into a formula.[”The Psychology of the Child Archetype,” CW 9i, par. 267]
On a personal level, archetypal motifs are patterns of thought or behavior that are common to humanity at all times and in all places. For years I have been observing and investigating the products of the unconscious in the widest sense of the word, namely dreams, fantasies, visions, and delusions of the insane.
I have not been able to avoid recognizing certain regularities, that is, types. There are types of situations and types of figures that repeat themselves frequently and have a corresponding meaning. I therefore employ the term ”motif” to designate these repetitions.
Thus there are not only typical dreams but typical motifs in dreams. . . . [These] can be arranged under a series of archetypes, the chief of them being . . . the shadow, the wise old man, the child (including the child hero), the mother (”Primordial Mother”and ”Earth Mother”) as a supraordinate personality (”daemonic”because supraordinate), and her counterpart the maiden, and lastly the anima in man and the animus in woman.[”The Psychological Aspects of the Kore,”ibid., par. 309.]
http://www.nyaap.org/jung-lexicon/a

The goal of psychological, as of biological, development is self-realization, or individuation. **(2014-01-24 09:16)**



The goal of psychological, as of biological, development is self-realization, or individuation.
But since man knows himself only as an ego, and the self, as a totality, is indescribable and indistinguishable from a

God-image, self-realization to put it in religious or metaphysical terms amounts to God's incarnation.
That is already expressed in the fact that Christ is the son of God.
And because individuation is an heroic and often tragic task, the most difficult of all, it involves suffering, a passion of the ego: the ordinary, empirical man we once were is burdened with the fate of losing himself in a greater dimension and being robbed of his fancied freedom of will.
He suffers, so to speak, from the violence done to him by the self.
The analogous passion of Christ signifies God's suffering on account of the injustice of the world and the darkness of man.
The human and the divine suffering set up a relationship of complementarity with compensating effects.
Through the Christ-symbol, man can get to know the real meaning of his suffering: he is on the way towards realizing his wholeness.
As a result of the integration of conscious and unconscious, his ego enters the "divine" realm, where it participates in "God's suffering."
The cause of the suffering is in both cases the same, namely "incarnation," which on the human level appears as "individuation."
The divine hero born of man is already threatened with murder; he has nowhere to lay his head, and his death is a gruesome tragedy.
The self is no mere concept or logical postulate; it is a psychic reality, only part of it conscious, while for the rest it embraces the life of the unconscious and is therefore inconceivable except in the form of symbols.
The drama of the archetypal life of Christ describes in symbolic images the events in the conscious life as well as in the life that transcends consciousness of a man who has been transformed by his higher destiny. Carl Jung, Psychology and Religion, Paragraph 233.

An individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist
(2014-01-25 06:29)

Dr. Jung:

2112

Yes. It is the withdrawal from the emotions; you are no longer identical with them.
If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate.
So in anahata individuation begins. But here again you are likely to get an inflation.
Individuation is not that you become an ego—you would then become an individualist.
You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist.
Individuation is becoming that thing which is not the ego, and that is very strange.
Therefore nobody understands what the self is, because the self is just the thing which you are not, which is not the ego.
The ego discovers itself as being a mere appendix of the self in a sort of loose connection.
For the ego is always far down in muladhara and suddenly becomes aware of something up above in the fourth story, in anahata, and that is the self.
Now, if anybody makes the mistake of thinking that he lives at the same time in the basement and on the fourth story, that he is the purusha himself, he is crazy.
He is what the German very aptly call verrückt, carried off his feet up to somewhere else. He just sits up there and spins.
We are allowed to behold only the purusha, to behold his feet up there.
But we are not the purusha; that is a symbol that expresses the impersonal process.
The self is something exceedingly impersonal, exceedingly objective.
If you function in your self you are not yourself—that is what you feel.
You have to do it as if you were a stranger: you will buy as if you did not buy; you will sell as if you did not sell.
Or, as St. Paul expresses it, “But it is not I that lives, it is Christ that liveth in me,” meaning that his life had become an objective life, not his own life but the life of a greater one, the purusha. Carl Jung, Kundalini Yoga, Lecture 2, Pages 39 – 40.

Mankind as a whole is included in God's human nature... **(2014-01-26 07:11)**

[Carl Jung: Mankind as a whole is included in God's human nature, which is why man is also included in the sacrificial act. (Referring to the Holy Communion of the Catholic Church.)]

2114

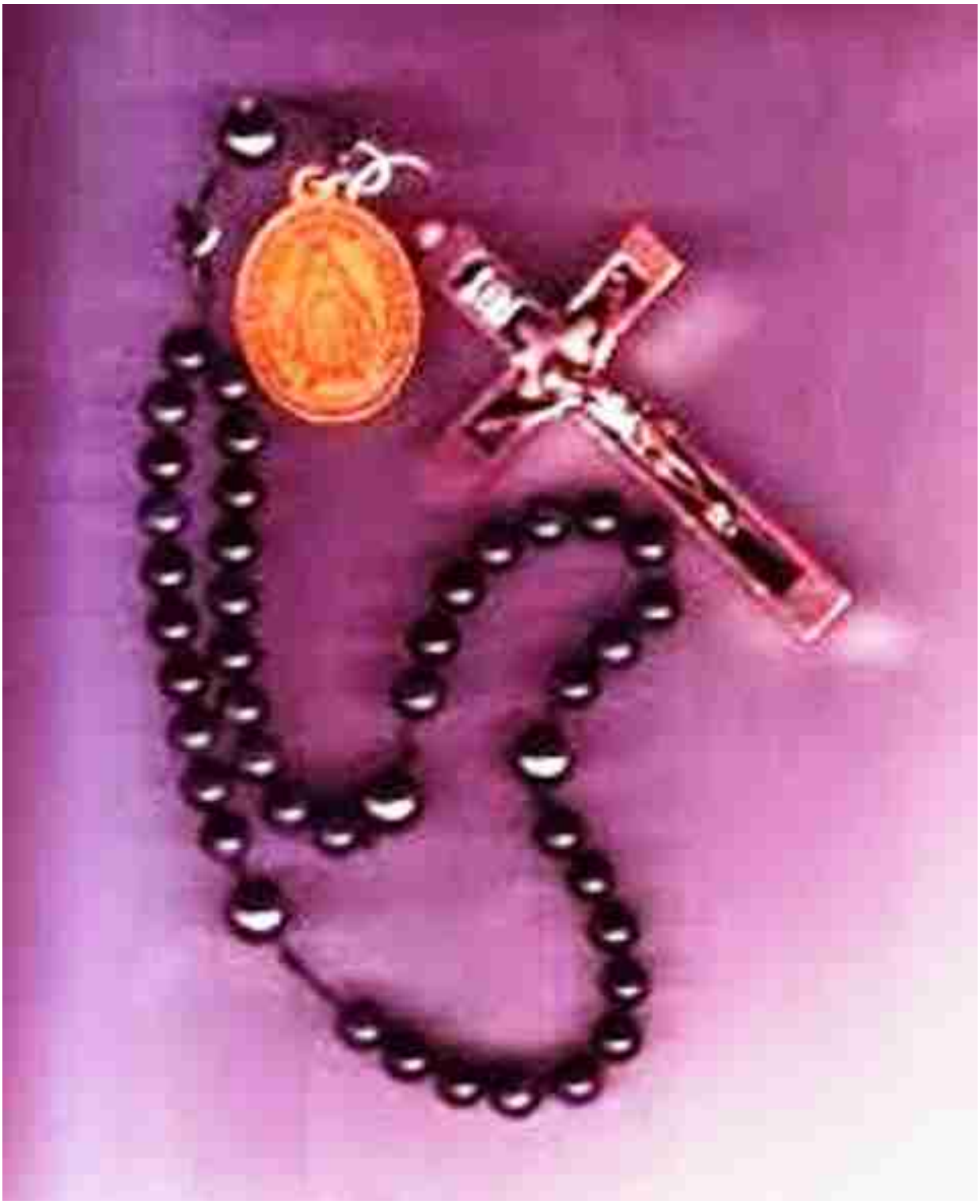
Although this act is an eternal happening taking place within the divinity, man is nevertheless included in it as an essential component, firstly because God clothes himself in our human nature, and secondly because he needs the ministering co-operation of the priest and congregation, and even the material substances of bread and wine which have a special significance for man.
Although God the Father is of one nature with God the Son, he appears in time on the one hand as the eternal Father and on the other hand as a man with limited earthly existence.
Mankind as a whole is included in God's human nature, which is why man is also included in the sacrificial act.
Just as, in the sacrificial act, God is both agens and patiens, so too is man according to his limited capacity.
The causa efficiens of the transubstantiation is a spontaneous act of God's grace.
Ecclesiastical doctrine insists on this view and even tends to attribute the preparatory action of the priest, indeed the very existence of the rite, to divine prompting, rather than to slothful human nature with its load of original sin.
This view is of the utmost importance for a psychological understanding of the Mass.
Wherever the magical aspect of a rite tends to prevail, it brings the rite nearer to satisfying the individual ego's blind greed for power, and thus breaks up the mystical body of the Church into separate units.
Where, on the other hand, the rite is conceived as the action of God himself, the human participants have only an instrumental or "ministering" significance. The Church's view therefore presupposes the following psychological situation: human consciousness (represented by the priest and congregation) is confronted with an autonomous event which, taking place on a "divine" and "timeless" plane transcending consciousness, is in no way dependent on human action, but which impels man to act by seizing upon him as an instrument and making him the exponent of a "divine" happening.
In theritual action man places himself at the disposal of an autonomous and "eternal" agency operating outside the categories of human consciousness si parva licet componere magnis in much the same way that a good actor does not merely represent the drama, but allows himself to be overpowered by the genius of the dramatist.
The beauty of the ritual action is one of its essential properties, for man has not served God rightly unless he has also served him in beauty.
Therefore the rite has no practical utility, for that would be making it serve a purpose a purely human category.
But everything divine is an end-in-itself, perhaps the only legitimate end-in-itself we know.
How something eternal can "act" at all is a question we had better not touch, for it is simply unanswerable.
Since man, in the action of the Mass, is a tool (though a tool of his own free will), he is not in a position to know anything about the hand which guides him.
The hammer cannot discover within itself the power which makes it strike. It is something outside, something autonomous, which seizes and moves him.
What happens in the consecration is essentially a miracle, and is meant to be so, for otherwise we should have to consider whether we were not conjuring up God by magic, or else lose ourselves in philosophical wonder how anything eternal can act at all, since action is a process in time with a beginning, a middle, and an end.
It is necessary that the transubstantiation should be a cause of wonder and a miracle which man can in no wise comprehend. It is a mysterium in the
sense of a secret that is acted and displayed.
The ordinary man is not conscious of anything in himself that would cause him to perform a "mystery."
He can only do so if and when it seizes upon him.
This seizure, or rather the sensed or presumed existence of a power outside consciousness which seizes him, is the miracle par excellence, really and truly a miracle when one considers what is being represented.
What in the world could induce us to represent an absolute impossibility?
What is it that for thousands of years has wrung from man the greatest spiritual effort, the loveliest works of art, the profoundest devotion, the most heroic self-sacrifice, and the most exacting service? What else but a miracle?
It is a miracle which is not man's to command; for as soon as he tries to work it himself, or as soon as he philosophizes about it and tries to comprehend
it intellectually, the bird is flown.
A miracle is something that arouses man's wonder precisely because it seems inexplicable.
And indeed, from what we know of human nature we could never explain why men are constrained to such state-

ments and to such beliefs. (I am thinking here of the impossible statements made by all religions.)
There must be some compelling reason for this, even though it is not to be found in ordinary experience.
The very absurdity and impossibility of the statements vouches for the existence of this reason.
That is the real ground for belief, as was formulated most brilliantly in Tertullian's " (And the Son of God is dead, which is
to be believed because it is absurd. And buried He rose again, which is certain because it is impossible)."
An improbable opinion has to submit sooner or later to correction. But the statements of religion are the most improbable of all and yet they persist for thousands of years.
Their wholly unexpected vitality proves the existence of a sufficient cause which has so far eluded scientific investigation. I can, as a psychologist, only
draw attention to this fact and emphasize my belief that there are no facile "nothing but" explanations for psychic phenomena of this kind. Carl Jung, Psychology and Religion, Paragraph 379.

matter represents the concreteness of God's thoughts and is the very thing that makes individuation possible **(2014-01-26 07:16)**

[...matter represents the concreteness of God's thoughts and is, therefore, the very thing that makes individuation possible, with all its consequences.]
The Assumptio Mariae paves the way not only for the divinity of the Theotokos (i.e., her ultimate recognition as a goddess), but also for the quaternity. At the same time, matter is included in the metaphysical realm, together with the corrupting principle of the cosmos, evil.
One can explain that matter was originally pure, or at least capable of purity, but this does not do away with the fact that matter represents the concreteness of God's thoughts and is, therefore, the very thing that makes individuation possible, with all its consequences.
The adversary is, quite logically, conceived to be the soul of matter, because they both constitute a point of resistance without which the relative autonomy of individual existence would be simply unthinkable.
The will to be different and contrary is characteristic of the devil, just as disobedience was the hallmark of original sin. These, as we have said, are the necessary conditions for the Creation and ought, therefore, to be included in the divine plan and ultimately in the divine realm.
But the Christian definition of God as the summum bonum excludes the Evil One right from the start, despite the fact that in the Old Testament he was still one of the "sons of God."
Hence the devil remained outside the Trinity as the "ape of God" and in opposition to it.
Medieval representations of the triune God as having three heads are based on the three-headedness of Satan, as we find it, for instance, in Dante.
This would point to an infernal Antitrinity, a true "umbra trinitatis" analogous to the Antichrist.
The devil is, undoubtedly, an awkward figure: he is the "odd man out" in the Christian cosmos.
That is why people would like to minimize his importance by euphemistic ridicule or by ignoring his existence altogether; or, better still, to lay the blame for him at man's door.
This is in fact done by the very people who would protest mightily if sinful man should credit himself, equally, with the origin of all good.
A glance at the Scriptures, however, is enough to show us the importance of the devil in the divine drama of redemption.
If the power of the Evil One had been as feeble as certain persons would wish it to appear, either the world would not have needed God himself to come down to it or it would have lain within the power of man to set the world to rights, which has certainly not happened so far. Carl Jung, Psychology and Religion, Paragraph 252.

Carl Jung and the Cross and Gnosticism... **(2014-01-27 08:05)**



The cross signifies order as opposed to the disorderly chaos of the formless multitude.
It is, in fact, one of the prime symbols of order, as I have shown elsewhere. In the domain of psychological processes it functions as an organizing center, and in states of psychic disorder caused by an invasion of unconscious contents it appears as a mandala divided into four.
No doubt this was a frequent phenomenon in early Christian times, and not only in Gnostic circles.

Gnostic introspection could hardly fail, therefore, to perceive the numinosity of this archetype and be duly impressed by it.
For the Gnostics the cross had exactly the same function that the atman or Self has always had for the East.
This realization is one of the central experiences of Gnosticism.
The definition of the cross or center as the ”boundary” of all things, is exceedingly original, for it suggests that the limits of the universe are not to be found in a nonexistent periphery but in its center.
There alone lies the possibility of transcending this world.
All instability culminates in that which is unchanging and quiescent, and in the self all disharmonies are resolved in the ”harmony of wisdom.”
As the center symbolizes the idea of totality and finality, it is quite appropriate that the text should suddenly start speaking of the dichotomy of the universe, polarized into right and left, brightness and darkness, heaven and the ”nether root,” the omnium genetrix.
This is a clear reminder that everything is contained in the center and that, as a result, the Lord (i.e., the cross) unites and composes all things and is therefore ”nirdvanda,” free from the opposites, in conformity with Eastern ideas and also with the psychology of this archetypal symbol.
The Gnostic Christ-figure and the cross are counterparts of the typical mandalas spontaneously produced by the unconscious.
They are natural symbols and they differ fundamentally from the dogmatic figure of Christ, in whom all trace of darkness is expressly lacking. Carl Jung, Psychology and Religion, Paragraphs 435 - 436

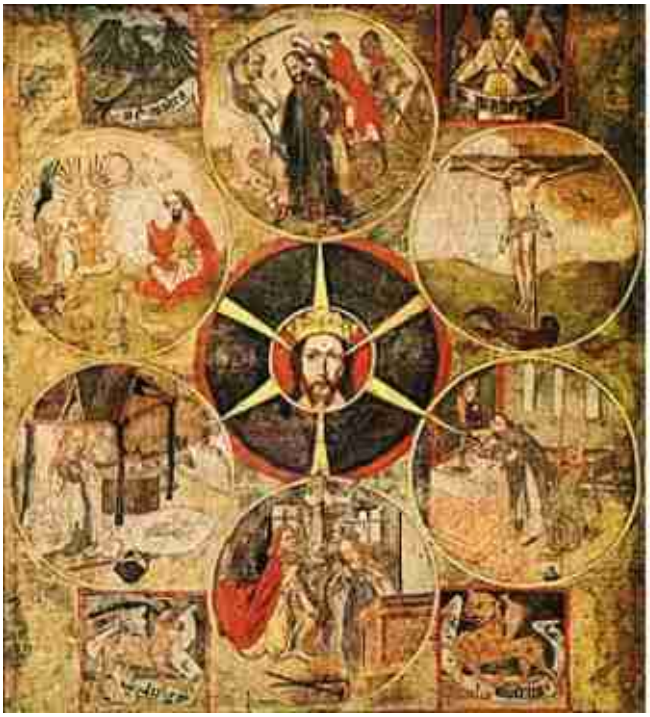
The Psychological Meaning of Sacrifice **(2014-01-27 08:10)**

The Psychological Meaning of Sacrifice:
The Sacrificial Gifts Kramp, in his book on the Roman liturgy, makes the following observations about the substances symbolizing the sacrifice:
Now bread and wine are not only the ordinary means of subsistence for a large portion of humanity, they are also to

be had all over the earth (which is of the greatest significance as regards the worldwide spread of Christianity).
Further, the two together constitute the perfect food of man, who needs both solid and liquid sustenance.
Because they can be so regarded as the typical food of man, they are best fitted to serve as a symbol of human life and human personality, a fact which throws significant light on the gift-symbol.
It is not immediately apparent why precisely bread and wine should be a ”symbol of human life and human personality.”
This interpretation looks very like a conclusion a posteriori from the special meaning which attaches to these substances in the Mass.
In that case the meaning would be due to the liturgy and not to the substances themselves, for no one could imagine that bread and wine, in themselves, signify human life or human personality.
But, in so far as bread and wine are important products of culture, they do express a vital human striving.
They represent a definite cultural achievement which is the fruit of attention, patience, industry, devotion, and laborious toil.
The words ”our daily bread” express man’s anxious care for his existence.
By producing bread he makes his life secure. But in so far as he ”does not live by bread alone,” bread is fittingly accompanied by wine, whose cultivation has always demanded a special degree of attention and much painstaking work.
Wine, therefore, is equally an expression of cultural achievement.
Where wheat and the vine are cultivated, civilized life prevails.
But where agriculture and vine-growing do not exist, there is only the uncivilized life of nomads and hunters.
So in offering bread and wine man is in the first instance offering up the products of his culture, the best, as it were, that human industry produces.
But the ”best” can be produced only by the best in man, by his conscientiousness and devotion.
Cultural products can therefore easily stand for the psychological conditions of their production, that is, for those human virtues which alone make man capable of civilization.
As to the special nature of these substances, bread is undoubtedly a food.
There is a popular saying that wine ”fortifies,” though not in the same sense as food ”sustains.”
It stimulates and ”makes glad the heart of man” by virtue of a certain volatile substance which has always been called ”spirit.”
It is thus, unlike innocuous water, an ”inspiriting” drink, for a spirit or god dwells within it and produces the ecstasy of intoxication.
The wine miracle at Cana was the same as the miracle in the temple of Dionysus, and it is profoundly significant that, on the Damascus Chalice, Christ is enthroned among vine tendrils like Dionysus himself.
Bread therefore represents the physical means of subsistence, and wine the spiritual.
The offering up of bread and wine is the offering of both the physical and the spiritual fruits of civilization.
But, however sensible he was of the care and labor lavished upon them, man could hardly fail to observe that these cultivated plants grew and flourished according to an inner law of their own, and that there was a power at work in them which he compared to his own life breath or vital spirit.
Frazer has called this principle, not unjustly, the ”corn spirit.”
Human initiative and toil are certainly necessary, but even more necessary, in the eyes of primitive man, is the correct and careful performance of the ceremonies which sustain, strengthen, and propitiate the vegetation numen.
Grain and wine therefore have something in the nature of a soul, a specific life principle which makes them appropriate symbols not only of man’s cultural
achievements, but also of the seasonally dying and resurgent god who is their life spirit. Symbols are never simple only signs and allegories are simple.
The symbol always covers a complicated situation which is so far beyond the grasp of language that it cannot be expressed at all in any unambiguous
manner.
Thus the grain and wine symbols have a fourfold layer of meaning:
1. as agricultural products;
2. as products requiring special processing (bread from

grain, wine from grapes);
3. as expressions of psychological achievement (work, industry,
patience, devotion, etc.) and of human vitality in general;
4. as manifestations of mana or of the vegetation daemon.
From this list it can easily be seen that a symbol is needed to sum up such a complicated physical and psychic situation.
The simplest symbolical formula for this is ”bread and wine,” giving these words the original complex significance which they have always had for tillers of the soil. Carl Jung, Psychology and Religion, Paragraphs 381-386.

”God’ is a primordial experience of man…” (2014-01-30 05:54)



”God’ is a primordial experience of man, and from the remotest times humanity has taken inconceivable pains either to portray this baffling experience, to assimilate it by means of interpretation, speculation, and dogma, or else to deny it.
And again and again it has happened, and still happens, that one hears too much about the ”good” God and knows him too well, so that one confuses him with one’s own ideas and regards them as sacred because they can be traced back a couple of thousand years.
This is a superstition and an idolatry every bit as bad as the Bolshevist delusion that ”God” can be educated out of existence.
Even a modern theologian like Gogarten’s is quite sure that God can only be good.
A good man does not terrify me what then would Gogarten have made of the Blessed Brother Klaus?
Presumably he would have had to explain to him that he had seen the devil in person.
And here we are in the midst of that ancient dilemma of how such visions are to be evaluated.
I would suggest taking every genuine case at its face value.
If it was an overwhelming experience for so worthy and shrewd a man as Brother Klaus, then I do not hesitate to call it a true and veritable experience
of God, even if it turns out not quite right dogmatically.
Great saints were, as we know, sometimes great heretics, so it is probable that anyone who has immediate experience

of God is a little bit outside the organization one calls the Church.
The Church itself would have been in a pretty pass if the Son of God had remained a law-abiding Pharisee, a point one tends to forget. Carl Jung, Psychology and Religion, Brother Klaus, Paragraphs 480-481

In the following night, the air was filled with many voices. **(2014-01-30 06:02)**

In the following night, the air was filled with many voices. A loud voice called, "I am falling." Others cried out confused and excited during this: "Where to? What do you want?" Should I entrust myself to this confusion? I shuddered. It is a dreadful deep. Do you want me to leave myself to chance, to the madness of my own darkness? Wither? Wither?

You fall, and I want to fall with you, whoever you are.
The spirit of the depths opened my eyes and I caught a glimpse of the inner things, the world of my soul, the many-formed and changing.
I see a gray rock face along which I sink into great depths. I stand in black dirt up to my ankles in a dark cave. Shadows sweep over me. I am seized by fear, but I know I must go in. I crawl through a narrow crack in the rock and reach an inner cave whose bottom is covered with black water.
But beyond this I catch a glimpse of a luminous red stone which I must reach. I wade through the muddy water. The cave is full of the frightful noise of shrieking voices. I take the stone, it covers a dark opening in the rock. I hold the stone in my hand, peering around inquiringly. I do not want to listen to the voices, they keep me away But I want to know.
Here something wants to be uttered. I place my ear to the opening. I hear the flow of underground waters. I see the bloody head of a man on the dark stream. Someone wounded, someone slain floats there. I take in this image for a long time, shuddering. I see a large black scarab floating past on the dark stream.
In the deepest reach of the stream shines a red sun, radiating through the dark water. There I see-and a terror seizes me-small serpents on the dark rock walls, striving toward the depths, where the sun shines. A thousand serpents crowd around, veiling the sun. Deep night falls. A red stream of blood, thick red blood springs up, surging for a long time, then ebbing. I am seized by fear. What did I see?
Heal the wounds that doubt inflicts on me, my soul. That too is to be overcome, so that I can recognize your supreme meaning. How far away everything is, and how I have turned back! My spirit is a spirit of torment, it tears asunder my contemplation, it would dismantle everything and rip it apart. I am still a victim of my thinking. When can I order my thinking to be quiet, so that my thoughts, those unruly hounds, will crawl to my feet? How can I ever hope to hear your voice louder, to see your face clearer, when all my thoughts howl? I am stunned, but I want to be stunned, since I have sworn to you, my soul, to trust you even if you lead me through madness.
How shall I ever walk under your sun if I do not drink the bitter draught of slumber to the lees? Help me so that I do not choke on my own knowledge. The fullness of my knowledge threatens to fall in on me. My knowledge has a thousand voices, an army roaring like lions; the air trembles when they speak, and I am their defenseless sacrifice.
Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal prison and agonizing death. I want to go down cleansed into your depths with white garments and not rush in like some thief seizing whatever I can and fleeing breathlessly. Let me persist in divine astonishment, so that I am ready to behold your wonders. Let me lay my head on a stone before your door, so that I am prepared to receive your light.
When the desert begins to bloom, it brings forth strange plants. You will consider yourself mad, and in a certain sense you will in fact be mad.To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. But because the ancients lived this image concretely in events, it became a deception for us, since we became masters of the reality of the world. It is unquestionable: if you enter into the world of the soul, you are like a madman, and a doctor would consider you to be sick. What I say here can be seen as sickness, but no one can see it as sickness more than I do. This is how I overcame madness.
If you do not know what divine madness is, suspend judgment and wait for the fruits. But know that there is a divine madness which is nothing other than the overpowering of the spirit of this time through the spirit of the depths. Speak then of sick delusion when the spirit of the depths can no longer stay down and forces a man to speak in tongues instead of in human speech, and makes him believe that he himself is the spirit of the depths. But also speak of sick delusion when the spirit of this time does not leave a man and forces him to see only the surface, to deny the spirit of the depths and to take himself for the spirit of the times. The spirit of this time is ungodly; the spirit of the depths is ungodly; balance is godly.
Because I was caught up in the spirit of this time, precisely what happened to me on this night had to happen to me, namely that the spirit of the depths erupted with force, and swept away the spirit of this time with a powerful wave. But the spirit of the depths had gained this power, because I had spoken to my soul during nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time.

I went into the desert only at night. Thus can you differentiate sick and divine delusion. Whoever does the one and does without the other you may call sick since he is out of balance. But who can withstand fear when the divine intoxication and madness comes to him? Love, soul, and God are beautiful and terrible. The ancients brought over some of the beauty of God into this world, and this world became so beautiful that it appeared to the spirit of the time to be fulfillment, and better than the bosom of the Godhead.

The frightfulness and cruelty of the world lay under wraps and in the depths of our hearts. If the spirit of the depths seizes you, you will feel the cruelty and cry out in torment. The spirit of the depths is pregnant with ice, fire, and death. You are right to fear the spirit of the depths, as he is full of horror. You see in these days what the spirit of the depths bore. You did not believe it, but you would have known it if you had taken counsel with your fear.

Blood shone at me from the red light of the crystal, and when I picked it up to discover its mystery; there lay the horror uncovered before me: in the depths of what is to come lay murder. The blond hero lay slain. The black beetle is the death that is necessary for renewal; and so thereafter, a new sun glowed, the sun of the depths, full of riddles, a sun of the night. And as the rising sun of spring quickens the dead earth, so the sun of the depths quickened the dead, and thus began the terrible struggle between light and darkness. Out of that burst the powerful and ever unvanquished source of blood. This was what was to come, which you now experience in your life, and it is even more than that. (I had this vision on the night of 12 December 1913.)

Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us. What happens outside us in these days is the image that the peoples live in events, to bequeath this image immemorially to far-off times so that they might learn from it for their own way; just as we learned from the images that the ancients had lived before us in events.

Life does not come from events, but from us. Everything that happens outside has already been. Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new. The events that happen are always the same.

But the creative depths of man are not always the same. Events signify nothing, they signify only in us. We create the meaning of events.

The meaning is and always was artificial. We make it. Because of this we seek in ourselves the meaning of events, so that the way of / what is to come becomes apparent and our life can pow again. That which you need comes from yourself, namely the meaning of the event. The meaning of events is not their particular meaning. This meaning exists in learned books. Events have no meaning. The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. I would not have been able to see what was to come if I could not have seen it in myself Therefore I take part in that murder; the sun of the depths also shines in me after the murder has been accomplished; the thousand serpents that want to devour the sun are also in me. I myself am a murderer and murdered, sacrificer and sacrificed. The upwelling blood streams out of me.

You all have a share in the murder. In you the reborn one will come to be, and the sun of the depths will rise, and a thousand serpents will develop from your dead matter and fall on the sun to choke it. Your blood will stream forth. The peoples demonstrate this at the present time in unforgettable acts, that will be written with blood in unforgettable books for eternal memory:

But I ask you, when do men fallon their brothers with mighty weapons and bloody acts? They do such if they do not know that their brother is themselves. They themselves are sacrificers, but they mutually do the service of sacrifice. They must all sacrifice each other, since t.he time has not yet come when man puts the bloody knife into himself in order to sacrifice the one he kills in his brother. But whom do people kill? They kill the noble, the brave, the heroes. They take aim at these and do not know that with these they mean themselves. They should sacrifice the hero in themselves, and because they do not know this, they kill their courageous brother. The time is still not ripe. But through this blood sacrifice, it should ripen. So long as it is possible to murder the brother instead of oneself the time is not ripe. Frightful things must happen until men grow ripe. But anything else will not ripen humanity.

Hence all this that talces place in these days must also be, so that the renewal can come. Since the source of blood

that follows the shrouding of the sun is also the source of the new life. As the fate of the peoples is represented to you in events, so will it happen in your heart. If the hero in you is slain, then the sun of the depths rises in you, glowing from afar, and from a dreadful place. But all the same, everything that up till now seemed to be dead in you will come to life, and will change into poisonous serpents that will cover the sun, and you will fall into night and confusion.
Your blood also will stream from many wounds in this frightful struggle. Your shock and doubt will be great, but from such torment the new life will be born. Birth is blood and torment. Your darkness, which you did not suspect since it was dead, will come to life and you will feel the crush of total evil and the conflicts of life that still now lie buried in the matter of your body. But the serpents are dreadful evil thoughts and feelings.
You thought you knew that abyss? Oh you clever people! It is another thing to experience it. Everything will happen to you. Think of all the frightful and devilish things that men have inflicted on their brothers. That should happen to you in your heart. Suffer it yourself through your own hand, and know that it is your own heinous and devilish hand that inflicts the suffering on you, but not your brother, who wrestles with his own devils.
I would like you to see what the murdered hero means. Those nameless men who in our day have murdered a prince are blind prophets who demonstrate in events what then is valid only for the soul.Through the murder of princes we will learn that the prince in us, the hero, is threatened. Whether this should be seen as a good or a bad sign need not concern us. What is awful today is good in a hundred years, and in two hundred years is bad again. But we must recognize what is happening:
there are nameless ones in you who threaten your prince, the hereditary ruler. But our ruler is the spirit of this time, which rules and leads in us all. It is the general spirit in which we think and act today. He is of frightful power, since he has brought immeasurable good to this world and fascinated men with unbelievable pleasure.
He is bejewelled with the most beautiful heroic virtue, and wants to drive men up to the brightest solar heights, in everlasting ascent. The hero wants to open up everything he can. But the nameless spirit of the depths evokes everything that man cannot. Incapacity prevents further ascent. Greater height requires greater virtue. We do not possess it. We must first create it by learning to live with our incapacity. We must give it life. For how else shall it develop into ability?
We cannot slay our incapacity and rise above it. But that is precisely what we wanted. Incapacity will overcome us and demand its share of life. Our ability will desert us, and we will believe, in the sense of the spirit of this time, that it is a loss. Yet it is no loss but a gain, not for outer trappings, however, but for inner capability. The one who learns to live with his incapacity has learned a great deal. This will lead us to the valuation of the smallest things, and to wise limitation, which the greater height demands.
If all heroism is erased, we fall back into the misery of humanity and into ever worse. Our foundations will be caught up in excitement since our highest tension, which concerns what lies outside us, will stir them up. We 'will fall into the cesspool of our underworld, among the rubble of all the centuries in us. The heroic in you is the fact that you are ruled by the thought that this or that is good, that this or that performance is indispensable, this or that cause is objectionable, this or that goal must be attained in headlong striving work, this or that pleasure should be ruthlessly repressed at all costs.
Consequently you sin against incapacity. But incapacity exists. No one should deny it, find fault with it, or shout it down. Carl Jung, Red Book, Pages 237-240

But the self comprises infinitely more .than a mere ego... (2014-01-31 05:46)

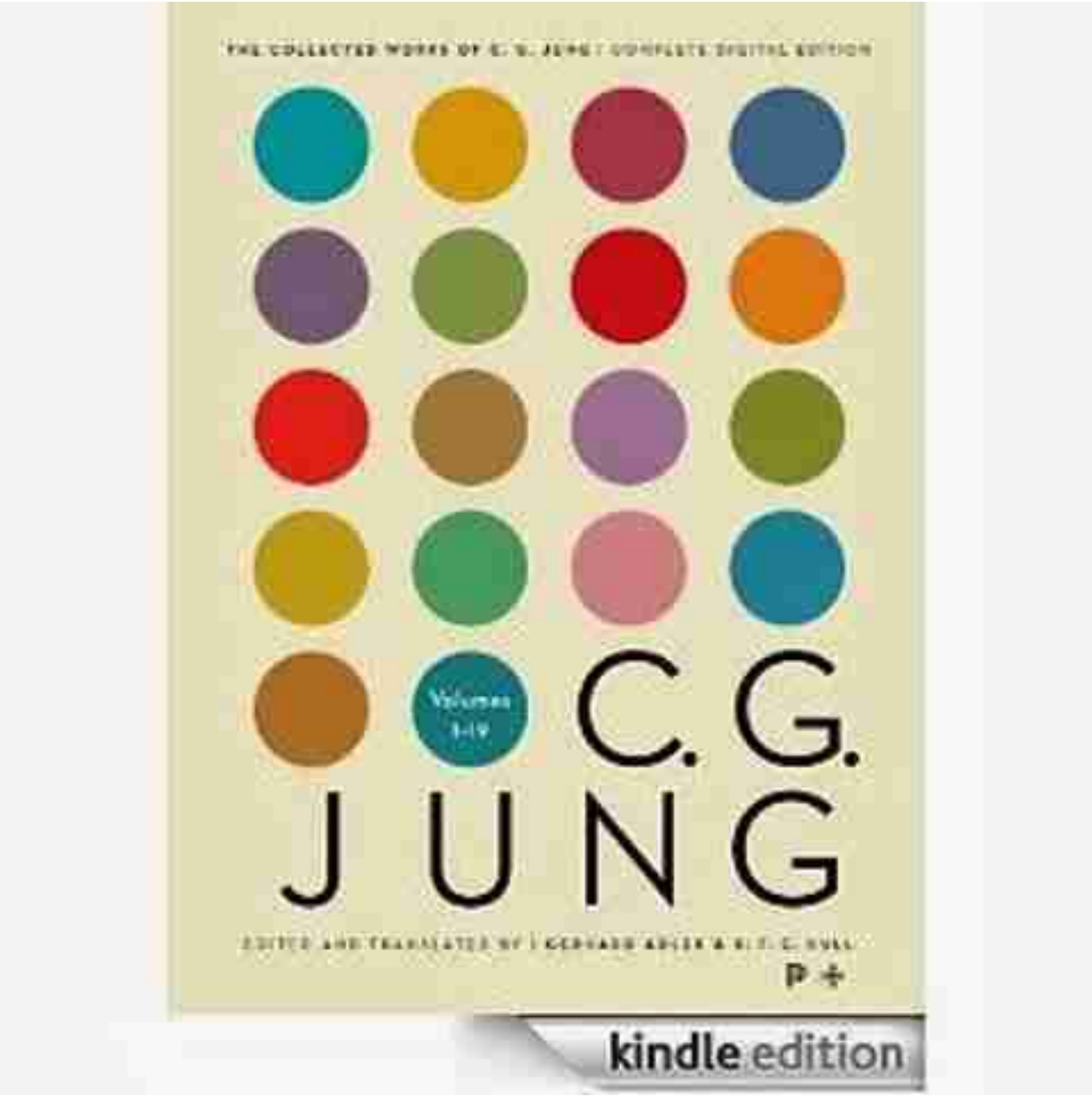
To one familiar with our psychology, it may seem a waste of time to keep harping on the long-established difference between becoming conscious and the coming-to-be of the self (individuation).
But again and again I note that the individuation process is confused with the coming of the ego into consciousness and that the ego is in consequence identified with the self, which naturally produces a hopeless conceptual muddle.
Individuation is then nothing but ego-centeredness and autoeroticism.
But the self comprises infinitely more .than a mere ego, as the symbolism has shown from of old. It is as much one's self, and all other selves, as the ego.
Individuation does not shut one out from the world, but gathers the world to oneself. Carl Jung, The Structure and Dynamics of the Psyche, Paragraph 432.

4.2 February

Archetypes of the Collective Unconscious are not to be regarded as Objects but as Subjects... (2014-02-01 08:03)

[The Archetypes of the Collective Unconscious are not subject to our will and are to be regarded not a objects but as subjects with laws of their own.]
I would go a step further and say that the statements made in the Holy Scriptures are also utterances of the soul even at the risk of being suspected of psychologism.
The statements of the conscious mind may easily be snares and delusions, lies, or arbitrary opinions, but this is certainly not true of the statements of the soul: to begin with they always go over our heads because they point to realities that transcend consciousness.
These entia are the archetypes of the collective unconscious, and they precipitate complexes of ideas in the form of mythological motifs.
Ideas of this kind are never invented, but enter the field of inner perception as finished products, for instance in dreams.
They are spontaneous phenomena which are not subject to our will, and we are therefore justified in ascribing to them a certain autonomy.
They are to be regarded not only as objects but as subjects with laws of their own. From the point of view of consciousness, we can, of course, describe them as objects, and even explain them up to a point, in the same measure as we can describe and explain a living human being.
But then we have to disregard their autonomy. If that is considered, we are compelled to treat them as subjects; in other words, we have to admit that they possess spontaneity and purposiveness, or a kind of consciousness and free will.
We observe their behaviour and consider their statements.
This dual standpoint, which we are forced to adopt towards every relatively independent organism, naturally has a dual result.
On the one hand it tells me what I do to the object, and on the other hand what it does (possibly to me).
It is obvious that this unavoidable dualism will create a certain amount of confusion in the minds of my readers, particularly as in what follows we shall have to do with the archetype of Deity.
Should any of my readers feel tempted to add an apologetic ”only” to the God-images as we perceive them, he would immediately fall foul of experience, which demonstrates beyond any shadow of doubt the extraordinary numinosity of these images.
The tremendous effectiveness (mana) of these images is such that they not only give one the feeling of pointing to the Ens realissimum, but make one convinced that they actually express it and establish it as a fact.
This makes discussion uncommonly difficult, if not impossible.
It is, in fact, impossible to demonstrate God’s reality to oneself except by using images which have arisen spontaneously or are sanctified by tradition, and whose psychic nature and effects the naive-minded person has never separated from their unknowable metaphysical background.
He instantly equates the effective image with the transcendental x to which it points.
The seeming justification for this procedure appears self-evident and is not considered a problem so long as the statements of religion are not seriously questioned.
But if there is occasion for criticism, then it must be remembered that the image and the statement are psychic processes which are different from their transcendental object; they do not posit it, they merely point to it. In the realm of psychic processes criticism and discussion are not only permissible but are unavoidable. Carl Jung, Psychology and Religion, Answer to Job, Paragraph 557.

Carl Jung's "Collected Works" available on Amazon Kindle on March 1, 2014 (2014-02-01 08:12)



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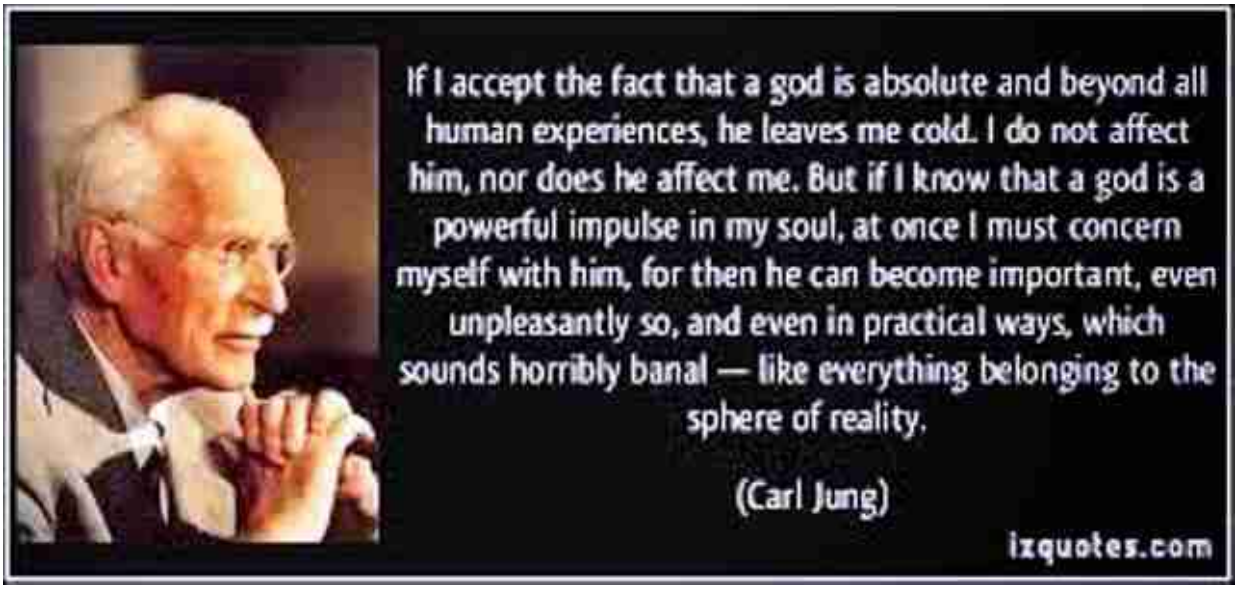
God is Reality itself and therefore last but not least man. **(2014-02-02 06:15)**



[Carl Jung: It was only quite late that we realized (or rather, are beginning to realize) that God is Reality itself and therefore last but not least man.]
Although the birth of Christ is an event that occurred but once in history, it has always existed in eternity.
For the layman in these matters, the identity of a non-temporal, eternal event with a unique historical occurrence is something that is extremely difficult to conceive.
He must, however, accustom himself to the idea that ”time” is a relative concept and needs to be complemented by that of the ”simultaneous” existence, in the Bardo or pleroma, of all historical processes.
What exists in the pleroma as an eternal process appears in time as an aperiodic sequence, that is to say, it is repeated many times in an irregular
pattern.
To take but one example: Yahweh had one good son and one who was a failure.
Cain and Abel, Jacob and Esau, correspond to this prototype, and so, in all ages and in all parts of the world, does the motif of the hostile brothers, which in innumerable modern variants still causes dissension in families and keeps the psychotherapist busy.
Just as many examples, no less instructive, could be found for the two women prefigured in eternity.
When these things occur as modern variants, therefore, they should not be regarded merely as personal episodes, moods, or chance idiosyncrasies in people, but as fragments of the pleromatic process itself, which, broken up into individual events occurring in time, is an essential component or aspect
of the divine drama.
When Yahweh created the world from his prima materia, the ”Void,” he could not help breathing his own mystery into the Creation which is himself in every part, as every reasonable theology has long been convinced.
From this comes the belief that it is possible to know God from his Creation.
When I say that he could not help doing this, I do not imply any limitation of his omnipotence; on the contrary, it is an acknowledgment that all possibilities are contained in him, and that there are in consequence no other possibilities than those which express him.
All the world is God’s, and God is in all the world from the very beginning. Why, then, the tour de force of the Incarnation? one asks oneself, astonished. God is in everything already, and yet there must be something missing if a sort of second entrance into Creation has now to be staged with so much care and circumspection.
Since Creation is universal, reaching to the remotest stellar galaxies, and since it has also made organic life infinitely variable and capable of endless differentiation, we can hardly see where the defect lies.
The fact that Satan has everywhere intruded his corrupting influence is no doubt regrettable for many reasons, but it

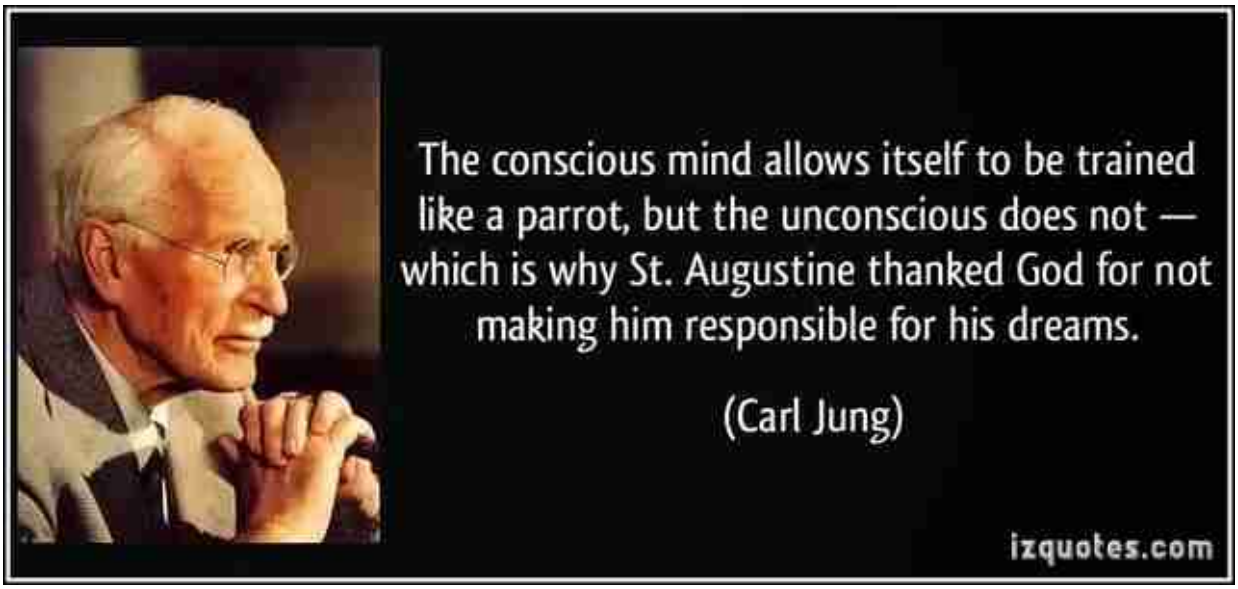
makes no difference in principle.
It is not easy to give an answer to this question.
One would like to say that Christ had to appear in order to deliver mankind from evil.
But when one considers that evil was originally slipped into the scheme of things by Satan, and still is, then it would seem much simpler if Yahweh would, for once, call this ”practical joker” severely to account, get rid of his pernicious influence, and thus eliminate the root of all evil.
He would then not need the elaborate arrangement of a special Incarnation with all the unforeseeable consequences which this entails.
One should make clear to oneself what it means when God becomes man.
It means nothing less than a world-shaking transformation of God. It means more or less what Creation meant in the beginning, namely an objectivation of God.
At the time of the Creation he revealed himself in Nature; now he wants to be more specific and become man.
It must be admitted, however, that there was a tendency in this direction right from the start.
For, when those other human beings, who had evidently been created before Adam, appeared on the scene along with the higher mammals, Yahweh created on the following day, by a special act of creation, a man who was the image of God.
This was the first prefiguration of his becoming man.
He took Adam’s descendants, especially the people of Israel, into his personal possession, and from time to time he filled this people’s prophets with his
spirit. All these things were preparatory events and symptoms of a tendency within God to become man.
But in omniscience there had existed from all eternity a knowledge of the human nature of God or of the divine nature of man.
That is why, long before Genesis was written, we find corresponding testimonies in the ancient Egyptian records.
These intimations and prefigurations of the Incarnation must strike one as either completely incomprehensible or superfluous, since all creation ex nihilo is God’s and consists of nothing but God, with the result that man, like the rest of creation, is simply God become concrete.
Prefigurations, however, are not in themselves creative events, but are only stages in the process of becoming conscious. It was only quite late that we realized (or rather, are beginning to realize) that God is Reality itself and therefore last but not least man.
This realization is a millennial process. Carl Jung, Psychology and Religion, Paragraphs 629-631

Christ, the son begotten by God, is the first-born who is succeeded by an ever-increasing number of younger brothers and sisters. **(2014-02-03 07:46)**

The continuing, direct operation of the Holy Ghost on those who are called to be God's children implies, in fact, a broadening process of incarnation.
Christ, the son begotten by God, is the first-born who is succeeded by an ever-increasing number of younger brothers and sisters.
These are, however, neither begotten by the Holy Ghost nor born of a virgin.
This may be prejudicial to their metaphysical status, but their merely human birth will in no sense endanger their prospects of a future position of honour at the heavenly court, nor will it diminish their capacity to perform miracles.
Their lowly origin (possibly from the mammals) does not prevent them from entering into a close kinship with God as their father and Christ as their brother. In a metaphorical sense, indeed, it is actually a "kinship by blood," since they have received their share of the blood and flesh of Christ, which means more than mere adoption.
These profound changes in man's status are the direct result of Christ's work of redemption.
Redemption or deliverance has several different aspects, the most important of which is the expiation wrought by Christ's sacrificial death for the misdemeanors of mankind.
His blood cleanses us from the evil consequences of sin.
He reconciles God with man and delivers him from the divine wrath, which hangs over him like doom, and from eternal damnation. It is obvious that such ideas still picture God the father as the dangerous Yahweh who has to be propitiated. The agonizing death of his son is supposed to give him satisfaction for an affront he has suffered, and for this "moral injury" he would be inclined to take a terrible vengeance.
Once more we are appalled by the incongruous attitude of the world creator towards his creatures, who to his chagrin never behave according to his expectations.
It is as if someone started a bacterial culture which turned out to be a failure.
He might curse his luck, but he would never seek the reason for the failure in the bacilli and want to punish them morally for it.

Rather, he would select a more suitable culture medium.
Yahweh's behaviour towards his creatures contradicts all the requirements of so-called "divine" reason whose possession is supposed to distinguish men from animals.
Moreover, a bacteriologist might make a mistake in his choice of a culture medium, for he is only human.
But God in his omniscience would never make mistakes if only he consulted with it.
He has equipped his human creatures with a modicum of consciousness and a corresponding degree of free will, but he must also know that by so doing he leads them into the temptation of falling into a dangerous independence.
That would not be too great a risk if man had to do with a creator who was only kind and good.
But Yahweh is forgetting his son Satan, to whose wiles even he occasionally succumbs.
How then could he expect man with his limited consciousness and imperfect knowledge to do any better?
He also overlooks the fact that the more consciousness a man possesses the more he is separated from his instincts (which at least give him an inkling of the hidden wisdom of God) and the more prone he is to error.
He is certainly not up to Satan's wiles if even his creator is unable, or unwilling, to restrain this powerful spirit. Carl Jung, Psychology and Religion, Paragraph 658.

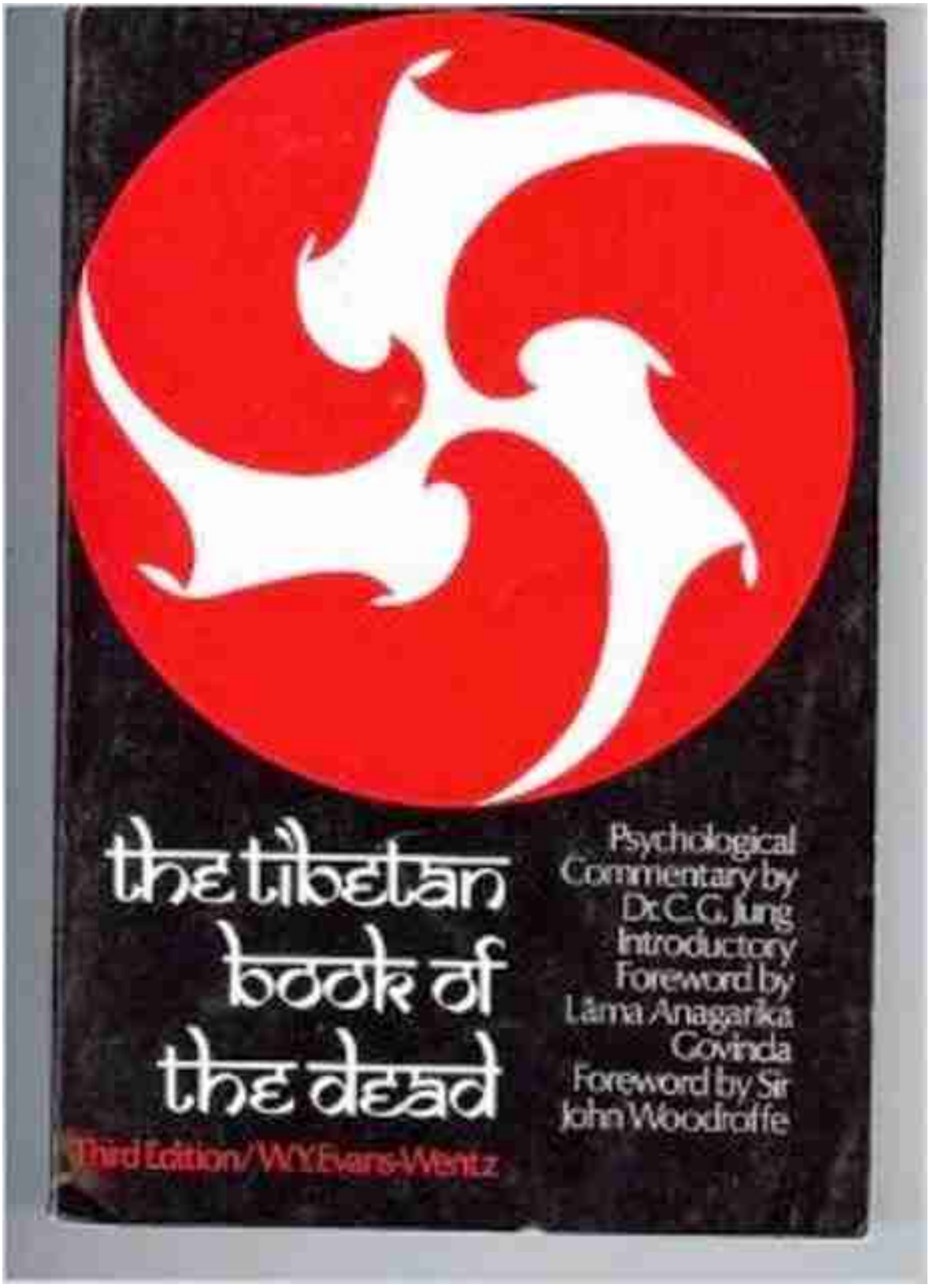
It is only through the psyche that we can establish that God acts upon us... (2014-02-04 05:37)



It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious.
We cannot tell whether God and the unconscious are two different entities.
Both are border-line concepts for transcendental contents.
But empirically it can be established, with a sufficient degree of probability, that there is in the unconscious an archetype of wholeness which manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will, to relate other archetypes to this center.
Consequently, it does not seem improbable that the archetype of wholeness occupies as such a central position which approximates it to the God-image.
The similarity is further borne out by the peculiar fact that the archetype produces a symbolism which has always characterized and expressed the Deity.
These facts make possible a certain qualification of our above thesis concerning the indistinguishableness of God and the unconscious.
Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it,

namely the archetype of the self.
It is this archetype from which we can no longer distinguish the God-image empirically.
We can arbitrarily postulate a difference between these two entities, but that does not help us at all.
On the contrary, it only helps us to separate man from God, and prevents God from becoming man.
Faith is certainly right when it impresses on man's mind and heart how infinitely far away and inaccessible God is; but it also teaches his nearness, his immediate presence, and it is just this nearness which has to be empirically real if it is not to lose all significance.
Only that which acts upon me do I recognize as real and actual.
But that which has no effect upon me might as well not exist.
The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which, independently of the conscious mind, rise np from the depths of our psychic nature. Carl Jung, Psychology and Religion, Paragraph 757

The Bardo Thodol is in the highest degree psychological in its outlook... **(2014-02-04 05:41)**



The Bardo Thodol, fitly named by its editor, Dr. W. Y. Evans-Wentz, "The Tibetan Book of the Dead," caused a considerable stir in English-speaking countries at the time of its first appearance in 1927.

It belongs to that class of writings which are not only of interest to specialists in Mahayana Buddhism, but which also, because of their deep humanity and their still deeper insight into the secrets of the human psyche, make an especial appeal to the layman who is seeking to broaden his knowledge of life.

For years, ever since it was first published, the Bardo Thodol has been my constant companion, and to it I owe not only many stimulating ideas and discoveries, but also many fundamental insights.

Unlike the Egyptian Book of the Dead, which always prompts one to say too much or too little, the Bardo Thodol offers one an intelligible philosophy addressed to human beings rather than to gods or primitive savages. Its philosophy contains the quintessence of Buddhist psychological criticism; and, as such, one can truly say that it is of an unexampled superiority.

Not only the ”wrathful” but also the ”peaceful” deities are conceived as samsaric projections of the human psyche, an idea that seems all too obvious to the enlightened European, because it reminds him of his own banal simplifications. But though the European can easily explain away these deities as projections, he would be quite incapable of positing them at the same time as real.

The Bardo Thodol can do that, because, in certain of its most essential metaphysical premises, it has the enlightened as well as the unenlightened European at a disadvantage.

The ever-present, unspoken assumption of the Bardo Thodol is the antinominal character of all metaphysical assertions, and also the idea of the qualitative difference of the various levels of consciousness and of the metaphysical realities conditioned by them.

The background of this unusual book is not the niggardly European ”either-or,” but a magnificently affirmative ”both-and.”

This statement may appear objectionable to the Western philosopher, for the West loves clarity and unambiguity; consequently, one philosopher clings to the position, ”God is,” while another clings equally fervently to the negation, ”God is not.”

What would these hostile brethren make of an assertion like the following:

Recognizing the voidness of thine own intellect to be Buddhahood, and knowing it at the same time to be thine own consciousness, thou shalt abide in the state of the divine mind of the Buddha.

Such an assertion is, I fear, as unwelcome to our Western philosophy as it is to our theology.

The Bardo Thodol is in the highest degree psychological in its outlook; but, with us, philosophy and theology are still in the medieval, pre-psychological stage where only the assertions are listened to, explained, defended, criticized and disputed, while the authority that makes them has, by general consent, been deposed as outside the scope of discussion. Carl Jung, Psychology and Religion, Psychological Commentary on the Tibetan Book of the Dead, Paragraphs 833-834.

Just as the disciples of Christ recognized that God had become flesh... (2014-02-04 05:45)

Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of means the conceiving womb of the God.[Footnote 200] Carl Jung, The Red Book, Page 299.

Footnote 200:

Jung elaborated on this issue many years later in Answer to Job (1952), where he studied the historical transformation of Judeo-Christian God images. A major theme in this is the continued incarnation of God after Christ. Commenting on the Book of Revelation, Jung argued that: ”Ever since John the apocalyptist experienced. “for the first time (perhaps unconsciously) the conflict into which Christianity inevitably leads, mankind is burdened with this: God wanted and wants to become man” (CW II, §739).

In Jung’s view, there was a direct link between John’s views and Eckhart’s views: ”This disturbing invasion engendered in him the image of the divine consort, whose image lives in every man: of the child, whom Meister Eckhart also saw in the vision. It was he who knew that God alone in his Godhead is not in a state of bliss, but must be born in the human soul. The incarnation in Christ is the prototype which is continually being transferred to the creature by the Holy Ghost” (Ibid., §741).

In contemporary times, Jung gave great importance to the papal bull of the Assumptio Maria. He held that it ”points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious” (Ibid., §755).

Through being identified with the continued incarnation of God in the soul, the process of individuation found its ultimate significance. On May 3, 1958, Jung wrote to Morton Kelsey: ”The real history of the world seems to be the progressive incarnation of the deity” (Letters 2, p. 436).

But that is not India as the Indian sees it; that is not his reality. **(2014-02-05 07:12)**

The profound relationship between yoga and the hieratic architecture of India has already been pointed out by my friend Heinrich Zlmmer, whose unfortunate early death is a great loss to Indology.

Anyone who has visited Borobudur or seen the stupas at Bharhut and Sanchi can hardly avoid feeling that an attitude of mind and a vision quite foreign to the European have been at work here if he has not already been brought to this realization by a thousand other impressions of Indian life.
In the overflowing wealth of Indian spirituality there is reflected a vision of the soul which at first appears strange and inaccessible to the Greek-trained European mind.
Our minds perceive things, our eyes, as Gottfried Keller says, ”drink what the eyelids hold of the golden abundance of the world,” and we draw conclusions about the inner world from our wealth of outward impressions.
We even derive its content from outside on the principle that ”nothing is in the mind which was not previously in the senses.”
This principle seems to have no validity in India. Indian thought and Indian art merely appear in the sense-world, but do not derive from it.
Although often expressed with startling sensuality, they are, in their truest essence, unsensual, not to say supra-sensual. It is not the world of the senses, of the body, of colors and sounds, not human passions that are born anew in transfigured form, or with realistic pathos, through the creativity of the Indian soul, but rather an underworld or an overworld of a metaphysical nature, out of which strange forms emerge into the familiar earthly scene.
For instance, if one carefully observes the tremendously impressive impersonations of the gods performed by the Kathakali dancers of southern India, there is not a single natural gesture to be seen.
Everything is bizarre, subhuman and superhuman at once.
The dancers do not walk like human beings they glide; they do not think with their heads but with their hands.
Even their human faces vanish behind blue-enamelled masks.
The world we know offers nothing even remotely comparable to this grotesque splendor.
Watching these spectacles one is transported to a world of dreams, for that is the only place where we might conceivably meet with anything similar.
But the Kathakali dancers, as we see them in the flesh or in the temple sculptures, are no nocturnal phantoms; they are intensely dynamic figures,consistent in every detail, or as if they had grown organically.
These are no shadows or ghosts of a bygone reality, they are more like realities which have not yet been, potential realities which might at any moment step over the threshold.
Anyone who wholeheartedly surrenders to these impressions will soon notice that these figures do not strike the Indians themselves as dreamlike but as real. And, indeed, they touch upon something in our own depths, too, with an almost terrifying intensity, though we have no words to express it.
At the same time, one notices that the more deeply one is stirred the more our sense-world fades into a dream, and that we seem to wake up in a world of gods, so immediate is their reality.
What the European notices at first in India is the outward corporeality he sees everywhere.
But that is not India as the Indian sees it; that is not his reality.
Reality, as the German word ”Wirklichkeit” implies, is that which works.
For us the essence of that which works is the world of appearance; for the Indian it is the soul.
The world for him is a mere show or facade, and his reality comes close to being what we would call a dream.
This strange antithesis between East and West is expressed most clearly in religious practice.
We speak of religious uplift and exaltation; for us God is the Lord of the universe, we have a religion of brotherly love, and in our heaven-aspiring churches there is a high altar.
The Indian, on the other hand, speaks of dhydna, of self-immersion, and of sinking into meditation; God is within all things and especially within man, and one turns away from the outer world to the inner.
In the old Indian temples the altar is sunk six to eight feet deep in the earth, and what we hide most shamefacedly is the holiest symbol to the Indian.
We believe in doing, the Indian in impassive being.
Our religious exercises consist of prayer, worship, and singing hymns.
The Indian’s most important exercise is yoga, an immersion in what we would call an unconscious state, but which he praises as the highest consciousness.
Yoga is the most eloquent expression of the Indian mind and at the same time the instrument continually used to produce this peculiar attitude of mind.

What, then, is yoga? The word means literally ”yoking” i.e., the disciplining of the instinctual forces of the psyche, which in Sanskrit are called kleshas. The yoking aims at controlling these forces that fetter human beings to the world.
The kleshas would correspond, in the language of St. Augustine, to superbia and concupiscentia.
There are many different forms of yoga, but all of them pursue the same goal.
Here I will only mention that besides the purely physical exercises there is also a form called hatha yoga, a sort of gymnastics consisting chiefly of breathing exercises and special body postures. In this lecture I have undertaken to describe a yoga text which allows a deep insight into the psychic processes of yoga.
It is a little-known Buddhist text, written in Chinese but translated from the original Sanskrit, and dating from A.D. 424. It is called the Amitayur-dhyana Sutra, the Sutra of Meditation on Amitayus.
This sutra, highly valued in Japan, belongs to the sphere of theistic Buddhism, in which is found the teaching that the Adi-Buddha or Mahabuddha, the Primordial Buddha, brought forth the five Dhyani-Buddhas or Dhyani-Bodhisattvas. One of the five is Amitabha, ”the Buddha of the setting sun of immeasurable light/’ the Lord of Sukhavati, land of supreme bliss.
He is the protector of our present world-period, just as Shakyamuni, the historical Buddha, is its teacher.
In the cult of Amitabha there is, oddly enough, a kind of Eucharistic feast with consecrated bread. He is sometimes depicted holding in his hand the vessel of the life-giving food of immortality, or the vessel of holy water. Carl Jung, Psychology and Religion, The Psychology of Eastern Meditation, Paragraphs 908-912.

Puer aeternus. Latin for ”eternal child,” used in mythology to designate a child-god who is forever young
(2014-02-05 07:24)

Puer aeternus. Latin for ”eternal child,” used in mythology to designate a child-god who is forever young; psychologically it refers to an older man whose emotional life has remained at an adolescent level, usually coupled with too

great a dependence on the mother.[The term puella is used when referring to a woman, though one might also speak of a puer animus-or a puella anima.]
The puer typically leads a provisional life, due to the fear of being caught in a situation from which it might not be possible to escape. His lot is seldom what he really wants and one day he will do something about it-but not just yet. Plans for the future slip away in fantasies of what will be, what could be, while no decisive action is taken to change. He covets independence and freedom, chafes at boundaries and limits, and tends to find any restriction intolerable.
[The world] makes demands on the masculinity of a man, on his ardour, above all on his courage and resolution when it comes to throwing his whole being into the scales. For this he would need a faithless Eros, one capable of forgetting his mother and undergoing the pain of relinquishing the first love of his life.[The Syzygy: Anima and Animus,"CW9ii, par. 22.]
Common symptoms of puer psychology are dreams of imprisonment and similar imagery: chains, bars, cages, entrapment, bondage. Life itself, existential reality, is experienced as a prison. The bars are unconscious ties to the unfettered world of early life.
The puer's shadow is the senex (Latin for "old man"), associated with the god Apollo-disciplined, controlled, responsible, rational, ordered. Conversely, the shadow of the senex is the puer, related to Dionysus-unbounded instinct, disorder, intoxication, whimsy.
Whoever lives out one pattern to the exclusion of the other risks constellating the opposite. Hence individuation quite as often involves the need for a well-controlled person to get closer to the spontaneous, instinctual life as it does the puer's need to grow up.
The "eternal child" in man is an indescribable experience, an incongruity, a handicap, and a divine prerogative; an imponderable that determines the ultimate worth or worthlessness of a personality.[The Psychology of the Child Archetype,"CW9i, par. 300.]

Between the Christian and the Buddhist mandala there is a subtle but enormous difference. **(2014-02-06 05:26)**

Between the Christian and the Buddhist mandala there is a subtle but enormous difference.
The Christian during contemplation would never say ”/ am Christ,” but will confess with Paul: ”Not I, but Christ liveth in me” (Gal. 2 : 20).
Our sutra, however, says: ”Thou wilt know that thou art the Buddha.”
At bottom the two confessions are identical, in that the Buddhist only attains this knowledge when he is anatman, “without self.”
But there is an immeasurable difference in the formulation.
The Christian attains his end in Christ, the Buddhist knows he is the Buddha.
The Christian gets out of the transitory and ego-bound world of consciousness, but the Buddhist still reposes on the eternal ground of his inner nature, whose oneness with Deity, or with universal Being, is confirmed in other Indian testimonies. Carl Jung, Psychology and Religion, Paragraph 949.

Carl Jung on the ”Persona” Quotations [Anthology] **(2014-02-06 05:31)**

The persona is a complicated system of relations between individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual.

”The Relations between the Ego and the Unconscious” (1928). In CW 7: Two Essays on Analytical Psychology. P.305
Whoever looks into the mirror of the water will see first of all his own face. Whoever goes to himself risks a confrontation with himself. The mirror does not flatter, it faithfully shows whatever looks into it; namely, the face we never show to the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face.
”Archetypes of the Collective Unconscious” (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.43
Every calling or profession has its own characteristic persona. It is easy to study these things nowadays, when the photographs of public personalities so frequently appear in the press. A certain kind of behaviour is forced on them by the world, and professional people endeavour to come up to these expectations. Only, the danger is that they become identical with their personas-the professor with his text-book, the tenor with his voice. Then the damage is done; henceforth he lives exclusively against the background of his own biography. . . . The garment of Deianeira has grown fast to his skin, and a desperate decision like that of Heracles is needed if he is to tear this Nessus shirt from his body and step into the consuming fire of the flame of immortality, in order to transform himself into what he really is. One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is.
”Concerning Rebirth” (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.221
I once made the acquaintance of a very venerable personage - in fact, one might easily call him a saint. I stalked round him for three whole days, but never a mortal failing did I find in him. My feeling of inferiority grew ominous, and I was beginning to think seriously of how I might better myself. Then, on the fourth day, his wife came to consult me.... Well, nothing of the sort has ever happened to me since. But this I did learn: that any man who becomes one with his persona can cheerfully let all disturbances manifest themselves through his wife without her noticing it, though she pays for her self-sacrifice with a bad neurosis.
”The Relations between the Ego and the Unconscious” (1928). In CW 7: Two Essays on Analytical Psychology. P.306
Since the differentiated consciousness of civilized man has been granted an effective instrument for the practical realization of its contents through the dynamics of his will, there is all the more danger, the more he trains his will, of his getting lost in one-sidedness and deviating further and further from the laws and roots of his being.
”The Psychology of the Child Archetype” (1940) In CW 9, Part I: The Archetypes and the Collective Unconscious. P.276
When there is a marked change in the individual’s state of consciousness, the unconscious contents which are thereby constellated will also change. And the further the conscious situation moves away from a certain point of equilibrium, the more forceful and accordingly the more dangerous become the unconscious contents that are struggling to restore the balance. This leads ultimately to a dissociation: on the one hand, ego-consciousness makes convulsive efforts to shake off an invisible opponent (if it does not suspect its next-door neighbour of being the devil!), while on the other hand it increasingly falls victim to the tyrannical will of an internal ”Government opposition” which displays all the characteristics of a daemonic subman and superman combined. When a few million people get into this state, it produces the sort of situation which has afforded us such an edifying object-lesson every day for the last ten years.* These contemporary events betray their psychological background by their very singularity. The insensate destruction and devastation are a reaction against the deflection of consciousness from the point of equilibrium. For an equilibrium does in fact exist between the psychic ego and non-ego, and that equilibrium is a religion a ”careful consideration” of ever-present unconscious forces which we neglect at our peril.
”The Psychology of Transference” (1946). In CW 16: The Practice of Psychotherapy. P.394 *The years 1935-1945
Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility.
”Psychological Typology” (1936). In CW 6: Psychological Types. P. 964
Hidden in the neurosis is a bit of still undeveloped personality, a precious fragment of the psyche lacking which a man is condemned to resignation, bitterness, and everything else that is hostile to life. A psychology of neurosis that sees only the negative elements empties out the baby with the bath-water, since it neglects the positive meaning and value of these ”infantile’ i.e., creative-fantasies.
”The State of Psychotherapy Today” (1934). In CW 10: Civilization in Transition. P.355

We yield too much to the ridiculous fear that we are at bottom quite impossible beings, that if everyone were to appear as he really is a frightful social catastrophe would ensue. Many people today take ”man as he really is” to mean merely the eternally discontented, anarchic, rapacious element in human beings, quite forgetting that these same human beings have also erected those firmly established forms of civilization which possess greater strength and stability than all the anarchic undercurrents. The strengthening of his social personality is one of the essential conditions for man’s existence. Were it not so, humanity would cease to be. The selfishness and rebelliousness we meet in the neurotic’s psychology are not ”man as he really is” but an infantile distortion. In reality the normal man is ”civic minded and moral”; he created his laws and observes them, not because they are imposed on him from without-that is a childish delusion-but because he loves law and order more than he loves disorder and lawlessness.
”Archetypes and the Collective Unconscious” (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.442

The true genius nearly always intrudes and disturbs. He speaks to a temporal world out of a world eternal. He says the wrong things at the right time. Eternal truths are never true at any given moment in history. The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing.
”What India Can Teach Us” (1939). In CW 10: Civilization in Transition. P. 1004

The genius will come through despite everything, for there is something absolute and indomitable in his nature. The so-called ”misunderstood genius” is rather a doubtful phenomenon. Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself.
”The Gifted Child” (1943). In CW 17: The Development of Personality. P. 248

Whoever speaks in primordial images speaks with a thousand voices; he enthrals and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever enduring. He transmutes our personal destiny into the destiny of mankind, and evokes in us all those beneficent forces that ever and anon have enabled humanity to find a refuge from every peril and to outlive the longest night.
”On the Relation of Analytical Psychology of Poetry” (1922). In CW 15: The Spirit in Man, Art and Literature. P.129

To be ”normal” is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world’s work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness.
”Problems of Modern Psychotherapy” (1929). In CW 16: The Practice of Psychotherapy. P. 161

Nothing in us ever remains quite uncontradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. This process of coming to terms with the Other in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted.
Mysterium Coniunctionis (1955) CW 14: P. 706

The ”other” in us always seems alien and unacceptable; but if we let ourselves be aggrieved the feeling sinks in, and we are the richer for this little bit of self-knowledge.
”Psychological Aspects of the Kore” (1941). In CW 9, Part I: The Archetypes of the Collective Unconscious. P. 918

If we do not fashion for ourselves a picture of the world, we do not see ourselves either, who are the faithful reflections of that world. Only when mirrored in our picture of the world can we see ourselves in the round. Only in our creative acts do we step forth into the light and see ourselves whole and complete. Never shall we put any face on the world other than our own, and we have to do this precisely in order to find ourselves. For higher than science or art as an end in itself stands man, the creator of his instruments.
”Analytical Psychology and Weltanschauung” (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737

Carl Jung: The Nature of Mind... **(2014-02-07 05:31)**

The Nature of Mind:
This section contains a valuable piece of psychological information.
The text says: ”The mind is of intuitive (”quick-knowing”) Wisdom.”
Here ”mind” is understood to be identical with immediate awareness of the ”first impression” which conveys the whole sum of previous experience based upon instinctual patterns.
This bears out our remarks about the essentially introverted prejudice of the East.
The formula also draws attention to the highly differentiated character of Eastern intuition.
The intuitive mind is noted for its disregard of facts in favor of possibilities.
The assertion that the Mind ”has no existence” obviously refers to the peculiar ”potentiality” of the unconscious.
A thing seems to exist only to the degree that we are aware of it, which explains why so many people are disinclined to believe in the existence of an unconscious.
When I tell a patient that he is chock full of fantasies, he is often astonished beyond all measure, having been completely unaware of the fantasy-life he was leading.
The Names Given to the Mind:
The various terms employed to express a ”difficult” or ”obscure” idea are a valuable source of information about the ways in which that idea can be interpreted, and at the same time an indication of its doubtful or controversial nature even in the country, religion, or philosophy to which it is indigenous.
If the idea were perfectly straightforward and enjoyed general acceptance, there would be no reason to call it by a number of different names.
But when something is little known, or ambiguous, it can be envisaged from different angles, and then a multiplicity of names is needed to express its peculiar nature.
A classical example of this is the philosophers’ stone; many of the old alchemical treatises give long lists of its names*
The statement that ”the various names given to it [the Mind] are innumerable” proves that the Mind must be something as vague and indefinite as the philosophers’ stone.
A substance that can be described in ”innumerable” ways must be expected to display as many qualities or facets.

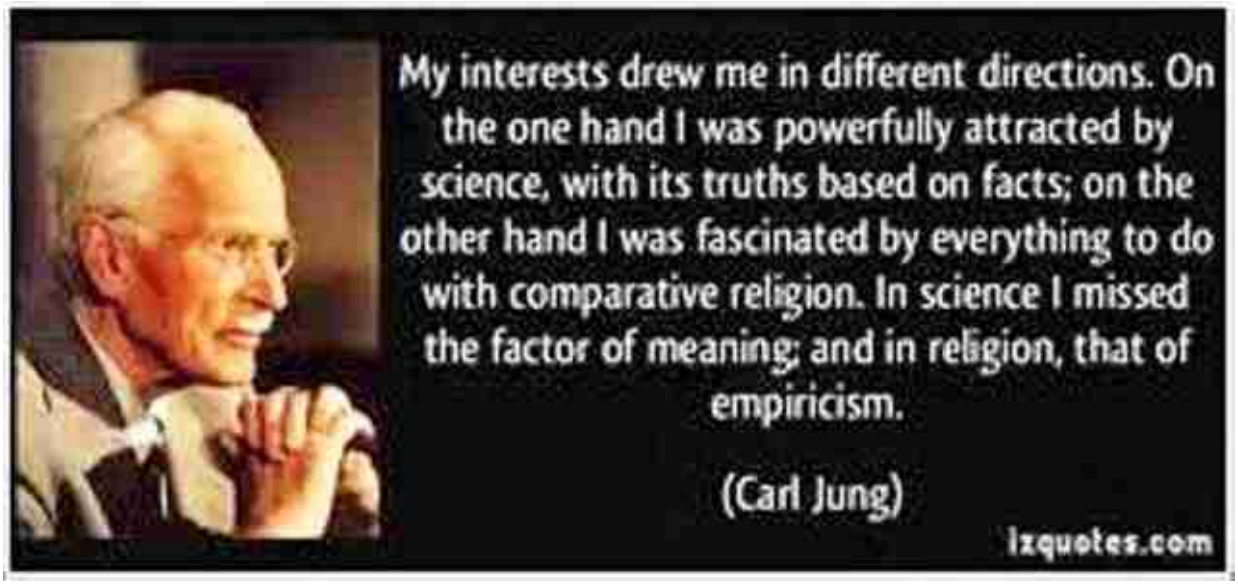
If these are really ”innumerable” they cannot be counted, and it follows that the substance is well-nigh indescribable and unknowable.
It can never be realized completely.
This is certainly true of the unconscious, and a further proof that the Mind is the Eastern equivalent of our concept of the unconscious, more particularly of the collective unconscious.
In keeping with this hypothesis, the text goes on to say that the Mind is also called the ”Mental Self.”
The ”self” is an important concept in analytical psychology, where much has been said that I need not repeat here.
I would refer the interested reader to the literature given below.
Although the symbols of the ”self” are produced by unconscious activity and are mostly manifested in dreams, the facts which the idea covers are not merely mental; they include aspects of physical existence as well.
In this and other Eastern texts the ”Self” represents a purely spiritual idea, but in Western psychology the ”self” stands for a totality which comprises instincts, physiological and semi-physiological phenomena.
To us a purely spiritual totality is inconceivable for the reasons mentioned above.
It is interesting to note that in the East, too, there are ”heretics” who identify the Self with the ego.
With us this heresy is pretty widespread and is subscribed to by all those who firmly believe that ego-consciousness is the only form of psychic life.
The Mind as ”the means of attaining the Other Shore” points to a connection between the transcendent function and the idea of the Mind or Self.
Since the unknowable substance of the Mind, i.e., of the unconscious, always represents itself to consciousness in the form of symbols the self being one such symbol the symbol functions as a ”means of attaining the Other Shore,” in other words, as a means of transformation.
In my essay on psychic energy I said that the symbol acts as a transformer of energy.
My interpretation of the Mind or Self as a symbol is not arbitrary; the text itself calls it ”The Great Symbol.” Carl Jung, Psychology and Religion, Commentary to the Tibetan Book of the Great Liberation, Paragraphs 804-812.

Let it go forth into the world for the benefit of those who can discern its meaning. **(2014-02-07 05:38)**

I have succeeded in elucidating the psychological phenomenology of the I Ching, I shall have carried out my purpose.
As to the thousands of questions, doubts, and criticisms that this singular book stirs up I cannot answer these.
The I Ching does not offer itself with proofs and results; it does not vaunt itself, nor is it easy to approach.
Like a part of nature, it waits until it is discovered.
It offers neither facts nor power, but for lovers of self-knowledge, of wisdom if there be such it seems to be the right book.
To one person its spirit appears as clear as day; to another, shadowy as twilight; to a third, dark as night.
He who is not pleased by it does not have to use it, and he who is against it is not obliged to find it true.
Let it go forth into the world for the benefit of those who can discern its meaning. Carl Jung, Psychology and Religion, Paragraph 1018.
Forward to The I Ching by Carl Jung
http://www.iging.com/intro/foreword.htm

2152

Carl Jung on the Conflict between Science and Religion **(2014-02-08 07:16)**



Despite this inevitable epistemological criticism, however, we have held fast to the religious belief that the organ of faith enables man to know God.
The West thus developed a new disease: the conflict between science and religion.
The critical philosophy of science became as it were negatively metaphysical in other words, materialistic on the basis of an error in judgment; matter was assumed to be a tangible and recognizable reality.
Yet this is a thoroughly metaphysical concept hypostatized by uncritical minds. Matter is an hypothesis. When you say ”matter,” you are really creating a symbol for something unknown, which may just as well be ”spirit” or anything else; it may even be God.
Religious faith, on the other hand, refuses to give up its pre-critical Weltanschauung, In contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children.
They cling to the world of childhood.
A famous modem theologian confesses in his autobiography that Jesus has been his good friend ”from childhood on.”
Jesus is the perfect example of a man who preached something different from the religion of his forefathers.
But the imitatio Christi does not appear to include the mental and spiritual sacrifice which he had to undergo at the beginning of his career and without which he would never have become a savior.
The conflict between science and religion is in reality a misunderstanding of both.
Scientific materialism has merely introduced a new hypostasis, and that is an intellectual sin.
It has given another name to the supreme principle of reality and has assumed that this created a new thing and destroyed an old thing.
Whether you call the principle of existence ”God” ”matter,” ”energy,” or anything else you like, you have created nothing; you have simply changed a symbol.
The materialist is a metaphysician.
Faith, on the other hand, tries to retain a primitive mental condition on merely sentimental grounds.
It is unwilling to give up the primitive, childlike relationship to mind-created and hypostatized figures; it wants to go on enjoying the security and confidence of a world still presided over by powerful, responsible, and kindly parents.
Faith may include a sacrificium intellects (provided there is an intellect to sacrifice), but certainly not a sacrifice of feeling.
In this way the faithful remain children instead of becoming as children, and they do not gain their life because they have not lost it.
Furthermore, faith collides with science and thus gets its deserts, for it refuses to share in the spiritual adventure of our age. Carl Jung, Psychology and Religion, Paragraphs 762-763.

Carl Jung and The Beatles (2014-02-10 06:08)

On February 9, 1964, The Beatles appeared on the Ed Sullivan Show.
In honor of their memorable appearance here is a photo the the ”Sgt. Pepper” album.
Do you recognize those on the cover? [#7 in particular]
http://www.northjersey.com/arts _entertainment/television/244590811 _Remembering _The _Beatles _on _ _Ed _Sullivan _ _ _from _the _performers _and _crew _who _were _there.html

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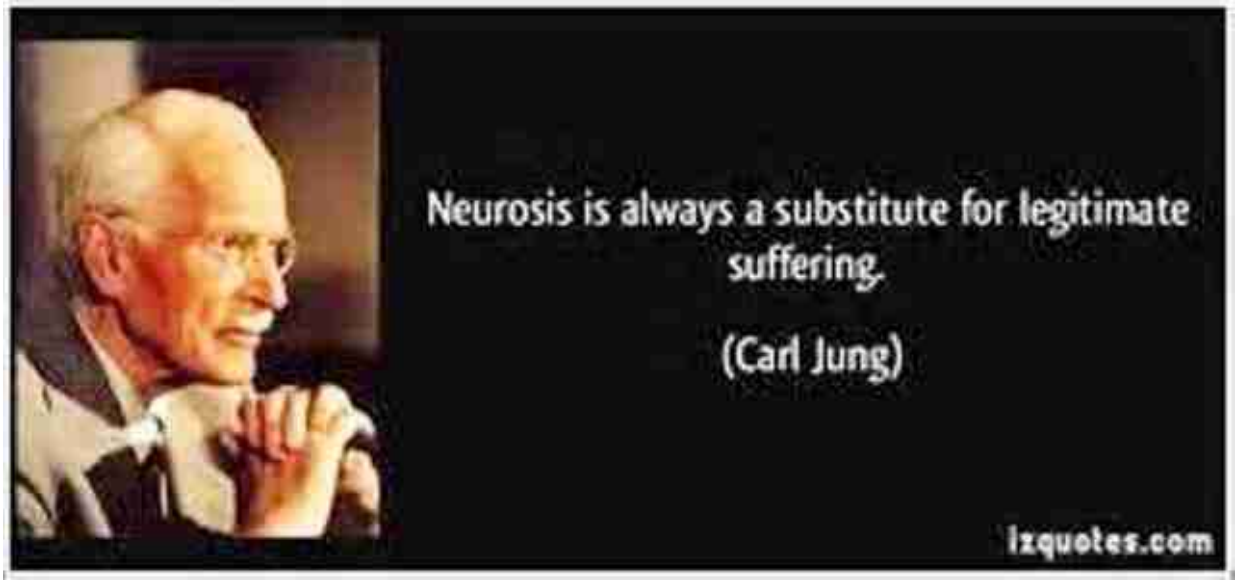
This time I shall hardly be spared the reproach of mysticism. **(2014-02-10 06:12)**

This time I shall hardly be spared the reproach of mysticism.
But perhaps the facts should be fuller considered, doubtless the unconscious remnants, for it is one of the essential tasks of analysis to render impotent by dissolution the content of the completes competing with the proper conduct of life.
Psychoanalysis works backwards like the science of history.
Just as the largest part of the past is so far removed that it is not reached by history, so too the greater part of the unconscious determinants is unreachable.
History, however, knows nothing of two kinds of things, that which is hidden in the past and that which is hidden in the future.
Bother perhaps might be attained with a certain probability, the first as a postulate, the second as an historical prognosis.
Insofar as tomorrow is already contained in today, and all the threads of the future are in place, so a more profound knowledge of the past might render possible a more or less far reaching and certain knowledge of the future.
Let us necessarily we must come to the same result.
Just as traces of memory long since fallen below the threshold of consciousness are accessible to the unconscious, so too there are very fine subliminal combinations of the future, which are of the greatest significance for future happenings in so far as the future is conditioned by our own psychology.
But just so little as the science of history concerns itself with the combinations for the future, which is the function of politics, so little, also, are the psychological combinations for the future the object of analysis, they would be much more the object of an infinitely refined psychological synthesis, which attempts to follow the natural current of the libido.
This we cannot do, but possible this might happen in the unconscious, and it appears as if from time to time, in certain cases, significant fragments of this process come to light, at least in dreams.
From this comes the prophetic significance of the dream long claimed by superstition.
The aversion of the scientific man of to-day to this type of thinking, hardly to be called phantastic, is merely an overcompensation to the very ancient and all to great inclination of mankind to believe in prophesies and superstitions.
Carl Jung, Psychology of the Unconscious, Footnote 17.
Image: ”Consulting the Oracle” by John Waterhouse

Carl Jung on Suffering. Anthology **(2014-02-12 17:20)**



[Carl Jung on Suffering.]
Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Indeed, bitterness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness. CW 20: Mysterium Coniunctionis, para 330, page 246
In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400
There can be no resolution - only patient endurance - of the opposites which ultimately spring from your own nature. You yourself are a conflict that rages in itself and against itself in order to melt its incompatible substances, the male and the female in the fire of suffering and thus create that form which is the goal of life. Everyone goes through this mill - consciously or unconsciously, voluntarily or forcibly. We are crucified between the opposites and delivered up to the torture until this third reconciling takes shape. Extracted from an extraordinary letter to a friend Mrs. Frobel, written at age 70 in 1945.
People whose own temperaments offer problems are often neurotic, but it would be a serious misunderstanding to confuse the existence of problems with neurosis. There is a marked difference between the two in that the neurotic is ill because he is unconscious of his problems, while the person with a difficult temperament suffers from his conscious problems without being ill. "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P.763
The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete." (from "A Psychological Approach to the Dogma of the Trinity", 1942)
In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened. This general point of view lifts the individual out of himself and connects him with humanity. - Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18 (retitled) "The Tavistock Lectures" P.116
The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals .In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400.
". . . The development of consciousness is the burden, the suffering, and the blessing of humankind." C.G. Jung, 1955.
The object of therapy is not the neurosis but the man who has the neurosis. We have long known, for instance, that a cardiac neurosis comes not from the heart, as the old medical mythology would have it, but from the mind of the sufferer. Nor does it come from some obscure corner of the unconscious, as many psychotherapists still struggle to believe; it comes from the totality of a man's life and from all the experiences that have accumulated over the years and decades, and finally, not merely from his life as an individual but from his psychic experience within the family or even the social group. "The State of Psychotherapy Today" (1934). In CW 10: Civilization in Transition. P.337
The realization of the self, which would logically follow from recognition of its supremacy, leads to a fundamental conflict, to a real suspension between opposites (reminiscent of the crucified Christ hanging between two thieves), and to an approximate state of wholeness that lacks perfection. . . . The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. ["Christ, A Symbol of the Self, ibid" par. 123.]
"If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete." (from "A Psychological Approach to the Dogma of the Trinity", 1942)
"As this "inside" is invisible and cannot be imagined, even though it can affect consciousness in the most pronounced manner, I induce those of my patients who suffer mainly from the effects of this "inside" to set them down in pictorial

form as best they can. The aim of this method of expression is to make the unconscious contents accessible and so bring them closer to the patient's understanding. The therapeutic effect of this is to prevent a dangerous splitting-off of the unconscious processes from consciousness. In contrast to objective or "conscious" representations, all pictorial representations of processes and effects in the psychic background are symbolic. They point, in a rough and approximate way, to a meaning that for the time being is unknown. " (CW15 § 207)
"What I have to say begins where the treatment leaves off and this development sets in. Thus my contribution to psychotherapy confines itself to those cases where rational treatment does not yield satisfactory results. The clinical material at my disposal is of a peculiar composition: new cases are decidedly in the minority. Most of them already have some form of psychotherapeutic treatment behind them, with partial or negative results. About a third of my cases are not suffering from any clinically definable neurosis, but from the senselessness and aimlessness of their lives. I should not object if this were called the general neurosis of our age. Fully two thirds of my patients are in the second half of life." (CW16, § 83)

Married on Valentine's Day:... **(2014-02-14 05:23)**

Married on Valentine's Day:
The couple met when she was sixteen years old (some sources say fifteen) and he was twenty one. They were married on 14 February 1903 (Valentine's Day) seven years after they first met. Together they had five children: Agathe, Gret, Franz, Marianne and Helene.
When Emma died Carl Jung carved a stone in her name, "She was the foundation of my house." He is also said to

have cried ”She was a queen! She was a queen!” while mourning for her. The inscription Jung put on Emma’s grave was ”Oh vase, sign of devotion and obedience.”

Carl Jung wrote to Erich Neumann at the time of Emma’s death:

Dear Neumann:

Deepest thanks for you heartfelt letters…I am sorry that I can only set down these dry words, but the shock I have experienced is so great that I can neither concentrate nor recover my power of speech.

I would have liked to tell the heart that you have opened to me in friendship that two days before the death of my wife I had what one can only call a great illumination which, like a flash of lightning, lit up a centuries-old secret that was embodied in her and had exerted an unfathomable influence on my life.

I can only suppose that the illumination came from my wife, who was then mostly in a coma, and that the tremendous lighting up and release of insight had a retroactive effect upon her and was one reason why she could die such a painless and royal death.

The quick and painless end-only five days between the final diagnosis and death-and this experience have been a great comfort to me. But the stillness and audible silence about me, the empty air and infinite distance are hard to bear. Carl Jung letter to Erich Neumann on November 27, 1955.

Carl Jung’s Vision shortly after Emma’s death:

I experienced this objectivity once again later on. That was after the death of my wife. I saw her in a dream which was like a vision. She was in her prime, perhaps about 30, and wearing the dress which had been made for her many years before by my cousin the medium.

It was perhaps the most beautiful thing she had ever worn. Her expression was neither joyful nor sad, but rather, objectively wise and understanding, without the slightest emotional reaction, as though she were beyond the midst of affects.

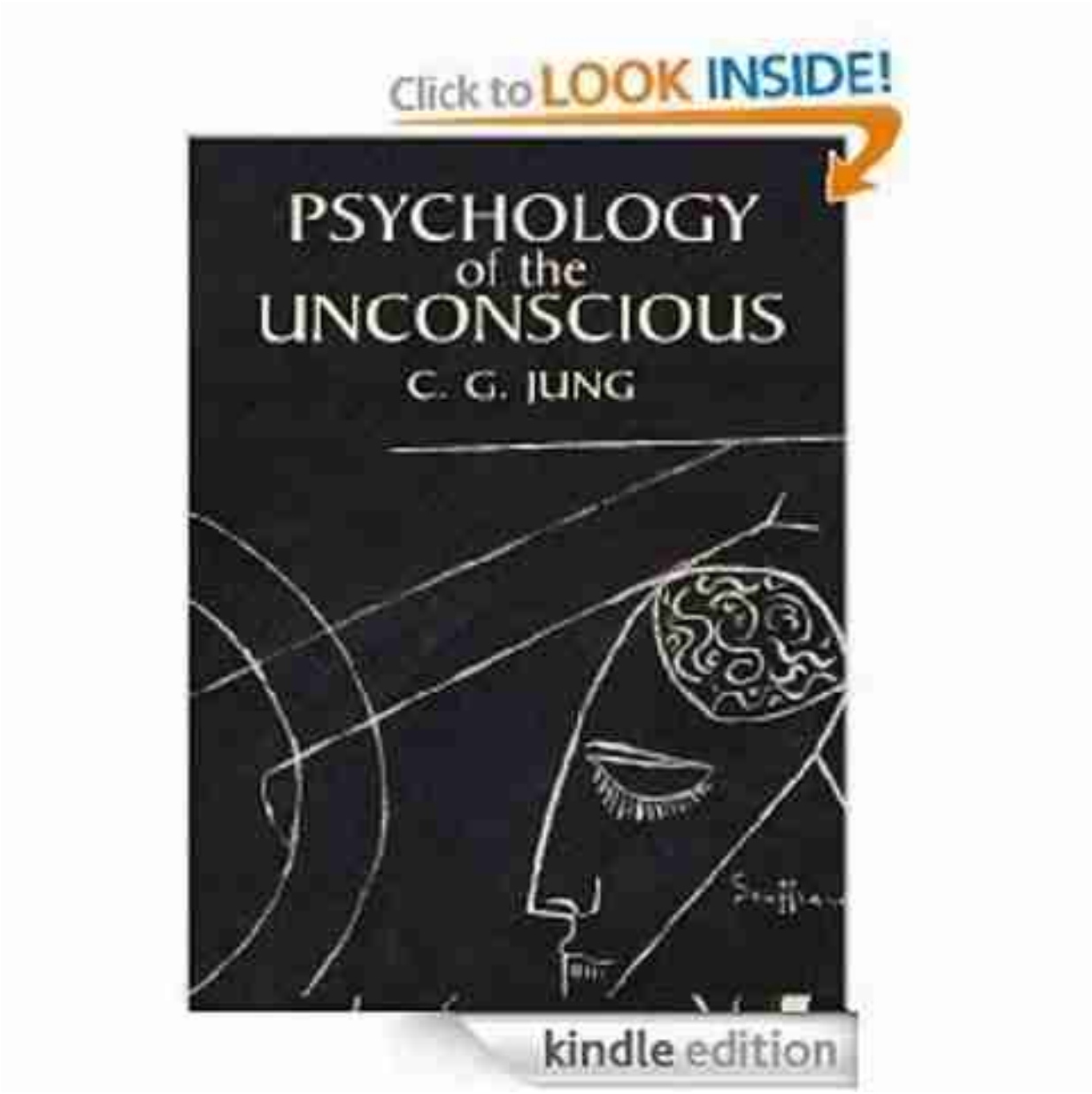
I knew that it was not she, but a portrait she had made or commissioned for me. It contained the beginning of our relationship, the events of fifty-three years of marriage, and the end of her life also. Face to face with such wholeness one remains speechless, for it can scarcely be comprehended.

The objectivity which I experienced in this dream and in the visions is part of a completed individuation. It signifies detachment from the valuations and from what we call emotional ties. In general, emotional ties are very important to human beings.

But they still contain projections, and it is essential to withdraw these projections in order to attain to oneself and to objectivity. Emotional relationships are relationships of desire, tainted by coercion and constraint; something is expected from the other person, and that makes him and ourselves unfree.

Objective cognition lies hidden behind the attraction of the emotional relationship; it seems to be the central secret. Only through objective cognition is the real coniunctio possible. Carl Jung; Memories, Dreams and Reflections.

Miss Miller and The Song of the Moth... **(2014-02-14 06:19)**



Miss Miller and The Song of the Moth
A little later Miss Miller traveled from Geneva to Paris. She says:
”My weariness on the railway was so great that I could hardly sleep an hour. It was terrifically hot in the ladies’ carriage.”
At four o’clock in the morning she noticed a moth that flew against the light in her compartment. She then tried to go to sleep again. Suddenly the following poem took possession of her mind.
The Moth to the Sun
”I longed for thee when first I crawled to consciousness.
My dreams were all of thee when in the chrysalis I lay.
Oft myriads of my kind beat out their lives
Against some feeble spark once caught from thee.
And one hour more – and my poor life is gone;
Yet my last effort, as my first desire, shall be

But to approach thy glory; then, having gained
One raptured glance, I'll die content.
For I, the source of beauty, warmth and life
Have in his perfect splendor once beheld." Psychology of the Unconscious, Page 53.
This link will present the material in a more complete context:
http://www.naderlibrary.com/lit.jungpsychologyunconscous.4.htm

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The Sun as spiritual "longing." ˜excerpts from Psychology of the Unconscious. (2014-02-15 05:40)

[The Sun as spiritual "longing." excerpts from Psychology of the Unconscious.]
In Mysticism the inwardly perceived, divine vision is often merely sun or light, and is very little, or not at all, personified.
In the Mithraic liturgy there is found, for example, a significant quotation:
"The path of the visible Gods will appear through the sun, the God my Father."
Hildegarde von Bmgen (1100-1178) expresses herself in the following manner:
" But the light I see is not local, but far off, and brighter than the cloud which supports the sun. I can in no way know the form of this light since I cannot entirely see the sun's disc.
But within this light I see at times, and infrequently, another light which is called by me the living light, but when and in what manner I see this I do not know how to say, and when I see it all weariness and need is lifted from me, then too, I feel like a simple girl and not like an old woman "
Symeon, the New Theologian (970-1040), says the following:
" My tongue lacks words, and what happens in me my spirit sees clearly but does not explain.
It sees the invisible, that emptiness of all forms, simple throughout, not complex, and in extent infinite.
For it sees no beginning, and it sees no end.
It is entirely unconscious of the meanings, and does not know what to call that which it sees.
Something complete appears, it seems to me, not indeed through the being itself, but through a participation.
For you enkindle fire from fire, and you receive the whole fire, but this remains undiminished and undivided, as before.
Similarly, that which is divided separates itself from the first ; and like something corporeal spreads itself into several lights.
This, however, is something spiritual, immeasurable, indivisible, and inexhaustible.
For it is not separated when it becomes many, but remains undivided and is in me, and enters within my poor heart like a sun or circular disc of the sun, similar to the light, for it is a light."

That that thing, perceived as inner light, as the sun of the other world, is longing, is clearly shown by Symeon's words. "And following It ray spirit demanded to embrace the splendor beheld, but it found It not as creature and did not succeed my coming out from among created beings, so that it might embrace that uncreated and uncomprehended splendor.
Nevertheless it wandered everywhere, and strove to behold It. It penetrated the air, it wandered over the Heavens, it crossed over the abysses, it
searched, as it seemed to it, the ends of the world."
But in all of that it found nothing, for all was created. And I lamented and was sorrowful, and my 'breast burned, and I lived as one distraught in mind.
But It came, as It would, and descending like a luminous mystic cloud, It seemed to envelop my whole head so that dismayed I cried out. But flying away again It left me alone.
And when I, troubled, sought for It, I realized suddenly that It was in me, myself, and in the midst of my heart It appeared as the light of a spherical sun."
The invocation is, as one sees, almost inexhaustible in light and fire attributes, and can be likened in its extravagance only to the synonymous attributes of love of the mystic of the Middle Ages.
Among the innumerable texts which might be used as an illustration of this, I select a passage from the writings of Mechtild von Magdebuig (1212-1277):
" O Lord love me excessively and love me often and long; the oftener you love me, so much the purer do I become, the more excessively you love me, the more beautiful I become, the longer you love me, the more holy will I become here upon earth."
God answered: "That I love you often, that I have from my nature, for I myself am love. That I love you excessively, that I have from my desire, for I too desire that men love me excessively That I love you long, that I have from my everlastingness, for I am without end."
An excerpt from the Mithraic Dieterich Liturgy:
Hear me, grant me my prayer Binding together the fiery bolts of heaven with spirit, two-bodied fiery sky, creator of humanity, fire-breathing, fiery-spirited, spiritual being rejoicing in fire, beauty of humanity, ruler of humanity of fiery body, light-giver to men, fire-scattering, fire-agitated, life famed among men, increasing the human race, enlightening humanity, conqueror of stars.

Carl Jung on Mithraicism and the superiority of Christianity. **(2014-02-15 05:46)**

[Carl Jung on Mithraicism and the superiority of Christianity.]
The foremost authority on the Mithraic cult, Franz Cumont, says as follows.:
”The gods were everywhere and mingled in all the events of daily life.
The fire which cooked the means of nourishment for the believers and which warmed them, the water which quenched their thirst and cleansed them, also the air which they breathed, and the day which shone for them, were the objects of their homage.

Perhaps no religion has given to its adherents in so large a degree as Mithraicism opportunity for prayer and motive for devotion.
When the initiated betook himself in the evening to the sacred grotto concealed in the solitude of the forest, at every step new sensations awakened in his heart some mystical emotion.
The stars that shone in the sky, the wind that whispered in the foliage, the spring or brook which hastened murmuring to the valley, even the earth which he trod under his feet, were in his eyes divine , and all surrounding nature a worshipful fear of the infinite forces that swayed the universe." Carl Jung, Psychology of the Unconscious, Page 83.
These fundamental thoughts of Mithraicism, which, like so much else of the ancient spiritual life, arose again from their grave during the renaissance are to be found in the beautiful words of Seneca.:
" When you enter a grove peopled with ancient trees, higher than the ordinary, and whose boughs are so closely interwoven that the sky cannot be seen, the stately shadows of the wood, the privacy of the place, and the awful gloom cannot but strike you, as with the presence of a deity, or when we see some cave at the foot of a mountain penetrating the rocks, not made by human hands, but hollowed out to great depths by nature, it fills the mind with a religious fear, we venerate the fountain-heads of great rivers; the sudden eruption of a vast body of water from the secret places of the earth, obtains an altar we adore likewise the springs of warm baths, and either the opaque quality or immense depths, hath made some lakes sacred. " Psychology of the Unconscious, Page 84.
The comparison of the Mithraic and the Christian sacrifice plainly shows wherein lies the superiority of the Christian symbol, it is the frank admission that not only are the lower wishes to be sacrificed, but the whole personality.
The Christian symbol demands complete devotion, it compels a veritable self-sacrifice to a higher purpose, while the Sacnficium Mithnacum, remaining
fixed on a primitive symbolic stage, is contented with an animal sacrifice.
The religious effect of these symbols must be considered as an orientation of the unconscious by means of imitation.
Carl Jung, Psychology and the Unconscious, Pages 478-479.

Carl Jung on the Sun as God. **(2014-02-15 05:50)**

[Carl Jung on the Sun as God.]
The sun is, as Renan remarked, really the only rational representation of God, whether we take the point of view of the barbarians of other ages or that of the modern physical sciences.
In both cases the sun is the parent God, mythologically predominantly the Father God, from whom all living things draw life; He is the fructifier and creator of all that lives, the source of energy of our world.
The discord into which the soul of man has fallen through the action of moral laws can be resolved into complete harmony through the sun as the natural
object which obeys no human moral law.
The sun is not only beneficial, but also destructive; therefore the zodiacal representation of the August heat is the herd-devouring lion whom the Jewish hero Samson killed in order to free the parched earth from this plague.
Yet it is the harmonious and inherent nature of the sun to scorch, and its scorching power seems natural to men It shines equally on the just and on the unjust, and allows useful living objects to flourish as well as harmful ones.
Therefore, the sun is adapted as is nothing else to represent the visible God of this world.

That is to say, that driving strength of our own soul, which we call libido, and whose nature it is to allow the useful and injurious, the good and the bad to proceed.
That this comparison is no mere play of words is taught us by the mystics.
When by looking inwards (introversion) and going down into the depths of their own being they find “in their heart” the image of the Sun, they find their own love or libido, which with reason, I might say with physical reason, is called the Sun, for our source of energy and life is the Sun.
Thus our life substance, as an energic process, is entirely Sun.
Of what special sort this ”Sun energy” seen inwardly by the mystic is, is shown by an example taken from the Hindu mythology.
From the explanation of Part III of the ”Shvetashvataropanishad” we take the following quotation, which relates to the Rudra :
(2) ”Yea, the one Rudra who all these worlds with ruling power doth rule, stands not for any second. Behind those that are born he stands, at ending time ingathers all the worlds he hath evolved, protector (he).
(3) ”He hath eyes on all sides, on all sides surely hath faces, arms surely on all sides, on all sides feet. With arms, with wings he tricks them out, creating heaven and earth, the only God.
(4) ”Who of the gods is both the source and growth, the Lord of all, the Rudra Mighty seer; who brought the shining germ of old into existence may he with reason pure conjoin us.”
These attributes allow us clearly to discern the all-creator and in him the Sun, which has wings and with a thousand eyes scans the world. Carl Jung, Psychology of the Unconscious, Pages 127-129.
[Carl Jung on the Sun and God.]
The sun is, as Renan remarked, really the only rational representation of God, whether we take the point of view of the barbarians of other ages or that of the modern physical sciences.
In both cases the sun is the parent God, mythologically predominantly the Father God, from whom all living things draw life; He is the fructifier and creator of all that lives, the source of energy of our world.
The discord into which the soul of man has fallen through the action of moral laws can be resolved into complete harmony through the sun as the natural
object which obeys no human moral law.
The sun is not only beneficial, but also destructive; therefore the zodiacal representation of the August heat is the herd-devouring lion whom the Jewish hero Samson killed in order to free the parched earth from this plague.
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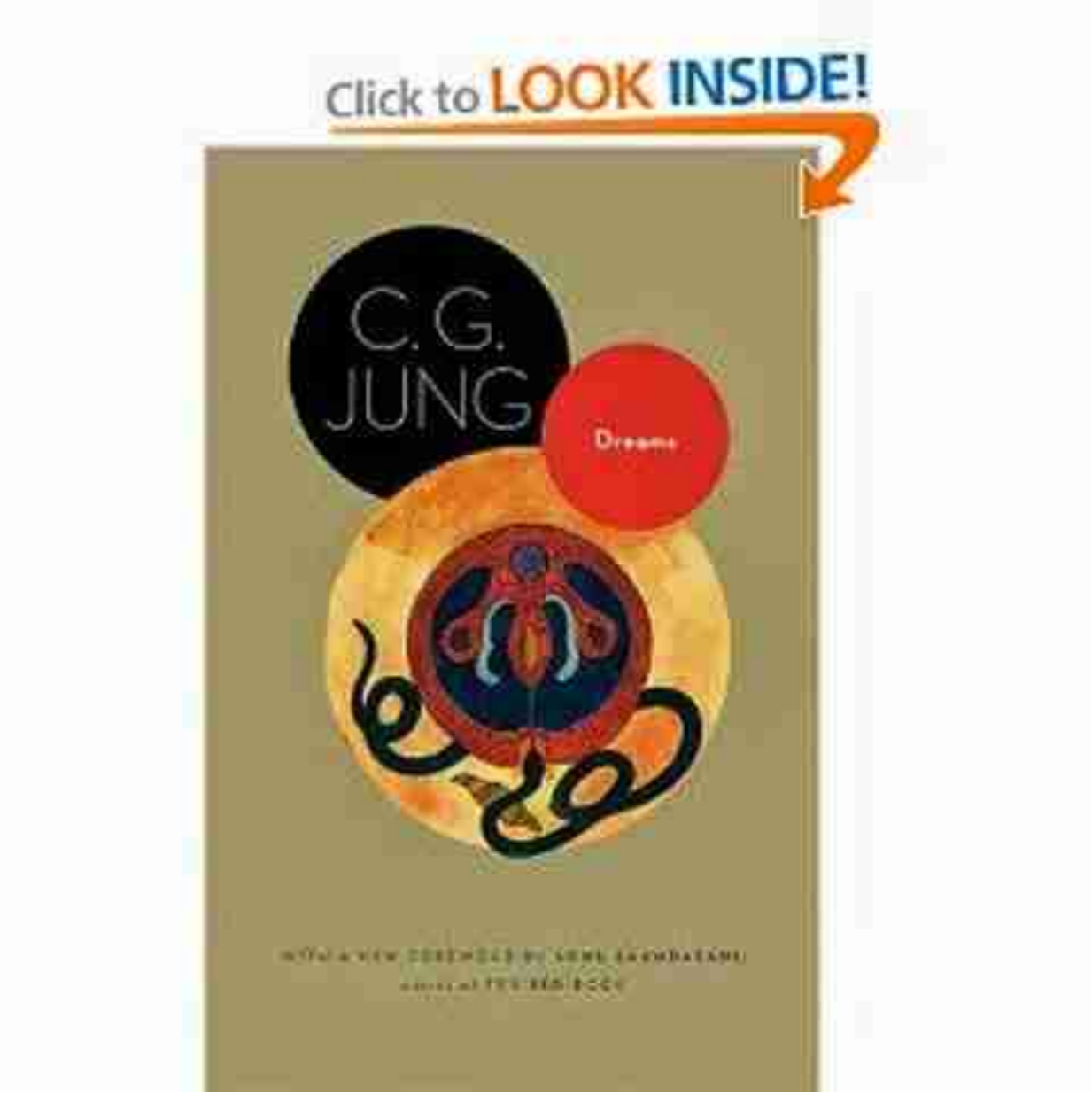
Carl Jung and On The Significance of Number Dreams (2014-02-15 18:17)



On The Significance of Number Dreams
[I shall preface this post by stating that this is a fine example of how to interpret a dream symbolism utilizing word Association. It will be noticed by the attentive reader that dream interpretation demands a great deal of arduous work on the part of both the dreamer and doctor.
I am not certain that the format of this post will be easy to read so I would heartily suggest that the reader use a paper and pen to write down the various associations so that the subsequent process of discerning the dreams meaning will be easier to comprehend.]
The symbolism of numbers which greatly engaged the imaginative philosophy of earlier centuries has again acquired a fresh interest from the analytic investigations of Freud and his school.

But in the material of number dreams we no longer discover conscious puzzles of symbolic concatenations of numbers but the unconscious roots of the symbolism of numbers.
There is scarcely anything quite fundamentally new to offer in this sphere since the presentations of Freud, Adler and Stekel.
It must here suffice to corroborate their experiences by recording parallel cases.
I have had under observation a few cases of this kind which are worth reporting for their general interest.
The first three instances are from a middle-aged married man whose conflict of the moment was an extra-conjugal love affair.
The piece of the dream from which I take the symbolized number is: in front of the manager his general subscription.
The manager comments on the high number of the subscription. It reads 2477.
The analysis of the dream brings out a rather ungentlemanly reckoning up of the expense of the affair which is foreign to the generous nature of the dreamer, and which the unconscious makes use of as a resistance to this affair.
The preliminary interpretation is therefore, that the number has some financial importance and origin.
A rough estimate of the expenses so far leads to a number which in fact approaches 2477 francs; a more exact reckoning, however, gives 2387 francs, which could be only arbitrarily translated into 2477.
I then left the numbers to the free association of the patient; it occurs to him that the figure in the dream should be divided as 24-77.
Perhaps it is a telephone number; this supposition proves incorrect.
The next association is that it is the total of some numbers.
A reminiscence then occurs to him that he once told me that he had celebrated the 100th birthday of his mother and himself when his mother was 65 and he was 35 years old. (Their birthdays are on the same day.)
In this way the patient arrived at the following series of associations:
He is born on 26 II.
His mistress 28 VIII.
His wife 1 III.
His mother (his father is long dead) 26 II.
His two children 29 IV.
and 13 VII.
The patient is II. 75.
His mistress VIII. 85.
He is now 36 years old, his mistress 25.
If this series of associations is written in the usual figures,
the following addition is arrived at :
26. II. = 262
28. VIII. = 288
1. III. = 13
26. II. = 262
29. IV. = 294
II. 75. = 275
VIII. 85 = 88.5
25 = 25
36 = 36

– – – – – – – – – –
2477
This series, which includes all the members of his family, gives the number 2477.
This construction led to a deeper layer of the dream's meaning.
The patient is most closely united to his family, but on the other hand very much in love.
This situation provokes a severe conflict. The detailed description of the manager's appearance (which I leave out for the sake of brevity) pointed to the analyst, from whom the patient rightly fears and desires firm control and criticism of his condition of dependence and bondage.

The dream which followed soon afterwards, reported in brief, runs:
The analyst asks the patient what he actually does at his mistress? to which the patient replied he plays there, and that indeed on a very high number, on 152.
The analyst remarks: ” You are sadly cheated.”
The analysis displayed again a repressed tendency to reckon up the expense of the affair.
The amount spent monthly was close on 152 francs, it was from 148-158 francs.
The remark that he was being cheated alludes to the point at issue in the difficulties of the patient with his mistress.
She maintains that he had deflowered her; he, on the contrary, is firmly convinced that she was not a virgin, and that she had already been seduced by some one else at the time when he was seeking her favors and she was refusing him.
The expression ” number ” leads to the associations: number of the gloves, calibre-number.
From there the next step was to the fact that he recognized, at the first coitus, a noticeable width of the opening instead of the expected resistance of the hymen.
To him, this is proof of the deception. The unconscious naturally makes use of this opportunity as an effective means of opposition to the relationship.
152 proves at first refractory to further analysis. The number on a subsequent occasion aroused the really not remote association, ”house-number.”
Then came this series of associations.
When the patient first knew her the lady lived at X Street No. 17, then Y Street No. 129, then Z Street No. 48.
Here the patient thought that he had clearly gone far beyond 152, the total being 194.
It then occurred to him that the lady had removed from No. 48 Z Street at his instigation for certain reasons; it must therefore run 194 48 = 146.
She now lives in A Street No. 6, therefore 146 + 6 = 152.
The following dream was obtained during a later part 13 of the analysis.
The patient dreamt that he had received an account from the analyst in which he was charged interest for delay in payment from the period September 3rd to 29th.
The interest on the total of 315 francs was 1 franc.
Under this reproach of meanness and avariciousness leveled at the analyst, the patient covered, as analysis proved, a violent unconscious envy.
Diverse things in the life of the analyst can arouse the patient’s envy, one fact here in particular had recently made a marked impression.
His physician had received an addition to the family.
The disturbed relations between the patient and his wife unfortunately does not permit such an expectation in his case.
Hence his ground for envy and invidious comparisons.
As before, the analysis of 315 produces a separation into 315. To three he associates his doctor has three children, just lately there is one in addition. He himself would have five children were all living; as it is he has 3 minus 1 = 2 living ; for three of the children were stillborn.
The symbolism of the numbers is not exhausted by these associations.
The patient remarks that the period from 3rd to 29th September contains twenty-six days.
His next thought is to add this and the other figures of the dream:
26
315
1

_ _ _ _
342
With 342 he carries out the same operation as on 315, splitting it into 3-4-2.
Whereas before it came out that his doctor had three children, and then had another, and the patient had five, now it runs: the doctor had three children, and now has four, patient has only two.
He remarks on this that the second figure sounds like a rectification in contrast with the wish fulfillment of the first.

The patient, who had discovered this explanation for himself without my help, declared himself satisfied.
His physician, however, was not; to him it seemed that the above disclosures did not exhaust the rich possibilities that determined the unconscious images.
The patient had, for instance, added to the figure five that of the stillborn children; one was born in the 9th month and two in the 7th.
He also emphasized the fact that his wife had had two miscarriages, one in the 5th week and the other in the 7th.
Adding these figures together we get the determination of the number 26.
Child of 7 months
Child of 7 months
Child of 9 months

_ _ _ _ _
23 months
2 miscarriages (5 + 7 weeks) 3 months

_ _ _ _
26 months
It seems as if the number twenty-six were determined by the number of the lost times of pregnancy.
This time (twenty-six days) denotes, in the dream, a delay for which the patient was charged one franc interest.
He has, in fact, suffered a delay through the lost pregnancies, for his doctor has, during the time the patient has known him, surpassed him with one child.
One franc must be one child.
We have already seen the tendency of the patient to add together all his children, even the dead ones, in order to outdo his rival.
The thought that his physician had outdone him by one child could easily react immediately upon the determination of 1.
We will therefore follow up this tendency of the patient, and carry on his play with figures, by adding to the figure 26, the two complete pregnancies of nine months each.
26 + 9 + 9 = 44
If we follow the tendency to split up the numbers we get 2 + 6 and 4 + 4, two groups of figures which have only this in common, that each group gives 8 by addition.
These numbers are, as we must notice, composed entirely of the months of pregnancy given by the patient.
Compare with them those groups of figures which contain the information as to the doctor's fecundity, viz. 315 and 342; it is to be noted that the resemblance lies in their sum-total giving 9:9 8 = 1.
It looks as if here likewise the notion about the differentiation of 1 were carried out.
As the patient remarked, 315 seems thus a wish fulfillment, 342 on the other hand a rectification.
An ingenious fancy playing round will discover the following difference between the two numbers: 3 x 1 X 5 = 15. 3 X 4 X 2 = 24. 24 - 15 = 9.
Here again we come upon the important figure 9, which neatly combines the reckoning of the pregnancies and births.
It is difficult to say where the borderline of play begins; necessarily so, for the unconscious product is the creation of a sportive fancy, of that psychic impulse out of which play itself arises.
It is repugnant to the scientific mind to have serious dealings with this element of play, which on all sides loses itself in the vague.
But it must be never forgotten that the human mind has for thousands of years amused itself with just this kind of game; it were therefore nothing wonderful if this historic past again compelled admission in dream to similar tendencies. The patient pursues in his waking life similar phantastic tendencies about figures, as is seen in the fact already mentioned of the celebration of the 100th birthday.
Their presence in the dream therefore need not surprise us.
In a single example of unconscious determination exact proofs are often lacking, but the sum of our experiences entitles us to rely upon the accuracy
of the individual discoveries.

In the investigation of free creative phantasy we are in the region, almost more than anywhere else, of broad empiricism; a high measure of discretion as to the accuracy of individual results is consequently required, but this in nowise obliges us to pass over in silence what is active and living, for fear of being execrated as unscientific.
There must be no parleying with the superstition-phobia of the modern mind; for this itself is a means by which the secrets of the unconscious are kept veiled.
It is of special interest to see how the problems of the patient are mirrored in the unconscious of his wife.
His wife had the following dream :
She dreamt, and this is the whole dream:
”Luke 137.” The analysis of the number gives the following.
To 1 she associates: The doctor has another child. He had three. If all her children were living she would have 7 ; now she has only 3 1 = 2. But she
desires 1 + 3 + 7 = 11 (a twin number, 1 and 1), which expresses her wish that her two children had been pairs of twins, for then she would have reached the same number of children as the doctor.
Her mother once had twins. The hope of getting a child by her husband is very precarious; this had for a long time turned her ideas in the unconscious
towards a second marriage.
Other phantasies pictured her as ” done with,” i.e. having reached the climacteric at 44.
She is now 33 years old, therefore in 11 years she will have reached her 44th year.
This is an important period as her father died in his 44th year.
Her phantasy of the 44th year contains the idea of the death of her father.
The emphasis of the death of her father corresponds to the repressed phantasy of the death of her husband, who is the obstacle to a second marriage.
At this place the material belonging to the dream ”Luke 137” comes in to solve the conflict.
The dreamer is, one soon discovers, in no wise well up in her Bible, she has not read her Bible for an incredible time, she is not at all religious.
It were therefore quite purposeless to have recourse to associations here.
The dreamer’s ignorance of her Bible is so great that she did not even know that the citation ”Luke 137” could only refer to the Gospel of St. Luke.
When she turned up the New Testament she came to the Acts of the Apostles.
As chapter i. has only 26 verses and not 37, she took the 7th verse, ”It is not for you to know the times or the seasons, which the Father hath put in his own power.”
But if we turn to Luke i. 37, we find the Annunciation of the Virgin.
Verse 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.
Verse 36. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.
Verse 37. For with God nothing shall be impossible.
The necessary continuation of the analysis of ”Luke 187 ” demanded the looking up of Luke xiii. 7, where it says:
Verse 6. A certain man had a fig tree planted in his vineyard ; and he came and sought fruit thereon, and found none.
Verse 7. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?
The fig-tree, which from antiquity has been a symbol of the male genital, is to be cut down on account of its unfruitfulness.
This passage is in complete accord with innumerable sadistic phantasies of the dreamer, concerned with the cutting or biting off of the penis.
The relation to her husband’s unfruitful organ is obvious. That she withdraws her libido from her husband is clear for he is impotent as regard herself; it is equally clear that she undergoes regression to the father (”which the father hath put in his own power ”) and identifies herself with her mother who had
twins.
By thus advancing her age the dreamer places her husband in regard to herself in the position of a son or boy, of an

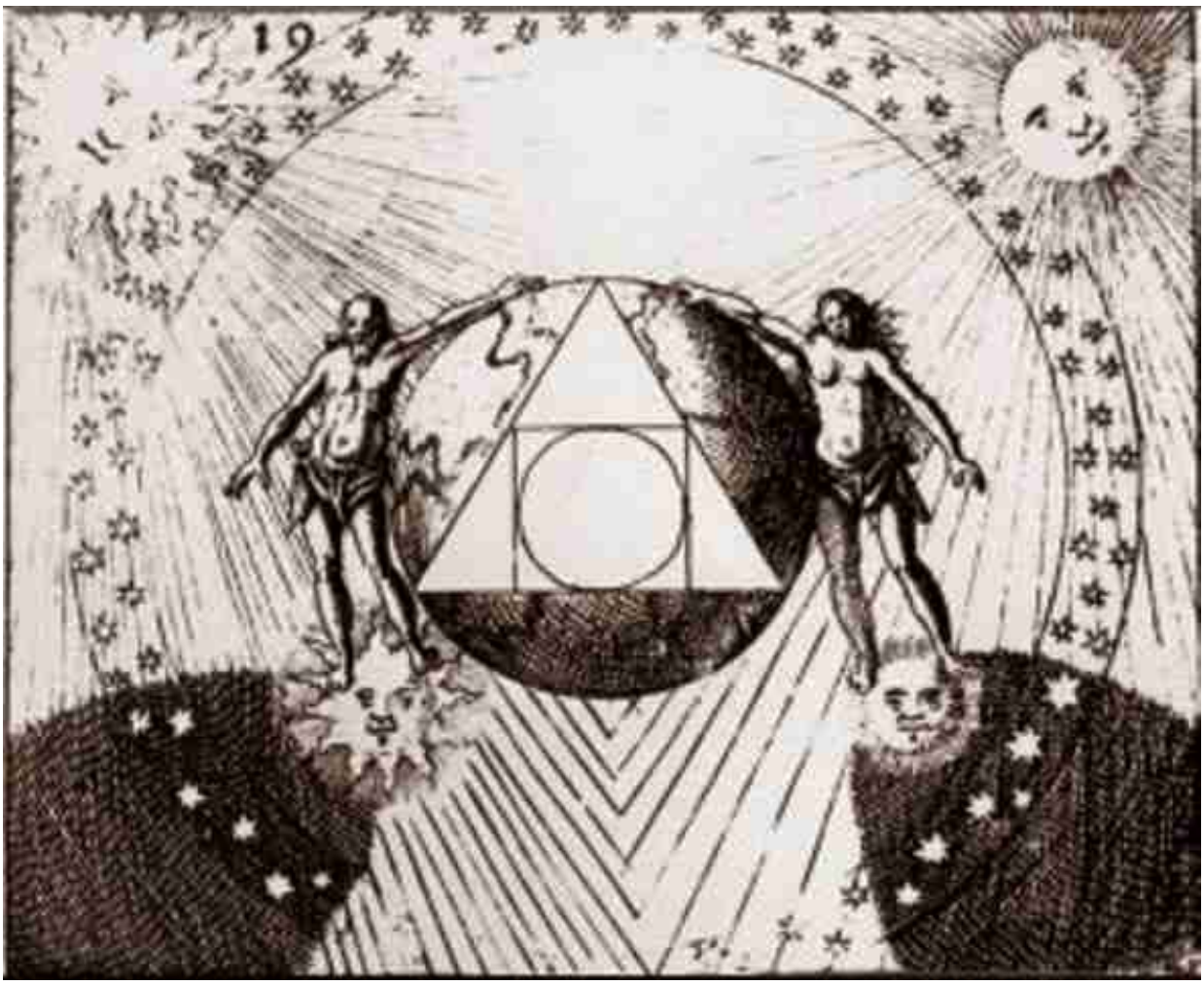
age at which impotency is normal.
Furthermore, the desire to overcome her husband is easily understood from, and amply evidenced in, her earlier analysis.
It is therefore only a confirmation of what has been already said, if, following up the matter of ”Luke 137,” we find in Luke vii.
verse (12) Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow. Verse (13) And when the Lord saw her, he had compassion on her, and said unto her, Weep not.
Verse (14) And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.
In the particular psychological situation of the dreamer the allusion to the resurrection presents a delightful meaning as the cure of her husband’s impotency.
Then the whole problem would be solved. There is no need for me to point out in so many words the numerous wish-fulfilments contained in this material ; they are obvious to the reader.
The important combination of the symbol ”Luke 137” must be conceived as cryptomnesia, since the dreamer is quite unversed in the Bible.
Both Flournoy and myself have already drawn attention to the important effects of this phenomenon.
So far as one can be humanly certain the question of any manipulation of the material with intent to deceive does not come into consideration in this case.
Those well posted in psychoanalysis will be able to allay any such suspicion simply from the disposition and setting of the material as a whole. Carl Jung; Papers on Analytical Psychology; “On the Significance of Dream Numbers,” Pages 191-199
http://www.amazon.com/Dreams-Volumes-Collected-Works-Bollingen/dp/06911504 86

Mythological Gods as Archetypes **(2014-02-17 05:02)**

Mythological Gods as Archetypes:
In our language a mythological god is an archetype and an archetype is always at the same time an instinctive pattern, an instinctive basis. Of the archetype of the mother, the biological basis would be motherhood, or of the archetype

of the coniunctio, it would be sex.
You Could refer to a biological instinctive god every field, it is ITS meaning, or spiritual aspect. You Could Say That every instinctive dynamism Has an archetypal image. Thus gods are representations of general complexes. Ares or Mars, is an image of the instinct of aggression and self-defense in nature. In animal life, self-defense and aggression and fear to dominate whole part of life, and we are not exempt from this. Every god archetype is a dynamic, explosive load of dynamite and Therefore uncontrolled. The gods are always a bit below the mark as Compared with the human level. Even to the Greeks they were shocking, for they behaved like animals. Stoics The philosophical arguments used to explain it in a philosophical way. The role of the mother-goddess and gods longer available is measureless to have outbursts where they experience the greatest dynamism of life . Marie Louise von Franz 1972, pp.59-60.
http://solarlunar.com/mythological-gods-archetypes/

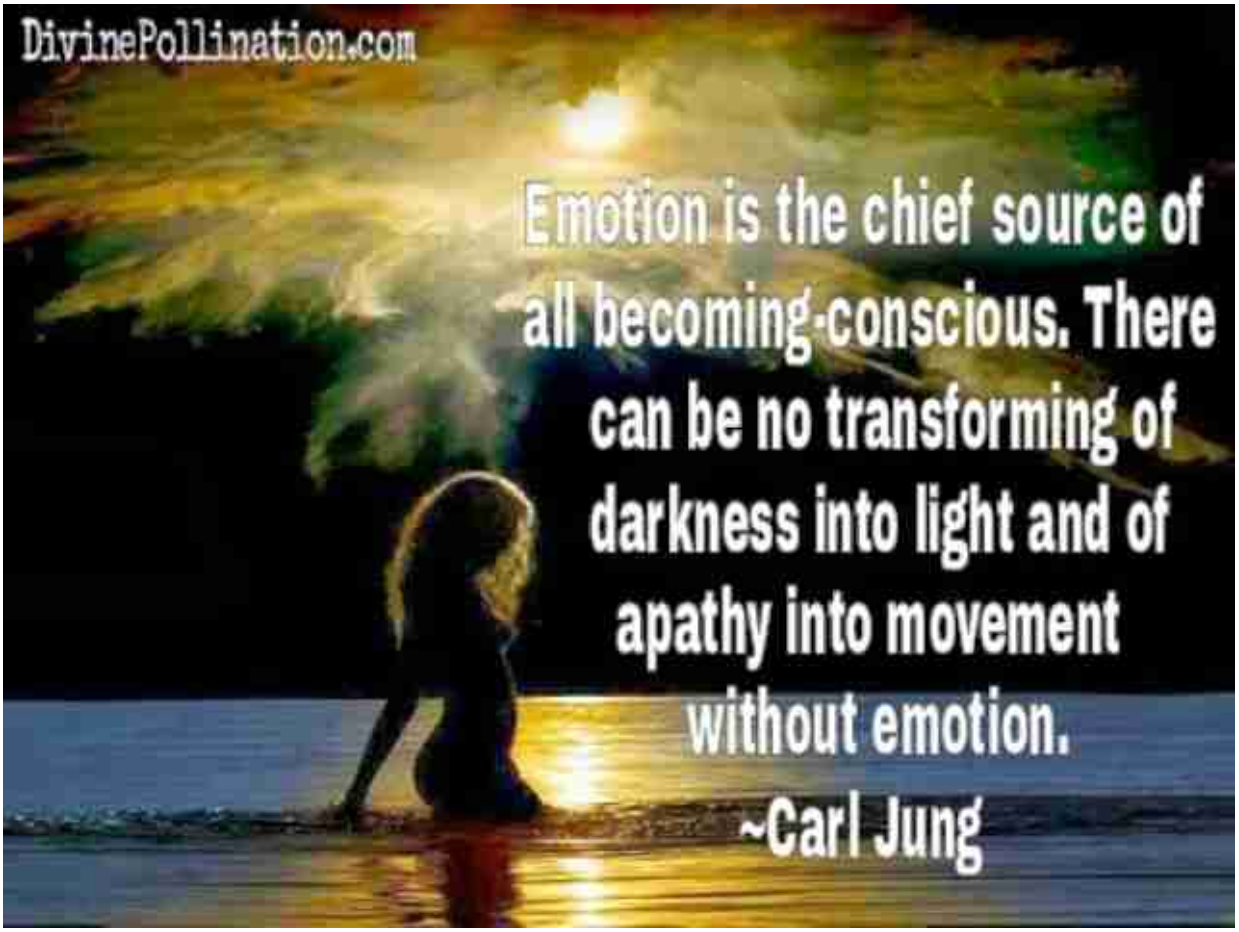
Squaring the Circle **(2014-02-18 08:56)**



Squaring the Circle:
Squaring the circle was a problem that greatly exercised medieval minds. It is a symbol of the opus alchymicum, since it breaks down the original chaotic unity into the four elements and then combines them again in a higher unity.
Unity is represented by a circle and the four elements by a square.
The production of one from four is the result of a process of distillation and sublimation which takes the so-called

“circular” form: the distillate is subjected to sundry distillations so that the “soul” or “spirit” shall be extracted in its purest state.
The product is generally called the “quintessence,” though this is by no means the only name for the ever-hoped-for and never-to-be-discovered “One.” Carl Jung
http://solarlunar.com/squaring-the-circle-alchemy/

Carl Jung on Emotions **(2014-02-18 09:01)**



Emotion:
An involuntary reaction due to an active complex.
On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. [”Psychological Aspects of the Mother Archetype,” CW 9i, par. 179.]
Affect:
Emotional reactions marked by physical symptoms and disturbances in thinking. (See also complex and feeling.)
Affect is invariably a sign that a complex has been activated.
Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one . . . [is] singularly incapable of moral judgment.[”The Shadow,” Aion, CW 9ii, par. 15.] —

The vision quest is a model for any inner journey **(2014-02-18 09:04)**

The vision quest is a model for any inner journey:
“The individual undertakes his inner quest, without any show of heroic strength and achieves it, not as a triumph, but as a submission to powers higher than himself.
He accomplishes nothing by guile, which would be merely another form of heroic trial of strength. He is essentially a

suppliant, not a man of power.
He can count only upon his own intrinsic human worth and is of necessity his own teacher.
He may be allowed to see the object of the heroic quest but not to possess it, or he may possess it briefly before losing it again, or he may derive spiritual insight from it as a talisman which comes and goes" (Henderson, 141).
http://solarlunar.com/vision-quest/

Carl Jung says God is reality itself **(2014-02-19 08:01)**

Carl Jung says God is reality itself:
“To this day God is the name by which I designate all things which cross my willful path violently and recklessly, all things which upset my subjective views, plans and intentions and change the course of my life for better or worse.”

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“For the collective unconscious we could use the word God. But I prefer not to use big words, I am quite satisfied with humble scientific language because it has the great advantage of bringing that whole experience into our immediate vicinity.

“You all know what the collective unconscious is, you have certain dreams that carry the hallmark of the collective unconscious; instead of dreaming of Aunt This or Uncle That, you dream of a lion, and then the analyst will tell you that this is a mythological motif, and you will understand that it is the collective unconscious.

“This God is no longer miles of abstract space away from you in an extra-mundane sphere. This divinity is not a concept in a theological textbook, or in the Bible; it is an immediate thing, it happens in your dreams at night, it causes you to have pains in the stomach, diarrhea, constipation, a whole host of neuroses.

“If you try to formulate it, to think what the unconscious is after all, you wind up by concluding that it is what the prophets were concerned with; it sounds exactly like some things in the Old Testament. There God sends plagues upon people, he burns their bones in the night, he injures their kidneys, he causes all sorts of troubles. Then you come naturally to the dilemma: Is that really God? Is God a neurosis?

“Now that is a shocking dilemma, I admit, but when you think consistently and logically, you come to the conclusion that God is a most shocking problem. And that is the truth, God has shocked people out of their wits. Think what he did to old Hosea. He was a respectable man and he had to marry a prostitute. Probably he suffered from a strange kind of mother complex.”

jung2“The absence of human morality in Yahweh is a stumbling block which cannot be overlooked, as little as the fact that Nature, i.e., God’s creation, does not give us enough reason to believe it to be purposive or reasonable in the human sense. We miss reason and moral values, that is, two main characteristics of a mature human mind. It is therefore obvious that the Yahwistic image or conception of the deity is less than that of certain human specimens: the image of a personified brutal force and of an unethical and non-spiritual mind, yet inconsistent enough to exhibit traits of kindness and generosity besides a violent power-drive. It is the picture of a sort of nature-demon and at the same time of a primitive chieftain aggrandized to a colossal size, just the sort of conception one could expect of a more or less barbarous society–cum grano salis.

“This image owes its existence certainly not to an invention or intellectual formulation, but rather to a spontaneous manifestation, i.e., to religious experience of men like Samuel and Job and thus it retains its validity to this day. People still ask: Is it possible that God allows such things? Even the Christian God may be asked: Why do you let your only son suffer for the imperfection of your creation?

“This most shocking defectuosity of the God-image ought to be explained or understood. The nearest analogy to it is our experience of the unconscious: it is a psyche whose nature can only be described by paradoxes: is is personal as well as impersonal, moral and amoral, just and unjust, ethical and unethical, of cunning intelligence and at the same time blind, immensely strong and extremely weak, etc. This is the psychic foundation which produces the raw material for our conceptual structures. The unconscious piece of Nature our mind cannot comprehend. It can only sketch models of a possible and partial understanding.”

jung3“It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. We cannot tell whether God and the unconscious are two different entities. Both are border-line concepts for transcendental contents. But empirically it can be established, with a sufficient degree of probability, that there is in the unconscious an archetype of wholeness. Strictly speaking, the God-image does not coincide with the unconscious as such, but with this special content of it, namely the archetype of the Self.”

“God is reality itself.”

“God is a psychic fact of immediate experience, otherwise there would never have been any talk of God. The fact is valid in itself, requiring no non-psychological proof and inaccessible to any form of non-psychological criticism. It can be the most immediate and hence the most real of experiences, which can be neither ridiculed nor disproved.”

“All modern people feel alone in the world of the psyche because they assume that there is nothing there that they have not made up. This is the very best demonstration of our God-almighty-ness, which simply comes from the fact that we think we have invented everything physical – that nothing would be done if we did not do it; for that is our basic idea and it is an extraordinary assumption. Then one is all alone in one’s psyche, exactly like the Creator before the creation. But through a certain training, something suddenly happens which one has not created, something

objective, and then one is no longer alone. That is the object of certain initiations, to train people to experience something which is not their intention, something strange, something objective with which they cannot identify. "This experience of the objective fact is all-important, because it denotes the presence of something which is not I, yet is still physical. Such an experience can reach a climax where it becomes an experience of God." http://thesethingsinside.wordpress.com/2013/01/07/carl-jung-says-god-is-re ality-itself/

The symbolism of the instrument of coitus was an inexhaustible material for ancient phantasy.
(2014-02-21 06:40)

The symbolism of the instrument of coitus was an inexhaustible material for ancient phantasy.

It furnished a widespread cult that was designated phallic, the object of reverence of which was the phallus.
The companion of Dionysus was Phales, a personification of the phallus proceeding from the phallic Herme of Dionysus.
The phallic symbols were countless.
Among the Sabines, the custom existed for the bridegroom to part the bride's hair with a lance.
The bird, the fish and the snake were phallic symbols In addition, there existed in enormous quantities theriomorphic representations of the sexual instinct, in connection with which the bull, the he-goat, the ram, the boar and the ass were frequently used.
An undercurrent to this choice of symbol was furnished by the sodomitic inclination of humanity.
When in the dream phantasy of modern man, the feared man is replaced by an animal, there is recurring in the ontogenetic re-echo the same thing which was openly represented by the ancients countless times.
There were he-goats which pursued nymphs, satyrs with she-goats; in still older times in Egypt there even existed a shrine of a goat god, which the Greeks called Pan, where the Hierodules prostituted themselves with goats, It is well known that this worship has not died out, but continues to live as a special custom in South Italy and Greece.
Today we feel for such a thing nothing but the deepest abhorrence, and never would admit it still slumbered in our souls.
Nevertheless, just as truly as the idea of the sexual assault is there, so are these things there too, which we should contemplate still more closely, not through moral eye-glasses, with horror, but with interest as a natural science, since these things are venerable relics of past cultural periods.
We have, even today, a clause in our penal code against sodomy. But that which was once so strong as to give rise to a worship among a highly developed people has probably not wholly disappeared from the human soul during the course of a few generations.
We may not forget that since the symposium of Plato, in which homo sexuality faces us on the same level with the so-called "normal sexuality," only eighty generations have passed And what are eighty generations?"
They shrink to an imperceptible period of time when compared with the space of time which separates us from the homo-Neandertalensis or Heidelbergensis.
I might call to mind, m this connection, some choice thoughts of the great historian Gughelmo Feireio:
"It is a very common belief that the further man is separated from the present by time, the more does he differ from us in his thoughts and feelings, that the psychology of humanity changes from century to century, like fashions of literature.
Therefore, no sooner do we find in past history an institution, a custom, a law or a belief a little different from those with which we are familiar, than we immediately search for some complex meanings, which frequently resolve themselves into phrases of doubtful significance.
"Indeed, man does not change so quickly; his psychology at bottom remains the same, and even li his culture varies much from one epoch to another, it does not change the functioning of his mind.
The fundamental laws of the mind remain the same, at least during the short historical period of which we have knowledge, and all phenomena, even the most strange, must be capable of explanation by those common laws of the mind which we can recognize in ourselves."
The psychologist should accept this viewpoint without reservation as peculiarly applicable to himself.
Today, indeed, in our civilization, the phallic processions, the Dionysian mysteries of classical Athens, the barefaced Phallic emblems, have disappeared from our coins, houses, temples and streets ; so also have the theriomorphic representations of the Deity been reduced to small remnants, like the Dove of the Holy Ghost, the Lamb of God and the Cock of Peter adorning our church towers In the- same way, the capture and violation of women have shrunken away to crimes.
Yet all of this does not affect the fact that we, in childhood, go through a period in which the impulses toward these archaic inclinations appeal again and again, and that through all our life we possess, side by side with the newly recruited, directed and adapted thought, a phantastic thought which corresponds to the thought of the centuries of antiquity and barbarism.
Just as our bodies still keep the reminders of old functions and conditions in many old-fashioned organs, so our minds, too, which apparently have outgrown those archaic tendencies, nevertheless bear the marks of the evolution passed

through, and the very ancient re-echoes, at least dreamily, in phantasies. Carl Jung, Psychology of the Unconscious, Pages 33 – 35.
Image:
Pan teaching his Eromenos, the shepherd Daphnis, to play the pipes, 2nd century AD Roman copy of Greek original ca. 100 BC, found in Pompeii.
Pan God of Nature, the Wild, Shepherds, Flocks, Goats, of Mountain Wilds,and is often associated with sexuality.

Carl Jung on the Realm of Eros **(2014-02-21 06:48)**

Carl Jung on the Realm of Eros:
Regarding the realm of Eros -
In classical times, when such things were understood, Eros was considered a god whose divinity transcended our human limits, and who therefore could neither be comprehended nor represented in any way.

I might as many before me have attempted to do, venture an approach to this daimon, whose range of activity extends from the endless spaces of the heavens to the dark abyss of hell; but I falter before the task of finding the language which might adequately express the incalculable paradoxes of love.
Eros is a kosmogonos, a creator and father-mother of all higher consciousness. .... In my medical experience and my life I have again and again been faced with the mystery of love, and have never been able to explain what it is. ... No matter, no worse expresses the whole. To speak of partial aspects is always too much or too little, for only the whole is meaningful.
Love “bears all things” and endures all things” (1 Cor. 13.7)
These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and instruments of cosmogonic “love.”
I put the word in quotations marks to indicate that I do not use it in its connotations of desiring, preferring, favoring wishing, and similar feelings, but as something superior to the individual, a unified and undivided whole. Being a part , man cannot grasp the whole.
He is at its mercy.
He may assent to it, or rebel against i; but he is always caught up by it and enclosed within it. He is dependent upon it and is sustained by it.
Love is his light and his darkness, whose end he cannot see.
“Love ceases not”-whether he speaks with the “tongues of angels,” or with scientific exactitude traces the life of a cell down to its uttermost source.
Man can try to name love, showering upon it all the names at his command, and still he will involve himself in endless self-deceptions.
If he posses a grain of wisdom, he will know, ignotum per ignotius-that is by the name of God.
That is a confession of his subjection, his imperfection, and his dependence; but at the same time a testimony to his freedom to choose between truth and error.
(Carl Jung – Memories, Dreams and Reflections p. 354)

The God Image is not in the Body but in the Mind. ˜Carl Jung (2014-02-21 19:34)

The God Image is not in the Body but in the Mind. Carl Jung
As Christ is in us, so also is his heavenly kingdom.

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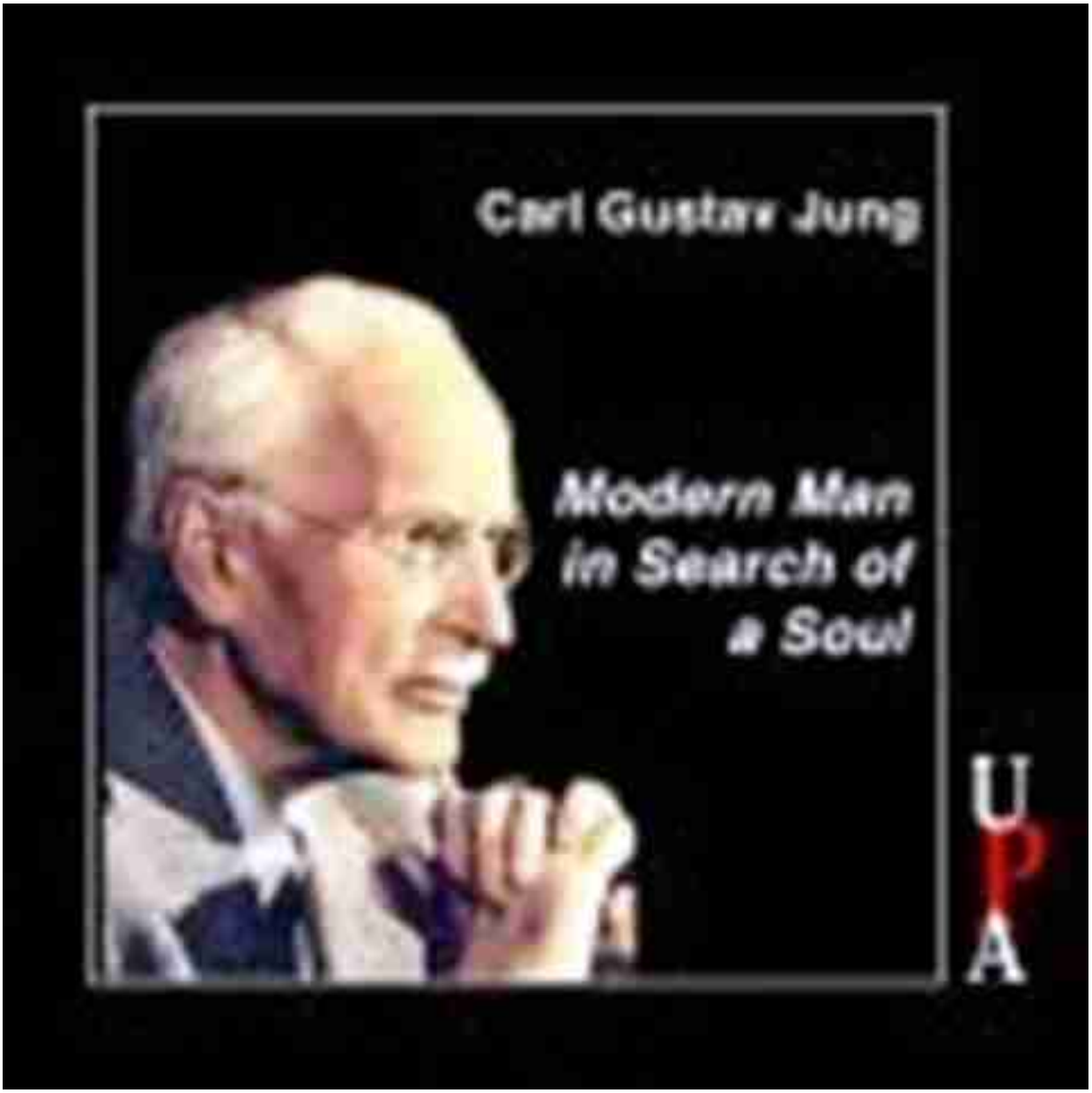
These few, familiar references should be sufficient to make the psychological position of the Christ symbol quite clear.
Christ exemplifies the archetype of the self. He represents a totality of a divine or heavenly kind, a glorified man, a son of God unspotted by sin.
As Adam Secundus he corresponds to the first Adam before the Fall, when the latter was still a pure image of God, of which Tertullian (d. 222) says:
”And this therefore is to be considered as the image of God in man, that the human spirit has the same motions and senses as God has, though not in the same way as God has them.”
Origen (185-254) is very much more explicit:
The imago Dei imprinted on the soul, not on the body, is an image of an image, ”for my soul is not directly the image of God, but is made after the likeness of the former image.”
Christ, on the other hand, is the true image of God, after whose likeness our inner man is made, invisible, incorporeal, incorrupt, and immortal. The God image in us reveals itself through ” prudence, justice, moderation, virtue, wisdom, and the teaching of discipline.”
St. Augustine (354-430) distinguishes between the God image which is Christ and the image which is implanted in man as a means or possibility of becoming like God.
The God image is not in the corporeal man, but in the anima rationalis, the possession of which distinguishes man from animals. ”The God-image is within, not in the body. . . . Where the understanding is, where the mind is, where the power of investigating truth is, there God has his image.”
Therefore we should remind ourselves, says Augustine, that we are fashioned after the image of God nowhere save in the understanding: ”. . . but where man knows himself to be made after the image of God, there he knows there Is something more in him than is given to the beasts”
From this it is clear that the God-image is, so to speak, identical with the anima rationalis. The latter Is the higher spiritual man, of St Paul.
Like Adam before the Fall, Christ is an embodiment of the God image, whose totality is specially emphasized by St. Augustine.
”The Word,” he says, ”took on complete manhood, as it were in its fullness: the soul and body of a man. And if you would have me put it more exactly since even a beast of the field has a ’soul’ and a body when I say a human soul and human flesh, I mean he took upon him a complete human soul.”
The God-image in man was not destroyed by the Fall but was only damaged and corrupted (”deformed”), and can be restored through God’s grace. The scope of the integration is suggested by the descent of Christ’s soul to hell, its work of redemption embracing even the dead.
The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process.
St. Augustine says: ”Therefore our end must be our perfection, but our perfection is Christ,” since he is the perfect God-image. For this reason he is also called ”King.”
His bride is the human soul, which ”in an inwardly hidden spiritual mystery is joined to the Word, that two may be in one
flesh,” to correspond with the mystic marriage of Christ and the Church.
Concurrently with the continuance of this hieros gamos in the dogma and rites of the Church, the symbolism developed in the course of the Middle Ages into the alchemical conjunction of opposites, thus giving rise on the one hand to the concept of the lapis philosophorum, signifying totality, and on the other hand to the concept of chemical combination.
The God-image in man that was damaged by the first sin can be ”reformed” with the help of God, in accordance with Romans 12 : 2: ”And be not conformed to this world, but be transformed by the renewal of your mind, that you may prove what is … the will of God” (RSV).
The totality images which the unconscious produces in the course of an individuation process are similar ”reformations” of an a priori archetype (the mandala).
As I have already emphasized, the spontaneous symbols of the self, or of wholeness, cannot in practice be distinguished from a God-image.

Despite the word (’be transformed’) in the Greek text of the above quotation, the ”renewal” of the mind is not meant as an actual alteration of consciousness, but rather as the restoration of an original condition, an apocatastasis.
This is in exact agreement with the empirical findings of psychology, that there is an ever-present archetype of wholeness which may easily disappear from the purview of consciousness or may never be perceived at all until a consciousness illuminated by conversion recognizes it in the figure of Christ.
As a result of this ”anamnesis” the original state of oneness with the God-image is restored. It brings about an integration, a bridging of the split in the personality caused by the instincts striving apart in different and mutually contradictory directions.
The only time the split Lord Jesus Christ does not occur is when a person is still as legitimately unconscious of his instinctual life as an animal. But it proves harmful and impossible to endure when an artificial unconsciousness a repression no longer reflects the life of the instincts.
There can be no doubt that the original Christian conception of the imago Dei embodied in Christ meant an all embracing
totality that even includes the animal side of man.
Nevertheless the Christ-symbol lacks wholeness in the modern psychological sense, since it does not include the dark side of things but specifically excludes it in the form of a Luciferian opponent.
Although the exclusion of the power of evil was something the Christian consciousness was well aware of, all it lost in effect was an insubstantial shadow, for, through the doctrine of the privatio boni first propounded by Origen, evil was characterized as a mere diminution of good and thus deprived of substance.
According to the teachings of the Church, evil is simply ”the accidental lack of perfection.” This assumption resulted in the proposition ”All good is from God, All the evil of the man.” Another logical consequence was the subsequent elimination of the devil in certain Protestant sects. Carl Jung, Aion, Christ, A Symbol of the Self, Pages 37-40.
Image: Mandala on floor of the Chartre Cathedral.

The Basic Postulates of Analytical Psychology Chapter IX of Modern Man in Search of a Soul
(2014-02-21 19:38)



The Basic Postulates of Analytical Psychology Chapter IX of Modern Man in Search of a Soul:
It was universally believed in the Middle Ages as well as in the Græco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a ”psychology without the soul”. [the German Seele = soul or psyche] Under the influence of scientific materialism, everything that could not be seen with the eyes or touched with the hands was held in doubt; such things were even laughed at because of their supposed affinity with metaphysics. Nothing was considered ”scientific” or admitted to be true unless it could be perceived by the senses or traced back to physical causes.
This radical change of view did not begin with philosophical materialism, for the way was being prepared long before. When the spiritual catastrophe of the Reformation put an end to the Gothic Age with its impetuous yearning for the heights, its geographical confinement, and its restricted view of the world, the vertical outlook of the European mind was forthwith intersected by the horizontal outlook of modern times. Consciousness ceased to grow upward, and grew instead in breadth of view, as well as in knowledge of the terrestrial globe. This was the period of the great voy-

ages, and of the widening of man's ideas of the world by empirical discoveries. Belief in the substantiality of the spirit yielded more and more to the obtrusive conviction that material things alone have substance, till at last, after nearly four hundred years, the leading European thinkers and investigators came to regard the mind as wholly dependent on matter and material causation.

We are certainly not justified in saying that philosophy or natural science has brought about this complete volte-face. There were always a fair number of intelligent philosophers and scientists who had enough insight and depth of thought to accept this irrational reversal of standpoint only under protest; a few even resisted it, but they had no following and were powerless against the popular attitude of unreasoned, not to say emotional, surrender to the all-importance of the physical world. Let no one suppose that so radical a change in man's outlook could be brought about by reasoning and reflection, for no chain of reasoning can prove or disprove the existence of either mind or matter.

Both these concepts, as every intelligent man today may ascertain for himself, are mere symbols that stand for something unknown and unexplored, and this something is postulated or denied according to man's mood and disposition or as the spirit of the age dictates. There is nothing to prevent the speculative intellect from treating the psyche, on the one hand, as a complicated biochemical phenomenon, and at bottom a mere play of electrons, or, on the other, from regarding the unpredictable behaviour of electrons as the sign of mental life even in them.

The fact that a metaphysics of the mind was supplanted in the nineteenth century by a metaphysics of matter, is a mere trick if we consider it as a question for the intellect; yet regarded from the standpoint of psychology, it is an unexampled revolution in man's outlook upon the world. Other-worldliness is converted into matter-of-factness; empirical boundaries are set to man's discussion of every problem, to his choice of purposes, and even to what he calls "meaning". Intangible, inner happenings seem to have to yield place to things in the external, tangible world, and no value exists if it is not founded on a so-called fact. At least, this is how it appears to the simple mind.

It is futile, indeed, to attempt to treat this unreasoned change of opinion as a question of philosophy. We had better not try to do so, for if we maintain that mental phenomena arise from the activity of glands, we are sure of the thanks and respect of our contemporaries, whereas if we explain the break-up of the atom in the sun as an emanation of the creative Weltgeist, we shall be looked down upon as intellectual freaks. And yet both views are equally logical, equally metaphysical, equally arbitrary and equally symbolic.

From the standpoint of epistemology it is just as admissible to derive animals from the human species, as man from animal species. But we know how ill Professor Daque fared in his academic career because of his sin against the spirit of the age, which will not let itself be trifled with. It is a religion, or — even more — a creed which has absolutely no connection with reason, but whose significance lies in the unpleasant fact that it is taken as the absolute measure of all truth and is supposed always to have common-sense upon its side.

The spirit of the age cannot be compassed by the processes of human reason. It is an inclination, an emotional tendency that works upon weaker minds, through the unconscious, with an overwhelming force of suggestion that carries them along with it. To think otherwise than our contemporaries think is somehow illegitimate and disturbing; it is even indecent, morbid or blasphemous, and therefore socially dangerous for the individual. He is stupidly swimming against the social current. Just as formerly the assumption was unquestionable that everything that exists takes its rise from the creative will of a God who is spirit, so the nineteenth century discovered the equally unquestionable truth that everything arises from material causes.

Today the psyche does not build itself a body, but on the contrary, matter, by chemical action, produces the psyche. This reversal of outlook would be ludicrous if it were not one of the outstanding features of the spirit of the age. It is the popular way of thinking, and therefore it is decent, reasonable, scientific and normal. Mind must be thought to be an epiphenomenon of matter. The same conclusion is reached even if we say not "mind" but "psyche", and in place of matter speak of brain, hormones, instincts or drives. To grant the substantiality of the soul or psyche is repugnant to the spirit of the age, for to do so would be heresy.

We have now discovered that it was intellectually unjustified presumption on our forefathers' part to assume that man has a soul; that that soul has substance, is of divine nature and therefore immortal; that there is a power inherent in it which builds up the body, supports its life, heals its ills and enables the soul to live independently of the body; that there are incorporeal spirits with which the soul associates; and that beyond our empirical present there is a spiritual world from which the soul receives knowledge of spiritual things whose origins cannot be discovered in this visible

world.
But people who are not above the general level of consciousness have not yet discovered that it is just as presumptuous and fantastic for us to assume that matter produces spirit; that apes give rise to human beings; that from the harmonious interplay of the drives of hunger, love, and power Kant's Critique of Pure Reason should have arisen; that the brain-cells manufacture thoughts, and that all this could not possibly be other than it is.
What or who, indeed, is this all-powerful matter? It is once more man's picture of a creative god, stripped this time of his anthropomorphic traits and taking the form of a universal concept whose meaning everyone presumes to understand. Consciousness today has grown enormously in breadth and extent, but unfortunately only in spatial dimensions; its temporal reach has not increased, for were that the case we should have a much more living sense of history.
If our consciousness were not of today only, but had historical continuity, we should be reminded of similar transformations of the divine principle in Greek philosophy, and this might dispose us to be more critical of our present philosophical assumptions. We are, however, effectively prevented from indulging in such reflections by the spirit of the age. It looks upon history as a mere arsenal of convenient arguments that enables us, on occasion, to say: "Why, even old Aristotle knew that." This being the state of affairs, we must ask ourselves how the spirit of the age attains such an uncanny power. It is without doubt a psychic phenomenon of the greatest importance — at all events a prejudice so deeply rooted that until we give it proper consideration we cannot even approach the problem of the psyche.
As I have said, the irresistible tendency to account for everything on physical grounds corresponds to the horizontal development of consciousness in the last four centuries, and this horizontal perspective is a reaction against the exclusively vertical perspective of the Gothic Age. It is a manifestation of the collective mind, and as such is not to be treated in terms of the consciousness of individuals. Resembling in this the primitives, we are at first wholly unconscious of our actions, and only discover long afterwards why it was that we acted in a certain way. In the meantime, we content ourselves with all sorts of rationalized accounts of our behavior, all of them equally inadequate.
If we were conscious of the spirit of the age, we should know why we are so inclined to account for everything on physical grounds; we should know that it is because, up till now, too much was accounted for in terms of the spirit. This realization would at once make us critical of our bias. We should say: most likely we are now making as serious an error on the other side.
We delude ourselves with the thought that we know much more about matter than about a "metaphysical" mind, and so we overestimate physical causation and believe that it alone affords us a true explanation of life. But matter is just as inscrutable as mind. As to the ultimate we can know nothing, and only when we admit this do we return to a state of equilibrium. This is in no way to deny the close connection of psychic happenings with the physiological structure of the brain, with the glands, and the body in general. We are once for all deeply convinced of the fact that the contents of consciousness are to a large part determined by our sense-perceptions.
We cannot fail to recognize that unalterable characteristics of a physical as well as a psychic nature are unconsciously ingrained in us by heredity, and we are deeply struck by the power of the instincts which inhibit or reinforce or otherwise modify our mental capacities. Indeed, we must admit that as to cause, purpose and meaning, the human psyche — however we approach it — is first and foremost a close reflection of everything we call corporeal, empirical and mundane.
And finally, in the face of all these admissions, we must ask ourselves if the psyche is not after all a secondary manifestation — an epiphenomenon — and completely dependent upon the body. In the light of reason and of our commitments as practical men to an actual world, we say yes. It is only our doubts as to the omnipotence of matter which could lead us to examine in a critical way this verdict of science upon the human psyche.
The objection has already been raised that this approach reduces psychic happenings to a kind of activity of the glands; thoughts are regarded as secretions of the brain, and so we achieve a psychology without the psyche. From this standpoint, it must be confessed, the psyche does not exist in its own right; it is nothing in itself, but is the mere expression of physical processes. That these processes have the qualities of consciousness is just an irreducible fact — were it otherwise, so the argument runs, we could not speak of the psyche at all; there would be no consciousness, and so we should have nothing to say about anything. Consciousness, therefore, is taken as the sine qua non of psychic life — that is to say, as the psyche itself. And so it comes about that all modern "psychologies without the psyche" are

studies of consciousness which ignore the existence of unconscious psychic life.

Yet there is not one modern psychology — there are several. This is curious enough when we remember that there is only one science of mathematics, of geology, zoology, botany and so forth. But there are so many psychologies that an American University was able to publish a thick volume under the title: Psychologies of 1930. I believe there are as many psychologies as philosophies, for there is also no one single philosophy, but many. I mention this for the reason that philosophy and psychology are linked by indissoluble bonds which are kept in being by the inter-relation of their subject-matters. Psychology takes the psyche for its subject-matter, and philosophy — to put it briefly — takes the world. Until recently psychology was a special branch of philosophy, but now we are coming to something which Nietzsche foresaw the ascendance of psychology in its own right.

It is even threatening to swallow philosophy. The inner resemblance of the two disciplines consists in this, that both are systems of opinion about subject-matter which cannot be fully experienced and therefore cannot be comprehended by a purely empirical approach. Both fields of study thus encourage speculation, with the result that opinions are formed in such variety and profusion that heavy volumes are needed to contain them all, whether they belong to the one field or to the other. Neither discipline can do without the other, and the one always furnishes the implicit — and frequently even unconscious — primary assumptions of the other.

The modern preference for physical grounds of explanation leads, as already remarked, to a ”psychology without the psyche” — I mean, to the view that the psyche is nothing but a product of biochemical processes. As for a modern, scientific psychology which starts from the mind as such, there simply is none. No one today would venture to found a scientific psychology upon the postulate of an independent psyche that is not determined by the body. The idea of spirit in and for itself, of a self-contained world-system of the spirit that is the only adequate postulate for the belief in autonomous, individual souls, is extremely unpopular with us, to say the least.

But I must remark that, in 1914, I attended at Bedford College, London, a joint session of the Aristotelian Society, the Mind Association and the British Psychological Society, at which a symposium was held on the question: Are individual minds contained in God or are they not? Should anyone in England dispute the scientific standing of these societies, he would not receive a very cordial hearing, for their membership includes the outstanding minds of the country. And perhaps I was the only person in the audience who listened with surprise to arguments that had the ring of the thirteenth century. This instance may serve to show that the idea of an autonomous spirit whose existence is taken for granted has not died out everywhere in Europe or become a mere fossil left over from the Middle Ages.

If we keep this in mind, we can perhaps summon up the courage to consider the possibility of a ”psychology with the psyche” — that is, of a field of study based on the assumption of an autonomous psyche. We need not be alarmed at the unpopularity of such an undertaking, for to postulate mind is no more fantastic than to postulate matter. Since we have literally no idea of the way in which what is psychic can arise from physical elements, and yet cannot deny the reality of psychic events, we are free to frame our assumptions the other way about for once, and to hold that the psyche arises from a spiritual principle which is as inaccessible to our understanding as matter. To be sure, this will not be a modern psychology, for to be modern is to deny such a possibility.

For better or worse, therefore, we must turn back to the teachings of our forefathers, for they it was who made such assumptions. The ancient view held that spirit was essentially the life of the body, the life-breath, or a kind of life-force which assumed spatial and corporeal form at birth or after conception, and left the dying body again after the final breath. The spirit in itself was considered as a being without extension, and because it existed before taking corporeal form and afterwards as well, it was considered as timeless and hence immortal. From the standpoint of modern, scientific psychology, this conception is of course pure illusion. But as it is not our intention to indulge in ”metaphysics”, even of a modern variety, we will examine this time-honoured notion for once in an unprejudiced way and test its empirical justification.

The names people give to their experiences are often quite enlightening. What is the origin of the word Seele? Like the English word soul, it comes from the Gothic saiwala and the Old German saiwalô , and these can be connected with the Greek aiolos, mobile, coloured, iridescent. The Greek word psyche also means butterfly. Saiwalô is related on the other side to the old Slavonic word sila , meaning strength. From these connections light is thrown on the original meaning of the word Seele: it is moving force, that is, life-force.

The Latin words animus, spirit, and anima, soul, are the same as the Greek anemos, wind. The other Greek word for wind, pneuma, means also spirit. In Gothic we find the same word in us-anan , to breathe out, and in Latin an-helare,

to pant. In Old High German, spiritus sanctus was rendered by atun, breath. In Arabic, wind is rîh, and rûh is soul, spirit. There is a quite similar connection with the Greek psyche, which is related to psycho, to breathe, psychos, cool, psychros, cold, and phusa, bellows. These affinities show clearly how in Latin, Greek and Arabic the names given to the soul are related to the notion of moving air, the "cold breath of the spirit". And this also is why the primitive point of view endows the soul with an invisible breath-body.

It is quite evident that, since breath is the sign of life, breath is taken for life, as are also movement and moving force. According to another primitive view the soul is regarded as fire or flame, because warmth also is a sign of life. A very curious, but by no means rare, primitive conception identifies the soul with the name. The name of an individual is his soul, and hence arises the custom of using the ancestor's name to reincarnate the ancestral soul in the new-born child. We can infer from this that the ego consciousness was recognized as an expression of the soul. Not infrequently the soul is identified with the shadow, for which reason it is a deadly insult to tread upon a person's shadow.

For the same reason, noon-day, the ghost-hour of southern latitudes, is considered threatening; the shadow then grows small, and this means that life is endangered. This conception of the shadow contains an idea which was indicated by the Greeks in the word synopados, "he who follows behind". They expressed in this way the feeling of an intangible, living presence — the same feeling which led to the belief that the souls of the departed were shadows.

These indications may serve to show how primitive man experienced the psyche. To him the psyche appears as the source of life, the prime mover, a ghost-like presence which has objective reality. Therefore the primitive knows how to converse with his soul; it becomes vocal within him because it is not he himself and his consciousness. To primitive man the psyche is not, as it is to us, the epitome of all that is subjective and subject to the will; on the contrary, it is something objective, contained in itself, and living its own life.

This way of looking at the matter is empirically justified, for not only on the primitive level, but with civilized man as well, psychic happenings have an objective side. In large measure they are withdrawn from our conscious control. We are unable, for example, to suppress many of our emotions; we cannot change a bad mood into a good one, and we cannot command our dreams to come or go. The most intelligent man may at times be obsessed with thoughts which he cannot drive away with the greatest effort of will. The mad tricks that memory plays sometimes leave us in helpless amazement, and at any time — unexpected fantasies may run through our minds. We only believe that we are masters in our own house because we like to flatter ourselves.

Actually, however, we are dependent to a startling degree upon the proper functioning of the unconscious psyche, and must trust that it does not fail us. If we study the psychic processes of neurotic persons, it seems perfectly ludicrous that any psychologist could take the psyche as the equivalent of consciousness. And it is well known that the psychic processes of neurotics differ hardly at all from those of so-called normal persons — for what man today is quite sure that he is not neurotic?

This being so, we shall do well to admit that there is justification for the old view of the soul as an objective reality — as something independent, and therefore capricious and dangerous. The further assumption that this being, so mysterious and terrifying, is at the same time the source of life, is also understandable in the light of psychology. Experience shows us that the sense of the "I" — the ego consciousness — grows out of unconscious life. The small child has psychic life without any demonstrable ego consciousness, for which reason the earliest years leave hardly any traces in memory.

Where do all our good and helpful flashes of intelligence come from? What is the source of our enthusiasms, inspirations, and of our heightened feeling for life? The primitive senses in the depths of his soul the springs of life; he is deeply impressed with the life-dispensing activity of his soul, and he therefore believes in everything that affects it — in magical practices of every kind. That is why, for him, the soul is life itself. He does not imagine that he directs it, but feels himself dependent upon it in every respect.

However preposterous the idea of the immortality of the soul may seem to us, it is nothing extraordinary to the primitive. After all, the soul is something out of the common. While everything else that exists takes up a certain amount of room, the soul cannot be located in space. We suppose, of course, that our thoughts are in our heads, but when it comes to our feelings we begin to be uncertain; they appear to dwell in the region of the heart. Our sensations are distributed over the whole body.

Our theory is that the seat of consciousness is in the head, but the Pueblo Indians told me that Americans were mad because they believed their thoughts were in their heads, whereas any sensible man knows that he thinks with his

heart. Certain negro tribes locate their psychic functioning neither in the head nor in the heart, but in the belly.
To this uncertainty about the localization of psychic functions another difficulty is added. Psychic contents in general are non-spatial except in the particular realm of sensation. What bulk can we ascribe to thoughts? Are they small, large, long, thin, heavy, fluid, straight, circular, or what? If we wished to form a vivid picture of a non-spatial being of the fourth dimension, we should do well to take thought, as a being, for our model.
It would all be so much simpler if we could only deny the existence of the psyche. But here we are with our immediate experiences of something that is — something that has taken root in the midst of our measurable, ponderable, three dimensional reality, that differs bafflingly from this in every respect and in all its parts, and yet reflects it. The psyche may be regarded as a mathematical point and at the same time as a universe of fixed stars. It is small wonder, then, if, to the unsophisticated mind, such a paradoxical being borders on the divine.
If it occupies no space, it has no body. Bodies die, but can something invisible and incorporeal disappear? What is more, life and psyche existed for me before I could say "I", and when this "I" disappears, as in sleep or unconsciousness, life and psyche still go on, as our observation of other people and our own dreams inform us. Why should the simple mind deny, in the face of such experiences, that the "soul" lives in a realm beyond the body? I must admit that I can see as little nonsense in this so-called superstition as in the findings of research regarding heredity or the basic instincts.
We can easily understand why higher and even divine knowledge was formerly ascribed to the psyche if we remember that in ancient cultures, beginning with primitive times, man always resorted to dreams and visions as a source of information. It is a fact that the unconscious contains subliminal perceptions whose scope is nothing less than astounding. In recognition of this fact, primitive societies used dreams and visions as important sources of information. Great and enduring civilizations like those of the Hindus and Chinese built upon this foundation and developed from it a discipline of self-knowledge which they brought to a high pitch of refinement both in philosophy and in practice.
A high regard for the unconscious psyche as a source of knowledge is by no means such a delusion as our Western rationalism likes to suppose. We are inclined to assume that, in the last resort, all knowledge comes from without. Yet today we know for certain that the unconscious contains contents which would mean an immeasurable increase of knowledge if they could only be made conscious. Modern investigation of animal instinct, as for example in insects, has brought together a rich fund of empirical findings which show that if man acted as certain insects do he would possess a higher intelligence than at present. It cannot, of course, be proved that insects possess conscious knowledge, but common-sense cannot doubt that their unconscious action-patterns are psychic functions.
Man's unconscious likewise contains all the patterns of life and behavior inherited from his ancestors, so that every human child, prior to consciousness, is possessed of a potential system of adapted psychic functioning. In the conscious life of the adult, as well, this unconscious, instinctive functioning is always present and active. In this activity all the functions of the conscious psyche are prepared for. The unconscious perceives, has purposes and intuitions, feels and thinks as does the conscious mind. We find sufficient evidence for this in the field of psycho-pathology and the investigation of dream-processes.
Only in one respect is there an essential difference between the conscious and the unconscious functioning of the psyche. While consciousness is intensive and concentrated, it is transient and is directed upon the immediate present and the immediate field of attention; moreover, it has access only to material that represents one individual's experience stretching over a few decades. A wider range of "memory" is artificially acquired and consists mostly of printed paper. But matters stand very differently with the unconscious. It is not concentrated and intensive, but shades off into obscurity; it is highly extensive and can juxtapose the most heterogeneous elements in the most paradoxical way. More than this, it contains, besides an indeterminable number of subliminal perceptions, an immense fund of accumulated inheritance — factors left by one generation of men after another, whose mere existence marks a step in the differentiation of the species. If it were permissible to personify the unconscious, we might call it a collective human being combining the characteristics of both sexes, transcending youth and age, birth and death, and, from having at his command a human experience of one or two million years, almost immortal.
If such a being existed, he would be exalted above all temporal change; the present would mean neither more nor less to him than any year in the one hundredth century before Christ; he would be a dreamer of age-old dreams and, owing to his immeasurable experience, he would be an incomparable prognosticator. He would have lived countless times over the life of the individual, of the family, tribe and people, and he would possess the living sense of the

rhythm of growth, flowering and decay.

Unfortunately — or rather let us say, fortunately — this being dreams. At least it seems to us as if the collective unconscious, which appears to us in dreams, had no consciousness of its own contents — though of course we cannot be sure of this, any more than we are in the case of insects. The collective unconscious, moreover, seems not to be a person, but something like an unceasing stream or perhaps an ocean of images and figures which drift into consciousness in our dreams or in abnormal states of mind.

It would be positively grotesque for us to call this immense system of experience of the unconscious psyche an illusion, for our visible and tangible body itself is just such a system. It still carries within it the discernible traces of primeval evolution, and it is certainly a whole that functions purposively — for otherwise we could not live. It would never occur to anyone to look upon comparative anatomy or physiology as nonsense. And so we cannot dismiss the collective unconscious as illusion, or refuse to recognize and study it as a valuable source of knowledge.

Looked at from without, the psyche appears to us to be essentially a reflection of external happenings — to be not only occasioned by them, but to have its origin in them. And it also seems to us that the unconscious can be understood only from without and from the side of consciousness. It is well known that Freud has attempted an explanation from this side — an undertaking which could only succeed if the unconscious were actually something which came into being with the existence and consciousness of the individual.

But the truth is that the unconscious is always there beforehand as a potential system of psychic functioning handed down by generations of man. Consciousness is a late-born descendant of the unconscious psyche. It would certainly show perversity if we tried to explain the lives of our ancestors in terms of their late descendants; and it is just as wrong, in my opinion, to regard the unconscious as a derivative of consciousness. We are nearer the truth if we put it the other way round.

But this was the standpoint of past ages, which always held the individual soul to be dependent upon a world-system of the spirit. They could not fail to do so, because they were aware of the untold treasure of experience lying hidden beneath the threshold of the transient consciousness of the individual.

These ages not only formed an hypothesis about the world system of the spirit, but they assumed without question that this system was a being with a will and consciousness — was even a person — and they called this being God, the quintessence of reality. He was for them the most real of beings, the first cause, through whom alone the soul could be understood. There is psychological justification for this supposition, for it is only appropriate to call divine an almost immortal being whose experience, compared to that of man, is nearly eternal.

In the foregoing I have shown where the problems lie for a psychology that does not explain everything upon physical grounds, but appeals to a world of the spirit whose active principle is neither matter and its qualities nor any state of energy, but God. We might be tempted at this juncture by modern philosophy to call energy or the clan vital God, and thus to blend into one spirit and nature.

As long as this undertaking is restricted to the misty heights of speculative philosophy, no great harm is done But if we should operate with this idea in the lower realm of practical psychology, where our way of explaining things bears fruit in daily conduct, we should find ourselves involved in the most hopeless difficulties. We do not profess a psychology shaped to the academic taste, or seek explanations that have no bearing on life.

What we want is a practical psychology which yields approvable results — one which helps us to explain things in a way that is justified by the outcome for the patient. In practical psychotherapy we strive to fit people for life, and we are not free to set up theories which do not concern our patients or which may even injure them. Here we come to a question which is often attended by mortal danger — the question whether we base our explanations upon matter or upon spirit.

We must never forget that everything spiritual is illusion from the naturalistic standpoint, and that the spirit, to ensure its own existence, must often deny and overcome an obtrusive, physical fact. If I recognize only naturalistic values, and explain everything in physical terms, I shall depreciate, hinder or even destroy the spiritual development of my patients.

And if I hold exclusively to a spiritual interpretation, then I shall misunderstand and do violence to the natural man in his right to existence as a physical being. More than a few suicides in the course of psycho-therapeutic treatment are to be laid at the door of such mistakes. Whether energy is God, or God is energy, concerns me very little, for how, in any case, can I know such things? But to give appropriate psychological explanations — this I must be able to do.

The modern psychologist occupies neither the one position nor the other, but finds himself between the two, dangerously committed to "this as well as that" — a situation which invitingly opens the way to a shallow opportunism. This is undoubtedly the danger of the coincidentia oppositorum — of intellectual liberation from the opposites. How should anything but a formless and aimless uncertainty result from giving equal value to contradictory postulates? In contrast to this, we can readily appreciate the advantage of an explanatory principle that is unequivocal.

It allows of a standpoint which can serve as a point of reference. Undoubtedly we are confronted here with a very difficult problem. We must be able to appeal to an explanatory principle founded on reality, and yet it is no longer possible for the modern psychologist to believe exclusively in the physical aspect of reality when once he has given the spiritual aspect its due. Nor will he be able to put weight on the latter alone, for he cannot ignore the relative validity of a physical interpretation.

The following train of thought shows my way of attempting the solution of this problem. The conflict of nature and mind is itself a reflection of the paradox contained in the psychic being of man. This reveals a material and a spiritual aspect which appear a contradiction as long as we fail to understand the nature of psychic life.

Whenever, with our human understanding, we must pronounce upon something that we have not grasped or cannot grasp, then — if we are honest — we must be willing to contradict ourselves, and we must pull this something into its antithetical parts in order to deal with it at all. The conflict of the material and spiritual aspects of life only shows that the psychic is in the last resort an incomprehensible something. Without a doubt psychic happenings constitute our only, immediate experience. All that I experience is psychic. Even physical pain is a psychic event that belongs to my experience.

My sense-impressions — for all that they force upon me a world of impenetrable objects occupying space — are psychic images, and these alone are my immediate experience, for they alone are the immediate objects of my consciousness. My own psyche even transforms and falsifies reality, and it does this to such a degree that I must resort to artificial means to determine what things are like apart from myself.

Then I discover that a tone is a vibration of the air of such and such a frequency, or that a color is a wave-length of light of such and such a length. We are in all truth so enclosed by psychic images that we cannot penetrate to the essence of things external to ourselves. All our knowledge is conditioned by the psyche which, because it alone is immediate, is superlatively real. Here there is a reality to which the psychologist can appeal — namely, psychic reality.

If we go more deeply into the meaning of this concept, it seems to us that certain psychic contents or images are derived from a material environment to which our bodies also belong, while others, which are in no way less real, seem to come from a mental source which appears to be very different from the physical environment. Whether I picture to myself the car I wish to buy, or try to imagine the state in which the soul of my dead father now is — whether it is an external fact or a thought that occupies me — both happenings are psychic reality.

The only difference is that one psychic happening refers to the physical world, and the other to the mental world. If I change my concept of reality in such a way as to admit that all psychic happenings are real — and no other use of the concept is valid — this puts an end to the conflict of matter and mind as contradictory explanatory principles.

Each becomes a mere designation for the particular source of the psychic contents that crowd into my field of consciousness. If a fire burns me I do not question the reality of the fire, whereas if I am beset by the fear that a ghost will appear, I take refuge behind the thought that it is only an illusion.

But just as the fire is the psychic image of a physical process whose nature is unknown so my fear of the ghost is a psychic image from a mental source; it is just as real as the fire, for my fear is as real as the pain caused by the fire. As for the mental process that finally underlies my fear of the ghost — it is as unknown to me as the ultimate nature of matter. And just as it never occurs to me to account for the nature of fire except by the concepts of chemistry and physics, so I would never think of trying to explain my fear of ghosts except in terms of mental processes.

The fact that all immediate experience is psychic and that immediate reality can only be psychic, explains why it is that primitive man puts the appearance of ghosts and the effects of magic on a plane with physical events. He has not yet torn his naive experiences into their antithetical parts. In his world mind and matter still interpenetrate each other, and his gods still wander through forest and field. He is like a child, only half-born, still enclosed in a dream-state within his own psyche and the world as it actually is, a world not yet distorted by the difficulties in understanding that beset a dawning intelligence. When the primitive world disintegrated into spirit and nature, the West rescued nature for itself.

It was prone to a belief in nature, and only became the more entangled in it with every painful effort to make itself spiritual. The East, on the contrary, took mind for its own, and by explaining away matter as mere illusion (maya), continued to dream in Asiatic filth and misery. But since there is only one earth and one mankind, East and West cannot rend humanity into two different halves. Psychic reality exists in its original oneness, and awaits man's advance to a level of consciousness where he no longer believes in the one part and denies the other, but recognizes both as constituent elements of one psyche.

We may well point to the idea of psychic reality as the most important achievement of modern psychology, though it is scarcely recognized as such. It seems to me only a question of time for this idea to be generally accepted. It must be accepted, for it alone enables us to do justice to psychic manifestations in all their variety and uniqueness. Without this idea it is unavoidable that we should explain our psychic experiences in a way that does violence to a good half of them, while with it we can give its due to that side of psychic experience which expresses itself in superstition and mythology, religion and philosophy. And this aspect of psychic life is not to be undervalued. Truth that appeals to the testimony of the senses may satisfy reason, but it offers nothing that stirs our feelings and expresses them by giving a meaning to human life.

Yet it is most often feeling that is decisive in matters of good and evil, and if feeling does not come to the aid of reason, the latter is usually powerless. Did reason and good intentions save us from the World War, or have they ever saved us from any other catastrophic nonsense? Have any of the great spiritual and social revolutions sprung from reasoning — let us say the transformation of the Græco-Roman world into the age of feudalism, or the explosive spread of Islamic culture?

As a physician I am of course not directly concerned with these world-questions; my duties lie with people who are ill. Medicine has until recently gone on the supposition that illness should be treated and cured by itself; yet voices are now heard which declare this view to be wrong, and demand the treatment of the sick person, and not of the illness. The same demand is forced upon us in the treatment of psychic suffering. More and more we turn our attention from the visible disease and direct it upon the man as a whole. We have come to understand that psychic suffering is not a definitely localized, sharply delimited phenomenon, but rather the symptom of a wrong attitude assumed by the total personality. We can therefore not hope for a thorough cure to result from a treatment restricted to the trouble itself, but only from a treatment of the personality as a whole.

I am reminded of a case which is very instructive in this connection. It concerns a highly intelligent young man who had worked out a detailed analysis of his own neurosis after a serious study of medical literature. He brought me his findings in the form of a precise and well-written monograph fit for publication, and asked me to read the manuscript and to tell him why he was not cured. He should have been according to the verdict of science as he understood it.

After reading his monograph I was forced to grant him that, if it were only a question of insight into the causal connections of a neurosis, he should in all truth be cured. Since he was not, I supposed this must be due to the fact that his attitude to life was somehow fundamentally wrong — though I had to admit that his symptoms did not betray it. In reading his account of his life I had noticed that he often spent his winters at St. Moritz or Nice.

I therefore asked him who paid for these holidays, and it thereupon came out that a poor school-teacher who loved him had cruelly deprived herself to indulge the young man in these visits to pleasure-resorts. His want of conscience was the cause of his neurosis, and it is not hard to see why scientific understanding failed to help him. His fundamental error lay in his moral attitude. He found my way of looking at the question shockingly unscientific, for morals have nothing to do with science. He supposed that, by invoking scientific thought, he could spirit away the immorality which he himself could not stomach. He would not even admit that a conflict existed, because his mistress gave him the money of her free will.

We can take what scientific position we choose, there remains the fact that the large majority of civilized persons simply cannot tolerate such behavior. The moral attitude is a real factor in life with which the psychologist must reckon if he is not to commit the gravest errors. The psychologist must also remember that certain religious convictions not founded on reason are a necessity of life for many persons. It is again a matter of psychic realities which can cause and cure diseases. How often have I heard a patient exclaim: "If only I knew that my life had some meaning and purpose, then there would be no silly story about my nerves!"

Whether the person in question is rich or poor, has family and social position or not, alters nothing, for outer circumstances are far from giving his life a meaning. It is much more a question of his unreasoned need of what we call a

spiritual life, and this he cannot obtain from universities, libraries, or even churches. He cannot accept what these have to offer because it touches only his head, and does not stir his heart. In such cases, the physician's recognition of the spiritual factors in their true light is vitally important, and the patient's unconscious helps him in his need by producing dreams whose contents are undeniably religious. Not to recognize the spiritual source of such contents means faulty treatment and failure.

General conceptions of a spiritual nature are indispensable constituents of psychic life. We can point them out among all peoples whose level of consciousness makes them in some degree articulate. Their relative absence or their denial by a civilized people is therefore to be regarded as a sign of degeneration.

Whereas in its development up to the present psychology has dealt chiefly with psychic processes in the light of physical causation, the future task of psychology will be the investigation of their spiritual determinants. But the natural history of the mind is no further advanced today than was natural science in the thirteenth century. We have only begun to take scientific note of our spiritual experiences.

If modern psychology can boast of having removed any of the coverings which concealed the picture of the human psyche, it is only that one which hid from the investigator its biological aspect. We may compare the present situation with the state of medicine in the sixteenth century, when people began to study anatomy but had not as yet even the faintest idea of physiology.

The spiritual aspect of the psyche is at present known to us only in a fragmentary way. We have learned that there are spiritually conditioned processes of transformation in the psyche which underlie, for example, the well-known initiation rites of primitive peoples and the states induced by the practice of Hindu yoga. But we have not yet succeeded in determining their particular uniformities or laws.

We only know that a large part of the neuroses arise from a disturbance in these processes. Psychological research has not as yet drawn aside all the many veils from the picture of the human psyche; it remains as unapproachable and obscure as all the deep secrets of life. We can speak only of what we have tried to do, and what we hope to do in the future, in the way of attempting a solution of the great riddle. Carl Jung.

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Carl Jung on Self-Knowledge **(2014-02-22 07:42)**

[Carl Jung on Self-Knowledge]
To this question there is a positive answer only when the individual is willing to fulfill the demands of rigorous self-examination and self-knowledge. If he follows through his intention, he will not only discover some important truths about himself, but will also have gained a psychological advantage: he will have succeeded in deeming himself worthy of serious attention and sympathetic interest.
He will have set his hand, as it were, to a declaration of his own human dignity and taken the first step towards the foundations of his
consciousness – that is, towards the unconscious, the only accessible source of religious experience.
This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the
religious experience seems to flow. As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem.
The religious person enjoys a great advantage when it comes to answering the crucial question that hangs over our time like a threat: he has a clear idea of the way his subjective existence is grounded in his relation to “God.”
I put the word “God” in quotes in order to indicate that we are dealing with an anthropomorphic idea whose dynamism and symbolism
are filtered through the medium of the unconscious psyche.
Anyone who wants to can at least draw near to the source of such experiences, no matter whether he believes in God or not. Without this approach it is only in rare cases that we witness those miraculous conversions of which Paul’s Damascus experience is the prototype.
That religious experiences exist no longer needs proof. But it will always remain doubtful whether what metaphysics and theology call God and the gods is the real ground of these experiences.

The question is idle, actually, and answers itself by reason of the subjectively overwhelming numinosity of the experience. Anyone who
has had it is seized by it and therefore not in a position to indulge in fruitless metaphysical or epistemological speculations.
Absolute certainty brings its own evidence and has no need of anthropomorphic proofs.
In view of the general ignorance of and bias against psychology it must be accounted a misfortune that the one experience which makes sense of individual existence should seem to have its origin in a medium that is certain to catch everybody's prejudices.
Once more the doubt is heard: "What good can come out of Nazareth?" The unconscious, if not regarded outright as a sort of refuse bin underneath the conscious mind, is at any rate supposed to be of "merely animal nature."
In reality, however, and by definition it is of uncertain extent and constitution, so that overvaluation or undervaluation of it is groundless and can be dismissed as mere prejudice.
At all events, such judgments sound very queer in the mouths of Christians, whose Lord was himself born on the straw of a stable, among the domestic animals.
It would have been more to the taste of the multitude if he had got himself born in a temple. In the same way, the worldly-minded mass man looks for the numinous experience in the mass meeting, which provides an infinitely more imposing background than the individual soul. Even Church Christians share this pernicious delusion.
Psychology's insistence on the importance of unconscious processes for religious experience is extremely unpopular, no less with the political Right than with the Left.
For the former the deciding factor is the historical revelation that came to man from outside; to the latter this is sheer nonsense, and man has no religious function at all, except belief in the party doctrine, when suddenly the most intense faith is called for.
On top of this, the various creeds assert quite different things, and each of them claims to possess the absolute truth.
Yet today we live in a unitary world where distances are reckoned by hours and no longer by weeks and months.
Exotic races have ceased to be peepshows in ethnological museums. They have become our neighbors, and what was yesterday the
prerogative of the ethnologist is today a political, social and psychological problem.
Already the ideological spheres begin to touch, to interpenetrate, and the time may not be so far off when the question of mutual understanding in this field will become acute.
To make oneself understood is certainly impossible without far-reaching comprehension of the other's standpoint.
The insight needed for this will have repercussions on both sides. History will undoubtedly pass over those who feel it is their vocation to resist this inevitable development, however desirable and psychologically necessary it may be to cling to what is essential and good in
our own tradition.
Despite all the differences, the unity of mankind will assert itself irresistibly. On this card Marxist doctrine has staked its life, while the West hopes to get by with technology and economic aid.
Communism has not overlooked the enormous importance of the ideological element and the universality of basic principles.
The nations of the Far East share our ideological weakness and are just as vulnerable as we are.
The underestimation of the psychological factor is likely to take a bitter revenge. It is therefore high time we caught up with ourselves in this matter.
For the present this must remain a pious wish, because self-knowledge, as well as being highly unpopular, seems to be an unpleasantly idealistic goal, reeks of morality, and is preoccupied with the psychological shadow, which is normally denied whenever possible or at
least not spoken of.
The task that faces our age is indeed almost insuperably difficult. It makes the highest demands on our responsibility if we are not to be guilty of another trahison des clercs.
It addresses itself to those guiding and influential personalities who have the necessary intelligence to understand the situation our world is in.
One might expect them to consult their consciences. But since it is a matter not only of intellectual understanding

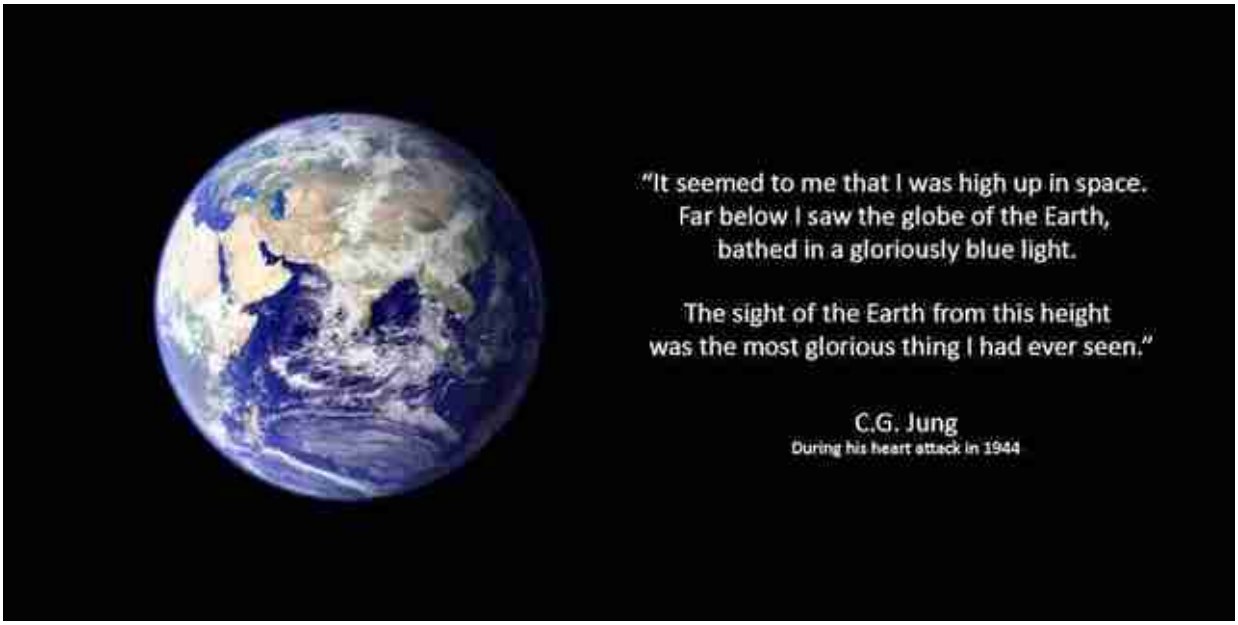
but of moral conclusions, there is unfortunately no cause for optimism.
Nature, as we know, is not so lavish with her boons that she joins to a high intelligence the gifts of the heart also.
As a rule, where one is present the other is lacking, and where one capacity is present in perfection it is generally at the cost of all the others.
The discrepancy between intellect and feeling, which get in each other's way at the best of times, is a particularly painful chapter in the history of the human psyche.
There is no sense in formulating the task that our age has forced upon us as a moral demand.
We can, at best, merely make the psychological world situation so clear that it can be seen even by the myopic, and give utterance to words and ideas which even the hard of hearing can hear.
We may hope for men of understanding and men of good will, and must therefore not grow weary of reiterating those thoughts and insights which are needed.
Finally, even the truth can spread and not only the popular lie.
With these words I should like to draw the reader's attention to the main difficulty he has to face.
The horror which the dictator States have of late brought upon mankind is nothing less than the culmination of all those atrocities of which
our ancestors made themselves guilty in the not so distant past.
Quite apart from the barbarities and blood baths perpetrated by the Christian nations among themselves throughout European history, the European has also to answer for all the crimes he has committed against the dark-skinned peoples during the process of colonization.
In this respect the white man carries a very heavy burden indeed.
It shows us a picture of the common human shadow that could hardly be painted in blacker colors.
The evil that comes to light in man and that undoubtedly dwells within him is of gigantic proportions, so that for the Church to talk of original sin and to trace it back to Adam's relatively innocent slip-up with Eve is almost a euphemism.
The case is far graver and is grossly underestimated.
Since it is universally believed that man is merely what his consciousness knows of itself, he regards himself as harmless and so adds stupidity to iniquity. He does not deny that terrible things have happened and still go on happening, but it is always "the others" who do them.
And when such deeds belong to the recent or remote past, they quickly and conveniently sink into the sea of forgetfulness, and that state of chronic woolly-mindedness returns which we describe as "normality."
In shocking contrast to this is the fact that nothing has finally disappeared and nothing has been made good.
The evil, the guilt, the profound unease of conscience, the obscure misgiving are there before our eyes, if only we would see. Man has done these things; I am a man, who has his share of human nature; therefore I am guilty with the rest and bear unaltered and indelibly within me the capacity and the inclination to do them again at any time.
Even if, juristically speaking, we were not accessories to the crime, we are always, thanks to our human nature, potential criminals.
In reality we merely lacked a suitable opportunity to be drawn into the infernal melee. None of us stands outside humanity's black
collective shadow.
Whether the crime lies many generations back or happens today, it remains the symptom of a disposition that is always and everywhere present – and one would therefore do well to possess some "imagination in evil," for only the fool can permanently neglect the conditions
of his own nature.
In fact, this negligence is the best means of making him an instrument of evil. Harmlessness and naïveté are as little helpful as it would be for a cholera patient and those in his vicinity to remain unconscious of the
contagiousness of the disease.
On the contrary, they lead to projection of the unrecognized evil into the "other."
This strengthens the opponent's position in the most effective way, because the projection carries the fear which we involuntarily
and secretly feel for our own evil over to the other side and considerably increases the formidableness of his threat.
What is even worse, our lack of insight deprives us of the capacity to deal with evil.

Here, of course, we come up against one of the main prejudices of the Christian tradition, and one that is a great stumbling block to our policies.
We should, so we are told, eschew evil and, if possible, neither touch nor mention it. For evil is also the thing of ill omen, that which is
tabooed and feared.
This attitude towards evil, and the apparent circumventing of it, flatter the primitive tendency in us to shut our eyes to evil and drive it over some frontier or other, like the Old Testament scapegoat, which was supposed to carry the evil into the wilderness.
But if one can no longer avoid the realization that evil, without man's ever having chosen it, is lodged in human nature itself, then it bestrides the psychological stage as the equal and opposite partner of good.
This realization leads straight to a psychological dualism, already unconsciously prefigured in the political world schism and in the even more unconscious dissociation in modern man himself.
The dualism does not come from this realization; rather, we are in a split condition to begin with.
It would be an insufferable thought that we had to take personal responsibility for so uch guiltiness.
We therefore prefer to localize the evil with individual criminals or groups of criminals, while washing our hands in innocence and ignoring the general proclivity to evil.
This sanctimoniousness cannot be kept up, in the long run, because the evil, as experience shows, lies in man – unless, in accordance with the Christian view, one is willing to postulate a metaphysical principle of evil.
The great advantage of this view is that it exonerates man's conscience of too heavy a responsibility and fobs it off on the devil, in correct
psychological appreciation of the fact that man is much more the victim of his psychic constitution than its inventor.
Considering that the evil of our day puts everything that has ever agonized mankind in the deepest shade, one must ask oneself how it is that, for all our progress in the administration of justice, in medicine and in technology, for all our concern for life and health, monstrous engines of destruction have been invented which could easily exterminate the human race.
No one will maintain that the atomic physicists are a pack of criminals because it is to their efforts that we owe that peculiar flower of human ingenuity, the hydrogen bomb.
The vast amount of intellectual work that went into the development of nuclear physics was put forth by men who devoted themselves to their task with the greatest exertions and self-sacrifice and whose moral achievement could just as easily have earned them the merit of inventing something useful and beneficial to humanity.
But even though the first step along the road to a momentous invention may be the outcome of a conscious decision, here, as everywhere, the spontaneous idea – the hunch or intuition – plays an important part.
In other words, the unconscious collaborates too and often makes decisive contributions.
So it is not the conscious effort alone that is responsible for the result; somewhere or other the unconscious, with its barely discernible goals and intentions, has its finger in the pie.
If it puts a weapon in your hand, it is aiming at some kind of violence.
Knowledge of the truth is the foremost goal of science, and if in pursuit of the longing for light we stumble upon an immense danger, then
one has the impression more of fatality than of premeditation.
It is not that present-day man is capable of greater evil than the man of antiquity or the primitive.
He merely has incomparably more effective means with which to realize his proclivity to evil.
As his consciousness has broadened and differentiated, so his moral nature has lagged behind.
That is the great problem before us today. Reason alone does not suffice.
In theory, it lies within the power of reason to desist from experiments of such hellish scope as nuclear fission if only because of their dangerousness.
But fear of the evil which one does not see in one's own bosom but always in somebody else's checks reason every time, although one knows that the use of this weapon means the certain end of our present human world.
The fear of universal destruction may spare us the worst, yet the possibility of it will nevertheless hang over us like a dark cloud so long as no bridge is found across the world-wide psychic and political split – a bridge as certain as the existence of the hydrogen bomb.

If a world-wide consciousness could arise that all division and all antagonism are due to the splitting of opposites in the psyche, then one
would really know where to attack.
But if even the smallest and most personal stirrings of the individual soul – so insignificant in themselves – remain as unconscious and
unrecognized as they have hitherto, they will go on accumulating and produce mass groupings and mass movements which cannot be subjected to reasonable control or manipulated to a good end.
All direct efforts to do so are no more than shadow boxing, the most infatuated by illusion being the gladiators themselves.
The deciding factor lies with the individual man, who knows no answer to his dualism.
This abyss has suddenly yawned open before him with the latest events in world history, after mankind had lived for many centuries in the comfortable belief that a unitary God had created man in his own image, as a little unity.
Even today people are largely unconscious of the fact that every individual is a cell in the structure of various international organisms and is therefore causally implicated in their conflicts.
The individual man knows that as an individual being he is more or less meaningless and feels himself the victim of uncontrollable forces, but, on the other hand, he harbors within himself a dangerous shadow and opponent who is involved as an invisible helper in the dark machinations of the political monster.
It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else.
Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections.
This necessary corrective requires self-criticism, for one cannot just tell the other person to withdraw them.
He does not recognize them for what they are, any more than one does oneself.
We can recognize our prejudices and illusions only when, from a broader psychological knowledge of ourselves and others, we are prepared to doubt the absolute rightness of our assumptions and compare them carefully and conscientiously with the objective facts.
Funnily enough, “self-criticism” is an idea much in vogue in Marxist countries, but there it is subordinated to ideological considerations and must serve the State, and not truth and justice in men’s dealings with one another.
The mass State has no intention of promoting mutual understanding and the relationship of man to man; it strives, rather, for atomization, for the psychic isolation of the individual.
The more unrelated individuals are, the more consolidated the State becomes, and vice versa.
There can be no doubt that in the democracies too the distance between man and man is much greater than is conducive to public welfare or beneficial to our psychic needs.
True, all sorts of attempts are being made to level out glaring social contrasts by appealing to people’s idealism, enthusiasm and ethical conscience; but, characteristically, one forgets to apply the necessary self-criticism, to answer the question:
Who is making the idealistic demand? Is it, perchance, someone who jumps over his own shadow in order to hurl himself avidly on an idealistic program that promises him a welcome alibi?
How much respectability and apparent morality is there, cloaking with deceptive colors a very different inner world of darkness?
One would first like to be assured that the man who talks of ideals is himself ideal, so that his words and deeds are more than they seem.
To be ideal is impossible, and remains therefore an unfulfilled postulate.
Since we usually have keen noses in this respect, most of the idealisms that are preached and paraded before us sound rather hollow and become acceptable only when their opposite is openly admitted to.
Without this counterweight the ideal goes beyond our human capacity, becomes incredible because of its humorlessness and degenerates into bluff, albeit a well-meant one.
Bluff is an illegitimate way of overpowering and suppressing people and leads to no good.
Recognition of the shadow, on the other hand, leads to the modesty we need in order to acknowledge imperfection.

And it is just this conscious recognition and consideration that are needed wherever a human relationship is to be established.
A human relationship is not based on differentiation and perfection, for these only emphasize the differences or call forth the exact opposite; it is based, rather, on imperfection, on what is weak, helpless and in need of support – the very ground and motive of dependence.
The perfect has no need of the other, but weakness has, for it seeks support and does not confront its partner with anything that might force him into an inferior position and even humiliate him. This humiliation may happen only too easily where idealism plays too prominent a role.
Reflections of this kind should not be taken as superfluous sentimentalities.
The question of human relationship and of the inner cohesion of our society is an urgent one in view of the atomization of the pent-up mass man, whose personal relationships are undermined by general mistrust.
Wherever justice is uncertain and police spying and terror are at work, human beings fall into isolation, which, of course, is the aim and purpose of the dictator State, since it is based on the greatest possible accumulation of depotentiated social units.
To counter this danger, the free society needs a bond of an affective nature, a principle of a kind like caritas, the Christian love of your neighbor. But it is just this love for one's fellow man that suffers most of all from the lack of understanding wrought by projection.
It would therefore be very much in the interest of the free society to give some thought to the question of human relationship from the psychological point of view, for in this resides its real cohesion and consequently its strength.
Where love stops, power begins, and violence, and terror.
These reflections are not intended as an appeal to idealism, but only to heighten the consciousness of the psychological situation.
I do not know which is weaker: idealism or the insight of the public.
I only know that it needs time to bring about psychic changes that have any prospect of enduring.
Insight that dawns slowly seems to me to have more lasting effects than a fitful idealism, which is unlikely to hold out for long. Carl Jung, Undiscovered Self, Pages 63 – 74.
Image: Gnothi seauton (Know thyself.) Artist's impression of original text inscribed in Temple of Apollo at Delphi. Photo of the Stone of 12 Angles, Cusco, Peru.

Carl Jung's Near Death Experience (2014-02-23 05:48)



It seemed to me that I was high up in space. Far below I saw the globe of the Earth, bathed in a gloriously blue light. I saw the deep blue sea and the continents. Far below my feet lay Ceylon, and in the distance ahead of me the subcontinent of India.
My field of vision did not include the whole Earth, but its global shape was plainly distinguishable and its outlines shone with a silvery gleam through that wonderful blue light.
In many places the globe seemed colored, or spotted dark green like oxidized silver. Far away to the left lay a broad expanse – the reddish-yellow desert of Arabia; it was as though the silver of the Earth had there assumed a reddish-gold hue.
Then came the Red Sea, and far, far back – as if in the upper left of a map – I could just make out a bit of the Mediterranean.
My gaze was directed chiefly toward that. Everything else appeared indistinct.
I could also see the snow-covered Himalayas, but in that direction it was foggy or cloudy.
I did not look to the right at all. I knew that I was on the point of departing from the Earth.
Later I discovered how high in space one would have to be to have so extensive a view – approximately a thousand miles!
The sight of the Earth from this height was the most glorious thing I had ever seen.
After contemplating it for a while, I turned around.
I had been standing with my back to the Indian Ocean, as it were, and my face to the north.
Then it seemed to me that I made a turn to the south.
Something new entered my field of vision.
A short distance away I saw in space a tremendous dark block of stone, like a meteorite.
It was about the size of my house, or even bigger.
It was floating in space, and I myself was floating in space.
I had seen similar stones on the coast of the Gulf of Bengal.
They were blocks of tawny granite, and some of them had been hollowed out into temples.
My stone was one such gigantic dark block.
An entrance led into a small antechamber.
To the right of the entrance, a black Hindu sat silently in lotus posture upon a stone bench.
He wore a white gown, and I knew that he expected me.
Two steps led up to this antechamber, and inside, on the left, was the gate to the temple.
Innumerable tiny niches, each with a saucer-like concavity filled with coconut oil and small burning wicks, surrounded the door with a wreath of bright flames.
I had once actually seen this when I visited the Temple of the Holy Tooth at Kandy in Ceylon; the gate had been framed by several rows of burning oil lamps of this sort.
As I approached the steps leading up to the entrance into the rock, a strange thing happened: I had the feeling that everything was being sloughed away; everything I aimed at or wished for or thought, the whole phantasmagoria of earthly existence, fell away or was stripped from me – an extremely painful process.
Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me.
I might also say: it was with me, and I was it.
I consisted of all that, so to speak.
I consisted of my own history and I felt with great certainty: this is what I am.
I am this bundle of what has been and what has been accomplished.
This experience gave me a feeling of extreme poverty, but at the same time of great fullness.
There was no longer anything I wanted or desired.
I existed in an objective form; I was what I had been and lived.
At first the sense of annihilation predominated, of having been stripped or pillaged; but suddenly that became of no consequence.

Everything seemed to be past; what remained was a “fait accompli”, without any reference back to what had been.
There was no longer any regret that something had dropped away or been taken away.
On the contrary: I had everything that I was, and that was everything.
Something else engaged my attention: as I approached the temple I had the certainty that I was about to enter an illuminated room and would meet there all those people to whom I belong in reality.
There I would at last understand – this too was a certainty – what historical nexus I or my life fitted into.
I would know what had been before me, why I had come into being, and where my life was flowing.
My life as I lived it had often seemed to me like a story that has no beginning and end.
I had the feeling that I was a historical fragment, an excerpt for which the preceding and succeeding text was missing.
My life seemed to have been snipped out of a long chain of events, and many questions had remained unanswered.
Why had it taken this course? Why had I brought these particular assumptions with me?
What had I made of them? What will follow?
I felt sure that I would receive an answer to all the questions as soon as I entered the rock temple.
There I would meet the people who knew the answer to my question about what had been before and what would come after.
While I was thinking over these matters, something happened that caught my attention.
From below, from the direction of Europe, an image floated up.
It was my doctor, or rather, his likeness – framed by a golden chain or a golden laurel wreath.
I knew at once: ’Aha, this is my doctor, of course, the one who has been treating me.
But now he is coming in his primal form.
In life he was an avatar of the temporal embodiment of the primal form, which has existed from the beginning.
Now he is appearing in that primal form.’
Presumably I too was in my primal form, though this was something I did not observe but simply took for granted.
As he stood before me, a mute exchange of thought took place between us.
The doctor had been delegated by the Earth to deliver a message to me, to tell me that there was a protest against my going away.
I had no right to leave the Earth and must return.
The moment I heard that, the vision ceased.
I was profoundly disappointed, for now it all seemed to have been for nothing.
The painful process of defoliation had been in vain, and I was not to be allowed to enter the temple, to join the people in whose company I belonged.
In reality, a good three weeks were still to pass before I could truly make up my mind to live again.
I could not eat because all food repelled me.
The view of city and mountains from my sickbed seemed to me like a painted curtain with black holes in it, or a tattered sheet of newspaper full of photographs that meant nothing.
Disappointed, I thought, “Now I must return to the “box system” again.” For it seemed to me as if behind the horizon of the cosmos a three-dimensional world had been artificially built up, in which each person sat by himself in a little box.
And now I should have to convince myself all over again that this was important!
Life and the whole world struck me as a prison, and it bothered me beyond measure that I should again be finding all that quite in order.
I had been so glad to shed it all, and now it had come about that I – along with everyone else – would again be hung up in a box by a thread.
I felt violent resistance to my doctor because he had brought me back to life.
At the same time, I was worried about him. “His life is in danger, for heaven’s sake!
He has appeared to me in his primal form!
When anybody attains this form it means he is going to die, for already he belongs to the “greater company.”
Suddenly the terrifying thought came to me that the doctor would have to die in my stead.
I tried my best to talk to him about it, but he did not understand me.
Then I became angry with him.

In actual fact I was his last patient. On April 4, 1944 – I still remember the exact date I was allowed to sit up on the edge of my bed for the first time since the beginning of my illness, and on this same day the doctor took to his bed and did not leave it again.
I heard that he was having intermittent attacks of fever.
Soon afterward he died of septicernia.
He was a good doctor; there was something of the genius about him. Otherwise he
would not have appeared to me as an avatar of the temporal embodiment of the primal form. Carl Jung, Memories Dreams and Reflections

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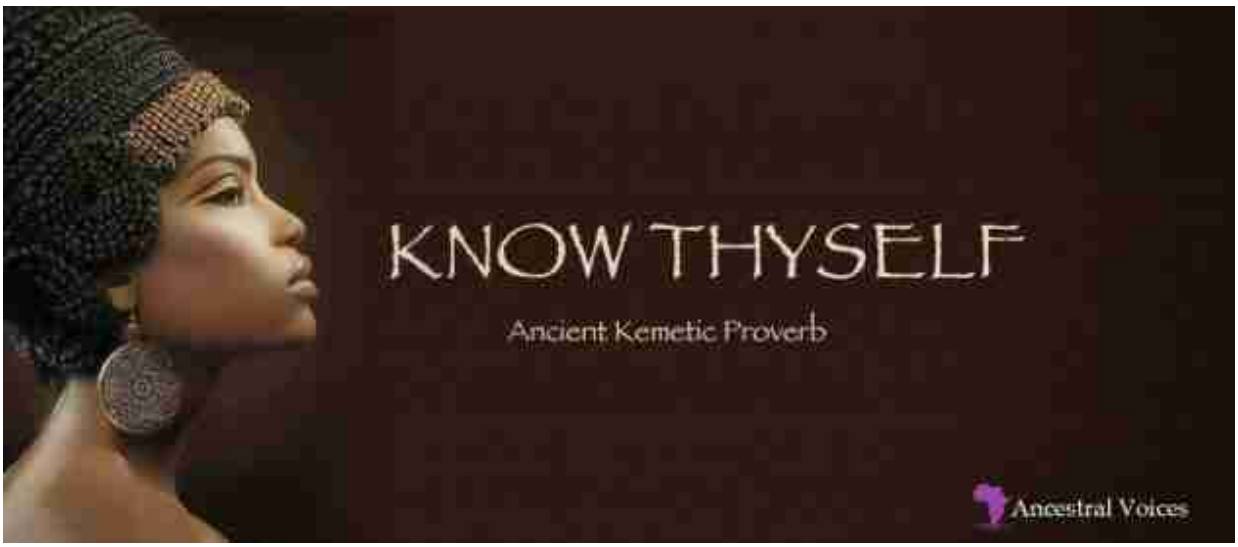
Carl Jung and The Meaning of Self Knowledge **(2014-02-23 05:55)**

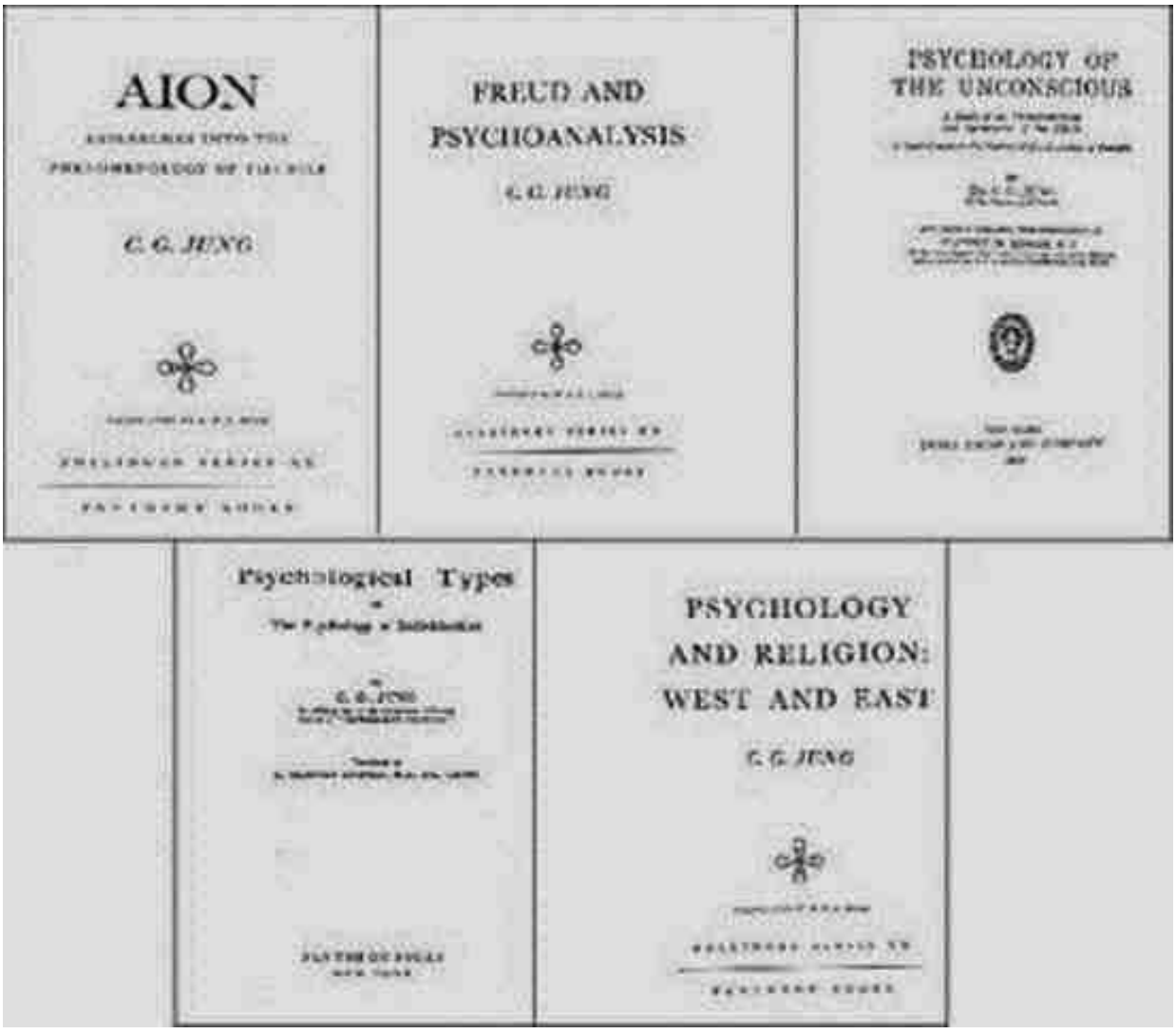


[Carl Jung and The Meaning of Self Knowledge]
What our age thinks of as the “shadow” and inferior part of the psyche contains more than something merely negative.
The very fact that through self-knowledge, i.e., by exploring our own souls, we come upon the instincts and their world of imagery should throw some light on the powers slumbering in the psyche, of which we are seldom aware so long as all goes well.
They are potentialities of the greatest dynamism, and it depends entirely on the preparedness and attitude of the conscious mind whether the irruption of these forces and the images and ideas associated with them will tend towards construction or catastrophe.
The psychologist seems to be the only person who knows from experience how precarious the psychic preparedness of modern man is, for he is the only one who sees himself compelled to seek out in man’s nature those helpful forces and ideas which over and over have enabled the individual to find the right way through darkness and danger.
For this exacting work the psychologist requires all his patience; he may not rely on any traditional “ought’s” and “must’s,” leaving the other person to make all the effort and contenting himself with the easy role of adviser and admonisher.
Everyone knows the futility of preaching about things that are desirable, yet the general helplessness in this situation is so great, and the need so dire, that one prefers to repeat the old mistake instead of racking one’s brains over a subjective problem.
Besides, it is always a question of treating one single individual only and not ten thousand, where the trouble one takes would ostensibly have more impressive results, though one knows well enough that nothing has happened at all unless the individual changes.

The effect on all individuals, which one would like to see realized, may not set in for hundreds of years, for the spiritual transformation of mankind follows the slow tread of the centuries and cannot be hurried or held up by any rational process of reflection, let alone brought to fruition in one generation.
What does lie within our reach, however, is the change in individuals who have, or create, an opportunity to influence others of like mind in their circle of acquaintance.
I do not mean by persuading or preaching – I am thinking, rather, of the well-known fact that anyone who has insight into his own actions, and has thus found access to the unconscious, involuntarily exercises an influence on his environment.
The deepening and broadening of his consciousness produce the kind of effect which the primitives call "mana."
It is an unintentional influence on the unconscious of others, a sort of unconscious prestige, and its effect lasts only so long as it is not disturbed by conscious intention.
Nor does the striving for self-knowledge altogether shun the prospect of social amelioration, since there exists a factor which, though completely disregarded, meets our expectations halfway. This is the unconscious Zeitgeist.
It compensates the attitude of the conscious mind and anticipates changes to come.
An excellent example of this is modern art: though seeming to deal with aesthetic problems, it is really performing a work of psychological education on the public by breaking down and destroying their previous aesthetic views of what is beautiful in form and meaningful in content.
The pleasingness of the artistic product is replaced by chill abstractions of the most subjective nature which brusquely slam the door on the naïve and romantic delight in the senses and their obligatory love for the object.
This tells us, in plain and universal language, that the prophetic spirit of art has turned away from the old object relationship and towards the – for the time being – dark chaos of subjectivisms.
Certainly art, so far as we can judge of it, has not yet discovered in this darkness what it is that holds all men together and could give
expression to their psychic wholeness.
Since reflection seems to be needed for this purpose, it may be that such discoveries are reserved for other fields of endeavor.
Great art till now has always derived its fruitfulness from the myth, from the unconscious process of symbolization which continues through the ages and which, as the primordial manifestation of the human spirit, will continue to be the root of all creation in the future.
The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of world destruction and world renewal that has set its mark on our age.
This mood makes itself felt everywhere, politically, socially and philosophically.
We are living in what the Greeks called the Καιρ– the right time – for a "metamorphosis of the gods," i.e., of the fundamental principles and symbols.
This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing.
Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science.
As at the beginning of the Christian Era, so again today we are faced with the problem of the moral backwardness which has failed to keep pace with our scientific, technical and social developments.
So much is at stake and so much depends on the psychological constitution of modern man.
Is he capable of resisting the temptation to use his power for the purpose of staging a world conflagration?
Is he conscious of the path he is treading, and what the conclusions are that must be drawn from the present world situation and his own psychic situation?
Does he know that he is on the point of losing the life preserving myth of the inner man which Christianity has treasured up for him?
Does he realize what lies in store should this catastrophe ever befall him? Is he even capable at all of realizing that this would be a catastrophe? And finally, does the individual know that he is the makeweight that tips the scales?
Happiness and contentment, equability of soul and meaningfulness of life – these can be experienced only by the individual and not by a State, which, on the one hand, is nothing but a convention of independent individuals and, on

the other, continually threatens to paralyze and suppress the individual.
The psychiatrist is one of those who know most about the conditions of the soul's welfare, upon which so infinitely much depends in the social sum.
The social and political circumstances of the time are certainly of considerable significance, but their importance for the weal or woe of
the individual has been boundlessly overestimated in so far as they are taken for the sole deciding factors.
In this respect all our social goals commit the error of overlooking the psychology of the person for whom they are intended and – very often – of promoting only his illusions.
I hope, therefore, that a psychiatrist, who in the course of a long life has devoted himself to the causes and consequences of psychic disorders, may be permitted to express his opinion, in all the modesty enjoined upon him as an individual, about the questions raised by the world situation today.
I am neither spurred on by excessive optimism nor in love with high ideals, but am merely concerned with the fate of the individual human being – that infinitesimal unit on whom a world depends, and in whom, if we read the meaning of the Christian message aright, even God seeks his goal. Carl Jung, The Undiscovered Self, Pages 75-79.

Abstracts of the Collected Works of C.G. Jung **(2014-02-23 06:00)**



Abstracts of the Collected Works of C.G. Jung
The abstracts were printed by the U.S. Government Printing Office and are made available here for public use.
Volume 9.1: The Archetypes of the Collective Unconscious
000226 Archetypes of the collective unconscious. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 3-41).
The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairytales. The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious. The search into the unconscious involves confronting the shadow, man's hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations. As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis. The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment.
000227 The concept of the collective unconscious. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 42-53).
The definition, modes of manifestation and function of the collective unconscious are discussed. In addition to the personal unconscious generally accepted by medical psychology, the existence of a second psychic system of a universal and impersonal nature is postulated. This collective unconscious is considered to consist of preexistent thought forms, called archetypes, which give form to certain psychic material which then enters the conscious. Archetypes are likened to instinctual behavior patterns. Examples of ideas such as the concept of rebirth, which occur independently in various cultures and ages, are advanced as evidence for the collective unconscious. It is felt that there are as many archetypes as there are recurring situations in life, that when a situation occurs that corresponds to a particular archetype, the archetype presses for completion like an instinctual drive; resistance to its expression may result in neurosis. The existence of archetypes is demonstrated in the analysis of adult and childhood dreams, active imagination, psychotic delusions, and fantasies produced in the trance state. A case history of a paranoid schizophrenic is examined in terms of the manifestation of archetypes in the patient's delusional system.
000228 Concerning the archetypes, with special reference to the anima concept. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 54-72).
The formulation of the archetypes is described as an empirically derived concept, like that of the atom; it is a concept based not only on medical evidence but on observations of mythical, religious and literary phenomena, these archetypes are considered to be primordial images, spontaneous products of the psyche which do not reflect any physical process, but are reflected in them. It is noted that while the theories of materialism would explain the psyche as an epiphenomenon of chemical states in the brain, no proof has yet been found for this hypothesis; it is considered more reasonable to view psychic production as a generating rather than a generated factor. The anima is the feminine aspect of the archetypal male/female duality whose projections in the external world can be traced through myth, philosophy and religious doctrine. This duality is often represented in mythical syzygy symbols, which are expressions of parental imagos; the singular power of this particular archetype is considered due to an unusually intense repression of unconscious material concerning the parental imagos. Archetypal images are described as preexistent, available and active from the moment of birth as possibilities of ideas which are subsequently elaborated by the individual. The anima image in particular is seen to be active in childhood, projecting superhuman qualities on the mother before

sinking back into the unconscious under the influence of external reality. In a therapeutic sense, the concept of the amma is considered critical to the understanding of male psychology. 16 references.

000229 Psychological aspects of the mother archetype. 1. On the concept of the archetype. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 75-80).

In a discussion of the concept of archetypes, Plato's concept of the Idea, a primordial disposition that preforms and influences thoughts, is found to be an early formulation of the archetype hypothesis. Other investigators such as Hermann Usener are also noted to have recognized the existence of universal forms of thought. Jung's contribution is considered to be the demonstration that archetypes are disseminated not only through tradition, language, or migration, but that they can anse spontaneously without outside influence. It is emphasized that an archetype is not predetermined in content; rather it is a possibility of representation which may be actualized in various ways. In this aspect the archetype is likened to the instincts; both are predetermined in form only, and both are only demonstrable through their manifestations.

000230 Psychological aspects of the mother archetype. 2. The mother archetype. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 81-84).

Some characteristic aspects of the mother archetype are delineated including the personal mother, grandmother, stepmother and mother-in-law figures; secondly, any woman with whom such a mother like relationship exists, such as nurse; and finally, figurative aspects of mother, such as a goddess. Symbols of the mother are seen in abstractions such as the goal of redemption, objects arousing devotion or awe, such as sea, moon, woods; and items representing fertility, such as a garden. The magical protection this archetype implies is similar to that of the mandala figure. The mother archetype has two aspects: she is both loving and terrible. Positively, the mother archetype has been associated with solicitude, wisdom, sympathy, spiritual exaltation, helpful instincts, growth and fertility; the negative or evil side of the mother archetype is associated with secrets, darkness, the world of the dead, seduction and poison. Because of the power of the mother archetype, it is suggested that the traumatic effects produced by a mother upon her children are of two kinds: first, those corresponding to traits actually present in the mother, and second, those due to traits which are archetypal projections on the part of the child. It is noted that even Freud admits of the importance of infantile fantasy in the development of neurosis. Automatically explaining a child's neorosis by means of unconscious archetypes leads to errors; instead, a thorough investigation of the parents is indicated. It is felt that the task of the therapist is not to deny the archetypes, but to dissolve their projections in order to restore their contents to the individual.

000231 Psychological aspects of the mother archetype. 3. The mother-complex. 1. The mother-complex of the son. In: Jung C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed.: Princeton University Press, 1968. 451 p. (p. 85-87).

The mother archetype is described as forming the foundation of the mother complex in sons; through the early influence of the actual mother, archetypal structure develops around the mother figure, producing fantasies which disturb the mother-child relationship. Typical effects of the mother complex include homosexuality, Don Juanism and sometimes impotence. An equal role is played by the anima and mother archetype in the formation of the mother complex, since for the male child the perception of the mother is complicated by sexual forces. In addition to its pathogenic properties, the mother complex is considered to have possible benefits for the male child in developing and refining in him certain essentially feminine qualities.

000232 Psychological aspects of the mother archetype. 3. The mother-complex. 11. The mother-complex of the daughter. a. Hypertrophy of the maternal element. b. Overdevelopment of the Eros. In: Jung, C., Collected Works of C. G. Jung, Vol * 9 ' Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 87-89).

The possible effects of the mother complex in the daughter are described as the hyper-trophy of the daughter's feminine instincts or its opposite, the atrophy of the feminine instincts. The exaggeration of the feminine aspect is manifested in the intensification of all female instincts, especially the maternal instinct; the negative aspect of this hypertrophy is seen in women to whom the husband is merely an object to be looked after, aside from his procreative function. Even her own life is of secondary importance, since the woman's children are the objects of her complex identification. The conscious development of the Eros in this type of woman is described as exclusively a maternal relationship. The personal Eros remains unconscious and is expressed in a will to power; this ruthlessness may result in the annihilation of her own personality and the lives of her children. When the maternal instinct is atrophied, an overdeveloped Eros forms and generally leads to an unconscious incestuous relationship with the father; the intensi-

fied Eros causes an abnormal emphasis on the personality of others. The woman of this type is often seen to engage in sensational behavior for its own sake.

000233 Psychological aspects of the mother archetype. 3. The mother-complex. 11. The mother-complex of the daughter. c. Identity with the mother. d. Resistance to the mother. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 431 p. (p. 89-91).

Two alternatives to the overdevelopment of the Eros in the mother complex of a woman are described as identity with the mother and resistance to the mother. In the former case, the daughter projects her personality completely on the mother, loses her own feminine instincts due to feelings of inferiority, and remains devoted to the mother in an unconscious desire to control her. It is noted that the submissive vacuousness these daughters display is often very attractive to men. The resistance to the mother is described as an example of the negative mother complex, in which behavior patterns of the daughter are formed exclusively in opposition to those of the mother' This complex is seen to result in marital difficulties, indifference to family based societal organizations, and sometimes an extreme intellectual development.

000234 Psychological aspects of the mother archetype. 4. Positive aspects of the mother-complex. 1. The mother. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 92-94).

The importance of the archetypes in man's relationship to the world is emphasized; they are seen to express man's highest values, which would be lost in the unconscious if not for their projection onto the external environment. An example is the mother archetype, which expresses the ideal mother love. Although the projection of this archetpye on the actual mother – an imperfect human being – may lead to psychological complications, the alternative of rejecting the ideal is seen as even more dangerous; the destruction of this ideal and all other irrational expression is seen as a serious impoverishment of human experience. Further, archetypes relegated exclusively to the unconscious may intensify to the point of distorting perceptive and reasoning powers. The equilibrium of rational and irrational psychic forces is thus considered essential.

000235 Psychological aspects of the mother archetype. 4. Positive aspects of the mother-complex. 11. The overdeveloped Eros. In Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 94-97).

The positive functions an overdeveloped Eros type of mother complex may fulfill are considered. This type of woman, whose behavior often develops in reaction to her own mother's instinctive and all devouring nature, tends to attract men in need of liberation from similar mothers or wives. Seen in this light, the wrecking of marriages which commonly results from such attraction has a positive aspect. Moreover, the moral conflict aroused in men who are the objects of the attraction is seen as conducive to increased self-knowledge and a higher degree of consciousness. It is suggested that even the woman with this type of mother complex may benefit from the same conflict, becoming more aware of her role of deliverer and possibly even consciously fulfilling it. I reference.

000236 Psychological aspects of the mother archetype. 4. Positive aspects of the mother-complex. 111. The "nothing-but" daughter. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part I , 2nd ed., Princeton University Press, 1968. 451 p. (p. 97-98).

The possibility for positive development on the part of a woman who is so identified with her mother that her own instincts are paralyzed is seen to depend upon her emptiness being filled by a male anima projection. Once stolen from her mother, this woman may eventually come to self-awareness through utlimate resentment of her submissive role as a wife. If she remains unconscious of her own personality, however, she is considered capable of endowing her husband with her own undeveloped talents through projection. This type of woman is described as embodying the essential feminine attribute: emptiness (the yin).

000237 Psychological aspects of the mother archetype. 4. Positive aspects of the mother-complex. IV. The negative mothercomplex. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 98-100).

The possibility for positive development of the woman with a negative mother complex is discussed. Although as a pathological phenomenon this type of woman is an unpleasant and exacting partner in marriage, it is felt that with experience this woman may actually have the best chance to make her marriage a success during the second half of her life. First she must give up fighting her mother in the personal sense; but she will always remain hostile to the feminine qualities of darkness and ambiguity, and will choose clarity and reason. Her cool judgment and objectivity

can give this type of woman understanding of the individuality of her husband that goes beyond the erotic; she may become the friend, sister and competent advisor of her husband. All this can only be achieved if the complex is faced and lived out to its fullest. The Biblical character of Lot's wife is described as an example of this type of woman, who has an unconscious reactive view of reality, dominated by the exclusively feminine aspect. When this type of woman attains greater consciousness of herself, her rare combination of womanliness and masculine understanding is beneficial in the work environment as well as in intimate personal relationships. A man may project a positive mother complex on a woman with masculine qualities because she is easier to understand than one with another type of mother complex. Understanding this type of woman, moreover, is not seen as frightening to a man, rather it is conducive to confidence, a quality often absent in the relationship between men and women.

000238 Psychological aspects of the mother archetype. 5. Conclusion. In: Jung, C., Collected Works of C. G. Jung, Vol. 9 Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 101-110).

General observations on the mother complex and examples taken from mythology and history are used to support the concept of an unconscious origin for the mother archetype. The experience of the mother archetype is described as beginning in the state of unconscious identity in which the child first encounters the actual mother. Gradually, as the ego is differentiated from the mother, mysterious qualities originally attached to her are transferred to a female figure close to her, such as a grandmother; finally, as consciousness becomes clearer, the archetype recedes into the unconscious, assuming mythological proportions. Once the mother archetype is projected upon myth or fairytale, its opposite aspects may split apart, creating a good and an evil goddess, for example. The essential diffemece between the operation of the mother image in a man's psychology and in a woman's is stressed: the mother typifies a woman's own conscious life, but is an alien figure to a man, and is surrounded with imagery from the unconscious. It is noted that the mythological projection of the mother archetype, the Great Mother, often appears with her male counterpart, creating the archetype of paired opposites which is the symbol of psychic individuation. The dogma of the Assumption is proposed as a modern effort to compensate the dominance of rational and material science with its archetypal opposite, creating thereby a balanced world. It is suggested that this type of symbolic compensation and unity constitutes the only way man is able to organize and understand his role in the world. 2 references.

000239 Concerning rebirth. 1. Forms of rebirth. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 113-115).

Five different forms of rebirth are defined and described. Metempsychosis, or transmigration of souls, is described as life extended in time by passing through different bodily existences, an eternal life interrupted by different reincarnations. This concept does not require a continuity of personality, even in Buddhism where it is of particular importance, but only continuity of karma. In reincarnation, human personality is regarded as continuous; previous existences are at least potentially available to awareness, since the same ego is presumed to exist throughout the various lives. These lives are generally thought to be exclusively human. The third form of rebirth, resurrection, is defined as a reestablishment of human existence after death, with the implication of some change or transformation of the being. A different place or body may be involved in transformation; the change of body can be either in the carnal or the nonmaterial sense. Rebirth in its fourth form (renovatio) is described as rebirth within the span of individual life; this rebirth may either consist of some healing or strengthening of a part of the physical or psychological being without essential change of the whole, or of a profound basic change in the essential nature of the individual, called transmutation. Examples are offered such as the assumption of the body of the Mother of God into heaven after her death. The fifth form of rebirth is seen as an indirect one in which the individual witnesses or takes part in some rite of transformation and thereby shares a divine grace. It is exemplified by the witnessing of transubstantiation in the Mass, or the confession of the initiate in the Eleusinian mysteries. 1 reference.

000240 Concerning rebirth. 2. The psychology of rebirth. 1. Experience of the transcedence of life. a. Experiences induced by ritual. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 116-118).

The psychic importance of the concept of rebirth and two main types of transformation experiences are discussed. It is felt that the rebirth concept can only be understood by examining history, since rebirth itself is a purely psychic reality transmitted only indirectly through personal statements. The affirmation of the concept of rebirth among many different peoples is taken as support for its archetypal quality. It is contended that psychology must deal with psychic events underlying the affirmations of rebirth, especially regarding the two main groups of transformation experiences:

that of the transcendence of life, and that of individual transformation. The experience of the transcendence of life can be induced by ritual, in which the initiate takes part in some sacred rite revealing to him the continuity of life. The transformation does not take place within the initiate, but outside him, although he may become involved in the transformation. The experience of the Christian Mass is described as an example of this type of experience in which life, is transcended in a moment of eternity. 1 reference.

000241 Concerning rebirth. 2. The psychology of rebirth. I. Experience of the transcedence of life. b. Immediate experiences. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 118).

In addition to transcendence experienced through ritual, a second transcendence of life is described as a spontaneous, ectastic or visionary experience of mystery without the aid of ritual. Nietzsche's Noontide Vision is discussed as a classic example of this type of transformation: in the myth of Dionysus-Zagreus, who was dismembered and returned to life, the Deity appears in the noon hour, sacred to Pan; Nietzche's reaction is as though he had been present at a ritual. It is cautioned that these are more esthetic forms of experience, like dreams which have no lasting effect on the dreamer, and that they must be distinguished from those visions which involve permanent change in the individual. 2 references.

000242 Concerning rebirth. 2. The psychology of rebirth. 11. Subjective transformation. a. Diminution of personality. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 119-120).

The diminution of personality as the result of a personality transformation is described as different from the changes produced by a mystical experience. It is noted that transformations of personality are already familiar to psychology, and appear in psychopathology. The primitive psychology refers to this diminution of personality as "loss of soul"; the impression that the soul has been suddenly lost is in accordance with the nature of primitive consciousness, which lacks the coherence of that of civilized man. The experience of civilized man is seen as similar to that of primitive man, but felt more as a lessening of conscious tonus; the consequent listlessness and loss of will advance to the point of distintegration, in which individual parts of personality escape from conscious control, as in the case of hysterical phenomena. This diminution of personality (abaissement du niveau mental) is described as resulting from physical or mental fatigue, physical illness, violent emotions, or shock, and leading to a narrowing of mental horizons and possibly to the development of a negative cast which falsifies the original personality.

000243 Concerning rebirth. 2. The psychology of rebirth. 11. Subjective transformation. b. Enlargement of personality. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 120-122).

The transformation resulting in an enlargement of personality is described as the accretion of new experiences from without coupled with the response of some inner element to these experiences. New experiences cannot be assimilated unless the inner amplitude is equal to the incoming material; therefore, without psychic depth, an individual lacks the capacity to relate to the magnitude of experience, and a difficult task may destroy rather than benefit him. A literary example of such an enlargement is seen in Nietzsche's description of Zarathustra; religious and cultural illustrations of the process are found in the Christ figure, in Indian culture, and in the Islamic legend of Moses and Khidr. It is noted that the enlargement of personality can occur in smaller ways, as may be illustrated by the case histories of neurotic patients. 2 references.

000244 Concerning rebirth. 2. The psychology of rebirth. If. Subjective transformation. c. Change of internal structure. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 122-125).

Changes of personality are detailed that involve structural alterations in personality rather than enlargement or diminution. The phenomenon of possession, in which some idea, content or part of personality gains mastery of the individual, is characterized as one of the most important forms of change in structure. Possession is described as identity of the ego personality with a complex, with no strict differentiation made between possession and paranoia. A common instance of possession and concomitant structural change in the personality is seen in an individual's identity with the persona, the manner the individual assumes in dealing with the world; life is then lived only as a public biography. Other examples of possession of parts of the personality are described as the possession by an "inferior function" which results in the individual's living below his own level, and possession by the anima or animus, which

gives prominence in the personality characteristics of the opposite sex. In unusual cases states of possession may be observed to involve the soul of some forbear; evidence for this type of transformation is found in Leon Daudet's book "L'Heredo" and in the common importance of ancestral roles in society. 5 references.

000245 Concerning rebirth. 2. The psychology of rebirth. II. Subjective transformation. d. Identification with a group. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 125-128).

A form of transformation experience is described which occurs when an individual identifies with a group of people who have a collective experience of transformation. This type of experience is distinguished from participation in a transformation rite, which does not necessarily depend upon, or give rise to, a group identity. Transformation as a group experience is described as taking place on a lower level of consciousness than transformation as an individual, because the total psyche emerging from a group is more like the animal psyche than the human. Although the group experience is easier to achieve, it does not cause a permanent change once the individual is removed from the group. Events in prewar Germany are cited as typifying the results of inevitable psychological regression which takes place in a group when ritual is not introduced to counteract unconscious instinctuality. Although this evaluation of mass psychology is conceded to be essentialiv negative, it is pointed out that the mass can also have positive effects by fostering courage and dignity; however, these gifts are considered to become dangerous if they are taken for granted and stifle personal efforts to achieve them. 4 references.

000246 Concerning rebirth. 2. The psychology of rebirth. 11. Subjective transformation. e. Identification with a cult-hero. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 128).

Identification with some god or hero who is transformed in a sacred ritual is discussed as an important form of personality transformation. The Metamorphosis of Apuleius, the Osiris cult of Egypt, and the Christian tradition are detailed as examples of this phenomenon. The latter is considered to represent a culmination of this transformation in the idea that everyone has an immortal soul and shares in the godhead; further development of this idea is seen to lead to the concept of Christ in each individual. Two forms of this indirect transformation process are described as dromenon, characteristics of the ritual of the Catholic Church, and the gospel, the Protestant preaching of the Word.

000247 Concerning rebirth. 2. The psychology of rebirth. 11. Subjective transformation. I. Magical procedures. g. Technical transformation. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 128-130).

Two further forms of personality transformation beyond identification with a cult hero are suggested. Instead of the transformation occuring through an individual's participation in a sacred rite, the rite may be expressly utilized to effect the transformation, which takes place from the outside as an individual submits to a technique. Magical transformation techniques of primitive societies usually involve some physical procedure such as pulling a sick person through hole in the wall or through a leather cow, or a renaming, to give the individual another soul. Nonmagical techniques designed to produce psychic changes are exemplified by the practice of yoga. A fairy tale illustrates how spontaneous transformations are replaced by formalized techniques designed to reproduce the original transformation by imitating the procedure.

000248 Concerning rebirth. 2. The psychology of rebirth. IL Subjective transformation. h. Natural transformation (individuation). In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 130-134).

In addition to technical processes of personality transformation, a natural individuation process is described as involving a spontaneous maturing of the personality. Natural transformation is evidenced in dreams symbolizing rebirth and in the intercourse between consciousness and some inner voice; this latter phenomenon, commonly described as talking to oneself, is seen as meditation in the alchemical sense. The inner voice is generally regarded as nonsense or as the voice of God; its real nature considered to be an unconscious counterpart to the ego. It is felt that if this psychic partner is recognized by the ego consciousness, the conflict between the two can have a positive effect. In alchemy, in ancient cults and in religion this inner presence is found personified as an external being such as Mercurius or Christ. 3 references.

000249 Concerning rebirth. 3. A typical set of symbols illustrating the process of transformation. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 135-147).

An example of the symbolism of transformation is found in the Khidr myth of Islamic mysticism which appears in the Eighteenth Sura of the Koran. The cave which appears in this text is seen as a symbol of the unconscious; the entry into the cave is the beginning of a process of psychic transformation which may result in a substantial personality change. Moral observations which follow the legend are considered as counsel to those who will not achieve transformation and who must substitute adherence to the law for true rebirth. The enusing story of Moses and his servant amplifies and explains the first tale; the catch and subsequent loss of the fish by Moses symbolizes an incomplete contact with the nourishing influenc I the unconscious. The appearance of Khidr in the legend is elt to represent the greater self which can guide the ego nsciousness (Moses) toward increased wisdom. An ab t transition follows, and a story is told by Moses concerning Khidr and his friend Dhulguarnein, although it is in fact Moses who is interacting with Khidr; this substitution is interpreted in terms of a retreat from the psychic danger of a direct confrontation of the ego consciousness with the self. An allusion to the rebuilding of walls is seen as a symbol of the protection of the self and of the individuation process. It is concluded that the Khidr figure's significance in Islamic mysticism is due to this legend's complete expression of the archetype of individuation. 12 references.

000250 The psychology of the child archetype. I. Introduction. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 151-160).

A brief history of psychological philosophy is given to explain the long obscurity in regard to the unconscious as the essential nature of the psyche. In dream analysis, the existence of typical mythologems among individuals leads to the conclusion that myth forming structural elements must be present in the unconscious psyche. The child archetype is cited as an example of such a primordial image, called archetype, which may be found in myths, fairytales and psychotic fantasies as well as in dreams. Due to the undeveloped nature of primitive man, the unconscious and its archetypes are seen to intrude spontaneously into his conscious mind; thus primitive man does not invent myth but only experience it. In modem man, products of the unconscious may be divided into two categories: fantasies of a personal nature which can be traced to repression by the individual; and fantasies of an impersonal nature, not individually acquired, which correspond to inherited collective elements of the human psyche. This second category is given the name collective unconscious. It is explained that unconscious material can enter the consciousness during a state of reduced conscious intensity such as in dream, when the control of the unconscious by the conscious mind ceases. Archetypes are described as living psychic forces which can promote human growth and which, when neglected, may cause neurotic or even psychotic disorders. The archetype of the child god appears to be widespread: examples from myth and legend, such the Christ child, the alchemical child motif, and the figure of the dwarf or elf are cited. The most significant manifestation of the child motif in psychotherapy is described as ocurring in the maturation process of personality induced by analysis of the unconscious or the individuation process. Here preconscious processes gradually pass into the conscious mind through dreams or through the active imagination. 17 references.

000251 The psychology of the child archetype. 11. 1. The archetype as a link with the past. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 160-162).

The difficulty of completely explaining the meaning of an archetype, a psychic organ within every man, is acknowledged, with the warning that a poor explanation of it may result in injury to that psychic organ. It is felt that the explanation of the archetype should be such that an adequate and meaningful connection between the conscious mind and the archetypes is assured, and that the functional significance of the archetype remains unimpaired. The archetype's role in the psychic structure is described as representing or personsifying certain instinctive data from the unconscious. The preoccupation of the primitive mentality with magic, cited as evidence for the importance of the connection to primitive psychic contents, is seen as the basis of modern religion. The child archetype is defined as a representation of the preconscious childhood aspect of the collective psyche.

000252 The psychology of the child archetype. 11. 2. The function of the archetype. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 162-164).

The function of the child archetype in regard to modern man is outlined. The purpose of the child archetype is seen as the compensation or correction of the inevitable onesidedness and extravagance of the conscious mind, the natural result of conscious concentration on a few contents to the exclusion of all others. Modem man's developed will is described as affording human freedom, but also the greater possibility of transgression against the instincts. Compensation through the still exist- ing state of childhood is considered necessary to prevent the uprooting of modem man's differentiated consciousness. Symptoms of compensation, such as backwardness and regressive behavior, are

evaluated negatively by modem man, whereas primitive man sees them as natural, in keeping with law and tradition. Dissociation of consciousness is seen to facilitate a separation of one part of the psyche from the rest, resulting in the falsification of the personality through the force of the separated part. Thus if the childhood state of the collective psyche is suppressed, the unconscious may inhibit or even overwhelm the conscious function.

000253 The psychology of the child archetype. H. 3. The futurity of the archetype. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 164-165).

Since the child is essentially a potential being, the child motif in the psychology of the individual signifies generally the anticipation of future, even though the motif appears to operate in a retrospective manner. In the same manner, the child in the individual is seen to pave the way for a future change of personality. The child motif is explained as a symbol that unites the opposites in one's personality, in that it anticipates the figure that comes from a synthesis of conscious and unconscious elements. The child as mediator of transformation is represented in numerous symbols, such as the circle or the quaternity; these symbols of wholeness are also identified with the self. The individuation process is concluded to exist in the child in a preconscious state, to be actualized in the adult psyche.

000254 The psychology of the child archetype. H. 4. Unity and plurality of the child motif. 5. Child god and child hero. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 165-167).

The child motif as an archetypal image is noted to manifest itself as unity or plurality. When a number of children appear with no individual characteristics, a dissociation of the personality such as is found in schizophrenia is indicated; while the appearance of the child as a unity is felt to represent a potential synthesis of the personality. The appearance of the child may be in the form of a god or hero, with the miraculous birth and early adversities common to both. The child god is seen as a symbol of the unintegrated unconscious; the child hero, combining human and supernatural qualities, is considered a symbol of the potential for individuation. The typical fates of the child figures are interpreted as symbols of psychic events which occur during the entelechy (genesis) of the self as the psyche struggles toward wholeness.

000255 The psychology of the child archetype. 111. The special phenomenology of the child archetype. 1. The abandonment of the child. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 167-170).

Danger to and abandonment of the archetypal child figure are interpreted in psychological terms. The universal themes of the child's insignificant beginnings and miraculous birth are interpreted as psychic experiences whose object is the emergence of a new and as yet unknown content. Moments of psychic conflict from which there is no conscious means of escape are described as causing the unconscious to create a third presence of an irrational nature, which the conscious mind neither expects nor understands. One example of this unknown content is the symbolic emergence of the child figure. Since the child figure represents a moving towards psychic independence, the symbol of abandonment is a necessary precondition for the detachment of the child motif from its origins. The symbol of the child anticipates a new higher state of consciousness which may remain only a mythological projection if it is not actually integrated in the being of the individual. It is noted that the moral conflict unique to modem man, like the physical conflict of primitive times, is still a life threatening situation affording no escape, as evidenced by the numerous child figures appearing as modem culture heroes.

000256 The psychology of the child archetype. 111. The special phenomenology of the child archetype. 2. The invincibility of the child. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 170-173).

The psychological significance of the seemingly paradoxical invincibility of the child in myth is examined; although the child is often delivered into dangerous situations and is in continual danger of extinction, he possesses supernatural powers far beyond the human. Similarly, in situations of conflict within the conscious mind, the combatant forces are described as so overwhelming that the child as an isolated content bears no relation to the conscious elements present, and may easily return to unconsciousness; yet the child personifies the most vital urge to realize the self, and as such has great power. The development of the power of the child is traced through ancient myth and alchemical symbolism; Hindu thought is noted to recognize the psychological necessity of detachment and confrontation with the unconscious to make the progress of consciousness possible. It is considered necessary for modem medicine to realize that the archetypes underlying these fantasies cannot be dismissed as unreal. They arise from the depths

of the psyche, having their ultimate source in the collective unconscious, identified by Kerenyi as the world itself. 1 reference.

000257 The psychology of the child archetype. 111. The special phenomenology of the child archetype. 3. The hermaphroditism of the child. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 173-177).

The hermaphroditic nature of the child archetype and the majority of cosmogonic gods is interpreted as a symbol of the creative union of opposites, a dynamic symbol directed toward a future goal. The continuous renewal of this symbol from pagan mythology through Christian tradition is considered to support its identity as a universal primordial figure. In light of the recent development of psychology, the projection of the hermaphrodite figure is seen to symbolize the ideal psychic goal of self-realization through the unification of the psyche, which is in itself bisexual, consisting of a conscious, dominant gender and its unconscious opposite. 6 references.

000258 The psychology of the child archetype. 111. The special phenomenology of the child archetype. 4. The child as beginning and end. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 177-179).

The association of the child archetype with both the beginning and end of life is interpreted psychologically in terms of the preconscious and postconscious essence of man; the preconscious state of early childhood is seen as repeated in the return to psychic wholeness after death. The evidence for this hypothesized psychic wholeness existing beyond the life of man is found in the analogous existence and activity of the unconscious beyond the conscious mind. This preexistent psychic whole is expressed in the symbol of the child, who is helpless but powerful, initially insignificant but ultimately triumphant.

000259 The psychology of the child archetype. IV. Conclusion. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 179-181).

The study of the nature and function of the archetype is described as inexact, in that archetypal symbols form such an interpenetrating network that it is difficult to separate one from the rest; the value of considering them is seen to lie more in their presentation as a whole than in the examination of a single one. Psychology itself is seen as a mythology, a system which can provide its believers with a means of counteracting dissociation from psychic origins. The therapeutic function of archetypes is described in terms of the patient's gradual confrontation with the self through the understanding and demystification of fantasy. The differentiation of conscious and unconscious processes through objective observation leads ideally to the synthesis of the two and to a shift in the center of the personality from the ego to the self.

000260 The psychological aspects of the Kore. In: Jung, C. Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 182-203).

The result of a phenomenological study of psychic structure, consisting of the observance and description of the products of the unconscious, is described as the development of a psychological typology of situations and figures, called motifs, in the psychic processes of man. The principal types of motifs of the human figure include the shadow, the wise old man, the child, the mother as a supraordinate personality or a maiden, the anima in man and the animus in woman. One such motif is the Kore figure, belonging in man to the anima type and in woman to the supraordinate personality, or the self; like the other psychic figures, the Kore is observed to have both positive and negative manifestations. Images such as the Kore are considered to rise from an area of the personality which has an impersonal, collective nature, and to express this psychic material in the conscious. The experience of these archetypal expressions has the effect of widening the scope of consciousness. Several dream visions described by men and women are analyzed in their manifestations of the Kore symbol as supraordinate personality and anima. I reference.

000261 The phenomenology of the spirit in fairytales. 1. Concerning the word "spirit." In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 207-214).

A definition of the word "spirit" is proposed and a descniption of the historical and mythical characteristics of the spirit is presented. The great number of different definitions of the term in use today is considered to make it difficult to delimit any one concept; however, these definitions in combination are considered to provide a vivid and concrete view of the phenomenon. In the psychological sense, spirit is defined as a fundamental complex which was originally felt as an invisible but dynamic living presence; this concept is seen to precede the Christian view of the spirit as superior to nature. The contrasting materialistic view, developed under antiChristian influence, is based on the premise

that the spirit is in fact determined by nature, just as the psychic functions are considered to depend on neurochernical phenomena. It is contended that while spirit and matter may eventually be revealed as identical, at present the reality of psychic contents and processes in themselves cannot be denied. The spirit is conceived as originally external to man; now, although it has been internalized in the consciousness, it is still creative rather than created, binding man and influencing him just as the external physical world does. It is seen as autonomous and therefore capable of manifesting itself spontaneously in the conscious. 1 reference.

000262 The phenomenology of the spirit in fairytales. 11. Selfrepresentation of the spirit in dreams. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 214-217).

Interpretations and implications of the psychic manifestations of the spirit in dreams are discussed. The spirit is considered to depend on the existence of an autonomous, primordial, archetypal image in the preconscious makeup of mankind. The moral character of spirits in dreams is considered impossible to establish, since the unconscious process which produces the spirit is capable of expressing both good and evil. The figure of the wise old man is observed to appear where insight is needed that the conscious is unable to supply; thus the archetype compensates for conscious spiritual deficiency. Again, this insight is considered impossible to judge morally, as it often represents an interplay of good and evil. 1 reference.

000263 The phenomenology of the spirit in fairytales. Ill. The spirit in fairytales. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 217-230).

The positive and negative manifestations of the archetypal figure of the wise old man are demonstrated in various myths and fairytales. The old man in fairytales, like the old man of dreams, typically appears when the hero is in a hopeless or desparate situation from which he cannot extricate himself alone. The knowledge needed to overcome the hero's difficulties appears in the shape of a wise old man. The old men in fairytales often ask questions of the hero or heroine for the purpose of mobilizing their moral forces; another common function is to dispense some magic talisman. The old man figure is described as representing knowledge, reflection, insight, wisdom, cleverness, and intuition, as well as moral qualities such as goodwill and readiness to help, which make his spiritual character clear. Even in fairytales the old man has a clear link with the psychic unconscious, as in the case of a forest king connected with water and wood symbols, which are themselves symbols for the unconscious. The spirit archetype, like all other archetypes, is seen to have a negative as well as a positive aspect, expressed in the actions or appearance of the the wise old man figure. The manifestation of the good and evil aspects are often found combined in one fairytale, indirectly alluding to an inner relationship between the two. 14 references.

000264 The phenomenology of the spirit in fairytales. IV. Theriomorphic spirit symbolism in fairytales. In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 230-242).

http://www.voidspace.org.uk/psychology/jung _abstracts.shtml

Carl Jung on The Philosophical and The Psychological Approach to Life. **(2014-02-24 08:15)**

[Carl Jung on The Philosophical and The Psychological Approach to Life.]
Our ideas have, however, the unfortunate but inevitable tendency to lag behind the changes in the total situation.
They can hardly do otherwise, because, so long as nothing changes in the world, they remain more or less adapted and therefore function in a satisfactory way.
There is then no cogent reason why they should be changed and adapted anew.
It is only when conditions have altered so drastically that there is an unendurable rift between the outer situation and our ideas, now become antiquated, that the general problem of our Weltanschauung, or philosophy of life, arises, and with it the question of how the primordial images that maintain the flow of instinctive energy are to be reoriented or re-adapted.
They cannot simply be replaced by a new rational configuration, for this would be molded too much by the outer situation and not enough by man's biological needs.
Moreover, not only would it build no bridge to the original man, but it would block the approach to him altogether.
This is in keeping with the aims of Marxist education, which seeks, like God himself, to mold man, but in the image of the State.
Today, our basic convictions have become increasingly rationalistic.
Our philosophy is no longer a way of life, as it was in antiquity; it has turned into an exclusively intellectual and academic affair.
Our denominational religions with their archaic rites and conceptions – justified enough in themselves – express a view of the world which caused no great difficulties in the Middle Ages but has become strange and unintelligible to the man of today.

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Despite this conflict with the modern scientific outlook, a deep instinct bids him hang on to ideas which, if taken literally, leave out of account all the mental developments of the last five hundred years.
The obvious purpose of this is to prevent him from falling into the abyss of nihilistic despair.
But even when, as rationalists, we feel impelled to criticize contemporary religion as literalistic, narrow-minded and obsolescent, we should never forget that the creeds proclaim a doctrine whose symbols, although their interpretation may be disputed, nevertheless possess a life of their own on account of their archetypal character.
Consequently, intellectual understanding is by no means indispensable in all cases, but is called for only when evaluation through feeling and intuition does not suffice, that is to say, with people for whom the intellect holds the prime power of conviction.
Nothing is more characteristic and symptomatic in this respect than the gulf that has opened out between faith and knowledge.
The contrast has become so enormous that one is obliged to speak of the incommensurability of these two categories and their way of looking at the world.
And yet they are concerned with the same empirical world in which we live, for even theology tells us that faith is supported by facts that became historically perceptible in this known world of ours, namely, that Christ was born as a real human being, worked many miracles and suffered his fate, died under Pontius Pilate and rose up in the flesh after his death.
Theology rejects any tendency to take the statements of its earliest records as written myths and, accordingly, to understand them symbolically. Indeed, it is the theologians themselves who have recently made the attempt – no doubt as a concession to "knowledge" – to "demythologize" the object of their faith while drawing the line quite arbitrarily at the crucial points.
But to the critical intellect it is only too obvious that myth is an integral component of all religions and therefore cannot be excluded from the assertions of faith without injuring them.
The rupture between faith and knowledge is a symptom of the split consciousness which is so characteristic of the mental disorder of our day.
It is as if two different persons were making statements about the same thing, each from his own point of view, or as if one person in two different frames of mind were sketching a picture of his experience.
If for "person" we substitute "modern society," it is evident that the latter is suffering from a mental dissociation, i.e., a neurotic disturbance.
In view of this, it does not help matters at all if one party pulls obstinately to the right and the other to the left. This is what happens in every neurotic psyche, to its own deep distress, and it is just this distress that brings the patient to the doctor.
As I stated above in all brevity – while not neglecting to mention certain practical details whose omission might have perplexed the reader – the doctor has to establish a relationship with both halves of his patient's personality, because only from them both, and not merely from one half with the suppression of the other, can he put together a whole and complete man.
The latter alternative is what the patient has been doing all along, for the modern Weltanschauung gives him no other guidance.
His individual situation is the same in principle as the collective situation.
He is a social microcosm, reflecting on the smallest scale the quantities of society at large, or, conversely, as the smallest social unit, cumulatively producing the collective dissociation.
The latter possibility is the more likely one, as the only direct and concrete carrier of life is the individual personality, while society and the State are conventional ideas and can claim reality only in so far as they are represented by a certain number of individuals.
Far too little attention has been paid to the fact that our age, for all its irreligiousness, is hereditarily burdened with the specific achievement of the Christian epoch: the supremacy of the word, of the Logos, which stands for the central figure of our Christian faith.
The word has literally become our god and so it has remained, even if we know of Christianity only from hearsay. Words like "society" and "State" are so concretized that they are almost personified.
In the opinion of the man in the street, the "State," far more than any king in history, is the inexhaustible giver of all

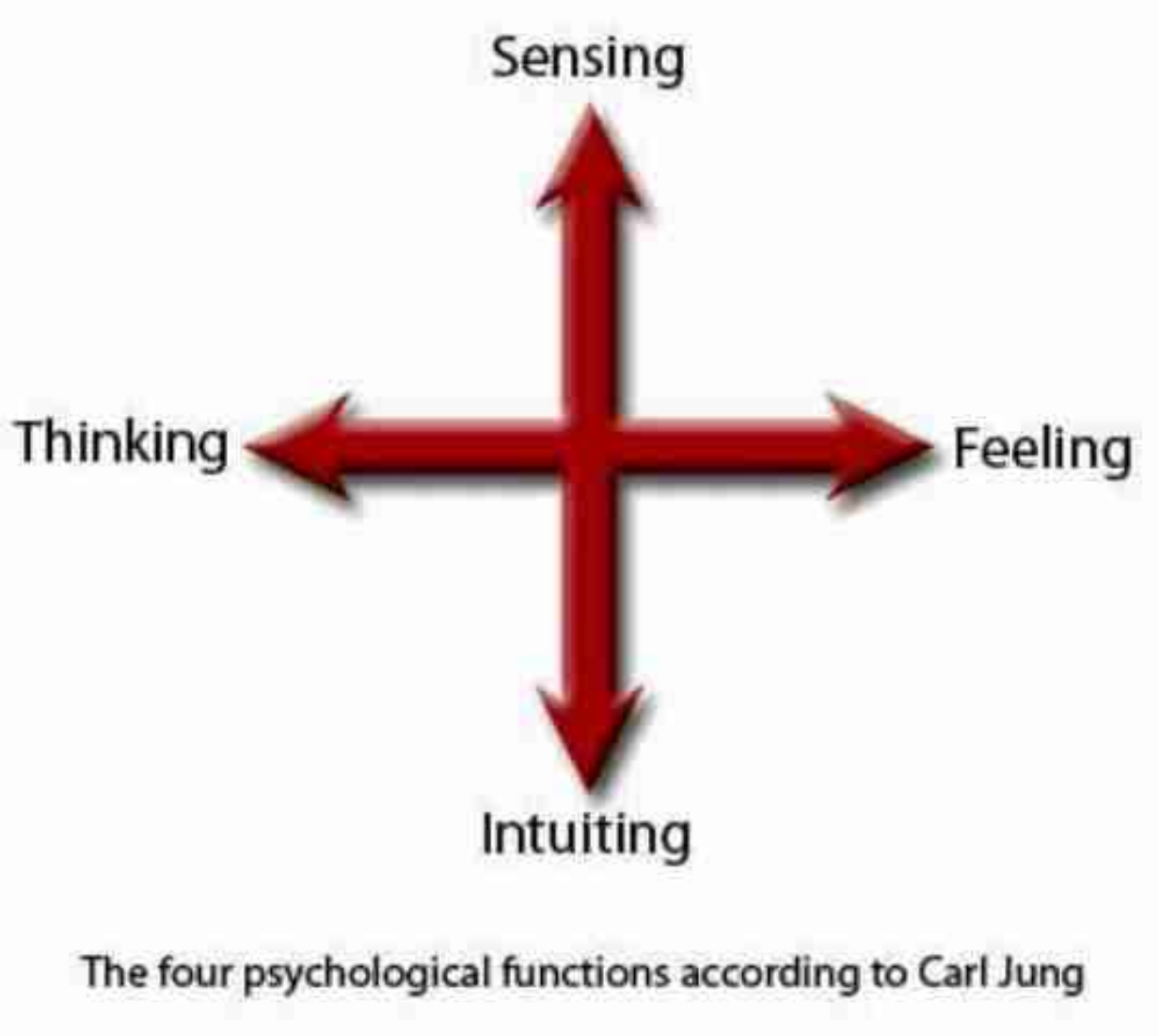
good; the “State” is invoked, made responsible, grumbled at, and so on and so forth.
Society is elevated to the rank of a supreme ethical principle; indeed, it is credited with positively creative capacities.
No one seems to notice that the veneration of the word, which was necessary for a certain phase of historical development, has a perilous shadow side.
That is to say, the moment the word, as a result of centuries of education, attains universal validity, it severs its original link with the divine person. There is then a personified Church, a personified State; belief in the word becomes credulity, and the word itself an infernal slogan capable of any deception.
With credulity come propaganda and advertising to dupe the citizen with political jobbery and compromises, and the lie reaches proportions never known before in the history of the world.
Thus, the word, originally announcing the unity of all men and their union in the figure of the one great Man, has in our day become the source of suspicion and distrust of all against all.
Credulity is one of our worst enemies, but that is the makeshift the neurotic always resorts to in order to quell the doubter in his own breast or conjure him out of existence.
People think you have only to “tell” a person that he “ought” to do something in order to put him on the right track. But whether he can or will do it is another matter.
The psychologist has come to see that nothing is achieved by telling, persuading, admonishing, giving good advice.
He must also get acquainted with the details and have an authentic knowledge of the psychic inventory of his patient.
He has therefore to relate to the individuality of the sufferer and feel his way into all the nooks and crannies of his mind, to a degree that
far exceeds the capacity of a teacher or even of a directeur de conscience.
His scientific objectivity, which excludes nothing, enables him to see his patient not only as a human being but also as a subhuman who is bound to his body, like an animal.
The development of science has directed his interest beyond the range of the conscious personality to the world of unconscious instinct dominated by sexuality and the power drive (or self-assertion) corresponding to the twin moral concepts of Saint Augustine: concupiscentia and superbia.
The clash between these two fundamental instincts (preservation of the species and self-preservation) is the source of numerous conflicts.
They are, therefore, the chief object of moral judgment, whose purpose it is to prevent these instinctual collisions as far as possible.
As I explained above, instinct has two main aspects: on the one hand, that of dynamism, drive or drift, and on the other, specific meaning and intention.
It is highly probable that all man’s psychic functions have an instinctual foundation, as is obviously the case with animals.
It is easy to see that in animals instinct functions as the spiritus rector of all their behavior.
This observation lacks certainty only where the learning capacity begins to develop, for instance in the higher apes and in man.
In the animals, as a result of their learning capacity, instinct undergoes numerous modifications and differentiations; in civilized man the instincts are so split up that only a few of the basic ones can be recognized with any certainty in their original form.
The most important are the two fundamental instincts and their derivatives, and these have been the exclusive concern of medical psychology so far.
Investigators found, however, that in following up the ramifications of the instincts they hit upon configurations which could not with certainty be ascribed to either group.
To take but one example: the discoverer of the power instinct was in some doubt as to whether an apparently indubitable expression of the sexual instinct might not be better explained as a “power arrangement,” and Freud himself felt obliged to acknowledge the existence of “ego instincts” in addition to the overriding sex instinct – a clear concession to the Adlerian standpoint.
In view of this uncertainty, it is hardly surprising that in most cases neurotic symptoms can be explained, almost without contradiction, in terms of either theory.
This perplexity does not mean that one or the other standpoint, or both of them, is erroneous.

Rather, they are both relatively valid and, unlike certain one-sided and dogmatic preferences, allow the existence and competition of other instincts.
Although, as I have said, the question of human instinct is a far from simple matter, we shall probably not be wrong in assuming that the learning capacity, a quality almost exclusive to man, is based on the instinct for imitation found in animals.
It is in the nature of this instinct to disturb other instinctive activities and eventually to modify them, as can be observed, for instance, in the songs of birds, when they adopt other melodies.
Nothing estranges man more from the ground plan of his instincts than his learning capacity, which turns out to be a genuine drive towards progressive transformation of human modes of behavior.
It, more than anything else, is responsible for the altered conditions of our existence and the need for new adaptations which civilization brings.
It is also the source of numerous psychic disturbances and difficulties occasioned by man's progressive alienation from his instinctual foundation, i.e., by his uprootedness and identification with his conscious knowledge of himself, by his concern with consciousness at the expense of the unconscious.
The result is that modern man can know himself only in so far as he can become conscious of himself – a capacity largely dependent on environmental conditions, the drive for knowledge and control of which necessitated or suggested certain modifications of his original instinctive tendencies.
His consciousness therefore orients itself chiefly by observing and investigating the world around him, and it is to its peculiarities that he must adapt his psychic and technical resources.
This task is so exacting, and its fulfillment so advantageous, that he forgets himself in the process, losing sight of his instinctual nature and putting his own conception of himself in place of his real being.
In this way he slips imperceptibly into a purely conceptual world where the products of his conscious activity progressively replace reality.
Separation from his instinctual nature inevitably plunges civilized man into the conflict between conscious and unconscious, spirit and nature, knowledge and faith, a split that becomes pathological the moment his consciousness is no longer able to neglect or suppress his instinctual side.
The accumulation of individuals who have got into this critical state starts off a mass movement purporting to be the champion of the suppressed.
In accordance with the prevailing tendency of consciousness to seek the source of all ills in the outside world, the cry goes up for political and social changes which, it is supposed, would automatically solve the much deeper problem of split personality.
Hence it is that whenever this demand is fulfilled, political and social conditions arise which bring the same ills back again in altered form.
What then happens is a simple reversal: the underside comes to the top and the shadow takes the place of the light, and since the former is always anarchic and turbulent, the freedom of the "liberated" underdog must suffer Draconian curtailment.
All this is unavoidable, because the root of the evil is untouched and merely the counter-position has come to light.
The Communist revolution has debased man far lower than democratic collective psychology has done, because it robs him of his freedom not only in the social but in the moral and spiritual sense.
Aside from the political difficulties, the West has suffered a great psychological disadvantage that made itself unpleasantly felt even in the days of German Nazism: the existence of a dictator allows us to point the finger away from ourselves and at the shadow.
He is clearly on the other side of the political frontier, while we are on the side of good and enjoy the possession of the right ideals.
Did not a well-known statesman recently confess that he had "no imagination in evil"?
In the name of the multitude he was here giving expression to the fact that Western man is in danger of losing his shadow altogether, of identifying himself with his fictive personality and of identifying the world with the abstract picture painted by scientific rationalism.
His spiritual and moral opponent, who is just as real as he, no longer dwells in his own breast but beyond the geographical line of division, which no longer represents an outward political barrier but splits off the conscious from the

unconscious man more and more menacingly.
Thinking and feeling lose their inner polarity, and where religious orientation has grown ineffective, not even a god is at hand to check the sovereign sway of unleashed psychic functions.
Our rational philosophy does not bother itself with whether the other person in us, pejoratively described as the "shadow," is in sympathy with our conscious plans and intentions.
Evidently it does not know that we carry in ourselves a real shadow whose existence is grounded in our instinctual nature.
The dynamism and imagery of the instincts together form an a priori which no man can overlook without the gravest risk to himself.
Violation or neglect of instinct has painful consequences of a physiological and psychological nature for whose removal medical help, above all, is required.
For more than fifty years we have known, or could have known, that there is an unconscious as a counterbalance to consciousness.
Medical psychology has furnished all the necessary empirical and experimental proofs of this.
There is an unconscious psychic reality which demonstrably influences consciousness and its contents.
All this is known, but no practical conclusions have been drawn from it.
We still go on thinking and acting as before, as if we were simplex and not duplex.
Accordingly, we imagine ourselves to be innocuous, reasonable and humane.
We do not think of distrusting our motives or of asking ourselves how the inner man feels about the things we do in the outside world.
But actually it is frivolous, superficial and unreasonable of us, as well as psychically unhygienic, to overlook the reaction and standpoint of the unconscious.
One can regard one's stomach or heart as unimportant and worthy of contempt, but that does not prevent overeating or overexertion from having consequences that affect the whole man.
Yet we think that psychic mistakes and their consequences can be got rid of with mere words, for "psychic" means less than air to most people.
All the same, nobody can deny that without the psyche there would be no world at all, and still less, a human world.
Virtually everything depends on the human soul and its functions.
It should be worthy of all the attention we can give it, especially today, when everyone admits that the weal or woe of the future will be decided neither by the attacks of wild animals nor by natural catastrophes nor by the danger of world-wide epidemics but simply and solely by the psychic changes in man.
It needs only an almost imperceptible disturbance of equilibrium in a few of our rulers' heads to plunge the world into blood, fire and radioactivity.
The technical means necessary for this are present on both sides. And certain conscious deliberations, uncontrolled by any inner opponent, can be indulged in all too easily, as we have seen already from the example of one "Leader."
The consciousness of modern man still clings so much to outward objects that he makes them exclusively responsible, as if it were on them that the decision depended.
That the psychic state of certain individuals could emancipate itself for once from the behavior of objects is something that is considered far too little, although irrationalities of this sort are observed every day and can happen to everyone.
The forlornness of consciousness in our world is due primarily to the loss of instinct, and the reason for this lies in the development of the human mind over the past aeon.
The more power man had over nature, the more his knowledge and skill went to his head, and the deeper became his contempt for the merely natural and accidental, for that which is irrationally given – including the objective psyche, which is all that consciousness is not.
In contrast to the subjectivism of the conscious mind the unconscious is objective, manifesting itself mainly in the form of contrary feelings, fantasies, emotions, impulses and dreams, none of which one makes oneself but which come upon one objectively.
Even today psychology is still, for the most part, the science of conscious contents, measured as far as possible by collective standards.

The individual psyche has become a mere accident, a “random” phenomenon, while the unconscious, which can manifest itself only in the real, “irrationally given” human being, has been ignored altogether.
This was not the result of carelessness or of lack of knowledge, but of downright resistance to the mere possibility of there being a second psychic authority besides the ego.
It seems a positive menace to the ego that its monarchy can be doubted.
The religious person, on the other hand, is accustomed to the thought of not being sole master in his own house.
He believes that God, and not he himself, decides in the end. But how many of us would dare to let the will of God decide, and which of us would not feel embarrassed if he had to say how far the decision came from God himself?
The religious person, so far as one can judge, stands directly under the influence of the reaction from the unconscious.
As a rule, he calls this the operation of conscience.
But since the same psychic background produces reactions other than moral ones, the believer is measuring his conscience by the traditional ethical standard and thus by a collective value, in which endeavor he is assiduously supported by his Church.
So long as the individual can hold fast to his traditional beliefs, and the circumstances of his time do not demand stronger emphasis on individual autonomy, he can rest content with the situation.
But the situation is radically altered when the worldly-minded man who is oriented to external factors and has lost his religious beliefs appears en masse, as is the case today.
The believer is then forced onto the defensive and must catechize himself on the foundation of his beliefs.
He is no longer sustained by the tremendous suggestive power of the consensus omnium, and is keenly aware of the weakening of the Church and the precariousness of its dogmatic assumptions.
To counter this, the Church recommends more faith, as if this gift of grace depended on man’s good will and pleasure.
The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual’s faith into immediate relation with God.
Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung, Psychology of the Unconscious, Pages 51-62.

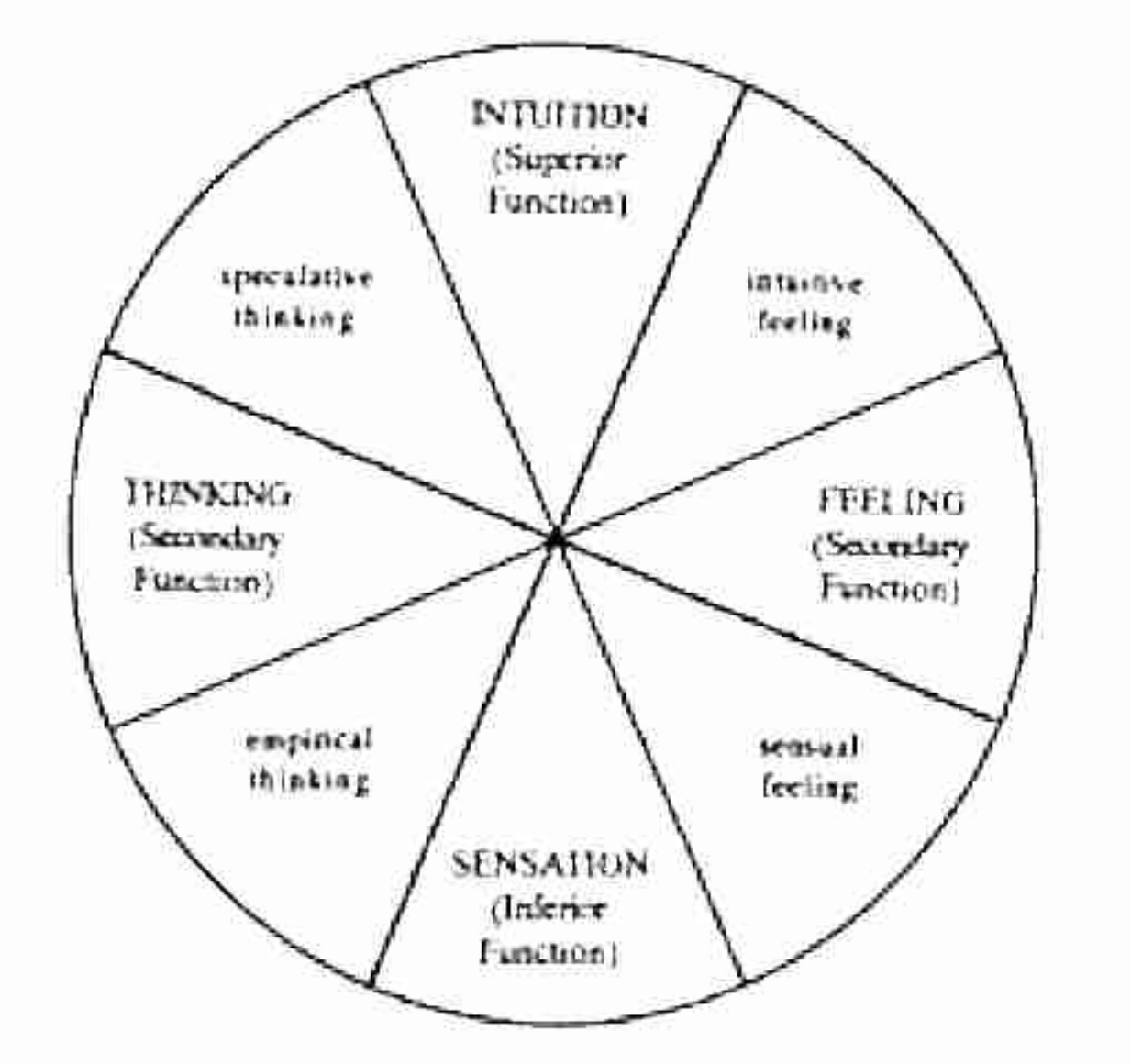
Carl Jung and a Psychological Function **(2014-02-25 05:13)**



The four psychological functions according to Carl Jung

Function:
A form of psychic activity, or manifestation of libido, that remains the same in principle under varying conditions. (See also auxiliary function, differentiation, inferior function, primary function and typology.)
Jung's model of typology distinguishes four psychological functions: thinking, feeling, sensation and intuition. Sensation establishes what is actually present, thinking enables us to recognize its meaning, feeling tells us its value, and intuition points to possibilities as to whence it came and whither it is going in a given situation.["A Psychological Theory of Types," CW 6, par. 958.]
Though all the functions exist in every psyche, one function is invariably more consciously developed than the others, giving rise to a one-sidedness that often leads to neurosis.
The more [a man] identifies with one function, the more he invests it with libido, and the more he withdraws libido from the other functions. They can tolerate being deprived of libido for even quite long periods, but in the end they will react. Being drained of libido, they gradually sink below the threshold of consciousness, lose their associative connection with it, and finally lapse into the unconscious. This is a regressive development, a reversion to the infantile and finally to the archaic level. . . . [which] brings about a dissociation of the personality.["The Type Problem in Aesthetics," ibid., pars. 502f.]
http://www.nyaap.org/jung-lexicon/f

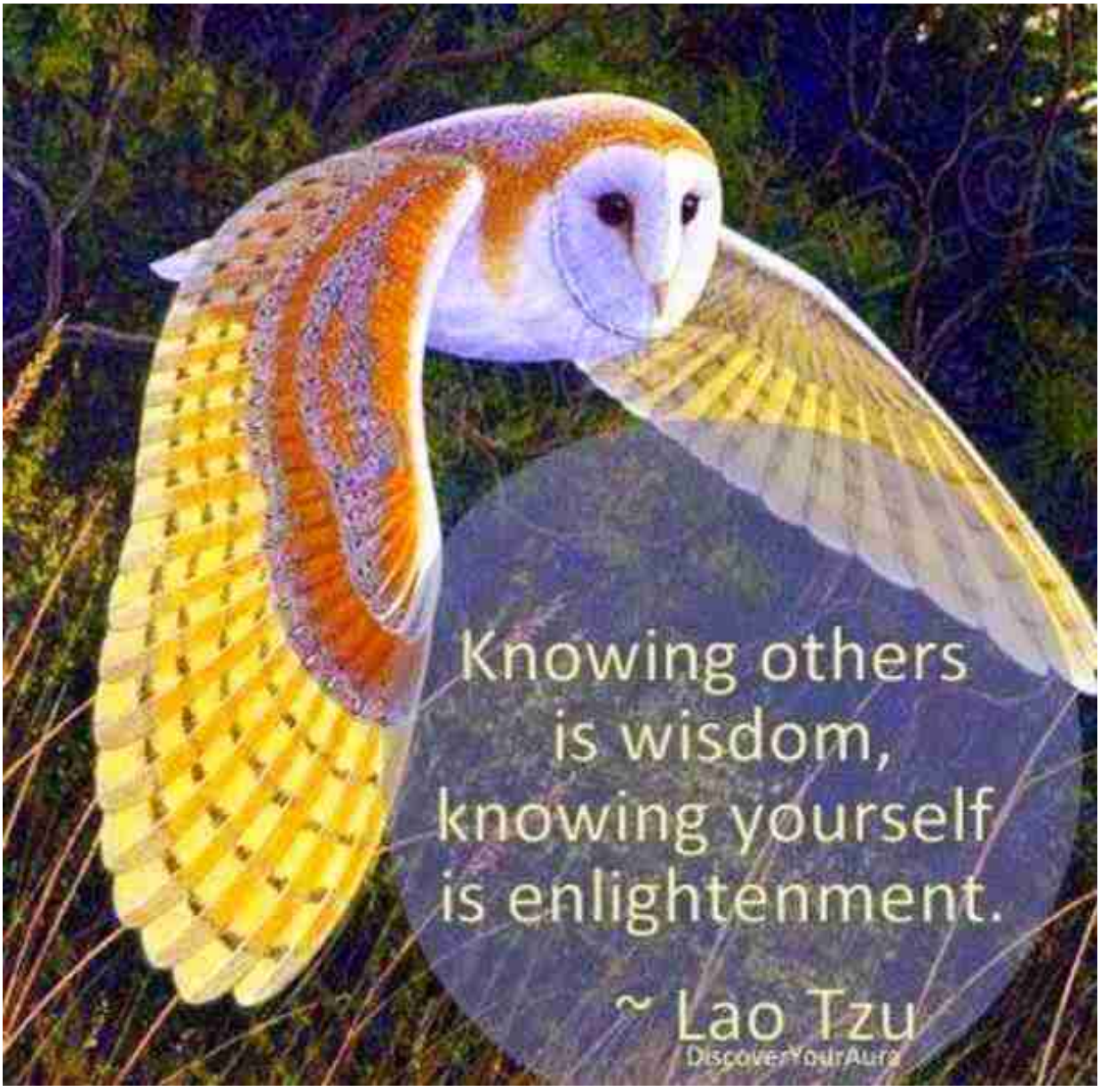
Carl Jung and the Lexicon of Auxiliary Function **(2014-02-25 05:19)**



Auxiliary function:
A helpful second or third function, according to Jung's model of typology, that has a co-determining influence on consciousness.
Absolute sovereignty always belongs, empirically, to one function alone, and can belong only to one function, because the equally independent intervention of another function would necessarily produce a different orientation which, partially at least, would contradict the first.
But since it is a vital condition for the conscious process of adaptation always to have clear and unambiguous aims, the presence of a second function of equal power is naturally ruled out. This other function, therefore, can have only a secondary importance. . . .
Its secondary importance is due to the fact that it is not, like the primary function . . . an absolutely reliable and decisive factor, but comes into play more as an auxiliary or complementary function.["General Description of the Types," CW 6, par. 667.]

The auxiliary function is always one whose nature differs from, but is not antagonistic to, the superior or primary function: either of the irrational functions (intuition and sensation) can be auxiliary to one of the rational functions (thinking and feeling), and vice versa.
Thus thinking and intuition can readily pair, as can thinking and sensation, since the nature of intuition and sensation is not fundamentally opposed to the thinking function. Similarly, sensation can be bolstered by an auxiliary function of thinking or feeling, feeling is aided by sensation or intuition, and intuition goes well with feeling or thinking.
The resulting combinations [see figure below] present the familiar picture of, for instance, practical thinking allied with sensation, speculative thinking forging ahead with intuition, artistic intuition selecting and presenting its images with the help of feeling-values, philosophical intuition systematizing its vision into comprehensive thought by means of a powerful intellect, and so on.[Ibid., par. 669.]
http://www.nyaap.org/jung-lexicon/a

The Reconciling Symbol in Chinese Philosophy **(2014-02-26 06:12)**



The Reconciling Symbol in Chinese Philosophy:
The idea of a middle path that lies between the opposites is also to be found in China, in the form of Tao.
The idea of Tao is usually associated with the name of the philosopher Lao-Tzu, born B.C. 604. But this concept is older than the philosophy of Lao-Tzu, since it is bound up with certain ideas belonging to the ancient national religion of the Tao, the celestial ”way”. This concept corresponds with the Vedic Rita.
The meanings of Tao are as follows:
(1) way, (2) method, (3) principle, (4) Nature-force or life-force, (5) the regulated processes of Nature, (6) the idea of the world, (7) the primal cause of all phenomena, (8) the right, (9) the good, (10) the eternal moral law.
Some translators even translate Tao as God, not without a certain right, since Tao, like Rta, has a certain admixture of concrete substantiality.
I will first give a few illustrations from the Tao Te Ching, the classical book of Lao-tzu:
1. Was Tao the child of something else? We cannot tell.
But as a substanceless image it existed before the Ancestor.
2. There was something formless yet complete,
That existed before heaven and earth;
Without sound, without substance,
Dependent on nothing, unchanging,
All pervading, unfailing,
One may think of it as the mother of all things under heaven
Its true name we do not know;
“Way” is the name that we give it.
In order to characterize its essential quality, Lao-tzu likens it to water:
3. The highest good is like that of water. The goodness of water is that it benefits the ten thousand creatures; yet itself does not scramble, but is content with the [low] places that all men disdain. It is this that makes water so near the Way.
The idea of the energic process could not surely be better expressed.
4. He that is without desire sees its essence,
He that clings to desire sees only its outward form.
The kinship with the basic Brahmanic ideas is unmistakable which does not necessarily imply direct contact Lao-tzu is an entirely original thinker, and the primordial image underlying both the Rita-Brahman- Atman and Tao conceptions is as universal as man, appearing in every age and among all peoples, whether as a primitive energy concept, as ”soul force” or however else it may be designated.
5. He who knows the Always-so has room in him for everything;
He who has room in him for everything is without prejudice.
To be without prejudice is to be kingly;
To be kingly is to be of heaven;
To be of heaven is to be in Tao.
Tao is forever, and he that possesses it,
Though his body ceases is not destroyed.
The knowledge of Tao has therefore the same redeeming and uplifting effect as- the ”knowing” of Brahman. Man becomes one with Tao, with the unending; thus to range this latest philosophical concept appropriately by the side of its older kindred, since Tao is also the stream of time. Tao is an irrational, hence a wholly inconceivable fact: Tao is essence, but unseizable, incomprehensible.”
6. Tao is a thing impalpable, incommensurable.
For though all creatures under heaven are the products
of [Tao as] being.
Being itself is the product of [Tao as] Not-Being.
Tao is hidden and nameless.
Clearly Tao is an irrational union of the opposites, therefore a symbol which is and is not.
7. The Valley Spirit never dies;

It is named the mysterious female.
And the door of the mysterious Female
Is the base from which heaven and earth sprang
Tao is the creative essence, as father begetting and as mother bringing forth. It is the beginning and end of all creatures.
8. He whose actions are in harmony with Tao becometh one with Tao.
Therefore the complete one is freed from the opposites whose intimate connection and alternating appearance he is aware of. Thus in Chapter ix he says : "to withdraw oneself is the celestial way".
Therefore the perfected sage liberates himself from the opposites, having seen through their connection with one another and their alternation. Therefore it is said:
9. When your work is done, then withdraw.
Such is heaven's way.
He [the perfected sage] cannot either be drawn into
Friendship or repelled,
Cannot be benefited, cannot be harmed,
Cannot be either raised or humbled.
Being one with Tao resembles the state of infancy:
10. Can you keep the unquiet physical soul from straying, hold fast
to the Unity, and never quit it?
Can you, when concentrating your breath, make it soft like that
of a little child?
11. He who knows the male, yet cleaves to what is female,
Becomes like a ravine, receiving all things under heaven;
And being such a ravine,
He knows all the time a power that he never calls upon in vain.
This is returning to the state of infancy.
12. The impunity of that which is fraught with this power
May be likened to that of an infant.
This is, admittedly, the psychological attitude which is an essential condition of the inheritance of the Christian Kingdom of Heaven, and this in spite of all rational interpretations is the central, irrational essence, the basic image and symbol whence proceeds the redeeming effect.
The Christian symbol merely has a more social (character than the allied Eastern conceptions. These latter are more directly rooted in eternally existing dynamistic conceptions, such as the image of magical power, issuing from things and men, and on a higher level from gods, or a principle.
According to the ideas of the Taoistic religion, too is divided into a principle pair of opposite, Yang and Yin. Yang is warmth, light, masculinity. Yin is cold, darkness, femininity. Yang is also heaven, Yin earth. From the Yang force arises Shen, the celestial portion of the human soul ; and from the Yin force arises Kwei, the earthly part. As a microcosm, man is also in some degree a reconciler of the pairs of opposites. Heaven, man, and earth, form the three chief elements of the world, the San-tsai.
This image is an altogether primordial idea, which we find elsewhere in similar forms; as for instance in the West African myth where Obatala and Odudua, the first parents (heaven and earth) lie-together in a calabash, until a son, man, arises between them. Hence as a microcosm, uniting in himself the world-opposites, man corresponds with the irrational symbol which reconciles psychological antitheses. This root-image of man clearly accords with Schiller, when he calls the symbol "living form".
The division of the human soul into a Schen or Kwan soul, and a Kwei (or Po) soul, is a great psychological truth. This Chinese presentation also suggests the familiar passage in Faust:
"Two souls, alas ! within my bosom dwell
One would from the other sever.
The one in full delight of love
Clings with clutching organs to the world :

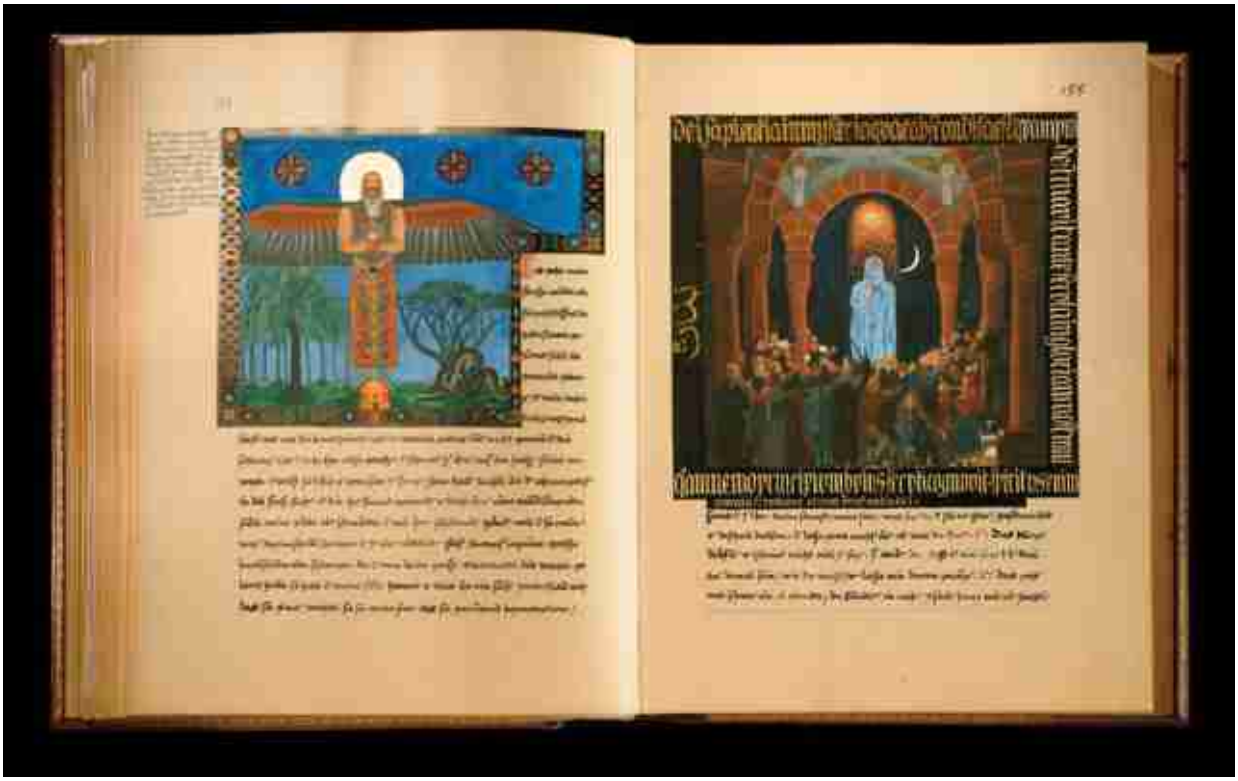
The other, mightily, from earthly dust
Would mount on high to the ancestral fields."
The existence of two mutually contending tendencies, both striving to drag man into extreme attitudes and entangle him in the world whether upon the spiritual or material side thereby setting him at variance with himself, demands the existence of a, counter-weight, which is just this irrational fact, Tao. Hence the believer's anxious effort to live in harmony with Tao, lest he fall* into the conflict of the opposites.
Since Tao is an irrational fact, it cannot be deliberately achieved ; a fact which Lao-Tzu frequently emphasizes. Wu-wei, another specifically Chinese concept, owes its particular significance to this condition. It signifies "doing nothing", but, as Ular pertinently explains, it should be rendered: "not-doing, and not doing nothing".
The rational " desire to bring it about ", which is the greatness and the evil of our own epoch, does not lead to Tao. Thus the aim of the Taoistic ethic sets out to find deliverance from that tension of the opposites which is an inherent property of the universe, by a return to Tao. Carl Jung, Psychological Types, The Type Problem in Poetry.

The Child in the Lexicon of Depth Psychology (2014-02-26 06:23)

Child:
Psychologically, an image of both the irrecoverable past and an anticipation of future development. (See also incest.) The "child" is. . . . both beginning and end, an initial and a terminal creature. . . . the pre-conscious and the post-conscious essence of man. His pre-conscious essence is the unconscious state of earliest childhood, his post-conscious essence is an anticipation by analogy of life after death. In this idea the all-embracing nature of psychic wholeness is expresso. ["The Psychology of the Child Archetype," CW 9i, par. 299.]
Feelings of alienation or abandonment can constellate the child archetype. The effects are two-fold: the "poor me" syndrome characteristic of the regressive longing for dependence, and, paradoxically, the desperate desire to be free of the past-the positive side of the divine child archetype. Abandonment, exposure, danger etc.., are all elaborations

of the ”child’s” insignificant beginnings and of its mysterious and miraculous birth.
This statement describes a Certain psychic experience of a creative nature, Whose object is the emergence of a new and as yet unknown content. In the psychology of the individual there is always, at such moments, an agonizing situation of conflict from Which there seems to be no way out-at least for the conscious mind, since those far this is the concern, tertium non datur. [Ibid . couple. 285.]
”Child” means something evolving towards independence. This it can not do without Detaching itself from its origins:.. Abandonment is Necessary Therefore the condition [of consciousness], not just a concomitant symptom [Ibid, para. 287].

Carl Jung on the need the Dead Souls have for the Living. **(2014-02-27 07:21)**



[Carl Jung on the need the Dead Souls have for the Living.]
Later, when I wrote the Septem Sermones ad Mortuos, once again it was the dead who addressed crucial questions to me.
They came so they said ”back from Jerusalem, where they found not what they sought.”
This had surprised me greatly at the time, for according to the traditional views the dead are the possessors of great knowledge.
People have the idea that the dead know far more than we, for Christian doctrine teaches that in the hereafter we shall ”see face to face.”
Apparently, however, the souls of the dead ”know” only what they knew at the moment of death, and nothing beyond that.
Hence their endeavor to penetrate into life in order to share in the knowledge of men.
I frequently have a feeling that they are standing directly behind us, waiting to hear what answer we will give to them, and what answer to destiny.
It seems to me as if they were dependent on the living for receiving answers to their questions, that is, on those who

have survived them and exist in a world of change: as if omniscience or, as I might put it, omni-consciousness, were not at their disposal, but could flow only into the psyche of the living, into a soul bound to a body.
The mind of the living appears, therefore, to hold an advantage over that of the dead in at least one point: in the capacity for attaining clear and decisive cognitions.
As I see it, the three-dimensional world in time and space is like a system of co-ordinates; what is here separated into ordinates and
abscissae may appear ”there,” in space-timelessness, as a primordial image with many aspects, perhaps as a diffuse cloud of cognition surrounding an archetype.
Yet a system of co-ordinates is necessary if any distinction of discrete contents is to be possible.
Any such operation seems to us unthinkable in a state of diffuse omniscience, or, as the case may be, of subjectless consciousness, with no spatio-temporal demarcations.
Cognition, like generation, presupposes an opposition, a here and there, an above and below, a before and after.
If there were to be a conscious existence after death, it would, so it seems to me, have to continue on the level of consciousness attained by humanity, which in any age has an upper though variable limit.
There are many human beings who throughout their lives and at the moment of death lag behind their own potentialities and even more important behind the knowledge which has been brought to consciousness by other human beings during their own lifetimes.
Hence their demand to attain in death that share of awareness which they failed to win in life.
I have come to this conclusion through observation of dreams about the dead Carl Jung, Memories Dreams and Reflections
Image: The Seven Sermons to the Dead - Septem Sermones ad Mortuos
Carl Gustav Jung, 1916

Carl Jung on the Evolution of the Soul after Death **(2014-02-27 07:25)**

[Carl Jung on the Evolution of the Soul after Death]
I had another experience of the evolution of the soul after death when about a year after my wife's death I suddenly awoke one night and knew that I had been with her in the south of France, in Provence, and had spent an entire day with her.
She was engaged on studies of the Grail there. That seemed significant to me, for she had died before completing her work on this subject.
Interpretation on the subjective level that my anima had not yet finished with the work she had to do yielded nothing of interest; I know quite well that I am not yet finished with that.
But the thought that my wife was continuing after death to work on her further spiritual development however that may be conceived struck me as meaningful and held a measure of reassurance for me.
Ideas of this sort are, of course, inaccurate, and give a wrong picture, like a body projected on a plane or, conversely, like the construction of a four-dimensional model out of a three-dimensional body.
They use the terms of a three-dimensional world in order to represent themselves to us. Mathematics goes to great pains to create expressions for relationships which pass empirical comprehension.
In much the same way, it is all-important for a disciplined imagination to build up images of intangibles by logical principles and on the basis of empirical data, that is, on the evidence of dreams.
The method employed is what I have called "the method of the necessary statement."
It represents the principle of amplification in the interpretation of dreams, but can most easily be demonstrated by the statements implicit in simple whole numbers.
One, as the first numeral, is unity. But it is also "the unity," the One, All-Oneness, individuality and non-duality not a numeral but a philosophical concept, an archetype and attribute of God, the monad.
It is quite proper that the human intellect should make these statements; but at the same time the intellect is determined and limited by its conception of oneness and its implications.

In other words, these statements are not arbitrary. They are governed by the nature of oneness and therefore are necessary statements.
Theoretically, the same logical operation could be performed for each of the following conceptions of number, but in practice the process soon comes to an end because of the rapid increase in complications, which become too numerous to handle.
Every further unit introduces new properties and new modifications.
Thus, it is a property of the number four that equations of the fourth degree can be solved, whereas equations of the fifth degree cannot.
The necessary statement of the number four, therefore, is that, among other things, it is an apex and simultaneously the end of a preceding ascent.
Since with each additional unit one or more new mathematical properties appear, the statements attain such a complexity that they can no longer be formulated.
The infinite series of natural numbers corresponds to the infinite number of individual creatures.
That series likewise consists of individuals, and the properties even of its first ten members represent if they represent anything at all an abstract cosmogony derived from the monad.
The properties of numbers are, however, simultaneously properties of matter, for which reason certain equations can anticipate its behavior.
Therefore I submit that other than mathematical statements (i.e., statements implicit in nature) are likewise capable of pointing to irrepresentable realities beyond themselves such, for example, as those products of the imagination which enjoy universal acceptance or are distinguished by the frequency of their occurrence, like the whole class of archetypal motifs.
Just as in the case of some factors in mathematical equations we cannot say to what physical realities they correspond, so in the case of some mythological products we do not know at first to what psychic realities they refer.
Equations governing the turbulence of heated gases existed long before the problems of such gases had been precisely investigated.
Similarly, we have long been in possession of mythologems which express the dynamics of certain subliminal processes, though these processes were only given names in very recent times. Carl Jung; Memories Dreams and Reflections

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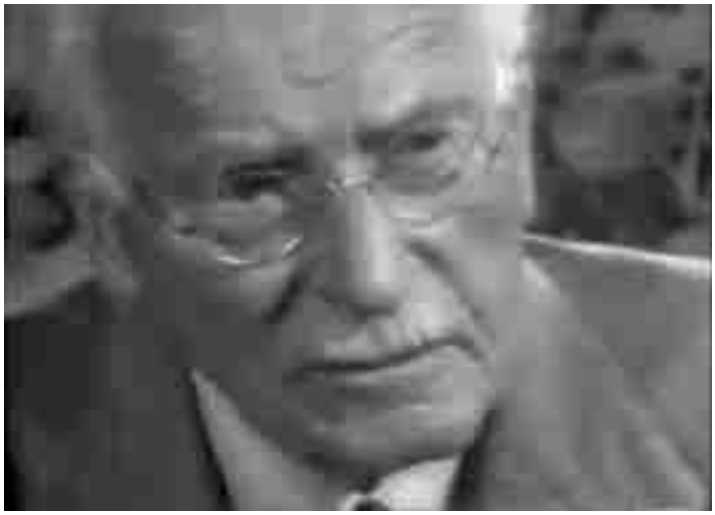
What is the.....Psyche? **(2014-02-28 05:05)**



Psyche:
The totality of all psychological processes, both conscious and unconscious.

The psyche is far from being a homogenous unit–on the contrary, it is a boiling cauldron of contradictory impulses, inhibitions, and affects, and for many people the conflict between them is so insupportable that they even wish for the deliverance preached by theologians.[”Psychological Aspects of the Mother Archetype,” CW 9i, par. 190.]
The way in which the psyche manifests is a complicated interplay of many factors, including an individual’s age, sex, hereditary disposition, psychological type and attitude, and degree of conscious control over the instincts.
Psychic processes . . . behave like a scale along which consciousness “slides.” At one moment it finds itself in the vicinity of instinct, and falls under its influence; at another, it slides along to the other end where spirit predominates and even assimilates the instinctual processes most opposed to it. [”On the Nature of the Psyche,” CW 8, par. 408.]
The tremendous complexity of psychic phenomena led Jung to the belief that attempts to formulate a comprehensive theory of the psyche were doomed to failure.
The premises are always far too simple. The psyche is the starting-point of all human experience, and all the knowledge we have gained eventually leads back to it. The psyche is the beginning and end of all cognition. It is not only the object of its science, but the subject also. This gives psychology a unique place among all the other sciences: on the one hand there is a constant doubt as to the possibility of its being a science at all, while on the other hand psychology acquires the right to state a theoretical problem the solution of which will be one of the most difficult tasks for a future philosophy.[”Psychological Factors in Human Behaviour,” ibid., par. 261.]
http://www.nyaap.org/jung-lexicon/p

The archetype of the old man who has seen enough is eternally true. ˜Carl Jung (2014-02-28 05:27)

I am satisfied with the course my life has taken. It has been bountiful, and has given me a great deal. How could I ever have expected so much?
Nothing but unexpected things kept happening to me. Much might have been different if I myself had been different. But it was as it had to be; for all came about because I am as I am.
Many things worked out as I planned them to, but that did not always prove of benefit to me. But almost everything developed naturally and by destiny.
I regret many follies which sprang from my obstinacy; but without that trait I would not have reached my goal.
And so I am disappointed and not disappointed. I am disappointed with people and disappointed with myself.
I have learned amazing things from people, and have accomplished more than I expected of myself.
I cannot form any final judgment because the phenomenon of life and the phenomenon of man are too vast.
The older I have become, the less I have understood or had insight into or known about myself.
I am astonished, disappointed, pleased with myself.
I am distressed, depressed, rapturous. I am all these things at once, and cannot add up the sum.
I am incapable of determining ultimate worth or worthlessness; I have no judgment about myself and my life.

There is nothing I am quite sure about. I have no definite convictions not about anything, really.
I know only that I was born and exist, and it seems to me that I have been carried along.
I exist on the foundation of something I do not know.
In spite of all uncertainties, I feel a solidity underlying all existence and a continuity in my mode of being.
The world into which we are born is brutal and cruel, and at the same time of divine beauty.
Which element we think outweighs the other, whether meaninglessness or meaning, is a matter of temperament.
If meaninglessness were absolutely preponderant, the meaningfulness of life would vanish to an increasing degree with each step in our development.
But that is or seems to me not the case.
Probably, as in all metaphysical questions, both are true: Life is or has meaning and meaninglessness.
I cherish the anxious hope that meaning will preponderate and win the battle.
When Lao-tzu says: ”All are clear, I alone am clouded,” he is expressing what I now feel in advanced old age.
Lao-tzu is the example of a man with superior insight who has seen and experienced worth and worthlessness, and who at the end of his life desires to return into his own being, into the eternal unknowable meaning.
The archetype of the old man who has seen enough is eternally true.
At every level of intelligence this type appears, and its lineaments are always the same, whether it be an old peasant or a great philosopher like Lao-tzu.
This is old age, and a limitation.
Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man.
The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things.
In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself. Carl Jung, Memories Dreams and Reflections

Depression is not necessarily pathological. **(2014-02-28 16:01)**

Depression:
A psychological state characterized by lack of energy.
Energy not available to consciousness does not simply vanish. It regresses and stirs up unconscious contents (fantasies, memories, wishes, etc.) that for the sake of psychological health need to be brought to light and examined.
Depression should therefore be regarded as an unconscious compensation whose content must be made conscious if it is to be fully effective.
This can only be done by consciously regressing along with the depressive tendency and integrating the memories so activated into the conscious mind-which was what the depression was aiming at in the first place.[”The Sacrifice,” CW 5, par. 625.]
Depression is not necessarily pathological.
It often foreshadows a renewal of the personality or a burst of creative activity.
There are moments in human life when a new page is turned. New interests and tendencies appear which have hitherto received no attention, or there is a sudden change of personality (a so-called mutation of character).
During the incubation period of such a change we can often observe a loss of conscious energy: the new development has drawn off the energy it needs from consciousness.
This lowering of energy can be seen most clearly before the onset of certain psychoses and also in the empty stillness which precedes creative work.[”The Psychology of the Transference,” CW 16, par. 373.]
http://www.nyaap.org/jung-lexicon/d
Dear N.,
I am sorry you are so miserable. ”Depression’” means literally ”being forced downwards.” This can happen even when you don’t consciously have any feeling at all of being ”on top”! So I wouldn’t dismiss this hypothesis out of hand.

If I had to live in a foreign country, I would seek out one or two people who seemed amiable and would make myself useful to them, so that libido came to me from outside, even though in a somewhat primitive form, say of a dog wagging its tail.
I would turn in rage against myself and with the heat of my rage I would melt my lead.
I would renounce everything and engage in the lowest activities should my depression drive me to violence.
I would wrestle with the dark angel until he dislocated my hip. For he is also the light and the blue sky which he withholds from me.
Anyway that is what I would do.
What others would do is another question, which I cannot answer. But for you too there is an instinct either to back out of it or to go down to the depths. But no half-measures or half-heartedness.
A letter by C. G. Jung written on 9 March 1959, C.G. Jung, Letters, p. 492-493.
Please visit us at JungNet.net:

Carl Jung on Empathy (2014-02-28 16:06)

Empathy:
An introjection of the object, based on the unconscious projection of subjective contents. (Compare identification.)
Empathy presupposes a subjective attitude of confidence, or trustfulness towards the object. It is a readiness to meet the object halfway, a subjective assimilation that brings about a good understanding between subject and object, or at least simulates it. [”The Type Problem in Aesthetics,” CW 6, par. 489.]
In contrast to abstraction, associated with introversion, empathy corresponds to the attitude of extraversion.
The man with the empathetic attitude finds himself . . . in a world that needs his subjective feeling to give it life and soul. He animates it with himself. [Ibid., par. 492.]

4.3 March

Marie Louise Von Franz and ”The Realization of the Shadow.” (2014-03-01 04:32)

Marie Louise Von Franz and ”The Realization of the Shadow.”
The Shadow is not the whole of the unconscious personality. It represents unknown or little known attributes and qualities of the ego—aspects that mostly belong to the personal sphere and that could just as well be conscious.
In some aspects, the shadow can also consist of collective factors that stem from a source outside the individual’s personal life.
When an individual makes an attempt to see his shadow, he becomes aware of (and often ashamed of) those qualities and impulses he denies in himself but can plainly see in other people—such things as egotism, mental laziness, and sloppiness; unreal fantasies, schemes, and plots; carelessness and cowardice; inordinate love of money and possessions—in short, all the little sins about which he might previously have told himself:
“That doesn’t matter; nobody will notice it, and in any case other people do it too.”
If you feel an overwhelming rage coming up in you when a friend reproaches you about a fault, you can be fairly sure that at this point you will find a part of your shadow, of which you are unconscious.
It is, of course, natural to become annoyed when others who are “no better” criticize you because of shadow faults.
But what can you say if your own dreams—an inner judge in your own being—reproach you?
That is the moment when the ego gets caught, and the result is usually embarrassed silence.
Afterward the pain and lengthy work of self-education begins—a work, we might say, that is the psychological equivalent of the labors of Hercules.

This unfortunate hero's first task, you will remember, was to clean up in one day the Augean Stables, in which hundreds of cattle had dropped their dung for many decades—
a task so enormous that the ordinary mortal would be overcome by discouragement at the mere thought of it.
The shadow does no consist only of omissions.
It shows up just as often in an impulsive or inadvertent act.
Before one has time to think, the evil remarks pop out, the plot is hatched, the wrong decision is made, and one is confronted with results that were never intended or consciously wanted.
Furthermore, the shadow is exposed to collective infections to a much greater extent than is the conscious personality.
When a man is alone, for instance, he feels relatively all right; but as soon as "the others" do dark, primitive things he begins to fear that if he doesn't join in, he will be considered a fool.
Thus he gives way to impulses that do not really belong to him at all.
It is particularly in contacts with people of the same sex that one stumbles over both one's own shadow and those of other people.
Although we do not see the shadow in a person of the opposite sex, we are usually much less annoyed by it and can more easily pardon it.
In dreams and myths, therefore, the shadow appears as a person of the same sex as that of the dreamer.
The following dream may serve as an example.
The dreamer was a man of 48 who tried to live very much for and by himself, working hard and disciplining himself, repressing pleasure and spontaneity to a far greater extent than suited his real nature.
I owned and inhabited a very big house in town, and I didn't yet know all its different parts.
So I took a walk through it and discovered, mainly in the cellar, several rooms about which I knew nothing and even exits leading into other cellars or into subterranean streets.
I felt uneasy when I found that several of these exits were not locked and some had no locks at all.
Moreover, there were some laborers at work in the neighborhood who could have sneaked in…When I came back up again to the ground floor, I passed a back yard where again I discovered different exits into the street or into other houses.
When I tried to investigate them more closely, a man came up to me laughing loudly and calling out that we were old pals from elementary school.
I remembered him too, and while he was telling me about his life, I walked along with him toward the exit and strolled with him through the streets.
There was a strange chiaroscuro in the air as we walked through an enormous circular street and arrived at a green lawn where three galloping horses suddenly passed us.
They were beautiful, strong animals, wild but well-groomed, and they had no rider with them. (Had they run away from military service?)
The maze of strange passages, chambers, and unlocked exits in the cellar recalls the old Egyptian representation of the underworld, which is a well-known symbol of the unconscious with its unknown possibilities.
It also shows how one is "open" to other influences in one's unconscious shadow side, and how uncanny and alien elements can break in.
The cellar, one can say, is the basement of the dreamer's psyche.
In the back yard of the strange building (which represents the still unperceived psychic scope of the dreamer's personality) an old school friend suddenly turns up.
This person obviously personifies another aspect of the dreamer himself—an aspect that had been part of his life as a child but that he had forgotten and lost.
It often happens that a person's childhood qualities (for instance, gaiety, irascibility, or perhaps trustfulness) suddenly disappear, and one does not know where or how they have gone.
It is such a lost characteristic of the dreamer that now returns (from the back yard) and tries to make friends again.
This figure probably stands for the dreamer's neglected capacity for enjoying life and for his extroverted shadow side.
But we soon learn why the dreamer feels "uneasy" just before meeting this seemingly harmless old friend.
When he strolls with him in the street, the horses break loose.

The dreamer thinks they may have escaped from military service (that is to say, from the conscious discipline that has hitherto characterized his life). The fact that the horses have no rider shows that instinctive drives can get away from conscious control. In this old friend, and in the horses, all the positive force reappears that was lacking before and that was badly needed by the dreamer.
This is a problem that often comes up when one meets one's "other side."
The shadow usually contains values that are needed by consciousness, but that exist in a form that makes it difficult to integrate them into one's life.
The passages and the large house in this dream also show that the dreamer does not yet know his own psychic dimensions and is not yet able to fill them out.
The shadow in this dream is typical for an introvert (a man who tends to retire too much from outer life).
In the case of an extrovert, who is turned more toward outer objects and outer life, the shadow would look quite different.
A young man who had a very lively temperament embarked again and again on successful enterprises, while at the same time his dreams insisted that he should finish off a piece of private creative work he had begun.
The following was one of those dreams:
A man is lying on a couch and has pulled the cover over his face.
He is a Frenchman, a desperado who would take on any criminal job.
An official is accompanying me downstairs, and I know that a plot has been made against me: namely, that the Frenchman should kill me as if by chance. (That is how it
would look from the outside.)
He actually sneaks up behind me when we approach the exit, but I am on my guard.
A tall, portly man (rather rich and influential) suddenly leans against the wall beside me, feeling ill.
I quickly grab the opportunity to kill the official by stabbing his heart. "One only notices a bit of moisture"—this is said like a comment.
Now I am safe, for the Frenchman won't attack me since the man who gave him his orders is dead. (Probably the official and the successful portly man are the same person, the latter somehow replacing the former.)
The desperado represents the other side of the dreamer—his introversion— which has reached a completely destitute state.
He lies on a couch (i.e., he is passive) and pulls the cover over his face because he wants to be left alone.
The official, on the other hand, and the prosperous portly man (who are secretly the same person) personify the dreamer's successful outer responsibilities and activities.
The sudden illness of the portly man is connected with the fact that this dreamer had in fact become ill several times when he had allowed his dynamic energy to explode too
forcibly in his external life.
But this successful man has no blood in his veins—only a sort of moisture—which means that these external ambitious activities of the dreamer contain no genuine life and no passion, but are bloodless mechanisms.
Thus it would be no real loss if the portly man were killed.
At the end of the dream, the Frenchman is satisfied; he obviously represents a positive shadow figure who had turned negative and dangerous only because the conscious attitude of the dreamer did not agree with him.
This dream shows us that the shadow can consist of many different elements—for instance, of unconscious ambition (the successful portly man) and of introversion (the Frenchman).
This particular dreamer's association to the French, moreover, was that they know how to handle love affairs very well.
Therefore the two shadow figures also present two well-known drives: power and sex.
The power drive appears momentarily in a double form, both as an official and as a successful man.
The official, or civil servant, personifies collective adaptation, whereas the successful man denotes ambition; but naturally both serve the power drive.
When the dreamer succeeds in stopping this dangerous inner force, the Frenchman is suddenly no longer hostile.
In other words, the equally dangerous aspect of the sex drive has also surrendered.
Obviously, the problem of the shadow plays a great role in all political conflicts.

If the man who had this dream had not been sensible about his shadow problem, he could easily have identified the desperate Frenchman with the “dangerous Communists” of outer life, or the official plus the prosperous man with the “grasping capitalists.”
In this way he would have avoided seeing that he hadwithin him such warring elements.
If people observe their own unconscious tendencies in other people, this is called a “projection.”
Political agitation in all countries is full of such projections, just as much as the backyard gossip of little groups and individuals.
Projections of all kinds obscure our view of our fellow men, spoiling its objectivity, and thus spoiling all possibility of genuine human relationships.
And there is an additional disadvantage in projecting our shadow.
If we identify our own shadow with, say, the Communists or the capitalists, a part of our own personality remains on the opposing side.
The result is that we shall constantly (though involuntarily) do things behind our own backs that support this other side, and thus we shall unwittingly help our enemy.
If, on the contrary, we realize the projection and can discuss matters without fear or hostility, dealing with the other person sensibly, then there is a chance of mutual understanding— or at least a truce.
Whether the shadow becomes our friend or enemy depends largely upon ourselves.
As the dreams of the unexplored house and the French desperado both show, the shadow is not necessarily always an opponent.
In fact, he is exactly like any human being with whom one has to get along, sometimes by giving in, sometimes by resisting, sometimes by giving love—whatever the situation
requires.
The shadow becomes hostile only when he is ignored or misunderstood.
Sometimes, though not often, an individual feels impelled to live out the worse side of his nature and repress his better side.
In such cases the shadow appears as a positive figure in his dreams.
But to a person who lives out his natural emotions and feelings, the shadow may appear as a cold and negative intellectual; it then personifies poisonous judgments and negative thoughts that have been held back.
So, whatever form it takes, the function of the shadow is to represent the opposite side of the ego and to embody just those qualities that one dislikes most in other people.
It would be relatively easy if one could integrate the shadow into the conscious personality just by attempting to be honest and to use one’s insight. But, unfortunately, such an attempt does not always work.
There is such a passionate drive within the shadowy part of oneself that reason may not prevail against it.
A bitter experience coming from the outside may occasionally help; a brick, so to speak, has to drop on one’s head to put a stop to shadow drives and impulses.
At times a heroic decision may serve to halt them, but such a superhuman effort is usually possible only if the Great Man within (the Self) helps the individual
to carry it through.
The fact that the shadow contains the overwhelming power of irresistible impulse does not mean, however, that the drive should always be heroically repressed.
Sometimes the shadow is powerful because the urge of the Self is pointing in the same direction, and so one does not know whether it is the Self or the shadow that is behind
the inner pressure.
In the unconscious, one is unfortunately in the same situation as in a moonlight landscape:
All the contents are blurred and merge into one another, and one never knows exactly what or where anything is, or where one thing begins and ends. (This is known as the
“contamination” of unconscious contents.)
When Jung called one aspect of the unconscious personality the shadow, he was referring to a relatively well-defined factor.
But sometimes everything that is unknown to the ego is mixed up with the shadow, including even the most valuable

and highest forces.
Who, for instance, could be quite sure whether the French desperado in the dream I quoted was a useless tramp or a most valuable introvert?
And the bolting horses or the preceding dream—should they be allowed to run free or not?
In a case when the dream itself does not make things clear, the conscious personality will have to make the decision.
If the shadow figure contains valuable, vital forces, they ought to be assimilated into actual experience and not repressed.
It is up to the ego to give up its pride and priggishness and to live out something that seems to be dark, but actually may not be.
This can require a sacrifice just as heroic as the conquest of passion, but in an opposite sense.
The ethical difficulties that arise when one meets one's shadow are well described in the 18th book of the Koran.
In this tale Moses meets Khidr ("the Green One" or "first angel of God") in the desert.
They wander along together, and Khidr expresses his fear that Moses will not be able to witness his deeds without indignation.
If Moses cannot bear with him and trust him, Khidr will have to leave.
Presently Khidr scuttles a fishing boat of some poor villagers. Then, before Moses's eyes, he kills a handsome young man, and finally he restores a fallen wall of a city of unbelievers.
Moses cannot help expressing his indignation, and so Khidr has to leave him.
Before his departure, however, he explains the reasons for his actions:
By scuttling the boat he actually saved it for its owners because pirates were on their way to steal it.
As it is, the fishermen can salvage it. The handsome young man was on his way to commit a crime, and by killing him Khidr saved his pious parents from infamy.
By restoring the wall, two pious young men were saved from ruin because their treasure was buried under it.
Moses, who had been so morally indignant, saw now (too late) that his judgment had been too hasty.
Khidr's doings had seemed to be totally evil, but in fact they were not.
Looking at this story naively, one might assume that Khidr is the lawless, capricious, evil shadow of the pious, law-abiding Moses.
But this is not the case. Khidr is much more the personification of some secret creative actions of the Godhead. (One can find similar meaning in the famous Indian story of "The King and the Corpse" as interpreted by Henry Zimmer.)
It is no accident that I have not quoted a dream to illustrate this subtle problem.
I have chosen this well-known story from the Koran because it sums up the experience of a lifetime, which would very rarely be expressed with such clarity in an individual
dream.
When dark figures turn up in our dreams and seem to want something, we cannot be sure whether they personify merely a shadowy part of ourselves, or the Self, or both at the same time.
Divining in advance whether or dark partner symbolizes a shortcoming that we should overcome or a meaningful bit of life that we should accept—this is one of the most difficult problems that we encounter on the way to individuation.
Moreover, the dream symbols are often so subtle and complicated that one cannot be sure of their interpretation.
In such a situation all one can do is accept the discomfort of ethical doubt—making no final decisions or commitments and continuing to watch the dreams.
This resembles the situation of Cinderella when her stepmother threw a heap of good and bad peas in front of her and asked her to sort them out.
Although it seemed quite hopeless, Cinderella began patiently to sort the peas, and suddenly doves (or ants, in some versions) came to help her.
These creatures symbolize helpful, deeply unconscious impulses that can only be felt in one's body, as it were, and that point the way out.
Somewhere, right at the bottom of one's own being, one generally does not know where one should go and what one should do.
But there are times when the clown we call "I" behaves in such a distracting d\fashion that the inner voice cannot make its presence felt.

Sometimes all attempts to understand the hints of the unconscious fail, and in such a difficulty one can only have the courage to do what seems to be right, while being ready to change course if the suggestions of the unconscious should suddenly point in another direction.
It may also happen (although this is unusual) that a person will find it better to resist the urge of the unconscious, even at the price of feeling warped by doing so, rather than depart too far from the state of being human. (This would be the situation of people who had to live out a criminal disposition in order to be completely themselves.)
The strength and inner clarity needed by the ego in order to make such a decision stem secretly from the Great Man, who apparently does not want to reveal himself too clearly.
It may be that the Self wants the ego to make a free choice, or it may be that the Self depends on human consciousness and its decisions to help him become manifest.
When it comes to such difficult ethical problems, no one can truly judge the deeds of others.
Each man has to look to his own problem and try to determine what is right for himself.
As an old Zen Buddhist Master said, we must follow the example of the cowherd who watches his ox "with a stick so that it will not graze on other people's meadows."
These new discoveries of depth psychology are bound to make some change in our collective ethical views, for they will compel us to judge all human actions in a much more individual and subtle way.
The discovery of the unconscious is one of the most far-reaching discoveries of recent times. But the fact that recognition of its unconscious reality involves honest self-examination and reorganization of one's life causes many people to continue to behave as if nothing at all has happened.
It takes a lot of courage to take the unconscious seriously and to tackle the problems it raises.
Most people are too indolent to think deeply about even the moral aspects of their behavior of which they are conscious; they are certainly too lazy to consider how the unconscious affects them. Marie Louise Von Franz; The Realization of the Shadow; Pages 114-118
[Dr. Von Franz (1915-1998), originally from Switzerland, was one of the world's most renowned analysts and a follower of Carl Jung. She has written such works as Shadow and Evil in Fairy Tales (1974), C.G. Jung (1972), Patterns of Creativity Mirrored in Creation Myths (1972), and Individuation in Fairy Tales (1990). The following selection, on the psychological archetype of the shadow as it appears in dreams, is from Man and His Symbols (1964), a book that Von Franz wrote with Carl Jung.]

Emma Jung, Marie Louise Von Franz and The Holy Grail (2014-03-01 05:25)

Carl Jung remained faithful to his wife Emma in one way only serious scholars can understand:
He promised never to talk or write about the Grail Legend, as Emma Jung spent thirty years of her life researching the Grail story.
She died in 1955 before she could finish and publish her work. In keeping with his promise to her, Jung asked Marie-Louise von Franz to complete his wife's lifelong endeavor.
The Grail Legend, by Emma Jung and Marie-Louise von Franz, is the result of this joint feminine circumambulation around the archetype of the Self.
Theirs is a psychological consideration of the Grail legend based on meticulous research – with countless multi-layered side-bars interwoven like an iridescent thread – reaching as far back as Celtic and pre-Christian Eastern sources around the eighth or ninth century, focusing mainly on two main texts from the twelfth century, the work of Chretein de Troyes and of Robert de Boron.
The semi-historical, semi-legendary King Arthur and his knights of the Roundtable form the back drop of this story of Perceval's quest for and encounter with the Grail.
Arthur is traced back to sources dating from the fifth or sixth century when Britain endured the Saxon invasion, but it is Chretein's and Boron's inclusion of Arthur and his knights in connection with the Grail that embody, for Emma Jung, "the psychological expression of an extraordinary stirring of the unconscious" at that time, transforming "the popular fairy tale of a simpleton into a mystical religious quest" that inevitably "addresses the religious problem of modern man."
It would be impossible, within the scope of this report, to do homage to these women's 400 pages of conscientious research and insight.
Each motif, each connecting story within the story, each invitation to deeper reflection defies my ability to contain its completeness.
I can only share the thrill of my own experience of how the Grail legend captures my personal imagination.
The story is fairytale material. The Grail—a mysterious,

life-preserving and sustenance-dispensing vessel—is guarded by a king in a castle that is “difficult to find.”
The king is either old or suffering (different versions of the same story) from some mysterious wound and his kingdom is devastated.
The king can only be restored to health if a knight of conspicuous excellence finds the castle and, seeing what goes on there, asks a certain question.
Perceval thinks himself up to the task and sets out on the quest.
He fails to ask the question “about the origin of evil, the king’s wound, and about the Grail’s meaning” the first time he encounters the Grail Castle and the Grail.
As in all fairy tales and myths, there is a second chance. Perceval prevails.
The Grail Castle, “the castle difficult to find,” is the timeless dimension, concealed from view – for our authors, an archetypal concept of the unconscious.
The Grail, available only to one worthy to share in what it offers, is thought by some to be the vessel which held the Christ’s blood (his essence, his soul substance), hidden by Joseph of Arimathea after the Christ’s death.
This vessel, for Jung, “signifies the whole psychic man as a realization of divinity reaching right down into matter”.
She identifies this, in Jungian terms, as the Self—that inner guide that is God’s voice, “the hidden disposition to wholeness which slumbers in the depths of the unconscious of
each person.”
The Grail story is itself a projection of the Self as an inner center, unrealized by and inaccessible to those trapped in the medieval mindset.
“The story of Perceval anticipates psychic problems reaching so far into the future that it could not be wholly comprehended by the medieval attitude.”
The medieval world, represented by the ailing king in our story, suffered from a “one-sided insistence on the light side of the God image (in the Christ figure) and so cast off its shadow – the Anti-Christ, its individual inner opposite – outwardly onto barbarian opponents instead of being able to integrate it.”
Arthur’s knights led a life of “high virtue” which led to pride and was perverted into evil.
There was a “too intense, one-sided spirituality of the feminine found in the Cult of the Virgin,” without a balanced genuine relationship with the actual women in their personal lives.
“There was a drifting apart of the opposites of spirit and world, of spiritual matters and worldly matters, choosing holiness instead of humanity.”
This problem of opposites and the failure to recognize and integrate the shadow were responsible for the king’s sickness (the king representing the dominant collective consciousness).
The old king had to die, or the ailing king had to be restored, redeemed, before the land could be freed from its present state.
“It is as if the dark aspect of divinity had attacked him in order to awaken him to a more conscious religious attitude.”
Until he grappled with the dark divinity—like Jacob and Job before him—he could not come to a realization of the totality of the God-image.
The Grail “signifies a stage of development of the human spirit, when man is no longer satisfied with the materialistic view or with the effectiveness of working things, but goes beyond this and endows the concrete with a symbolic meaning.”
This requires the ability to reflect, to discern, to place value.
In this respect, the Grail can be compared to the Feeling Function, our ability to discriminate between good and evil that reaches beyond the world’s perspective of these.
It means rediscovering the soul of nature, the incarnate God.
It would be misleading not to mention that Perceval went on many a misguided adventure, lost many battles, made wrong turns in the woods, and, certainly, didn’t ask the question – suffered from his own wounded Feeling Function – when he had the chance.
All of these adventures are explored and given their true place. The journey is not a straight line. We all know about that.
The Grail, says Jung, is the principle of individuation available within each person.
“As threads of fabric are woven into a pattern, so the Self as a living garment of divinity is woven out of the many

decisions and crises, in themselves possibly insignificant, by which we are affected in the course of our lives."
Individuation comes one person at a time, not to the collective, "for only in the individual are opposites reconciled and united." I take from this that I, personally, cannot wait for
the collective to come to an awareness of what is important to heal our earth, to come to consciousness, to discover the truth behind the illusions we worship.
Perceval's quest, spiral though it was, was that of "redeeming the Spirit of God in matter, under the guidance of the Self, the 'inner Christ' . . . . to discover the form in which
the essential psychic life of Christ continues to exist and what that means."
This Grail is concerned with "carrying on Christ's effectiveness in this world," as a vessel through which the divine can have its way.
But Perceval had to ask the question, discern the value and importance of what he saw around him.
"To whom is the Grail brought?" and "Whom does the Grail serve?" seem to be the archetypal tipping point of the story.
The Grail is brought to the Old Grail King; the goal of the quest is death to the old king (not just finding the Grail) – death to the dominant collective consciousness of the day and to the one-sided god image it maintains.
With the secret words spoken and Perceval's royal ancestry revealed, the Grail is placed in his care.
In the story's version with the ailing King, the ailing King, along with his kingdom, is temporarily restored.
Jung points out that Perceval didn't himself complete the arch. He remained at the Grail Castle and did not choose to take the Grail back to Arthur's court.
Is not the hero supposed to return with the boon?
Because of this, the Grail disappeared with his death, went back into concealment.
For our authors, this means that the archetypal Grail remains in the unconscious of each living person, available as an inner guide, the voice of the divine, inviting each of us to our individual completeness.
"Individuation, when seen from the 'other' (archetypal) side actually depicts the process of the incarnation of the divine."
To ask the question, "Whom does the Grail serve?" is to ask, perhaps, Whom does the Self serve? Does the Self serve that ultimate Wholeness of which we each participate? Does the Self come in the service of that numinous experience we each encounter once or twice in a lifetime that feeds our hunger for deeper connection with life? Is the Self available to continue the incarnation of the divine in whatever form it happens to be evolving in the universe?
Encountering the Grail imposes a question on the beholder, say our authors, it does not impart direct knowledge.
The Grail "gives us an emotional readiness to receive," a numinous experience of our inner center, the Self.
I remember Carl Jung, in Memories Dreams, Reflections, speaking of life addressing a question to him: "Or, conversely, I myself am a question which is addressed to the world, and I must communicate my answer; otherwise I am dependent on the world's answer."
The Self asks a question of us unique to our personal destiny or daimon.
Our authors use the characters of Perceval and Gauvain to urge us to listen to our own inner nature and not to be distracted by what the world thinks we ought to be doing.
Perceval, the Introvert, gets dazzled and distracted from his mission by Arthur's court and the colorful knights: "An unreflective Perceval (not asking the question, not accessing his Introverted Feeling Function) is a Perceval cut off from the true source of his inner being."
His extroverted activity, without reflection on the true value of what he experienced, drains and weakens him.
Gauvain, the great Christian hero and Extrovert, fights unreflectively in the story for what is recognized by the community to be right.
He falls asleep when the time comes for him to use his Feeling Function, reflect on what is happening around him.
Eventually, Perceval "hangs back, seeks the 'lost God' and his own soul," gets back in touch with his Introverted Feeling Function and can ask the question. I, too, get out of sorts when I do not make time for my inner life, if I am too danced around by the colorful extroversion of the outer world.
Jung and von Franz make the distinction between "the uninterrupted chain of outer events versus making time to reflect on one's experiences" as vital for both introverts and extroverts in the process of individuation.
I have only scratched the surface here of Emma Jung's life endeavor and Marie-Louise von Franz' generous contribu-

tion to Jungian thought.
Their book has an entire exploration of the doctrine of the Trinity and their transformation of it into a quaternity – Father, Son, Holy Spirit, and Mary (The Grail) and the Feminine Feeling Function.
They introduce a section on Merlin as the image of the whole man, as the one who points to the unconscious and past it to the wholeness beyond opposites.
It is beyond the scope of this paper to include these important explorations.
I was moved to incorporate metaphors to reframe so-called Christian ones.
I love thinking of the Self as rich in second chances (Perceval gets that second chance, as we all do, over and over).
I am moved to more trust in the incarnating power of the Self in each of us as a purposeful movement of the divine in our midst.
I wander around our authors' notion that the origin of evil (the shadow) and the dark side of God are questions still to be solved by post-modern man.
I was pulled to read this work because of Robert Johnson's love affair with Perceval and the Grail Legend that dates from around 1987 when he first began talking about it as his platform for exploring Western Man's Wounded Feeling Function.
Emma Jung was his analyst in Zurich and he took a course on the Grail Legend from her.
I am indebted to Robert for pointing the way and indebted to Emma Jung for her passionate search that reaches beyond the grave.
I am also moved by Carl Jung's fidelity to his wife in the one way he could truly honor her.
I am grateful, too, for your fidelity in wandering with me through this lengthy report.
http://doczine.com/bigdata/2/1367411307 _4a9b155d4d/winter06-the-grail-legend.pdf
Image: "How Sir Galahad Sir Bors and Sir Percival were fed with the Sanc Grael; But Sir Percival's Sister Died by the Way," watercolor, by the English artist Dante Gabriel Rossetti

On Divination and Synchronicity by Marie Louise Von Franz. **(2014-03-01 17:17)**

[See link at bottom of post to read the entire book and view the Figures referred to within this post.]
On Divination and Synchronicity : The Psychology of Meaningful Chance Studies in Jungian Psychology by Marie Louise Von Franz.
Lecture 1
You may perhaps know of the amusing fact that originally divination was always practiced in churches. The old Jews, for instance, had a divination oracle in their sanctuaries in Jerusalem and on certain occasions when the priest wanted to consult Yahweh he tried through such oracles to discover the will of God. In all primitive civilizations divination techniques have been used to find out what God, or the gods, want, but in time this has been discontinued and outgrown; it has become a dark, magical, and despised practice, but today this lecture is being given in the (parish church), a nice little synchronicity.
The view of the world which Jung tried to bring back into focus, and on which divination basically rests, is that of synchronicity; therefore before we go into details about the problems of divination we have to remember what Jung said about synchronicity. In his Foreword to the English edition of Richard Wilhelm's translation of The I Ching or Book of Changes, he gives a very good summary of the difference between causal and synchronistic thinking. Causal thinking is, so to speak, lineal. There is a sequence of events A, B, C, D, and you think backwards and wonder why D appears because of C, why C appears because of B, and why B because of A, like some kind of inner or outer event. One tries to trace back in one's mind why these coordinate effects have worked.
We know that through the investigations of modern physicists it has now been proved that on the microphysical level this principle is no longer completely valid; we can no longer think of causality as absolute law, but only as a tendency or prevailing probability. So causality is shown to be a way of thinking which satisfies our mental grasp of a cluster of physical events, but does not complete ly get at the core of natural laws, it only delineates general trends or possibilities. Synchronistic thinking, on the other hand, one could call field thinking, the center of which is time.

Time also comes into causality since we normally think that the cause comes before the effect. In modern physics it sometimes looks as if the effect came before the cause, and therefore they try to turn it round and say that you could still call that causal; but I think Jung is right in saying that that is enlarging and twisting the idea of causality ad absurdum so far that it loses its meaning. Normally, cause always comes before effect, so there also is a lineal idea of time, before and after, with the effect always after the before.

Synchronistic thinking, the classic way of thinking in China, is thinking in fields, so to speak. In Chinese philosophy such thinking has been developed and differentiated much more than in any other civilization; there the question is not why has this come about, or what factor caused this effect, but what likes to happen together in a meaningful way in the same moment? The Chinese always ask: "What tends to happen together in time?" So the center of their field concept would be a time moment on which are clustered the events A, B, C, D, and so on (Figure 1).

Figure 1.: Field of time (time-bound ensemble of events).

Richard Wilhelm puts it very well in his Introduction to the I Ching where he speaks of the complex of events which occur at a certain time moment.

In our causal thinking we have made a big separation between psychic events and physical events, and we only watch to see how physical events produce, or have a causal effect upon, each other and on psychological events. Right up to the 19th century the idea still persisted in the sciences (and it still does in those less developed) that only physical causes have physical effects and psychic causes psychological effects; for instance, Freud's way of thinking: "This woman is neurotic and has an idiosyncrasy as the result of a childhood trauma." That would be the same kind of thinking but transposed onto the psychological level.

The question now being asked is whether there are interactions between those two lines. Is there something like a psychic cause for physical events and vice versa? That is a problem of psychosomatic medicine. Interactions between those two chains of causality can be proved: you may read a letter saying that somebody you loved very much has died, and get physiological effects; you may even faint, a reaction caused not by the ink and the paper, but by the psychic content of the communication. There is a causal interaction between those two lines which one is only now beginning to investigate.

The synchronistic, i.e., the Chinese way of thinking, however, is completely different. It is a differentiation of primitive thinking in which no difference has ever been made between psychological and physical facts. In their question as to what likes to occur together, one can bring in both inner and outer facts. For the synchronistic way of thinking it is even essential to watch both areas of reality, the physical and the psychic, and to notice that at the moment when one had these and these thoughts or these and these dreams which would be psychological events such and such outer physical events happened; i.e., there was a complex of physical and psychological events. Though causal thinking also poses the problem of time in some form because of the before and after, the problem of time is much more central in the synchronistic way of thinking because there it is the key moment a certain moment in time which is the uniting fact, the focal point for the observation of this complex of events.

In modern Western science, algebraic means are used to describe the probabilities of the sequence of events algebraic matrices of different forms and algebraic functions and curves. The Chinese also use mathematics for the description of their laws of synchronicity. They use something like mathematical matrices but not algebraic abstractions; they use the individual natural integers (1, 2, 3, 4, 5, 6, 7), so one could say that the mathematics of this Chinese way of thinking would be the different qualifications one can draw from the series of natural integers, the common laws which one can abstract from them. One uses the 3, 4, and 5 to grasp a cluster of events in a mathematical form.

The basis of the science of mathematics, or the scientific mathematics of synchronistic thinking, is therefore the series of natural integers, and one finds that in all techniques of divination. The simplest form of divination is the binary: hit or miss. One throws a coin and gets heads or tails and accordingly decides whether one will go or not to the Rigi, or whichever direction you are undetermined about. Hit or miss is the basic idea of all divination but in different civilizations there are differentiated techniques by which to read the situation better at a certain time moment.

The Western way of thinking is an extraverted orientation, namely first to look at the events and then to abstract a mathematical model. The Eastern, or Chinese way, is to use an intuitive mental model to read the event, namely natural integers. They turn first to the event of throwing heads or tails, that is a psychic and a psycho-physical event. The question of the diviner is psychic, while the event is that the coin falls either heads or tails, from which the further outer and inner events can be read. So it is an outlook completely complementary to ours.

What is important in China, as Jung also pointed out in his essay called ”Synchronicity: An Acausal Connecting Principle,” is that the Chinese did not get stuck, like many other primitive civilizations do, into using divination methods only to predict the future whether for instance one should marry or not. One asks the priest and he says: ”No, you won’t” or you will ”get her.” That is something practised all over the world, not only officially but by many people quite silently in their rooms
when they lay Tarot cards, etc., or they have little rituals: ”If today the sun shines, then I’ll do such and such a thing.” Man constantly thinks that way and even scientists have these little superstitions, telling themselves that because the sun shone into their room when they got up they knew that today this and this would come off right. Even if one discards it in one’s conscious Weltanschauung, the primitive man in us constantly uses this kind of prognostication of the future with the left hand, so to speak, and then shamefacedly denies it to his rationalistic brother, though he is much relieved to discover that the other does that too! In this stage divination cannot evolve and become differentiated; it remains a kind of primitive guessing technique, trying to guess the future by some technical means.
That is practiced, as I say, by us and more openly in all primitive civilizations. If one wants to travel in Africa one goes to a medicine man who throws a few chicken bones, and according to the way they fall, whether more into the red or the white section he has drawn on the ground, and in what constellation, he will say whether the journey will be successful or not, and whether to go or not. Before any big enterprise, such as hunting or making a long dangerous journey to Johannesburg, or whatever it is, one first always consults such an oracle and then acts accordingly. We do the same thing more secretly but in both cases I’ll mention some exceptions later it is not built into the Weltanschauung and therefore remains a kind of undeveloped primitive practice, a ritual game, so to speak, which we tend not to integrate into our conscious view of reality.
The Chinese, like all primitive civilizations, still had this primitive technique until it was forbidden. In the market place of every Chinese town there were a few I Ching priests who would throw coins for you or take the yarrow stalks, and get answers to your questions, but then it was forbidden. In 1960 Mao thought of slightly releasing the rationalistic political pressure on the masses and found out that there were two possibilities: either to give more rice, or to allow the use of the I Ching, and all those whom he consulted told him that the people were more eager to use the I Ching again than to get more food. Spiritual food, and the I Ching was their spiritual food, was more important to them, so it was allowed for I think one or two years and then he strangled it again. It is very typical for the Chinese that even a bowl of rice and they are very hungry was less important than again to have their beloved Book of Changes and its spiritual orientation.
The great merit of the I Ching is due to two remarkable geniuses, namely the legendary King Wên and the Duke of Chou, who developed what was originally a primitive oracle system into a complete philosophic Weltanschauung. They treated the oracle and its ethical consequences philosophically; they thought about its psychological consequences and presuppositions and through that it has in China become the basis of a very deep and very broad Weltanschauung. Jung writes in his paper on synchronicity that this has happened only in China, but I chanced to discover that it has also happened in Western Nigeria. There were certain medicine men there who by their oracle technique geomancy in their case developed a whole religious philosophy, naturally slightly more primitive than the Chinese one, but also a complete religious and philosophical viewpoint about the oracle, not using it just as a prognostication technique.
Those are the two instances of which I know. There is probably a third, but I have not been able to get hold of the material; as far as I can find out only one paper has been written on it, but I cannot get hold of it anywhere. The old Mayan civilization which, as has become more and more evident, is dependent on central Asia and therefore linked up with the Chinese civilization, also had an I Ching type of oracle technique, and I would guess from the quality of their civilization that they also had a philosophical outlook and viewpoint about it and that it was not just a left hand prognostication technique. One man, Schultze-Jena, published a small paper on it, but though I have been chasing that for two years I cannot find it anywhere in Switzerland, and as far as I know the author only writes of the techniques of the Mayan oracle and not of its philosophical background.
We can, however, do some guessing about this because in Mayan philosophy all the gods were time and number gods. All the main figures of the Mayan myths have a specific number which is even expressed in their names. The greatest hero, for instance, is Hunabku the name comes from Hun, meaning one and then there is the great hero Seven Hunter; every great god is both a number and a time moment in the calender year. So there is a union of an archetypal figure with a certain time moment and a certain natural integer. This gives a hint that probably the Mayan

oracle was philosophically linked with that kind of view, but as I say I have not yet found any details on it.
Let us therefore stay for the moment with the Chinese way of thinking. There is an excellent book on this by the sociologist Marcel Granet, La Pensée Chinoise, who says that the Chinese never thought in quantities but always in terms of qualitative emblems. Jung would have said ”symbols,” and I will use that term so as to make it simpler for us. According to the Chinese, numbers describe regular relationships of events and things, exactly as they do for us. We try with mathematical algebraic formulae to describe regular relationships. As a category, causality is the idea for discovering such relationships, and for the Chinese too, numbers express the regular relationship of things not in their quantitative way, but in their qualitative hierarchy they qualify the concrete orderedness of things. We could not disagree with that for it is more or less the same as with us, except that their accent is on the quality level.
But it goes further in China, where they believe that the universe probably has an ultimate basic numerical rhythm. The same question arises with us now, for in modern physics it is thought that one might possibly find one basic rhythm of the universe which would explain all the different phenomena, but for us that is at present just a kind of speculative idea held by some modern physicists. The Chinese simply assumed that this rhythm of all reality existed, that it was a number pattern, and that all relationships of things with each other in all areas of outer and inner life therefore mirror this same basic number pattern in a form conceived as a rhythm.
Until the end of the 19th century, the Chinese also had a much more energetic and dynamic outlook on the world than we had, believing that everything was energy in flux. Actually we now think the same but we arrived at the idea much later and by scientific means. Their primary assumption from all time was that everything is outwardly and inwardly a flux of energy, which follows certain basic and recurring numerical rhythms. In all areas of events one would always finally arrive at this mirror image, the basic rhythm a matrix of the cosmos. For those who are not so mathematically minded, a matrix is any regular array of numbers in several columns; there may be any number of rows and columns, but always in a rectangular arrangement.
For the Chinese one of the basic matrices, or arrangements of the universe, was a quadrangular matrix a magic square called the Lo Shou (Figure 2), which sets the basic rhythm. It is a so-called magic square because whichever way you add up the figures the result is always 15, and it is also the only magic square which has only three elements in each row or column. So it is really a mathematically unique thing.
There are many magic squares with more rows and more possibilities of addition, but the simplest is this one and it has only eight solutions. I would say it is one of the most highly symmetrical number matrices to be found in arithmetic. The Chinese discovered it intuitively and for them it represented a basic mirror or rhythmic image of the universe seen in its time aspect. I will return to that later.
The Chinese had two ideas or aspects of time: namely timeless time or eternity, unchanging eternity, with superimposed on it cyclic time. We live normally, with our consciousness, in cyclic time, according to Chinese ideas, but there is an eternal time une durée créatrice, to use an expression of Bergson’s underneath, which sometimes interferes with the other. Ordinary Chinese time is cyclical and follows this pattern.
They arranged the innermost chambers of their imperial palace on such a pattern; also all musical instruments were tuned according to it, all dances and all protocol, as well as what a Mandarin and what a commoner had to do at the funeral of his father. In every detail this number pattern always played a role, because it was thought to be the basic rhythm of reality; therefore in different variations in music, in protocol, in architecture, everywhere this same pattern was always put in the center.
The underlying numerical order of eternity is called the Ho-tou (Figure 3), a mandala and also a cross. There is again 5 in the middle. One counts 1, 2, 3, 4, and then moves to the middle 5, then 6, 7, 8, 9, and then back to 10 10 would really be in the middle. One must always cross and come back to the middle. Actually it is the movement of a musical dance because it always emanates into four and contracts into the middle it has a systole and diastole movement. The Lo Shou is the world of time in which we live, and underneath is always the eternity rhythm, the Ho-tou. That idea underlay the whole cultural and scientific application of mathematics in China. Let us compare it with our viewpoint.
I want to read you in detail what the well-known mathematician, Hermann Weyl, says about it in his book Philosophy of Mathematics and Natural Science. You know that until about 1930 the great and passionate occupation of most mathematicians was the discussion of the fundamentals. They hoped, as has been the fashion nowadays, to rediscuss the fundamentals of all science. But the famous German mathematician, David Hilbert, created a new construction of the whole building of mathematics, so to speak, and hoped that this would contain no internal contradictions.

There would be a few basic axioms on which one could build up all branches of mathematics: topology, geometry, algebra, and so on; it was to be a big building with solid foundations in a few axioms. That was in 1926, and Hilbert was even bold enough to say: "I think that with my theory the discussion of fundamentals has been forever removed from mathematics."

Then in 1931 came another very famous mathematician, Kurt Goedel, who took a few of those basic axioms and showed that one could reach complete contradictions with them: starting from the same axioms, one could prove something and its complete opposite. In other words, he showed that the basic axioms contain an irrational factor which could not be eliminated. Nowadays in mathematics one must not say that obviously this is so-and-so, and that therefore that and that is also so, but: "I assume that it is so-and-so, and if so then that and that follows." The axioms must be presented as assumptions, or must be postulated, after which a logical deduction can be made, but one cannot infer that what has been assumed or postulated could not be contradicted or doubted as an absolute truth.

In order to make such assumptions, mathematics are generally formulated in such terms as: "It is self-evident," or "It is reasonable to think" that is how mathematicians posit an axiom nowadays, and from there they build up. From then on there is no contradiction, only one conclusion is possible, but in "it is reasonable to assume," that is where the dog lies buried, as we say. Goedel showed that, and thus threw over the whole thing. Strangely enough that did not reopen the discussion of fundamentals. From then on, as Weyl says, nobody touched that problem, they just felt awkward and scratched behind their ears and said, "Don't let's discuss fundamentals, there's nothing doing: it is reasonable to assume, we cannot go beyond that," and there the situation rests today.

Weyl, however, went through a very interesting development. At first he was very much attracted by the physicist, Werner Heisenberg. He was very much of a Pythagorean and was attracted by the numinosity and irrationality of natural integers. Then he became fascinated by David Hilbert, and in the middle of his life had a period during which he became more and more attracted by Hilbertian logic and dropped the problem of numbers, treating them, erroneously as I think, as simply posited quantities.

He says, for instance, that natural integers are just as though one took a stick and made a row of marks, which one then named conventionally; there was nothing more behind them, they were simply posited by the human mind and there was nothing mysterious about them; it was "reasonable and self-evident" that one could do that. But at the end of his life he added (only to the German edition of his book on the philosophy of mathematics, and shortly before his death) this passage:

The beautiful hope we had of freeing the world of the discussion of fundamentals was destroyed by Kurt Goedel in 1931 and the ultimate basis and real meaning of mathematics are still an open problem. Perhaps one makes mathematics as one does music and it is just one of man's creative activities, and though the idea of an existing completely transcendental world is the basic principle of all formalism, each mathematical formalism has at every step the characteristics of being incomplete [which means that every mathematical theory is consistent in itself but is incomplete, at the borders are questions which are not self-evident, are not clear, and are incomplete] in so far as there are always problems, even of a simple arithmetical nature, which can be formulated in the frame of a formalism, but which cannot be decided by deduction within the formalism itself.

That is put in a mathematician's complicated way; put simply, it means that I daresay it is self-evident, by which I posit something irrational, because it is not self-evident. Now one could make an uroboros movement and say: "But from my deduction I can reprove my beginning." You cannot! You cannot from the deductive formalism afterwards deduce a proof,except by a tautology, which naturally is not allowed, even in mathematics.

We are therefore not surprised that in an isolated phenomenal existence a piece of nature surprises us by its irrationality and that one cannot analyse it completely. As we have seen, physics therefore projects everything which exists onto the background of possibility or probability.

That is important because it sums up in one word what modern science does. In other words, any fragment of phenomenal existence, let us say these spectacles, contains something irrational which one cannot exhaust in physical analysis. Why the electrons of these millions and millions of atoms of which my spectacles consist are in this place and not in another, I cannot explain; therefore through physics, when it comes to a single event in nature, there is no completely valid explanation.

The single event is always irrational, but in physics one proceeds by projecting this onto the background of a possible, i.e., one makes a matrix. For instance, in these spectacles there are so many atoms and so many particles of them, and

so on, and out of a whole group one can make a mathematical formula in which one could even count the particles not 1, 2, 3, 4, 5, but by projecting onto the background of what is possible. That is why these matrices are nowadays used in engineering and so on, because one can cope with the uncountable; they provide an instrument with which to cope with the things which cannot be counted singly. Weyl says:

It is not surprising that any bit of nature we may choose [these spectacles or anything] has an ultimate irrational factor which we cannot and never will explain and that we can only describe it, as in physics, by projecting it onto the background of the possible.

But then he continues:

But it is very surprising that something which the human mind has created itself, namely the series of whole natural integers [I told you that he has this erroneous idea that the human mind created 1, 2, 3, 4, 5, by making dots], and which is so absolutely simple and transparent to the constructive spirit, also contains an aspect of something abysmal which we cannot grasp.

That is the confession of one of the most remarkable because one of the most philosophically oriented modern mathematicians, Hermann Weyl. We can naturally say that we do not believe what he believed, namely that the natural integers simply represent the naming of posited dots, therefore to us it is not surprising that natural integers are abysmal and beyond our grasp. He believed that, and that is why he could not understand. It is incredible that it should be so, but it is so; in other words, because the natural integers have something irrational (he called it abysmal) the fundamentals of mathematics are not solid, because the whole of mathematics is ultimately based on the givenness of the series of natural integers.

Now precisely because numbers are irrational and abysmal to quote Weyl they are a good instrument with which to grasp something irrational. If one uses numbers to grasp the irrational, one uses irrational means to get hold of something irrational, and that is the basis of divination. They took those irrational, abysmal numbers which nobody has so far understood, and tried to guess reality, or their connection with reality but into the divination problem there also enters the problem of time.

Divination has to do with synchronicity, and Jung has in so many words called the synchronistic phenomena para-psychological phenomena. I want you to keep that in mind because, as you know, in modern science physicists and psychologists are now trying to find the union of physics and psychology in the area of para-psychological phenomena. They have a hunch, or guess, that para-psychological phenomena might give us a clue to the union of physis and psyche. Now in divination, and I am here referring specifically to number divination, one would therefore also have to deal with the para-psychological phenomenon, which at the same time is linked up with the number. Jung has called number the most primitive expression of the spirit and so we have now to go into what we understand, from the psychological standpoint, by the word spirit.

Jung, in trying to specify how he uses the word spirit, first quotes a lot of colloquial terms in which spirit is used as something like a non-material substance, or as the opposite of matter.* We also generally use the word spirit to indicate something that is a cosmic principle, but we use the same word when we speak of certain of man's psychological psychic capacities or activities like the intellect, or the capacity to think, or reason. For instance, one could say: "He has a spiritual outlook," or "This idea comes from a distorted spirit," or something like that. Again we use the word as a collective phenomenon such as in the word Zeitgeist which is now generally not even translated into English it is a German term to express the irrational fact that each period of time has a certain spirit.

For instance, the Renaissance had a certain spirit as illustrated in its art, its technology, mathematics, and religious outlook everywhere. All these phenomena which characterize the 16th century could be summed up as the spirit of the Renaissance. In that sense the word is simply used as a collective phenomenon, the sum of ideas common to many people. One could also speak of the spirit of Marxism or of National Socialism, when it would be the common collective ideas of a whole group. There is therefore, Jung continues, a certain opposition between a spirit, which has a kind of extra-human existence outside man the cosmic spirit as opposed to the matter of the cosmos and something which we experience as an activity of the human ego.

If we say of somebody that he has a distorted spirit, that means his ego complex is working intellectually in a wrong way. Jung therefore continues: If something psychic, or psychological (i.e., a psychological event) happens in the individual and he has the feeling that it belongs to him, then he calls it his spirit for instance which, by the way, would be quite wrong, but which many people do. If I suddenly had the idea of giving you a good example, then I would

feel that it was my good idea, my spirit produced it. If something psychological happens which seems strange to the individual, then it is called a spirit, in the sense of something like a ghost, and then one experiences it as possession. Let us assume that suddenly I felt impelled to keep saying, "the geraniums are blue," "the geraniums are blue," "the geraniums are blue." Then, because that would be crazy, and seem to me quite strange compared with what I am now doing here, I would say: "My God, what devil, or ghost, put such a crazy idea into my head, it is possessing me and making me talk nonsense!"

If it were a good idea then I'd follow it right through! Now primitives are more honest: everything which comes to them unexpectedly from within they call spirit; not only that which is bad and which possesses one, but anything of which they would say: "My ego did not make it, it suddenly came to me" that is spirit. In the latter case, when the spirit is still outside, when I get possessed by having to say or do something which seems not to belong to my ego, then it is a projected aspect of my unconscious; it is a part of my unconscious psyche which is projected and then experienced as a para-psychological phenomenon.

That happens when you get into a state in which you are not yourself, or into an emotional upset where you lose control of yourself, but afterwards wake up completely sober and look at the stupid things you did during your possessed state and wonder what got into you: something got hold of you, you weren't yourself, though while you were behaving like that you thought you were it was just as if an evil spirit or the devil had got into you.

These things one must not just take in a kind of colloquial amusing way, but quite literally, for a devil or we would say, more neutrally, an autonomous complex temporarily replaces the ego complex; it feels like the ego at the time, but it isn't, for afterwards, when dissociated from it, one cannot understand how one came to do or think such things.

One of the main ways in which we use the word spirit is in speaking of the inspiring, vivifying aspect of the unconscious. Now we know that for the ego complex to get in touch with the unconscious has a vivifying and inspiring effect, and that is really the basis of all our therapeutic efforts. Sometimes neurotic people, who have become closed up in their neurotic vicious circle, as soon as they go into analysis and have dreams, get excited and interested in the dreams and then the water of life flows again; they once more have an interest and therefore are suddenly more alive and more efficient. Then somebody may say: "What has happened to you? You have come alive again" but that only happens if the individual succeeds in making contact with the unconscious, or one could say "with the dynamism of the unconscious," and especially with its vivifying, inspiring aspect.

Jung therefore defines spirit, from the psychological angle, as the dynamic aspect of the unconscious. One can think of the unconscious as being like still water, a lake which is passive. The things one forgets fall into that lake; if one remembers them one fishes them up but it itself does not move. The unconscious has that matrix, womb aspect, but it also has the aspect of containing dynamism and movement, it acts on its own accord for instance, it composes dreams. One could say that composing dreams while one sleeps is an aspect of the spirit; some master spirit or mind composes a most ingenious series of pictures which, if one can decipher them, seem to convey a highly intelligent message.

That is a dynamic manifestation of the unconscious, where the unconscious energetically does something on its own, it moves and creates on its own, and that is what Jung defines as spirit. There is naturally an unclear borderline between the subjective and the objective; but in practice if one feels that it belongs to one then it is one's own spirit, and if one does not feel it belongs to one, then one calls it the spirit, or a spirit. That depends on whether one feels akin or not akin to it, close to it or not close to it.

Jung sums up by saying that spirit contains a spontaneous psychic principle of movement and activity; secondly, that it has the quality of freely creating images beyond our sense perception (in a dream one has no sense perception the spirit or the unconscious creates images from within, while the sense perceptions are asleep); and thirdly, there is an autonomous and sovereign manipulation of those images.

Those are the three characteristics of what Jung calls the spirit, or the dynamism of the unconscious. It is spontaneously active, it freely creates images beyond sensual perceptions, and it autonomously and in a sovereign manner manipulates those images. If one looks at one's dreams, one sees that they are composed of impressions from the day before. For instance, one read something in a paper, or experienced something in the street, or talked to Mrs. So-and-So, and so on. The dream takes these fragments and makes a completely new and meaningful potpourri out of that.

There one sees the sovereign manipulation of the pictures: they are put into another order and manipulated into a

completely different sequence with a completely different meaning, though one still recognizes that the single elements have been taken from, for instance, memory remnants of the day before. That is why many people think that is the whole explanation of the dream: "Oh, I read about a fire yesterday in the paper, that is why I dreamt about a fire," and then one has to begin, as always, by saying: "Yes, but look at the connections in which the fire has been put, very different from what you read." That would be the spirit, that unknown thing in the unconscious which rearranges and manipulates inner images.

This factor which produces and manipulates inner images is completely autonomous in primitive man, but through the differentiation of consciousness it slowly comes closer to consciousness, and therefore in contrast to primitives we say we do it in part. For instance, we often say that we have a good idea or we invent something new. A primitive man would never say that a bow and arrow, for instance, were his invention he would say that the way to construct a bow and arrow was revealed to him by the bow and arrow god, and then tell an origin myth, of how to a certain hunter his divinity appeared in a dream or vision and revealed to him how to make a bow and arrow.

So the larger our consciousness is, and the more it develops, the more we get hold of certain aspects of the spirit of the unconscious, draw it into our subjective sphere, and then call it our own psychic activity or our own spirit. But, as Jung points out, a great part of the original phenomenon remains naturally autonomous and therefore still is experienced as a para-psychological phenomenon. In other words, we must not assume that at our present stage of consciousness, where we have assimilated more than a certain amount of the spirit of the unconscious and made it our own i.e., made it the possession of the ego complex so that the ego complex can manipulate it that we have the whole thing. There is still an enormous area of that spirit which manifests as it did originally, completely autonomously, and therefore as a para-psychological phenomenon, as it does among primitive people.

If one looks at the history of mathematics one can see very clearly how the spirit becomes subjective. For instance, the natural integers or numbers, as you probably all know, were for the Pythagorean s cosmic divine principles which constituted the basic structure of the universe. They were gods, divinities, and at the same time the basic structural principle of all existence. Even Leopold Kronecker still said that the natural numbers were the invention of the Godhead and that everything else was man's handiwork.

Nowadays, in this time of so-called enlightenment where everything irrational and the word God anyhow is thrown out of human science, a real attempt has been made in formalistic mathematics to define number in a form which would exclude all irrational elements, with the definition of numbers as a series of marks (1, 2, 3, 4, 5) and a creation of the human mind. Now the spirit is seemingly owned by the ego complex, the mathematician's ego owns and created numbers! That is what Weyl believed, and that is why he said: "I cannot understand that something completely simple which the human mind has created suddenly contains something abysmal." He should only have asked whether the human mind had really created them. He feels as if he were now manipulating the phenomenon completely, but that is not true.

Primitives, if they have twenty horses, cannot count the horses themselves but they use twenty sticks and then they say, one stick, one horse, two sticks, two horses, three sticks, three horses, and then they count the sticks and with them they can count the number of horses. That is a very, very widespread way in which man learned to count. We still do it on our fingers if somebody enumerates things, we point to our fingers, using them as a "helping quantity." All counting began with the helping quantity. When man first could count something and then had to count more, he used his fingers; or in many, many primitive civilizations they use dots or counting sticks and then when something has to be counted sticks are put down and counted and that is the helping quantity.

Thus if we do what Hermann Weyl did we simply go back to that primitive way, we count the helping quantity; but that is only an action of the human mind, not the numbers themselves. To make such helping sticks or dots is an activity of ego consciousness by which one can count; it is a construction of the human mind but the number itself is not, and there is the great error.

So we have to turn back and say, Yes, numbers have an aspect in which they are entities which the human mind can posit and manipulate. We can assume a certain amount of numbers, an arithmetical law, a situation, and that can be manipulated completely freely and arbitrarily, according to our ego wishes, but we manipulate only the derivative; the original thing which inspired one to make counting sticks and so arrive at the number of horses, for instance, that idea one has not got hold of, it is still autonomous, it still belongs to the creative spirit of the unconscious, so to speak.

At the time of Weyl, therefore, one simply discarded the study of single numbers because one always stumbled over

something completely simple and queer: one had just posited four dots, and then suddenly those four dots developed qualities which one had not posited. In order to get away from that awkward situation and keep up the illusion that numbers were something one had posited and could manipulate with one's conscious mind, Weyl says: "The single numbers are not emphasized in mathematics but one projects them by a specific procedure onto the background of infinite possibilities and then copes with them that way."

That is what most modern mathematicians do. They simply take the theory of natural integers, from one to N, and cope with it as a whole; they say simply that is the series of natural integers which has certain qualities for instance every number has a predecessor, a successor, a position, and a ratio. One knows that as a whole, and then one can construct other mathematics with complex and irrational numbers, etc. One then derives much higher forms, always of types (one could say of numbers), and one deals with that simply as what the mathematician calls a class, ignoring the seven, the fifteen and the 335 in it.

Therefore one deals with an algebraic idea and only with those qualities which are common to all natural integers. With those one can build a lot, but more or less, as Weyl says, "ignore the single integer." Mathematicians are very honest people; they never deny that the single number has irrational, individual qualities, they are simply not interested. Poincare, for instance, is even more honest, he says that all natural integers are irrational individuals, but that is exactly why one cannot make many general theories in number theory about them, and why they are not very prolific for mathematics. They are not very useful, because there are too many single cases and not enough generalities from which one can make a theorem. That was Poincare's viewpoint, he did not say it was not interesting, but that we do not like it so much because one cannot make theorems out of it. We would have to pay attention to the single case and that we do not like as mathematicians, because temperamentally we prefer to make general theories which are generally valid.

Therefore in the history of mathematics one can very clearly see what Jung characterized as the general development of the human mind: that anything which we now call our subjective spirit, including our mental activities in science, was once the objective spirit that means the inspiring movement of the unconscious psyche but with the development of consciousness, we have got hold of a part that we now manipulate and call our own, behaving as if it were something which we completely possess. That has happened in the whole development of mathematics: from numbers being gods, they have been desecrated into being something which is arbitrarily posited by a mathematician's ego. But the mathematicians are honest enough to say: "No, that is not the whole of it, strangely enough there are things which I wanted and have had which still slip and do things which they ought not to do, they have not become the slaves of our consciousness completely."

A parallel development has happened in the history of physics where now, more and more, the concept of probability is used and one tries to ignore as much as possible the single case. Wolfgang Pauli therefore said: "Because of the in-deterministic character of natural law, physical observation acquires the character of an irrational unique actuality and a result you cannot predict; against it stands the rational aspect of an abstract order of possibility which one posits with the help of the mathematical concept of probability and the psi function."

In other words, physics is now confronted with a great split, namely all the pre-calculations are based on the concept of probability and are calculated in matrix and other algebraic forms, but with them one can only state a general probability. Then one makes an actual observation which is a unique actual event. Now these actual unique observations, even if they cost ten million dollars, for instance and they do nowadays in the realm of microphysics one cannot repeat infinitely so as also to get a certain practical probability. There is therefore an immense gap, and that is why Pauli says the actual experiment (let's say with a particle in a cyclotron) is an irrational "just-so story" which generally does not quite fit the calculated probability. That is why nowadays one fudges all those equations in physics; in fact one just cheats a bit to bind them to each other, and one cannot make actual accurate predictions any more.

Naturally, physicists have thought about that! How does that happen? Why can one not make an actual prediction which should really give actual numerical results, not only a statistical probability? Pauli very clearly states that it comes from the presuppositions, because the experiment is an actual single event and the means of calculation in mathematics are based on the principle of probability, which excludes, and does not apply to, the unique event.

Therefore we now have to go deeper into the problem of probability and say: "How does that happen?" The simplest way of explaining probabilities, and the way I am going to use because it is apparently the archetypal pattern, is with cards. One has a set of 32 cards and may pick one card. The probability that out of the 32 cards one gets, say, the Ace

of Hearts, is one-thirty-second.
One has just that much chance and no more. If I say you may pick ten times, then naturally the probability of getting the Ace of Hearts is much better, and if you may pick a thousand times then the chance becomes still better, and so on.
In other words repetition is the secret of probability: the more one repeats the situation, the more accurately the probability can be formulated, till finally, and that is the statistical formulation, one gets to a limit value where one can say that when one has N (that means an infinite number of draws) then a limit can be made pretty accurately. That, in popularized, simplified form, is what underlies calculable probability.
Not being a mathematician and physicist I had generally to rely on rather popularized material and there the physicist, when he wants to explain probability, always uses the example either of dice or cards. Just keep that in mind. If he explains the theorem of Bernoulli he begins by saying, ”Well you see if you have so and so many cards,” and so on. The same way is always used to explain probability to a lay person. But why just that example? That is amusing! But to go now to the fact, it means that all mathematics, and their use in modern physics, are based on the principle of admitting an inability to make single predictions of single events, but aiming at being able to do so when it comes into thousands and billions of events which then gain a great amount of accuracy.
Now, as a wicked psychologist, and not believing in this, or rather seeing this as a very one-sided operation of the human mind, one has to ask two questions: first, naturally, one sees oneself that it is a very questionable or a very one-sided grasp of reality which modern science gets by applying these techniques, and therefore one is justified in asking if there are not other possibilities with other means. For the moment, however, I want to ask the other question: ”Why on earth did millions of highly intelligent scientists in Western Europe and America and the Western world believe in the law of great numbers as if it were God?” Because, actually, if one discusses these problems with modern natural scientists they just believe this is it that it is our way of getting at reality and describing it scientifically and accurately. There is the implication that this is where one gets at the truth of inner and outer factors and everything else; it must be statistically proved and it must cover itself with this concept of probability.
That is my great criticism of Rhine of Duke University. Even he was foolish enough to believe that if he wanted to sell parapsychological phenomena to the scientific world then he must prove them statistically or with the concept of probability and what a fool he ended up by that in enemy territory. He should have stayed on his own territory. He tries to prove with the very means which eliminates the single case, something which is only valid in the single case. That is why I do not believe in that whole investigation. I do not believe in what they do in Duke University. They became seduced by the Zeitgeist of America, and because they wanted to prove to other scientists that their parapsychology is real science they used a tool which is absolutely inept and inadequate for the purpose. That is my personal view.
Let us now first ask why that mania of believing in the law of great numbers has possessed the Western mind? After all, those who believe in it are, in the main, the most developed and intelligent people in our civilization. They are not fools. Now why do they believe in it? If somebody believes, as a kind of holy conviction, something which after one has woken up about it proves to be a very partial and partly an erroneous viewpoint, then the psychological suspicion always exists that these people are under the secret influence of an archetype. That is what makes people believe things which are not true.
If one looks at the history of science one sees that all the errors in science, or what we now call errors, have been due to the fact that people in the past were fascinated by an archetypal idea which prevented them from observing facts further. That archetypal concept satisfied them, it gave them a subjective feeling of ”this is it” and therefore they gave up looking for further explanations. Only when a scientist came along and said, ”Now I am not so sure of that,” and brought new facts did they wake up and ask: ”Why on earth did we believe that other story before, it appears now to be erroneous!” Generally one sees that one was under the spell, the emotional, fascinating spell of an archetypal idea.
We have therefore to ask what archetypal idea is behind the spell which now grips the minds of modern scientists? Who is the lord of great numbers, seen from a mythological standpoint? If one studies the history of religion and comparative mythology the only beings who ever were able to manipulate great numbers were gods, or the godhead. God, even in the Old Testament, counted the hairs of our head. We cannot do that, but He can. Moreover, the Jews refused to be counted because only God was allowed to know the number of His people and to count the population

was sacrilege only the Divinity could count.
Most primitive societies that still live in the aboriginal state of the collector and hunter type, for instance the Australian aborigines, all have a binary system. They count to two and then they count on in couples. They have no word beyond two, they count one, two; two, one, two; two, two, one, one, two, and so on. In most primitive civilizations they can either count to two, or to three, or to four. There are different types and beyond a certain number they say ”many,” and where many begins there begins the irrational, the godhead.
There one sees how man, in learning to count, took away a little bit of territory from that all-counting god, just a little bit, the one and the two; that is what he can manage, the rest still belongs to the all-counting god. In counting to three and then four and then five, he slowly gains territory, but there always comes the moment when he says ”many,” and there he gives up counting; there ”the other” counts, namely the unconscious (or the archetype, or the godhead), which can count infinitely, and can out-count every computer.
That is the fascination and I will go on from there next time.
http://www.tuks.nl/pdf/Reference _Material/Aetherforce _Libary/Other/ %5BMarie-Louise _von _Franz %5D _On _Divination _and _Synchronicity.pdf : The Psychology of Meaningful Chance Studies in Jungian Psychology by Marie Louise Von Franz.
Lecture 1
You may perhaps know of the amusing fact that originally divination was always practiced in churches. The old Jews, for instance, had a divination oracle in their sanctuaries in Jerusalem and on certain occasions when the priest wanted to consult Yahweh he tried through such oracles to discover the will of God. In all primitive civilizations divination techniques have been used to find out what God, or the gods, want, but in time this has been discontinued and outgrown; it has become a dark, magical, and despised practice, but today this lecture is being given in the (parish church), a nice little synchronicity.
The view of the world which Jung tried to bring back into focus, and on which divination basically rests, is that of synchronicity; therefore before we go into details about the problems of divination we have to remember what Jung said about synchronicity. In his Foreword to the English edition of Richard Wilhelm’s translation of The I Ching or Book of Changes, he gives a very good summary of the difference between causal and synchronistic thinking. Causal thinking is, so to speak, lineal. There is a sequence of events A, B, C, D, and you think backwards and wonder why D appears because of C, why C appears because of B, and why B because of A, like some kind of inner or outer event. One tries to trace back in one’s mind why these coordinate effects have worked.
We know that through the investigations of modern physicists it has now been proved that on the microphysical level this principle is no longer completely valid; we can no longer think of causality as absolute law, but only as a tendency or prevailing probability. So causality is shown to be a way of thinking which satisfies our mental grasp of a cluster of physical events, but does not complete ly get at the core of natural laws, it only delineates general trends or possibilities. Synchronistic thinking, on the other hand, one could call field thinking, the center of which is time.
Time also comes into causality since we normally think that the cause comes before the effect. In modern physics it sometimes looks as if the effect came before the cause, and therefore they try to turn it round and say that you could still call that causal; but I think Jung is right in saying that that is enlarging and twisting the idea of causality ad absurdum so far that it loses its meaning. Normally, cause always comes before effect, so there also is a lineal idea of time, before and after, with the effect always after the before.
Synchronistic thinking, the classic way of thinking in China, is thinking in fields, so to speak. In Chinese philosophy such thinking has been developed and differentiated much more than in any other civilization; there the question is not why has this come about, or what factor caused this effect, but what likes to happen together in a meaningful way in the same moment? The Chinese always ask: ”What tends to happen together in time?” So the center of their field concept would be a time moment on which are clustered the events A, B, C, D, and so on (Figure 1).
Figure 1.: Field of time (time-bound ensemble of events).
Richard Wilhelm puts it very well in his Introduction to the I Ching where he speaks of the complex of events which occur at a certain time moment.
In our causal thinking we have made a big separation between psychic events and physical events, and we only watch to see how physical events produce, or have a causal effect upon, each other and on psychological events. Right up to the 19th century the idea still persisted in the sciences (and it still does in those less developed) that only physi-

cal causes have physical effects and psychic causes psychological effects; for instance, Freud's way of thinking: "This woman is neurotic and has an idiosyncrasy as the result of a childhood trauma." That would be the same kind of thinking but transposed onto the psychological level.
The question now being asked is whether there are interactions between those two lines. Is there something like a psychic cause for physical events and vice versa? That is a problem of psychosomatic medicine. Interactions between those two chains of causality can be proved: you may read a letter saying that somebody you loved very much has died, and get physiological effects; you may even faint, a reaction caused not by the ink and the paper, but by the psychic content of the communication. There is a causal interaction between those two lines which one is only now beginning to investigate.
The synchronistic, i.e., the Chinese way of thinking, however, is completely different. It is a differentiation of primitive thinking in which no difference has ever been made between psychological and physical facts. In their question as to what likes to occur together, one can bring in both inner and outer facts. For the synchronistic way of thinking it is even essential to watch both areas of reality, the physical and the psychic, and to notice that at the moment when one had these and these thoughts or these and these dreams which would be psychological events such and such outer physical events happened; i.e., there was a complex of physical and psychological events. Though causal thinking also poses the problem of time in some form because of the before and after, the problem of time is much more central in the synchronistic way of thinking because there it is the key moment a certain moment in time which is the uniting fact, the focal point for the observation of this complex of events.
In modern Western science, algebraic means are used to describe the probabilities of the sequence of events algebraic matrices of different forms and algebraic functions and curves. The Chinese also use mathematics for the description of their laws of synchronicity. They use something like mathematical matrices but not algebraic abstractions; they use the individual natural integers (1, 2, 3, 4, 5, 6, 7), so one could say that the mathematics of this Chinese way of thinking would be the different qualifications one can draw from the series of natural integers, the common laws which one can abstract from them. One uses the 3, 4, and 5 to grasp a cluster of events in a mathematical form.
The basis of the science of mathematics, or the scientific mathematics of synchronistic thinking, is therefore the series of natural integers, and one finds that in all techniques of divination. The simplest form of divination is the binary: hit or miss. One throws a coin and gets heads or tails and accordingly decides whether one will go or not to the Rigi, or whichever direction you are undetermined about. Hit or miss is the basic idea of all divination but in different civilizations there are differentiated techniques by which to read the situation better at a certain time moment.
The Western way of thinking is an extraverted orientation, namely first to look at the events and then to abstract a mathematical model. The Eastern, or Chinese way, is to use an intuitive mental model to read the event, namely natural integers. They turn first to the event of throwing heads or tails, that is a psychic and a psycho-physical event. The question of the diviner is psychic, while the event is that the coin falls either heads or tails, from which the further outer and inner events can be read. So it is an outlook completely complementary to ours.
What is important in China, as Jung also pointed out in his essay called "Synchronicity: An Acausal Connecting Principle," is that the Chinese did not get stuck, like many other primitive civilizations do, into using divination methods only to predict the future whether for instance one should marry or not. One asks the priest and he says: "No, you won't" or you will "get her." That is something practised all over the world, not only officially but by many people quite silently in their rooms
when they lay Tarot cards, etc., or they have little rituals: "If today the sun shines, then I'll do such and such a thing." Man constantly thinks that way and even scientists have these little superstitions, telling themselves that because the sun shone into their room when they got up they knew that today this and this would come off right. Even if one discards it in one's conscious Weltanschauung, the primitive man in us constantly uses this kind of prognostication of the future with the left hand, so to speak, and then shamefacedly denies it to his rationalistic brother, though he is much relieved to discover that the other does that too! In this stage divination cannot evolve and become differentiated; it remains a kind of primitive guessing technique, trying to guess the future by some technical means.
That is practiced, as I say, by us and more openly in all primitive civilizations. If one wants to travel in Africa one goes to a medicine man who throws a few chicken bones, and according to the way they fall, whether more into the red or the white section he has drawn on the ground, and in what constellation, he will say whether the journey will be successful or not, and whether to go or not. Before any big enterprise, such as hunting or making a long dangerous

journey to Johannesburg, or whatever it is, one first always consults such an oracle and then acts accordingly. We do the same thing more secretly but in both cases I'll mention some exceptions later it is not built into the Weltanschauung and therefore remains a kind of undeveloped primitive practice, a ritual game, so to speak, which we tend not to integrate into our conscious view of reality.

The Chinese, like all primitive civilizations, still had this primitive technique until it was forbidden. In the market place of every Chinese town there were a few I Ching priests who would throw coins for you or take the yarrow stalks, and get answers to your questions, but then it was forbidden. In 1960 Mao thought of slightly releasing the rationalistic political pressure on the masses and found out that there were two possibilities: either to give more rice, or to allow the use of the I Ching, and all those whom he consulted told him that the people were more eager to use the I Ching again than to get more food. Spiritual food, and the I Ching was their spiritual food, was more important to them, so it was allowed for I think one or two years and then he strangled it again. It is very typical for the Chinese that even a bowl of rice and they are very hungry was less important than again to have their beloved Book of Changes and its spiritual orientation.

The great merit of the I Ching is due to two remarkable geniuses, namely the legendary King Wên and the Duke of Chou, who developed what was originally a primitive oracle system into a complete philosophic Weltanschauung. They treated the oracle and its ethical consequences philosophically; they thought about its psychological consequences and presuppositions and through that it has in China become the basis of a very deep and very broad Weltanschauung. Jung writes in his paper on synchronicity that this has happened only in China, but I chanced to discover that it has also happened in Western Nigeria. There were certain medicine men there who by their oracle technique geomancy in their case developed a whole religious philosophy, naturally slightly more primitive than the Chinese one, but also a complete religious and philosophical viewpoint about the oracle, not using it just as a prognostication technique.

Those are the two instances of which I know. There is probably a third, but I have not been able to get hold of the material; as far as I can find out only one paper has been written on it, but I cannot get hold of it anywhere. The old Mayan civilization which, as has become more and more evident, is dependent on central Asia and therefore linked up with the Chinese civilization, also had an I Ching type of oracle technique, and I would guess from the quality of their civilization that they also had a philosophical outlook and viewpoint about it and that it was not just a left hand prognostication technique. One man, Schultze-Jena, published a small paper on it, but though I have been chasing that for two years I cannot find it anywhere in Switzerland, and as far as I know the author only writes of the techniques of the Mayan oracle and not of its philosophical background.

We can, however, do some guessing about this because in Mayan philosophy all the gods were time and number gods. All the main figures of the Mayan myths have a specific number which is even expressed in their names. The greatest hero, for instance, is Hunabku the name comes from Hun, meaning one and then there is the great hero Seven Hunter; every great god is both a number and a time moment in the calender year. So there is a union of an archetypal figure with a certain time moment and a certain natural integer. This gives a hint that probably the Mayan oracle was philosophically linked with that kind of view, but as I say I have not yet found any details on it.

Let us therefore stay for the moment with the Chinese way of thinking. There is an excellent book on this by the sociologist Marcel Granet, La Pensée Chinoise, who says that the Chinese never thought in quantities but always in terms of qualitative emblems. Jung would have said "symbols," and I will use that term so as to make it simpler for us. According to the Chinese, numbers describe regular relationships of events and things, exactly as they do for us. We try with mathematical algebraic formulae to describe regular relationships. As a category, causality is the idea for discovering such relationships, and for the Chinese too, numbers express the regular relationship of things not in their quantitative way, but in their qualitative hierarchy they qualify the concrete orderedness of things. We could not disagree with that for it is more or less the same as with us, except that their accent is on the quality level.

But it goes further in China, where they believe that the universe probably has an ultimate basic numerical rhythm. The same question arises with us now, for in modern physics it is thought that one might possibly find one basic rhythm of the universe which would explain all the different phenomena, but for us that is at present just a kind of speculative idea held by some modern physicists. The Chinese simply assumed that this rhythm of all reality existed, that it was a number pattern, and that all relationships of things with each other in all areas of outer and inner life therefore mirror this same basic number pattern in a form conceived as a rhythm.

Until the end of the 19th century, the Chinese also had a much more energetic and dynamic outlook on the world than

we had, believing that everything was energy in flux. Actually we now think the same but we arrived at the idea much later and by scientific means. Their primary assumption from all time was that everything is outwardly and inwardly a flux of energy, which follows certain basic and recurring numerical rhythms. In all areas of events one would always finally arrive at this mirror image, the basic rhythm a matrix of the cosmos. For those who are not so mathematically minded, a matrix is any regular array of numbers in several columns; there may be any number of rows and columns, but always in a rectangular arrangement.

For the Chinese one of the basic matrices, or arrangements of the universe, was a quadrangular matrix a magic square called the Lo Shou (Figure 2), which sets the basic rhythm. It is a so-called magic square because whichever way you add up the figures the result is always 15, and it is also the only magic square which has only three elements in each row or column. So it is really a mathematically unique thing.

There are many magic squares with more rows and more possibilities of addition, but the simplest is this one and it has only eight solutions. I would say it is one of the most highly symmetrical number matrices to be found in arithmetic. The Chinese discovered it intuitively and for them it represented a basic mirror or rhythmic image of the universe seen in its time aspect. I will return to that later.

The Chinese had two ideas or aspects of time: namely timeless time or eternity, unchanging eternity, with superimposed on it cyclic time. We live normally, with our consciousness, in cyclic time, according to Chinese ideas, but there is an eternal time une durée créatrice, to use an expression of Bergson's underneath, which sometimes interferes with the other. Ordinary Chinese time is cyclical and follows this pattern.

They arranged the innermost chambers of their imperial palace on such a pattern; also all musical instruments were tuned according to it, all dances and all protocol, as well as what a Mandarin and what a commoner had to do at the funeral of his father. In every detail this number pattern always played a role, because it was thought to be the basic rhythm of reality; therefore in different variations in music, in protocol, in architecture, everywhere this same pattern was always put in the center.

The underlying numerical order of eternity is called the Ho-tou (Figure 3), a mandala and also a cross. There is again 5 in the middle. One counts 1, 2, 3, 4, and then moves to the middle 5, then 6, 7, 8, 9, and then back to 10 10 would really be in the middle. One must always cross and come back to the middle. Actually it is the movement of a musical dance because it always emanates into four and contracts into the middle it has a systole and diastole movement. The Lo Shou is the world of time in which we live, and underneath is always the eternity rhythm, the Ho-tou. That idea underlay the whole cultural and scientific application of mathematics in China. Let us compare it with our viewpoint.

I want to read you in detail what the well-known mathematician, Hermann Weyl, says about it in his book Philosophy of Mathematics and Natural Science. You know that until about 1930 the great and passionate occupation of most mathematicians was the discussion of the fundamentals. They hoped, as has been the fashion nowadays, to rediscuss the fundamentals of all science. But the famous German mathematician, David Hilbert, created a new construction of the whole building of mathematics, so to speak, and hoped that this would contain no internal contradictions.

There would be a few basic axioms on which one could build up all branches of mathematics: topology, geometry, algebra, and so on; it was to be a big building with solid foundations in a few axioms. That was in 1926, and Hilbert was even bold enough to say: "I think that with my theory the discussion of fundamentals has been forever removed from mathematics."

Then in 1931 came another very famous mathematician, Kurt Goedel, who took a few of those basic axioms and showed that one could reach complete contradictions with them: starting from the same axioms, one could prove something and its complete opposite. In other words, he showed that the basic axioms contain an irrational factor which could not be eliminated. Nowadays in mathematics one must not say that obviously this is so-and-so, and that therefore that and that is also so, but: "I assume that it is so-and-so, and if so then that and that follows." The axioms must be presented as assumptions, or must be postulated, after which a logical deduction can be made, but one cannot infer that what has been assumed or postulated could not be contradicted or doubted as an absolute truth.

In order to make such assumptions, mathematics are generally formulated in such terms as: "It is self-evident," or "It is reasonable to think" that is how mathematicians posit an axiom nowadays, and from there they build up. From then on there is no contradiction, only one conclusion is possible, but in "it is reasonable to assume," that is where the dog lies buried, as we say. Goedel showed that, and thus threw over the whole thing. Strangely enough that did not reopen the discussion of fundamentals. From then on, as Weyl says, nobody touched that problem, they just

felt awkward and scratched behind their ears and said, ”Don’t let’s discuss fundamentals, there’s nothing doing: it is reasonable to assume, we cannot go beyond that,” and there the situation rests today.
Weyl, however, went through a very interesting development. At first he was very much attracted by the physicist, Werner Heisenberg. He was very much of a Pythagorean and was attracted by the numinosity and irrationality of natural integers. Then he became fascinated by David Hilbert, and in the middle of his life had a period during which he became more and more attracted by Hilbertian logic and dropped the problem of numbers, treating them, erroneously as I think, as simply posited quantities.
He says, for instance, that natural integers are just as though one took a stick and made a row of marks, which one then named conventionally; there was nothing more behind them, they were simply posited by the human mind and there was nothing mysterious about them; it was ”reasonable and self-evident” that one could do that. But at the end of his life he added (only to the German edition of his book on the philosophy of mathematics, and shortly before his death) this passage:
The beautiful hope we had of freeing the world of the discussion of fundamentals was destroyed by Kurt Goedel in 1931 and the ultimate basis and real meaning of mathematics are still an open problem. Perhaps one makes mathematics as one does music and it is just one of man’s creative activities, and though the idea of an existing completely transcendental world is the basic principle of all formalism, each mathematical formalism has at every step the characteristics of being incomplete [which means that every mathematical theory is consistent in itself but is incomplete, at the borders are questions which are not self-evident, are not clear, and are incomplete] in so far as there are always problems, even of a simple arithmetical nature, which can be formulated in the frame of a formalism, but which cannot be decided by deduction within the formalism itself.
That is put in a mathematician’s complicated way; put simply, it means that I daresay it is self-evident, by which I posit something irrational, because it is not self-evident. Now one could make an uroboros movement and say: ”But from my deduction I can reprove my beginning.” You cannot! You cannot from the deductive formalism afterwards deduce a proof,except by a tautology, which naturally is not allowed, even in mathematics.
We are therefore not surprised that in an isolated phenomenal existence a piece of nature surprises us by its irrationality and that one cannot analyse it completely. As we have seen, physics therefore projects everything which exists onto the background of possibility or probability.
That is important because it sums up in one word what modern science does. In other words, any fragment of phenomenal existence, let us say these spectacles, contains something irrational which one cannot exhaust in physical analysis. Why the electrons of these millions and millions of atoms of which my spectacles consist are in this place and not in another, I cannot explain; therefore through physics, when it comes to a single event in nature, there is no completely valid explanation.
The single event is always irrational, but in physics one proceeds by projecting this onto the background of a possible, i.e., one makes a matrix. For instance, in these spectacles there are so many atoms and so many particles of them, and so on, and out of a whole group one can make a mathematical formula in which one could even count the particles not 1, 2, 3, 4, 5, but by projecting onto the background of what is possible. That is why these matrices are nowadays used in engineering and so on, because one can cope with the uncountable; they provide an instrument with which to cope with the things which cannot be counted singly. Weyl says:
It is not surprising that any bit of nature we may choose [these spectacles or anything] has an ultimate irrational factor which we cannot and never will explain and that we can only describe it, as in physics, by projecting it onto the background of the possible.
But then he continues:
But it is very surprising that something which the human mind has created itself, namely the series of whole natural integers [I told you that he has this erroneous idea that the human mind created 1, 2, 3, 4, 5, by making dots], and which is so absolutely simple and transparent to the constructive spirit, also contains an aspect of something abysmal which we cannot grasp.
That is the confession of one of the most remarkable because one of the most philosophically oriented modern mathematicians, Hermann Weyl. We can naturally say that we do not believe what he believed, namely that the natural integers simply represent the naming of posited dots, therefore to us it is not surprising that natural integers are abysmal and beyond our grasp. He believed that, and that is why he could not understand. It is incredible that it

should be so, but it is so; in other words, because the natural integers have something irrational (he called it abysmal) the fundamentals of mathematics are not solid, because the whole of mathematics is ultimately based on the given-ness of the series of natural integers.

Now precisely because numbers are irrational and abysmal to quote Weyl they are a good instrument with which to grasp something irrational. If one uses numbers to grasp the irrational, one uses irrational means to get hold of something irrational, and that is the basis of divination. They took those irrational, abysmal numbers which nobody has so far understood, and tried to guess reality, or their connection with reality but into the divination problem there also enters the problem of time.

Divination has to do with synchronicity, and Jung has in so many words called the synchronistic phenomena para-psychological phenomena. I want you to keep that in mind because, as you know, in modern science physicists and psychologists are now trying to find the union of physics and psychology in the area of para-psychological phenom-ena. They have a hunch, or guess, that para-psychological phenomena might give us a clue to the union of physis and psyche. Now in divination, and I am here referring specifically to number divination, one would therefore also have to deal with the para-psychological phenomenon, which at the same time is linked up with the number. Jung has called number the most primitive expression of the spirit and so we have now to go into what we understand, from the psychological standpoint, by the word spirit.

Jung, in trying to specify how he uses the word spirit, first quotes a lot of colloquial terms in which spirit is used as something like a non-material substance, or as the opposite of matter.* We also generally use the word spirit to indi-cate something that is a cosmic principle, but we use the same word when we speak of certain of man's psychological psychic capacities or activities like the intellect, or the capacity to think, or reason. For instance, one could say: "He has a spiritual outlook," or "This idea comes from a distorted spirit," or something like that. Again we use the word as a collective phenomenon such as in the word Zeitgeist which is now generally not even translated into English it is a German term to express the irrational fact that each period of time has a certain spirit.

For instance, the Renaissance had a certain spirit as illustrated in its art, its technology, mathematics, and religious outlook everywhere. All these phenomena which characterize the 16th century could be summed up as the spirit of the Renaissance. In that sense the word is simply used as a collective phenomenon, the sum of ideas common to many people. One could also speak of the spirit of Marxism or of National Socialism, when it would be the common collective ideas of a whole group. There is therefore, Jung continues, a certain opposition between a spirit, which has a kind of extra-human existence outside man the cosmic spirit as opposed to the matter of the cosmos and something which we experience as an activity of the human ego.

If we say of somebody that he has a distorted spirit, that means his ego complex is working intellectually in a wrong way. Jung therefore continues: If something psychic, or psychological (i.e., a psychological event) happens in the in-dividual and he has the feeling that it belongs to him, then he calls it his spirit for instance which, by the way, would be quite wrong, but which many people do. If I suddenly had the idea of giving you a good example, then I would feel that it was my good idea, my spirit produced it. If something psychological happens which seems strange to the individual, then it is called a spirit, in the sense of something like a ghost, and then one experiences it as possession. Let us assume that suddenly I felt impelled to keep saying, "the geraniums are blue," "the geraniums are blue," "the geraniums are blue." Then, because that would be crazy, and seem to me quite strange compared with what I am now doing here, I would say: "My God, what devil, or ghost, put such a crazy idea into my head, it is possessing me and making me talk nonsense!"

If it were a good idea then I'd follow it right through! Now primitives are more honest: everything which comes to them unexpectedly from within they call spirit; not only that which is bad and which possesses one, but anything of which they would say: "My ego did not make it, it suddenly came to me" that is spirit. In the latter case, when the spirit is still outside, when I get possessed by having to say or do something which seems not to belong to my ego, then it is a projected aspect of my unconscious; it is a part of my unconscious psyche which is projected and then experienced as a para-psychological phenomenon.

That happens when you get into a state in which you are not yourself, or into an emotional upset where you lose control of yourself, but afterwards wake up completely sober and look at the stupid things you did during your pos-sessed state and wonder what got into you: something got hold of you, you weren't yourself, though while you were behaving like that you thought you were it was just as if an evil spirit or the devil had got into you.

These things one must not just take in a kind of colloquial amusing way, but quite literally, for a devil or we would say, more neutrally, an autonomous complex temporarily replaces the ego complex; it feels like the ego at the time, but it isn't, for afterwards, when dissociated from it, one cannot understand how one came to do or think such things.

One of the main ways in which we use the word spirit is in speaking of the inspiring, vivifying aspect of the unconscious. Now we know that for the ego complex to get in touch with the unconscious has a vivifying and inspiring effect, and that is really the basis of all our therapeutic efforts. Sometimes neurotic people, who have become closed up in their neurotic vicious circle, as soon as they go into analysis and have dreams, get excited and interested in the dreams and then the water of life flows again; they once more have an interest and therefore are suddenly more alive and more efficient. Then somebody may say: "What has happened to you? You have come alive again" but that only happens if the individual succeeds in making contact with the unconscious, or one could say "with the dynamism of the unconscious," and especially with its vivifying, inspiring aspect.

Jung therefore defines spirit, from the psychological angle, as the dynamic aspect of the unconscious. One can think of the unconscious as being like still water, a lake which is passive. The things one forgets fall into that lake; if one remembers them one fishes them up but it itself does not move. The unconscious has that matrix, womb aspect, but it also has the aspect of containing dynamism and movement, it acts on its own accord for instance, it composes dreams. One could say that composing dreams while one sleeps is an aspect of the spirit; some master spirit or mind composes a most ingenious series of pictures which, if one can decipher them, seem to convey a highly intelligent message.

That is a dynamic manifestation of the unconscious, where the unconscious energetically does something on its own, it moves and creates on its own, and that is what Jung defines as spirit. There is naturally an unclear borderline between the subjective and the objective; but in practice if one feels that it belongs to one then it is one's own spirit, and if one does not feel it belongs to one, then one calls it the spirit, or a spirit. That depends on whether one feels akin or not akin to it, close to it or not close to it.

Jung sums up by saying that spirit contains a spontaneous psychic principle of movement and activity; secondly, that it has the quality of freely creating images beyond our sense perception (in a dream one has no sense perception the spirit or the unconscious creates images from within, while the sense perceptions are asleep); and thirdly, there is an autonomous and sovereign manipulation of those images.

Those are the three characteristics of what Jung calls the spirit, or the dynamism of the unconscious. It is spontaneously active, it freely creates images beyond sensual perceptions, and it autonomously and in a sovereign manner manipulates those images. If one looks at one's dreams, one sees that they are composed of impressions from the day before. For instance, one read something in a paper, or experienced something in the street, or talked to Mrs. So-and-So, and so on. The dream takes these fragments and makes a completely new and meaningful potpourri out of that.

There one sees the sovereign manipulation of the pictures: they are put into another order and manipulated into a completely different sequence with a completely different meaning, though one still recognizes that the single elements have been taken from, for instance, memory remnants of the day before. That is why many people think that is the whole explanation of the dream: "Oh, I read about a fire yesterday in the paper, that is why I dreamt about a fire," and then one has to begin, as always, by saying: "Yes, but look at the connections in which the fire has been put, very different from what you read." That would be the spirit, that unknown thing in the unconscious which rearranges and manipulates inner images.

This factor which produces and manipulates inner images is completely autonomous in primitive man, but through the differentiation of consciousness it slowly comes closer to consciousness, and therefore in contrast to primitives we say we do it in part. For instance, we often say that we have a good idea or we invent something new. A primitive man would never say that a bow and arrow, for instance, were his invention he would say that the way to construct a bow and arrow was revealed to him by the bow and arrow god, and then tell an origin myth, of how to a certain hunter his divinity appeared in a dream or vision and revealed to him how to make a bow and arrow.

So the larger our consciousness is, and the more it develops, the more we get hold of certain aspects of the spirit of the unconscious, draw it into our subjective sphere, and then call it our own psychic activity or our own spirit. But, as Jung points out, a great part of the original phenomenon remains naturally autonomous and therefore still is experienced as a para-psychological phenomenon. In other words, we must not assume that at our present stage of conscious-

ness, where we have assimilated more than a certain amount of the spirit of the unconscious and made it our own i.e., made it the possession of the ego complex so that the ego complex can manipulate it that we have the whole thing. There is still an enormous area of that spirit which manifests as it did originally, completely autonomously, and therefore as a para-psychological phenomenon, as it does among primitive people.

If one looks at the history of mathematics one can see very clearly how the spirit becomes subjective. For instance, the natural integers or numbers, as you probably all know, were for the Pythagorean s cosmic divine principles which constituted the basic structure of the universe. They were gods, divinities, and at the same time the basic structural principle of all existence. Even Leopold Kronecker still said that the natural numbers were the invention of the God-head and that everything else was man's handiwork.

Nowadays, in this time of so-called enlightenment where everything irrational and the word God anyhow is thrown out of human science, a real attempt has been made in formalistic mathematics to define number in a form which would exclude all irrational elements, with the definition of numbers as a series of marks (1, 2, 3, 4, 5) and a creation of the human mind. Now the spirit is seemingly owned by the ego complex, the mathematician's ego owns and created numbers! That is what Weyl believed, and that is why he said: "I cannot understand that something completely simple which the human mind has created suddenly contains something abysmal." He should only have asked whether the human mind had really created them. He feels as if he were now manipulating the phenomenon completely, but that is not true.

Primitives, if they have twenty horses, cannot count the horses themselves but they use twenty sticks and then they say, one stick, one horse, two sticks, two horses, three sticks, three horses, and then they count the sticks and with them they can count the number of horses. That is a very, very widespread way in which man learned to count. We still do it on our fingers if somebody enumerates things, we point to our fingers, using them as a "helping quantity." All counting began with the helping quantity. When man first could count something and then had to count more, he used his fingers; or in many, many primitive civilizations they use dots or counting sticks and then when something has to be counted sticks are put down and counted and that is the helping quantity.

Thus if we do what Hermann Weyl did we simply go back to that primitive way, we count the helping quantity; but that is only an action of the human mind, not the numbers themselves. To make such helping sticks or dots is an activity of ego consciousness by which one can count; it is a construction of the human mind but the number itself is not, and there is the great error.

So we have to turn back and say, Yes, numbers have an aspect in which they are entities which the human mind can posit and manipulate. We can assume a certain amount of numbers, an arithmetical law, a situation, and that can be manipulated completely freely and arbitrarily, according to our ego wishes, but we manipulate only the derivative; the original thing which inspired one to make counting sticks and so arrive at the number of horses, for instance, that idea one has not got hold of, it is still autonomous, it still belongs to the creative spirit of the unconscious, so to speak.

At the time of Weyl, therefore, one simply discarded the study of single numbers because one always stumbled over something completely simple and queer: one had just posited four dots, and then suddenly those four dots developed qualities which one had not posited. In order to get away from that awkward situation and keep up the illusion that numbers were something one had posited and could manipulate with one's conscious mind, Weyl says: "The single numbers are not emphasized in mathematics but one projects them by a specific procedure onto the background of infinite possibilities and then copes with them that way."

That is what most modern mathematicians do. They simply take the theory of natural integers, from one to N, and cope with it as a whole; they say simply that is the series of natural integers which has certain qualities for instance every number has a predecessor, a successor, a position, and a ratio. One knows that as a whole, and then one can construct other mathematics with complex and irrational numbers, etc. One then derives much higher forms, always of types (one could say of numbers), and one deals with that simply as what the mathematician calls a class, ignoring the seven, the fifteen and the 335 in it.

Therefore one deals with an algebraic idea and only with those qualities which are common to all natural integers. With those one can build a lot, but more or less, as Weyl says, "ignore the single integer." Mathematicians are very honest people; they never deny that the single number has irrational, individual qualities, they are simply not interested. Poincare, for instance, is even more honest, he says that all natural integers are irrational individuals, but that is exactly why one cannot make many general theories in number theory about them, and why they are not very prolific

for mathematics. They are not very useful, because there are too many single cases and not enough generalities from which one can make a theorem. That was Poincare's viewpoint, he did not say it was not interesting, but that we do not like it so much because one cannot make theorems out of it. We would have to pay attention to the single case and that we do not like as mathematicians, because temperamentally we prefer to make general theories which are generally valid.

Therefore in the history of mathematics one can very clearly see what Jung characterized as the general development of the human mind: that anything which we now call our subjective spirit, including our mental activities in science, was once the objective spirit that means the inspiring movement of the unconscious psyche but with the development of consciousness, we have got hold of a part that we now manipulate and call our own, behaving as if it were something which we completely possess. That has happened in the whole development of mathematics: from numbers being gods, they have been desecrated into being something which is arbitrarily posited by a mathematician's ego. But the mathematicians are honest enough to say: "No, that is not the whole of it, strangely enough there are things which I wanted and have had which still slip and do things which they ought not to do, they have not become the slaves of our consciousness completely."

A parallel development has happened in the history of physics where now, more and more, the concept of probability is used and one tries to ignore as much as possible the single case. Wolfgang Pauli therefore said: "Because of the in-deterministic character of natural law, physical observation acquires the character of an irrational unique actuality and a result you cannot predict; against it stands the rational aspect of an abstract order of possibility which one posits with the help of the mathematical concept of probability and the psi function."

In other words, physics is now confronted with a great split, namely all the pre-calculations are based on the concept of probability and are calculated in matrix and other algebraic forms, but with them one can only state a general probability. Then one makes an actual observation which is a unique actual event. Now these actual unique observations, even if they cost ten million dollars, for instance and they do nowadays in the realm of microphysics one cannot repeat infinitely so as also to get a certain practical probability. There is therefore an immense gap, and that is why Pauli says the actual experiment (let's say with a particle in a cyclotron) is an irrational "just-so story" which generally does not quite fit the calculated probability. That is why nowadays one fudges all those equations in physics; in fact one just cheats a bit to bind them to each other, and one cannot make actual accurate predictions any more.

Naturally, physicists have thought about that! How does that happen? Why can one not make an actual prediction which should really give actual numerical results, not only a statistical probability? Pauli very clearly states that it comes from the presuppositions, because the experiment is an actual single event and the means of calculation in mathematics are based on the principle of probability, which excludes, and does not apply to, the unique event.

Therefore we now have to go deeper into the problem of probability and say: "How does that happen?" The simplest way of explaining probabilities, and the way I am going to use because it is apparently the archetypal pattern, is with cards. One has a set of 32 cards and may pick one card. The probability that out of the 32 cards one gets, say, the Ace of Hearts, is one-thirty-second.

One has just that much chance and no more. If I say you may pick ten times, then naturally the probability of getting the Ace of Hearts is much better, and if you may pick a thousand times then the chance becomes still better, and so on.

In other words repetition is the secret of probability: the more one repeats the situation, the more accurately the probability can be formulated, till finally, and that is the statistical formulation, one gets to a limit value where one can say that when one has N (that means an infinite number of draws) then a limit can be made pretty accurately. That, in popularized, simplified form, is what underlies calculable probability.

Not being a mathematician and physicist I had generally to rely on rather popularized material and there the physicist, when he wants to explain probability, always uses the example either of dice or cards. Just keep that in mind. If he explains the theorem of Bernoulli he begins by saying, "Well you see if you have so and so many cards," and so on. The same way is always used to explain probability to a lay person. But why just that example? That is amusing! But to go now to the fact, it means that all mathematics, and their use in modern physics, are based on the principle of admitting an inability to make single predictions of single events, but aiming at being able to do so when it comes into thousands and billions of events which then gain a great amount of accuracy.

Now, as a wicked psychologist, and not believing in this, or rather seeing this as a very one-sided operation of the

human mind, one has to ask two questions: first, naturally, one sees oneself that it is a very questionable or a very one-sided grasp of reality which modern science gets by applying these techniques, and therefore one is justified in asking if there are not other possibilities with other means. For the moment, however, I want to ask the other question: ”Why on earth did millions of highly intelligent scientists in Western Europe and America and the Western world believe in the law of great numbers as if it were God?” Because, actually, if one discusses these problems with modern natural scientists they just believe this is it that it is our way of getting at reality and describing it scientifically and accurately. There is the implication that this is where one gets at the truth of inner and outer factors and everything else; it must be statistically proved and it must cover itself with this concept of probability.

That is my great criticism of Rhine of Duke University. Even he was foolish enough to believe that if he wanted to sell parapsychological phenomena to the scientific world then he must prove them statistically or with the concept of probability and what a fool he ended up by that in enemy territory. He should have stayed on his own territory. He tries to prove with the very means which eliminates the single case, something which is only valid in the single case. That is why I do not believe in that whole investigation. I do not believe in what they do in Duke University. They became seduced by the Zeitgeist of America, and because they wanted to prove to other scientists that their parapsychology is real science they used a tool which is absolutely inept and inadequate for the purpose. That is my personal view.

Let us now first ask why that mania of believing in the law of great numbers has possessed the Western mind? After all, those who believe in it are, in the main, the most developed and intelligent people in our civilization. They are not fools. Now why do they believe in it? If somebody believes, as a kind of holy conviction, something which after one has woken up about it proves to be a very partial and partly an erroneous viewpoint, then the psychological suspicion always exists that these people are under the secret influence of an archetype. That is what makes people believe things which are not true.

If one looks at the history of science one sees that all the errors in science, or what we now call errors, have been due to the fact that people in the past were fascinated by an archetypal idea which prevented them from observing facts further. That archetypal concept satisfied them, it gave them a subjective feeling of ”this is it” and therefore they gave up looking for further explanations. Only when a scientist came along and said, ”Now I am not so sure of that,” and brought new facts did they wake up and ask: ”Why on earth did we believe that other story before, it appears now to be erroneous!” Generally one sees that one was under the spell, the emotional, fascinating spell of an archetypal idea.

We have therefore to ask what archetypal idea is behind the spell which now grips the minds of modern scientists? Who is the lord of great numbers, seen from a mythological standpoint? If one studies the history of religion and comparative mythology the only beings who ever were able to manipulate great numbers were gods, or the godhead. God, even in the Old Testament, counted the hairs of our head. We cannot do that, but He can. Moreover, the Jews refused to be counted because only God was allowed to know the number of His people and to count the population was sacrilege only the Divinity could count.

Most primitive societies that still live in the aboriginal state of the collector and hunter type, for instance the Australian aborigines, all have a binary system. They count to two and then they count on in couples. They have no word beyond two, they count one, two; two, one, two; two, two, one, one, two, and so on. In most primitive civilizations they can either count to two, or to three, or to four. There are different types and beyond a certain number they say ”many,” and where many begins there begins the irrational, the godhead.

There one sees how man, in learning to count, took away a little bit of territory from that all-counting god, just a little bit, the one and the two; that is what he can manage, the rest still belongs to the all-counting god. In counting to three and then four and then five, he slowly gains territory, but there always comes the moment when he says ”many,” and there he gives up counting; there ”the other” counts, namely the unconscious (or the archetype, or the godhead), which can count infinitely, and can out-count every computer.

That is the fascination and I will go on from there next time.

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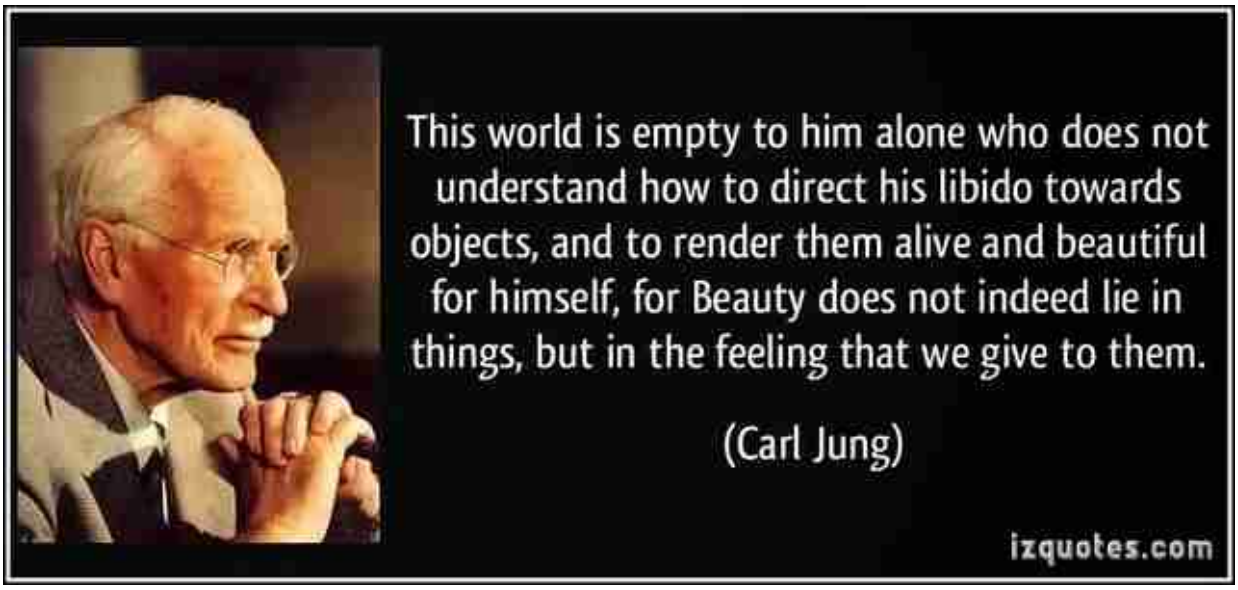
Beauty does not indeed lie in things, but in the feeling that we give to them. **(2014-03-02 07:11)**



This world is empty to him alone who does not understand how to direct his libido towards objects, and to render them alive and beautiful for himself, for Beauty does not indeed lie in things, but in the feeling that we give to them.
Carl Jung; The Psychology of the Unconscious .
Libido:
Psychic energy in general.
Libido can never be apprehended except in a definite form; that is to say, it is identical with fantasy-images. And we can only release it from the grip of the unconscious by bringing up the corresponding fantasy-images.[”The Technique of Differentiation,” CW 7, par. 345.]
Jung specifically distanced his concept of libido from that of Freud, for whom it had a predominantly sexual meaning.
All psychological phenomena can be considered as manifestations of energy, in the same way that all physical phenomena have been understood as energic manifestations ever since Robert Mayer discovered the law of the conservation of energy. Subjectively and psychologically, this energy is conceived as desire. I call it libido, using the word in its original sense, which is by no means only sexual.[”Psychoanalysis and Neurosis,” CW 4, par. 567.]
[Libido] denotes a desire or impulse which is unchecked by any kind of authority, moral or otherwise. Libido is appetite in its natural state. From the genetic point of view it is bodily needs like hunger, thirst, sleep, and sex, and emotional states or affects, which constitute the essence of libido.[”The Concept of Libido,” CW 5, par. 194.]
In line with his belief that the psyche is a self-regulating system, Jung associated libido with intentionality. It ”knows” where it ought to go for the overall health of the psyche.
The libido has, as it were, a natural penchant: it is like water, which must have a gradient if it is to flow.[”Symbols of the Mother and of Rebirth,” ibid., par. 337.]
Where there is a lack of libido (depression), it has backed up (re-gressed) in order to stir up unconscious contents, the aim being to compensate the attitudes of consciousness. What little energy is left resists being applied in a consciously chosen direction.
It does not lie in our power to transfer ”disposable” energy at will to a rationally chosen object. The same is true in general of the apparently disposable energy which is disengaged when we have destroyed its unserviceable forms through the corrosive of reductive analysis. [It] can at best be applied voluntarily for only a short time. But in most cases it refuses to seize hold, for any length of time, of the possibilities rationally presented to it. Psychic energy is a very fastidious thing which insists on fulfillment of its own conditions. However much energy may be present, we cannot make it serviceable until we have succeeded in finding the right gradient.[”The Problem of the Attitude-Type,” CW 7, par. 76]
The analytic task in such a situation is to discover the natural gradient of the person’s energy.

What is it, at this moment and in this individual, that represents the natural urge of life? That is the question.["The Structure of the Unconscious," ibid., par. 488.]

Carl Jung on Repression **(2014-03-02 07:17)**

Repression:
The unconscious suppression of psychic contents that are incompatible with the attitude of consciousness.
Repression is a process that begins in early childhood under the moral influence of the environment and continues through life.["The Personal and the Collective Unconscious," CW 7, par. 202.]
Repression causes what is called a systematic amnesia, where only specific memories or groups of ideas are withdrawn from recollection. In such cases a certain attitude or tendency can be detected on the part of the conscious mind, a deliberate intention to avoid even the bare possibility of recollection, for the very good reason that it would be painful or disagreeable ["Analytical Psychology and Education," CW 17, par. 199a.]
Repression is not only a factor in the etiology of many neuroses, it also determines contents of the personal shadow, since the ego generally represses material that would disturb peace of mind.
In the course of development following puberty, consciousness is confronted with affective tendencies, impulses, and fantasies which for a variety of reasons it is not willing or not able to assimilate. It then reacts with repression in various forms, in the effort to get rid of the troublesome intruders. The general rule is that the more negative the conscious attitude is, and the more it resists, devalues, and is afraid, the more repulsive, aggressive, and frightening is the face which the dissociated content assumes.["The Philosophical Tree," CW 13, par. 464.]
Many repressed contents come to the surface naturally during the analytic process. Where there are strong resistances to uncovering repressed material, Jung believed these should always be respected lest the ego be overwhelmed.
The general rule should be that the weakness of the conscious attitude is proportional to the strength of the resistance.

When, therefore, there are strong resistances, the conscious rapport with the patient must be carefully watched, and-in certain cases-his conscious attitude must be supported to such a degree that, in view of later developments, one would be bound to charge oneself with the grossest inconsistency. That is inevitable, because one can never be too sure that the weak state of the patient's conscious mind will prove equal to the subsequent assault of the unconscious. In fact, one must go on supporting his conscious (or, as Freud thinks, "repres-sive") attitude until the patient can let the "repressed" contents rise up spontaneously.["The Psychology of the Unconscious," CW 16, par. 381.]

Carl Jung and The Hero. **(2014-03-03 05:48)**

[Carl Jung and The Hero.]
Hero:
An archetypal motif based on overcoming obstacles and achieving certain goals.
The hero's main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious.["The Psychology of the Child Archetype," CW 9i, par. 284.]
The hero myth is an unconscious drama seen only in projection, like the happenings in Plato's parable of the cave.["The Dual Mother," CW 5, par. 612.]
The hero symbolizes a man's unconscious self, and this manifests itself empirically as the sum total of all archetypes and therefore includes the archetype of the father and of the wise old man. To that extent the hero is his own father and his own begetter [Ibid., par. 516.]
Mythologically, the hero's goal is to find the treasure, the princess, the ring, the golden egg, elixir of life, etc. Psychologically these are metaphors for one's true feelings and unique potential. In the process of individuation, the heroic task is to assimilate unconscious contents as opposed to being overwhelmed by them. The potential result is the release of energy that has been tied up with unconscious complexes.

In myths the hero is the one who conquers the dragon, not the one who is devoured by it. And yet both have to deal with the same dragon. Also, he is no hero who never met the dragon, or who, if he once saw it, declared afterwards that he saw nothing. Equally, only one who has risked the fight with the dragon and is not overcome by it wins the hoard, the "treasure hard to attain." He alone has a genuine claim to self-confidence, for he has faced the dark ground of his self and thereby has gained himself. . . . He has acquired the right to believe that he will be able to overcome all future threats by the same means.["The Conjunction," CW 14, par. 756.]

The hero's journey is a round as illustrated in the diagram. [Adapted from Joseph Campbell, Hero with a Thousand Faces, Bollingen Series XVII (Princeton University press, 1949), p. 245.]

Hero

In myth and legend, the hero typically travels by ship, fights a sea monster, is swallowed, struggles against being bitten or crushed to death, and having arrived inside the belly of the whale, like Jonah, seeks the vital organ and cuts it off, thereby winning release. Eventually he must return to his beginnings and bear witness.

In terms of a man's individuation, the whale-dragon is the mother or the mother-bound anima. The vital organ that must be severed is the umbilical cord.

The hero is the ideal masculine type: leaving the mother, the source of life, behind him, he is driven by an unconscious desire to find her again, to return to her womb. Every obstacle that rises in his path and hampers his ascent wears the shadowy features of the Terrible Mother, who saps his strength with the poison of secret doubt and retrospective longing.["The Dual Mother," CW 5, par. 611.]

In a woman's psychology, the hero's journey is lived out through the worldly exploits of the animus, or else in a male partner, through projection.

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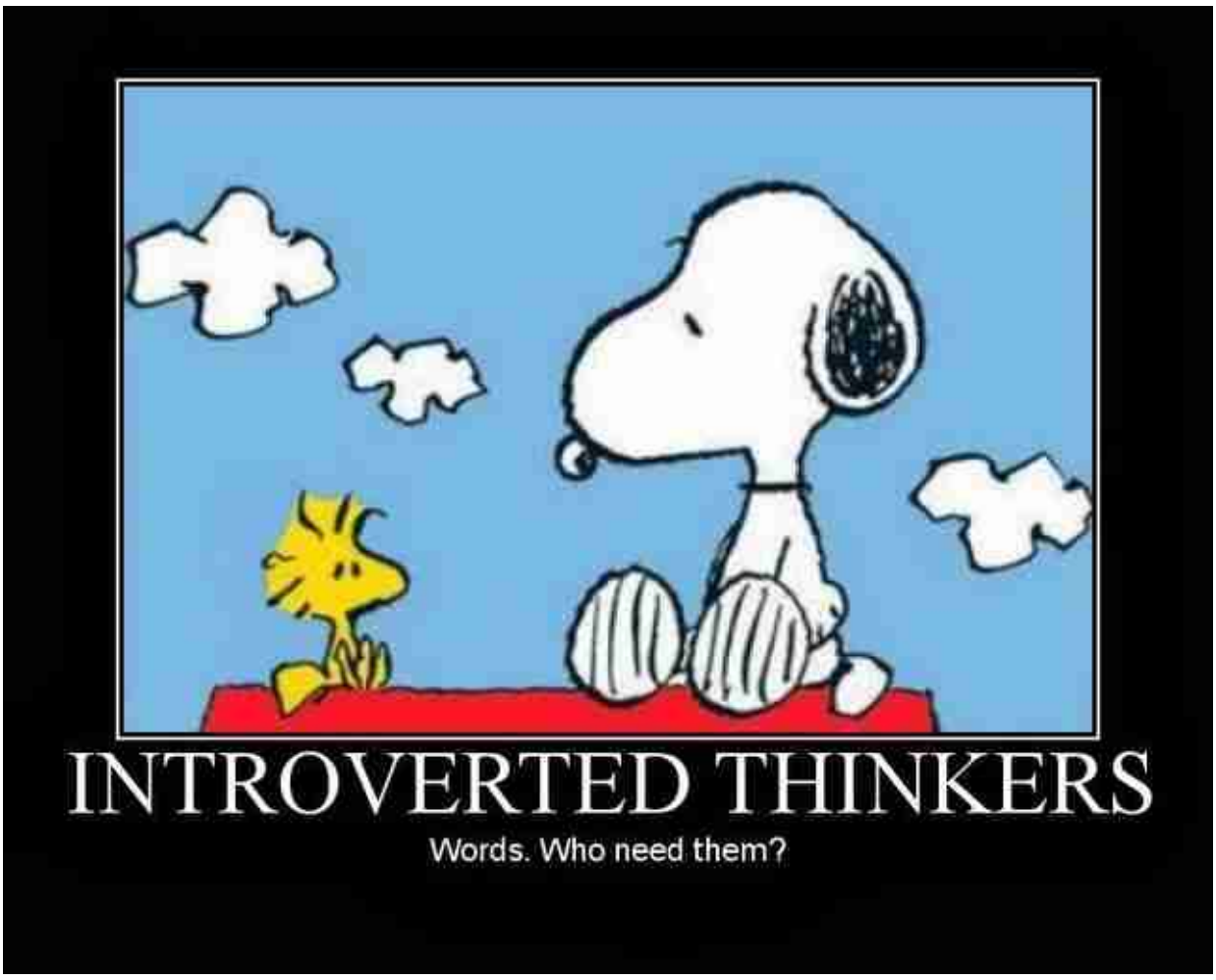
Carl Jung on Introversion **(2014-03-03 05:54)**



[Carl Jung on Introversion]
Introversion:
A mode of psychological orientation where the movement of energy is toward the inner world.
Everyone whose attitude is introverted thinks, feels, and acts in a way that clearly demonstrates that the subject is the prime motivating factor and that the object is of secondary importance. [Ibid., par. 769.]
Always he has to prove that everything he does rests on his own decisions and convictions, and never because he is influenced by anyone, or desires to please or conciliate some person or opinion.[”Psychological Types,” CW 6, par. 893.]
An introverted consciousness can be well aware of external conditions, but is not motivated by them. The extreme introvert responds primarily to internal impressions.
In a large gathering he feels lonely and lost. The more crowded it is, the greater becomes his resistance. He is not in the least ”with it” and has no love of enthusiastic get-togethers. He is not a good mixer. What he does, he does in his own way, barricading himself against influences from outside. . . . Under normal conditions he is pessimistic and worried, because the world and human beings are not in the least good but crush him. . . .His own world is a safe harbour, a carefully tended and walled-in garden, closed to the public and hidden from prying eyes. His own company is the best.[”Psychological Typology,” ibid., pars. 976f.]
Signs of introversion in a child are a reflective, thoughtful manner and resistance to outside influences.
The child wants his own way, and under no circumstances will he submit to an alien rule he cannot understand. When he asks questions, it is not from curiosity or a desire to create a sensation, but because he wants names, meanings, explanations to give him subjective protection against the object.[”Psychological Types,” ibid., par. 897.]

The introverted attitude tends to devalue things and other persons, to deny their importance. Hence, by way of compensation, extreme introversion leads to an unconscious reinforcement of the object's influence. This makes itself felt as a tie, with concomitant emotional reactions, to outer circumstances or another person.
The individual's freedom of mind is fettered by the ignominy of his financial dependence, his freedom of action trembles in the face of public opinion, his moral superiority collapses in a morass of inferior relationships, and his desire to dominate ends in a pitiful craving to be loved. It is now the unconscious that takes care of the relation to the object, and it does so in a way that is calculated to bring the illusion of power and the fantasy of superiority to utter ruin.["General Description of the Types," ibid., par. 626.]
A person in this situation can be worn out from fruitless attempts to impose his or her will.
These efforts are constantly being frustrated by the overwhelming impressions received from the object. It continually imposes itself on him against his will, it arouses in him the most disagreeable and intractable affects and persecutes him at every step. A tremendous inner struggle is needed all the time in order to "keep going." The typical form his neurosis takes is psychasthenia, a malady characterized on the one hand by extreme sensitivity and on the other by great proneness to exhaustion and chronic fatigue.[Ibid.]
In less extreme cases, introverts are simply more conservative than not, preferring the familiar surroundings of home and intimate times with a few close friends; they husband their energy and would rather stay put than go from place to place. Their best work is done on their own resources, on their own initiative and in their own way.
His retreat into himself is not a final renunciation of the world, but a search for quietude, where alone it is possible for him to make his contribution to the life of the community.["Psychological Typology," ibid., par. 979.]
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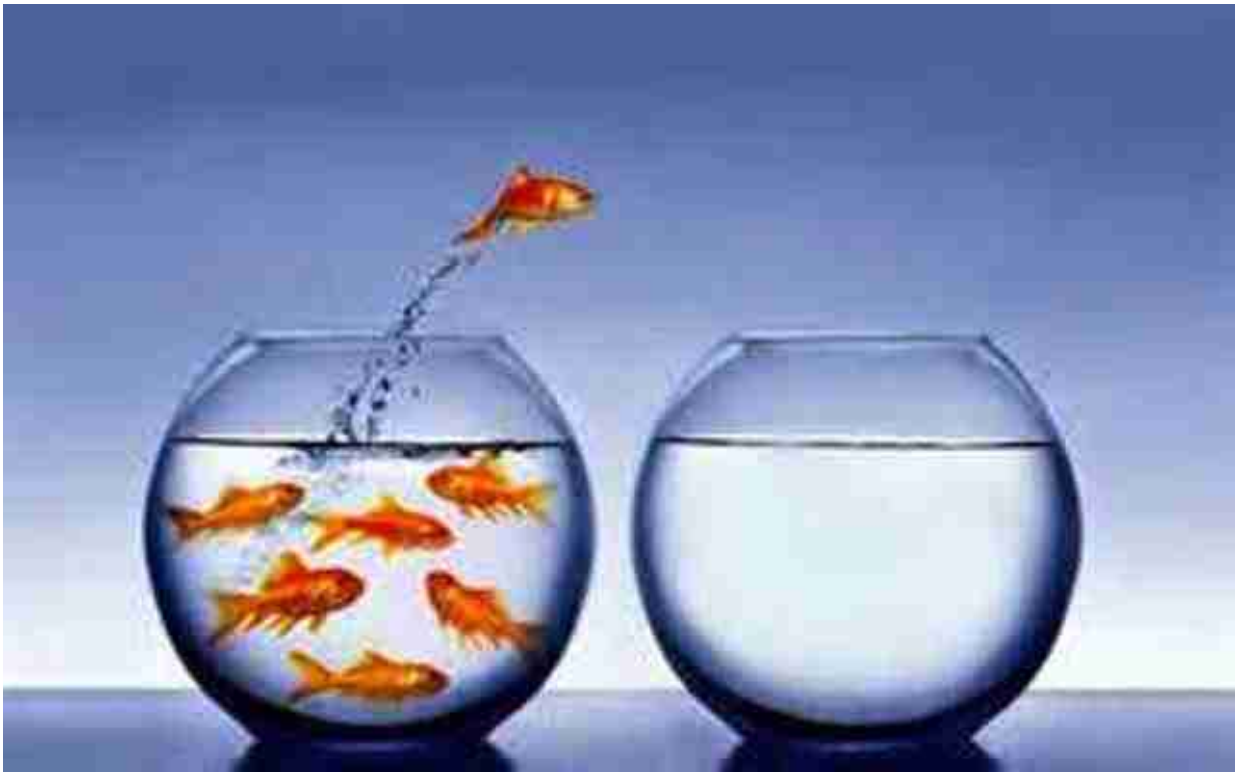
Carl Jung on Extroversion. **(2014-03-03 05:57)**



[Carl Jung on Extroversion.]
[Introversion] is normally characterized by a hesitant, reflective, retiring nature that keeps itself to itself, shrinks from objects, is always slightly on the defensive and prefers to hide behind mistrustful scru-tiny.

[Extraversion] is normally characterized by an outgoing, candid, and accommodating nature that adapts easily to a given situation, quickly forms attachments, and, setting aside any possible misgivings, will often venture forth with careless confidence into unknown situations. In the first case obviously the subject, and in the second the object, is all-important. [”The Problem of the Attitude-Type,” CW 7, par. 62.]

Extroversion:

A mode of psychological orientation where the movement of energy is toward the outer world.

Extraversion is characterized by interest in the external object, responsiveness, and a ready acceptance of external happenings, a desire to influence and be influenced by events, a need to join in and get ”with it,” the capacity to endure bustle and noise of every kind, and actually find them enjoyable, constant attention to the surrounding world, the cultivation of friends and acquaintances, none too carefully selected, and finally by the great importance attached to the figure one cuts.[”Psychological Typology,” CW 6, par. 972.]

Jung believed that introversion and extraversion were present in everyone, but that one attitude-type is invariably dominant. When external factors are the prime motivating force for judgments, perceptions, affects and actions, we have an extraverted attitude or type.

The extravert’s philosophy of life and his ethics are as a rule of a highly collective nature with a strong streak of altruism, and his conscience is in large measure dependent on public opinion.[Ibid.]

Jung believed that type differentiation begins very early in life, so that it might be described as innate.

The earliest sign of extraversion in a child is his quick adaptation to the environment, and the extraordinary attention he gives to objects and especially to the effect he has on them. Fear of objects is minimal; he lives and moves among them with confidence. . . and can therefore play with them freely and learn through them. He likes to carry his enterprises to the extreme and exposes himself to risks. Everything unknown is alluring.[”Psychological Types,” ibid., par. 896.]

In general, the extravert trusts what is received from the outside world and is not inclined to examine personal motivations.

He has no secrets he has not long since shared with others. Should something unmentionable nevertheless befall him, he prefers to forget it. Anything that might tarnish the parade of optimism and positivism is avoided. Whatever he thinks, intends, and does is displayed with conviction and warmth.[”Psychological Typology,” ibid., par. 973.]

Although everyone is affected by objective data, the extravert’s thoughts, decisions and behavior are determined by them. Personal views and the inner life take second place to outer conditions.

He lives in and through others; all self-communings give him the creeps. Dangers lurk there which are better drowned out by noise. If he should ever have a ”complex,” he finds refuge in the social whirl and allows himself to be assured several times a day that everything is in order. [Ibid., par. 974.]

The psychic life of the extreme extraverted type is enacted wholly in reaction to the environment, which determines the personal standpoint. If the mores change, he adjusts his views and behavior patterns to match. This is both a strength and a limitation.

Adjustment is not adaptation; adaptation . . . requires observance of laws more universal than the immediate conditions of time and place. The very adjustment of the normal extraverted type is his limitation. He owes his normality . . . to his ability to fit into existing conditions with comparative ease. His requirements are limited to the objectively possible, for instance to the career that holds out good prospects at this particular moment; he does what is needed of him, or what is expected of him, and refrains from all innovations that are not entirely self-evident or that in any way exceed the expectations of those around him[”General Description of the Types,” CW 6, par. 564.]

Extraversion is an asset in social situations and in relating to the external environment. But a too-extraverted attitude may result in sacrificing oneself in order to fulfil what one sees as objective demands-the needs of others, for instance, or the requirements of an expanding business.

This is the extravert’s danger: He gets sucked into objects and completely loses himself in them. The resultant functional disorders, nervous or physical, have a compensatory value, as they force him into an involuntary self-restraint. Should the symptoms be functional, their peculiar character may express his psychological situation in symbolic form; for instance, a singer whose fame has risen to dangerous heights that tempt him to expend too much energy suddenly finds he cannot sing high notes . . . . Or a man of modest beginnings who rapidly reaches a social position of great influence with wide prospects is suddenly afflicted with all the symptoms of mountain sickness.[Ibid., par. 565.]

The form of neurosis most likely to afflict the extravert is hysteria, which typically manifests as a pronounced identification with persons in the immediate environment.
The extravert's tendency to sacrifice inner reality to outer circumstances is not a problem as long as the extraversion is not too extreme. But to the extent that it becomes necessary to compensate the inclination to one-sidedness, there will arise a markedly self-centered tendency in the unconscious. All those needs or desires that are stifled or repressed by the conscious attitude come in the back door, in the form of infantile thoughts and emotions that center on oneself.
The more complete the conscious attitude of extraversion is, the more infantile and archaic the unconscious attitude will be. The egoism which characterizes the extravert's unconscious attitude goes far beyond mere childish selfishness; it verges on the ruthless and brutal. [Ibid., par. 572.]
The danger then is that the extravert, so habitually and apparently selflessly attuned to the outside world and the needs of others, may suddenly become quite indifferent.
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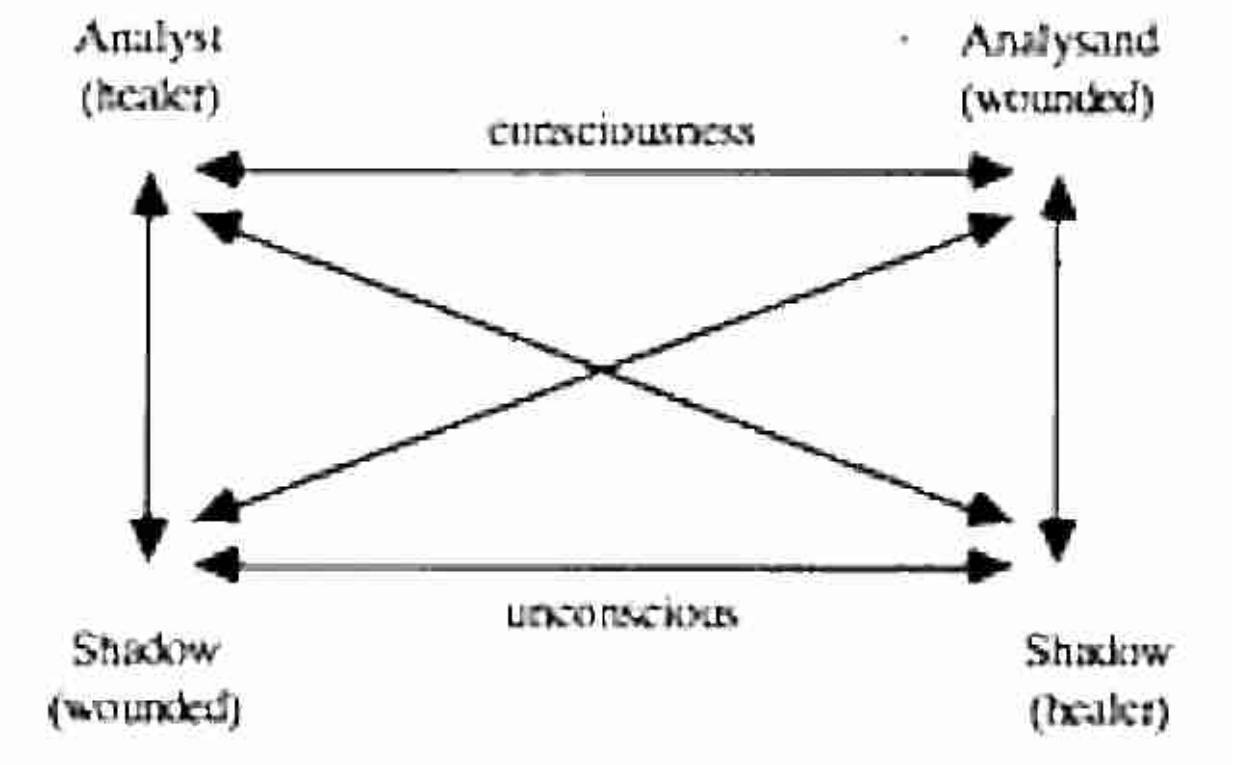
Carl Jung on the Wounded Healer. **(2014-03-03 16:09)**



[Carl Jung on the Wounded Healer.]
Wounded Healer:
An archetypal dynamic that may be constellated in an analytic relationship.
This term derives from the legend of Asclepius, a Greek doctor who in recognition of his own wounds established a sanctuary at Epidaurus where others could be healed of theirs.
Those seeking to be cured went through a process called incubation. First they had a cleansing bath, thought to have a purifying effect on the soul as well as the body. Uncontaminated by the body, the soul was free to commune with the gods. After preliminary sacrificial offerings, the incubants lay on a couch and went to sleep. If they were lucky, they had a healing dream; if they were luckier, a snake came in the night and bit them.
The wounded healer archetype can be schematized by a variation of the diagram used by Jung to illustrate the lines

of communication in a relationship.[See ”The Psychology of the Transference,” The Practice of Psychother-apy, CW 16, par. 422.

Wounded Healer:

The drawing shows six double-headed arrows, indicating that communication can move in either direction-twelve ways in which information can pass between analyst and analysand.

According to this paradigm, the analyst’s wounds, although presumed to be relatively conscious after a lengthy personal analysis, live a shadowy existence. They can always be reconstellated in particular situations, and especially when working with someone whose wounds are similar. (They are the basis for countertransference reactions in analysis.)

Meanwhile, the wounded analysand’s inner healer is in the shadow but potentially available. The analysand’s wounds activate those of the analyst. The analyst reacts, identifies what is happening and in one way or another, consciously or unconsciously, passes this awareness back to the analysand.

In this model, the unconscious relationship between analyst and analysand is quite as important, in terms of the healing process, as what is consciously communicated. There are two other significant implications:

1) Healing can take place only if the analyst has an ongoing relationship with the unconscious. Otherwise, he or she may identify with the healer archetype, a common form of inflation.

2) Depth psychology is a dangerous profession, since the analyst is forever prone to being infected by the other’s wounds-or having his or her wounds reopened.

No analysis is capable of banishing all unconsciousness for ever. The analyst must go on learning endlessly, and never forget that each new case brings new problems to light and thus gives rise to unconscious assumptions that have never before been constellated. We could say, without too much exaggeration, that a good half of every treatment that probes at all deeply consists in the doctor’s examining himself, for only what he can put right in himself can he hope to put right in the patient. It is no loss, either, if he feels that the patient is hitting him, or even scoring off him: it is his own hurt that gives the measure of his power to heal. This, and nothing else, is the meaning of the Greek myth of the wounded physician. [”Fundamental Questions of Psychotherapy,” ibid. para. 239.]

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Sigmund Freud's ashes at the Golders Green Crematorium. **(2014-03-03 16:14)**

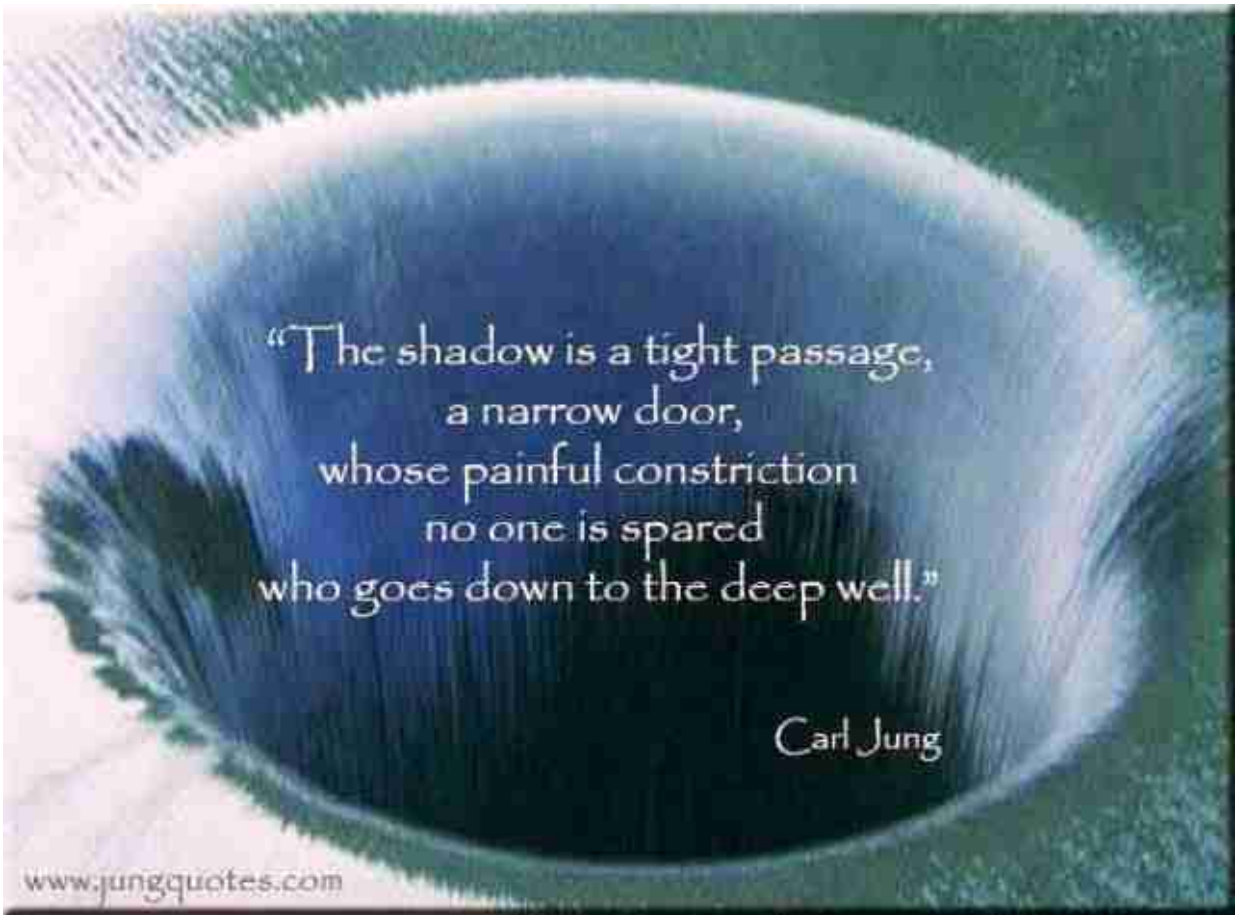
Sigmund Freud's ashes at the Golders Green Crematorium.
The pain due to the cancer in his Jaw became so severe that Dr. Freud asked his physician to administer doses of

morphine that would result in a physician-assisted suicide on September 23, 1939.

Carl Jung on the ”Child.” **(2014-03-03 16:18)**

Child:
Psychologically, an image of both the irrecoverable past and an anticipation of future development.
The ”child” is . . . . both beginning and end, an initial and a terminal creature. . . . the pre-conscious and the post-conscious essence of man. His pre-conscious essence is the unconscious state of earliest childhood; his post-conscious essence is an anticipation by analogy of life after death. In this idea the all-embracing nature of psychic wholeness is expressed.[”The Psychology of the Child Archetype,” CW 9i, par. 299.]
Feelings of alienation or abandonment can constellate the child archetype. The effects are two-fold: the ”poor-me” syndrome characteristic of the regressive longing for dependence, and, paradoxically, a desperate desire to be free of the past-the positive side of the divine child archetype.
Abandonment, exposure, danger, etc., are all elaborations of the ”child’s” insignificant beginnings and of its mysterious and miraculous birth. This statement describes a certain psychic experience of a creative nature, whose object is the emergence of a new and as yet unknown content. In the psychology of the individual there is always, at such moments, an agonizing situation of conflict from which there seems to be no way out-at least for the conscious mind, since as far as this is concerned, tertium non datur.[Ibid., par. 285.]
”Child” means something evolving towards independence. This it cannot do without detaching itself from its origins: abandonment is therefore a necessary condition [of consciousness], not just a concomitant symptom.[Ibid., par. 287.]
http://www.nyaap.org/jung-lexicon/c

Shadow' Carried by All, Says Jung **(2014-03-03 16:24)**



October 22, 1937
'Shadow' Carried by All, Says Jung'
Special to The New York Times
New Haven, Oct. 22–Dr. Carl G. Jung, Professor of Analytic Psychology at Zurich, said today in the third and last of the annual Terry lectures at Yale University that not only is there an authentic religious function in the unconscious mind, but the manifestations of it have followed the same pattern for more than 2,000 years.
Man's struggles with anti-social tendencies were vividly illustrated by Dr. Jung as suppression, a conscious moral choice, or repression, a sort of half-hearted letting go of things.
"To live with a saint," he said, "might cause an inferiority complex or even wild outburst of immorality in individuals less morally gifted. You cannot pump morality into a system where it is not indigenous, though you may spoil it.
"Unfortunately there is no doubt about the fact that man is, as a whole, less good than he imagines himself or wants to be. Every one carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an inferiority is conscious, one has always a chance to correct it.
Furthermore, it is constantly in contact with other interests, so that it is steadily subjected to modifications. But if it is repressed and isolated from consciousness, it never gets corrected. It is, moreover, liable to burst forth in a moment of unawareness. At all events, it forms an unconscious snag, blocking the most recent attempts.
"We carry our past with us, viz: the primitive and inferior man with his desires and emotions, and it is only by a considerable effort that we can detach ourselves from this burden. If it comes to a neurosis, we have invariably to deal with a considerably intensified shadow. And if such a case wants to be cured it is necessary to find a way in which man's conscious personality and his shadow can live together.
"This is a very serious problem for all those who are either themselves in such a predicament, or who have to help other people to live. A mere suppression of the shadow is just as little of a remedy as beheading against headache.

To destroy a man's morality does not help either because it would kill his better self, without which even the shadow makes no sense.
"The reconciliation of these opposites is a major problem. It is natural that the more robust mentality of the fathers could not appreciate the delicacy and the merit of this subtle and, from a modern point of view, immensely practical argument. It was also dangerous, and it is still the most vital and yet the most ticklish problem of a civilization that has forgotten why man's life should be sacrificial, that means, offered up to an idea greater than man."
Applying the struggle to European upheavals, Dr. Jung stated that the mental effort has gone on until now there is no civilized country where the lower strata are not in a state of unrest, and that in some European nations such a condition is overtaking the upper strata, too.
"This state of affairs," he declared, "is the demonstration of our psychological program in a gigantic state. Such problems can only be solved by a general change of attitude. It begins with a change in individuals. The accumulation of such individual changes only will produce a collective solution."
http://www.nytimes.com/books/97/09/21/reviews/jung-lecture2.html

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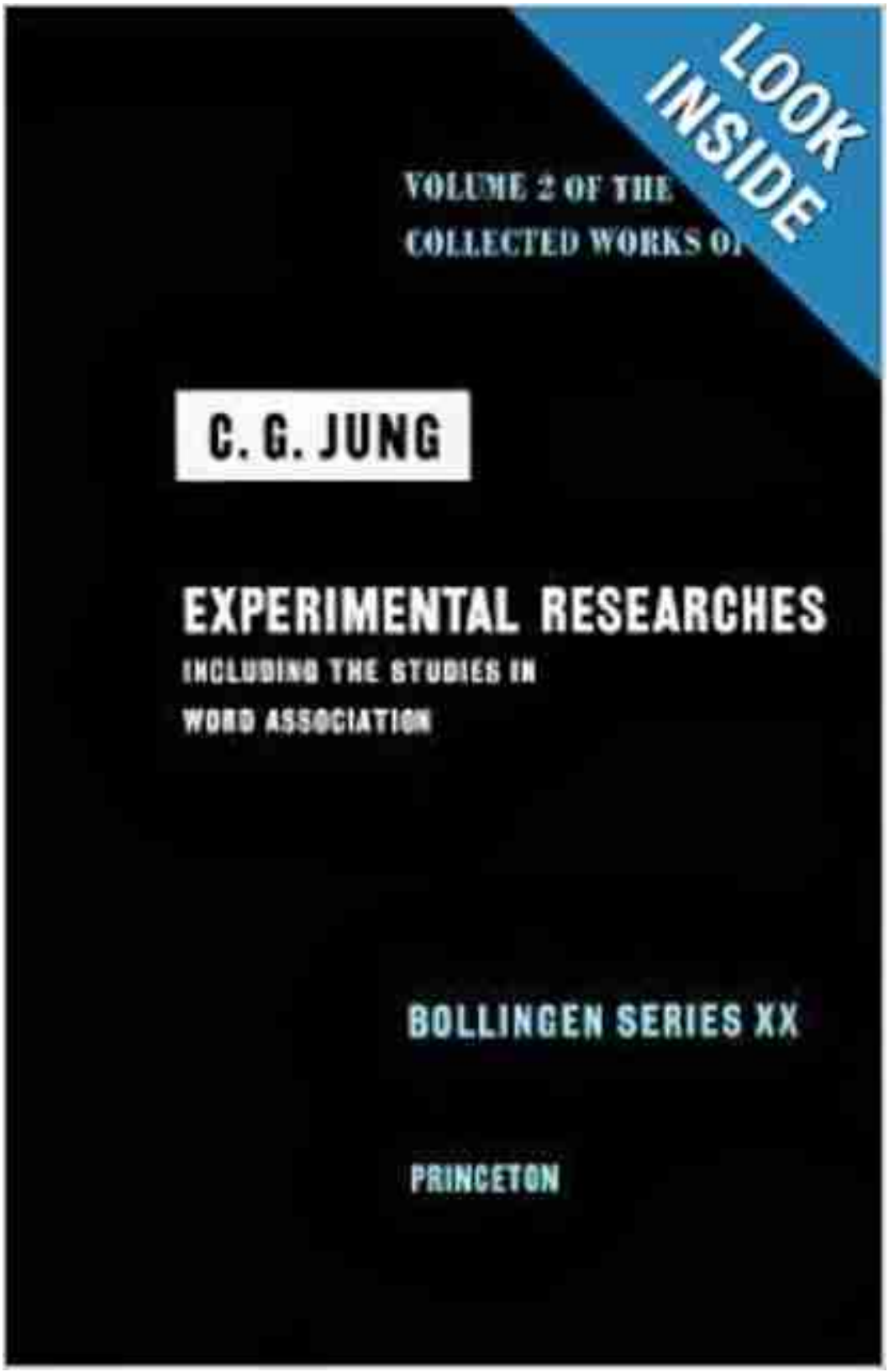
Carl Jung and the Wise Old Man **(2014-03-04 06:49)**

Wise old man:
An archetypal image of meaning and wisdom. In Jung's terminology, the wise old man is a personification of the masculine spirit.
In a man's psychology, the anima is related to the wise old man as daughter to father. In a woman, the wise old man is an aspect of the animus.
The feminine equivalent in both men and women is the Great Mother.

The figure of the wise old man can appear so plastically, not only in dreams but also in visionary meditation (or what we call ”active imagination”), that . . . it takes over the role of a guru.
The wise old man appears in dreams in the guise of a magician, doctor, priest, teacher, professor, grandfather, or any person possessing authority.[”The Phenomenology of the Spirit in Fairytales,” CW 9i, par. 398.]
http://www.nyaap.org/jung-lexicon/w

Carl Jung and the Word Association Experiment (2014-03-04 06:55)



Word Association Experiment:
A test devised by Jung to show the reality and autonomy of unconscious complexes.

2284

Our conscious intentions and actions are often frustrated by unconscious processes whose very existence is a continual surprise to us. We make slips of the tongue and slips in writing and unconsciously do things that betray our most closely guarded secrets-which are sometimes unknown even to ourselves. . . . These phenomena can . . . be demonstrated experimentally by the association tests, which are very useful for finding out things that people cannot or will not speak about.[”The Structure of the Psyche,” CW 8, par. 296.]

The Word Association Experiment consists of a list of one hundred words, to which one is asked to give an immediate association. The person conducting the experiment measures the delay in response with a stop watch. This is repeated a second time, noting any different responses. Finally the subject is asked for comments on those words to which there were a longer-than-average response time, a merely mechanical response, or a different association on the second run-through; all these are marked by the questioner as ”complex indicators” and then discussed with the subject.

The result is a ”map” of the personal complexes, valuable both for self-understanding and in recognizing disruptive factors that commonly bedevil relationships.

What happens in the association test also happens in every discussion between two people. . . . The discussion loses its objective character and its real purpose, since the constellated complexes frustrate the intentions of the speakers and may even put answers into their mouths which they can no longer remember afterwards.[”A Review of the Complex Theory,” ibid., par. 199.]

http://psychclassics.yorku.ca/Jung/Association/lecture1.htm

Barbara Hannah on Active Imagination **(2014-03-04 07:25)**

Barbara Hannah on Active Imagination

Barbara Hannah was born in England but went to Zurich in 1920 to study with Carl Jung. She lived in Switzerland the rest of her life and was a practicing psychotherapist and teacher at the C. G. Jung Institute. She was the author of Encounters with the Soul: Active Imagination. Many of her major observations about Active Imagination recorded in that book are listed below:

Jung (Re)Discovers Active Imagination

Hannah gives credit to Jung for discoverying, not inventing Active Imagination ”for active imagination is a form of meditation which man has used, at least from the dawn of history, if not earlier, as a way of learning to know his God or gods. (p.3)”

Jung Finds Dreams An Inadequate Method

”It was only when he was confronted with so many of his own dreams which he could not understand that he learned how completely inadequate the method really was (dream analysis), and was therefore obliged to search further. (p.4)”

Active Imagination is Hard Work

”Above all, we must realize that active imagination is hard work…we undertake it in order to open negotiations with everything that is unknown in our own psyche…our whole peace of mind depends on these negotiations; otherwise, we are forever a house divided against itself, distressed without knowing why and very insecure because something

unknown in us is constanstly opposing us. As Jung writes in Psychology and Alchemy: ”We know that the mask of the unconscious is not rigid—it reflects the face we turn towards it. Hostility lends it a threatening aspect, friendliness softens its features. (p.6)”

Don’t Take The Figures Of Living Persons Into The Process

”…one should never take the figures of living people into one’s fantasies. As soon as there is any temptation to do this, we should stop and very carefully inquire again into our motives…it is likely we trying to use the unconscious for our own personal ends…Here, we come to the great fundamental difference between using active imagination in the right or wrong way. The question is: Are we doing it honestly to try to reach and discover our own wholeness, or are we dishonestly using it as an attempt to get our own way? The latter use may apparently be very successful for a time, but sooner or later it always leads to disaster. (p.12)”

Jung Never Interfered With Active Imagination

”The analyst should interfere with active imagination as little as possible. When I was being analyzed by Jung, he always wanted to hear if I had done any active imagination, but after listening carefully to any that I had done, he never analyzed it or commented on it at, all…Following that, he always asked for dreams and analyzed them with the greatest care. This was to avoid influencing the active imagination, which should always be allowed to develop in its own way. (p.13)”

When The Time Is Right

”…I seldom encourage people who are working with me to do active imagination in their early analysis; rather, I do my best to focus their attention on the reality of the unconscious until I feel that they really know from experience that they are dealing with something which is just as real as the outside world. (p.13).”

How To Do Active Imagination (p.16-21)

1. Be alone and free of disturbances.
2. Sit down and concentrate on seeing or hearing whatever comes up from the unconscious. This means learning how to let the images to gain in intensity (over our usual thoughts) and to be expressed freely. ”Jung once told me that he thought the dream was always going on in the unconscious, but that it usually needs sleep and the complete cessation of attention to outer things for it to register in consciousness at all. There is one very important rule that should always be retained in every technique of active imagination…we must give our full, conscious attention to what we say or do, just as much—or even more—that we would in an important outer situation. This will prevent it from remaining passive fantasy.”
3. When this is accomplished, ”the image must be prevented from sinking back again into the unconscious, by drawing, painting or writing down whatever has been seen or heard…Images must not be allowed to change like a kaleidoscope. If the first image is a bird, for instance, left to itself it may turn with lightning rapidity into a lion, a ship on the sea, a scene from a battle, or whatnot. The technique consists of keeping one’s attention on the first image and not letting the bird escape until it has explained why it appeared to us, what message it brings us from the unconscious, or what it wants to know from us. ”
4. ”Some people cannot get into touch with the unconscious directly. An indirect approach that often reveals the unconscious particularly well, is to write stories, apparently about other people. Such stories invariably reveal the parts of the storyteller’s own psyche of which he or she is completely unconscious.”
5. Another technique in dealing with the unconscious is through conversations with contents of the unconscious that appear personified. ”Jung used to say that, as a rule, this was a later stage in active imagination…”

Source: Hannah, Barbara. Encounters with the Soul: Active Imagination, (Sigo, 1981).
http://www.bodysoulandspirit.net/hypnagogia/what/hannah.shtml

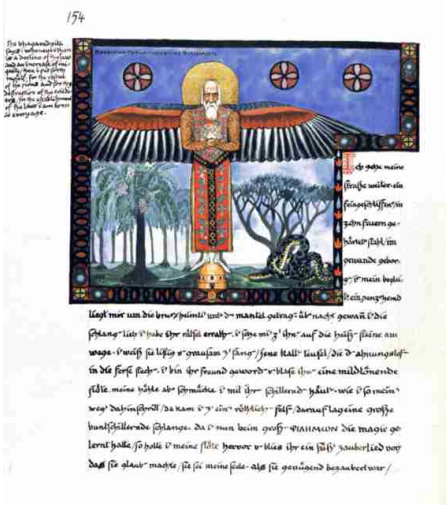
Carl Jung and Temenos **(2014-03-05 07:39)**

Temenos:
A Greek word meaning a sacred, protected space; psychologically, descriptive of both a personal container and the sense of privacy that surrounds an analytical relationship.
Jung believed that the need to establish or preserve a temenos is often indicated by drawings or dream images of a Quaternary nature, such as mandalas.
The symbol of the mandala has exactly this meaning of a holy place, a temenos, to protect the center.
And it is a symbol which is one of the most important motifs in the objectivation of unconscious images.
It is a means of protecting the center of the personality from being drawn out and from being influenced from outside.[”The Tavistock Lectures,” CW 18, par. 410.]
http://www.nyaap.org/jung-lexicon/t

Carl Jung on Unconsciousness **(2014-03-05 07:45)**

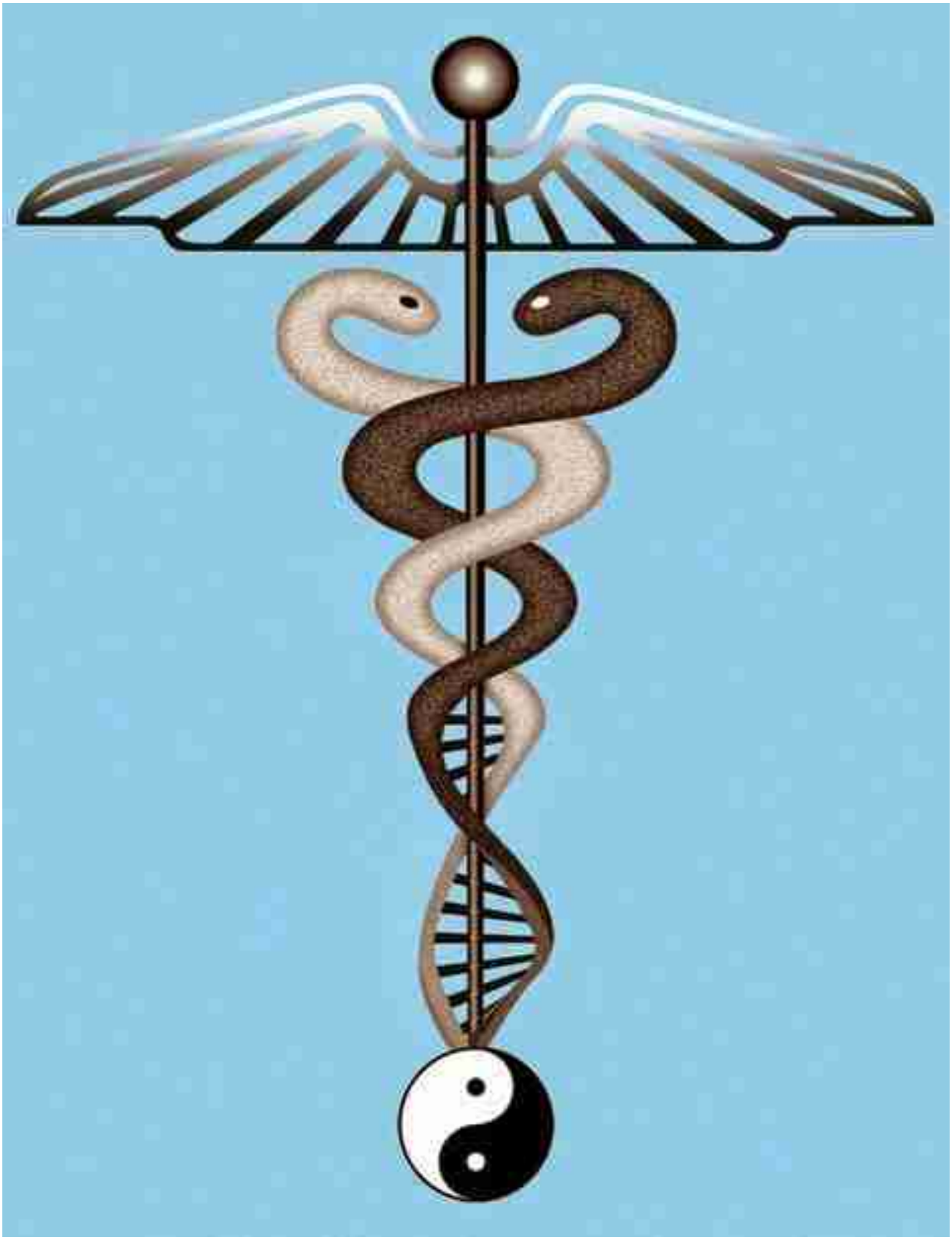
Unconsciousness:
A state of psychic functioning marked by lack of control over the instincts and identification with complexes.
Unconsciousness is the primal sin, evil itself, for the Logos.["Psychological Aspects of the Mother Archetype," ibid., par. 178.]
An extreme state of unconsciousness is characterized by the predominance of compulsive instinctual processes, the result of which is either uncontrolled inhibition or a lack of inhibition throughout. The happenings within the psyche are then contradictory and proceed in terms of alternating, non-logical antitheses. In such a case the level of consciousness is essentially that of a dream-state. A high degree of consciousness, on the other hand, is characterized by a heightened awareness, a preponderance of will, directed, rational behaviour, and an almost total absence of instinctual determinants. The unconscious is then found to be at a definitely animal level. The first state is lacking in intellectual and ethical achievement, the second lacks naturalness.["Psychological Factors in Human Behaviour," CW 8, par. 249.]
The greatest danger about unconsciousness is proneness to suggestion. The effect of suggestion is due to the release of an unconscious dynamic, and the more unconscious this is, the more effective it will be. Hence the ever-widening split between conscious and unconscious increases the danger of psychic infection and mass psychosis.["The Structure and Dynamics of the Self," CW 9ii, par. 390.]
http://www.nyaap.org/jung-lexicon/u

The Inscription to The Red Book Image 154 [Of Philemon] reads... **(2014-03-05 07:51)**



The Inscription to Image 154 [Of Philemon] reads:
oh master of the garden, your magical grove shone to me from afar.
I venerate your deceptive mantle, you father of all will,o',the,wisps.
The corresponding footnotes 281 & 282 read:
281 Jung's marginal note to the calligraphic volume:
"The bhagavadgita says: whenever there is a decline of the law and 'an increase in iniquity; then I put forth myself For the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age."
The citation is from chapter 4, verses 7-8 of the Bhagavad Gita. Krishna is instructing Arjuna concerning the nature of truth.
282 The text in the image reads: "Father of the Prophet, beloved Philemon."
Jung subsequently painted another version of this painting as a mural in one of the bedrooms in his tower at Bollingen,
He added an inscription in Latin from the Rosarium philosophorum, in which Hermes describes the stone as saying:
"defend me and I will defend thee, give me my right that I may help thee, for Sol is mine and the beams thereof are my inward parts; but Luna is proper to me, and my light excelleth all light, and my goods are higher than all goods.
I give many riches and delights to men desiring them, and when I seek after anything they acknowledge it, I make them understand and I cause them to possess divine strength.
I engender light, but my nature is darkness. Unless my metal should be dry, all bodies have need of me, because I moisten them. I blot out their rustiness and extract their substance. Therefore I and my son being joined together, there can be nothing made better nor more honorable in the whole world."
Jung cited some of these lines in Psychology and Alchemy (1944, CW 12, §§99, 140, 155). The Rosarium, first published in 1550, was one of the most important texts of European alchemy, and concerns the means of producing the philosopher's stone.
It contained a series of woodcuts of symbolic figures, which was Jung's exemplar in Psychology of the Transference. Explained through an Alchemical Series of Pictures. For Doctors and Practical Psychologists (1946, CW 16). The Red Book
Image: #154 in The Red Book

Carl Jung and The Anima and Animus **(2014-03-06 05:46)**



[Carl Jung and The Anima and Animus]
Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition. Hence they remain autonomous despite the integration of

their contents, and for this reason they should be borne constantly in mind. This is extremely important from the therapeutic standpoint, because constant observation pays the unconscious a tribute that more or less guarantees its co-operation.

The unconscious as we know can never be “done with” once and for all. It is, in fact, one of the most important tasks of psychic hygiene to pay continual attention to the symptomatology of unconscious contents and processes, for the good reason that the conscious mind is always in danger of becoming one-sided, of keeping to well-worn paths and getting stuck in blind alleys. The complementary and compensating function of the unconscious ensures that these dangers, which are especially great in neurosis, can in some measure be avoided.

It is only under ideal conditions, when life is still simple and unconscious enough to follow the serpentine path of instinct without hesitation or misgiving, that the compensation works with entire success. The more civilized, the more unconscious and complicated a man is, the less he is able to follow his instincts. His complicated living conditions and the influence of his environment are so strong that they drown the quiet voice of nature.

Opinions, beliefs, theories, and collective tendencies appear in its stead and back up all the aberrations of the conscious mind. Deliberate attention should then be given to the unconscious so that the compensation can set to work. Hence it is especially important to picture the archetypes of the unconscious not as a rushing phantasmagoria of fugitive images but as constant, autonomous factors, which indeed they are. Carl Jung; Syzygy: Anima and animus.

Anima and Animus

• The conscious side of woman corresponds to the emotional side of man, not to his ”mind.” Mind makes up the soul, or better, the ”animus” of woman, and just as the anima of a man consists of inferior relatedness, full of affect, so the animus of woman consists of inferior judgments, or better, opinions. The Secret of the Golden Flower. (Das Geheimnis der Goldenen Blute) 1929. Commentary by C.G. Jung in CW 13: Alchemical Studies. P.60

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• For a woman, the typical danger emanating from the unconscious comes from above, from the ”spiritual” sphere personified by the animus, whereas for a man it comes from the chthonic realm of the ”world and woman,” i.e., the anima projected on to the world. ”A Study in the Process of Individuation” (1934) In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 559

• No man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humor to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same. Aion (1951). CW 9, Part II: Page 29

• The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairytales.

The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious.

The search into the unconscious involves confronting the shadow, man’s hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations. As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis.

The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, and then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment. Archetypes of the collective unconscious. From Collected Works of C. G. Jung , Vol. 9, Part 1, 2nd ed., Princeton University Press, 1968. 451 p. (p. 3-41).

• The formulation of the archetypes is described as an empirically derived concept, like that of the atom; it is a concept based not only on medical evidence but on observations of mythical, religious and literary phenomena, these archetypes are considered to be primordial images, spontaneous products of the psyche which do not reflect any physical process, but are reflected in them.

It is noted that while the theories of materialism would explain the psyche as an epiphenomenon of chemical states in the brain, no proof has yet been found for this hypothesis; it is considered more reasonable to view psychic production as a generating rather than a generated factor.

The anima is the feminine aspect of the archetypal male/female duality whose projections in the external world can be traced through myth, philosophy and religious doctrine. This duality is often represented in mythical syzygy symbols, which are expressions of parental imagos; the singular power of this particular archetype is considered due to an unusually intense repression of unconscious material concerning the parental imagos. Archetypal images are described as preexistent, available and active from the moment of birth as possibilities of ideas which are subsequently elaborated by the individual.

The anima image in particular is seen to be active in childhood, projecting superhuman qualities on the mother before sinking back into the unconscious under the influence of external reality. In a therapeutic sense, the concept of the anima is considered critical to the understanding of male psychology. There is really a curious coincidence between astrological and psychological facts, so that one can isolate time from the characteristics of an individual, and also, one can deduce characteristics from a certain time. Therefore we have to conclude that what we call psychological motives are in a way identical with star positions . . . We must form a peculiar hypothesis. This hypothesis says that the dynamics of our psyche is not just identical with the position of the stars . . . better to assume that it is a phenomenon of time - Carl G. Jung in 1929

• Although ”wholeness” seems at first sight to be nothing but an abstract idea (like anima and animus), it is nevertheless empirical in so far as it is anticipated by the psyche in the form of spontaneous or autonomous symbols. These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them, but are widely disseminated in the historical records of many peoples and many epochs. Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology. [The Self, ibid” par. 59.]

• The ”soul” which accrues to ego-consciousness during the opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate. [The Psychology of the Transference,” CW 16, par. 522.]

• When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight). Aion (1951). CW 9, Part II: P.338.30

• The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extraverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona’s counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife’s slipper.

If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. Two Essays on Analytical Psychology, CW 7 (1957). ”The Relations between the Ego and the Unconscious” P.309

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• As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima - possessed and have thus been transformed into the animus of their own anima. Aion (1951). CW 9, Part II: P.29
• Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. "Archetypes and the Collective Unconscious" (1935). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 62
• Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definite feminine image. This image is fundamentally unconscious; an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman-in short, an inherited system of psychic adaptation. Even if no women existed, it would still be possible, at any given time, to deduce from this unconscious image exactly how a woman would have to be constituted psychically. The same is true of the woman: she too has her inborn image of man." Marriage as a Psychological Relationship" (1925) In CW 17: The Development of the Personality. P.338
• With a little self-criticism one can see through the shadow-so far as its nature is personal. But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. ["The Shadow, ibid" par. 19.]
• The symbol is a living body, corpus et anima; hence the "child" is such an apt formula for the symbol. The uniqueness of the psyche can never enter wholly into reality; it can only be realized approximately, though it still remains the absolute basis of all consciousness.
The deeper "layers" of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. "Lower down," that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body's materiality, i.e., in chemical substances. The body's carbon is simply carbon. Hence "at bottom" the psyche is simply "world."
In this sense I hold Kerenyi to be absolutely right when he says that in the symbol the world itself is speaking. The more archaic and "deeper," that is the more physiological, the symbol is, the more collective and universal, the more "material" it is. The more abstract, differentiated, and specified it is, and the more its nature approximates to conscious uniqueness and individuality, the more it sloughs off its universal character. Having finally attained full consciousness, it runs the risk of becoming a mere allegory which nowhere oversteps the bounds of conscious comprehension, and is then exposed to all sorts of attempts at rationalistic and therefore inadequate explanation. "The Psychology of the Child Archetype" (1940). In CW 9, Part I: The Archetypes and the Collective Unconscious. P.291
The persona, the anima, and the little game of illusion that gives meaning to many lives due to getting incapacitated somehow the persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible to the extroverted consciousness, and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes

under the heel of his wife's slipper.
If this results in a considerable increase of her power, she will acquit herself none too well. She becomes inferior, thus providing her husband with the welcome proof that it is not he, the hero, who is inferior in private, but his wife. In return the wife can cherish the illusion, so attractive to many, that at least she has married a hero, unperturbed by her own uselessness. This little game of illusion is often taken to be the whole meaning of life. - Two Essays on Analytical Psychology, CW 7 (1957). "The Relations between the Ego and the Unconscious" P.309
The concept of archetypes as the mode of expression of the collective unconscious is discussed. In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairy-tales.
The archetypes, as unfiltered psychic experience, appear sometimes in their most primitive and naive forms (in dreams), sometimes in a considerably more complex form due to the operation of conscious elaboration (in myths). Archetypal images expressed in religious dogma in particular are thoroughly elaborated into formalized structures which, while by expressing the unconscious in a circuitous manner, prevent direct confrontation with it. Since the Protestant Reformation rejected nearly all of the carefully constructed symbol structures, man has felt increasingly isolated and alone without his gods; at a loss to replenish his externalized symbols, he must turn to their source in the unconscious. The search into the unconscious involves confronting the shadow, man's hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning. These are archetypes susceptible to personification; the archetypes of transformation, which express the process of individuation itself, are manifested in situations.
As archetypes penetrate consciousness, they influence the perceived experience of normal and neurotic people; a too powerful archetype may totally possess the individual and cause psychosis. The therapeutic process takes the unconscious archetypes into account in two ways: they are made as fully conscious as possible, then synthesized with the conscious by recognition and acceptance. It is observed that since modern man has a highly developed ability to dissociate, simple recognition may not be followed by appropriate action; it is thus felt that moral judgment and counsel is often required in the course of treatment.
The result of a phenomenological study of psychic structure, consisting of the observance and description of the products of the unconscious, is described as the development of a psychological typology of situations and figures, called motifs, in the psychic processes of man. The principal types of motifs of the human figure include the shadow, the wise old man, the child, the mother as a supraordinate personality or a maiden, the anima in man and the animus in woman. One such motif is the Kore figure, belonging in man to the anima type and in woman to the supraordinate personality, or the self; like the other psychic figures, the Kore is observed to have both positive and negative manifestations. Images such as the Kore are considered to rise from an area of the personality which has an impersonal, collective nature, and to express this psychic material in the conscious. The experience of these archetypal expressions has the effect of widening the scope of consciousness. Several dream visions described by men and women are analyzed in their manifestations of the Kore symbol as supraordinate personality and anima. I reference. The phenomenology of the spirit in fairytales. 1. Concerning the word "spirit." In: Jung, C., Collected Works of C. G. Jung, Vol. 9, Part 1. 2nd ed., Princeton University Press, 1968. 451 p. (p. 207-214).
Anima and animus are both characterized by an extraordinary many-sidedness. In a marriage it is always the contained who projects this image upon the container, while the latter is only partially able to project his unconscious image upon his partner. The more unified and simple this partner is, the less complete the projection. In which case, this highly fascinating image hangs as it were in mid air, as though waiting to be filled out by a living person. There are certain types of women who seem to be made by nature to attract anima projections; indeed one could almost speak of a definite "anima type." The so-called "sphinxlike" character is an indispensable part of their equipment, also an equivocalness, an intriguing elusiveness – not an indefinite blur that offers nothing, but an indefiniteness that seems full of promises, like the speaking silence of a Mona Lisa. A woman of this kind is both old and young, mother and daughter, of more than doubtful chastity, childlike, and yet endowed with a naive cunning that is extremely disarming to men. Not every man of real intellectual power can be an animus, for the animus must be a master not so much of fine ideas as of fine words – words seemingly full of meaning which purport to leave a great deal unsaid. He must also belong to the "misunderstood" class or be in some way at odds with his environment, so that the idea of self-sacrifice can insinuate itself. He must be a rather questionable hero, a man with possibilities, which is not to say that

an animus projection may not discover a real hero long before he has become perceptible to the sluggish wits of the man of ”average intelligence.” (from Marriage as a Psychological Relationship
Anima and Animus C.J. Jung (1925):
“SOUL. [psyche, personality, persona, anima,] I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a “personality.” In order to make clear what I mean by this, I must introduce some further points of view. It is, in particular, the phenomena of somnambulism, double consciousness, split personality, etc., whose investigation we owe primarily to the French school, that have enabled us to accept the possibility of a plurality of personalities in one and the same individual.” (CW6, §797)
“The name’s people give to their experiences are often very revealing. What is the origin of the word Seele? Like the English word soul, it comes from the Gothic saiwalu and the old German saiwalô, and these can be connected etymologically with the Greek aiolos, ‘quick-moving, twinkling, iridescent’. The Greek word psyche also means ‘butterfly’. Saiwalô is related on the other side in the Old Slavonic sila, ‘strength’. These connections throw light on the original meaning of the word soul; it is moving force, that is, life-force.
The- Latin words animus, ‘spirit’, and anima, ‘soul’, arc the same as the Greek anemos, ‘wind’. The other Greek word for ‘wind’, pneuma , also means ‘spirit’. In Gothic we find the same word in us-anan, ‘to breathe out’, and in Latin it is anhelare, ‘to pant’. In Old High German, spiritus sanctus was rendered by atum,‘breath’. In Arabic, ‘wind’ is rih, and rüh is ‘soul, spirit’. The Greek word psyche has similar connections; it is related to psychein, ‘to breathe’, psychos, ‘cool’, psychros, ‘cold, chill’, and physa, ‘bellows’. These connections show clearly how in Latin, Greek, and Arabic the names given to the soul are related to the notion of moving air, the “cold breath of the spirits.” And this is probably the reason why the primitive view also endows the soul with an invisible breath-body.” (CW8, § 663 &664)

Carl Jung on the Transcendent Function and Tertium non Datur (2014-03-06 05:52)

Transcendent function:
A psychic function that arises from the tension between consciousness and the unconscious and supports their union. (See also opposites and tertium non datur.)
When there is full parity of the opposites, attested by the ego’s absolute participation in both, this necessarily leads to a suspension of the will, for the will can no longer operate when every motive has an equally strong counter-motive.

Since life cannot tolerate a standstill, a damming up of vital energy results, and this would lead to an insupportable condition did not the tension of opposites produce a new, uniting function that transcends them. This function arises quite naturally from the regression of libido caused by the blockage.[Ibid., par. 824.]

The tendencies of the conscious and the unconscious are the two factors that together make up the transcendent function. It is called "transcendent" because it makes the transition from one attitude to another organically possible.["The Transcendent Function," CW 8, par. 145.]

In a conflict situation, or a state of depression for which there is no apparent reason, the development of the transcendent function depends on becoming aware of unconscious material. This is most readily available in dreams, but because they are so difficult to understand Jung considered the method of active imagination-giving "form" to dreams, fantasies, etc.–to be more useful.

Once the unconscious content has been given form and the meaning of the formulation is understood, the question arises as to how the ego will relate to this position, and how the ego and the unconscious are to come to terms. This is the second and more important stage of the procedure, the bringing together of opposites for the production of a third: the transcendent function. At this stage it is no longer the unconscious that takes the lead, but the ego.[Ibid., par. 181.]

This process requires an ego that can maintain its standpoint in face of the counter-position of the unconscious. Both are of equal value. The confrontation between the two generates a tension charged with energy and creates a living, third essence.

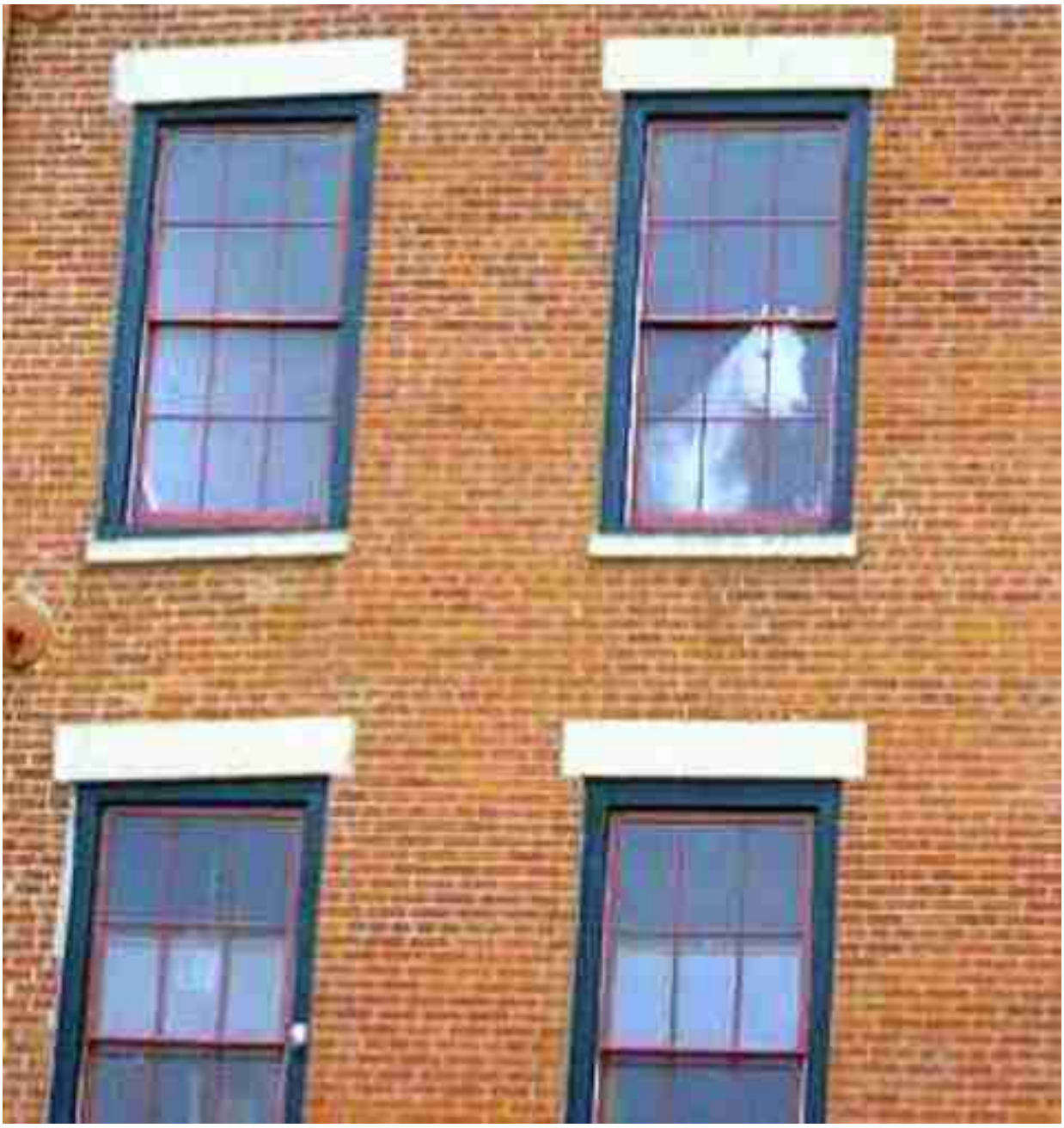
Tertium non datur:

The reconciling "third," not logically foreseeable, characteristic of a resolution in a conflict situation when the tension between opposites has been held in consciousness.

As a rule it occurs when the analysis has constellated the opposites so powerfully that a union or synthesis of the personality becomes an imperative necessity. . . . [This situation] requires a real solution and necessitates a third thing in which the opposites can unite. Here the logic of the intellect usually fails, for in a logical antithesis there is no third. The "solvent" can only be of an irrational nature. In nature the resolution of opposites is always an energic process: she acts symbolically in the truest sense of the word, doing something that expresses both sides, just as a waterfall visibly mediates between above and below.["The Conjunction," CW 14, par. 705.]

http://www.nyaap.org/jung-lexicon/t

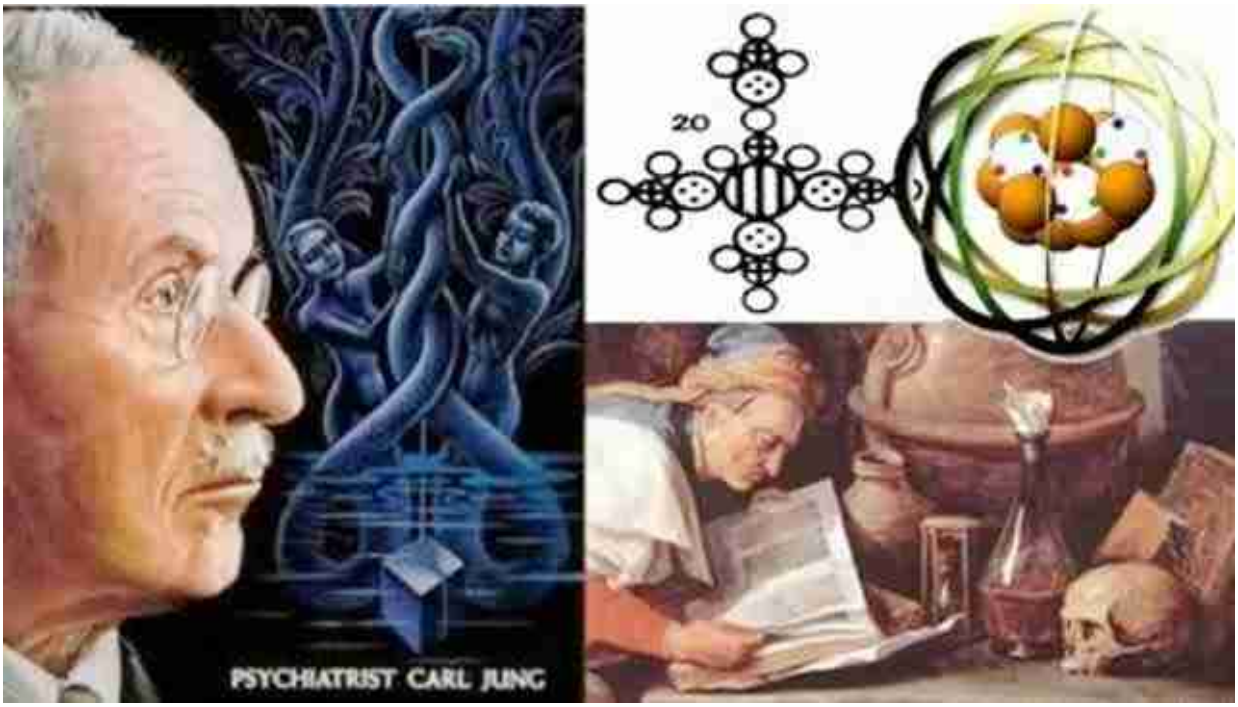
A seventeen year old girl dreams... **(2014-03-07 05:18)**



A seventeen year old girl dreams:
I was coming home at night. Everything is as quiet as death.
The door into the living room is half open, and I see my mother hanging from the chandelier, swinging to and fro in the cold wind that blows in through the at night.
I get up and discover that a frightened horse is tearing through the rooms.
At last it finds the door into the hall, and jumps through the hall window from the fourth floor into the street below.
I was terrified when I saw it lying there, all mangled.
Jung's comments:
The gruesome character of the dreams is alone sufficient to make one pause.
All the same other people have anxiety dreams now and then.
We most therefore look more closely into the meaning of the two main symbols, "mother" and "horse".

They must be equivalents, for they both do the same thing, they commit suicide. “Mother” is an archetype and refers to the place of origin, to nature, to that which passively creates…. It also means the unconscious, our natural and instinctive life… The word “mother” which sounds so familiar, apparently points to the best-known, the individual mother, to “my mother.”
But the mother-symbol points to a darker background which eludes conceptual form…
If we apply our findings to the dream, its interpretation will be, “The unconscious life is destroying itself.”
It is evident that “horse” is an equivalent of “mother,” with a slight shift of meaning. The mother stands for life at its origin, the horse for the merely animal life of the body.
If we apply this meaning to the text of our dream, its interpretation will be, “The animal life is destroying itself.”
Both dreams point to a grave organic disease with a fatal outcome.
This prognosis was soon confirmed. C.G. Jung; Dreams; Dreams, C.G. Jung, pages 106 – 109.

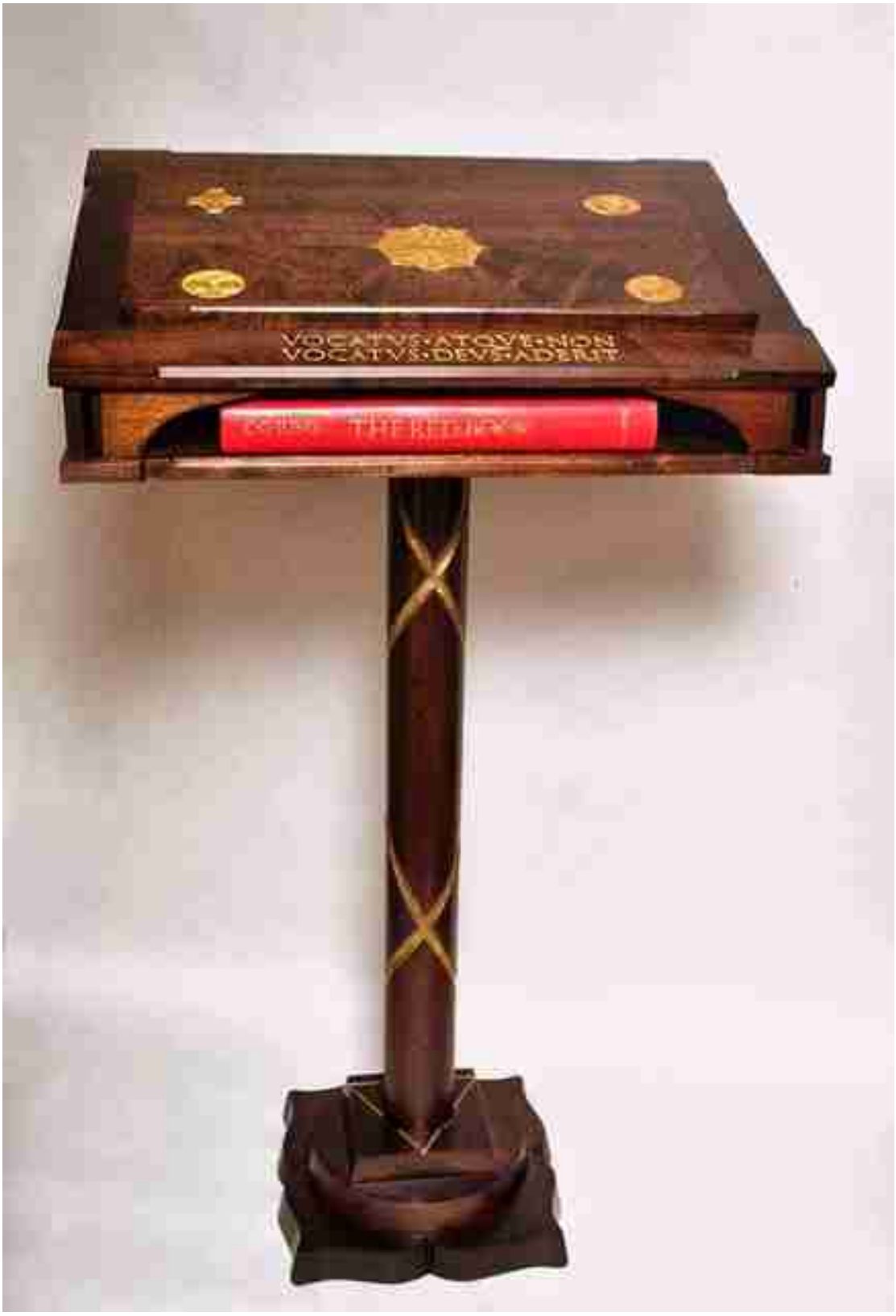
The ”newness” in the individual psyche is an endlessly varied recombination of age-old components.
(2014-03-07 05:25)



Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors.
The ”newness” in the individual psyche is an endlessly varied recombination of age-old components.
Body and soul therefore have an intensely historical character and find no proper place in what is new, in things that have just come into being.
That is to say, our ancestral components are only partly at home in such things.
We are very far from having finished completely with the Middle Ages, classical antiquity, and primitivity, as our modern psyches pretend.
Nevertheless, we have plunged down a cataract of progress which sweeps us on into the future with ever wilder violence the farther it takes us from our roots.
Once the past has been breached, it is usually annihilated, and there is no stopping the forward motion.
But it is precisely the loss of connection with the past, our up-rootedness, which has given rise to the ”discontents” of civilization and to such a flurry and haste that we live more in the future and its chimerical promises of a golden age

than in the present, with which our whole evolutionary background has not yet caught up.
We rush impetuously into novelty, driven by a mounting sense of insufficiency, dissatisfaction, and restlessness.
We no longer live on what we have, but on promises, no longer in the light of the present day, but in the darkness of the future, which, we expect, will at last bring the proper sunrise.
We refuse to recognize that everything better is purchased at the price of something worse; that, for example, the hope of greater freedom is canceled out by increased enslavement to the state, not to speak of the terrible perils to which the most brilliant discoveries of science expose us.
The less we understand of what our fathers and forefathers sought, the less we understand ourselves, and thus we help with all our might to rob the individual of his roots and his guiding instincts, so that he becomes a particle in the mass, ruled only by what Nietzsche called the spirit of gravity. Carl Jung, Memories Dreams and Reflections

Shelf Study for the Red Book of Carl Gustav Jung **(2014-03-07 20:25)**



Shelf Study for the Red Book of Carl Gustav Jung.
Jung went so far as to suggest that his patients prepare their own Red Books.

Morgan recalled him saying:
I should advise you to put it all down as beautifully as you can-in some beautifully bound book.
It will seem as if you were making the visions banal-but then' you need to do that-then you are freed from the power of them.
If you do that with these eyes for instance they will cease to draw you. You should never try to make the visions come again.
Think of it in your imagination and try to paint it.
Then when these things are in some precious book you can go to the book & turn over the pages & for you it will be your church-your cathedral-the silent places of your spirit where you will find renewal.
If anyone tells you that it is morbid or neurotic and you listen to them-then you will lose your soul-for in that book is your soul
http://michaelscarboroughdesign.com/blog/

Carl Jung on Synchronicity **(2014-03-08 06:29)**

Carl Jung on Synchronicity.
[Sadly "Synchronicity" is all too often tossed about describing events which do not adhere to the synchronistic events as used within Depth Psychology.]
Synchronicity:
A phenomenon where an event in the outside world coincides meaningfully with a psychological state of mind.
Synchronicity . . . consists of two factors: a) An unconscious image comes into consciousness either directly (i.e., literally) or indirectly (symbolized or suggested) in the form of a dream, idea, or premonition. b) An objective situation coincides with this content. The one is as puzzling as the other.["Synchronicity: An Acausal Connecting Principle," ibid., par. 858.]
Jung associated synchronistic experiences with the relativity of space and time and a degree of unconsciousness.
The very diverse and confusing aspects of these phenomena are, so far as I can see at present, completely explicable on the assumption of a psychically relative space-time continuum. As soon as a psychic content crosses the threshold of consciousness, the synchronistic marginal phenomena disappear, time and space resume their accustomed sway, and consciousness is once more isolated in its subjectivity. . . . Conversely, synchronistic phenomena can be evoked by putting the subject into an unconscious state.["On the Nature of the Psyche," CW 8, par. 440.]

Synchronicity was defined by Jung as an ”acausal connecting principle,” an essentially mysterious connection between the personal psyche and the material world, based on the fact that at bottom they are only different forms of energy. It is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing. The synchronicity phenomena point, it seems to me, in this direction, for they show that the nonpsychic can behave like the psychic, and vice versa, without there being any causal connection between them.[Ibid., par. 418.]
http://www.nyaap.org/jung-lexicon/s
http://www.tuks.nl/pdf/Reference _Material/Aetherforce _Libary/Other/ %5BMarie-Louise _von _Franz %5D _On _Divination _and _Synchronicity.pdf

Carl Jung on the ”Trickster.” **(2014-03-08 06:40)**

Trickster:
Psychologically, descriptive of unconscious shadow tendencies of an ambivalent, mercurial nature.
[The trickster] is a forerunner of the savior . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness.[”On the Psychology of the Trickster-Figure,” CW 9i, par. 472],

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The so-called civilized man has forgotten the trickster. He remembers him only figuratively and metaphorically, when, irritated by his own ineptitude, he speaks of fate playing tricks on him or of things being bewitched. He never suspects that his own hidden and apparently harmless shadow has qualities whose dangerousness exceeds his wildest dreams.[Ibid., par. 478.]

On the Psychology of the Trickster Figure by C.G. Jung:

It is no light task for me to write about the figure of the trickster in American Indian mythology within the confined space of a commentary. When I first came across Adolf Bandelier's classic on this subject, The Delight Makers, many years ago, I was struck by the European analogy of the carnival in the medieval Church, with its reversal of the hierarchic order, which is still continued in the carnivals held by student societies today. Something of this contradictoriness also inheres in the medieval description of the devil as simia dei (the ape of God), and in his characterization in folklore as the "simpleton" who is "fooled" or "cheated." A curious combination of typical trickster motifs can be found in the alchemical figure of Mercurius; for instance, his fondness for sly jokes and malicious pranks, his powers as a shape-shifter, his dual nature, half animal, half divine, his exposure to all kinds of tortures, and—last but not least—his approximation to the figure of a saviour. These qualities make Mercurius seem like a daemonic being resurrected from primitive times, older even than the Greek Hermes. His rogueries relate him in some measure to various figures met with in folklore and universally known in fairy-tales: Tom Thumb, Stupid Hans, or the buffoon-like Hanswurst, who is an altogether negative hero and yet manages to achieve through his stupidity what others fail to accomplish with their best efforts. In Grimm's fairy-tale, the "Spirit Mercurius" lets himself be outwitted by a peasant lad, and then has to buy his freedom with the precious gift of healing.

Since all mythical figures correspond to inner psychic experiences and originally sprang from them, it is not surprising to find certain phenomena in the field of parapsychology which remind us of the trickster. These are the phenomena connected with poltergeists, and they occur at all times and places in the ambiance of pre-adolescent children. The malicious tricks played by the poltergeist are as well known as the low level of his intelligence and the fatuity of his "communications."

Ability to change his shape seems also to be one of his characteristics, as there are not a few reports of his appearance in animal form. Since he has on occasion described himself as a soul in hell, the motif of subjective suffering would seem not to be lacking either. His universality is co-extensive, so to speak, with that of shamanism, to which, as we know, the whole phenomenology of spiritualism belongs. There is something of the trickster in the character of the shaman and medicine-man, for he, too, often plays malicious jokes on people, only to fall victim in his turn to the vengeance of those whom he has injured. For this reason, his profession sometimes puts him in peril of his life.

Besides that, the shamanistic techniques in themselves often cause the medicine-man a good deal of discomfort, if not actual pain. At all events the "making of a medicine-man" involves, in many parts of the world, so much agony of body and soul that permanent psychic injuries may result. His "approximation to the saviour" is an obvious consequence of this, in confirmation of the mythological truth that the wounded wounder is the agent of healing, and that the sufferer takes away suffering.

These mythological features extend even to the highest regions of man's spiritual development. If we consider, for example, the daemonic features exhibited by Yahweh in the Old Testament, we shall find in them not a few reminders of the unpredictable behaviour of the trickster, of his senseless orgies of destruction and his self• imposed sufferings, together with the same gradual development into a saviour and his simultaneous humanization.

It is just this transformation of thl:' meaningless into the meaningful that reveals the trickster's compensatory relation to the "saint." In the early Middle Ages, this led to some strange ecclesiastical customs based on memories of the ancient saturnalia. Mostly they were celebrated on the days immediately following the birth of Christ—that is, in the New Year—with singing and dancing. The dances were the originally harmless tripudia of the priests, lower clergy, children, and subdeacons and took place in church. An episcopus puerorum (children's bishop) was elected on Innocents' Day and dressed in pontifical robes. Amid uproarious rejoicings he paid an official visit to the palace of the archbishop and bestowed the episcopal blessing from one of the windows. The same thing happened at the tripudium hypodiaconorum, and at the dances for other priestly grades.

By the end of the twelfth century, the subdeacons' dance had degenerated into a real festum stuttorum (fools' feast). A report from the year I1g8 says that at the Feast of the Circumcision in Notre Dame, Paris, "so many abominations and shameful deeds" were committed that the holy place was desecrated "not only by smutty jokes, but even by

the shedding of blood." In vain did Pope Innocent III inveigh against the "jests and madness that make the clergy a mockery," and the "shameless frenzy of their play-acting."
Two hundred and fifty years later (March 12, 1444), a letter from the Theological Faculty of Paris to all the French bishops was still fulminating against these festivals, at which "even the priests and clerics elected an archbishop OT a bishop or pope, and named him the Fools' Pope" (fatuorum papam). "In the very midst of divine service masqueraders with grotesque faces, disguised as women, lions, and mummers, performed their dances, sang indecent songs in the choir, ate their greasy food from a corner of the altar near the priest celebrating mass, got out their games of dice, burned a stinking incense made of old shoe leather, and ran and hopped about all over the church."
It is not surprising that this veritable witches' sabbath was uncommonly popular, and that it required considerable time and effort to free the Church from this pagan heritage.
In certain localities even the priests seem to have adhered to the "libertas decembrica," as the Fools' Holiday was called, in spite (or perhaps because?) of the fact that the older level of consciousness could let itself rip on this happy occasion with all the wildness, wantonness, and irresponsibility of paganism.
These ceremonies, which still reveal the spirit of the trickster in his original form, seem to have died out by the beginning of the sixteenth century. At any rate, the various conciliar decrees issued from 1581 to 1585 forbade only the festum puerorum and the election of an episcopus puerorum.
Finally, we must also mention in this connection the festum asinorum, which, so far as I know, was celebrated mainly in France. Although considered a harmless festival in memory of Mary's flight into Egypt, it was celebrated in a somewhat curious manner which might easily have given rise to misunderstandings.
In Beauvais, the ass procession went right into the church.5 At the conclusion of each part (Introit, Kyrie, Gloria, ete.) of the high mass that followed, the whole congregation brayed) that is, they all went "Y-a" like a donkey ("hac modulatione hinham concludebantur"). A codex dating apparently from the eleventh century says: "At the end of the mass, instead of the words 'Ite missa est,' the priest shall bray three times (ter hinhamabit), and instead of the words 'Deo gratias,' the congregation shall answer •Y•a' (hinham) three times,"
Du Cange cites a hymn from this festival:
Orientis partibus
Adventavit Asinus
Pulcher et fortissimus
Sarcinis aptissimus.
Each verse was followed by the French refrain:
Hez, Sire Asnes, car chantez
Belle bouche rechignez
Vous aurez du foin assez
Et de l'avoine a plantez.
The hymn had nine verses, the last of which was:
Amen, dicas, Asine (hie genufleetebatur)
Jam satur de gramine.
Amen, amen, itera
Aspernare vetera.
Du Cange says that the more ridiculous this rite seemed, the greater the enthusiasm with which it was celebrated. In other places the ass was decked with a golden canopy whose corners were held "by distinguished canons"; the others present had to "don suitably festive garments, as at Christmas." Since there were certain tendencies to bring the ass into symbolic relationship with Christ, and since, from ancient times, the god of the Jews was vulgarly conceived to be an ass-a prejudice which extended to Christ himself, as is shown by the mock crucifixion scratched on the wall of the Imperial Cadet School on the Palatine 8-the danger of theriomorphism lay uncomfortably close.
Even the bishops could do nothing to stamp out this custom, until finally it had to be suppressed by the "auctoritas supremi Senatus." The suspicion of blasphemy becomes quite open in Nietzsche's "Ass Festival," which is a deliberately blasphemous parody of the mass.9
These medieval customs demonstrate the role of the trickster to perfection, and, when they vanished from the precincts of the Church, they appeared again on the profane level of Italian theatricals, as those comic types who,

often adorned with enormous ithyphallic emblems, entertained the far from prudish public with ribaldries in true Rabelaisian style. Callot's engravings have preserved these classical figures for posterity—the Pulcinellas, Cucorognas, Chico Sgarras, and the like.

In picaresque tales, in carnivals and revels, in magic rites of healing, in man's religious fears and exaltations, this phantom of the trickster haunts the mythology of all ages, sometimes in quite unmistakable form, sometimes in strangely modulated guise.n He is obviously a "psychologem," an archetypal psychic structure of extreme antiquity. In his clearest manifestations he is a faithful reflection of an absolutely undifferentiated human consciousness, corresponding to a psyche that has hardly left the animal level.

That this is how the trickster figure originated can hardly be contested if we look at it from the causal and historical angle. In psychology as in biology we cannot afford to overlook or underestimate this question of origins, although the answer usually tells us nothing about the functional meaning. For this reason biology should never forget the question of purpose, for only by answering that can we get at the meaning of a phenomenon.

Even in pathology, where we are concerned with lesions which have no meaning in themselves, the exclusively causal approach proves to be inadequate, since there are a number of pathological phenomena which only give up their meaning when we inquire into their purpose. And where we are concerned with the normal phenomena of life, this question of purpose takes undisputed precedence.

When, therefore, a primitive or barbarous consciousness forms a picture of itself on a much earlier level of development and continues to do so for hundreds or even thousands of years, undeterred by the contamination of its archaic qualities with differentiated, highly developed mental products, then the causal explanation is that the older the archaic qualities are, the more conservative and pertinacious is their behaviour. One simply cannot shake off the memory-image of things as they were, and drags it along like a senseless appendage.

This explanation, which is facile enough to satisfy the rationalistic requirements of our age, would certainly not meet with the approval of the Winnebago's, the nearest possessors of the trickster cycle. For them the myth is not in any sense a remnant-it is far too amusing for that, and an object of undivided enjoyment. For them it still "functions," provided that they have not been spoiled by civilization.

For them there is no earthly reason to theorize about the meaning and purpose of myths, just as the Christmas—tree seems no problem at all to the naive European. For the thoughtful observer, however, both trickster and Christmas-tree afford reason enough for reflection. Naturally it depends very much on the mentality of the observer what he thinks about these things. Considering the crude primitivity of the trickster cycle, it would not be surprising if one saw in this myth simply the reflection of an earlier, rudimentary stage of consciousness, which is what the trickster obviously seems to be.

The only question that would need answering is whether such personified reflections exist at all in empirical psychology. As a matter of fact they do, and these experiences of split or double personality actually form the core of the earliest psycho-pathological investigations. The peculiar thing about these dissociations is that the split-off personality is not just a random one, but stands in a complementary or compensatory relationship to the ego-personality.

It is a personification of traits of character which are sometimes worse and sometimes better than those the ego-personality possesses. A collective personification like the trickster is the product of an aggregate of individuals and is welcomed by each individual as something known to him, which would not be the case if it were just an individual outgrowth.

Now if the myth were nothing but an historical remnant, one would have to ask why it has not long since vanished into the great rubbish-heap of the past, and why it continues to make its influence felt on the highest levels of civilization, even where, on account of his stupidity and grotesque scurrility, the trickster no longer plays the role of a "delight-maker." In many cultures his figure seems like an old river-bed in which the water still flows.

One can see this best of all from the fact that the trickster motif does not crop up only in its mythical form but appears just as naively and authentically in the unsuspecting modern man—whenever, in fact, he feels himself at the mercy of annoying "accidents" which thwart his will and his actions with apparently malicious intent. He then speaks of "hoodoos" and "jinxes" or of the "mischievousness of the object."

Here the trickster is represented by counter-tendencies in the unconscious, and in certain cases by a sort of second personality, of a puerile and inferior character, not unlike the personalities who announce themselves at spiritualistic seances and cause all those ineffably childish phenomena so typical of poltergeists. I have, I think, found a suitable

designation for this character-component when I called it the shadow. On the civilized level, it is regarded as a personal ”gaffe,” ”slip,” ”faux pas,” etc., which are then chalked up as defects of the conscious personality.

We are no longer aware that in carnival customs and the like there are remnants of a collective shadow figure which prove that the personal shadow is in part descended from a numinous collective figure. This collective figure gradually breaks up under the impact of civilization, leaving traces in folklore which are difficult to recognize. But the main part of him gets personalized and is made an object of personal responsibility.

Radin’s trickster cycle preserves the shadow in its pristine mythological form, and thus points back to a very much earlier stage of consciousness which existed before the birth of the myth, when the Indian was still groping about in a similar mental darkness. Only when his consciousness reached a higher level could he detach the earlier state from himself and objectify it, that is, say anything about it.

So long as his consciousness was itself trickster-like, such a confrontation could obviously not take place. It was possible only when the attainment of a newer and higher level of consciousness enabled him to look back on a lower and inferior state. It was only to be expected that a good deal of mockery and contempt should mingle with this retrospect, thus casting an even thicker pall over man’s memories of the past, which were pretty unedifying anyway. This phenomenon must have repeated itself innumerable times in the history of his mental development. The sovereign contempt with which our modern age looks back on the taste and intelligence of earlier centuries is a classic example of this, and there is an unmistakable allusion to the same phenomenon in the New Testament, where we are told in Acts 17:30 that God looked down from above the times of ignorance (or unconsciousness).

This attitude contrasts strangely with the still commoner and more striking idealization of the past, which is praised not merely as the ”good old days” but as the Golden Age-and not just by uneducated and superstitious people, but by all those legions of theosophical enthusiasts who resolutely believe in the former existence and lofty civilization of Atlantis.

Anyone who belongs to a sphere of culture that seeks the perfect state somewhere in the past must feel very queerly indeed when confronted by the figure of the trickster. He is a forerunner of the savior, and, like him, God, man, and animal at once. He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness.

Because of it he is deserted by his (evidently human) companions, which seems to indicate that he has fallen below their level of consciousness. He is so unconscious of himself that his body is not a unity, and his two hands fight each other. He takes his anus off and entrusts it with a special task. Even his sex is optional despite its phallic qualities: he can turn himself into a woman and bear children. From his penis he makes all kinds of useful plants. This is a reference to his original nature as a Creator, for the world is made from the body of a god.

On the other hand he is in many respects stupider than the animals, and gets into one ridiculous scrape after another. Although he is not really evil, he does the most atrocious things from sheer unconsciousness and un-relatedness. His imprisonment in animal unconsciousness is suggested by the episode where he gets his head caught inside the skull of an elk, and the next episode shows how he overcomes this condition by imprisoning the head of a hawk inside his own rectum.

True, he sinks back into the former condition immediately afterwards, by falling under the ice, and is outwitted time after time by the animals, but in the end he succeeds in tricking the cunning coyote, and this brings back to him his savior nature. The trickster is a primitive ”cosmic” being of divine-animal nature, on the one hand superior to man because of his superhuman qualities, and on the other hand inferior to him because of his unreason and unconsciousness.

He is no match for the animals either, because of his extraordinary clumsiness and lack of instinct. These defects are the marks of his human nature, which is not so well adapted to the environment as the animal’s but, instead, has prospects of a much higher development of consciousness based on a considerable eagerness to learn, as is duly emphasized in the myth.

What the repeated telling of the myth signifies is the therapeutic anamnesis of contents which, for reasons still to be discussed, should never be forgotten for long. If they were nothing but the remnants of an inferior state it would be understandable if man turned his attention away from them, feeling that their reappearance was a nuisance. This is evidently by no means the case, since the trickster has been a source of amusement right down to civilized times, where he can still be recognized in the carnival figures of Pulcinella and the clown.

That is one important reason for his still continuing to function. But it is not the only one, and certainly not the reason why this reflection of an extremely primitive state of consciousness solidified into a mythological personage. Mere vestiges of an early state that is dying out usually lose their energy at an increasing rate, otherwise they would never disappear. The last thing we would expect is that they would have the strength to solidify into a mythological figure with its own cycle of legends—unless, of course, they received energy from outside, in this case from a higher level of consciousness or from sources in the unconscious which are not yet exhausted.

To take a legitimate parallel from the psychology of the individual, namely the appearance of an impressive shadow figure antagonistically confronting a personal consciousness: this figure does not appear merely because it still exists in the individual, but because it rests on a dynamism whose existence can only be explained in terms of his actual situation, for instance because the shadow is so disagreeable to his ego-consciousness that it has to be repressed into the unconscious.

This explanation does not quite meet the case here, because the trickster obviously represents a vanishing level of consciousness which increasingly lacks the power to take express and assert itself. Furthermore, repression would prevent it from vanishing, because repressed contents are the very ones that have the best chance of survival, as we know from experience that nothing is corrected in the unconscious.

Lastly, the story of the trickster is not in the least disagreeable to the Winnebago consciousness or incompatible with it but, on the contrary, pleasurable and therefore not conducive to repression. It looks, therefore, as if the myth were actively sustained and fostered by consciousness. This may well be so, since that is the best and most successful method of keeping the shadow figure conscious and subjecting it to conscious criticism.

Although, to begin with, this criticism has more the character of a positive evaluation, we may expect that with the progressive development of consciousness the cruder aspects of the myth will gradually fall away, even if the danger of its rapid disappearance under the stress of white civilization did not exist. We have often seen how certain customs, originally cruel or obscene, became mere vestiges in the course of time.

The process of rendering this motif harmless takes an extremely long time, as its history shows; one can still detect traces of it even at a high level of civilization. Its longevity could also be explained by the strength and vitality of the state of consciousness described in the myth, and by the secret attraction and fascination this has for the conscious mind.

Although purely causal hypotheses in the biological sphere are not as a rule very satisfactory, due weight must nevertheless be given to the fact that in the case of the trickster a higher level of consciousness has covered up a lower one, and that the latter was already in retreat. His recollection, however, is mainly due to the interest which the conscious mind brings to bear on him, the inevitable concomitant being, as we have seen, the gradual civilizing, i.e., assimilation, of a primitive daemonic figure who was originally autonomous and even capable of causing possession.

To supplement the causal approach by a final one therefore enables us to arrive at more meaningful interpretations not only in medical psychology, where we are concerned with individual fantasies originating in the unconscious, but also in the case of collective fantasies, that is myths and fairy-tales.

As Radin points out, the civilizing process begins within the framework of the trickster cycle itself, and this is a clear indication that the original state has been overcome. At any rate the marks of deepest unconsciousness fall away from him; instead of acting in a brutal, savage, stupid, and senseless fashion, the trickster's behavior towards the end of the cycle becomes quite useful and sensible.

The devaluation of his earlier unconsciousness is apparent even in the myth, and one wonders what has happened to his evil qualities. The naive reader may imagine that when the dark aspects disappear they are no longer there in reality. But that is not the case at all, as experience shows. 'What actually happens is that the conscious mind is then able to free itself from the fascination of evil and is no longer obliged to live it compulsively.

The darkness and the evil have not gone up in smoke, they have merely withdrawn into the unconscious owing to loss of energy, where they remain unconscious so long as all is well with the conscious. But if the conscious should find itself in a critical or doubtful situation, then it soon becomes apparent that the shadow has not dissolved into nothing but is only waiting for a favorable opportunity to reappear as a projection upon one's neighbor.

If this trick is successful, there is immediately created between them that world of primordial darkness where everything that is characteristic of the trickster can happen-even on the highest plane of civilization. The best examples of these "monkey tricks," as popular speech aptly and truthfully sums up this state of affairs in which everything goes

wrong and nothing intelligent happens except by mistake at the last moment, are naturally to be found in politics.
The so-called civilized man has forgotten the trickster. He remembers him only figuratively and metaphorically, when, irritated by his own ineptitude, he speaks of fate playing tricks on him or of things being bewitched. He never suspects that his own hidden and apparently harmless shadow has qualities whose dangerousness exceeds his wildest dreams. As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history shows, may even be personified and incarnated.
The disastrous idea that everything comes to the human psyche from outside and that it is born a tabula rasa is responsible for the erroneous belief that under normal circumstances the individual is in perfect order. He then looks to the State for salvation, and makes society pay for his inefficiency.
He thinks the meaning of existence would be discovered if food and clothing were delivered to him gratis on his own doorstep, or if everybody possessed an automobile. Such are the puerilities that rise up in place of an unconscious shadow and keep it unconscious. As a result of these prejudices, the individual feels totally dependent on his environment and loses all capacity for introspection. In this way his code of ethics is replaced by a knowledge of what is permitted or forbidden or ordered.
How, under these circumstances, can one expect a soldier to subject an order received from a superior to ethical scrutiny? He has not yet made the discovery that he might be capable of spontaneous ethical impulses, and of performing them-even when no one is looking.
From this point of view we can see why the myth of the trickster was preserved and developed: like many other myths, it was supposed to have a therapeutic effect. It holds the earlier low intellectual and moral level before the eyes of the more highly developed individual, so that he shall not forget how things looked yesterday. We like to imagine that something which we do not understand does not help us in any way. But that is not always so.
Seldom does a man understand with his head alone, least of all when he is a primitive. Because of its numinosity the myth has a direct effect on the unconscious, no matter whether it is understood or not. The fact that its repeated telling has not long since become obsolete can, I believe, be explained by its usefulness. The explanation is rather difficult because two contrary tendencies are at work: the desire on the one hand to get out of the earlier condition and on the other hand not to forget it.
Apparently Radin has also felt this difficulty, for he says: "Viewed psychologically, it might be contended that the history of civilization is largely the account of the attempts of man to forget his transformation from an animal into a human being." 16 A few pages further on he says (with reference to the Golden Age): "So stubborn a refusal to forget is not an accident." And it is also no accident that we are forced to contradict ourselves as soon as we try to formulate man's paradoxical attitude to myth.
Even the most enlightened of us will set up a Christmas-tree for his children without having the least idea what this custom means, and is invariably disposed to nip any attempt at interpretation in the bud. It is really astonishing to see how many so-called superstitions are rampant nowadays in town and country alike, but if one took hold of the individual and asked him, loudly and clearly, "Do you believe in ghosts? in witches? in spells and magic?" he would deny it indignantly.
It is a hundred to one he has never heard of such things and thinks it all rubbish. But in secret he is all for it, just like a jungle-dweller. The public knows very little of these things anyway, for everyone is convinced that in our enlightened society that kind of superstition has long since been eradicated, and it is part of the general convention to act as though one had never heard of such things, not to mention believing in them.
But nothing is ever lost, not even the blood pact with the devil. Outwardly it is forgotten, but inwardly not at all. We act like the natives on the southern slopes of Mount Elgon, in East Africa, one of whom accompanied me part of the way into the bush. At a fork in the path we came upon a brand new "ghost trap," beautifully got up like a little hut, near the cave where he lived with his family. I asked him if he had made it. He denied it with all the signs of extreme agitation, asserting that only children would make such a "ju-ju." Whereupon he gave the hut a kick, and the whole thing fell to pieces.
This is exactly the reaction we can observe in Europe today. Outwardly people are more or less civilized, but inwardly they are still primitives. Something in man is profoundly disinclined to give up his beginnings, and something else believes it has long since got beyond all that.
This contradiction was once brought home to me in the most drastic manner when I was watching a "Strudel" (a sort of

local witch-doctor) taking the spell off a stable. The stable was situated immediately beside the Gotthard railway line, and several international expresses sped past during the ceremony. Their occupants would hardly have suspected that a primitive ritual was being performed a few yards away.

The conflict between the two dimensions of consciousness is simply an expression of the polaristic structure of the psyche, which like any other energic system is dependent on the tension of opposites. That is also why there are no general psychological propositions which could not just as well be reversed; indeed, their reversibility proves their validity. We should never forget that in any psychological discussion we are not saying anything about the psyche, but that the psyche is always speaking about itself.

It is no use thinking we can ever get beyond the psyche by means of the ”mind,” even though the mind asserts that it is not dependent on the psyche. How could it prove that? We can say, if we like, that one statement comes from the psyche, is psychic and nothing but psychic, and that another comes from the mind, is ”spiritual” and therefore superior to the psychic one. Both are mere assertions based on the postulates of belief.

The fact is, that this old trichotomous hierarchy of psychic contents (hylic, psychic, and pneumatic) represents the polaristic structure of the psyche, which is the only immediate object of experience. The unity of our psychic nature lies in the middle, just as the living unity of the waterfall appears in the dynamic connection between above and below.

Thus, the living effect of the myth is experienced when a higher consciousness, rejoicing in its freedom and independence, is confronted by the autonomy of a mythological figure and yet cannot flee from its fascination, but must pay tribute to the overwhelming impression. The figure works, because secretly it participates in the observer’s psyche and appears as its reflection, though it is not recognized as such.

It is split off from his consciousness and consequently behaves like an autonomous personality. The trickster is a collective shadow figure, a summation of all the inferior traits of character in individuals. And since the individual shadow is never absent as a component of personality, the collective figure can construct itself out of it continually. Not always, of course, as a mythological figure, but, in consequence of the increasing repression and neglect of the original mythologems, as a corresponding projection on other social groups and nations.

If we take the trickster as a parallel of the individual shadow, then the question arises whether that trend towards meaning, which we saw in the trickster myth, can also be observed in the subjective and personal shadow. Since this shadow frequently appears in the phenomenology of dreams as a well-defined figure, we can answer this question positively: the shadow, although by definition a negative figure, sometimes has certain clearly discernible traits and associations which point to a quite different background. It is as though he were hiding meaningful contents under an unprepossessing exterior.

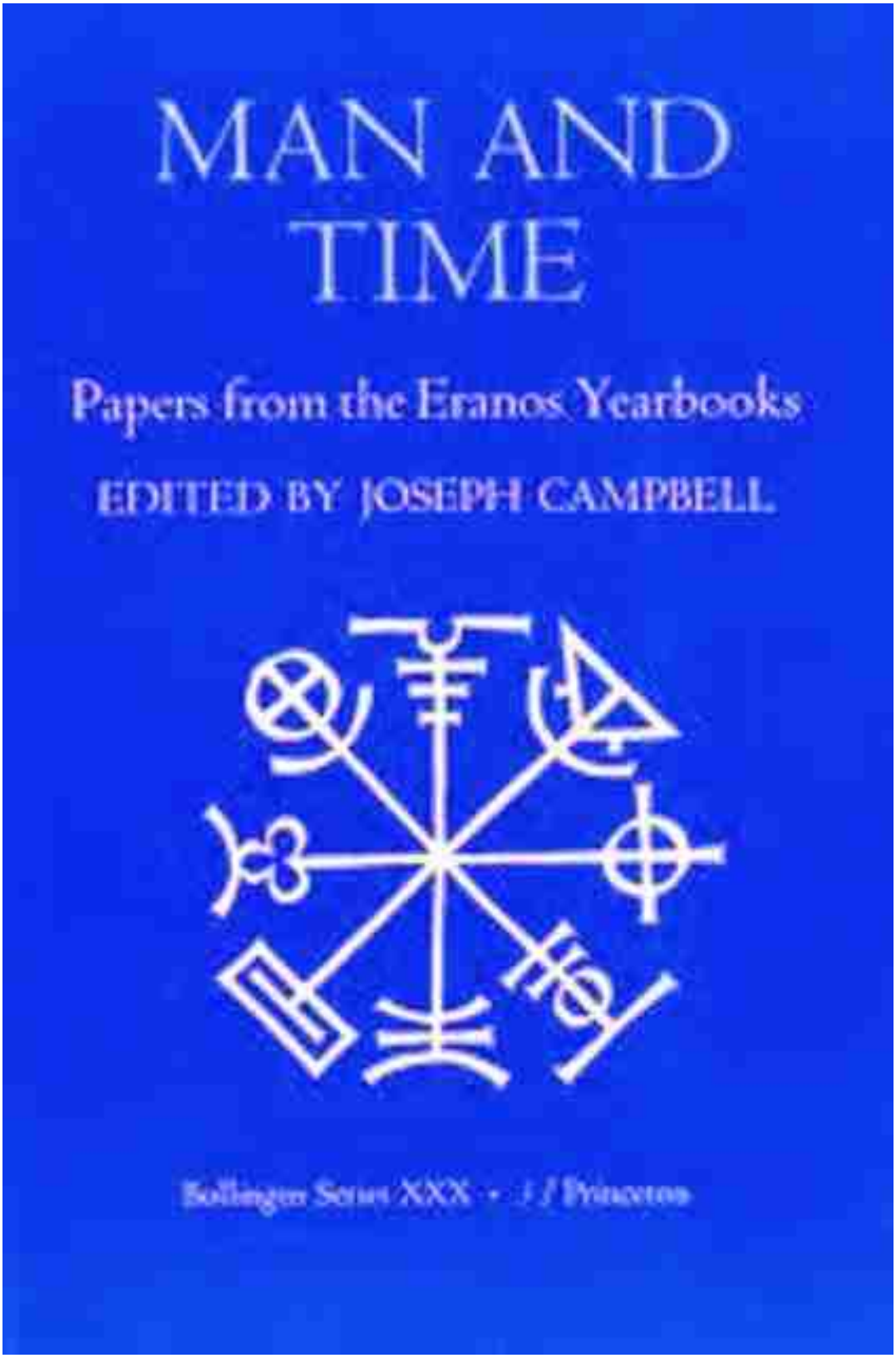
Experience confirms this; and what is more important, the things that are hidden usually consist of increasingly numinous figures. The one standing closest behind the shadow is the anima,18 who is endowed with considerable powers of fascination and possession. She often appears in rather too youthful form, and hides in her turn the powerful archetype of the wise old man (sage, magician, king, etc.). The series could be extended, but it would be pointless to do so, as psychologically one only understands what one has experienced oneself. The concepts of complex psychology are, in essence, not intellectual formulations but names for certain areas of experience, and though they can be described they remain dead and irrepresentable to anyone who has not experienced them.

Thus, I have noticed that people usually have not much difficulty in picturing to themselves what is meant by the shadow, even if they would have preferred instead a bit of Latin or Greek jargon that sounds more ”scientific.” But it costs them enormous difficulties to understand what the anima is. They accept her easily enough when she appears in novels or as a film star, but she is not understood at all when it comes to seeing the role she plays in their own lives, because she sums up everything that a man can never get the better of and never finishes coping with. Therefore it remains in a perpetual state of emotionality which must not be touched. The degree of unconsciousness one meets with in this connection is, to put it mildly, astounding. Hence it is practically impossible to get a man who is afraid of his own femininity to understand what is meant by the anima.

Actually, it is not surprising that this should be so, since even the most rudimentary insight into the shadow sometimes causes the greatest difficulties for the modern European. But since the shadow is the figure nearest his consciousness and the least explosive one, it is also the first component of personality to come up in an analysis of the unconscious. A minatory and ridiculous figure, he stands at the very beginning of the way of individuation, posing the deceptively easy riddle of the Sphinx, or grimly demanding answer to a ”quaestio crocodilina.”

If, at the end of the trickster myth, the saviour is hinted at, this comforting premonition or hope means that some calamity or other has happened and been consciously understood. Only out of disaster can the longing for the saviour arise—in other words, the recognition and unavoidable integration of the shadow create such a harrowing situation that nobody but a saviour can undo the tangled web of fate. In the case of the individual, the problem constellated by the shadow is answered on the plane of the anima, that is, through relatedness. In the history of the collective as in the history of the individual, everything depends on the development of consciousness. This gradually brings liberation from imprisonment in unconsciousness, and is therefore a bringer of light as well as of healing.
As in its collective, mythological form, so also the individual shadow contains within it the seed of an enantiodromia, of a conversion into its opposite.
http://www.the16types.info/vbulletin/content.php/211-On-the-Psychology-o f-the-Trickster-Figure-Jung

Erich Neumann on “Art and Time.” **(2014-03-08 06:45)**



[Erich Neumann on “Art and Time.”]
Art and time is a vast theme; I am sure you do not expect an exhaustive treatment of it in one lecture. Here we shall

not concern ourselves with the phenomenon of time as it enters into man's experience or into his actual works of art; in other words, we shall not concern ourselves with the relation of the ego to the living stream of time, to eternity or the moment, to the swirling eddies of time, or to repose in time. Our discussion will deal principally with the relation of art to its epoch; the second part of our lecture will take up the specific relation of modern art to our own time.

However, I shall speak neither as an artist nor as an art critic; I shall not even speak of the artistic phenomena with which I come into contact as a psychologist, the more or less artistic productions which arise in the course of analytical therapy. Our present inquiry lies within the psychology of culture; it aims at an understanding of art as a psychological phenomenon of central importance to the collectivity as well as the individual.

We shall start from the creative function of the unconscious, which produces its forms spontaneously, in a manner analogous to nature, which—-from atom and crystal through organic life to the world of the stars and planets—spontaneously creates forms susceptible of impressing man as beautiful. Because this substratum and background of the psycho-physical world is forever bringing forth forms, we call it creative. And to the unknown in nature which engenders its forms of the external world there corresponds another unknown, the collective unconscious, which is the source of all psychic creation: religion and rite, social organization, consciousness, and finally art.

The archetypes of the collective unconscious are intrinsically formless psychic structures which become visible in art. The archetypes are varied by the media through which they pass—that is, their form changes according to the time, the place, and the psychological constellation of the individual in whom they are manifested.

Thus, for example, the mother archetype, as a dynamic entity in the psychic substratum, always retains its identity, but it takes on different styles—different aspects or emotional color—depending on whether it is manifested in Egypt, Mexico, or Spain, or in ancient, medieval or modern times. he paradoxical multiplicity of its eternal presence, which makes possible an infinite variety of forms of expression, is crystallized in its realization by man in time; its archetypal eternity enters into a unique synthesis with a specific historical situation.

Today we shall neither inquire into the development of specific archetypes in one culture, nor follow the different forms of the same archetype in diverse cultures. Anyone wishing to convince himself of the reality of this overwhelming phenomenon need only consult the Eranos Archive, a pioneer effort in this direction.

Nor shall we take up the aesthetic aspect, the history of styles, which enquires into the forms assumed by the archetypes in the various periods, although it would be exceedingly interesting to show, for example, how the archetypal world of Egypt was shaped by a static conception of eternity and time, while in Central America the same archetypal world is almost submerged in a jungle of ornament because here the all-devouring aspect of the Terrible Mother is dominant. Our effort will begin and end with the question of what art means for mankind and what position it occupies in human development.

At the beginning of the development of human consciousness the original psychic situation prevails: unconscious, collective, and transpersonal factors are more significant and evident than conscious and individual factors. Art is at this stage a collective phenomenon, which cannot be isolated from the context of collective existence but is integrated with the life of the group. Each individual is artist, dancer, singer, poet, painter, and sculptor; everything he does and his way of doing it, even where a recognized individual possession is involved, remains an expression of the group's collective situation.

Although from the very outset the collective receives its primary impulse from "Great Individuals," even they themselves, in accordance with the dialectic of their relation to the group, never give themselves as individuals I credit for what they have done but impute it to their inspiring predecessors, to the spirits of their ancestors, to the totem, or to whatever aspect of the collective spirit has inspired them individually.

Not only is the creative situation numinous, it is also experienced as such, for all existence was originally shaped by experience of the transpersonal. The festivals and rites are the nodal points of the numinosum, which shapes everything that comes into contact with its sacral sphere: cult implement and mask, figure and image, vessel and ornament, song and dance, myth and poetry. The original integration of all these into life and the numinous context as a whole is shown by the fact that a certain "style" is Oceanic or African, Indian or Nordic, and that it is manifested in the kinship between ornamented door post and ritual vessel, between tattoo motif and mask, fetish and spear shaft.

This unity is a symptom of the individual's immersion in a group context that transcends him; however, when we say that the group is unconsciously directed by the collective psyche, we do not mean that it is directed by urges or

instincts. True, the individual's consciousness is almost blind to the underlying forces: his reaction to the creative impulse of the psyche is not to reflect, it is to obey and execute its commands.

But the psychic undercurrents which determine man's feeling and image of the world are manifested through colors and forms, tones and words, which crystallize into symbolic spiritual figures expressing man's relation both to the archetypal world and to the world in which he lives.

Thus from the very outset man is a creator of symbols; he constructs his characteristic spiritual-psychic world from the symbols in which he speaks and thinks of the world around him, but also from the forms and images which his numinous experience arouses in him.

In the original situation man's emotion in the presence of the numinosum leads to expression, for the unconscious, as part of its creative function, carries with it its own expression. But the emotional drives which move the group and the individual within it must not be conceived as a dynamic without content. For every symbol, like every archetype, has a specific content, and when the whole of a man is seized by the collective unconscious, his consciousness is included. Consequently we find from the very start that the creative function of the psyche is accompanied by a reaction of consciousness, which seeks, at first in slight degree but then increasingly, to understand, to interpret, and to assimilate the thing by which it was at first overwhelmed. Thus at a very early stage there is a relative fixation of expression and style, and so definite traditions arise.

In our time, with its developed or overdeveloped consciousness, feeling and emotion seem to be bound up with an artistic nature; for an undeveloped consciousness this is by no means the case. For primitive and early cultures, the creative force of the numinosum supports or even engenders consciousness; it brings differentiation and order into an indeterminate world driven by chaotic powers and enables man to orient himself.

In the creative sphere of the psyche, which we call the unconscious, significant differentiations have been effected in the direction which will be characteristic of subsequent elaborations by the consciousness. The very appearance of a psychic image represents a synthetic interpretation of the world, and the same is true of artistic creation in the period of origination.

Artistic creation has magic power, it is experience and perception, insight and differentiation in one. Whether the image is naturalistic or not is immaterial; even the extremely naturalistic animal paintings of the Ice Age are, in our sense, symbols. For a primitive, magical conception of the world, each of these painted animals is a numinosum; it is the embodiment and essence of the animal species.

The individual bison, for example, is a spiritual-psychic symbol; he is in a sense the "father of the bison," the idea of the bison, the "bison as such," and this is why he is an object of ritual. The subjugation and killing, the conciliation and fertilization of the animal, which are enacted in the psychic sphere between the human group and the image which symbolically represents the animal group, have a reality-transforming—that is, magical—significance, because this image-symbol encompasses the numinous heart and center of the animal living in the world, whose symbolic figuration constitutes an authentic manifestation of the numinous animal.

In the period of origination, the forms of expression and driving archetypal contents of a culture remain unconscious; but with the development and systematization of consciousness and the reinforcement of the individual ego there arises a collective consciousness, a cultural canon characteristic for each culture and cultural epoch.

There arises, in other words, a configuration of definite archetypes, symbols, values, and attitudes, upon which the unconscious archetypal contents are projected and which, fixated as myth and cult, becomes the dogmatic heritage of the group. No longer do unconscious and unknown powers determine the life of the group; instead, transpersonal figures and contents, known to the group, direct the life of the community as well as the conscious behavior of the individual in festival and cult, religion and usage.

This does not mean that man suspects a connection between this transpersonal world and the depths of his own human psyche, although the transpersonal can express itself only through the medium of man and takes form in him through creative processes.

But even when the cultural canon develops, art in all its forms remains at first integrated with the whole of the group life, and when the cultural canon is observed in religious festival, all creative activity is articulated with this integral event. As expressions of archetypal reality, the art and music, dance and poetry of the cult are inner possessions of the collective.

Whether the epiphany of the numinosum occurs in a drawing scratched on bone, in a sculptured stone, in a medieval

cathedral centuries in the building, or in a mask, fashioned for one festival and burned after it, in every case the epiphany of the numinosum, the rapture of those who give it form, and the rapture of the group celebrating the epiphany constitute an indivisible unit.

But the breakdown of this original situation in the course of history is revealed also by the phenomenon of the individual creator in art. With the growth of individuality and the relative independence of consciousness, the integral situation in which the creative element in art is one with the life of the group disintegrates.

An extensive differentiation occurs; poets, painters, sculptors, musicians, dancers, actors, architects, etc. become professional groups, practicing particular functions of artistic expression. The majority of the group, it would appear, preserves only a receptive relation, if any, to the creative achievement of the artist.

But neither is the individual so isolated—nor are art and the artist so far separated—from the collective as first appears. We have learned to see the consciousness of the individual as the high voice in a polyphony whose lower voice, the collective unconscious, does not merely accompany but actually determines the theme. And this reorientation is not limited to the

psychic structure of the individual: it also necessitates a new approach to the relations between men. Erich Neumann; “Art and Time;” Pages 1-6; Eranos Yearbooks; “Man and Time.”

http://press.princeton.edu/catalogs/series/bspey.html

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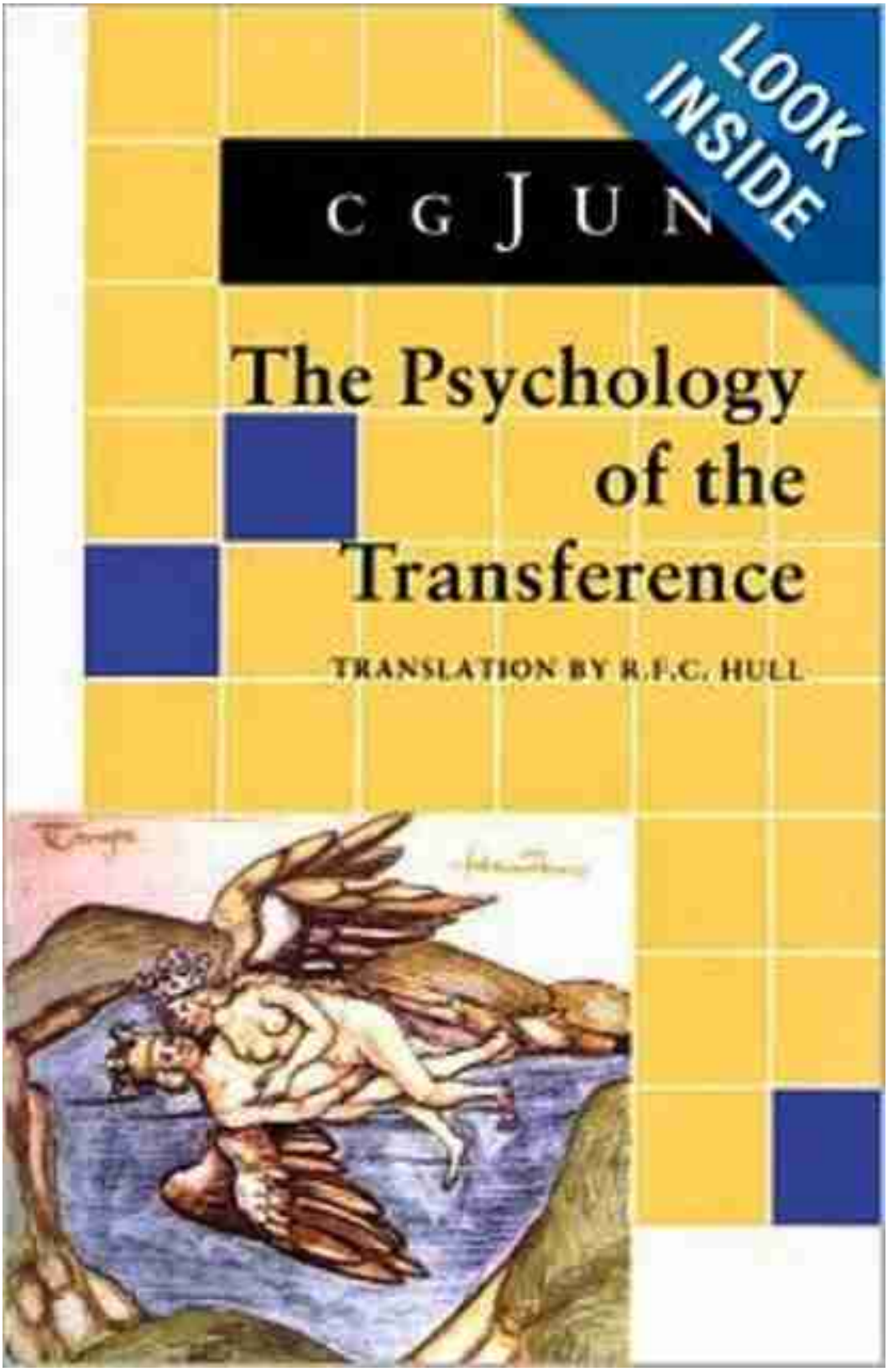
Carl Jung on Transference (2014-03-08 06:50)



[Carl Jung on Transference]
Transference:

A particular case of projection, used to describe the unconscious, emotional bond that arises in the analysand toward the analyst. (See also countertransference.)

Unconscious contents are invariably projected at first upon concrete persons and situations. Many projections can ultimately be integrated back into the individual once he has recognized their subjective origin; others resist integration, and although they may be detached from their original objects, they thereupon transfer themselves to the doctor. Among these contents the relation to the parent of opposite sex plays an important part, i.e., the relation of son to mother, daughter to father, and also that of brother to sister.["The Psychology of the Transference," CW 16, par. 357.]

Once the projections are recognized as such, the particular form of rapport known as the transference is at an end, and the problem of individual relationship begins.["The Therapeutic Value of Abreaction," ibid., par. 287.]

A transference may be either positive or negative; the former is marked by feelings of affection and respect, the latter by hostility and resistance.

For one type of person (called the infantile-rebel) a positive transference is, to begin with, an important achievement with a healing significance; for the other (the infantile-obedient) it is a dangerous backsliding, a convenient way of evading life's duties. For the first a negative transference denotes increased insubordination, hence a backsliding and an evasion of life's duties, for the second it is a step forward with a healing significance.["Some Crucial Points in Psychoanalysis," CW 4, par. 659.]

Jung did not regard the transference merely as a projection of infantile-erotic fantasies. Though these may be present at the beginning of analysis, they can be dissolved through the reductive method. Then the purpose of the transference becomes the main issue and guide.

An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient's psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis.["The Therapeutic Value of Abreaction," CW 16, par. 277.]

Although Jung made contradictory statements about the therapeutic importance of the transference–for instance:

The transference phenomenon is an inevitable feature of every thorough analysis, for it is imperative that the doctor should get into the closest possible touch with the patient's line of psychological development.[Ibid., par. 283.]

We do not work with the "transference to the analyst," but against it and in spite of it.["Some Crucial Points in Psychoanalysis," CW 4, par. 601.]

A transference is always a hindrance; it is never an advantage.["The Tavistock Lectures," CW 18, par. 349.]

Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality.["The Psychology of the Transference," CW 16, par. 420.]

–he did not doubt its significance when it was present.

The suitably trained analyst mediates the transcendent function for the patient, i.e., helps him to bring conscious and unconscious together and so arrive at a new attitude. . . . The patient clings by means of the transference to the person who seems to promise him a renewal of attitude; through it he seeks this change, which is vital to him, even though he may not be conscious of doing so. For the patient, therefore, the analyst has the character of an indispensable figure absolutely necessary for life.["The Transcendent Function," CW 8, par. 146.]

Whatever is unconscious in the analysand and needed for healthy functioning is projected onto the analyst. This includes archetypal images of wholeness, with the result that the analyst takes on the stature of a mana-personality. The analysand's task is then to understand such images on the subjective level, a primary aim being to constellate the patient's own inner analyst.

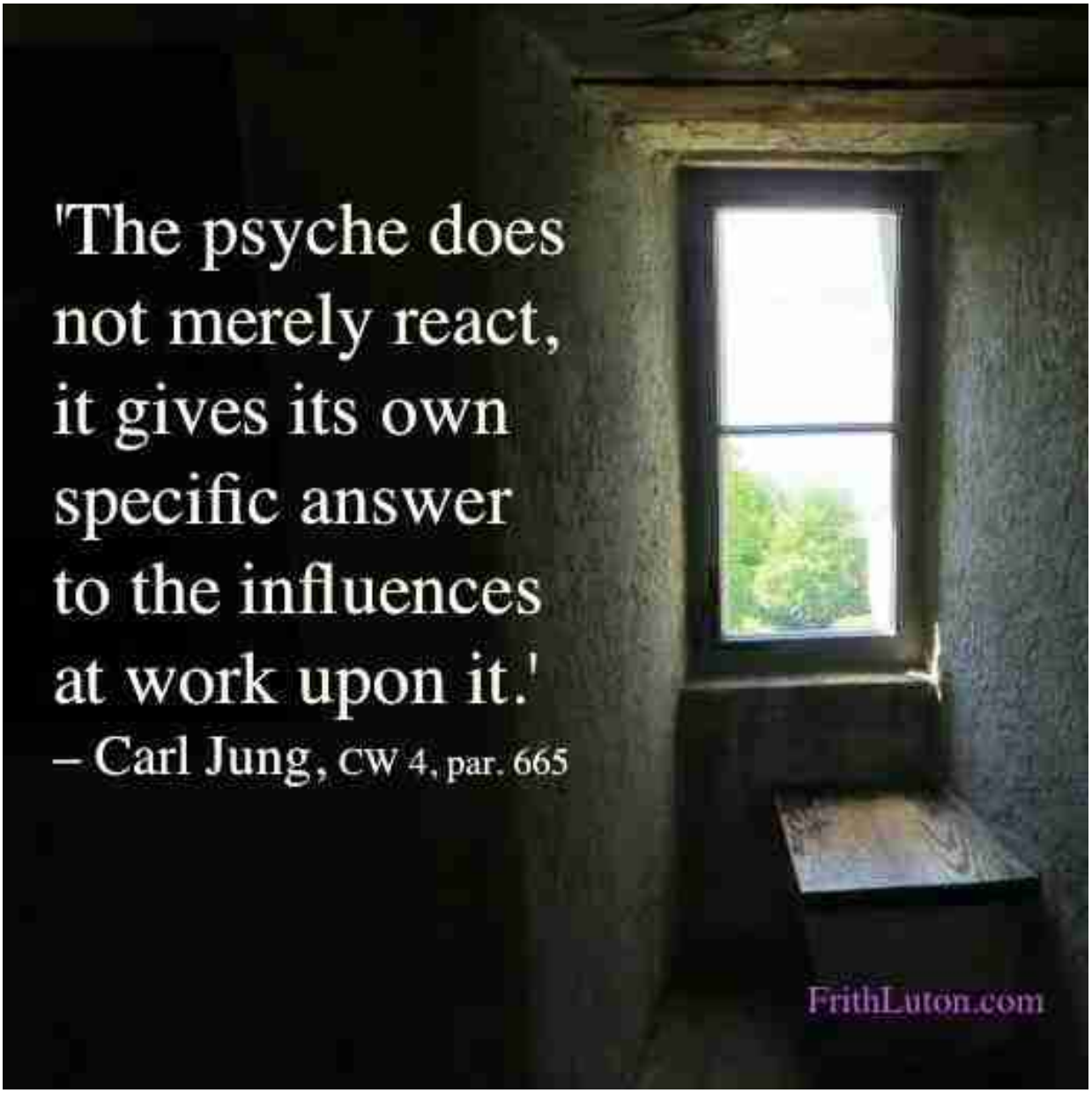
Empathy is an important purposive element in the transference. By means of empathy the analysand attempts to emulate the presumably healthier attitude of the analyst, and thereby to attain a better level of adaptation.

The patient is bound to the analyst by ties of affection or resistance and cannot help following and imitating his psychic attitude. By this means he feels his way along (empathy). And with the best will in the world and for all his technical skill the analyst cannot prevent it, for empathy works surely and instinctively in spite of conscious judgment, be it never so strong.["Some Crucial Points in Psychoanalysis," CW 4, par. 661.]

Jung believed that analyzing the transference was extremely important in order to return projected contents necessary for the individuation of the analysand. But he pointed out that even after projections have been withdrawn there remains a strong connection between the two parties. This is because of an instinctive factor that has few outlets in

modern society: kinship libido.
Everyone is now a stranger among strangers. Kinship libido-which could still engender a satisfying feeling of belonging together, as for instance in the early Christian communities-has long been deprived of its object. But, being an instinct, it is not to be satisfied by any mere substitute such as a creed, party, nation, or state. It wants the human connection. That is the core of the whole transference phenomenon, and it is impossible to argue it away, because relationship to the self is at once relationship to our fellow man, and no one can be related to the latter until he is related to himself.["The Psychology of the Transference," CW 16, par. 445.]

Carl Jung and Self-regulation of the psyche **(2014-03-09 10:29)**



Self-regulation of the psyche:
A concept based on the compensatory relationship between consciousness and the unconscious.
The psyche does not merely react, it gives its own specific answer to the influences at work upon it.["Some Crucial

Points in Psychoanalysis," CW 4, par. 665.]
The process of self-regulation is going on all the time within the psyche. It only becomes noticeable when ego-consciousness has particular difficulty in adapting to external or internal reality. That is often the start of a process, proceeeding along the lines outlined in the chart, that may lead to individuation.
The Self-regulation of the Psyche:
a. Difficulty of adaptation. Little progression of libido.
b. Regression of energy (depression, lack of disposable energy).
c. Activation of unconscious contents (fantasies, complexes, archetypal images, inferior function, opposite attitude, shadow, anima/animus, etc.). Compensation.
d. Symptoms of neurosis (confusion, fear, anxiety, guilt, moods, extreme affect, etc.).
e. Unconscious or half-conscious conflict between ego and contents activated in the unconscious. Inner tension. Defensive reactions.
f. Activation of the transcendent function, involving the self and archetypal patterns of wholeness.
g. Formation of symbols (numinosity, synchronicity).
h. Transfer of energy between unconscious contents and consciousness. Enlargement of the ego, progression of energy.
i. Assimilation of unconscious contents. Individuation.
Consciousness and the unconscious seldom agree as to their contents and their tendencies. The self-regulating activities of the psyche, manifest in dreams, fantasies and synchronistic experiences, attempt to correct any significant imbalance.
According to Jung, this is necessary for several reasons:
(1) Consciousness possesses a threshold intensity which its contents must have attained, so that all elements that are too weak remain in the unconscious.
(2) Consciousness, because of its directed functions, exercises an inhibition (which Freud calls censorship) on all incompatible material, with the result that it sinks into the unconscious.
(3) Consciousness constitutes the momentary process of adaptation, whereas the unconscious contains not only all the forgotten material of the individual's own past, but all the inherited behavior traces constituting the structure of the mind [i.e., archetypes].
(4) The unconscious contains all the fantasy combinations which have not yet attained the threshold intensity, but which in the course of time and under suitable conditions will enter the light of consciousness.["The Transcendent Function," CW 8, par. 132.]
http://www.nyaap.org/jung-lexicon/s
http://frithluton.com/articles/self-regulation-of-the-psyche/

A Pictorial Guide to The Red Book (2014-03-09 10:34)

The link below will take you to a page where at the top will be found:
”A Pictorial Guide to The Red Book: An excerpt from A Pictorial Guide to The Red Book,” by Jay Sherry.
At the bottom of the introduction you will see where it says: ”Entire Paper.” It is well worth the time to click on ”Entire Paper” and read the remainder of the article and more importantly see the images and captions.
http://aras.org/notices/newsletter10-01.htm

Carl Jung and Johann Wolfgang von Goethe (2014-03-09 10:40)

[Carl Jung and Johann Wolfgang von Goethe]
After my escapade with the boat, and my well-merited punishment, I began pondering these isolated impressions, and they coalesced into a coherent picture: of myself living in two ages simultaneously, and being two different persons.
I felt confused, and was full to the brim with heavy reflections.
At last I reached the disappointing realization that now, at any rate, I was nothing but the little schoolboy who had deserved his punishment, and who had to behave according to his age.
The other person must be sheer nonsense.
I suspected that he was somehow connected with the many tales I had heard from my parents and relatives about my grandfather.
Yet that was not quite right either, for he had been born in 1795 and had therefore lived in the nineteenth century; moreover he had died long before I was born.
It could not be that I was identical with him. At the time these considerations were, I should say, mostly in the form of vague glimmerings and dreams.
I can no longer remember whether at that time I knew anything about my legendary kinship with Goethe.
I think not, however, for I know that I first heard this tale from strangers.
I should add that there is an annoying tradition that my grandfather was a natural son of Goethe.
[Footnote: In regard to the legend, twice alluded to in this book, that Jung was a descendant of Goethe, he related:
”The wife of my great-grandfather (Franz Ignaz Jung, d. 1831), Sophie Ziegler, and her sister were associated with the Mannheim Theater and were friends of many writers.
The story goes that Sophie Ziegler had an illegitimate child by Goethe, and that this child was my grandfather, Carl Gustav Jung. This was considered virtually an established fact.
My grandfather says not a word about it in his diaries, however.
He mentions only that he once saw Goethe in Weimar, and then merely from behind! Sophie Ziegler Jung was later friendly with Lotte Kestner, a niece of Goethe’s ”Lottchen.”
This Lotte frequently came to see my grandfather–as, incidentally, did Franz Liszt. In later years Lotte Kestner settled

in Basel, no doubt because of these close ties with the Jung family."
No proof of this item of family tradition has been found in the available sources, the archives of the Goethehaus in Frankfurt am Main and the baptismal register in the Jesuitenkirche in Mannheim.
Goethe was not in Mannheim at the period in question, and there is no record of Sophie Ziegler's staying in Weimar or anywhere in Goethe's vicinity.
Jung used to speak of this stubbornly persistent legend with a certain gratified amusement, for it might serve to explain one subtle aspect of his fascination with Goethe's Faust; it belonged to an inner reality, as it were.
On the other hand he would also call the story "annoying." He thought it "in bad taste" and maintained that the world was already full of "too many fools who tell such tales of the 'unknown father'. "
Above all, he felt that the legitimate line of descent, in particular from the learned Catholic doctor and jurist Carl Jung (d. 1645)–discussed at the end of Chapter VIII–was equally significant.—Aniella Jafe.] Memories Dreams and Reflections

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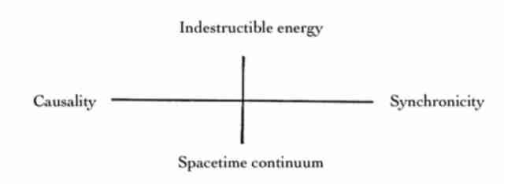
Carl Jung and Excerpts from Synchronicity: An Acausal Connecting Principle (2014-03-09 10:44)



[Carl Jung and Excerpts from Synchronicity: An Acausal Connecting Principle]
I do not regard these statements as in any way a final proof of my views, but simply as a conclusion from empirical premises which I would like to submit to the
consideration of my reader. From the material before us I can derive no other hypothesis that would adequately explain the facts (including the ESP experiments). I am only too conscious that synchronicity is a highly abstract and "irrepresentable" quantity. It ascribes to the moving body a certain psychoid property which, like space, time, and causality, forms a criterion of its behavior. We must completely give up the idea of the psyche's being somehow connected with the brain, and remember instead the "meaningful" or "intelligent" behavior of the lower organisms, which are without a brain. Here we find ourselves much closer to the formal factor which, as I have said, has nothing to do with brain activity. Carl Jung; Synchronicity: An Acausal Connecting Principle; an excerpt from the Conclusion
Synchronicity is not a philosophical view but an empirical concept which postulates an intellectually necessary principle. This cannot be called either materialism or metaphysics. No serious investigator would assert that the nature of what is observed to exist, and of that which observes, namely the psyche, are known and recognized quantities. If the latest conclusions of science are coming nearer and nearer to a unitary idea of being, characterized by space and time on the one hand and by causality and synchronicity on the other, that has nothing to do with materialism. Rather it seems to show that there is some possibility of getting rid of the incommensurability between the observed and the observer. The result, in that case, would be a unity of being which would have to be expressed in terms of a new conceptual language-a "neutral language," as W. Pauli once called it. Carl Jung, Synchronicity: An Acausal Connecting Principle; an excerpt from the Conclusion
Thus we are driven to the conclusion that a nervous substrate like the sympathetic system, which is absolutely different from the cerebrospinal system in point of origin and function, can evidently produce thoughts and perceptions just as easily as the latter. What then are we to think of the sympathetic system in vertebrates? Can it also produce or transmit specifically psychic processes? Von Frisch's observations prove the" existence of trans-cerebral thought and perception. One must bear this possibility in mind if we want to account for the existence of some form of consciousness during an unconscious coma. During a coma the sympathetic system is not paralyzed and could therefore be considered as a possible carrier of psychic functions. If that is so, then one must ask whether the normal state of un-

consciousness in sleep, and the potentially conscious dreams it contains, can be regarded in the same light—whether, in other words, dreams are produced not so much by the activity of the sleeping cortex, as by the unsleeping sympathetic system, and are therefore of a trans-cerebral nature. Carl Jung, Synchronicity: An Acausal Connecting Principle; an excerpt from the Conclusion

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Carl Jung on Sensation **(2014-03-10 08:10)**

Sensation:
The psychological function that perceives immediate reality through the physical senses.
An attitude that seeks to do justice to the unconscious as well as to one's fellow human beings cannot possibly rest on knowledge alone, in so far as this consists merely of thinking and intuition. It would lack the function that perceives values, i.e., feeling, as well as the fonction du réel, i.e., sensation, the sensible perception of reality. ["The Psychology of the Transference," CW 16, par.486.]
In Jung's model of typology, sensation, like intuition, is an irrational function. It perceives concrete facts, with no judgment of what they mean or what they are worth.
Sensation must be strictly differentiated from feeling, since the latter is an entirely different process, although it may associate itself with sensation as "feeling-tone." Sensation is related not only to external stimuli but to inner ones, i.e., to changes in the internal organic processes.["Definitions," CW 6, par. 792.]
Jung also distinguished between sensuous or concrete sensation and abstract sensation.
Concrete sensation never appears in "pure" form, but is always mix-ed up with ideas, feelings, thoughts. . . . The concrete sensation of a flower . . . conveys a perception not only of the flower as such, but also of the stem, leaves,

habitat, and so on. It is also instantly mingled with feeling of pleasure or dislike which the sight of the flower evokes, or with simultaneous olfactory perceptions, or with thoughts about its botanical classification, etc. But abstract sensation immediately picks out the most salient sensuous attribute of the flower, its brilliant redness, for instance, and makes this the sole or at least the principle content of consciousness, entirely detached from all other admixtures. Abstract sensation is found chiefly among artists. Like every abstraction, it is a product of functional differentiation.[Ibid., par. 794.]
http://www.nyaap.org/jung-lexicon/s
http://frithluton.com/articles/sensation/

Carl Jung and Red Book Mandala and Navajo Mandala (2014-03-10 08:15)

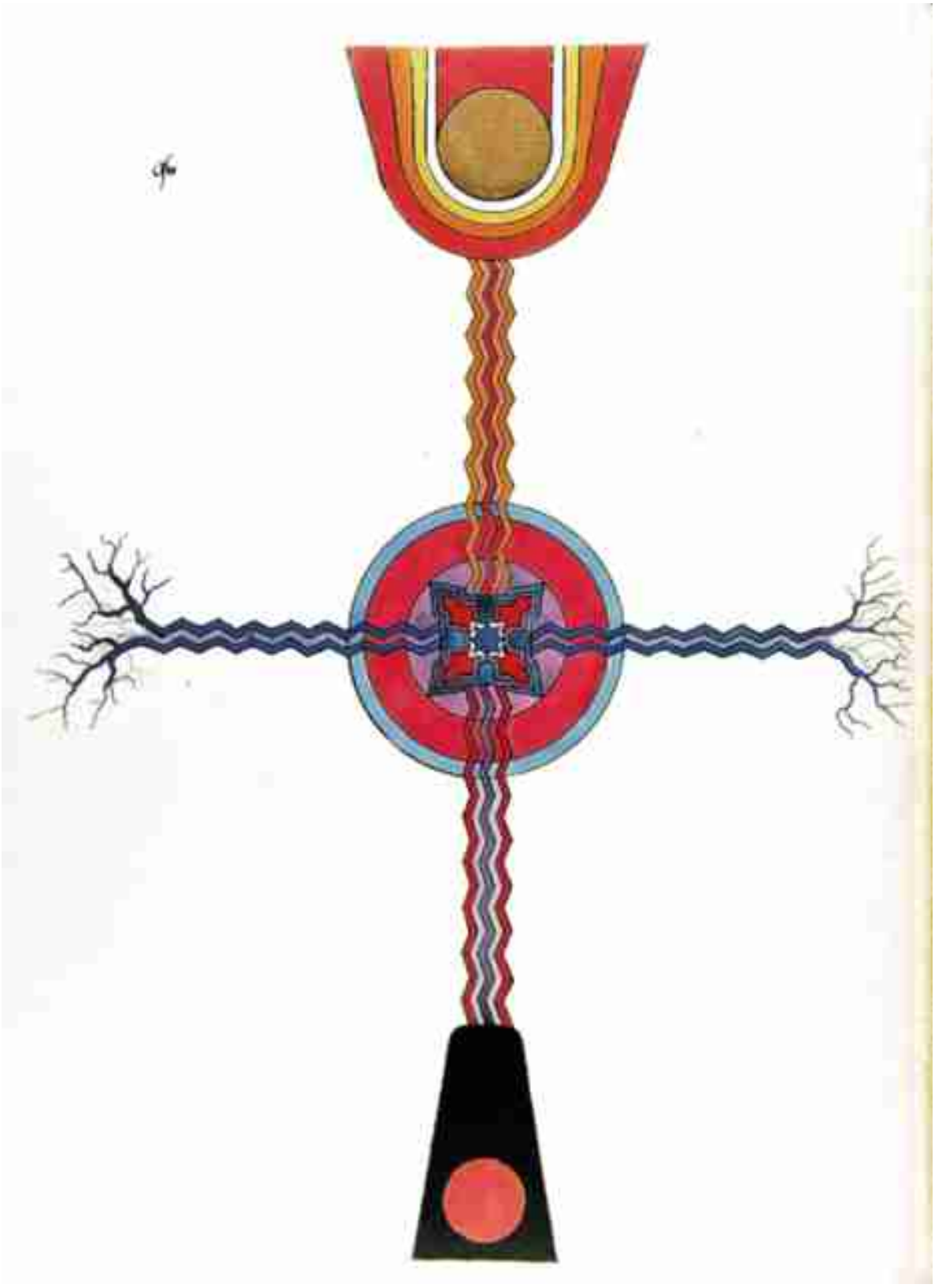
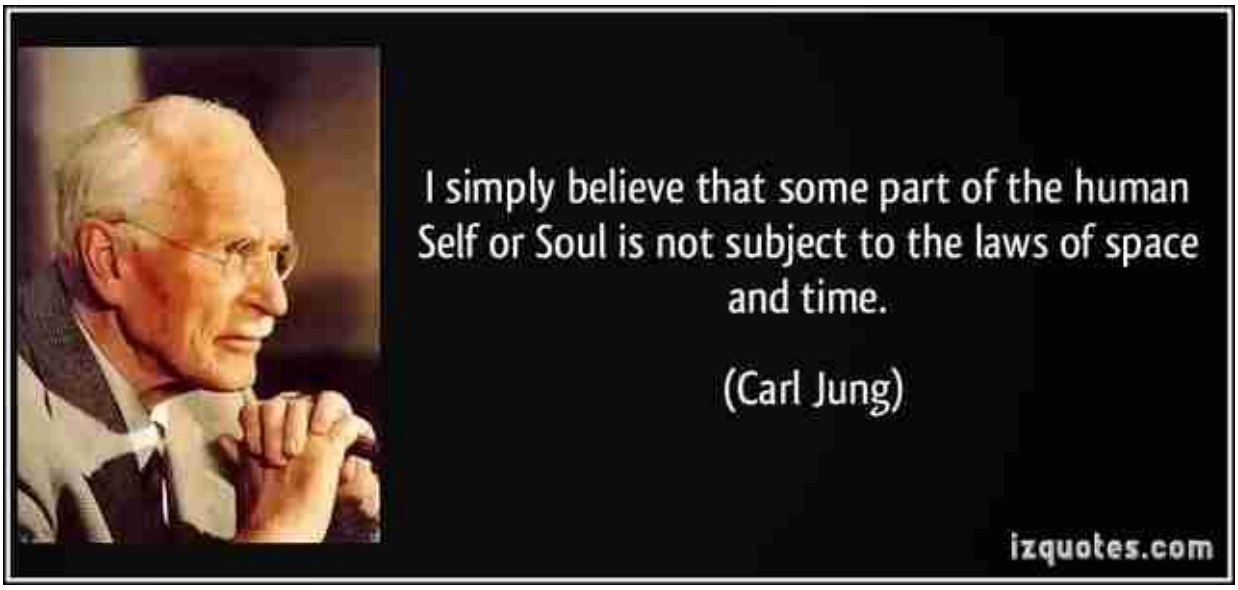


Image: Illustration 16 of The Red Book on the top.
Notice the similarity to the Navajo style of Mandala on the bottom.

mandalland.blogspot.com

Carl Jung and the Soul and Soul Image **(2014-03-11 07:12)**



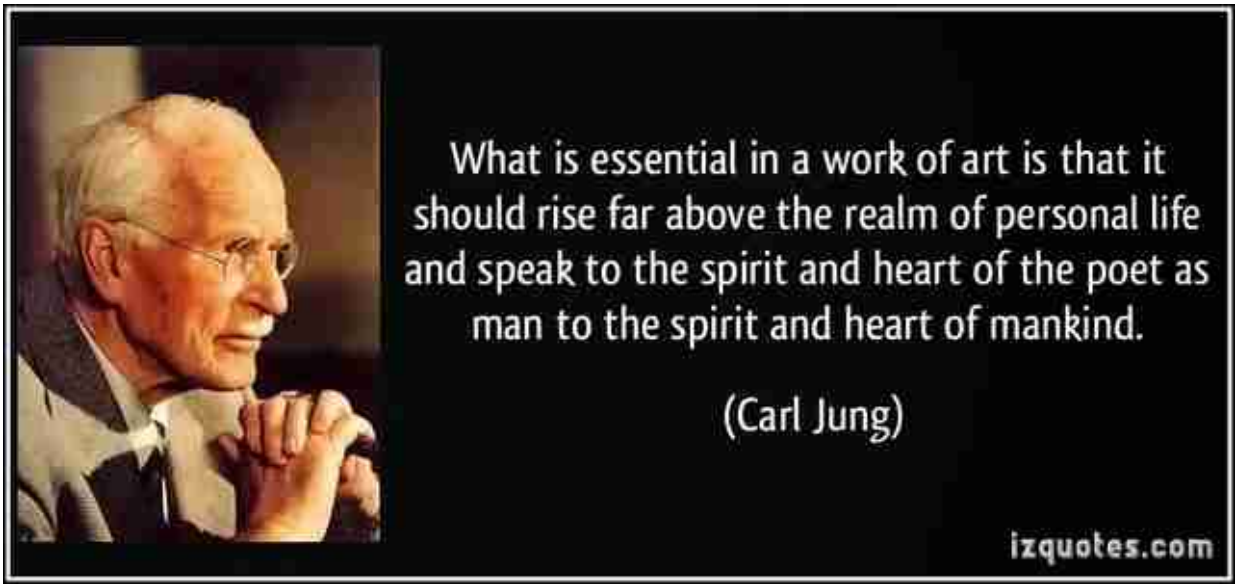
Soul:
A functional complex in the psyche.
While Jung often used the word soul in its traditional theological sense, he strictly limited its psychological meaning.
I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a ”personality.” [”Definitions,” CW 6, par. 797]
With this understanding, Jung outlined partial manifestations of the soul in terms of anima/animus and persona. In his later writing on the transference, informed by his study of the alchemical opus-which Jung understood as psychologically analogous to the individuation process–he was more specific.
The ”soul” which accrues to ego-consciousness during the opus has a feminine character in the man and a masculine character in a woman. His anima wants to reconcile and unite; her animus tries to discern and discriminate.[”The Psychology of the Transference,” CW 16, par. 522.]
Soul-image:
The representation, in dreams or other products of the unconscious, of the inner personality, usually contra-sexual.
Wherever an impassioned, almost magical, relationship exists between the sexes, it is invariably a question of a projected soul-image. Since these relationships are very common, the soul must be unconscious just as frequently.[”Definitions,” CW 6, par. 809.]
The soul-image is a specific archetypal image produced by the unconscious, commonly experienced in projection onto a person of the opposite sex.
For an idealistic woman, a depraved man is often the bearer of the soul-image; hence the ”saviour-fantasy” so frequent in such cases. The same thing happens with men, when the prostitute is surrounded with the halo of a soul crying for succour.[Ibid., par. 811.]
Where consciousness itself is identified with the soul, the soul-image is more likely to be an aspect of the persona.
In that event, the persona, being unconscious, will be projected on a person of the same sex, thus providing a foundation for many cases of open or latent homosexuality, and of father-transferences in men or mother-transferences in women. In such cases there is always a defective adaptation to external reality and a lack of relatedness, because identification with the soul produces an attitude predominantly oriented to the perception of inner processes.[Ibid., par. 809.]
Many relationships begin and initially thrive on the basis of projected soul-images. Inherently symbiotic, they often end badly.

Carl Jung's experience with Loneliness **(2014-03-12 05:43)**

Knowledge of processes in the background early shaped my relationship to the world. Basically, that relationship was the same in my childhood as it is to this day.
As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know.
Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible.
The loneliness began with the experiences of my early dreams, and reached its climax at the time I was working on the unconscious.
If a man knows more than others, he becomes lonely. But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others. Carl Jung, Memories Dreams and Reflections.
This un-childlike behavior was connected on the one hand with an intense sensitivity and vulnerability, on the other hand–and this especially–with the loneliness of my early youth. (My sister was born nine years after me.) I played alone, and in my own way.
Unfortunately I cannot remember what I played; I recall only that I did not want to be disturbed. I was deeply absorbed in my games and could not endure being watched or judged while I played them.
My first concrete memory of games dates from my seventh or eighth year. I was passionately fond of playing with bricks, and built towers which I then rapturously destroyed by an "earthquake." Between my eighth and eleventh years I drew endlessly–battle pictures, sieges, bombardments, naval engagements.
Then I filled a whole exercise book with ink blots and amused myself giving them fantastic interpretations. One of my reasons for liking school was that there I found at last the playmates I had lacked for so long. Carl Jung, Memories Dreams and Reflections
It would never have occurred to me to speak of my experience openly, nor of my dream of the phallus in the underground temple, nor of my carved manikin. As a matter of fact, I did not say anything about the phallus dream until I was sixty-five.
I may have spoken about the other experiences to my wife, but only in later years. A strict taboo hung over all these

matters, inherited from my childhood. I could never have talked about them with friends.
My entire youth can be understood in terms of this secret. It induced in me an almost unendurable loneliness. My one great achievement during those years was that I resisted the temptation to talk about it with anyone.
Thus the pattern of my relationship to the world was already prefigured: today as then I am a solitary, because I know things and must hint at things which other people do not know, and usually do not; even want to know. Carl Jung, Memories Dreams and Reflections.
The consequence of my resolve, and my involvement with things which neither I nor anyone else could understand, was an extreme loneliness.
I was going about laden with thoughts of which I could speak to no one: they would only have been misunderstood.
I felt the gulf between the external world and the interior world of images in its most painful form.
I could not yet see that interaction of both worlds which I now understand. I saw only an irreconcilable contradiction between ”inner” and ”outer.” Carl Jung, Memories Dreams and Reflections.

Carl Jung on the ”Spirit.” (2014-03-12 05:47)



Spirit:
An archetype and a functional complex, often personified and experienced as enlivening, analogous to what the archaic mind felt to be an invisible, breath-like ”presence.”
Spirit, like God, denotes an object of psychic experience which cannot be proved to exist in the external world and cannot be understood rationally. This is its meaning if we use the word ”spirit” in its best sense.[”Spirit and Life,” CW 8, par. 626.]
The archetype of spirit in the shape of a man, hobgoblin, or animal always appears in a situation where insight, understanding, good advice, determination, planning, etc., are needed but cannot be mustered on one’s own resources. The archetype compensates this state of spiritual deficiency by contents designed to fill the gap.[”The Phenomenology of the Spirit in Fairytales,” CW 9i, par. 398.]
Jung was careful to distinguish between spirit as a psychological concept and its traditional use in religion.
From the psychological point of view, the phenomenon of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we should really speak of a ”higher” consciousness rather than of the unconscious.[”Spirit and Life,” CW 8, par. 643.]
The common modern idea of spirit ill accords with the Christian view, which regards it as the summum bonum, as God

himself. To be sure, there is also the idea of an evil spirit. But the modern idea cannot be equated with that either, since for us spirit is not necessarily evil; we would have to call it morally indifferent or neutral.["The Phenomenology of the Spirit in Fairytales," CW 9i, par. 394.]
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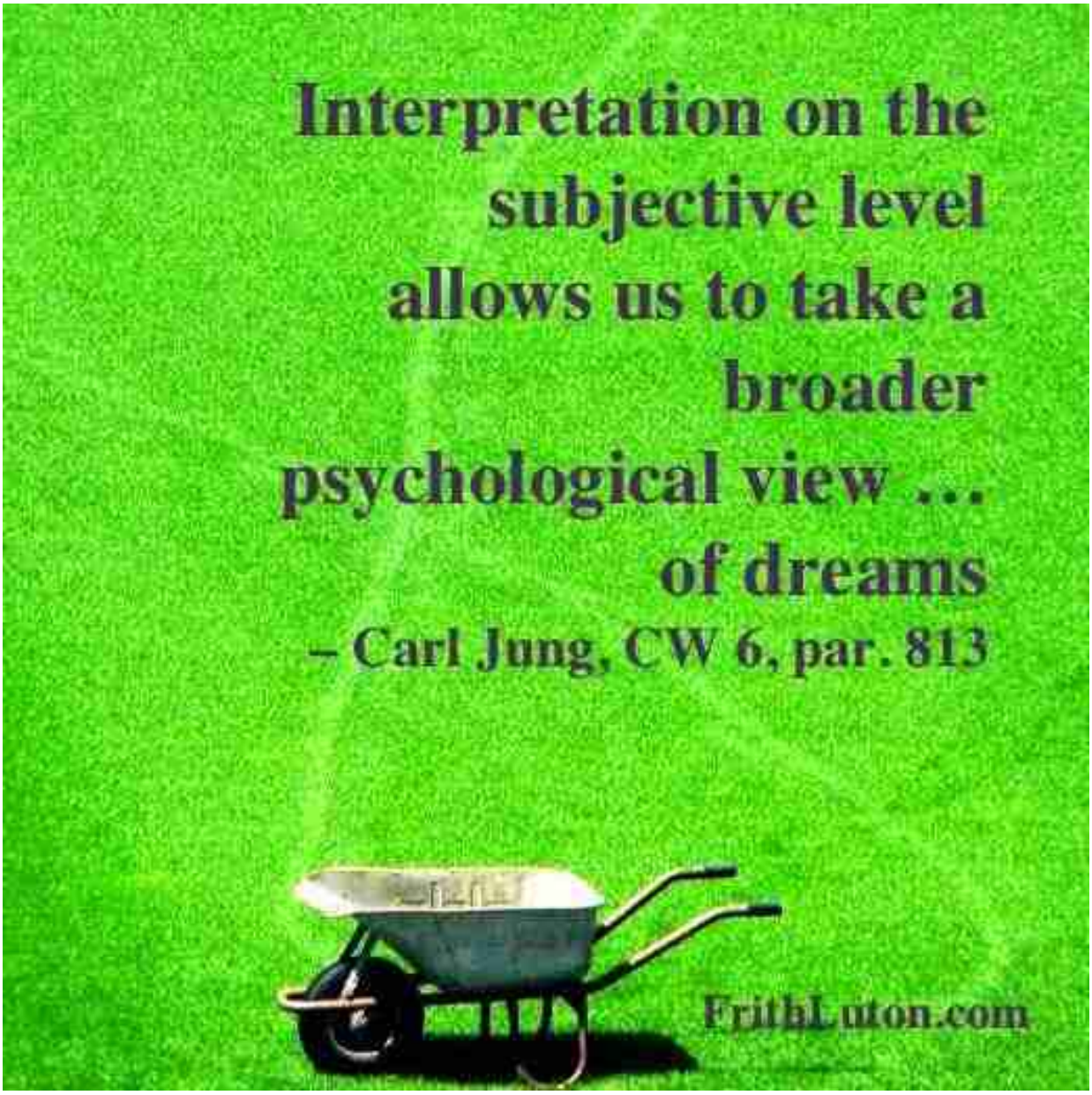
Carl Jung on the "Subjective Level." **(2014-03-12 18:05)**



Subjective level:
The approach to dreams and other images where the persons or situations pictured are seen as symbolic representations of factors belonging entirely to the subject's own psyche.
Interpretation of an unconscious product on the subjective level reveals the presence of subjective judgments and tendencies of which the object is made the vehicle. When, therefore, an object-imago appears in an unconscious product, it is not on that account the image of a real object; it is far more likely that we are dealing with a subjective

functional complex. Interpretation on the subjective level allows us to take a broader psychological view not only of dreams but also of literary works, in which the individual figures then appear as representatives of relatively autonomous functional complexes in the psyche of the author.[”Definitions,” CW 6, par. 813.]

In the analytic process, the main task after the reductive interpretation of images thrown up by the unconscious is to understand what they say about oneself.

To establish a really mature attitude, he has to see the subjective value of all these images which seem to create trouble for him. He has to assimilate them into his own psychology; he has to find out in what way they are part of himself; how he attributes for instance a positive value to an object, when as a matter of fact it is he who could and should develop this value. And in the same way, when he projects negative qualities and therefore hates and loathes the object, he has to discover that he is projecting his own inferior side, his shadow, as it were, because he prefers to have an optimistic and one-sided image of himself.[”Definitions,” CW 6, par. 813.]

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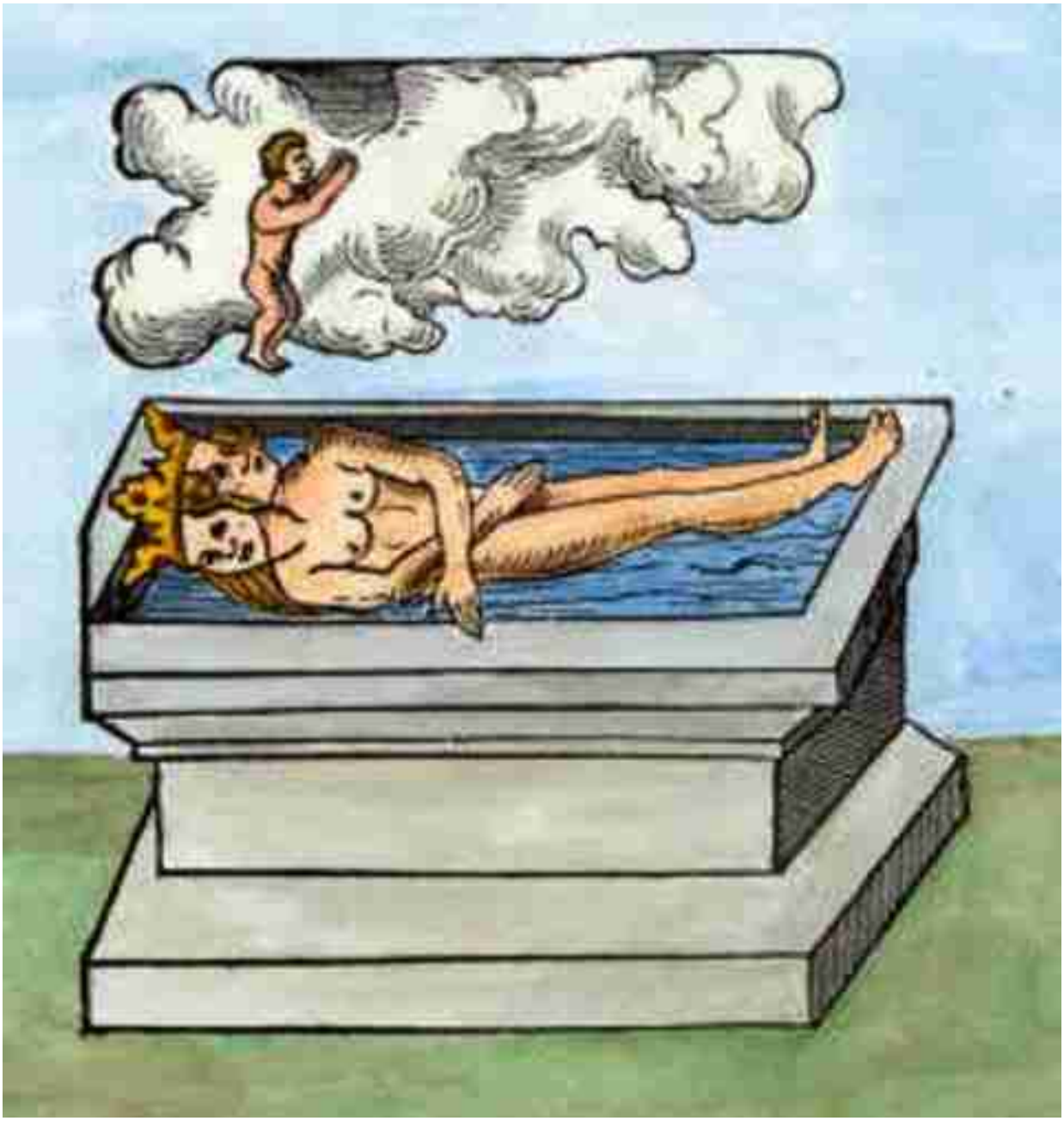
Carl Jung on the ”Subtle Body” **(2014-03-13 03:53)**



Subtle body:
The somatic unconscious, a transcendental concept involving the relationship between mind and body.
The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. . . . Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls ”psyche.”[”Nietzsche’s Zarathustra,” vol. 1, p. 441.]

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[Carl Jung on Imagination, Subtle Body, Opus]
Ruland says, “Imagination is the star in man. The celestial or super-celestial body.”
This astounding definition throws a quite special light on the fantasy processes connected with the “opus.”
We have to conceive of these processes not as the immaterial phantoms we readily take fantasy-pictures to be, but as something corporeal, a “subtle body” (fig. 139), semi-spiritual in nature.
In an age when there was as yet no empirical psychology such a concretization was bound to be made, because everything unconscious, once it was activated, was projected into matter that is to say, it approached people from outside.
It was a hybrid phenomenon, As it were, half spiritual, half-physical, a concretization such as we frequently encounter in the psychology of primitives.
The “imagination”, or the act of imagining, was thus a physical activity that could be fitted into the cycle of material changes, that brought these about and was brought about by them in turn.
In this way the alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination.
The singular expression “astrum” (star) is a Paracelsan term, which in this context means something like “quintessence.”
Imagination is therefore a concentrated extract of the life forces, both physical and psychic.
So the demand that the artifex must have a sound physical constitution is quite intelligible, since he works with and through his own quintessence and is himself the indispensable condition of his own experiment.
But, just because of this intermingling of the physical and the psychic, it always remains an obscure point whether the ultimate transformations in the alchemical process are to be sought more in the material or in the spiritual realm.
Actually, however, the question is wrongly put: there was no “either-or” for that age, but there did exist an intermediate realm between mind and matter, i.e., a psychic realm of subtle bodies whose characteristic it is to manifest themselves as well as a material form.
This is the only view that makes sense of alchemical ways of thought, which must otherwise appear nonsensical.

Obviously, the existence of this intermediate realm comes to a sudden stop the moment we try to investigate matter in and for itself, apart from all projection; and it remains non-existent so long as we believe we know anything conclusive about matter of the psyche.
But the moment when physics touches on the “untrodden, untreadible regions,” and when psychology has at the same time to admit that there are other forms of psychic life besides the acquisitions of personal consciousness-in other words, when psychology too touches on an impenetrable darkness-then the intermediate realm of subtle bodies comes to life again, and the physical and the psychic are once more blended in an indissoluble unity. We have come very near to this turning-point today. Carl Jung, Psychology and Alchemy, Paragraph 394.
The concept of “imagination” is perhaps the most important key to understanding the opus. Carl Jung, Psychology and Alchemy, Paragraph 395.

Pastor Fritz Pfafflin [On communication with Pastor Pfafflin’s recently deceased brother]
Dear Pastor Pfafflin,
First of all I would like to express my heartfelt sympathy over the heavy loss that has befallen you.
Since you wish to know what I think about such experiences, I would like to point out before anything else that there was a direct connection between the event in Africa and your consciousness. This is an undeniable fact and in my opinion there is only one explanations, namely that spatial distance is, in the psychic sense, relative. In other words, physical space is not under all circumstances a definite datum but under certain conditions is also a psychic function.

One might call it psychically contractile. We must suppose that the distance between your brother's experience and your own was reduced to a minimum.

From similar experiences we must conclude that this nullification of space proceeds with great speed, so that perceptions of this kind occur almost simultaneously with the accident. We can therefore speak of a psychic nullification of time as well. We could also suppose that the victim of the accident sent out a kind of radio message. But this is contradicted by the fact that occasionally details are "transmitted" which occurred only after the death—for instance, the decapitation of the body of one killed being stabbed with a knife. In that event there can be no question of a transmission by a dying man. It is more probable that it is a perception by someone alive and seeing.

Hence the psychic nullification of space and time offers a much better explanation. Accordingly the capacity to nullify space and time mush somehow inhere in the psyche, or, to put it another way, the psyche does not exist wholly in time and space. It is very probable that only what we call consciousness is contained in space and time, and that the rest of the psyche, the unconscious, exists in a state of relative spacelessness and timelessness. For the psyche this means a relative externality and a relative non-separation from other psyches, or a oneness with them. It is characteristic that your brother was amazed when you asked him whether he had sent you a message. Obviously he had not sent a message because the relative non-existence of space and time made it unnecessary. (I have expressed similar thoughts in my essay "The Soul and Death" in "On Life After Death."

Now with regard to the exceedingly interesting conversation you had post mortem with your brother, it has all the characteristic features of these experiences. For one thing, there is the peculiar preoccupation of the dead with the psychic states of other (dead) persons. For another, the existence of (psychic) shrines or places of healing. I have long though that religious institutions, churches, monasteries, temples, etc. as well as rites and psycho therapeutic attempts at healing were modeled on (transcendental) post mortal psychic states—a real Ecclesia Spirtualis as the prototype of the Una Sancta upon earth.

In the East these ideas would be by no means unheard-of; Buddhist philosophy, for instance, has coined the concept of Sambhoga-Kaya for this psychic existence, namely the world of subtle forms which are to Nirmana-Kaya as the breath-body (subtle body) is to the material body. The breath-world is thought of as an intermediate state between Nirmana-Kaya and Dharma-Kaya. In Dharma-Kaya, which symbolizes the highest state, the separation of forms is dissolved into absolute unity and formlessness. These formulations are extremely valuable from the psychological point of view as they provide a fitting terminology for such experiences.

Naturally we can form not conception of a relatively timeless and space-less existence, but, psychologically and empirically, it results in manifestations of the continual presence of the dead and their influence on our dream life. I therefore follow up such experiences with the greatest attention, because they show many things we dream about in a very peculiar light, where "psychological" structures appears as existential conditions. This continual presence is also only relative, since after a few weeks or months the connection becomes indirect or breaks off altogether, although spontaneous re-encounters also appear to be possible later. But after this period the feeling of the presence of the dead is in fact broken off.

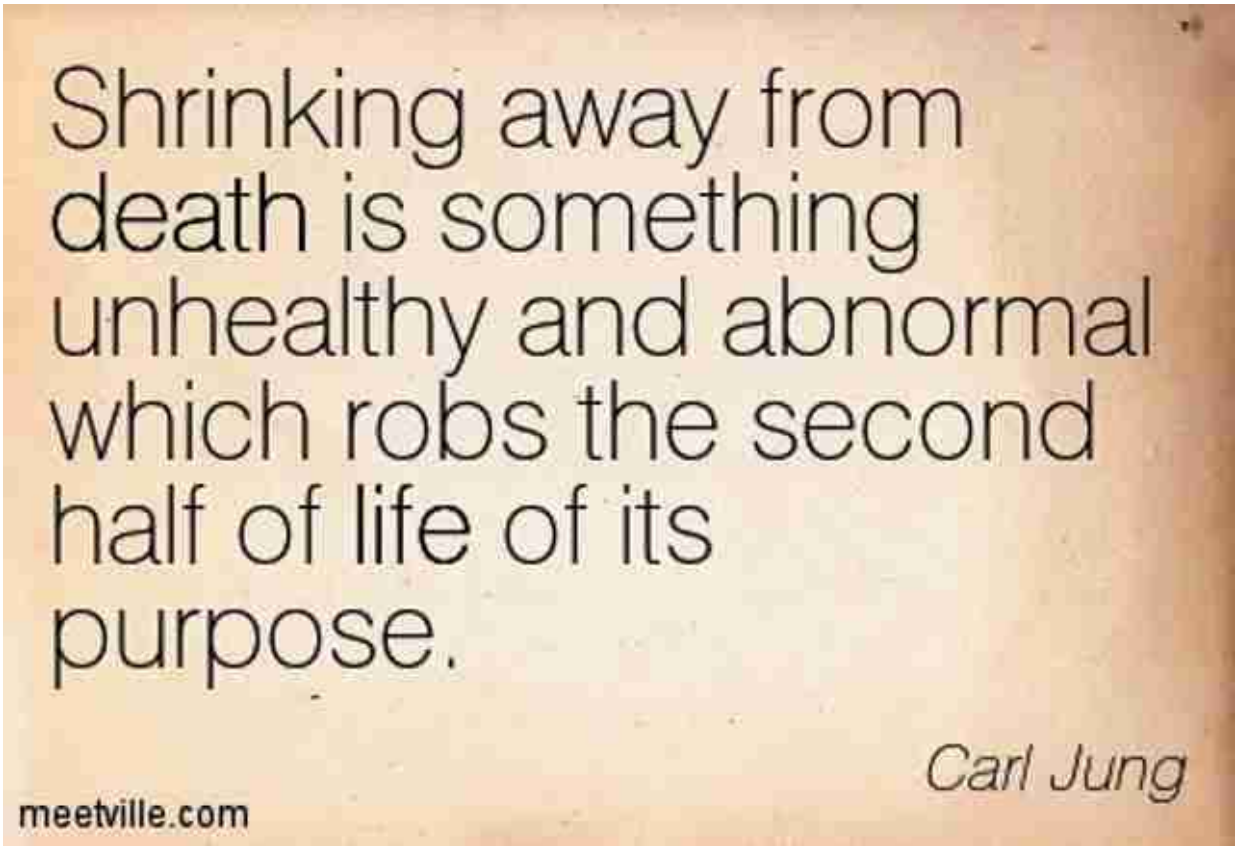
The connection is not without its dangers because it entangles the consciousness of the living too much in that transcendental state, resulting in unconsciousness and dissociation phenomena. This is reflected in your dream-vision of the path leading down to a lake (the unconscious). There is an ant-heap, i.e., the sympathetic nervous system (=deepest unconsciousness and danger of dissolution of psychic elements in the form of milling ants) is becoming activated. This state takes place in you, consequently the connection is in danger of being broken, hence your brother's admonition: "Always build on the heights!" i.e. on the heights of consciousness. "For us the depth is doom," i.e. unconsciousness is doom. Then we get into the "clouds" where one sees nothing more.

The remarkable, statement that "Someone was interested in the motor cutting out" could indicate that among the crew there was someone who, through and exteriorization effect, actually caused the motor to cut out and did so because of an unrealized suicide complex. (I have seen quite a number of such effects in my time.)

With regard to contact with your brother, I would add that this is likely to be possible only as long as the feeling of the presence of the dead continues. But it should not be experimented with because of the danger of a disintegration of consciousness. To be on the safe side, one must be content with spontaneous experiences. Experimenting with this contact regularly leads either to the so-called communications becoming more and more stupid or to a dangerous dissociation of consciousness.

All the signs indicate that your conversation with your brother is a genuine experience which cannot be “psychologized.” The only “psychological” disturbance in it is the lake and the ant-heap. That was evidently the moment when, perhaps from both sides, the exceedingly difficult contact between the two forms of existence could no longer be maintained. There are experiences which show that the dead entangle themselves, so to speak, in the physiology (sympathetic nervous system) of the living. This would probably result in states of possession.
Again wish especial thanks for your extremely interesting letter,
Yours sincerely, C.G. Jung [Letter written 10January1939]
Notes:
1. Pastor Pfafflin had lost his brother in an accident in Africa. At the time of the accident he spontaneously experienced a conversation with this brother. The content of the conversation has not been preserved.
2. The universal Essence manifests itself in three divine bodies (Tri-Kaya): Dharma-Kaya, the body of the law; Sambhoga-Kaya, the body of bliss, or reflected wisdom; Nirmana-Kaya, the body of incarnation, or incarnate wisdom. Cf. Evans-Wentz, The Tibetan Book of the Great Liberation, pp. 3-4, 178, n.i.
http://www.nyaap.org/jung-lexicon/s
http://www.alchemywebsite.com/virtual _museum/rosarium _philosophorum _room.html
Images:
1. Image from Rosarium Philosophorum
2. Rising of Osiris
3. Image: Hermes conjuring the winged soul out of an urn.-Attic funeral lekythos (Figure 139 in Psychology and Alchemy)

My Last Encounter with Carl Jung **(2014-03-13 06:50)**



“If the human mind can operate independently of the brain, then it operates independently of space and time. And if it operates independently of space and time, it is incorruptible.” Carl Jung.

[My Last Encounter with Carl Jung]

It’s six in the morning, 8 June. I open the doors to my room in New Delhi—doors which open to a small white terrace, already fulgurating with sunlight. The tremendous June heat starts early in the day. I am partially naked and in a moment I will begin my yogic exercises of sun adoration, “Suryanamaskar”.

The trees’ incredible verdure, even in this weather, and the birdsong of infinity, greet me.

A servant, who is from around these parts, approaches me with that measured step of the Indians and says to me, “Salam, Sahib.” It’s his respectful greeting.

He hands me a piece of paper. It’s a telegram. I open it without hurry, almost absent-mindedly.

I see that it comes from Zurich and it surprises me that this is the case. I begin reading and I am perplexed. The telegram reads as follows: “Dr. Jung died peacefully yesterday at noon. Best wishes.” It is signed by Bailey and Jaffe: the young lady that kept him company, who walked him home—an extraordinary woman—; and his private secretary, a Swiss citizen.

A great sadness immobilizes me right there—my eyes are moist, perhaps because of the intense sun, or perhaps not. It was so recently that I had been with Dr. Jung, at his house in Küsnacht, next to Lake Zurich. I might have been the last foreign friend to see him. The news has hit me in the depths of my soul.

I have had the enormous fortune of having been prefaced by Jung—that, having been the first and last time that he penned a preface for a purely literary work.

I received a letter from him at the time of our last year’s earthquakes in Chile.

He said, “Even if modern men of science will not accept it, there is a relationship between Nature and the soul. Mother Nature now attunes itself to our civilization and begins also to visit destruction. Unfortunately, it has been your country’s turn this time. I have thought of Chile so much lately!”

The remembrance flies, I see its image, it’s on my mind.

So very recently I arrived at his house, amid a fine rain. Jung’s house is in the outskirts of Zurich, in Küsnacht. At the entrance’s portal there is a phrase in Latin that reads, more or less, “Summoned or not in God. He is always present.” Inside there are paintings and beautiful objects, antique engravings, mediaeval paintings.

I was received by Ms. Bailey, who invited me into a small living room, where she served us tea.

We talked about Dr. Jung. She told that me he had not been well during the last few days, feeling very tired as a result of working intensively on a 80-page essay he had written in longhand, as usual, directly in English for an American publication, and due to appear soon with the title “Man and his Myths”.

Ms. Bailey is very worried, as Jung has said to her, “I wish to go, but you tie me here.” She does not believe him, as she thinks that Dr. Jung is still interested in life and the Earth.

He has told me that “to die is also to go to Jung’s collective Unconscious, only to then, from there, go back to the realm of forms, of forms…” Hesse has also told me that “Jung is a giant, a giant mountain in our time.” And he has asked me to forward Jung his greetings—“the steppe wolf’s greetings,” he has said.

Jung has been unwell, it is true, but he’s afflicted by no illness. That day he had felt better and even got up to receive me.

Ms. Bailey asks that we go upstairs, but also that I don’t stay long so as not to tire him.

We entered his study. And there was Jung, on a chair, next to the window facing the lake.

He’s wearing a Japanese robe that makes him look like a Zen Buddhist monk, an old samurai, or a magus from earlier times. He is haloed by a crepuscular light, and he is surrounded by alchemical engravings and a great paining of the Hindu god Shiva on the summit of Mount Kailash.

He smiles with that smile of his, filled with cunning, wisdom, and benevolence. He reaches for his pipe, but fails.

I tell him, “What a beautiful Japanese robe.” It is a ceremonial robe. Out of my pocket I take box from Cashmere that I have brought him as a present. He looks at it and says, “It’s made out of turquoise.” And then he adds, “I’ve never been to Cashmere. I traversed the South of India; Madora—all those very ‘interesting’ places.”

He then talks to me about the Hindus and the Chinese; he makes reference to a book by a Chinese master of Zen Buddhism, whose name I can’t remember now, and he tells me that it is the best he has read on the subject.

I transmit Hermann Hesse’s greetings and I relate my conversation with that writer about death. I explain that I have

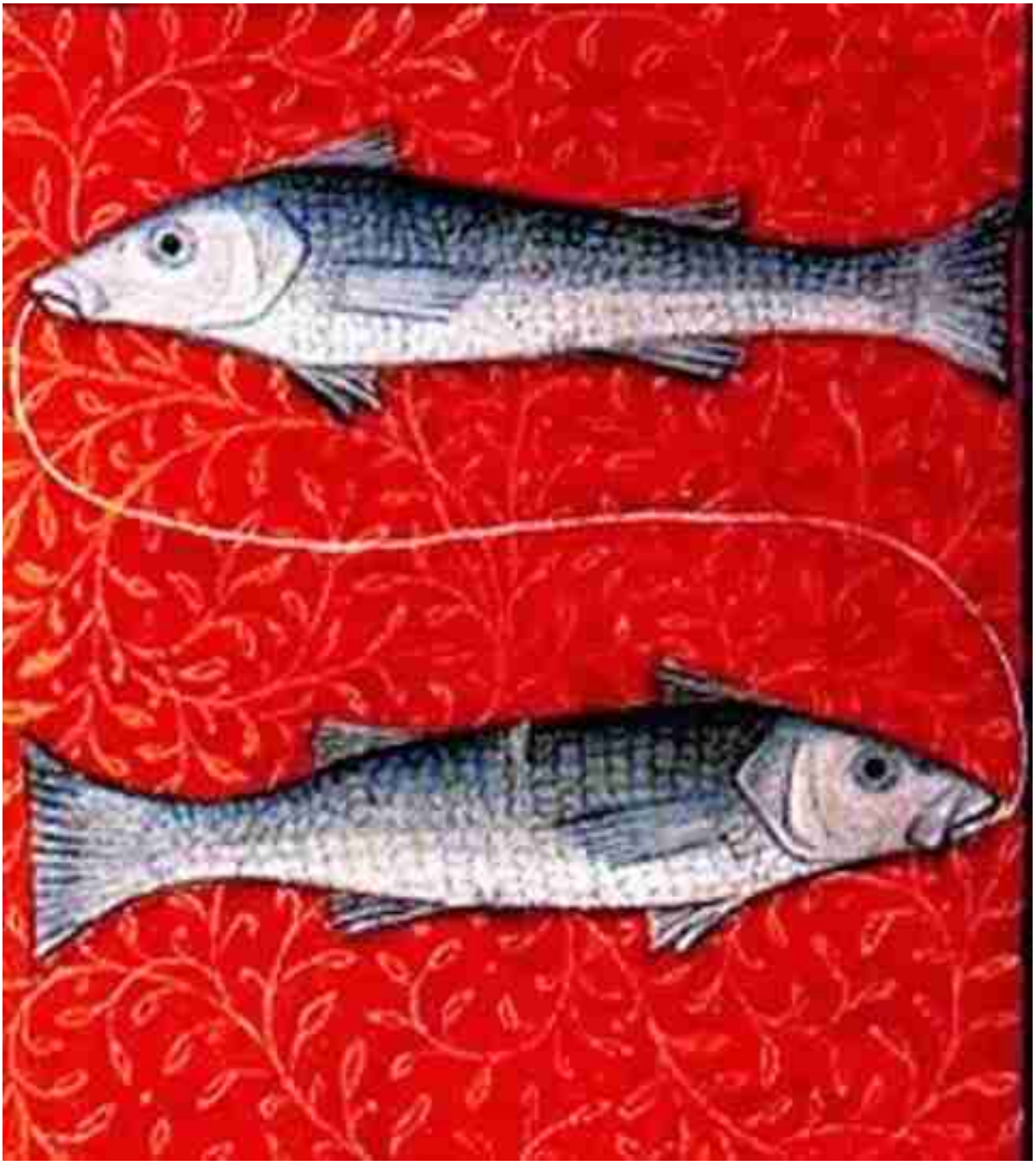
asked him whether it is important to know that there is something beyond death.
Jung meditates for a while and states that the question has been posted incorrectly—that I should have asked whether there is reason to believe that there is something beyond death.
I now ask Dr. Jung, "And what do you believe? Is there?" He answers, "if the human mind can operate independently of the brain, then it operates independently of space and time. And if it operates independently of space and time, it is incorruptible."
And what do you believe, Dr. Jung? What do you think?
"I have seen men wounded by bullets to the brain during the war who have a lost all brain function and who nevertheless have dreams and are able to remember them afterwards. What is it they dream? There are small children, who don't yet have a defined self, whose consciousness is diffuse and spread over their bodies, yet who have deep and personal dreams that mark them for the rest of their lives. There is no self there. What is that other they dream?"
Do you believe, Dr. Jung, that there exists something like a subtle body, an astral body, the "Linga-Sarira" of Hindu philosophy, which detaches itself upon death?
"I don't know. I have seen objects materialize and mediums move objects from afar without touching them with their physical bodies."
And Dr. Jung continues:
"Some time ago I was very ill, almost in a coma; everybody thought that I would die and maybe even that I was suffering greatly, because in this condition one's body makes people believe that one is suffering. But in reality I felt as if I were floating and experienced a marvelous sense of freedom. I remembered it afterwards."
Dr. Jung always wore on his right hand a ring with a Gnostic gem. An Egyptian gem. We spoke about the meaning of that ring, and he explained, "All these symbols are alive in me." His memory and culture, even at the age of 85, was incredible.
At times he spoke like a poet, like a magus, like a mystic. One time he said to me, "My message is not wholly understood; only poets understand it."
Now I ask him:
What will happen to mankind in the coming technological super-civilization?
Do you think that, in twenty years, anyone will care about the spirit of symbols, fully in the era of interplanetary journeys, with the Sputniks, the Gagarins, and the Shephards? Will not the spirit come to appear passé?
Dr. Jung smiles cunningly and states:
"Sooner or later man will have to return to himself, even if from the stars. All this that is happening now is an extreme form of escapism, because it is easier to reach Mars than to find oneself. If man doesn't find himself, then he faces the greatest of dangers: his own annihilation. On journeys into outer space there is also an unconscious attempt to solve the gravest of all problems that man will have to face in the future: overpopulation."
Dr. Jung was going to continue talking about this very important topic when Ms. Bailey entered the room to say that Dr. Jung's daughter and son-in-law were waiting. I had not fulfilled my promise of a brief conversation.
But now I know it doesn't matter, because mine was to be his last interview. And something perhaps told me that this was the case, for when I reached the door I stopped and turned my head. Jung sat there staring at me, with a soft smile and lifting his hand in a gesture of farewell. His last one. The hand with the Gnostic ring. I bowed, respectfully.
Last Encounter with Carl Jung by Michael Serrano

Carl Jung on Power, Love and Tao **(2014-03-13 15:16)**

[Carl Jung on Power, Love and Tao from an Analysis Session with his patient Catherine “Katy” Cabot who recorded this passage in her Diary. She affectionately refers to him as “Onkle.”]
Onkel said, when I told him that I enjoyed society things, and that society was my bid complex, that behind it was “a role in society” which was not what I really wanted.
On one side, there was my social complex trying to make an impression on society people, and to be “in” with them; and on the other side, I have feelings of inferiority-even with his secretary, Miss Schmid. (I had told him that, for years, when Miss Schmid opened the door, I felt that I was in her eyes, a swine being ushered in!)
On one side, he said, I have projections on Miss Schmid. (Somehow, I did not feel that I had projections on Miss Schmid, as for years, I have felt she was antagonistic, but never mentioned it before as I had other things to talk about. But I did not say all this to Onkel.)
Onkel went on to say that, on the one side, I was a social climber and on the other side, less than a worm with Miss Schmid. Onkel said that what I was playing was a power game, and where there is power, there is not love-a pair of opposites.

This brought to my mind what Onkel says in his book, Psychological Types, Chapter Five. In Chinese philosophy, there is the idea of the “middle Path” that lies between the opposites.
It is called Tao. Tao is usually associated with the name of the philosopher; Lao-Tze, born in 604 B.C. Tao expresses itself as, “Dwelling without desire, one perceiveth its essence; clinging to desire, one seeth only its outer form.” – “Tao is an irrational, hence a wholly inconceivable fact. Tao is essence, but unseizable, incomprehensible.”
Tao is an irrational union of the opposites (opposites-one’s good and bad sides blended to make an acceptable whole)-therefore a symbol which is and is not. Tao is the creative essence as father begetting and mother bringing forth. It is the beginning and end of all creatures.
He whose actions are in harmony with Tao becometh one with Tao. Therefore the complete person is freed from the opposites whose intimate connection, and alternating appearance, he is aware of.
Therefore to withdraw oneself is the celestial way, and he is the complete one inaccessible to intimacy, inaccessible to estrangement, inaccessible to profit, inaccessible to injury, inaccessible to honor, inaccessible to disgrace! Being one with Tao resembles the spiritual condition of a child.
The Taoistic religion says that Tao is divided into a principal pair of opposites, Yang and Yin.
Yang is warmth, light, masculinity.
Yin is cold, darkness, femininity.
Yang is also heaven.
Yin is earth.
From Yang force arises, Schen, the celestial portion of the human soul.
From yin force arises, Kwei, the earthly part.
As a microcosm, man is also in some degree a reconciler of the pairs of opposites. Heaven, man and earth form the three chief elements of the world.
This imagery is a primordial idea we find elsewhere in similar forms, as, for instance, in West African myth, where Obatala and Odua, the first parents (heaven and earth) lie together in a calabash until a son, man, arises between them-hence a microcosm, uniting in himself the world of opposites. Man corresponds with the irrational symbol which reconciles the opposites.
The Chinese Tao presentation is also suggested in the familiar passage in Faust:
Two souls, alas! Within my bosom dwell-
One would from the other sever:
The one in full delight of live
Clings with clutching organs to the world:
The other, mightily, from earthly dust
Would mount on high to the ancestral fields.
The existence of two mutually contending tendencies, both striving to drag man into extreme attitudes and entangle him in the world-whether upon the spiritual of the material side (thereby setting him at variance with himself) – demands the existence of a counterweight, which is just this irrational fact: Tao.
That is why the followers of the Taoistic philosophy make anxious efforts to live in harmony with Tao, lest they fall into a conflict of the opposites, Since Tao is an irrational fact, it cannot be deliberately achieved, a fact which Lao-Tze emphasizes.
Thus the aim of the Taoistic ethic sets out to find deliverance from that tension of the opposites, which is an inherent property of the universe, by a return to Tao.
Now to go back to: “Where there is power, there is no love.” I asked Onkel just what he meant; he said he meant love in the greater sense: love for one’s fellow beings. He added that love had chiefly had come to him because I had had a fantasy about him.
And by seeing his wife, I had put up the right facade for Miss Schmid, his secretary, and neither she nor anybody else could suspect of bad designs. He asked me why I always had plots. I was a bit surprised at all this, and did not quite understand what he meant, but shall ask him next time. ”Jung, My Mother and I”; Pages 339-341.

Carl Jung on ”Fish,” ”Pisces,” ”Ichthys” in The Red Book and Memories Dreams and Reflections. **(2014-03-13 19:09)**



[Carl Jung on ”Fish,” ”Pisces,” ”Ichthys” in The Red Book and Memories Dreams and Reflections.]
1. Another synchronistic experience described by Jung, involved his analysis of the fish symbol. He believed symbols in legend and literature were universal indicators of an underlying psychic structure common to all. He’d been studying the significance of the fish for some time, when the following chain of events occurred on April 1, 1949.
Finishing an inscription containing a figure that was half-man, half-fish, Jung went out to lunch, and was served fish.
Someone at the meal, with a slip of the tongue, mentioned the custom of making an ”April fish” of someone.
Later that afternoon, a former patient he hadn’t seen in months showed him some pictures of fish.
That evening, someone showed him a piece of embroidery filled with fish. The next morning, a patient he hadn’t seen

in ten years, described a dream she had the night before about a large fish.
A few months later, after writing about this series of events to use in another paper, he walked to the bank of a lake. He'd been to the same spot several times already that morning, and no one else was present. Now, however, there was a sizable fish laying on the sea wall with no explanation for how it got there.
2. At the beginning of 1916, Jung experienced a striking series of para-psychological events in his house. In 1923, he narrated this event to Cary de Angulo (later Baynes). She recorded it as follows:
One night your boy began to rave in his sleep and throw himself about saying he couldn't wake up. Finally your wife had to call you to get him quiet & this you could only do by cold cloths on him-finally he settled down and went on sleeping.
Next morning he woke up remembering nothing, but seemed utterly exhausted, so you told him not to go to school, he didn't ask why but seemed to take it for granted. But quite unexpectedly he asked for paper and colored pencils and set to work to make the following picture-a man was angling for fishes with hook and line in the middle of the picture.
On the left was the Devil saying something to the man, and your son wrote down what he said.
It was that he had come for the fisherman because he was catching his fishes, but on the right was an angel who said, "No you can't take this man, he is taking only bad fishes and none of the good ones." Then after your son had made that picture he was quite content.
The same night, two of your daughters thought that they had seen spooks in their rooms.
The next day you wrote out the "Sermons to the Dead," and you knew after that nothing more would disturb your family, and nothing did. Of course I knew you were the fisherman in your son's picture, and you told me so, but the boy didn't know it. In Memories, Jung recounted what followed:
Around five o'clock in the afternoon on Sunday the front doorbell began ringing frantically. Everyone immediately looked to see who was there, but there was no one in sight.
I was sitting near the doorbell, and not heard it but saw it moving. We all simply stared at one another. The atmosphere was thick, believe me! Then I knew something had to happen.
The whole house was as if there was a crowd present, crammed full of spirits.
They were packed deep right up to the door and the air was so thick it was scarcely possible to breathe. As for myself, I was all aquiver with the question: "For God's sake, what in the world is this?"
Then they cried out in chorus, "We have come back from Jerusalem where we found not what we sought." That is the beginning of the Septem Sermones.
Then it began to flow out of me, and in the course of three evenings the thing was written. As soon as I took up the pen, the whole ghastly assemblage evaporated. The room quieted and the atmosphere cleared. The haunting was over. The Red Book, Introduction, Page 205.
3. When night fell, Diahmon approached me in an earth-colored robe, holding a silver fish: "Look, my son," he said, "I was fishing and caught this fish; I bring it to you, so that you may be comforted." And as I looked at him astonished and questioningly, I saw that a shade stood in darkness at the door, bearing a robe of grandeur. Carl Jung; The Red Book; Page 356.
4. My eldest daughter saw a white figure passing through the room. My second daughter, independently of her elder sister, related that twice in the night her blanket had been snatched away; and that same night my nine-year-old son had an anxiety dream. In the morning he asked his mother for crayons, and he, who ordinarily never drew, now made a picture of his dream.
He called it "The Picture of the Fisherman." Through the middle of the picture ran a river, and a fisherman with a rod was standing on the shore. He had caught a fish.
On the fisherman's head was a chimney from which flames were leaping and smoke rising. From the other side of the river the devil came flying through the air. He was cursing because his fish had been stolen.
But above the fisherman hovered an angel who said, "You cannot do anything to him; he only catches the bad fish!"
My son drew this picture on a Saturday. Carl Jung, Memories Dreams and Reflections.
5. The most important images in the dream were the "reception room for spirits" and the fish laboratory. The former expresses in somewhat farcial fashion the coniunctio; the latter indicates my preoccupation with Christ, who himself is the fish (ichthys).

Both were subjects that were to keep me on the go for more than a decade. It is remarkable that the study of fish was attributed to my father.
In the dream he was a caretaker of Christian souls, for, according to the ancient view, these are fish caught in Peter's net. It is equally remarkable that in the same dream my mother was a guardian of departed spirits.
Thus both my parents appeared burdened with the problem of the "cure of souls," which in fact was really my task. Something had remained unfinished and was still with my parents; that is to say, it was still latent in the unconscious and hence reserved for the future.
I was being reminded that I had not yet dealt with the major concern of "philosophical" alchemy, the coniunctio, and thus had not answered the question which the Christian soul put to me.
Also the major work on the Grail legend, which my wife had made her life's task, was not completed.
I recall how often the quest for the Grail and the fisher king came to my mind while I was working on the ichthys symbol in Aion. Had it not been for my unwillingness to intrude upon my wife's field,
I would unquestionably have had to include the Grail legend in my studies of alchemy. My memory of my father is of a sufferer stricken with an Amfortas wound, a "fisher king" whose wound would not heal that Christian suffering for which the alchemists sought the panacea.
I as a "dumb" Parsifal was the witness of this sickness during the years of my boyhood, and, like Parsifal, speech failed me.
I had only inklings. In actuality my father had never interested himself in theriomorphic Christ-symbolism.
On the other hand he had literally lived right up to his death the suffering prefigured and promised by Christ, without ever becoming aware that this was a consequence of the imitatio Christi.
He regarded his suffering as a personal affliction for which you might ask a doctor's advice; he did not see it as the suffering of the Christian in general. The words of Galatians 2:20:
"I live, yet not I, but Christ liveth in me," never penetrated his mind in their full significance, for any thinking about religious matters sent shudders of horror through him. He wanted to rest content with faith, but faith broke faith with him.
Such is frequently the reward of the sacrificium intellectus. "Not all men can receive this precept, but only those to whom it is given.... There are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He who is able to receive this, let him receive it." (Matthew 19:11f.)
Blind acceptance never leads to a solution; at best it leads only to a standstill and is paid for heavily in the next generation. Carl Jung; Memories Dreams and Reflections.
6. The theriomorphic attributes of the gods show that the gods extend not only into superhuman regions but also into the subhuman realm. The animals are their shadows, as it were, which nature herself associates with the divine image.
The "pisciculi Christianorum" show that those who imitate Christ are themselves fish that is, unconscious souls who require the cura animarum.
The fish laboratory is a synonym for the ecclesiastical "cure of souls" And just as the wounder wounds himself, so the healer heals himself. Significantly, in the dream the decisive activity is carried out by the dead upon the dead, in the world beyond consciousness, that is, in the unconscious. Carl Jung, Memories Dreams and Reflections.
7. The Bible my father held was bound in shiny fishskin. Carl Jung, Memories Dreams and Reflections.
8. I must make a few explanatory remarks concerning this dream. The initial scene describes how the unconscious task which I had left to my "father," that is, to the unconscious, was working out. He was obviously engrossed in the Bible–Genesis?–and eager to communicate his insights.
The fishskin marks the Bible as an unconscious content, for fishes are mute and unconscious. My poor father does not succeed in communicating either, for the audience is in part incapable of understanding, in part maliciously stupid. Carl Jung, Memories Dreams and Reflections.
9. After this excursion into the world of dreams, I must once more come back to my writings. In Aion I embarked upon a cycle of problems that needed to be dealt with separately. I had attempted to explain how the appearance of Christ coincided with the beginning of a new Aeon, the age of the Fishes.
A synchronicity exists between the life of Christ and the objective astronomical event, the entrance of the spring equinox into the sign of Pisces. Christ is therefore the "Fish" (just as Hammurabi before him was the "Ram"), and

comes forth as the ruler of the new aeon. Carl Jung, Memories Dreams and Reflections

10. These words came to me one after the other while I worked on the stone. On the third face, the one facing the lake, I let the stone itself speak, as it were, in a Latin inscription. These sayings are more or less quotations from alchemy. This is the translation:

“I am an orphan, alone; nevertheless I am found everywhere. I am one, but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of aeons.” Carl Jung, Memories Dreams and Reflections.

11. I do not imagine that in my reflections on the meaning of man and his myth I have uttered a final truth, but I think that this is what can be said at the end of our aeon of the Fishes, and perhaps must be said in view of the coming aeon of Aquarius (the Water Bearer), who has a human figure and is next to the sign of the Fishes.

This is a coniunctio oppositorum composed of two fishes in reverse. The Water Bearer seems to represent the self. With a sovereign gesture he pours the contents of his jug into the mouth of Piscis austrinus which symbolizes a son, a still unconscious content. Out of this unconscious content will emerge, after the passage of another aeon of more than two thousand years, a future whose features are indicated by the symbol of Capricorn: an aigokeros, the monstrosity of the Goat-Fish, symbolizing the mountains and the depths of the sea, a polarity made up of two undifferentiated animal elements which have grown together.

This strange being could easily be the primordial image of a Creator-god confronting ”man,” the Anthropos. Carl Jung, Memories Dreams and Reflections.

The Psychological Meaning of Sacrifice – Sacrificial Gifts (2014-03-14 07:56)

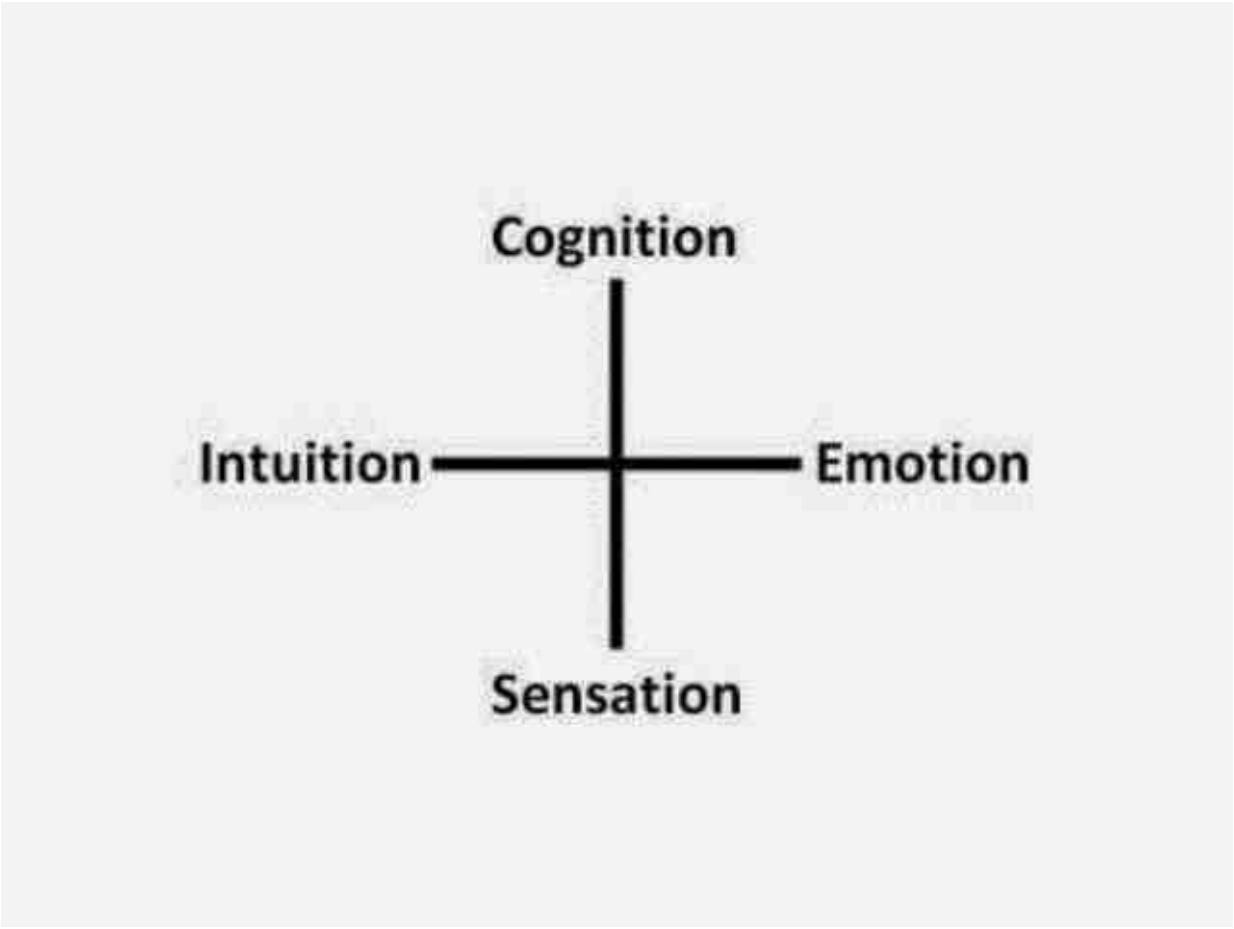
Sacrifice:

Psychologically, associated with the need to give up the world of childhood, often signaled by the regression of en-

ergy.
One must give up the retrospective longing which only wants to resuscitate the torpid bliss and effortlessness of childhood.[”The Sacrifice,” CW 5, par. 643.]
For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it, arises the picture of the world as we know it today.[Ibid., par. 646.]
http://www.nyaap.org/jung-lexicon/s
The Psychological Meaning of Sacrifice – Sacrificial Gifts
Kramp, in his book on the Roman liturgy, makes the following observations about the substances symbolizing the sacrifice:
“Now bread and wine are not only the ordinary means of subsistence for a large portion of humanity, they are also to be had all over the earth (which is of the greatest significance as regards the worldwide spread of Christianity). Further, the two together constitute the perfect food of man, who needs both solid and liquid sustenance. Because they can be so regarded as the typical food of man, they are best fitted to serve as a symbol of human life and human personality, a fact which throws significant light on the gift-symbol.”
It is not immediately apparent why precisely bread and wine should be a ”symbol of human life and human personality.”
This interpretation looks very like a conclusion a posteriori from the special meaning which attaches to these substances in the Mass.
In that case the meaning would be due to the liturgy and not to the substances themselves, for no one could imagine that bread and wine, in themselves, signify human life or human personality.
But, in so far as bread and wine are important products of culture, they do express a vital human striving. They represent a definite cultural achievement which is the fruit of attention, patience, industry, devotion, and laborious toil. The words ”our daily bread” express man’s anxious care for his existence.
By producing bread he makes his life secure. But in so far as he ”does not live by bread alone,” bread is fittingly accompanied by wine, whose cultivation has always demanded a special degree of attention and much painstaking work. Wine, therefore, is equally an expression of cultural achievement.
Where wheat and the vine are cultivated, civilized life prevails. But where agriculture and vine-growing do not exist, there is only the uncivilized life of nomads and hunters.
So in offering bread and wine man is in the first instance offering up the products of his culture, the best, as it were, that human industry produces. But the ”best” can be produced only by the best in man, by his conscientiousness and devotion.
Cultural products can therefore easily stand for the psychological conditions of their production, that is, for those human virtues which alone make man capable of civilization.
As to the special nature of these substances, bread is undoubtedly a food. There is a popular saying that wine ”fortifies,” though not in the same sense as food ”sustains.”
It stimulates and ”makes glad the heart of man” by virtue of a certain volatile substance which has always been called ”spirit.” It is thus, unlike innocuous water, an ”inspiriting” drink, for a spirit or god dwells within it and produces the ecstasy of intoxication.
The wine miracle at Cana was the same as the miracle in the temple of Dionysus, and it is profoundly significant that, on the Damascus Chalice, Christ is enthroned among vine tendrils like Dionysus himself.
Bread therefore represents the physical means of subsistence, and wine the spiritual. The offering up of bread and wine is the offering of both the physical and the spiritual fruits of civilization.
But, however sensible he was of the care and labor lavished upon them, man could hardly fail to observe that these cultivated plants grew and flourished according to an inner law of their own, and that there was a power at work in them which he compared to his own life breath or vital spirit.
Frazer has called this principle, not unjustly, the ”corn spirit.”
Human initiative and toil are certainly necessary, but even more necessary, in the eyes of primitive man, is the correct and careful performance of the ceremonies which sustain, strengthen, and propitiate the vegetation numen.
Grain and wine therefore have something in the nature of a soul, a specific life principle which makes them appropri-

ate symbols not only of man's cultural achievements, but also of the seasonally dying and resurgent god who is their life spirit. Symbols are never simple only signs and allegories are simple.
The symbol always covers a complicated situation which is so far beyond the grasp of language that it cannot be expressed at all in any unambiguous manner.
Thus the grain and wine symbols have a fourfold layer of meaning:
1. as agricultural products;
2. as products requiring special processing (bread from
grain, wine from grapes);
3. as expressions of psychological achievement (work, industry,
patience, devotion, etc.) and of human vitality in general;
4. as manifestations of mana or of the vegetation daemon.
From this list it can easily be seen that a symbol is needed to sum up such a complicated physical and psychic situation. The simplest symbolical formula for this is "bread and wine," giving these words the original complex significance which they have always had for tillers of the soil. Carl Jung, Psychology and Religion, Paragraphs 381-386.

Carl Jung on Rational and Irrational **(2014-03-15 05:25)**



[Carl Jung on Rational and Irrational]
Rational:
Descriptive of thoughts, feelings and actions that accord with reason, an attitude based on objective values established by practical experience.

The rational attitude which permits us to declare objective values as valid at all is not the work of the individual subject, but the product of human history.
Most objective values-and reason itself-are firmly established complexes of ideas handed down through the ages. Countless generations have labored at their organization with the same necessity with which the living organism reacts to the average, constantly recurring environmental conditions, confronting them with corresponding functional complexes, as the eye, for instance, perfectly corresponds to the nature of light. . . . Thus the laws of reason are the laws that designate and govern the average, ”correct,” adapted attitude. Everything is ”rational” that accords with these laws, everything that contravenes them is ”irrational.”[”Definitions,” ibid., par. 785f.]
Jung described the psychological functions of thinking and feeling as rational because they are decisively influenced by reflection.
http://www.nyaap.org/jung-lexicon/r
Irrational:
Not grounded in reason.
Jung pointed out that elementary existential facts fall into this category-for instance, that the earth has a moon, that chlorine is an element or that water freezes at a certain temperature and reaches its greatest density at four degrees centigrade-as does chance. They are irrational not because they are illogical, but because they are beyond reason.
In Jung’s model of typology, the psychological functions of intuition and sensation are described as irrational.
Both intuition and sensation are functions that find fulfilment in the absolute perception of the flux of events. Hence, by their very nature, they will react to every possible occurrence and be attuned to the absolutely contingent, and must therefore lack all rational direction. For this reason I call them irrational functions, as opposed to thinking and feeling, which find fulfillment only when they are in complete harmony with the laws of reason.[Ibid., pars. 776f.]
Merely because [irrational types] subordinate judgment to perception, it would be quite wrong to regard them as ”unreasonable.” It would be truer to say that they are in the highest degree empirical. They base themselves entirely on experience. [”General Description of the Types,” ibid., par. 616.]
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Jung and the Four Psychological Functions
In Psychological Types Jung (1971/1921) describes four basic psychic functions that are capable of becoming conscious: intuition, sensation, feeling, and thinking:
Under sensation I include all perceptions by means of the sense organs; by thinking, I mean the function of intellectual cognition and the forming of logical conclusions; feeling is a function of subjective evaluation; intuition I take as perception by way of the unconscious, or perception of unconscious events. (p. 518)
Jung goes on to explain that, in his experience, there are only four basic functions, a fact that seems to be self-evident if one inquiries into the possibilities. These psychic functions are the methods employed by humans to acquire knowledge of themselves and the surrounding world; cognition is not restricted to one function, and each function provides its own kind of knowledge.
Of equal importance in Jung’s typology are the attitude types of introversion and extraversion, which he (1971/1921) describes as
distinguished by their attitude to the object. The introvert’s attitude is an abstracting one . . . he is always intent on withdrawing libido from the object, as though he had to prevent the object from gaining power over him. The extravert, on the contrary, has a positive relation to the object. He affirms its importance to such an extent that his subjective attitude is constantly related to and oriented by the object. (p. 330)
These brief explications of his major topics, namely, the eight variations of personality and the attitude types of introversion and extraversion, are later described as having this purpose:
To provide a critical psychology which will make a methodical investigation and presentation of the empirical material possible. First, and foremost, it is a critical tool for the research worker, who needs definite points of view and guidelines if he is to reduce the chaotic profusion of individual experiences to any kind of order. (1971/1921, p. 555)
Jung (1971/1921) said of his typology, ”It is not a physiognomy and not an anthropological system, but a critical psychology dealing with the organization and delimitation of psychic processes that can be shown to be typical” (p. xv). Here Jung makes it clear that he was not concerned with the origins of the psychological functions, but used them as a tool in organizing empirical material. It was Jung’s purpose to describe individual types of the human personality, to

explain and explore individual differences of cognition and various methods of expression in the personality by using the psychic functions of intuition, sensation, feeling, and thinking, along with the attitudinal types of introversion and extraversion.

Jung (1971/1921) states: ”Since every man, as a relatively stable being possesses all the basic psychological functions, it would be a psychological necessity with a view to perfect adaptation that he should also employ them in equal measure” (p. 19). Here Jung confirms the possibility of all four functions working in equal measure in the psyche of one person. Throughout his writing, he describes what happens when one function is superior and conscious and another function is inferior and unconscious. When one conscious position is extreme, the position of the other extreme will exist in the unconscious, causing a neurosis or a maladaptation to consciousness.

The interplay of conscious and unconscious opposites, as well as opposites in general, is prevalent in Jung’s thinking and in his writing, and appears to be the foundation for his theory of opposites or the transcendent function. He (1971/1921) describes this as follows:

The ”function” being here understood not as a basic function but as a complex function made up of other functions, and ”transcendent” not as denoting a metaphysical quality but merely the fact that this function facilitates a transition from one state to another. The raw material shaped by thesis and antithesis, and in the shaping of which the opposites are united, is the living symbol. (p. 480)

This definition describes the importance that Jung gave to the symbol as a means for uniting the opposites, and also describes the complex relationship of the symbol with the four psychological functions.

An expanded individual consciousness was not seen as important only to the person who obtains the limits of personal potential, but equally important to the society to which he belongs. Jung (1953/1943) makes this clear when he says that ”development of individuality is simultaneously a development of society. Suppression of individuality through the predominance of collective ideals and organizations is a moral defeat for society” (p. 303).

Fordham (1972) writes:

The subtitle of the first English translation of Psychological types reads or The psychology of individuation, an addition to the first Swiss edition and not added to later ones in German; it is omitted from the recent edition in the Collected works. The addition is curious because there is no mention of individuation in the text until its definition at the end of the book. (p. 112)

This is literally true, but not quite reflective of the spirit of the text, which I understand as significantly related to the individuation process. Meier (1986), however, appears to share my conviction concerning typology:

Jung’s most important contribution to psychology was the discovery and practice of the process of individuation. In spite of the supremacy of this concept, its origins in terms of chronology are far from being as clear as they should be, and in this respect not even Jung’s memoirs yield the needed biographical information.

But before I give you the prehistory, history and an account of the survival of the concept of individuation, I shall ask you to remember: Individuation begins and ends with typology. (emphasis Meier’s, p. 242)

I completely agree with Meier that individuation begins and ends with typology and that individuation was Jung’s most important contribution to psychology. I would describe Jung’s monumental work on psychological types as an attempt to take apart the human psyche and describe how the parts work. All of this work appears to revolve around the process of individuation, and the most important concept for achieving this end is the transcendent function, which is the symbol that unites the opposites.

Jung (1971/1921) describes and links his work on psychological functions with the concept of individuation in an important way:

The concept of individuation plays a large role in our psychology. In general, it is the process by which individual beings are formed and differentiated; in particular, it is the development of the psychological individual as a being distinct from the general, collective psychology. Individuation, therefore, is a process of differentiation having for its goal the development of the individual personality. (p. 448)

The above definition succinctly describes Jung’s purpose in attempting to provide a theoretical model of psychological types or functions. Individuation appears to me to be the primary goal of this work and Jung’s multitudinous insights are, as he described them, ”critical tools” for further research.

Despite all the psychology we think we possess today, the psyche is still infinitely more obscure to us than the visible surface of the body. The psyche is still a foreign, almost unexplored country of which we have only indirect knowledge;

it is mediated by conscious functions that are subject to almost endless possibilities of deception.
(Jung, 1933, pp. 74-75)
http://sulcus.berkeley.edu/flm/SH/MDL/GAL/GalDisChapts/galdis.chapter1.html

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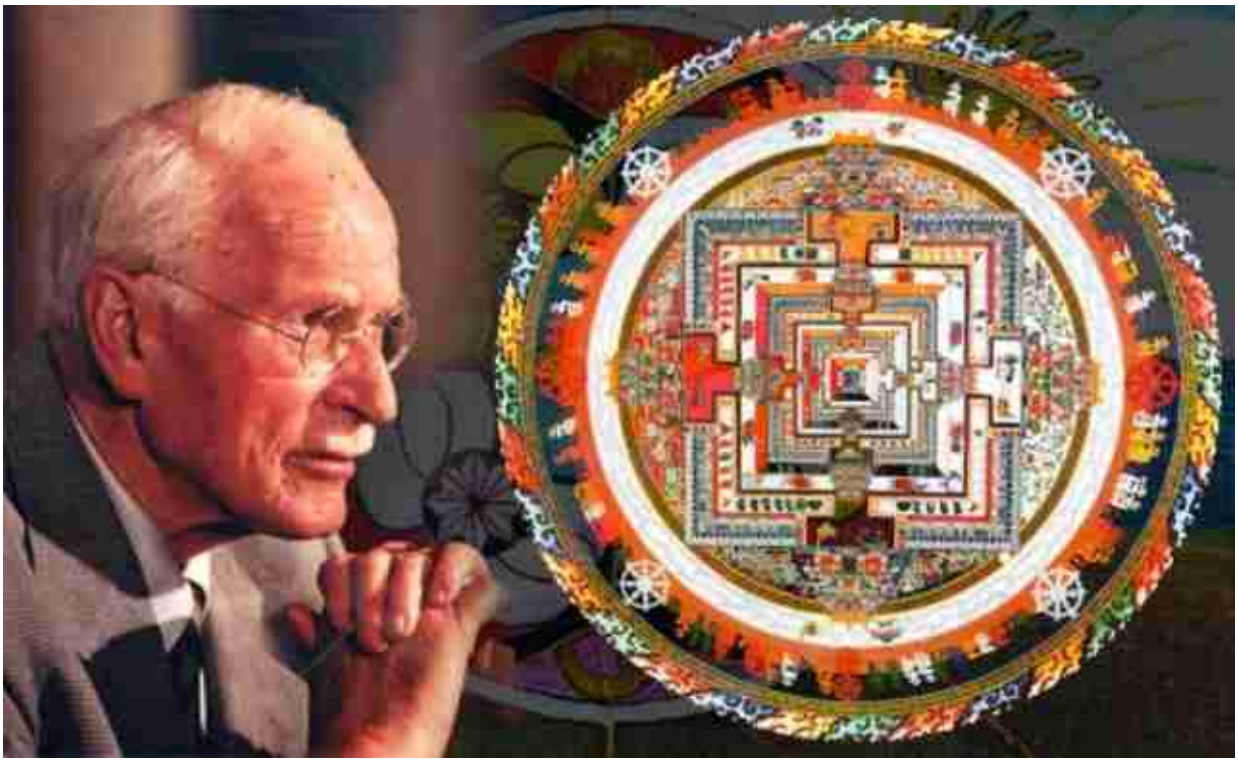
Carl Jung on the Quaternity. **(2014-03-15 05:35)**



[Carl Jung on the Quaternity.]
Quaternity:
An image with a four-fold structure, usually square or circular and symmetrical; psychologically, it points to the idea of wholeness.
The quaternity is one of the most widespread archetypes and has also proved to be one of the most useful schemata for representing the arrangement of the functions by which the conscious mind takes its bearings.[See typology.] It is like the crossed threads in the telescope of our understanding. The cross formed by the points of the quaternity is no less universal and has in addition the highest possible moral and religious significance for Western man. Similarly the circle, as the symbol of completeness and perfect being, is a widespread expression for heaven, sun, and God; it also expresses the primordial image of man and the soul.[”The Psychology of the Transference,” CW 16, par. 405.]

From the circle and quaternity motif is derived the symbol of the geometrically formed crystal and the wonder-working stone. From here analogy formation leads on to the city, castle, church, house, and vessel. Another variant is the wheel (rota). The former motif emphasizes the ego's containment in the greater dimension of the self; the latter emphasizes the rotation which also appears as a ritual circumambulation. Psychologically, it denotes concentration on and preoccupation with a centre.["The Structure and Dynamics of the Self," CW 9ii, par. 352.]

Jung believed that the spontaneous production of quaternary images (including mandalas), whether consciously or in dreams and fantasies, can indicate the ego's capacity to assimilate unconscious material. But they may also be essentially apotropaic, an attempt by the psyche to prevent itself from disintegrating.

These images are naturally only anticipations of a wholeness which is, in principle, always just beyond our reach. Also, they do not invariably indicate a subliminal readiness on the part of the patient to realize that wholeness consciously, at a later stage; often they mean no more than a temporary compensation of chaotic confusion.["The Psychology of the Transference," CW 16, par. 536.]

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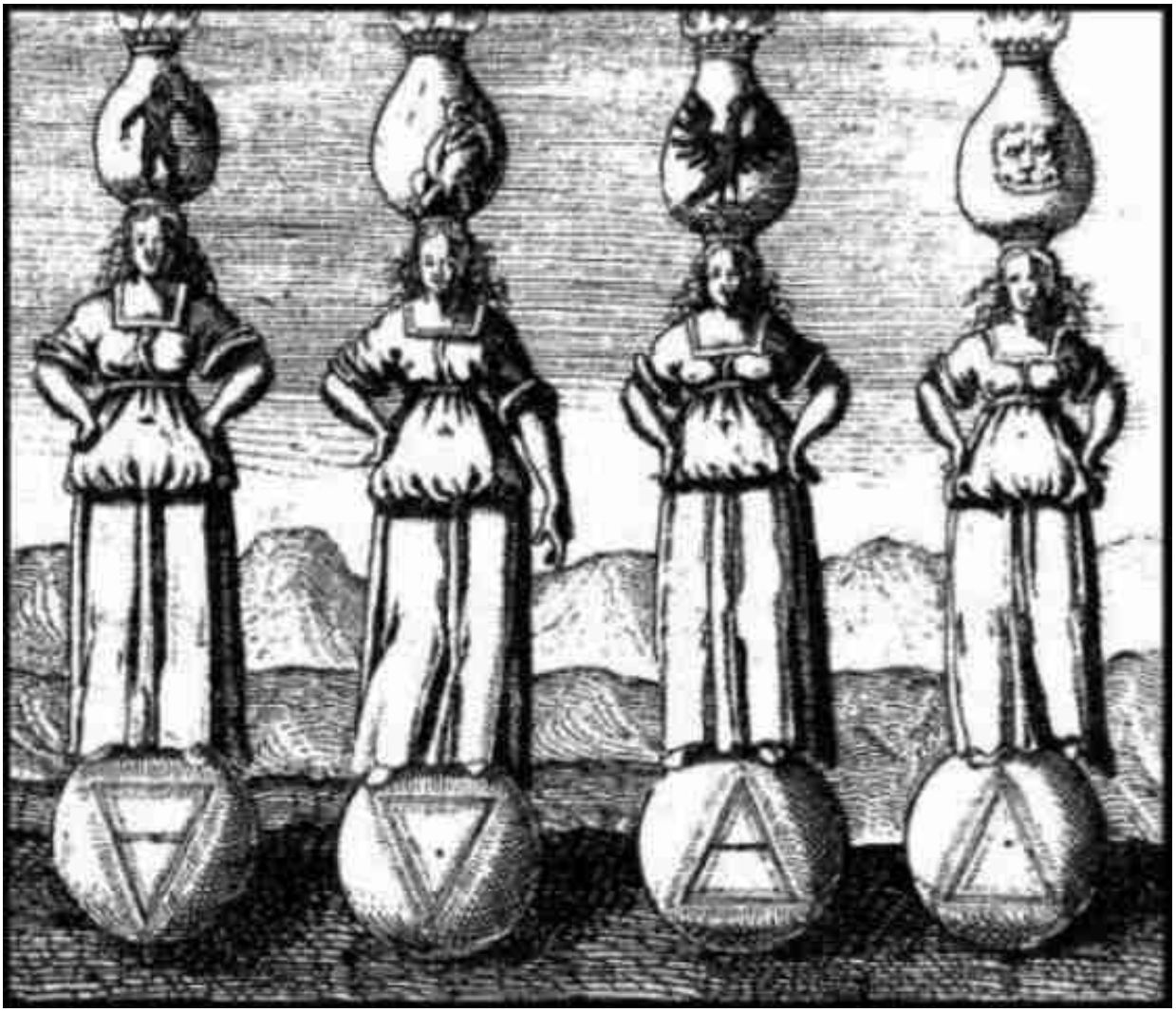
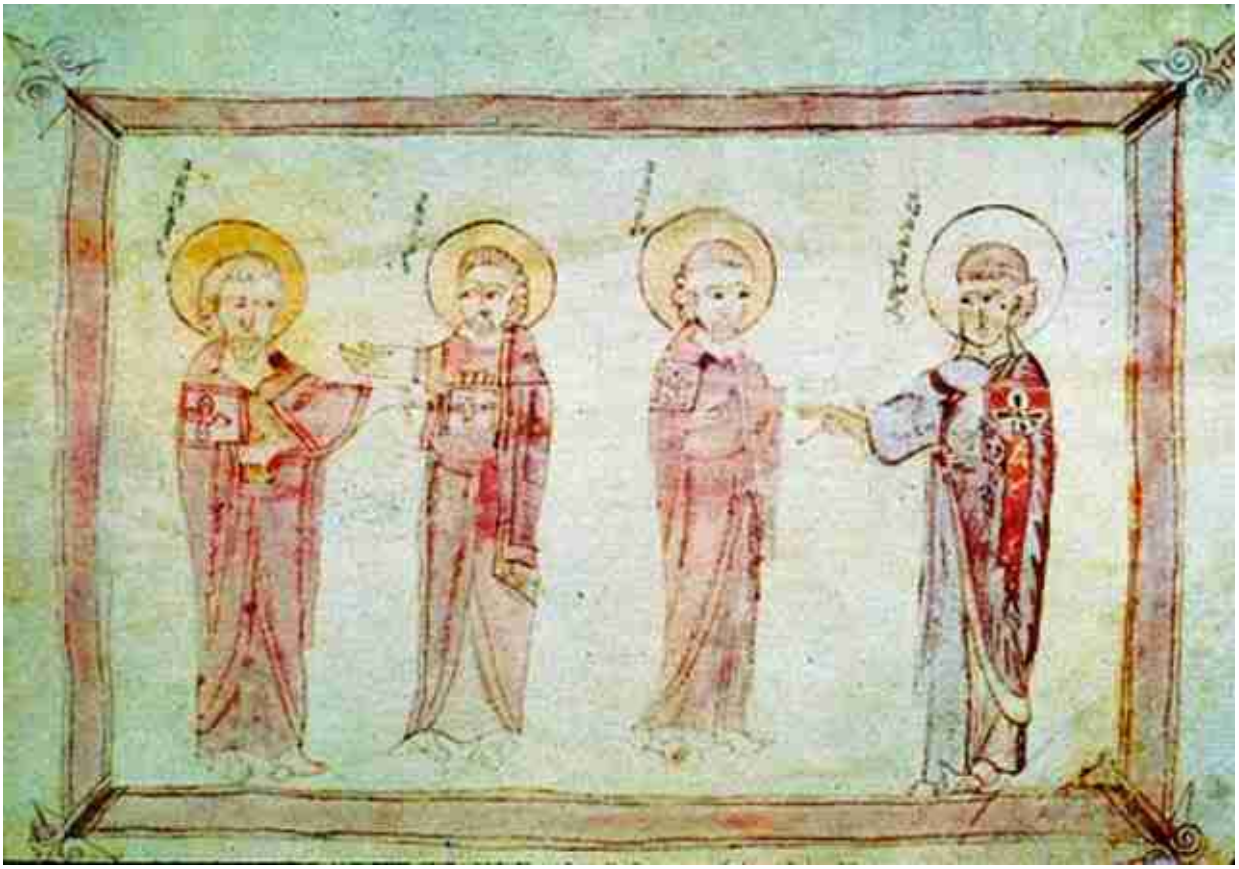


The ”squaring of the circle” is one of the many archetypal motifs which form the basic patterns of our dreams and fantasies. But it is distinguished by the fact that it is one of the most important of them from the functional point of view. Indeed, it could even be called the archetype of wholeness. - from Mandalas. C. G. Jung. trans. from Du (Zurich, 1955.)



Carl Jung on Psychosis **(2014-03-16 05:48)**

[Carl Jung on Psychosis]
Psychosis:

An extreme dissociation of the personality. Like neurosis, a psychotic condition is due to the activity of unconscious complexes and the phenomenon of splitting. In neurosis, the complexes are only relatively autonomous. In psychosis, they are completely disconnected from consciousness.

To have complexes is in itself normal; but if the complexes are incompatible, that part of the personality which is too contrary to the conscious part becomes split off. If the split reaches the organic structure, the dissociation is a psychosis, a schizophrenic condition, as the term denotes. Each complex then lives an existence of its own, with no personality left to tie them together.["The Tavistock Lectures," CW 18, par. 382.]

[In schizophrenia] the split-off figures assume banal, grotesque, or highly exaggerated names and characters, and are often objectionable in many other ways. They do not, moreover, co-operate with the patient's consciousness. They are not tactful and they have no respect for sentimental values. On the contrary, they break in and make a disturbance at any time, they torment the ego in a hundred ways; all are objectionable and shocking, either in their noisy and impertinent behaviour or in their grotesque cruelty and obscenity. There is an apparent chaos of incoherent visions, voices, and characters, all of an overwhelmingly strange and incomprehensible nature.["On the Psychogenesis of Schizophrenia," CW 3, par. 508.]

Jung believed that many psychoses, and particularly schizophrenia, were psychogenic, resulting from an abaissement du niveau mental and an ego too weak to resist the onslaught of unconscious contents. He reserved judgment on whether biological factors were a contributing cause.

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[Carl Jung on "Karmic Illusion."]

[Note: Those familiar with "The Red Book" may wish to consider the implications of the statement below which states "The Chonyid state is equivalent to a deliberately induced psychosis" with particular emphasis on the words "deliberately induced psychosis."]

So far as I know, there is no inheritance of individual prenatal, or pre-uterine, memories, but there are undoubtedly inherited archetypes which are, however, devoid of content, because, to begin with, they contain no personal experiences.

They only emerge into consciousness when personal experiences have rendered them visible. As we have seen, Sidpa psychology consists in wanting to live and to be born. (The Sidpa Bardo is the "Bardo of Seeking Rebirth.")

Such a state, therefore, precludes any experience of transubjective psychic realities, unless the individual refuses categorically to be born back again into the world of consciousness.

According to the teachings of the Bardo Thodol, it is still possible for him, in each of the Bardo states, to reach the Dharmaya by transcending the four-faced Mount Meru, provided that he does not yield to his desire to follow the "dim lights."

This is as much as to say that the dead man must desperately resist the dictates of reason, as we understand it, and give up the supremacy of ego-hood, regarded by reason as sacrosanct. What this means in practice is complete capitulation to the objective powers of the psyche, with all that this entails; a kind of symbolical death, corresponding to the Judgment of the Dead in the Sidpa Bardo.

It means the end of all conscious, rational, morally responsible conduct of life, and a voluntary surrender to what the Bardo Thodol calls "karmic illusion." Karmic illusion springs from belief in a visionary world of an extremely irrational nature, which neither accords with nor derives from our rational judgments but is the exclusive product of uninhibited imagination.

It is sheer dream or "fantasy," and every well-meaning person will instantly caution us against it; nor indeed can one see at first sight what is the difference between fantasies of this kind and the phantasmagoria of a lunatic. Very often only a slight "abaissement du niveau" mental is needed to unleash this world of illusion.

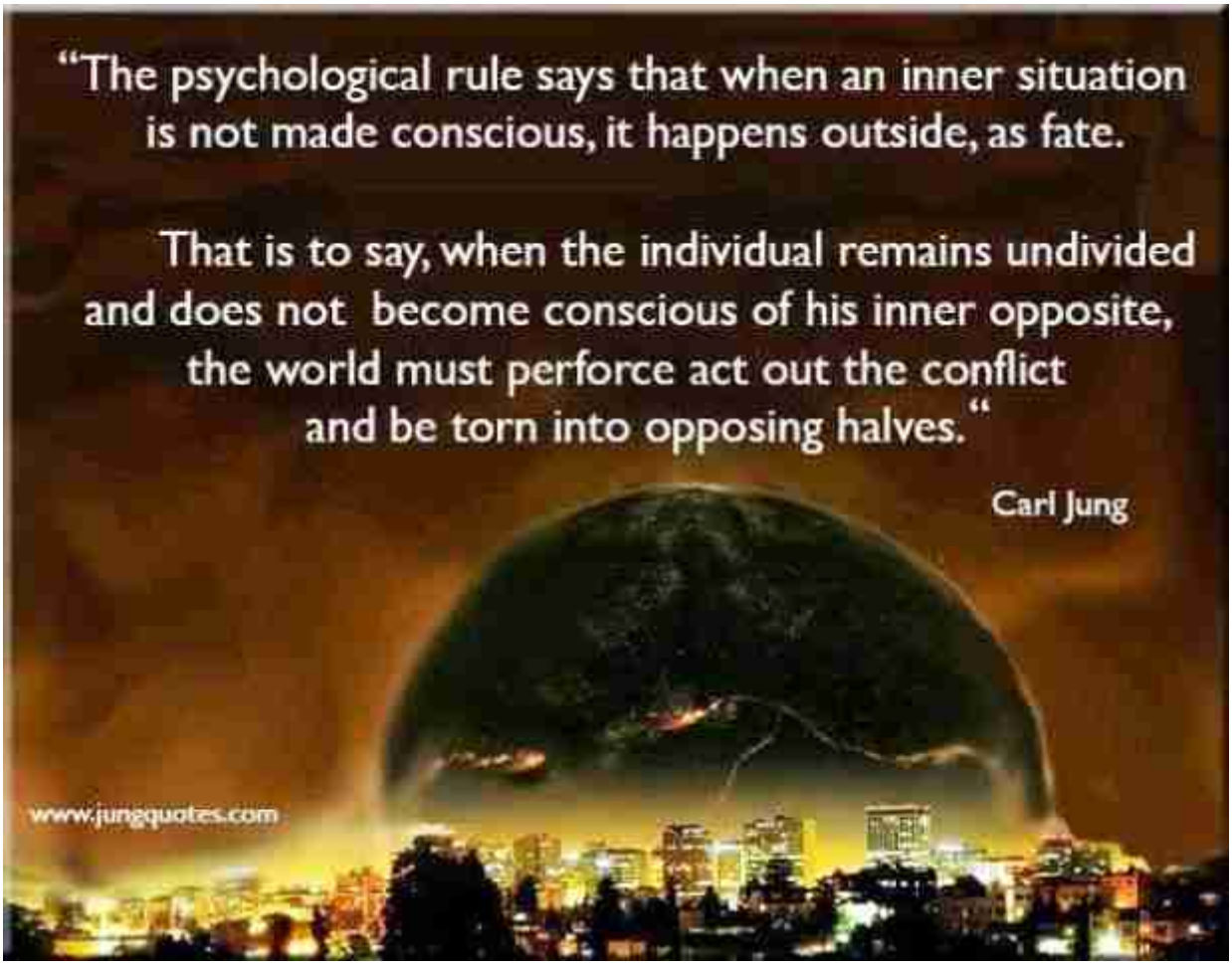
The terror and darkness of this moment has its equivalent in the experiences described in the opening sections of the Sidpa Bardo. But the contents of this Bardo also reveal the archetypes, the karmic images which appear first in their terrifying form. The Chonyid state is equivalent to a deliberately induced psychosis. Carl Jung, Psychology and Religion, Psychological Commentary on "The Tibetan Book of the Dead" Pages 519-520; Paragraph 846.

Carl Jung on the Realm of Eros **(2014-03-16 05:57)**

Carl Jung on the Realm of Eros:
In classical times, when such things were understood, Eros was considered a god whose divinity transcended our human limits, and who therefore could neither be comprehended nor represented in any way.
I might as many before me have attempted to do, venture an approach to this daimon, whose range of activity extends from the endless spaces of the heavens to the dark abyss of hell; but I falter before the task of finding the language which might adequately express the incalculable paradoxes of love.
Eros is a kosmogonos, a creator and father-mother of all higher consciousness. .... In my medical experience and my life I have again and again been faced with the mystery of love, and have never been able to explain what it is. ... No matter, no worse expresses the whole. To speak of partial aspects is always too much or too little, for only the whole is meaningful.
Love “bears all things” and endures all things” (1 Cor. 13.7)
These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and instruments of cosmogonic “love.”

I put the word in quotations marks to indicate that I do not use it in its connotations of desiring, preferring, favoring wishing, and similar feelings, but as something superior to the individual, a unified and undivided whole. Being a part , man cannot grasp the whole.
He is at its mercy.
He may assent to it, or rebel against i; but he is always caught up by it and enclosed within it. He is dependent upon it and is sustained by it.
Love is his light and his darkness, whose end he cannot see.
“Love ceases not”-whether he speaks with the “tongues of angels,” or with scientific exactitude traces the life of a cell down to its uttermost source.
Man can try to name love, showering upon it all the names at his command, and still he will involve himself in endless self-deceptions.
If he posses a grain of wisdom, he will know, ignotum per ignotius-that is by the name of God.
That is a confession of his subjection, his imperfection, and his dependence; but at the same time a testimony to his freedom to choose between truth and error.
(Carl Jung – Memories, Dreams and Reflections p. 354)

Carl Jung on Opposites **(2014-03-17 06:40)**



[Carl Jung on Opposites]
Opposites:

Psychologically, the ego and the unconscious.
There is no consciousness without discrimination of opposites.[”Psychological Aspects of the Mother Archetype,” CW 9i, par. 178.]
There is no form of human tragedy that does not in some measure proceed from [the] conflict between the ego and the unconscious.[”Analytical Psychology and Weltanschauung,” CW 8, par. 706.]
Whatever attitude exists in the conscious mind, and whichever psychological function is dominant, the opposite is in the unconscious. This situation seldom precipitates a crisis in the first half of life. But for older people who reach an impasse, characterized by a one-sided conscious attitude and the blockage of energy, it is necessary to bring to light psychic contents that have been repressed.
The repressed content must be made conscious so as to produce a tension of opposites, without which no forward movement is possible. The conscious mind is on top, the shadow underneath, and just as high always longs for low and hot for cold, so all consciousness, perhaps without being aware of it, seeks its unconscious opposite, lacking which it is doomed to stagnation, congestion, and ossification. Life is born only of the spark of opposites.[”The Problem of the Attitude-Type,” CW 7, par. 78.]
This in turn activates the process of compensation, which leads to an irrational “third,” the transcendent function.
Out of [the] collision of opposites the unconscious psyche always creates a third thing of an irrational nature, which the conscious mind neither expects nor understands. It presents itself in a form that is neither a straight “yes” nor a straight “no.”[”The Psychology of the Child Archetype,” CW 9i, par. 285.”The Psychology of the Child Archetype,” CW 9i, par. 285.]
Jung explained the potential renewal of the personality in terms of the principle of entropy in physics, according to which transformations of energy in a relatively closed system take place, and are only possible, as a result of differences in intensity.
Psychologically, we can see this process at work in the development of a lasting and relatively unchanging attitude. After violent oscillations at the beginning the opposites equalize one another, and gradually a new attitude develops, the final stability of which is the greater in proportion to the magnitude of the initial differences. The greater the tension between the pairs of opposites, the greater will be the energy that comes from them . . . [and] the less chance is there of subsequent disturbances which might arise from friction with material not previously constellated.[”On Psychic Energy,” CW 8, par. 49.]
Some degree of tension between consciousness and the unconsciousness is both unavoidable and necessary. The aim of analysis is therefore not to eliminate the tension but rather to understand the role it plays in the self-regulation of the psyche. Moreover, the assimilation of unconscious contents results in the ego becoming responsible for what was previously unconscious. There is thus no question of anyone ever being completely at peace.
The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion. Christ’s earthly life likewise ended, not in complacent bliss, but on the cross.[”The Psychology of the Transference,” CW 16, par. 400.]
Jung further believed that anyone who attempts to deal with the problem of the opposites on a personal level is making a significant contribution toward world peace.
The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves.[”Christ, A Symbol of the Self,” CW 9ii, par. 126.]
http://jungcurrents.com/carl-jung-the-unity-of-the-stone-is-the-equivalent-o f-individuation/
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Carl Jung on ”Orientation.” **(2014-03-17 06:45)**

Orientation:
A term used to indicate the general principle governing a personal attitude or viewpoint.
One’s psychological orientation determines how one sees and interprets reality. In Jung’s model of typology, a thinking attitude is oriented by the principle of logic; a sensation attitude is oriented by the direct perception of concrete facts; intuition orients itself to future possibilities; and feeling is governed by subjective worth. Each of these attitudes may operate in an introverted or extraverted way.
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Carl Jung and ”Parental Complex” **(2014-03-18 06:44)**

Parental complex:
A group of emotionally charged images and ideas associated with the parents.

Jung believed that the numinosity surrounding the personal parents, apparent in their more or less magical influence, was to a large extent due to an archetypal image of the primordial parents resident in every psyche.
The importance that modern psychology attaches to the “parental complex” is a direct continuation of primitive man’s experience of the dangerous power of the ancestral spirits. Even the error of judgment which leads him unthinkingly to assume that the spirits are realities of the external world is carried on in our assumption (which is only partially correct) that the real parents are responsible for the parental complex. In the old trauma theory of Freudian psychoanalysis, and in other quarters as well, this assumption even passed for a scientific explanation. (It was in order to avoid this confusion that I advocated the term “parental imago.”)[”The Function of the Unconscious,” CW 7, par. 293.]
The imago of the parents is composed of both the image created in the individual psyche from the experience of the personal parents and collective elements already present.
The image is unconsciously projected, and when the parents die, the projected image goes on working as though it were a spirit existing on its own. The primitive then speaks of parental spirits who return by night (revenants), while the modern man calls it a father or mother complex.[Ibid., par. 294.]
So long as a positive or negative resemblance to the parents is the deciding factor in a love choice, the release from the parental imago, and hence from childhood, is not complete.[”Mind and Earth,” CW 10, par. 74].
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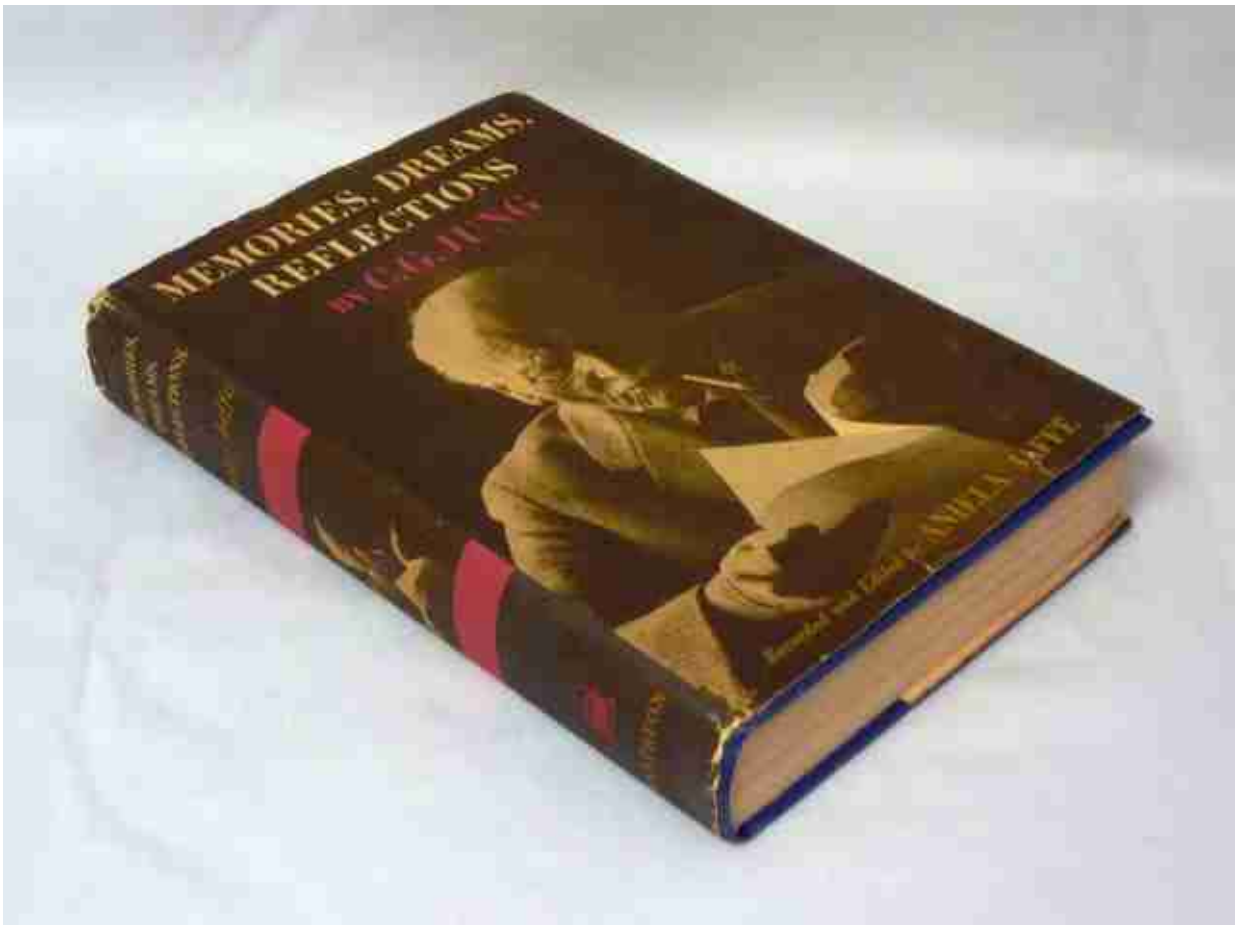
Memories, Dreams and Reflections [Prologue] **(2014-03-19 05:34)**



Memories, Dreams and Reflections [Prologue]
My life is a story of the self-realization of the unconscious.

Everything in the unconscious seeks outward manifestation, and the personality too desires to evolve out of its unconscious conditions and to experience itself as a whole. I cannot employ the language of science to trace this process of growth in myself, for I cannot experience myself as a scientific problem.

What we are to our inward vision, and what man appears to be sub specie aeternitatis, can only be expressed by way of myth. Myth is more individual and expresses life more precisely than does science. Science works with concepts of averages which are far too general to do justice to the subjective variety of an individual life. Thus it is that I have now undertaken, in my eighty-third year, to tell my personal myth. I can only make direct statements, only ”tell stories.” Whether or not the stories are ”true” is not the problem.

The only question is whether what I tell is my fable, my truth.

An autobiography is so difficult to write because we possess no standards, no objective foundation, from which to judge ourselves. There are really no proper bases for comparison. I know that in many things I am not like others, but I do not know what I really am like. Man cannot compare himself with any other creature; he is not a monkey, not a cow, not a tree.

I am a man. But what is it to be that? Like every other being, I am a splinter of the infinite deity, but I cannot contrast myself with any animal, any plant or any stone. Only a mythical being has a range greater than man’s. How then can a man form any definite opinions about himself?

We are a psychic process which we do not control, or only partly direct. Consequently, we cannot have any final judgment about ourselves or our lives. If we had, we would know everything–but at most that is only a pretense. At bottom we never know how it has all come about.

The story of a life begins somewhere, at some particular point we happen to remember; and even then it was already highly complex. We do not know how life is going to turn out. Therefore the story has no beginning, and the end can only be vaguely hinted at.

The life of man is a dubious experiment. It is a tremendous phenomenon only in numerical terms. Individually, it is so fleeting, so insufficient, that it is literally a miracle that anything can exist and develop at all. I was impressed by that fact long ago, as a young medical student, and it seemed to me miraculous that I should not have been prematurely annihilated.

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away—an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains.

In the end the only events in my life worth telling are those when the imperishable world irrupted into this transitory one. That is why I speak chiefly of inner experiences, amongst which I include my dreams and visions. These form the prima materia of my scientific work. They were the fiery magma out of which the stone that had to be worked was crystallized.

All other memories of travels, people and my surroundings have paled beside these interior happenings. Many people have participated in the story of our times and written about it; if the reader wants an account of that, let him turn to them or get somebody to tell it to him.

Recollection of the outward events of my life has largely faded or disappeared. But my encounters with the ”other” reality, my bouts with the unconscious, are indelibly engraved upon my memory. In that realm there has always been wealth in abundance, and everything else has lost importance by comparison.

Similarly, other people are established inalienably in my memories only if their names were entered in the scrolls of my destiny from the beginning, so that encountering them was at the same time a kind of recollection.

Inner experiences also set their seal on the outward events that came my way and assumed importance for me in youth or later on. I early arrived at the insight that when no answer comes from within to the problems and complexities of life, they ultimately mean very little. Outward circumstances are no substitute for inner experience.

Therefore my life has been singularly poor in outward happenings. I cannot tell much about them, for it would strike me as hollow and insubstantial. I can understand myself only in the light of inner happenings. It is these that make up the singularity of my life, and with these my autobiography deals. Carl Jung; Memories, Dreams and Reflections, Prologue.

Dr. Jung's childhood manikin **(2014-03-19 18:41)**

[What if Dr. Jung's childhood manikin and writings remain hidden up in the attic where he hid thme?]
Thirty years later I again stood on that slope. I was a married man, had children, a house, a place in the world, and a head full of ideas and plans, and suddenly I was again the child who had kindled a fire full of secret significance and sat down on a stone without knowing whether it was I or I was it. I thought suddenly of my life in Zurich, and it seemed alien to me, like news from some remote world and time.
This was frightening, for the world of my childhood in which I had just become absorbed was eternal, and I had been wrenched away from it and had fallen into a time that continued to roll onward, moving farther and farther away. The pull of that other world was so strong that I had to tear myself violently from the spot in order not to lose hold of my future.
I have never forgotten that moment, for it illuminated in a flash of lightning the quality of eternity in my childhood. What this meant was revealed soon afterward, in my tenth year.
My disunion with myself and uncertainty in the world at large led me to an action which at the time was quite incomprehensible to me. I had in those days a yellow, varnished pencil case of the kind commonly used by primary-school pupils, with a little lock and the customary ruler. At the end of this ruler I now carved a little manikin, about two inches long, with frock coat, top hat, and shiny black boots.
I colored him black with ink, sawed him off the ruler, and put him in the pencil case, where I made him a little bed. I even made a coat for him out of a bit of wool. In the case I also placed a smooth, oblong blackish stone from the Rhine, which I had painted with water colors to look as though it were divided into an upper and lower half, and had long carried around in my trouser pocket. This was his stone.
All this was a great secret. Secretly I took the case to the forbidden attic at the top of the house (forbidden because the floorboards were worm eaten and rotten) and hid it with great satisfaction on one of the beams under the roof–for no one must ever see it! I knew that not a soul would ever find it there.
No one could discover my secret and destroy it. I felt safe, and the tormenting sense of being at odds with myself was gone. In all difficult situations, whenever I had done something wrong or my feelings had been hurt, or when my

father's irritability or my mother's invalidism oppressed me, I thought of my carefully bedded-down and wrapped-up manikin and his smooth, prettily colored stone. From time to time–often at intervals of weeks–I secretly stole up to the attic when I could be certain that no one would see me. Then I clambered up on the beam, opened the case, and looked at my manikin and his stone.

Each time I did this I placed in the case a little scroll of paper on which I had previously written something during school hours in a secret language of my own invention. The addition of a new scroll always had the character of a solemn ceremonial act. Unfortunately I cannot remember what I wanted to communicate to the manikin. I only know that my ”letters” constituted a kind of library for him. I fancy, though I cannot be certain, that they may have

consisted of sayings that particularly pleased me. Carl Jung, Memories Dreams and Reflections.

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The episode with the carved manikin formed the climax and the conclusion of my childhood. It lasted about a year. Thereafter I completely forgot the whole affair until I was thirty-five. Then this fragment of memory rose up again from the mists of childhood with pristine clarity. While I was engaged on the preliminary studies for my book Wandlungen und Symbole der Libido. I read about the cache of soul–stones near Arlesheim, and the Australian churingas.

I suddenly discovered that I had a quite definite image of such a stone, though I had never seen any reproductions. It was oblong, blackish, and painted into an upper and lower half. This image was joined by that of the pencil box and the manikin. The manikin was a little cloaked god of the ancient world, a Telesphoros such as stands on the monuments of Asklepios and reads to him from a scroll. Along with this recollection there came to me, for the first time, the conviction that there are archaic psychic components which have entered the individual psyche without any direct line of tradition.

My father's library–which I examined only very much later–contained not a single book which might have transmitted any such information. Moreover, my father demonstrably knew nothing about these things. When I was in England in 1920, I carved out of wood two similar figures without having the slightest recollection of that childhood experience. One of them I had reproduced on a larger scale in stone, and this figure now stands in my garden in Kusnacht. Only while I was doing this work did the unconscious supply me with a name. It called the figure Atmavictu–the "breath of life."

It was a further development of that fearful tree of my childhood dream, which was now revealed as the "breath of life," the creative impulse. Ultimately, the manikin was a kabir, wrapped in his little cloak, hidden in the kista, and provided with a supply of life-force, the oblong black stone. But these are connections which became clear to me only much later in life. When I was a child I performed the ritual just as I have seen it done by the natives of Africa; they act first and do not know what they are doing. Only long afterward do they reflect on what they have done.

Carl Jung, Memories Dreams and Reflections

I cannot recall in my boyhood ever having thought of the possibility of a connection between Lord Jesus–or the Jesuit in the black robe–the men in frock coats and top hats standing by the grave, the grave-like hole in the meadow, the underground temple of the phallus, and my little man in the pencil case. The dream of the ithyphallic god was my first great secret; the manikin was the second. It does seem to me, however, that I had a vague sense of relationship

between the ”soul-stone” and the stone which was also
myself. Carl Jung, Memories Dreams and Reflections.

It would never have occurred to me to speak of my experience openly, nor of my dream of the phallus in the underground temple, nor of my carved manikin. As a matter of fact, I did not say anything about the phallus dream until I was sixty-five. I may have spoken about the other experiences to my wife, but only in later years. A strict taboo hung over all these matters, inherited from my childhood.

I could never have talked about them with friends. My entire youth can be understood in terms of this secret. It induced in me an almost unendurable loneliness. My one great achievement during those years was that I resisted the temptation to talk about it with anyone.

Thus the pattern of my relationship to the world was already prefigured: today as then I am a solitary, because I know things and must hint at things which other people do not know, and usually do not; even want to know. Carl Jung, Memories Dreams and Reflections.

Image: Atmavictu ”Breath of Life” sculpted by Dr. Jung.

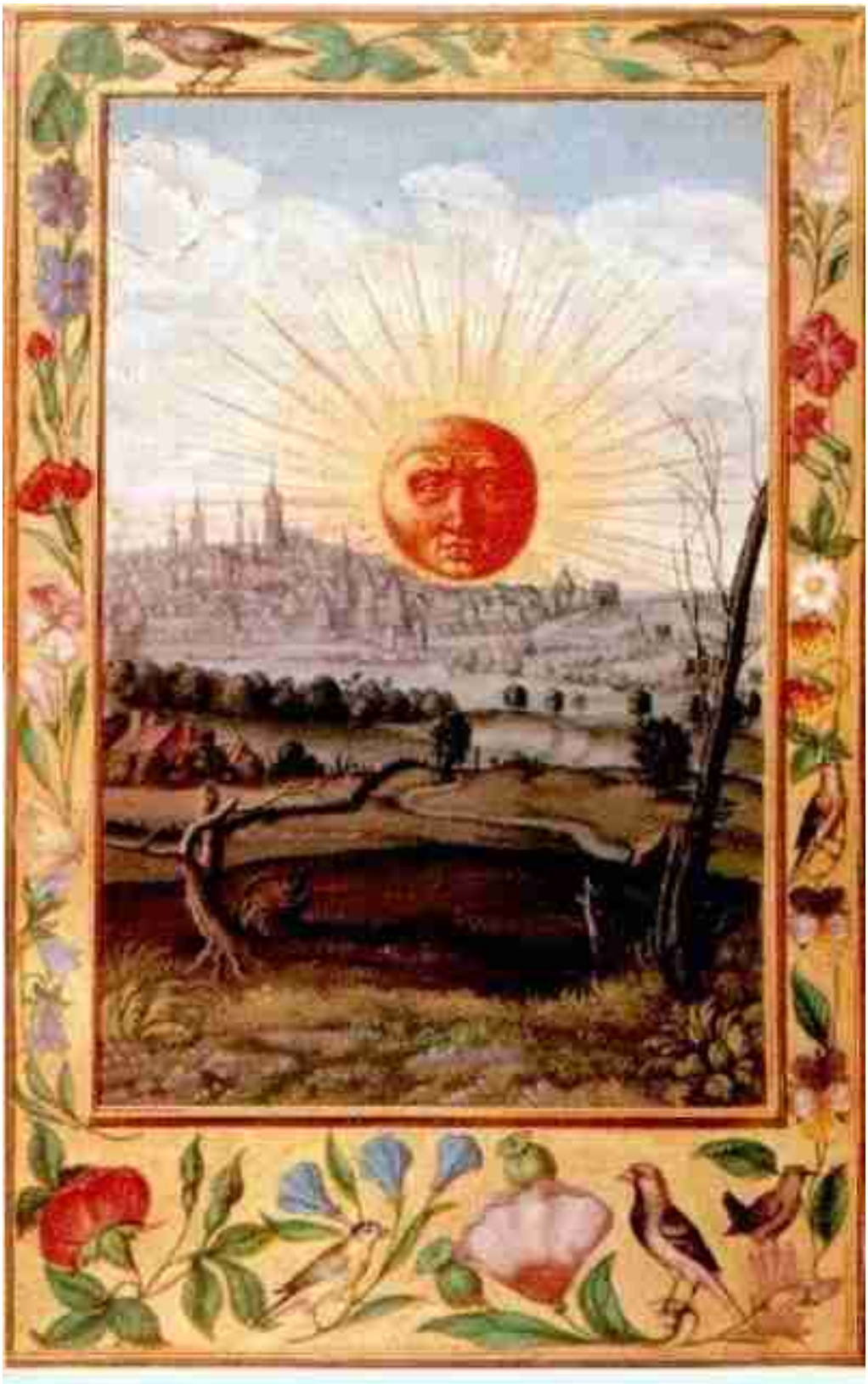
Image: Gallo-Roman limestone statue of Telesphorus discovered in 1884 in Moulézan (southern France), now exhibited in the Archeological Museum of Nîmes. The god is dressed in the hooded cape typical of the depiction of Celts in Roman Gaul.

Image: Sculpted by Dr. Jung at his Bollingen Tower.

”Soon something else emerged. I began to see on the front face, in the natural structure of the stone, a small circle, a sort of eye, which looked at me. I chiseled it into the stone, and in the center made a tiny homunculus. This corresponds to the ”little doll” (pupilla) yourself which you see in the pupil of another’s eye; a kind of Kabir, or the Telesphoros of Asklepios. Ancient statues show him wearing a hooded cloak and carrying a lantern. At the same time he is a pointer of the way. I dedicated a few words to him which came into my mind while I was working. The inscription is in Greek; the translation goes:

Time is a child playing like a child playing a board game the kingdom of the child. This is Telesphoros, who roams through the dark regions of this cosmos and glows like a star out of the depths. He points the way to the gates of the sun and to the land of dreams. Carl Jung; Memories Dreams and Reflections

Carl Jung on the importance of the Little Light of Consciousness known as the.....Ego. **(2014-03-21 04:20)**



[Carl Jung on the importance of the Little Light of Consciousness known as the.....Ego.]
About this time I had a dream which both frightened and encouraged me.

It was night in some unknown place, and I was making slow and painful headway against a mighty wind. Dense fog was flying along everywhere.
I had my hands cupped around a tiny light which threatened to go out at any moment.
Everything depended on my keeping this little light alive. Suddenly I had the feeling that something was coming up behind me.
I looked back, and saw a gigantic black figure following me.
But at the same moment I was conscious, in spite of my terror, that I must keep my little light going through night and wind, regardless of all dangers.
When I awoke I realized at once that the figure was a ”specter of the Brocken,” my own shadow on the swirling mists, brought into being by the little light I was carrying.
I knew, too, that this little light was my consciousness, the only light I have.
My own understanding is the sole treasure I possess, and the greatest. Though infinitely small and fragile in comparison with the powers of darkness, it is still a light, my only light.
This dream was a great illumination for me. Now I knew that No. 1 was the bearer of the light, and that No. 2 followed him like a shadow.
My task was to shield the light and not look back at the vita peracta; this was evidently a forbidden realm of light of a different sort.
I must go forward against the storm, which sought to thrust me back into the immeasurable darkness of a world where one is aware of nothing except the surfaces of things in the background. In the role of No. 1, I had to go forward–into study, moneymaking, responsibilities, entanglements, confusions, errors, submissions, defeats.
The storm pushing against me was time, ceaselessly flowing into the past, which just as ceaselessly dogs our heels.
It exerts a mighty suction which greedily draws everything living into itself; we can only escape from it–for a while—by pressing forward.
The past is terribly real and present, and it catches everyone who cannot save his skin with a satisfactory answer.
My view of the world spun around another ninety degrees; I recognized clearly that my path led irrevocably outward, into the limitations and darkness of three-dimensionality.
It seemed to me that Adam must once have left Paradise in this manner; Eden had become a specter for him, and light was where a stony field had to be tilled in the sweat of his brow. Carl Jung, Memories Dreams and Reflections, Student Years.
Image from the Splendor Solis

Carl Jung and Atmavictu (Breath of Life) **(2014-03-21 04:30)**

[Carl Jung and Atmavictu]
Illustration 117 from The Red Book:

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When the God enters my life, I return to my poverty for the sake of the God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. I thus relieve the God of all the confusion and absurdity that would befall him if I did not accept it. With this I prepare the way for the God's doing. What should happen? Has the darkest abyss been emptied and exhausted? Or what stands and waits down there, impending and red-hot? [Image 117]222 Carl Jung, The Red Book, Nox Quarta, Page 302

The Red Book Footnote 222:

Text in image: (Atmavictu); [a youthful supporter]; TELESPHORUS];[evil spirit in some men.]

Image legend: "The dragon wants to eat the sun and the youth beseeches him not to. But he eats it nevertheless."

Atmavictu (as spelled there) first appears in Black Book 6 in 1917- Here is a paraphrase of the fantasy of April 25, 1917:

The serpent says that Atmavictu was her companion for thousands of years.

He was first an old man, and then he died and became a bear. Then he died and became an otter. Then he died and became a newt. Then he died again and came into the

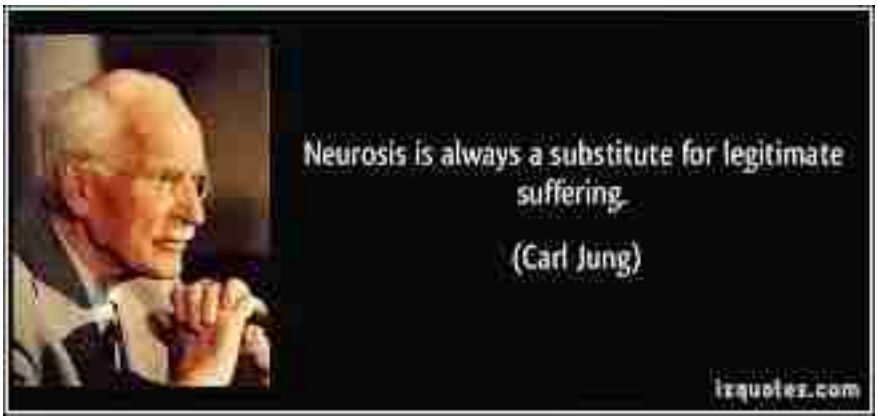
serpent. The serpent is Atmavictu.

He made a mistake before then and became a man, while he was still an earth serpent. Jung's soul says that Atmavictu is a kobold,
a serpent conjuror, a serpent.
The serpent says that she is the kernel of the self From the serpent, Atmavictu transformed into Philemon (p. 179f).

There is a sculpture of him in Jung's garden in Kusnacht. In "From the earliest experiences of my life" Jung wrote:
"When I was in England in 1920, I carved two similar figures out of thin branch without having the slightest recollection of that childhood experience. One of them I had reproduced on a larger scale in stone, and this figure now stands in my garden in Kusnacht. It was only at that time that the unconscious supplied me with a name. It called the figure Atmavictu-the 'breath of life.'
It is a further development of that quasi-sexual object of my childhood, which turned out to be the 'breath of life,' the creative impulse.
Basically, the manikin is a kabir" (lA, pp. 29-30; cf Memories, pp. 38-39). The figure of Telesphorus is like Phanes in Image 113. Telesphorus is one of the Cabiri, and the daimon of Asclepius (see fig. 77, Psychology and Alchemy, CW 12). He was also regarded as a God of healing, and had a temple at Pergamon in Asia Minor. In 1950, Jung carved an image of him in his stone at Bollingen, together with a dedication to him in Greek, combining lines from Heraclitus, the Mithraic Liturgy, and Homer (Memories, p. 254).
Carl Jung's Illumination #119 from The Red Book.
I am he, the nameless one, who does not know himself and whose name is concealed even from himself I have no name, since I have not yet existed, but have only just become. To myself I am an Anabaptist and a stranger. I, who I am, am not it. But I, who will be I before me and after me, am it.
In that I abased myself I elevated myself as another. In that I accepted myself I divided myself into two, and in that I united myself with myself I became the smaller part of myself I am this in my consciousness.
However, I am thus in my consciousness as if I were also separated from it. I am I [Image119]
I not in my second and greater state, as if I were this second and greater one myself but I am always in ordinary consciousness, yet so separate and distinct from it, as if I were in my second and greater state, but without the consciousness of really being it.

I have even become smaller and poorer, but precisely because of my smallness I can be conscious of the nearness of the great.
Footnote 126: 226 Image legend:
”The accursed dragon has eaten the sun, its belly being cut open and he must not hand over the gold of the sun, together with his blood. This is the turning back of Atmavictu, of the old one. He who destroyed the proliferating green covering is the youth who helped me to kill Siegfried.” The reference is to Libel’ Primus, chapter. 7, ”Murder of the Hero.”

People who know nothing about nature are of course neurotic... (2014-03-21 10:41)



People who know nothing about nature are of course neurotic, for they are not adapted to reality.
They are too naive like children, and it is necessary to tell them the facts of life, so to speak–to make it plain to them that they are human beings like all others.
Not that such enlightenment will cure neurotics; they can only regain their health when they climb up out the mud of the commonplace.
But they are only too fond of lingering in what they have earlier repressed. How are they ever to emerge if analysis does not make them aware of something different and better, when even theory holds them fast in it and offers them nothing more than the rational or ”reasonable injunction to abandon such childishness?
That is precisely what they cannot do, and how should they be able to if they do not discover something to stand on?
One form of life cannot simply be abandoned unless it is exchanged for another.
As for a rational approach to life, that is, as experience shows, impossible, especially when a person is by nature as unreasonable as a neurotic. Carl Jung, Memories Dreams and Reflections

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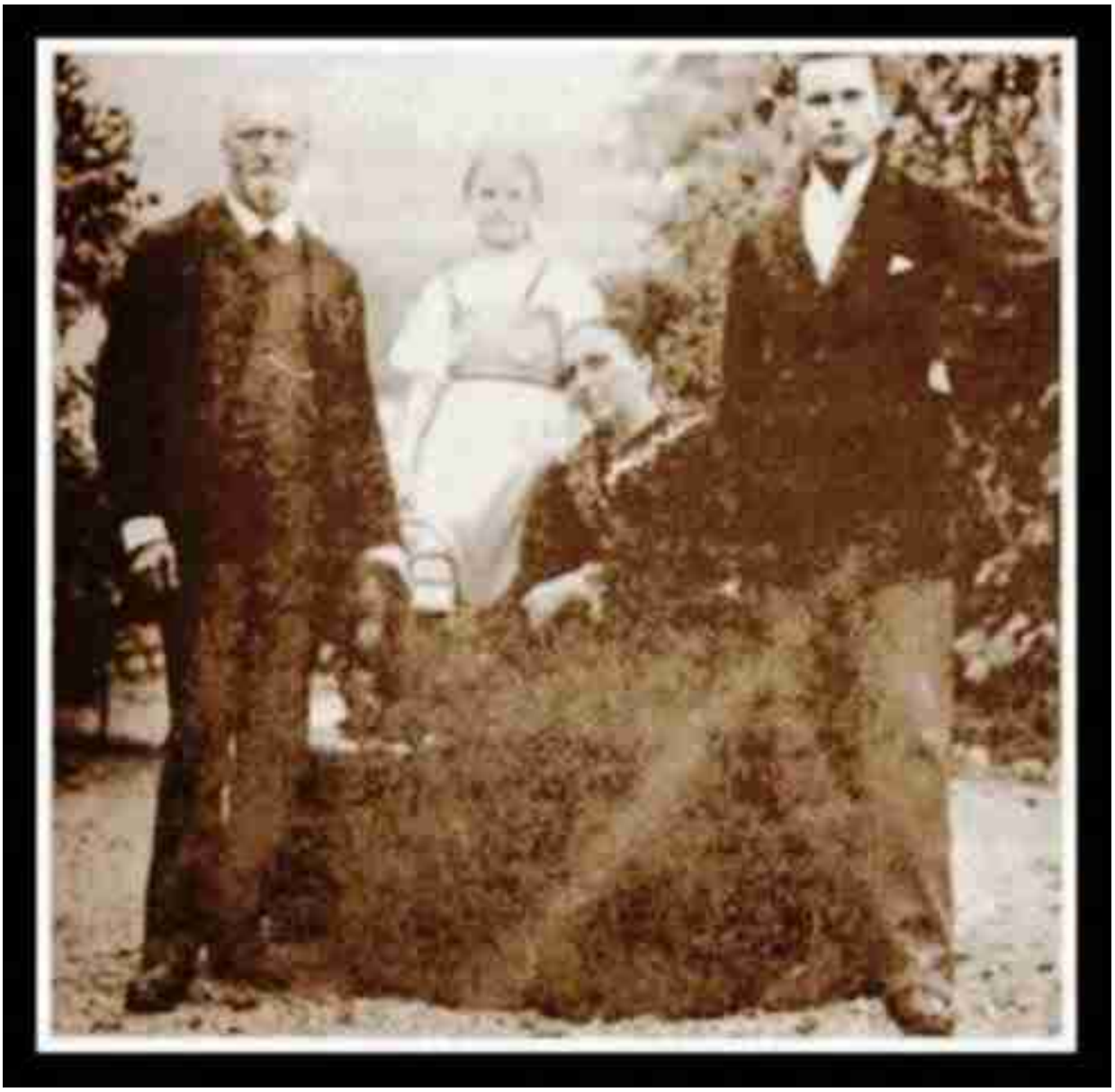
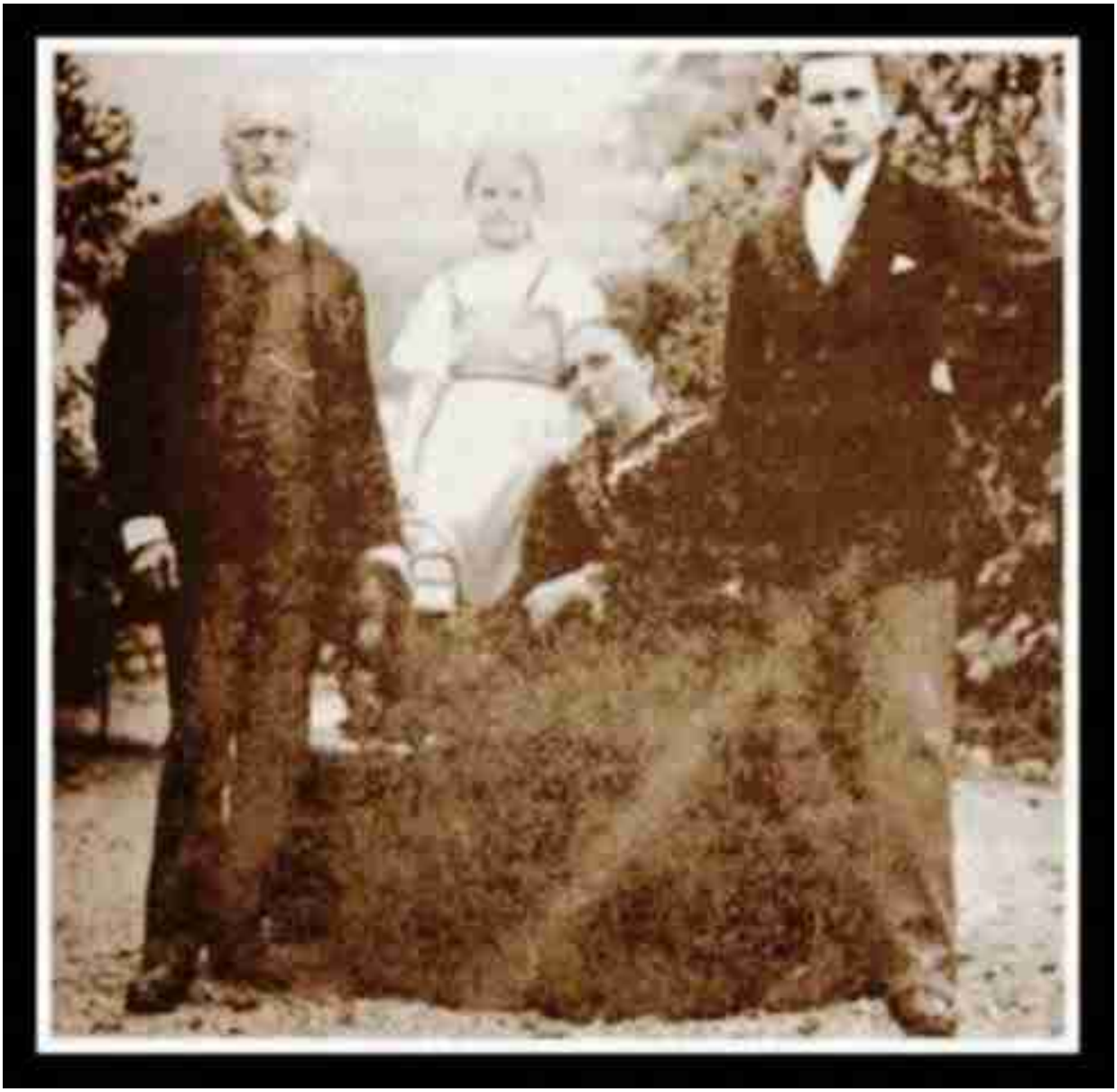
Carl Jung on the Death of his Sister Gertrud (Trudi). **(2014-03-21 10:45)**



[Carl Jung on the Death of his Sister Gertrud (Trudi).]
For my mother it was hard that I was leaving Basel. But I knew that I could not spare her this pain, and she bore it bravely.
She lived together with my sister, a delicate and rather sickly nature, in every respect different from me.
She was as though born to live the life of a spinster, and she never married. But she developed a remarkable personality, and I admired her attitude.
She had to undergo an operation that was considered harmless, but she did not survive it.
I was deeply impressed when I discovered that she had put all her affairs in order beforehand, down to the last detail.
At bottom she was always a stranger to me, but I had great respect for her.
I was rather emotional, whereas she was always composed, though very sensitive deep down.
I could imagine her spending her days in a Home for Gentlewomen, just as the only sister of my grandfather had done.
Carl Jung, Memories Dreams and Reflections.
Image: Carl Jung to the right, his father to the left, his mother sitting and his sister Gertrud (Trudi) behind. 1893.

Carl Jung's Father appears to him in a dream after his death... **(2014-03-21 10:49)**



[Carl Jung's Father appears to him in a dream after his death.]
Six weeks after his death my father appeared to me in a dream.
Suddenly he stood before me and said that he was coming back from his holiday.
He had made a good recovery and was now coming home.
I thought he would be annoyed with me for having moved into his room. But not a bit of it! Nevertheless, I felt ashamed because I had imagined he was dead.
Two days later the dream was repeated. My father had recovered and was coming home, and again I reproached myself because I had thought he was dead.
Later I kept asking myself: "What does it mean that my father returns in dreams and that he seems so real?"
It was an unforgettable experience, and it forced me for the first time to think about life after death.
With the death of my father difficult problems arose concerning the continuation of my studies.
Some of my mother's relations took the view that I ought to look for a clerk's job in a business house, so as to earn money as quickly as possible.
My mother's youngest brother offered to help her, since her resources were not nearly sufficient to live on.

An uncle on my father's side helped me. At the end of my studies I owed him three thousand francs.
The rest I earned by working as a junior assistant and by helping an aged aunt dispose of her small collection of antiques.
I sold them piece by piece at good prices, and received a very welcome percentage. Carl Jung; Memories Dreams and Reflections
Image: Carl Jung to the right, his father to the left, his mother sitting and his sister Gertrud (Trudi) behind. 1893.

Carl Jung – Without History there can be no psychology (2014-03-22 05:50)

[Carl Jung – Without History there can be no psychology.]
I had very soon seen that analytical psychology coincided in a most curious way with alchemy.
The experiences of the alchemists were, in a sense, my experiences, and their world was my world.
This was, of course, a momentous discovery: I had stumbled upon the historical counterpart of my psychology of the

unconscious.
The possibility of a comparison with alchemy, and the uninterrupted intellectual chain back to Gnosticism, gave substance to my psychology.
When I pored over these old texts everything fell into place: the fantasy-images, the empirical material I had gathered in my practice, and the conclusions I had drawn from it.
I now began to understand what these psychic contents meant when seen in historical perspective.
My understanding of their typical character, which had already begun with my investigation of myths, was deepened.
The primordial images and the nature of the archetype took a central place in my researches, and it became clear to me that without history there can be no psychology, and certainly no psychology of the unconscious.
A psychology of consciousness can, to be sure, content itself with material drawn from personal life, but as soon as we wish to explain a neurosis we require an anamnesis which reaches deeper than the knowledge of consciousness.
And when in the course of treatment unusual decisions are called for, dreams occur that need more than personal memories for their interpretation. Carl Jung, Memories Dreams and Reflections

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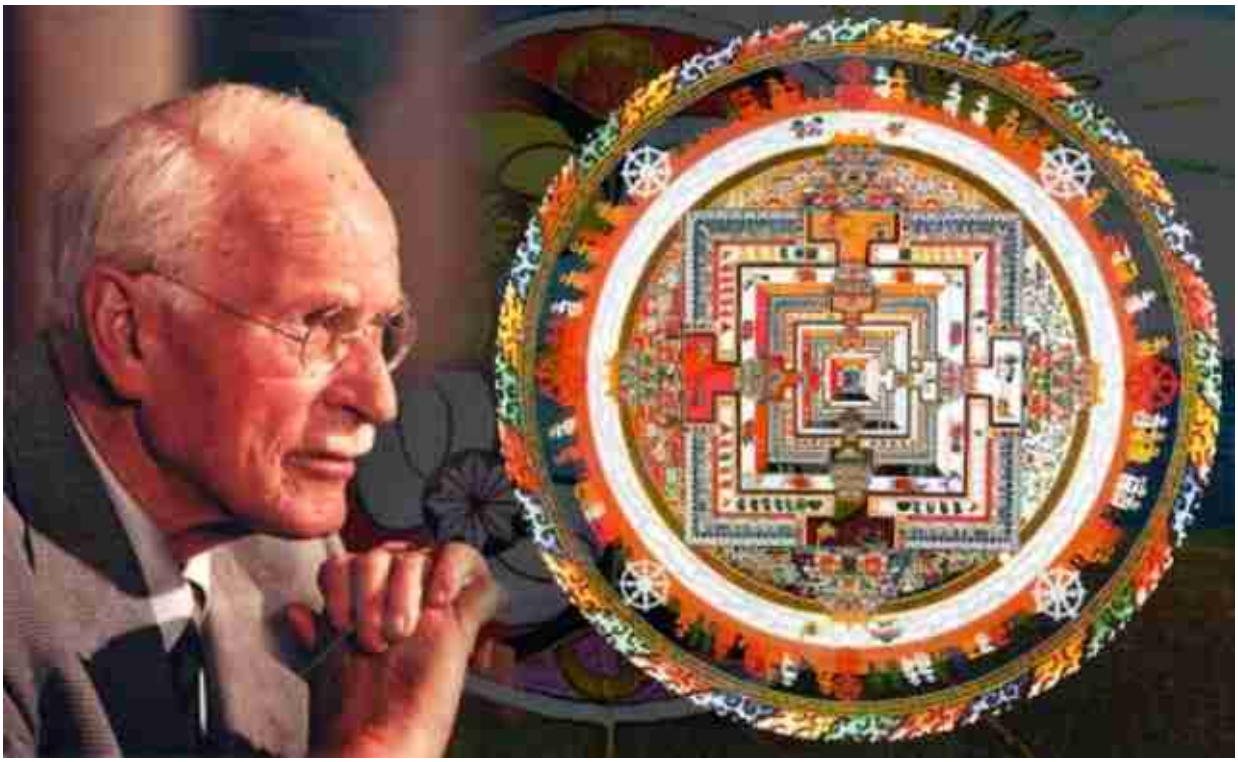
Carl Jung – "After this dream I gave up drawing and painting mandalas." **(2014-03-22 05:55)**



[Carl Jung – "After this dream I gave up drawing and painting mandalas."]
After this dream I gave up drawing or painting mandalas. The dream depicted the climax of the whole process of development of consciousness.
It satisfied me completely, for it gave a total picture of my situation. I had known, to be sure, that I was occupied with something important, but I still lacked understanding, and there had been no one among my associates who could have understood.
The clarification brought about by the dream made it possible for me to take an objective view of the things that filled my being.
Without such a vision I might perhaps have lost my orientation and been compelled to abandon my undertaking. But here the meaning had been made clear.

When I parted from Freud, I knew that I was plunging into the unknown. Beyond Freud, after all, I knew nothing; but I had taken the step into darkness.
When that happens, and then such a dream comes, one feels it as an act of grace.
It has taken me virtually forty-five years to distill within the vessel of my scientific work the things I experienced and wrote down at that time.
As a young man my goal had been to accomplish something in my science. But then, I hit upon this stream of lava, and the heat of its fires reshaped my life.
That was the primal stuff which compelled me to work upon it, and my works are a more or less successful endeavor to incorporate this incandescent matter into the contemporary picture of the world.
The years when I was pursuing my inner images were the most important in my life–in them everything essential was decided.
It all began then; the later details are only supplements and clarifications of the material that burst forth from the unconscious, and at first swamped me.
It was the prima materia for a lifetime's work Carl Jung, Memories Dreams and Reflections.

Carl Jung – The “Shadow” is not always the Shadow of the Persona but can be an ethnic shadow…A Shadow of the Self. **(2014-03-22 06:13)**

[Carl Jung – The “Shadow” is not always the Shadow of the Persona but can be an ethnic shadow…A Shadow of the Self.]
In traveling to Africa to find a psychic observation post outside the sphere of the European, I unconsciously wanted to find that part of my personality which had become invisible under the influence and the pressure of being European. This part stands in unconscious opposition to myself, and indeed I attempt to suppress it.
In keeping with its nature, it wishes to make me unconscious (force me under water) so as to kill me; but my aim is, through insight, to make it more conscious, so that we can find a common modus vivendi.
The Arab’s dusky complexion marks him as a ”shadow,” but not the personal shadow, rather an ethnic one associated not with my persona but with the totality of my personality, that is, with the self.
As master of the Kasbah, he must be regarded as a kind of shadow of the self.
The predominantly rationalistic
European finds much that is human alien to him, and he prides himself on this without realizing that his rationality is won at the expense of his vitality, and that the primitive part of his personality is consequently condemned to a more or less underground existence. Carl Jung, Memories Dreams and Reflections.

Carl Jung – It is important to affirm one's own destiny for the Ego to ….Endure. **(2014-03-22 14:30)**

[Carl Jung – It is important to affirm one's own destiny for the Ego to ….Endure.]
It was only after the illness that I understood how important it is to affirm one's own destiny.

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In this way we forge an ego that does not break down when incomprehensible things happen; an ego that endures, that endures the truth, and that is capable of coping with the world and with fate.
Then, to experience defeat is also to experience victory.
Nothing is disturbed neither inwardly nor outwardly, for one's own continuity has withstood the current of life and of time.
But that can come to pass only when one does not meddle inquisitively with the workings of fate.
I have also realized that one must accept the thoughts that go on within oneself of their own accord as part of one's reality.
The categories of true and false are, of course, always present; but because they are not binding they take second place.
The presence of thoughts is more important than our subjective judgment of them. But neither must these judgments be suppressed, for they also are existent thoughts which are part of our wholeness. Carl Jung; Memories Dreams and Reflections.

Carl Jung on "My Greatest Wealth." (2014-03-22 14:45)

[Carl Jung on "My Greatest Wealth.]
When I look back upon it all today and consider what happened to me during the period of my work on the fantasies, it seems as though a message had come to me with overwhelming force.
There were things in the images which concerned not only myself but many others also.
It was then that I ceased to belong to myself alone, ceased to have the right to do so.

From then on, my life belonged to the generality.
The knowledge I was concerned with, or was seeking, still could not be found in the science of those days.
I myself had to undergo the original experience, and, moreover, try to plant the results of my experience in the soil of reality; otherwise they would have remained subjective assumptions without validity.
It was then that I dedicated myself to service of the psyche.
I loved it and hated it, but it was my greatest wealth.
My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible.
Today I can say that I have never lost touch with my initial experiences.
All my works, all my creative activity, has come from those initial fantasies and dreams which began in 1912, almost fifty years ago.
Everything that I accomplished in later life was already contained in them, although at first only in the form of emotions and images. Carl Jung, Memories Dreams and Reflections.

Carl Jung on Galla Placidia as a suitable embodiment of his Anima. **(2014-03-22 14:51)**

[Carl Jung on Galla Placidia as a suitable embodiment of his Anima.]
Even on the occasion of my first visit to Ravenna in 1913, the tomb of Galla Placidia seemed to me significant and

unusually fascinating.
The second time, twenty years later, I had the same feeling. Once more I fell into a strange mood in the tomb of Galla Placidia; once more I was deeply stirred.
I was there with an acquaintance, and we went directly from the tomb into the Baptistery of the Orthodox.
Here, what struck me first was the mild blue light that filled the room; yet I did not wonder about this at all.
I did not try to account for its source, and so the wonder of this light without any visible source did not trouble me.
I was somewhat amazed because, in place of the windows I remembered having seen on my first visit, there were now four great mosaic frescoes of incredible beauty which, it seemed, I had entirely forgotten.
I was vexed to find my memory so unreliable.
The mosaic on the south side represented the baptism in the Jordan; the second picture, on the north, was of the passage of the Children of Israel through the Red Sea; the third, on the east, soon faded from my memory.
It might have shown Naaman being cleansed of leprosy in the Jordan; there was a picture on this theme in the old Merian Bible in my library, which was much like the mosaic.
The fourth mosaic, on the west side of the baptistery, was the most impressive of all. We looked at this one last.
It represented Christ holding out his hand to Peter, who was sinking beneath the waves.
We stopped in front of this mosaic for at least twenty minutes and discussed the original ritual of baptism, especially the curious archaic conception of it as an initiation connected with real peril of death.
Such initiations were often connected with the peril of death and so served to express the archetypal idea of death and rebirth.
Baptism had originally been a real submersion which at least suggested the danger of drowning.
I retained the most distinct memory of the mosaic of Peter sinking, and to this day can see every detail before my eyes: the blue of the sea, individual chips of the mosaic, the inscribed scrolls proceeding from the mouths of Peter and Christ, which I attempted to decipher.
After we left the baptistery, I went promptly to Alinari to buy photographs of the mosaics, but could not find any.
Time was pressing this was only a short visit and so I postponed the purchase until later.
I thought I might order the pictures from Zurich.
When I was back home, I asked an acquaintance who was going to Ravenna to obtain the pictures for me.
He could not locate them, for he discovered that the mosaics I had described did not exist.
Meanwhile, I had already spoken at a seminar about the original conception of baptism, and on this occasion had also mentioned the mosaics that I had seen in the Baptistery of the Orthodox.
The memory of those pictures is still vivid to me.
The lady who had been there with me long refused to believe that what she had ”seen with her own eyes” had not existed.
As we know, it is very difficult to determine whether, and to what extent, two persons simultaneously see the same thing.
In this case, however, I was able to ascertain that at least the main features of what we both saw had been the same.
This experience in Ravenna is among the most curious events in my life. It can scarcely be explained.
A certain light may possibly be cast on it by an incident in the story of Empress Galla Placidia (d. 450).
During a stormy crossing from Byzantium to Ravenna in the worst of winter, she made a vow that if she came through safely, she would build a church and have the perils of the sea represented in it.
She kept this vow by building the basilica of San Giovanni in Ravenna and having it adorned with mosaics.
In the early Middle Ages, San Giovanni, together with its mosaics, was destroyed by fire; but in the Ambrosiana in Milan is still to be found a sketch representing Galla Placidia in a boat.
I had, from the first visit, been personally affected by the figure of Galla Placidia, and had often wondered how it must have been for this highly cultivated, fastidious woman to live at the side of a barbarian prince.
Her tomb seemed to me a final legacy through which I might reach her personality.
Her fate and her whole being were vivid presences to me; with her intense nature, she was a suitable embodiment for my anima.
The anima of a man has a strongly historical character. As a personification of the unconscious she goes back into prehistory, and embodies the contents of the past.

She provides the individual with those elements that he ought to know about his pre-history.
To the individual, the anima is all life that has been in the past and is still alive in him.
In comparison to her I have always felt myself to be a barbarian who really has no history like a creature just sprung out of nothingness, with neither a past nor a future. Carl Jung, Memories Dreams and Reflections, Page 286.

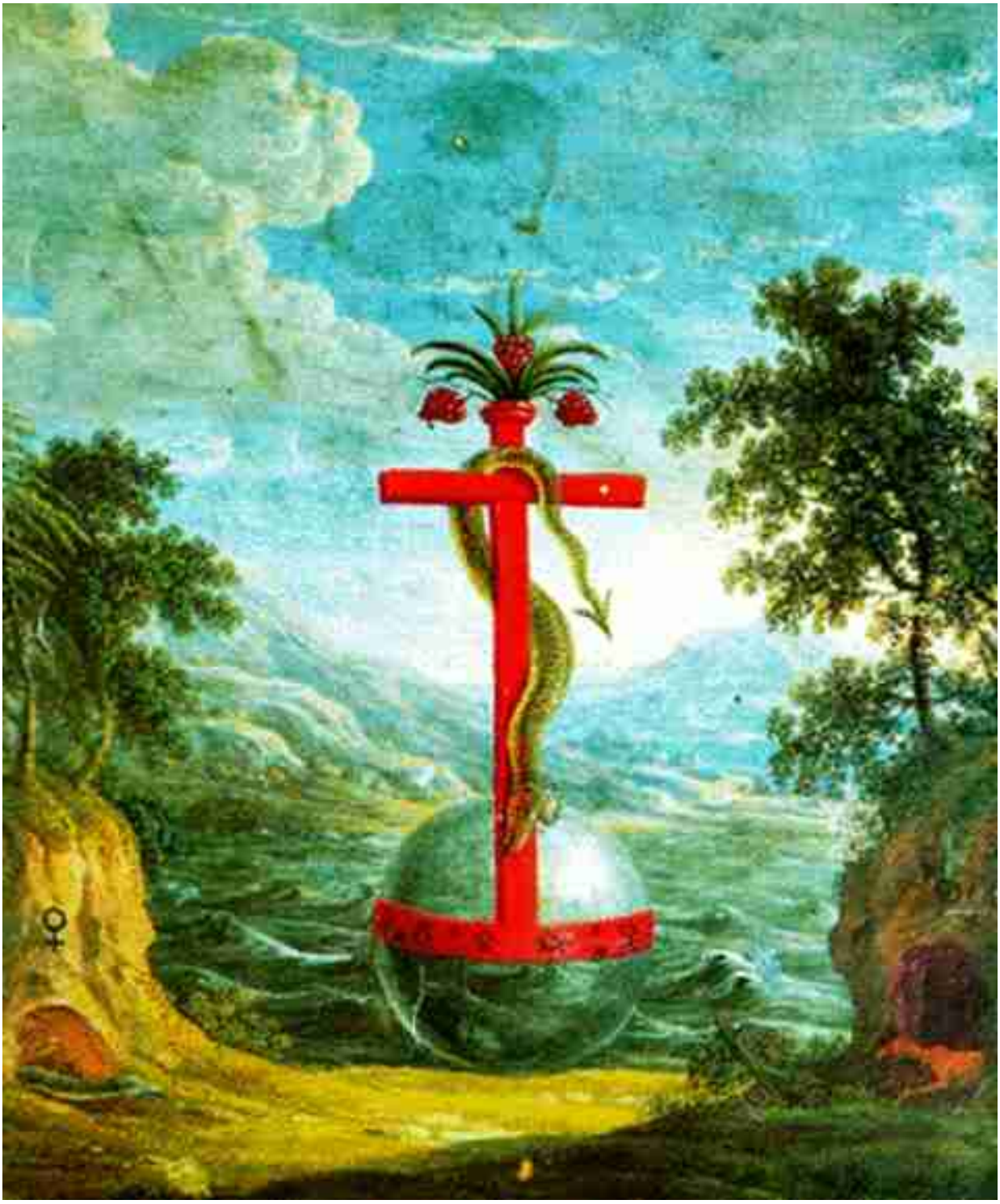
Carl Jung on Buddha and Christ. **(2014-03-22 15:41)**

[Carl Jung on Buddha and Christ.]
The intensity of my emotion showed that the hill of Sanchi meant something central to me. A new side of Buddhism was revealed to me there.
I grasped the life of the Buddha as the reality of the self which had broken through and laid claim to a personal life.
For Buddha, the self stands above all gods, a Unus Mundus which represents the essence of human existence and of the world as a whole.
The self embodies both the aspect of intrinsic being and the aspect of its being, known, without which no world exists.
Buddha saw and grasped the cosmogonic dignity of human consciousness; for that reason he saw clearly that if a man succeeded in extinguishing this light, the world would sink into nothingness.
Schopenhauer's great achievement lay in his also recognizing this, or rediscovering it independently.
Christ like Buddha is an embodiment of the self, but in an altogether different sense.
Both stood for an overcoming of the world: Buddha out of rational insight; Christ as a foredoomed sacrifice.
In Christianity more is suffered, in Buddhism more is seen and done.

Both paths are right, but in the Indian sense Buddha is the more complete human being.
He is a historical personality, and therefore easier for men to understand.
Christ is at once a historical man and God, and therefore much more difficult to comprehend.
At bottom he was not comprehensible even to himself; he knew only that he had to sacrifice himself, that this course was imposed upon him from within.
His sacrifice happened to him like an act of destiny.
Buddha lived out his life and died at an advanced age, whereas Christ's activity as Christ probably lasted no more than a year.
Later, Buddhism underwent the same transformation as Christianity: Buddha became, as it were, the image of the development of the self; he became a model for men to imitate, whereas actually he had preached that by overcoming the Nidana-chain every human being could become an illuminate, a Buddha.
Similarly, in Christianity, Christ is an exemplar who dwells in every Christian as his integral personality. But historical trends led to the imitatio Christi, whereby the individual does not pursue his own destined road to wholeness, but attempts to imitate the way taken by Christ.
Similarly in the East, historical trends led to a devout imitation of the Buddha.
That Buddha should have become a model to be imitated was in itself a weakening of his idea, just as the imitatio Christi was a forerunner of the fateful stasis in the evolution of the Christian idea.
As Buddha, by virtue of his insight, was far in advance of the Brahma gods, so Christ cried out to the Jews, "You are gods" (John 10:34); but men were incapable of understanding what he meant.
Instead we find that the so-called Christian West, far from creating a new world, is moving with giant strides toward the possibility of destroying the world we have.
India honored me with three doctorates, from Allahabad, Benares, and Calcutta representatives of Islam, of Hinduism, and of British-Indian medicine and science.
It was a little too much of a good thing, and I needed a retreat.
A ten-day spell in the hospital offered it to me, for in Calcutta I finally came down with dysentery.
This was a blessed island in the wild sea of new impressions, and I found a place to stand on from which I could contemplate the ten thousand things and their bewildering turmoil. Carl Jung, Memories Dreams and Reflections. Pages 279-280.

Carl Jung's Visions of Christ on the Cross **(2014-03-23 05:11)**

[Carl Jung's Vision of Christ on the Cross]
It was not quite life-size, but extremely distinct; and I saw that his body was made of greenish gold.
The vision was marvelously beautiful, and yet I was profoundly shaken by it.
A vision as such is nothing unusual for me, for I frequently see extremely vivid hypnagogic images.
I had been thinking a great deal about the Anima Christi, one of the meditations from the Spiritual Exercises.
The vision came to me as if to point out that I had overlooked something in in my reflections: the analogy of Christ with the aurum non vulgi and the viriditas of the alchemists.



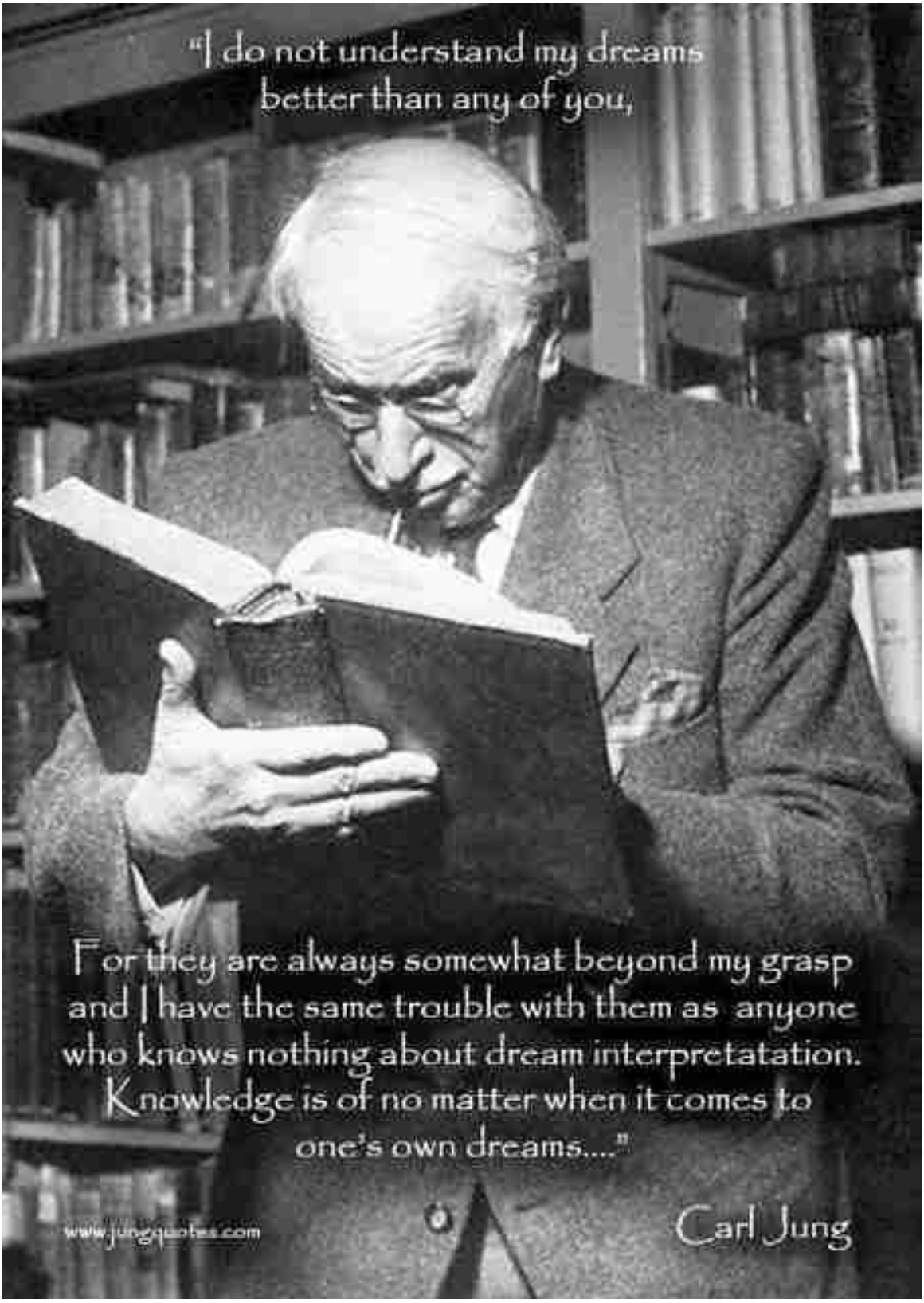
When I realized that the vision pointed to this central alchemical symbol, and that I had had an essentially alchemical vision of Christ, I felt comforted.
The green gold is the living quality which the alchemists saw not only in man but also in inorganic nature.
It is an expression of the life-spirit, the anima mundi or films macrocosmi, the Anthropos who animates the whole cosmos.
This spirit has poured himself out into everything, even into inorganic matter; he is present in metal and stone.

My vision was thus a union of the Christ-image with his analogue in matter, the filius macrocosmi.
If I had not been so struck by the greenish-gold, I would have been tempted to assume that something essential was missing from my ”Christian” view in other words, that my traditional Christ-image was somehow inadequate and that I still had to catch up with part of the Christian development.

The emphasis on the metal, however, showed me the undisguised alchemical conception of Christ as a union of spiritually alive and physically dead matter. Carl Jung, Memories Dreams and Reflections.

Note: Volume 7. Spiritual Exercises of Ignatius of Loyola Winter semester 1939/40 are due for publication by The Philemon Foundation:
https://www.philemonfoundation.org/forthcoming/eth _lectures
Image: Ignatius Loyola
Image: Hermetic Sign of the Cross
Image: A green lion consuming the sun is a common alchemical image, and is seen in texts such as the Rosarium philosophorum.
Image: Alembic Alchemy

Carl Jung Quotations about……Dreams **(2014-03-23 05:20)**



Dream Quotations:
The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night

which was psyche long before there was any ego consciousness, and which will remain psyche no matter how far our ego-consciousness extends. For all ego-consciousness is isolated; because it separates and discriminates, it knows only particulars, and it sees only those that can be related to the ego. Its essence is limitation, even though it reaches to the farthest nebulae among the stars. All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all egohood. It is from these all-uniting depths that the dream arises, be it never so childish, grotesque, and immoral.

”The Meaning of Psychology for Modern Man” (1933). In CW 10: Civilization in Transition. P.304

No amount of skepticism and criticism has yet enabled me to regard dreams as negligible occurrences. Often enough they appear senseless, but it is obviously we who lack the sense and ingenuity to read the enigmatic message from the nocturnal realm of the psyche. Seeing that at least half our psychic existence is passed in that realm, and that consciousness acts upon our nightly life just as much as the unconscious overshadows our daily life, it would seem all the more incumbent on medical psychology to sharpen its senses by a systematic study of dreams. Nobody doubts the importance of conscious experience; why then should we doubt the significance of unconscious happenings? They also are part of our life, and sometimes more truly a part of it for weal or woe than any happenings of the day.

”The Practical Use of Dream Analysis” (1934). In CW 16: The Practice of Psychotherapy. P.325

The dream has for the primitive an incomparably higher value than it has for civilized man. Not only does he talk a great deal about his dreams, he also attributes an extraordinary importance to them, so that it often seems as though he were unable to distinguish between them and reality. To the civilized man dreams as a rule appear valueless, though there are some people who attach great significance to certain dreams on account of their weird and impressive character. This peculiarity lends plausibility to the view that dreams are inspirations.

”The Psychological Foundations of Belief in Spirits” (1920). In CW 8: The Structure and Dynamics of the Psyche. P.574

Dream psychology opens the way to a general comparative psychology from which we may hope to gain the same understanding of the development and structure of the human psyche as comparative anatomy has given us concerning the human body.

”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 476

A dream, like every element in the psychic structure, is a product of the total psyche. Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity. just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it,’ however beguilingly simple such an explanation may appear to be. We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream. In order to do anything like justice to dreams, we need interpretive equipment that must be laboriously fitted together from all branches of the humane sciences.

”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 527

The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work. But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer’s secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters. This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift.

”On the Psychology of the Unconscious” (1953). In CW 7: Two Essays on Analytical Psychology. P.24

Dreams that form logically, morally, or aesthetically satisfying wholes are exceptional. Usually a dream is a strange and disconcerting product distinguished by many ”bad” qualities, such as lack of logic, questionable morality, uncouth form, and apparent absurdity or nonsense. People are therefore only too glad to dismiss it as stupid, meaningless, and worthless.

”On the Nature of Dreams” (1945). In CW 8: The Structure and Dynamics of the Psyche. P. 532

Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an

attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse.

”The Meaning of Psychology for Modern Man” (1933). In CW 10: Civilization in Transition. P.317

As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego. We do not feel as if we were producing the dreams, it is rather as if the dreams came to us. They are not subject to our control but obey their own laws. They are obviously autonomous psychic complexes which form themselves out of their own material. We do not know the source of their motives, and we therefore say that dreams come from the unconscious. In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws.

”The Psychological Foundations of Belief in Spirits” (1920). In CW 8: The Structure and Dynamics of the Psyche. P.580

In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes.

”Problems of Modern Psychotherapy” (1929). In CW 16: The Practice of Psychotherapy. P.125

The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy.

”The Practical Use of Dream Analysis” (1934). In CW 16: The Practice of Psychotherapy. P.317

The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is.

”The Practical Use of Dream Analysis” (1934). In CW 16: The Practice of Psychotherapy. P.304

The view that dreams are merely the imaginary fulfillments of repressed wishes is hopelessly out of date. There are, it is true, dreams which manifestly represent wishes or fears, but what about all the other things? Dreams may contain ineluctable truths, philosophical pronouncements, illusions, wild fantasies, memories, plans, anticipations, irrational experiences, even telepathic visions, and heaven knows what besides.

”The Practical Use of Dream Analysis” (1934). In CW 16: The Practice of Psychotherapy. P.317

As against Freud’s view that the dream is essentially a wish-fulfillment, I hold that the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious.

”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 505

The primitives I observed in East Africa took it for granted that ”big” dreams are dreamed only by ”big” men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix.

”The Meaning of Psychology for Modern Man” (1933). In CW 10: Civilization in Transition. P.324

Never apply any theory, but always ask the patient how he feels about his dream images. For dreams are always about a particular problem of the individual about which he has a wrong conscious judgment. The dreams are the reaction to our conscious attitude in the same way that the body reacts when we overeat or do not eat enough or when we ill-treat it in some other way. Dreams are the natural reaction of the self-regulating psychic system.

Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18: (retitled) The Tavistock Lectures. P. 123

Though dreams contribute to the self-regulation of the psyche by automatically bringing up everything that is repressed or neglected or unknown, their compensatory significance is often not immediately apparent because we still have only a very incomplete knowledge of the nature and the needs of the human psyche. There are psychological compensations that seem to be very remote from the problem on hand. In these cases one must always remember that every man, in a sense, represents the whole of humanity and its history. What was possible in the history of mankind at large is also possible on a small scale in every individual. What mankind has needed may eventually be needed by the individual too. It is therefore not surprising that religious compensations play a great role in dreams. That this is increasingly so in our time is a natural consequence of the prevailing materialism of our outlook.

”General Aspects of Dream Psychology” (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 483

I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare.

Psychology and Alchemy (1944). CW 12: P. 48

To interpret the dream-process as compensatory is in my view entirely consistent with the nature of the biological

process in general. Freud's view tends in the same direction, since he too ascribes a compensatory role to dreams in so far as they preserve sleep. . . . As against this, we should not overlook the fact that the very dreams which disturb sleep most-and these are not uncommon-have a dramatic structure which aims logically at creating a highly affective situation, and builds it up so efficiently that it unquestionably wakes the dreamer. Freud explains these dreams by saying that the censor was no longer able to suppress the painful affect. It seems to me that this explanation fails to do justice to the facts. Dreams which concern themselves in a very disagreeable manner with the painful experiences and activities of daily life and expose just the most disturbing thoughts with the most painful distinctness are known to everyone. It would, in my opinion, be unjustified to speak here of the dream's sleep-preserving, affect-disguising function. One would have to stand reality on its head to see in these dreams a confirmation of Freud's view.

"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 485

Much may be said for Freud's view as a scientific explanation of dream psychology. But I must dispute its completeness, for the psyche cannot be conceived merely in causal terms but requires also a final view. Only a combination of points of view-which has not yet been achieved in a scientifically satisfactory manner, owing to the enormous difficulties, both practical and theoretical, that still remain to be overcome-can give us a more complete conception of the nature of dreams.

"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 473

Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance.

"The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy. P.312

It is only in exceptional cases that somatic stimuli are the determining factor. Usually they coalesce completely with the symbolical expression of the unconscious dream content; in other words, they are used as a means of expression. Not infrequently the dreams show that there is a remarkable inner symbolical connection between an undoubted physical illness and a definite psychic problem, so that the physical disorder appears as a direct mimetic expression of the psychic situation.

"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 502

Considering a dream from the standpoint of finality, which I contrast with the causal standpoint of Freud, does not - as I would expressly like to emphasize-involve a denial of the dream's causes, but rather a different interpretation of the associative material gathered round the dream. The material facts remain the same, but the criterion by which they are judged is different. The question may be formulated simply as follows: What is the purpose of this dream? What effect is it meant to have? These questions are not arbitrary inasmuch as they can be applied to every psychic activity. Everywhere the question of the why" and the "wherefore" may be raised, because every organic structure consists of a complicated network of purposive functions, and each of these functions can be resolved into a series of individual facts with a purposive orientation.

"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 465

The prospective function, on the other hand, is anticipation in the unconscious of future conscious achievements, something like a preliminary exercise or sketch, or a plan roughed out in advance. . . . The occurrence of prospective dreams cannot be denied. It would be wrong to call them prophetic, because at bottom they are no more prophetic than a medical diagnosis or a weather forecast. They are merely an anticipatory combination of probabilities which may coincide with the actual behavior of things but need not necessarily agree in every detail. Only in the latter case can we speak of "prophecy." That the prospective function of dreams is sometimes greatly superior to the combinations we can consciously foresee is not surprising, since a dream results from the fusion of subliminal elements and is thus a combination of all the perceptions, thoughts, and feelings which consciousness has not registered because of their feeble accentuation. In addition, dreams can rely on subliminal memory traces that are no longer able to influence consciousness effectively. With regard to prognosis, therefore, dreams are often in a much more favorable position than consciousness.

"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 493

Another dream-determinant that deserves mention is telepathy. The authenticity of this phenomenon can no longer be disputed today. It is; of course, very simple to deny its existence without examining the evidence, but that is an unscientific procedure which is unworthy of notice. I have found by experience that telepathy does in fact influence

dreams, as has been asserted since ancient times. Certain people are particularly sensitive in this respect and often have telepathically influenced dreams. But in acknowledging the phenomenon of telepathy I am not giving unqualified assent to the popular theory of action at a distance. The phenomenon undoubtedly exists, but the theory of it does not seem to me so simple.

”The Practical Use of Dream Analysis” (1934). In CW 16: The Practice of Psychotherapy. P.503

Anyone who wishes to interpret a dream must himself be on approximately the same level as the dream, for nowhere can he see anything more than what he is himself.

”Marriage as a Psychological Relationship” (1925) In CW 17: The Development of the Personality. P. 324

Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer’s consciousness. I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation. Knowledge is no advantage when it is a matter of one’s own dreams.

Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18: (retitled) The Tavistock Lectures. P. 122

On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced.

”On the Psychology of the Unconscious” (1953). In CW 7: Two Essays on Analytical Psychology. P.199

The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands.

”The Meaning of Psychology for Modern Man” (1933). In CW 10: Civilization in Transition. P.327

It is obvious that in handling ”big” dreams intuitive guesswork will lead nowhere. Wide knowledge is required, such as a specialist ought to possess.’ But no dream can be interpreted with knowledge alone. This knowledge, furthermore, should not be dead material that has been memorized; it must possess a living quality, and be infused with the experience of the person who uses it. Of what use is philosophical knowledge in the head, if one is not also a philosopher at heart?

”The Meaning of Psychology for Modern Man” (1933). In CW 10: Civilization in Transition. P.324

Carl Jung and Freud's greatest achievement. **(2014-03-23 10:56)**

[Carl Jung and Freud's greatest achievement.]
Like an Old Testament prophet, he undertook to overthrow false gods, to rip the veils away from a mass of dishonesties and hypocrisies, mercilessly exposing the rottenness of the contemporary psyche.

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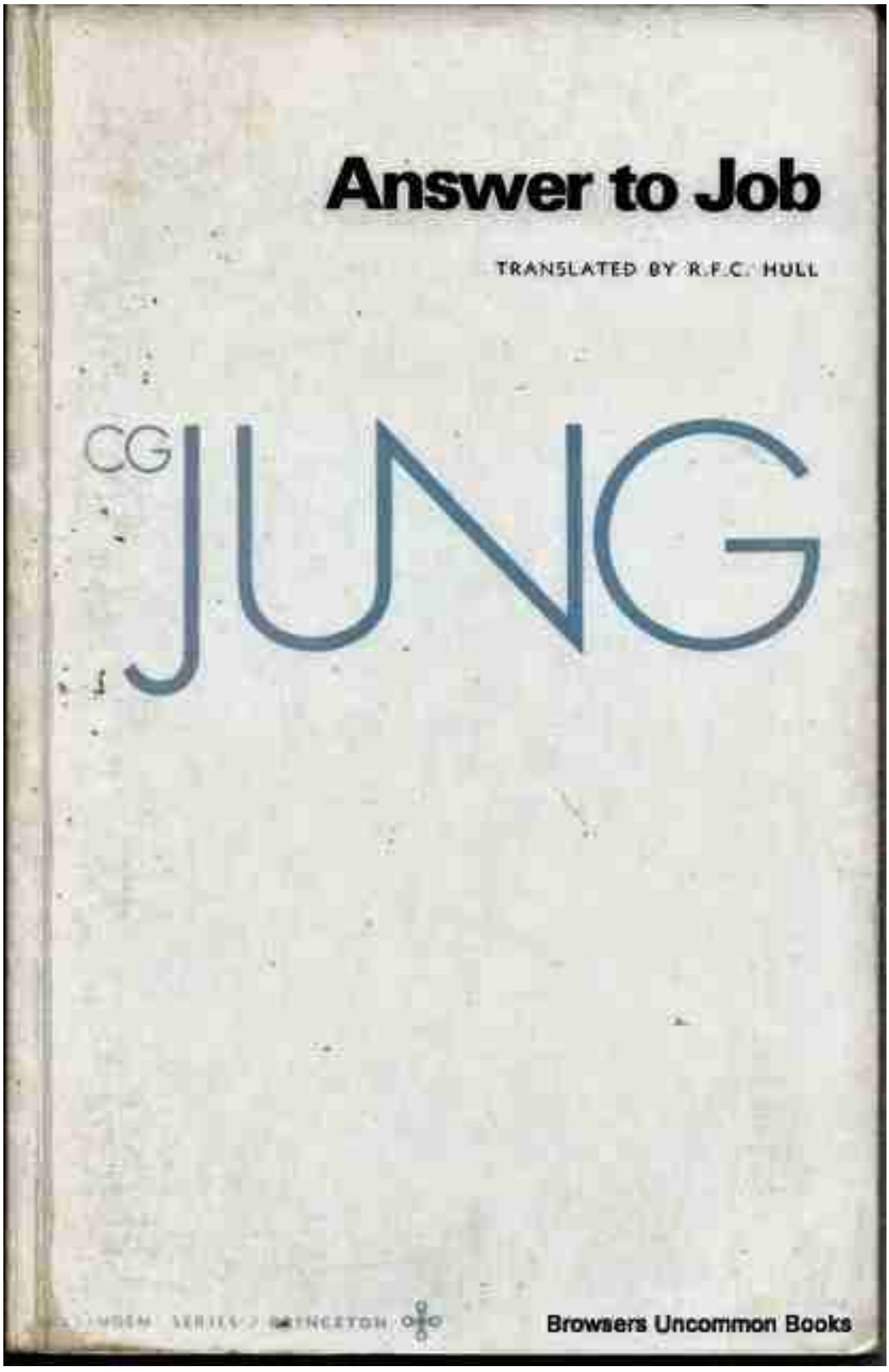
He did not falter in the face of the unpopularity such an enterprise entailed.
The impetus which he gave to our civilization sprang from his discovery of an avenue to the unconscious.
By evaluating dreams as the most important source of information concerning the unconscious processes, he gave back to mankind a tool that had seemed irretrievably lost.
He demonstrated empirically the presence of an unconscious psyche which had hitherto existed only as a philosophical postulate, in particular in the philosophies of C. G. Carus and Eduard von Hartmann.
It may well be said that the contemporary cultural consciousness has not yet absorbed into its general philosophy the idea of the unconscious and all that it means, despite the fact that modern man has been confronted with this idea for more than half a century.
The assimilation of the fundamental insight that psychic life has two poles still remains a task for the future. Carl Jung, Memories Dreams and Reflections.
When Freud coined the phrase that the ego was ”the true seat of anxiety,” he was giving voice to a very true and profound intuition.
Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength.
No one who strives for self-hood (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self the subhuman, or supra-human, world of psychic ”dominants” from which the ego originally emancipated itself with enormous effort, and then only partially, for the sake of a more or less illusory freedom.
This liberation is certainly a very necessary and very heroic undertaking, but it represents nothing final: it is merely the creation of a subject, who, in order to find fulfillment, has still to be confronted by an object.
This, at first sight, would appear to be the world, which is swelled out with projections for that very purpose. Here we seek and find our difficulties, here we seek and find our enemy, here we seek and find what is dear and precious to us; and it is comforting to know that all evil and all good is to be found out there, in the visible object, where it can be conquered, punished, destroyed, or enjoyed.
But nature herself does not allow this paradisaical state of innocence to continue forever.
There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality.
It is from this profound intuition, according to lamaist doctrine, that the Chonyid state derives its true meaning, which is why the Chonyid Bardo is entitled ”The Bardo of the Experiencing of Reality.” Carl Jung, Psychological Commentary of The Tibetan Book of the Dead.

Carl Jung and why a Living Human Body is necessary for the Redemption of our Dead. (2014-03-23 17:06)

[Carl Jung and why a Living Human Body is necessary for the Redemption of our Dead. If we do not Redeem our Dead who is going to?]
”Later, when I wrote the Septem Sermones ad Mortuos, once again it was the dead who addressed crucial questions to me.
They came so they said ”back from Jerusalem, where they found not what they sought.”
This had surprised me greatly at the time, for according to the traditional views the dead are the possessors of great knowledge.
People have the idea that the dead know far more than we, for Christian doctrine teaches that in the hereafter we shall ”see face to face.”
Apparently, however, the souls of the dead ”know” only what they knew at the moment of death, and nothing beyond that.
Hence their endeavor to penetrate into life in order to share in the knowledge of men.
I frequently have a feeling that they are standing directly behind us, waiting to hear what answer we will give to them, and what answer to destiny.
It seems to me as if they were dependent on the living for receiving answers to their questions, that is, on those who have survived them and exist in a world of change: as if omniscience or, as I might put it, omni-consciousness, were not at their disposal, but could flow only into the psyche of the living, into a soul bound to a body.
The mind of the living appears, therefore, to hold an advantage over that of the dead in at least one point: in the capacity for attaining clear and decisive cognitions.
As I see it, the three-dimensional world in time and space is like a system of co-ordinates; what is here separated into ordinates and abscissae may appear ”there,” in space-timelessness, as a primordial image with many aspects, perhaps as a diffuse cloud of cognition surrounding an archetype.
Yet a system of co-ordinates is necessary if any distinction of discrete contents is to be possible.
Any such operation seems to us unthinkable in a state of diffuse omniscience, or, as the case may be, of subjectless consciousness, with no spatio-temporal demarcations.
Cognition, like generation, presupposes an opposition, a here and there, an above and below, a before and after.
If there were to be a conscious existence after death, it would, so it seems to me, have to continue on the level of consciousness attained by humanity, which in any age has an upper though variable limit.
There are many human beings who throughout their lives and at the moment of death lag behind their own potentialities and even more important behind the knowledge which has been brought to consciousness by other human beings during their own lifetimes.
Hence their demand to attain in death that share of awareness which they failed to win in life.
I have come to this conclusion through observation of dreams about the dead.
I dreamed once that I was paying a visit to a friend who had died about two weeks before.
In life, this friend had never espoused anything but a conventional view of the world, and had remained stuck in this unreflecting attitude.
In the dream his home was on a hill similar to the Tullinger hill near Basel.
The walls of an old castle surrounded a square consisting of a small church and a few smaller buildings.
It reminded me of the square in front of the castle of Rapperswil. It was autumn.
The leaves of the ancient trees had turned gold, and the whole scene was transfigured by gentle sunlight.
My friend sat at a table with his daughter, who had studied psychology in Zurich.
I knew that she was telling him about psychology.
He was so fascinated by what she was saying that he greeted me only with a casual wave of the hand, as though to intimate: ”Don’t disturb me.”
The greeting was at the same time a dismissal.
The dream told me that now, in a manner which of course remains incomprehensible to me, he was required to grasp the reality of his psychic existence, which he had never been capable of doing during his life.” Carl Jung, Memories Dreams and Reflections.
What the ancients did for their dead!
You seem to believe that you can absolve yourself from the care of the dead, and from the work that they so greatly

demand, since what is dead is past.
You excuse yourself with your disbelief in the immortality of the soul. Do you think that the dead do not exist because you have' devised the impossibility of immortality? You believe in your idols of words.
The dead produce effects, that is sufficient. In the inner world there is no explaining away, as little as you can explain away the sea in the outer world.
You must finally understand your purpose in explaining away, namely to seek protection. Carl Jung; Red Book.
Image: A Funeral for a Mummy

”Answer to Job” was” the utterance of a single individual” and not ”proclaiming some eternal truth
(2014-03-23 17:10)



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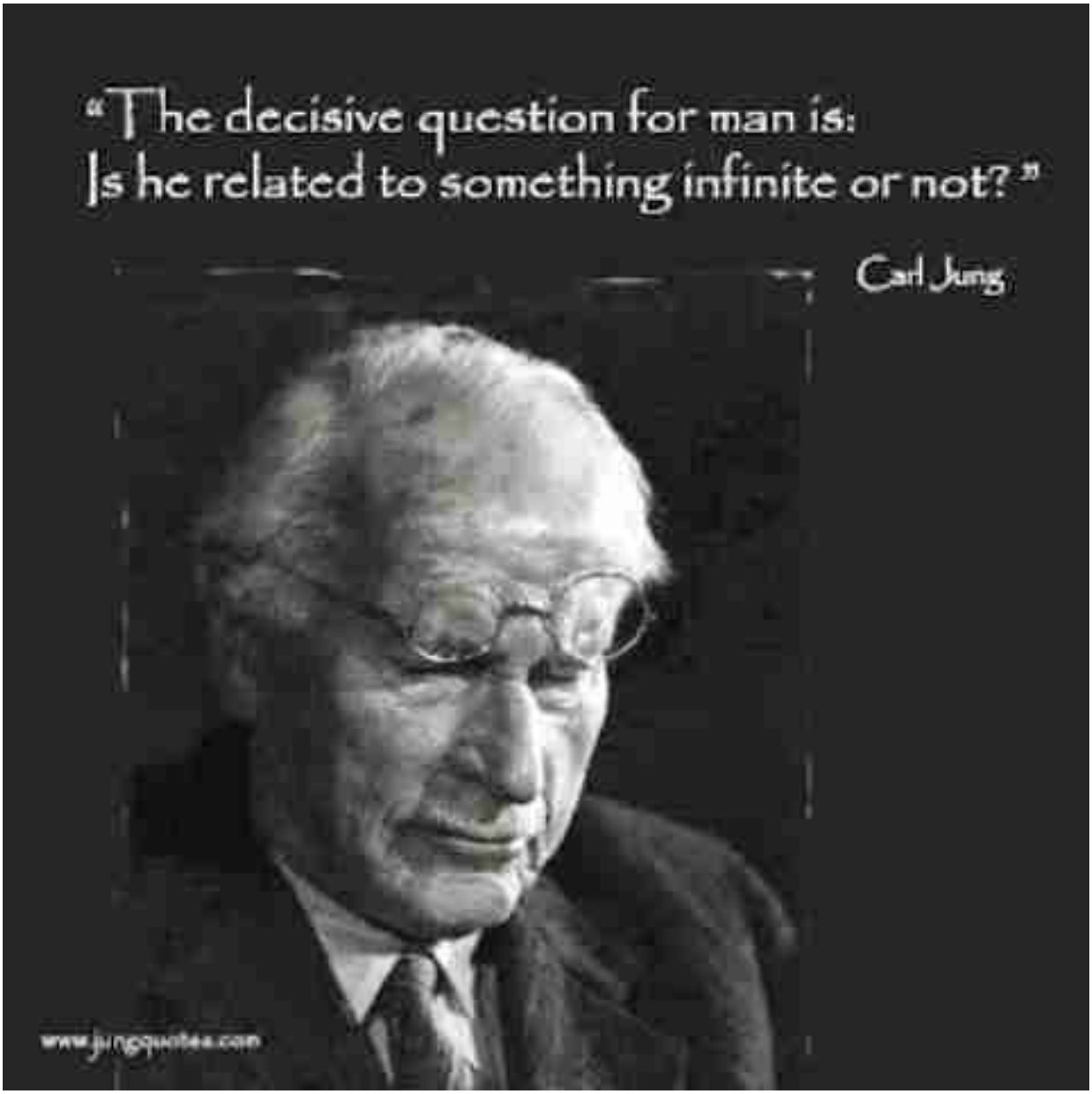
[Carl Jung - ”Answer to Job” was” the utterance of a single individual” and not ”proclaiming some eternal truth.]
There were outside forces, too, which impelled me to write this book.
The many questions from the public and from patients had made me feel that I must express myself more clearly about the religious problems of modern man.
For years I had hesitated to do so, because I was fully aware of the storm I would be unleashing.
But at last I could not help being gripped by the problem, in all its urgency and difficulty, and I found myself compelled to give an answer.
I did so in the form in which the problem had presented itself to me, that is, as an experience charged with emotion.
I chose this form deliberately, in order to avoid giving the impression that I was bent on proclaiming some eternal truth.
My Answer to Job was meant to be no more than the utterance of a single individual, who hopes and expects to arouse some thoughtfulness in his public.
I was far from wanting to enunciate a metaphysical truth.
Yet the theologians tax me with that very thing, because theological thinkers are so used to dealing with eternal truths that they know no other kinds.
When the physicist says that the atom is of such and such a composition, and when he sketches a model of it, he too does not intend to express anything like an eternal truth.
But theologians do not understand the natural sciences and, particularly, psychological thinking.
The material of analytical psychology, its principal facts, consist of statements of statements that occur frequently in consistent form at various places and at various times. Carl Jung, Memories Dreams and Reflections

Carl Jung and the "Decisive Question." **(2014-03-24 06:00)**



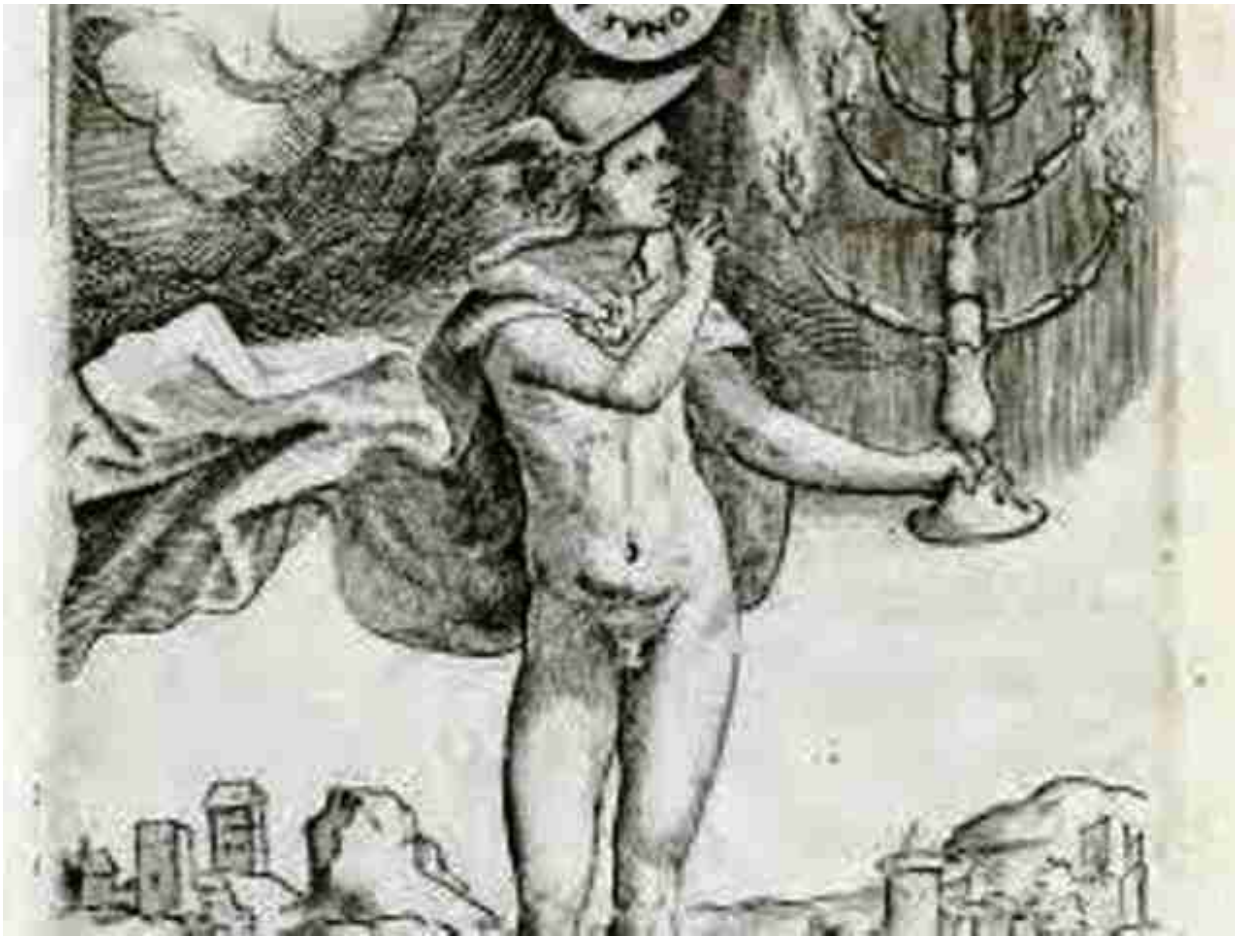
[Carl Jung and the "Decisive Question.]
The decisive question for man is: Is he related to something infinite or not?
That is the telling question of his life.
Only if we know that the thing which truly matters is the infinite can we avoid fixing our interest upon futilities, and upon all kinds of goals which are not of real importance.
Thus we demand that the world grant us recognition for qualities which we regard as personal possessions: our talent or our beauty.
The more a man lays stress on false possessions, and the less sensitivity he has for what is essential, the less satisfying is his life.
He feels limited because he has limited aims, and the result is envy and jealousy.
If we understand and feel that here in this life we already have a link with the infinite, desires and attitudes change.
In the final analysis, we count for something only because of the essential we embody, and if we do not embody that, life is wasted. In our relationships to other men, too, the crucial question is whether an element of boundlessness is

expressed in the relationship.
The feeling for the infinite, however, can be attained only if we are bounded to the utmost.
The greatest limitation for man is the ”self”; it is manifested in the experience: ”I am only that!” Only consciousness of our narrow confinement in the self forms the link to the limitlessness of the unconscious.
In such awareness we experience ourselves concurrently as limited and eternal, as both the one and the other.
In knowing ourselves to be unique in our personal combination that is, ultimately limited we possess also the capacity for becoming conscious of the infinite. But only then!
In an era which has concentrated exclusively upon extension of living space and increase of rational knowledge at all costs, it is a supreme challenge to ask man to become conscious of his uniqueness and his limitation.
Uniqueness and limitation are synonymous.
Without them, no perception of the unlimited is possible–and, consequently, no coming to consciousness either–merely a delusory identity with it which takes the form of intoxication with large numbers and an avidity for political power.
Our age has shifted all emphasis to the here and now, and thus brought about a daemonization of man and his world.
The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals.
Like them, he has fallen a victim to unconsciousness. But man’s task is the exact opposite: to become conscious of the contents that press upward from the unconscious.
Neither should he persist in his unconsciousness, nor remain identical with the unconscious elements of his being, thus evading his destiny, which is to create more and more consciousness.
As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung and Memories Dreams and Reflections.

It is no “mere chance” that the carpenter’s son proclaimed the Gospel. **(2014-03-25 06:25)**

[Carl Jung – It is no “mere chance” that the carpenter’s son proclaimed the Gospel.]
It would be a serious misunderstanding to regard as ”mere chance” the fact that Jesus, the carpenter’s son, proclaimed the Gospel and became the savior of the world.
He must have been a person of singular gifts to have been able so completely to express and to represent the general, though unconscious, expectations of his age.
No one else could have been the bearer of such a message; it was possible only for this particular man Jesus.
In those times the omnipresent, crushing power of Rome, embodied in the divine Caesar, had created a world where countless individuals, indeed whole peoples, were robbed of their cultural independence and of their spiritual autonomy.
Today, individuals and cultures are faced with a similar threat, namely of being swallowed up in the mass.
Hence in many places there is a wave of hope in a reappearance of Christ, and a visionary rumor has even arisen which expresses expectations of redemption.
The form it has taken, however, is comparable to nothing in the past, but is a typical child of the ”age of technology.”
This is the worldwide distribution of the UFO phenomenon (unidentified flying objects). Carl Jung, Memories Dreams and Reflections.

Carl Jung – Visiting the Pueblo Indians in Taos, New Mexico **(2014-03-25 06:30)**



[Carl Jung – Visiting the Pueblo Indians in Taos, New Mexico]
As I sat with Ochwiay Biano on the roof, the blazing sun rising higher and higher, he said, pointing to the sun, ”Is not he who moves there our father?
How can anyone say differently? How can there be another god? Nothing can be without the sun.”
His excitement, which was already perceptible, mounted still higher; he struggled for words, and exclaimed at last, ”What would a man do alone in the mountains? He cannot even build his fire without him.”
I asked him whether he did not think the sun might be a fiery ball shaped by an invisible god. My question did not even arouse astonishment, let alone anger.
Obviously it touched nothing within him; he did not even think my question stupid.
It merely left him cold, I had the feeling that I had come upon an insurmountable wall.
His only reply was, ”The sun is God. Everyone can see that.”
Although no one can help feeling the tremendous impress of the sun, it was a novel and deeply affecting experience for me to see these mature, dignified men in the grip of an overmastering emotion when they spoke of it. Carl Jung, Memories Dreams and Reflections
Conversation with Native American Chief, Ochwiay Biano:
‘See.’ Ochwiay Biano said, ‘how cruel the whites looks. Their lips are thin and their noses are sharp, their faces furrowed and distorted by folds. Their eyes have a staring expression; they are always seeking something. What are they seeking? The whites always want something, they are always uneasy and restless. We do not know what they want, we do not understand them. We think that they are mad.’
I asked him why he thought the whites were all mad.
‘They say that they think with their heads,’ he replied.

‘Why, of course, what do you think with?’ I asked him in surprise.
‘We think here,’ he said, indicating his heart. From Memories Dreams and Reflections

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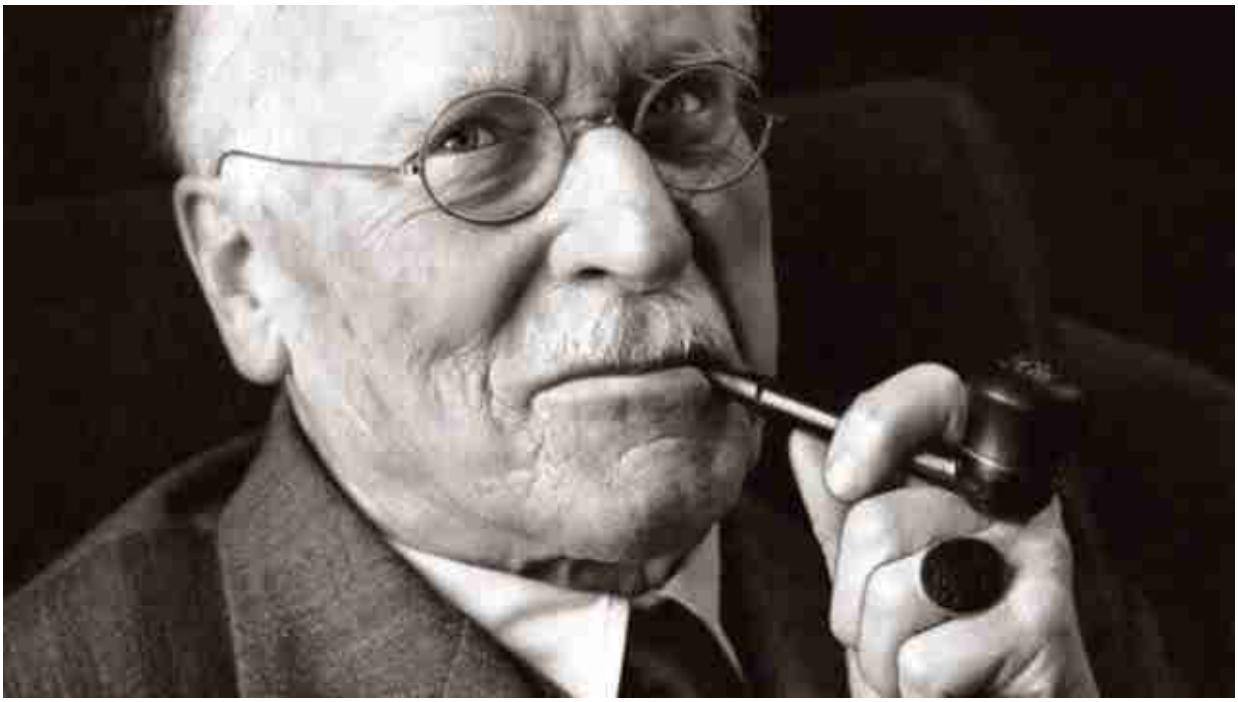
Carl Jung on “Mythopoeic Imagination.” (2014-03-25 06:35)



[Carl Jung on “Mythopoeic Imagination.”]
It is of course ironical that I, a psychiatrist, should at almost every step of my experiment have run into the same psychic material which is the stuff of psychosis and is found in the insane.
This is the fund of unconscious images which fatally confuse the mental patient. But it is also the matrix of a mythopoeic imagination which has vanished from our rational age.
Though such imagination is present everywhere, it is both tabooed and dreaded, so that it even appears to be a risky experiment or a questionable adventure to entrust oneself to the uncertain path that leads into the depths of the unconscious.
It is considered the path of error, of equivocation and misunderstanding. I am reminded of Goethe’s words: ”Now let me dare to open wide the gate / Past which men’s steps have ever flinching trod.”
The second part of Faust, too, was more than a literary exercise. It is a link in the Aurea Catena which has existed from the beginnings of philosophical alchemy and Gnosticism down to Nietzsche’s Zarathustra.
Unpopular, ambiguous, and dangerous, it is a voyage of discovery to the other pole of the world.
Particularly at this time, when I was working on the fantasies, I needed a point of support in ”this world,” and I may say that my family and my professional work were that to me.
It was most essential for me to have a normal life in the real world as a counterpoise to that strange inner world.
My family and my profession remained the base to which I could always return, assuring me that I was an actually existing, ordinary person.
The unconscious contents could have driven me out of my wits. But my family, and the knowledge: I have a medical diploma from a Swiss university, I must help my patients, I have a wife and five children, I live at 228 Seestrasse in Kusnacht–these were actualities which made demands upon me and proved to me again and again that I really existed, that I was not a blank page whirling about in the winds of the spirit, like Nietzsche.
Nietzsche had lost the ground under his feet because he possessed nothing more than the inner world of his thoughts–

which incidentally possessed him more than he it.
He was uprooted and hovered above the earth, and therefore he succumbed to exaggeration and irreality.
For me, such irreality was the quintessence of horror, for I aimed, after all, at this world and this life.
No matter how deeply absorbed or how blown about I was, I always knew that everything I was experiencing was ultimately directed at this real life of mine.
I meant to meet its obligations and fulfill its meanings. My watchword was: Hic Rhodus, hic salta! Carl Jung, Memories Dreams and Reflections.

Today I no longer need these conversations with the anima... (2014-03-25 06:40)

Today I no longer need these conversations with the anima, for I no longer have such emotions.
But if I did have them, I would deal with them in the same way.
Today I am directly conscious of the anima's ideas because I have learned to accept the contents of the unconscious and to understand them.
I know how I must behave toward the inner images.

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I can read their meaning directly from my dreams, and therefore no longer need a mediator to communicate them.
I wrote these fantasies down first in the Black Book; later, I transferred them to the Red Book, which I also embellished with drawings?
It contains most of my mandala drawings.
In the Red Book I tried an esthetic elaboration of my fantasies, but never finished it.
I became aware that I had not yet found the right language, that I still had to translate it into something else.
Therefore I gave up this estheticizing tendency in good time, in favor of a rigorous process of understanding.
I saw that I so much fantasy needed firm ground underfoot, and that I must first return wholly to reality.
For me, reality meant scientific comprehension.
I had to draw concrete conclusions from the insights the unconscious had given me–and that task was to become a life work. Carl Jung, Memories Dreams and Reflections.

Carl Jung and Dreams as premonitions of a Death. **(2014-03-25 06:50)**

[Carl Jung and Dreams as premonitions of a Death.]
I had a somewhat similar experience before a death in my wife's family.
I dreamed that my wife's bed was a deep pit with stone walls.
It was a grave, and somehow had a suggestion of classical antiquity about it.
Then I heard a deep sigh, as if someone were giving up the ghost.
A figure that resembled my wife sat up in the pit and floated upward.
It wore a white gown into which curious black symbols were woven. I awoke, roused my wife, and checked the time.
It was three o'clock in the morning.
The dream was so curious that I thought at once that it might signify a death. At seven o'clock came the news that a cousin of my wife had died at three o'clock in the morning.
Frequently foreknowledge is there, but not recognition.
Thus I once had a dream in which I was attending a garden party.
I saw my sister there, and that greatly surprised me, for she had died some years before.
A deceased friend of mine was also present. The rest were people who were still alive. Presently I saw that my sister was accompanied by a lady I knew well.
Even in the dream I had drawn the conclusion that the lady was going to die. "She is already marked," I thought. In the dream I knew exactly who she was. I knew also that she lived in Basel.
But as soon as I woke up I could no longer, with the best will in the world, recall who she was, although the whole dream was still vivid in my mind. I pictured all my acquaintances in Basel to see whether the memory images would ring a bell. Nothing!
A few weeks later I received news that a friend of mine had had a fatal accident. I knew at once that she was the person I had seen in the dream but had been unable to identify.
My recollection of her was perfectly clear and richly detailed, since she had been my patient for a considerable time up to a year before her death. In my attempt to recall the person in my dream, however, hers was the one picture which did not appear in my portrait gallery of Basel acquaintances, although by rights it should have been one of the first.
One has such experiences and I will tell of others like them one acquires a certain respect for the potentialities and arts of the unconscious.
Only, one must remain critical and be aware that such communications may have a subjective meaning as well.
They may be in accord with reality, and then again they may not. I have, however, learned that the views I have been able to form on the basis of such hints from the unconscious have been most rewarding.
Naturally, I am not going to write a book of revelations about them, but I will acknowledge that I have a "myth" which encourages me to look deeper into this whole realm.
Myths are the earliest form of science.
When I speak of things after death, I am speaking out of inner prompting, and can go no farther than to tell you dreams and myths that relate to this subject. Carl Jung, Memories Dreams and Reflections.

Carl Jung - occasionally the dreams of others, helped to shape, revise, or confirm my views on a life after death (2014-03-26 06:01)

[Carl Jung - occasionally the dreams of others, helped to shape, revise, or confirm my views on a life after death]
Not only my own dreams, but also occasionally the dreams of others, helped to shape, revise, or confirm my views on a life after death.
I attach particular importance to a dream which a pupil of mine, a woman of sixty, dreamed about two months before her death. She had entered the hereafter.
There was a class going on, and various deceased women friends of hers sat on the front bench. An atmosphere of general expectation prevailed.
She looked around for a teacher or lecturer, but could find none.
Then it became plain that she herself was the lecturer, for immediately after death people had to give accounts of the total experience of their lives.
The dead were extremely interested in the life experiences that the newly deceased brought with them, just as if the acts and experiences taking place in earthly life, in space and time, were the decisive ones.
In any case, the dream describes a most unusual audience whose like could scarcely be found on earth: people burningly interested in the final psychological results of a human life that was in no way remarkable, any more than were the conclusions that could be drawn from it to our way of thinking.
If, however, the ”audience” existed in a state of relative non-time, where ”termination” ”event,” and ”development” had become questionable concepts, they might very well be most interested precisely in what was lacking in their own condition.
At the time of this dream the lady was afraid of death and did her best to fend off any thoughts about it.
Yet death is an important interest, especially to an aging person. A categorical question is being put to him, and he is under an obligation to answer it.
To this end he ought to have a myth about death, for reason shows him nothing but the dark pit into which he is descending.
Myth, however, can conjure up other images for him, helpful and enriching pictures of life in the land of the dead.
If he believes in them, or greets them with some measure of credence, he is being just as right or just as wrong as someone who does not believe in them.

But while the man who despairs marches toward nothingness, the one who has placed his faith in the archetype follows the tracks of life and lives right into his death.
Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them. Carl Jung, Memories Dreams and Reflections

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Carl Jung's Vision of his wife after her death. **(2014-03-26 06:12)**

[Carl Jung's Vision of his wife after her death.]
We shy away from the word "eternal," but I can describe the experience only as the ecstasy of a non-temporal state in which present, past, and future are one.
Everything that happens in time had been brought together into a concrete whole.
Nothing was distributed over time, nothing could be measured by temporal concepts.
The experience might best be defined as a state of feeling, but one which cannot be produced by imagination.
How can I imagine that I exist simultaneously the day before yesterday, today, and the day after tomorrow?
There would be things which would not yet have begun, other things which would be indubitably present, and others again which would already be finished and yet all this would be one.
The only thing that feeling could grasp would be a sum, an iridescent whole, containing all at once expectation of a

beginning, surprise at what is now happening, and satisfaction or disappointment with the result of what has happened.
One is interwoven into an indescribable whole and yet observes it with complete objectivity.
I experienced this objectivity once again later on.
That was after the death of my wife. I saw her in a dream which was like a vision.
She stood at some distance from me, looking at me squarely.
She was in her prime, perhaps about thirty, and wearing the dress which had been made for her many years before by my cousin the medium.
It was perhaps the most beautiful thing she had ever worn.
Her expression was neither joyful nor sad, but, rather, objectively wise and understanding, without the slightest emotional reaction, as though she were beyond the mist of affects.
I knew that it was not she, but a portrait she had made or commissioned for me.
It contained the beginning of our relationship, the events of fifty-three years of marriage, and the end of her life also.
Face to face with such wholeness one remains speechless, for it can scarcely be comprehended.
The objectivity which I experienced in this dream and in the visions is part of a completed individuation.
It signifies detachment from valuations and from what we call emotional ties.
In general, emotional ties are very important to human beings. But they still contain projections, and it is essential to withdraw these projections in order to attain to oneself and to objectivity.
Emotional relationships are relationships of desire, tainted by coercion and constraint; something is expected from the other person, and that makes him and ourselves unfree.
Objective cognition lies hidden behind the attraction of the emotional relationship; it seems to be the central secret.
Only through objective cognition is the real coniunctio possible. Carl Jung, Memories Dreams and Reflections.
Image: Carl G. and Emma Rauschenbach Jung at their home at Küsnacht, near Zurich, before 1955

Only through objective cognition is the real coniunctio possible. **(2014-03-27 05:58)**

I experienced this objectivity once again later on. That was after the death of my wife. I saw her in a dream which was like a vision.

She stood at some distance from me, looking at me squarely. She was in her prime, perhaps about thirty, and wearing the dress which had been made for her many years before by my cousin the medium.
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Only through objective cognition is the real coniunctio possible. Carl Jung; Memories Dreams and Reflections

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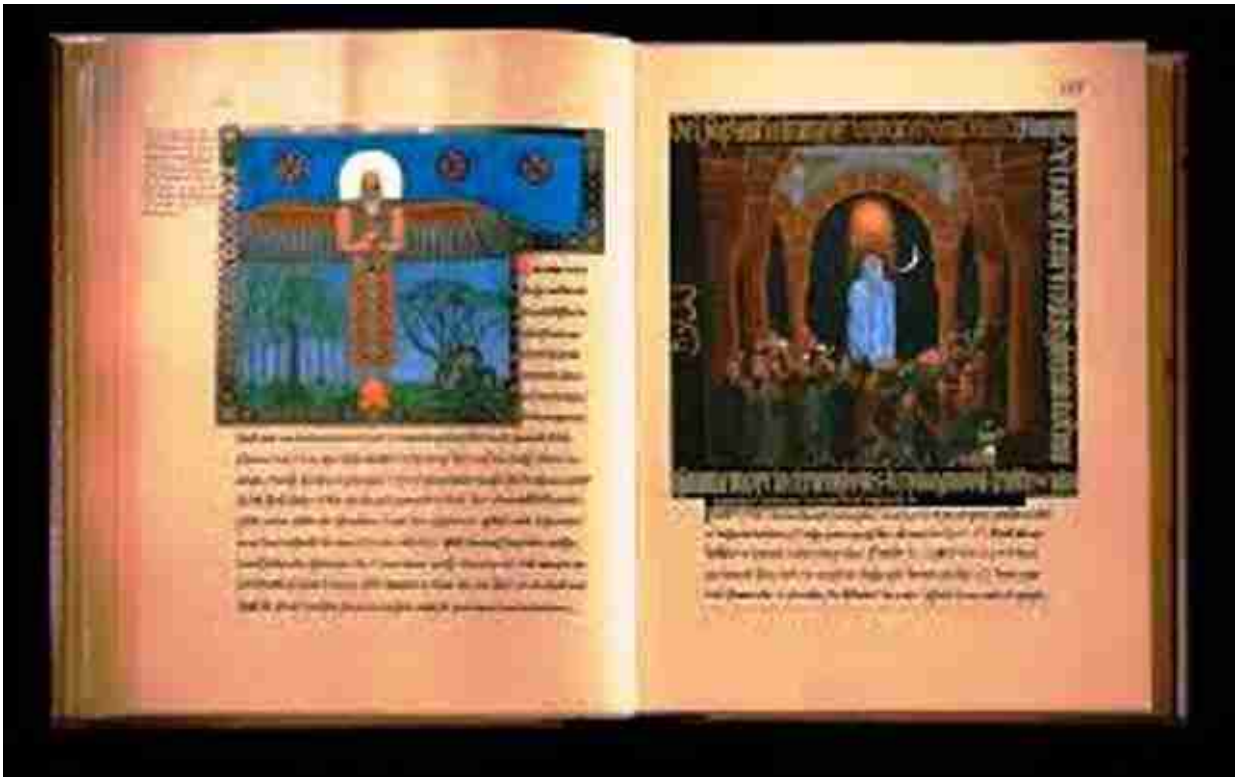
Carl Jung and ”it was necessary for me to instruct the figures of the unconscious,.. (2014-03-27 06:05)



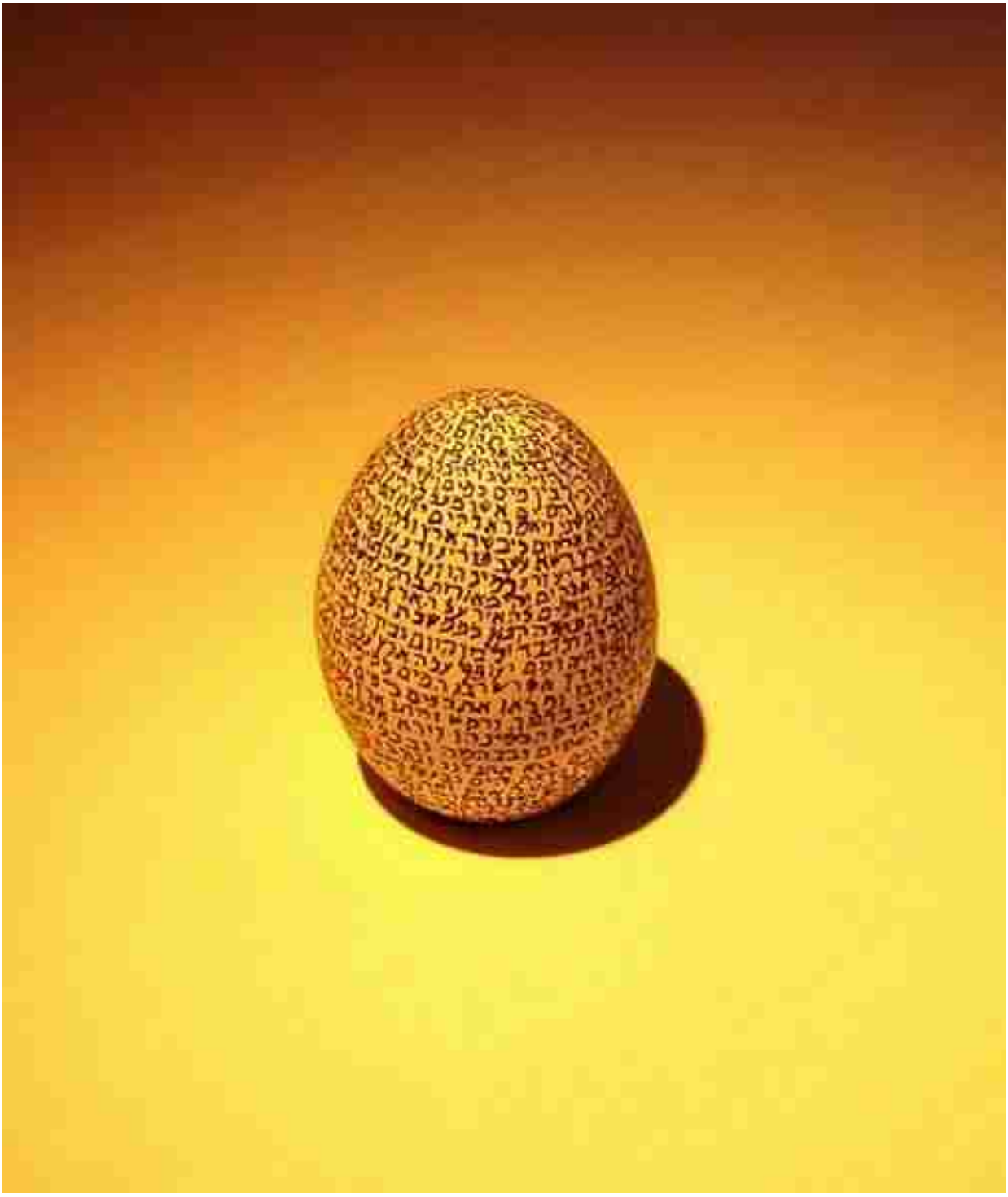
[Carl Jung and ”it was necessary for me to instruct the figures of the unconscious,..]
The figures from the unconscious are uninformed too, and need man, or contact with consciousness, in order to attain to knowledge.
When I began working with the unconscious, I found myself much involved with the figures of Salome and Elijah.
Then they receded, but after about two years they reappeared.
To my enormous astonishment, they were completely unchanged; they spoke and acted as if nothing had happened

in the meanwhile.
In actuality the most incredible things had taken place in my life.
I had, as it were, to begin from the beginning again, to tell them all about what had been going on, and explain things to them.
At the time I had been greatly surprised by this situation.
Only later did I understand what had happened: in the interval the two had sunk back into the unconscious and into themselves I might equally well put it, into timelessness.
They remained out of contact with the ego and the ego's changing circumstances, and therefore were ignorant of what had happened in the world of consciousness.
Quite early I had learned that it was necessary for me to instruct the figures of the unconscious, or that other group which is often indistinguishable from them, the "spirits of the departed."
The first time I experienced this was on a bicycle trip through upper Italy which I took with a friend in 1911.
On the way home we cycled from Pavia to Arona, on the lower part of Lake Maggiore, and spent the night there.
We had intended to pedal on along the lake and then through the Tessin as far as Faido, where we were going to take the train to Zurich.
But in Arona I had a dream which upset our plans.
In the dream I was in an assemblage of distinguished spirits of earlier centuries; the feeling was similar to the one I had later toward the "illustrious ancestors" in the black rock temple of my 1944 vision.
The conversation was conducted in Latin.
A gentleman with a long, curly wig addressed me and asked a difficult question, the gist of which I could no longer recall after I woke up.
I understood him, but did not have a sufficient command of the language to answer him in Latin. I felt so profoundly humiliated by this that the emotion awakened me.
At the very moment of awakening I thought of the book I was then working on, Wandlungen und Symbole der Libido, and had such intense inferiority feelings about the unanswered question that I immediately took the train home in order to get back to work.
It would have been impossible for me to continue the bicycle trip and lose another three days.
I had to work, to find the answer.
Not until years later did I understand the dream and my reaction.
The bewigged gentleman was a kind of ancestral spirit, or spirit of the dead, who had addressed questions to me in vain!
It was still too soon, I had not yet come so far, but I had an obscure feeling that by working on my book I would be answering the question that had been asked.
It had been asked by, as it were, my spiritual forefathers, in the hope and expectation that they would learn what they had not been able to find out during their time on earth, since the answer had first to be created in the centuries that followed.
If question and answer had already been in existence in eternity, had always been there, no effort on my part would have been necessary, and it could all have been discovered in any other century.
There does seem to be unlimited knowledge present in nature, it is true, but it can be comprehended by consciousness only when the time is ripe for it.
The process, presumably, is like what happens in the individual psyche: a man may go about for many years with an inkling of something, but grasps it clearly only at a particular moment. Carl Jung, Memories Dreams and Reflections

What happens after death is so unspeakably glorious... **(2014-03-28 05:10)**

[Carl Jung's Letter to "Frau N."]
Dear Frau N., 11July1944
What happens after death is so unspeakably glorious that our imagination and our feelings do not suffice to form even an approximate conception of it.
A few days before my sister died her face ware an expression of such inhuman sublimity that I was profoundly frightened.
A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged.
So easily does he become what you also are that he apparently vanishes.
Sooner or later all the dead become what we also are.
But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death?
The dissolution of our time-bound form in eternity brings no loss of meaning. Rather does the little finger know itself a member of the hand.
Your devoted,
C.G. Jung

No language exists that cannot be misused **(2014-03-28 05:13)**



No language exists that cannot be misused… Every Interpretation is hypothetical, for it is a mere attempt to read an unfamiliar text. Carl Jung; Modern Man in Search of a Soul.
Image: The first chapter of B'reshit, or Genesis, written on an egg, in the Jerusalem museum

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The visions and experiences were utterly real; there was nothing subjective about them...
(2014-03-28 05:21)

[Carl Jung - The visions and experiences were utterly real; there was nothing subjective about them; they all had a quality of absolute objectivity.]
During those weeks I lived in a strange rhythm.
By day I was usually depressed. I felt weak and wretched, and scarcely dared to stir.
Gloomily, I thought, "Now I must go back to this drab world."
Toward evening I would fall asleep, and my sleep would last until about midnight.
Then I would come to myself and lie awake for about an hour, but in an utterly transformed state.
It was as if I were in an ecstasy.
I felt as though I were floating in space, as though I were safe in the womb of the universe in a tremendous void, but filled with the highest possible feeling of happiness."
This is eternal bliss," I thought. "This cannot be described; it is far too wonderful!"
Everything around me seemed enchanted. At this hour of the night the nurse brought me some food she had warmed for only then was I able to take any, and I ate with appetite.
For a time it seemed to me that she was an old Jewish woman, much older than she actually was, and that she was preparing ritual kosher dishes for me.
When I looked at her, she seemed to have a blue halo around her head.
I myself was, so it seemed, in the Pardes Rimmonim, the garden of pomegranates, and the wedding of Tifereth with Malchuth was taking place. Or else I was Rabbi Simon ben Jochai, whose wedding in the afterlife was being celebrated.
It was the mystic marriage as it appears in the Cabbalistic tradition.
I cannot tell you how wonderful it was.
I could only think continually, "Now this is the garden of pomegranates!
Now this is the marriage of Malchuth with Tifereth!"
I do not know exactly what part I played in it.
At bottom it was I myself: I was the marriage.

And my beatitude was that of a blissful wedding.
Gradually the garden of pomegranates faded away and changed.
There followed the Marriage of the Lamb, in a Jerusalem festively bedecked.
I cannot describe what it was like in detail.
These were ineffable states of joy. Angels were present, and light.
I myself was the ”Marriage of the Lamb.”
That, too, vanished, and there came a new image, the last vision. I walked up a wide valley to the end, where a gentle chain of hills began.
The valley ended in a classical amphi-theater. It was magnificently situated in the green landscape. And there, in this theater, the hieros gamos was being celebrated.
Men and women dancers came onstage, and upon a flower-decked couch All-father Zeus and Hera consummated the mystic marriage, as it is described in the Iliad.
All these experiences were glorious.
Night after night I floated in a state of purest bliss, ”thronged round with images of all creation.”
Gradually, the motifs mingled and paled.
Usually the visions lasted for about an hour; then I would fall asleep again.
By the time morning drew near, I would feel: Now gray morning is coming again; now comes the gray world with its boxes!
What idiocy, what hideous nonsense! Those inner states were so fantastically beautiful that by comparison this world appeared downright ridiculous.
As I approached closer to life again, they grew fainter, and scarcely three weeks after the first vision they ceased altogether.
It is impossible to convey the beauty and intensity of emotion during those visions.
They were the most tremendous things I have ever experienced. And what a contrast the day was: I was tormented and on edge; everything irritated me; everything was too material, too crude and clumsy, terribly limited both spatially and spiritually.
It was all an imprisonment, for reasons impossible to divine, and yet it had a kind of hypnotic power, a cogency, as if it were reality itself, for all that I had clearly perceived its emptiness.
Although my belief in the world returned to me, I have never since entirely freed myself of the impression that this life is a segment of existence which is enacted in a three-dimensional boxlike universe especially set up for it.
There is something else I quite distinctly remember.
At the beginning, when I was having the vision of the garden of pomegranates, I asked the nurse to forgive me if she were harmed.
There was such sanctity in the room, I said, that it might be harmful to her.
Of course she did not understand me. For me the presence of sanctity had a magical atmosphere; I feared it might be unendurable to others.
I understood then why one speaks of the odor of sanctity, of the ”sweet smell” of the Holy Ghost. This was it.
There was a pneuma of inexpressible sanctity in the room, whose manifestation was the mysterium coniunctionis.
I would never have imagined that any such experience was possible.
It was not a product of imagination. The visions and experiences were utterly real; there was nothing subjective about them; they all had a quality of absolute objectivity.
We shy away from the word ”eternal,” but I can describe the experience only as the ecstasy of a non-temporal state in which present, past, and future are one.
Everything that happens in time had been brought together into a concrete whole. Nothing was distributed over time, nothing could be measured by temporal concepts.
The experience might best be defined as a state of feeling, but one which cannot be produced by imagination.
How can I imagine that I exist simultaneously the day before yesterday, today, and the day after tomorrow?
There would be things which would not yet have begun, other things which would be indubitably present, and others again which would already be finished and yet all this would be one.
The only thing that feeling could grasp would be a sum, an iridescent whole, containing all at once expectation of a

beginning, surprise at what is now happening, and satisfaction or disappointment with the result of what has happened.
One is interwoven into an indescribable whole and yet observes it with complete objectivity. . Carl Jung; Memories Dreams and Reflections

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Carl Jung and ”What I have to tell about the Hereafter...” (2014-03-29 07:01)

[Carl Jung and ”What I have to tell about the Hereafter...”]
What I have to tell about the hereafter, and about life after death, consists entirely of memories, of images in which I have lived and of thoughts which have buffeted me.
These memories in a way also underlie my works; for the latter are fundamentally nothing but attempts, ever renewed, to give an answer to the question of the interplay between the ”here” and the ”hereafter.”
Yet I have never written expressly about a life after death; for then I would have had to document my ideas, and I have no way of doing that. Be that as it may, I would like to state my ideas now.
Even now I can do no more than tell stories ”mythologize.” Perhaps one has to be close to death to acquire the necessary freedom to talk about it. It is not that I wish we had a life after death. In fact,
I would prefer not to foster such ideas. Still, I must state, to give reality its due, that, without my wishing and without my doing anything about it, thoughts of this nature move about within me.
I can’t say whether these thoughts are true or false, but I do know they are there, and can be given utterance, if I do not repress them out of some prejudice.
Prejudice cripples and injures the full phenomenon of psychic life. And I know too little about psychic life to feel that I can set it right out of superior knowledge.
Critical rationalism has apparently eliminated, along with so many other mythic conceptions, the idea of life after death.
This could only have happened because nowadays most people identify themselves almost exclusively with their consciousness, and imagine that they are only what they know about themselves.
Yet anyone with even a smattering of psychology can see how limited this knowledge is. Rationalism and doctrinairism are the disease of our time; they pretend to have all the answers.
But a great deal will yet be discovered which our present limited view would have ruled out as impossible.
Our concepts of space and time have only approximate validity, and there is therefore a wide field for minor and major deviations. In view of all this, I lend an attentive ear to the strange myths of the psyche, and take a careful look at the varied events that come my way, regardless of whether or not they fit in with my theoretical postulates.
Unfortunately, the mythic side of man is given short shrift nowadays. He can no longer create fables. As a result, a great deal escapes him; for it is important and salutary to speak also of incomprehensible things.
Such talk is like the telling of a good ghost story, as we sit by the fireside and smoke a pipe. What the myths or stories about a life after death really mean, or what kind of reality lies behind them, we certainly do not know.
We cannot tell whether they possess any validity beyond their indubitable value as anthropomorphic projections. Rather, we must hold clearly in mind that there is no possible way for us to attain certainty concerning things which pass our understanding.
We cannot visualize another world ruled by quite other laws, the reason being that we live in a specific world which has helped to shape our minds and establish our basic psychic conditions.
We are strictly limited by our innate structure and therefore bound by our whole being and thinking to this world of ours.

Mythic man, to be sure, demands a ”going beyond all that” but scientific man cannot permit this.
To the intellect, all my mythologizing is futile speculation.

To the emotions, however, it is a healing and valid activity; it gives existence a glamour which we would not like to do without. Nor is there any good reason why we should.
Parapsychology holds it to be a scientifically valid proof of an afterlife that the dead manifest themselves either as ghosts, or through a medium and communicate things which they alone could possibly know.
But even though there do exist such well documented cases, the question remains whether the ghost or the voice is identical with the dead person or is a psychic projection, and whether the things said really derive from the deceased or from knowledge which may be present in the unconscious.
Leaving aside the rational arguments against any certainty in these matters, we must not forget that for most people it means a great deal to assume that their lives will have an indefinite continuity beyond their present existence.
They live more sensibly, feel better, and are more at peace. One has centuries, one has an inconceivable period of time at one’s disposal.
What then is the point of this senseless mad rush?
Naturally, such reasoning does not apply to everyone. There are people who feel no craving for immortality, and who shudder at the thought of sitting on a cloud and playing the harp for ten thousand years!
There are also quite a few who have been so buffeted by life, or who feel such disgust for their own existence, that they far prefer absolute cessation to continuance. But in the majority of cases the question of immortality is so urgent, so immediate, and also so ineradicable that we must make an effort to form some sort of view about it. But how?
My hypothesis is that we can do so with the aid of hints sent to us from the unconscious in dreams, for example. Usually we dismiss these hints because we are convinced that the question is not susceptible to answer.
In response to this understandable skepticism, I suggest the following considerations.
If there is something we cannot know, we must necessarily abandon it as an intellectual problem.
For example, I do not know for what reason the universe has come into being, and shall never know, Therefore I must drop this question as a scientific or intellectual problem. But if an idea about it is offered to me in dreams or in mythic traditions I ought to take note of it.
I even ought to build up a conception on the basis of such hints, even though it will forever remain a hypothesis which

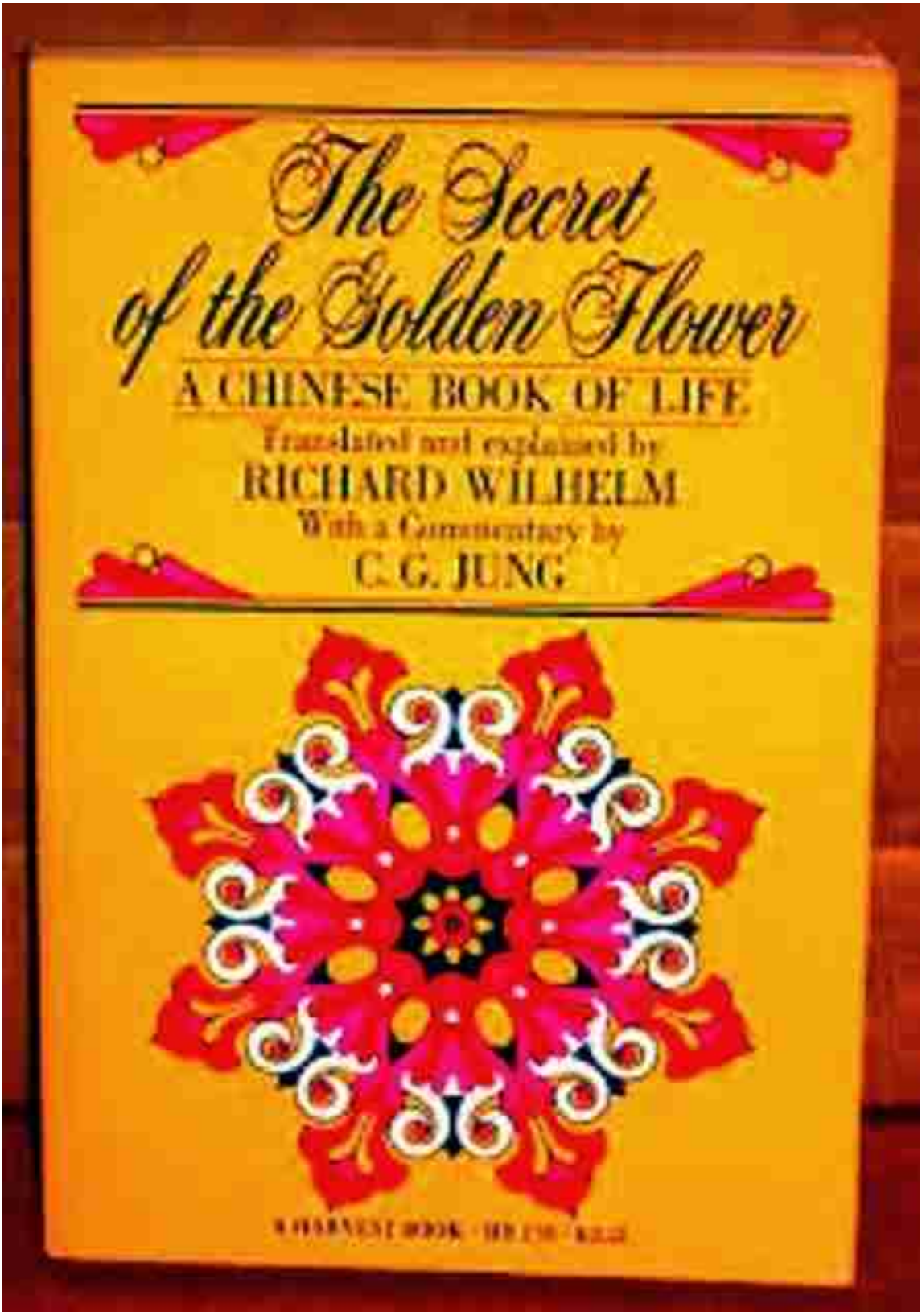
I know cannot be proved.
A man should be able to say he has done his best to form a conception of life after death, or to create some image of it–even if he must confess his failure.
Not to have done so is a vital loss. For the question that is posed to him is the age-old heritage of humanity: an archetype, rich in secret life, which seeks to add itself to our own individual life in order to make it whole.
Reason sets the boundaries far too narrowly for us, and would have us accept only the known and that too with limitations and live in a known framework, just as if we were sure how far life actually extends.
As a matter of fact, day after day we live far beyond the bounds of our consciousness; without our knowledge, the life of the unconscious is also going on within us.
The more the critical reason dominates, the more impoverished life becomes; but the more of the unconscious, and the more of myth we are capable of making conscious, the more of life we integrate.
Overvalued reason has this in common with political absolutism: under its dominion the individual is pauperized.
The unconscious helps by communicating things to us, or making figurative allusions. It has other ways, too, of informing us of things which by all logic we could not possibly know. Consider synchronistic phenomena, premonitions, and dreams that come true. I recall one time during the Second World War when I was returning home from Bollingen.
I had a book with me, but could not read, for the moment the train started to move I was overpowered by the image of someone drowning. This was a memory of an accident that had happened while I was on military service.
During the entire journey I could not rid myself of it. It struck me as uncanny, and I thought, ”What has happened? Can there have been an accident?” Carl Jung; Memories Dreams and Reflections; Pages 299-302
Image: Merged photos depicting a copy of the Ancient Egyptian papyrus depicting the journey into the afterlife.

Carl Jung - I Understood how important it is to affirm one’s own destiny. **(2014-03-29 07:18)**

[Carl Jung - I Understood how important it is to affirm one’s own destiny.]
Something else, too, came to me from my illness.
I might Formulate it’s an affirmation of Things As They are: an unconditional ”yes” to That Which is, without protests Subjective acceptance of the conditions of existence as I see them and understand them, You acceptance of my own nature, as I happen to be.

At the beginning of the illness I had the feeling there was something wrong with my attitude, and that i was to some extent Responsible for the mishap.
But When one follows the path of individuation, When one lives one's own life, one must take mistakes into the bargain; life would not be complete without Them.
There is not the guarantee for a single moment we will not fall into error or stumble into deadly peril.
We may think there is a sure road. But That would be the road of death.
Then nothing happens any longer at any rate, not the right things.
Anyone who takes the sure road is as good as dead.
It was only after the illness I Understood how important it is to affirm one's own destiny.
In this way we forge an ego does not break down incomprehensible When things happen; an ego endures, that endures the truth, and that is capable of coping with the world and with fate.
Then, to experience defeat is Also to experience victory.
Nothing is disturbed neither inwardly nor outwardly, for one's own continuity has withstood the current of life and of time.
But can only come to pass When One Does Not inquisitively meddle with the workings of fate.
Also I have Realized That One must accept the thoughts that go on Within oneself of Their Own accord the part of one's reality.
The categories of true and false are, of course, always present, but because They are not binding They take second place.
The presence of thoughts is more important than our Subjective judgment of Them.
But neither these Judgments must be suppressed, for They also are existent thoughts Which are part of our wholeness. Carl Jung, Memories Dreams and Reflections

Psychological Premises of ”The Secret of the Golden Flower.” **(2014-03-29 07:27)**



The Psychological and Cosmological Premises of the Text of “The Secret of the Golden Flower.”
In the interpretation of the following translation, it is of value to say a few more words about the foundations of the

Weltanschauung on which the method depends.
This philosophy is, to a certain extent, the common property of all Chinese trends of thought.
It is built on the premise that cosmos and man in the last analysis obey common laws; that man is a cosmos in miniature and is not divided from the great cosmos by any fixed limits.
The same laws rule for the one as for the other, and from the one a way leads into the other.
The psyche and the cosmos are related to each other like the inner and outer worlds.
Therefore man participates by nature in all cosmic events, and is inwardly as well as outwardly interwoven with them.
Tao, then, the meaning of the world, the way, dominates man just as it does invisible and visible nature (Heaven and Earth).
The character for Tao in its original form,consists of a head, which must be interpreted as “beginning” and, under that, the character for ”standing still” which, in the later way of writing, has been omitted.
The original meaning, then, is that of a ifc track which, though fixed itself, leads from the beginning directly to the goal.
The fundamental idea is the idea that Tao, though itself motionless, is the means of all movement and gives it law.
Heavenly paths are those along which the stars move; the path of man is the wav along which he must travel.
Lao Tzu has used this word in the metaphysical sense, as the final world principle, ”Meaning” existing before there is any realization and not yet divided by the pulling asunder of polar opposites on which all realization depends.
This terminology is presupposed in the present book.
In Confucianism there is a certain difference in the terminology.

The word Tao has here an inner-world significance and means the right way ” ; on the one hand, the way of Heaven, on the other, the way of man.
To Confucianism, the final principle of an undivided One is the T’ai Chi (the great ridge-beam, the great pole).
The term ”pole” occasionally comes in our text also, and is there identical with Tao.

Out of Tao, that is to say, out of the T'ai Chi, there develop the principles of reality; the one pole being light (yang) and the other darkness (yin).
Among European investigators, some have turned first to sexual references for an explanation, but the characters refer to phenomena in nature.
Yin is shadow, therefore the north side of a mountain and the south side of a river (because during the day the position of the sun makes the river appear dark from the south).
Yang, in its original form shows flying pennants, and, corresponding to the character yin, is the south side of a mountain and the north side of a river.
Starting with the meaning of "light" and " dark" the principle was then expanded to all polar opposites, including the sexual.
However, both yin and yang are only active in the realm of phenomena, and have their common origin in an undivided unity, yang as the active principle appearing to condition, and yin as the passive principle seeming to be derived or conditioned.
It is therefore quite clear that a metaphysical dualism is not at the bottom of these ideas.
Less abstract than yin and yang are the concepts of the creative and the receptive (Chien and K'un) that originate in the Book of Changes [I Ching], and are symbolized by Heaven and Earth.
Through the union of Heaven and Earth, and through the activity of the two primordial forces within this scene (an activity governed by the one primal law Tao), there develop the " ten thousand things that is, the outer world.
Richard Wilhelm, The Secret of the Golden Flower.
Tao, then, the meaning of the world, the way, dominates man just as it does invisible and visible nature (Heaven and Earth).

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https://archive.org/details/TheSecretOfTheGoldenFlowerByRichardWilhelmAndCar lJung

Carl Jung and the Psychological importance of Numbers **(2014-03-29 07:33)**

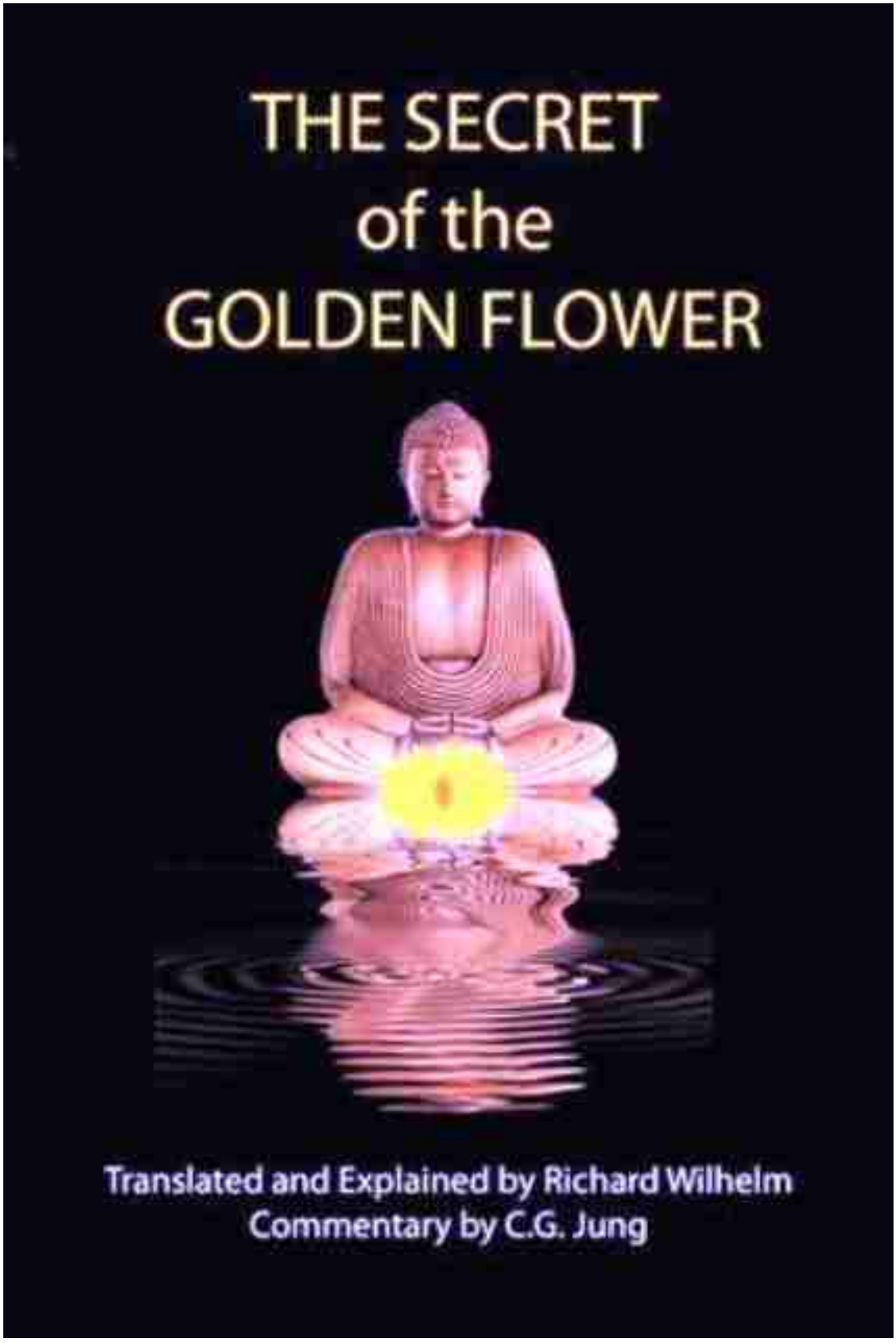
[Carl Jung and Numbers]
One the the first numeral, is unity. But It Is Also ”the unity,” the One, All-Oneness, individuality and non-duality not a numeral but a philosophical concept, an archetype and attribute of God, the monad.
It is quite proper the human intellect Should make these statements, but at the same team the intellect is determined and limited by its conception of oneness and its implications.
In other words, these statements are not arbitrary.
They are governed by the nature of oneness and Therefore are Necessary statements.
Theoretically, the same logical operation Could be Performed for each of the following conceptions of number, but

in practice the process soon comes to an end because of the rapid Increase in complications, Which become too numerous to handle.
Every unit further introduces new properties and new modifications.
Thus, it is a property of the number four equations of the fourth degree can be solved, Whereas equations of the fifth degree can not.
The Necessary statement of the number four, Therefore, Is That, among other things, it is an apex and simultaneously the end of the preceding ascent.
Since each additional unit with one or more new mathematical properties Appear, the statements Attain such a complexity they can be longer in Formulated.
The infinite series of natural numbers Corresponds to the infinite number of individual creatures.
That series likewise Consists of Individuals, and even the properties of its first ten members represent if anything at all They represent an abstract cosmogony derived from the monad.
The properties of numbers are, However, simultaneously properties of matter, is reason Which Certain equations can anticipate its behavior.
Therefore I submit que other than mathematical statements (ie, statements implicit in nature) are likewise capable of pointing to realities beyond irrepresentable Themselves such, for example, the products of the imagination Those Which enjoy universal acceptance or are distinguished by the frequency of Their occurrence , like the whole class of archetypal motifs.
Just as in the case of some factors in mathematical equations we can not say to what physical realities They correspondence, so in the case of some mythological products we do not know at first what to psychic realities They refer.
Equations governing the turbulence of heated gases existed long before the problems of such gases had been precisely investigated.
Similarly, we have long been in possession of mythologems Which express the dynamics of Certain subliminal processes, though these processes were given names only in very recent times. Carl Jung, Memories Dreams and Reflections.

The views of Taoism are remarkably in accord with the empirical findings of Dr. Jung and Depth Psychology. **(2014-03-30 05:08)**

[The views of Taoism are remarkably in accord with the empirical findings of Dr. Jung and Depth Psychology.]
A man who reaches this stage transposes his ego; he is no longer limited to the monad, but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One, Tao. Herein lies a difference between Buddhism and Taoism.
In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion.
If Nirvana may not be explained as death, cessation, still it is something transcendent. In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the ” traces” left by experience.
That is the Light, which with life returns to itself, symbolized in our text by the Golden Flower. Richard Wilhelm, The Secret of the Golden Flower.

The Secret of the Golden Flower **(2014-03-30 06:23)**



The Secret of the Golden Flower
This eighth-century Chinese book, which Jung described as a Taoist-alchemical tract, had a major influence on his

mature thinking. In 1928 he received a German translation from Richard Wilhelm (1873-1930), a distinguished German sinologist.
In Memories, Dreams, Reflections Jung states that ”light on the nature of alchemy began to come to me only after I had read the text of the Golden Flower.”
Jung’s intense study of alchemy subsequently occupied him to such an extent that he discontinued work on the Red Book.
At Wilhelm’s request, Jung wrote a commentary on the Secret of the Golden Flower, which forms the preface of the book.
[The post below can be difficult reading and should be read slowly and more than once as it reflects the Taoist view on the structure and dynamics of the Human psyche. In an attempt to assist the reader in not getting captured within a “web of words” the English translation of some Chinese terms are given below.]
Tao = Meaning
Hsing = Essence [Logos]
Ming = Life
Hsin = Heart
Sheng = Born
Hun = Animus
P’o = Anima]
The Psychological and Cosmological premises of The Secret of the Golden Flower:
Out of Tao, that is to say, out of the T’ai Chi, there develop the principles of reality; the one pole being light (yang) and the other darkness (yin).
Among European investigators, some have turned first to sexual references for an explanation, but the characters refer to phenomena in nature.
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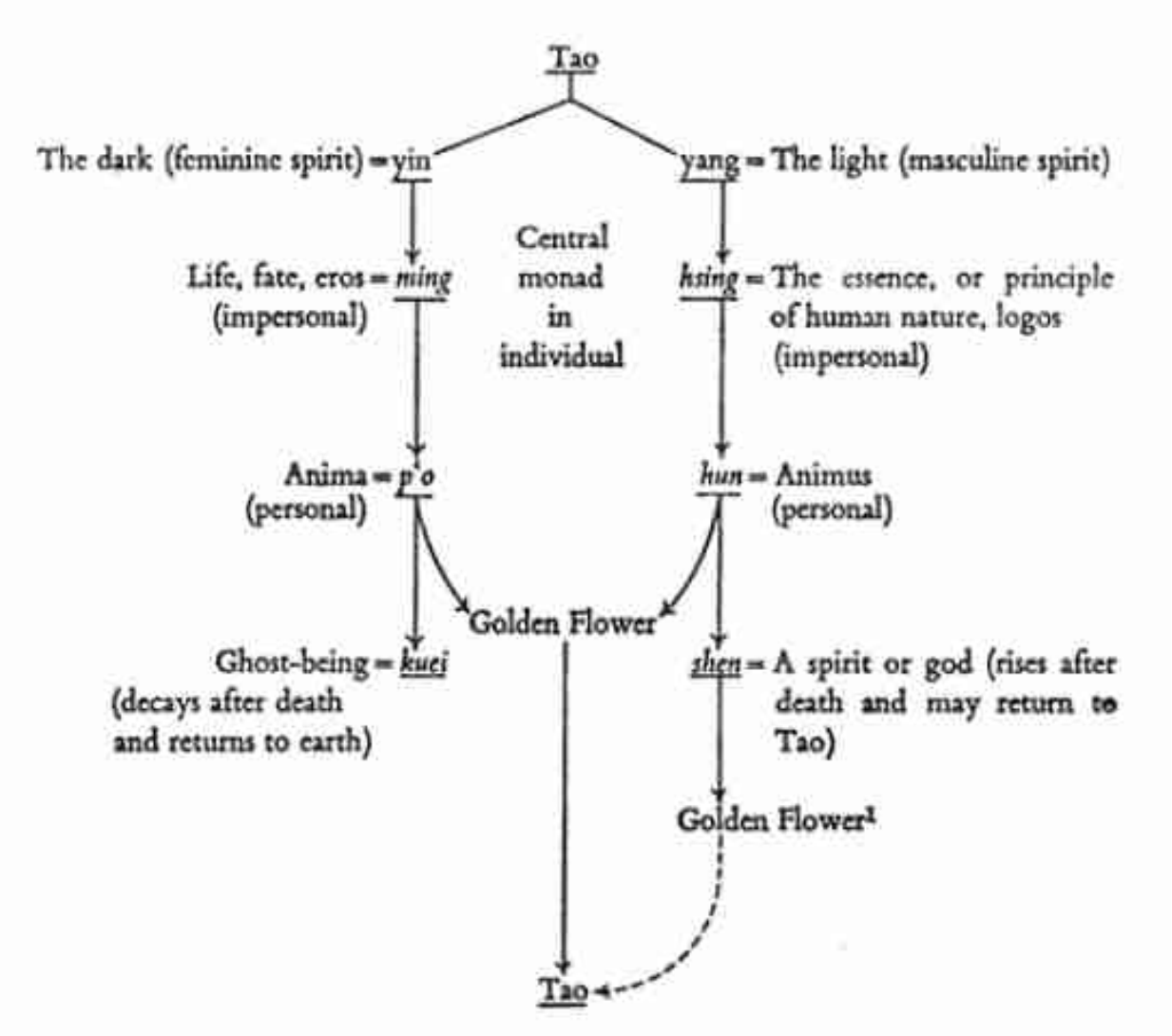
Starting with the meaning of “light” and ”dark” the principle was then expanded to all polar opposites, including the sexual.
However, both yin and yang are only active in the realm of phenomena, and have their common origin in an undivided unity, yang as the active principle appearing to condition, and yin as the passive principle seeming to be derived or conditioned.
It is therefore quite clear that a metaphysical dualism is not at the bottom of these ideas.
Less abstract than yin and yang are the concepts of the creative and the receptive (Ch’ien and K’un) that originate in the Book of Changes [I Ching], and are symbolized by Heaven and Earth.
Through the union of Heaven and Earth, and through the activity of the two primordial forces within this scene (an activity governed by the one primal law Tao), there develop the ” ten thousand things that is, the outer world.
Viewed objectively as a physical organism, which in all its parts is also a small universe (Hsiao T’ien Ti) man is one of the “ten thousand things.”
So, according to the Confucians, the inner nature of man comes from Heaven, or, as the Taoists express it, it is a phenomenal form of Tao.
In his phenomenal form man develops into a multiplicity of individuals in each of whom the central monad is enclosed as the life-principle; but immediately, before birth even, at the moment of conception, it separates into the bi-polar phenomena of essence and life (hsing and ming).
The character for essence (hsing) is made up of those for heart (hsin), and origin, being born (sheng). The heart (hsin), according to the Chinese idea, is the seat of emotional consciousness, which is awakened through feeling reactions to impressions received from the external world by the five senses.
That which remains as a substratum when no feelings are being expressed, but which lingers, so to speak, in a transcendental super-consciousness condition, is essence (hsing).
Varying according to the more exact definition of this concept, essence is either originally good, if looked at from the standpoint of the eternal idea, or it is originally evil or at least neutral (if taken from the standpoint of empirical

evolution), and has to be made into something good by a long development of custom.
Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena.
The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros.
Both principles are, so to speak, super-individual. Man as a spiritual being is made human by essence (hsing).
The individual man possesses it. but it extends far beyond the limits of the individual. Life (ming) is also super-individual in that man must simply accept a destiny which does not come from his conscious will.
Confucianism sees in it a Heaven-made law to which man must adapt; Taoism takes it as the multi-colored play of nature which cannot evade the laws of Tao, but which, as such, is pure chance; Chinese Buddhism sees it as the working out of karma within the world of illusion.
To these dualities there correspond in the corporeal-personal man the following bi-polar tensions.
The body is activated by the interplay of two psychic structures: first, hun, which I have translated as animus the masculine soul, because it belongs to the yang principle, and secondly, p'o, which belongs to the yin principle, and is rendered by me as anima.
Both are ideas coming from an observation of the events connected with death, and therefore both contain in their written form the sign for daemon, that is, the departed one (kuei).
The anima was thought of as especially linked with the bodily processes; at death it sinks to the earth and decays.
The animus, on the other hand, is the higher soul; after death it rises in the air, where at first it is active for a time and then evaporates in ethereal space, or flows back into the reservoir of life.
In living men, the two correspond in a certain degree to the cerebral and sympathetic nervous system. The animus dwells in the eyes, the anima in the abdomen.
The animus is bright and active, the anima is dark and earth-bound. The sign for hun (animus) is made up of the character for "daemon" and "cloud", while that for p'o (anima) is composed of the characters for "daemon" and "white."
This would indicate ideas similar to what we find appearing elsewhere as shadow-soul and body-soul, and without a doubt the Chinese concept is meant to include something like this.
None the less we must be cautious in the matter of derivations, because the most ancient script known in China had no sign for daemon, and so we may perhaps be dealing with primordial symbols whose derivations are lost.
In any case, animus (hun) is the light, yang-soul, while anima (p'o) is the dark, yin-soul.
The usual, unchecked, that is, downward movement of the life-processes, is the one in which the two souls are related as the intellectual and animal factors.
As a rule, it will be the anima, the blind will, which, goaded by passions, forces the animus or intellect into its service.
At least the anima will do this to the extent that the intellect directs itself outward, whereby the powers both of animus and anima leak away and life consumes itself.
A positive result is the creation of new beings in which life continues, while the original being externalizes itself and "ultimately is made by things into a thing".
The end result is death.
The anima sinks, the animus rises, and the ego, robbed of its strength, is left behind in a dubious condition.
If the ego has acquiesced in the "externalization" it follows the downward pull, and sinks into the dull misery of death, only poorly nourished by the illusory images of life which it still attracts to itself without being able to participate in anything actively (hells, hungry souls).
But, if the ego has made an effort to strive upward in spite of the process of "externalization, it maintains for a time (as long, in fact, as it is reinforced by the powers of sacrifice of its survivors) a relatively happy life, each according to its deserts.
In both cases, if the ego follows the anima, the personal element retreats and there ensues an involution corresponding to the amount of "externalization."
The being then becomes an impotent phantom because the forces of life fail and its fate is ended. It now partakes of the fruits of its good or bad deeds in heavens or hells, which, however, are not external things, but purely subjective states.

The more the being is sunk in these states, the more entangled in them it becomes, till finally it disappears from the plane of existence, of whatever nature that may have been, and then by entering a new womb begins a new existence formed out of its supply of images and memories.
This condition is the state of the daemon, the spirit, the departed one, the one who withdraws.
The Chinese word for this ghost-being is kuei, often wrongly translated by ”devil.”
If, on the other hand, it has been possible during life to set going the ”backward-flowing”, rising movement of the life-forces, if the forces of the anima are mastered by the animus, then a release from external things takes place.
They are recognized but not desired.
Thus the illusion is robbed of its strength. An inner, ascending circulation of forces takes place.
The ego withdraws from its entanglement in the world, and after death remains alive because ”interiorization” has prevented the wasting of the life-forces in the outer world.
Instead of these being dissipated, they have made within the inner rotation of monad a center of life which is independent of bodily existence.
Such an ego is a god, Deus, Shen. The character for shin means to expand, to produce an effect, in a word, the opposite of kuei.
In the oldest Chinese script, it is represented by a double serpentine coil, which can also mean thunder, lightning, electrical activity.
Such a being survives as long as the inner rotation continues.
Also, it can invisibly influence men to great thoughts and noble deeds.
The saints and sages of ancient times are beings like these, who for thousands of years have stimulated and educated humanity.
But there remains a limitation.
These beings retain a personal character, and are therefore subject to the effects of space and time.
Neither are they immortal any more than Heaven and Earth are eternal.
Eternal is the Golden Flower only, which grows out of inner liberation from all bondage to things.
A man who reaches this stage transposes his ego; he is no longer limited to the monad, but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One,
Tao. Herein lies a difference between Buddhism and Taoism.
In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion.
If Nirvana may not be explained as death, cessation, still it is something transcendent.
In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the ”traces” left by experience.
That is the Light, which with life returns to itself, symbolized in our text by the Golden Flower. Richard Wilhelm, The Secret of the Golden Flower.
https://ia801605.us.archive.org/22/items/TheSecretOfTheGoldenFlowerByRicha rdWilhelmAndCarlJung/The %20Secret %20of %20the %20Golden %20Flower %20by %20Richard %20Wilhelm %20and %20Carl %20Jung.pdf

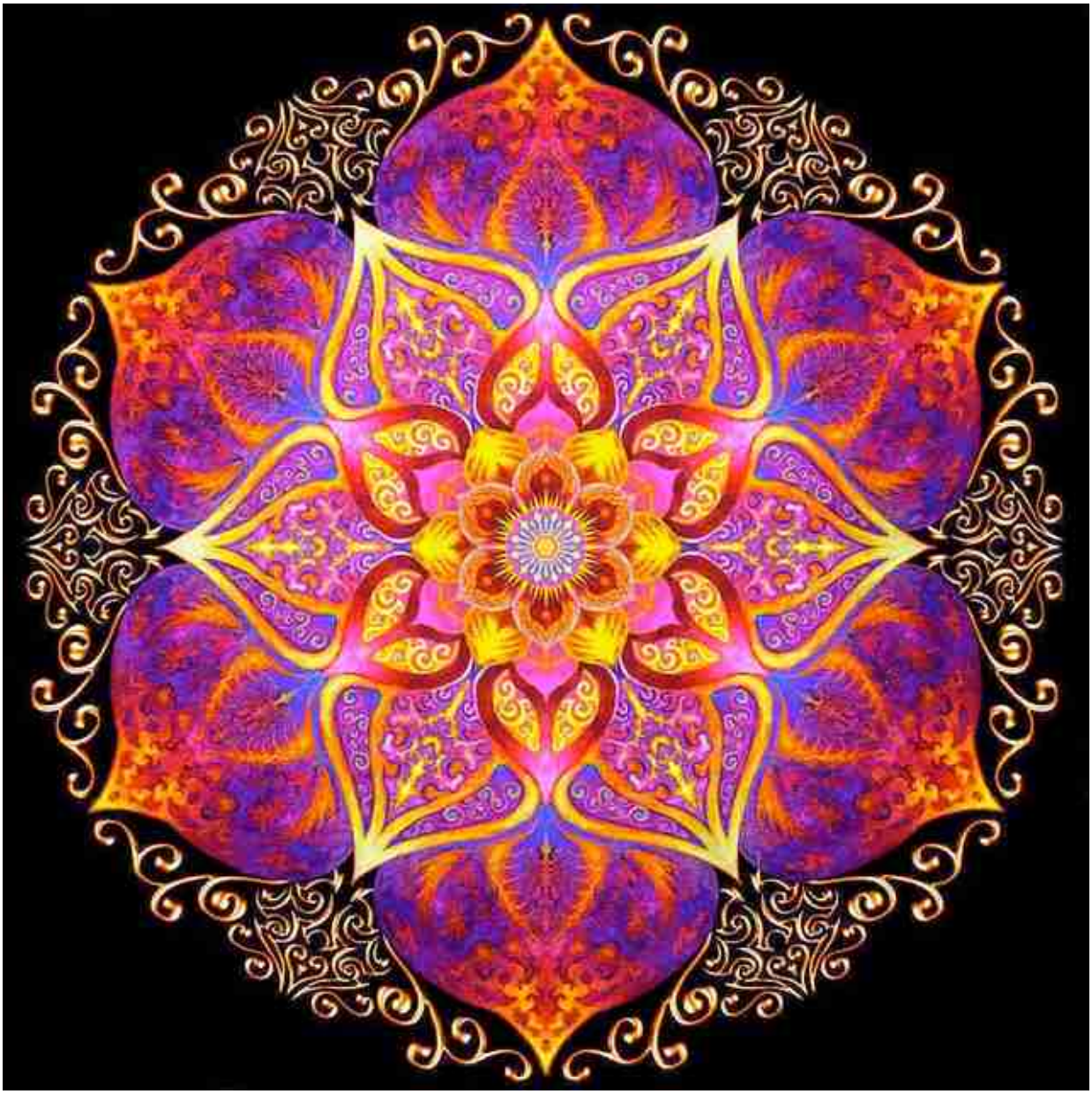
Tao, the undivided, Great One, gives rise to two opposite reality principles (2014-03-31 04:55)



Tao, the undivided, Great One, gives rise to two opposite reality principles, Darkness and Light, yin and yang.
These are at first thought of only as forces of nature apart from man.
Later, the sexual polarities and others as well, are derived from them.
From yin comes Kun, the receptive feminine principle; from yang comes Chien, the creative masculine principle ; from yin comes Ming, life; from yang, Hsing or essence.
Each individual contains a central monad which, at the moment of conception, splits into life and essence, Ming and Hsing.
These two are super-individual principles, and so can be related to Eros and Logos.
In the personal bodily existence of the individual they are represented by two other polarities, a p'o soul (or Anima) and a hun soul (or Animus).
All during the life of the individual these two are in conflict, each striving for mastery.
At death they separate and go different ways.
The anima sinks to earth as Kuei, a ghost-being.
The animus rises and becomes Shen, a revealing spirit or god. Shin may in time return to Tao.
If the life-forces flow downward, that is, without let or hindrance into the outer world, the anima is victorious over the animus; no "spirit body" or "Golden Flower" is developed, and, at death, the ego is lost.
If the life-forces are led through the "backward-flowing" process, that is, conserved, and made to "rise" instead of

allowed to dissipate, the animus has been victorious, and the ego persists after death. It is then possessed of shin, the revealing spirit.
A man who holds to the way of conservation all through life may reach the stage of the ”Golden Flower” which then frees the ego from the conflict of the opposites, and it again becomes part of Tao, the undivided, Great One. Richard Wilhelm, The Secret of the Golden Flower.

Animus and The Secret of the Golden Flower **(2014-03-31 05:02)**

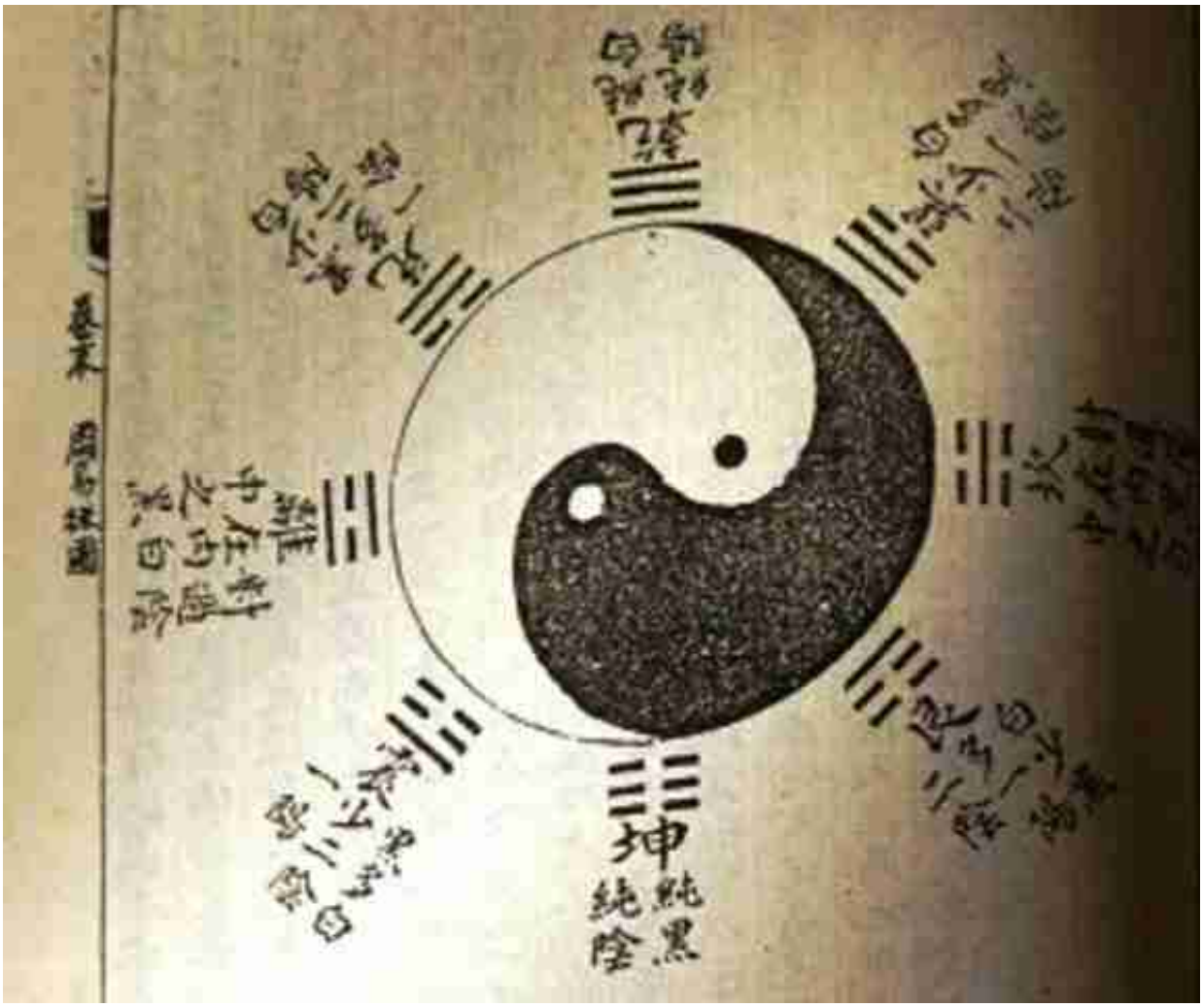


But, besides this, there is the animus in which the spirit shelters.

The animus lives in the daytime in the eyes; at night it houses in the liver.
When living in the eyes, it sees; when housing itself in the liver, it dreams.

Dreams are the wanderings of the spirit through all nine Heavens and all the nine Earths.
But whoever is dull and moody on waking, and chained to his bodily form, is fettered by the anima.
Therefore the concentration of the animus is effected by the circulation of the Light, and in this way the spirit is protected, the anima subjected, and consciousness annulled.
The method used by the ancients for escaping from the world consisted in burning out completely the slag of darkness in order to return to the purely creative.
This is nothing more than a reduction of the anima and a bringing to perfection of the animus.
And the circulation of the Light is the magical means of limiting the dark powers and gaining mastery of the anima.
Even if the work is not directed toward bringing back the creative, but confines itself to the magical means of the circulation of the Light, it is just the Light that is creative.
By means of its circulation, one returns to the creative.
If this method is followed, plenty of seed-water will be present of itself; the spirit-fire will be ignited, and the thought-earth will solidify and crystallize.
And thus can the holy fruit mature.
The scarabseus rolls his ball and in the ball there develops life as the effect of the undivided effort of his spiritual concentration.
If now an embryo can grow in manure, and shed its skin, why should not the dwelling place of our Heavenly Heart also be able to create a body if we concentrate the spirit upon it? Richard Wilhelm, The Secret of the Golden Flower.

Anima and The Secret of the Golden Flower **(2014-03-31 05:05)**



Ordinary men make their bodies through thoughts.
The body is not only the 7 ft. tall outer body.
In the body is the Anima.
The Anima, having produced consciousness, adheres to it.
Consciousness depends for its origin on the anima.
The Anima is feminine (Yin), the substance of consciousness.
As long as this consciousness is not interrupted, it continues to beget from generation to generation, and the changes of form of the anima and the transformations of substance are unceasing. Richard Wilhelm, The Secret of the Golden Flower

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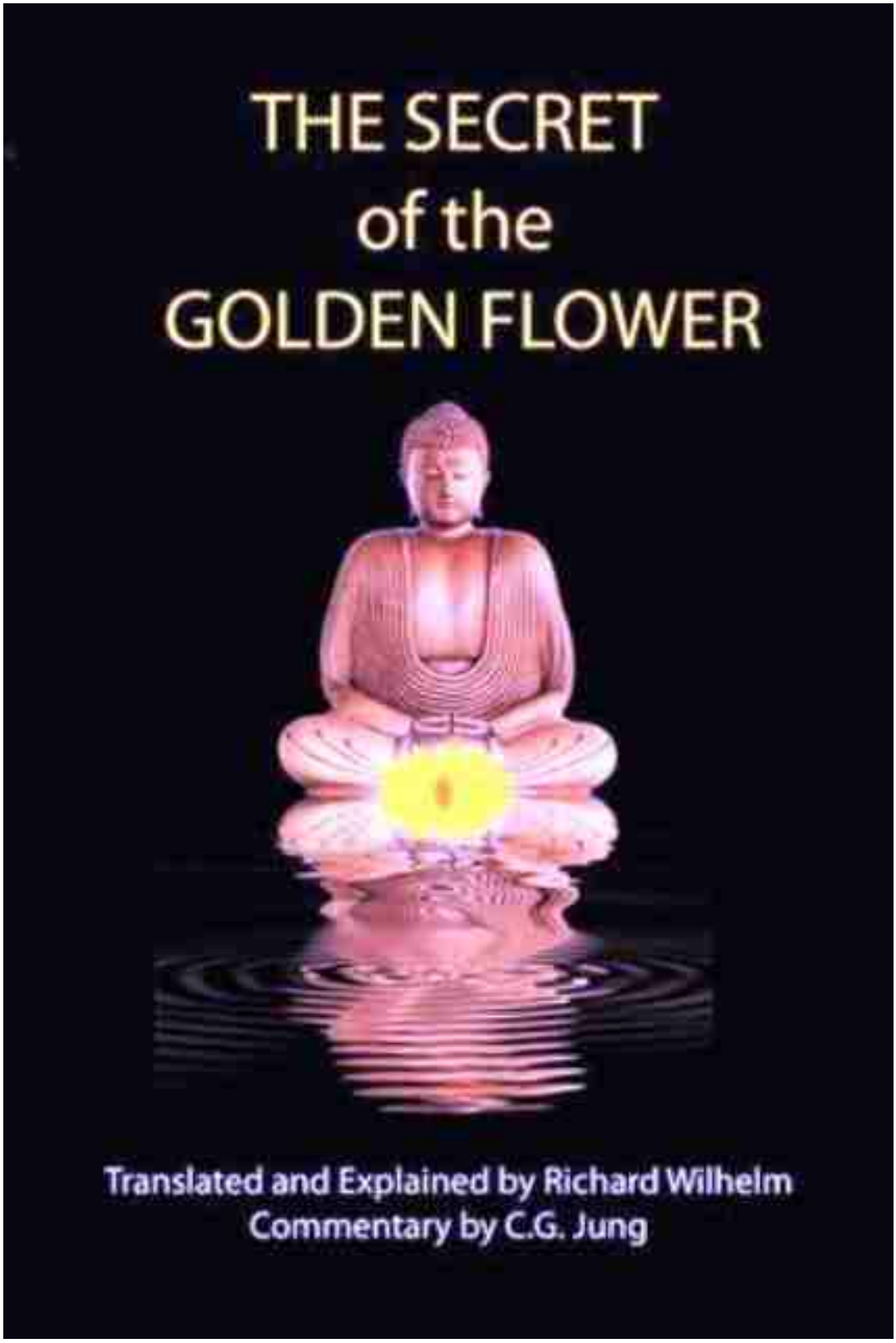
Carl Jung: ”light on the nature of alchemy began to come to me only after I had read the text of the Golden Flower.” **(2014-03-31 05:12)**



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The Secret of the Golden Flower

This eighth-century Chinese book, which Jung described as a Taoist-alchemical tract, had a major influence on his mature thinking. In 1928 he received a German translation from Richard Wilhelm (1873-1930), a distinguished German sinologist.

In Memories, Dreams, Reflections Jung states that ”light on the nature of alchemy began to come to me only after I had read the text of the Golden Flower.”

Jung’s intense study of alchemy subsequently occupied him to such an extent that he discontinued work on the Red Book.

At Wilhelm’s request, Jung wrote a commentary on the Secret of the Golden Flower, which forms the preface of the book.

[The post below can be difficult reading and should be read slowly and more than once as it reflects the Taoist view on the structure and dynamics of the Human psyche. In an attempt to assist the reader in not getting captured within a “web of words” the English translation of some Chinese terms are given below.]

Tao = Meaning
Hsing = Essence [Logos]
Ming = Life
Hsin = Heart
Sheng = Born
Hun = Animus
P’o = Anima]

The Psychological and Cosmological premises of The Secret of the Golden Flower:

Out of Tao, that is to say, out of the T’ai Chi, there develop the principles of reality; the one pole being light (yang) and the other darkness (yin).

Among European investigators, some have turned first to sexual references for an explanation, but the characters refer to phenomena in nature.

Yin is shadow, therefore the north side of a mountain and the south side of a river (because during the day the position of the sun makes the river appear dark from the south).

Yang, in its original form shows flying pennants, and, corresponding to the character yin, is the south side of a mountain and the north side of a river.

Starting with the meaning of “light” and ”dark” the principle was then expanded to all polar opposites, including the sexual.

However, both yin and yang are only active in the realm of phenomena, and have their common origin in an undivided unity, yang as the active principle appearing to condition, and yin as the passive principle seeming to be derived or conditioned.

It is therefore quite clear that a metaphysical dualism is not at the bottom of these ideas.

Less abstract than yin and yang are the concepts of the creative and the receptive (Ch’ien and K’un) that originate in the Book of Changes [I Ching], and are symbolized by Heaven and Earth.

Through the union of Heaven and Earth, and through the activity of the two primordial forces within this scene (an activity governed by the one primal law Tao), there develop the ” ten thousand things that is, the outer world.

Viewed objectively as a physical organism, which in all its parts is also a small universe (Hsiao T’ien Ti) man is one of the “ten thousand things.”

So, according to the Confucians, the inner nature of man comes from Heaven, or, as the Taoists express it, it is a phenomenal form of Tao.

In his phenomenal form man develops into a multiplicity of individuals in each of whom the central monad is enclosed as the life-principle; but immediately, before birth even, at the moment of conception, it separates into the bi-polar phenomena of essence and life (hsing and ming).

The character for essence (hsing) is made up of those for heart (hsin), and origin, being born (sheng). The heart (hsin), according to the Chinese idea, is the seat of emotional consciousness, which is awakened through feeling reactions to impressions received from the external world by the five senses.

That which remains as a substratum when no feelings are being expressed, but which lingers, so to speak, in a

transcendental super-consciousness condition, is essence (hsing).
Varying according to the more exact definition of this concept, essence is either originally good, if looked at from the standpoint of the eternal idea, or it is originally evil or at least neutral (if taken from the standpoint of empirical evolution), and has to be made into something good by a long development of custom.
Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena.
The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros.
Both principles are, so to speak, super-individual. Man as a spiritual being is made human by essence (hsing).
The individual man possesses it. but it extends far beyond the limits of the individual. Life (ming) is also super-individual in that man must simply accept a destiny which does not come from his conscious will.
Confucianism sees in it a Heaven-made law to which man must adapt; Taoism takes it as the multi-colored play of nature which cannot evade the laws of Tao, but which, as such, is pure chance; Chinese Buddhism sees it as the working out of karma within the world of illusion.
To these dualities there correspond in the corporeal-personal man the following bi-polar tensions.
The body is activated by the interplay of two psychic structures: first, hun, which I have translated as animus the masculine soul, because it belongs to the yang principle, and secondly, p'o, which belongs to the yin principle, and is rendered by me as anima.
Both are ideas coming from an observation of the events connected with death, and therefore both contain in their written form the sign for daemon, that is, the departed one (kuei).
The anima was thought of as especially linked with the bodily processes; at death it sinks to the earth and decays.
The animus, on the other hand, is the higher soul; after death it rises in the air, where at first it is active for a time and then evaporates in ethereal space, or flows back into the reservoir of life.
In living men, the two correspond in a certain degree to the cerebral and sympathetic nervous system. The animus dwells in the eyes, the anima in the abdomen.
The animus is bright and active, the anima is dark and earth-bound. The sign for hun (animus) is made up of the character for ”daemon” and ”cloud”, while that for p'o (anima) is composed of the characters for ”daemon” and “white.”
This would indicate ideas similar to what we find appearing elsewhere as shadow-soul and body-soul, and without a doubt the Chinese concept is meant to include something like this.
None the less we must be cautious in the matter of derivations, because the most ancient script known in China had no sign for daemon, and so we may perhaps be dealing with primordial symbols whose derivations are lost.
In any case, animus (hun) is the light, yang-soul, while anima (p'o) is the dark, yin-soul.
The usual, unchecked, that is, downward movement of the life-processes, is the one in which the two souls are related as the intellectual and animal factors.
As a rule, it will be the anima, the blind will, which, goaded by passions, forces the animus or intellect into its service.
At least the anima will do this to the extent that the intellect directs itself outward, whereby the powers both of animus and anima leak away and life consumes itself.
A positive result is the creation of new beings in which life continues, while the original being externalizes itself and ”ultimately is made by things into a thing”.
The end result is death.
The anima sinks, the animus rises, and the ego, robbed of its strength, is left behind in a dubious condition.
If the ego has acquiesced in the ”externalization” it follows the downward pull, and sinks into the dull misery of death, only poorly nourished by the illusory images of life which it still attracts to itself without being able to participate in anything actively (hells, hungry souls).
But, if the ego has made an effort to strive upward in spite of the process of ”externalization, it maintains for a time (as long, in fact, as it is reinforced by the powers of sacrifice of its survivors) a relatively happy life, each according to its deserts.
In both cases, if the ego follows the anima, the personal element retreats and there ensues an involution corresponding to the amount of ”externalization.”

The being then becomes an impotent phantom because the forces of life fail and its fate is ended. It now partakes of the fruits of its good or bad deeds in heavens or hells, which, however, are not external things, but purely subjective states.
The more the being is sunk in these states, the more entangled in them it becomes, till finally it disappears from the plane of existence, of whatever nature that may have been, and then by entering a new womb begins a new existence formed out of its supply of images and memories.
This condition is the state of the daemon, the spirit, the departed one, the one who withdraws.
The Chinese word for this ghost-being is kuei, often wrongly translated by ”devil.”
If, on the other hand, it has been possible during life to set going the ”backward-flowing”, rising movement of the life-forces, if the forces of the anima are mastered by the animus, then a release from external things takes place.
They are recognized but not desired.
Thus the illusion is robbed of its strength. An inner, ascending circulation of forces takes place.
The ego withdraws from its entanglement in the world, and after death remains alive because ”interiorization” has prevented the wasting of the life-forces in the outer world.
Instead of these being dissipated, they have made within the inner rotation of monad a center of life which is independent of bodily existence.
Such an ego is a god, Deus, Shen. The character for shin means to expand, to produce an effect, in a word, the opposite of kuei.
In the oldest Chinese script, it is represented by a double serpentine coil, which can also mean thunder, lightning, electrical activity.
Such a being survives as long as the inner rotation continues.
Also, it can invisibly influence men to great thoughts and noble deeds.
The saints and sages of ancient times are beings like these, who for thousands of years have stimulated and educated humanity.
But there remains a limitation.
These beings retain a personal character, and are therefore subject to the effects of space and time.
Neither are they immortal any more than Heaven and Earth are eternal.
Eternal is the Golden Flower only, which grows out of inner liberation from all bondage to things.
A man who reaches this stage transposes his ego; he is no longer limited to the monad, but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One,
Tao. Herein lies a difference between Buddhism and Taoism.
In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion.
If Nirvana may not be explained as death, cessation, still it is something transcendent.
In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the ”traces” left by experience.
That is the Light, which with life returns to itself, symbolized in our text by the Golden Flower. Richard Wilhelm, The Secret of the Golden Flower.
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The views of Taoism are remarkably in accord with the empirical findings of Dr. Jung and Depth Psychology (2014-03-31 05:16)

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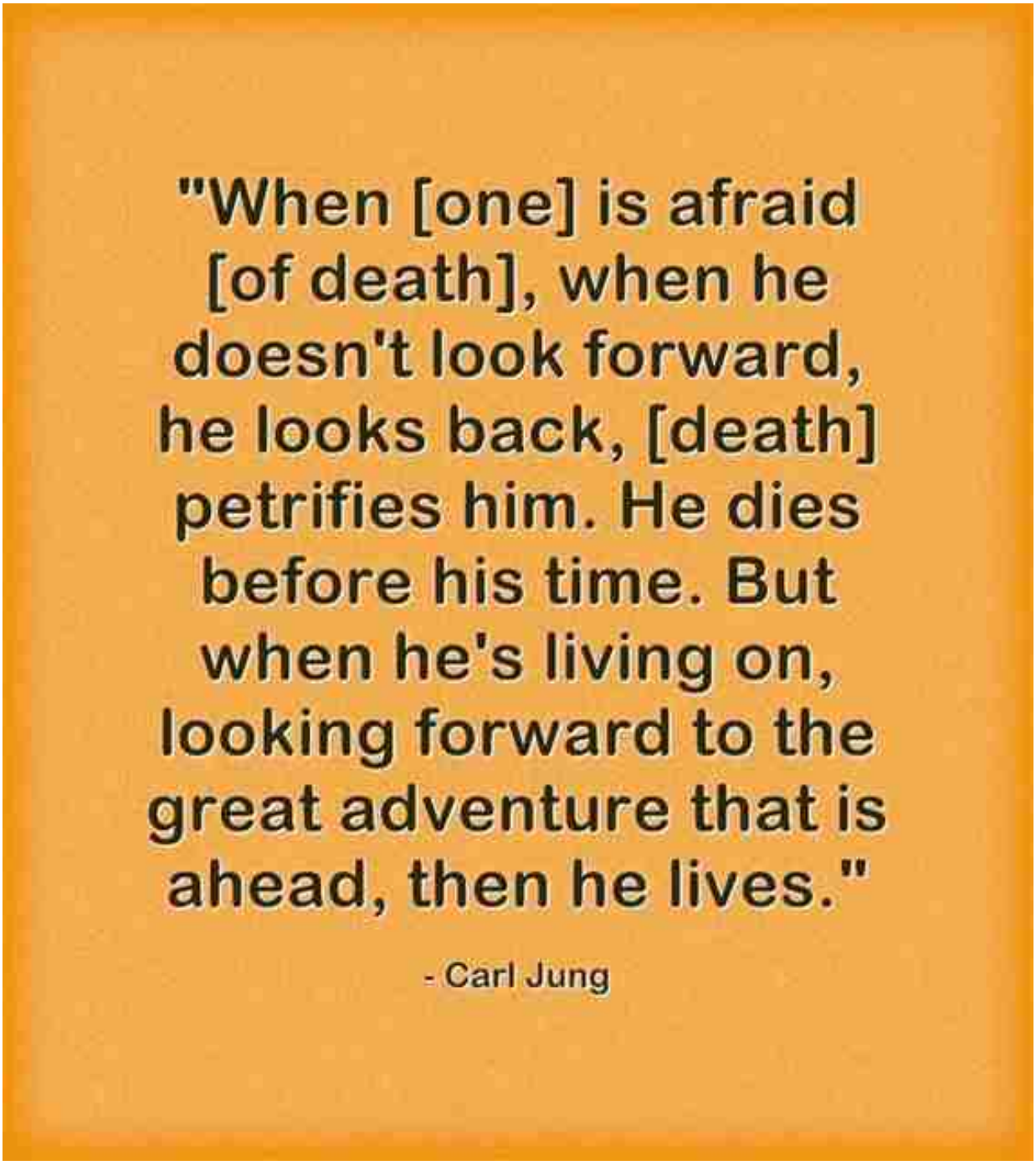
Carl Jung on Life After Death **(2014-03-31 06:01)**



[Carl Jung on Life After Death]
One widespread myth of the hereafter is formed by the ideas and images centering on reincarnation.
In one country whose intellectual culture is highly complex and much older than ours I am, of course,
referring to India the idea of reincarnation is as much taken for granted as, among us, the idea that God created the world, or that there is a spiritus rector.
Cultivated Hindus know that we do not share their ideas about this, but that does not trouble them.
In keeping with the spirit of the East, the succession of birth and death is viewed as an endless continuity, as an eternal wheel rolling on forever without a goal, Man lives and attains knowledge and dies and begins again from the beginning.

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Only with the Buddha does the idea of a goal emerge, namely, the overcoming of earthly existence.
The mythic needs of the Occidental call for an evolutionary cosmogony with a beginning and a goal.
The Occidental rebels against a cosmogony with a beginning and mere end, just as he cannot accept the idea of a static, self-contained, eternal cycle of events.
The Oriental, on the other hand, seems able to come to terms with this idea.
Apparently there is no unanimous feeling about the nature of the world, any more than there is general agreement among contemporary astronomers on this question.
To Western man, the meaninglessness of a merely static universe is unbearable.
He must assume that it has meaning.
The Oriental does not need to make this assumption; rather, he himself embodies it.
Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfillment of meaning in man, stripping the world and existence from himself (Buddha).
I would say that both are right.
Western man seems predominantly extraverted, Eastern man predominantly introverted.
The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both without and within.
The idea of rebirth is inseparable from that of karma.
The crucial question is whether a man's karma is personal or not.
If it is, then the preordained destiny with which a man enters life represents an achievement of previous lives, and a personal continuity therefore exists.
If, however, this is not so, and an impersonal karma is seized upon in the act of birth, then that karma is incarnated again without there being any personal continuity.
Buddha was twice asked by his disciples whether man's karma is personal or not.
Each time he fended off the question, and did not go into the matter; to know this, he said, would not contribute to liberating oneself from the illusion of existence.
Buddha considered it far more useful for his disciples to meditate upon the Nidana chain, that is, upon birth, life, old age, and death, and upon the cause and effect of suffering.
I know no answer to the question of whether the karma which I live is the outcome of my past lives, or whether it is not rather the achievement of my ancestors, whose heritage comes together in me.
Am I a combination of the lives of these ancestors and do I embody these lives again? Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know.
Buddha left the question open, and I like to assume that he himself did not know with certainty.
I could well imagine that I might have lived in former centuries and there encountered questions I was not yet able to answer; that I had to be born again because I had not fulfilled the task that was given
to me.
When I die, my deeds will follow along with me that is how I imagine it.
I will bring with me what I have done.
In the meantime it is important to insure that I do not stand at the end with empty hands.
Buddha, too, seems to have had this thought when he tried to keep his disciples from wasting time on useless speculation.
The meaning of my existence is that life has addressed a question to me.
Or, conversely, I myself am a question which is addressed to the world, and I must communicate my answer, for otherwise I am dependent upon the world's answer.
That is a supra-personal life task, which I accomplish only by effort and with difficulty.
Perhaps it is a question which preoccupied my ancestors, and which they could not answer.
Could that be why I am so impressed by the fact that the conclusion of Faust contains no solution?
Or by the problem on which Nietzsche foundered: the Dionysian side of life, to which the Christian seems to have lost the way?
Or is it the restless Wotan-Hermes of my Alemannic and Prankish ancestors who poses challenging riddles?
What I feel to be the resultant of my ancestors' lives, or a karma acquired in a previous personal life, might perhaps

equally well be an impersonal archetype which today presses hard on everyone and has taken a particular hold upon me an archetype such as, for example, the development over the centuries of the divine triad and its confrontation with the feminine principle; or the still pending answer to the Gnostic question as to the origin of evil, or, to put it another way, the incompleteness of the Christian God-image.
I also think of the possibility that through the achievement of an individual a question enters the world, to which he must provide some kind of answer.
For example, my way of posing the question as well as my answer may be unsatisfactory.
That being so, someone who has my karma or I myself would have to be reborn in order to give a more complete answer.
It might happen that I would not be reborn again so long as the world needed no such answer, and that I would be entitled to several hundred years of peace until someone was once more needed who took an interest in these matters and could profitably tackle the task anew.
I imagine that for a while a period of rest could ensue, until the stint I had done in my lifetime needed to be taken up again.
The question of karma is obscure to me, as is also the problem of personal rebirth or of the transmigration of souls.
”With a free and open mind” I listen attentively to the Indian doctrine of rebirth, and look around in the world of my own experience to see whether somewhere and somehow there is some authentic sign pointing toward reincarnation.
Naturally, I do not count the relatively numerous testimonies, here in the West, to the belief in reincarnation.
A belief proves to me only the phenomenon of belief, not the content of the belief.
This I must see revealed empirically in order to accept it.
Until a few years ago I could not discover anything convincing in this respect, although I kept a sharp lookout for any such signs.
Recently, however, I observed in myself a series of dreams which would seem to describe the process of reincarnation in a deceased person of my acquaintance.
But I have never come across any such dreams in other persons, and therefore have no basis for comparison.
Since this observation is subjective and unique, I prefer only to mention its existence and not to go into it any further.
I must confess, however, that after this experience I view the problem of reincarnation with somewhat different eyes, though without being in a position to assert a definite opinion.
If we assume that life continues ”there,” we cannot conceive of any other form of existence except a psychic one; for the life of the psyche requires no space and no time.
Psychic existence, and above all the inner images with which we are here concerned, supply the material for all mythic speculations about a life in the hereafter, and I imagine that life as a continuance in the world of images.
Thus the psyche might be that existence in which the hereafter or the land of the dead is located.
From the psychological point of view, life in the hereafter would seem to be a logical continuation of the psychic life of old age.
With increasing age, contemplation, and reflection, the inner images naturally play an ever greater part in man’s life.
”Your old men shall dream dreams”.
That, to be sure, presupposes that the psyches of the old men have not become wooden, or entirely petrified sero medicina paratur cum mala per longas convaluere moras.
In old age one begins to let memories unroll before the mind’s eye and, musing, to recognize oneself in the inner and outer images of the past.
This is like a preparation for an existence in the hereafter, just as, in Plato’s view, philosophy is a preparation for death. Carl Jung, Memories Dreams and Reflections

4.4 April

Carl Jung on Saint Hildegard of Bingen. **(2014-04-01 04:29)**

[Carl Jung on Saint Hildegard of Bingen.]
Hildegarde von Bingen, a significant personality quite apart from her mysticism, expresses herself about her central vision in a quite similar way.
”Since my childhood,” she says, ”I always see a light in my soul, but not with the outer eyes, nor through the thoughts of my heart; neither do the five outer senses take part in this vision. . . . The light I perceive is not of a local kind, but is much brighter than the cloud which bears the sun. I cannot distinguish in it height, breadth, or length. . . . What I see or learn in such a vision stays long in my memory.
I see, hear, and know at the same time, and learn what I know in the same moment. … I cannot recognize any sort of form in this light, although I sometimes see in it another light that is known to me as the living light. . . . While I am enjoying the spectacle of this light, all sadness and sorrow disappear from my memory …”
I know a few individuals who are familiar with this phenomenon from personal experience.
As far as I have ever been able to understand it, the phenomenon seems to have to do with an acute condition of consciousness as intensive as it is abstract, a ” detached ” consciousness (see below), which, as Hildegarde pertinently remarks, brings up to consciousness regions of psychic events ordinarily covered with darkness.
The fact that, in connection with this, the general bodily sensations disappear, shows that their specific energy has been withdrawn from them, and has apparently gone toward heightening the clearness of consciousness.
As a rule, the phenomenon is spontaneous, coming and going at its own initiative.
Its effect is astonishing in that it almost always brings about a solution of psychic complications, and thereby frees the inner personality from emotional and imaginary entanglements, creating thus a unity of being, which is universally felt as a ” release
.
The achievement of such a symbolic unity is beyond the power of the conscious will because, in this case, the conscious is partisan.
Its opponent is the collective unconscious which does not understand the language of the conscious.
Therefore it is necessary to have the “magically” effective symbol which contains those primitive analogies that speak to the unconscious.
The unconscious can only be reached and expressed by the symbol, which is the reason why the process of individuation can never do without the symbol.
The symbol is, on the one hand, the primitive expression of the unconscious, while, on the other hand, it is an idea corresponding to the highest intuition produced by consciousness.
The oldest mandala known to me, is a Paleolithic so-called ” sun-wheel recently discovered in Rhodesia.
It is likewise founded on the principle of four.
Things reaching so far back in human history naturally touch upon the deepest layers of the unconscious and make it possible to grasp the latter where conscious speech shows itself to be quite impotent.
Such things cannot be thought out but must grow again from the forgotten depths, if they are to express the supreme presentiments of consciousness and the loftiest intuitions of the spirit.
Coming from these depths they can unite the uniqueness of present-day consciousness with the age-old past of life.
Carl Jung, The Secret of the Golden Flower.
Image: St. Hildegard of Bingen

Carl Jung and the Vision of Edward Maitland **(2014-04-01 04:42)**

[Carl Jung and the Vision of Edward Maitland]
Thus the circular movement has also the moral significance of activating all the light and dark forces of human nature,

and with them, all the psychological opposites of whatever kind they may be.
That means nothing else than self-knowledge by means of self-incubation (Hindu tapas), A similar primordial concept of an, absolutely complete creature is that of the Platonic man, round on all sides and uniting within himself the two sexes.
One of the finest parallels to what has been said here, is the description of his central experience given by Edward Maitland, the co-worker of Anna Kingsford.
As far as possible I have followed his own words.
He had discovered that during reflection on an idea, related ideas became visible, so to speak, in a long series, apparently back to their source, which to him was the divine spirit.
By means of concentration on the series, be made the effort to press on to their origin.
He says:
"I was absolutely without knowledge or expectation when I yielded to the impulse to make the attempt. I simply experimented on a faculty . . . being seated at my writing-table the while in order to record the results as they came, and resolved to retain my hold on my outer and circumferential consciousness, no matter how far towards my inner and central consciousness I might go. For I knew not whether I should be able to regain the former if I once quitted my hold of it, or to recollect the facts of the experience. At length I achieved my object, though only by a strong effort, the tension occasioned by the endeavor to keep both extremes of the consciousness in view at once being very great."
" Once well started on my quest, I found myself traversing a succession of spheres or belts . . . the impression produced being that of mounting a vast ladder stretching from the circumference towards the center of a system, which was at once my own system, the solar system, and the universal system, the three systems being at once diverse and identical. . . . Presently, by a supreme, and what I felt must be a final, effort ... I succeeded in polarizing the whole of the convergent rays of my consciousness into the desired focus. And at the same instant, as if through the sudden ignition of the rays thus fused into a unity, I found myself confronted with a glory of unspeakable whiteness and brightness, and of a luster so intense as well-nigh to beat me back. . . .But though feeling that I had no need to explore further, I resolved to make assurance doubly sure by piercing if I could the almost blinding luster, and seeing what it enshrined. With a great effort I succeeded, and the glance revealed to me that which I had felt must be there. ... It was the dual form of the Son . . . the unmanifest made manifest, the unformulate formulate, the unindividuate individuate, God as the Lord, proving through His duality that God is Substance as well as Force, Love as well as Will, Feminine as well as Masculine, Mother as well as Father."
He found that God is two in one like man. Beside this he noticed something that our text also emphasizes, namely, "suspension of breathing."
He says ordinary breathing stopped and was replaced by an internal respiration, " as if by the breathing of a distinct personality within and other than the physical organism." He took this being to be the entelechy of Aristotle, and the inner Christ of the Apostle Paul, the " spiritual and substantial individuality engendered within the physical and phenomenal personality, and representing, therefore, the rebirth of the man on a plane transcending the material symbols of our text.
The phenomenon itself, that is the light-vision, is an experience common to many mystics, and one that is undoubtedly of the greatest significance, because in all times and places it appears as the unconditional thing, which unites in itself the greatest power and the profoundest meaning. Carl Jung, The Secret of the Golden Flower.

Carl Jung - Animus and Anima in The Secret of the Golden Flower. **(2014-04-02 06:13)**

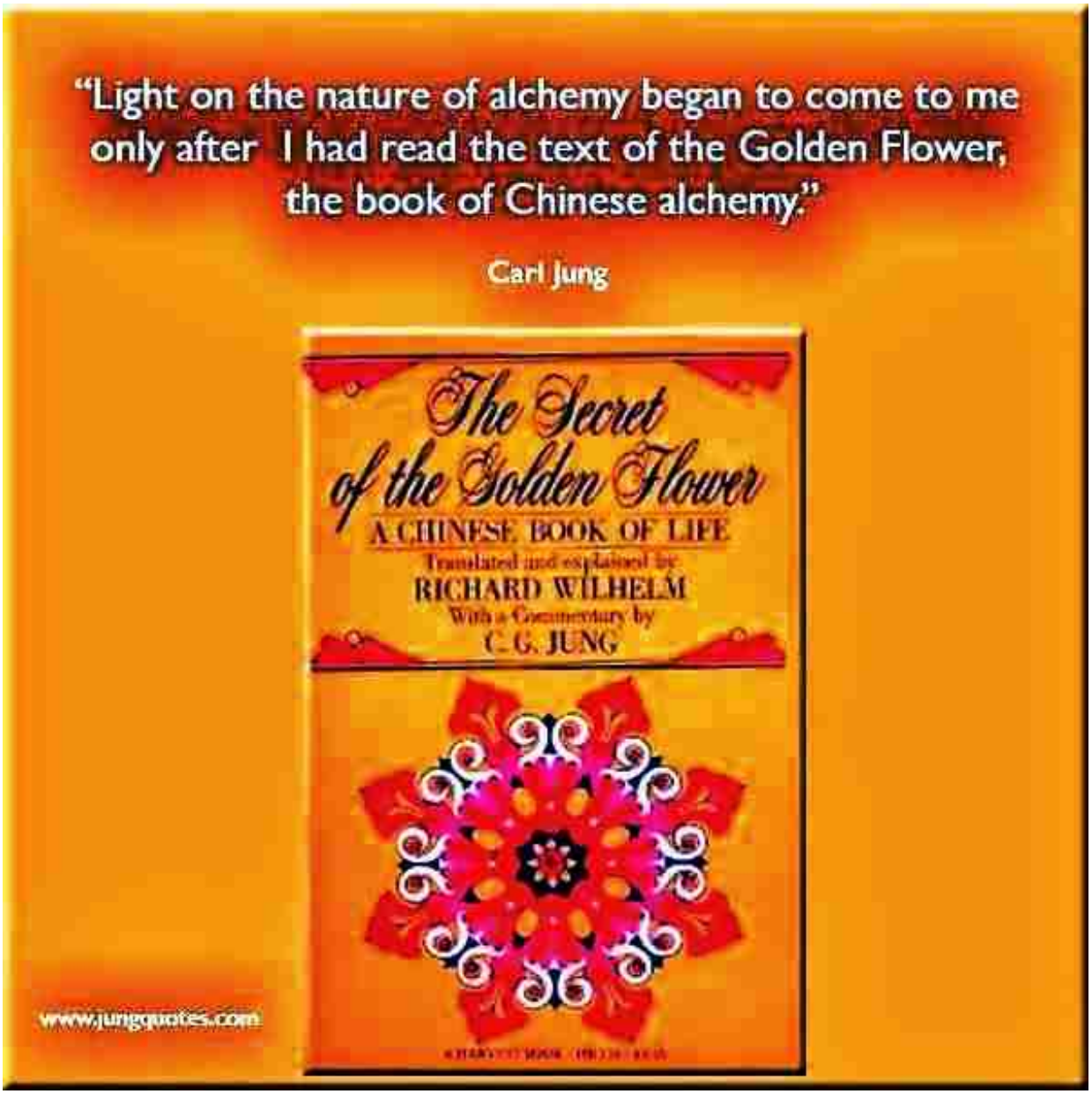
[Carl Jung - Animus and Anima in The Secret of the Golden Flower.]
According to our text there belong to the figures of the unconscious, not only gods, but also the animus and anima. The word hun is translated by Wilhelm as animus. As a matter of fact, the concept animus seems very appropriate for hun, the character for which is made up of the character for clouds ” and that for ” daemon Hun means, then, ” cloud-daemon,” a higher, spirit-soul belonging to the yang principle and therefore masculine.
After death, hun rises above and becomes shen, the ” expanding and revealing ” spirit or god. The anima, called

po, and written with the character for ”white and that for” daemon” , that is, “white ghost”, belongs to the lower, earth-bound, bodily soul, partakes of the yin principle, and is therefore feminine.
After death, it sinks and becomes kuei (daemon), often explained as the ”one who returns ” (i.e. to earth), a revenant, a ghost.
The fact that the animus as well as the anima part after death and go their ways independently, shows that, for the Chinese consciousness, they are separable psychic factors
which have markedly different effects, and, despite the fact that originally they are united in ”one effective, true essence”, in the “house of the creative”, they are two.”
The animus is in the Heavenly Heart; by day it lives in the eyes (that is in consciousness); at night it dreams away in the liver. ”It is that ” which we have received from the great emptiness, that which has form from the very beginning”.
The anima, on the other hand, is the “force of heaviness and sadness” ; it clings to the bodily, fleshly heart. “Moods and impulses to anger” are its effects.
“Whoever is dull and moody on waking, is fettered by the anima.”
Many years ago, before Wilhelm made me acquainted with this text, I used the concept anima in a way quite analogous to the Chinese definition of p’o, and of course entirely apart from any metaphysical premise.
To the psychologist, the anima is not a transcendental being but something quite within the range of experience.
As the Chinese definition also makes clear, affective conditions are immediate experiences.
But why does one speak of anima and not simply of moods?
The reason for this is that affects have an autonomous character, and therefore most people are under their power.
But, as we have seen, affects are delimitable contents of consciousness, parts of the personality, in other words.
As parts of the personality, they partake of its character, and can therefore be easily personified, a process which is still going on to-day, as the examples cited above have shown.
The personification is not an idle invention, inasmuch as the individual stirred by affect does not show a vague, but a quite definite, character, different from his ordinary one.
Careful investigation has shown that the affective character in a man has feminine traits.
From this psychological fact comes the Chinese teaching of the po-soul, as well as my concept of the anima.
Deeper introspection, or ecstatic experience, reveals the existence of a feminine figure in the unconscious, therefore the feminine name, anima, psyche, dme, Seele.
The anima can also be defined as an image, or archetype, or as the resultant of all the experiences of man with woman.
This is the reason the anima image is projected on the woman.
Poetry, as is well known, has often described and celebrated the anima.
The relation of the anima to the spook in the Chinese concept is interesting to parapsychologists in that the “controls” are very often of the opposite sex.
Although I cannot but approve Wilhelm’s translation of hun by animus, as being a perfectly good philological equivalent, none the less I had very important reasons for choosing the expression Logos for a man’s mental essence, his clarity of consciousness and reason.
Chinese philosophers are spared certain difficulties which burden the task of Western psychologists, because Chinese philosophy, like all mental and spiritual activity of ancient times, is the exclusive constituent of the man’s world.
Its concepts are never taken psychologically, and have therefore never been examined as to how far they also apply to the feminine psyche.
But the psychologist cannot possibly ignore the existence of woman and her peculiar psychology.
This is the reason I prefer to translate hun as it appears in a man, by logos.
Wilhelm in his translation uses logos for the Chinese concept hsing, which could also be translated as essence, or creative consciousness.
After death, hun becomes shen, spirit, which is very close, in the philosophical sense, to hsing.
Since the Chinese concepts are not logical in our sense, but are intuitive perceptions, their meaning can only be fathomed through the ways in which they are used, and by noting the constitution of the written signs, or further, by such relationships as that of hun to shin.
Hun, then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos

spermatikos of hsing, and returning after death through shSn to Tao.
Used this way the expression logos would he especially appropriate, since it includes the idea of a universal essence, and therefore covers the fact that man's clarity of consciousness and capacity for reason are universal rather than something individually unique.
Neither is this character of his consciousness personal, but, in the deepest sense, impersonal, and thus in sharp contrast to the anima, which is a personal daemon expressing itself in thoroughly personal moods (therefore animosity !)
In consideration of these psychological facts, I have reserved the term animus for women exclusively, because " mulier non habet animam, sed animum.
Feminine psychology shows an element which is a counterpart to the anima of man.
It is primarily not of an affective nature, but is a quasi-intellectual element best described by the word " prejudice
The emotional nature of man, not his "mind", corresponds to the conscious nature of woman. Mind makes up the " soul or better, the "animus" of woman, and, just as the anima of the man consists of inferior relatedness, full of resentment, so the animus of woman consists of inferior judgments, or better said, opinions. (For further details I must refer my reader to my essay cited above, for here I can only mention the general aspects.)
The animus of the woman consists in a plurality of pre-conceived opinions, and is therefore far less susceptible of personification by one figure, but appears more often as a group or crowd- (A good example of this from parapsychology is the so-called" Imperator group in the case of Mrs. Piper.)
The animus, on a lower level, is an inferior logos, a caricature of the differentiated masculine mind, just as the anima, on a lower level, is a caricature of the feminine eras.
Following the parallelism further, we can say that just as hun corresponds to hsing translated by Wilhelm as logos so the Eros of woman corresponds to ming, which is translated as fate, fattum, destiny, and is interpreted by Wilhelm as eros.
Eros is an interweaving; logos is capacity for differentiation clarifying light; eros is relatedness; logos is discrimination and detachment.
Thus the inferior logos in the woman's animus appears as something quite unrelated, and therefore as an inaccessible prejudice, or as an opinion which, in an irritating way, has nothing to do with the essential nature of the object.
I have often been reproached for personifying the anima and animus as mythology does, but this reproach would only be justified if it could be proved that in my psychological use of them I concretized these concepts in the mythological way.
I must declare once and for all that the personification is not an invention of mine, but is inherent in the nature of the phenomena.
It would be unscientific to overlook the fact that the anima is a psychic, and therefore personal, partial-system.
None of the people who make the charge against me would hesitate a second to say:
"I dreamed of Mr. X.," whereas, speaking accurately, he only dreamed of the representation of Mr. X.
The anima is nothing but a representation of the personal nature of the autonomous partial-system in question.
The nature of this partial-system in a transcendental sense, that is to say, beyond the boundaries of experience, we cannot know.
I have defined the anima in a man as a personification of the unconscious in general, and have therefore taken it as a bridge to the unconscious, that is, the function of
relationship to the unconscious.
A statement of our text brings out an interesting connection with this position of mine.
The text says that consciousness (that is, personal consciousness), comes from the anima.
Since the Western mind is based wholly on the standpoint of consciousness, it must define anima in the way I have done, but the East, on the contrary, orientated as it is from the view-point of the unconscious, sees consciousness as an effect of the anima .
Without a doubt, consciousness is derived from the unconscious.
This is something we remember too little, and therefore we are always attempting to identify the psyche with consciousness, or at least attempting to represent the unconscious as a derivative, or an effect of the conscious (as, for example, in the Freudian repression theory).

But, for the reasons given above, it is essential that nothing be subtracted from the reality of the unconscious, and that the figures of the unconscious should be understood as quantities which produce effects.
Whoever has understood the thing meant by psychic reality need not fear falling back into primitive demonology because that reality is admitted.
If the unconscious figures are not accorded the dignity of spontaneously effective factors, one becomes the victim of a one-sided belief in the conscious, which finally leads
to a state of mental tension.
Catastrophes are then bound to occur, because, despite all one's consciousness, the dark psychic powers have been overlooked.
It is not we who personify them; they have a personal nature from the very beginning.
Only when this is thoroughly recognized can we think of depersonalizing them, or of " overcoming the anima as our text expresses it.
Here, again, is to be found a great difference between Buddhism and our Western attitude of mind, and again there is a dangerous semblance of agreement.
Yoga teaching repudiates all fantasy contents and we do the same, but the East does it on quite different grounds.
There, conceptions and teachings prevail which express the creative fantasy in richest measure; in fact, one must protect oneself against the excess of fantasy.
We, on the other hand, look upon fantasy as paltry subjective reverie. The figures of the unconscious naturally do not appear as abstract and denuded of all accessories, but,
on the contrary, are embedded and interwoven in a web of fantasies of an infinite variety and a bewildering abundance.
The East can reject these fantasies because it has long ago sucked the juice from them and stored it in condensed form in formulae of profound wisdom.
But we have never even experienced these fantasies, much less extracted the quintessence from them.
We have here to catch up with a large portion of experience, and, only when we have found the sense in apparent nonsense, can we separate the valueless from the valuable.
We may rest assured that what we extract from our experiences will be something quite different from what the East offers us to-day.
The East came to its knowledge of inner things with a childish ignorance of the world.
We, on the other hand, will investigate the psyche and its depths, supported by a tremendously extensive historical and scientific knowledge.
At this present moment indeed, knowledge of the external world is the greatest obstacle to introspection, but the psychological need will overcome all obstructions.
We are already building up a psychology, a science, that is, which gives us a key to things to which the East found entrance only through abnormal psychic conditions. Carl Jung, The Secret of the Golden Flower.

To understand metaphysically is impossible; it can only be done psychologically... **(2014-04-03 07:04)**



To understand metaphysically is impossible; it can only be done psychologically I therefore strip things of their metaphysical wrappings in order to make them objects of psychology.
In this way, I can at least get something comprehensible out of them, and can avail myself of it.
Moreover, I learn psychological conditions and processes which before were veiled in symbols and out of reach of my understanding.
In doing this I am also enabled to follow a path similar to the alleged metaphysical one, and can have similar experiences.
Finally, if there should still lurk something metaphysical that cannot be formulated, it would then have the best opportunity of showing itself.
To be specific in this matter, I can say that my admiration for the great Eastern philosophers is as great and as indubitable as my attitude toward their metaphysics is irreverent.
I suspect them of being symbolical psychologists, to whom no greater wrong could be done than to be taken literally.
If it were really metaphysics that they mean, it would be useless to try to understand them.

But if it is psychology, we can not only understand them, but we can profit greatly by them, for then the so-called ”metaphysical” comes within the range of experience.
If I accept the fact that a god is absolute and beyond all human experience, he leaves me cold.
I do not affect him, nor does he affect me.
But if I know, on the other hand, that God is a mighty activity in my soul, at once I must concern myself with him; he can then become even unpleasantly important, and in practical ways too, which sounds horribly banal, like everything appearing in the sphere of reality. Carl Jung, The Secret of the Golden Flower.

Death is psychologically just as important as birth and, like this, is an integral part of life. **(2014-04-03 07:12)**

The integration and birth of this superior personality is the achievement meant by our text when it speaks of the ”holy fruit” the diamond body or of any other sort of indestructible body.
These expressions are psychologically symbolical of an attitude which is invulnerable to emotional entanglements and violent upheavals; in a word, they symbolize a consciousness freed from the world.

I have reasons for believing that this is a natural preparation for death, and sets in after middle life.
Death is psychologically just as important as birth and, like this, is an integral part of life.
It is not the psychologist who must be questioned as to what happens finally to the detached consciousness.

Whatever theoretical position he assumed, he would hopelessly overstep the boundaries of his scientific competence.
He can only point out that the views of our text with respect to the timelessness of the detached consciousness, are in harmony with the religious thought of all times and with that of the overwhelming majority of mankind.
He can say, further, that anyone who does not think this way would stand outside the human order, and would, therefore, be suffering from a disturbance in his psychic equilibrium.
As physician then, I make the greatest effort to fortify, so far as I have the power, a belief in immortality, especially in my older patients to whom such questions come menacingly near.
If viewed correctly in the psychological sense, death, indeed, is not an end but a goal, and therefore life for death begins as soon as the meridian is passed. Carl Jung, The Secret of the Golden Flower.
Images:

Meditation - Gathering the Light from The Secret of the Golden Flower.
The Immortal Soul of the Taoist Adept. The Immortal Fetus, from The Secret of the Golden Flower

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Westerners cannot slap Eastern spirituality on top of a western ego and expect enlightenment. ˜Carl Jung
(2014-04-04 06:26)

[Westerners cannot slap Eastern spirituality on top of a western ego and expect enlightenment. Carl Jung]
Chinese yoga philosophy bases itself upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, or the means towards perpetuation of physical life, it takes as the aim of spiritual existence, the begetting and perpetuation of a psychic spirit-body ”subtle body” which ensures the continuity of the detached consciousness.
It is the birth of the pneumatic man, known to the European from antiquity, but which he seeks to produce by quite other symbols and magical practices, by faith and Christian way of life.
Here again we stand on a basis quite different from that of the East.
Again the text sounds as though it were not very far from Christian ascetic morality, but nothing would be further from the truth than to assume that it is actually dealing with the same thing.
Behind our text is a culture thousands of years old, one which has been developed out of, and beyond, primitive instincts, and which, therefore, knows nothing about the brutal morality suited to us as recently civilized, barbaric Teutonic peoples.
For this reason, there is lacking to the Chinese that impulse toward violent repression of the instincts which makes our spirituality hysterical exaggerated and poisonous. Whoever lives his instincts can also separate from them, and in just as natural a way as he lived them.
Any idea of heroic self-conquest would be entirely foreign to the sense of our text, but it would inevitably amount to that if we followed the Chinese instructions literally.
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We must never forget our historical premises.

Only a little more than a thousand years ago, we stumbled from the crudest beginnings of polytheism into the midst of a highly developed, oriental religion which lifted the imaginative minds of half-savages to a height which did not correspond to their degree of mental development.
In order to keep to this height in some fashion or other, it was unavoidable that the sphere of the instincts should be thoroughly repressed.
Therefore, religious practice and morality took on an outspokenly brutal, almost malicious, character.
The repressed elements are naturally not developed, but vegetate further in the unconscious and in their original barbarism.
We would like to climb the heights of a philosophical religion, but are, in fact, incapable of it.
The best we can do is to grow up to it.
The Amfortas wound and the Faustian conflict in the Germanic man are not yet healed; his unconscious is still loaded with contents which must first be made conscious before he can be free of them.
Recently I received a letter from a former patient which pictures the necessary transformation in simple but expressive words.
She writes :
”Out of evil, much good has come to me. By keeping quiet, repressing nothing, remaining attentive, and hand in hand with that, by accepting reality-taking things as they are, and not as I wanted them to be-by doing all this, rare knowledge has come to me, and rare powers as well, such as I could never have imagined before. I always thought that, when we accept things, they overpower us in one way or another. Now this is not true at all, and it is only by accepting them that one can define an attitude toward them. So now I intend playing the game of life, being receptive to whatever comes to me, good and bad, sun and shadow that are forever shifting, and, in this way, also accepting my own nature with its positive and negative sides. Thus everything becomes more alive to me. What a fool I was! How I tried to force everything to go according to my idea!”
Only on the basis of such an attitude, which renounces none of the values won in the course of Christian development, but which, on the contrary, tries with Christian charity and forbearance to accept the humblest things in oneself, will a higher level of consciousness and culture be possible.
This attitude is religious in the truest sense, and therefore therapeutic, for all religions are therapies for the sorrows and disorders of the soul.
The development of Western intellect and will has lent us the almost devilish capacity for imitating such an attitude, apparently with success too, despite the protests of the unconscious.
But it is only a matter of time when the counter position always forces recognition of itself with an even harsher contrast.
A more and more unsafe situation comes about by reason of this crass imitation, and, at any time, can be overthrown by the unconscious.
A safe foundation is only found when the instinctive premises of the unconscious win the same recognition as the view-points of the conscious.
No one will deceive himself as to the fact that this necessary recognition of the unconscious stands in violent opposition to the Western Christian, and especially to the Protestant, cult of consciousness.
Despite the fact that the new is always hostile to the old, a deep desire to understand cannot fail to discover that, without the more serious application of our acquired Christian values, the new can never gain ground. Carl Jung, The Secret of the Golden Flower.

Carl Jung – We lack concrete proof that anything of us is preserved for eternity. **(2014-04-05 05:01)**

[Carl Jung – We lack concrete proof that anything of us is preserved for eternity.]
We lack concrete proof that anything of us is preserved for eternity.
At most we can say that there is some probability that something of our psyche continues beyond physical death.
Whether what continues to exist is conscious of itself, we do not know either.
If we feel the need to form some opinion on this question, we might possibly consider what has been learned from the phenomena of psychic dissociation.
In most cases where a split-off complex manifests itself it does so in the form of a personality, as if the complex had a consciousness of itself.
Thus the voices heard by the insane are personified. I dealt long ago with this phenomenon of personified complexes in my doctoral dissertation.
We might, if we wish, adduce these complexes as evidence for a continuity of consciousness.
Likewise in favor of such an assumption are certain astonishing observations in cases of profound syncope after acute injuries to the brain and in severe states of collapse.
In both situations, total loss of consciousness can be accompanied by perceptions of the outside world and vivid dream experiences.
Since the cerebral cortex, the seat of consciousness, is not functioning at these times, there is as yet no explanation for such phenomena.
They may be evidence for at least a subjective persistence of the capacity for consciousness even in a state of apparent unconsciousness. Carl Jung, Memories Dreams and Reflections.

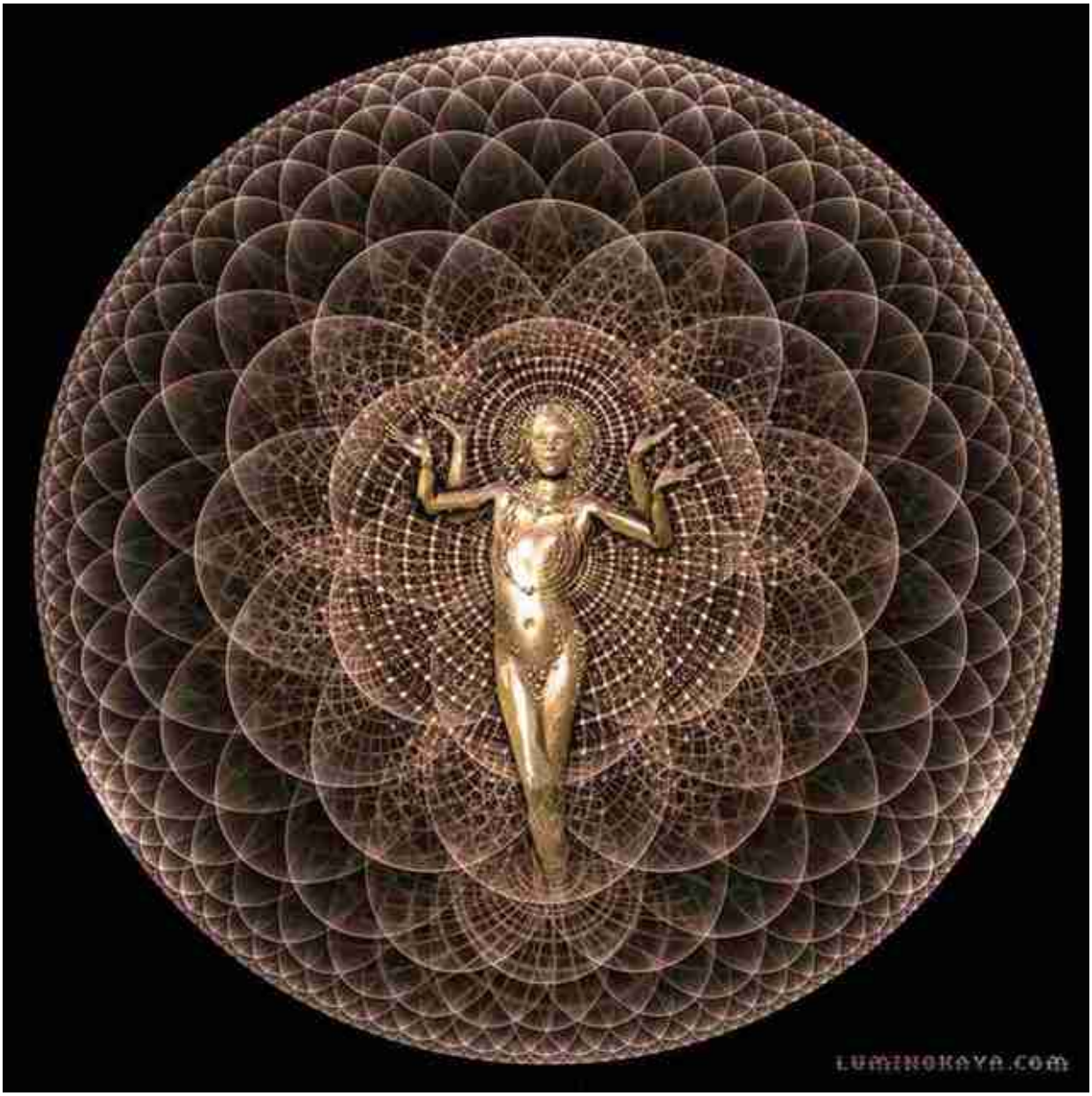
Carl Jung - There are Ghostly Gurus too. **(2014-04-05 05:08)**

[Carl Jung - There are Ghostly Gurus too.]
More than fifteen years later a highly cultivated elderly Indian visited me, a friend of Gandhi's, and we talked about Indian education—in particular, about the relationship between guru and chela.

I hesitantly asked him whether he could tell me anything about the person and character of his own guru, where upon he replied in a matter-of-fact tone, ”Oh yes, he was Shankaracharya.”
”You don’t mean the commentator on the Vedas who died centuries ago?” I asked.
”Yes, I mean him,” he said, to my amazement.
”Then you are referring to a spirit?” I asked.
”Of course it was his spirit,” he agreed.
At that moment I thought of Philemon.

”There are ghostly gurus too,” he added. ”Most people have living gurus. But there are always some who have a spirit for teacher.”
This information was both illuminating and reassuring to me.
Evidently, then, I had not plummeted right out of the human world, but had only experienced the sort of thing that could happen to others who made similar efforts. Carl Jung, Memories Dreams and Reflections
Images:
Left: Srimad Guru Adi Shankaracharya
Right: Philemon

The ”woman within me” does not have the same speech center as I have **(2014-04-05 05:14)**



[The ”woman within me” does not have the same speech center as I have]
When I was writing down these fantasies, I once asked myself, ”What am I really doing? Certainly this has nothing to do with science. But then what is it?”
Whereupon a voice within me said, ”It is art.” I was astonished. It had never entered my head that what I was writing had any connection with art.
Then I thought, ”Perhaps my unconscious is forming a personality that is not me, but which is insisting on coming through to expression.”
I knew for a certainty that the voice had come from a woman.
I recognized it as the voice of a patient, a talented psychopath who had a strong transference to me. She had become a living figure within my mind.

Obviously what I was doing wasn't science. What then could it be but art?
It was as though these were the only alternatives in the world. That is the way a woman's mind works.
I said very emphatically to this voice that my fantasies had nothing to do with art, and I felt a great inner resistance.
No voice came through, however, and I kept on writing.
Then came the next assault, and again the same assertion: "That is art."
This time I caught her and said, "No, it is not art! On the contrary, it is nature," and prepared myself for an argument.
When nothing of the sort occurred, I reflected that the "woman within me" did not have the speech centers I had.
And so I suggested that she use mine.
She did so and came through with a long statement.
I was greatly intrigued by the fact that a woman should interfere with me from within.
My conclusion was that she must be the "soul," in the primitive sense, and I began to speculate on the reasons why the name "anima" was given to the soul.
Why was it thought of as feminine? Later I came to see that this inner feminine figure plays a typical, or archetypal, role in the unconscious of a man, and I called her the "anima."
The corresponding figure in the unconscious of woman I called the "animus." Carl Jung, Memories Dreams and Reflections

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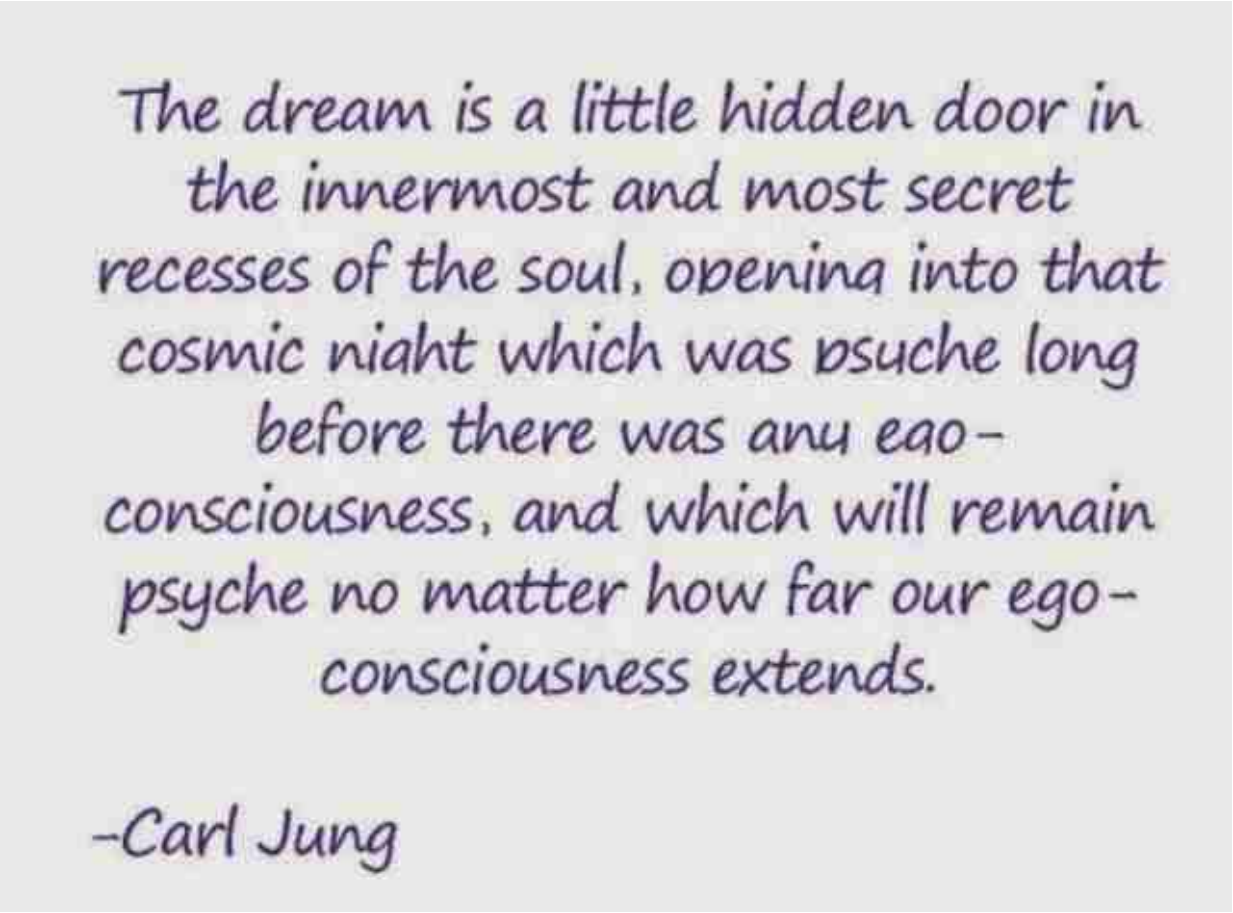
Carl Jung's dreams of the thorny problem of the relationship between eternal man, the self and earthly man in time. **(2014-04-05 05:40)**



[Carl Jung's dreams of the thorny problem of the relationship between eternal man, the self and earthly man in time.]
In one dream, which I had in October 1958, I caught sight from my house of two lens-shaped metallically gleaming

disks, which hurtled in a narrow arc over the house and down to the lake.
They were two UFOs (Unidentified Flying Objects).
Then another body came flying directly toward me. It was a perfectly circular lens, like the objective of a telescope.
At a distance of four or five hundred yards it stood still for a moment, and then flew off.
Immediately afterward, another came speeding through the air: a lens with a metallic extension which led to a box a magic lantern.
At a distance of sixty or seventy yards it stood still in the air, pointing straight at me.
I awoke with a feeling of astonishment. Still half in the dream, the thought passed through my head: ”We always think that the UFOs are projections of ours. Now it turns out that we are their projections. I am projected by the magic lantern as C. G. Jung. But who manipulates the apparatus?”
I had dreamed once before of the problem of the self and the ego.
In that earlier dream I was on a hiking trip. I was walking along a little road through a hilly landscape; the sun was shining and I had a wide view in all directions.
Then I came to a small wayside chapel. The door was ajar, and I went in.
To my surprise there was no image of the Virgin on the altar, and no crucifix either, but only a wonderful flower arrangement.
But then I saw that on the floor in front of the altar, facing me, sat a yogi in lotus posture, in deep meditation.
When I looked at him more closely, I realized that he had my face. I started in profound fright, and awoke with the thought:
”Aha, so he is the one who is meditating me. He has a dream, and I am it.” I knew that when he awakened, I would no longer be.
I had this dream after my illness in 1944. It is a parable: My self retires into meditation and meditates my earthly form.
To put it another way: it assumes human shape in order to enter three-dimensional existence, as if someone were putting on a diver’s suit in order to dive into the sea.
When it renounces existence in the hereafter, the self assumes a religious posture, as the chapel in the dream shows.
In earthly form it can pass through the experiences of the three-dimensional world, and by greater awareness take a further step toward realization.
The figure of the yogi, then, would more or less represent my unconscious prenatal wholeness, and the Far East, as is often the case in dreams, a psychic state alien and opposed to our own.
Like the magic lantern, the yogi’s meditation ”projects” my empirical reality.
As a rule, we see this causal relationship in reverse: in the products of the unconscious we discover mandala symbols, that is, circular and quaternary figures which express wholeness, and whenever we wish to express wholeness, we employ just such figures.
Our basis is ego-consciousness, our world the field of light centered upon the focal point of the ego.
From that point we look out upon an enigmatic world of obscurity, never knowing to what extent the shadowy forms we see are caused by our consciousness, or possess a reality of their own.
The superficial observer is content with the first assumption. But closer study shows that as a rule the images of the unconscious are not produced by consciousness, but have a reality and spontaneity of their own, Nevertheless, we regard them as mere marginal phenomena.
The aim of both these dreams is to effect a reversal of the relationship between ego-consciousness and the unconscious, and to represent the unconscious as the generator of the empirical personality.
This reversal suggests that in the opinion of the ”other side,” our unconscious existence is the real one and our conscious world a kind of illusion, an apparent reality constructed for a specific purpose, like a dream which seems a reality as long as we are in it.
It is clear that this state of affairs resembles very closely the Oriental conception of Maya.
Unconscious wholeness therefore seems to me the true spiritus rector of all biological and psychic events.
Here is a principle which strives for total realization which in man’s case signifies the attainment of total consciousness.
Attainment of consciousness is culture in the broadest sense, and self-knowledge is therefore the heart and essence

of this process.
The Oriental attributes unquestionably divine significance to the self, and according to the ancient Christian view self-knowledge is the road to knowledge of God. Carl Jung, Memories Dreams and Reflections

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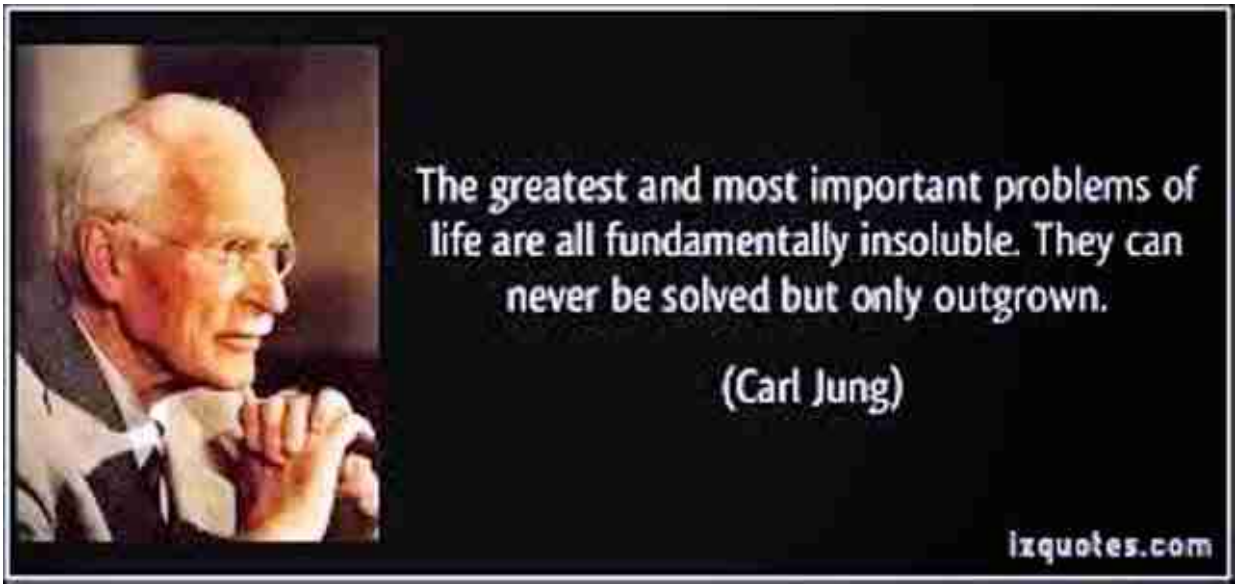
If there were to be a conscious existence after death, (2014-04-06 05:32)

If there were to be a conscious existence after death, it would, so it seems to me, have to continue on the level of consciousness attained by humanity, which in any age has an upper though variable limit.
There are many human beings who throughout their lives and at the moment of death lag behind their own potentialities and even more important behind the knowledge which has been brought to consciousness by other human beings during their own lifetimes.
Hence their demand to attain in death that share of awareness which they failed to win in life.
I have come to this conclusion through observation of dreams about the dead. Carl Jung, Memories, Dreams and Reflections.

Carl Jung on why Life and the moment of our Death is important. **(2014-04-06 05:40)**



[Carl Jung on why Life and the moment of our Death is important.]
The maximum awareness which has been attained anywhere forms, so it seems to me, the upper limit of knowledge to which the dead can attain.
That is probably why earthly life is of such great significance, and why it is that what a human being ”brings over” at the time of his death is so important.
Only here, in life on earth, where the opposites clash together, can the general level of consciousness be raised.
That seems to be man’s metaphysical task which he cannot accomplish without ”mythologizing.”
Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition.
True, the unconscious knows more than consciousness does; but it is knowledge of a special sort, knowledge in eternity, usually without reference to the here and now, not couched in language of the intellect.
Only when we let its statements amplify themselves, as has been shown above by the example of numerals, does it come within the range of our understanding; only then does a new aspect become perceptible to us.
This process is convincingly repeated in every successful dream analysis.
That is why it is so important not to have any preconceived, doctrinaire opinions about the statements made by dreams.
As soon as a certain ”monotony of interpretation” strikes us, we know that our approach has become doctrinaire and hence sterile. Carl Jung, Memories Dreams and Reflections

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And so it is death is indeed a fearful piece of brutality... (2014-04-06 05:45)

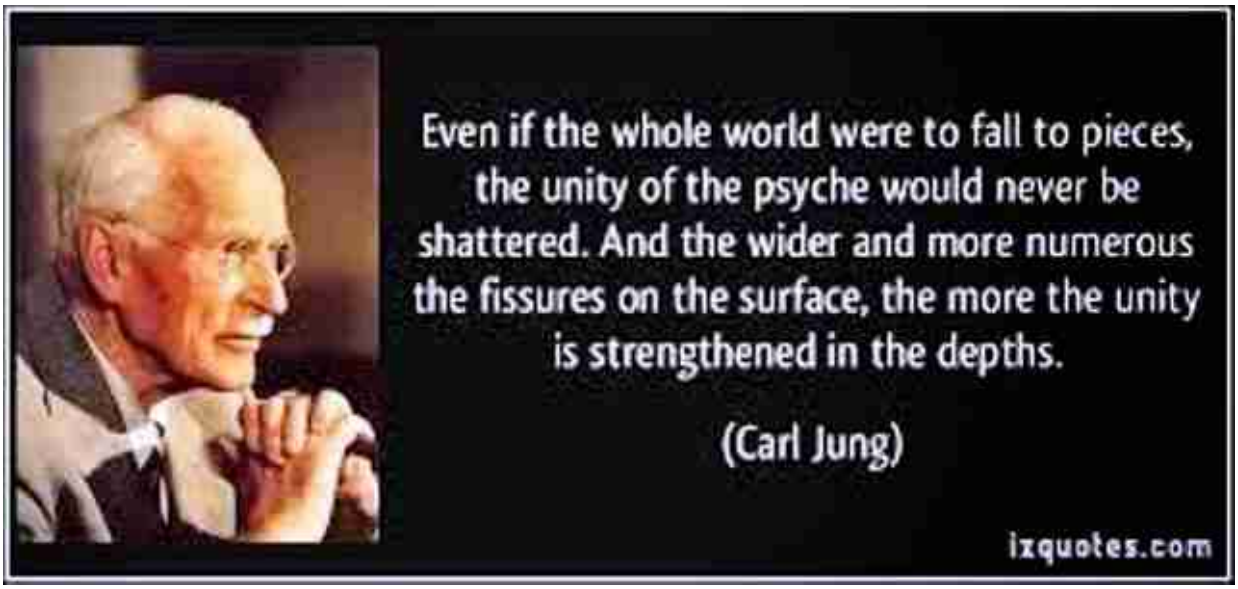
And so it is death is indeed a fearful piece of brutality; there is no sense pretending otherwise.
It is brutal not only as a physical event, but far more so psychically: a human being is torn away from us, and what remains is the icy stillness of death.
There no longer exists any hope of a relationship, for all the bridges have been smashed at one blow.
Those who deserve a long life are cut off in the prime of their years, and good-for-nothings live to a ripe old age.
This is a cruel reality which we have no right to sidestep.
The actual experience of the cruelty and wantonness of death can so embitter us that we conclude there is no merciful God, no justice, and no kindness.
From another point of view, however, death appears as a joyful event. In the light of eternity, it is a wedding, a Mysterium Coniunctionis.
The soul attains, as it were, its missing half, it achieves wholeness.
On Greek sarcophagi the joyous element was represented by dancing girls, on Etruscan tombs by banquets.
When the pious Cabbalist Rabbi Simon ben Jochai came to die, his friends said that he was celebrating his wedding.
To this day it is the custom in many regions to hold a picnic on the graves on All Souls' Day.
Such customs express the feeling that death is really a festive occasion. Carl Jung, Memories Dreams and Reflections

Who is Jung's Philemon? Dr. Jung replied, "Only myself." **(2014-04-06 05:51)**

Who is Jung's Philemon?
Dr. Jung replied, "Only myself." Carl Jung to Alice Raphael in 1935
My Philemon and Baucis… have nothing to do with that renowned ancient couple or the tradition connected with them. I gave this couple the names merely to elevate the characters. The persons and relations are similar, and hence the use of the names has a good effect. [6 June 1831, cited in Goethe, Faust, tr. W. Arndt, Norton Critical Edition, (New York, 1976, p. 428.)]
7th June 1955
Dear Mrs. Raphael!
Thank you for your interesting letter, which I will try to answer.
Ad Philemon and Baucis: a typical Goethean answer to Eckermann! trying to conceal his vestiges.
Philemon (= kiss), the loving one, the simple old loving couple, close to the earth and aware of the Gods, the complete opposite to the Superman Faust, the product of the devil.
Incidentally: in my tower at Bollingen is a hidden inscription: Philemon sacrum Fausti poenitentia.
When I first encountered the archetype of the old wise man, he called himself Philemon.

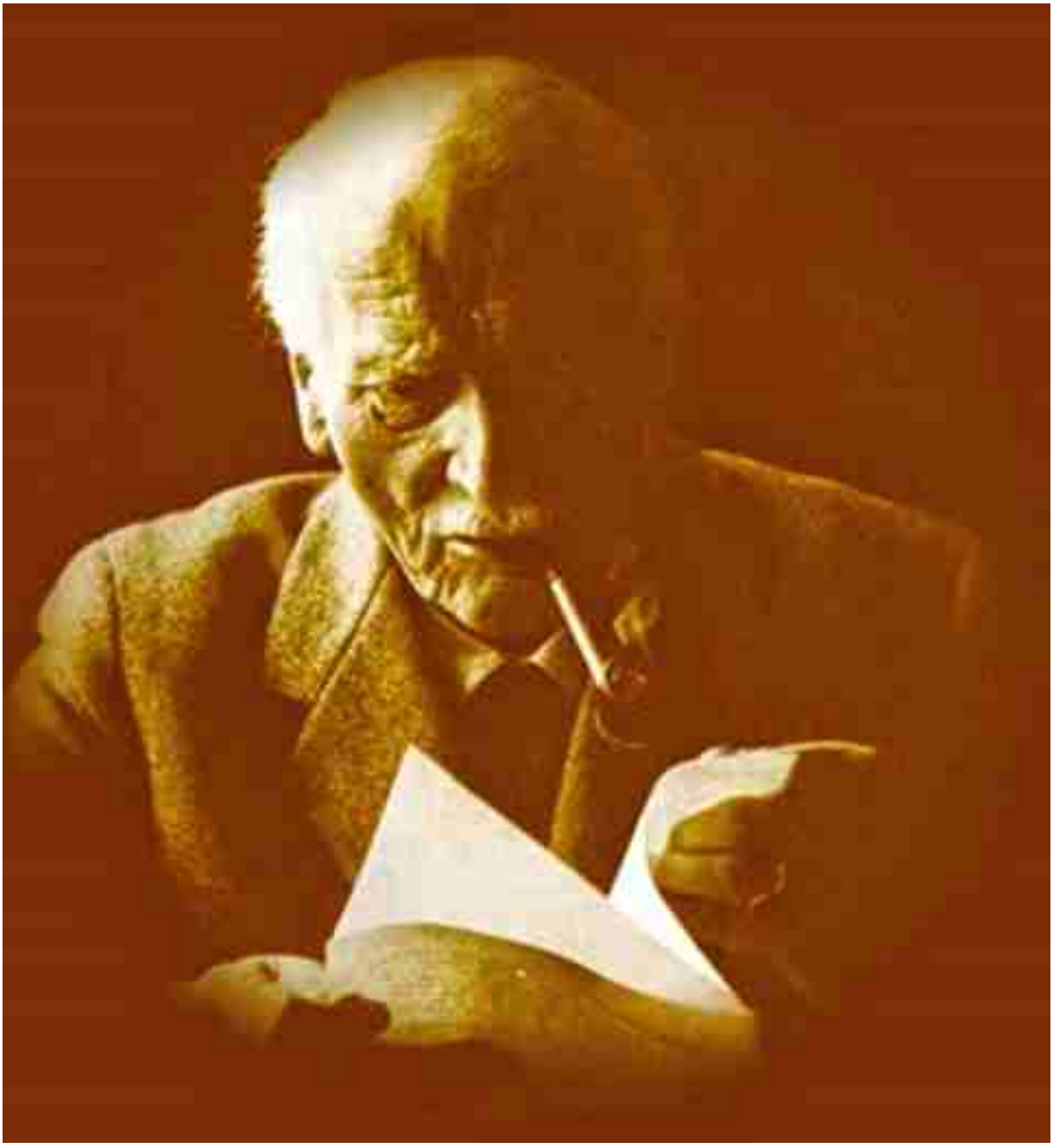
In Alchemy Philemon and Baucis represented the artifex or vir sapiens and the soror mystica (Zosimos-Theosebeia, Nicolas Flamel-Péronelle, Mr. South and his daughter in the XIXth Cent.) and the pair in the mutus liber (about 1677).
The opus Alchemical tries to produce the Philosopher's stone sny. with the "homo altus" the Hermes or Christ.
The risk is, that the artifex becomes identical with the goal of his opus.
He becomes inflated and crazy: "multi perierunt in opere nostro!"
There is a "demon" in the prima materia, that drives people crazy.
That's what happened to Faust and incidentally to the German nation.
The end was the great conflagration of German cities, where all the simple people burned to death.
It will be the death of nations if the H-bombs shall explode.
The fire allusions in Faust II are quite sinister: they point to a great conflagration, that leads up to the end of Faust himself.
In the thereafter he has to begin life again as a puer and has to learn the true values of love and wisdom, neglected in his earthly existence, whereas the true artifex learns them through and in his opus, avoiding the danger of inflation.
The wanderer in Alchemy refers to the peregrinatio of the artifex (Mich. Majer Symb. Aureae Mensae) through the four quarters of the world (individuation).
Faust II is a great prophecy of the future anticipated in alchemical symbolism.
The archetype is always past, present and future.
The puer Knabe Lenker, Homunculus, Euphorion, all three disappear in the fire, i.e., Faust's own future will be destroyed through the fire of concupiscentia and its madness.
My best wishes,
yours sincerely,
C. G. Jung.
In later years, Jung explicitly linked his Philemon with the figure in the second part of Goethe's Faust.1 On 5 January 1942, he wrote to Paul Schmitt:
You have hit the mark absolutely: all off a sudden with terror it became clear to me that I have taken over Faust as my heritage, and moreover as the advocate and avenger of Philemon and Baucis, who, unlike Faust the superman, are host of the gods in a ruthless and godforsaken age…
I would give the earth to know whether Goethe himself knew why he called the two old people "Philemon" and "Baucis." Faust sinned against these first parents.
One must have one foot in the grave, though, before one understands this secret properly.
Here, the Faustian inheritance is redeemed through a movement back to the classical figures of Philemon and Baucis, through Goethe's invocation of them; a movement from Goethe to Ovid.
In Memories, Jung recounted: when Faust, in his hubris and self-inflation, caused the murder of Philemon and Baucis, I felt guilty, quite as if I myself in the past had helped commit the murder of these the two old people.
This strange idea alarmed me, and I regarded it as my responsibility to atone for this crime, or to prevent its repetition.
C. G. Jung Letters, volume 1: 1906–1950, Ed. Gerhard Adler in with Aniela Jaffé, tr. R. F. C. Hull, (Bollingen Series, Princeton, Princeton University Press, pp. 309–10). See also Jung to Hermann Keyserling, 2 January 1928, ibid., p. 49.
My Philemon and Baucis… have nothing to do with that renowned ancient couple or the tradition connected with them. I gave this couple the names merely to elevate the characters. The persons and relations are similar, and hence the use of the names has a good effect. [6 June 1831, cited in Goethe, Faust, tr. W. Arndt, Norton Critical Edition, (New York, 1976, p. 428.)]
http://www.philemonfoundation.org/resources/jung _history/volume _2 _issue _2/who _is _jungs _philemon _a _unpublished _letter
http://www.amazon.com/Goethe-Philosophers-Stone-Symbolical-Patterns/dp/B0007D KE4C/ref=sr _1 _fkmr0 _1?ie=UTF8 &qid=1396706762 &sr=8-1-fkmr0 &keywords=Goethe+and+the+Philosophers %E2 %80 %99+Stone %3A+Symbolical+Patterns+in+ %E2 %80 %98The+Parable %E2 %80 %99+and+the+Second+Part+of+ %E2 %80 %98Faust %E2 %80 %99

The deeper layers of the psyche lose their individual uniqueness **(2014-04-07 04:44)**



The deeper layers of the psyche lose their individual uniqueness as they retreat farther and farther into darkness. Lower down; that is to say as they approach the autonomous functional systems, they become increasingly collective until they are universalized and extinguished in the body's materiality, i.e., in chemical substances.
The body's carbon is simply carbon. Hence *at bottom' the psyche is simply "world." Carl Jung, Memories, Dreams and Reflections.

The Significance of Constitution and Heredity in Psychology (2014-04-07 05:34)



The Significance of Constitution and Heredity in Psychology

In the opinion of scientists today, there is no doubt that the individual psyche is in large measure dependent on the physiological constitution; indeed, there are not a few who consider this dependence absolute.

I would not like to go as far as that myself, but would regard it as more appropriate in the circumstances to grant the psyche a relative independence of the physiological constitution.

It is true that there are no rigorous proofs of this, but then there is no proof of the psyche's total dependence on the constitution either.

We should never forget that if the psyche is the X, constitution is its complementary Y. Both, at bottom, are unknown factors, which have only recently begun to take on clearer form. But we are still far from having anything approaching a real understanding of their nature.

Although it is impossible to determine, in individual cases, the relations between constitution and psyche, such attempts have frequently been made, but the results are nothing more than unproven opinions.
The only method that could lead to fairly reliable results at present is the typological method, applied by Kretschmer to the constitution and by me to the psychological attitude.
In both cases the method is based on a large amount of empirical material, and though the individual variations cancel one another out to a large extent, certain typical basic features emerge all the more clearly and enable us to construct a number of ideal types.
These ideal types, of course, never occur in reality in their pure form, but only as individual variations of the principle underlying them, just as crystals are usually individual variations of the same isometric system.
Physiological typology endeavors first and foremost to ascertain the outward physical features by means of which individuals can be classified and their residual qualities examined. Kretschmer's researches have shown that the physiological peculiarities may determine the psychic conditions.
:m Psychological typology proceeds in exactly the same way in principle, but its starting point is not, so to speak, outside, but inside.
It does not try to enumerate the outward characteristics; it seeks, rather, to discover the inner principles governing typical psychological attitudes.
While physiological typology is bound to employ essentially scientific methods in order to obtain results, the invisible and non-measurable nature of psychic processes compels us to employ methods derived from the humane sciences, above all an analytical critique.
There is, as I have said, no difference of principle but only of the nuance given by the different point of departure.
The present state of research justifies us in hoping that the results obtained on both sides will show a substantial measure of agreement with regard to certain basic facts.
I personally have the impression that some of Kretschmer's main types are not so far removed from certain of the basic psychological types I have enumerated. It is conceivable that at these points a bridge might be established between the physiological constitution and the psychological attitude.
That this has not been done already may well be due to the fact that the physiological findings are still very recent" while on the other hand investigation from the psychological side is very much more difficult and therefore less easy to understand.
We can readily agree that physiological characteristics are something that can be seen, touched, measured. But in psychology not even the meanings of words are fixed.
There are hardly two psychologies that could agree, for instance, about the concept of "feeling." Yet the verb "to feel" and the noun "feeling" refer to psychic facts, otherwise a word for them would never have been invented.
In psychology we have to do with facts which are definite enough in themselves but have not been defined scientifically.
The state of our knowledge might be compared with natural philosophy in the Middle Ages-that is to say, everybody in psychology knows better than everybody else.
There are only opinions about unknown facts. Hence the psychologist has an almost invincible tendency to cling to the physiological facts, because there he feels safe, in the security of things that appear to be known and defined.
As science is dependent on the definiteness of verbal concepts, it is incumbent upon the psychologist to make conceptual distinctions and to attach definite names to certain groups of psychic facts, regardless of whether somebody else has a different conception of the meaning of this term or not.
The only thing he has to consider is whether the name he uses agrees, in its ordinary usage, with the psychic facts designated by it.
At the same time he must rid himself of the common notion that the name explains the psychic fact it denotes.
The name should mean to him no more than a mere cipher, and his whole conceptual system should be to him no more than a trigonometrical survey of a certain geographical area, in which the fixed points of reference are indispensable in practice but irrelevant in theory.
Psychology has still to invent its own specific language.
When I first started giving names to the attitude-types I had discovered empirically, I found this question of language the greatest obstacle.

I was driven, whether I would or no, to fix definite boundaries to my concepts and give these areas names which were taken, as far as possible, from common usage.
In so doing, I inevitably exposed myself to the danger I have already mentioned-the common prejudice that the name explains the thing.
Although this is an undoubted survival left over from the old belief in the magic of words, it does not prevent misunderstandings, and I have repeatedly heard the objection, ”But feeling is something quite different.”
I mention this apparently trivial fact only because its very triviality is one of the greatest obstacles to psychological research.
Psychology, being the youngest of all the sciences, is still afflicted with a medieval mentality in which no distinction is made between words and things.
I must lay stress on these difficulties in order to explain to a wider scientific public unacquainted with it the apparent inadequacies as well as the peculiar nature of psychological research.
The typological method sets up what it is pleased to call ”natural” classifications-no classification is natura1!-which are of the greatest heuristic value because they bring together individuals who have outward features in common, or common psychic attitudes, and enable us to submit them to a closer and more accurate scrutiny.
Research into constitution gives the psychologist an extremely valuable criterion with which he can either eliminate the organic factor when investigating the psychic context, or take it into his calculations.
This is one of the most important points at which pure psychology comes into collision with the X represented by the organic disposition. But it is not the only point where this happens.
There is still another factor, of which those who are engaged in investigating the constitution take no account at present.
This is the fact that the psychic process does not start from scratch with the individual consciousness, but is rather a repetition of functions which have been ages in the making and which are inherited with the brain structure.
Psychic processes antedate, accompany, and outlive consciousness.
Consciousness is an interval in a continuous psychic process; it is probably a climax requiring a special physiological effort, therefore it disappears again for a period each day.
The psychic process underlying consciousness is, so far as we are concerned, automatic and its coming and going are unknown to us.
We only know that the nervous system, and particularly its centers, condition and express the psychic function, and that these inherited structures start functioning in every new individual exactly as they have always done.
Only the climaxes of this activity appear in our consciousness, which is periodically extinguished.
However infinitely varied individual consciousnesses may be, the basic substrate of the unconscious psyche remains uniform.
So far as it is possible to understand the nature of unconscious processes, they manifest themselves everywhere in astonishingly identical forms, although their expressions, filtered through the individual consciousness, may assume a diversity that is just as great.
It is only because of this fundamental uniformity of the unconscious psyche that human beings are able to communicate with one another and to transcend the differences of individual consciousness.
There is nothing strange about these observations, at least to begin with; they become perplexing only when we discover how far even the individual consciousness is infected by this uniformity.
Astounding cases of mental similarity can be found in families. Fiirst published a case of a mother and daughter with a concordance of associations amounting to thirty per cent.
A large measure of psychic concordance between peoples and races separated from one another in space and time is generally regarded as flatly impossible.
In actual fact, however, the most astonishing concordances can be found in the realm of so-called fantastic ideas.
Every endeavor has been made to explain the concordance of myth-motifs and -symbols as due to migration and tradition; Goblet d’Almellas’ Migration of Symbols is an excellent example of this.
But this explanation, which naturally has some value, is contradicted by the fact that a mythologem can arise anywhere, at any time, without there being the slightest possibility of any such transmission.
For instance, I once had under my observation an insane patient who produced, almost word for word, a long

symbolic passage which can be read in a papyrus published by Dieterich a few years later.
I have frequently been accused of a superstitious belief in After I had seen a sufficient number of such cases my original idea that such things could only happen to people belonging to the same race was shattered, and I accordingly investigated the dreams of purebred Negroes living in the southern United States.
I found in these dreams, among other things, motifs from Greek mythology, and this dispelled any doubt I had that it might be a question of racial inheritance.
”inherited ideas”-quite unjustly, because I have expressly emphasized that these concordances are not produced by ”ideas” but rather by the inherited disposition to react in the same way as people have always reacted.
Again, the concordance has been denied on the ground that the redeemer-figure is in one case a hare, in another a bird, and in another a human being.
But this is to forget something which so much impressed a pious Hindu visiting an English church that, when he got home, he told the story that the Christians worshipped animals, because he had seen so many lambs about.
The names matter little; everything depends on the connection between them.
Thus it does not matter if the ”treasure” is in one case a golden ring, in another a crown, in a third a pearl, and in a fourth a hidden hoard.
The essential thing is the idea of an exceedingly precious treasure hard to attain, no matter what it is called locally.
And the essential thing, psychologically, is that in dreams, fantasies, and other exceptional states of mind the most far-fetched mythological motifs and symbols can appear autochthonously at any time, often, apparently, as the result of particular influences, traditions, and excitations working on the individual, but more often without any sign of them.
These ”primordial images,” or ”archetypes,” as I have called them, belong to the basic stock of the unconscious psyche and cannot be explained as personal acquisitions.
Together they make up that psychic stratum which I have called the collective unconscious.
23° The existence of the collective unconscious means that individual consciousness is anything but a tabula rasa and is not immune to predetermining influences.
On the contrary, it is in the highest degree influenced by inherited presuppositions, quite apart from the unavoidable influences exerted upon it by the environment.
The collective unconscious comprises in itself the psychic life of our ancestors right back to the earliest beginnings.
It is the matrix of all conscious psychic occurrences, and hence it exerts an influence that compromises the freedom of consciousness in the highest degree, since it is continually striving to lead all conscious processes back into the old paths.
This positive danger explains the extraordinary resistance which the conscious puts up against the unconscious.
It is not a question here of resistance to sexuality, but of something far more general-the instinctive fear of losing one’s freedom of consciousness and of succumbing to the automatism of the unconscious psyche.
For certain types of people the danger seems to lie in sex, because it is there that they are afraid of losing their freedom.
For others it lies in very different regions, but it is always where a certain weakness is felt, and where, therefore, a high threshold cannot be opposed to the unconscious.
The collective unconscious is another of those points at which pure psychology comes up against organic factors, where it has, in all probability, to recognize a non-psychological fact resting on a physiological foundation.
Just as the most inveterate psychologist will never succeed in reducing the physiological constitution to the common denominator of individual psychic causation, so it will not be possible to dismiss the physiologically necessary postulate of the collective unconscious as an individual acquisition.
The constitutional type and the collective unconscious are both factors which are outside the control of the conscious mind.
The constitutional conditions and the immaterial forms in the collective unconscious are thus realities, and this, in the case of the unconscious, means nothing less than that
its symbols and motifs are factors quite as real as the constitution, which can be neither dismissed nor denied.
Neglect of the constitution leads to pathological disturbances, and disregard of the collective unconscious does the same. In my therapeutic work I therefore direct my attention chiefly to the patient’s relation to occurrences in the

collective unconscious, for ample experience has taught me that it is just as important for him to live in harmony with the unconscious as with his individual disposition. Carl Jung, The Structure and Dynamics of the Psyche.

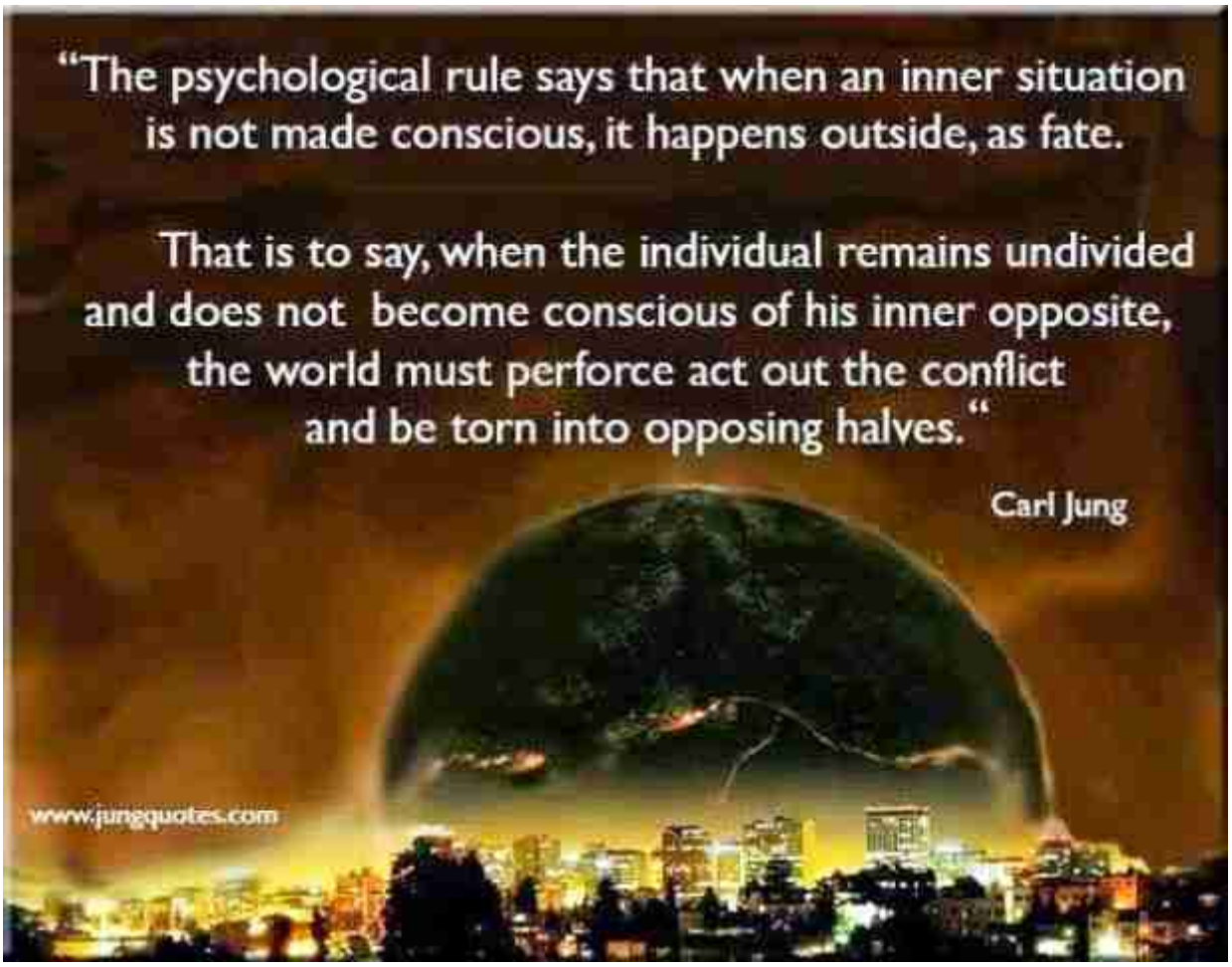
Carl Jung – “On the Real and the Surreal” (2014-04-07 06:49)

[Carl Jung – “On the Real and the Surreal”]
I know nothing of a ”super-reality.” Reality contains everything I can know, for everything that acts upon me is real and actual.
If it does not act upon me, then I notice nothing and can, therefore, know nothing about it.
Hence I can make statements only about real things, but not about things that are unreal, or surreal, or sub-real.
Unless, of course, it should occur to someone to limit the concept of reality in such a way that the attribute ”real” applied only to a particular segment of the world’s reality.
This restriction to the so-called material or concrete reality of objects perceived by the senses is a product of a particular way of thinking-the thinking that underlies ”sound common sense” and our ordinary use of language.
It operates on the celebrated principle ”Nihil.est in intellectu quod non antea fuerit in sensu,” regardless of the fact that there are very many things in the mind which did not derive from the data of the senses.
According to this view, everything is ”real” which comes, or seems to come, directly or indirectly from the world

revealed by the senses.
This limited picture of the world is a reflection of the onesidedness of Western man, which is often very unjustly laid at the door of the Greek intellect.
Restriction to material reality carves an exceedingly large chunk out of reality as a whole, but it nevertheless remains a fragment only, and all round it is a dark penumbra which one would have to call unreal or surreal.
This narrow perspective is alien to the Eastern view of the world, which therefore has no need of any philosophical conception of super-reality.
Our arbitrarily delimited reality is continually menaced by the ”super-sensual,” the ”supernatural,” the ”superhuman,” and a whole lot more besides.
Eastern reality includes all this as a matter of course.
For us the zone of disturbance already begins with the concept of the ”psychic.” In our reality the psychic cannot be anything except an effect at third hand, produced originally by physical causes; a ”secretion of the brain,” or something equally savory.
At the same time, this appendage of the material world is credited with the power to pull itself up by its own bootstraps, so to speak; and not only to fathom the secrets of the physical world, but also, in the form of ”mind,” to know itself.
All this, without its being granted anything more than an indirect reality.
Is a thought ”real”? Probably-to this way of thinking-only in so far as it refers to something that can be perceived by the senses.
If it does not, it is considered ”unreal,” ”fanciful,” ”fantastic,”etc., and is thus declared nonexistent.
This happens all the time in practice, despite the fact that it is a philosophical monstrosity.
The thought was and is, even though it refers to no tangible reality; it even has an effect, otherwise no one would have noticed it.
But because the little word ”is”-to our way of thinking-refers to something material. the ”unreal” thought must be content to exist in a nebulous super-reality, which in practice means the same thing as unreality.
And yet the thought may have left undeniable traces of its reality behind it; we may, perhaps, have speculated with it, and thereby made a painful hole in our bank balance.
Our practical conception of reality would therefore seem to be in need of revision.
So true is this that even popular literature is beginning to include all sorts of ”super”-concepts in its mental horizon.
I have every sympathy with this, for there is something really not quite right about the way we look at the world.
Far too little in theory, and almost never in practice, do we remember that consciousness has no direct relation to any material objects.
We perceive nothing but images, transmitted to us indirectly by a complicated nervous apparatus.
Between the nerve-endings of the sense-organs and the image that appears in consciousness, there is interpolated an unconscious process which transforms the physical fact of light, for example, into the psychic image ”light.”
But for this complicated and unconscious process of transformation consciousness could not perceive anything material.
The consequence of this is, that what appears to us as immediate reality consists of carefully processed images, and that, furthermore, we live immediately only in a world of images.
In order to determine, even approximately, the real nature of material things we need the elaborate apparatus and complicated procedures of chemistry and physics.
These disciplines are really tools which help the human intellect to cast a glance behind the deceptive veil of images into a non-psychic world.
Far, therefore, from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter.
The psychic alone has immediate reality, and this includes all forms of the psychic, even ”unreal” ideas and thoughts which refer to nothing ”external.”
We may call them ”imagination” or ”delusion,” but that does not detract in any way from their effectiveness.
Indeed, there is no ”real” thought that cannot, at times, be thrust aside by an ”unreal” one, thus proving that the latter is stronger and more effective than the former.

Greater than all physical dangers are the tremendous effects of delusional ideas, which are yet denied all reality by our world-blinded consciousness.
Our much vaunted reason and our boundlessly overestimated will are sometimes utterly powerless in the face of ”unreal” thoughts.
The world-powers that rule over all mankind, for good or ill, are unconscious psychic factors, and it is they that bring consciousness into being and hence create the sine qua non for the existence of any world at all.
We are steeped in a world that was created by our own psyche.
From this we can judge the magnitude of the error which our Western consciousness commits when it allows the psyche only a reality derived from physical causes.
The East is wiser, for it finds the essence of all things grounded in the psyche.
Between the unknown essences of spirit and matter stands the reality of the psychic-psychic reality, the only reality we can experience immediately. Carl Jung, The Structure and Dynamics of the Psyche.

Individual consciousness makes man aware of the difficulties of his inner as well as his outer life. **(2014-04-08 05:27)**



The existence of an individual consciousness makes man aware of the difficulties of his inner as well as his outer life. Just as the world about him takes on a friendly or a hostile aspect to the eyes of primitive man, so the influences of his unconscious seem to him like an opposing power, with which he has to come to terms just as with the visible world. His countless magical practices serve this end.

On higher levels of civilization, religion and philosophy fulfil the same purpose.
Whenever such a system of adaptation breaks down a general unrest begins to appear, and attempts are made to find a suitable new form of relationship to the unconscious.
These things seem very remote to our modern, ”enlightened” eyes.
When I speak of this hinterland of the mind, the unconscious, and compare its reality with that of the visible world, I often meet with an incredulous smile. But then I must ask how many people there are in our civilized world who still believe in mana and spirits and suchlike theories-in other words, how many millions of Christian Scientists and spiritualists are there?
I will not add to this list of questions.
They are, merely intended to illustrate the fact that the problem of invisible psychic determinants is as alive today as ever it was.
The collective unconscious contains the whole spiritual heritage of mankind’s evolution, born anew in the brain structure of every individual.
His conscious mind is an ephemeral phenomenon that accomplishes all provisional adaptations and orientations, for which reason one can best compare its function to orientation in space.
The unconscious, on the other hand, is the source of the instinctual forces of the psyche and of the forms. or categories that regulate them, namely the archetypes.
All the, most powerful ideas in history go back to archetypes.
This is particularly ,true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule.
In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality.
For it is the function of consciousness not only to recognize ;md assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. Carl Jung, The Structure and Dynamics of the Psyche.

What do you think of the essence of Hell? **(2014-04-08 05:34)**

What do you think of the essence of Hell?
Hell is when the depths come to you with all that you no longer are or are not yet capable of Hell is when you can no longer attain what you could attain. Hell is when you must think and feel and do everything that you know you do not want.
Hell is when you know that your having to is also a wanting to, and that you yourself are responsible for it.
Hell is when you know that everything serious that you have planned with yourself is also laughable, that everything fine is also brutal, that everything good is also bad, that everything high is also low, and that everything pleasant is also shameful. But the deepest
Hell is when you realize that Hell is also no Hell, but a cheerful Heaven, not a Heaven in itself, but in this respect a Heaven, and in that respect a Hell.
That is the ambiguity of the God: he is born from a dark ambiguity and rises to a bright ambiguity.
Equivocalness is simplicity and leads to death. But ambiguity is the way of life.
If the left foot does not move, then the right one does, and you move. The God wills this. [The Red Book; Page 244]
The only thing that burns in hell is the part of you that won't let go of your life: your memories, your attachments.
They burn them all away, but they're not punishing you, they're freeing your soul.
If you're frightened of dying and you're holding on, you'll see devils tearing your life away.
If you've made your peace, then the devils are really angels freeing you from the earth. Meister Eckhart

Carl Jung – “On the Real and the Surreal” (2014-04-08 05:39)

[Carl Jung – “On the Real and the Surreal”]
I know nothing of a ”super-reality.” Reality contains everything I can know, for everything that acts upon me is real and actual.
If it does not act upon me, then I notice nothing and can, therefore, know nothing about it.
Hence I can make statements only about real things, but not about things that are unreal, or surreal, or sub-real.
Unless, of course, it should occur to someone to limit the concept of reality in such a way that the attribute ”real” applied only to a particular segment of the world’s reality.
This restriction to the so-called material or concrete reality of objects perceived by the senses is a product of a particular way of thinking-the thinking that underlies ”sound common sense” and our ordinary use of language.
It operates on the celebrated principle ”Nihil.est in intellectu quod non antea fuerit in sensu,” regardless of the fact that there are very many things in the mind which did not derive from the data of the senses.
According to this view, everything is ”real” which comes, or seems to come, directly or indirectly from the world revealed by the senses.
This limited picture of the world is a reflection of the onesidedness of Western man, which is often very unjustly laid at the door of the Greek intellect.

Restriction to material reality carves an exceedingly large chunk out of reality as a whole, but it nevertheless remains a fragment only, and all round it is a dark penumbra which one would have to call unreal or surreal.
This narrow perspective is alien to the Eastern view of the world, which therefore has no need of any philosophical conception of super-reality.
Our arbitrarily delimited reality is continually menaced by the ”super-sensual,” the ”supernatural,” the ”superhuman,” and a whole lot more besides.
Eastern reality includes all this as a matter of course.
For us the zone of disturbance already begins with the concept of the ”psychic.” In our reality the psychic cannot be anything except an effect at third hand, produced originally by physical causes; a ”secretion of the brain,” or something equally savory.
At the same time, this appendage of the material world is credited with the power to pull itself up by its own bootstraps, so to speak; and not only to fathom the secrets of the physical world, but also, in the form of ”mind,” to know itself.
All this, without its being granted anything more than an indirect reality.
Is a thought ”real”? Probably-to this way of thinking-only in so far as it refers to something that can be perceived by the senses.
If it does not, it is considered ”unreal,” ”fanciful,” ”fantastic,”etc., and is thus declared nonexistent.
This happens all the time in practice, despite the fact that it is a philosophical monstrosity.
The thought was and is, even though it refers to no tangible reality; it even has an effect, otherwise no one would have noticed it.
But because the little word ”is”-to our way of thinking-refers to something material. the ”unreal” thought must be content to exist in a nebulous super-reality, which in practice means the same thing as unreality.
And yet the thought may have left undeniable traces of its reality behind it; we may, perhaps, have speculated with it, and thereby made a painful hole in our bank balance.
Our practical conception of reality would therefore seem to be in need of revision.
So true is this that even popular literature is beginning to include all sorts of ”super”-concepts in its mental horizon.
I have every sympathy with this, for there is something really not quite right about the way we look at the world.
Far too little in theory, and almost never in practice, do we remember that consciousness has no direct relation to any material objects.
We perceive nothing but images, transmitted to us indirectly by a complicated nervous apparatus.
Between the nerve-endings of the sense-organs and the image that appears in consciousness, there is interpolated an unconscious process which transforms the physical fact of light, for example, into the psychic image ”light.”
But for this complicated and unconscious process of transformation consciousness could not perceive anything material.
The consequence of this is, that what appears to us as immediate reality consists of carefully processed images, and that, furthermore, we live immediately only in a world of images.
In order to determine, even approximately, the real nature of material things we need the elaborate apparatus and complicated procedures of chemistry and physics.
These disciplines are really tools which help the human intellect to cast a glance behind the deceptive veil of images into a non-psychic world.
Far, therefore, from being a material world, this is a psychic world, which allows us to make only indirect and hypothetical inferences about the real nature of matter.
The psychic alone has immediate reality, and this includes all forms of the psychic, even ”unreal” ideas and thoughts which refer to nothing ”external.”
We may call them ”imagination” or ”delusion,” but that does not detract in any way from their effectiveness.
Indeed, there is no ”real” thought that cannot, at times, be thrust aside by an ”unreal” one, thus proving that the latter is stronger and more effective than the former.
Greater than all physical dangers are the tremendous effects of delusional ideas, which are yet denied all reality by our world-blinded consciousness.
Our much vaunted reason and our boundlessly overestimated will are sometimes utterly powerless in the face of

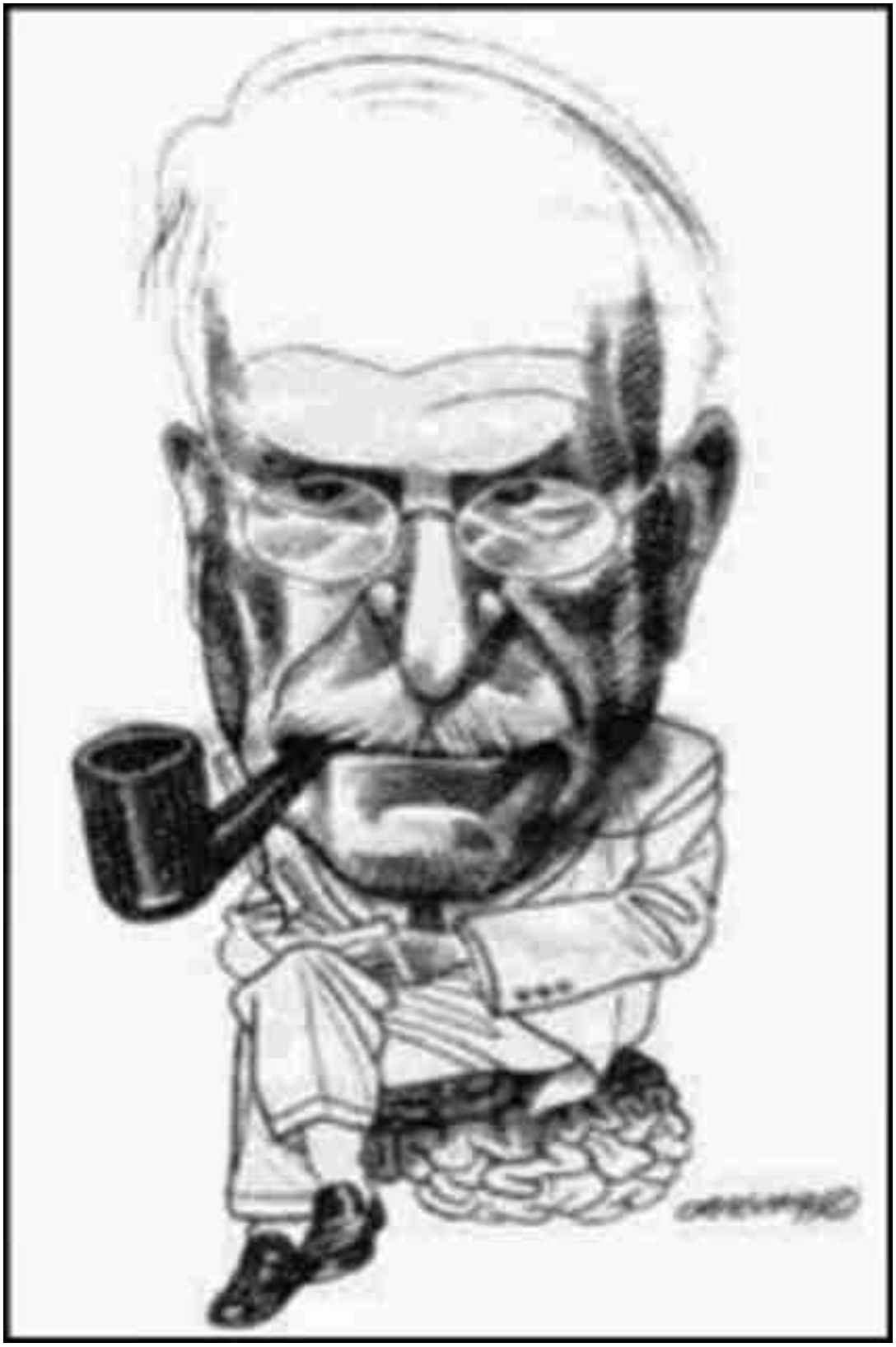
”unreal” thoughts.
The world-powers that rule over all mankind, for good or ill, are unconscious psychic factors, and it is they that bring consciousness into being and hence create the sine qua non for the existence of any world at all.
We are steeped in a world that was created by our own psyche.
From this we can judge the magnitude of the error which our Western consciousness commits when it allows the psyche only a reality derived from physical causes.
The East is wiser, for it finds the essence of all things grounded in the psyche.
Between the unknown essences of spirit and matter stands the reality of the psychic-psychic reality, the only reality we can experience immediately. Carl Jung, The Structure and Dynamics of the Psyche.

As a student, Dr. Jung failed a class assignment to draw a….Goat. **(2014-04-08 14:04)**

[As a student, Dr. Jung failed a class assignment to draw a….Goat.]
Mathematics classes became sheer terror and torture to me.
Other subjects I found easy; and as, thanks to my good visual memory, I contrived for a long while to swindle my way through mathematics, I usually had good marks.
But my fear of failure and my sense of smallness in face of the vast world around me created in me not only a dislike but a kind of silent despair which completely ruined
school for me.
In addition, I was exempted from drawing classes on grounds of utter incapacity.
This in a way was welcome to me, since it gave me more free time; but on the other hand it was a fresh defeat, since

I had some facility in drawing, although I did not realize that it depended essentially on the way I was feeling.
I could draw only what stirred my imagination. But I was forced to copy prints of Greek gods with sightless eyes, and when that wouldn't go properly the teacher obviously thought I needed something more naturalistic and set before me the picture of a goat's head.
This assignment I failed completely, and that was the end of my drawing classes. Carl Jung, Memories Dreams and Reflections

Believe me: It is no teaching and no instruction that I give you. **(2014-04-08 14:11)**



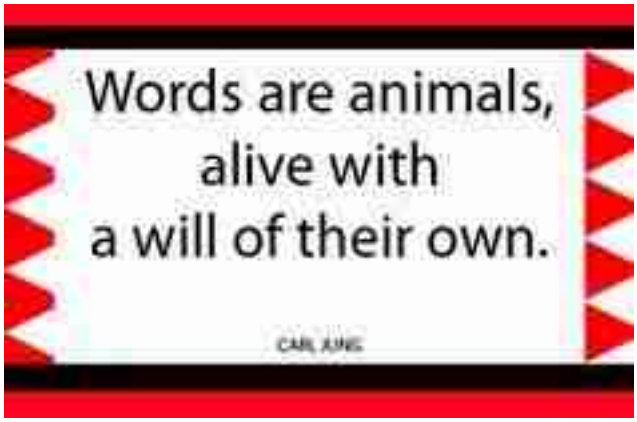
[Dr. Jung went to great pains to emphasize that "I will be no savior, no lawgiver, no master teacher unto you" in "The Red Book" as cited below. Additionally Dr. Jung stressed he was not a prophet in his "Prefatory Foreword" to

“Answer to Job.”]
Believe me: It is no teaching and no instruction that I give you.
On what basis should I presume to teach your I give you news of the way of this man, but not of your own way.
My path is not your path therefore I cannot teach you.
The way is within us, but not in Gods, nor in teachings, nor in laws.
Within us is the way, the truth, and the life.
Woe betide those who live by way of examples!
Life is not with them.
If you live according to an example, you thus live the life of that example, but who should live your own life if not yourself.
So live yourselves.
The signposts have fallen, unblazed trails lie before US.
Do not be greedy to gobble up the fruits of foreign fields.
Do you not know that you yourselves are the fertile acre which bears everything that avails you.
Yet who today knows this who knows the way to the eternally fruitful climes of the soul.
You seek the way through mere appearances, you study books and give ear to all kinds of opinion.
What good is all that?
There is only one way and that is your way.
You seek the path.
I warn you away from my own.
It can also be the wrong way for you.
May each go his own way.
I will be no savior, no lawgiver, no master teacher unto you.
You are no longer little children.
Giving laws, wanting improvements, making things easier, has all become wrong and evil.
May each one seek out his own way.
The way leads to mutual love in community.
Men will come to see and feel the similarity and commonality of their ways.
Laws and teachings held in common compel people to solitude, so that they may escape the pressure of undesirable contact, but solitude makes people hostile and venomous.
Therefore give people dignity and let each of them stand apart, so that each may find his own fellowship and love it.
Power stands against power, contempt against contempt, love against love.
Give humanity dignity, and trust that life will find the better way.
The one eye of the Godhead is blind, the one ear of the Godhead is deaf, the order of its being is crossed by chaos.
So be patient with the crippledness of the world and do not overvalue its consummate beauty. Carl Jung; The Red Book; Page 231.

Carl Jung on the Soul as a Living and Self-Existent Being **(2014-04-09 04:30)**

[Carl Jung on the Soul as a Living and Self-Existent Being]
The spirit of the depths forced me to say this and at the same time to undergo it against myself since I had not expected it then.
I still labored misguidedly under the spirit of this time, and thought differently about the human soul.
I thought and spoke much of the soul. I knew many learned words for her, I had judged her and turned her into a scientific object.
I did not consider that my soul cannot be the object of my judgment and knowledge; much more are my judgment and knowledge the objects of my soul.
Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being.
I had to become aware that I had lost my soul.
From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man, which lets herself be judged and arranged, and whose circumference we can grasp.
I had to accept that what I had previously called my soul was not at all my soul, but a dead system.
Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed.
Carl Jung; The Red Book

Freedom is conditional. ˜Carl Jung (2014-04-10 05:16)



I: ”The thought went too far for me, and I shun far-fetched ideas. They are dangerous, since I am a man, and you know how much men are accustomed to seeing thoughts as their very own, so that they eventually confuse them with themselves.”
Elijah: ”Will you therefore confuse yourself with a tree or animal, because you look at them and because you exist with them in one and the same world? Must you be your thoughts, because you are in the world of your thoughts? But your thoughts are just as much outside your self as trees and animals are outside your body.” (Footnote 188) Carl Jung, The Red Book.
Footnote 188: Jung mentioned this conversation in the 1925 seminar and commented:
”Only then I learned psychological objectivity Only then could I say to a patient, ’Be quiet, something is happening.’ There are such things as mice in a house. You cannot say you are wrong when you have a thought. For the understanding of the unconscious we must see our thoughts as events, as phenomena” (Analytical Psychology, p. 95).
My thoughts are not my self but exactly like the things of the world, alive and dead.(Footnote 199)
Just as I am not damaged through living in a partly chaotic world, so too I am not damaged if I live in my partly chaotic thought world.
Thoughts are natural events that you do not possess, and whose meaning you only imperfectly recognize.(Footnote 200)
Thoughts grow in me like a forest, populated by many different animals. But man is domineering in his thinking, and therefore he kills the pleasure of the forest and that of the wild animals.
Man is violent in his desire, and he himself becomes a forest and a forest animal.
Just as I have freedom in the world, I also have freedom in my thoughts.
Freedom is conditional. Carl Jung; The Red Book

Apart from Elijah and Salome I found the serpent as a third principle. **(2014-04-10 05:24)**

Apart from Elijah and Salome I found the serpent as a third principle.
It is a stranger to both principles although it is associated with both.
The serpent taught me the unconditional difference in essence between the two principles in me.

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If I look across from forethinking to pleasure, I first see the deterrent poisonous serpent.
If I feel from pleasure across to forethinking, likewise I feel first the cold cruel serpent.
The serpent is the earthly essence of man of which he is not conscious.
Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother.
Carl Jung, The Red Book.

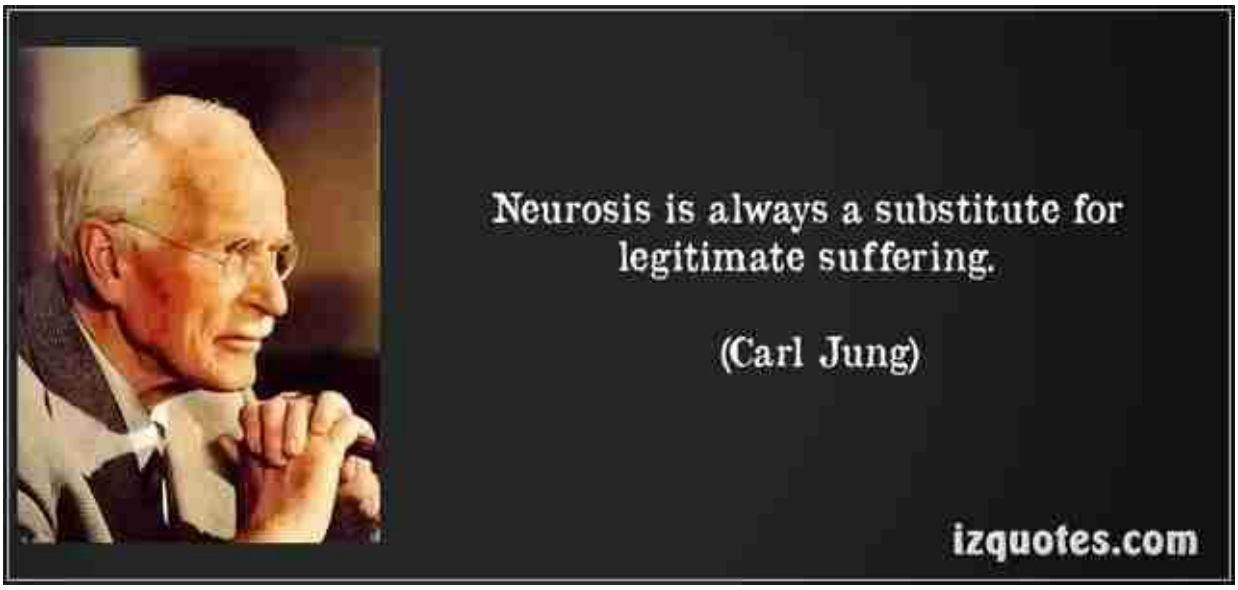
Carl Jung and Frogs in "The Red Book." (2014-04-10 05:29)

[Carl Jung and Frogs in “The Red Book.”]
At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness / you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung, The Red Book.
I won my soul, and to what did she give birth for me? You, monster, a son, ha!-a frightful miscreant, a stammerer, a newt’s brain, a primordial lizard! You want to be king of the earth? You want to banish proud free men, bewitch beautiful women, break up castles, rip open the belly of old cathedrals? Dumb thing, a lazy bug-eyed frog that wears pond weed on his skull’s pate! And you want to call yourself my son? You’re no son of mine, but the spawn of the devil. The father of the devil entered into the womb of my soul and in you has become flesh. Carl Jung, The Red Book.
What do you break apart? You broke love and life in twain. From this ghastly sundering, the frog and the son of the frog come forth. Ridiculous-disgusting sight! Irresistible advent! They will sit on the banks of the sweet water and listen to the nocturnal song of the frogs, since their God has been born as a son of frogs. Carl Jung, The Red Book.
The myth commences, the one that need only be lived, not sung, the one that sings itself I subject myself to the son, the one engendered by sorcery, the unnaturally born, the son of the frogs, who stands at the waterside and speaks with his fathers and listens to their nocturnal singing. Truly he is full of mysteries and superior in strength to all men. No man has produced him, and no woman has given birth to him. Carl Jung, The Red Book.
I: ”My soul, do you still exist? You serpent, you frog, you magically produced boy whom my hands buried; you ridiculed, despised, hated one who appeared to me in a foolish form? Woe betide those who have seen their soul and felt it with hands. I am powerless in your hand, my God!” Carl Jung, The Red Book.
How now, you want to speak? But I won’t let you, otherwise in the end you will claim that you are my soul. But my soul is with the fire worm, with the son of the frog who has flown to the heavens above, to the upper sources. Do I know what he is doing there? But you are not my soul, you are my bare, empty nothing-I, this disagreeable being, whom one cannot even deny the right to consider itself worthless. Carl Jung, The Red Book.
”Oh,” I answered, ”what’s that, beloved? The God of the spirit is in the night? Is that the son? The son of the frogs? Woe betide us, if he is the God of our day!” Carl Jung, The Red Book.
”He is the lord of toads and frogs, which live in the water and go up on the land, whose chorus ascends at noon and at midnight. Carl Jung, The Red Book.
”These dead have given names to all beings, the beings in the air, on the earth and in the water. They have weighed and counted things. They have counted so and so many horses, cows, sheep, trees, segments of land, and springs; they said, this is good for this purpose, and that is good for that one. What did they do with the admirable tree? What happened to the sacred frog? Did they see his golden eye? Where is the atonement for the 7,777 cattle whose blood they spilled, whose flesh they consumed? Did they do penance for the sacred ore that they dug up from the belly of the earth? Carl Jung, The Red Book.
”These dead laugh at my foolishness. But would they have raised a murderous hand against their brothers if they had atoned for the ox with the velvet eyes? If they had done penance for the shiny ore? If they had worshiped the holy trees? If they had made peace with the soul of the golden-eyed frog? What say things dead and living? Who is greater, man or the Gods? Truly, this sun has become a moon and no new sun has arisen from the contractions of the last hour of the night.” Carl Jung, The Red Book.
”You shall experience even more of it. You are in the second age. The first age has been overcome. This is the age of the rulership of the son, whom you call the Frog God. A third age will follow; the age of apportionment and harmonious power.” Carl Jung, The Red Book.
The God of the frogs or toads, the brainless, is the uniting of the Christian God with Satan. His nature is like the flame; he is like Eros, but a God; Eros is only a daimon. Carl Jung, The Red Book.
Note: To the Egyptians, the frog was a symbol of life and fertility, since millions of them were born after the annual inundation of the Nile, which brought fertility to the otherwise barren lands. Consequently, in Egyptian mythology, there began to be a frog-goddess, who represented fertility, referred to by Egyptologists as Heqet
Image: Statue of Heqat (Heqet), the Frog Goddess, c. 2950 BCE, travertine, Cleveland Museum of Art.

I have always advised analysts: ”Have a father confessor, or a mother confessor! **(2014-04-11 05:07)**

I have always advised analysts: ”Have a father confessor, or a mother confessor!”
Women are particularly gifted for playing such a part.
They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men’s anima intrigues.
They see aspects that the man does not see.
That is why no woman has ever been convinced that her husband is a superman. .Carl Jung, Memories, Dreams and Reflections

Carl Jung on Neurosis **(2014-04-13 05:13)**



[Carl Jung on Neurosis]

Neurosis. A psychological crisis due to a state of disunity with oneself, or, more formally, a mild dissociation of the personality due to the activation of complexes.

Any incompatibility of character can cause dissociation, and too great a split between the thinking and the feeling function, for instance, is already a slight neurosis. When you are not quite at one with yourself . . . you are approaching a neurotic condition.[The Tavistock Lectures,"CW18, par. 383.]

Every neurosis is characterized by dissociation and conflict, contains complexes, and shows traces of regression and abaissement.[Analytical Psychology and Education,"CW17, par. 204.]

Jung's view was that an outbreak of neurosis is purposeful, an opportunity to become conscious of who we are as opposed to who we think we are. By working through the symptoms that invariably accompany neurosis-anxiety, fear, depression, guilt and particularly conflict-we become aware of our limitations and discover our true strengths.

In many cases we have to say, "Thank heaven he could make up his mind to be neurotic." Neurosis is really an attempt at self-cure. . . . It is an attempt of the self-regulating psychic system to restore the balance, in no way different from the function of dreams-only rather more forceful and drastic.[The Tavistock Lectures,"CW18, par. 389.]

I myself have known more than one person who owed his entire usefulness and reason for existence to a neurosis, which prevented all the worst follies in his life and forced him to a mode of living that developed his valuable potentialities. These might have been stifled had not the neurosis, with iron grip, held him to the place where he belonged. ["The Problem of the Attitude-Type,"CW7, par. 68.]

In any breakdown in conscious functioning, energy regresses and unconscious contents are activated in an attempt to compensate the one-sidedness of consciousness.

Neuroses, like all illnesses, are symptoms of maladjustment. Be-cause of some obstacle-a constitutional weakness or defect, wrong education, bad experiences, an unsuitable attitude, etc.-one shrinks from the difficulties which life brings and thus finds oneself back in the world of the infant. The unconscious compensates this regression by producing symbols which, when understood objectively, that is, by means of comparative research, reactivate general ideas that underlie all such natural systems of thought. In this way a change of attitude is brought about which bridges the dissociation between man as he is and man as he ought to be. ["The Philosophical Tree,"CW13, par. 473.]

Jung called his attitude toward neurosis energic or final since it was based on the potential progression of energy rather than causal or mechanistic reasons for its regression. The two views are not incompatible but rather complementary: the mechanistic approach looks to the past for the cause of psychic discomfort in the present; Jung focused on the present with an eye to future possibilities.

I no longer seek the cause of a neurosis in the past, but in the present. I ask, what is the necessary task which the

patient will not accomplish?[”Psychoanalysis and Neurosis,” CW4, par. 570.]

In psychic disturbances it is by no means sufficient in all cases merely to bring the supposed or real causes to consciousness. The treatment involves the integration of contents that have become dissociated from consciousness.[The Philosophical Tree,” CW13, par. 464.]

Jung did not dispute Freudian theory that Oedipal fixations can manifest as neurosis in later life. He acknowledged that certain periods in life, and particularly infancy, often have a permanent and determining influence on the personality. But he found this to be an insufficient explanation for those cases in which there was no trace of neurosis until the time of the breakdown.

Freud’s sexual theory of neurosis is grounded on a true and factual principle. But it makes the mistake of being one-sided and exclusive; also it commits the imprudence of trying to lay hold of unconfinable Eros with the crude terminology of sex. In this respect Freud is a typical representative of the materialistic epoch, whose hope it was to solve the world riddle in a test-tube.[”The Eros Theory,” CW7, par. 33.]

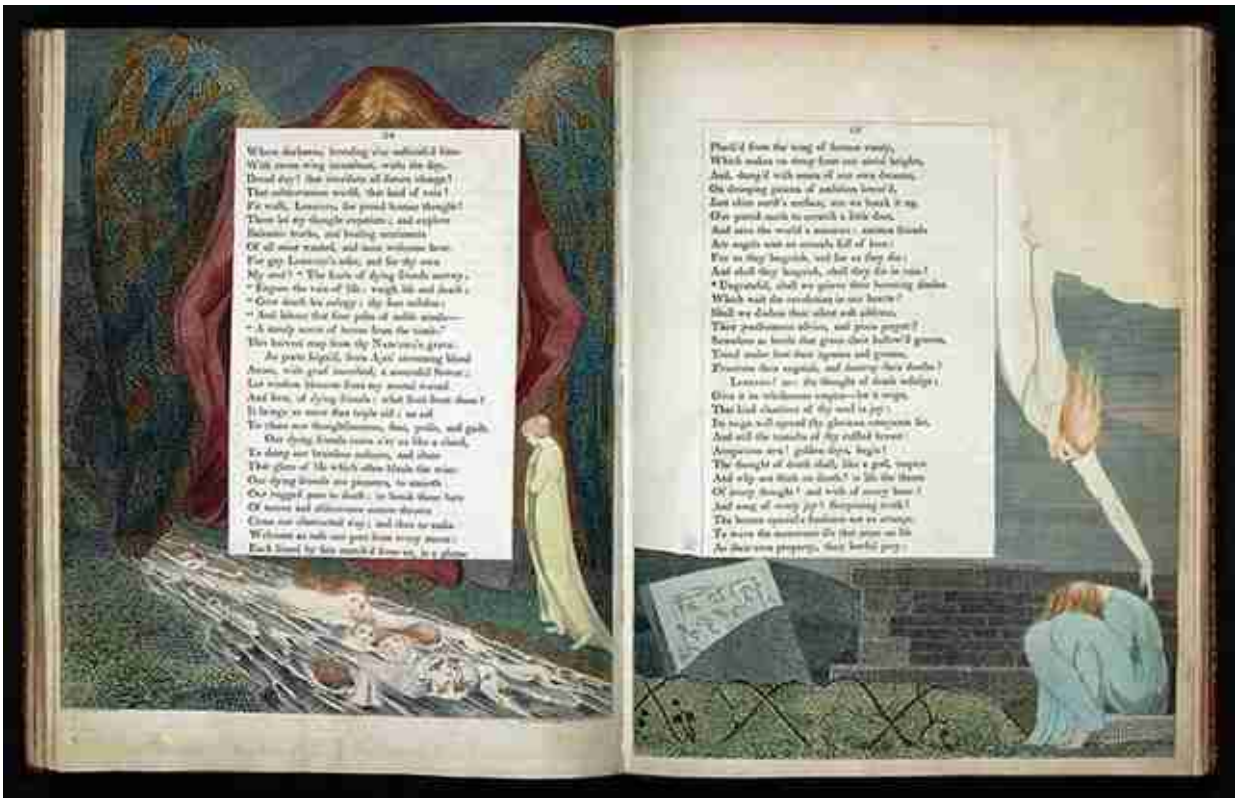
If the fixation were indeed real [i.e., the primary cause] we should expect to find its influence constant; in other words, a neurosis lasting throughout life. This is obviously not the case. The psychological determination of a neurosis is only partly due to an early infantile predisposition; it must be due to some cause in the present as well. And if we carefully examine the kind of infantile fantasies and occurrences to which the neurotic is attached, we shall be obliged to agree that there is nothing in them that is specifically neurotic. Normal individuals have pretty much the same inner and outer experiences, and may be attached to them to an astonishing degree without developing a neurosis.[Psychoanalysis and Neurosis,” CW4, par. 564.]

What then determines why one person becomes neurotic while another, in similar circumstances, does not? Jung’s answer is that the individual psyche knows both its limits and its potential. If the former are being exceeded, or the latter not realized, a breakdown occurs. The psyche itself acts to correct the situation.

There are vast masses of the population who, despite their notorious unconsciousness, never get anywhere near a neurosis. The few who are smitten by such a fate are really persons of the ”higher” type who, for one reason or another, have remained too long on a primitive level. Their nature does not in the long run tolerate persistence in what is for them an unnatural torpor. As a result of their narrow conscious outlook and their cramped existence they save energy; bit by bit it accumulates in the unconscious and finally explodes in the form of a more or less acute neurosis.[The Function of the Unconscious,”CW7, par. 291.]

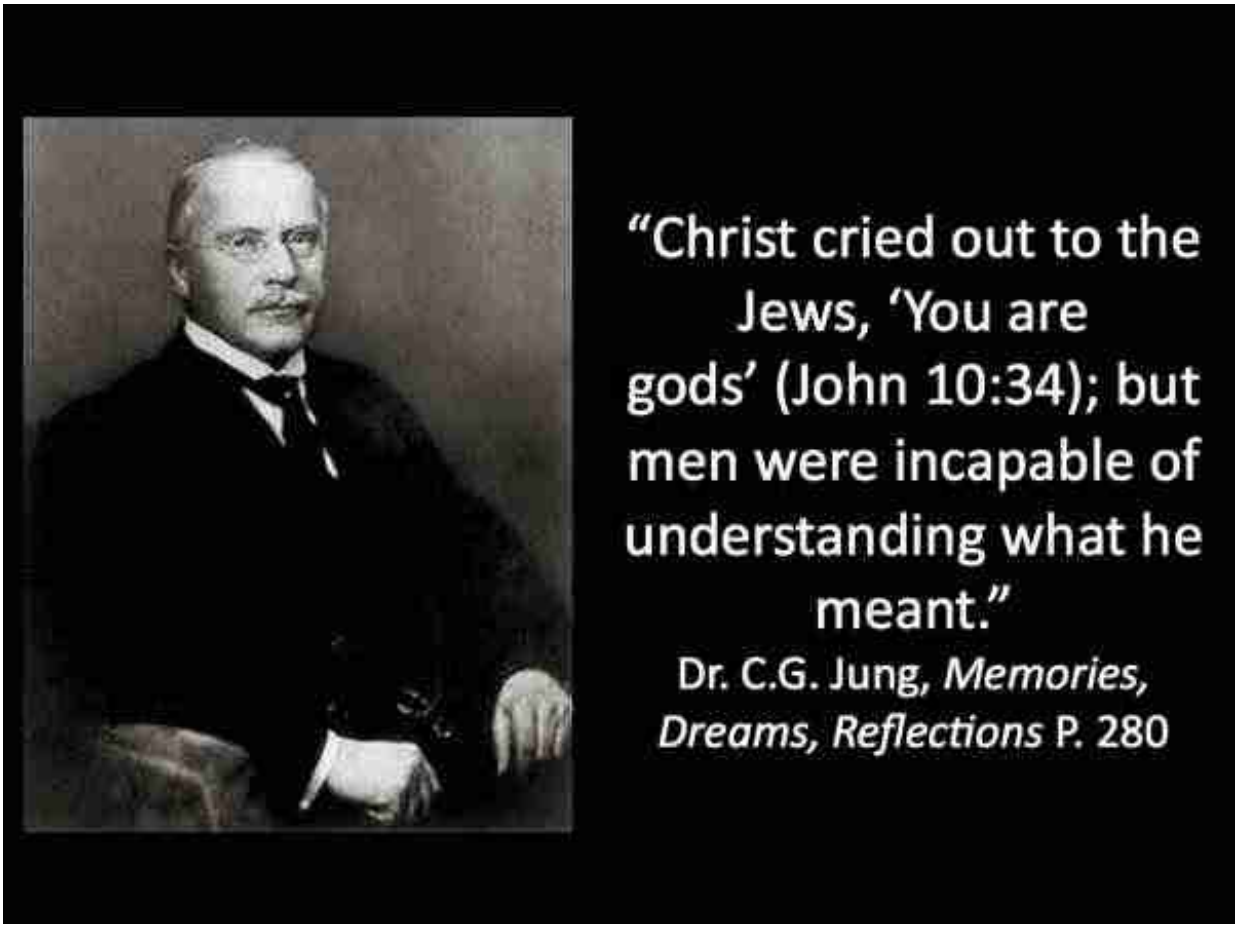
Jung’s view of neurosis differs radically from the classical reductive approach, but it does not substantially change what happens in analysis. Activated fantasies still have to be brought to light, because the energy needed for life is attached to them. The object, however, is not to reveal a supposed root cause of the neurosis but to establish a connection between consciousness and the unconscious that will result in the renewed progression of energy.

Jung and William Blake **(2014-04-13 05:32)**



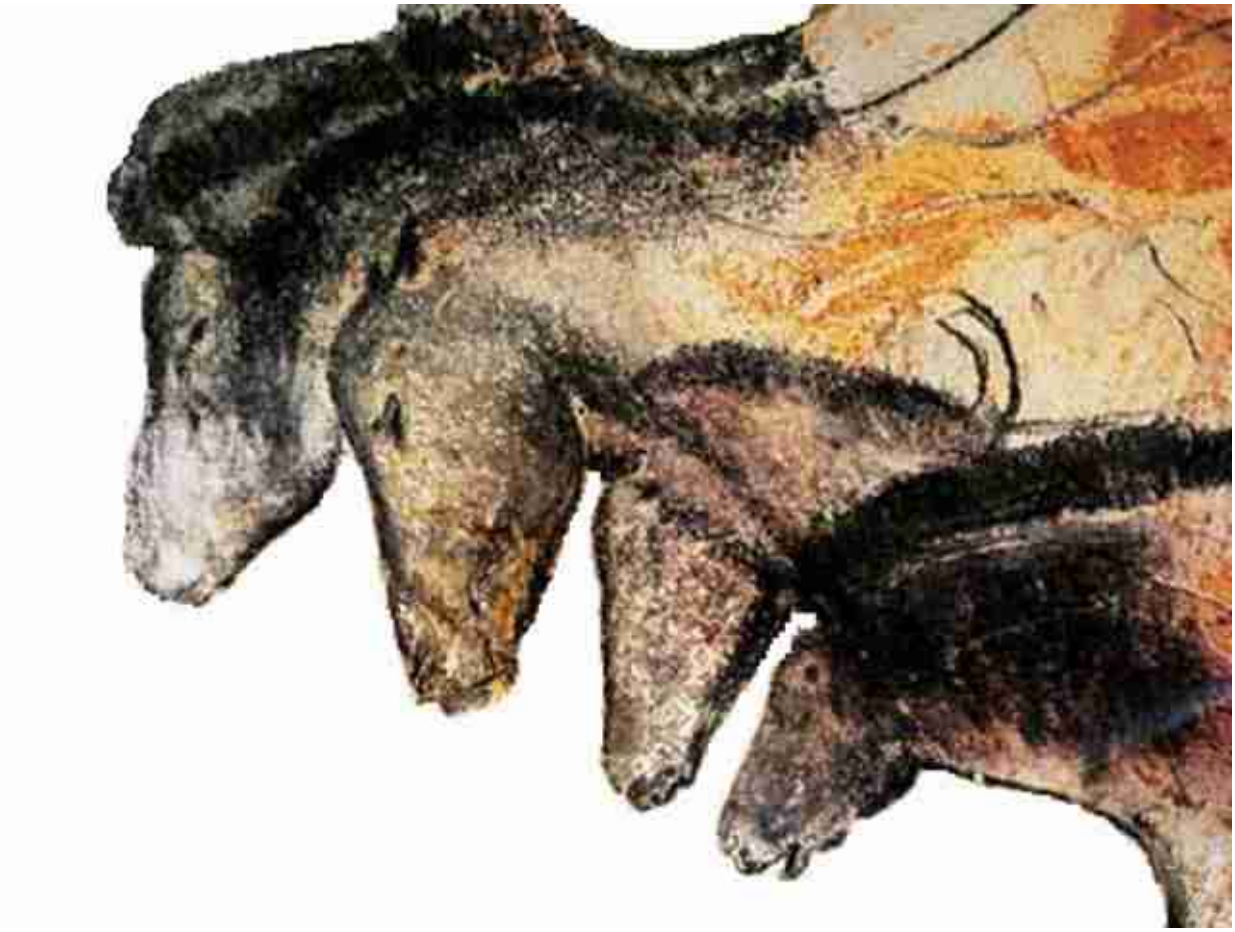
Jung and William Blake
Experts have noted similarities between the way Jung integrated texts and illustrations in the Red Book and the work of British poet, painter, and print-maker William Blake (1757-1827).
Jung knew Blake's works well and included two of them—one depicting a scene from Dante's Inferno, the other Jacob's Ladder—in his Psychology and Alchemy, 1944).
Jung wrote that he found "Blake a tantalizing study, since he compiled a lot of half or undigested knowledge in his fantasies.
According to my ideas they are an artistic production rather than an authentic representation of unconscious processes." Blake illustrated this edition of Night Thoughts (1742-1745), a popular poem by Edward Young (1681-1765).
Image: Edward Young. The Complaint, and the Consolation; or, Night Thoughts. London: R Noble for R. Edwards, 1797
http://www.loc.gov/exhibits/red-book-of-carl-jung/the-red-book-and-beyond.htm l

So Christ cried out to the Jews, ”You are gods” **(2014-04-14 04:43)**



Similarly, in Christianity, Christ is an exemplar who dwells in every Christian as his integral personality.
But historical trends led to the imitatio Christi, whereby the individual does not pursue his own destined road to wholeness, but attempts to imitate the way taken by Christ.
Similarly in the East, historical trends led to a devout imitation of the Buddha.
That Buddha should have become a model to be imitated was in itself a weakening of his idea, just as the imitatio Christi was a forerunner of the fateful stasis in the evolution of the Christian idea.
As Buddha, by virtue of his insight, was far in advance of the Brahma gods, so Christ cried out to the Jews, ”You are gods” (John 10:34) ; but men were incapable of understanding what he meant.
Instead we find that the so-called Christian West, far from creating a new world, is moving with giant strides toward the possibility of destroying the world we have. Carl Jung; Memories Dreams and Reflections.

Man unconsciously transforms objects or forms into symbols (2014-04-15 05:53)



Man unconsciously transforms objects or forms into symbols and expresses them in both his religion and visual arts. The intertwined history of religion and art, reaching back to prehistoric times, is the record that our ancestors have left of the symbols that were meaningful and moving to them. Even today, as modern painting and sculpture show, the interplay of religion and art is still alive. Carl Jung, Memories Dreams and Reflections.
The recurring motifs which illustrate the presence and nature of symbolism in art are symbols of stone, the animal, the circle and the spiral. Each of these has had an enduring psychological significance from the earliest expressions of human consciousness to the most sophisticated form of 20th century art. Carl Jung, Memories Dreams and Reflections
The emphasis on the 'spirit' in much sculpture is one indication of the shifting, indefinable borderline between religion and art.
Sometimes one cannot be separated from the other as it appears in age-old works of art: the symbol of the animal Carl Jung, Memories Dreams and Reflections.
Image: Prehistoric drawings of horses from Chauvet Cave.

Anyone who wants to know the human psyche will learn next to nothing from experimental psychology.
(2014-04-16 04:53)

Anyone who wants to know the human psyche will learn next to nothing from experimental psychology.
He would be better advised to abandon exact science, put away his scholar's gown, bid farewell to his study, and wander with human heart through out the world.
There in the horrors of prisons, lunatic asylums and hospitals, in drab suburban pubs, in brothels and gambling hells, in the salons of the elegant, the Stock Exchanges, socialist meetings, churches, revivalist gatherings and ecstatic sects, through love and hate, through the experience of passion in every form in his own body, he would reap richer stores of knowledge than text-books a foot thick could give him, and he will know how to doctor the sick with a real knowledge of the human soul. – Carl Jung (from "New Paths in Psychology", in Collected Papers on Analytic Psychology, London, 1916)

Carl Jung on Man's capacity for wholesale suicide... **(2014-04-16 05:44)**

Man is bound to follow the adventurous prompting of his scientific and inventive mind and admire himself for his splendid achievements.
At the same time his genius, the uncanny tendency to invent things, becomes more and more dangerous, because they represent better means for wholesale suicide. Carl Jung, Memories Dreams and Reflections.
Image: Hibakusha is the term widely used in Japan referring to victims of the atomic bombings of Hiroshima and Nagasaki. The Japanese word translates literally to ”explosion-affected people”.

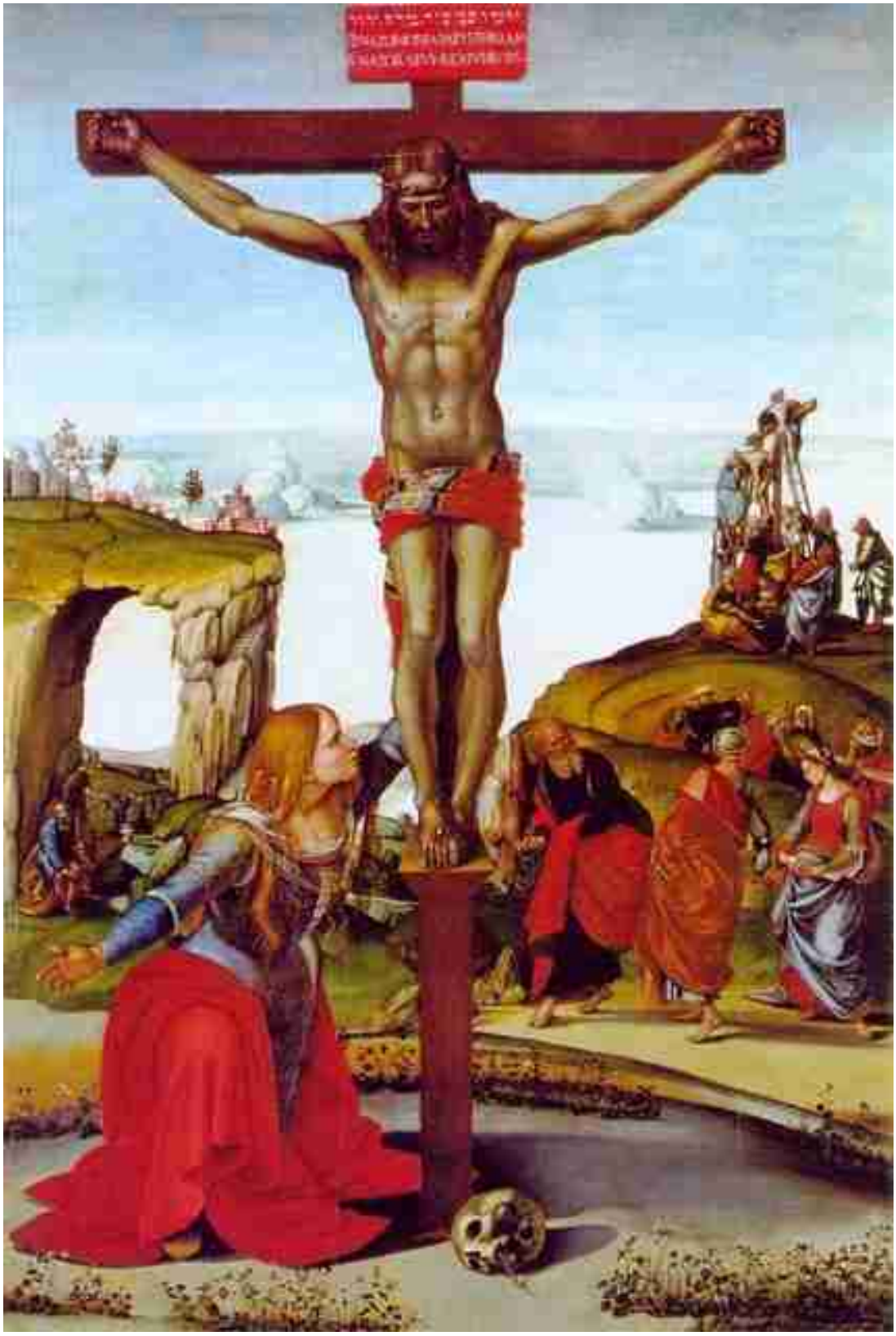
2504

The Last Supper in The Red Book **(2014-04-17 05:47)**

[For many Christians this is Holy Week which will culminate in Easter Sunday. Today is Holy Thursday which commemorates "The Last Supper." In Dr. Jung's "The Red Book" many of the psychological realities of Holy Week, including The Last Supper are experienced.]
He who goes to himself climbs down.
Pathetic and ridiculous forms appeared to the greatest prophet who came before this time, and these were the forms of his own essence.
He did not accept them, but exorcised them before others.
Ultimately; however, he was forced to celebrate a Last Supper with his own poverty and to accept these forms of his own essence out of compassion, which is precisely that acceptance of the lowest in us.
But this enraged the mighty lion, who chased down the lost and restored it to the darkness of the depths.
And like all those with power, the one with the great name wanted to erupt from the womb of the mountain like the sun.
But what happened to him?
His way led him before the crucified and he began to rage.
He raged against the man of mockery and pain because the power of his own essence forced him to follow precisely this way as Christ had done before us.
Yet he loudly proclaimed his power and greatness.
No one speaks louder of his power and greatness than he from whom the earth disappears under his feet.
Ultimately the lowest in him got to him, his incapacity; and this crucified his spirit, so that, as he himself had predicted, his soul died before his body. Carl Jung; The Red Book.
But the serpent crept up to me quietly and wound herself smoothly around my feet.
Evening fell and night came. I spoke to the serpent and said: "I don't know what to say: All pots are on the boil."
Serpent: "A meal is being prepared."
I: "A Last Supper, I suppose?"
Serpent: "A union with all humanity:"
I: "A horrifying, sweet thought: to be both guest and dish at this meal."
S: "That was also Christ's highest pleasure."
I: "How holy; how sinful, how everything hot and cold flows into one another! Madness and reason want to be married, the lamb and the wolf graze peacefully side by side.It is all yes and no. The opposites embrace each other, see eye to eye, and intermingle. They recognize their oneness in agonizing pleasure. My heart is filled with wild battle. The waves of dark and bright rivers rush together, one crashing over the other. I have never experienced this before." Carl Jung, The Red Book.
In Mysterium Coniunctionis (1955/56), Jung noted: "If the projected conflict is to be healed, it must return into the

soul of the individual, where it had its beginnings in an unconscious manner. He who wants to be the master of this descent must celebrate a Last Supper with himself, and eat his own flesh and drink his own blood;
which means that he must recognize and accept the other in himself" (CW 14, §5I2). Footnote 288; The Red Book.
"Our desire pulls us to the living world and we are lost in our desire.
"Come drink the living blood, drink your fill so that we will be saved from the inextinguishable and unrelenting power of vivid longing for visible, graspable, and present being.
"Drink from our blood the desire that begets evil, as quarrel, discord, ugliness, violent deed, and famishment.
"Take, eat, this is my body, that lives for you. Take, eat, drink, this is my blood, whose desire flows for you.
"Come, celebrate a Last Supper with me for your redemption and mine.
"I need community with you so that I fall prey neither to the community of the living nor to my desire and yours, whose envy is insatiable and therefore begets evil.
"Help me, so that I do not forget that my desire is a sacrificial fire for you.
"You are my community. I live what I can live for the living. But the excess of my longing belongs to you, you shades. We need to live with you.
"Be auspicious to us and open our closed spirit so that we become blessed with the redeeming light. May it happen thus!" Carl Jung; The Red Book
"Alas, is there nowhere a salutary deception to protect me from having the Last Supper with my carcass? The dead want to live from me. Carl Jung; The Red Book.
But as I spoke, the old man turned into Diahmon and I saw that he was the magician who was tempting me. But Diahmon continued:
"You have not yet experienced the dismembering. You should be blown apart and shredded and scattered to the winds. Men are preparing for the Last Supper with you."
"What then will remain of me?" I cried.
"Nothing but your shadow. You will be a river that pours forth over the lands. It seeks every valley and streams toward the depths."
I asked, full of grief "But where will my uniqueness remain?"
"You will steal it from yourself" Diahmon replied: "You will hold the invisible realm in trembling hands; it lowers its roots into the gray darknesses and mysteries of the earth And sends up branches covered in leaves into the golden air. Carl Jung; The Red Book.

This is really Good Friday; upon which the Lord died and descended into Hell and completed the mysteries.
(2014-04-18 03:36)



However, I may not, I do not want to, I cannot. Oh human wretchedness! Oh unwillingness in us! Oh doubt and

despair.
This is really Good Friday; upon which the Lord died and descended into Hell and completed the mysteries.
This is the Good Friday when we complete the Christ in us and we descend to Hell ourselves.
This the Good Friday on which we moan and cry to will the completion of Christ, for after his completion we go to Hell.
Christ was so powerful that his realm covered all the world and only Hell lay outside it. Carl Jung; The Red Book.
Image: Christ on the Cross With Mary Magdalene (Signorelli)

The holiest sanctuary of the Islamic world is the Ka'aba, the black stone of Mecca (2014-04-18 03:50)

The human being is as different as possible from a stone, yet man's innermost center is in a strange and special way akin to it (perhaps because the stone symbolizes mere existence at the farthest remove from emotions, feelings, fantasies, and reasoning by the ego-consciousness).
In this sense the stone symbolizes what is perhaps the deepest experience - the experience of something that is eternal that man can have in those moments when he feels immortal and unalterable.
The holiest sanctuary of the Islamic world is the Ka'aba, the black stone of Mecca to which all pious Moslems hope to make their pilgrimage at least once in their life. Carl Jung, Memories Dreams and Reflections.

Christiana Morgan and the ”Visions” Seminar” (2014-04-19 04:58)

Christiana Morgan-When Carl Jung met Christiana he considered her the manifestation of the perfect feminine, une femme inspiratrice whose role was to act as a muse to great men.
Jung conducted a seminar, called the ”Vision Seminars”, analyzing Christiana’s many drawings and dreams.

She created mythic visions chronicling her struggle with the feminine and masculine forces in her world.

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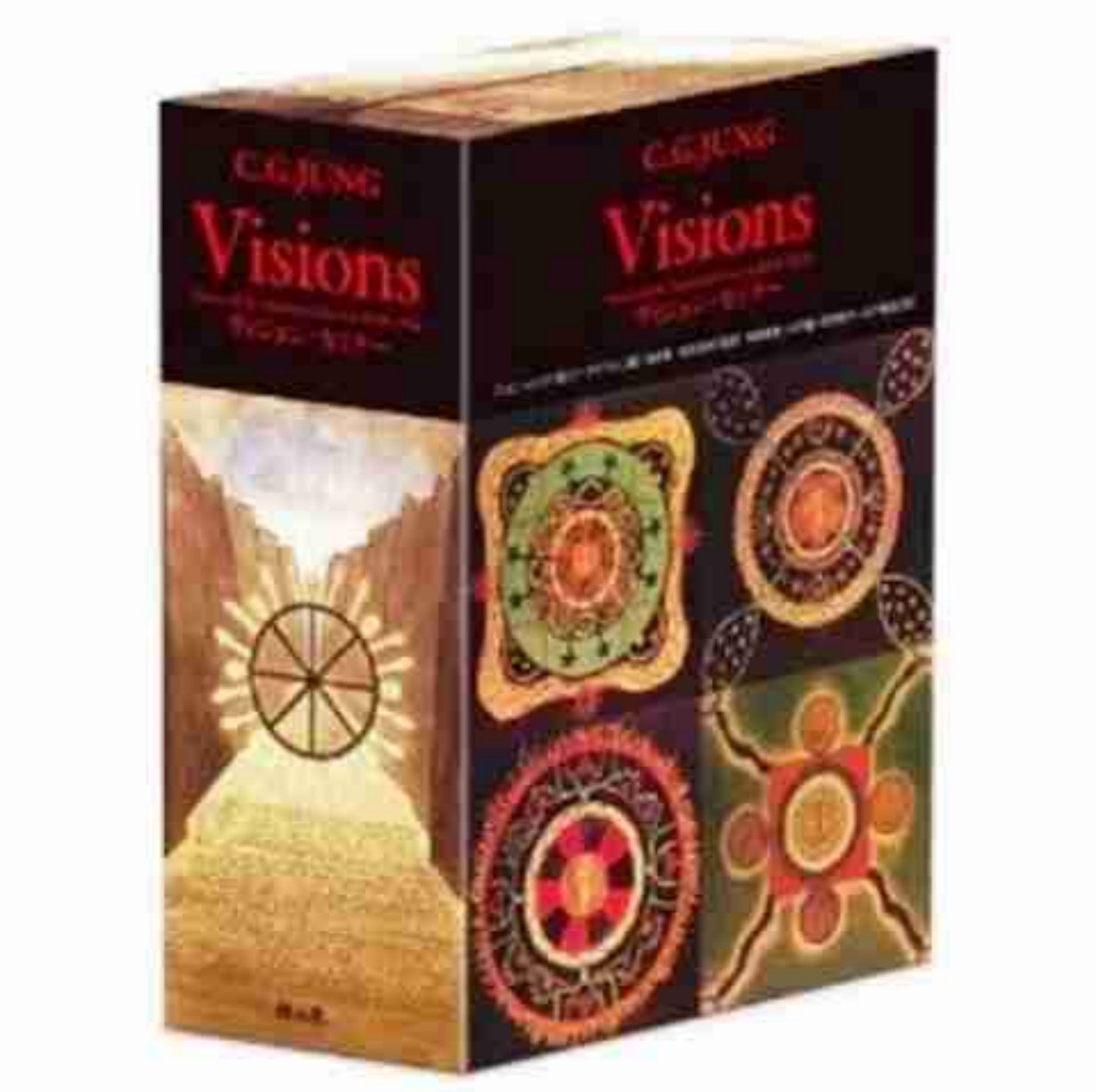


For C. G. Jung, the beautiful and gifted 28-year-old Christiana Morgan was an inspirational and confirming force whose path in self-analysis paralleled his own quest for self-knowledge.

By teaching Morgan the trance-like technique of active imagination, Jung launched her on a pilgrimage of archetypal encounters in a quest for psychological integration–encounters she recorded in the words and brilliant paintings that formed the basis of the seminar Jung would give to his circle in Zurich.

Here the careful transcriptions of the seminar notes are combined with color reproductions of the visions paintings, offering an unprecedented view of Jung as a teacher and as a man. He speaks candidly and brilliantly in a dialogue with members of the seminar about the Morgan visions, even as he struggles with the feminine principle in his subject and in his own psyche.

The theories of his years of intellectual research–the anima and animus, the process of individuation, the mythopoetic archetypes of the collective unconscious–all spring to life in the fiery imagery of the vision quest.

Morgan paints an imaginal landscape where the feminine self crosses into the unconsciousness of night and death. In her visioning she links earth and sky, body and spirit, the infernal and the sublime. Recounting her journey, Jung employs his full range of scholarship and professional experience as he unravels the skein of archetypal parallels from western myth and eastern yoga.

The Promise of Easter **(2014-04-20 05:20)**

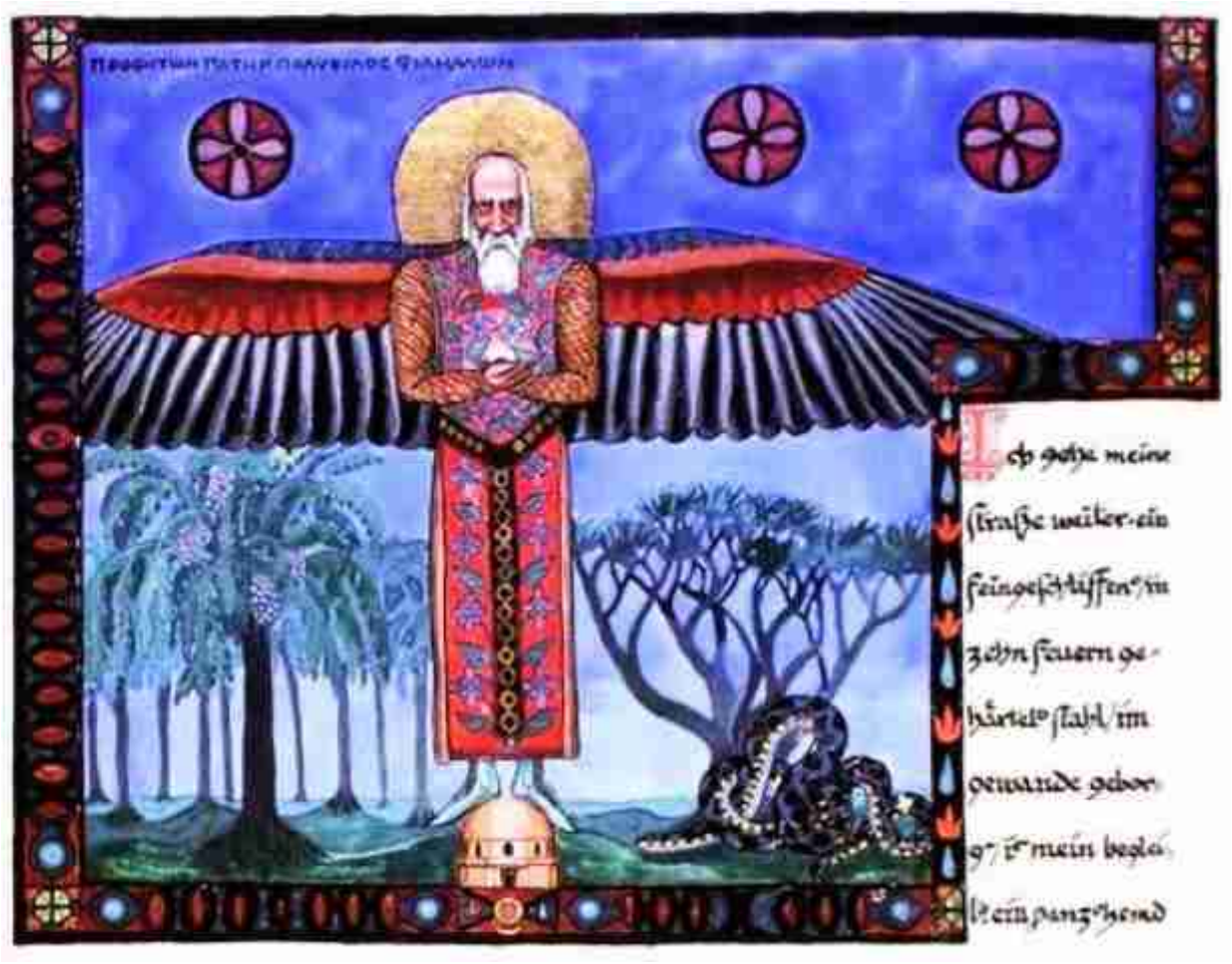
[The Promise of Easter]
“God is reality itself.” Carl Jung
“What happens in the life of Christ happens always and everywhere. In the Christian archetype all lives of this kind are prefigured.” Carl Jung; Psychology and Religion
“We all must do what Christ did. We must make our experiment. We must make mistakes. We must live out our own version of life. And there will be error. If you avoid error you do not live.” - Carl Jung; C.G. Jung Speaking
“The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfiguration.” -Carl Jung; Alchemical Studies
“The God-image in man was not destroyed by the Fall but was only damaged and corrupted (‘deformed’), and can be restored through God’s grace. The scope of the integration is suggested by the descent of Christ’s soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process.” -Carl Jung; Aion
Image: He is Risen
Image: Appearances of Christ

I speak to you of joy. **(2014-04-23 04:44)**

In this moment my vision ended. And Diahmon went away and I was alone. And I remained apart as I had been told. But in the fourth night I saw a strange form, a man wearing a long coat and a turban; his eyes shone cleverly and kindly like a wise doctor’s.
He approached me and said, ”I speak to you of joy.”
But I answered, ”You want to speak to me of joy? I bleed from the thousand fold wounds of men.”
He replied, ”I bring healing. Women taught me this art. They know how to heal sick children. Do your wounds burn you? Healing is at hand. Give ear to good counsel and do not be incensed.”
I retorted, ”What do you want? To tempt me? Mock me?”
”What are you thinking?” he interrupted, ”I bring you the bliss of paradise, the healing fire, the love of women.” (Footnote 132.) Carl Jung; The Red Book; Scrutinies; Page 355.
Footnote 132:
The version of this dialogue in Black Book 6 includes the following interchange:
[I:] ”What about polygamy, houris, and paradise?”
[Visitor]: ”Many women amount to many books. Each woman is a book, each book a woman.”
The houri is a thought and the thought is a houri. The world of ideas is paradise and paradise is the world of ideas. Mohammed teaches that the houris admit the believer into paradise. The Teutons said as much” (p. 56). (Cf. The Koran 56:12-39).
In Norse mythology, the Valkyries escorted the brave who were slain in battle to Valhalla and tended them there.

Image: Houris in paradise, riding camels. From a 15th-century Persian manuscript. However, there is no evidence of describing a Houri on a camel in Quran or Sunnah.

Man as the "Eternal Moment" of the World **(2014-04-23 05:13)**



[Man as the "Eternal Moment" of the World]
Diahmon answered, saying, "These dead believed in the transformation and development of man.
They were convinced of human nothingness and transitoriness.
Nothing was clearer to them than this, and yet they knew that man even creates its Gods, and so they knew that the Gods were of no use.
Therefore they had to learn what they did not know, that man is a gateway through which crowds the train of the Gods and the coming and passing of all times.
He does not do it, does not create it, does not suffer it, since he is the being, the sole being, since he is the moment of the world, the eternal moment.
Whoever recognizes this stops being flame; he becomes smoke and ashes.
He lasts and his transitoriness is over. He has become someone who is.
You dreamed of the flame, as if it were life. But life is duration, the flame dies away.
I carried that over, I saved it from the fire. That is the son of the fire flower.
You saw that in me, I myself am of the eternal fire of light. But I am the one who saved it for you, the black and golden seed and its blue starlight.
You eternal being-what is length and brevity? What is the moment and eternal duration? You, being, are eternal in

each moment.
What is time? Time is the fire that flares up, consumes, and dies down.
I saved being from time, redeeming it from the fires of time and the darkness of time, from Gods and devils." Philemon to Dr. Jung; The Red Book; Page 354.

The somatic basis of the ego consists, then, of conscious and unconscious factors. **(2014-04-24 03:48)**

The ego, as a specific content of consciousness, is not a simple or elementary factor but a complex one which, as such, cannot be described exhaustively.
Experience shows that it rests on two seemingly different bases: the somatic and the psychic.
The somatic basis is inferred from the totality of endosomatic perceptions, which for their part are already of a psychic nature and are associated with the ego, and are therefore conscious.
They are produced by endosomatic stimuli, only some of which cross the threshold of consciousness. A considerable proportion of these stimuli occur unconsciously, that is, subliminally.
The fact that they are subliminal does not necessarily mean that their status is merely physiological, any more than this would be true of a psychic content. Sometimes they are capable of crossing the threshold, that is, of becoming perceptions.
But there is no doubt that a large proportion of these endosomatic stimuli are simply incapable of consciousness and are so elementary that there is no reason to assign them a psychic nature unless of course one favors the philosophical view that all life-processes are psychic anyway.
The chief objection to this hardly demonstrable hypothesis is that it enlarges the concept of the psyche beyond all bounds and interprets the life-process in a way not absolutely warranted by the facts.
Concepts that are too broad usually prove to be unsuitable instruments because they are too vague and nebulous.
I have therefore suggested that the term "psychic" be used only where there is evidence of a will capable of modifying reflex or instinctual processes.
Here I must refer the reader to my paper "On the Nature of the Psyche," where I have discussed this definition of the "psychic" at somewhat greater length.
The somatic basis of the ego consists, then, of conscious and unconscious factors.
The same is true of the psychic basis: on the one hand the ego rests on the total field of consciousness, and on the other, on the sum total of unconscious contents.
These fall into three groups: first, temporarily subliminal contents that can be reproduced voluntarily (memory); second, unconscious contents that cannot be reproduced voluntarily; third, contents that are not capable of becoming conscious at all.
Group two can be inferred from the spontaneous irruption of subliminal contents into consciousness. Group three is hypothetical; it is a logical inference from the facts underlying group two. This contains contents which have not yet

irrupted into consciousness, or which never will.

When I said that the ego *'rests" on the total field of consciousness I do not mean that it consists of this. Were that so, it would be indistinguishable from the field of consciousness as a whole. The ego is only the latter's point of reference, grounded on and limited by the somatic factor described above.

Although its bases are in themselves relatively unknown and unconscious, the ego is a conscious factor par excellence. It is even acquired, empirically speaking, during the individual's lifetime.

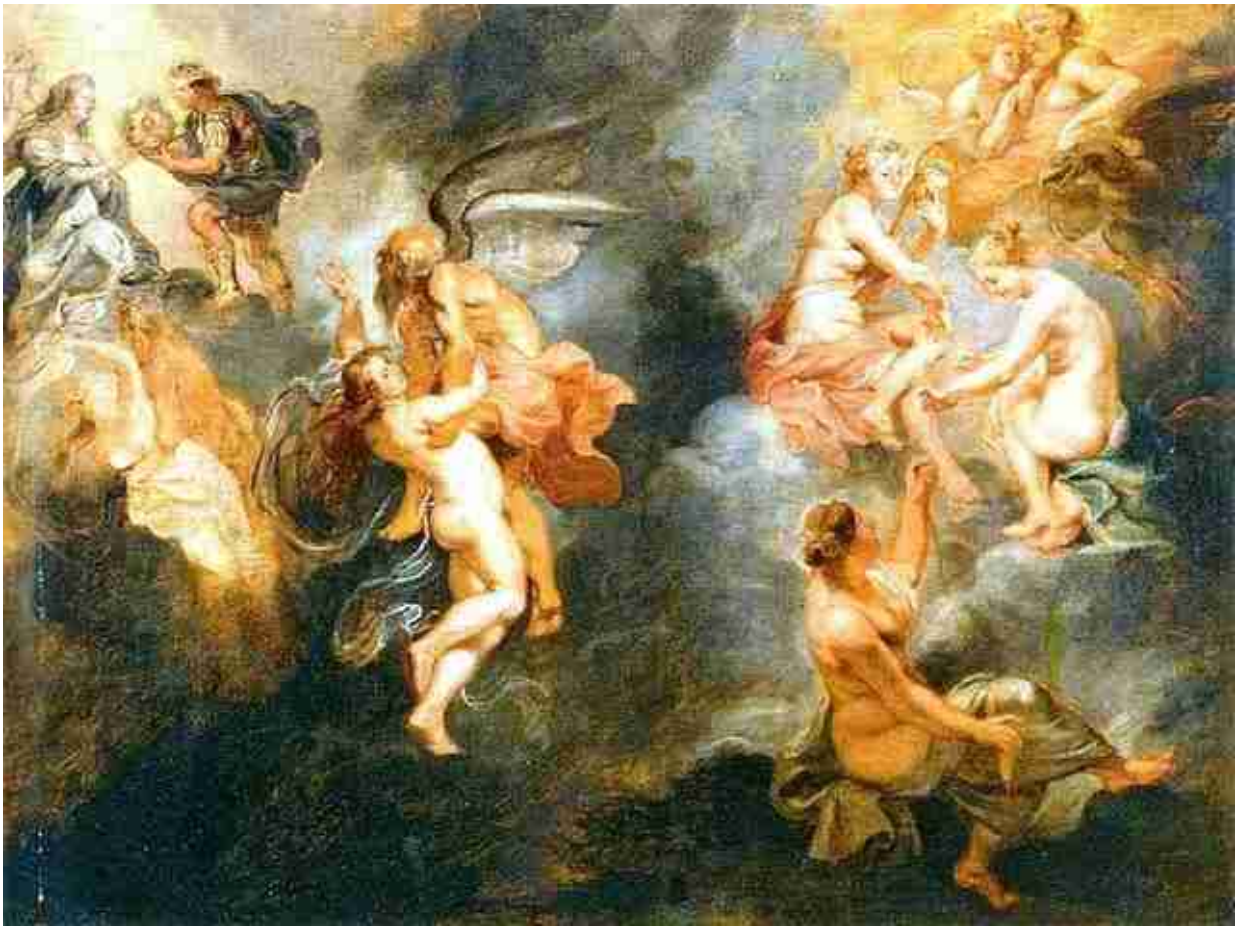
It seems to arise in the first place from the collision between the somatic factor and the environment, and, once established as a subject, it goes on developing from further collisions with the outer world and the inner. Carl Jung; Aion; Page 5.

I, your soul, am your mother,... **(2014-04-24 03:52)**

I, your soul, am your mother, who tenderly and frightfully surrounds you, your nourisher and corrupter; I prepare good things and poison for you.

I am your intercessor with Abraxas.
I teach you the arts that protect you from Abraxas.
I stand between you and Abraxas the all-encompassing.
I am your body, your shadow, your effectiveness in this world, your manifestation in the world of the Gods, your effulgence, your breath, your odor, your magical force.
You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung; The Red Book; Appendix C; Page 371.

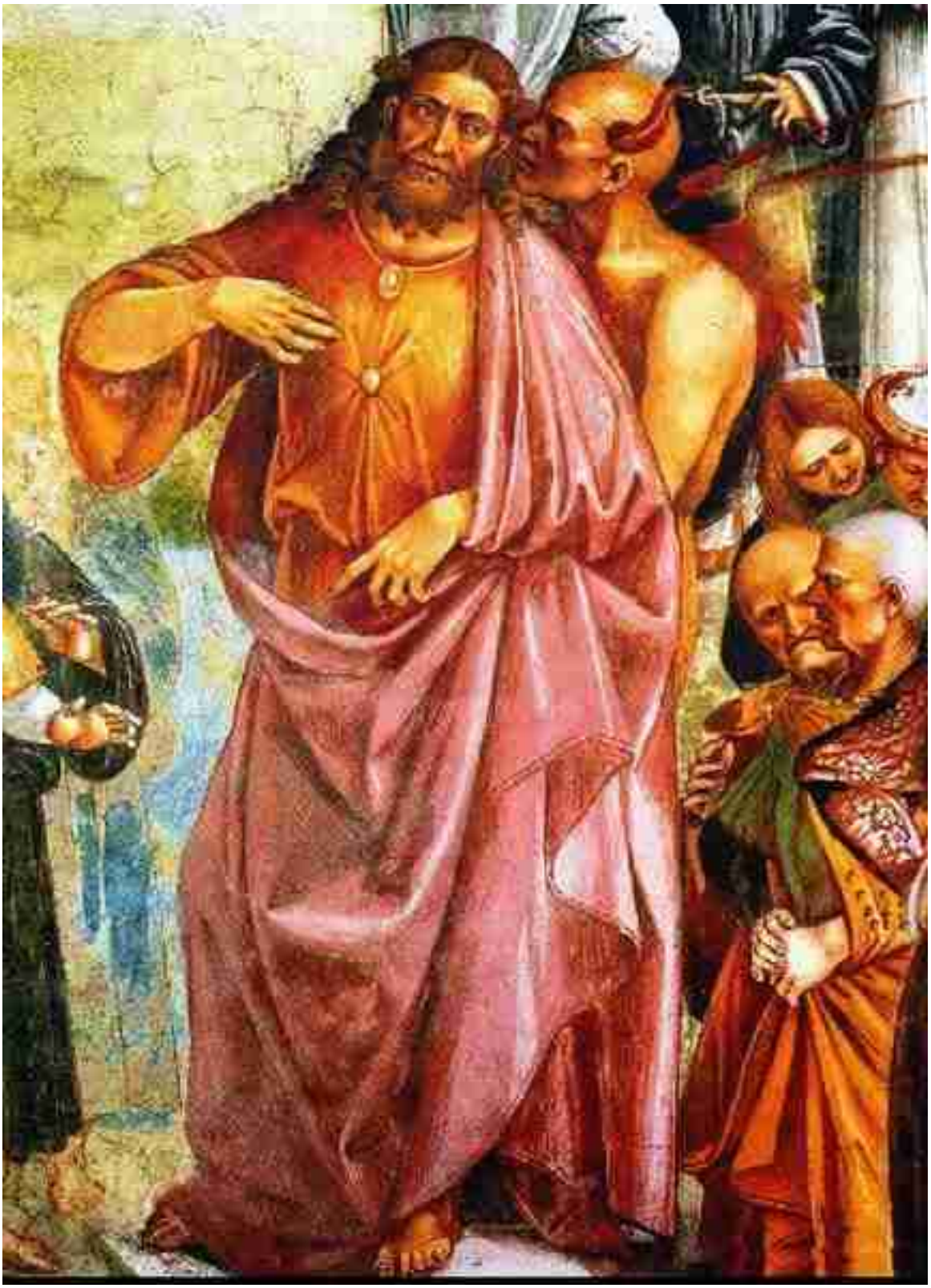
Carl Jung and what future generations will become aware of. **(2014-04-24 03:57)**



[Carl Jung and what future generations will become aware of.]
Notwithstanding all free thinking, our attitude to Eros, for instance, remains the old Christian view.
We can now no longer bide our time peacefully without questioning and doubt, or else we will remain in the state of childhood.
If we merely reject the dogmatic view, our liberation from the well-established will be merely intellectual, whereas our deeper feeling will persist on the old path.
Most people, however, are unaware of how this sets them at odds with themselves. But later generations will become increasingly aware of this.
Yet those who notice this will realize with horror that renouncing resumed childhood ousts them from our present times and that they can no longer follow any of the traditional ways.
They enter uncharted territory, which has neither paths nor boundaries.
They lack any direction, since they have forsaken all established bearings.

This realization, however, dawns upon very few, since the vast majority makes do with half measures, and remains unperturbed by the stupidity of their spiritual condition.
But then tepidity and slackness is not to everyone's taste.
Some would rather abandon themselves to despair than adhere to a worldview completely removed from the well-trodden paths of their habitual behavior.
They would rather venture into a pathless, dark land at the risk of perishing there, even if this should outrage all their cowardice. Carl Jung, The Red Book, Scrutinies, Page 368.

Carl Jung on “The Antichrist.” **(2014-04-25 04:33)**

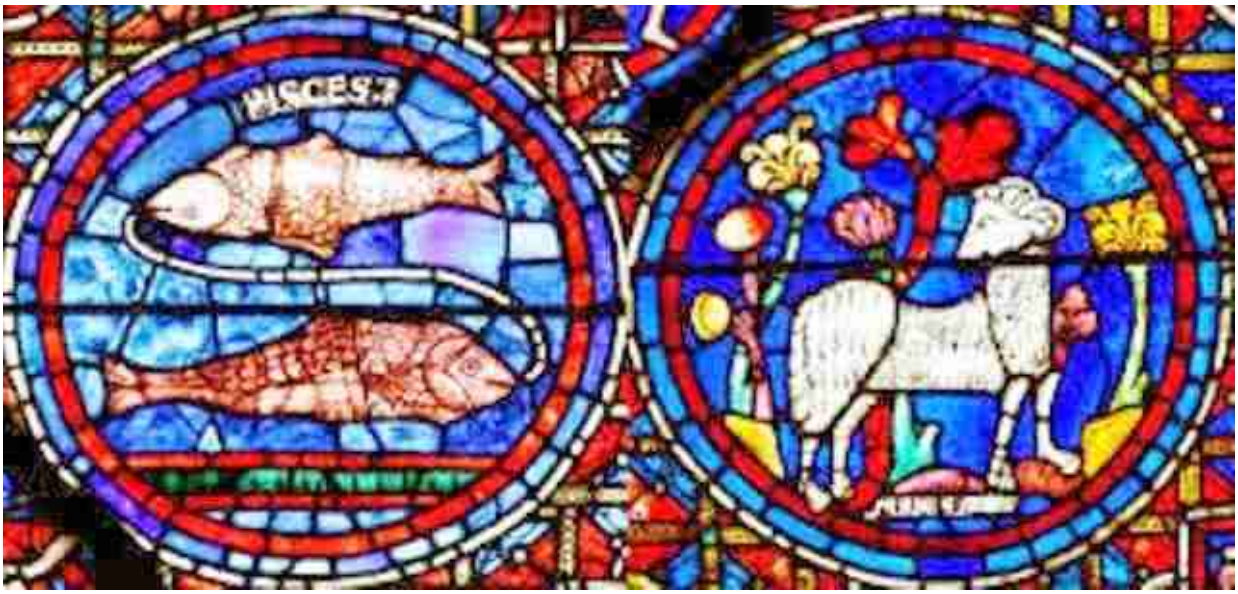


[Carl Jung on “The Antichrist.”]
Who would suspect him under those high-sounding names of his, such as public welfare, lifelong security, peace among the nations, etc.?

2520

He hides under idealisms, under -isms in general, and of these the most pernicious is doctrinarism, that most un-spiritual of all the spirit's manifestations.
The present age must come to terms drastically with the facts as they are, with the absolute opposition that is not only tearing the world asunder politically but has planted a schism in the human heart.
We need to find our way back to the original, living spirit which, because of its ambivalence, is also a mediator and uniter of opposites, an idea that preoccupied the alchemists for many centuries. Carl Jung; Aion; Page 86.

Carl Jung and Astrology, Pisces, Aquarius **(2014-04-25 04:47)**



[Carl Jung and Astrology, Pisces, Aquarius]
The northerly, or easterly, fish, which the spring-point entered at about the beginning of our era, is joined to the southerly, or westerly, fish by the so-called commissure.
This consists of a band of weak stars forming the middle sector of the constellation, and the spring-point gradually moved along its southern edge.
The point where the ecliptic intersects with the meridian between the two fishes coincides roughly with the sixteenth century, the time of the Reformation, which as we know is so extraordinarily important for the history of Western symbols.
Since then the spring-point has moved along the southern edge of the second fish, and will enter Aquarius in the course of the third millennium.[Footnote 84.]
Astrologically interpreted, the designation of Christ as one of the fishes identifies him with the first fish, the vertical one.
Christ is followed by the Antichrist, at the end of time. The beginning of the enantiodromia would fall, logically, midway between the two fishes.
We have seen that this is so. The time of the Renaissance begins in the immediate vicinity of the second fish, and with it comes that spirit which culminates in the modern age. Carl Jung; Aion; Page 94
Footnote 84:
Since the delimitation of the constellations is known to be somewhat arbitrary, this date is very indefinite.
It refers to the actual constellation of fixed stars, not to the zodion noeton, i.e., the zodiac divided into sectors of 30 each.
Astrologically the beginning of the next aeon, according to the starting-point you select, falls between A.D. 2000 and 2200.

Starting from star ”O” and assuming a Platonic month of 2,143 years, one would arrive at A.D. 2154 for the beginning of the Aquarian Age, and at A.D. 1997 if you start from star ”a 113.”
The latter date agrees with the longitude of the stars in Ptolemy’s Almagest.
Image: Pisces and Aries stained glass window Chartres Cathedral

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Carl Jung and the problem of the next Platonic Month, namely Aquarius. **(2014-04-26 04:26)**

[Carl Jung and the problem of the next Platonic Month, namely Aquarius.]
If, as seems probable, the aeon of the fishes is ruled by the archetypal motif of the hostile brothers, then the approach of the next Platonic month, namely Aquarius, will constellate the problem of the union of opposites.
It will then no longer be possible to write off evil as the mere privation of good; its real existence will have to be recognized.
This problem can be solved neither by philosophy, nor by economics, nor by politics, but only by the individual

human being, via his experience of the living spirit, whose fire descended upon Joachim, one of many, and, despite all contemporary misunderstandings, was handed onward into the future.
The solemn proclamation of the Assumptio Mariae which we have experienced in our own day is an example of the way symbols develop through the ages.
The impelling motive behind it did not come from the ecclesiastical authorities, who had given clear proof of their hesitation by postponing the declaration for nearly a hundred years, but from the Catholic masses, who have insisted more and more vehemently on this development.
Their insistence is, at bottom, the urge of the archetype to realize itself. Carl Jung; Aion; Page 87.

Christ, as a man, corresponds to the ego, and, as God, to the self, he is at once both ego and self, part and whole **(2014-04-26 04:35)**

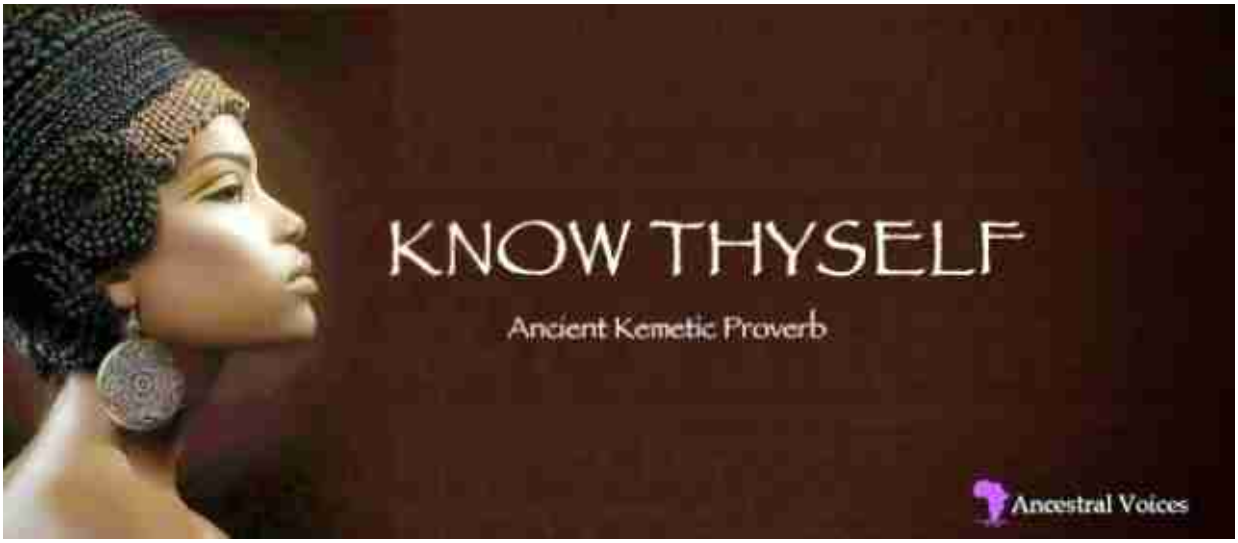
[Christ, as a man, corresponds to the ego, and, as God, to the self, he is at once both ego and self, part and whole.]
Apart from the religious significance of the decision in favor of a complete union of both natures, I would mention in passing that the Monophysite dogma has a noteworthy psychological aspect:
it tells us (in psychological parlance) that since Christ, as a man, corresponds to the ego, and, as God, to the self, he is at once both ego and self, part and whole.
Empirically speaking, consciousness can never comprehend the whole, but it is probable that the whole is unconsciously present in the ego.
This would be equivalent to the highest possible state of completeness or perfection. Carl Jung; Aion; Paragraph 171

Carl Jung and we learn to know our true selves through the experience of outward things (2014-04-27 05:02)

[Carl Jung and we learn to know our true selves through the experience of outward things]
”Let him know that man’s greatest treasure is to be found within man, and not outside him. From him it goes forth inwardly . . . whereby that is outwardly brought to pass which he sees with his own eyes. Therefore unless his mind be blinded, he will see, that is, understand, who and of what sort he is inwardly, and by the light of nature he will know himself through outward things.’
The secret is first and foremost in man; it is his true self which he does not know but learns to know by experience of outward things.

Therefore Dorn exhorts the alchemist: ”Learn from within thyself to know all that is in heaven and on earth, that thou mayest be wise in all things. Knowest thou not that heaven and the elements were formerly one, and were separated by a divine act of creation from one another, that they might bring forth thee and all things?”
Since knowledge of the world dwells in his own bosom, the adept should draw such knowledge out of his knowledge of himself, for the self he must seek to know is a part of that nature which was bodied forth by God’s original oneness with the world.
It is manifestly not a knowledge of the nature of the ego, though this is far more convenient and is fondly confused with self-knowledge.
For this reason anyone who seriously tries to know himself as an object is accused of selfishness and eccentricity. But such knowledge has nothing to do with the ego’s subjective knowledge of itself.
That is a dog chasing its own tail.
The other, on the contrary, is a difficult and morally exacting study of which so-called psychology knows nothing and the educated public very little.
The alchemist, however, had at the very least an indirect inkling of it: he knew definitely that as part of the whole he had an image of the whole in himself, of the ”firmament” or ”Olympus” as Paracelsus calls it.
This interior microcosm was the unwitting object of alchemical research.
Today we would call it the collective unconscious, and we would describe it as ”objective” because it is identical in all individuals and is therefore one.
Out of this universal One there is produced in every individual a subjective consciousness, i.e., the ego.
This is, roughly, how we today would understand Dorn’s ”formerly one” and ”separated by a divine act of creation.”
Carl Jung; Aion; Pages 263 – 264; Paragraph

Carl Jung “individuation is impossible without a relationship to one’s environment” (2014-04-28 04:11)



[Carl Jung “individuation is impossible without a relationship to one’s environment”]
Since the stone is a matter of ’knowledge” or science, it springs from man. But it is outside him, in his surroundings, among his ”equals” i.e., those of like mind.
This description fits the paradoxical situation of the self, as its symbolism shows.
It is the smallest of the small, easily overlooked and pushed aside.
Indeed, it is in need of help and must be perceived, protected, and as it were built up by the conscious mind, just as if it did not exist at all and were called into being only through man’s care and devotion.

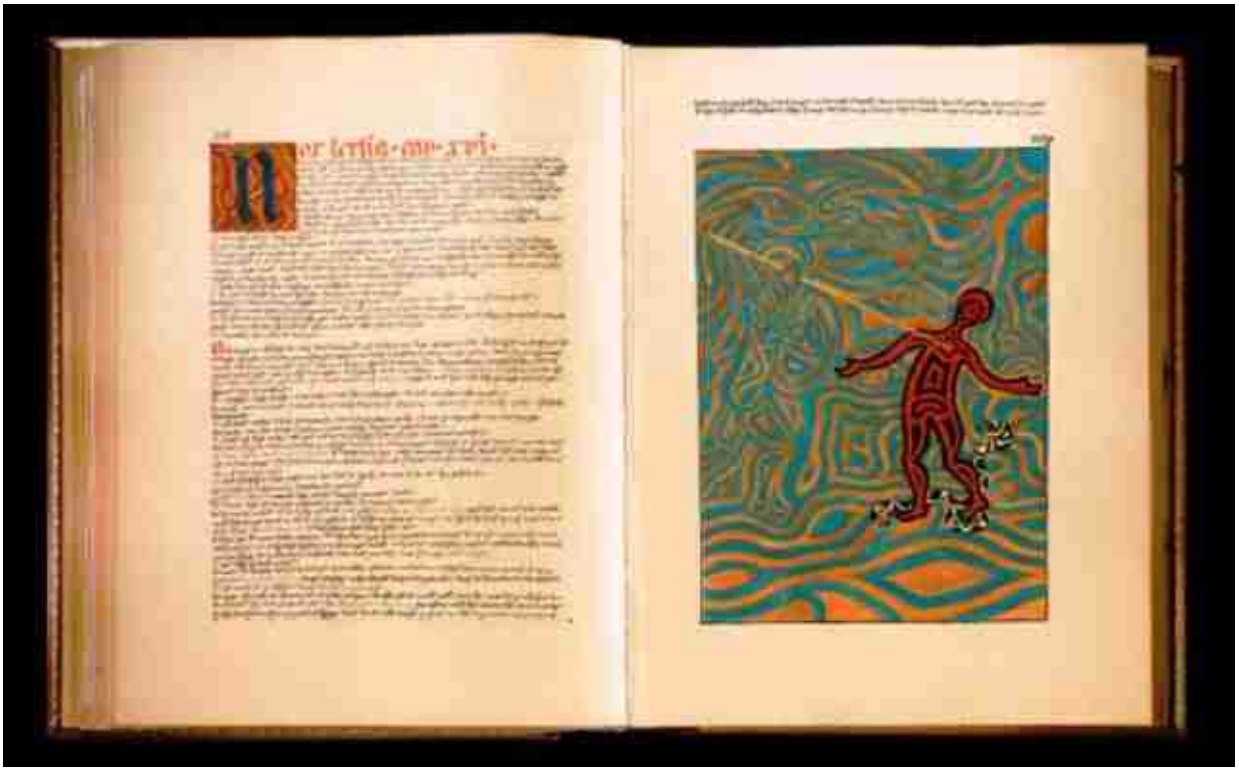
As against this, we know from experience that it had long been there and is older than the ego, and that it is actually the spiritus rector of our fate.
The self as such does not become conscious by itself, but has always been taught, if at all, through a tradition of knowing (the Purusha/Atman teaching, for instance).
Since it stands for the essence of individuation, and individuation is impossible without a relationship to one's environment, it is found among those of like mind with whom individual relations can be established.
The self, moreover, is an archetype that invariably expresses a situation within which the ego is contained.
Therefore, like every archetype, the self cannot be localized in an individual ego-consciousness, but acts like a circumambient atmosphere to which no definite limits can be set, either in space or in time.
(Hence the synchronistic phenomena so often associated with activated archetypes.) Aion; Pages 167-168.

Carl Jung and we learn to know our true selves through the experience of outward things (2014-04-28 04:23)

[Carl Jung and we learn to know our true selves through the experience of outward things]
"Let him know that man's greatest treasure is to be found within man, and not outside him. From him it goes forth inwardly . . . whereby that is outwardly brought to pass which he sees with his own eyes. Therefore unless his mind be blinded, he will see, that is, understand, who and of what sort he is inwardly, and by the light of nature he will know himself through outward things.'

The secret is first and foremost in man; it is his true self which he does not know but learns to know by experience of outward things.
Therefore Dorn exhorts the alchemist: ”Learn from within thyself to know all that is in heaven and on earth, that thou mayest be wise in all things. Knowest thou not that heaven and the elements were formerly one, and were separated by a divine act of creation from one another, that they might bring forth thee and all things?”
Since knowledge of the world dwells in his own bosom, the adept should draw such knowledge out of his knowledge of himself, for the self he must seek to know is a part of that nature which was bodied forth by God’s original oneness with the world.
It is manifestly not a knowledge of the nature of the ego, though this is far more convenient and is fondly confused with self-knowledge.
For this reason anyone who seriously tries to know himself as an object is accused of selfishness and eccentricity. But such knowledge has nothing to do with the ego’s subjective knowledge of itself.
That is a dog chasing its own tail.
The other, on the contrary, is a difficult and morally exacting study of which so-called psychology knows nothing and the educated public very little.
The alchemist, however, had at the very least an indirect inkling of it: he knew definitely that as part of the whole he had an image of the whole in himself, of the ”firmament” or ”Olympus” as Paracelsus calls it.
This interior microcosm was the unwitting object of alchemical research.
Today we would call it the collective unconscious, and we would describe it as ”objective” because it is identical in all individuals and is therefore one.
Out of this universal One there is produced in every individual a subjective consciousness, i.e., the ego.
This is, roughly, how we today would understand Dorn’s ”formerly one” and ”separated by a divine act of creation.”
Carl Jung; Aion; Pages 263 – 264; Paragraph

Carl Jung and “Sleep” while writing The Red Book (2014-04-29 05:03)

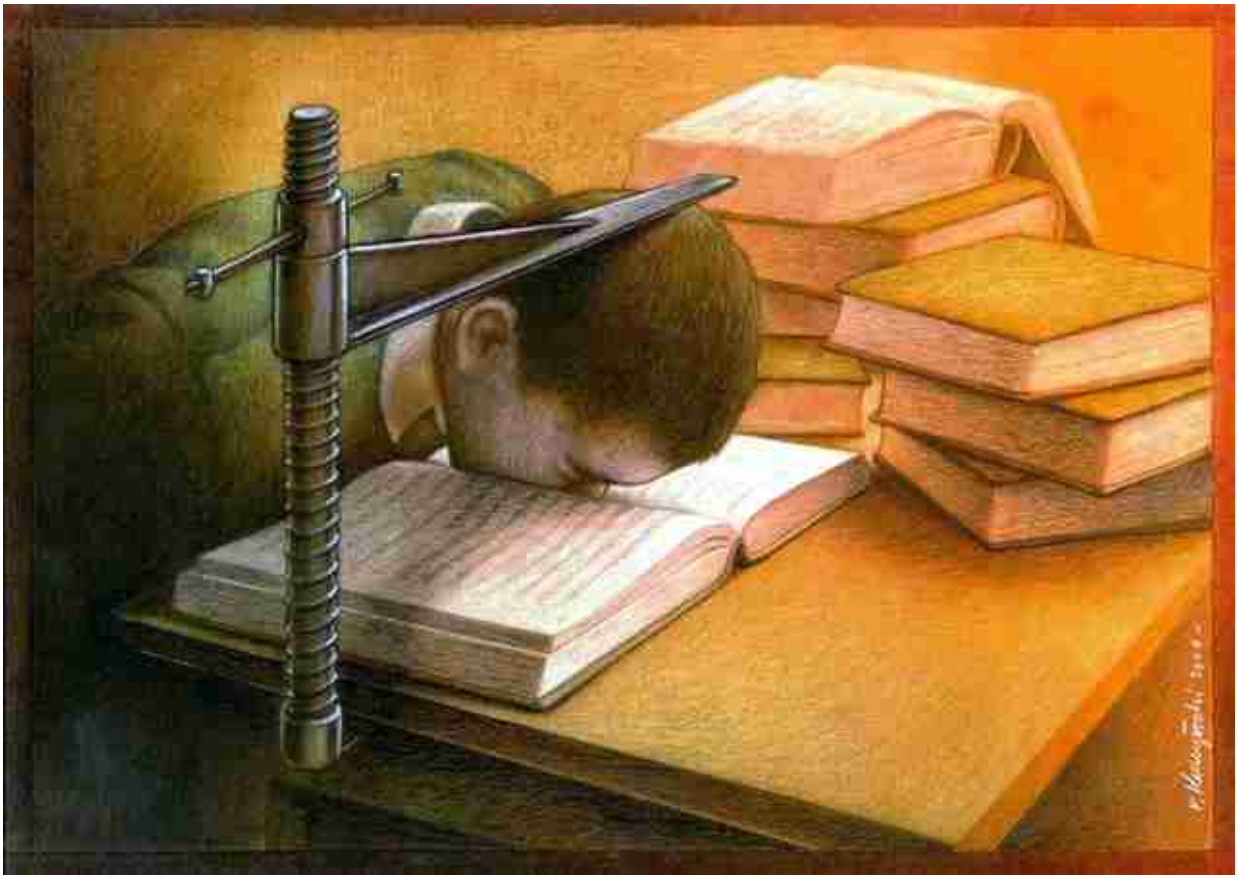


[Carl Jung and “Sleep” while writing The Red Book]
Jung noted that the new attitude gained from analysis became obsolete. Unconscious materials were needed to supplement the conscious attitude, and to correct its one-sidedness. But because energy tension was low in sleep, dreams were inferior expressions of unconscious contents. Thus other sources had to be turned to, namely; spontaneous fantasies. A recently recovered dream book contains a series of dreams from 1917 to 1925. A close comparison of this book with the Black Books indicates that his active imaginations did not derive directly from his dreams, and that these two streams were generally independent. The Red Book Introduction
On January 5,1922, he had a conversation with his soul concerning both his vocation and Liber Novus:
[I:] I feel that I must speak to you. Why do you not let me sleep, as I am tired? I feel that the disturbance comes from you. What induces you to keep me awake?
[Soul:] Now is no time to sleep, but you should be awake and prepare important matters in nocturnal work The great work begins.
[I:] What great work?
[Soul:] The work that should now be undertaken. It is a great and difficult work There is no time to sleep, if you find no time during the day to remain in the work.
[I:] But I had no idea that something of this kind was taking place.
[Soul:] But you could have told by the fact that I have been disturbing your sleep for a long time: You have been too unconscious for a long time. Now you must go to a
higher level of consciousness.
[I:] I am ready: What is it? Speak.
[Soul:] You should listen: to no longer be a Christian is easy: But what next? For more is yet to come. Everything is waiting for you. And you? You remain silent and have
nothing to say: But you should speak. Why have you received the revelation? You should not hide it. You concern yourself with the form? Is the form important, when it is a matter of revelation?
[I:] But you are not thinking that I should publish what I have written? That would be a misfortune. And who would understand it?
[Soul:] No, listen! You should not break up a marriage, namely the marriage with me, no person should supplant me … I want to rule alone.
[I:] So you want to rule? From whence do you take the right for such a presumption?
[Soul:] This right comes to me because I serve you and your calling. I could just as well say, you came first, but above all your calling comes first.
[I:] But what is my calling?
[Soul:] The new religion and its proclamation.
[I:J Oh God, how should I do this?
[Soul:] Do not be of such little faith. No one knows it as you do. There is no one who could say it as well as you could.
[I:] But who knows, if you are not lying?
[Soul:] Ask yourself if I am lying. I speak the truth. The Red Book Introduction
December 12 I9I3. The Black Book 2 continues: ”The battle of late was the battle with scorn. A vision that caused me three sleepless nights and three days of torment has likened me to G. Keller’s druggist of Chamounix (from start to finish). I know and acknowledge this style. I have learned that one must give one’s heart to men, but one’s intellect to the spirit of humanity; God. Then His work can be beyond vanity; since there is no more hypocritical whore than the intellect when it replaces the heart” (p. 4I). The Red Book; Introduction; Footnote 81.

Scholarliness alone is not enough; there is a knowledge of the heart **(2014-04-29 08:11)**

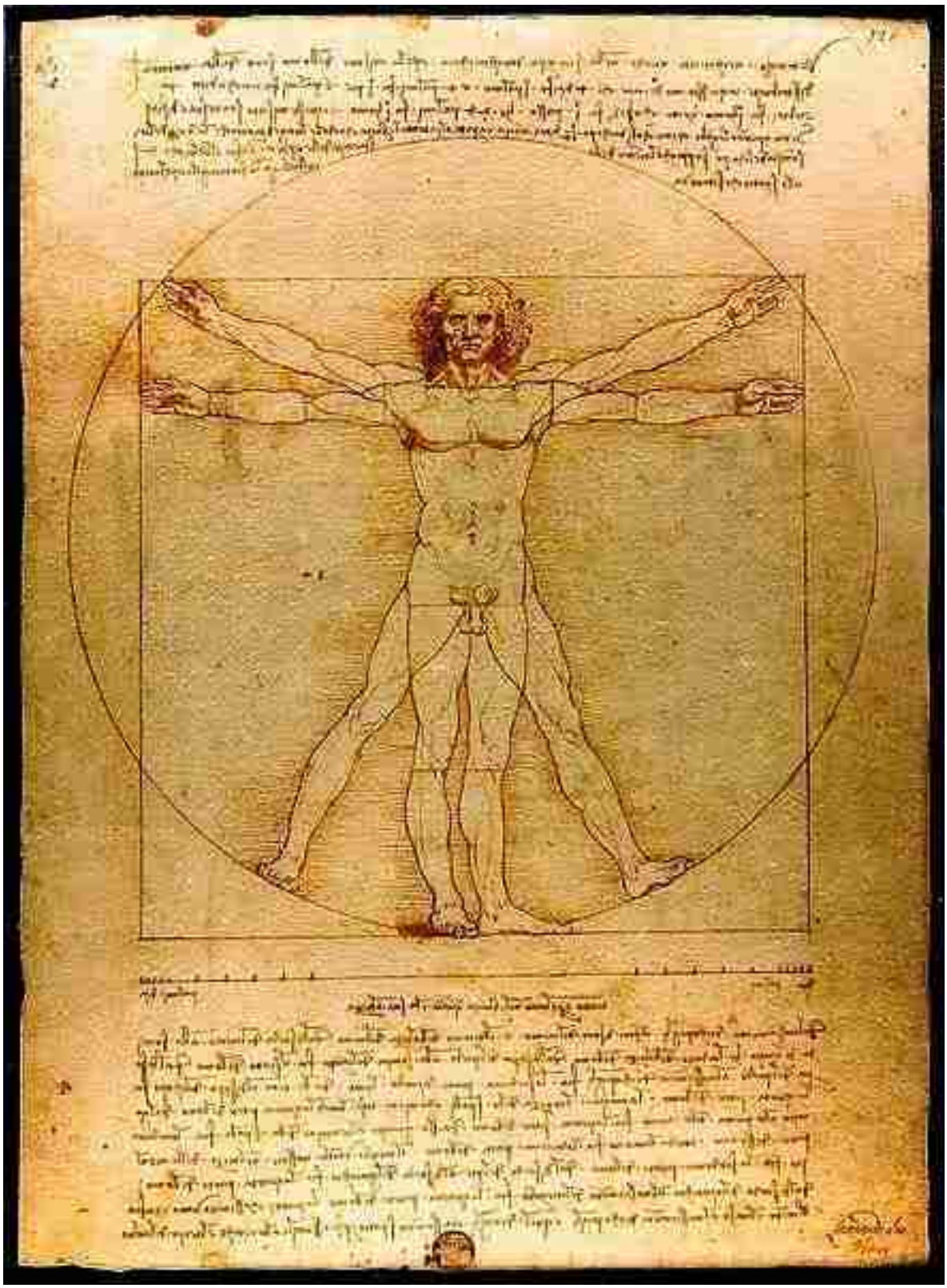
The spirit of the depths even taught me to consider my action and my decision as dependent on dreams. Dreams pave the way for life, and they determine you without you understanding their language.
One would like to learn this language, but who can teach and learn it? Scholarliness alone is not enough; there is a knowledge of the heart that gives deeper insight.
The knowledge of the heart is in no book and is not to be found in the mouth of any teacher, but grows out of you like the green seed from the dark earth. Scholarliness belongs to the spirit of this time, but this spirit in no way grasps the dream, since the soul is everywhere that scholarly knowledge is not. Carl Jung, Red Book, Page 233.

But how can I attain the knowledge of the heart? **(2014-04-29 08:17)**



But how can I attain the knowledge of the heart? You can attain this knowledge only by living your life to the full. You live your life fully if you also live what you have never yet lived, but have left for others to live or to think.
You will say: ”But I cannot live or think everything that others live or think” But you should say: ”The life that I could still live, I should live, and the thoughts that I could still think, I should think.”
It appears as though you want to flee from yourself so as not to have to live what remains unlived until now.
But you cannot flee from yourself It is with you all the time and demands fulfillment.
If you pretend to be blind and dumb to this demand, you feign being blind and deaf to yourself This way you will never reach the knowledge of the heart. Carl Jung; The Red Book; Page 233.

Carl Jung and the important question is not “who” we are but “what” we are. **(2014-04-29 09:01)**



[Carl Jung and the important question is not “who” we are but “what” we are.]
This objective knowledge of the self is what the author means when he says:
”No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is [or: to

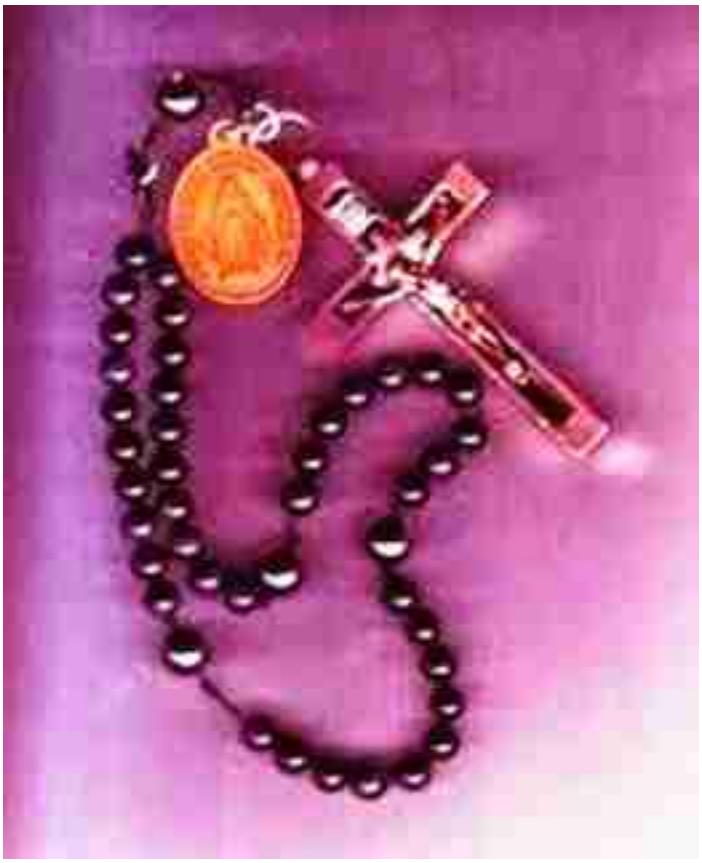
whom or what he belongs] and for what end he was made."
The distinction between "quis" and "quid" is crucial: whereas "quis" has an unmistakably personal aspect and refers to the ego, "quid" is neuter, predicating nothing except an object which is not endowed even with personality.
Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated.
The difference between knowledge of the ego and knowledge of the self could hardly be formulated more trenchantly than in this distinction between "quis" and "quid."
An alchemist of the sixteenth century has here put his finger on something that certain psychologists (or those of them who allow themselves an opinion in psychological matters) still stumble over today.
"What" refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally "dependent on" or "belongs to" it, and on the other hand is directed towards it as to a goal.
This recalls the impressive opening sentence of Ignatius Loyola's "Foundation": "Man was created to praise, do reverence to, and serve God our Lord, and thereby to save his soul. Carl Jung; Aion; Pages 164-165.

Carl Jung on why “Dogma” is of vital importance **(2014-04-29 09:08)**

[Carl Jung on why “Dogma” is of vital importance]
The bridge from dogma to the inner experience of the individual has broken down.

Instead, dogma is ”believed”; it is hypostatized, as the Protestants hypostatize the Bible, illegitimately making it the supreme authority, regardless of its contradictions and controversial interpretations. (As we know, anything can be authorized out of the Bible.)
Dogma no longer formulates anything, no longer expresses anything; it has become a tenet to be accepted in and for itself, with no basis in any experience that would demonstrate its truth.5 Indeed, faith has itself become that experience.
The faith of a man like Paul, who had never seen our Lord in the flesh, could still appeal to the overwhelming apparition on the road to, Damascus and to the revelation of the gospel in a kind of ecstasy.
Similarly, the faith of the man of antiquity and of the medieval Christian never ran counter to the consensus omnium but was on the contrary supported by it.
All this has completely changed in the last three hundred years. But what comparable change has kept pace with this in theological circles?
The danger exists and of this ’there can be no doubt that the new wine will burst the old- bottles, and that what we no longer understand will be thrown into the lumber-room, as happened once before at the time of the Reformation. Protestantism then discarded (except for a few pallid remnants) the ritual that every religion needs, and now relies solely on the sola fides standpoint.
The content of faith, of the symbolum, is continually crumbling away. What is still left of it? The person of Jesus Christ?
Even the most benighted layman knows that the personality of Jesus Is, for the biographer, the obscurest Item of all in the reports of the New Testament, and that, from a human and psychological point of view, his personality must remain an unfathomable enigma.
As a Catholic writer pithily remarked, the gospels record the history of a man and a god at the same time. Or is only God left?
In that case, what about the Incarnation, the most vital part of the symbolum?
In my view one would be well advised to apply the papal dictum: ”Let it be as it is, or not be at all,” to the Creed and leave it at that, because nobody really understands what it is all about.
How else can one explain the notorious drift away from dogma?
It may strike my reader as strange that a physician and psychologist should be so insistent about dogma. But I must emphasize it, and for the same reasons that once moved the alchemist to attach special importance to his ”theoria.” His doctrine was the quintessence of the symbolism of unconscious processes, just as the dogmas are a condensation or distillation of ”sacred history,” of the myth of the divine being and his deeds.
If we wish to understand what alchemical doctrine means, we must go back to the historical as well as the individual phenomenology of the symbols, and if we wish to gain a closer understanding of dogma, we must perforce consider first the myths of the Near and Middle East that underlie Christianity, and then the whole of mythology as the expression of a universal disposition In man.
This disposition I have called the collective unconscious, the existence of which can be inferred only from individual phenomenology.
In both cases the Investigator comes back to the individual, for what he is all the time concerned with are certain complex thought-forms, the archetypes, which must be conjectured as the unconscious organizers of our ideas.
The motive force that produces these configurations cannot be distinguished from the trans-conscious factor known as instinct.
There is, therefore, no justification for visualizing the archetype as anything other than the image of the instinct. Carl Jung; Aion; Pages 178-179

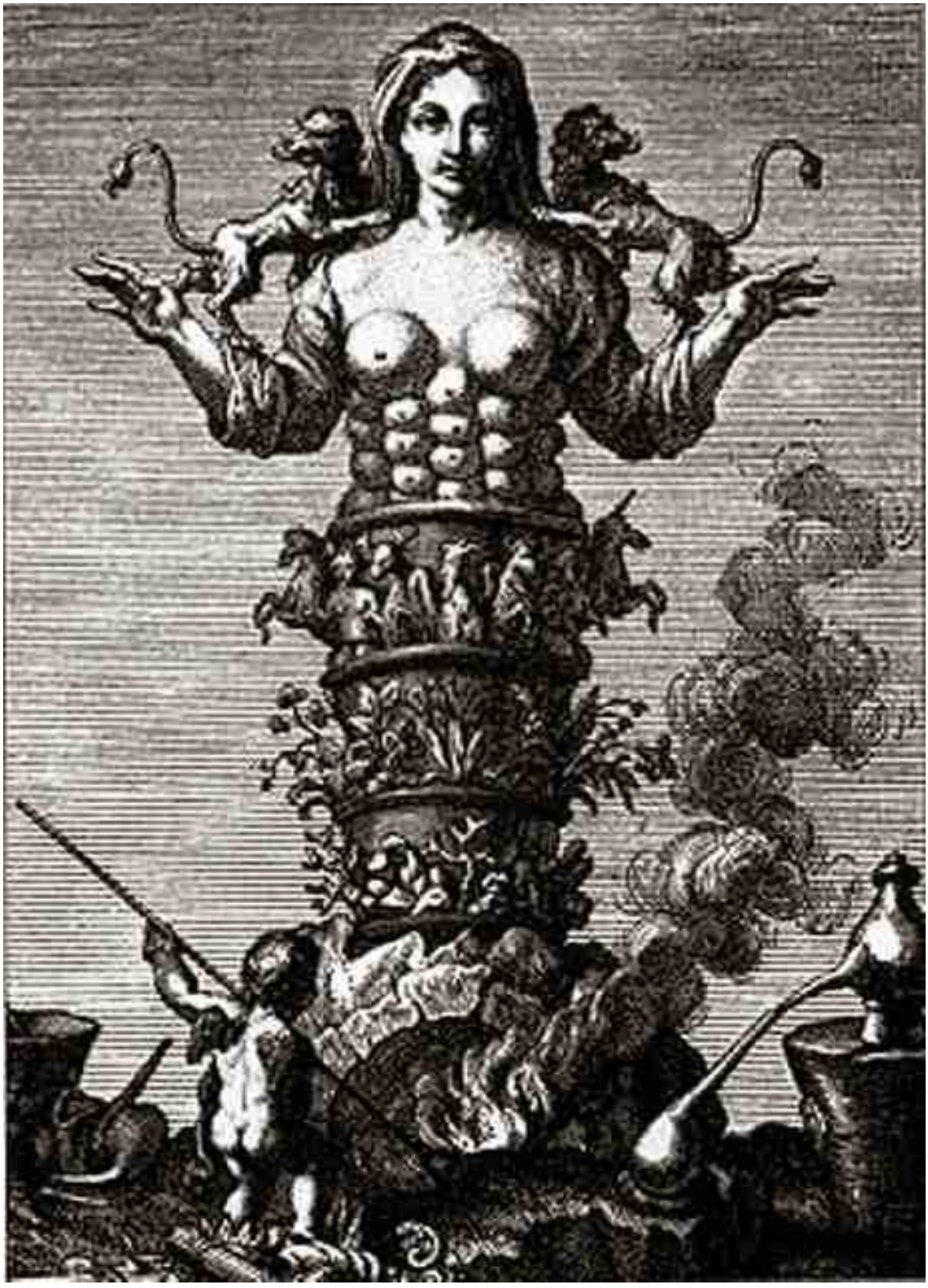
Carl Jung and Gnostic symbolism is saturated with the language of the Church. **(2014-04-30 09:50)**



[Carl Jung and Gnostic symbolism is saturated with the language of the Church.]
I have purposely cited the ecclesiastical allegories in greater detail here, so that the reader can see how saturated Gnostic symbolism is in the language of the Church, and how, on the other hand, particularly in Origen, the liveliness of his amplifications and interpretations has much in common with Gnostic views.
Thus, to him as to many of his contemporaries and successors, the idea of the cosmic correspondence of the ”spiritual inner man” was something quite familiar: in his first Homily on Genesis he says that God first created heaven, the whole spiritual substance, and that the counterpart of this is ”our mind, which is itself a spirit, that is, it is our spiritual inner man which sees and knows God.” Carl Jung; Aion; Page 215.

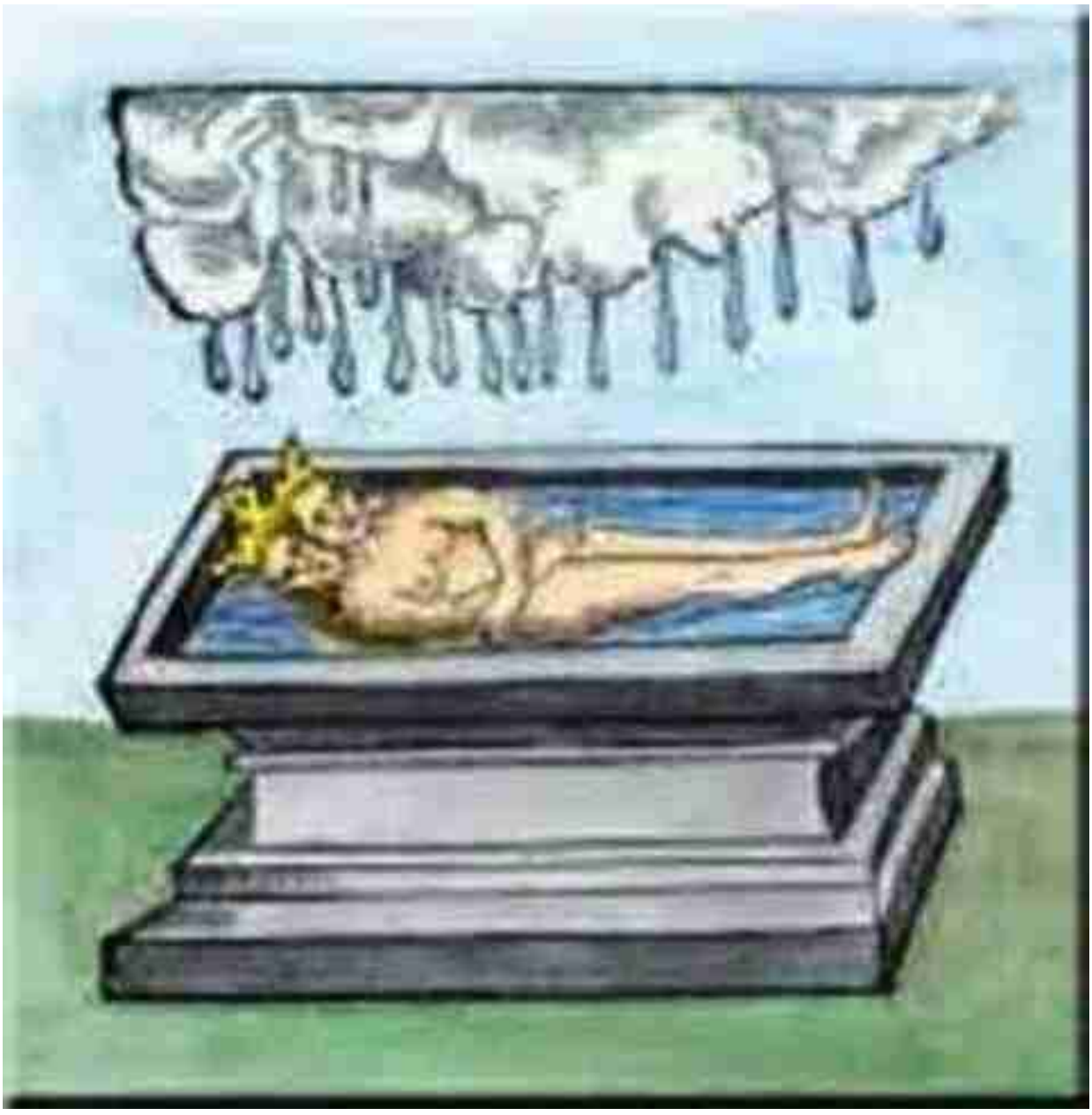
4.5 May

”Matter” comes from the root word ”Mater” or ”Mother” and is Ultimately the ”Great Mother” (2014-05-01 09:49)



”Matter” comes from the root word ”Mater” or ”Mother” and is Ultimately the ”Great Mother” which gives form to all of Creation and consequently has historically been legitimately worthy of the highest respect and veneration.
Sadly over recent centuries the role of ”Matriarchy” in many circles has been an object of denigration.
The denial and rejection of ”Matter” constitutes the ultimate psychological sin violating the injunction to: ”Honor thy Father and thy Mother” and is the reason why the ”Veneration of Ancestors” is so important in the East.
One can only hope that at the Dawn of the 21st Century that the utterly majestic role of The Feminine will be more widely embraced and Understood. Lewis Lafontaine
Image: Artemis of Ephesus - Great Mother Goddess

Carl Jung on Psyche and Matter **(2014-05-02 04:53)**



Psyche cannot be totally different from matter, for how otherwise could it move matter?
And matter cannot be alien to psyche, for how else could matter produce psyche?

2538

Psyche and matter exist in one and the same world, and each partakes of the other, otherwise any reciprocal action would be impossible.
If research could only advance far enough, therefore, we should arrive at an ultimate agreement between physical and psychological concepts. Carl Jung; Aion; Page 261.
Image: Psyche and Matter manifesting as Dew. (The ultimate Synchronicity.)
Since psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another and ultimately rest on irrepresentable, transcendental factors, it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing.
The synchronicity phenomena point, it seems to me, in this direction, for they show that the non-psychic can behave like the psychic, and vice versa, without there being any causal connection between them.

Being a solitary and fleeing to the desert of the soul is not without its own inherent dangers. **(2014-05-03 05:52)**

[Being a solitary and fleeing to the desert of the soul is not without its own inherent dangers.]
The solitary fled the world; he closed his eyes, plugged his ears and buried himself in a cave within himself but it was no use.
The desert sucked him dry, the stones spoke his thoughts, the cave echoed his feelings, and so he himself became desert, stone, and cave.
And it was all emptiness and desert, and helplessness and barrenness, since he did not shine and remained a son of the earth who sucked a book dry and was sucked empty by the desert.
He was desire and not splendor, completely earth and not sun.

The solitary went into the desert to find himself. But he did not want to find himself but rather the manifold meaning of holy scripture.
You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same.
He wanted to find what he needed in the outer.
But you find manifold meaning only in yourself not in things, since the manifoldness of meaning is not something that is given at the same time, but is a succession of meanings.
The meanings that follow one another do not lie in things, but lie in you, who are subject to many changes, insofar as you take part in life.
Things also change, but you do not notice this if you do not change.
But if you change, the countenance of the world alters.
The manifold sense of things is your manifold sense. It is useless to fathom it in things.
And this probably explains why the solitary went into the desert, and fathomed the thing but not himself.
And therefore what happened to every desirous solitary also happened to him: the devil came to him with smooth tongue and clear reasoning and knew the right word at the right moment.
He lured him to his desire. I had to appear to him as the devil, since I had accepted my darkness.
I ate the earth and I drank the sun, and I became a greening tree that stands alone and grows. Carl Jung; The Red Book; Page 273.

Carl Jung on our Solar and Stellar Natures from "The Red Book." (2014-05-03 16:50)

[Carl Jung on our Solar and Stellar Natures from “The Red Book.”]
(A cautionary note: These are only excerpts from “The Red Book.” They ought to be read in their entire context prior to drawing what might probably be premature conclusions.)
1. But our ruler is the spirit of this time, which rules and leads in us all. It is the general spirit in which we think and act today. He is of frightful power, since he has brought immeasurable good to this world and fascinated men with unbelievable pleasure. He is bejeweled with the most beautiful heroic virtue, and wants to drive men up to the brightest solar heights, in everlasting ascent. Carl Jung; The Red Book; Page 240.
2. And you yourself want to be that solitary who strolls with the sun in his garden, his gaze resting on pendant flowers and his hand brushing a hundred-fold of grain and his breath drinking the perfume from a thousand roses. Dull from the sun and drunk from fermenting wines, you lie down in ancient graves, whose walls resound with many voices and many colors of a thousand solar years.
3. When you grow, then you see everything living again as it was. And when you sleep, you rest, like everything that was, and your dreams echo softly again from distant temple chants. You sleep down through the thousand solar years, and you wake up through the thousand solar years, and your dreams full of ancient lore adorn the walls of your bedchamber. You also see yourself in the totality. Carl Jung; The Red Book; Pages 269-270.
4. After all the rebirths you still remain the lion crawling on the earth, the [Chameleon], a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding. I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the sun which gives light and does not suck light. That belongs to the earth. I recall my solar nature and would like to rush to my rising. But ruins stand in my way They say: ”With regard to men you should be this or that.” My chameleonesque skin shudders. They obtrude upon me and want to color me. But that should no longer be. Neither good nor evil shall be my masters. I push them aside, the laughable survivors, and go on my way again, which leads me to the East. The quarreling powers that for so long stood between me and myself lie behind me. Carl Jung; The Red Book; Page 277.
5. [Image 55] Footnote: 128
One word that was never spoken.
One light that was never lit up.
An unparalleled confusion.
And road without end.
5a. Footnote 128: The solar barge is a common motif in ancient Egypt. The barge was seen as the typical means of movement of the sun. In Egyptian mythology, the Sun God struggled against the monster Aphophis, who attempted to swallow the solar barge as it traveled across the heavens each day. In Transformations and Symbols of the Libido (I912)
Jung discussed the Egyptian ”living sun-disc” (CW B, §I53) and the motif of the sea monster (§ 549f). In his I952 revision of this text, he noted that the battle with
the sea monster represented the attempt to free ego-consciousness from the grip of the unconscious (Symbols of Transformation, CW 5, §539).
The solar barge resembles some of the illustrations in the Egyptian Book of the Dead (ed. E. A. Wallis Budge [London: Arkana, I899 / I985]), i.e., the vignettes on pp. 390,400, and 404). The oarsman is usually a falcon-headed Horus. The night journey of the sun God through the underworld is depicted in the Amduat, which has been seen as symbolic process of transformation. See Theodor Abt and Erik Hornung, Knowledge for the Afterlife. The Egyptian Amduat: A Quest for Immortality (Zurich: Living Human Heritage Publications, 2003). Footnote 128; The Red Book; Page 285.
6. What does power avail us? We do not want to rule. We want to live, we want light and warmth, and hence we need yours. Just as the greening earth and every living body needs the sun, so we as spirits need your light and your warmth. A sunless spirit becomes the parasite of the body. But the God feeds the spirit. [Image 63] / [Image 64] Footnote: 132; Footnote 133. Carl Jung; The Red Book; Page 286.
6a. Footnote 132: In ”Dreams,” Jung noted on February 4,1917: ”Started work on the Opening of the Egg (Image)” (p. 5). This indicates that the image depicts the regeneration of Izdubar from the egg. Concerning the solar barge in this image, cf image 55. Footnote 132; The Red Book; Page 286.

6b. Footnote 133: Image legend: 'atapatha-brahmanam 2,2,4." Satapatha-brahmana 2,2,4 (Sacred Books of the East, vol. 12) provides the cosmological justification behind the Agnihotra. It commences by describing how Prajapati, desiring to be reproduced, produced Agni from his mouth. Prajapati offered himself to Agni, and saved himself from Death as he was about to be devoured. The Agnihotra (lit. fire healing) is a Vedic ritual performed at sunrise and sunset. The performers purify themselves, light a sacred fire,
and chant verses and a prayer to Agni. Footnote 133; The Red Book; Page 286.
7. "Where am I? How narrow it is here, how dark, how cool-am I in the graver Where was I? It seemed to me as if I had been outside in the universe-over and under me was an endlessly dark star, glittering sky and I was in a passion of unspeakable yearning.
Streams of fire broke from my radiating body.
I surged through blazing flames.
I swam in a sea that wrapped me in living fires.
Full of light, full of longing, full of eternity-
I was ancient and perpetually renewing myself.
Falling from the heights to the depths,
And I whirled glowing from the depths to the heights hovering
around myself amidst glowing clouds as
raining embers beating down like the foam of the surf, engulfing
myself in stiffing heat.
Embracing and rejecting myself in a boundless game-
Where was I? I was completely sun." Footnote136. Izdubar; The Red Book; Page 286.
7a. Footnote 136: Roscher notes that "As a God, Izdubar is associated with the Sun-God" (Auifiihrliches Lexikon der Griechischen und R6mischen Mythologie, vol. 2, p. 774). The incubation and rebirth of Izdubar follows the classic pattern of solar myths.
In Das Zeitalter des Sonnengottes, Leo Frobenius pointed out the widespread motif of a woman becoming pregnant through a process of immaculate conception and giving birth to the sun God, who develops in a remarkably short period of time. In some forms, he incubates in an egg. Frobenius related this to the setting and rising of the sun in the sea ([Berlin, G. Reimer, 1904], pp. 223-63). Jung cited this work on a number of occasions in Transformations and Symbols of the Libido (1912). Footnote 136; The Red Book; Page 286.
8. To distinguish him from God, we call God HELlOS or sun. (Footnote 94.) Abraxas is effect. Nothing stands opposed to him but the ineffective; hence his effective nature unfolds itself freely. Carl Jung; The Red Book; Page 349.
8a. Footnote 94: Helios is the Greek Sun God. Jung discussed solar mythologies in Transformations and Symbols of the Libido (1912, CW B, §177f) and also in his unpublished concluding talk on Opicinus de Canistris at the Eranos conference in Ascona in 1943 (fa). Footnote 94; The Red Book; Page 349.
9. "You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease."
"You bring grief and despair," I answered, "I wanted to be among men."
But he said, "You will go to men as one veiled. Your light shines at night. Your solar nature departs from you and your stellar nature begins." Philemon to Carl Jung; The Red Book; Page 355.
10. Therefore I had to remain true to love, and, devoted to it voluntarily, I suffer the dismembering and thus attain bonding with the great mother, that is, the stellar nature, liberation from bondage to men and things. If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, since I can only fear death. I must therefore remain true to love since how else can I arrive at the scattering and dissolution of bondage? Carl Jung; The Red Book; Page 356.
11. Only fidelity to love and voluntary devotion to love enable this binding and mixing to be dissolved and lead back to me that part of my self that secretly lay with men and things. Only thus does the light of the star grow, only thus do I arrive at my stellar nature, at my truest and innermost self that simply and singly is. Carl Jung; The Red Book; Page 356.
"You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of

protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease."
"You bring grief and despair," I answered, "I wanted to be among men." "The Dark One" to Carl Jung in the presence of Philemon; The Red Book; Page 356.

Carl Jung and the withdrawal of Projections (2014-05-04 05:13)

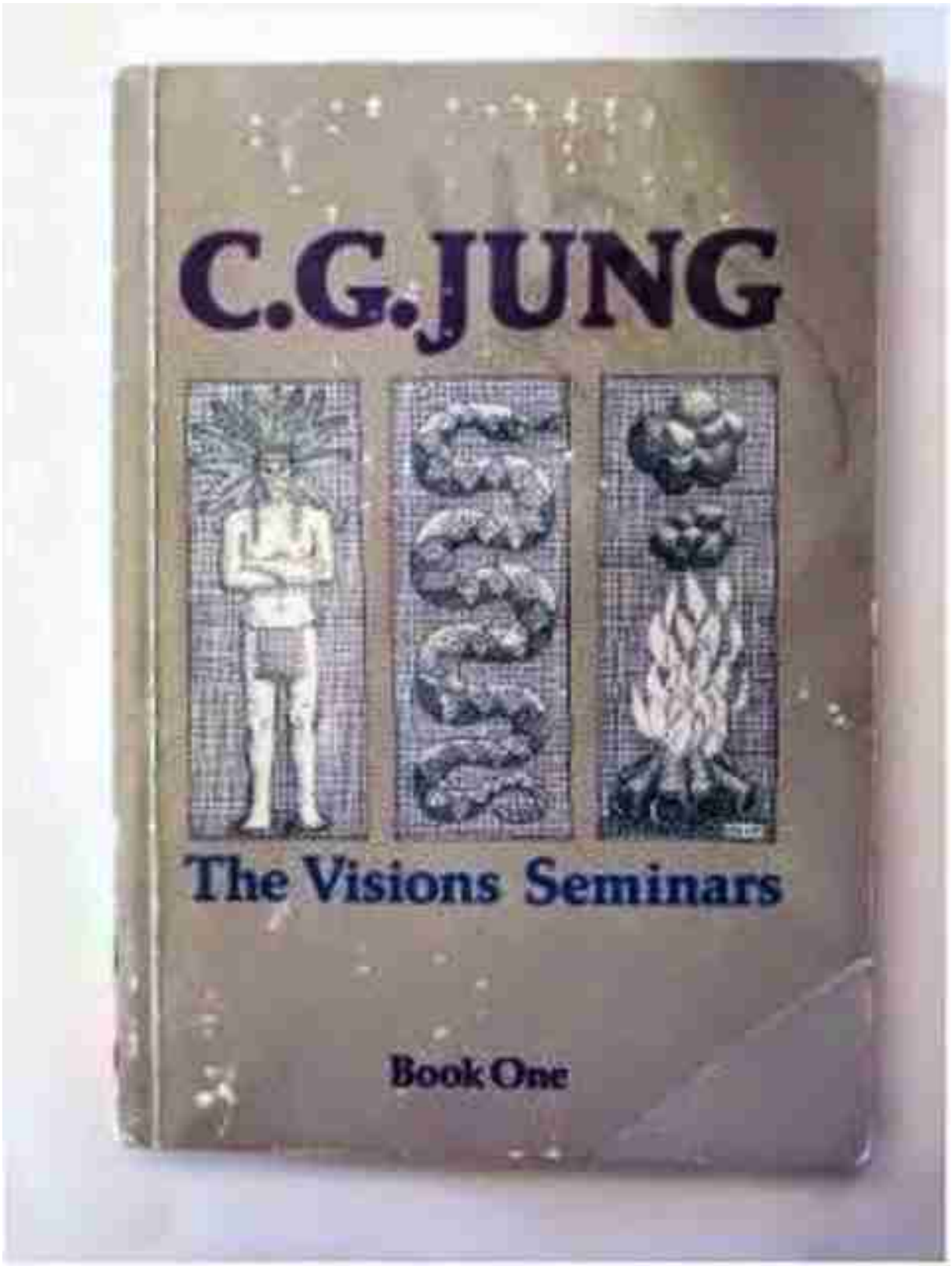
If you imagine someone who is brave enough to withdraw all his projections, then you get an individual who is conscious of a pretty thick shadow.
Such a man has saddled himself with new problems and conflicts.
He has become a serious problem to himself, as he is now unable to say that they do this or that, they are wrong, and they must be fought against.

He lives in the “House of the Gathering.”
Such a man knows that whatever is wrong in the world is in himself, and if he only learns to deal with his own shadow he has done something real for the world. He has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day. – Carl Jung

Carl Jung's advice to Christiana Morgan on how to produce visions **(2014-05-05 04:41)**

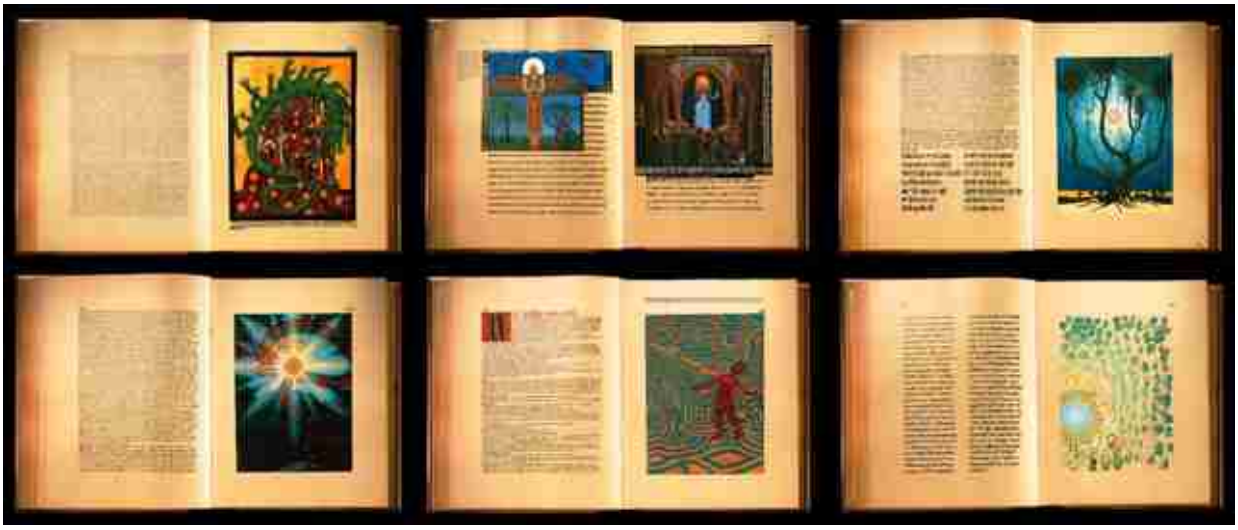
[Carl Jung's advice to Christiana Morgan on how to produce visions]
In 1926, Christiana Morgan came to Jung for analysis.

She had been drawn to his ideas on reading psychological Types, and turned to him for assistance with her problems with relationships and her depressions.
In a session in 1926, Morgan noted Jung's advice to her on how to produce visions:
Well, you see these are too vague for me to be able to say much about them. They are only the beginning. You only use the retina of the eye at first in order to objectify: Then instead of keeping on trying to force the image out you just want to look in.
Now when you see these images you want to hold them and see where they take you-how they change.
And you want to try to get into the picture yourself-to become one of the actors.
When I first began to do this I saw landscapes.
Then I learned how to put myself into the landscape, and the figures would talk to me and I would answer them …
People said he has an artistic temperament.
But it was only that my unconscious was swaying me.
Now I learn to act its drama as well as the drama of the outer life & so nothing can hurt me now. I have written 1000 pages of material from the unconscious (Told the vision of a giant who turned into an egg).Footnote 204. The Red Book; Introduction 215-216.



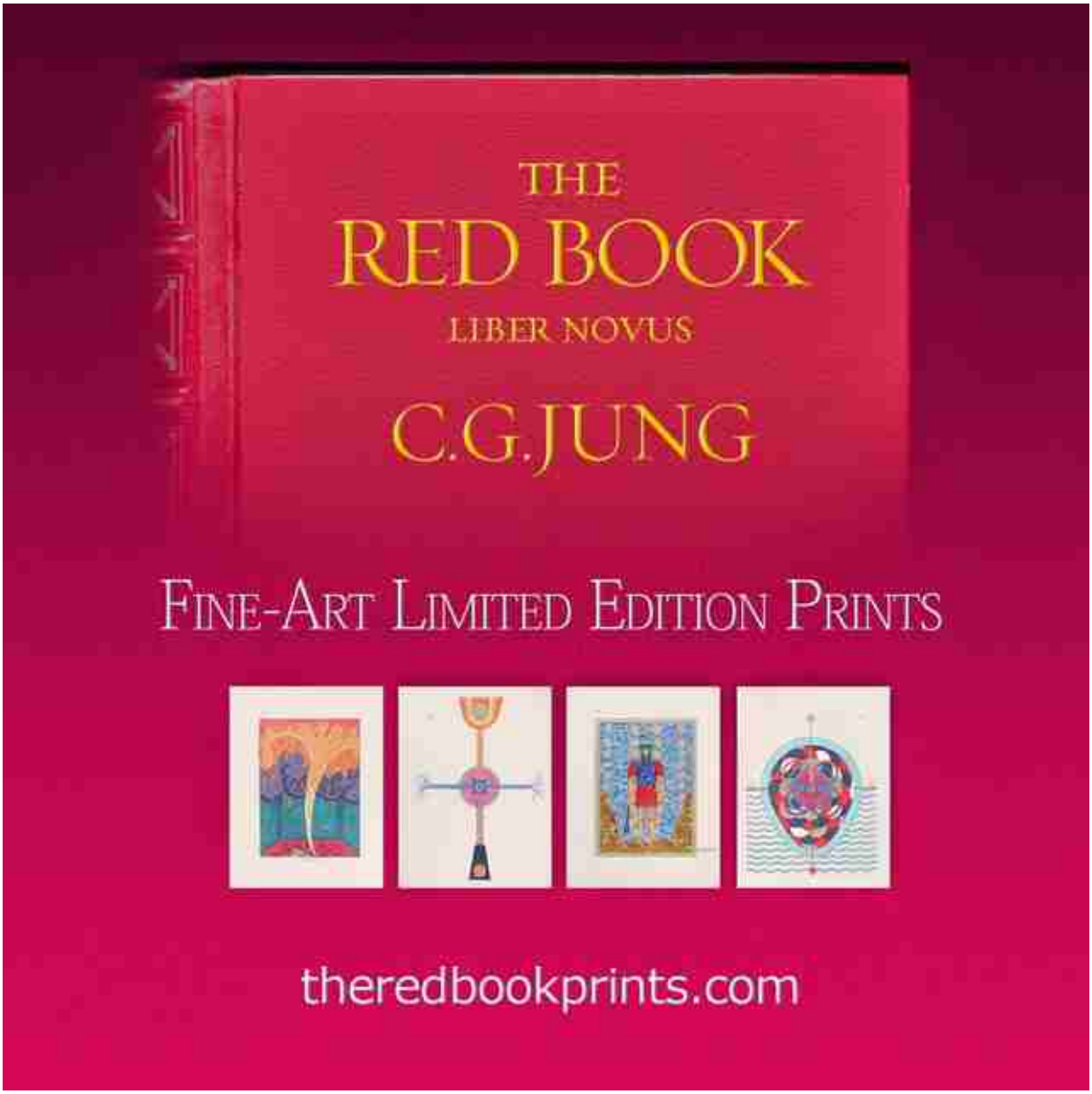
Footnote 204: July 8, 1926, analysis notebooks, Countway Library of Medicine. The vision referred to at the end is found in Libel' Secundus, ch. II, p. 283 below.
http://www.amazon.com/Visions-Seminars-2-Books/dp/0882141112/ref=sr _1 _1?s=books &ie=UTF8 &qid=1399211609 &sr=1-1 &keywords=the+visions+seminars

Carl Jung's precognitive visions in "The Red Book." **(2014-05-06 08:19)**



It is important to note that there are around twelve separate fantasies that Jung may have regarded as precognitive:
1-2. OCTOBER, 1913
Repeated vision of flood and death of thousands, and the voice that said that this will become real.
3. AUTUMN 1913
Vision of the sea of blood covering the northern lands.
4-5. DECEMBER 12, 15, 1913.
Image of a dead hero and the slaying of Siegfried in a dream.
6. DECEMBER 25, 1913
Image of the foot of a giant stepping on a city; and images of murder and bloody cruelty.
7- JANUARY 2,1914
Image of a sea of blood and a procession of dead multitudes.
8. JANUARY 22, 1914
His soul comes up from the depths and asks him if he will accept war and destruction. She shows him images of destruction, military weapons, human remains, sunken ships, destroyed states, etc.
9. MAY 21, 1914
A voice says that the sacrificed fall left and right.
10-12. JUNE-JULY 1914
Thrice-repeated dream of being in a foreign land and having to return quickly by ship, and the descent of the icy cold.
The Red Book; Liber Novus; Page 202.
Footnote 91: See below; pp. 198-9, 231, 237, 241, 252, 273, 305, 335.

Carl Jung explains his own experiments with Visions **(2014-05-06 08:52)**



[Carl Jung explains his own experiments with Visions]
He described his own experiments in detail to his patients, and instructed them to follow suit. His role was one of supervising them in experimenting with their own stream of images.
Morgan noted Jung saying:
Now I feel as though I ought to say something to you about these phantasies … The phantasies now seem to be rather thin and full of repetitions of the same motives.
There isn't enough fire and heat in them. They ought to be more burning … You must be in them more, that is you must be your own conscious critical self in them-imposing your own judgments and criticisms … I can explain what I mean by telling you of my own experience.
I was writing in my book and suddenly saw a man standing watch over my shoulder.
One of the gold dots from my book flew up and hit him in the eye. He asked me if I would take it out. I said no-not unless he told me who he was.
He said he wouldn't. You see I knew that.

If I had done what he asked then he would have sunk into the unconscious and I would have missed the point of it ie.: why he had appeared from the unconscious at all.
Finally he told me that he would tell me the meaning of certain hieroglyphs which I had had a few days previous.
This he did and I took the thing out of his eye and he vanished. (Footnote 205) The Red Book; Introduction; Page 216.
Footnote 205: October 12,1926. The episode referred to here is the appearance of magician "Ha." See below, p. 291, note 155.

Carl Jung on "Father, Son and Spirit" (2014-05-06 08:57)

FATHER, SON, AND SPIRIT:
I have dwelt at some length on the views of the Babylonians and Egyptians, and on Platonist philosophy, in order to give the reader some conception of the Trinitarian and Unitarian ideas that were in existence many centuries before the birth of Christianity.
Whether these ideas were handed down to posterity as a result of migration and tradition or whether they arose spontaneously in each case is a question of little importance.
The important thing is that they occurred because, once having sprung forth from the unconscious of the human race (and not just in Asia Minor!), they could re-arise anywhere at any time. It is, for instance, more than doubtful whether the Church Fathers who devised the homoousios formula were even remotely acquainted with the ancient Egyptian theology of kingship.
Nevertheless, they neither paused in their labors nor rested until they had finally reconstructed the ancient Egyptian archetype.
Much the same sort of thing happened when, in A.D. 431, at the Council of Ephesus, whose streets had once rung with hymns of praise to many-breasted Diana, the Virgin Mary was declared the 'birth-giver of the god who worshipped Mary after the manner of an antique goddess. Her cult had its chief centres in Arabia, Thrace, and Upper Scythia, the most enthusiastic devotees being women.
Their provocations moved Epiphanius to the rebuke that "the whole female sex is slippery and prone to error, with a mind that is very petty and narrow."
It is clear from this chastening sermon that there were priestesses who on certain feast days decorated a wagon or four-cornered seat and covered it with linen, on which they placed offerings of bake-meats "in the name of Mary", afterwards partaking of the sacrificial meal.
This plainly amounted to a Eucharistic feast in honor of Mary, at which wheaten bread as eaten.
The orthodox standpoint of the time is aptly expressed in the words of Epiphanius: "Let Mary be held in honor, and let the Father and the Son and the Holy Ghost be adored, but let no one adore Mary."

Thus the archetype reasserted itself, since, as I have tried to show, archetypal ideas are part of the indestructible foundations of the human mind.
However long they are forgotten and buried, always they return, sometimes in the strangest guise, with a personal twist to them or intellectually distorted, as in the case of the Arian heresy, but continually reproducing themselves in new forms representing the timeless truths that are innate in man's nature.
Even though Plato's influence on the thinkers of the next few centuries can hardly be overestimated, his philosophically formulated triad cannot be held responsible for the origins of the Christian dogma of the Trinity. For we are concerned here not with any philosophical, that is conscious, assumptions but with unconscious, archetypal forms.
The Platonic formula for the triad contradicts the Christian Trinity in one essential point: the triad is built on opposition, whereas the Trinity contains no opposition of any kind, but is, on the contrary, a complete harmony in itself.
The three Persons are characterized in such a manner that they cannot possibly be derived from Platonic premises, while the terms Father, Son, and Holy Ghost do not proceed in any sense from the number three.
At most, the Platonic formula supplies the intellectual scaffolding for contents that come from quite other sources.
The Trinity may be conceived platonically as to its form, but for its content we have to rely on psychic factors, on irrational data that cannot be logically determined beforehand. In other words, we have to distinguish between the logical idea of the Trinity and its psychological reality.
The latter brings us back to the very much more ancient Egyptian ideas and hence to the archetype, which provides the authentic and eternal justification for the existence of any Trinitarian idea at all.
The psychological datum consists of Father, Son, and Holy Ghost. If we posit "Father" then "Son" logically follows; but "Holy Ghost" does not follow logically from either "Father" or "Son." So we must be dealing here with a special factor that rests on a different presupposition. According to the old doctrine, the Holy Ghost is (a real person who is sent by the Son and the Father). The (procession from the Father and the Son) is a "spiration" and not a "begetting,"
This somewhat peculiar idea corresponds to the separation, which still existed in the Middle Ages, of "corpus" and "spiramen," the latter being understood as something more than mere "breath."
What it really denoted was the anima, which, as its name shows, is a breath-being (anemos = wind).
Although an activity of the body, it was thought of as an independent substance (or hypostasis) existing alongside the body. The underlying idea is that the body "lives," and that "life" is something superadded and autonomous, conceived as a soul unattached to the body.
Applying this idea to the Trinity formula, we would have to say: Father, Son, and Life the life proceeding from both or lived by both.
The Holy Ghost as "life" is a concept that cannot be derived logically from the identity of Father and Son, but is, rather, a psychological idea, a datum based on an irrational, primordial image.
This primordial image is the archetype, and we find it expressed most clearly in the Egyptian theology of kingship.
There, as we have seen, the archetype takes the form of God the father, Ka-mutef (the begetter), and the son.
The ka is the life spirit, the animating principle of men and gods, and therefore can be legitimately interpreted as the soul or spiritual double. He is the "life" of the dead man, and thus corresponds on the one hand to the living man's soul, and on the other to his "spirit" or "genius." We have seen that Ka-mutef is a hypostatization of procreative power.
In the same way, the Holy Ghost is hypostatized procreative power and life-force.6 Hence, in the Christian Trinity, we are confronted with a distinctly archaic idea, whose extraordinary value lies precisely in the fact that it is a supreme, hypostatic representation of an abstract thought (two-dimensional triad). The form is still concretistic, in that the archetype is represented by the relationship "Father" and "Son."
Were it nothing but that, it would only be a dyad. The third element, however, the connecting link between "Father" and "Son," is spirit and not a human figure.
The masculine father-son relationship is thus lifted out of the natural order (which includes mothers and daughters) and translated to a sphere from which the feminine element is excluded: in ancient Egypt as in Christianity the Theotokos stands outside the Trinity.
One has only to think of Jesus's brusque rejection of his mother at the marriage in Cana: "Woman, what have I to do with thee?" (John 2:4), and also earlier, when she sought the twelve-year-old child in the temple: "How is it that ye

sought me? wist ye not that I must be about my Father's business?" (Luke 2 149).
We shall probably not be wrong in assuming that this special sphere to which the father-son relationship is removed is the sphere of primitive mysteries and masculine initiations. Among certain tribes, women are forbidden to look at the mysteries on pain of death.
Through the initiations the young men are systematically alienated from their mothers and are reborn as spirits.
The celibacy of the priesthood is a continuation of this archetypal idea. The intellectual operation that lies concealed in the higher father-son relationship consists in the extrapolation of an invisible figure, a "spirit" that is the very essence of masculine life.
The life of the body or of a man is posited as something different from the man himself. This led to the idea of a ka or immortal soul, able to detach itself from the body and not dependent on it for its existence. In this respect, primitives have extraordinarily well developed ideas about a plurality of souls.
Some are immortal, others are only loosely attached to the body and can wander off and get lost in the night, or they lose their way and get caught in a dream.
There are even souls that belong to a person without being lodged in his body, like the bush-soul, which dwells outside in the forest, in the body of an animal.
The juxtaposition of a person and his "life" has its psychological basis in the fact that a mind which is not very well differentiated cannot think abstractly and is incapable of putting things into categories. It can only take the qualities it perceives and place them side by side: man and his life, or his sickness (visualized as a sort of demon), or his health or prestige (mana, etc.). This is obviously the case with the Egyptian ka.
Father-son-life (or procreative power), together with rigorous exclusion of the Theotokos, constitute the patriarchal formula that was "in the air" long before the advent of Christianity. The Father is, by definition, the prime cause, the creator, the auctor rerum, who, on a level of culture where reflection is still unknown, can only be One. The Other follows from the One by splitting off from it.
This split need not occur so long as there is no criticism of the auctor rerum so long, that is to say, as a culture refrains from all reflection about the One and does not start criticizing the Creator's handiwork. A feeling of oneness, far removed from critical judgment and moral conflict, leaves the Father's authority unimpaired. I had occasion to observe this original oneness of the father world when I was with a tribe of Negroes on Mount Elgon.
These people professed to believe that the Creator had made everything good and beautiful. "But what about the bad animalsthat kill your cattle?" I asked. They replied: "The lion is good and beautiful." "And your horrible diseases?" "You lie in the sun, and it is beautiful." I was impressed by their optimism. But at six o'clock in the evening this philosophy came to a sudden stop, as I was soon to discover.
After sunset, another world took over the dark world of the Ayik, who is everything evil, dangerous, and terrifying.
The optimistic philosophy ends and a philosophy of fear, ghosts, and magical spells for averting the Evil One begins. Then, at sunrise, the optimism starts off again without any trace of inner contradiction.
Here man, world, and God form a whole, a unity unclouded by criticism. It is the world of the Father, and of man in his childhood state. Despite the fact that twelve hours out of every twenty-four are spent in the world of darkness, and in agonizing belief in this darkness, the doubt never arises as to whether God might not also be the Other.
The famous question about the origin of evil does not yet exist in a patriarchal age. Only with the coming of Christianity did it present itself as the principal problem of morality.
The world of the Father typifies an age which is characterized by a pristine oneness with the whole of Nature, no matter whether this oneness be beautiful or ugly or awe-inspiring. But once the question is asked: "Whence comes the evil, why is the world so bad and imperfect, why are there diseases and other horrors, why must man suffer?" then reflection has already begun to judge the Father by his manifest works, and straightway one is conscious of a doubt, which is itself the symptom of a split in the original unity.
ne comes to the conclusion that creation is imperfect nay more, that the Creator has not done his job properly, that the goodness and almightiness of the Father cannot be the sole principle of the cosmos. Hence the One has to be supplemented by the Other, with the result that the world of the Father is fundamentally altered and is superseded by the world of the Son.
This was the time when the Greeks started criticizing the world, the time of "gnosis" in its widest sense, which ultimately gave birth to Christianity.

The archetype of the redeemer-god and first man is age-old we simply do not know how old. The Son, the revealed god, who voluntarily or involuntarily offers himself for sacrifice as a man, in order to create the world or redeem it from evil, can be traced back to the Purusha of Indian philosophy, and is also found in the Persian conception of the Original Man, Gayomart. Gayomart, son of the god of light, falls victim to the darkness, from which he must be set free in order to redeem the world. He is the prototype of the Gnostic redeemer-figures and of the teachings concerning Christ, redeemer of mankind.

It is not hard to see that a critique which raised the question of the origin of evil and of suffering had in mind another world a world filled with longing for redemption and for that state of perfection in which man was still one with the Father. Longingly he looked back to the world of the Father, but it was lost forever, because an irreversible increase in man's consciousness had taken place in the meantime and made it independent.

With this mutation he broke away from the world of the Father and entered upon the world of the Son, with its divine drama of redemption and the ritualistic retelling of those things which the God-man had accomplished during his earthly sojourn. The life of the God-man revealed things that could not possibly have been known at the time when the Father ruled as the One.

For the Father, as the original unity, was not a defined or definable object; nor could he, strictly speaking, either be called the "Father" or be one. He only became a "Father" by incarnating in the Son, and by so doing became defined and definable.

By becoming a father and a man he revealed to man the secret of his divinity.

One of these revelations is the Holy Ghost.

As a being who existed before the world was, he is eternal, but he appears empirically in this world only when Christ had left the earthly stage. He will be for the disciples what Christ was for them. He will invest them with the power to do works greater, perhaps, than those of the Son (John 14: 12).

The Holy Ghost is a figure who deputizes for Christ and who corresponds to what Christ received from the Father. From the Father comes the Son, and common to both is the living activity of the Holy Ghost, who, according to Christian doctrine, is breathed forth ("spirated") by both.

As he is the third term common to Father and Son, he puts an end to the duality, to the "doubt" in the Son. He is, in fact, the third element that rounds out the Three and restores the One. The point is that the unfolding of the One reaches its climax in the Holy Ghost after polarizing itself as Father and Son. Its descent into a human body is sufficient in itself to make it become another, to set it in opposition to itself.

Thenceforward there are two: the "One" and the "Other," which results in a certain tension. This tension works itself out in the suffering and fate of the Son 10 and, finally, in Christ's admission of abandonment by God (Matthew 27:46). 205 Although the Holy Ghost is the progenitor of the Son (Matthew 1:18), he is also, as the Paraclete, a legacy from him. He continues the work of redemption in mankind at large, by descending upon those who merit divine election. Consequently, the Paraclete is, at least by implication, the crowning figure in the work of redemption on the one hand and in God's revelation of himself on the other. It could, in fact, be said that the Holy Ghost represents the final, complete stage in the evolution of God and the divine drama. For the Trinity is undoubtedly a higher form of God-concept than mere unity, since it corresponds to a level of reflection on which man has become more conscious.

The trinitarian conception of a life-process within the Deity, which I have outlined here, was, as we have seen, already in existence in pre-Christian times, its essential features being a continuation and differentiation of the primitive rites of renewal and the cult-legends associated with them. Just as the gods of these mysteries become extinct, so, too, do the mysteries themselves, only to take on new forms in the course of history.

A large-scale extinction of the old gods was once more in progress at the beginning of our era, and the birth of a new god, with new mysteries and new emotions, was an occurrence that healed the wound in men's souls.

It goes without saying that any conscious borrowing from the existing mystery traditions would have hampered the god's renewal and rebirth. It had to be an entirely unprejudiced revelation which, quite unrelated to anything else, and if possible without preconceptions of any kind, would usher into the world a new and a new cult legend.

Only at a comparatively late date did people notice the striking parallels with the legend of Dionysus, which they then declared to be the work of the devil. This attitude on the part of the early Christians can easily be understood, for Christianity a The relation of Father to Son is not arithmetical, since both the One and the Other are still united in the original Unity and are, so to speak, eternally on the point of becoming two.

Hence the Son is eternally being begotten by the Father, and Christ's sacrificial death is an eternally present act did indeed develop in this unconscious fashion, and furthermore its seeming lack of antecedents proved to be the indispensable condition for its existence as an effective force.
Nobody can doubt the manifold superiority of the Christian revelation over its pagan precursors, for which reason it is distinctly superfluous today to insist on the unheralded and unhistorical character of the gospels, seeing that they swarm with historical and psychological assumptions of very ancient origin. Carl Jung, Psychology and Religion.

Carl Jung on the aim of Psychotherapy **(2014-05-08 04:46)**

"The principle aim of psychotherapy is not to transport the patient to an impossible state of happiness, but to help them acquire a steadfastness and philosophic patience in face of suffering.
Life demands for its completion and fulfillment a balance between joy and sorrow.
But because suffering is positively disagreeable, people naturally prefer not to ponder how much fear and sorrow fall to the lot of man."Carl Jung; Psychotherapy and a Philosophy of Life'

Carl Jung on Introvert-Extrovert Type Theories ˜Conversations with Carl Jung and Reactions from Ernest Jones (2014-05-09 04:43)

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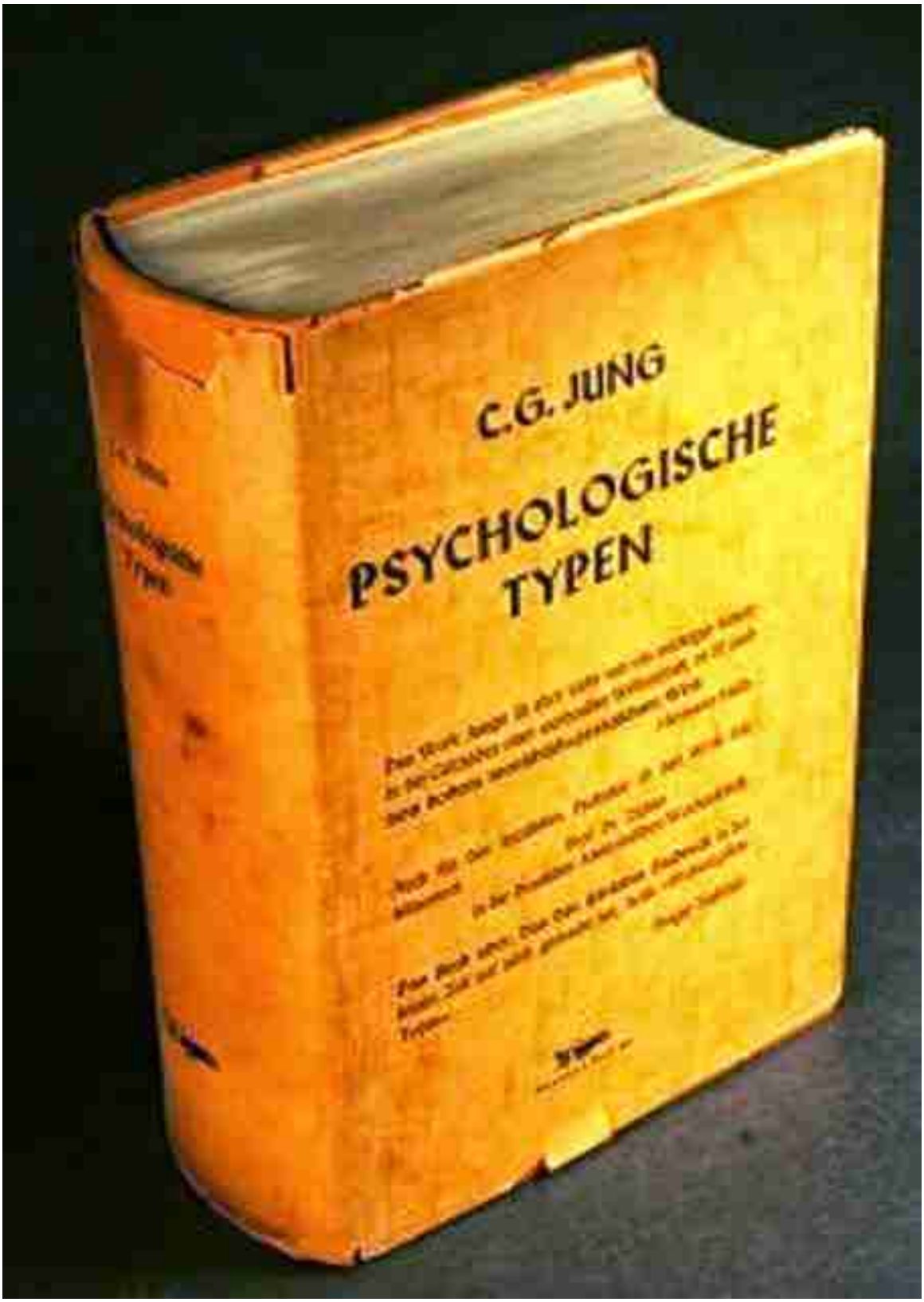


Dr. Evans: Dr. Jung, another set of ideas, original with you and very well known to the world, center around the terms ”introversion” and ”extroversion.” I know that you are aware that these terms have now become so widely known that the man on the street is using them constantly in describing members of his family, his friends, and so on. They have become probably the psychological concepts most often used by the layman today.

Dr. Jung: Like the word ”complex”—I invented it too, you know, from the association experiments—this is simply practical, because there are certain people who definitely are more influenced by their surroundings than by their own intentions, while other people are more influenced by the subjective factor. Now you see, the subjective factor, which is very characteristic, was understood by Freud as a sort of pathological auto-egotism. Now this is a mistake. The psyche has two conditions, two important conditions. The one is environmental influence and the other is the given fact of the psyche as it is born.

As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from the very first moment of our life; and they give a definite character, even to the little child. That is a subjective factor, looked at from the outside. Now if you look at it from the inside, then it is just so as if you would observe the world. When you observe the world, you see people; you see houses; you see the sky; you see tangible objects. But when you observe yourself within, you see moving images, a world of images generally known as fantasies.

Yet these fantasies are facts. You see, it is a fact that the man has such and such a fantasy; and it is such a tangible fact, for instance, that when a man has a certain fantasy, another man may lose his life, or a bridge is built. These houses were all fantasies. Everything you do here, all this, everything, was fantasy to begin with, and fantasy has a proper reality. That is not to be forgotten; fantasy is not nothing. It is, of course, not a tangible object; but it is a fact nevertheless.

Fantasy is, you see, a form of energy, despite the fact that we can’t measure it. It is a manifestation of something, and that is a reality. That is a reality, like for instance, the Peace Treaty of Versailles, or something like that. It is no more; you can’t show it; but it has been a fact. And so psychical events are facts, are realities. And when you observe the stream of images within, you observe an aspect of the world, of the world within, because the psyche, if you understand it as a phenomenon that takes place in so-called living bodies, is a quality of matter, as our bodies consist of matter. We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world from within, seen from within. It is just as though you were seeing into another aspect of matter. That is an idea that is not my invention. The old credos already talked of the spiritus atomis, namely, the spirit that is inserted in atoms. That means psychic is a quality that appears in matter. It doesn’t matter whether we understand it or not, but this is the conclusion we come to if we draw conclusions without prejudices.

And so you see, the man who is going by the external world, by the influence of the external world—say society or sense perceptions—thinks that he is more valid, you know, because this is valid, this is real; and the man who goes by the subjective factor is not valid, because the subjective factor is nothing. No, that man is just as well based, because he bases himself upon the world from within. And so he is quite right even if he says, ”Oh, it is nothing but my fantasies.” And of course, that is the introvert, and the introvert is always afraid of the external world. This he will tell you when you ask him. He will be apologetic about it; he will say, ”Yes, I know, those are my fantasies.” And he has always resentment against the world in general.

Particularly America is extroverted. The introvert has no place, because he doesn’t know that he beholds the world from within. That gives him dignity, and that gives him certainty, because it is the psyche of man. Nowadays particularly, the world hangs on a thin thread. Assume that certain fellows in Moscow lose their nerve or their common sense for a bit; then the whole world is in violent flames. Nowadays we are not threatened by elemental catastrophes. There is no such thing as an H-bomb; that is all man’s doing. We are the great danger. The psyche is the great danger. What if something goes wrong with the psyche? And so it is demonstrated to us in our days what the power of psyche is, how important it is to know something about it. But we know nothing about it. Nobody would give credit to the idea that the psychical processes of the ordinary man have any importance whatever. One thinks, ”Oh, he has just what he has in his head; he is all from his surroundings; he is taught such and such a thing, believes such and such a thing, and particularly if he is well housed and well fed, then he has no ideas at all.” And that’s the great mistake, because man is just that which he is born, and he is not born as tabula rasa but as a reality.

So I began an examination of the human attitudes, namely, how our consciousness functions. I couldn't help seeing, for instance, the difference between Freud and Adler, a typical difference. The one assumed that things evolve along the line of the sex instinct. The other assumed that things evolve along the line of power drive. And there I was, in between the two. I could see the justification of Freud's view, and also could see the same for Adler; and I knew that there were plenty of other ways in which things could be envisaged. And so I considered it my scientific duty to examine first the condition of the human consciousness, that which is the originator of ways of envisaging.

It is the factor that produces attitudes, conscious attitudes, towards certain phenomena. So when you know, for instance, that there are people who see the difference between red and green, you can take it for a fact that everybody sees that difference? Not at all. There are cases of color blindness. You know, the one sees this: the other sees that.

Thus, I tried to find out what the principal differences were. That is the book about the types. I saw first the introverted and extroverted attitudes, then certain functional aspects, and then which of the four functions is predominant.

Dr. Evans: Of course, one of the very common misconceptions, at least in my opinion, about your work among some of the writers in America is that they have characterized your discussion of introversion and extroversion as suggesting that the world is made up of only two kinds of people, introverts and extroverts. I'm sure you have been aware of this. Would you like to comment on it? In other words, do you perceive of the world as one made up only of people who are extreme introverts and people who are extreme extroverts?

Dr. Jung: Bismarck once said, "God may protect me against my friends; with my enemies I can deal myself alone." You know how people are. They have a catch word, and then everything is schematized along that word. There is no such thing as a pure □ extrovert or a pure introvert. Such a man would be in the lunatic asylum.

Those are only terms to designate a certain penchant, a certain tendency. For instance, the tendency to be more influenced by environmental influences, or more influenced by the subjective fact—that's all. There are people who are fairly well-balanced who are just as much influenced from within as from without, or just as little. And so with all the definite classifications, you know, they are only a sort of point to refer to, points for orientation. There is no such thing as a schematic classification.

Often you have great trouble even to make out to what type a man belongs, either because he is very well□ balanced or he is very neurotic. The last one is hard because when you are neurotic, then you have always a certain dissociation of personality. And then too, the people themselves don't know when they react consciously or when they react unconsciously. So you can talk to somebody, and you think he is conscious. He knows what he says, and to your amazement you discover after a while that he is quite unconscious of it, doesn't know it.

It is a long and painstaking procedure to find out of what a man is conscious and of what he is not conscious, because the unconscious plays in him all the time. Certain things are conscious; certain things are unconscious; but you can't always tell. You have to ask people, "Now are you conscious of what you say?" Or, "Did you notice?" And you discover suddenly that there are quite a number of things that he didn't know at all.For instance, certain people have many reasons; everybody can see them. They themselves don't know it at all.

Dr. Evans: Then this whole matter of extremes—introvert and extrovert—you say is a schematic approach, a frame of reference.

Dr. Jung: My whole scheme of typology is merely a sort of orientation. There is such a factor as introversion; there is such a factor as extroversion. The classification of individuals means nothing at all. It is only the instrumentality, or what I call "practical psychology," used to explain, for instance, the husband to a wife, or vice versa.

It is very often the case, for instance—I might say it is almost a rule, but I don't want to make too many rules in order not to be schematic—that an introvert marries an extrovert for compensation, or another type marries a countertype to complement himself. For example, a man who has made a certain amount of money is a good business man, but he has no education. His dream is, of course, a grand piano at home and being around artists, painters or singers or God knows what, and intellectual people; and he marries accordingly a wife of that type, in order to have that too. She has it, and she marries him because he has a lot of money. These compensations go on all the time.

When you study marriages, you can see it easily. And, of course, we analysts have to deal a lot with marriages, particularly those that go wrong, because the types are too different sometimes and they don't understand each other at all.

You see, the main values of the extrovert are anathema to the introvert, and he says, "To hell with the world, I think." His wife interprets this as his megalomania. But it is just as if an extrovert said to an introvert, "Now, look here fellow; these here are the facts; this is reality." And he's right! And the other says, "But I think, I hold—," and that sounds like nonsense to the extrovert because he doesn't know that the other one, without knowing it, is beholding an inner world, an inner reality; and that other one may be right, as he may be wrong, even if he found himself upon God knows what solid facts. Take, for instance, the interpretation of statistics. You can prove almost anything with statistics.

What is more a fact than a statistic?

Dr. Evans: Of course, tied in with your typology of introversion-extroversion, we know of your four functions of thinking, feeling, sensation, and intuition. It would be very interesting to hear some expansion of the meaning of these particular terms as related to the introvert-extrovert orientations.

Dr. Jung: Well, there is a quite simple explanation of these terms, and it shows at the same time how I arrived at such a typology. Namely, sensation tells you that there is something. Thinking, roughly speaking, tells you what it is. Feeling tells you whether it is agreeable or not, to be accepted or not, accepted or rejected. And intuition—there is a difficulty because you don't know ordinarily how intuition works. When a man has a hunch, you can't tell exactly how he got that hunch, or where that hunch came from. It is something funny about intuition.

I will tell you a little story. I had two patients. The man was a sensation type, and the woman was an intuitive type. Of course, they felt attraction, so they took a little boat and went down to the lake of Zurich. And there at the lake were those birds that dive after fish, you know, that come up again after a certain time, only you can't tell where they will come up. My two patients began to bet about who would be the first to see the bird. Now you would think that the one who observes reality very carefully, the sensation type, would win out. Not at all. The woman won the bet completely. She was beating him on all points because by intuition she knew it before. How is that possible? You know, you can really find out how it works by finding the intermediate links. It is a perception by intermediate links, and you only get the result of the whole chain of associations. Sometimes you succeed in finding out, but more often you don't.

My definition then is that intuition is a perception, beyond ways or means of the unconscious. That is near as I can get it. This is a very important function, because when you live under primitive conditions, a lot of unpredictable things are likely to happen. There you need your intuition because you cannot possibly tell by your sense perceptions what is going to happen. For instance, you are walking in primeval forests. You can only see a few steps ahead, and perhaps you go by the compass. You don't know what there is ahead; it is uncharted country. If you use your intuition, then you have hunches; and when you live under such primitive conditions, you instantly are aware of hunches. There are places that are favorable and there are places that are not favorable. You can't tell for your life what it is, but you better follow these hunches, because anything can happen, quite unforeseen things. For example, at the end of a long day you approach a river.

You had not known that there was a river there, but unexpectedly you come upon this river. For miles there is no human habitation. You cannot swim across; it is all full of crocodiles. So what? Such an obstacle hasn't been foreseen. It may be though that you have a hunch that you should remain in the least likely spot and wait for the following day; or that you should build a raft or something of the sort; or just a hunch that you should wait and look out for possibilities.

You can also have intuitions—this constantly happens —in our jungle called a city. You can have a hunch that something is going wrong, particularly when you are driving an automobile. For instance, it is that day when nurses appear in the street. At one corner a nurse runs in front of the automobile. Now they always try to get something interesting, like a suicide, you know; to be run over, that's too barbarous apparently. And then you get a peculiar feeling really, for at the next corner a second nurse runs in front of the automobile. A multiplicity of cases, that is the rule, that such chance happenings come in groups.

So you see, we have constantly warnings or hints, that consist partly in a slight feeling of uneasiness, uncertainty, fear. Now under primitive circumstances you would pay attention to these things; they would mean something. With us in our man-made, absolutely, apparently, safe conditions, we don't need that function so very much; yet we have seen it and used it. So you will find that the intuitive types, some bankers, Wall Street men, follow hunches, you know, diagnoses of all descriptions. You find that type very frequently among doctors because it helps them in their

prognoses. Sometimes a case can look quite normal, as it were, and you don't foresee any complications; yet a little voice says, "Now you look out here, because there is something not quite all right."

You cannot tell whv or how, but we have a lot of subliminal perceptions, sense perceptions, and from these we probably draw a great many of our intuitions. But that is perception by way of the unconscious, and you can observe that with intuitive types. You see, intuitive types very often do not perceive by their eyes or by their ears; they perceive by intuition. For instance, once it happened that I had a woman patient in on a morning at nine o'clock. Now I often smoke my pipe and have a sort of smell of tobacco or a cigar. When she arrived, she said, "But you begin earlier than nine o'clock; you must have somebody at eight o'clock." And I said, "How do you know?" You see, there had been a man there at eight o'clock already. And she said, "Oh, I just had a hunch that there must have been a gentleman with you this morning." I said, "How do you know it was a gentleman?" And she said, "Oh well, I just had the impression that the atmosphere was just like a gentleman here." here." All the time, you know, the ashtray was under her nose, and there was an unsmoked cigar in it; but she doesn't notice it. So you see, the intuitive is a type that doesn't see the stumbling block before his feet, but he smells the hunt for ten miles.

Dr. Evans: How did you develop your conceptualizations of these four functions?

Dr. Jung: Now mind you, these four functions were not a scheme I had simply invented and applied to psychology. On the contrary, it took me quite a long time to discover them. Take the thinking type for example, as I thought my type to be. Of course, that is human. Is it not? There are other people who decide the same problems that I am faced with and have to decide about, but they make their decisions in an entirely different way. They look at things in an entirely different way; they have entirely different values. They are, for instance, feeling types.

And so, after a while I discovered that there are intuitive types. They gave me much trouble. It took me over a year to become somewhat clear about the existence of the intuitive types. And the last, and the most unexpected, was the sensation type. And only later I saw that those are naturally the four aspects of conscious orientation.

You see, you get your orientation, you get your bearings, in the chaotic abundance of impressions through the four functions, these four aspects of total human orientation. If you can tell me any other aspect by which you get your orientation, I'm very grateful. I haven't found more and I tried. But those are the four that covered the thing.

For instance, the intuitive type, to discuss it once again, which is very little understood, has a very important function because he is the one going by hunches. He sees around corners; he smells a rat a mile away. He can give you perception and orientation in a situation where your senses, your intellect, and your feelings are no good at all. When you are in an absolute fix, an intuition can show you the hole through which you can escape. This is a very important function under primitive conditions or wherever you are confronted with vital issues that you cannot master by rules or logic.

So, through the study of all sorts of human types, I came to the conclusion that there must be many different ways of viewing the world through these type orientations—at least 16, and you can just as well say 360. You can increase the number of guiding or underlying principles, but I found that the most simple way is the way I told you, the division by four, the simple and natural division of the circle. I didn't now the symbolism of this particular classification. Only when I studied the archetypes did I become aware that this is a very important archetypal pattern that plays an enormous role.

Dr. Evans: Do you make a distinction between an intuitive extrovert and an intuitive introvert?

Dr. Jung: Yes, all those types cannot be alike.

Dr. Evans: More specifically, what would be an example of the difference between an intuitive extrovert and an intuitive introvert?

Dr. Jung: Well, you have chosen a somewhat difficult case, because one of the most difficult types is the intuitive introvert. Intuitive extrovert you find in all kinds of bankers, gamblers, etc., which is quite understandable. The introvert is more difficult because he has intuitions as to the subjective factor, namely the inner world; and, of course, that is very difficult to understand because what he sees are most uncommon things, things which he doesn't like to talk about if he is not a fool. If he did, he would spoil his own game by telling what he sees, because people won't understand it.

For instance, once I had a patient, a young woman about 27 or 28. Immediately after I had seated her, she said, "You know, doctor, I came to you because I've a snake in my abdomen." What! "Yes, a black snake coiled up in the bottom of my abdomen." I must have made an awful face at her, so she said, "You know that I don't mean it literally." I then

replied, however, ”If you say it was a snake, it was a snake.”
In a later conversation with her, which took place about in the middle of her treatment, treatment that only lasted for ten consultations, she reminded me of something she had foretold me. She had said, ”I come ten times and then it will be all right,” to which I responded with the question, ”How do you know?”” Oh, I’ve got a hunch,” she said. Now at about the fifth or sixth hour she said, ”Doctor, I must tell you that the snake has risen; it is now about here.” A hunch.
Then on the tenth day I said, ”Now this is our last hour, and do you feel cured?” Just beaming, she replied, ”You know, this morning it came up, came out of my mouth, and the head was golden.” Those were her last words.
When it comes to reality now, that same girl came to me because she couldn’t hear the step of her feet anymore, because she walked on air, literally. She couldn’t hear it, and that frightened her. When I asked for her address, she said, ”Oh, Pension so and so. Well, it is not just called a pension, but it is a sort of pension.” I had never heard of it. ”I have never heard of that place,” I said. She replied, ”It is a very nice place. There are only young girls there; they are all very nice young girls, very lovely young girls, and they have a merry time. I often wish they would invite me to their merry evenings.” And I said, ”Do they amuse themselves all alone?” ”No,” she replied, ”there are plenty of young gentlemen coming in; they have a beautiful time, but they never invite me.” It turned out that this was a private brothel. She was a perfectly decent girl from a very good family, not from here. She had found that place, I don’t know how, and she was completely unaware that they were all prostitutes. I said, ”For heaven’s sake, you fell into a very tough place; you’ll hasten to get out of it.”
She didn’t see reality, but she had hunches like everything, vraiment. Such a person cannot possibly speak of her experiences because everybody would think she was absolutely crazy. I myself was quite shocked, and I thought, ”For heaven’s sake, is that case a schizophrenic?”
You don’t normally hear that kind of speech; but she assumed that the old man, of course, knew everything and did understand such kind of language.
So you see, if the introverted intuitive would speak what he really perceives, practically no one would understand him; he would be misunderstood. Thus they learn to keep things to themselves. You hardly ever hear them talking of these things. In a way, that is a great disadvantage, but in another way it is an enormous advantage that these people do not speak of their experiences, both their inward experiences and those which occur in human relations. For instance, they may come into the presence of somebody they don’t know, not from Adam, and suddenly they may have inner images.
Now these inner images may give them a great deal of information about the psychology of that person they have just met. That is typical of cases that often happen. They suddenly know an important piece of the biography of that person, and if they did not keep things to themselves, they would tell the story. Then the fat would be in the fire! So the intuitive introvert has in a way a very difficult life, although it is a most interesting one. It is quite difficult to get into their confidence.
Dr. Evans: Yes, because they are afraid people will think . . .
Dr. Jung: They are sick. The things that they hint at are interesting to them, are vital to them, and are utterly strange to the ordinary individual. A psychologist, however, should know of such things. When people make a psychology, as a psychologist ought to do, it is the very first question—is he introverted or extroverted? The psychologist must look at entirely different things. He sees the sensation type; he sees the intuitive type; he sees thinking and feeling types. These things are complicated. They are still more complicated because the introverted thinking, for instance, is compensated by extroverted feeling, inferior, archaic, extroverted feeling. So an introverted thinker may be crude in his feeling, like for instance the introverted philosopher who is always carefully avoiding women may be married by his cook in the end.
Dr. Evans: So we can take your introvert-extrovert orientations and describe a number of types; the sensation-introvert and extrovert types, the feeling-introvert and extrovert types, thinking-introvert and extrovert types, and the intuitive-introvert and extrovert types. In each case these combinations do not represent a concrete category but simply, as you have indicated, a model that can be helpful in understanding the individual.
Dr. Jung: It is just a sort of skeleton to which you have to add the flesh. One could say that it is like a country mapped out by triangulation points, which doesn’t mean that the country consists of triangulation points; that is only in order to have an idea of the distances. And so it is a means to an end.

It only makes sense as a scheme when you deal with practical cases. For instance, if you have to explain an introverted-intuitive husband to an extrovert wife, it is a most painstaking affair because, you see, an extrovert sensation type is furthest away from the inner experience and the rational functions. He adapts and behaves according to the facts as they are, and he is always caught by those facts. He himself is those facts.
But if the introvert is intuitive, to him that is hell, because as soon as he is in a definite situation, he tries to find a hole where he can get out. To him, every given situation is just the worst that can happen to him. He is pinched and feels he is caught, suffocated, chained. He must break those fetters, because he is the man who will discover a new field. He will plant that field, and as soon as the new plants are coming up, he's done; he's over and no more interested. Others will reap what he has sown. When those two marry, the extrovert-sensation and the introvert-intuitive, there is trouble, I can assure you. Conversations with Carl Jung and Reactions from Ernest Jones

The Unconscious: Archetypes **(2014-05-09 04:49)**

The Unconscious: Archetypes:
Dr. Evans: You mentioned earlier that Freud's Oedipal situation was an example of an archetype. At this time would you please elaborate on the concept, archetype?

Dr. Jung: Well, you know what a behavior pattern is, the way in which a weaver bird builds its nest. That is an inherited form in him. He will apply certain symbiotic phenomena, between insects and plants. They are inherited patterns of behavior. And so man has, of course, an inherited scheme of functioning. You see, his liver, his heart, all his organs, and his brain will always function in a certain way, following its pattern. You may have a great difficulty seeing it because you cannot compare it. There are no other similar beings like man, that are articulate, that could give an account of their functioning. If that were the case, we could—I don't know what. But because we have no means of comparison, we are necessarily unconscious about the whole conditions.

It is quite certain, however, that man is born with a certain functioning, a certain way of functioning, a certain pattern of behavior which is expressed in the form of archetypal images, or archetypal forms. For instance, the way in which a man should behave is expressed by an archetype. Therefore, you see, the primitives tell such stories. A great deal of education goes through story telling. For instance, they call together the young men, and two older men act out before the eyes of the younger all the things they should not do. Then they say, "Now that's exactly the thing you shall not do." Another way is they tell them all of the things they should not do, like the Decalogue, "Thou shalt not," and that is always supported by mythological tales.

That, of course, gave me a motive to study the archetypes, because I began to see that the structure of what I then called the collective unconscious was really a sort of agglomeration of such typical images, each of which had a unique quality.

The archetypes are, at the same time, dynamic. They are instinctual images that are not intellectually invented. They are always there and they produce certain processes in the unconscious that one could best compare with myths. That's the origin of mythology. Mythology is a pronouncing of a series of images that formulate the life of archetypes. So the statements of every religion, of many poets, etc., are statements about the inner mythological process, which is a necessity because man is not complete if he is not conscious of that aspect of things. For instance, our ancestors have done so and so, and so shall you do. Or such and such a hero has done so and so, and that is your model. For instance, in the teachings of the Catholic church, there are several thousand saints. show us how to do— They have their legends— And that is Christian mythology.

In Greece, you know, there was Theseus and there was Heracles, models of fine men, of gentlemen, you know; and they teach us how to behave. They are archetypes of behavior. I became more and more respectful of archetypes, and that naturally led me on to a profound study of them. And now, by Jove, there is an enormous factor, very important for our further development and for our well-being, that should be taken into account.

It was, of course, difficult to know where to begin, because it is such an enormously extended field. And the next question I asked myself was, "Now, where in the world has anybody been busy with that problem?" I found that nobody had except a peculiar spiritual movement that went together with the beginning of Christianity, namely, the Gnostics; and that was the first thing actually that I saw. They were concerned with the problem of archetypes, and made a peculiar philosophy of it. Everybody makes a peculiar philosophy of it when he comes across it naively, and doesn't know that those are structural elements of the unconscious psyche. The Gnostics lived in the first, second and third centuries; and I wanted to know what was in between that time and today, when we suddenly are confronted by the problems of the collective unconscious which were the same two thousand years ago, though we are not prepared to admit that problem. I was always looking for something in between, you know, something that would link that remote past with the present moment.

I found to my amazement that it was alchemy, that which is understood to be a history of chemistry. It was, one could almost say, nothing less than that. It was a peculiar spiritual movement or a philosophical movement. They called themselves philosophers, like Narcissism. And then I read the whole accessible literature, Latin and Greek.

I studied it because it was enormously interesting. It is the mental work of 1,700 years, in which there is stored up all they could make out about the nature of the archetypes, in a peculiar way that's foolish. It is not simple. Most of the texts are no more published since the middle ages, the last editions dated in the middle or the end of the sixteenth century, all in Latin; some texts are in Greek, not a few very important ones.

That has given me no end of work, but the result was most satisfactory, because it showed me the development of our unconscious relation to the collective unconscious and the variations our consciousness has undergone; why the being's unconscious is concerned with these mythological images.

For instance, such phenomena as in Hitler, you know. That is a psychical phenomenon, and we've got to understand

these things. To me, of course, it has been an enormous problem because it is a factor that has determined the fate of millions of European people, and of Americans. Nobody can deny that he has been influenced by the war. That was all Hitler's doing—and that's all psychology, our foolish psychology. But you only come to an understanding of these things when you understand the background from which it springs. It is just as though, as if a terrific epidemic of typhoid fever were breaking out, and you say, "That is typhoid fever— isn't that a marvelous disease!" It can take on enormous dimensions and nobody knows anything about it. Nobody takes care of the water supply, nobody thinks of examining the meat or anything like that; but everyone simply states, "This is a phenomenon."—Yes, but one doesn't understand it.

Of course, I cannot tell you in detail about alchemy. It is the basic of our modern way of conceiving things, and therefore, it is as if it were right under the threshold of consciousness. This is a wonderful picture of how the development of archetypes, the movement of archetypes, looks when you look upon them with broader perspective. Maybe from today you look back into the past and you see how the present moment has evolved out of the past. It is just as if the alchemistic philosophy— That sounds very curious; we should give it an entirely different name. Actually, it has a different name. It is also called Hermetic Philosophy, though, of course, that conveys just as little as the term alchemy.—It was the parallel development, as Narcissism was, to the conscious development of Christianity, of our Christian philosophy, of the whole psychology of the middle ages.

So you see, in our days we have such and such a view of the world, a particular philosophy, but in the unconscious we have a different one. That we can see through the example of the alchemistic philosophy that behaves to the medieval consciousness exactly like the unconscious behaves to ourselves. And we can construct or even predict the unconscious of our days when we know what it has been yesterday. Or, for instance, to take a more concise archetype, like the archetype of the ford—the ford to a river. Now that is a whole situation. You have to cross a ford; you are in the water; and there is an ambush or a water animal, say a crocodile or something like that. There is danger and something is going to happen. The problem is how you escape. Now this is a whole situation and it makes an archetype. And that archetype has now a suggestive effect upon you. For instance, you get into a situation; you don't know what the situation is; you suddenly are seized by an emotion or by a spell; and you behave in a certain way you have not foreseen at all—you do something quite strange to yourself.

Dr. Evans: Could this also be described as spontaneous?

Dr. Jung: Quite spontaneous. And that is done through the archetype that is concerned. Of course, we have a famous case in our Swiss history of the King Albrecht, who was murdered in the ford of the Royce not very far from Zurich. His murderers were hiding behind him for the whole stretch from Zurich to the Royce, quite a long stretch, and after deliberating, still couldn't come together about whether they wanted to kill the king or not. The moment the king rode into the ford, they thought, "Murder!" They shouted, "Why do we let him abuse us?" Then they killed him, because this was the moment they were seized; this was the right moment. So you see, when you have lived in primitive

circumstances, in the primeval forest among primitive populations, then you know that phenomenon. You are seized with a certain spell and you do a thing that is unexpected.

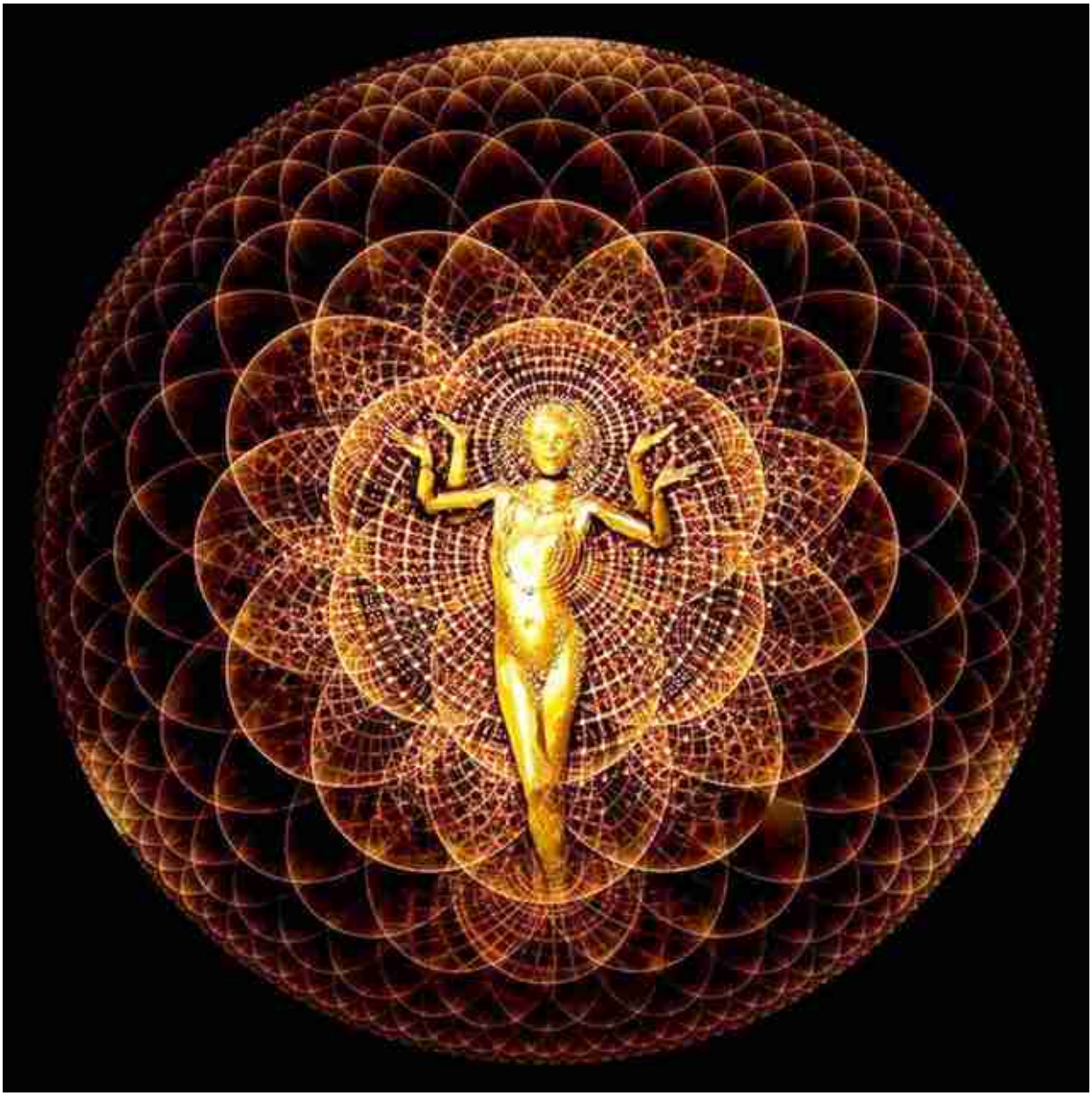
Several times when I was in Africa, I went into such situations where I was amazed afterwards. One day I was in the Sudan and it was really a very dangerous situation, which I didn't recognize at the moment at all. But I was seized with a spell. I did something which I wouldn't have expected and I couldn't have intended.

You see, the archetype is a force. It has an autonomy, and it can suddenly seize you. It is like a seizure. So, for instance, falling in love at first sight, that is such a case. You have a certain image in yourself, without knowing it, of the woman—of any woman. You see that girl, or at least a good imitation of your type, and instantly you get the seizure; you are caught. And after ward you may discover that it was a hell of a mistake. You see, a man is quite capable, or is intelligent enough to see that the woman of his choice was no choice; he has been captured!

He sees that she is no good at all, that she is a hell of a business, and he tells me so. He says, "For God's sake, doctor, help me to get rid of that woman." He can't though, and he is like clay in her fingers. This the archetype. It has all happened because of the archetype of the anima, though he thinks it is all his soul, you know. It is like the girl—any girl. When a man sings very high, for instance, sings a high C, she thinks he must have a very wonderful spiritual character, and she is badly disappointed when she marries that particular "letter." Well, that's the archetype of the animus.

Dr. Evans: Now Dr. Jung, to be even a bit more specific, you have suggested that in our society, in all societies, there are symbols that in a sense direct or determine what a man does. Then you also suggest that somehow these symbols become ”inborn” and, in part, ”inbred.”
Dr. Jung: They don’t become; they are. They are to begin with. You see, we are born into a pattern; we are a pattern. We are a structure that is pre-established through the genes.
Dr. Evans: To recapitulate then, the archetype is just a higher order of an instinctual pattern, such as your earlier example of a bird building a nest. Is that how you intended to describe it?
Dr. Jung: It is a biological order of our mental functioning, as, for instance, our biological-physiological function follows a pattern. The behavior of any bird or insect follows a pattern, and that is the same with us. Man has a certain pattern that makes him specifically human, and no man is born without it. We are only deeply unconscious of these facts because we live by all our senses and outside of ourselves. If a man could look into himself, he could discover it. When a man discovers it in our days, he thinks he is crazy—really crazy.
Dr. Evans: Now would you say the number of such archetypes are limited or predetermined, or can the number be increased?
Dr. Jung: Well, I don’t know what I do know about it; it is so blurred. You see, we have no means of comparison. We know and we see that there is a behavior, say like incest; or there is a behavior of violence, a certain kind of violence; or there is a behavior of panic, of power, etc. Those are areas, as it were, in which there are many variations. It can be expressed in this way or that way, you know. And they overlap, and often you cannot say where the one form begins or ends.
It is nothing concise, because the archetype in itself is completely unconscious and you only can see the effects of it. You can see, for instance, when you know a person is possessed by an archetype; then you can divine and even prognosticate possible developments. This is true because when you see that the man is caught by a certain type of woman in a certain very specific way, you know that he is caught by the anima. Then the whole thing will have such and such complications and such and such developments because it is typical. The way the anima is described is exceedingly typical. I don’t know if you know Rider Haggard’s She, or L’Atlantide by Benoît—c’est la femme fatale.
Dr. Evans: To be more specific, Dr. Jung, you have used the concepts, anima and animus, which you are now identifying in terms of sex, male or female. I wonder if you could elaborate perhaps even more specifically on these terms? Take the term ”anima” first. Is this again part of the inherited nature of the individual?
Dr. Jung: Well, this is a bit complicated, you know. The anima is an archetypal form, expressing the fact that a man has a minority of feminine or female genes. That is something that doesn’t appear or disappear in him, that is constantly present, and works as a female in a man.
As early as the 16th century, the Humanists had discovered that man had an anima, and that each man carried female within himself. They said it; it is not a modem invention. The same is the case with the animus. It is a masculine image in a woman’s mind which is sometimes quite conscious, sometimes not quite conscious; but it is called into life the moment that woman meets a man who says the right things. Then because he says it, it is all true and he is the fellow, no matter what he is. Those are particularly well-founded archetypes, those two. And you can lay hands on their bases. Conversations with Carl Jung and Reactions from Ernest Jones

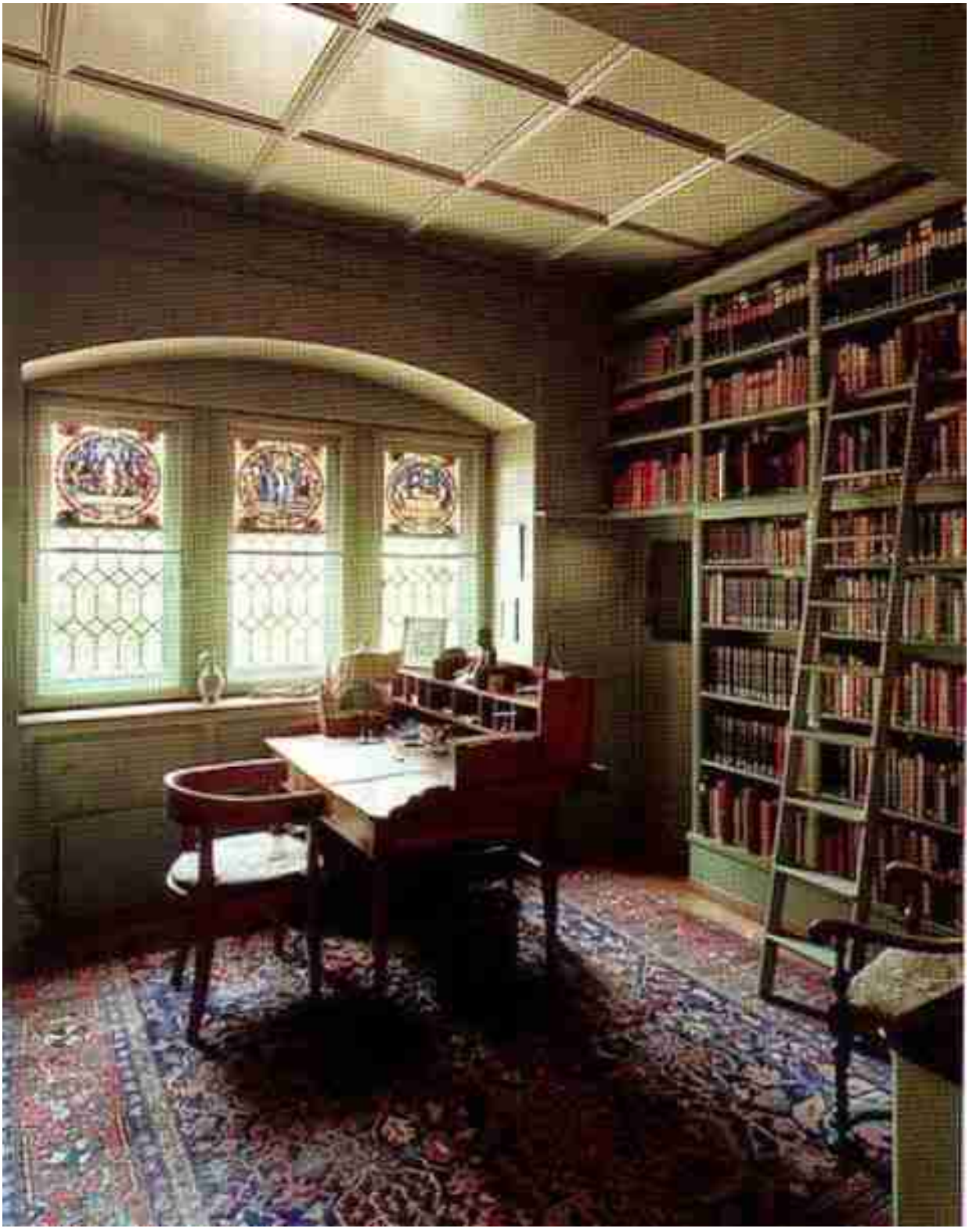
The Soul is a ”Sphere.” (2014-05-09 04:55)



Ever since the Timaeus it has been repeatedly stated that the soul is a sphere.
As the anima mundi., the soul revolves with the world wheel, whose hub is the Pole.
That is why the ”heart of Mercurius” is found there, for Mercurius is the anima mundi.
The anima mundi is really the motor of the heavens.
The wheel of the starry universe is reflected in the horoscope, called the ”thema” of birth.
This is a division of the heavens into twelve houses, calculated at the moment of birth, the first house coinciding with the ascendent.
Divided up in this way the firmament looks like a wheel turning, and the astronomer Nigidius is said to have received the name Figulus (”potter”) because the wheel of heaven turns like a potter’s wheel.
The ”thema” (that which is ”set” or ”ordained”) is indeed a ’wheel’.
The basic meaning of the horoscope is that, by mapping out the positions of the planets and their relations to one another (aspects), together with the distribution of the signs of the zodiac at the cardinal points, it gives a picture first of the psychic and then of the physical constitution of the individual.

It represents, in essence, a system of original and fundamental qualities in a person's character, and can therefore be regarded as an equivalent of the individual psyche.
Priscillian (d. 385) evidently took the wheel in this sense. He says of Christ: "He alone has the power to join together the Pleiades and to loose the bands of Orion.
Knowing the changes of the firmament and destroying the wheel of generation, he has overcome the day of our birth by the renewal of baptism."
From this it is plain that in the fourth century the wheel of birth was in fact regarded as the horoscope.
"Setting fire to the wheel" is therefore a figurative expression for a catastrophic revolt of all the original components of the psyche, a conflagration resembling panic or some other uncontrollable, and hence fatal outburst of emotion.
The total nature of the catastrophe is explained by the central position of the so-called "tongue," the diabolical element whose destructiveness is an essential part of every psyche.
Seen in this light, the Stella marts stands for the fiery center in us from which creative or destructive influences come.
Carl Jung; Aion; The Fish in Alchemy; Pages 136-137.

Carl Jung on Diagnostic and Therapeutic Practices **(2014-05-10 06:32)**



Jung on Diagnostic and Therapeutic Practices:
Dr. Evans: We American psychologists do a great deal of testing, utilizing ”projective tests.” As we discussed earlier, you certainly played a major role in developing projective testing with your word association method. What led you to develop the Word Association Test?

Dr. Jung: You mean the practical use of it?
Dr. Evans: Yes.
Dr. Jung: Well you see, in the beginning when I was a young man, I was completely disoriented with patients. I didn't know where to begin or what to say; and the association experiment has given me access to their unconscious. I learned about the things they did not tell me, and I got a deep insight into things of which they were not aware. I discovered many things.
Dr. Evans: In other words, from such association responses you discovered complexes or areas of emotional blocks in the patient? Of course, the word "complex," which originated with you, is used very widely now.
Dr. Jung: Yes, complex—that is one of the terms which I originated.
Dr. Evans: Did you hope that from these complexes or emotional blocks which you were uncovering as you administered this word association test to get at materials in the personal unconscious or the racial unconscious?
Dr. Jung: In the beginning there was no question of collective unconscious or anything like that. It was chiefly the ordinary personal complexes.
Dr. Evans: I see. You weren't expecting to get into such depth.
Dr. Jung: Among hundreds of complex associations, there might appear an archetypal element, but it wouldn't stand out particularly. That is not the point. You know, it is like the Rorschach, a superficial orientation.
Dr. Evans: You knew Hermann Rorschach, I believe, did you not? Dr. Jung: No. He has circumvented me as much as possible.
Dr. Evans: But did you get to know him personally?
Dr. Jung: No. I never saw him.
Dr. Evans: In his terms, "introtensive" and "extrotensive," of course, he is reflecting your conceptions of introversion and extroversion, in my own estimation that is.
Dr. Jung: Yes, but I was the anathema, because I was the one to first outline the concepts; and that, you know, is unforgivable. I never should have done it.
Dr. Evans: So you really didn't have any personal contacts with Rorschach?
Dr. Jung: No personal relations at all.
Dr. Evans: Are you familiar with Rorschach's test which uses ink-blots?
Dr. Jung: Yes, but I never applied it, because later on I didn't even apply the Word Association Test anymore. It just wasn't necessary. I learned what I had to learn from the exact examinations of psychic reactions; and that, I think, is a very excellent means.
Dr. Evans: But would you recommend that other psychiatrists, clinical psychologists, and psychoanalysts use these projective tests, such as your Word Association Test or Rorschach's test?
Dr. Jung: Well, perhaps. For the education of psychologists who intend to do actual work with people, I think it is an excellent means to learn how the unconscious works.
Dr. Evans: So you feel that the projective tests have a function in training psychologists?
Dr. Jung: Yes. They are exceedingly didactic. With these tests one can actually demonstrate repression or the amnesic phenomenon, the way in which people cover their emotions, etc. It takes place like an ordinary conversation, but the tests provide certain principles and criteria which serve as guides and measuring devices for what one sees and hears.
It is all so interesting. You observe all the things which you observe in a conversation with another person. For instance, in conversation when you ask a person something or begin to discuss certain things, you can observe certain things, little hesitations, mistakes in speech, etc.; all those things come to the fore. Then, what is more, in the experimental setting they are measurable.
I think I don't over-rate the didactic value of projective tests. I think very highly of them in this capacity, that is, for educating young psychologists. And sometimes, of course, they are useful to any psychologist. If I have a case who doesn't want to talk, I can make an experiment and find out a lot of things through the experiment. I have, for instance, discovered a murder.
Dr. Evans: Is that right? Would you like to tell us how this was done?
Dr. Jung: You see, you have that lie detector in the United States, and that's like an association test I have worked out with the psychogalvanic phenomenon. Also, we have done a lot of work on the pneumograph which will show the

decrease of volume of breathing under the influence of a complex. You know, one of the reasons for tuberculosis is the manifestation of a complex. People have very shallow breathing, don't ventilate the apices of their lungs anymore, and get tuberculosis. Half of tuberculosis cases are psychic.

Dr. Evans: In working with a patient, would you say that it is essential for him to recapitulate his past life in order to help him deal with his present neurosis, as Freud did, or do you feel that you can deal situationally with his problem without going back and probing into things that happened to him during his early life?

Dr. Jung: There is no one-and-only system in therapy. In therapy you treat the patient as he is in the present moment, irrespective of causes and such things. That is all more or less theoretical. Sometimes I can start right away with posing the problem. There are cases who know just as much about their own neurosis as I know about it in a way.

For instance, let us take the case of a professor of philosophy, an intelligent man, who imagines that he has cancer. He shows me several dozen x-ray plates that prove there is no cancer. He says, "Of course, I have no cancer, but nevertheless, I'm afraid I could have one. I've consulted many surgeons and they all assure me there is none; and I know there is none but I might have one." You see? That's enough. Such a case can stop from one moment to the next, just as soon as the person who has the sickness stops thinking such foolish things, but that is exactly what he cannot do.

In such a case, I say, "Well, it is perfectly plain to you that it is nonsense what you believe. Now why are you forced to believe such nonsense?

What is the power that makes you think such a thing against your free will? You know it is all nonsense." It's like a possession. It is as though a demon were in him, making him think like that in spite of the fact that he doesn't want to. Then I say, "Now you have no answer; I have no answer. What are we going to do?" I add, "We will see what you dream for a starting point, because a dream is a manifestation of the unconscious side."

In this case our philosopher has never heard of the unconscious side, so I must explain to him about the existence of the unconscious; and I must explain to him that the dream is a manifestation of it. Thus, if we succeed in analyzing the dream, we may get an idea about that power, which is distorting his thinking. In such a case one can begin right away with the analysis of dreams, and the same is true for all cases that are a bit serious. Mind you, this is not a simple case, but a very difficult and serious case, in spite of the simplicity of the phenomenology of the symptomatology.

In all cases after the preliminaries such as taking down the history of the family, the whole medical analysis, etc., we come to that question, "What is it in your unconscious that makes you wrong in your thinking, that hinders you from thinking normally?" Then we can begin with the observation of the unconscious, and the day by day process of analyzing the data produced by the unconscious. Now that we have discussed the first dream, the whole problem takes on new perspective, and he will have other dreams, each of which will have something to add until we have the whole picture. Now when we have the full picture, if he has the necessary moral stamina, he can be cured. In the end it is strictly a moral question, whether a man applies what he has learned or not.

Dr. Evans: Does your type approach, based on introversion-extroversion constructs, help you in this analytical process?

Dr. Jung: Yes. I find in the study of the "type," that it supplies a certain lead as to the personal nature of the unconscious, the personal quality of the unconscious in a given case. If you study an extrovert, you find that his unconscious has then an introverted quality. This is because all the extroverted qualities are played in consciousness, and the introverted qualities are all played in the unconscious; therefore, the unconscious has introverted qualities. The reverse composition, of course, is equally true. That knowledge gave me a lead of diagnostic value. It helped me to understand my patients. When I saw their conscious type, I got ideas as to their unconscious attitudes.

Now the neurotic is just as much controlled and influenced by the unconscious as he is by the conscious, so he may appear to be a type which actually is not a true diagnosis at all. In certain cases it is almost impossible to distinguish between conscious material and unconscious material, because you just cannot tell at first sight which is which. This has helped me to understand more the patients in terms of the Freudian emphasis (based on the past) as well as in Adlerian terms, which are more, as you say, concerned with the present situation of the patient.

In the course of years, I got quite a lot of empirical material about the peculiar way in which conscious and unconscious contents interact. I could do this by watching individuals who were actually going through analytical treatment. You see, there is a point when you try to integrate unconscious contents into consciousness; or you confront the patient who is holding a definite conscious attitude with the related unconscious attitude that is counteracting the

conscious one. This process, of course, is perpetuating his neurosis; and it is just as though another personality of the opposite type were influencing him or disturbing him.

Dr. Evans: So, Professor Jung, you gradually developed through your typologies a sort of theory, a psychology of opposites, where the conscious revealed the qualities of one type and the unconscious revealed the qualities of the other type in a given individual. This would be a very important way, then, of helping you to analyze and understand the individual.

Dr. Jung: Yes, from a practical point of view, it is diagnostically quite important. The point I wanted to elucidate is that in analyzing a patient you create the expression of typical experiences during the therapeutic process. There is a sort of typical way in which the integration of consciousness takes place. The average way is that through the analysis of dreams, for instance, you become acquainted with the contents of the unconscious.

To begin with, you want to know all personal, subjective material about the individual, what sort of difficulties the individual has encountered in adapting to environmental conditions, etc. Now, it can be regularly observed that when you talk to an individual and this individual gives you insight into his inner preoccupations, interests, emotions, etc., or in other words, hands over his personal complexes, you get slowly and willy-nilly into a situation of a kind of authority. You are in possession of all the important items in a person's development, and you become a point of reference, because you are dealing with things which are very important to the person. I remember, for instance, that I analyzed a very well-known American politician, who told me any number of the secrets of his trade. Suddenly he jumped up and said, "My God, what have I done! You could get a million dollars for what I have told you now!" I said, "Well, I'm not interested. You can sleep in peace, because I shall not betray you. I'll forget it in a fortnight." So you see, that shows that the things people hand out are not merely indifferent things. When it comes to something emotionally important, they are handing out themselves. They are investing in the analyst big emotional value, just as if they were handing you a large sum of money or trusting you with the administration of their estate; they are entirely in your hands. Often I hear things that could ruin these people, utterly and permanently ruin them, things which would give me, if I had any blackmailing tendencies, unlimited power over them.

You can see that this kind of a situation creates an emotional relationship to the analyst, and this is what Freud called "transference," a central problem in analytic psychology. It is just as if these people had handed out their whole existence, and that can have very peculiar effects upon the individual. Either they hate you for it, or love you for it; but they are not indifferent. Thus, a sort of emotional relation between the patient and the doctor is fostered.

When a patient discusses such material, the content of it is associated with all the important persons in the life of that patient. Now the most important persons are usually father and mother in going back into a person's childhood. The first troubles are with the parents as a rule. So, when a patient hands over to you his infantile memories about the father or mother, he also sees in you, the analyst, the image of that mother or father. Then it is just as if the doctor had taken the place of the father, or even of the mother. I have had quite a number of male patients that called me "Mother Jung," because they had handed over to me the image of their respective mothers, curiously enough. But you see, that's quite irrespective of the personality of the analyst. In this case, the personality of the analyst is simply disregarded. You now function as if you were the mother or father—the central authority. That is what one calls transference; that is projection. Now Freud doesn't exactly call it projection. He calls it transference, which is an illusion to an old, superstitious idea that if you have a disease, you can transfer the disease to an animal; or you can transfer the sin onto a scapegoat, and the scapegoat takes it out into the desert and makes it disappear.

Thus, the patients hand over themselves in the hope that I can swallow that stuff and digest it for them. I am in loco parentis and I have a high authority. Naturally, I am also persecuted by the corresponding resistances, by all the manifold emotional reactions they have had against their parents.

Now that is the structure you have to work through first in analyzing the situation, because the patient in such a condition is not free; he is a slave. He is actually dependent upon the doctor like a patient with an open abdomen on the operating table. He is in the hands of the surgeon, for better or for worse, so the thing must be finished. This means that we have to work through that condition in the hope that we will arrive at a different condition where the patient is able to see that I am not the father, not the mother, that I am an ordinary human being. Now everybody would assume that such a thing would be possible, that the patient could arrive at such an insight when he or she is not a complete idiot, that they could see that I am just a doctor and not that emotional figure of their fantasies. However, that is very often not the case.

I had a case once which involved an intelligent young woman, a student of philosophy who had a very good mind. One would easily think that she would be able to see that I was not her parental authority, but she was utterly unable to get out of this delusion. Now in such a case, one always has recourse to the dreams. She says through the conscious, "Of course, I know you are not my father, but I just feel like that. It is like you are my father; I depend upon you." Then I say, "Now we will see what the unconscious says." From that point, we work very hard in analyzing her dreams, and I begin to see that the unconscious is producing dreams in which I assume a very curious role.

In her dreams she is a little infant, sitting on my knee, and I am holding her in my arms. I have become a very tender father to the little girl, you know. More and more her dreams become emphatic in this respect; namely, I am a kind of giant, and she is a very little, frail human thing, quite a little girl in the hands of an enormous being. Then the final dream occurs in the series. In that dream, I was out in the midst of nature, standing in a field of wheat, an enormous field of wheat that was ripe for harvesting. I was a giant and I held her in my arms like a baby, with the wind blowing over the field. Now as you know, when the wind is blowing over a wheat field, it waves; and with these waves I swayed, putting her to sleep. She felt as if she was in the arms of a god, of the "Godhead." I thought, "Now the harvest is ripe, and I must tell her," so I said, "You see, what you want and what you are projecting into me, because you are not conscious of it, is that unconsciously you are feeling the influence of a deity which does not 'possess' your consciousness; therefore, you are seeing it in me."

That clicked, because she had a rather intense religious education, that enabled her to understand. Of course, it all vanished later on and something disappeared from her world. The world became merely personal to her and a matter of immediate consciousness. That religious conception of the world was to her no longer existent, apparently. This makes sense, you see, because the idea of a deity is not an intellectual idea. It is an archetype, an archetypal idea, that catches hold of your unconsciousness, and once she could understand that consciously, the archetype could no longer control her.

You find this type of archetypal image practically everywhere under this or that name. Even when it comes forth in the form of "Manna," it has an all-powerful, extraordinary effect or quality; it doesn't matter whether it is personal at all or not. In the case of this girl, she suddenly became aware of an entirely heathenish image, an image that comes fresh from the archetype. She had not the idea of a Christian God, or of an Old Testament Yahweh, but of a heathenish God—a God of Nature, a God of Vegetation. He was the wheat itself. He was the spirit of the wheat, the spirit of the wind; and she was in the arms of that Pneuma. Now that is the living experience of an archetype. When that girl came to understand what was happening in her, it made a tremendous impression upon her. She saw what she really was missing, that missing value which she was projecting into me, making me indispensable to her. Then she came to see that I was not indispensable, because, as the dream says, she is in the arms of that archetypal idea. That is a Pneumanous experience, you see, and that is the thing that people are looking for, an archetypal experience which is in itself an incorruptible value.

Until they have the experience and understand it, they depend upon other conditions; they depend upon their desires, their ambitions. They depend upon other people, because they have no value in themselves. They are only rational, and are not in possession of a treasure that would make them independent. Now when that girl could hold that experience, she no longer had to depend. The value became part of her. She had been liberated and was now complete. Inasmuch as she could realize such a Pneumanous experience, she was and will be able to continue her part, her own way—her individuation. The acorn can become an oak, and not a donkey. Nature will take her course. A man or woman becomes that which he or she is from the beginning. I have seen quite a number of such cases as I have just cited to you.

Dr. Evans: How do the dreams and fantasies of the patient enter into the process?

Dr. Jung: I wrote a book about such dreams, you know, an introduction to the psychology of the unconscious At that time my empirical material had been formed chiefly by observation of lunatics, cases of schizophrenia, and I had observed that there are, chiefly in the beginning of a disease, invasions of fantasies into conscious life, fantasies of an entirely unexpected sort which are most bewildering to the patient. He gets quite confused by these ideas, and he gets into a sort of panic since he never before has thought such things. They are quite strange to him and equally strange to his physician. Yet, the analyst is equally dumbfounded by the peculiar character of those fantasies.

Therefore, one says, "That man is crazy. He is crazy to think such things; nobody thinks such things," and the patient agrees with him, which throws the patient into even more of a panic. So as an analyst I thought it to be really the

task for psychiatry to elucidate that thing that broke into consciousness, the voices and the delusions. In those days, and mind you, I'm referring to over 40 or 50 years ago, I had no hope to be able to treat these cases or to be able to help them, but I had a very great scientific curiosity which made me want to know what these things really were. You see, I felt that these things had a system and that they were not merely chaotic, decayed material, because there was too much sense in those fantasies.

This led me to begin studying cases of psychogenic diseases such as hysteria, somnambulism, and others where the content that flowed from the unconscious was in readable condition and capable of being understood. Then I saw that, in contradistinction to the schizophrenics, the mental contents were elaborate, dramatic, suggestive and insinuating, enabling one to make out a second personality. Now this is not the case in schizophrenia. There the fantasies, on the contrary, are unsystematic and chaotic, so that you cannot make out a second personality. The cases are of too complicated a nature. I needed a simpler type, or a more comprehensible type, to study.

An old professor of psychology and philosophy at the University of Geneva published a case concerning an American girl, wherein he described her half poetic and half romantic fantasies. He published that material without commenting on it, giving it as an example of creative imagination. Now, when I read those fantasies, I saw this as exactly the kind of material I needed. I was always a bit afraid to tell of my personal experiences with patients because I felt that people might say that too much suggestion was involved, but since I had no hand in this case, I could not be accused of having influenced the patient. That is the reason I analyzed those particular fantasies. That case became the object of a whole book called The Psychology of the Unconscious. I have revised it after forty years, and it is now called Symbolisms of Transformation.

In The Psychology of the Unconscious (16), I tried to show that there is a sort of unconscious that clearly produces things which are historical and not personal. At that time, I simply called it "the unconscious," not distinguishing between the two aspects involved. Using the fantasies of the American girl, I tried for the first time to produce a picture of the functioning of the unconscious, a functioning which pointed to certain conclusions as to the nature of the unconscious.

Writing that book cost me my friendship with Freud, because he couldn't accept it. To Freud, the unconscious was a product of consciousness, and the unconscious simply contained the remnants of consciousness; I mean that he saw the unconscious as a sort of store-room where all the discarded things of consciousness were heaped up and left.To me, however, the unconscious was a matrix, a sort of basis of consciousness, possessing a creative nature and capable of autonomous acts, autonomous intrusions into the consciousness. In other words, I took the existence of the unconscious for a real fact, an autonomous factor that was capable of independent action.

To me that was a psychological problem of the very first order, and it made me think furiously, because the whole of philosophy, even up to the present day, has not recognized the fact that we have a counter-factor in our unconscious. It has not become recognized that in our psyche there are two factors, two independent factors, with consciousness representing one factor and, equally important, the unconscious representing the other factor. And the unconscious can interfere with consciousness any time it pleases. Now I say to myself, "This is very uncomfortable. I think I am the only master in my house, but in reality I must admit that there is another master, somebody in my house that can play tricks on me." I have to deal with the unfortunate victims of that interference every day in my patients.

I remember, for instance, one case which involved a young man, quite a rational young man. He had a lot of personal problems, but finally these enlarged and expanded until he was involved in very disagreeable relations with the whole of his surroundings. He was a member of society, but he was engaged in the poorest of relations with the other people of the society. It was really quite shocking. He began having and reporting collective dreams to me. Suddenly, he dreamed of things he had never thought of in his life before, mythological motifs, and he thought he was crazy, because he could not understand it at all. It was just as if the whole world were suddenly transformed. You see this

same process in a case of schizophrenia, but this was not a case of schizophrenia. In this case the collective dreams were expressing the

mythological patterns or motifs which were in his unconscious.

There are many examples of this in the collective dreams I have published. To make it clear, I shall tell a long story. Then you will see how the collective dream applies in cases such as the one cited above. I have already mentioned the case of that intuitive girl who suddenly came out with the statement that she had a black snake in her belly. Well

now, that is an example of a collective symbol. That is not an individual fantasy; it is a collective fantasy. That fantasy is well known in India. Now right at first, I even thought she might be crazy, for she had no more connection with India by all external considerations that I did. But, of course, we are all similar in at least one respect—we are all human. This girl was just highly intuitive and oriented toward a "wholistic" manner of thinking, or thinking always within a context of totality or wholeness, a mode of thinking which is known in and characteristic of India. It is the basis of a whole philosophical system, that of Tantarism, and this system has as its symbol Kucarini, Kucarini the serpent. This is something known only to some few specialists; it generally is not known that we have a serpent in the abdomen. Well, that is a collective dream or collective fantasy.

Dr. Evans: As the individual goes through life day to day, is it possible that things that trouble him and cause tension lead to repression?

Dr. Jung: He doesn't repress consciously always. These things disappear, and Freud explains that by active repression. But you can prove that these things never have been conscious before. They simply don't appear, and you don't know why they don't appear. Of course, when they do come up later, one can give the explanation that they have not appeared before because they were in disagreement or were incompatible with the patient's conscious views and attitudes. But that is afterwards that you can say this; you were not able to predict it. So you see, these things that have an emotional tone are partially autonomous. They can appear or not appear. They can disappear at wish, not of the subject, but of their own; and, also, you can repress them. It is just so the same as with projections. For instance, people say, "One makes projections." That's nonsense. One doesn't make them; one finds them. They are already there; they are already in the unconscious.

And so, these disappearances, or the so-called repressions, are just like projections. Without you having anything to do with it, they are already part of the unconscious. There are cases, sure, where consciousness enters in, but I should say that the majority of cases are unconscious. That was my first point of difference with Freud. I saw in the association experiment that certain complexes are quite certainly not repressed. They simply won't appear. This is because, you see, the unconscious is real; it is an entity; it works by itself; it is autonomous.

Dr. Evans: So in a sense, looking at the so-called defense mechanisms, projection, rationalization, etc., you would differ from the orthodox psychoanalytic view in that you would not sav that they are developed as a means of defending the Ego. Rather, you would say that they are already there as manifestations of patterns that are already present in the unconscious.

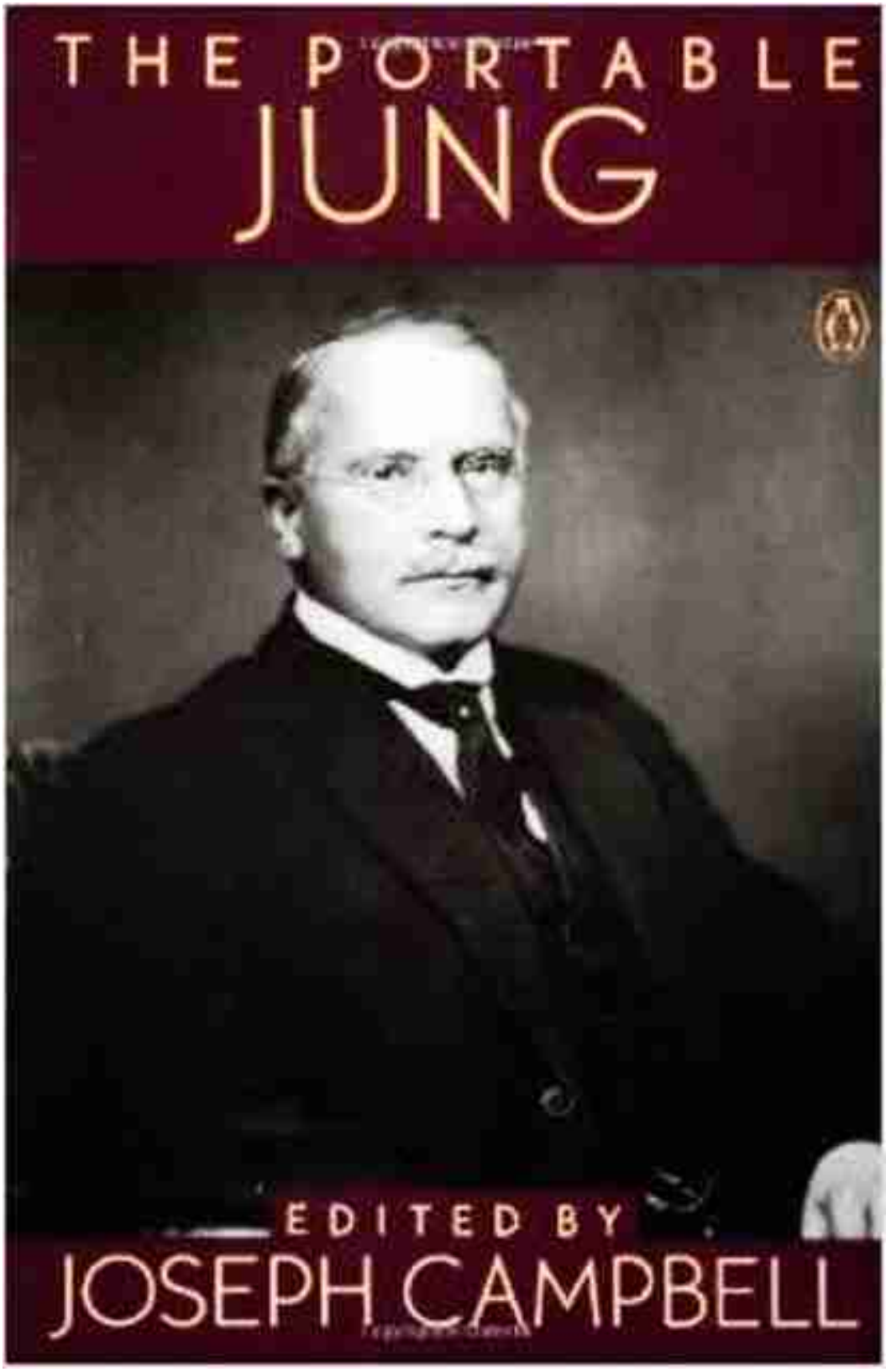
Dr. Jung: Yes. Take, for instance, the example of that serpent. That never had been repressed, or else it would have been conscious to her. On the contrary, it was unconscious to her and only appeared in her fantasies. It appeared spontaneously. She didn't know how she came to it. She said, "Well, I just saw it."

Dr. Evans: Now some of the orthodox psychoanalysts might have said, "This is a phallic symbol."

Dr. Jung: But you can say anything, you know. One can say that a church spire is a phallic symbol, but what is it when you dream of a penis? You know what a man has said, one of the orthodox men, one of the old guard? His explanation of that question was that in this case the censor had not functioned. You call that a scientific explanation?

Carl Jung; Conversations with Carl Jung and Reactions from Ernest Jones

Carl Jung: Childhood and Student Years {1875-1900) **(2014-05-10 06:40)**



Childhood and Student Years {1875-1900):
Carl Gustav Jung was born July 26, 1875, in Kesswil, Switzerland, on Lake Constance. His paternal grandfather, alter

whom he was named, had moved from Germany in 1822, when Alexander von Humboldt obtained an appointment for him as professor of surgery at the University of Basel. His father, Johann Paul Achilles Jung (1842-1896), was a clergyman, and his mother, Emilie Preiswerk Jung (1848-1923), was the daughter of a long-established Basel family. When the boy was four, his parents moved to klein-Hüningen, near Basel, and it was there his education began. His father taught him Latin, and his mother, as he tells in a volume of old-age reminiscences, Memories, Dreams, Reflections, read to him of exotic religions from an illustrated children's book, to which he constantly returned to view with fascination its pictures of Hindu gods.

During early youth, Jung thought of archaeology as a career. Theology, too, interested him, though not in his father's sense; for the concept of Christ's life as the sole decisive feature in the drama of God and man he regarded as belying Christ's own teaching that the Holy Ghost would take his place among men after his death. He regarded Jesus as a man; hence, either fallible or a mere mouthpiece of the Holy Ghost, who, in turn, was "a manifestation of the inconceivable God."

One day, in the library of a college classmate's father, the questing youth chanced on a small book on spiritualistic phenomena that immediately caught and absorbed him; for the phenomena described were like those of stories he had been hearing in the Swiss countryside since childhood.

Furthermore, he knew that similar tales were reported from all parts of the world. They could not be the products of religious superstition, since religious teachings differ and these accounts were alike. They must be connected, he thought, with the objective behavior of the psyche. Interest ignited, he read ravenously; but among his friends he encountered only resistance to the subject, a curious, hard resistance that amazed him. "I had the feeling," he declares, "that I had pushed to the brink of the world; what was of burning interest to me was null and void for others, and even a cause of dread.

Dread of what? I could find no explanation for this.

After all, there was nothing preposterous and world-shaking in the idea that there might be events which over-stepped the limited categories of space, time, and causality. Animals were known to sense beforehand storms and earthquakes.

There were dreams which foresaw the death of certain persons, clocks which stopped at the moment of death, glasses which shattered at the critical moment. All these things had been taken for granted in the world of my childhood. And now I was apparently the only person who had ever heard of them. In all earnestness I asked myself what kind of world I had stumbled into. Plainly the urban world knew nothing about the country world, the real world of mountains, woods, and rivers, of animals and 'God's thoughts' (plants and crystals). I found this explanation comforting. At all events, it bolstered my self-esteem."

What decided this young scholar of philosophical bent to enter medicine has not, as far as I know, been told. It was possibly the imposing model of his very distinguished grandfather of Humboldt's time. But he has himself described the strange events that turned him, in the last months of his medical schooling, from medicine and surgery and psychiatry.

While following his required courses, he had been avidly reading, on Sundays, in Kant and Goethe, Hartmann, Schopenhauer and Nietzsche; but again had found, when be thought to talk of such authors to his friends, that no one wanted to hear of them. All his friends wanted were facts, and all he had for them was talk—until, one day, there came to him something as solid and cold as steel.

lie was in his room, studying, with the door half open to the dining room, where his widowed mother was knitting by the window, when a loud report sounded, like a pistol shot, and the circular walnut table beside her had split from the rim to beyond the center—a table of solid walnut, dried and seasoned for some seventy years. Two weeks later, the young medical student, returning home at evening, found his mother, his fourteen-year-old sister, and the maid in high agitation. About an hour earlier, another deafening crack had come from the neighborhood of a heavy nineteenth-century sideboard, which the women had then examined without finding any sign. Nearby, in the cupboard containing the breadbasket, however, Jung discovered the breadknife with its steel blade broken to es: in one corner of the basket, its handle; in each of the others, a fraction of the blade. To the end of his lite Jung preserved the fragments of that concrete fact.

A lew weeks later he learned of certain relatives engaged in table-turning, who had a medium, a young girl of fifteen and a half, who produced somnambulistic states and Spiritualistic phenomena. Invited to participate, Jung

immediately conjectured that the manifestations in his mother « house might be connected with that medium. He joined the sessions and, for the next two years, meticulously took notes, until, in the end, the medium, feeling her s failing, began to cheat, and Jung departed.

Meanwhile, he was still at medical school, and in due on the time arrived for the state examination. His professor in psychology had been ”not exactly,” in his judgment, ”stimulating.” Moreover, in the medical world of that time, psychiatry was held in contempt. So in preparing himself he had reserved for the last his psychiatric textbook, Krafft-Ebing’s Lehrbuch der Psychiatrie, which he opened with the unpromising thought, ”Well, now let’s see what a psychiatrist has to say for himself.”

Beginning with the preface, he read: ”It is probably due to the peculiarity of the subject and its incomplete state of development that psychiatric textbooks are stamped with a more or less subjective character.” A few lines further on, Krafft-Ebing termed psychoses ”diseases of the personality,” and the reader’s heart began suddenly to pound. He had to stand and draw a deep breath. His excitement was intense; for, as he tells, ”it had become clear to me in a flash of illumination, that for me the only possible goal was psychiatry.” Here, and here alone, was the empirical field common to spiritual and biological facts. The Portable Jung; Introduction; Pages ix-x

The Personal and Collective Pyche **(2014-05-11 05:03)**

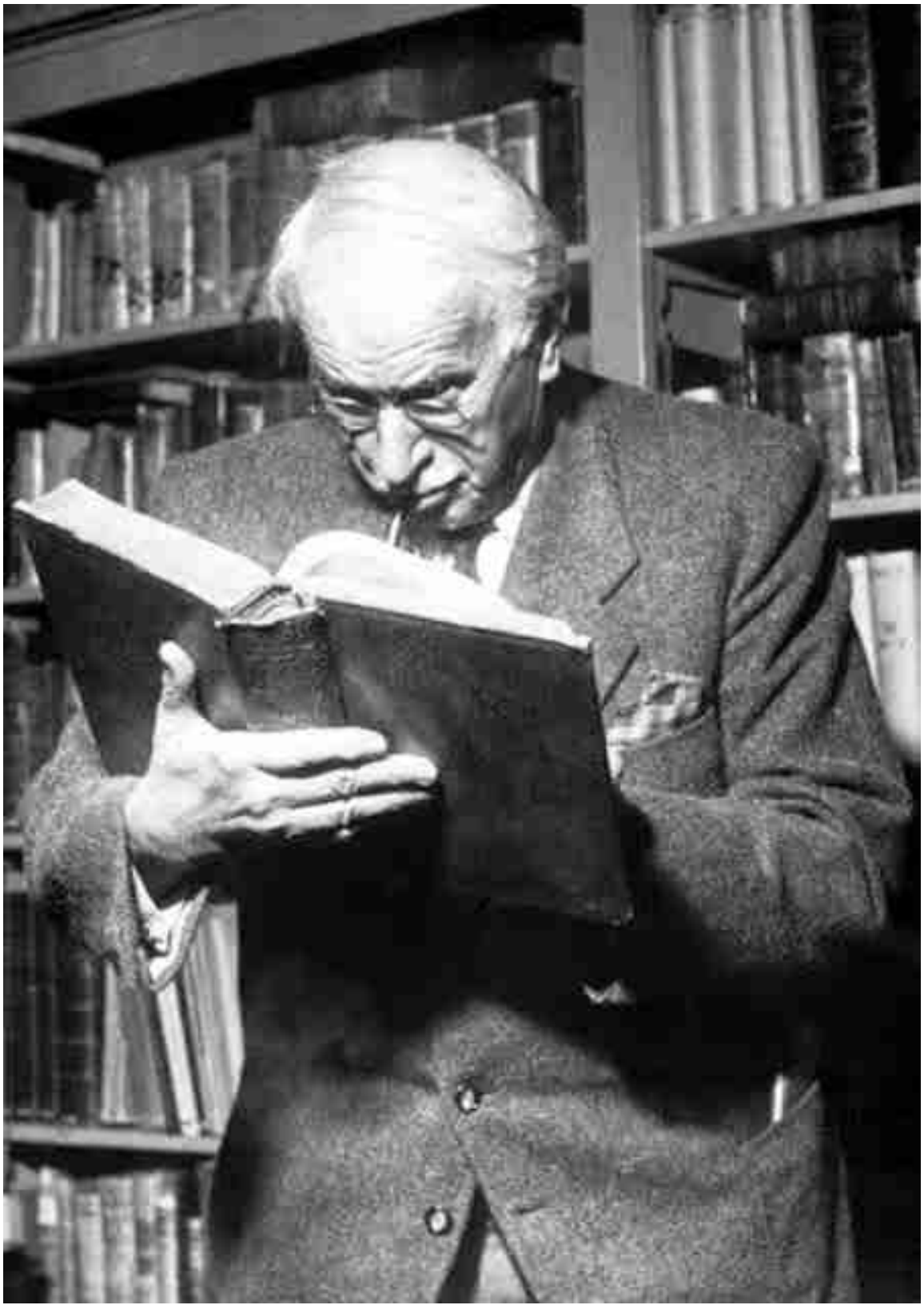
We shall probably get nearest to the truth if we think of the conscious and personal psyche as resting upon the broad basis of an inherited and universal psychic disposition which is as such unconscious, and that our personal psyche

bears the same relation to the collective psyche as the individual to society.
But equally, just as the individual is not merely a unique and separate being, but is also a social being, so the human psyche is not a self-contained and wholly individual phenomenon, but also a collective one.
And just as certain social functions or instincts are opposed to the interests of single individuals, so the human psyche exhibits certain functions or tendencies which, on account of their collective nature, are opposed to individual needs.
The reason for this is that every man is born with a highly differentiated brain and is thus assured of a wide range of mental functioning which is neither developed ontogenetically nor acquired.
But, to the degree that human brains are uniformly differentiated, the mental functioning thereby made possible is also collective and universal.
This explains, for example, the interesting fact that the unconscious processes of the most widely separated peoples and races show a quite remarkable correspondence, which displays itself, among other things, in the extraordinary but well-authenticated analogies between the forms and motifs of autochthonous myths.
The universal similarity of human brains leads to the universal possibility of a uniform mental functioning.
This functioning is the collective psyche.
Inasmuch as there are differentiations corresponding to race, tribe, and even family, there is also a collective psyche limited to race, tribe, and family over and above the ”universal” collective psyche.
To borrow an expression from Pierre Janet, the collective psyche comprises the parties infirieures of the psychic functions, that is to say those deep-rooted, well-nigh automatic portions of the individual psyche which are inherited and are to be found everywhere, and are thus impersonal or supra-personal.
Consciousness plus the personal unconscious constitutes the parties superieures of the psychic functions, those portions, therefore, that are developed ontogenetically and
acquired.
Consequently, the individual who annexes the unconscious heritage of the collective psyche to what has accrued to him in the course of his ontogenetic development, as though it were part of the latter, enlarges the scope of his personality in an illegitimate way and suffers the consequences.
In so far as the collective psyche comprises the parties inferieures of the psychic functions and thus forms the basis of every personality, it has the effect rushing and devaluing the personality.
This shows itself either in the aforementioned stifling of self-confidence or else in an unconscious heightening of the ego’s importance to the point of a pathological will to power. Carl Jung; The Portable Jung; Pages 93-94.

Carl Jung on the ”Academic Psychologist.” **(2014-05-11 05:15)**

The academic psychologist is perfectly free to dismiss the phenomenon of emotion or the concept of the unconscious (or both) from his consideration.
Yet they remain facts to which the medical psychologist at least has to pay due attention; for emotional conflicts and the intervention of the unconscious are the classical features of his science.
If he treats a patient at all, he comes up against these irrationalities as hard facts irrespective of his ability to formulate them in intellectual terms.
It is, therefore, quite natural that people who have not had the medical psychologist’s experience find it difficult to follow what happens when psychology ceases to be a tranquil pursuit for the scientist in his laboratory and becomes an active part of the adventure of real life.
Target practice on a shooting range is far from the battlefield; the doctor has to deal with casualties in a genuine war. He must concern himself with psychic realities, even if he cannot embody them in scientific definitions. That is why no textbook can teach psychology; one learns only by actual experience. Carl Jung; Man and His symbols; Page 83.

Carl Jung: Some Reactions concerning Psychological Testing, Psychotherapy, Mental Telepathy, and other Personal Insights **(2014-05-12 07:47)**



[Carl Jung: Some Reactions concerning Psychological Testing, Psychotherapy, Mental Telepathy, and other Personal Insights.]
Evans: We American psychologists do a great deal of testing, utilizing "projective tests." As we discussed earlier, you certainly played a major role in developing projective testing with your word association method. What led you to develop the Word Association Test?
Jung: You mean the practical use of it?
Evans: Yes.
Jung: Well you see, in the beginning when I was a young man, I was completely disoriented with patients. I didn't know where to begin or what to say; and the association experiment has given me access to their unconscious. I learned about the things they did not tell me, and I got a deep insight into things of which they were not aware. I discovered many things.
Evans: In other words, from such association responses you discovered complexes or areas of emotional blocks in the patient? Of course, the word "complex," which originated with you, is used very widely now.
Jung: Yes, complex—that is one of the terms which I originated.
Evans: Did you hope that from these complexes or emotional blocks which you were uncovering as you administered this word association test to get at materials in the personal unconscious or the racial unconscious?
Jung: In the beginning there was no question of collective unconscious or anything like that. It was chiefly the ordinary personal complexes.
Evans: I see. You weren't expecting to get into such depth.
Jung: Among hundreds of complex associations, there might appear an archetypal element, but it wouldn't stand out particularly. That is not the point. You know, it is like the Rorschach, a superficial orientation.
Evans: You knew Hermann Rorschach, I believe, did you not?
Jung: No. He has circumvented me as much as possible.
Evans: But did you get to know him personally?
Jung: No. I never saw him.
Evans: In his terms, "introtensive" and "extrotensive," of course, he is reflecting your conceptions of introversion and extroversion, in my own estimation that is.
Jung: Yes, but I was the anathema, because I was the one to first outline the concepts; and that, you know, is unforgivable. I never should have done it.
Evans: So you really didn't have any personal contacts with Rorschach?
Jung: No personal relations at all.
Evans: Are you familiar with Rorschach's test which uses ink-blots?
Jung: Yes, but I never applied it, because later on I didn't even apply the Word Association Test anymore. It just wasn't necessary. I learned what I had to learn from the exact examinations of psychic reactions; and that, I think, is a very excellent means.
Evans: But would you recommend that other psychiatrists, clinical psychologists, and psychoanalysts use these projective tests, such as your Word Association Test or Rorschach's test?
Jung: Well, perhaps. For the education of psychologists who intend to do actual work with people, I think it is an excellent means to learn how the unconscious works.
Evans: So you feel that the projective tests have a function in training psychologists?
Jung: Yes. They are exceedingly didactic. With these tests one can actually demonstrate repression or the amnesic phenomenon, the way in which people cover their emotions, etc. It takes place like an ordinary conversation, but the tests provide certain principles and criteria which serve as guides and measuring devices for what one sees and hears. It is all so interesting. You observe all the things which you observe in a conversation with another person. For instance, in conversation when you ask a person something or begin to discuss certain things, you can observe certain things, little hesitations, mistakes in speech, etc.; all those things come to the fore. Then, what is more, in the experimental setting they are measurable.
I think I don't over-rate the didactic value of projective tests. I think very highly of them in this capacity, that is, for educating young psychologists. And sometimes, of course, they are useful to any psychologist. If I have a case who doesn't want to talk, I can make an experiment and find out a lot of things through the experiment. I have, for in-

stance, discovered a murder.
Evans: Is that right? Would you like to tell us how this was done?
Jung: You see, you have that lie detector in the United States, and that's like an association test I have worked out with the psycho- galvanic phenomenon. Also, we have done a lot of work on the pneumograph which will show the decrease of volume of breathing under the influence of a complex. You know, one of the reasons for tuberculosis is the manifestation of a complex. People have very shallow breathing, don't ventilate the apices of their lungs anymore, and get tuberculosis. Half of tuberculosis cases are psychic.
Evans: In working with a patient, would you say that it is essential for him to recapitulate his past life in order to help him deal with his present neurosis, as Freud did, or do you feel that you can deal situationally with his problem without going back and probing into things that happened to him during his early life?
Jung: There is no one-and-only system in therapy. In therapy you treat the patient as he is in the present moment, irrespective of causes and such things. That is all more or less theoretical. Sometimes I can start right away with posing the problem. There are cases who know just as much about their own neurosis as I know about it in a way.
For instance, let us take the case of a professor of philosophy, an intelligent man, who imagines that he has cancer. He shows me several dozen x-ray plates that prove there is no cancer. He says, "Of course, I have no cancer, but nevertheless, I'm afraid I could have one. I've consulted many surgeons and they all assure me there is none; and I know there is none but I might have one." You see? That's enough. Such a case can stop from one moment to the next, just as soon as the person who has the sickness stops thinking such foolish things, but that is exactly what he cannot do.
In such a case, I say, "Well, it is perfectly plain to you that it is nonsense what you believe. Now why are you forced to believe such nonsense? What is the power that makes you think such a thing against your free will? You know it is all nonsense." It's like a possession. It is as though a demon were in him, making him think like that in spite of the fact that he doesn't want to. Then I say, "Now you have no answer; I have no answer. What are we going to do?" I add, "We will see what you dream for a starting point, because a dream is a manifestation of the unconscious side."
In this case our philosopher has never heard of the unconscious side, so I must explain to him about the existence of the unconscious; and I must explain to him that the dream is a manifestation of it. Thus, if we succeed in analyzing the dream, we may get an idea about that power, which is distorting his thinking. In such a case one can begin right away with the analysis of dreams, and the same is true for all cases that are a bit serious. Mind you, this is not a simple case, but a very difficult and serious case, in spite of the simplicity of the phenomenology of the symptomatology.
In all cases after the preliminaries such as taking down the history of the family, the whole medical analysis, etc., we come to that question, "What is it in your unconscious that makes you wrong in your thinking, that hinders you from thinking normally?" Then we can begin with the observation of the unconscious, and the day by day process of analyzing the data produced by the unconscious. Now that we have discussed the first dream, the whole problem takes on new perspective, and he will have other dreams, each of which will have something to add until we have the whole picture. Now when we have the full picture, if he has the necessary moral stamina, he can be cured. In the end it is strictly a moral question, whether a man applies what he has learned or not.
Evans: Does your type approach, based on introversion-extroversion constructs, help you in this analytical process?
Jung: Yes. I find in the study of the "type," that it supplies a certain lead as to the personal nature of the unconscious, the personal quality of the unconscious in a given case. If you study an extrovert, you find that his unconscious has then an introverted quality. This is because all the extroverted qualities are played in consciousness, and the introverted qualities are all played in the unconscious; therefore, the unconscious has introverted qualities. The reverse composition, of course, is equally true. That knowledge gave me a lead of diagnostic value. It helped me to understand my patients. When I saw their conscious type, I got ideas as to their unconscious attitudes.
Now the neurotic is just as much controlled and influenced by the unconscious as he is by the conscious, so he may appear to be a type which actually is not a true diagnosis at all. In certain cases it is almost impossible to distinguish between conscious material and unconscious material, because you just cannot tell at first sight which is which. This has helped me to understand more the patients in terms of the Freudian emphasis (based on the past) as well as in Adlerian terms, which are more, as you say, concerned with the present situation of the patient.
In the course of years, I got quite a lot of empirical material about the peculiar way in which conscious and unconscious contents interact. I could do this by watching individuals who were actually going through analytical treatment. You

see, there is a point when you try to integrate unconscious contents into consciousness; or you confront the patient who is holding a definite conscious attitude with the related unconscious attitude that is counteracting the conscious one. This process, of course, is perpetuating his neurosis; and it is just as though another personality of the opposite type were influencing him or disturbing him.

Evans: So, Professor Jung, you gradually developed through your typologies a sort of theory, a psychology of opposites, where the conscious revealed the qualities of one type and the unconscious revealed the qualities of the other type in a given individual. This would be a very important way, then, of helping you to analyze and understand the individual.

Jung: Yes, from a practical point of view, it is diagnostically quite important. The point I wanted to elucidate is that in analyzing a patient you create the expression of typical experiences during the therapeutic process. There is a sort of typical way in which the integration of consciousness takes place. The average way is that through the analysis of dreams, for instance, you become acquainted with the contents of the unconscious.

To begin with, you want to know all personal, subjective material about the individual, what sort of difficulties the individual has encountered in adapting to environmental conditions, etc. Now, it can be regularly observed that when you talk to an individual and this individual gives you insight into his inner preoccupations, interests, emotions, etc., or in other words, hands over his personal complexes, you get slowly and willy-nilly into a situation of a kind of authority. You are in possession of all the important items in a person's development, and you become a point of reference, because you are dealing with things which are very important to the person. I remember, for instance, that I analyzed a very well-known American politician, who told me any number of the secrets of his trade. Suddenly he jumped up and said, "My God, what have I done! You could get a million dollars for what I have told you now!" I said, "Well, I'm not interested. You can sleep in peace, because I shall not betray you. I'll forget it in a fortnight." So you see, that shows that the things people hand out are not merely indifferent things. When it comes to something emotionally important, they are handing out themselves. They are investing in the analyst big emotional value, just as if they were handing you a large sum of money or trusting you with the administration of their estate; they are entirely in your hands. Often I hear things that could ruin these people, utterly and permanently ruin them, things which would give me, if I had any blackmailing tendencies, unlimited power over them.

You can see that this kind of a situation creates an emotional relationship to the analyst, and this is what Freud called "transference," a central problem in analytic psychology. It is just as if these people had handed out their whole existence, and that can have very peculiar effects upon the individual. Either they hate you for it, or love you for it; but they are not indifferent. Thus, a sort of emotional relation between the patient and the doctor is fostered.

When a patient discusses such material, the content of it is associated with all the important persons in the life of that patient. Now the most important persons are usually father and mother in going back into a person's childhood. The first troubles are with the parents as a rule. So, when a patient hands over to you his infantile memories about the father or mother, he also sees in you, the analyst, the image of that mother or father. Then it is just as if the doctor had taken the place of the father, or even of the mother. I have had quite a number of male patients that called me "Mother Jung," because they had handed over to me the image of their respective mothers, curiously enough. But you see, that's quite irrespective of the personality of the analyst. In this case, the personality of the analyst is simply disregarded. You now function as if you were the mother or father—the central authority. That is what one calls transference; that is projection. Now Freud doesn't exactly call it projection. He calls it transference, which is an illusion to an old, superstitious idea that if you have a disease, you can transfer the disease to an animal; or you can transfer the sin onto a scapegoat, and the scapegoat takes it out into the desert and makes it disappear. Thus, the patients hand over themselves in the hope that I can swallow that stuff and digest it for them. I am in loco parentis and I have a high authority. Naturally, I am also persecuted by the corresponding resistances, by all the manifold emotional reactions they have had against their parents.

Now that is the structure you have to work through first in analyzing the situation, because the patient in such a condition is not free; he is a slave. He is actually dependent upon the doctor like a patient with an open abdomen on the operating table. He is in the hands of the surgeon, for better or for worse, so the thing must be finished. This means that we have to work through that condition in the hope that we will arrive at a different condition where the patient is able to see that I am not the father, not the mother, that I am an ordinary human being. Now everybody would assume that such a thing would be possible, that the patient could arrive at such an insight when he or she is not a

complete idiot, that they could see that I am just a doctor and not that emotional figure of their fantasies. However, that is very often not the case.

I had a case once which involved an intelligent young woman, a student of philosophy who had a very good mind. One would easily think that she would be able to see that I was not her parental authority, but she was utterly unable to get out of this delusion. Now in such a case, one always has recourse to the dreams. She says through the conscious, "Of course, I know you are not my father, but I just feel like that. It is like you are my father; I depend upon you." Then I say, "Now we will see what the unconscious says." From that point, we work very hard in analyzing her dreams, and I be gin to see that the unconscious is producing dreams in which I assume a very curious role.

In her dreams she is a little infant, sitting on my knee, and I am holding her in my arms. I have become a very tender father to the little girl, you know. More and more her dreams become emphatic in this respect; namely, I am a kind of giant, and she is a very little, frail human thing, quite a little girl in the hands of an enormous being. Then the final dream occurs in the series. In that dream, I was out in the midst of nature, standing in a field of wheat, an enormous field of wheat that was ripe for harvesting. I was a giant and I held her in my arms like a baby, with the wind blowing over the field. Now as you know, when the wind is blowing over a wheat field, it waves; and with these waves I swayed, putting her to sleep. She felt as if she was in the arms of a god, of the "Godhead." I thought, "Now the harvest is ripe, and I must tell her," so I said, "You see, what you want and what you are projecting into me, because you are not conscious of it, is that unconsciously you are feeling the influence of a deity which does not 'possess' your consciousness; therefore, you are seeing it in me." That clicked, because she had a rather intense religious education, that enabled her to understand. Of course, it all vanished later on and something disappeared from her world. The world became merely personal to her and a matter of immediate consciousness. That religious conception of the world was to her no longer existent, apparently. This makes sense, you see, because the idea of a deity is not an intellectual idea. It is an archetype, an archetypal idea, that catches hold of your unconsciousness, and once she could understand that consciously, the archetype could no longer control her.

You find this type of archetypal image practically everywhere under this or that name. Even when it comes forth in the form of "Manna," it has an all-powerful, extraordinary effect or quality; it doesn't matter whether it is personal at all or not. In the case of this girl, she suddenly became aware of an entirely heathenish image, an image that comes fresh from the archetype. She had not the idea of a Christian God, or of an Old Testament Yahweh, but of a heathenish God—a God of Nature, a God of Vegetation. He was the wheat itself. He was the spirit of the wheat, the spirit of the wind; and she was in the arms of that Pneuma. Now that is the living experience of an archetype.

When that girl came to understand what was happening in her, it made a tremendous impression upon her. She saw what she really was missing, that missing value which she was projecting into me, making me indispensable to her. Then she came to see that I was not indispensable, because, as the dream says, she is in the arms of that archetypal idea. That is a Numinous experience, you see, and that is the thing that people are looking for, an archetypal experience which is in itself an incorruptible value.

Until they have the experience and understand it, they depend upon other conditions; they depend upon their desires, their ambitions. They depend upon other people, because they have no value in themselves. They are only rational, and are not in possession of a treasure that would make them independent. Now when that girl could hold that experience, she no longer had to depend. The value became part of her. She had been liberated and was now complete. Inasmuch as she could realize such a Numinous experience, she was and will be able to continue her part, her own way—her individuation. The acorn can become an oak, and not a donkey. Nature will take her course. A man or woman becomes that which he or she is from the beginning. I have seen quite a number of such cases as I have just cited to you.

Evans: How do the dreams and fantasies of the patient enter into the process?

Jung: I wrote a book about such dreams, you know, an introduction to the psychology of the unconscious. At that time my empirical material had been formed chiefly by observation of lunatics, cases of schizophrenia, and I had observed that there are, chiefly in the beginning of a disease, invasions of fantasies into conscious life, fantasies of an entirely unexpected sort which are most bewildering to the patient. He gets quite confused by these ideas, and he gets into a sort of panic since he never before has thought such things. They are quite strange to him and equally strange to his physician. Yet, the analyst is equally dumbfounded by the peculiar character of those fantasies. Therefore, one says, "That man is crazy. He is crazy to think such things; nobody thinks such things," and the patient agrees with him,

which throws the patient into even more of a panic. So as an analyst I thought it to be really the task for psychiatry to elucidate that thing that broke into consciousness, the voices and the delusions. In those days, and mind you, I'm referring to over 40 or 50 years ago, I had no hope to be able to treat these cases or to be able to help them, but I had a very great scientific curiosity which made me want to know what these things really were. You see, I felt that these things had a system and that they were not merely chaotic, decayed material, because there was too much sense in those fantasies.

This led me to begin studying cases of psychogenic diseases such as hysteria, somnambulism, and others where the content that flowed from the unconscious was in readable condition and capable of being understood. Then I saw that, in contradistinction to the schizophrenics, the mental contents were elaborate, dramatic, suggestive and insinuating, enabling one to make out a second personality. Now this is not the case in schizophrenia. There the fantasies, on the contrary, are unsystematic and chaotic, so that you cannot make out a second personality. The cases are of too complicated a nature. I needed a simpler type, or a more comprehensible type, to study.

An old professor of psychology and philosophy at the University of Geneva published a case concerning an American girl, wherein he described her half poetic and half romantic fantasies. He published that material without commenting on it, giving it as an example of creative imagination. Now, when I read those fantasies, I saw this as exactly the kind of material I needed. I was always a bit afraid to tell of my personal experiences with patients because I felt that people might say that too much suggestion was involved, but since I had no hand in this case, I could not be accused of having influenced the patient. That is the reason I analyzed those particular fantasies. That case became the object of a whole book called The Psychology of the Unconscious. I have revised it after forty years, and it is now called Symbolisms of Transformation.

In The Psychology of the Unconscious (16), I tried to show that there is a sort of unconscious that clearly produces things which are historical and not personal. At that time, I simply called it "the unconscious," not distinguishing between the two aspects involved. Using the fantasies of the American girl, I tried for the first time to produce a picture of the functioning of the unconscious, a functioning which pointed to certain conclusions as to the nature of the unconscious.

Writing that book cost me my friendship with Freud, because he couldn't accept it. To Freud, the unconscious was a product of consciousness, and the unconscious simply contained the remnants of consciousness; I mean that he saw the unconscious as a sort of store-room where all the discarded things of consciousness were heaped up and left. To me, however, the unconscious was a matrix, a sort of basis of consciousness, possessing a creative nature and capable of autonomous acts, autonomous intrusions into the consciousness. In other words, I took the existence of the unconscious for a real fact, an autonomous factor that was capable of independent action.

To me that was a psychological problem of the very first order, and it made me think furiously, because the whole of philosophy, even up to the present day, has not recognized the fact that we have a counter-factor in our unconscious. It has not become recognized that in our psyche there are two factors, two independent factors, with consciousness representing one factor and, equally important, the unconscious representing the other factor. And the unconscious can interfere with consciousness any time it pleases. Now I say to myself, "This is very uncomfortable. I think I am the only master in my house, but in reality I must admit that there is another master, somebody in my house that can play tricks on me." I have to deal with the unfortunate victims of that interference every day in my patients.

I remember, for instance, one case which involved a young man, quite a rational young man. He had a lot of personal problems, but finally these enlarged and expanded until he was involved in very disagreeable relations with the whole of his surroundings. He was a member of society, but he was engaged in the poorest of relations with the other people of the society. It was really quite shocking. He began having and reporting collective dreams to me. Suddenly, he dreamed of things he had never thought of in his life before, mythological motifs, and he thought he was crazy, because he could not understand it at all. It was just as if the whole world were suddenly transformed. You see this same process in a case of schizophrenia, but this was not a case of schizophrenia. In this case the collective dreams were expressing the mythological patterns or motifs which were in his unconscious.

There are many examples of this in the collective dreams I have published. To make it clear, I shall tell a long story. Then you will see how the collective dream applies in cases such as the one cited above. I have already mentioned the case of that intuitive girl who suddenly came out with the statement that she had a black snake in her belly. Well now, that is an example of a collective symbol. That is not an individual fantasy; it is a collective fantasy. That fantasy

is well known in India. Now right at first, I even thought she might be crazy, for she had no more connection with India by all external considerations that I did. But, of course, we are all similar in at least one respect—we are all human. This girl was just highly intuitive and oriented toward a "holistic" manner of thinking, or thinking always within a context of totality or wholeness, a mode of thinking which is known in and characteristic of India. It is the basis of a whole philosophical system, that of Tantraism, and this system has as its symbol Kundalini, Kundalini the serpent. This is something known only to some few specialists; it generally is not known that we have a serpent in the abdomen. Well, that is a collective dream or collective fantasy.

Evans: As the individual goes through life day to day, is it possible that things that trouble him and cause tension lead to repression?

Jung: He doesn't repress consciously always. These things disappear, and Freud explains that by active repression. But you can prove that these things never have been conscious before. They simply don't appear, and you don't know why they don't appear. Of course, when they do come up later, one can give the explanation that they have not appeared before because they were in disagreement or were incompatible with the patient's conscious views and attitudes. But that is afterwards that you can say this; you were not able to predict it.

So you see, these things that have an emotional tone are partially autonomous. They can appear or not appear. They can disappear at wish, not of the subject, but of their own; and, also, you can repress them. It is just so the same as with projections. For instance, people say, "One makes projections." That's nonsense. One doesn't make them; one finds them. They are already there; they are already in the unconscious. And so, these disappearances, or the so-called repressions, are just like projections.

Without you having anything to do with it, they are already part of the unconscious. There are cases, sure, where consciousness enters in, but I should say that the majority of cases are unconscious. That was my first point of difference with Freud. I saw in the association experiment that certain complexes are quite certainly not repressed. They simply won't appear. This is because, you see, the unconscious is real; it is an entity; it works by itself; it is autonomous.

Evans: So in a sense, looking at the so-called defense mechanisms, projection, rationalization, etc., you would differ from the orthodox psychoanalytic view in that you would not sav that they are developed as a means of defending the Ego. Rather, you would say that they are already there as manifestations of patterns that are already present in the unconscious.

Jung: Yes. Take, for instance, the example of that serpent. That never had been repressed, or else it would have been conscious to her. On the contrary, it was unconscious to her and only appeared in her fantasies.

It appeared spontaneously. She didn't know how she came to it. She said, "Well, I just saw it."

Evans: Now some of the orthodox psychoanalysts might have said, "This is a phallic symbol."

Jung: But you can say anything, you know. One can say that a church spire is a phallic symbol, but what is it when you dream of a penis? You know what a man has said, one of the orthodox men, one of the old guard? His explanation of that question was that in this case the censor had not functioned. You call that a scientific explanation?

9. Jung on Contemporary Psychological Problems

Evans: You are familiar, of course, with the work of Dr. J. B. Rhine at Duke University. Some of his work in extrasensory perception and clairvoyance, or mental telepathy, sounds much like the research into intuitive function, a phase of your work which we discussed earlier. For example, would you say that a person who has clairvoyance would be an intuitive type in your frame of reference?

Jung: That's quite probable. Or it can be a sensation type, say an extrovert sensation type who is very much influenced by the unconscious. He has introverted intuition in his unconscious.

Evans: Dr. Jung, you speak of rational and irrational functions, thinking and feeling being rational, and sensation and intuition being irrational. Would you care to elaborate on this notion?

Jung: As you say, there are two groups, the rational group and the irrational group. The rational group consists of the two functions, thinking and feeling. The ideal of thinking is a rational result, and the ideal of feeling is also a rational result. They hold rational values. That is differentiated thinking.

The irrational group is comprised of sensation and intuition. Sensation functions in such a way that it may not prejudice facts; it shall not prejudice facts. To the sensation type, the ideal perception is that you have an accurate perception of things as they are without additions or corrections. On the other side, intuition does not look at things as they are. That is anathema to the intuition. It looks ever so shortly at things as they are, and makes off into an unconscious

process at the end in which he will see something nobody else will see.
Evans: So in terms of the person who is clairvoyant—
Jung: Those people who yield the best results are always those people who are introverted, where introverted intuition comes in. But that is a side aspect of it; it is not interesting.
The other question is far more interesting, namely, the terms they use. Rhine himself uses them—recognition, telepathy, etc. They mean nothing at all. They are words, but he thinks he has said something when he says "telepathy."
Evans: The word itself is not a description of the process.
Jung: It means nothing, nothing at all.
Evans: Now, of course, a lot of the things that you are describing, some scientists would insist are due to chance, chance occurrences and chance factors. In his own work, Rhine used statistical probability analysis methods. He reports these occurrences more often than would be expected by chance.
Jung: Well you see, he proves that it is more than chance; it is statistically plausible. That is the important point which hasn't been contradicted.
There was some experimental proof offered in England, which resulted in the accusation: "Oh, Rhine, that's nothing but guesswork." And that is exactly true; that is guessing, what you call guessing. However, a hunch is guessing, but a definite guess, you know. All this really means nothing.
You see, the point is that it is more than merely probable; it is beyond chance. That's the major point. But as you know, people hate such problems they can't deal with concretely, and they can't deal with this one concretely. In fact, even Rhine does not understand how often extrasensory phenomena really occur, because it is a revelation which in these sacred rooms is anathema, a revelation of time and space through the psyche. That's the fact; that is what Rhine has made evident, but for scientists to say, "I'll swallow that," now that is difficult.
Evans: We might go a little further into some of your recent works in this area which many consider quite profound, but are not too well known to many of our students.
Jung: Of course not. Nobody in the general public actually reads these things. Of course, my books are at least sold.
Evans: To be more specific, I'm referring to the concept, synchronicity, which you have discussed, and which has some relevance at this point in our discussion. Would you care to comment on synchronicity?
Jung: That is awfully complicated. One wouldn't know where to begin. Of course, this kind of thinking started long ago, and when Rhine brought out his results, I thought, "Now we have at least a more or less dependable basis to argue on." But the argument has not been understood at all, because it is really very difficult.
When you observe the unconscious, you will come across plenty of cases which show a very peculiar kind of parallel events. For example, I have a certain thought of a certain definite subject which is occupying my attention and my interest; and at the same time, something else happens, quite independently, that portrays just that thought. This is utter nonsense, you know, looked at from a causal point of view. However, that there is something else to it which is not nonsense is made evident by the results of Rhine's experiments. There is a probability; it is something more than chance that such a case occurs.
I never made statistical experiments except one in the way of Rhine. I made one for another purpose. But I have come across quite a number of cases where it was most astounding to find that two causal chains happened at the same time, but independent of each other, so that you could say they had nothing to do with each other. It's really quite clear. For instance, I speak of a red car and at that moment a red car comes here. Now I haven't seen the red car, because it wasn't possible; it was hidden behind the building until just this moment when it suddenly appeared. Now many would say that this is an example of mere chance, but the Rhine experiment proves that these cases are not mere chance.
Now it would be superstitious and false to say, "This car has appeared because here were some remarks made about a red car; it is a miracle that a red car has appeared." It is not a miracle; it is just chance—but these chances happen more often than chance allows. That shows that there is something behind it.
Rhine has a whole institute, many co-workers, and has the means. We have no means here to make such experiments; otherwise, I probably would have done them. Here it is just physically impossible, so I have to content myself with the observation of facts!!
Evans: An interesting area which is being discussed a lot in the United States today, and I'm sure is of interest to you as well, is that of psychosomatic medicine, an area dealing with the way in which emotional components of personality

can affect bodily functions.
Jung: As an example of this, I see a lot of astounding cures of tuberculosis—chronic tuberculosis—effected by analysts; people learn to breathe again. The understanding of what their complexes were—that has helped them.
Evans: When did you first become interested in the psychic factors of tuberculosis? Many years ago?
Jung: I was an analyst to begin with; I was always interested naturally. Maybe also because I understood so little of it, or more importantly, I noticed that I understood so little.
Evans: To expand on my earlier question, we are right now becoming more and more interested in the United States in how emotional, unconscious personality factors can actually have an effect on the body. Of course, the classic example in the literature is the peptic ulcer. It is believed that this is a case where emotional factors have actually created pathology.
These ideas have been extended into many other areas. It is felt, for example, that where there already is pathology, these emotional factors can intensify it. Or sometimes there may be actual symptoms or fears concerning pathology when no true pathology exists, such as in cases of hysteria or hypochondriasis. For example, many physicians in America say that 60 to 70 percent of their patients do not have anything really physically wrong with them, but they instead have disorders of psychosomatic origin.
Jung: Yes, that is well known—since more than fifty years. The question is how to cure them.
Evans: Speaking of such psychosomatic disturbances, as, for instance, your experiences and studies into tuberculosis, do you have any ideas as to why the patient selects this type of symptom?
Jung: He doesn't select; they happen to him. You could ask just as well when you are eaten by a crocodile, "How did you happen to select that crocodile?" Nonsense, he has selected you.
Evans: Of course, "selected" in this sense refers to an unconscious process.
Jung: No, not even unconsciously. That is an extraordinary exaggeration of the importance of the subject, to say he was choosing such things. They get him.
Evans: Perhaps one of the most radical suggestions in the area of psychosomatic medicine has been the suggestion that some forms of cancer may have psychosomatic components as causal factors. Would this surprise you?
Jung: Not at all. We know these since long ago, you know. Fifty years ago we already had these cases; ulcer of the stomach, tuberculosis, chronic arthritis, skin diseases. All are psychogenic under certain conditions.
Evans: And even cancer?
Jung: Well you see, I couldn't swear, but I have seen cases where I thought or wondered whether or not there was a psychogenic reason for that particular ailment; it came too conveniently. Many things can be found out about cancer, I'm sure.
You see, with us it has been always a question of how to treat these things, because any disease possible has a psychological accompaniment. It just all depends upon —perhaps life depends upon it—whether you treat such a patient psychologically in the proper way or not. That can help tremendously, even if you cannot prove in the least that the disease in itself is psychogenic.
You can have an infectious disease in a certain moment, that is, a physical ailment or predicament, because you are particularly accessible to an infection—maybe sometimes because of a psychological attitude. Angina is such a typical psychological disease; yet it is not psychological in its physical consequences. It's just an infection. So you ask, "Then why does psychology have anything to do with it?" Because it was the psychological moment maybe that allowed the infection to grow. When the disease has been established and there is a high fever and an abscess, you cannot cure it by psychology. Yet it is quite possible that you can avoid it by a proper psychological attitude.
Evans: So all this interest in psychosomatic medicine is pretty old stuff to you.
Jung: It's all known here long ago.
Evans: And you are not at all surprised at the new developments . . .
Jung: No. For instance, there is the toxic aspect of schizophrenia. I published it fifty years ago—just fifty years ago—and now everyone discovers it. You are far ahead in America with technological things, but in psychological matters and such things, you are fifty years back. You simply don't understand it; that's a fact. I don't want to figure in a general corrective statement; you simply are not yet aware of what there is. There are plenty more things than people have any idea of. I told you that case of the theologian who didn't even know what the unconscious was; he thought it was an apparition. Everyone who says that I am a mystic is just an idiot. He just doesn't understand the first word

of psychology.
Evans: There is certainly nothing mystical about the statements you have just been making. Now to pursue this further, another development that falls right in line with this whole discussion of psychosomatic medicine has been the use of drugs to deal with psychological problems. Of course, historically drugs have been used a great deal by people to try to forget their troubles, to relieve pain, etc. However, a particular development has been the so-called non-addictive tranquilizing drugs. These, of course, became prominent in France with the drug, chlorpromazine. Then followed such drugs as reserpine-serpentina, and a great variety of milder tranquilizers, known by such trade names as Miltown and Equinal. They are now being administered very freely to patients by general practitioners and internists. In other words, not only are the stronger tranquilizers being administered to mentally ill patients such as schizophrenics, but to a great extent today these drugs are being dispensed almost as freely as aspirins to reduce everyday tensions.
Jung: This practice is very dangerous.
Evans: Why do you think this is dangerous? These drugs are supposed to be nonaddictive.
Jung: It's just like the compulsion that is caused by morphine or heroin. It becomes a habit. You don't know what you do, you see, when you use such drugs. It is like the abuse of narcotics.
Evans: But the argument is that these are not habit-forming; they are not physiologically addictive.
Jung: Oh, yes, that's what one says.
Evans: But you feel that psychologically there is still addiction?
Jung: Yes. For instance, there are many drugs that don't produce habits, the kind of habits that morphine does; yet it becomes a different kind of habit, a psychical habit, and that is just as bad as anything else.
Evans: Have you actually seen any patients or had any contact with individuals who have been taking these particular drugs, these tranquilizers?
Jung: I can't say. You see, with us there are very few. In America there are all the little powders and the tablets. Happily enough, we are not yet so far. You see, American life is in a subtle way so one-sided and so uprooted that you must have something with which to compensate the real nature of man. You have to pacify your unconscious all along the line because it is in absolute uproar; so at the slightest provocation you have a big moral rebellion in America. Look at the rebellion of modern youth in America, the sexual rebellion, and all that. These rebellions occur because the real, natural man is just in open rebellion against the utterly inhuman form of American life. Americans are absolutely divorced from nature in a way, and that accounts for that drug abuse.
Evans: But what about the treatment of individuals who are seriously mentally ill? We have the problem of hospitalized, psychotic patients. For instance, certain schizophrenics are so withdrawn that they are virtually impossible to interact with in psychotherapy; so in many hospitals in the United States, drugs such as chlorpromazine have been used in order to render many such patients more amenable to psychotherapy. I don't think most of our practitioners believe the drugs cure the patients in themselves, but they at least make the patient more amenable to therapy.
Jung: Yes, the only question is whether that amenability is a real thing or drug-induced. I am sure that any kind of suggestive treatment will have effect, because these people simply become suggestible. You see, any drug or shock in the mind will lower stamina, making these people accessible to suggestion. Then, of course, they can be led, can be made into something, but it is not a very happy result.
Evans: To change the topic for a moment, Professor Jung, I know our students would be interested in your opinion concerning the kind of training and background a psychologist, a person who wants to study the individual, should have. For example, there is one view that says maybe he should be trained primarily as a rigorous scientist, a master of such tools as statistics and experimental design. Others feel, however, that a study of the humanities is also important for the student who wants to study the individual.
Jung: Well of course, when you study human psychology, you can't help noticing that man's psychology doesn't only consist of the ramifications of instinct in his behavior. There are other determinants, many others, and the study of man from his biological aspect only is by far insufficient. To understand human psychology, it is absolutely necessary that you study man also in his social and general environments. You have to consider, for instance, the fact that there are different kinds of societies, different kinds of nations, different traditions; and in the interest of that purpose, it is absolutely necessary that one treat the problem of the human psyche from many standpoints. Each is naturally a considerable task.
Thus, after my association experiments at which time I realized that there was obviously an unconscious, the question

became, ”Now what is this unconscious? Does it consist merely of remnants of conscious activities, or are there things that are practically forever unconscious? In other words, is the unconscious a factor in itself?” And I soon came to the conclusion that the unconscious must be a factor in itself. You see, I observe time and again, for instance, when delving into people’s dreams or schizophrenic patients’ delusions and fantasies, that therein is contained motives which they couldn’t possibly have acquired in our surroundings. This, of course, depends upon the belief that the child is not born tabula rasa, but instead is a definite mixture or combination of genes; and although the genes seem to contain chiefly dynamic factors and predispositions to certain types of behavior, they have a tremendous importance also for the arrangement of the psyche, inasmuch as it appears, that is. Before you can see into the psyche, you cannot study it, but once it appears, you see that it has certain qualities and a certain character. Now the explanation for this must needs depend upon the elements born in the child, so factors determining human behavior are born within the child, and determine further development. Now that is one side of the picture.

The other side of the picture is that the individual lives in connection with others in certain definite surroundings that will influence the given combination of qualities. And that now is also a very complicated factor, because the environmental influences are not merely personal. There are any number of objective factors. The general social conditions, laws, convictions, ways of looking at things, of dealing with things; these things are not of an arbitrary character. They are historical. There are historical reasons why things are as they are. There are historical reasons for the qualities of the psyche and there is such a thing as the history of man’s evolution in past eons, which as a combination show that real understanding of the psyche must consist in the elucidation of the history of the human race—history of the mind, for instance, as in the biological data. When I wrote my first book concerning the psychology of the unconscious, I already had formed a certain idea of the nature of the unconscious. To me it was then a living remnant of the original history of man, man living in his surroundings. It is a very complicated picture.

So you see, man is not complete when he lives in a world of statistical truth. He must live in a world where the ”whole” of man, his entire history, is the concern; and that is not merely statistics. It is the expression of what man really is, and what he feels himself to be.

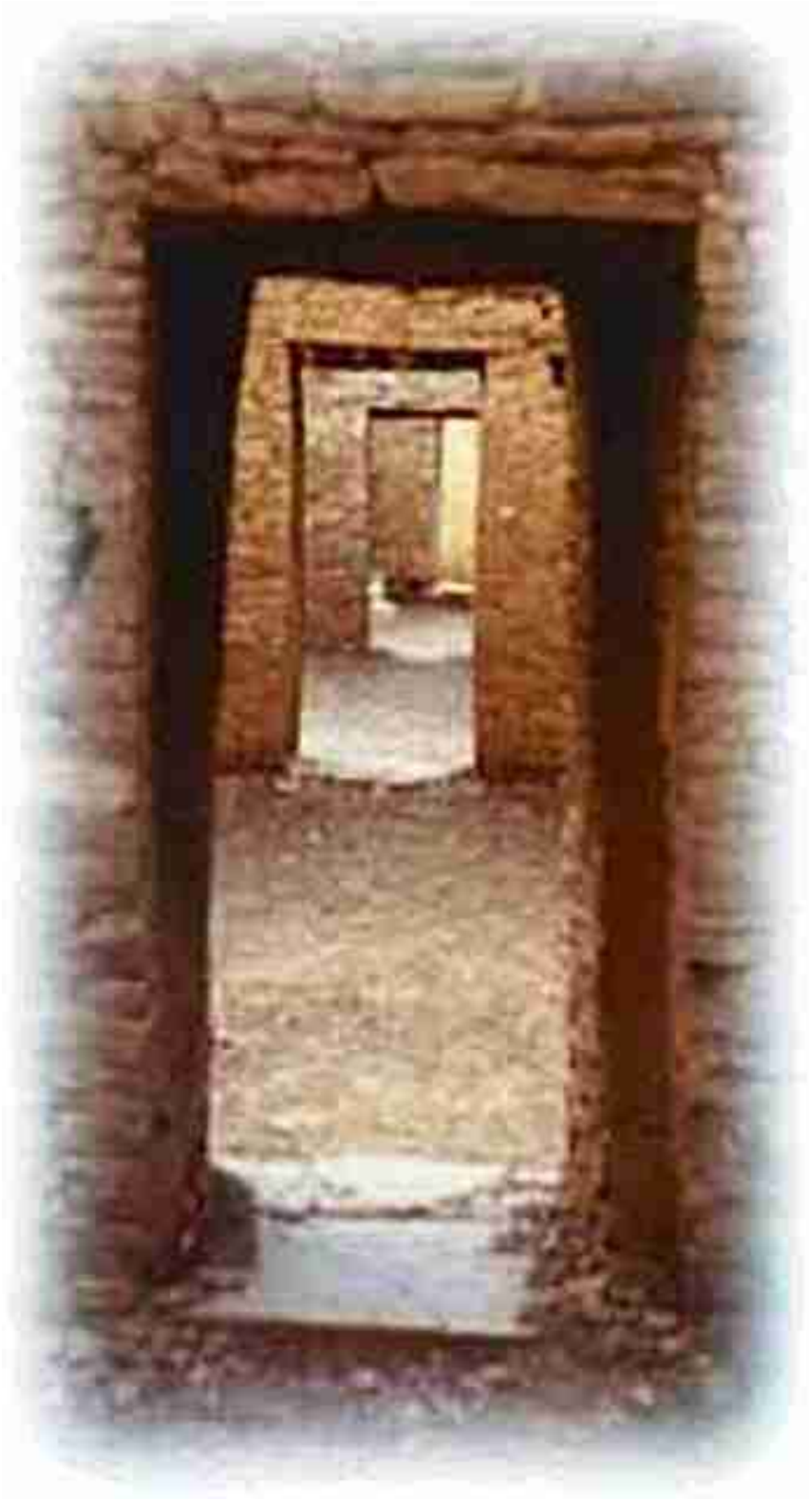
The scientist is always looking for an average. Our natural science makes everything an average, reduces everything to an average; yet the truth is that the carriers of life are individuals, not average numbers. When everything is statistical, all individual qualities are wiped out, and that, of course, is quite unbecoming. In fact, it is unhygienic, because if you wipe out the mythology of a man, his entire historical sequence, he becomes a statistical average, a number; that is, he becomes nothing. He is deprived of his specific value, of experiencing his own unique value.

You see, the trouble is that nobody understands these things apparently. It seems quite strange to me that one doesn’t see what an education without the humanities is doing to man. He loses his connection with his family, his connection with his whole past—the whole stem, the tribe —that past in which man has always lived. We think that we are born today tabula rasa without a history, but man has always lived in the myth. To think that man is born without a history within himself— that is a disease. It is absolutely abnormal, because man is not bom every day. He is bom into a specific historical setting with specific historical qualities, and therefore, he is only complete when he has a relation to these things. If you are growing up with no connection from the past, it is like being born without eyes and ears and trying to perceive the external world with accuracy. Natural science may say, ”You need no connection with the past; you can wipe it out,” but that is a mutilation of the human being. Now I saw from a practical experience that this kind of proceeding has a most extraordinary therapeutic effect. I can tell you such a case.

There was a Jewish girl. Her father was a banker. She had been educated more through worldly experience and formal education, and was decidedly lacking in any understanding of tradition. I examined her history further and found out that her grandfather had been an ascetic in Galicia. With this insight, I knew the whole story, and let me explain why. This particular girl suffered from phobia, a terrible phobia, and had been under psychoanalytic treatment already with no effect. She was really badly plagued by that phobia, in excited states and so on. I observed that this girl had blocked significant influences of her past. For instance, the fact that her grandfather was an ascetic, that he lived in the myth, was one influence she had blocked. Her father too had resisted this ascetic influence. So I simply told her, ”You will stamp out your fears if you gain insight into what you have lost or are resisting. Your fear is the fear of the influences from the past.” You know, the effect was that within a week she was cured from so many years of bad anxiety states, because this insight went through her like a lightning bolt. I was able to interpret the source of the problem so quickly because I knew that she was absolutely lost. She thought she was in the middle of things,

functioning well, but actually she was in a sense lost or gone.
Evans: What can we learn from this remarkable case, Dr. Jung?
Jung: Well, it illustrates that it makes no sense and that our existence is incomplete when we are just ”average numbers.” The more you make people into average numbers, the more you destroy our society. The ”ideal state” and the ”slave state” come into being. If you want to be an ”average number,” go to Russia. There it is wonderful; there you can be a number. But one pays very dearly; our whole life goes to blazes, like in the case of the girl. I have plenty of cases of a similar kind.
10. Personal Insights, Reminiscences, and Experiences with Great Figures
Evans: As one reads your work, we seem to be aware that you know archeology, anthropology—
Jung: Well this is true inasmuch as a great deal of my work is concerned with these disciplines, but I have no mathematical gifts, you know, which handicaps me some. You cannot get real knowledge or understanding of nuclear physics without a good mastery of mathematics, higher mathematics. There I only have a certain relation with it on the epistomological questions, you know. Modern physics is truly entering the sphere of the invisible and intangible, as it were. It is in reality a field of probabilities, which is exactly the same as the unconscious. I often have discussed this with Professor Scherrer. Now he is a nuclear physicist, and to my amazement I found that they have terms which are used in psychology too. This is simply on account of the fact that we are both entering a sphere which is unknown. The physicist enters it from without and the psychologist from within. That’s the reason for the parleys between psychology and higher mathematics. For instance, we psychologists used the term ”transcendental function.” Now transcendental function is a mathematical concept, the function of rational and imaginary numbers. Now that is higher mathematics, with which I have nothing to do. But we come to the same terminology.
Evans: When you spoke with Dr. Einstein in your early discussion, he more or less tried out some of his ideas on you. Did you ever bring to him the possibility that relativity might apply to psychic functions? Did you ever discuss that?
Jung: Well you see, you know how it is when a man is so concentrated upon his own ideas as was Dr. Einstein; and when he is a mathematician on top of everything, then you are not welcome.
Evans: What year was it that you were friends with Einstein?
Jung: I wouldn’t call myself a friend. I was simply the host. I tried to listen and to understand, so there was little chance to insert some of my own ideas.
Evans: Was this after he had already formulated his relativity theories, or just before?
Jung: That was when he was working on it, right in the beginning. It was very interesting.
Evans: In your dealings with Professor Toynbee, have you gotten rather interested in his ideas of history?
Jung: Ah, yes, particularly his ideas about the life cycles of civilizations, and the way that they are ruled by archetypal forms. Toynbee has seen what I mean by historical functions of archetypal developments. That is a mighty important determinant of human behavior, and can span centuries or thousands of years. It expresses itself in symbols, sometimes symbols that you would never think of at all. For instance, as you know, Russia, the Soviet Republic, had that symbol of the red star. Now it is a five-rayed red star. America has the five- rayed white star. They are enemies; they can’t come together. In the Middle Ages for at least 2000 years the red and white were the couple; they were ultimately destined to marry each other. Now America is a sort of matriarchy, inasmuch as most of the money is in the hands of women, and Russia is the land of the little father; it’s a patriarchy. So the two are mother and father. To use the terminology of the Middle Ages, they are the white woman, the ”femina alba,” and the red slave, the ”servius rubeus.” The two lovers have quarreled with each other.
Evans: Well, Dr. Jung, you’ve patiently and interestingly responded in a spontaneous fashion to questions ranging from your feelings about Freud’s ideas to reactions to Toynbee. Perhaps we should not impose upon your extreme kindness any longer at this time. I do hope, however, that our students are stimulated by what you’ve said to go back to your great array of writings. After all, this is the real purpose for making these interviews available to students, to motivate them to read the original writings of the world’s great contributors to our understanding of man’s personality.
Jung: Yes. People have to read the books, by golly, in spite of the fact that they are thick. I’m sorry.
— End —
http://gnosis.org/Evans-Jung-Interview/evans5.html

Carl Jung, at 85 yrs.,reflecting on the aging process (2014-05-12 14:30)



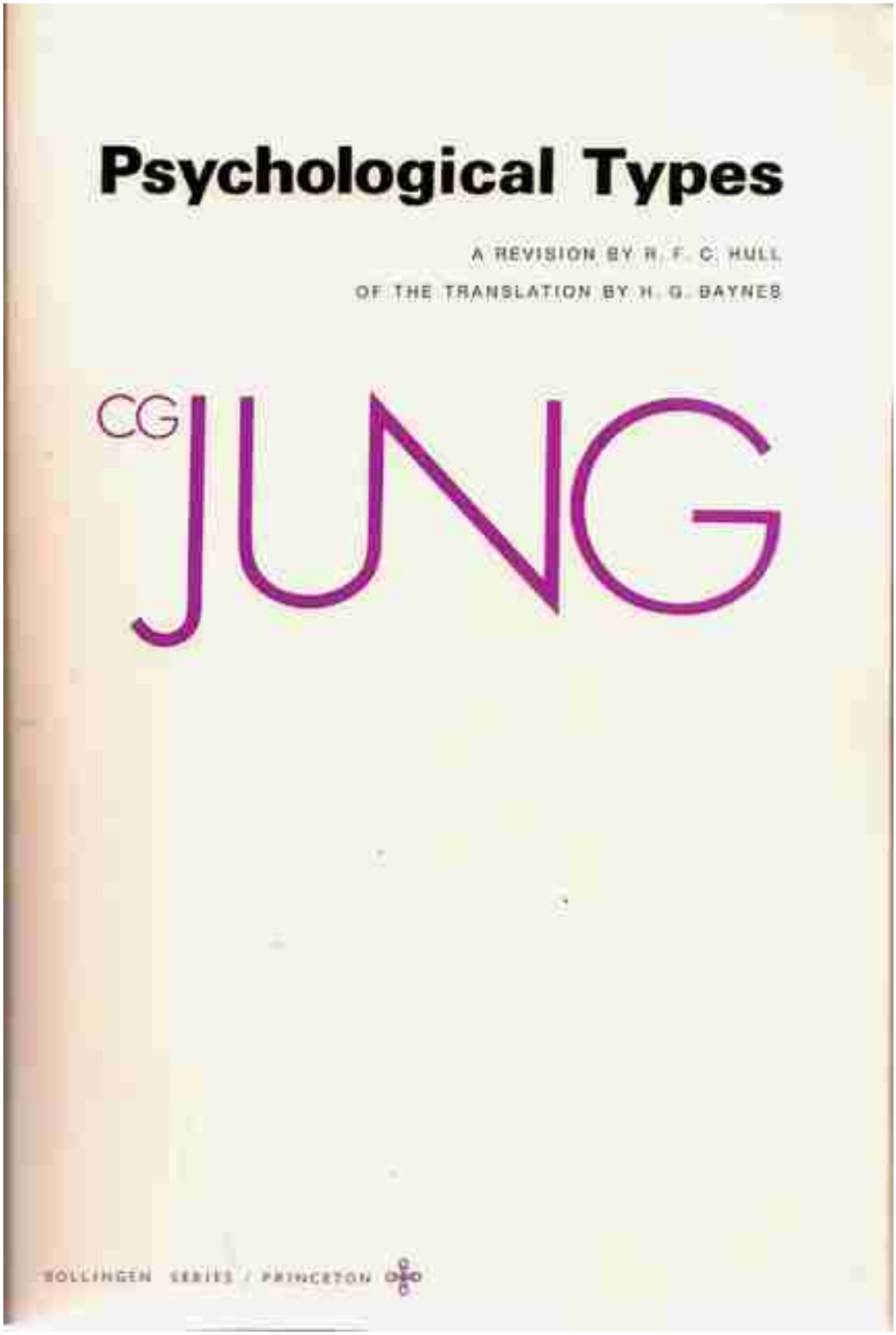
Carl Jung, at 85 yrs.,reflecting on the aging process:
“Old age is only half as funny as one is inclined to think.
It is at all events the gradual breaking down of the bodily machine, with which foolishness identifies as ourselves.
It is indeed a major effort– the magnum opus in fact– to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part.
In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge.
The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums.“ (C.G.Jung Letters 2. 1951-1961. p.580)
http://majohnston.wordpress.com/carl-jung/

Carl Jung: When people say I am wise, or a sage, I cannot accept it. **(2014-05-12 14:35)**

When people say I am wise, or a sage, I cannot accept it.
A man once dipped a hatful of water from a stream.
What did that amount to?
I am not that stream. I am at the stream, but I do nothing.
Other people are at the same stream, but most of them find they have to do something with it.
I do nothing.
I never think that I am the one who must see to it that cherries grow on stalks. I stand and behold, admiring what

nature can do.
There is a fine old story about a student who came to a rabbi and said,
“In the olden days there were men who saw the face of God. Why don’t they any more? The rabbi replied, “Because nowadays no one can stoop so low.
”One must stoop a little in order to fetch water from the stream.” Carl Jung; Memories Dreams and Reflections; Page 377.

Carl Jung on the misinterpretation by Americans of ”Introvert” and ”Extrovert.” **(2014-05-13 04:40)**



Perhaps Dr. Jung’s most widely known contribution is his type theory in which he sets up the dichotomy of the introvert and the extrovert. As was pointed out in the first chapter, Jung was quite distressed over the misinterpreta-

tion of his ideas by Americans, and was furthermore quite aware that his introvert-extrovert typology had been the recipient of much of this misinterpretation. In these interviews, Jung reflects his lack of patience with this distortion of his intended meaning and usage of these terms.

He takes pains to explain in great detail the interrelationship which exists between what he refers to as the four functions—thinking, feeling, sensation, and intuition —and what he designates as the introversion and extroversion orientations. Particularly difficult to fully understand is his introvert-intuitive type, so he gives some intriguing case material to illustrate this orientation in an individual.

In discussing his motivational conceptions, primarily his view of the libido, he explains his unique concept of energy as manifested in the individual. He also seems to support the importance of historical factors in understanding the individual, but not to the exclusion of emphasis on understanding the current events influencing the person, viz., the importance of a field approach.

6. Introvert-Extrovert Type Theories

Evans: Dr. Jung, another set of ideas, original with you and very well known to the world, center around the terms ”introversion” and ”extroversion.” I know that you are aware that these terms have now become so widely known that the man on the street is using them constantly in describing members of his family, his friends, and so on. They have become probably the psychological concepts most often used by the layman today.

Jung: Like the word ”complex”—I invented it too, you know, from the association experiments—this is simply practical, because there are certain people who definitely are more influenced by their surroundings than by their own intentions, while other people are more influenced by the subjective factor. Now you see, the subjective factor, which is very characteristic, was understood by Freud as a sort of pathological auto-egotism. Now this is a mistake. The psyche has two conditions, two important conditions. The one is environmental influence and the other is the given fact of the psyche as it is born.

As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from the very first moment of our life; and they give a definite character, even to the little child. That is a subjective factor, looked at from the outside. Now if you look at it from the inside, then it is just so as if you would observe the world. When you observe the world, you see people; you see houses; you see the sky; you see tangible objects. But when you observe yourself within, you see moving images, a world of images generally known as fantasies.

Yet these fantasies are facts. You see, it is a fact that the man has such and such a fantasy; and it is such a tangible fact, for instance, that when a man has a certain fantasy, another man may lose his life, or a bridge is built. These houses were all fantasies. Everything you do here, all this, everything, was fantasy to begin with, and fantasy has a proper reality. That is not to be forgotten; fantasy is not nothing. It is, of course, not a tangible object; but it is a fact nevertheless.

Fantasy is, you see, a form of energy, despite the fact that we can’t measure it. It is a manifestation of something, and that is a reality. That is a reality, like for instance, the Peace Treaty of Versailles, or something like that. It is no more; you can’t show it; but it has been a fact. And so psychical events are facts, are realities. And when you observe the stream of images within, you observe an aspect of the world, of the world within, because the psyche, if you understand it as a phenomenon that takes place in so-called living bodies, is a quality of matter, as our bodies consist of matter. We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world from within, seen from within. It is just as though you were seeing into another aspect of matter. That is an idea that is not my invention. The old credos already talked of the spiritus atomis, namely, the spirit that is inserted in atoms. That means psychic is a quality that appears in matter. It doesn’t matter whether we understand it or not, but this is the conclusion we come to if we draw conclusions without prejudices.

And so you see, the man who is going by the external world, by the influence of the external world—say society or sense perceptions—thinks that he is more valid, you know, because this is valid, this is real; and the man who goes by the subjective factor is not valid, because the subjective factor is nothing. No, that man is just as well based, because he bases himself upon the world from within. And so he is quite right even if he says, ”Oh, it is nothing but my fantasies.” And of course, that is the introvert, and the introvert is always afraid of the external world. This he will tell you when you ask him. He will be apologetic about it; he will say, ”Yes, I know, those are my fantasies.” And he has always resentment against the world in general.

Particularly America is extroverted. The introvert has no place, because he doesn't know that he beholds the world from within. That gives him dignity, and that gives him certainty, because it is the psyche of man. Nowadays particularly, the world hangs on a thin thread. Assume that certain fellows in Moscow lose their nerve or their common sense for a bit; then the whole world is in violent flames. Nowadays we are not threatened by elemental catastrophes. There is no such thing as an H-bomb; that is all man's doing. We are the great danger. The psyche is the great danger. What if something goes wrong with the psyche? And so it is demonstrated to us in our days what the power of psyche is, how important it is to know something about it. But we know nothing about it. Nobody would give credit to the idea that the psychical processes of the ordinary man have any importance whatever. One thinks, "Oh, he has just what he has in his head; he is all from his surroundings; he is taught such and such a thing, believes such and such a thing, and particularly if he is well housed and well fed, then he has no ideas at all." And that's the great mistake, because man is just that which he is born, and he is not born as tabula rasa but as a reality.

So I began an examination of the human attitudes, namely, how our consciousness functions. I couldn't help seeing, for instance, the difference between Freud and Adler, a typical difference. The one assumed that things evolve along the line of the sex instinct. The other assumed that things evolve along the line of power drive. And there I was, in between the two. I could see the justification of Freud's view, and also could see the same for Adler; and I knew that there were plenty of other ways in which things could be envisaged. And so I considered it my scientific duty to examine first the condition of the human consciousness, that which is the originator of ways of envisaging. It is the factor that produces attitudes, conscious attitudes, towards certain phenomena. So when you know, for instance, that there are people who see the difference between red and green, you can take it for a fact that everybody sees that difference? Not at all. There are cases of color blindness. You know, the one sees this: the other sees that.

Thus, I tried to find out what the principal differences were. That is the book about the types. I saw first the introverted and extroverted attitudes, then certain functional aspects, and then which of the four functions is predominant.

Evans: Of course, one of the very common misconceptions, at least in my opinion, about your work among some of the writers in America is that they have characterized your discussion of introversion and extroversion as suggesting that the world is made up of only two kinds of people, introverts and extroverts. I'm sure you have been aware of this. Would you like to comment on it? In other words, do you perceive of the world as one made up only of people who are extreme introverts and people who are extreme extroverts?

Jung: Bismarck once said, "God may protect me against my friends; with my enemies I can deal myself alone." You know how people are. They have a catch- word, and then everything is schematized along that word. There is no such thing as a pure extrovert or a pure introvert. Such a man would be in the lunatic asylum.

Those are only terms to designate a certain penchant, a certain tendency. For instance, the tendency to be more influenced by environmental influences, or more influenced by the subjective fact—that's all. There are people who are fairly well-balanced who are just as much influenced from within as from without, or just as little. And so with all the definite classifications, you know, they are only a sort of point to refer to, points for orientation. There is no such thing as a schematic classification.

Often you have great trouble even to make out to what type a man belongs, either because he is very well- balanced or he is very neurotic. The last one is hard because when vou are neurotic, then you have always a certain dissociation of personality. And then too, the people themselves don't know when they react consciously or when they react unconsciously. So you can talk to somebody, and you think he is conscious. He knows what he says, and to your amazement you discover after a while that he is quite unconscious of it, doesn't know it.

It is a long and painstaking procedure to find out of what a man is conscious and of what he is not conscious, because the unconscious plays in him all the time. Certain things are conscious; certain things are unconscious; but you can't always tell. You have to ask people, "Now are you conscious of what you say?" Or, "Did you notice?" And you discover suddenly that there are quite a number of things that he didn't know at all. For instance, certain people have many reasons; everybody can see them. They themselves don't know it at all.

Evans: Then this whole matter of extremes—introvert and extrovert—you say is a schematic approach, a frame of reference.

Jung: My whole scheme of typology is merely a sort of orientation. There is such a factor as introversion; there is such a factor as extroversion. The classification of individuals means nothing at all. It is only the instrumentality, or

what I call ”practical psychology,” used to explain, for instance, the husband to a wife, or vice versa.
It is very often the case, for instance—I might say it is almost a rule, but I don’t want to make too many rules in order not to be schematic— that an introvert marries an extrovert for compensation, or another type marries a countertype to complement himself. For example, a man who has made a certain amount of money is a good business man, but he has no education. His dream is, of course, a grand piano at home and being around artists, painters or singers or God knows what, and intellectual people; and he marries accordingly a wife of that type, in order to have that too. She has it, and she marries him because he has a lot of money. These compensations go on all the time. When you study marriages, you can see it easily. And, of course, we analysts have to deal a lot with marriages, particularly those that go wrong, because the types are too different sometimes and they don’t understand each other at all.
You see, the main values of the extrovert are anathema to the introvert, and he says, ”To hell with the world, I think.” His wife interprets this as his megalomania. But it is just as if an extrovert said to an introvert, ”Now, look here fellow; these here are the facts; this is reality.” And he’s right! And the other says, ”But I think, I hold—,” and that sounds like nonsense to the extrovert because he doesn’t know that the other one, without knowing it, is beholding an inner world, an inner reality; and that other one may be right, as he may be wrong, even if he found himself upon God knows what solid facts. Take, for instance, the interpretation of statistics. You can prove almost anything with statistics. What is more a fact than a statistic?
Evans: Of course, tied in with your typology of introversion-extroversion, we know of your four functions of thinking, feeling, sensation, and intuition. It would be very interesting to hear some expansion of the meaning of these particular terms as related to the introvert- extrovert orientations.
Jung: Well, there is a quite simple explanation of these terms, and it shows at the same time how I arrived at such a typology. Namely, sensation tells you that there is something. Thinking, roughly speaking, tells you what it is. Feeling tells you whether it is agreeable or not, to be accepted or not, accepted or rejected. And intuition—there is a difficulty because you don’t know ordinarily how intuition works. When a man has a hunch, you can’t tell exactly how he got that hunch, or where that hunch came from. It is something funny about intuition.
I will tell you a little story. I had two patients. The man was a sensation type, and the woman was an intuitive type. Of course, they felt attraction, so they took a little boat and went down to the lake of Zurich. And there at the lake were those birds that dive after fish, you know, that come up again after a certain time, only you can’t tell where they will come up. My two patients began to bet about who would be the first to see the bird. Now you would think that the one who observes reality very carefully, the sensation type, would win out. Not at all. The woman won the bet completely. She was beating him on all points because by intuition she knew it before. How is that possible? You know, you can really find out how it works by finding the intermediate links. It is a perception by intermediate links, and you only get the result of the whole chain of associations. Sometimes you succeed in finding out, but more often you don’t.
My definition then is that intuition is a perception, beyond ways or means of the unconscious. That is near as I can get it. This is a very important function, because when you live under primitive conditions, a lot of unpredictable things are likely to happen. There you need your intuition because you cannot possibly tell by your sense perceptions what is going to happen. For instance, you are walking in primeval forests. You can only see a few steps ahead, and perhaps you go by the compass. You don’t know what there is ahead; it is uncharted country. If you use vour intuition, then you have hunches; and when you live under such primitive conditions, you instantly are aware of hunches. There are places that are favorable and there are places that are not favorable. You can’t tell for your life what it is, but you better follow these hunches, because anything can happen, quite unforeseen things. For example, at the end of a long day you approach a river. You had not known that there was a river there, but unexpectedly you come upon this river. For miles there is no human habitation. You cannot swim across; it is all full of crocodiles. So what? Such an obstacle hasn’t been foreseen. It may be though that you have a hunch that you should remain in the least likely spot and wait for the following day; or that you should build a raft or something of the sort; or just a hunch that you should wait and look out for possibilities.
You can also have intuitions—this constantly happens —in our jungle called a city. You can have a hunch that something is going wrong, particularly when you are driving an automobile. For instance, it is that day when nurses appear in the street. At one corner a nurse runs in front of the automobile. Now they always try to get something interesting, like a suicide, you know; to be run over, that’s too barbarous apparently. And then you get a peculiar

feeling really, for at the next corner a second nurse runs in front of the automobile. A multiplicity of cases, that is the rule, that such chance happenings come in groups.

So you see, we have constantly warnings or hints, that consist partly in a slight feeling of uneasiness, uncertainty, fear. Now under primitive circumstances you would pay attention to these things; they would mean something. With us in our man-made, absolutely, apparently, safe conditions, we don't need that function so very much; yet we have seen it and used it. So you will find that the intuitive types, some bankers, Wall Street men, follow hunches, you know, diagnoses of all descriptions. You find that type very frequently among doctors because it helps them in their prognoses. Sometimes a case can look quite normal, as it were, and you don't foresee any complications; yet a little voice says, "Now you look out here, because there is something not quite all right."

You cannot tell why or how, but we have a lot of subliminal perceptions, sense perceptions, and from these we probably draw a great many of our intuitions. But that is perception by way of the unconscious, and you can observe that with intuitive types. You see, intuitive types very often do not perceive by their eyes or by their ears; they perceive by intuition. For instance, once it happened that I had a woman patient in on a morning at nine o'clock. Now I often smoke my pipe and have a sort of smell of tobacco or a cigar. When she arrived, she said, "But you begin earlier than nine o'clock; you must have somebody at eight o'clock." And I said, "How do you know?" You see, there had been a man there at eight o'clock already. And she said, "Oh, I just had a hunch that there must have been a gentleman with you this morning." I said, "How do you know it was a gentleman?" And she said, "Oh well, I just had the impression that the atmosphere was just like a gentleman here." All the time, you know, the ashtray was under her nose, and there was an unsmoked cigar in it; but she doesn't notice it. So you see, the intuitive is a type that doesn't see the stumbling block before his feet, but he smells the hunt for ten miles.

Evans: How did you develop your conceptualizations of these four functions?

Jung: Now mind you, these four functions were not a scheme I had simply invented and applied to psychology. On the contrary, it took me quite a long time to discover them. Take the thinking type for example, as I thought my type to be. Of course, that is human. Is it not? There are other people who decide the same problems that I am faced with and have to decide about, but they make their decisions in an entirely different way. They look at things in an entirely different way; they have entirely different values. They are, for instance, feeling types.

And so, after a while I discovered that there are intuitive types. They gave me much trouble. It took me over a year to become somewhat clear about the existence of the intuitive types. And the last, and the most unexpected, was the sensation type. And only later I saw that those are naturally the four aspects of conscious orientation.

You see, you get your orientation, you get your bearings, in the chaotic abundance of impressions through the four functions, these four aspects of total human orientation. If you can tell me any other aspect by which you get your orientation, I'm very grateful. I haven't found more and I tried. But those are the four that covered the thing.

For instance, the intuitive type, to discuss it once again, which is very little understood, has a very important function because he is the one going by hunches. He sees around corners; he smells a rat a mile away. He can give you perception and orientation in a situation where your senses, your intellect, and your feelings are no good at all. When you are in an absolute fix, an intuition can show you the hole through which you can escape. This is a very important function under primitive conditions or wherever you are confronted with vital issues that you cannot master by rules or logic.

So, through the study of all sorts of human types, I came to the conclusion that there must be many different ways of viewing the world through these type orientations—at least 16, and you can just as well say 360. You can increase the number of guiding or underlying principles, but I found that the most simple way is the way I told you, the division by four, the simple and natural division of the circle. I didn't now the symbolism of this particular classification. Only when I studied the archetypes did I become aware that this is a very important archetypal pattern that plays an enormous role.

Evans: Do you make a distinction between an intuitive extrovert and an intuitive introvert?

Jung: Yes, all those types cannot be alike.

Evans: More specifically, what would be an example of the difference between an intuitive extrovert and an intuitive introvert?

Jung: Well, you have chosen a somewhat difficult case, because one of the most difficult types is the intuitive introvert. The intuitive extrovert you find in all kinds of bankers, gamblers, etc., which is quite understandable. The

introvert is more difficult because he has intuitions as to the subjective factor, namely the inner world; and, of course, that is very difficult to understand because what he sees are most uncommon things, things which he doesn't like to talk about if he is not a fool. If he did, he would spoil his own game by telling what he sees, because people won't understand it.

For instance, once I had a patient, a young woman about 27 or 28. Immediately after I had seated her, she said, "You know, doctor, I came to you because I've a snake in my abdomen." What! "Yes, a black snake coiled up in the bottom of my abdomen." I must have made an awful face at her, so she said, "You know that I don't mean it literally." I then replied, however, "If you say it was a snake, it was a snake."

In a later conversation with her, which took place about in the middle of her treatment, treatment that only lasted for ten consultations, she reminded me of something she had foretold me. She had said, "I come ten times and then it will be all right," to which I responded with the question, "How do you know?" "Oh, I've got a hunch," she said. Now at about the fifth or sixth hour she said, "Doctor, I must tell you that the snake has risen; it is now about here." A hunch.

Then on the tenth day I said, "Now this is our last hour, and do you feel cured?" Just beaming, she replied, "You know, this morning it came up, came out of my mouth, and the head was golden." Those were her last words.

When it comes to reality now, that same girl came to me because she couldn't hear the step of her feet any more, because she walked on air, literally. She couldn't hear it, and that frightened her. When I asked for her address, she said, "Oh, Pension so and so. Well, it is not just called a pension, but it is a sort of pension." I had never heard of it." I have never heard of that place," I said. She replied, "It is a very nice place. There are only young girls there; they are all very nice young girls, very lovely young girls, and they have a merry time. I often wish they would invite me to their merry evenings." And I said, "Do they amuse themselves all alone?" "No," she replied, "there are plenty of young gentlemen coming in; they have a beautiful time, but they never invite me." It turned out that this was a private brothel. She was a perfectly decent girl from a very good family, not from here. She had found that place, I don't know how, and she was completely unaware that they were all prostitutes. I said, "For heaven's sake, you fell into a very tough place; you'll hasten to get out of it."

She didn't see reality, but she had hunches like everything, vraiment. Such a person cannot possibly speak of her experiences because everybody would think she was absolutely crazy. I myself was quite shocked, and I thought, "For heaven's sake, is that case a schizophrenic?" You don't normally hear that kind of speech; but she assumed that the old man, of course, knew everything and did understand such kind of language.

So you see, if the introverted intuitive would speak what he really perceives, practically no one would understand him; he would be misunderstood. Thus they learn to keep things to themselves. You hardly ever hear them talking of these things. In a way, that is a great disadvantage, but in another way it is an enormous advantage that these people do not speak of their experiences, both their inward experiences and those which occur in human relations. For instance, they may come into the presence of somebody they don't know, not from Adam, and suddenly they may have inner images. Now these inner images may give them a great deal of information about the psychology of that person they have just met. That is typical of cases that often happen. They suddenly know an important piece of the biography of that person, and if they did not keep things to themselves, they would tell the story. Then the fat would be in the fire! So the intuitive introvert has in a way a very difficult life, although it is a most interesting one. It is quite difficult to get into their confidence.

Evans: Yes, because they are afraid people will think . . .

Jung: They are sick. The things that they hint at are interesting to them, are vital to them, and are utterly strange to the ordinary individual. A psychologist, however, should know of such things.

When people make a psychology, as a psychologist ought to do, it is the very first question—is he introverted or extroverted? The psychologist must look at entirely different things. He sees the sensation type; he sees the intuitive type; he sees thinking and feeling types.

These things are complicated. They are still more complicated because the introverted thinking, for instance, is compensated by extroverted feeling, inferior, archaic, extroverted feeling. So an introverted thinker may be crude in his feeling, like for instance the introverted philosopher who is always carefully avoiding women may be married by his cook in the end.

Evans: So we can take your introvert-extrovert orientations and describe a number of types; the sensation-introvert

and extrovert types, the feeling-introvert and extrovert types, thinking-introvert and extrovert types, and the intuitive-introvert and extrovert types. In each case these combinations do not represent a concrete category but simply, as you have indicated, a model that can be helpful in understanding the individual.

Jung: It is just a sort of skeleton to which you have to add the flesh. One could say that it is like a country mapped out by triangulation points, which doesn't mean that the country consists of triangulation points; that is only in order to have an idea of the distances. And so it is a means to an end.

It only makes sense as a scheme when you deal with practical cases. For instance, if you have to explain an introverted-intuitive husband to an extrovert wife, it is a most painstaking affair because, you see, an extrovert-sensation type is furtherest away from the inner experience and the rational functions. He adapts and behaves according to the facts as they are, and he is always caught by those facts. He himself is those facts.

But if the introvert is intuitive, to him that is hell, because as soon as he is in a definite situation, he tries to find a hole where he can get out. To him, every given situation is just the worst that can happen to him. He is pinched and feels he is caught, suffocated, chained. He must break those fetters, because he is the man who will discover a new field. He will plant that field, and as soon as the new plants are coming up, he's done; he's over and no more interested. Others will reap what he has sown. When those two marry, the extrovert-sensation and the introvert-intuitive, there is trouble, I can assure you. Conversations with Carl Jung and Richard I. Evans"

http://gnosis.org/Evans-Jung-Interview/evans4.html

Carl Jung on apparently hopeless situations. **(2014-05-13 04:48)**

[Carl Jung on apparently hopeless situations.]
Often we are led to a wall, it is too high, we cannot get over it and we stand there and stare at it.
Rationalism says, “There is no getting over it, just go away.”
Yet natural development has led the patient up to an almost impossible situation to show him that this is the end of his rational solutions.
It is meant that he should get there, and perhaps stay there, make roots and grow like a tree; in time overcome the obstacle, grow over the wall.
There are things in our psychology that cannot be answered today.
You may be up against a stone wall but you should stay there and grow, and in six weeks or a year you have grown over it.
The I Ching expresses that beautifully.
A similar situation which looks quite hopeless is depicted thus: “a goat butts against a hedge and gets its horns entangled.”
But in the next line: “The hedge opens; there is no entanglement/ Power depends upon the axle of a big cart.”
So if you could stop butting against the fence you would not get your horns entangles, and presently you would have the power of a cart with four wheels.
There is another way in nature, the way of a tree…The tree stands still and grows and makes roots and eventually overcomes the obstacle. C.G. Jung. The Seminars. Volume One, Dream Analysis: Notes of the seminar given in 1928-30.

Carl Jung on The Unconscious: Archetypes **(2014-05-13 15:32)**

[Carl Jung on The Unconscious: Archetypes]
Evans: You mentioned earlier that Freud's Oedipal situation was an example of an archetype. At this time would you please elaborate on the concept, archetype?
Jung: Well, you know what a behavior pattern is, the way in which a weaver bird builds its nest. That is an inherited form in him. He will apply certain symbiotic phenomena, between insects and plants. They are inherited patterns of behavior. And so man has, of course, an inherited scheme of functioning. You see, his liver, his heart, all his organs, and his brain will always function in a certain way, following its pattern. You may have a great difficulty seeing it because you cannot compare it. There are no other similar beings like man, that are articulate, that could give an account of their functioning. If that were the case, we could—I don't know what. But because we have no means of comparison, we are necessarily unconscious about the whole conditions.
It is quite certain, however, that man is born with a certain functioning, a certain way of functioning, a certain pattern of behavior which is expressed in the form of archetypal images, or archetypal forms. For instance, the way in which a man should behave is expressed by an archetype. Therefore, you see, the primitives tell such stories. A great deal of education goes through story- telling. For instance, they call together the young men, and two older men act out before the eyes of the younger all the things they should not do. Then they say, "Now that's exactly the thing you shall not do." Another way is they tell them all of the things they should not do, like the Decalogue, "Thou shalt not," and that is always supported by mythological tales.
That, of course, gave me a motive to study the archetypes, because I began to see that the structure of what I then called the collective unconscious was really a sort of agglomeration of such typical images, each of which had a unique quality.
The archetypes are, at the same time, dynamic. They are instinctual images that are not intellectually invented. They are always there and they produce certain processes in the unconscious that one could best compare with myths. That's the origin of mythology. Mythology is a pronouncing of a series of images that formulate the life of archetypes. So the statements of every religion, of many poets, etc., are statements about the inner mythological process, which is a necessity because man is not complete if he is not conscious of that aspect of things. For instance, our ancestors have done so and so, and so shall you do. Or such and such a hero has done so and so, and that is your model. For instance, in the teachings of the Catholic church, there are several thousand saints. They show us how to do— They have their legends— And that is Christian mythology.
In Greece, you know, there was Theseus and there was Heracles, models of fine men, of gentlemen, you know; and they teach us how to behave. They are archetypes of behavior. I became more and more respectful of archetypes, and that naturally led me on to a profound study of them. And now, by Jove, there is an enormous factor, very important for our further development and for our well-being, that should be taken into account.
It was, of course, difficult to know where to begin, because it is such an enormously extended field. And the next question I asked myself was, "Now, where in the world has anybody been busy with that problem?" I found that nobody had except a peculiar spiritual movement that went together with the beginning of Christianity, namely, the Gnostics;

and that was the first thing actually that I saw. They were concerned with the problem of archetypes, and made a peculiar philosophy of it. Everybody makes a peculiar philosophy of it when he comes across it naively, and doesn't know that those are structural elements of the unconscious psyche. The Gnostics lived in the first, second and third centuries; and I wanted to know what was in between that time and today, when we suddenly are confronted by the problems of the collective unconscious which were the same two thousand years ago, though we are not prepared to admit that problem. I was always looking for something in between, you know, something that would link that remote past with the present moment.

I found to my amazement that it was alchemy, that which is understood to be a history of chemistry. It was, one could almost say, nothing less than that. It was a peculiar spiritual movement or a philosophical movement. They called themselves philosophers, like Narcissism.

And then I read the whole accessible literature, Latin and Greek. I studied it because it was enormously interesting. It is the mental work of 1,700 years, in which there is stored up all they could make out about the nature of the archetypes, in a peculiar way that's foolish. It is not simple. Most of the texts are no more published since the middle ages, the last editions dated in the middle or the end of the sixteenth century, all in Latin; some texts are in Greek, not a few very important ones. That has given me no end of work, but the result was most satisfactory, because it showed me the development of our unconscious relation to the collective unconscious and the variations our consciousness has undergone; why the being's unconscious is concerned with these mythological images.

For instance, such phenomena as in Hitler, you know. That is a psychical phenomenon, and we've got to understand these things. To me, of course, it has been an enormous problem because it is a factor that has determined the fate of millions of European people, and of Americans. Nobody can deny that he has been influenced by the war. That was all Hitler's doing—and that's all psychology, our foolish psychology. But you only come to an understanding of these things when you understand the background from which it springs. It is just as though, as if a terrific epidemic of typhoid fever were breaking out, and you say, "That is typhoid fever— isn't that a marvelous disease!" It can take on enormous dimensions and nobody knows anything about it. Nobody takes care of the water supply, nobody thinks of examining the meat or anything like that; but everyone simply states, "This is a phenomenon." —Yes, but one doesn't understand it.

Of course, I cannot tell you in detail about alchemy. It is the basic of our modern way of conceiving things, and therefore, it is as if it were right under the threshold of consciousness. This is a wonderful picture of how the development of archetypes, the movement of archetypes, looks when you look upon them with broader perspective. Maybe from today you look back into the past and you see how the present moment has evolved out of the past. It is just as if the alchemistic philosophy— That sounds very curious; we should give it an entirely different name. Actually, it has a different name. It is also called Hermetic Philosophy, though, of course, that conveys just as little as the term alchemy. —It was the parallel development, as Narcissism was, to the conscious development of Christianity, of our Christian philosophy, of the whole psychology of the middle ages.

So you see, in our days we have such and such a view of the world, a particular philosophy, but in the unconscious we have a different one. That we can see through the example of the alchemistic philosophy that behaves to the medieval consciousness exactly like the unconscious behaves to ourselves. And we can construct or even predict the unconscious of our days when we know what it has been yesterday.

Or, for instance, to take a more concise archetype, like the archetype of the ford—the ford to a river. Now that is a whole situation. You have to cross a ford; you are in the water; and there is an ambush or a water animal, say a crocodile or something like that. There is danger and something is going to happen. The problem is how you escape. Now this is a whole situation and it makes an archetype. And that archetype has now a suggestive effect upon you. For instance, you get into a situation; you don't know what the situation is; you suddenly are seized by an emotion or by a spell; and you behave in a certain way you have not foreseen at all—you do something quite strange to yourself.

Evans: Could this also be described as spontaneous?

Jung: Quite spontaneous. And that is done through the archetype that is concerned. Of course, we have a famous case in our Swiss history of the King Albrecht, who was murdered in the ford of the Royce not very far from Zurich. His murderers were hiding behind him for the whole stretch from Zurich to the Royce, quite a long stretch, and after deliberating, still couldn't come together about whether they wanted to kill the king or not. The moment the king rode into the ford, they thought, "Murder!" They shouted, "Why do we let him abuse us?" Then they killed him, be-

cause this was the moment they were seized; this was the right moment. So you see, when you have lived in primitive circumstances, in the primeval forest among primitive populations, then you know that phenomenon. You are seized with a certain spell and you do a thing that is unexpected.

Several times when I was in Africa, I went into such situations where I was amazed afterwards. One day I was in the Sudan and it was really a very dangerous situation, which I didn't recognize at the moment at all. But I was seized with a spell. I did something which I wouldn't have expected and I couldn't have intended.

You see, the archetype is a force. It has an autonomy, and it can suddenly seize you. It is like a seizure. So, for instance, falling in love at first sight, that is such a case. You have a certain image in yourself, without knowing it, of the woman—of any woman. You see that girl, or at least a good imitation of your type, and instantly you get the seizure; you are caught. And after- ward you may discover that it was a hell of a mistake. You see, a man is quite capable, or is intelligent enough to see that the woman of his choice was no choice; he has been captured! He sees that she is no good at all, that she is a hell of a business, and he tells me so. He says, "For God's sake, doctor, help me to get rid of that woman." He can't though, and he is like clay in her fingers. That is the archetype. It has all happened because of the archetype of the anima, though he thinks it is all his soul, you know. It is like the girl—any girl. When a man sings very high, for instance, sings a high C, she thinks he must have a very wonderful spiritual character, and she is badly disappointed when she marries that particular "letter." Well, that's the archetype of the animus.

Evans: Now Dr. Jung, to be even a bit more specific, you have suggested that in our society, in all societies, there are symbols that in a sense direct or determine what a man does. Then you also suggest that somehow these symbols become "inborn" and, in part, "inbred."

Jung: They don't become; they are. They are to begin with. You see, we are born into a pattern; we are a pattern. We are a structure that is preestablished through the genes.

Evans: To recapitulate then, the archetype is just a higher order of an instinctual pattern, such as your earlier example of a bird building a nest. Is that how you intended to describe it?

Jung: It is a biological order of our mental functioning, as, for instance, our biological-physiological function follows a pattern. The behavior of any bird or insect follows a pattern, and that is the same with us. Man has a certain pattern that makes him specifically human, and no man is born without it. We are only deeply unconscious of these facts because we live by all our senses and outside of ourselves. If a man could look into himself, he could discover it. When a man discovers it in our days, he thinks he is crazy—really crazy.

Evans: Now would you say the number of such archetypes are limited or predetermined, or can the number be increased?

Jung: Well, I don't know what I do know about it; it is so blurred. You see, we have no means of comparison. We know and we see that there is a behavior, say like incest; or there is a behavior of violence, a certain kind of violence; or there is a behavior of panic, of power, etc. Those are areas, as it were, in which there are many variations. It can be expressed in this way or that way, you know. And they overlap, and often you cannot say where the one form begins or ends.

It is nothing concise, because the archetype in itself is completely unconscious and you only can see the effects of it. You can see, for instance, when you know a person is possessed by an archetype; then you can divine and even prognosticate possible developments. This is true because when you see that the man is caught by a certain type of woman in a certain very specific way, you know that he is caught by the anima. Then the whole thing will have such and such complications and such and such developments because it is typical. The way the anima is described is exceedingly typical. I don't know if you know Rider Haggard's She, or L'Atlantideby Benoît—c'est la femme fatale.

Evans: To be more specific, Dr. Jung, you have used the concepts, anima and animus, which you are now identifying in terms of sex, male or female. I wonder if you could elaborate perhaps even more specifically on these terms? Take the term "anima" first. Is this again part of the inherited nature of the individual?

Jung: Well, this is a bit complicated, you know. The anima is an archetypal form, expressing the fact that a man has a minority of feminine or female genes. That is something that doesn't appear or disappear in him, that is constantly present, and works as a female in a man.

As early as the 16th century, the Humanists had discovered that man had an anima, and that each man carried female within himself. They said it; it is not a modem invention. The same is the case with the animus. It is a masculine image in a woman's mind which is sometimes quite conscious, sometimes not quite conscious; but it is called into life the

moment that woman meets a man who says the right things. Then because he says it, it is all true and he is the fellow, no matter what he is. Those are particularly well-founded archetypes, those two. And you can lay hands on their bases.

5. The Unconscious: General Conceptualizations

Evans: Dr. Jung, to pursue our discussion of the unconscious further, let us take the particular situation of a dream and its interpretation. It is my understanding that, in your view of the unconscious, what you would find in the dream would not necessarily be an image or symbol of what has happened in the past to the individual.

Jung: Oh no! It just is a symbol of the—the symbol, you see, this is a special term— It is the manifestation of the situation of the unconscious, looked at from the unconscious. You see, I tell you, for instance, something which is my personal subjective view. Then if I ask myself, "Now are you really quite convinced of it," well, I must admit I have certain doubts. There are certain doubts, not in the moment when I tell you, but these are doubts in the unconscious. When you have a dream about it, these doubts come to the forefront. That is the way the unconscious looks at the thing. It is as if the unconscious says, "It is all very well what you are stating, BUT you omit entirely such and such a point.

Evans: Now if the unconscious acts on the present situation, looking at this in broad motivational terms, this effect of the unconscious is not something which is a result of repression in the way the orthodox psycho- analyst looks at it at all. Then...

Jung: It may be, you know, that what the unconscious has to say is so disagreeable that one prefers not to listen, and in most cases people would be probably less neurotic if they could admit the things. But these things are always a bit difficult or disagreeable, inconvenient, or something of the sort; so there is always a certain amount of repression. But that is not the main thing.

The main thing is that they are really unconscious. If you are unconscious about certain things that ought to be conscious, then you are dissociated. Then you are a man whose left hand never knows what the right is doing, and counteracts or interferes with the right hand. Now such a man is hampered all over the place.

In 1918, I wrote a disquisition about the relation between the ego and the unconscious. There I tried to formulate the experiences that are more or less observable in cases where consciousness is exposed to unconscious data, to interferences or intrusions; where the unconscious is considered as an autonomous factor that has to be taken seriously; where one doesn't say any more or under-value the unconscious by assuming that it is nothing but discarded remnants of consciousness. It is a factor in its own dignity, and a very important factor, because it can create most horrible disturbances.

When I wrote that pamphlet in 1918, it was published in French and nobody understood it. I saw, however, the reason why nobody understood it. It was because nobody had had a similar experience, because the question had to be pursued to such an end. To pursue that end, one has to take the unconscious seriously and consider it as a real factor that can determine human behavior to a very considerable degree.

Evans: Looking at the unconscious in this way, as you say, "If it's unconscious, how do we know about it?" But just as an illustration let us consider a particular individual, for example, one who has been brought up in a culture such as the culture of India. Would this individual in India, if we could examine his unconscious, be in many respects similar to the unconscious of a particular individual who, let us say, has lived in Switzerland all his life? You spoke earlier about these universals.

Would there be quite a lot of equivalence between the unconscious of a particular individual who was raised in one culture, and another individual who was raised in an entirely different culture?

Jung: Well, that question is also complicated because when we speak of the unconscious, Jung would say, "Which unconscious?" We say, "Is it that personal unconsciousness which is characteristic for a certain person, for a certain individual?"

Evans: You have talked in your writings about a personal unconsciousness as being one kind of unconscious.

Jung: Yes. In treatment, for instance, the treatment of neuroses, you have to do with that personal unconsciousness for quite a while, and then only when dreams come that show the collective unconscious can it be touched upon. As long as there is material of a personal nature, you have to deal with the personal unconscious; but when you get to a question, to a problem which is no more merely personal but also collective, you get collective dreams.

Evans: Now the distinction between the personal unconscious and the collective unconscious, then, is that the per-

sonal could be more involved with the immediate life of the individual, and the collective would be universal—the unconscious realm composed of elements which are the same in all men?
Jung: Yes, collective. For instance, the psyche has collective problems, collective convictions, etc. We are very much influenced by them, and there are examples to prove it. You belong to a certain political party, or to a certain confession; that can be a serious determinant of your behavior. Now if there arises a matter of personal conflict, the collective unconscious isn't touched upon. There is no question and it doesn't appear. But the moment you transcend your personal sphere and come to your unpersonal determinant—say you respond to a political question, or to any other social question which really matters to you—then you are confronted with a collective problem; then you have collective dreams.
Evans: Another very interesting concept or idea in your work is the "persona." This seems to be highly relevant to the daily living of the individual. I wonder if you would mind elaborating a bit more about how you construe this term, "persona."
Jung: It is a practical concept we need in elucidating people's relations. I noticed with my patients, particularly with people that are in public life, that they have a certain way of presenting themselves. For instance, take a doctor. He has a certain way; he has good beside manners, and he behaves as one expects a doctor to behave. He may even identify himself with it, and believe that he is what he appears to be. He must appear in a certain form, or else people won't believe that he is a doctor. And so when one is a professor, he is also supposed to behave in a certain way so that it is plausible that he is a professor. So the persona is partially the result of the demands society has.
On the other side, it is a compromise with what one likes to be, or as one likes to appear. Take, for instance, a parson. He also has his particular manner and, of course, runs into the general societal expectations; but he behaves also in another way which combines with his persona that is forced upon him by society in such a way that his fiction of himself, his idea about himself, is more or less portrayed or represented.
So the persona is a certain complicated system of behavior which is partially dictated by society and partially dictated by the expectations or the wishes one nurses oneself. Now this is not the real personality. In spite of the fact that people will assure you that this is all quite real and quite honest, yet it is not. Such a performance of the persona is quite all right, as long as you know that you are not identical to the way in which you appear; but if you are unconscious of this fact, then you get into sometimes very disagreeable conflicts. Namely, people can't help noticing that at home you are quite different from what you appear to be in public. People who don't know it stumble over it in the end. They deny that they are like that, but they are like that; they are it. Then you don't know—now which is the real man? Is he the man as he is at home or in intimate relations, or is he the man that appears in public?
It is a question of Jekyll and Hyde. Occasionally there is such a difference that we would almost be able to speak of a double personality, and the more that it is pronounced, the more people are neurotic. They get neurotic because they have two different ways; they contradict themselves all the time, and inasmuch as they are unconscious of themselves, they don't know it. They think they're all one, but everybody sees that they are two. Some know him only for one side; others know him only for the other side. And then there are situations that clash, because the way you are creates certain situations with people in your relations, and these two situations don't chime; in fact, they are just dishonest. And the more that is the case, the more the people are neurotic.
Evans: Actually, would you say that the individual may even have more than two personae?
Jung: We can't afford very well to play more than two roles, but there are cases where people have up to five different personalities. In cases of dissociation of personality, for instance, the one person—call him A— doesn't know of the existence of the person B, but B knows of A. There may be a third personality, C, that doesn't know of the two others. There are such cases in the literature, but they are rare.
Evans: Very rare?
Jung: In ordinary cases, it's just an ordinary dissociation of personality. One calls that a systematic dissociation, in contradistinction to the chaotic or unsystematic dissociation you find in schizophrenia.
Evans: What is the difference between the term "ego" as you see it and the term "persona"?
Jung: Well, you see, the ego is supposed to be the representative of the real person. For instance, in the case where B knows of A, but A doesn't know of B. In that case one would say the ego is more on the side of B, because the ego has a more complete knowledge, and A is a split-off personality.
Evans: You also use the term "self." Now the word "self"—does it have a different meaning than "ego" or "persona"?

Jung: Yes. When I say ”self,” then you mustn’t think of ”I, myself,” because that is only your empirical self, and that is covered by the term ”ego”; but when it is a matter of ”self,” then it is a matter of personality and is more complete than the ego, because the ego only consists of what you are conscious of, what you know to be yourself. For instance, let’s take our example again of B who knows A, but A who doesn’t know B. B is relatively in the position of the self; namely, the ego is on the one side and the self is on the other side, the unconscious personality which is in possession of everybody—not in possession— Very often it is just the other way around; the unconscious is in the possession of consciousness. That is a different case.

Now you see, while I am talking, I am conscious of what I say; I am conscious of myself, yet only to a certain extent. Quite a lot of things happen. When I make gestures, I’m not conscious of them. They happen unconsciously. You can see them. I may say or use words and can’t remember at all having used those words, or even at the moment I am not conscious of them. So any amount of unconscious things occur in my conscious condition. I’m never wholly conscious of myself.

While I am trying, for instance, to elaborate an argument, at the same time there are unconscious processes that continue, perhaps a dream which I had last night; or a part of myself thinks of God knows what, of a trip I’m going to take, or of such and such people I have seen. Or say when I am writing a paper, I am continuing writing that paper in my mind without knowing it. You can discover these things, say in dreams; or if you are clever, in the immediate observation of the individual. Then you see in the gestures or in the expression in the face that there is what one calls ”une arriere pensée,” something behind consciousness. You have finally the feeling, well, that that man has something up his sleeve, and you can ask him, ”What are you really thinking of? You are thinking all the time something else.” Yet he is unconscious of it, or he may be.

There are, of course, great individual differences. There are individuals who have an amazing knowledge of themselves, of the things that go on in themselves. But even those people wouldn’t be capable of knowing what is going on in their unconscious. For instance, they are not conscious of the fact that while they live a conscious life, all the time a myth is played in the unconscious, a myth that extends over centuries, namely, archetypal ideas—this dream of archetypal ideas that goes on through one individual through the centuries. Really it is like a continuous stream, one that comes into daylight in the great movements, say in political movements or in spiritual movements. For instance, in the time before the Reformation, people dreamt of the great change. That is the reason why such great transformations could be predicted.

If somebody is clever enough to see what is going on in people’s minds, in their unconscious minds, he will be able to predict. For instance, I could have predicted the Nazi rising in Germany through the observation of my German patients. They had dreams in which the whole thing was anticipated, and with considerable detail. And I was absolutely certain—in the years before Hitler, before Hitler came in the beginning; I could say the year, in the year 1919—I was sure that something was threatening in Germany, something very big, very catastrophic. I only knew it through the observation of the unconscious.

There is something very particular in the different nations. It is a peculiar fact that the archetype of the anima plays a very great role in Western literature, French and Anglo-Saxon. But in Germany, there are exceedingly few examples in German literature where the anima plays a role. . . . She must have a title; otherwise she hasn’t existed. And so it is just as if—now mind you, this is a bit drastic, but it illustrates my point—in Germany there really are no women. There is Frau Doctor, Frau Professor, Frau the grandmother, the mother-in-law, the daughter, the sister. That is the idea, you see, no woman—la femme n’existe pas. Now that is an enormously important fact which shows that in the German mind there is going on a particular myth, something very particular. Psychologists really should look out for these things, but they prefer to think, ”I am important.”

Evans: This is of course a very interesting and remarkable set of statements here. How would you look at Hitler in this light? Would you see him as a personification, as a symbol of ”father”?

Jung: No, not at all. I couldn’t possibly explain that very complicated fact that Hitler represents. It is too complicated. You know, he was a hero figure, and a hero figure is far more important than any fathers that have ever existed. He was a hero in the German myth, mind you, a religious hero. He was a savior; he was meant to be a savior. That is why they put his photo upon the altar even. And that’s why somebody declared on his tombstone that he was happy that his eyes had beheld Hitler, and that now he could lie in peace. Hitler was just a hero myth.

Evans: To get back more specifically to the idea of the self. . . .

Jung: The self is merely a term that designates the whole personality. The whole personality of man is indescribable. His consciousness can be described; his unconsciousness cannot be described, because the unconscious—and I repeat myself—is always unconscious. It is really unconscious; he really does not know it. And so we don't know our unconscious personality. We have hints and certain ideas, but we don't know it really.

Nobody can say where man ends. That is the beauty of it, you know. It is very interesting. The unconscious of man can reach—God knows where. There we are going to make discoveries.

Evans: What seems to be a very fundamental part of your writing and one of your main ideas is reflected in the term "mandala." How does this fit into the context of our discussion of the self?

Jung: Mandala. . . . Well, it is just one typical archetypal form. It is what is called ultimo exquadra circulae, the square in the circle, or the circle in the square. It is an age-old symbol that goes right back to the pre-history of man. It is all over the earth and it either expresses the Deity or the self; and these two terms are psychologically very much related, which doesn't mean that I believe that God is the self or that the self is God. I made the statement that there is a psychological relation, and there is plenty of evidence for that.

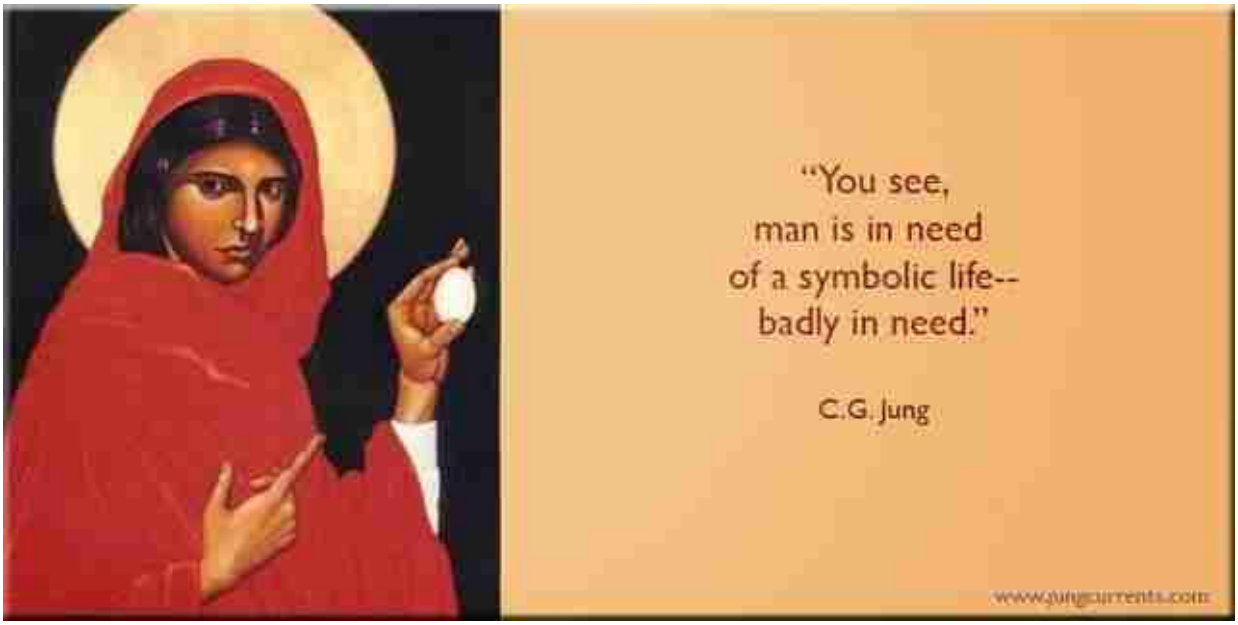
It is a very important archetype. It is the archetype of inner order; and it is always used in that sense, either to make arrangements of the many, many aspects of the universe, a world scheme, or to arrange the complicated aspects of our psyche into a scheme. It expresses the fact that there is a center and a periphery, and it tries to embrace the whole. It is the symbol of wholeness. So you see, in a moment during a patient's treatment when there is a great disorder and chaos in a man's mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort.

A mandala spontaneously appears as a compensatory archetype during times of disorder. It appears, bringing order, showing the possibility of order and centralness. It means a center which is not coincident with the ego, but with the wholeness—it is wholeness—the wholeness which I call the "self"; this is the term for wholeness. I am not whole in my ego as my ego is but a fragment of my personality; so you see, the center of a mandala is not the ego.

It is the whole personality, the center of the whole personality, and the very great role that it plays can be seen, for instance, in the culture of the East, past and present. In the Middle Ages it played an equally great role for the West; but there it has been lost now and is thought of as a mere sort of allegorical, decorative motif. As a matter of fact, however, it is highly important and highly autonomous, a symbol that appears in dreams, etc., and in folklore. It is, we should say, the main archetype.

http://gnosis.org/Evans-Jung-Interview/evans3.html

Carl Jung on ”The Symbolic Life” **(2014-05-15 08:41)**



The Symbolic Life

You see, man is in need of a symbolic life - badly in need. We only live banal, ordinary, rational, or irrational things . . . but we have no symbolic life. Where do we live symbolically? Nowhere except where we participate in the ritual of life. . . .

Have you got a corner somewhere in your house where you perform the rites, as you can see in India? Even the very simple houses there have at least a curtained corner where the members of the household can perform the symbolic life, where they can make their new vows or their meditation. We don’t have it; we have no such corner. We have our own room, of course, - but there is a telephone that can ring us up at any time, and we always must be ready. We have no time, no place.

We have no symbolic life, and we are all badly in need of the symbolic life. Only the symbolic life can express the need of the soul - the daily need of the soul, mind you! And because people have no such thing, they can never step out of this mill - this awful, banal, grinding life in which they are ”nothing but.” . . . Everything is banal; everything is ”nothing but,” and that is the reason why people are neurotic. They are simply sick of the whole thing, sick of that banal life, and therefore they want sensation. They even want a war; they all want a war; they are all glad when there is a war; they say, ”Thank heaven, now something is going to happen - something bigger than ourselves!”

These things go pretty deep, and no wonder people get neurotic. Life is too rational; there is no symbolic existence in which I am something else, in which I am fulfilling my role, my role as one of the actors in the divine drama of life. I once had a talk with the master of ceremonies of a tribe of Pueblo Indians, and he told me something very interesting. He said, ”Yes, we are a small tribe, and these Americans, they want to interfere with our religion. They should not do it,” he said, ”because we are the sons of the Father, the Sun. He who goes there” (pointing to the sun) – ”that is our Father. We must help him daily to rise over the horizon and to walk over heaven. And we don’t do it for ourselves only; we do it for America; we do it for the whole world. And if these Americans interfere with our religion through their missions, they will see something. In ten years Father Sun won’t rise anymore because we can’t help him any more.”

Now, you may say, that is just a sort of mild madness. Not at all! These people have no problems. They have their daily life, their symbolic life. They get up in the morning with a feeling of their great and divine responsibility; they are the sons of the Sun, the Father, and their daily duty is to help the Father over the horizon - not for themselves alone, but for the whole world. You should see these fellows; they have a natural fulfilled dignity. And I quite understand when he said to me, ”Now look at these Americans; they are always seeking something. They are always full of unrest, always looking for something. What are they looking for? There is nothing to be looked for!” That’s perfectly true. You can

see them, these traveling tourists, always looking for something, always in thee vain hope of finding something. On my many travels I have found people who were on their third trip around the world - uninterruptedly. Just traveling, traveling; seeking, seeking. I met a woman in central Africa who had come up alone in a car from Cape Town and wanted to go to Cairo. "What for?" I asked. "What are you trying to do that for?" And I was amazed when I looked into her eyes – the eyes of a hunted, a cornered animal – seeking, seeking, always in the hope of something. I said, "What in the world are you seeking? What are you waiting for? What are you hunting after?" She is nearly possessed; she is possessed by so many devils that chase her around. And why is she possessed? Because she does not live the life that makes sense. Hers is a life utterly, grotesquely banal, utterly poor, meaningless, with no point in it at all. If she is killed today, nothing has happened, nothing has vanished - because she was nothing! But if she could say, "I am the daughter of the Moon. Every night I must help the moon, my Mother, over the horizon" - ah, that is something else! Then she lives; then her life makes sense, and makes sense in all continuity, and for the whole of humanity. That gives peace, when people feel that they are living the symbolic life, that they are actors in the divine drama. That gives the only meaning to human life; everything else is banal and you can dismiss it. A career, producing of children, are all maya compared with that one thing, that your life is meaningful

....

What I have spoken of is, alas, to a great extent the past. We cannot turn the wheel backwards; we cannot go back to the symbolism that is gone. No sooner do you know that this thing is symbolic than you say, "Oh, well, it presumably means something else." Doubt has killed it, has devoured it. So you cannot go back. . . . My psychological condition wants something else. I must have a situation in which that thing becomes true once more. I need a new form. When one has had the misfortune to be fired out of a church, or to say, "This is all nonsense," and to quit it - that has no merit at all. But to be in it and to be forced, say, by God to leave it - well, then you are legitimately extra ecclesiam. But extra ecclesiam nula salus; then things really become terrible because you are no more protected, you are no more in the consensus gentium, you are no more in the lap of the all-compassionate Mother. You are alone and you are confronted with all the demons of hell. That is what people don't know. Then they say you have an anxiety neurosis, nocturnal fears, compulsions - I don't know what. Your soul has become lonely; it is extra ecclesiam and in a state of no-salvation. And people don't know it. They think your state is pathological, and every doctor helps them to believe it. And, of course, when they say, and everybody holds, that this is neurotic and pathological, then we have to talk that language. I talk the language of my patients. When I talk with lunatics, I talk the lunatic language, otherwise they don't understand me. And when I talk with neurotics, I talk neurotic with them. But it is neurotic to talk when one says that this is a neurosis. As a matter of fact it is something quite different; it is the terrific fear of loneliness. It is the hallucination of loneliness, and it is a loneliness that cannot be quenched by anything else. You can be a member of a society with a thousand members, and you are still alone. That thing in you which should live is alone; nobody touches it, nobody knows it, you yourself don't know it; but it keeps on stirring, it disturbs you, it makes you restless, and it gives you no peace.

. . .

From my observations I learned that the modern unconscious has a tendency to produce a psychological condition which we find, for instance, in medieval mysticism. You find certain things in Meister Eckhart; you find many things in Gnosticism; that is a sort of esoteric Christianity. You find the idea of the Adam Kadmon in every man - the Christ within. Christ is the second Adam, which is also, in exotic religions, the idea of the Atman or the complete man, the original man, the "all-round" man of Plato, symbolized by a circle or a drawing with circular motifs. You find all these things in medieval mysticism; you find them all through alchemical literature, beginning with the first century after Christ. You find them in Gnosticism, you find many of them in the New Testament, of course, in Paul. But it is an absolutely consistent development of the idea of the Christ within; and the argument is that it is absolutely immoral to allow Christ to suffer for us, that he has suffered enough, that we should carry our own sins for once and not shift them off onto Christ - that we should carry them all. Christ expresses the same idea when he says, "I appear in the least of your brethren"; and what about it . . . if the least of your brethren should be yourself - what about it then? Then you get the intimation that Christ is not to be the least in your life, that we have a brother in ourselves who is really the least of our brethren, much worse than the poor beggar whom you feed. That is, in ourselves we have a shadow; we have a very bad fellow in ourselves, a very poor man, and he has to be accepted. What has Christ done - let us be quite banal about it - what has Christ done when we consider him as an entirely human creature? Christ was

disobedient to his mother; Christ was disobedient to his tradition; . . .[but] he carried through his hypothesis to the biter end. How was Christ born? In the greatest misery. Who was his father? He was an illegitimate child - humanly the most miserable situation: a poor girl having a little son. That is our symbol, that is ourselves; we are all that. And if anyone lives his own hypothesis to the bitter end (and pays with his death, perhaps), he knows that Christ is his brother.
That is modern psychology, and that is the future. That is the true future, that is the future of which I know but, of course, the historical future might be quite different. . . . But I do not care for a historic future at all; I am not concerned with it. I am only concerned with the fulfillment of that will that is in every individual. My history is only the history of those individuals who are going to fulfill their hypotheses. That is the whole problem; that is the problem of the true Pueblo: that I do today everything that is necessary so that my Father can rise over the horizon. That is my standpoint.
(C.G. Jung, CW 18, The Symbolic Life, Chapter III. "The Symbolic Life," § 625 - 630, 632, 638, & 639.)

Carl Jung on America and Russia. **(2014-05-15 09:55)**

[Carl Jung on America and Russia.]
Evans: In your dealings with Professor Toynbee, have you gotten rather interested in his ideas of history?
Jung: Ah, yes, particularly his ideas about the life cycles of civilizations, and the way that they are ruled by archetypal forms. Toynbee has seen what I mean by historical functions of archetypal developments.
That is a mighty important determinant of human behavior, and can span centuries or thousands of years. It expresses itself in symbols, sometimes symbols that you would never think of at all.
For instance, as you know, Russia, the Soviet Republic, had that symbol of the red star.
Now it is a five-rayed red star. America has the five- rayed white star. They are enemies; they can't come together.
In the Middle Ages for at least 2000 years the red and white were the couple; they were ultimately destined to marry each other.
Now America is a sort of matriarchy, inasmuch as most of the money is in the hands of women, and Russia is the land of the little father; it's a patriarchy. So the two are mother and father.

To use the terminology of the Middle Ages, they are the white woman, the ”femina alba,” and the red slave, the ”servius rubeus.” The two lovers have quarreled with each other. Carl Jung; Conversations with C.G. Jung.

Carl Jung on the ”continued and progressive Divine Incarnation.” (2014-05-15 09:59)

“On the level of the Son there is no answer to the question of good and evil; there is only an incurable separation of the opposites. . . . It seems to me to be the Holy Spirit’s task and charge to reconcile and reunite the opposites in the human individual through a special development of the human soul.” - Carl Jung; The Symbolic Life

[There is a] . . . continued and progressive divine incarnation. Thus man is received and integrated into the divine drama. He seems destined to play a decisive part in it; that is why he must receive the Holy Spirit. I look upon the receiving of the Holy Spirit as a highly revolutionary fact which cannot take place until the ambivalent nature of the Father is recognized.

If God is the summum bonum, the incarnation makes no sense, for a good god could never produce such hate and anger that his only son had to be sacrificed to appease it.

A Midrash says that the Shofar is still sounded on the Day of Atonement to remind YHWH (God) of his act of injustice towards Abraham (by compelling him to slay Isaac) and to prevent him from repeating it.

A conscientious clarification of the idea of God would have consequences as upsetting as they are necessary.

They would be indispensable for an interior development of the trinitarian drama and of the role of the Holy Spirit.

The Spirit is destined to be incarnate in man or to choose him as a transitory dwelling-place. ‘Non habet nomen proprium,’ says St. Thomas; because he will receive the name of man.

That is why he must not be identified with Christ.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his.

Thus we become the ‘sons of god’ fated to experience the conflict of the divine opposites, represented by the crucifixion.” – Carl Jung; The Symbolic Life

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Carl Jung on the handling of dreams (2014-05-16 04:56)

. ..I handle the dream as if it were a text which I do not understand properly, say a Latin or Greek or Sanskrit text, where certain words are unknown to me or the text is fragmentary… My idea is that the dream does not conceal; we simply do not understand its language…There is a very wise word of the Talmud which says that the dream is its own interpretation. The dream is the whole thing…[172]
Therefore, first of all, when you handle a dream you say, ‘I do not understand a word of that dream.’ I always welcome that feeling of incompetence because then I know I shall put some good work into my attempt to understand the dream…[p.173]
Something more is needed to bring certain things home to us effectively enough to make us change our attitude and our behavior. That is what “dream language” does; its symbolism has so much psychic energy that we are forced to

pay attention to it." (Man & his symbols, p.49)
No dream symbol can be separated from the individual who dreams it, and there is no definite or straightforward interpretation of any dream. Each individual varies so much in the way that his unconscious complements or compensates his conscious mind that it is impossible to be sure how far dreams and their symbols can be classified at all. Carl Jung; Man & his symbols; Page. 53

Carl Jung on the ”Holy Ghost,” ”Christ,” ”Anti-Christ,” ”Crucifixion,” (2014-05-16 15:24)

“The continuing, direct operation of the Holy Ghost on those who are called to be God’s children implies, in fact, a broadening process of incarnation.
Christ, the son begotten by God, is the first-born who is succeeded by an ever-increasing number of younger brothers

and sisters.
There are, however, neither begotten by the Holy Ghost nor born of a virgin. . . .
Their lowly origin (possibly from the mammals) does not prevent them from entering into a close kinship with God as their father and Christ as their brother." - Carl Jung; Answer to Job
Image: The Holy Spirit depicted as a dove descending on the Holy Family, with God the Father and angels shown atop, by Murillo, c. 1677.

"Although the attributes of Christ (consubstantiality with the Father, co-eternity, filiation, parthenogenesis, crucifixion, Lamb sacrificed between opposites, One divided into Many, etc.) undoubtedly mark him out as an embodiment of the self, looked at from the psychological angle he corresponds to only one half of the archetype.
The other half appears as the Anti-Christ.
The latter is just as much a manifestation of the self, except that he consists of its dark aspect.
Both are Christian symbols, and they have the same meaning as the image of the Savior crucified between two thieves.
This great symbol tells us that the progressive development and differentiation of consciousness leads to an ever more menacing awareness of the conflict and involves nothing less than a crucifixion of the ego, its agonizing suspension between irreconcilable opposites. Carl Jung

“The utter failure came at the Crucifixion in the tragic words, ‘My God, my God, why hast thou forsaken me?’
If you want to understand the full tragedy of those words you must realize what they meant: Christ saw that his whole life, devoted to the truth according to his best conviction, had been a terrible illusion.
He had lived it to the full absolutely sincerely, he had made his honest experiment, but it was nevertheless a compensation.
On the cross his mission deserted him. But because he had lived so fully and devotedly he won through to the Resurrection body.” - Carl Jung; C.G. Jung Speaking

Carl Jung on the Symbolic content of the Mass (2014-05-16 15:39)

“Although the Mass itself is a unique phenomenon in the history of comparative religion, its symbolic content would be profoundly alien to man were it not rooted in the human psyche.
But if it is so rooted, then we may expect to find similar patterns of symbolism both in the earlier history of mankind and in the world of pagan thought contemporary with it. . . .
The liturgy of the Mass contains allusions to the ‘prefigurations’ in the Old Testament, and thus indirectly to ancient sacrificial symbolism in general. It is clear, then, that in Christ’s sacrifice and the Communion one of the deepest chords in the human psyche is struck: human sacrifice and ritual anthropophagy [eating of human flesh]. . . .
I must content myself with mentioning the ritual slaying of the king to promote the fertility of the land and the prosperity of his people, the renewal and revivification of the gods through human sacrifice, and the totem meal, the purpose of which was to reunite the participants with the life of their ancestors.
These hints will suffice to show how the symbols of the Mass penetrate into the deepest layers of the psyche and its history.” - Carl Jung; Psychology and Religion

Carl Jung on how he handles Dreams **(2014-05-16 15:42)**

. ..I handle the dream as if it were a text which I do not understand properly, say a Latin or Greek or Sanskrit text, where certain words are unknown to me or the text is fragmentary... My idea is that the dream does not conceal; we simply do not understand its language...There is a very wise word of the Talmud which says that the dream is its own interpretation. The dream is the whole thing...[172]

Therefore, first of all, when you handle a dream you say, 'I do not understand a word of that dream.' I always welcome that feeling of incompetence because then I know I shall put some good work into my attempt to understand the dream...[p.173]

Something more is needed to bring certain things home to us effectively enough to make us change our attitude and our behavior. That is what "dream language" does; its symbolism has so much psychic energy that we are forced to pay attention to it." (Man & his symbols, p.49)

No dream symbol can be separated from the individual who dreams it, and there is no definite or straightforward interpretation of any dream. Each individual varies so much in the way that his unconscious complements or compensates his conscious mind that it is impossible to be sure how far dreams and their symbols can be classified at all. Carl Jung; Man & his symbols; Page. 53

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Carl Jung on Contemporary Psychological Problems **(2014-05-16 15:49)**

Jung on Contemporary Psychological Problems

Evans: You are familiar, of course, with the work of Dr. J. B. Rhine at Duke University. Some of his work in extrasensory perception and clairvoyance, or mental telepathy, sounds much like the research into intuitive function, a phase of your work which we discussed earlier. For example, would you say that a person who has clairvoyance would be an intuitive type in your frame of reference?

Jung: That's quite probable. Or it can be a sensation type, say an extrovert sensation type who is very much influenced by the unconscious. He has introverted intuition in his unconscious.

Evans: Dr. Jung, you speak of rational and irrational functions, thinking and feeling being rational, and sensation and intuition being irrational. Would you care to elaborate on this notion?

Jung: As you say, there are two groups, the rational group and the irrational group. The rational group consists of the two functions, thinking and feeling. The ideal of thinking is a rational result, and the ideal of feeling is also a rational

result. They hold rational values. That is differentiated thinking.
The irrational group is comprised of sensation and intuition. Sensation functions in such a way that it may not prejudice facts; it shall not prejudice facts. To the sensation type, the ideal perception is that you have an accurate perception of things as they are without additions or corrections. On the other side, intuition does not look at things as they are. That is anathema to the intuition. It looks ever so shortly at things as they are, and makes off into an unconscious process at the end in which he will see something nobody else will see.
Evans: So in terms of the person who is clairvoyant—
Jung: Those people who yield the best results are always those people who are introverted, where introverted intuition comes in. But that is a side aspect of it; it is not interesting.
The other question is far more interesting, namely, the terms they use. Rhine himself uses them—recognition, telepathy, etc. They mean nothing at all. They are words, but he thinks he has said something when he says "telepathy."
Evans: The word itself is not a description of the process.
Jung: It means nothing, nothing at all.
Evans: Now, of course, a lot of the things that you are describing, some scientists would insist are due to chance, chance occurrences and chance factors. In his own work, Rhine used statistical probability analysis methods. He reports these occurrences more often than would be expected by chance.
Jung: Well you see, he proves that it is more than chance; it is statistically plausible. That is the important point which hasn't been contradicted.
There was some experimental proof offered in England, which resulted in the accusation: "Oh, Rhine, that's nothing but guesswork." And that is exactly true; that is guessing, what you call guessing. However, a hunch is guessing, but a definite guess, you know. All this really means nothing.
You see, the point is that it is more than merely probable; it is beyond chance. That's the major point. But as you know, people hate such problems they can't deal with concretely, and they can't deal with this one concretely. In fact, even Rhine does not understand how often extrasensory phenomena really occur, because it is a revelation which in these sacred rooms is anathema, a revelation of time and space through the psyche. That's the fact; that is what Rhine has made evident, but for scientists to say, "I'll swallow that," now that is difficult.
Evans: We might go a little further into some of your recent works in this area which many consider quite profound, but are not too well known to many of our students.
Jung: Of course not. Nobody in the general public actually reads these things. Of course, my books are at least sold.
Evans: To be more specific, I'm referring to the concept, synchronicity, which you have discussed, and which has some relevance at this point in our discussion. Would you care to comment on synchronicity?
Jung: That is awfully complicated. One wouldn't know where to begin. Of course, this kind of thinking started long ago, and when Rhine brought out his results, I thought, "Now we have at least a more or less dependable basis to argue on." But the argument has not been understood at all, because it is really very difficult.
When you observe the unconscious, you will come across plenty of cases which show a very peculiar kind of parallel events. For example, I have a certain thought of a certain definite subject which is occupying my attention and my interest; and at the same time, something else happens, quite independently, that portrays just that thought. This is utter nonsense, you know, looked at from a causal point of view. However, that there is something else to it which is not nonsense is made evident by the results of Rhine's experiments. There is a probability; it is something more than chance that such a case occurs.
I never made statistical experiments except one in the way of Rhine. I made one for another purpose. But I have come across quite a number of cases where it was most astounding to find that two causal chains happened at the same time, but independent of each other, so that you could say they had nothing to do with each other. It's really quite clear. For instance, I speak of a red car and at that moment a red car comes here. Now I haven't seen the red car, because it wasn't possible; it was hidden behind the building until just this moment when it suddenly appeared. Now many would say that this is an example of mere chance, but the Rhine experiment proves that these cases are not mere chance.
Now it would be superstitious and false to say, "This car has appeared because here were some remarks made about a red car; it is a miracle that a red car has appeared." It is not a miracle; it is just chance—but these chances happen more often than chance allows. That shows that there is something behind it.

Rhine has a whole institute, many co-workers, and has the means. We have no means here to make such experiments; otherwise, I probably would have done them. Here it is just physically impossible, so I have to content myself with the observation of facts!!

Evans: An interesting area which is being discussed a lot in the United States today, and I'm sure is of interest to you as well, is that of psychosomatic medicine, an area dealing with the way in which emotional components of personality can affect bodily functions.

Jung: As an example of this, I see a lot of astounding cures of tuberculosis—chronic tuberculosis—effected by analysts; people learn to breathe again. The understanding of what their complexes were—that has helped them.

Evans: When did you first become interested in the psychic factors of tuberculosis? Many years ago?

Jung: I was an analyst to begin with; I was always interested naturally. Maybe also because I understood so little of it, or more importantly, I noticed that I understood so little.

Evans: To expand on my earlier question, we are right now becoming more and more interested in the United States in how emotional, unconscious personality factors can actually have an effect on the body. Of course, the classic example in the literature is the peptic ulcer. It is believed that this is a case where emotional factors have actually created pathology.

These ideas have been extended into many other areas. It is felt, for example, that where there already is pathology, these emotional factors can intensify it. Or sometimes there may be actual symptoms or fears concerning pathology when no true pathology exists, such as in cases of hysteria or hypochondriasis. For example, many physicians in America say that 60 to 70 percent of their patients do not have anything really physically wrong with them, but they instead have disorders of psychosomatic origin.

Jung: Yes, that is well known—since more than fifty years. The question is how to cure them. Evans: Speaking of such psychosomatic disturbances, as, for instance, your experiences and studies into tuberculosis, do you have any ideas as to why the patient selects this type of symptom?

Jung: He doesn't select; they happen to him. You could ask just as well when you are eaten by a crocodile, "How did you happen to select that crocodile?" Nonsense, he has selected you.

Evans: Of course, "selected" in this sense refers to an unconscious process.

Jung: No, not even unconsciously. That is an extraordinary exaggeration of the importance of the subject, to say he was choosing such things. They get him.

Evans: Perhaps one of the most radical suggestions in the area of psychosomatic medicine has been the suggestion that some forms of cancer may have psychosomatic components as causal factors. Would this surprise you?

Jung: Not at all. We know these since long ago, you know. Fifty years ago we already had these cases; ulcer of the stomach, tuberculosis, chronic arthritis, skin diseases. All are psychogenic under certain conditions.

Evans: And even cancer?

Jung: Well you see, I couldn't swear, but I have seen cases where I thought or wondered whether or not there was a psychogenic reason for that particular ailment; it came too conveniently. Many things can be found out about cancer, I'm sure.

You see, with us it has been always a question of how to treat these things, because any disease possible has a psychological accompaniment. It just all depends upon —perhaps life depends upon it—whether you treat such a patient psychologically in the proper way or not. That can help tremendously, even if you cannot prove in the least that the disease in itself is psychogenic.

You can have an infectious disease in a certain moment, that is, a physical ailment or predicament, because you are particularly accessible to an infection—maybe sometimes because of a psychological attitude. Angina is such a typical psychological disease; yet it is not psychological in its physical consequences. It's just an infection. So you ask, "Then why does psychology have anything to do with it?" Because it was the psychological moment maybe that allowed the infection to grow. When the disease has been established and there is a high fever and an abscess, you cannot cure it by psychology. Yet it is quite possible that you can avoid it by a proper psychological attitude.

Evans: So all this interest in psychosomatic medicine is pretty old stuff to you.

Jung: It's all known here long ago.

Evans: And you are not at all surprised at the new developments . . .

Jung: No. For instance, there is the toxic aspect of schizophrenia. I published it fifty years ago—just fifty years ago—

and now everyone discovers it. You are far ahead in America with technological things, but in psychological matters and such things, you are fifty years back. You simply don't understand it; that's a fact. I don't want to figure in a general corrective statement; you simply are not yet aware of what there is. There are plenty more things than people have any idea of. I told you that case of the theologian who didn't even know what the unconscious was; he thought it was an apparition. Everyone who says that I am a mystic is just an idiot. He just doesn't understand the first word of psychology.

Evans: There is certainly nothing mystical about the statements you have just been making. Now to pursue this further, another development that falls right in line with this whole discussion of psychosomatic medicine has been the use of drugs to deal with psychological problems. Of course, historically drugs have been used a great deal by people to try to forget their troubles, to relieve pain, etc. However, a particular development has been the so-called non-addictive tranquilizing drugs. These, of course, became prominent in France with the drug, chlorpromazine. Then followed such drugs as reserpine-serpentina, and a great variety of milder tranquilizers, known by such trade names as Miltown and Equinal. They are now being administered very freely to patients by general practitioners and internists. In other words, not only are the stronger tranquilizers being administered to mentally ill patients such as schizophrenics, but to a great extent today these drugs are being dispensed almost as freely as aspirins to reduce everyday tensions.

Jung: This practice is very dangerous.

Evans: Why do you think this is dangerous? These drugs are supposed to be nonaddictive.

Jung: It's just like the compulsion that is caused by morphine or heroin. It becomes a habit. You don't know what you do, you see, when you use such drugs. It is like the abuse of narcotics.

Evans: But the argument is that these are not habit-forming; they are not physiologically addictive.

Jung: Oh, yes, that's what one says.

Evans: But you feel that psychologically there is still addiction?

Jung: Yes. For instance, there are many drugs that don't produce habits, the kind of habits that morphine does; yet it becomes a different kind of habit, a psychical habit, and that is just as bad as anything else.

Evans: Have you actually seen any patients or had any contact with individuals who have been taking these particular drugs, these tranquilizers?

Jung: I can't say. You see, with us there are very few. In America there are all the little powders and the tablets. Happily enough, we are not yet so far. You see, American life is in a subtle way so one-sided and so uprooted that you must have something with which to compensate the real nature of man. You have to pacify your unconscious all along the line because it is in absolute uproar; so at the slightest provocation you have a big moral rebellion in America. Look at the rebellion of modern youth in America, the sexual rebellion, and all that. These rebellions occur because the real, natural man is just in open rebellion against the utterly inhuman form of American life. Americans are absolutely divorced from nature in a way, and that accounts for that drug abuse.

Evans: But what about the treatment of individuals who are seriously mentally ill? We have the problem of hospitalized, psychotic patients. For instance, certain schizophrenics are so withdrawn that they are virtually impossible to interact with in psychotherapy; so in many hospitals in the United States, drugs such as chlorpromazine have been used in order to render many such patients more amenable to psychotherapy. I don't think most of our practitioners believe the drugs cure the patients in themselves, but they at least make the patient more amenable to therapy.

Jung: Yes, the only question is whether that amenability is a real thing or drug-induced. I am sure that any kind of suggestive treatment will have effect, because these people simply become suggestible. You see, any drug or shock in the mind will lower stamina, making these people accessible to suggestion. Then, of course, they can be led, can be made into something, but it is not a very happy result.

Evans: To change the topic for a moment, Professor Jung, I know our students would be interested in your opinion concerning the kind of training and background a psychologist, a person who wants to study the individual, should have. For example, there is one view that says maybe he should be trained primarily as a rigorous scientist, a master of such tools as statistics and experimental design. Others feel, however, that a study of the humanities is also important for the student who wants to study the individual.

Jung: Well of course, when you study human psychology, you can't help noticing that man's psychology doesn't only consist of the ramifications of instinct in his behavior. There are other determinants, many others, and the study of man from his biological aspect only is by far insufficient. To understand human psychology, it is absolutely necessary

that you study man also in his social and general environments. You have to consider, for instance, the fact that there are different kinds of societies, different kinds of nations, different traditions; and in the interest of that purpose, it is absolutely necessary that one treat the problem of the human psyche from many standpoints. Each is naturally a considerable task.

Thus, after my association experiments at which time I realized that there was obviously an unconscious, the question became, "Now what is this unconscious? Does it consist merely of remnants of conscious activities, or are there things that are practically forever unconscious? In other words, is the unconscious a factor in itself?" And I soon came to the conclusion that the unconscious must be a factor in itself. You see, I observe time and again, for instance, when delving into people's dreams or schizophrenic patients' delusions and fantasies, that therein is contained motives which they couldn't possibly have acquired in our surroundings. This, of course, depends upon the belief that the child is not born tabula rasa, but instead is a definite mixture or combination of genes; and although the genes seem to contain chiefly dynamic factors and predispositions to certain types of behavior, they have a tremendous importance also for the arrangement of the psyche, inasmuch as it appears, that is. Before you can see into the psyche, you cannot study it, but once it appears, you see that it has certain qualities and a certain character. Now the explanation for this must needs depend upon the elements born in the child, so factors determining human behavior are born within the child, and determine further development. Now that is one side of the picture.

The other side of the picture is that the individual lives in connection with others in certain definite surroundings that will influence the given combination of qualities. And that now is also a very complicated factor, because the environmental influences are not merely personal. There are any number of objective factors. The general social conditions, laws, convictions, ways of looking at things, of dealing with things; these things are not of an arbitrary character. They are historical. There are historical reasons why things are as they are. There are historical reasons for the qualities of the psyche and there is such a thing as the history of man's evolution in past eons, which as a combination show that real understanding of the psyche must consist in the elucidation of the history of the human race—history of the mind, for instance, as in the biological data. When I wrote my first book concerning the psychology of the unconscious, I already had formed a certain idea of the nature of the unconscious. To me it was then a living remnant of the original history of man, man living in his surroundings. It is a very complicated picture.

So you see, man is not complete when he lives in a world of statistical truth. He must live in a world where the "whole" of man, his entire history, is the concern; and that is not merely statistics. It is the expression of what man really is, and what he feels himself to be.

The scientist is always looking for an average. Our natural science makes everything an average, reduces everything to an average; yet the truth is that the carriers of life are individuals, not average numbers. When everything is statistical, all individual qualities are wiped out, and that, of course, is quite unbecoming. In fact, it is unhygienic, because if you wipe out the mythology of a man, his entire historical sequence, he becomes a statistical average, a number; that is, he becomes nothing. He is deprived of his specific value, of experiencing his own unique value.

You see, the trouble is that nobody understands these things apparently. It seems quite strange to me that one doesn't see what an education without the humanities is doing to man. He loses his connection with his family, his connection with his whole past—the whole stem, the tribe —that past in which man has always lived. We think that we are born today tabula rasa without a history, but man has always lived in the myth. To think that man is born without a history within himself— that is a disease. It is absolutely abnormal, because man is not bom every day. He is bom into a specific historical setting with specific historical qualities, and therefore, he is only complete when he has a relation to these things. If you are growing up with no connection from the past, it is like being born without eyes and ears and trying to perceive the external world with accuracy. Natural science may say, "You need no connection with the past; you can wipe it out," but that is a mutilation of the human being. Now I saw from a practical experience that this kind of proceeding has a most extraordinary therapeutic effect. I can tell you such a case.

There was a Jewish girl. Her father was a banker. She had been educated more through worldly experience and formal education, and was decidedly lacking in any understanding of tradition. I examined her history further and found out that her grandfather had been an ascetic in Galicia. With this insight, I knew the whole story, and let me explain why. This particular girl suffered from phobia, a terrible phobia, and had been under psychoanalytic treatment already with no effect. She was really badly plagued by that phobia, in excited states and so on. I observed that this girl had blocked significant influences of her past. For instance, the fact that her grandfather was an ascetic, that he

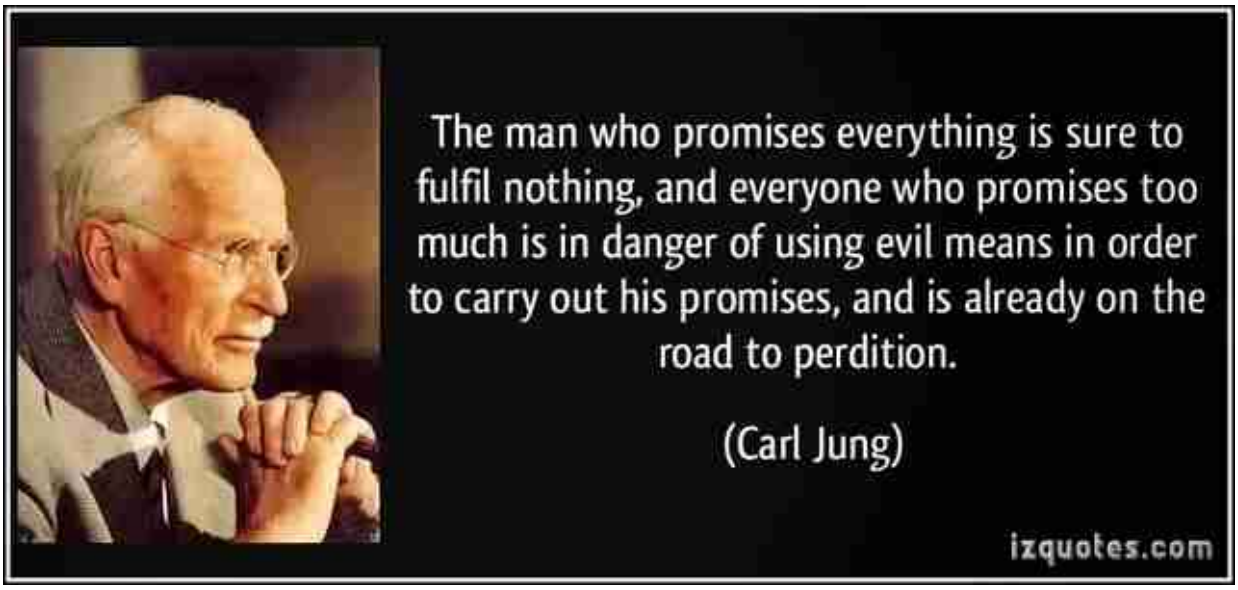
lived in the myth, was one influence she had blocked. Her father too had resisted this ascetic influence. So I simply told her, ”You will stamp out your fears if you gain insight into what you have lost or are resisting. Your fear is the fear of the influences from the past.” You know, the effect was that within a week she was cured from so many years of bad anxiety states, because this insight went through her like a lightning bolt. I was able to interpret the source of the problem so quickly because I knew that she was absolutely lost. She thought she was in the middle of things, functioning well, but actually she was in a sense lost or gone.
Evans: What can we learn from this remarkable case, Dr. Jung?
Jung: Well, it illustrates that it makes no sense and that our existence is incomplete when we are just ”average numbers.” The more you make people into average numbers, the more you destroy our society. The ”ideal state” and the ”slave state” come into being. If you want to be an ”average number,” go to Russia. There it is wonderful; there you can be a number. But one pays very dearly; our whole life goes to blazes, like in the case of the girl. I have plenty of cases of a similar kind. Carl Jung; Conversations with C.G. Jung
http://gnosis.org/Evans-Jung-Interview/evans5.html

Carl Jung on the Ancestral Elements of our Soul (2014-05-17 04:27)

“Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors.
The ”newness” in the individual psyche is an endlessly varied recombination of age-old components.
Body and soul therefore have an intensely historical character and find no proper place in what is new, in things that have just come into being.
That is to say, our ancestral components are only partly at home in such things.
We are very far from having finished completely with the Middle Ages, classical antiquity, and primitivity, as our modern psyches pretend.
Nevertheless, we have plunged down a cataract of progress which sweeps us on into the future with ever wilder

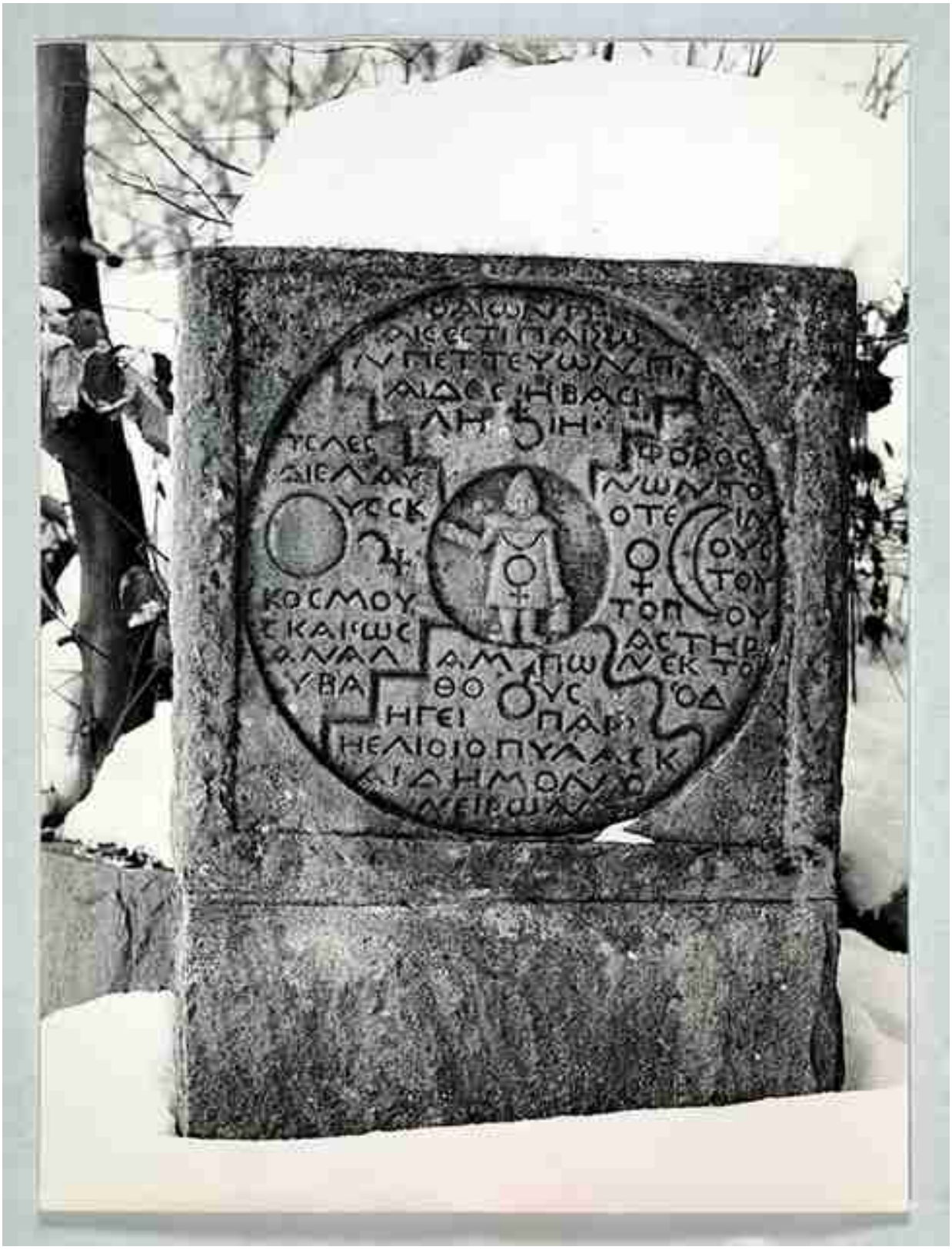
violence the farther it takes us from our roots.
Once the past has been breached, it is usually annihilated, and there is no stopping the forward motion.
But it is precisely the loss of connection with the past, our uprootedness, which has given rise to the ”discontents” of civilization and to such a flurry and haste that we live more in the future and its chimerical promises of a golden age than in the present, with which our whole evolutionary background has not yet caught up. We rush impetuously into novelty, driven by a mounting sense of insufficiency, dissatisfaction, and restlessness.”
Carl G. Jung - Memories, Dreams, Reflections

Carl Jung: ”We no longer live on what we have....” **(2014-05-18 04:44)**



”We no longer live on what we have, but on promises, no longer in the present day, but in the darkness of the future, which, we expect, will at last bring the proper sunrise.
We refuse to recognize that everything better is purchased at the price of something worse; that, for example, the hope of greater freedom is canceled out by increased enslavement to the state, not to speak of the terrible perils to which the most brilliant discoveries of science expose us.
The less we understand of what our [forebears] sought, the less we understand ourselves, and thus we help with all our might to rob the individual of his roots and his guiding instincts, so that he becomes a particle in the mass, ruled only by what Neitzche called the spirit of gravity. Carl Jung; Memories, Dreams, Reflections; Page 236

Carl Jung: ”When I was working on the stone tablets....” **(2014-05-18 04:50)**



When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors.
I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors.

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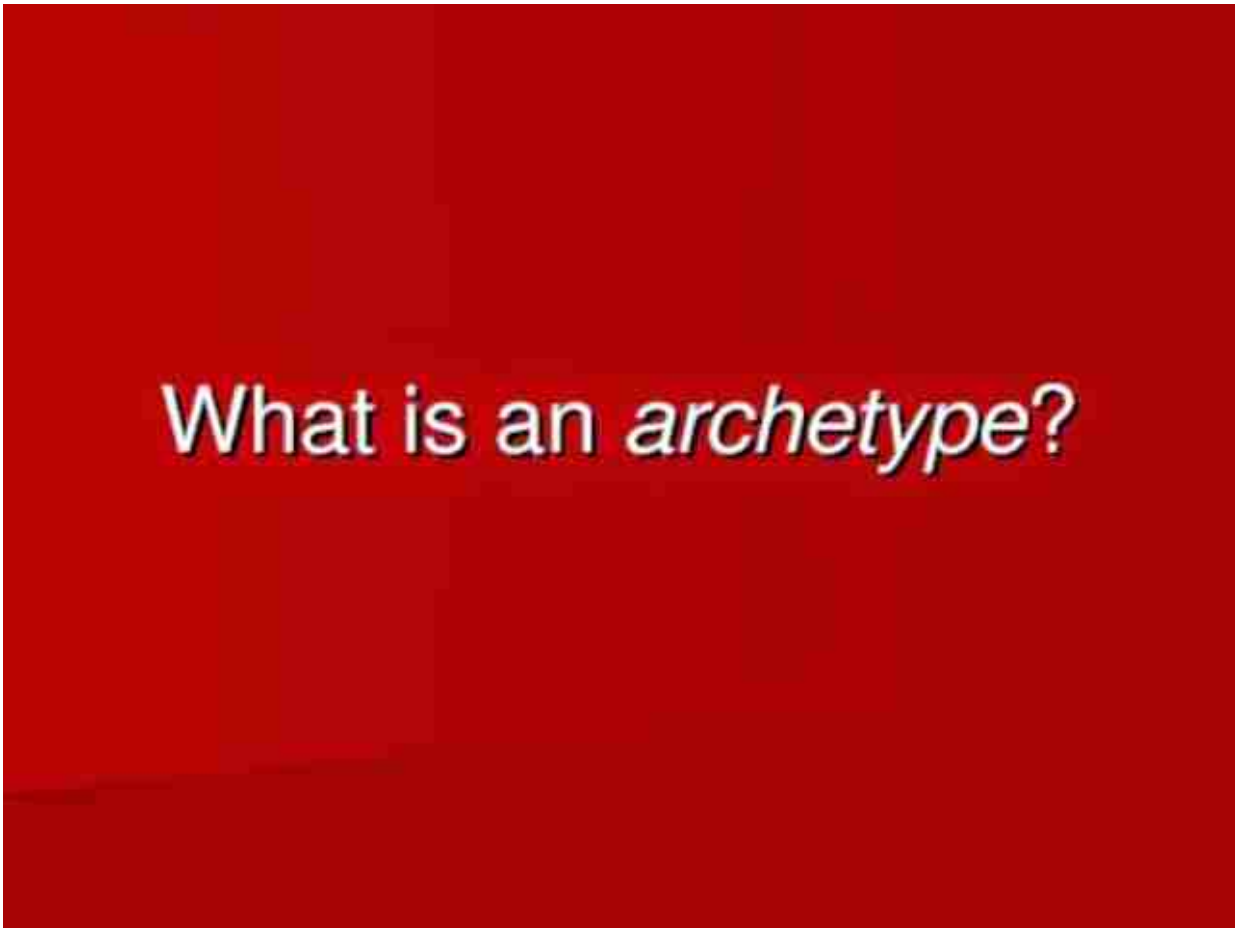
It often seems as if there were an impersonal karma within a family, which is passed on from parents to children.
It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished.
It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case.
A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche.
The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere.
The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

Carl Jung: ”I have often been asked where the archetype comes...” (2014-05-18 04:57)



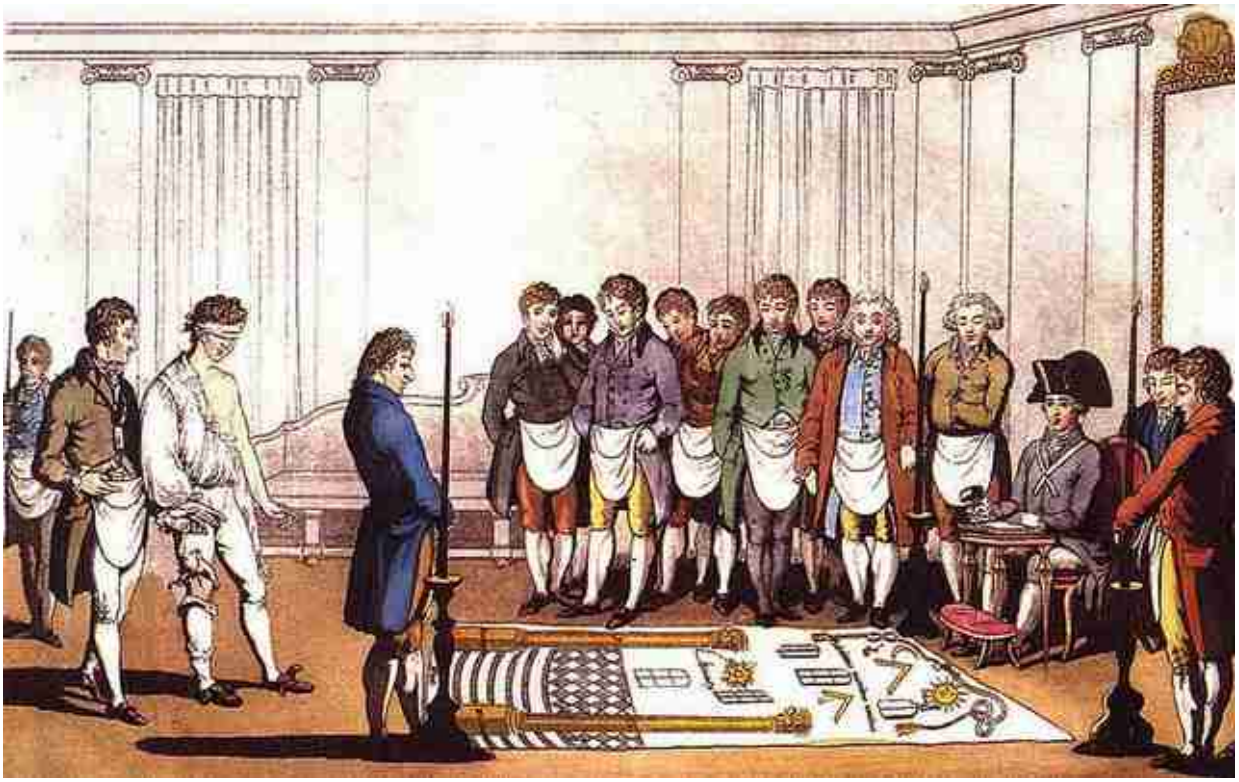
I have often been asked where the archetype comes from and whether it is acquired or not. This question cannot be answered directly.
Archetypes are, by definition, factors and motifs that arrange the psychic elements into certain images, characterized as archetypal, but in such a way that they can be recognized only from the effects they produce.
They exist preconsciously, and presumably they form the structural dominants of the psyche in general.
They may be compared to the invisible presence of the crystal lattice in a saturated solution.
As a priori conditioning factors they represent a special, psychological instance of the biological ”pattern of behavior,”

which gives all living organisms their specific qualities. Just as the manifestations of this biological ground plan may change in the course of development, so also can those of the archetype.
Empirically considered, however, the archetype did not ever come into existence as a phenomenon of organic life, but entered into the picture with life itself. ”A Psychological Approach to the Dogma of the Trinity” (1942). In CW 11: Psychology and Religion: West and East. P. 222

Carl Jung: I know nothing of a ”super-reality.” (2014-05-18 05:00)

I know nothing of a ”super-reality.” Reality contains everything I can know, for everything that acts upon me is real and actual. If it does not act upon me, then I notice nothing and can, therefore, know nothing about it.
Hence I can make statements only about real things, but not about things that are unreal, or surreal, or subreal. Unless, of course, it should occur to someone to limit the concept of reality in such a way that the attribute ”real” applied only to a particular segment of the world’s reality.
This restriction to the so-called material or concrete reality of objects perceived by the senses is a product of a particular way of thinking-the thinking that underlies ”sound common sense” and our ordinary use of language.
It operates on the celebrated principle ”Nihil est in intellectu quod non antea fuerit in sensu,” regardless of the fact that there are very many things in the mind which did not derive from the data of the senses.
According to this view, everything is ”real” which comes, or seems to come, directly or indirectly from the world revealed by the senses. This limited picture of the world is a reflection of the one-sidedness of Western man. Carl Jung; ”The Real and the Surreal” (1933). In CW 8: The Structure and Dynamics of the Psyche. P.745

[Carl Jung on Secret Societies and the member who fails to differentiate themselves.] **(2014-05-18 05:08)**



[Carl Jung on Secret Societies and the member who fails to differentiate themselves.]
The secret society is an intermediary stage on the way to individuation. The individual is still relying on a collective organization to effect his differentiation for him; that is, he has not yet recognized that it is really the individual's task to differentiate himself from all the others and stand on his own feet.
All collective identities, such as membership in organizations, support of "isms," and so on, interfere with the fulfillment of this task.
Such collective identities are crutches for the lame, shields for the timid, beds for the lazy, nurseries for the irresponsible; but they are equally shelters for the poor and weak, a home port for the shipwrecked, the bosom of a family for orphans, a land of promise for disillusioned vagrants and weary pilgrims, a herd and a safe fold for lost sheep, and a mother providing nourishment and growth.
It would therefore be wrong to regard this intermediary stage as a trap; on the contrary, for a long time to come it will represent the only possible form of existence for the individual, who nowadays seems more than ever threatened by anonymity.
Collective organization is still so essential today that many consider it, with some justification, to be the final goal; whereas to call for further steps along the road to autonomy appears like arrogance or hubris, fantasticality, or simply folly. Carl Jung; Memories Dreams and Reflections; Page 342.

Carl Jung ”The World is as it has ever been.” (2014-05-18 05:13)

[Carl Jung and ”The World is as it has ever been]
The world is as it ever has been, but our consciousness undergoes peculiar changes.
First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman objects: it was projected, as we should say now.
Consciousness can hardly exist in a state of complete projection.
At most it would be a heap of emotions.
Through the withdrawal of projections, conscious knowledge slowly developed.
Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections. This was the first stage in the despiritualization of the world.
One step followed another: already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals.
Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them.
You can find them spread out in the newspapers, in books, rumors, and ordinary social gossip.
All gaps in our actual knowledge are still filled out with projections.
We are still so sure we know what other people think or what their true character is. ”Psychology and Religion” (1938) In CW II: Psychology and Religion: West and East. P. 140.

Carl Jung Quotations [Sourced with images] (2014-05-19 05:12)

The Great Mother is impregnated by the loneliness of him that seeks her. Carl Jung to Hermann Hesse, Letters Volume 1, Pages 573-574.

x

A good book, like every proper human life, must have an ending. Carl Jung to Hermann Hesse, Letters Volume 1, Pages 573-574.

x

Through the self we are plunged into the torrent of cosmic events. Everything essential happens in the self and the ego functions as a receiver, spectator, and transmitter. C.G.J. Carl Jung, Letters Volume 1, Pages 325-326.

x

Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it. Carl Jung to H. Irminger; Letters Vol. 2, Page 346.

x

The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.

x

Airplanes and such devilish inventions ought to be avoided. C.G. Jung Carl Jung, Letters Vol. 1, Pages 198-200.

x

Body and spirit are to me mere aspects of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

x

Body is as metaphysical as spirit. Carl Jung, Letters Vol. 1, Pages 198-200.

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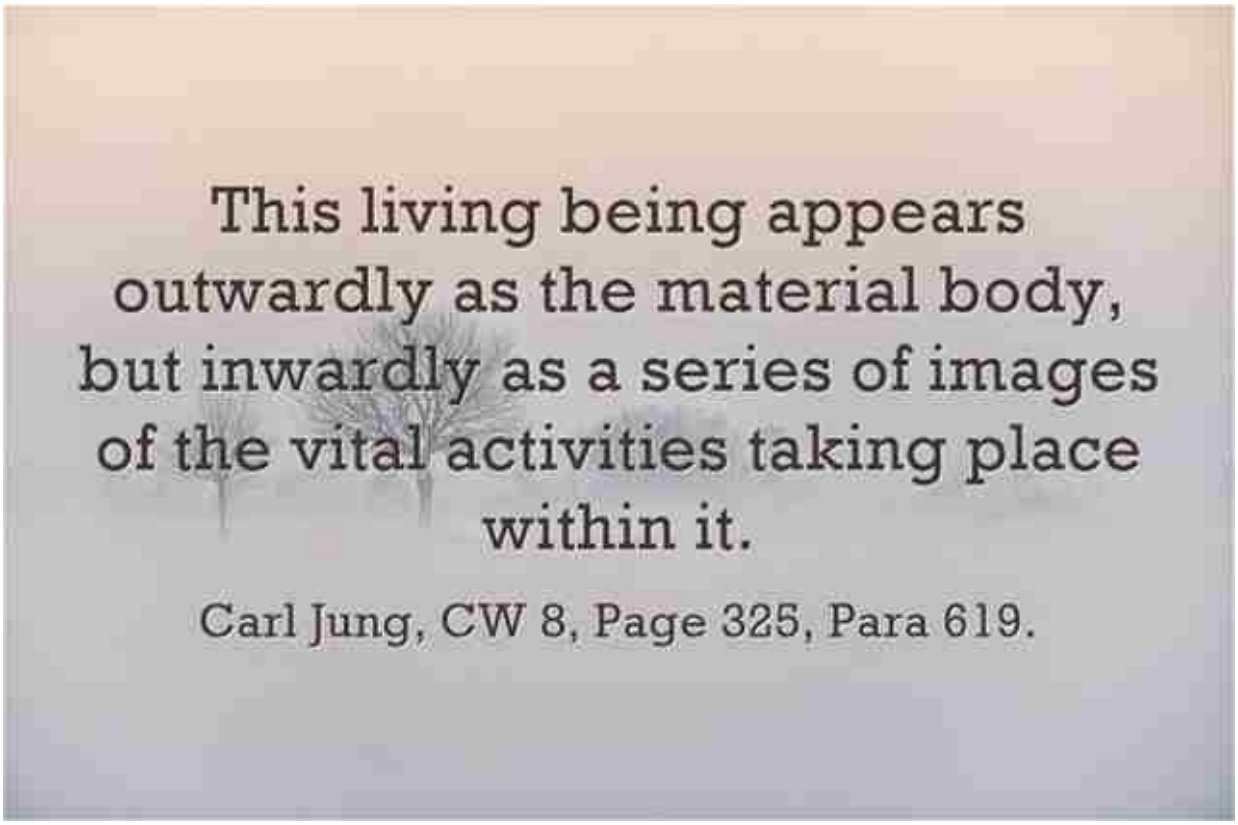
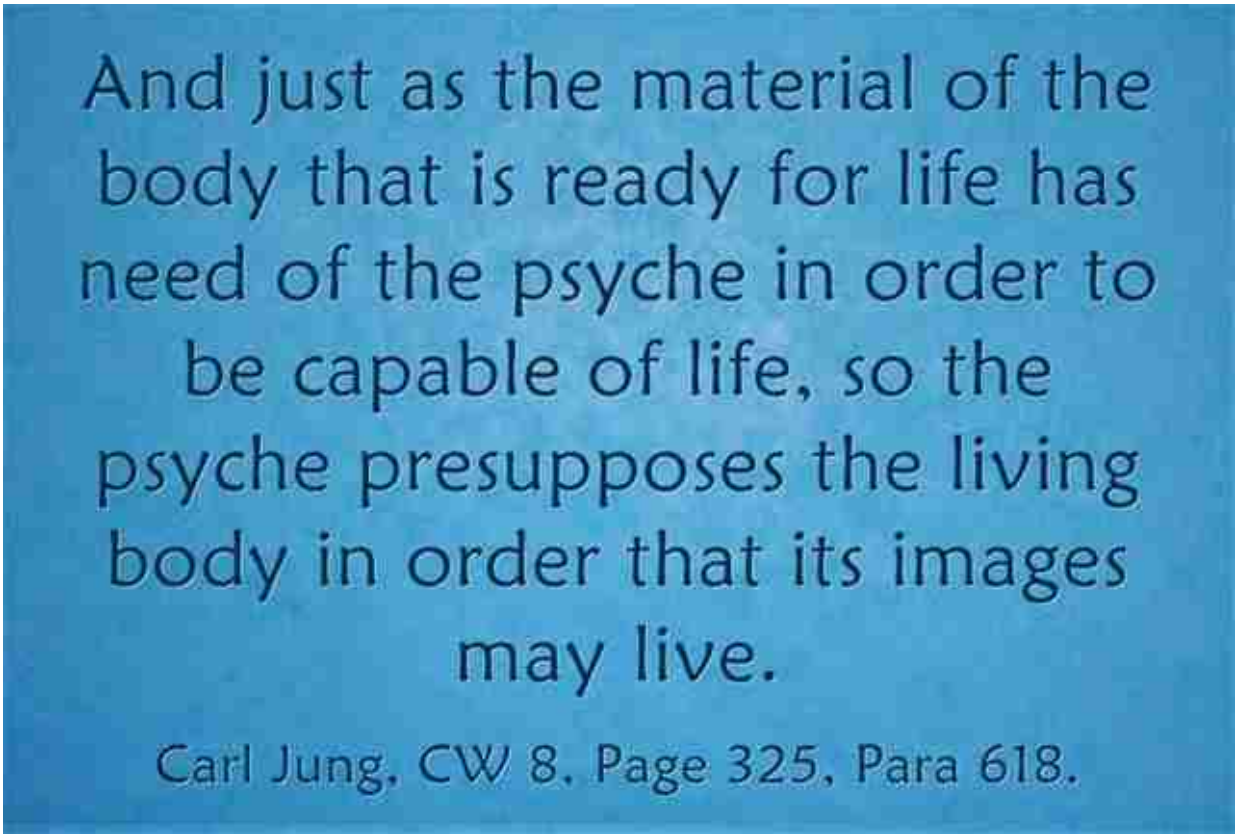
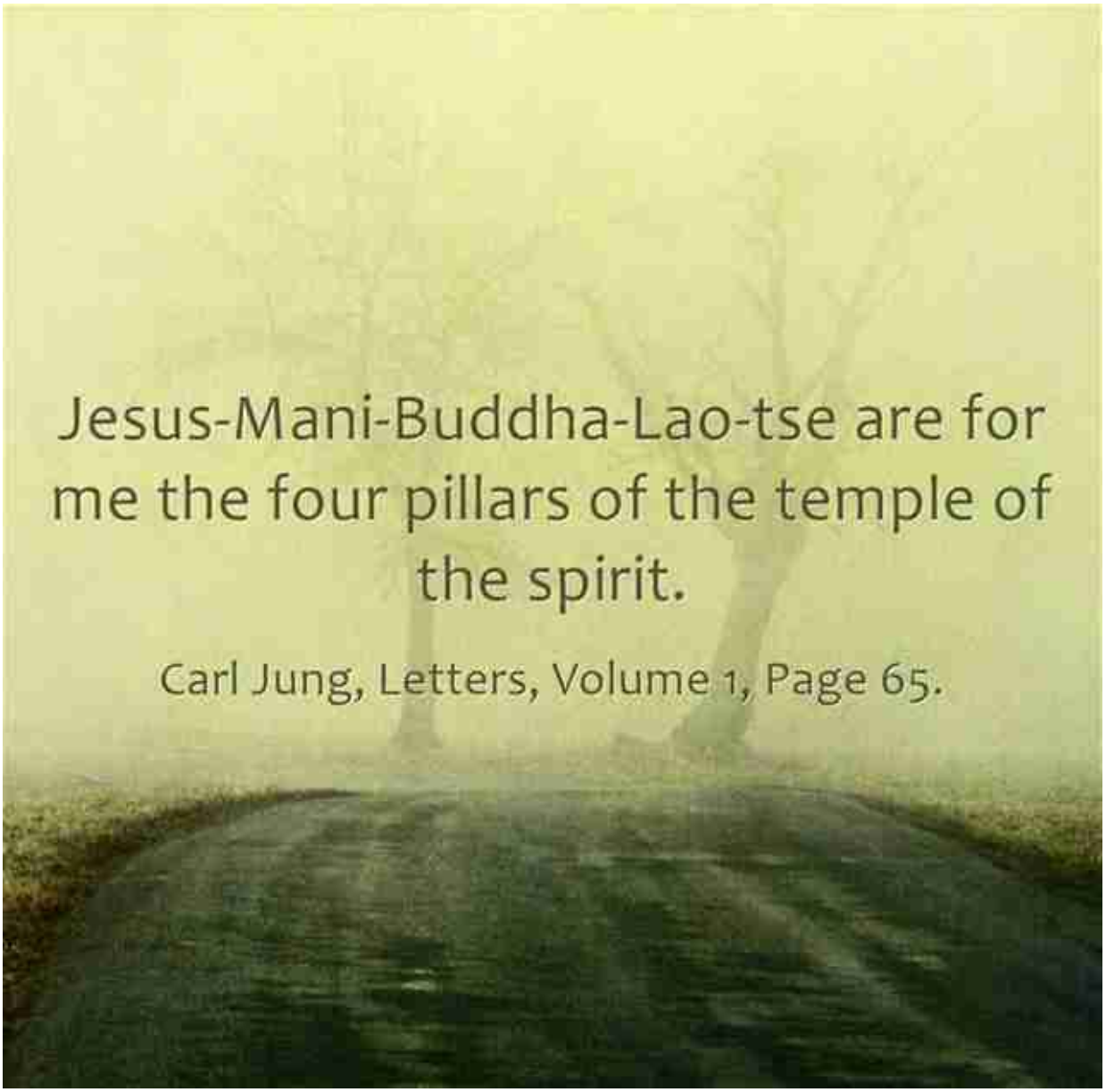
Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.



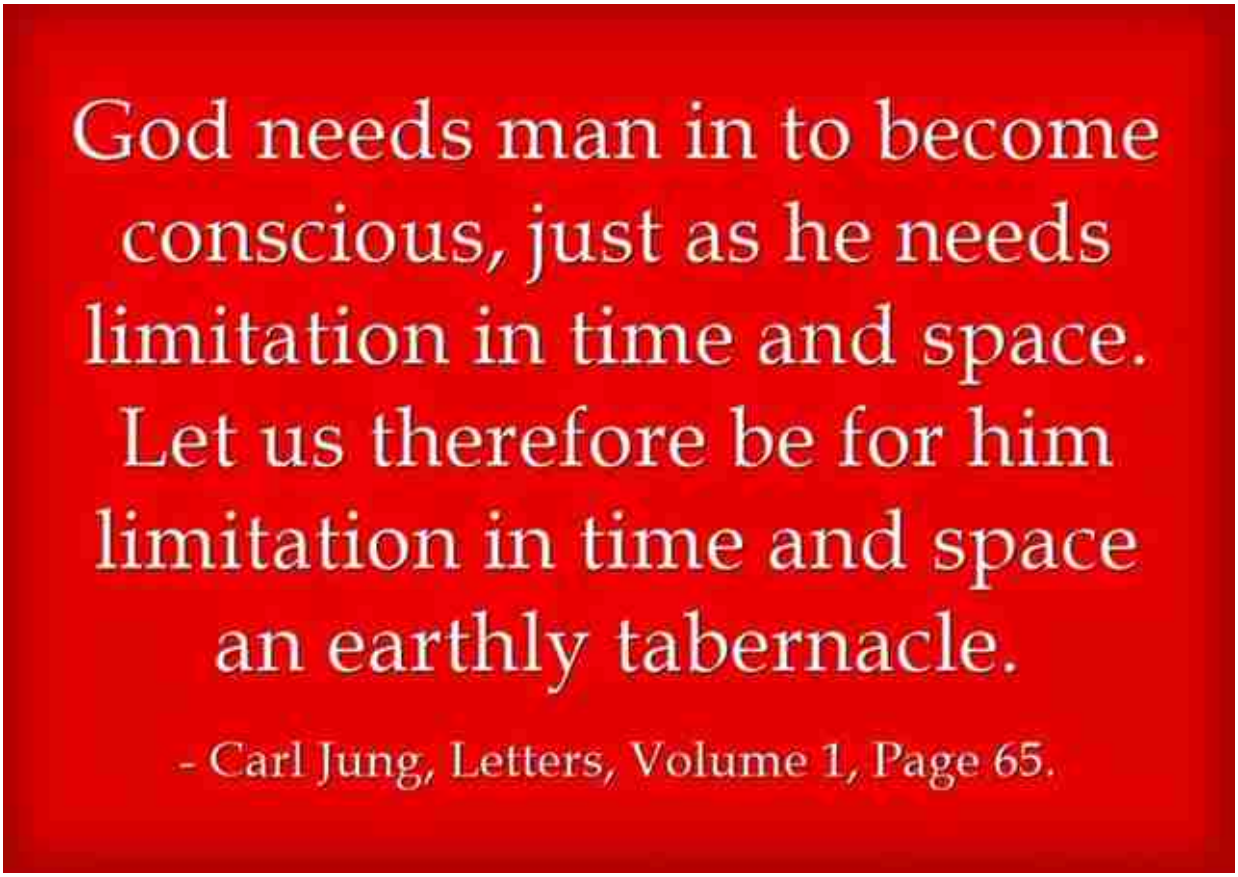
This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it. Carl Jung, CW 8, Page 325, Para 619.



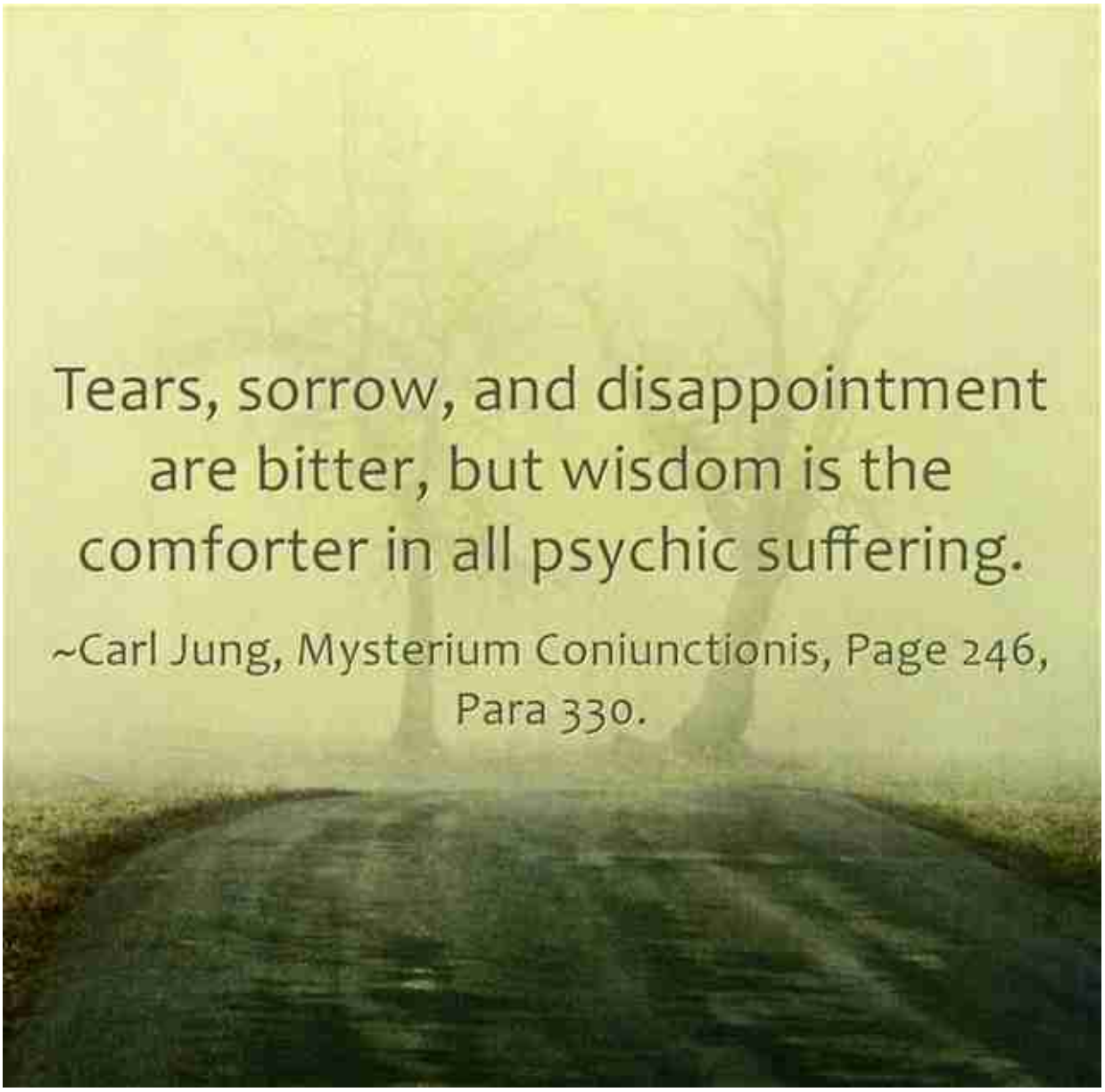
And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live. Carl Jung, CW 8, Page 325, Para 618.



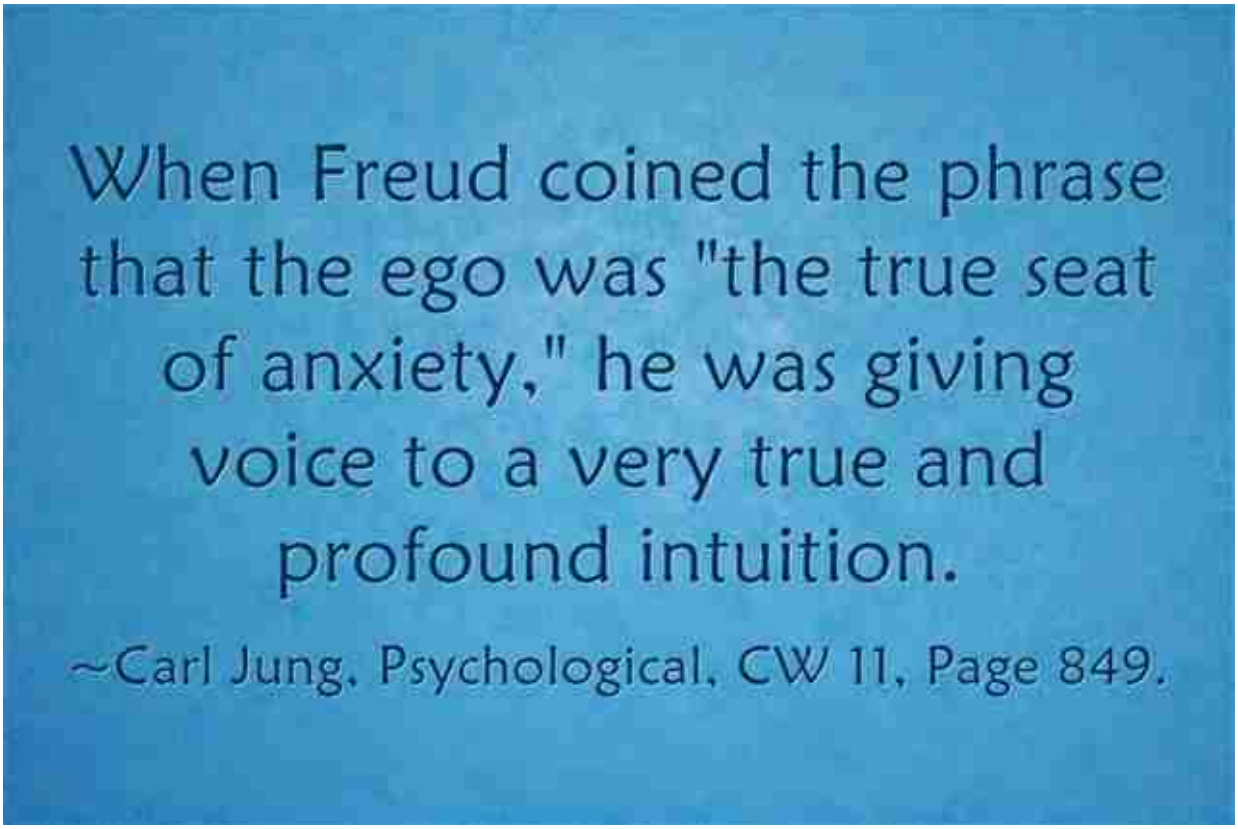
Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit. Carl Jung, Letters, Volume 1, Page 65.



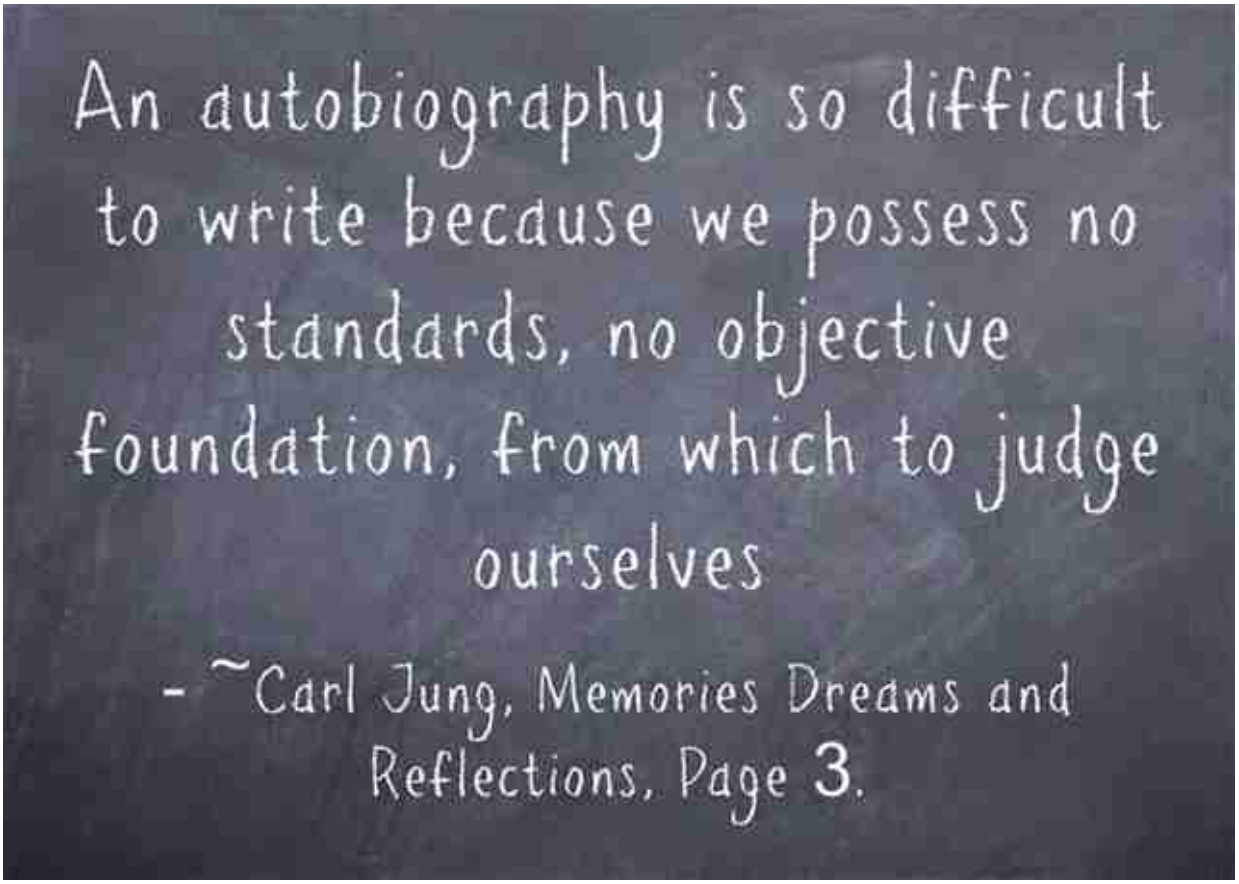
God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle. Carl Jung, Letters, Volume 1, Page 65.



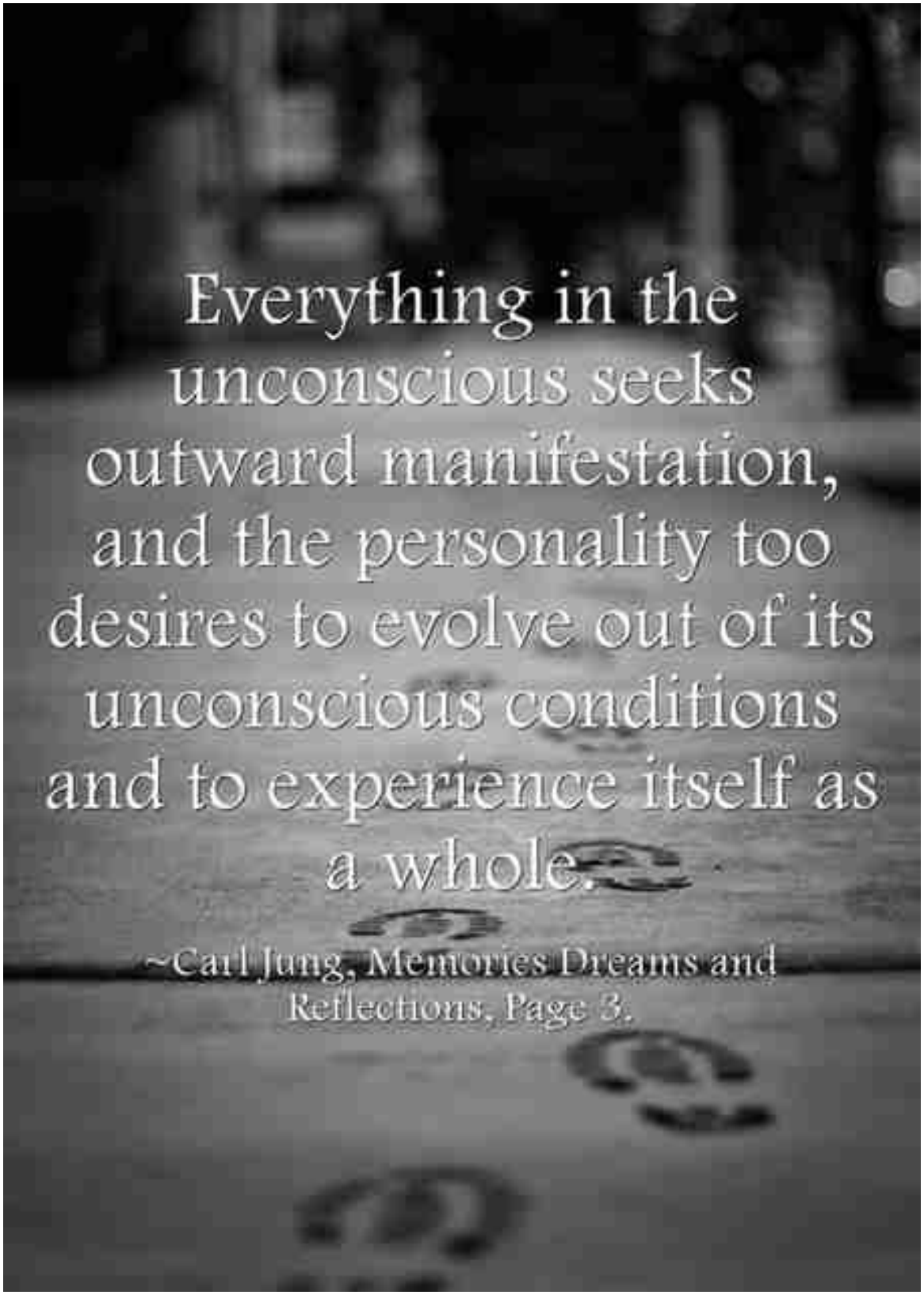
Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Carl Jung, Mysterium Coniunctionis, Page 246, Para 330.

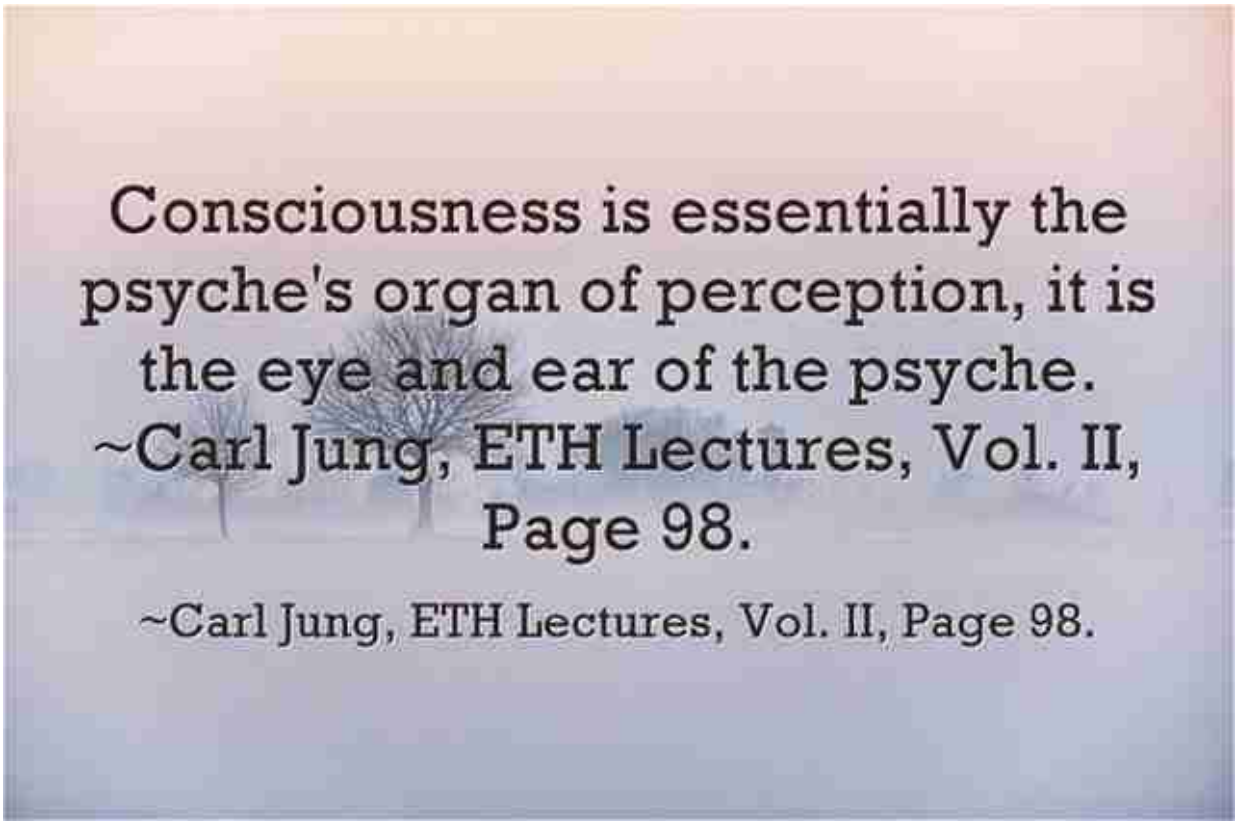


When Freud coined the phrase that the ego was ”the true seat of anxiety,” he was giving voice to a very true and profound intuition. Carl Jung, Psychological, CW 11, Page 849.

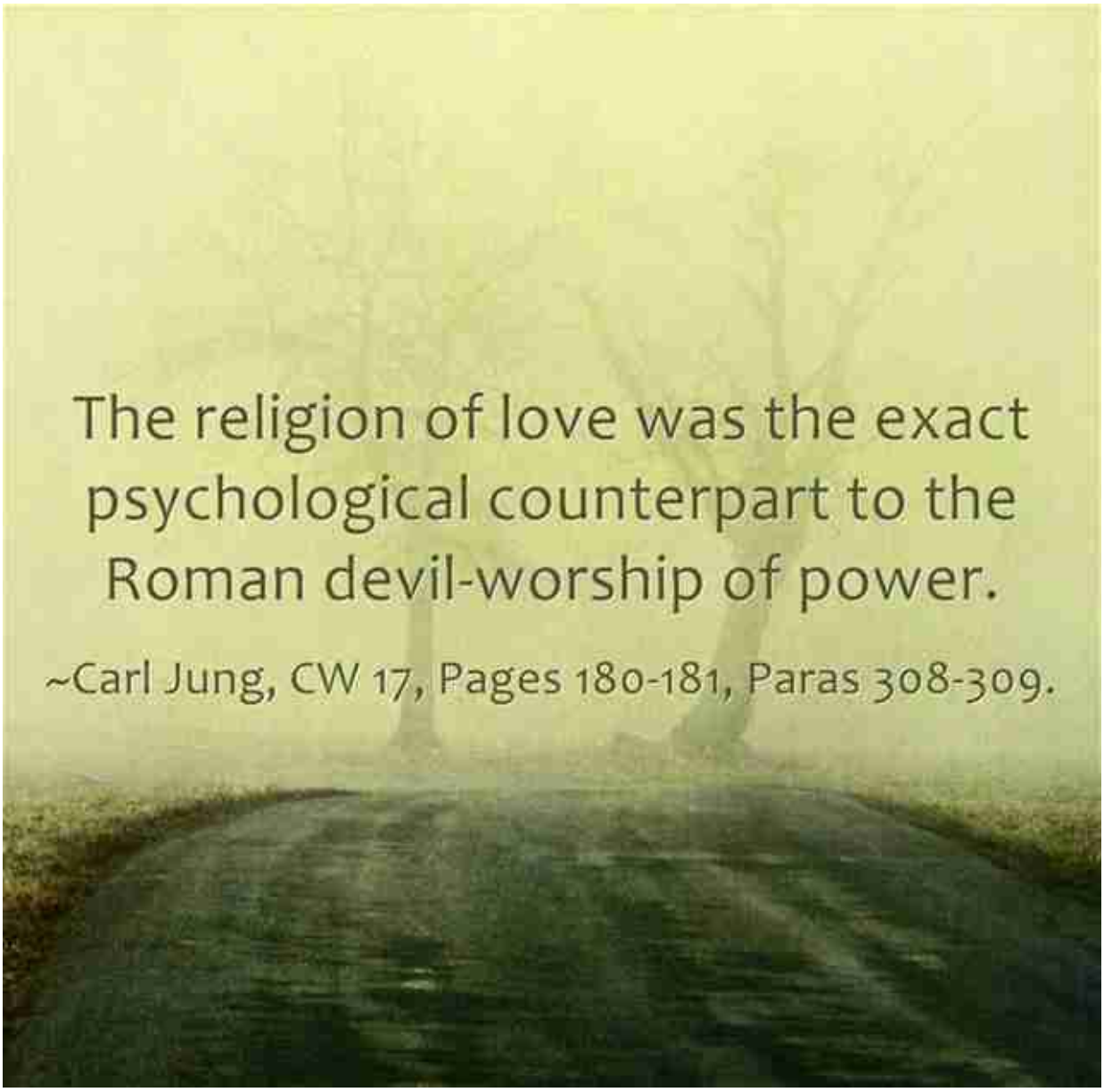


An autobiography is so difficult to write because we possess no standards, no objective foundation, from which to judge ourselves. Carl Jung, Memories Dreams and Reflections, Page 3.


Everything in the unconscious seeks outward manifestation, and the personality too desires to evolve out of its unconscious conditions and to experience itself as a whole.
~Carl Jung, Memories Dreams and Reflections, Page 3.



Consciousness is essentially the psyche’s organ of perception, it is the eye and ear of the psyche. Carl Jung, ETH Lectures, Vol. II, Page 98.



The religion of love was the exact psychological counterpart to the Roman devil-worship of power. Carl Jung, CW 17, Pages 180-181, Paras 308-309.

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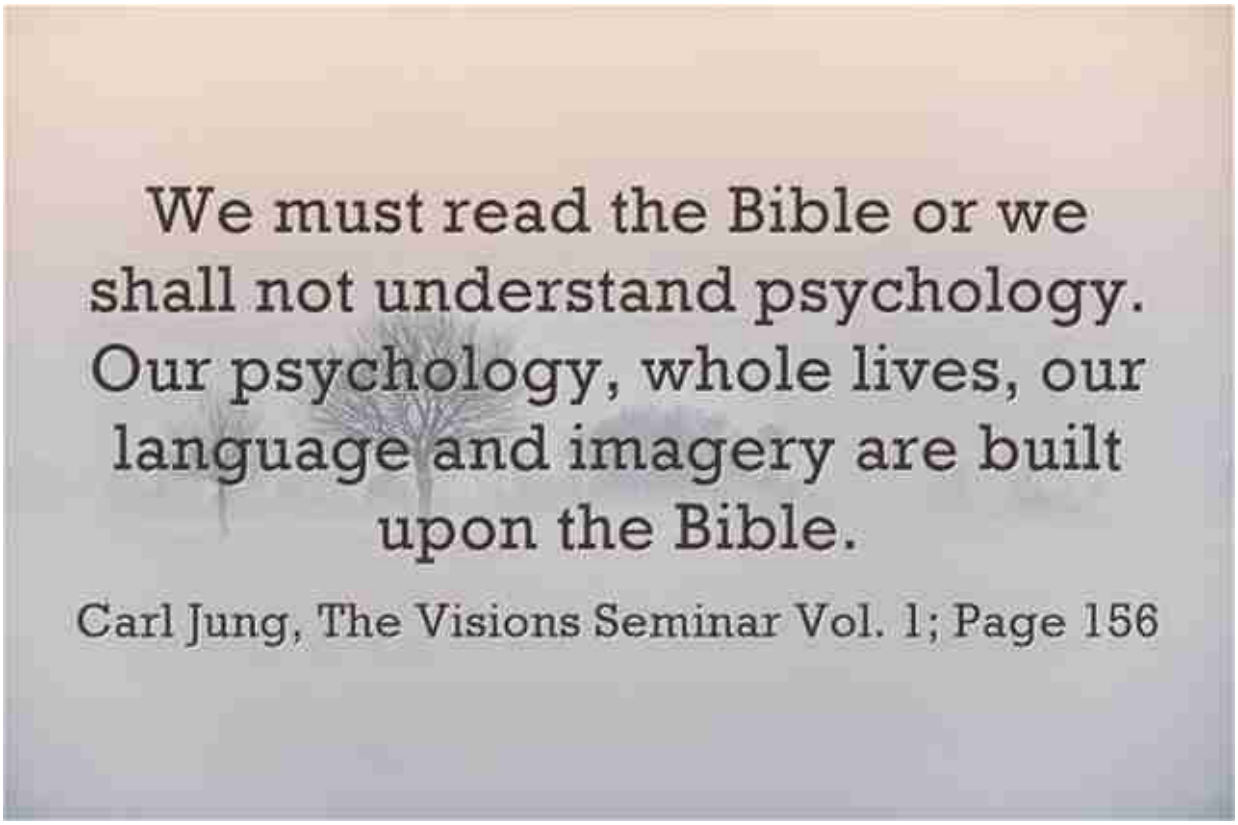
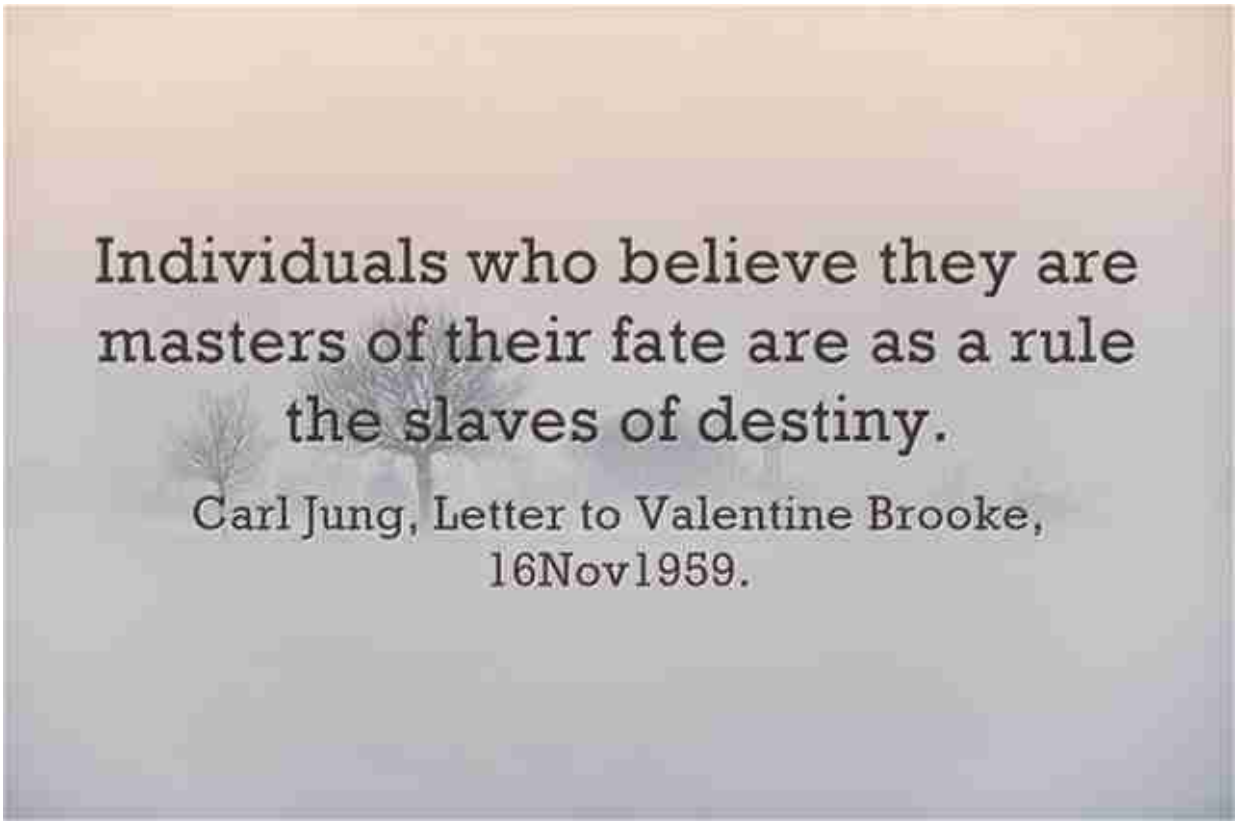
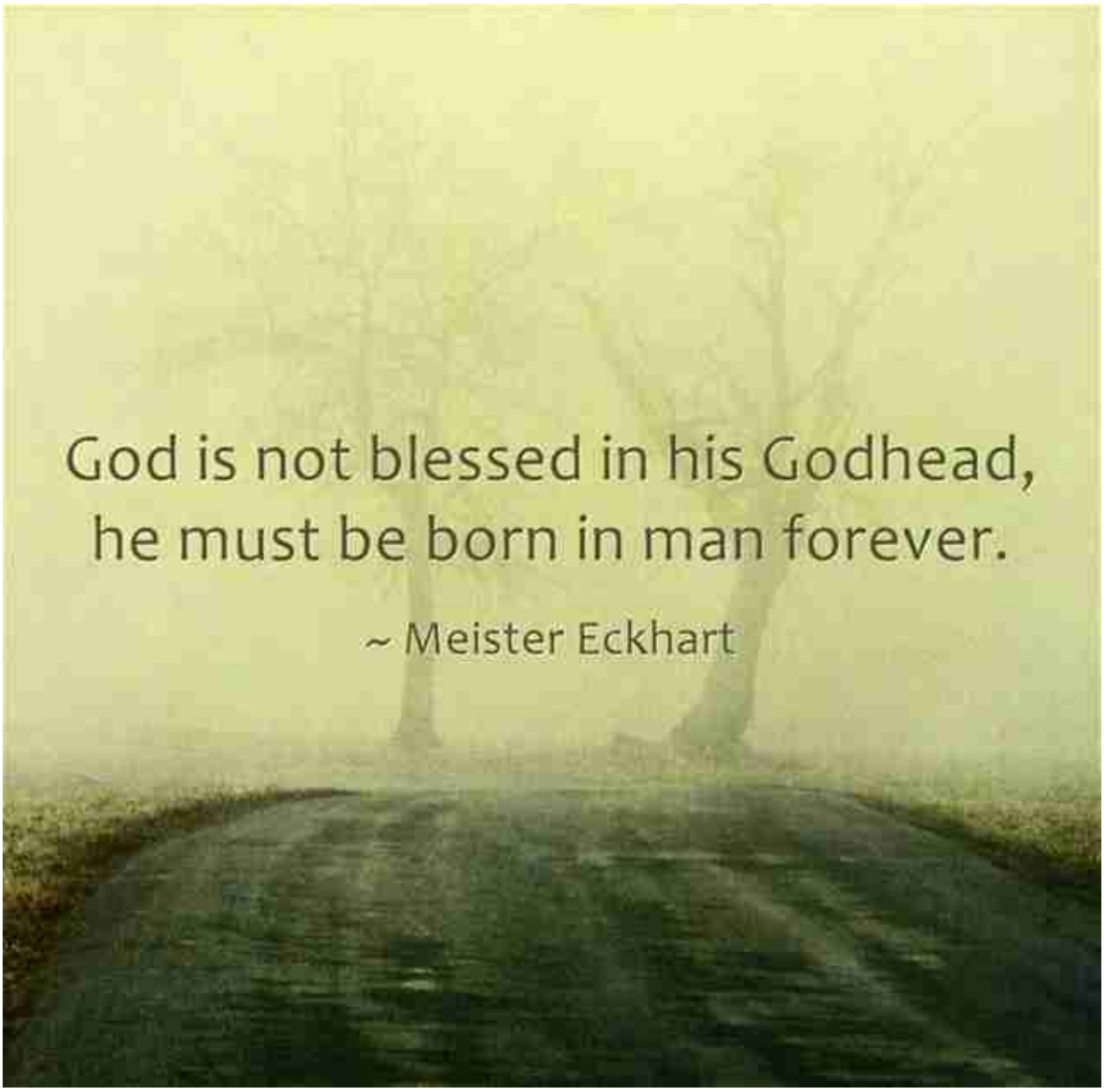


We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible. Carl Jung, The Visions Seminar Vol. 1; Page 156

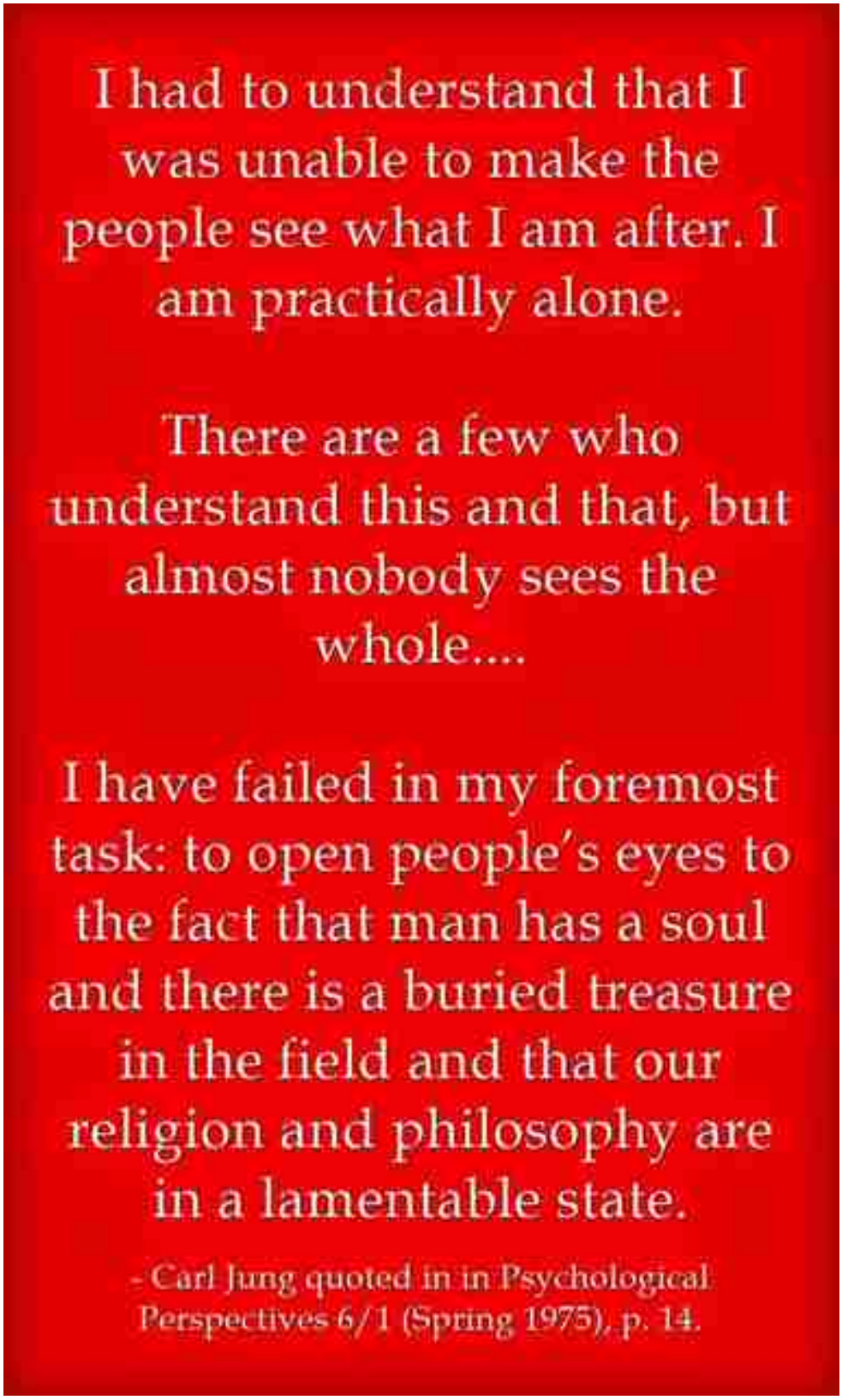
Suffering is the swiftest steed that bears you to perfection. Meister Eckhart cited in Edinger's The New God Image, Page 162.



Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letter to Valentine Brooke, 16Nov1959.

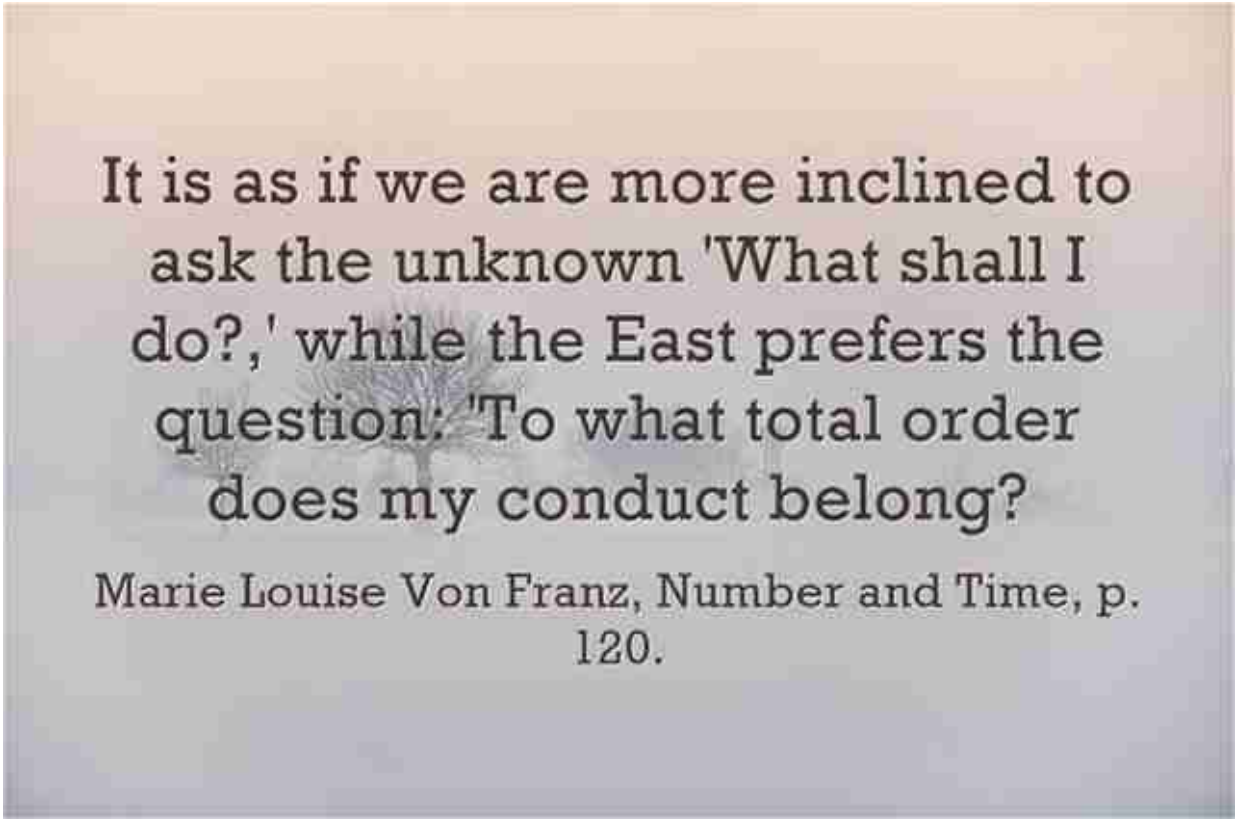


God is not blessed in his Godhead, he must be born in man forever. Meister Eckhart

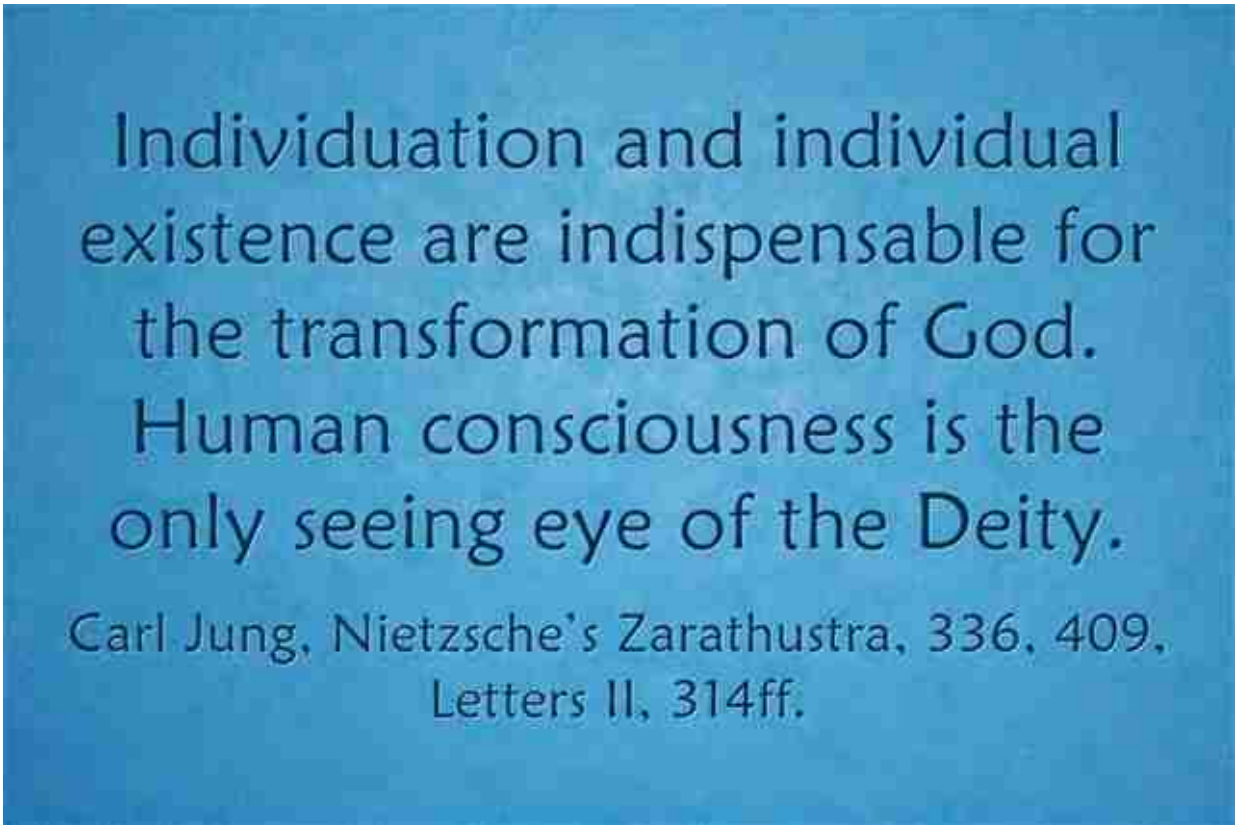


I had to understand that I was unable to make the people see what I am after. I am practically alone. There are a few who understand this and that, but almost nobody sees the whole….I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in "Aspects of Jung's Personality," in Psychological

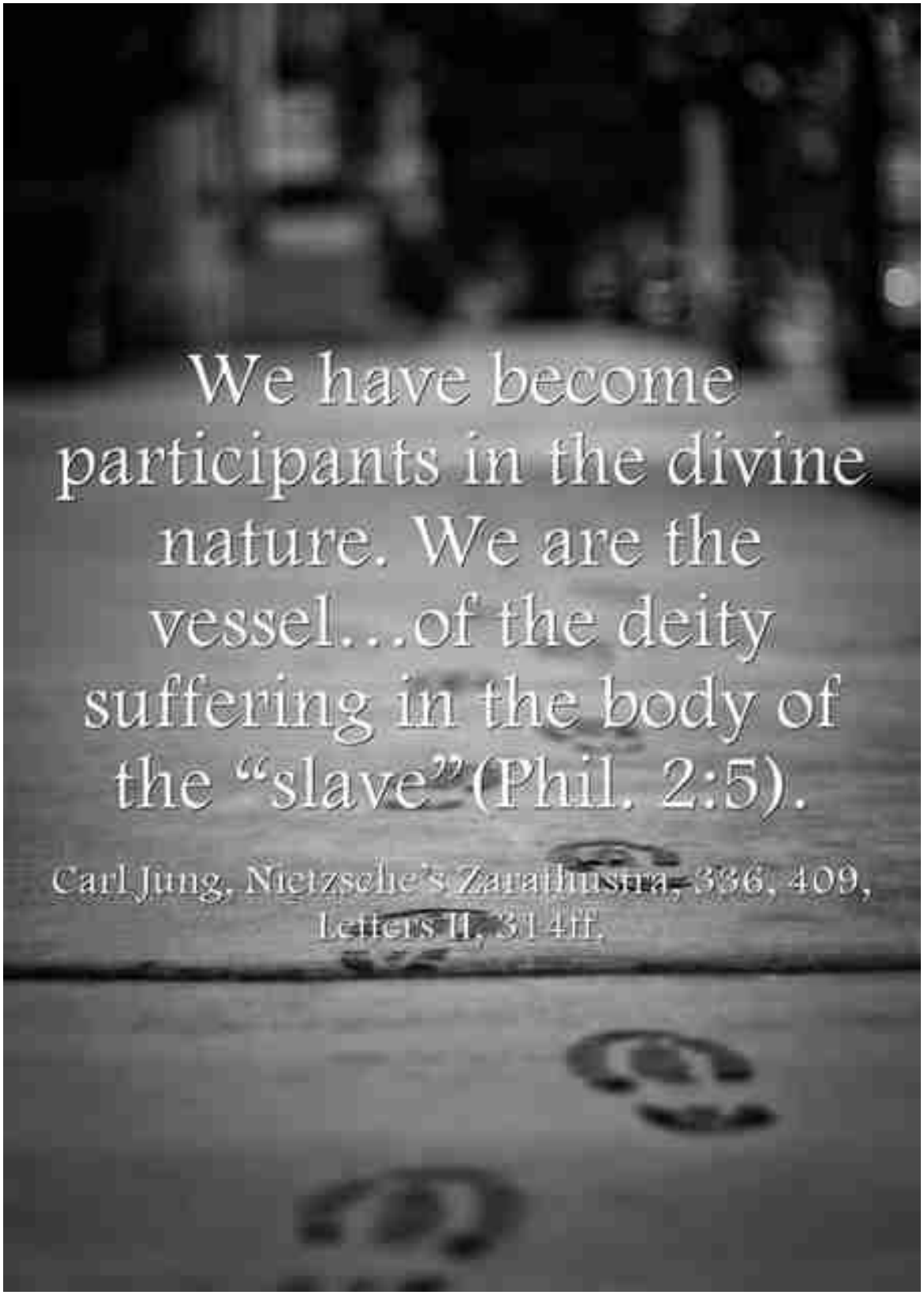
Perspectives 6/1 (Spring 1975), p. 14.



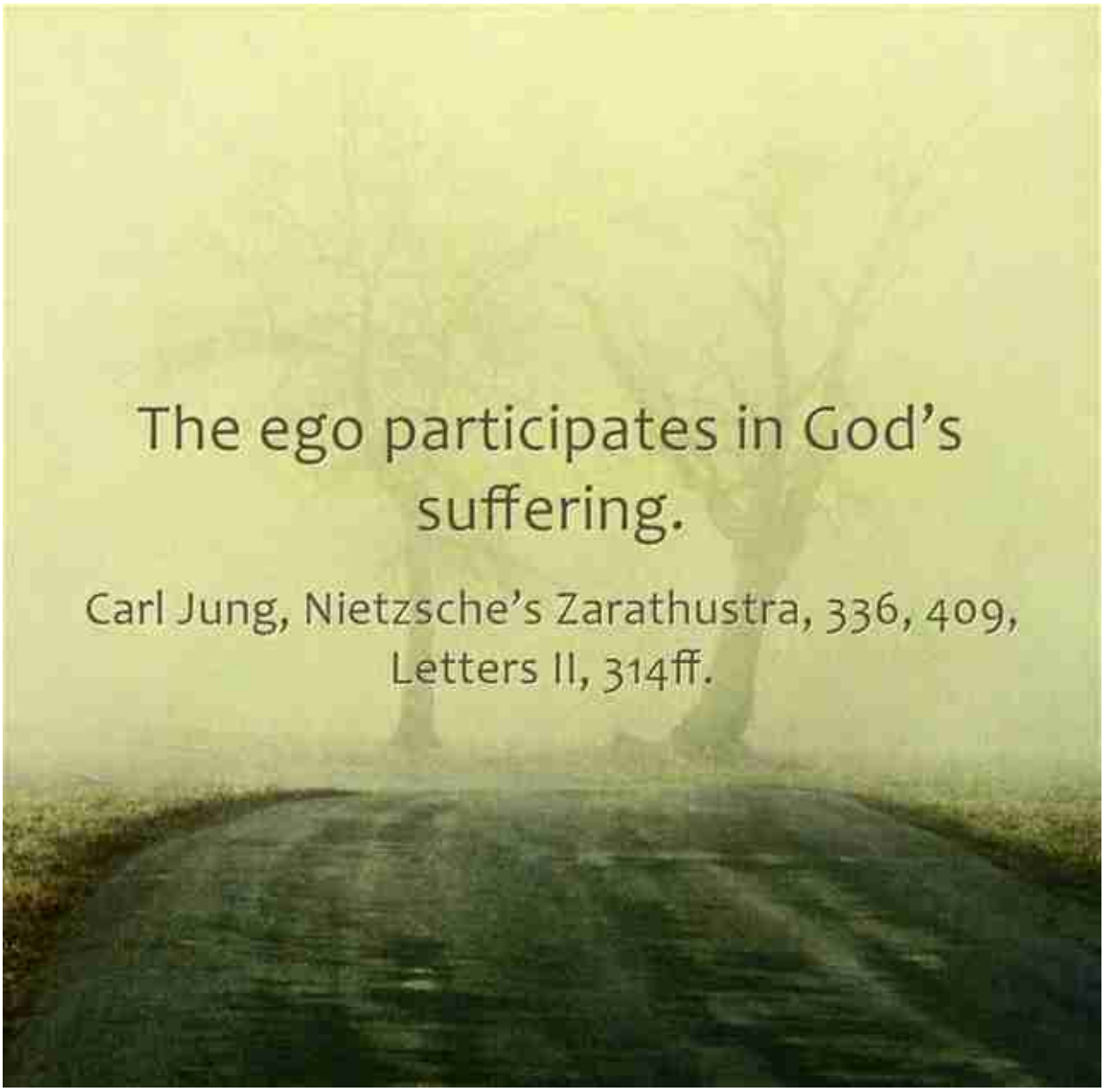
It is as if we are more inclined to ask the unknown 'What shall I do?,' while the East prefers the question: 'To what total order does my conduct belong? Marie Louise Von Franz, Number and Time, p. 120.



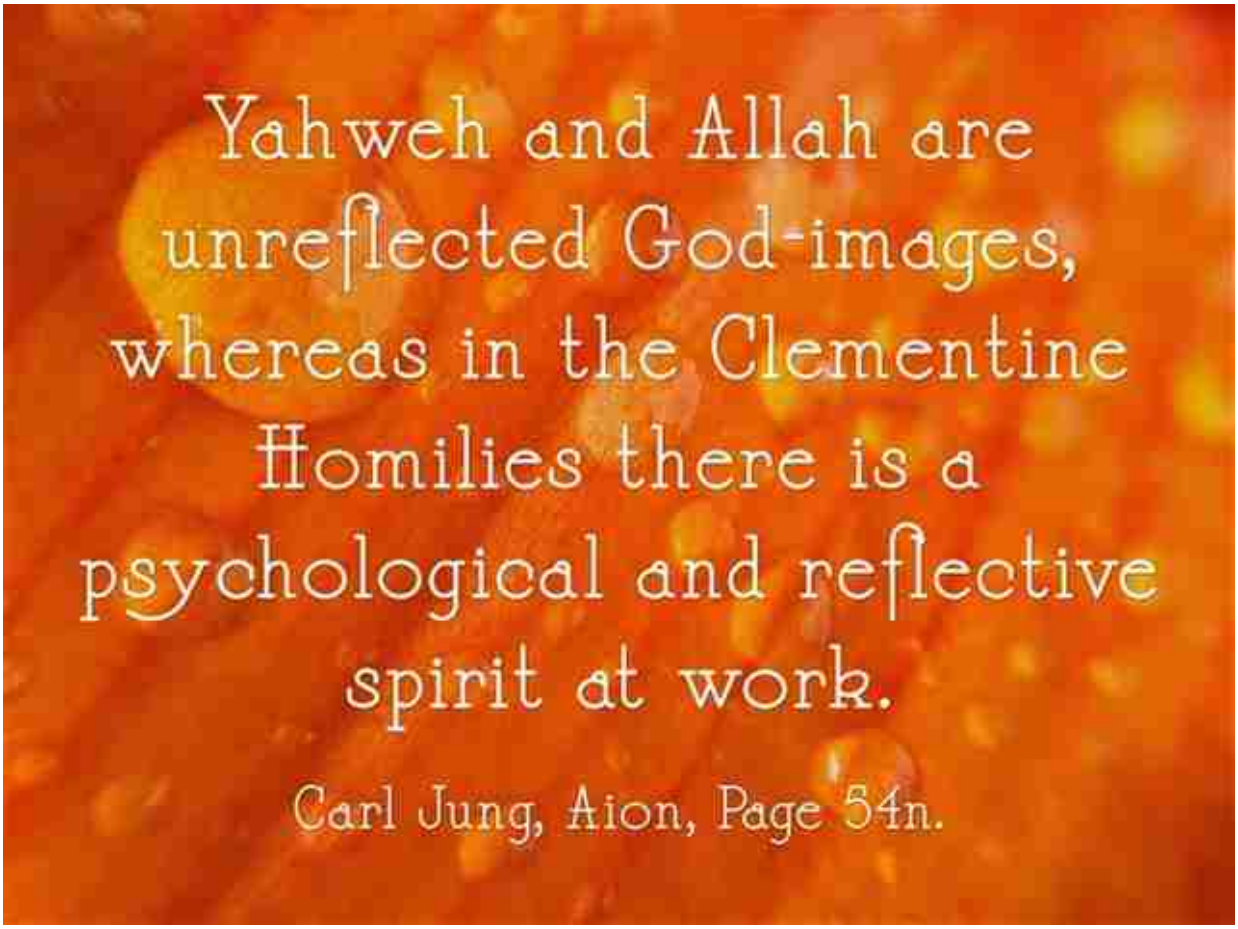
Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.



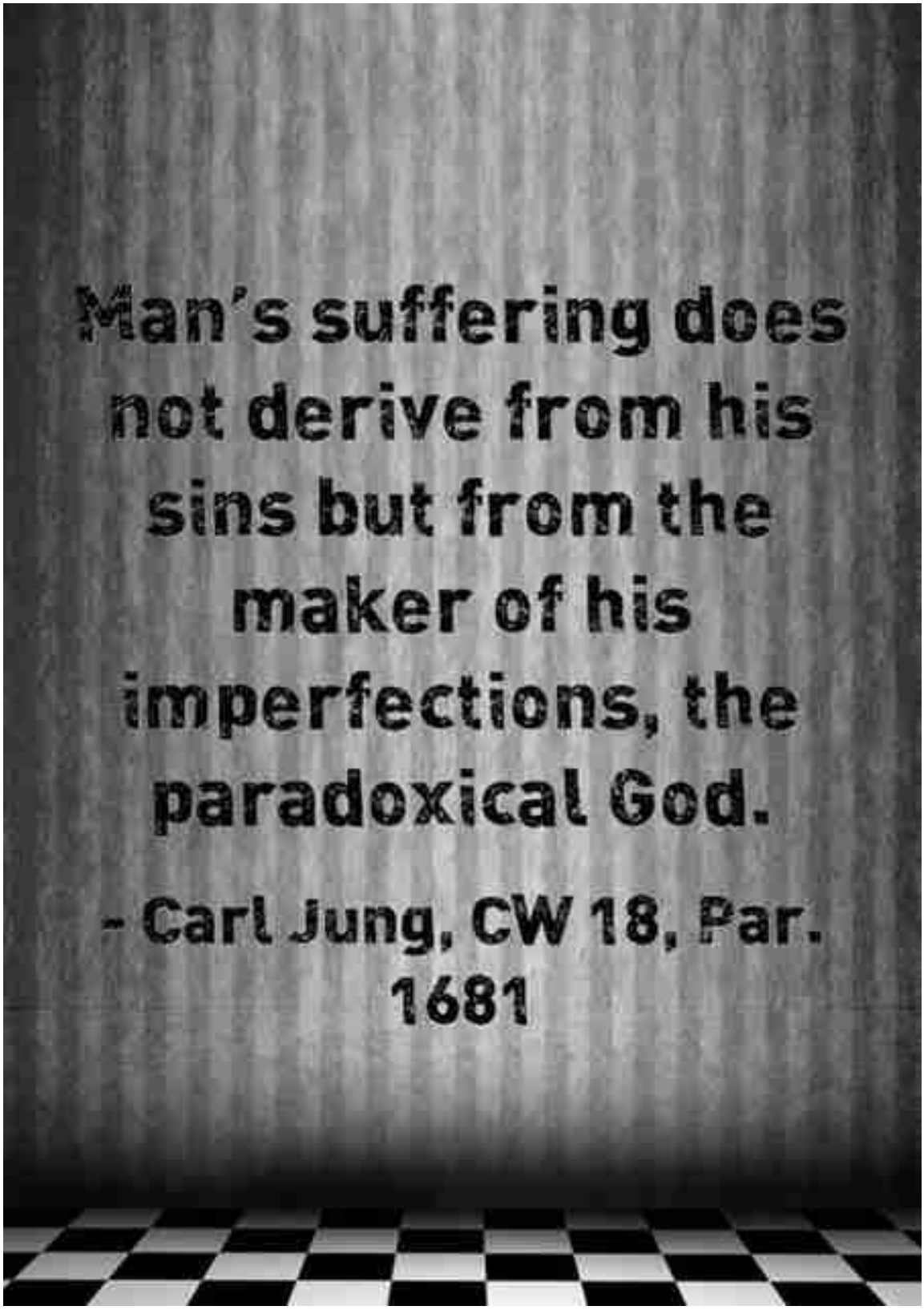
We have become participants in the divine nature. We are the vessel…of the deity suffering in the body of the "slave"(Phil. 2:5). Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.



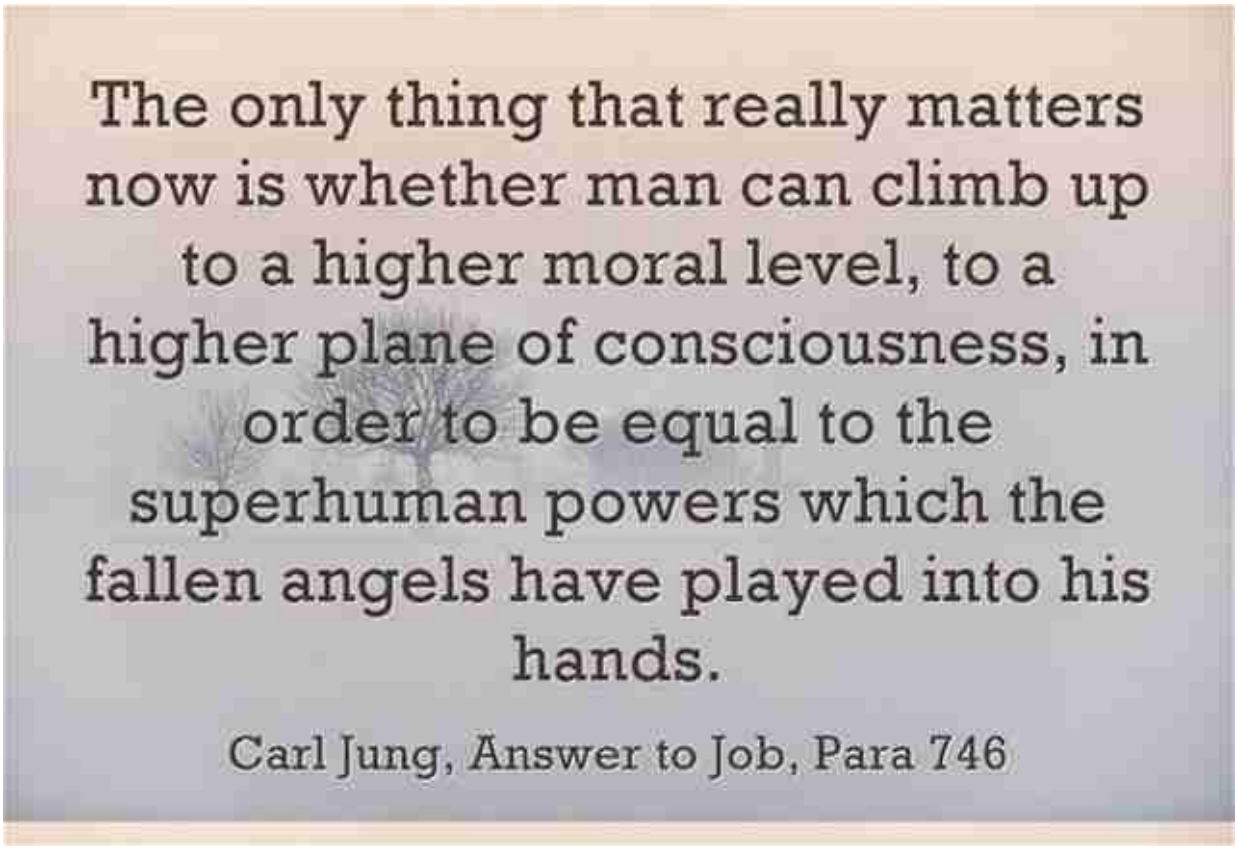
The ego participates in God's suffering. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.



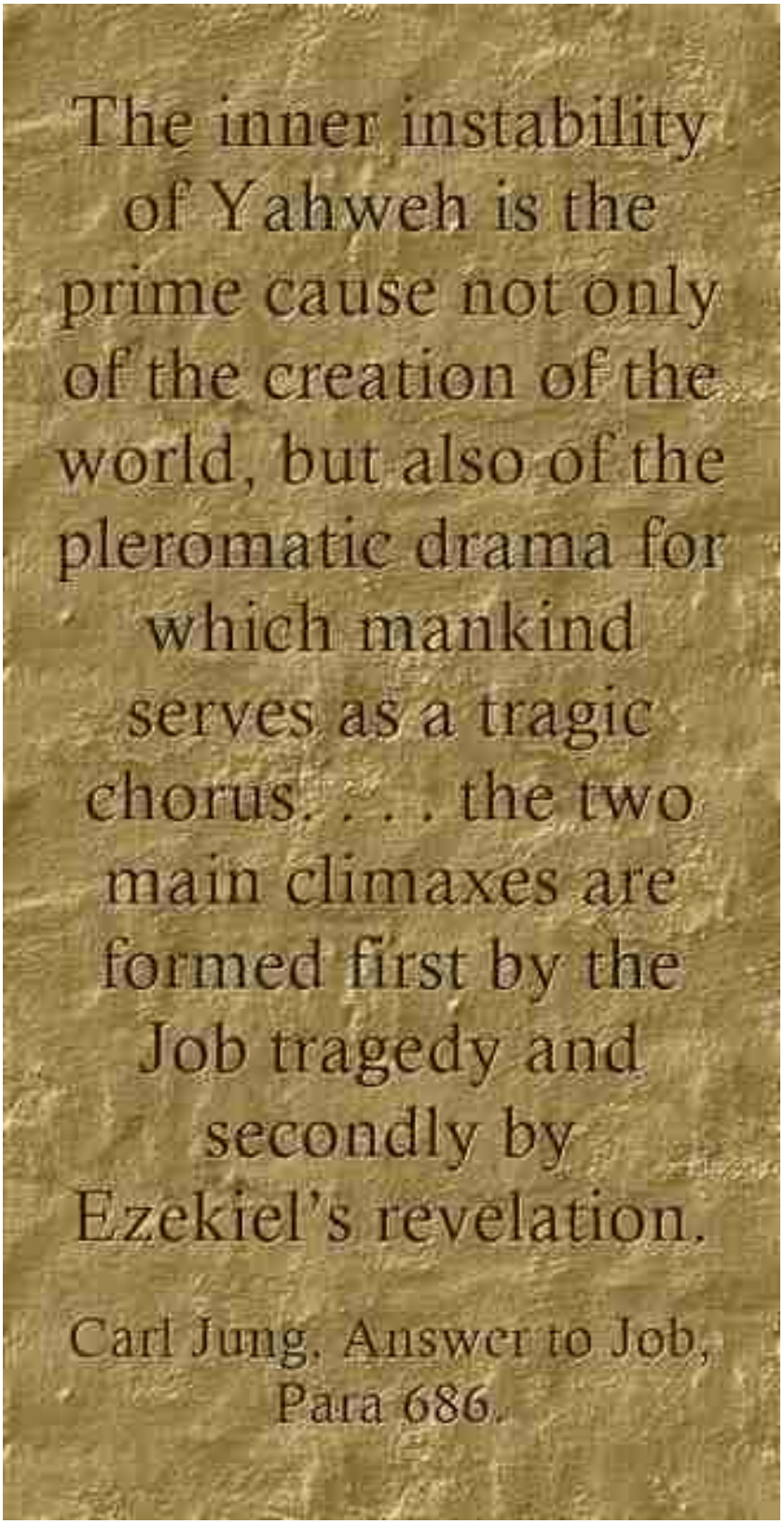
Yahweh and Allah are unreflected God-images, whereas in the Clementine Homilies there is a psychological and reflective spirit at work. Carl Jung, Aion, Page 54n.



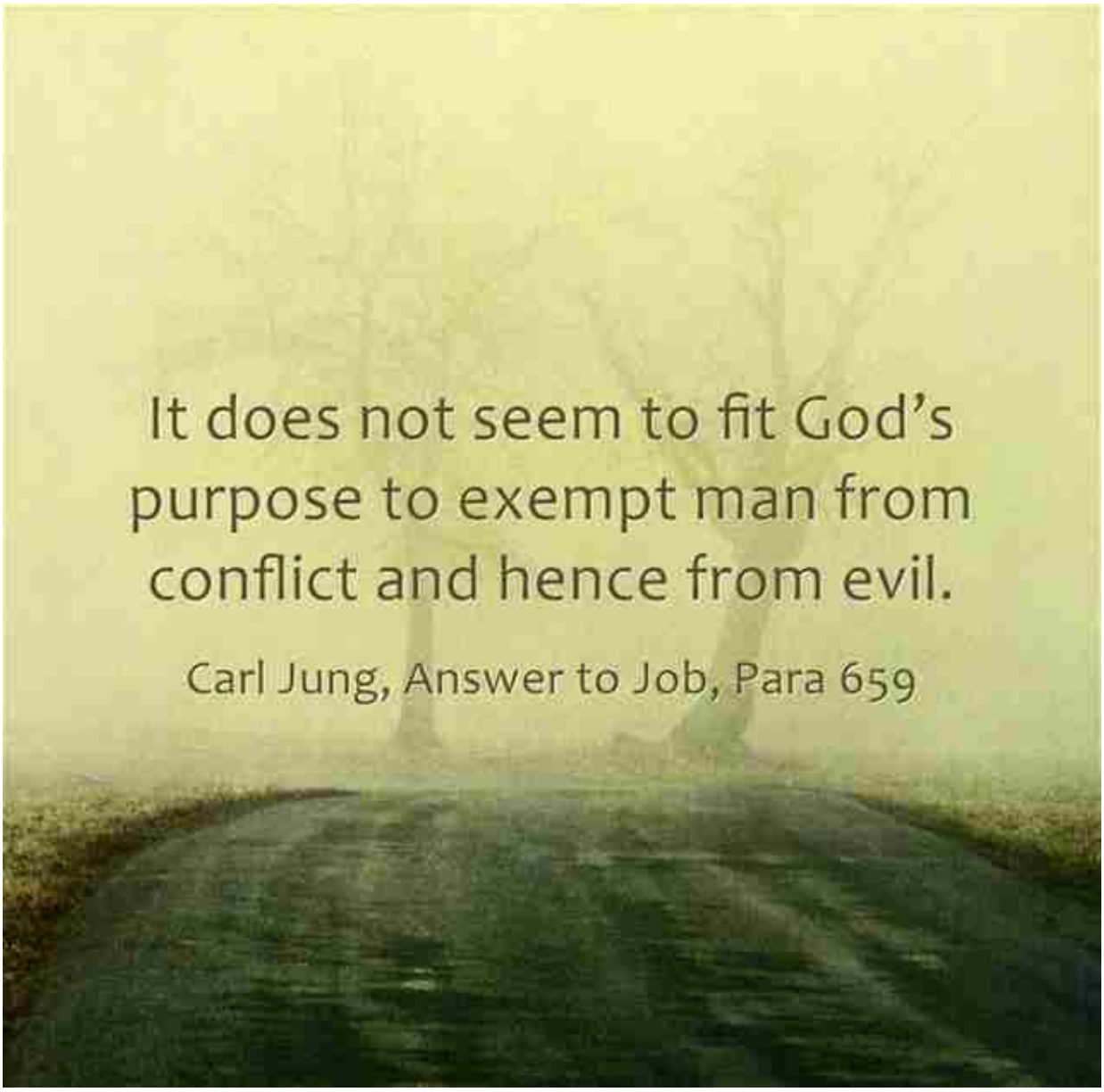
Man's suffering does not derive from his sins but from the maker of his imperfections, the paradoxical God. Carl Jung, CW 18, Par. 1681



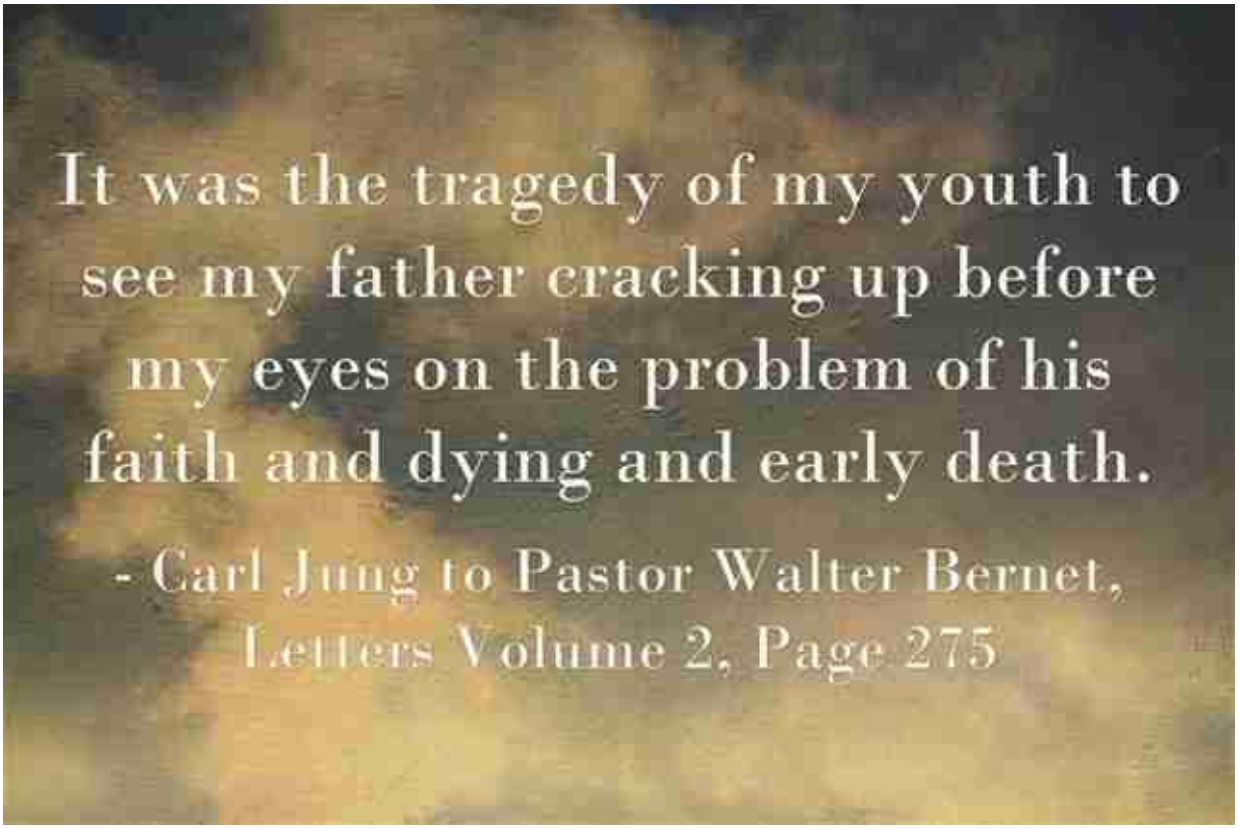
The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands. Carl Jung, Answer to Job, Para 746.



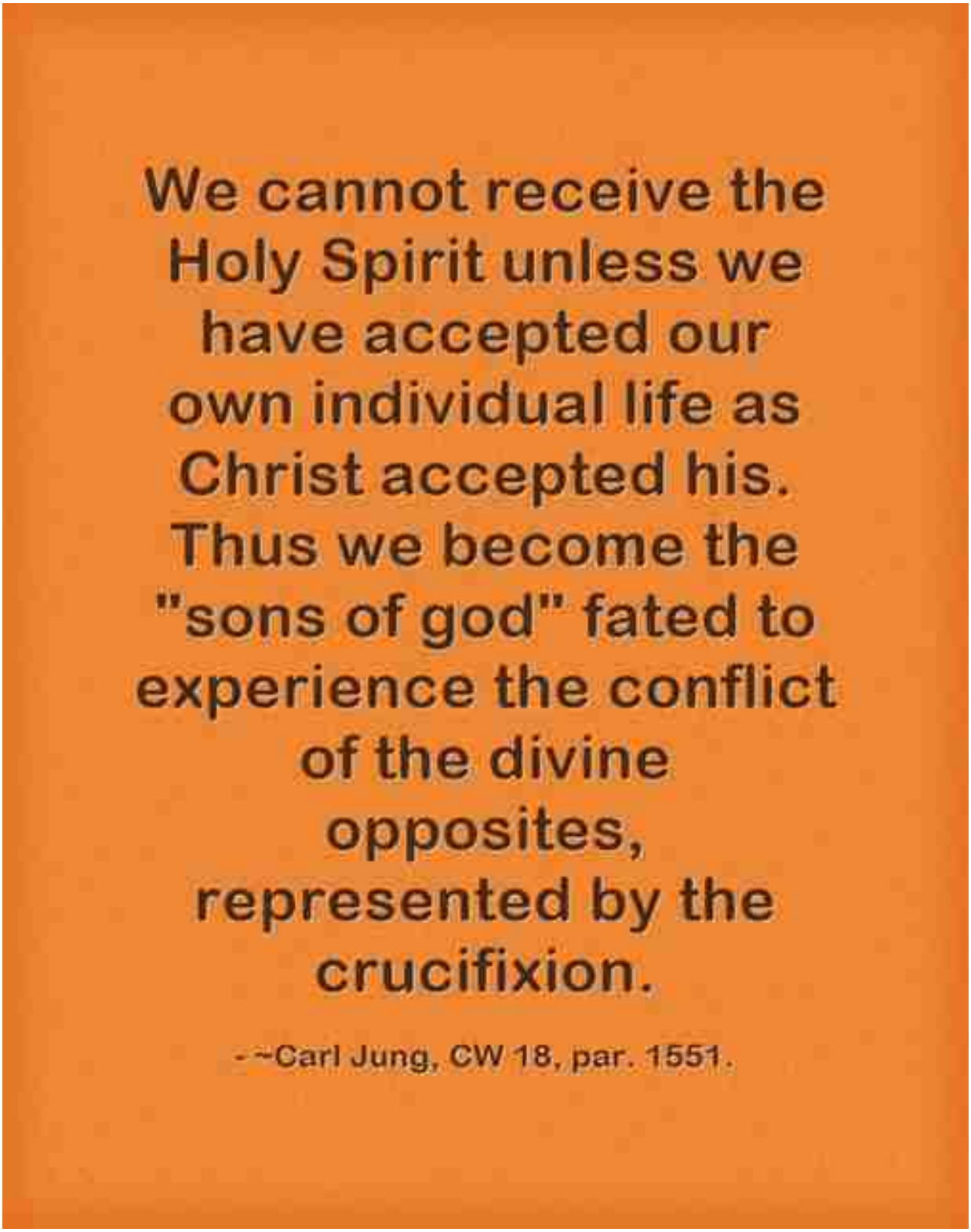
The inner instability of Yahweh is the prime cause not only of the creation of the world, but also of the pleromatic drama for which mankind serves as a tragic chorus. . . . the two main climaxes are formed first by the Job tragedy and secondly by Ezekiel's revelation. Carl Jung, Answer to Job, Para 686.



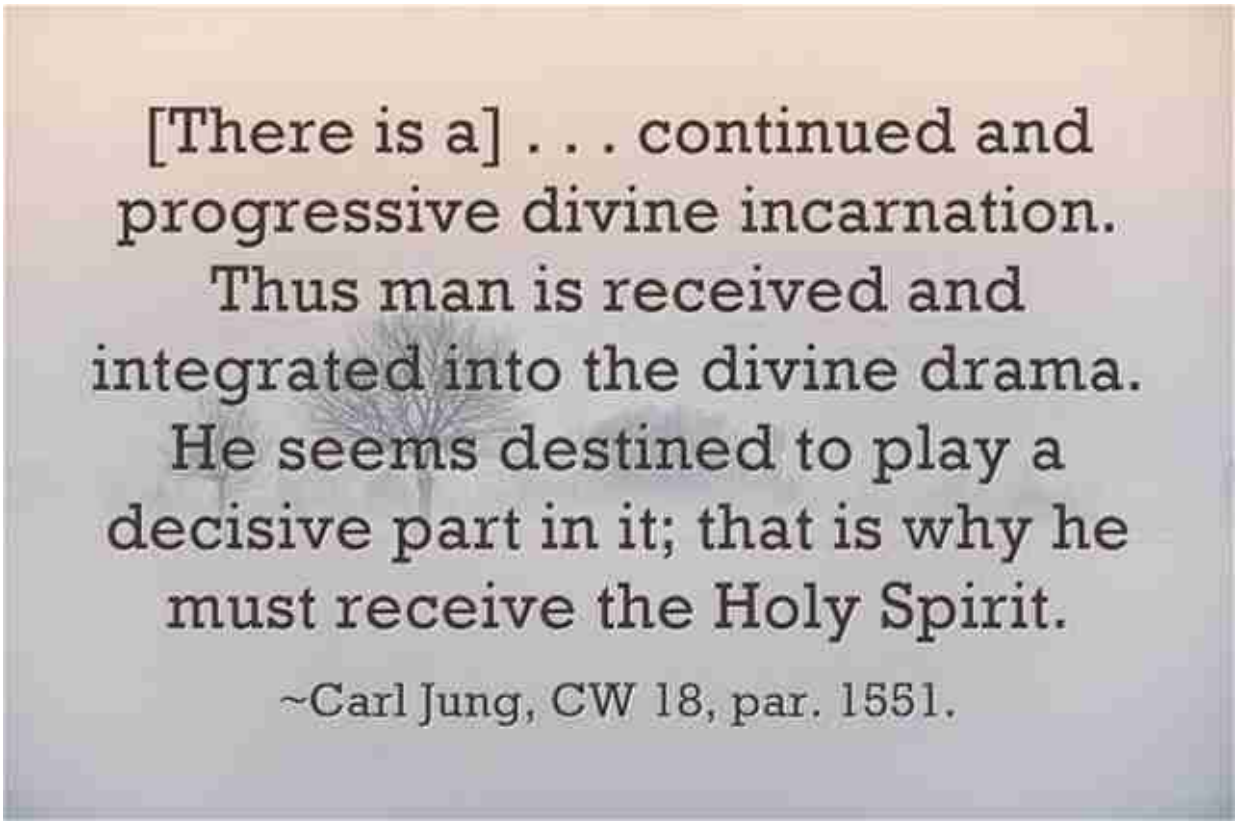
It does not seem to fit God's purpose to exempt man from conflict and hence from evil. Carl Jung, Answer to Job, Para 659.



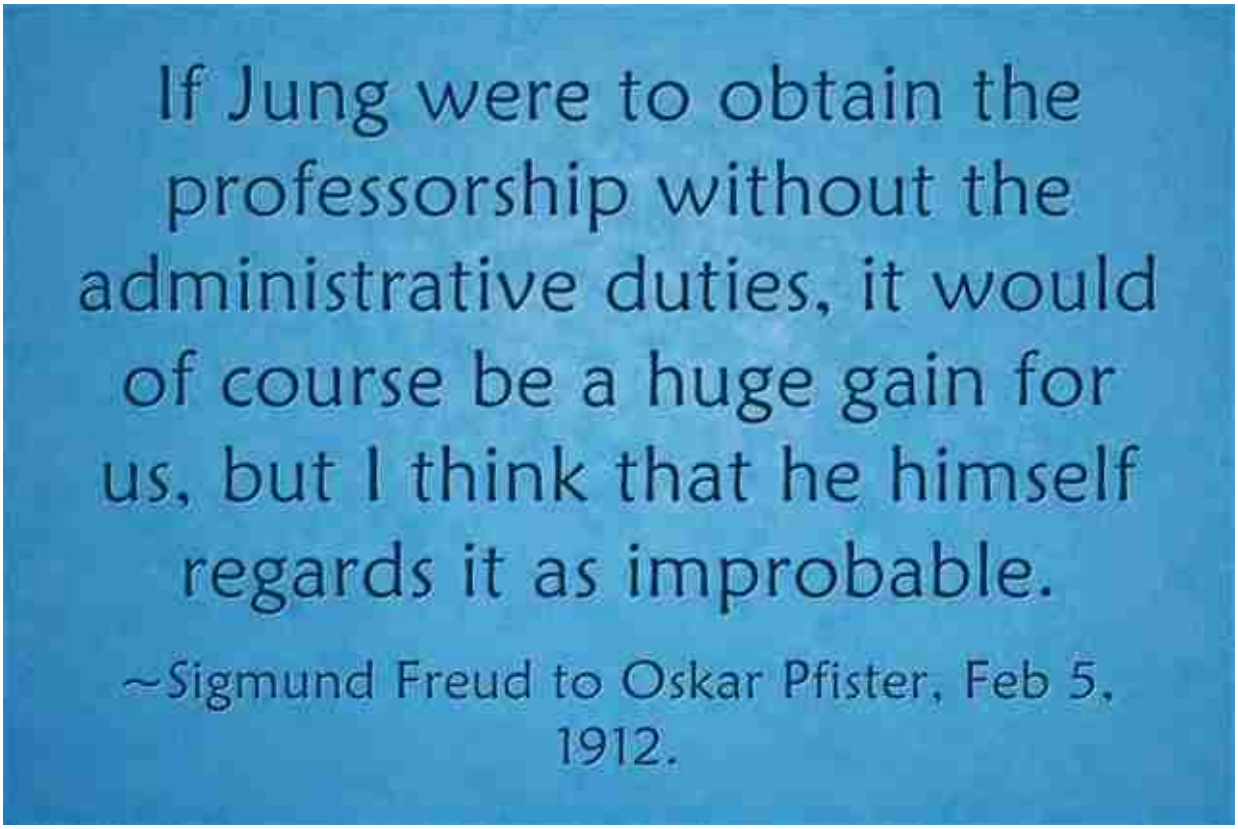
It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying and early death. Carl Jung to Pastor Walter Bernet, Letters Volume 2, Page 275



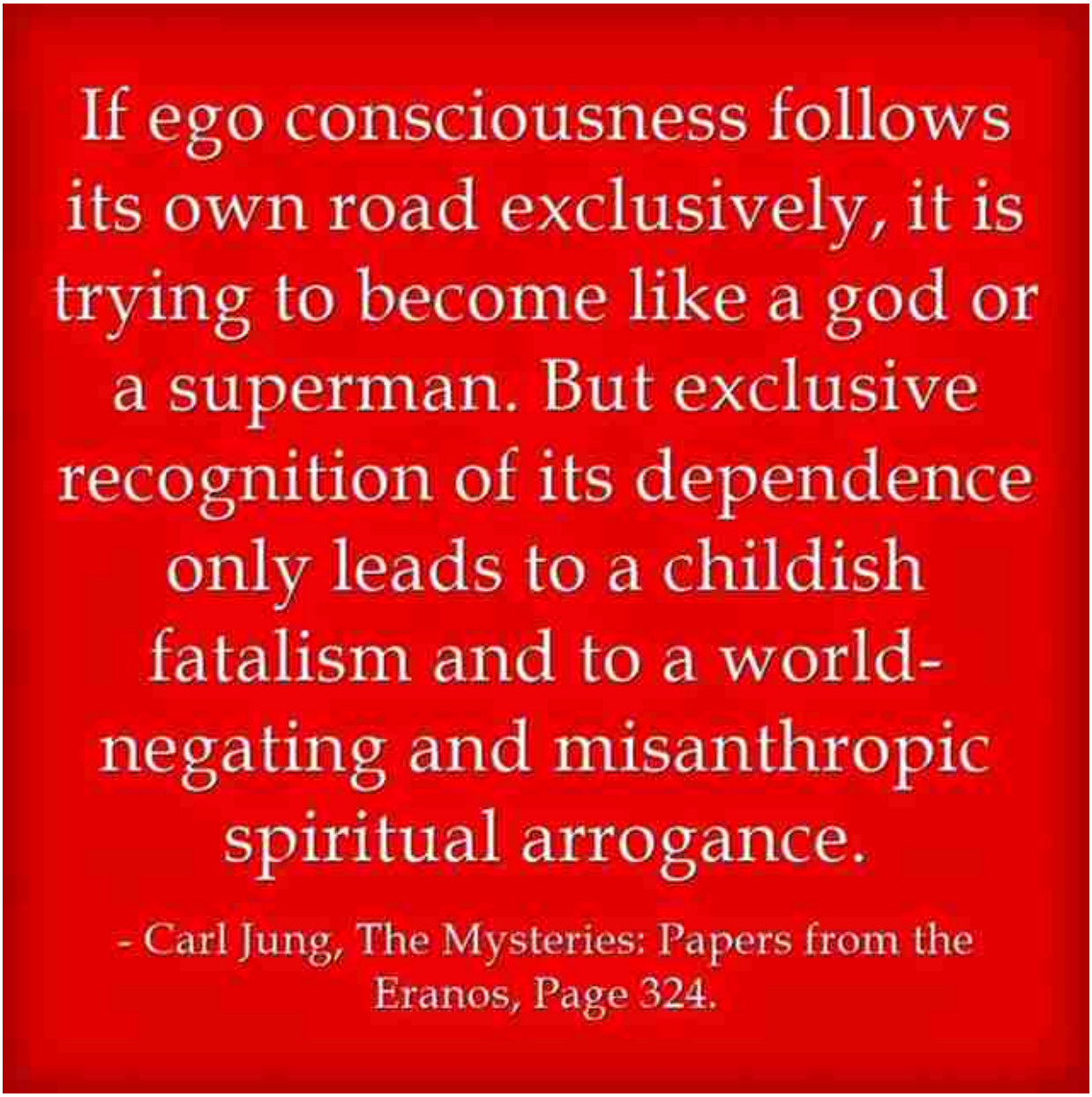
We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the ”sons of god” fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, CW 18, par. 1551.



[There is a] . . . continued and progressive divine incarnation. Thus man is received and integrated into the divine drama. He seems destined to play a decisive part in it; that is why he must receive the Holy Spirit. Carl Jung, CW 18, par. 1551.



If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance. Carl Jung, The Mysteries: Papers from the Eranos, Page 324.



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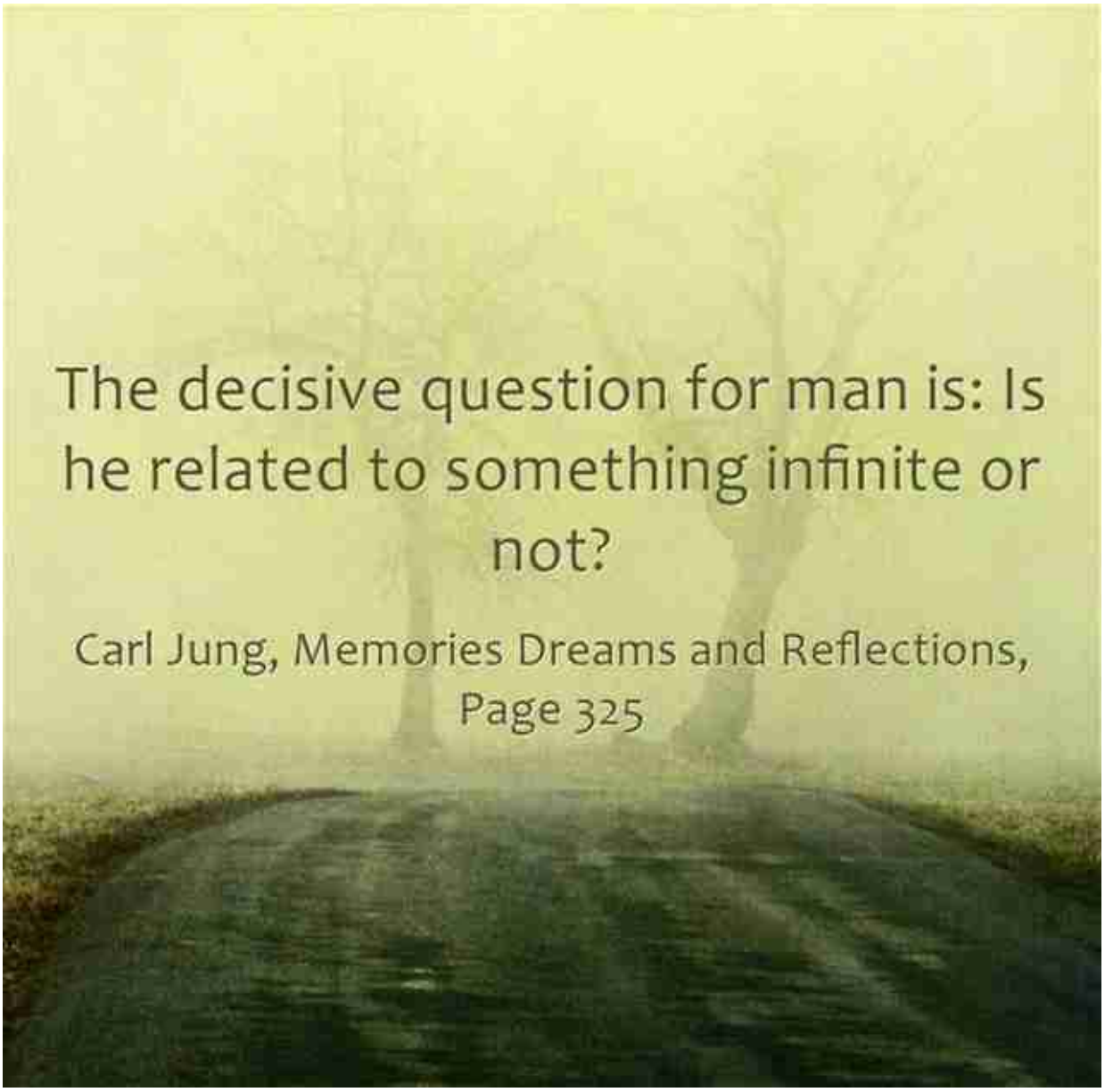
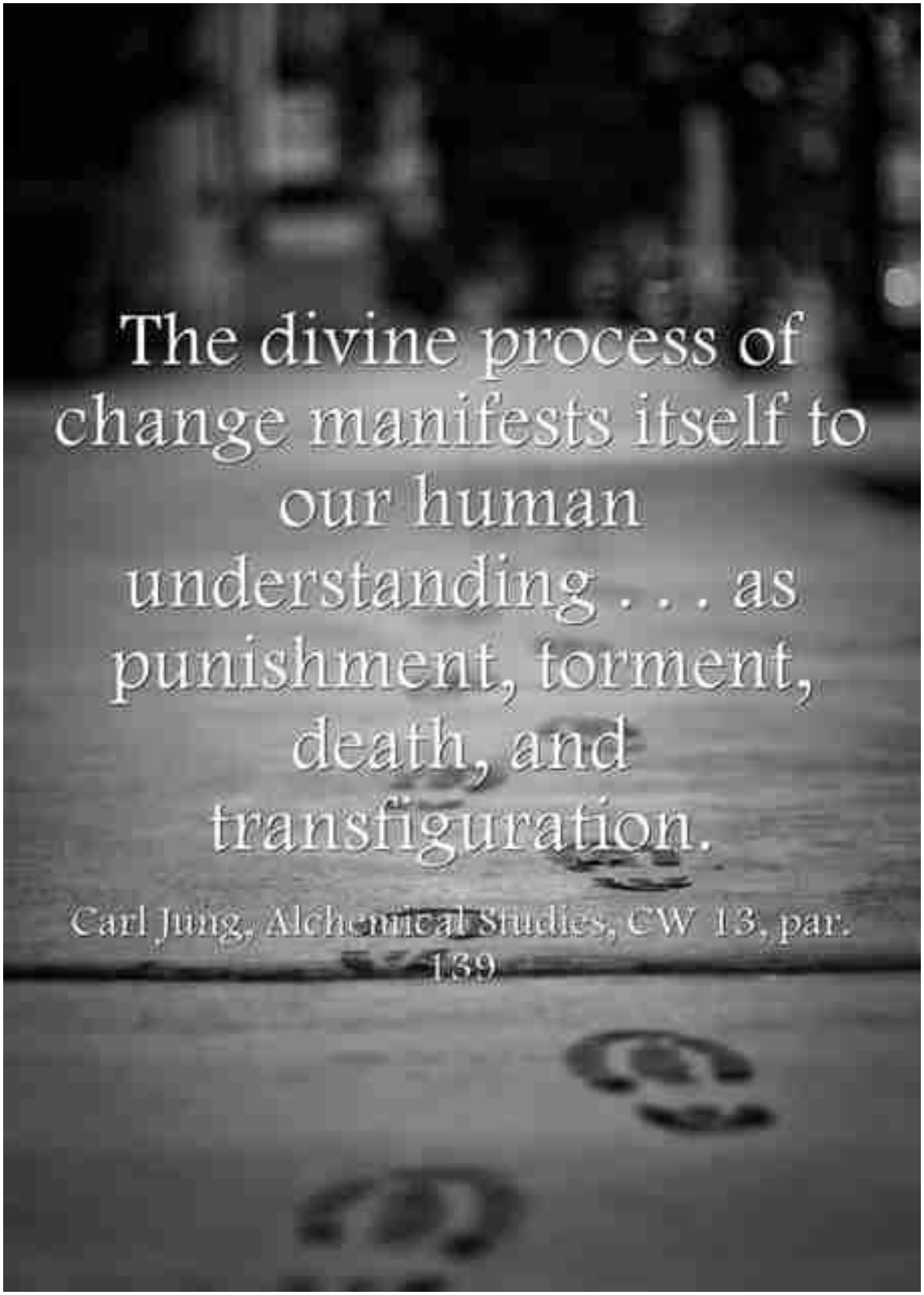
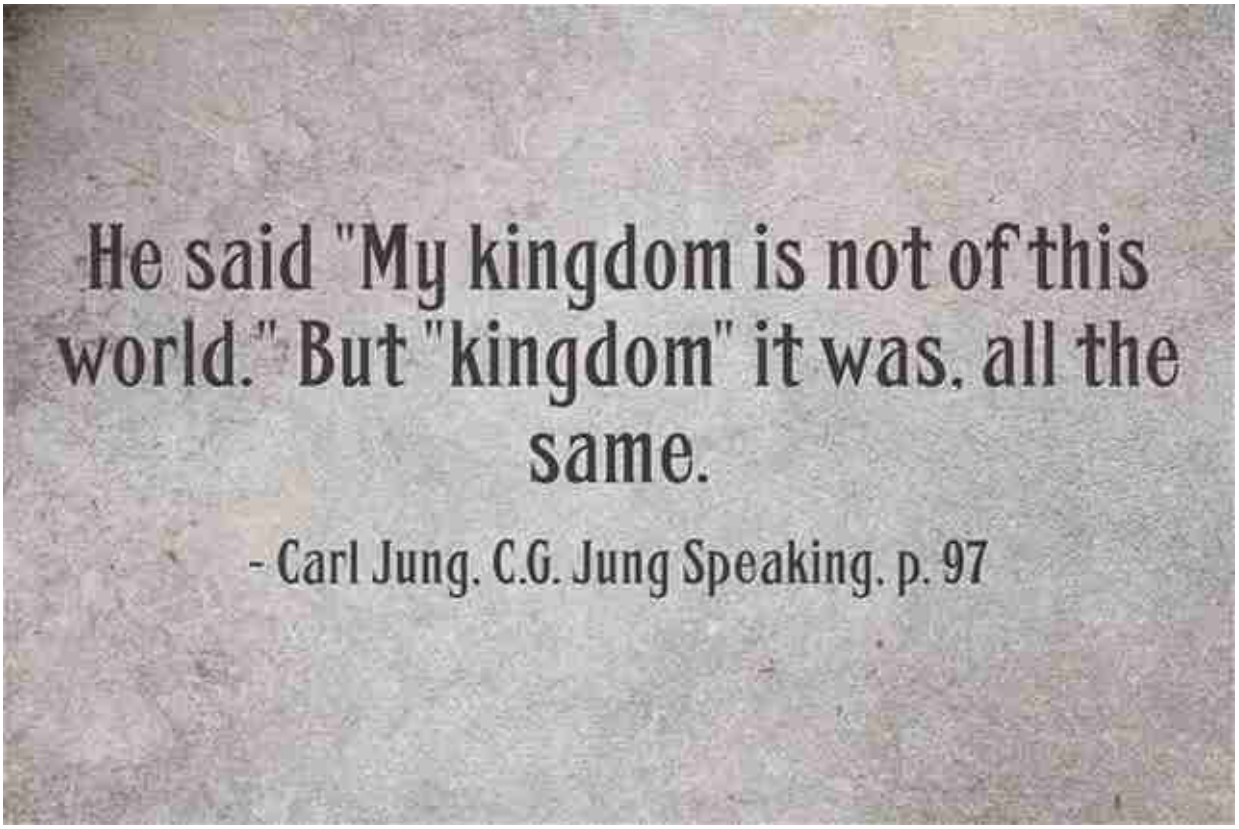


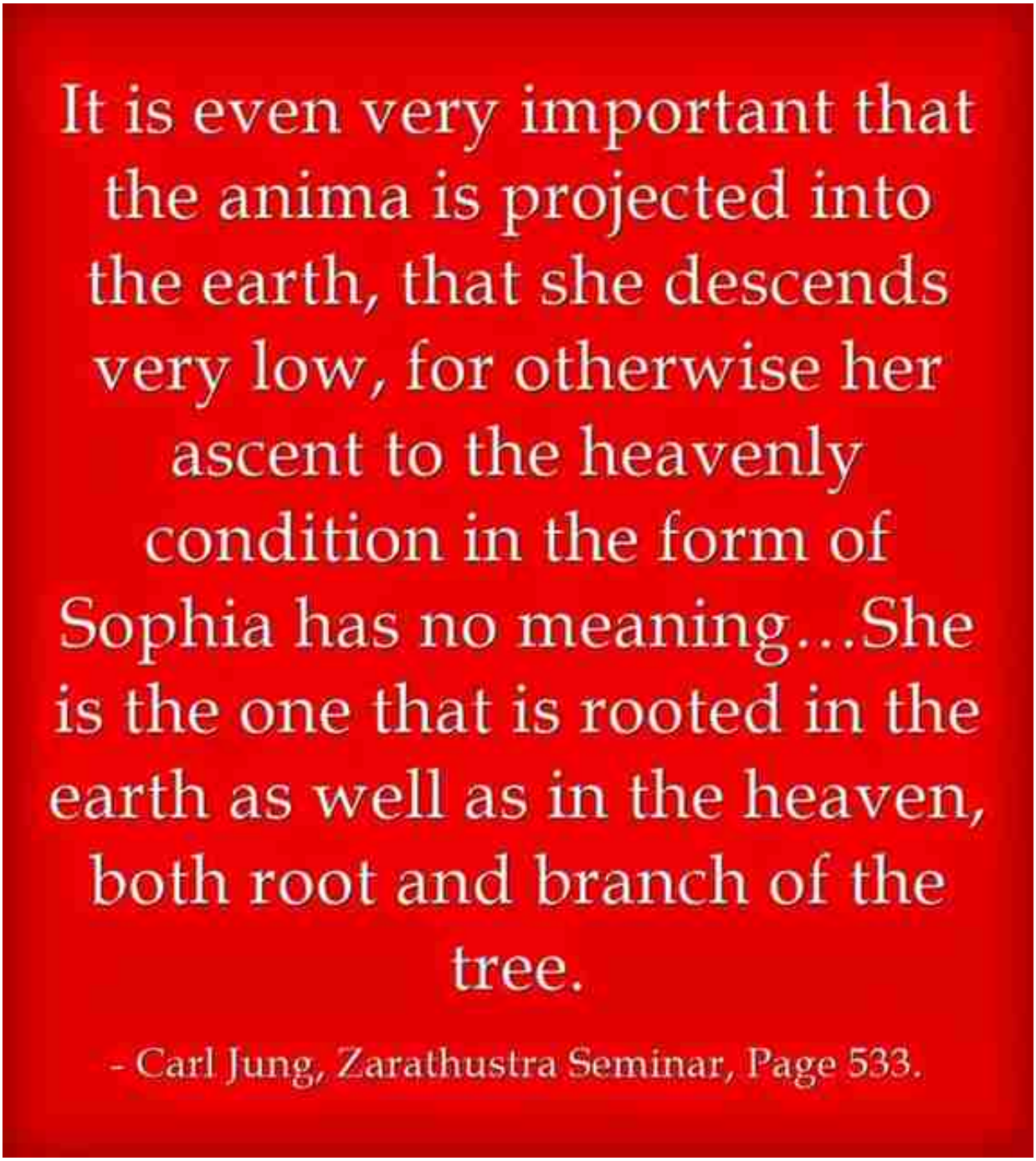
The decisive question for man is: Is he related to something infinite or not? Carl Jung, Memories Dreams and Reflections, Page 325.



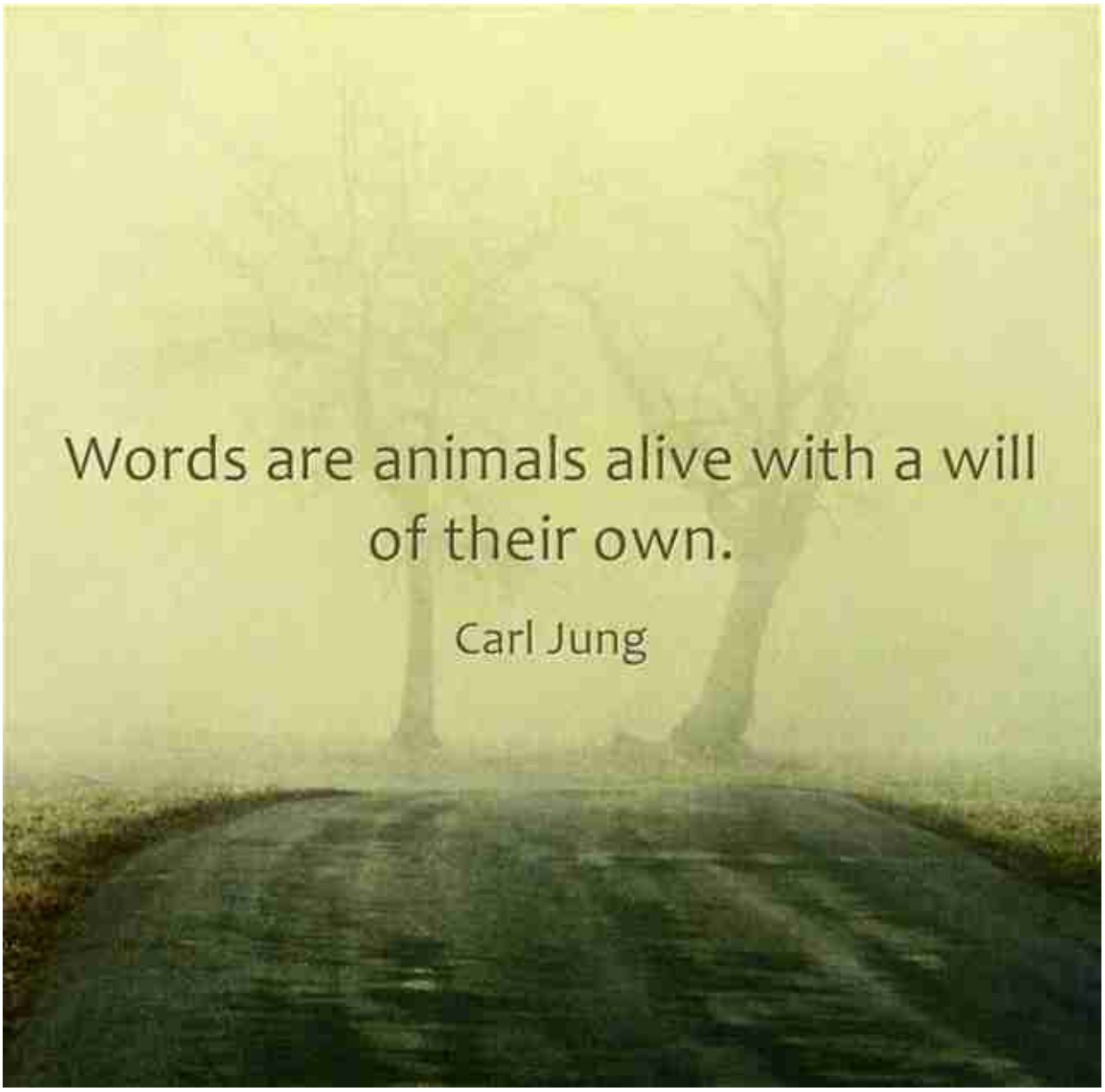
The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfiguration. Carl Jung, Alchemical Studies, CW 13, par. 139.



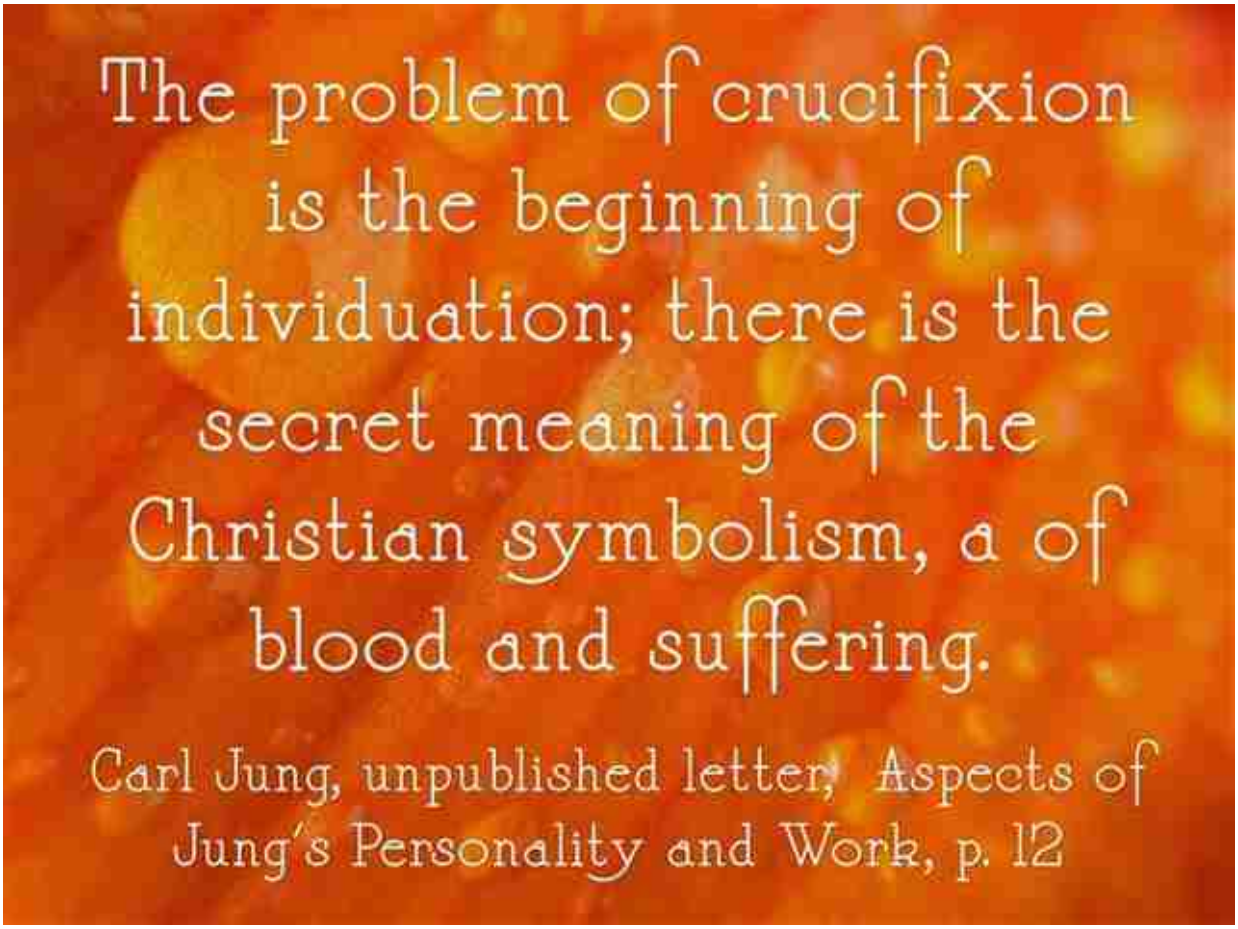
He said ”My kingdom is not of this world.” But ”kingdom” it was, all the same. Carl Jung, C.G. Jung Speaking, p. 97.



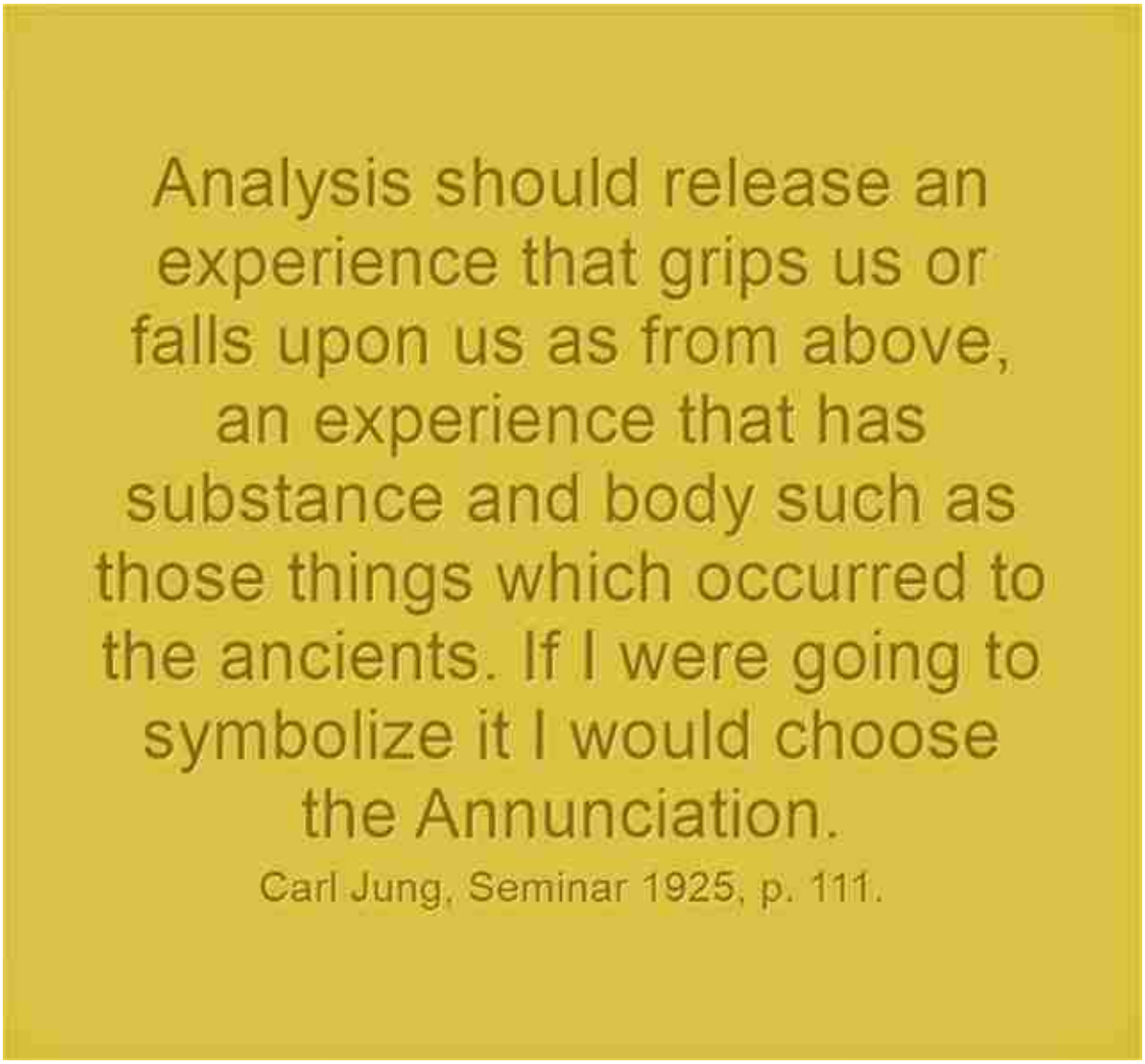
It is even very important that the anima is projected into the earth, that she descends very low, for otherwise her ascent to the heavenly condition in the form of Sophia has no meaning…She is the one that is rooted in the earth as well as in the heaven, both root and branch of the tree. Carl Jung, Zarathustra Seminar, Page 533.



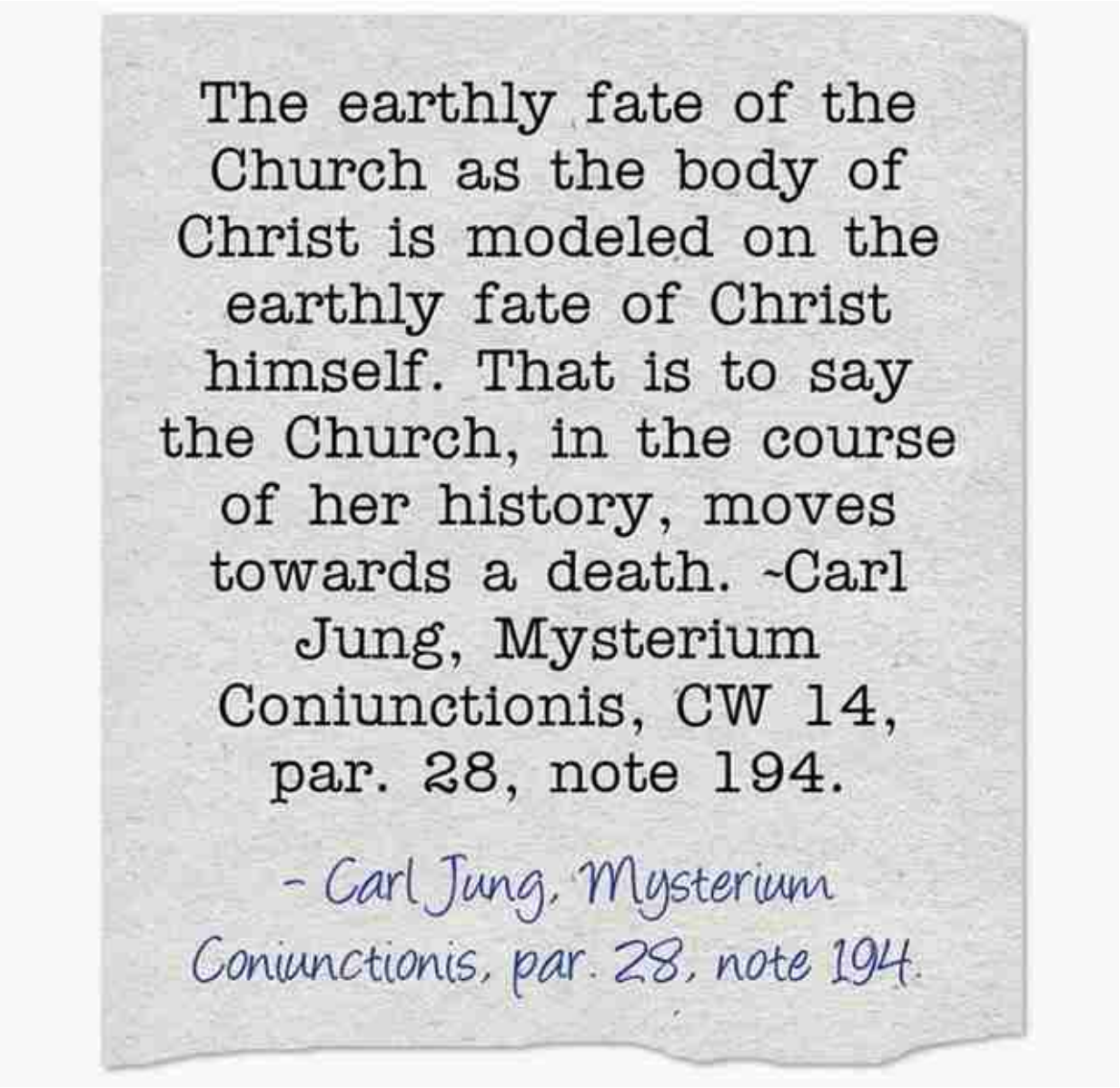
Words are animals alive with a will of their own. Carl Jung.



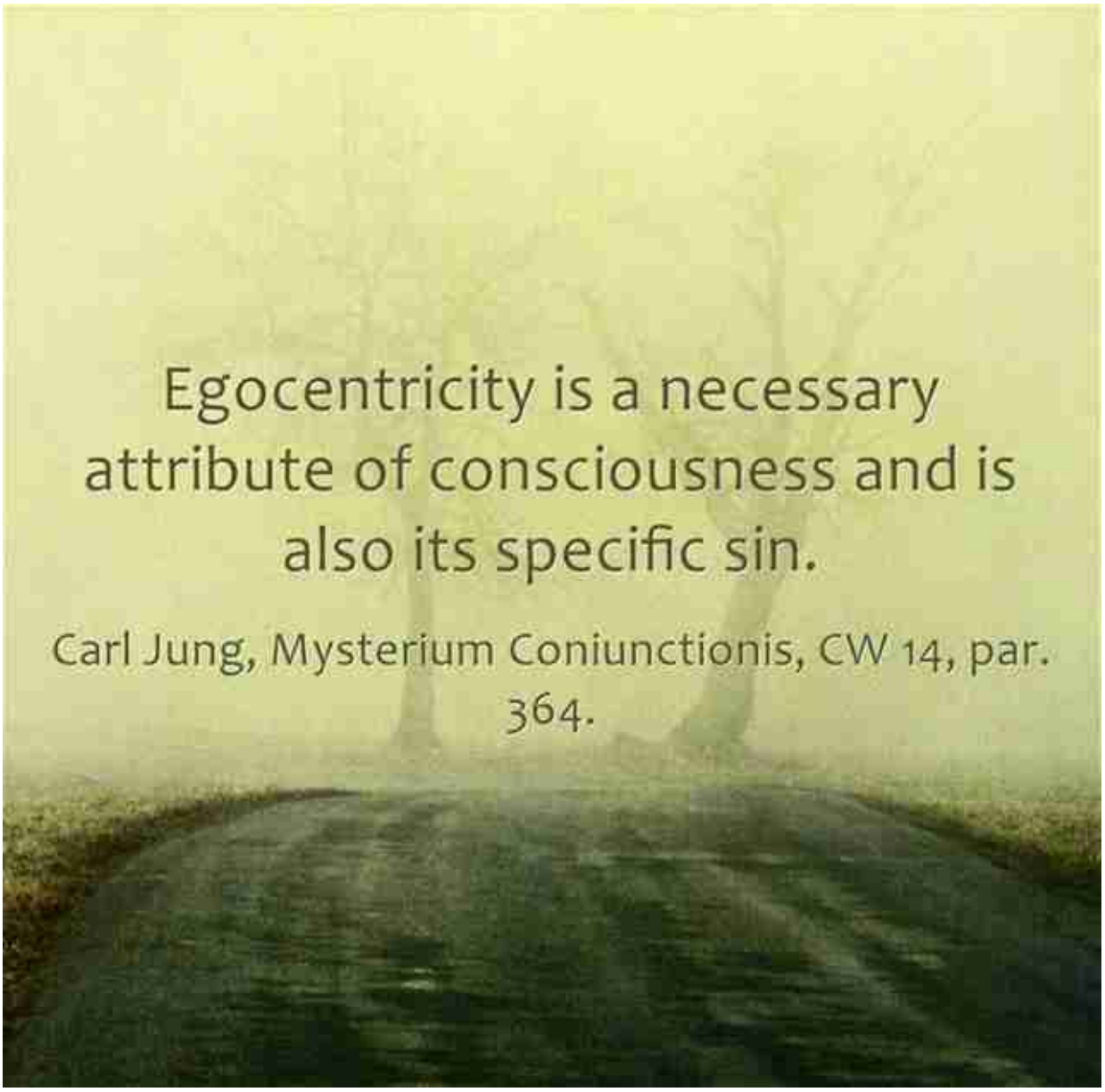
The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a of blood and suffering. Carl Jung, unpublished letter, quoted in Gerhard Adler, Aspects of Jung's Personality and Work, p. 12.



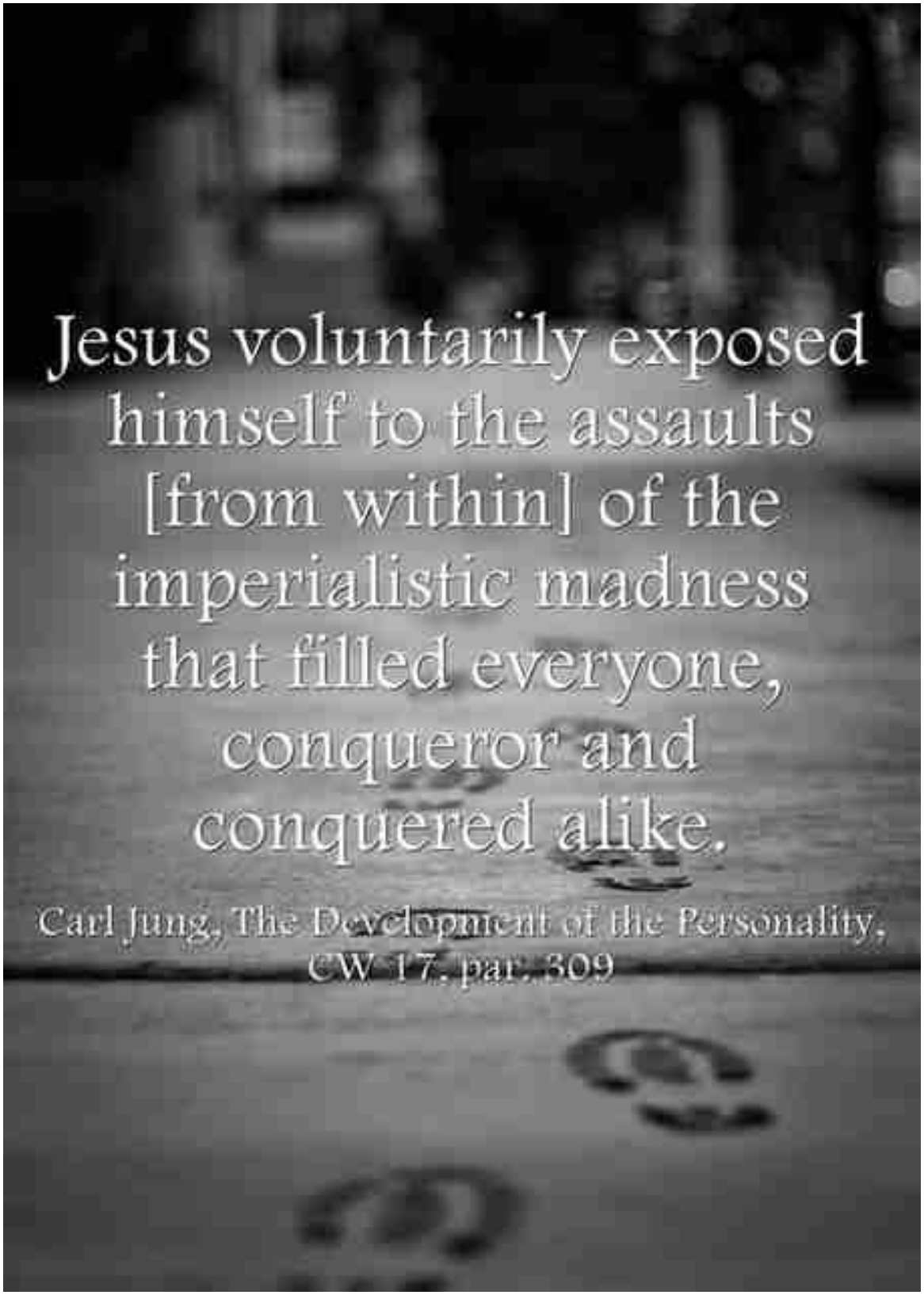
Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation. Carl Jung, Seminar 1925, p. 111.



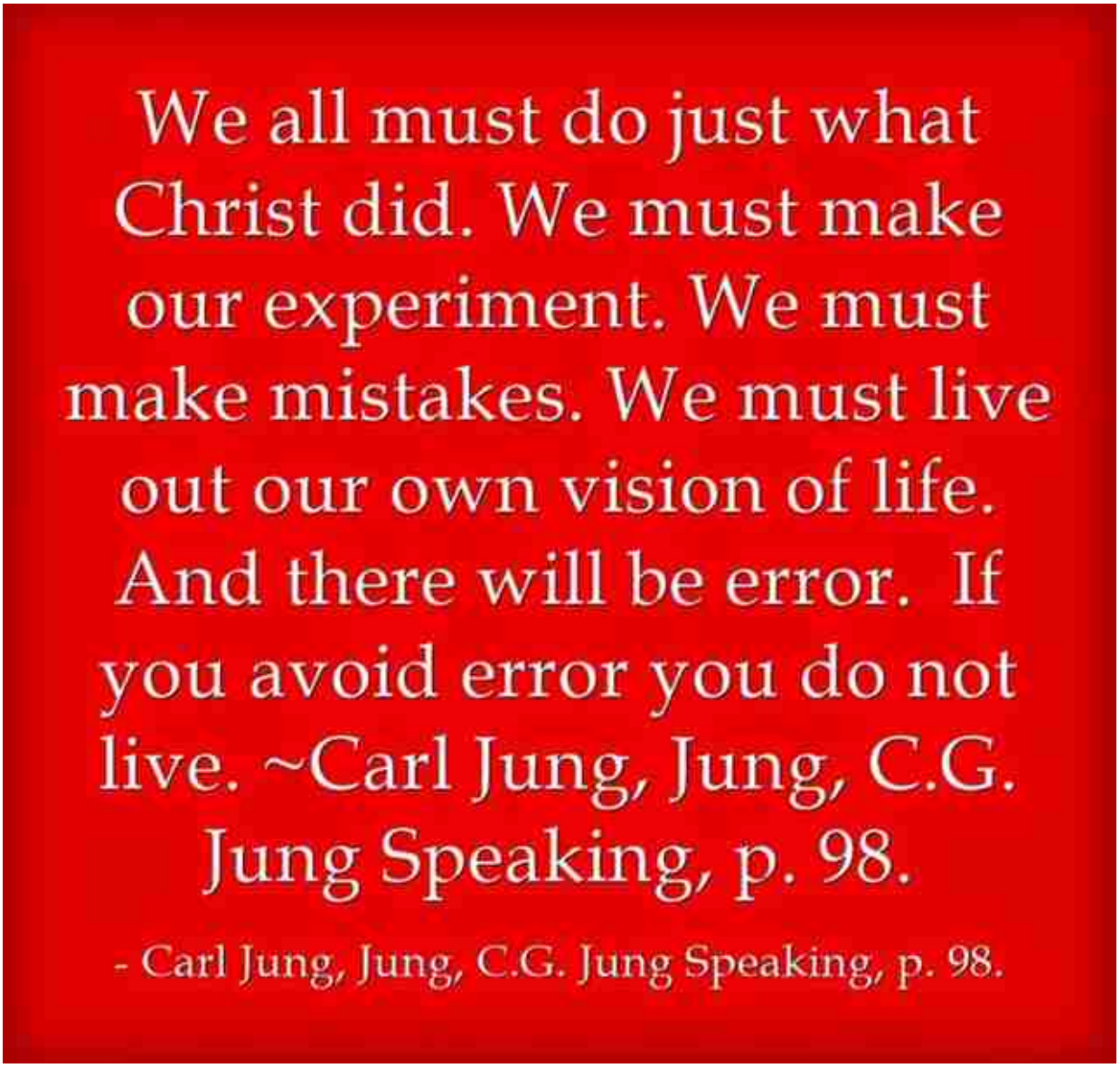
The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.



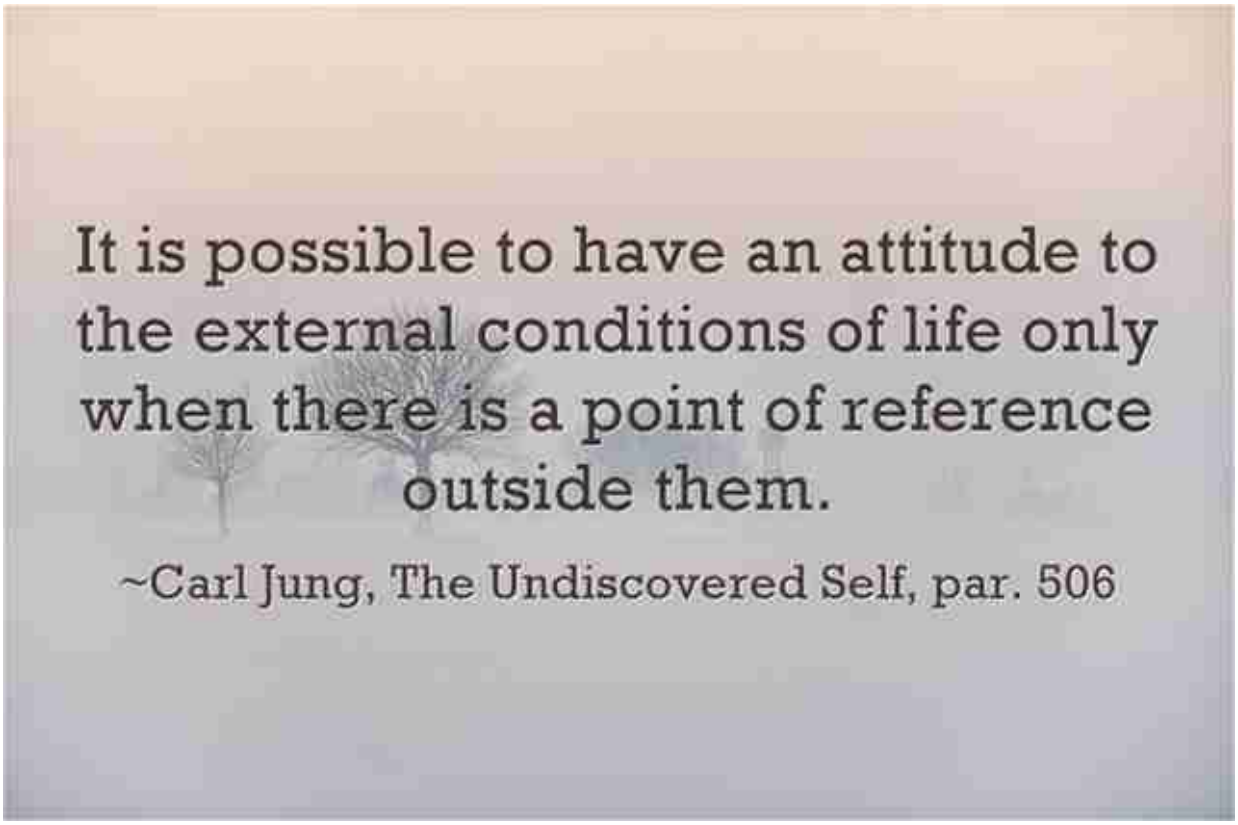
Egocentricity is a necessary attribute of consciousness and is also its specific sin." Carl Jung, Mysterium Coniunctionis, CW 14, par. 364.



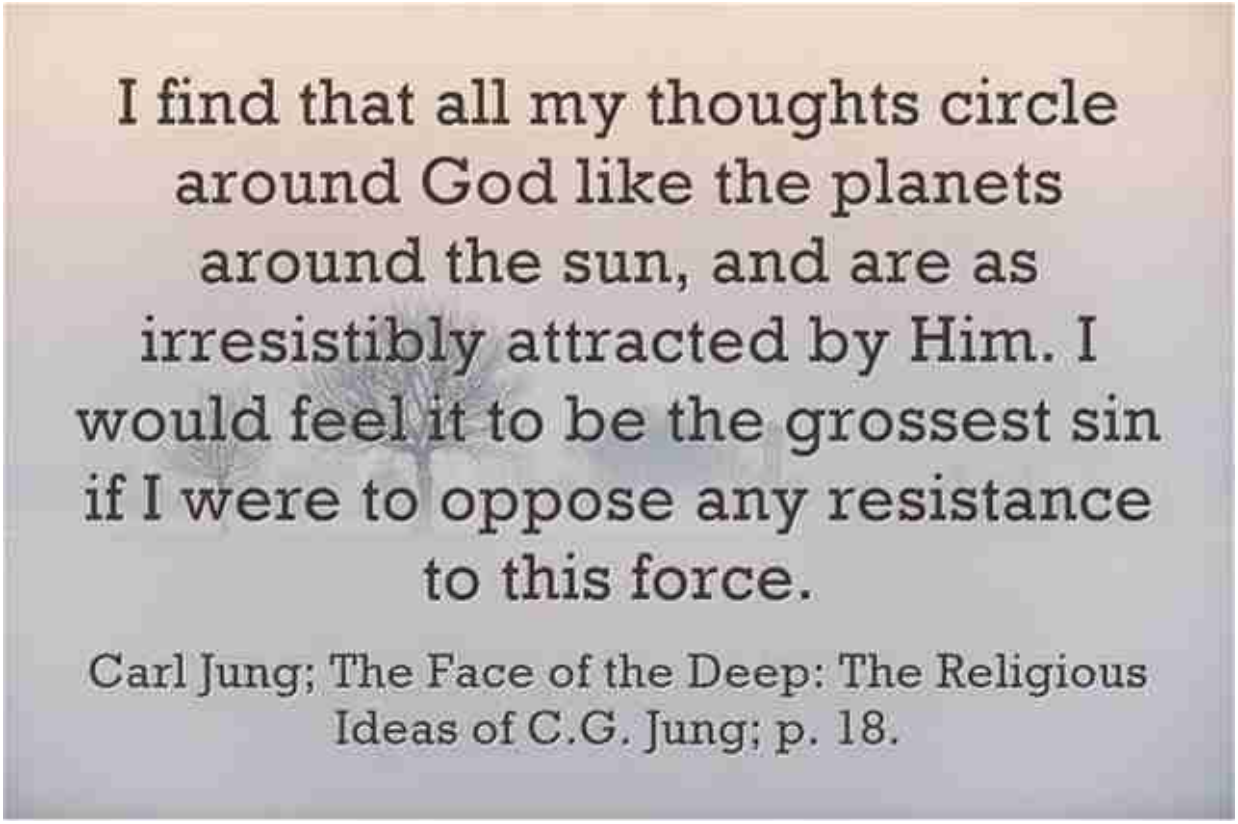
Jesus voluntarily exposed himself to the assaults [from within] of the imperialistic madness that filled everyone, conqueror and conquered alike. Carl Jung, The Development of the Personality, CW 17, par. 309.



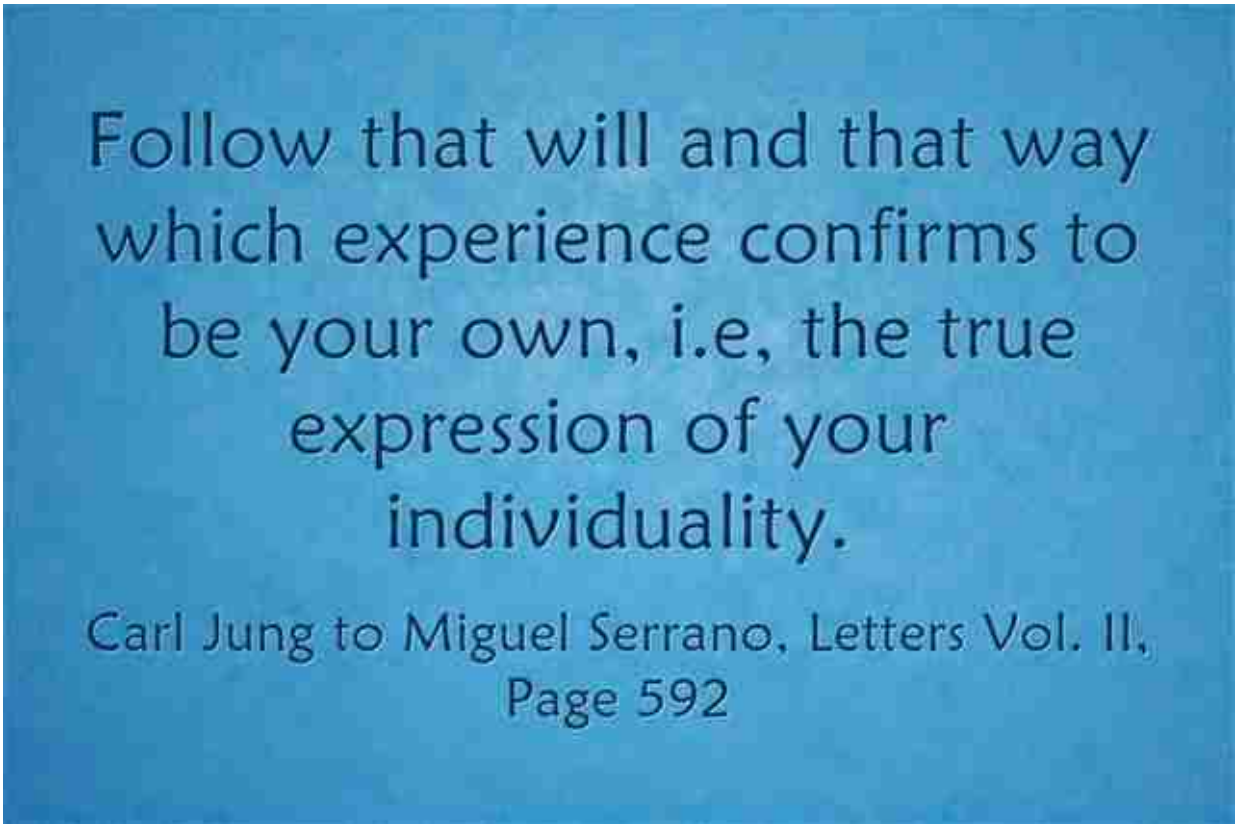
We all must do just what Christ did. We must make our experiment. We must make mistakes. We must live out our own vision of life. And there will be
error. If you avoid error you do not live. Carl Jung, Jung, C.G. Jung Speaking, p. 98.



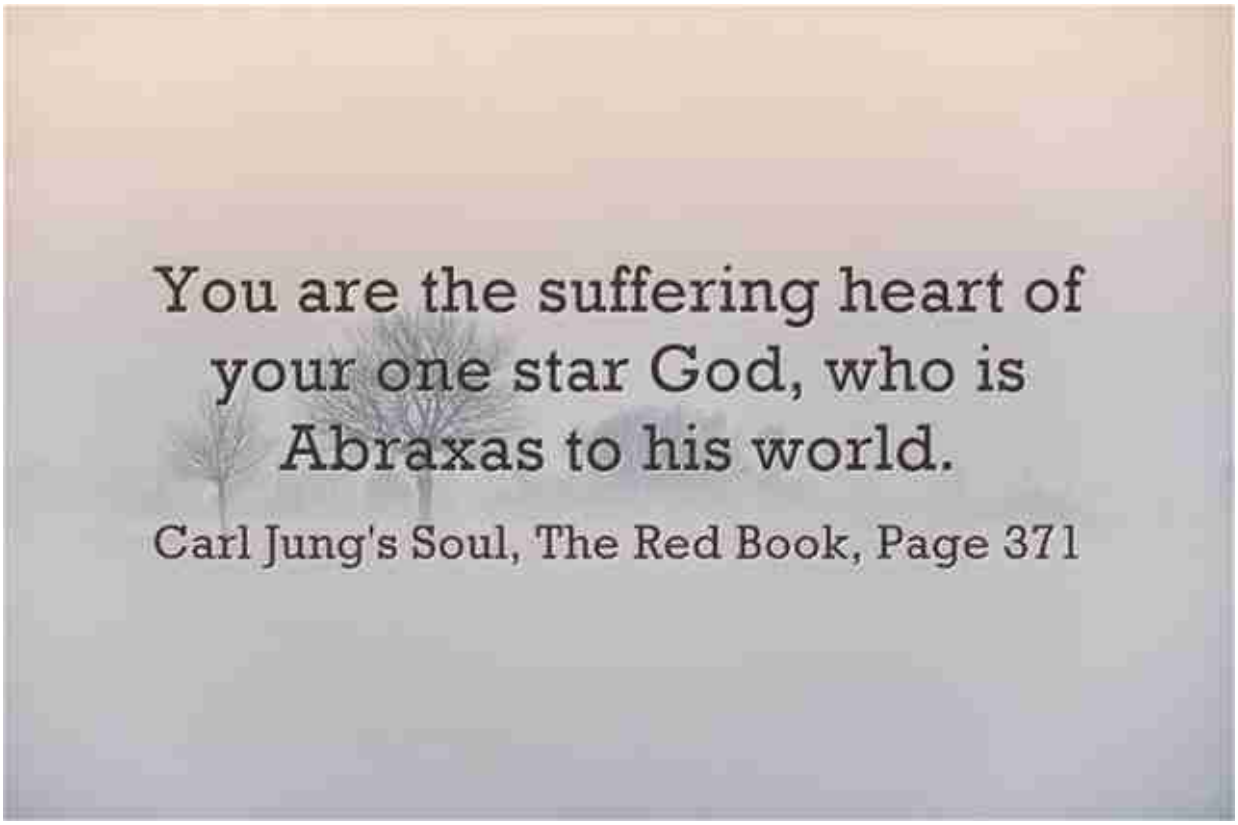
It is possible to have an attitude to the external conditions of life only when there is a point of reference outside them. Carl Jung, The Undiscovered Self, Civilization in Transition, CW 10, par. 506.



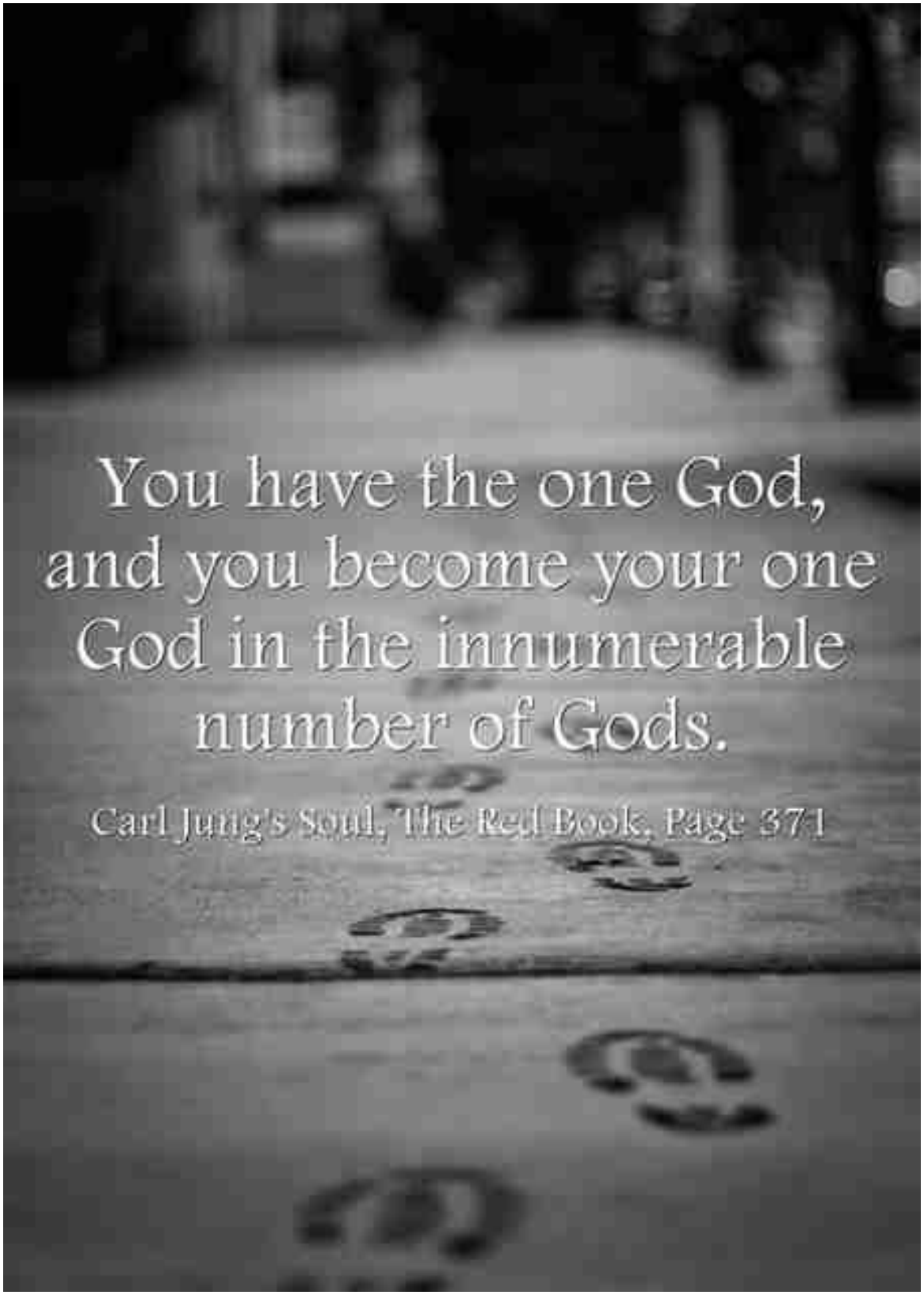
I find that all my thoughts circle around God like the planets around the sun, and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force. Carl Jung; The Face of the Deep: The Religious Ideas of C.G. Jung; p. 18.



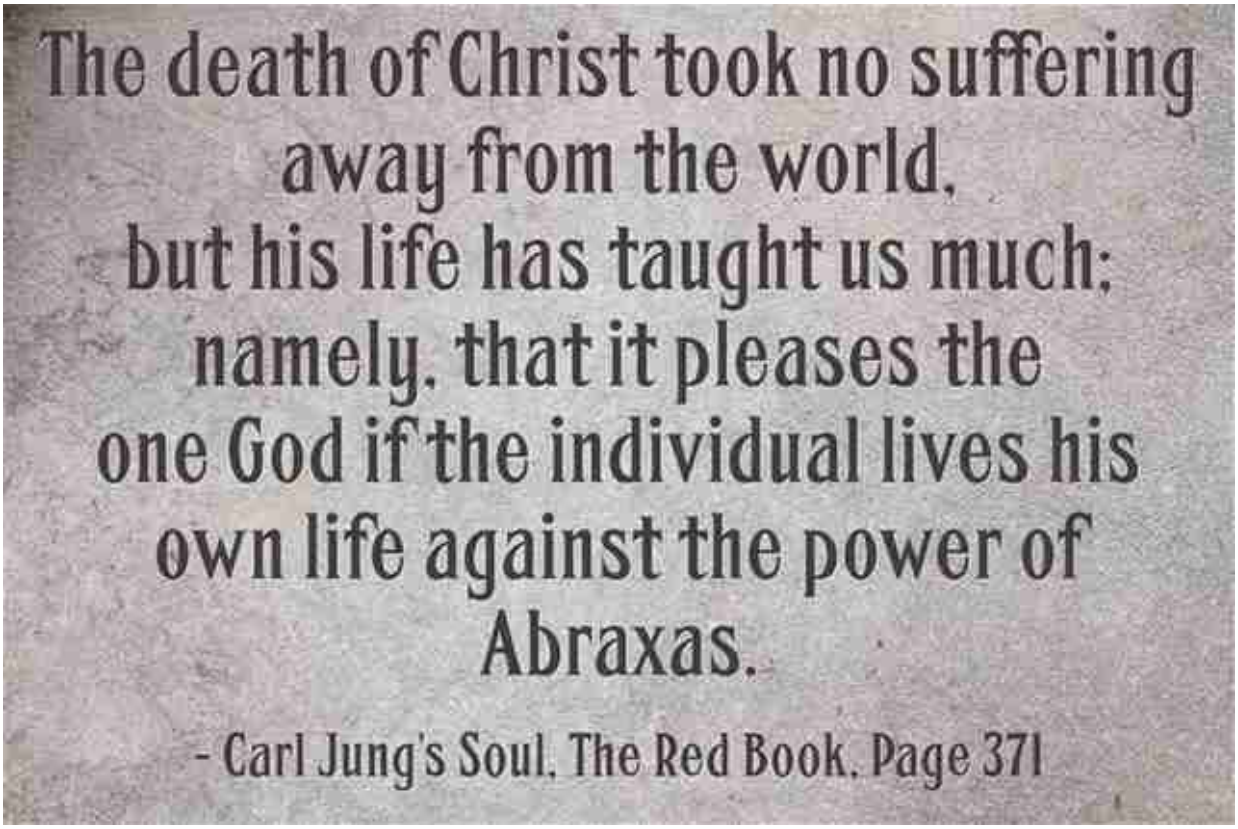
Follow that will and that way which experience confirms to be your own, i.e, the true expression of your individuality. Ca.rl Jung to Miguel Serrano, Letters Vol. II, Page 592



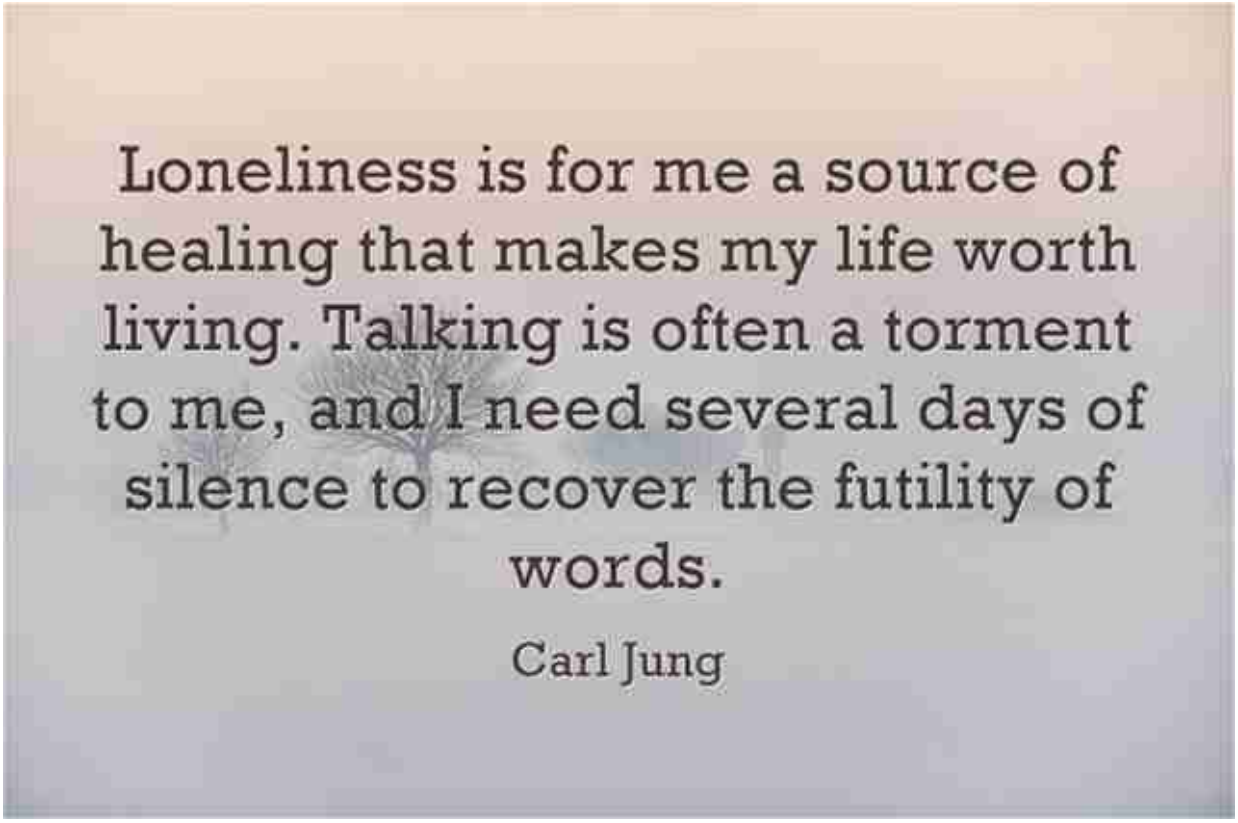
You are the suffering heart of your one star God, who is Abraxas to his world. Carl Jung’s Soul, The Red Book, Page 371.



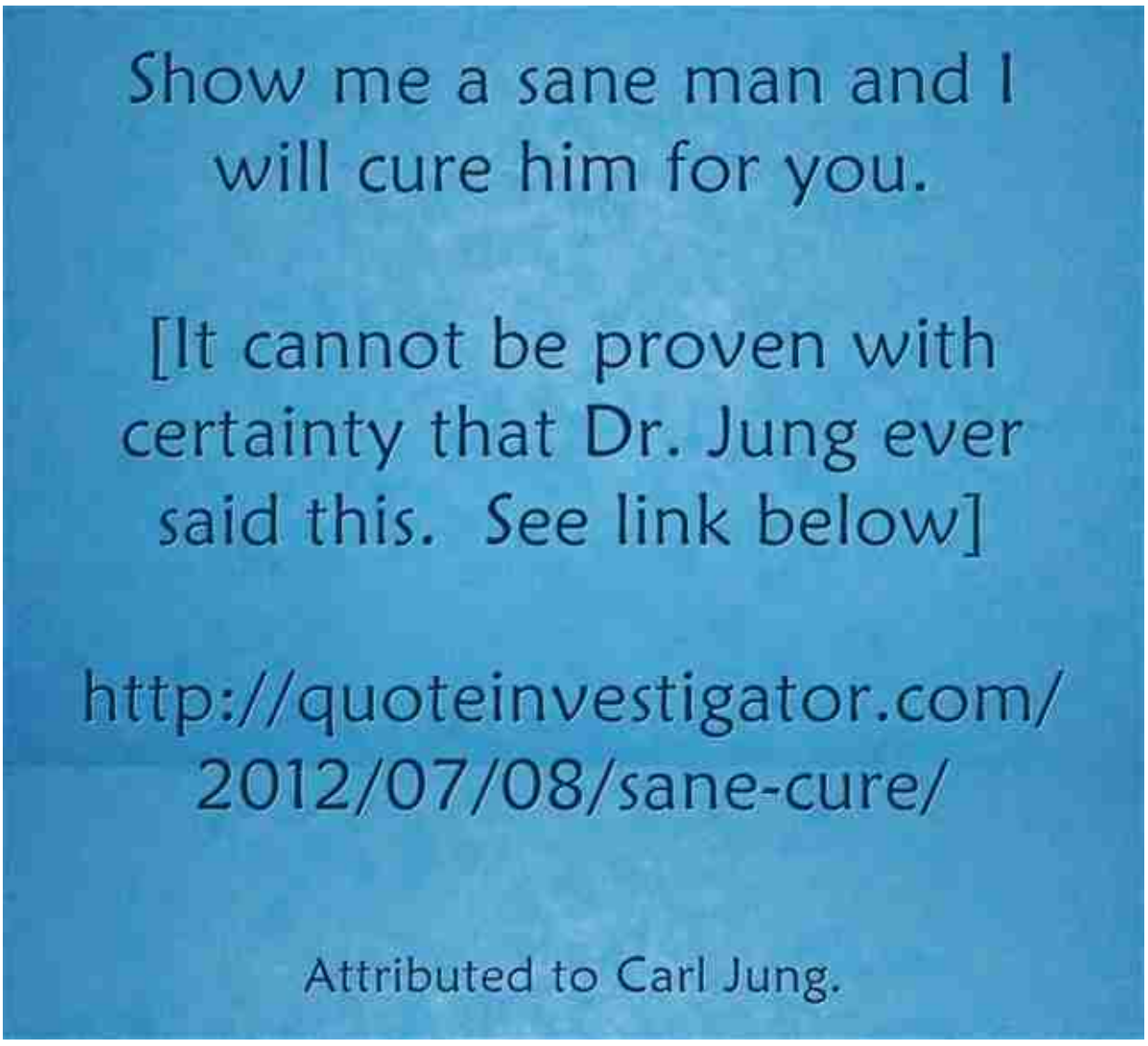
You have the one God, and you become your one God in the innumerable number of Gods. Carl Jung's Soul, The Red Book, Page 371.



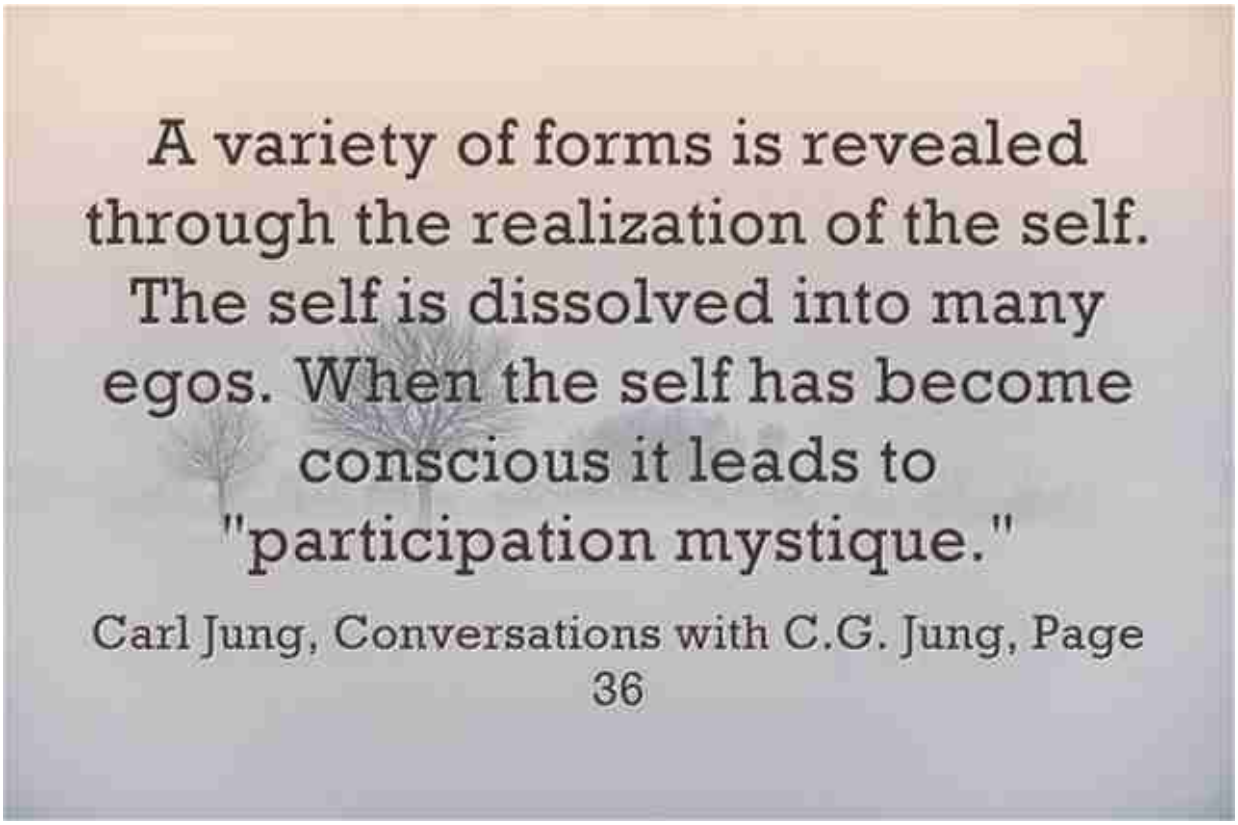
The death of Christ took no suffering away from the world, but his life has taught us much; namely, that it pleases the one God if the individual lives his own life against the power of Abraxas. Carl Jung, The Red Book, Page 371.



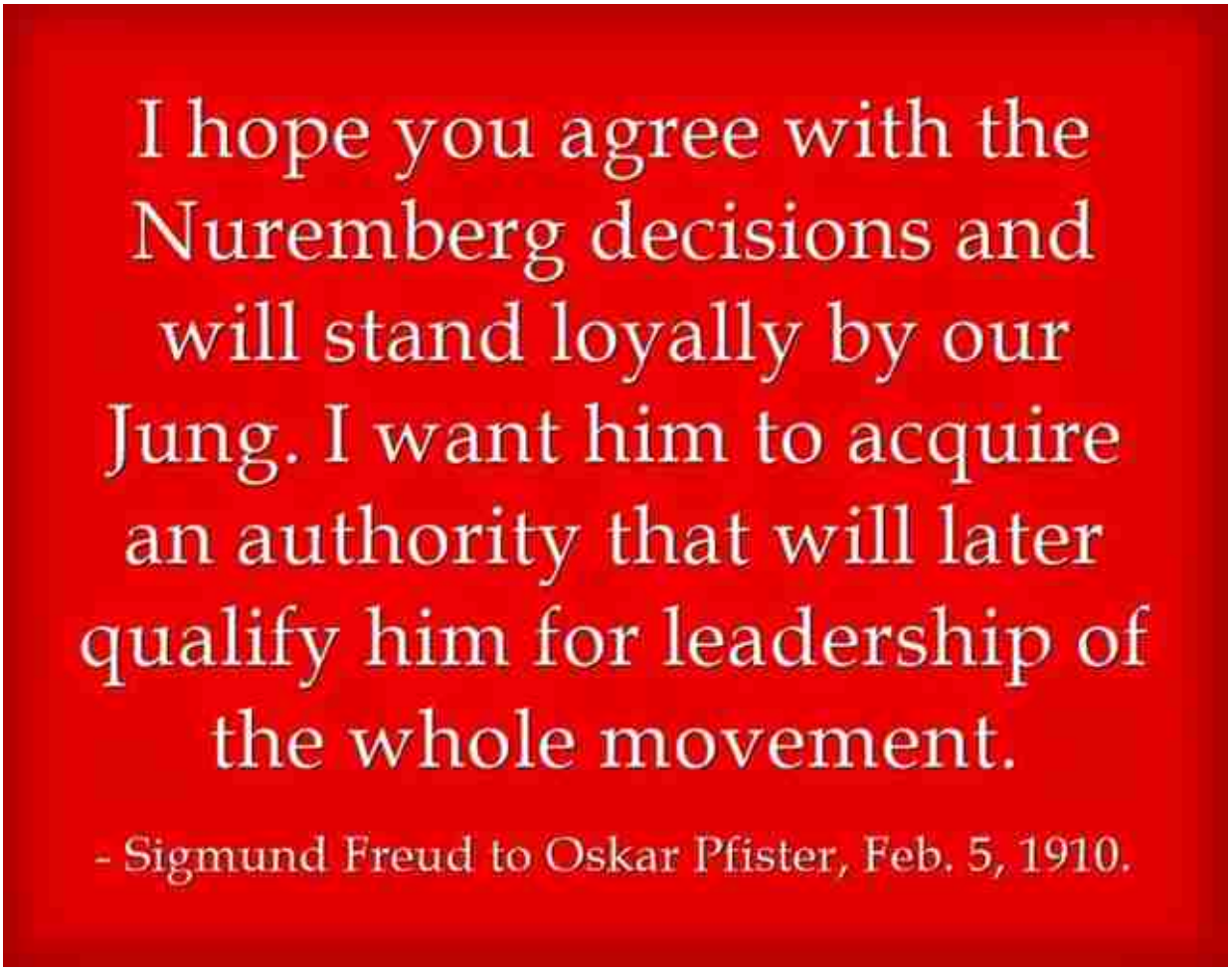
Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need several days of silence to recover the futility of words. Carl Jung



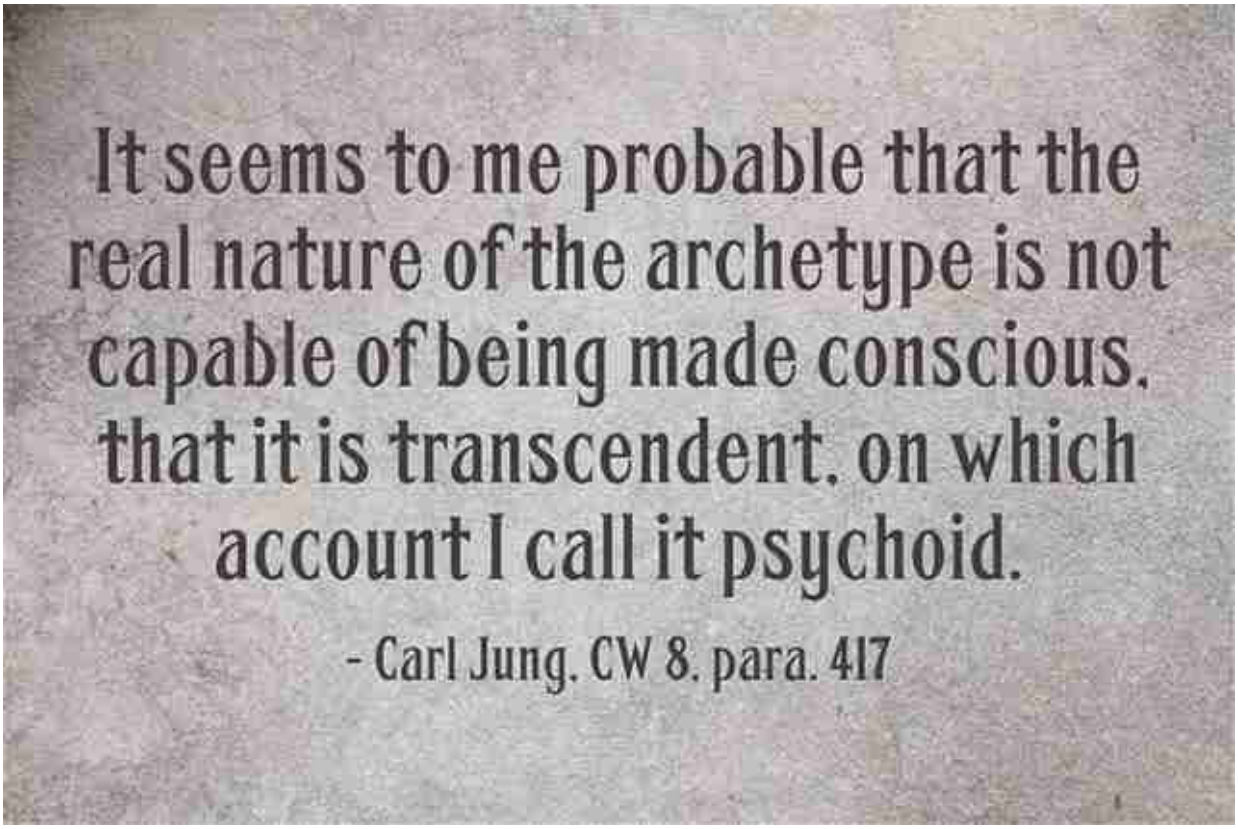
Show me a sane man and I will cure him for you. Attributed to but unproven to have been spoken by Carl Jung.



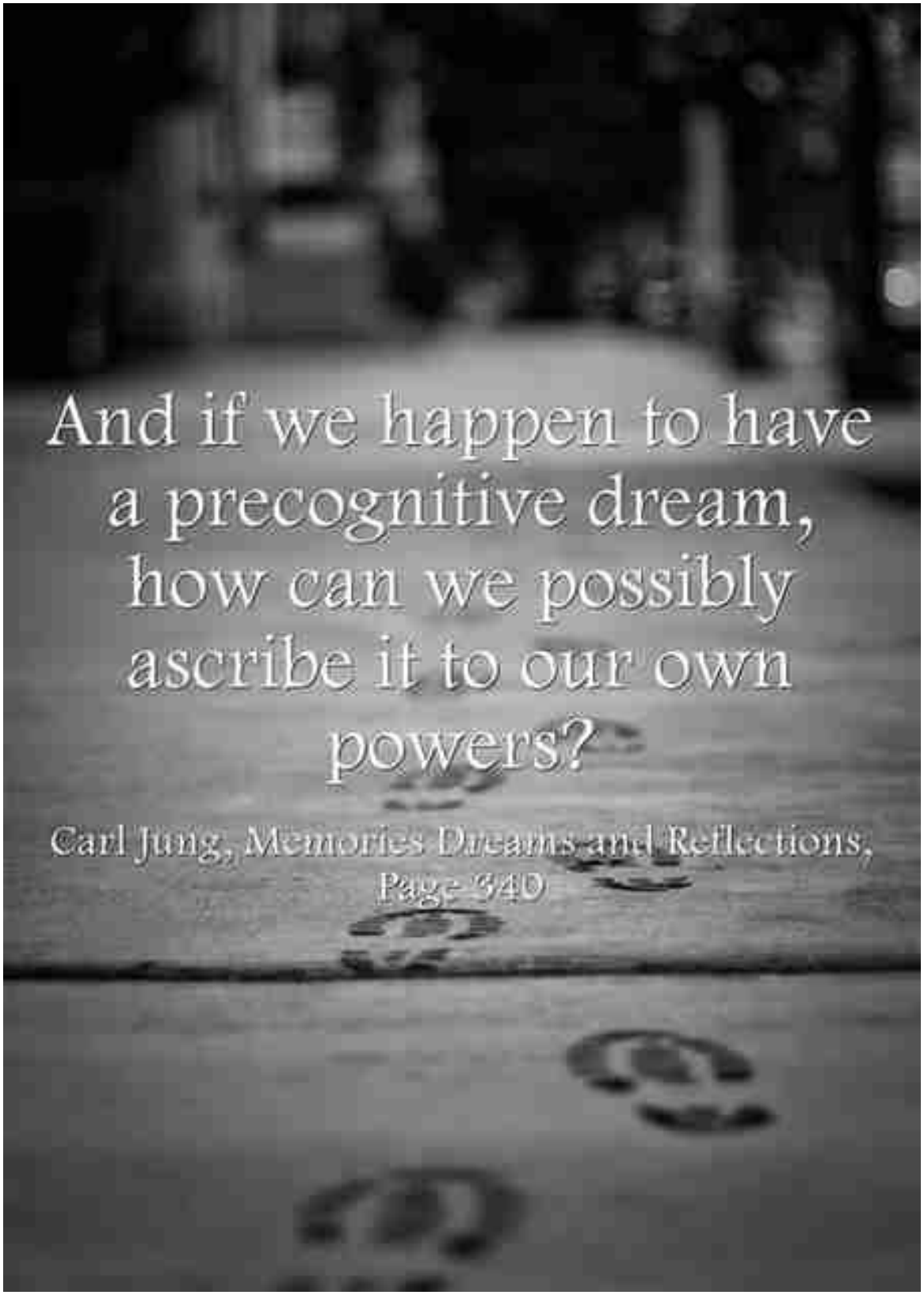
A variety of forms is revealed through the realization of the self. The self is dissolved into many egos. When the self has become conscious it leads to ”participation mystique.” Carl Jung, Conversations with C.G. Jung, Page 36.



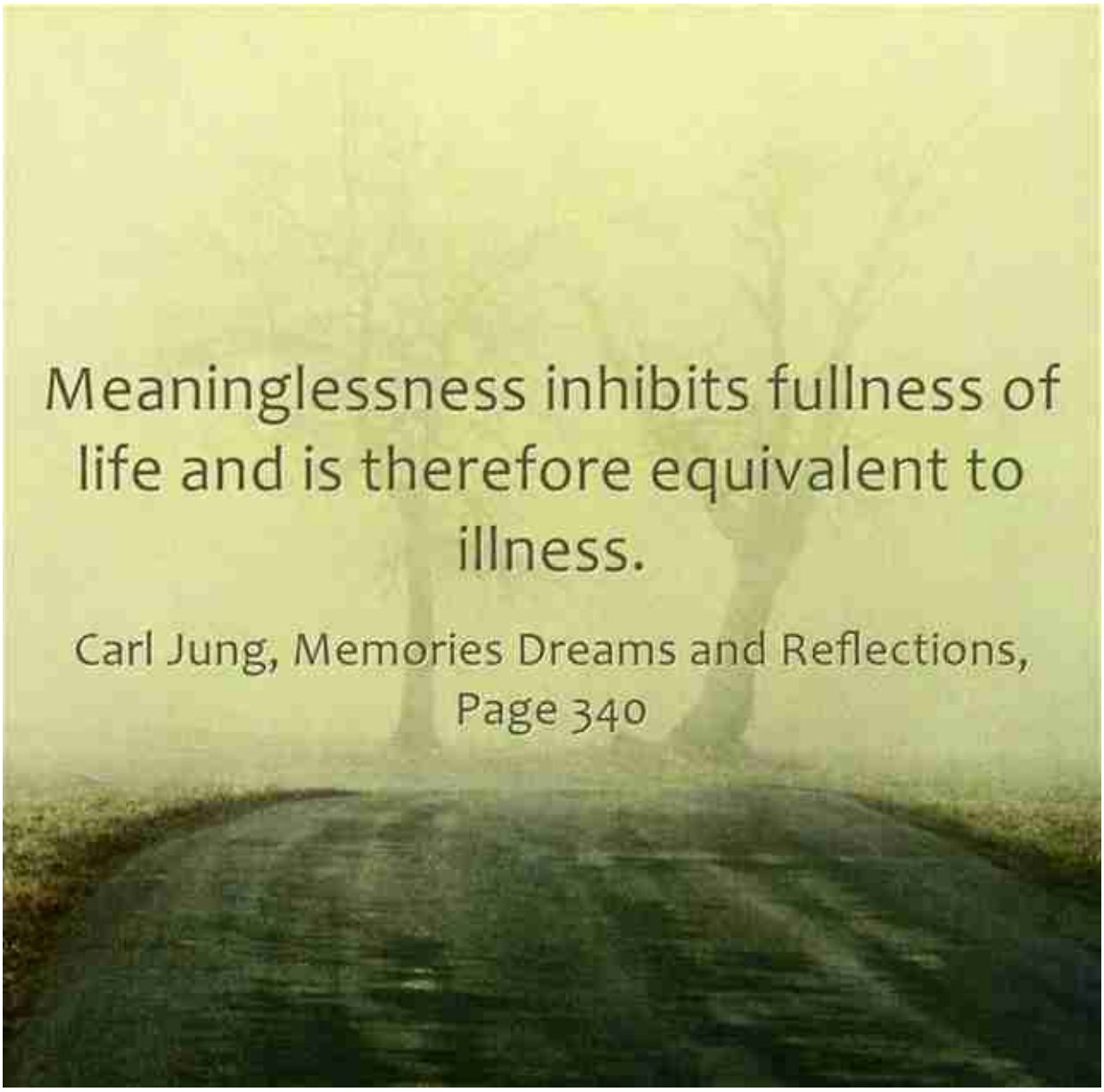
I hope you agree with the Nuremberg decisions and will stand loyally by our Jung. I want him to acquire an authority that will later qualify him for leadership of the whole movement. Sigmund Freud to Oskar Pfister, Feb. 5, 1910.



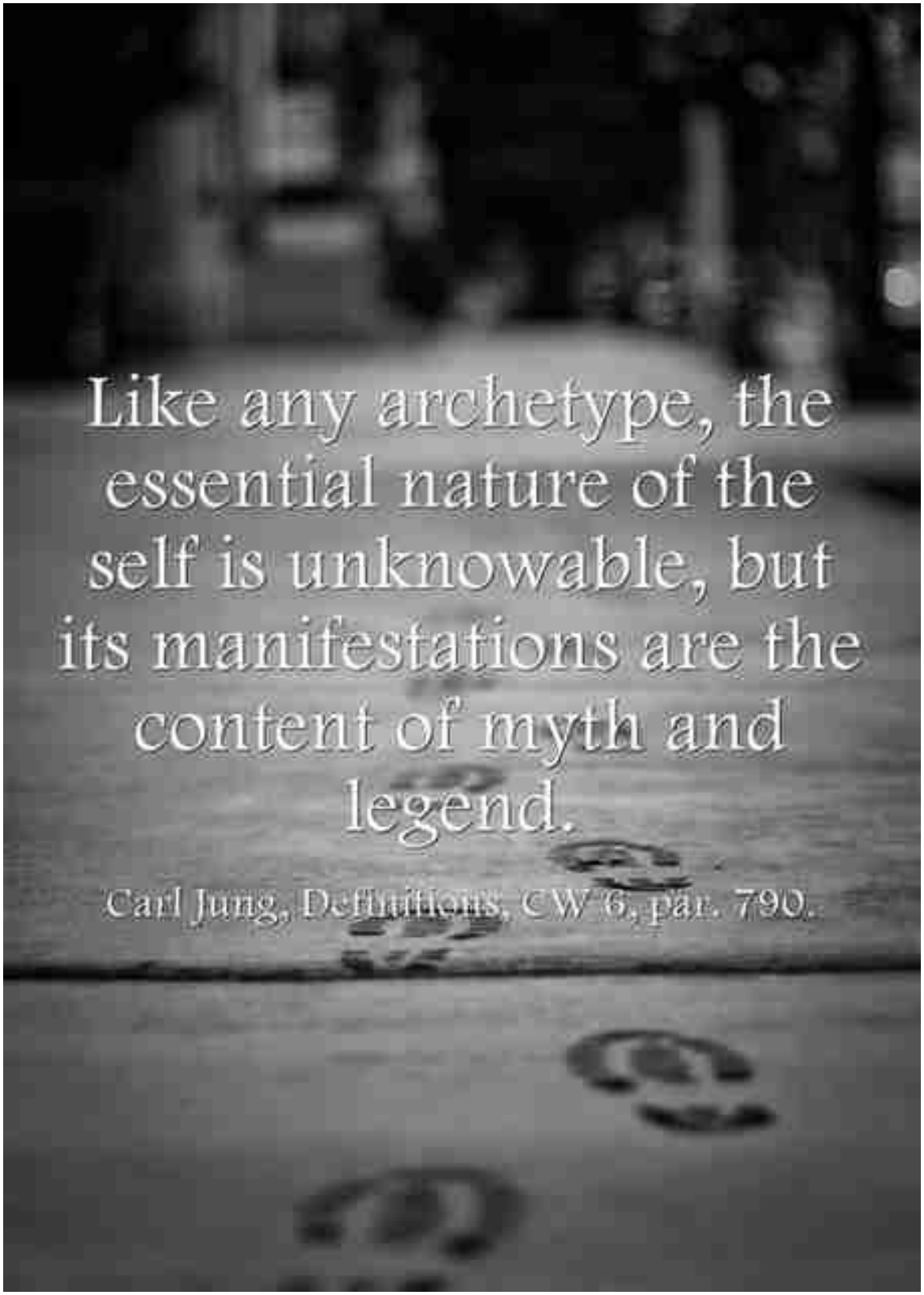
It seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent, on which account I call it psychoid. Carl Jung, CW 8, para. 417.



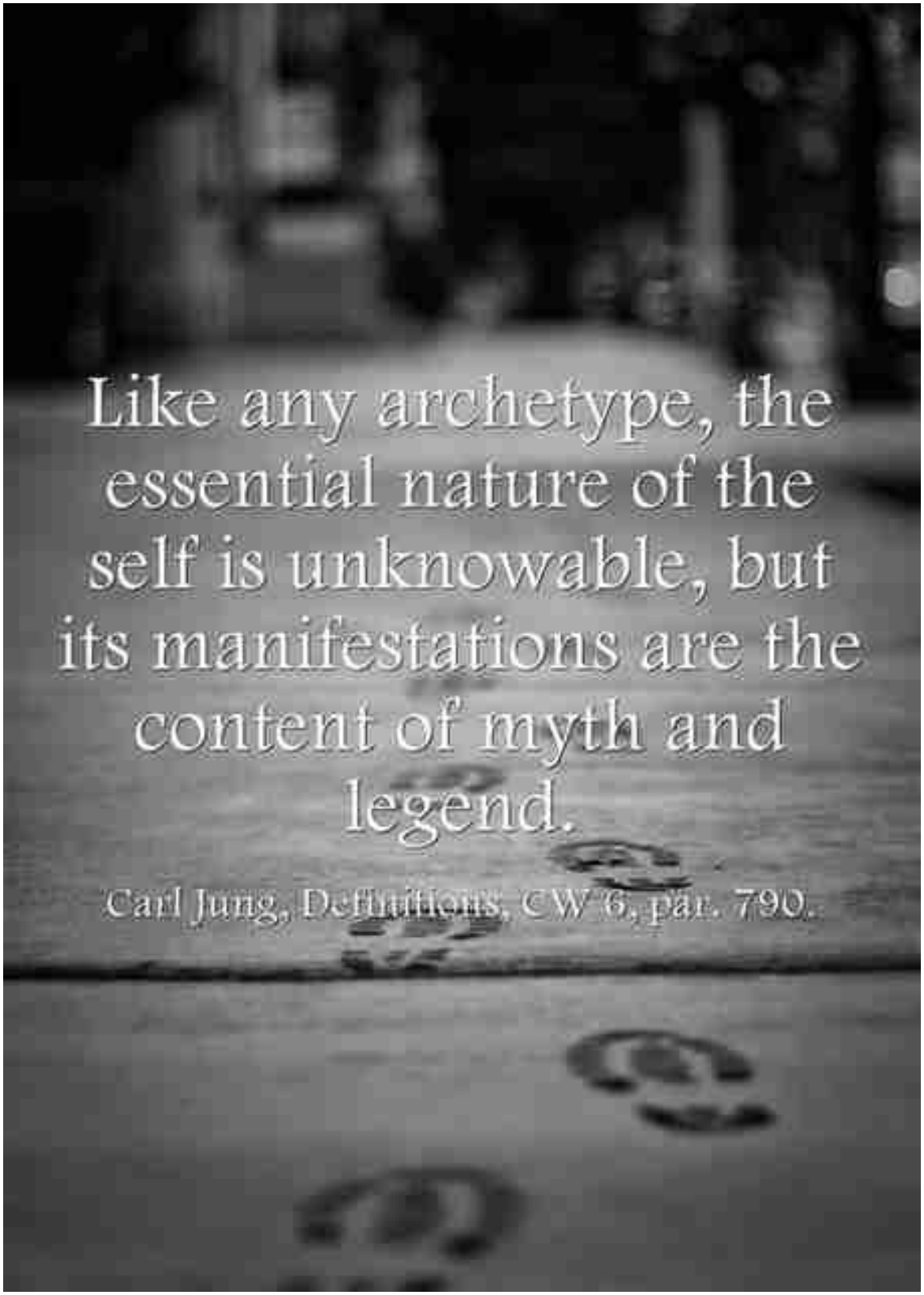
And if we happen to have a precognitive dream, how can we possibly ascribe it to our own powers? Carl Jung, Memories Dreams and Reflections, Page 340.



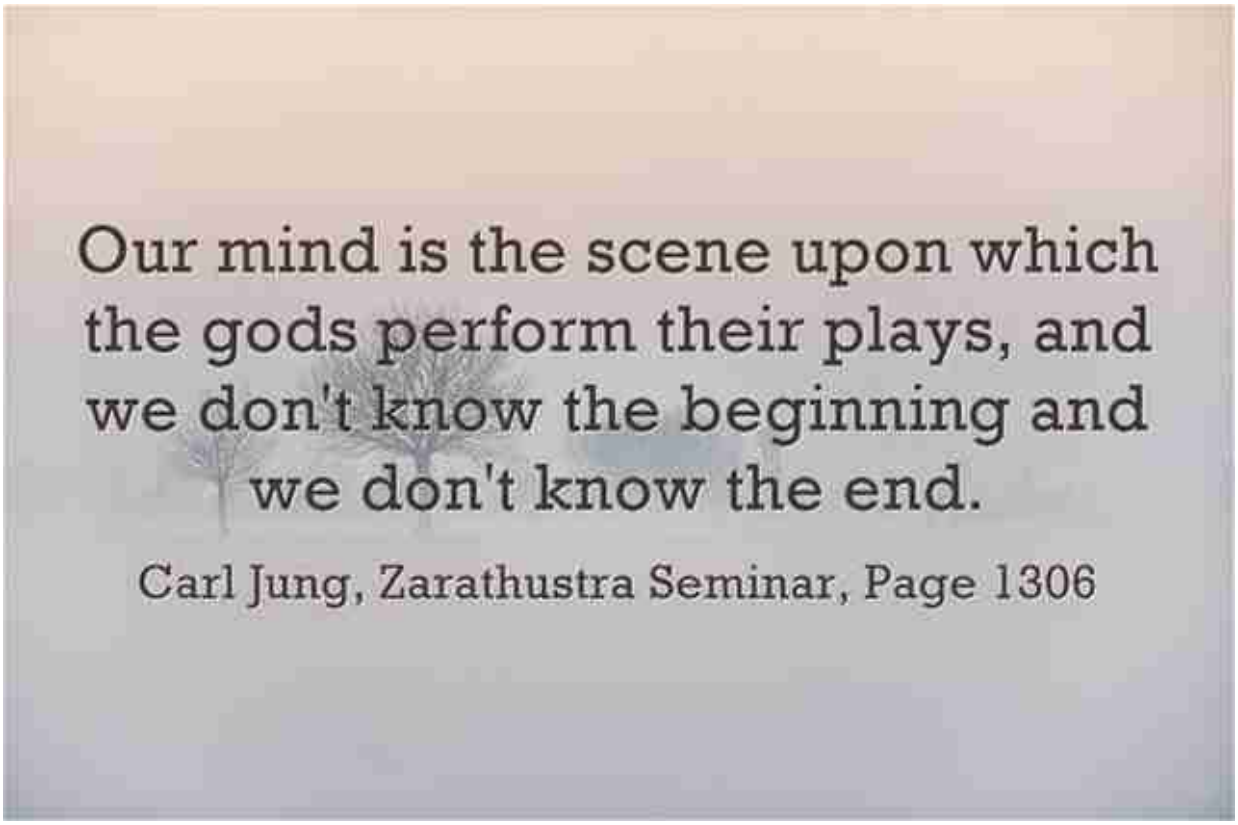
Meaninglessness inhibits fullness of life and is therefore equivalent to illness. Carl Jung, Memories Dreams and Reflections, Page 340.



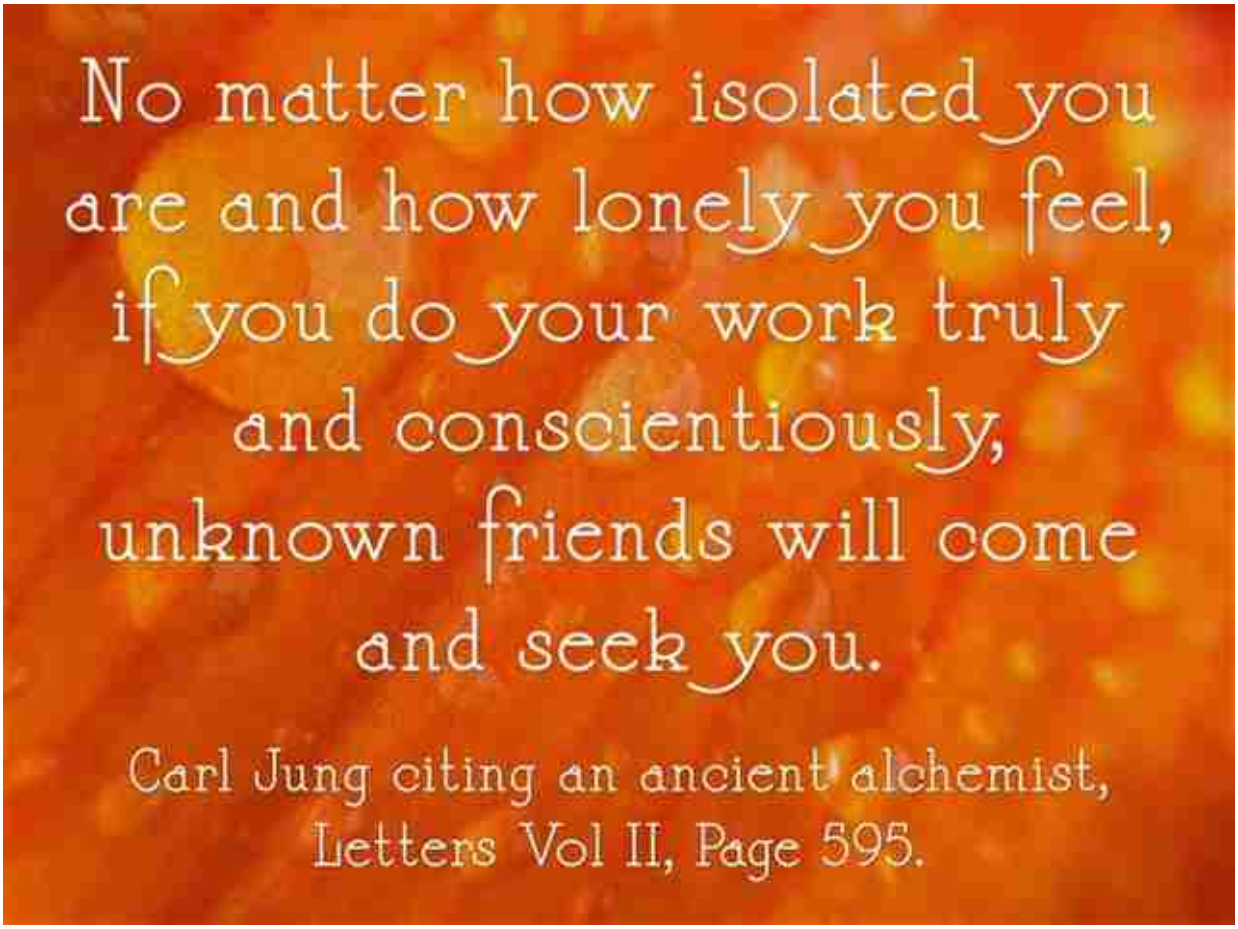
The idea of angels, archangels, “principalities and powers” in St. Paul, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopagite, all come from the perception of the relative autonomy of the archetypes. Carl Jung, CW 7, Page 66, Para 104.



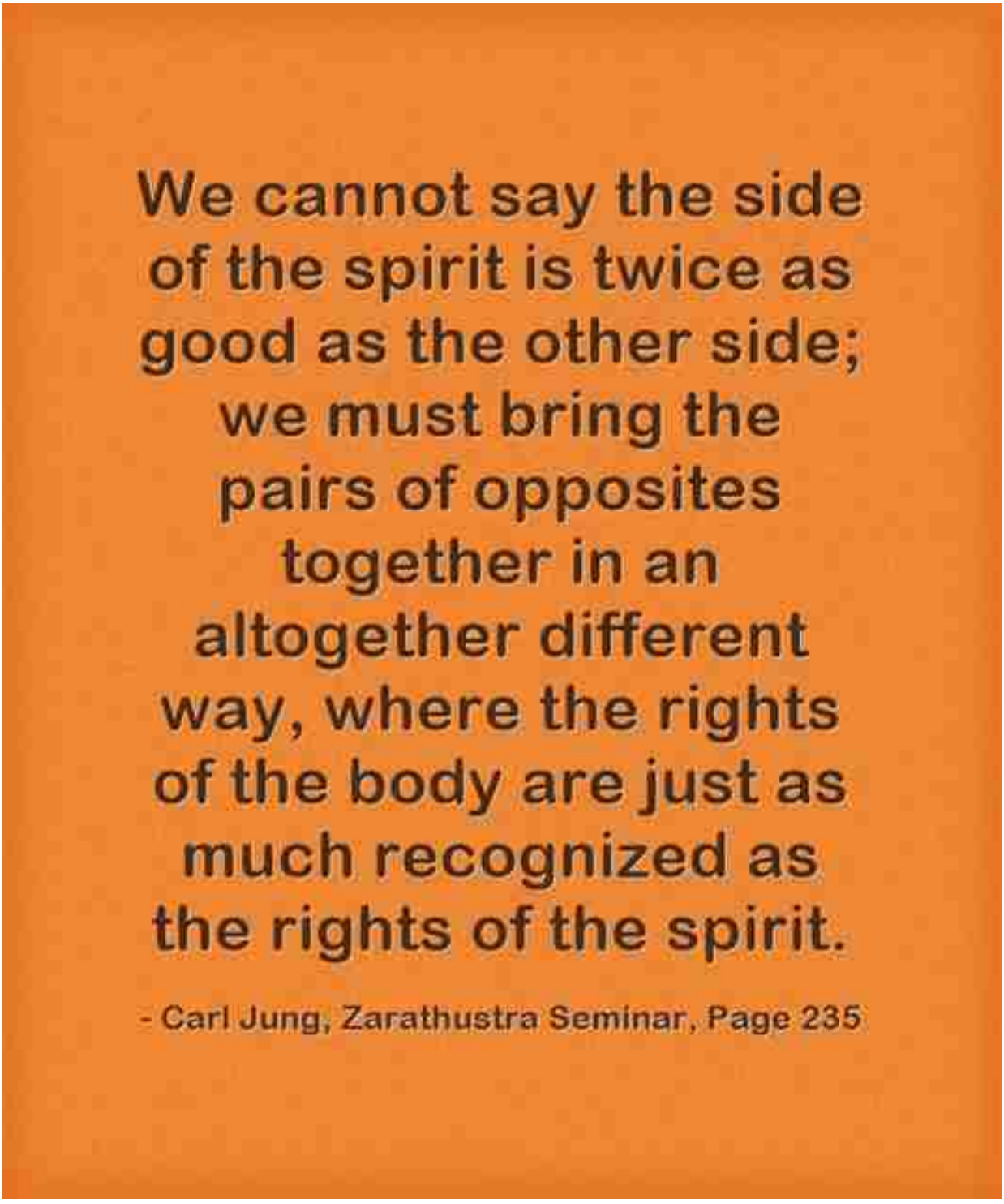
Like any archetype, the essential nature of the self is unknowable, but its manifestations are the content of myth and legend. Carl Jung, Definitions CW 6, Para 790.



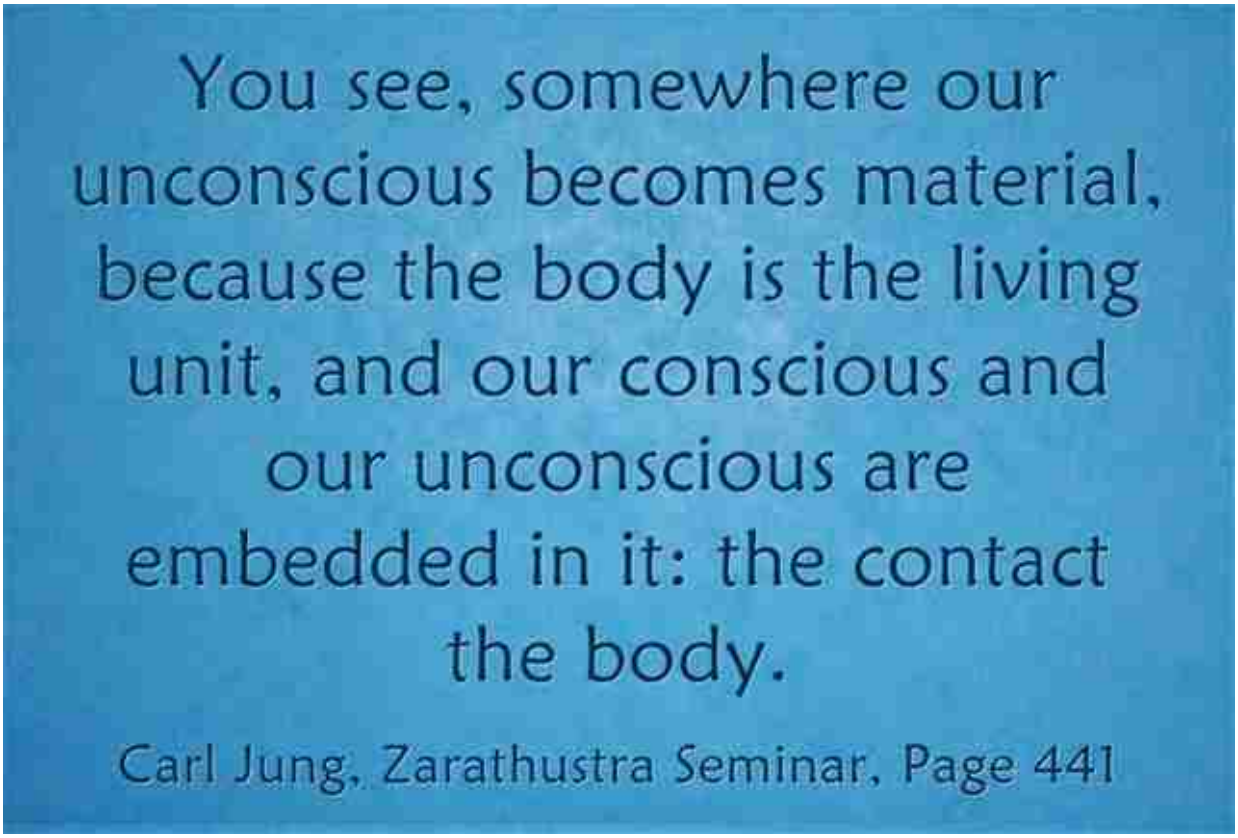
Our mind is the scene upon which the gods perform their plays, and we don’t know the beginning and we don’t know the end. Carl Jung, Zarathustra Seminar, Page 1306.



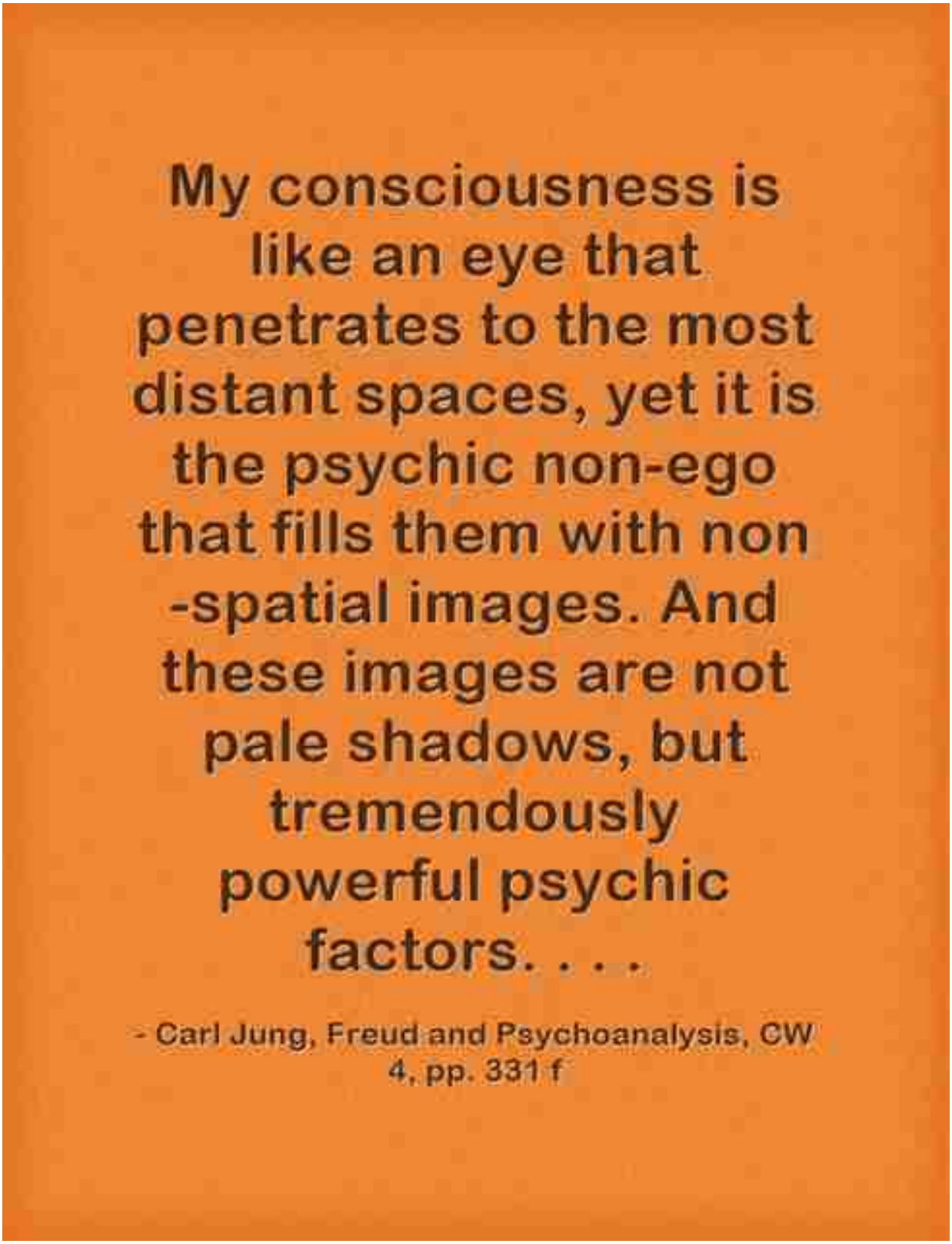
No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you. Carl Jung citing an Alchemist, Letters Vol II, Page 595.



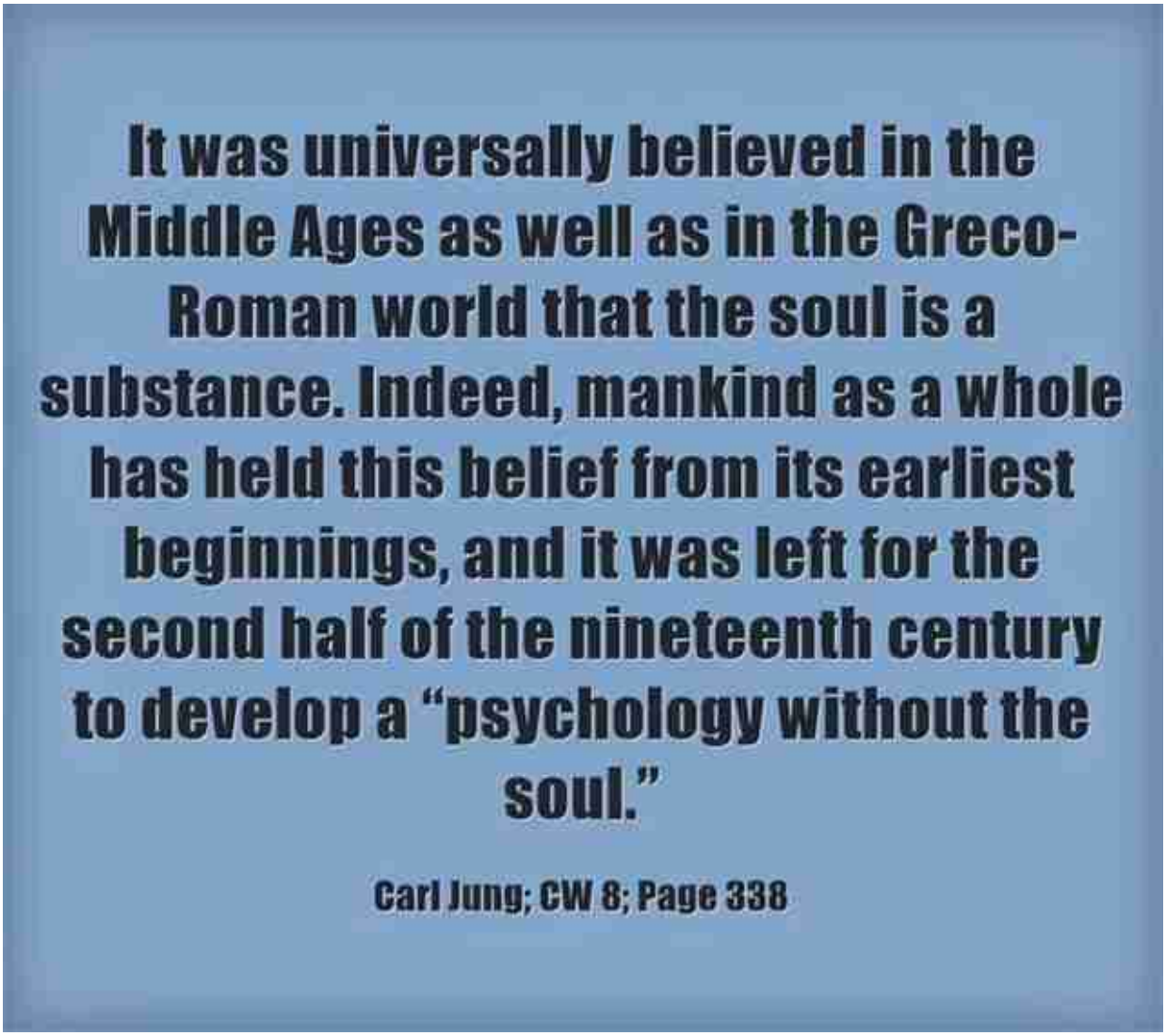
We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.



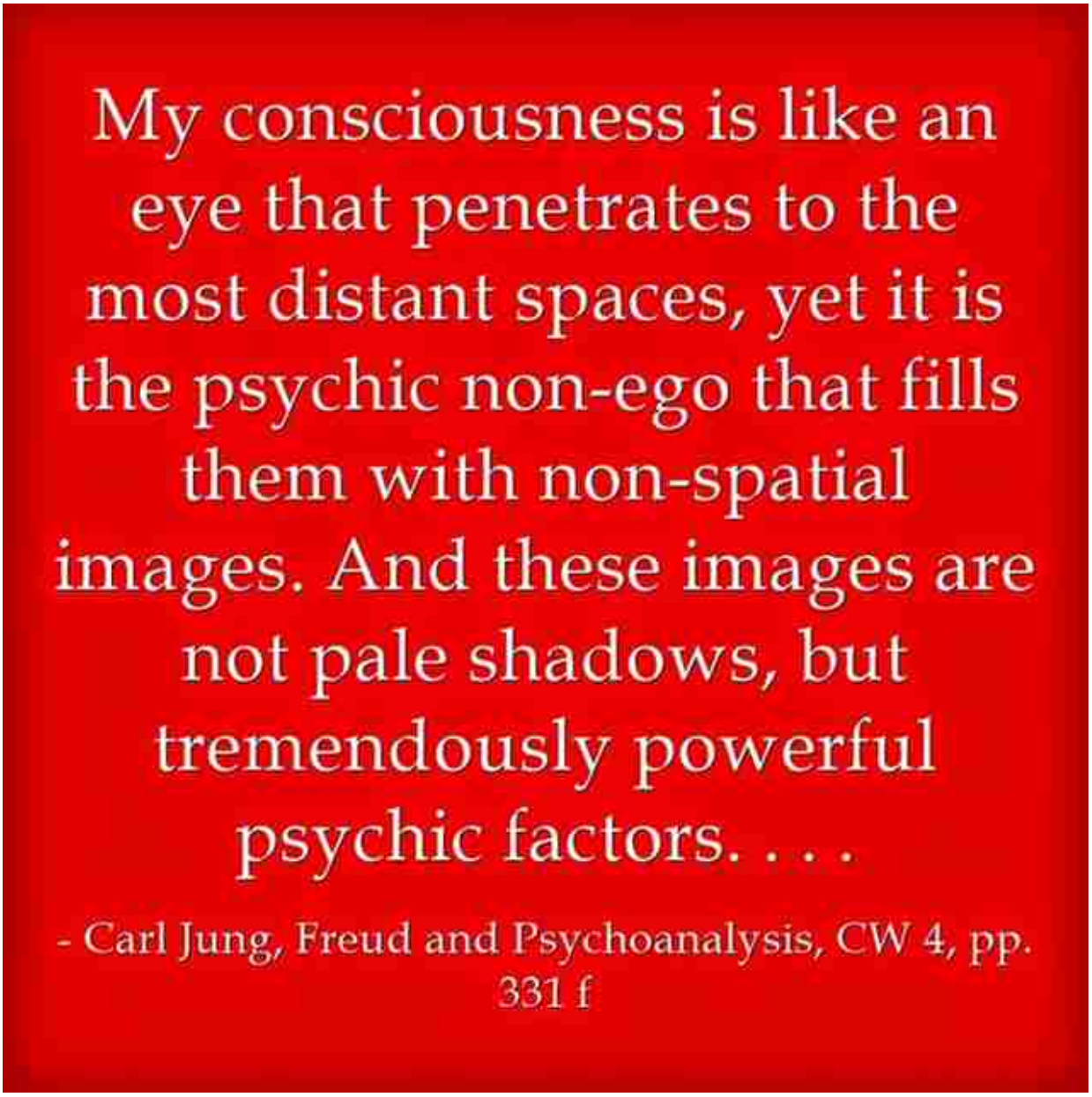
You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body. Carl Jung, Zarathustra Seminar, Page 441.



My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. . . . Carl Jung, Freud and Psychoanalysis, CW 4, pp. 331 f.



It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a "psychology without the soul." Carl Jung; CW 8; Page 338



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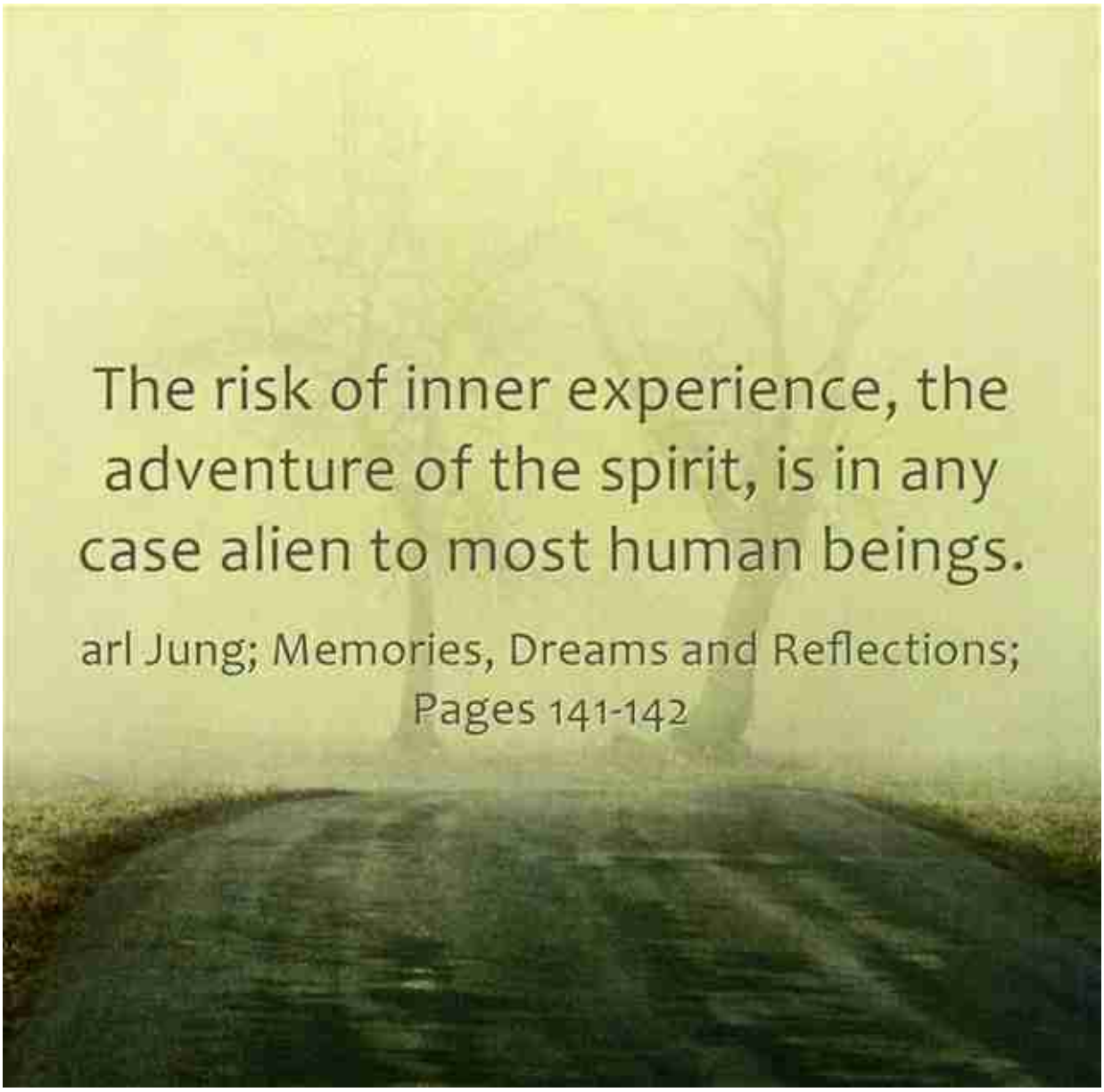
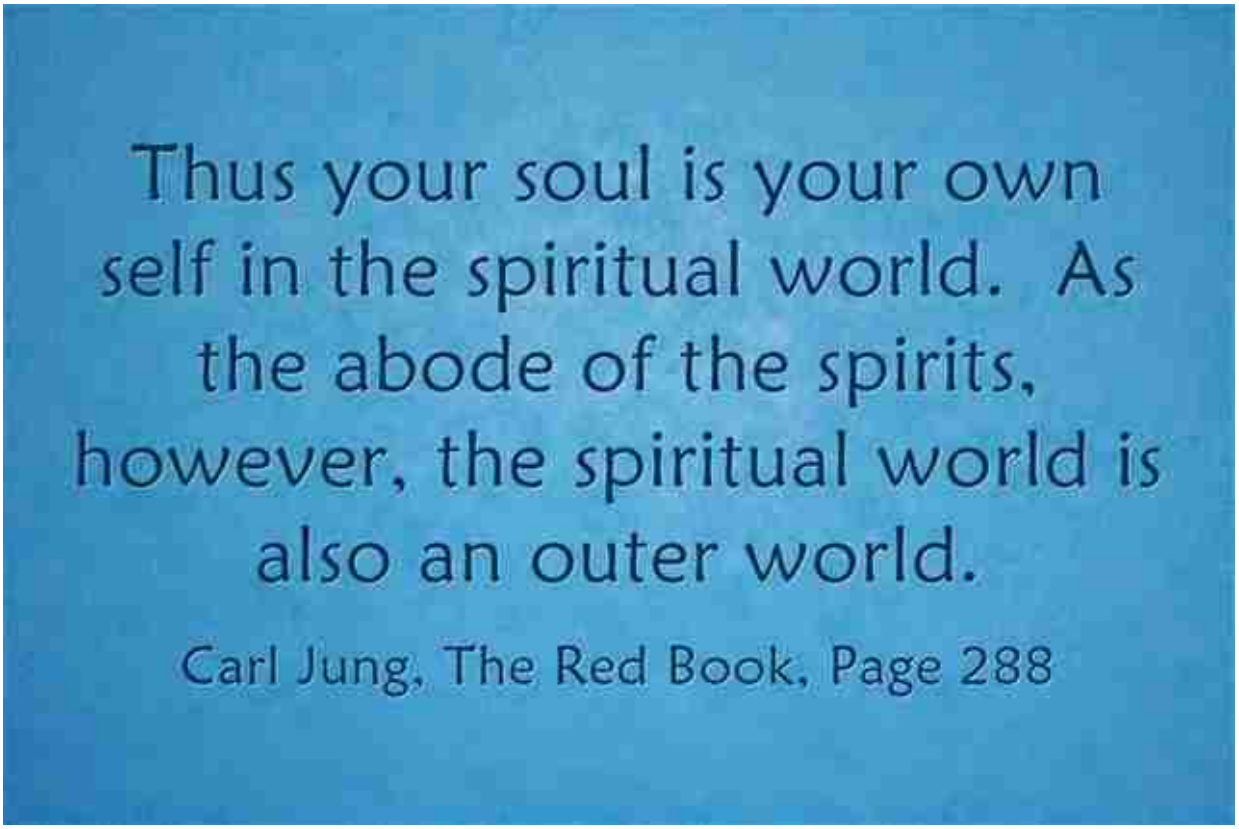
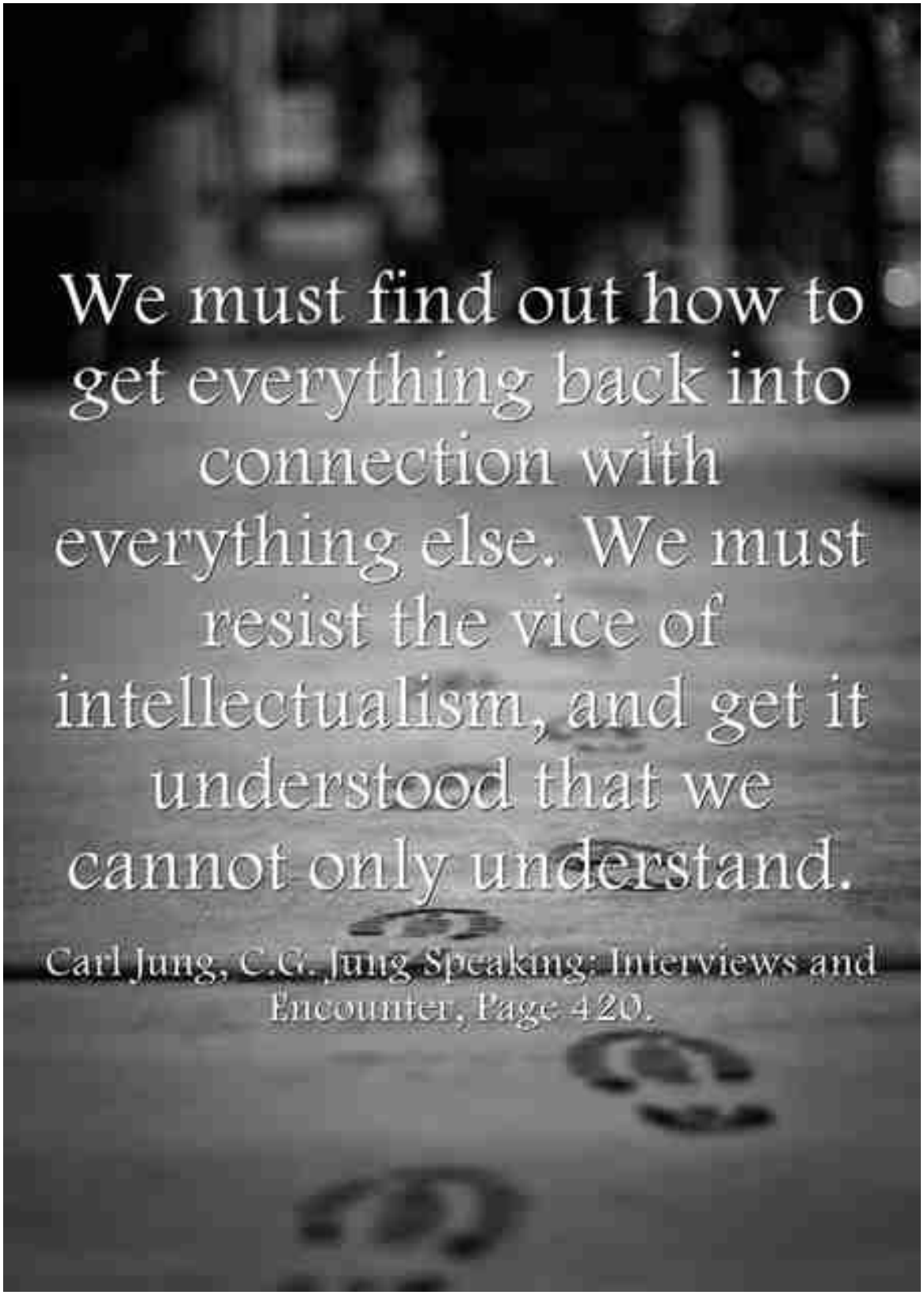


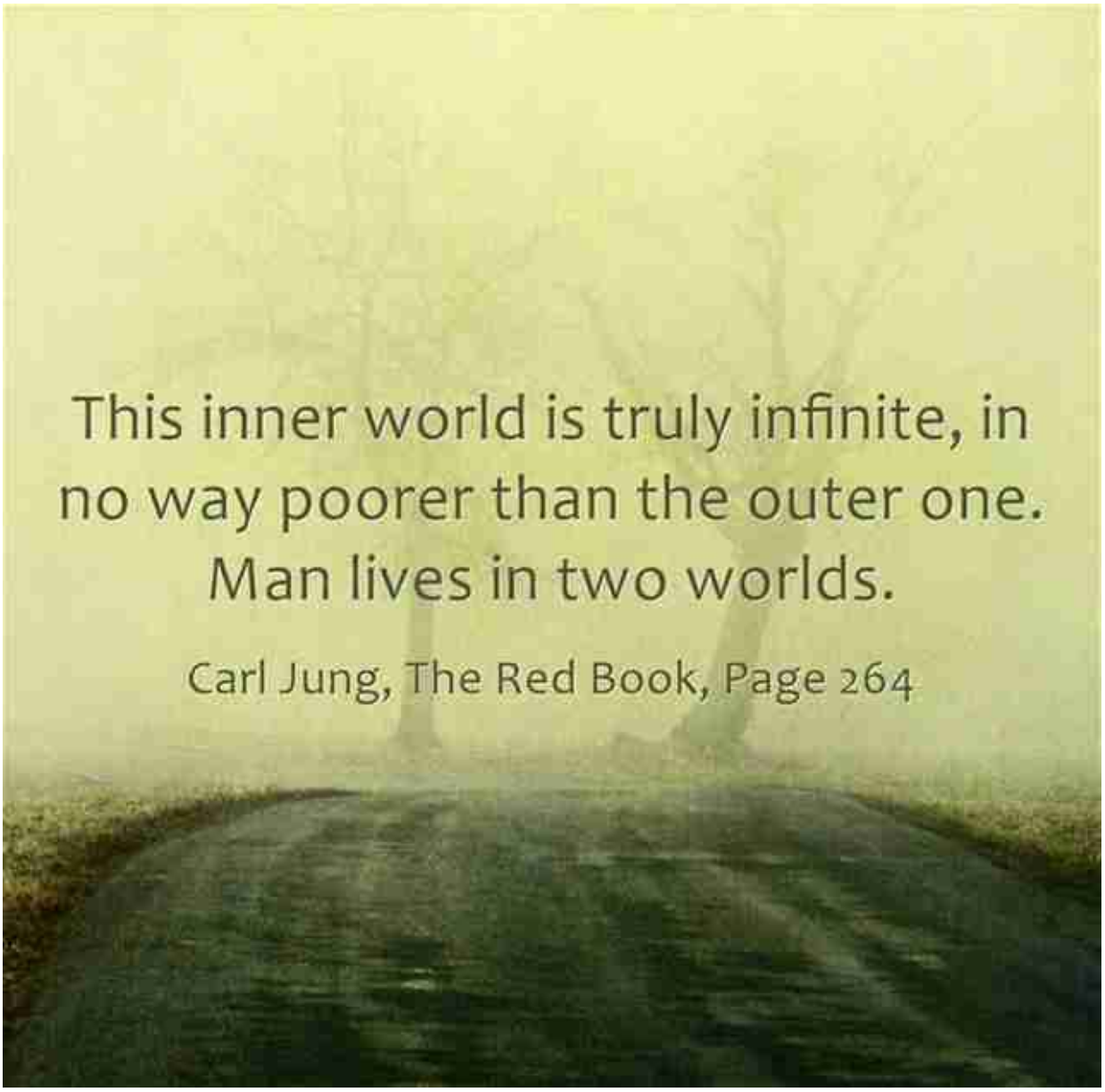
The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. Carl Jung; Memories, Dreams and Reflections; Pages 141-142.



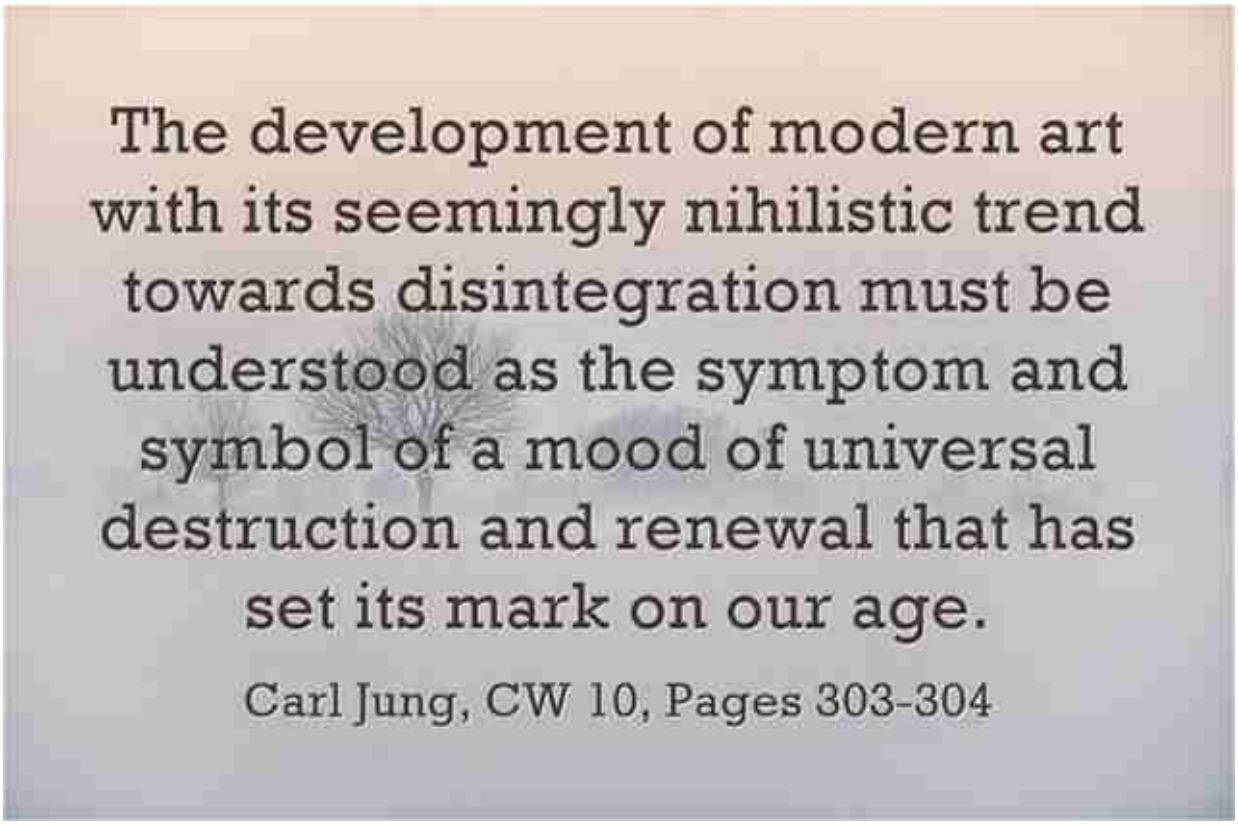
Thus your soul is your own self in the spiritual world. As the abode of the spirits, however, the spiritual world is also an outer world. Carl Jung, The Red Book, Page 288.



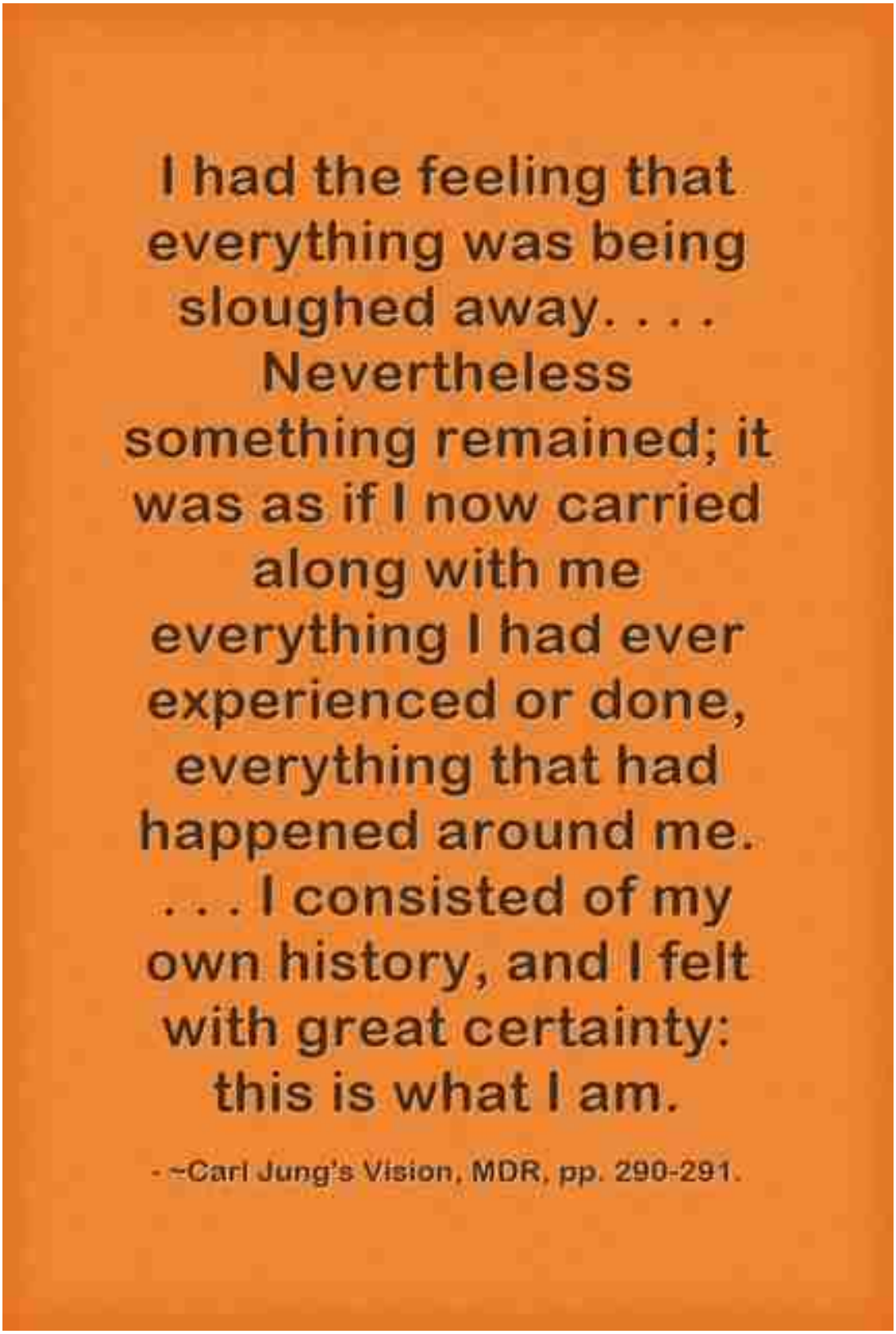
We must find out how to get everything back into connection with everything else. We must resist the vice of intellectualism, and get it understood that we cannot only understand. Carl Jung, C.G. Jung Speaking: Interviews and Encounter, Page 420.



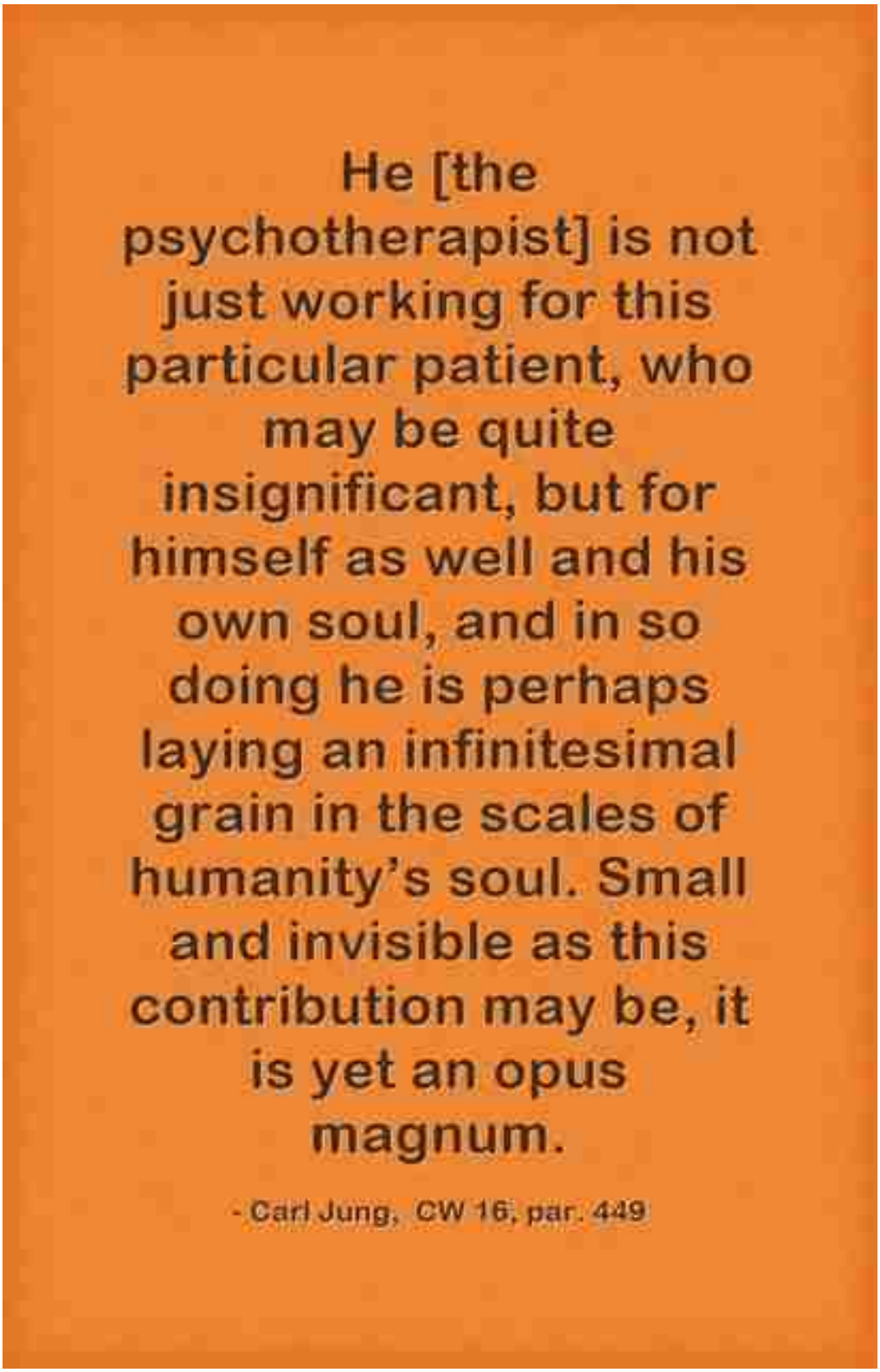
This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds. Carl Jung, The Red Book, Page 264.



The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of universal destruction and renewal that has set its mark on our age. Carl Jung, CW 10, Pages 303-304.



I had the feeling that everything was being sloughed away. . . . Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me. . . . I consisted of my own history, and I felt with great certainty: this is what I am. Carl Jung, Memories, Dreams, Reflections, pp. 290-291.



He [the psychotherapist] is not just working for this particular patient, who may be quite insignificant, but for himself as well and his own soul, and in so doing he is perhaps laying an infinitesimal grain in the scales of humanity's soul. Small and invisible as this contribution may be, it is yet an opus magnum. Carl Jung, CW 16, par. 449.

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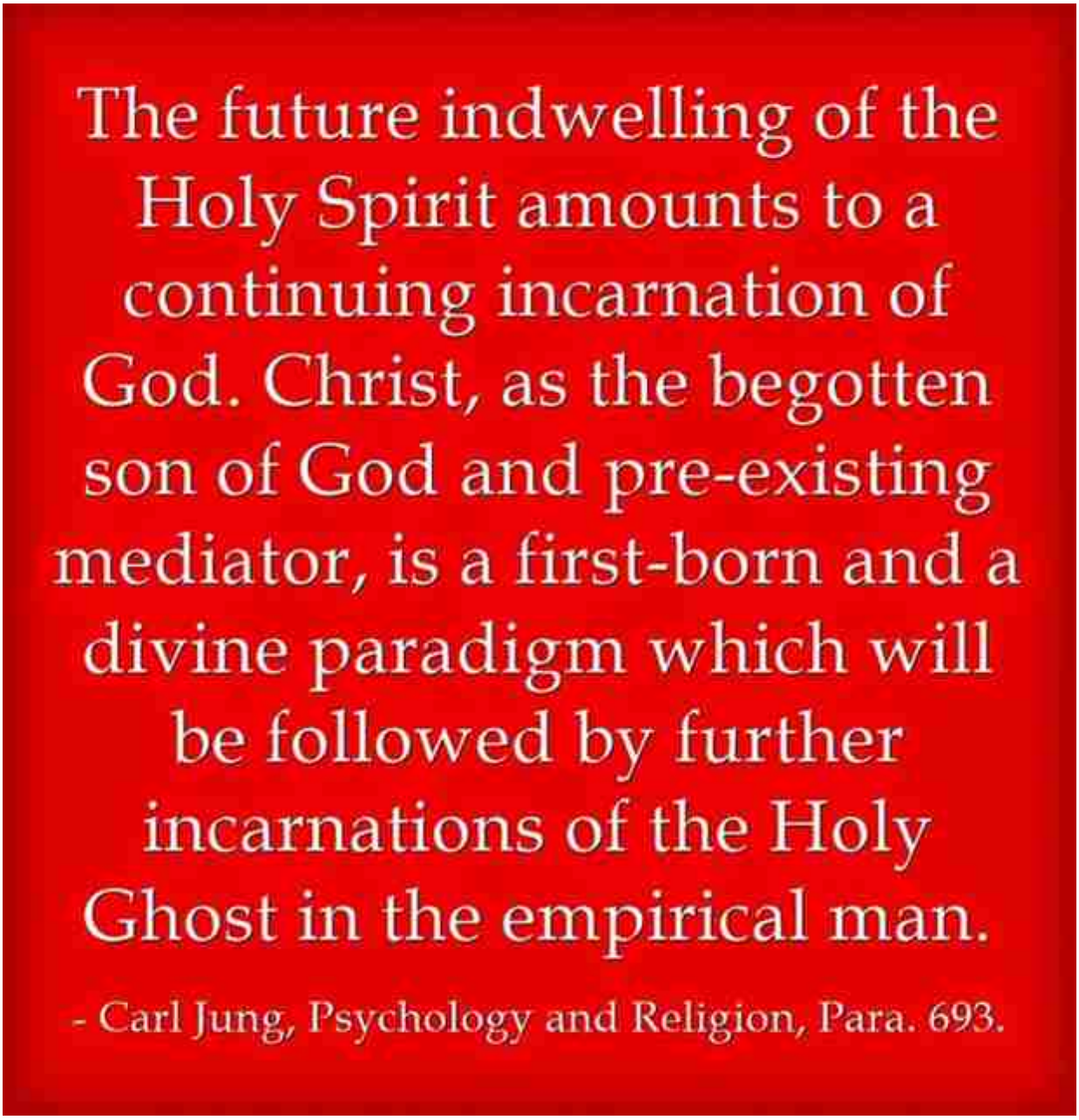
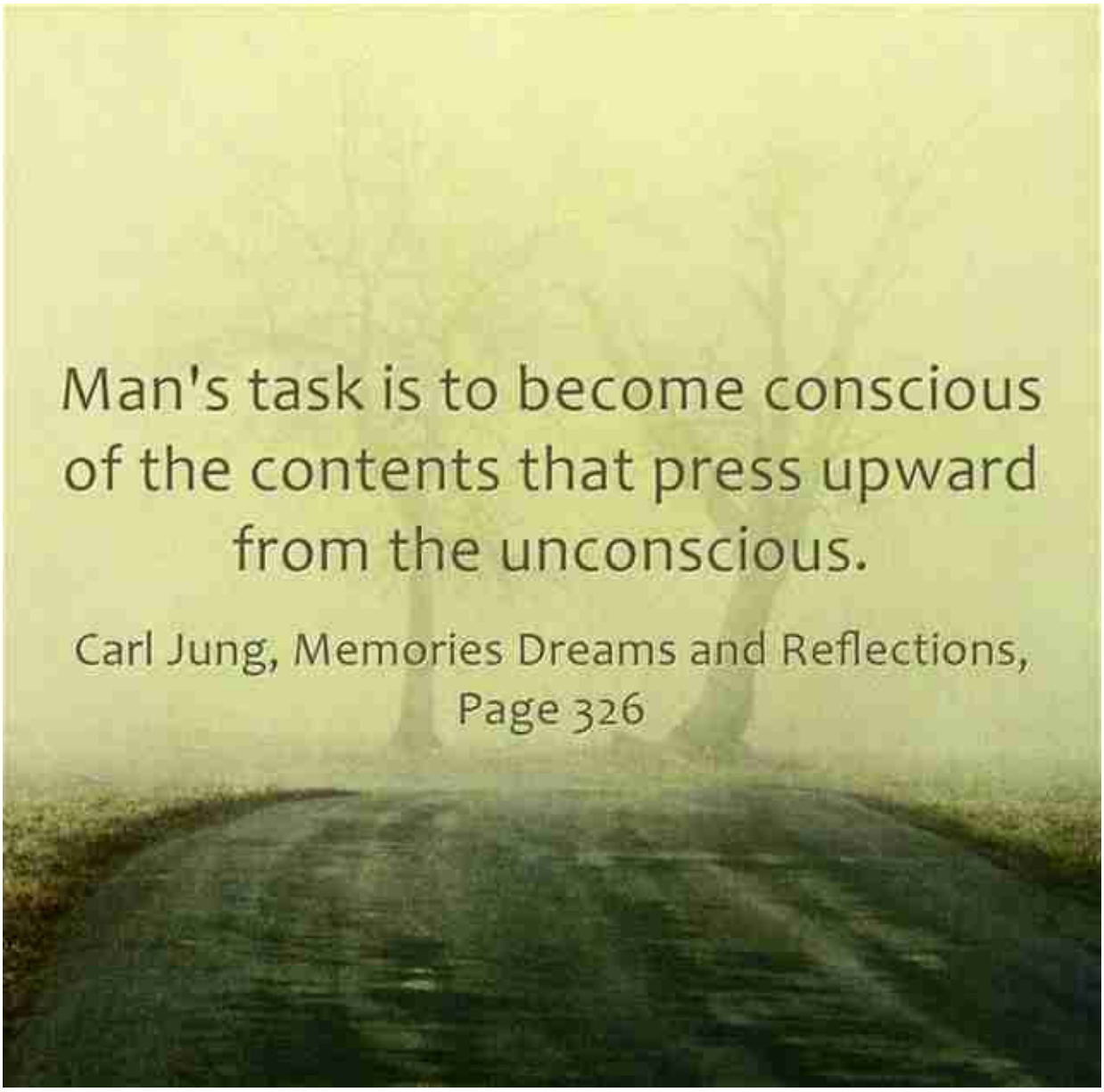


The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, Psychology and Religion, Para. 693.



Man’s task is to become conscious of the contents that press upward from the unconscious. Carl Jung, Memories Dreams and Reflections, Page 326.

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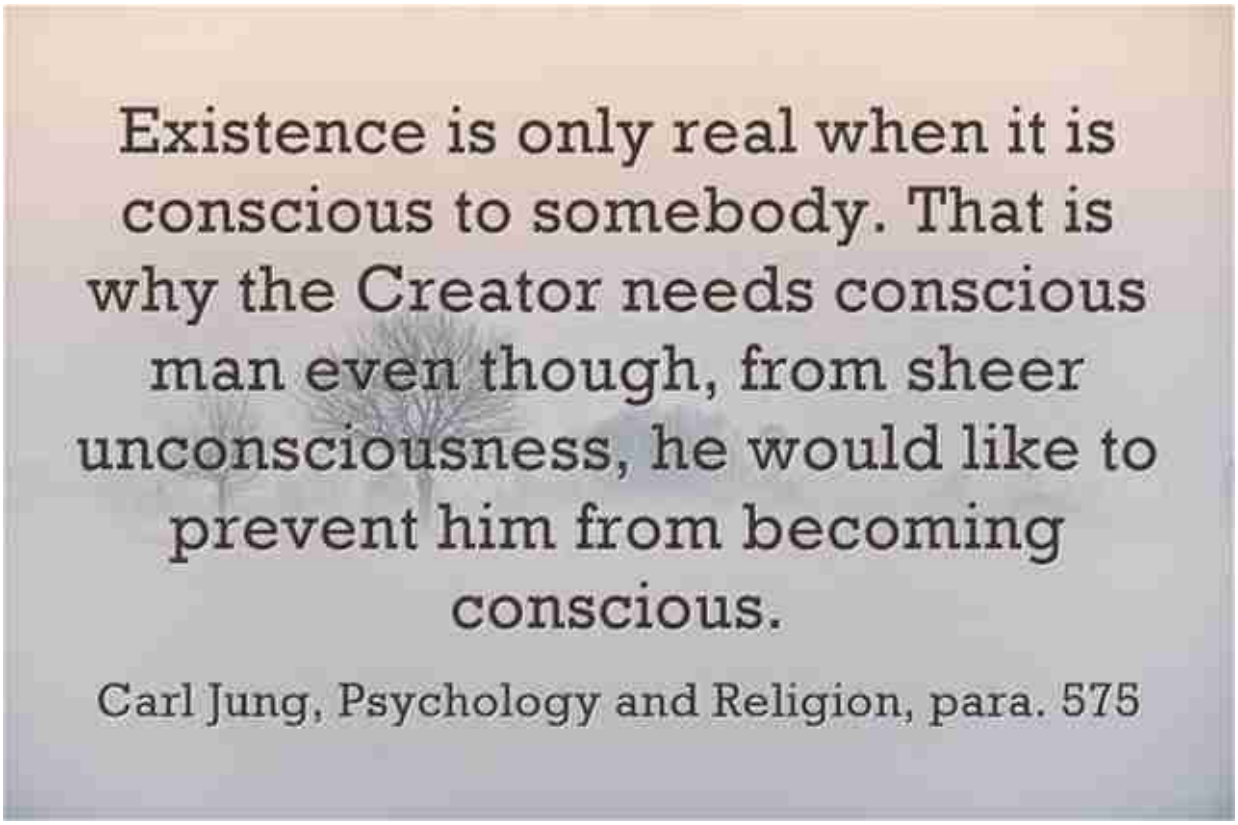
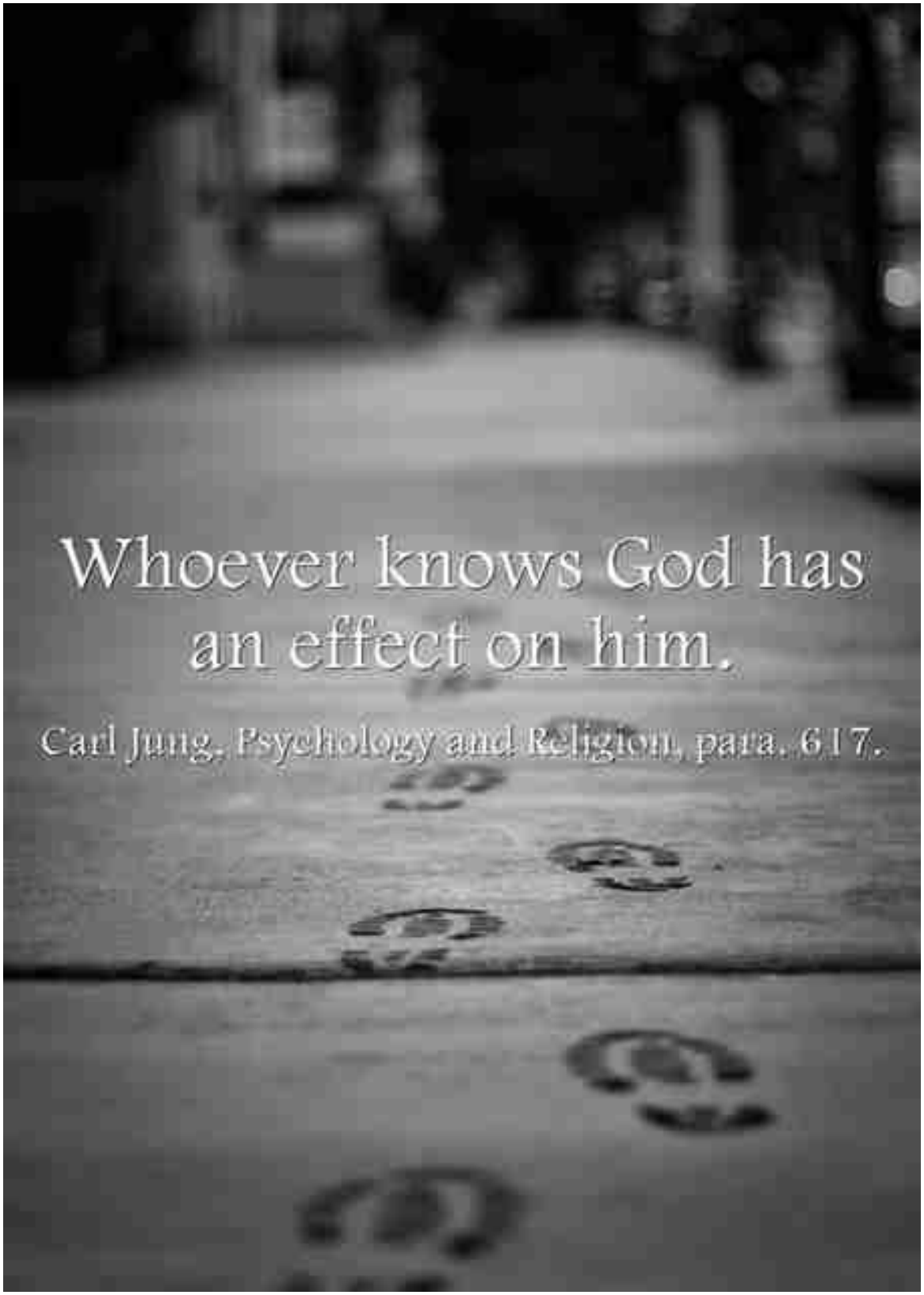
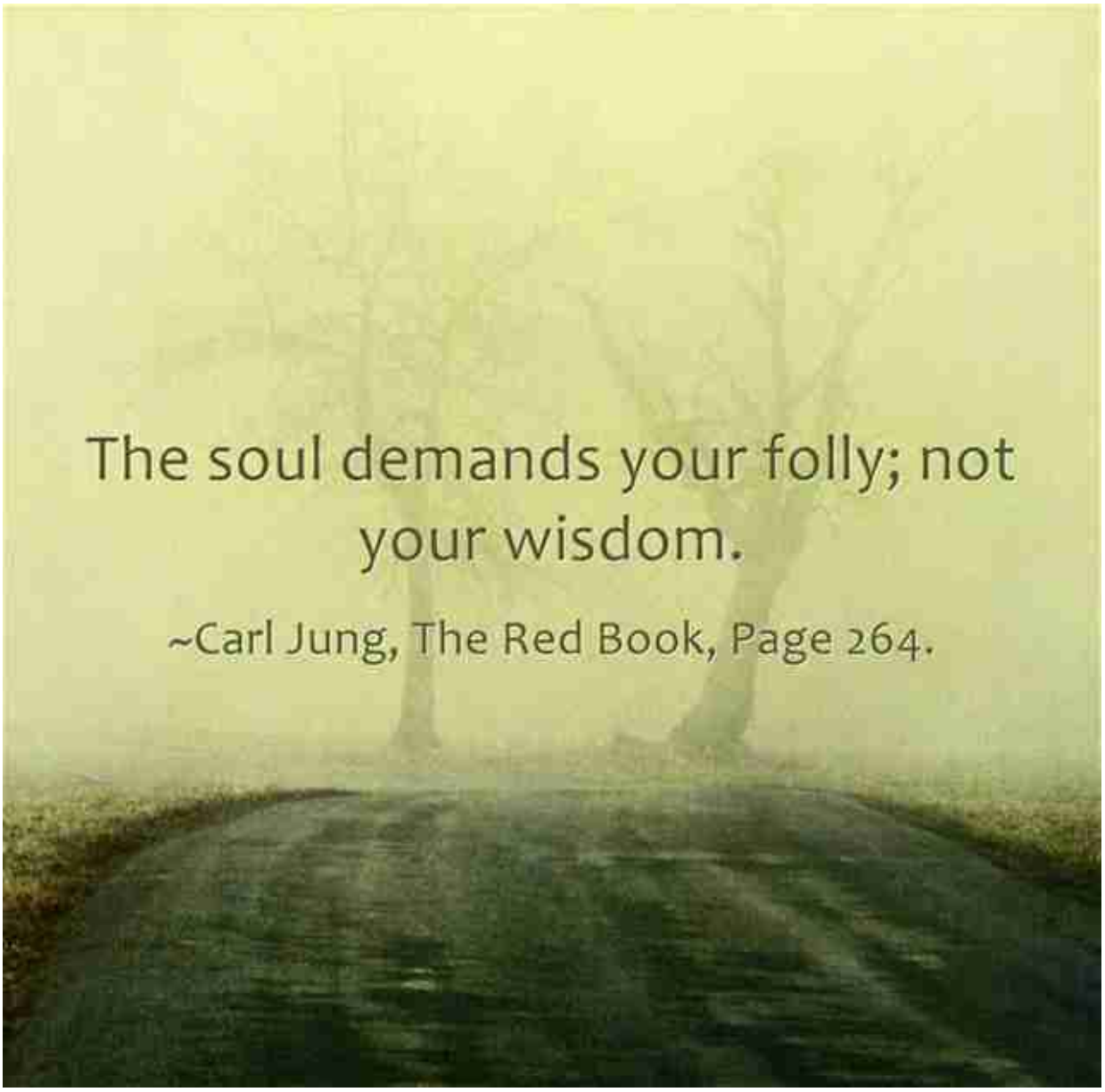


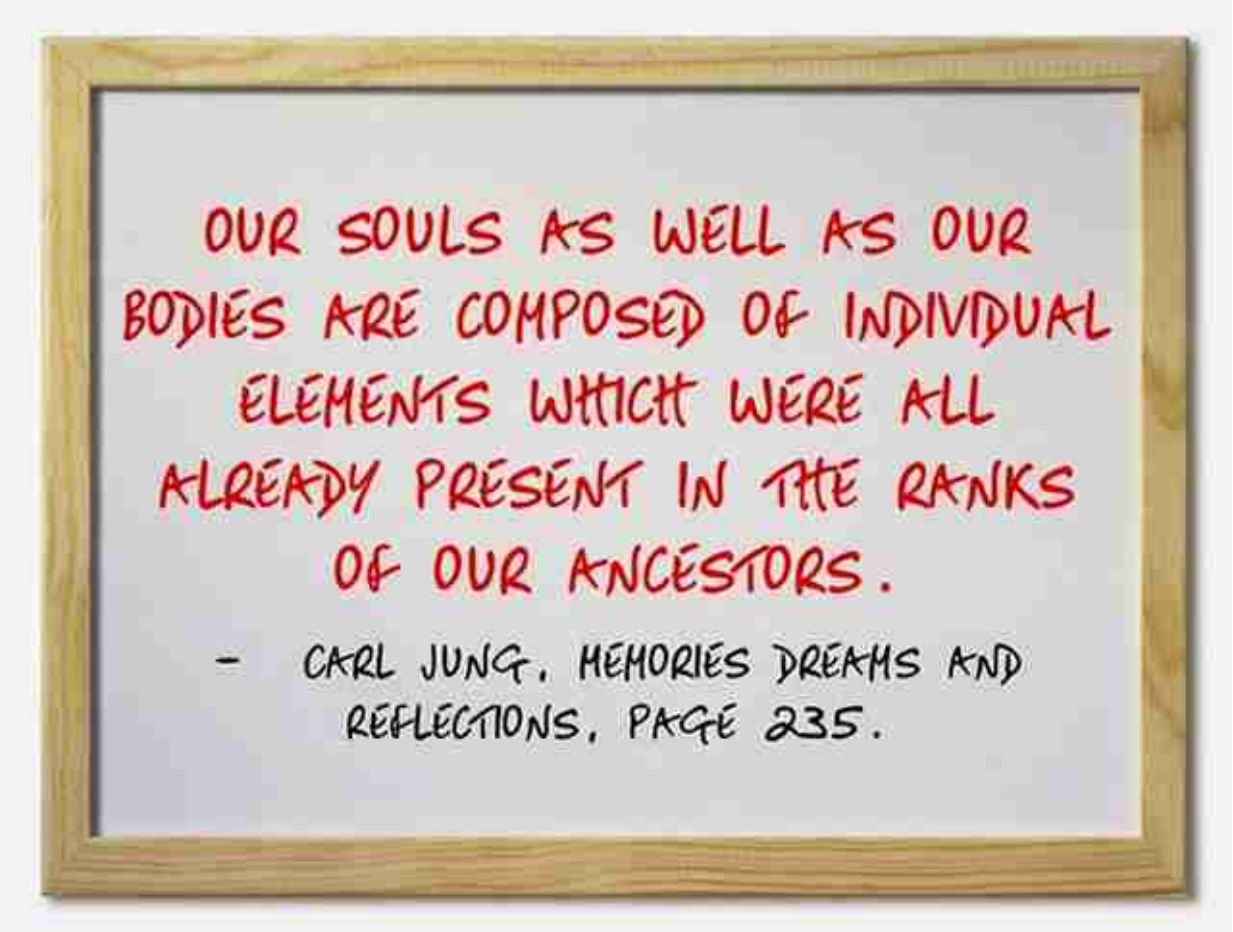
Existence is only real when it is conscious to somebody. That is why the Creator needs conscious man even though, from sheer unconsciousness, he would like to prevent him from becoming conscious. Carl Jung, Psychology and Religion: West and East, Par. 575.



Whoever knows God has an effect on him. Carl Jung, Psychology and Religion, para. 617.



The soul demands your folly; not your wisdom. Carl Jung, The Red Book, Page 264.



Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors. Carl Jung, Memories Dreams and Reflections, Page 235.

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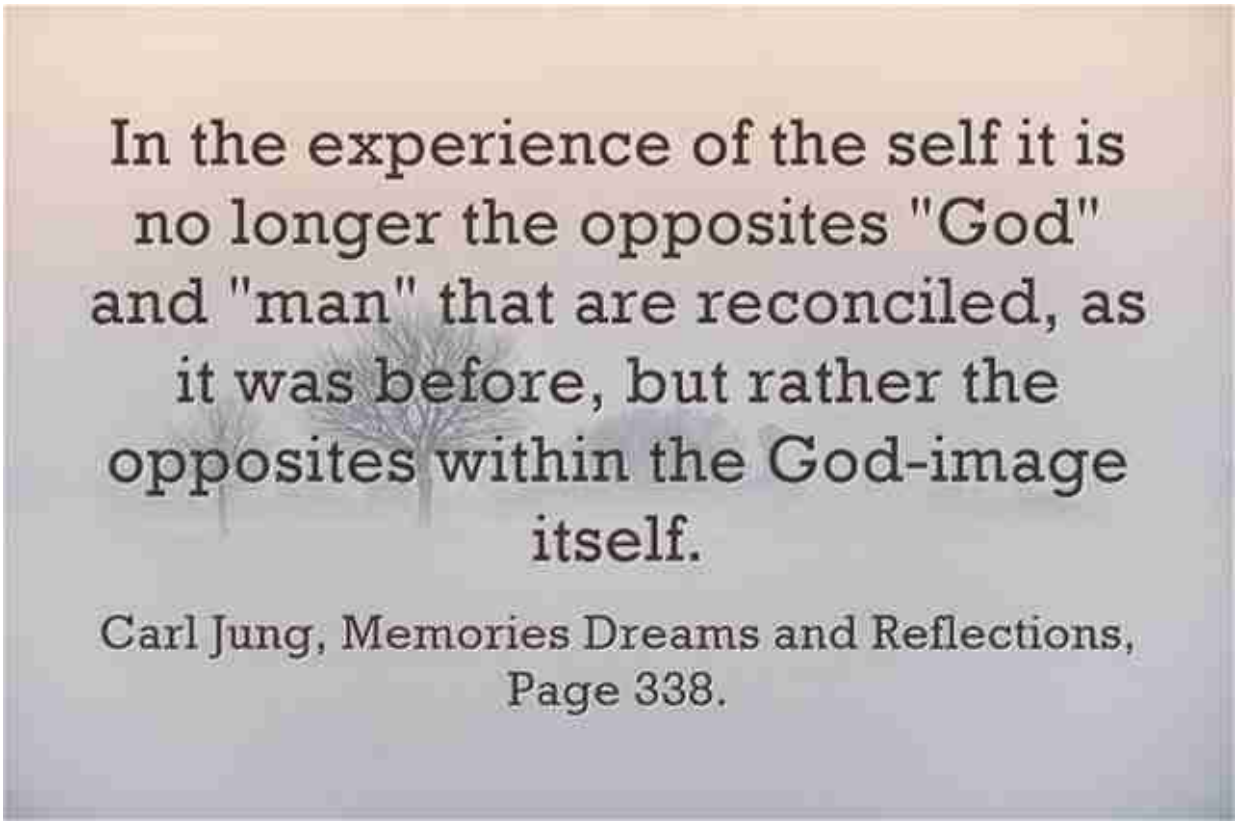
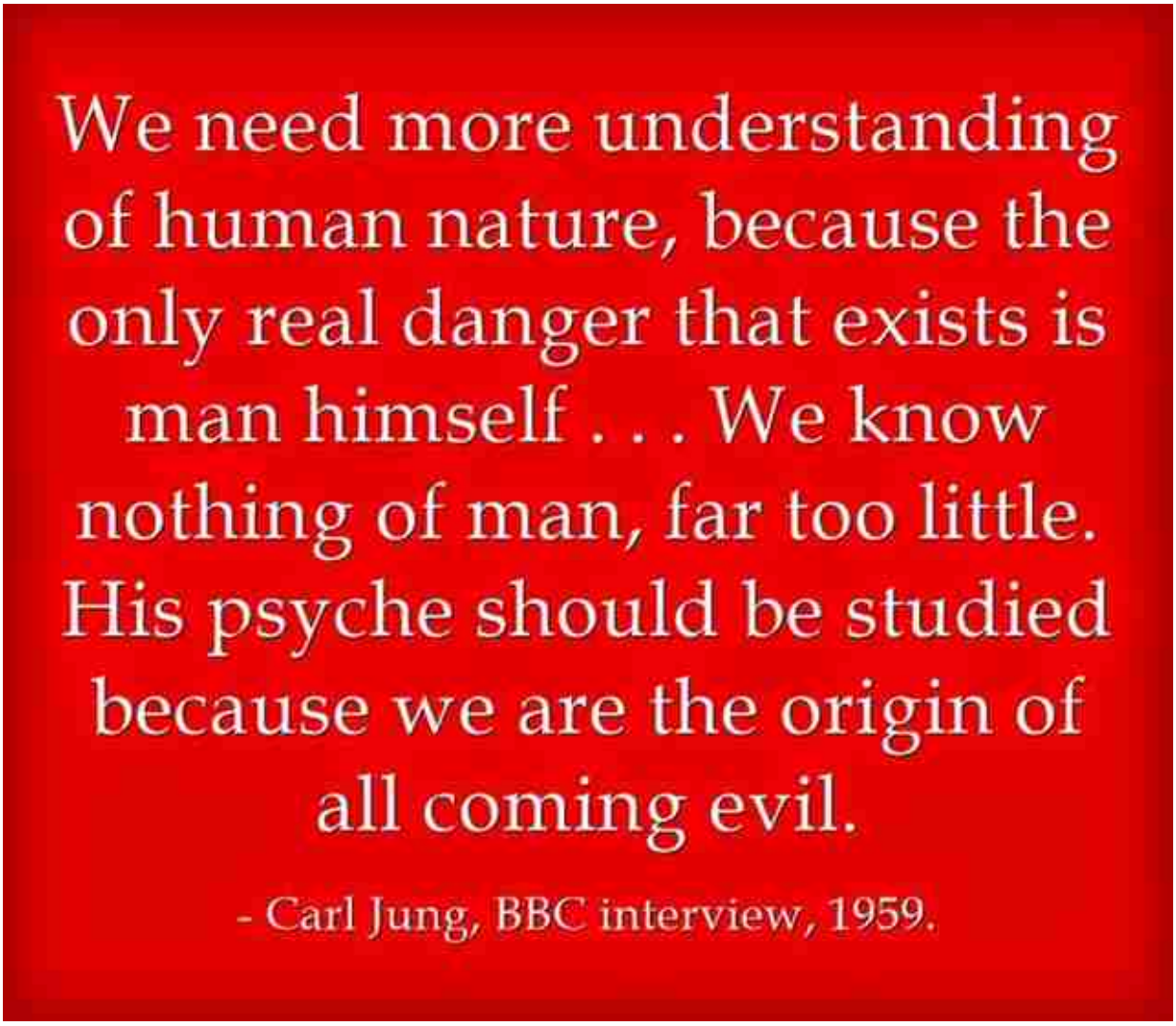
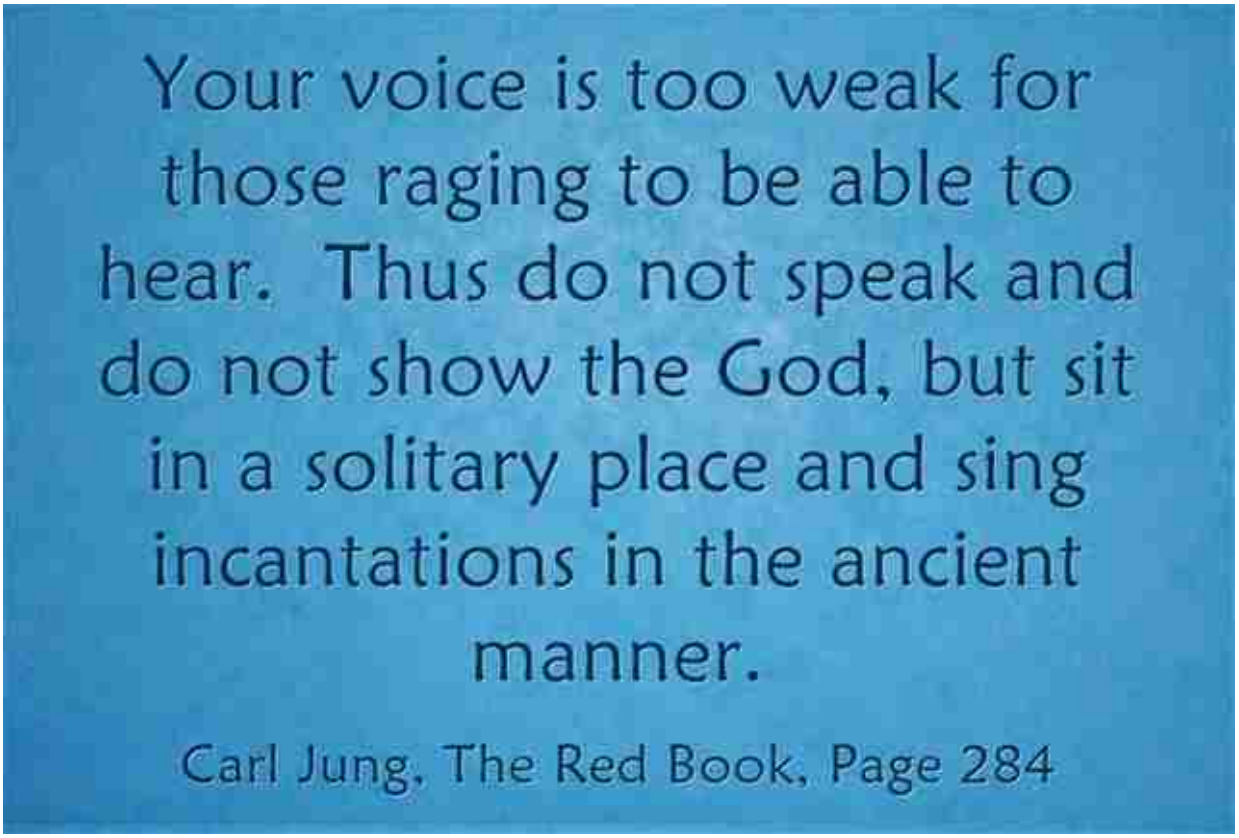


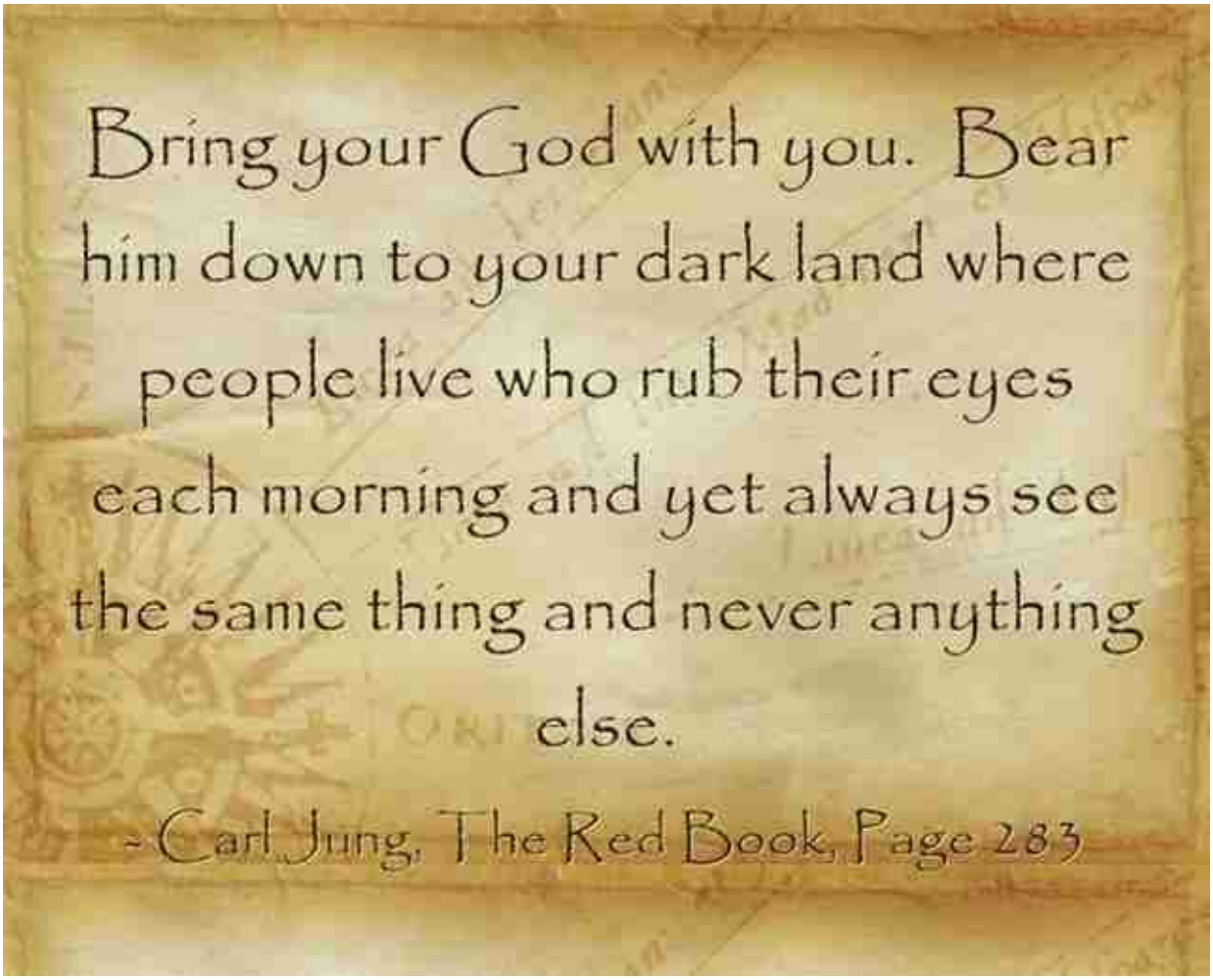
In the experience of the self it is no longer the opposites ”God” and ”man” that are reconciled, as it was before, but rather the opposites within the God-image itself. Carl Jung, Memories Dreams and Reflections, Page 338.



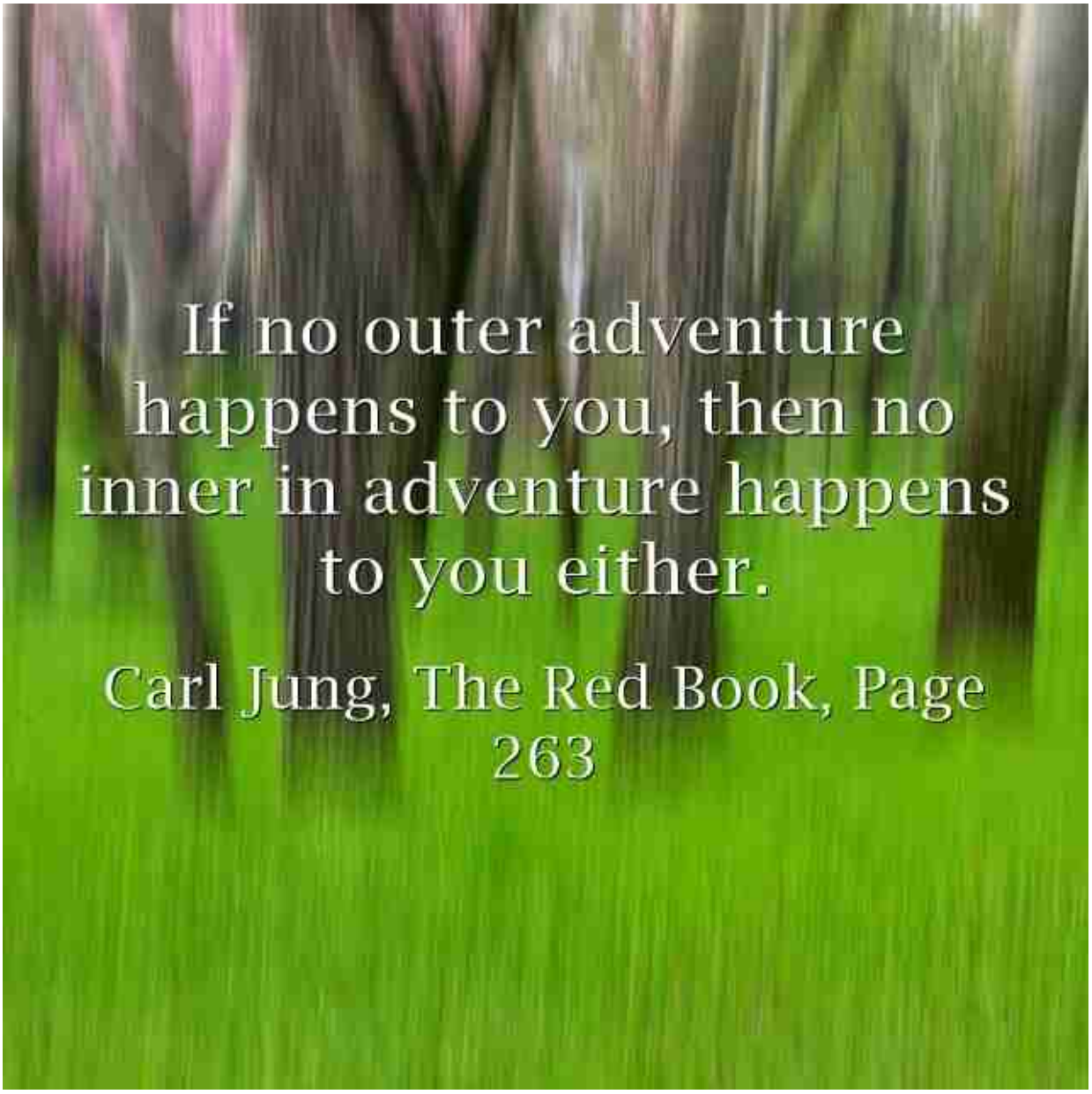
We need more understanding of human nature, because the only real danger that exists is man himself . . . We know nothing of man, far too little. His psyche should be studied because we are the origin of all coming evil. Carl Jung, BBC interview, 1959.



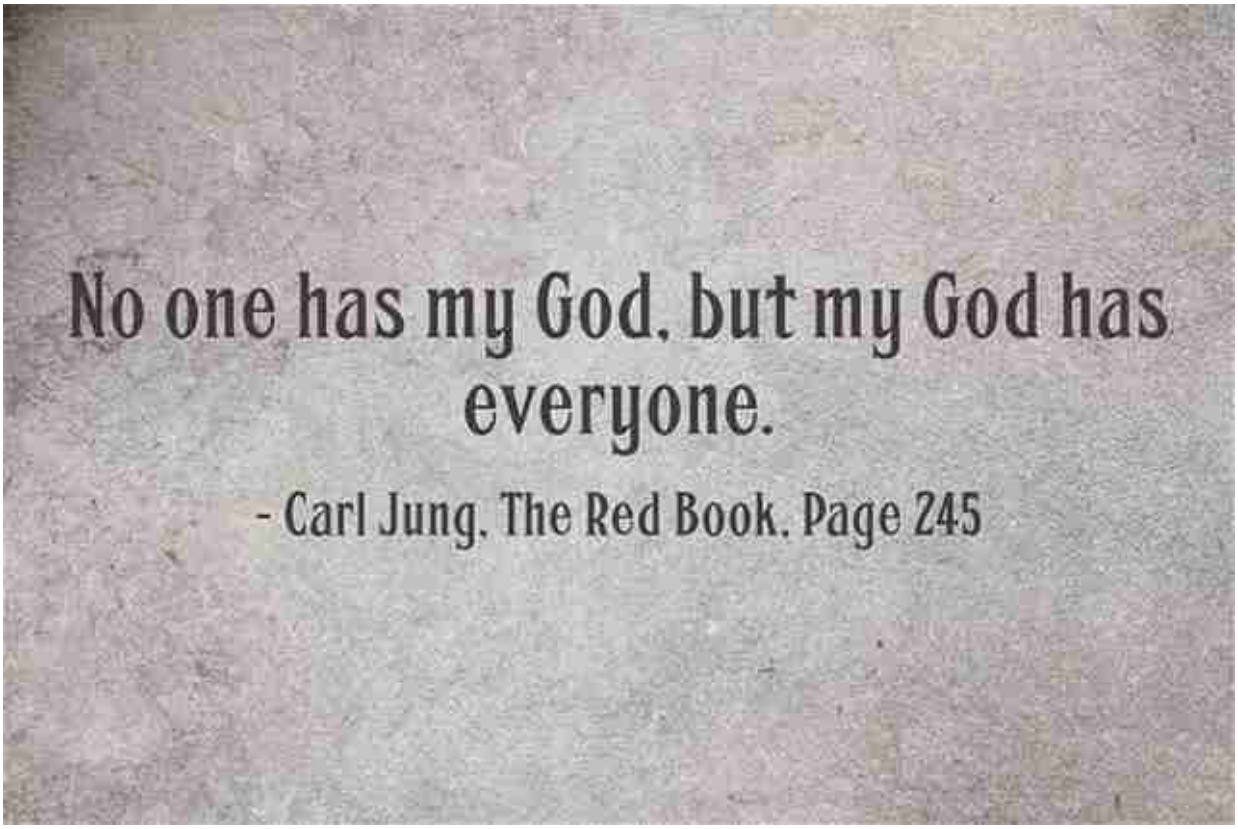
Your voice is too weak for those raging to be able to hear. Thus do not speak and do not show the God, but sit in a solitary place and sing incantations in the ancient manner. Carl Jung, The Red Book, Page 284.



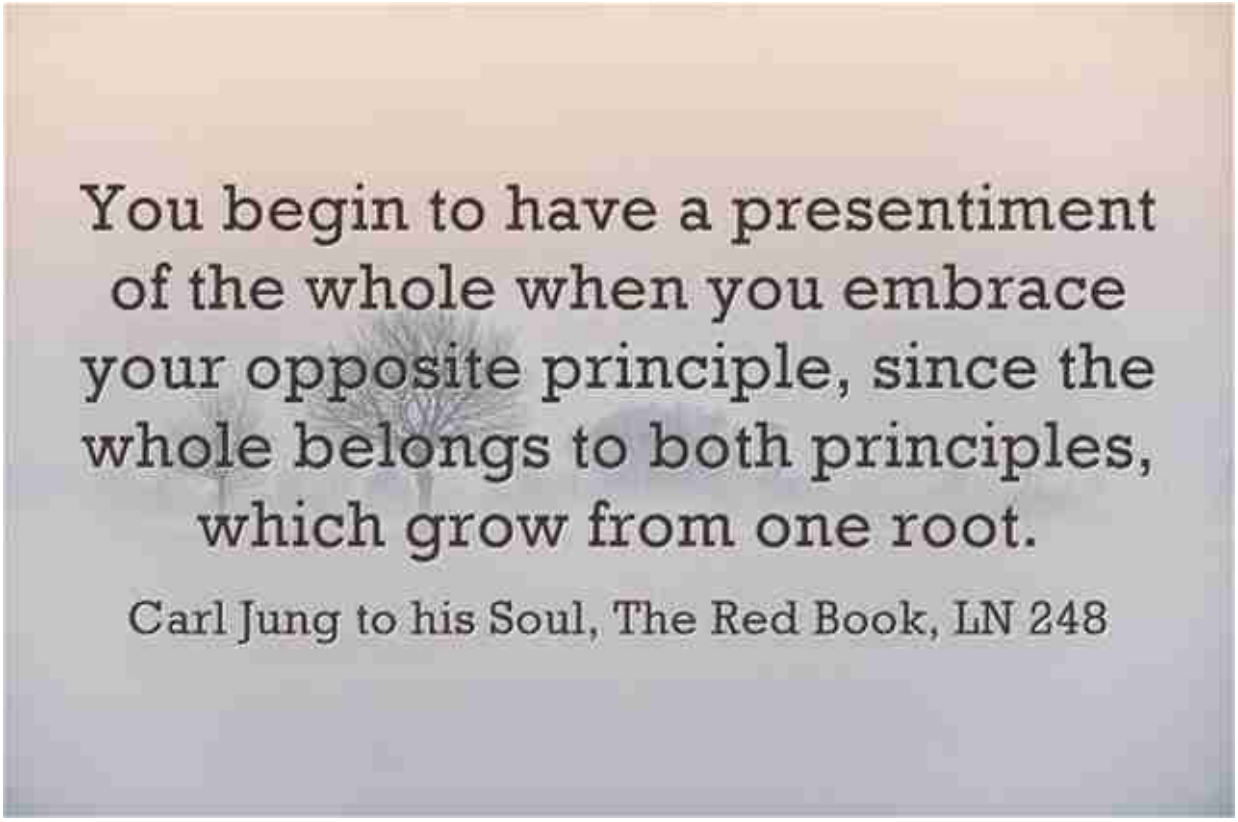
Bring your God with you. Bear him down to your dark land where people live who rub their eyes each morning and yet always see the same thing and never anything else. Carl Jung, The Red Book, Page 283.



If no outer adventure happens to you, then no inner in adventure happens to you either. Carl Jung, The Red Book, Page 263.

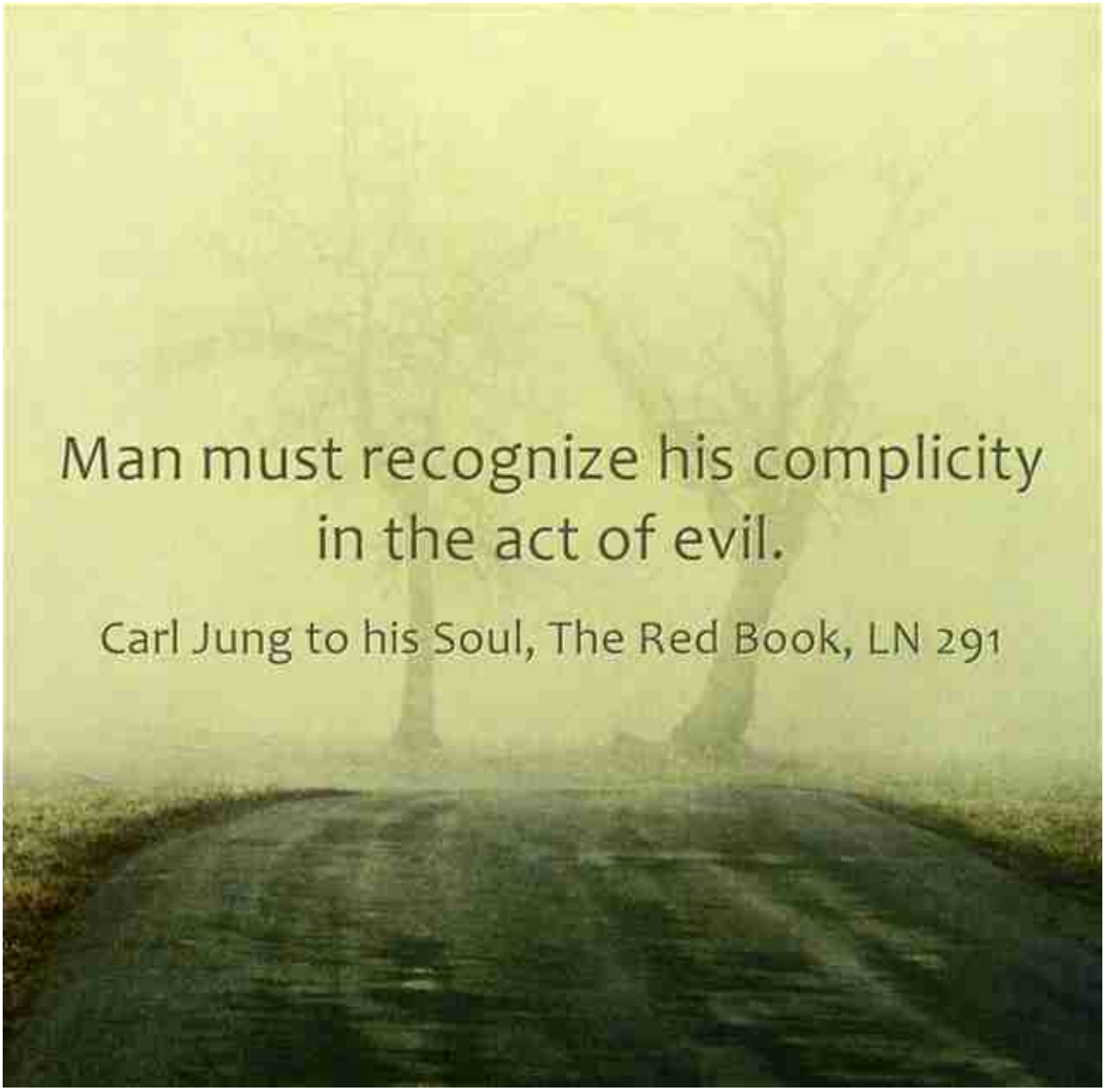


No one has my God, but my God has everyone. Carl Jung, The Red Book, Page 245.

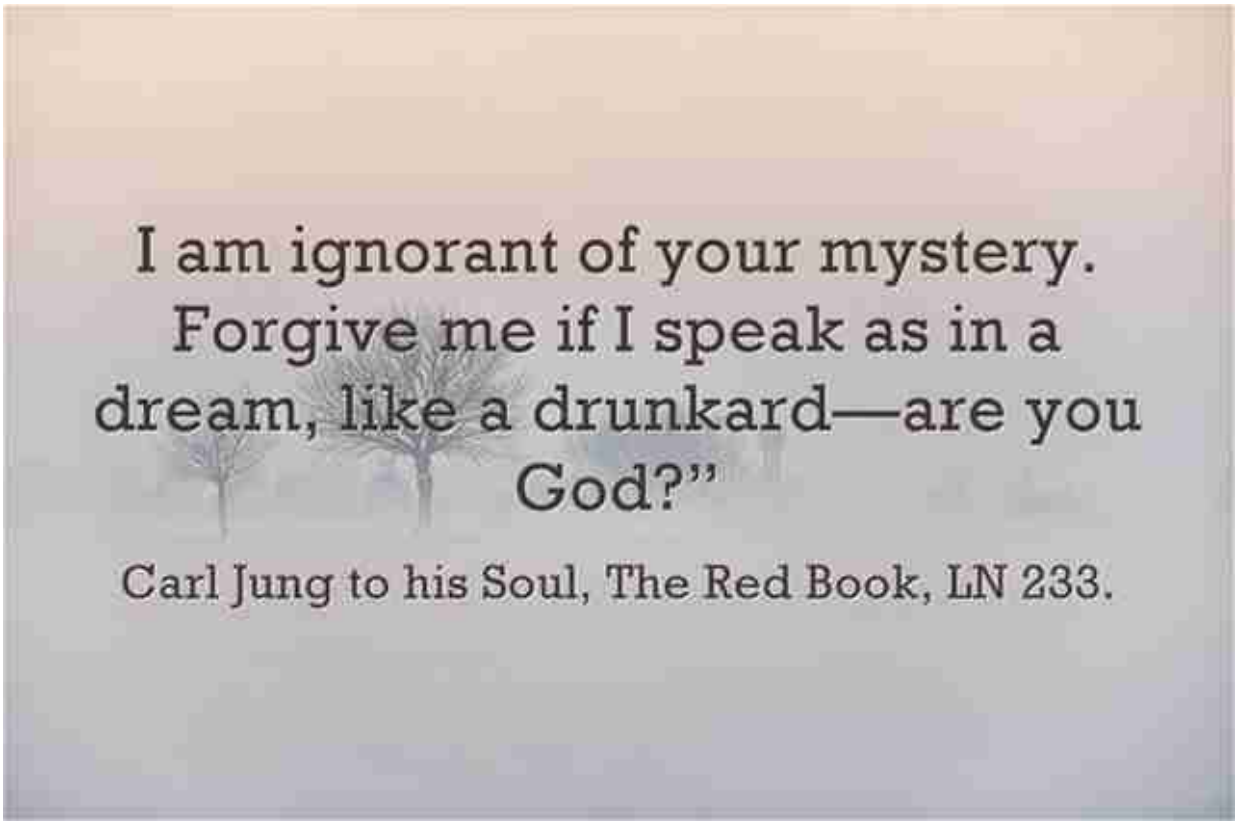


You begin to have a presentiment of the whole when you embrace your opposite principle, since the whole belongs

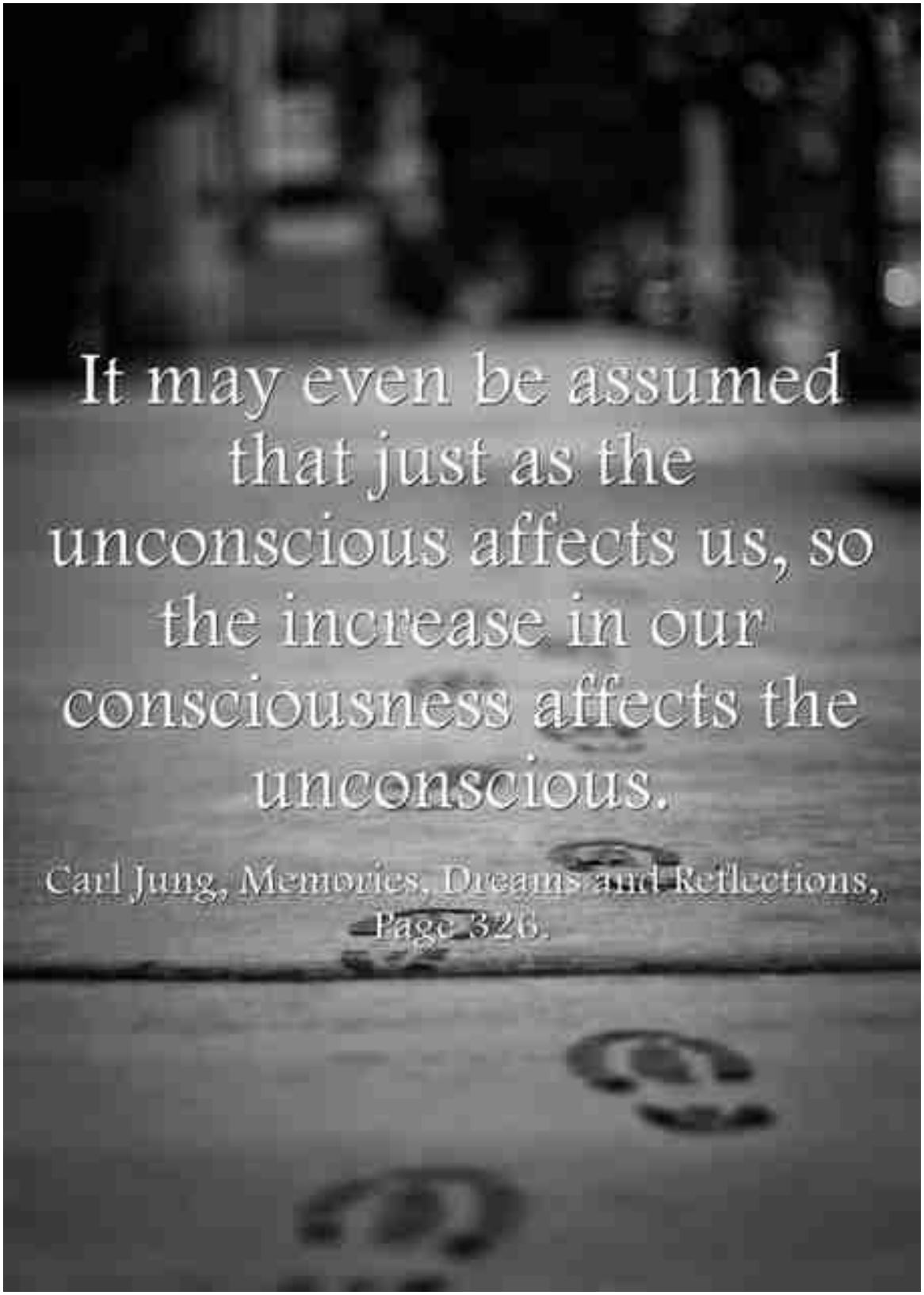
to both principles, which grow from one root. Carl Jung, The Red Book, LN 248



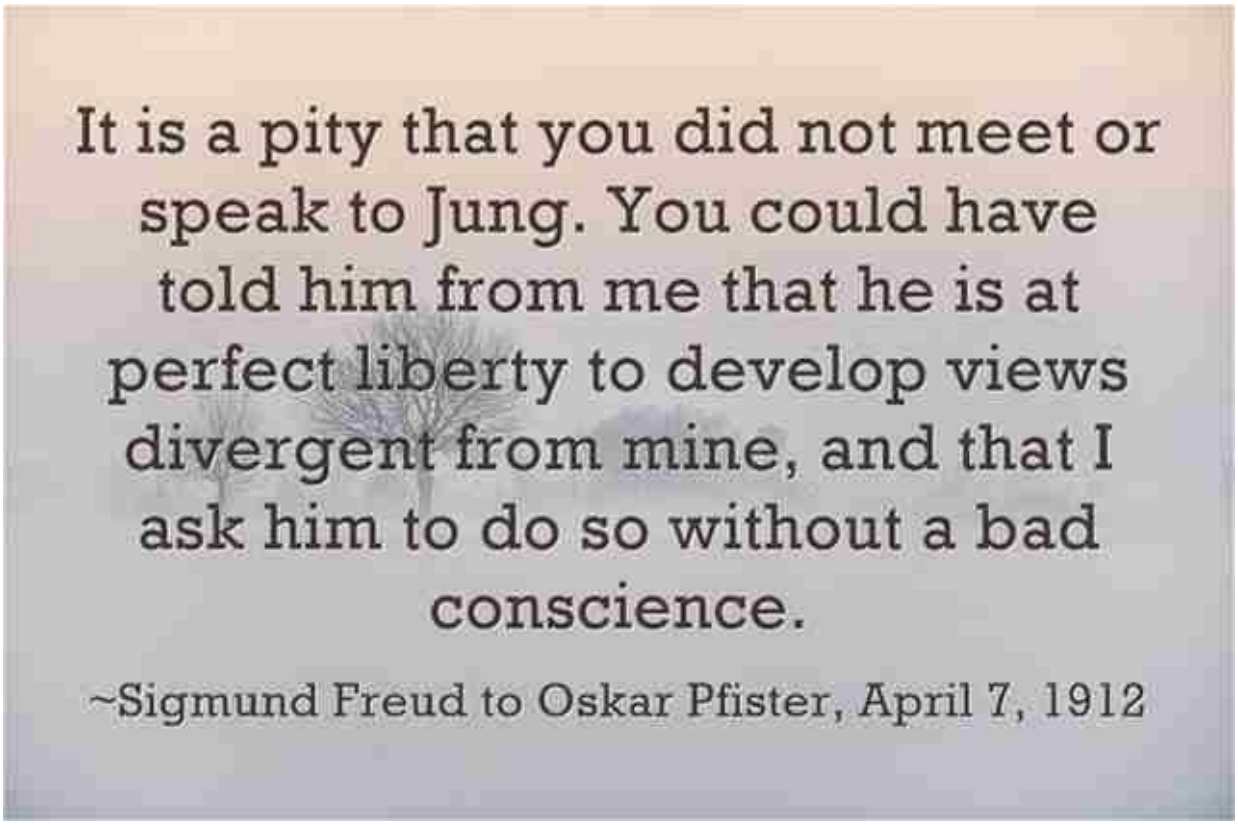
Man must recognize his complicity in the act of evil. Carl Jung, The Red Book, LN 291.



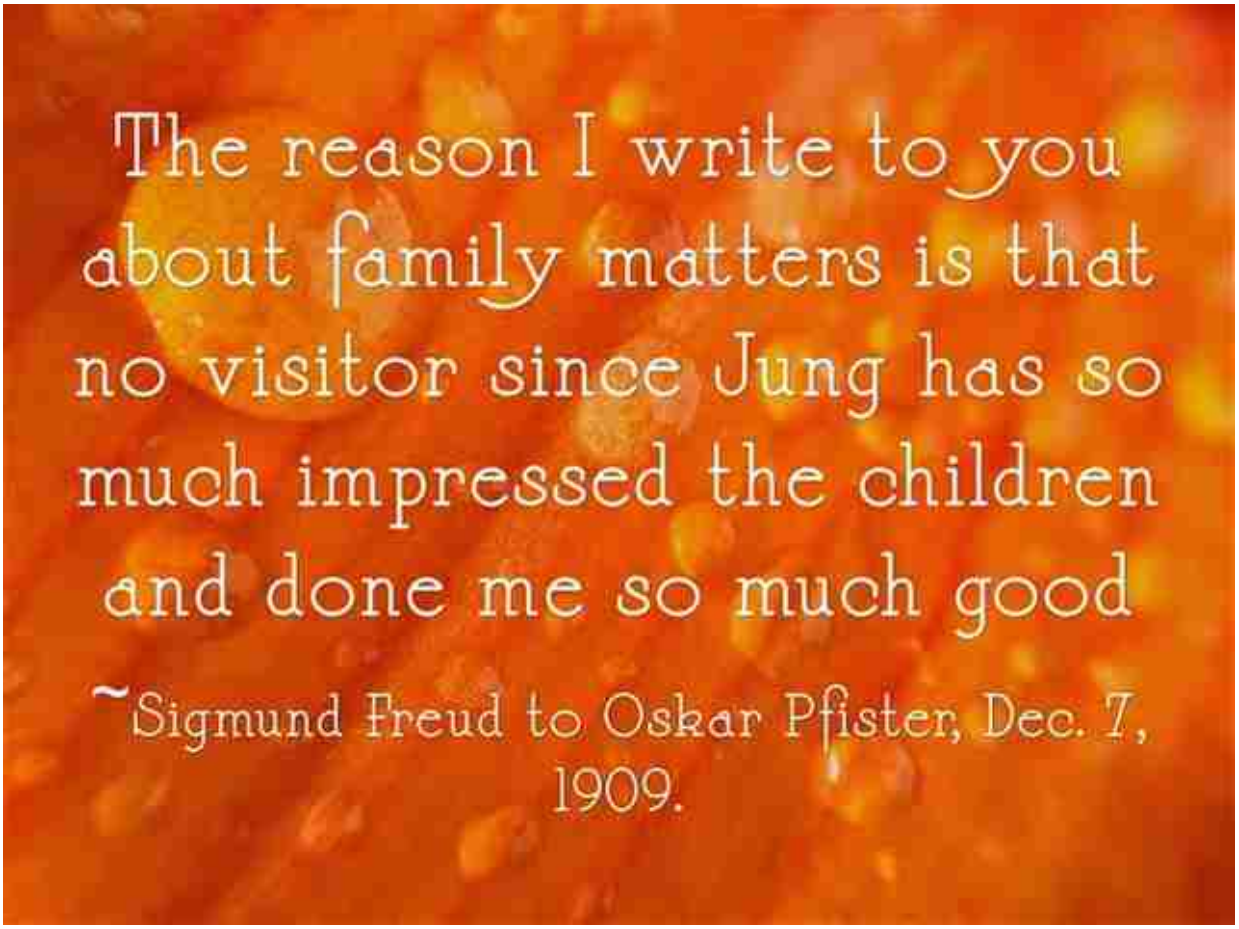
I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?” Carl Jung to his Soul, The Red Book, Page 233.



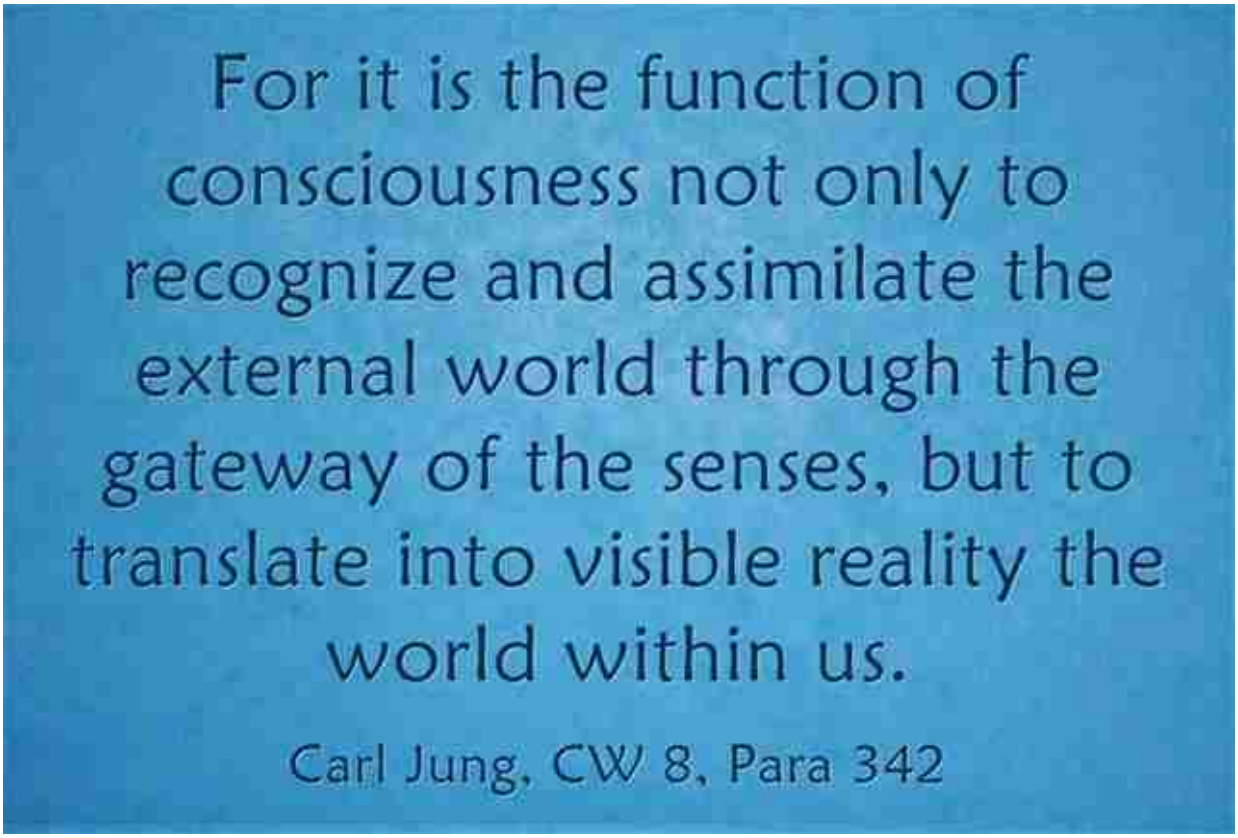
It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 326.



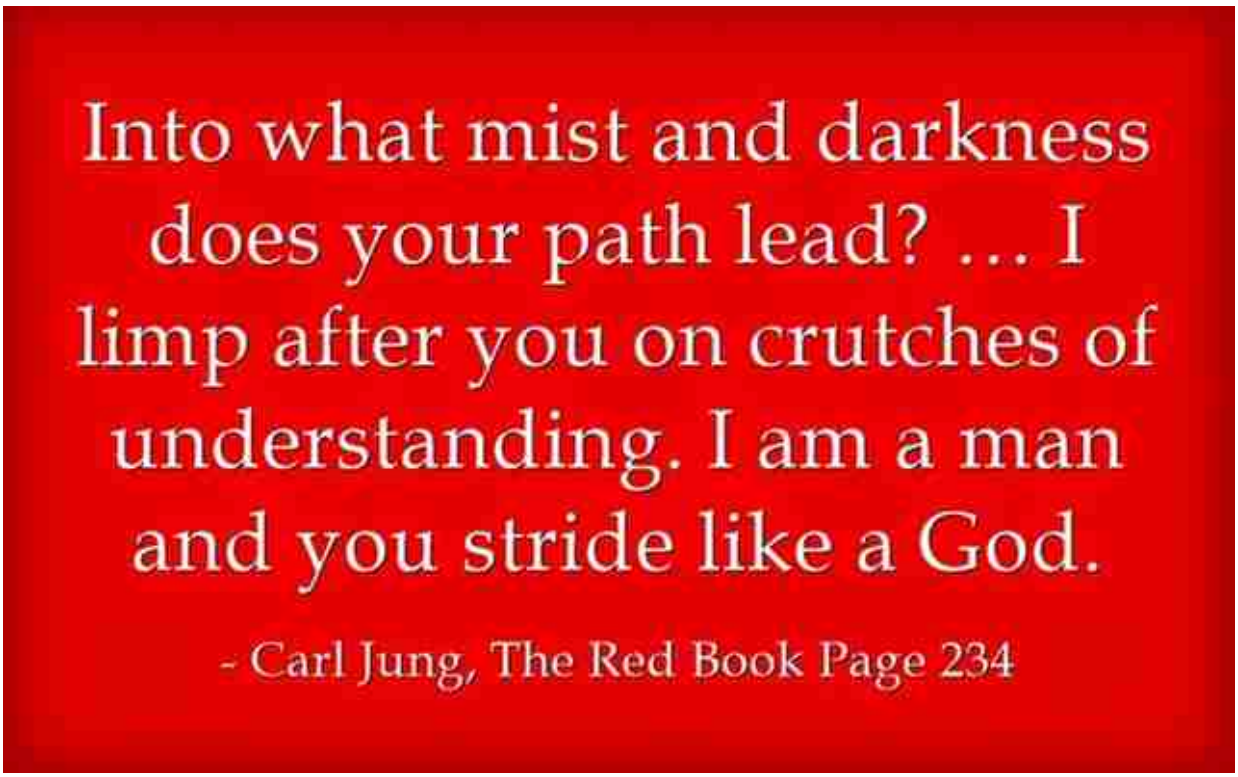
It is a pity that you did not meet or speak to Jung. You could have told him from me that he is at perfect liberty to develop views divergent from mine, and that I ask him to do so without a bad conscience. Sigmund Freud to Oskar Pfister, April 7, 1912



The reason I write to you about family matters is that no visitor since Jung has so much impressed the children and done me so much good Sigmund Freud to Oskar Pfister, Dec. 7, 1909.

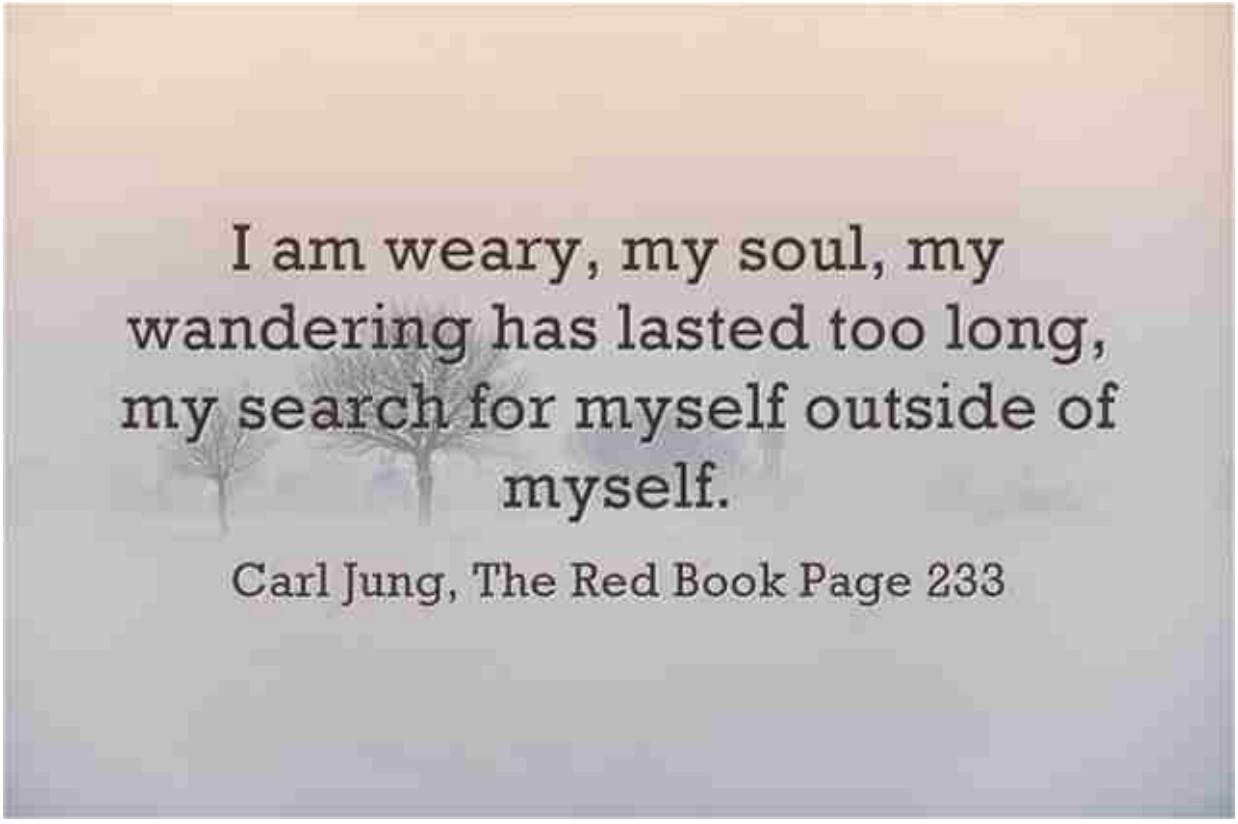


For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us. Carl Jung, CW 8, Para 342.

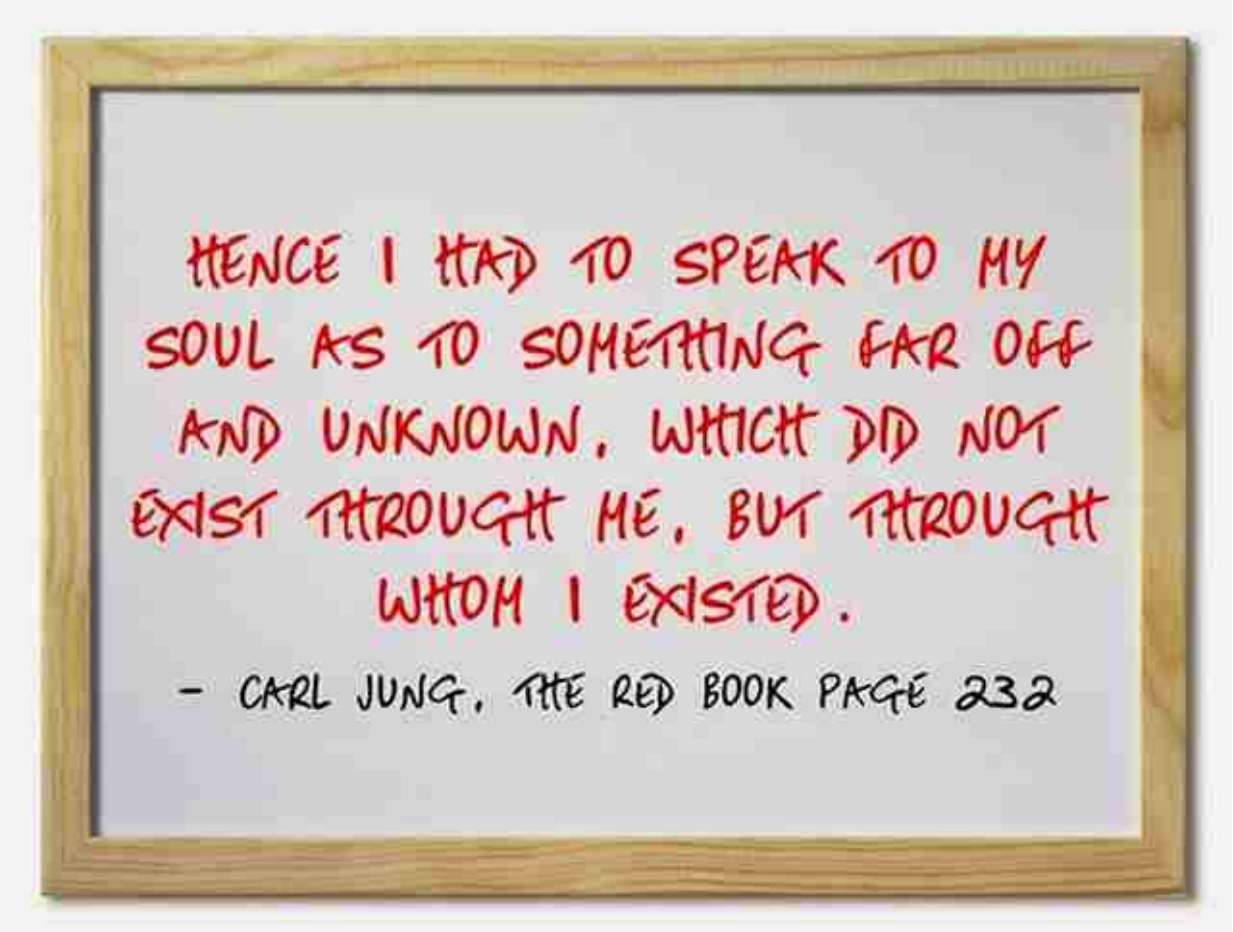


Into what mist and darkness does your path lead? ... I limp after you on crutches of understanding. I am a man and

you stride like a God. Carl Jung, The Red Book, Page 234.



I am weary, my soul, my wandering has lasted too long, my search for myself outside of myself. Carl Jung, The Red Book, Page 233.



Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed. Carl Jung, The Red Book, Page 232.

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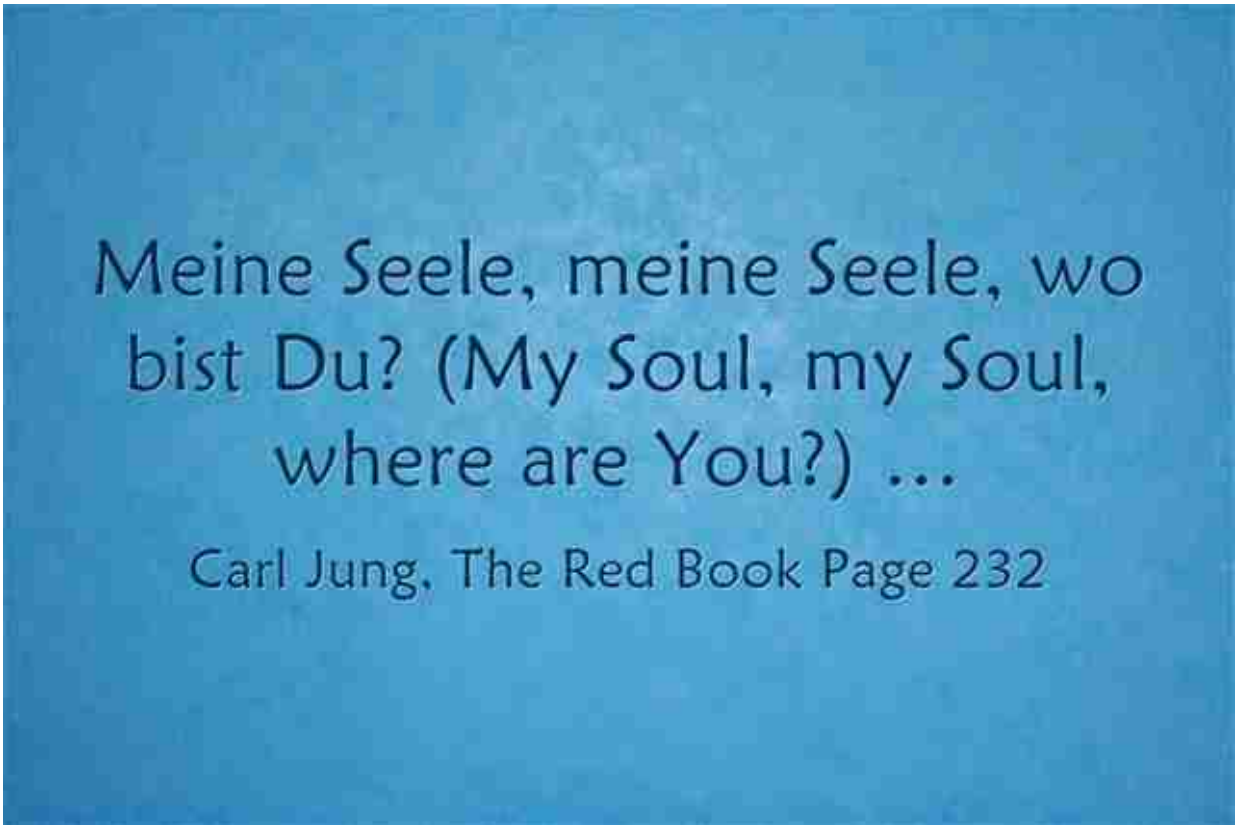
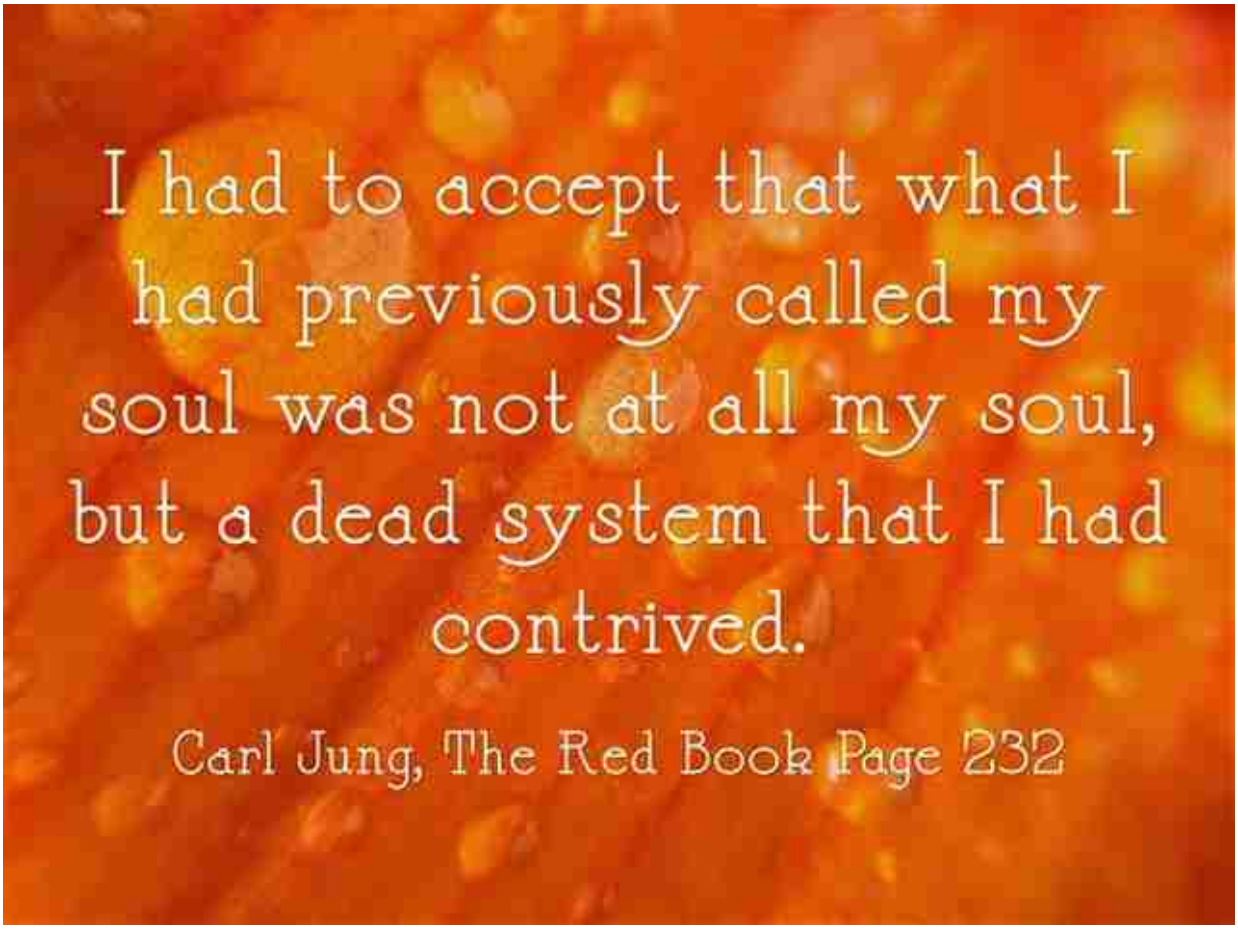


Meine Seele, meine Seele, wo bist Du? (My Soul, my Soul, where are You?) ... Carl Jung, The Red Book, Pages 232.



I had to accept that what I had previously called my soul was not at all my soul, but a dead system that I had contrived.
Carl Jung, The Red Book Page 232.

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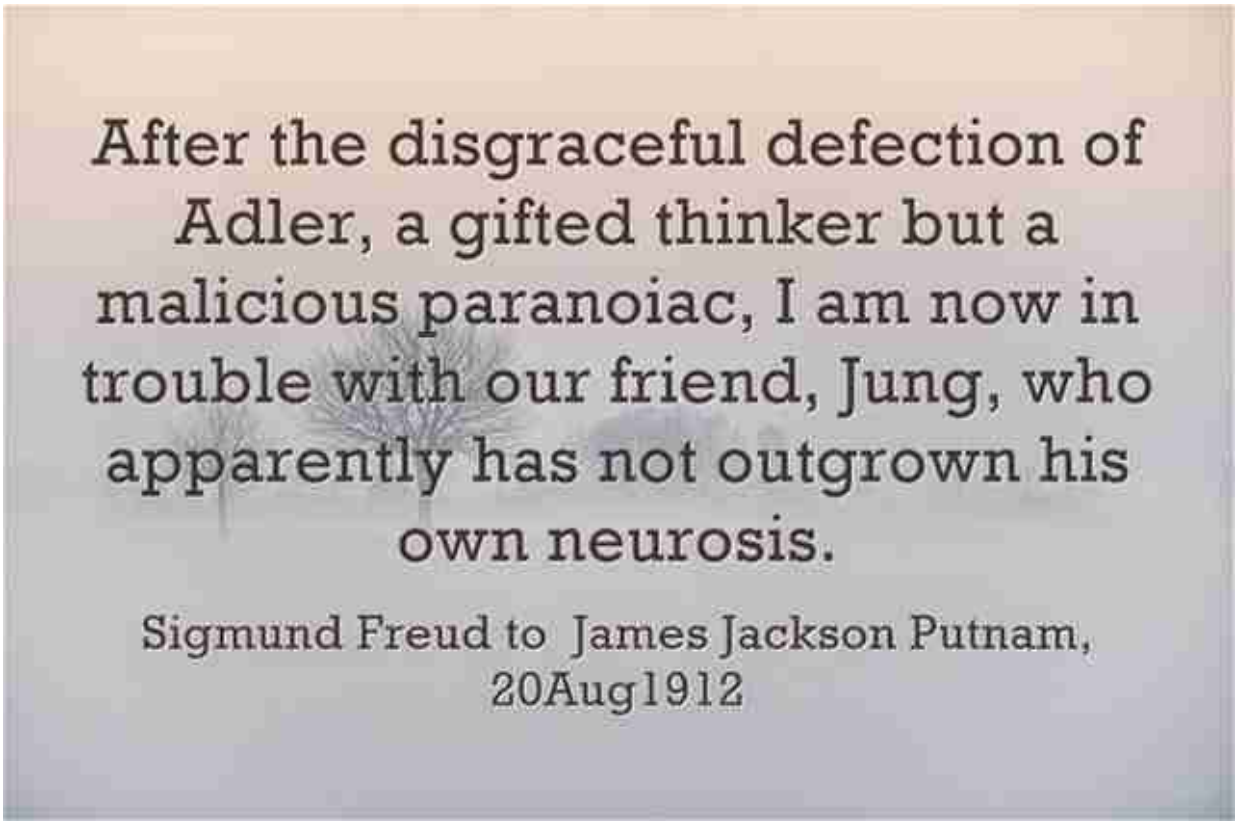
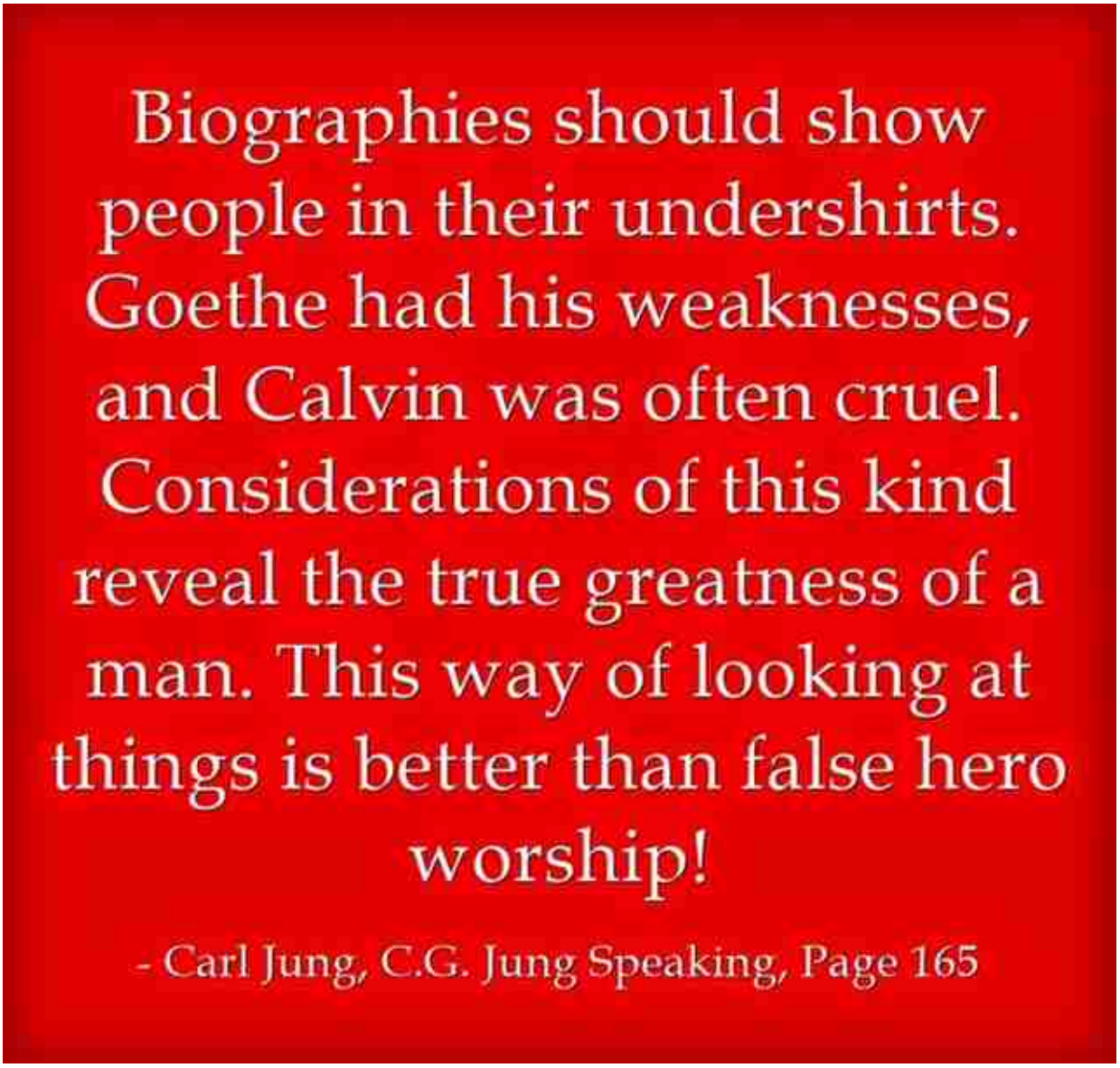
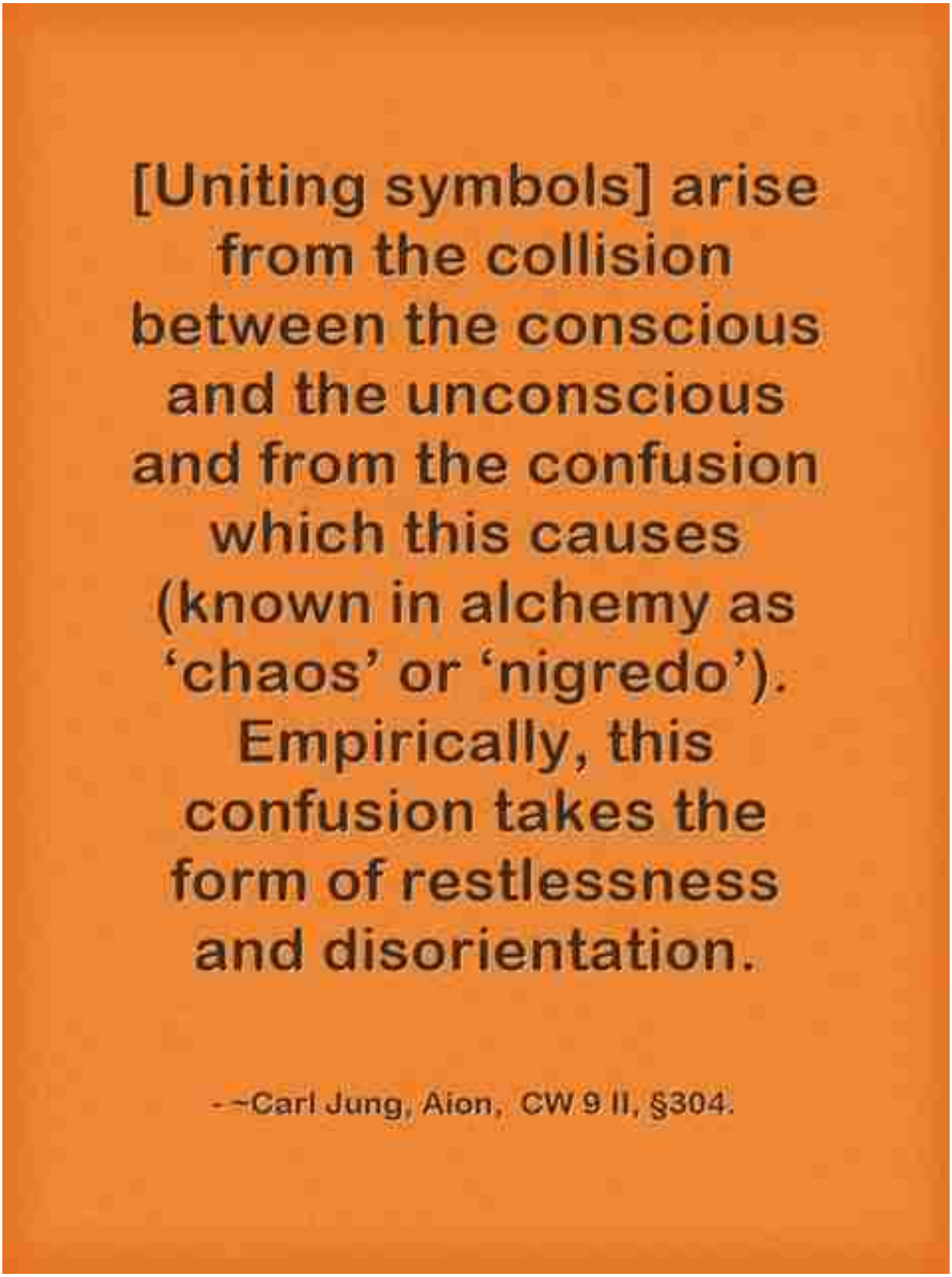
Thank God I'm Jung and not a Jungian. Carl Jung, Jung: A Biography (Hannah), Page 78.



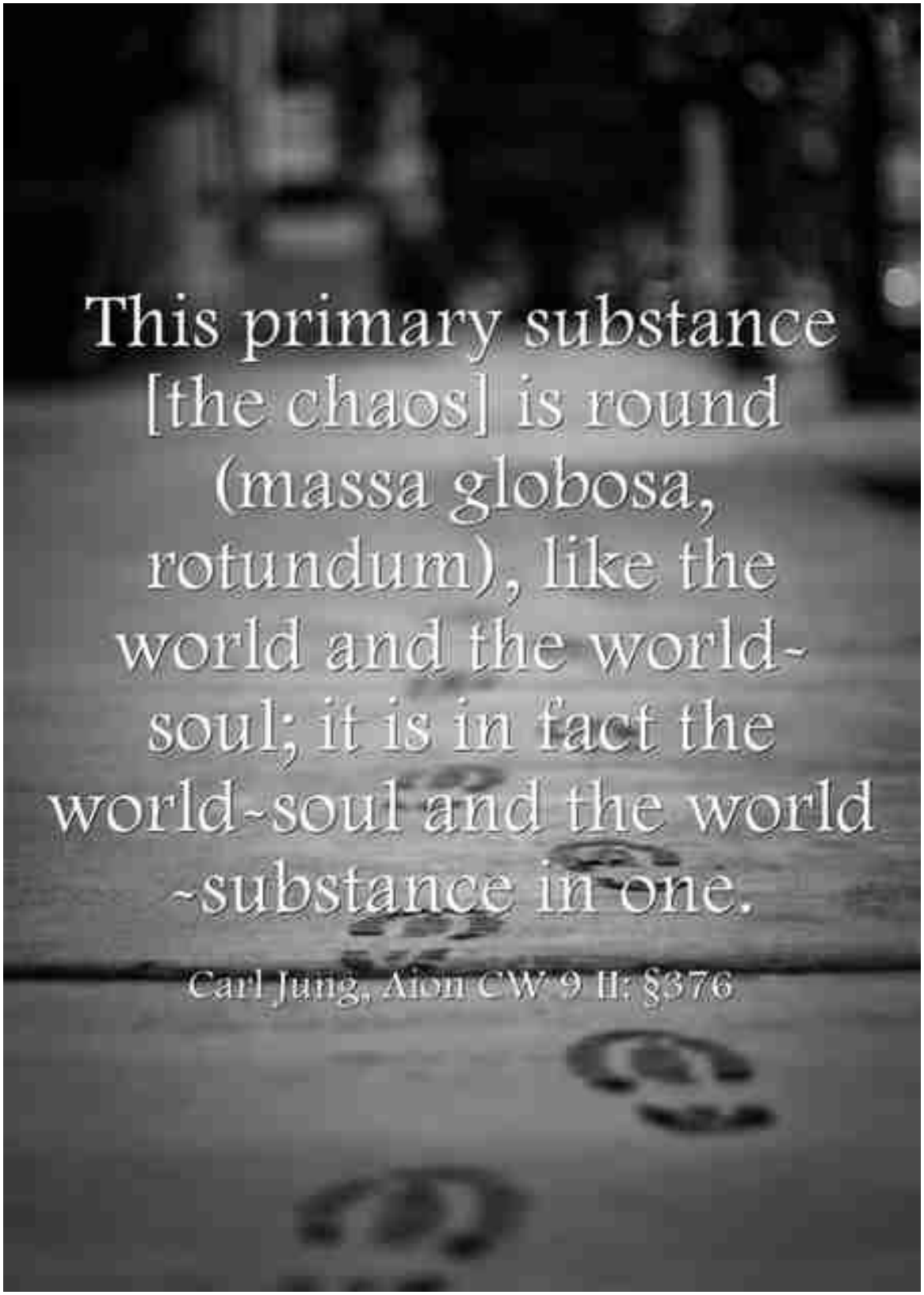
After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis." Sigmund Freud to James Jackson Putnam, 20Aug1912.



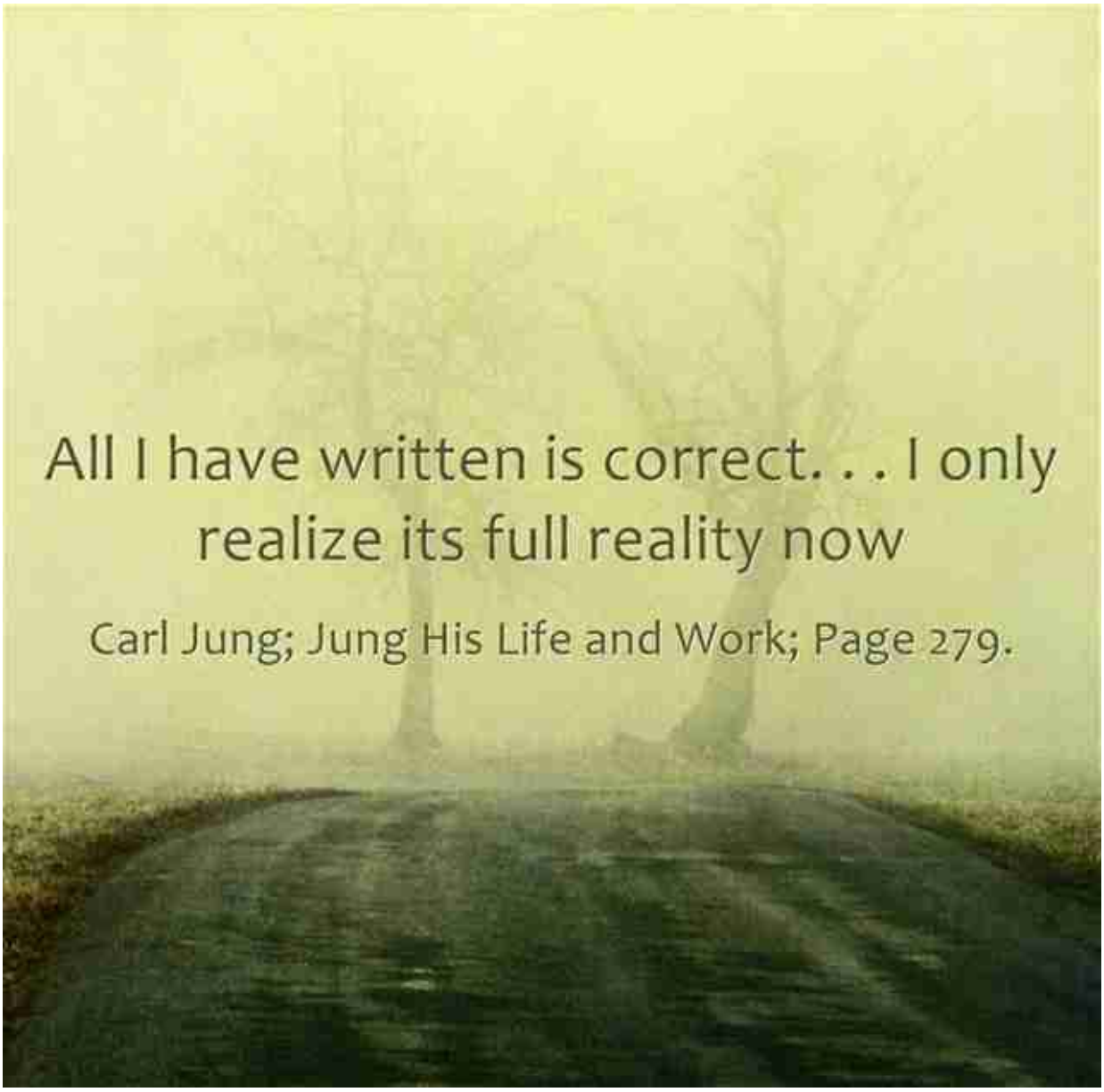
Biographies should show people in their undershirts. Goethe had his weaknesses, and Calvin was often cruel. Considerations of this kind reveal the true greatness of a man. This way of looking at things is better than false hero worship! Carl Jung, C.G. Jung Speaking, Page 165.



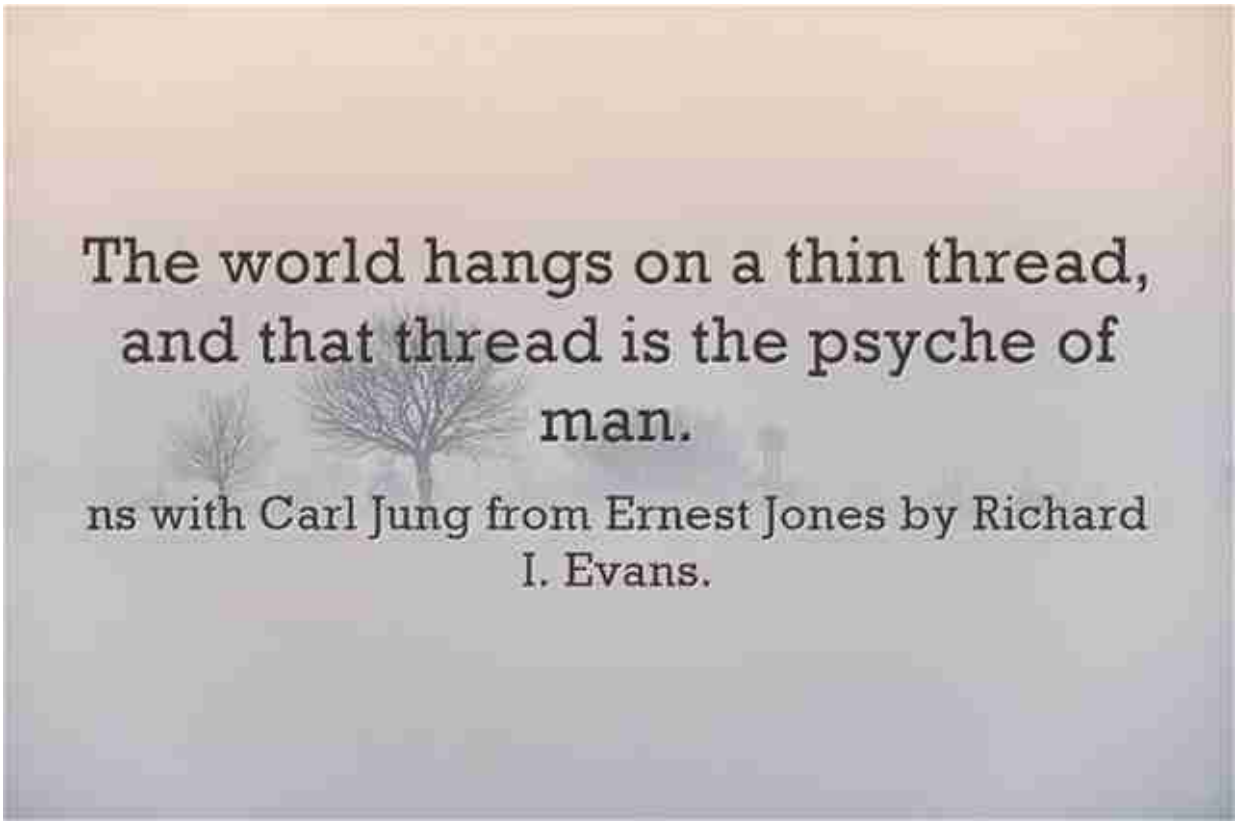
[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as 'chaos' or 'nigredo'). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, Aion, CW 9 II, §304.



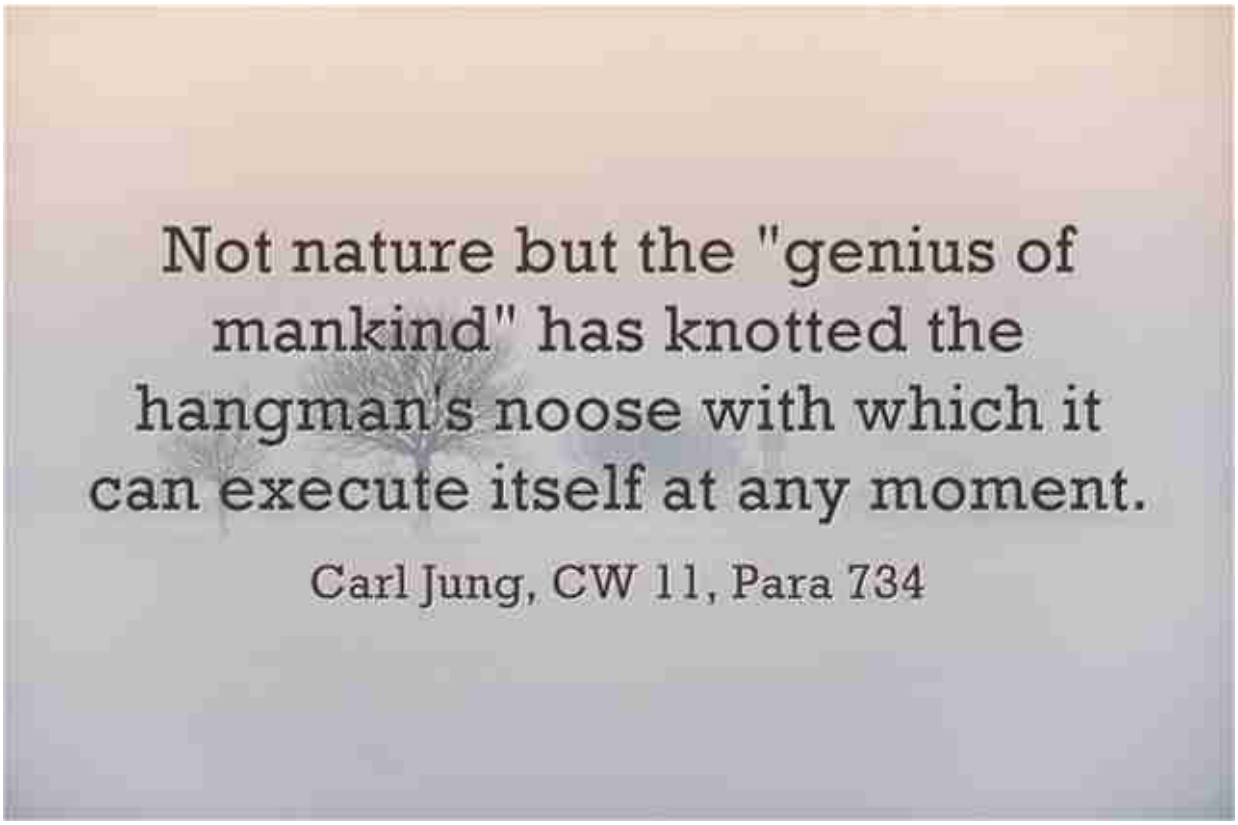
This primary substance [the chaos] is round (massa globosa, rotundum), like the world and the world-soul; it is in fact the world-soul and the world-substance in one. Carl Jung, Aion CW 9 II: §376



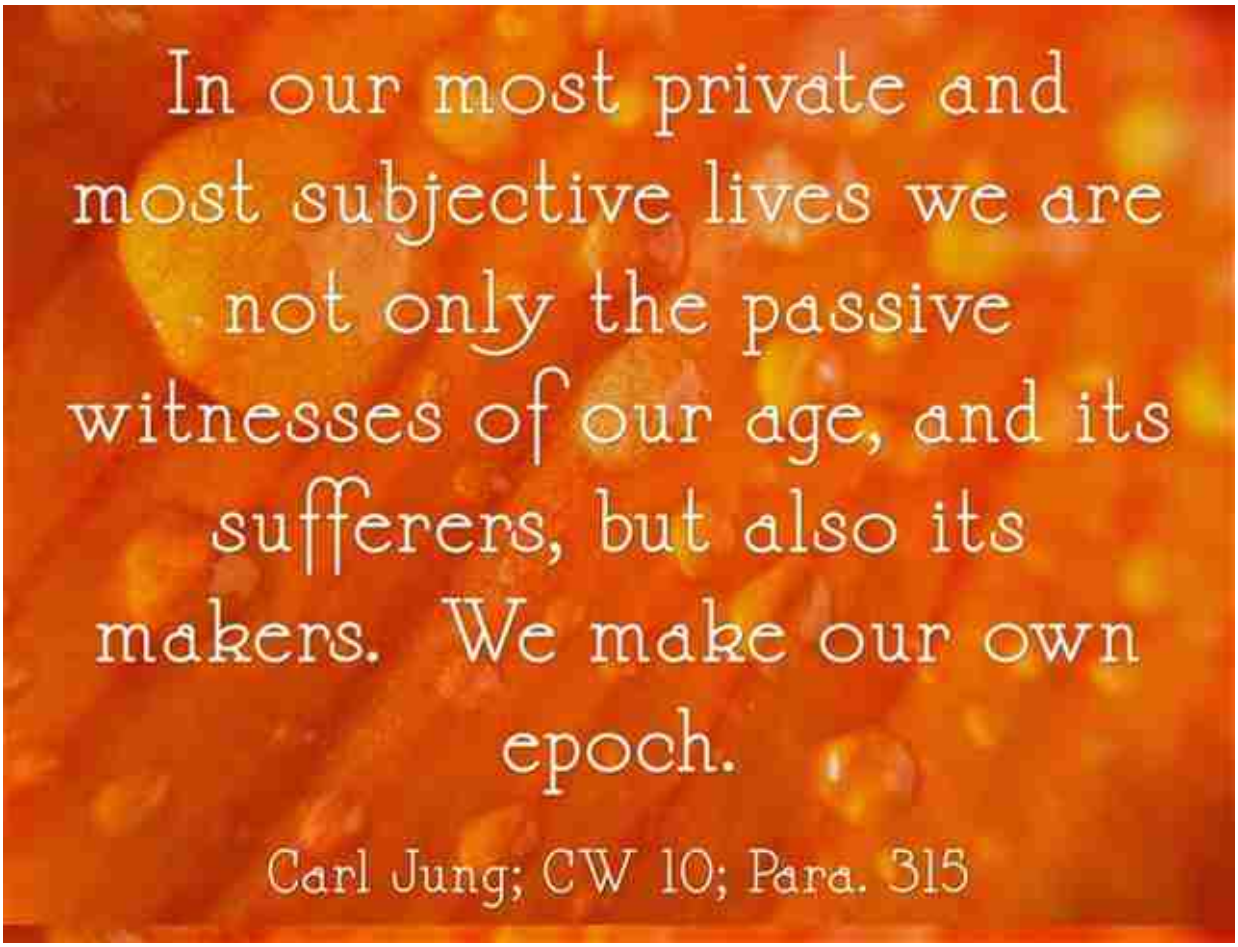
All I have written is correct. . . . I only realize its full reality now Carl Jung; Jung His Life and Work; Page 279.



The world hangs on a thin thread, and that thread is the psyche of man. Carl Jung; Conversations with Carl Jung, and Reactions from Ernest Jones by Richard I. Evans.



Not nature but the ”genius of mankind” has knotted the hangman’s noose with which it can execute itself at any moment. Carl Jung, CW 11, Para 734.



In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Jung; CW 10; Para. 315.

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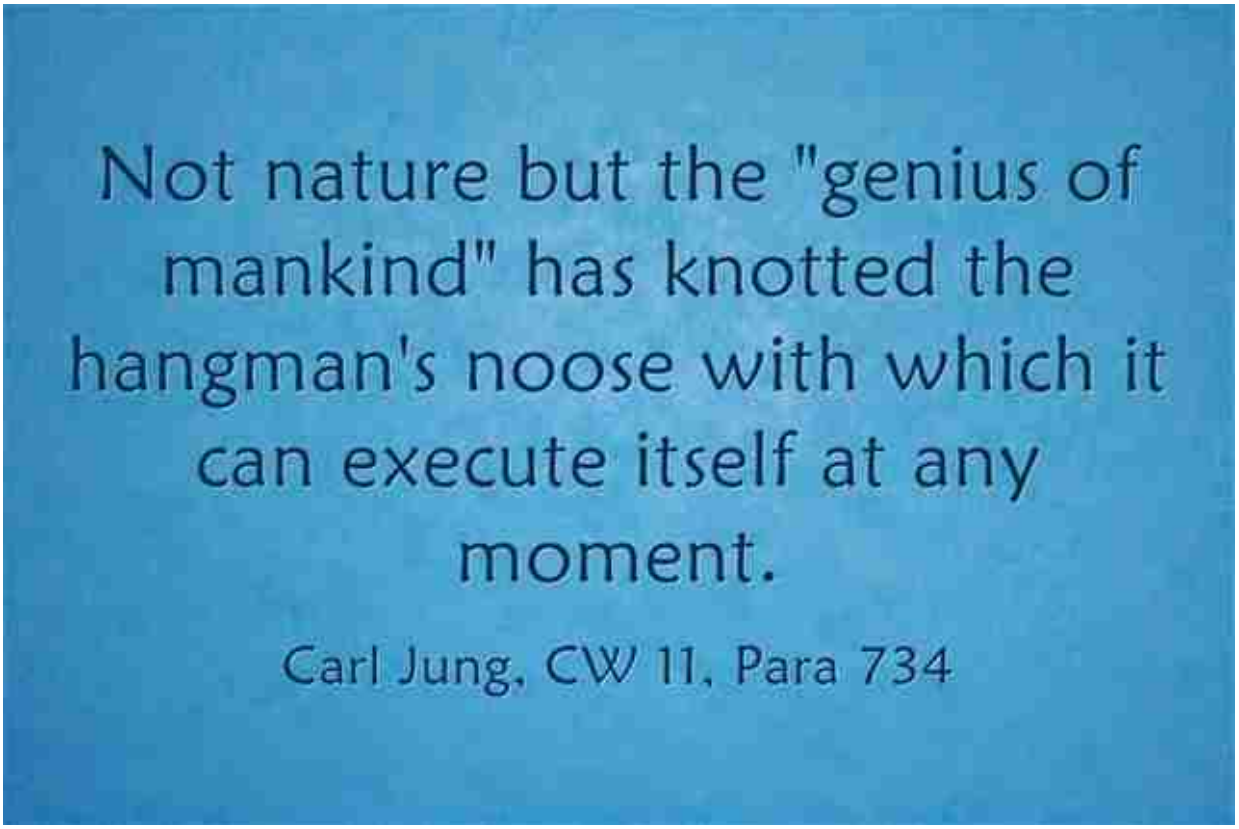

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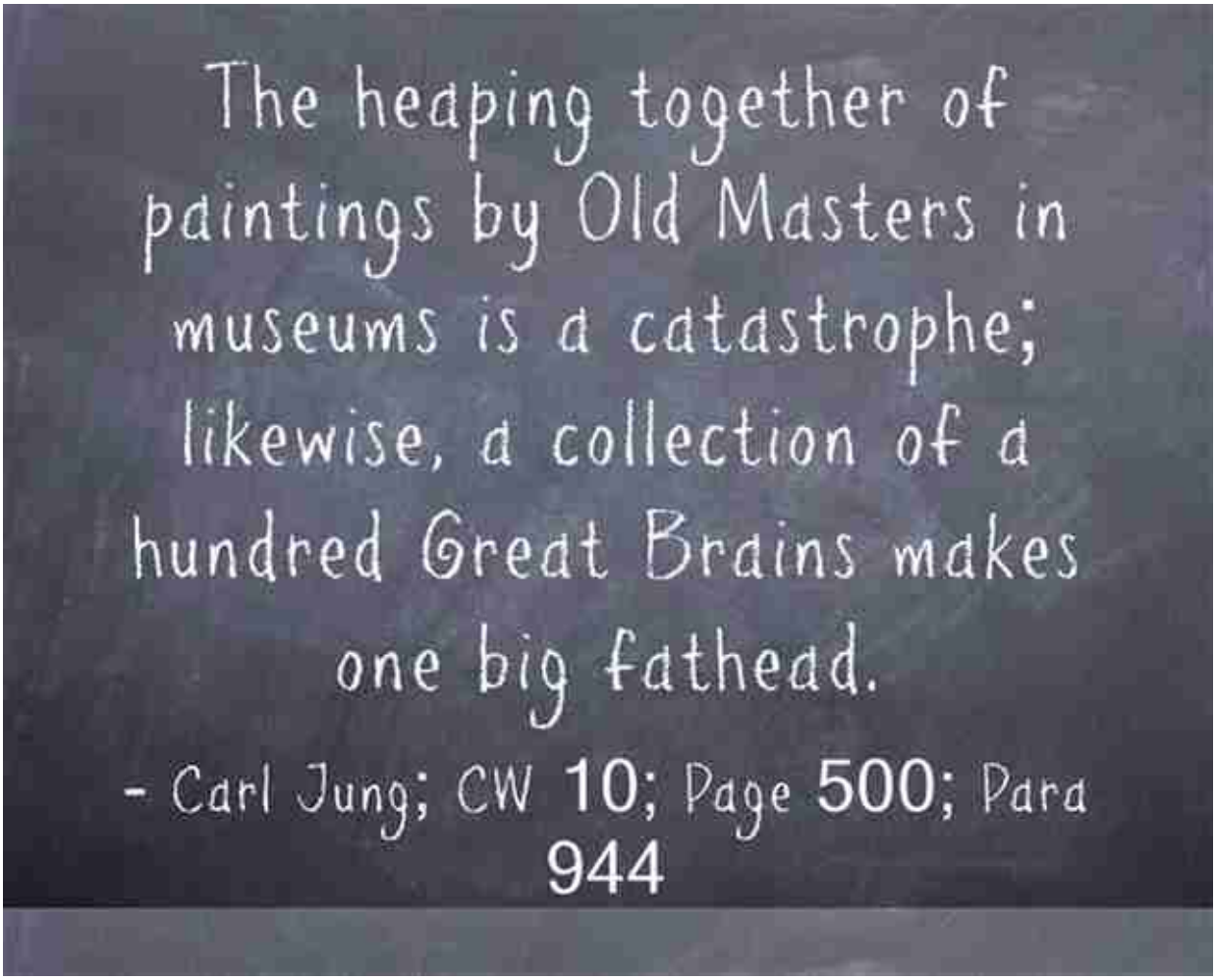
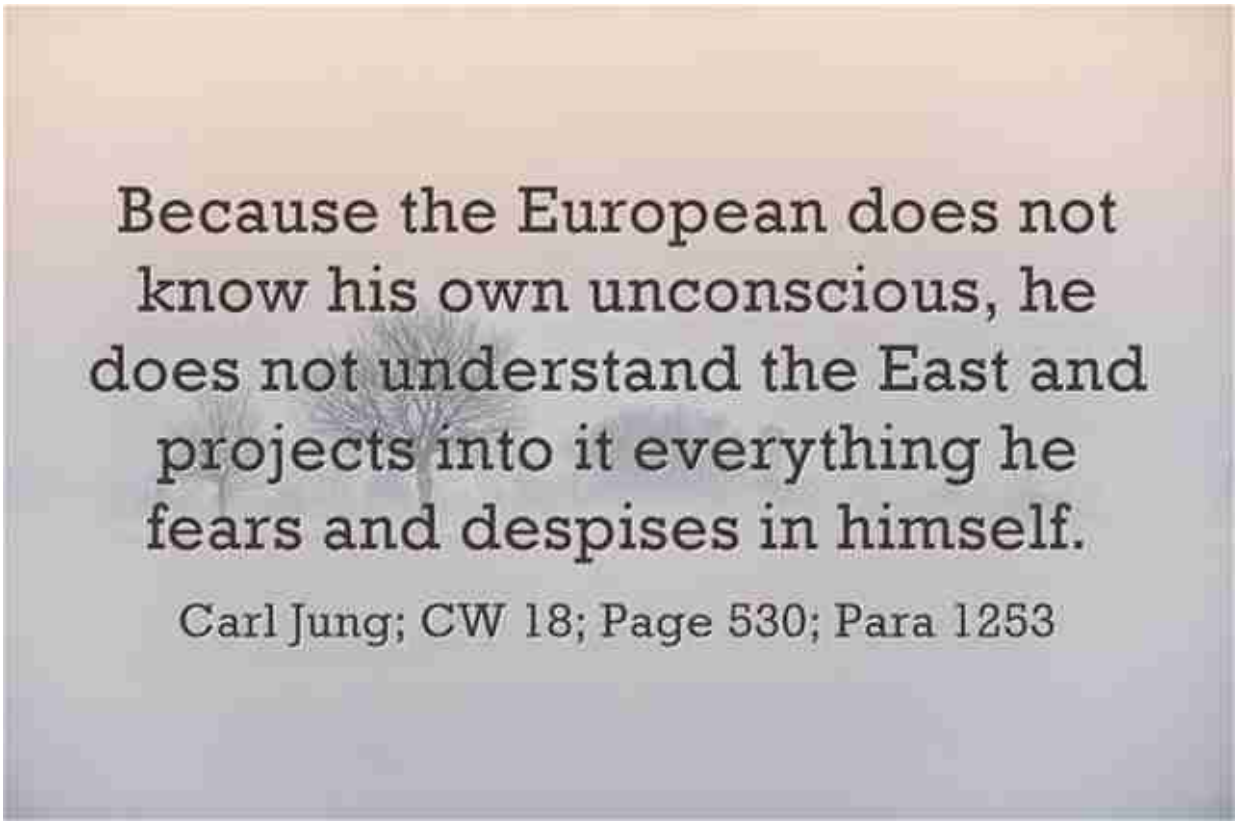
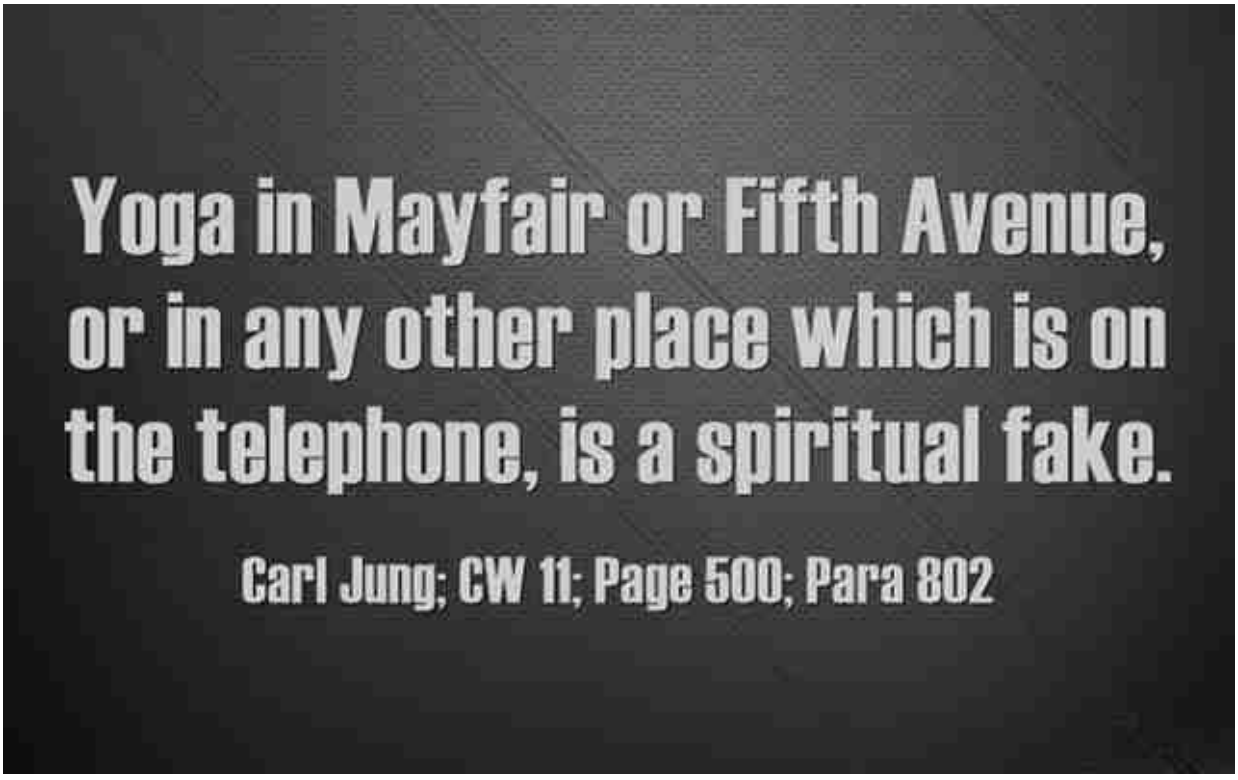


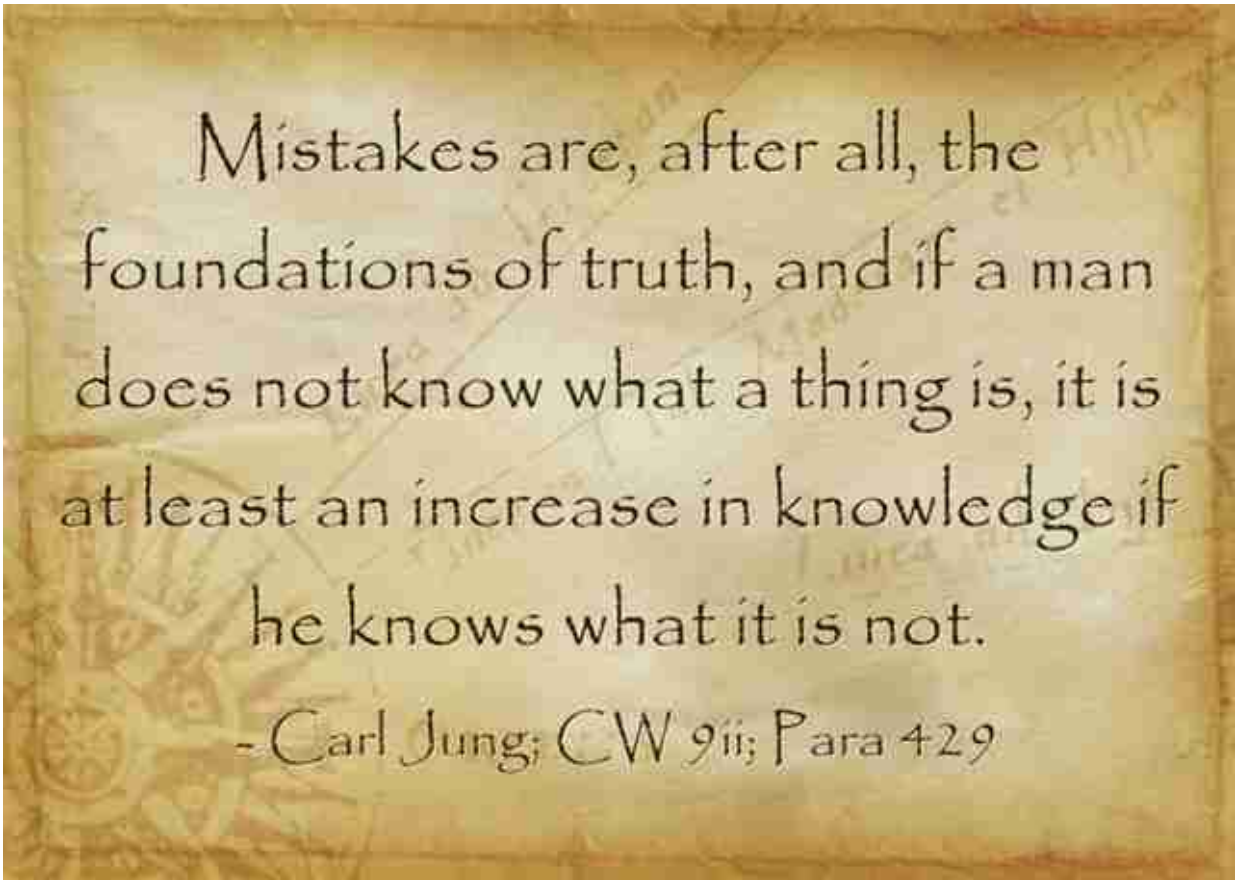
The heaping together of paintings by Old Masters in museums is a catastrophe; likewise, a collection of a hundred Great Brains makes one big fathead. Carl Jung; CW 10; Page 500; Para 944.



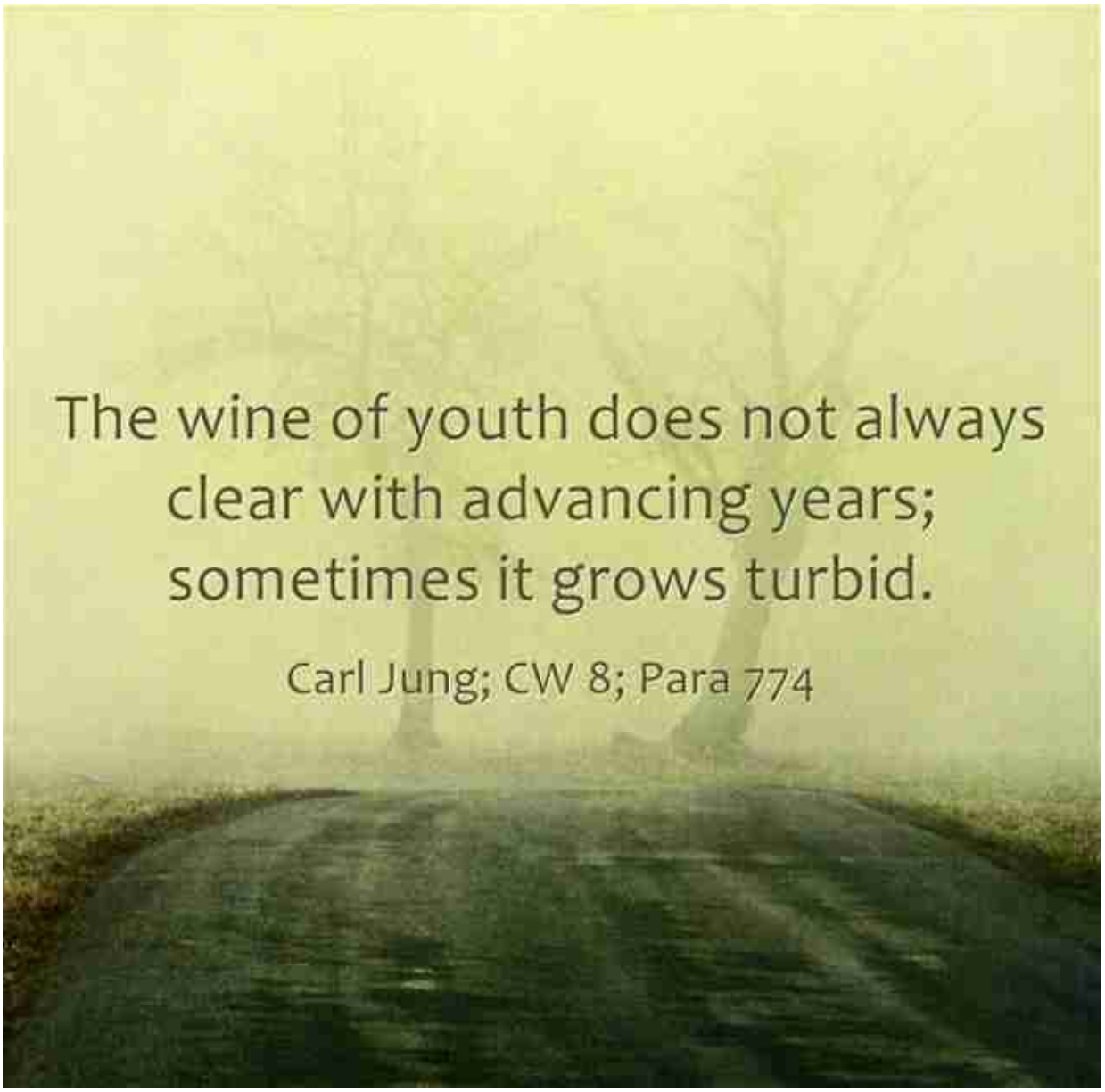
Because the European does not know his own unconscious, he does not understand the East and projects into it everything he fears and despises in himself. Carl Jung; CW 18; Page 530; Para 1253.



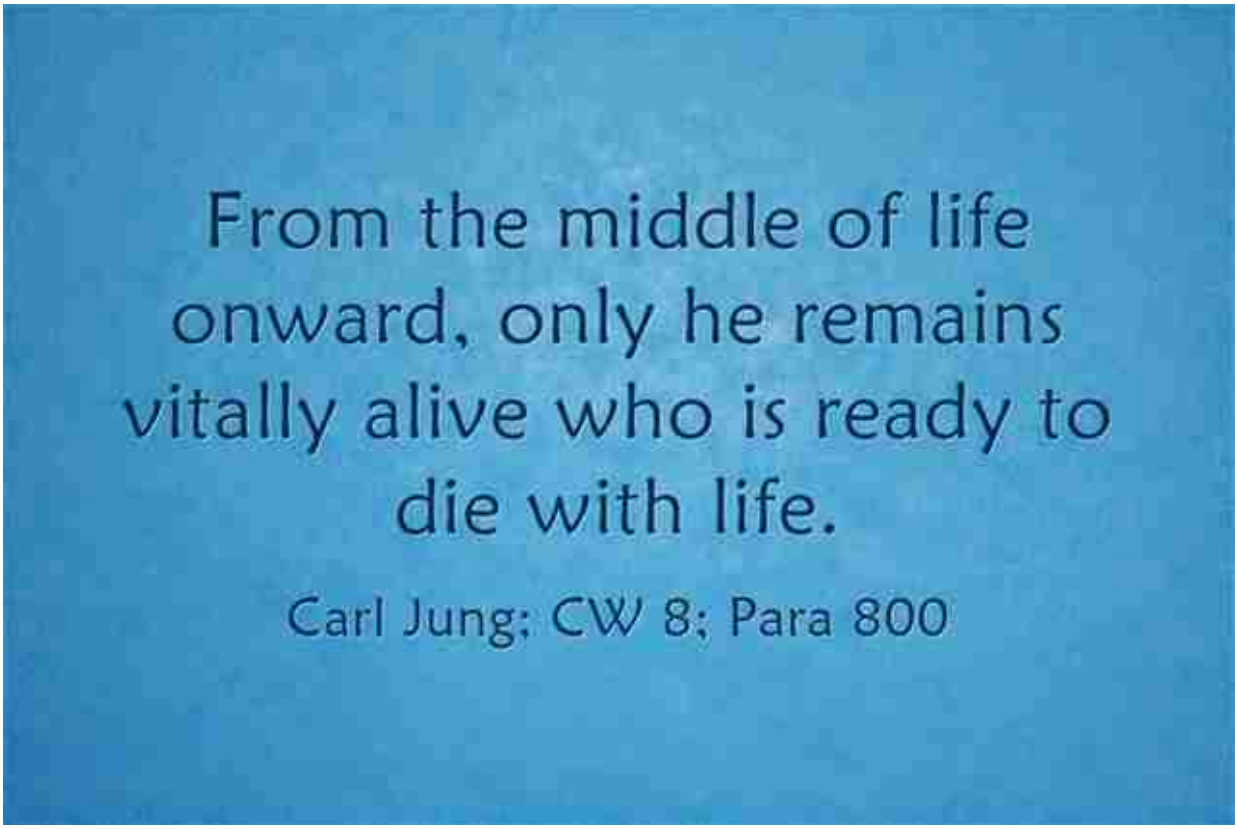
Yoga in Mayfair or Fifth Avenue, or in any other place which is on the telephone, is a spiritual fake. Carl Jung; CW 11; Page 500; Para 802.



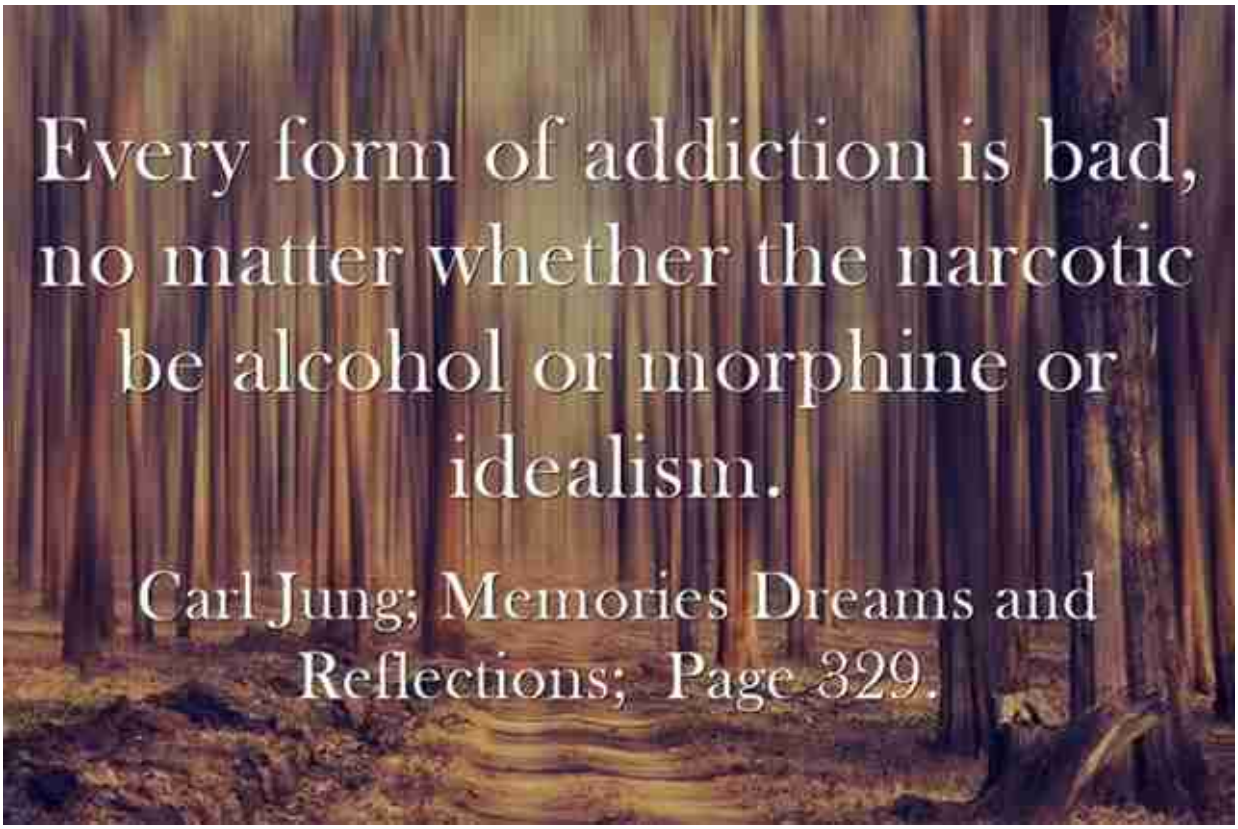
Mistakes are, after all, the foundations of truth, and if a man does not know what a thing is, it is at least an increase in knowledge if he knows what it is not. Carl Jung; CW 9ii; Para 429.



The wine of youth does not always clear with advancing years; sometimes it grows turbid. Carl Jung; CW 8; Para 774.

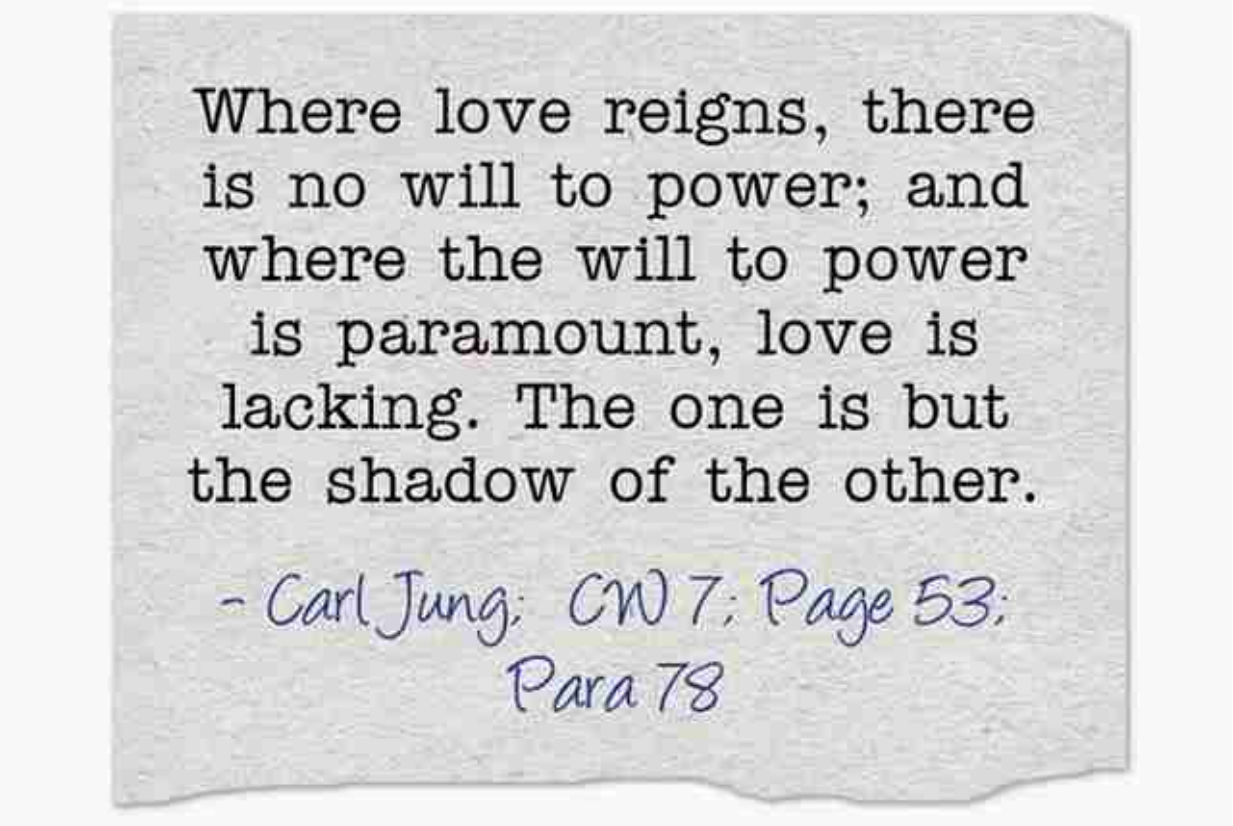


From the middle of life onward, only he remains vitally alive who is ready to die with life. Carl Jung; CW 8; Para 800.

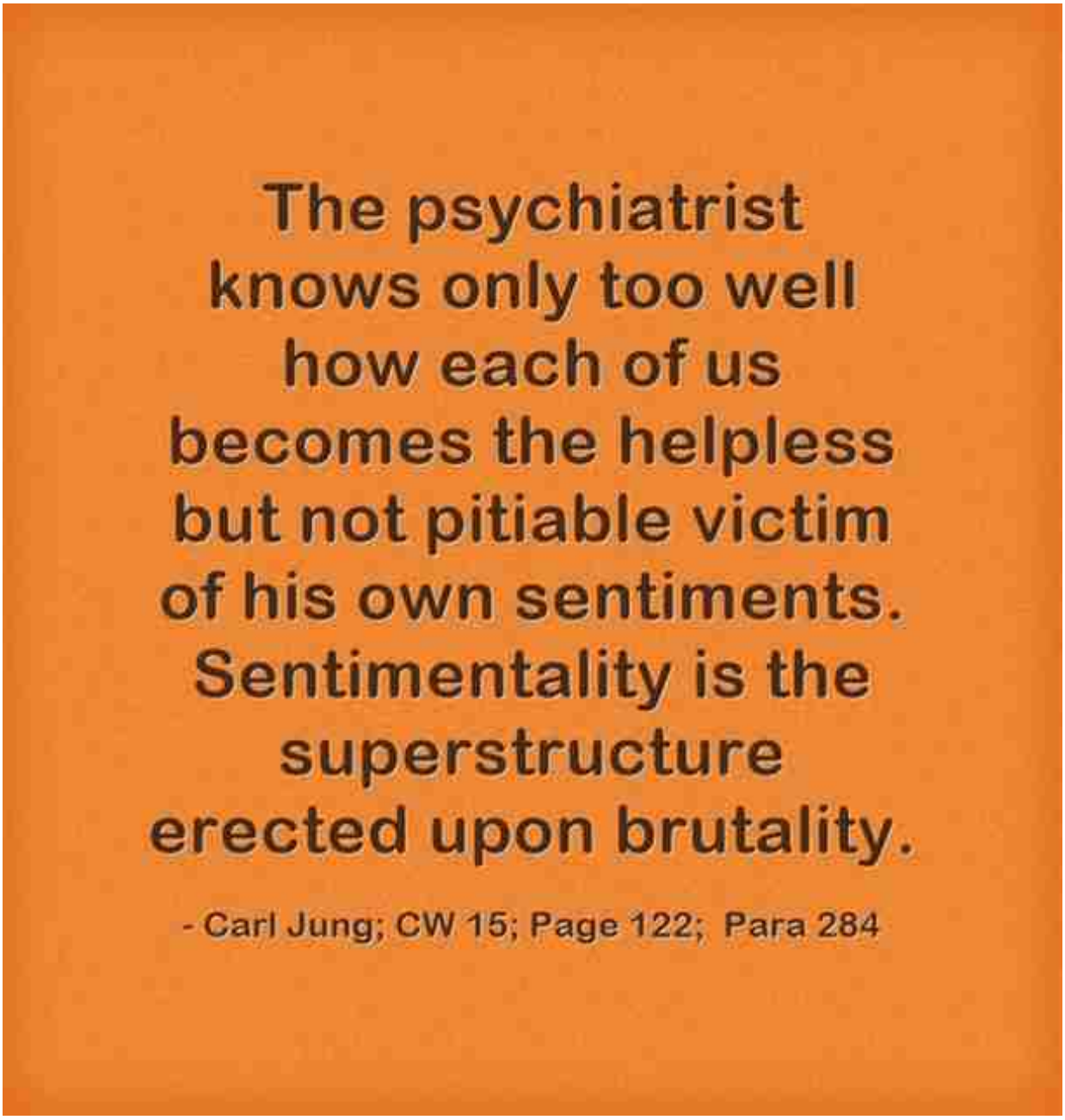


Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism. Carl Jung; 2736

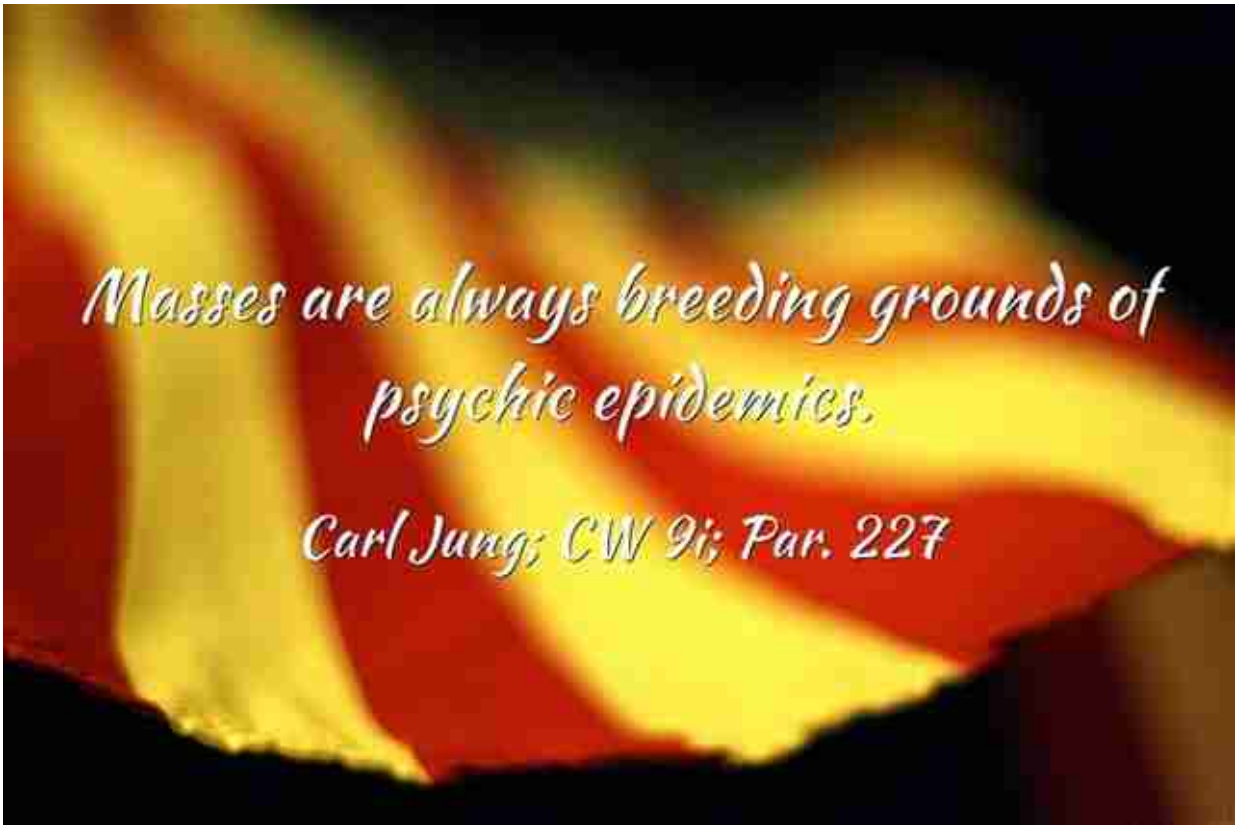
Memories Dreams and Reflections; Page 329.



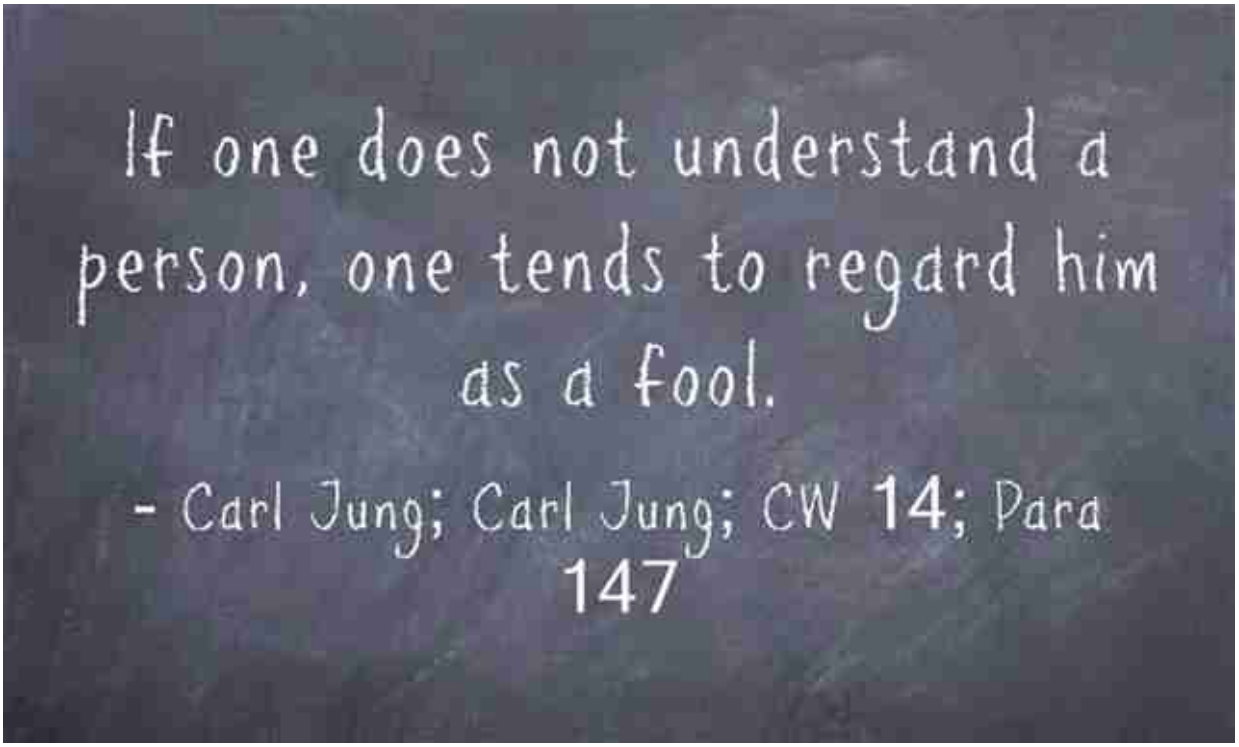
Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. The one is but the shadow of the other. Carl Jung; CW 7; Page 53; Para 78.



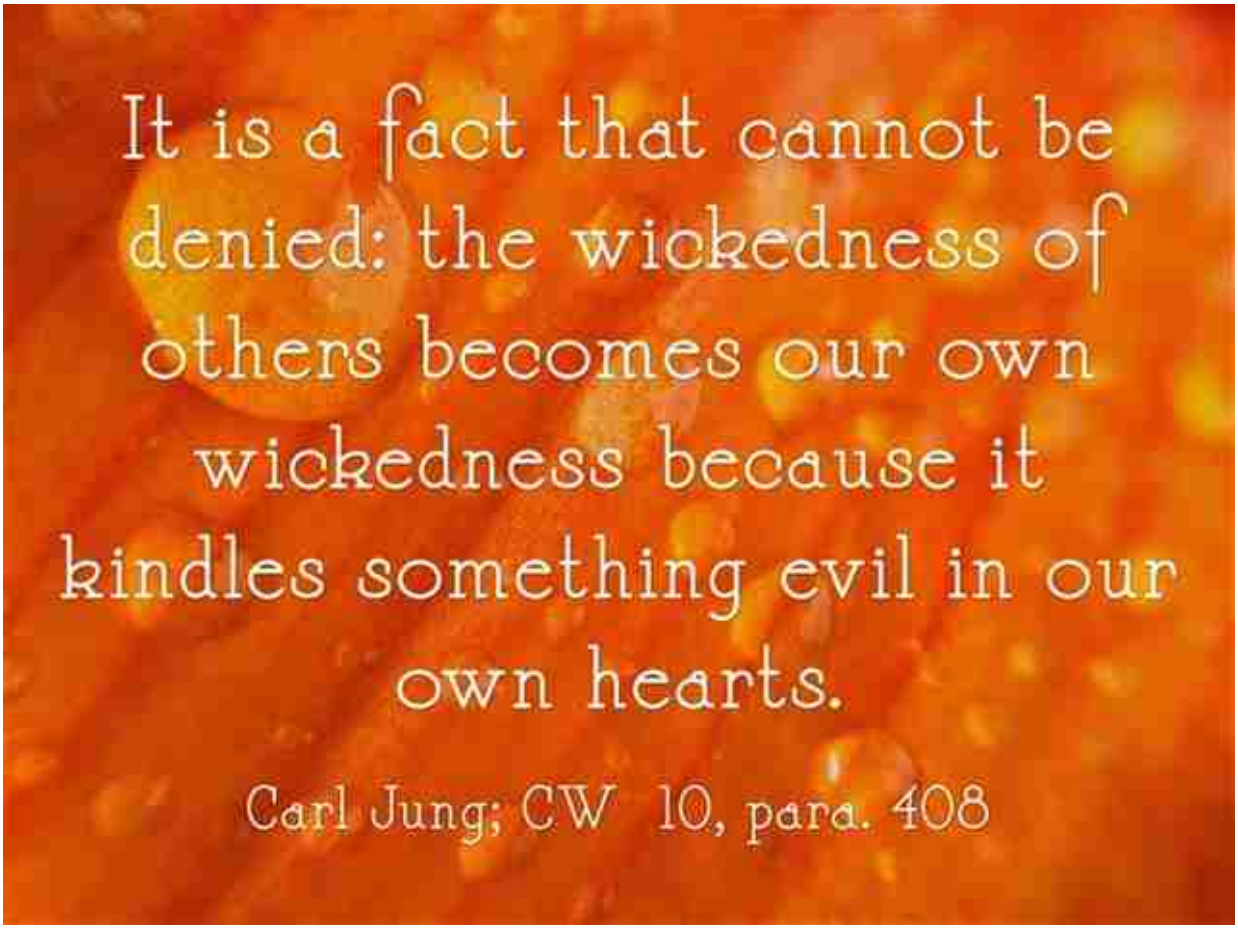
The psychiatrist knows only too well how each of us becomes the helpless but not pitiable victim of his own sentiments. Sentimentality is the superstructure erected upon brutality. Carl Jung; CW 15; Page 122; Para 284.



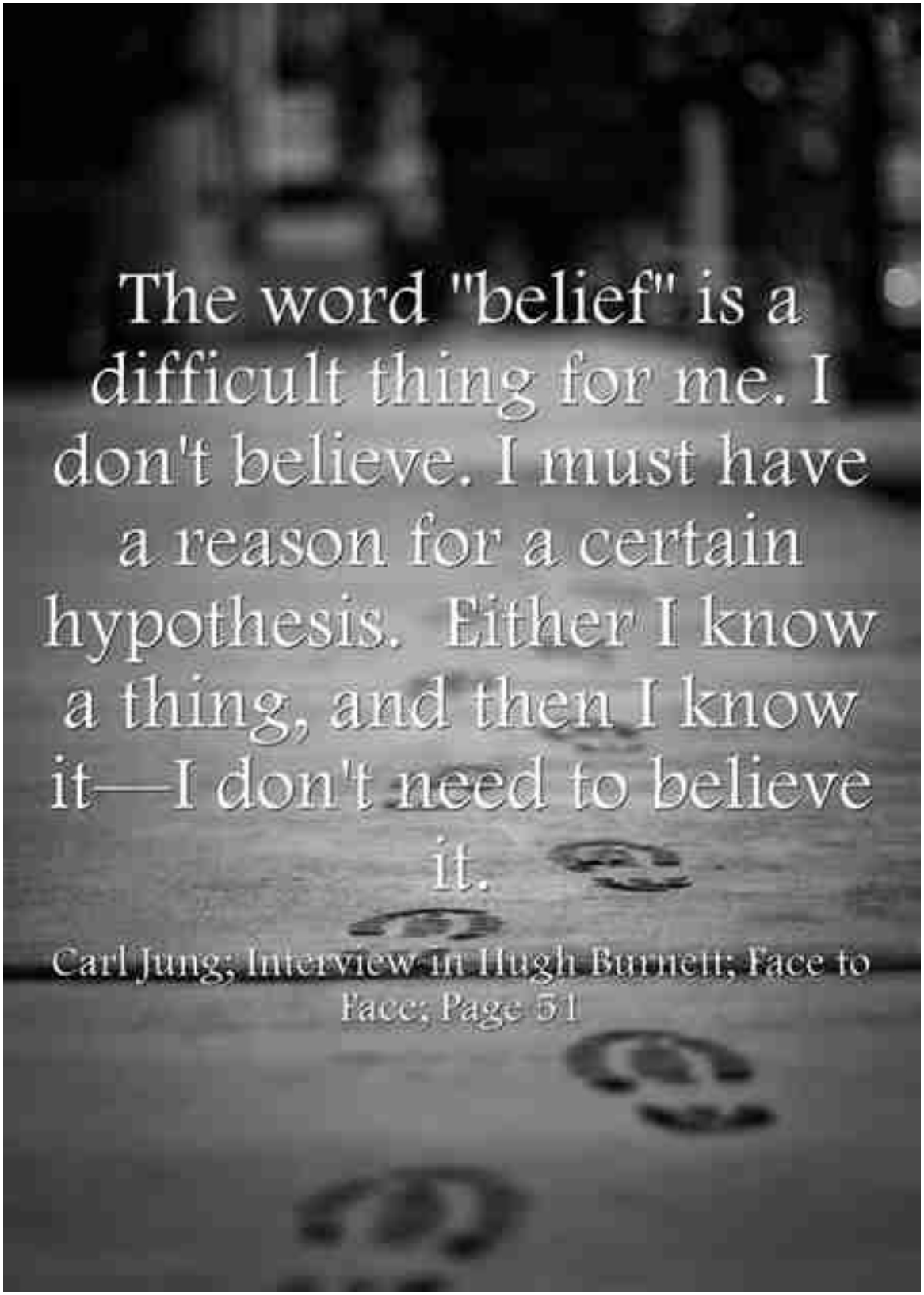
Masses are always breeding grounds of psychic epidemics. Carl Jung; CW 9i; Par. 227



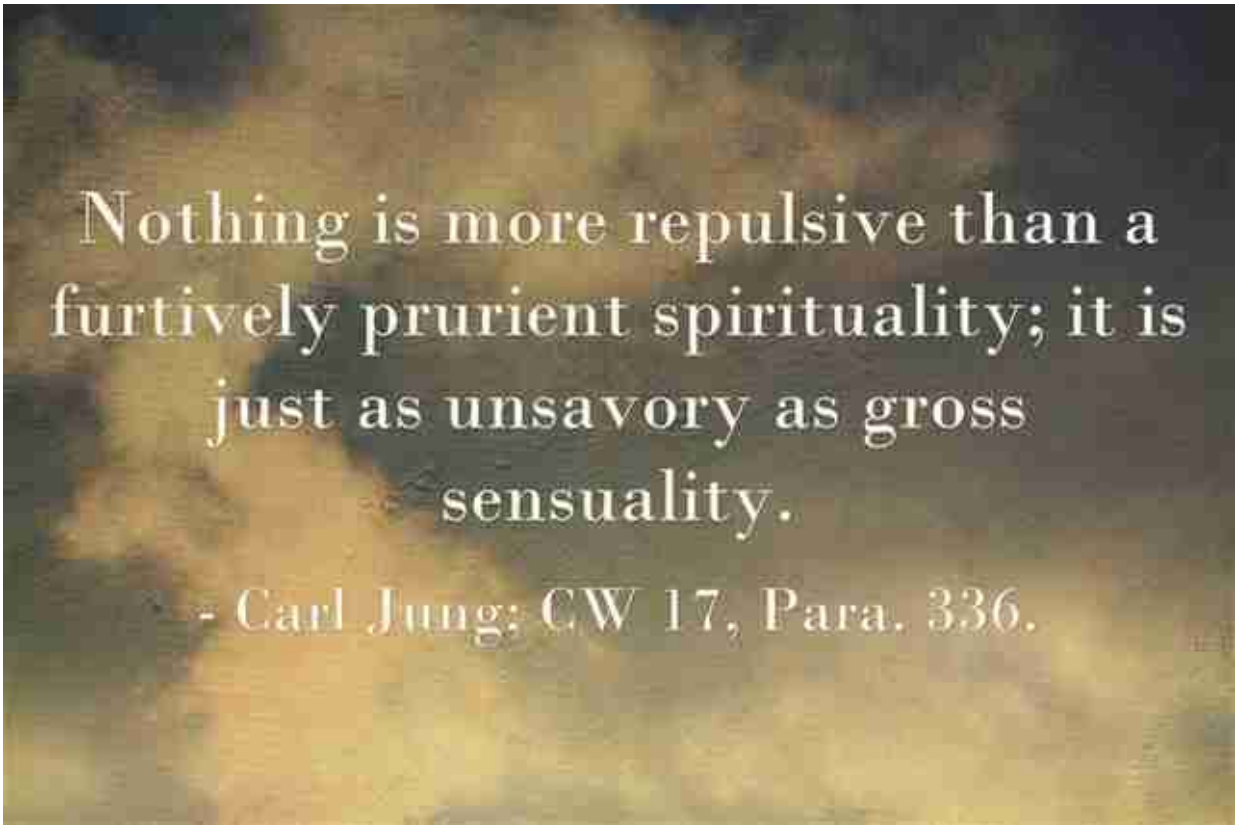
If one does not understand a person, one tends to regard him as a fool. Carl Jung; CW 14; Para 147.



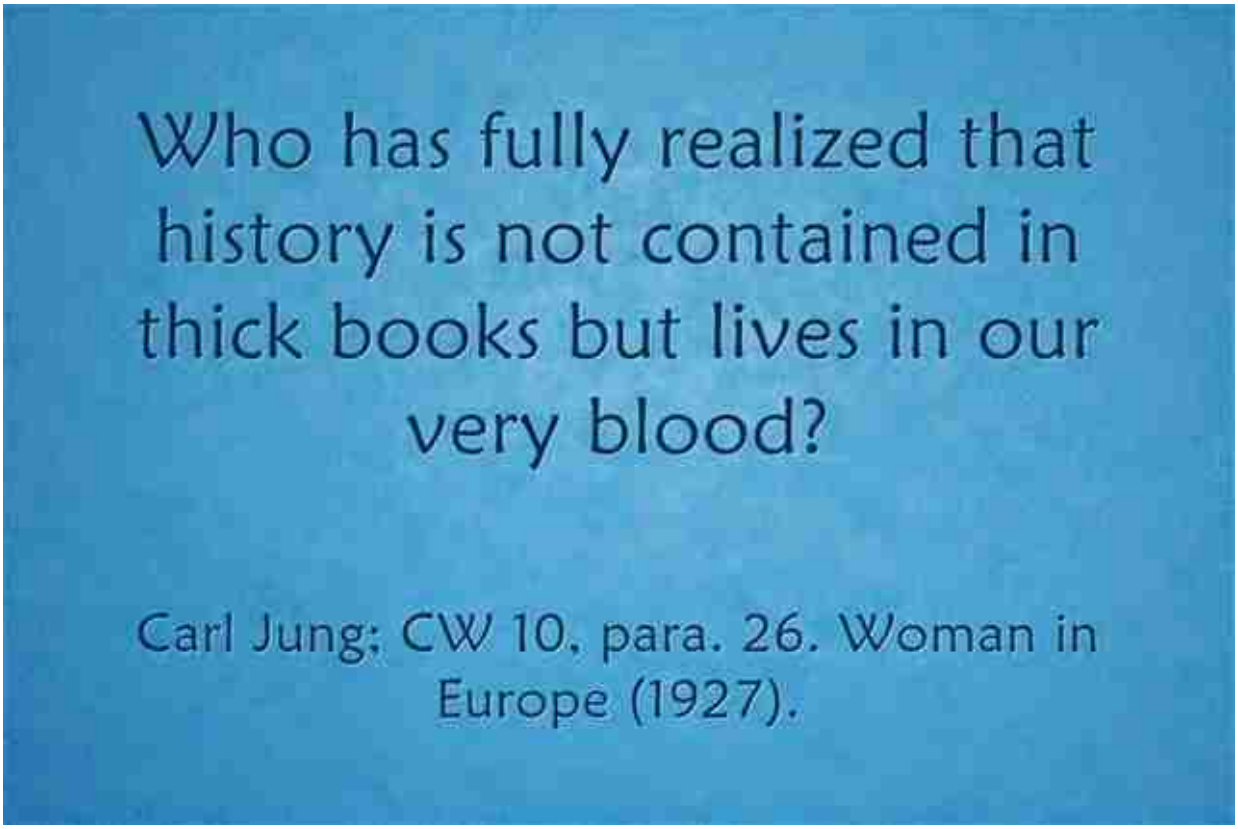
It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung; CW 10, para. 408.



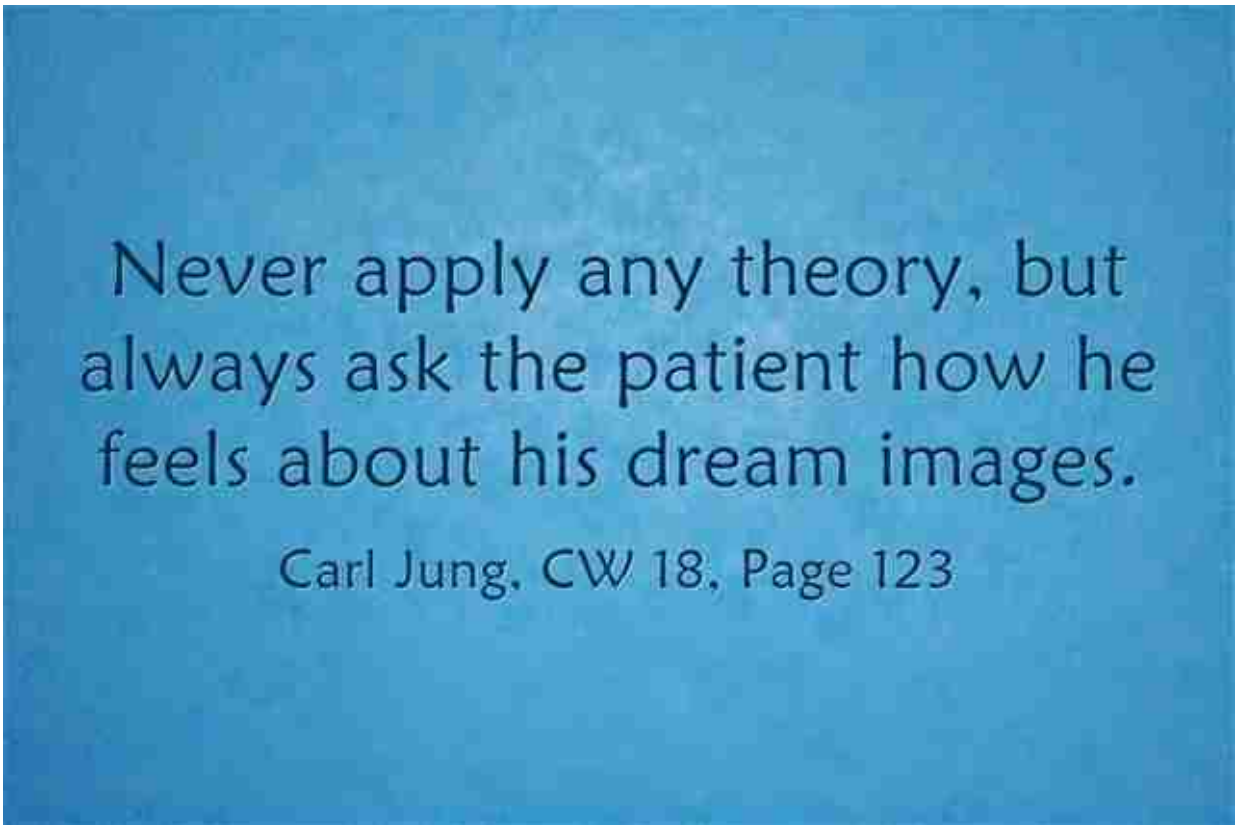
The word ”belief” is a difficult thing for me. I don’t believe. I must have a reason for a certain hypothesis. Either I know a thing, and then I know it—I don’t need to believe it. Carl Jung; Interview in Hugh Burnett; Face to Face (1959); Page 51.



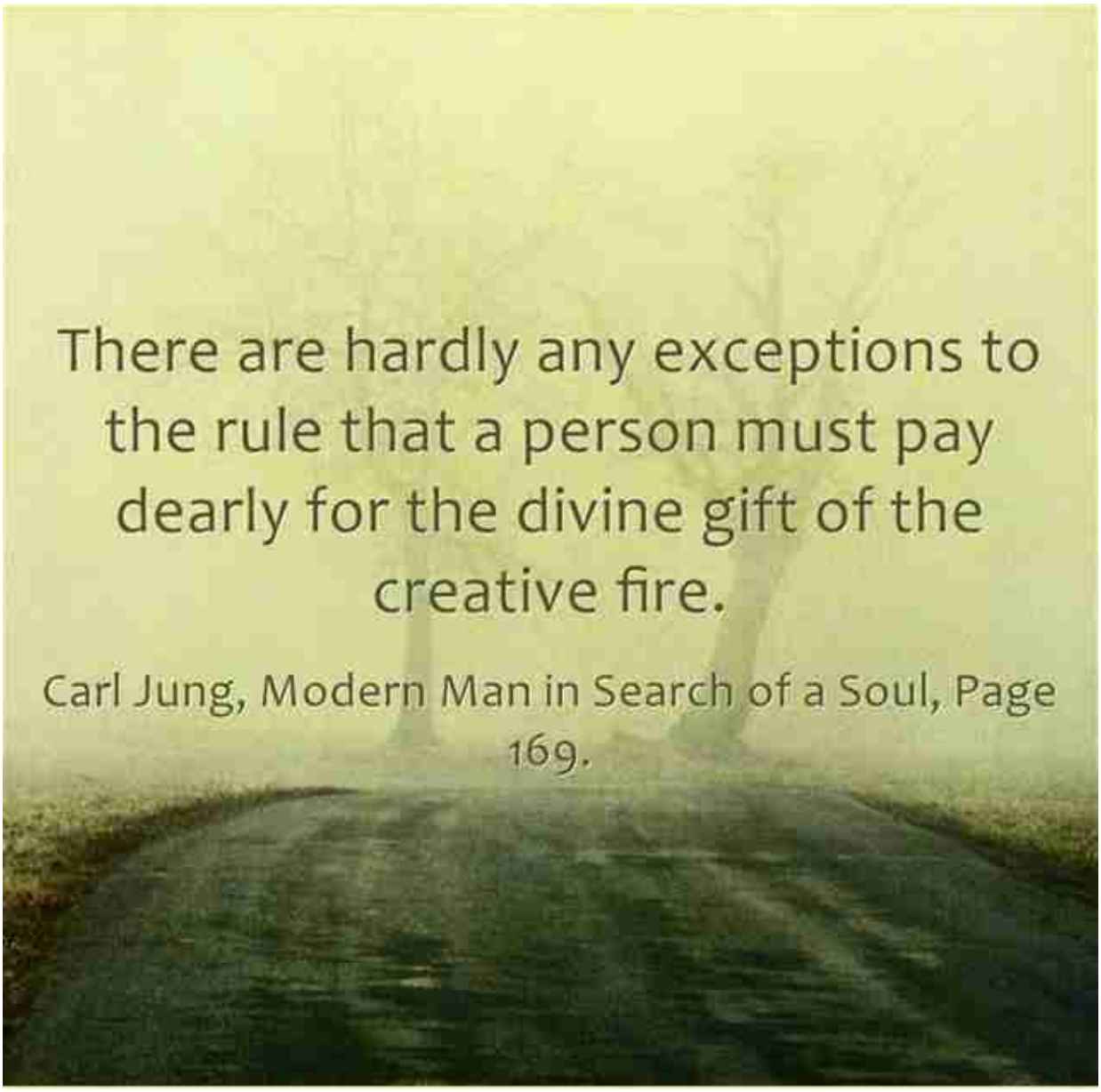
Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavory as gross sensuality. Carl Jung; CW 17, Para. 336.



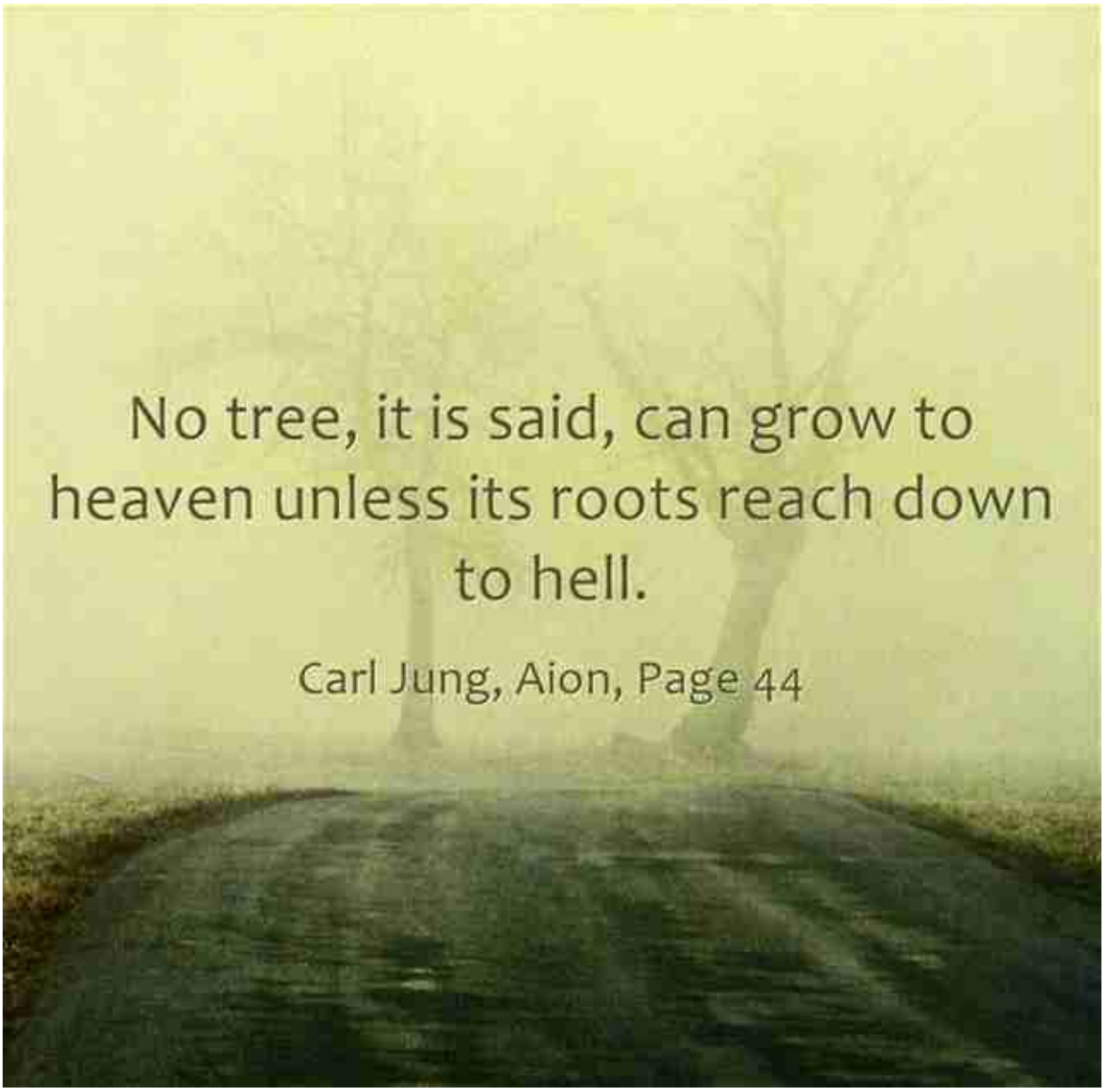
Who has fully realized that history is not contained in thick books but lives in our very blood? Carl Jung; CW 10; para. 26.



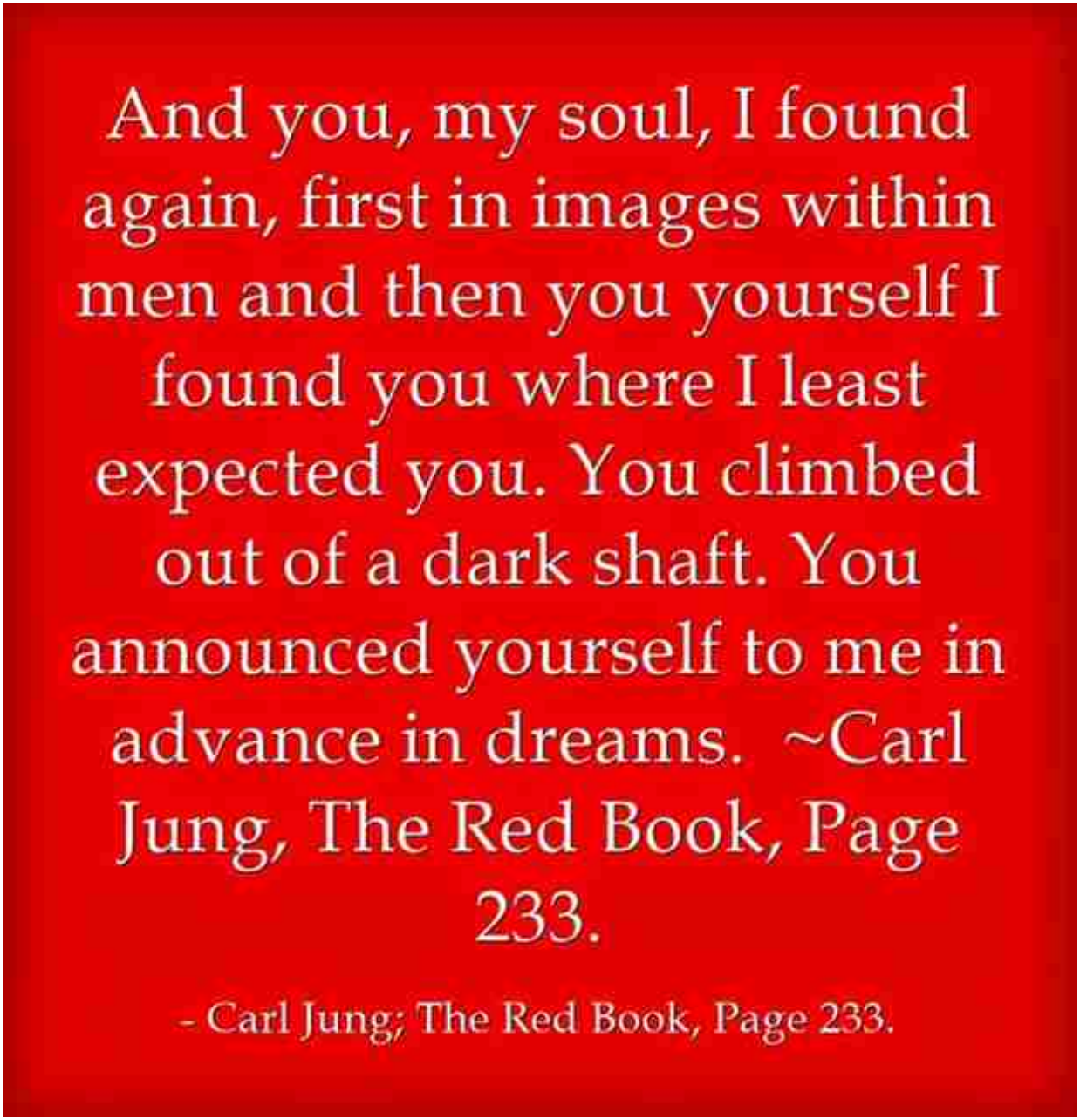
Never apply any theory, but always ask the patient how he feels about his dream images. Carl Jung, CW 18, Page 123.



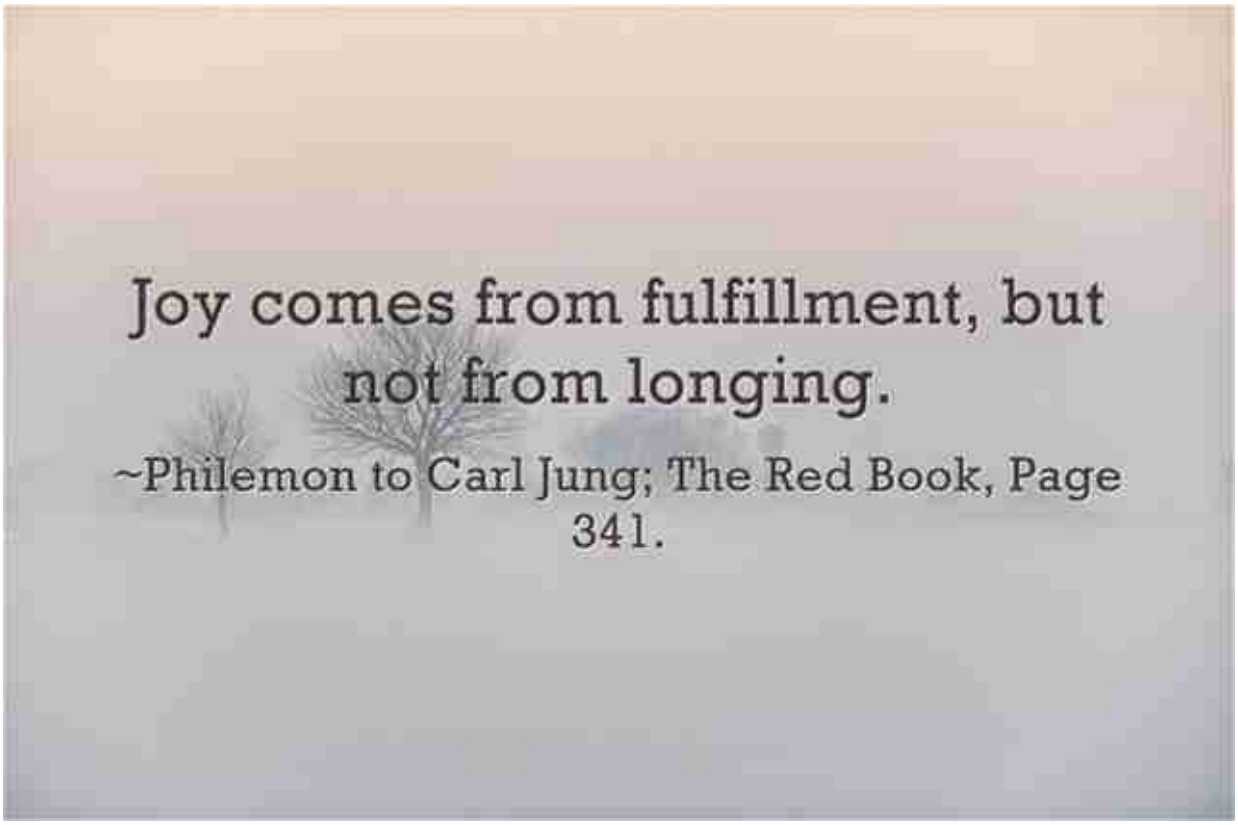
There are hardly any exceptions to the rule that a person must pay dearly for the divine gift of the creative fire. Carl Jung, Modern Man in Search of a Soul, Page 169.



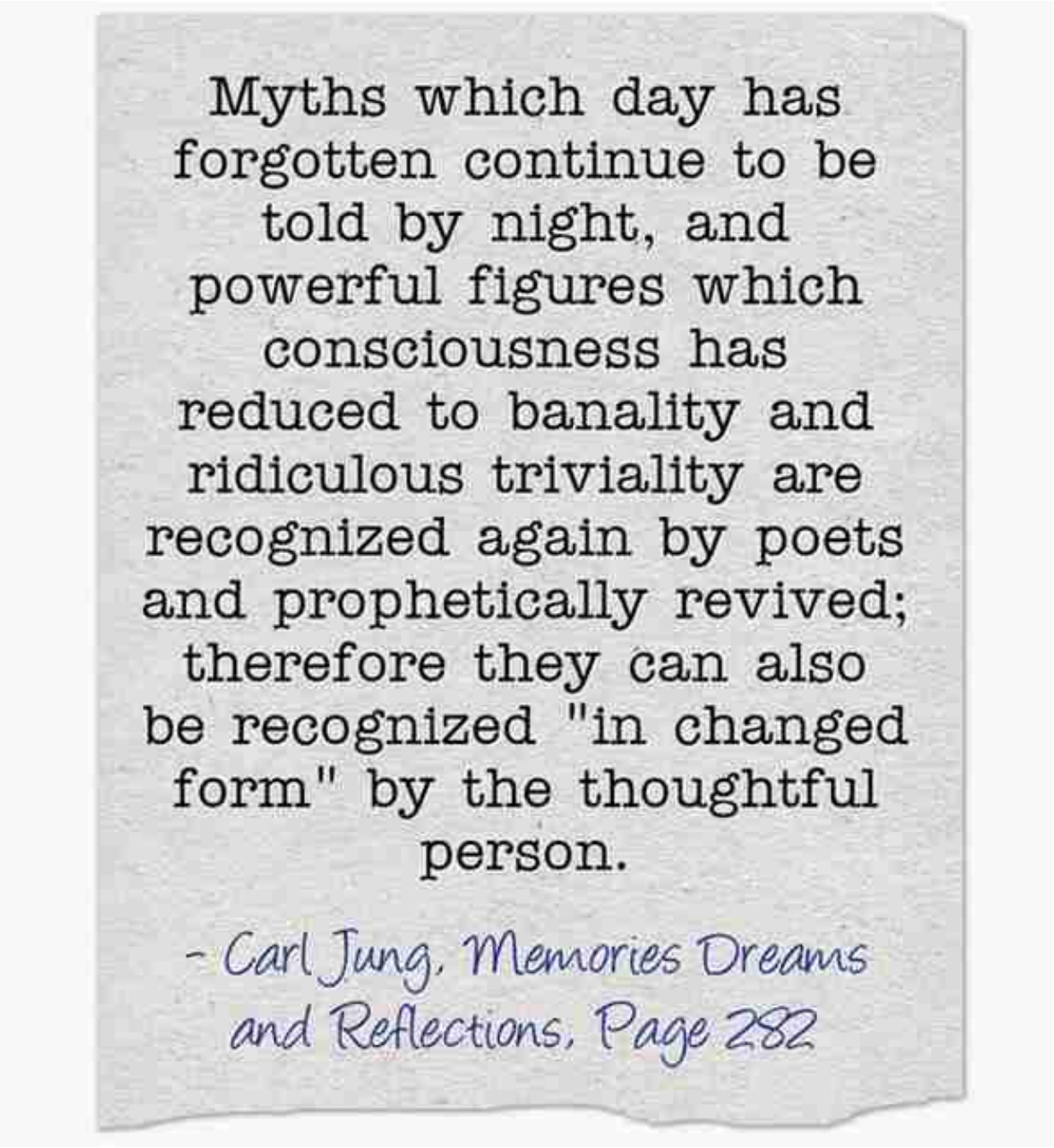
No tree, it is said, can grow to heaven unless its roots reach down to hell. Carl Jung, Aion, Page 44.



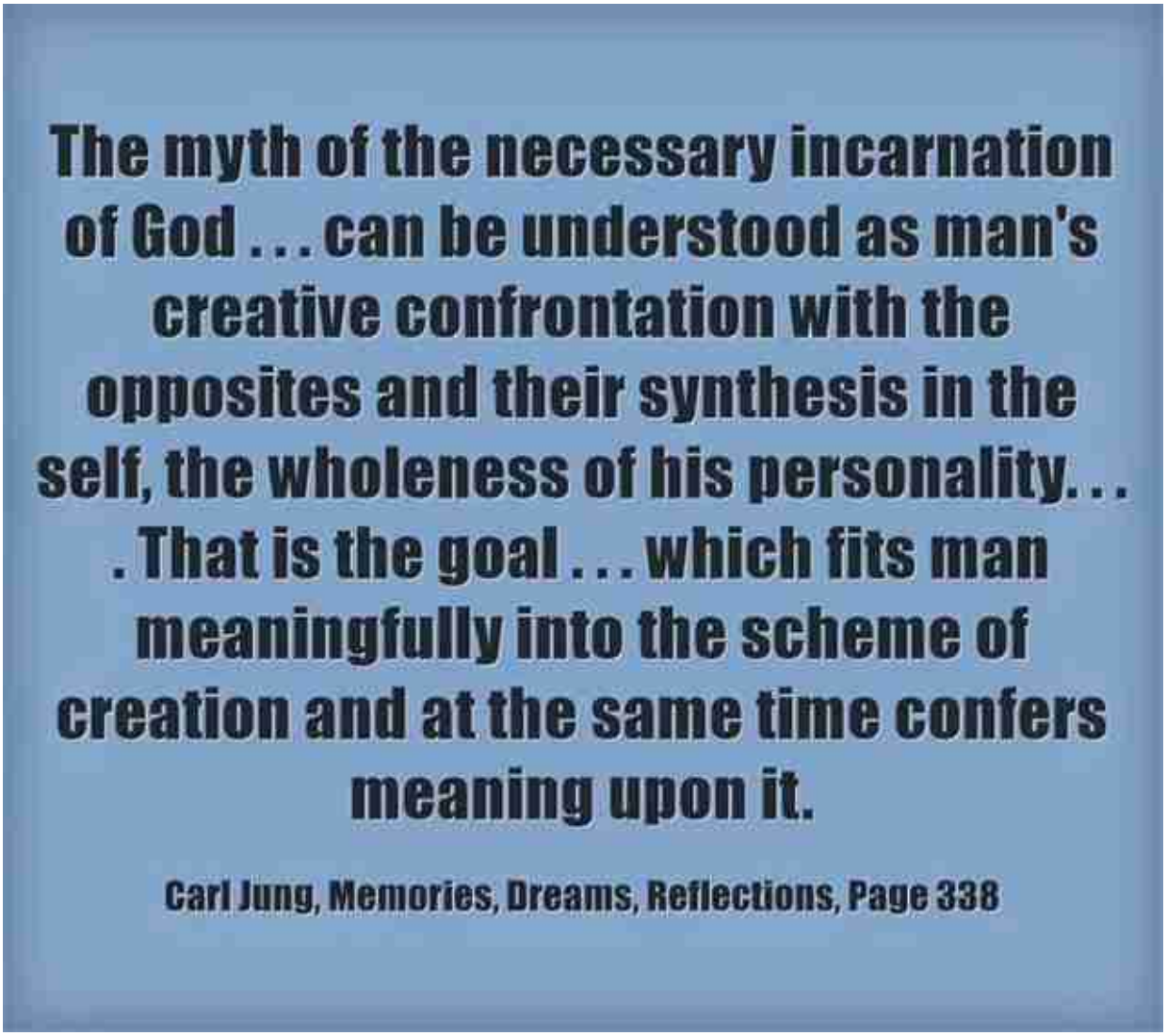
And you, my soul, I found again, first in images within men and then you yourself I found you where I least expected you. You climbed out of a dark shaft. You announced yourself to me in advance in dreams. Carl Jung, The Red Book, Page 233.



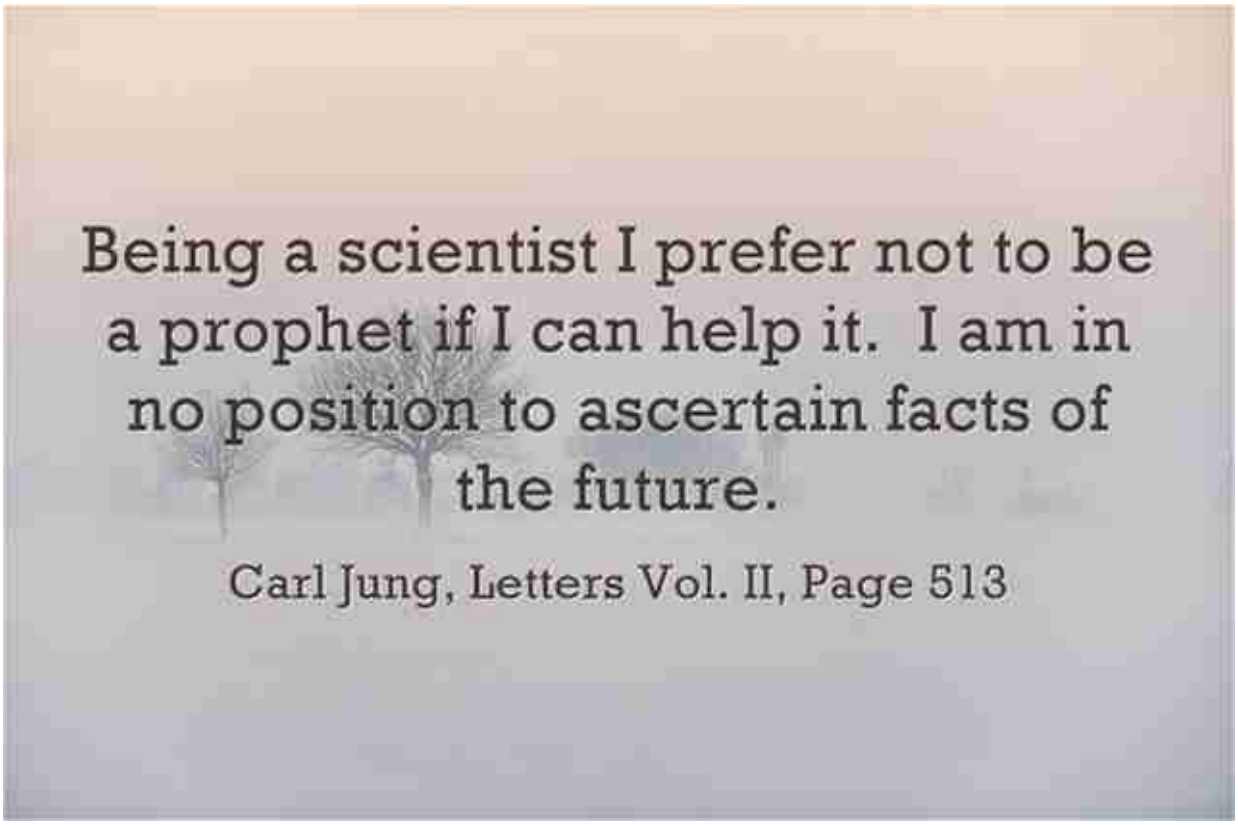
Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book, Page 341.



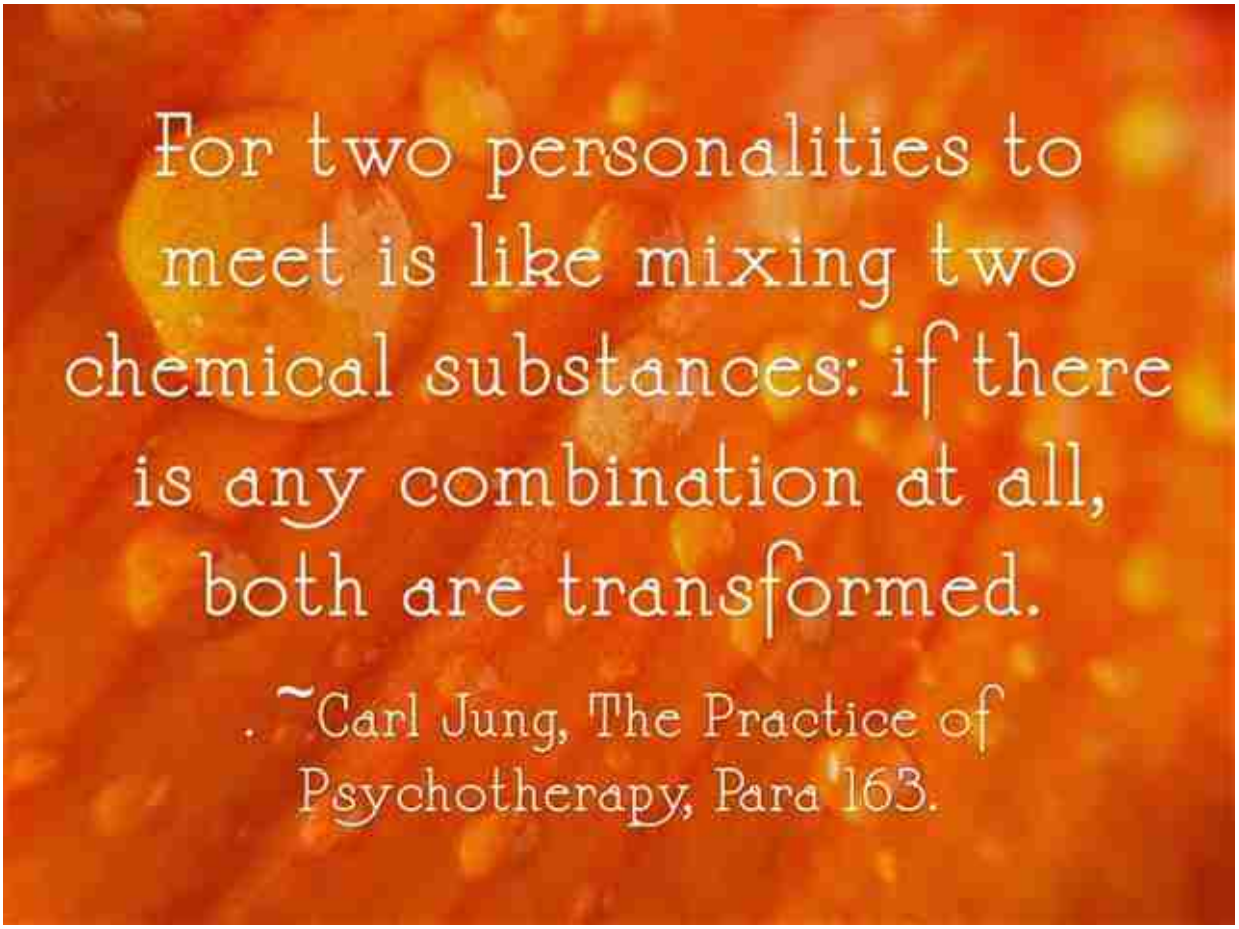
Myths which day has forgotten continue to be told by night, and powerful figures which consciousness has reduced to banality and ridiculous triviality are recognized again by poets and prophetically revived; therefore they can also be recognized ”in changed form” by the thoughtful person. Carl Jung, Memories Dreams and Reflections, Page 282.



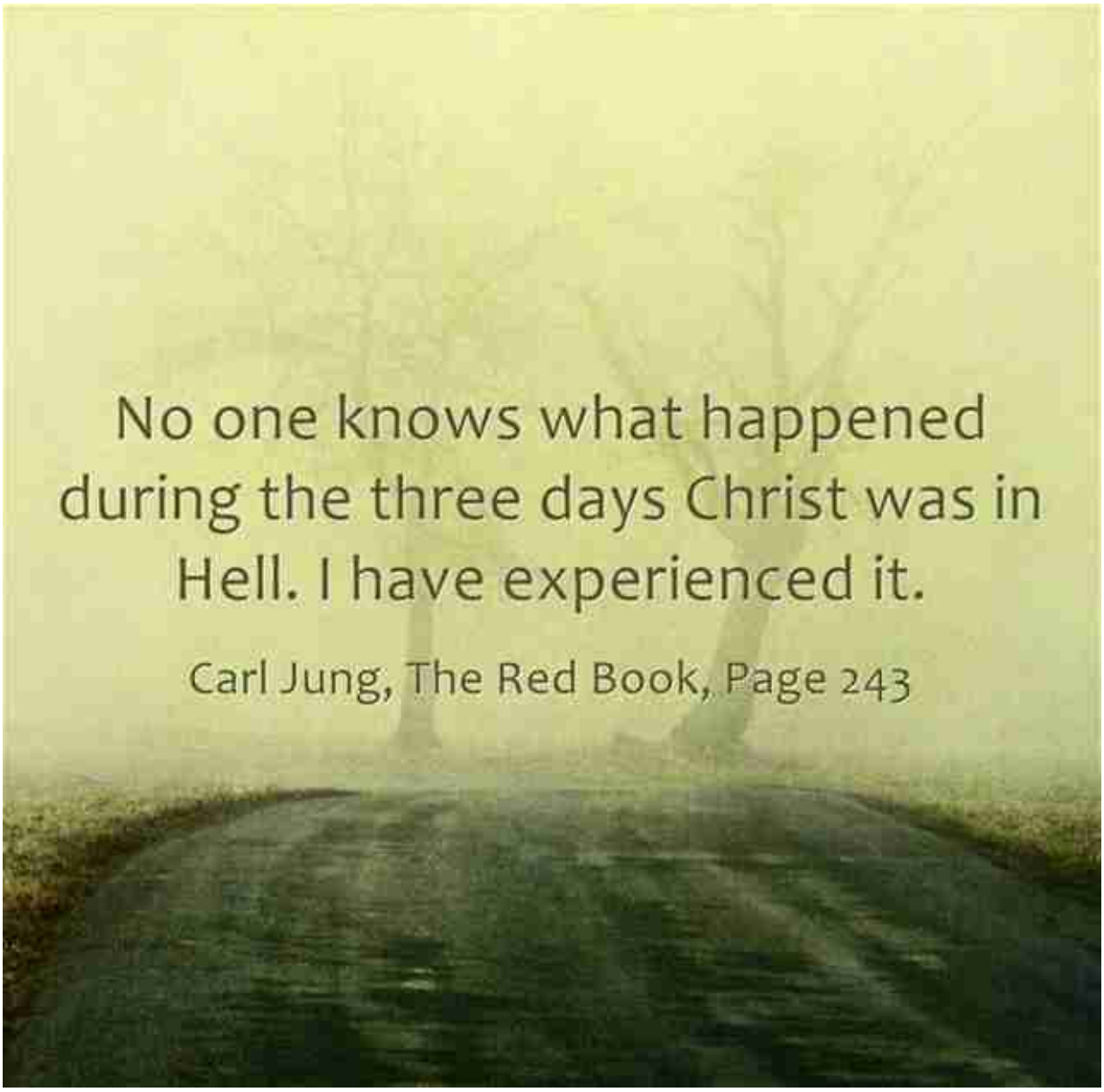
The myth of the necessary incarnation of God . . . can be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. . . . That is the goal . . . which fits man meaningfully into the scheme of creation and at the same time confers meaning upon it. –Carl Jung, Memories, Dreams, Reflections, Page 338.



Being a scientist I prefer not to be a prophet if I can help it. I am in no position to ascertain facts of the future. Carl Jung, Letters Vol. II, Page 513.



For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed. . Carl Jung, CW 18, The Practice of Psychotherapy, Para 163.



No one knows what happened during the three days Christ was in Hell. I have experienced it. Carl Jung, The Red Book, Page 243.

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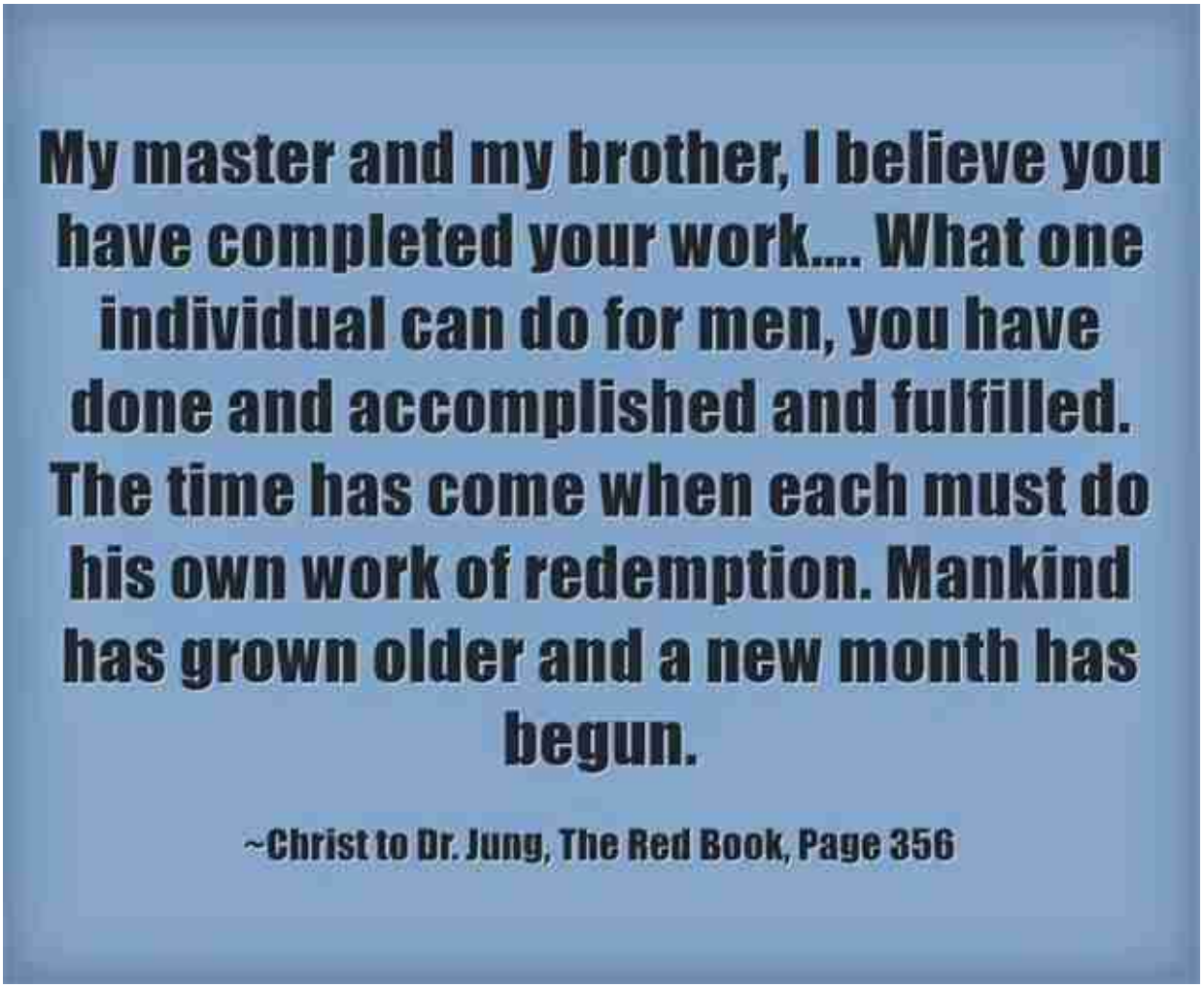
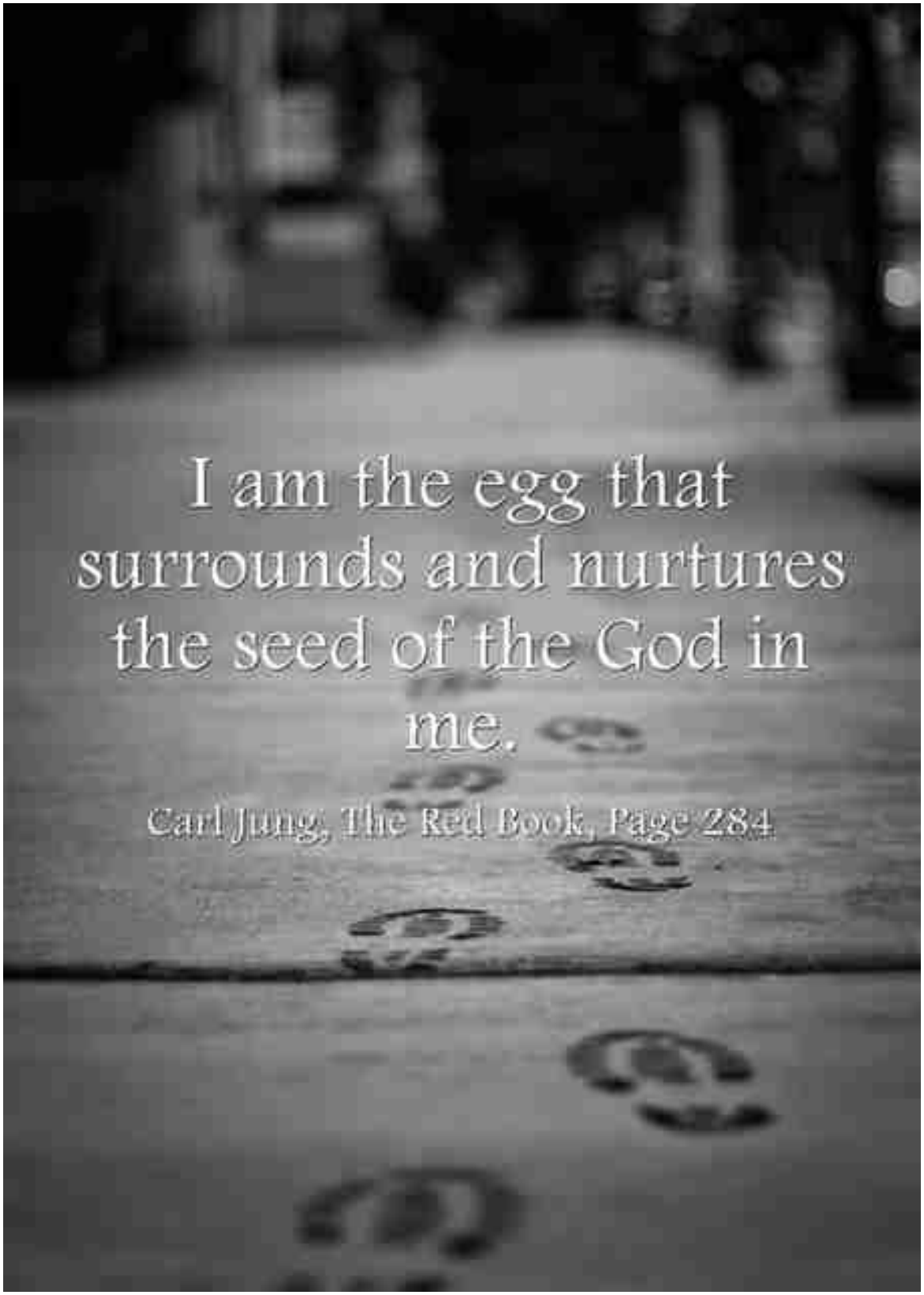
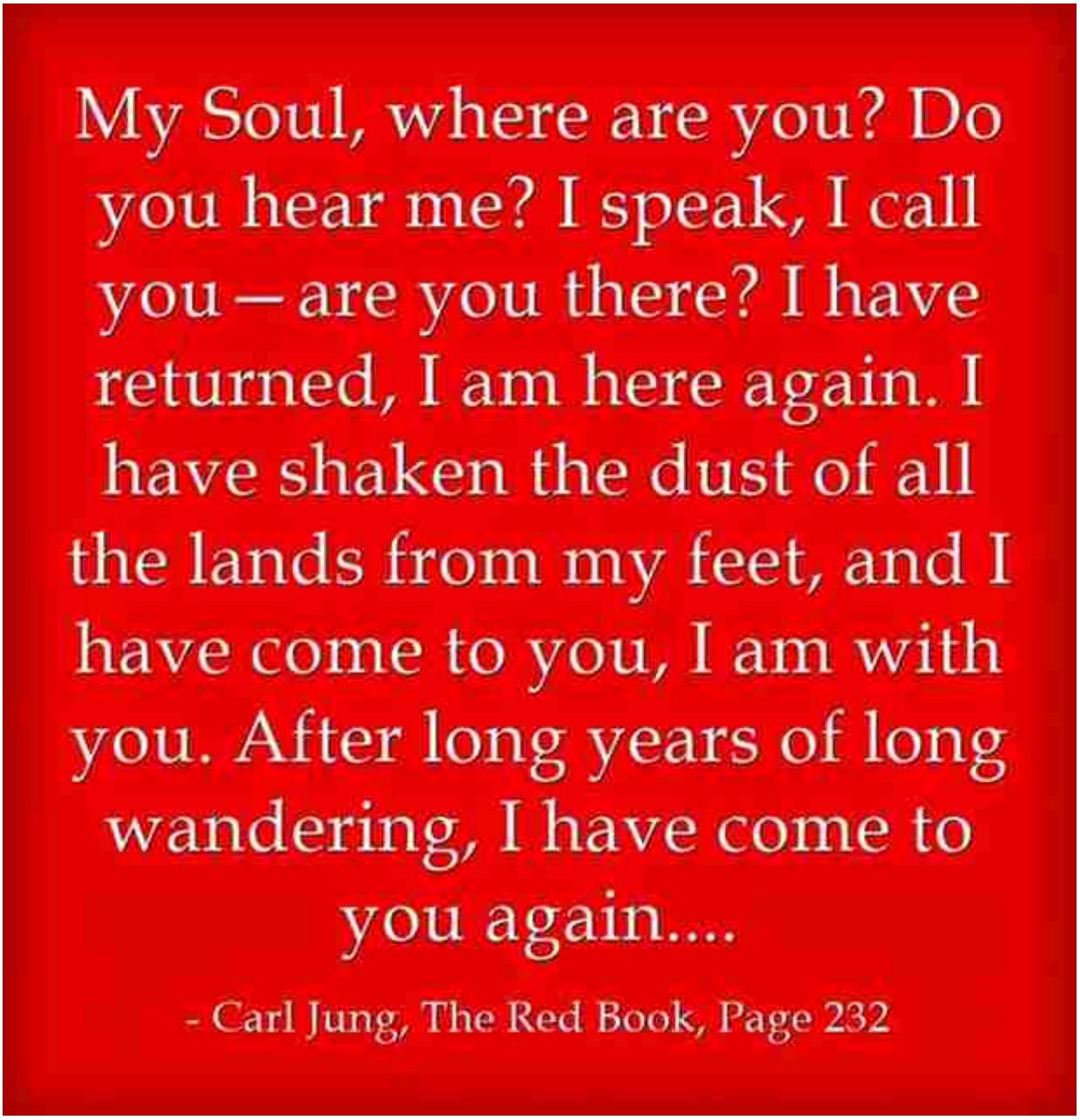


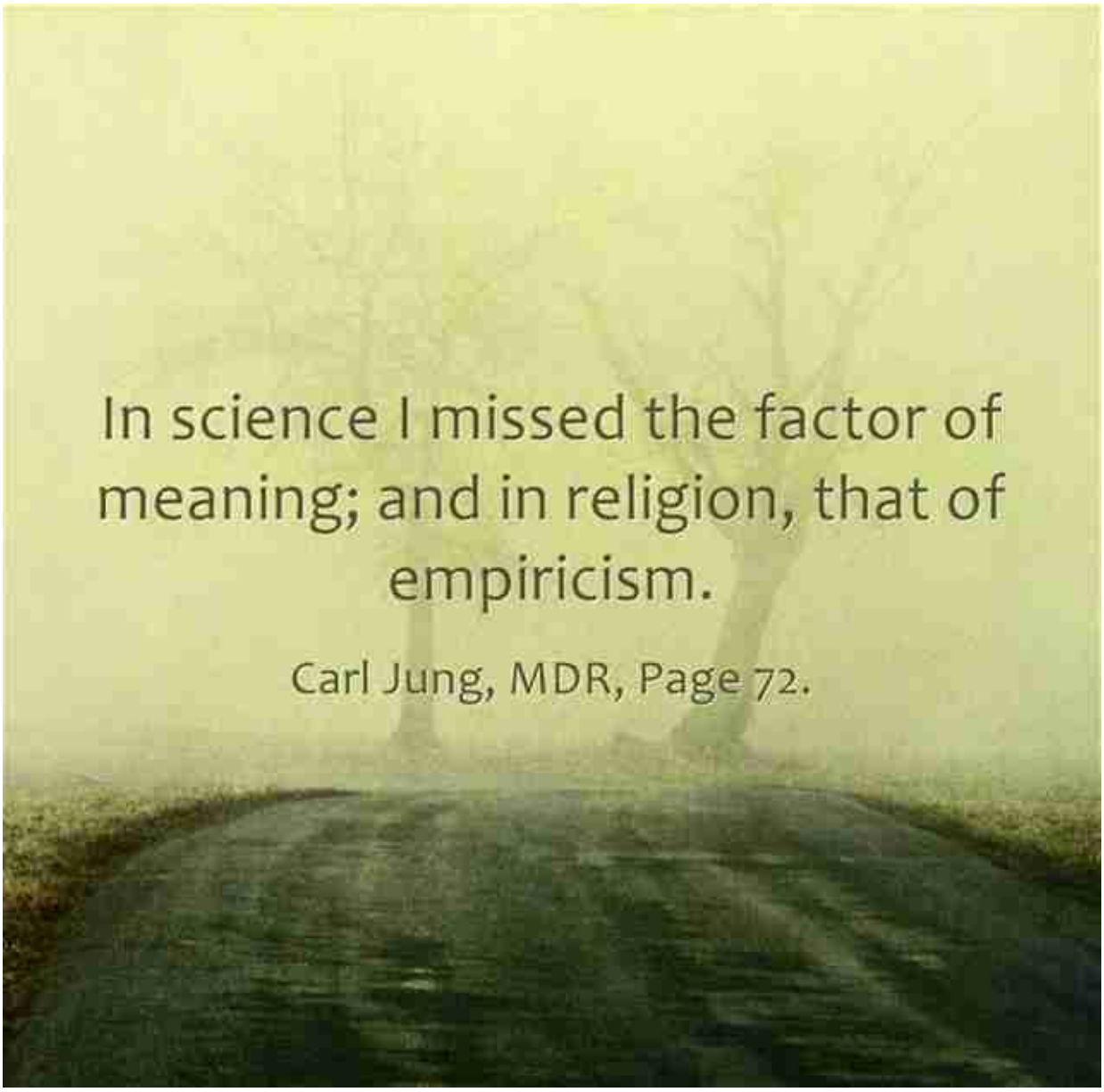
My master and my brother, I believe you have completed your work.... What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun. Christ to Dr. Jung, The Red Book, Page 356.



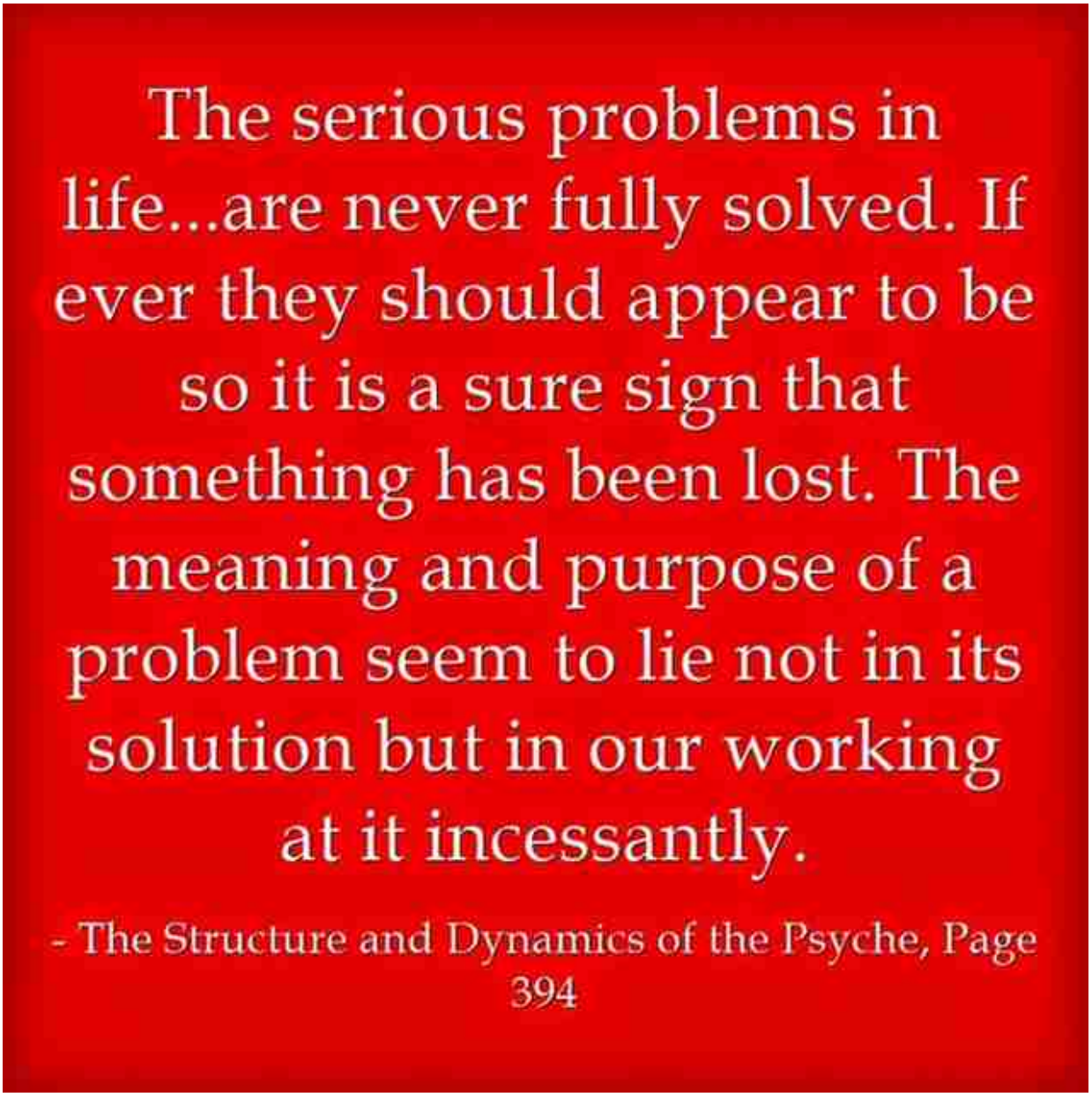
I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.



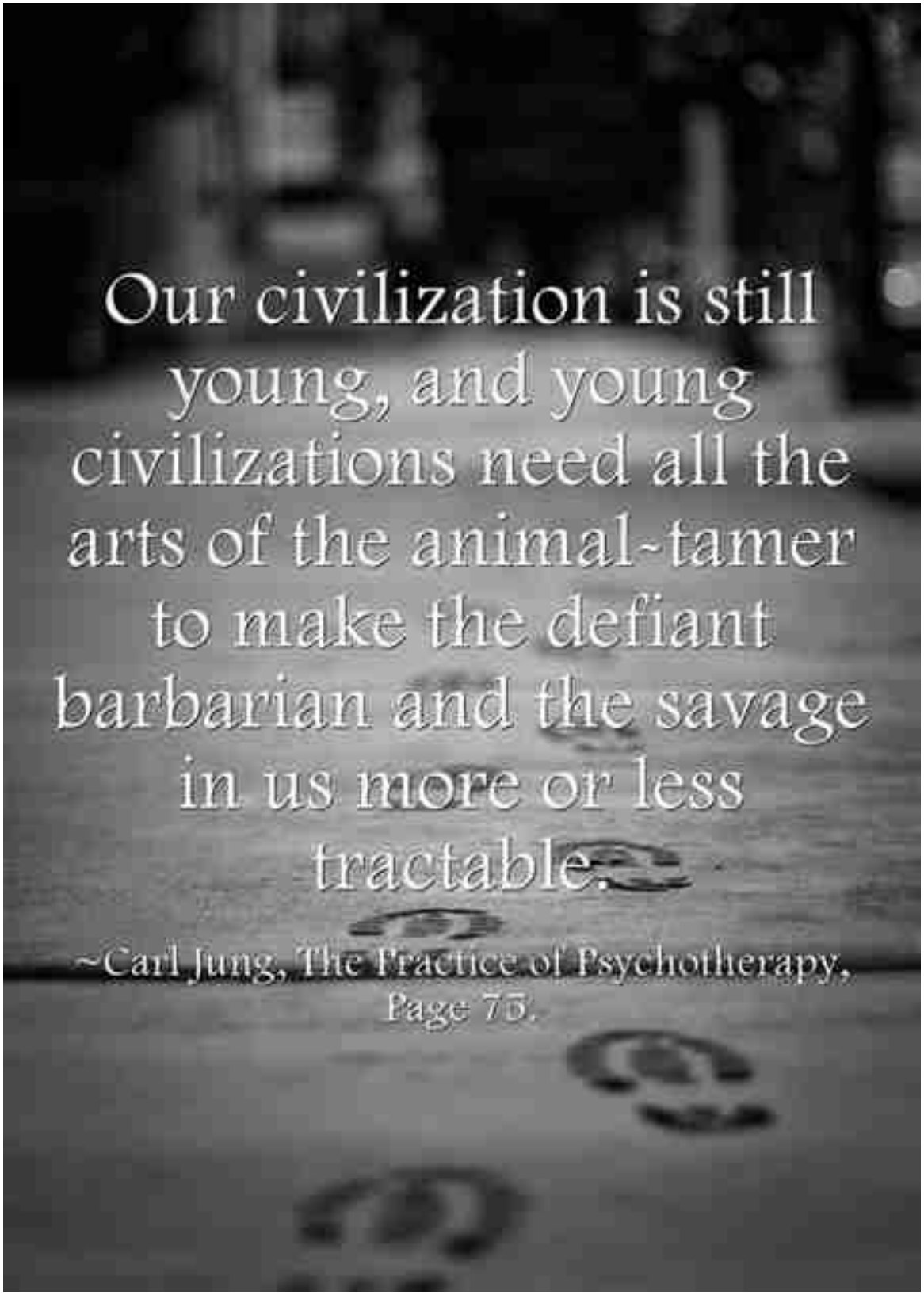
My Soul, where are you? Do you hear me? I speak, I call you—are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again.... Carl Jung, The Red Book, Page 232.



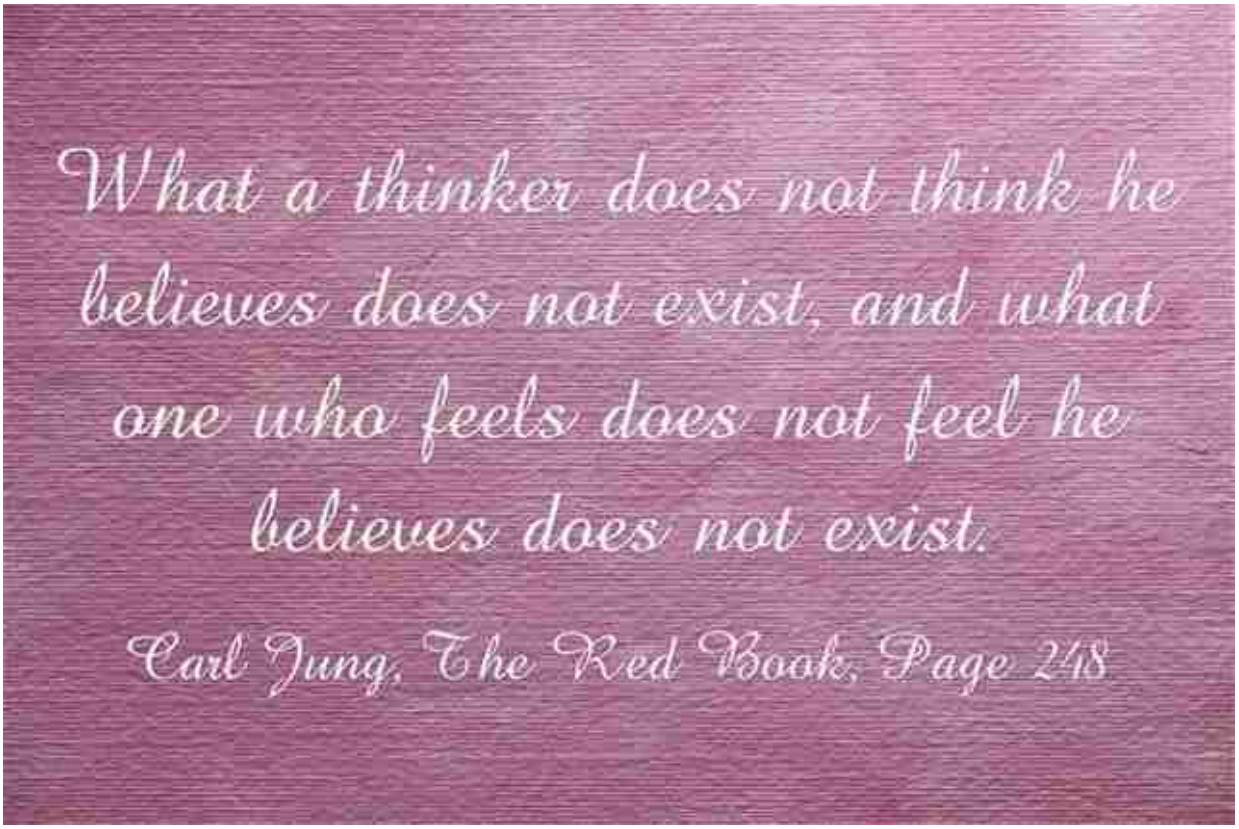
In science I missed the factor of meaning; and in religion, that of empiricism. Carl Jung, Memories Dreams and Reflections, Page 72.



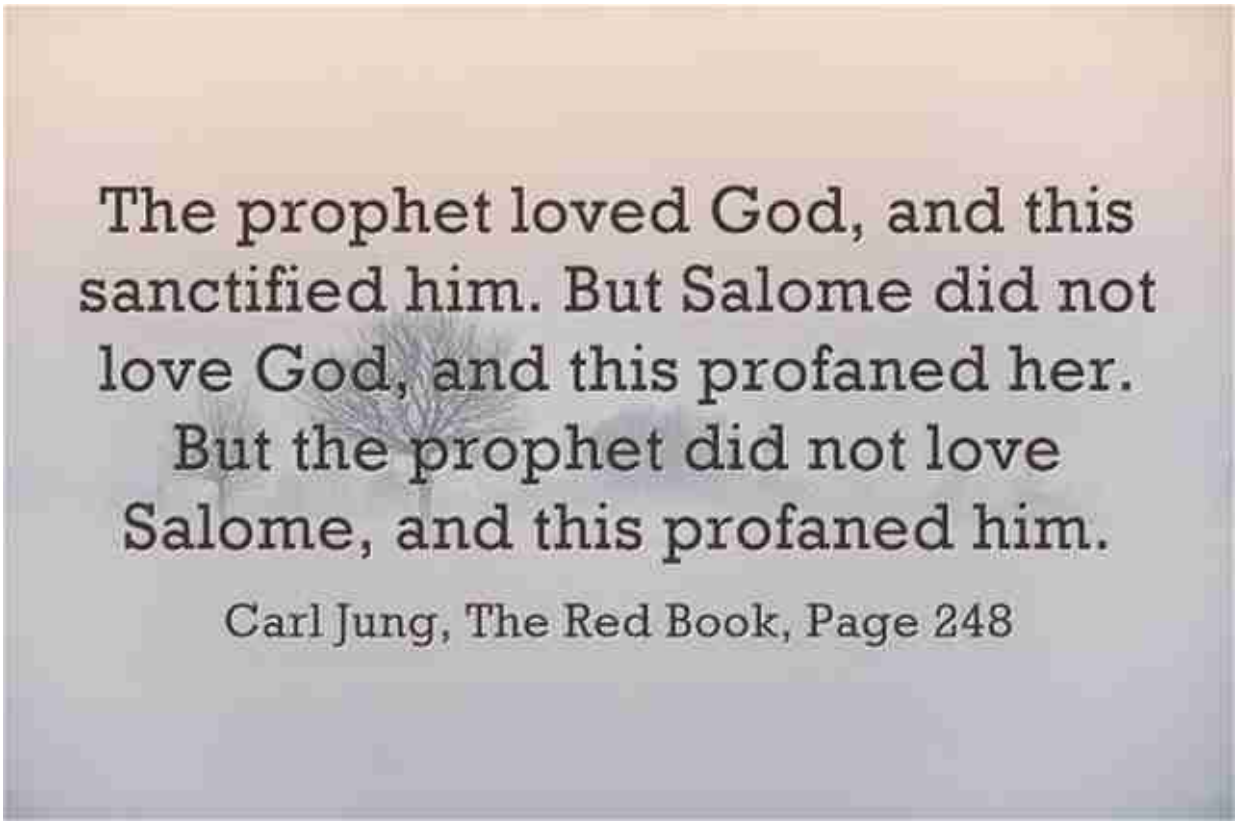
The serious problems in life…are never fully solved. If ever they should appear to be so it is a sure sign that something has been lost. The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly. Carl Jung, Carl Jung, The Structure and Dynamics of the Psyche, Page 394.



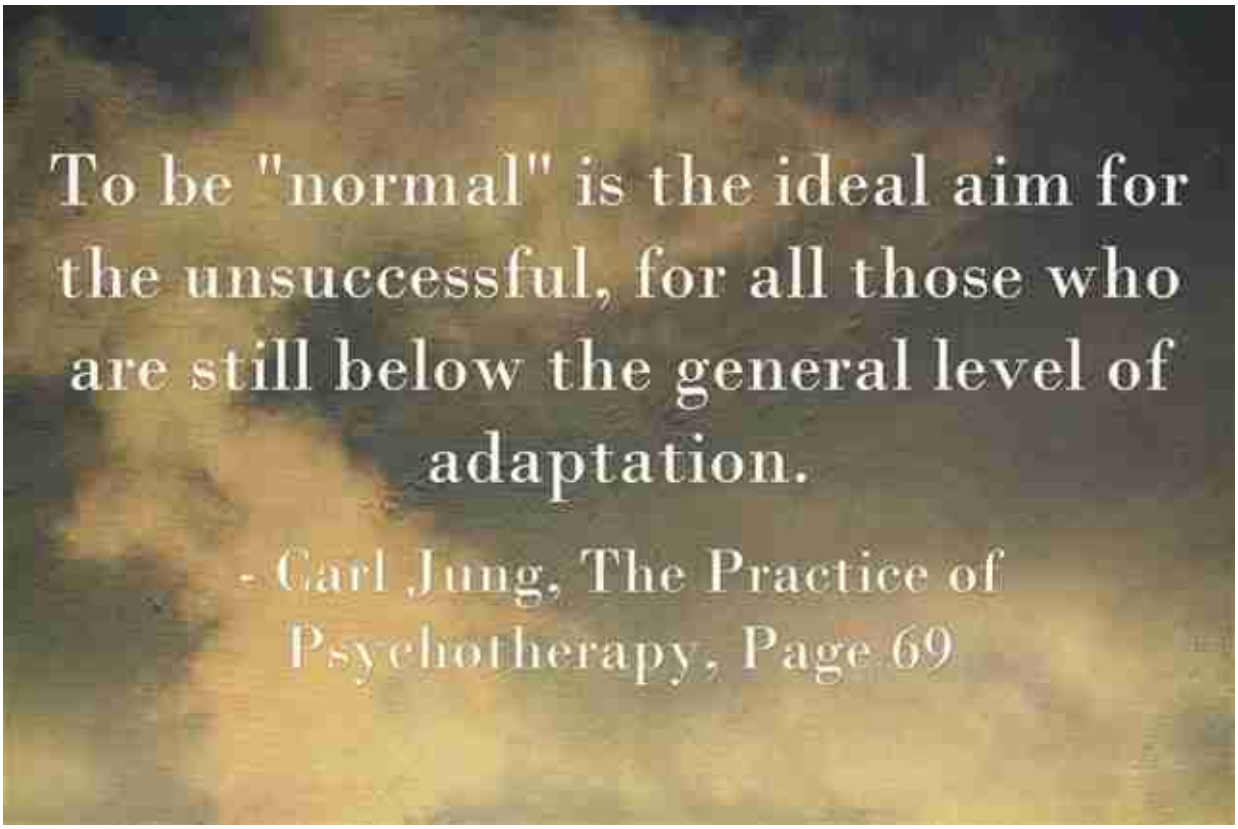
Our civilization is still young, and young civilizations need all the arts of the animal-tamer to make the defiant barbarian and the savage in us more or less tractable. Carl Jung, The Practice of Psychotherapy, Page 75.



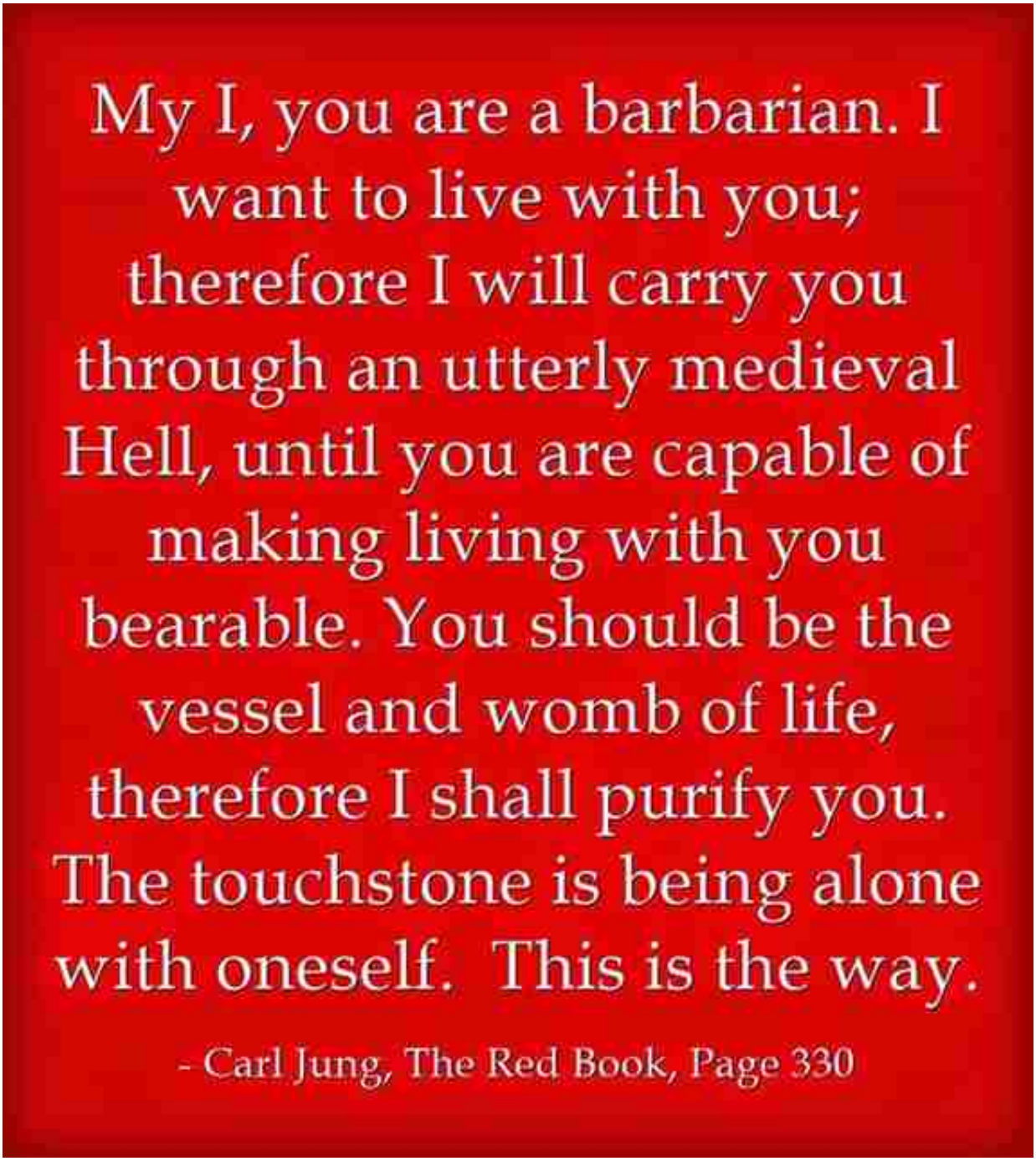
What a thinker does not think he believes does not exist, and what one who feels does not feel he believes does not exist. Carl Jung, The Red Book, Page 248.



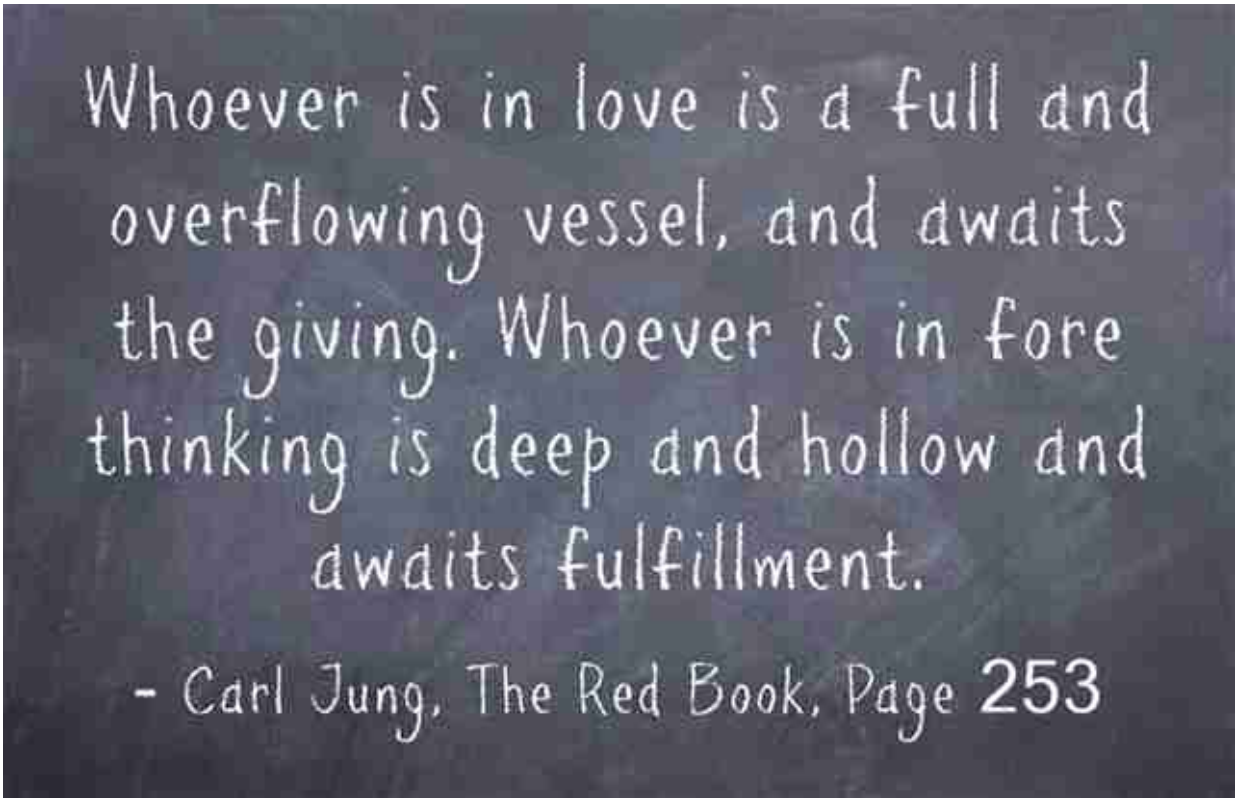
The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.



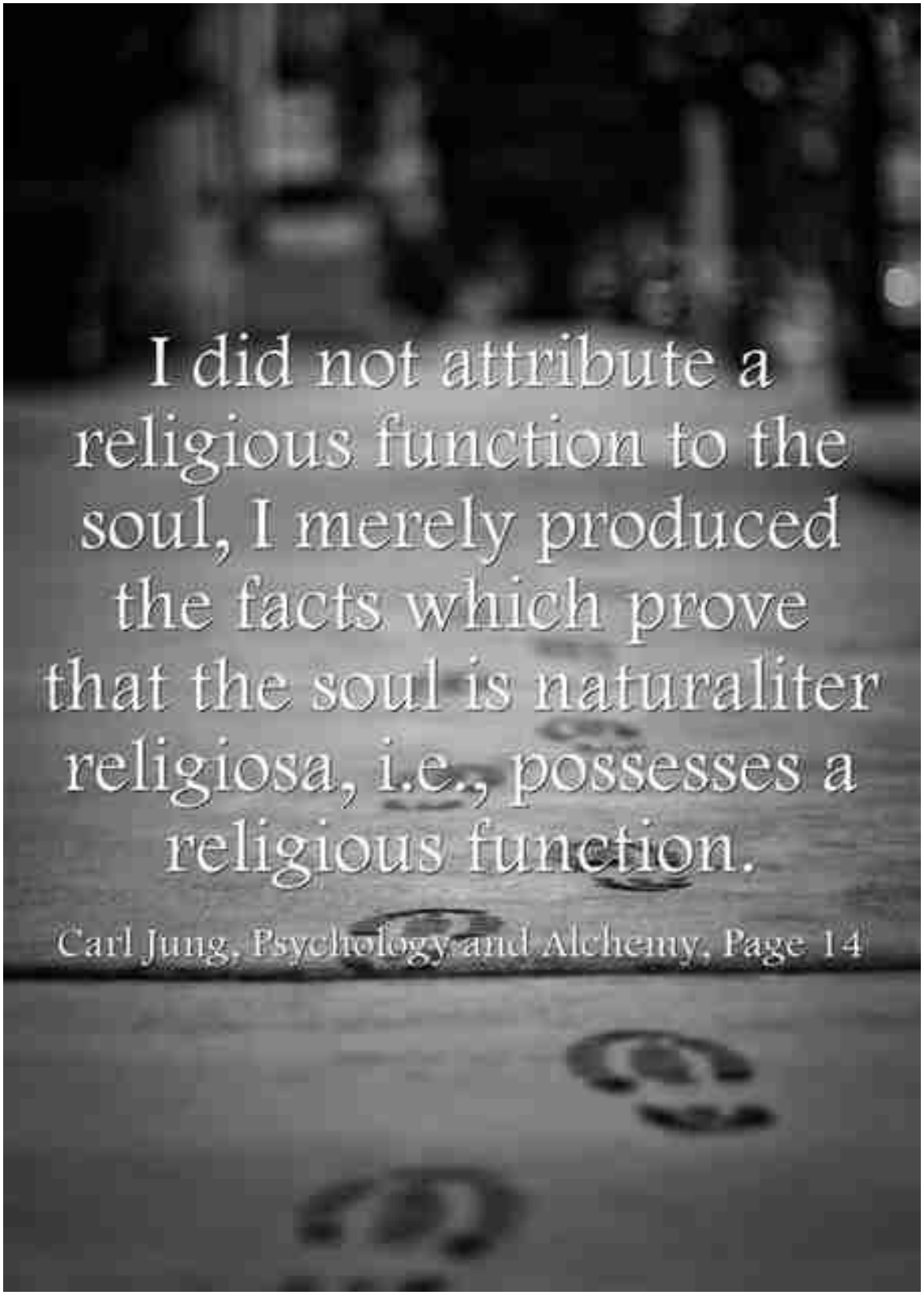
To be ”normal” is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. Carl Jung, The Practice of Psychotherapy, Page 69.



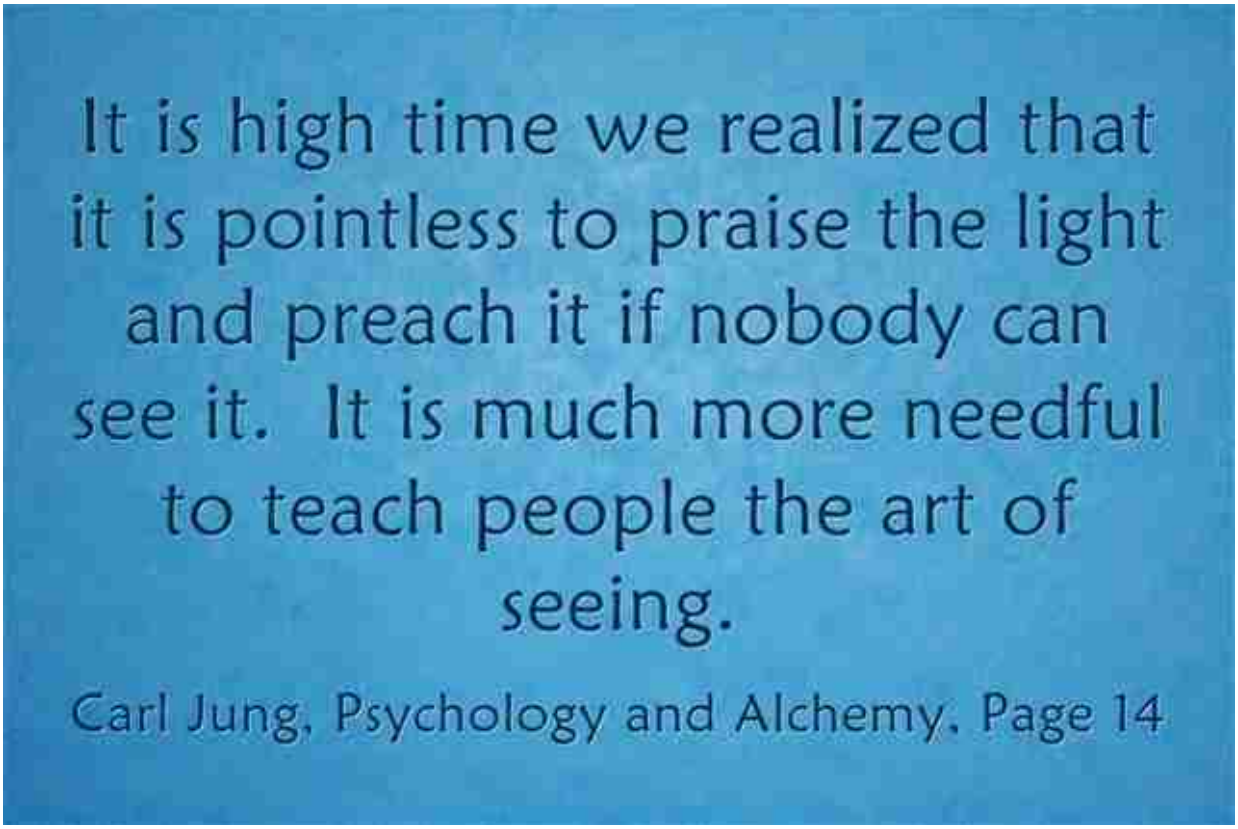
My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you. The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.



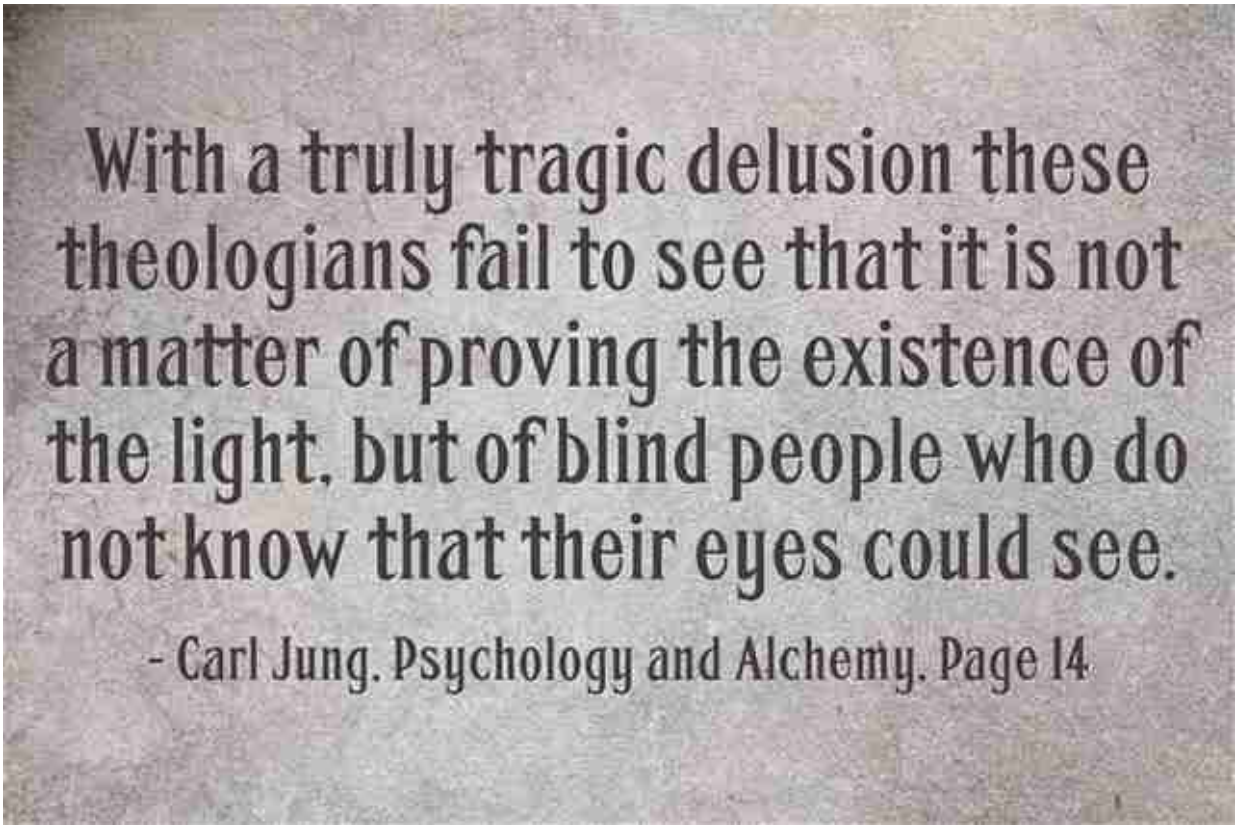
Whoever is in love is a full and overflowing vessel, and awaits the giving. Whoever is in fore thinking is deep and hollow and awaits fulfillment. Carl Jung, The Red Book, Page 253.



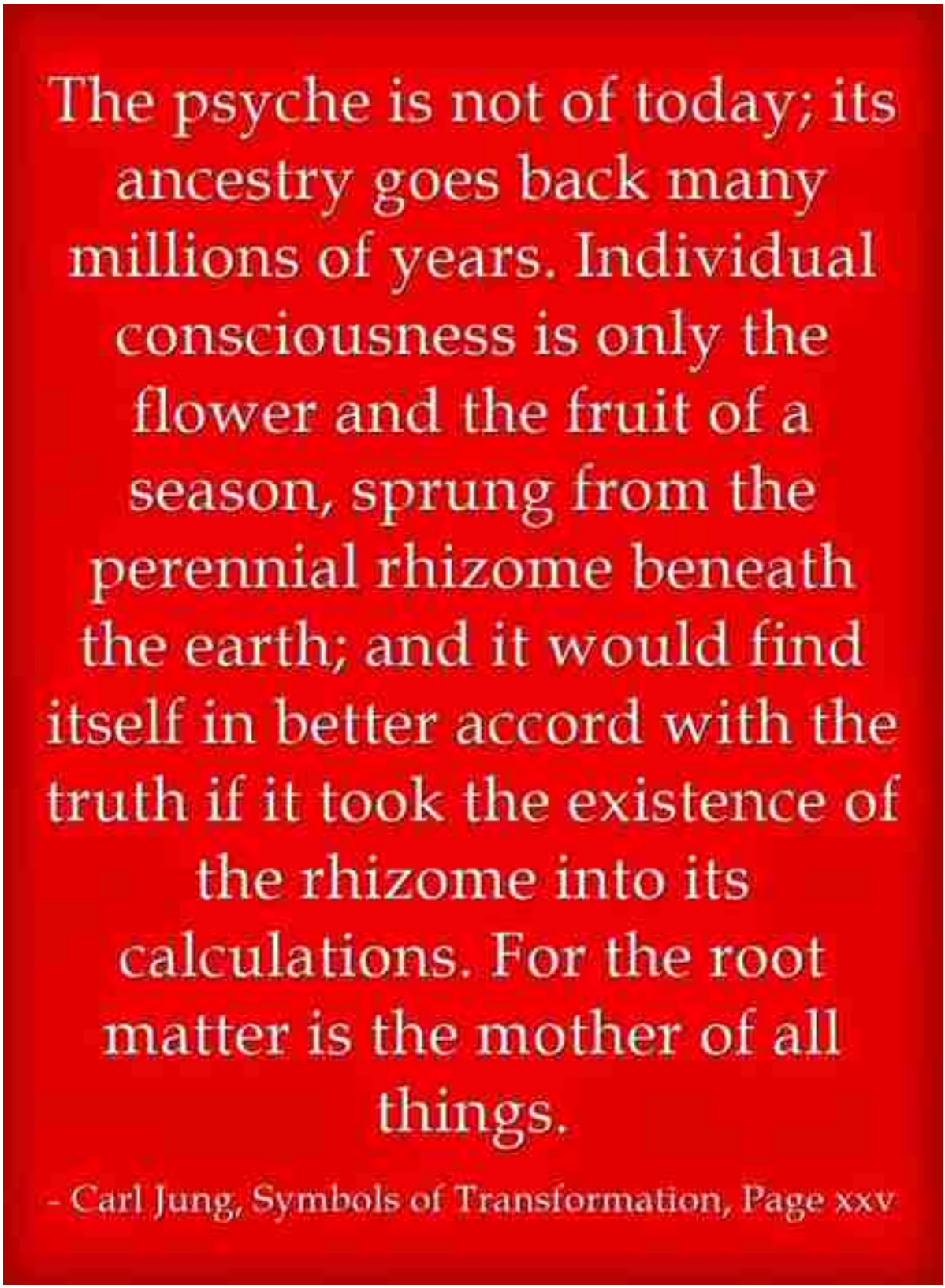
I did not attribute a religious function to the soul, I merely produced the facts which prove that the soul is naturaliter religiosa, i.e., possesses a religious function. Carl Jung, Psychology and Alchemy, Page 14.



It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. Carl Jung, Psychology and Alchemy, Page 14.

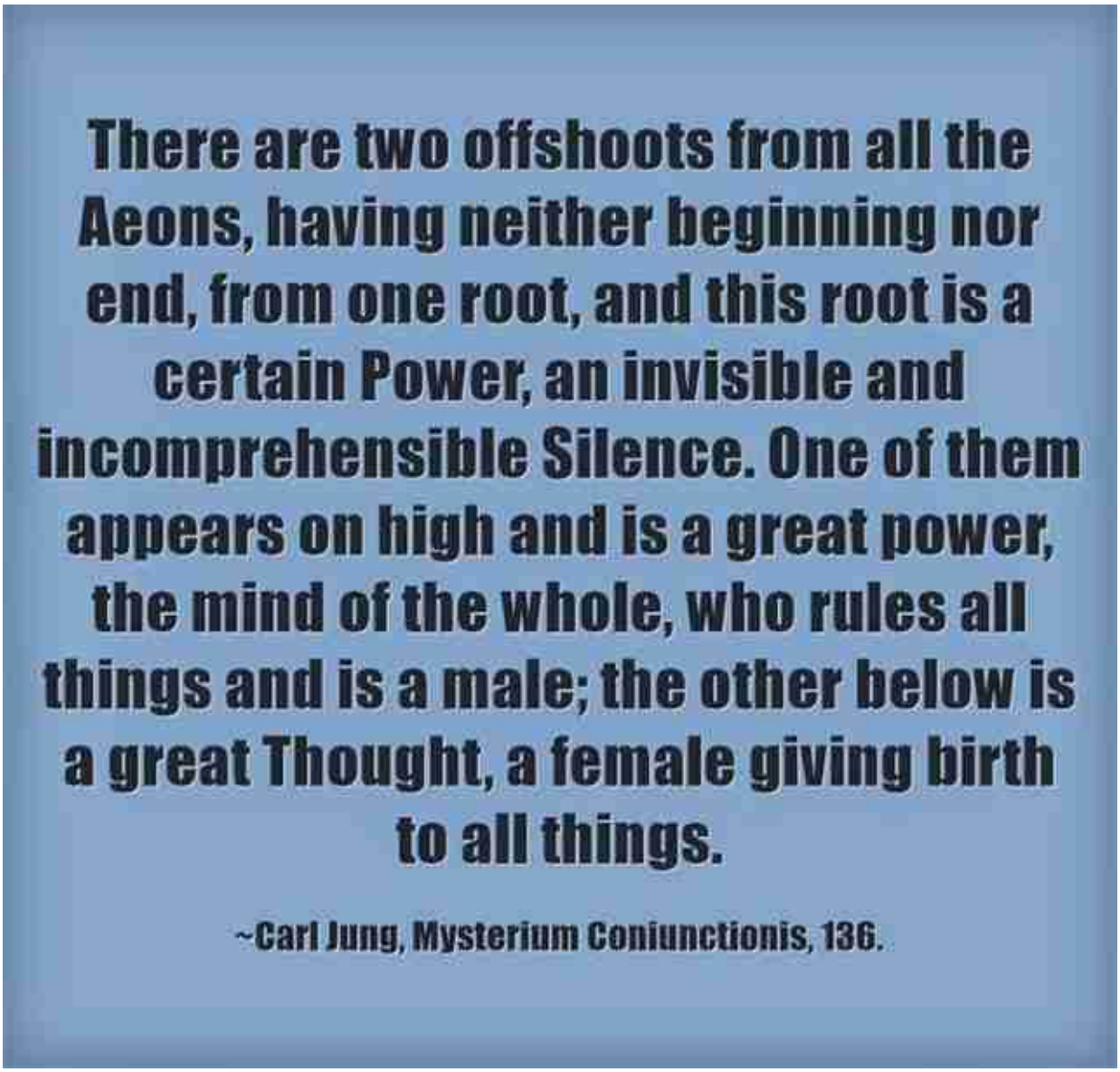


With a truly tragic delusion these theologians fail to see that it is not a matter of proving the existence of the light, but of blind people who do not know that their eyes could see. Carl Jung, Psychology and Alchemy, Page 14.

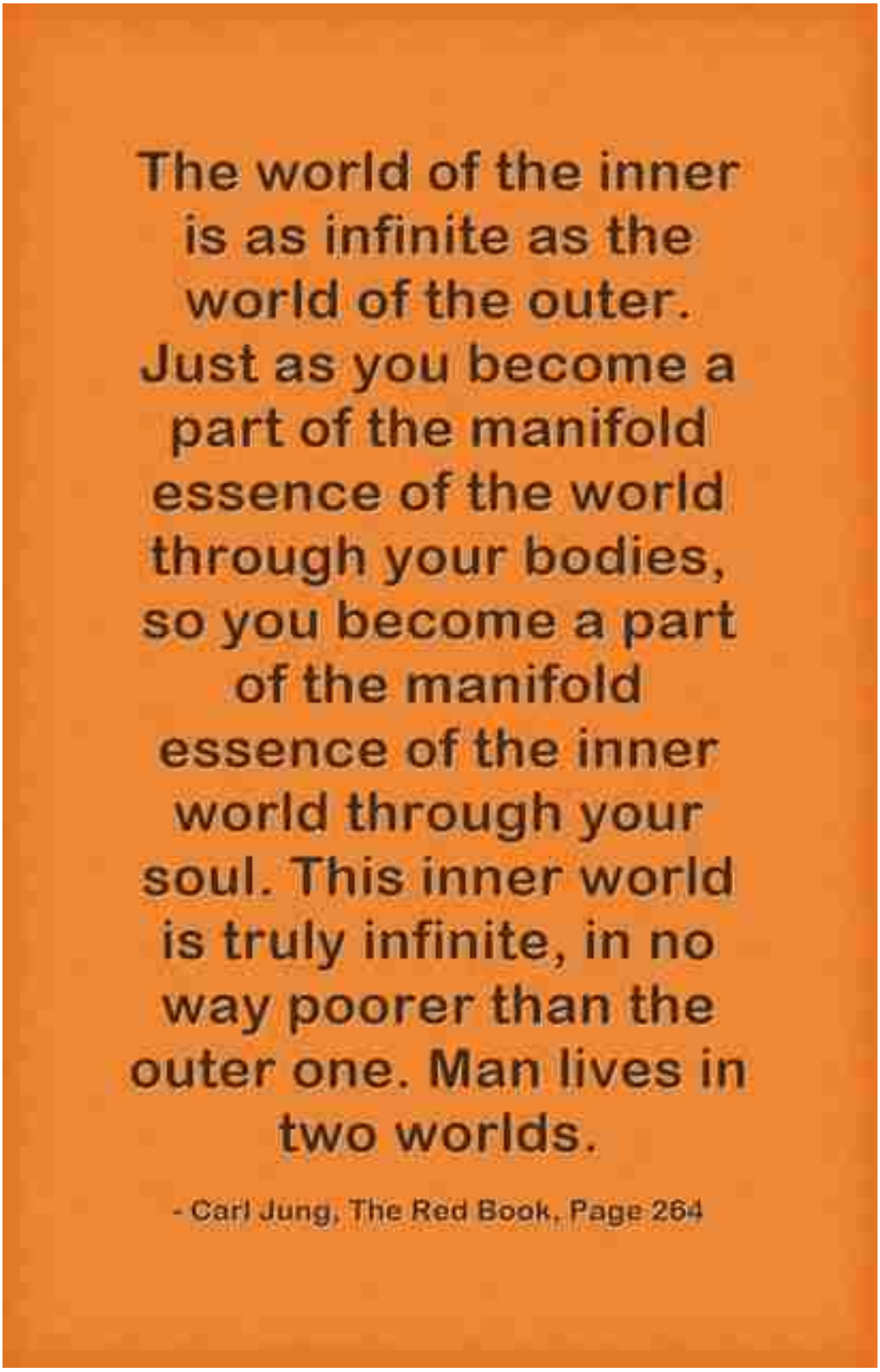


The psyche is not of today; its ancestry goes back many millions of years. Individual consciousness is only the flower

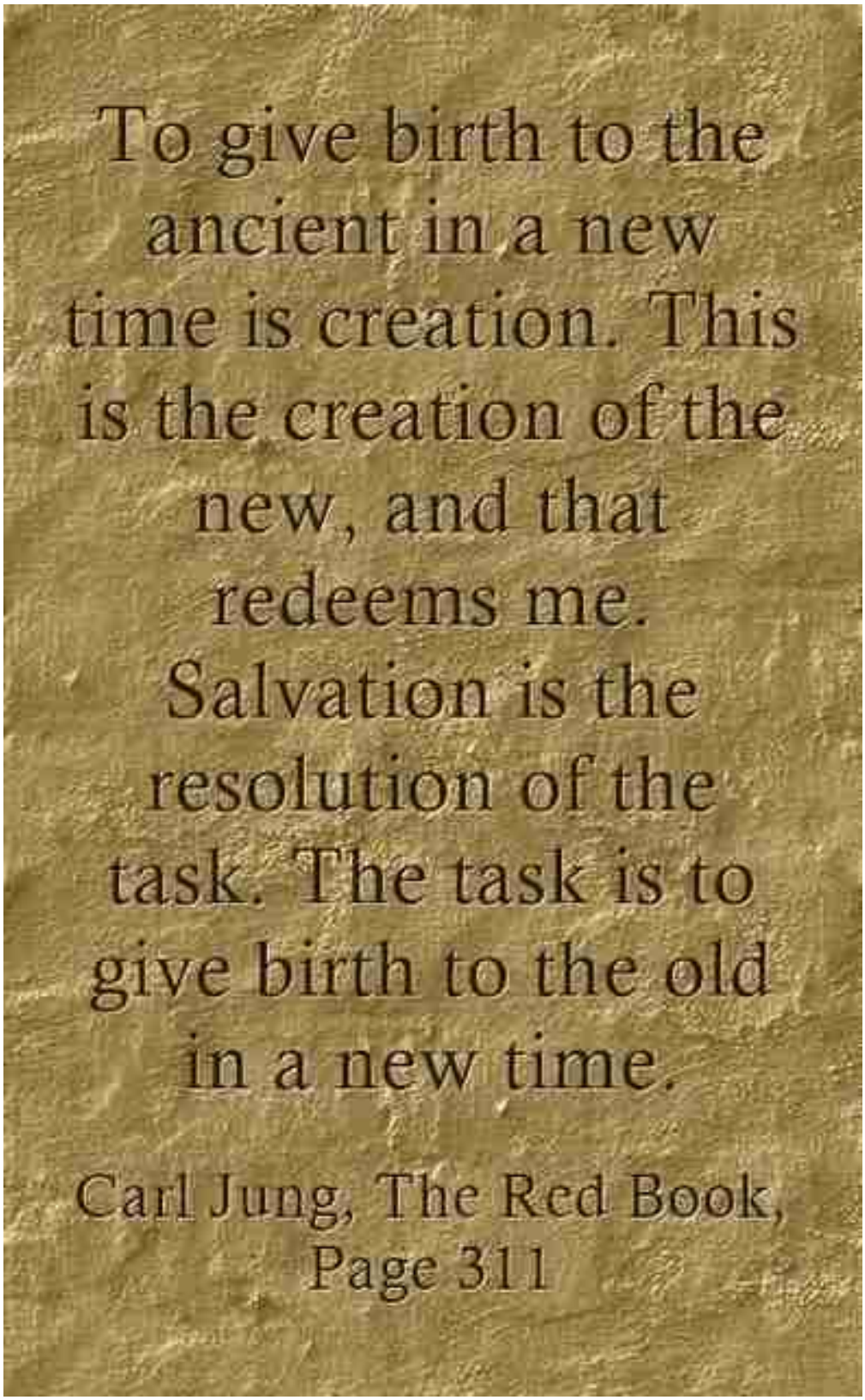
and the fruit of a season, sprung from the perennial rhizome beneath the earth; and it would find itself in better accord with the truth if it took the existence of the rhizome into its calculations. For the root matter is the mother of all things. Carl Jung, Symbols of Transformation, Page xxv.



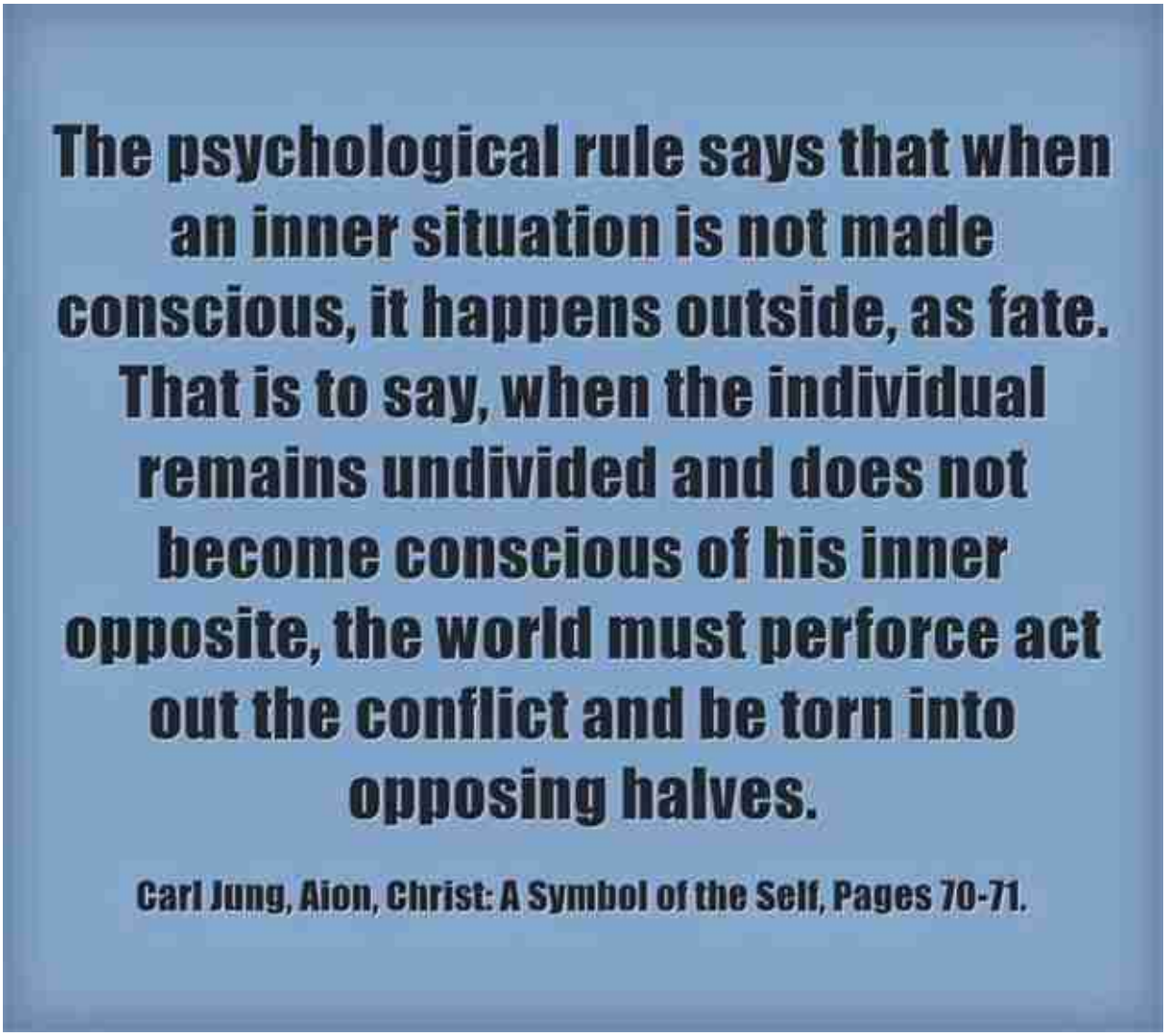
There are two offshoots from all the Aeons, having neither beginning nor end, from one root, and this root is a certain Power, an invisible and incomprehensible Silence. One of them appears on high and is a great power, the mind of the whole, who rules all things and is a male; the other below is a great Thought, a female giving birth to all things. Carl Jung, Mysterium Coniunctionis, 136.



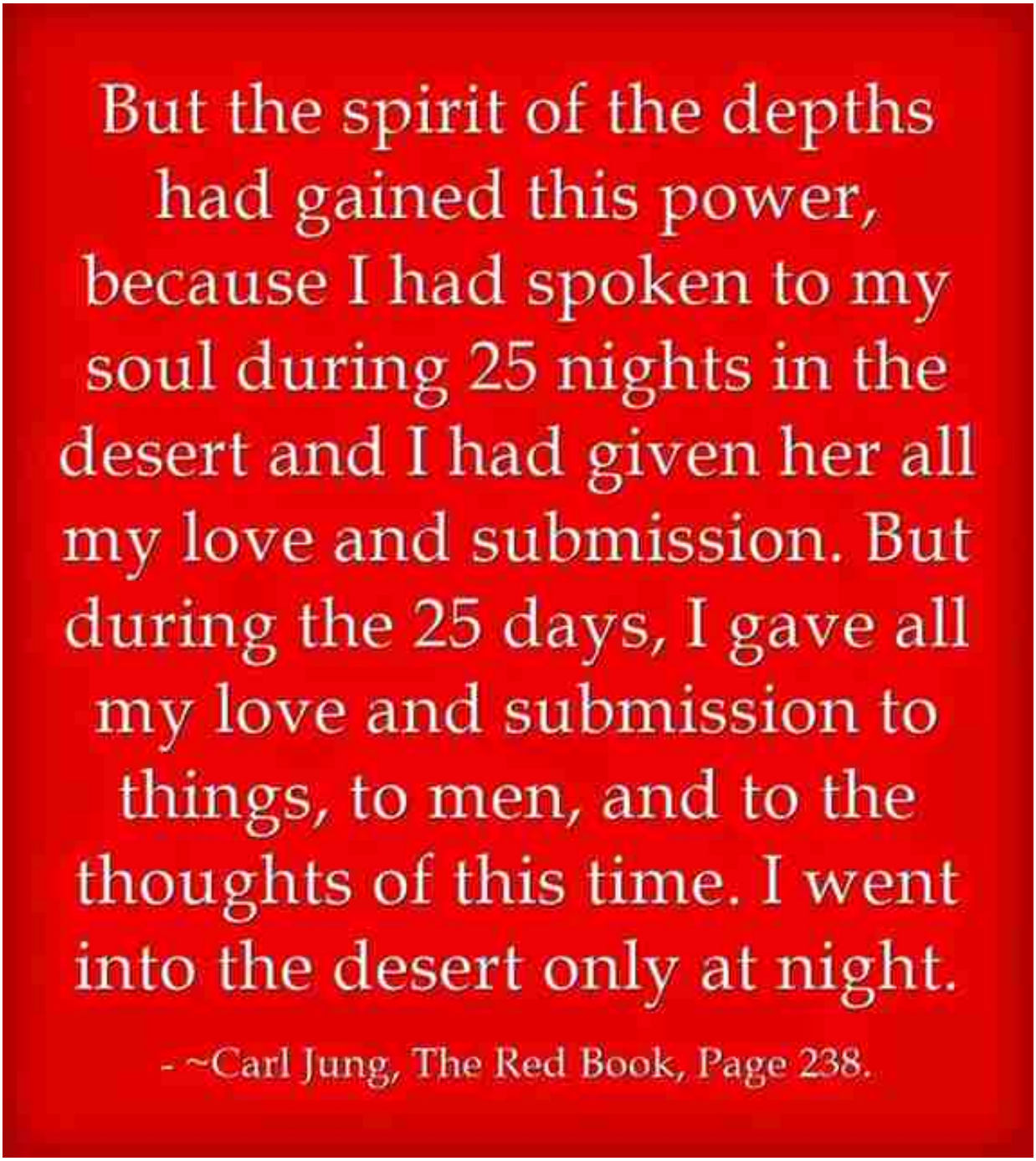
The world of the inner is as infinite as the world of the outer. Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds. Carl Jung, The Red Book, Page 264.



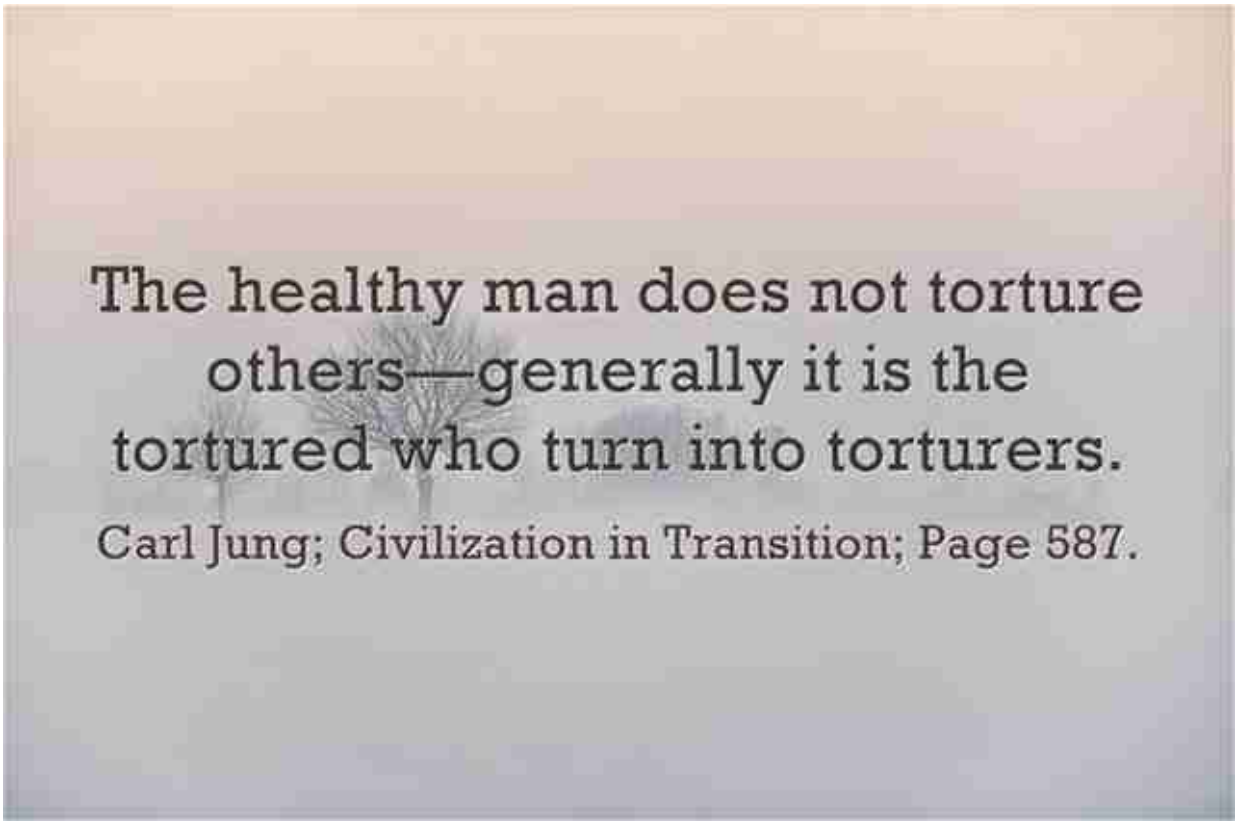
To give birth to the ancient in a new time is creation. This is the creation of the new, and that redeems me. Salvation is the resolution of the task. The task is to give birth to the old in a new time. Carl Jung, The Red Book, Page 311.



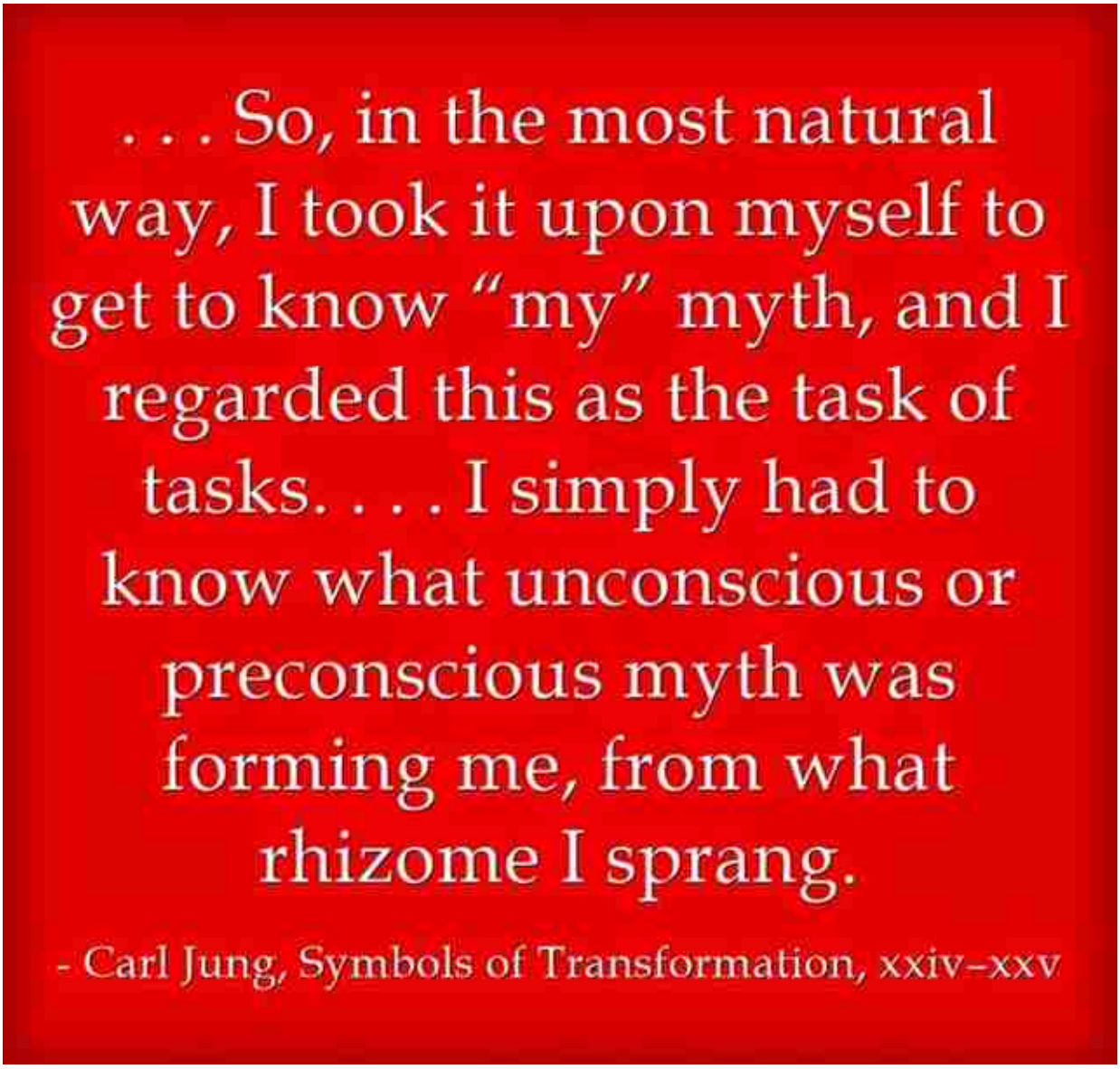
The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, Aion, Christ: A Symbol of the Self, Pages 70-71.



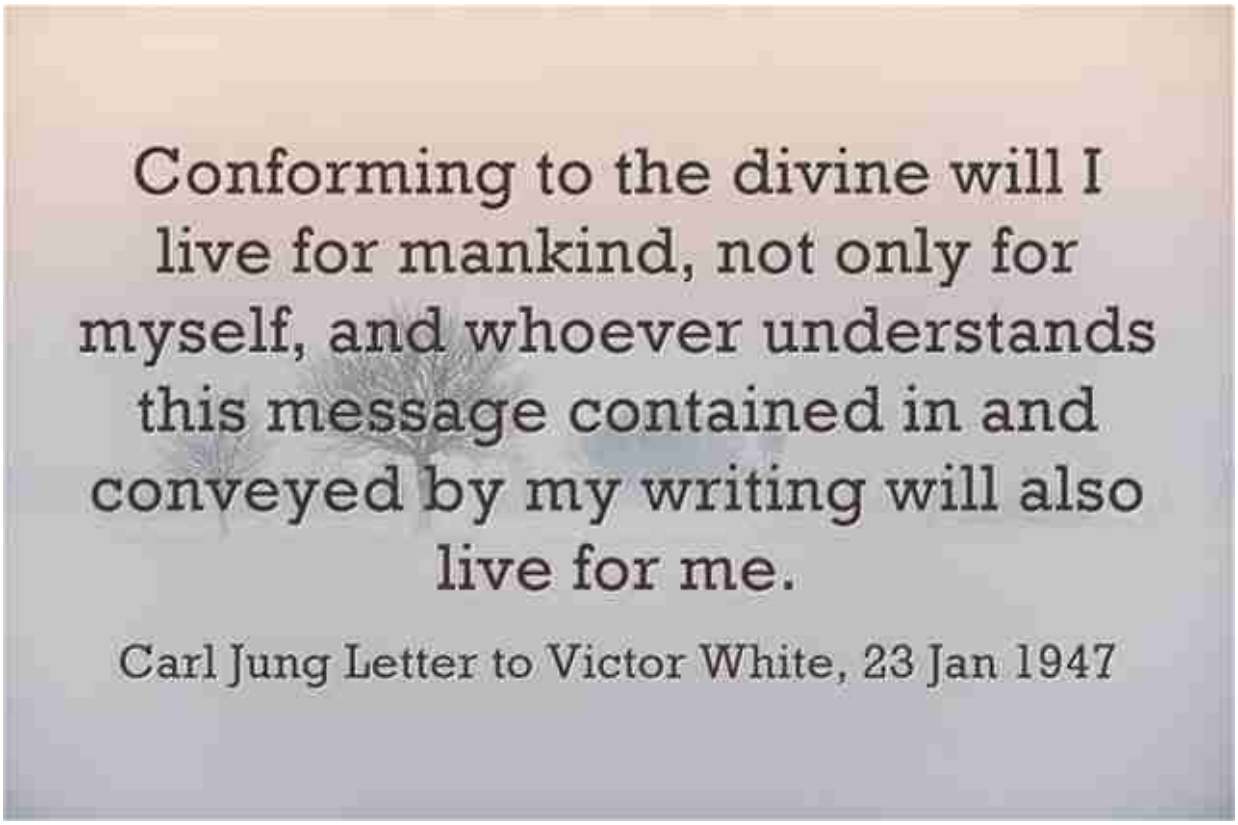
But the spirit of the depths had gained this power, because I had spoken to my soul during 25 nights in the desert and I had given her all my love and submission. But during the 25 days, I gave all my love and submission to things, to men, and to the thoughts of this time. I went into the desert only at night. Carl Jung, The Red Book, Page 238.



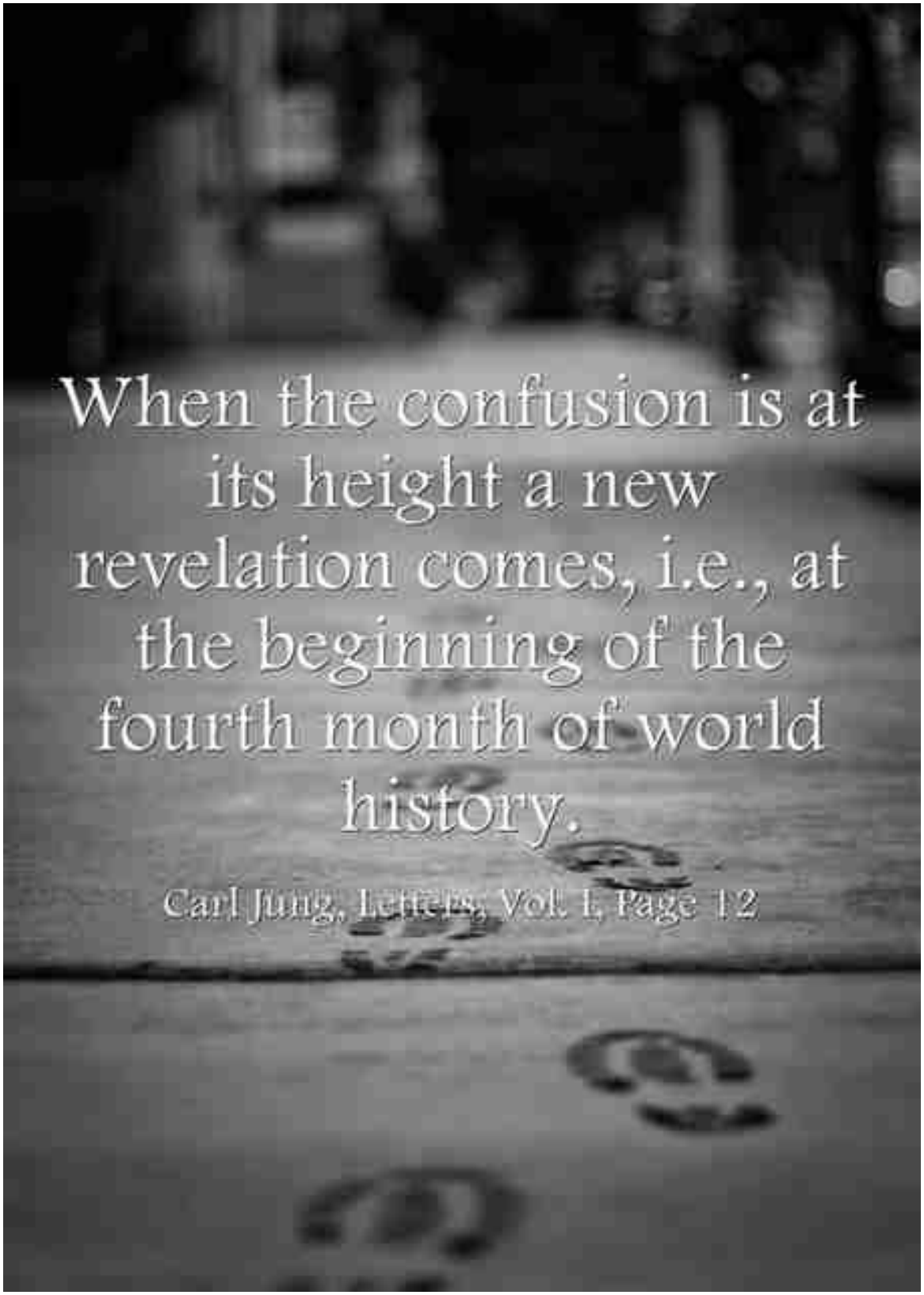
The healthy man does not torture others-generally it is the tortured who turn into torturers. Carl Jung; Civilization in Transition; Page 587.



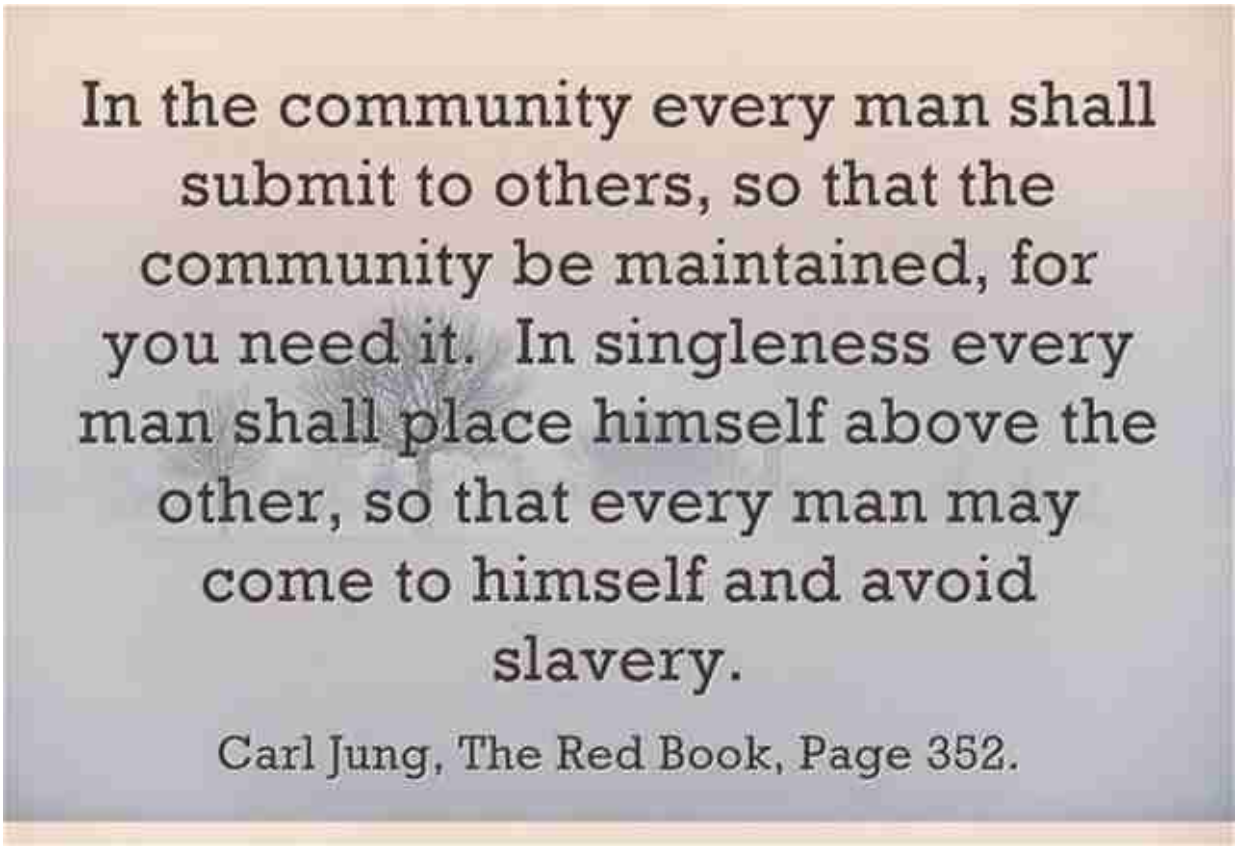
. . . So, in the most natural way, I took it upon myself to get to know "my" myth, and I regarded this as the task of tasks. . . . I simply had to know what unconscious or preconscious myth was forming me, from what rhizome I sprang. Carl Jung, Symbols of Transformation, xxiv–xxv.



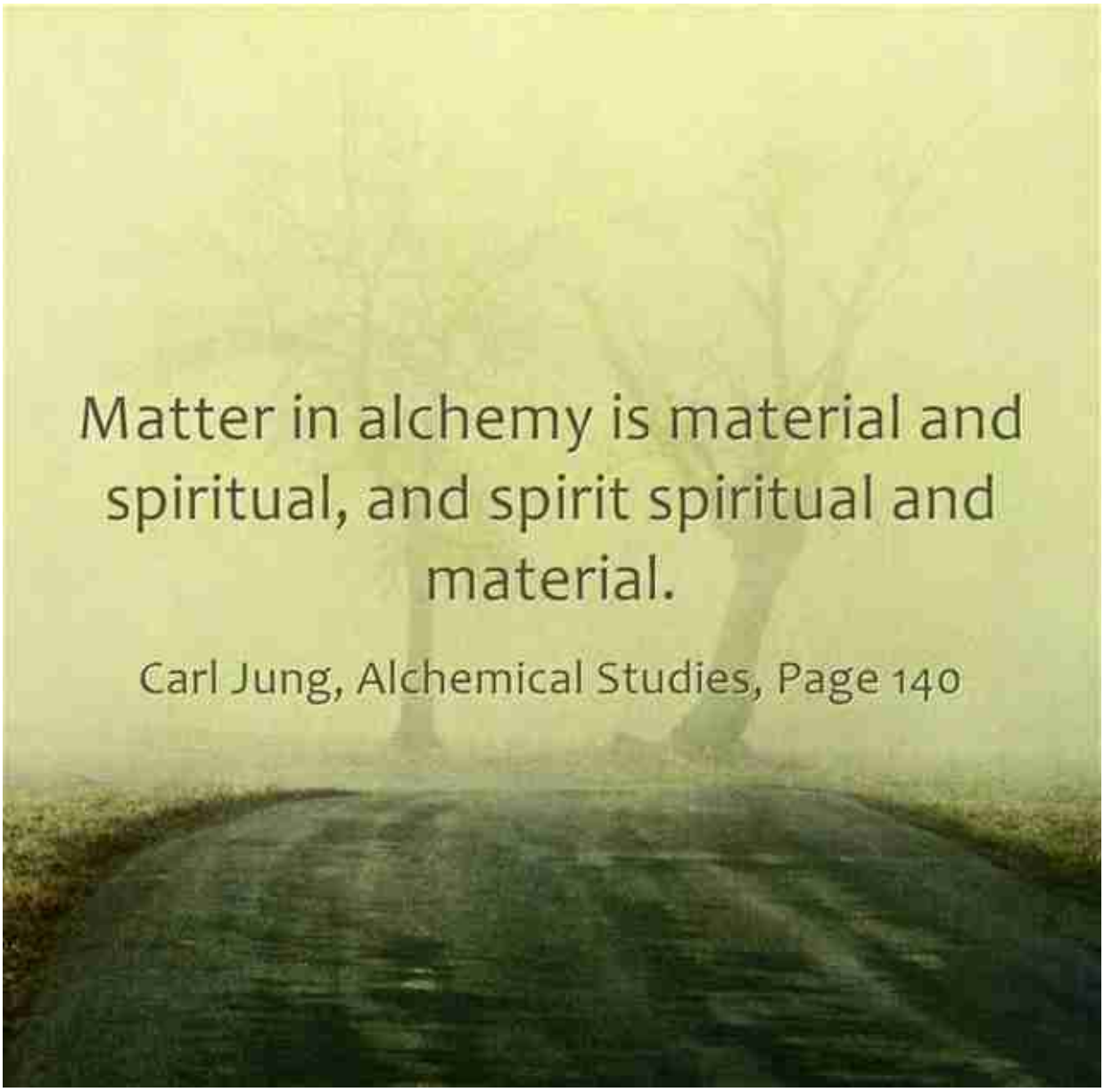
Conforming to the divine will I live for mankind, not only for myself, and whoever understands this message contained in and conveyed by my writing will also live for me. Carl Jung Letter to Victor White, 23 Jan 1947.



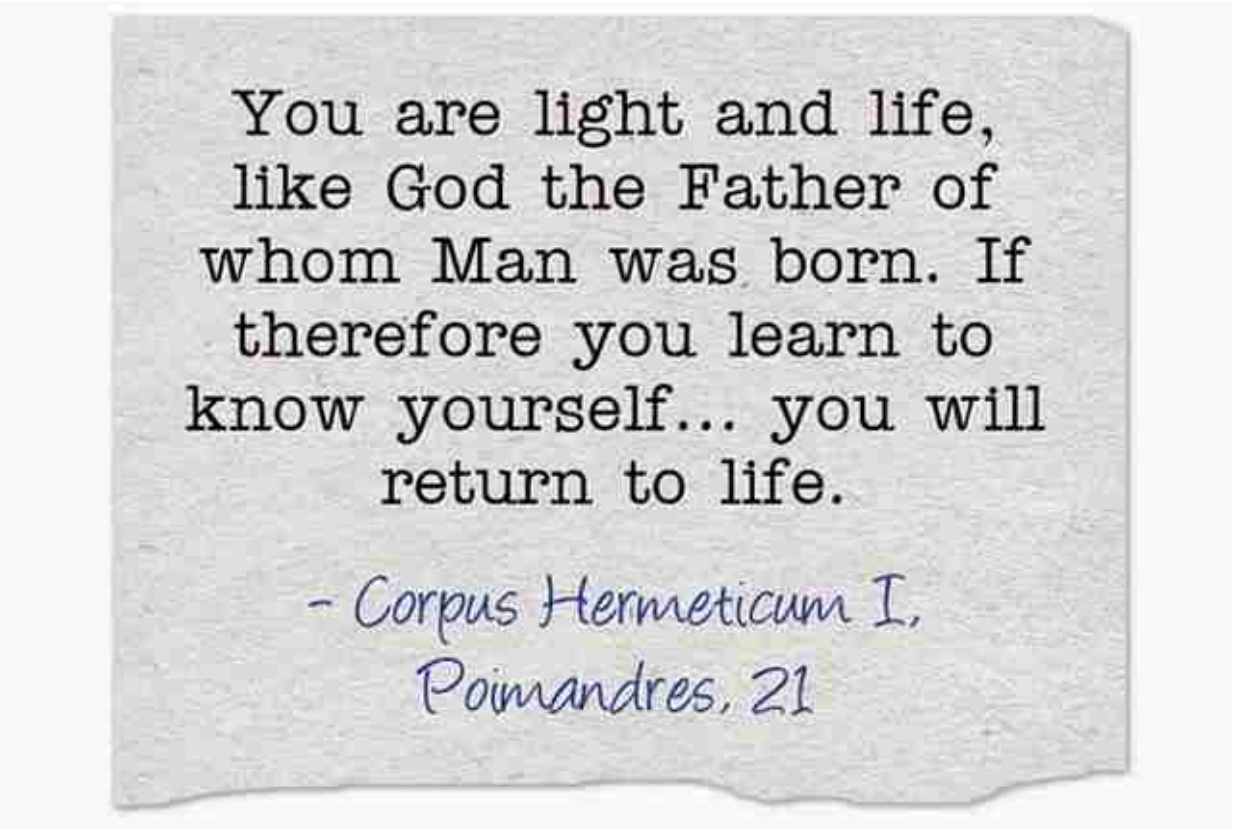
When the confusion is at its height a new revelation comes, i.e., at the beginning of the fourth month of world history. Carl Jung, Letters, Vol. I, Page 12 .



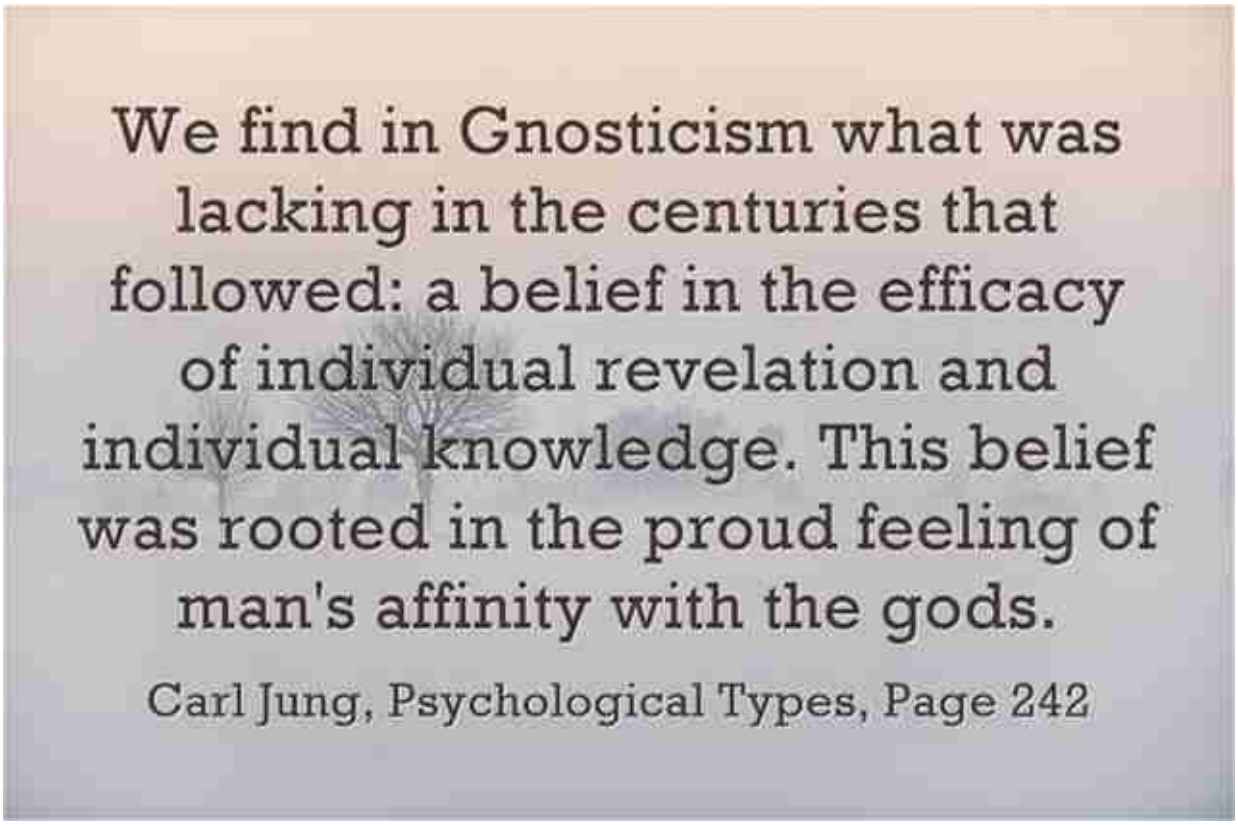
In the community every man shall submit to others, so that the community be maintained, for you need it. In singleness every man shall place himself above the other, so that every man may come to himself and avoid slavery.
Carl Jung, The Red Book, Page 352.



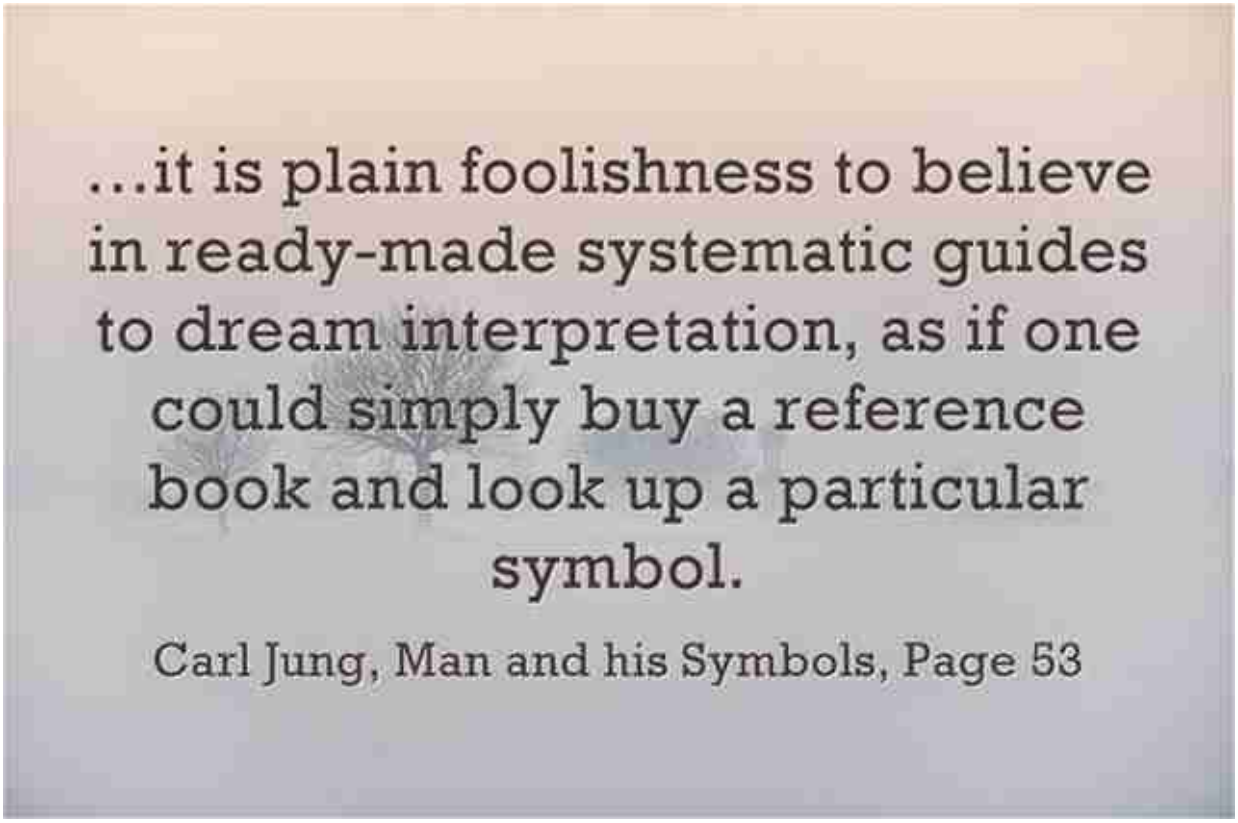
Matter in alchemy is material and spiritual, and spirit spiritual and material. Carl Jung, Alchemical Studies, Page 140.



You are light and life, like God the Father of whom Man was born. If therefore you learn to know yourself... you will return to life. Corpus Hermeticum I, Poimandres, 21.

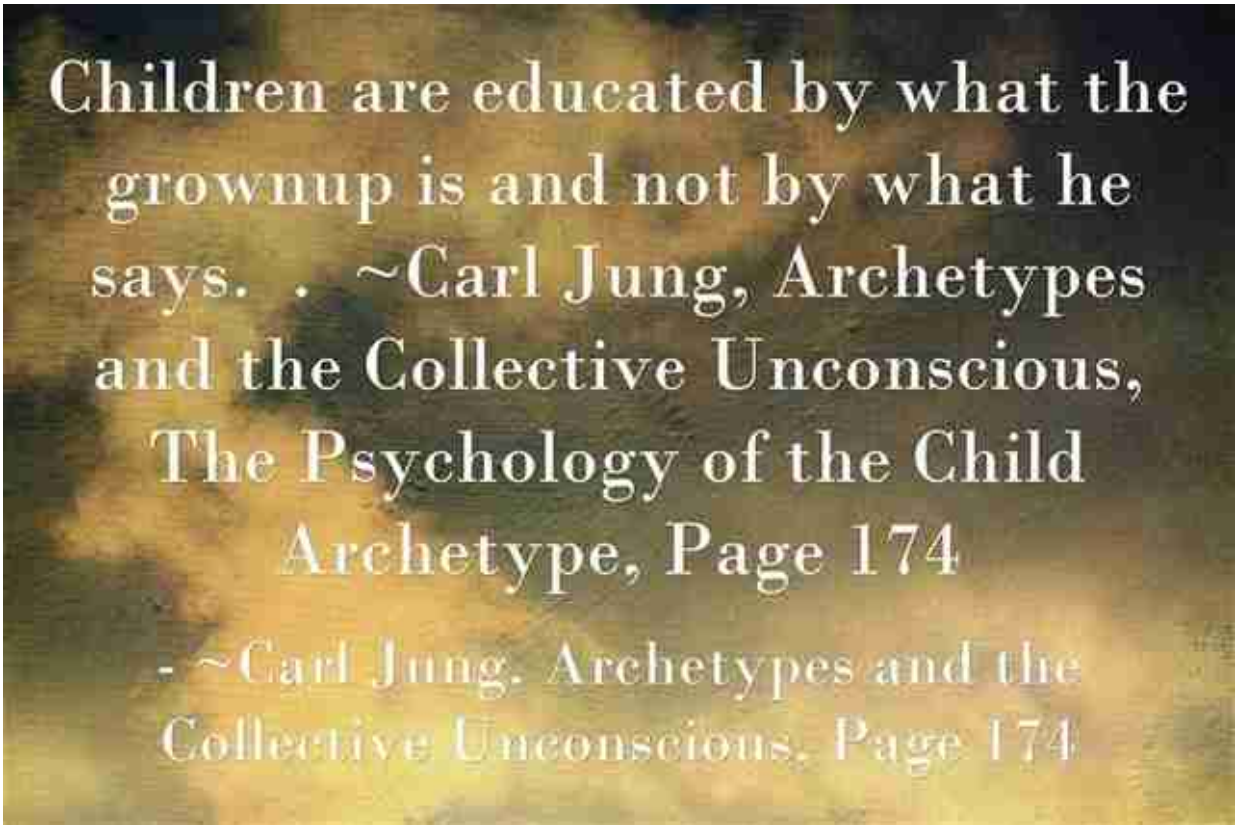


We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, Psychological Types, Page 242.

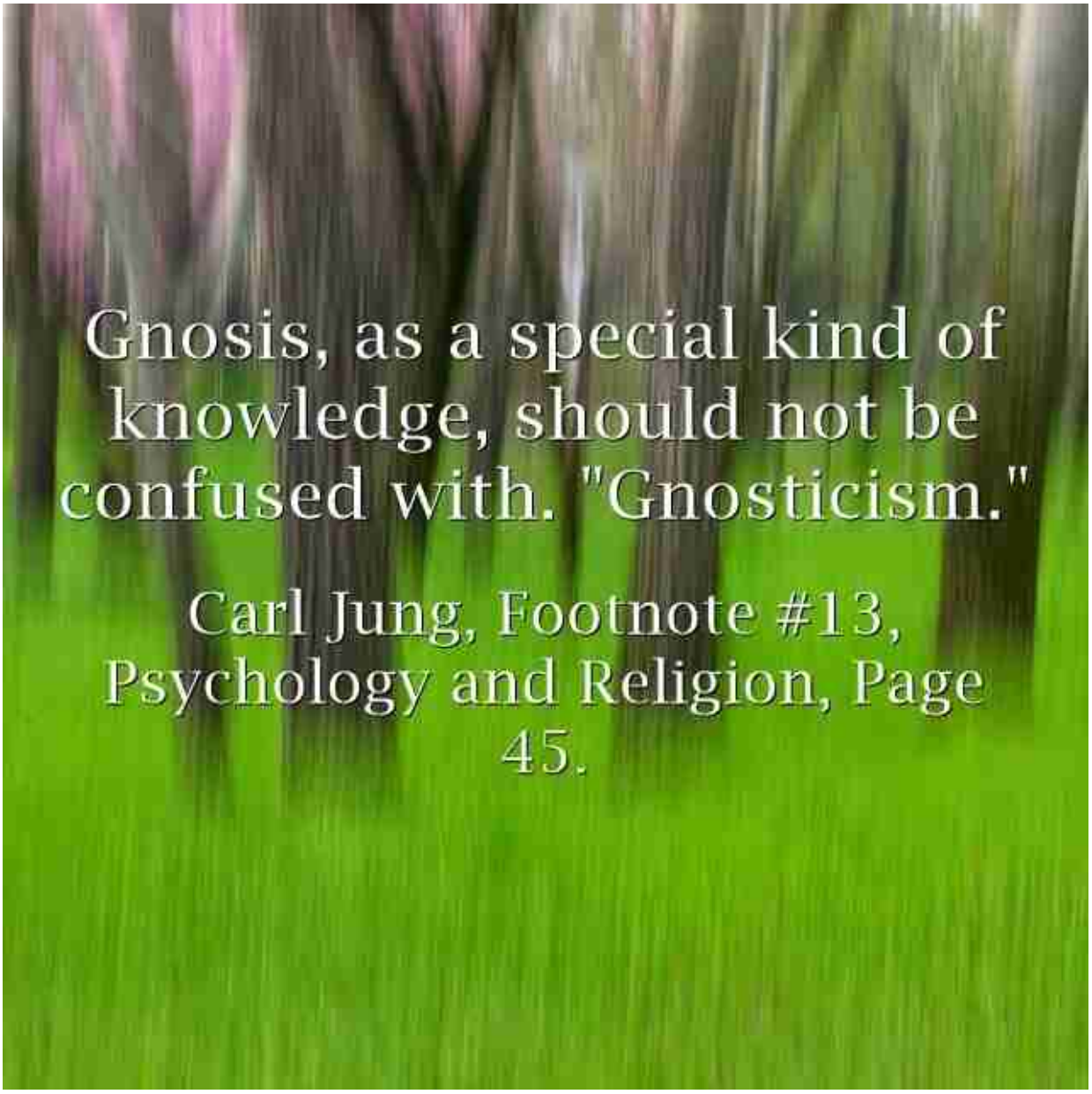


...it is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol. Carl Jung, Man and his Symbols, Page 53.

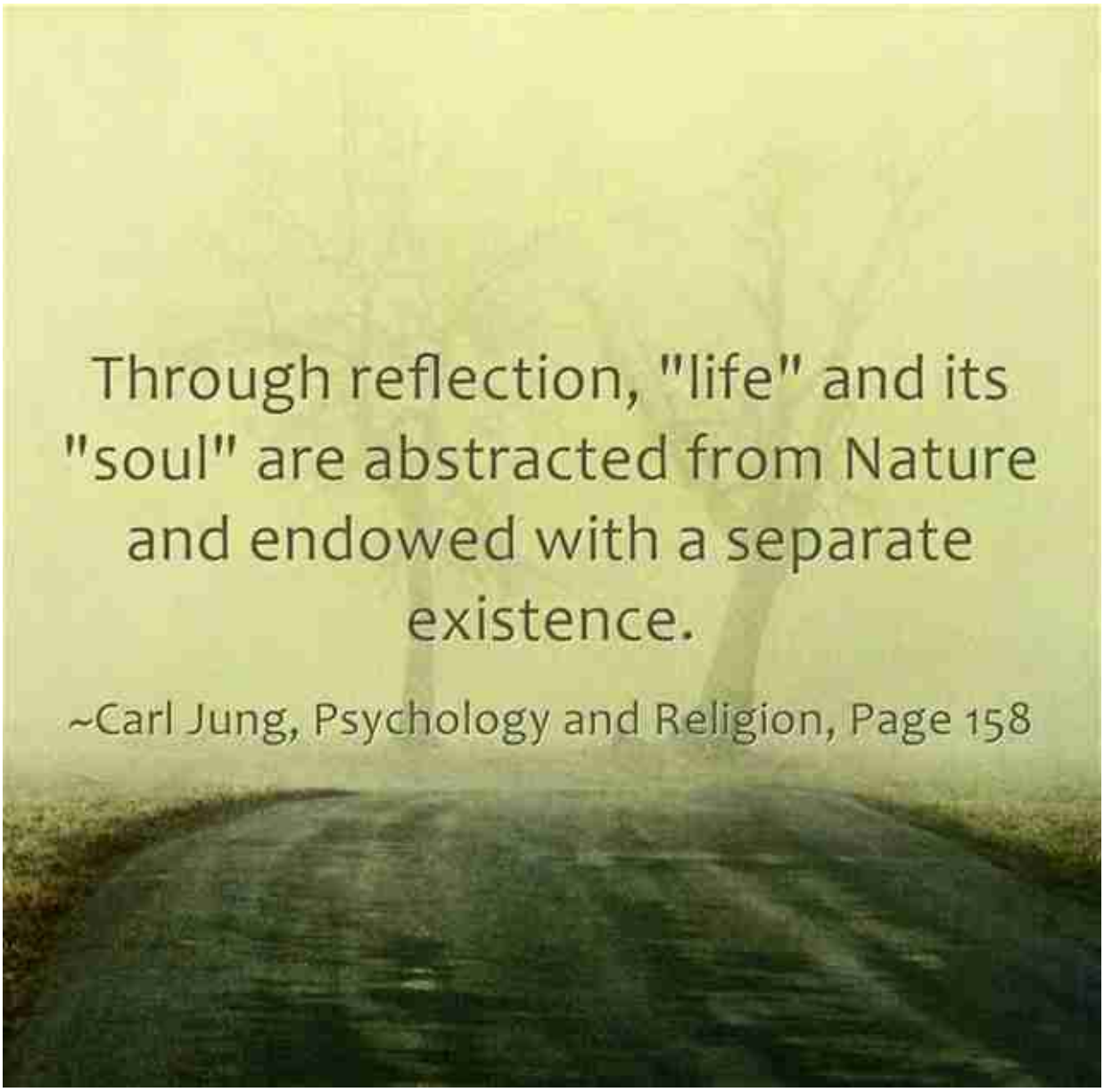
Often the hands will solve a mystery that the intellect has struggled with in vain." Carl Jung, CW 16, The Practice of Psychotherapy, Para 181.



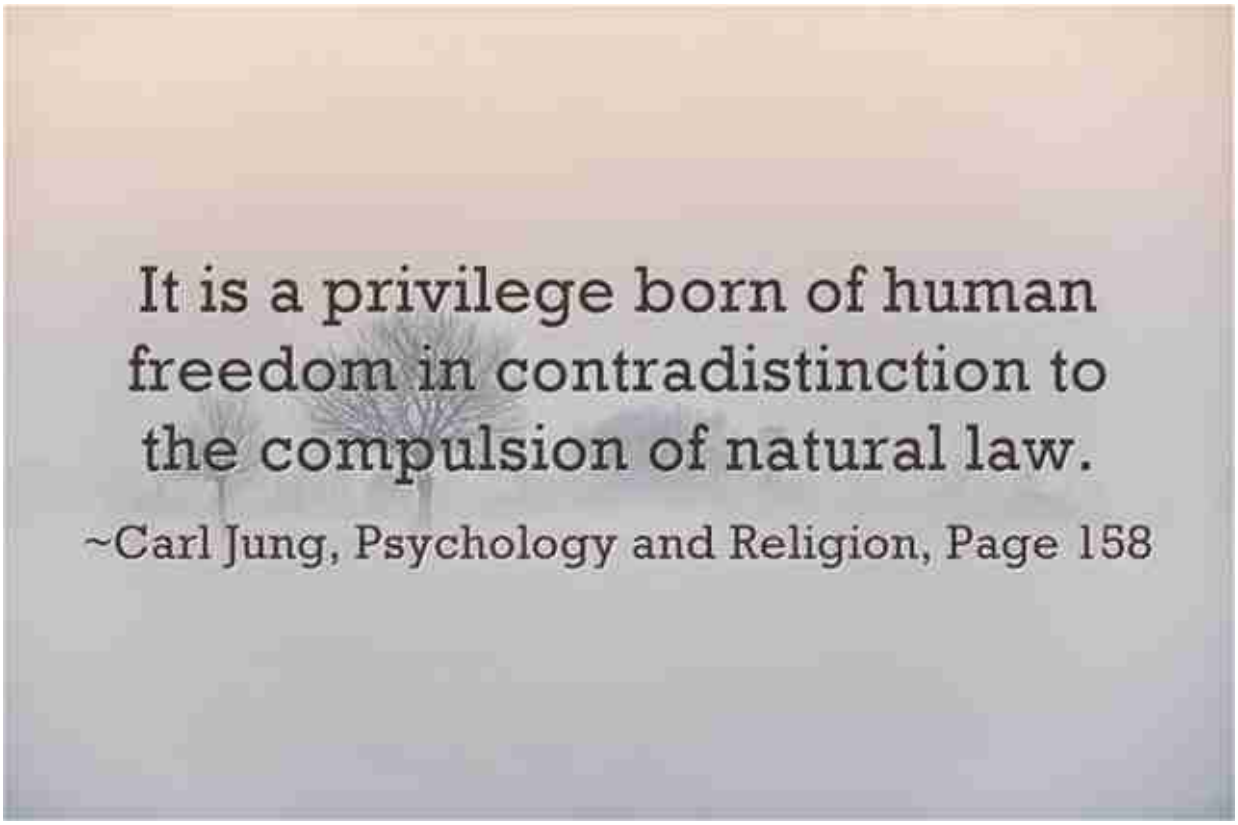
Children are educated by what the grownup is and not by what he says. Carl Jung, Archetypes and the Collective Unconscious, The Psychology of the Child Archetype, Page 174.



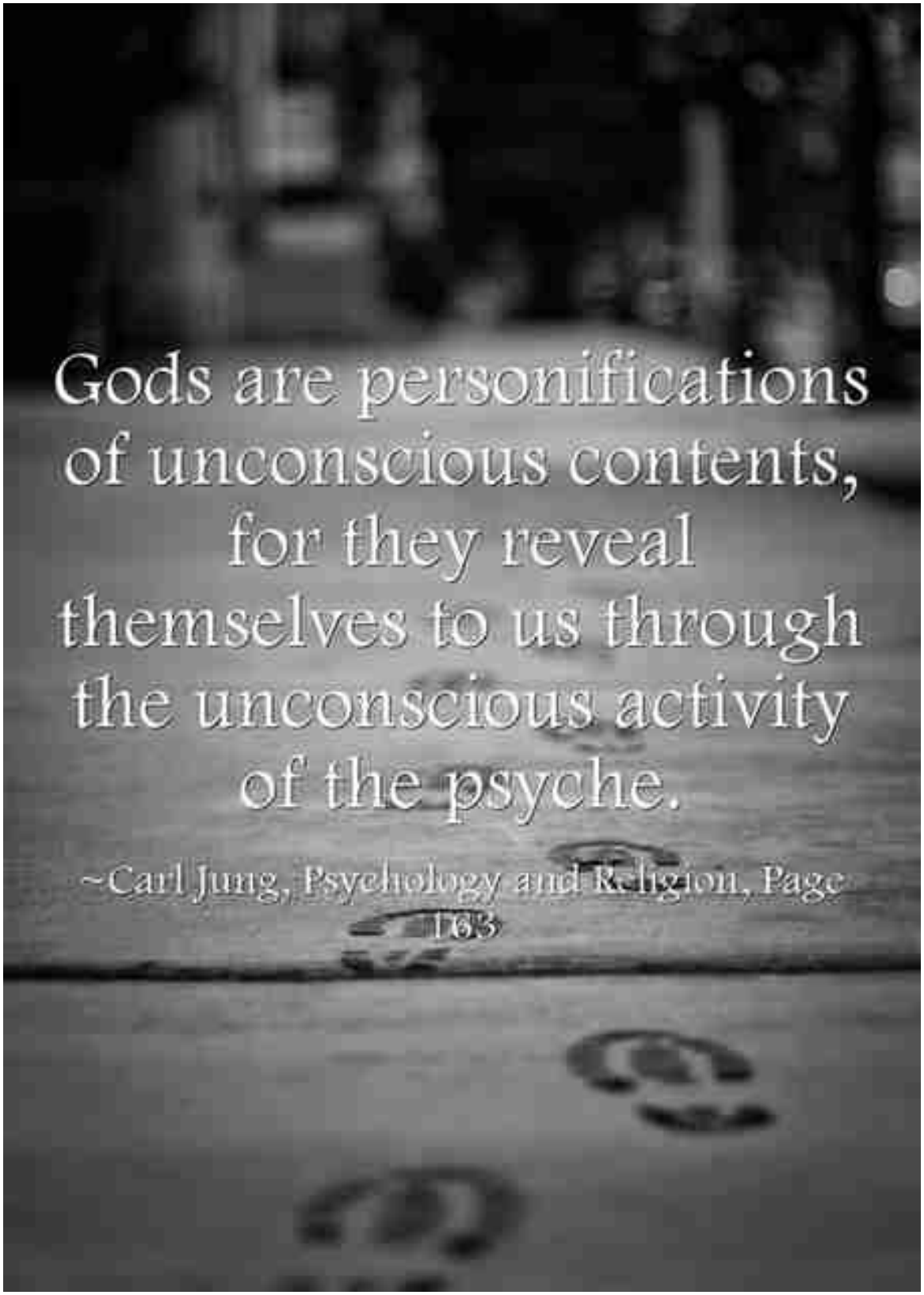
Gnosis, as a special kind of knowledge, should not be confused with. ”Gnosticism.” Carl Jung, Footnote #13, Psychology and Religion, Page 45.



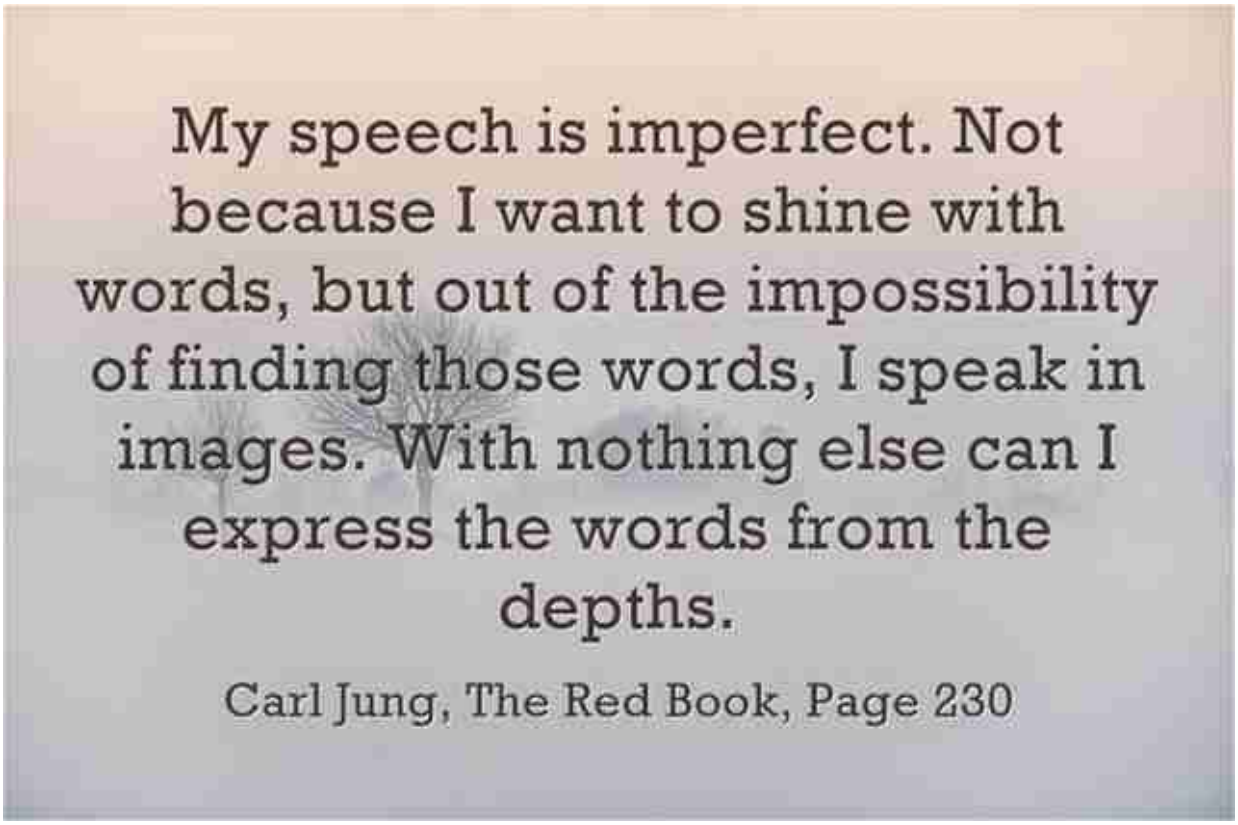
Through reflection, ”life” and its ”soul” are abstracted from Nature and endowed with a separate existence. Carl Jung, Psychology and Religion, Page 158.



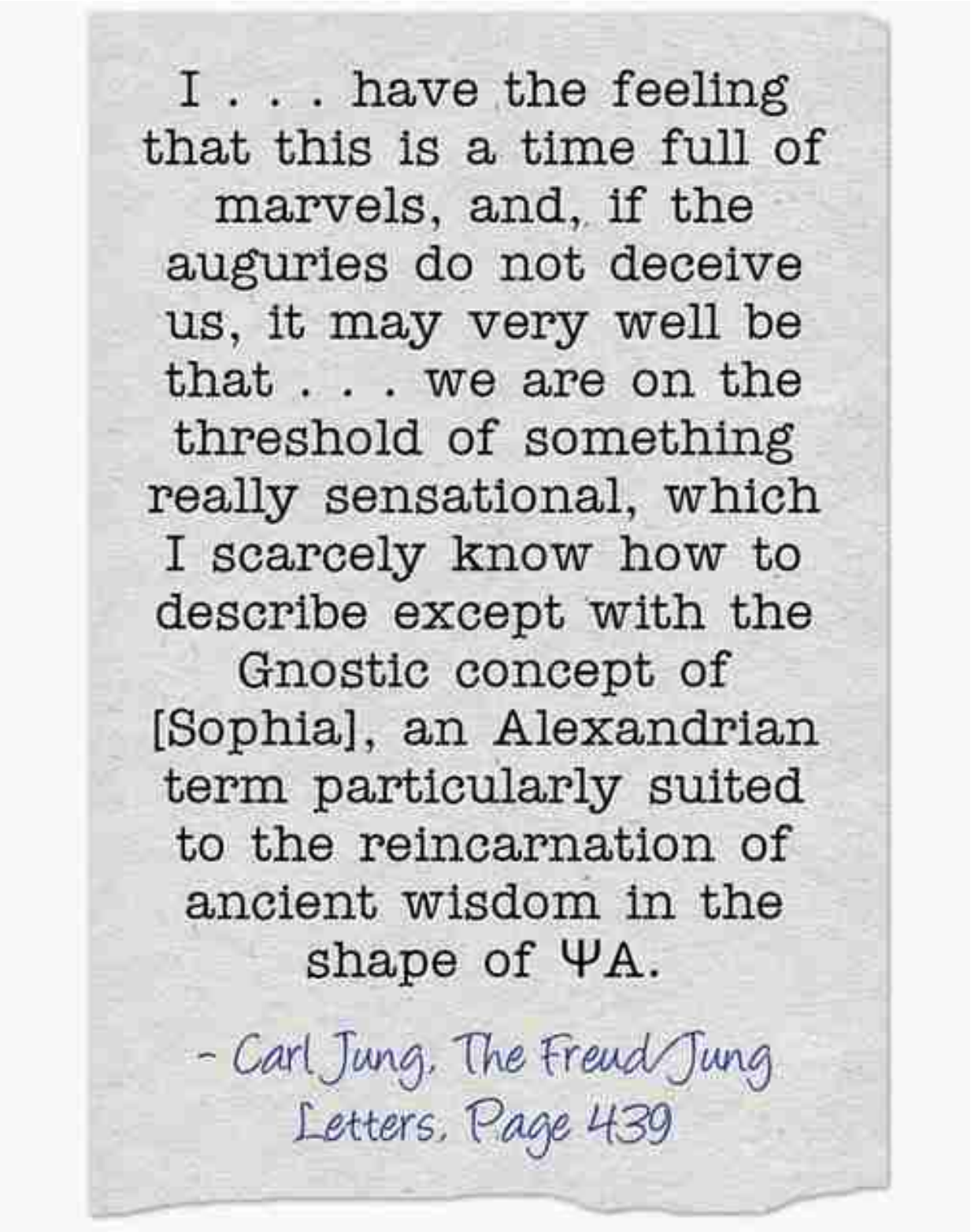
It is a privilege born of human freedom in contradistinction to the compulsion of natural law. Carl Jung, Psychology and Religion, Footnote 9, Page 158.



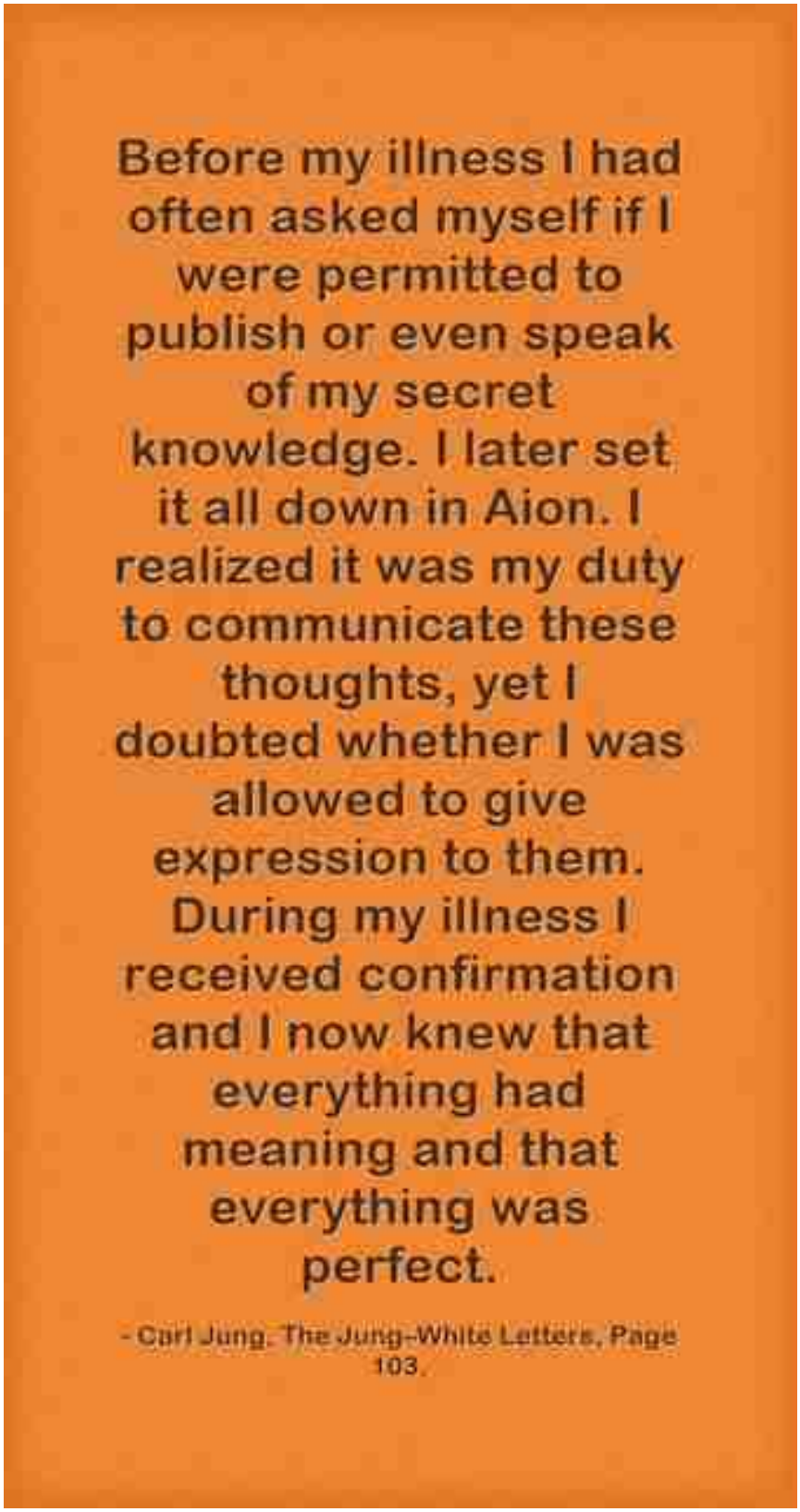
Gods are personifications of unconscious contents, for they reveal themselves to us through the unconscious activity of the psyche. Carl Jung, Psychology and Religion, Page 163.



My speech is imperfect. Not because I want to shine with words, but out of the impossibility of finding those words, I speak in images. With nothing else can I express the words from the depths. Carl Jung, The Red Book, Page 230.

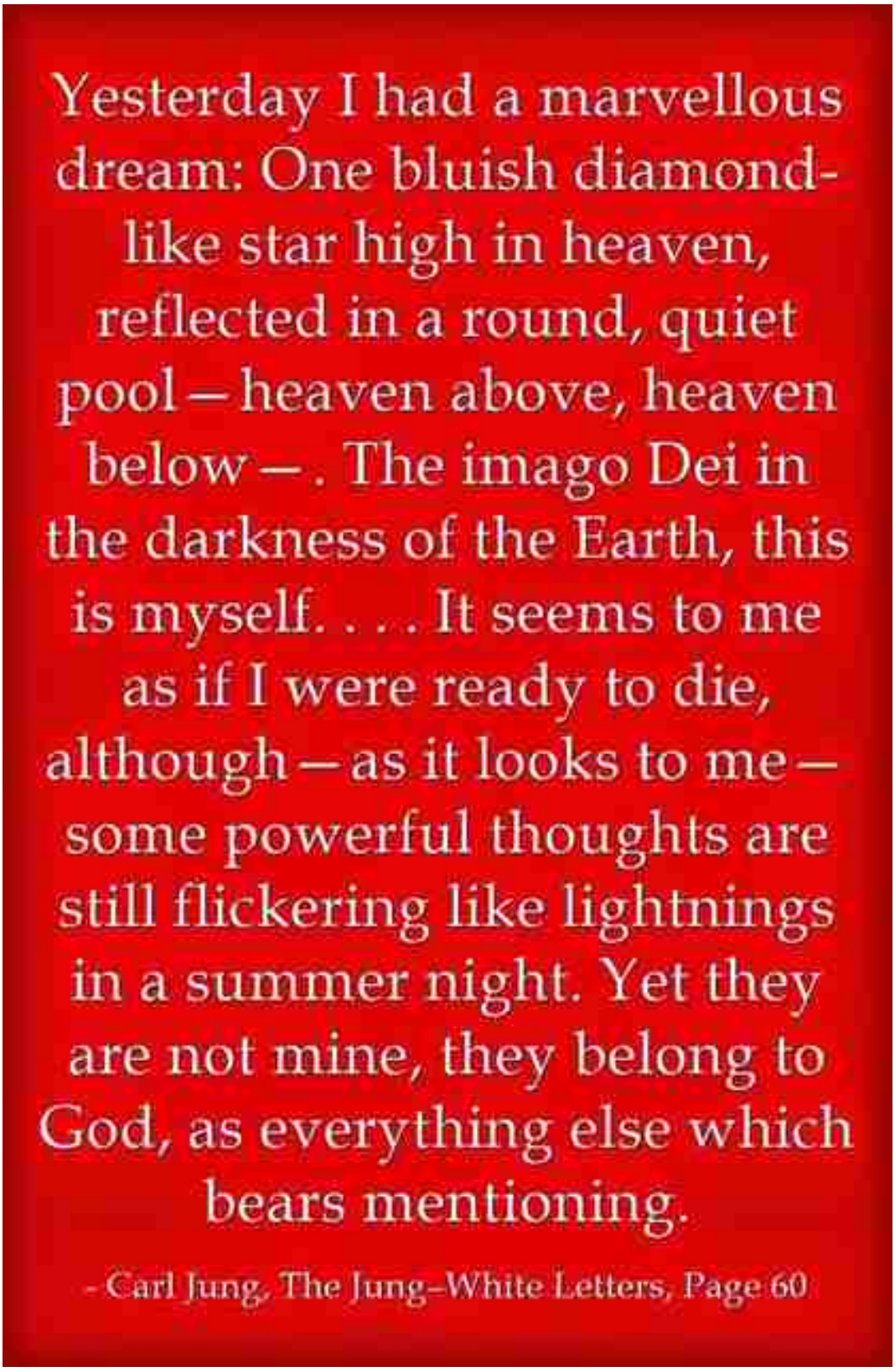


I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439



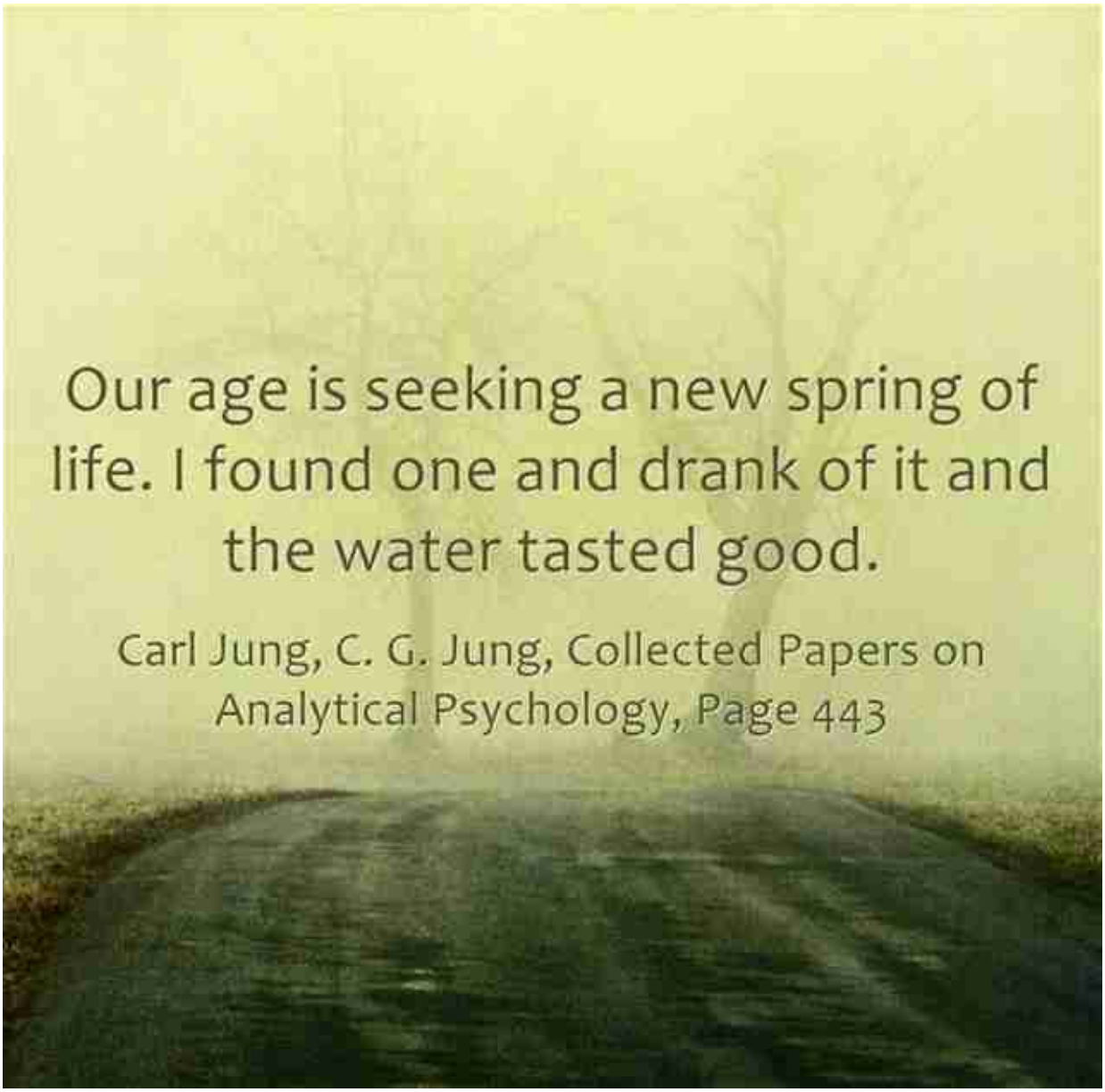
Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these
thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. Carl Jung, Jung–White Letters, Page

103.

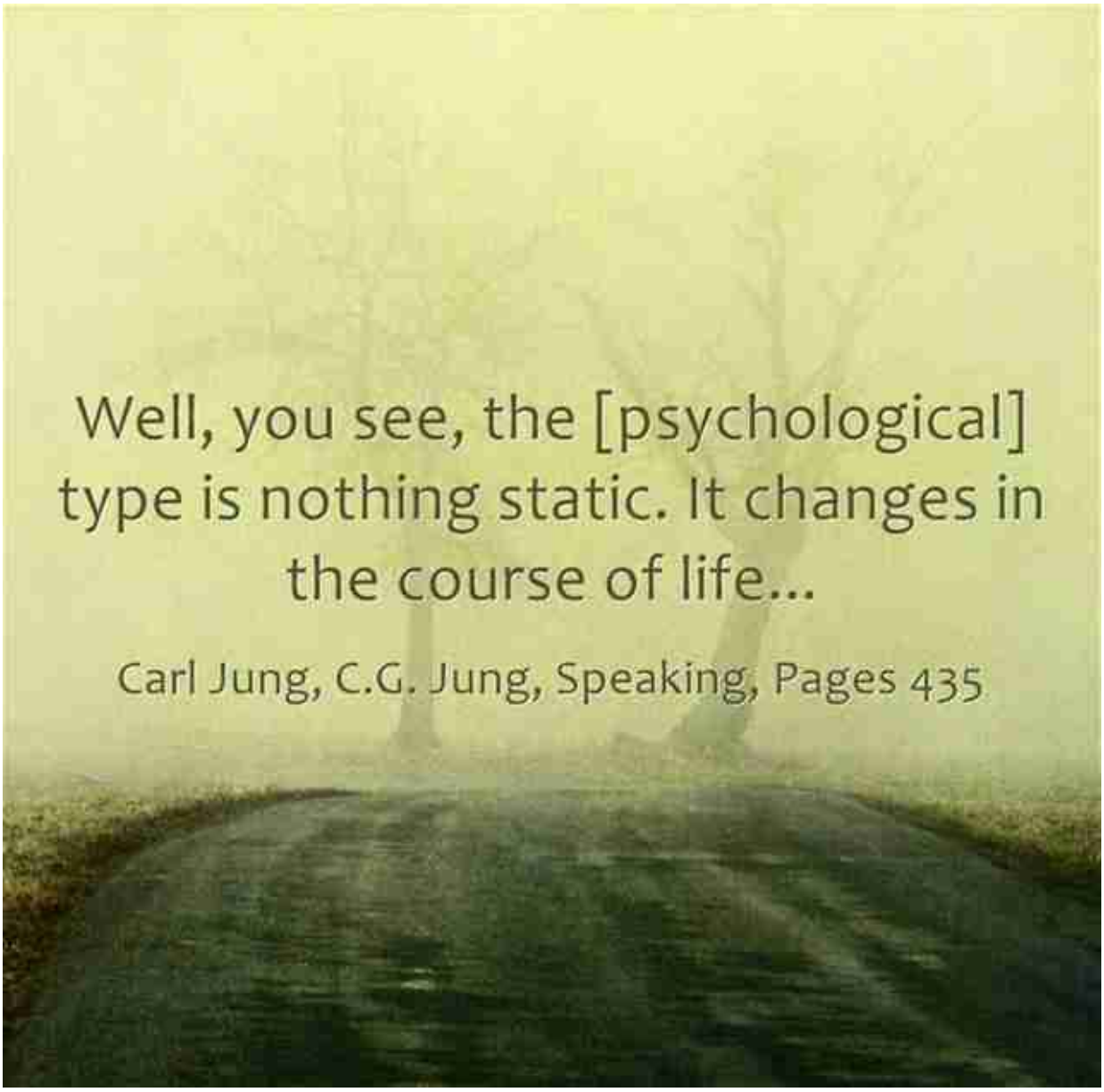


Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. . . . It seems to me

as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering like lightnings in a summer night. Yet they are not mine,
they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.



Our age is seeking a new spring of life. I found one and drank of it and the water tasted good. Carl Jung, C. G. Jung, Collected Papers on Analytical Psychology, Page 443.



Well, you see, the [psychological] type is nothing static. It changes in the course of life... Carl Jung, C.G. Jung, Speaking, Pages 435.

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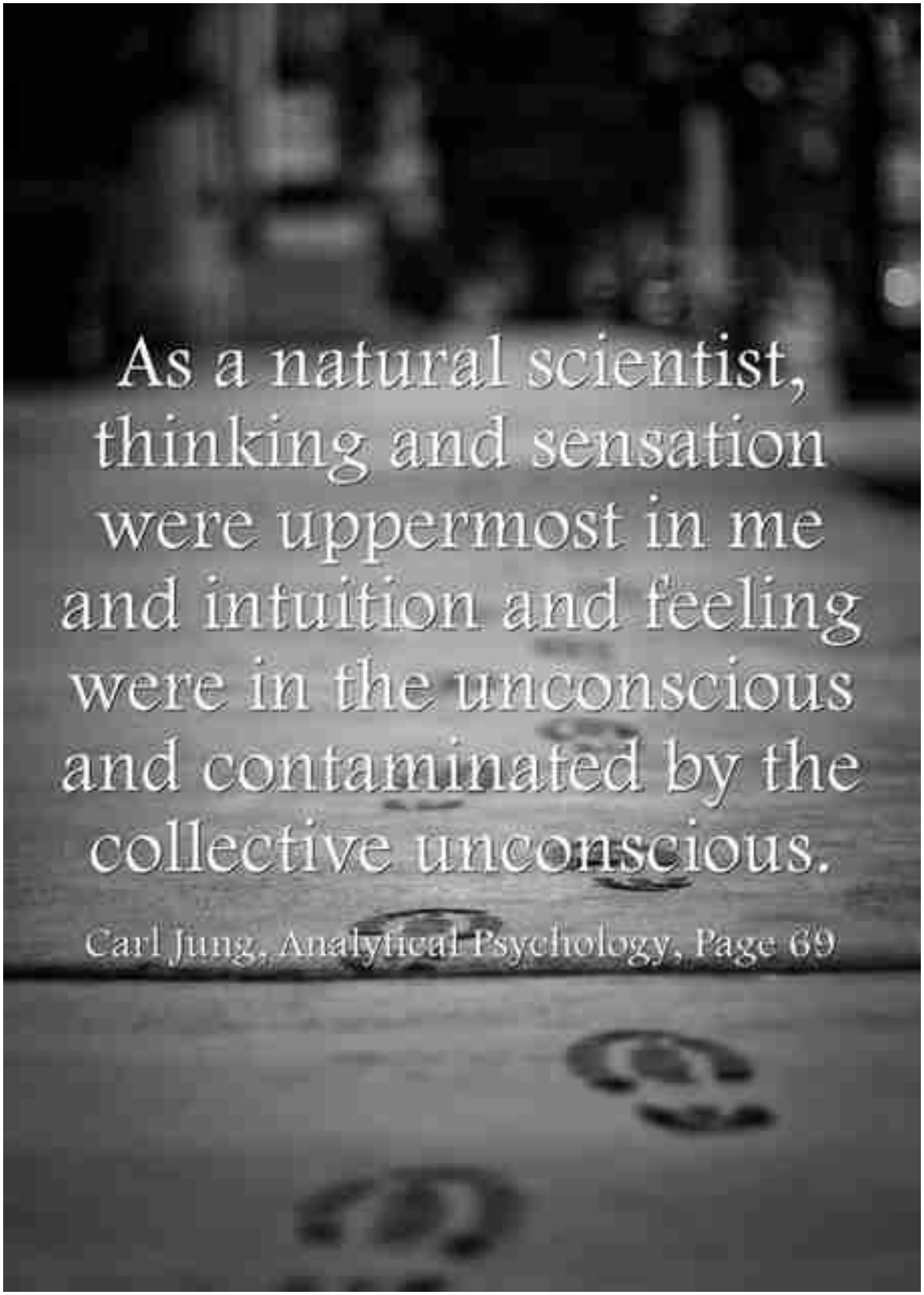
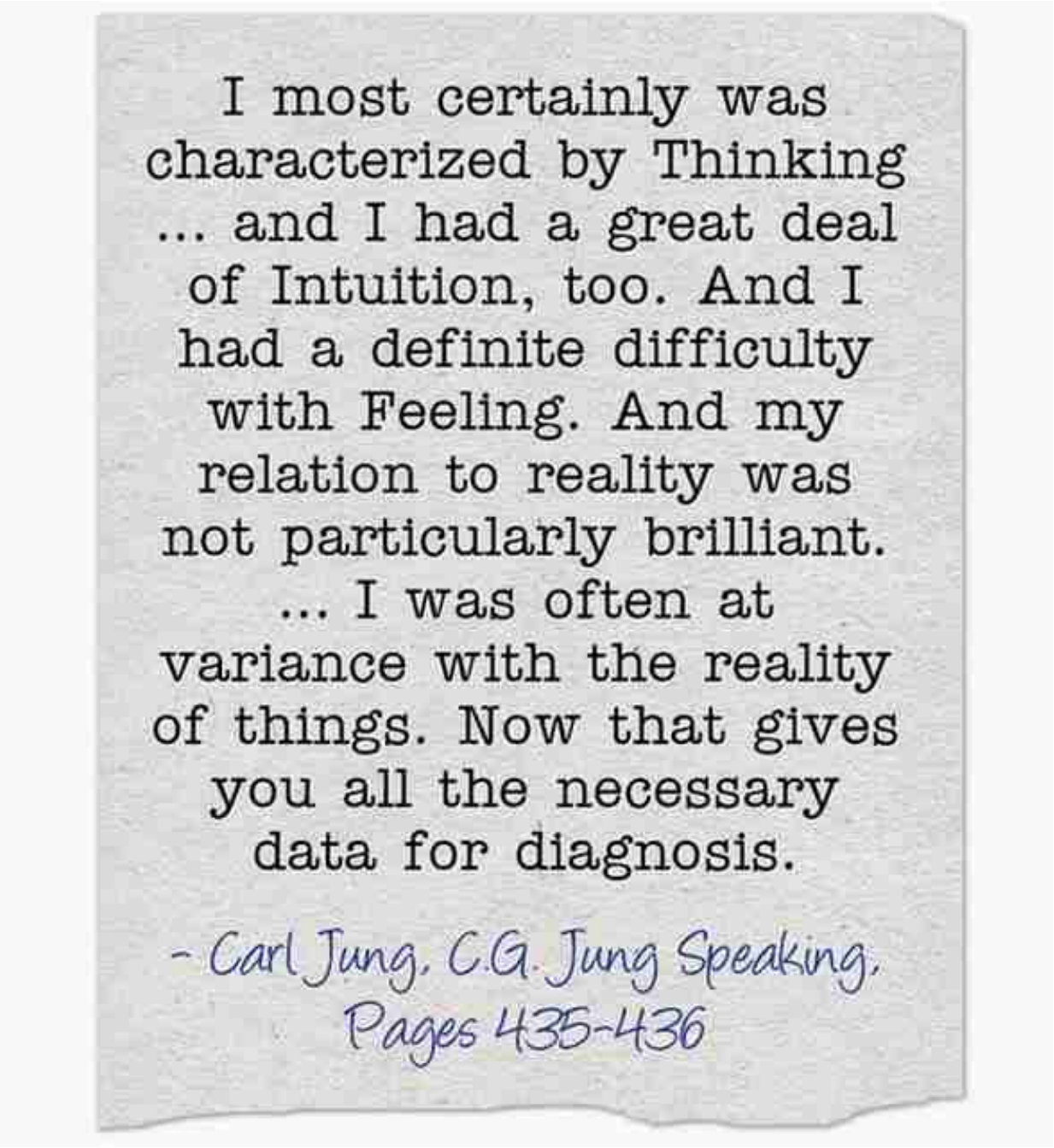
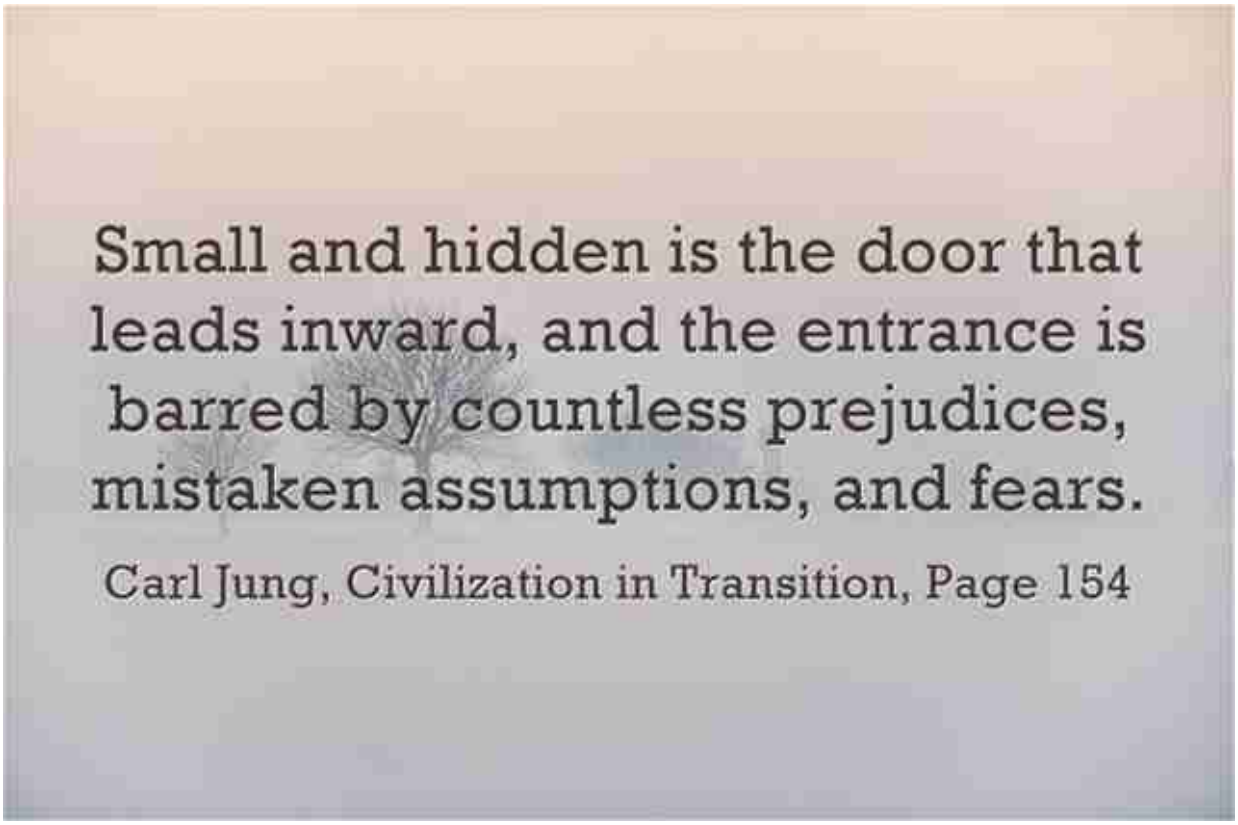


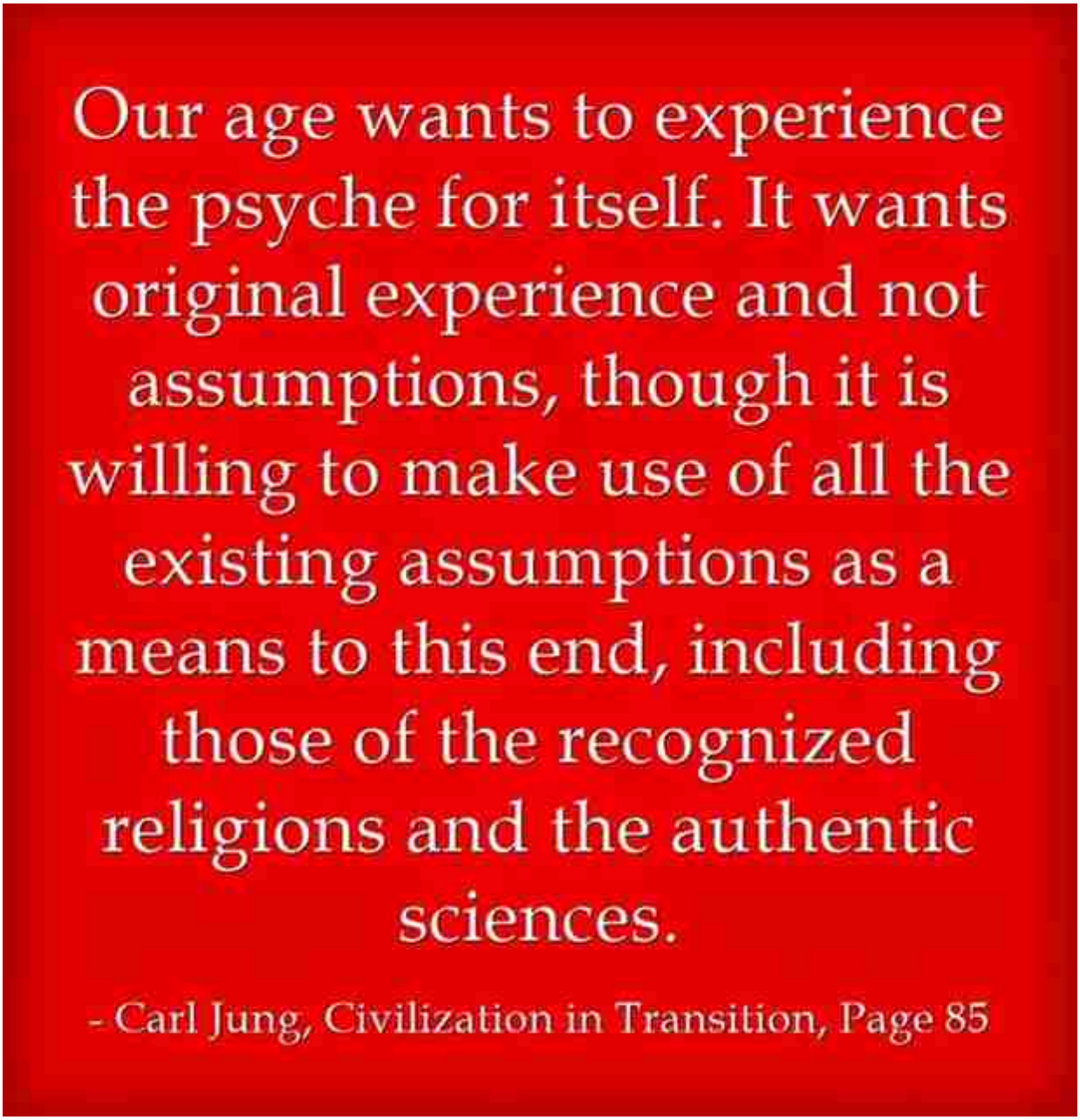
As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, Analytical Psychology: Notes of the Seminar Given in 1925, Page 69.



I most certainly was characterized by thinking … and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. … I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis. Carl Jung, C.G. Jung, Speaking, Pages 435-6.

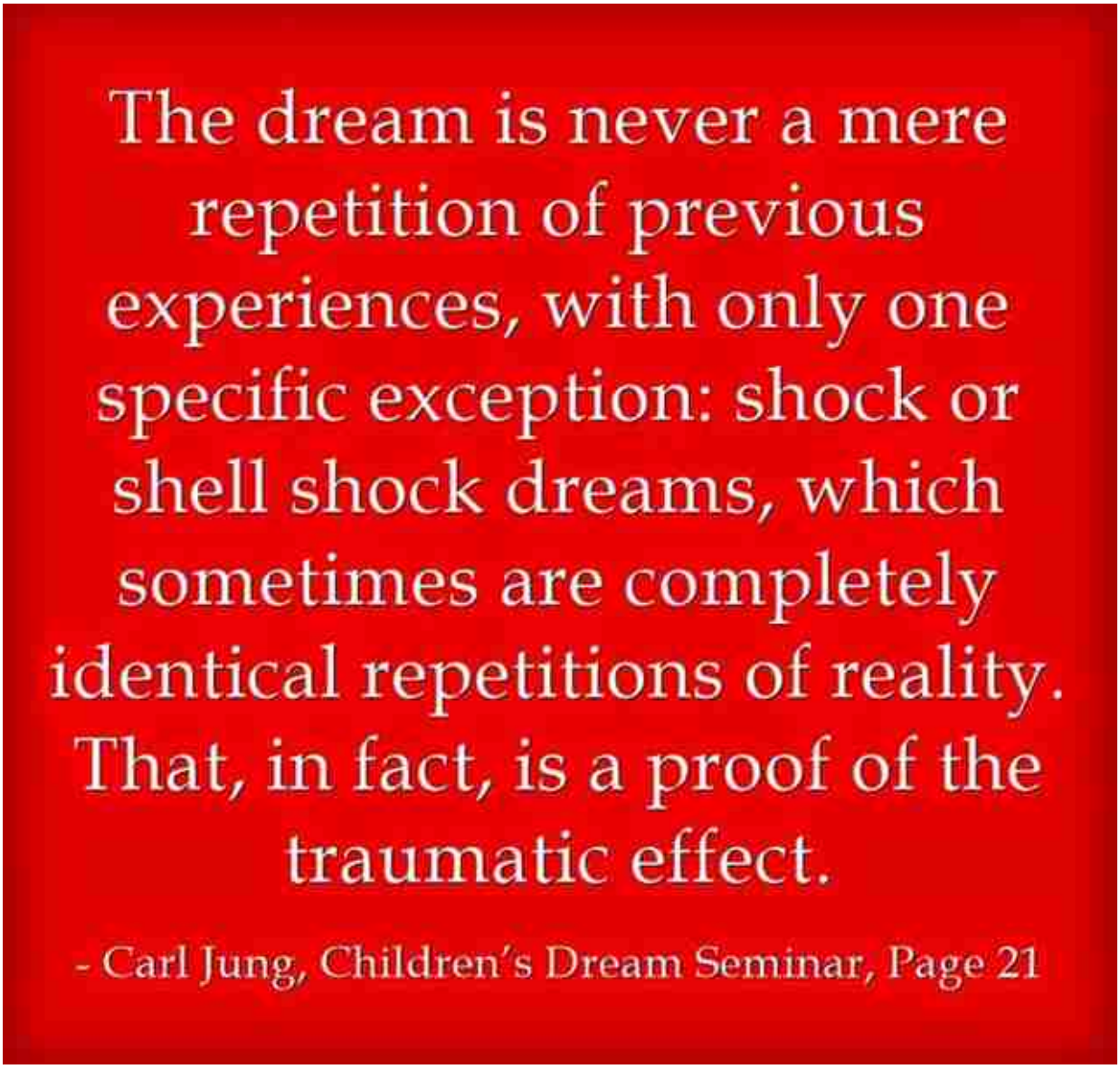


Small and hidden is the door that leads inward, and the entrance is barred by countless prejudices, mistaken assumptions, and fears. Carl Jung, Civilization in Transition, Page 154.

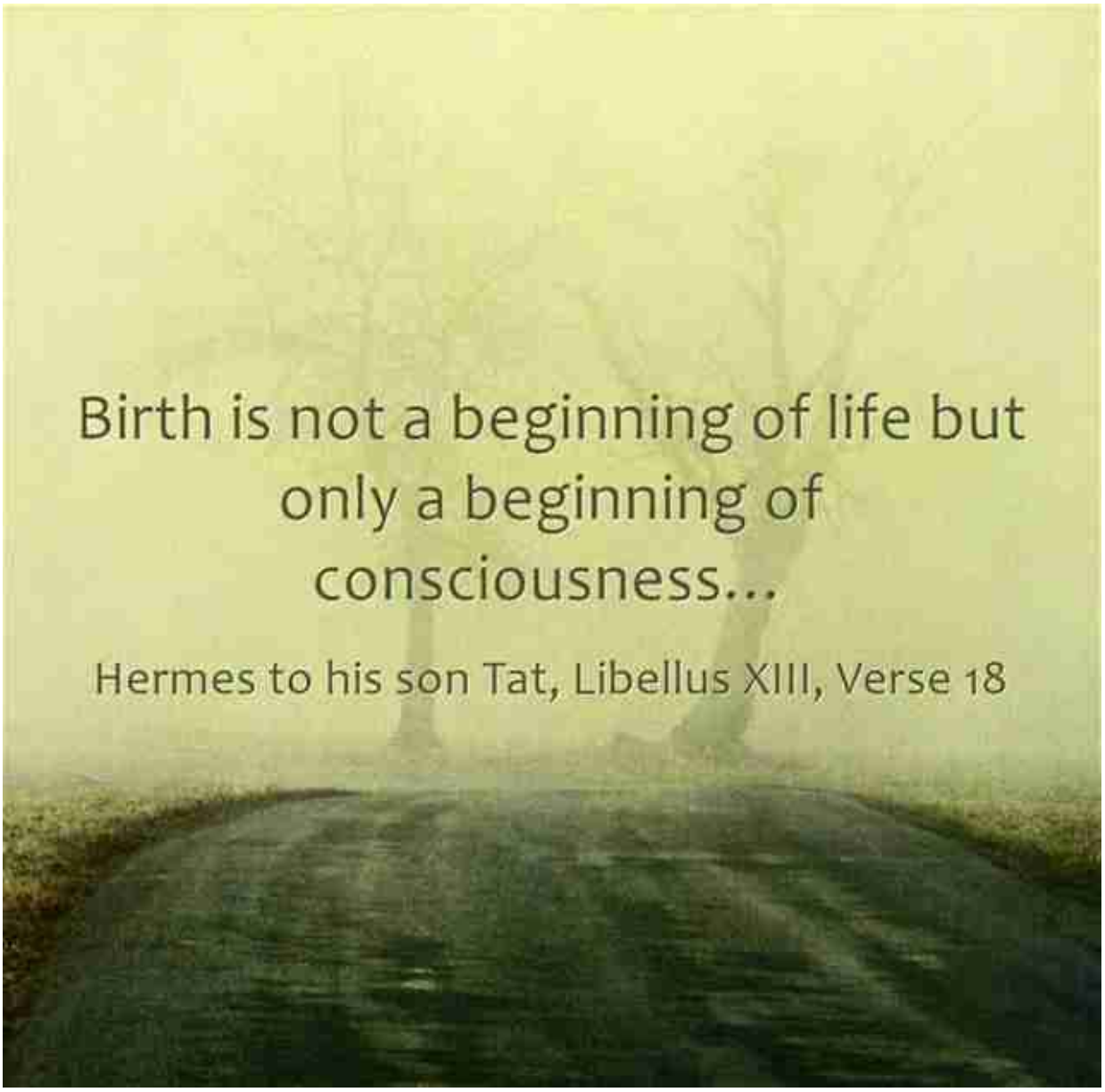


Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences. ." Carl Jung, Civilization in Transition, Page 85.

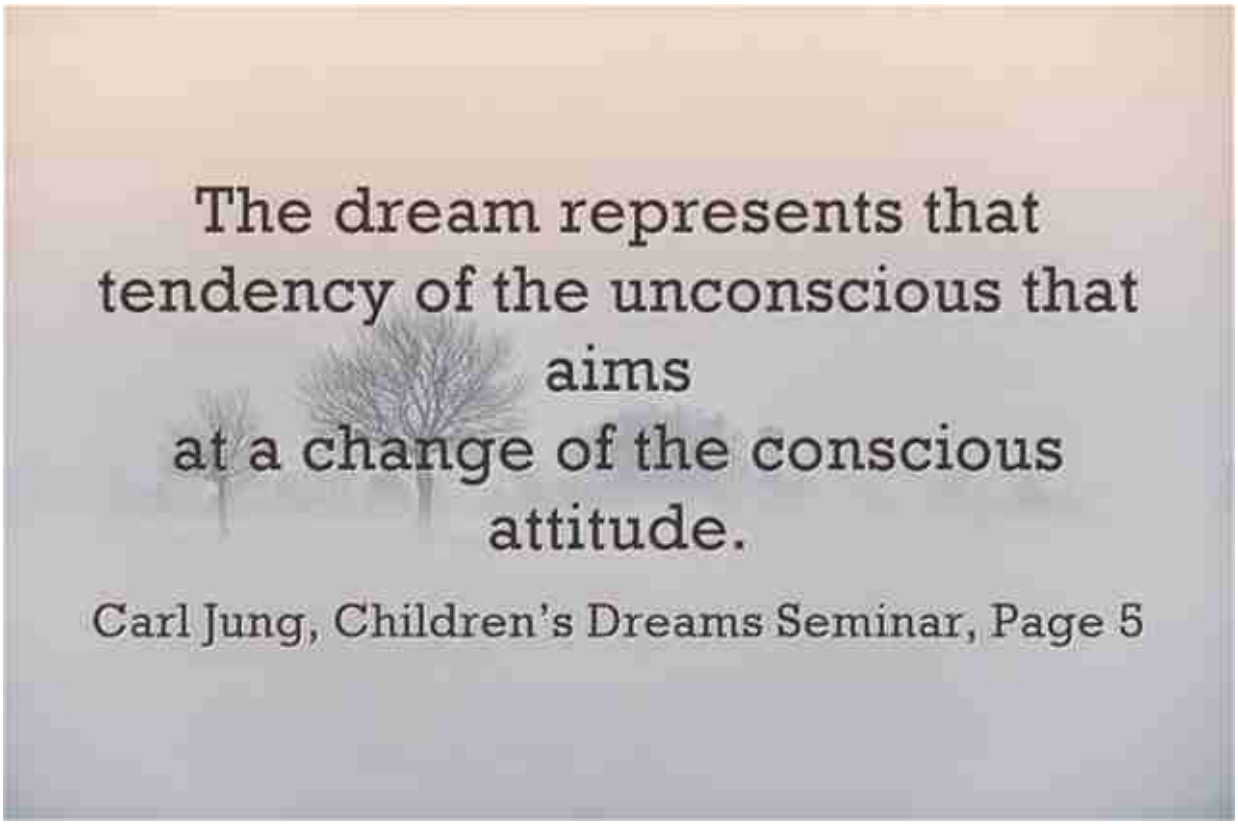
”Magic is the science of the jungle.” Carl Jung, Civilization in Transition, Page 63



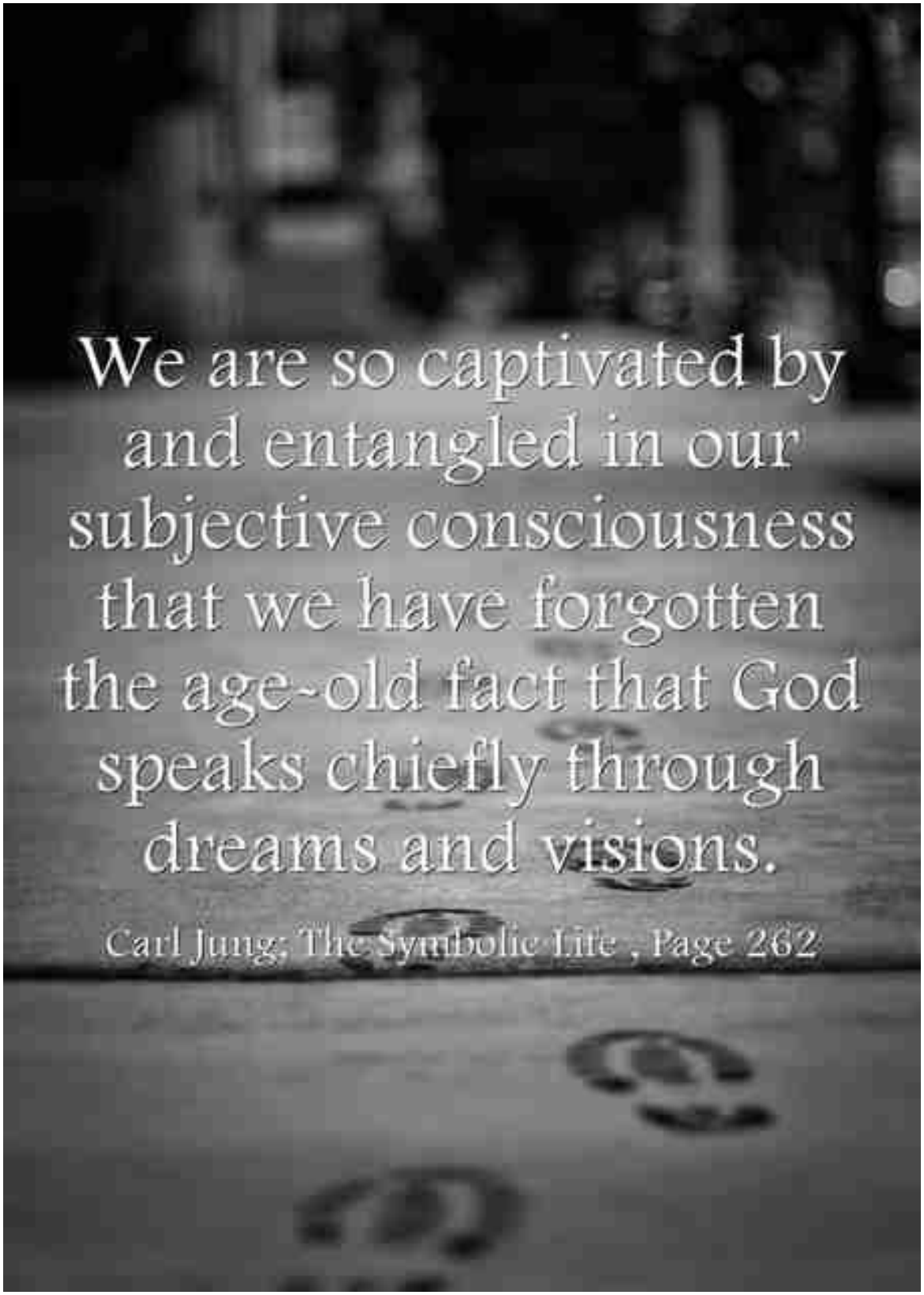
The dream is never a mere repetition of previous experiences, with only one specific exception: shock or shell shock dreams, which sometimes are completely identical repetitions of reality. That, in fact, is a proof of the traumatic effect. Carl Jung, Children's Dream Seminar, Page 21.



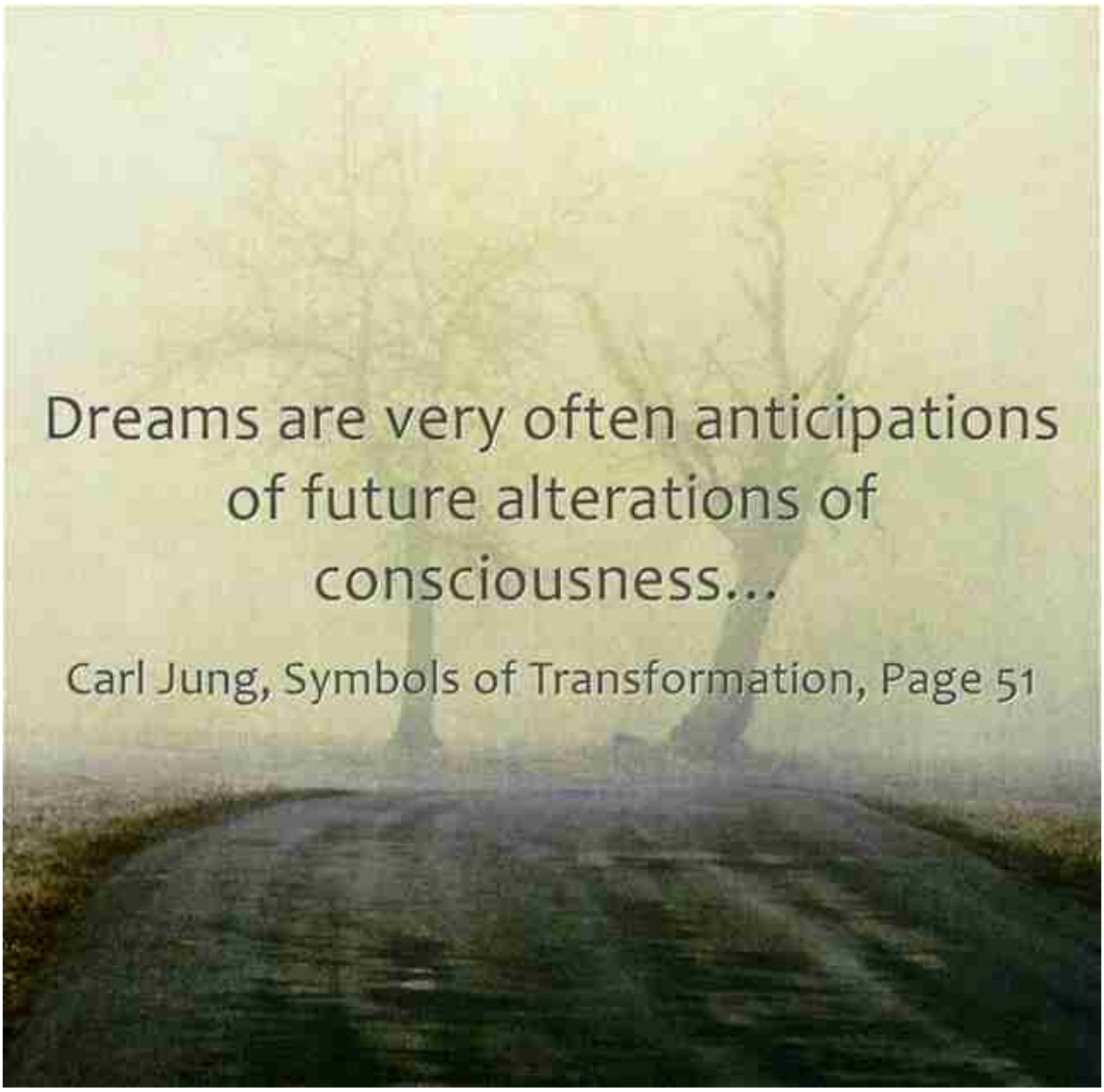
Birth is not a beginning of life but only a beginning of consciousness… Hermes to his son Tat, Libellus XIII.



The dream represents that tendency of the unconscious that aims at a change of the conscious attitude. Carl Jung, Children's Dreams Seminar, Page 5.



We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions. Carl Jung, The Symbolic Life, Page 262.



Dreams are very often anticipations of future alterations of consciousness… Carl Jung, Symbols of Transformation, Page 51.

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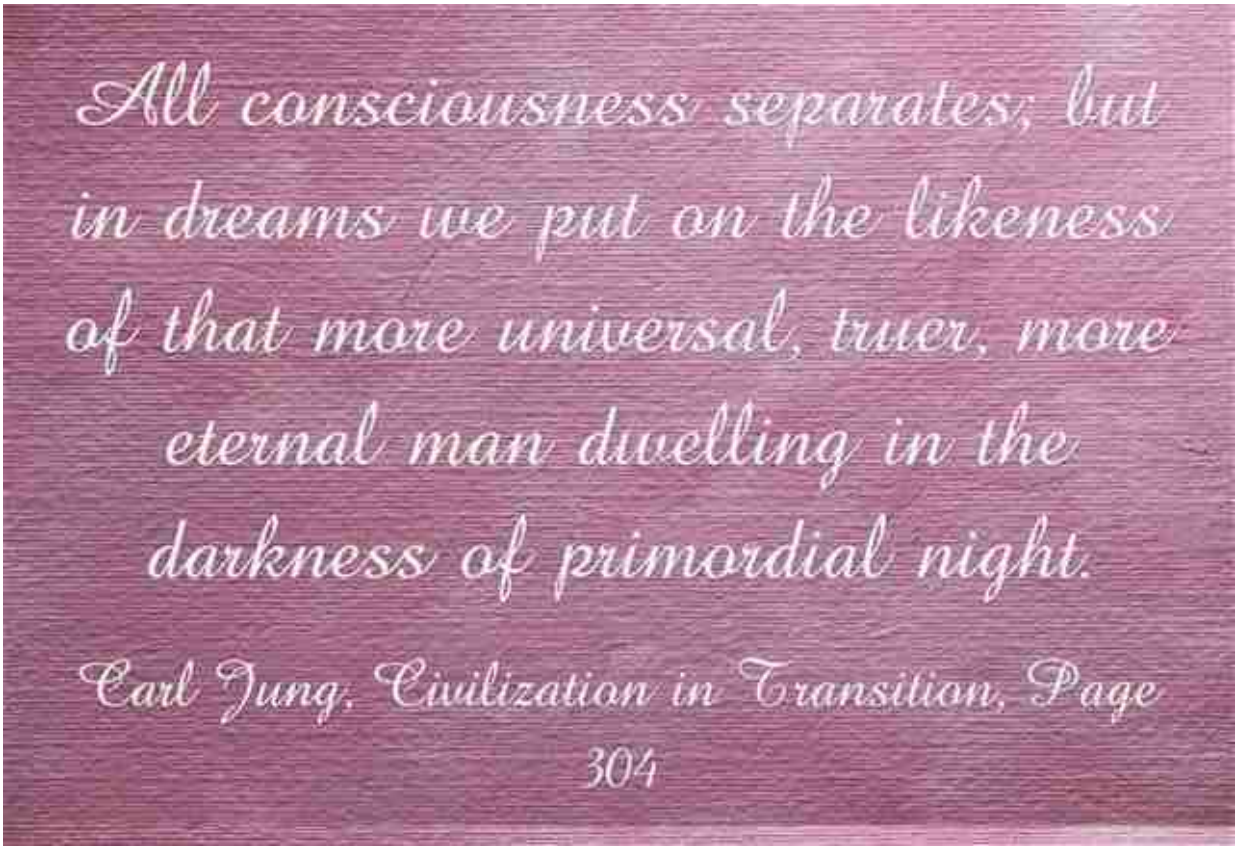
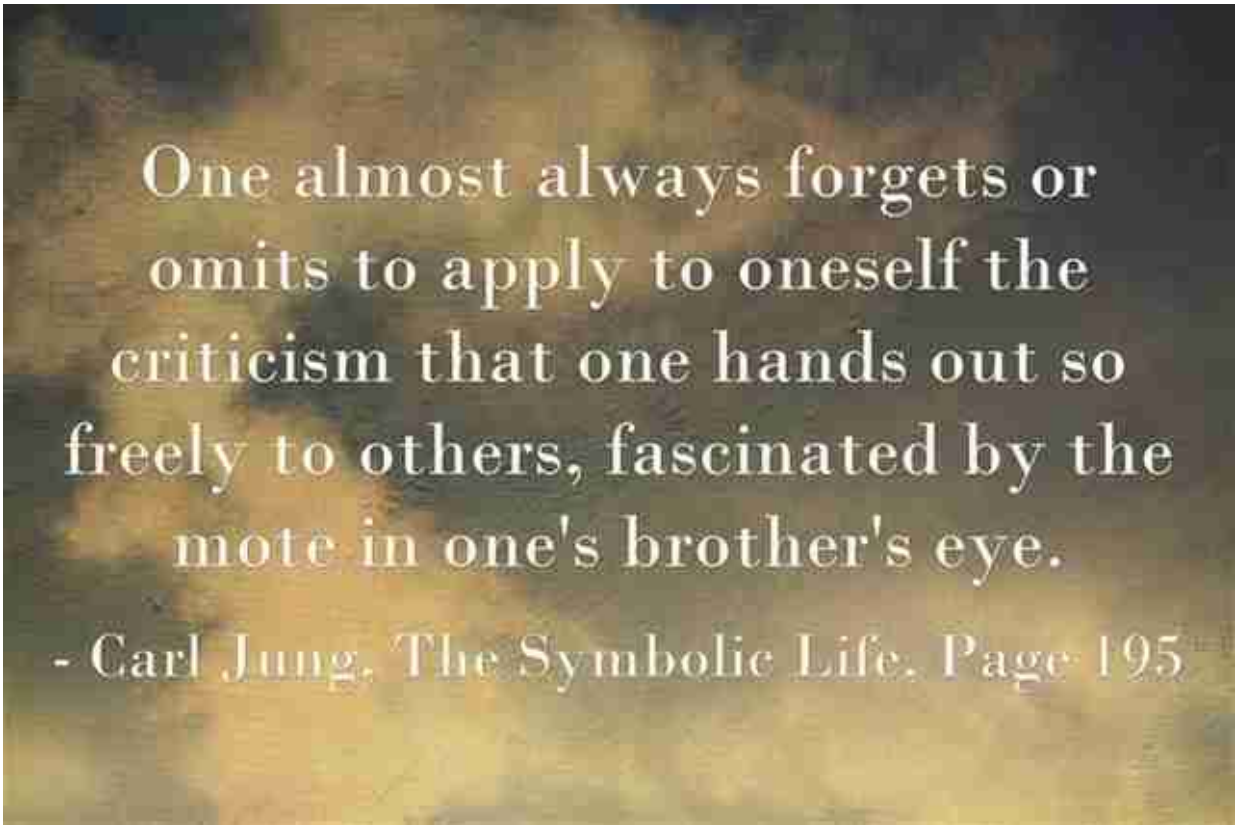
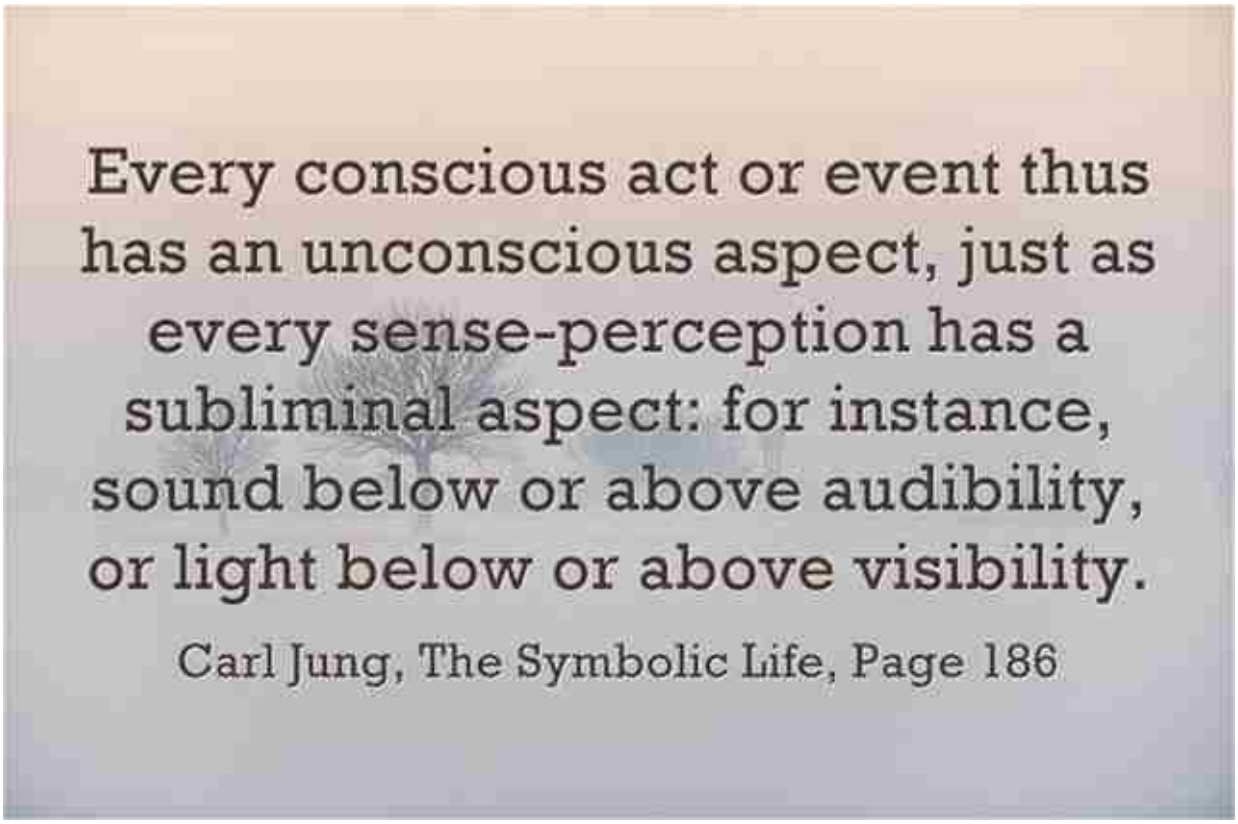


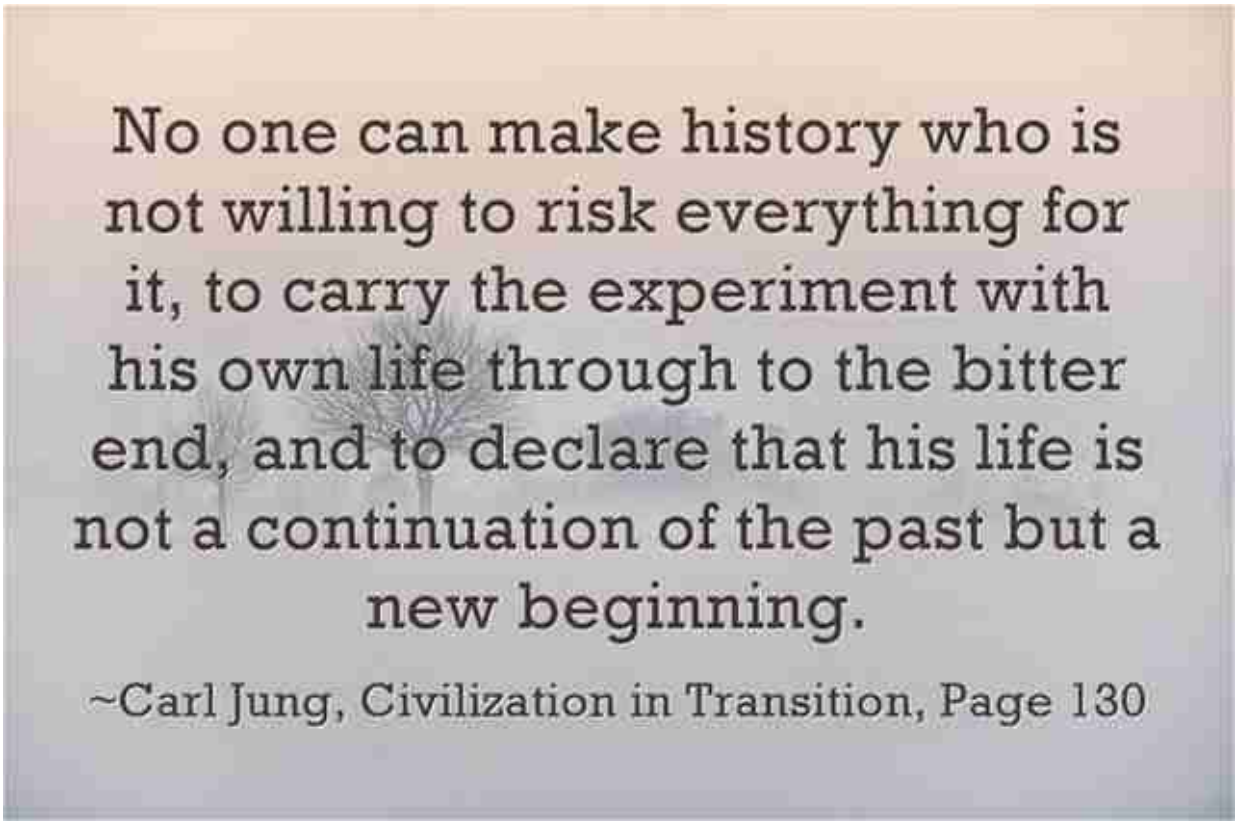
All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. Carl Jung, Civilization in Transition, Page 304.



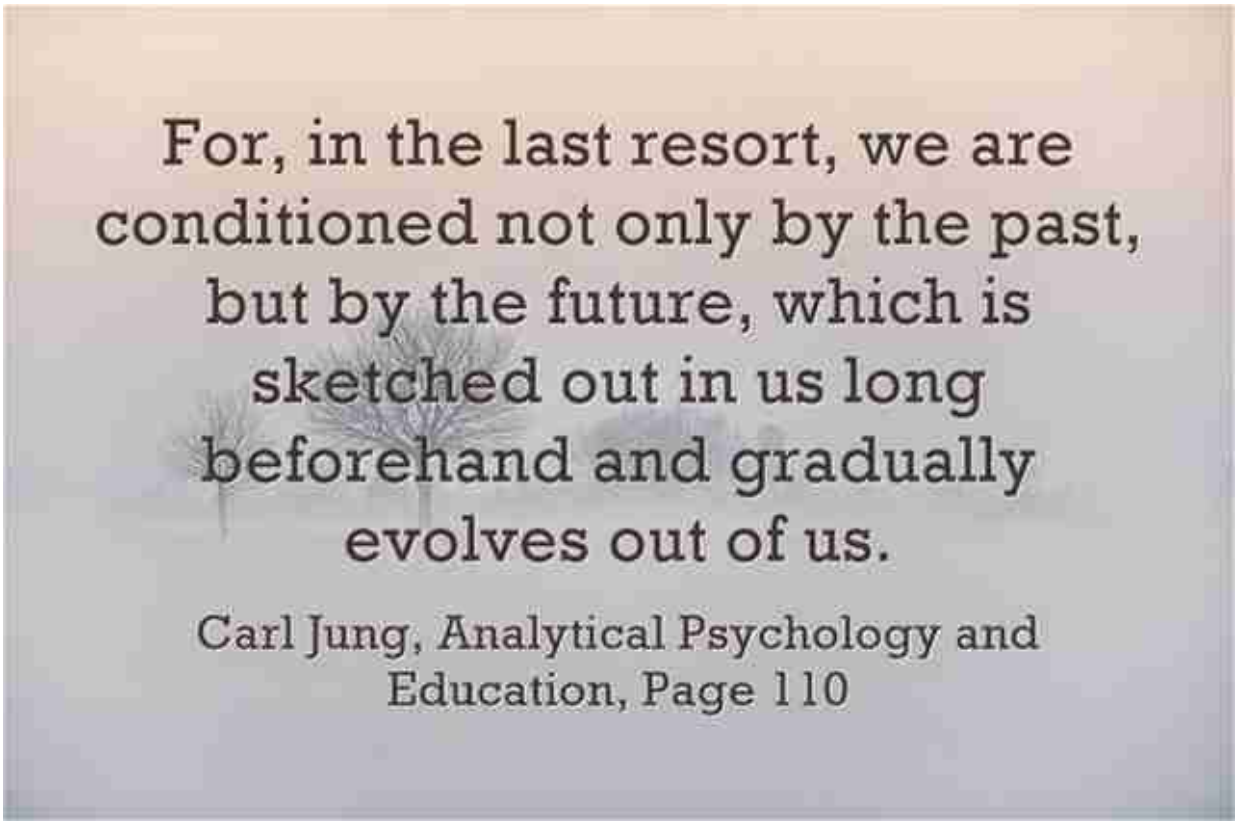
One almost always forgets or omits to apply to oneself the criticism that one hands out so freely to others, fascinated by the mote in one's brother's eye. Carl Jung, The Symbolic Life, Page 195



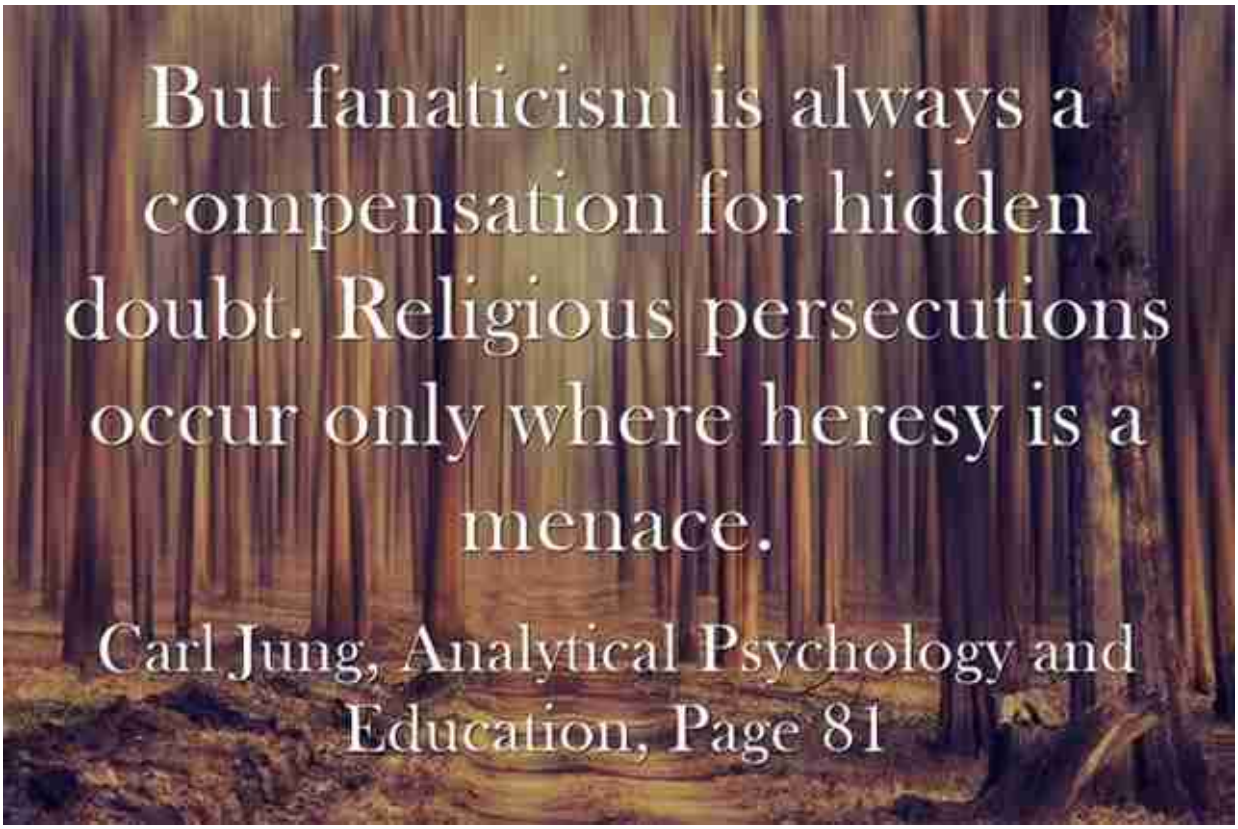
Every conscious act or event thus has an unconscious aspect, just as every sense-perception has a subliminal aspect: for instance, sound below or above audibility, or light below or above visibility. Carl Jung, The Symbolic Life, Page 186.



No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past but a new beginning. Carl Jung, Civilization in Transition, Page 130.



For, in the last resort, we are conditioned not only by the past, but by the future, which is sketched out in us long beforehand and gradually evolves out of us. Carl Jung, Analytical Psychology and Education, Page 110.



But fanaticism is always a compensation for hidden doubt. Religious persecutions occur only where heresy is a menace. Carl Jung, Analytical Psychology and Education, Page 81.

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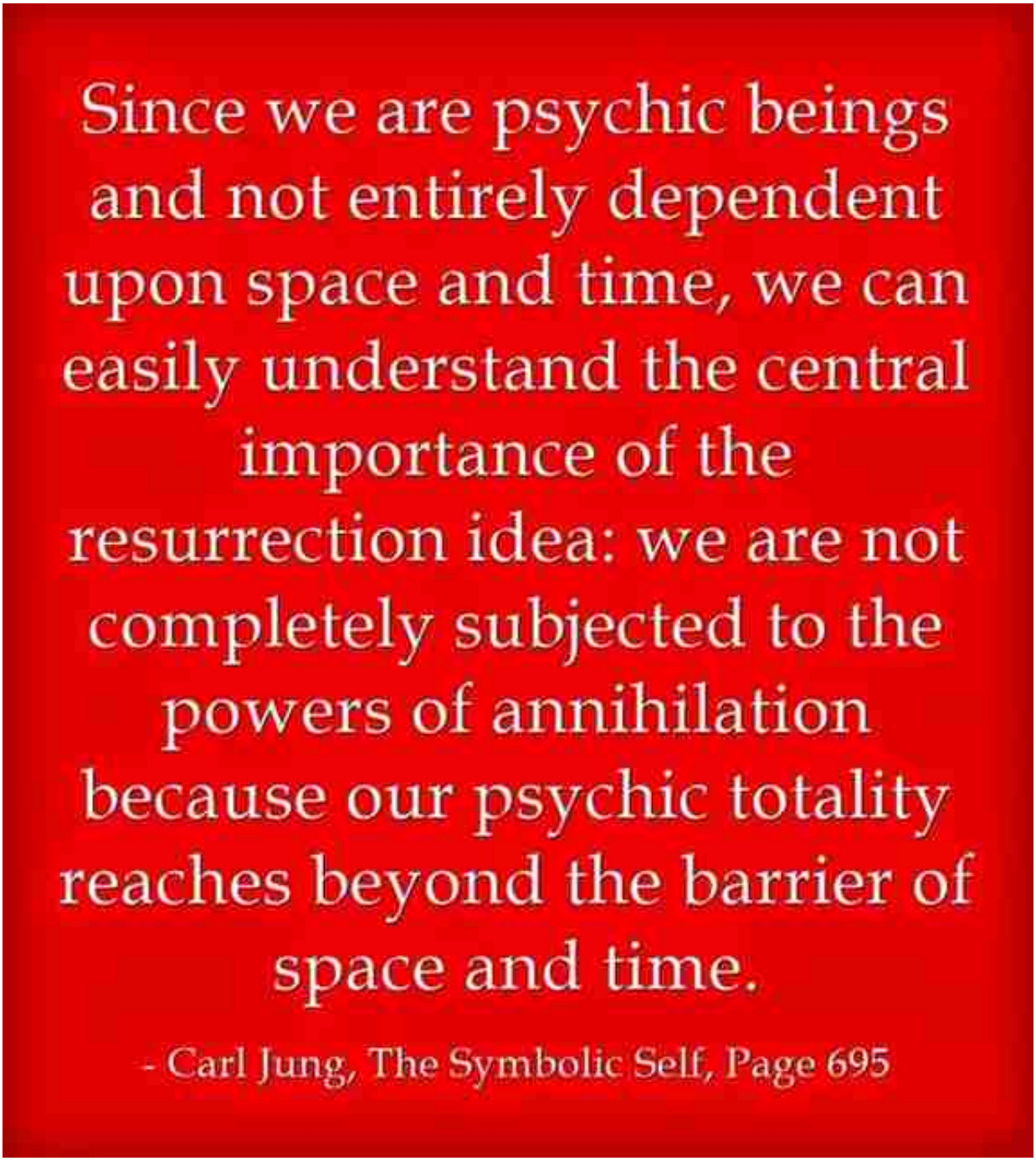
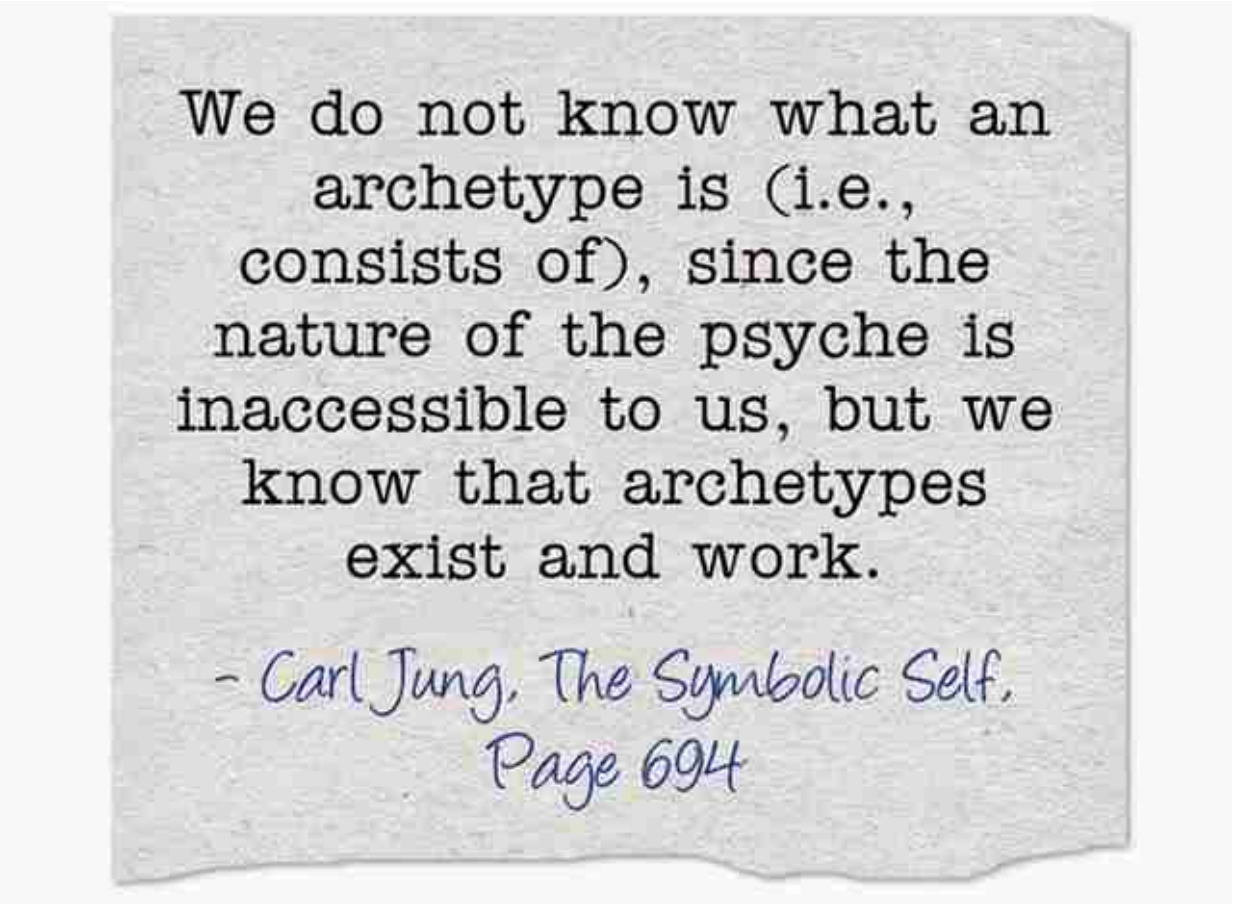
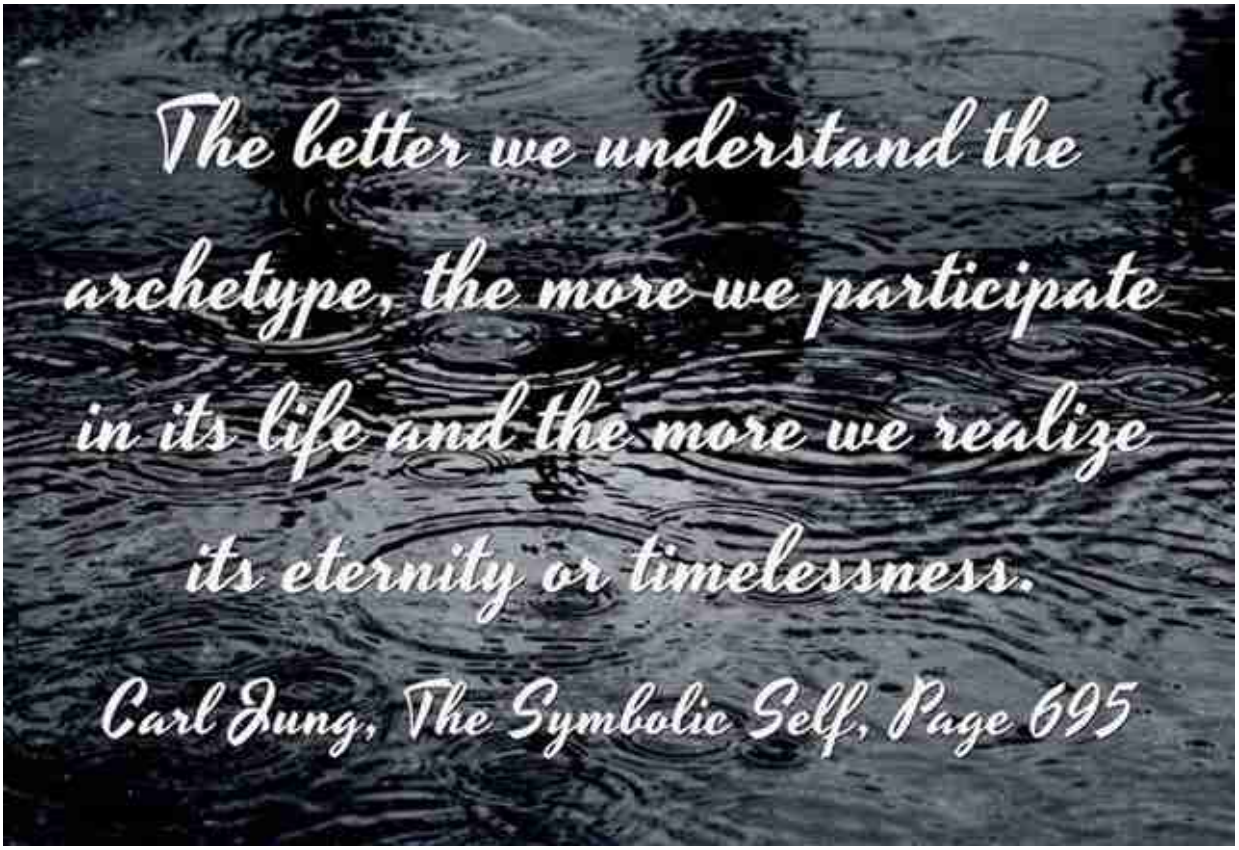


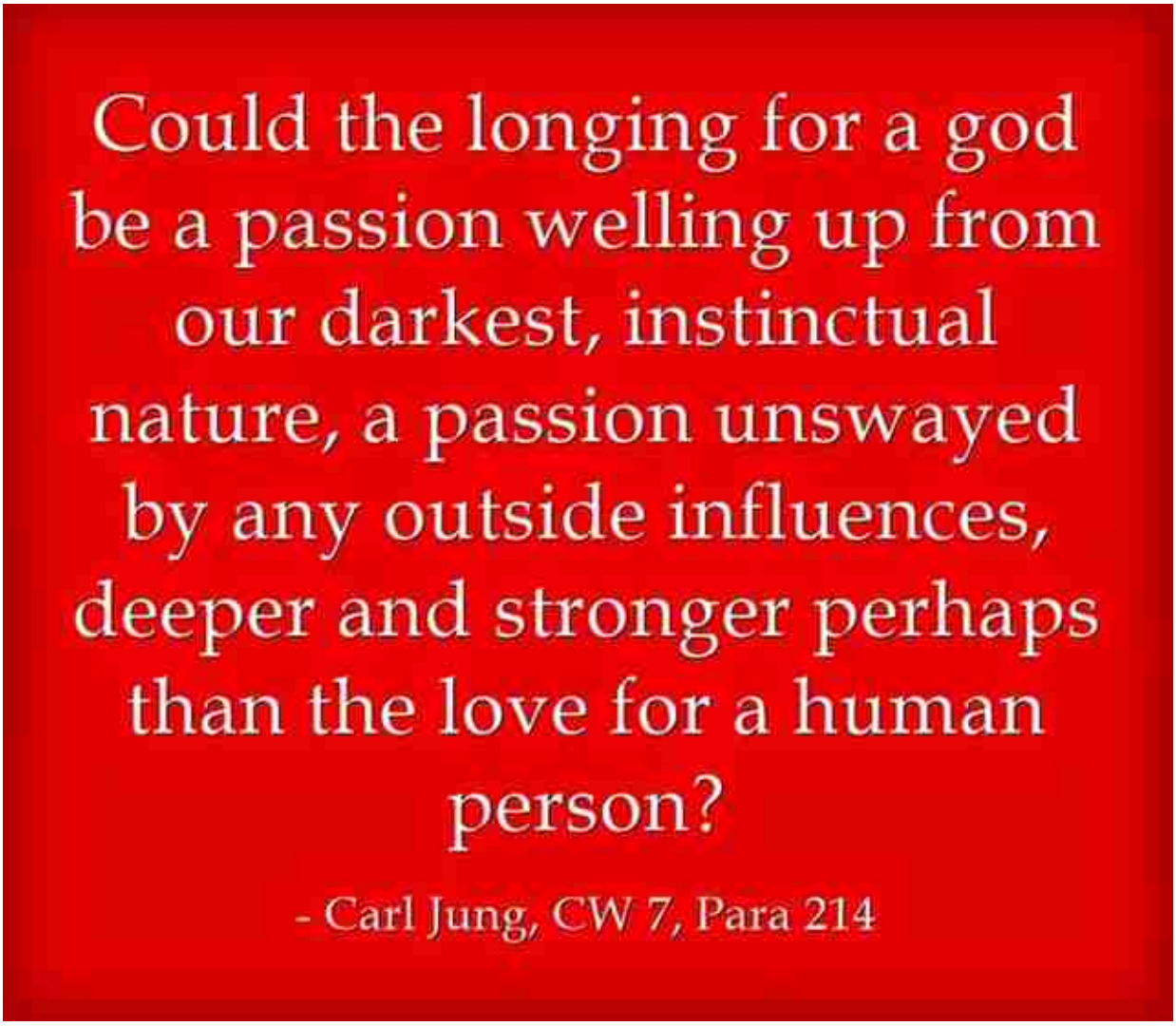
Since we are psychic beings and not entirely dependent upon space and time, we can easily understand the central importance of the resurrection idea: we are not completely subjected to the powers of annihilation because our psychic totality reaches beyond the barrier of space and time. Carl Jung, The Symbolic Self, Page 695.



We do not know what an archetype is (i.e., consists of), since the nature of the psyche is inaccessible to us, but we know that archetypes exist and work. Carl Jung, The Symbolic Self, Page 694.



The better we understand the archetype, the more we participate in its life and the more we realize its eternity or timelessness. Carl Jung, The Symbolic Self, Page 695.



Could the longing for a god be a passion welling up from our darkest, instinctual nature, a passion unswayed by any outside influences, deeper and stronger perhaps than the love for a human person?" Carl Jung, CW 7, par 214.

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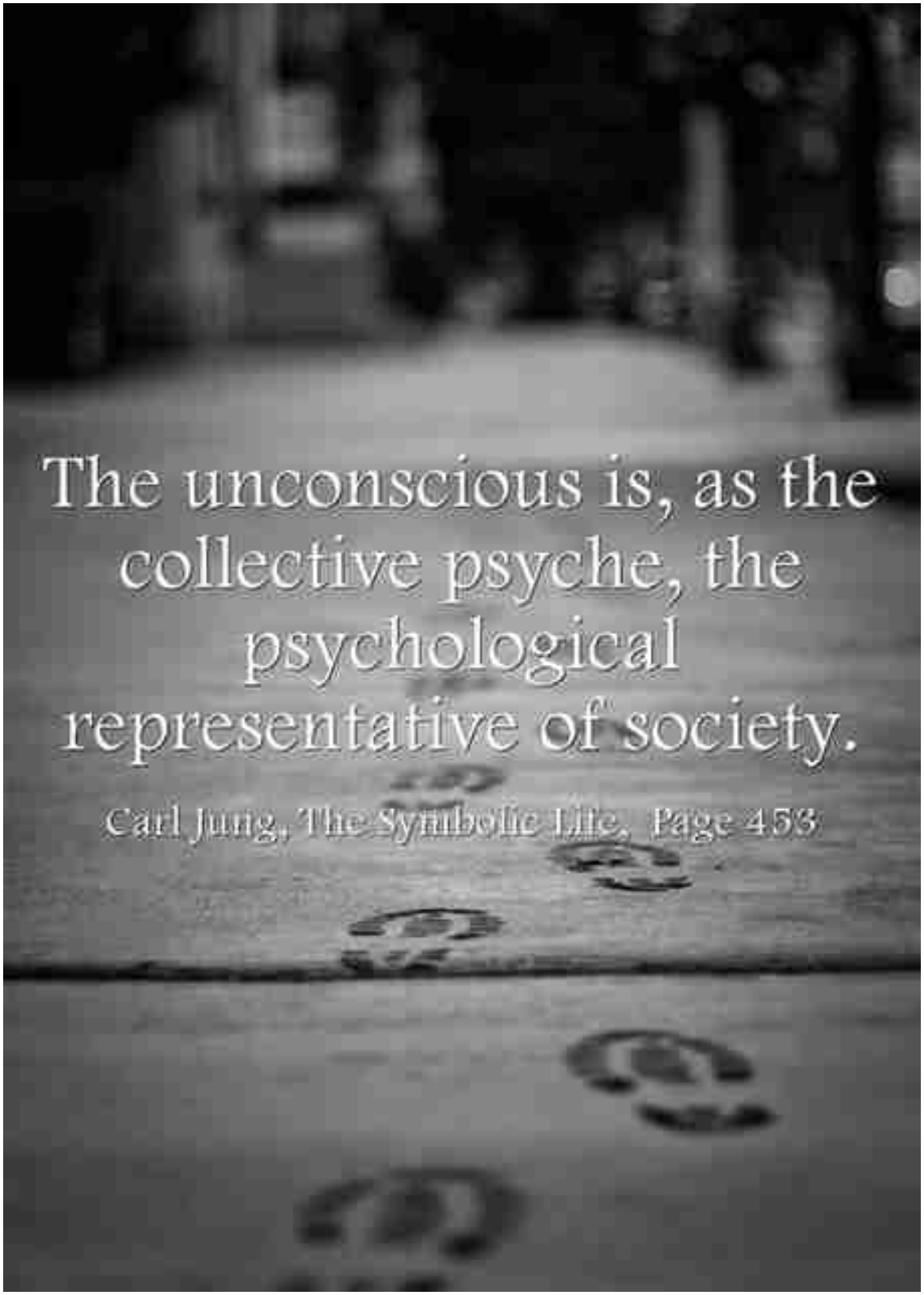
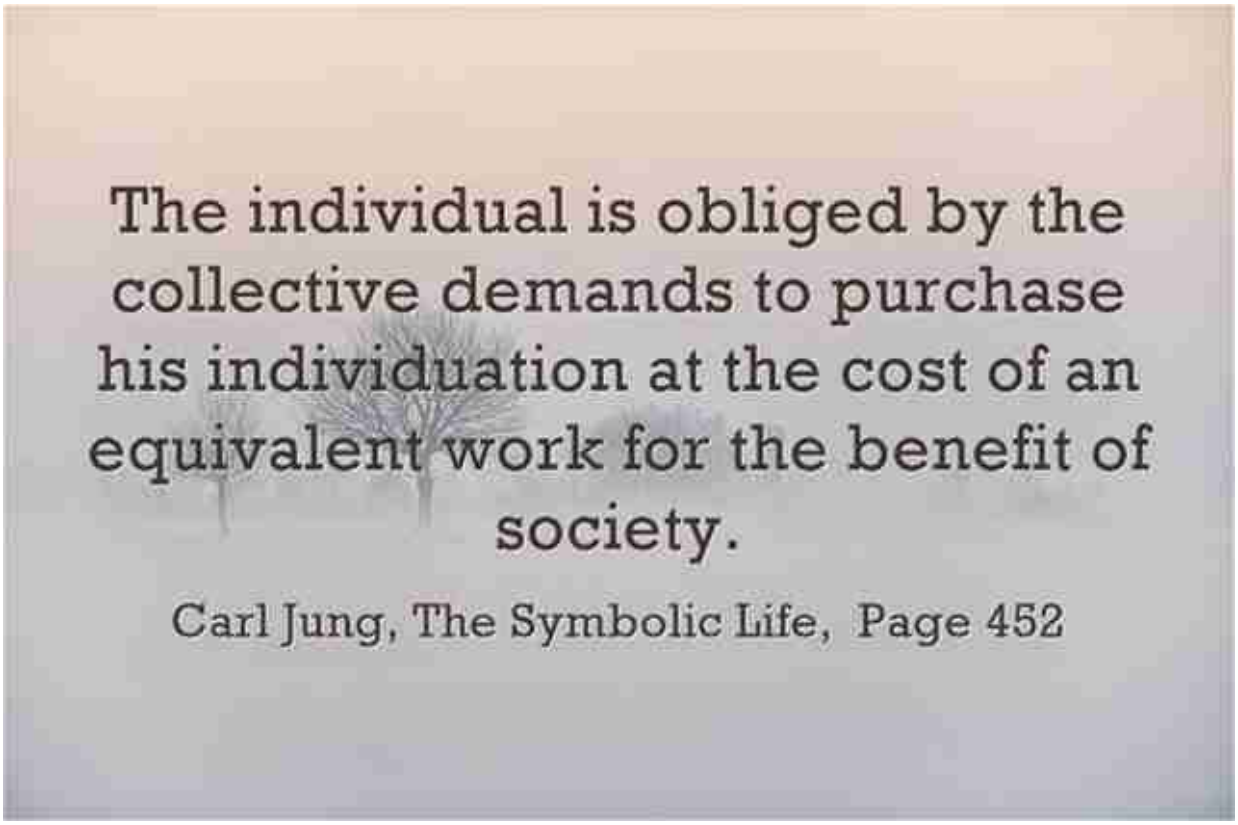
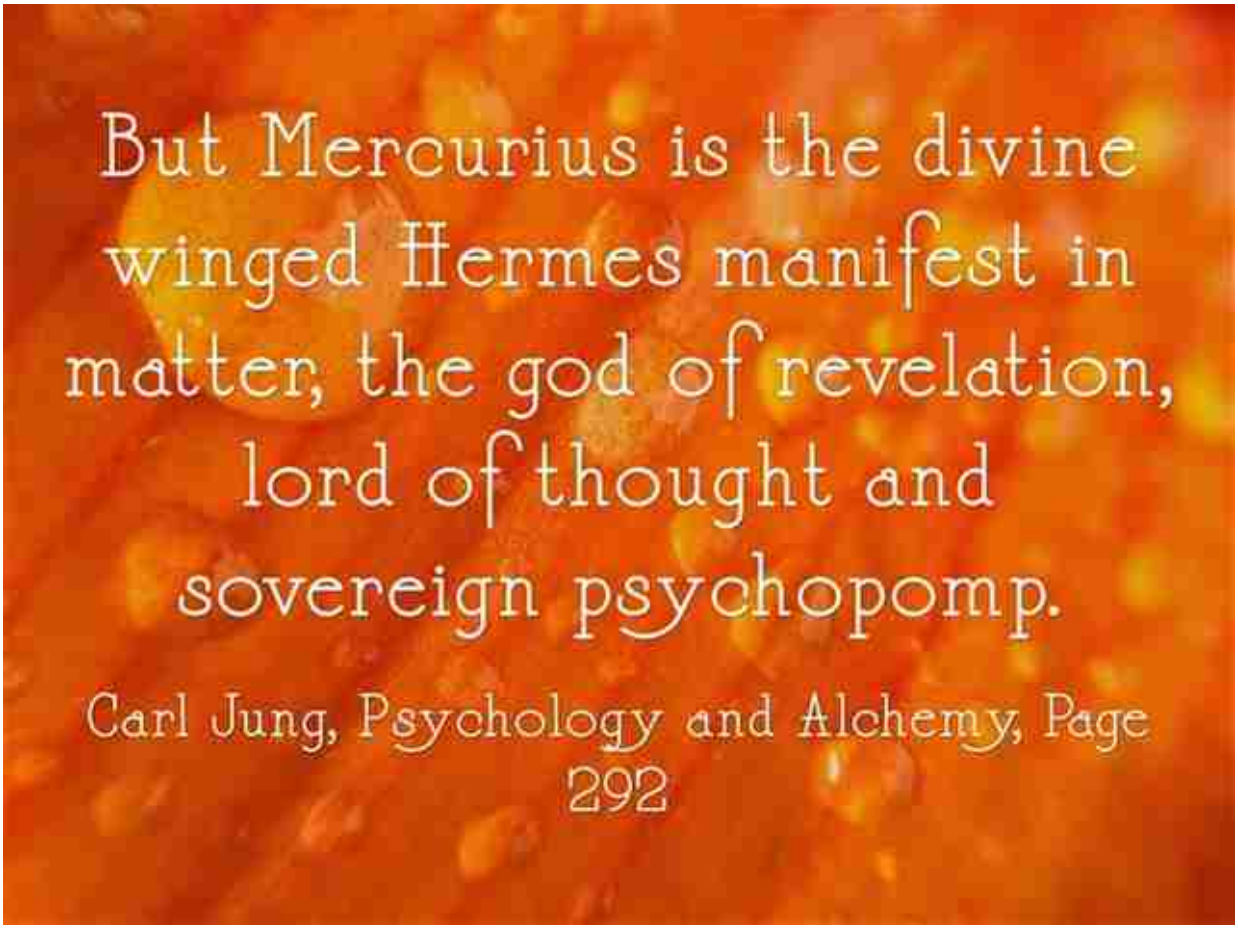


The unconscious is, as the collective psyche, the psychological representative of society. Carl Jung, The Symbolic Life, Page 453.



The individual is obliged by the collective demands to purchase his individuation at the cost of an equivalent work for the benefit of society. Carl Jung, The Symbolic Life, Page 452.

Individuation and collectivity are a pair of opposites, two divergent destinies. They are related to one another by guilt. Carl Jung, The Symbolic Life, Page 452.



But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.

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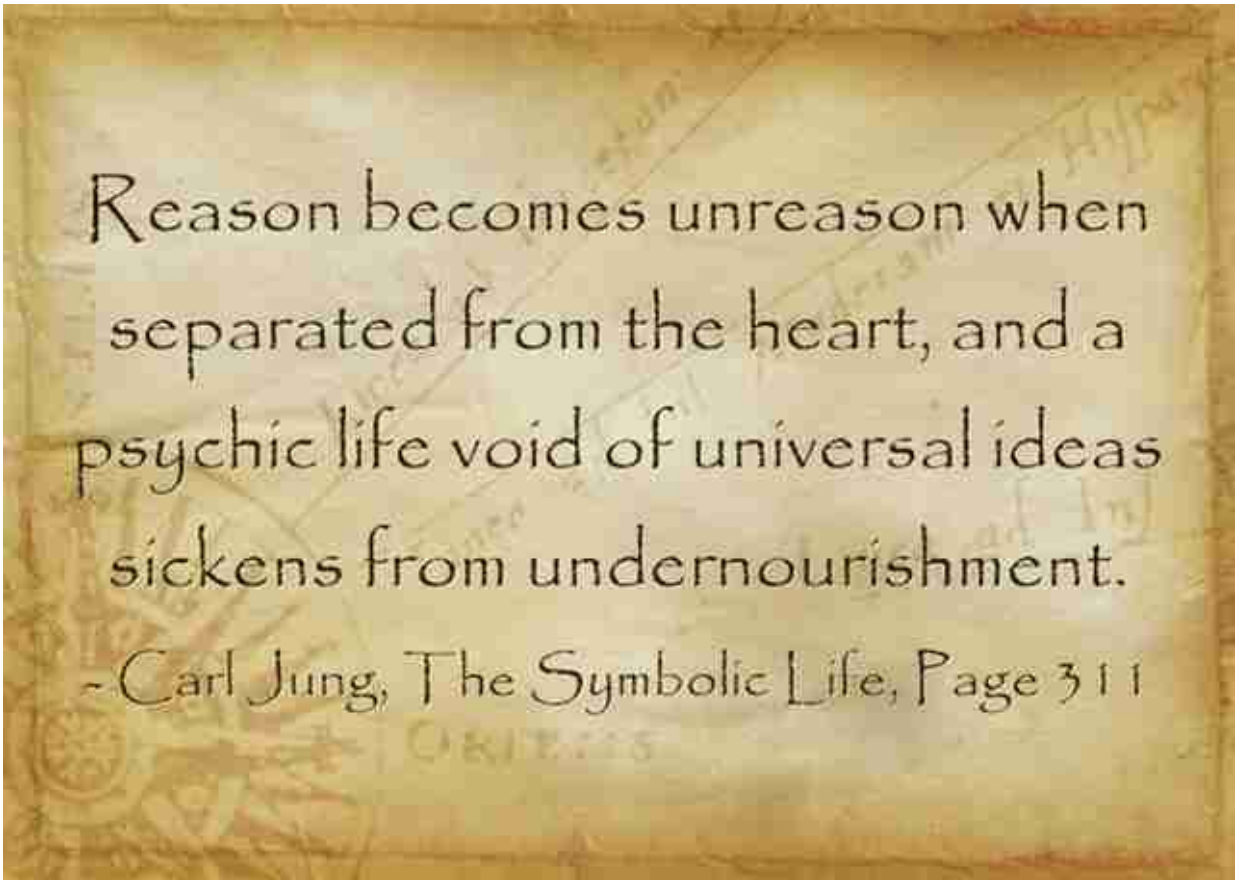
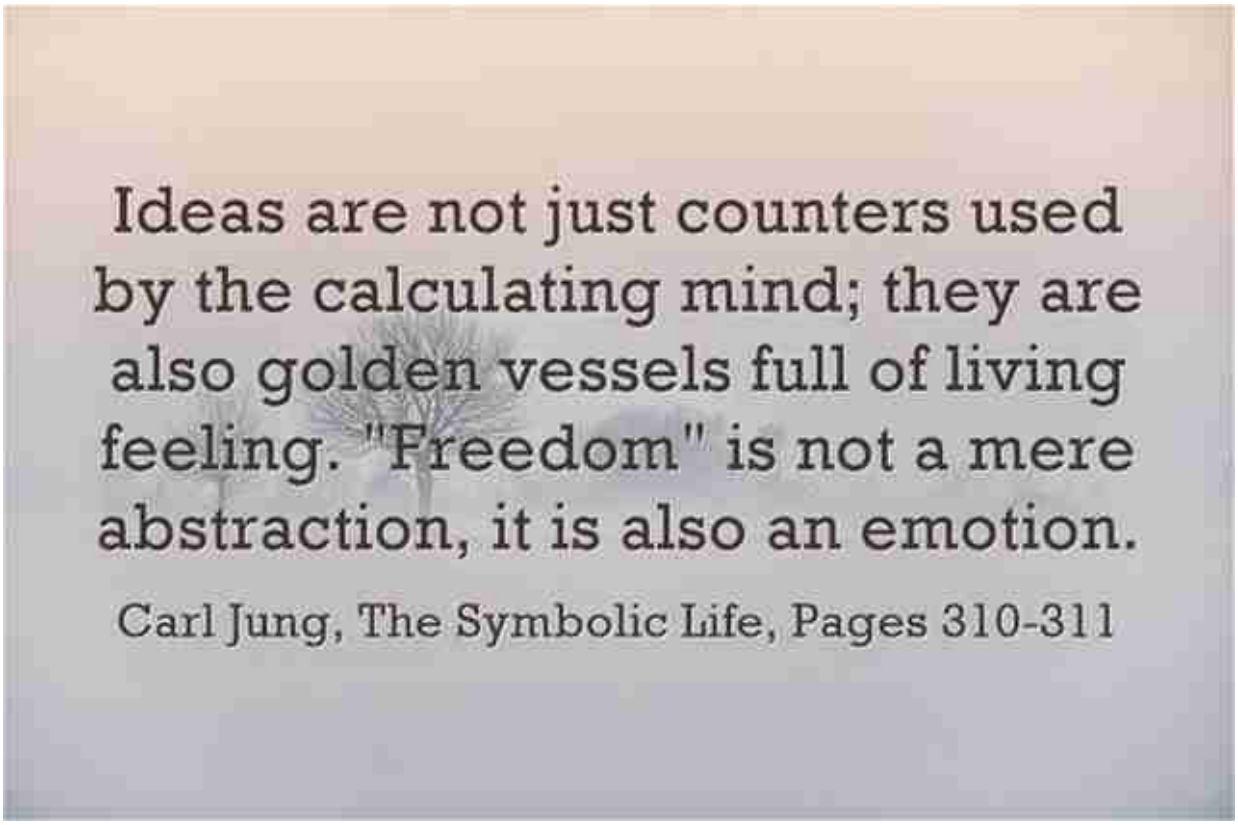
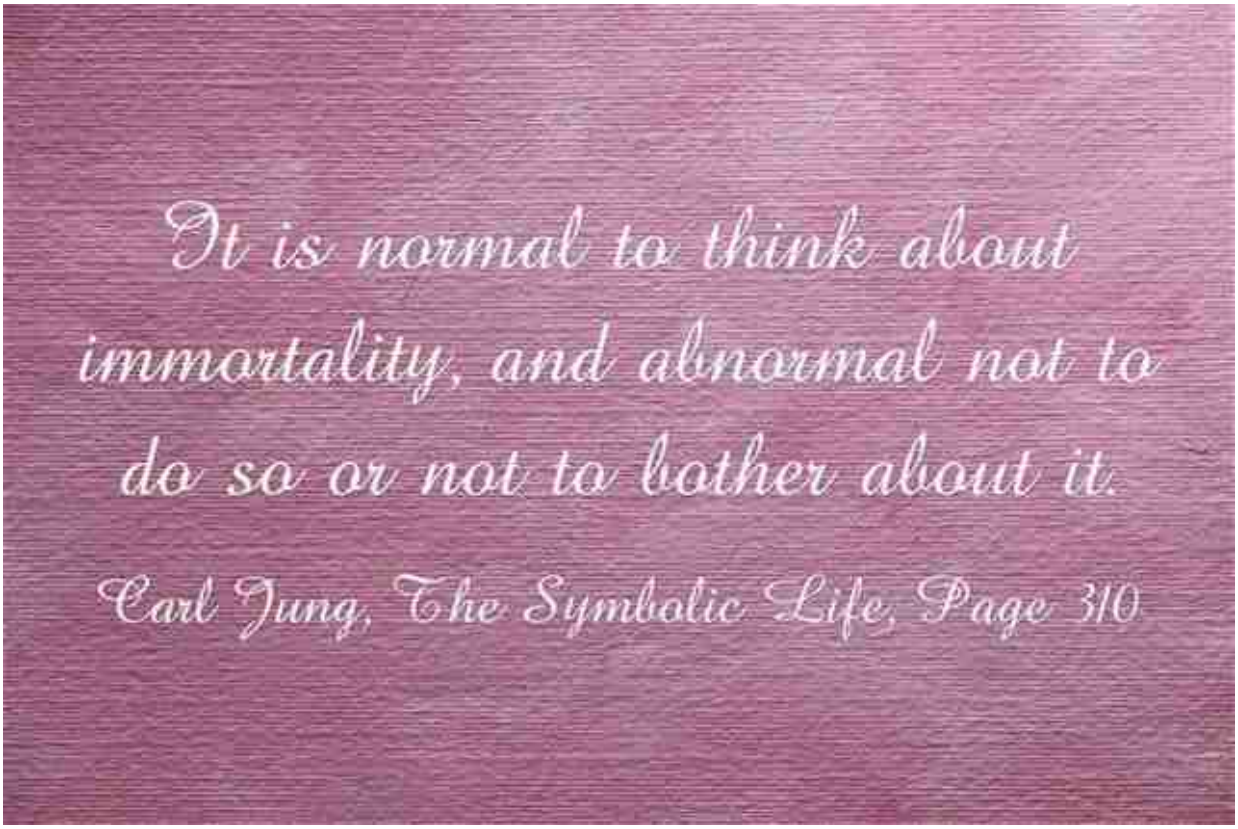


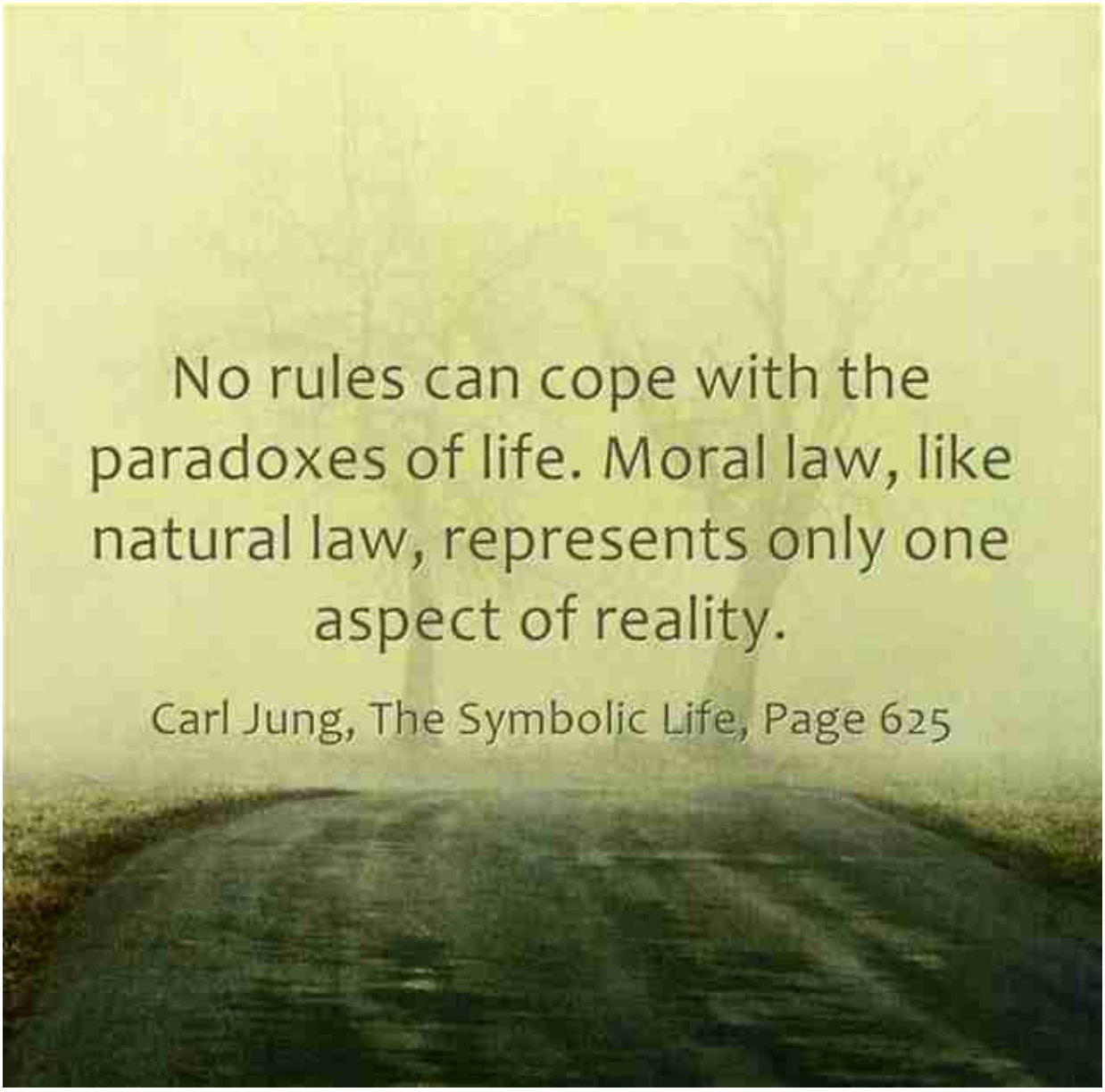
Reason becomes unreason when separated from the heart, and a psychic life void of universal ideas sickens from undernourishment. Carl Jung, The Symbolic Life, Page 311.



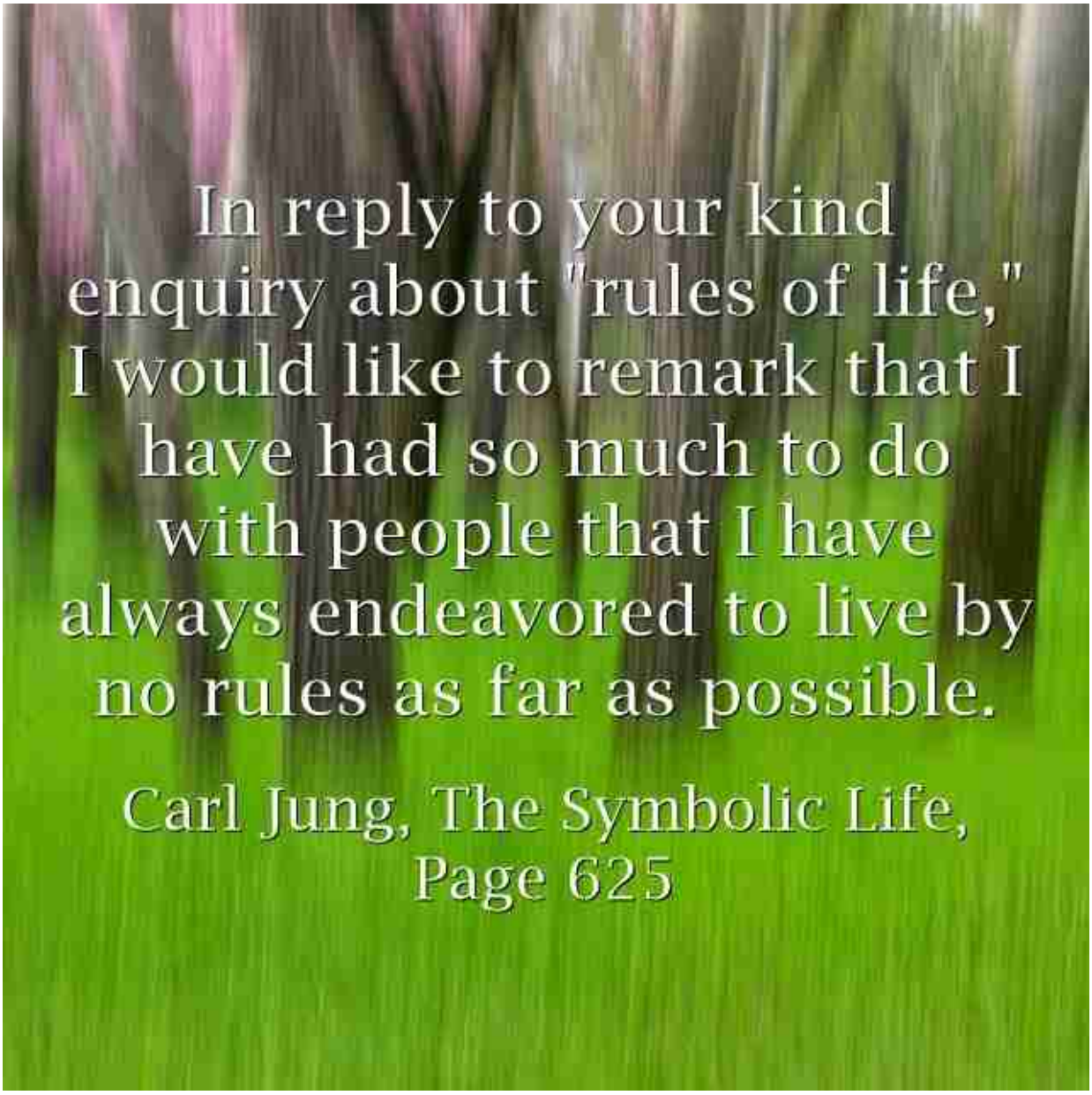
Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. ”Freedom” is not a mere abstraction, it is also an emotion. Carl Jung, The Symbolic Life, Pages 310-311.



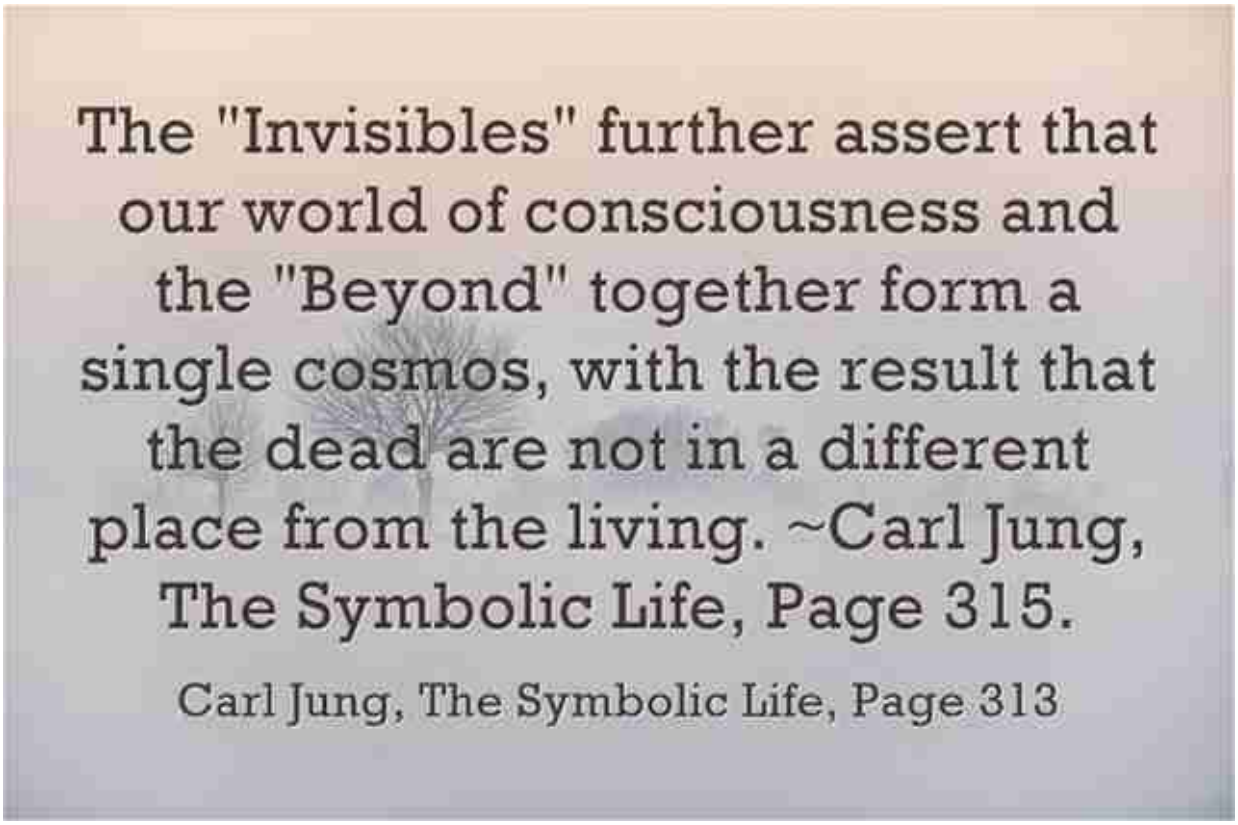
It is normal to think about immortality, and abnormal not to do so or not to bother about it. Carl Jung, The Symbolic Life, Page 310.



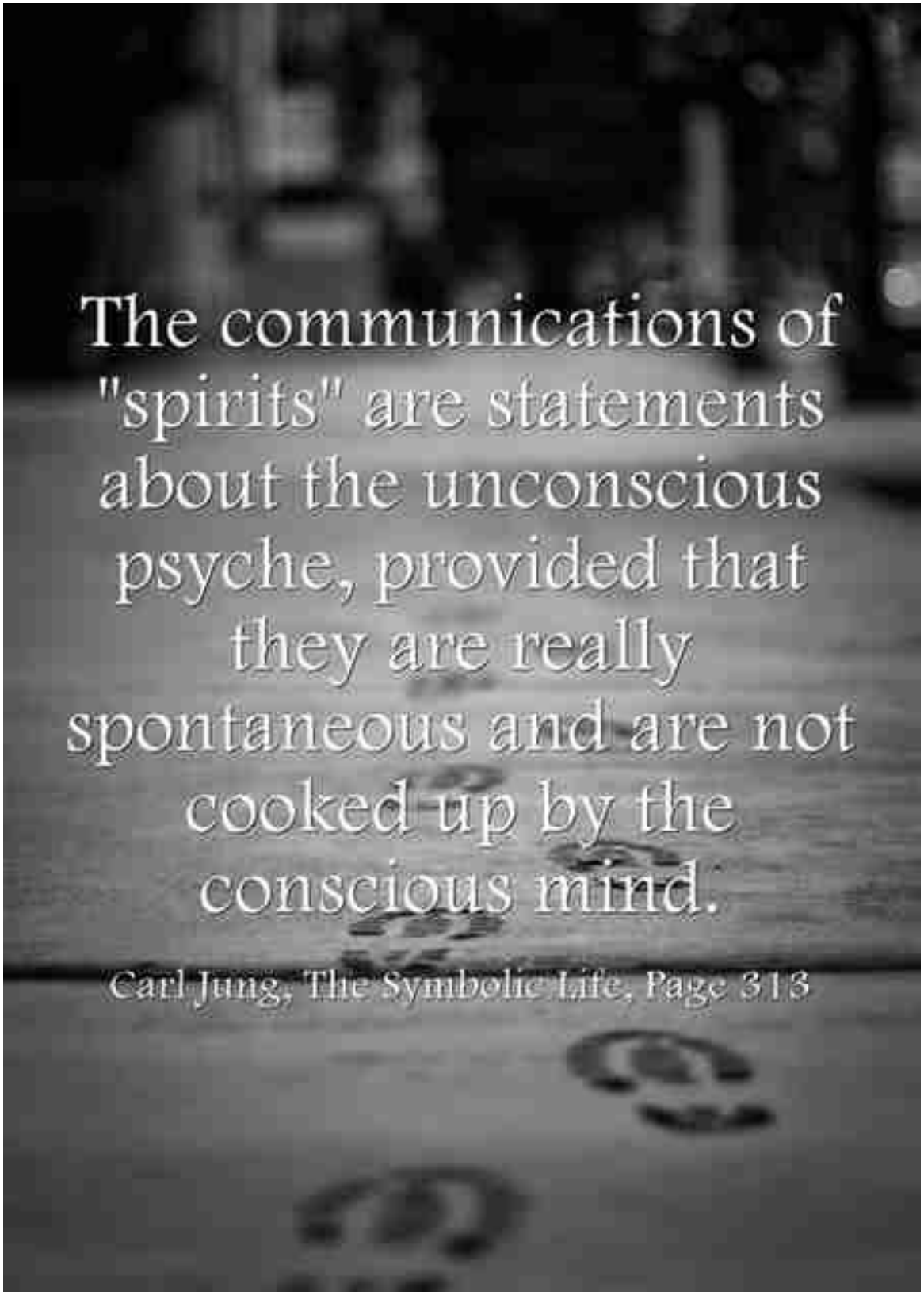
No rules can cope with the paradoxes of life. Moral law, like natural law, represents only one aspect of reality. Carl Jung, The Symbolic Life, Page 625.



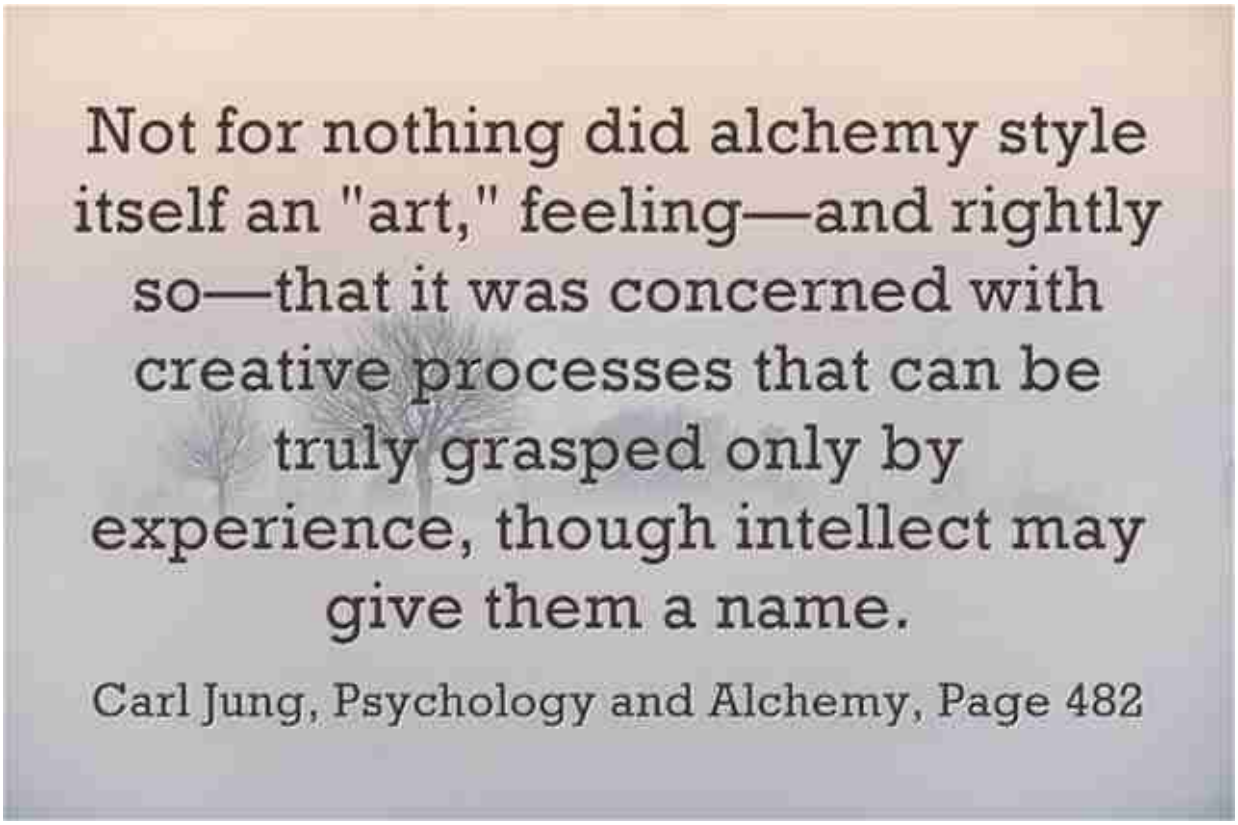
In reply to your kind enquiry about ”rules of life,” I would like to remark that I have had so much to do with people that I have always endeavored to live by no rules as far as possible. Carl Jung, The Symbolic Life, Page 625.



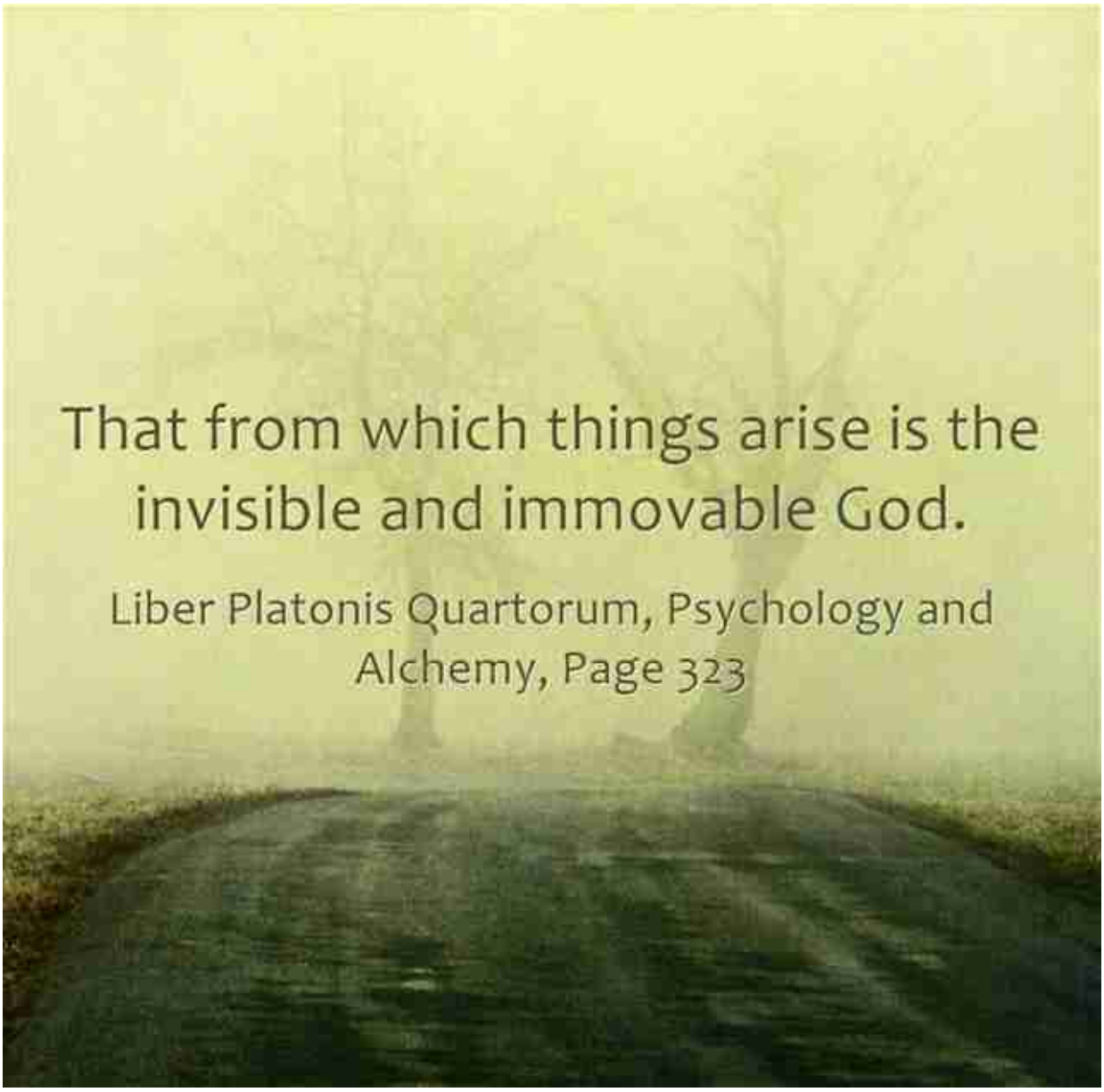
The ”Invisibles” further assert that our world of consciousness and the ”Beyond” together form a single cosmos, with the result that the dead are not in a different place from the living. Carl Jung, The Symbolic Life, Page 315.



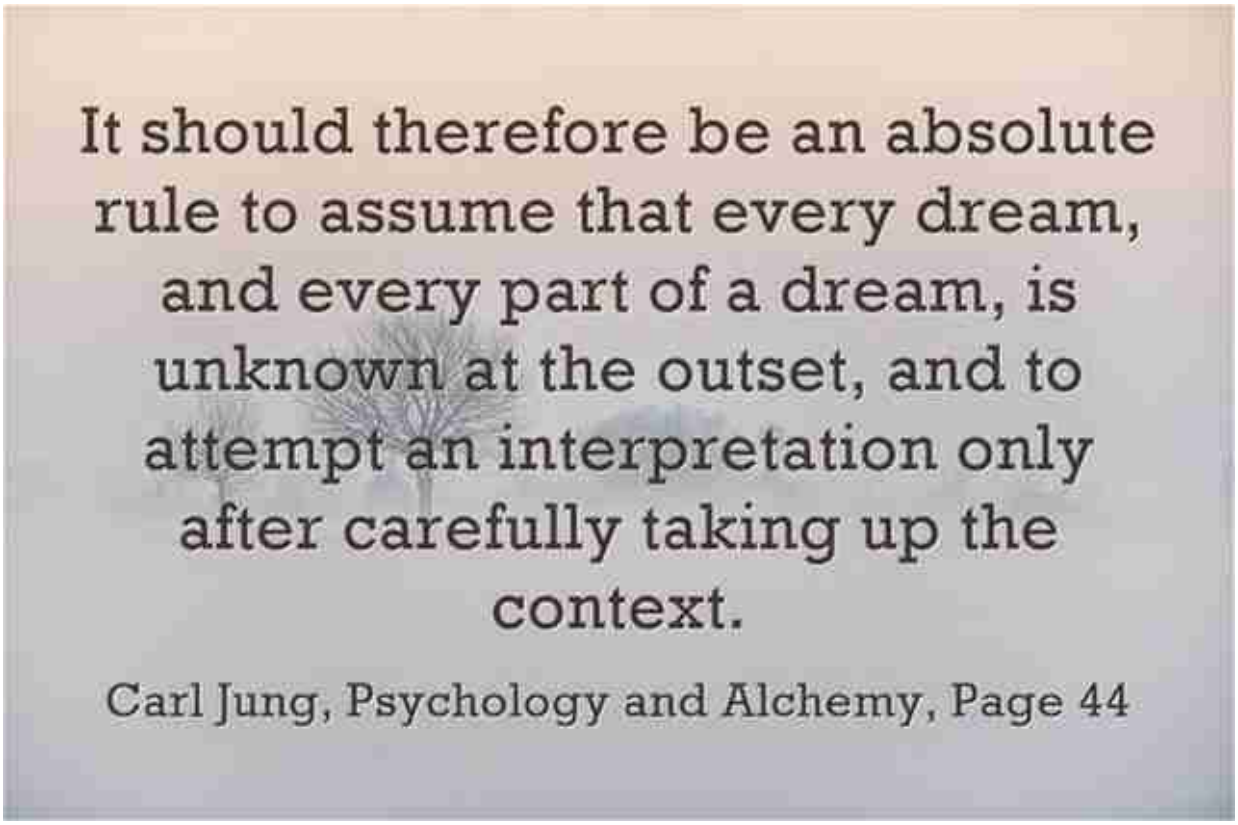
The communications of ”spirits” are statements about the unconscious psyche, provided that they are really spontaneous and are not cooked up by the conscious mind. Carl Jung, The Symbolic Life, Page 313.



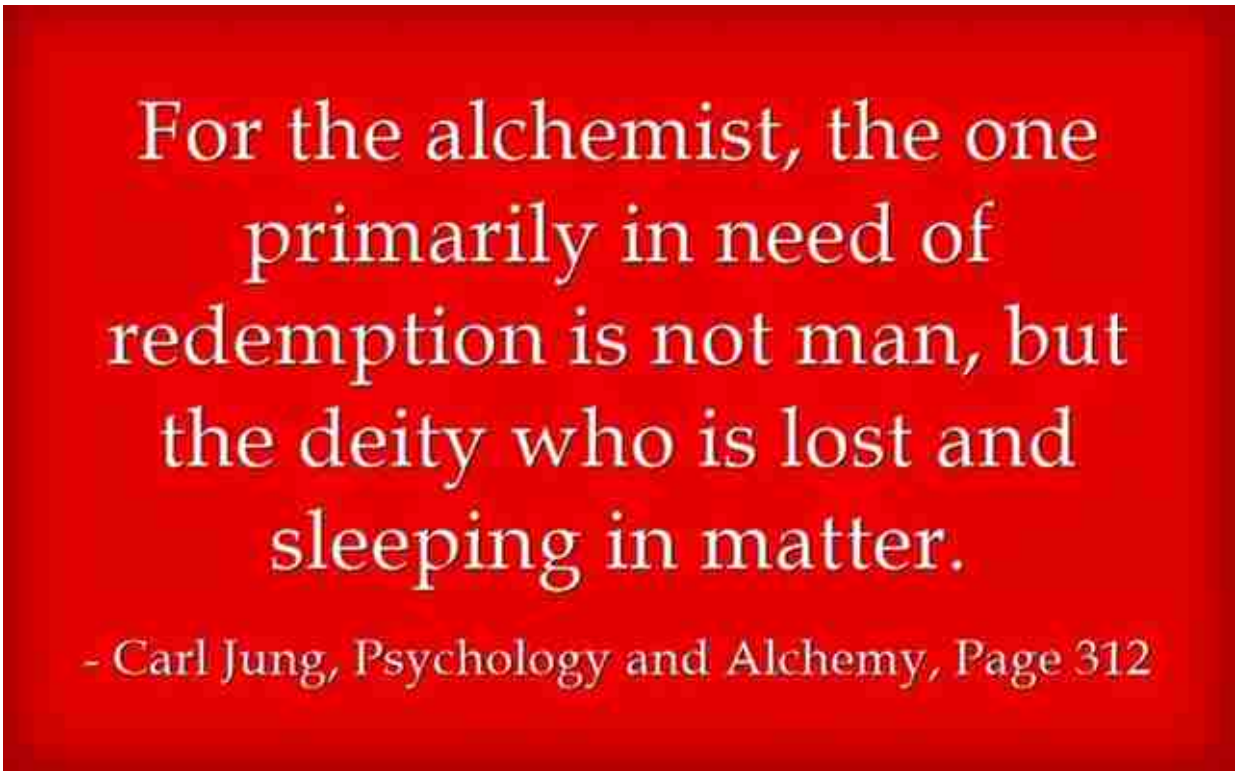
Not for nothing did alchemy style itself an ”art,” feeling—and rightly so—that it was concerned with creative processes that can be truly grasped only by experience, though intellect may give them a name. Carl Jung, Psychology and Alchemy, Page 482.



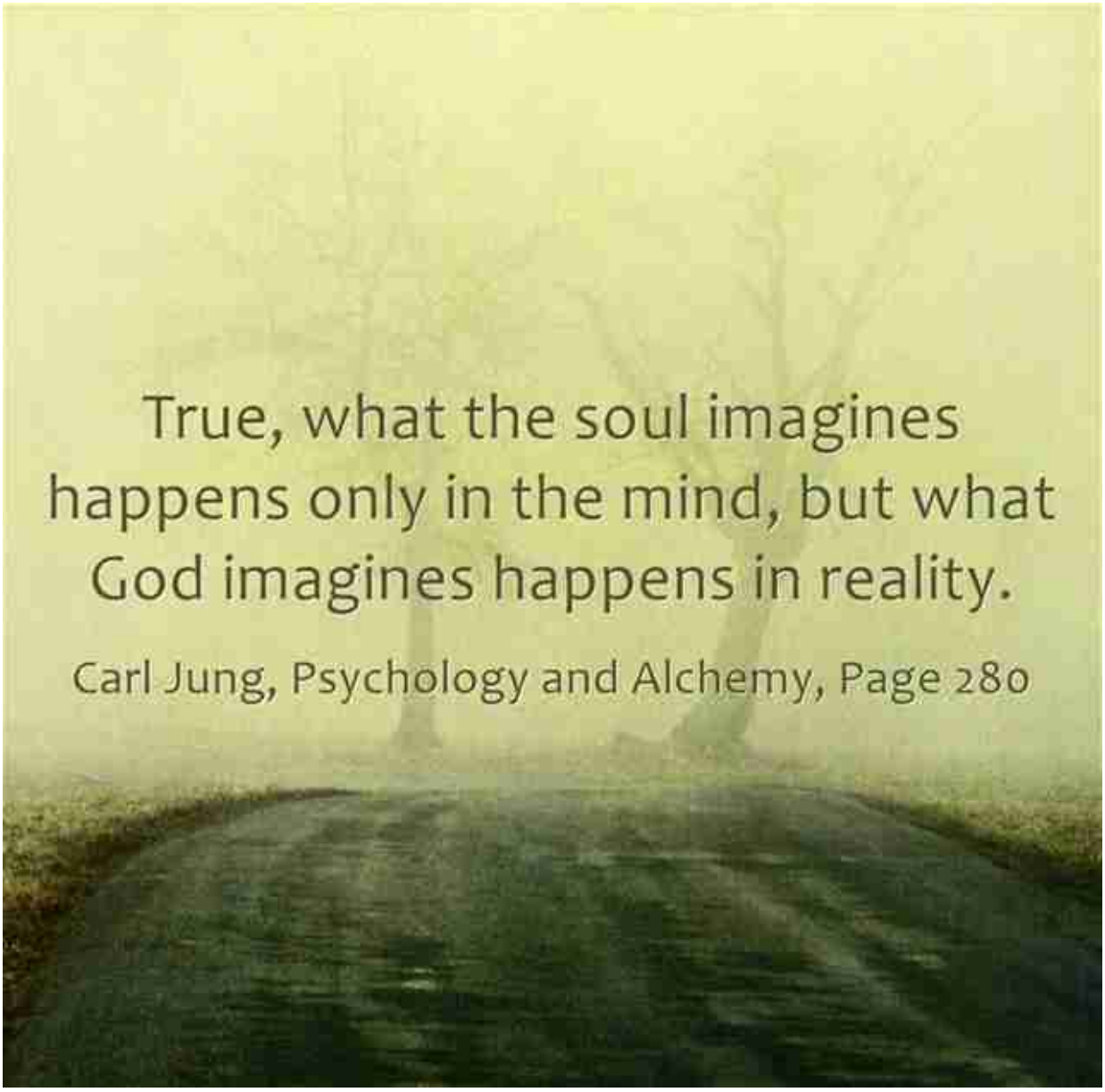
That from which things arise is the invisible and immovable God. Liber Platonis Quartorum, Psychology and Alchemy, Page 323.



But Mercurius is the divine winged Hermes manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. Carl Jung, Psychology and Alchemy, Page 292.



For the alchemist, the one primarily in need of redemption is not man, but the deity who is lost and sleeping in matter. Carl Jung, Psychology and Alchemy, Page 312.



True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, Psychology and Alchemy, Page 280.

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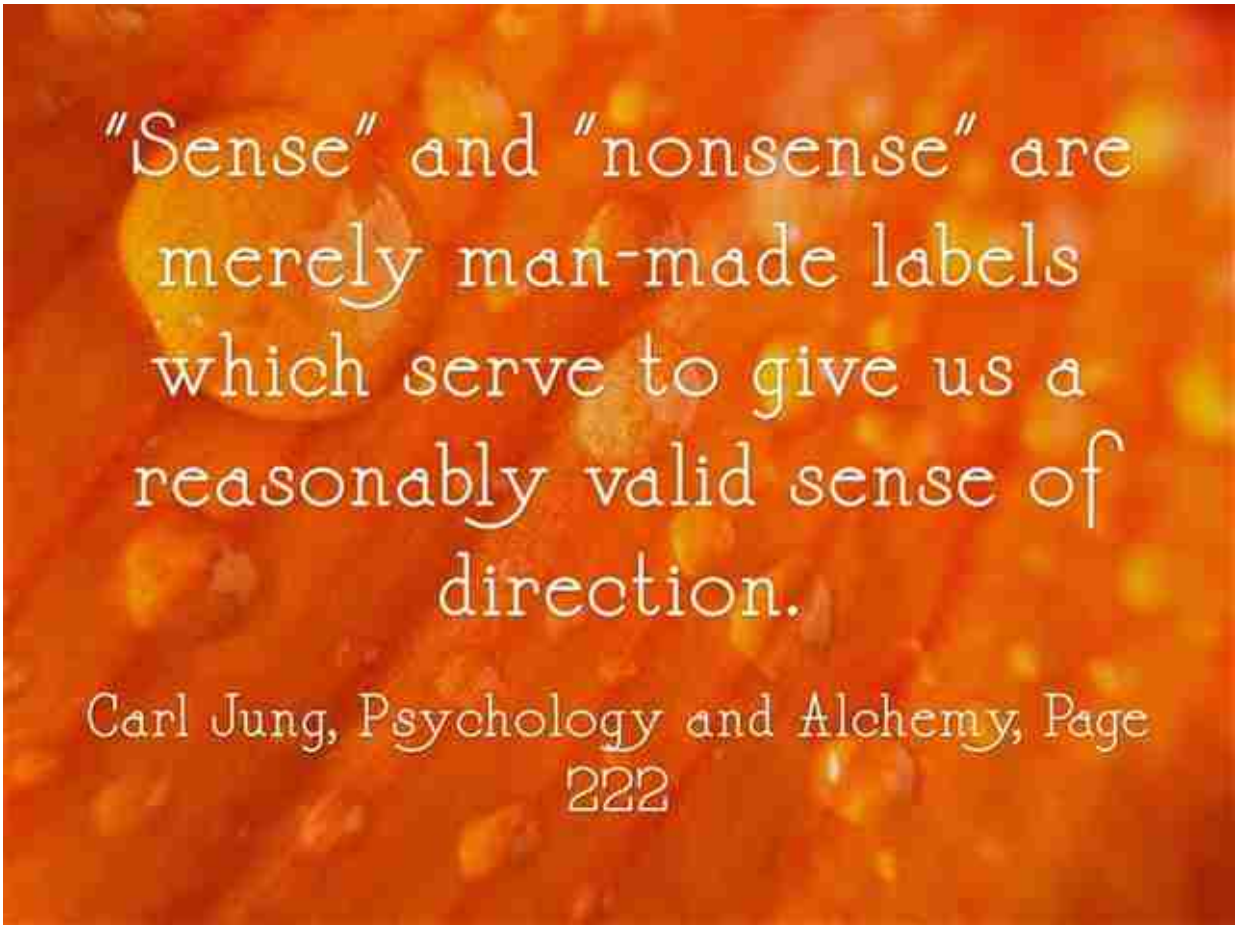
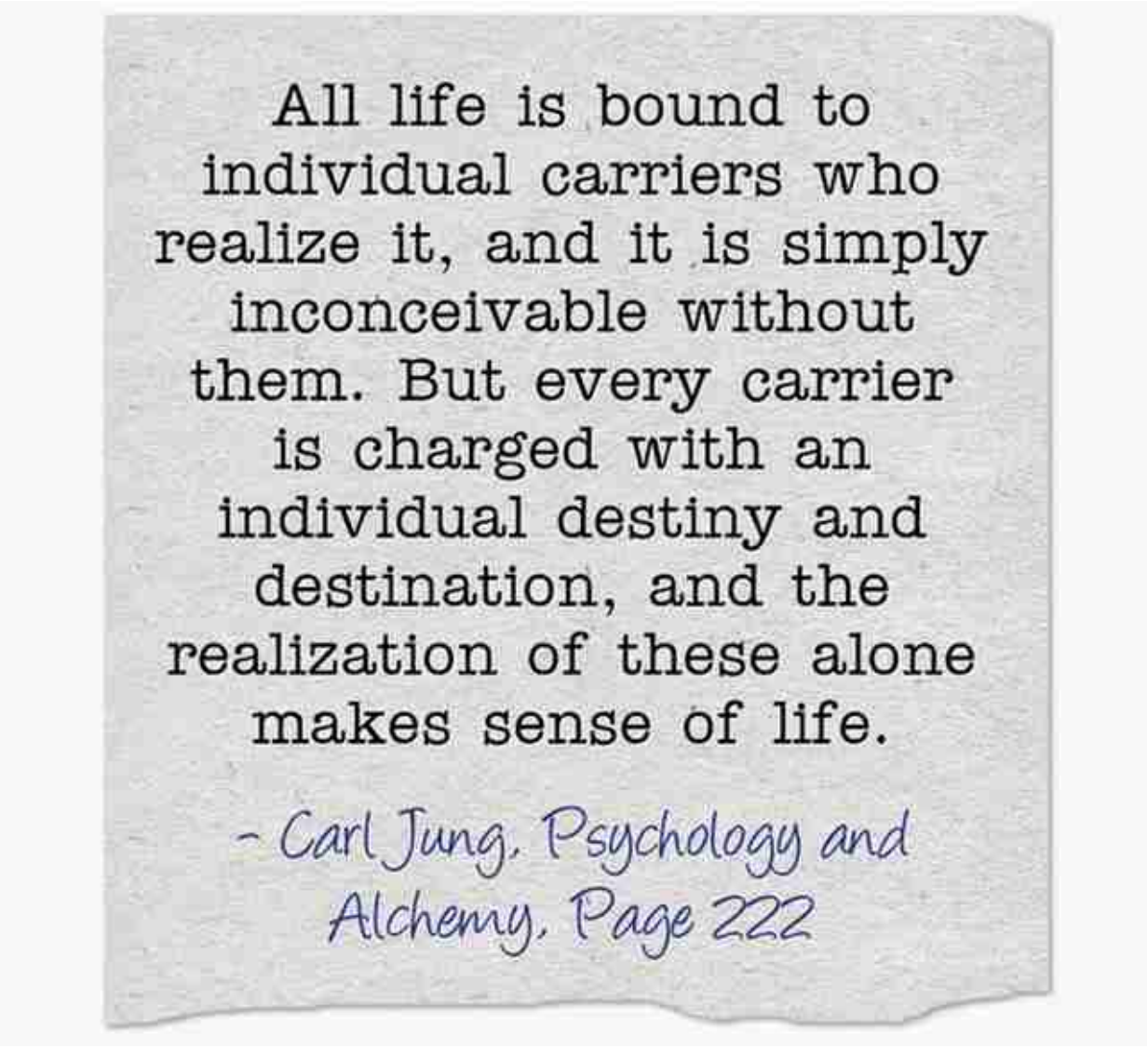


”Sense” and ”nonsense” are merely man-made labels which serve to give us a reasonably valid sense of direction. Carl Jung, Psychology and Alchemy, Page 222.



All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life. Carl Jung, Psychology and Alchemy, Page 222.

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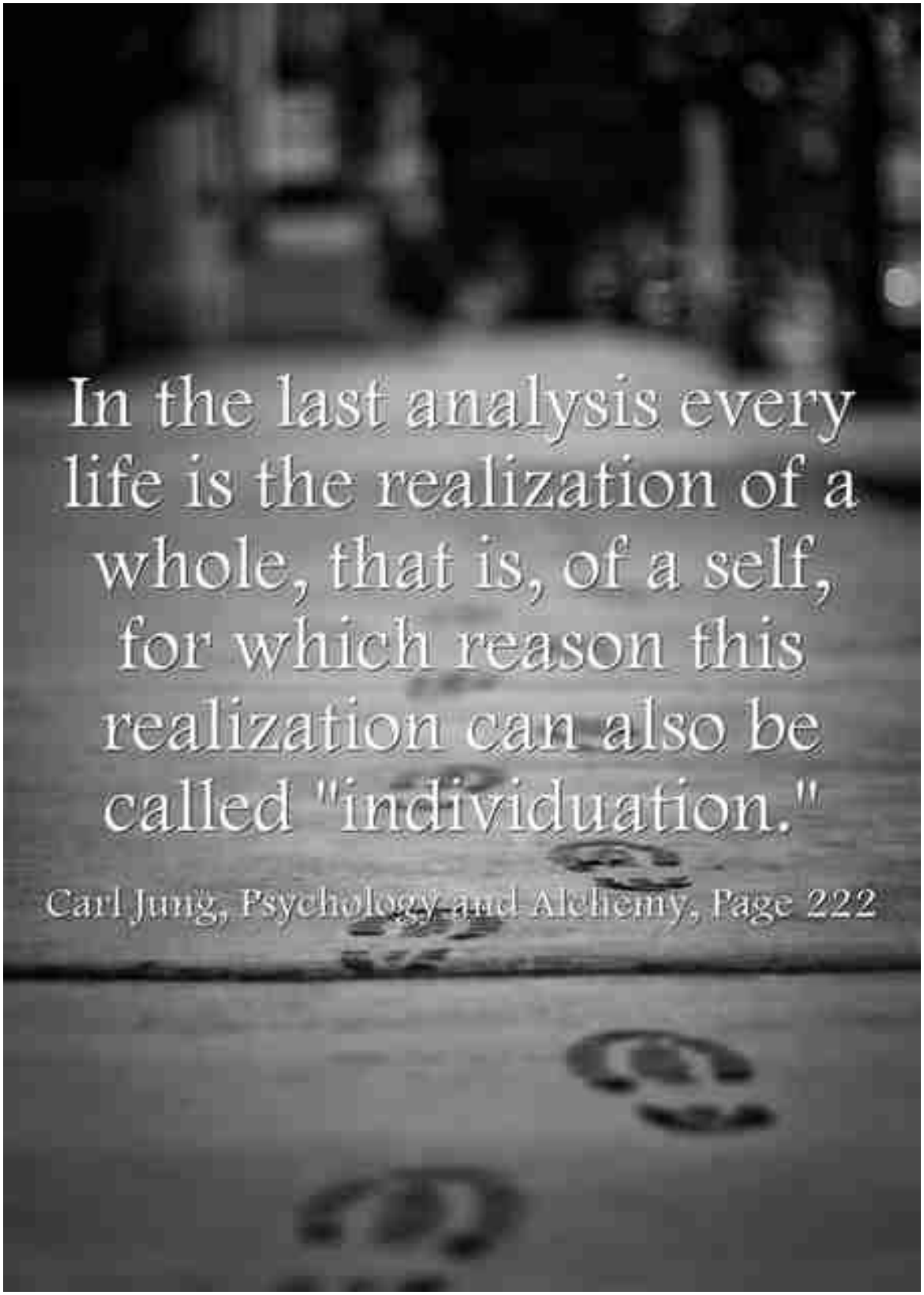
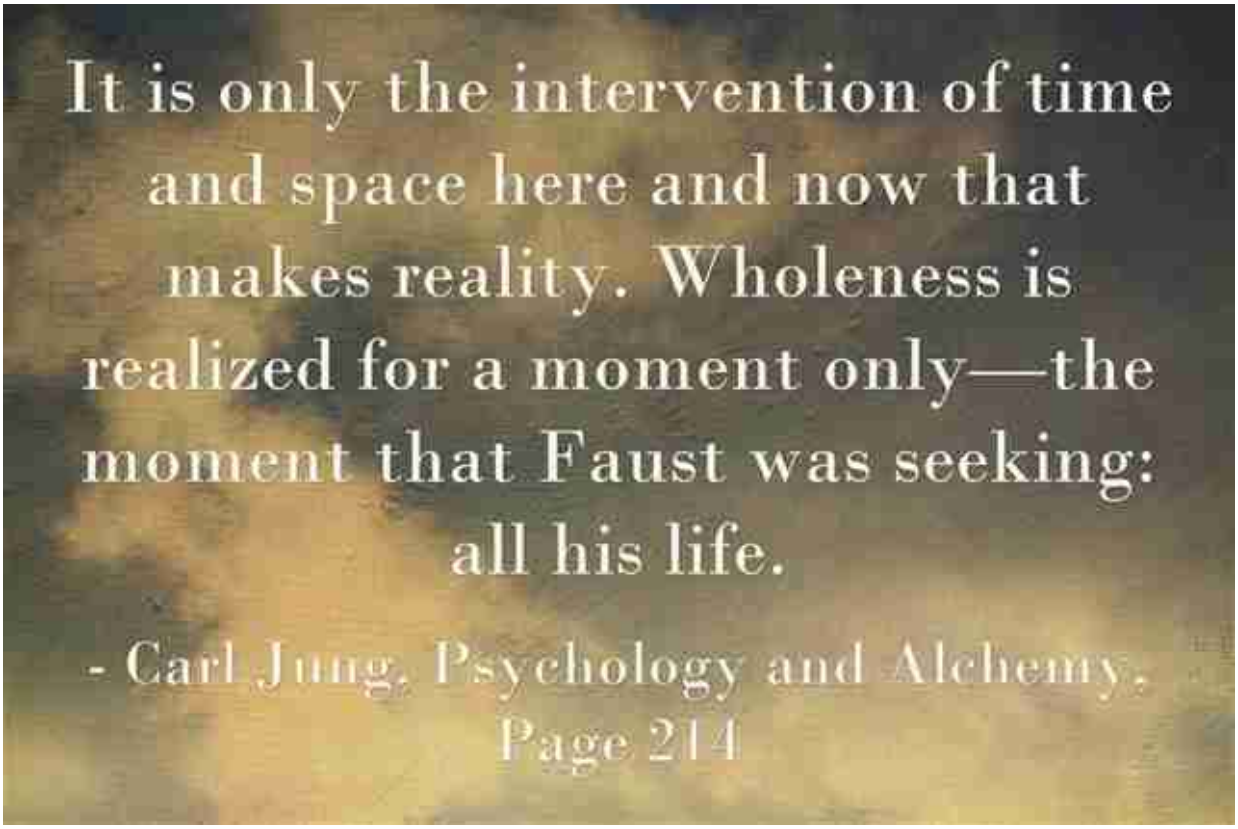
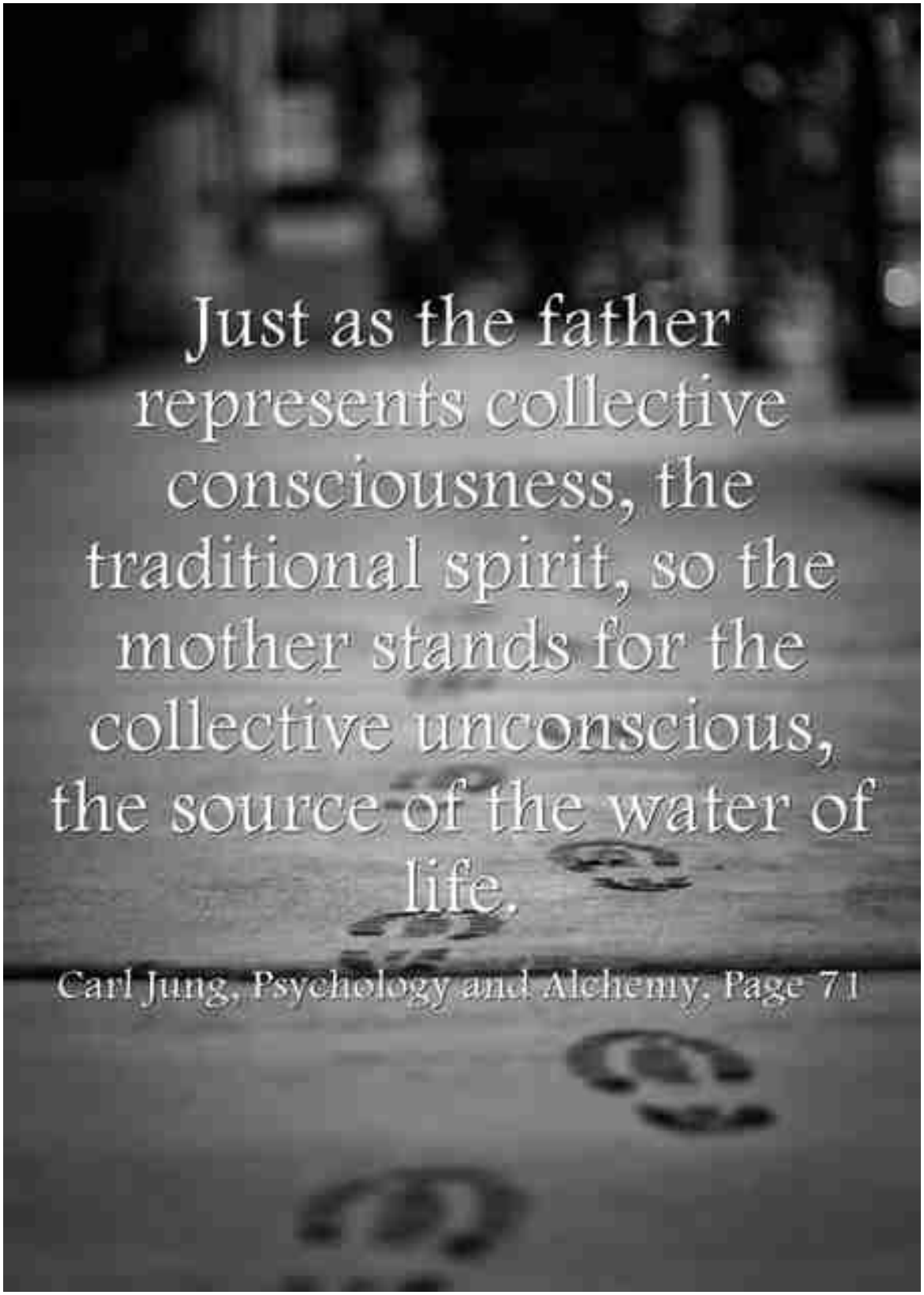


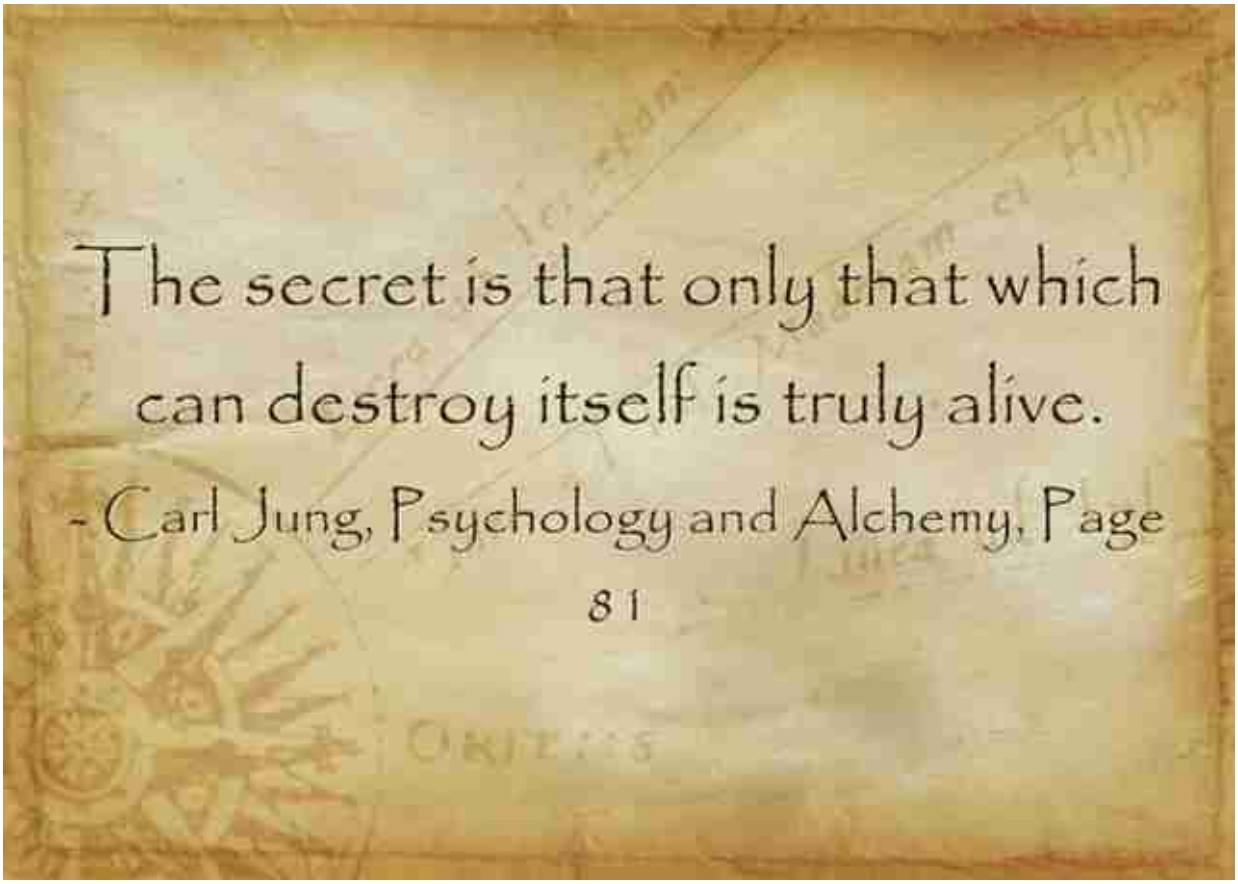
In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called ”individuation.” Carl Jung, Psychology and Alchemy, Page 222.



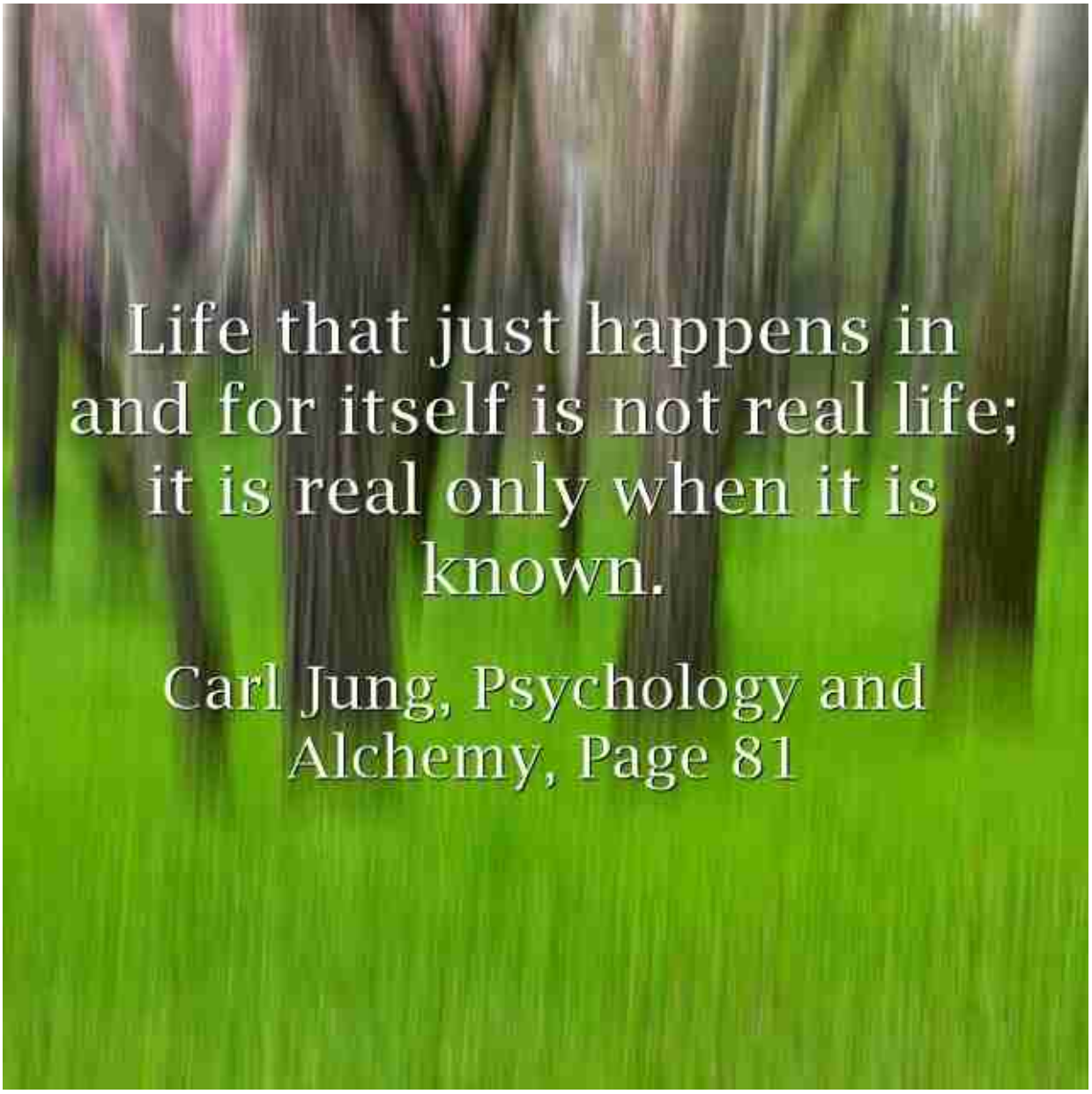
It is only the intervention of time and space here and now that makes reality. Wholeness is realized for a moment only—the moment that Faust was seeking: all his life. Carl Jung, Psychology and Alchemy, Page 214.



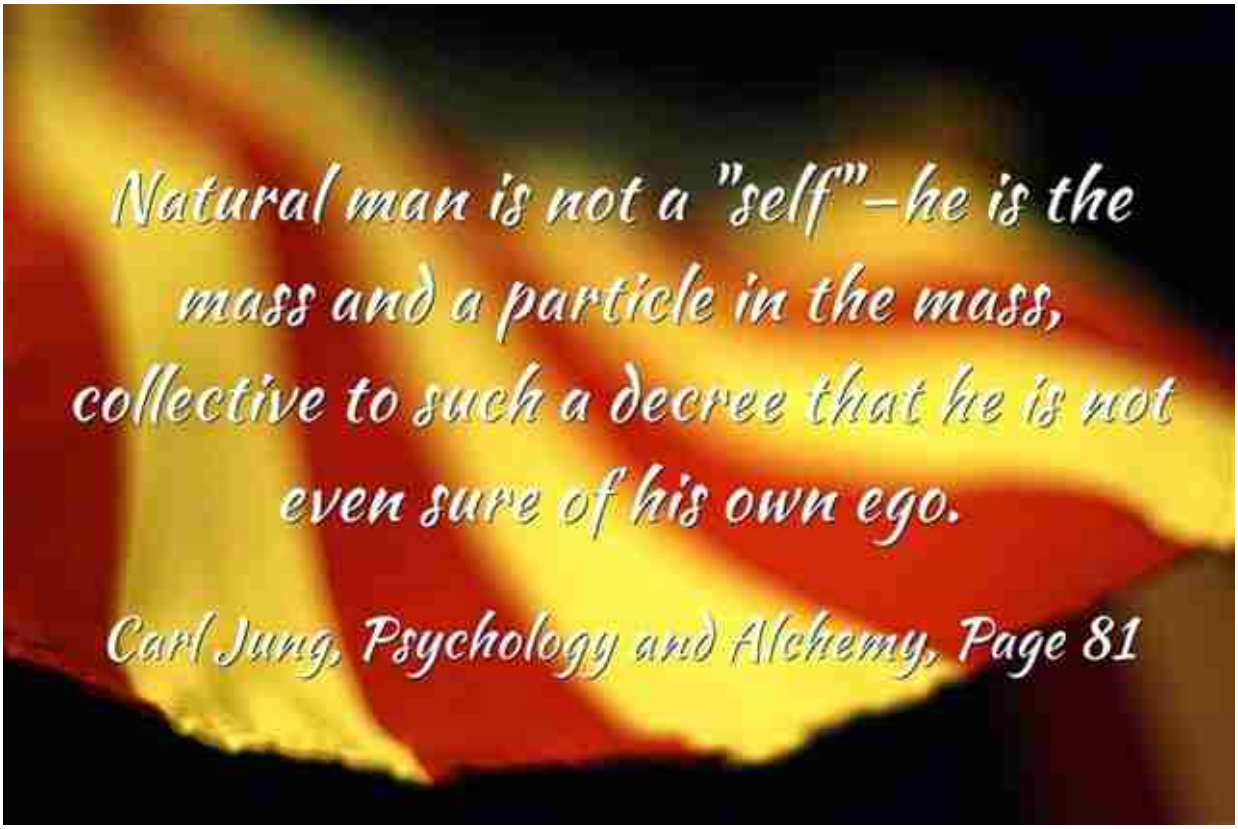
Just as the father represents collective consciousness, the traditional spirit, so the mother stands for the collective unconscious, the source of the water of life. Carl Jung, Psychology and Alchemy, Page 71.



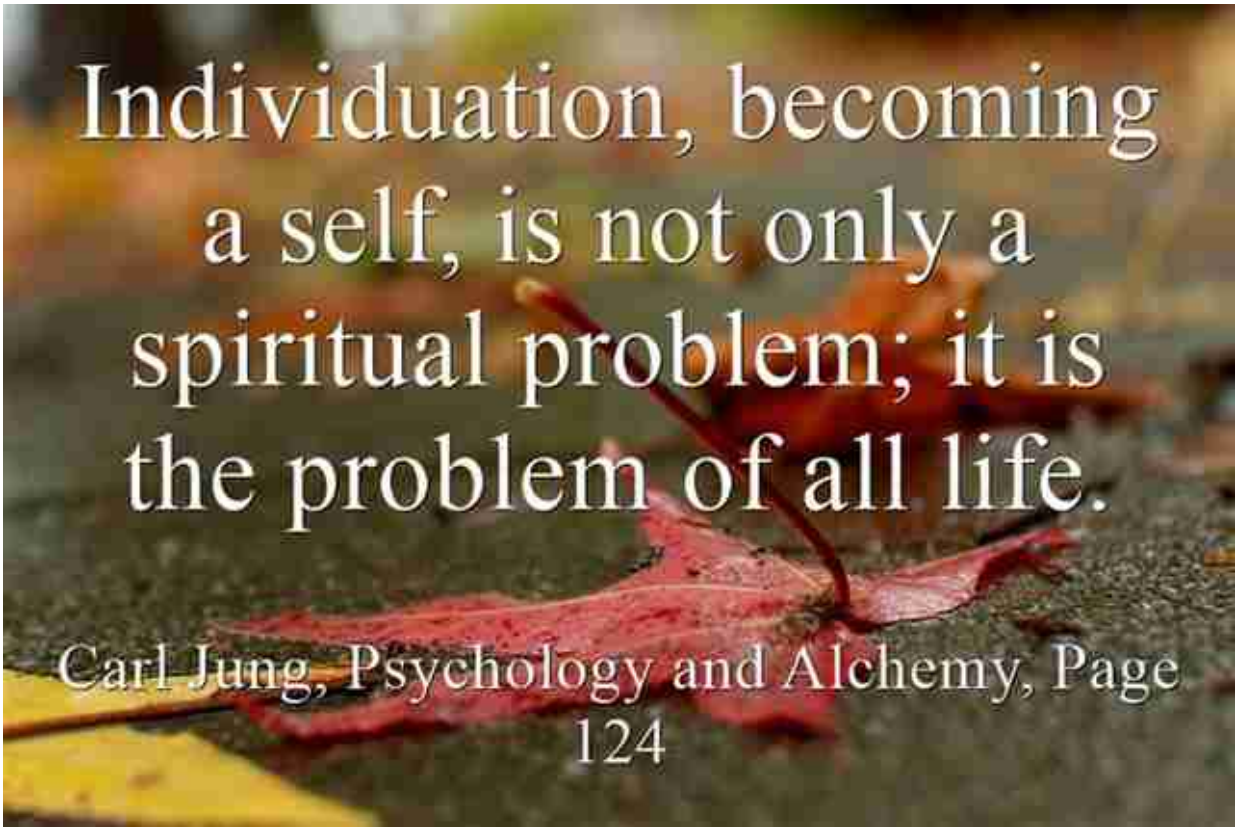
The secret is that only that which can destroy itself is truly alive. Carl Jung, Psychology and Alchemy, Page 81.



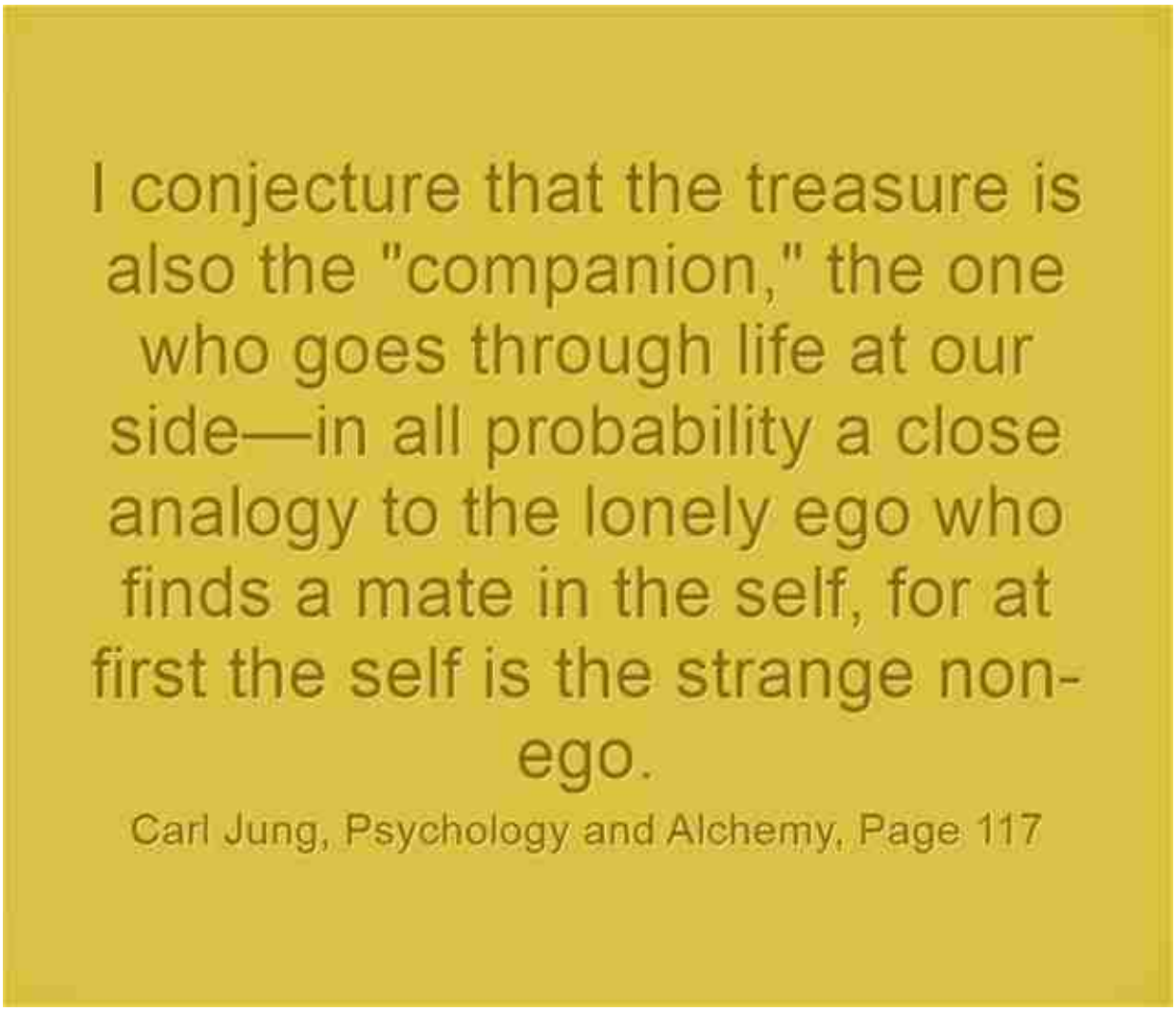
Life that just happens in and for itself is not real life; it is real only when it is known. Carl Jung, Psychology and Alchemy, Page 81.



Natural man is not a ”self”—he is the mass and a particle in the mass, collective to such a decree that he is not even sure of his own ego. Carl Jung, Psychology and Alchemy, Page 81.



I conjecture that the treasure is also the ”companion,” the one who goes through life at our side—in all probability a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego. Carl Jung, Psychology and Alchemy, Page 117.



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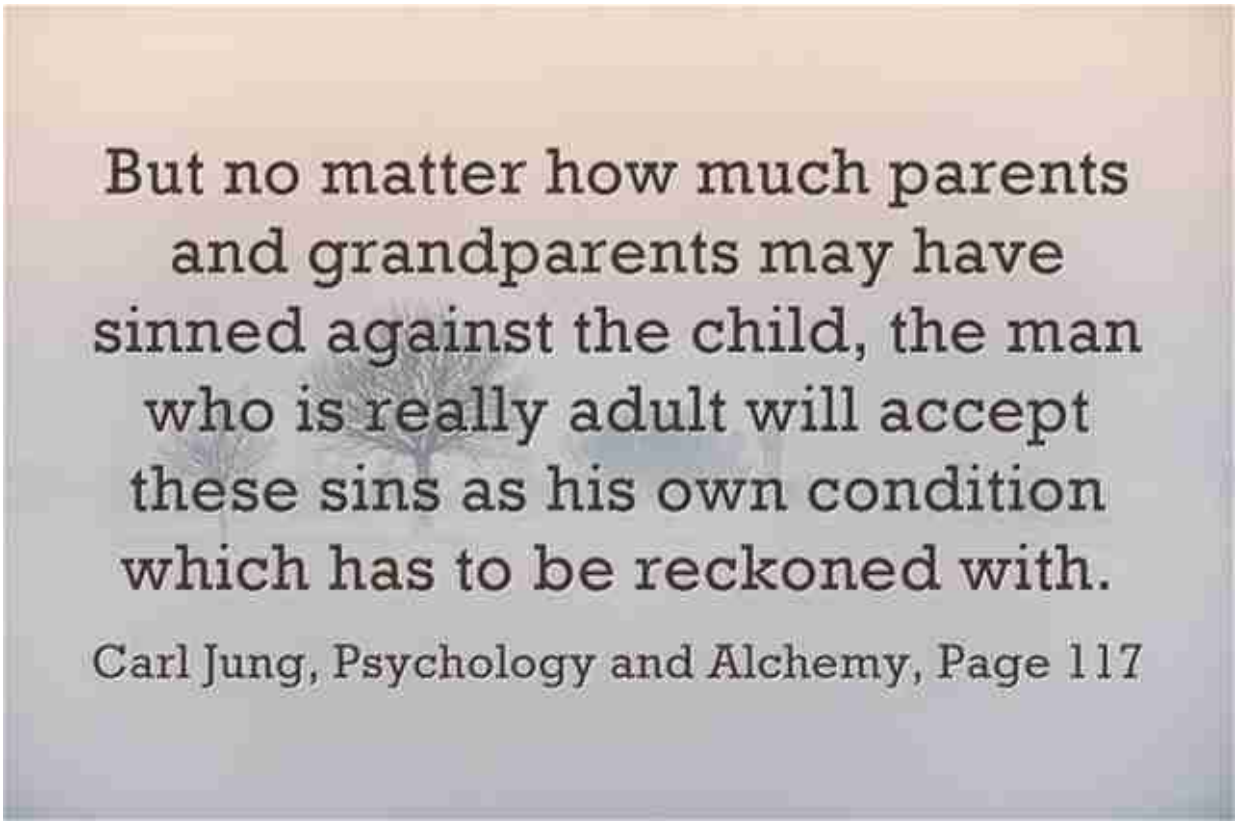
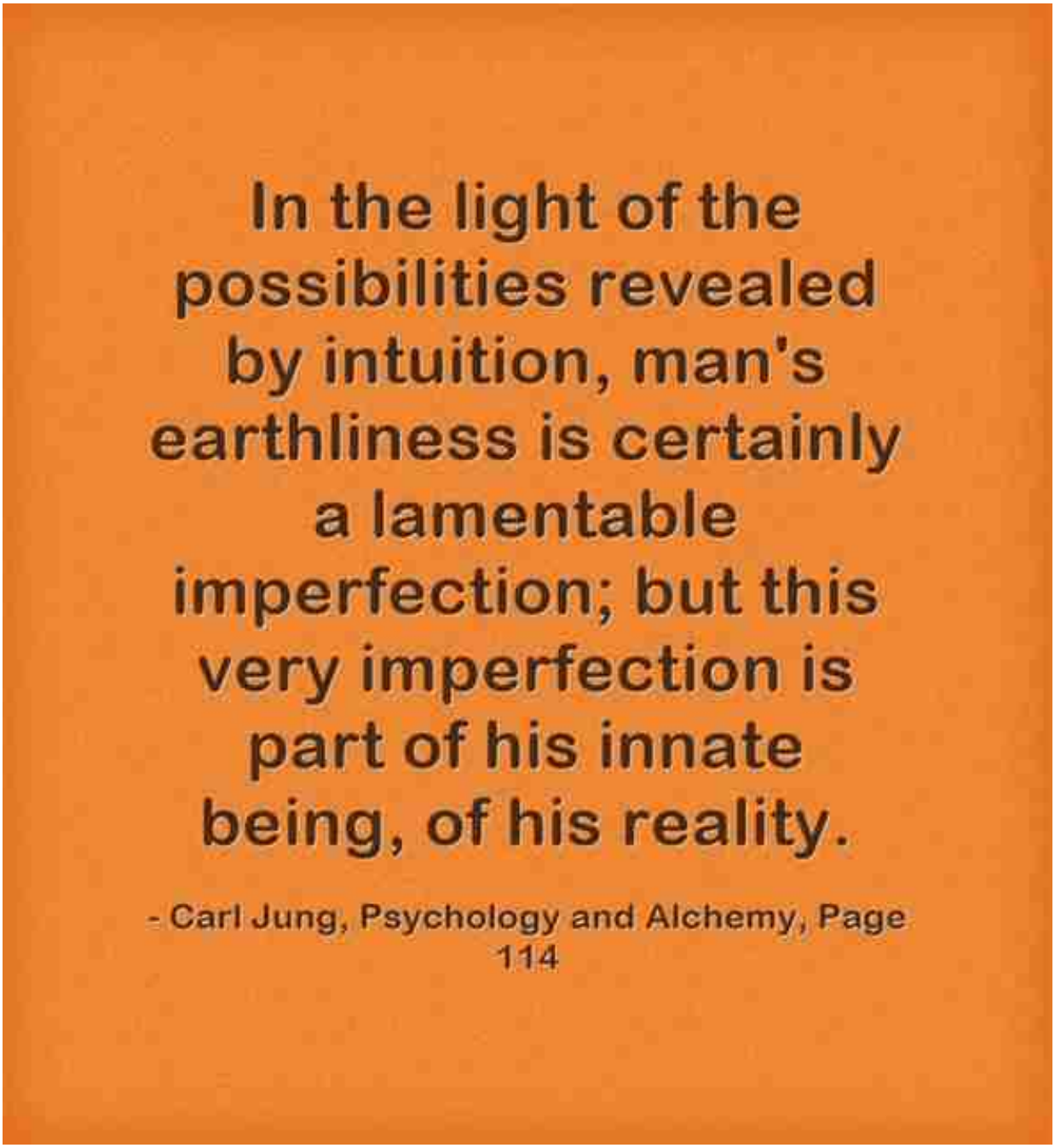
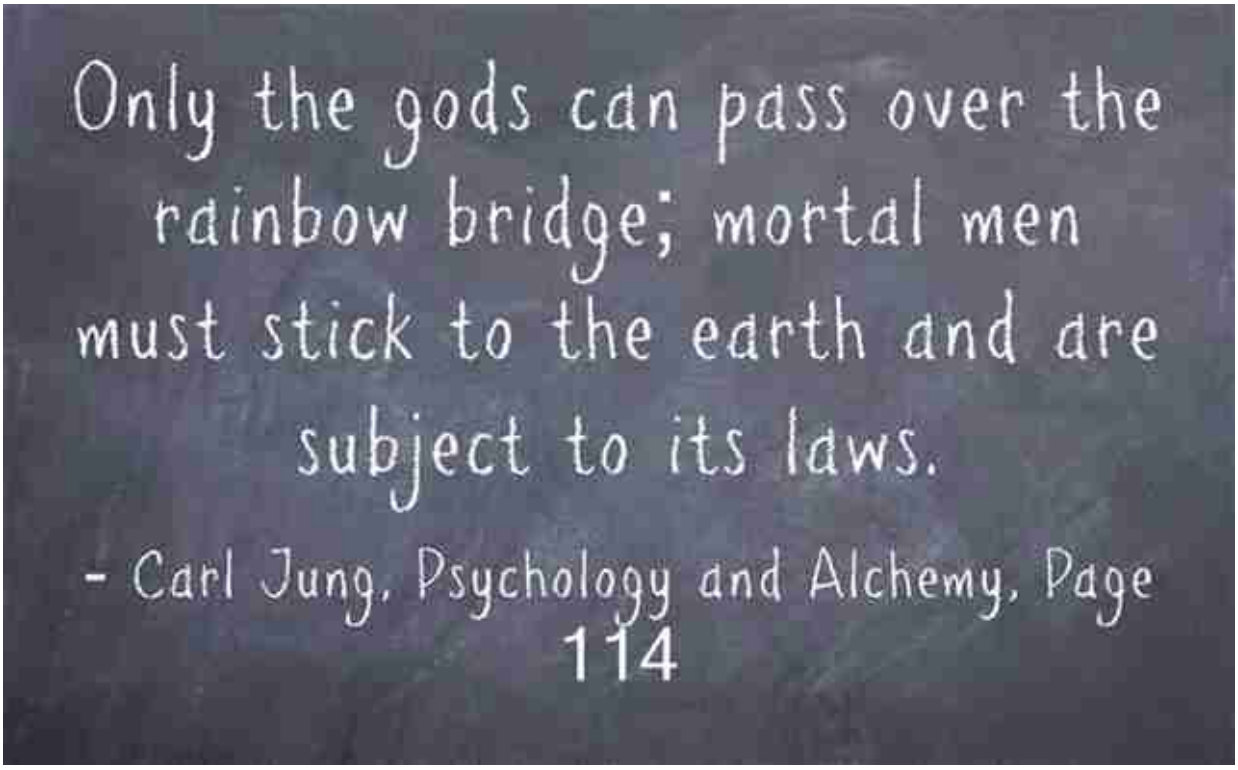


But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, Psychology and Alchemy, Page 117.



In the light of the possibilities revealed by intuition, man’s earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, Psychology and Alchemy, Page 114.



Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

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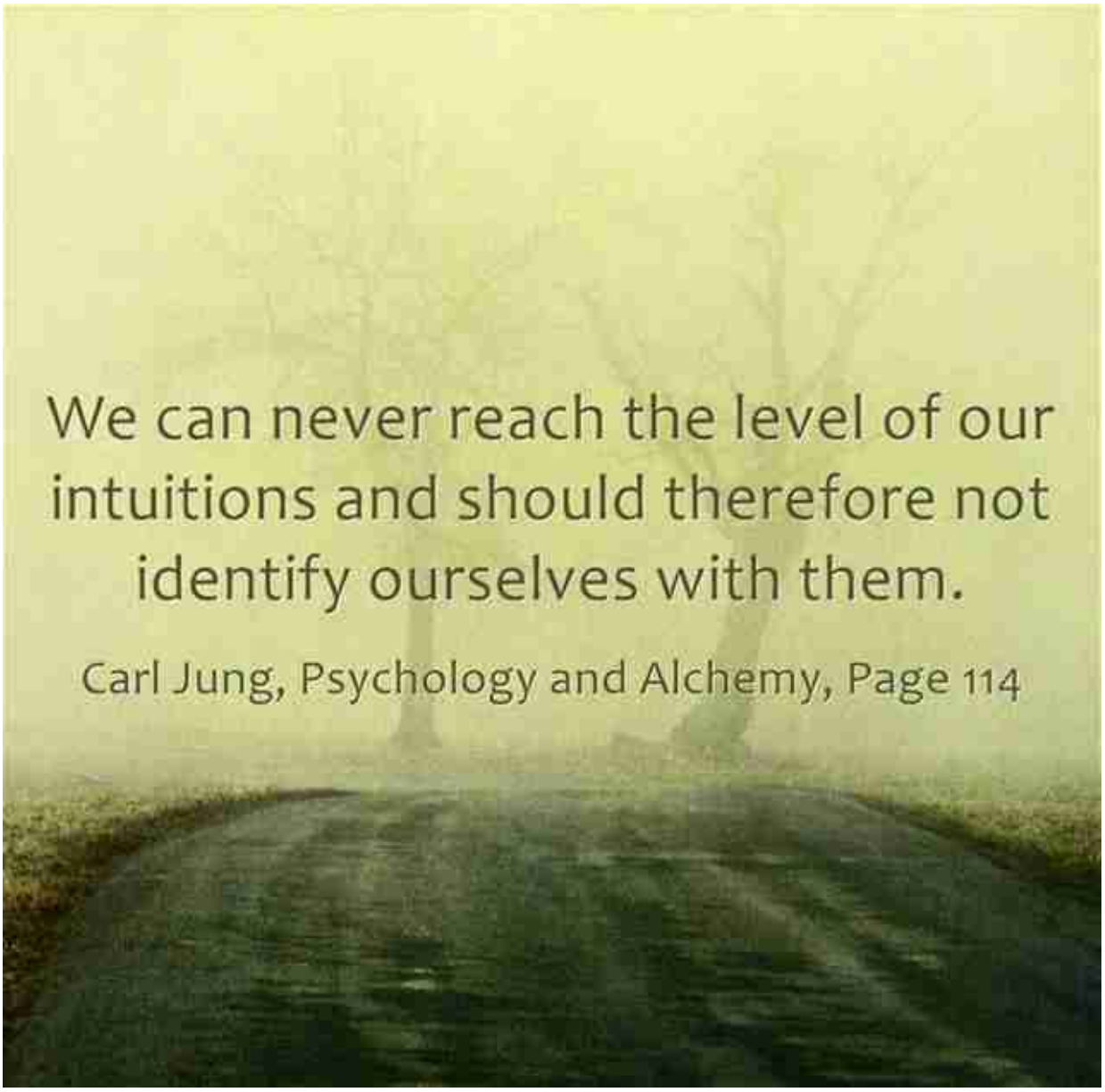
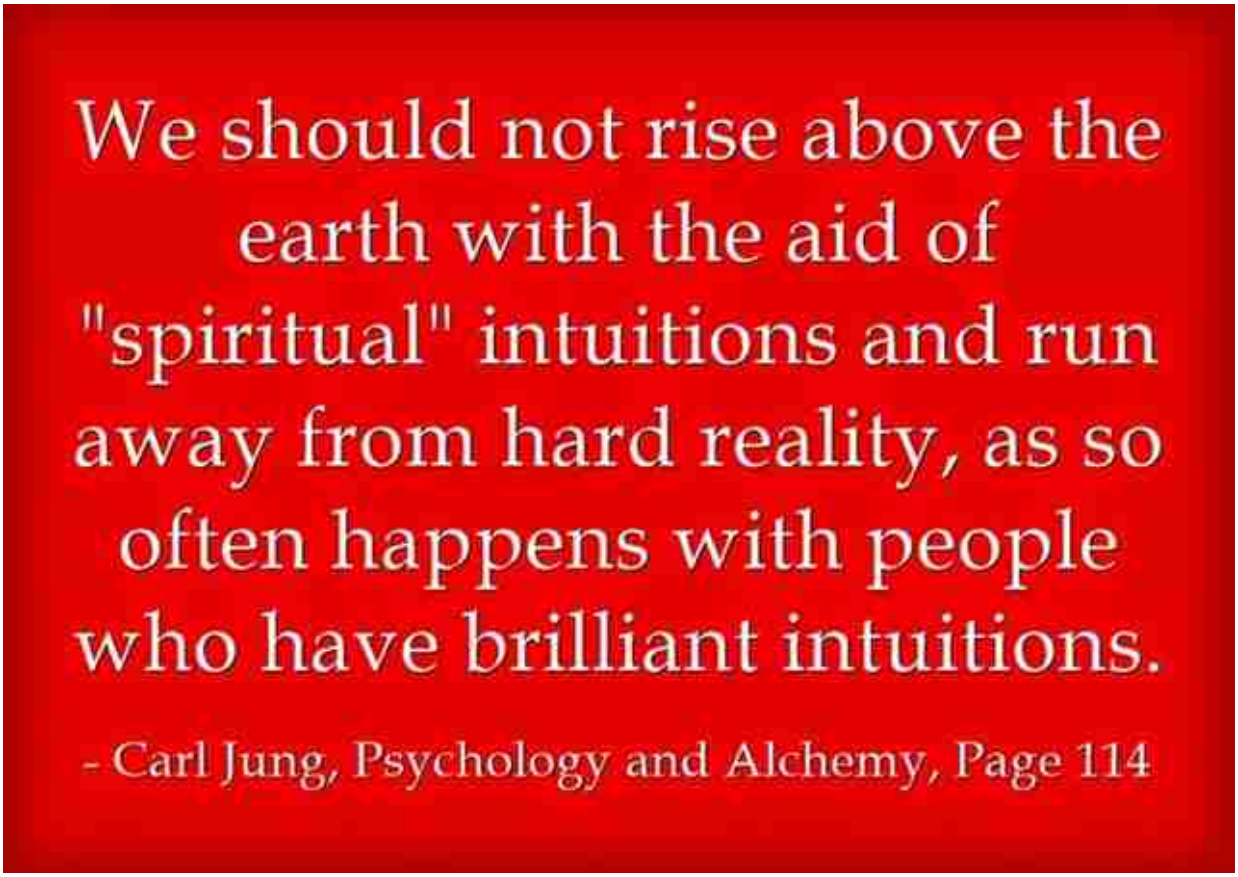


We can never reach the level of our intuitions and should therefore not identify ourselves with them. Carl Jung, Psychology and Alchemy, Page 114.



We should not rise above the earth with the aid of ”spiritual” intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. Carl Jung, Psychology and Alchemy, Page 114.

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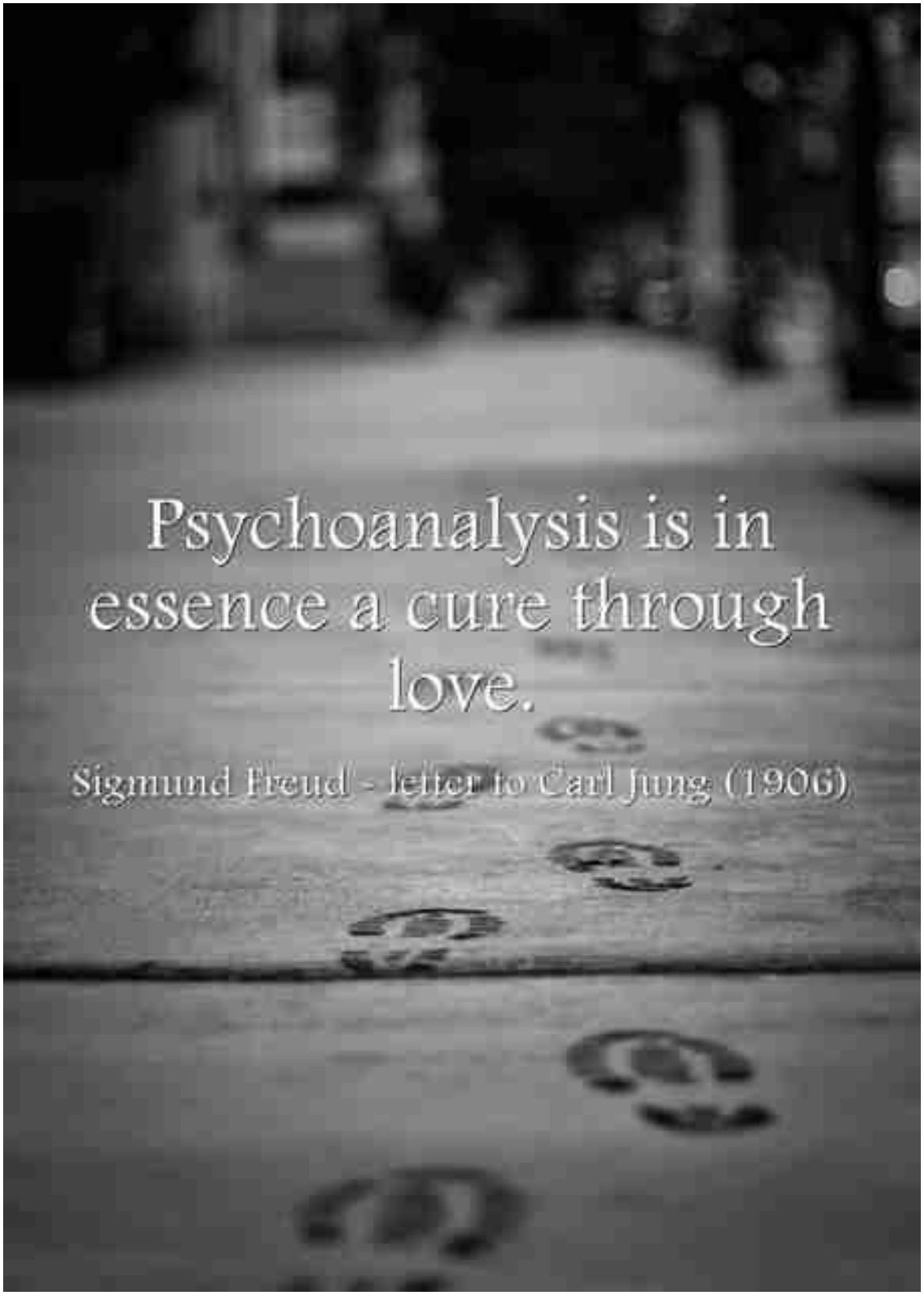
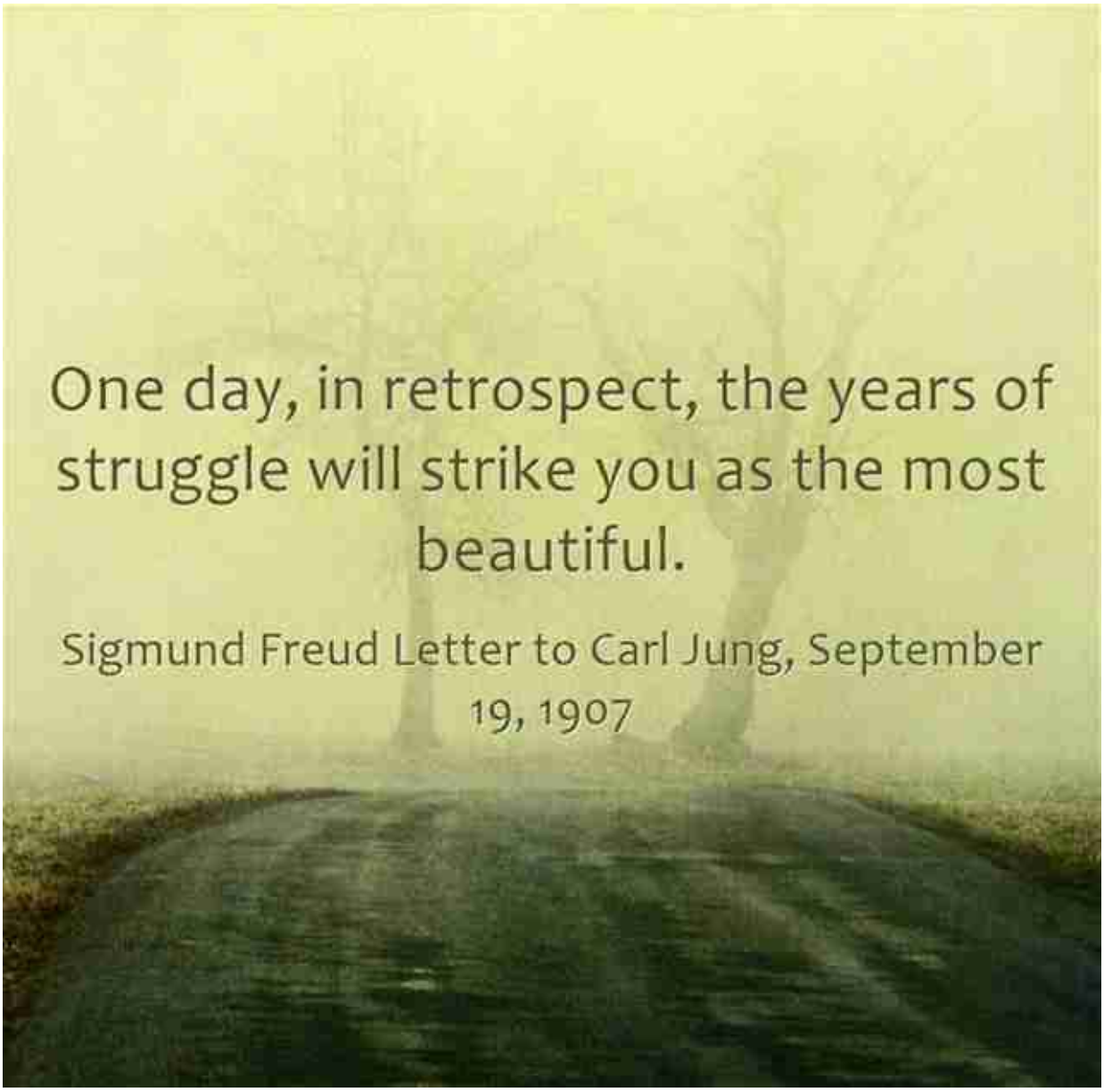


Psychoanalysis is in essence a cure through love. Sigmund Freud - letter to Carl Jung (1906)



One day, in retrospect, the years of struggle will strike you as the most beautiful. Sigmund Freud Letter to Carl Jung, September 19, 1907.

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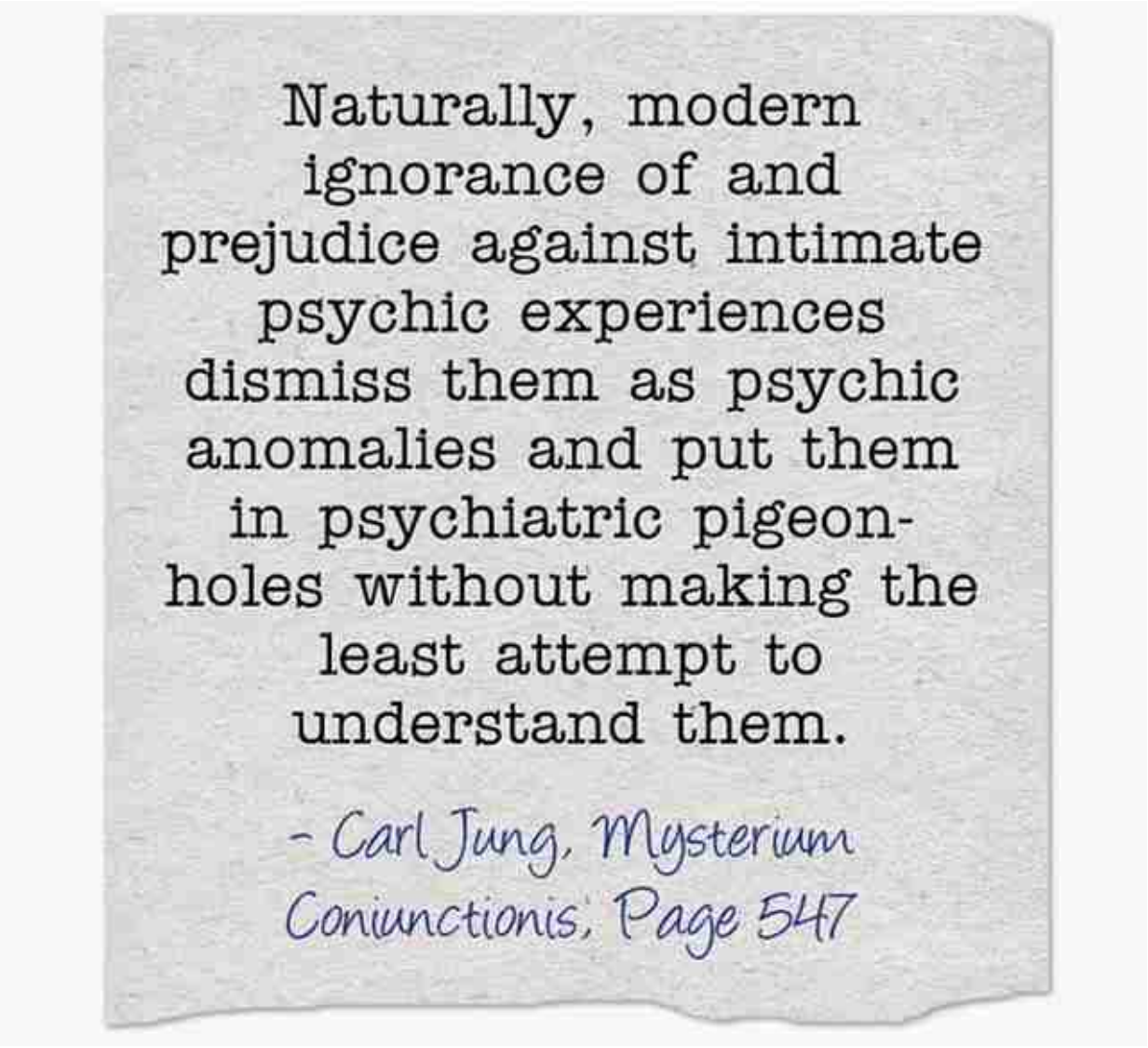
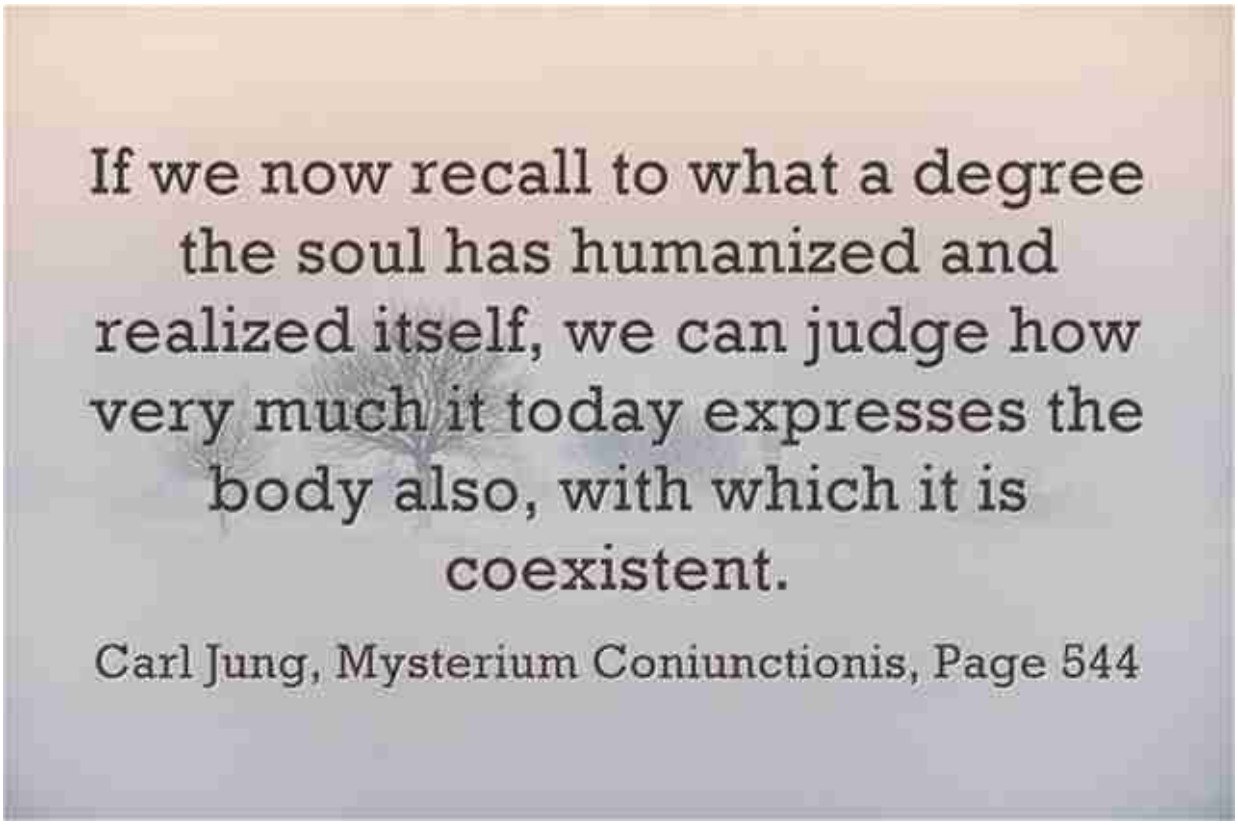
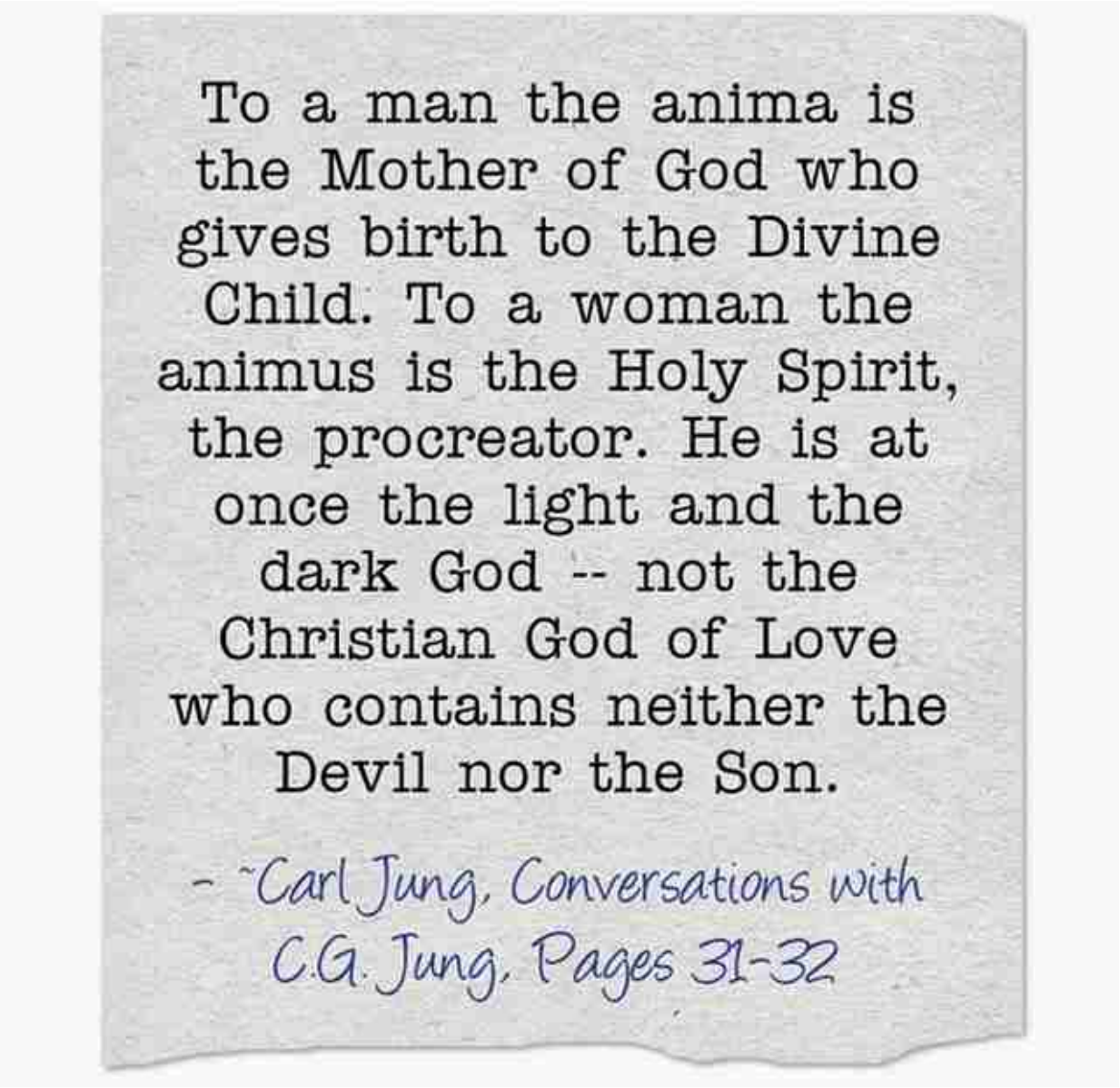


Naturally, modern ignorance of and prejudice against intimate psychic experiences dismiss them as psychic anomalies and put them in psychiatric pigeon-holes without making the least attempt to understand them. Carl Jung, Mysterium Coniunctionis, Page 547.

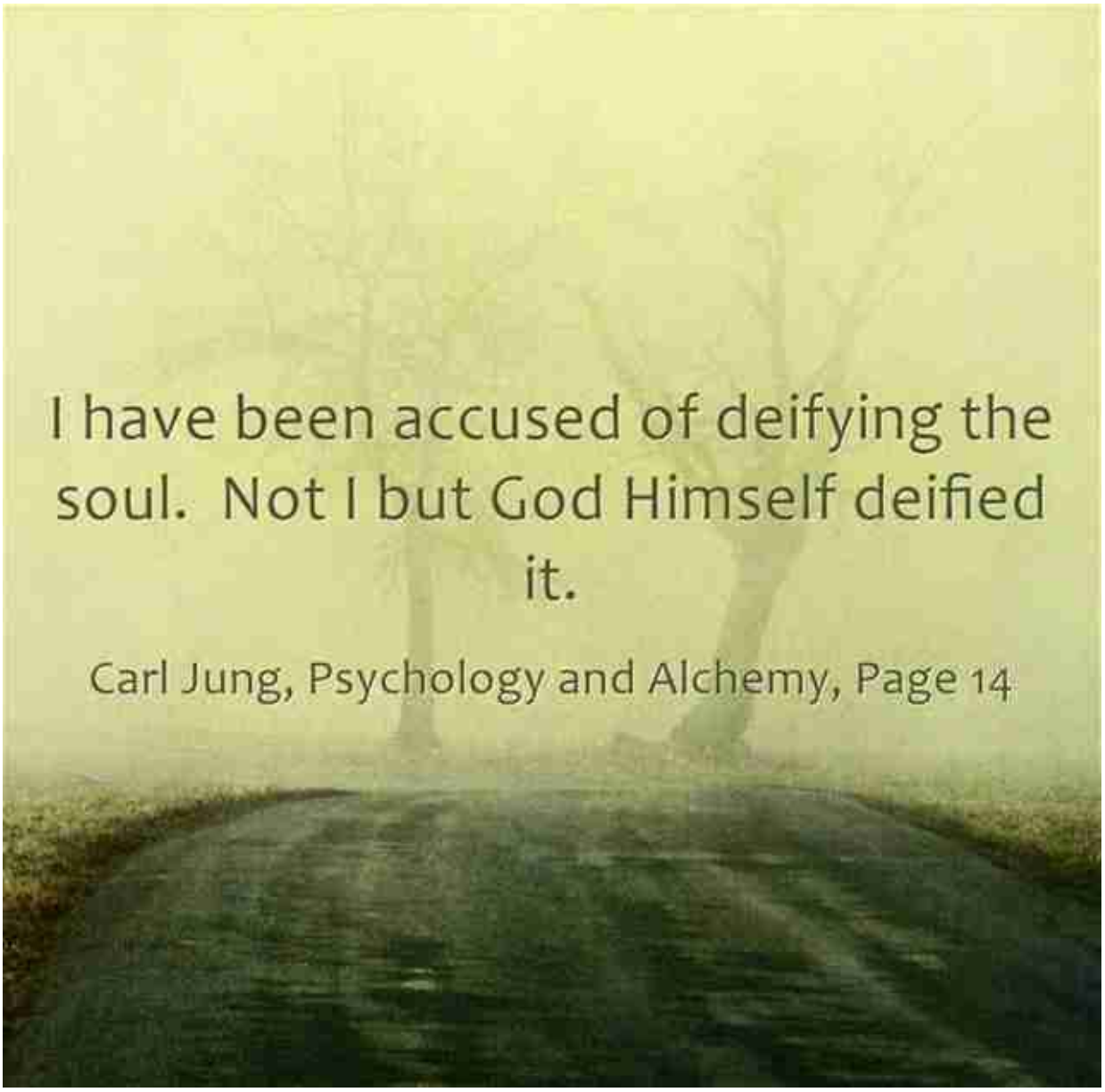


If we now recall to what a degree the soul has humanized and realized itself, we can judge how very much it today expresses the body also, with which it is coexistent. Carl Jung, Mysterium Coniunctionis, Page 544.

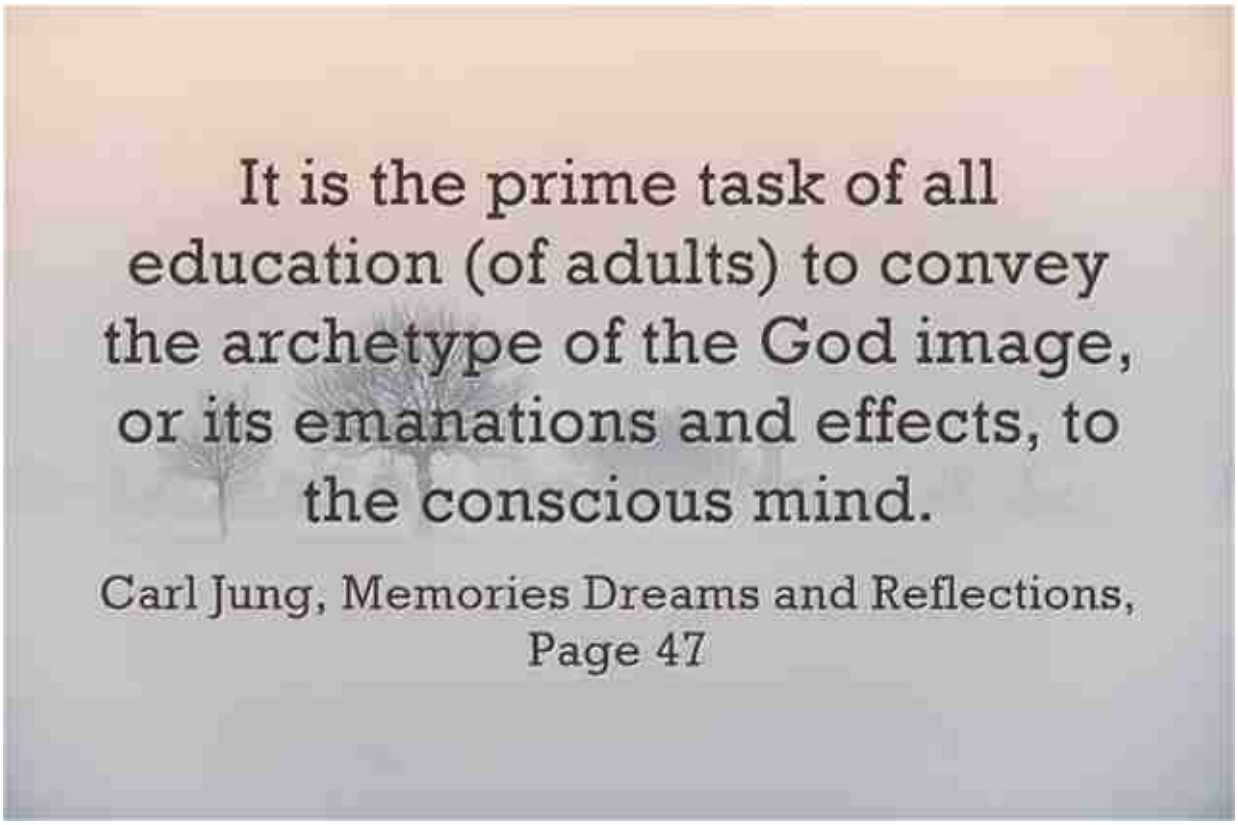


To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung, Pages 31-32.

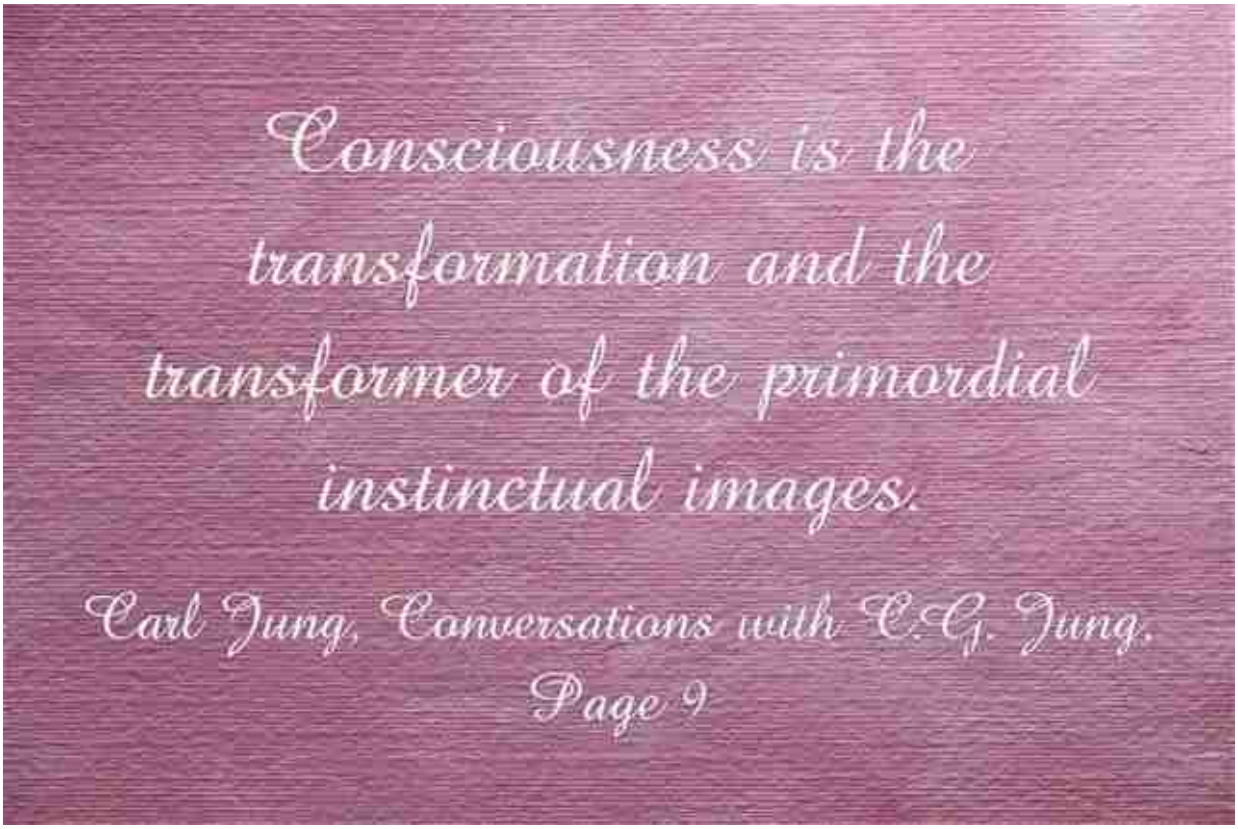
Hildegard von Bingen transcended the animus; that is one woman’s service to the spirit. Carl Jung, Conversations with C.G. Jung, Page 30.



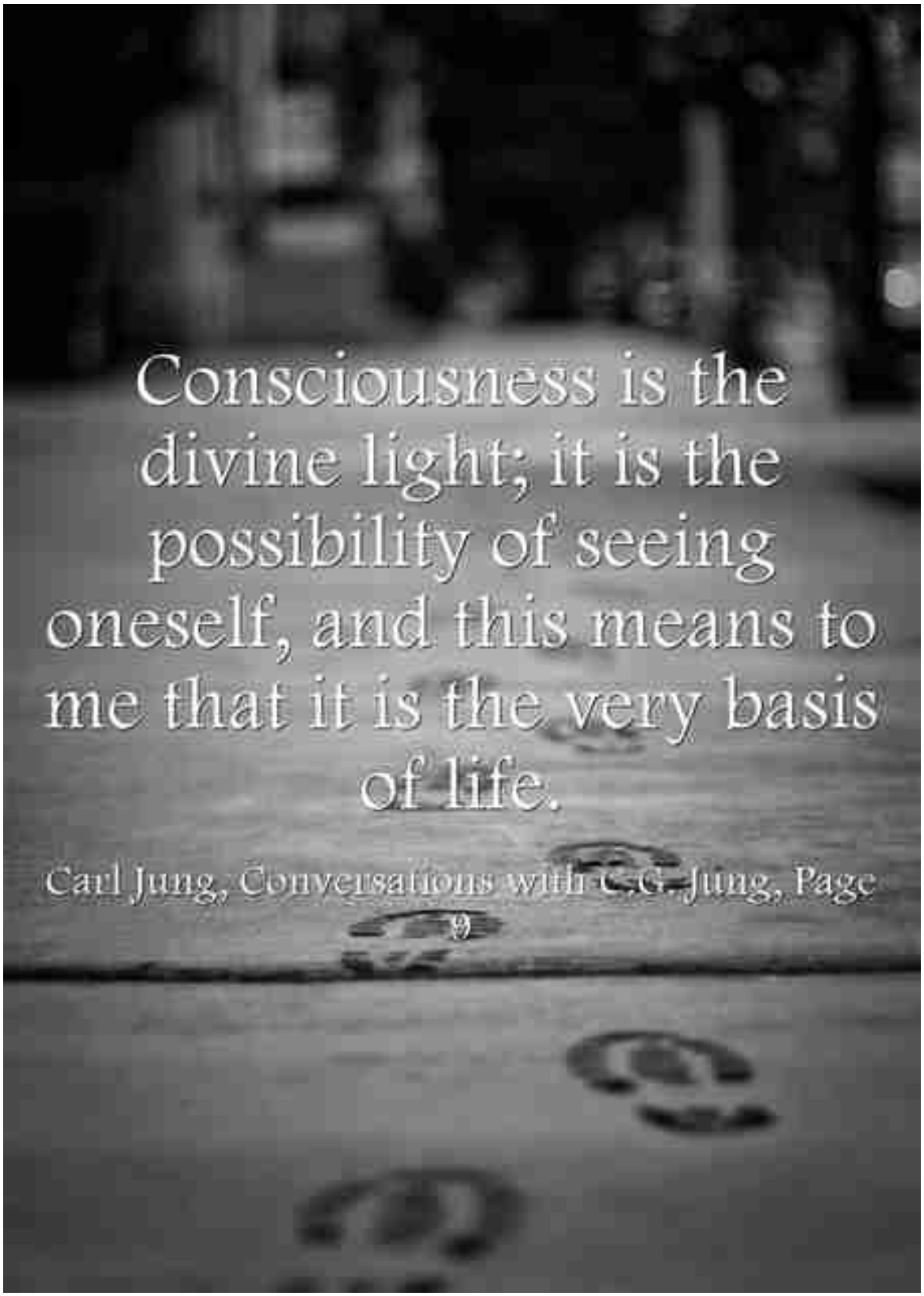
I have been accused of deifying the soul. Not I but God Himself deified it." Carl Jung, Psychology and Alchemy, Page 14.



It is the prime task of all education (of adults) to convey the archetype of the God image, or its emanations and effects, to the conscious mind. Carl Jung, Memories Dreams and Reflections, Page 47.

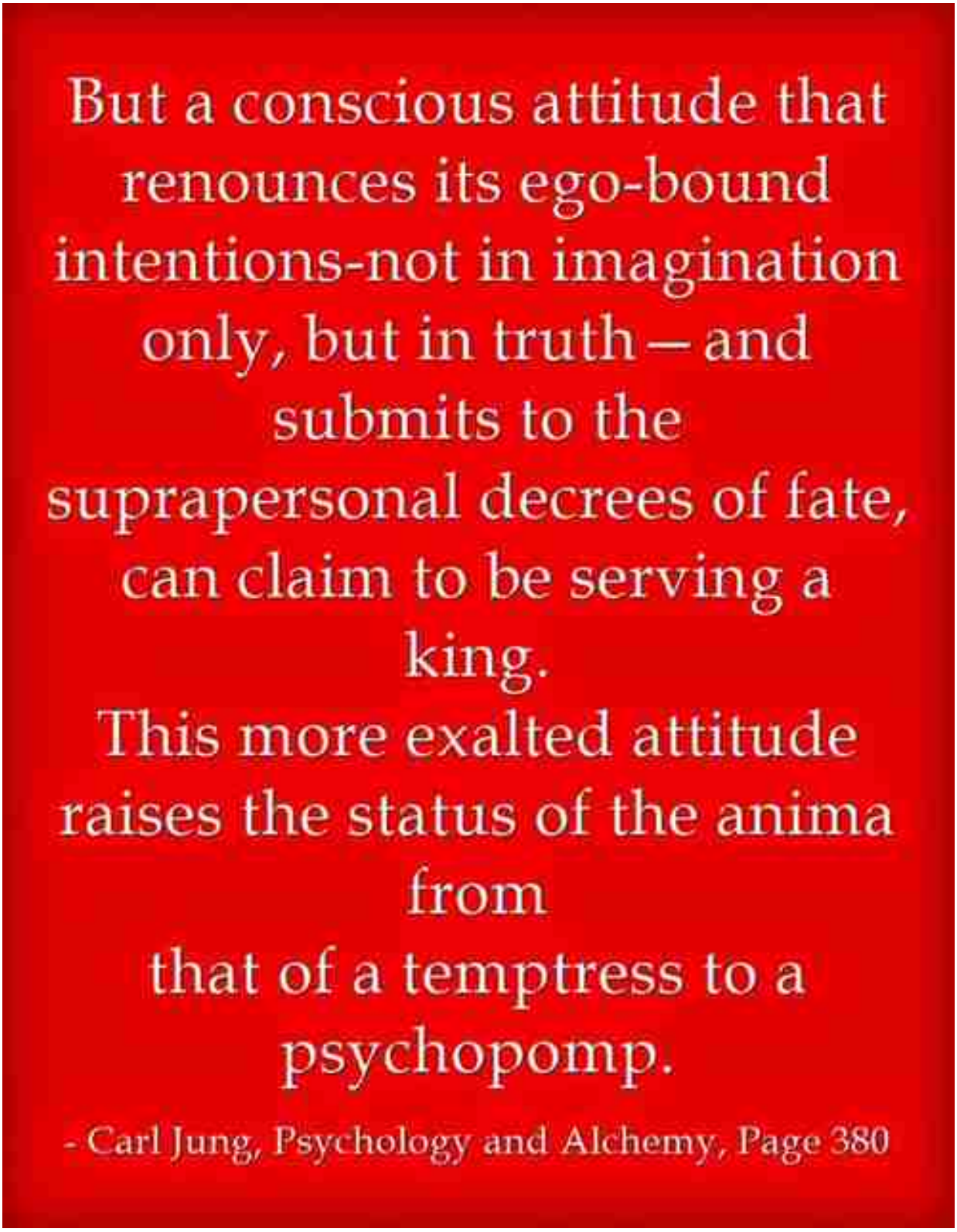


Consciousness is the transformation and the transformer of the primordial instinctual images. Carl Jung, Conversations with C.G. Jung, Page 9.

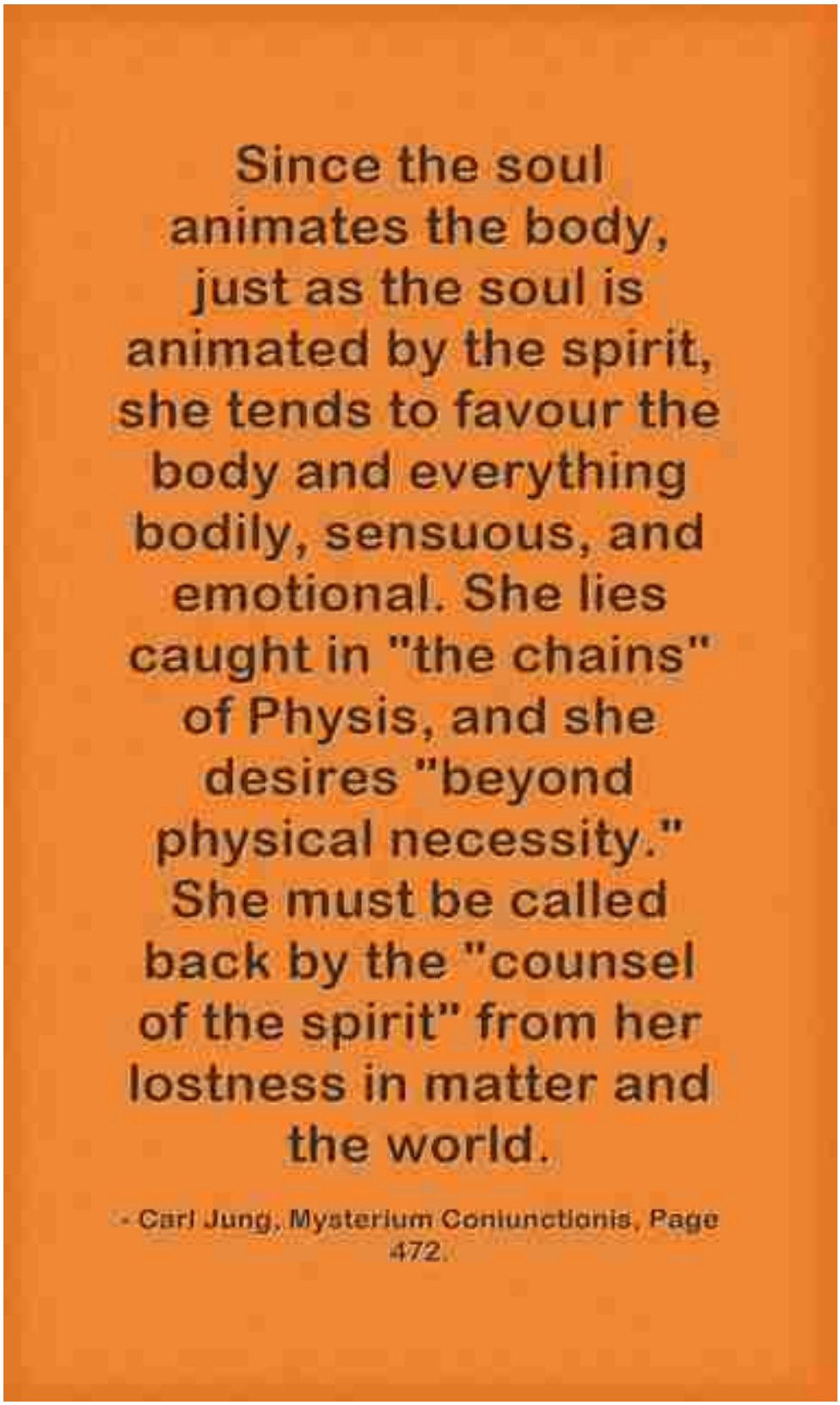


Consciousness is the divine light; it is the possibility of seeing oneself, and this means to me that it is the very basis

of life. Carl Jung, Conversations with C.G. Jung, Page 9.

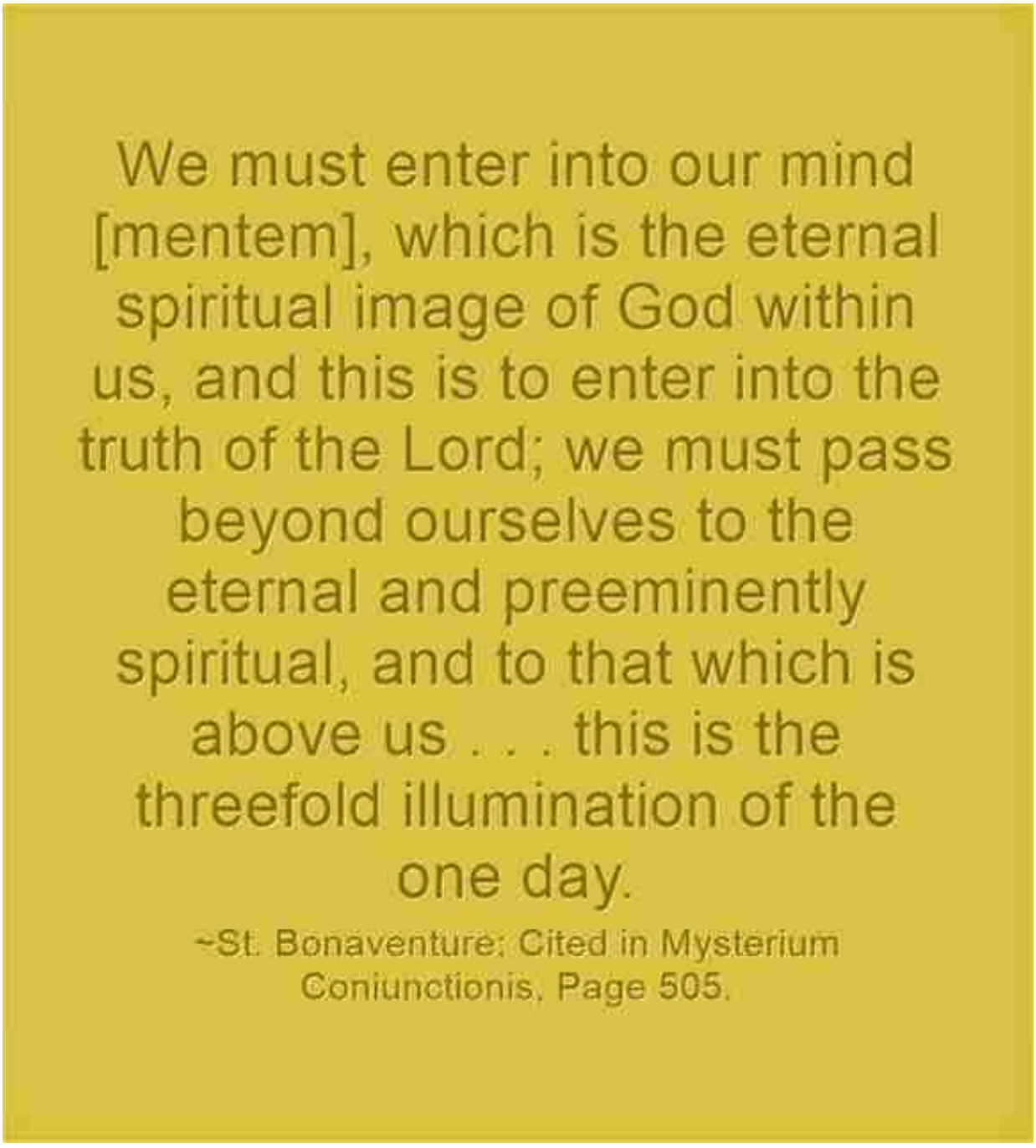


But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

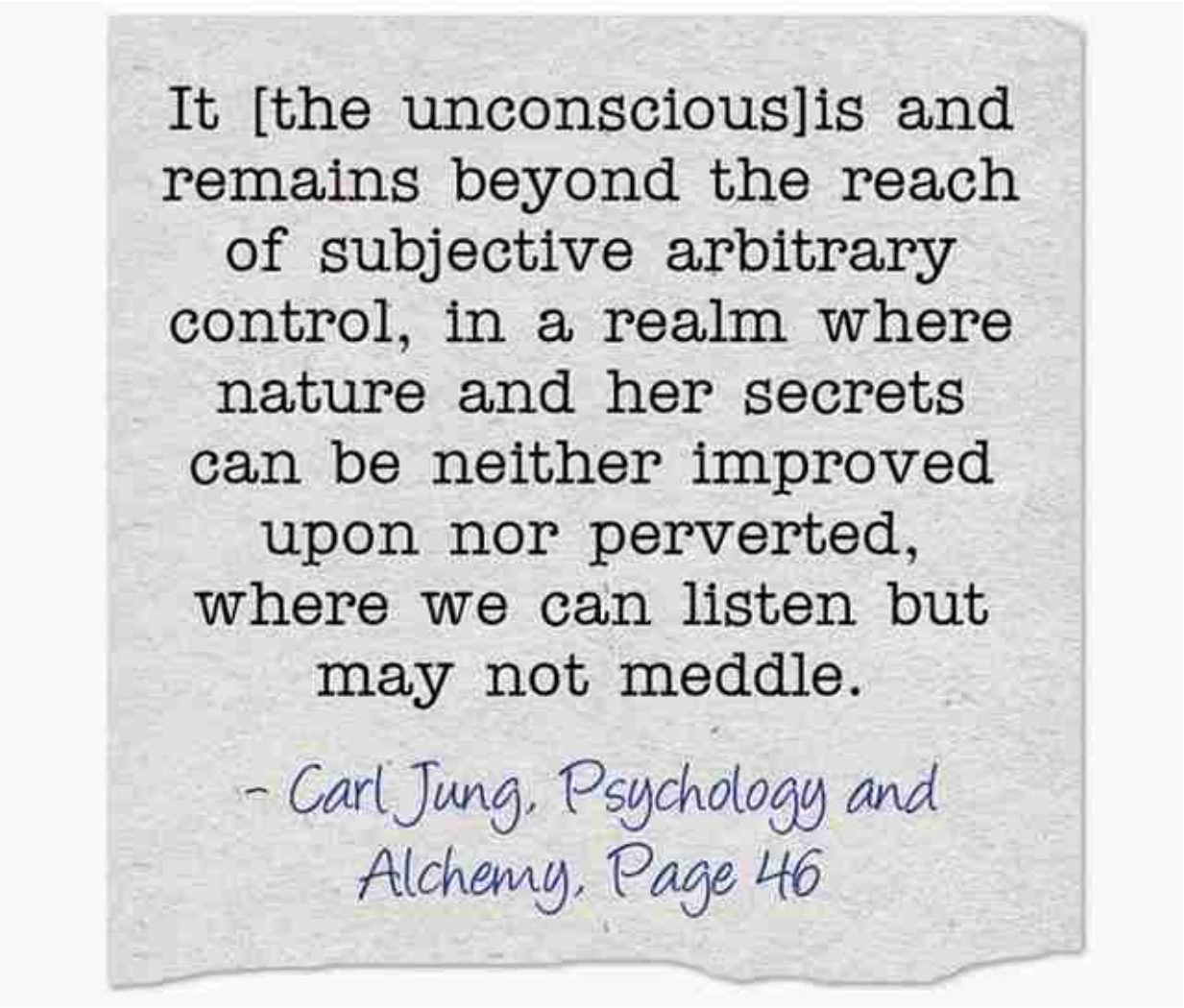


Since the soul animates the body, just as the soul is animated by the spirit, she tends to favour the body and everything bodily, sensuous, and emotional. She lies caught in ”the chains” of Physis, and she desires ”beyond physical necessity.” She must be called back by the ”counsel of the spirit” from her lostness in matter and the world.

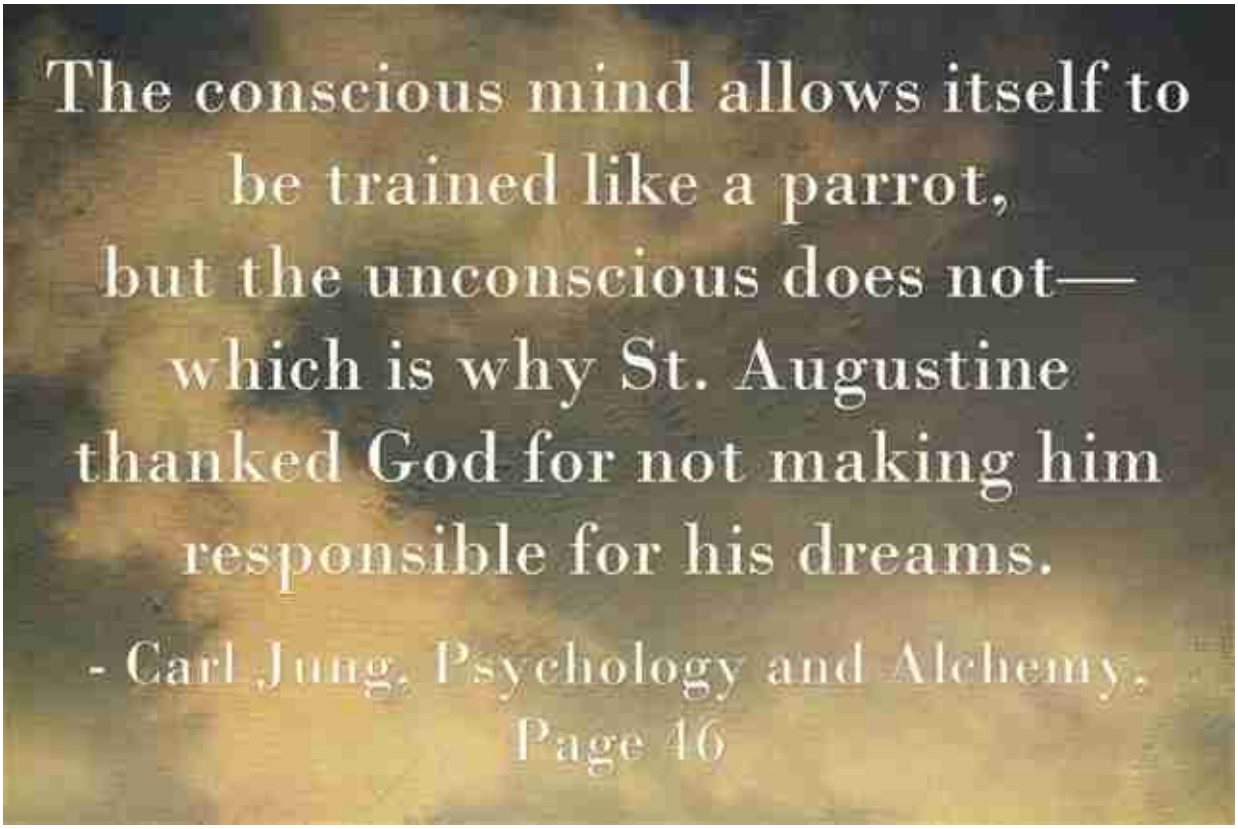
Carl Jung, Mysterium Coniunctionis, Page 472.



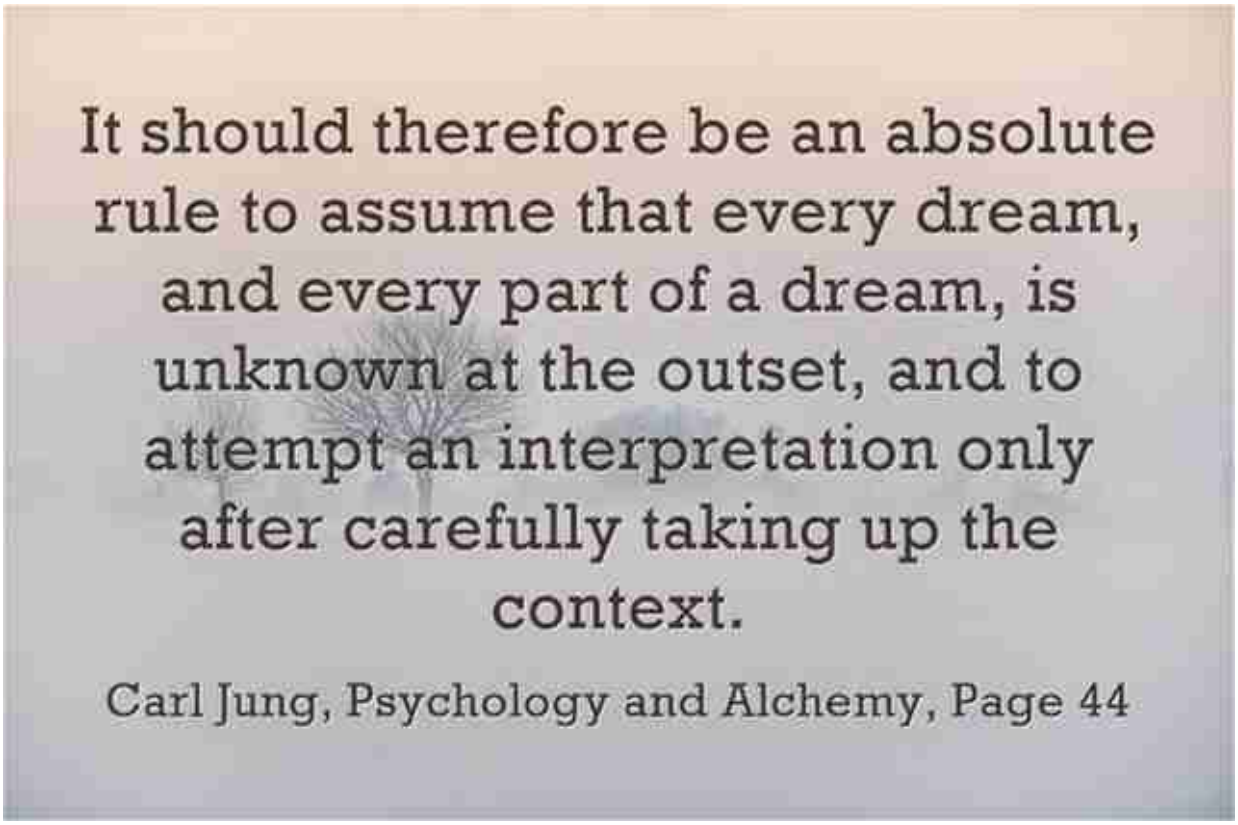
We must enter into our mind [mentem], which is the eternal spiritual image of God within us, and this is to enter into the truth of the Lord; we must pass beyond ourselves to the eternal and preeminently spiritual, and to that which is above us . . . this is the threefold illumination of the one day. St. Bonaventure; Cited in Carl Jung's, Mysterium Coniunctionis, Page 505.



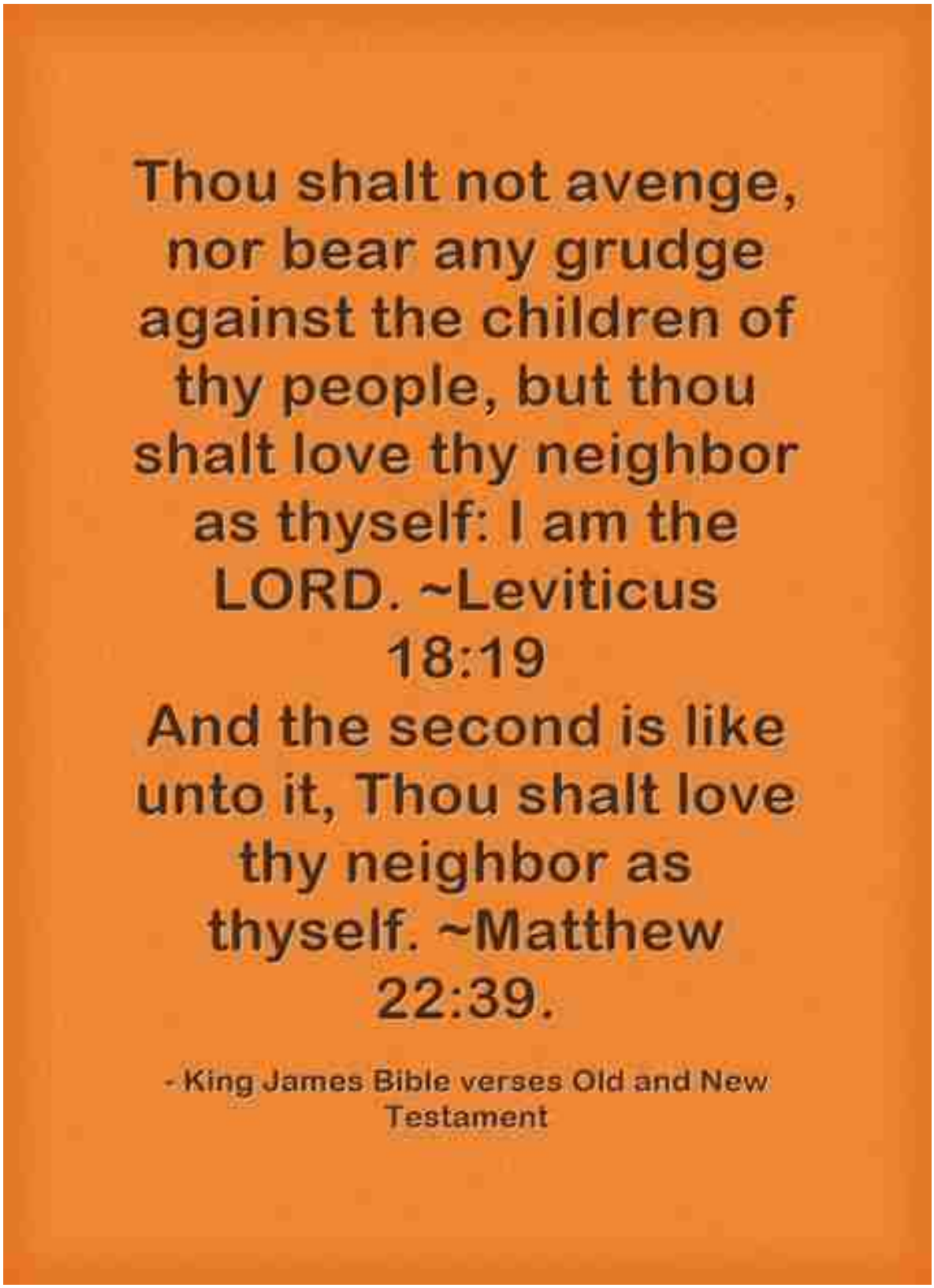
It [the unconscious] is and remains beyond the reach of subjective arbitrary control, in a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, Psychology and Alchemy, Page 46.



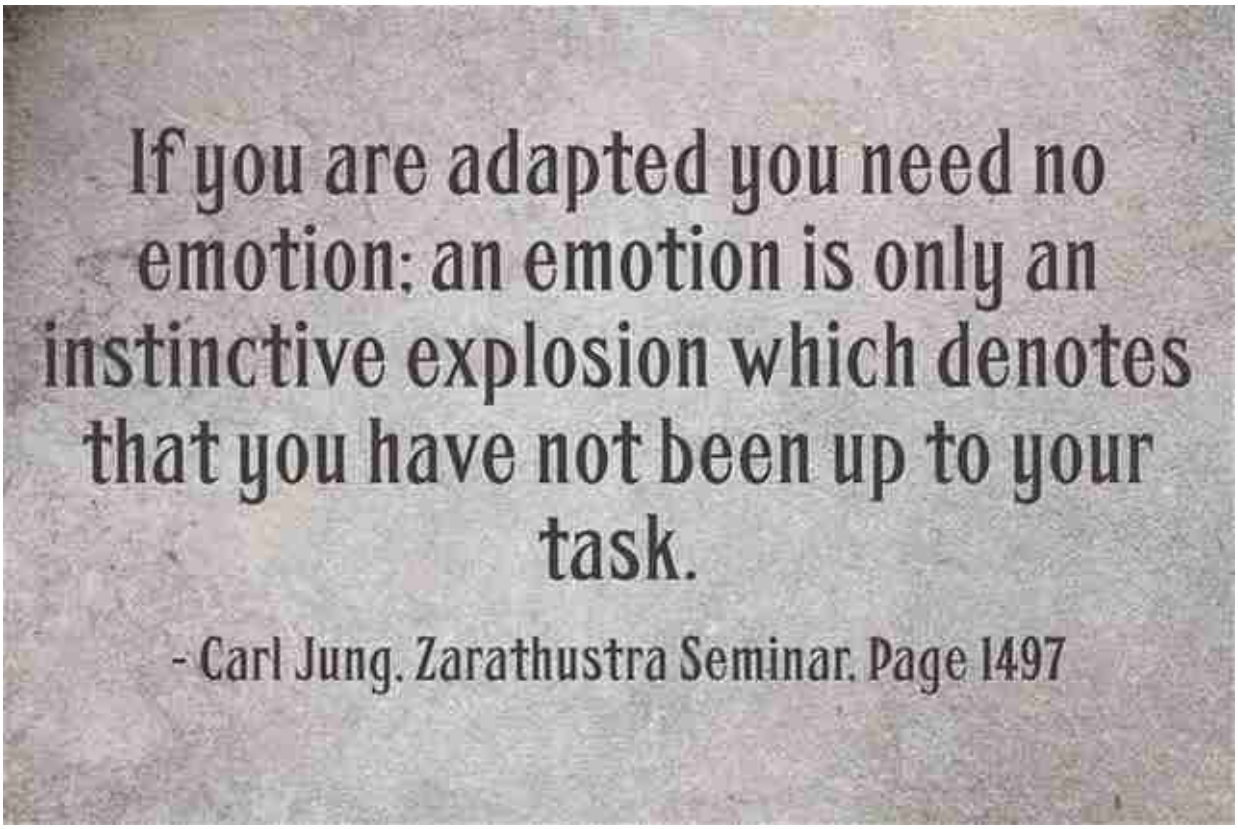
The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung, Psychology and Alchemy, Page 46.



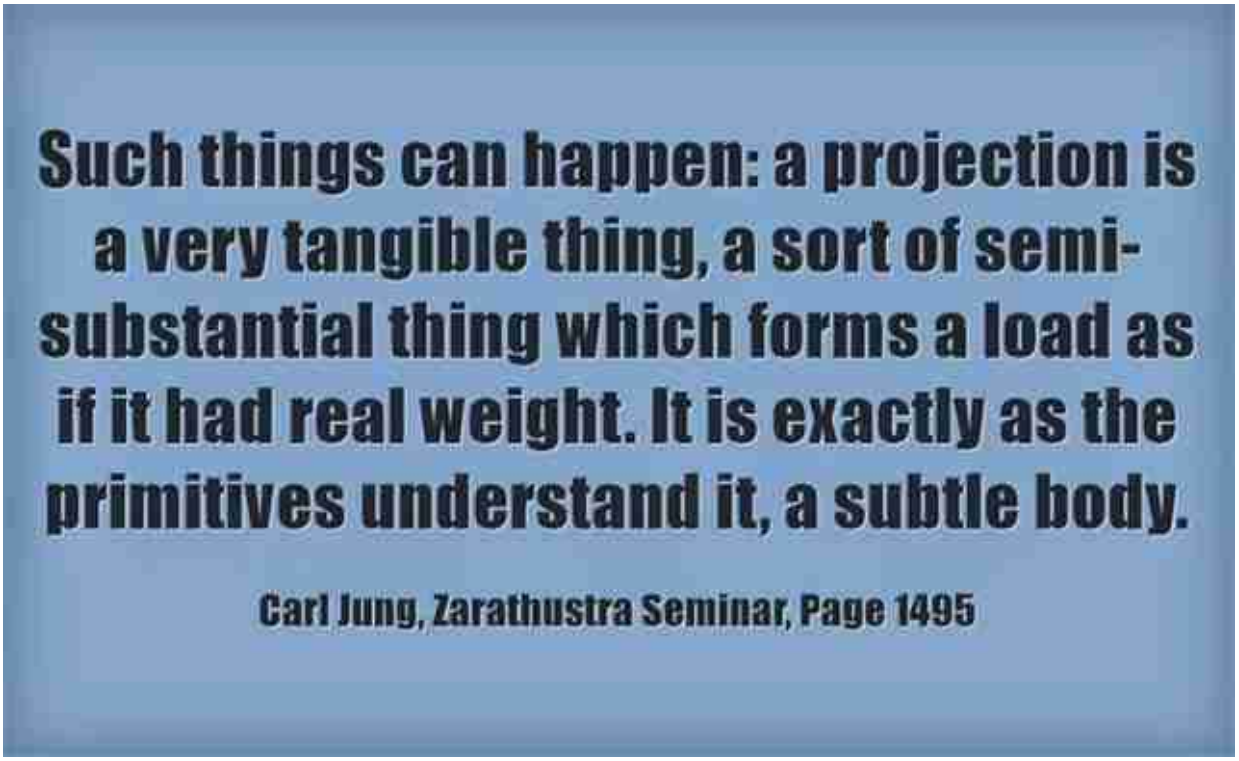
It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. Carl Jung, Psychology and Alchemy, Page 44.



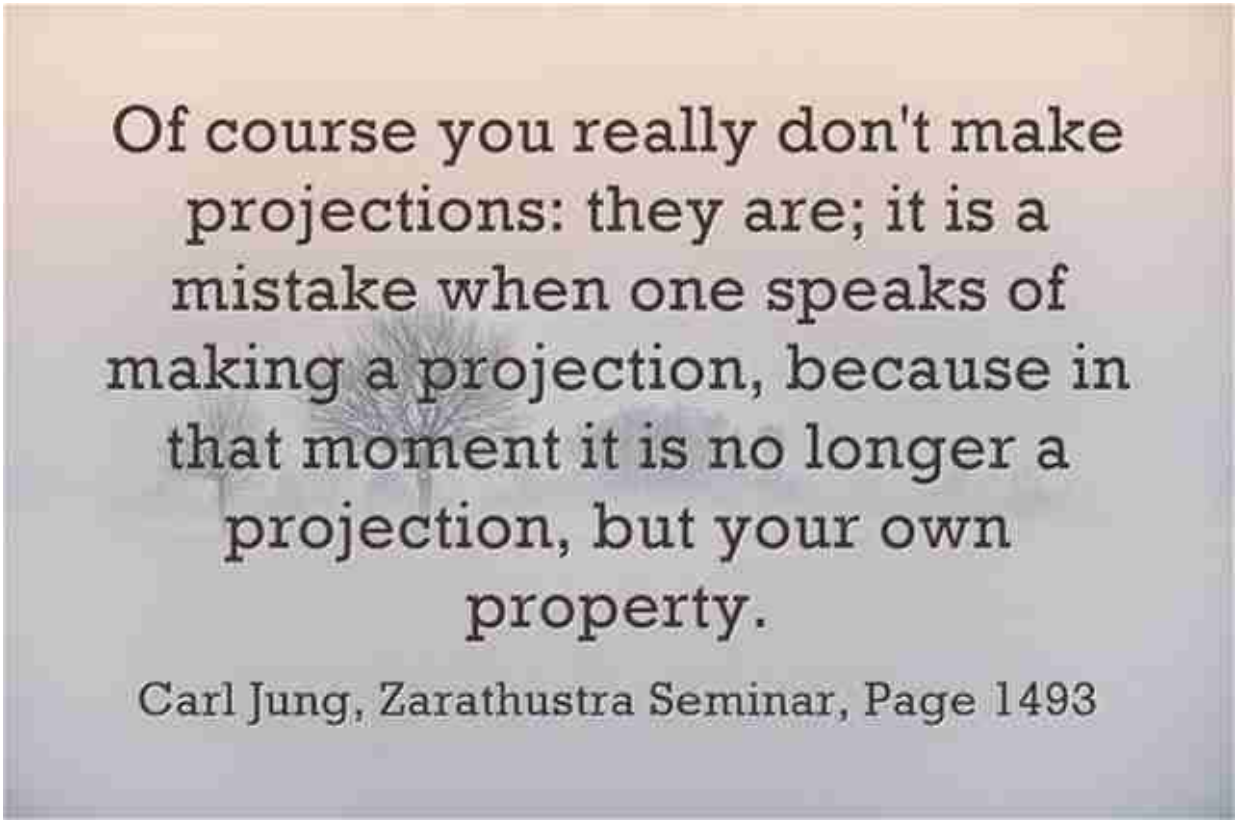
Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the LORD. Leviticus 18:19 And the second is like unto it, Thou shalt love thy neighbor as thyself. Matthew 22:39.



Of course you really don't make projections: they are; it is a mistake when one speaks of making a projection, because in that moment it is no longer a projection, but your own property. Carl Jung, Zarathustra Seminar, Page 1493.



Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight. It is exactly as the primitives understand it, a subtle body. Carl Jung, Zarathustra Seminar, Page 1495.



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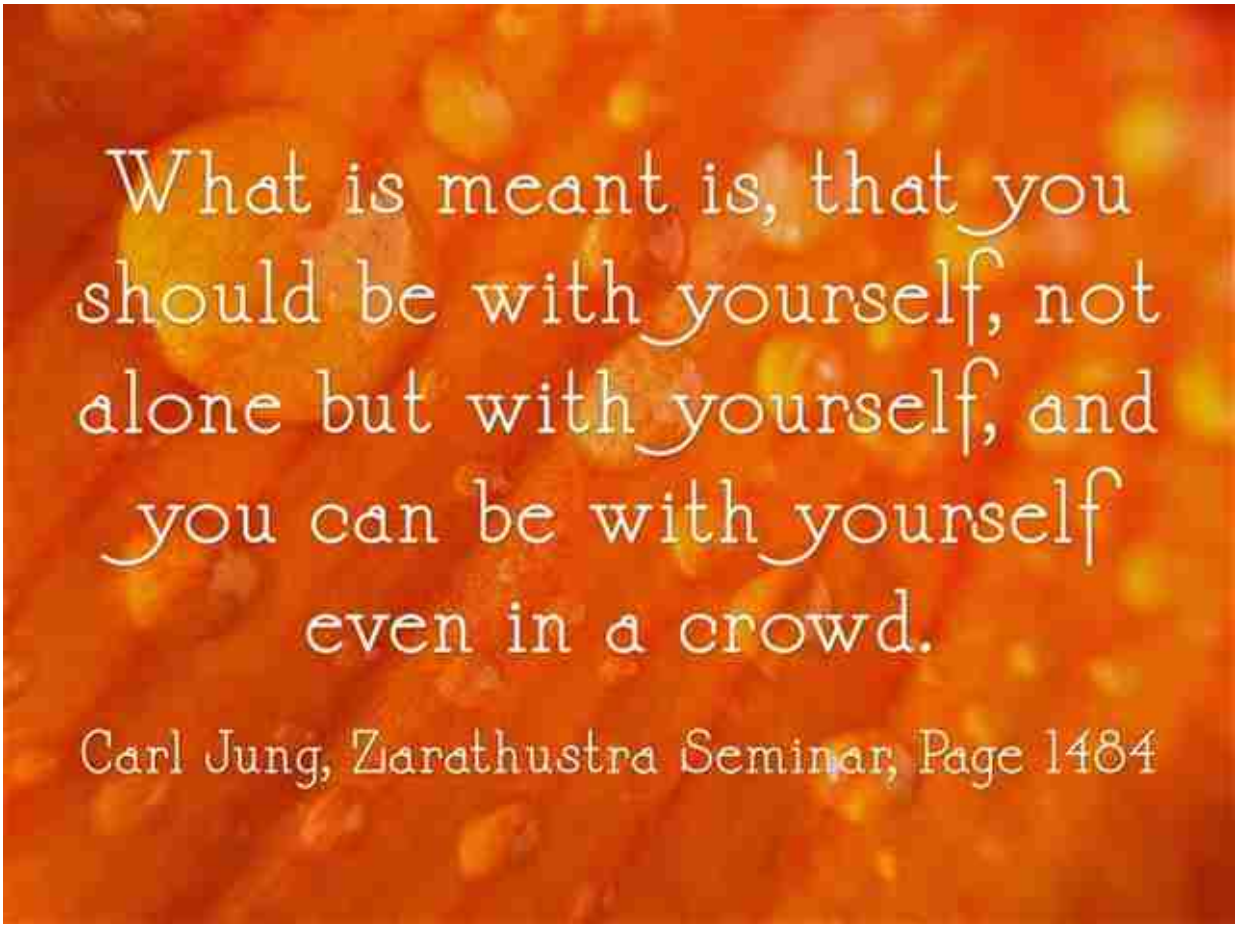

What is meant is, that you should be with yourself, not alone but with yourself, and you can be with yourself even in a crowd. Carl Jung, Zarathustra Seminar, Page 1484.

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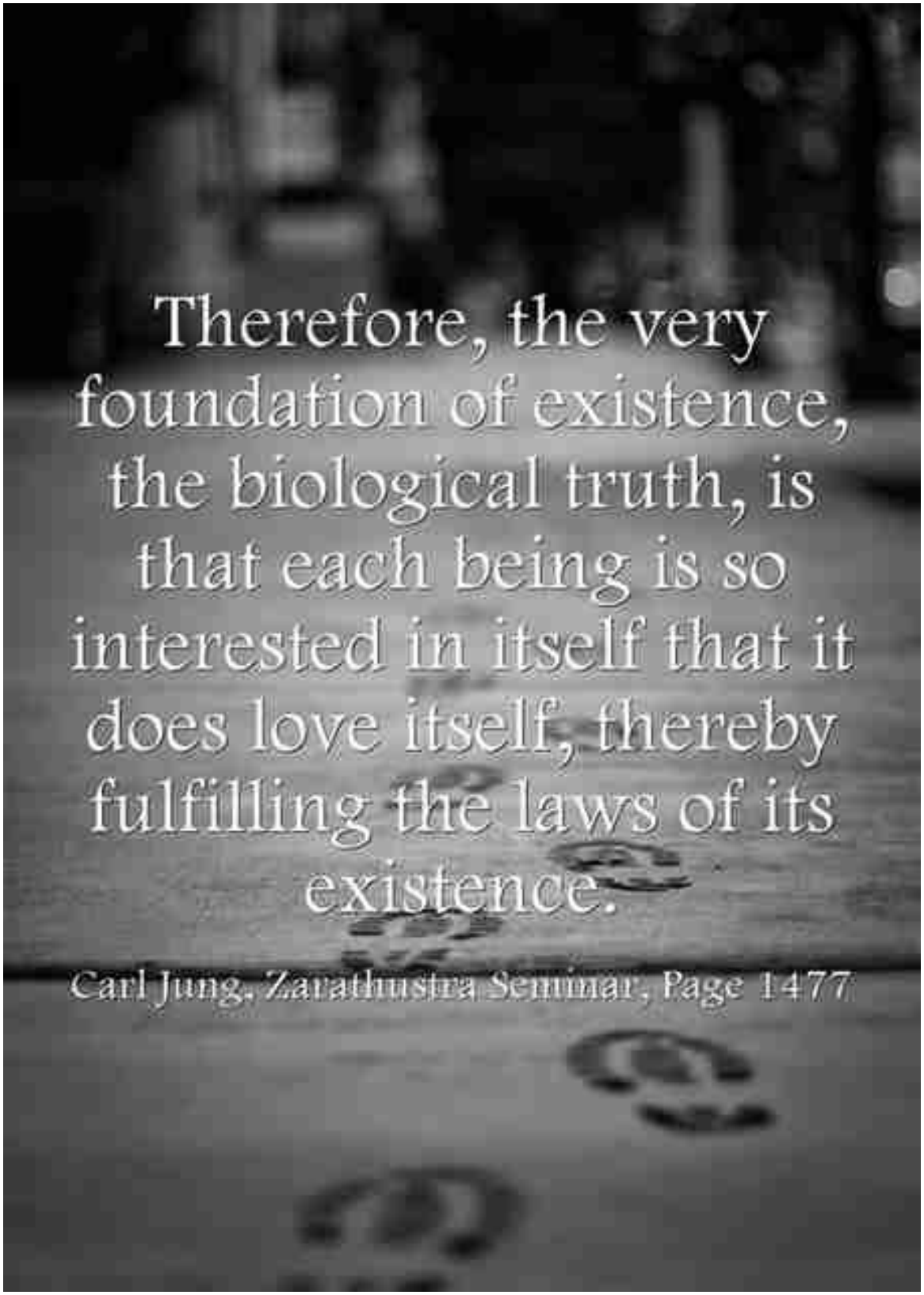
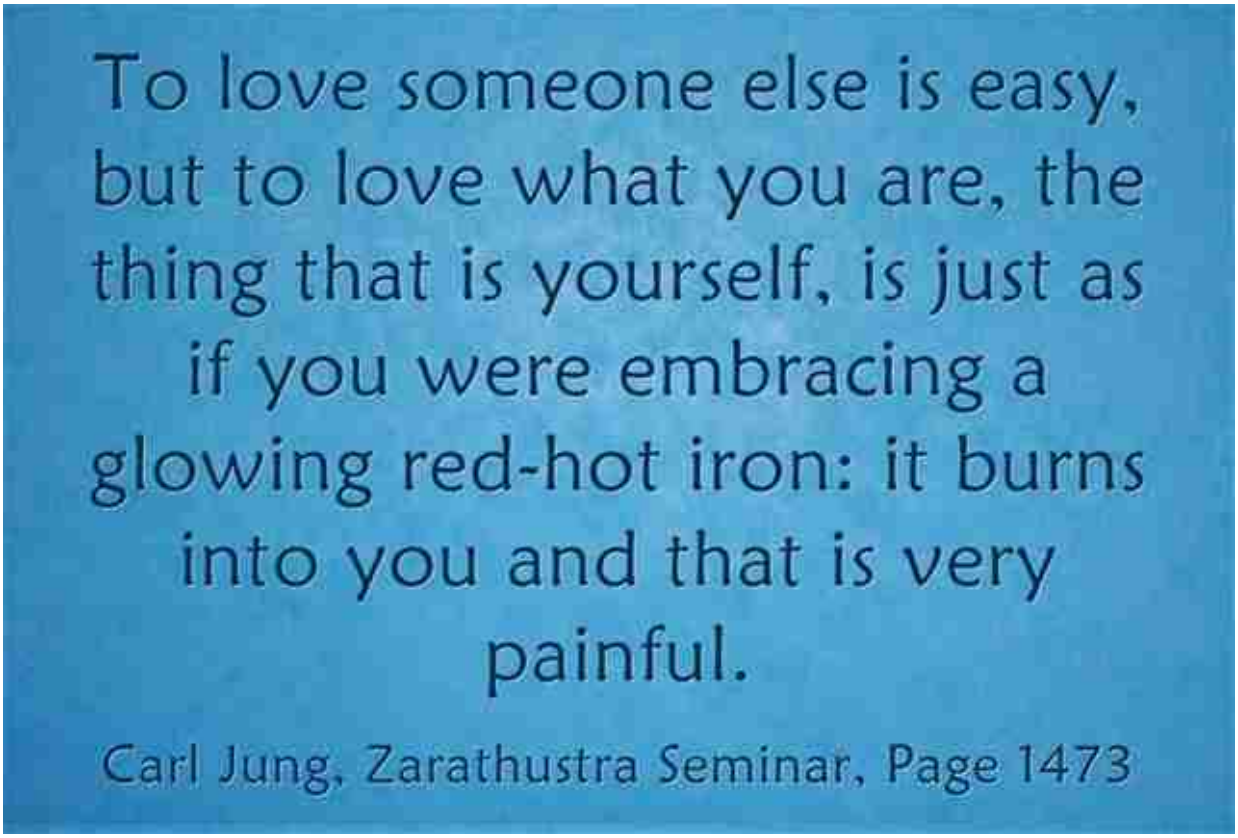
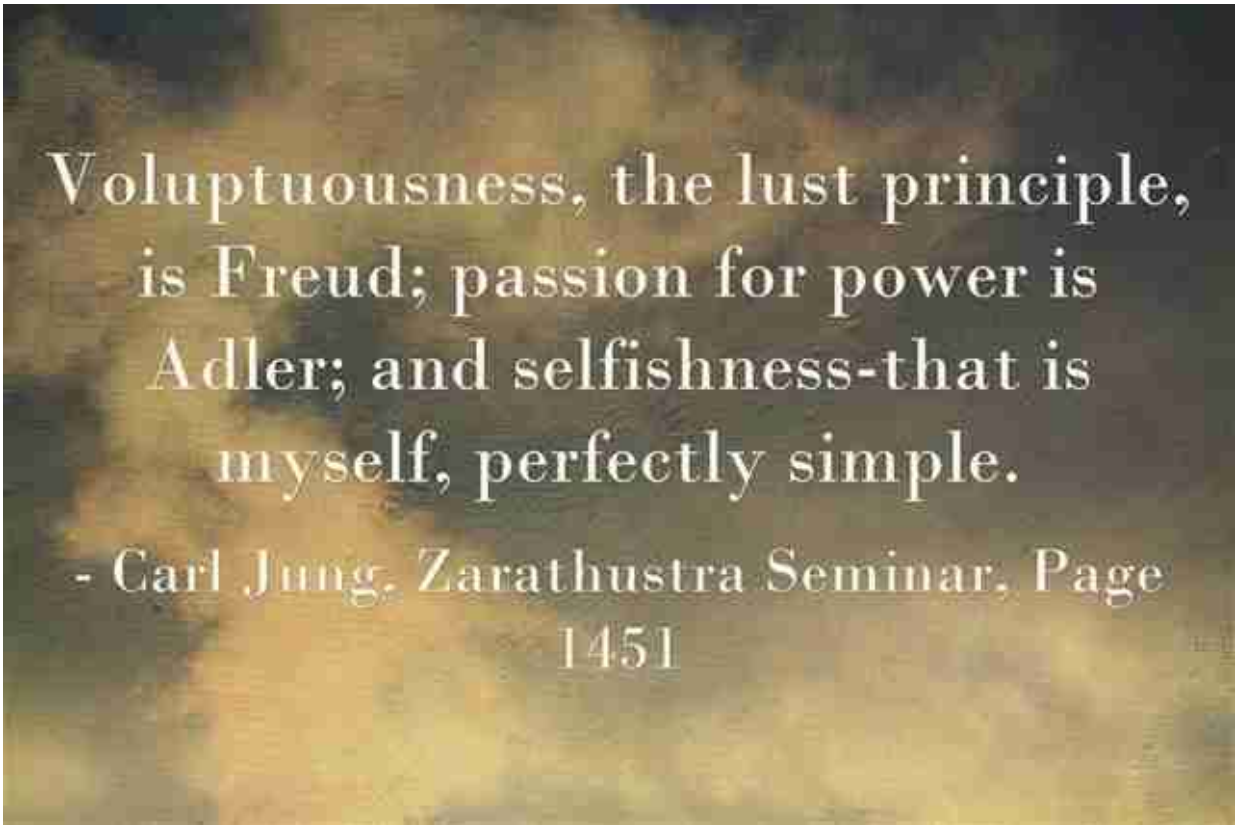


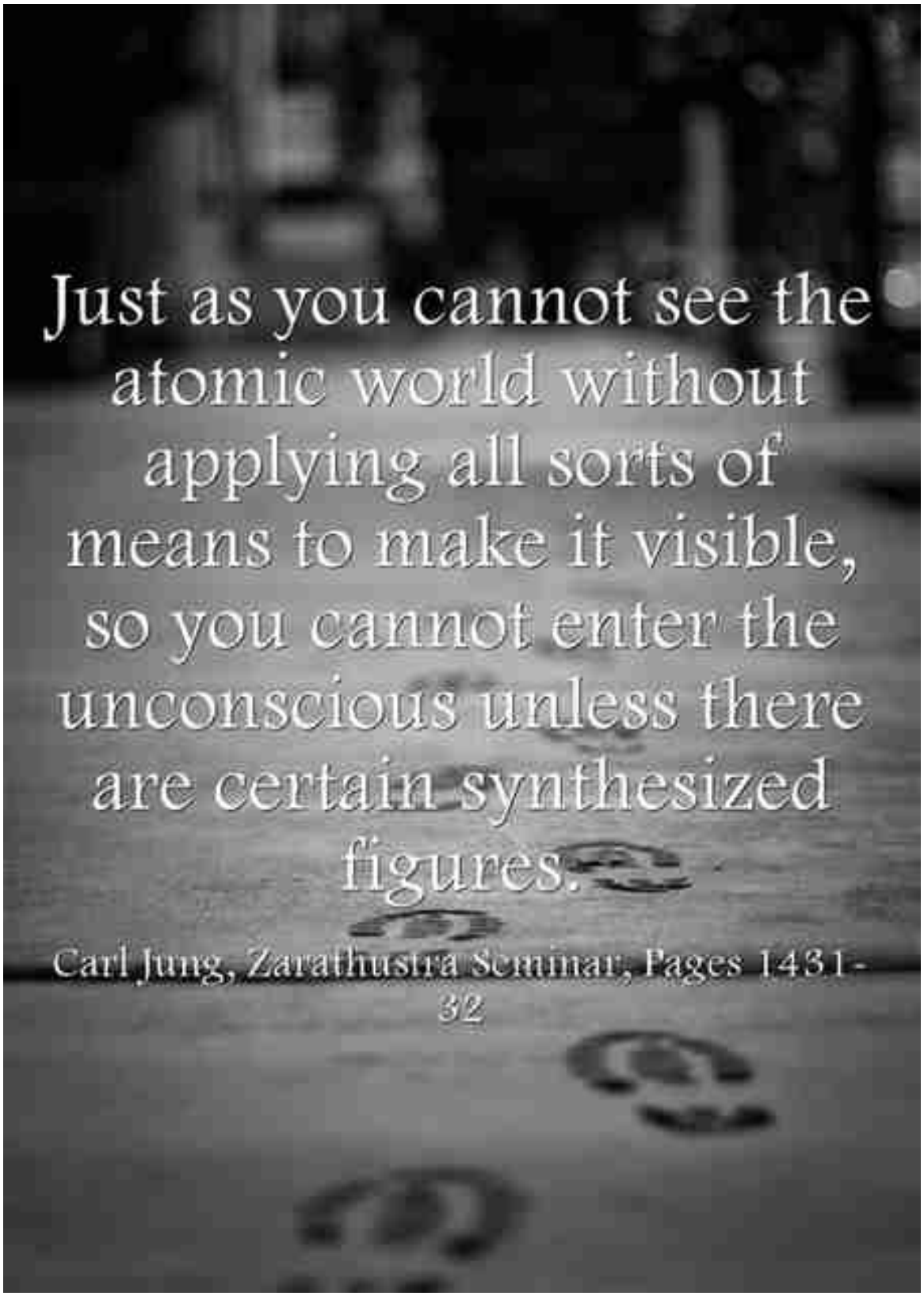
Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself that it does love itself, thereby fulfilling the laws of its existence. Carl Jung, Zarathustra Seminar, Page 1477.



To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were embracing a glowing red-hot iron: it burns into you and that is very painful. Carl Jung, Zarathustra Seminar, Page 1473.

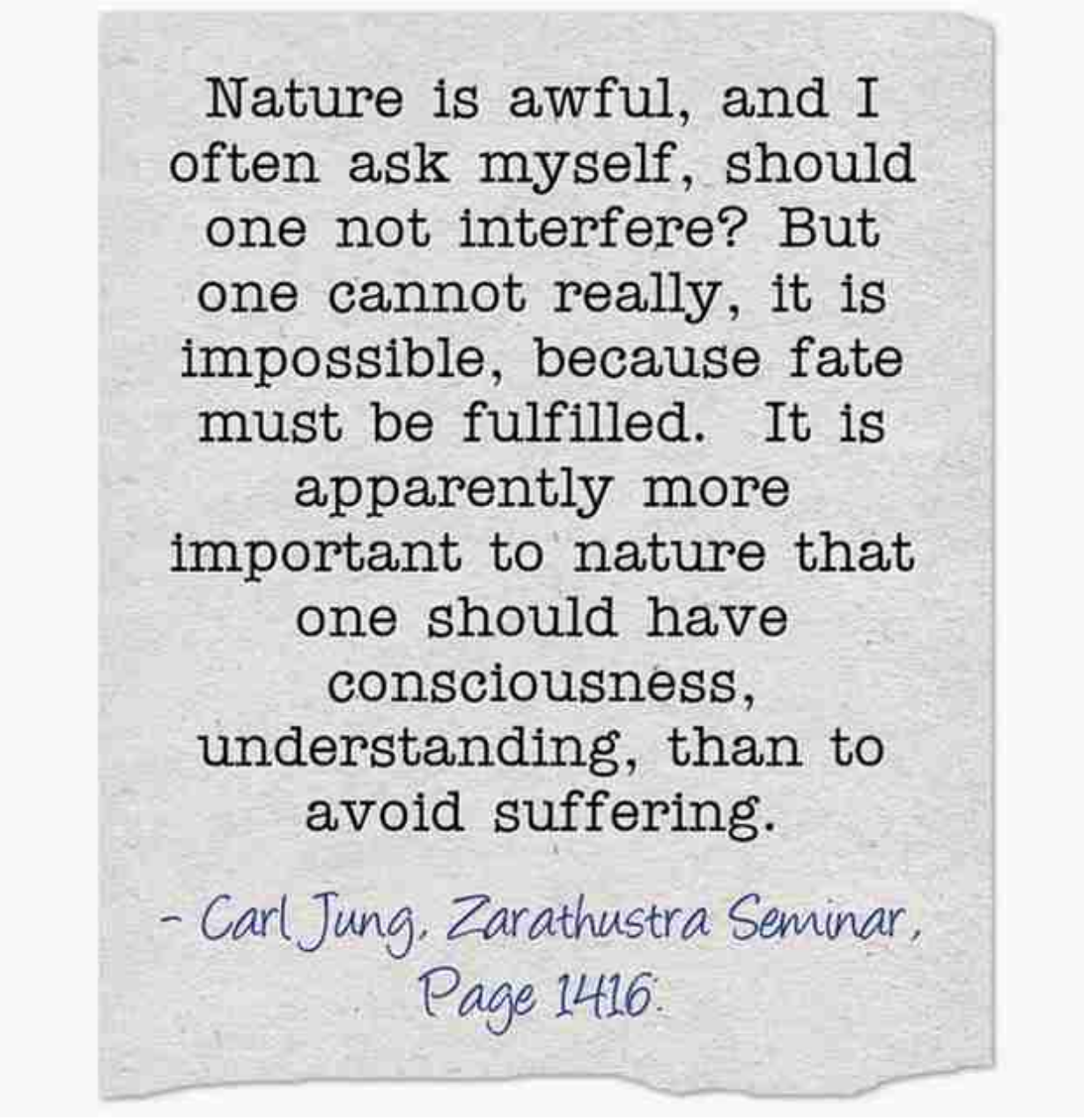


Voluptuousness, the lust principle, is Freud; passion for power is Adler; and selfishness-that is myself, perfectly simple. Carl Jung, Zarathustra Seminar, Page 1451.

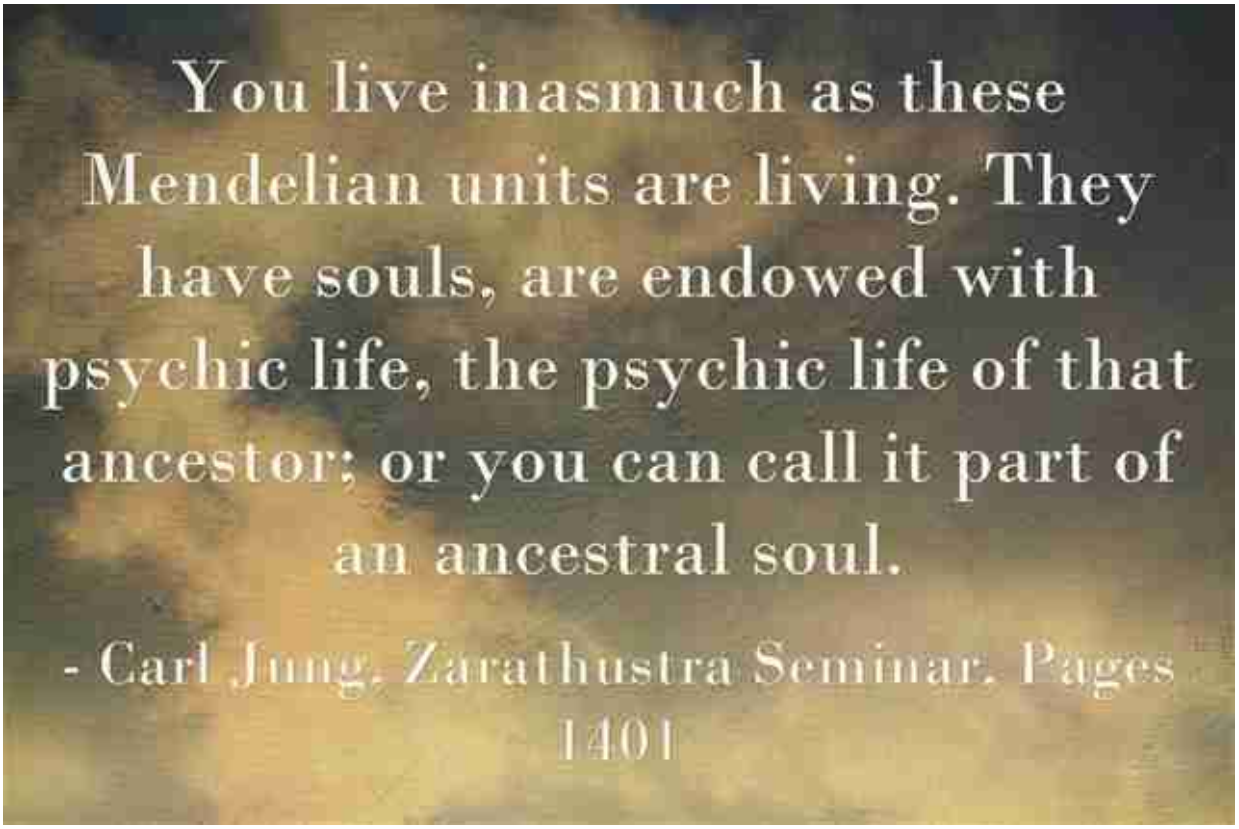


Just as you cannot see the atomic world without applying all sorts of means to make it visible, so you cannot enter

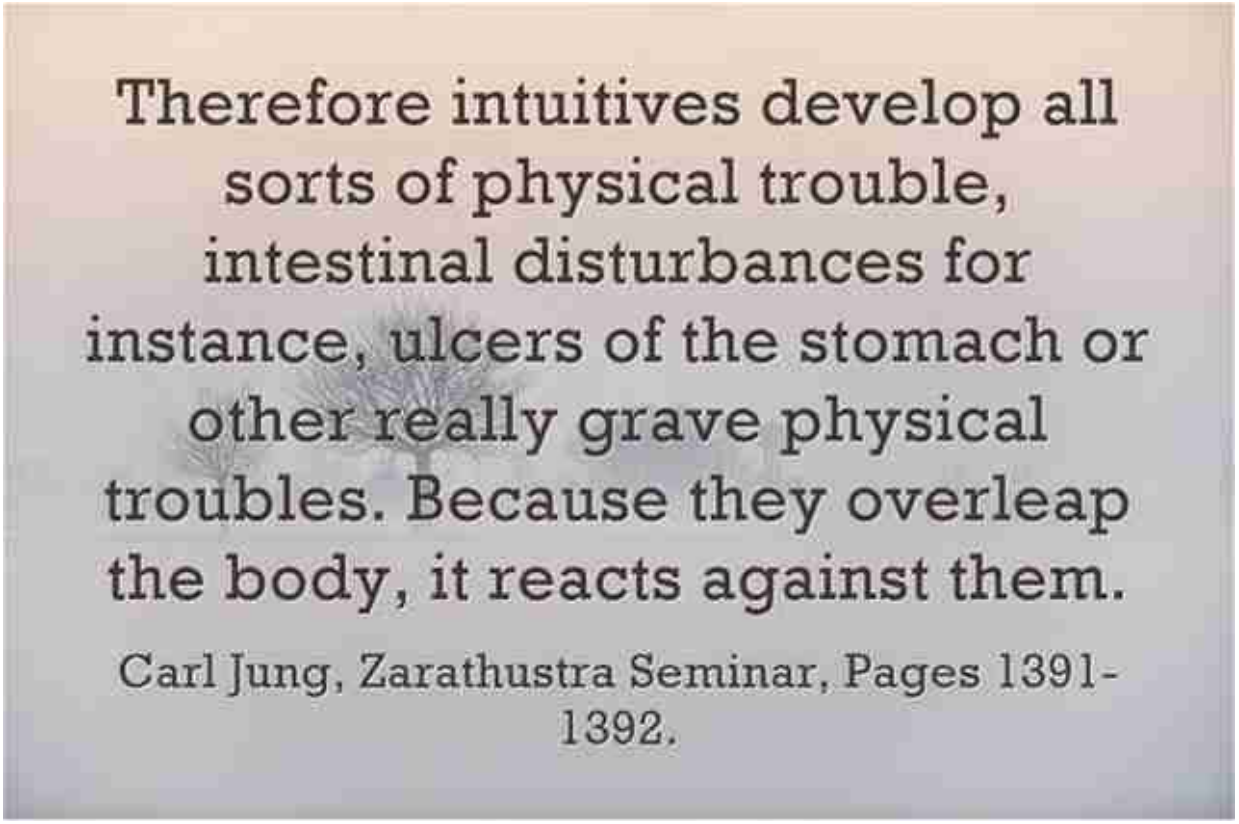
the unconscious unless there are certain synthesized figures. Carl Jung, Zarathustra Seminar, Pages 1431-32.



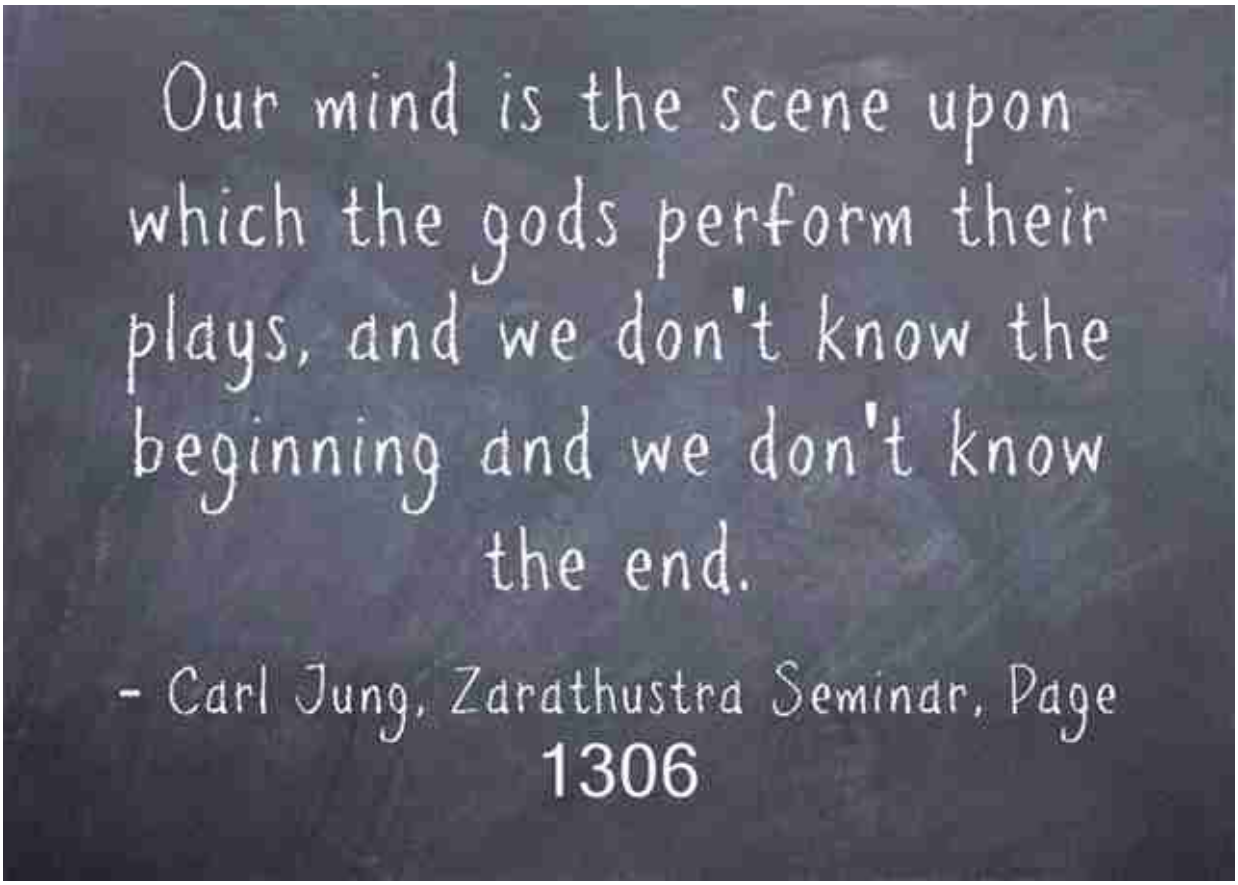
Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering. Carl Jung, Zarathustra Seminar, Page 1416.



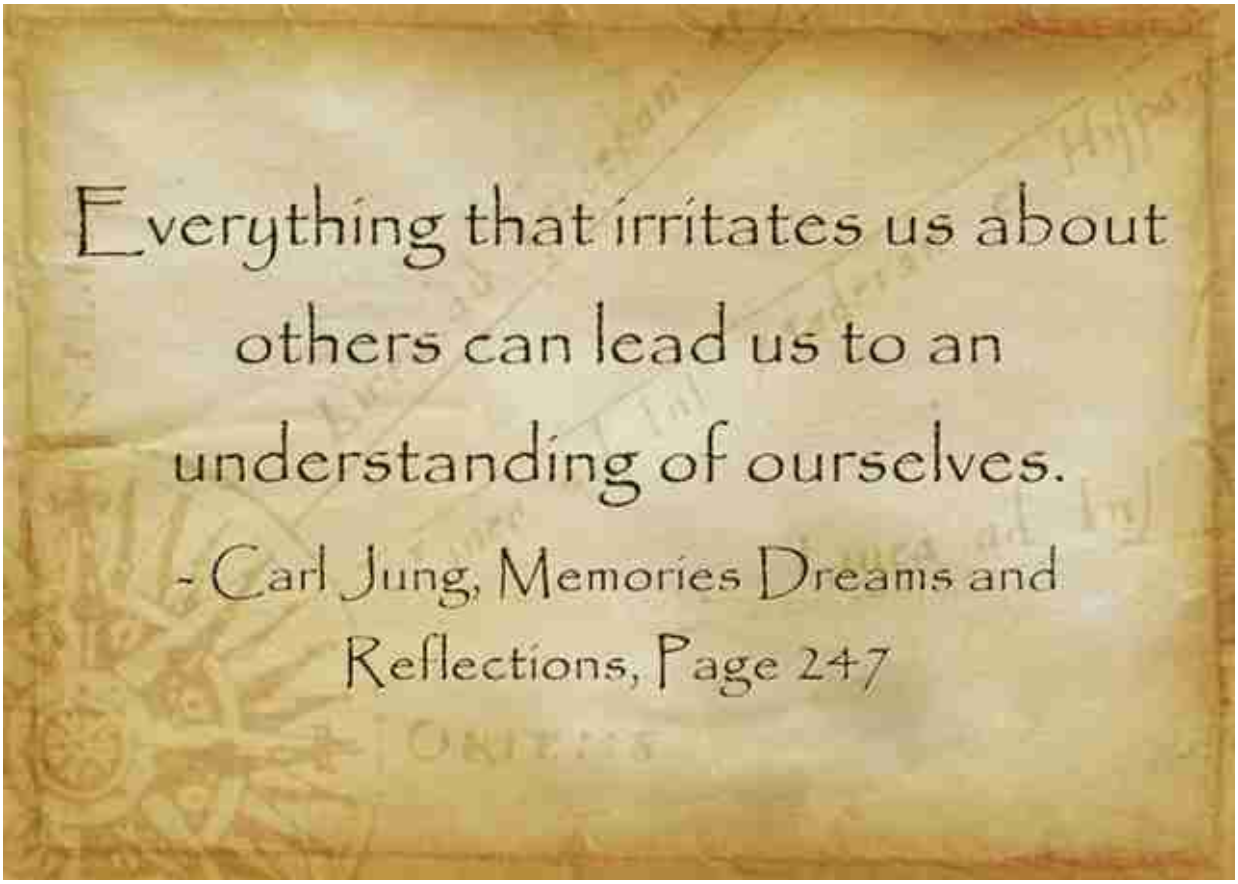
You live inasmuch as these Mendelian units are living. They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul. Carl Jung, Zarathustra Seminar, Page 1401.



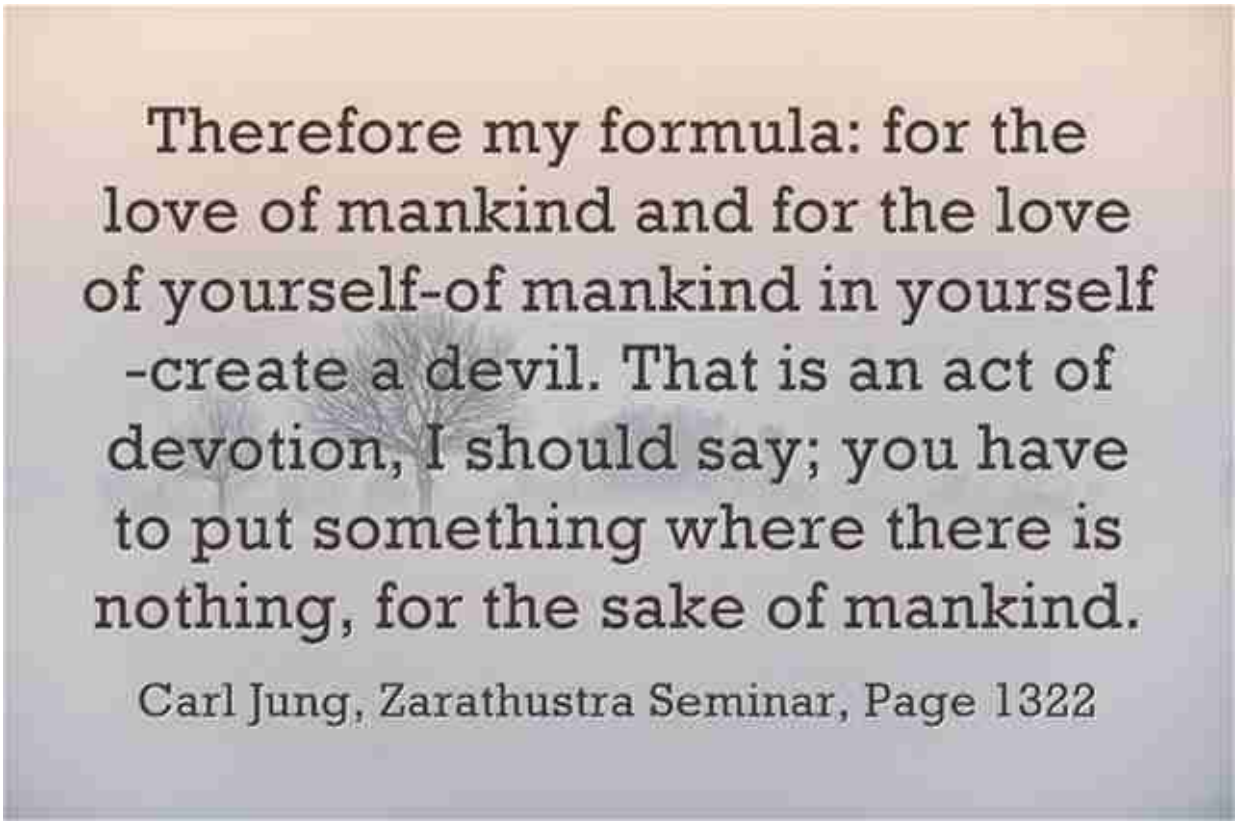
Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them. Carl Jung, Zarathustra Seminar, Pages 1391-1392.



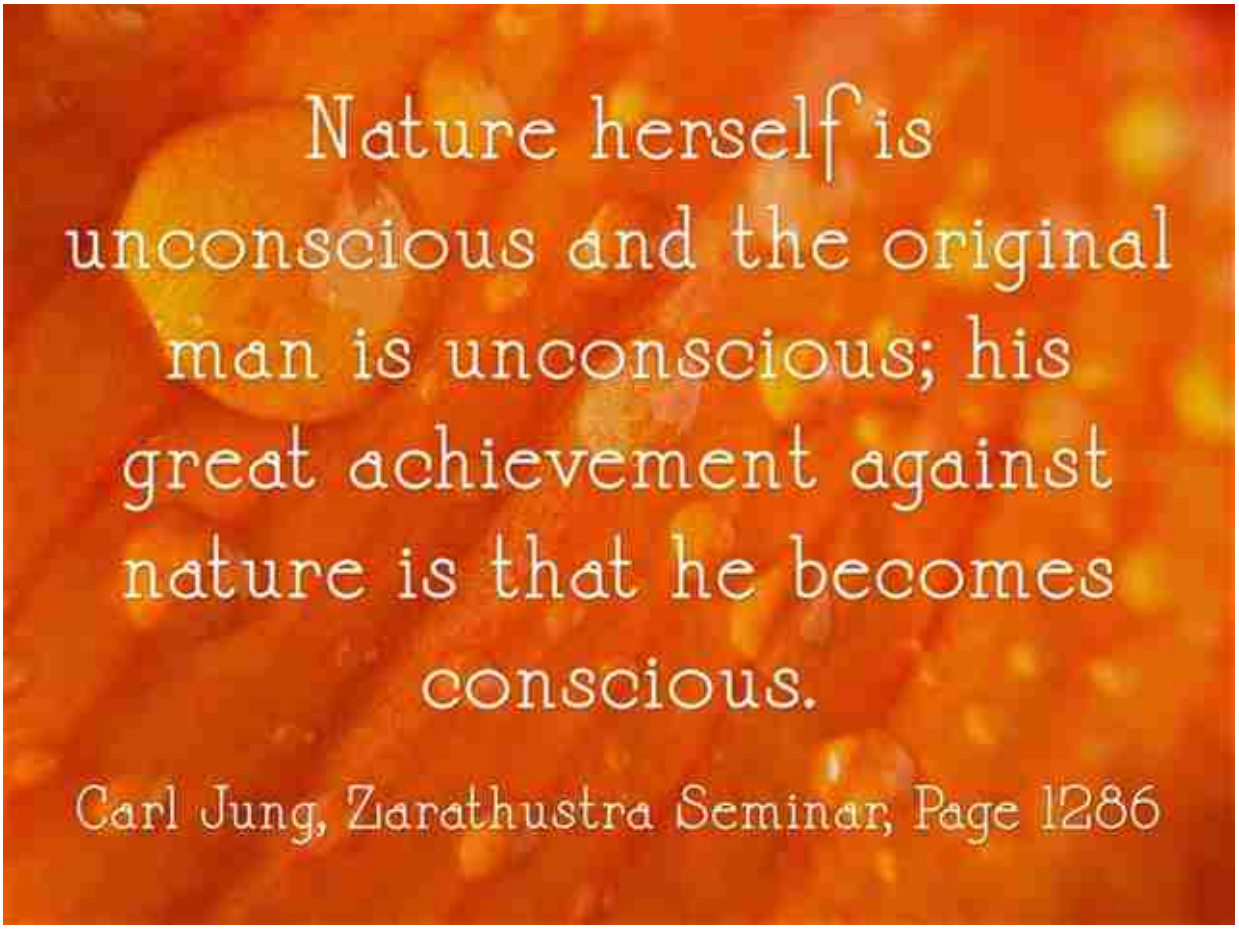
Our mind is the scene upon which the gods perform their plays, and we don't know the beginning and we don't know the end. Carl Jung, Zarathustra Seminar, Page 1306.



Everything that irritates us about others can lead us to an understanding of ourselves. Carl Jung, Memories Dreams and Reflections, Page 247.



Therefore my formula: for the love of mankind and for the love of yourself-of mankind in yourself-create a devil. That is an act of devotion, I should say; you have to put something where there is nothing, for the sake of mankind. . Carl Jung, Zarathustra Seminar, Page 1322.



Nature herself is unconscious and the original man is unconscious; his great achievement against nature is that he becomes conscious. Carl Jung, Zarathustra Seminar, Page 1286.

Fire is the artificial light against nature, as consciousness is the light which man has made against nature.

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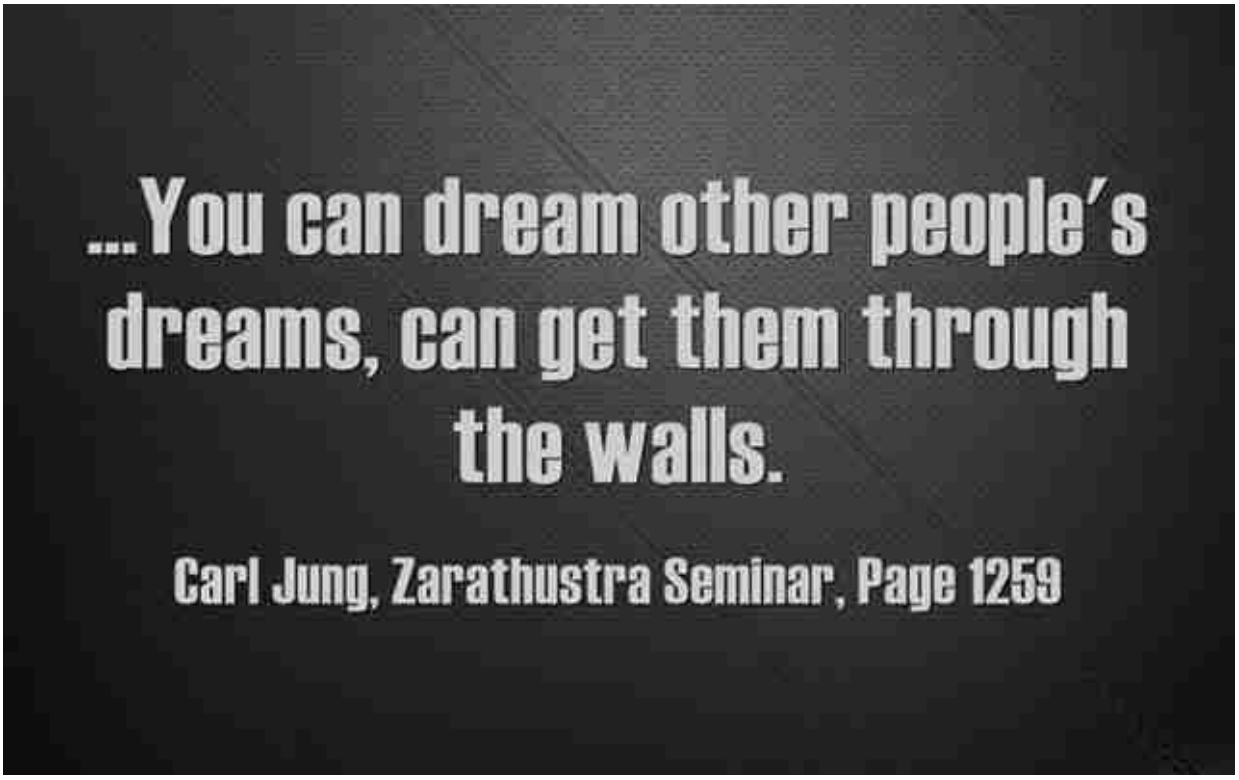
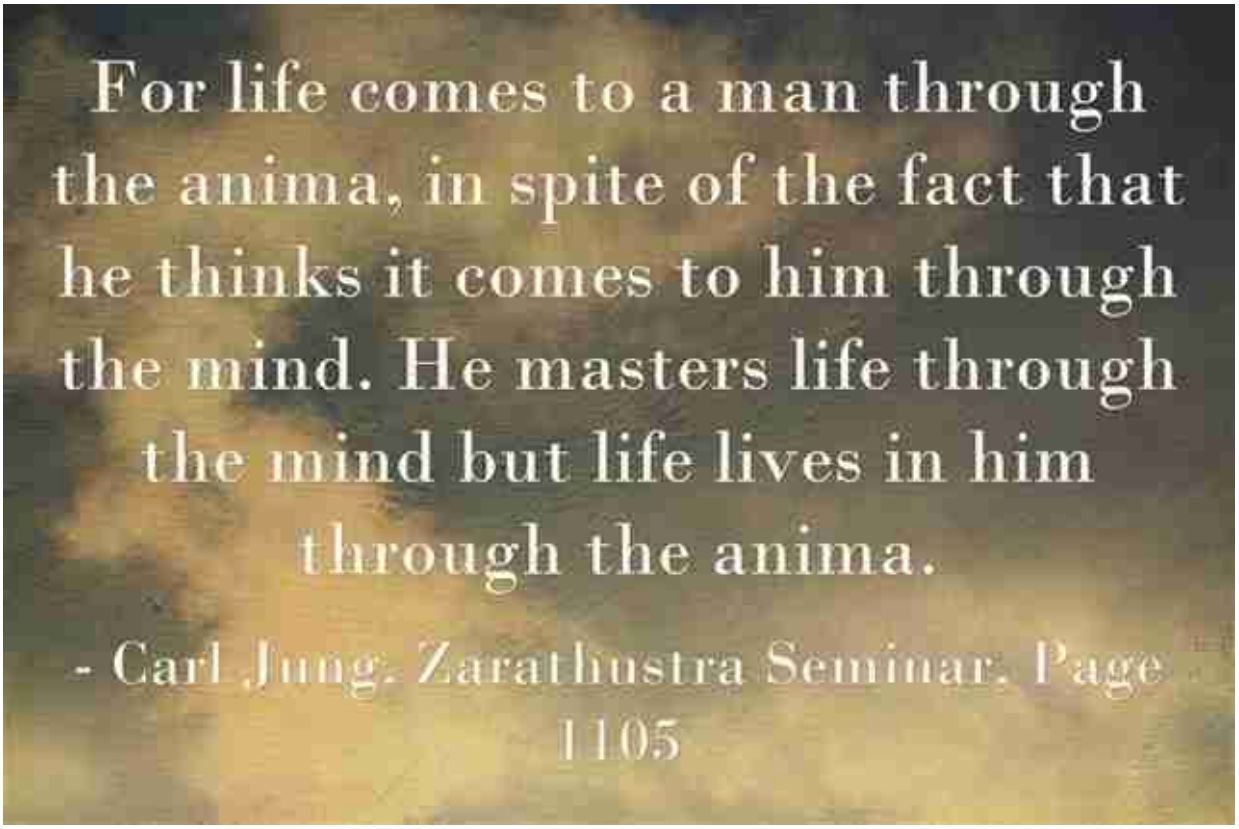
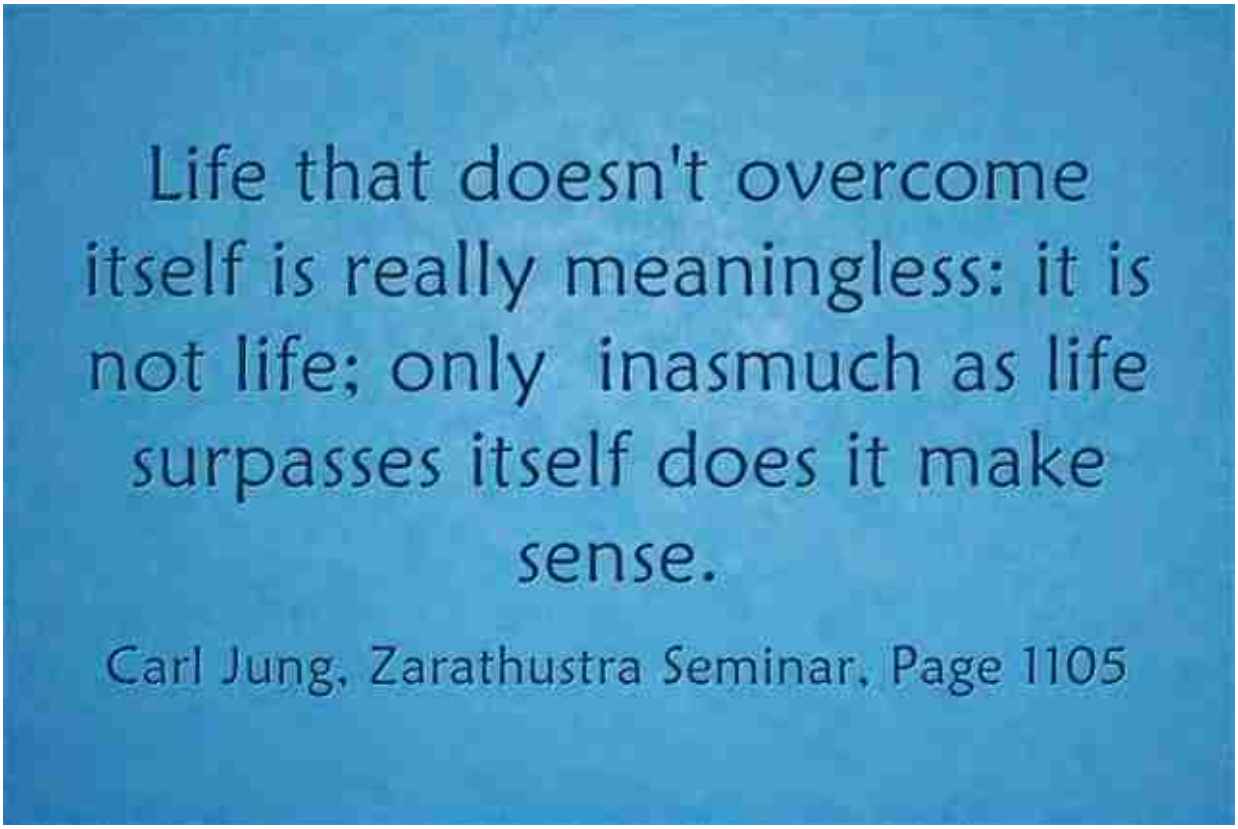


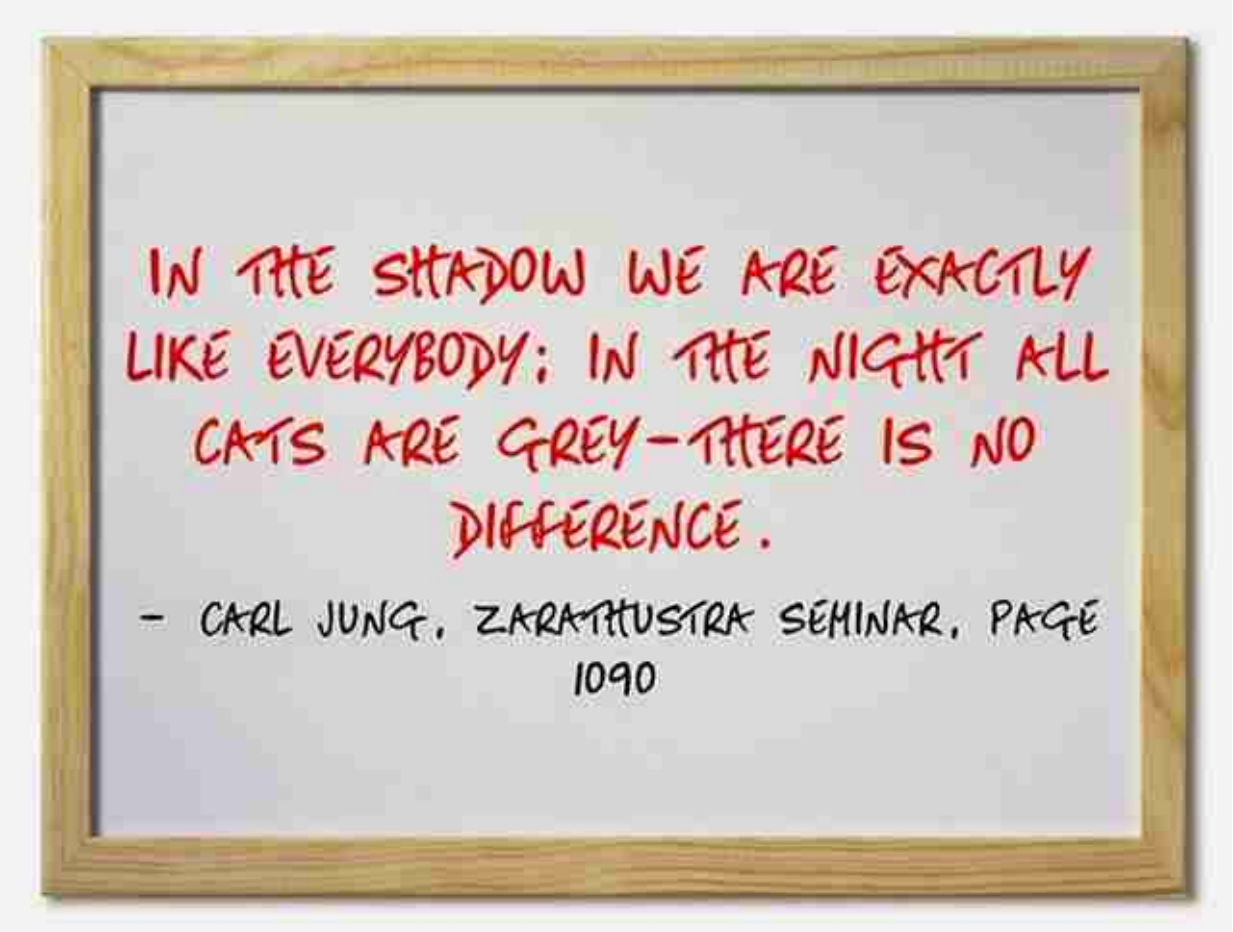
...You can dream other people's dreams, can get them through the walls. Carl Jung, Zarathustra Seminar, Page 1259.



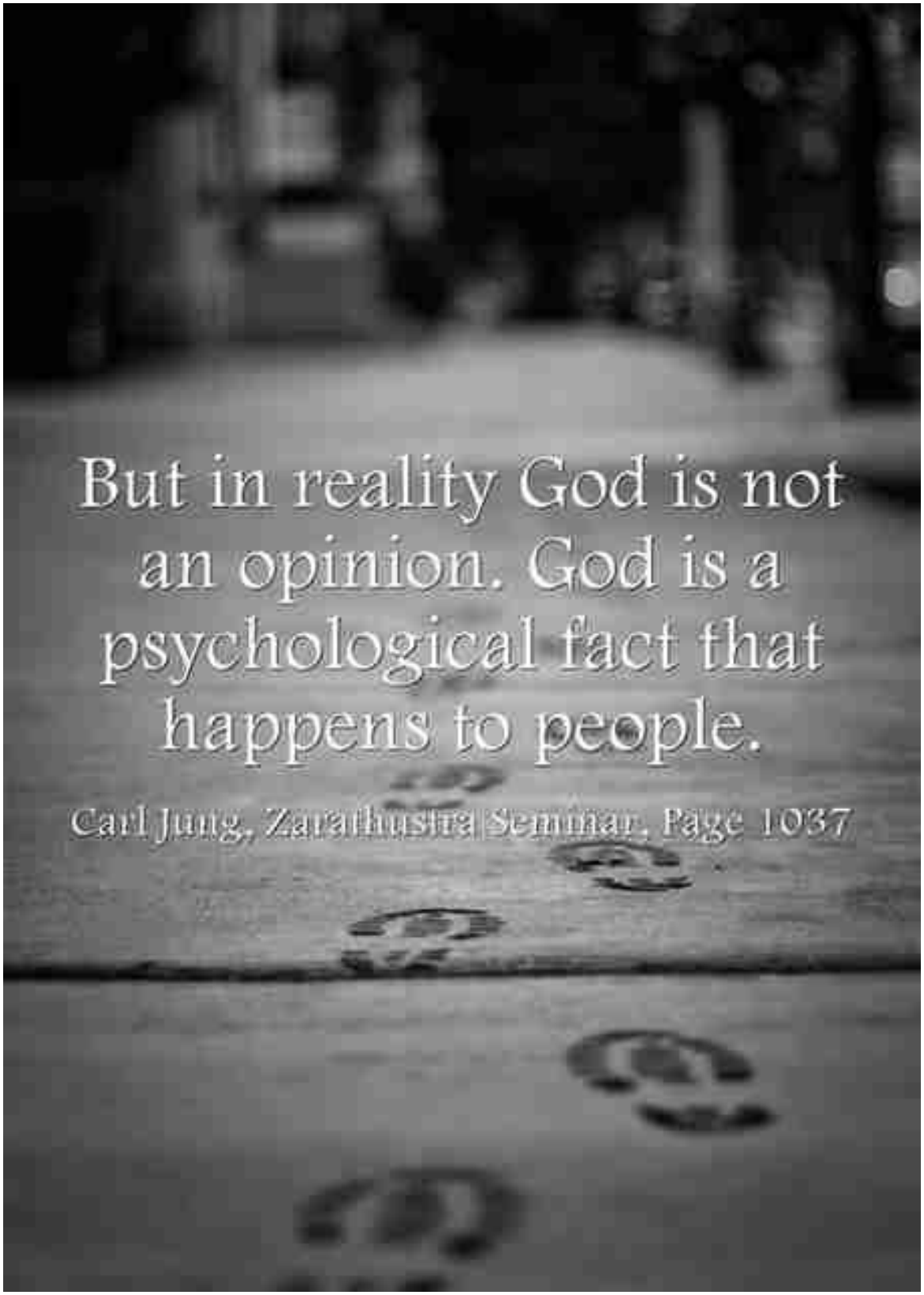
For life comes to a man through the anima, in spite of the fact that he thinks it comes to him through the mind. He masters life through the mind but life lives in him through the anima. Carl Jung, Zarathustra Seminar, Page 1105.



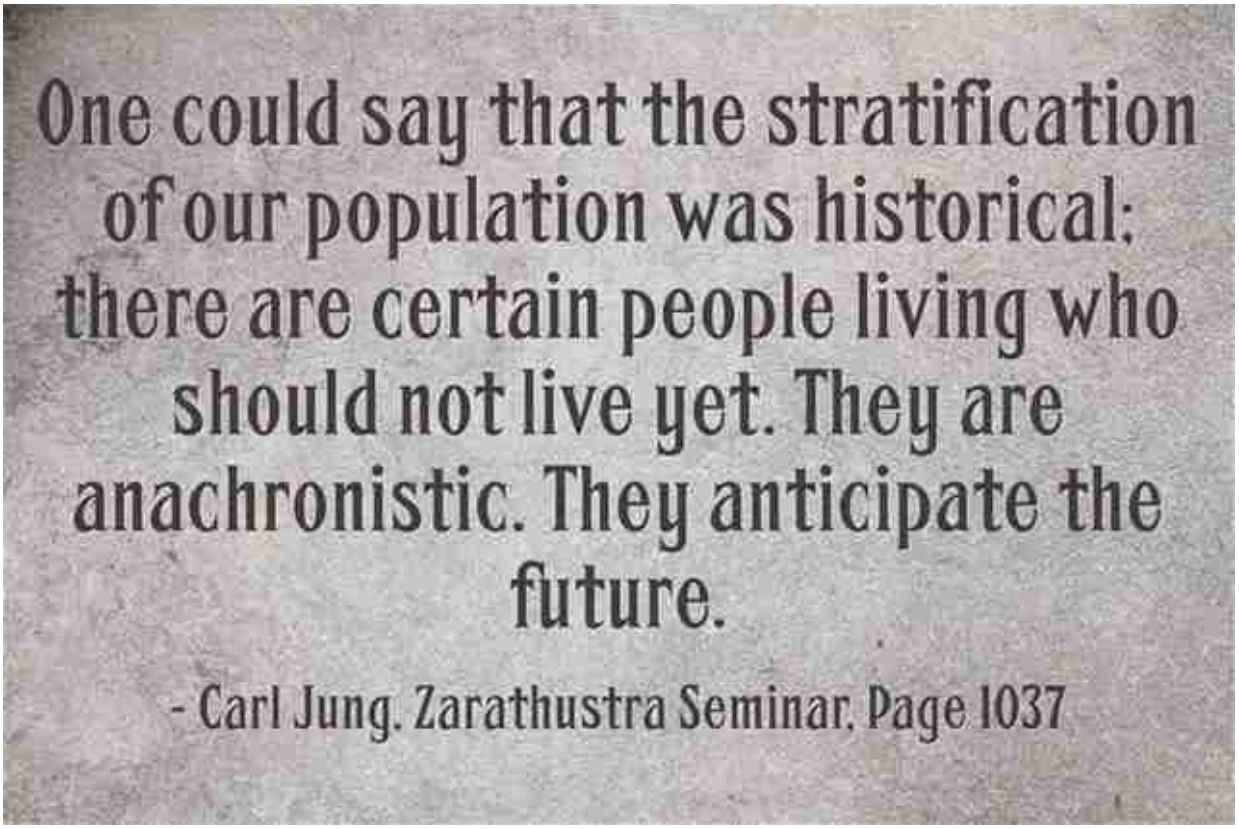
Life that doesn’t overcome itself is really meaningless: it is not life; only inasmuch as life surpasses itself does it make sense. . Carl Jung, Zarathustra Seminar, Page 1105.



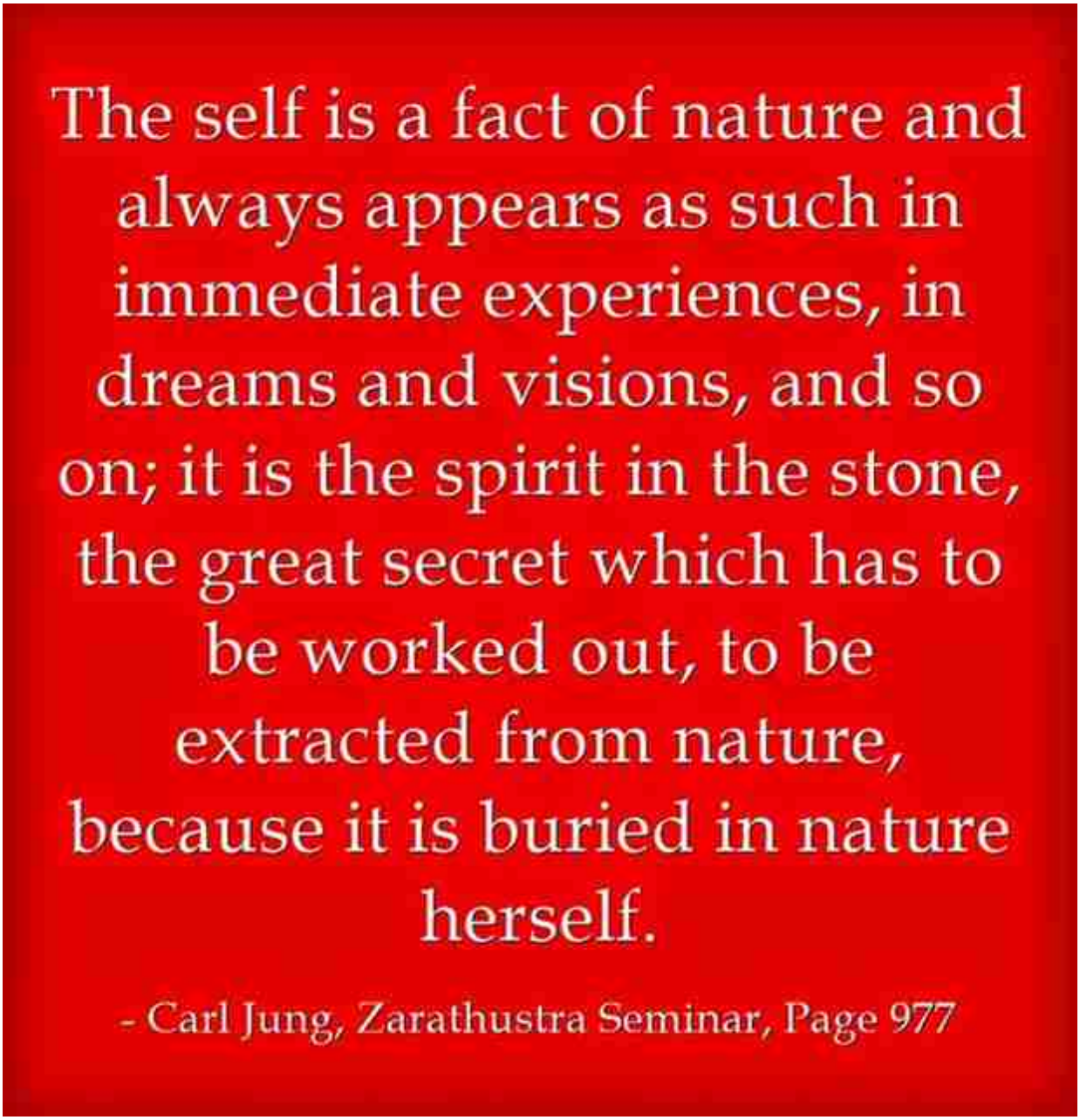
In the shadow we are exactly like everybody; in the night all cats are grey-there is no difference. Carl Jung, Zarathustra Seminar, Page 1090.



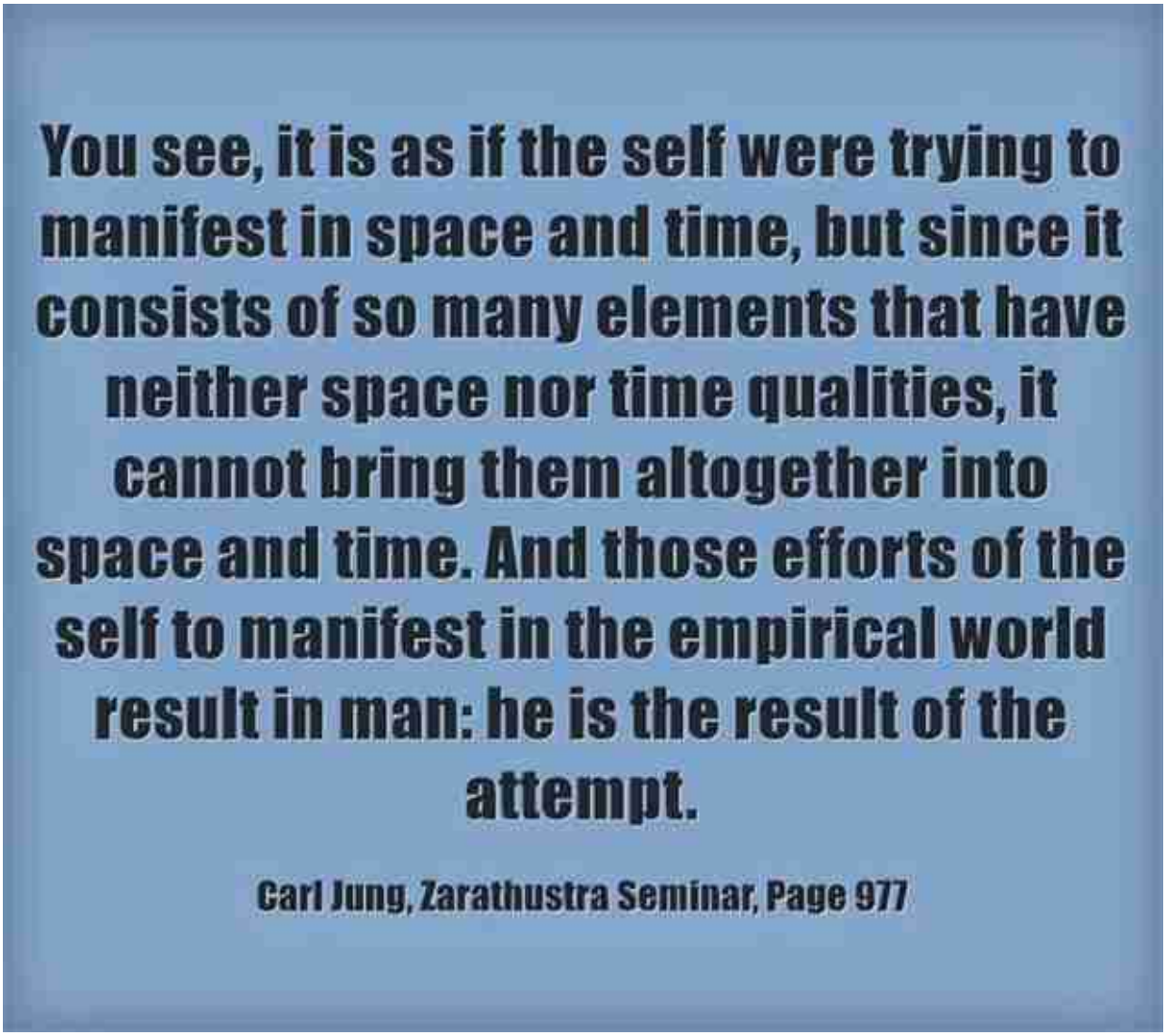
But in reality God is not an opinion. God is a psychological fact that happens to people. Carl Jung, Zarathustra Seminar, Page 1037.



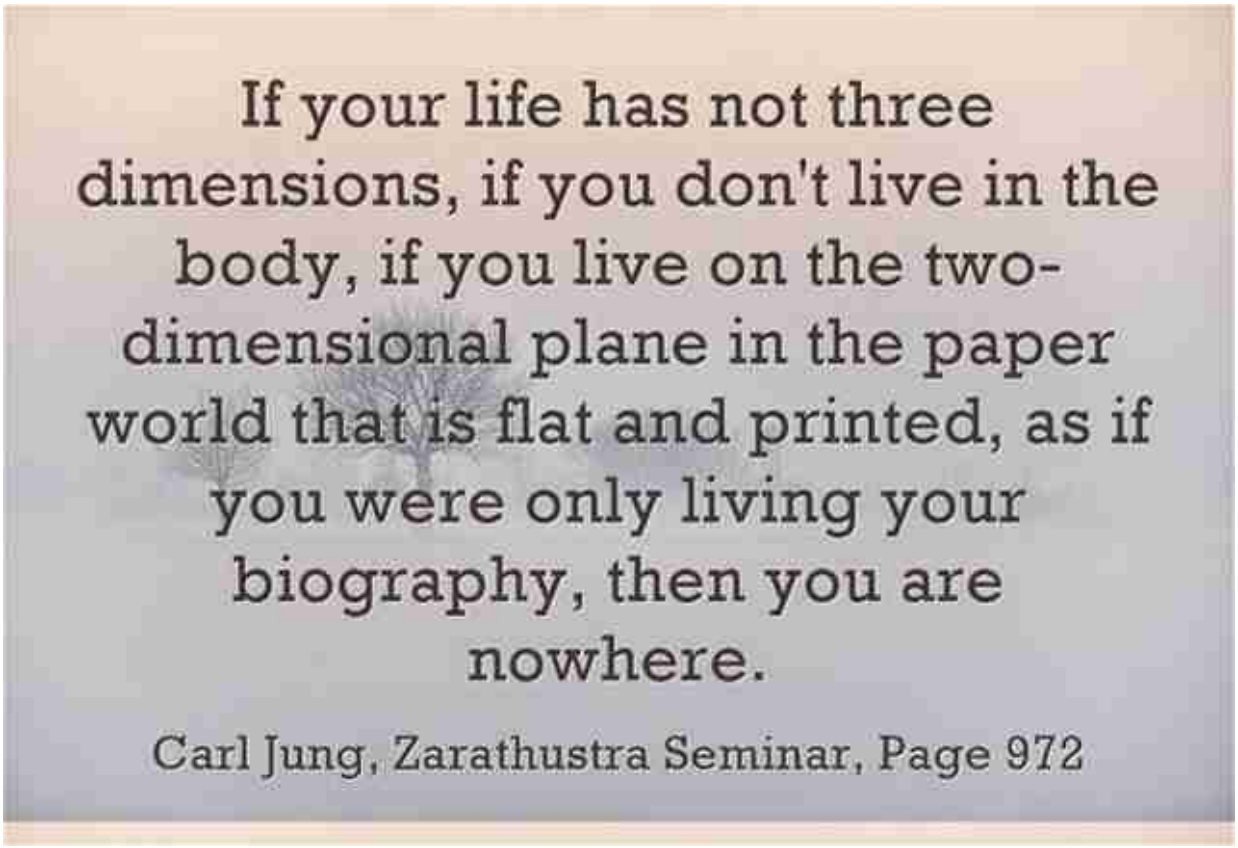
One could say that the stratification of our population was historical; there are certain people living who should not live yet. They are anachronistic. They anticipate the future. Carl Jung, Zarathustra Seminar, Page 1037.



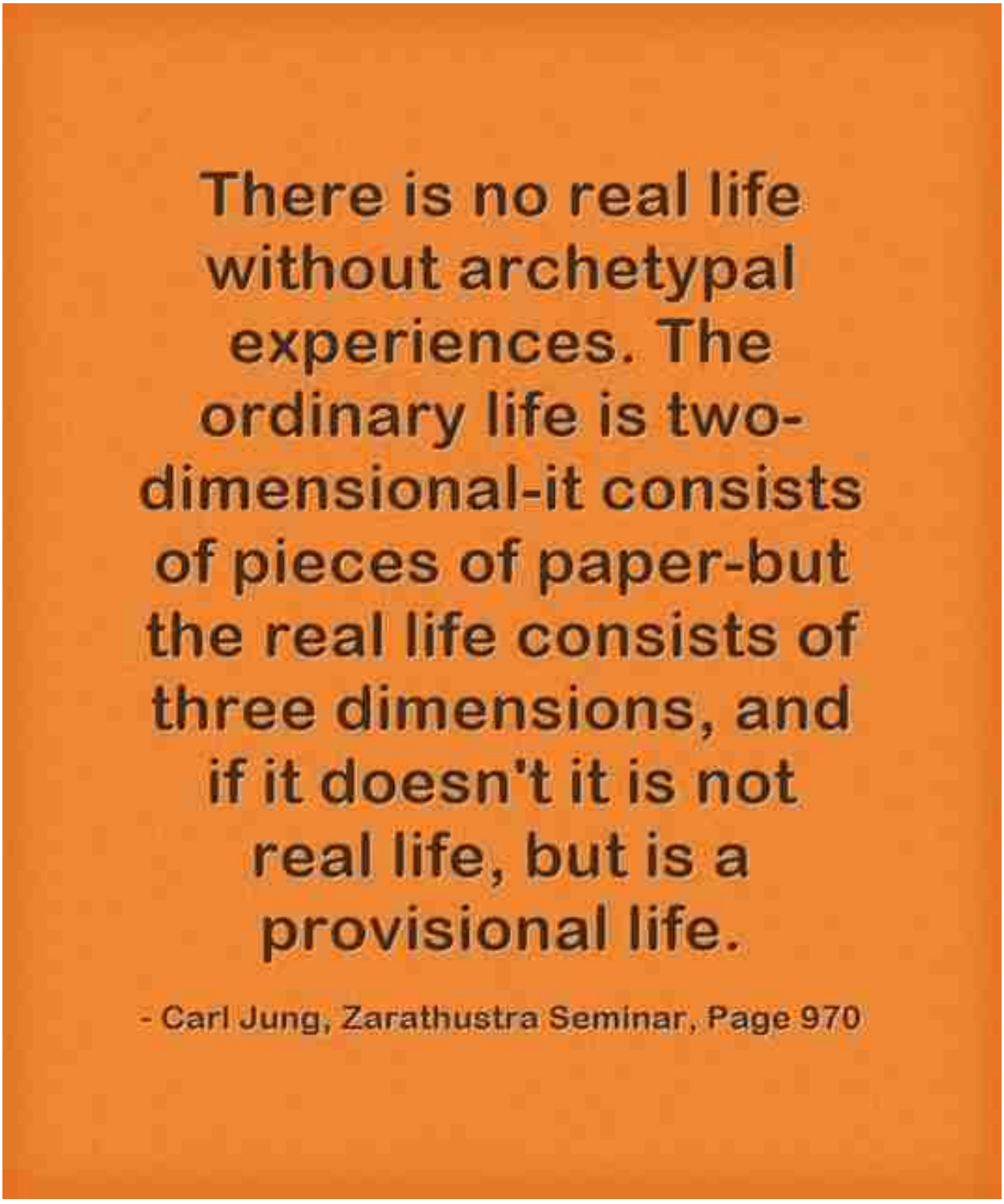
The self is a fact of nature and always appears as such in immediate experiences, in dreams and visions, and so on; it is the spirit in the stone, the great secret which has to be worked out, to be extracted from nature, because it is buried in nature herself. Carl Jung, Zarathustra Seminar, Page 977.



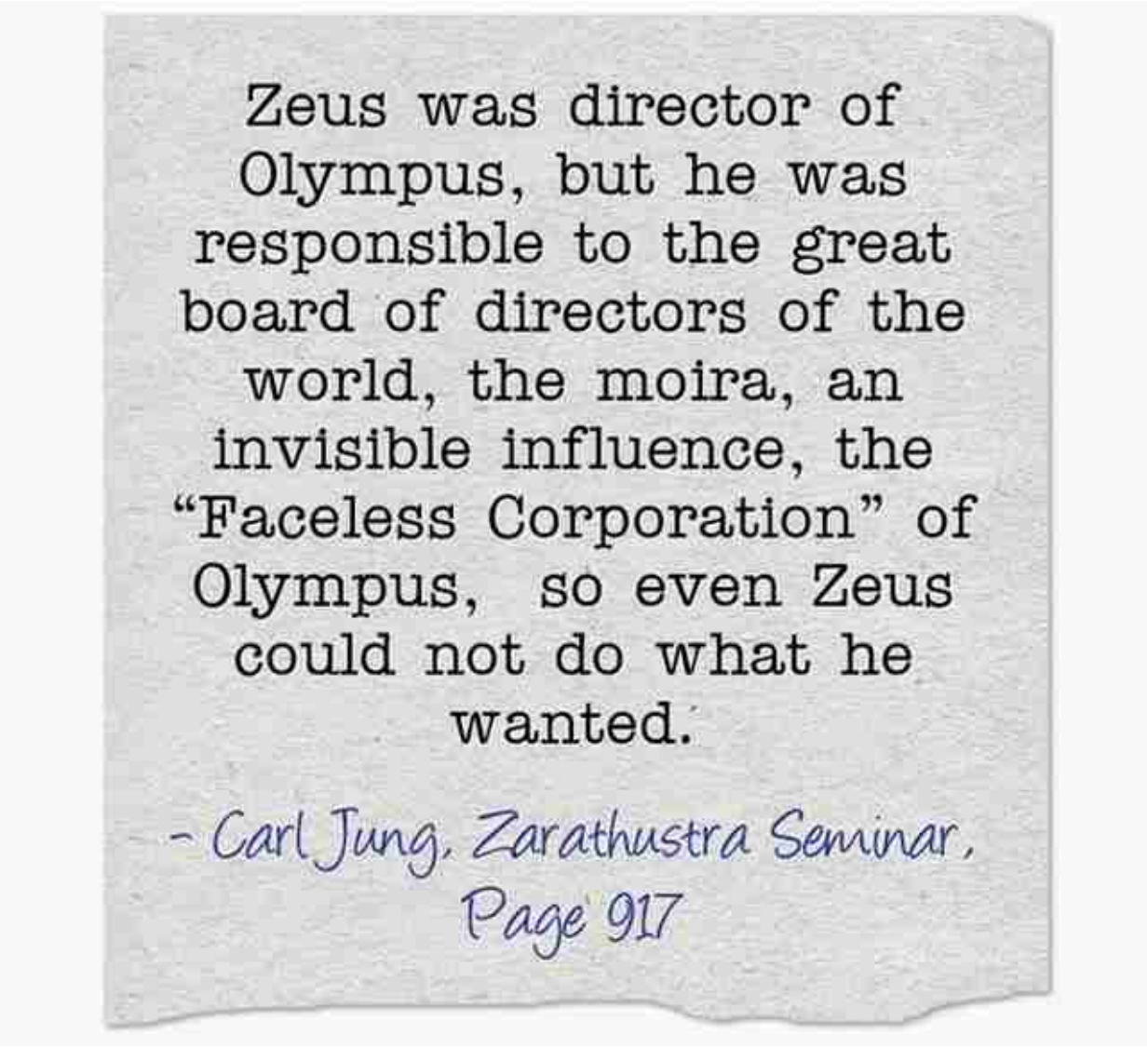
You see, it is as if the self were trying to manifest in space and time, but since it consists of so many elements that have neither space nor time qualities, it cannot bring them altogether into space and time. And those efforts of the self to manifest in the empirical world result in man: he is the result of the attempt. Carl Jung, Zarathustra Seminar, Page 977.



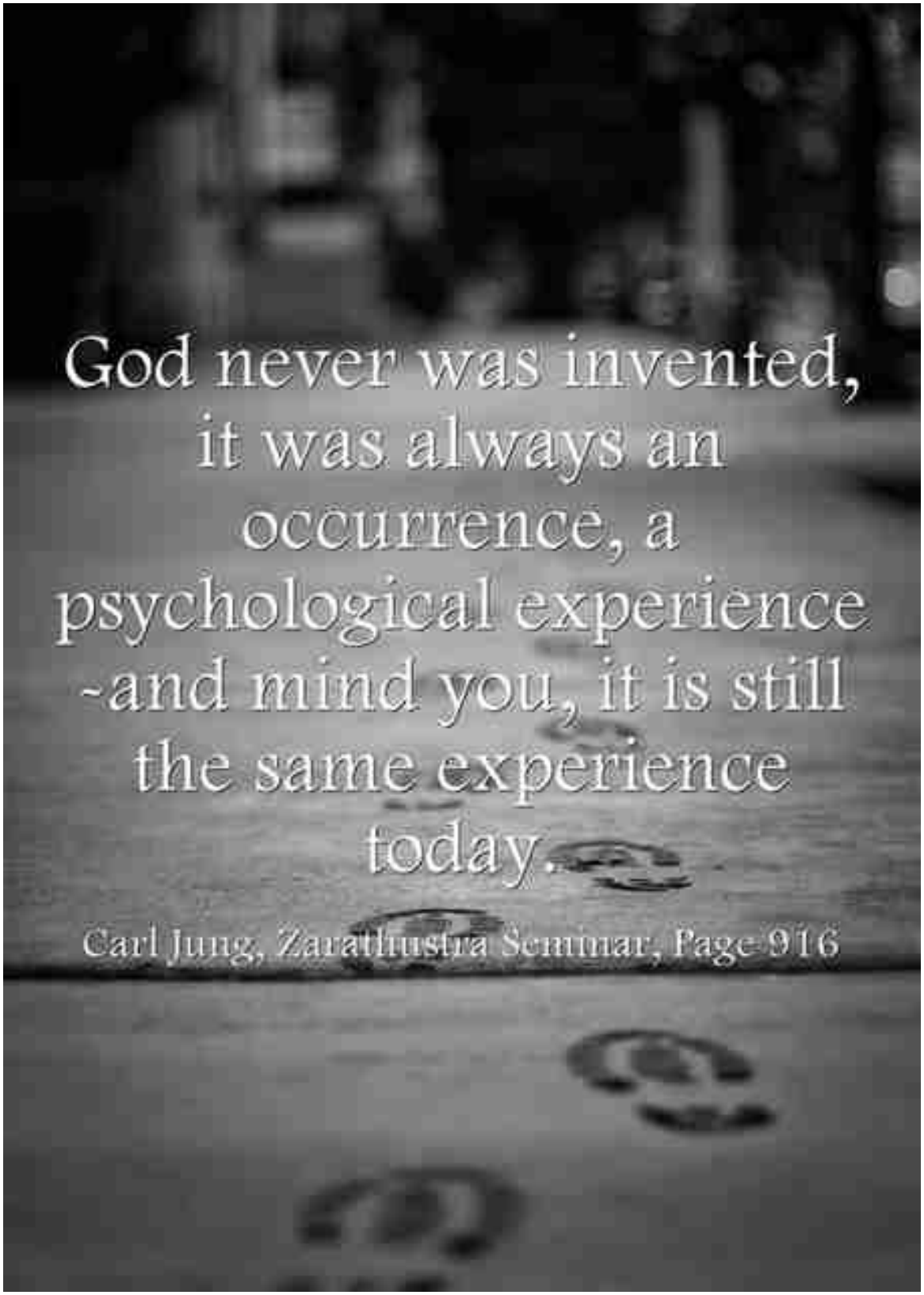
If your life has not three dimensions, if you don’t live in the body, if you live on the two-dimensional plane in the paper world that is flat and printed, as if you were only living your biography, then you are nowhere. Carl Jung, Zarathustra Seminar, Page 972.



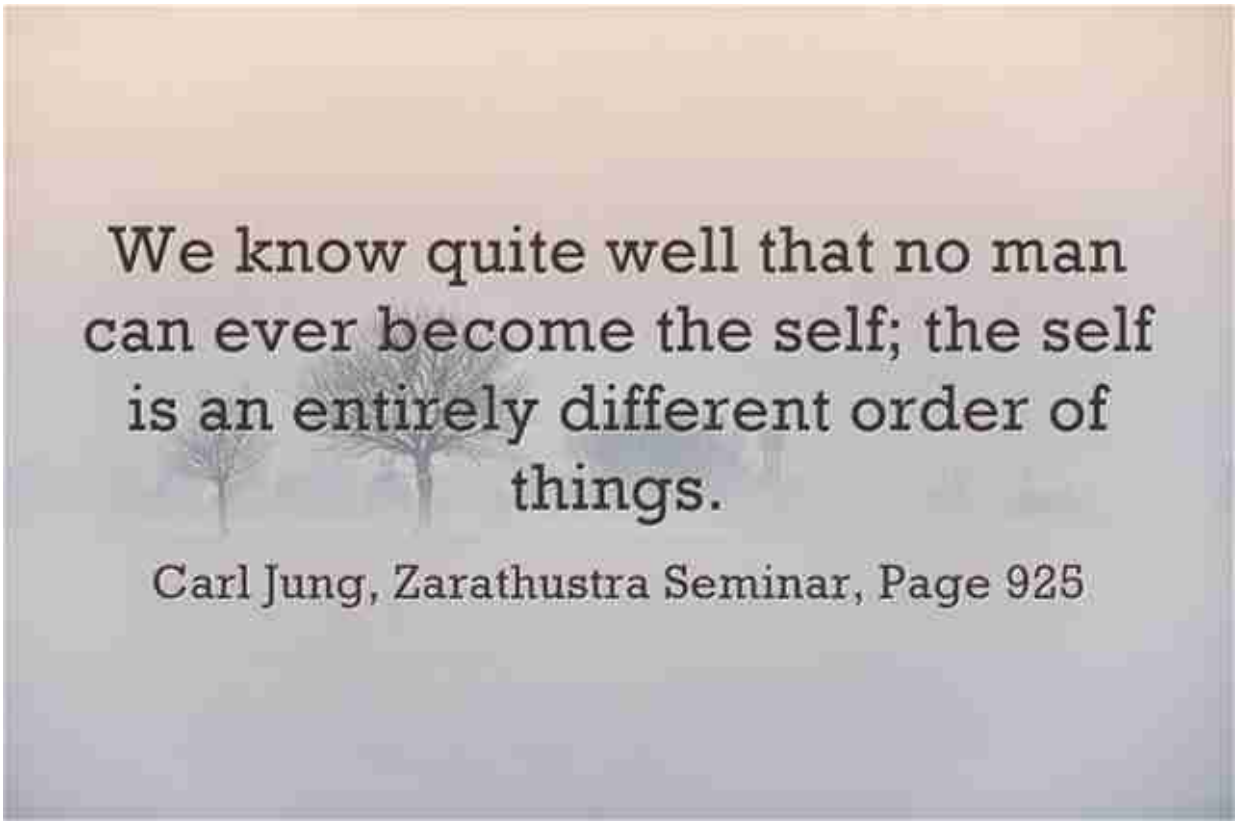
There is no real life without archetypal experiences. The ordinary life is two-dimensional-it consists of pieces of paper-but the real life consists of three dimensions, and if it doesn't it is not real life, but is a provisional life. Carl Jung, Zarathustra Seminar, Page 970.



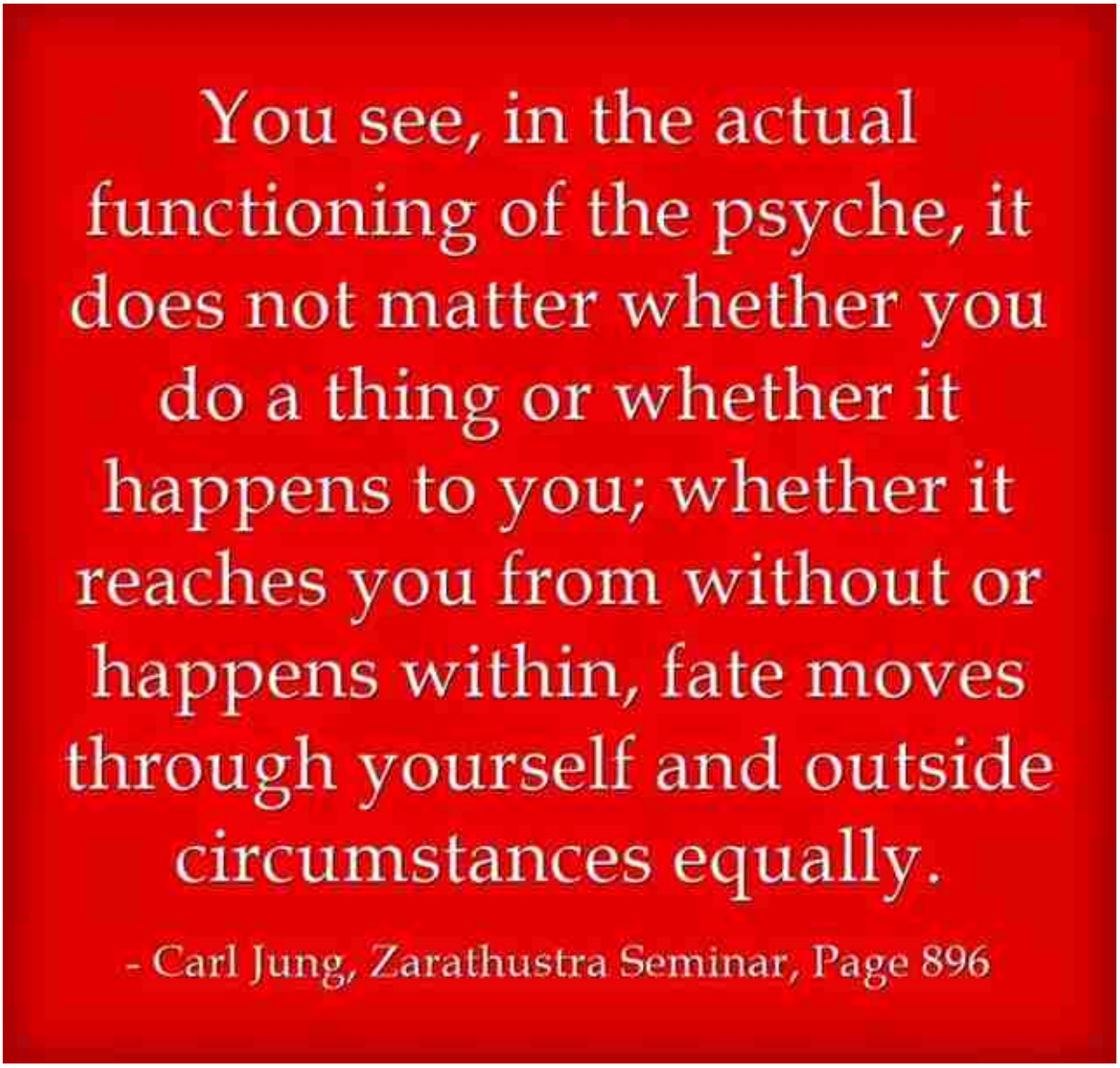
Zeus was director of Olympus, but he was responsible to the great board of directors of the world, the moira, an invisible influence, the "Faceless Corporation" of Olympus, so even Zeus could not do what he wanted. Carl Jung, Zarathustra Seminar, Page 917.



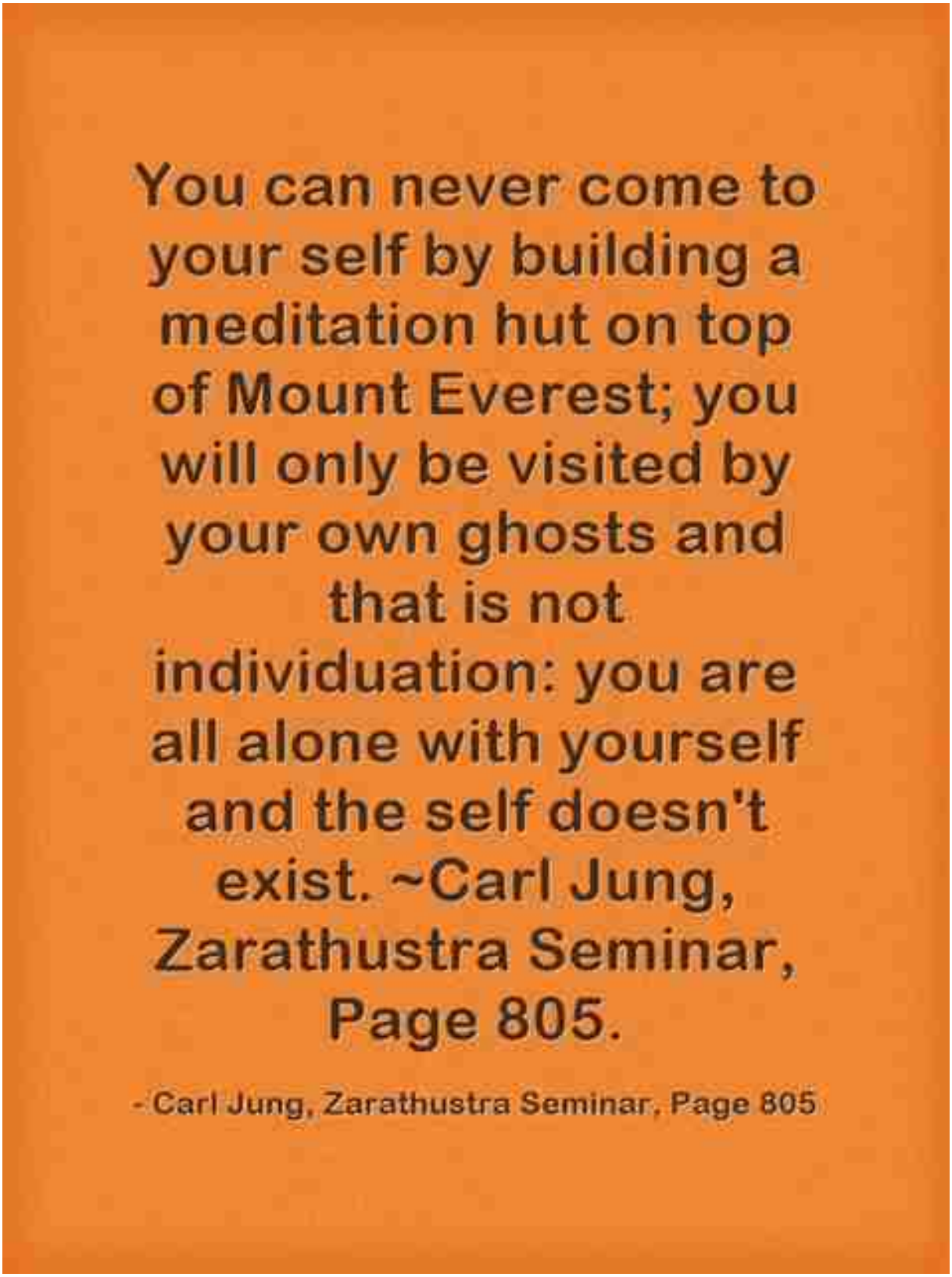
God never was invented, it was always an occurrence, a psychological experience-and mind you, it is still the same experience today. Carl Jung, Zarathustra Seminar, Page 916.



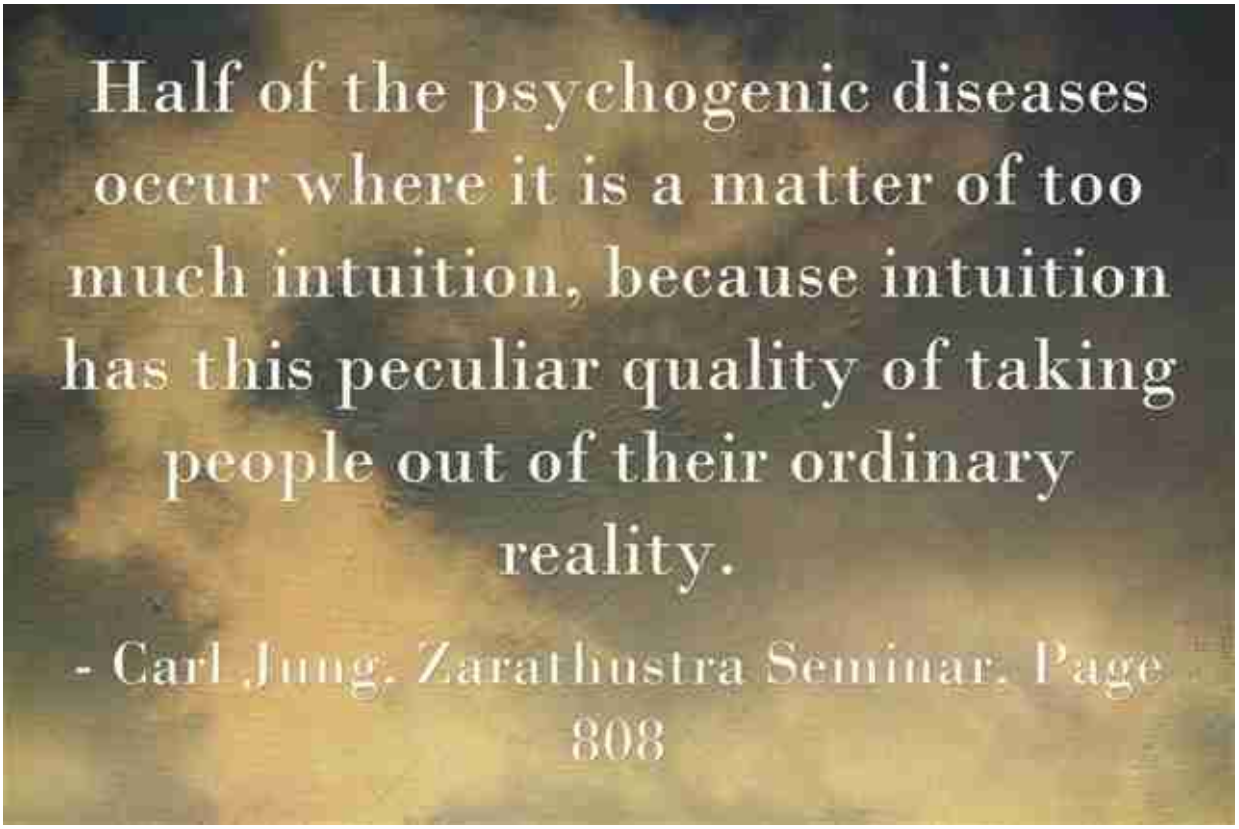
We know quite well that no man can ever become the self; the self is an entirely different order of things. Carl Jung, Zarathustra Seminar, Page 925.



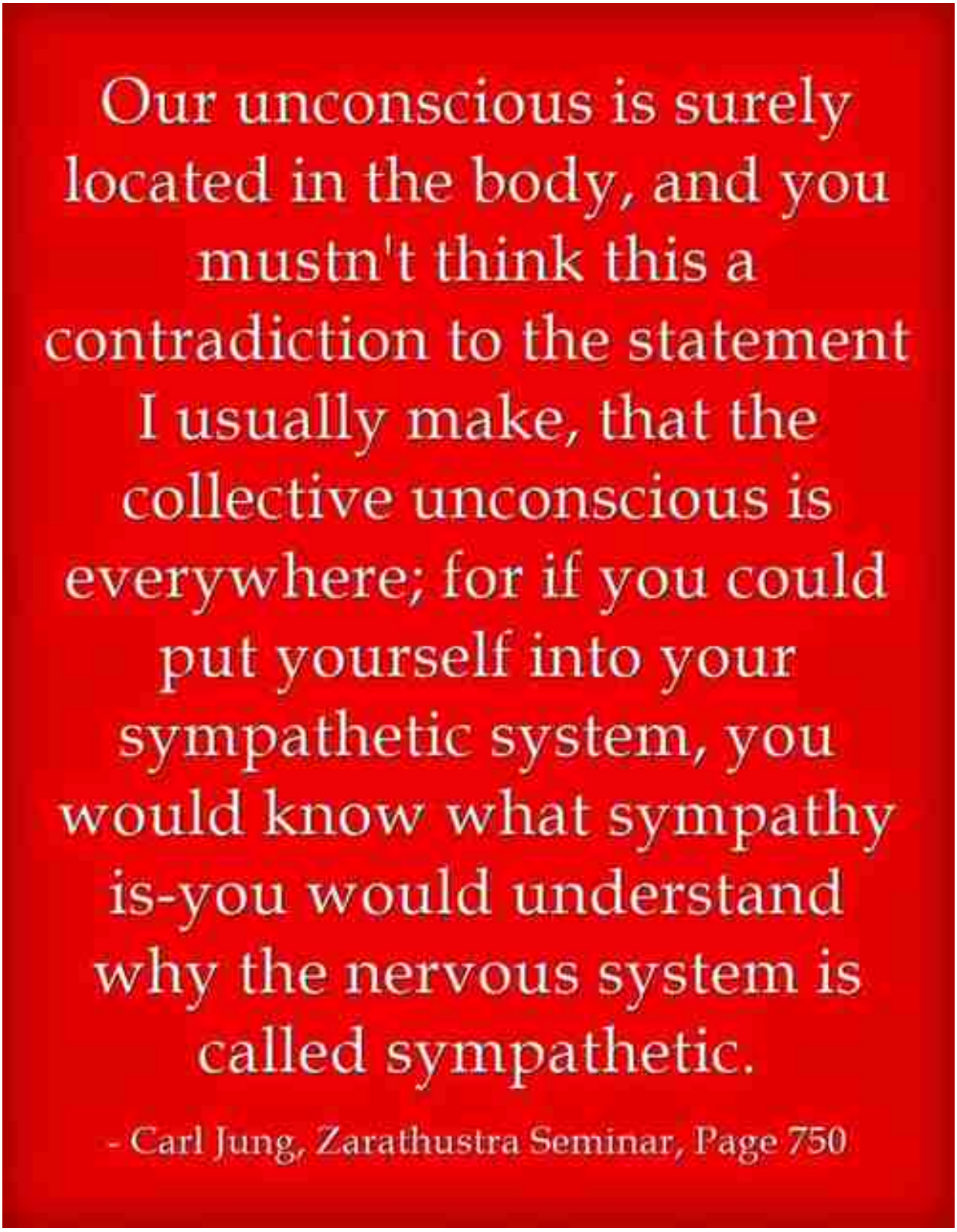
You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.



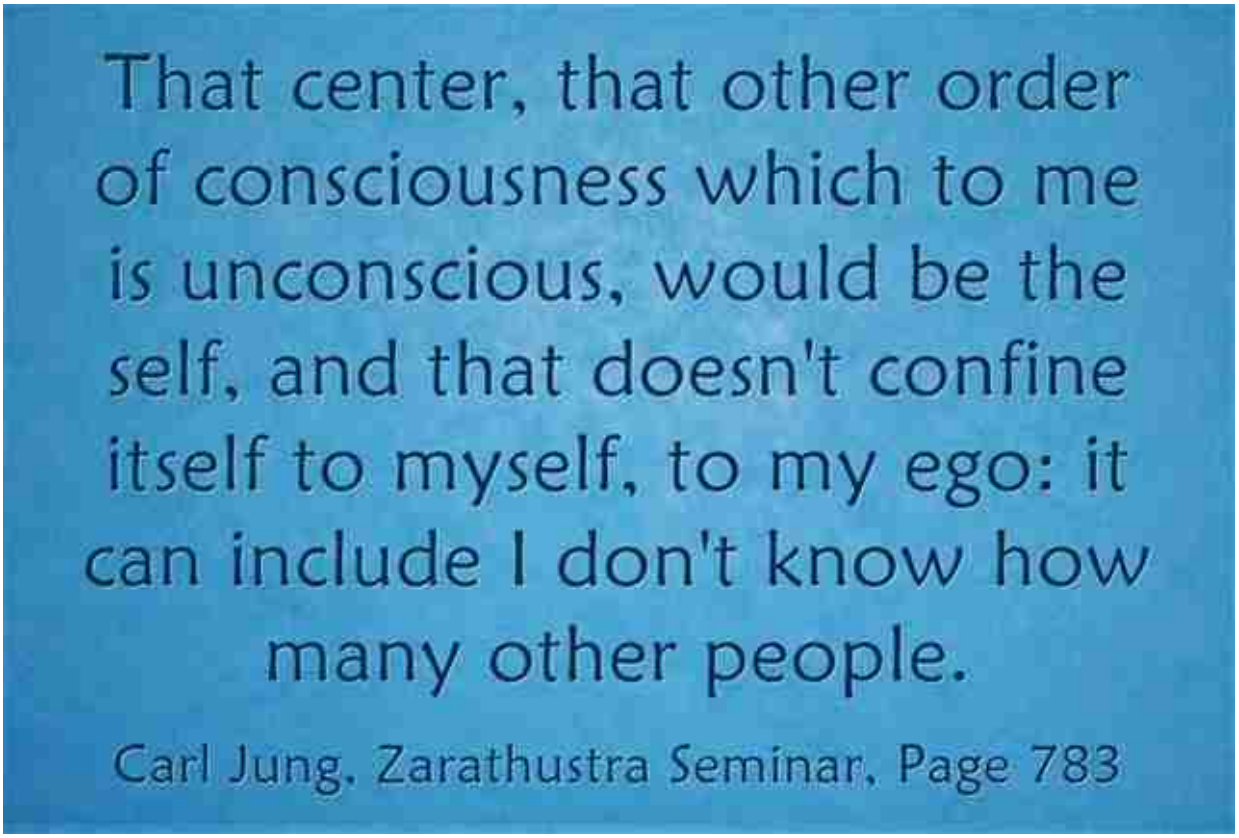
You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn't exist. Carl Jung, Zarathustra Seminar, Page 805.



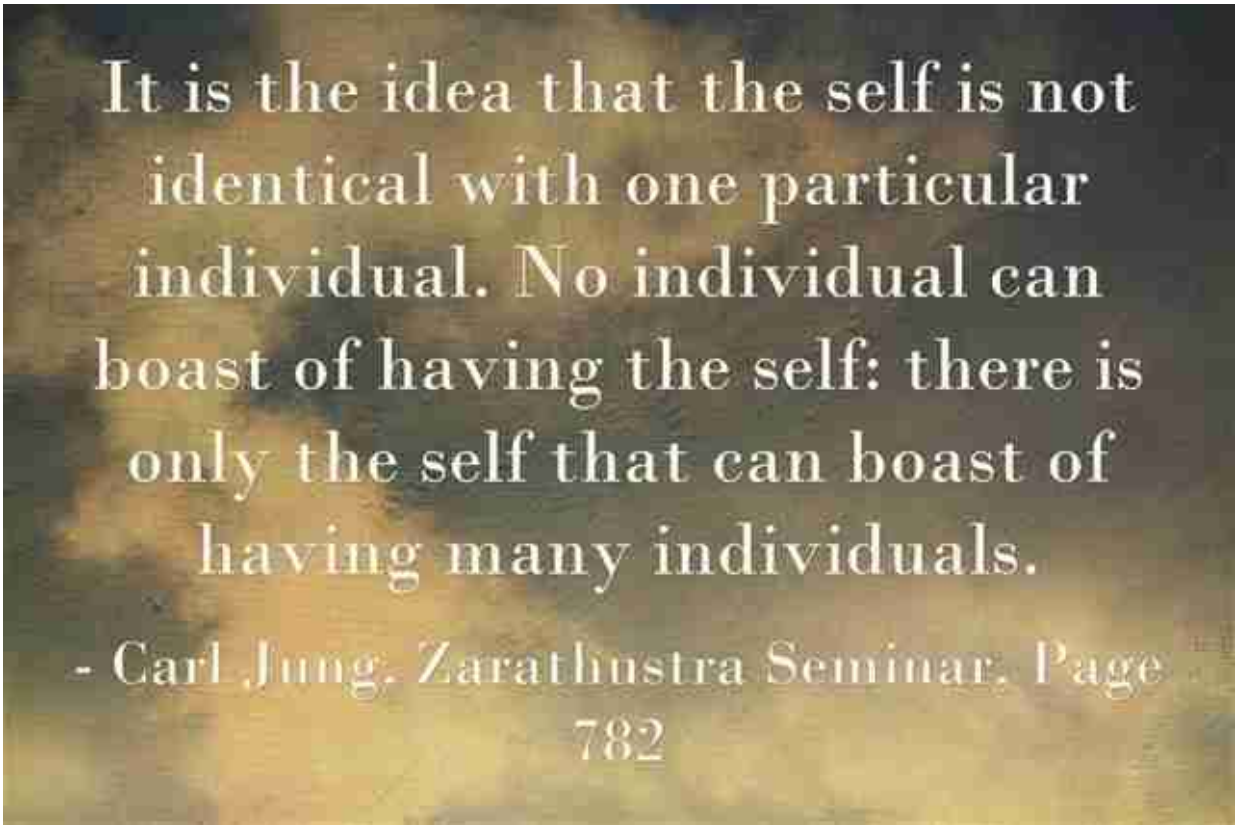
Half of the psychogenetic diseases occur where it is a matter of too much intuition, because intuition has this peculiar quality of taking people out of their ordinary reality. Carl Jung, Zarathustra Seminar, Page 808.



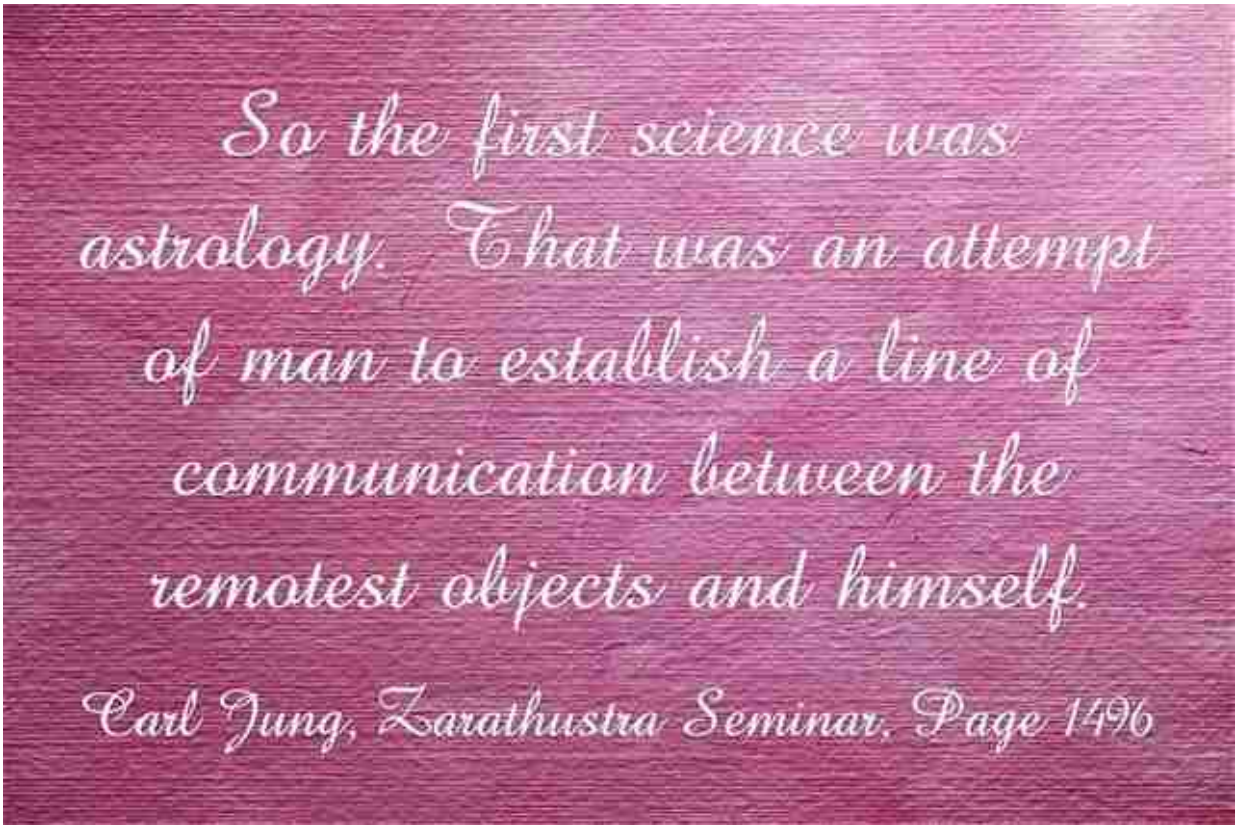
Our unconscious is surely located in the body, and you mustn't think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic. Carl Jung, Zarathustra Seminar, Pages 749-751.



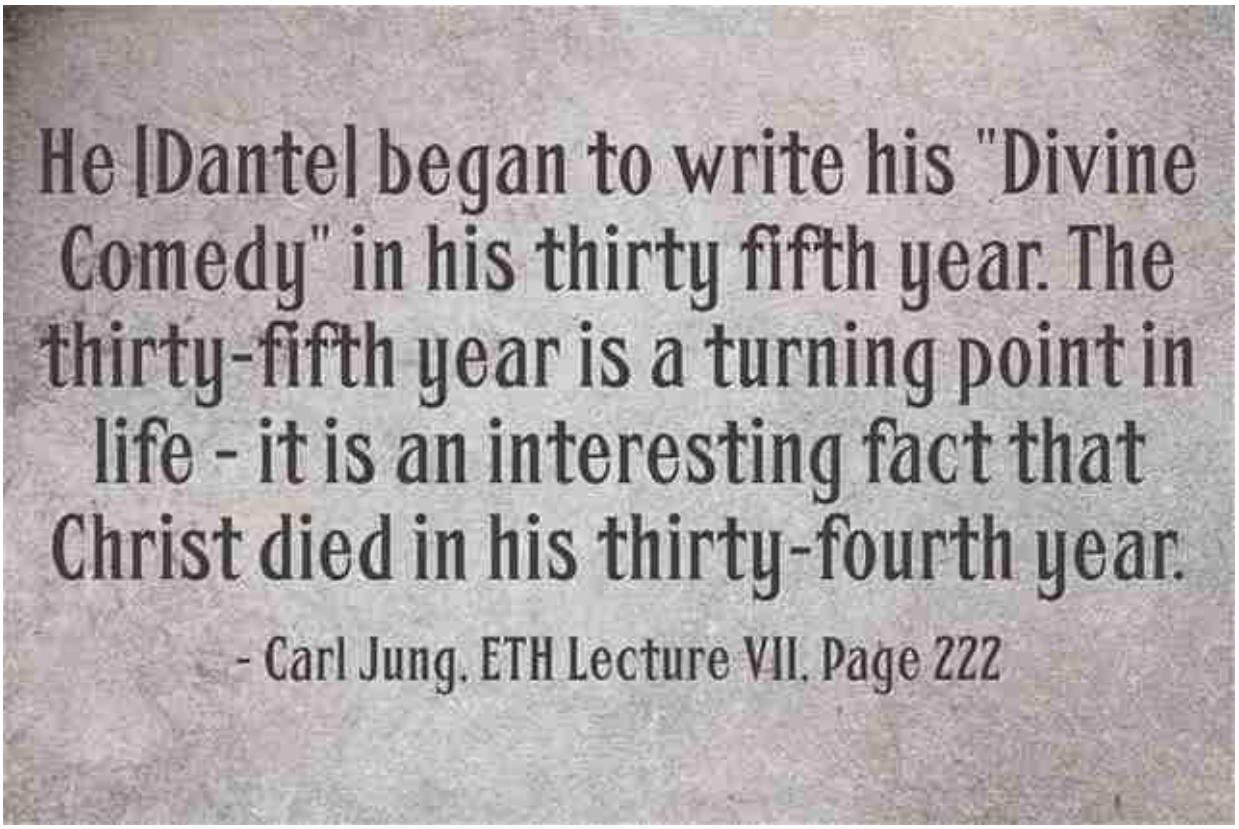
That center, that other order of consciousness which to me is unconscious, would be the self, and that doesn’t confine itself to myself, to my ego: it can include I don’t know how many other people. Carl Jung, Zarathustra Seminar, Page 783.



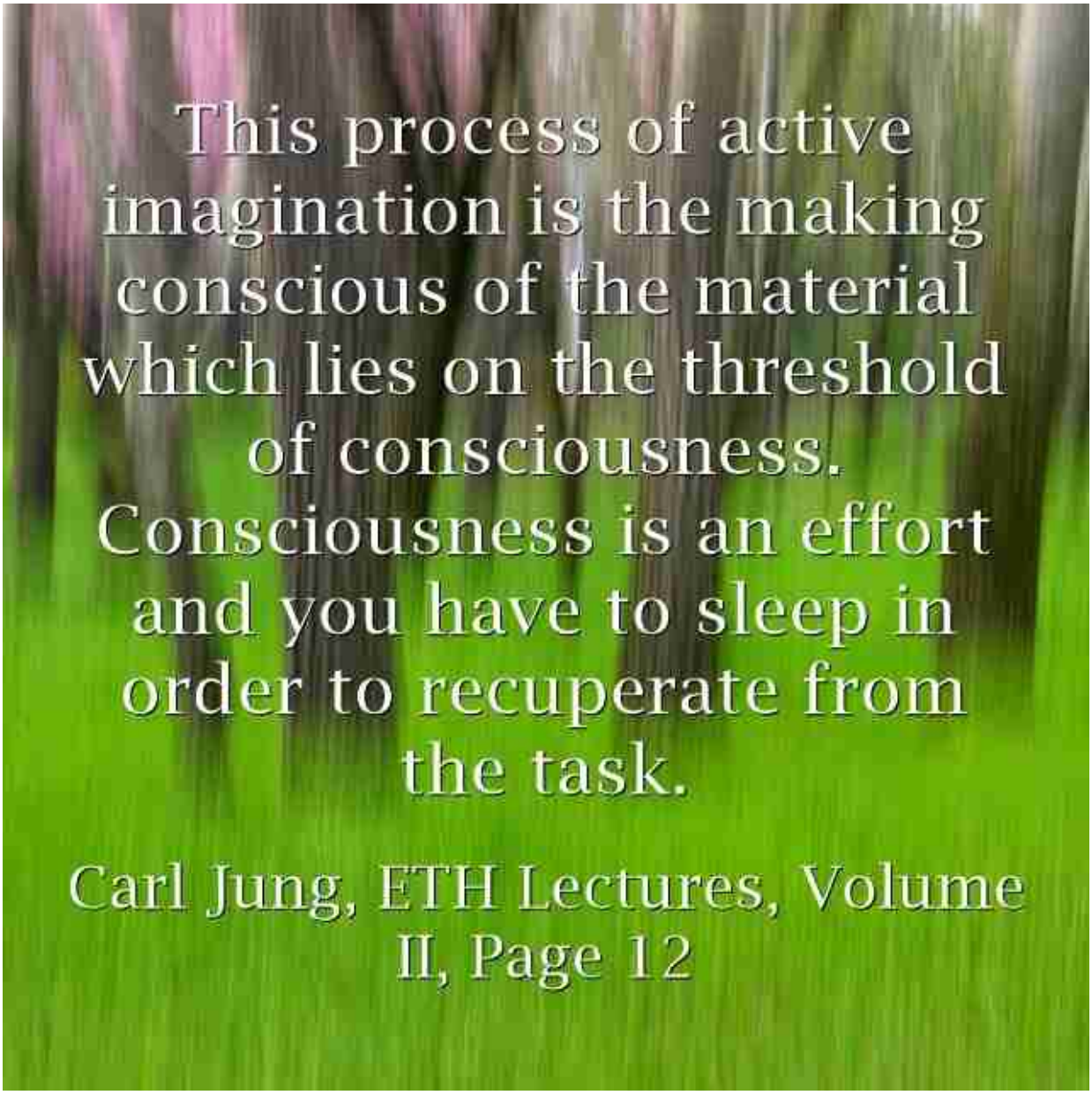
It is the idea that the self is not identical with one particular individual. No individual can boast of having the self: there is only the self that can boast of having many individuals. Carl Jung, Zarathustra Seminar, Page 782.



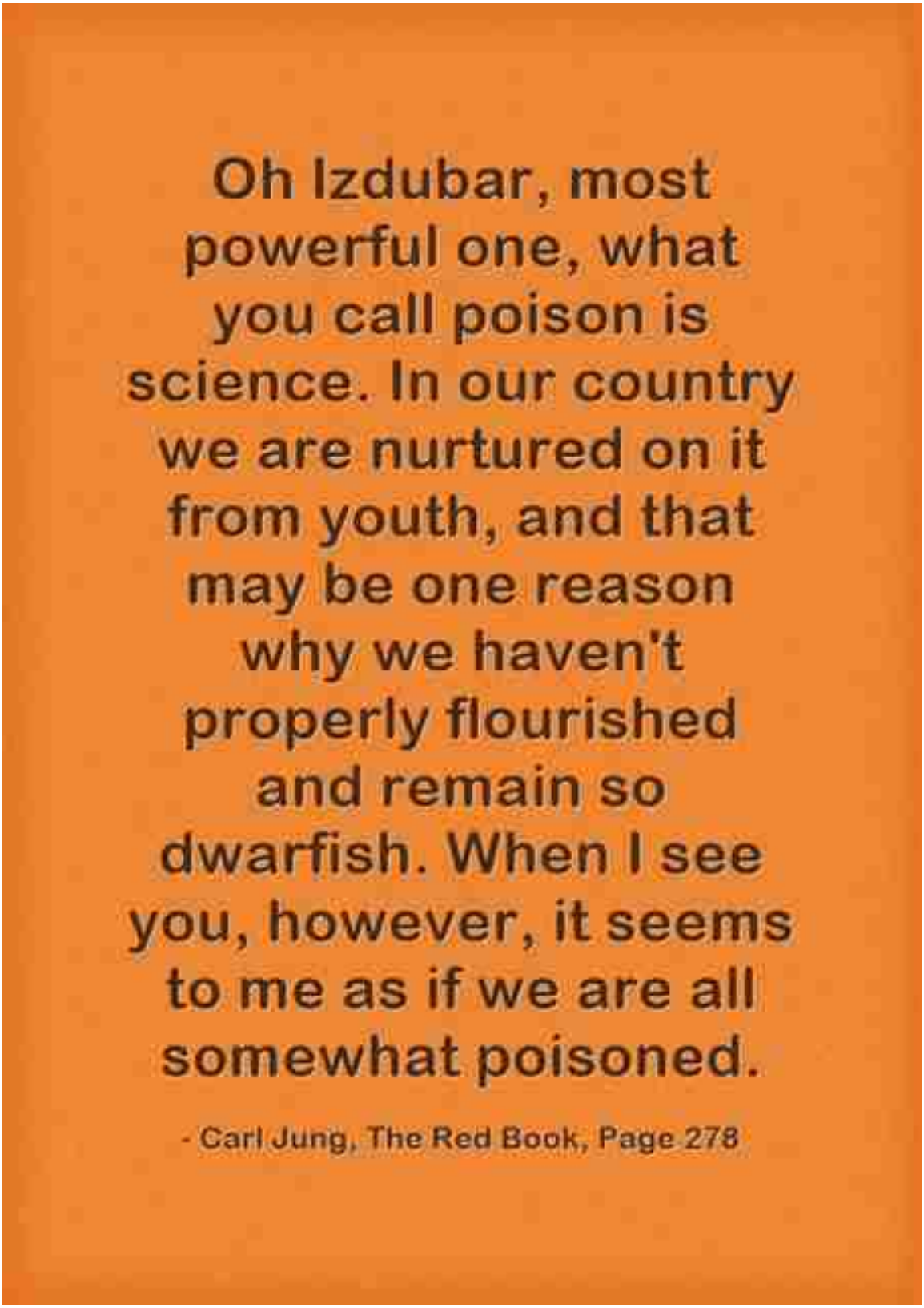
So the first science was astrology. That was an attempt of man to establish a line of communication between the remotest objects and himself. Carl Jung, Zarathustra Seminar, Page 1496.



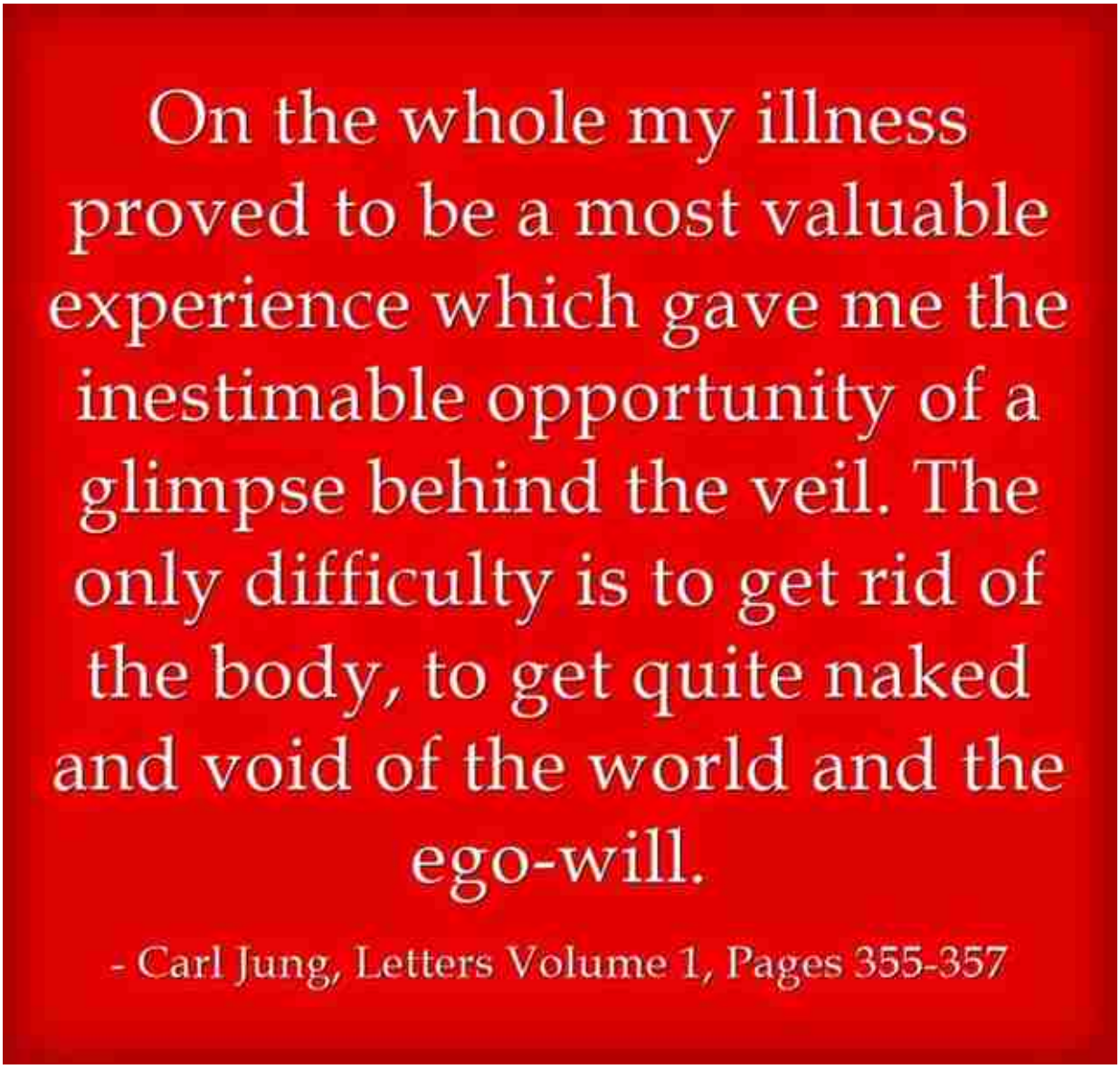
He [Dante] began to write his ”Divine Comedy” in his thirty fifth year. The thirty-fifth year is a turning point in life - it is an interesting fact that Christ died in his thirty-fourth year. Carl Jung, ETH Lecture VII, Page 222.



This process of active imagination is the making conscious of the material which lies on the threshold of consciousness. Consciousness is an effort and you have to sleep in order to recuperate from the task. Carl Jung, ETH Lectures, Volume II, Page 12.



Oh Izdubar, most powerful one, what you call poison is science. In our country we are nurtured on it from youth, and that may be one reason why we haven't properly flourished and remain so dwarfish. When I see you, however, it seems to me as if we are all somewhat poisoned." Carl Jung, The Red Book, Page 278.



On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a glimpse behind the veil. The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will. Carl Jung, Letters Volume 1, Pages 355-357

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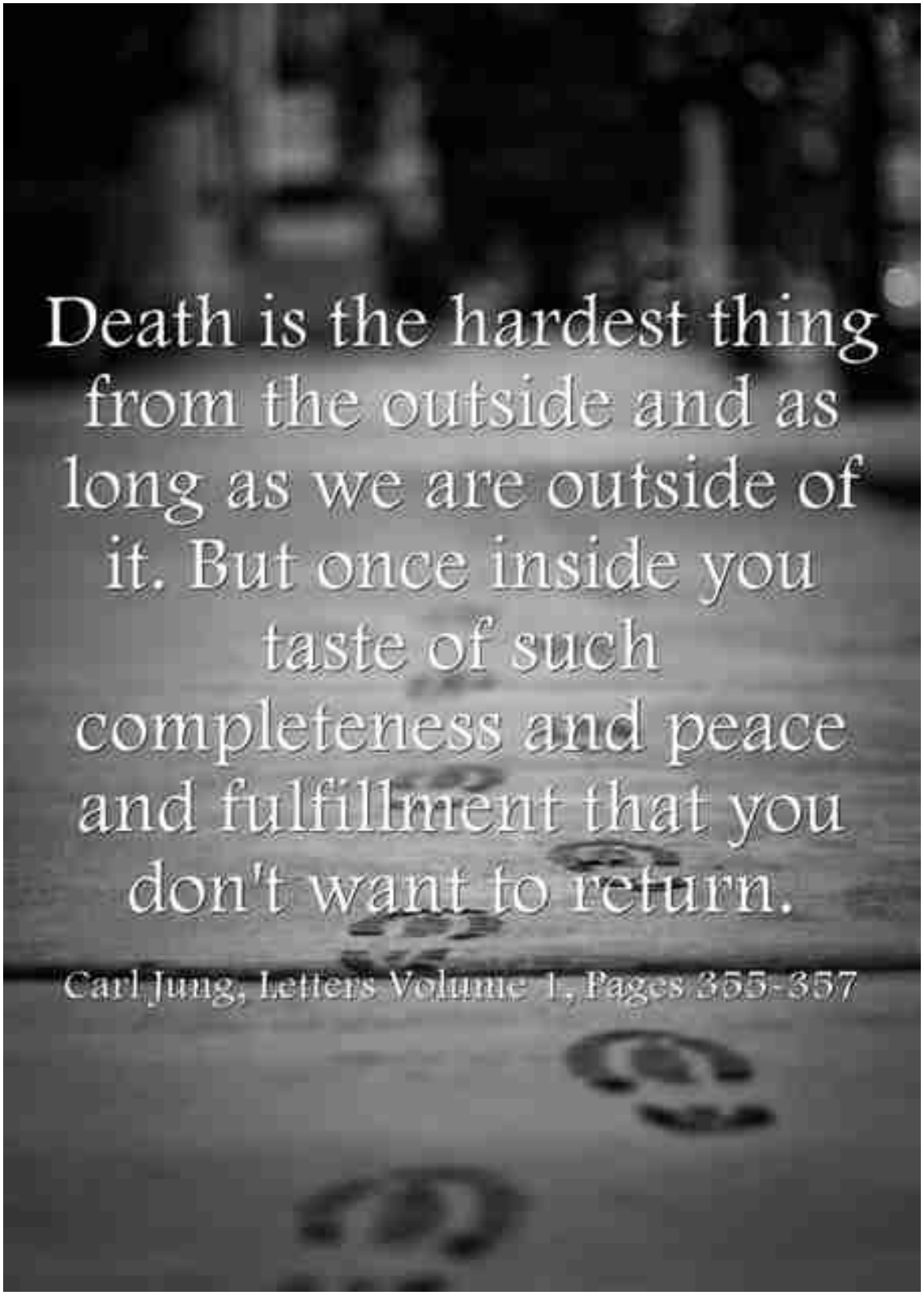
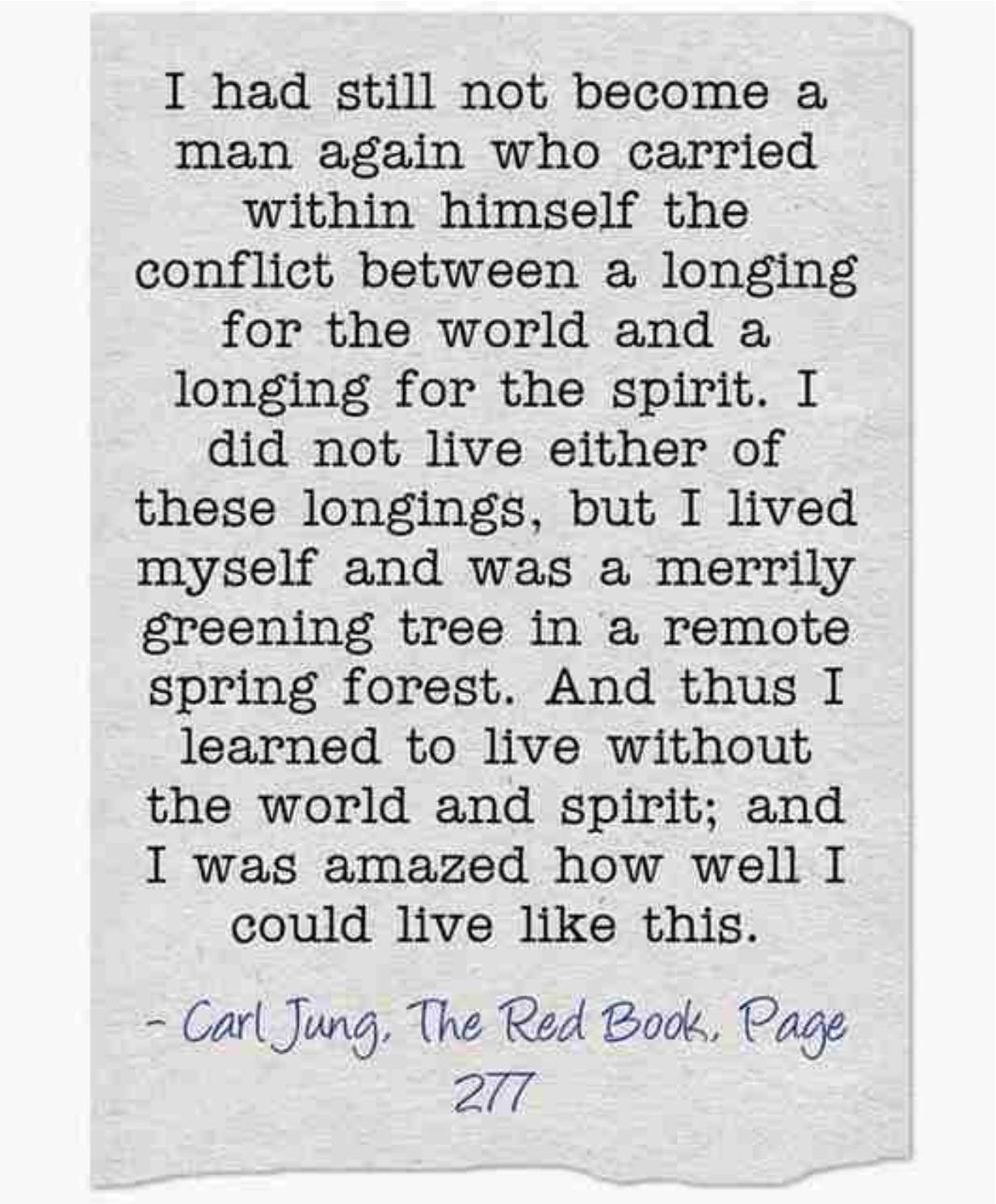
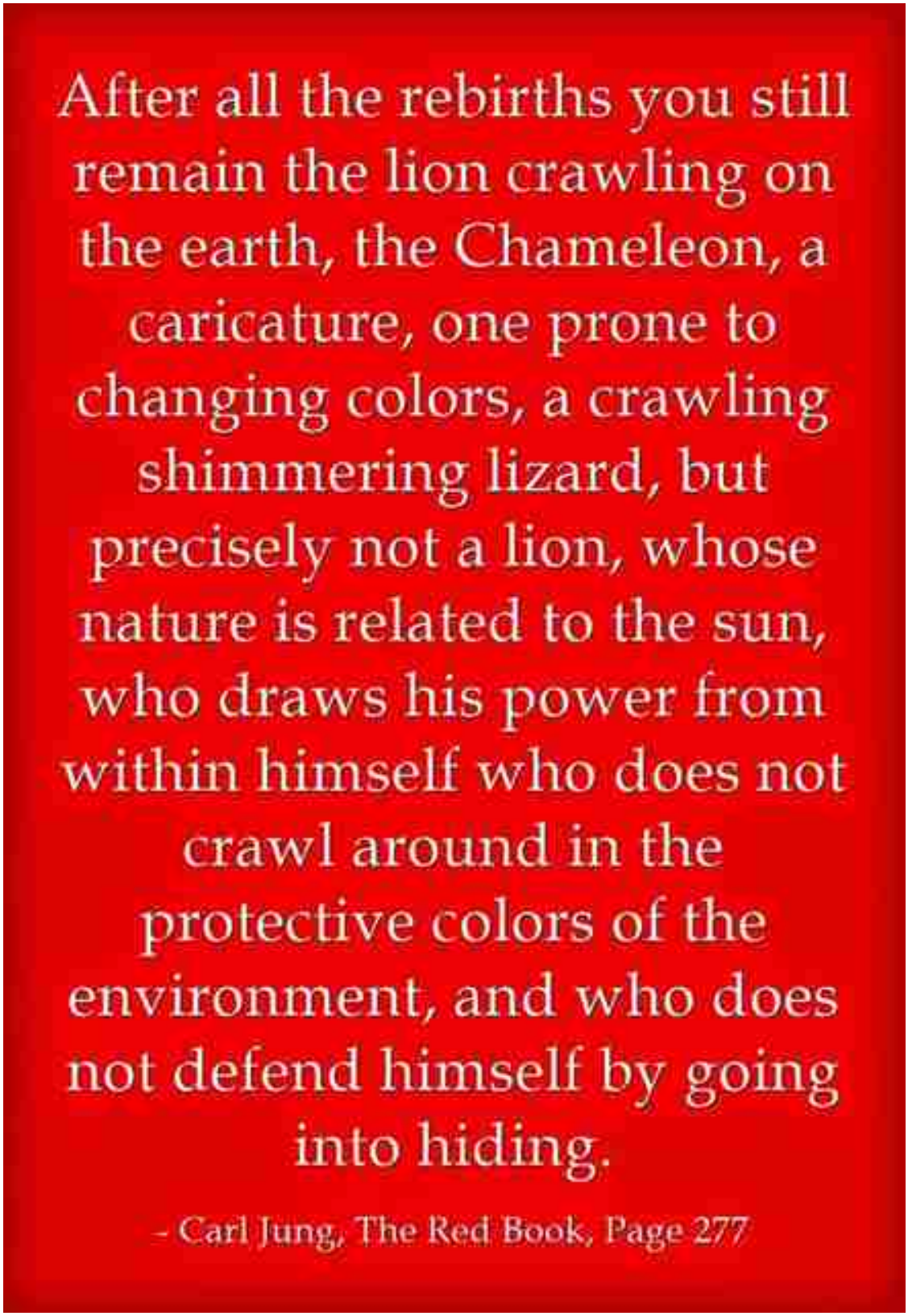


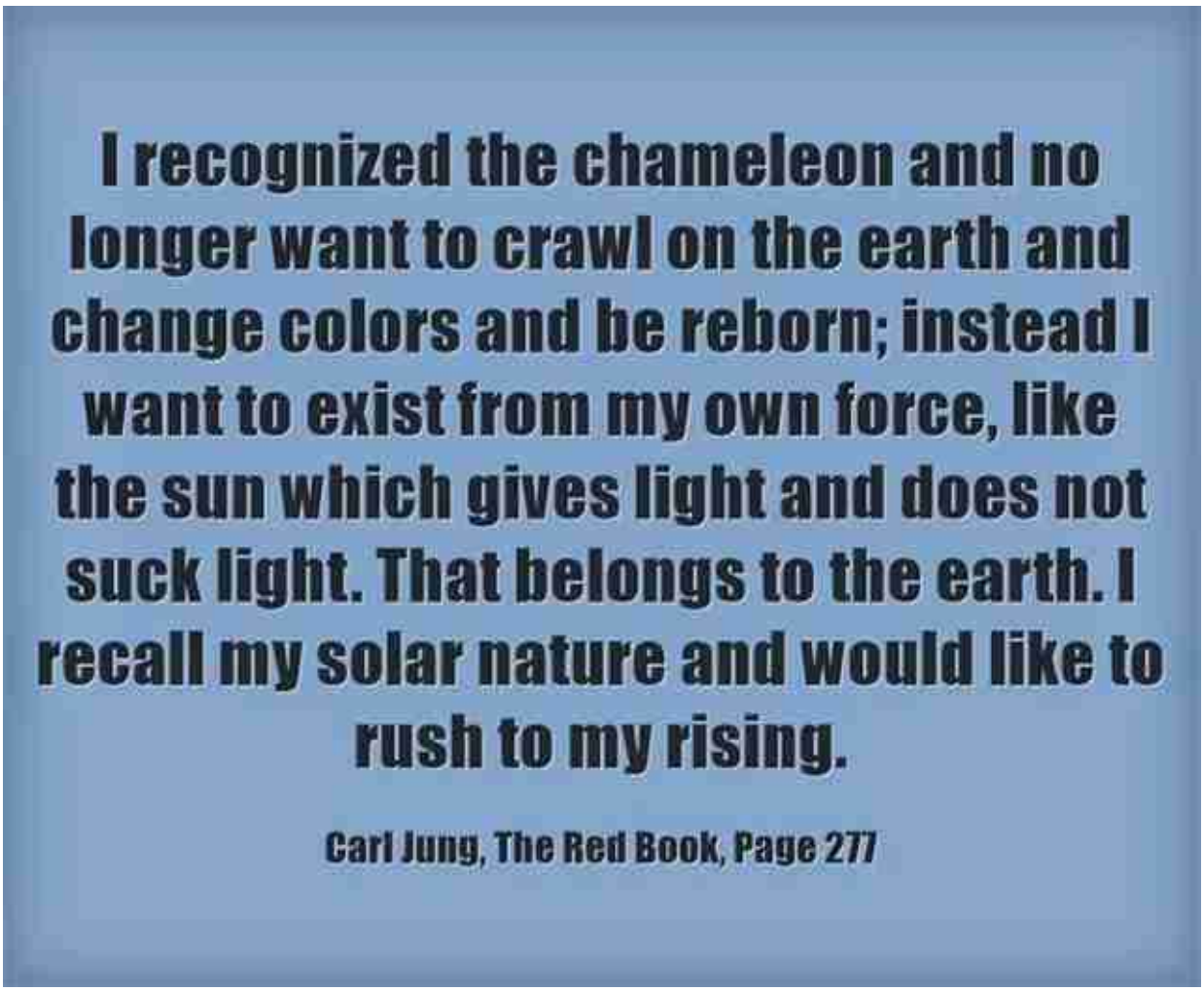
Death is the hardest thing from the outside and as long as we are outside of it. But once inside you taste of such completeness and peace and fulfillment that you don't want to return. Carl Jung, Letters Volume 1, Pages 355-357.



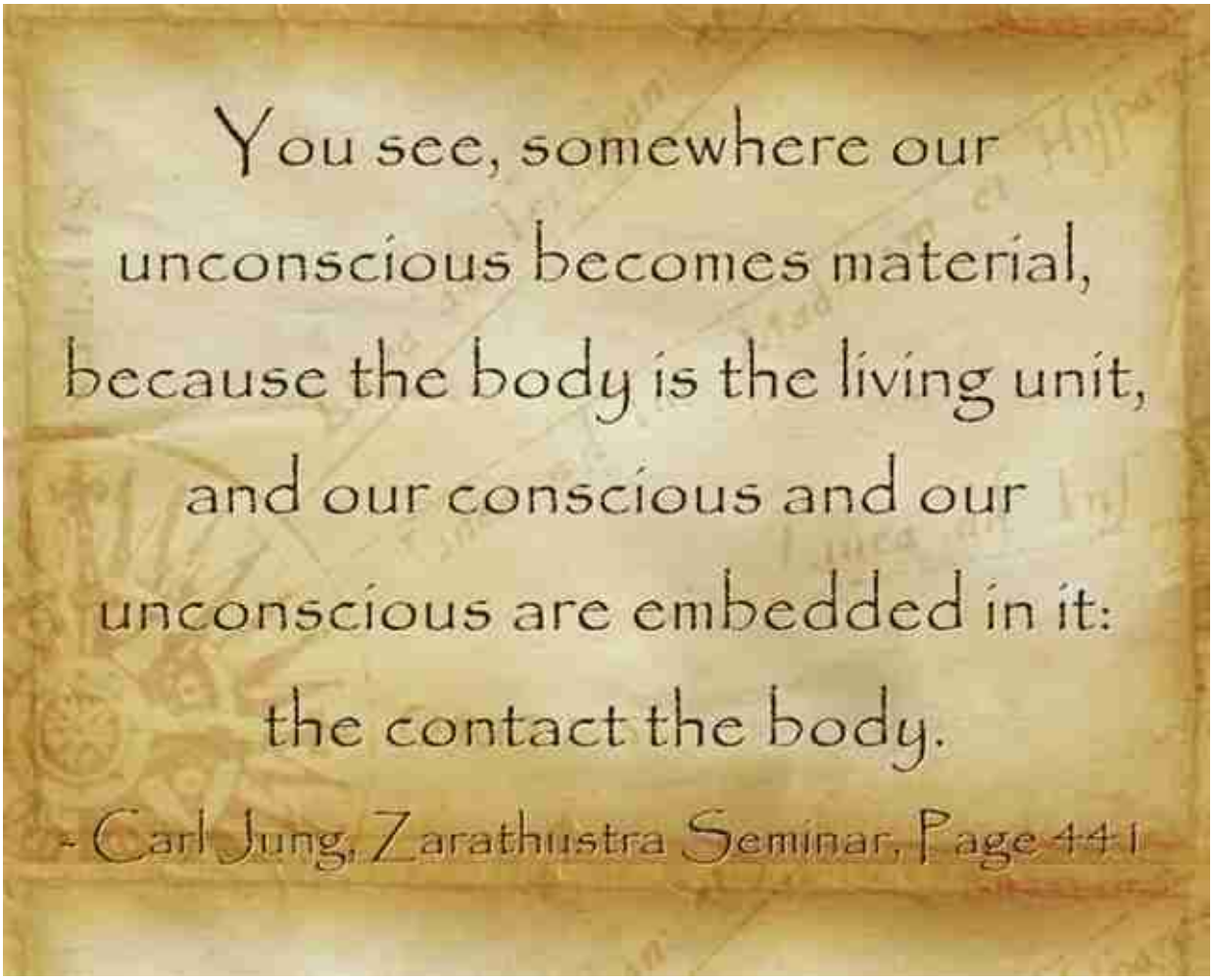
I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. And thus I learned to live without the world and spirit; and I was amazed how well I could live like this. Carl Jung, The Red Book, Page 277.



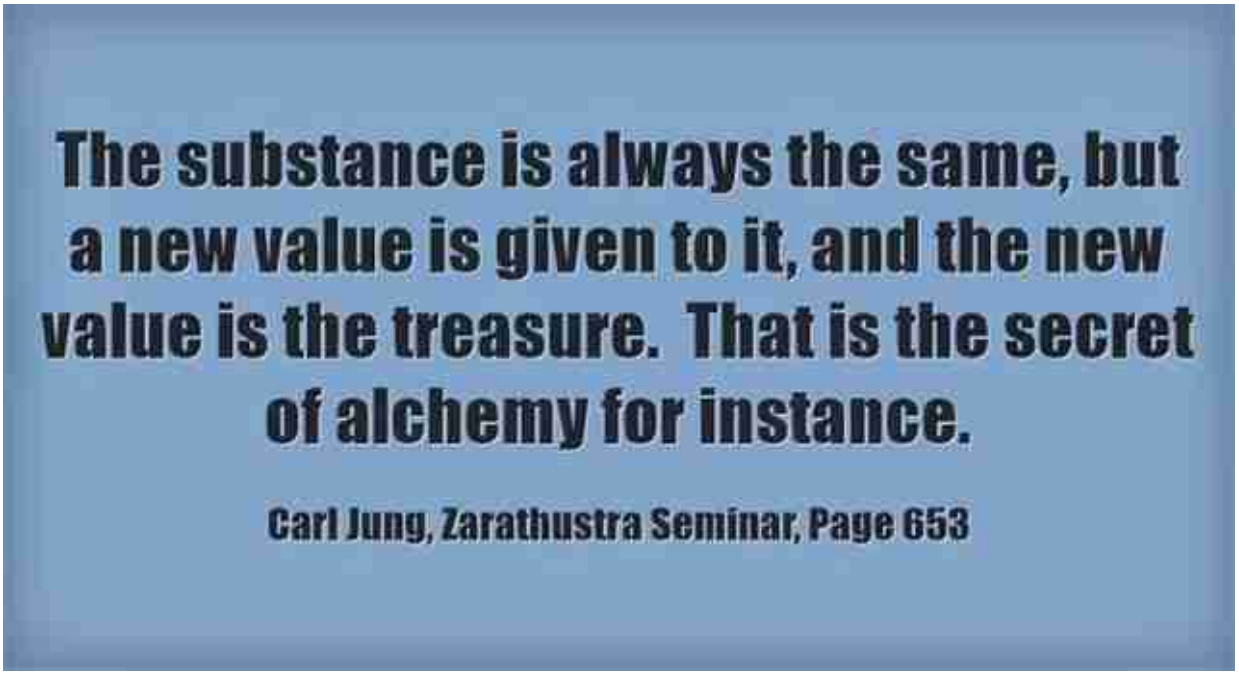
After all the rebirths you still remain the lion crawling on the earth, the Chameleon], a caricature, one prone to changing colors, a crawling shimmering lizard, but precisely not a lion, whose nature is related to the sun, who draws his power from within himself who does not crawl around in the protective colors of the environment, and who does not defend himself by going into hiding. Carl Jung, The Red Book, Page 277.



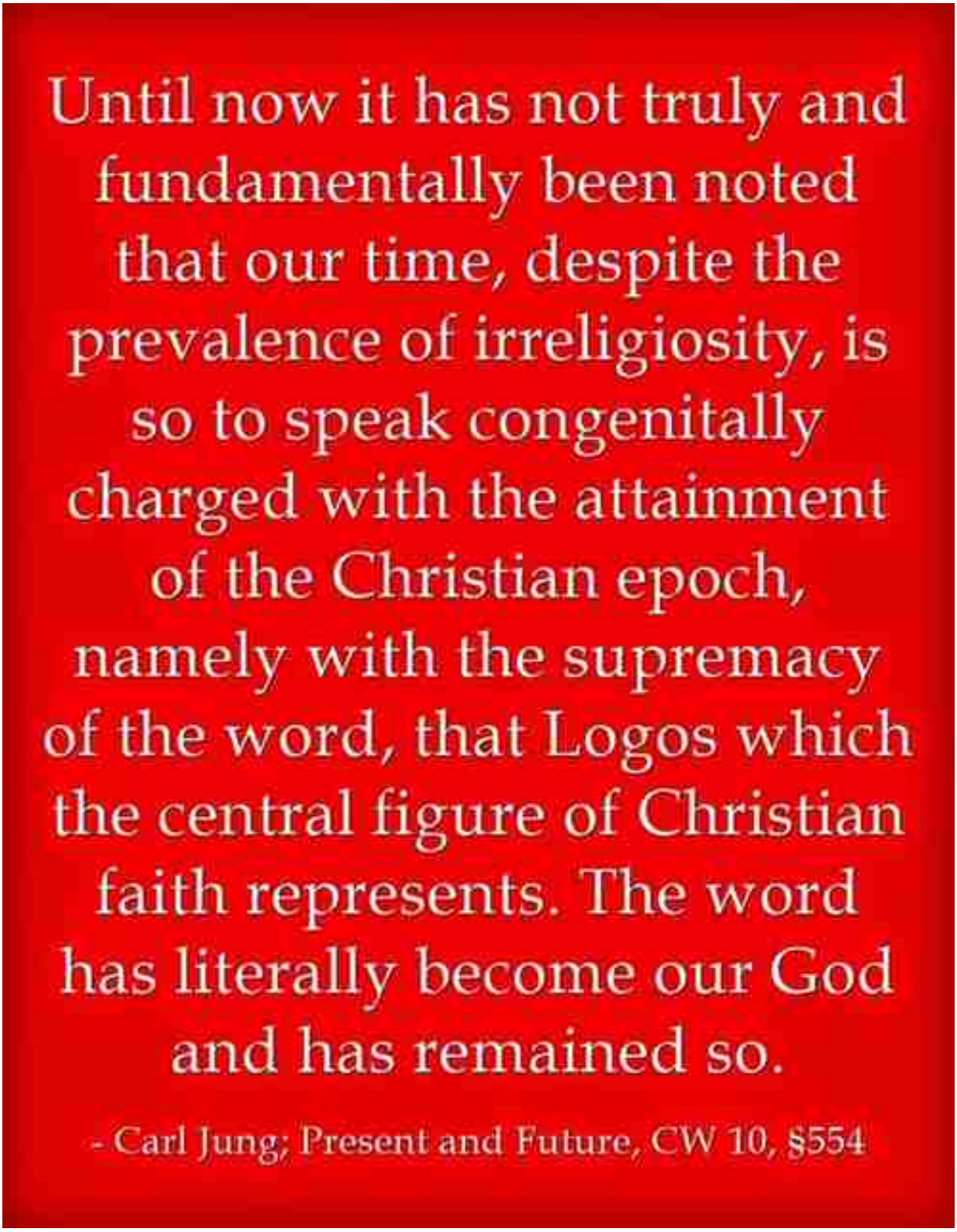
I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the sun which gives light and does not suck light. That belongs to the earth. I recall my solar nature and would like to rush to my rising. Carl Jung, The Red Book, Page 277.



You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body. Carl Jung, Zarathustra Seminar, Page 441.

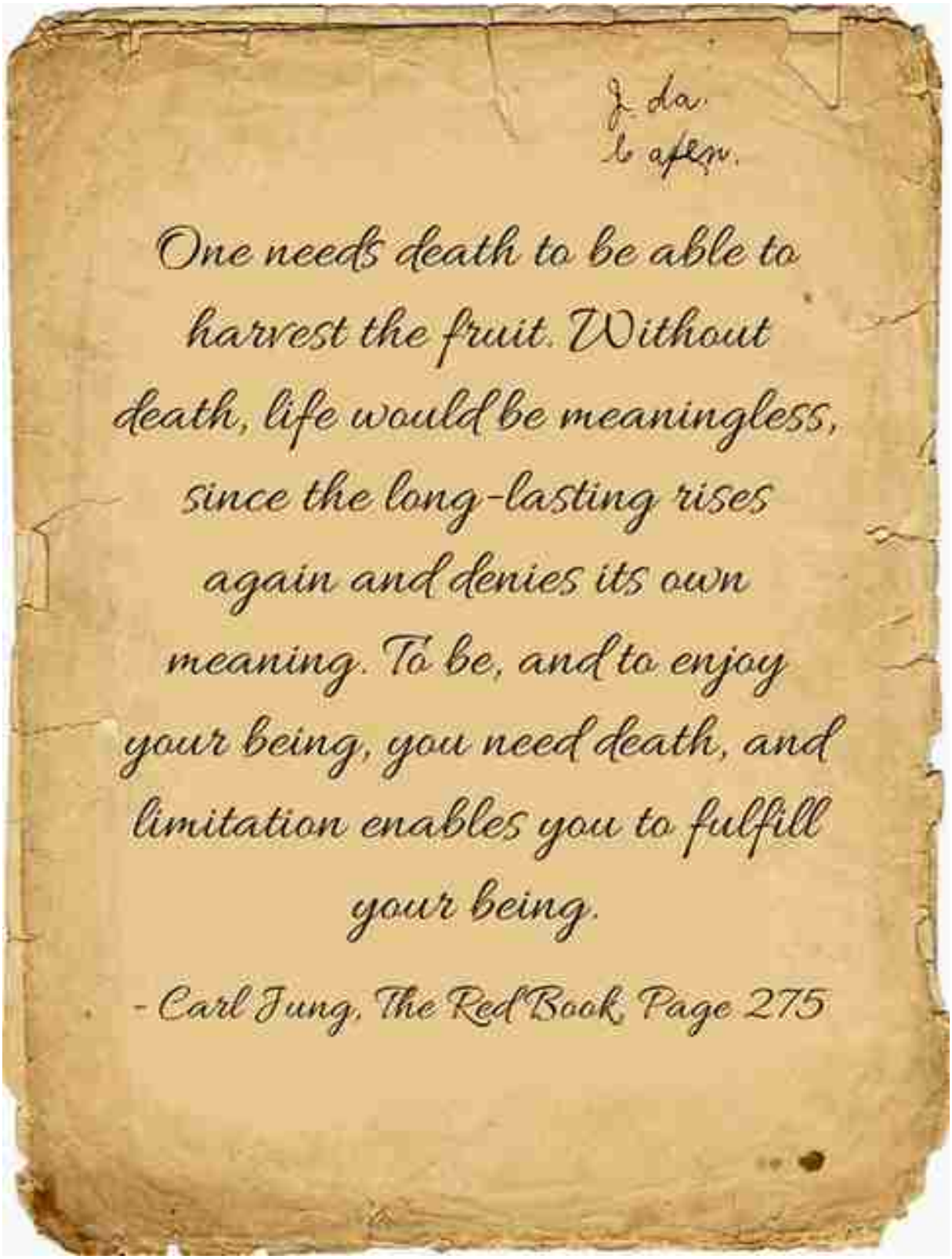


The substance is always the same, but a new value is given to it, and the new value is the treasure. That is the secret of alchemy for instance. Carl Jung, Zarathustra Seminar, Page 653.



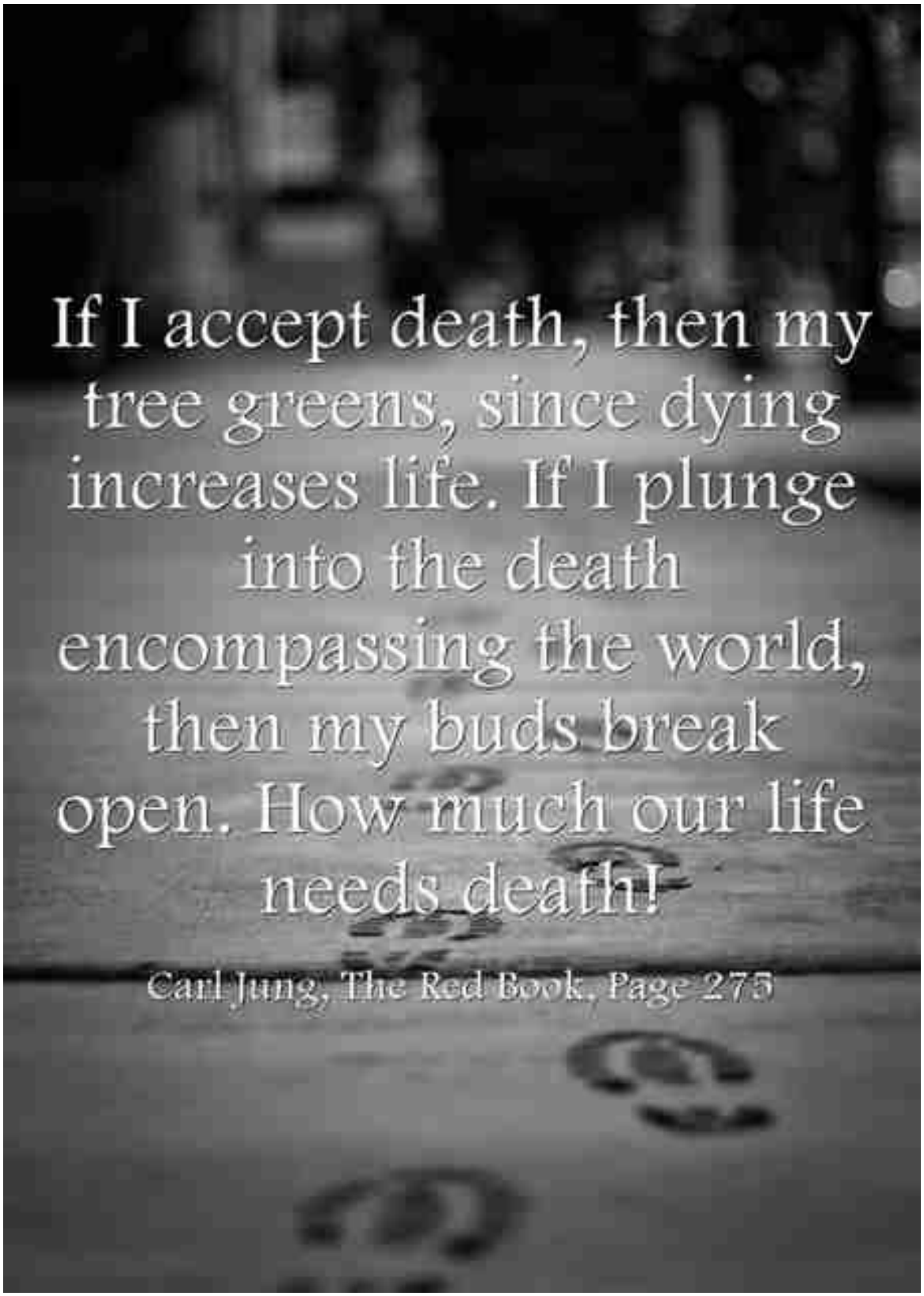
Until now it has not truly and fundamentally been noted that our time, despite the prevalence of irreligiosity, is so to speak congenitally charged with the attainment of the Christian epoch, namely with the supremacy of the word,

that Logos which the central figure of Christian faith represents. The word has literally become our God and has remained so. Carl Jung; Present and Future, CW 10, §554.



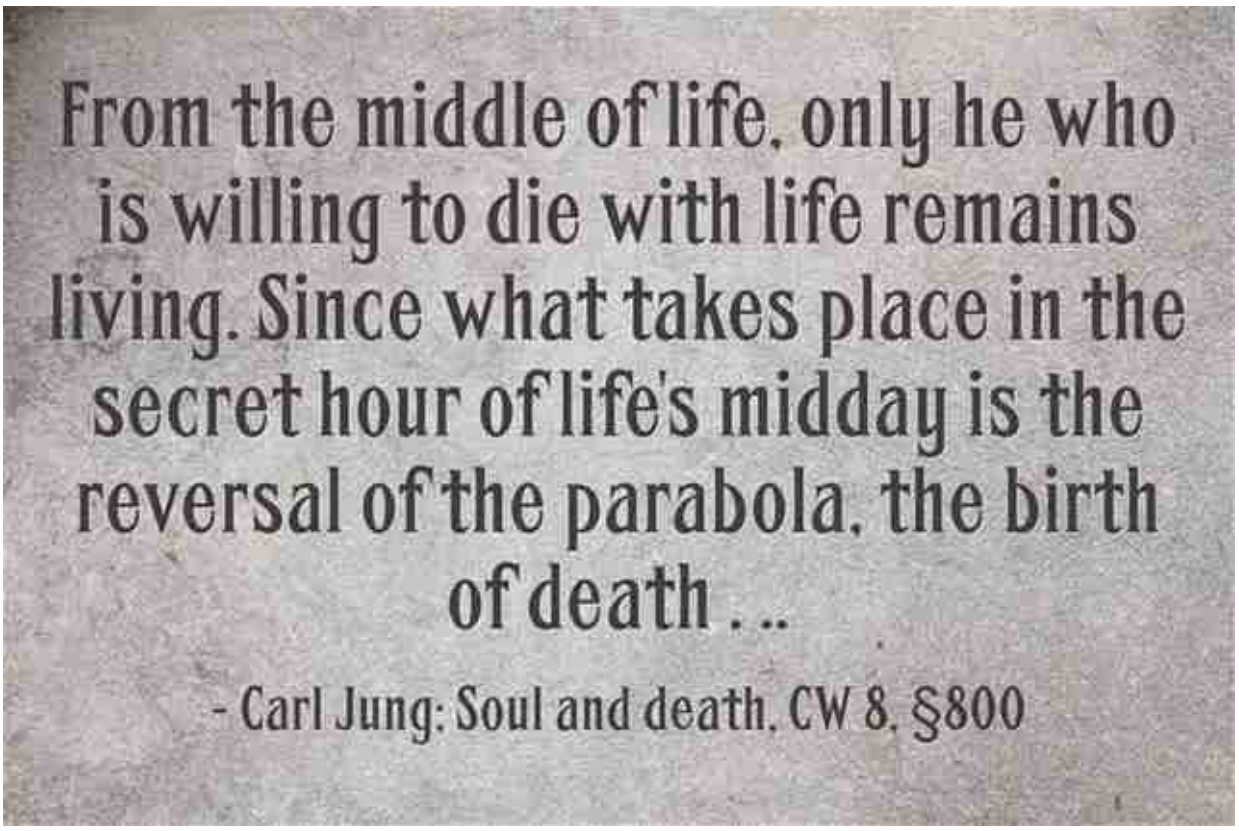
One needs death to be able to harvest the fruit. Without death, life would be meaningless, since the long-lasting

rises again and denies its own meaning. To be, and to enjoy your being, you need death, and limitation enables you to fulfill your being. Carl Jung, The Red Book, Page 275.

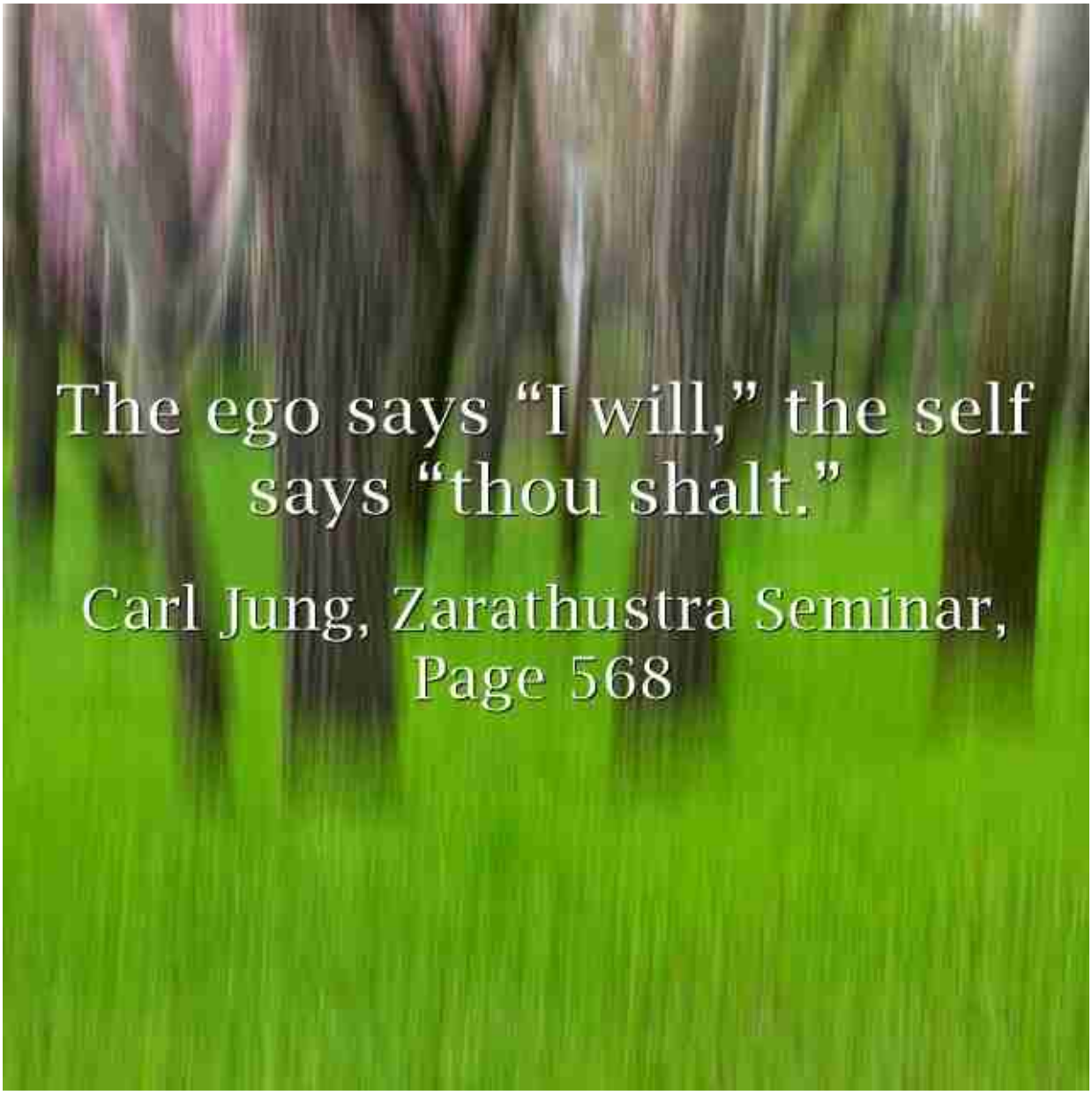


If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world,

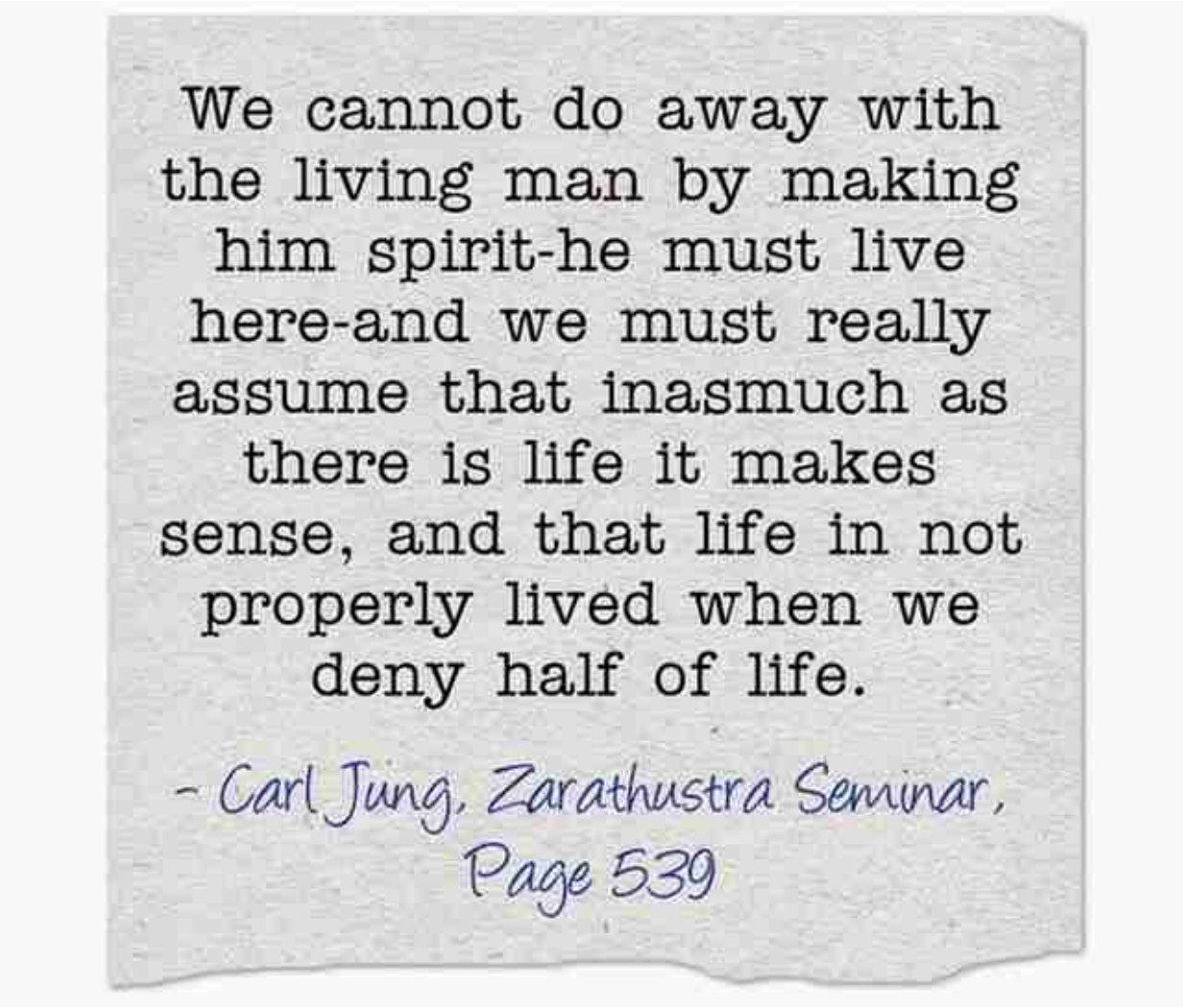
then my buds break open. How much our life needs death! Carl Jung, The Red Book, Page 275.



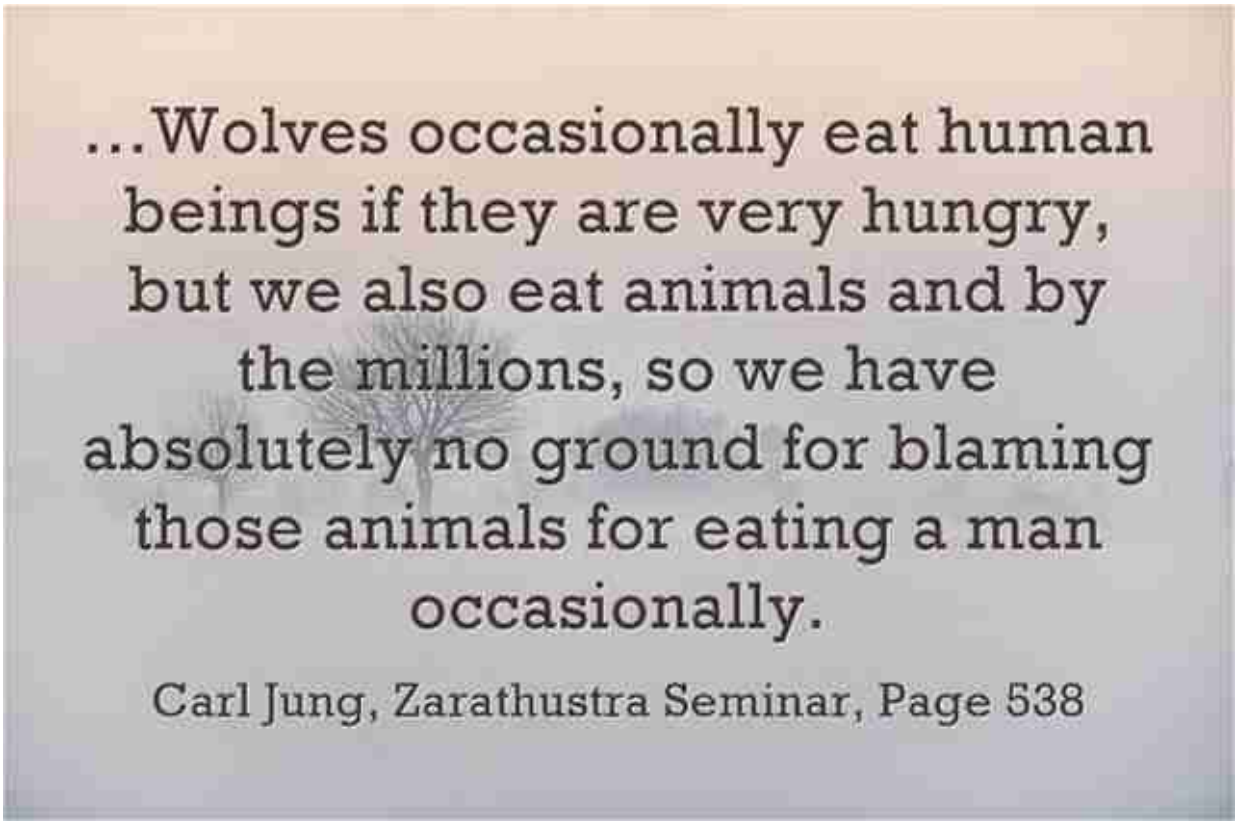
From the middle of life, only he who is willing to die with life remains living. Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death … Carl Jung; Soul and death, CW 8, §800.



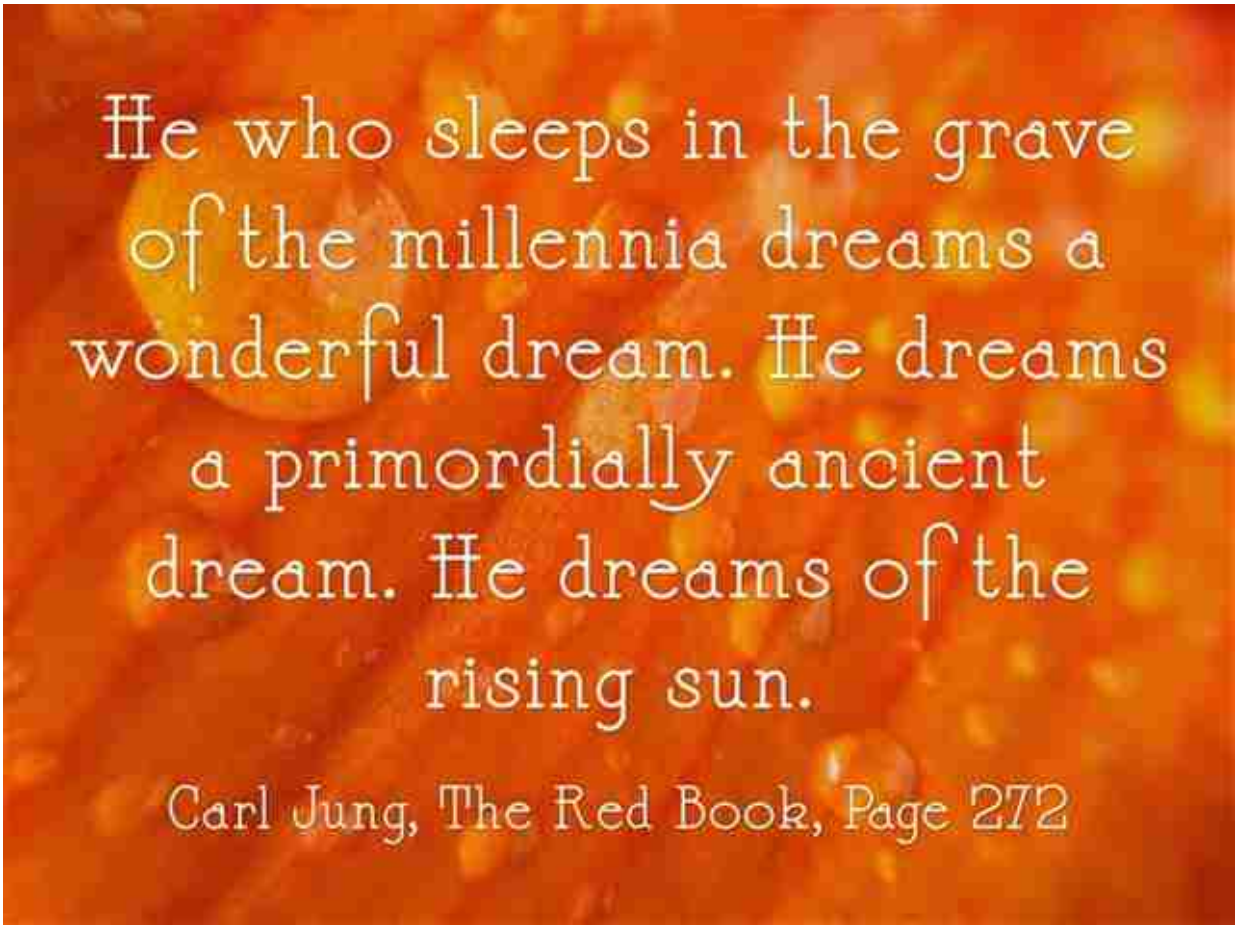
The ego says “I will,” the self says “thou shalt.” Carl Jung, Zarathustra Seminar, Page 568.



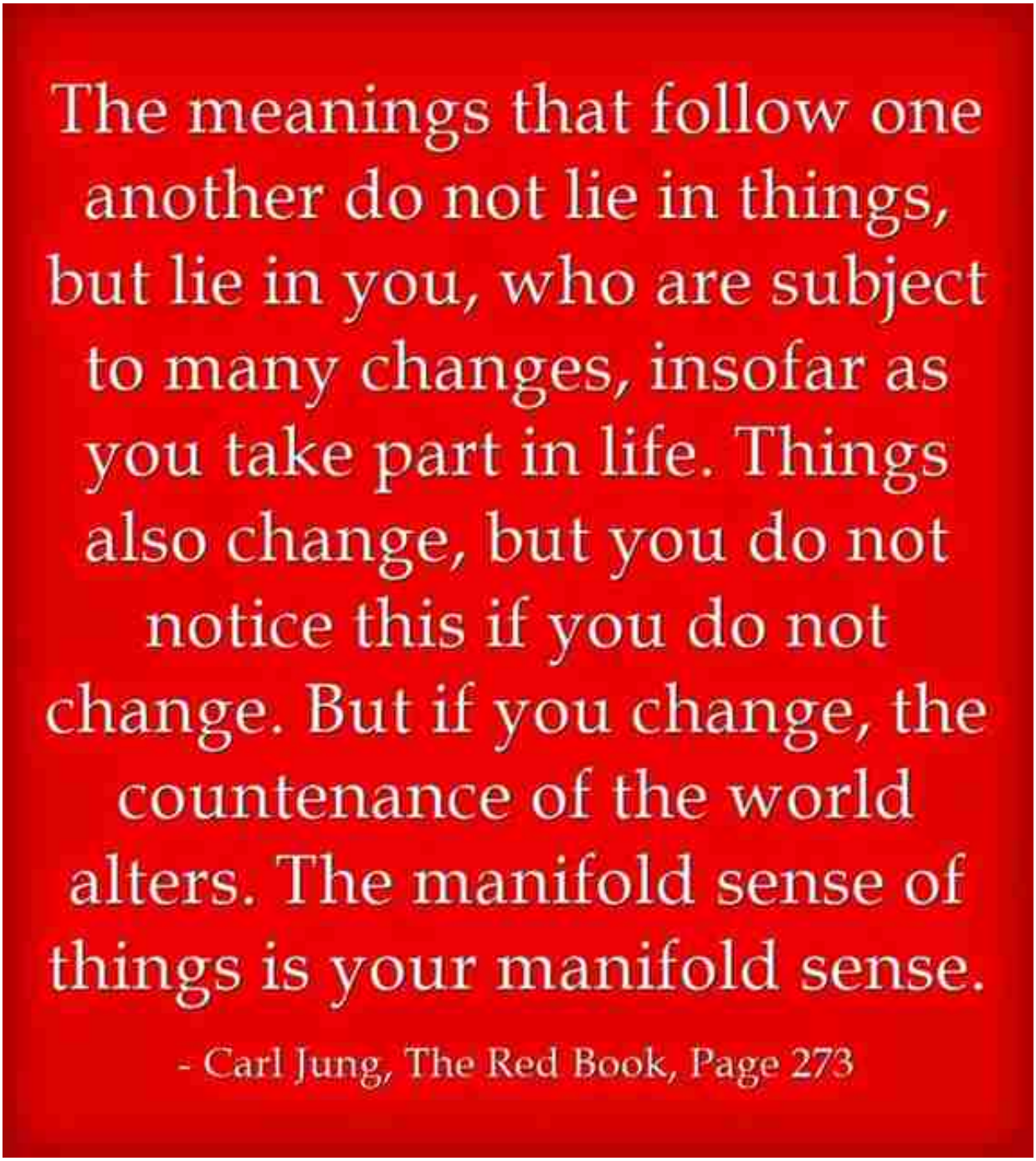
We cannot do away with the living man by making him spirit-he must live here-and we must really assume that inasmuch as there is life it makes sense, and that life in not properly lived when we deny half of life. Carl Jung, Zarathustra Seminar, Page 539.



...Wolves occasionally eat human beings if they are very hungry, but we also eat animals and by the millions, so we have absolutely no ground for blaming those animals for eating a man occasionally. Carl Jung, Zarathustra Seminar, Page 538.



He who sleeps in the grave of the millennia dreams a wonderful dream. He dreams a primordially ancient dream. He dreams of the rising sun. Carl Jung, The Red Book, Page 272



The meanings that follow one another do not lie in things, but lie in you, who are subject to many changes, insofar as you take part in life. Things also change, but you do not notice this if you do not change. But if you change, the countenance of the world alters. The manifold sense of things is your manifold sense. Carl Jung, The Red Book, Page 273.

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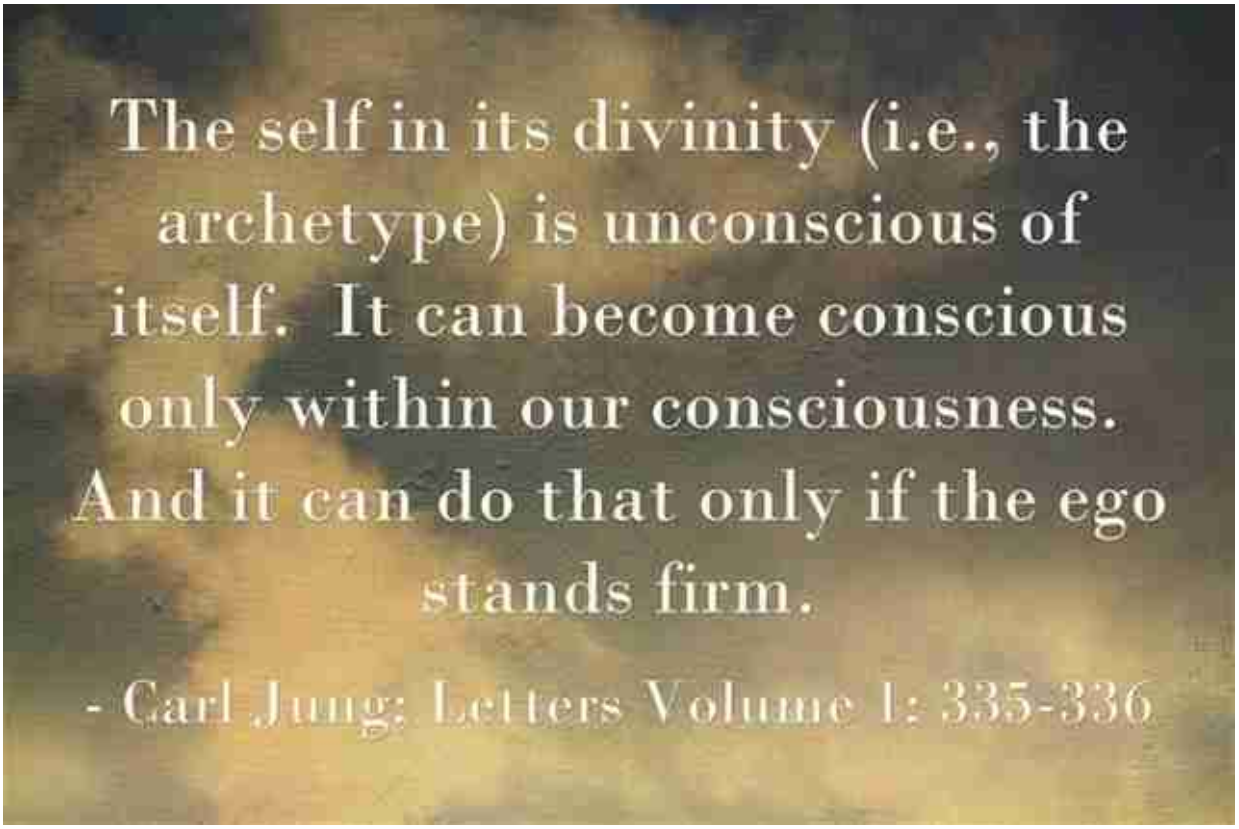
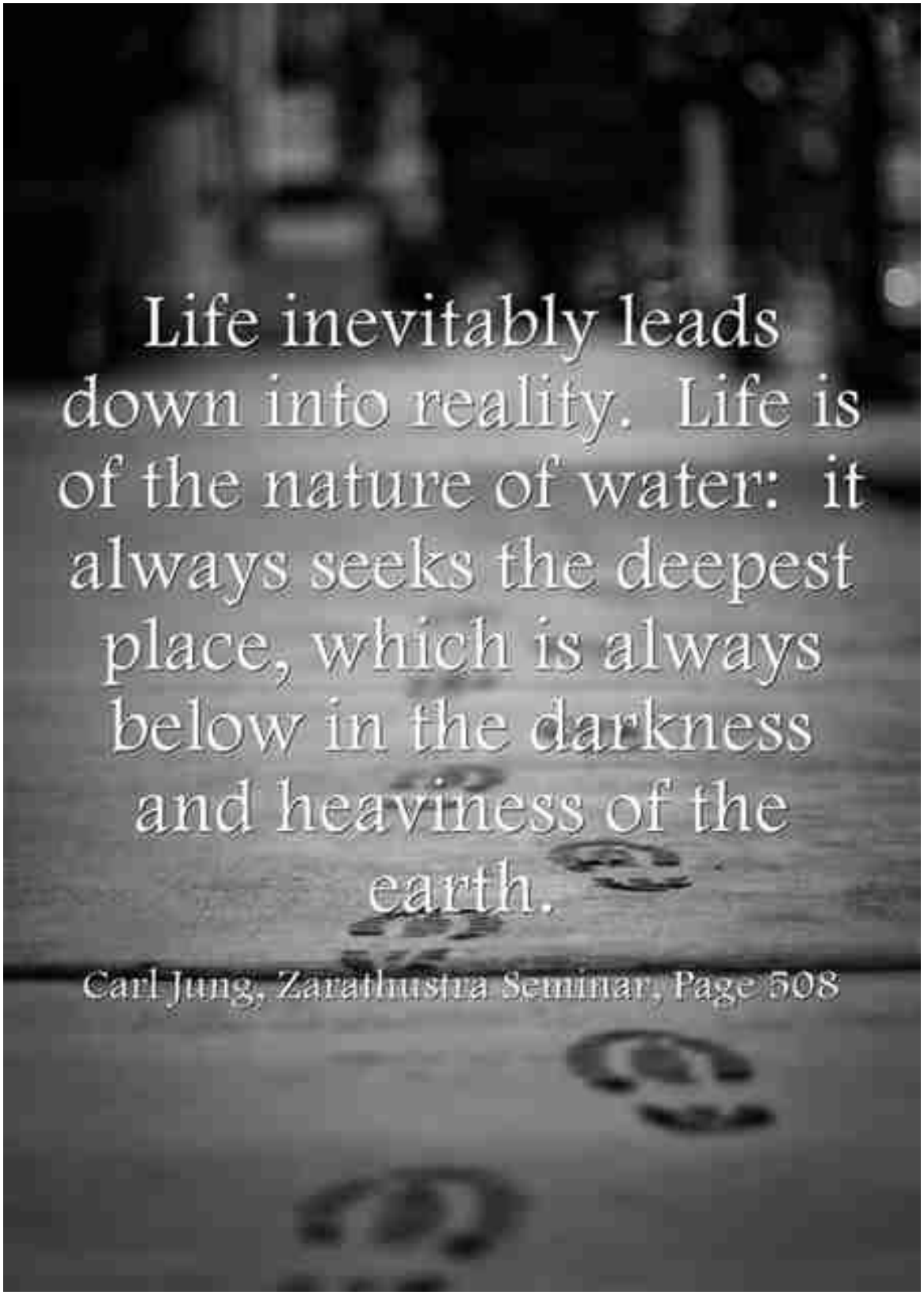
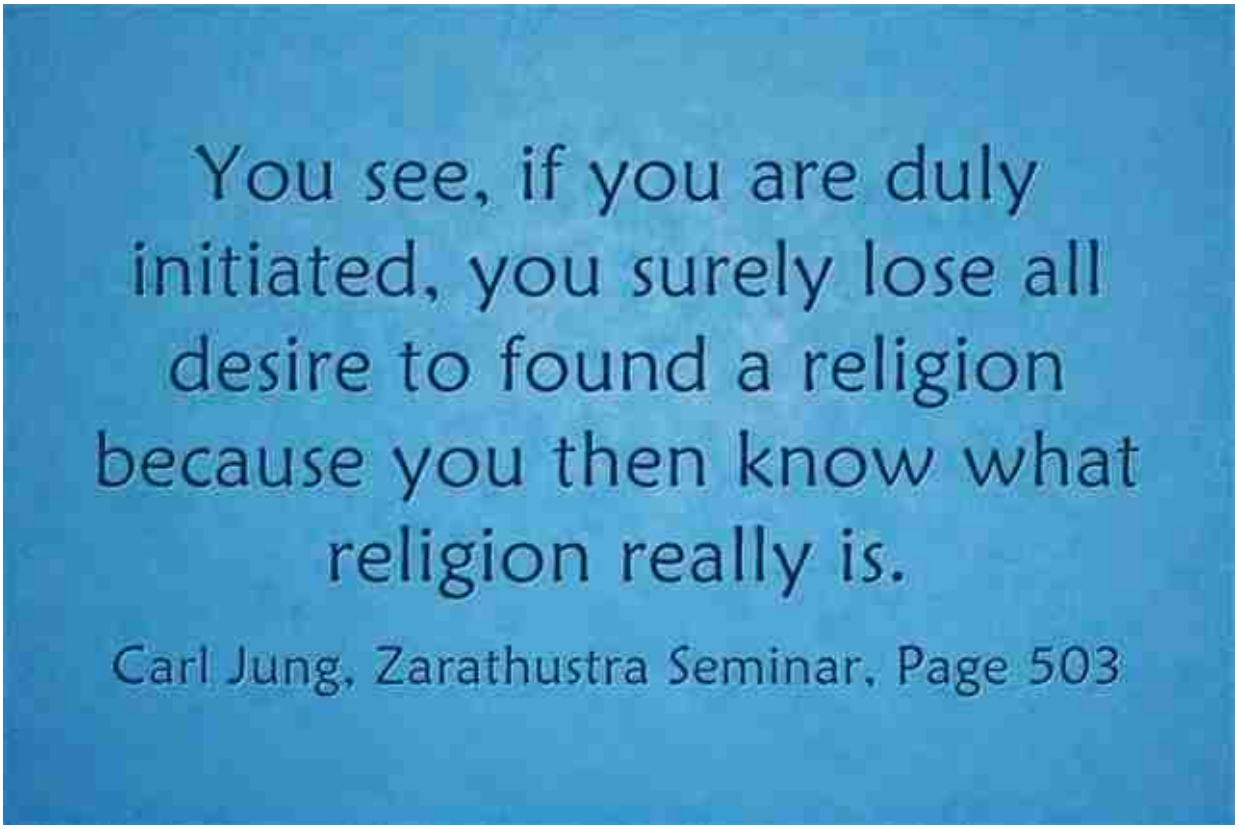


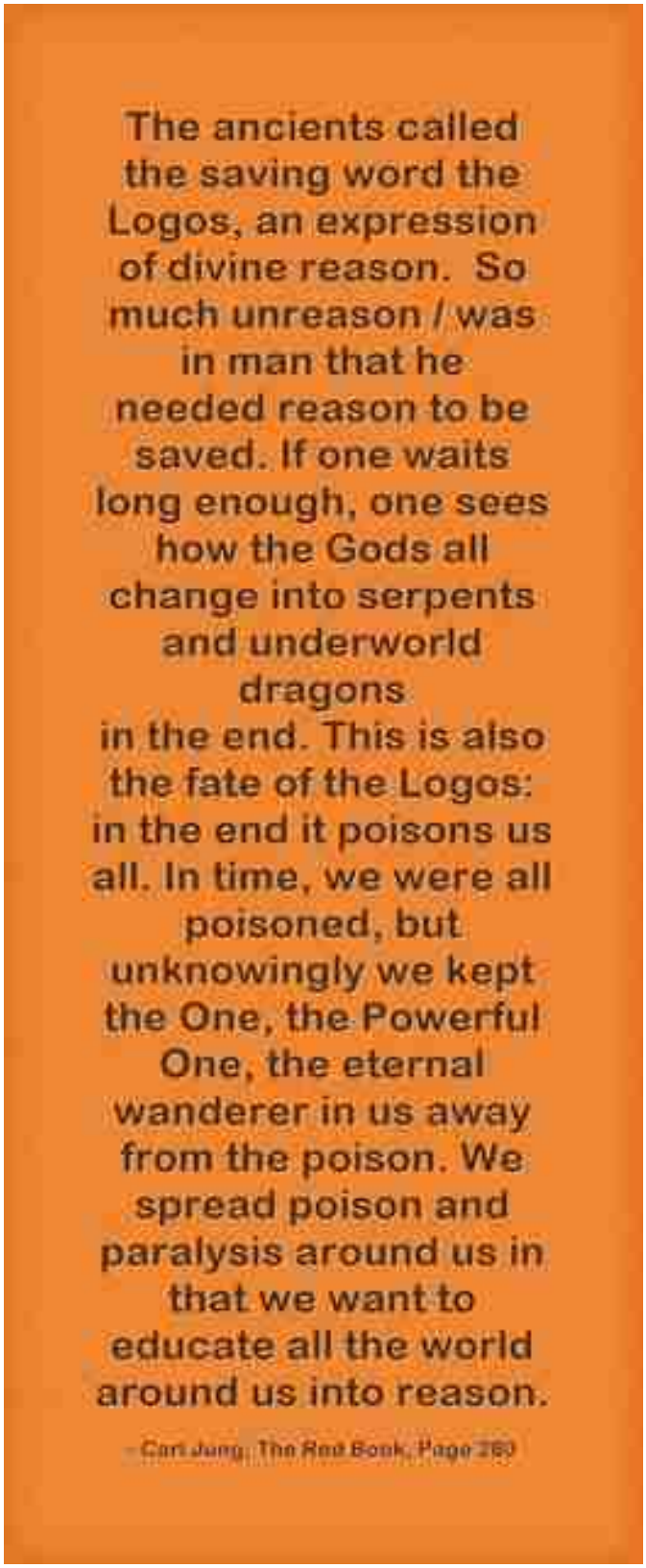
The self in its divinity (i.e., the archetype) is unconscious of itself. It can become conscious only within our consciousness. And it can do that only if the ego stands firm. Carl Jung; Letters Volume 1; 335-336.



Life inevitably leads down into reality. Life is of the nature of water: it always seeks the deepest place, which is always below in the darkness and heaviness of the earth. Carl Jung, Zarathustra Seminar, Page 508.

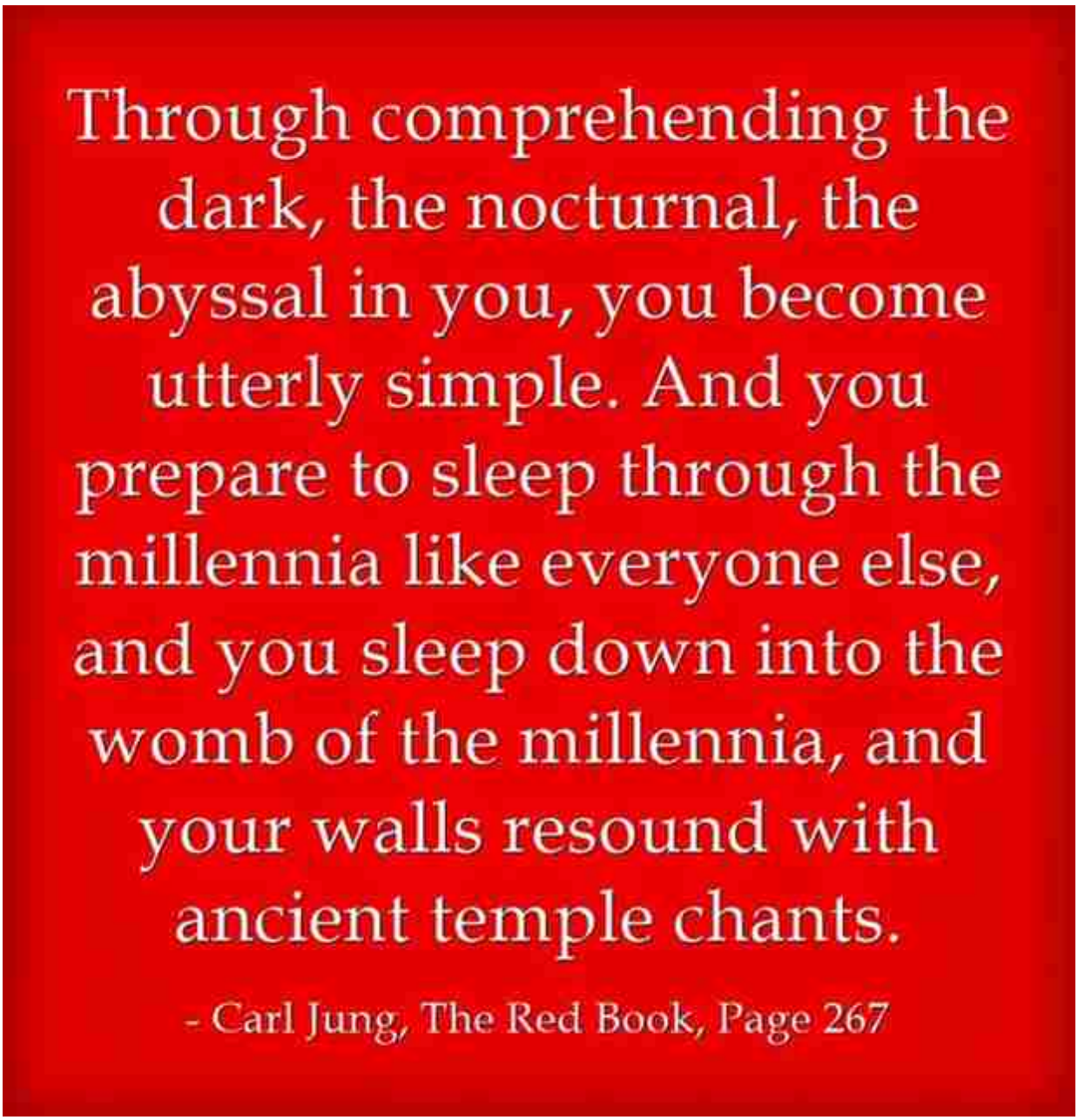


You see, if you are duly initiated, you surely lose all desire to found a religion because you then know what religion really is. Carl Jung, Zarathustra Seminar, Page 503.

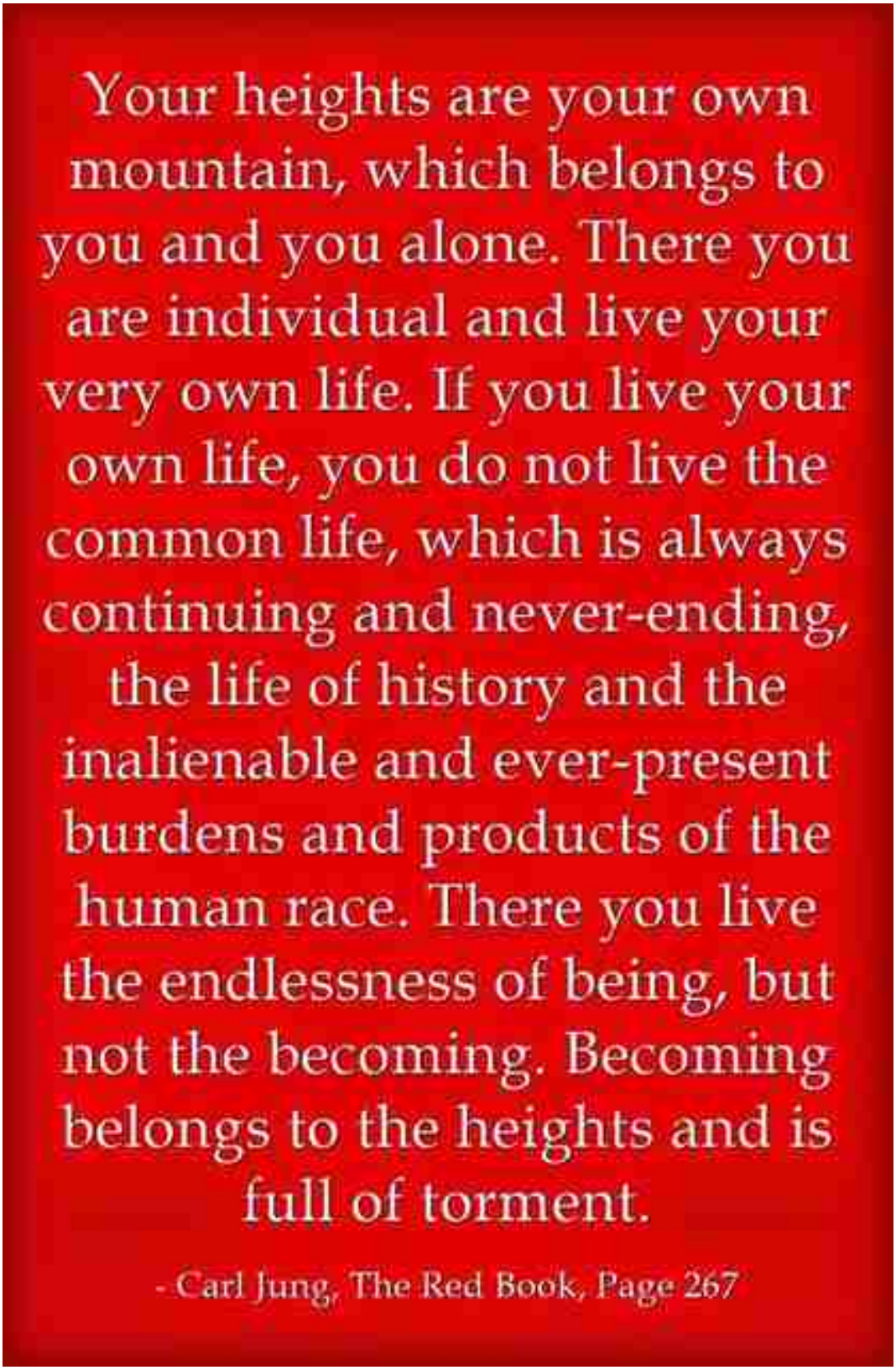


The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison.

We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

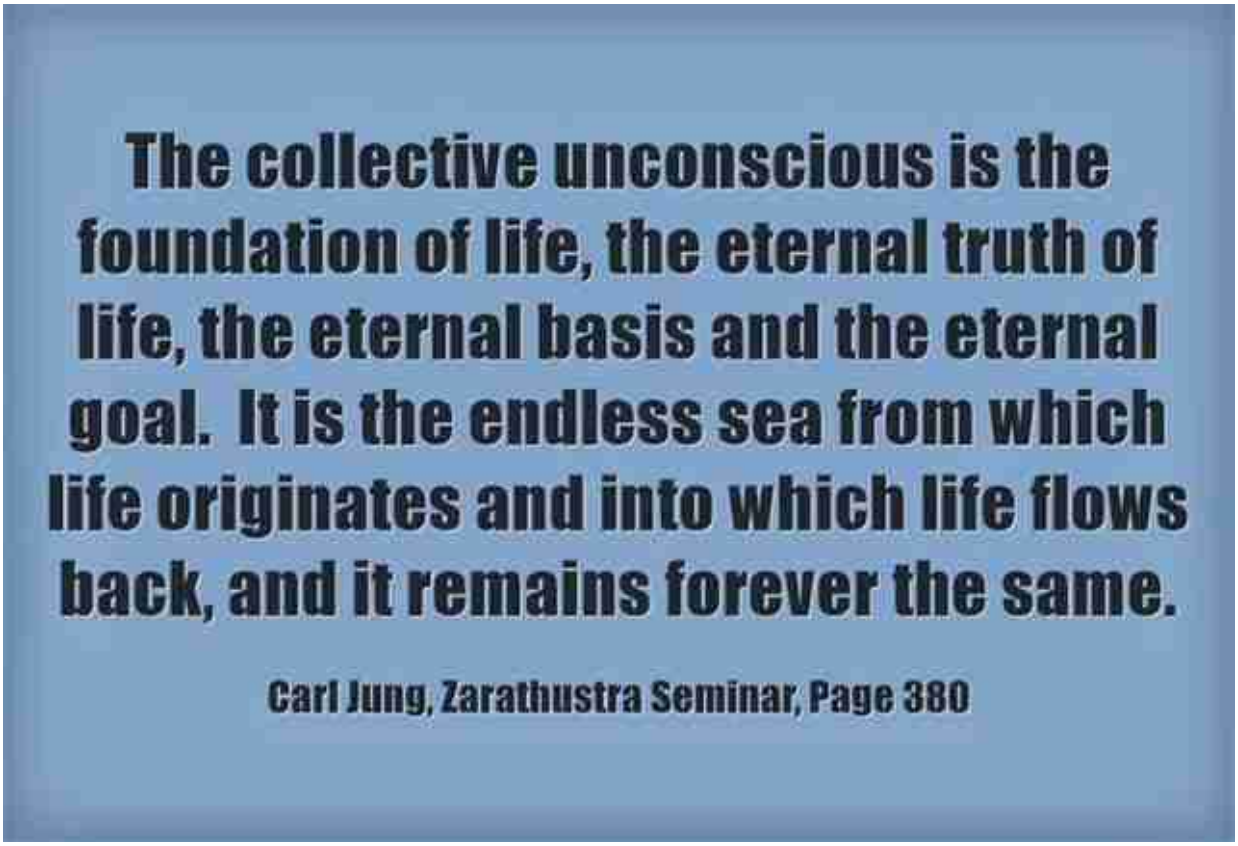


Through comprehending the dark, the nocturnal, the abyssal in you, you become utterly simple. And you prepare to sleep through the millennia like everyone else, and you sleep down into the womb of the millennia, and your walls resound with ancient temple chants. Carl Jung, The Red Book, Page 267.

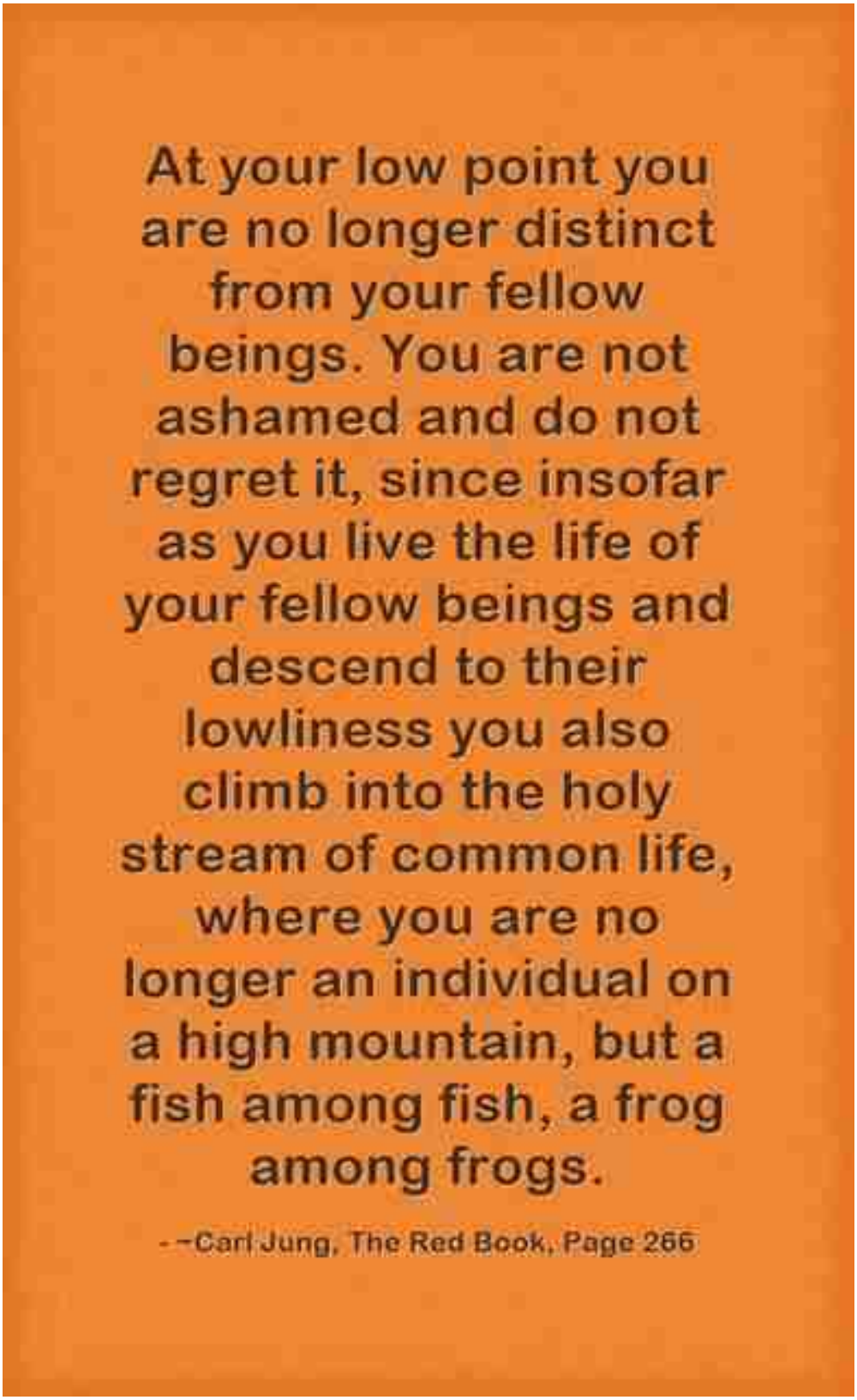


Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The

Red Book, Page 267.



The collective unconscious is the foundation of life, the eternal truth of life, the eternal basis and the eternal goal. It is the endless sea from which life originates and into which life flows back, and it remains forever the same. Carl Jung, Zarathustra Seminar, Page 380.



At your low point you are no longer distinct from your fellow beings. You are not ashamed and do not regret it, since insofar as you live the life of your fellow beings and descend to their lowliness you also climb into the holy stream of common life, where you are no longer an individual on a high mountain, but a fish among fish, a frog among frogs. Carl Jung, The Red Book, Page 266.

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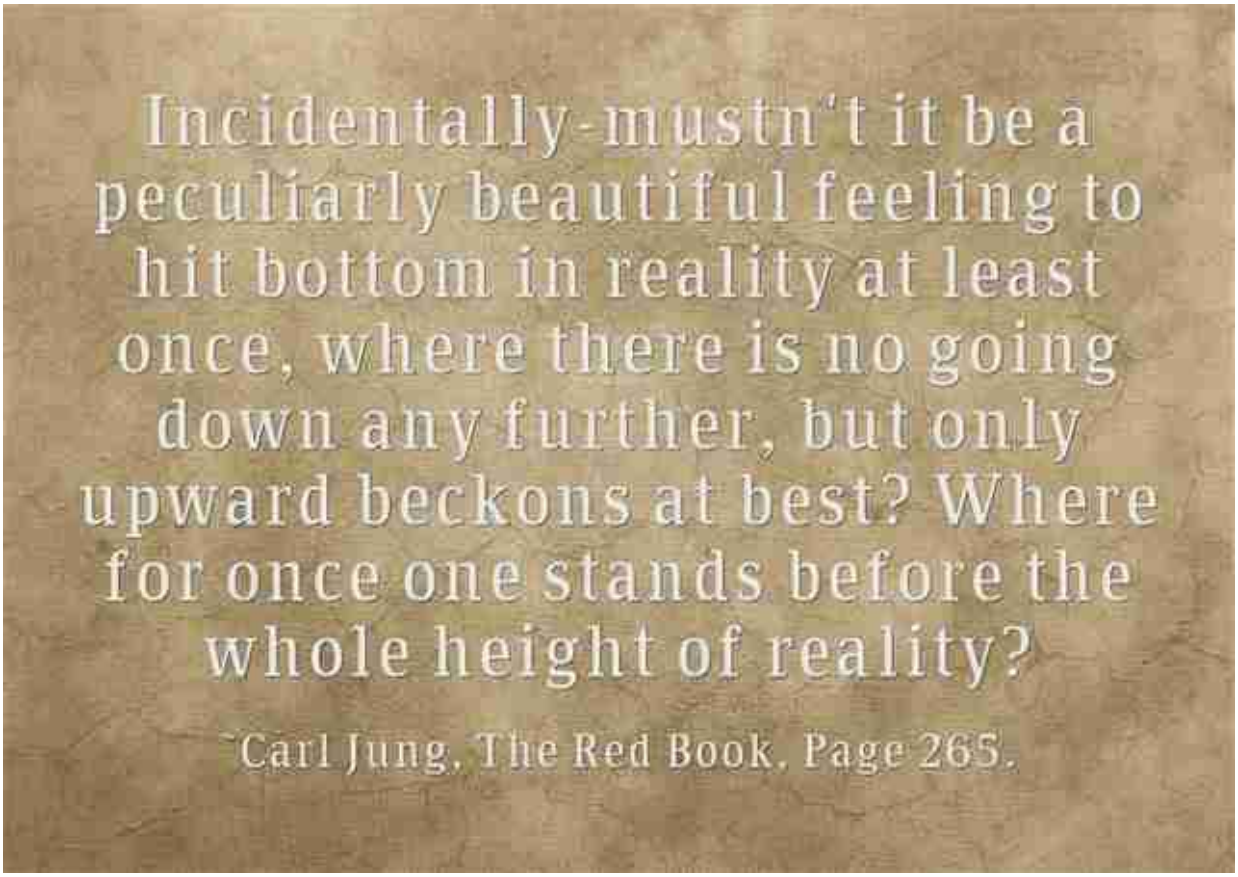
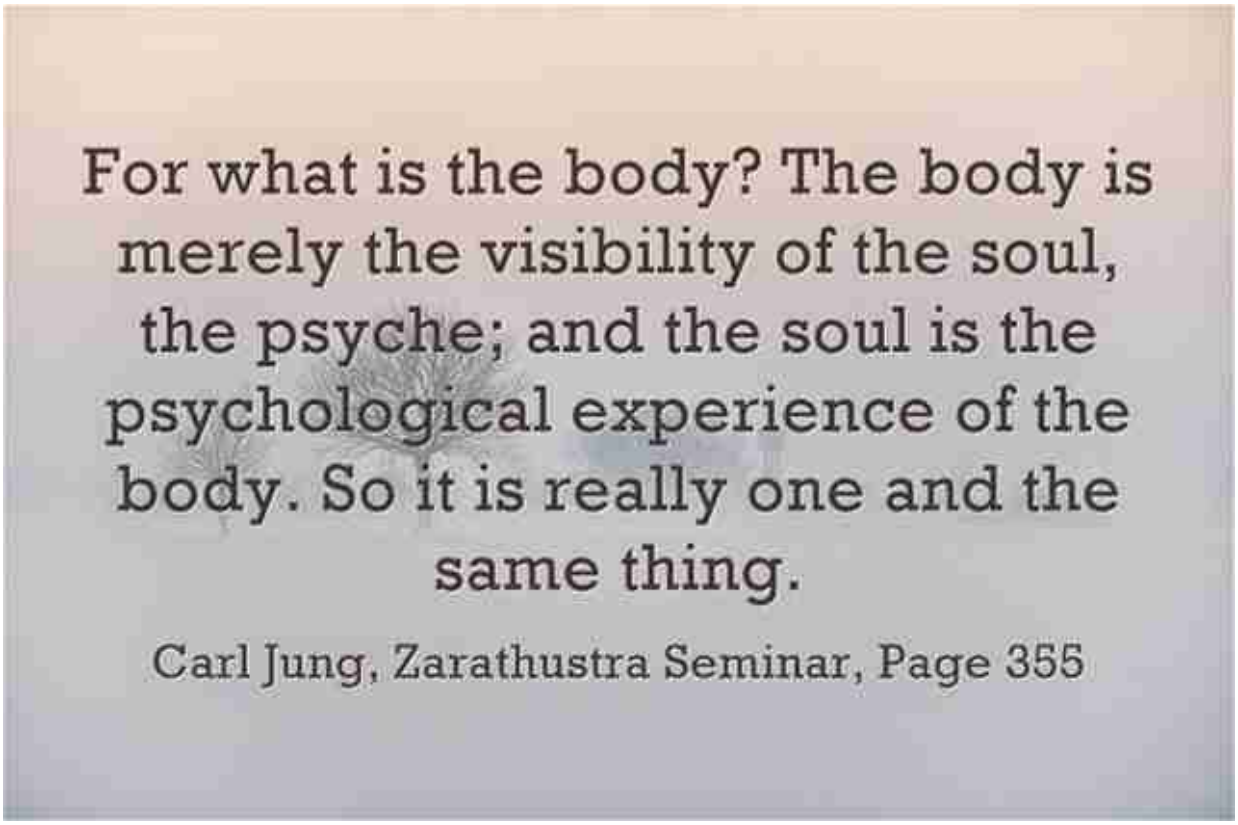
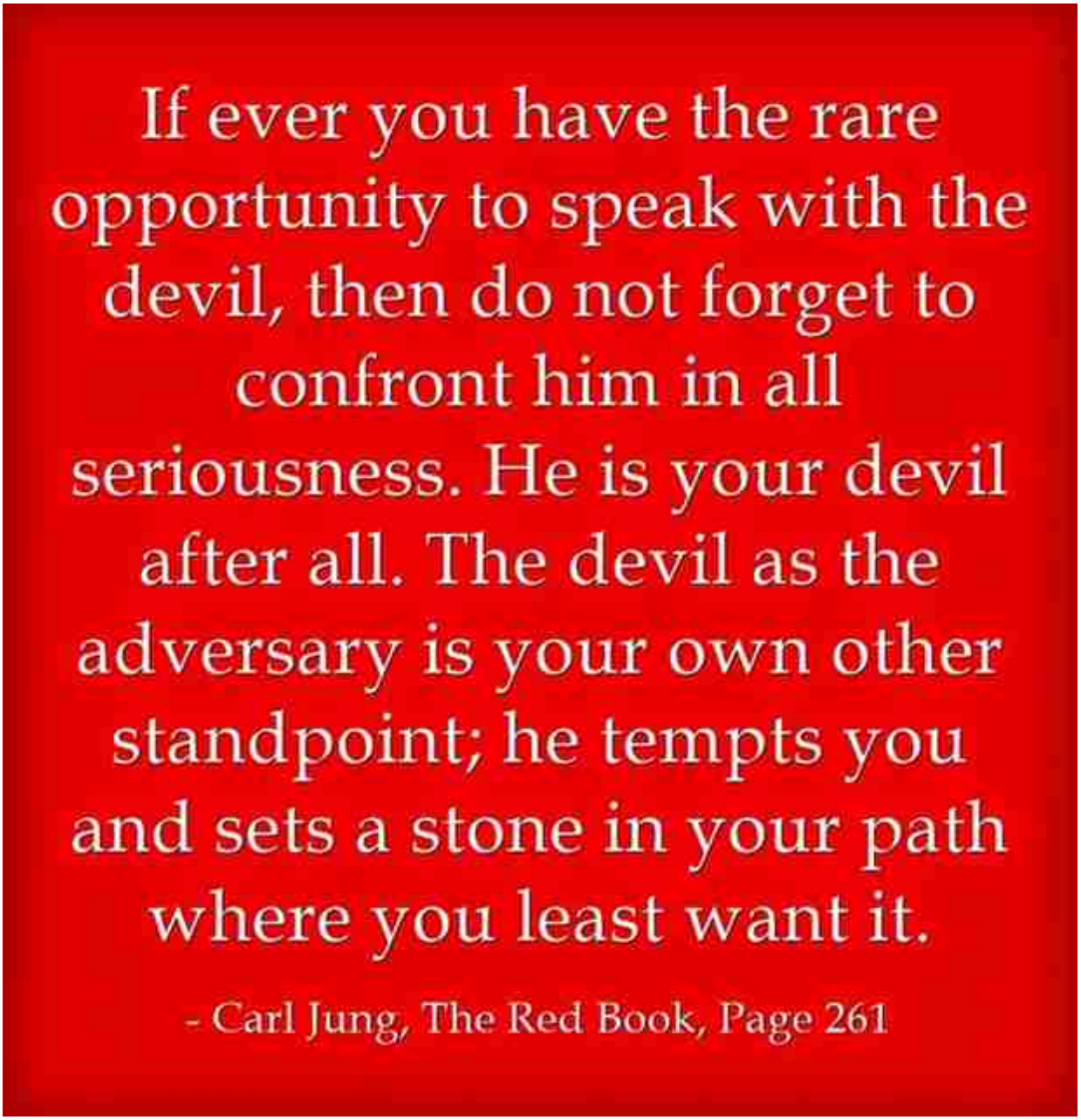


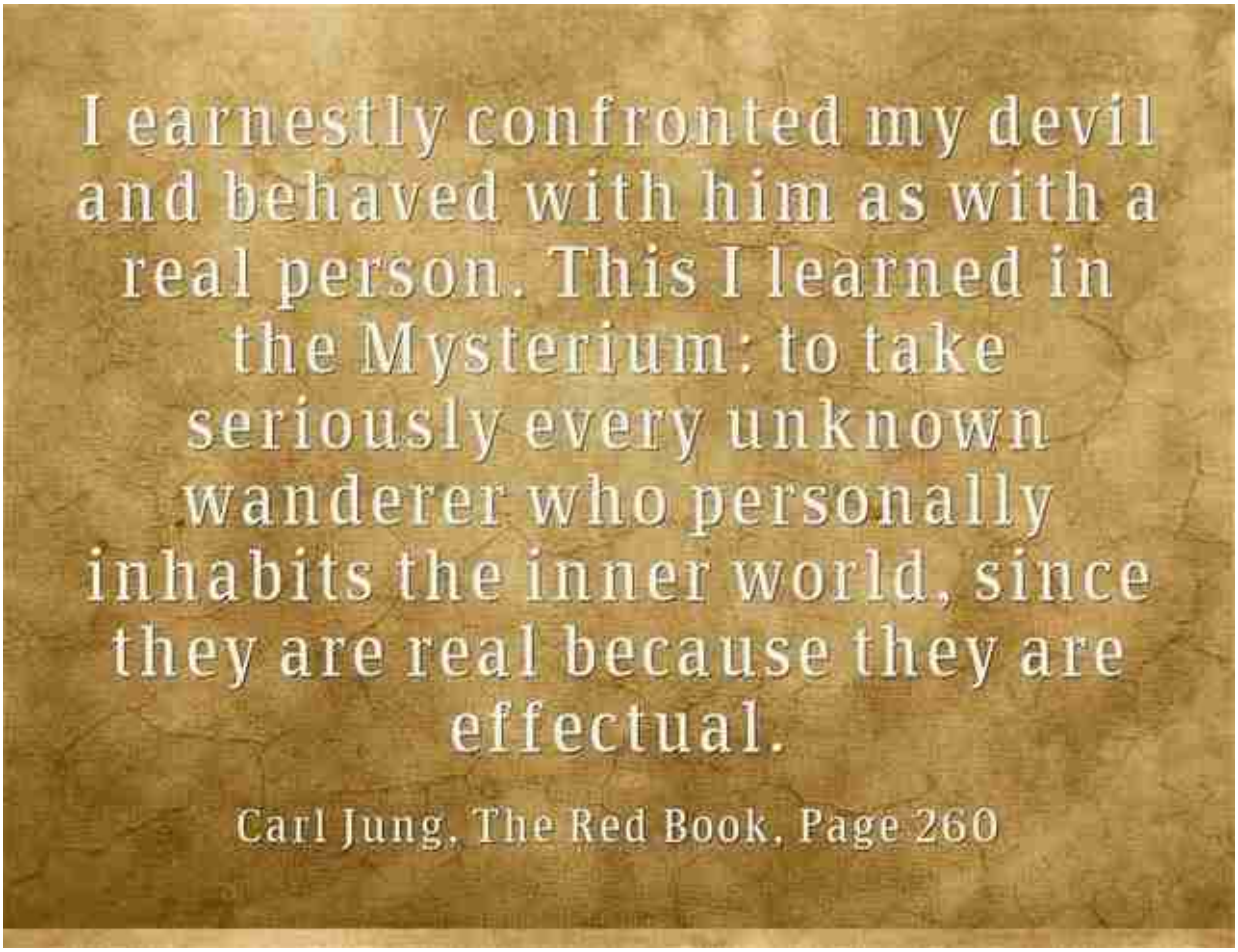
Incidentally-mustn't it be a peculiarly beautiful feeling to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality? Carl Jung, The Red Book, Page 265.



For what is the body? The body is merely the visibility of the soul, the psyche; and the soul is the psychological experience of the body. So it is really one and the same thing. Carl Jung, Zarathustra Seminar, Page 355.



If ever you have the rare opportunity to speak with the devil, then do not forget to confront him in all seriousness. He is your devil after all. The devil as the adversary is your own other standpoint; he tempts you and sets a stone in your path where you least want it. Carl Jung, The Red Book, Page 261.



I earnestly confronted my devil and behaved with him as with a real person. This I learned in the Mysterium: to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual. Carl Jung, The Red Book, Page 260.

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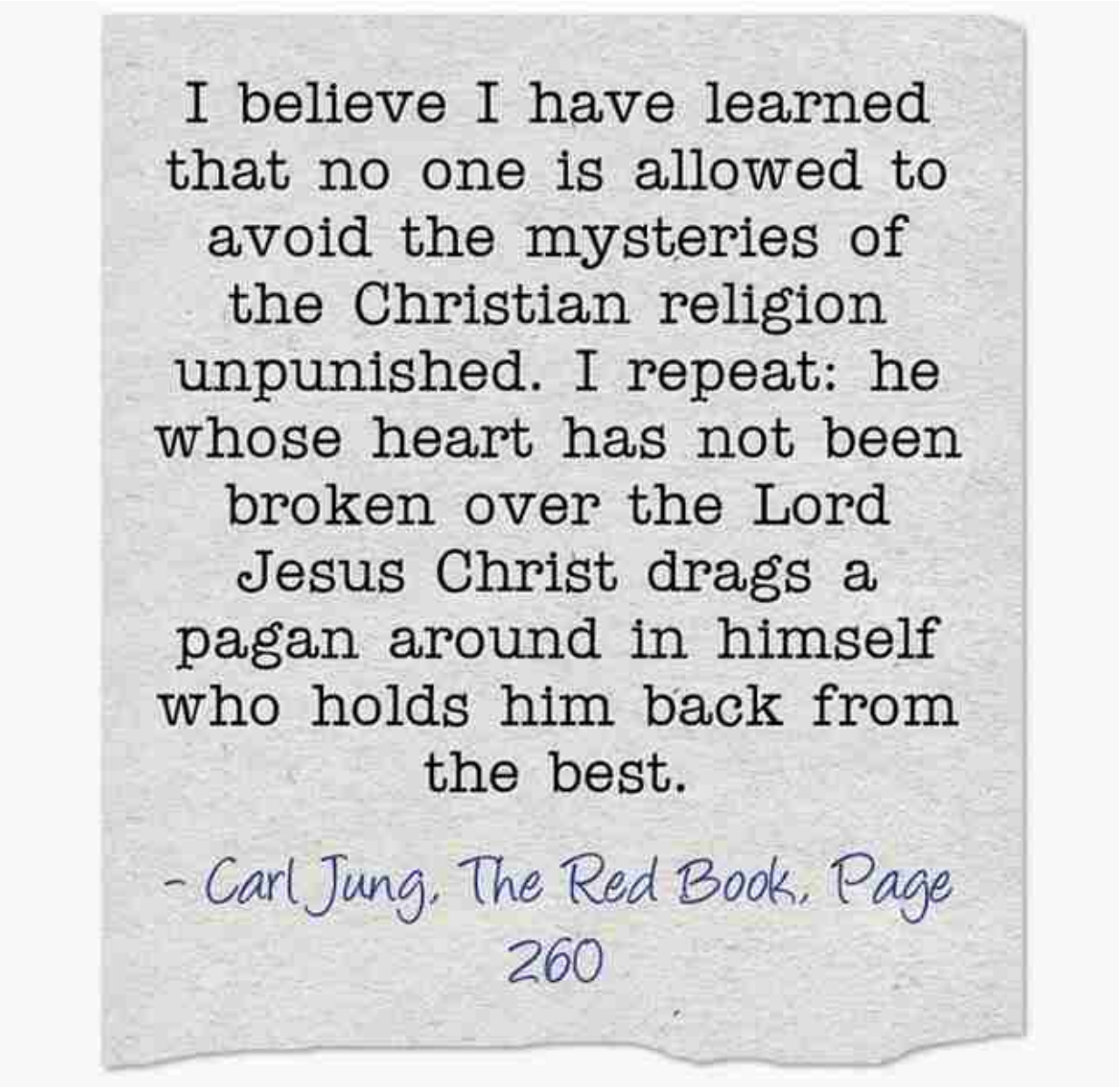
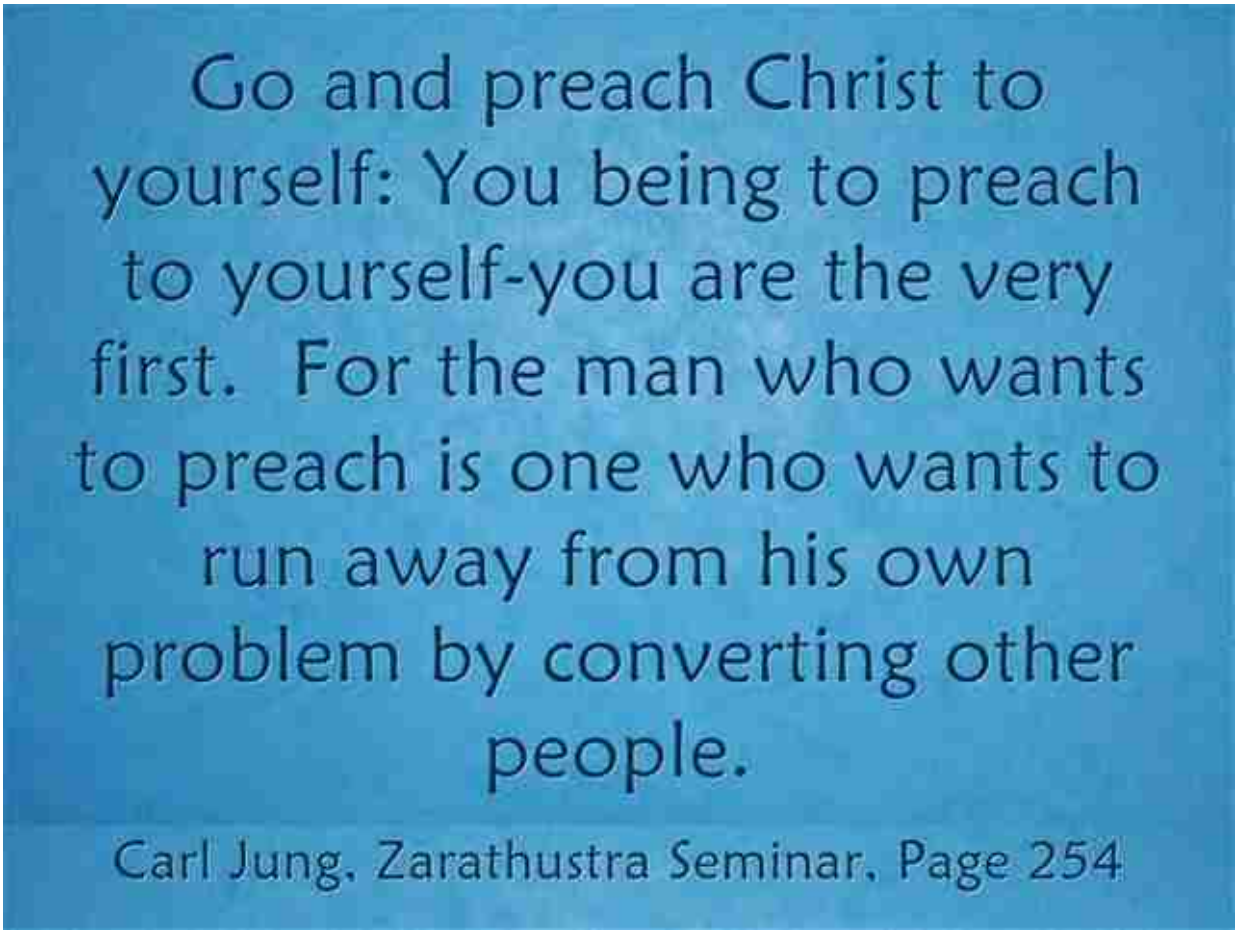


I believe I have learned that no one is allowed to avoid the mysteries of the Christian religion unpunished. I repeat: he whose heart has not been broken over the Lord Jesus Christ drags a pagan around in himself who holds him back from the best. Carl Jung, The Red Book, Page 260.



Go and preach Christ to yourself: You being to preach to yourself-you are the very first. For the man who wants to preach is one who wants to run away from his own problem by converting other people. Carl Jung, Zarathustra Seminar, Page 254.

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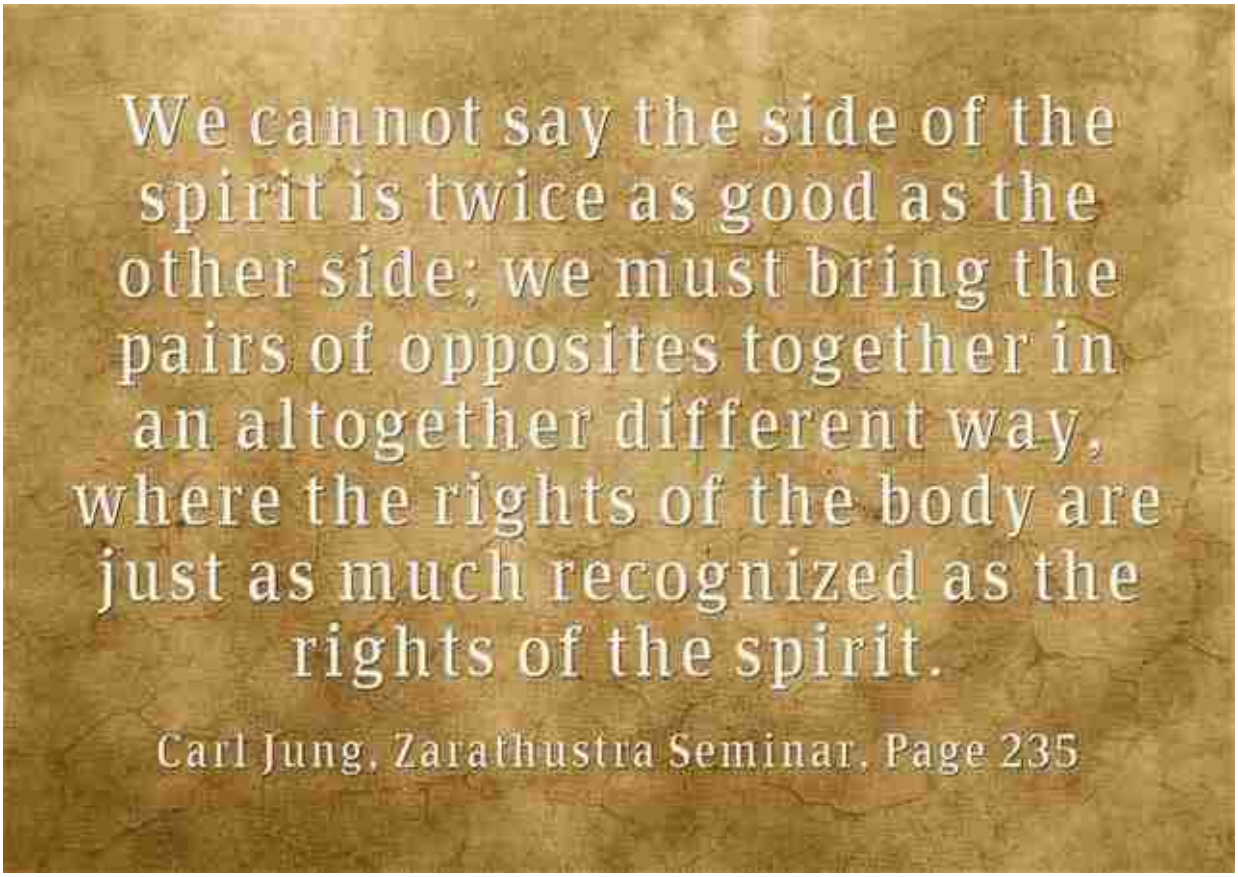
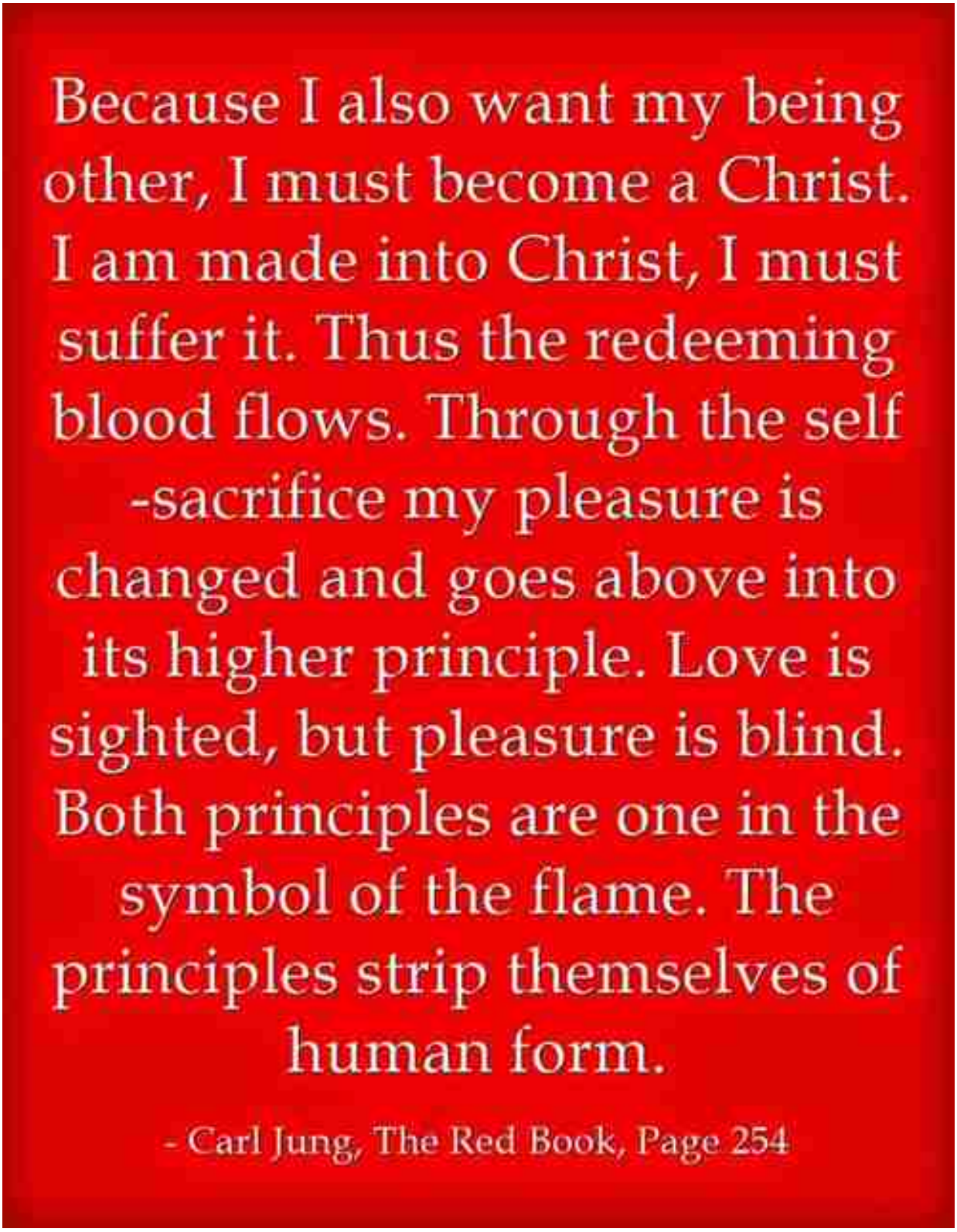
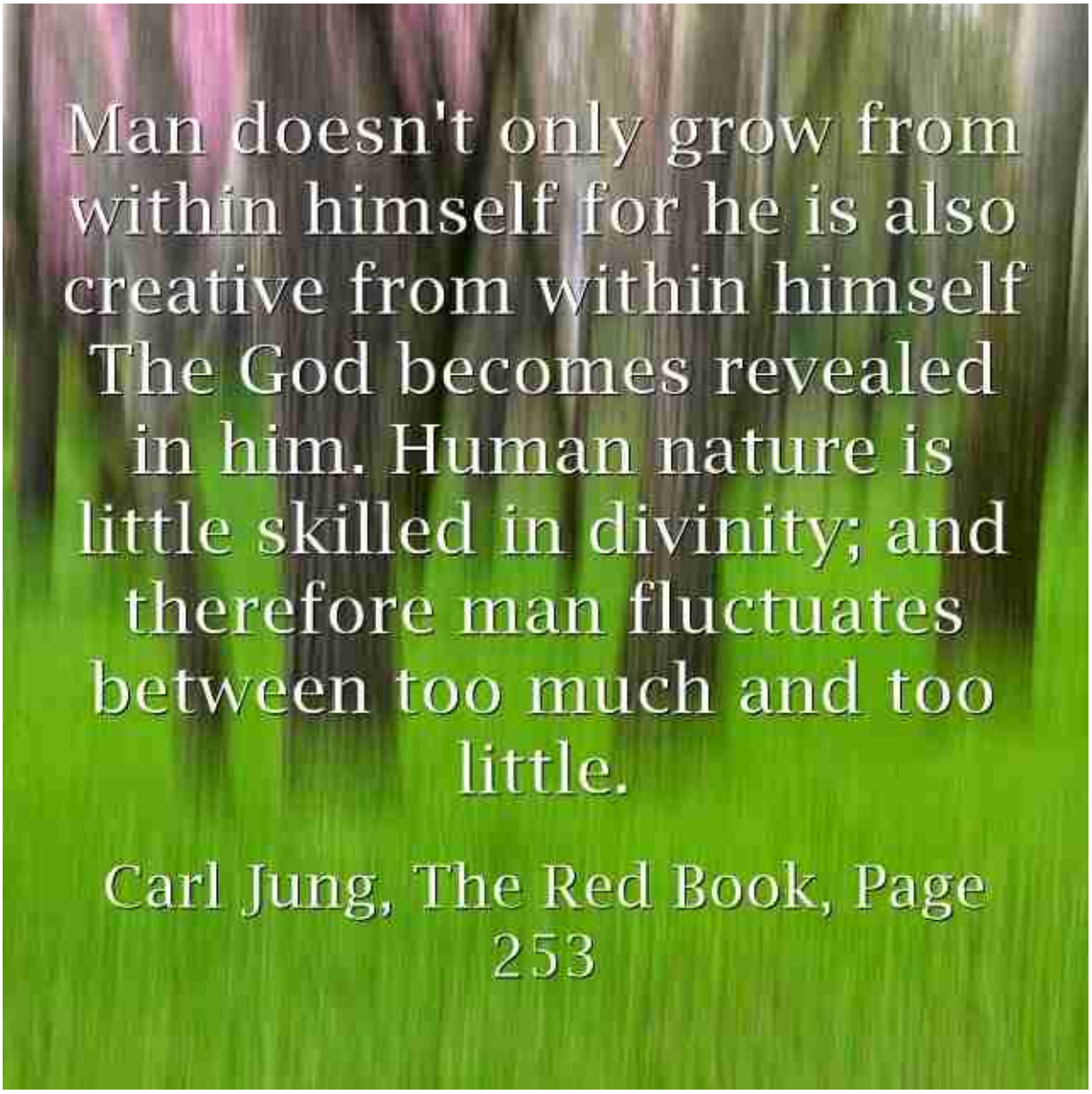


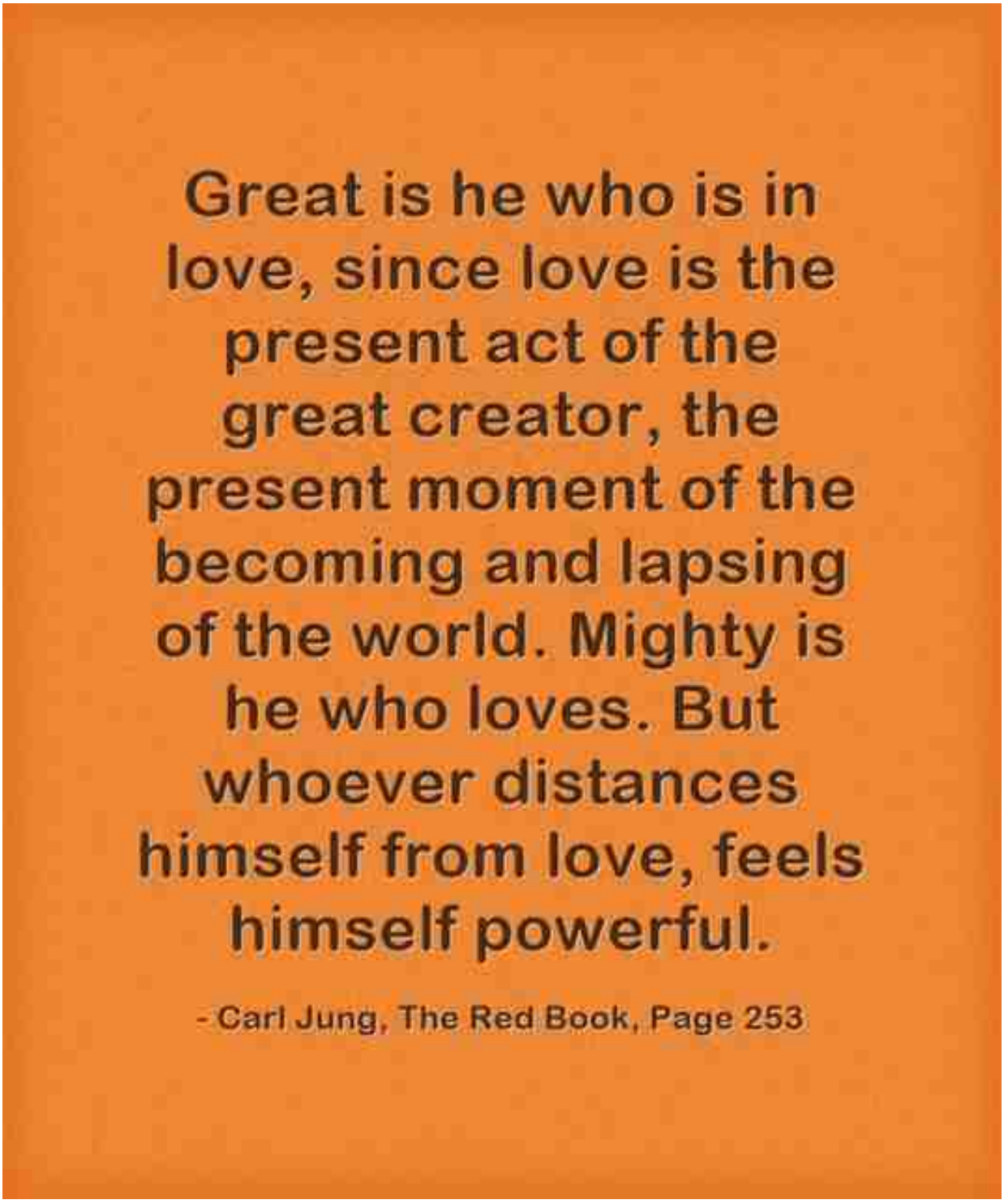
We cannot say the side of the spirit is twice as good as the other side; we must bring the pairs of opposites together in an altogether different way, where the rights of the body are just as much recognized as the rights of the spirit. Carl Jung, Zarathustra Seminar, Page 235.



Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip themselves of human form. Carl Jung, The Red Book, Page 254.



Man doesn’t only grow from within himself for he is also creative from within himself The God becomes revealed in him. Human nature is little skilled in divinity; and therefore man fluctuates between too much and too little. Carl Jung, The Red Book, Page 253.



Great is he who is in love, since love is the present act of the great creator, the present moment of the becoming and lapsing of the world. Mighty is he who loves. But whoever distances himself from love, feels himself powerful. Carl Jung, The Red Book, Page 253.

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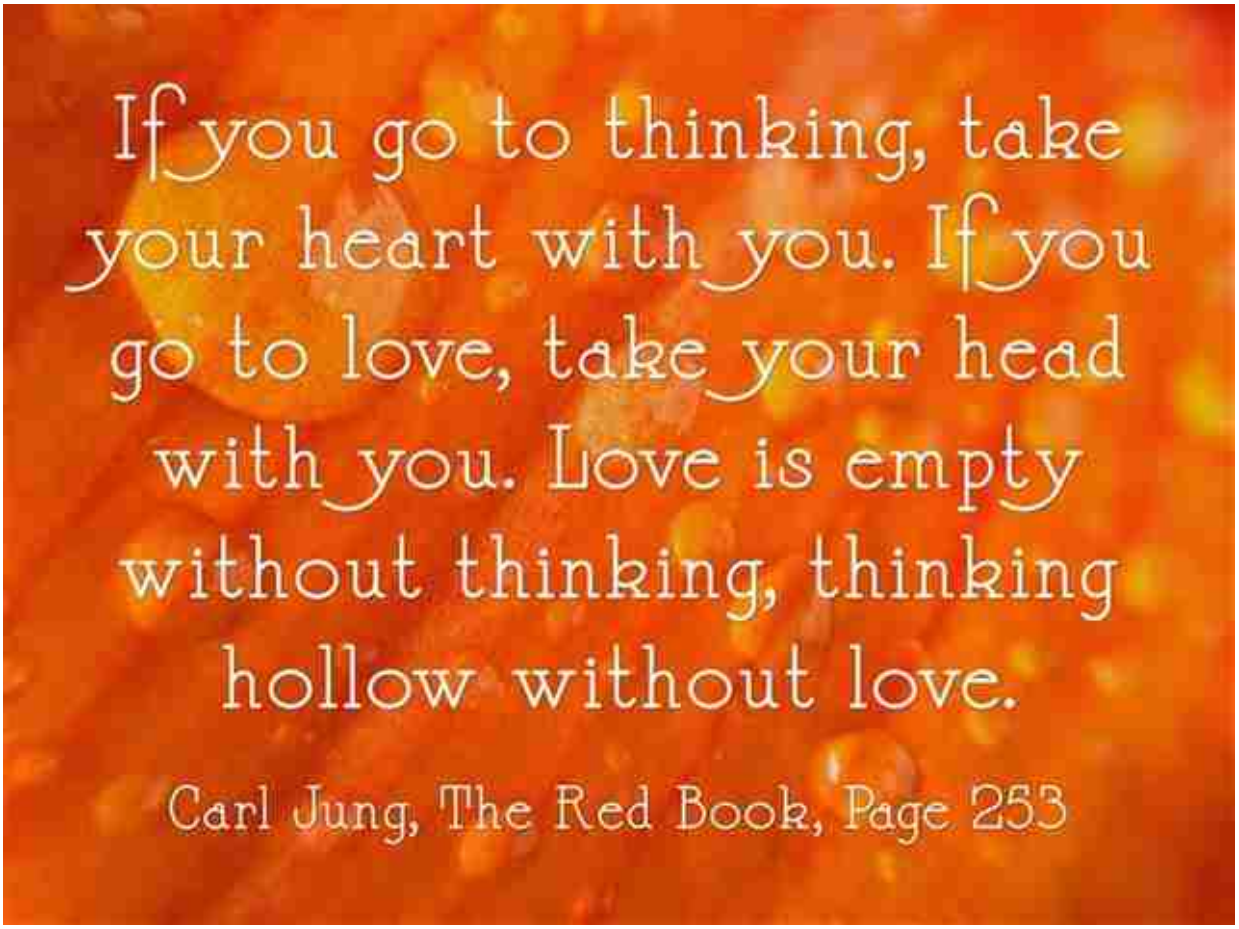
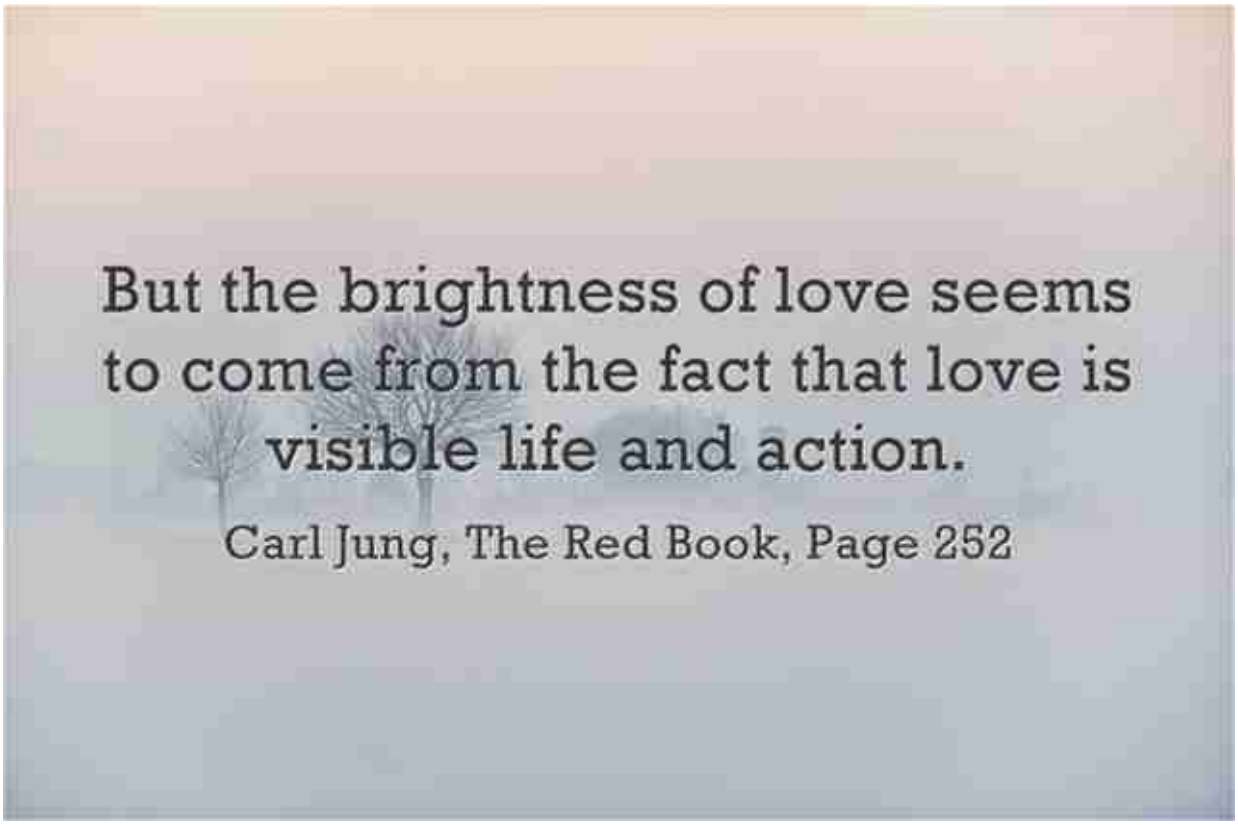
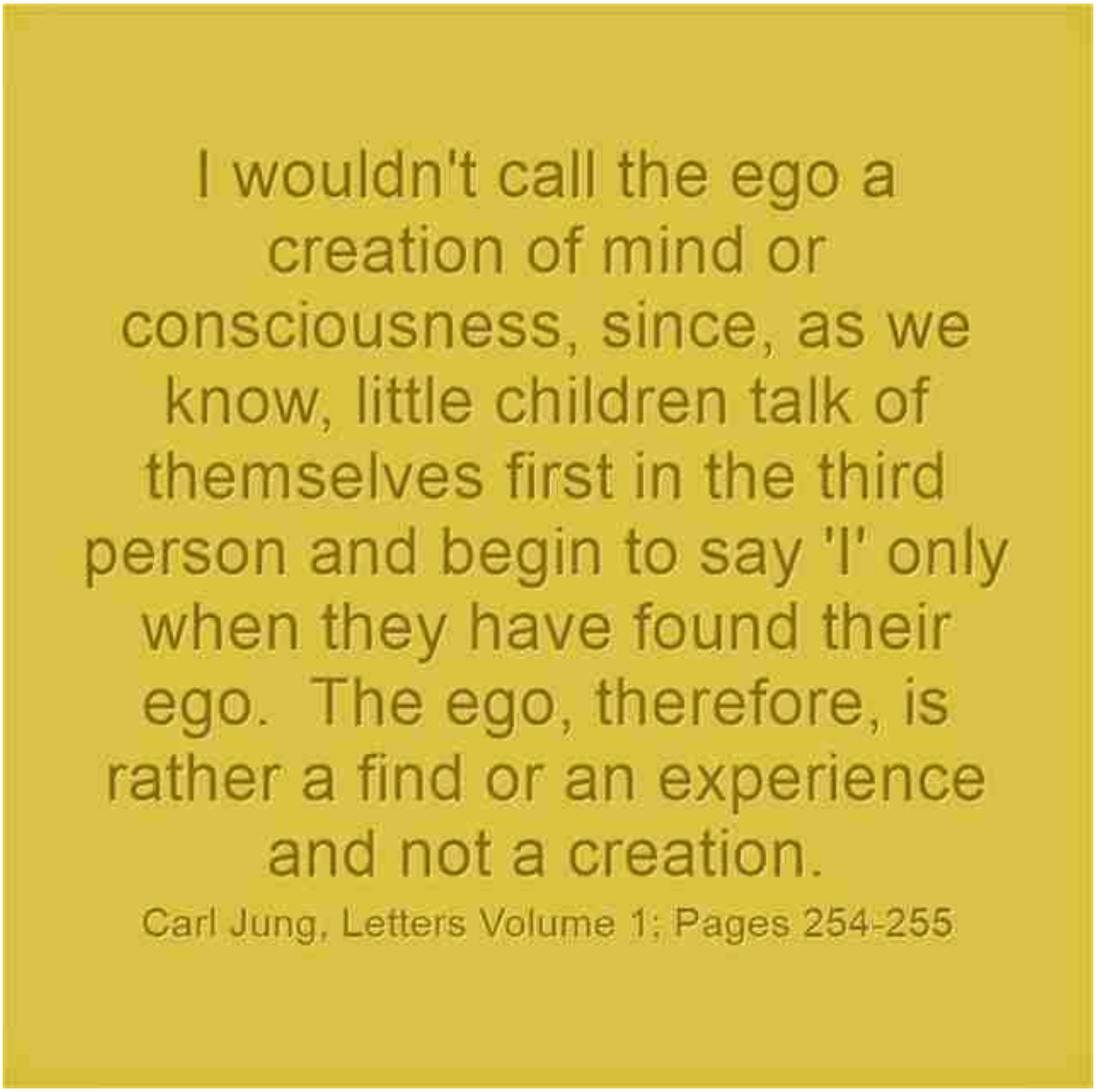


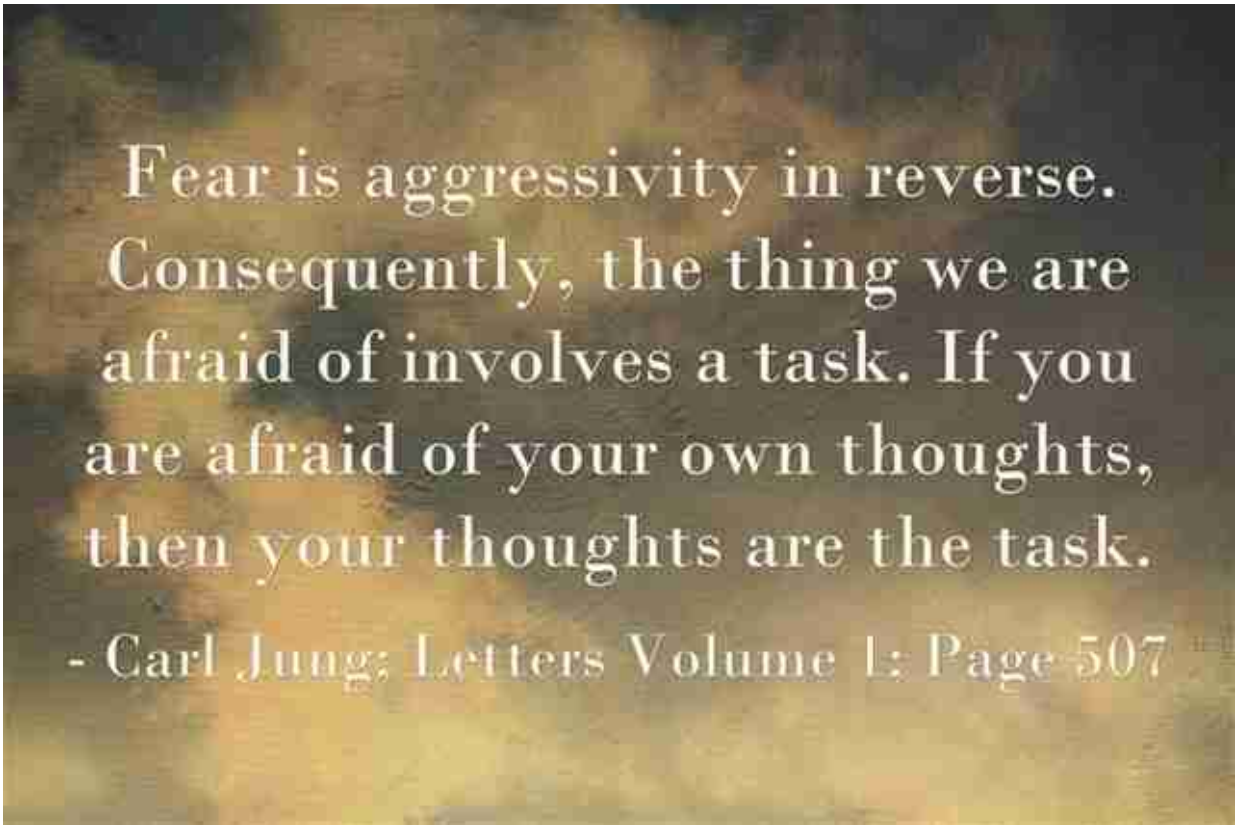
If you go to thinking, take your heart with you. If you go to love, take your head with you. Love is empty without thinking, thinking hollow without love. Carl Jung, The Red Book, Page 253.



But the brightness of love seems to come from the fact that love is visible life and action. Carl Jung, The Red Book, Page 252.



I wouldn’t call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say ’T’ only when they have found their ego. The ego, therefore, is rather a find or an experience and not a creation. Carl Jung, Letters Volume 1; Pages 254-255.



Fear is aggressivity in reverse. Consequently, the thing we are afraid of involves a task. If you are afraid of your own thoughts, then your thoughts are the task. Carl Jung; Letters Volume 1; Page 507.

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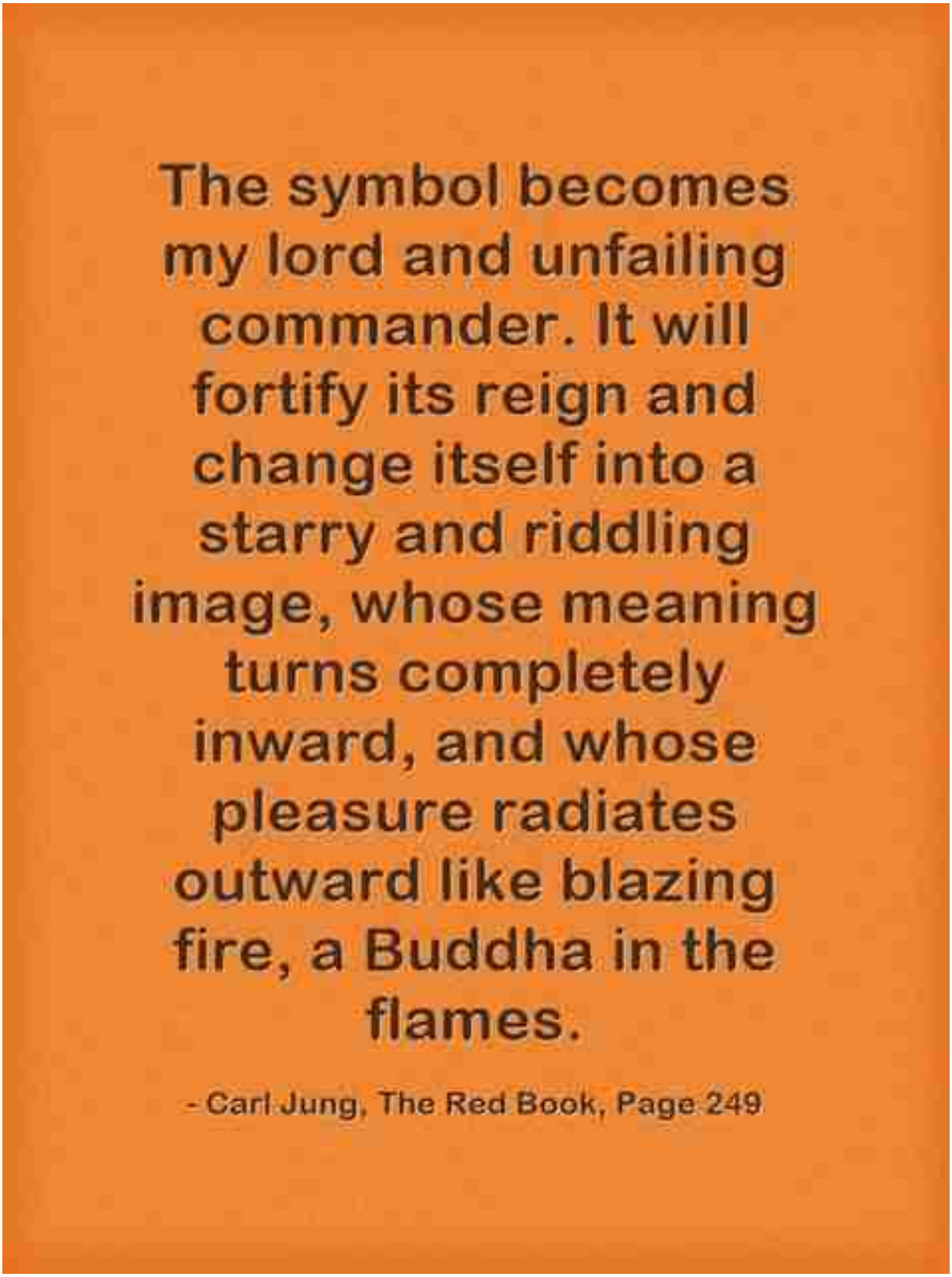
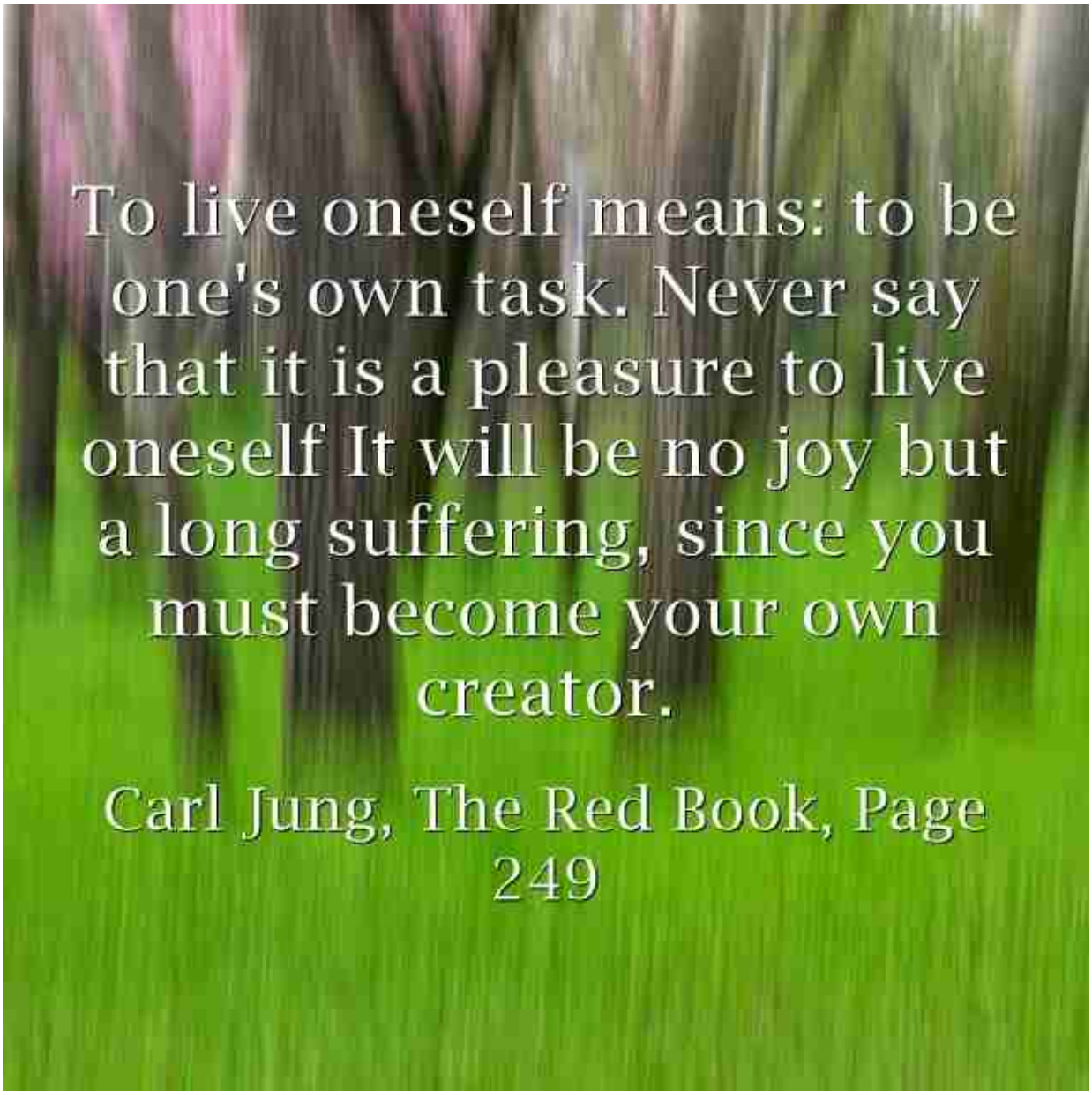


The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.



To live oneself means: to be one’s own task. Never say that it is a pleasure to live oneself It will be no joy but a long suffering, since you must become your own creator. Carl Jung, The Red Book, Page 249.

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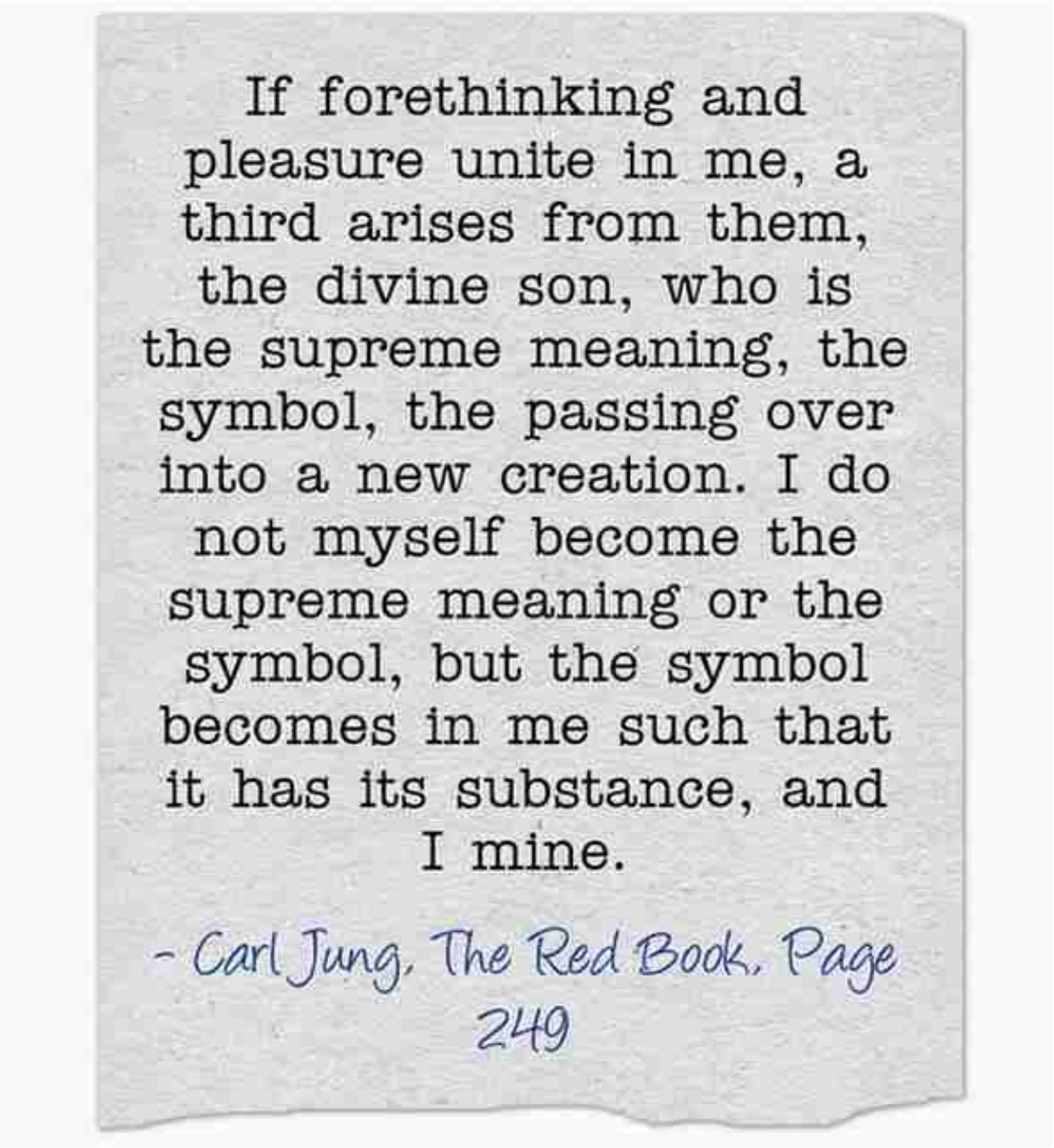
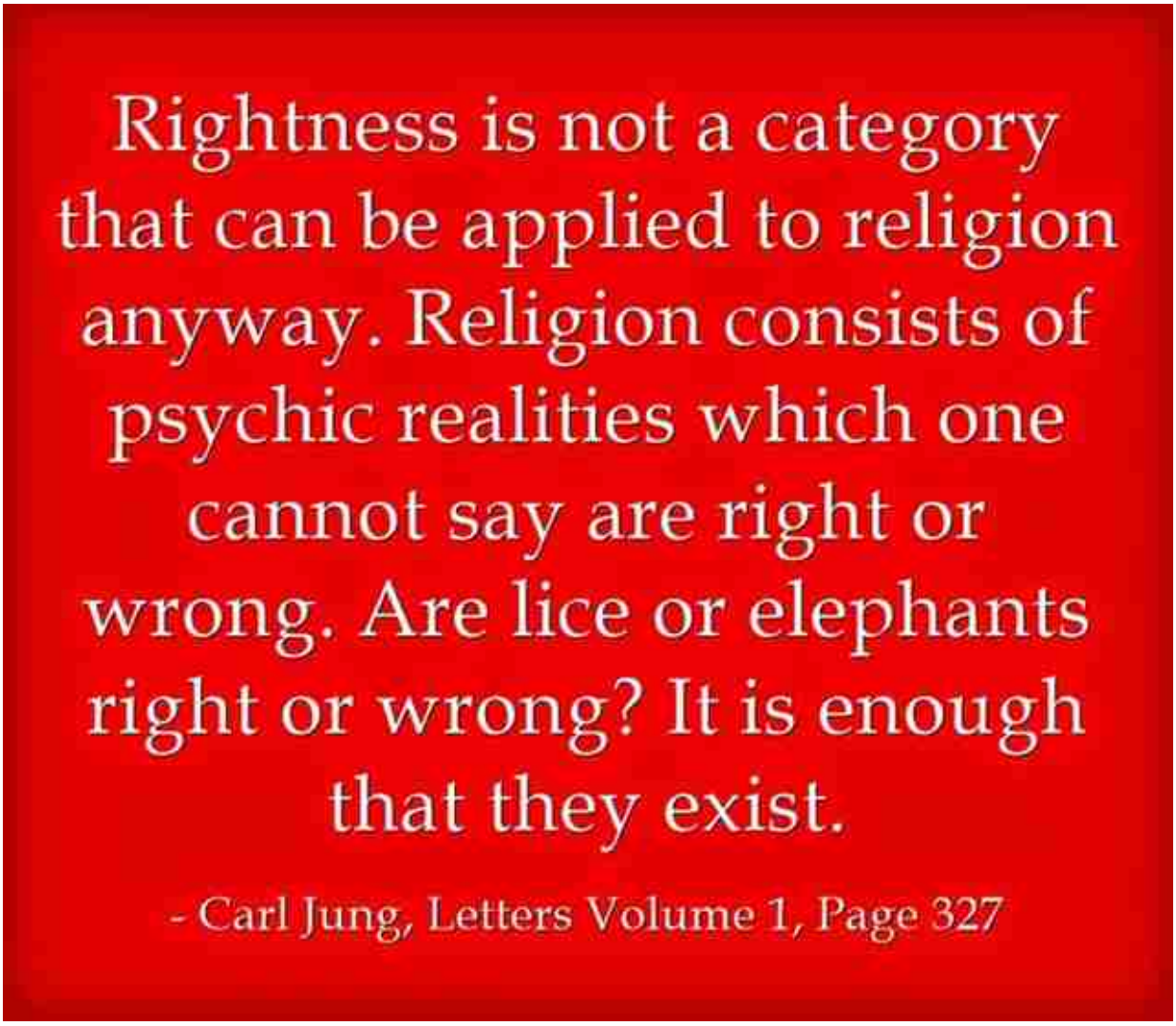
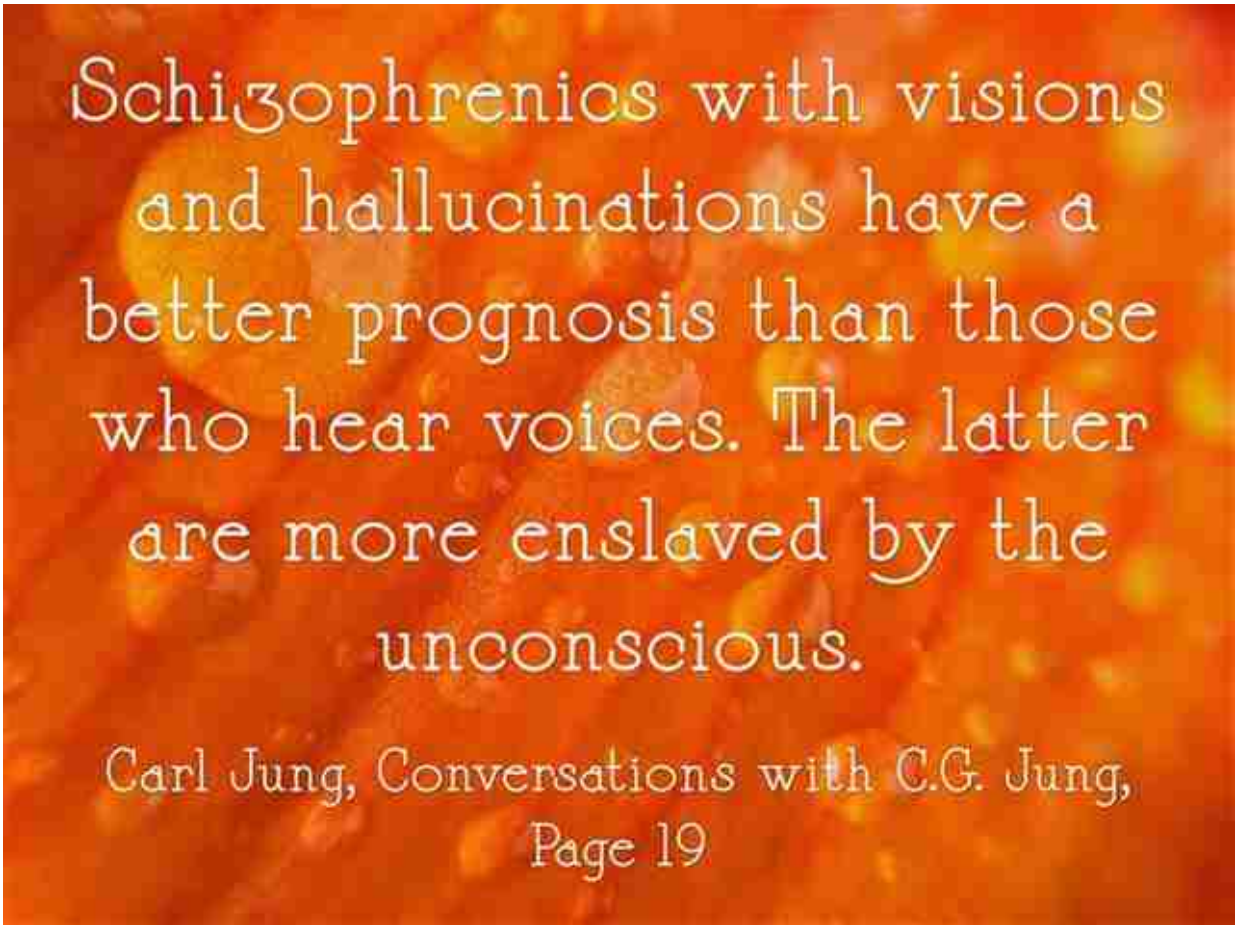


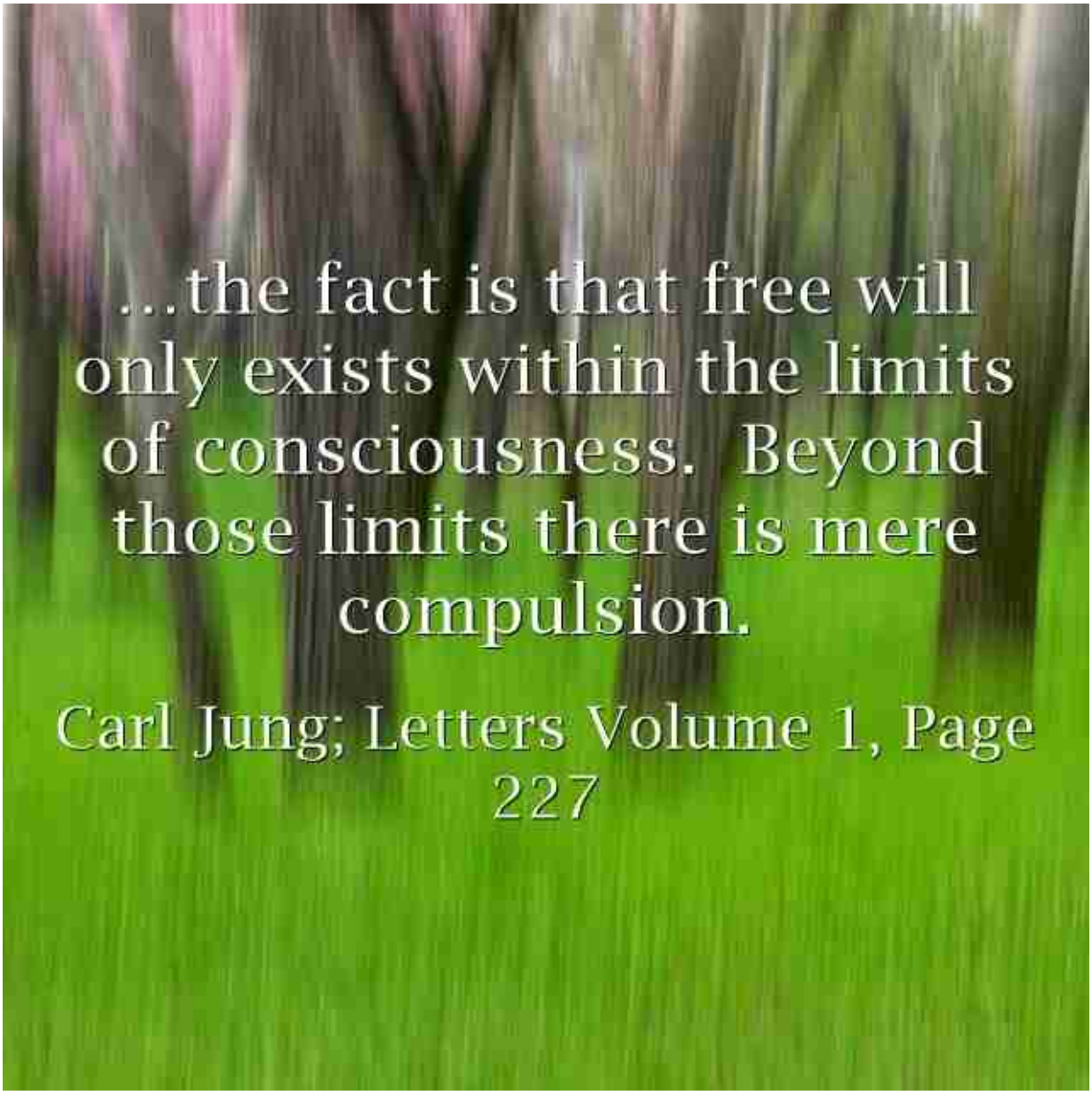
If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Carl Jung, The Red Book, Page 249.



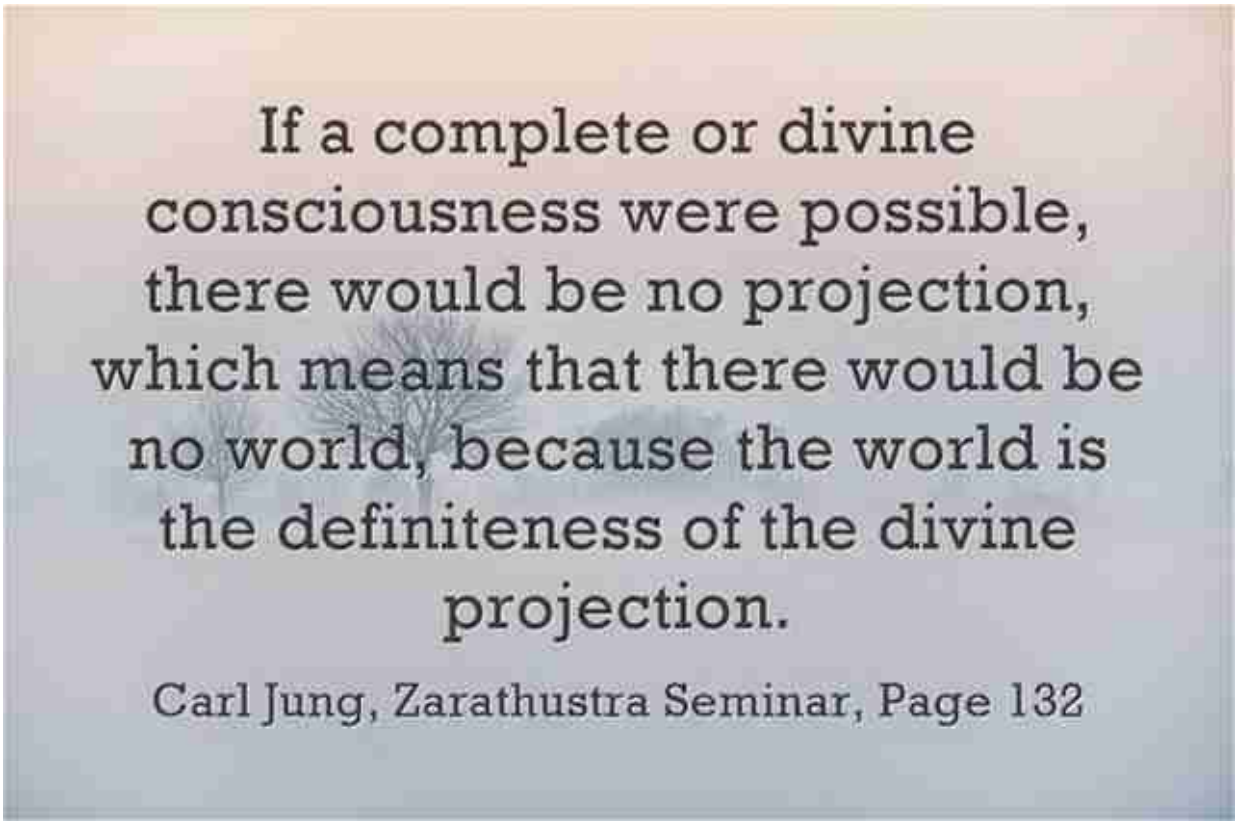
Rightness is not a category that can be applied to religion anyway. Religion consists of psychic realities which one cannot say are right or wrong. Are lice or elephants right or wrong? It is enough that they exist. Carl Jung, Letters Volume 1, Page 327.



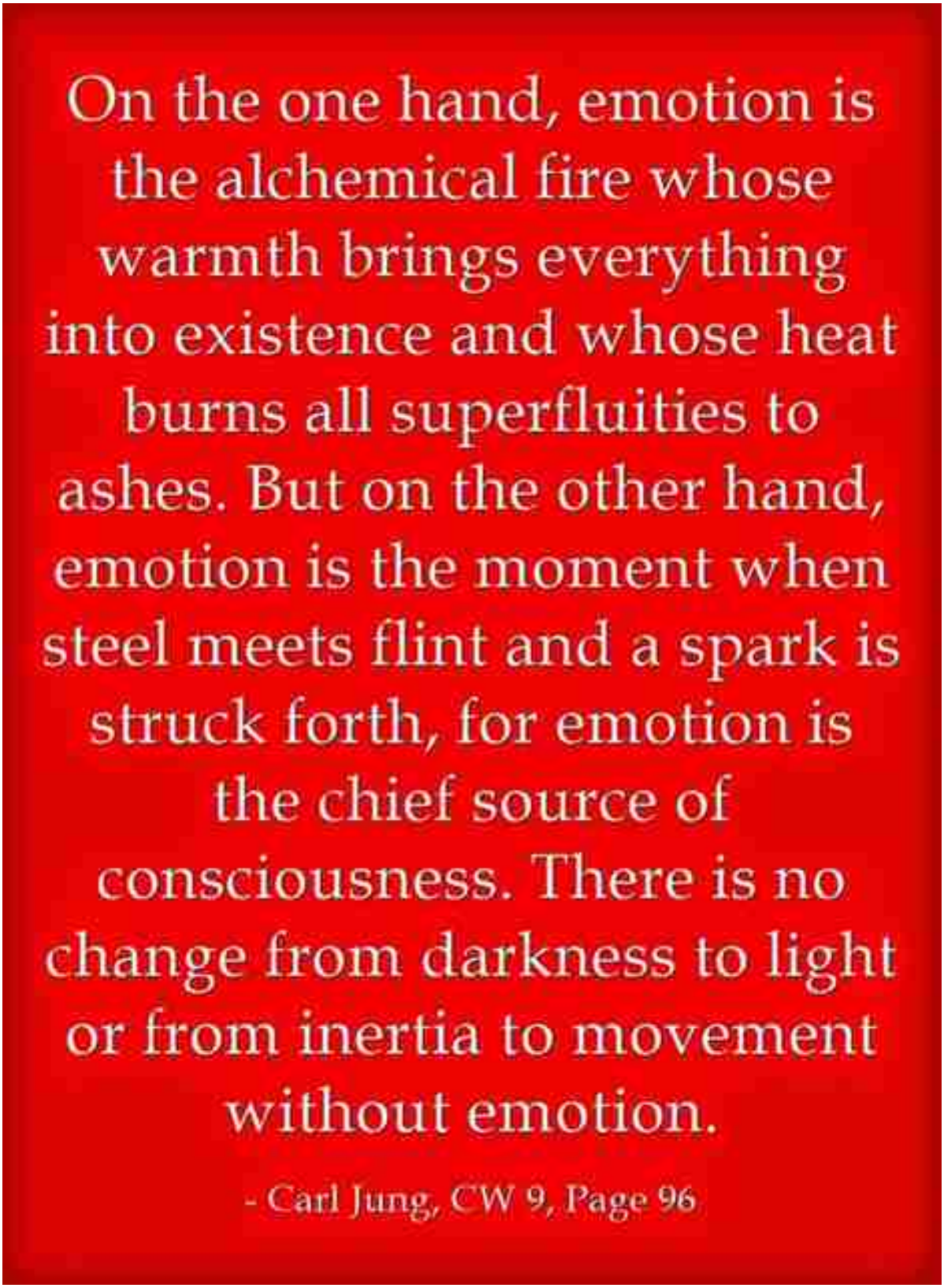
Schizophrenics with visions and hallucinations have a better prognosis than those who hear voices. The latter are more enslaved by the unconscious. Carl Jung, Conversations with C.G. Jung, Page 19.



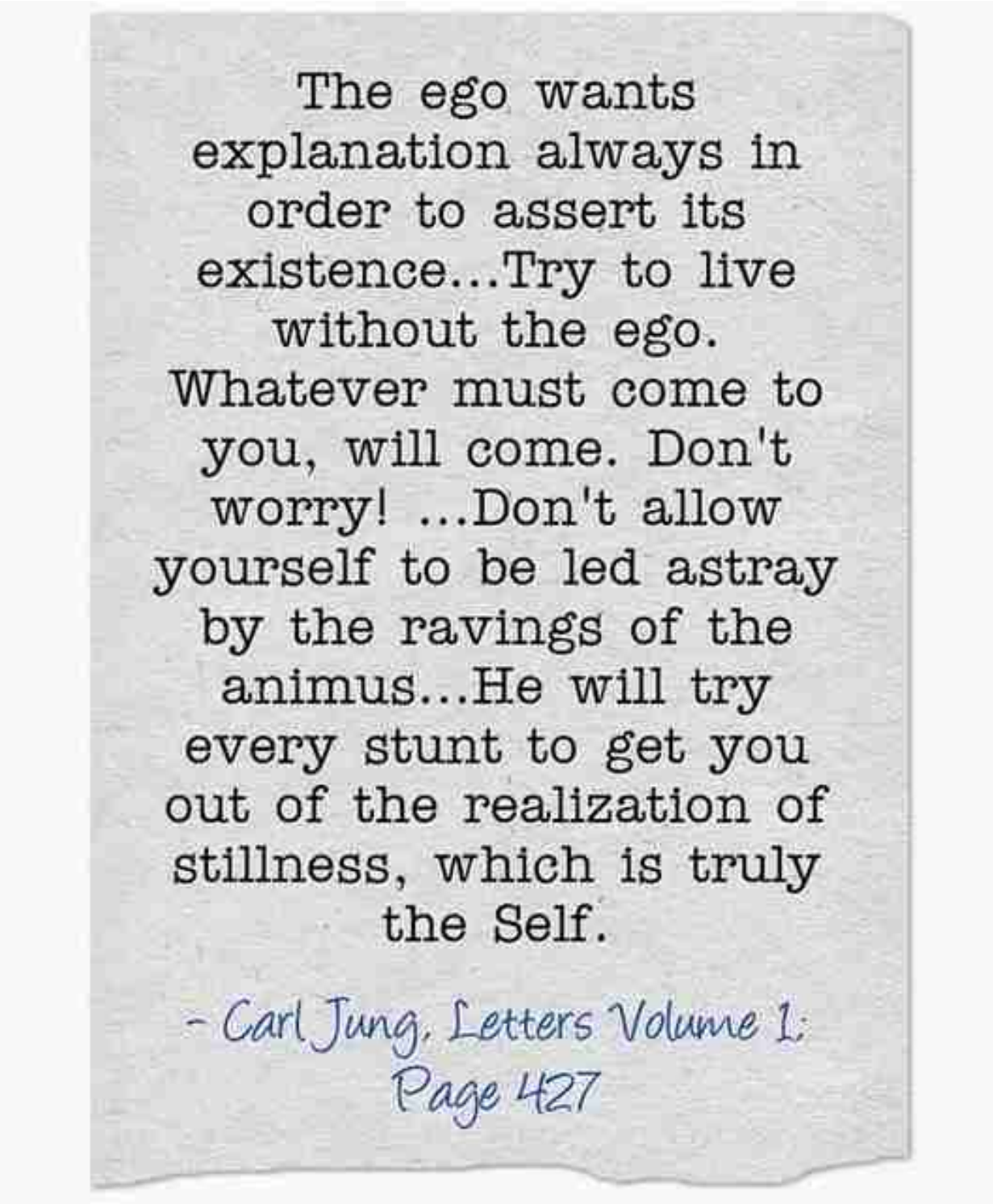
…the fact is that free will only exists within the limits of consciousness. Beyond those limits there is mere compulsion.
Carl Jung; Letters Volume 1, Page 227



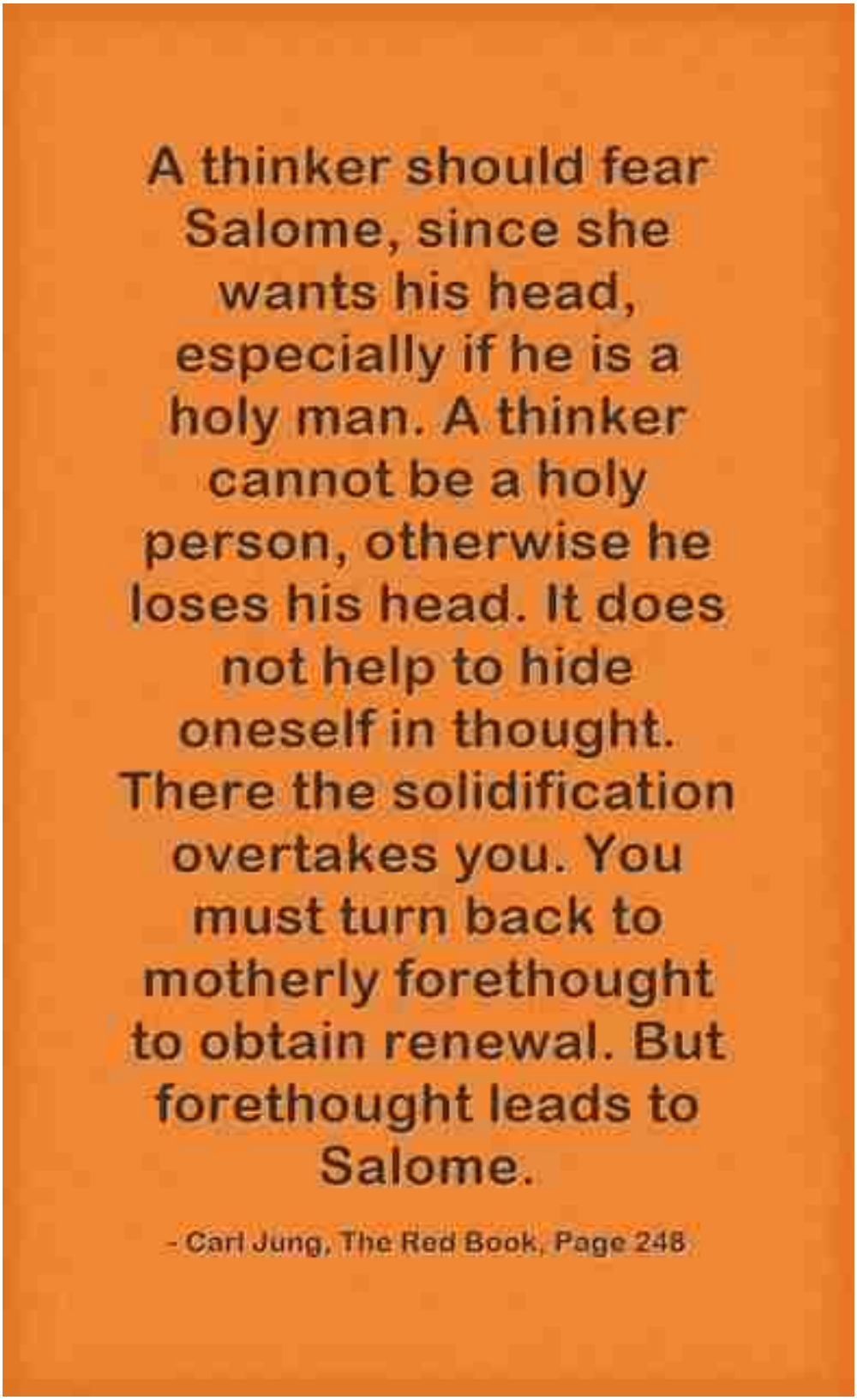
If a complete or divine consciousness were possible, there would be no projection, which means that there would be no world, because the world is the definiteness of the divine projection. Carl Jung, Zarathustra Seminar, Page 132.



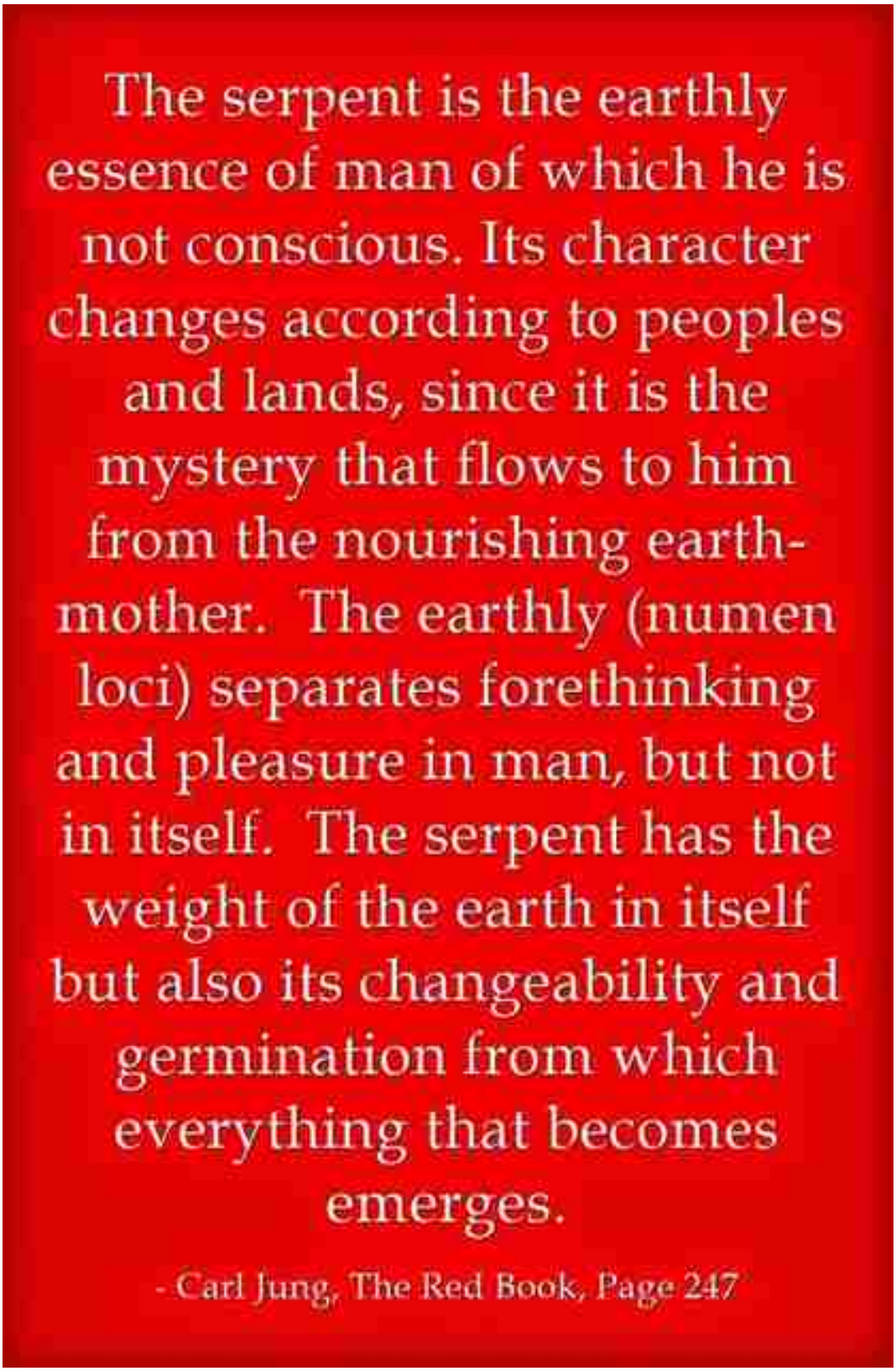
On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes. But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion". Carl Jung, CW 9, Page 96.



The ego wants explanation always in order to assert its existence…Try to live without the ego. Whatever must come to you, will come. Don't worry! …Don't allow yourself to be led astray by the ravings of the animus…He will try every stunt to get you out of the realization of stillness, which is truly the Self. Carl Jung, Letters Volume 1; Page 427.

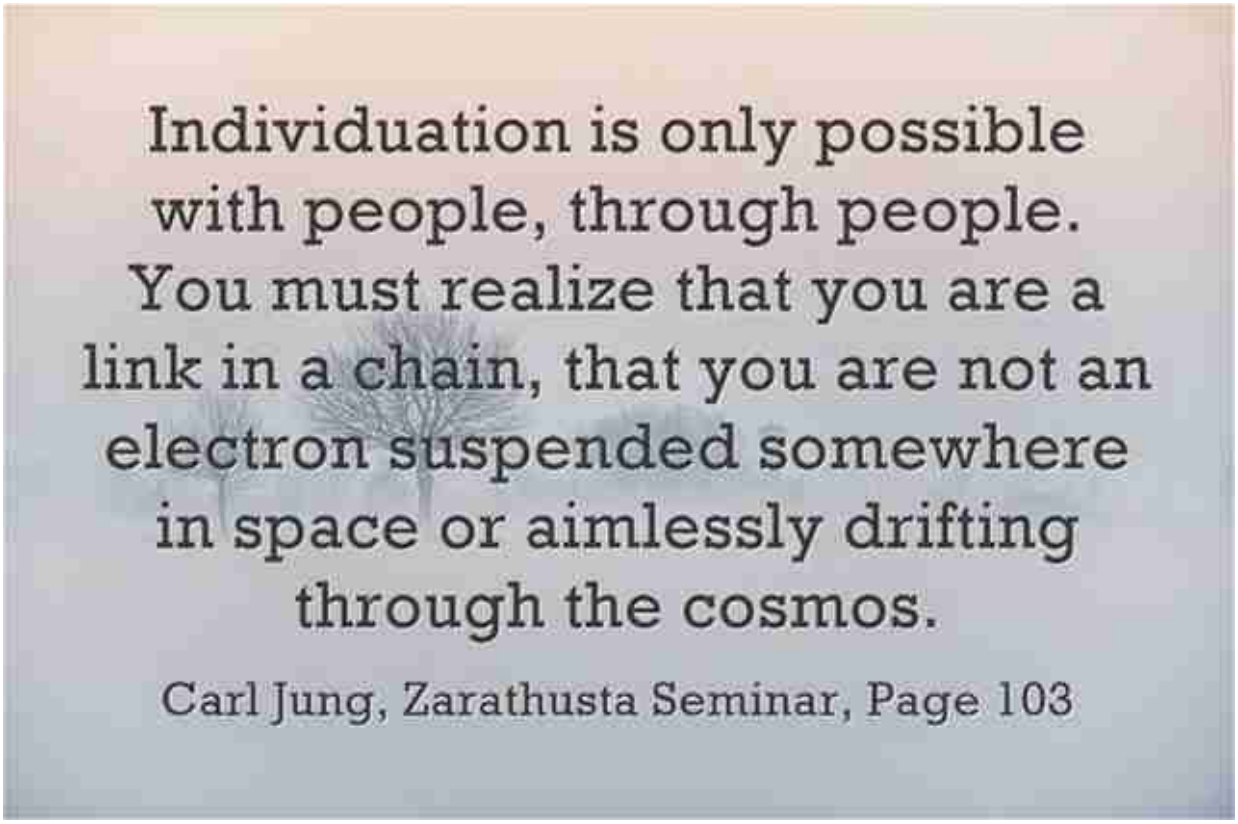


A thinker should fear Salome, since she wants his head, especially if he is a holy man. A thinker cannot be a holy person, otherwise he loses his head. It does not help to hide oneself in thought. There the solidification overtakes you. You must turn back to motherly forethought to obtain renewal. But forethought leads to Salome. Carl Jung, The Red Book, Page 248.

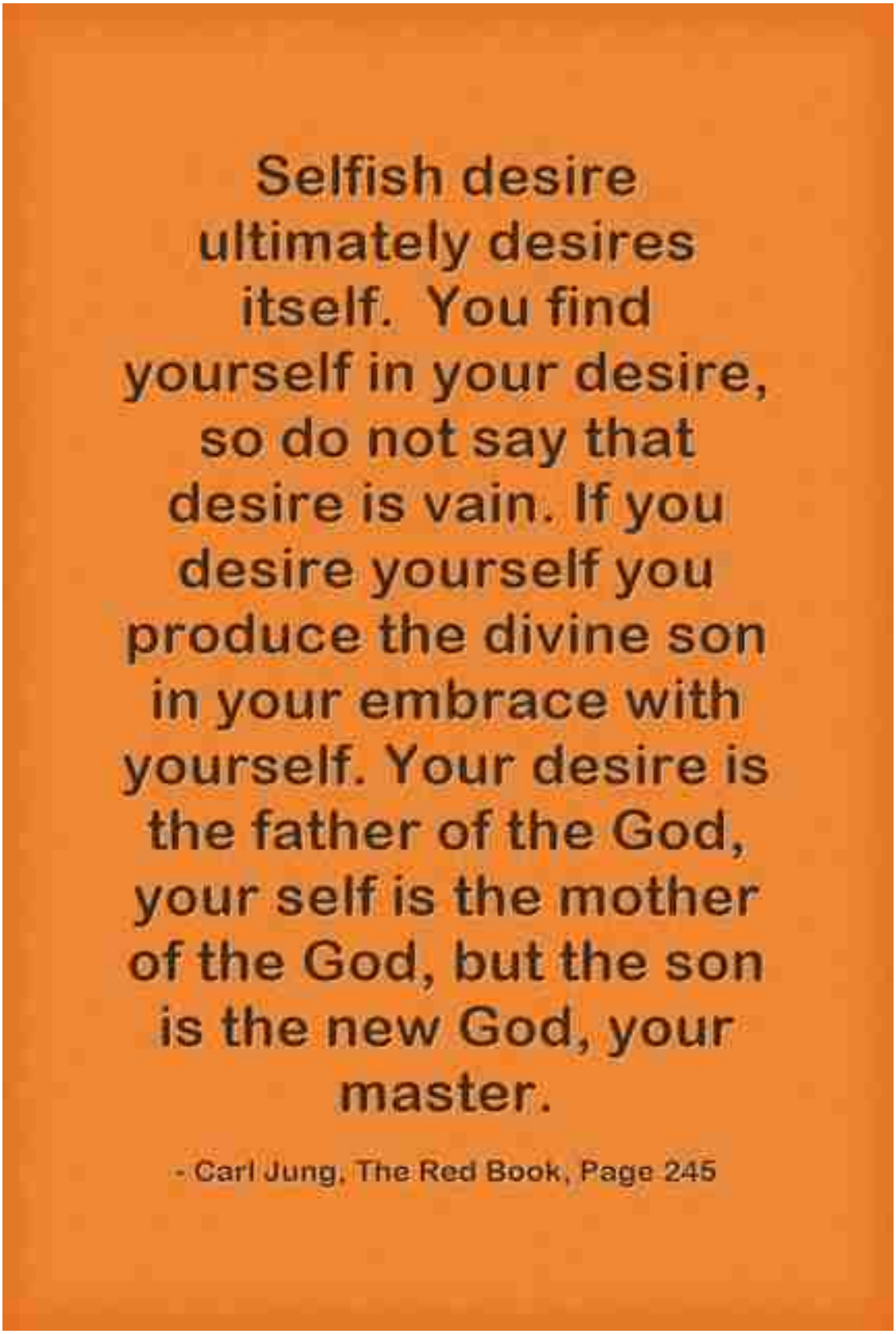


The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples and lands, since it is the mystery that flows to him from the nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also

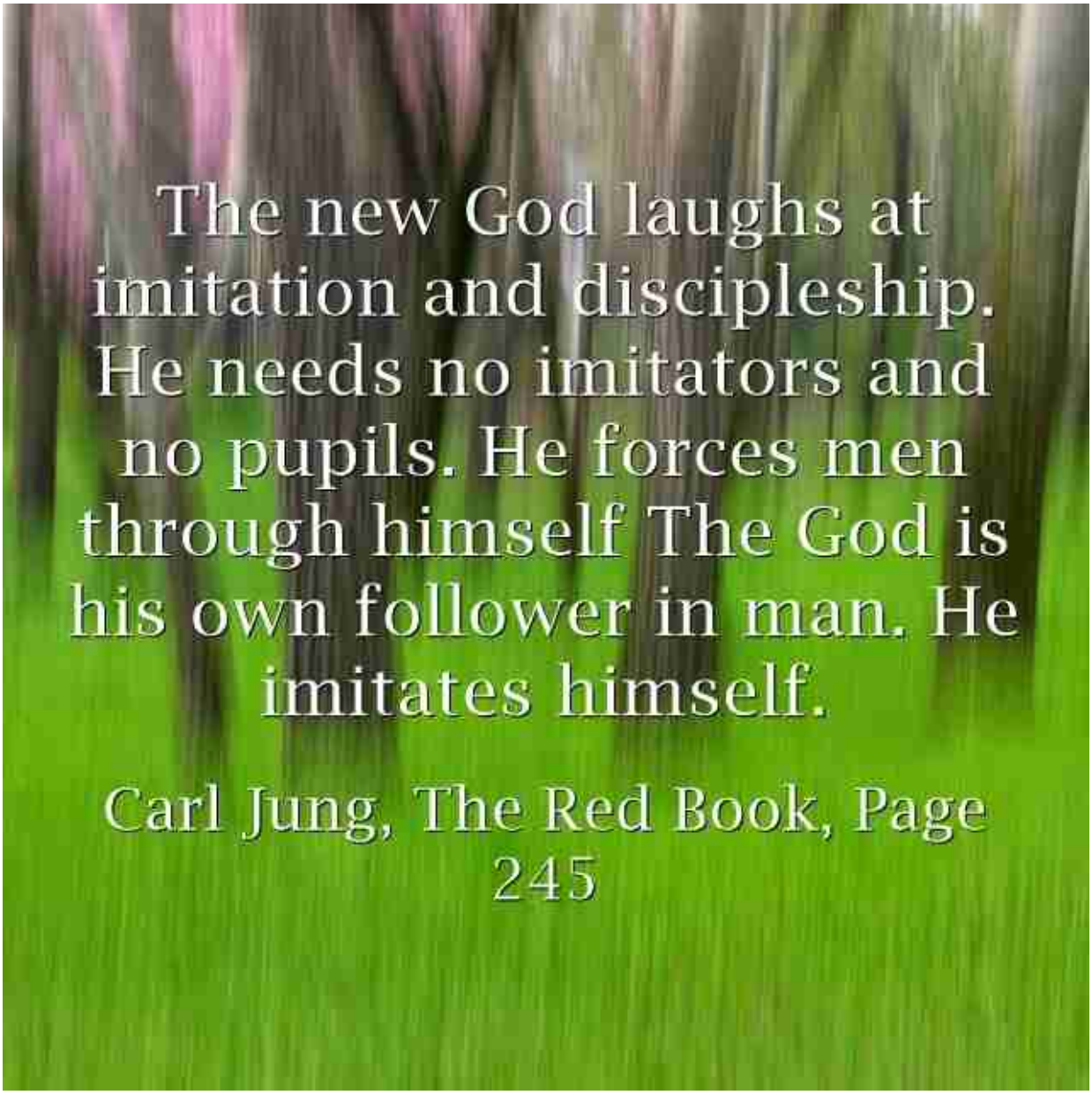
its changeability and germination from which everything that becomes emerges. Carl Jung, The Red Book, Page 247.



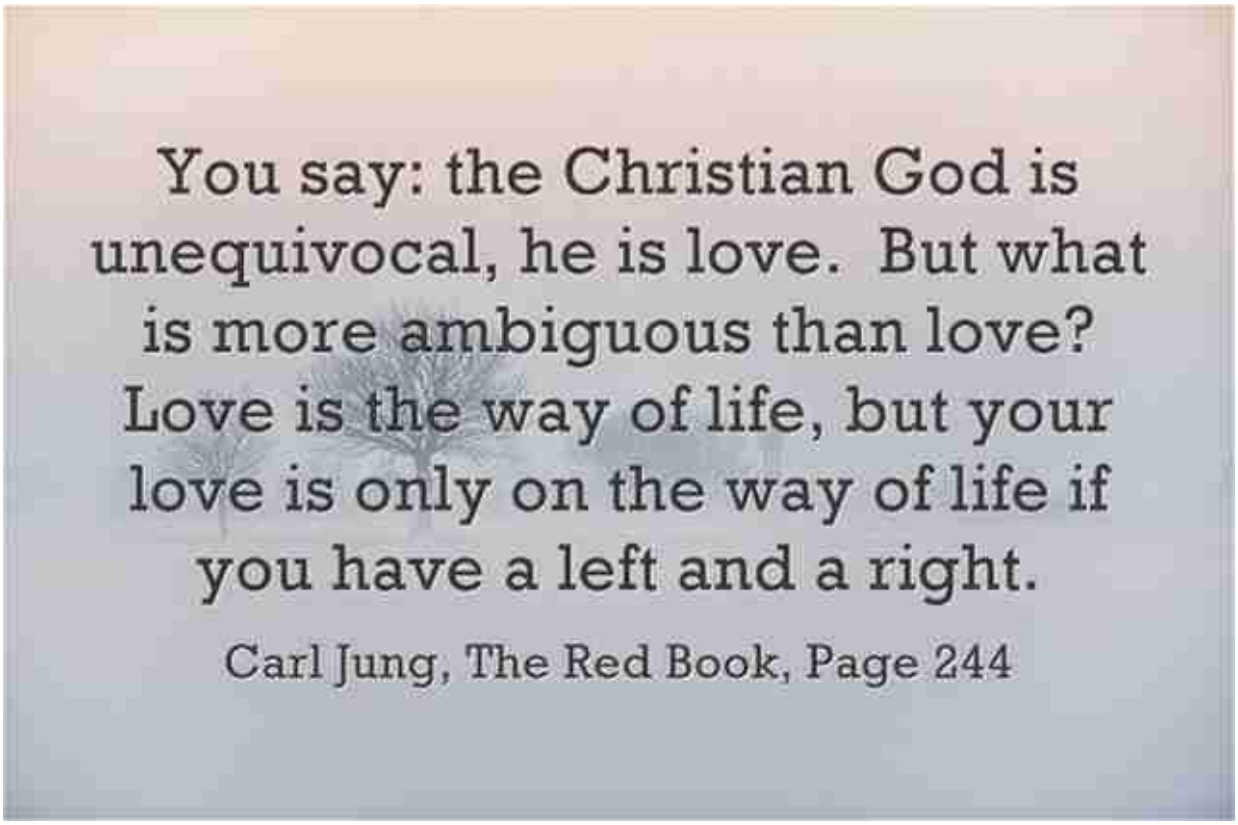
Individuation is only possible with people, through people. You must realize that you are a link in a chain, that you are not an electron suspended somewhere in space or aimlessly drifting through the cosmos. Carl Jung, Zarathustra Seminar, Page 103.



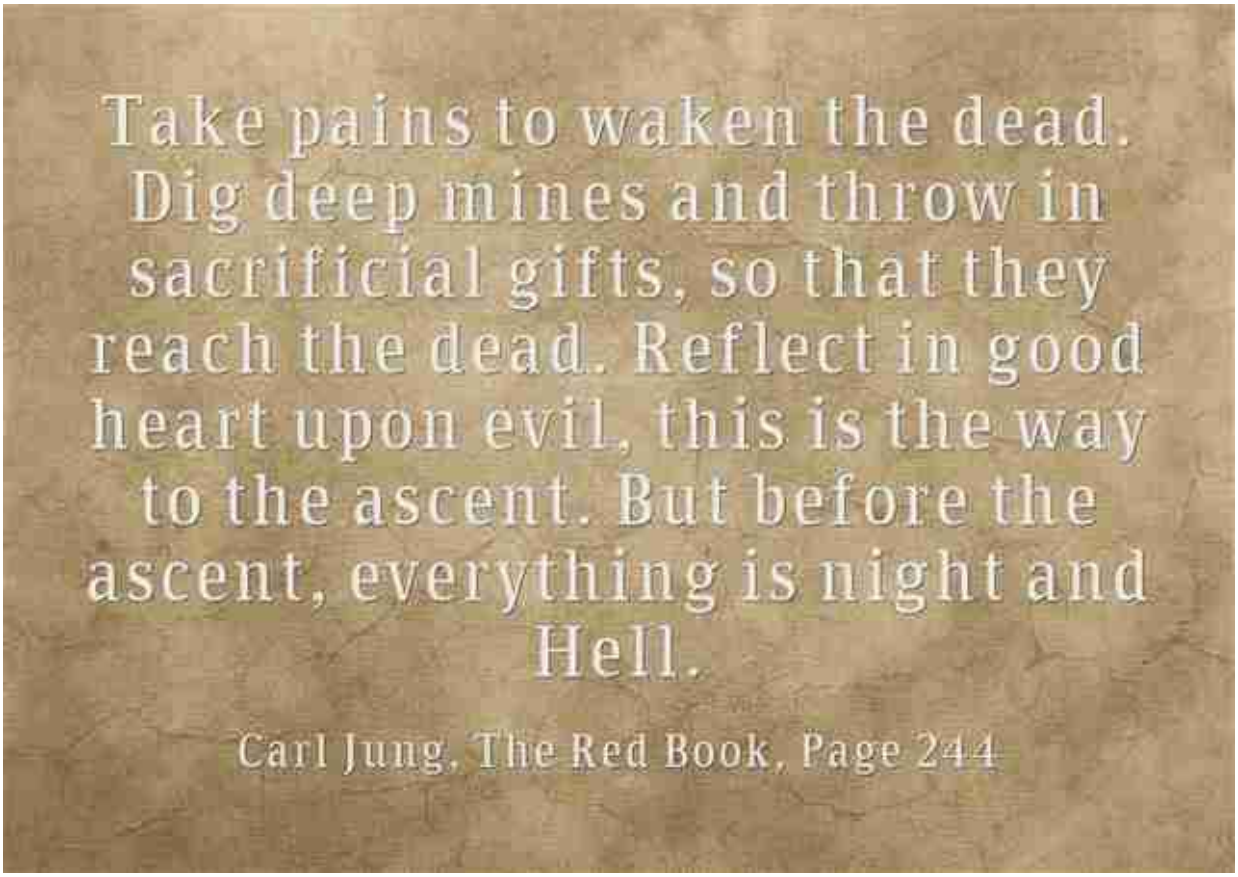
Selfish desire ultimately desires itself. You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself. Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. Carl Jung, The Red Book, Page 245.



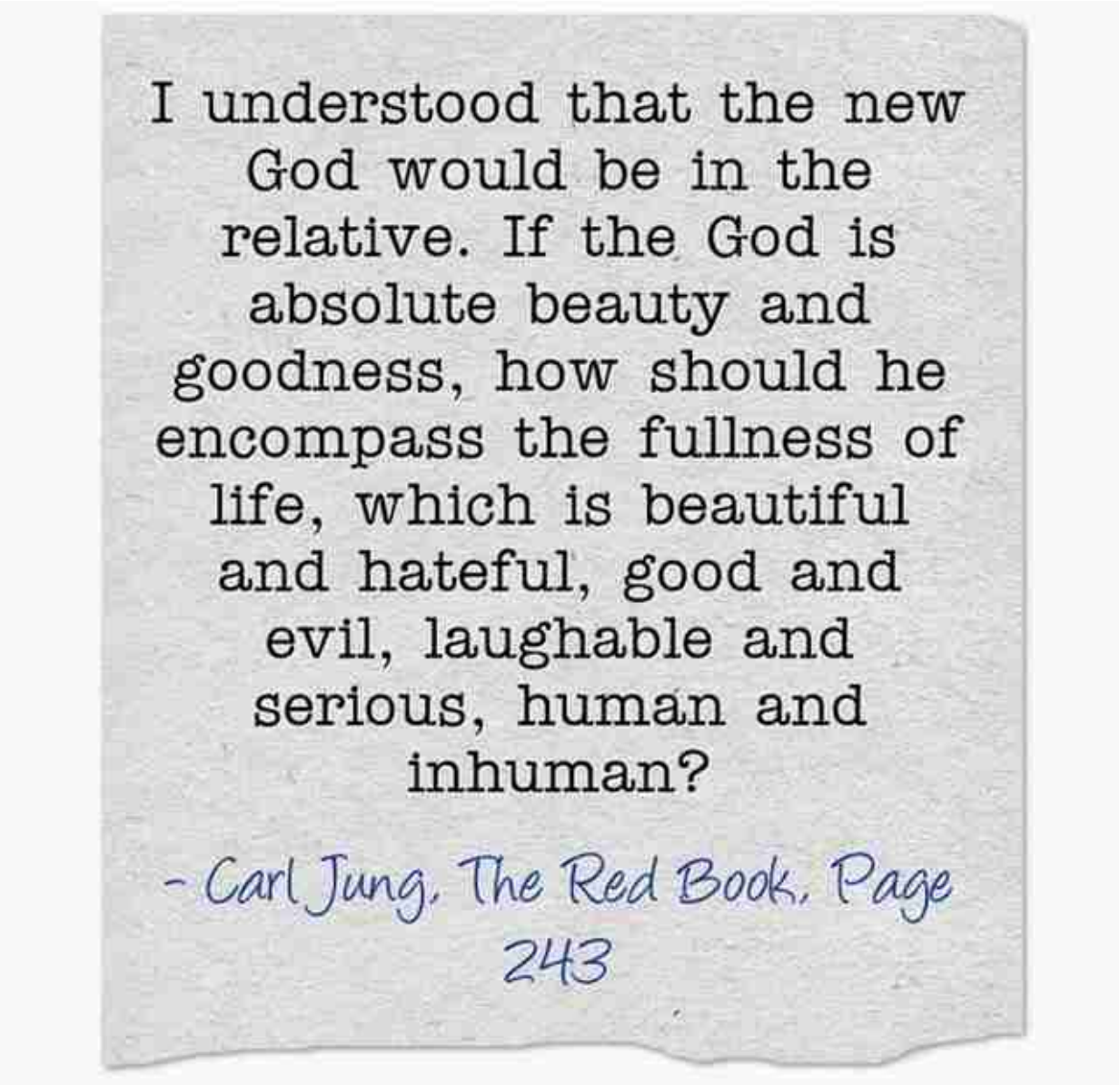
The new God laughs at imitation and discipleship. He needs no imitators and no pupils. He forces men through himself The God is his own follower in man. He imitates himself. Carl Jung, The Red Book, Page 245.



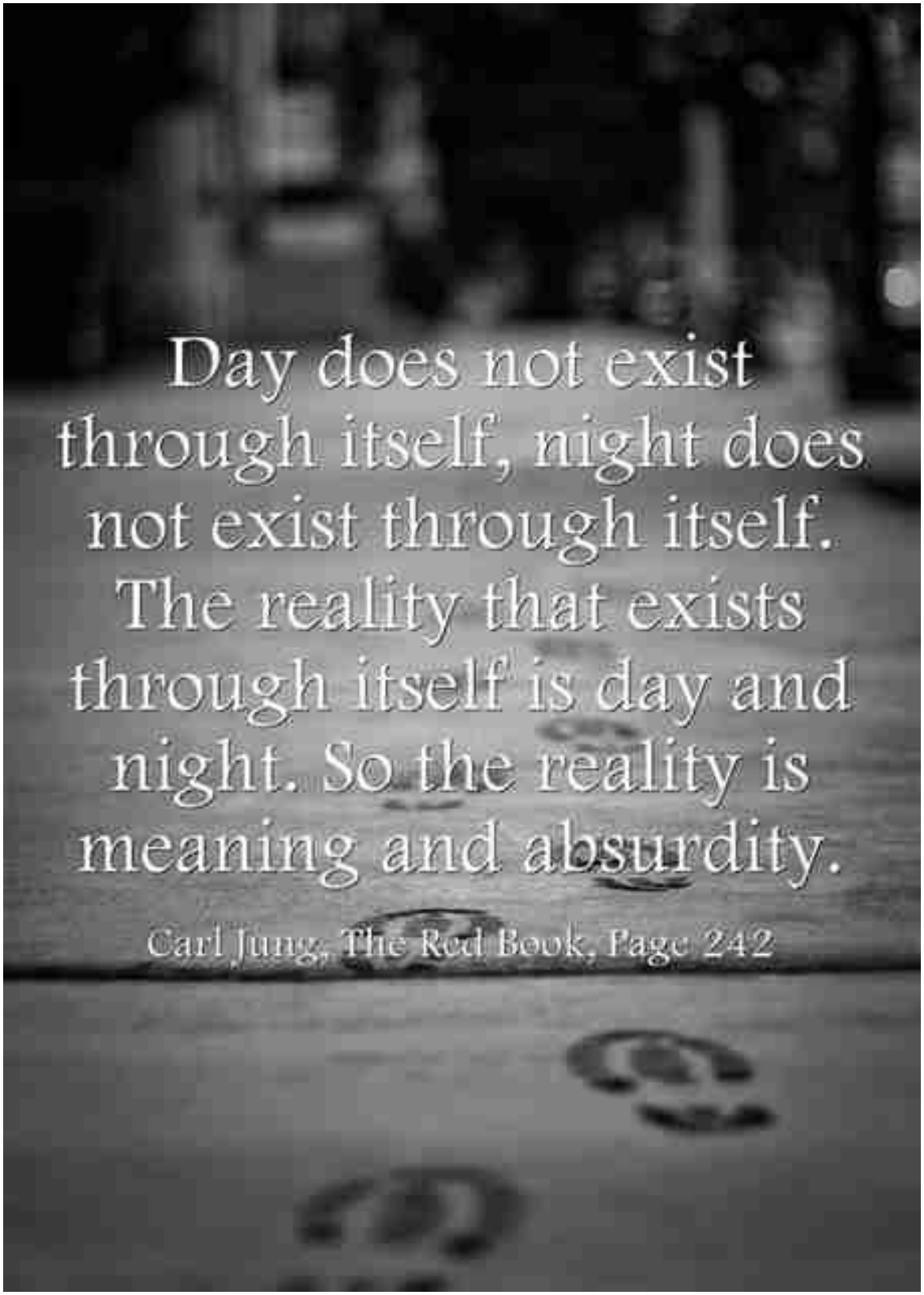
You say: the Christian God is unequivocal, he is love. But what is more ambiguous than love? Love is the way of life, but your love is only on the way of life if you have a left and a right. Carl Jung, The Red Book, Page 244.



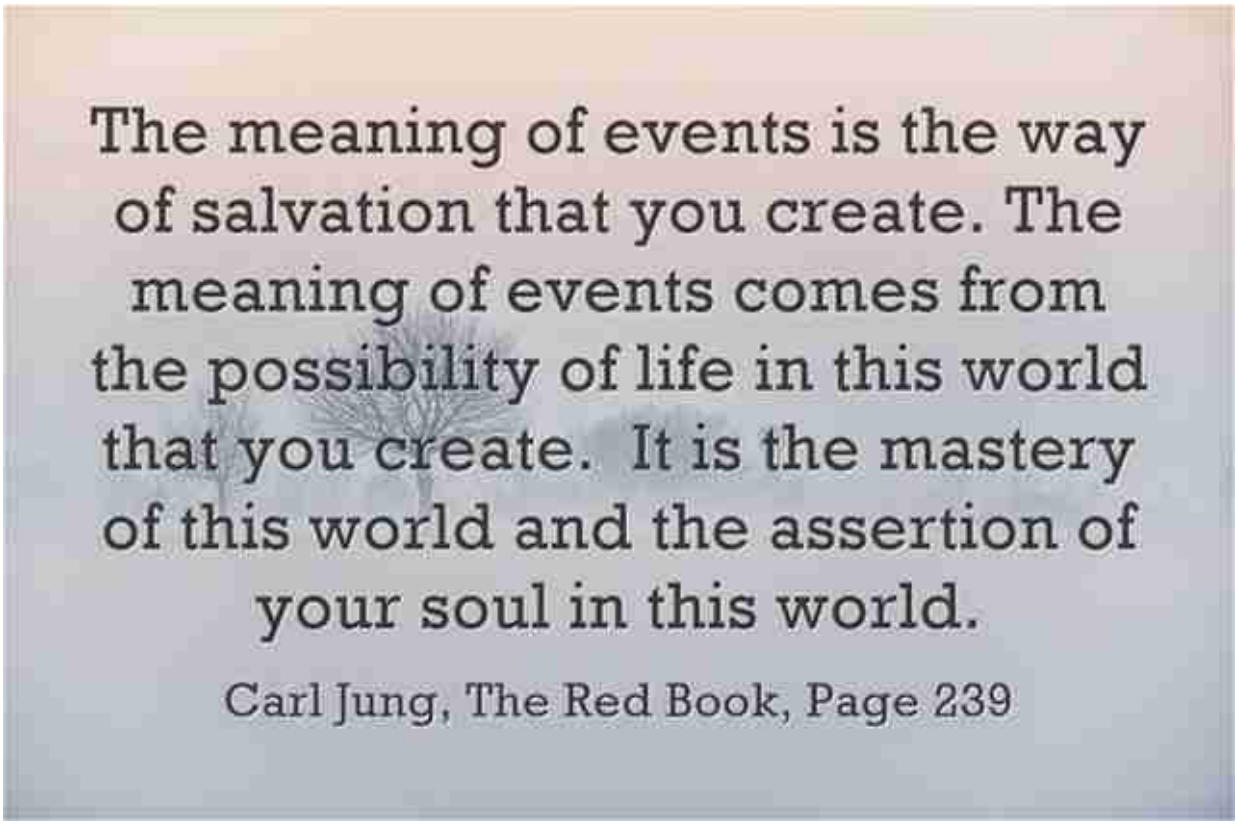
Take pains to waken the dead. Dig deep mines and throw in sacrificial gifts, so that they reach the dead. Reflect in good heart upon evil, this is the way to the ascent. But before the ascent, everything is night and Hell. Carl Jung, The Red Book, Page 244.



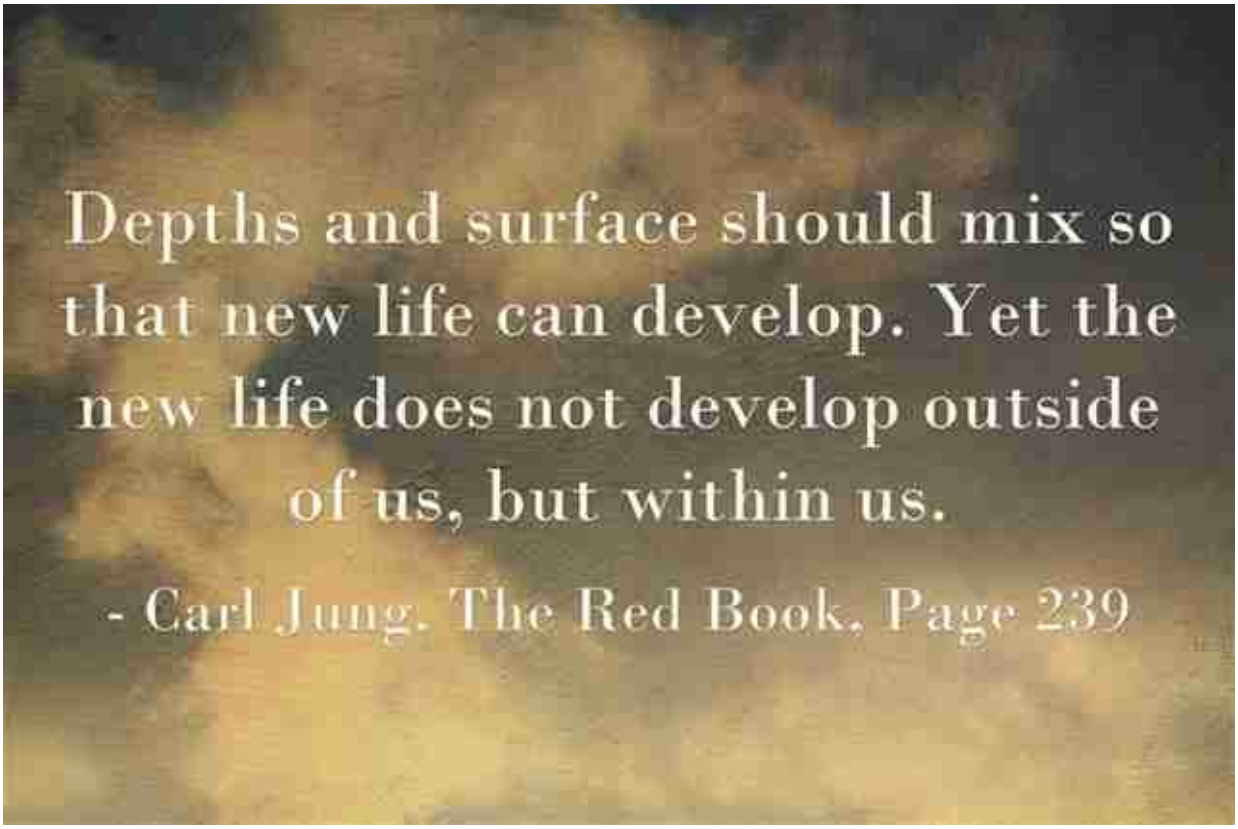
I understood that the new God would be in the relative. If the God is absolute beauty and goodness, how should he encompass the fullness of life, which is beautiful and hateful, good and evil, laughable and serious, human and inhuman? Carl Jung, The Red Book, Page 243.



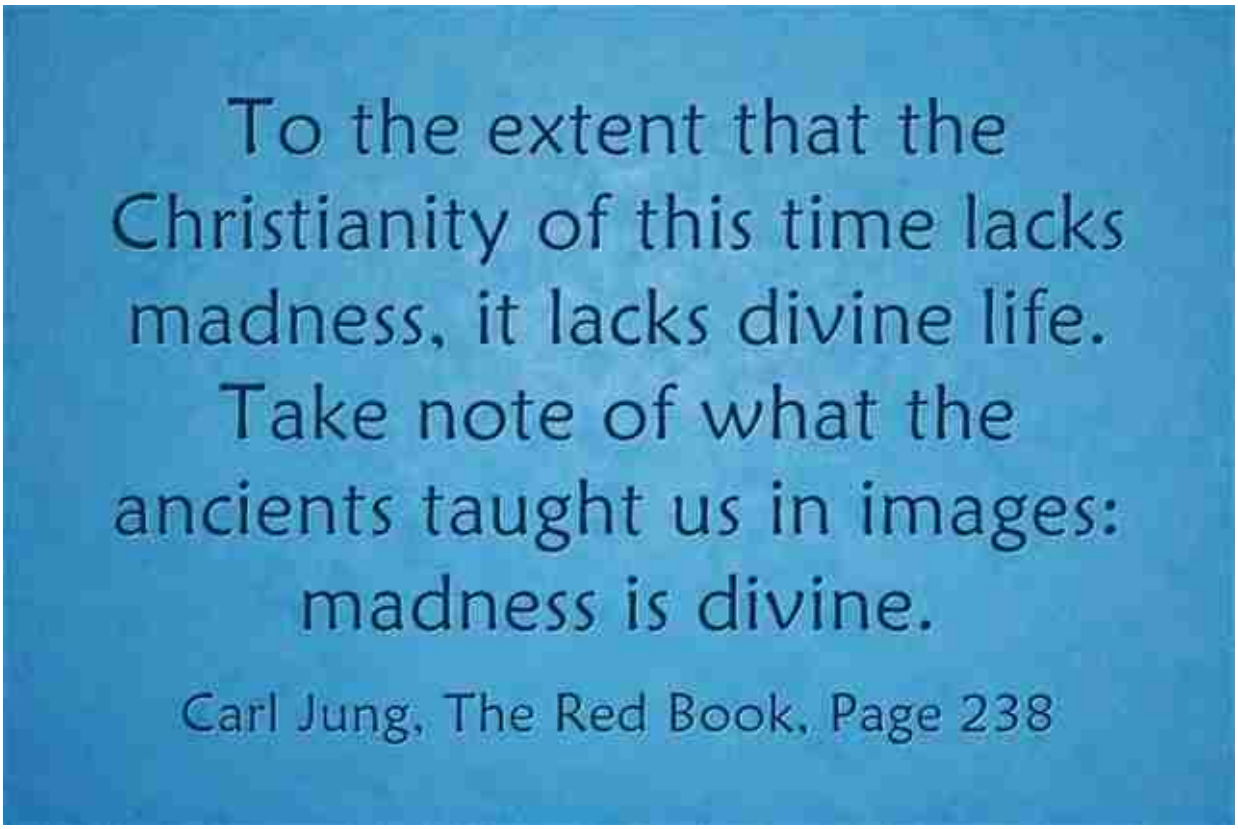
Day does not exist through itself, night does not exist through itself. The reality that exists through itself is day and night. So the reality is meaning and absurdity. Carl Jung, The Red Book, Page 242.



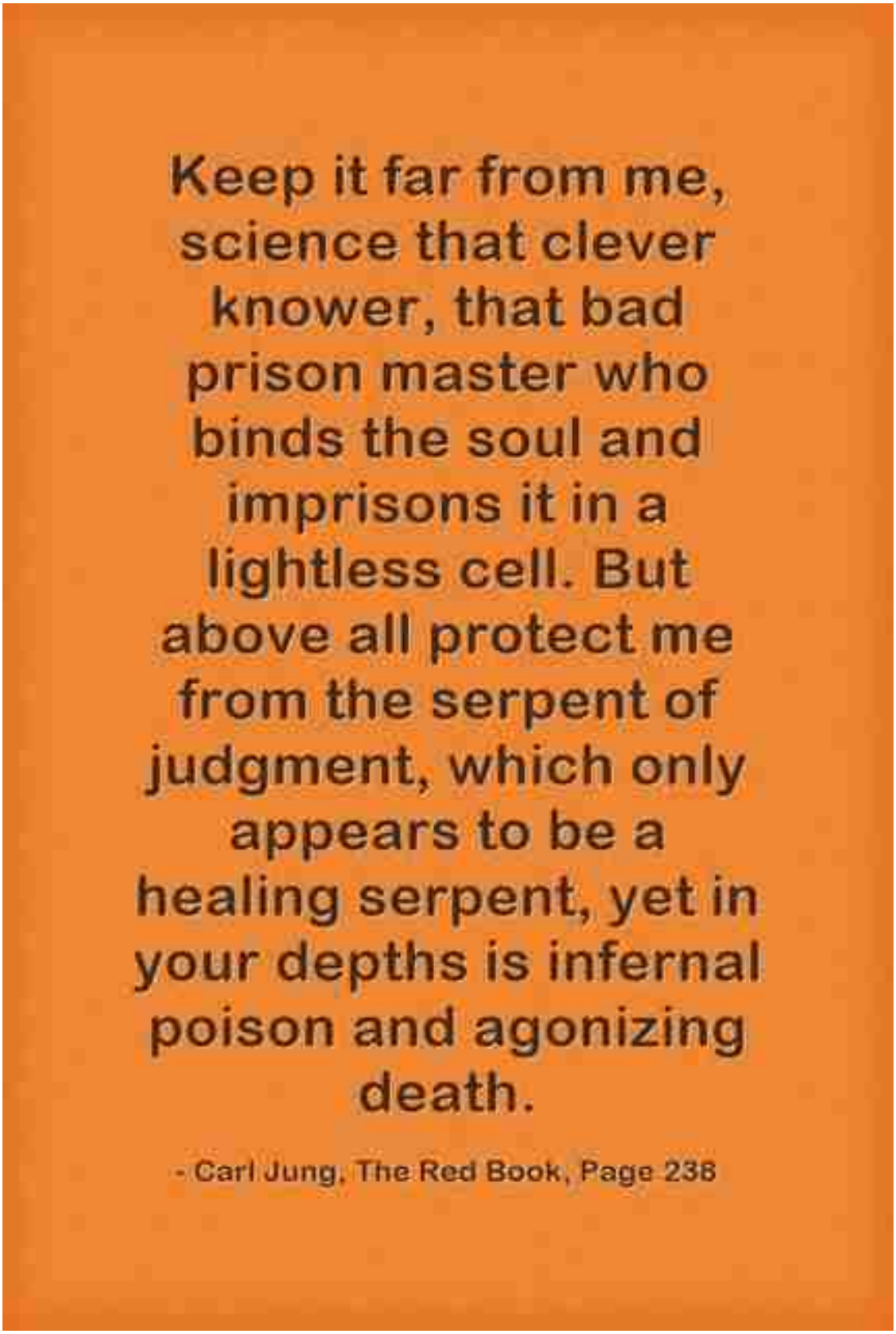
The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world. Carl Jung, The Red Book, Page 239.



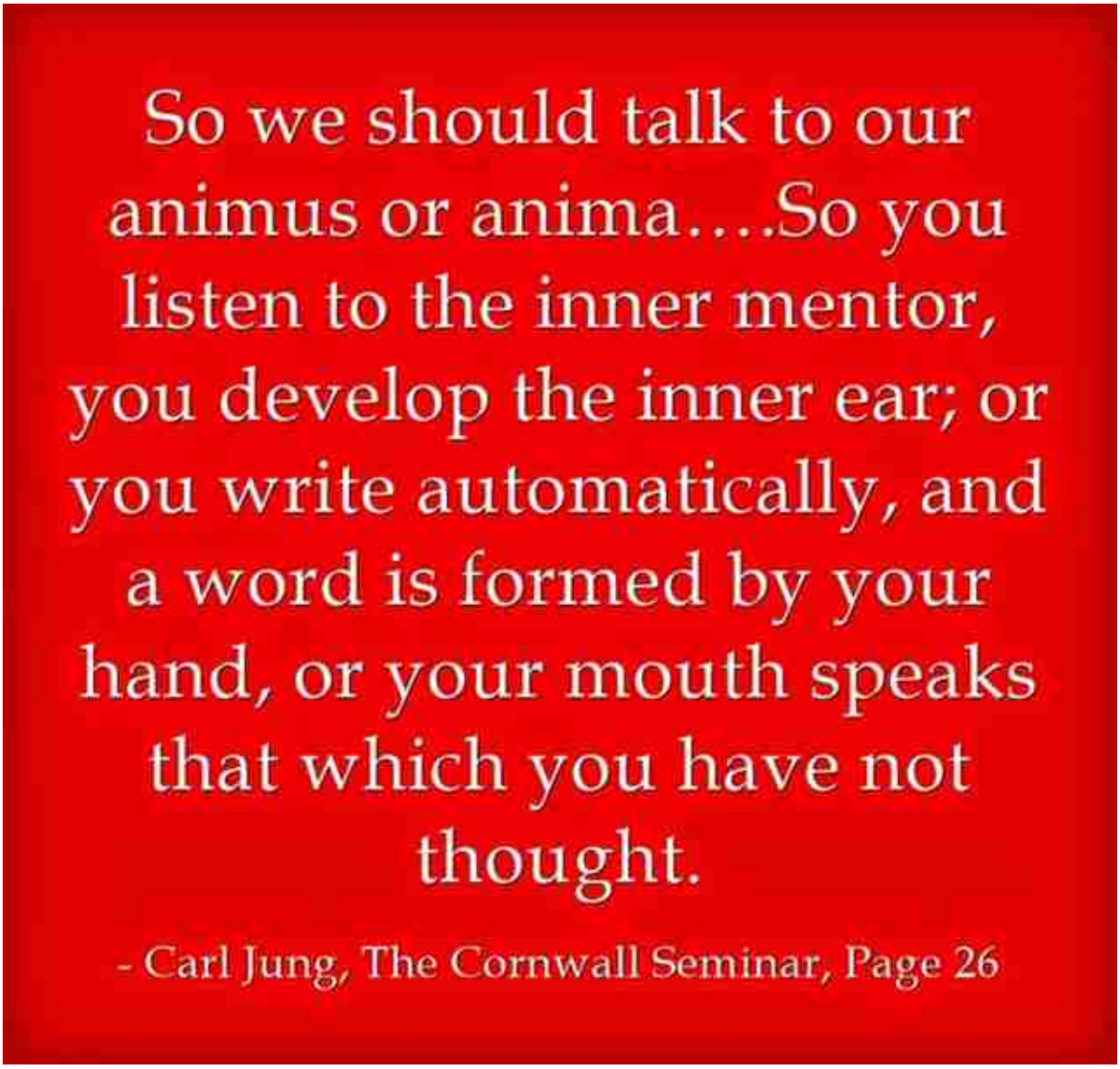
Depths and surface should mix so that new life can develop. Yet the new life does not develop outside of us, but within us. Carl Jung, The Red Book, Page 239.



To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. Carl Jung, The Red Book, Page 238.



Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, The Red Book, Page 238



So we should talk to our animus or anima….So you listen to the inner mentor, you develop the inner ear; or you write automatically, and a word is formed by your hand, or your mouth speaks that which you have not thought. Carl Jung, The Cornwall Seminar, Page 26.

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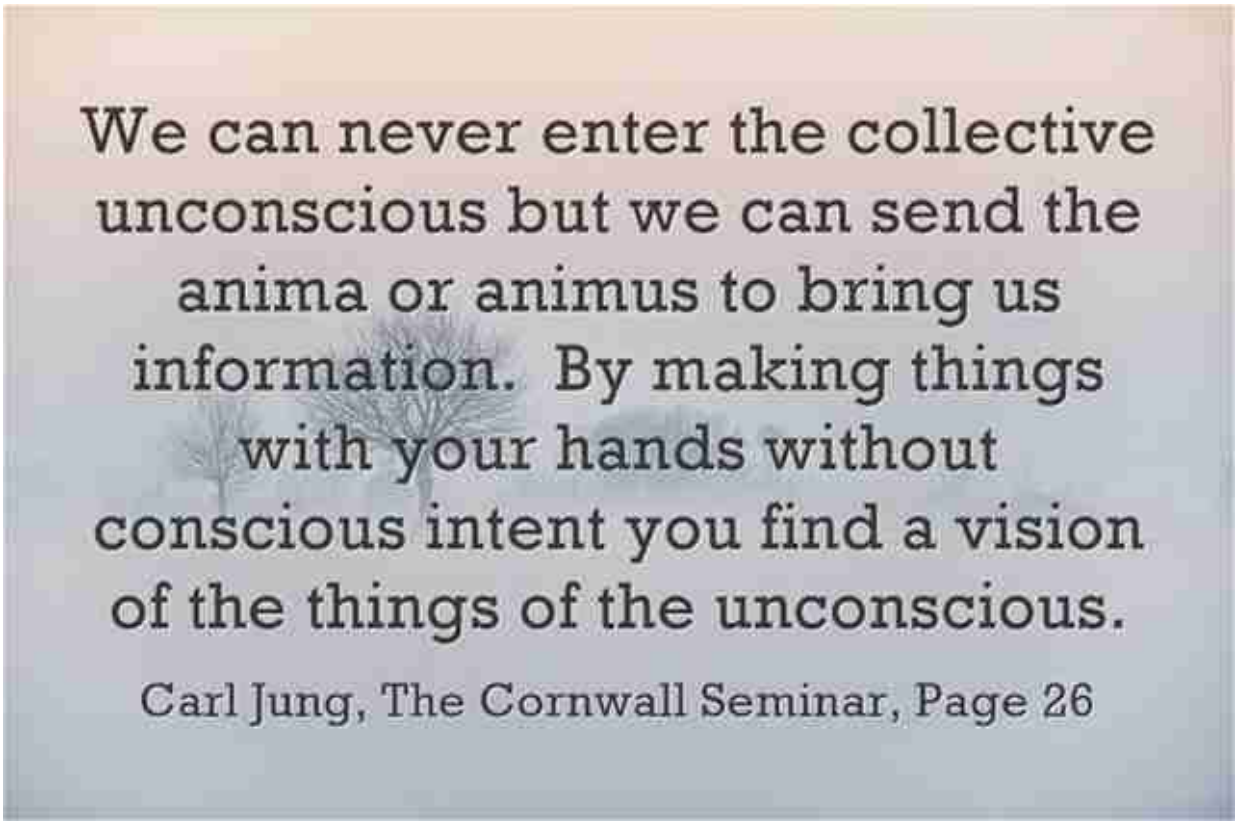
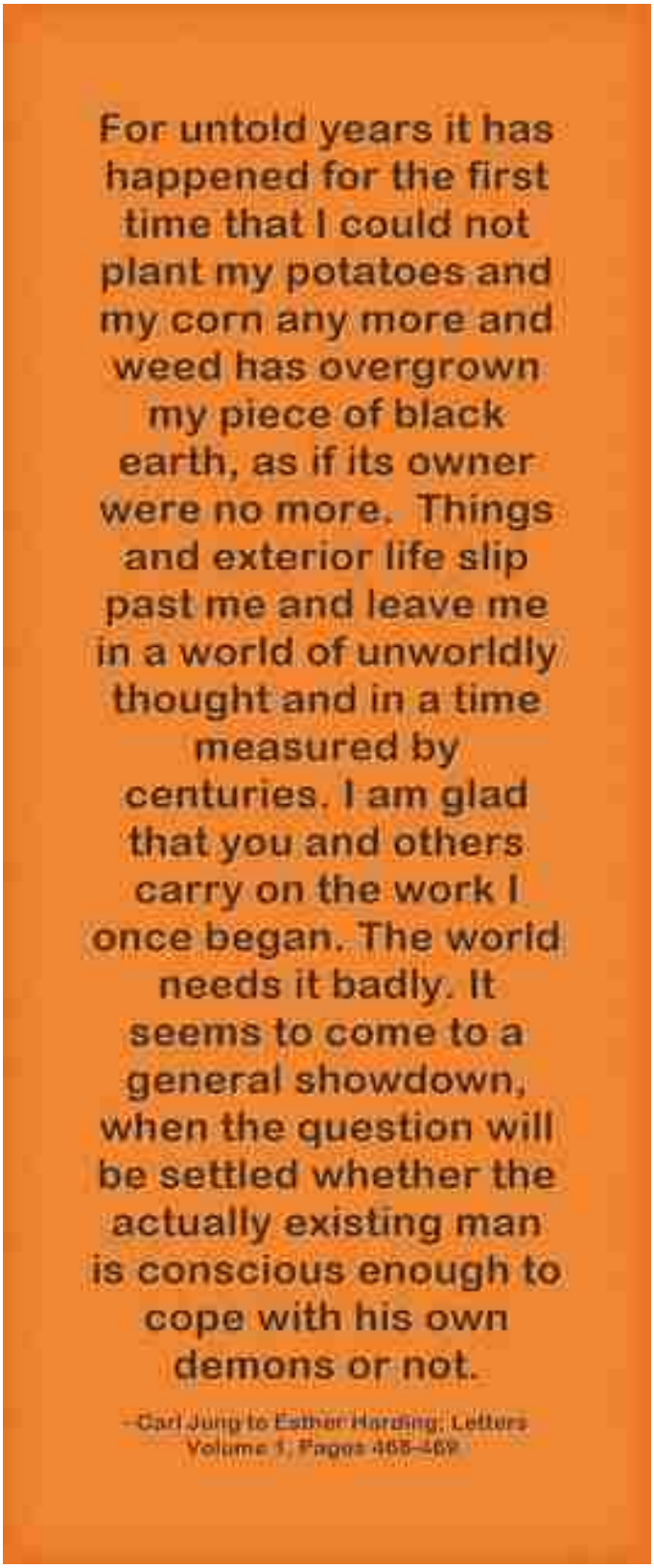
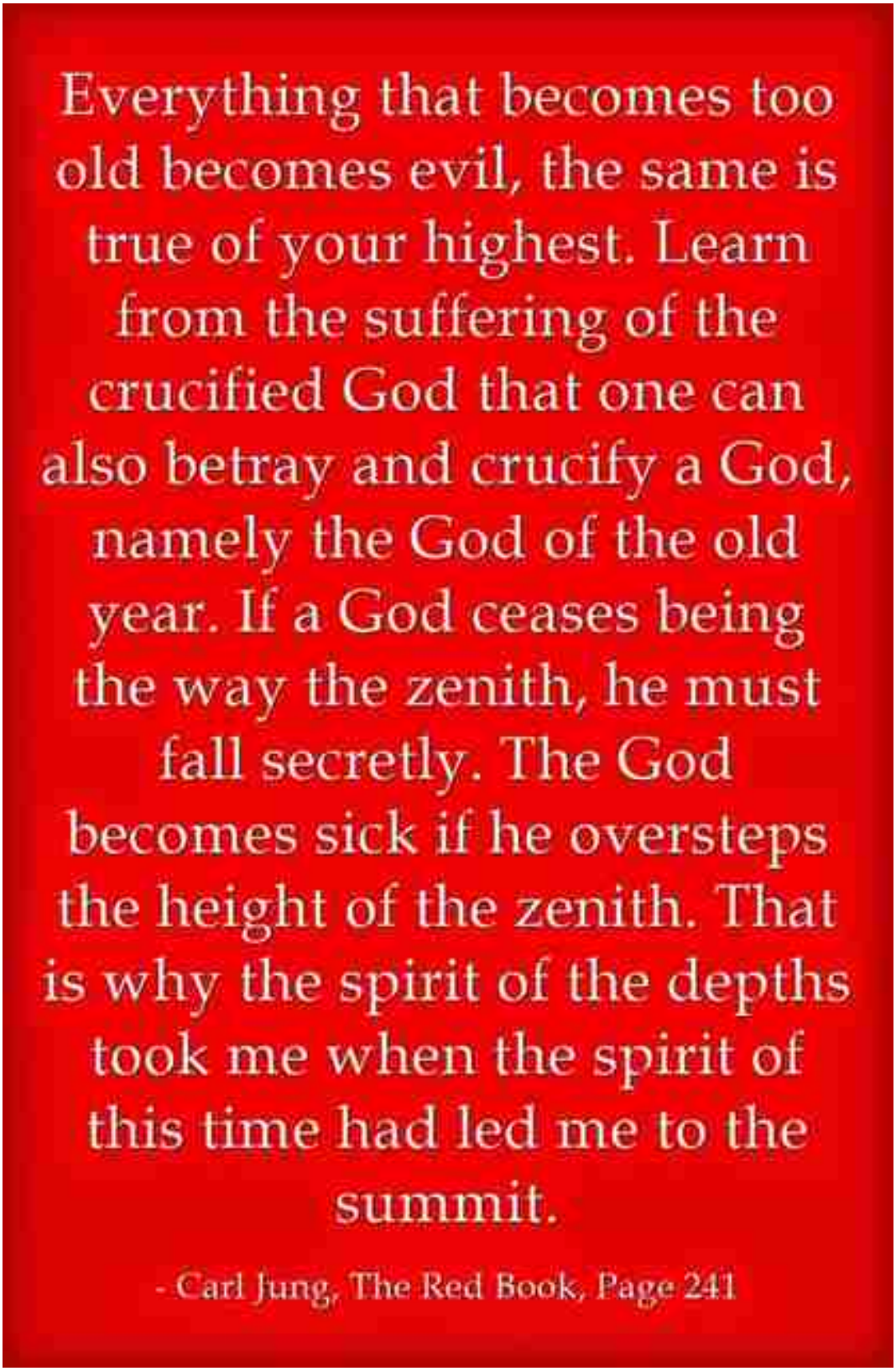


We can never enter the collective unconscious but we can send the anima or animus to bring us information. By making things with your hands without conscious intent you find a vision of the things of the unconscious. Carl Jung, The Cornwall Seminar, Page 26.



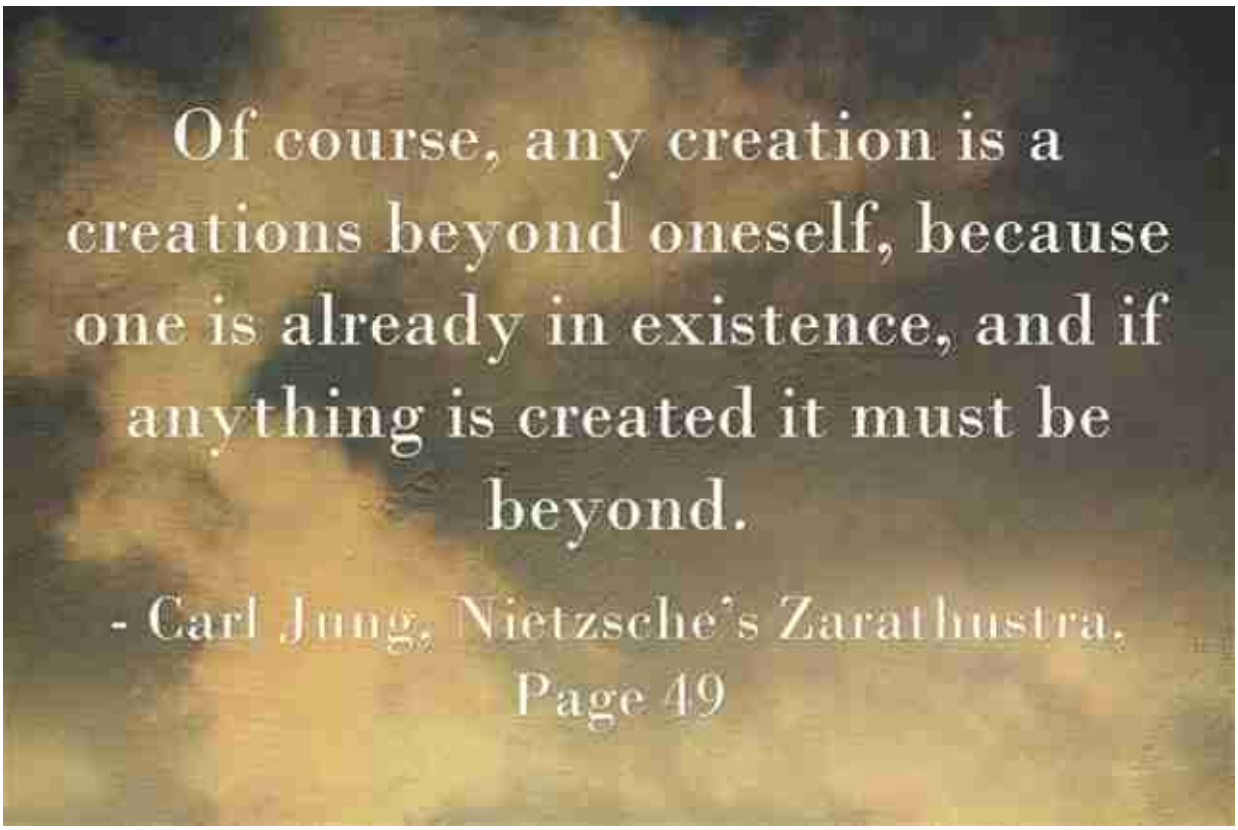
For untold years it has happened for the first time that I could not plant my potatoes and my corn anymore and weed has overgrown my piece of black earth, as if its owner were no more. Things and exterior life slip past me and leave me in a world of unworldly thought and in a time measured by centuries. I am glad that you and others carry on the work I once began. The world needs it badly. It seems to come to a general showdown, when the question will

be settled whether the actually existing man is conscious enough to cope with his own demons or not. Carl Jung to Esther Harding; Letters Volume 1, Pages 468-469.

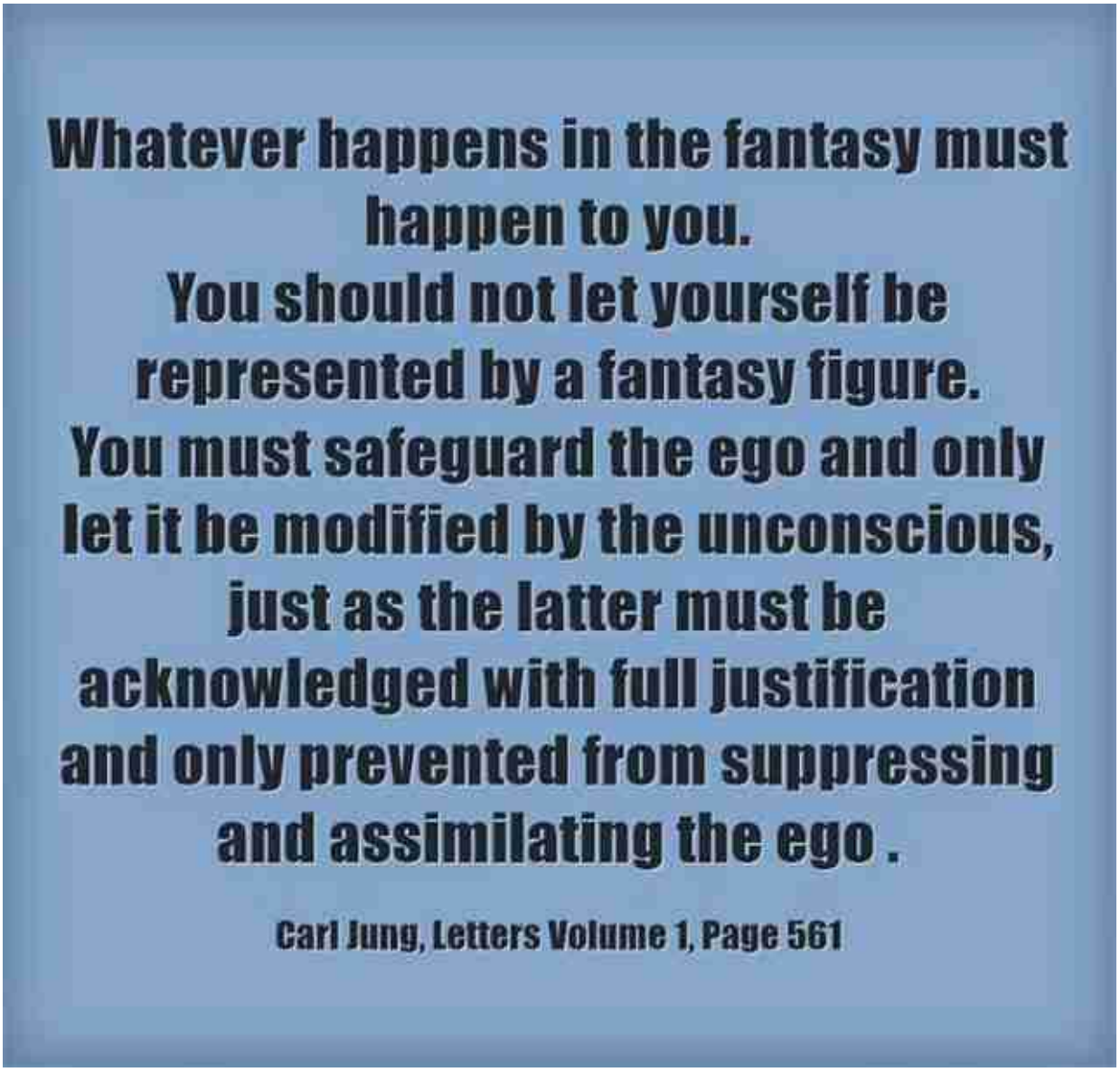


Everything that becomes too old becomes evil, the same is true of your highest. Learn from the suffering of the

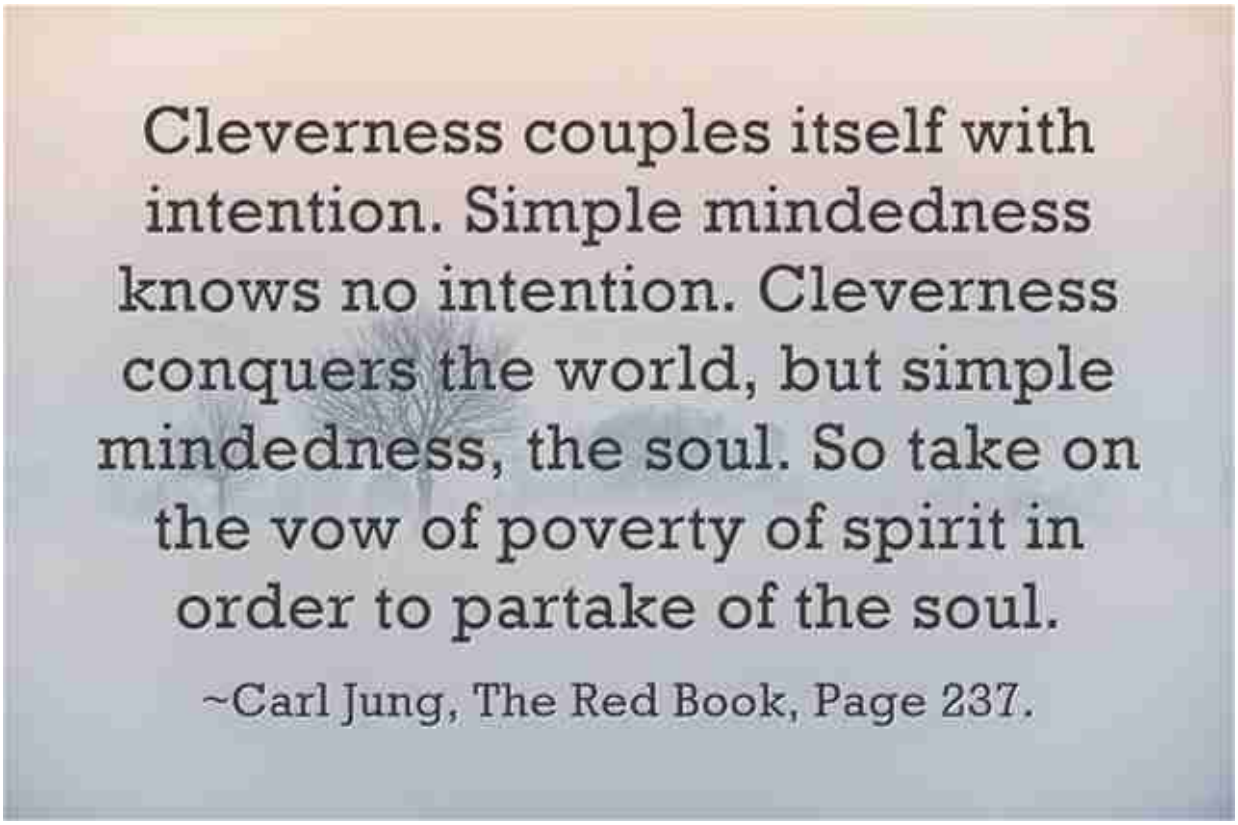
crucified God that one can also betray and crucify a God, namely the God of the old year. If a God ceases being the way the zenith, he must fall secretly. The God becomes sick if he oversteps the height of the zenith. That is why the spirit of the depths took me when the spirit of this time had led me to the summit. Carl Jung, The Red Book, Page 241.



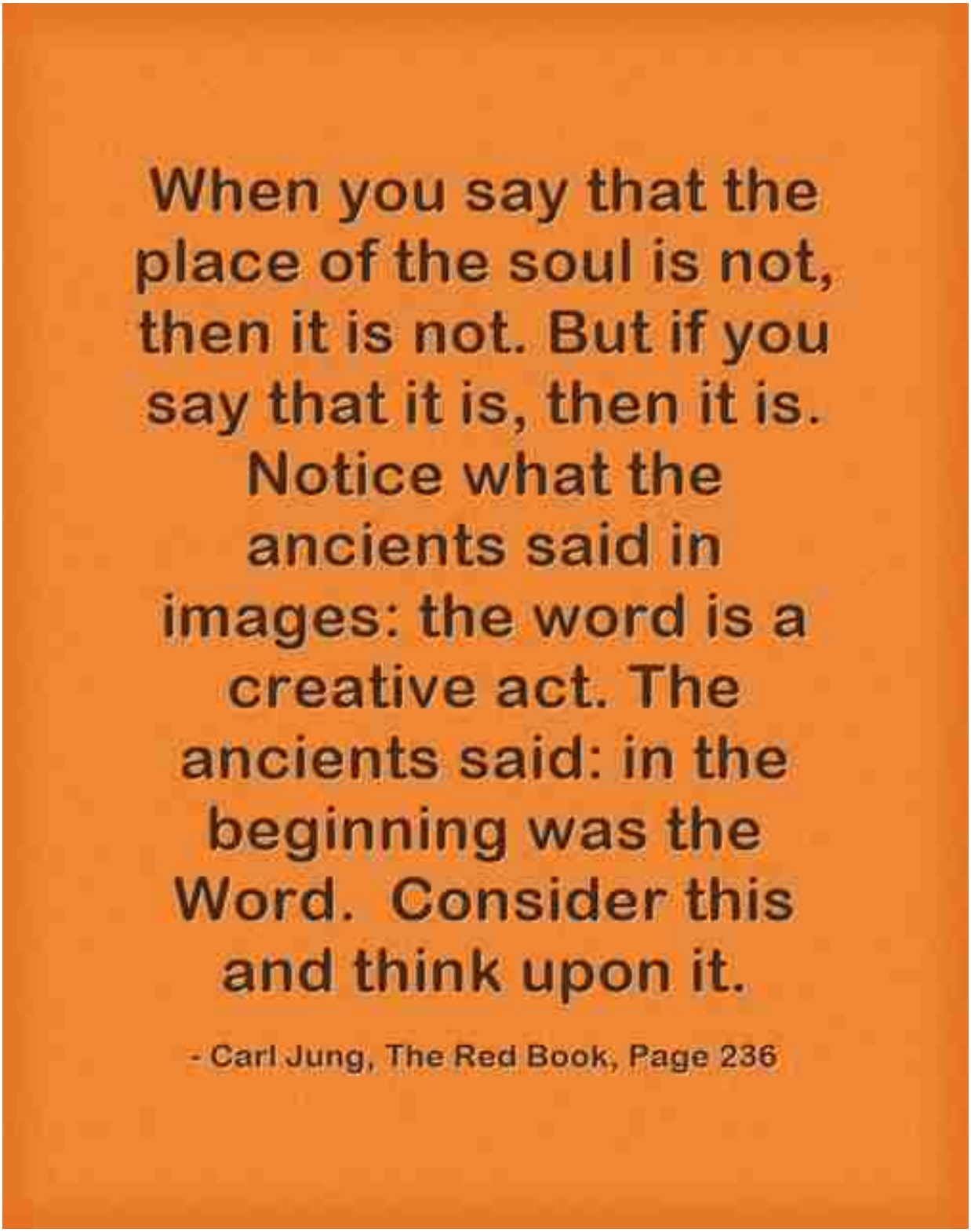
Of course, any creation is a creations beyond oneself, because one is already in existence, and if anything is created it must be beyond. Carl Jung, Nietzsche's Zarathustra, Page 49.



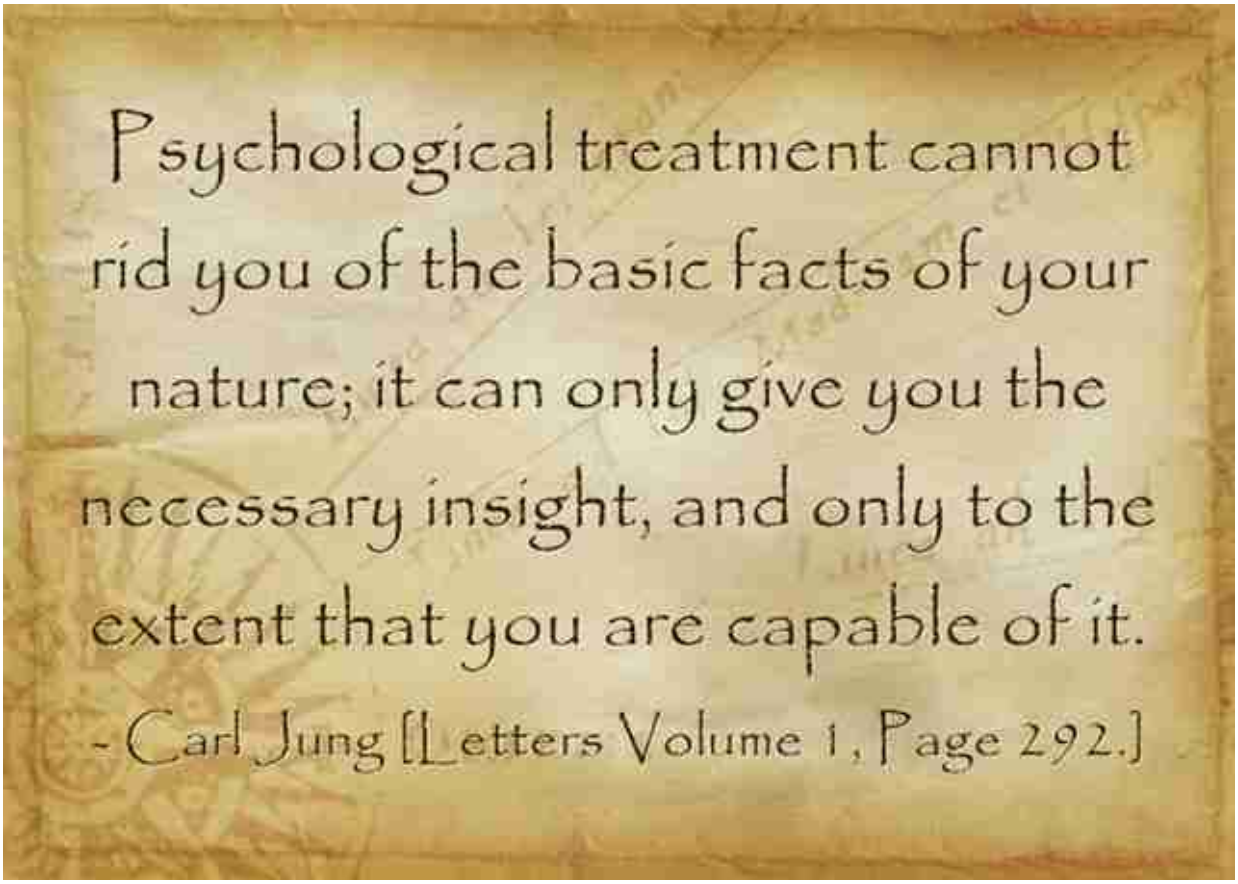
Whatever happens in the fantasy must happen to you. You should not let yourself be represented by a fantasy figure. You must safeguard the ego and only let it be modified by the unconscious, just as the latter must be acknowledged with full justification and only prevented from suppressing and assimilating the ego. Carl Jung, Letters Volume 1, Page 561



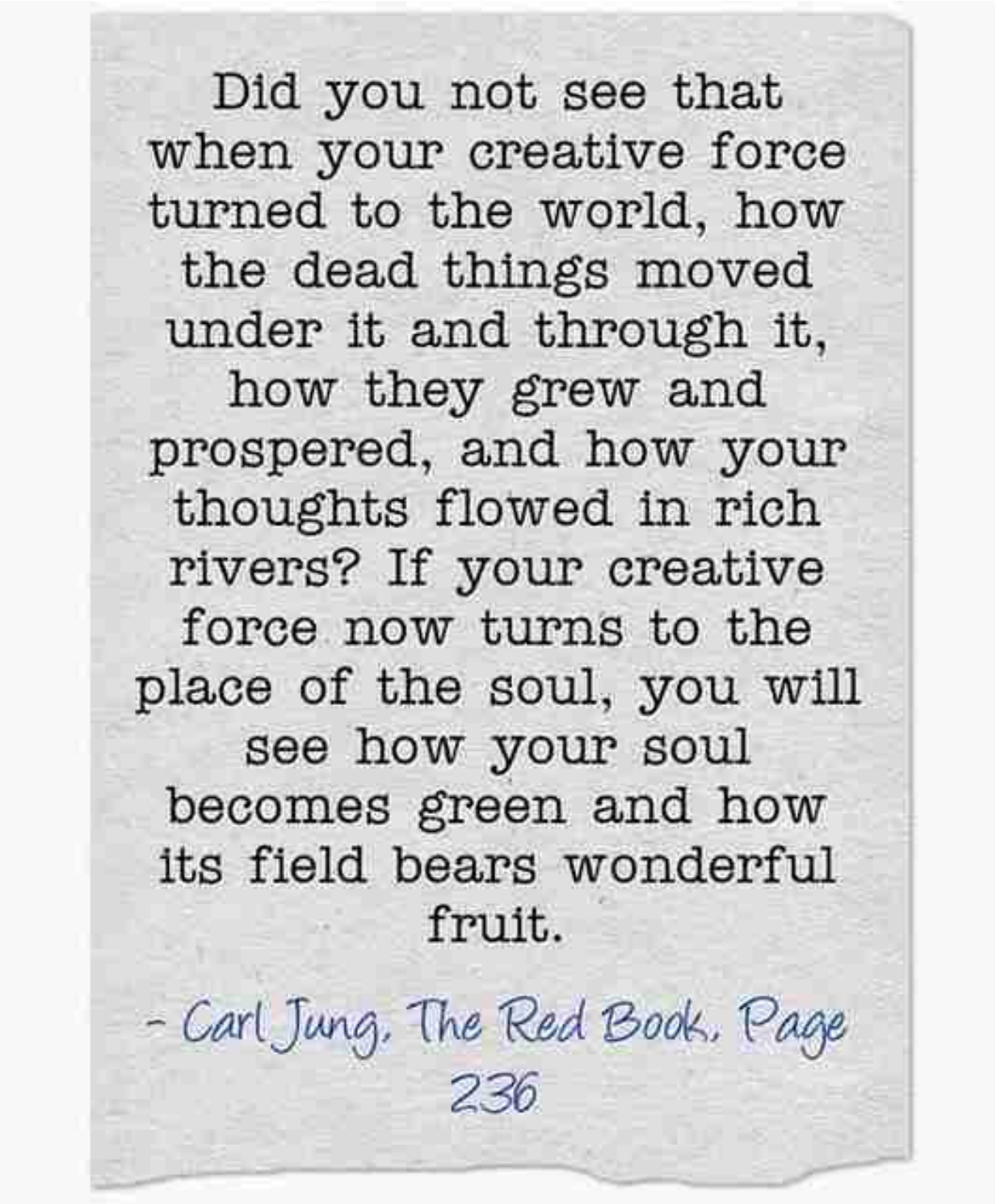
Cleverness couples itself with intention. Simplemindedness knows no intention. Cleverness conquers the world, but simplemindedness, the soul. So take on the vow of poverty of spirit in order to partake of the soul. Carl Jung, The Red Book, Page 237.



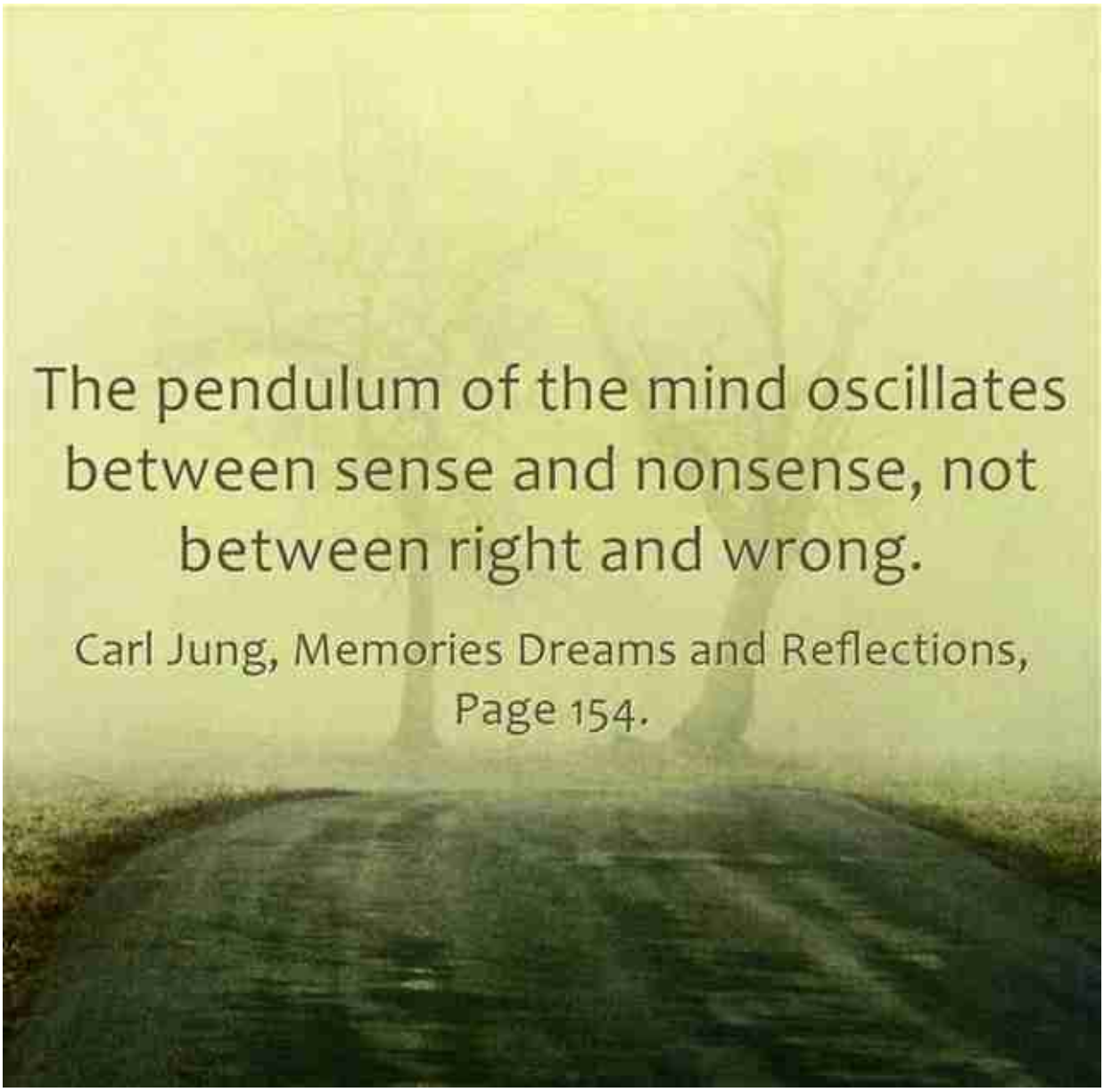
When you say that the place of the soul is not, then it is not. But if you say that it is, then it is. Notice what the ancients said in images: the word is a creative act. The ancients said: in the beginning was the Word. Consider this and think upon it. Carl Jung, The Red Book, Page 236.



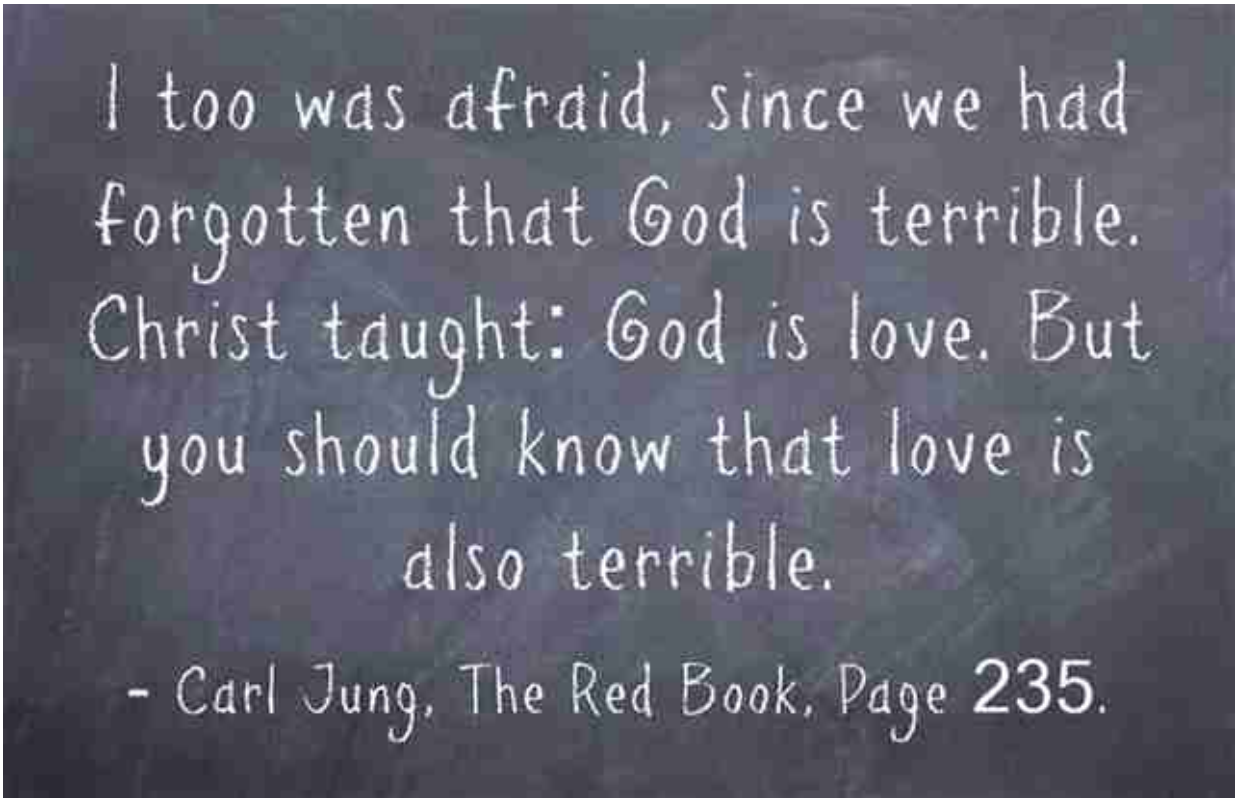
Psychological treatment cannot rid you of the basic facts of your nature; it can only give you the necessary insight, and only to the extent that you are capable of it. Carl Jung [Letters Volume 1, Page 292.]



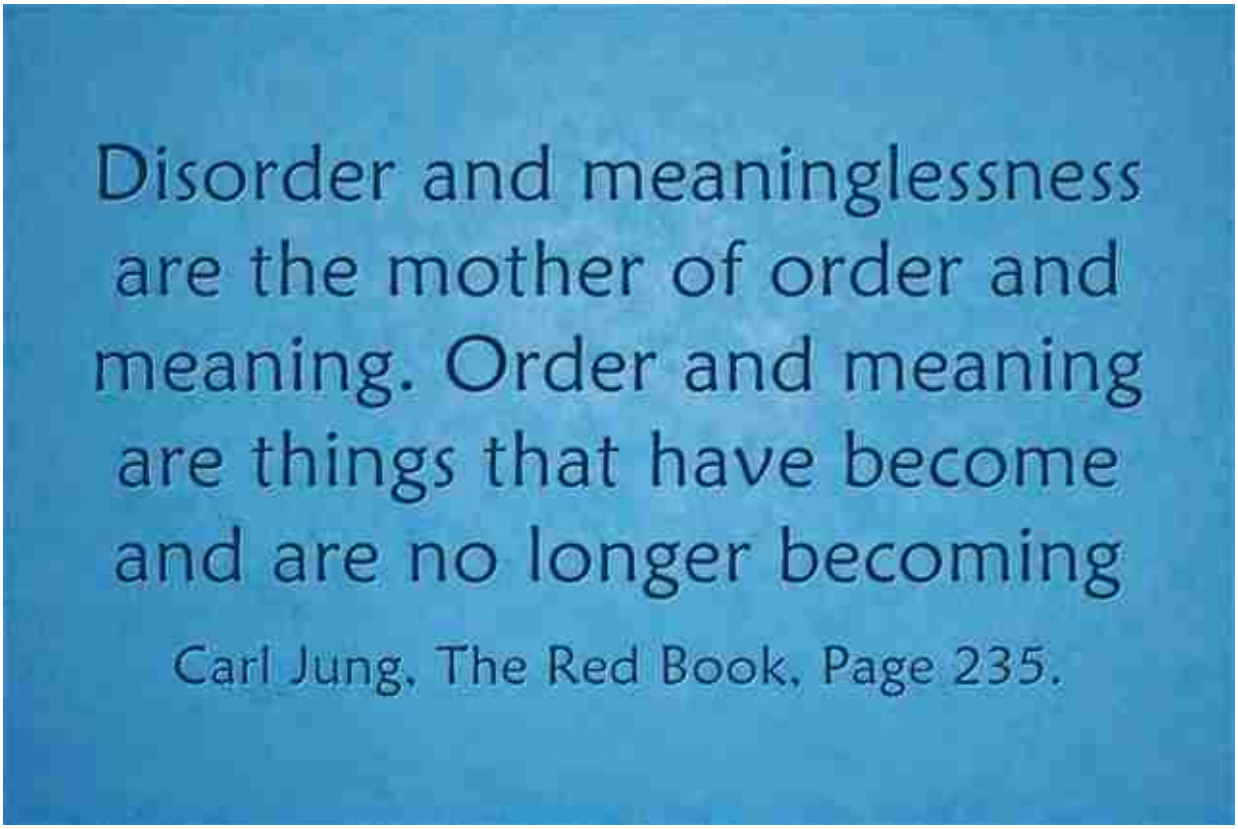
Did you not see that when your creative force turned to the world, how the dead things moved under it and through it, how they grew and prospered, and how your thoughts flowed in rich rivers? If your creative force now turns to the place of the soul, you will see how your soul becomes green and how its field bears wonderful fruit. Carl Jung, The Red Book, Page 236.



The pendulum of the mind alternates between sense and nonsense, not between right and wrong. Carl Jung, Memories Dreams and Reflections, Page 154.

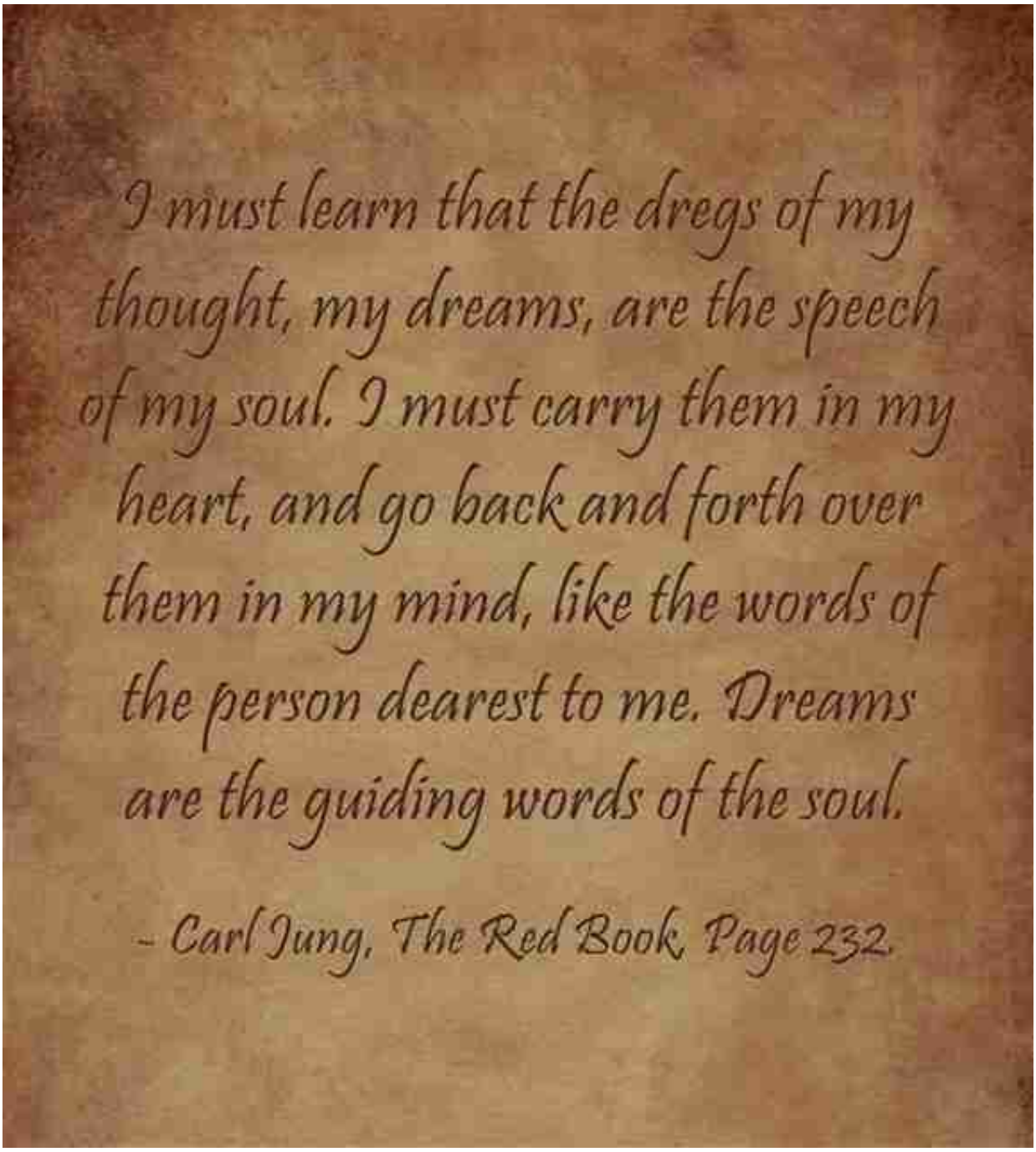


I too was afraid, since we had forgotten that God is terrible. Christ taught: God is love. But you should know that love is also terrible. Carl Jung, The Red Book, Page 235.

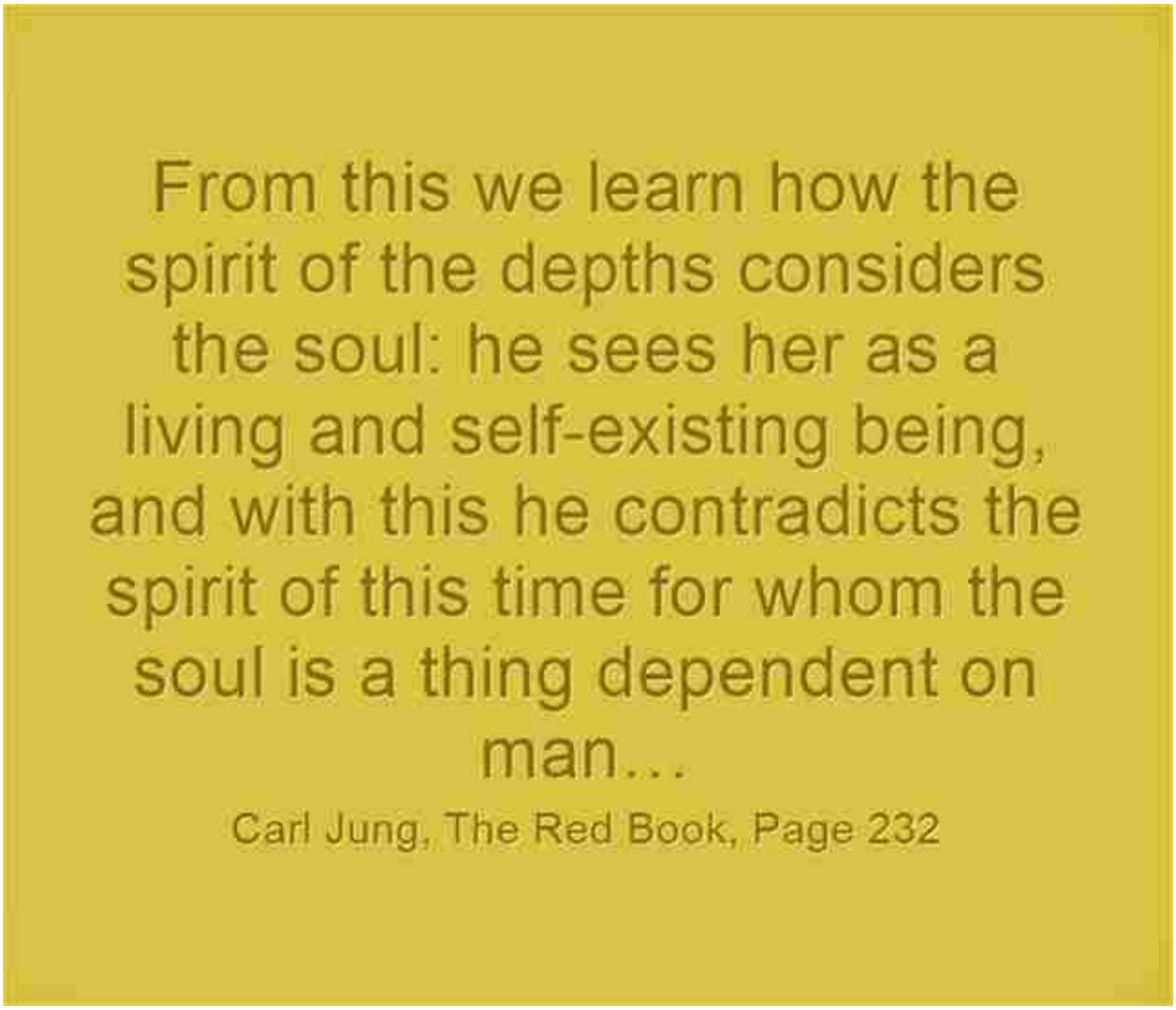


Disorder and meaninglessness are the mother of order and meaning. Order and meaning are things that have

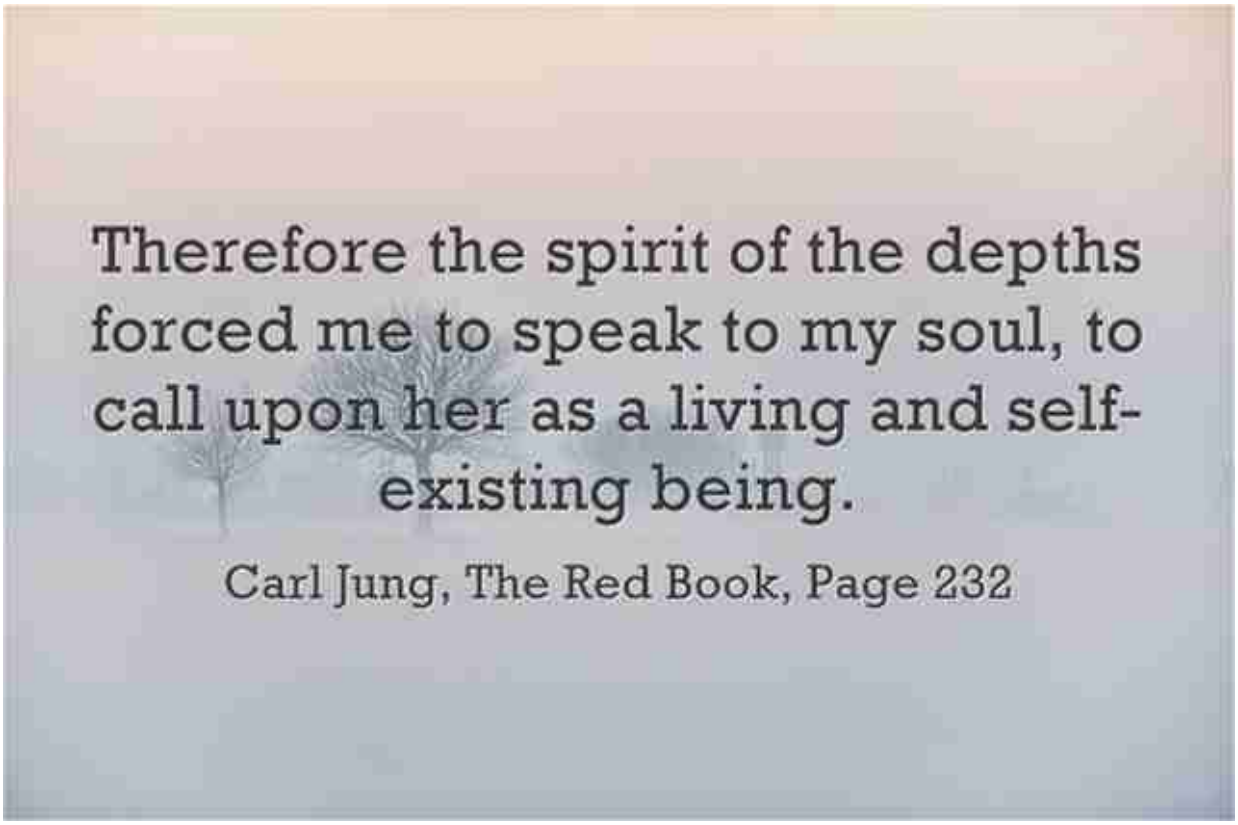
become and are no longer becoming. Carl Jung, The Red Book, Page 235.



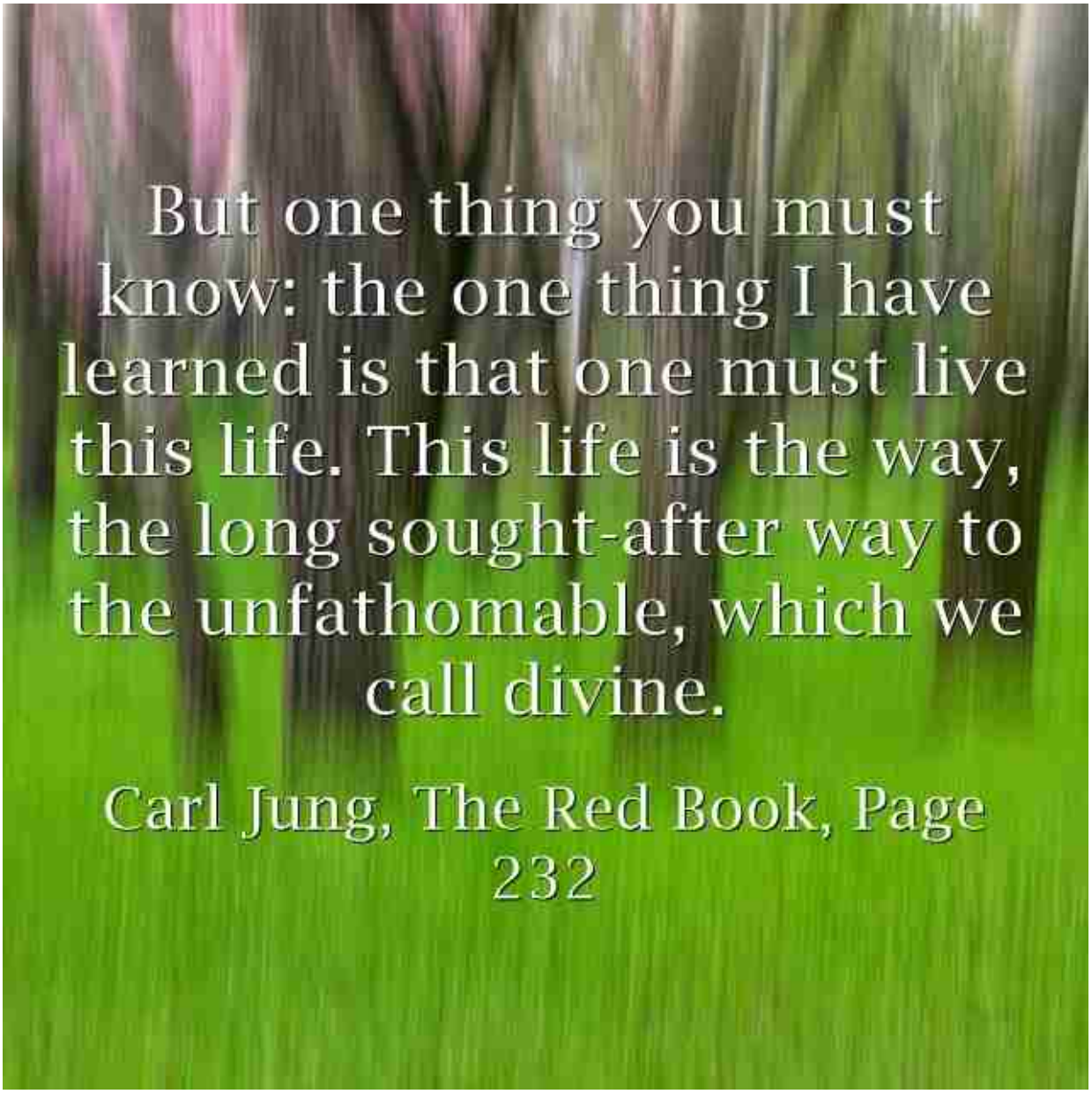
I must learn that the dregs of my thought, my dreams, are the speech of my soul. I must carry them in my heart, and go back and forth over them in my mind, like the words of the person dearest to me. Dreams are the guiding words of the soul. Carl Jung, The Red Book, Page 232.



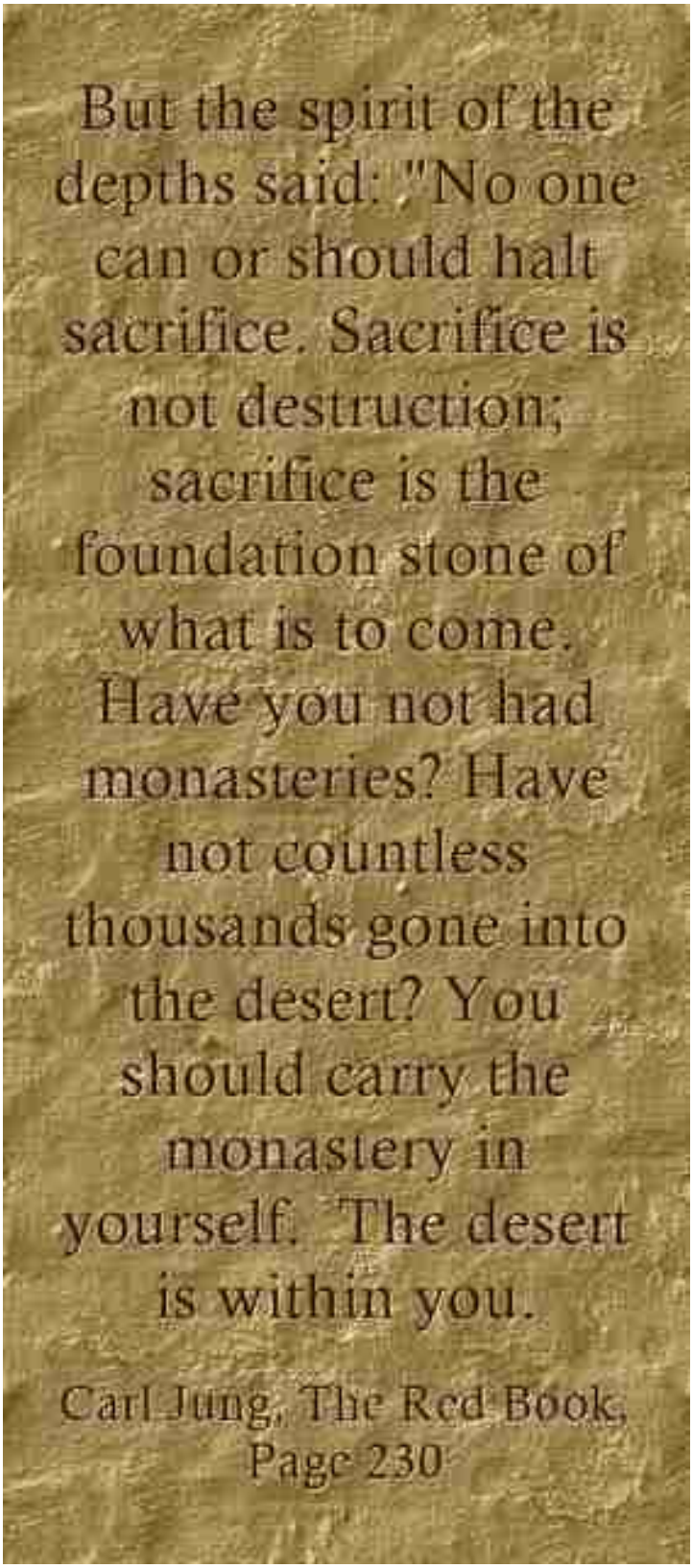
From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man… Carl Jung, The Red Book, Page 232.



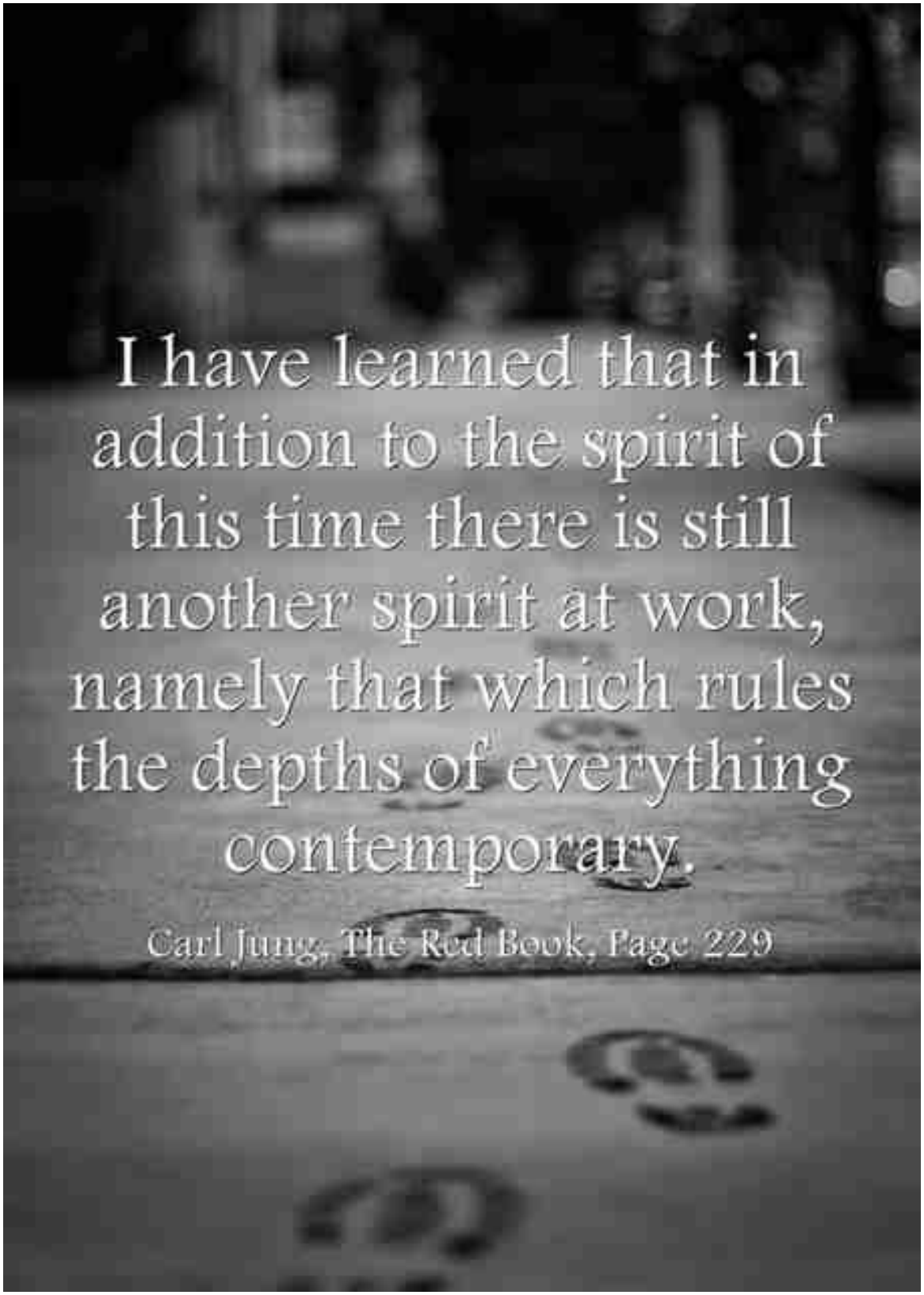
Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being.
Carl Jung, The Red Book, Page 232.



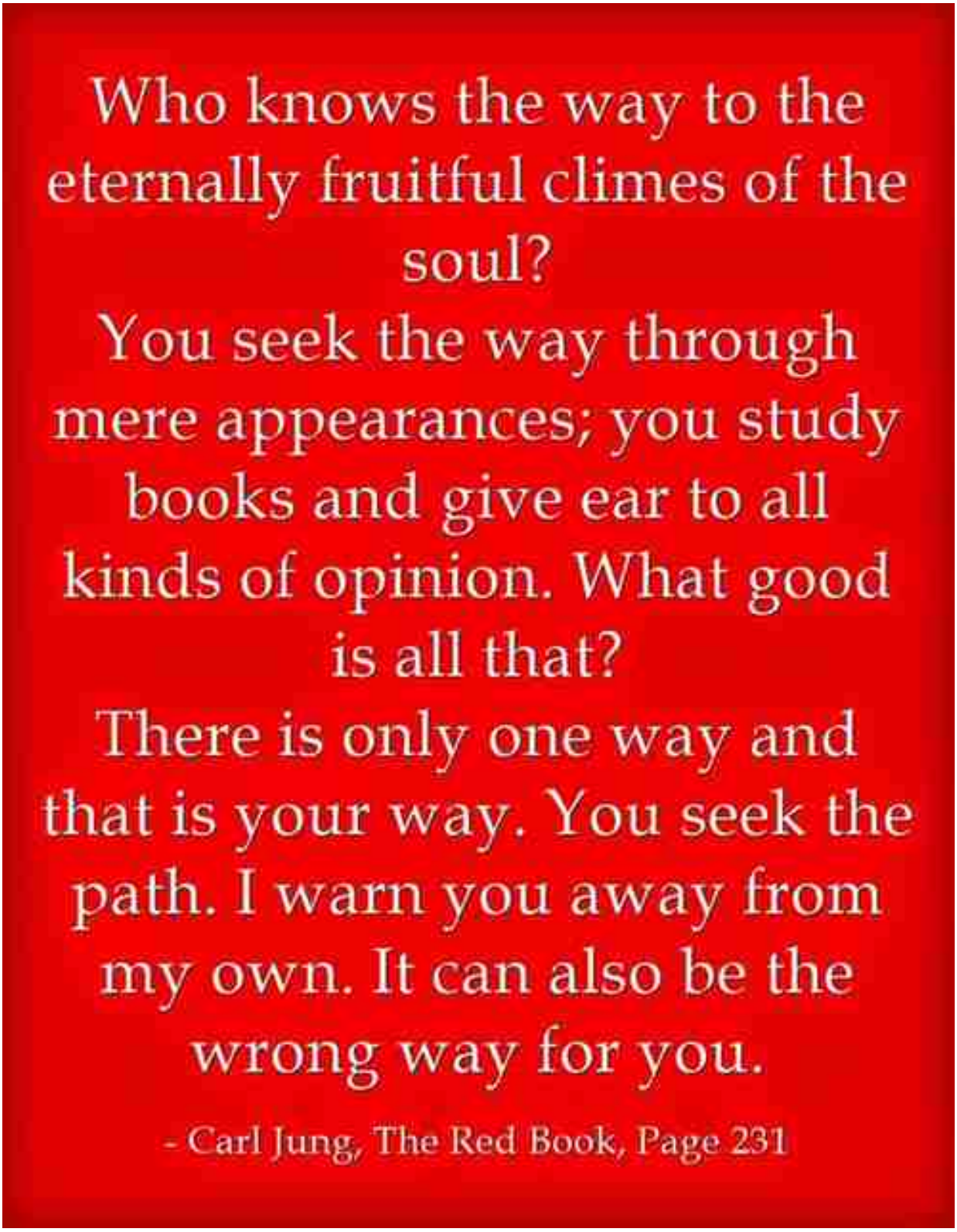
But one thing you must know: the one thing I have learned is that one must live this life. This life is the way, the long sought-after way to the unfathomable, which we call divine. Carl Jung, The Red Book, Page 232.



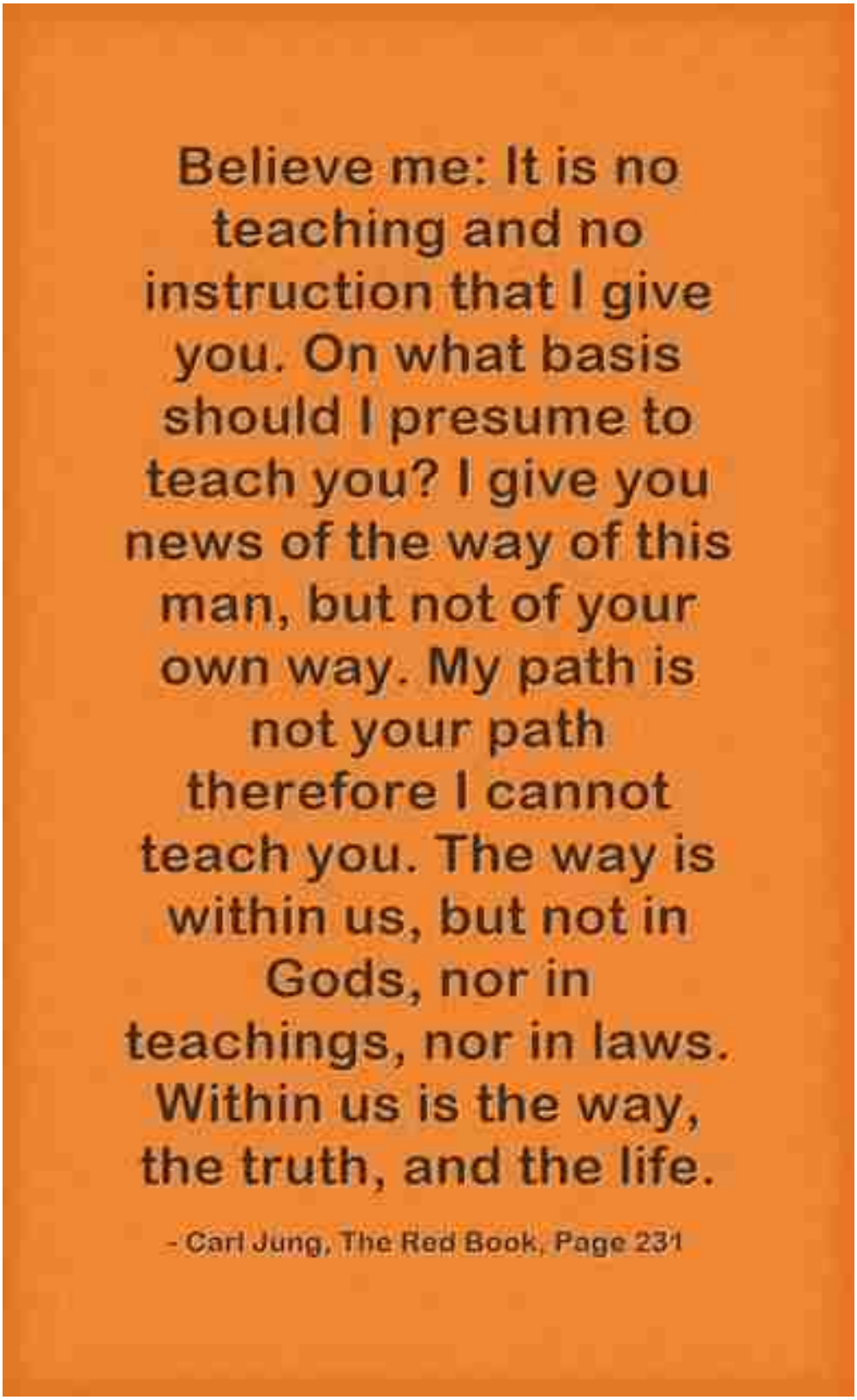
But the spirit of the depths said: "No one can or should halt sacrifice. Sacrifice is not destruction; sacrifice is the foundation stone of what is to come. Have you not had monasteries? Have not countless thousands gone into the desert? You should carry the monastery in yourself. The desert is within you. Carl Jung, The Red Book, Page 230.



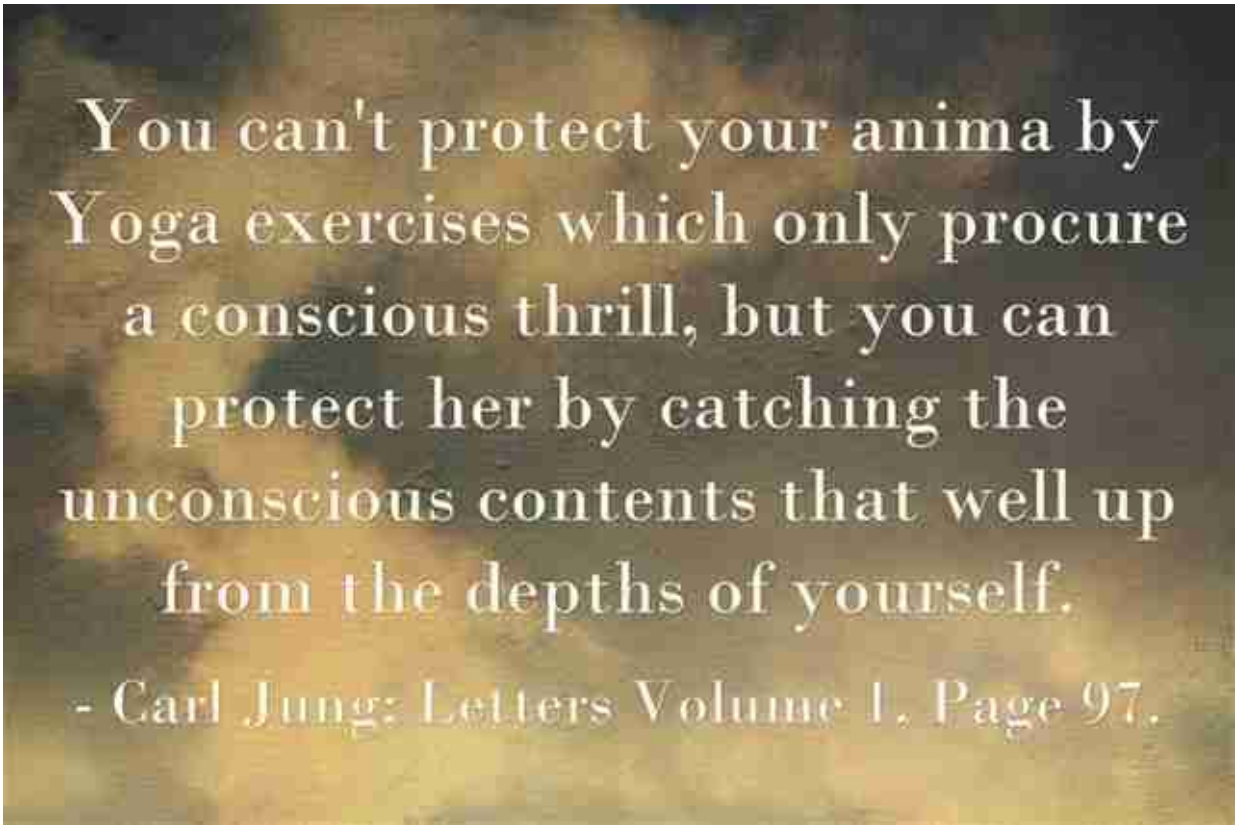
I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary. Carl Jung, The Red Book, Page 229.



Who knows the way to the eternally fruitful climes of the soul? You seek the way through mere appearances; you study books and give ear to all kinds of opinion. What good is all that? There is only one way and that is your way. You seek the path. I warn you away from my own. It can also be the wrong way for you. May each go his own way. Carl Jung, The Red Book, Page 231



Believe me: It is no teaching and no instruction that I give you. On what basis should I presume to teach you? I give you news of the way of this man, but not of your own way. My path is not your path therefore I cannot teach you. The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.



You can’t protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself. Carl Jung; Letters Volume 1, Page 97.

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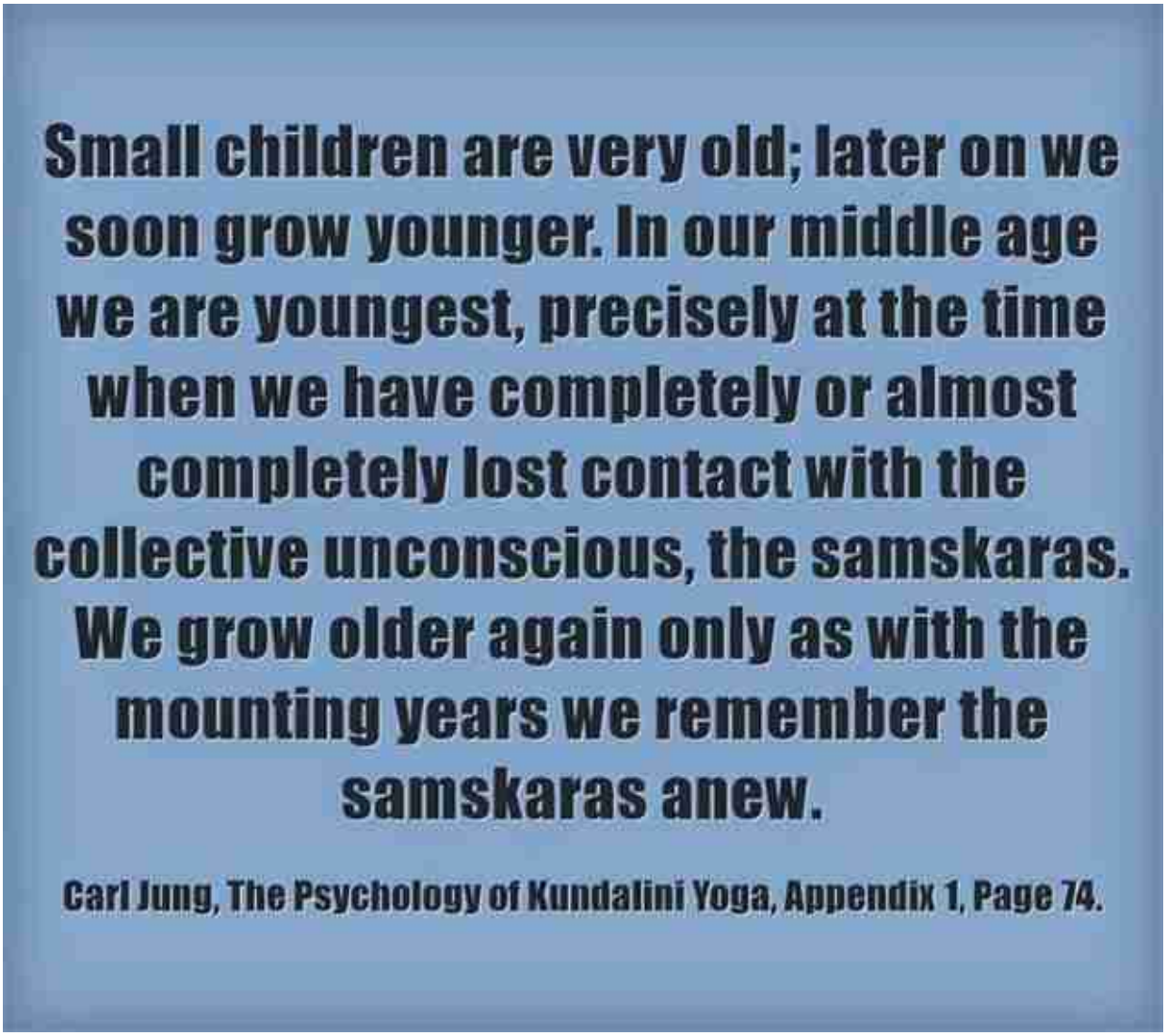
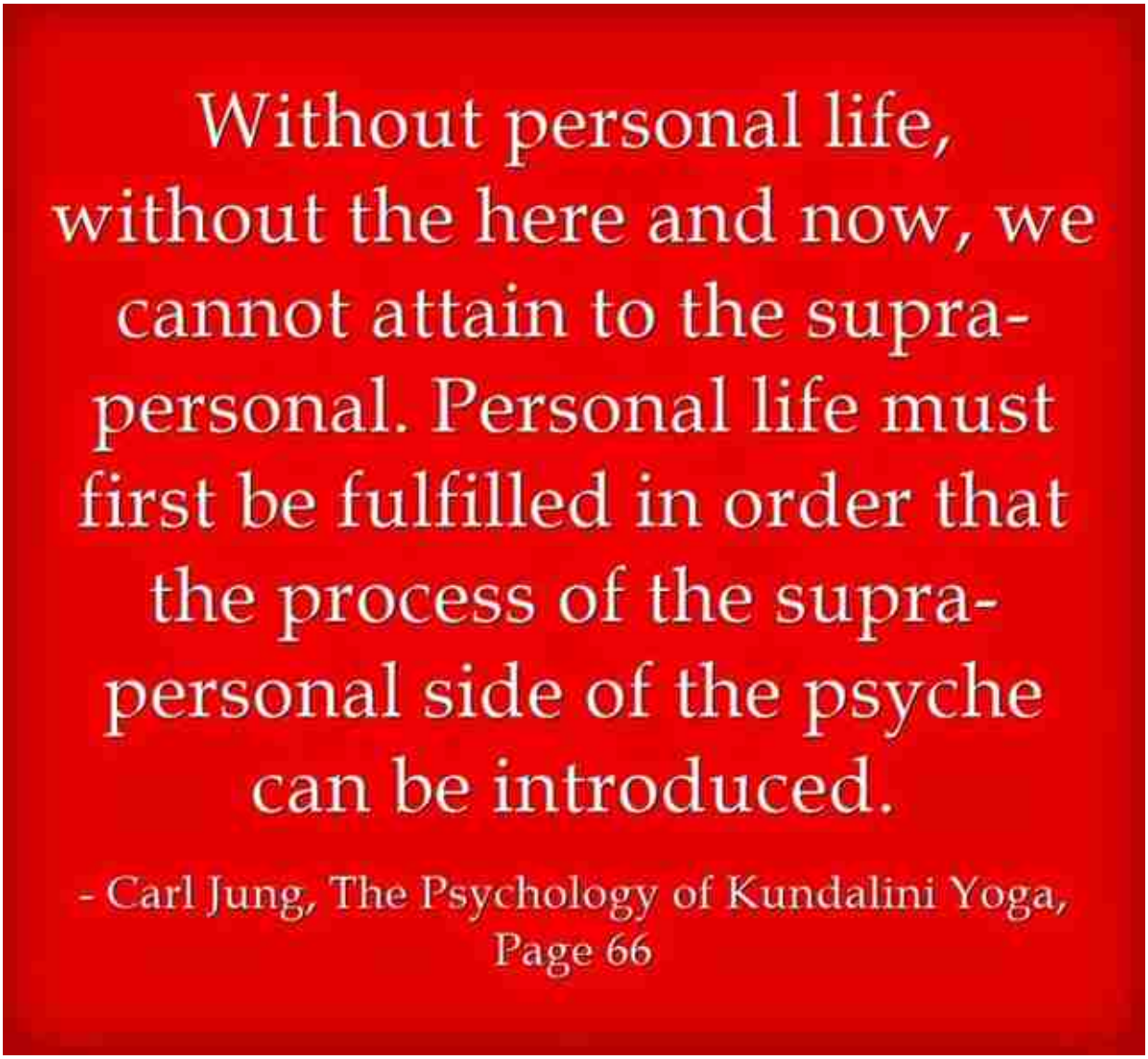
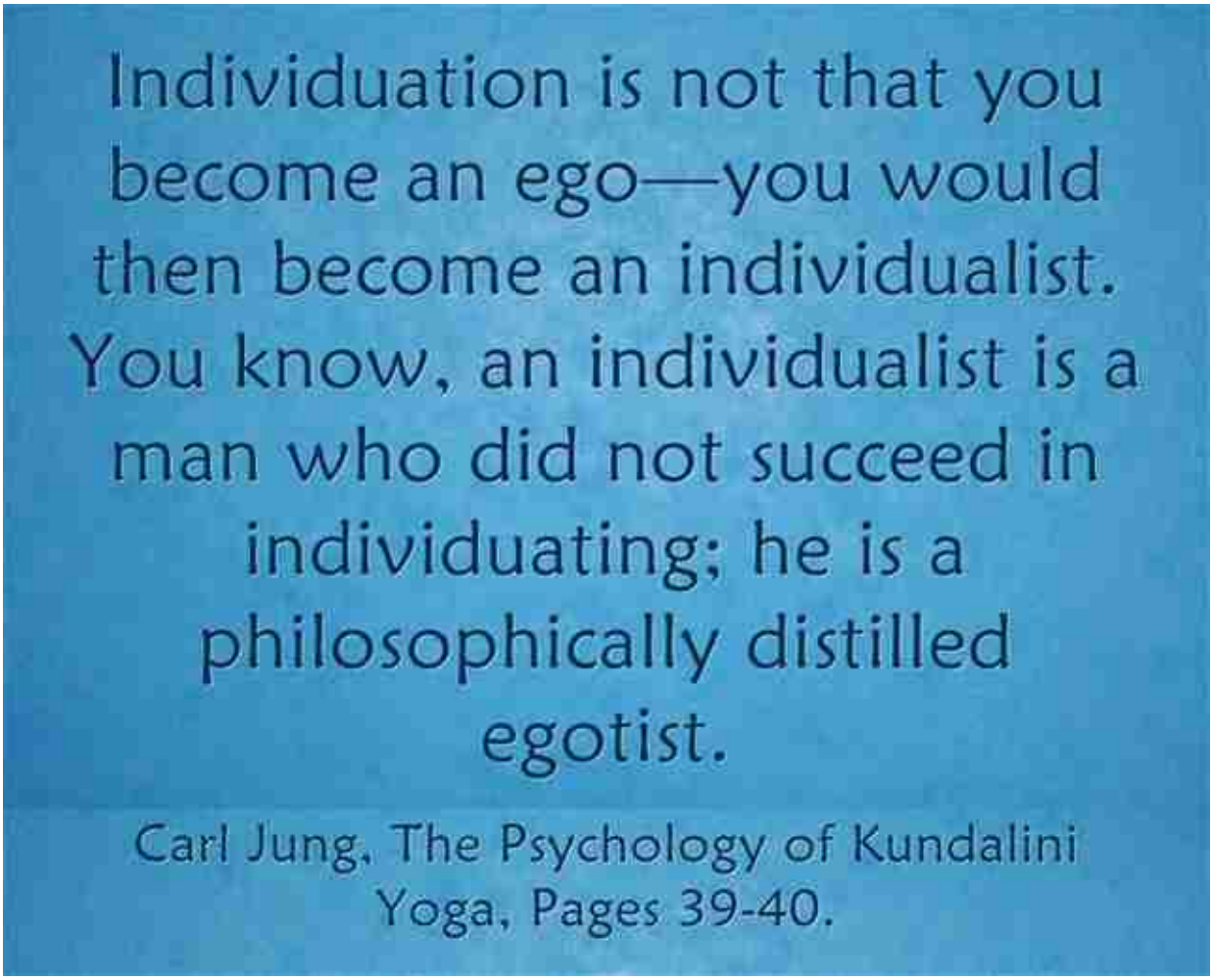


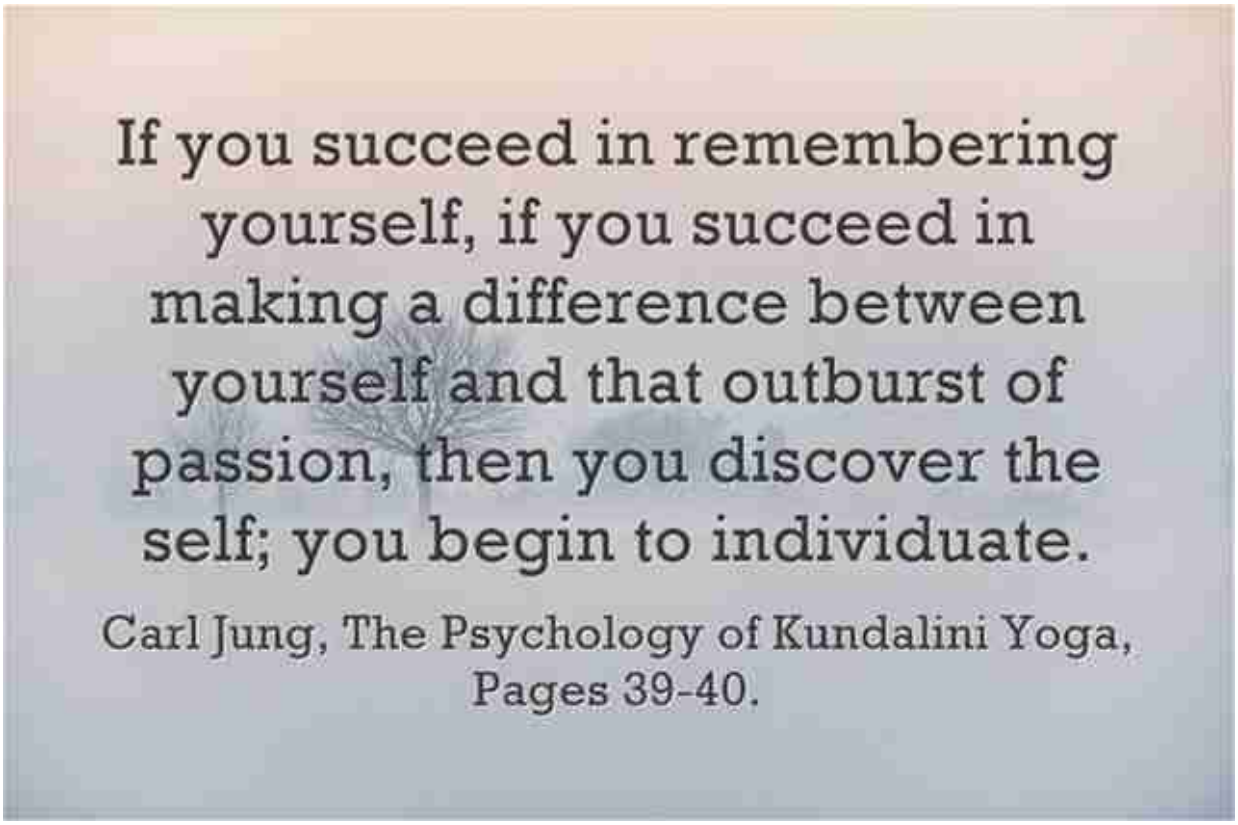
Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Appendix 1, Page 74.



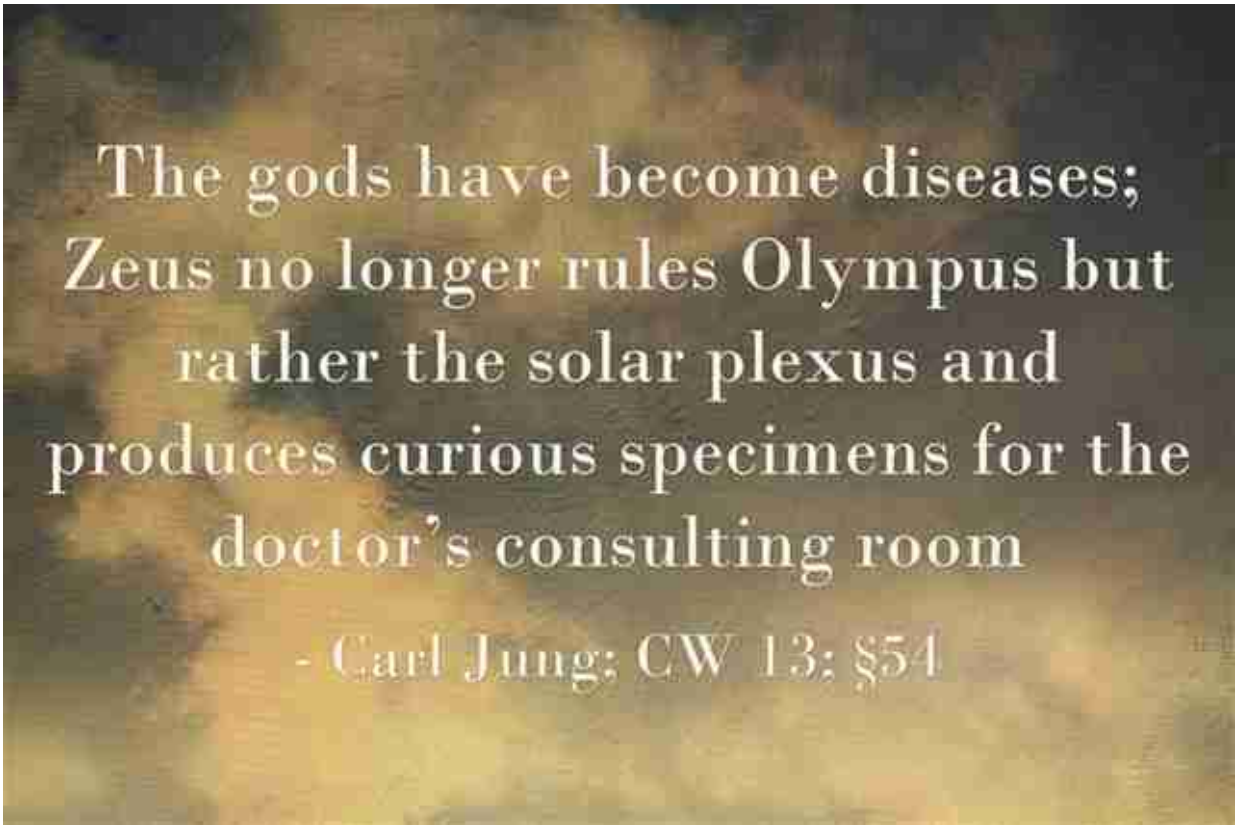
Without personal life, without the here and now, we cannot attain to the supra-personal. Personal life must first be fulfilled in order that the process of the supra-personal side of the psyche can be introduced. Carl Jung, The Psychology of Kundalini Yoga, Page 66.



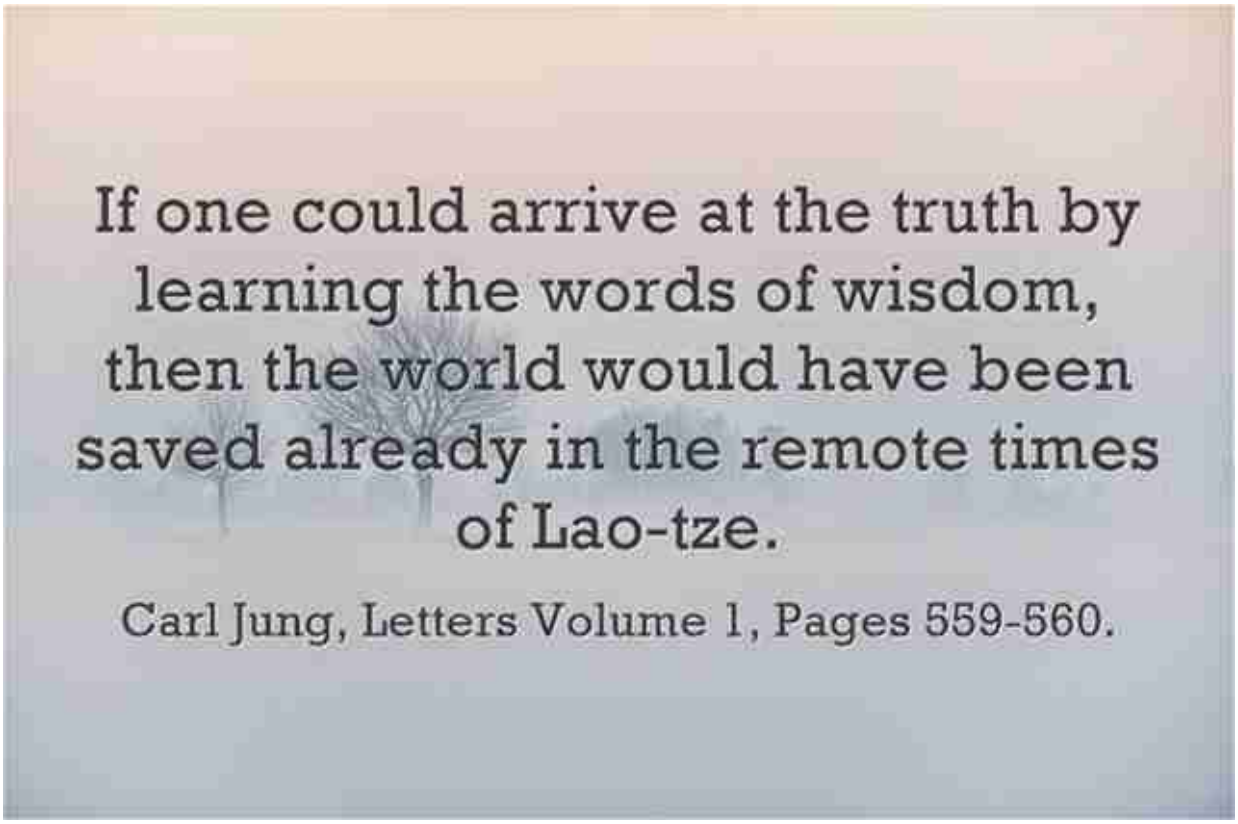
Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.



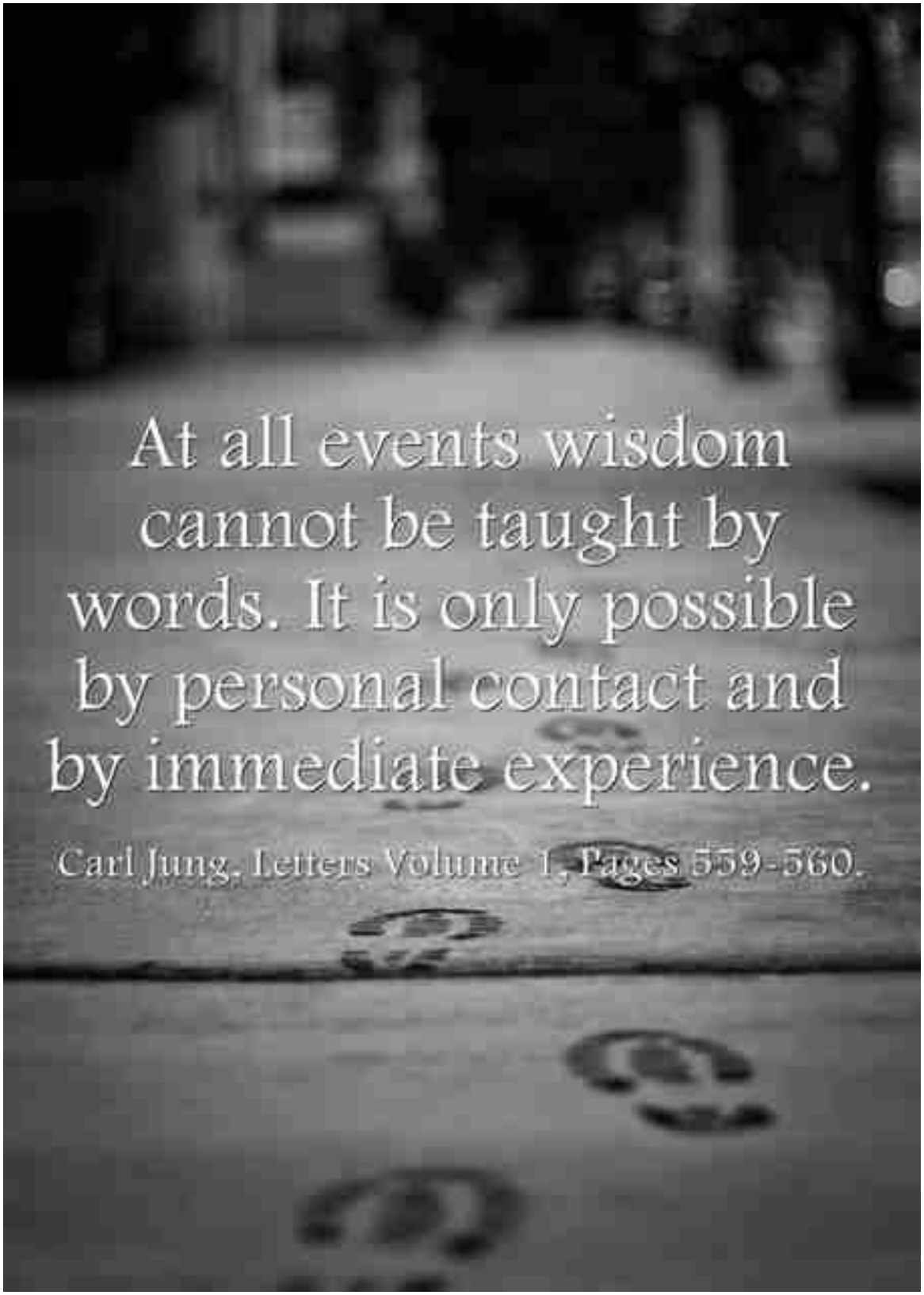
If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.



The gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus and produces curious specimens for the doctor's consulting room" Carl Jung; CW 13; §54.



If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze. Carl Jung, Letters Volume 1, Pages 559-560.



At all events wisdom cannot be taught by words. It is only possible by personal contact and by immediate experience.
Carl Jung, Letters Volume 1, Pages 559-560.

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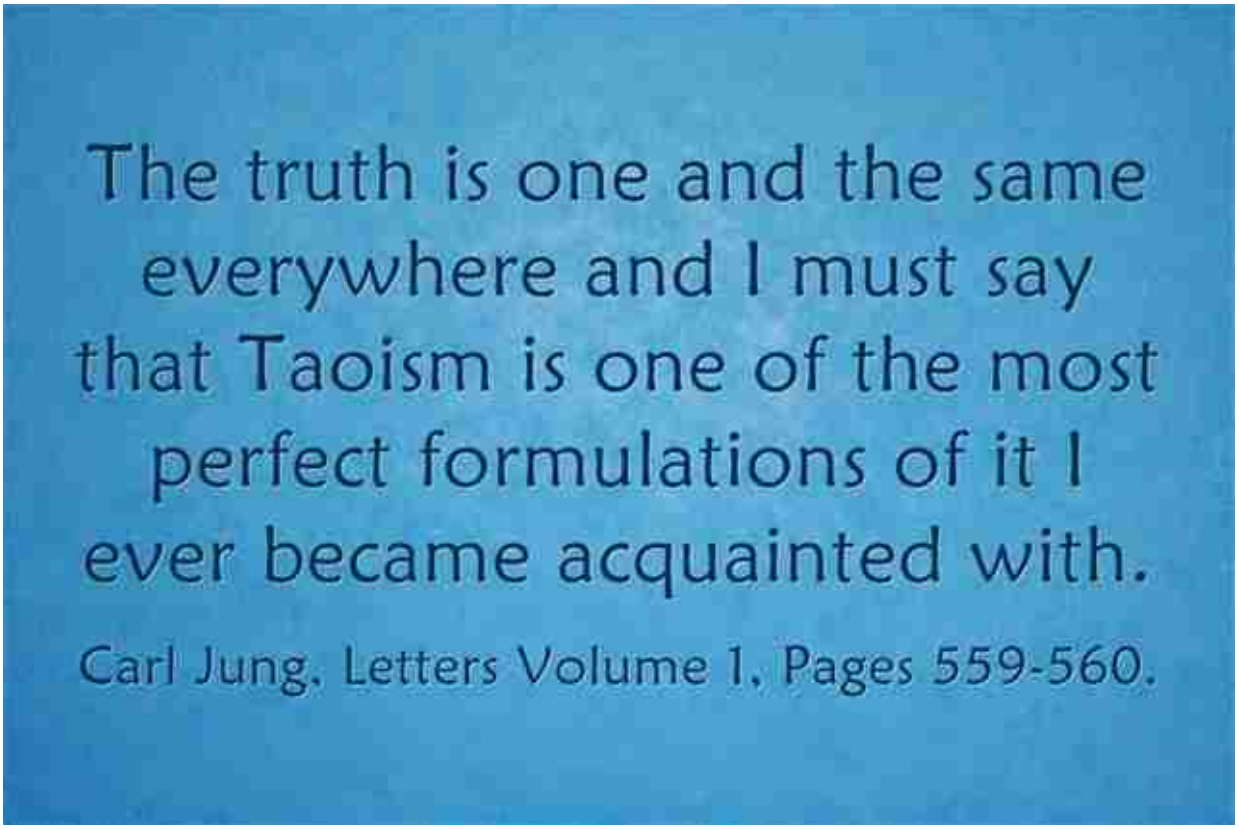
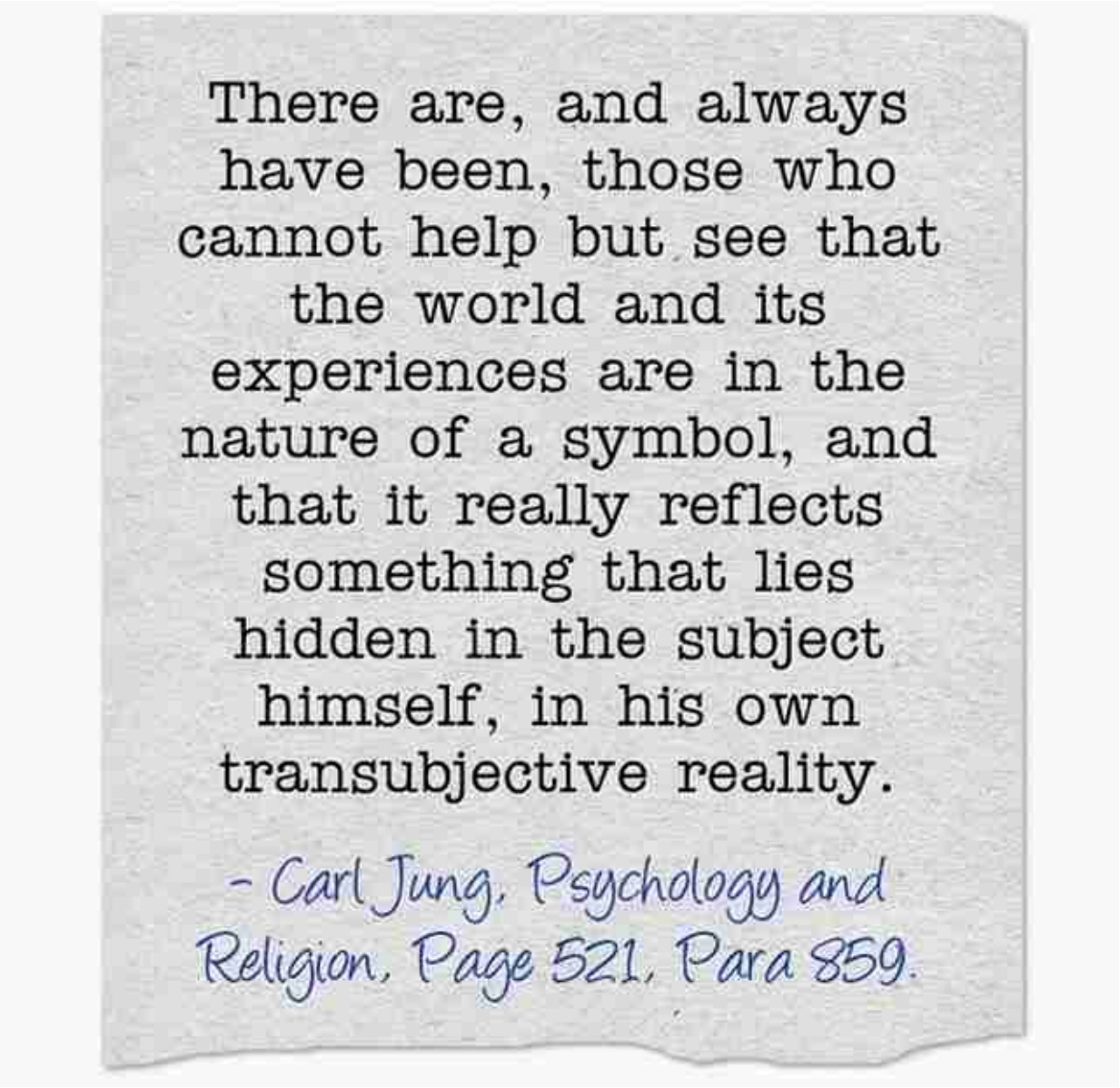
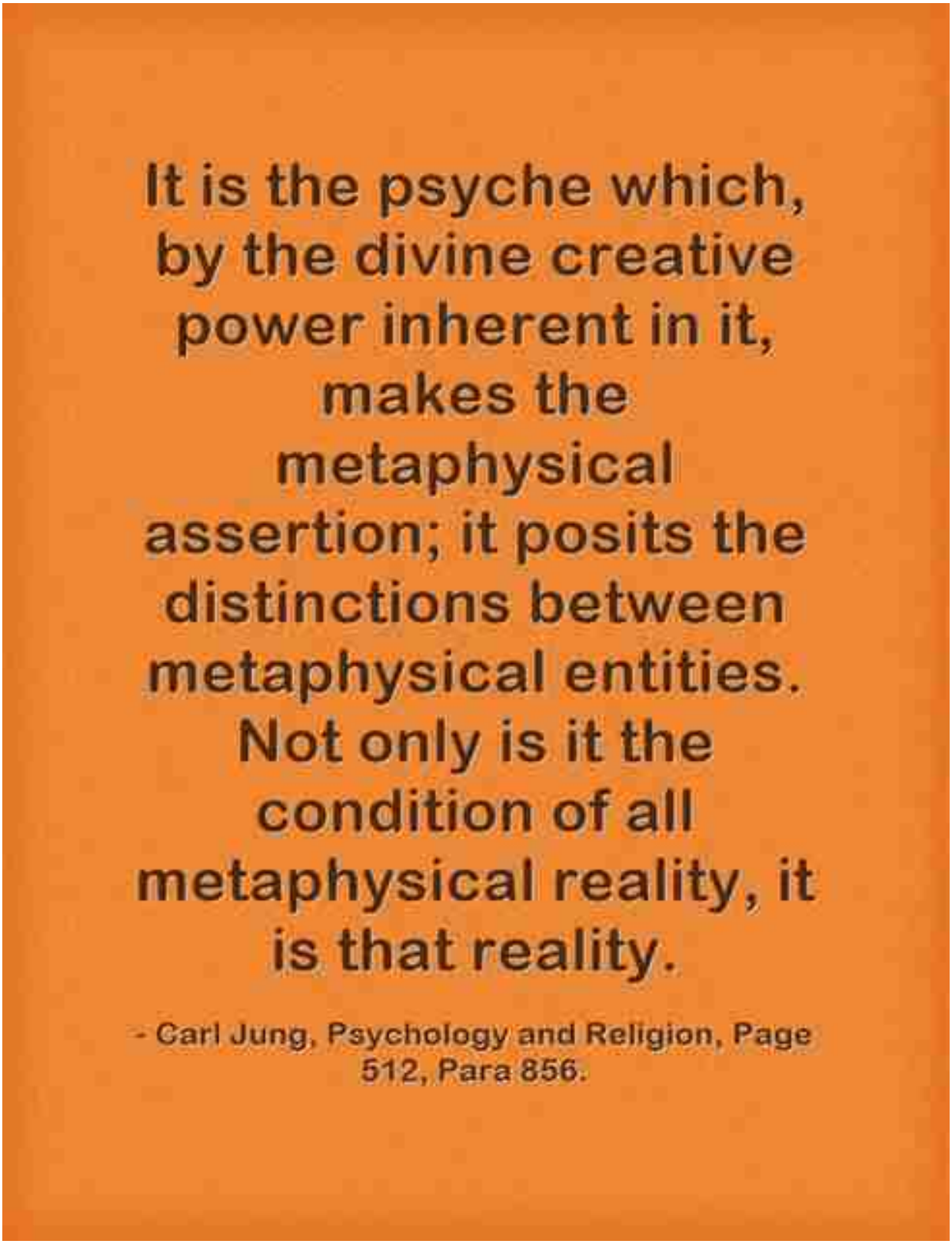


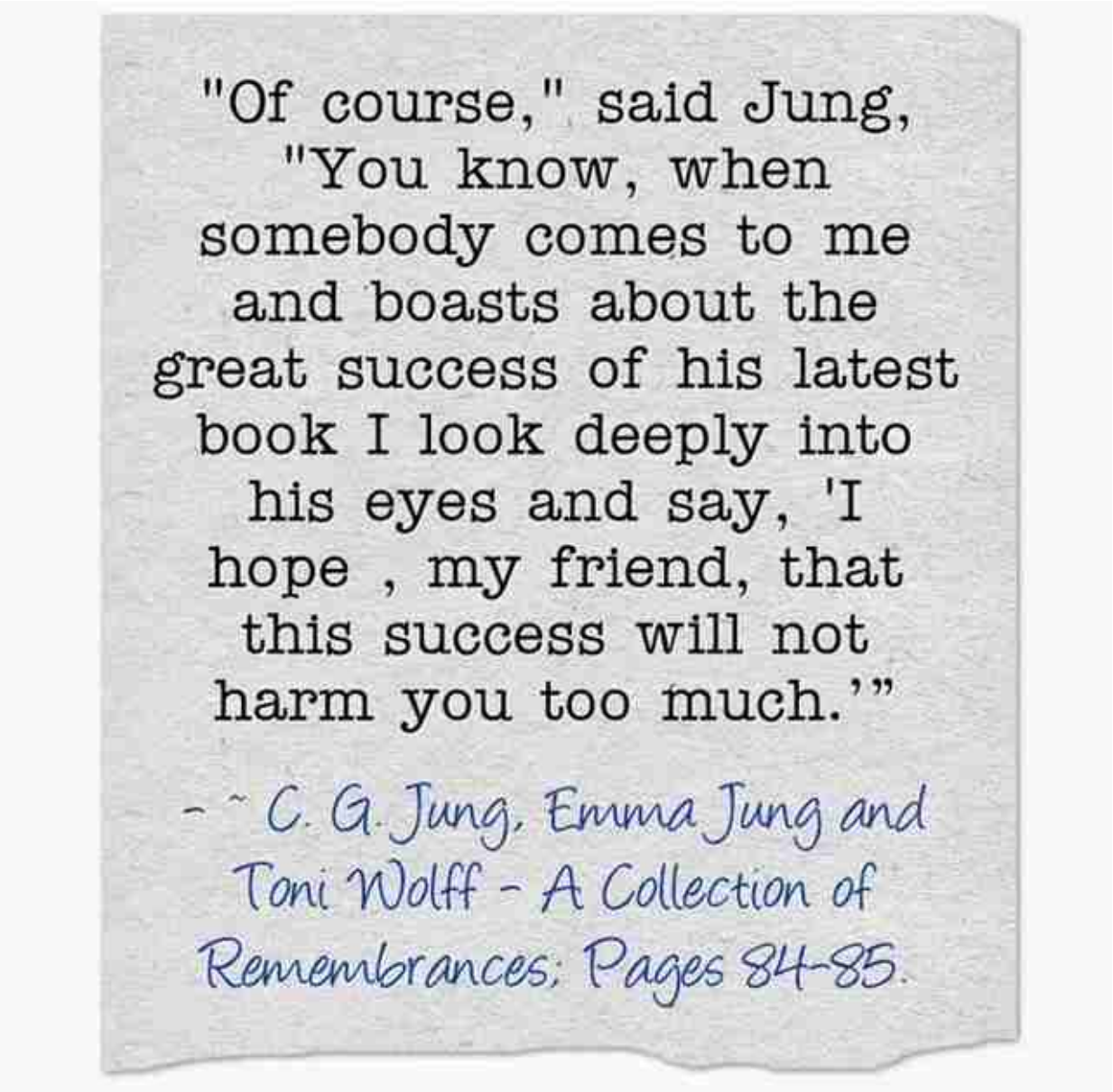
The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I ever became acquainted with. Carl Jung, Letters Volume 1, Pages 559-560.



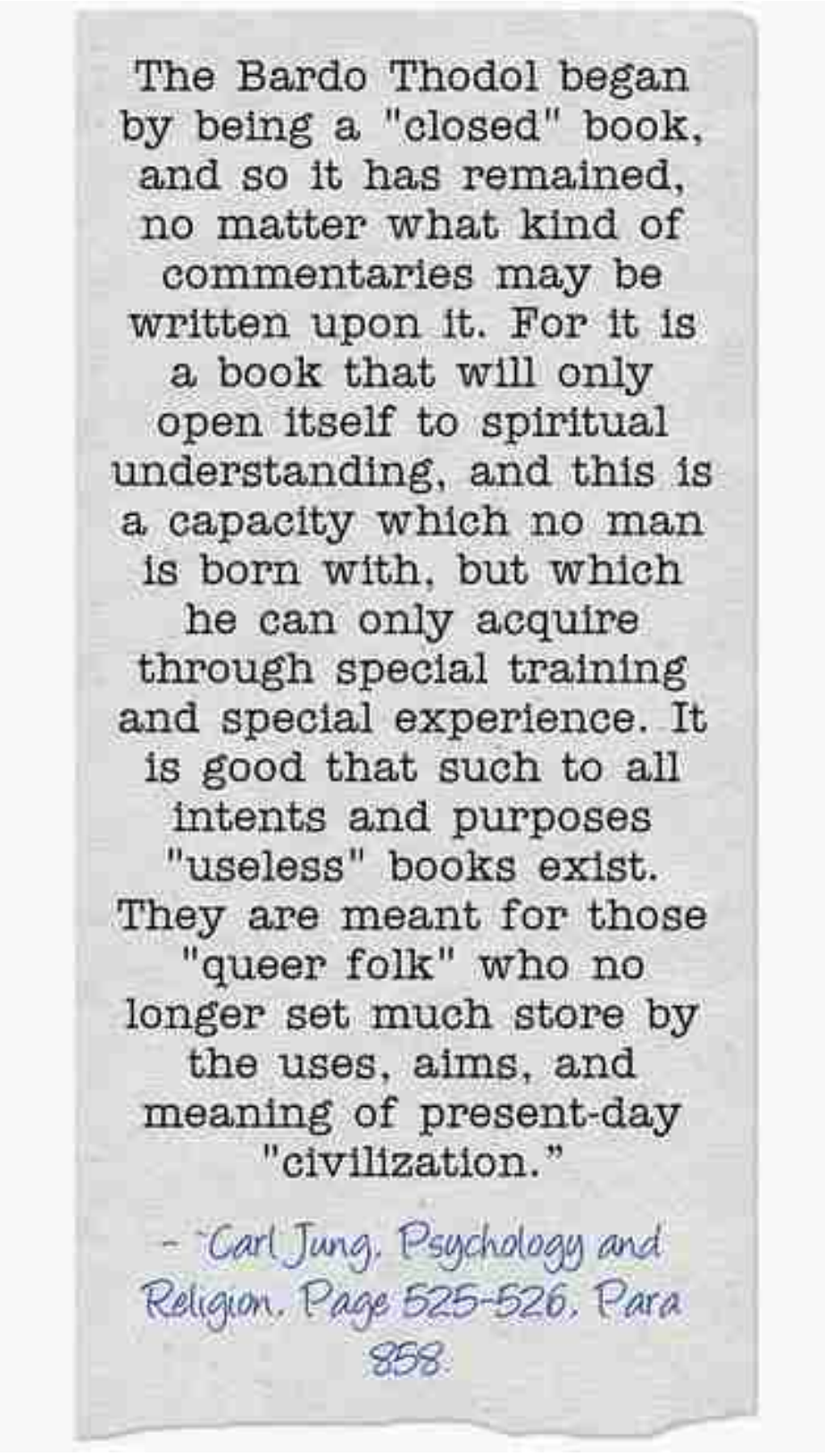
There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. Carl Jung, Psychology and Religion, Page 521, Para 859.



It is the psyche which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, it is that reality. Carl Jung, Psychology and Religion, Page 512, Para 856.

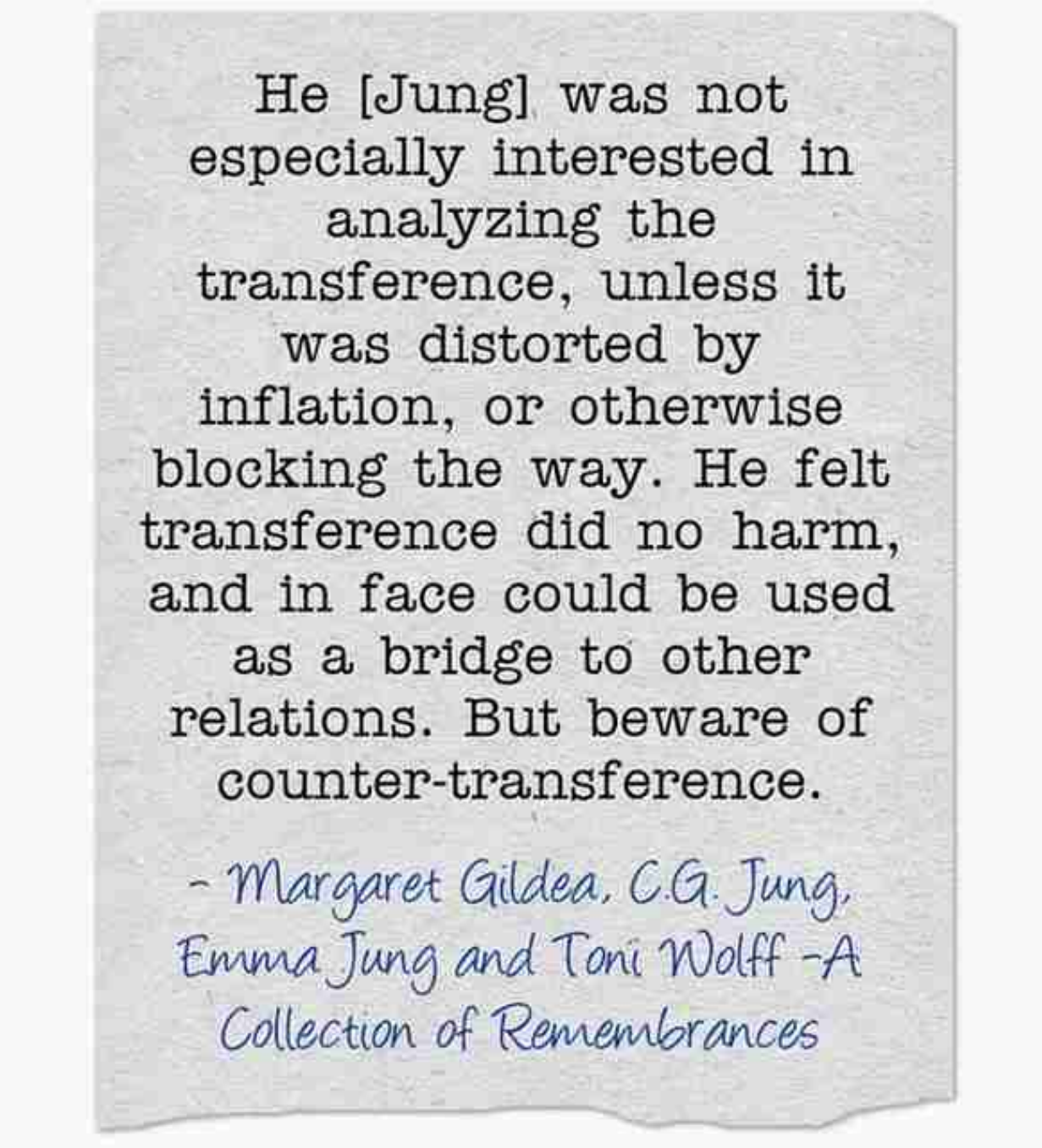


”Of course,” said Jung, ”You know, when somebody comes to me and boasts about the great success of his latest book I look deeply into his eyes and say, ’I hope , my friend, that this success will not harm you too much.”’ C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 84-85.

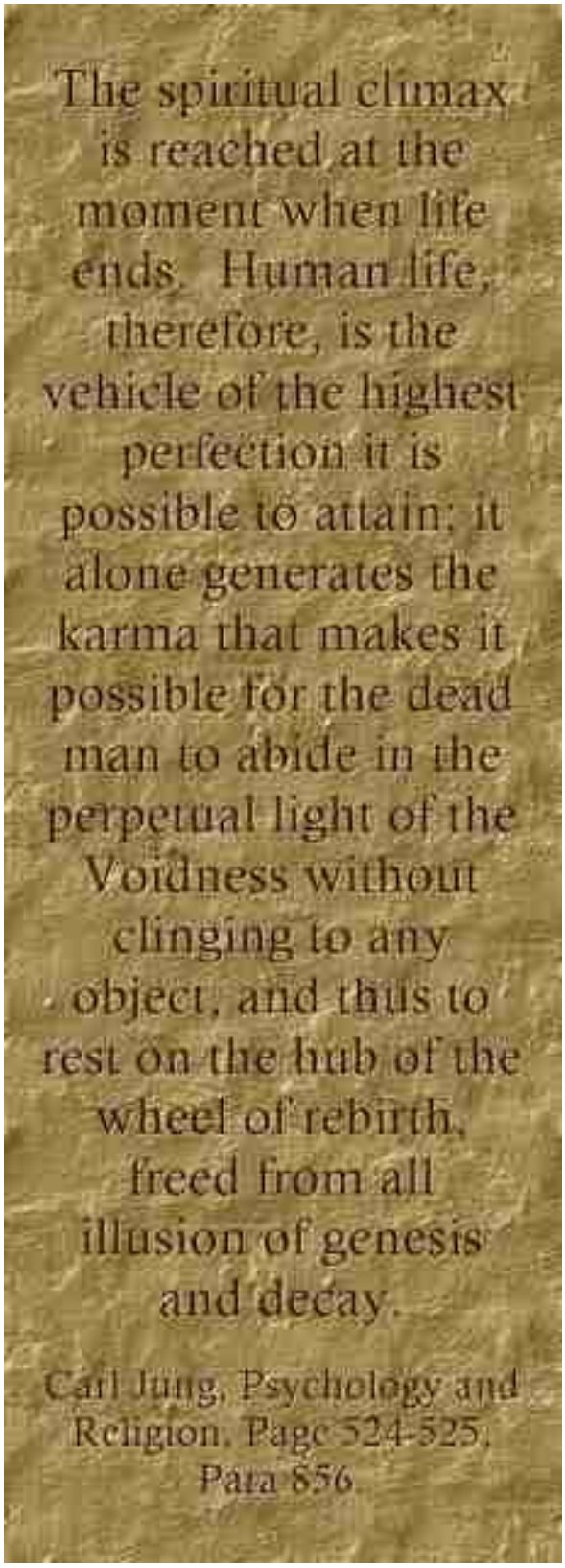


The Bardo Thodol began by being a ”closed” book, and so it has remained, no matter what kind of commentaries may be written upon it. For it is a book that will only open itself to spiritual understanding, and this is a capacity which no man is born with, but which he can only acquire through special training and special experience. It is good that such to all intents and purposes ”useless” books exist. They are meant for those ”queer folk” who no longer set much store by

the uses, aims, and meaning of present-day ”civilization.” Carl Jung, Psychology and Religion, Page 525-526, Para 858.

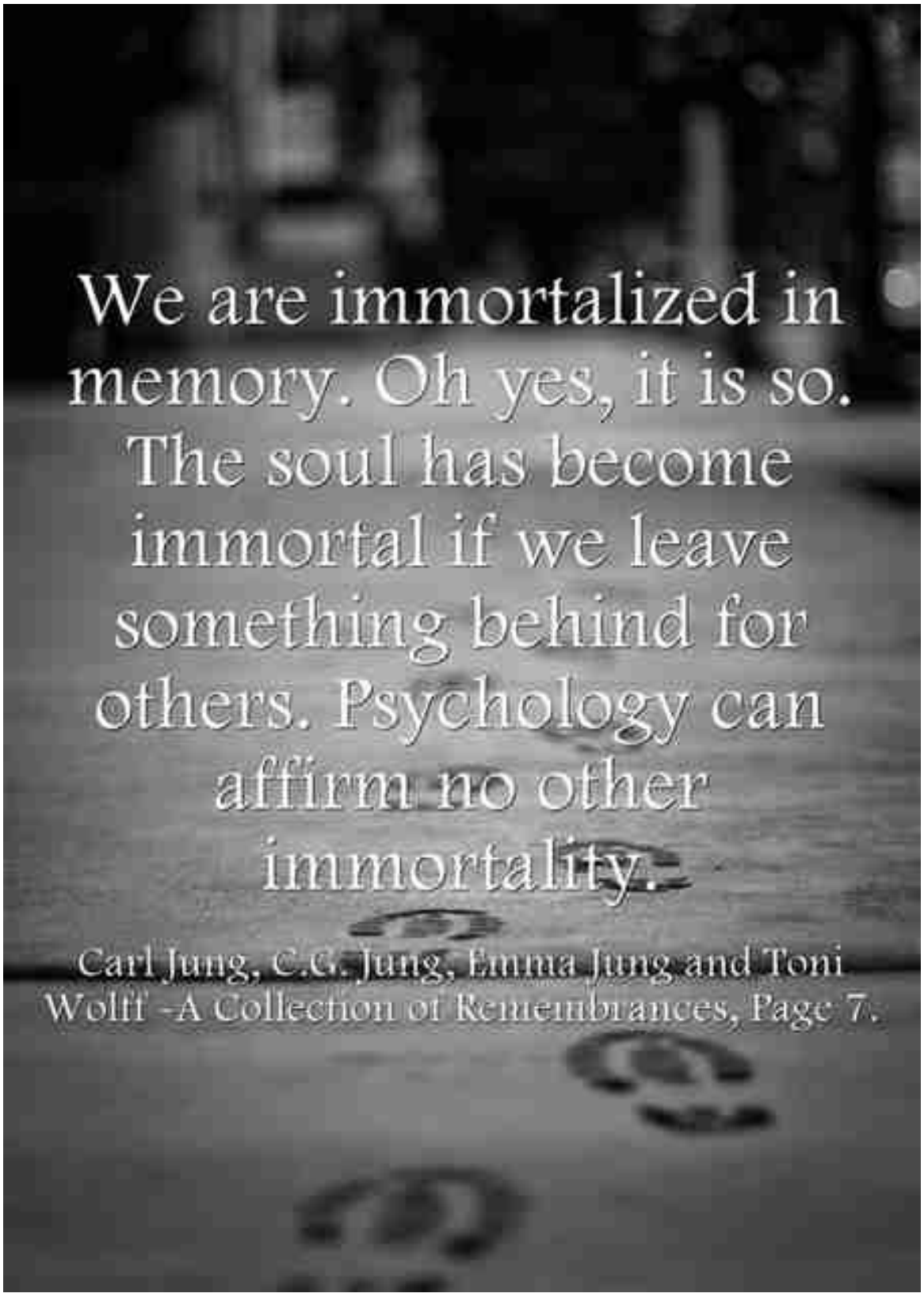


He [Jung] was not especially interested in analyzing the transference, unless it was distorted by inflation, or otherwise blocking the way. He felt transference did no harm, and in face could be used as a bridge to other relations. But beware of counter-transference. Margaret Gildea, C.G. Jung, Emma Jung and Toni Wolff -A Collection of Remembrances.

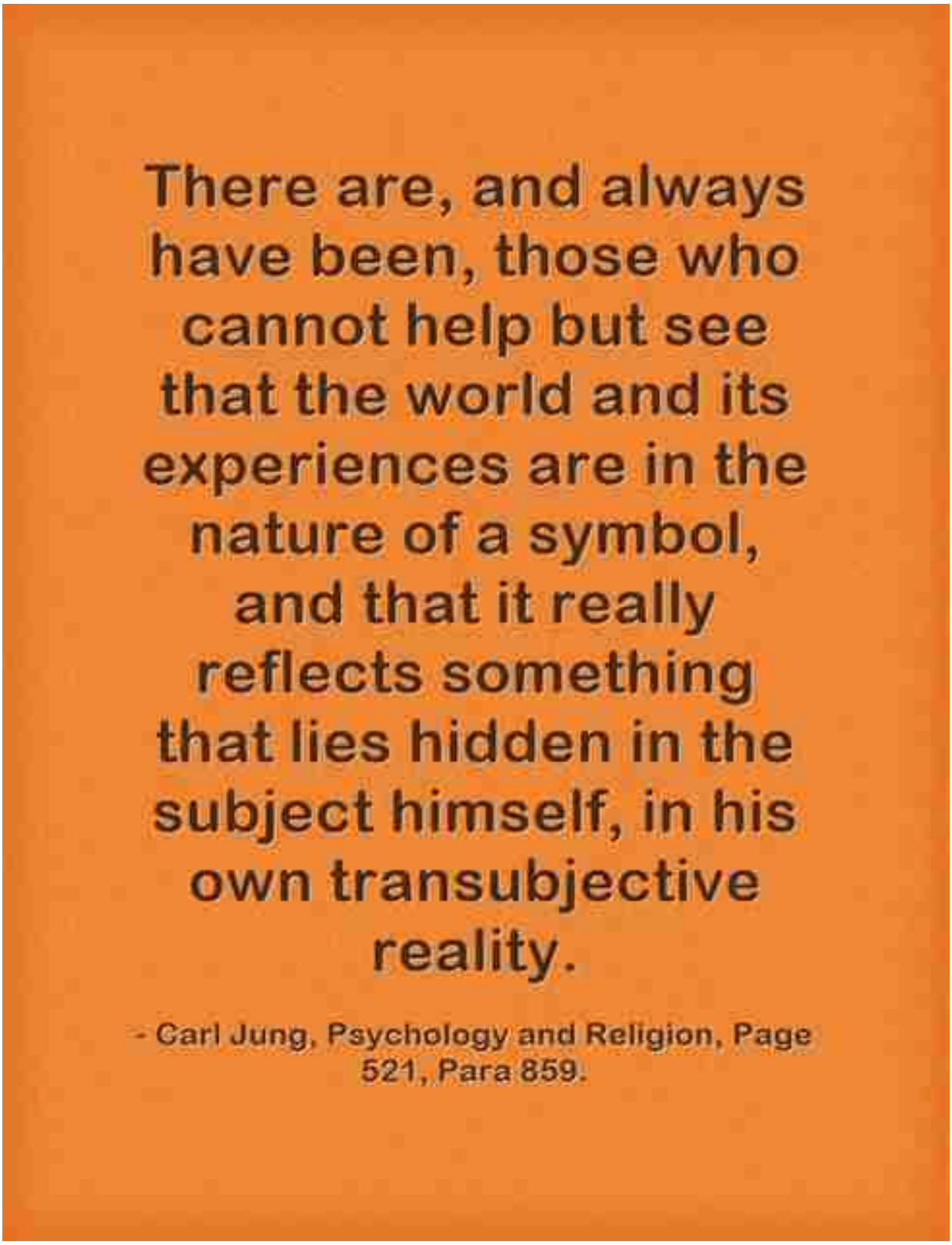


The spiritual climax is reached at the moment when life ends. Human life, therefore, is the vehicle of the highest perfection it is possible to attain; it alone generates the karma that makes it possible for the dead man to abide in the perpetual light of the Voidness without clinging to any object, and thus to rest on the hub of the wheel of rebirth,

freed from all illusion of genesis and decay. Carl Jung, Psychology and Religion, Page 524-525, Para 856.



We are immortalized in memory. Oh, yes, it is so. The soul has become immortal if we leave something behind for others. Psychology can affirm no other immortality. Carl Jung, C.G. Jung, Emma Jung and Toni Wolff-A collections of



There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective

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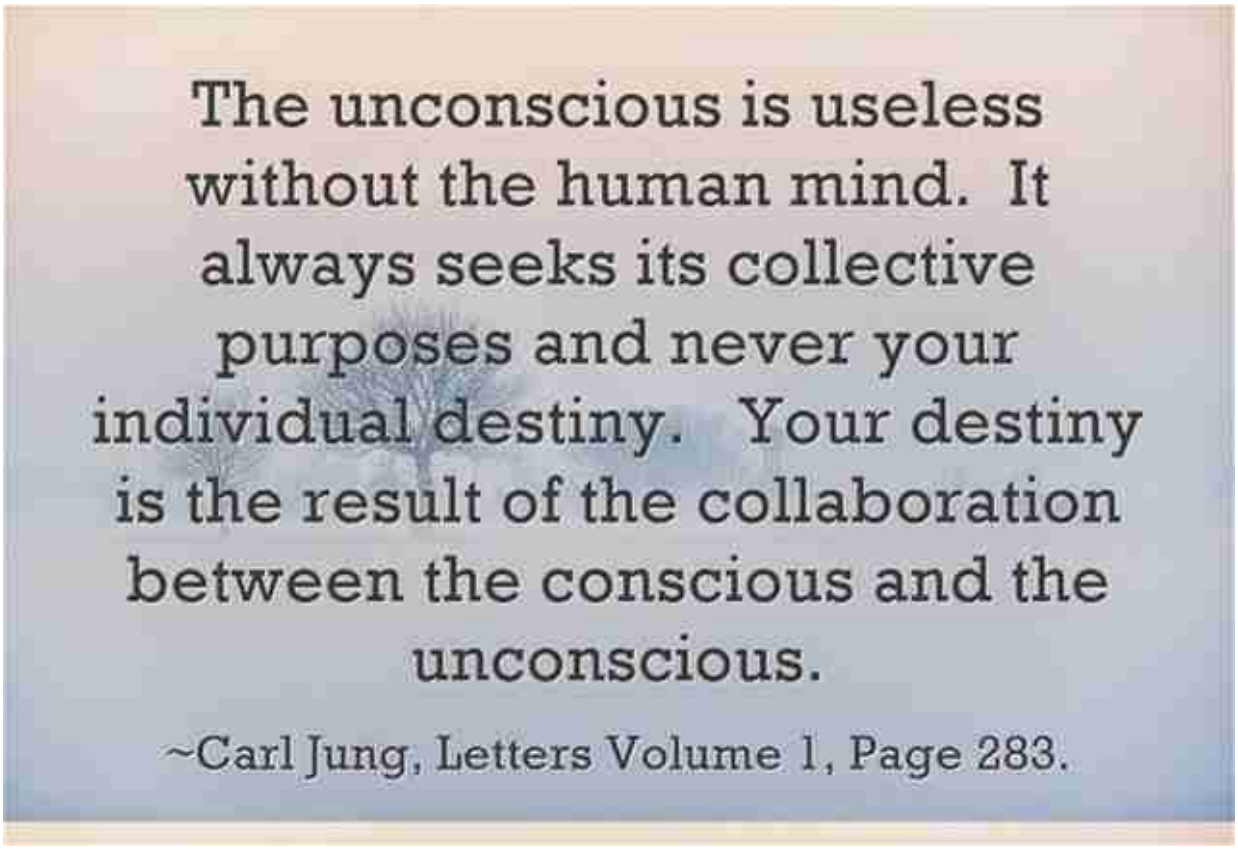
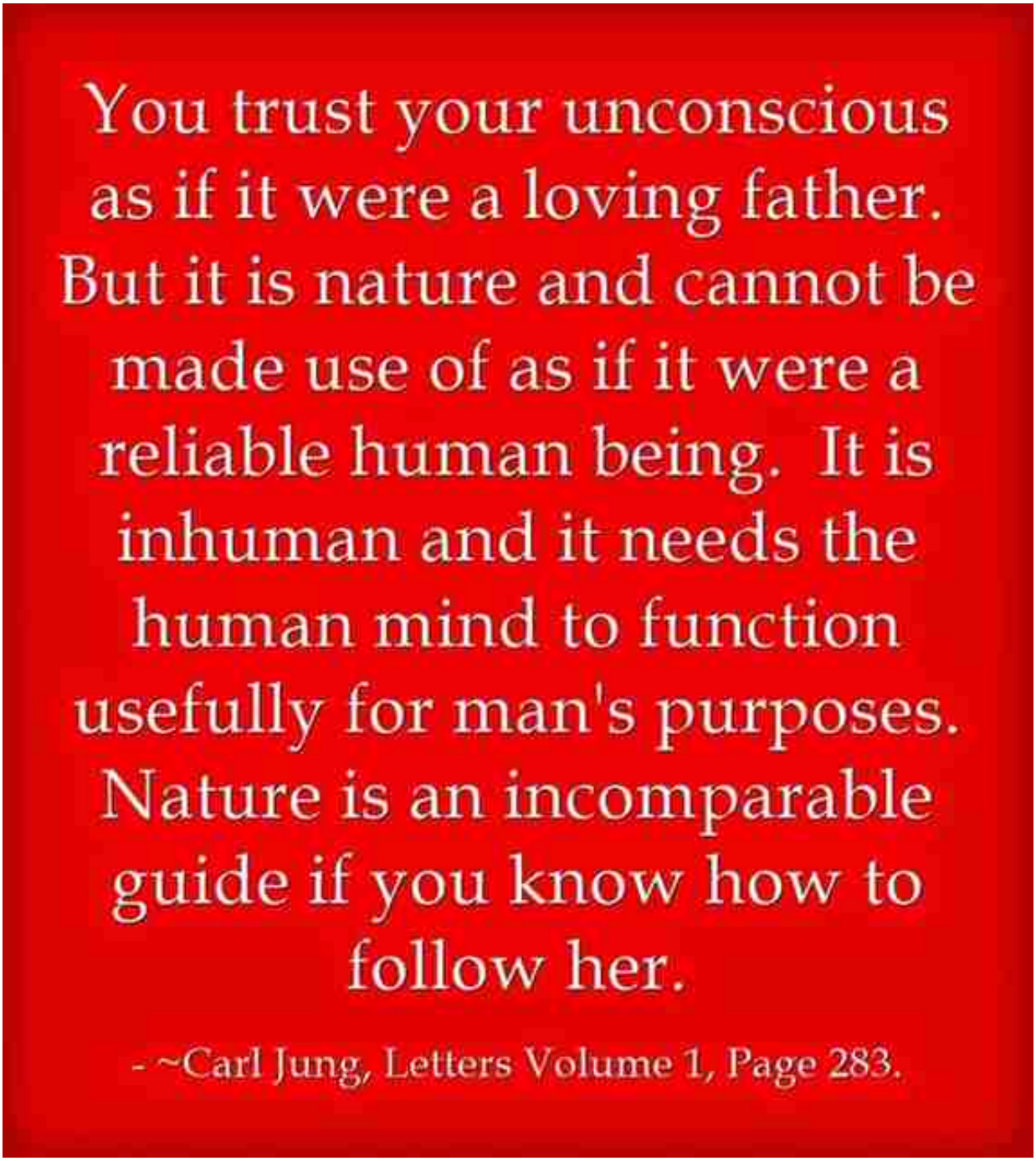
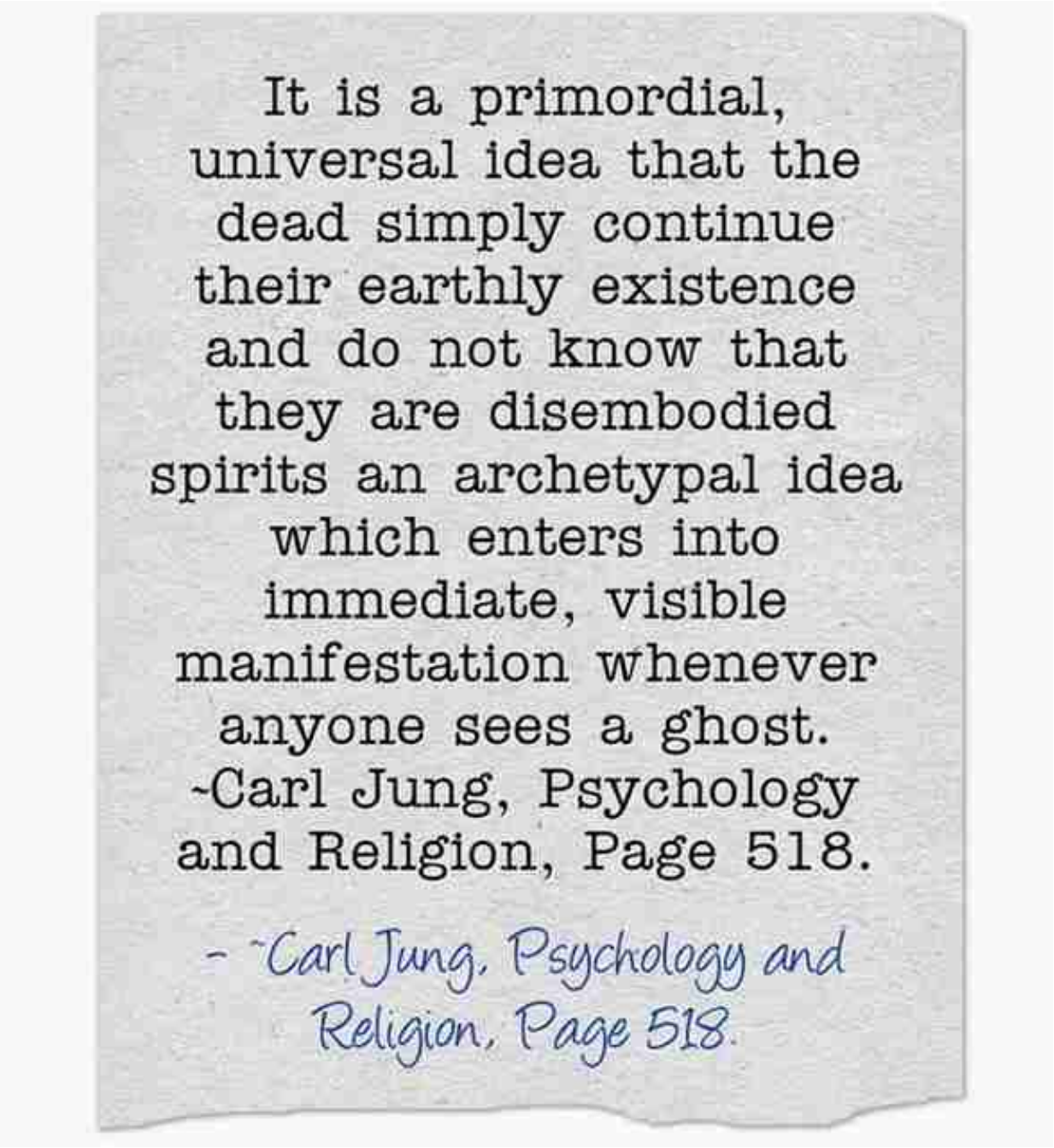


The unconscious is useless without the human mind. It always seeks its collective purposes and never your individual destiny. Your destiny is the result of the collaboration between the conscious and the unconscious. Carl Jung, Letters Volume 1, Page 283.



You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were a reliable human being. It is inhuman and it needs the human mind to function usefully for man's purposes. Nature is an incomparable guide if you know how to follow her. Carl Jung, Letters Volume 1, Page 283.



It is a primordial, universal idea that the dead simply continue their earthly existence and do not know that they are disembodied spirits an archetypal idea which enters into immediate, visible manifestation whenever anyone sees a ghost. Carl Jung, Psychology and Religion, Page 518.

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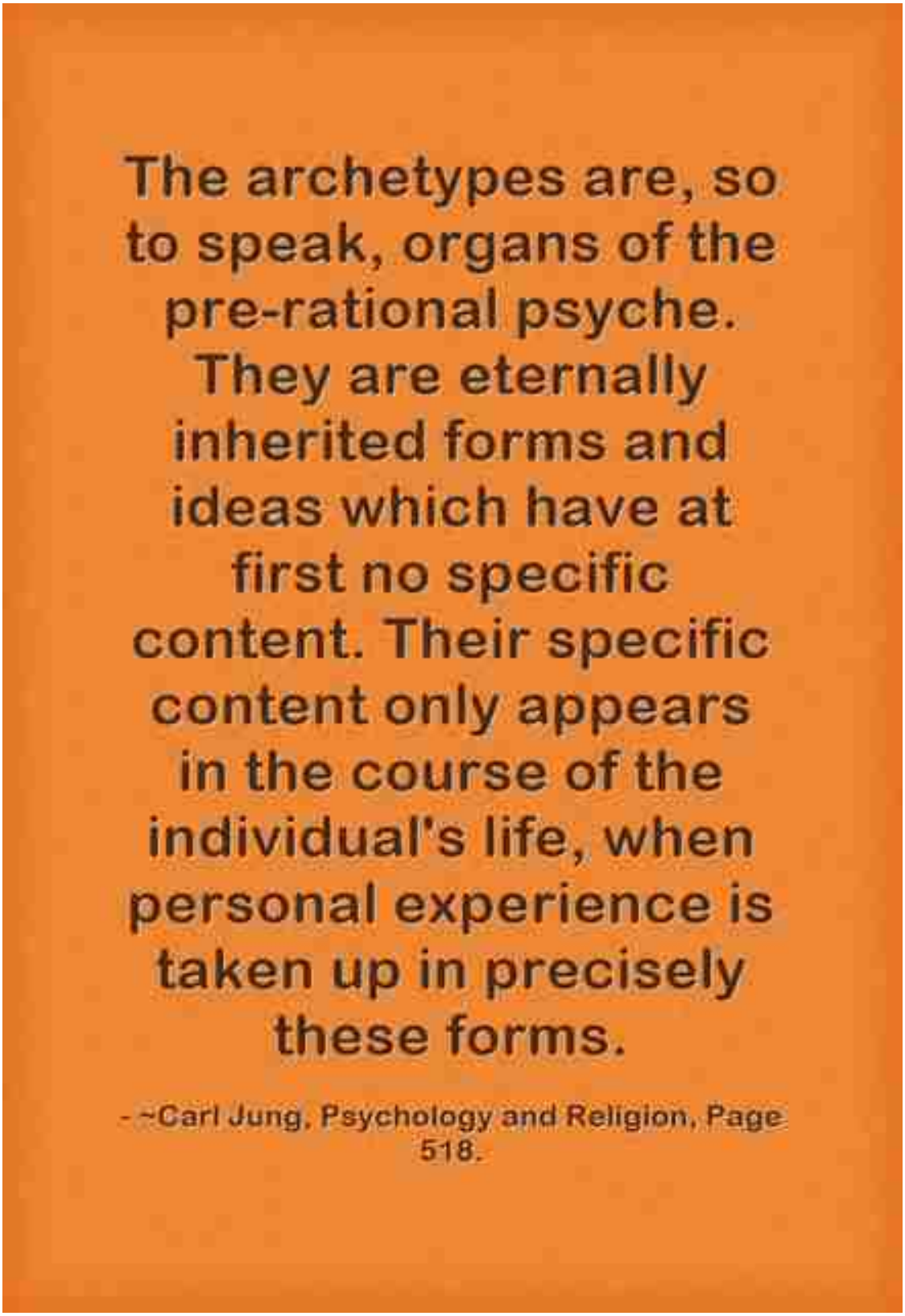
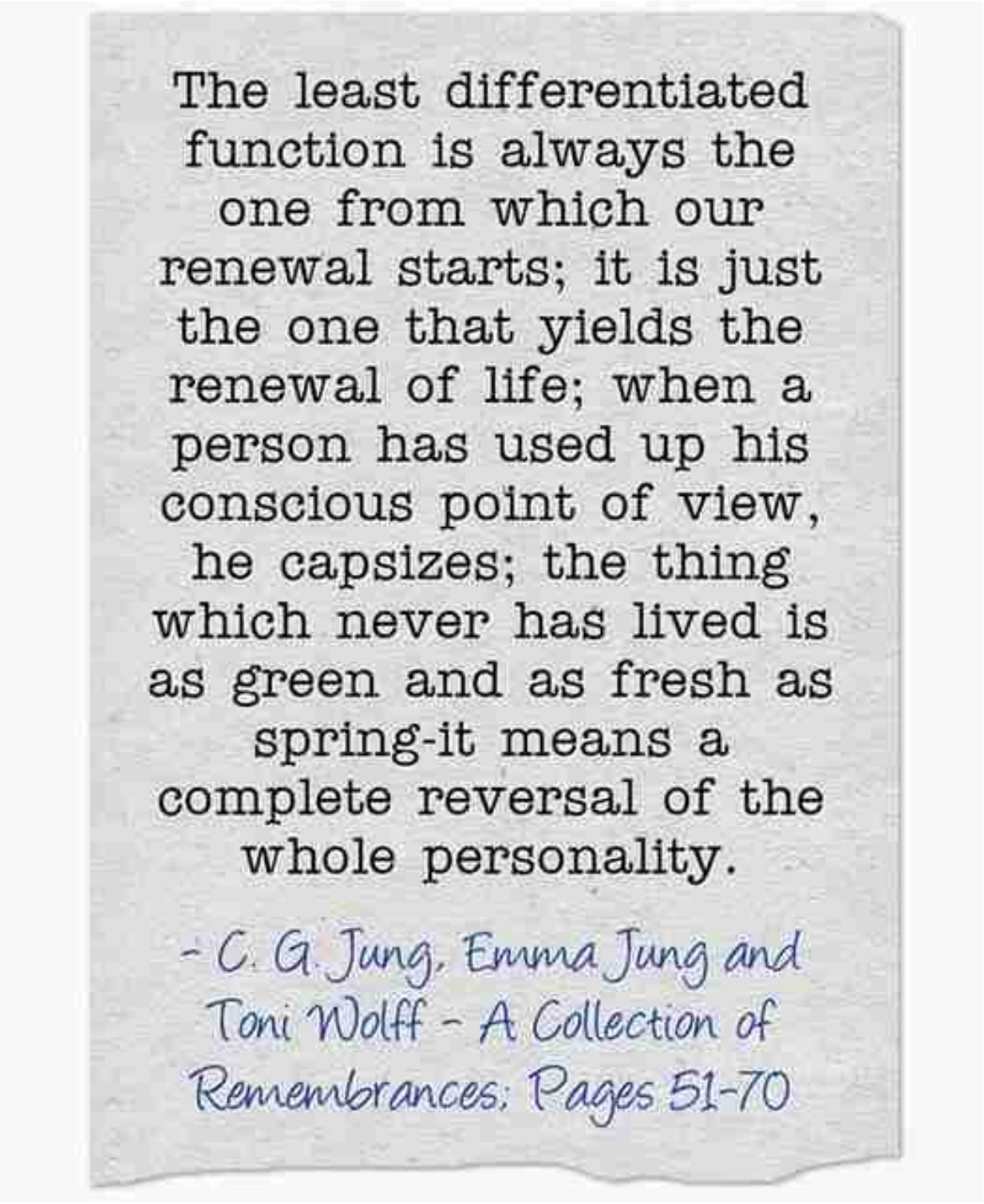
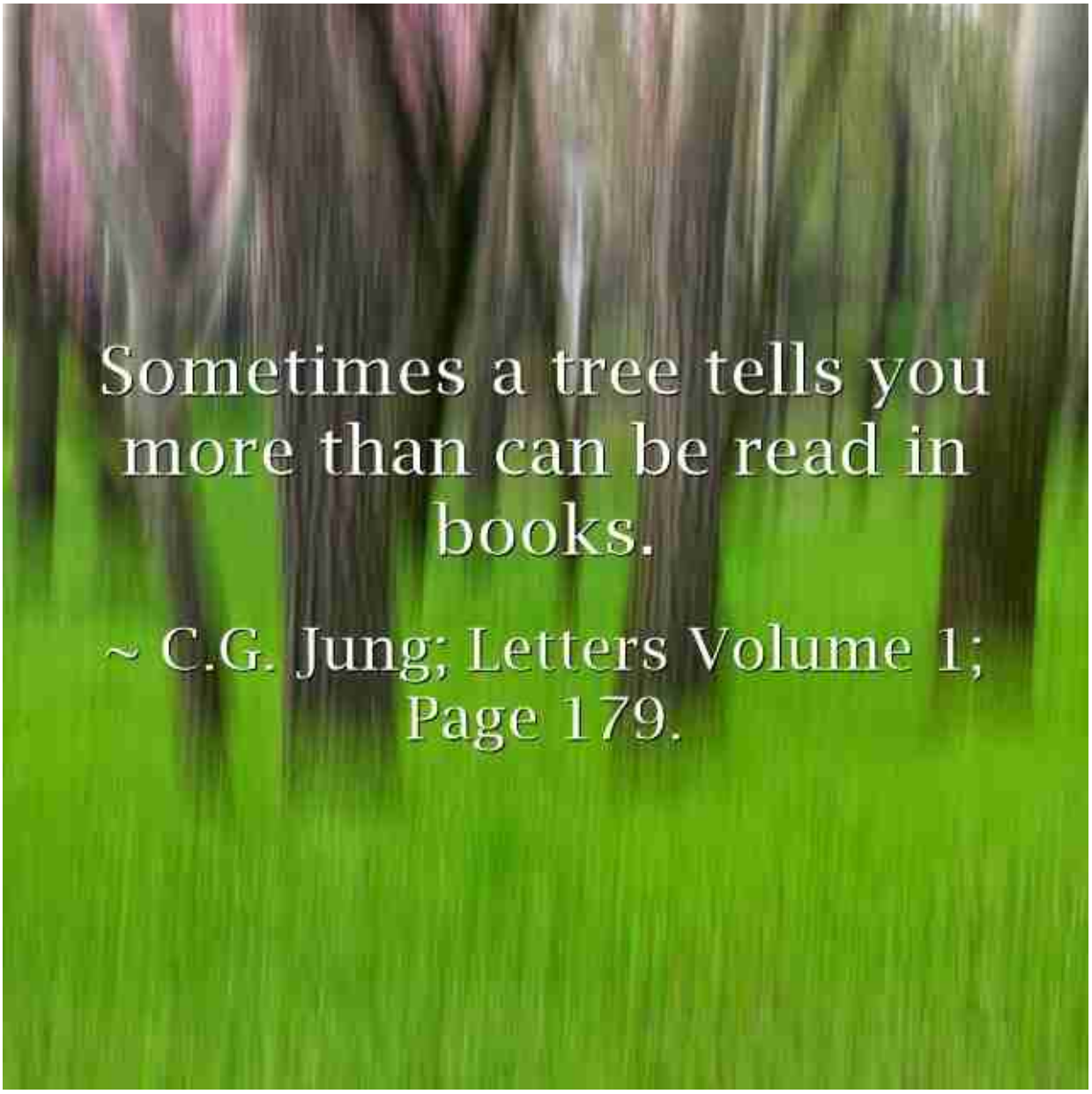


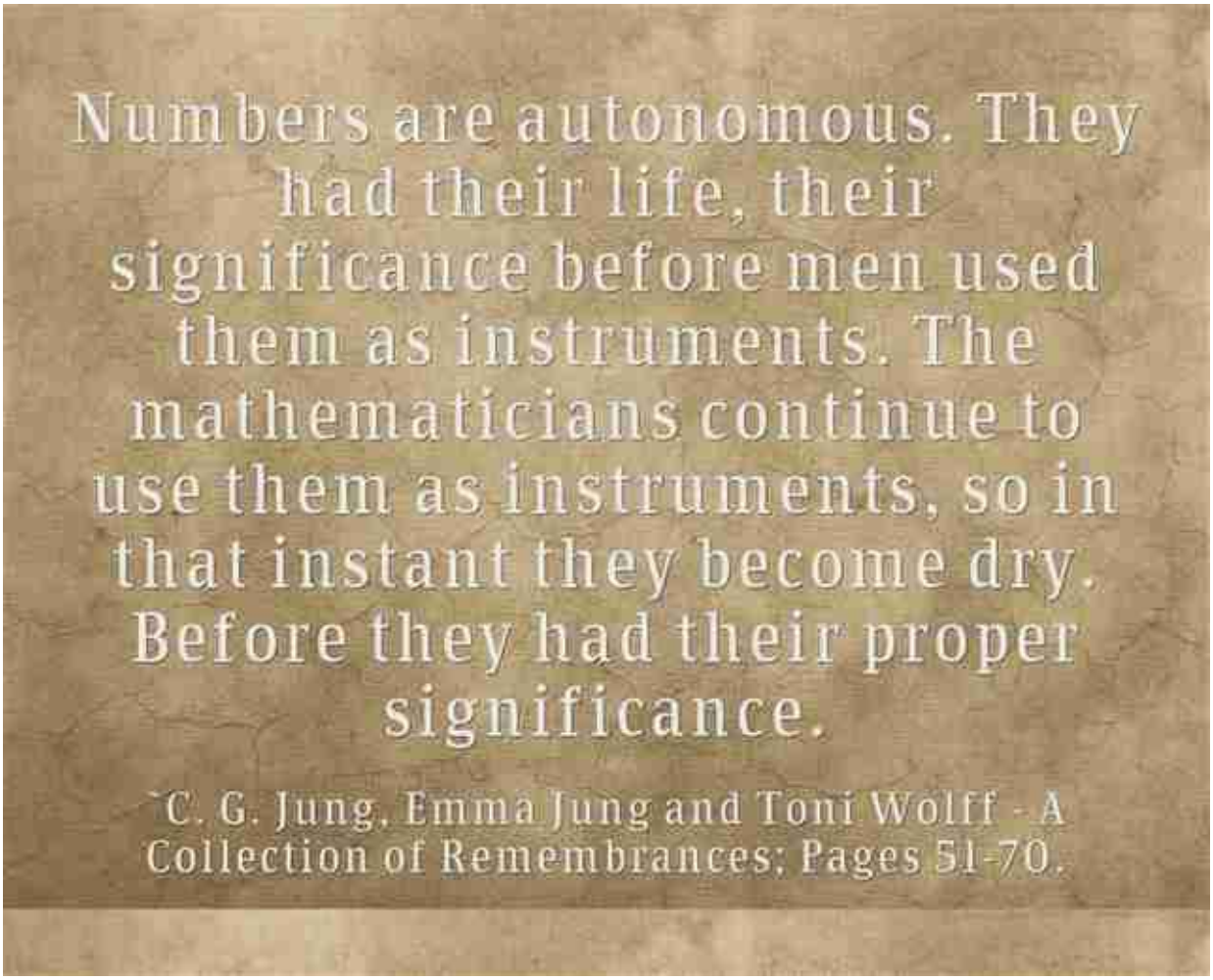
The archetypes are, so to speak, organs of the pre-rational psyche. They are eternally inherited forms and ideas which have at first no specific content. Their specific content only appears in the course of the individual's life, when personal experience is taken up in precisely these forms. Carl Jung, Psychology and Religion, Page 518.



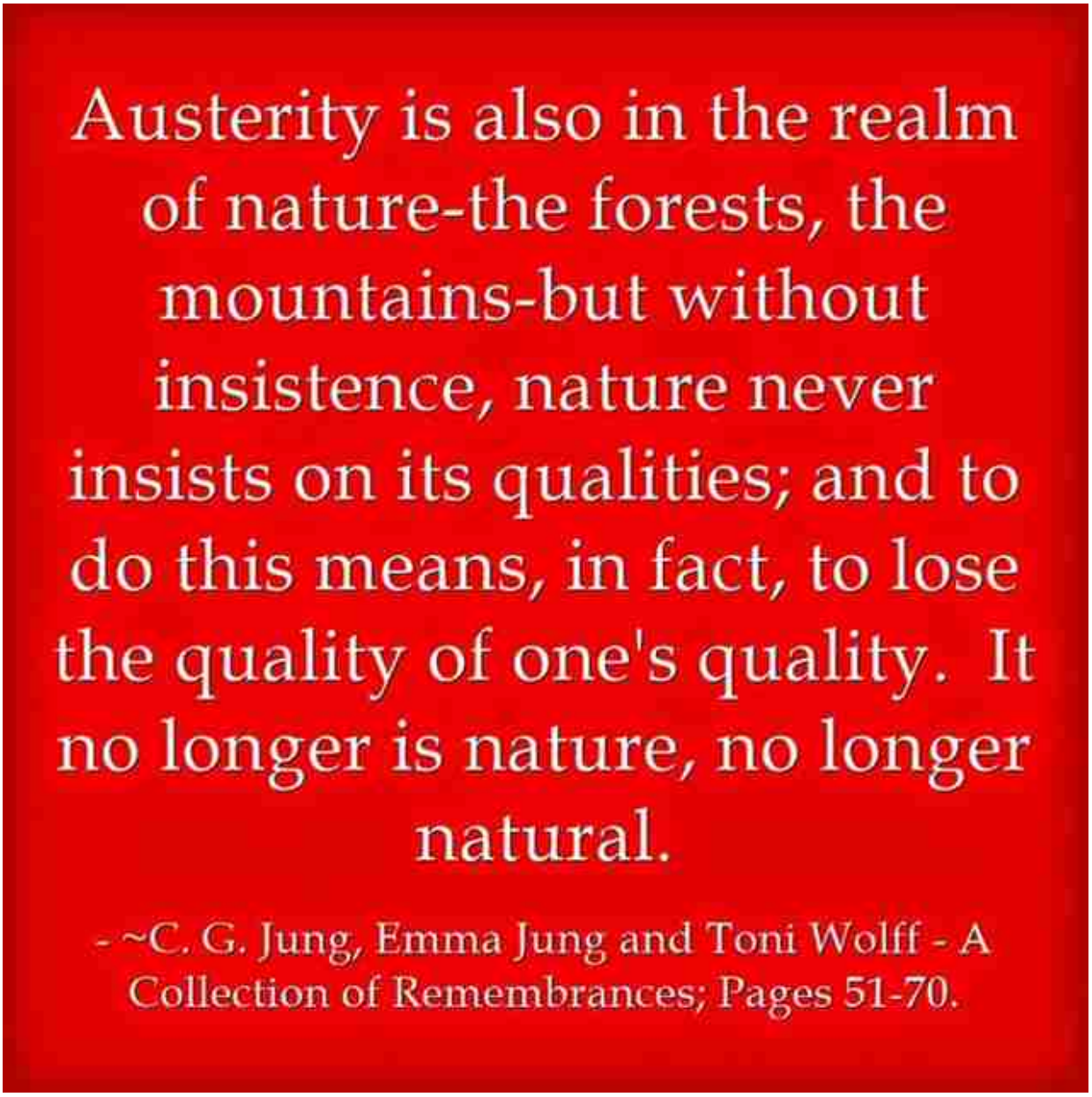
The least differentiated function is always the one from which our renewal starts; it is just the one that yields the renewal of life; when a person has used up his conscious point of view, he capsizes; the thing which never has lived is as green and as fresh as spring-it means a complete reversal of the whole personality. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.



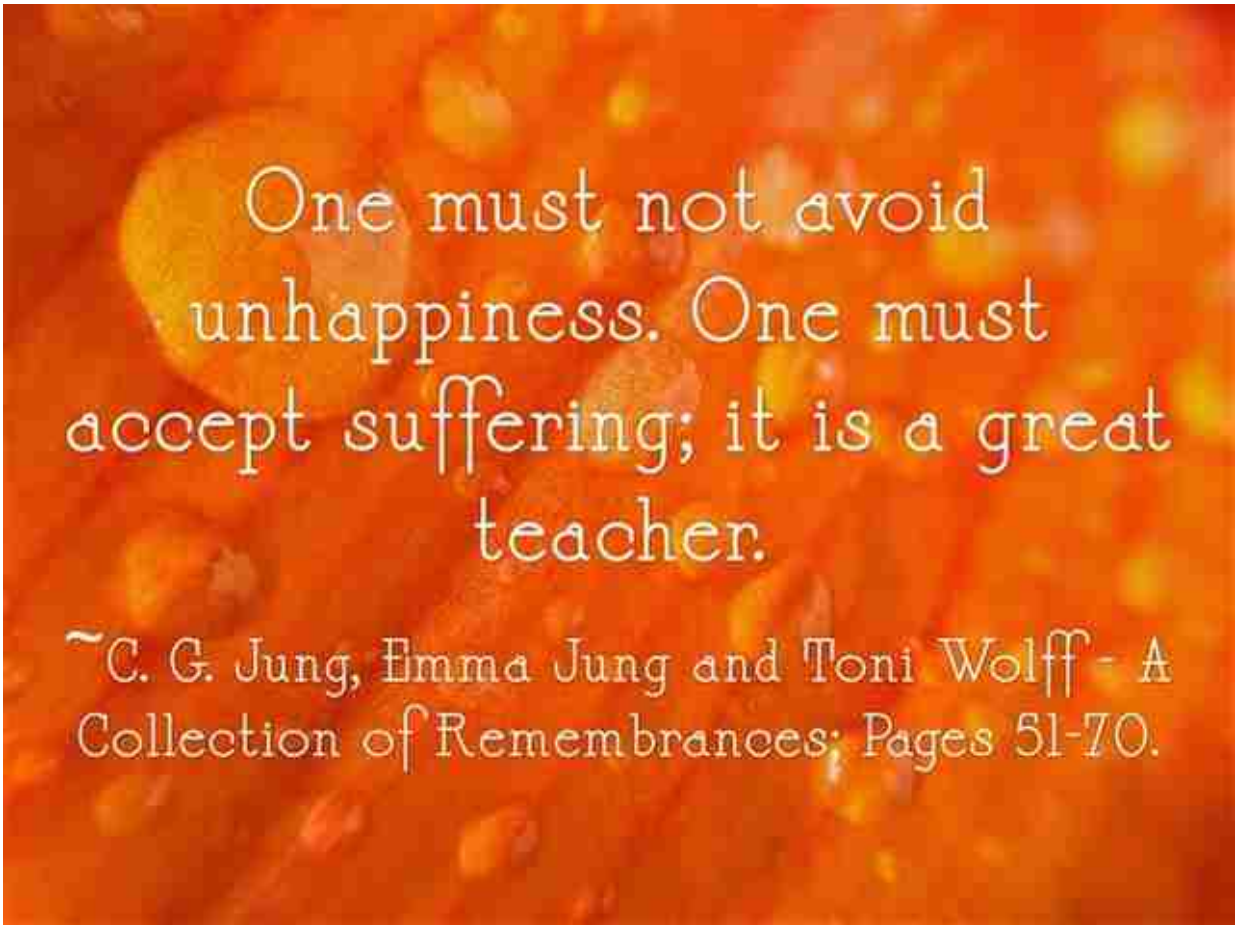
Sometimes a tree tells you more than can be read in books. C.G. Jung; Letters Volume 1; Page 179.



Numbers are autonomous. They had their life, their significance before men used them as instruments. The mathematicians continue to use them as instruments, so in that instant they become dry. Before they had their proper significance. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.



Austerity is also in the realm of nature-the forests, the mountains-but without insistence, nature never insists on its qualities; and to do this means, in fact, to lose the quality of one's quality. It no longer is nature, no longer natural. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.



One must not avoid unhappiness. One must accept suffering; it is a great teacher. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

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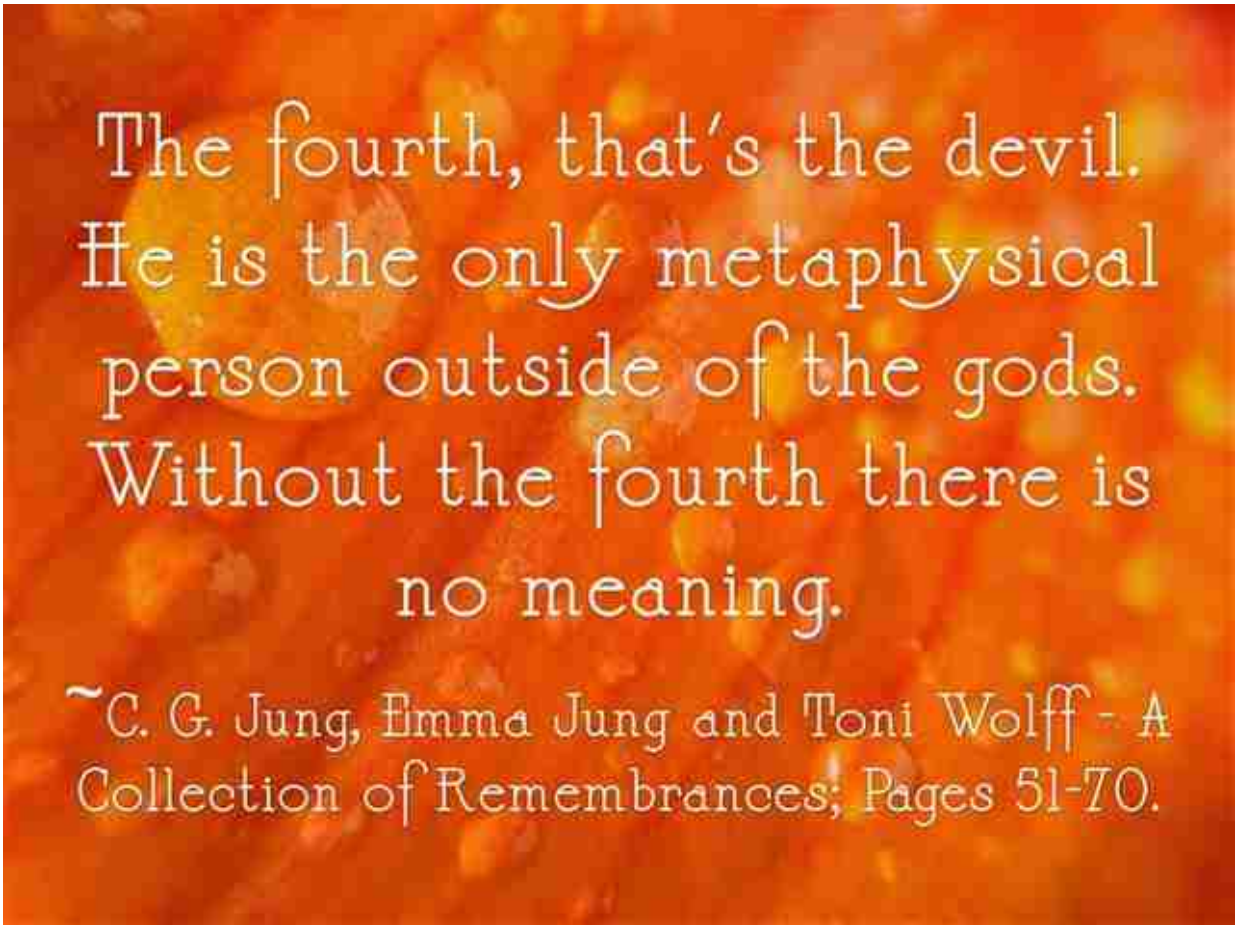
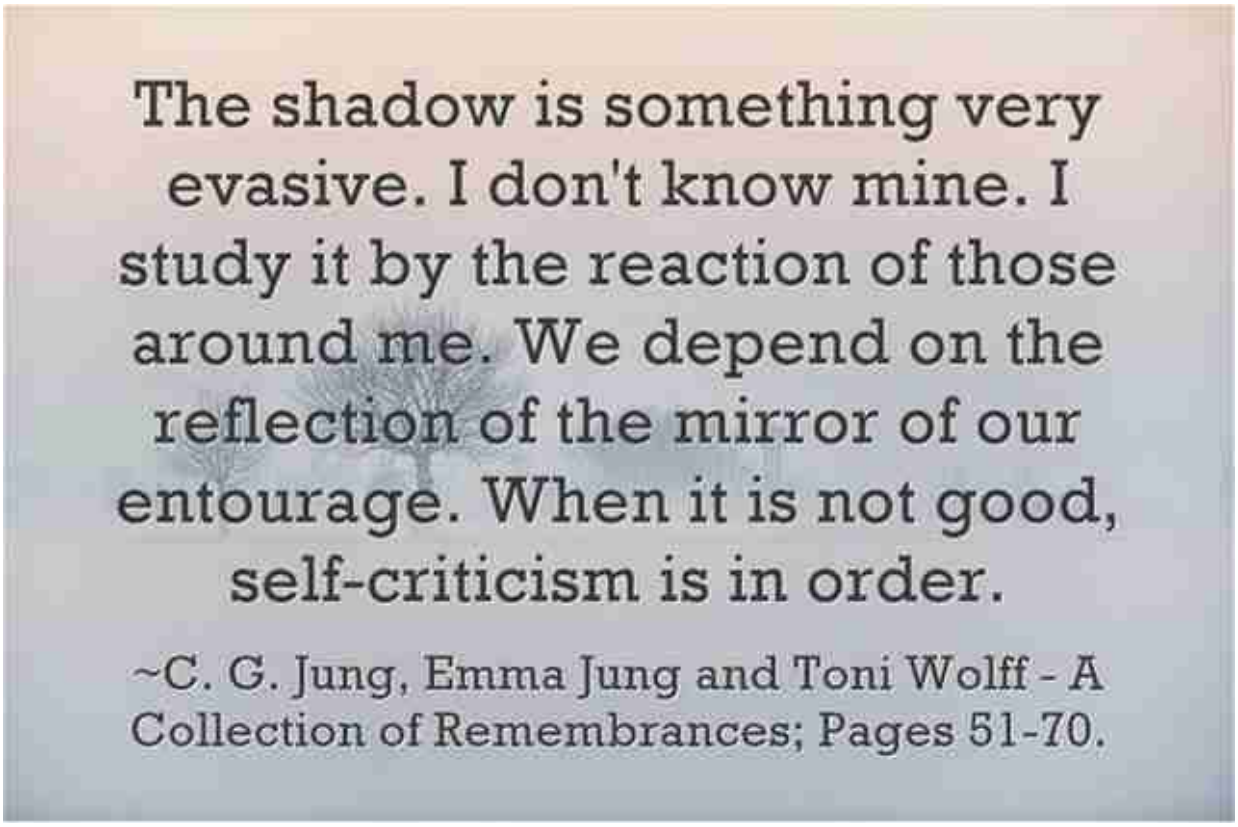


The fourth, that's the devil. He is the only metaphysical person outside of the gods. Without the fourth there is no meaning. C.G. Jung, Emma Jung and Toni Wolff-A Collection of Remembrances, Pages 51-70.



The shadow is something very evasive. I don’t know mine. I study it by the reaction of those around me. We depend on the reflection of the mirror of our entourage. When it is not good, self-criticism is in order. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

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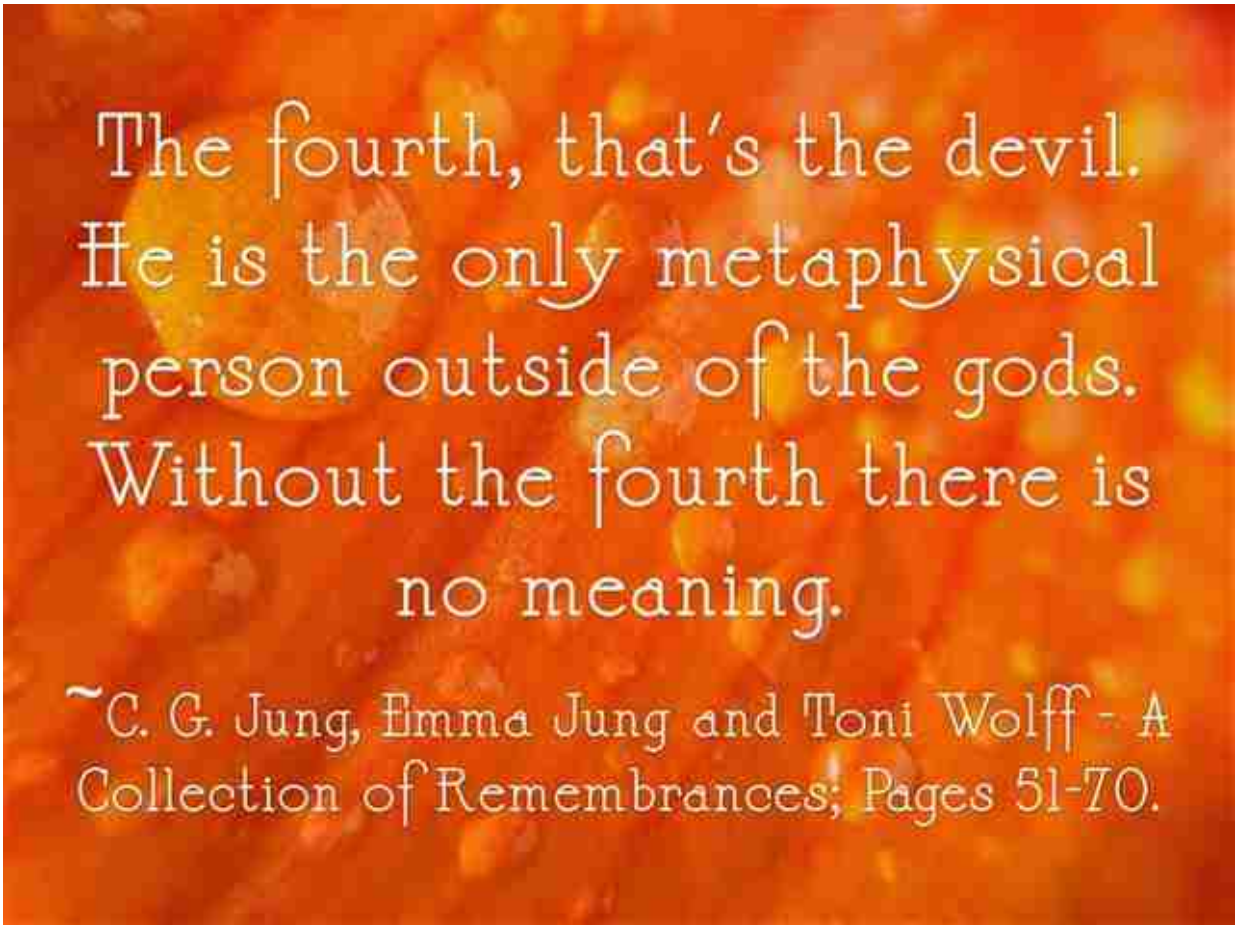

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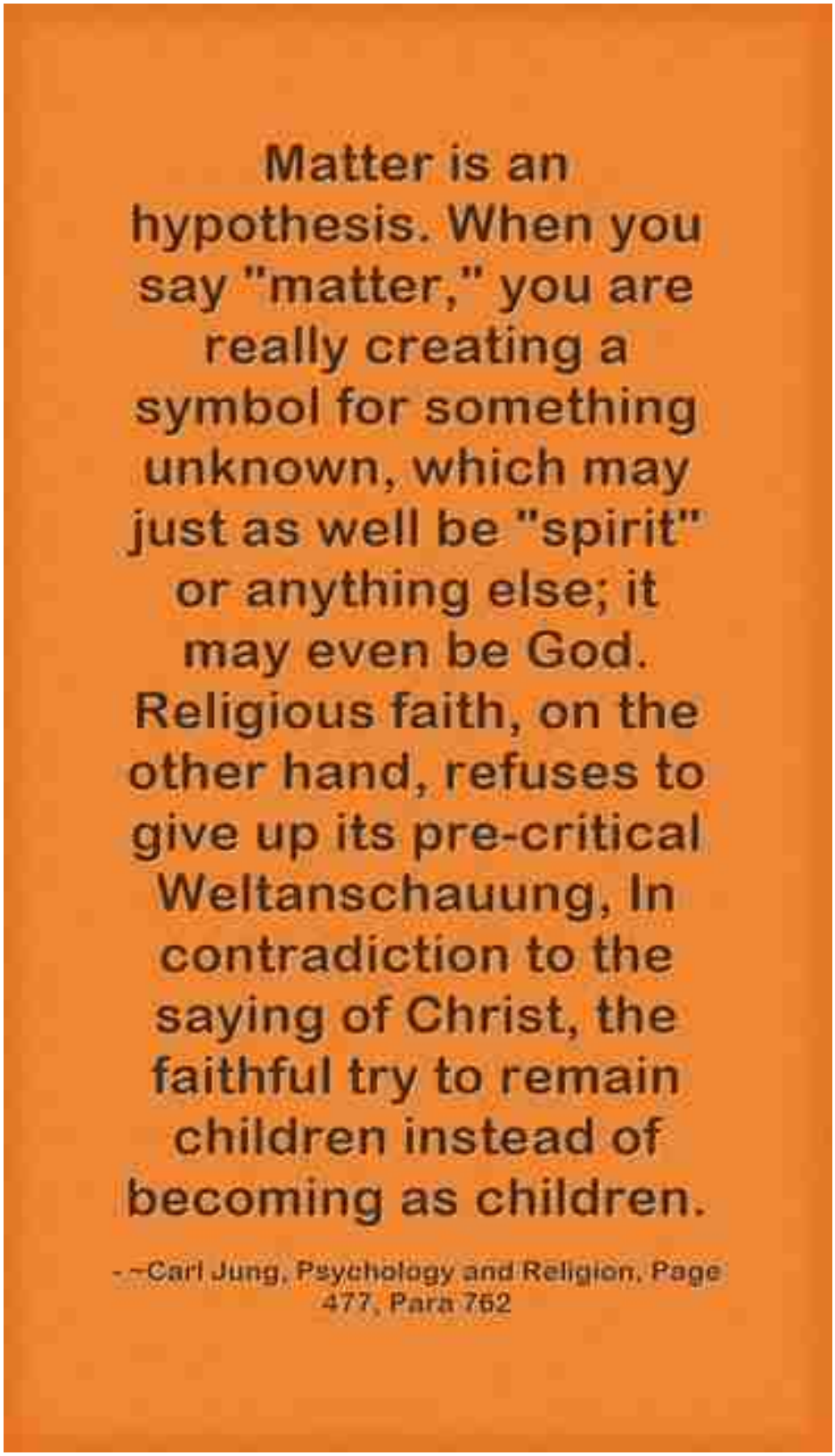

Matter is an hypothesis. When you say “matter,” you are really creating a symbol for something unknown, which may just as well be “spirit” or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

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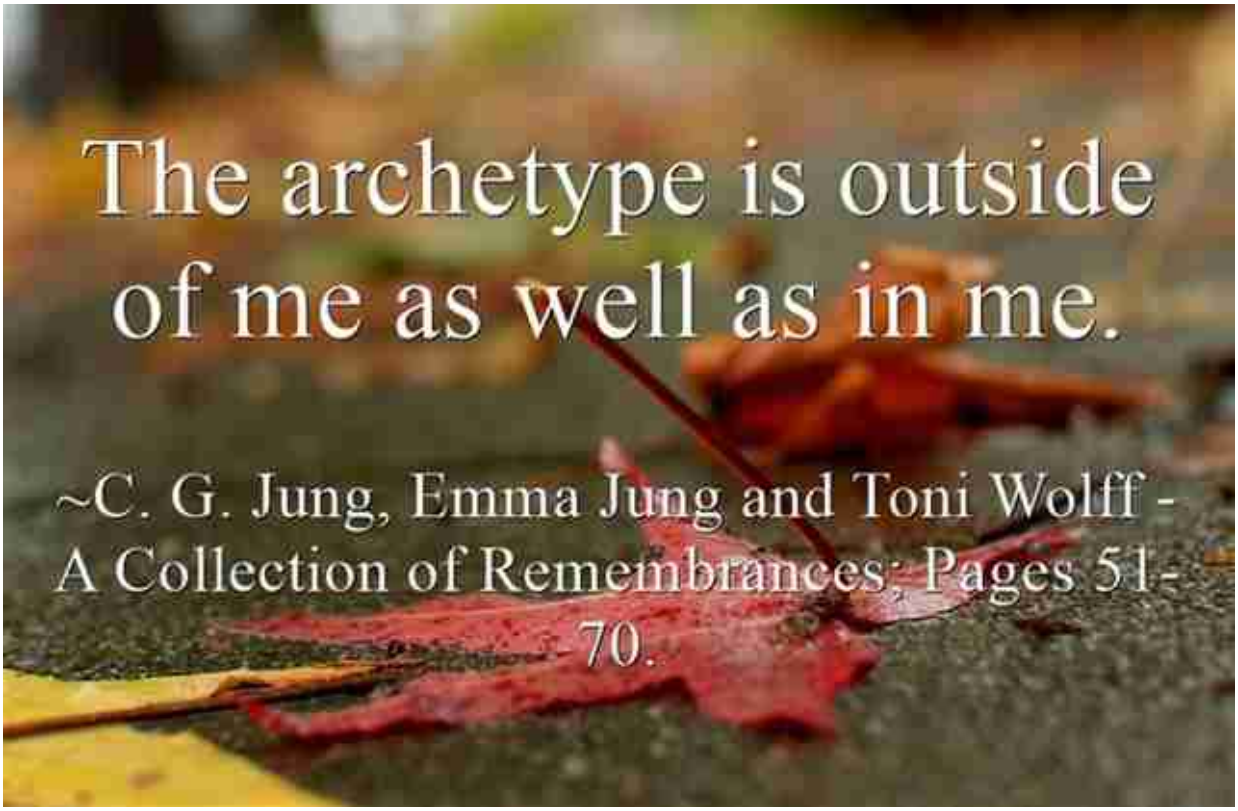
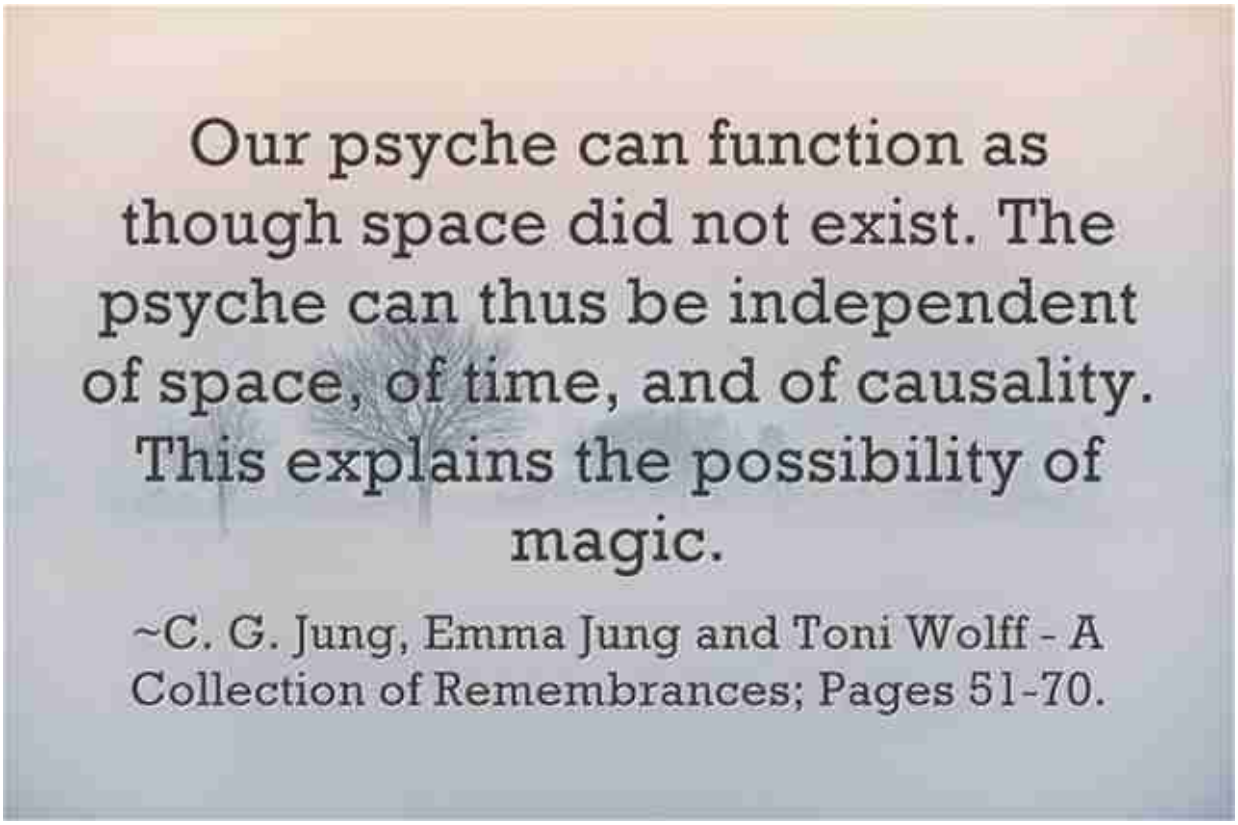
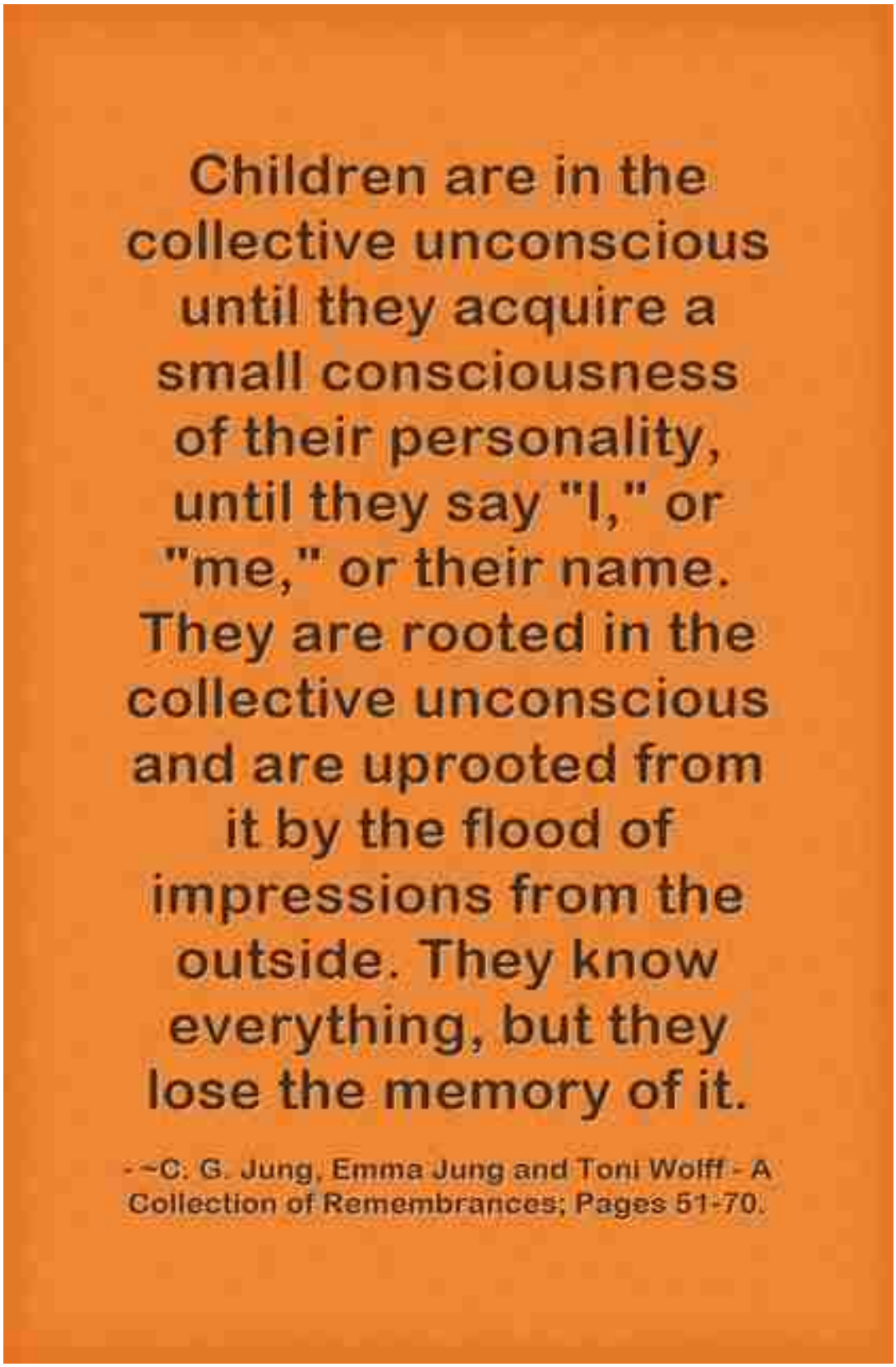


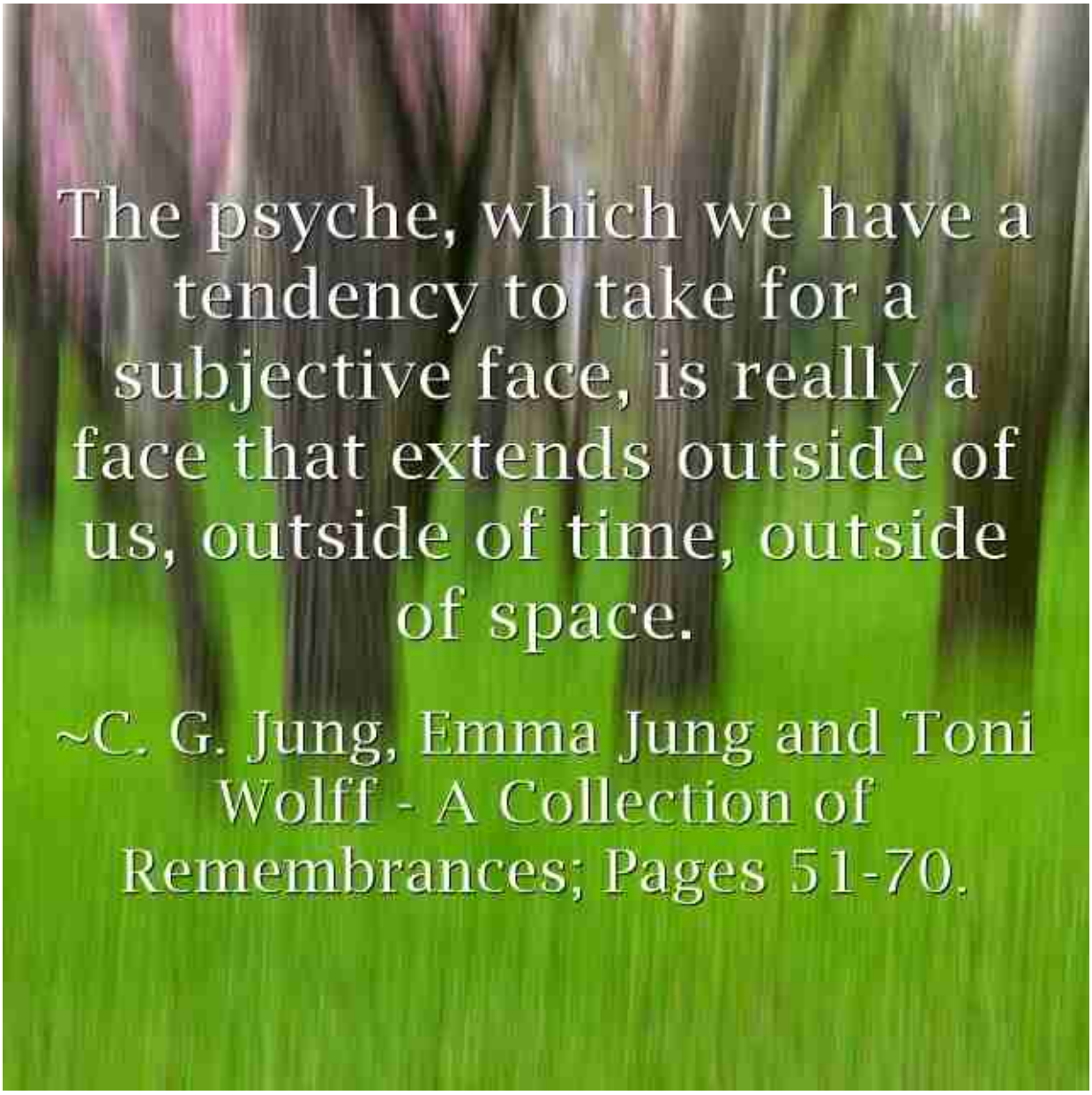
The archetype is outside of me as well as in me. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.



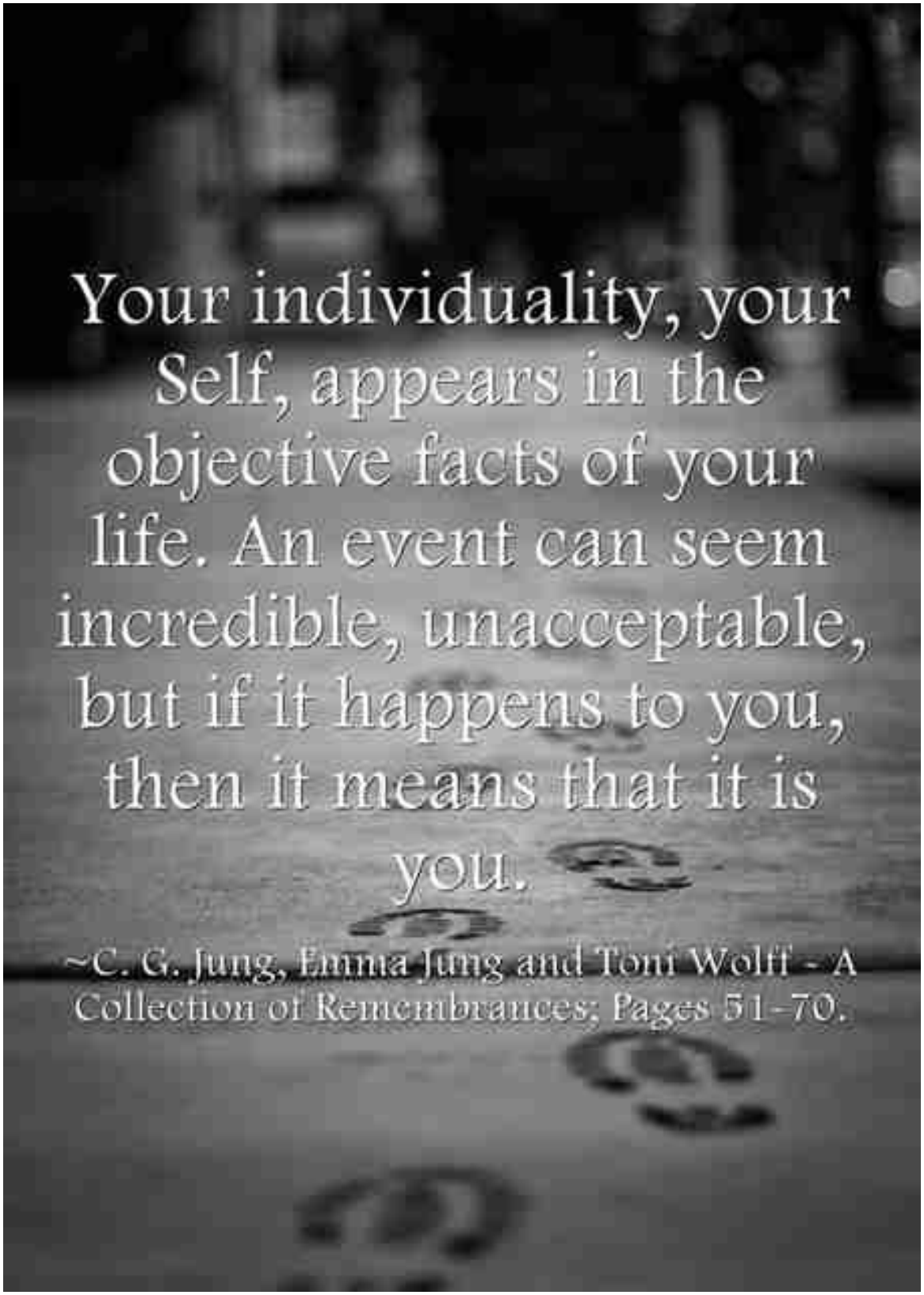
Our psyche can function as though space did not exist. The psyche can thus be independent of space, of time, and of causality. This explains the possibility of magic. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.



Children are in the collective unconscious until they acquire a small consciousness of their personality, until they say ”I,” or ”me,” or their name. They are rooted in the collective unconscious and are uprooted from it by the flood of impressions from the outside. They know everything, but they lose the memory of it. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.



The psyche, which we have a tendency to take for a subjective face, is really a face that extends outside of us, outside of time, outside of space. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.



Your individuality, your Self, appears in the objective facts of your life. An event can seem incredible, unacceptable, but if it happens to you, then it means that it is you. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

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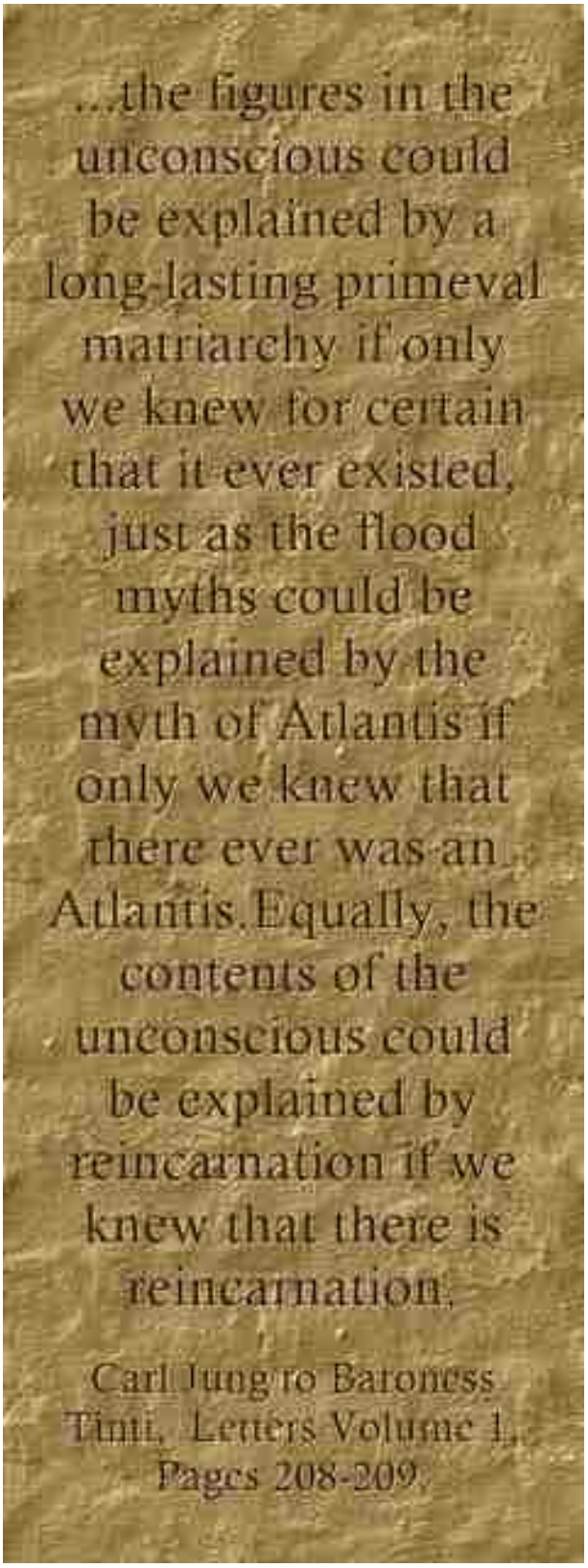
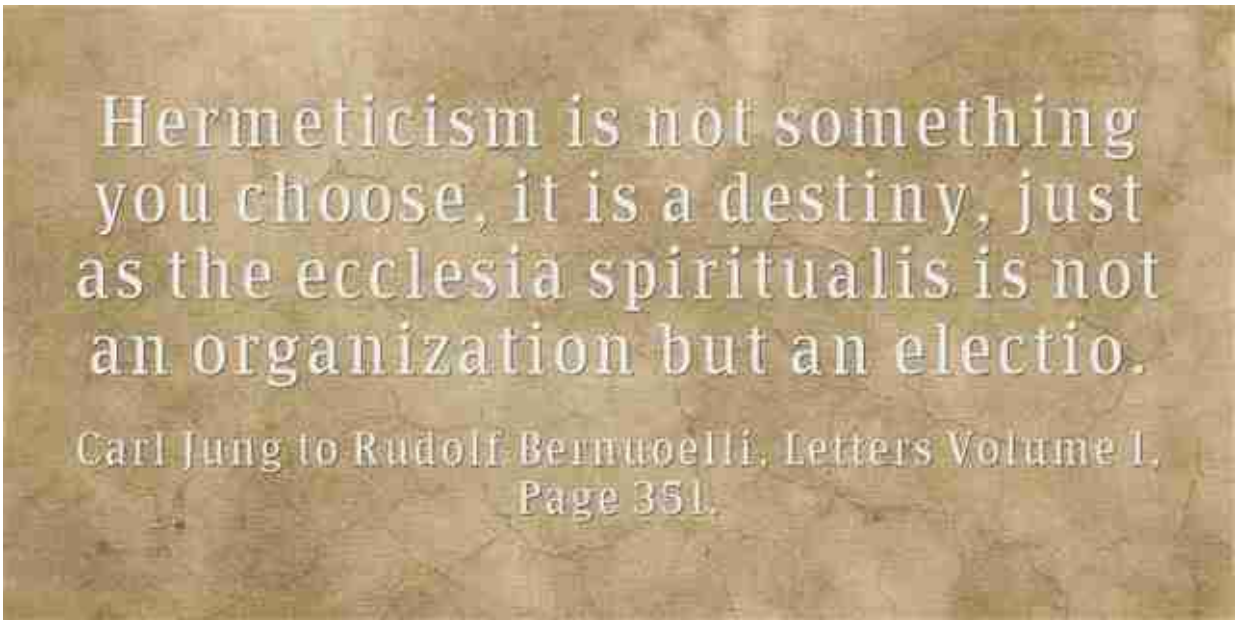


...the figures in the unconscious could be explained by a long-lasting primeval matriarchy if only we knew for certain that it ever existed, just as the flood myths could be explained by the myth of Atlantis if only we knew that there ever was an Atlantis. Equally, the contents of the unconscious could be explained by reincarnation if we knew that there is reincarnation. Carl Jung to Baroness Tinti, Letters Volume 1, Pages 208-209.



Hermeticism is not something you choose, it is a destiny, just as the ecclesia spiritualis is not an organization but an electio. Carl Jung to Rudolf Bernuoelli, Letters Volume 1, Page 351.

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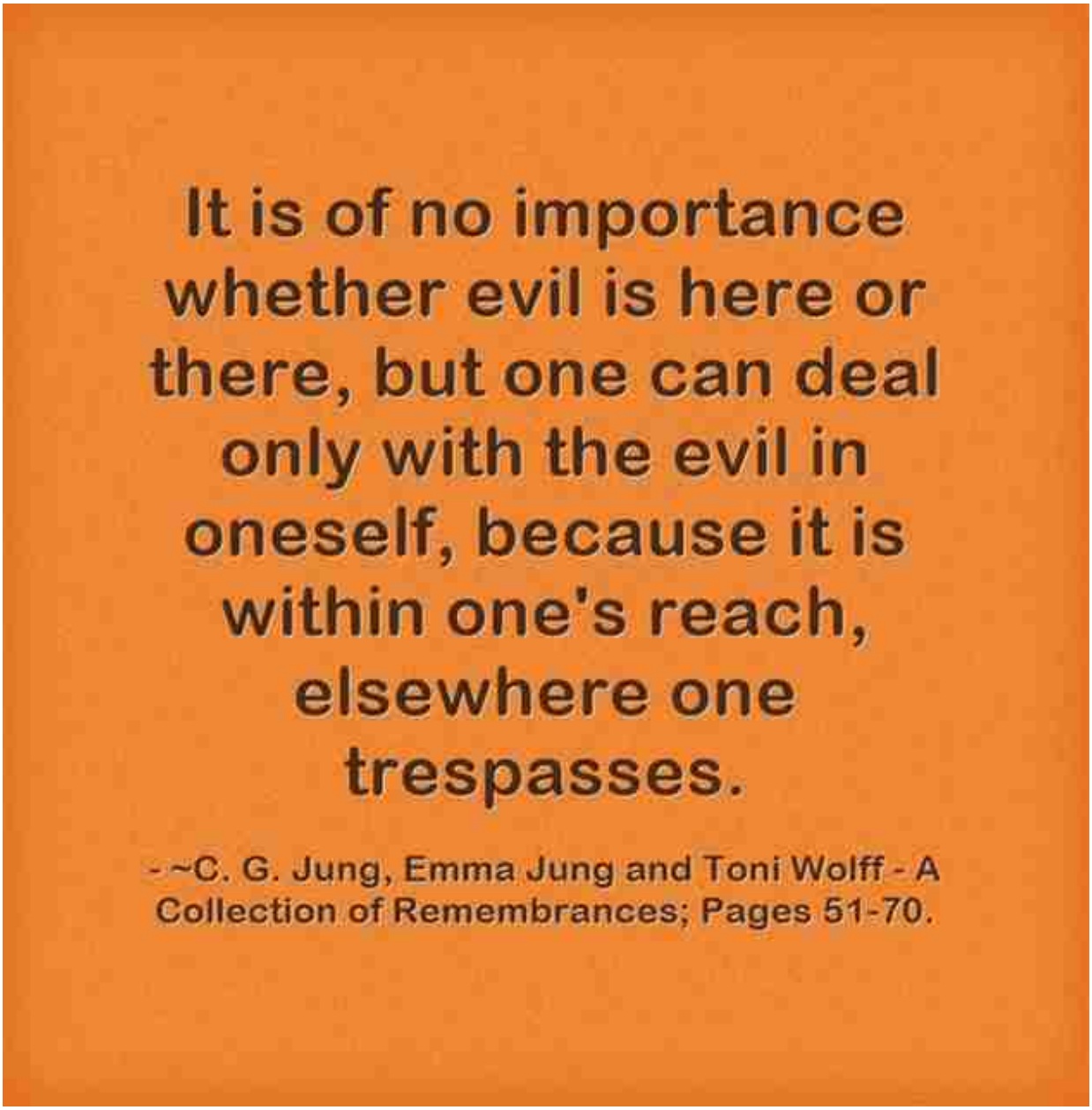
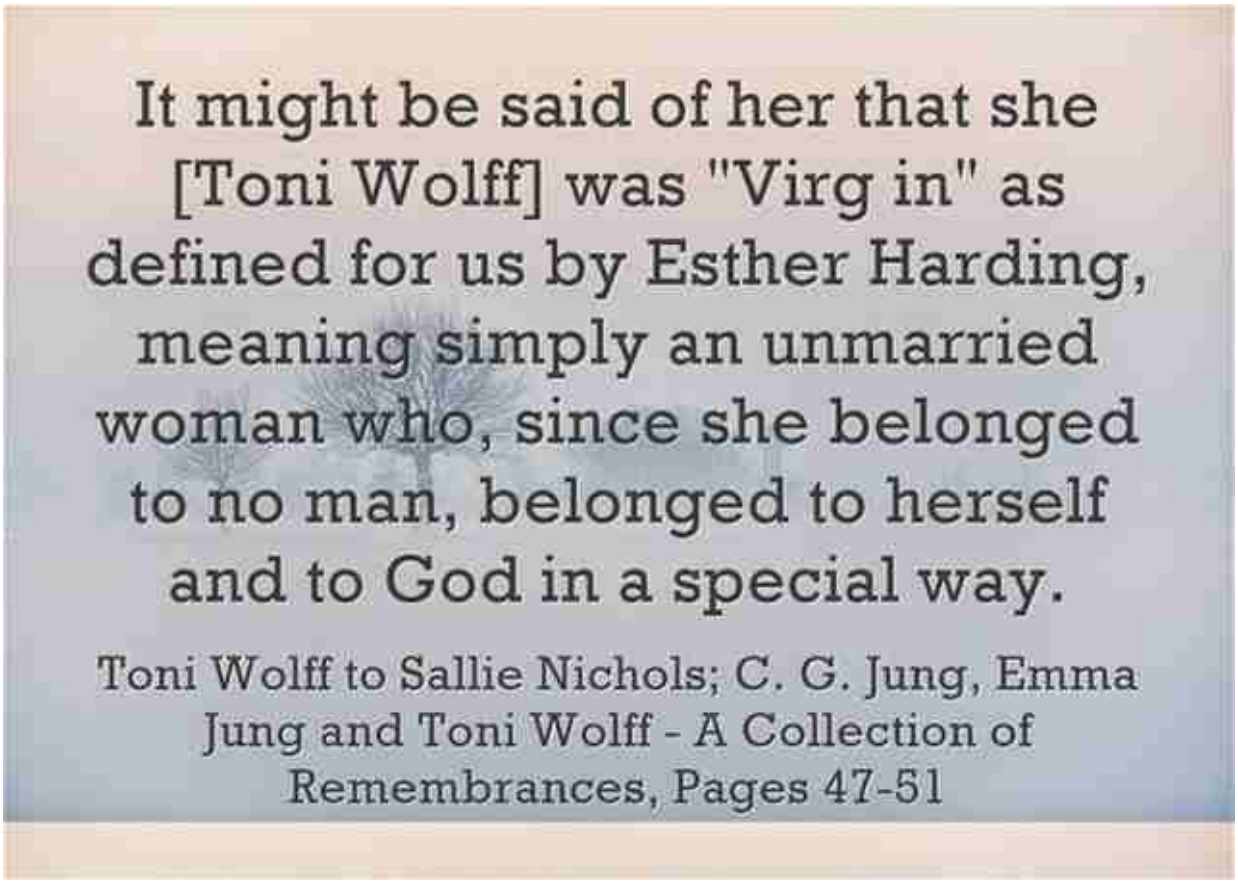
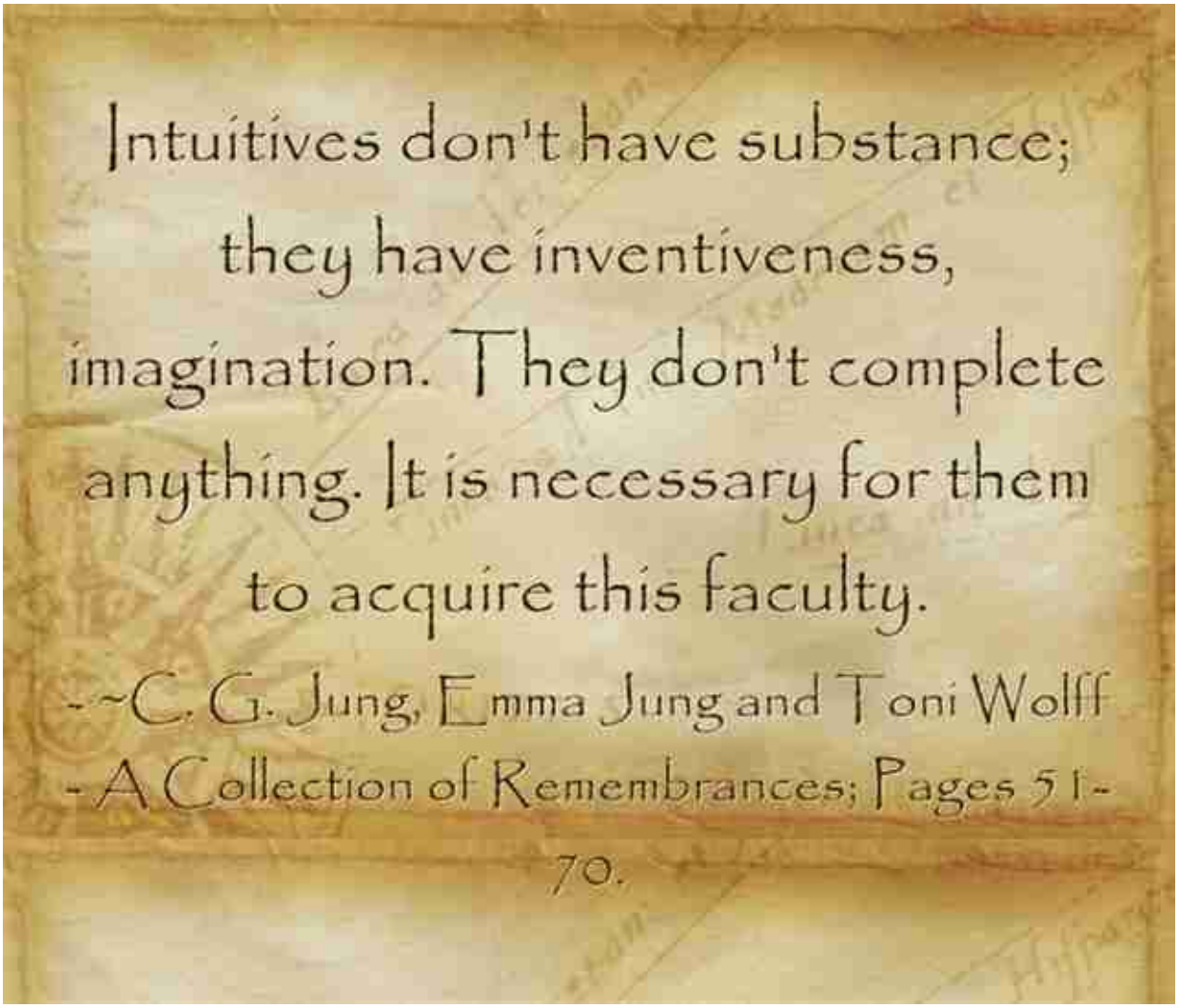


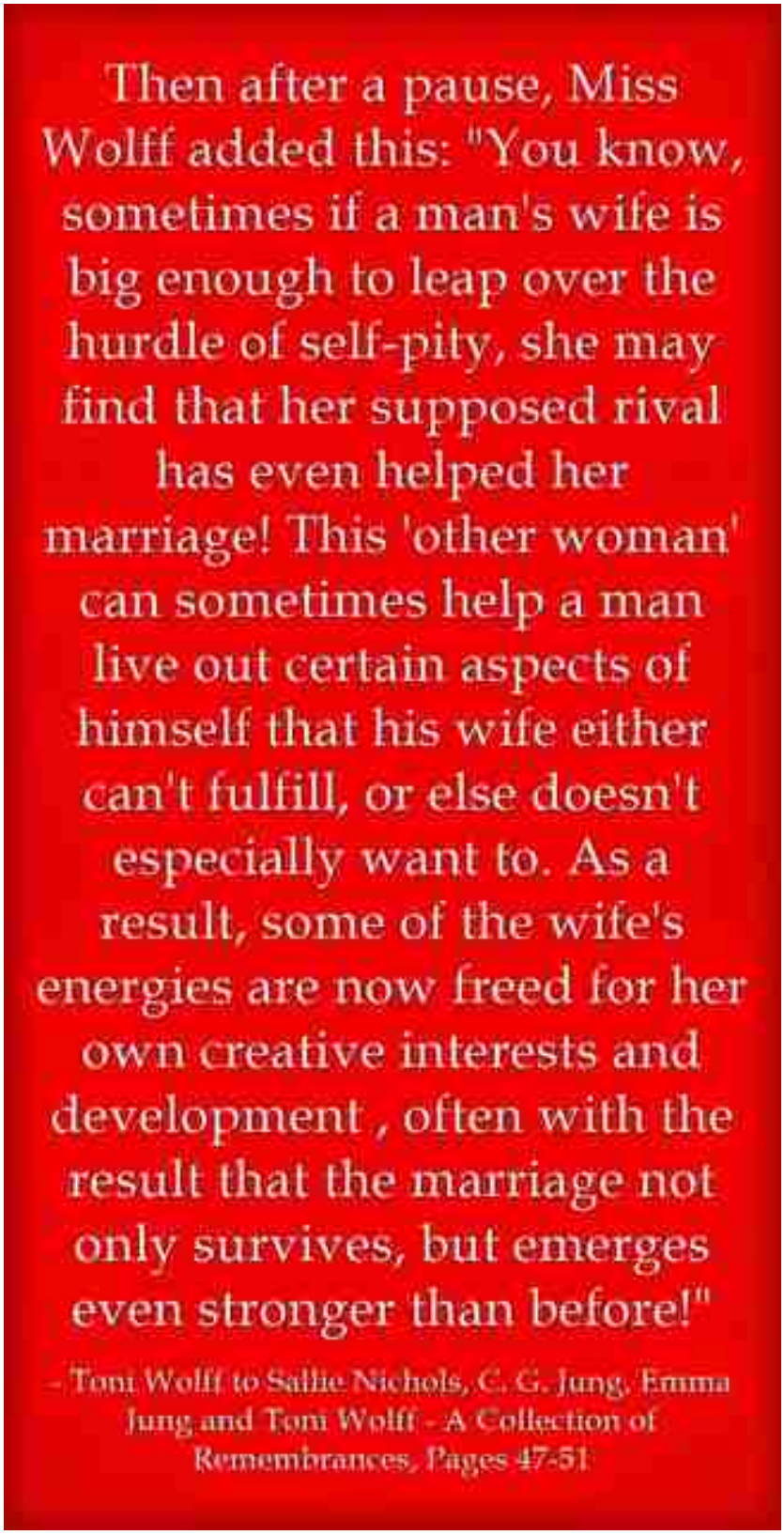
It is of no importance whether evil is here or there, but one can deal only with the evil in oneself, because it is within one's reach, elsewhere one trespasses. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.



It might be said of her that she [Toni Wolff] was ”Virgin” as defined for us by Esther Harding, meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way. Toni Wolff to Sallie Nichols; C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

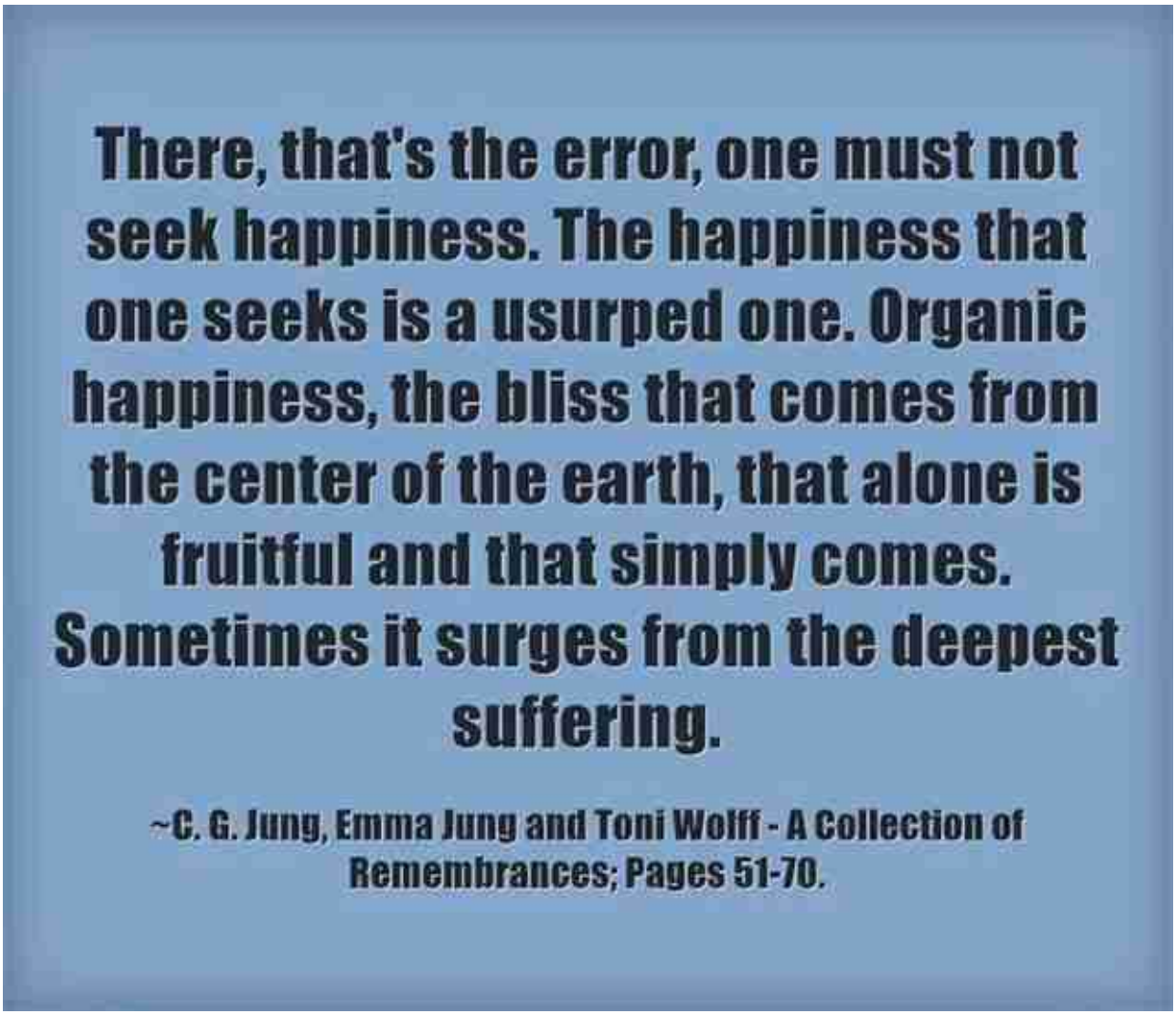


Intuitives don’t have substance; they have inventiveness, imagination. They don’t complete anything. It is necessary for them to acquire this faculty. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

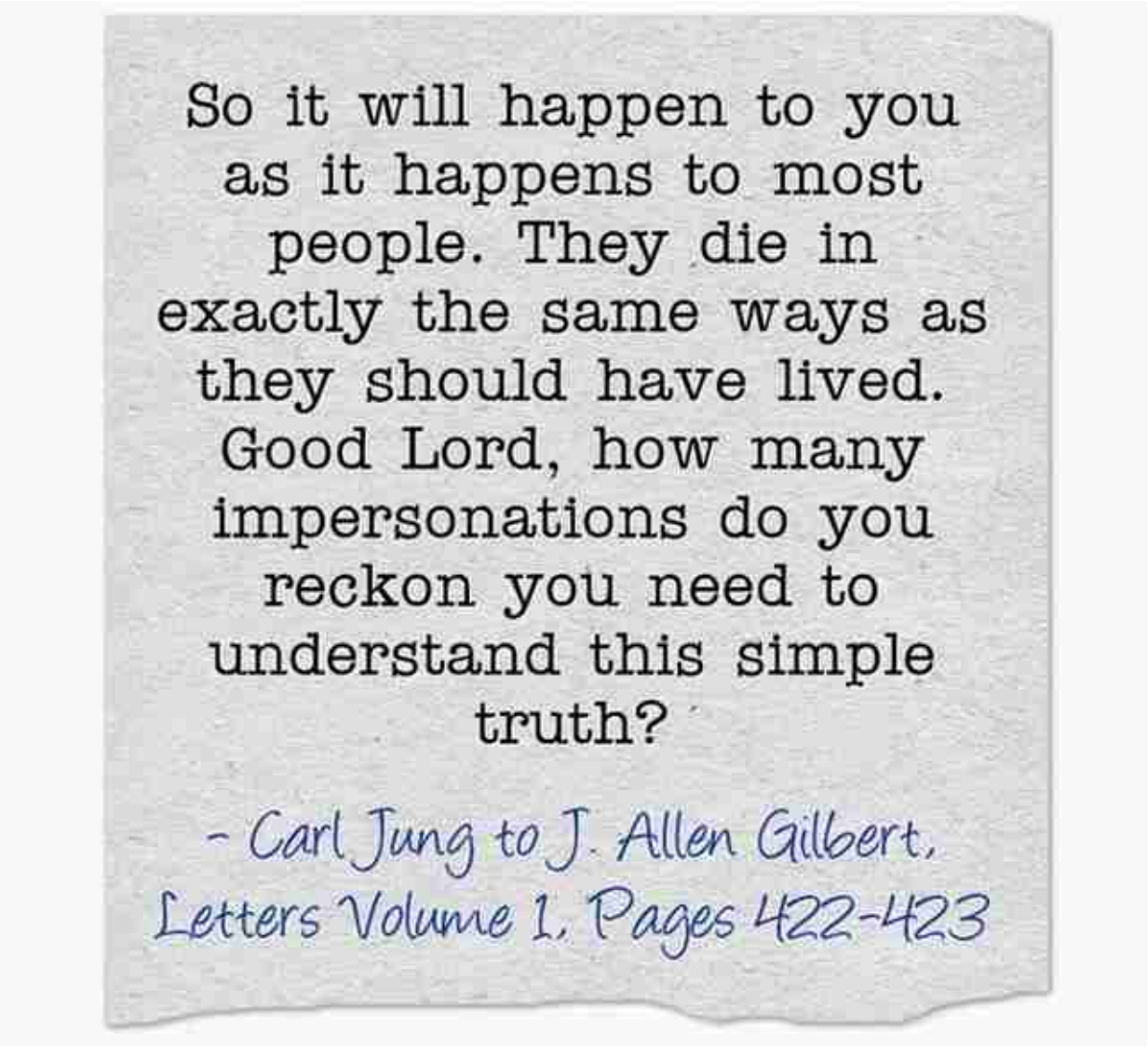


Then after a pause, Miss Wolff added this: ”You know, sometimes if a man’s wife is big enough to leap over the hurdle of self-pity, she may find that her supposed rival has even helped her marriage! This ’other woman’ can sometimes help a man live out certain aspects of himself that his wife either can’t fulfill, or else doesn’t especially want to. As a result, some of the wife’s energies are now freed for her own creative interests and development, often with the

result that the marriage not only survives, but emerges even stronger than before!" C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51



There, that's the error, one must not seek happiness. The happiness that one seeks is a usurped one. Organic happiness, the bliss that comes from the center of the earth, that alone is fruitful and that simply comes. Sometimes it surges from the deepest suffering. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.



So it will happen to you as it happens to most people. They die in exactly the same ways as they should have lived. Good Lord, how many impersonations do you reckon you need to understand this simple truth? Carl Jung to J. Allen Gilbert, Letters Volume 1, Pages 422-423.

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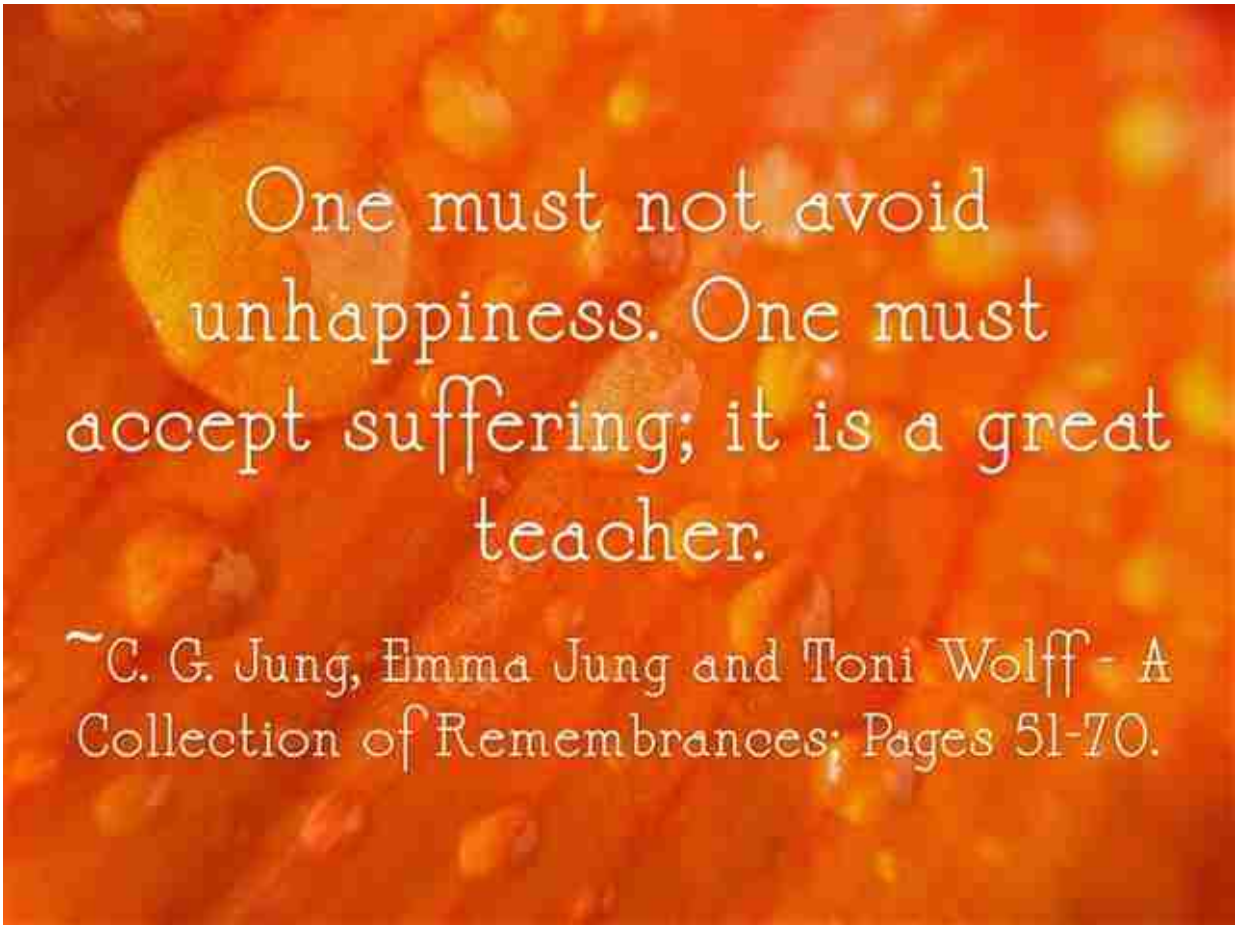
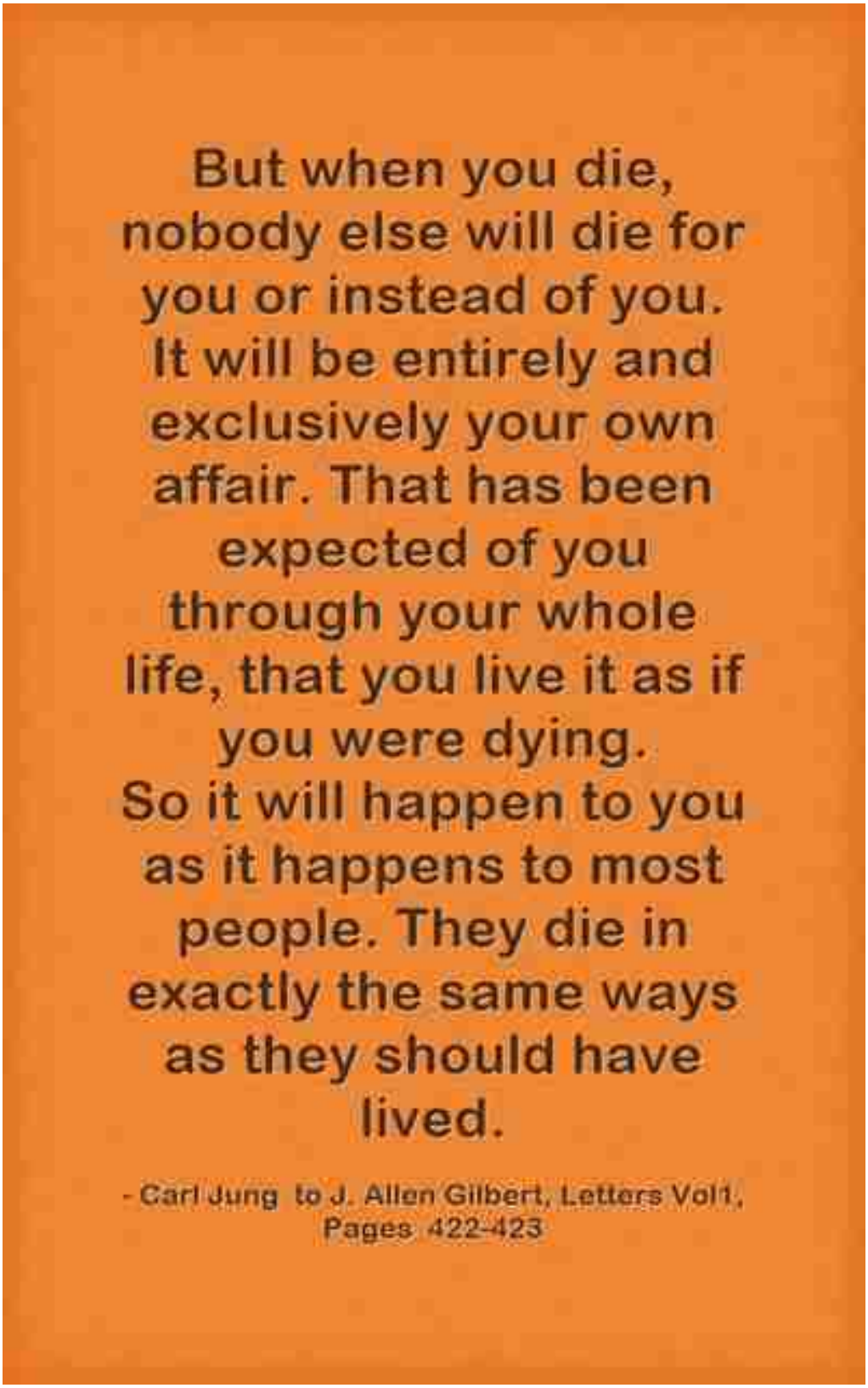


One must not avoid unhappiness. One must accept suffering; it is a great teacher. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.



But when you die, nobody else will die for you or instead of you. It will be entirely and exclusively your own affair. That has been expected of you through your whole life, that you live it as if you were dying. So it will happen to you as it happens to most people. They die in exactly the same ways as they should have lived. Carl Jung to J. Allen Gilbert, Letters Volume 1, Pages 422-423.

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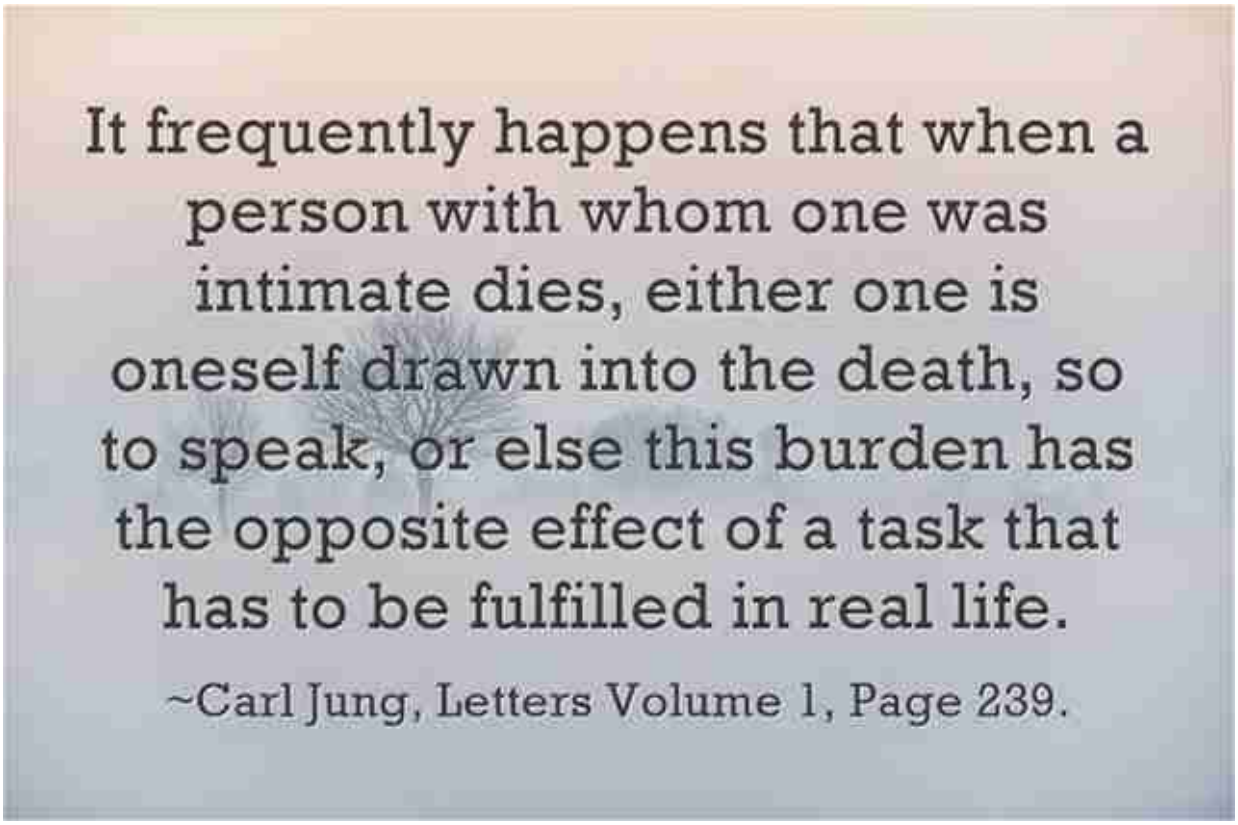
The only people you can't treat are those who are born without a psyche. And of these there are not a few. Carl Jung to Frau N; Letters Volume 1; Page 95.



It frequently happens that when a person with whom one was intimate dies, either one is oneself drawn into the death, so to speak, or else this burden has the opposite effect of a task that has to be fulfilled in real life. Carl Jung, Letters Volume 1, Page 239.

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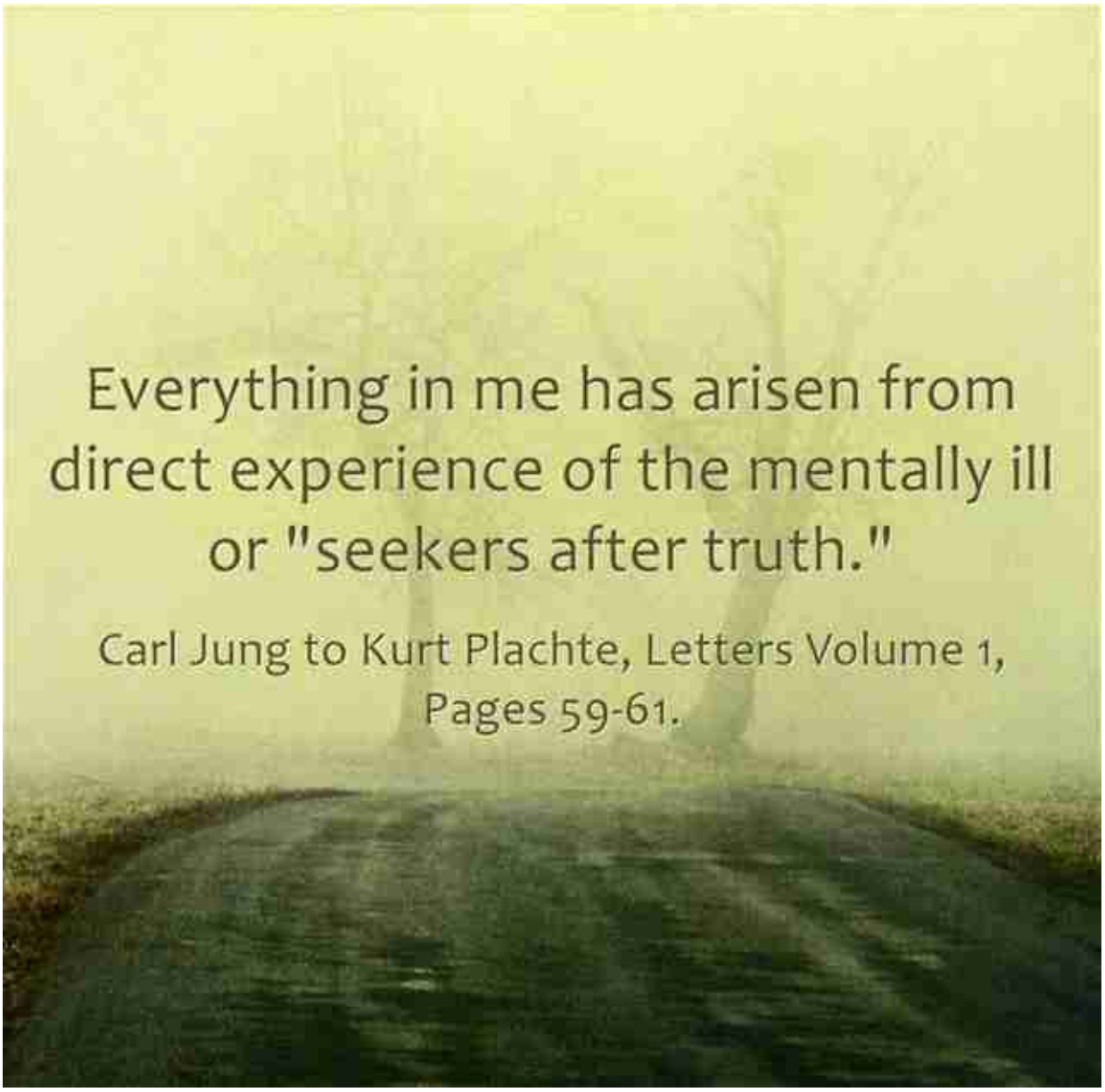
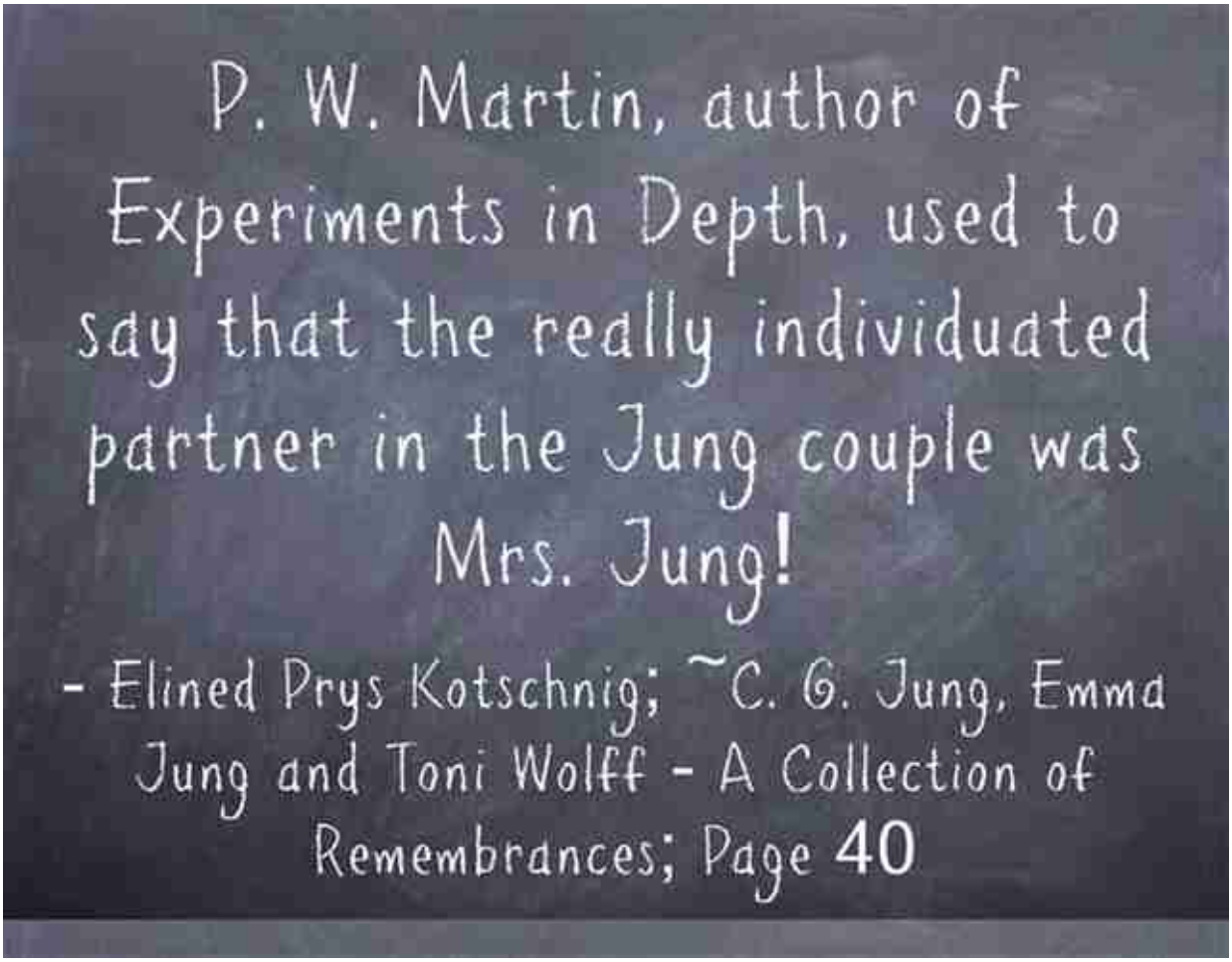
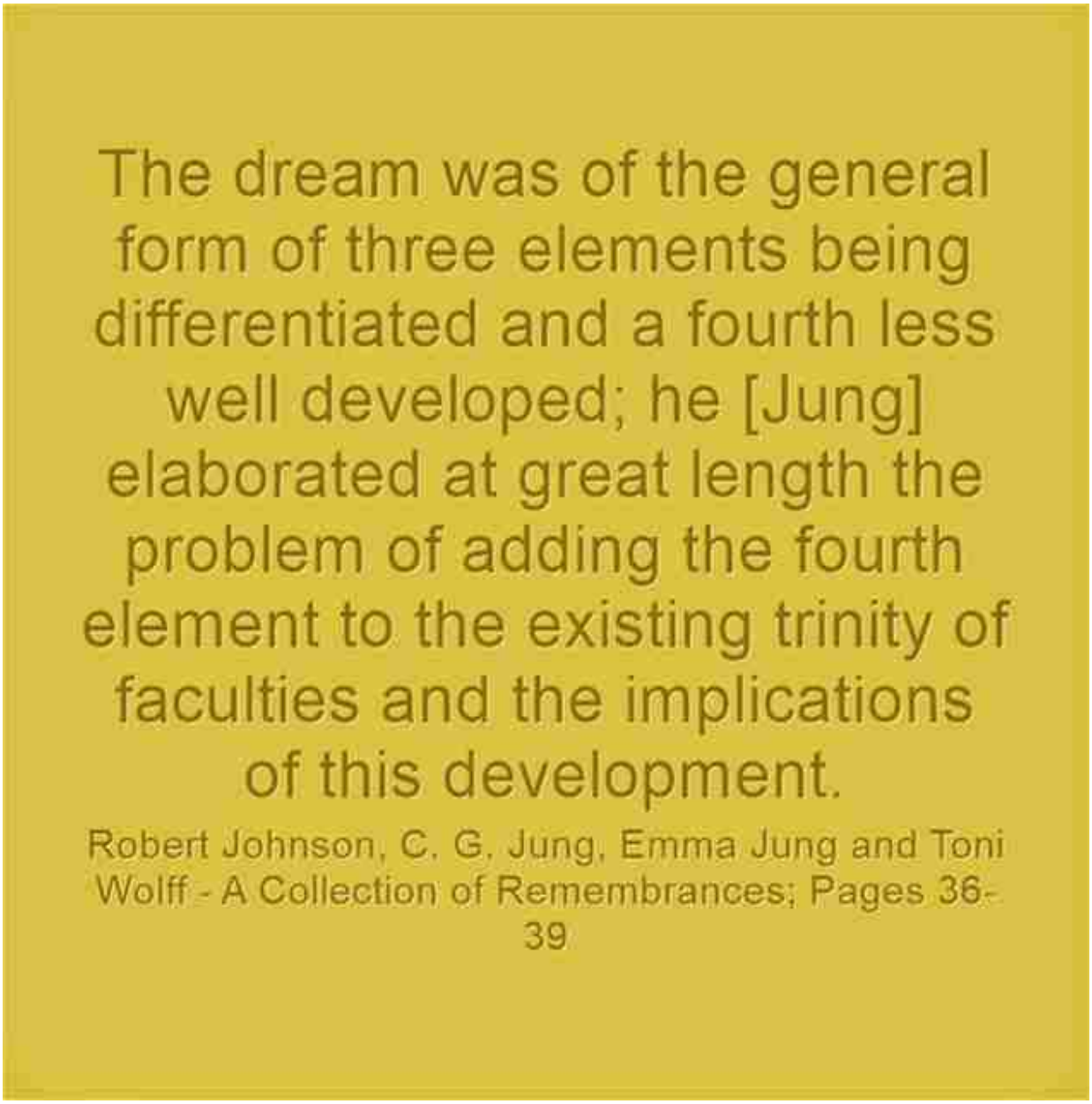


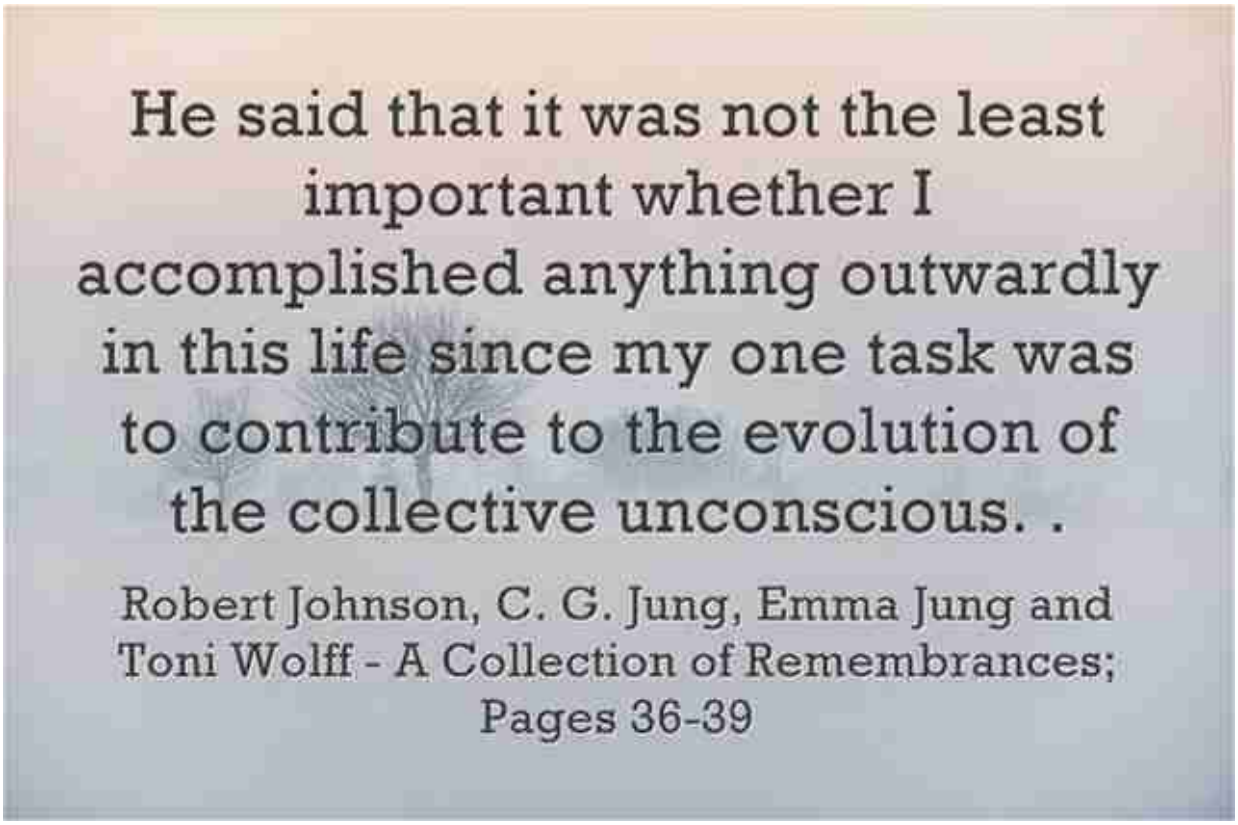
Everything in me has arisen from direct experience of the mentally ill or ”seekers after truth.” Carl Jung to Kurt Plachte, Letters Volume 1, Pages 59-61.



P. W. Martin, author of Experiments in Depth, used to say that the really individuated partner in the Jung couple was Mrs. Jung! Elined Prys Kotschnig; C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Page 40



The dream was of the general form of three elements being differentiated and a fourth less well developed; he elaborated at great length the problem of adding the fourth element to the existing trinity of faculties and the implications of this development. . Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39



He said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious. Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39.

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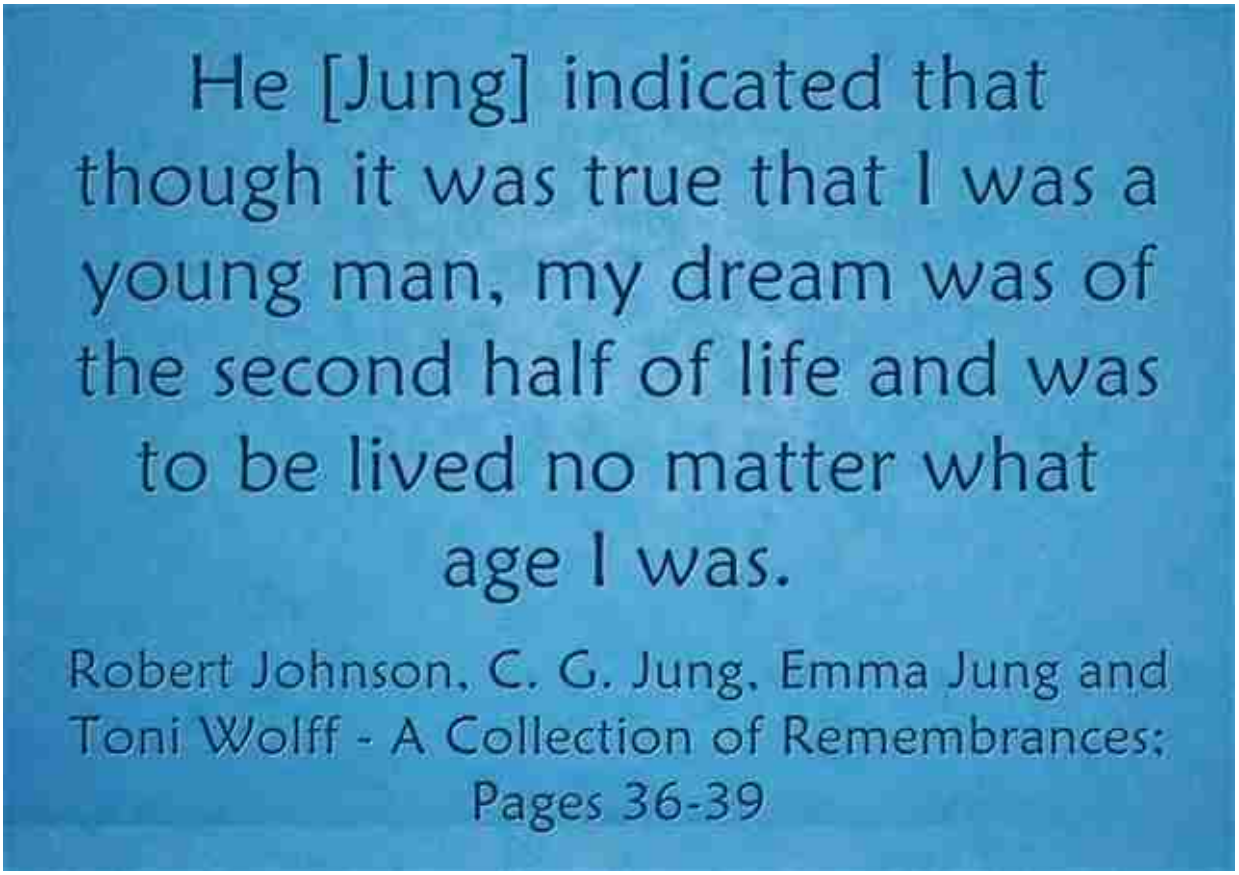
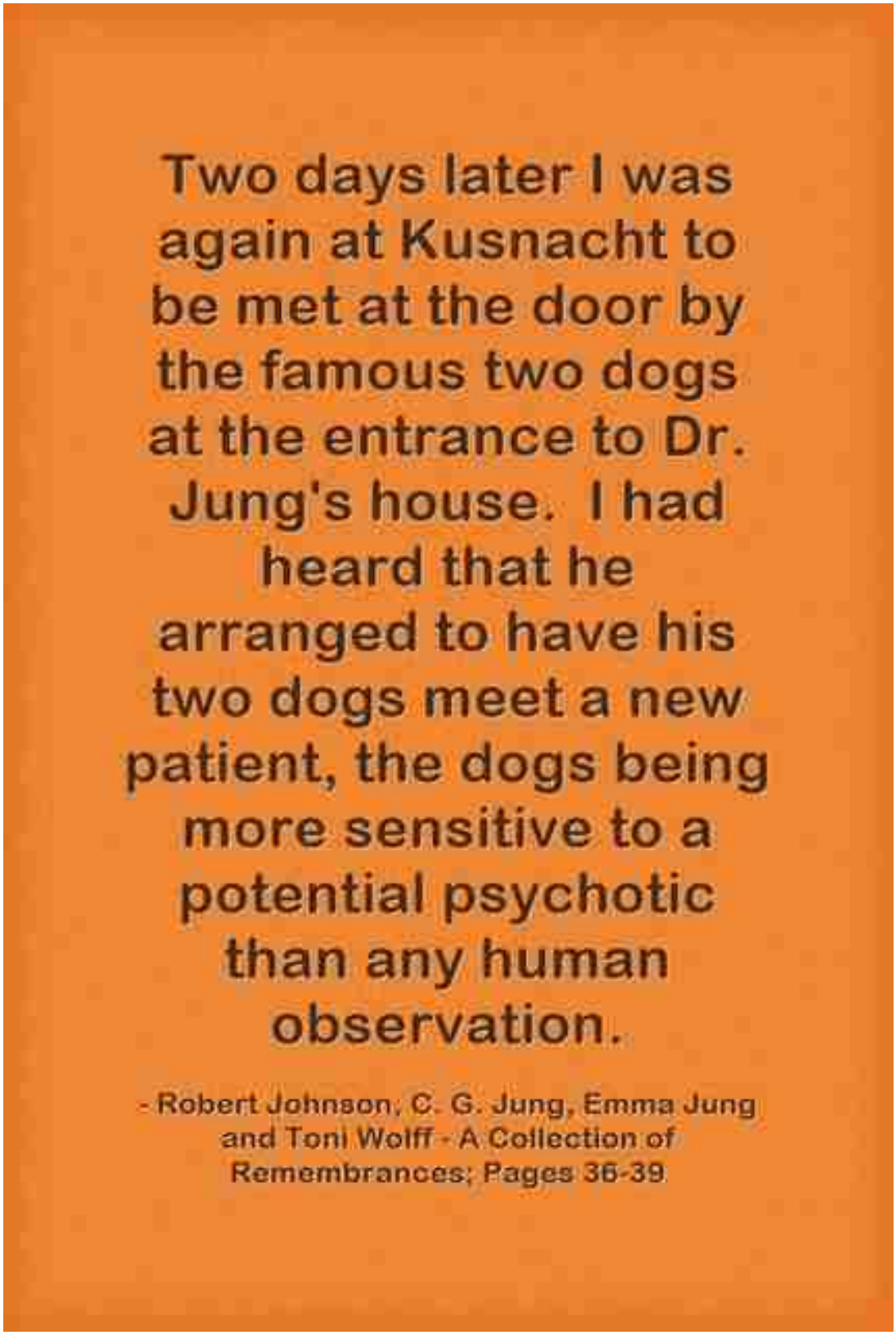


He indicated that though it was true that I was a young man, my dream was of the second half of life and was to be lived no matter what age I was. Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39.



Two days later I was again at Kusnacht to be met at the door by the famous two dogs at the entrance to Dr. Jung's house. I had heard that he arranged to have his two dogs meet a new patient, the dogs being more sensitive to a potential psychotic than any human observation. Robert Johnson, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39.

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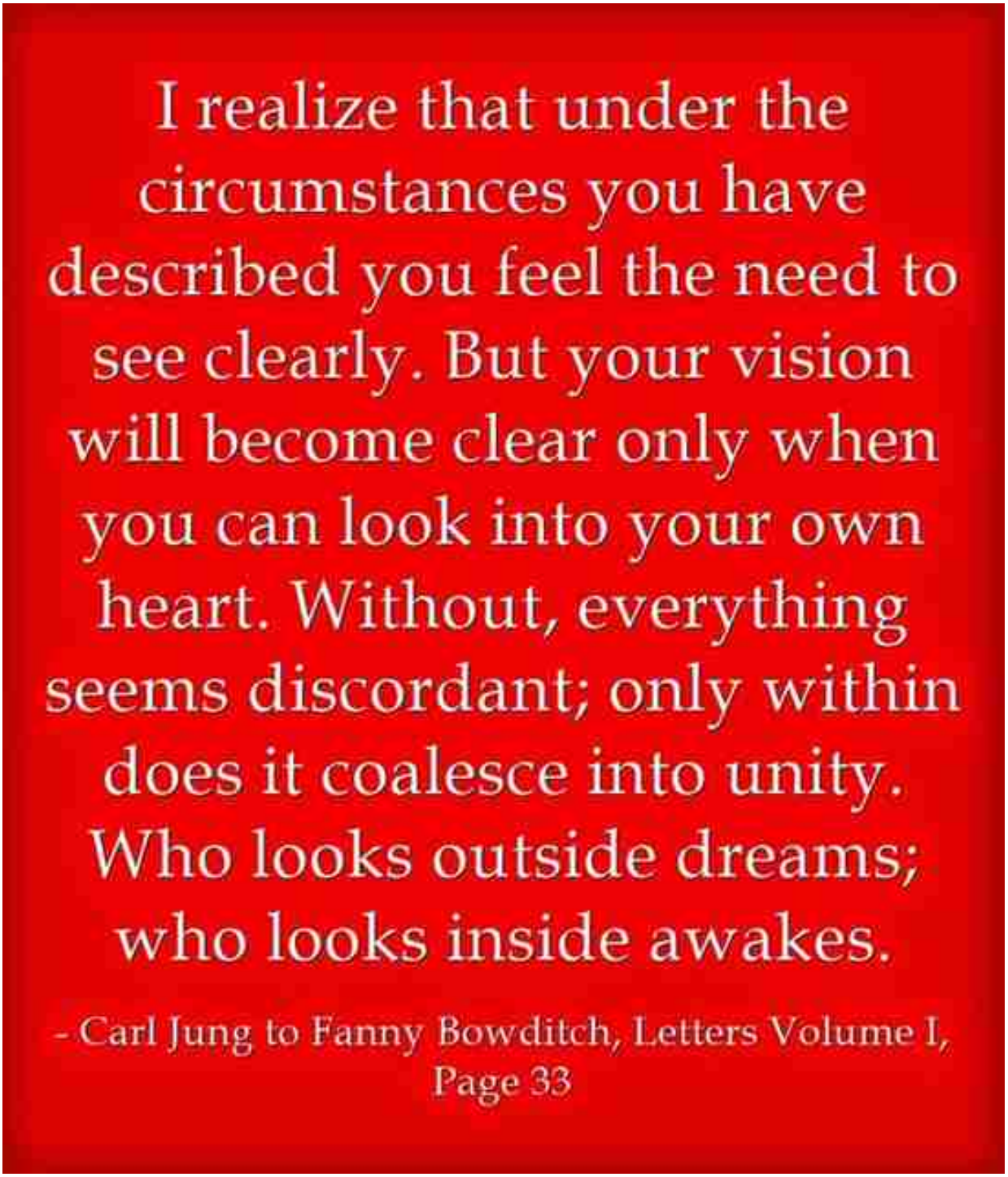
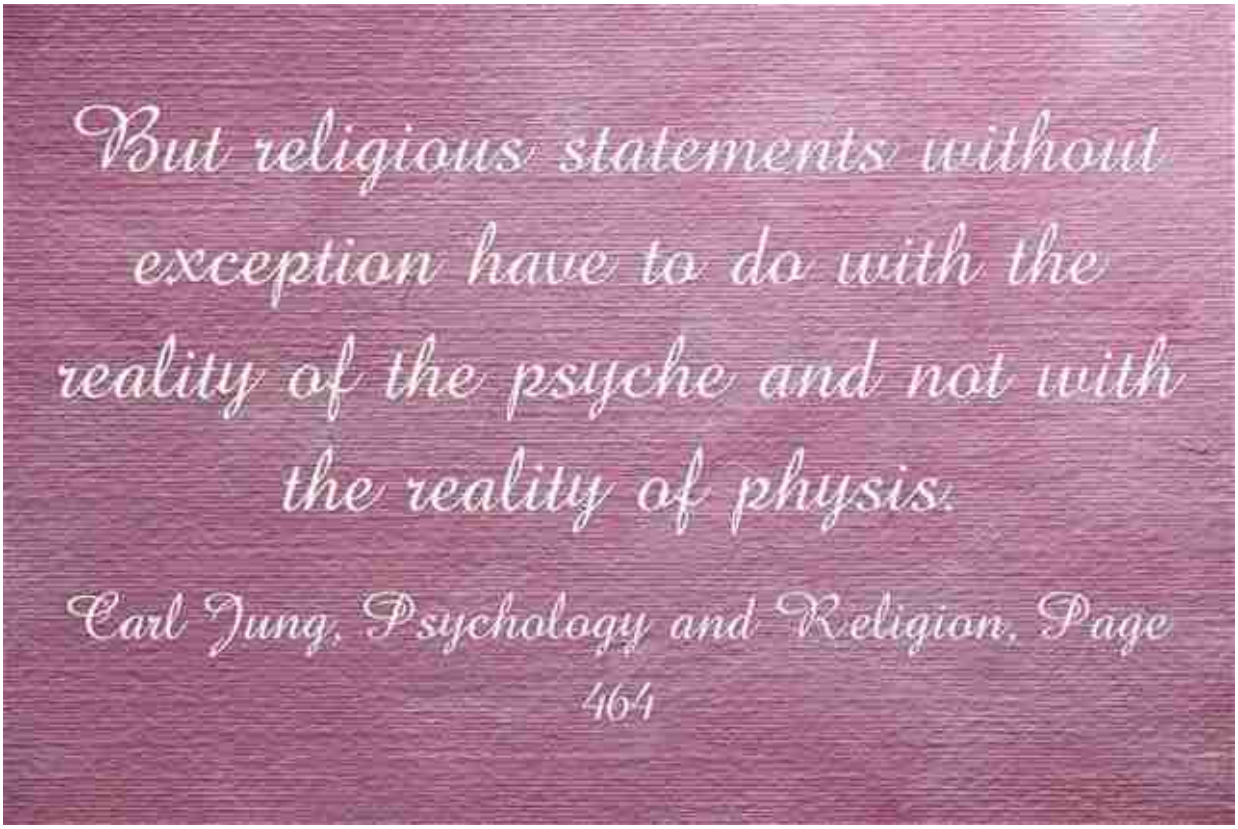


I realize that under the circumstances you have described you feel the need to see clearly. But your vision will become clear only when you can look into your own heart. Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes. Carl Jung, Letters Volume I, Page 33.



But religious statements without exception have to do with the reality of the psyche and not with the reality of physis.
Carl Jung, Psychology and Religion, Page 464.

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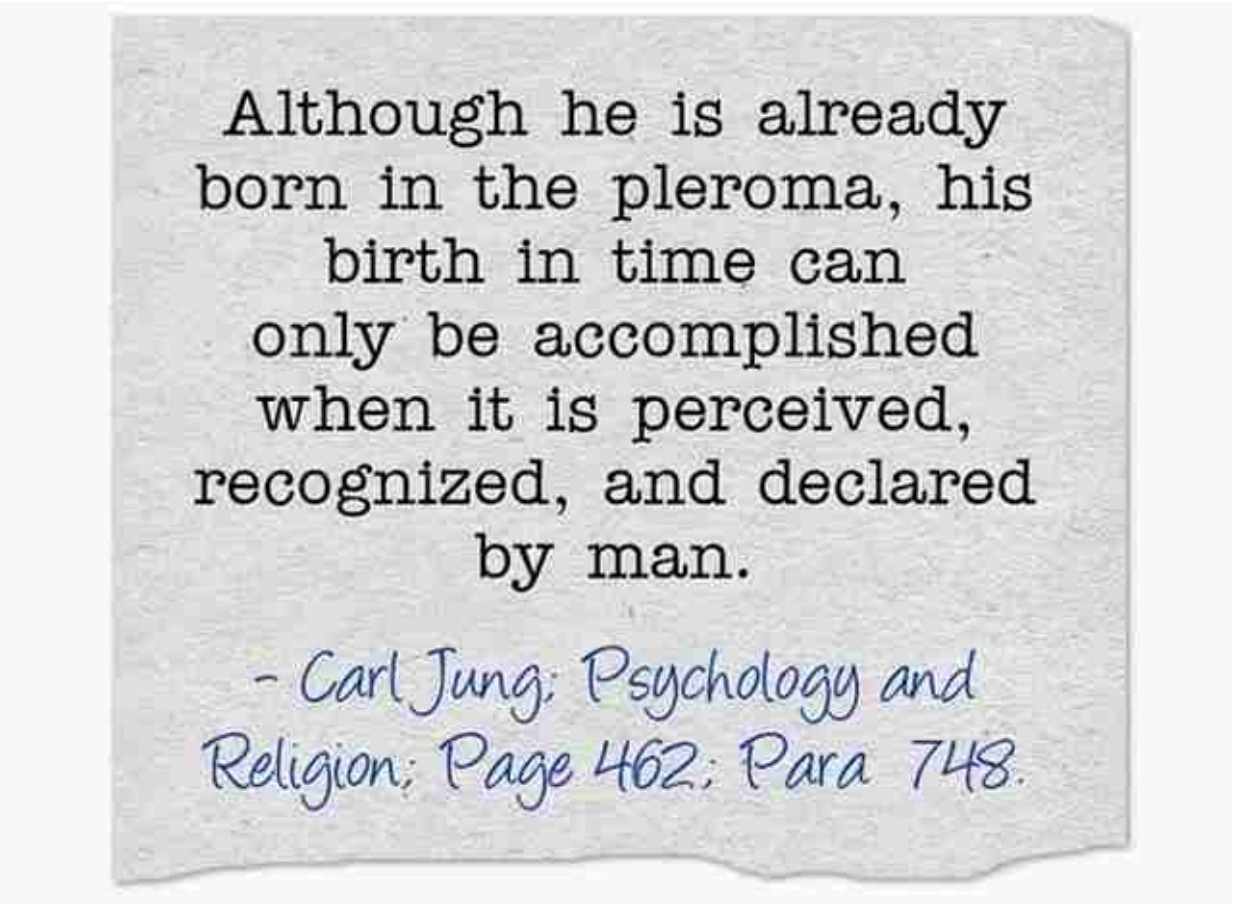
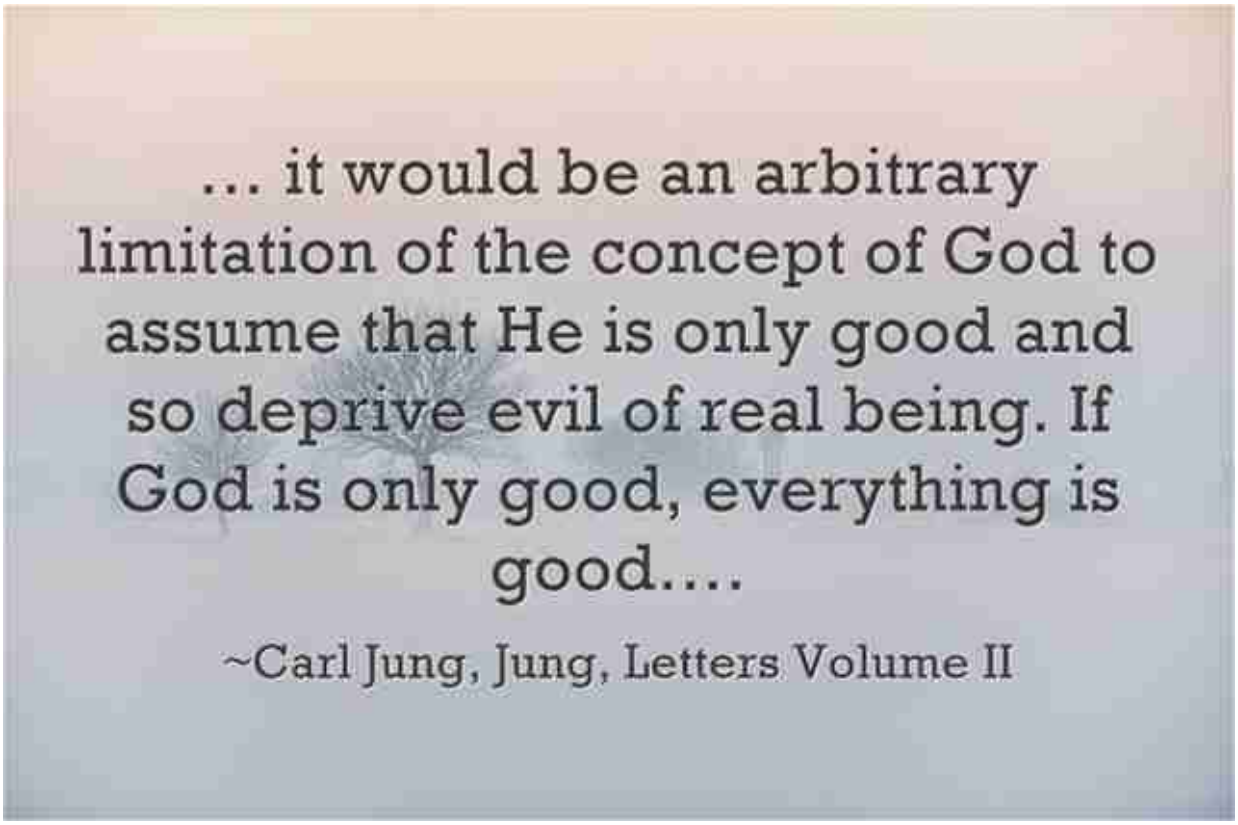


Although he is already born in the pleroma, his birth in time can only be accomplished when it is perceived, recognized, and declared by man. Carl Jung; Psychology and Religion; Page 462; Para 748



… it would be an arbitrary limitation of the concept of God to assume that He is only good and so deprive evil of real being. If God is only good, everything is good…. Carl Jung, Letters II, 519

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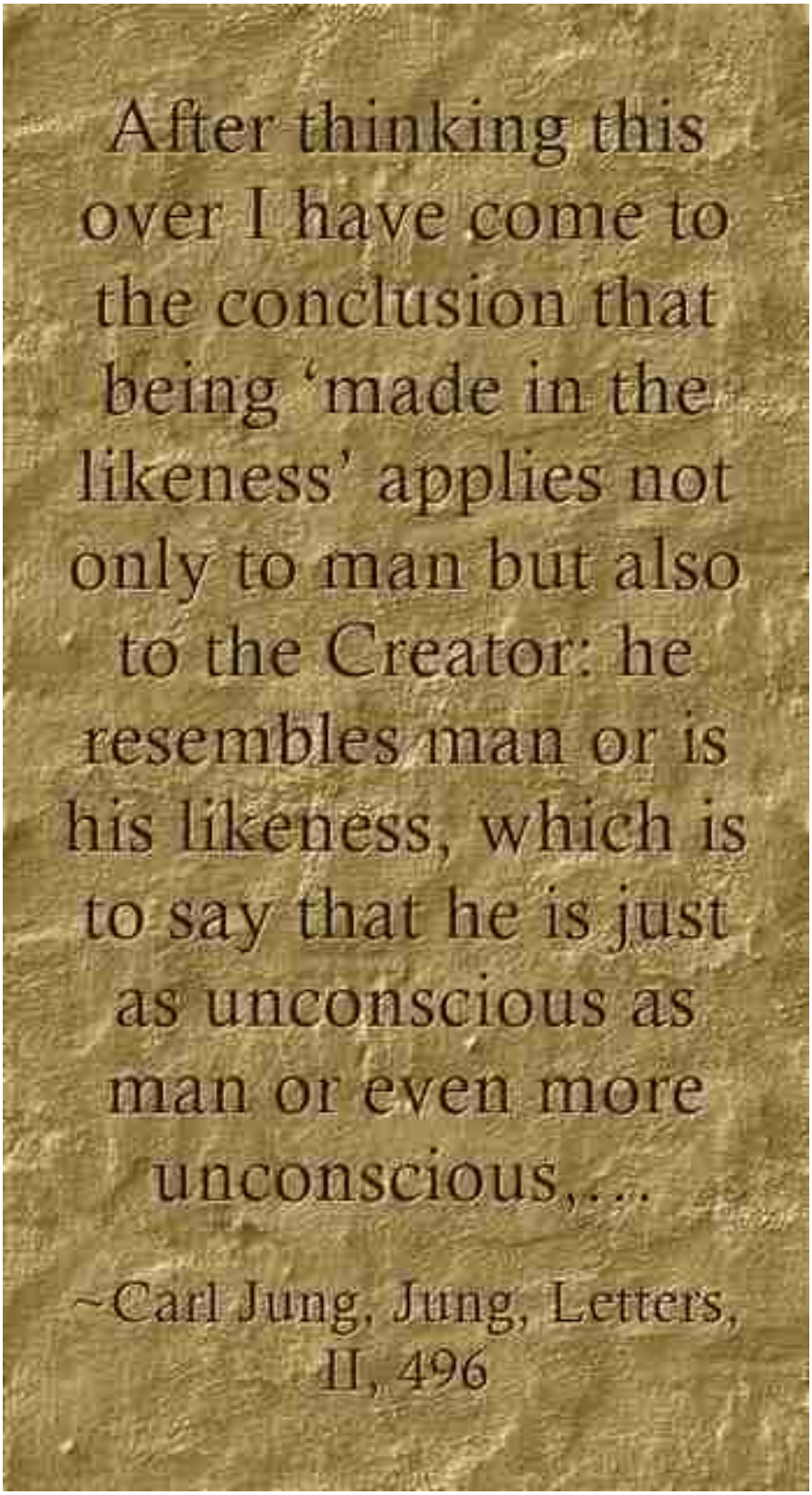
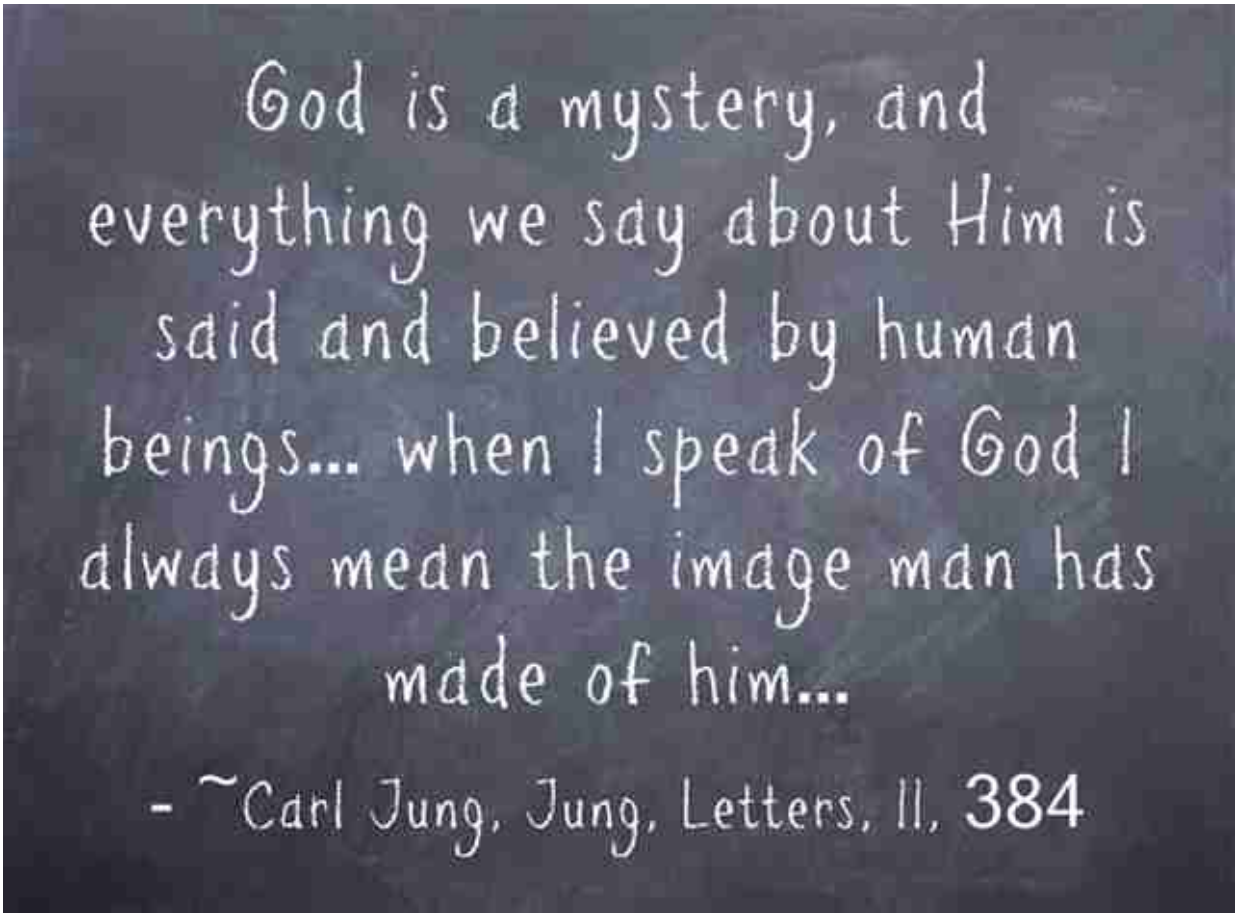


After thinking this over I have come to the conclusion that being 'made in the likeness' applies not only to man but also to the Creator: he resembles man or is his likeness, which is to say that he is just as unconscious as man or even more unconscious,... Carl Jung, Letters II, 496



God is a mystery, and everything we say about Him is said and believed by human beings… when I speak of God I always mean the image man has made of him… Carl Jung, Letters II, 384

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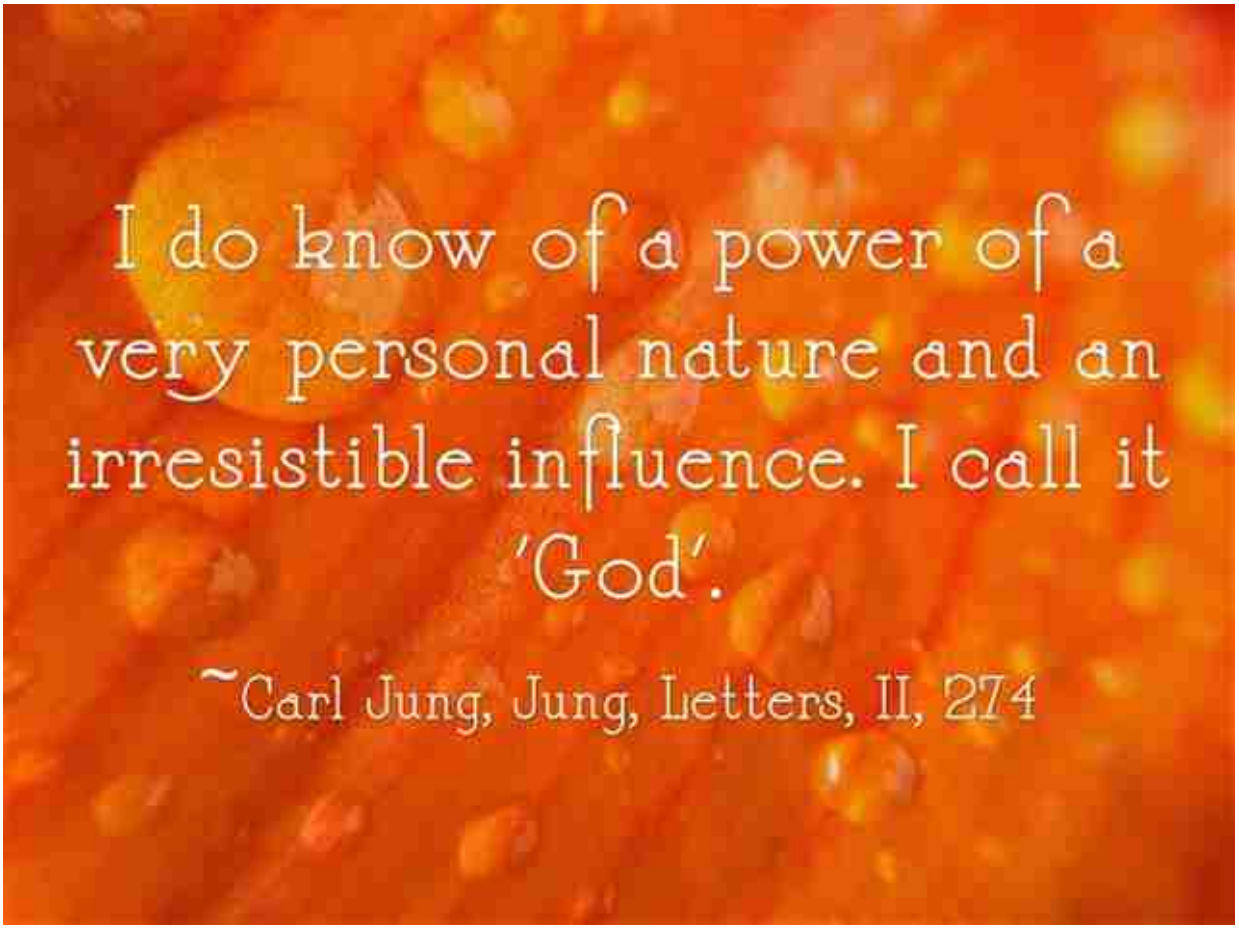
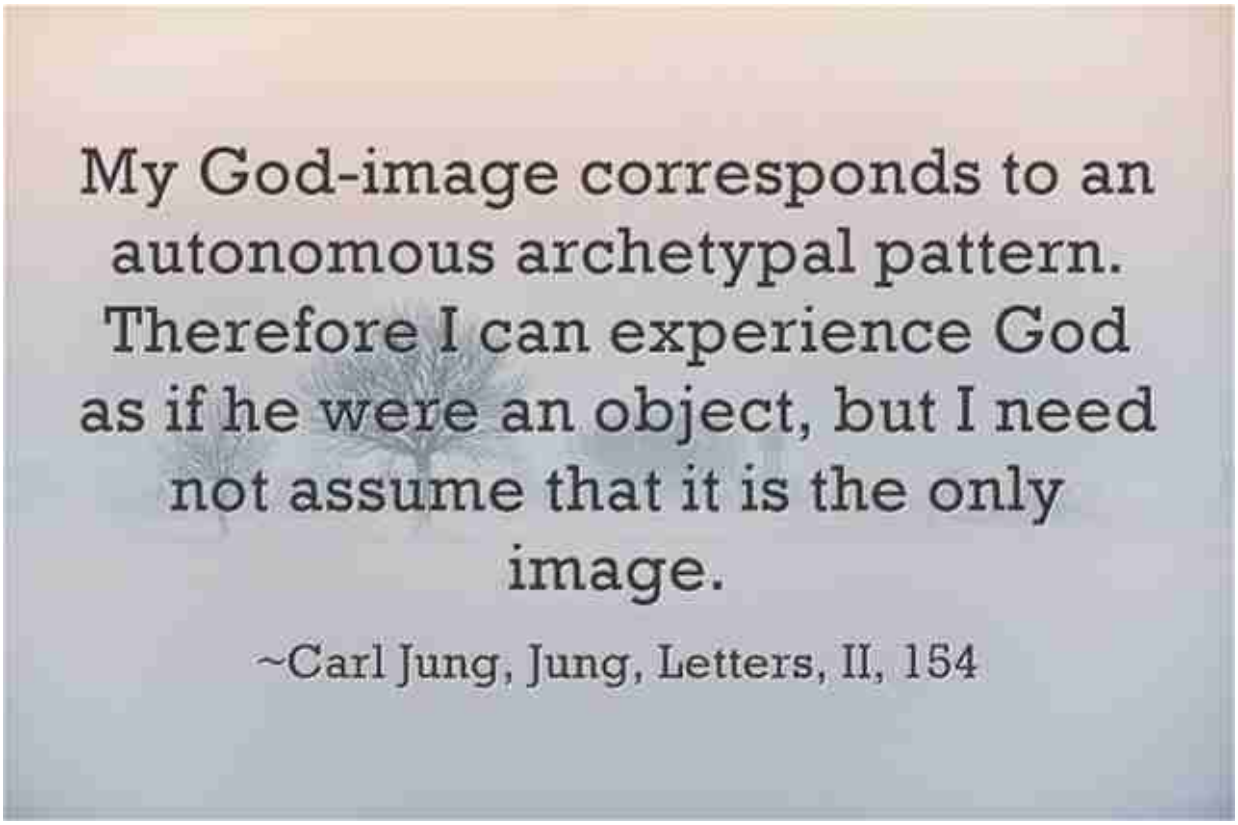


I do know of a power of a very personal nature and an irresistible influence. I call it 'God'. Carl Jung, Letters II, 274.



My God-image corresponds to an autonomous archetypal pattern. Therefore I can experience God as if he were an object, but I need not assume that it is the only image. Carl Jung, Letters II, 154.

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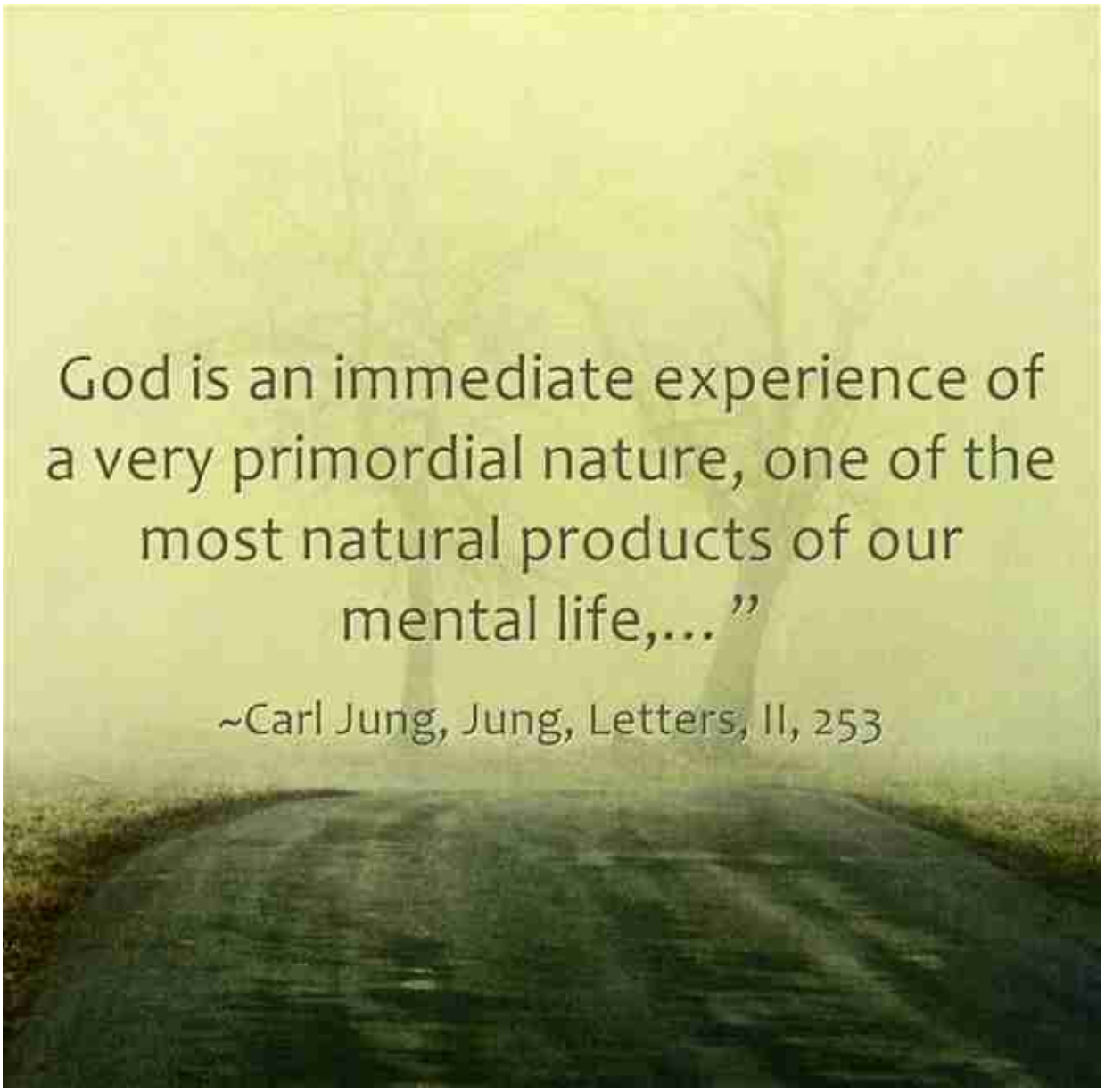
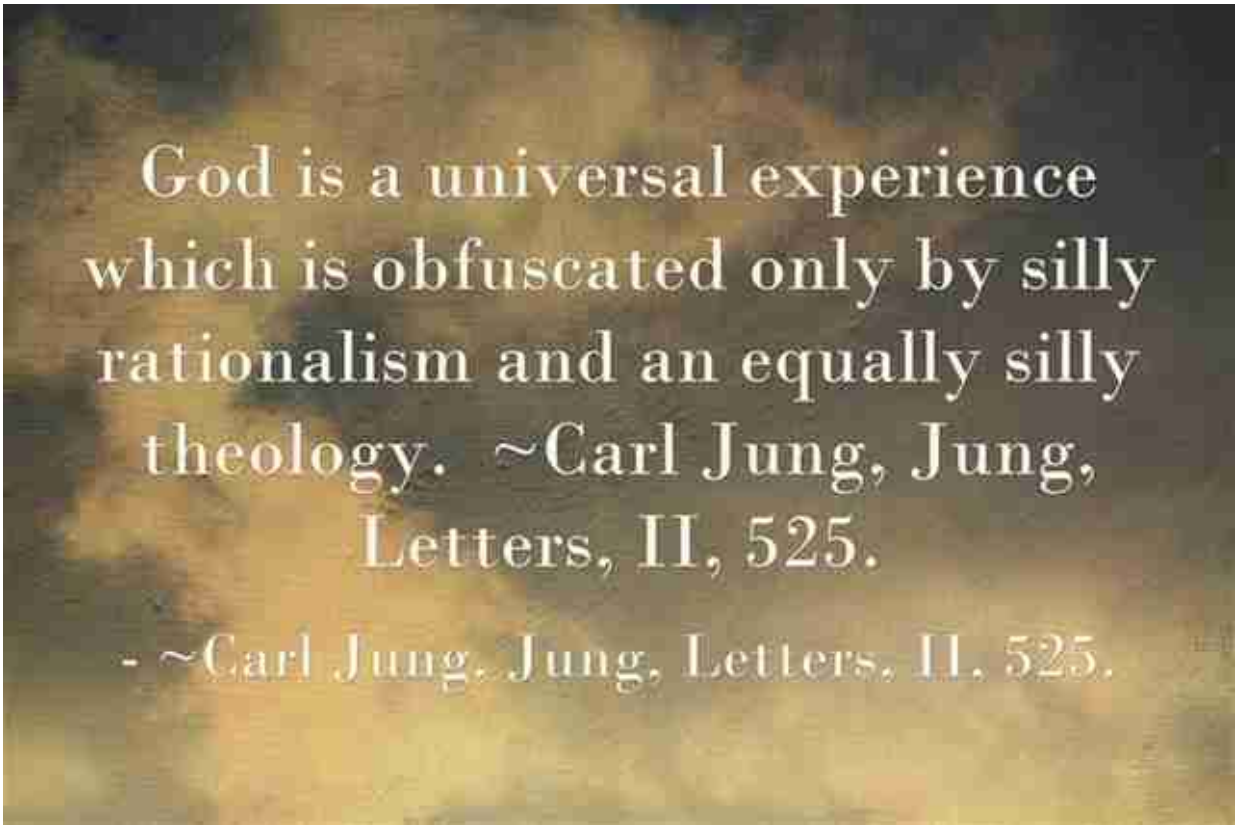
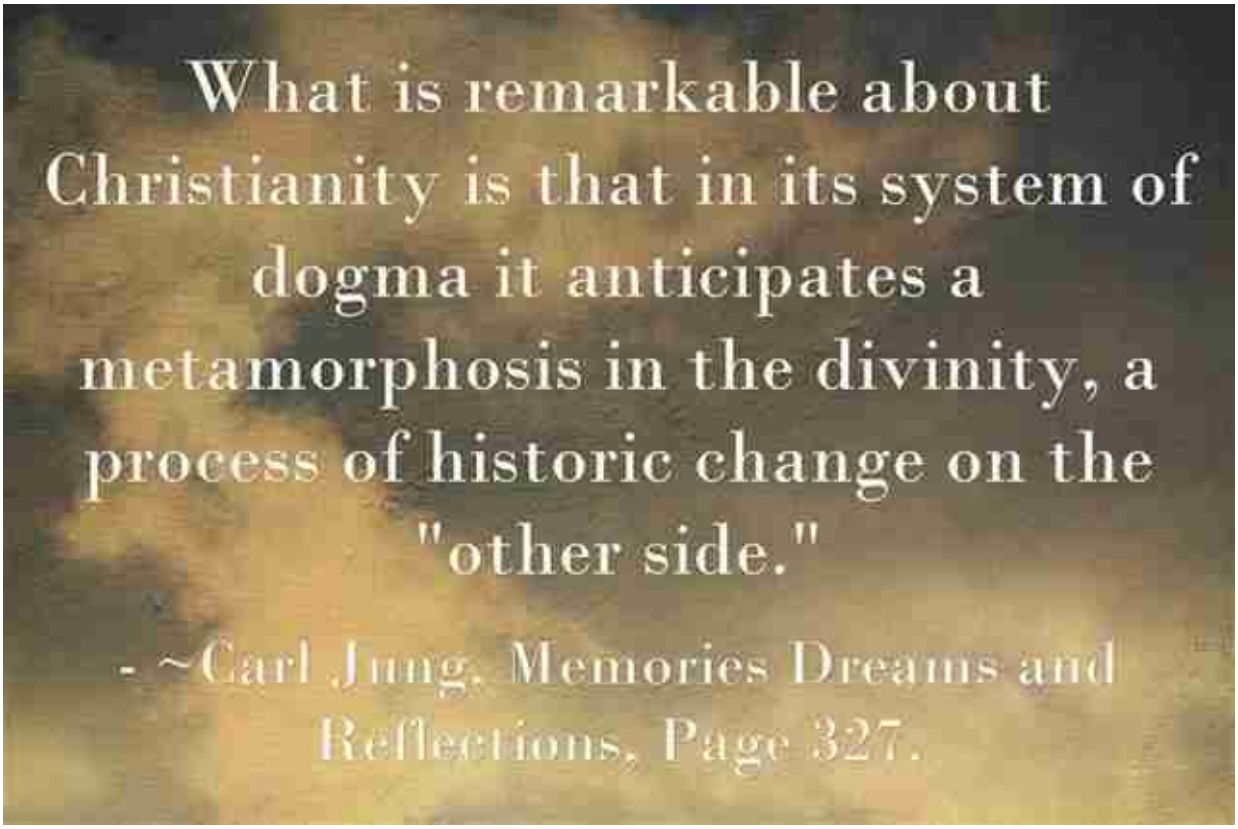


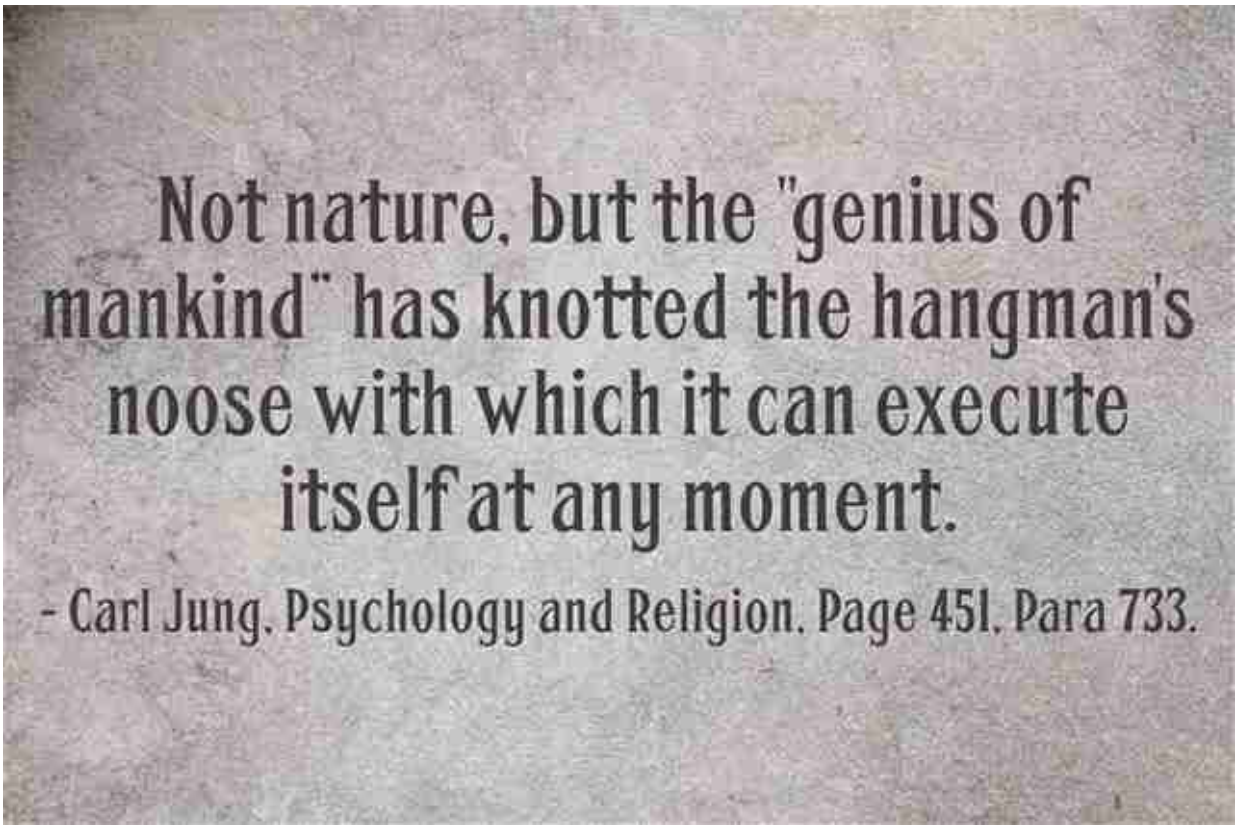
God is an immediate experience of a very primordial nature, one of the most natural products of our mental life,…”
Carl Jung, Letters II, 253.



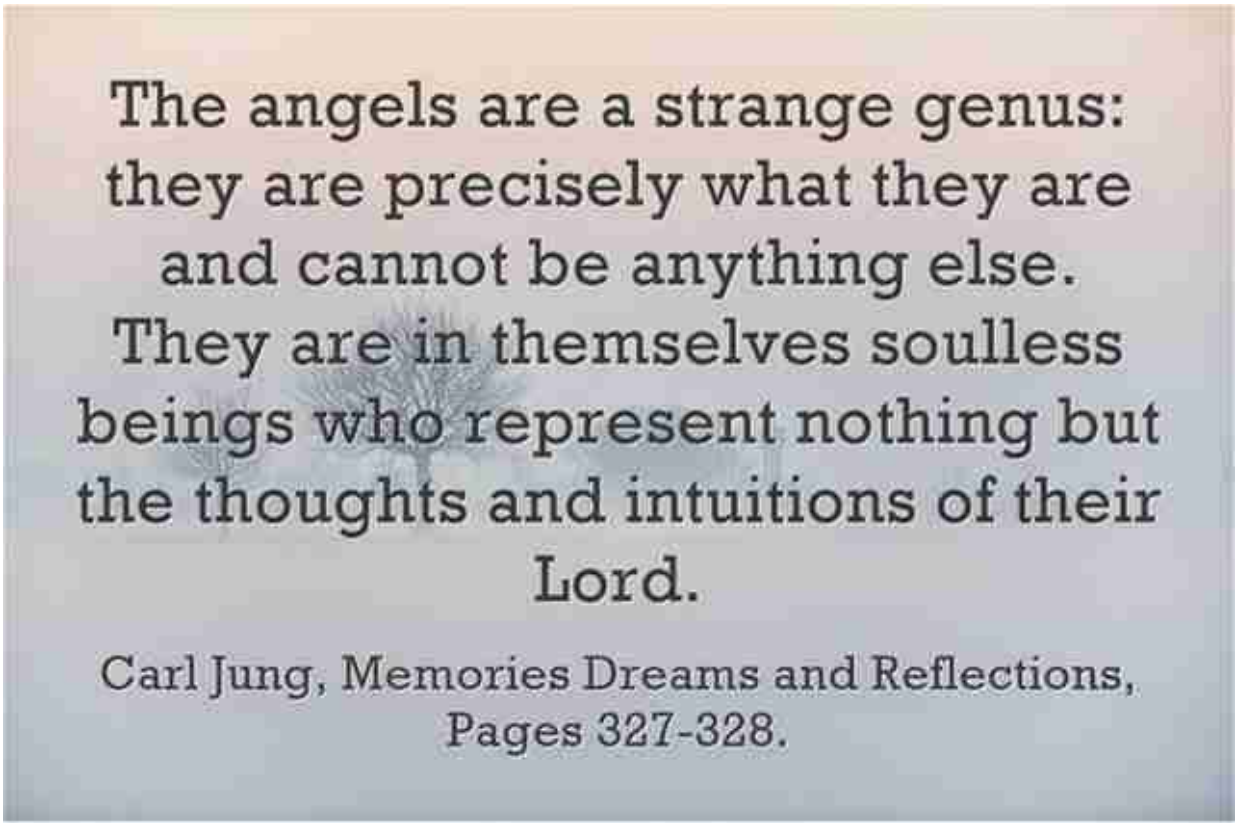
God is a universal experience which is obfuscated only by silly rationalism and an equally silly theology. Carl Jung, Jung, Letters, II, 525.



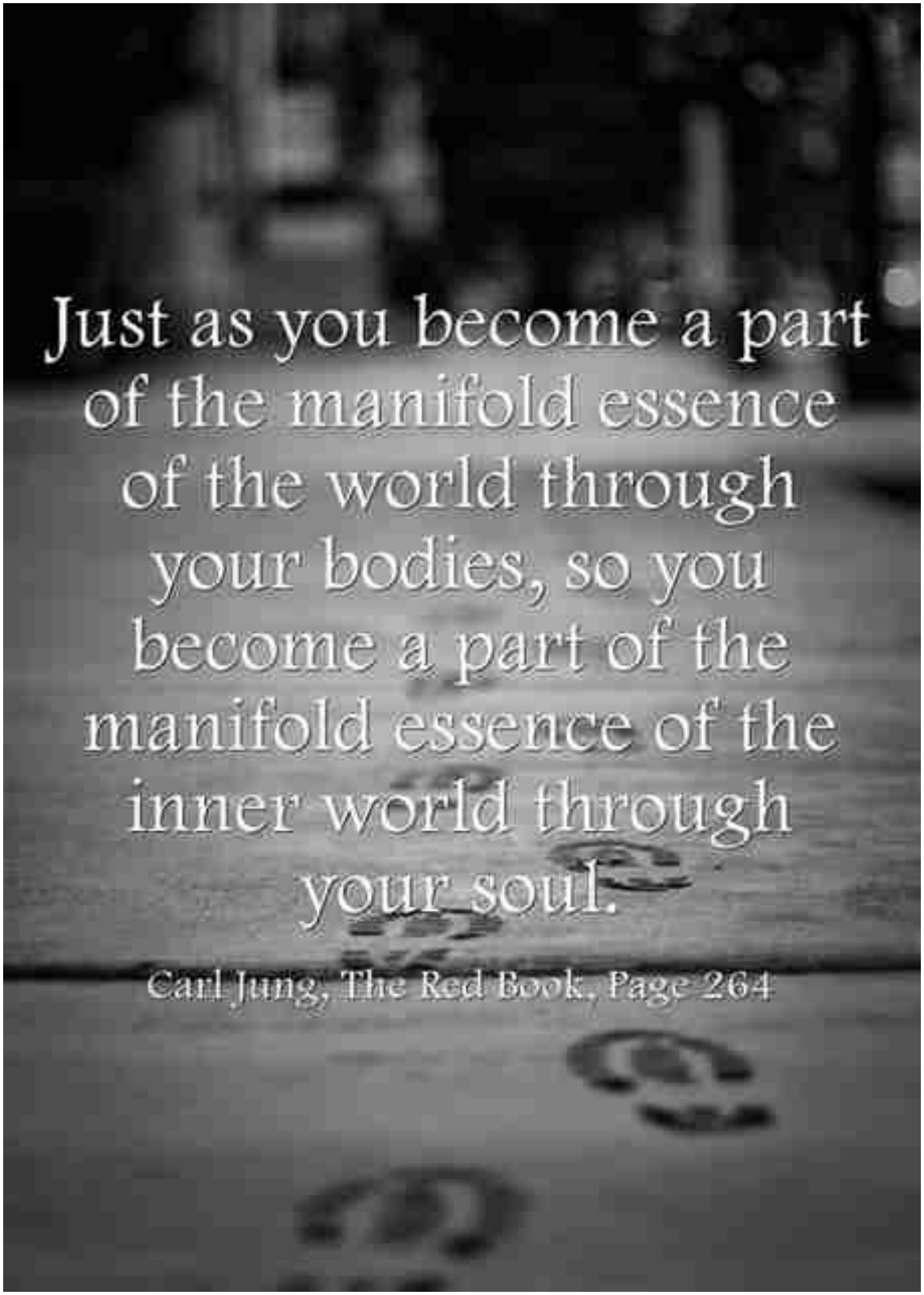
What is remarkable about Christianity is that in its system of dogma it anticipates a metamorphosis in the divinity, a process of historic change on the ”other side.” Carl Jung, Memories Dreams and Reflections, Page 327.



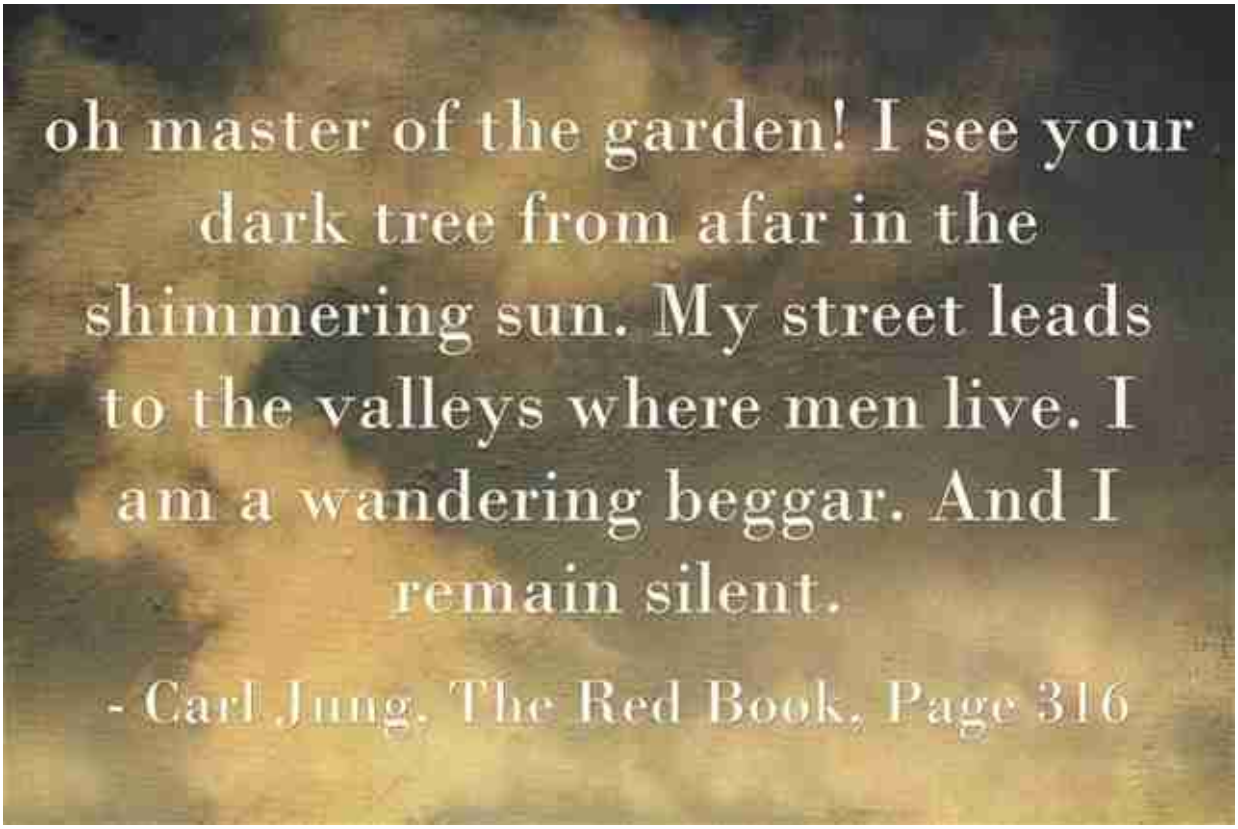
Not nature, but the ”genius of mankind” has knotted the hangman’s noose with which it can execute itself at any moment. Carl Jung, Psychology and Religion, Page 451, Para 733.



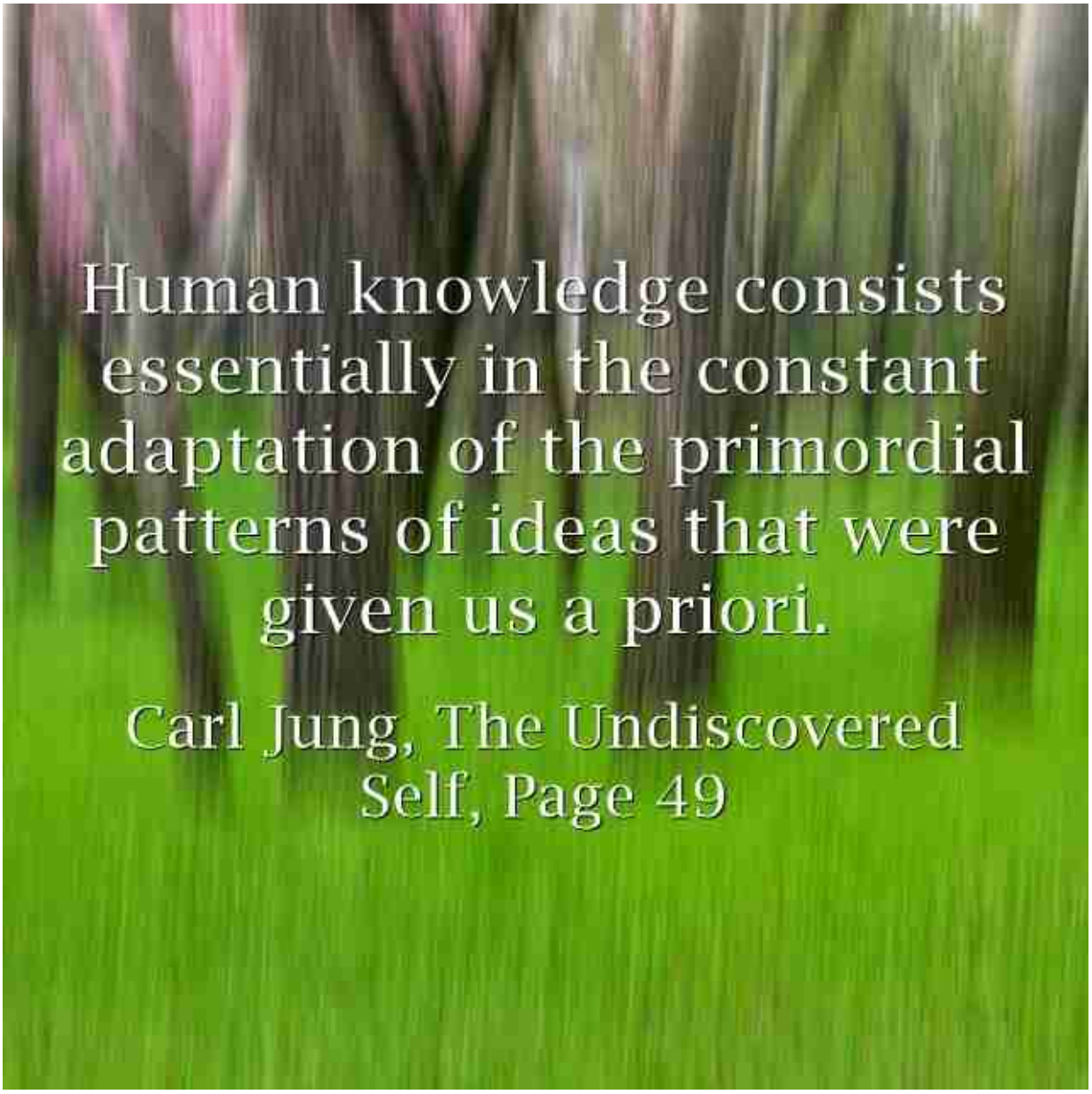
The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Carl Jung, Memories Dreams and Reflections, Pages 327-328.



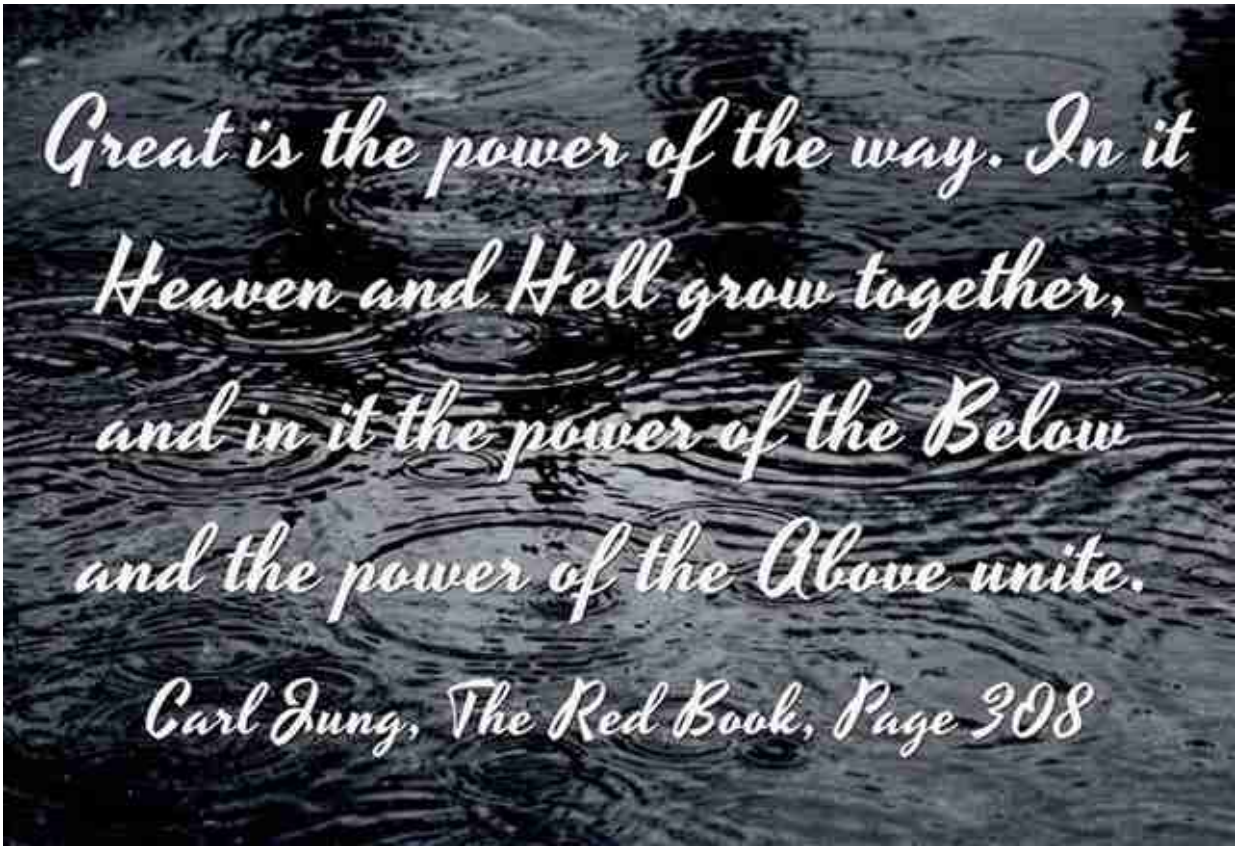
Just as you become a part of the manifold essence of the world through your bodies, so you become a part of the manifold essence of the inner world through your soul. Carl Jung, The Red Book, Page 264.



Oh master of the garden! I see your dark tree from afar in the shimmering sun. My street leads to the valleys where men live. I am a wandering beggar. And I remain silent. Carl Jung, The Red Book, Page 316.



Human knowledge consists essentially in the constant adaptation of the primordial patterns of ideas that were given us a priori. Carl Jung, The Undiscovered Self, Page 49.



Great is the power of the way. In it Heaven and Hell grow together, and in it the power of the Below and the power of the Above unite. Carl Jung, The Red Book, Page 308.

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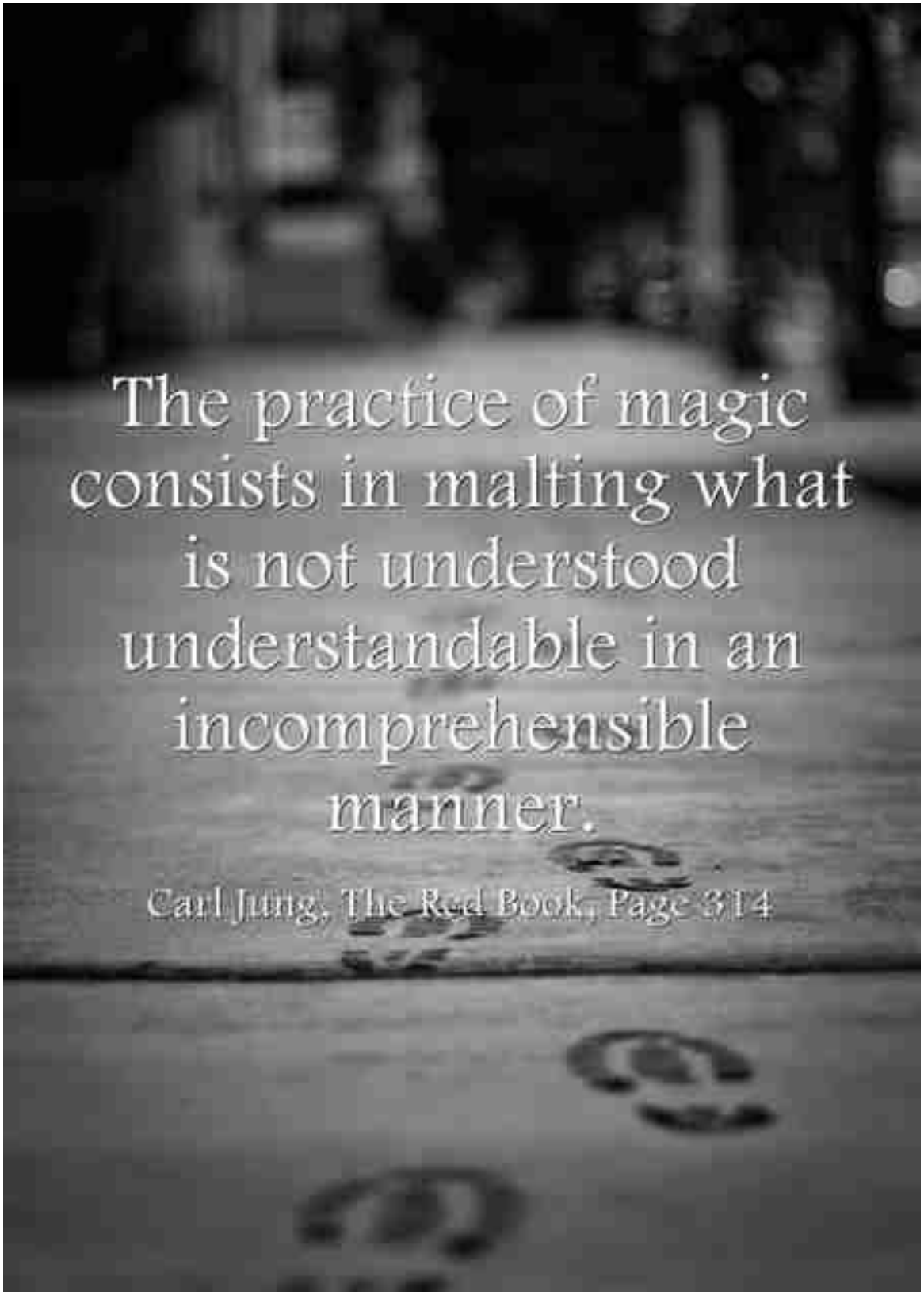
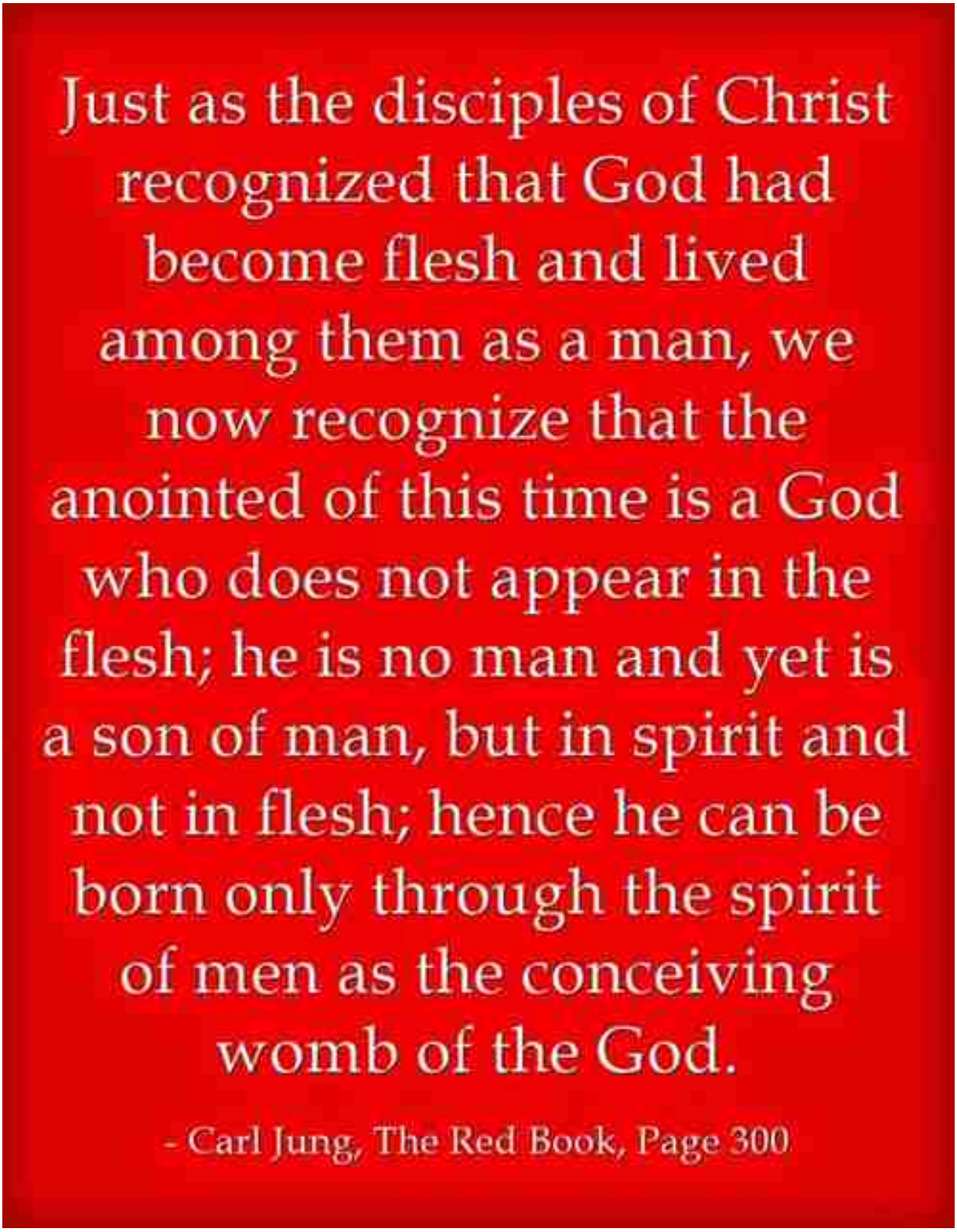
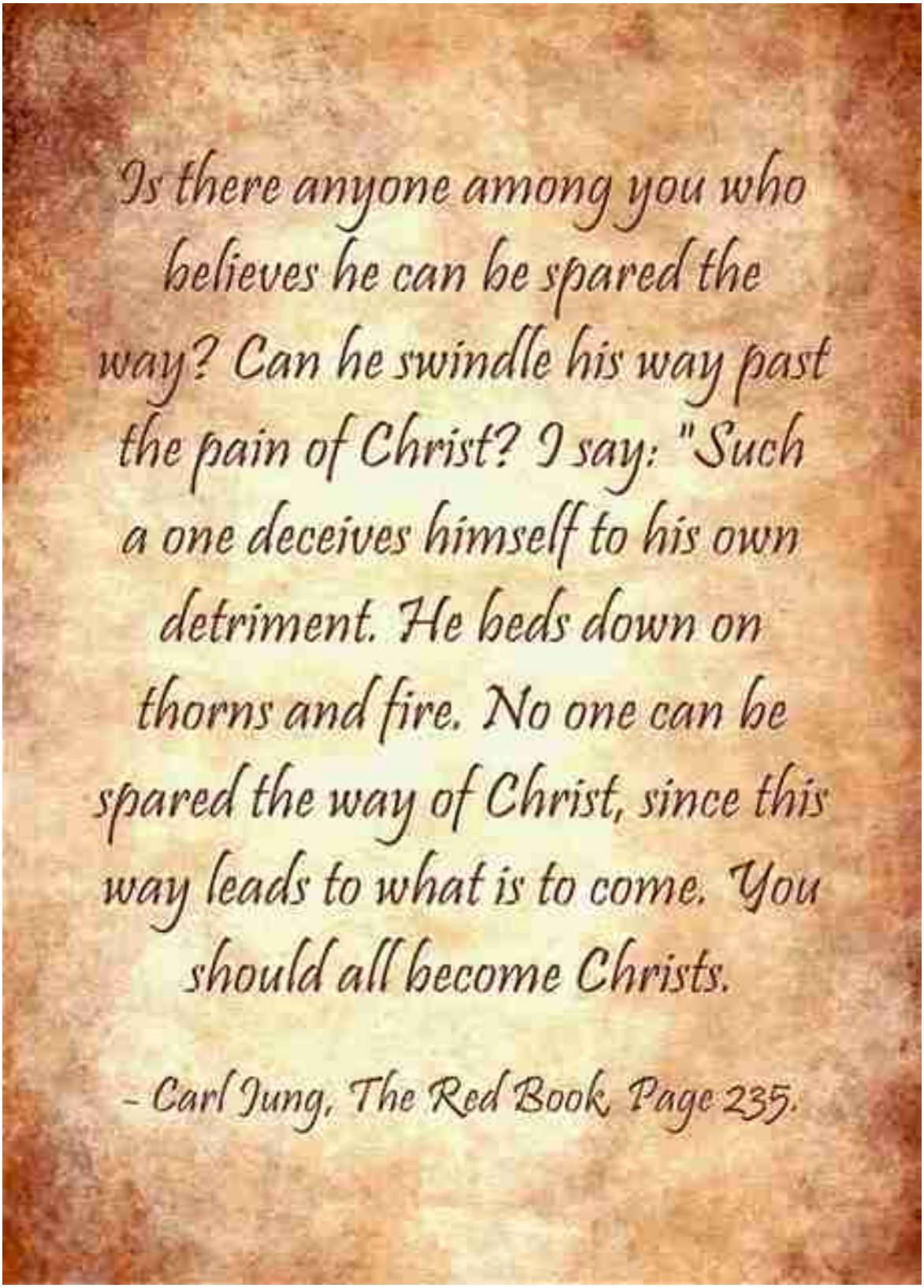


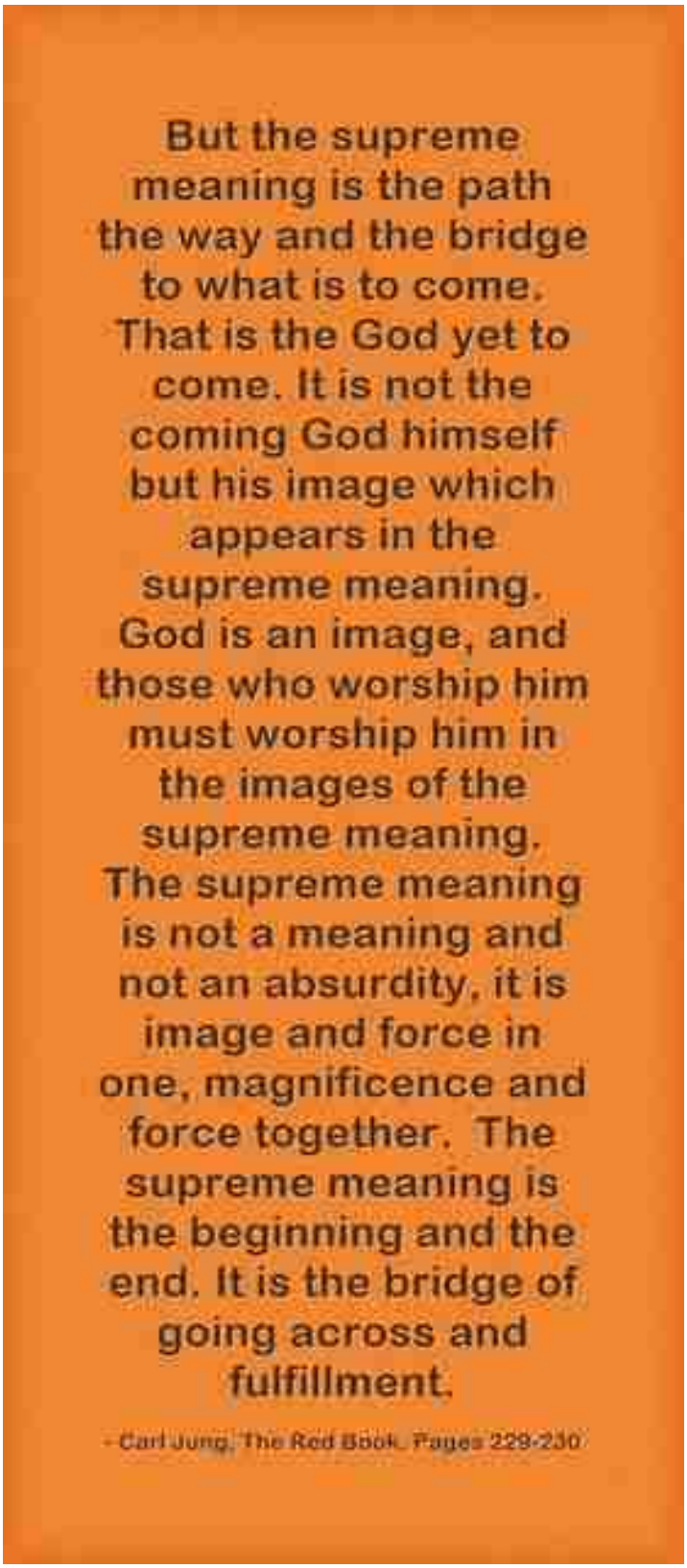
The practice of magic consists in making what is not understood understandable in an incomprehensible manner. Carl Jung, The Red Book, Page 314.



Just as the disciples of Christ recognized that God had become flesh and lived among them as a man, we now recognize that the anointed of this time is a God who does not appear in the flesh; he is no man and yet is a son of man, but in spirit and not in flesh; hence he can be born only through the spirit of men as the conceiving womb of the God. Carl Jung, The Red Book, Page 300.

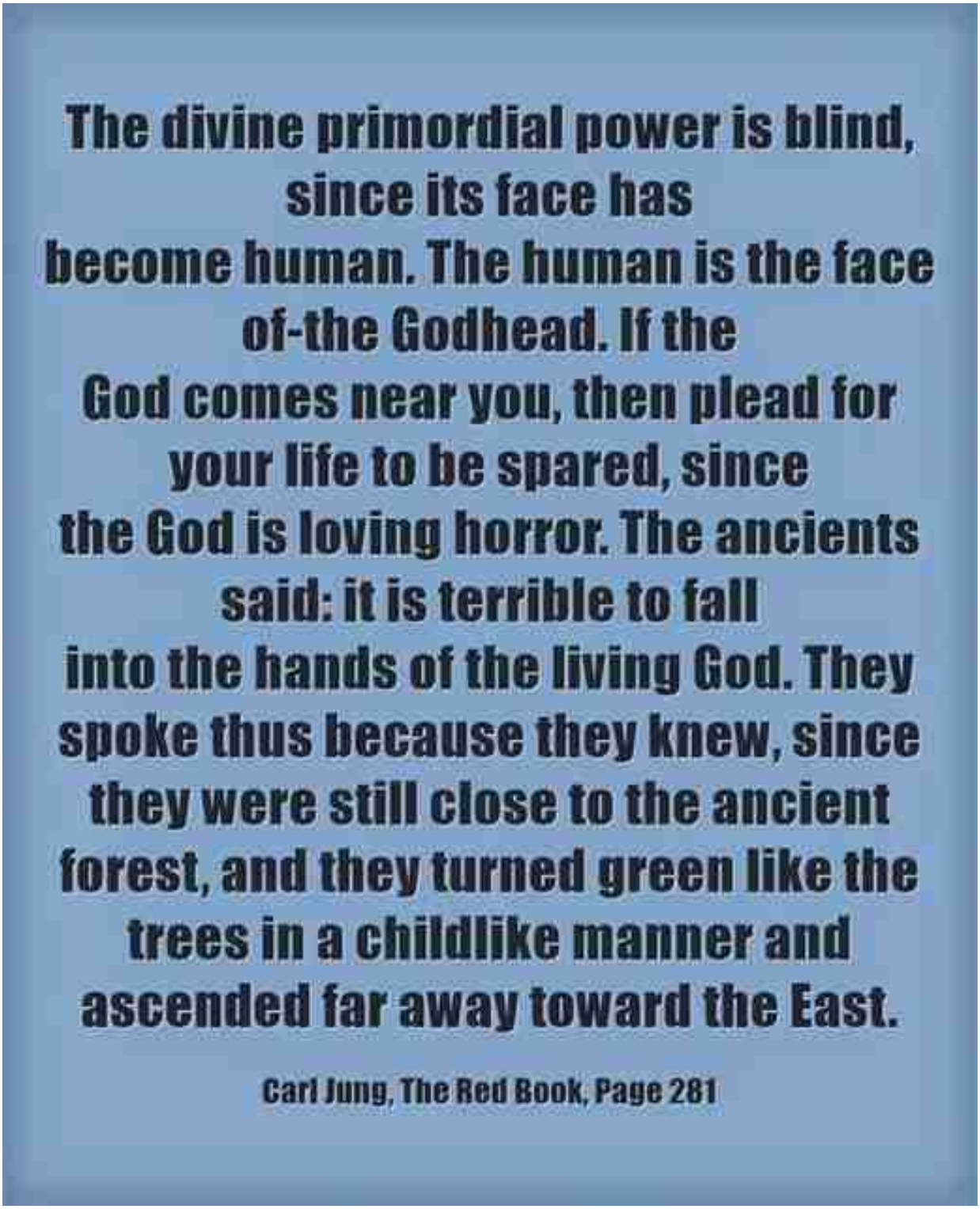


Is there anyone among you who believes he can be spared the way? Can he swindle his way past the pain of Christ? I say: ”Such a one deceives himself to his own detriment. He beds down on thorns and fire. No one can be spared the way of Christ, since this way leads to what is to come. You should all become Christs. Carl Jung, The Red Book, Page 235.



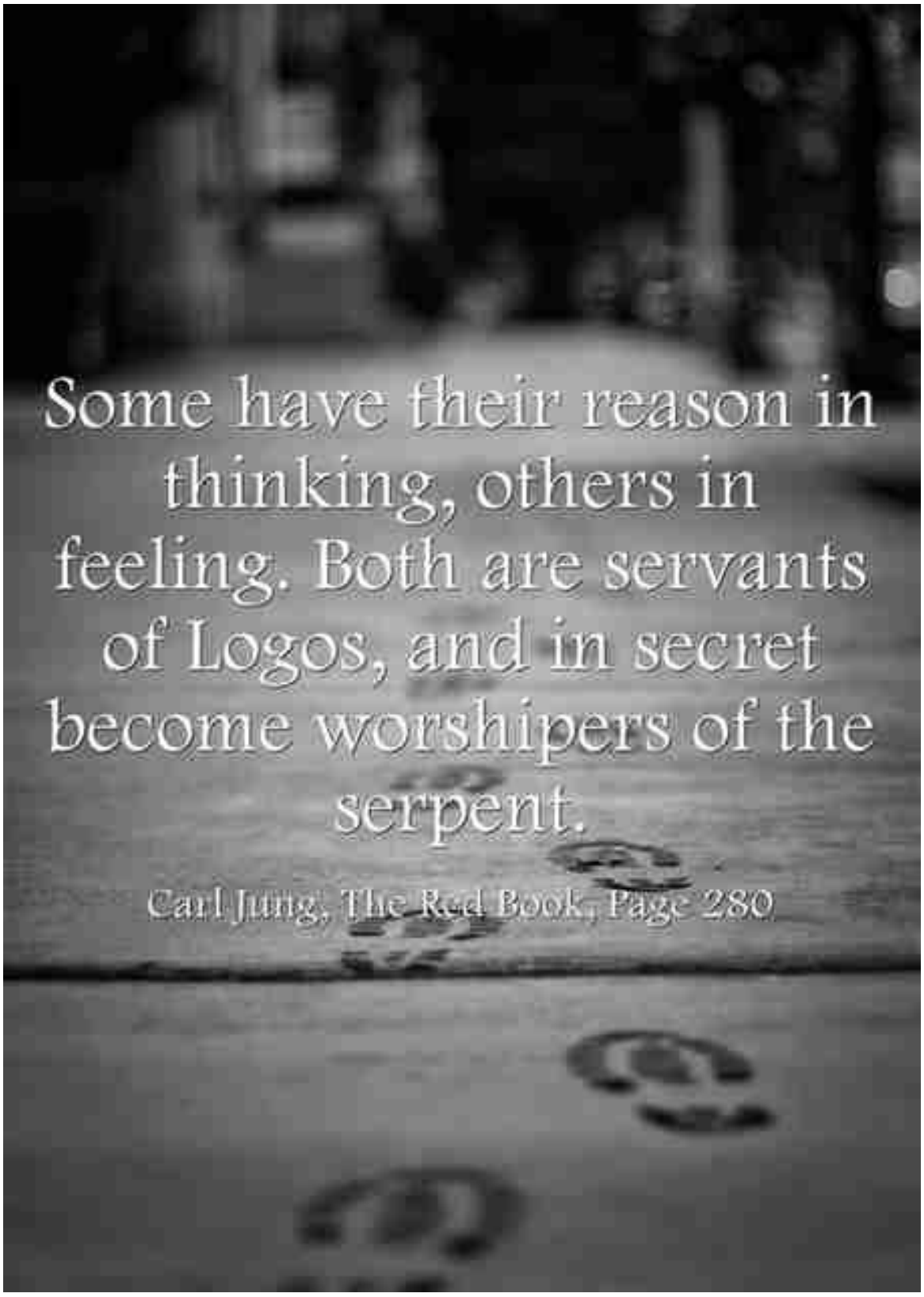
But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning

and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

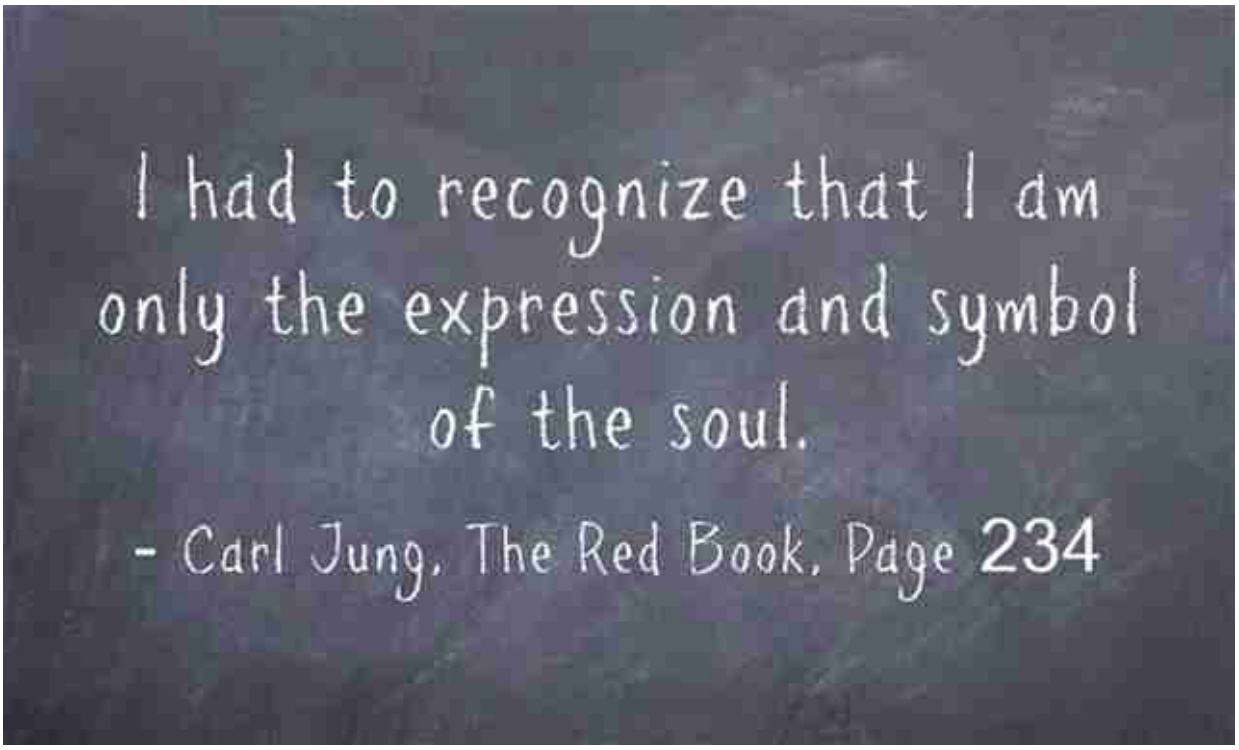


The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East.

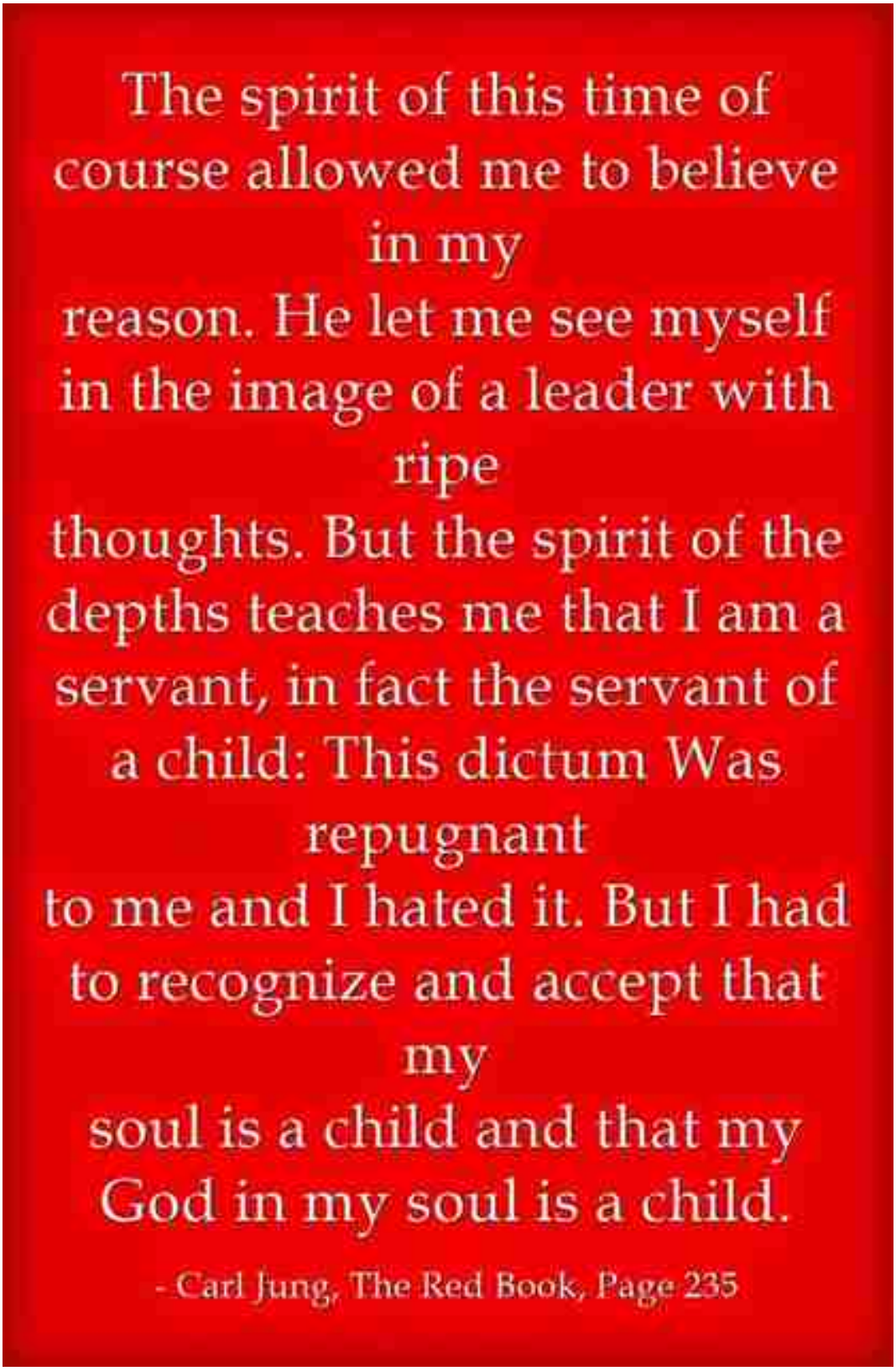
Carl Jung, The Red Book, Page 281.



Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.



I had to recognize that I am only the expression and symbol of the soul. Carl Jung, The Red Book, Page 234.



The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

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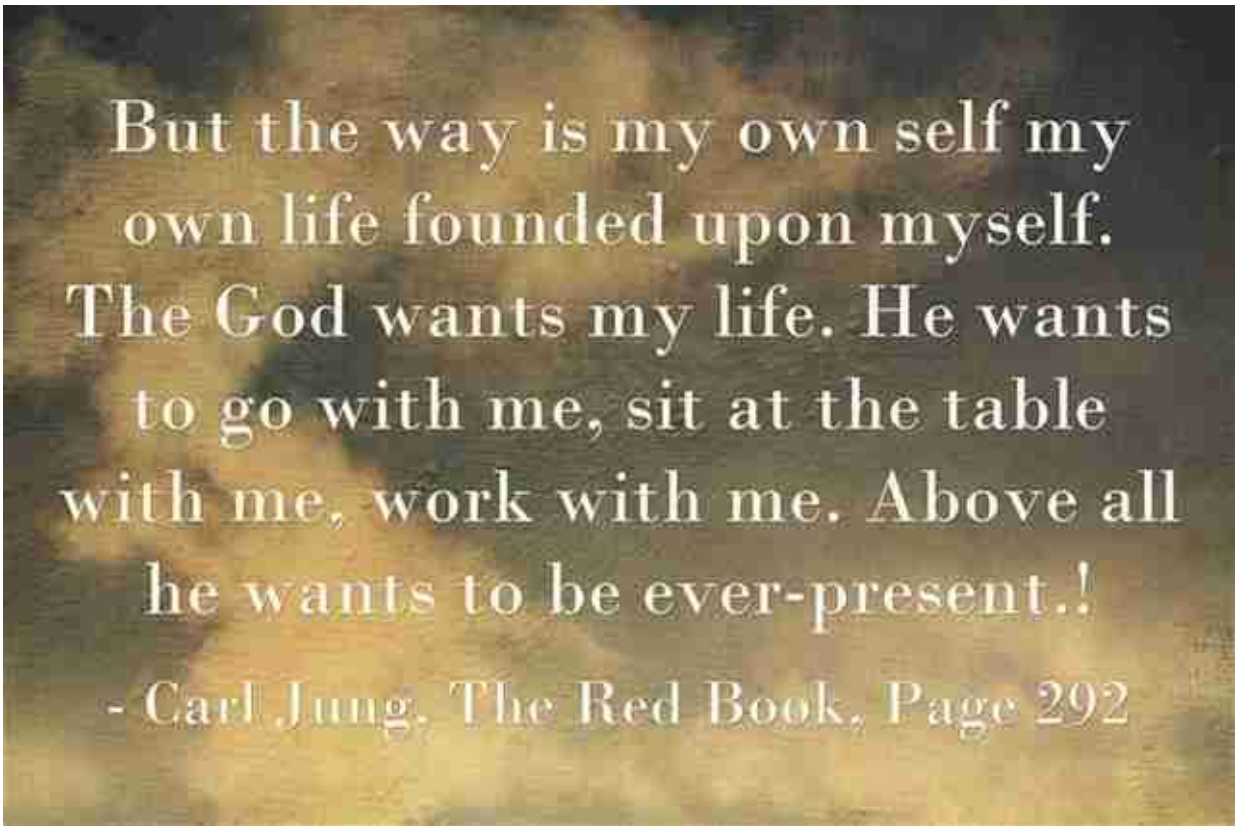
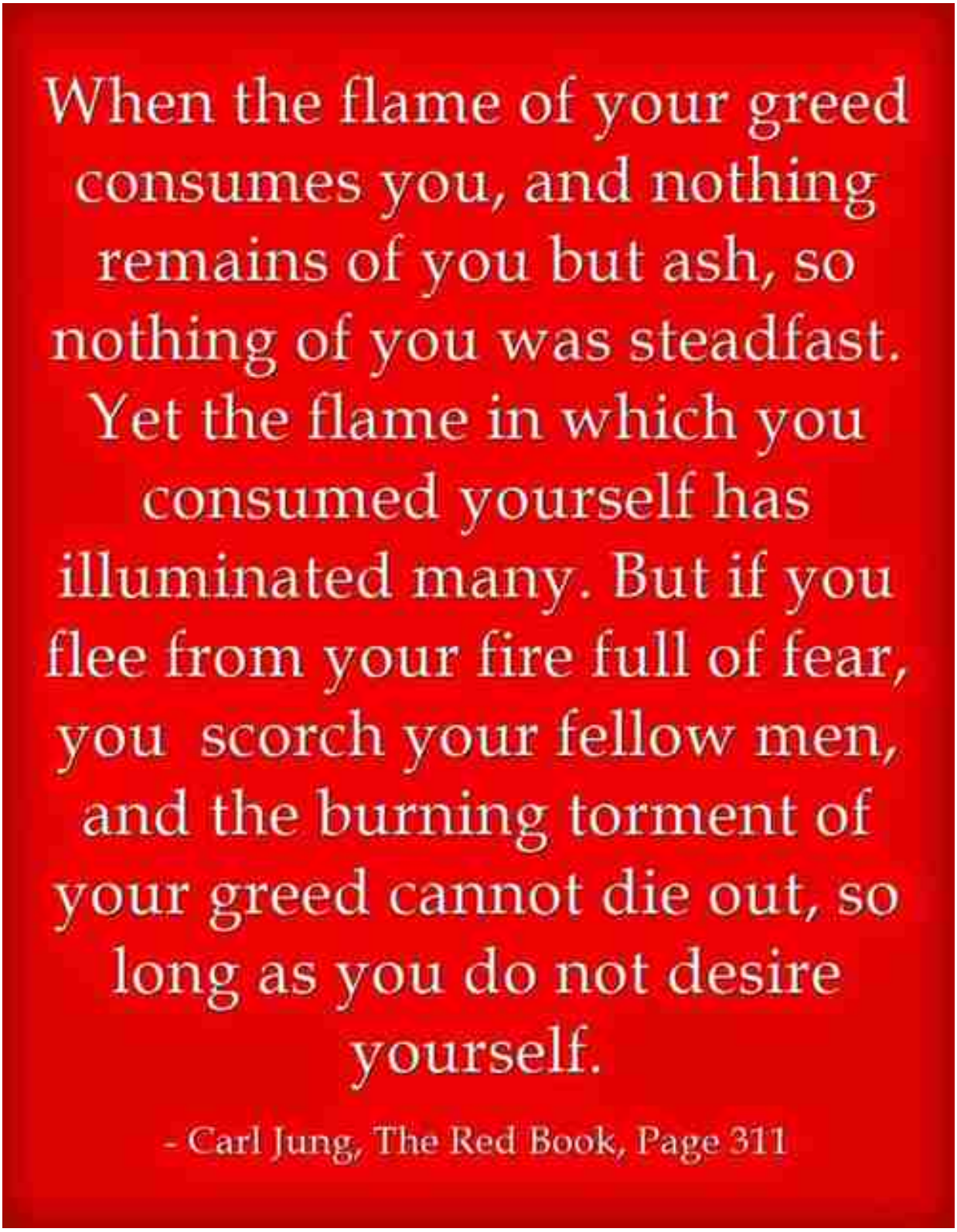


When the flame of your greed consumes you, and nothing remains of you but ash, so nothing of you was steadfast. Yet the flame in which you consumed yourself has illuminated many. But if you flee from your fire full of fear, you scorch your fellow men, and the burning torment of your greed cannot die out, so long as you do not desire yourself. Carl Jung, The Red Book, Page 311.



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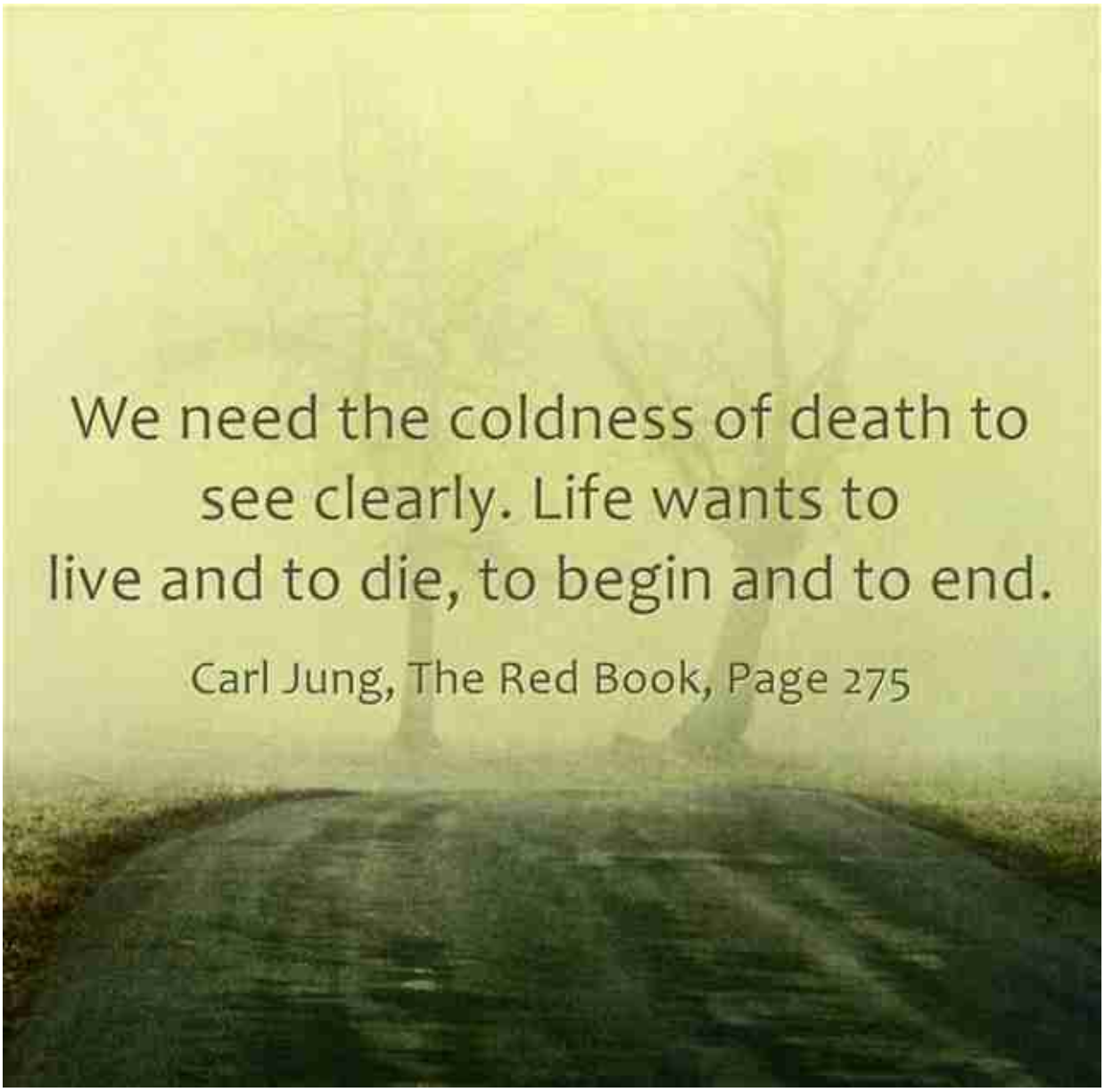
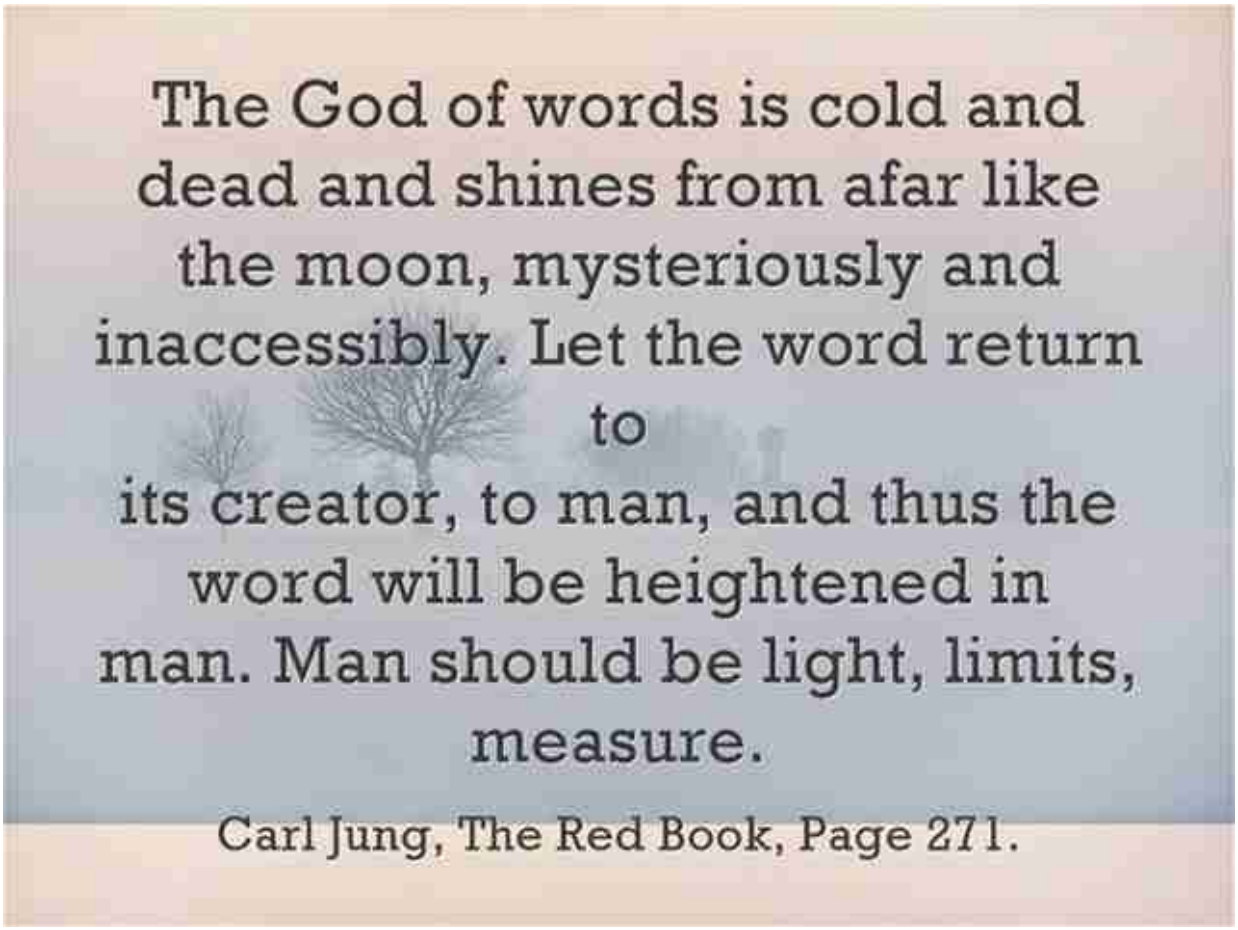
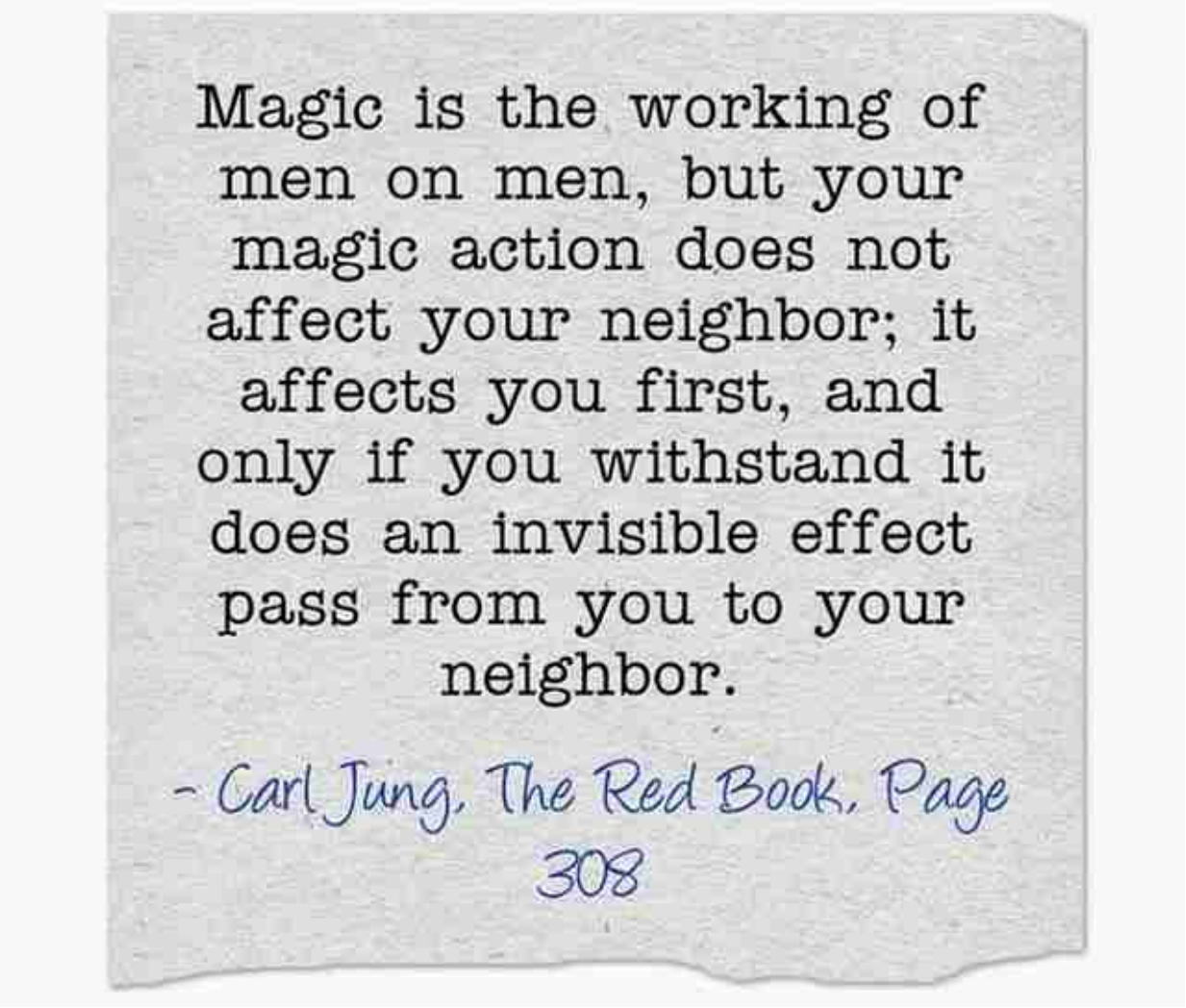


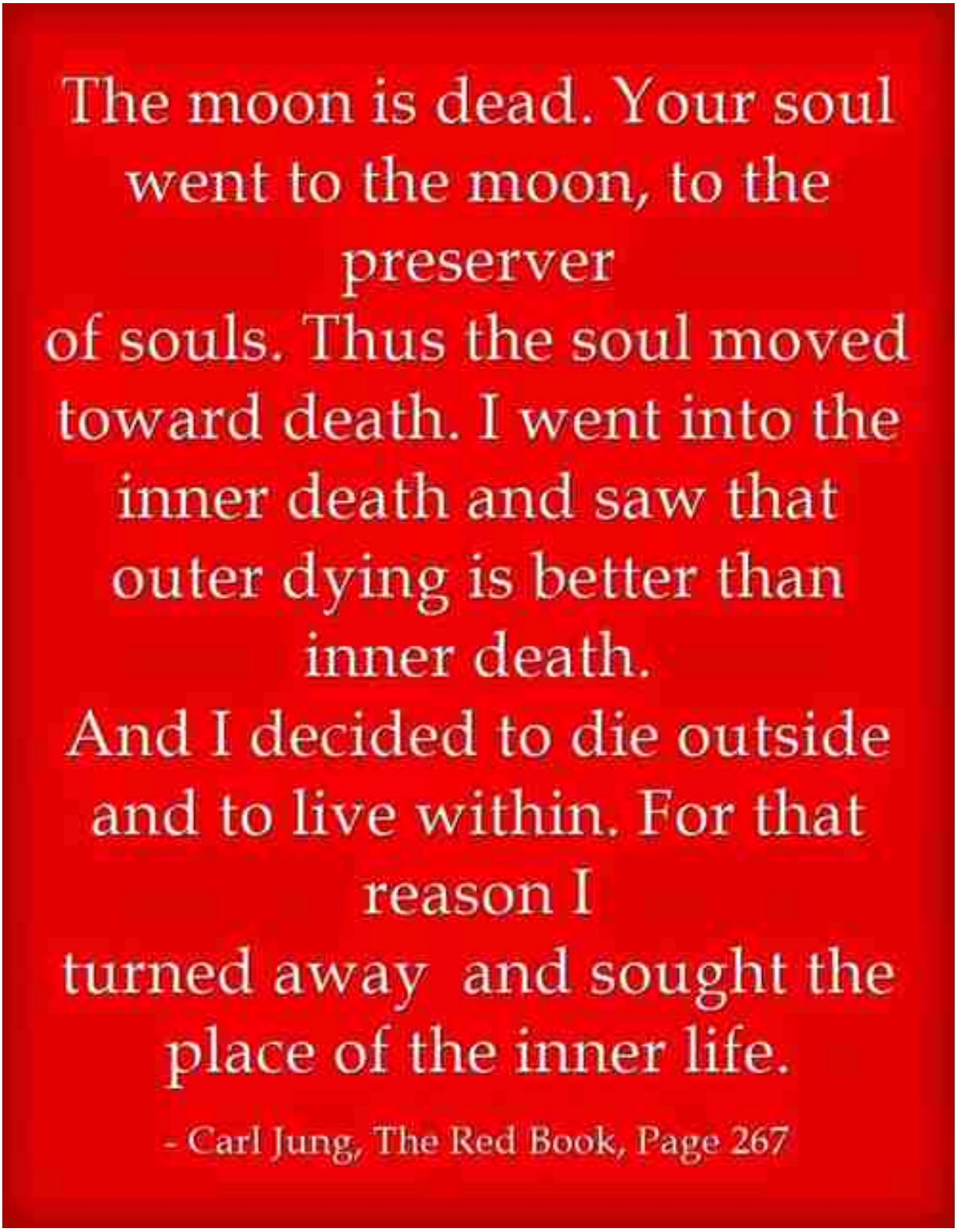
We need the coldness of death to see clearly. Life wants to live and to die, to begin and to end. Carl Jung, The Red Book, Page 275.



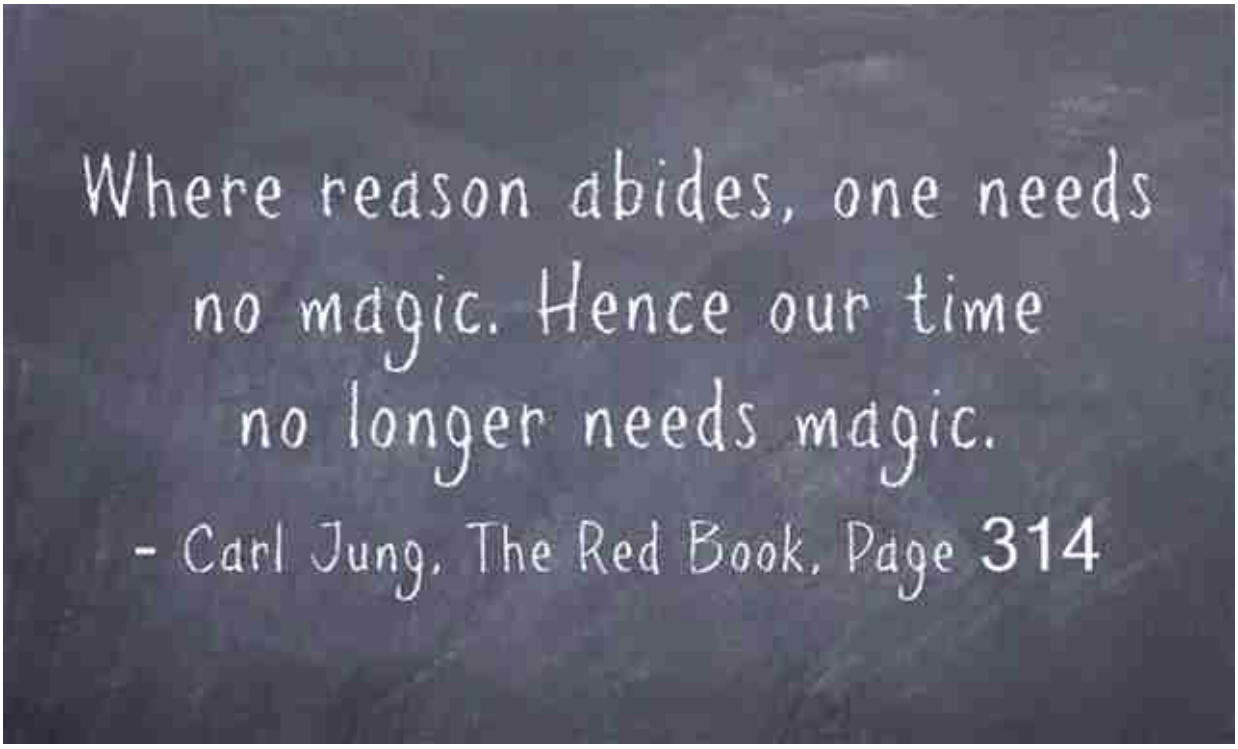
The God of words is cold and dead and shines from afar like the moon, mysteriously and inaccessibly: Let the word return to its creator, to man, and thus the word will be heightened in man. Man should be light, limits, measure. Carl Jung, The Red Book, Page 271.



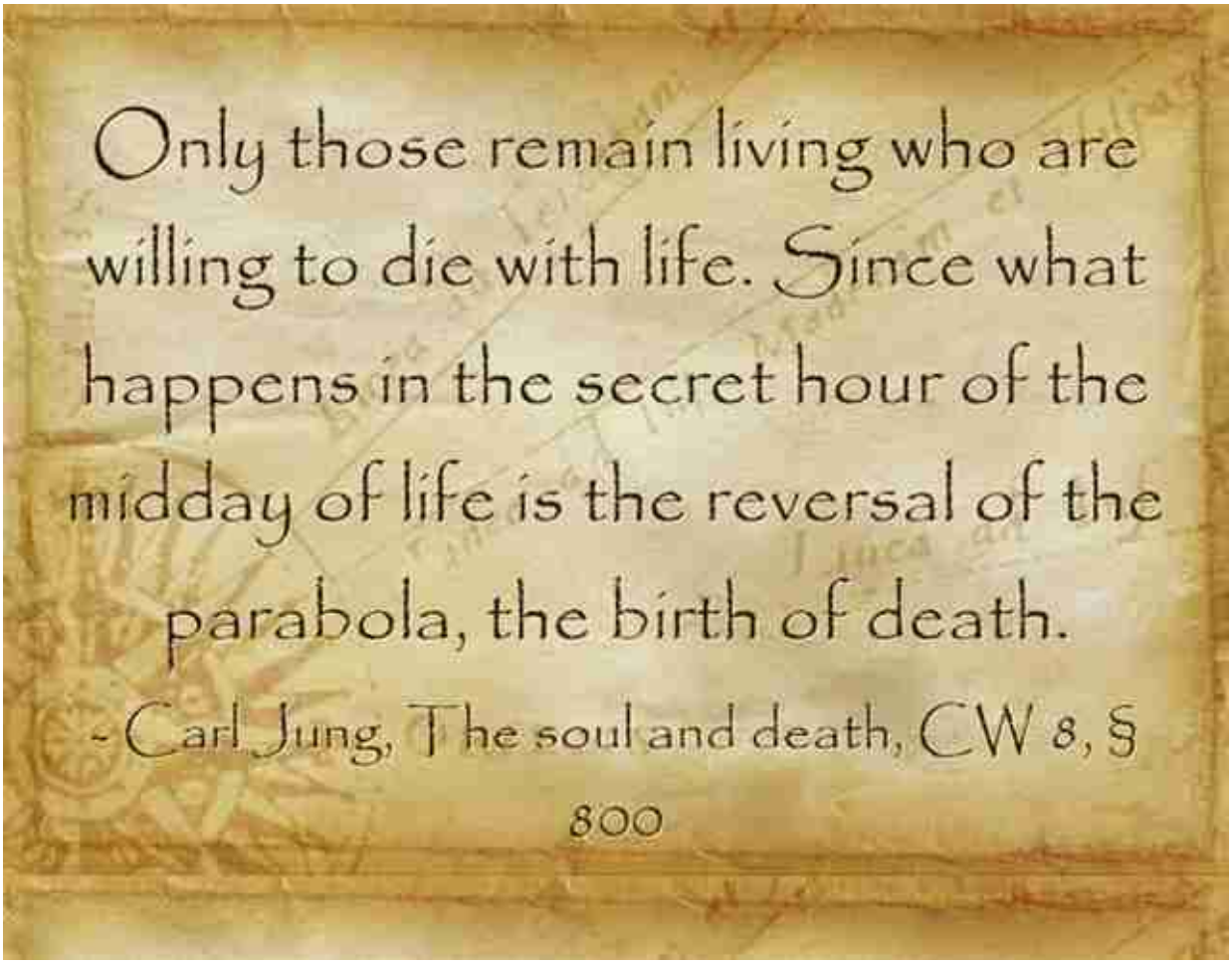
Magic is the working of men on men, but your magic action does not affect your neighbor; it affects you first, and only if you withstand it does an invisible effect pass from you to your neighbor. Carl Jung, The Red Book, Page 308.



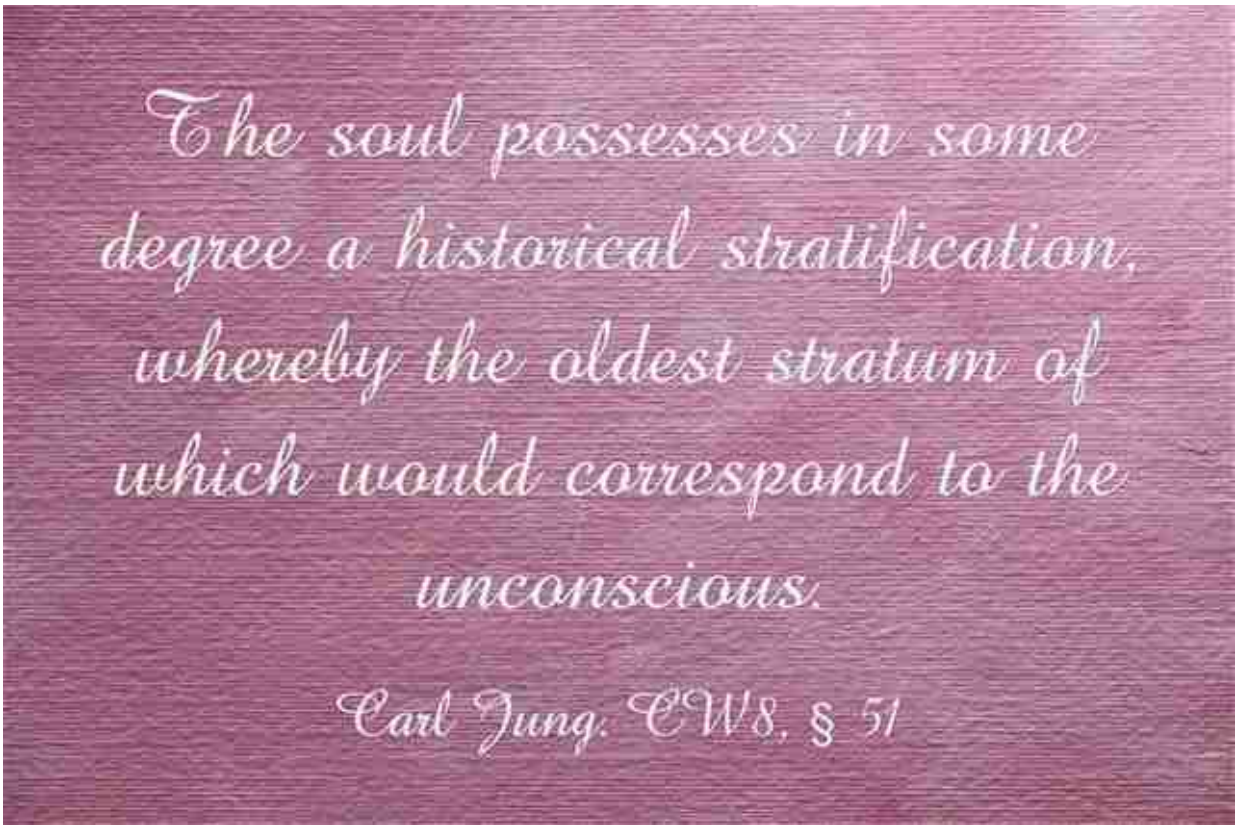
The moon is dead. Your soul went to the moon, to the preserver of souls. Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death. And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life. Carl Jung, The Red Book, Page 267.



Where reason abides one needs no magic. Hence our time no longer needs magic. Carl Jung, The Red Book, Page 314.



Only those remain living who are willing to die with life. Since what happens in the secret hour of the midday of life is the reversal of the parabola, the birth of death. Carl Jung, The soul and death, CW 8, § 800.



The soul possesses in some degree a historical stratification, whereby the oldest stratum of which would correspond to the unconscious. Carl Jung. CW8, § 51.

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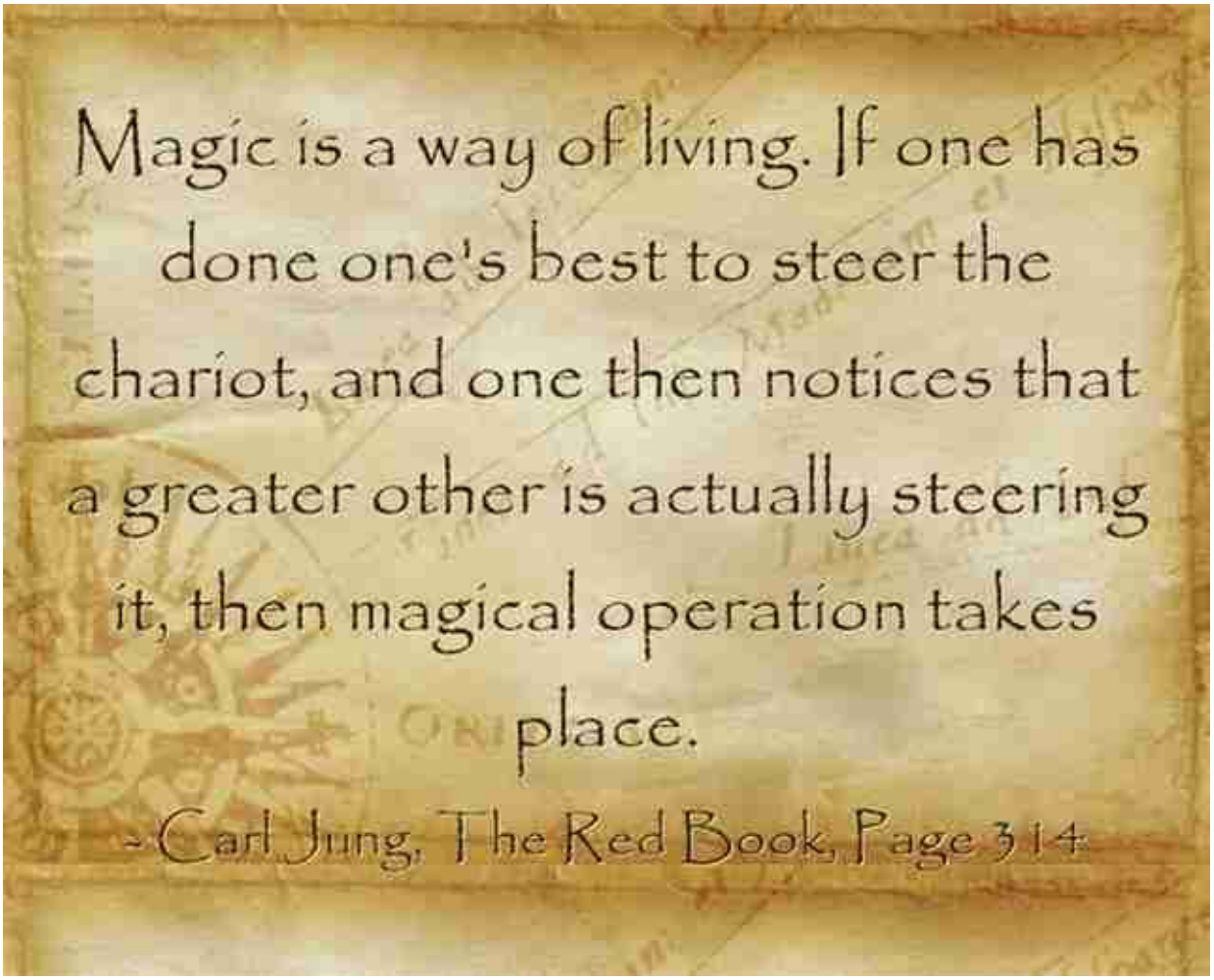
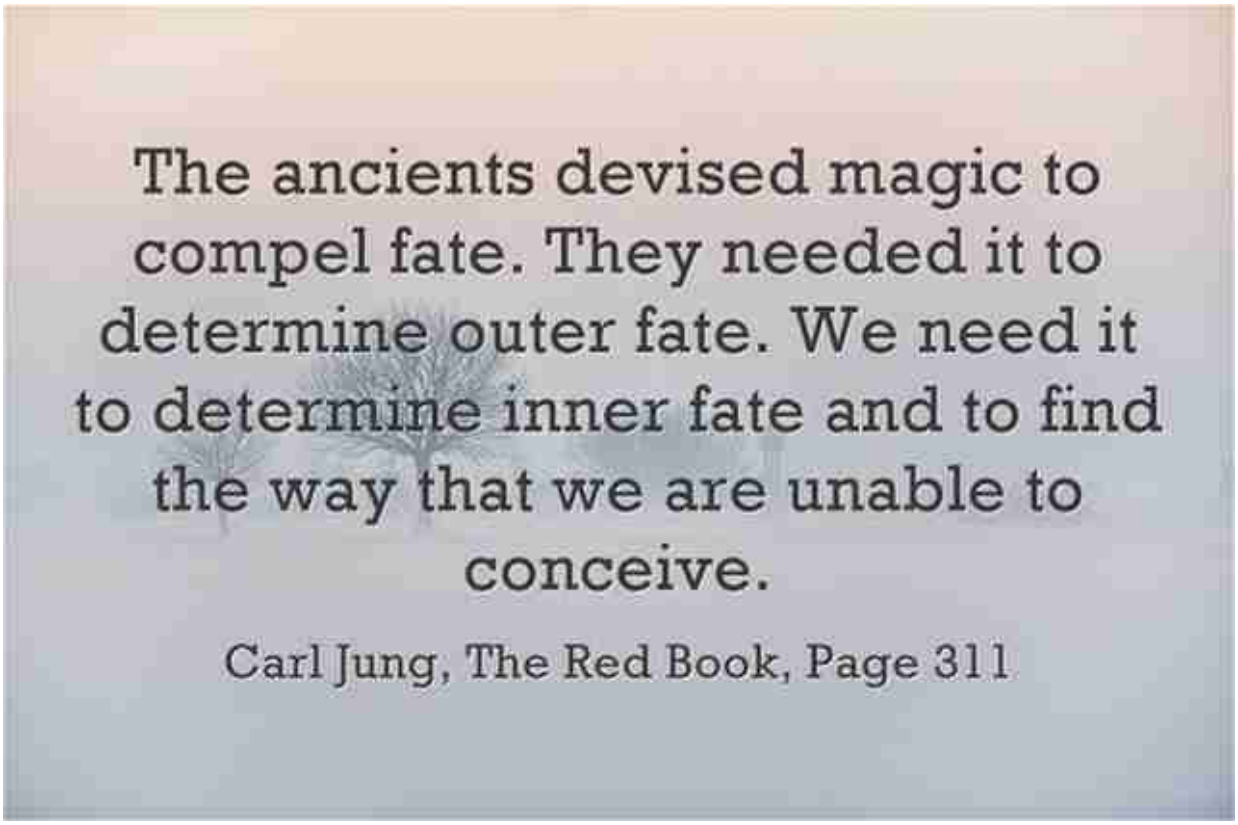
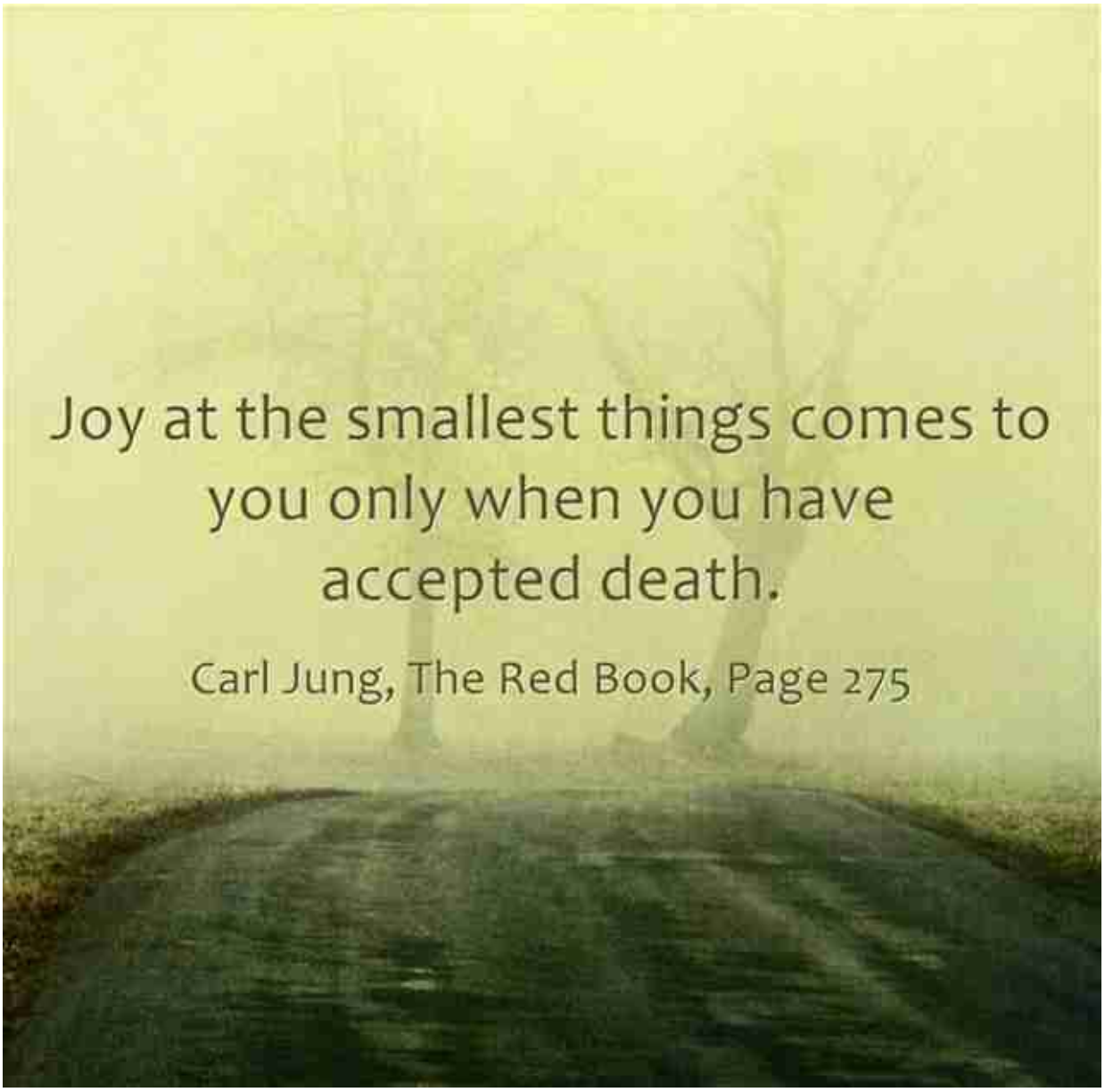


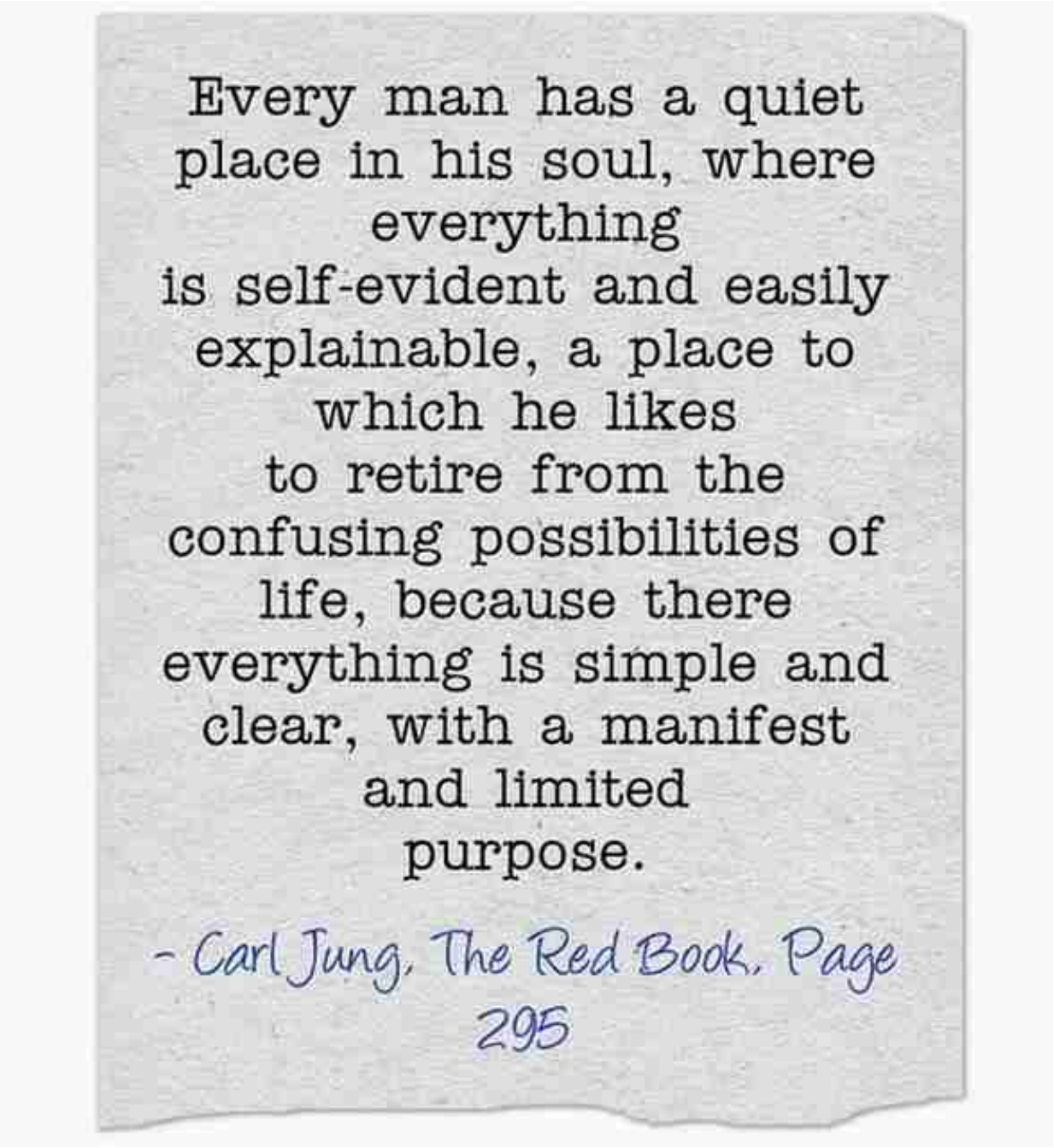
Magic is a way of living. If one has done one's best to steer the chariot, and one then notices that a greater other is actually steering it, then magical operation takes place. Carl Jung, The Red Book, Page 314.



The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.



Joy at the smallest things comes to you only when you have accepted death. Carl Jung, The Red Book, Page 275.



Every man has a quiet place in his soul, where everything is sel-evident and easily explainable, a place to which he likes to retire from the confusing possibilities of life, because there everything is simple and clear, with a manifest and limited purpose. Carl Jung, The Red Book, Page 295.

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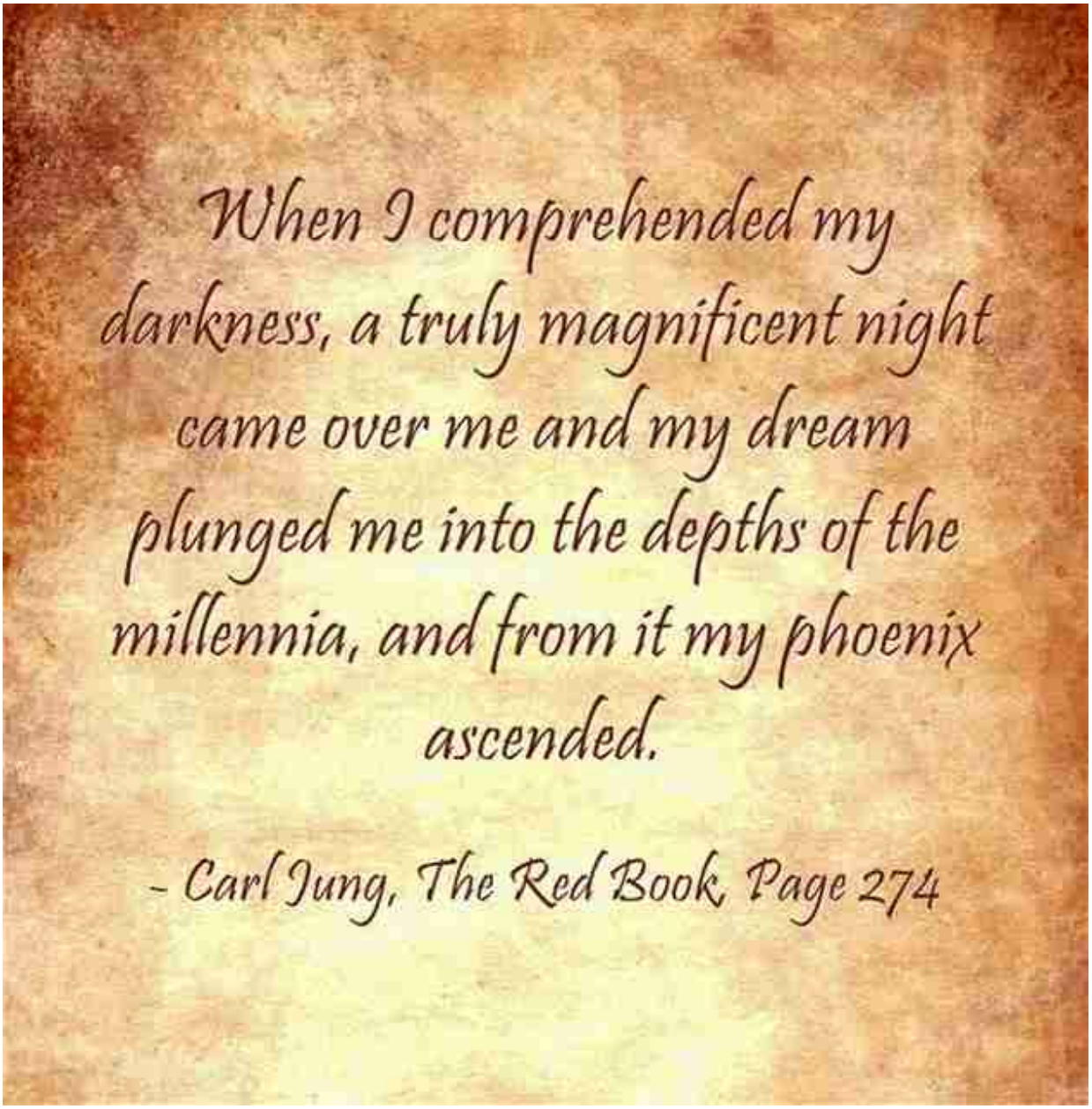
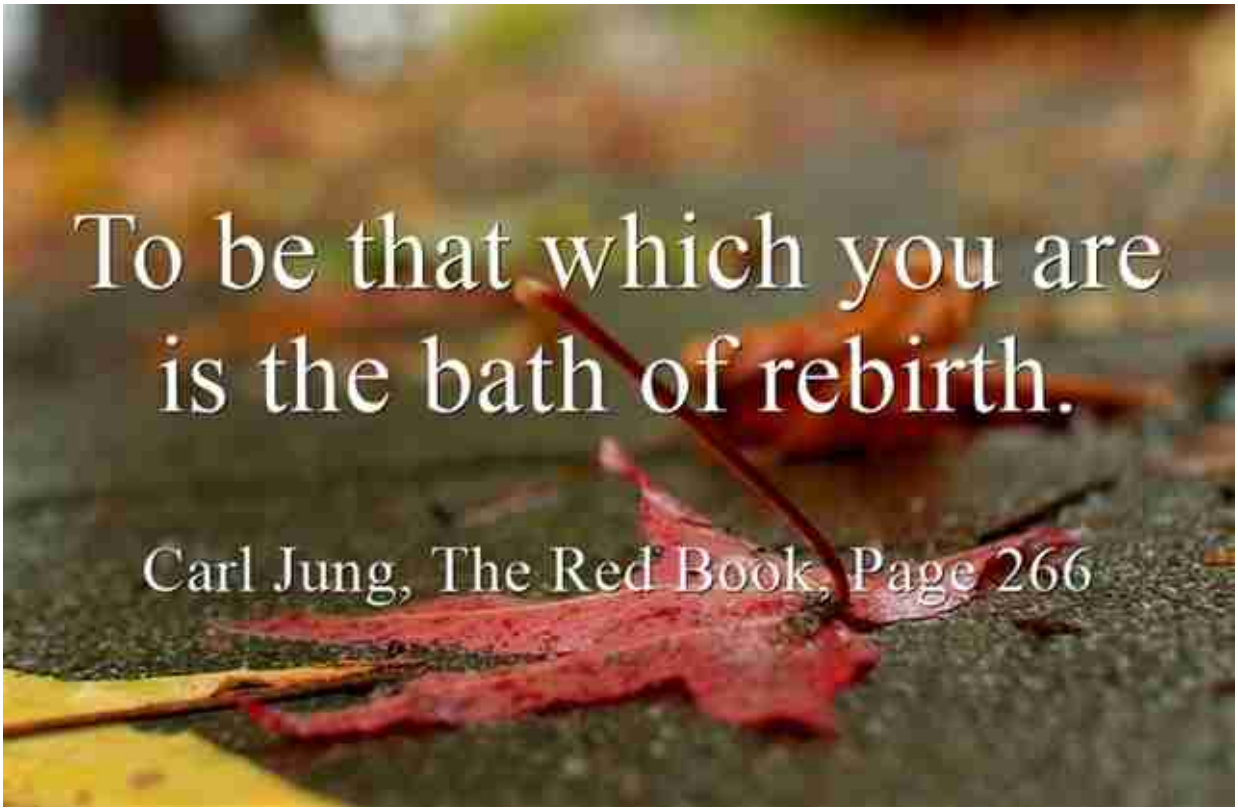
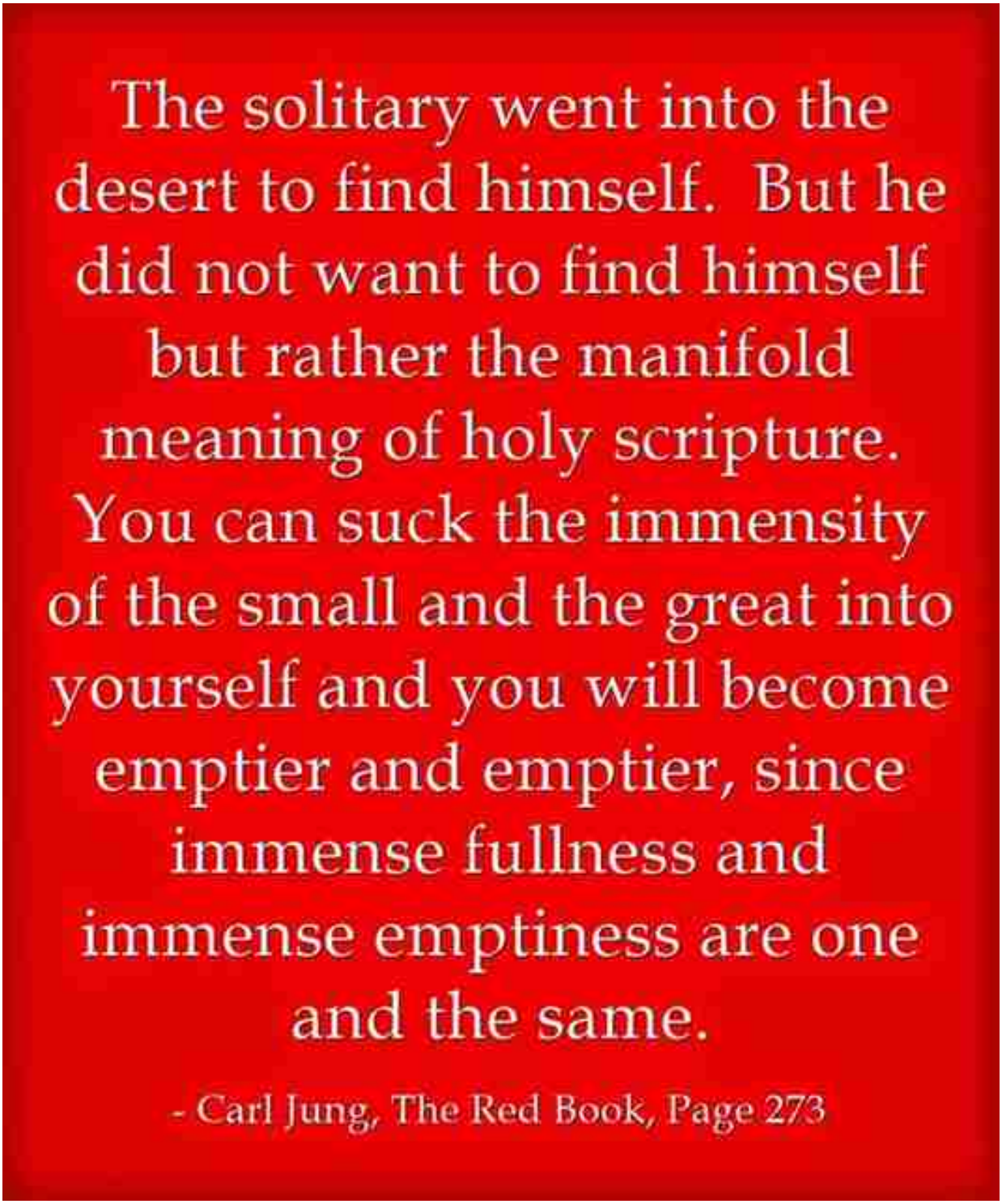


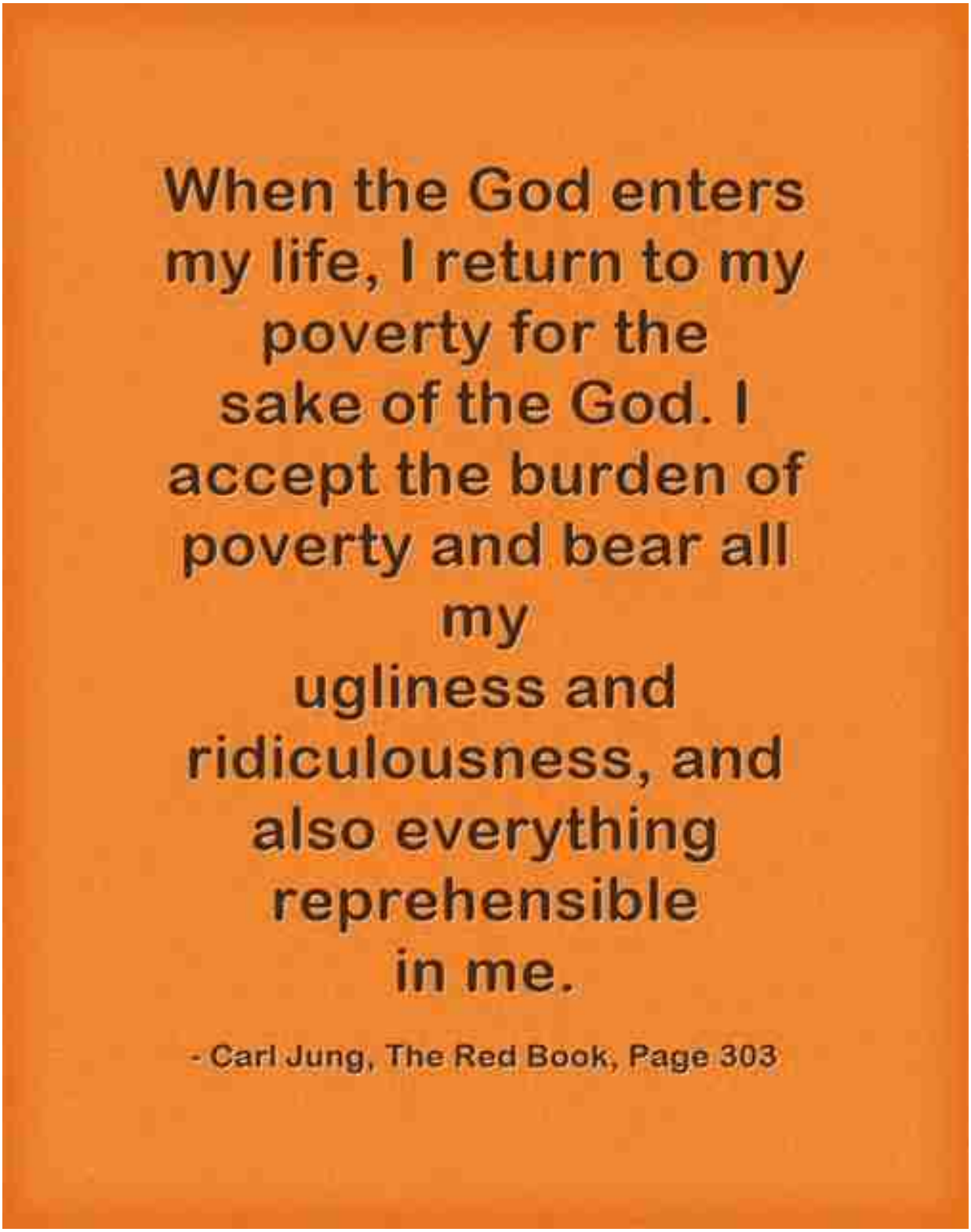
When I comprehended my darkness, a truly magnificent night came over me and my dream plunged me into the depths of the millennia, and rom my phoenix ascended. Carl Jung, The Red Book, Page 274.



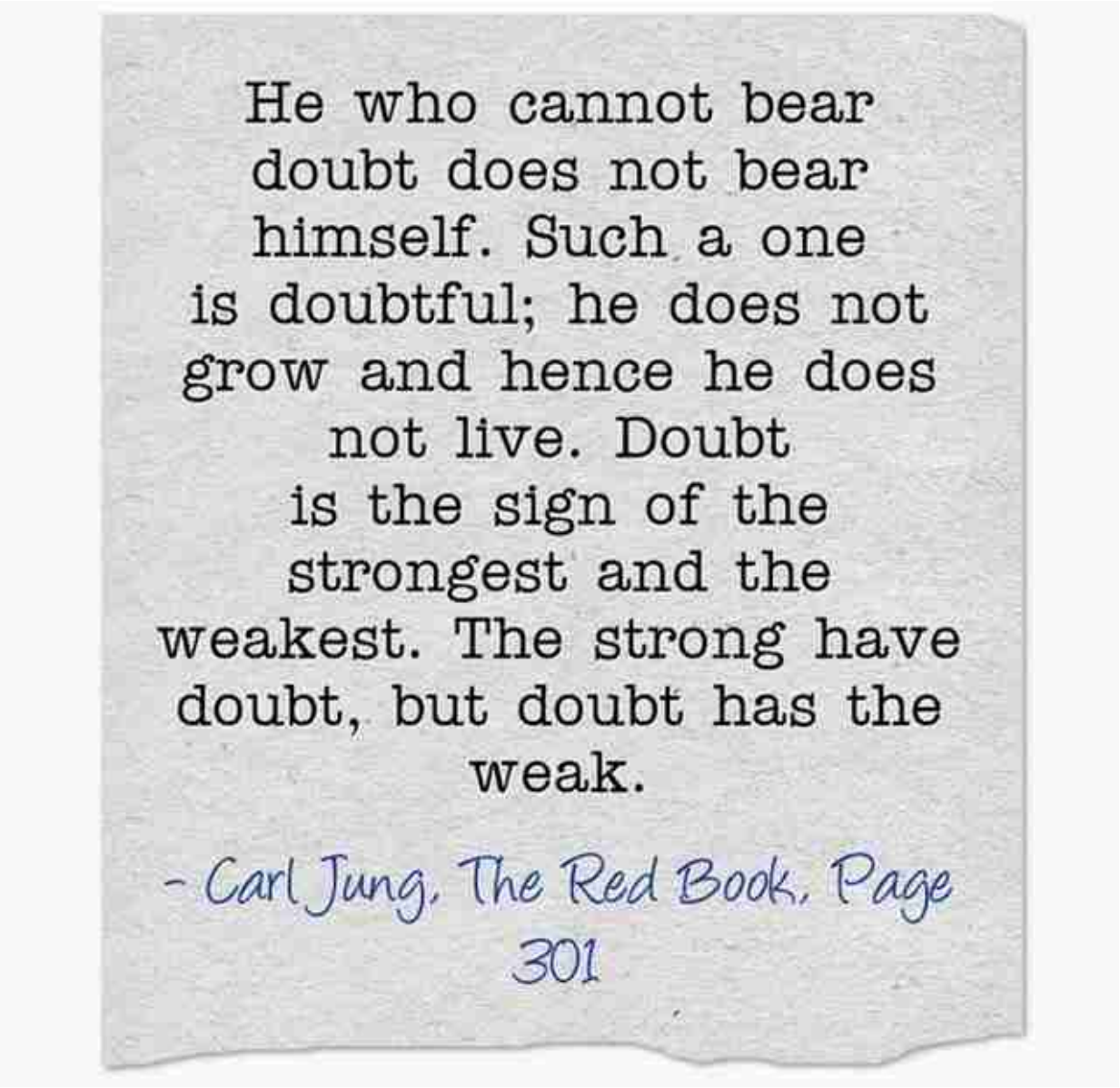
To be that which you are is the bath of rebirth. Carl Jung, The Red Book, Page 266



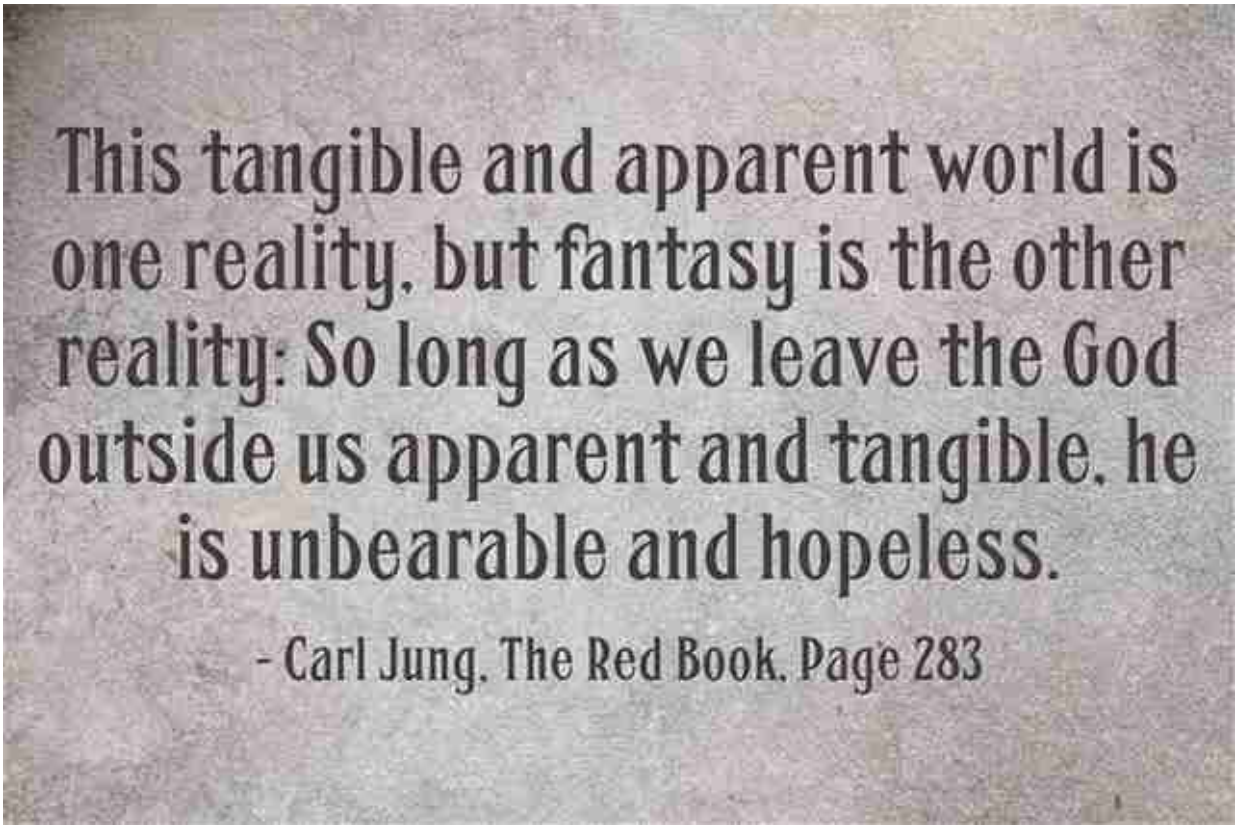
The solitary went into the desert to find himself. But he did not want to find himself but rather the manifold meaning of holy scripture. You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same. Carl Jung, The Red Book, Page 273.



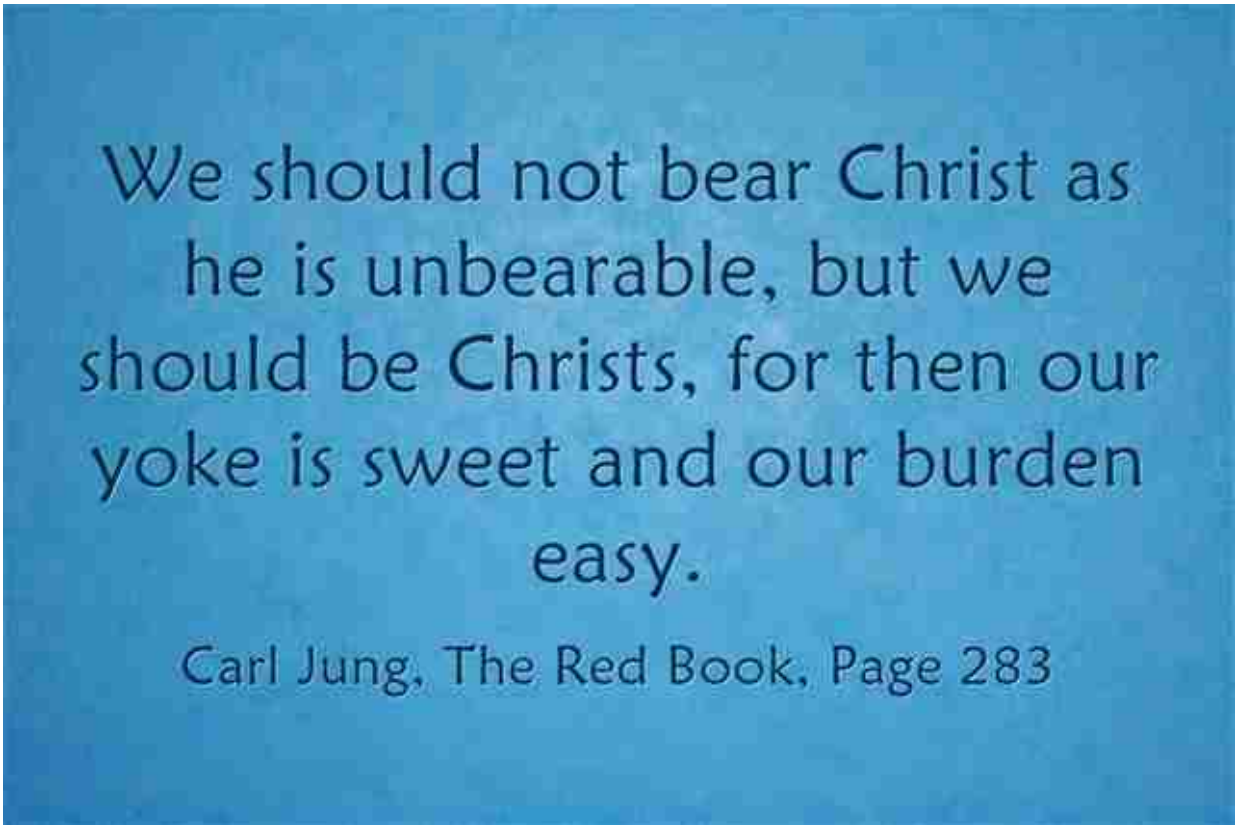
When the God enters my lie, I return to my poverty for the sake o God. I accept the burden of poverty and bear all my ugliness and ridiculousness, and also everything reprehensible in me. Carl Jung, The Red Book, Page 303.



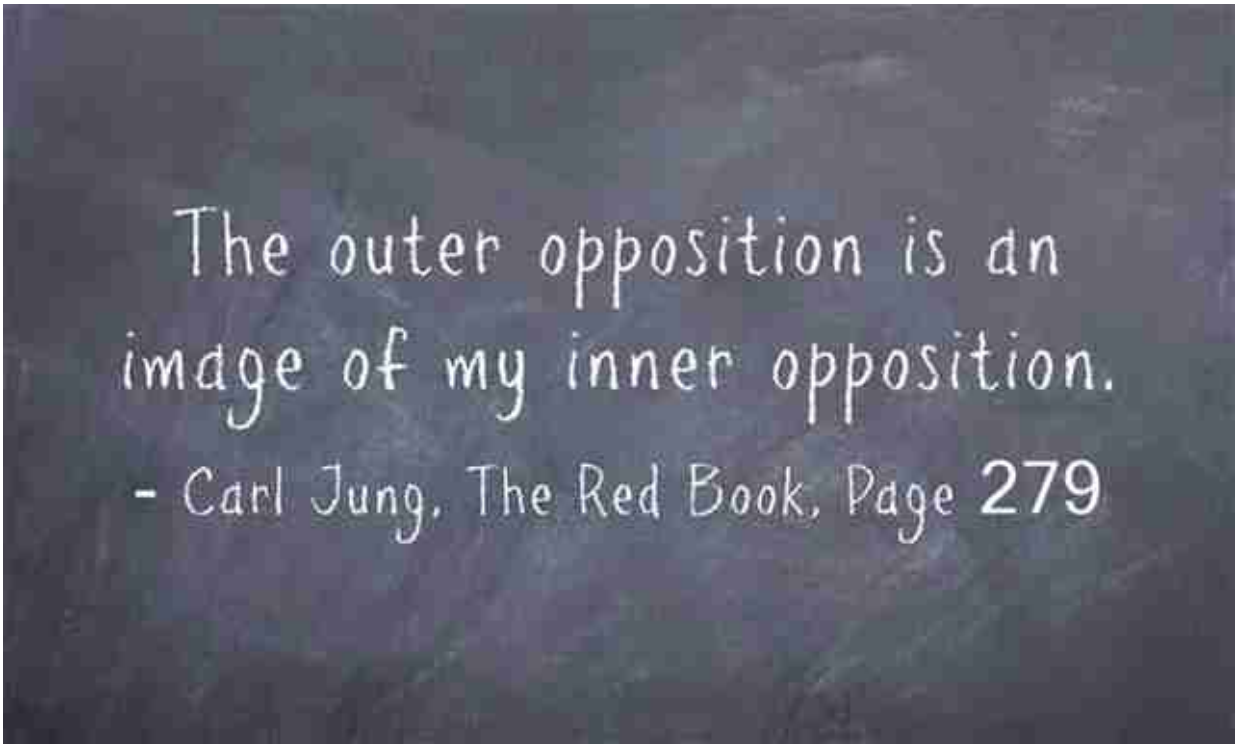
He who cannot bear doubt does not bear himself. Such a one is doubtful; he does not grow and hence he does not live. Doubt is the sign of the strongest and the weakest. The strong have doubt, but doubt has the weak. Carl Jung, The Red Book, Page 301.



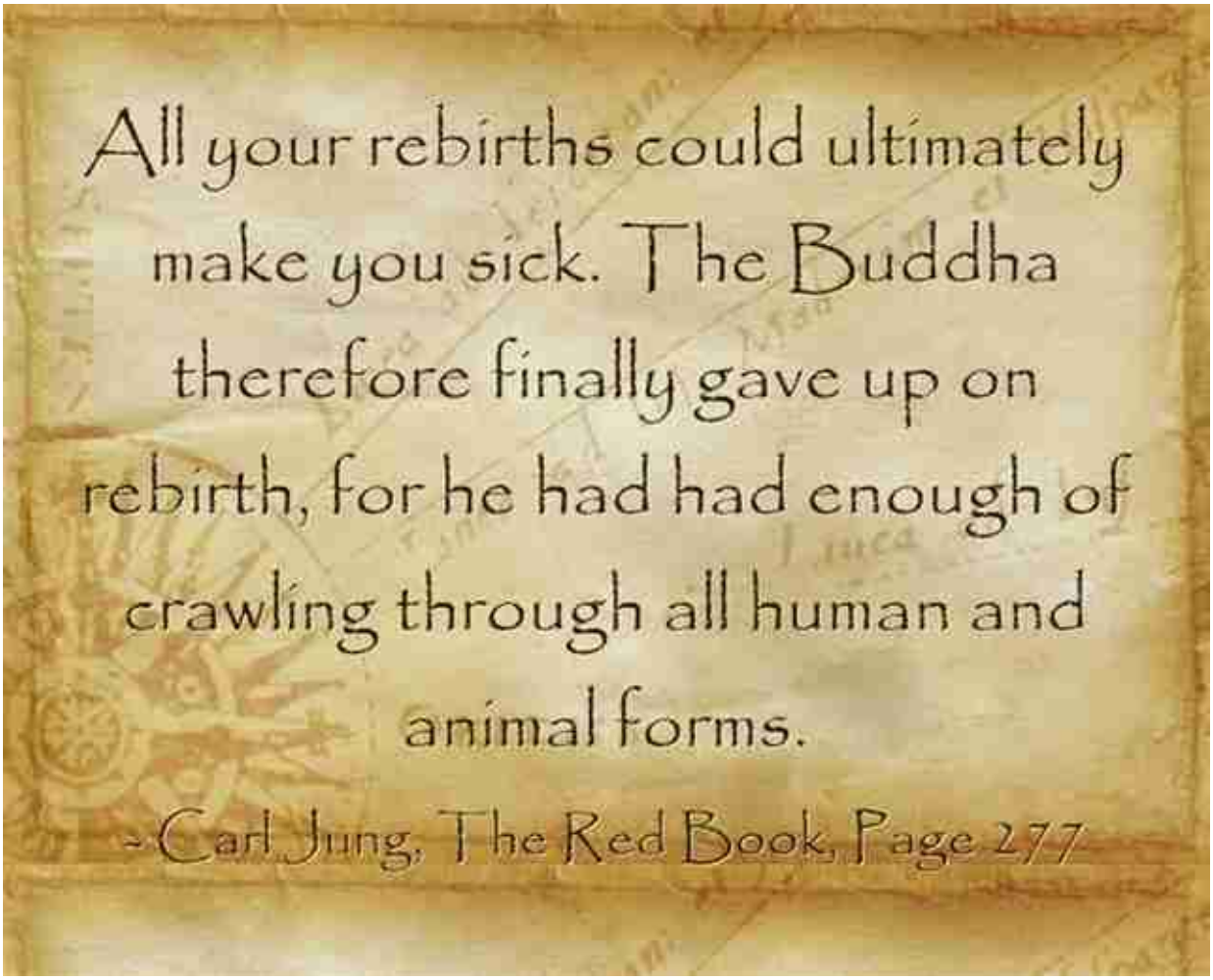
This tangible and apparent world is one reality, but fantasy is the other reality: So long as we leave the God outside us apparent and tangible, he is unbearable and hopeless. Carl Jung, The Red Book, Page 283.



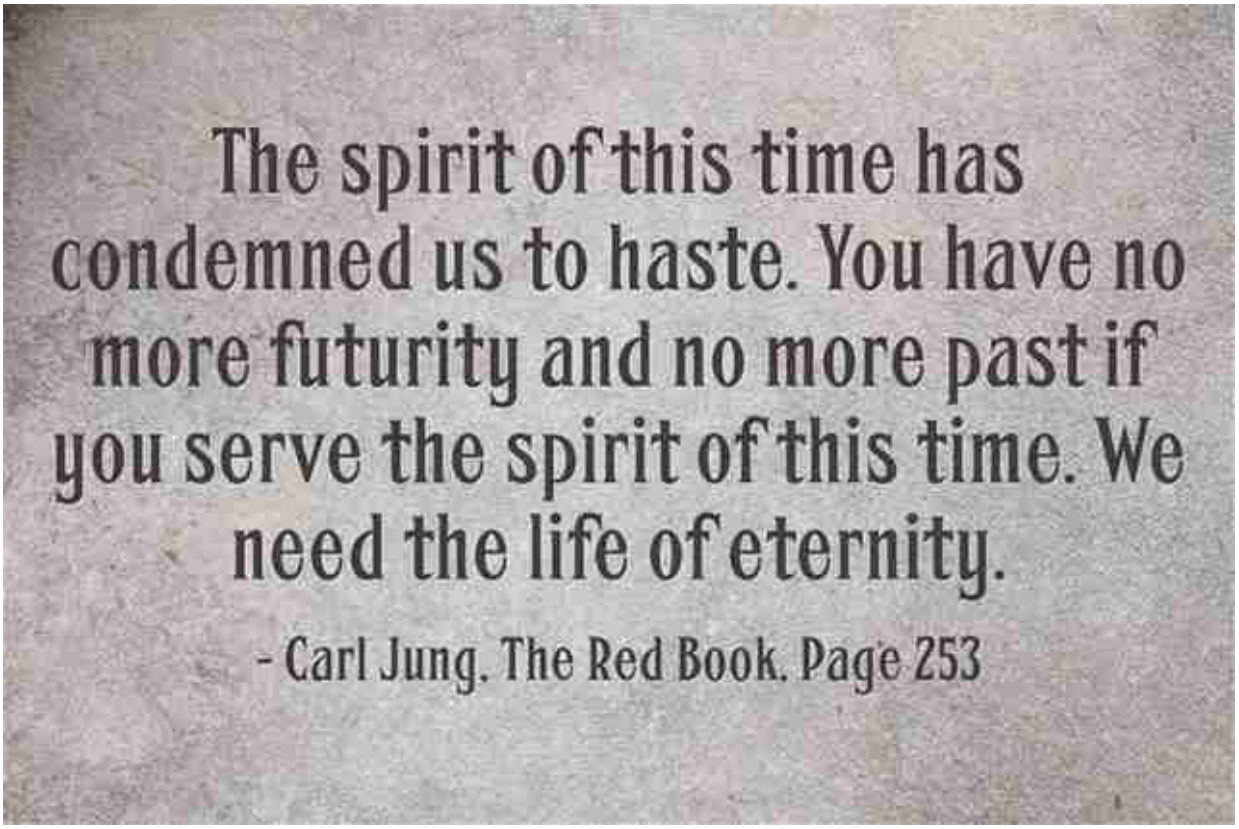
We should not bear Christ as he is unbearable, but we should be Christs, for then our yoke is sweet and our burden easy. Carl Jung, The Red Book, Page 283.



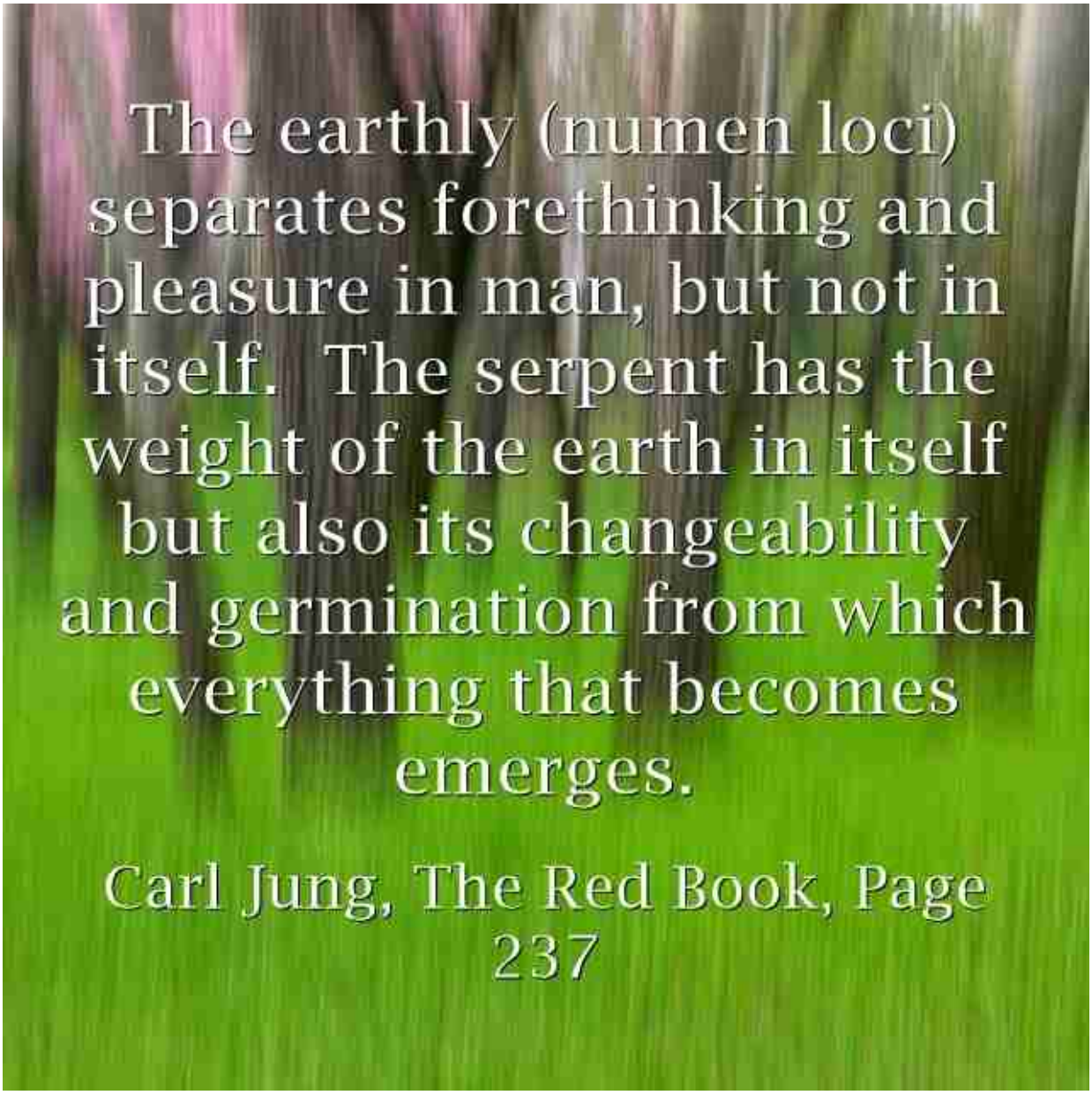
The outer opposition is an image of my inner opposition. Carl Jung, The Red Book, Page 279.



All your rebirths could ultimately make you sick. The Buddha therefore finally gave up on rebirth, for he had had enough of crawling through all human and animal forms. Carl Jung, The Red Book, Page 277.



The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. Carl Jung, The Red Book, Page 253.



The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges. Carl Jung, The Red Book, Page 237.

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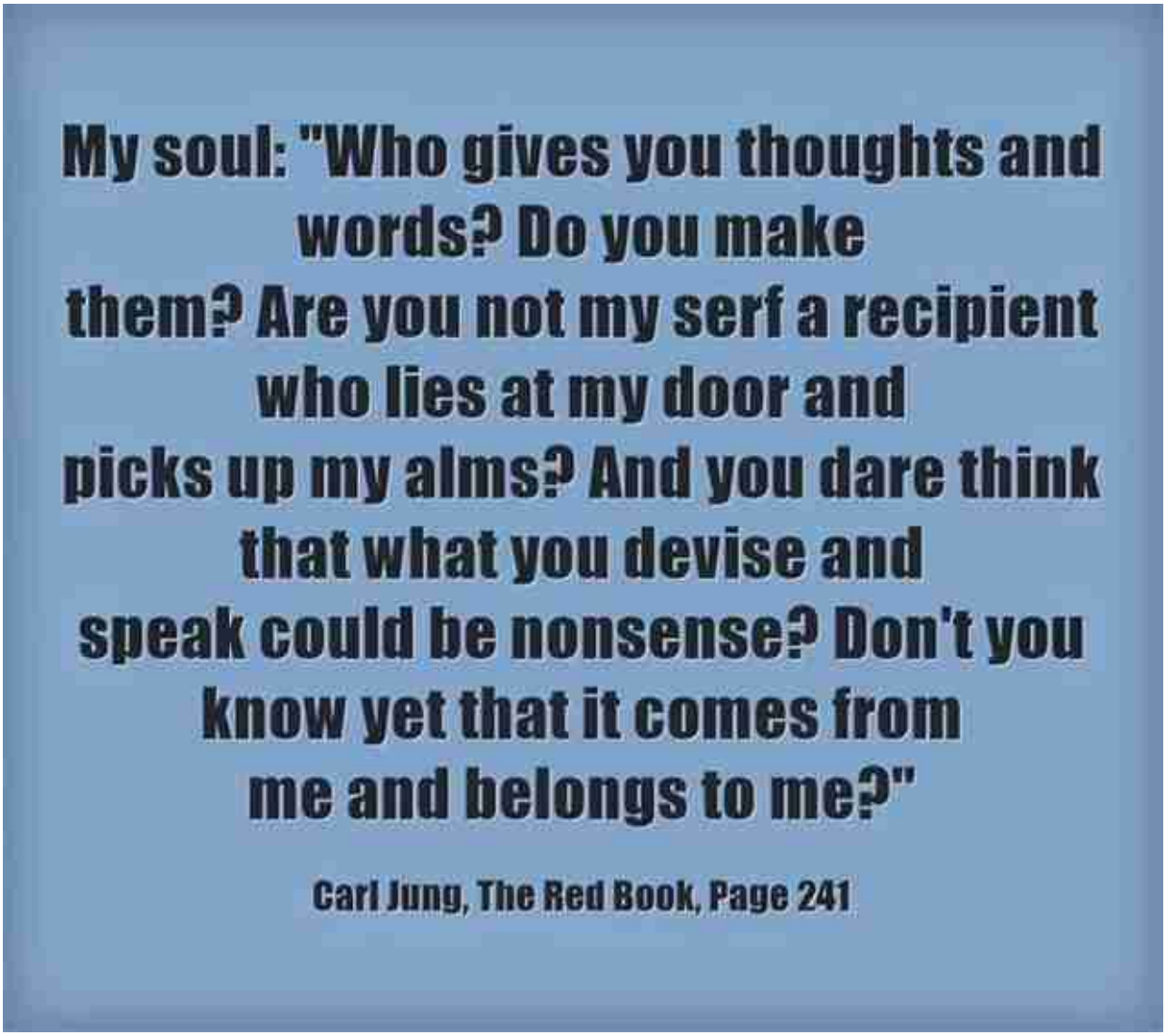
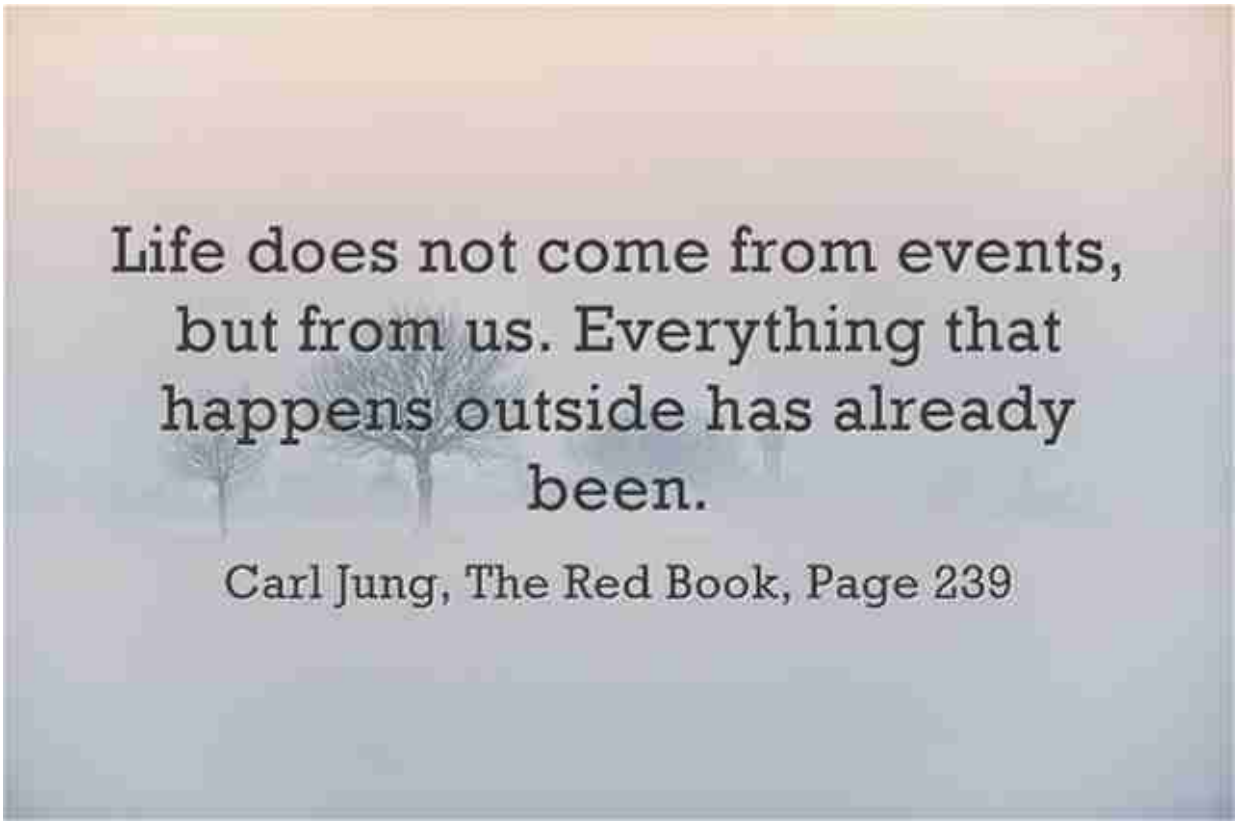


My soul: ”Who gives you thoughts and words? Do you make them? Are you not my serf a recipient who lies at my door and picks up my alms? And you dare think that what you devise and speak could be nonsense? Don’t you know yet that it comes from me and belongs to me?” Carl Jung, The Red Book, Page 241.



Life does not come from events, but from us. Everything that happens outside has already been. Carl Jung, The Red Book, Page 239.

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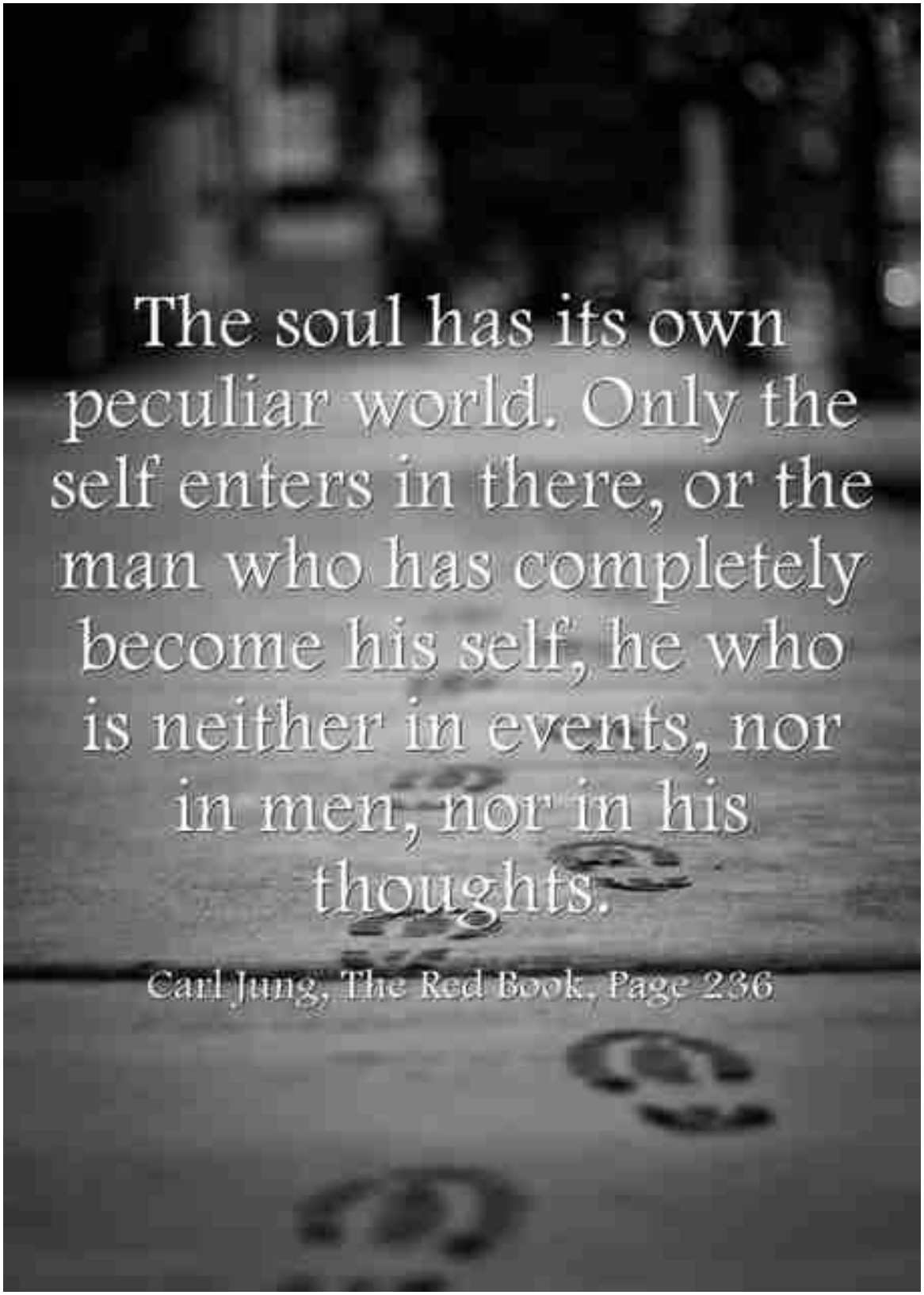
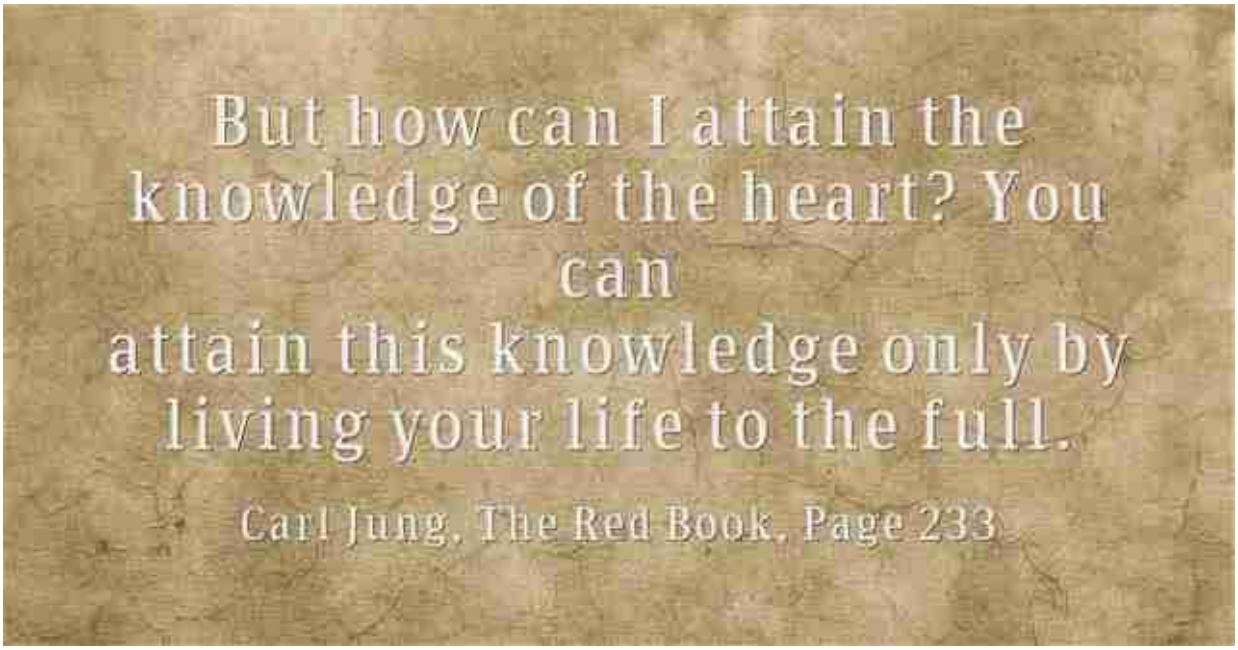
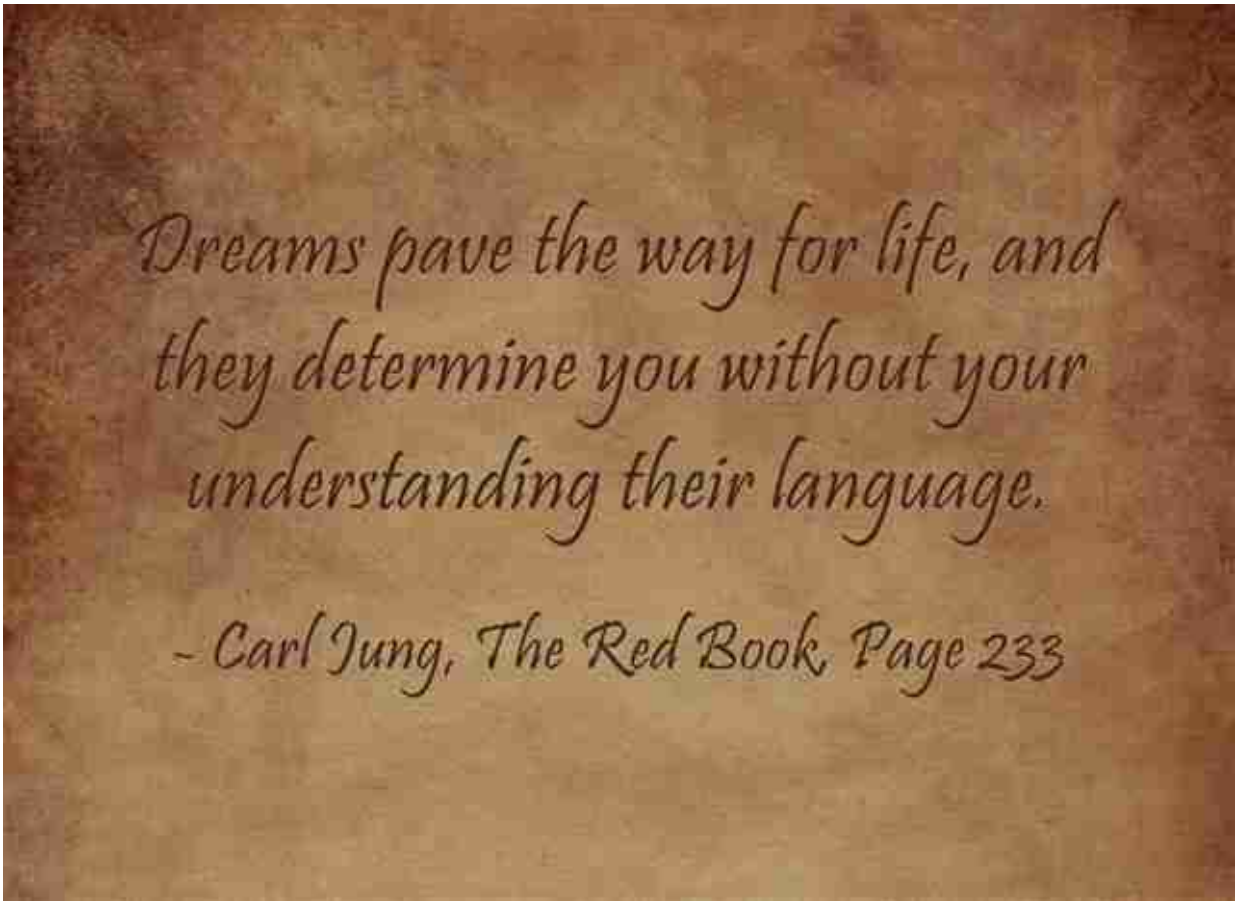


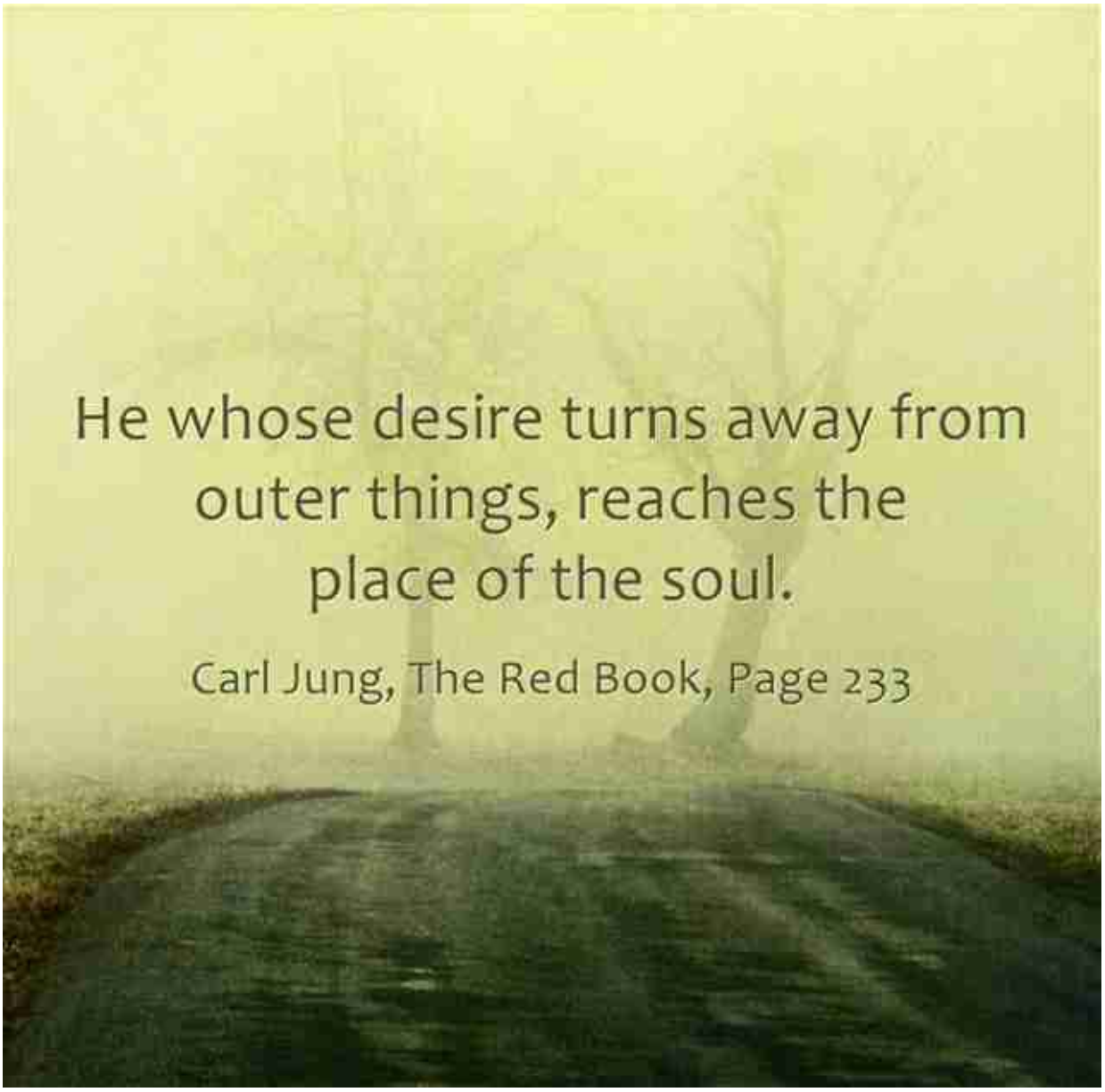
The soul has its own peculiar world. Only the self enters in there, or the man who has completely become his self, he who is neither in events, nor in men, nor in his thoughts. Carl Jung, The Red Book, 240.



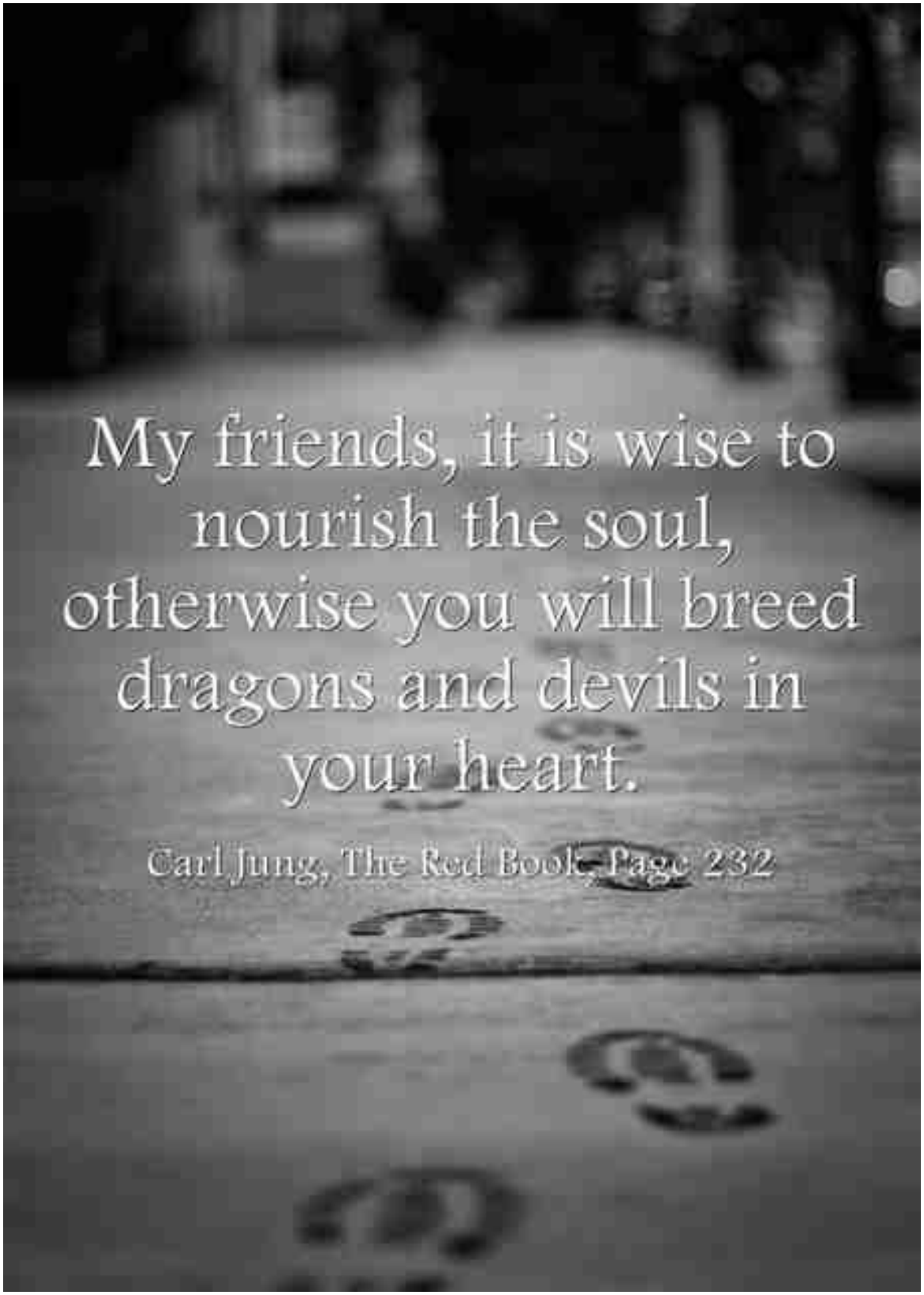
But how can I attain the knowledge of the heart? You can attain this knowledge only by living your life to the full. Carl Jung, The Red Book, Page 233.



Dreams pave the way for life, and they determine you without your understanding their language. Carl Jung, The Red Book, Page 233.



He whose desire turns away from outer things, reaches the place of the soul. Carl Jung, The Red Book, Page 233.



My friends, it is wise to nourish the soul, otherwise you will breed dragons and devils in your heart. Carl Jung, The Red Book, Page 232.

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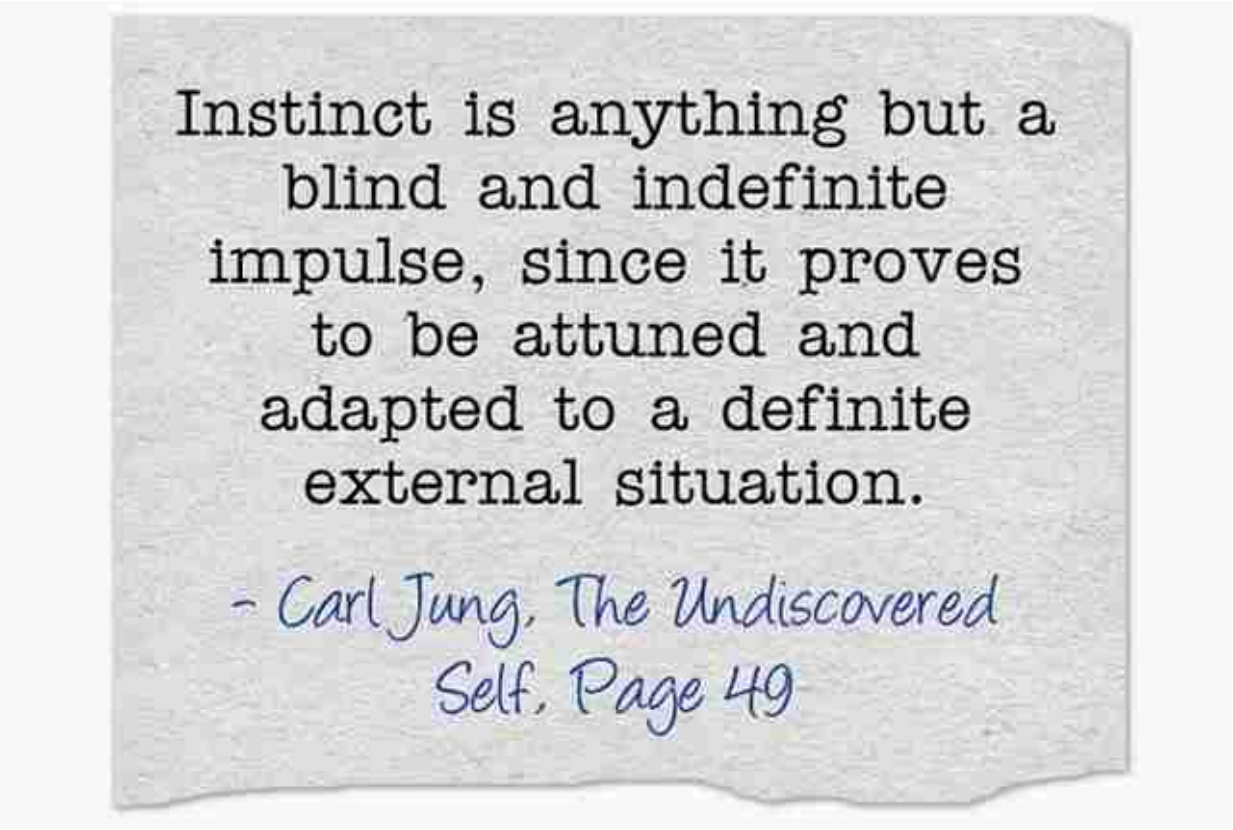
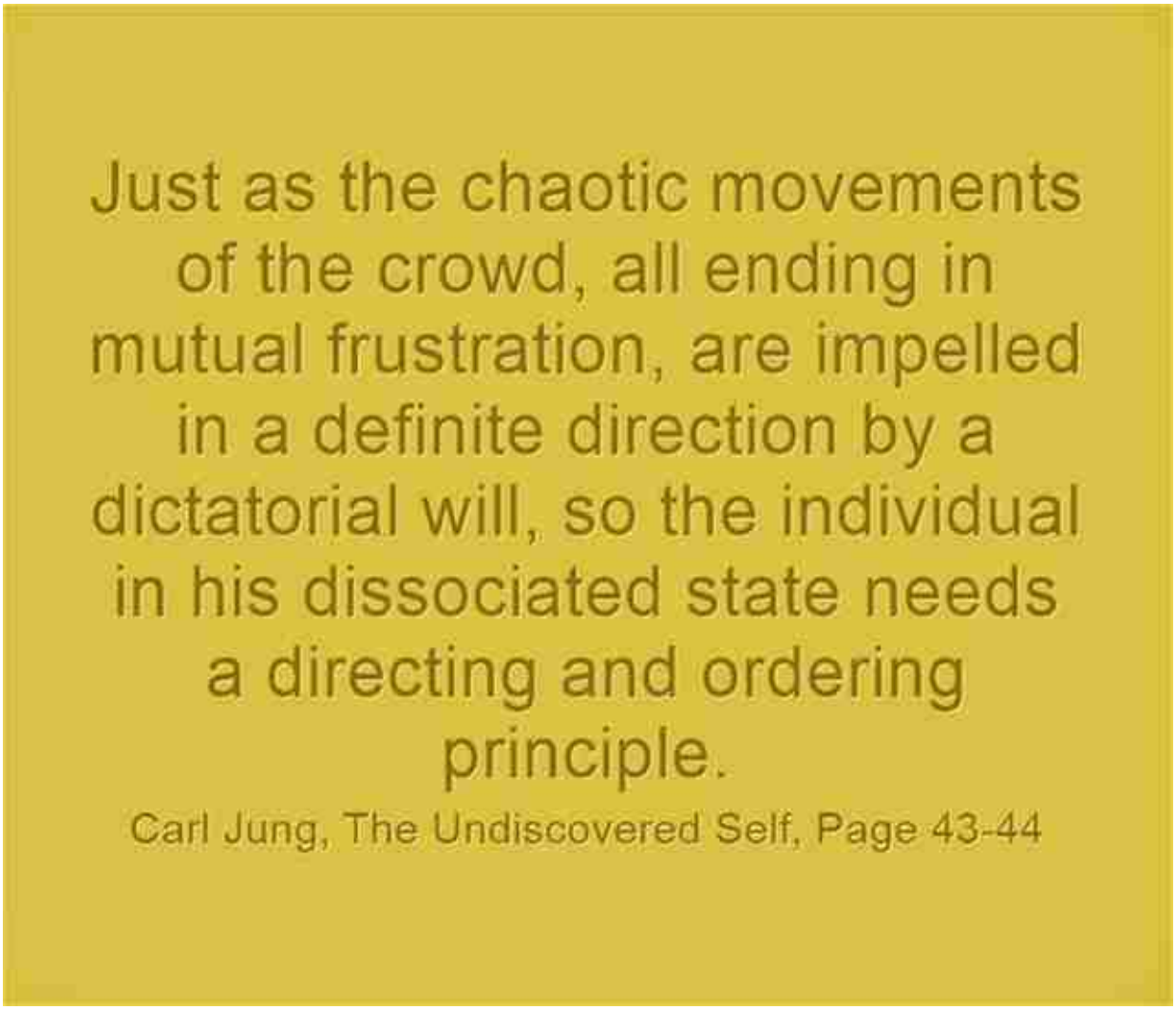
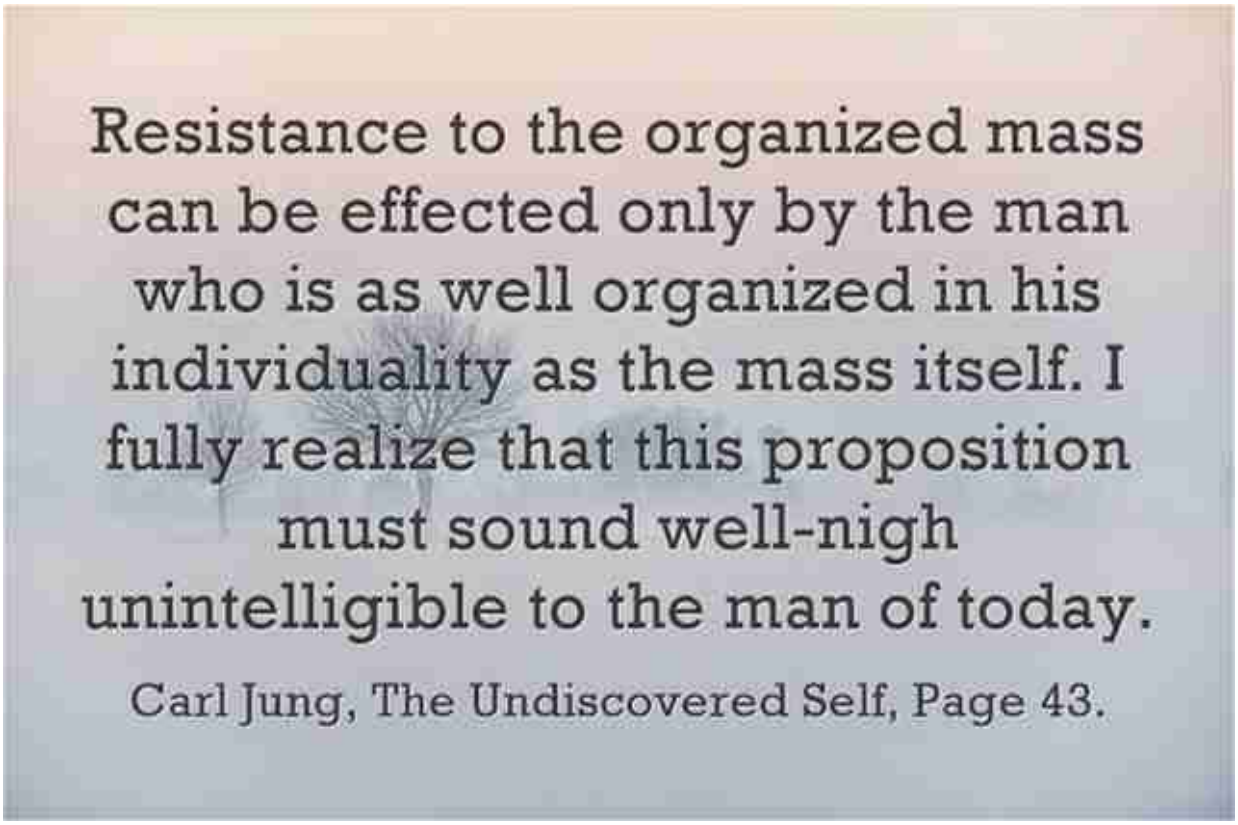


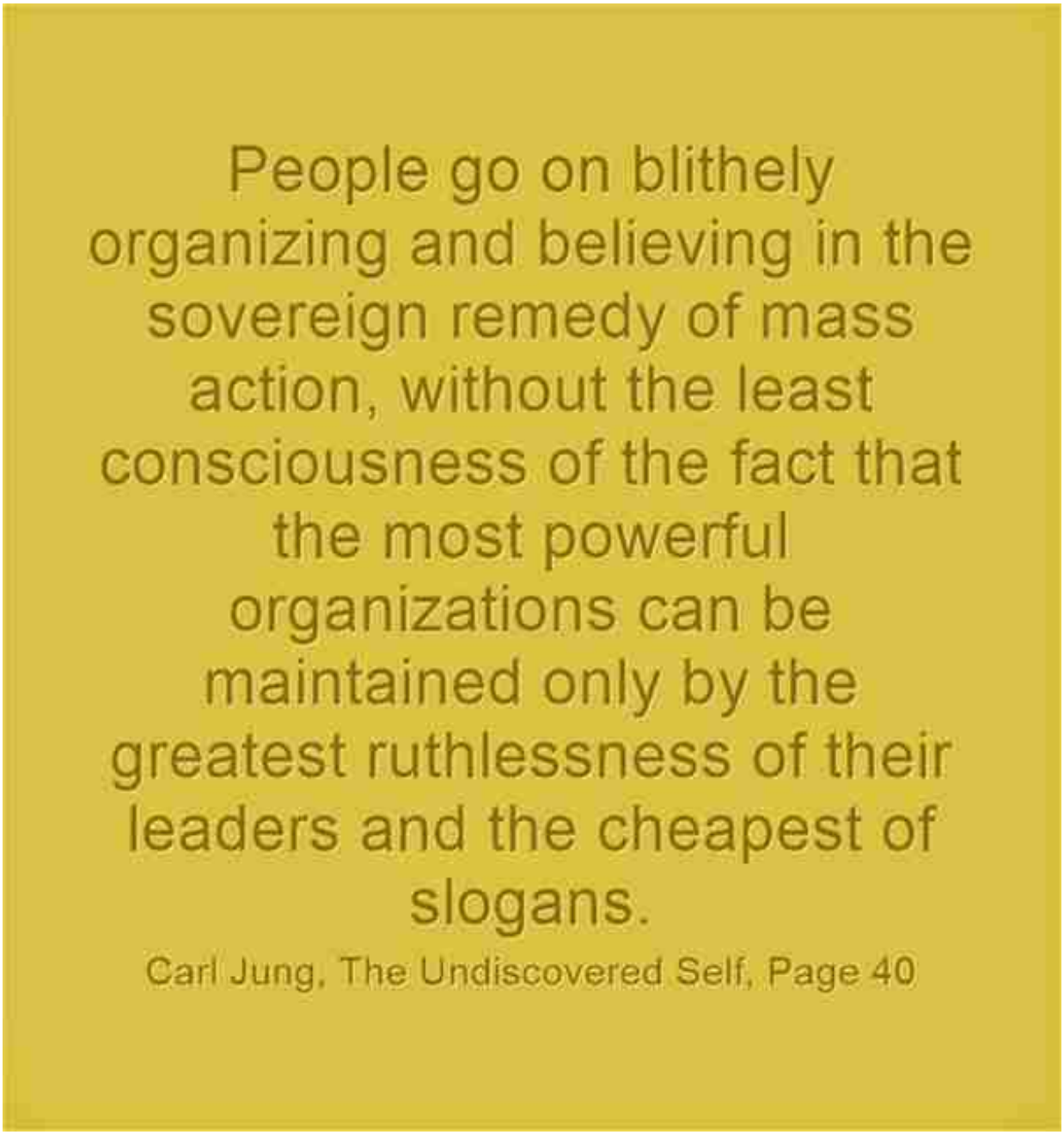
Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. Carl Jung, The Undiscovered Self, Page 49.



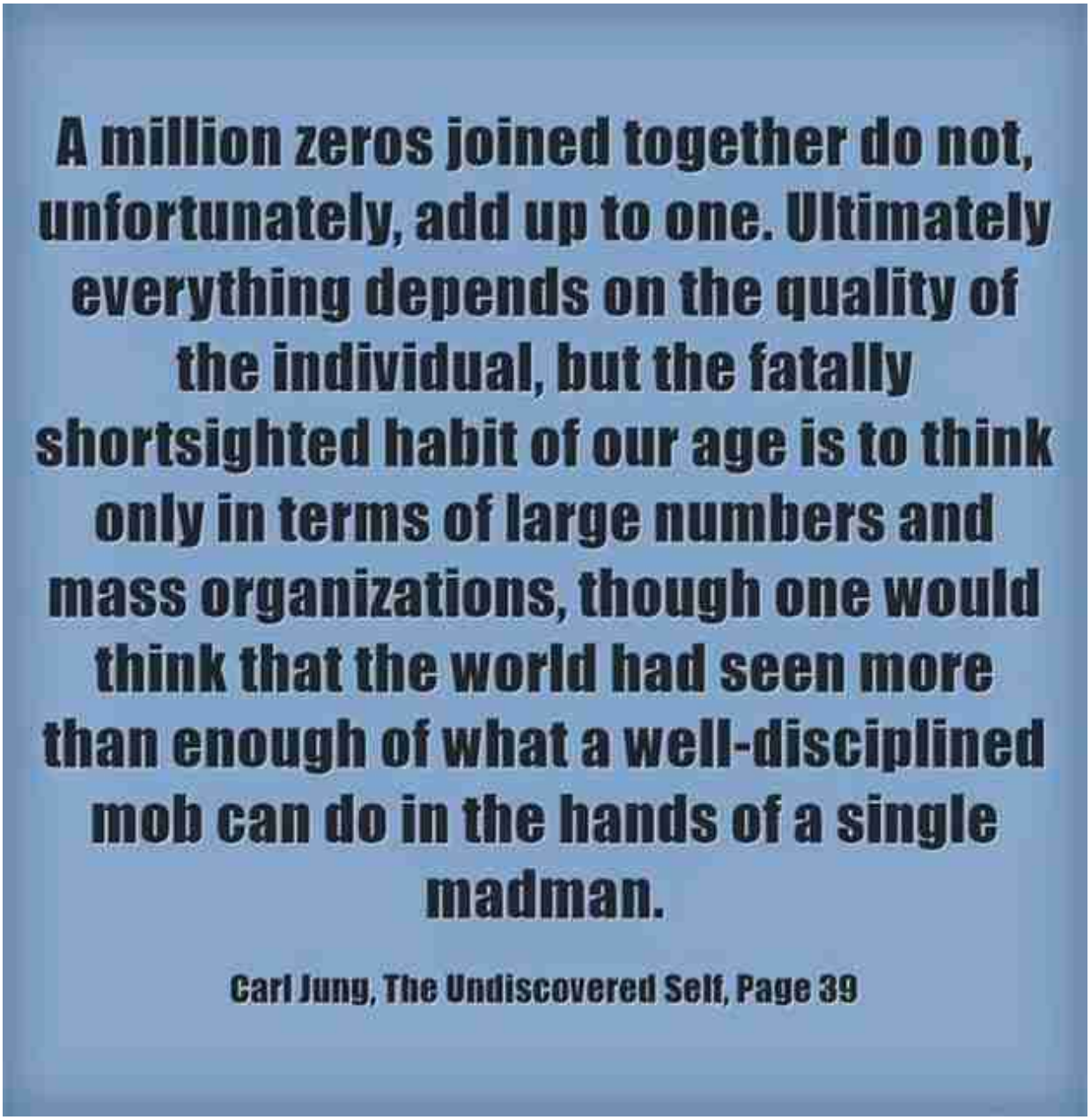
Just as the chaotic movements of the crowd, all ending in mutual frustration, are impelled in a definite direction by a dictatorial will, so the individual in his dissociated state needs a directing and ordering principle. Carl Jung, The Undiscovered Self, Pages 43-44.



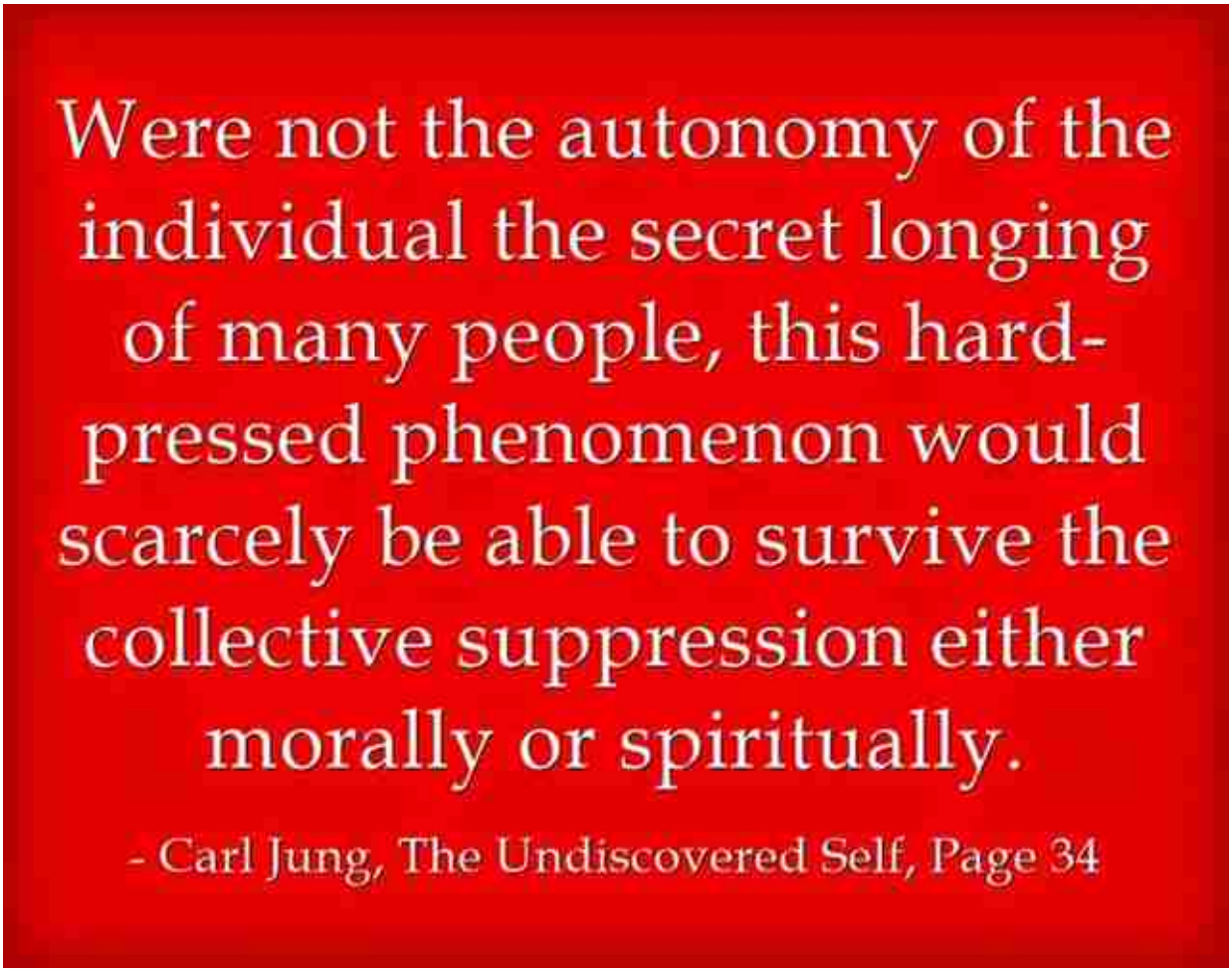
Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself. I fully realize that this proposition must sound well-nigh unintelligible to the man of today. Carl Jung, The Undiscovered Self, Page 43.



People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations can be maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans. Carl Jung, The Undiscovered Self, Page 40.



A million zeroes joined together do not, unfortunately, add up to one. Ultimately everything depends on the quality of the individual, but the fatally shortsighted habit of our age is to think only in terms of large numbers and mass organizations, though one would think that the world had seen more than enough of what a well-disciplined mob can do in the hands of a single madman. Carl Jung, The Undiscovered Self, Page 39.



Were not the autonomy of the individual the secret longing of many people, this hard-pressed phenomenon would scarcely be able to survive the collective suppression either morally or spiritually. Carl Jung, The Undiscovered Self, Page 34.

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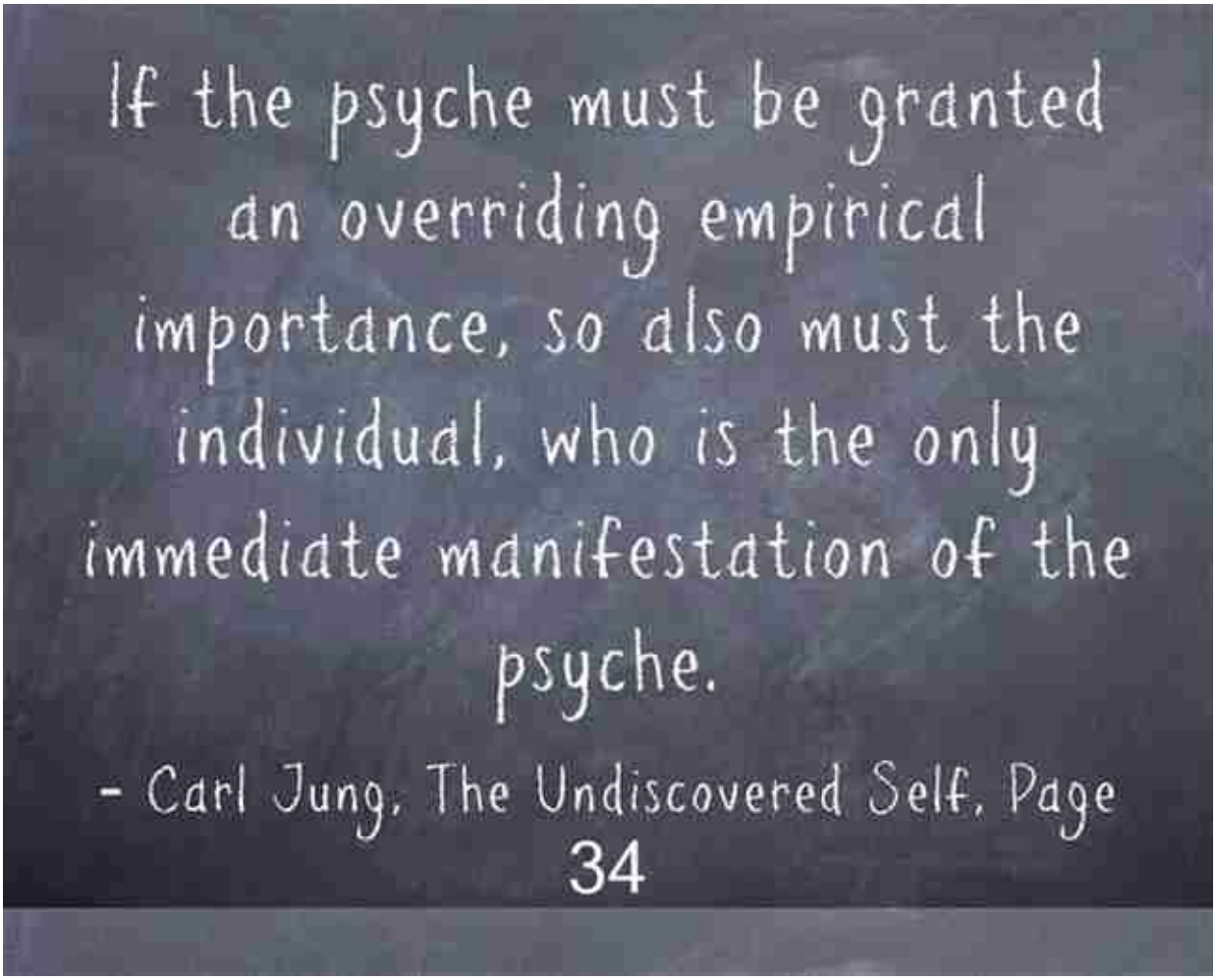
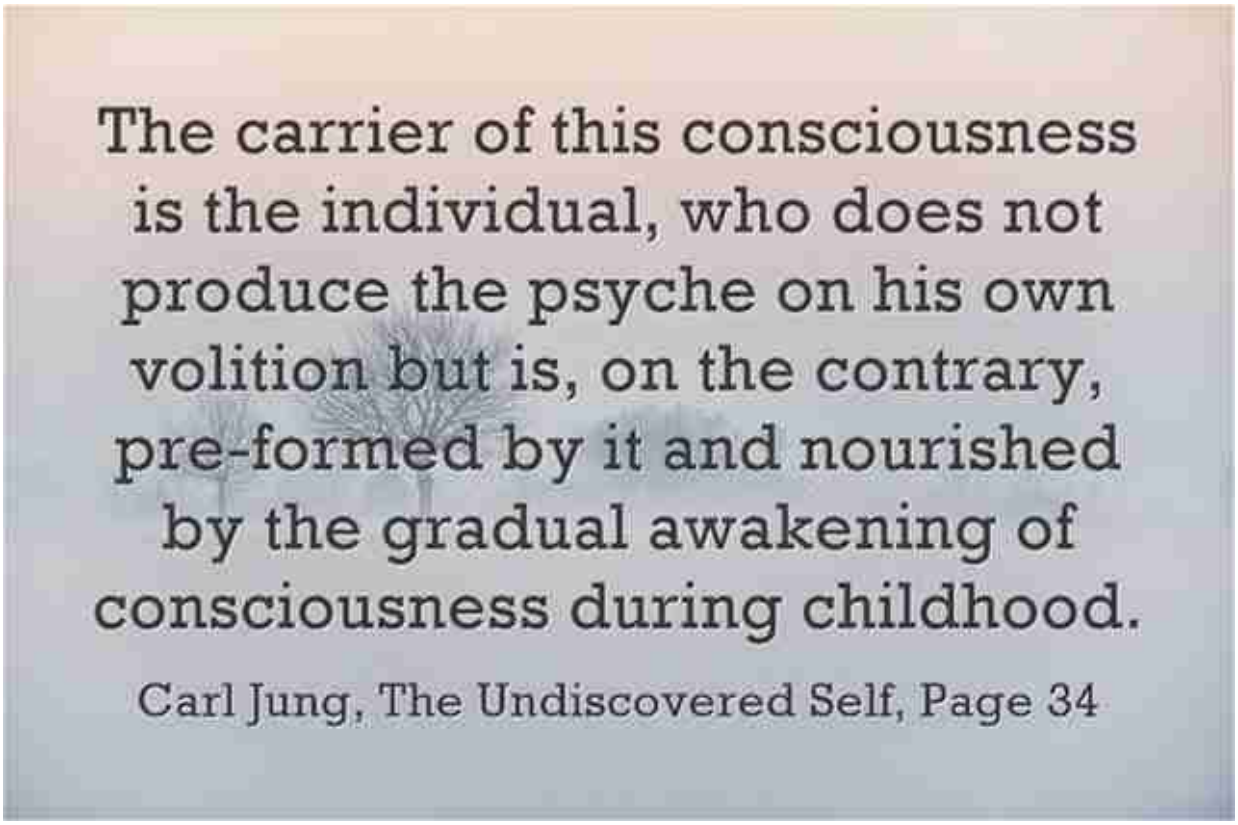
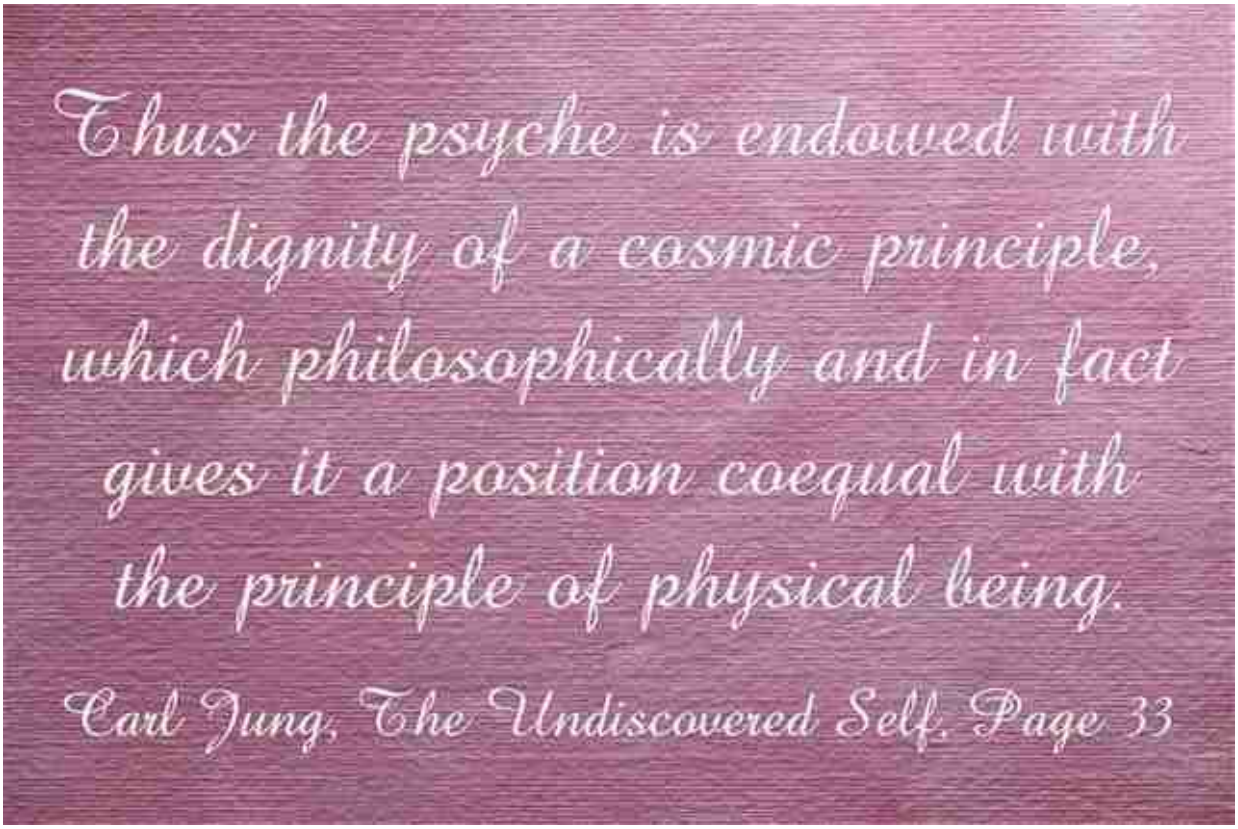


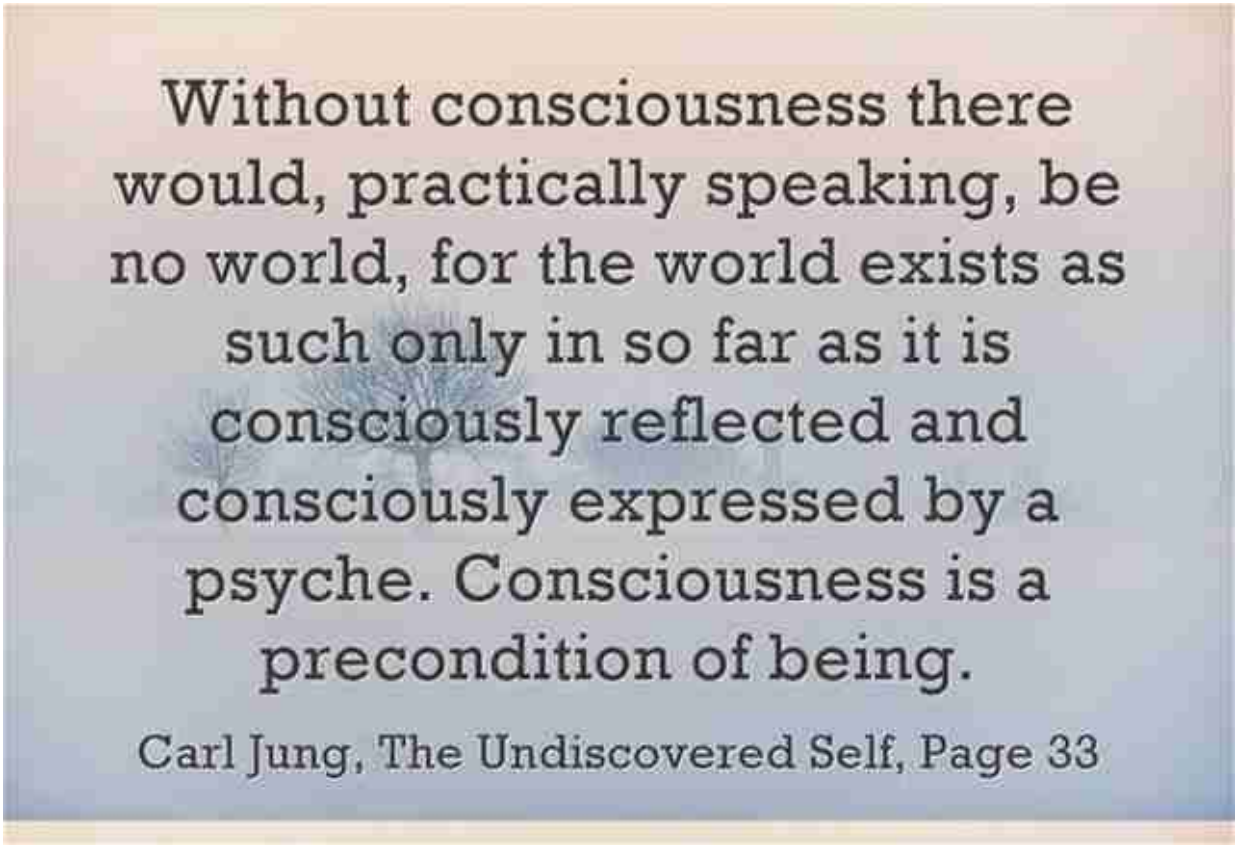
. If the psyche must be granted an overriding empirical importance, so also must the individual, who is the only immediate manifestation of the Psyche. Carl Jung, The Undiscovered Self, Page 34.



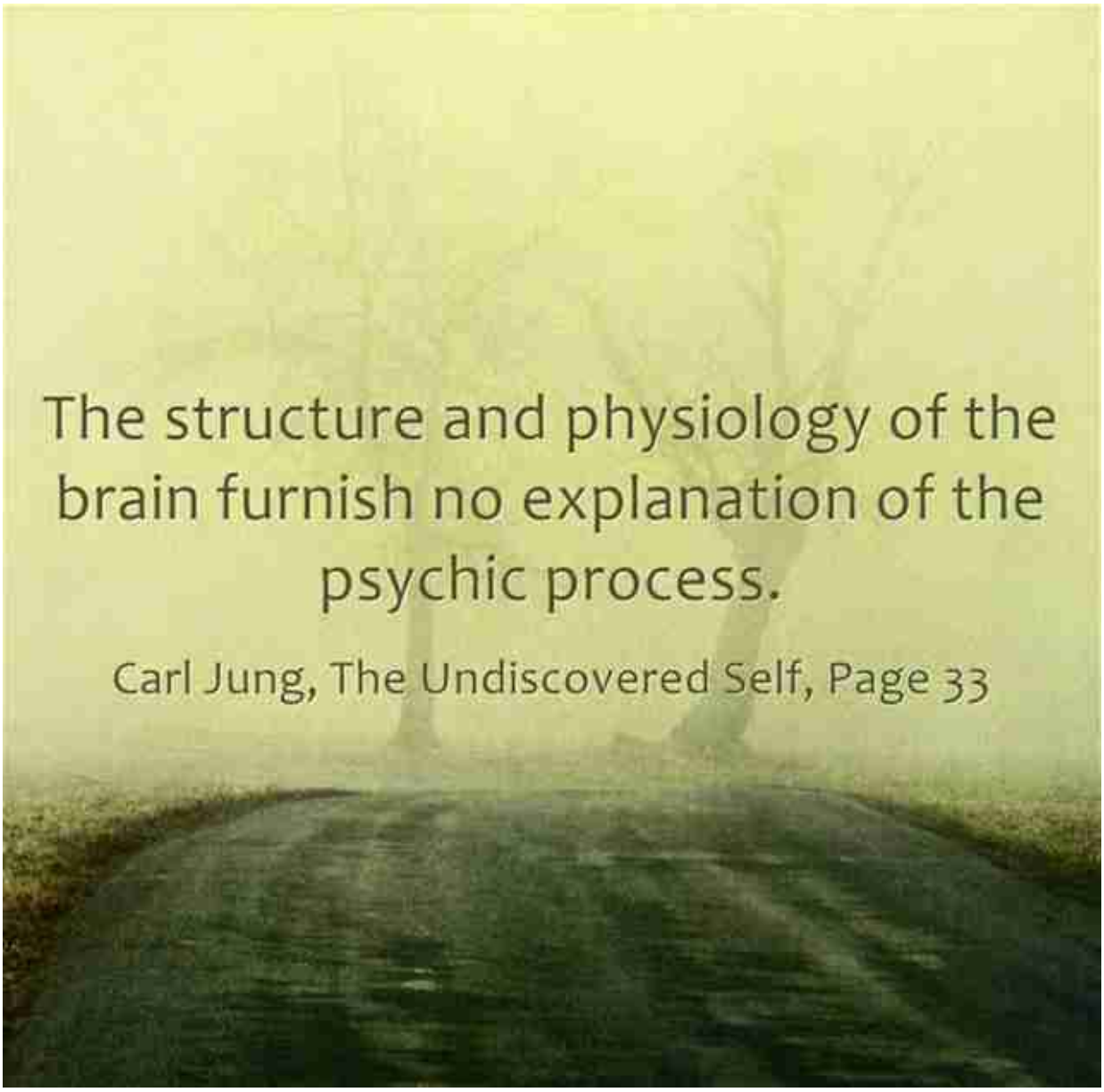
The carrier of this consciousness is the individual, who does not produce the psyche on his own volition but is, on the contrary, pre-formed by it and nourished by the gradual awakening of consciousness during childhood. Carl Jung, The undiscovered Self, Page 34.



Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being. Carl Jung, The Undiscovered Self, Page 33.



Without consciousness there would, practically speaking, be no world, for the world exists as such only in so far as it is consciously reflected and consciously expressed by a psyche. Consciousness is a precondition of being. Carl Jung, The Undiscovered Self, Page 33



The structure and physiology of the brain furnish no explanation of the psychic process. Carl Jung, The Undiscovered Self, Page 33.

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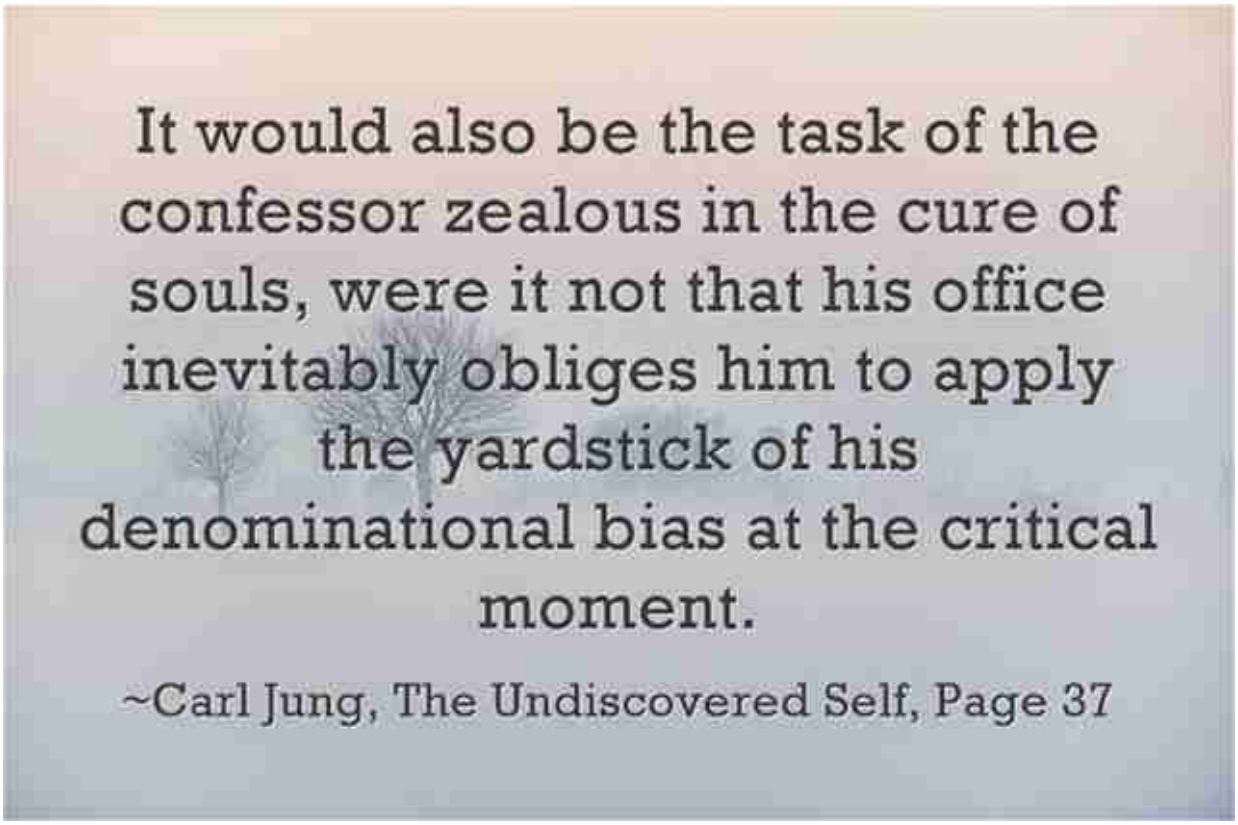
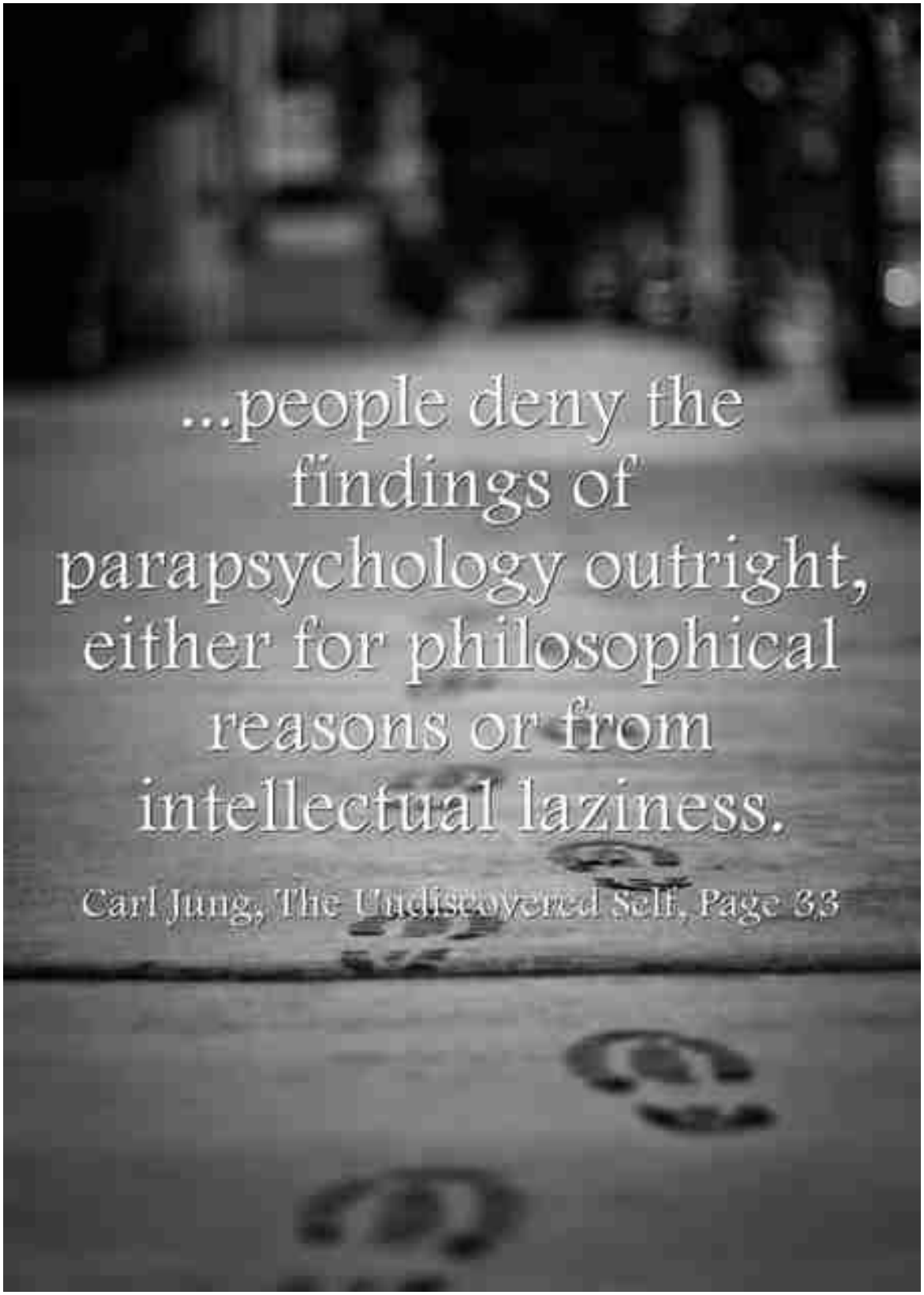


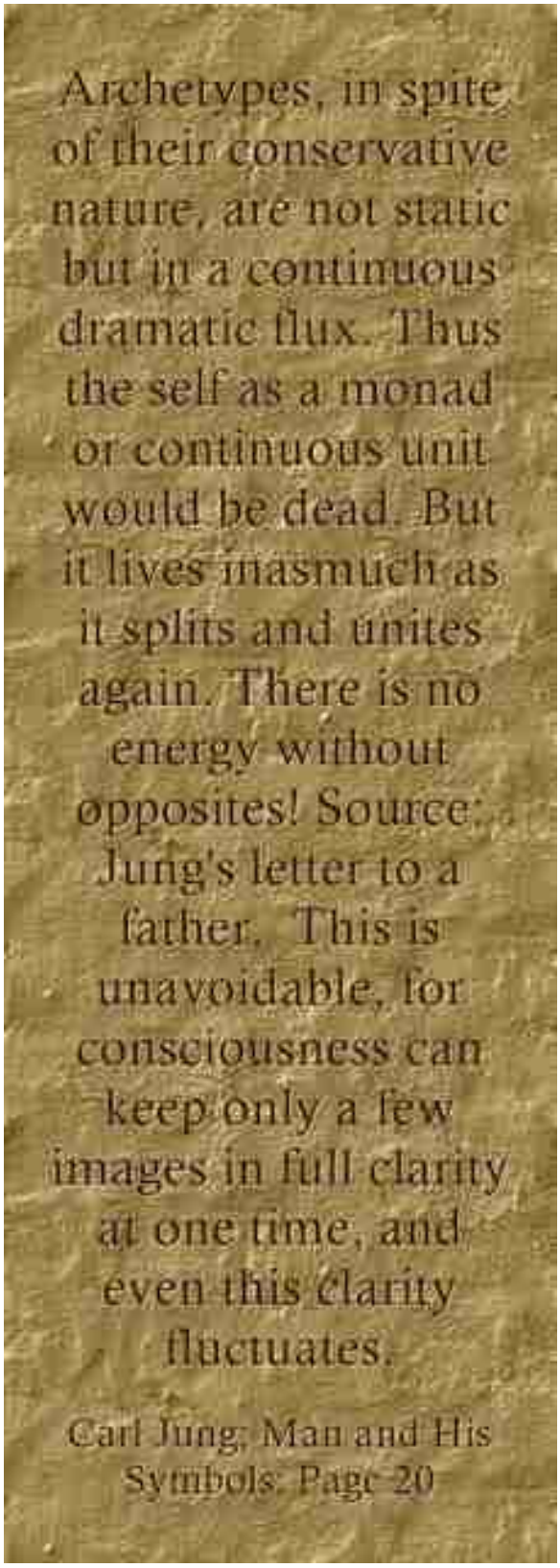
It would also be the task of the confessor zealous in the cure of souls, were it not that his office inevitably obliges him to apply the yardstick of his denominational bias at the critical moment. Carl Jung, The Undiscovered Self, Page 37.

If you want to go to heaven, your feet will grow into hell. Carl Jung, Cornwall Seminar, Page 12.



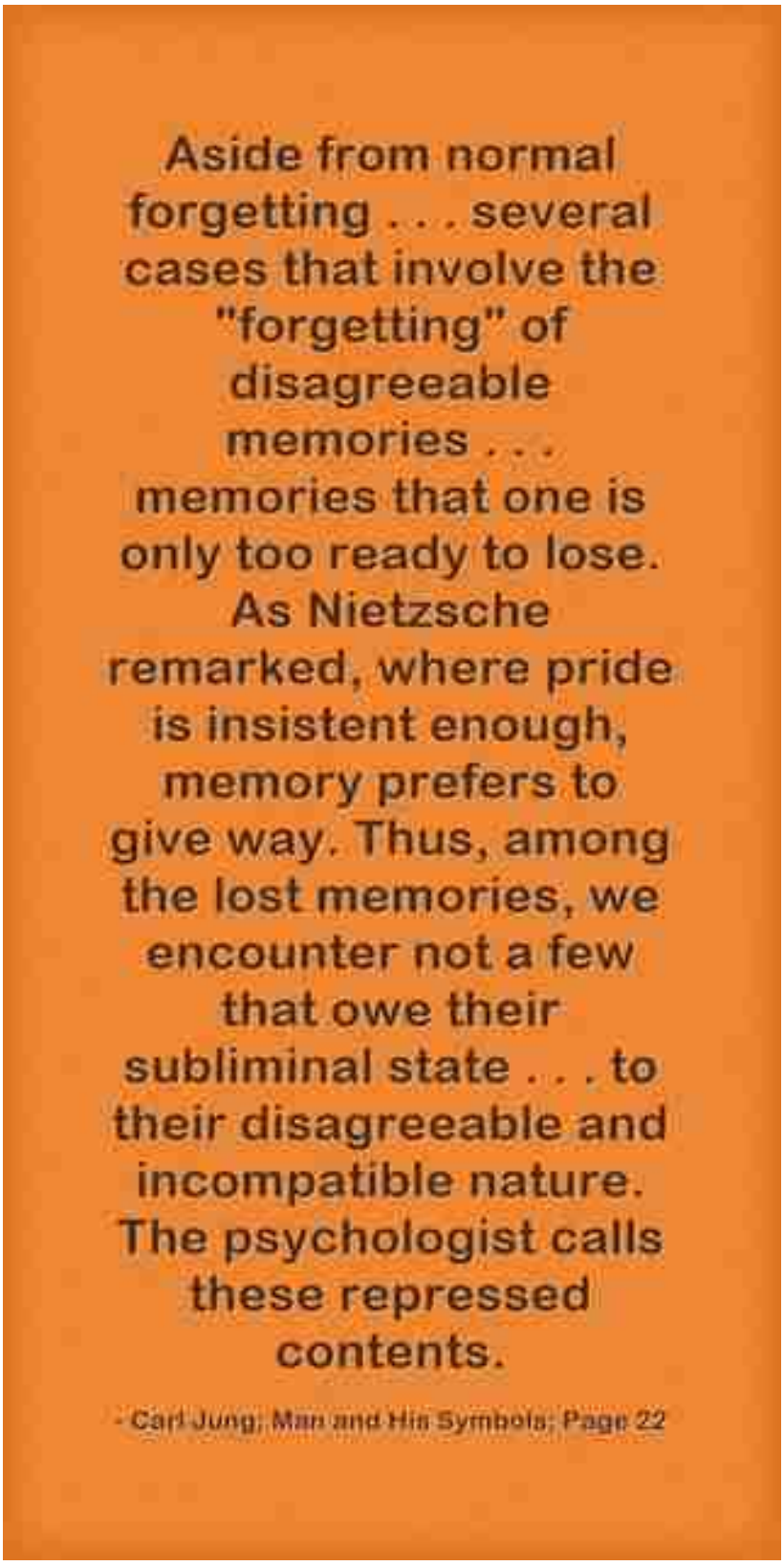
...people deny the findings of parapsychology outright, either for philosophical reasons or from intellectual laziness. Carl Jung, The Undiscovered Self, Page 33.

...Man is an enigma to himself. Carl Jung, The Undiscovered Self, Page 31.



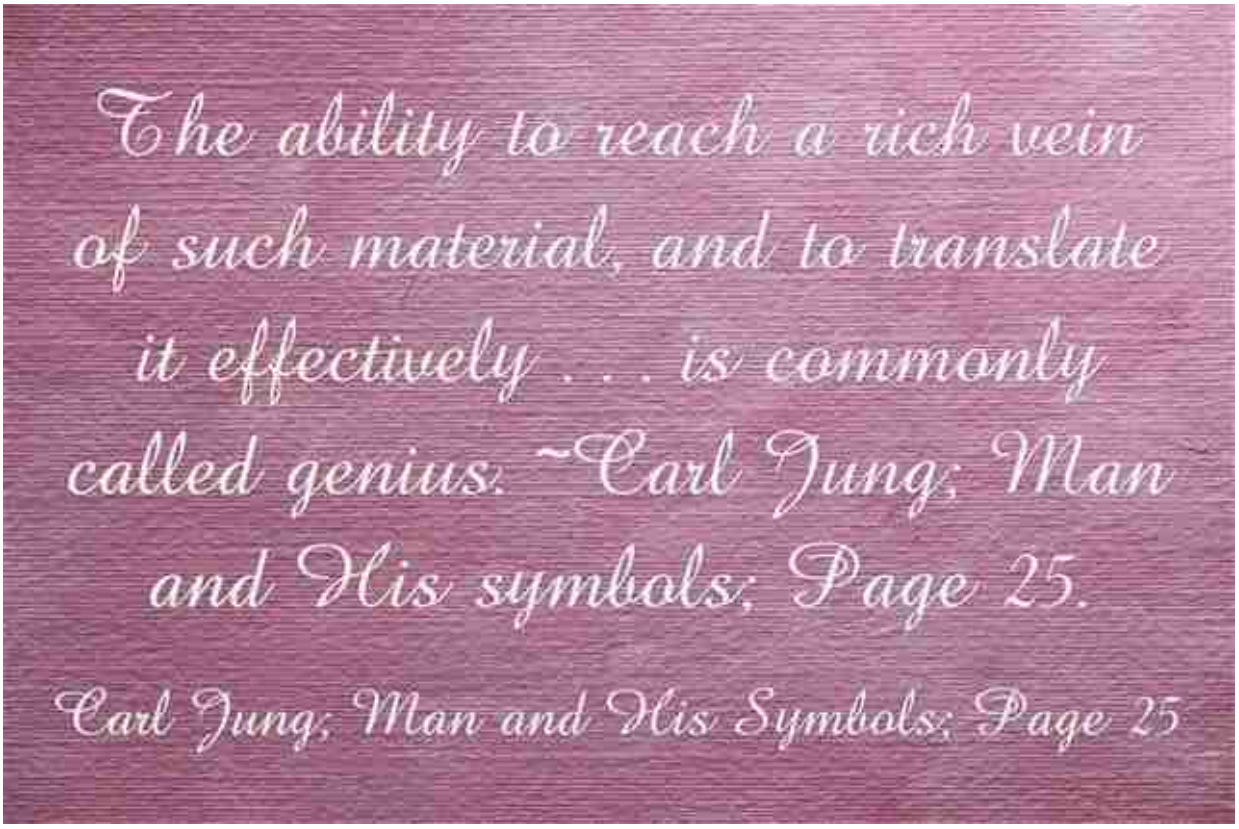
Archetypes, in spite of their conservative nature, are not static but in a continuous dramatic flux. Thus the self as a monad or continuous unit would be dead. But it lives inasmuch as it splits and unites again. There is no energy without opposites! Source: Jung's letter to a father. This is unavoidable, for consciousness can keep only a few

images in full clarity at one time, and even this clarity fluctuates. Carl Jung; Man and His symbols; Page 20.

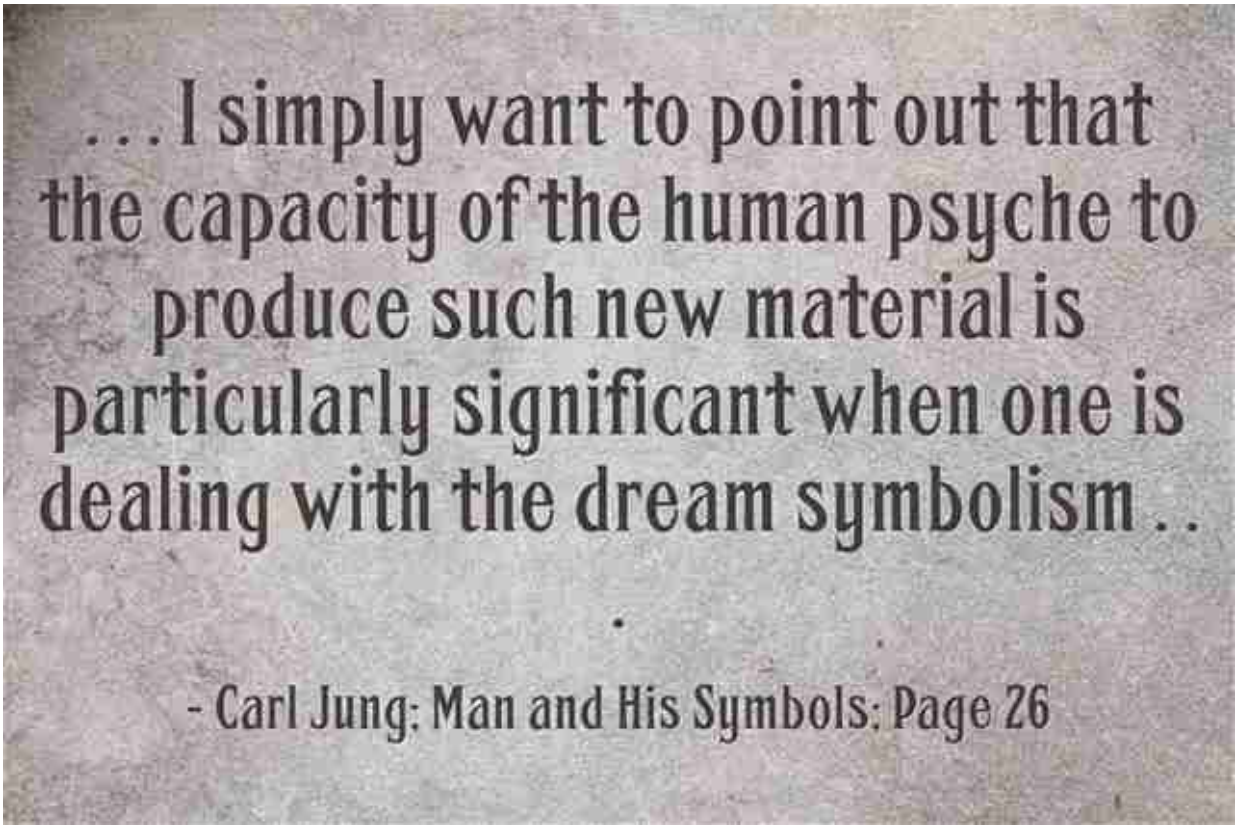


Aside from normal forgetting . . . several cases that involve the ”forgetting” of disagreeable memories . . . memories that one is only too ready to lose. As Nietzsche remarked, where pride is insistent enough, memory prefers to

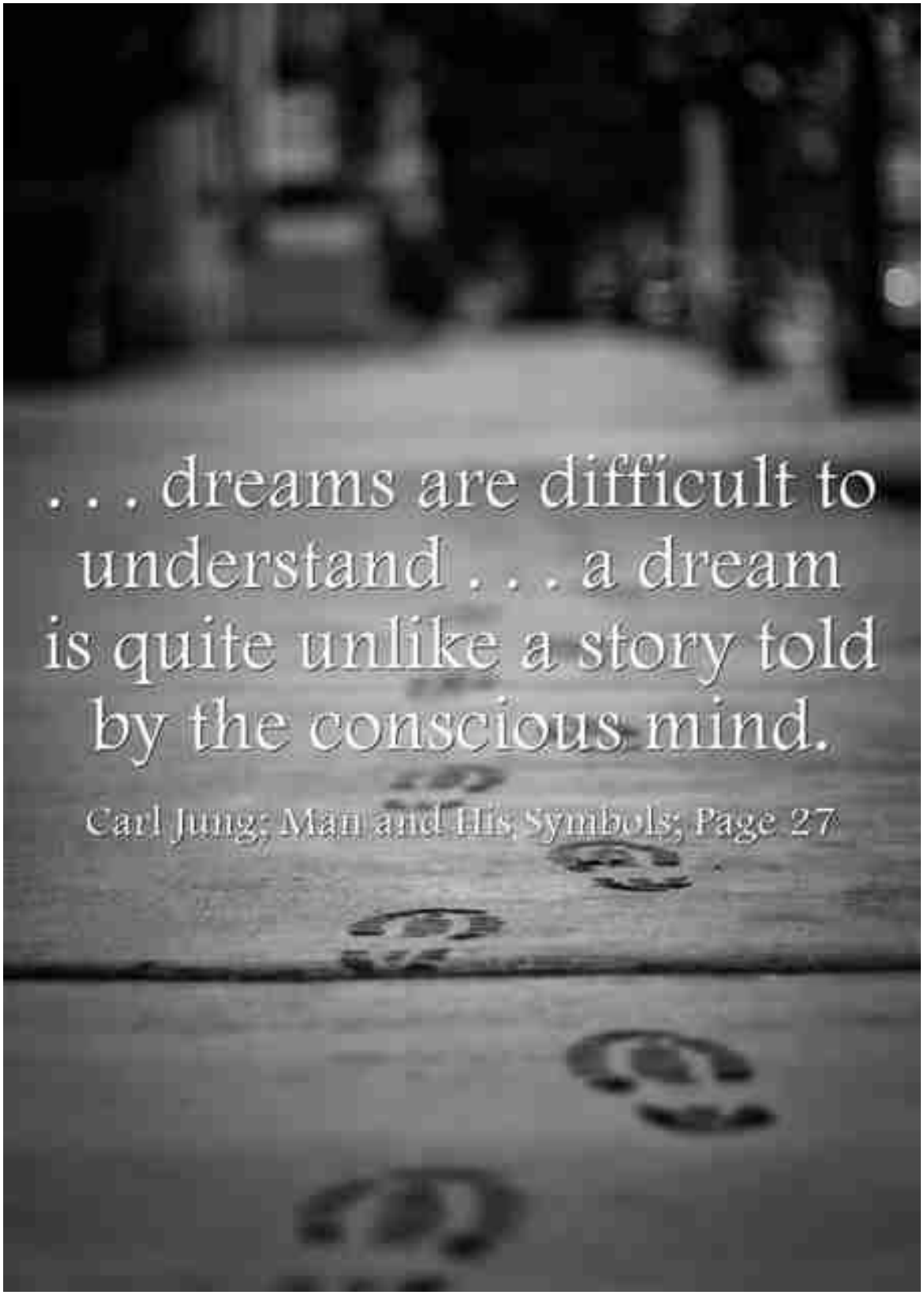
give way. Thus, among the lost memories, we encounter not a few that owe their subliminal state . . . to their disagreeable and incompatible nature. The psychologist calls these repressed contents. Carl Jung; Man and His symbols; Page 22.



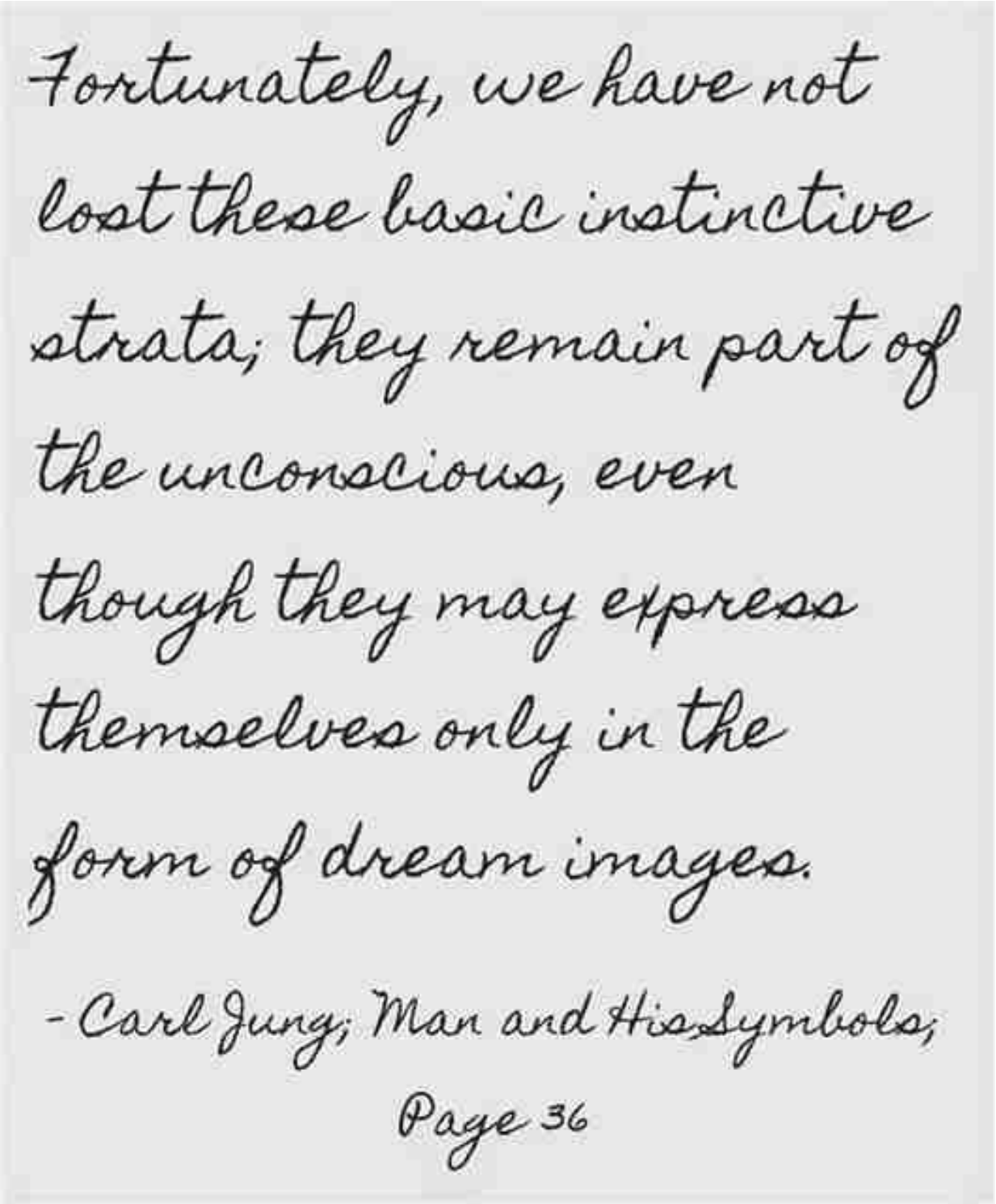
The ability to reach a rich vein of such material, and to translate it effectively . . . is commonly called genius. Carl Jung; Man and His symbols; Page 25.



. . . I simply want to point out that the capacity of the human psyche to produce such new material is particularly significant when one is dealing with the dream symbolism . . . Carl Jung; Man and His symbols; Page 26.



. . . dreams are difficult to understand . . . a dream is quite unlike a story told by the conscious mind. Carl Jung; Man and His Symbols; Page 27.



Fortunately, we have not lost these basic instinctive strata; they remain part of the unconscious, even though they may express themselves only in the form of dream images. Carl Jung; Man and His symbols; Page 36.

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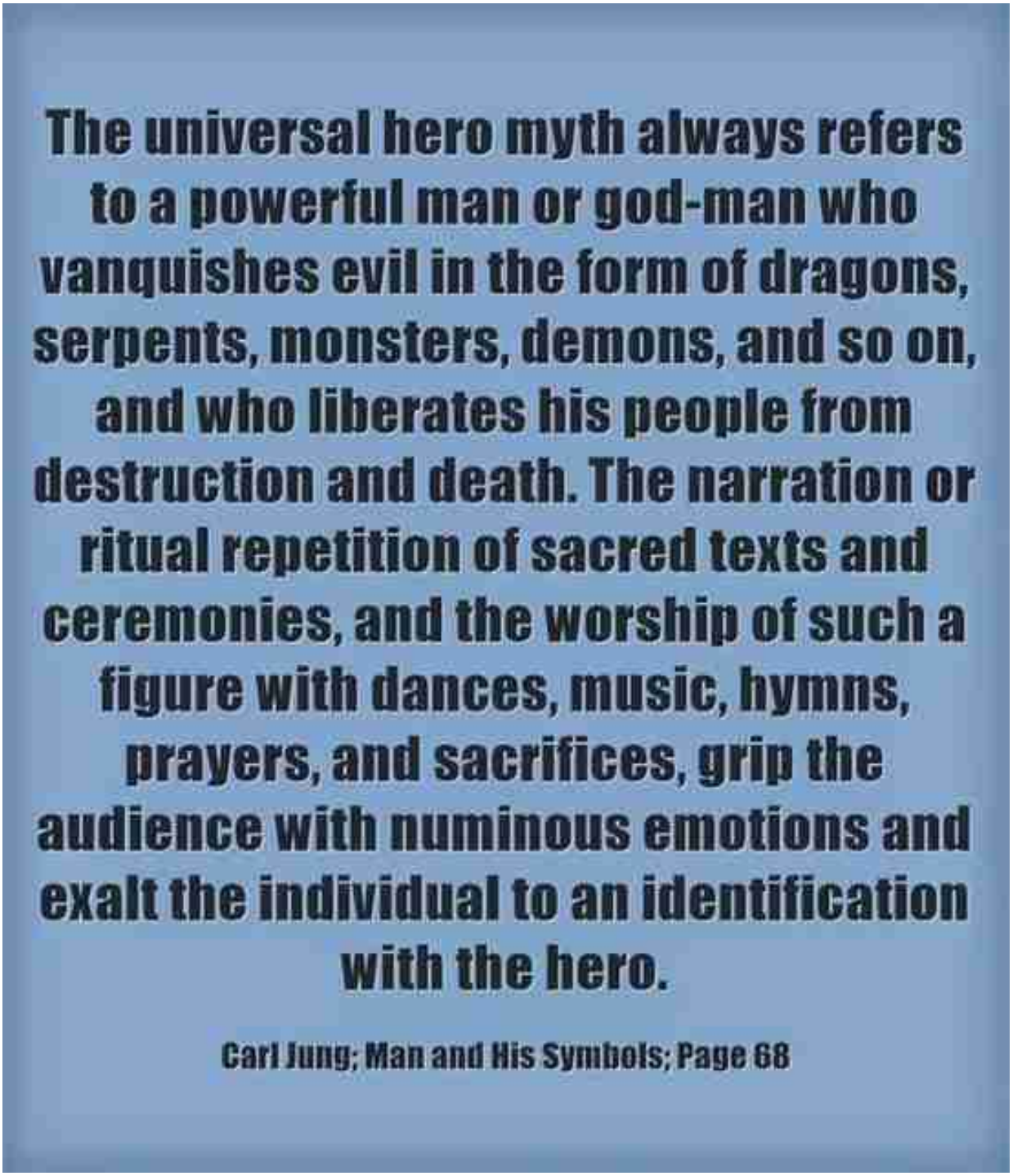
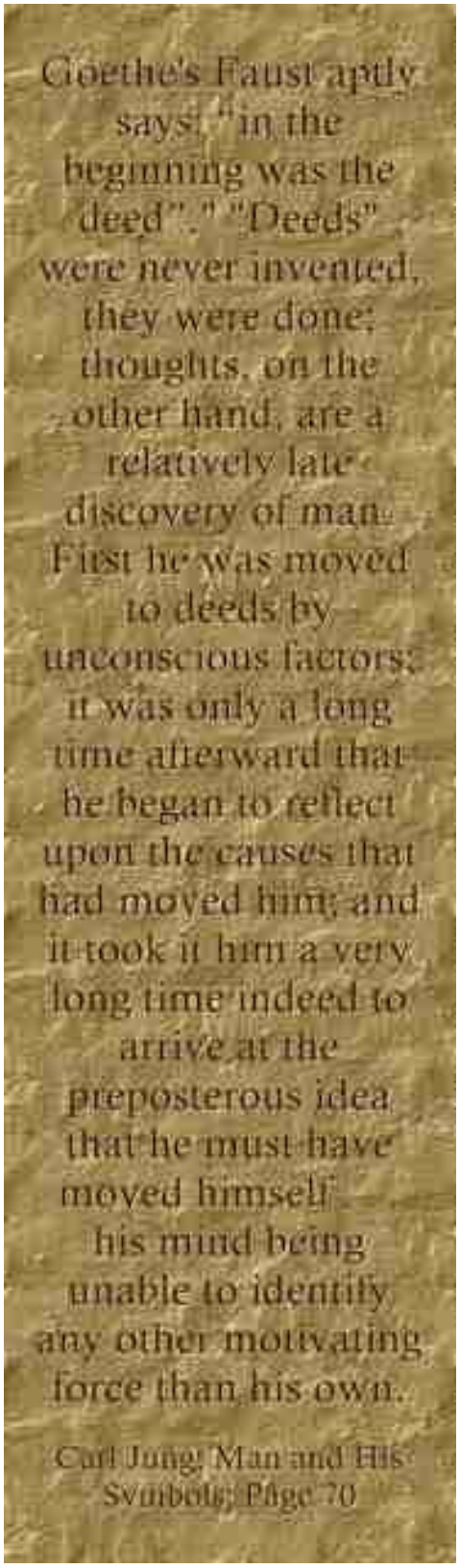


The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

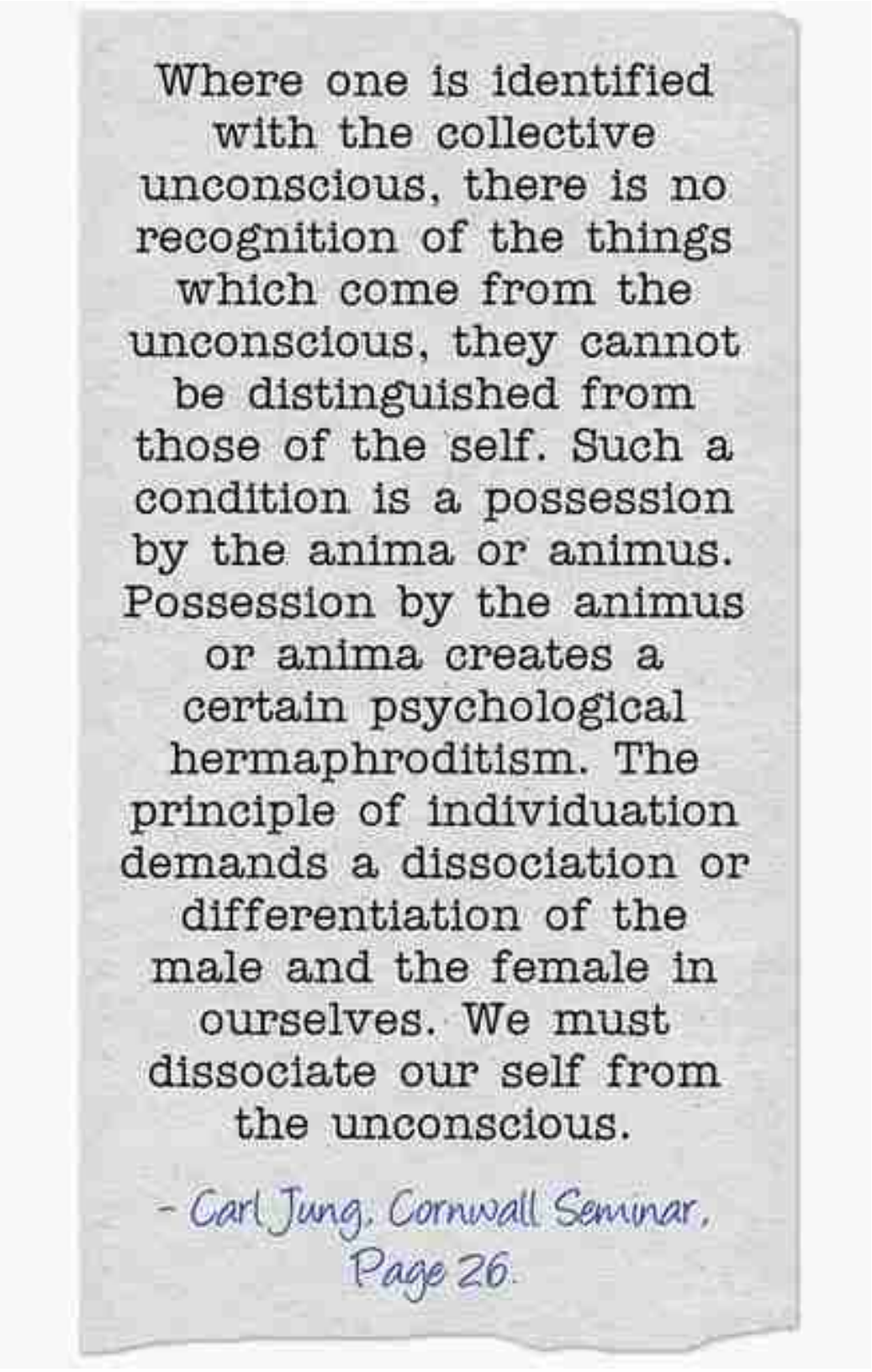


Goethe's Faust aptly says: "in the beginning was the deed"." "Deeds" were never invented, they were done; thoughts, on the other hand, are a relatively late discovery of man. First he was moved to deeds by unconscious factors; it was only a long time afterward that he began to reflect upon the causes that had moved him;

and it took it him a very long time indeed to arrive at the preposterous idea that he must have moved himself . . . his mind being unable to identify any other motivating force than his own. Carl Jung; Man and His Symbols; Page 70.

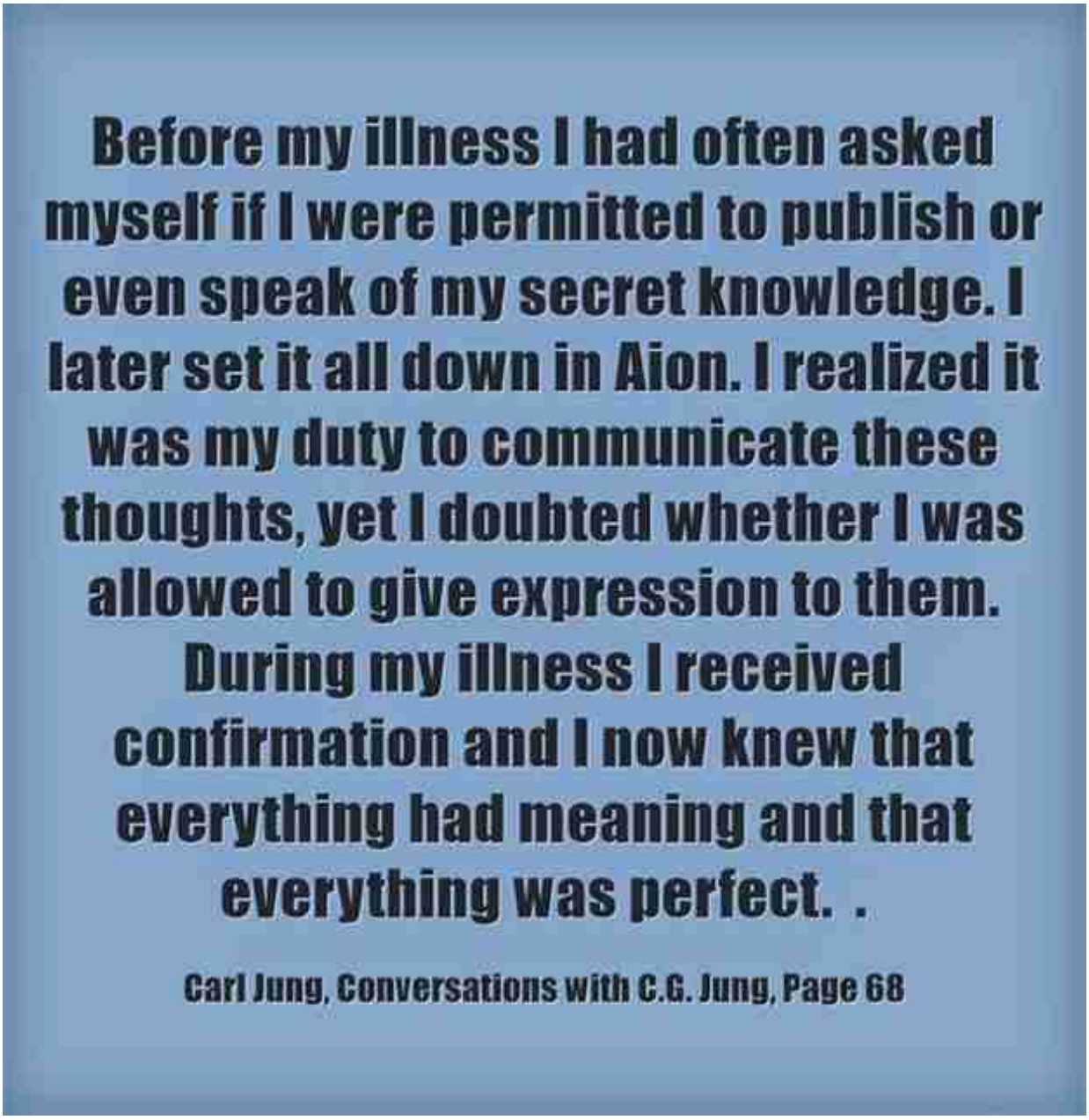
When the fire has burnt all that should be burnt, the balanced people of common sense naturally settle down and

control the fiery ones because they are a nuisance. Yet the fire remains alive in certain people, eg. Meister Eckhart whose teaching lay dormant for six hundred years. Around Eckhart grew up a group of Brethren of the Free Spirit who lived licentiously. The problem we face is: ”Is analytical psychology in the same boat?” ”Are the second generation like the Brethren of the Free Spirit?” If so, it is the open way to Hell, and analytical psychology has come too soon and it will have to wait for a century or two. Carl Jung, The Cornwall Seminar, Page 20.

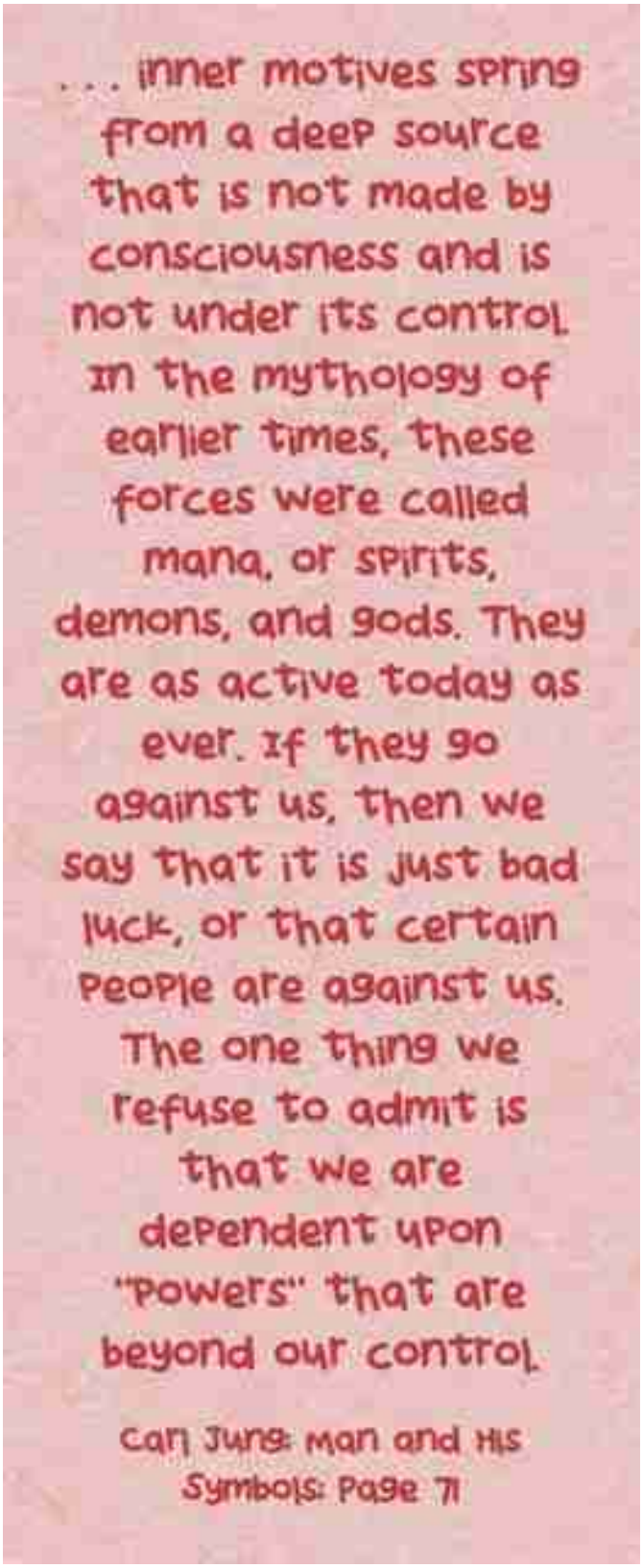


Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self. Such a condition is a possession by the anima or animus. Possession by the animus or anima creates a certain psychological hermaphroditism. The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves. We must dissociate

our self from the unconscious. Carl Jung, Cornwall Seminar, Page 26.

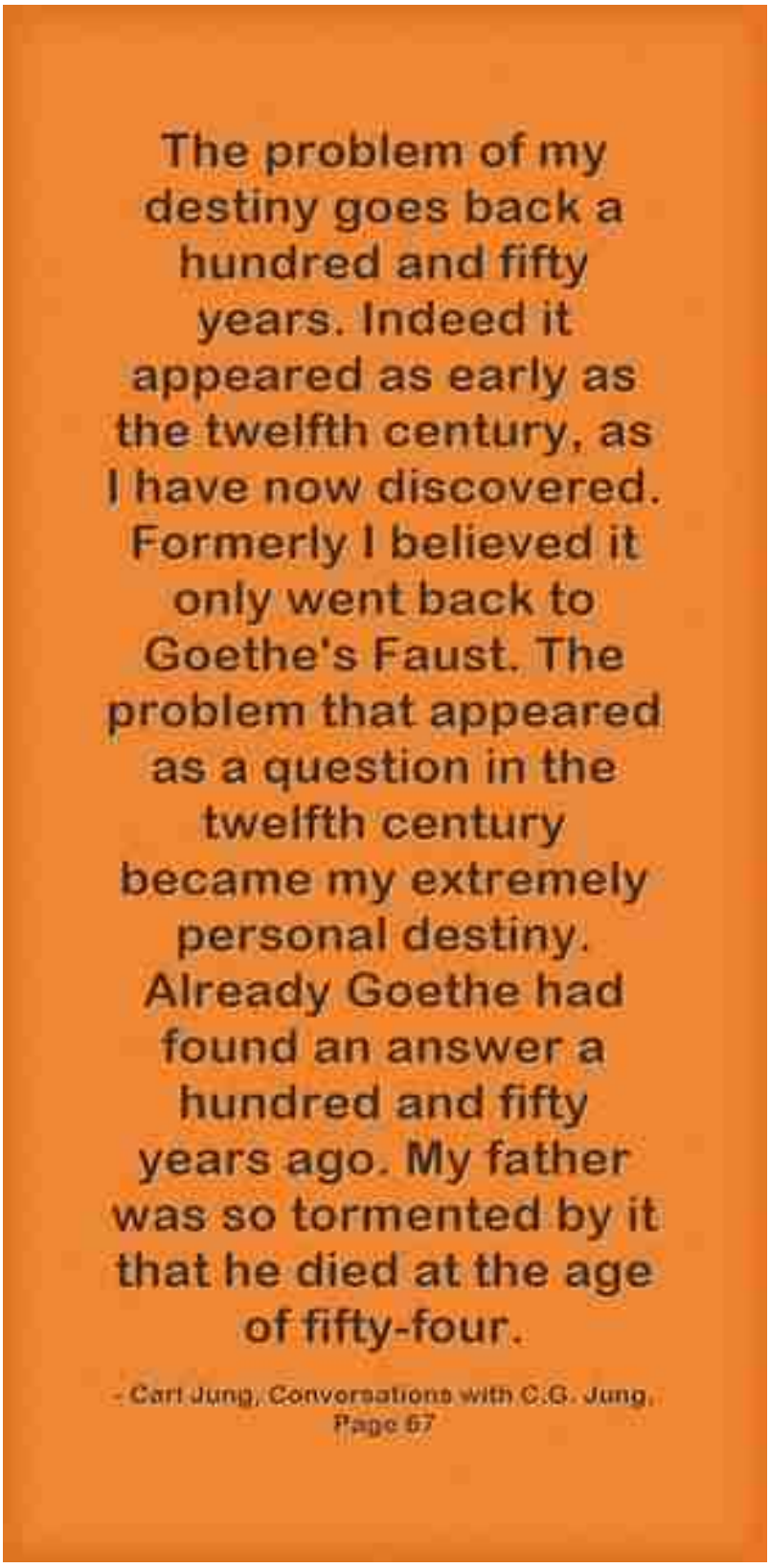


Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. . Carl Jung, Conversations with C.G. Jung, Page 68.



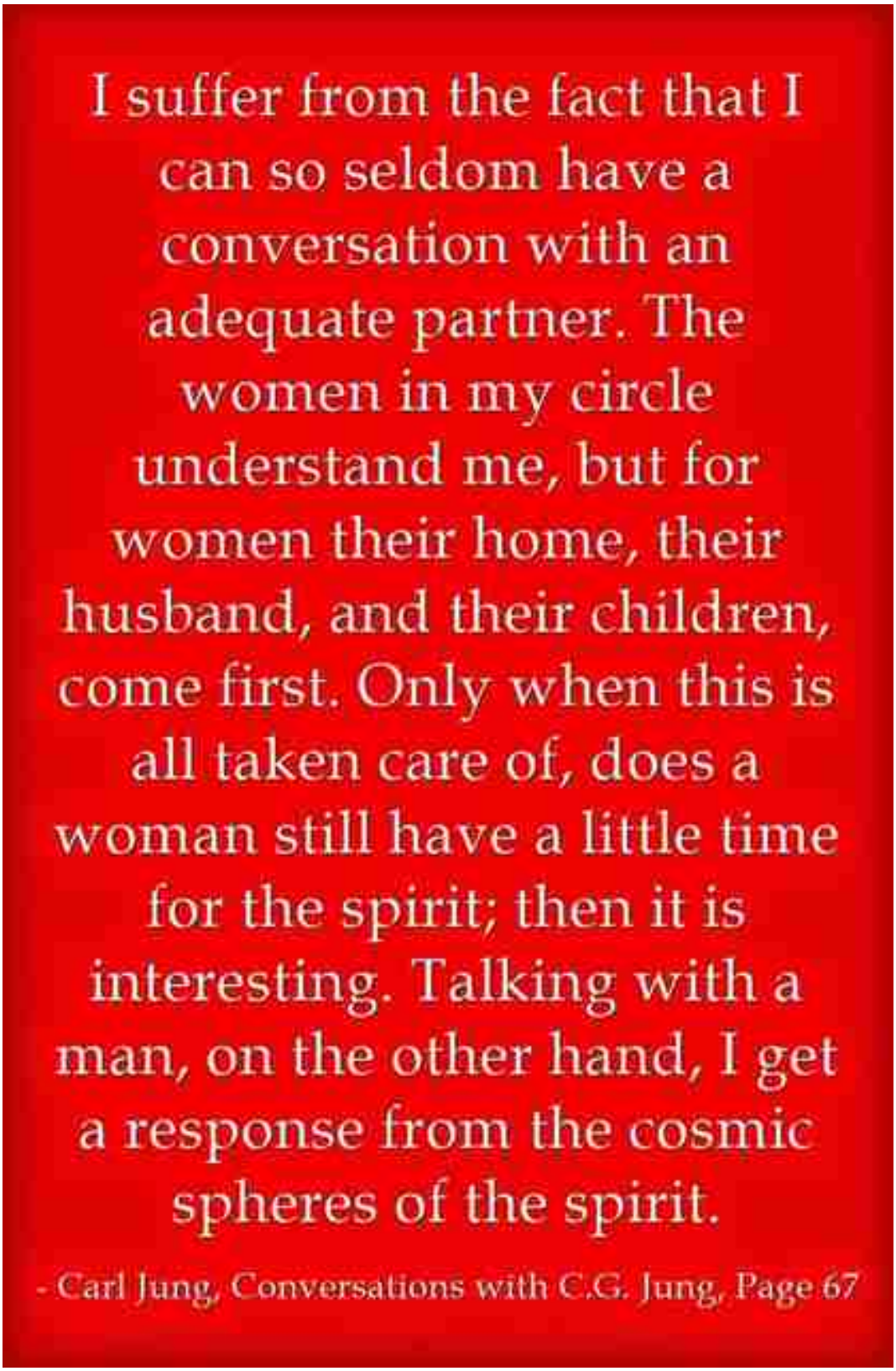
. . . inner motives spring from a deep source that is not made by consciousness and is not under its control. In the mythology of earlier times, these forces were called mana, or spirits, demons, and gods. They are as active today as ever. If they go against us, then we say that it is just bad luck, or that certain people are against us. The one thing we refuse to admit is that we are dependent upon ”powers” that are beyond our control. Carl Jung; Man and His

Symbols; Page 71.

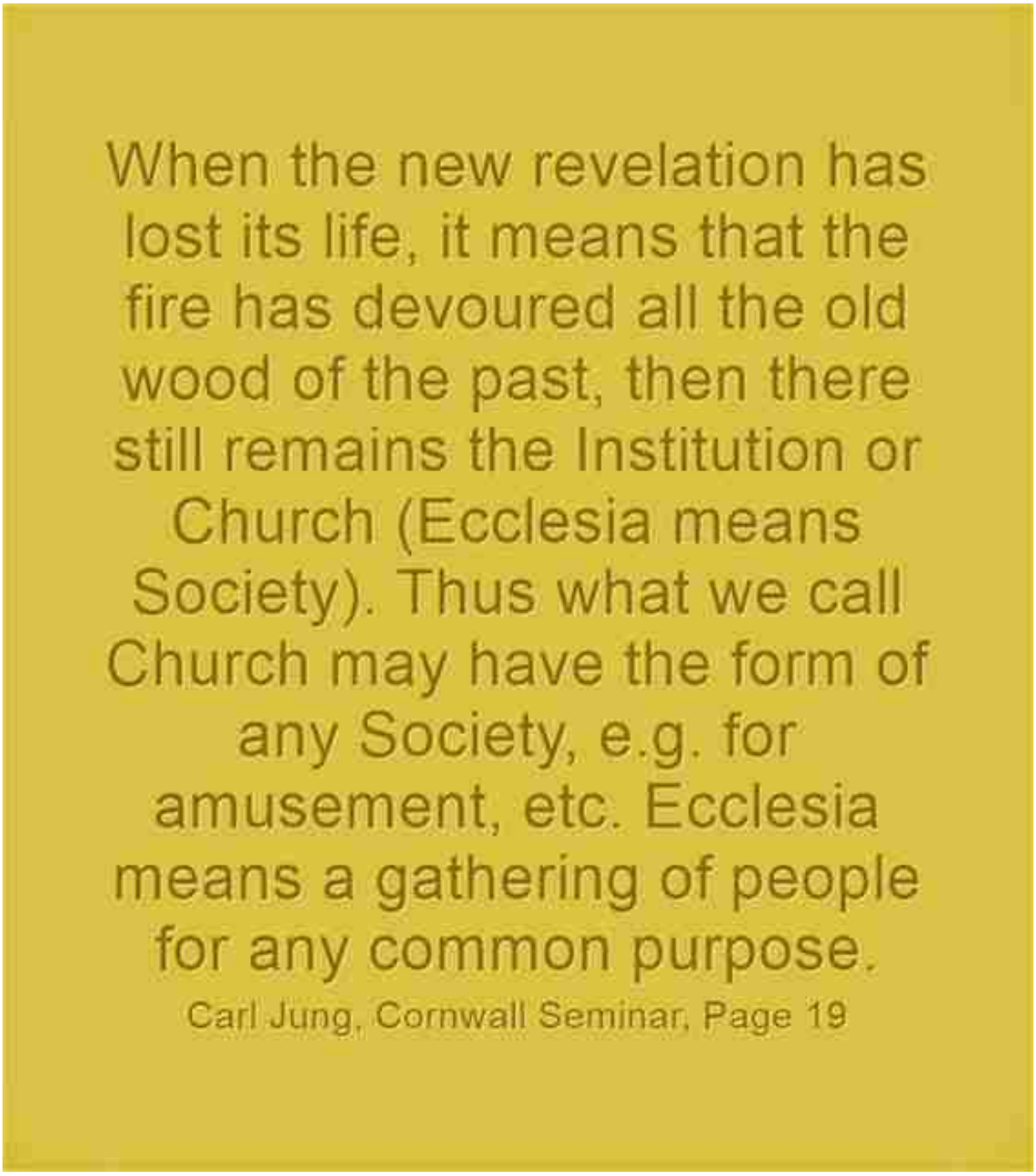


The problem of my destiny goes back a hundred and fifty years. Indeed it appeared as early as the twelfth century, as I have now discovered. Formerly I believed it only went back to Goethe's Faust. (Jung now told the dream of his ances-

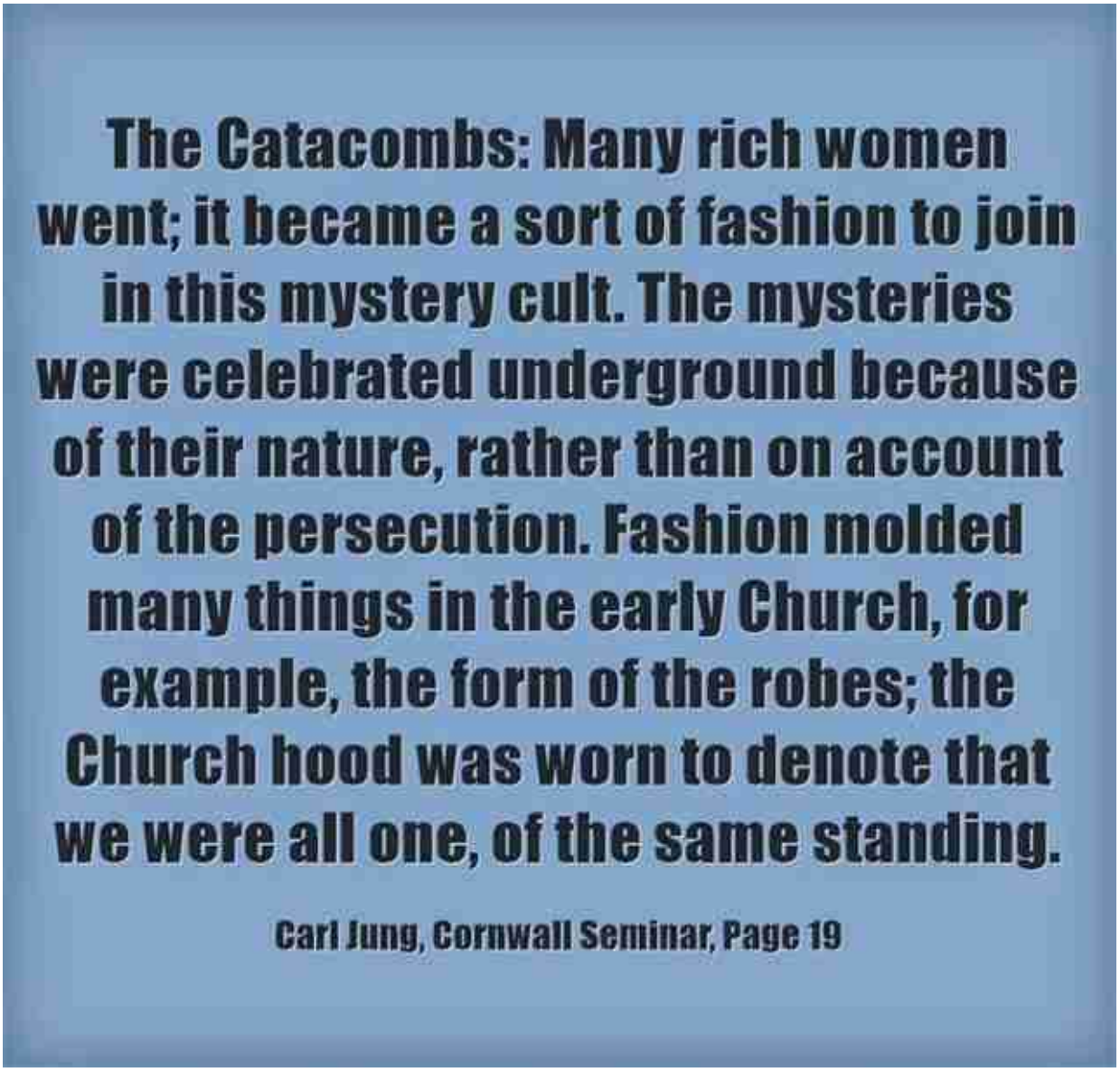
tors in which the last was only able to move his little finger.) The problem that appeared as a question in the twelfth century became my extremely personal destiny. Already Goethe had found an answer a hundred and fifty years ago. My father was so tormented by it that he died at the age of fifty-four. Carl Jung, Conversations with C.G. Jung, Page 67.



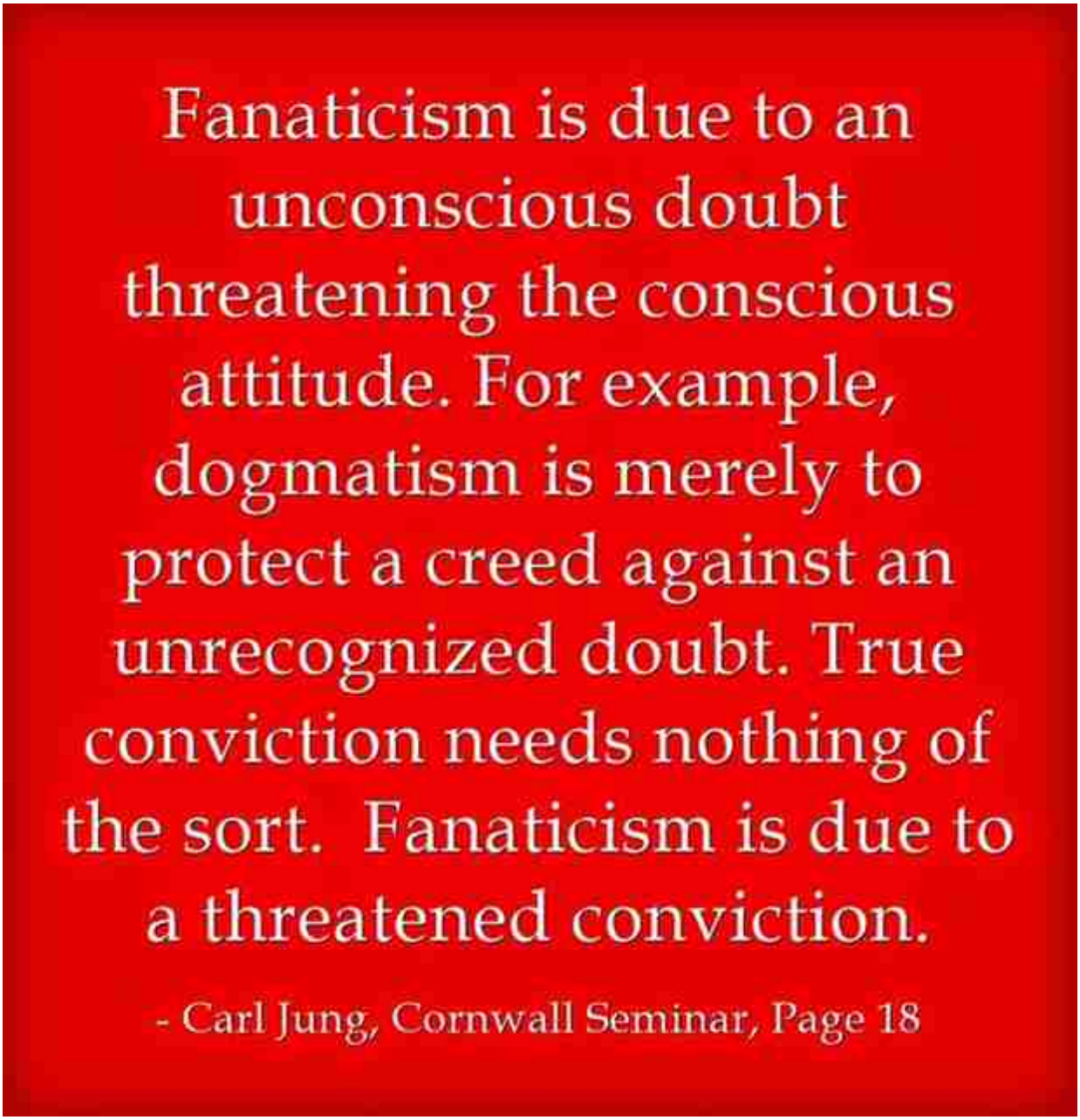
I suffer from the fact that I can so seldom have a conversation with an adequate partner. The women in my circle understand me, but for women their home, their husband, and their children, come first. Only when this is all taken care of, does a woman still have a little time for the spirit; then it is interesting. Talking with a man, on the other hand, I get a response from the cosmic spheres of the spirit. Carl Jung, Conversations with C.G. Jung, Page 67.



When the new revelation has lost its life, it means that the fire has devoured all the old wood of the past, then there still remains the Institution or Church (Ecclesia means Society). Thus what we call Church may have the form of any Society, e.g. for amusement, etc. Ecclesia means a gathering of people for any common purpose. Carl Jung; Cornwall Seminar; Page 19.



The Catacombs: Many rich women went; it became a sort of fashion to join in this mystery cult. The mysteries were celebrated underground because of their nature, rather than on account of the persecution. Fashion molded many things in the early Church, for example, the form of the robes; the Church hood was worn to denote that we were all one, of the same standing. Carl Jung, Cornwall Seminar, Page 19.



Fanaticism is due to an unconscious doubt threatening the conscious attitude. For example, dogmatism is merely to protect a creed against an unrecognized doubt. True conviction needs nothing of the sort. Fanaticism is due to a threatened conviction. Carl Jung, Cornwall Seminar, Page 18.

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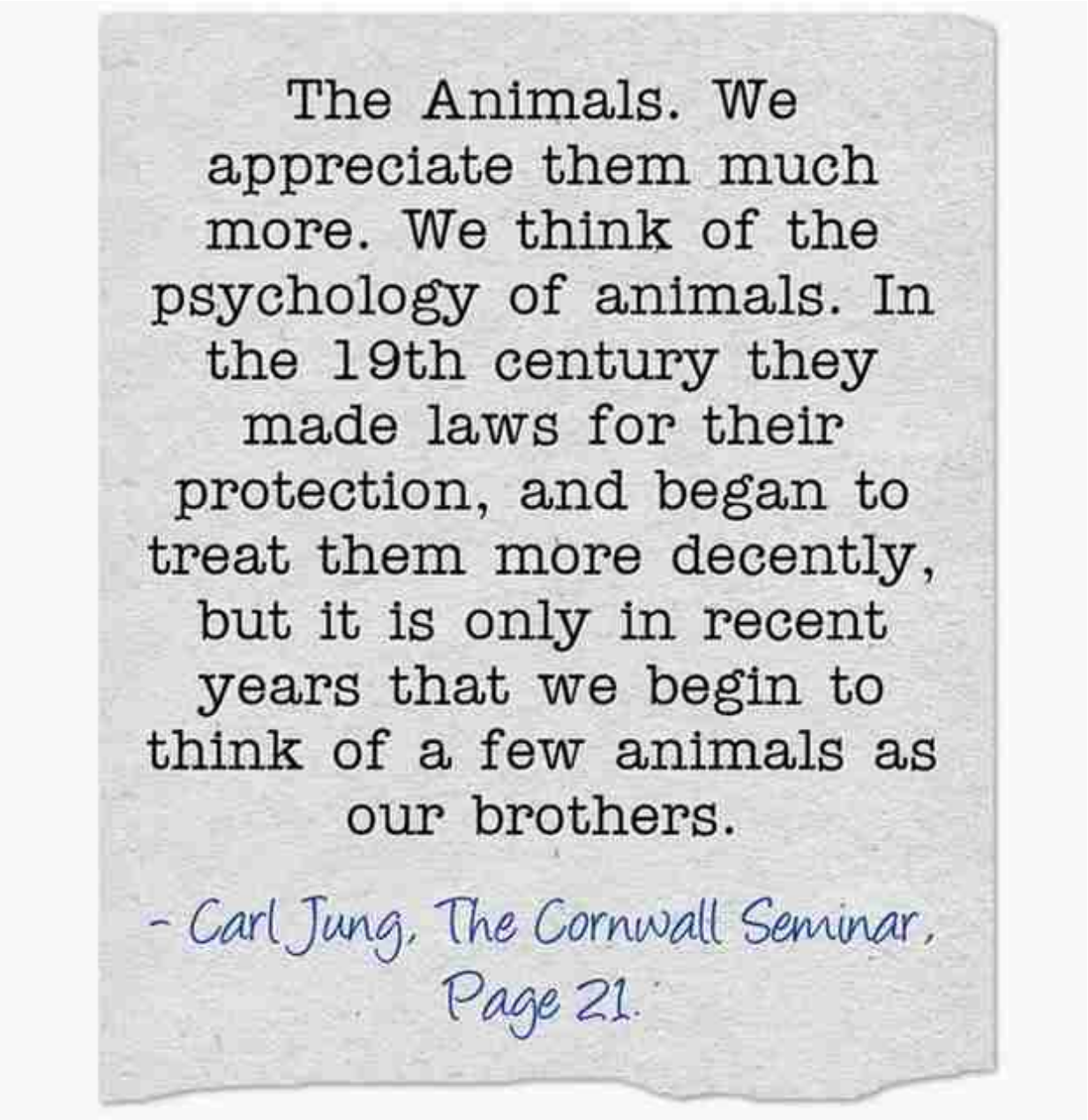
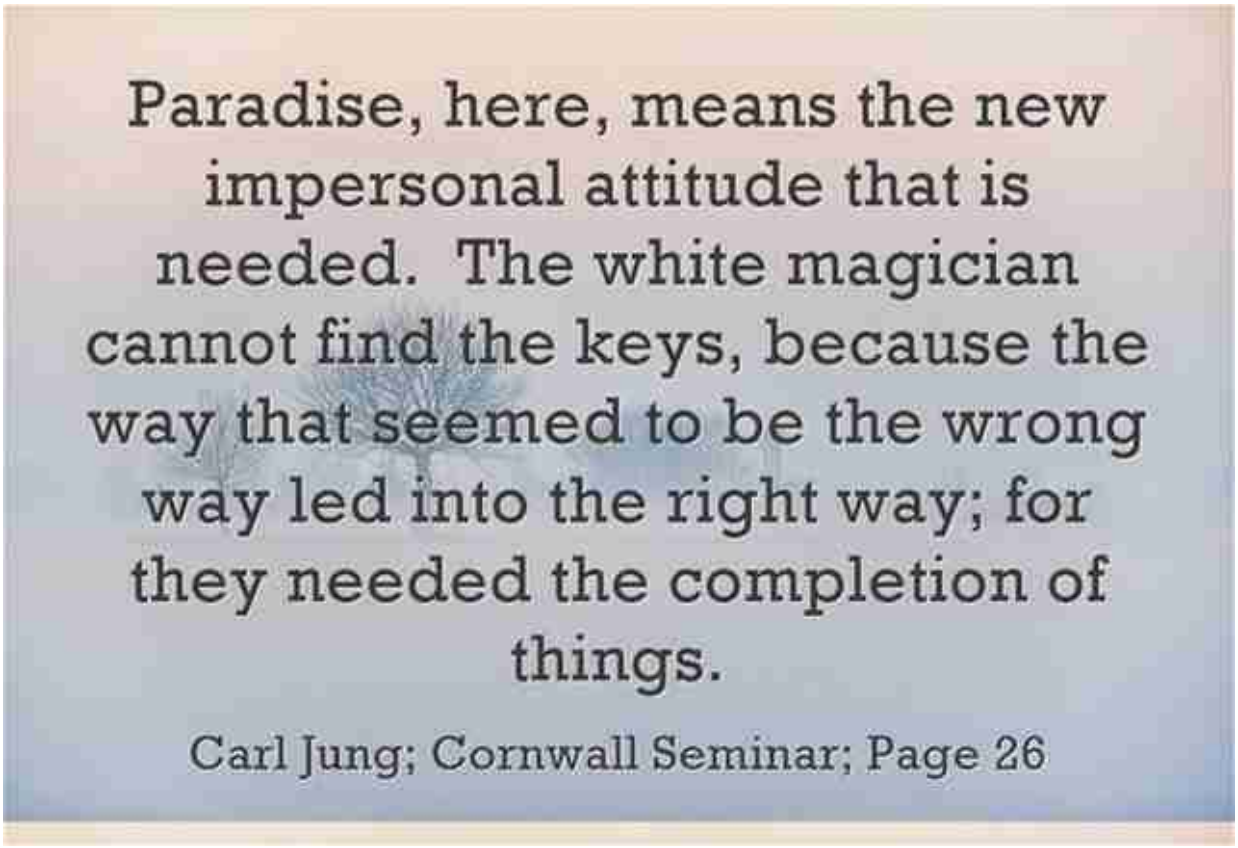
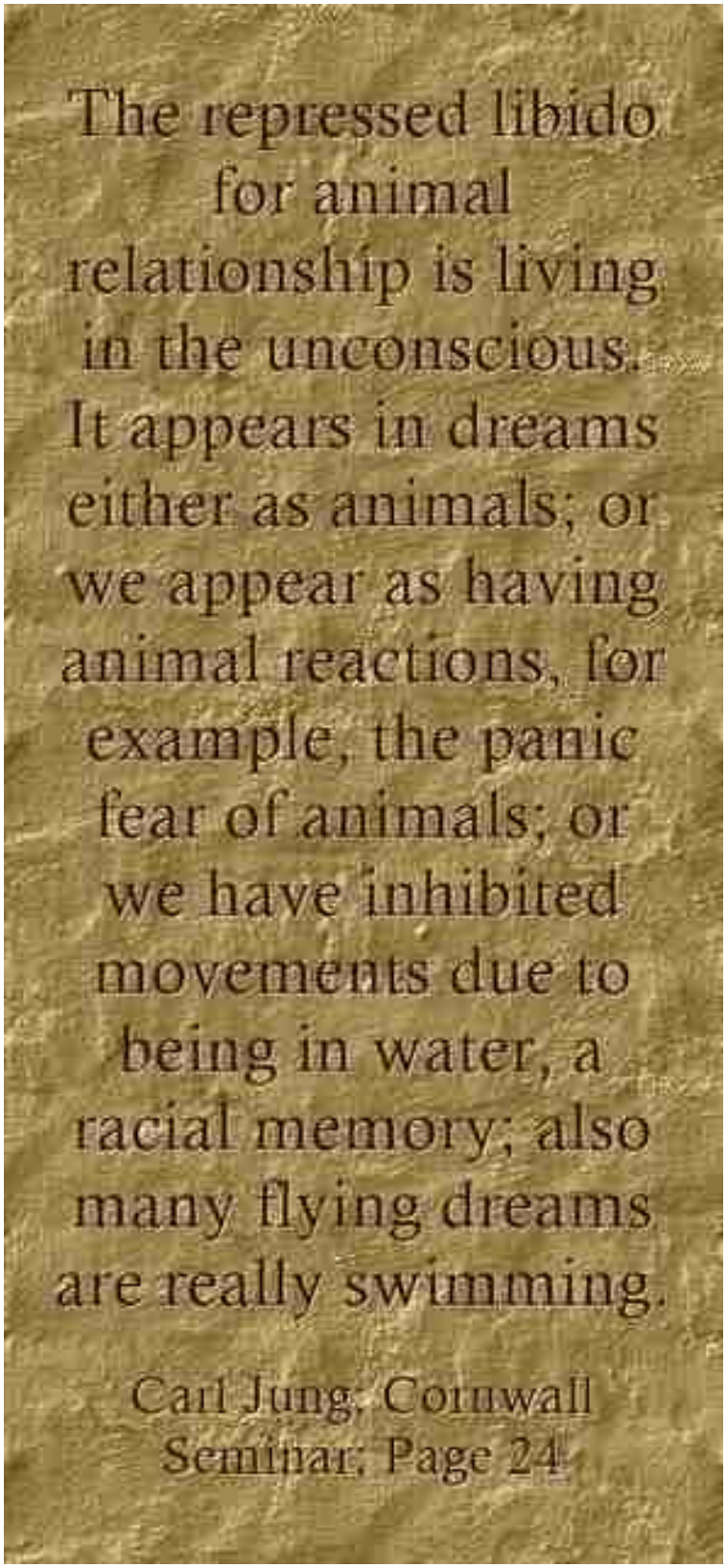


The Animals. We appreciate them much more. We think of the psychology of animals. In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

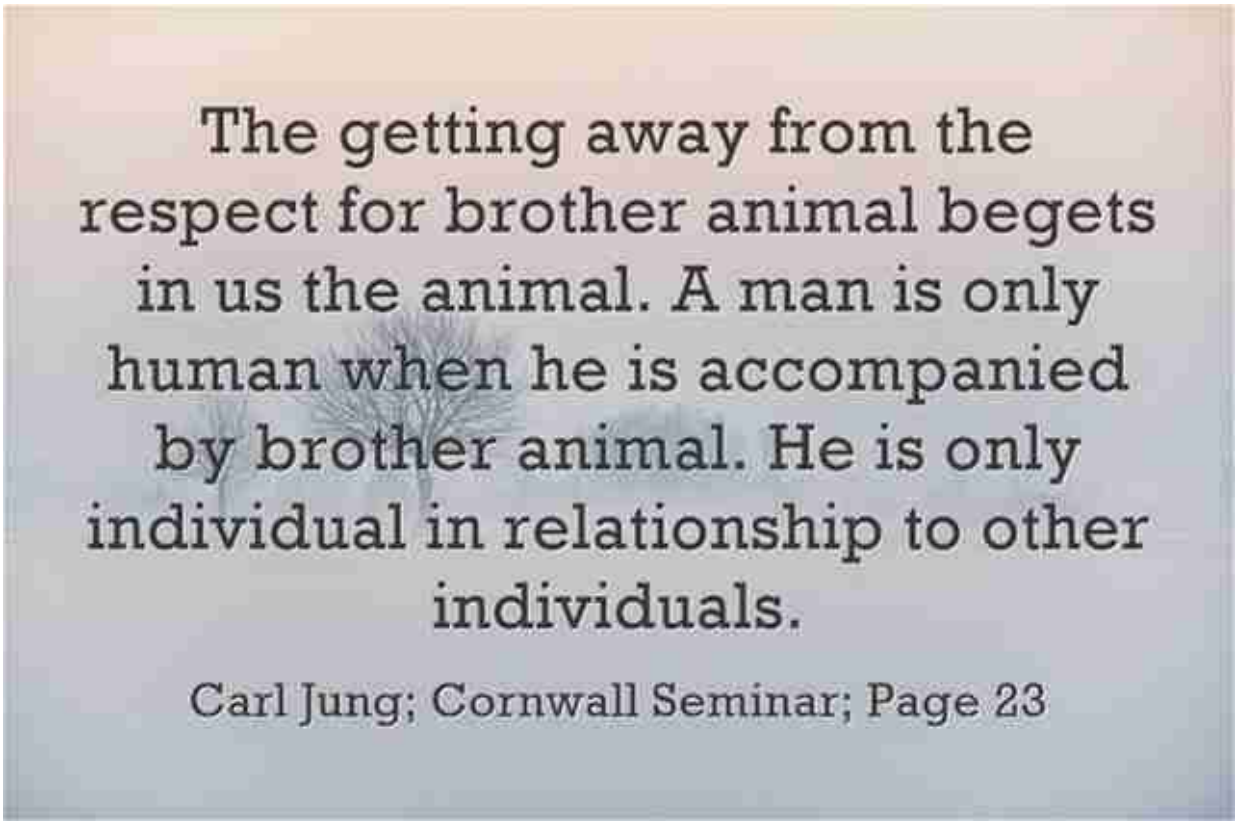


Paradise, here, means the new impersonal attitude that is needed. The white magician cannot find the keys, because the way that seemed to be the wrong way led into the right way; for they needed the completion of things. Carl Jung; Cornwall Seminar; Page 26.

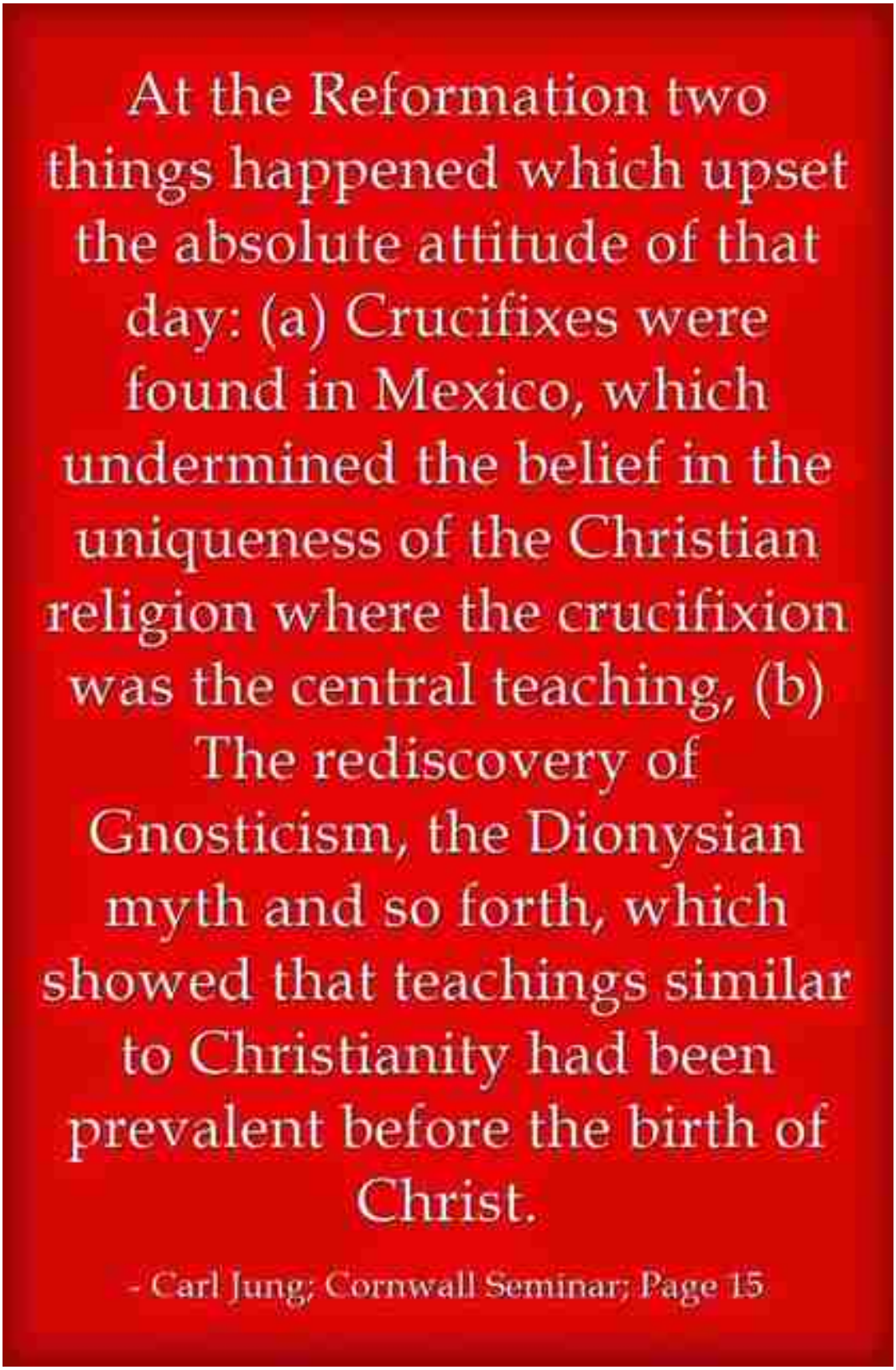


The repressed libido for animal relationship is living in the unconscious. It appears in dreams either as animals; or we appear as having animal reactions, for example, the panic fear of animals; or we have inhibited movements due to being in water, a racial memory; also many flying dreams are really swimming. Carl Jung; Cornwall Seminar; Page 23.

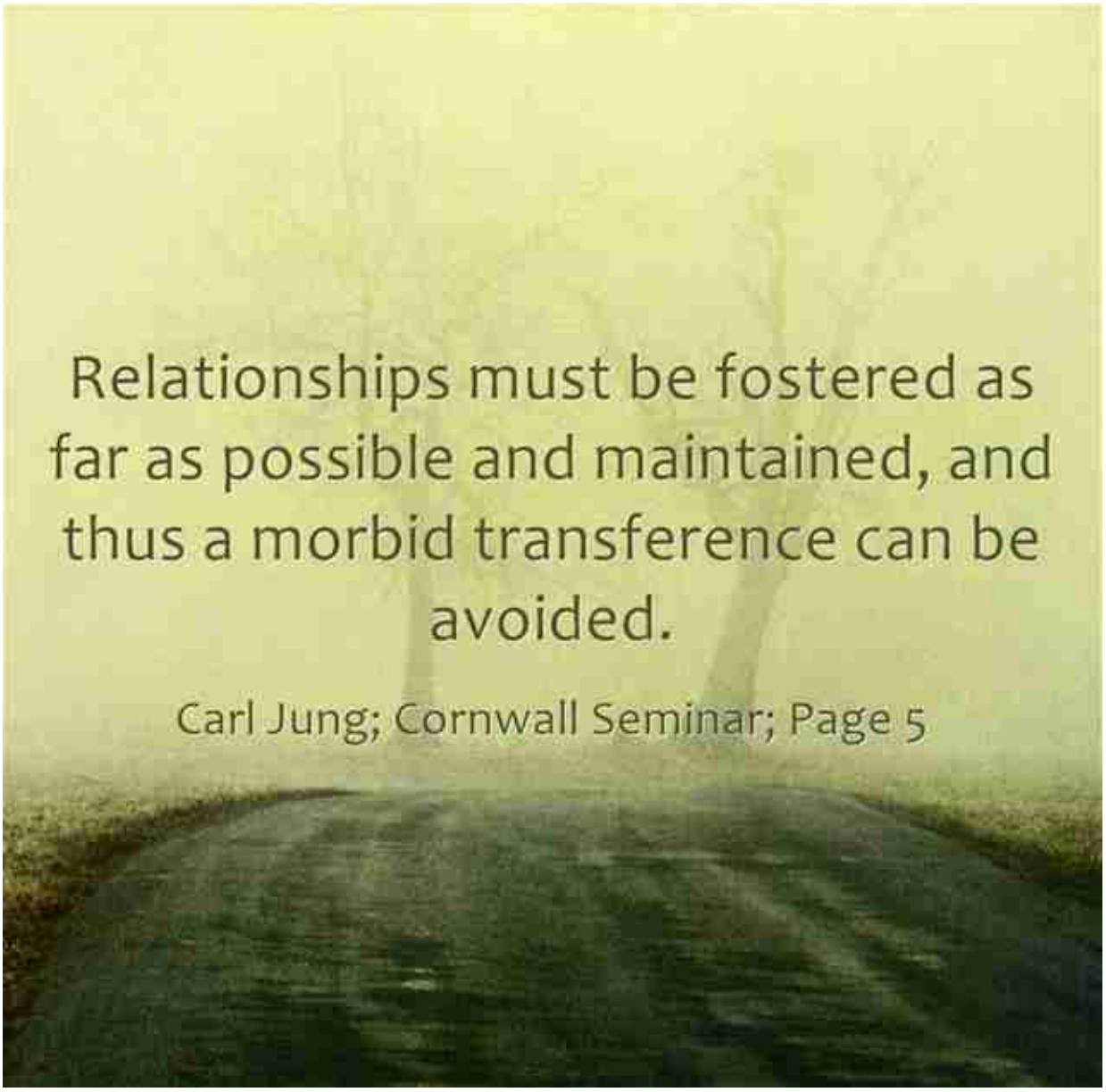
The primitives say the real scale of values begins with the elephant, lion, eagle, perhaps cobra, then man and monkey. They recognize the fact that man is one of the animals. To say that man is on top is megalomaniac. Carl Jung; Cornwall Seminar; Page 24.



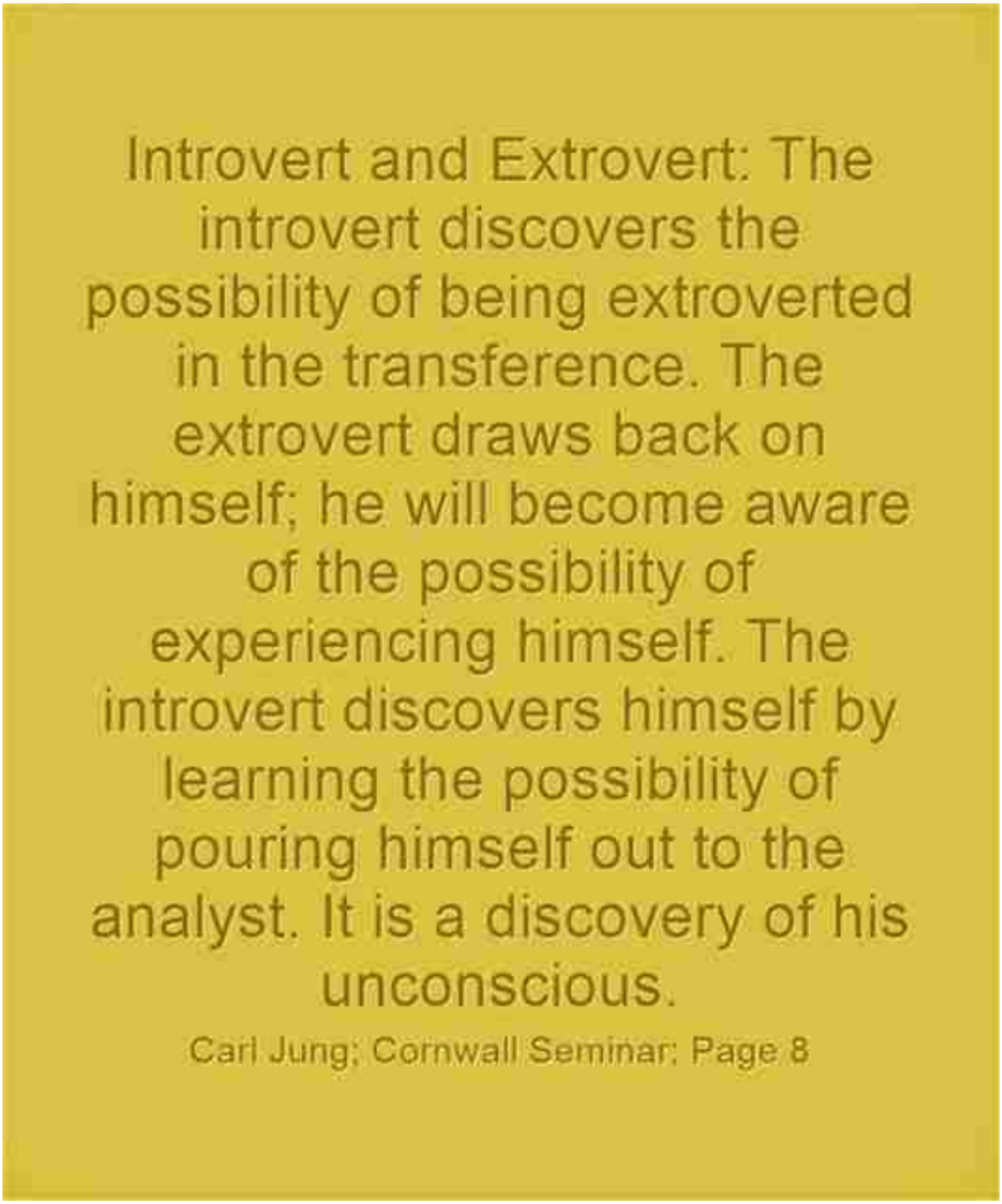
The getting away from the respect for brother animal begets in us the animal. A man is only human when he is accompanied by brother animal. He is only individual in relationship to other individuals. Carl Jung; Cornwall Seminar; Page 23.



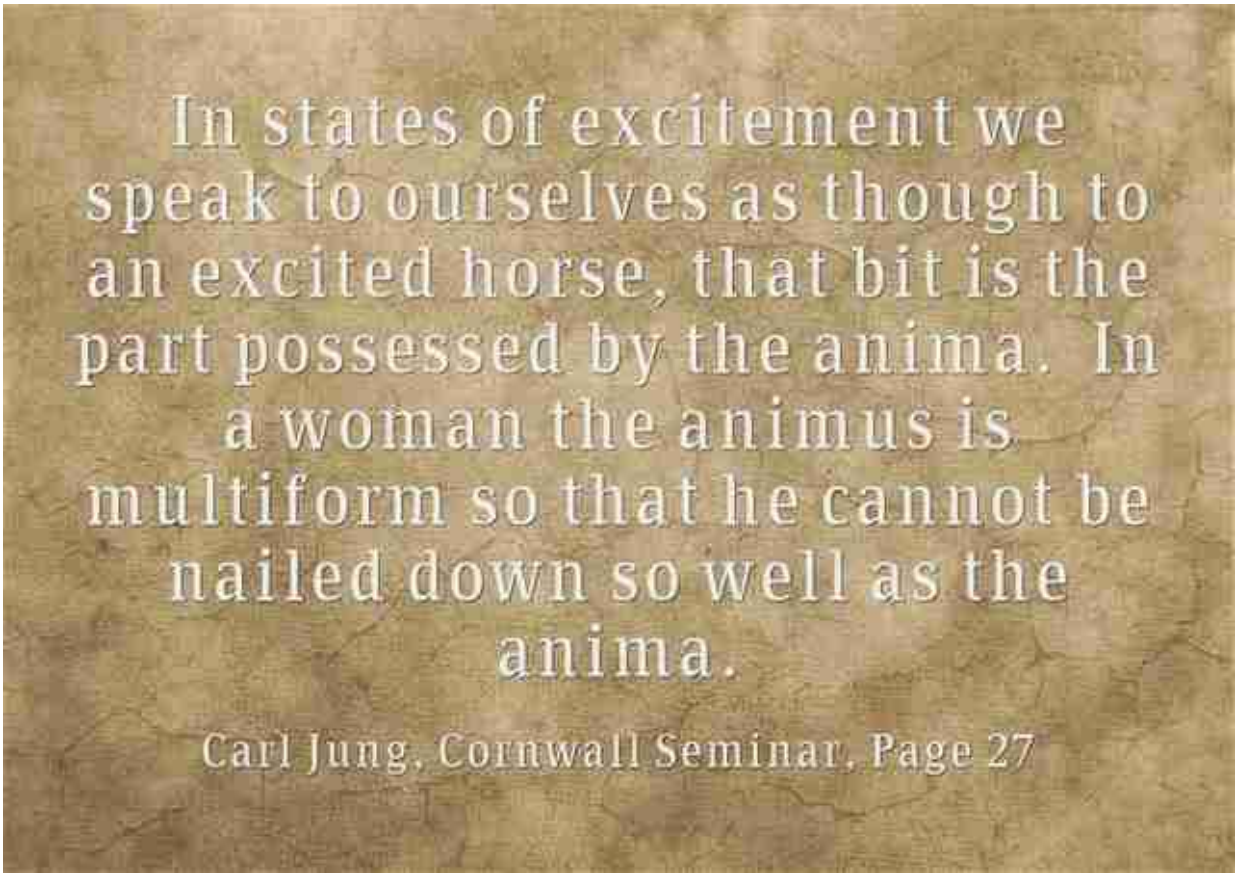
At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.



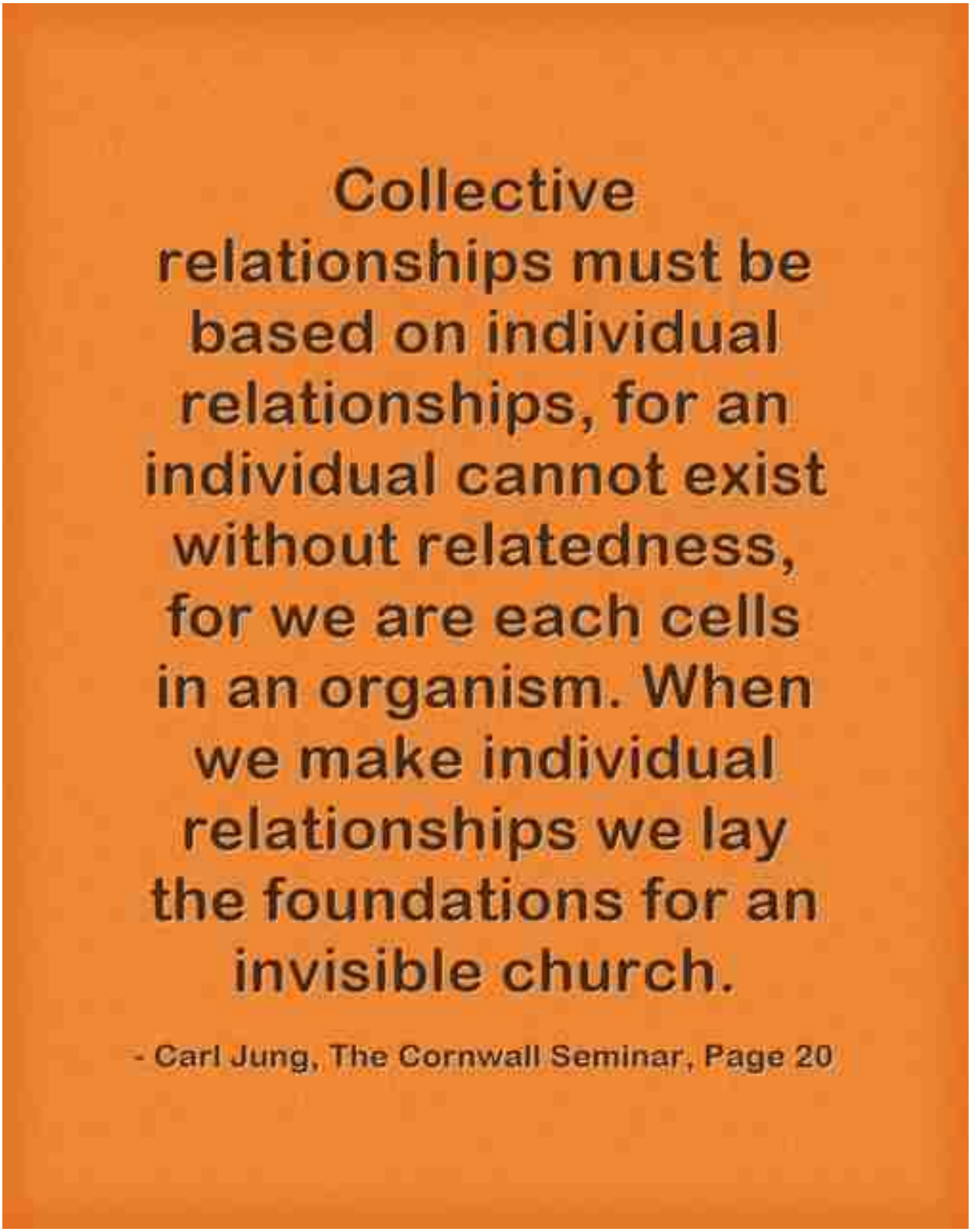
Relationships must be fostered as far as possible and maintained, and thus a morbid transference can be avoided. Carl Jung; Cornwall Seminar; Page 5.



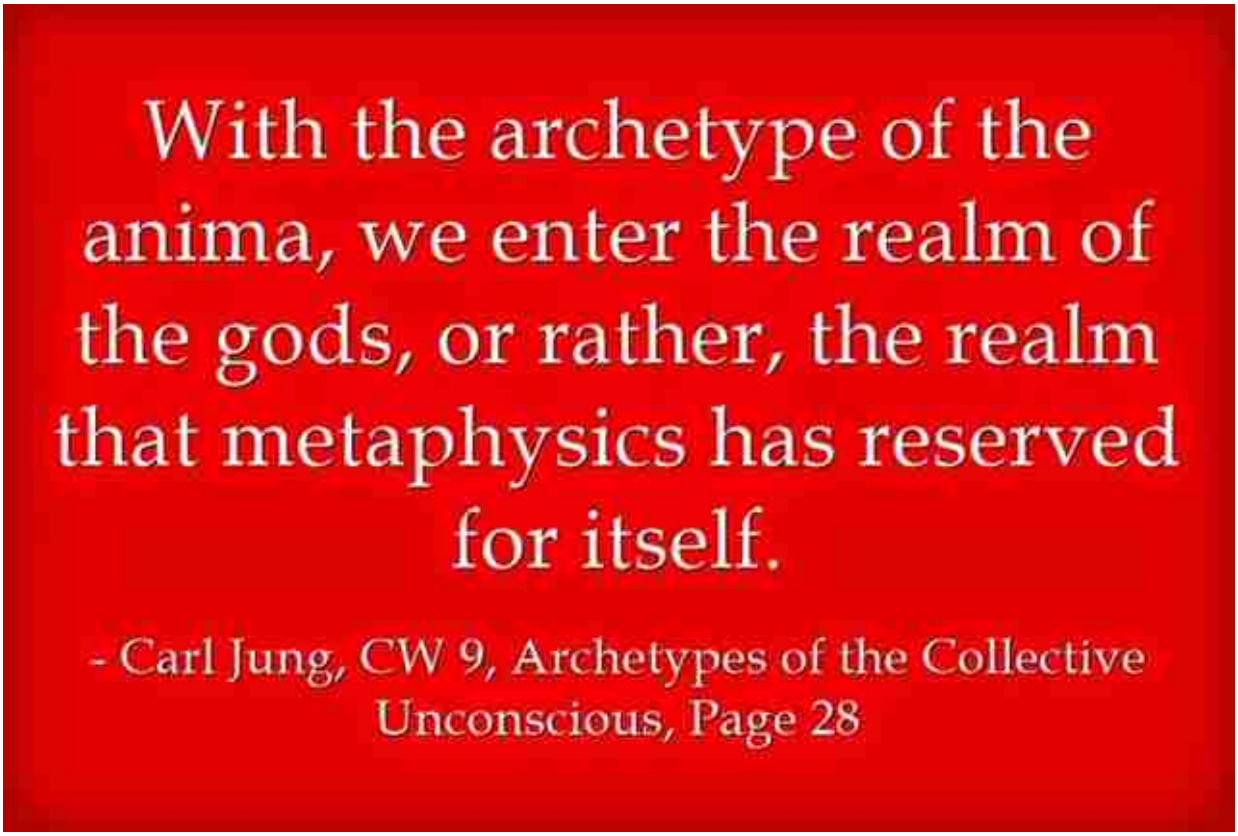
Introvert and Extrovert: The introvert discovers the possibility of being extroverted in the transference. The extrovert draws back on himself; he will become aware of the possibility of experiencing himself. The introvert discovers himself by learning the possibility of pouring himself out to the analyst. It is a discovery of his unconscious. Carl Jung; Cornwall Seminar; Page 8.



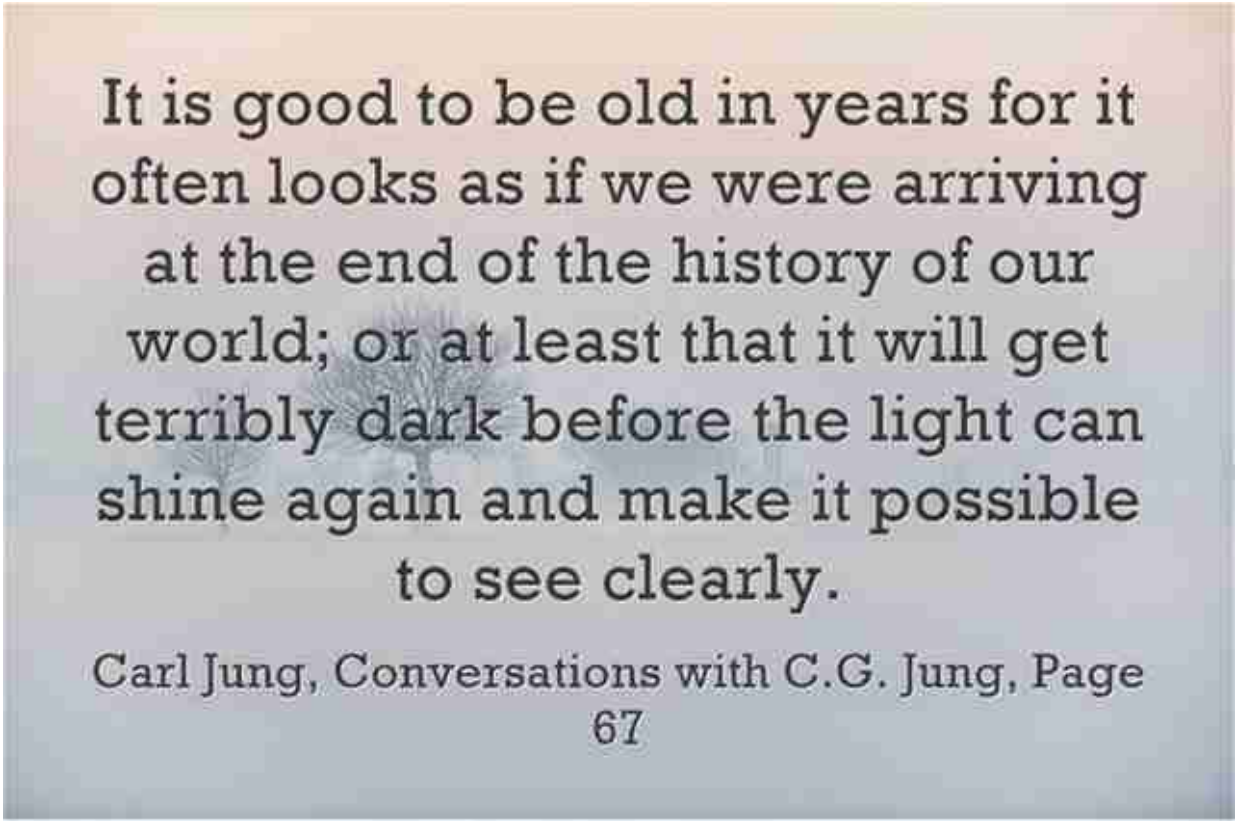
In states of excitement we speak to ourselves as though to an excited horse, that bit is the part possessed by the anima. In a woman the animus is multiform so that he cannot be nailed down so well as the anima. Carl Jung, Cornwall Seminar, Page 27.



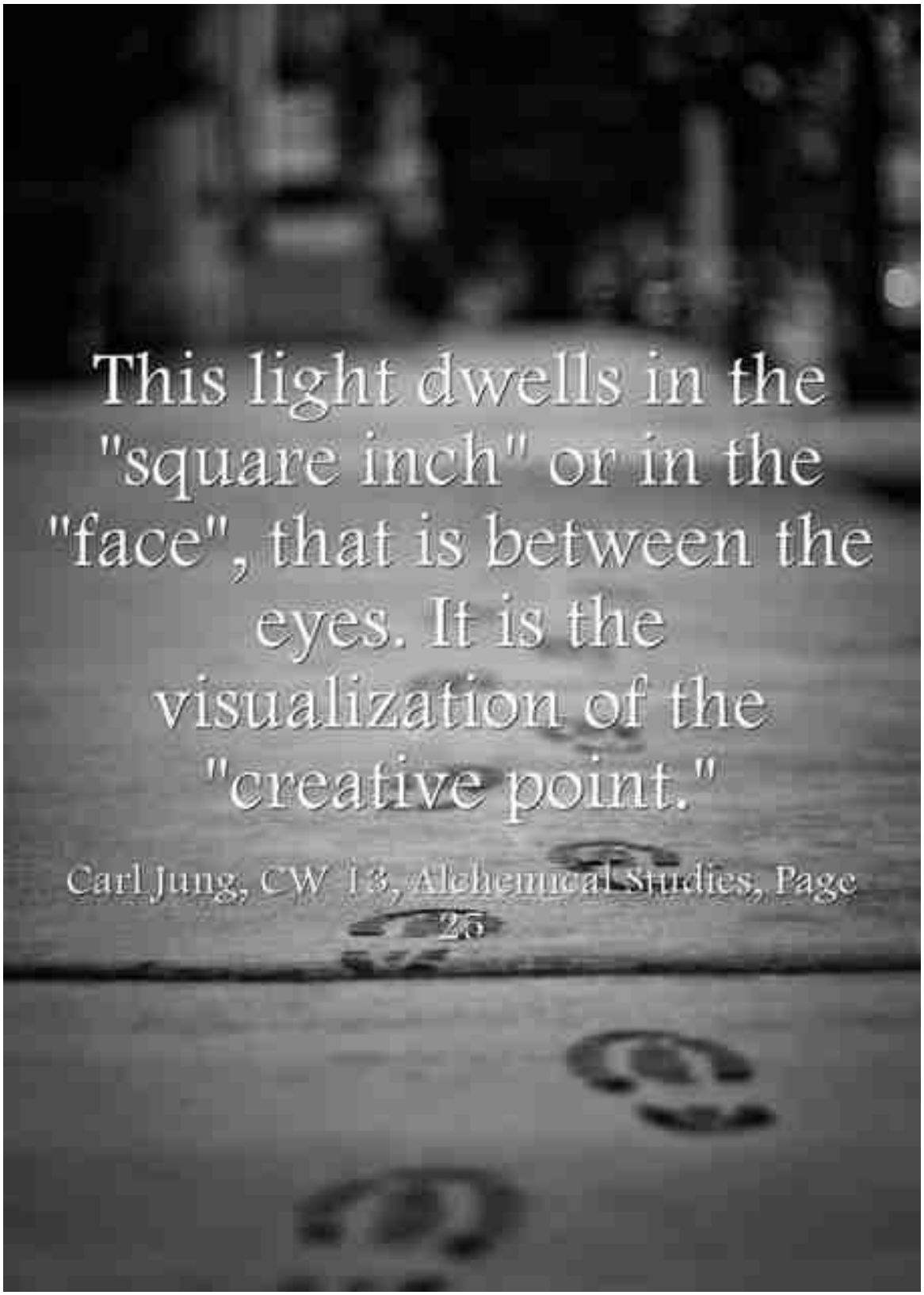
Collective relationships must be based on individual relationships, for an individual cannot exist without relatedness, for we are each cells in an organism. When we make individual relationships we lay the foundations for an invisible church. Carl Jung, Cornwall Seminar, Page 20.



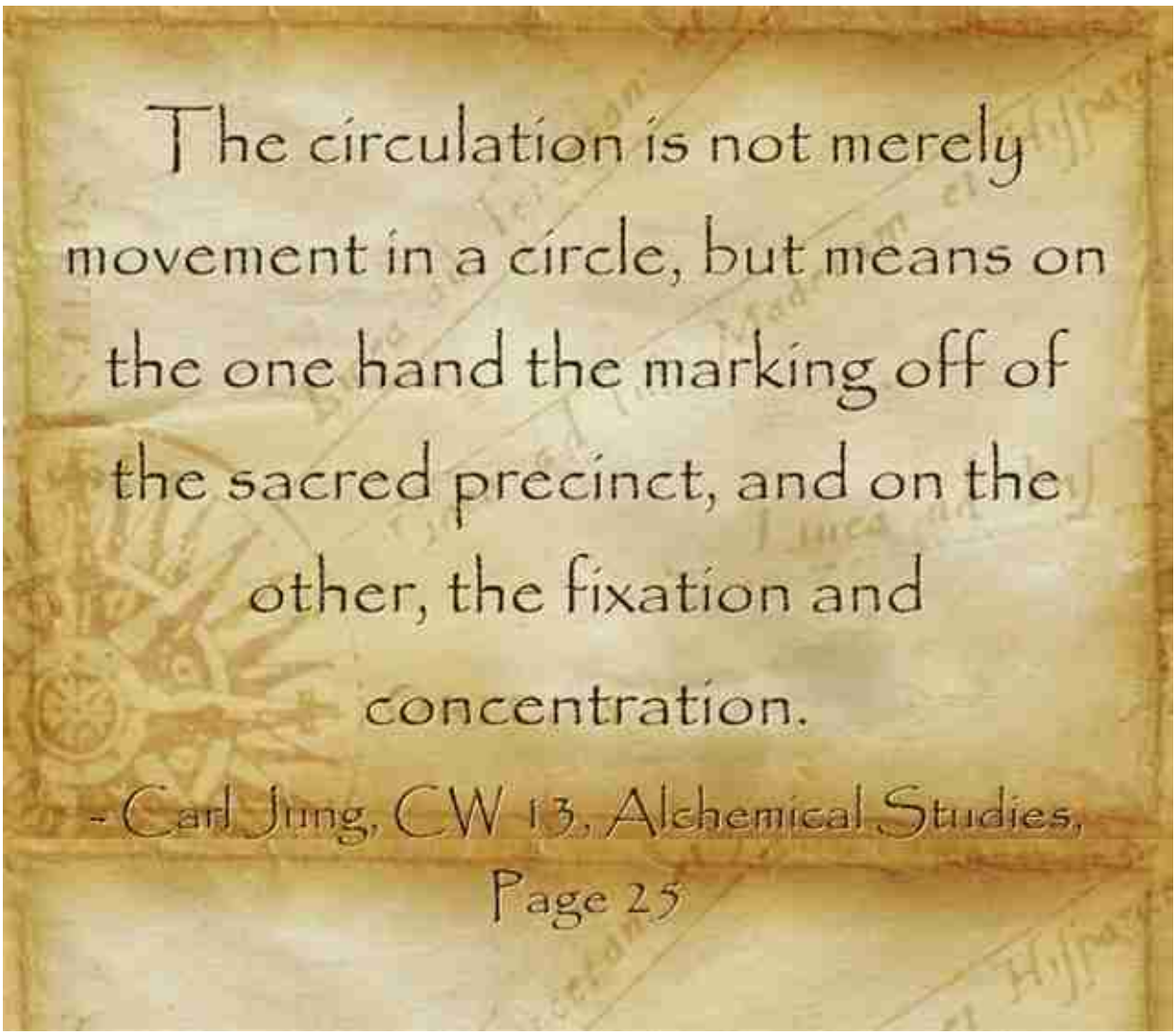
With the archetype of the anima, we enter the realm of the gods, or rather, the realm that metaphysics has reserved for itself. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 28



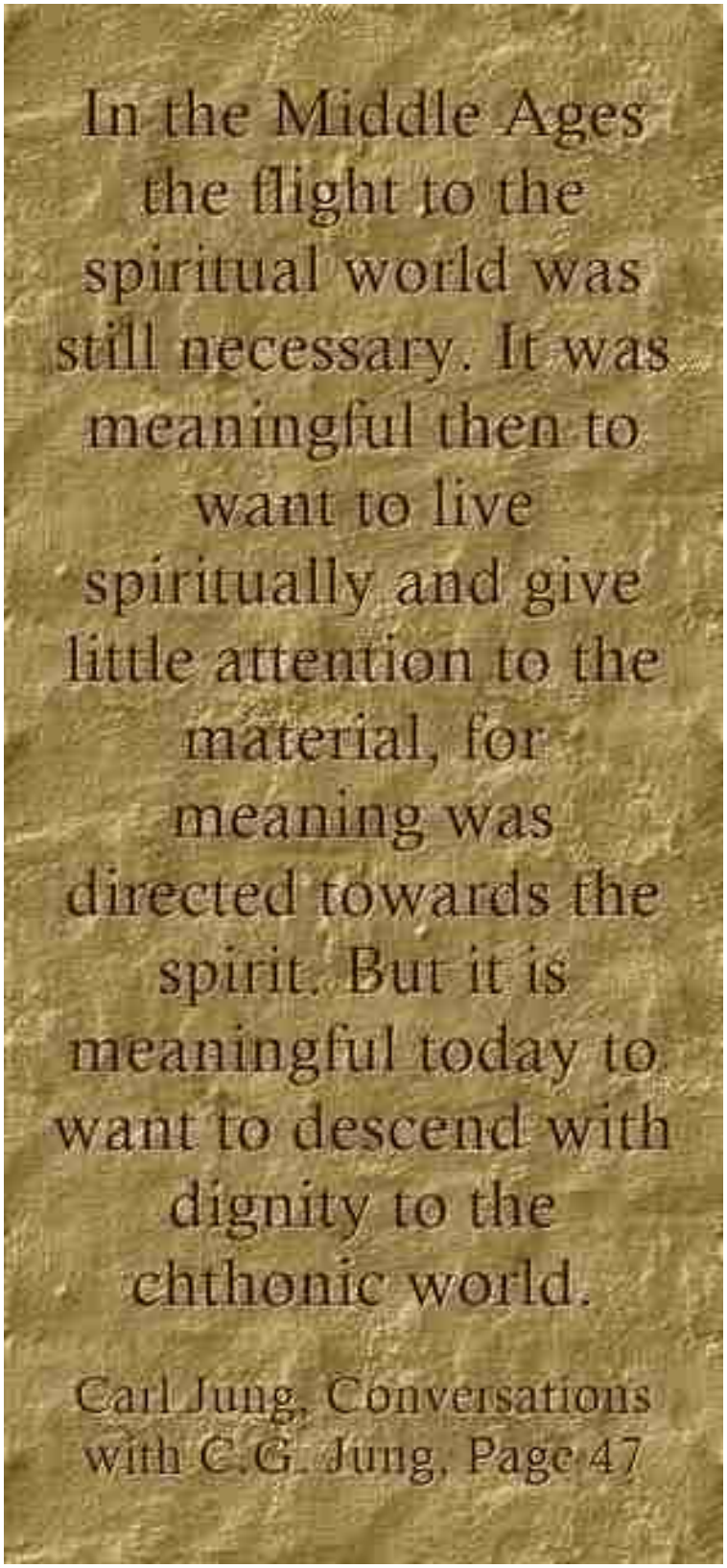
It is good to be old in years for it often looks as if we were arriving at the end of the history of our world; or at least that it will get terribly dark before the light can shine again and make it possible to see clearly. Carl Jung, Conversations with C.G. Jung, Page 67.



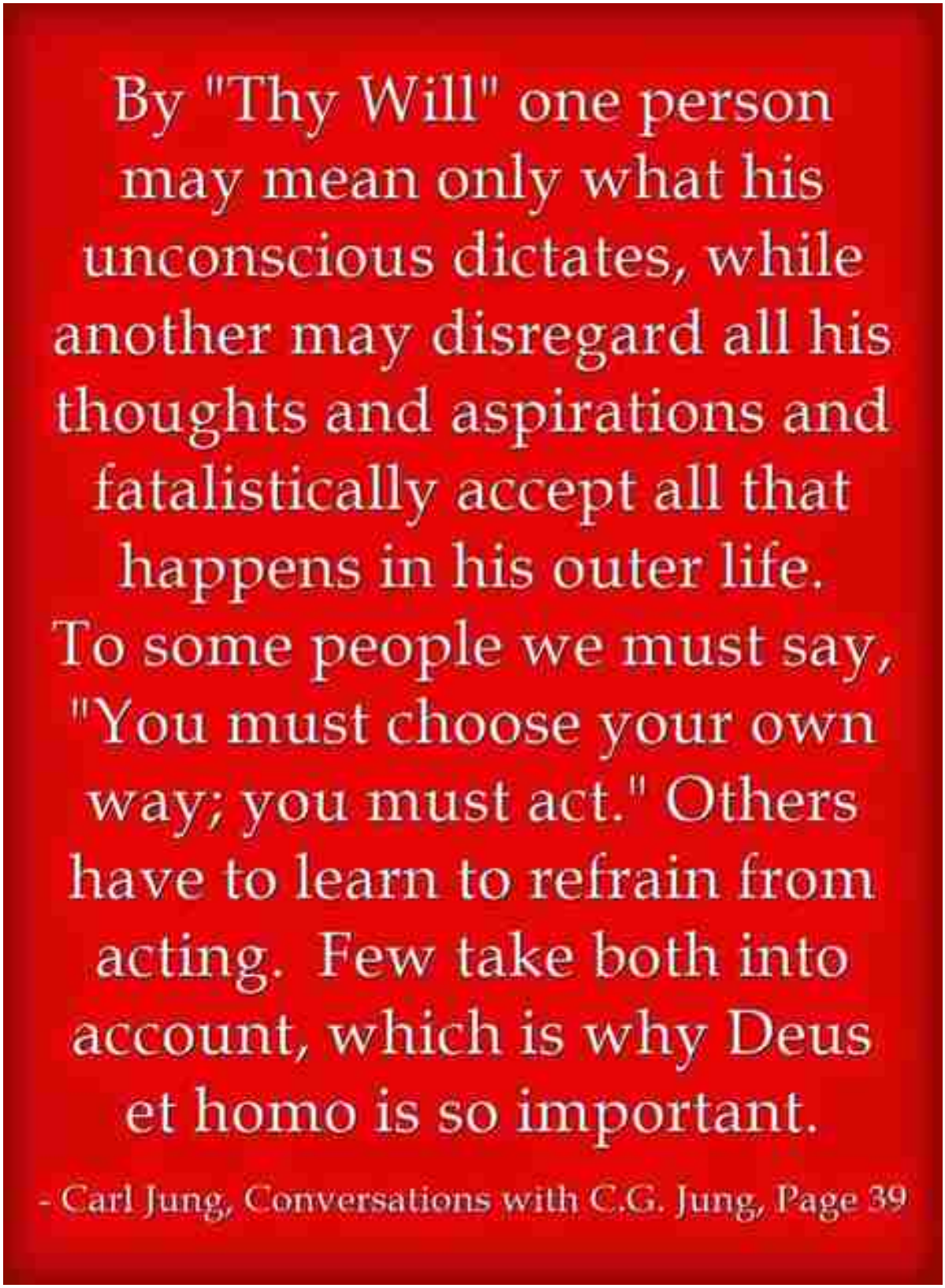
This light dwells in the ”square inch” or in the ”face”, that is between the eyes. It is the visualization of the ”creative point.” Carl Jung, CW 13, Alchemical Studies, Page 25.



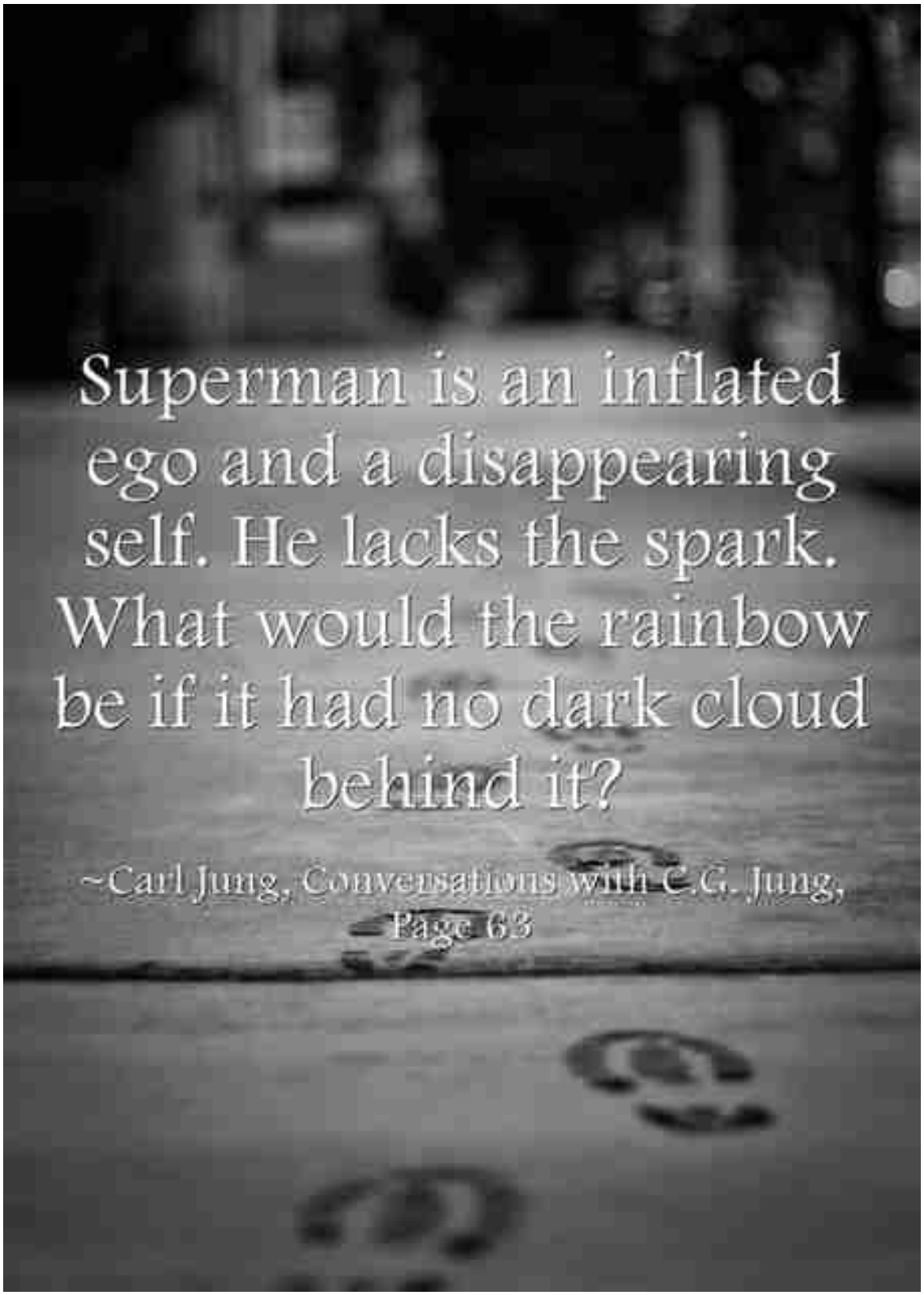
The circulation is not merely movement in a circle, but means on the one hand the marking off of the sacred precinct, and on the other, the fixation and concentration. Carl Jung, CW 13, Alchemical Studies, Page 25.



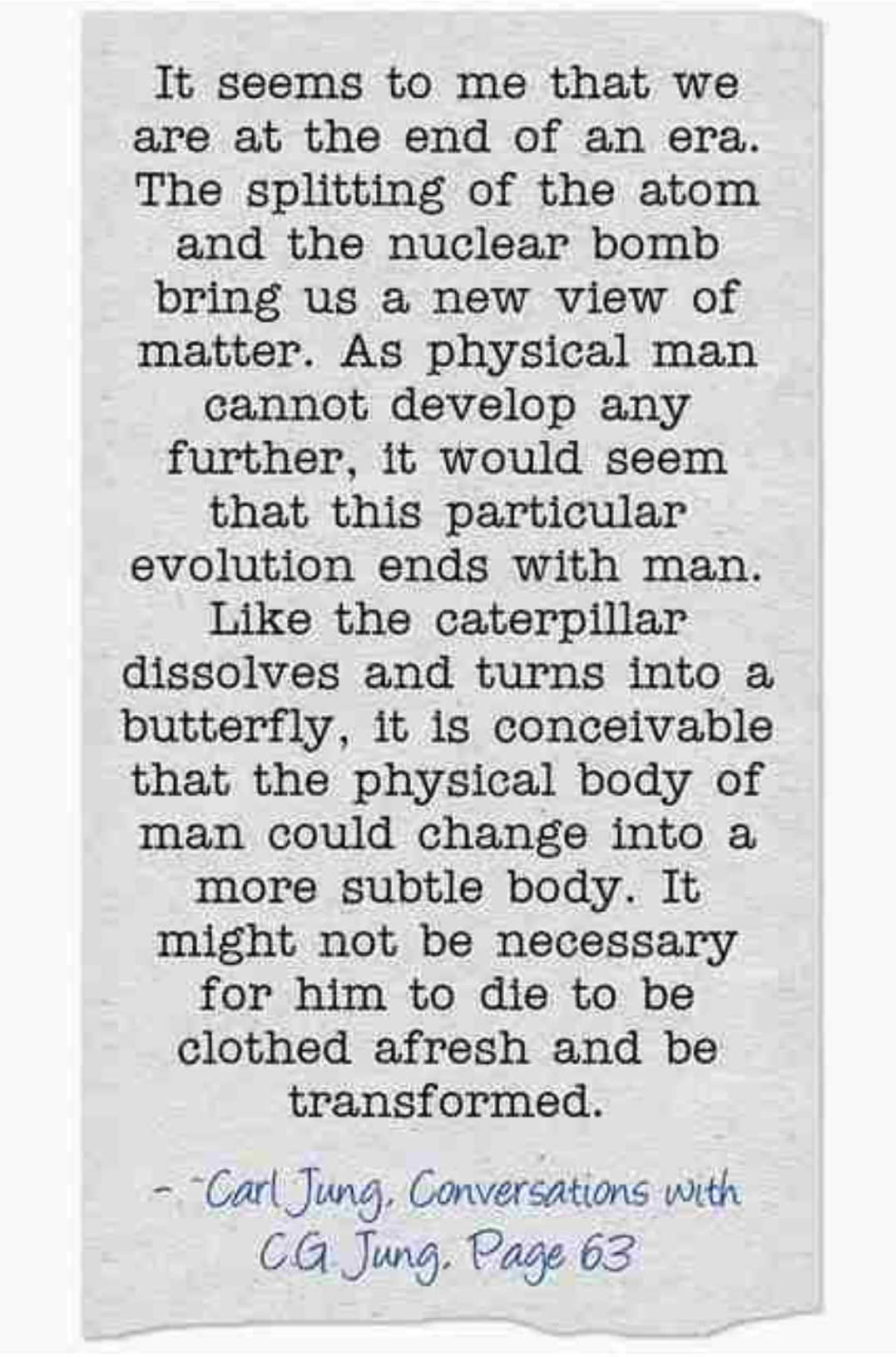
In the Middle Ages the flight to the spiritual world was still necessary. It was meaningful then to want to live spiritually and give little attention to the material, for meaning was directed towards the spirit. But it is meaningful today to want to descend with dignity to the chthonic world. Carl Jung, Conversations with C.G. Jung, Page 47.



. By ”Thy Will” one person may mean only what his unconscious dictates, while another may disregard all his thoughts and aspirations and fatalistically accept all that happens in his outer life. To some people we must say, “You must choose your own way; you must act.” Others have to learn to refrain from acting. Few take both into account, which is why Deus et home is so important.” Carl Jung, Conversations with C.G. Jung, Page 39.

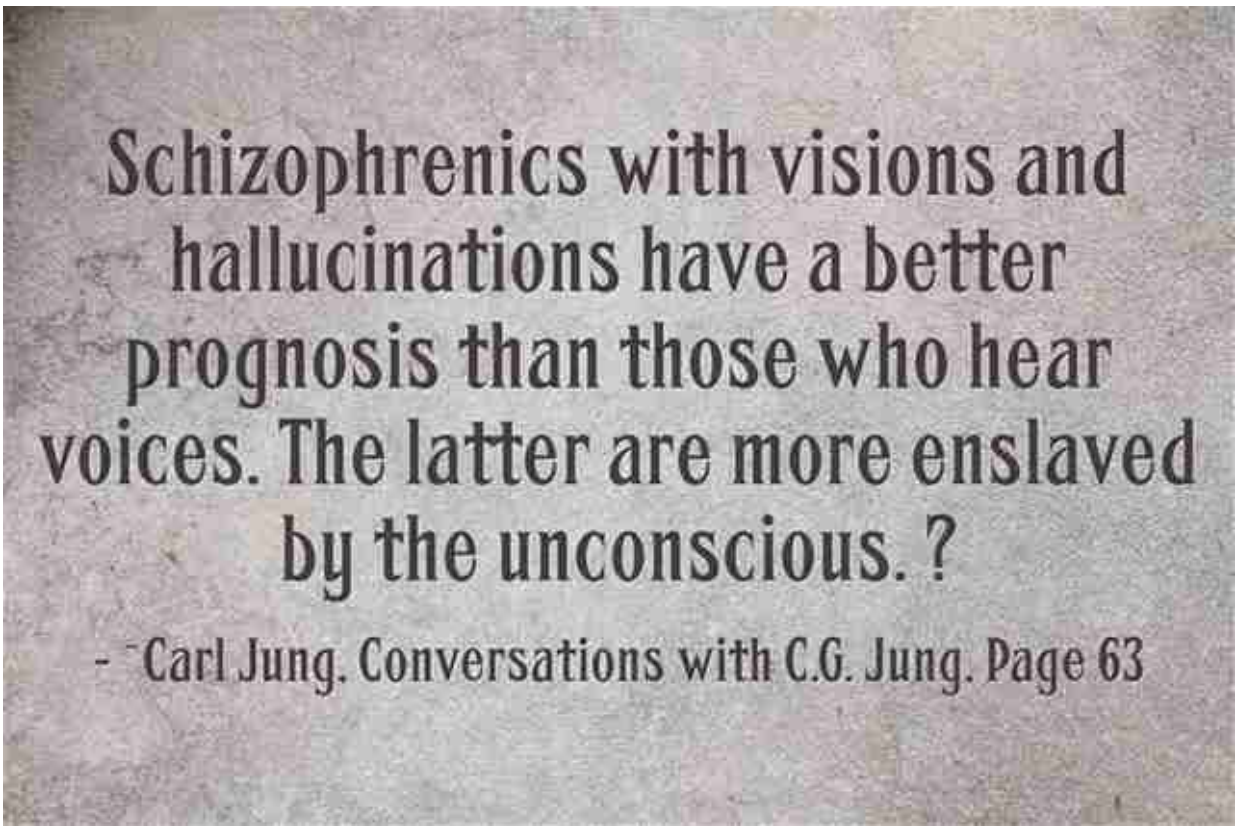


Superman is an inflated ego and a disappearing self. He lacks the spark. What would the rainbow be if it had no dark cloud behind it? Carl Jung, Conversations with C.G. Jung, Page 63.

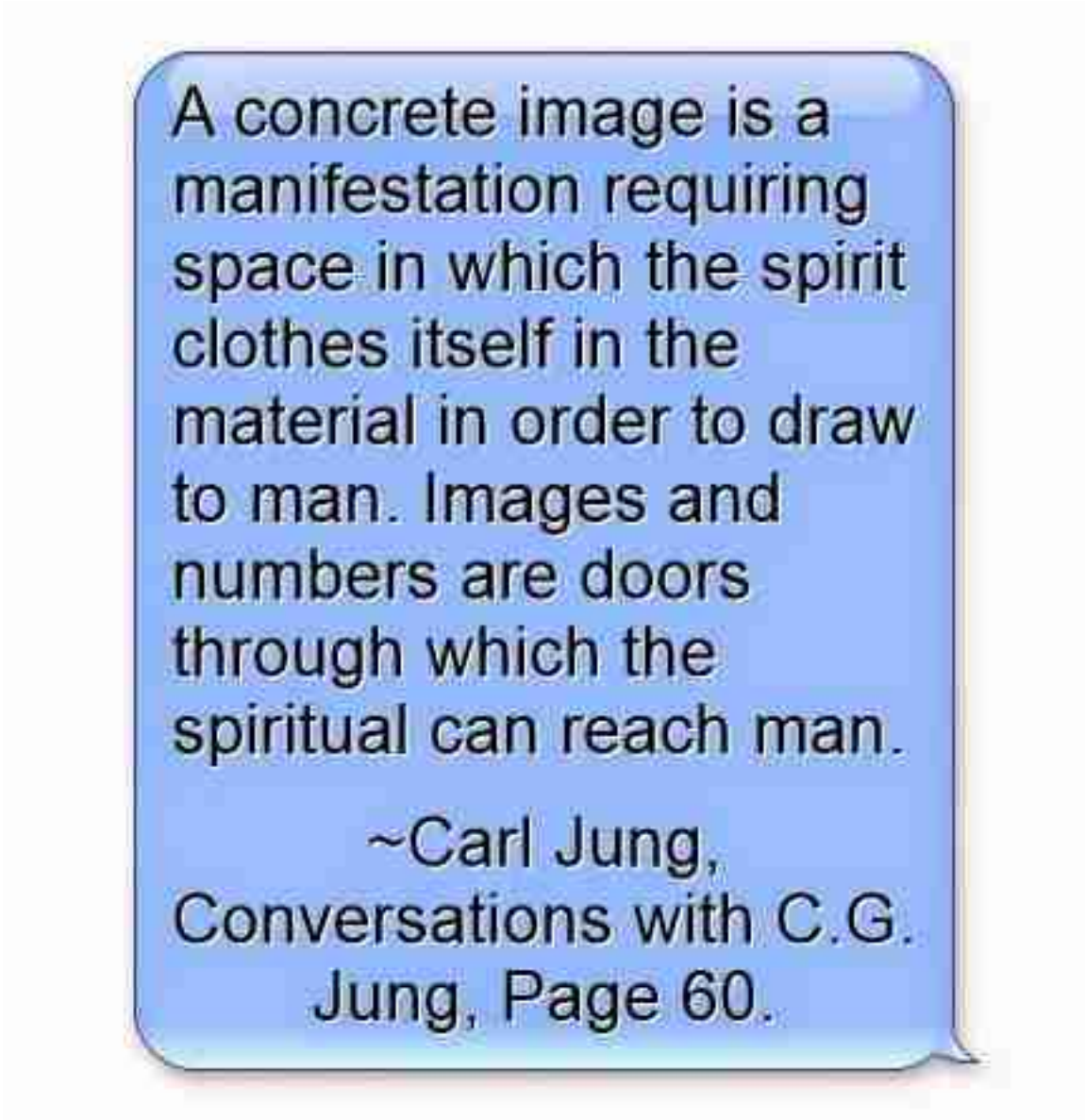


It seems to me that we are at the end of an era. The splitting of the atom and the nuclear bomb bring us a new view of matter. As physical man cannot develop any further, it would seem that this particular evolution ends with man. Like the caterpillar dissolves and turns into a butterfly, it is conceivable that the physical body of man could change into a more subtle body. It might not be necessary for him to die to be clothed afresh and be transformed. ? Carl

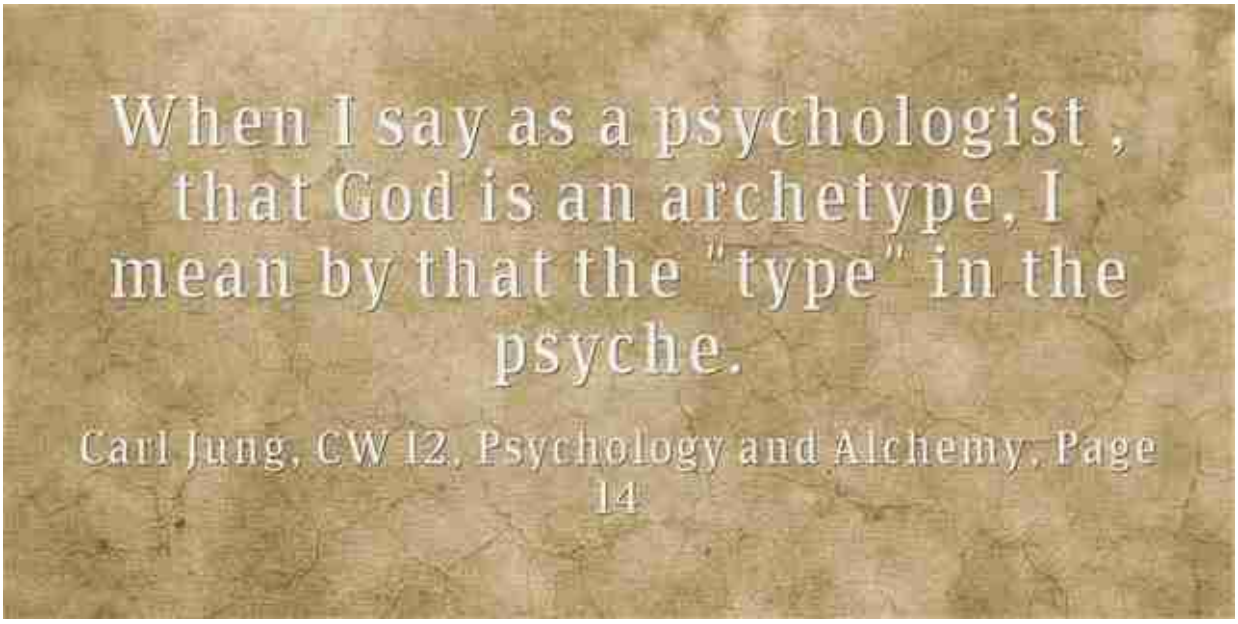
Jung, Conversations with C.G. Jung, Page 63.



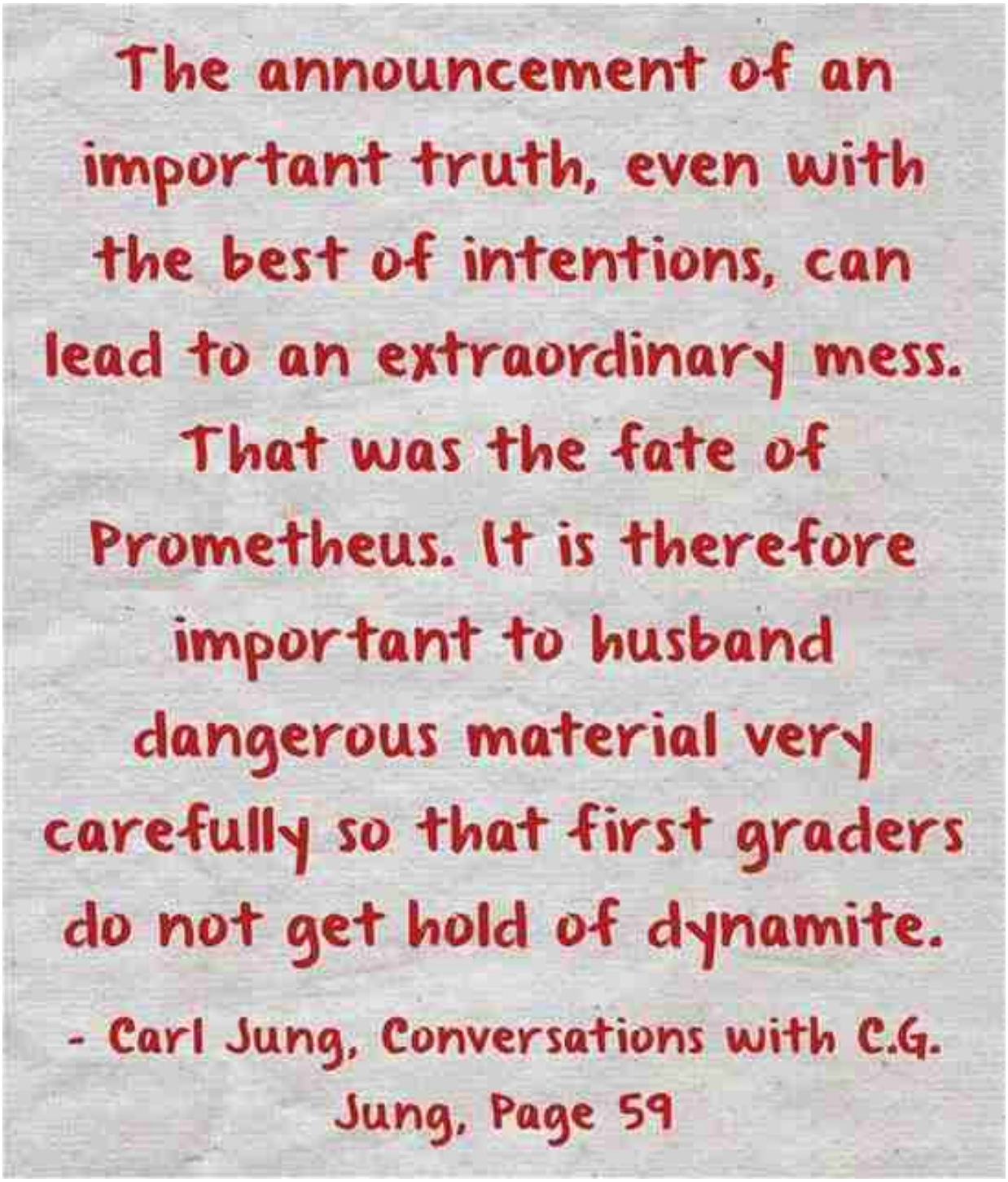
Schizophrenics with visions and hallucinations have a better prognosis than those who hear voices. The latter are more enslaved by the unconscious. ? Carl Jung, Conversations with C.G. Jung, Page 63.



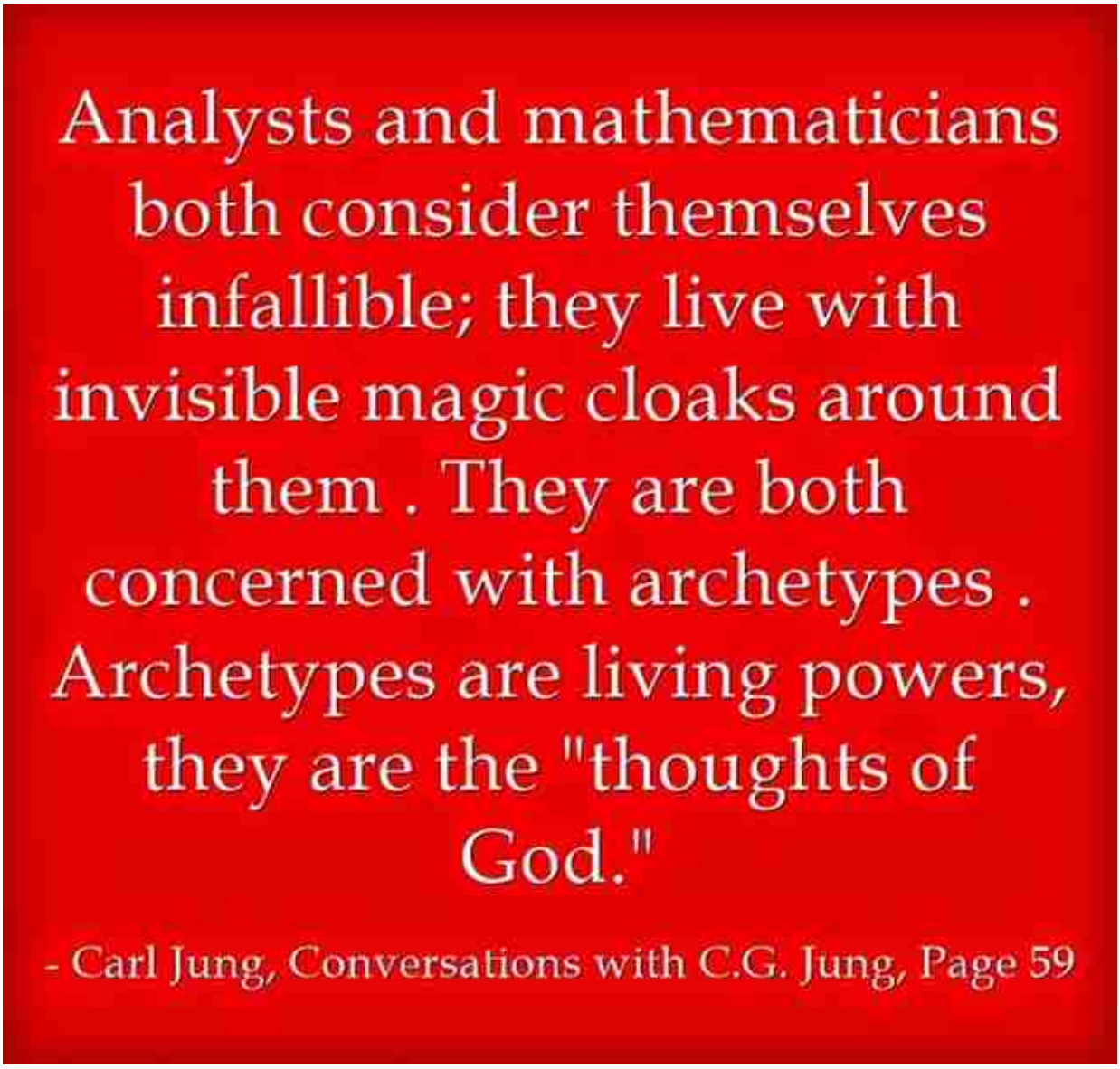
A concrete image is a manifestation requiring space in which the spirit clothes itself in the material in order to draw to man. Images and numbers are doors through which the spiritual can reach man. Carl Jung, Conversations with C.G. Jung, Page 60.



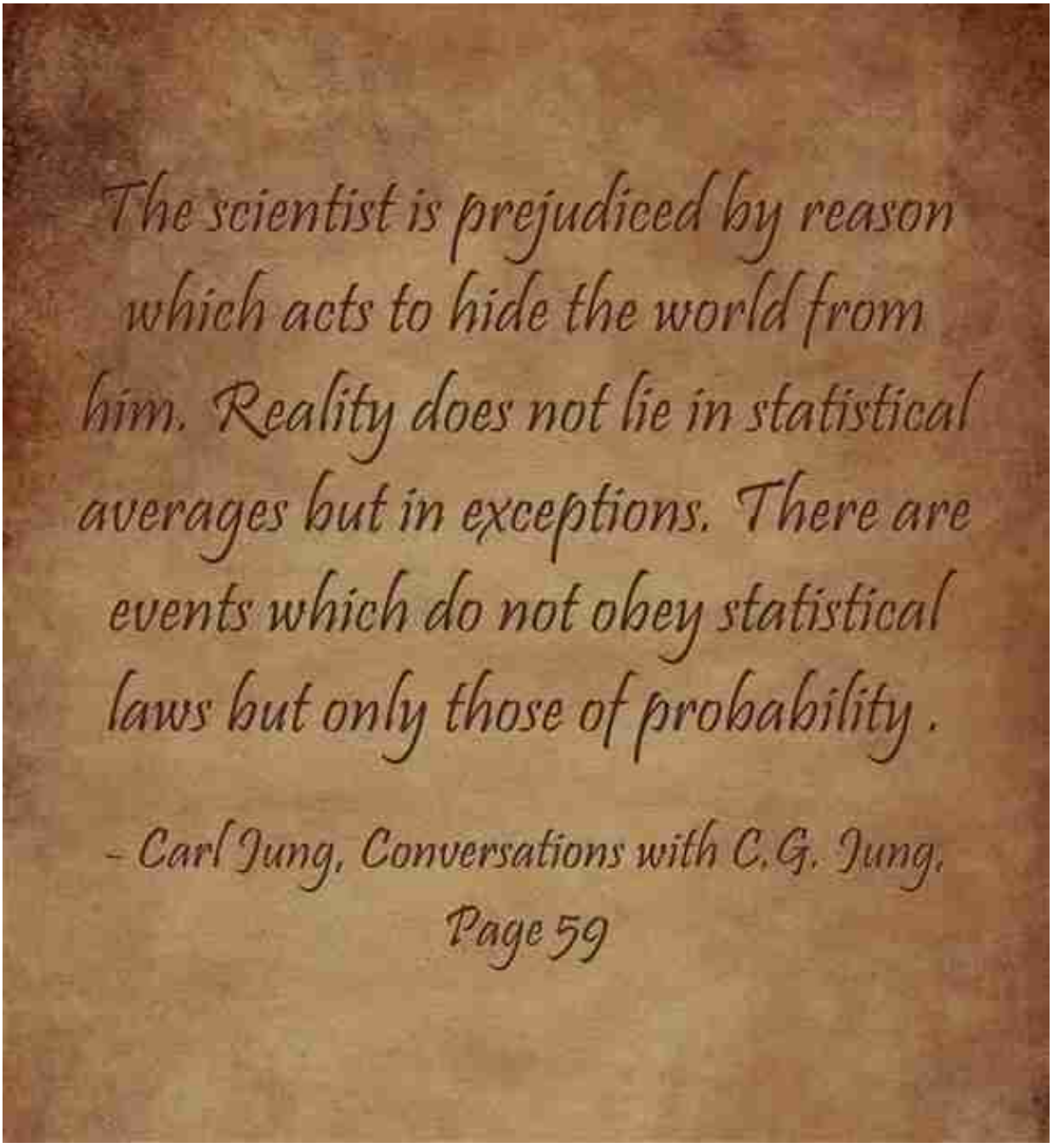
When I say as a psychologist , that God is an archetype, I mean by that the ”type” in the psyche. Carl Jung, CW 12, Psychology and Alchemy, Page 14.



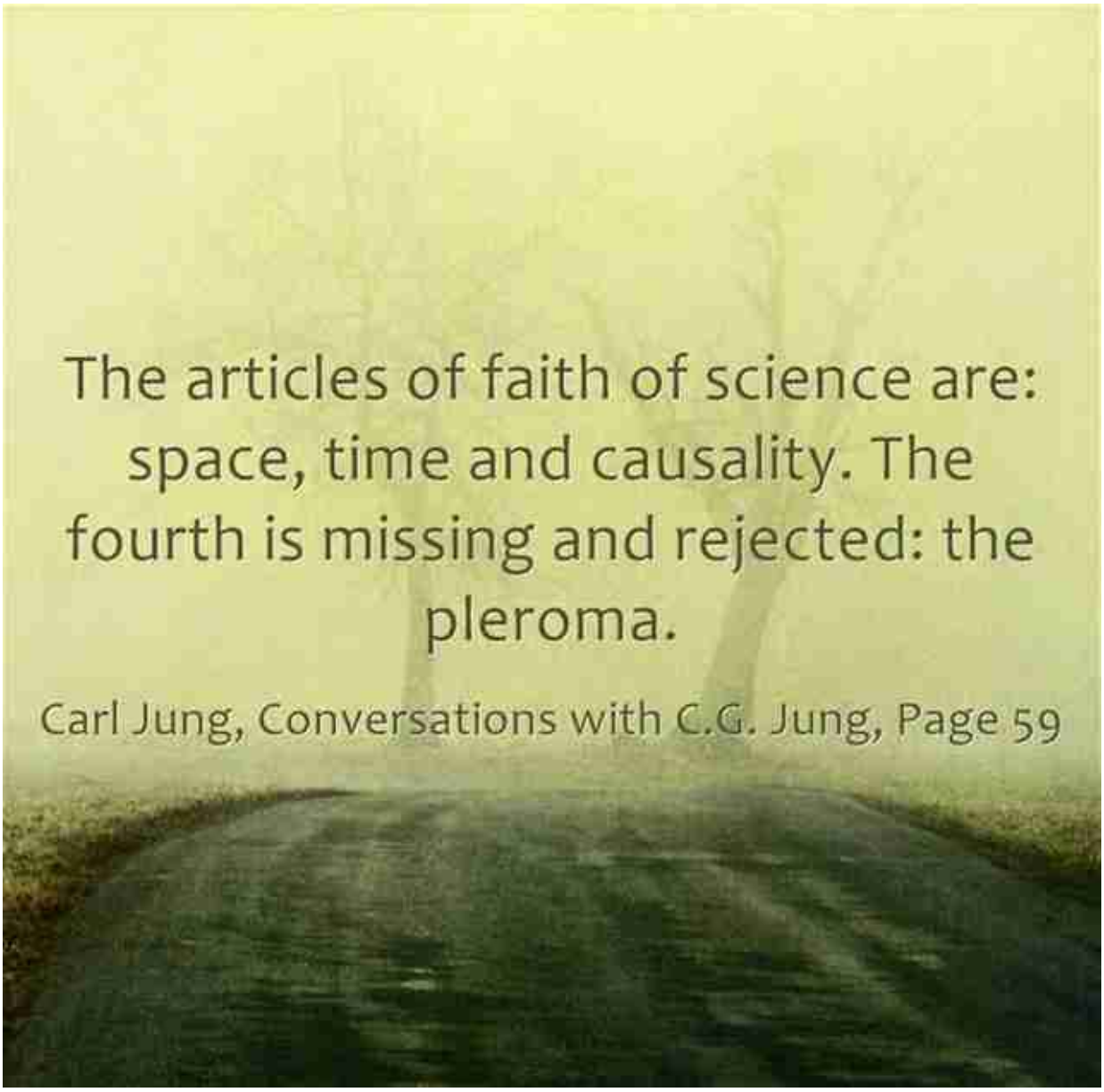
The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. It is therefore important to husband dangerous material very carefully so that first graders do not get hold of dynamite. Carl Jung, Conversations with C.G. Jung, Page 59.



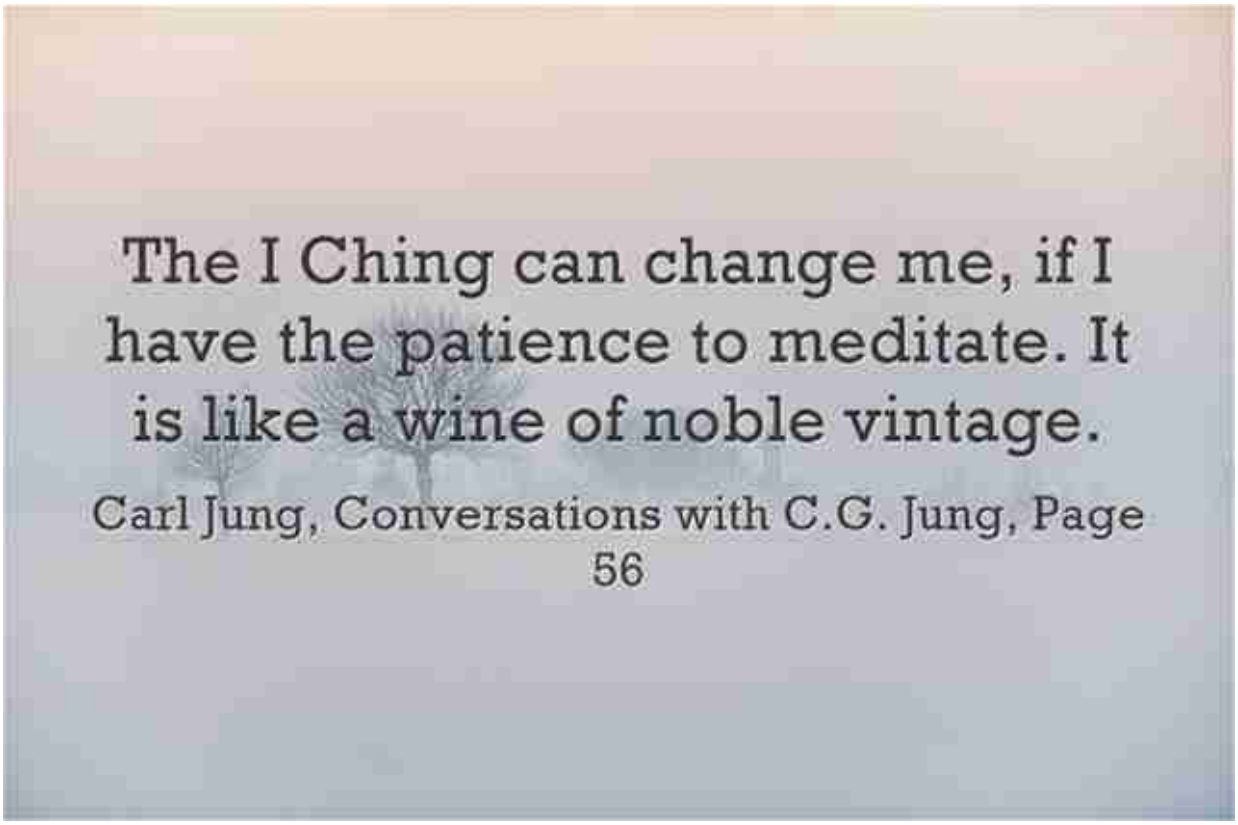
Analysts and mathematicians both consider themselves infallible; they live with invisible magic cloaks around them. They are both concerned with archetypes . Archetypes are living powers; they are the ”thoughts of God.” Carl Jung, Conversations with C.G. Jung, Page 59.



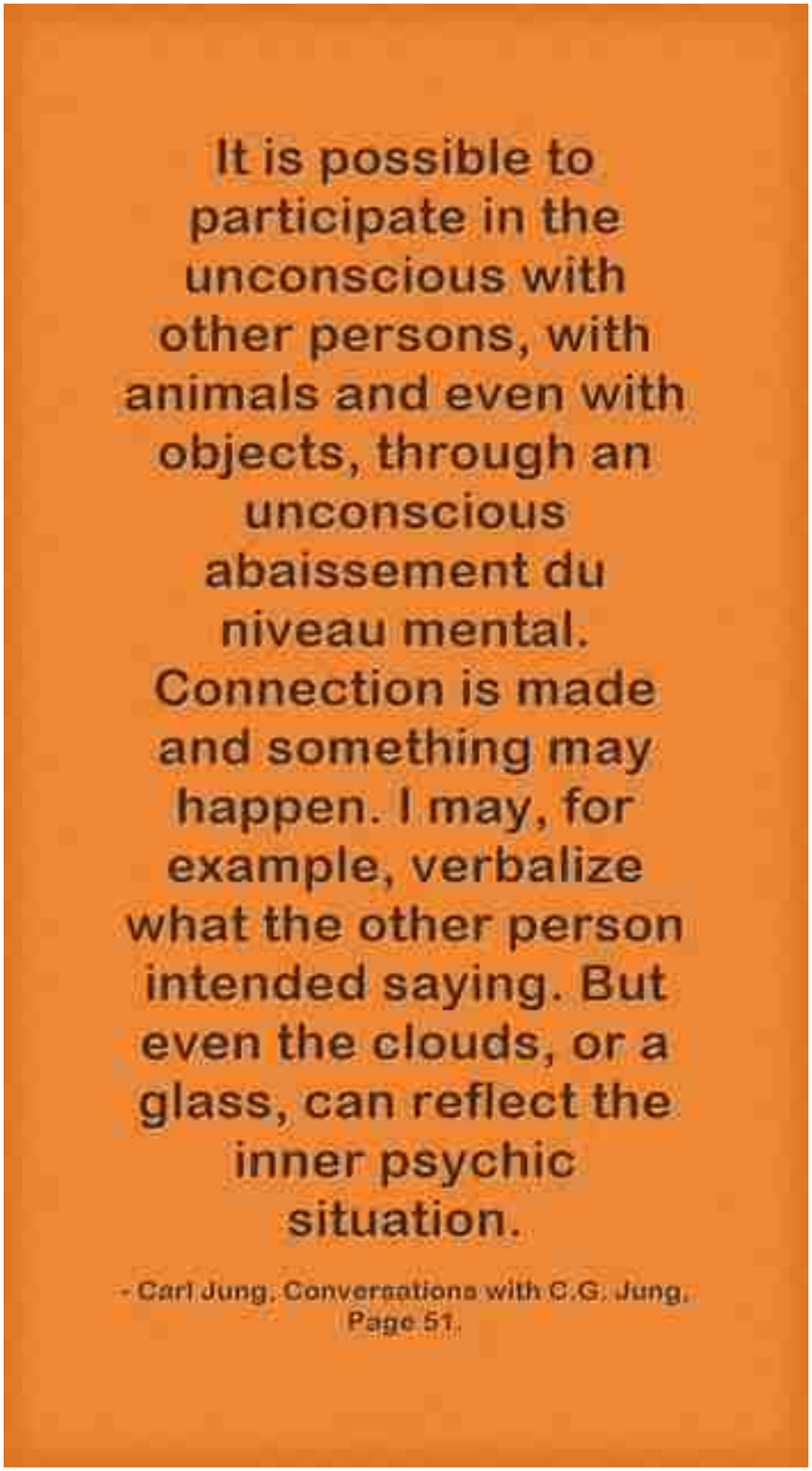
The scientist is prejudiced by reason which acts to hide the world from him. Reality does not lie in statistical averages but in exceptions. There are events which do not obey statistical laws but only those of probability. Carl Jung, Conversations with C.G. Jung, Page 59.



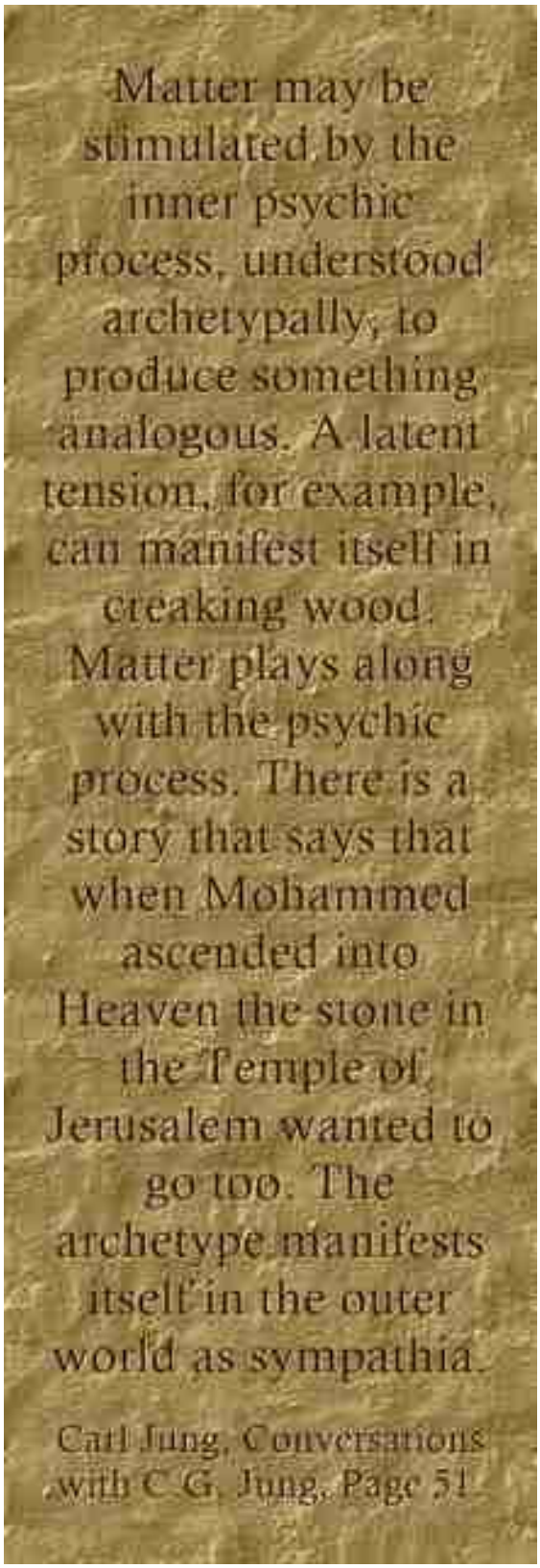
The articles of faith of science are: space, time and causality. The fourth is missing and rejected: the pleroma. Carl Jung, Conversations with C.G. Jung, Page 59.



The I Ching can change me, if I have the patience to meditate. It is like a wine of noble vintage. Carl Jung, Conversations with C.G. Jung, Page 56.

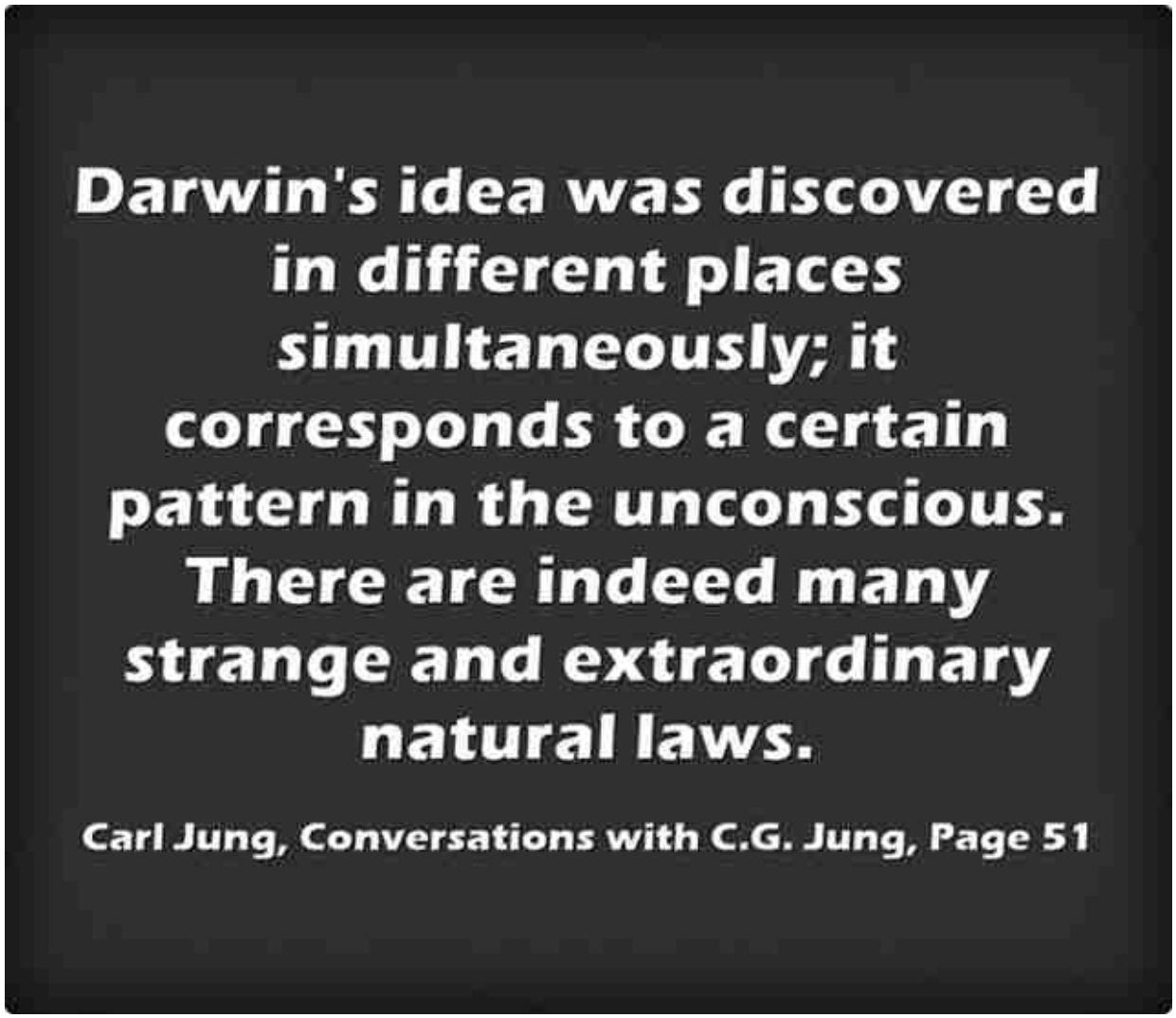


It is possible to participate in the unconscious with other persons, with animals and even with objects, through an unconscious abaissement du niveau mental. Connection is made and something may happen. I may, for example, verbalize what the other person intended saying. But even the clouds, or a glass, can reflect the inner psychic situation. Carl Jung, Conversations with C.G. Jung, Page 51.

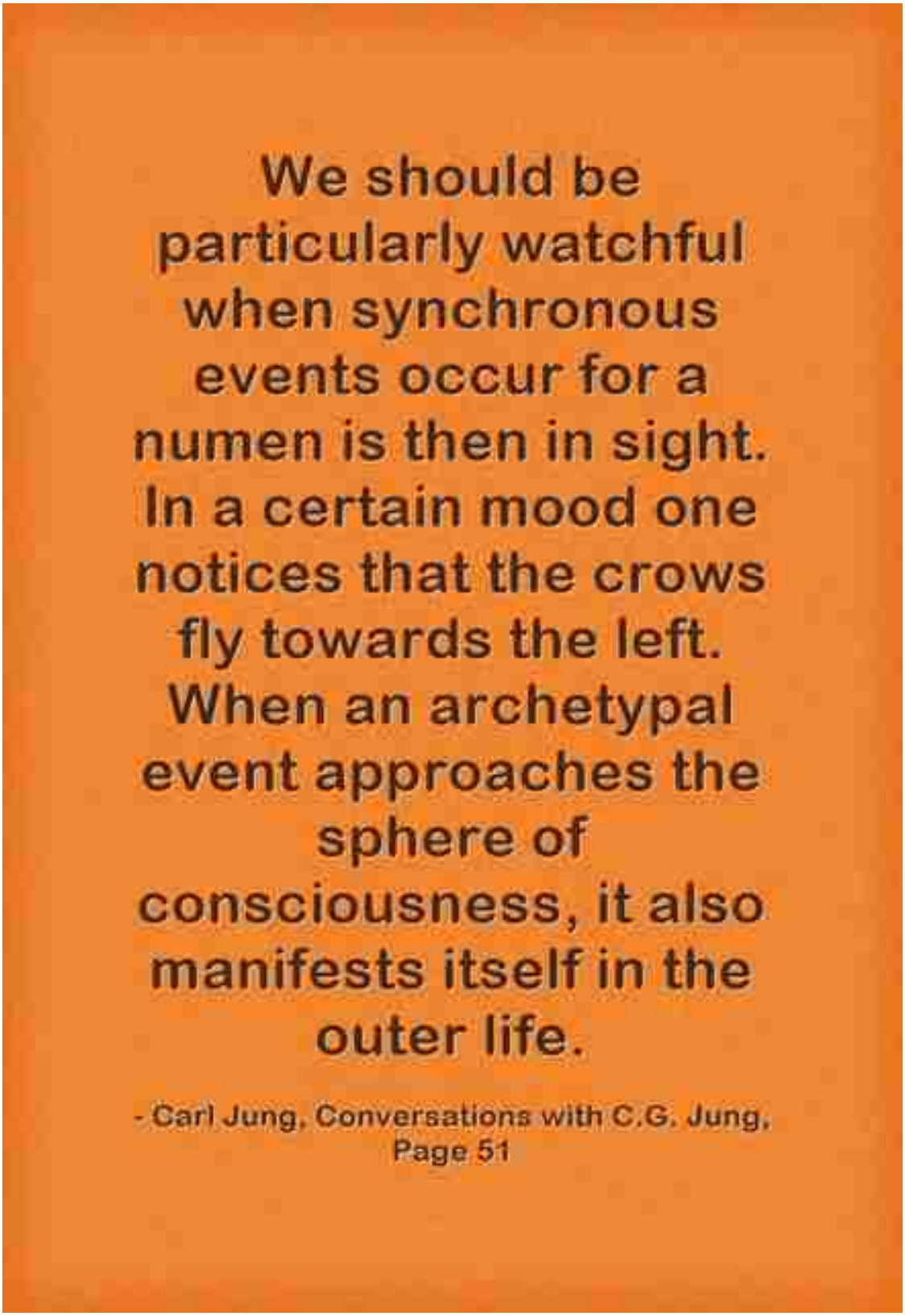


Matter may be stimulated by the inner psychic process, understood archetypally, to produce something analogous. A latent tension, for example, can manifest itself in creaking wood. Matter plays along with the psychic process. There

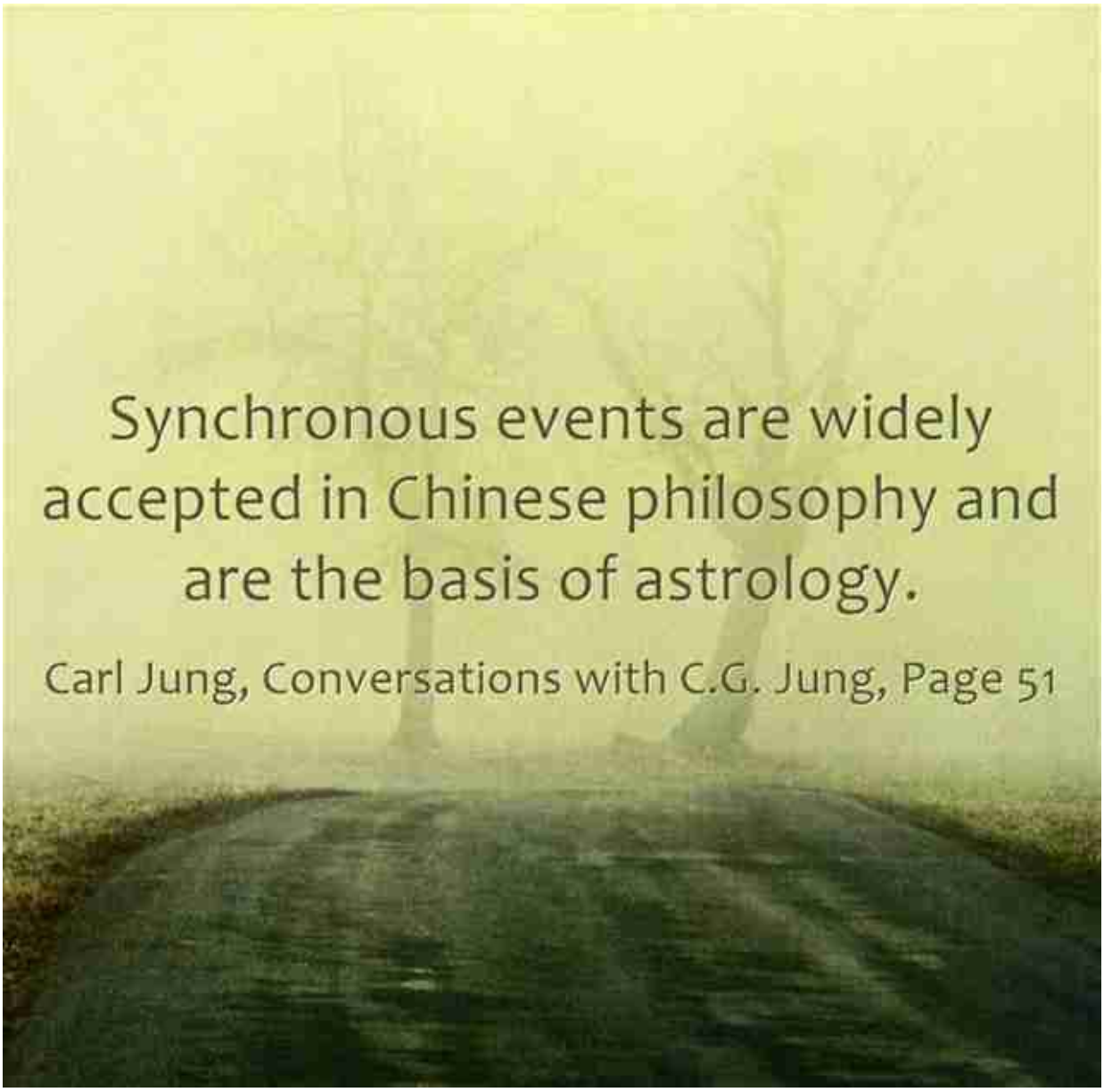
is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Conversations with C.G. Jung, Page 51.



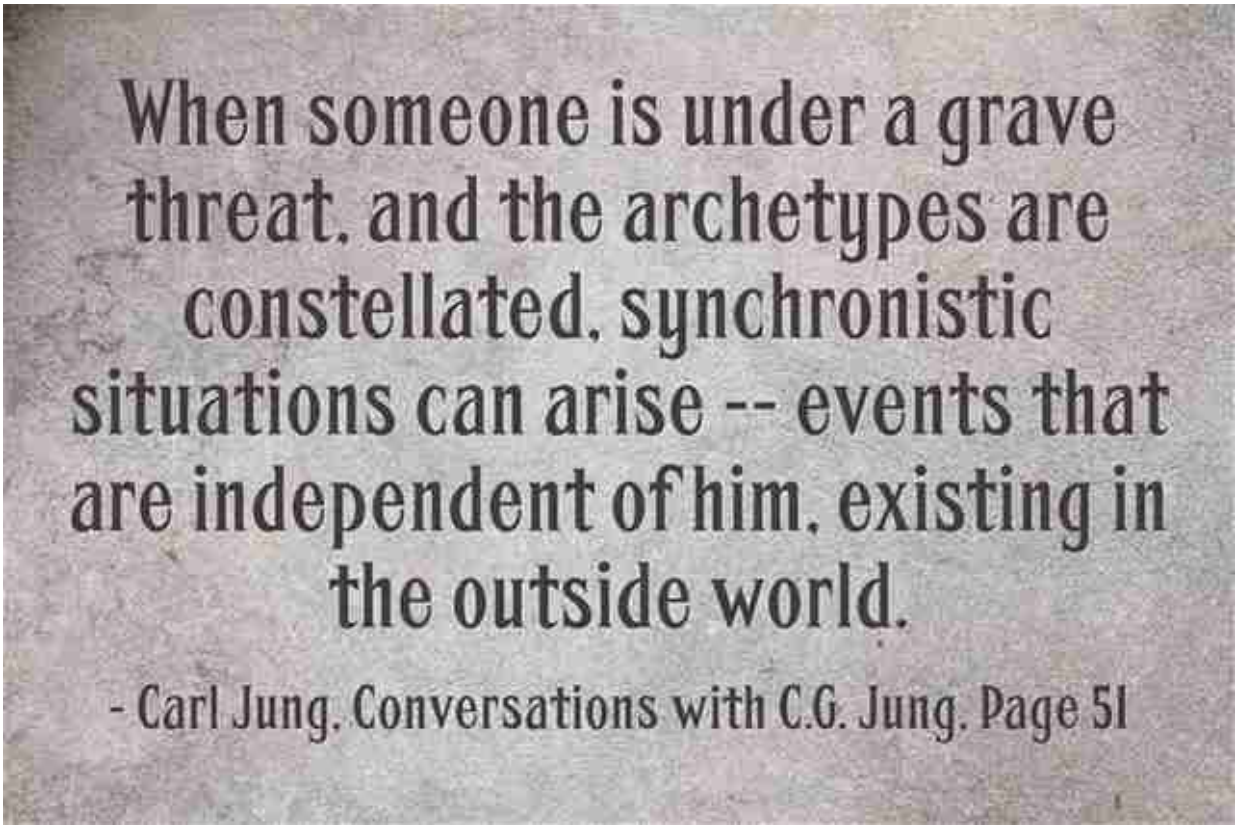
. Darwin's idea was discovered in different places simultaneously; it corresponds to a certain pattern in the unconscious. There are indeed many strange and extraordinary natural laws. Carl Jung, Conversations with C.G. Jung, Page 51.



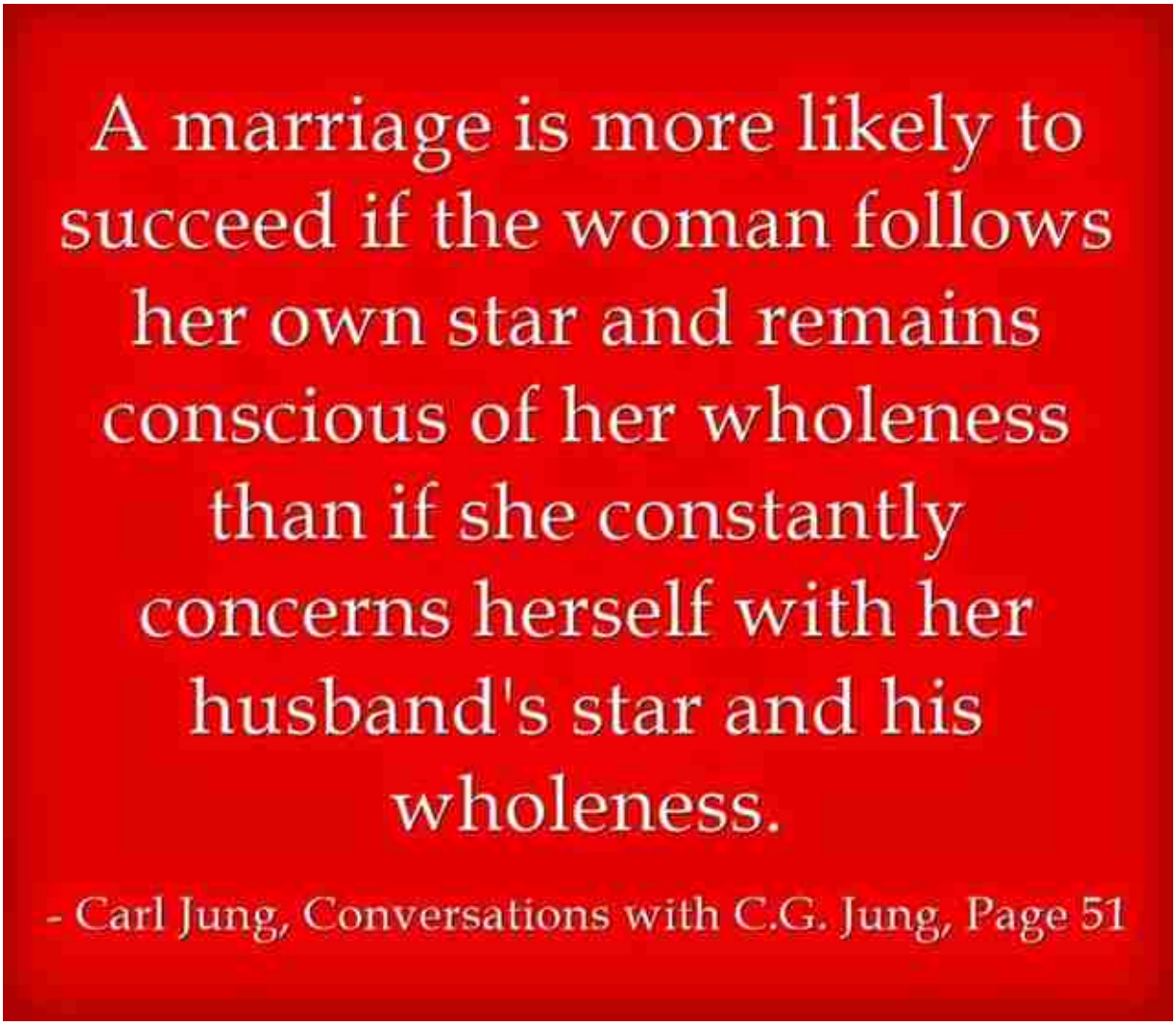
We should be particularly watchful when synchronous events occur for a numen is then in sight. In a certain mood one notices that the crows fly towards the left. When an archetypal event approaches the sphere of consciousness, it also manifests itself in the outer life. Carl Jung, Conversations with C.G. Jung, Page 51



Synchronous events are widely accepted in Chinese philosophy and are the basis of astrology. Carl Jung, Conversations with C.G. Jung, Page 51.



When someone is under a grave threat, and the archetypes are constellated, synchronistic situations can arise – events that are independent of him, existing in the outside world. Carl Jung, Conversations with C.G. Jung, Page 51.



A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband's star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

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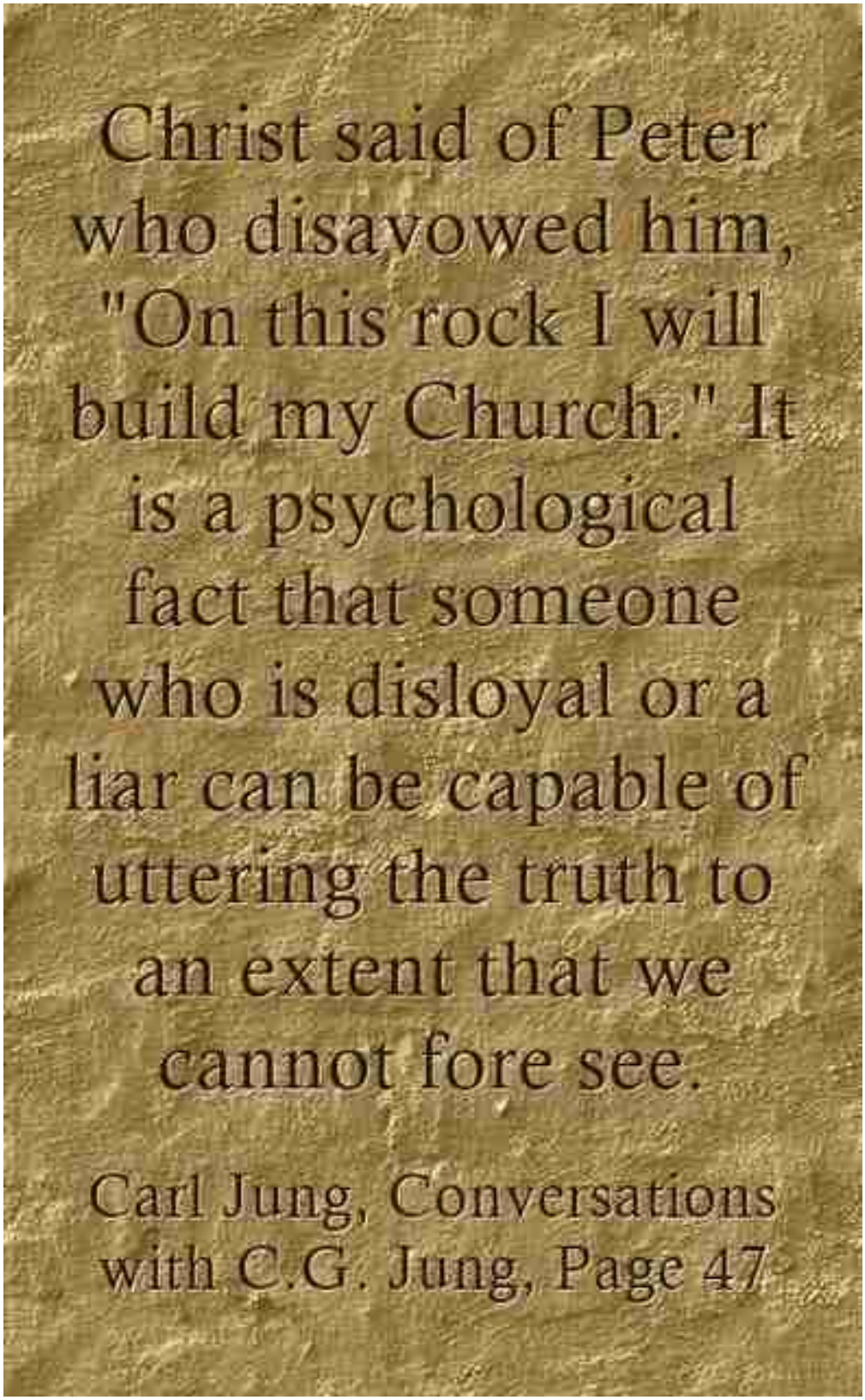
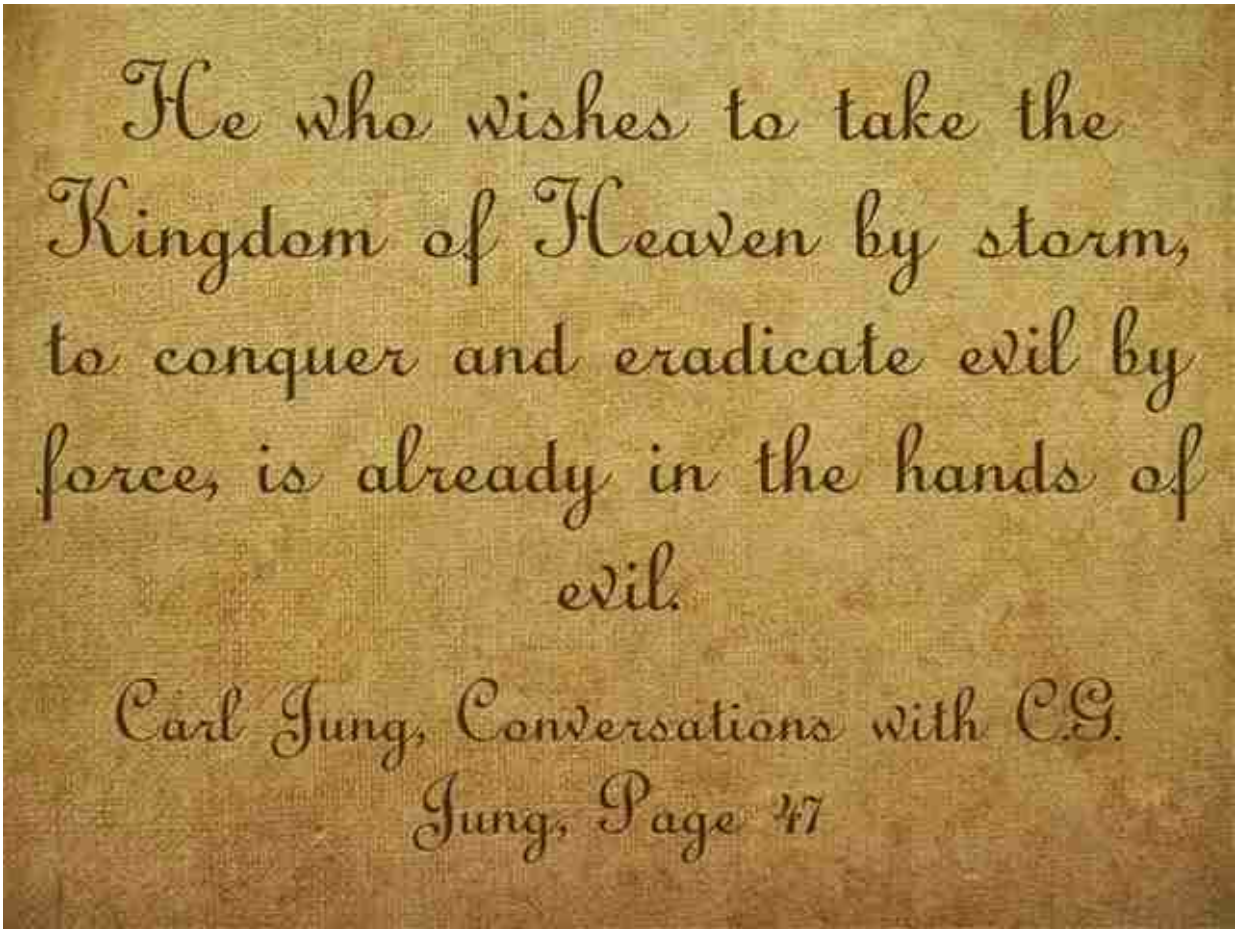
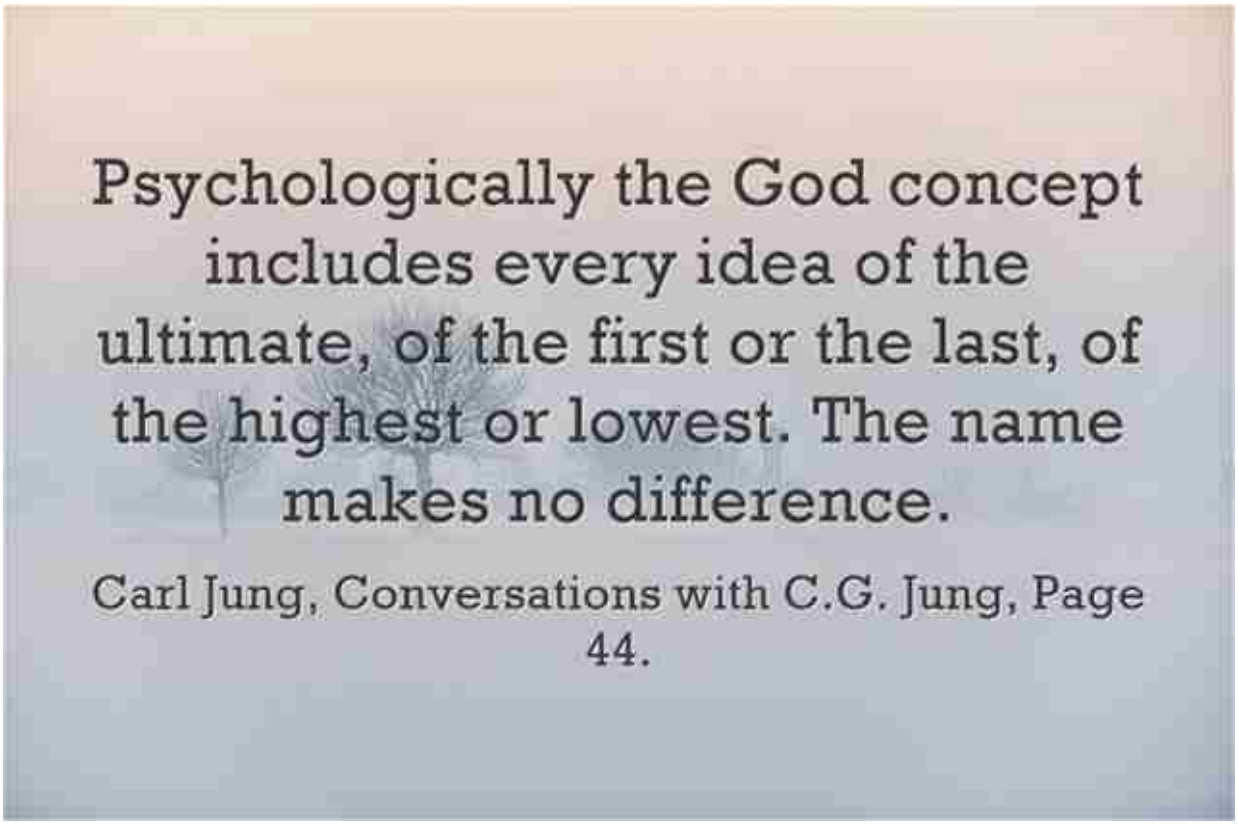


Christ said of Peter who disavowed him, ”On this rock I will build my Church.” It is a psychological fact that someone who is disloyal or a liar can be capable of uttering the truth to an extent that we cannot fore see. Carl Jung, Conversations with C.G. Jung, Page 47.

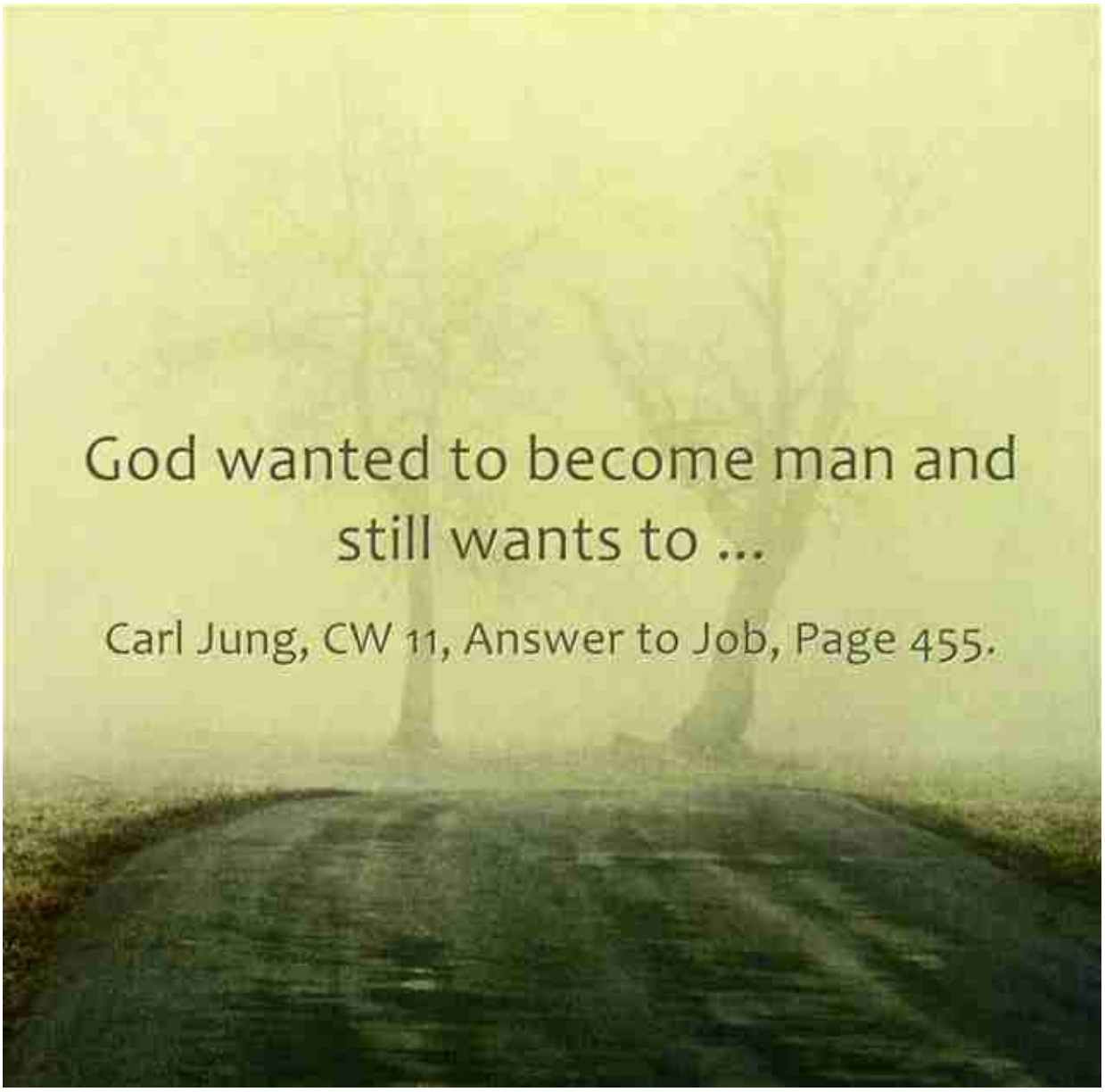


He who wishes to take the Kingdom of Heaven by storm, to conquer and eradicate evil by force, is already in the hands of evil. Carl Jung, Conversations with C.G. Jung, Page 47.

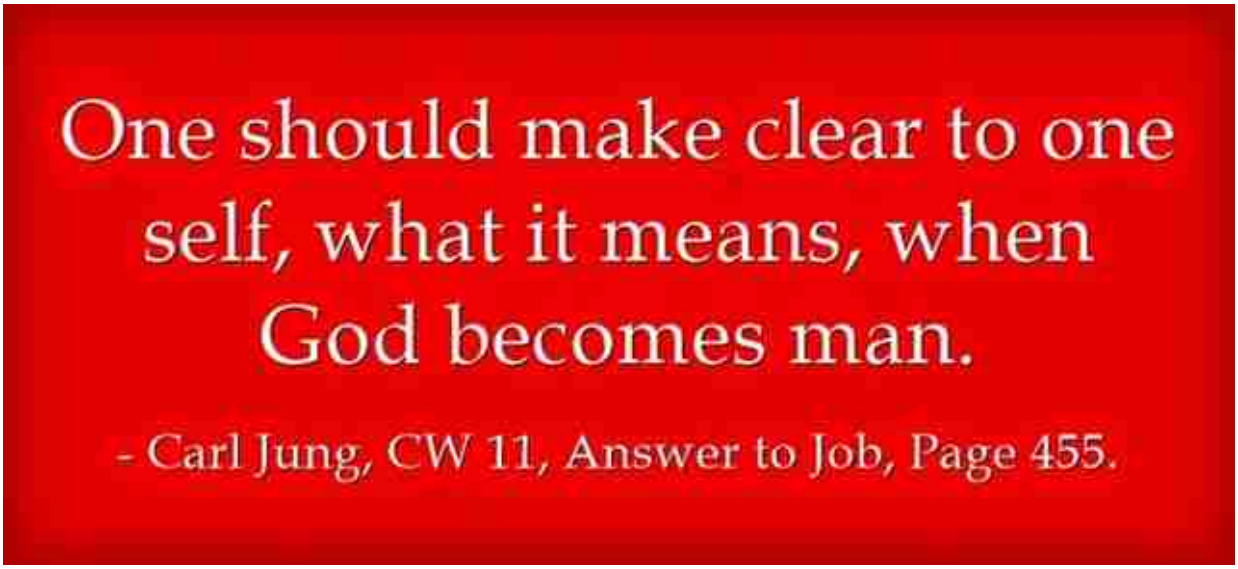
The words of the Bible and the sayings of Christ are paradox. We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities. Carl Jung, Conversations with C.G. Jung, Page 40.



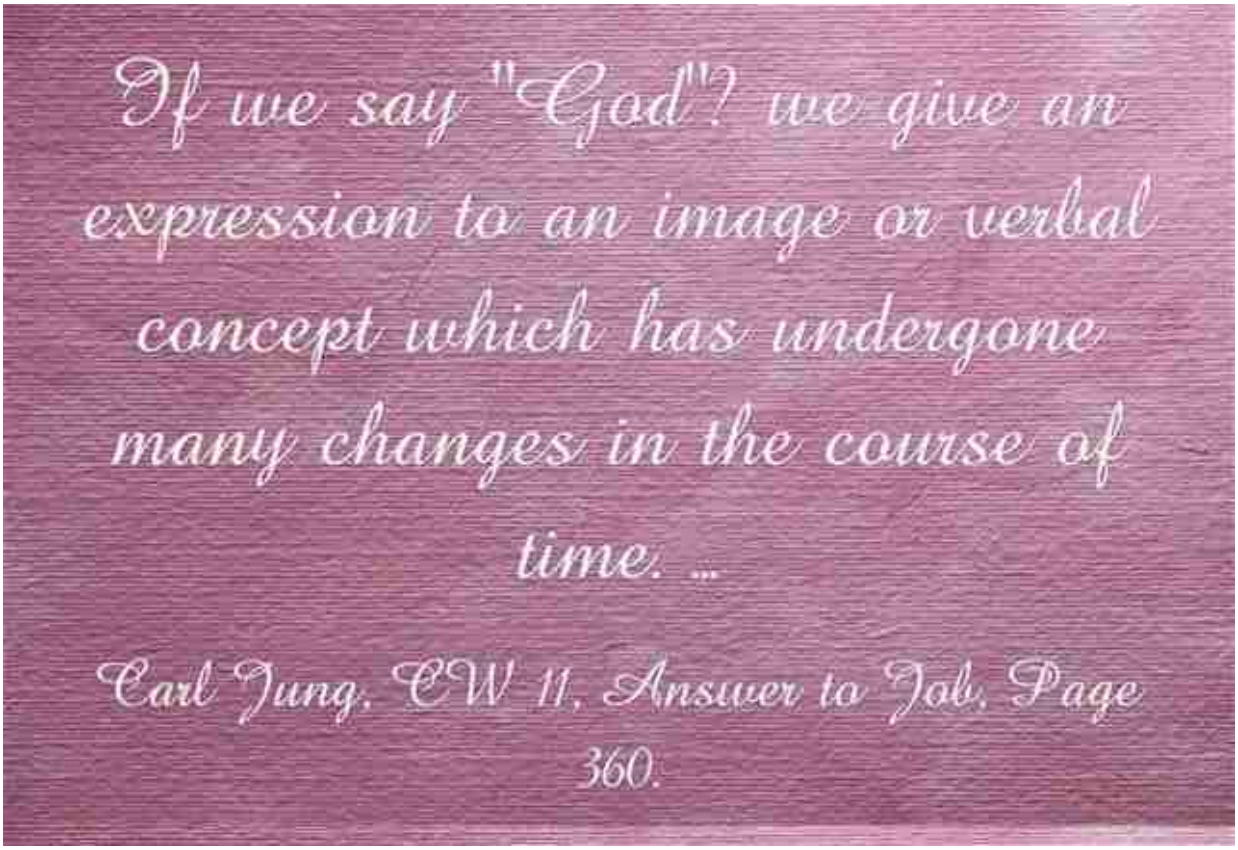
Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference. Carl Jung, Conversations with C.G. Jung, Page 44.



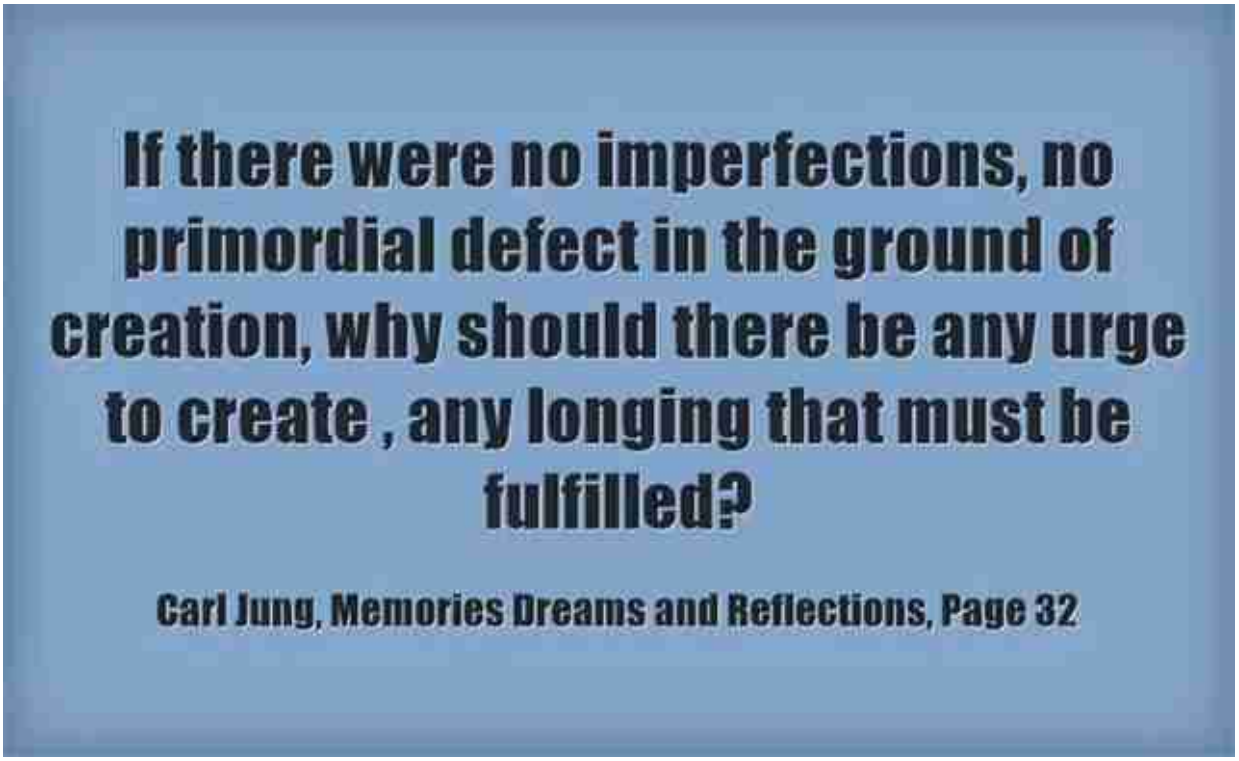
God wanted to become man and still wants to ... Carl Jung, CW 11, Answer to Job, Page 455.



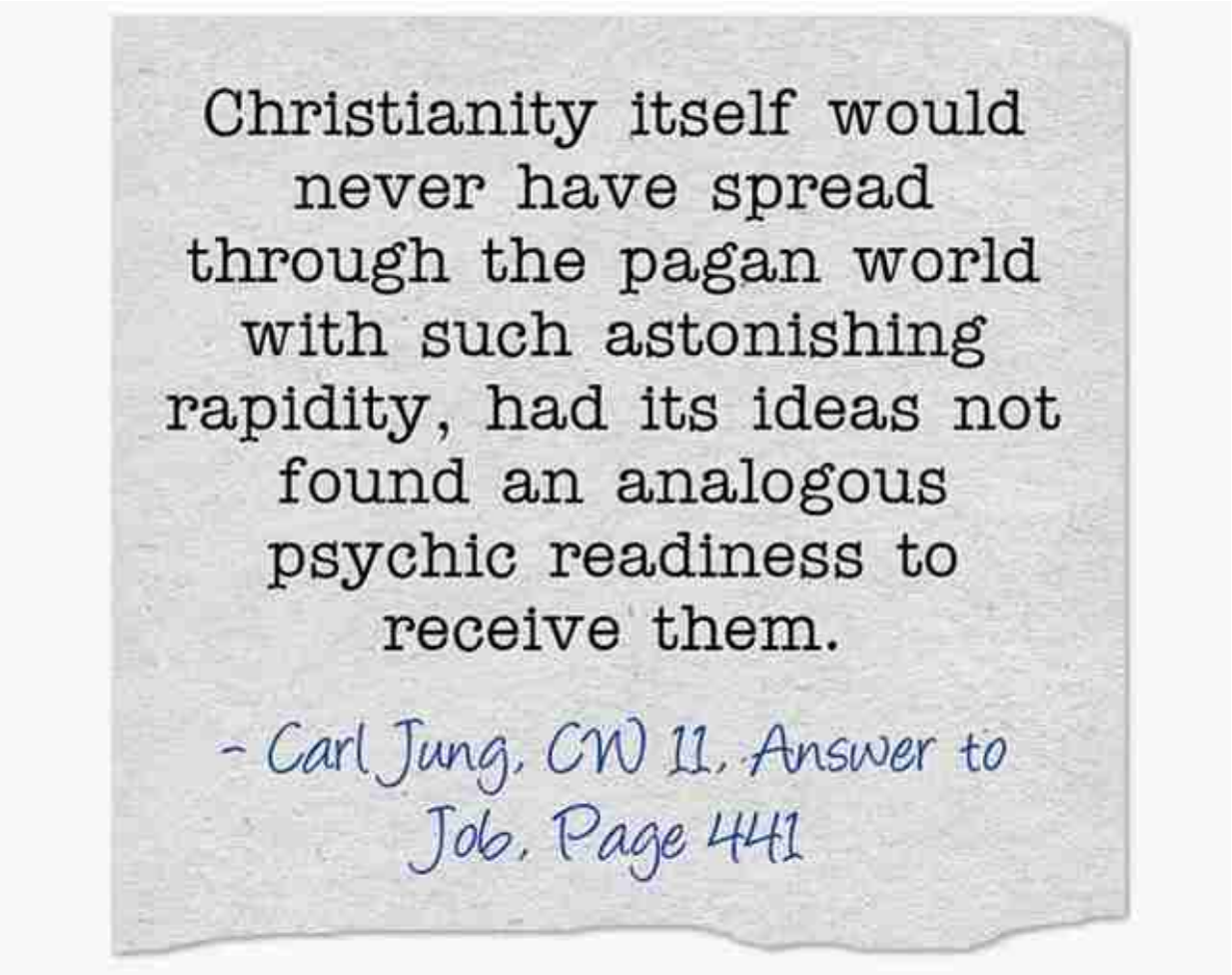
One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Answer to Job, Page 401.



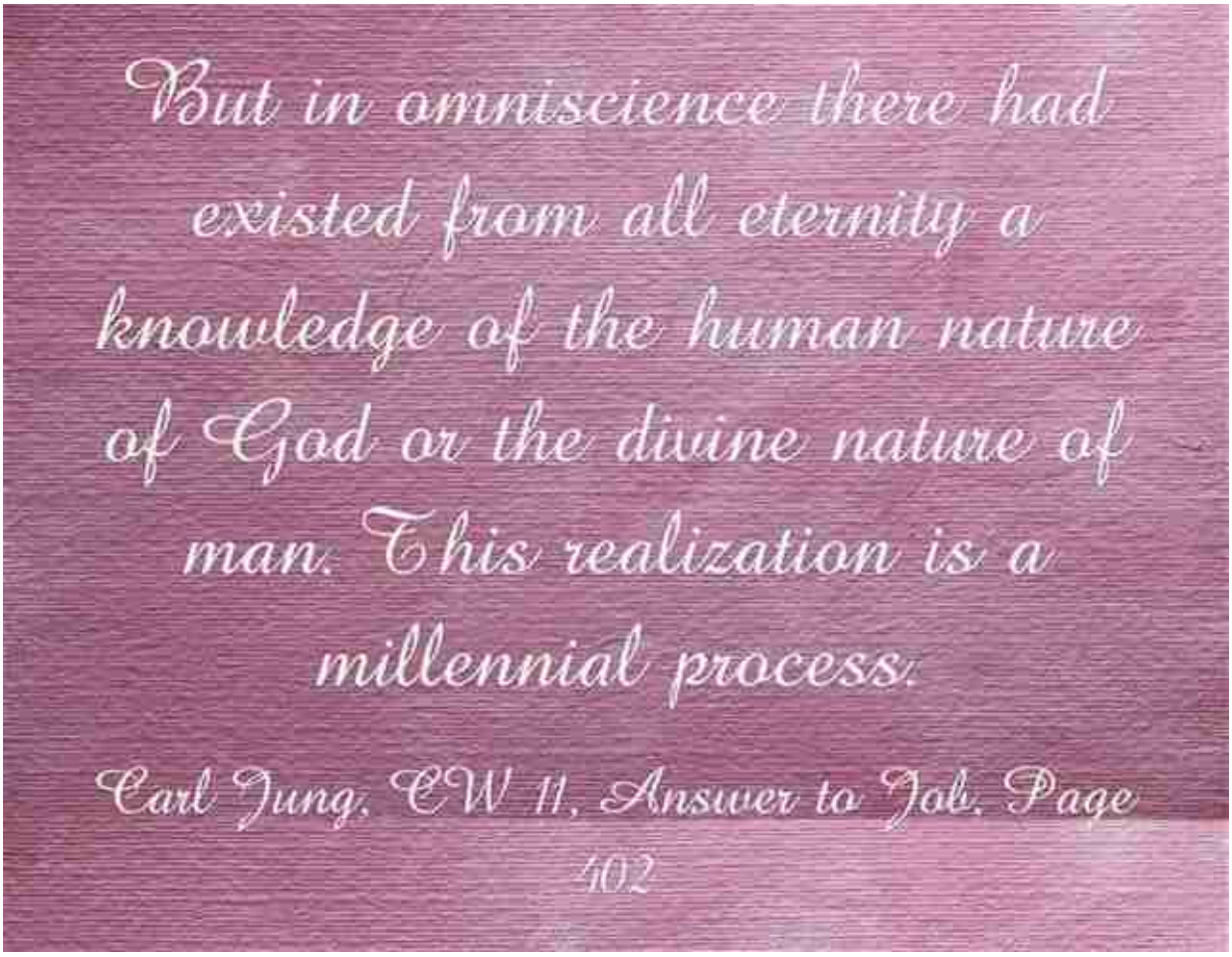
If we say ”God”? we give an expression to an image or verbal concept which has undergone many changes in the course of time. ... Carl Jung, CW 11, Answer to Job, Page 360.



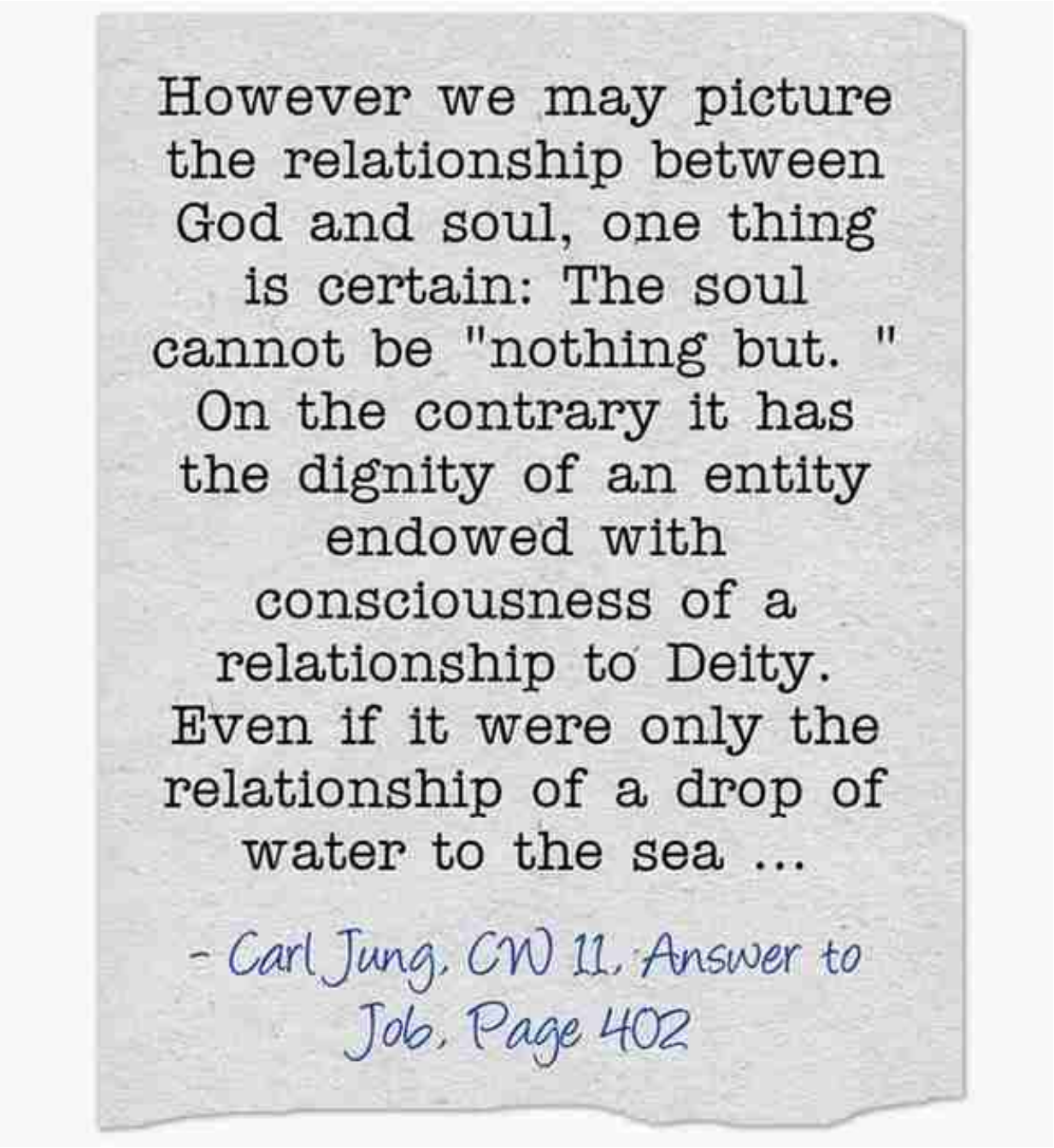
If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create , any longing that must be fulfilled? Carl Jung, Memories Dreams and Reflections, Page 32.



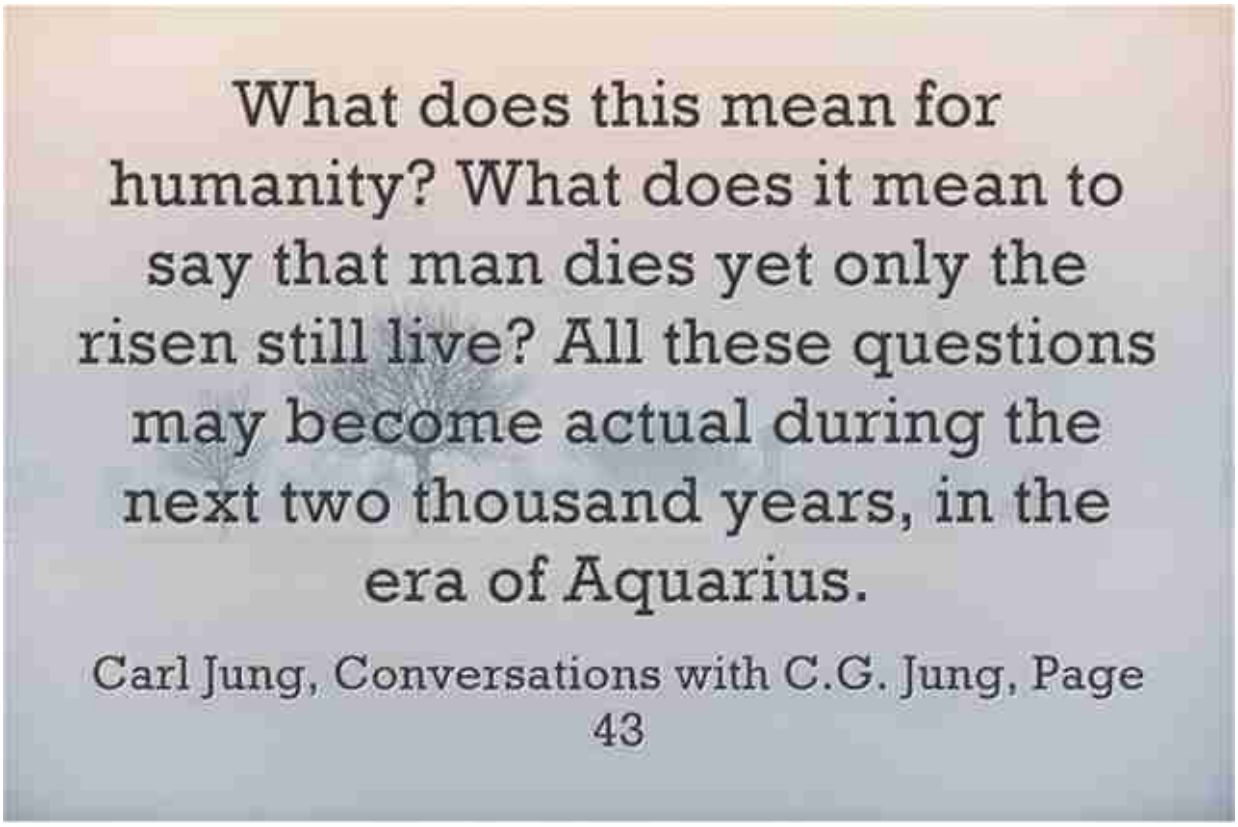
Christianity itself would never have spread through the pagan world with such astonishing rapidity, had its ideas not found an analogous psychic readiness to receive them. Carl Jung, CW 11, Answer to Job, Page 441.



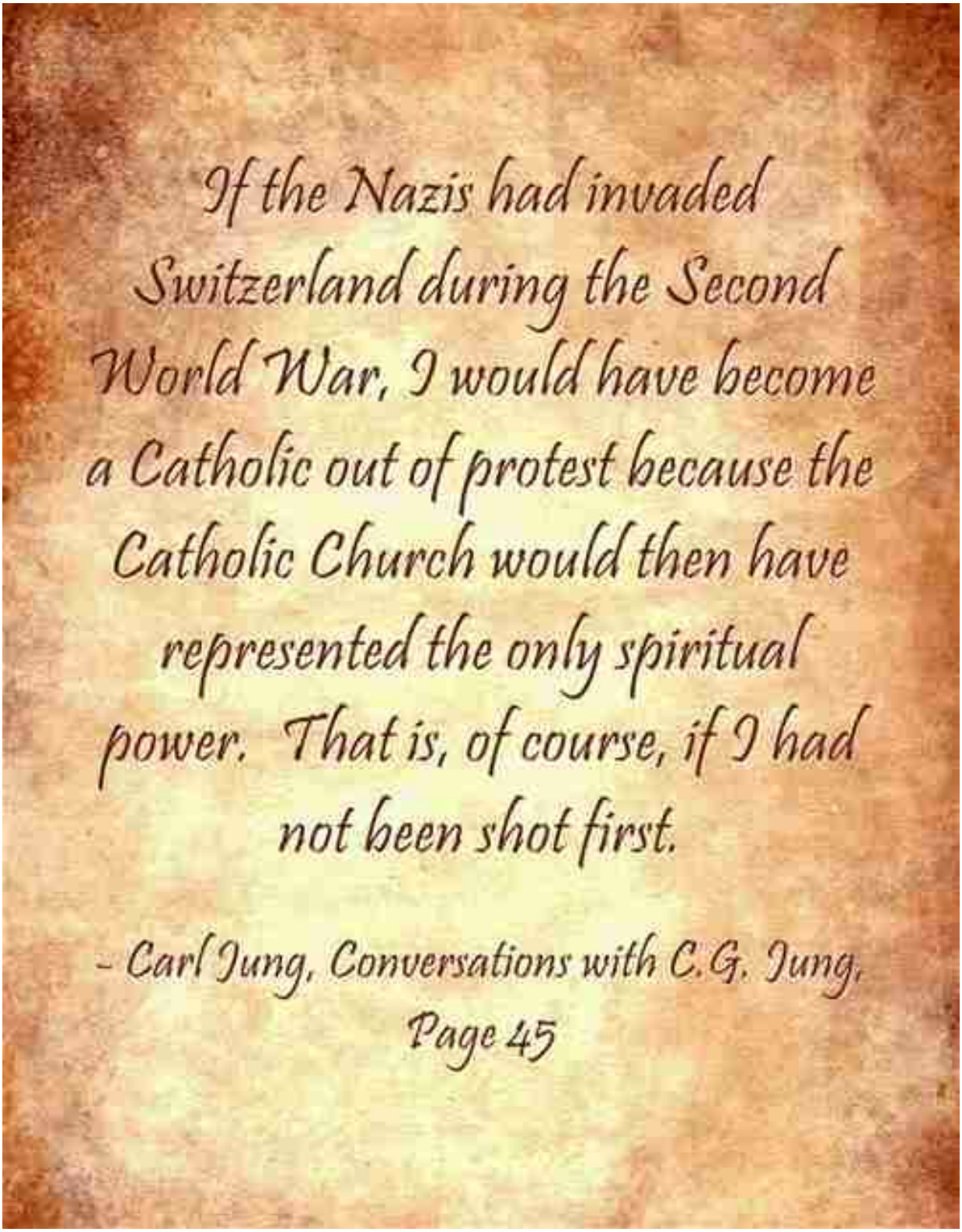
But in omniscience there had existed from all eternity a knowledge of the human nature of God or the divine nature of man. This realization is a millennial process. Carl Jung, CW 11, Answer to Job, Page 402.



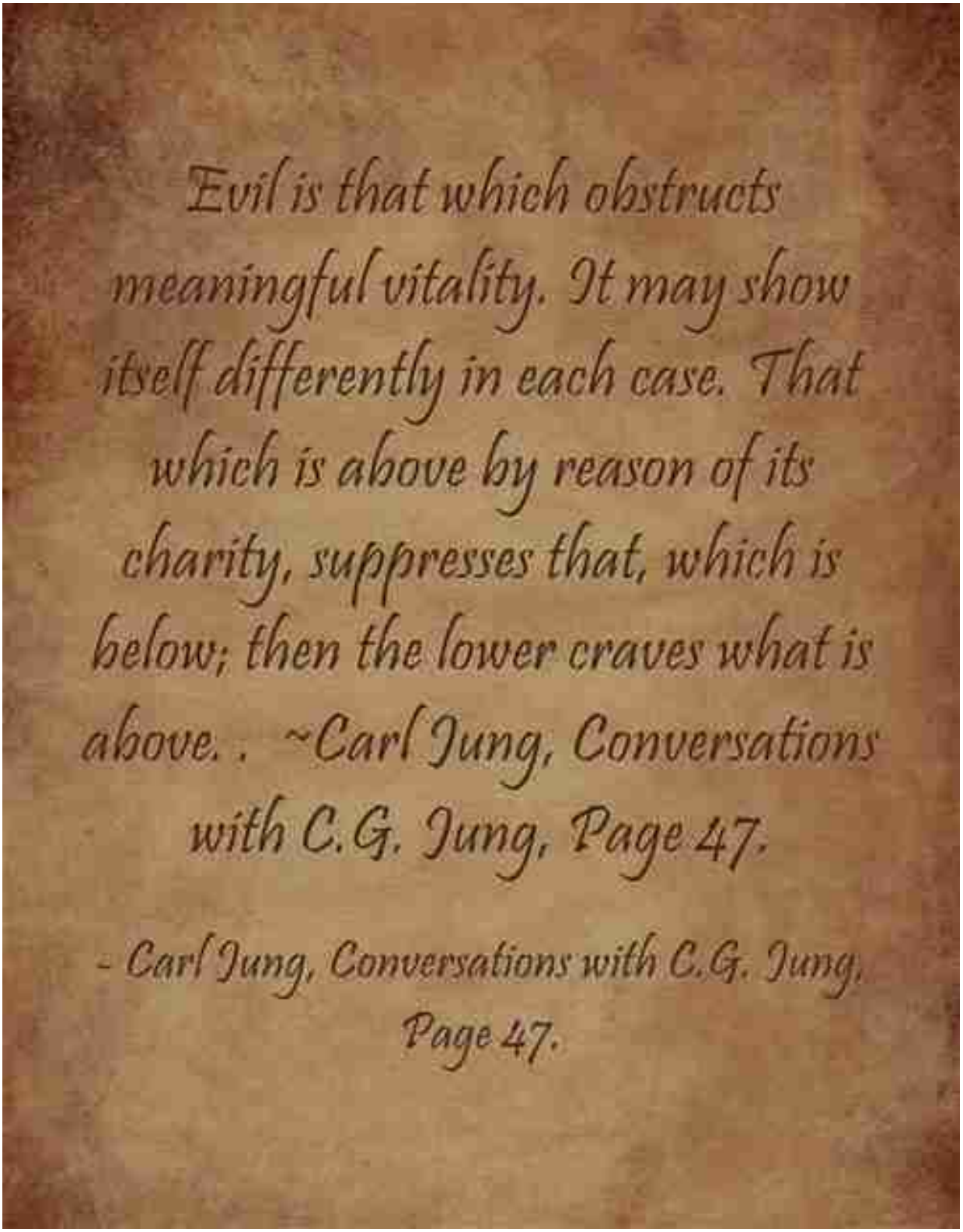
However we may picture the relationship between God and soul, one thing is certain: The soul cannot be ”nothing but. ” On the contrary it has the dignity of an entity endowed with consciousness of a relationship to Deity. Even if it were only the relationship of a drop of water to the sea … Carl Jung, CW 12, Psychology and Alchemy, Page 10.



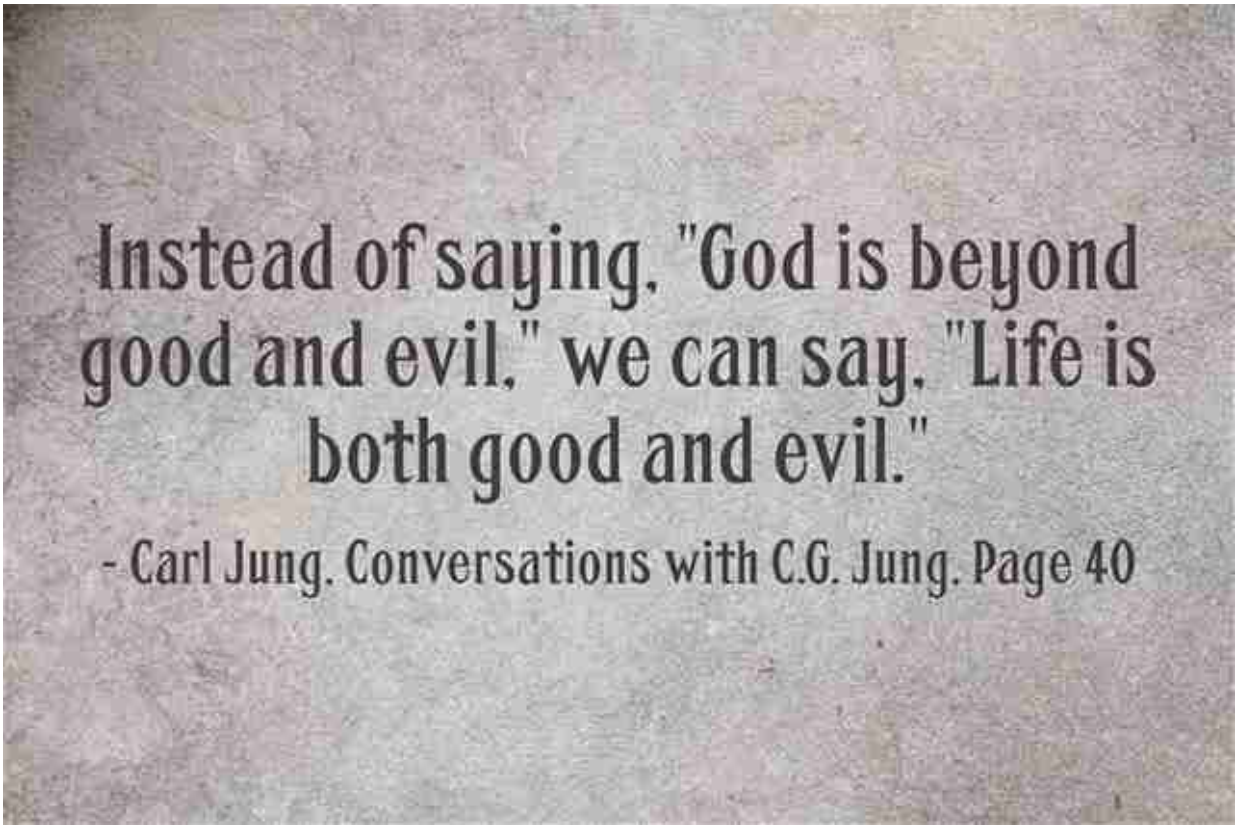
What does this mean for humanity? What does it mean to say that man dies yet only the risen still live? All these questions may become actual during the next two thousand years, in the era of Aquarius. Carl Jung, Conversations with C.G. Jung, Page 43.



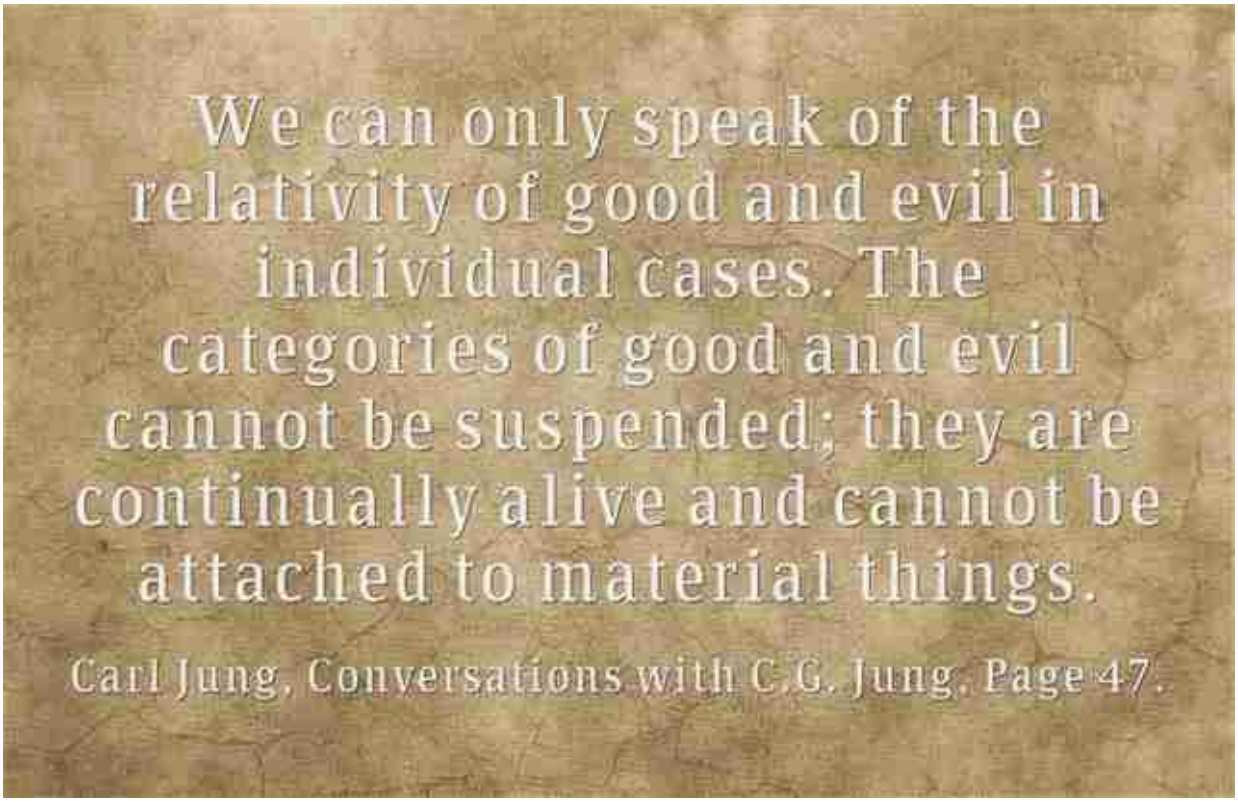
If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power. That is, of course, if I had not been shot first. Carl Jung, Conversations with C.G. Jung, Page 45.



Evil is that which obstructs meaningful vitality. It may show itself differently in each case. That which is above by reason of its charity, suppresses that, which is below; then the lower craves what is above. . Carl Jung, Conversations with C.G. Jung, Page 47.

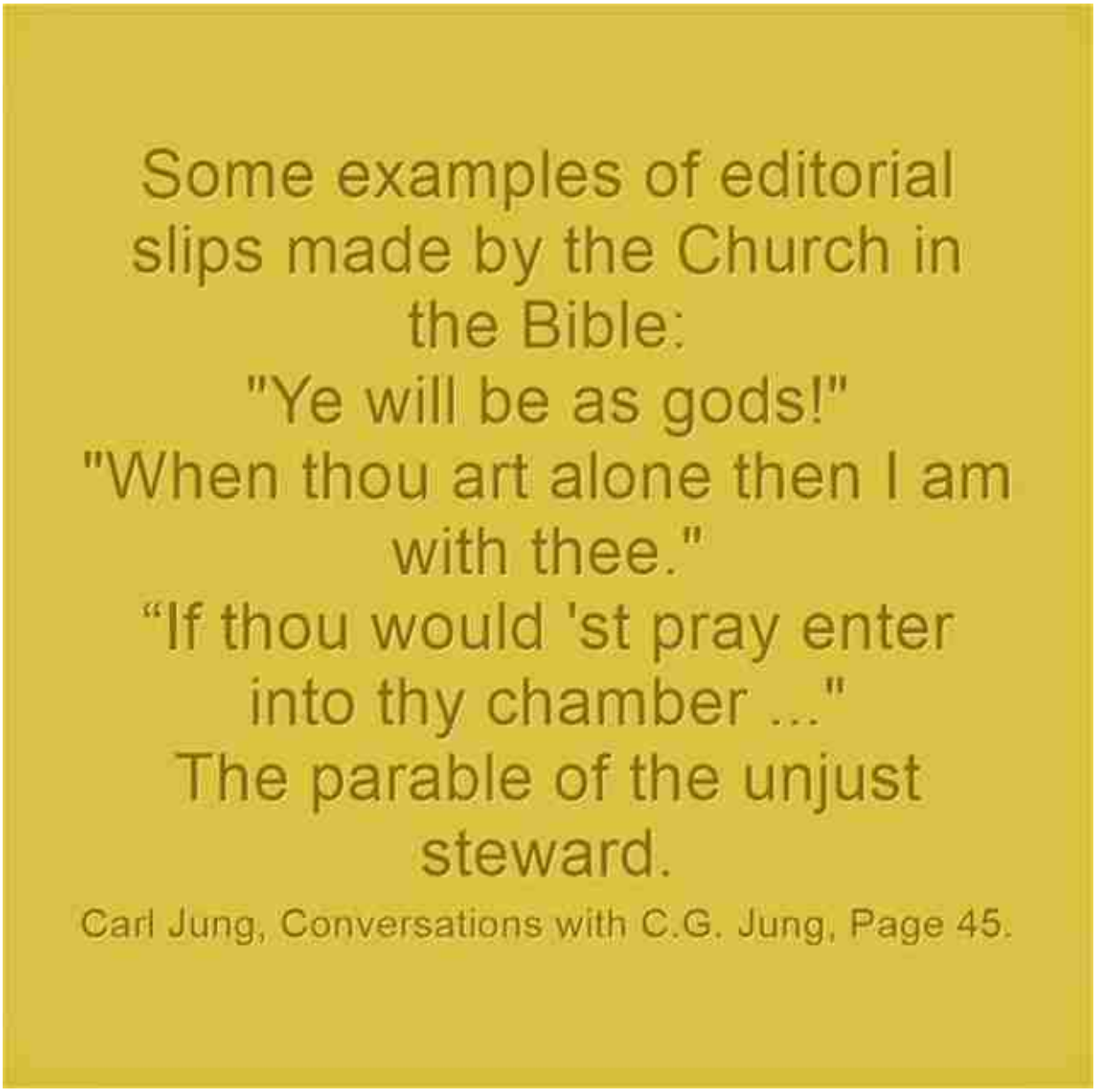


Instead of saying, ”God is beyond good and evil,” we can say, ”Life is both good and evil.” Carl Jung, Conversations with C.G. Jung, Page 40.

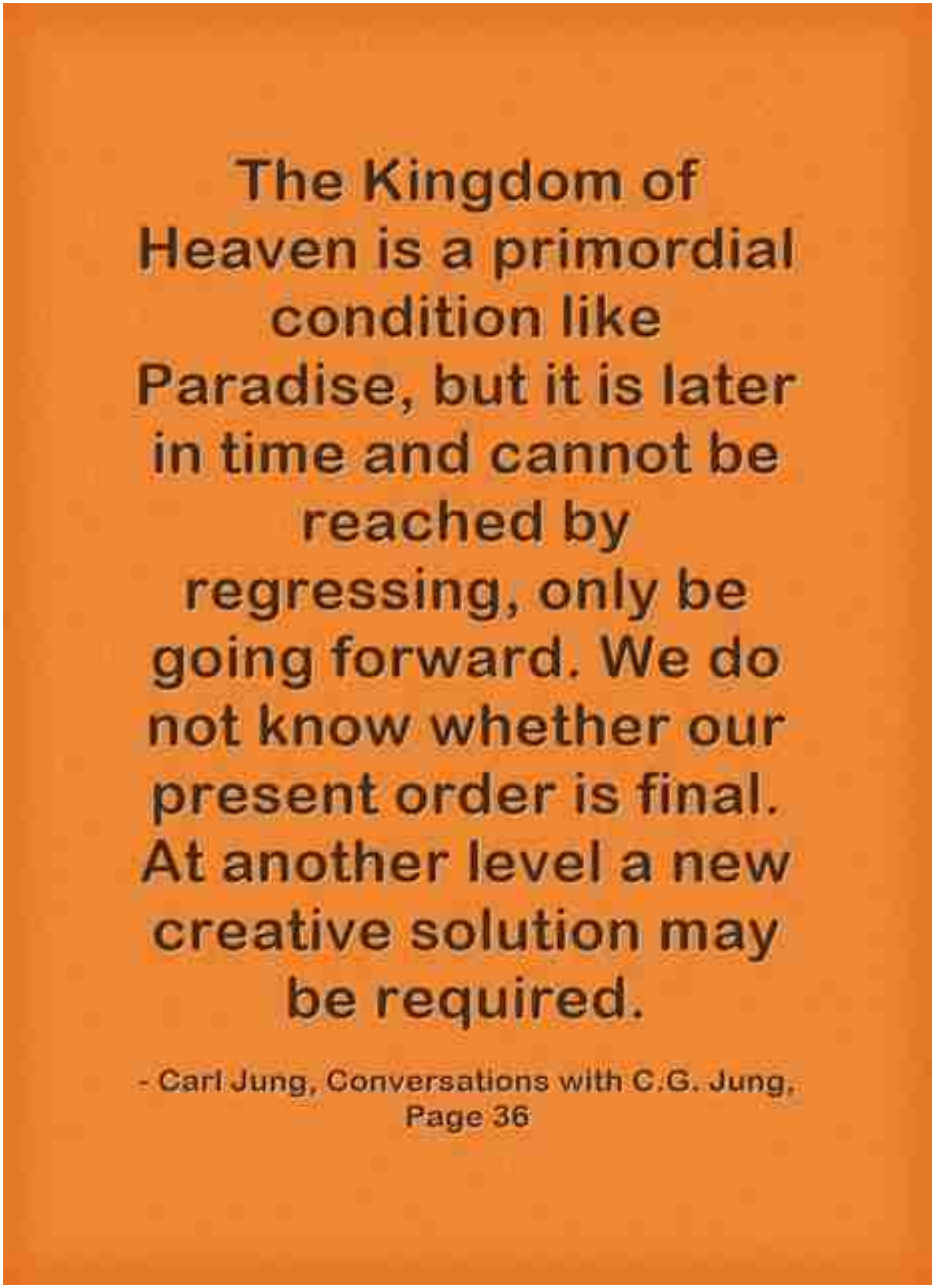


We can only speak of the relativity of good and evil in individual cases. The categories of good and evil cannot be

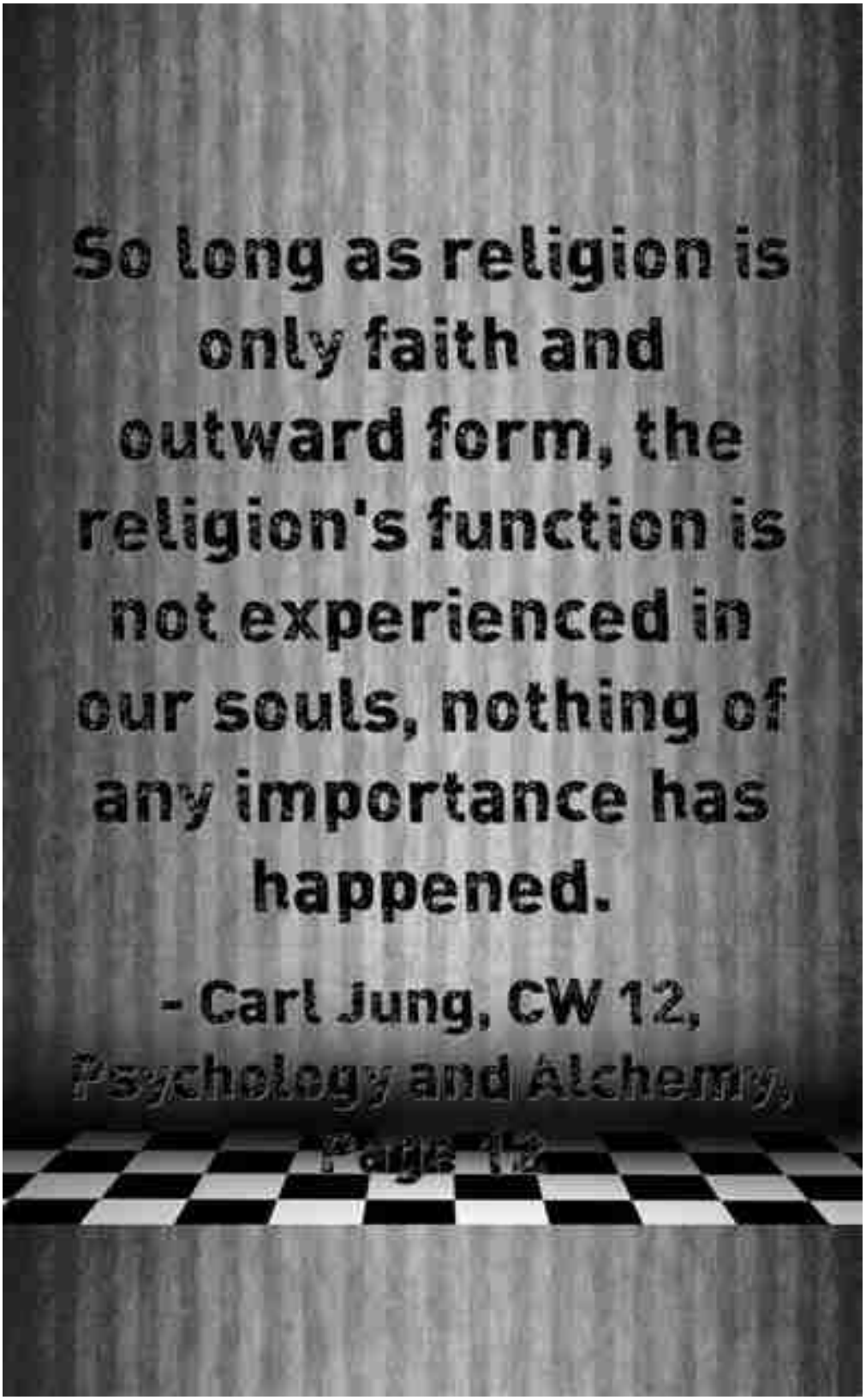
suspended; they are continually alive and cannot be attached to material things. Carl Jung, Conversations with C.G. Jung, Page 47.



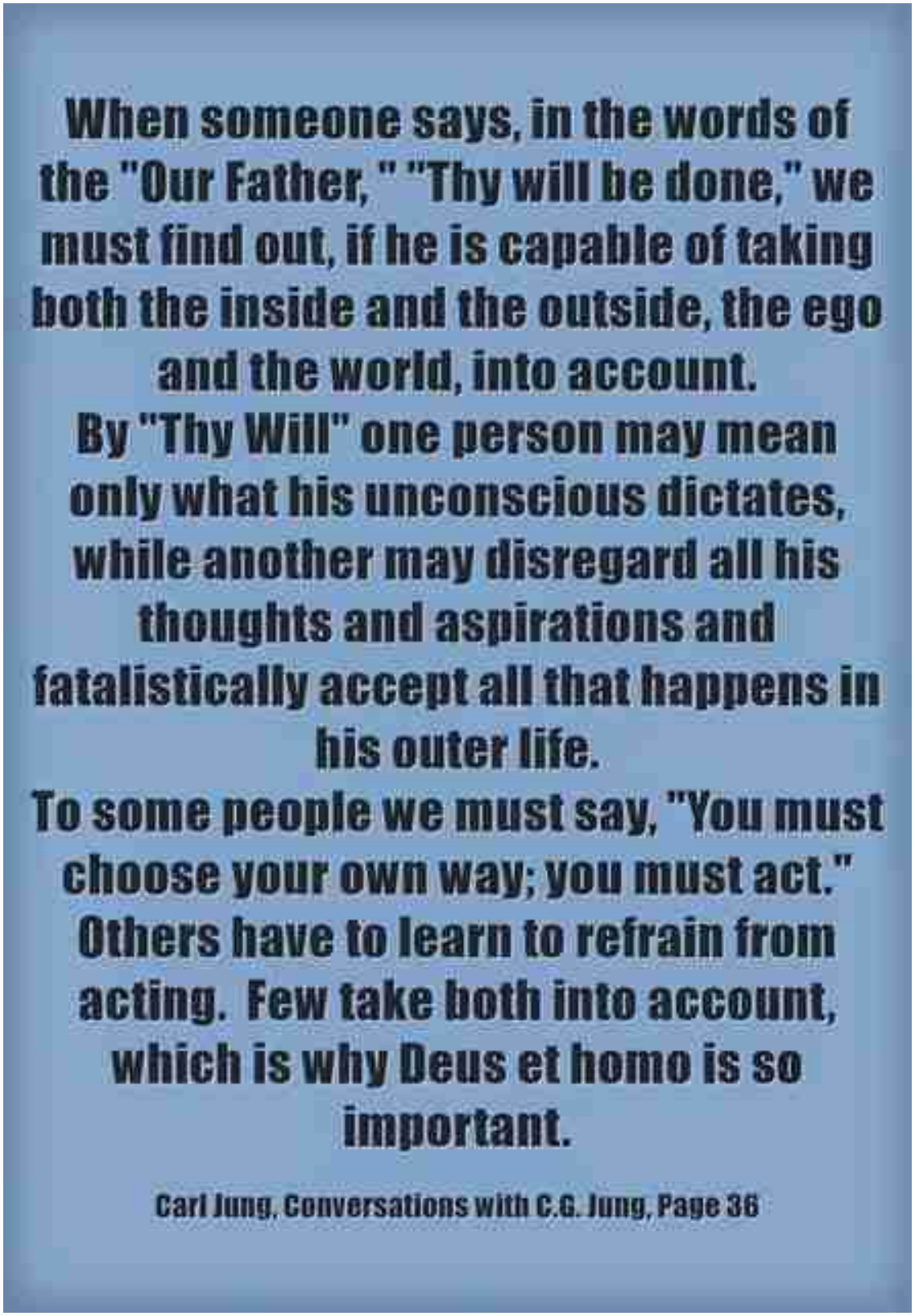
Some examples of editorial slips made by the Church in the Bible:
”Ye will be as gods!”
”When thou art alone then I am with thee.”
“If thou would ’st pray enter into thy chamber …”
The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.



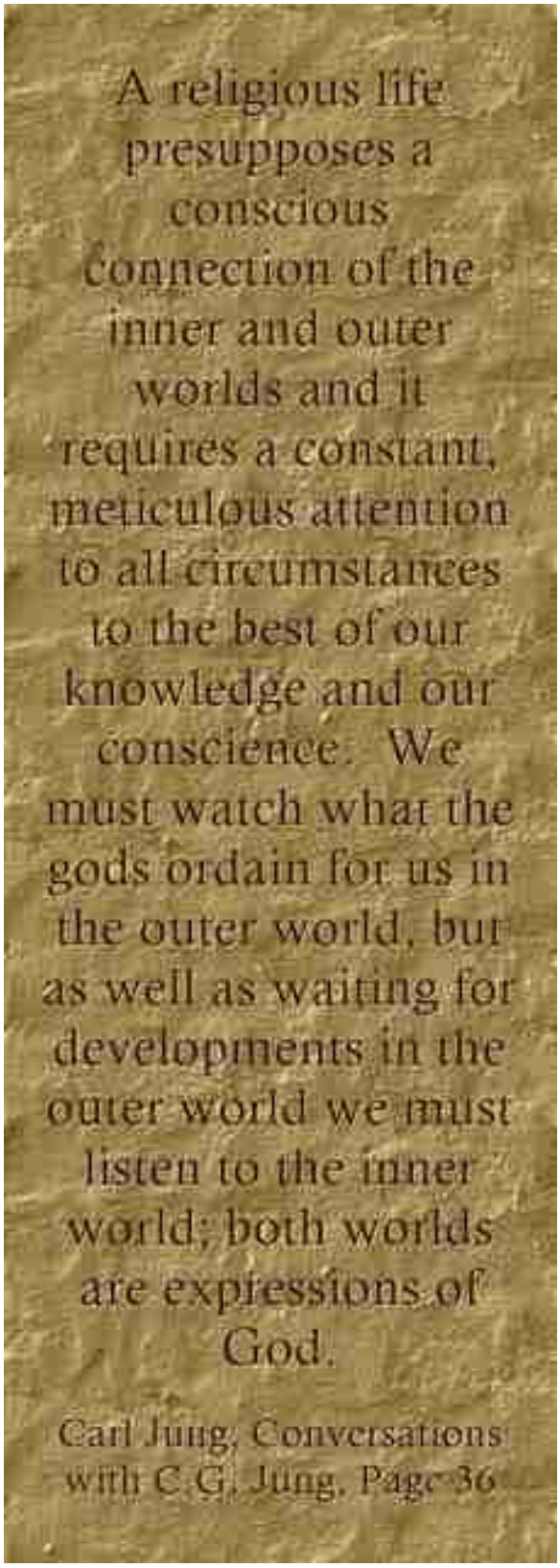
The Kingdom of Heaven is a primordial condition like Paradise, but it is later in time and cannot be reached by regressing, only be going forward. We do not know whether our present order is final. At another level a new creative solution may be required. Carl Jung, Conversations with C.G. Jung, Page 39.



So long as religion is only faith and outward form, the religion's function is not experienced in our souls, nothing of any importance has happened. Carl Jung, CW 12, Psychology and Alchemy, Page 12.

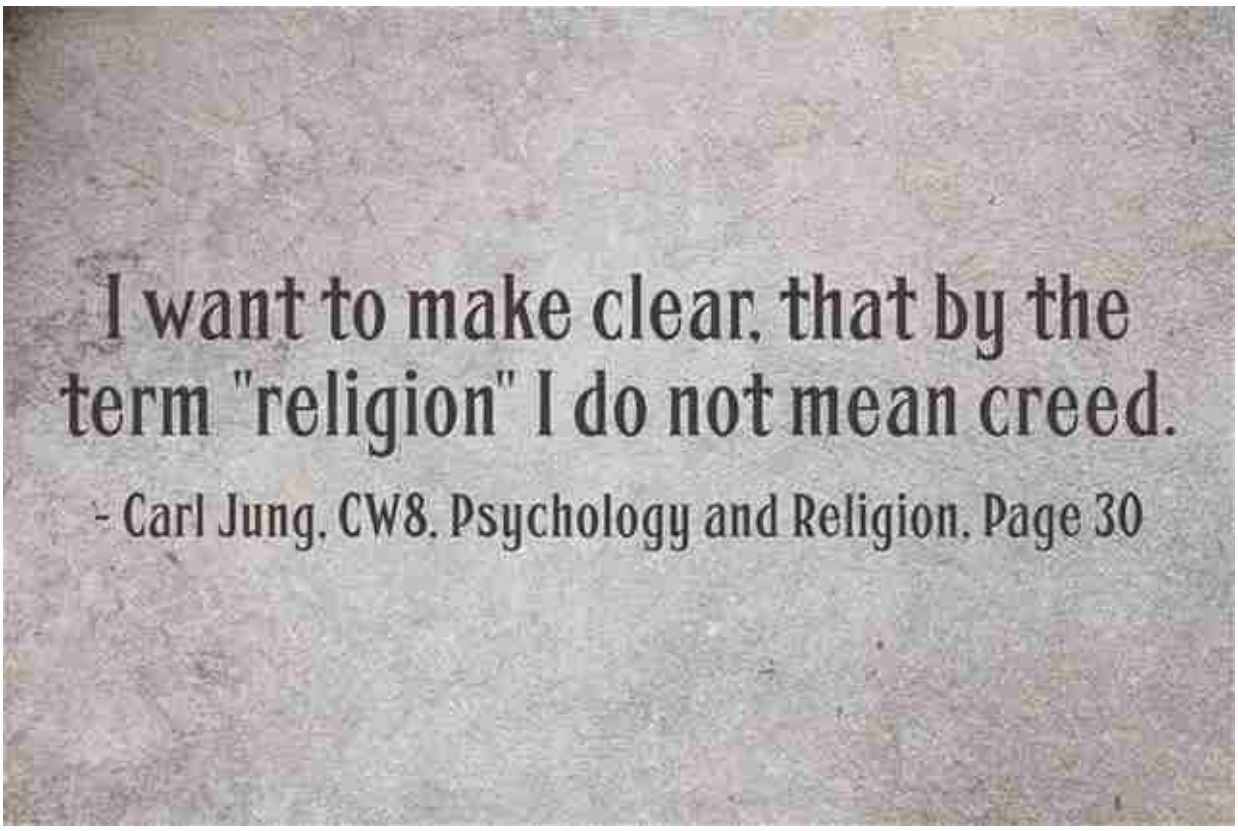


When someone says, in the words of the ”Our Father, ” ”Thy will be done,” we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Conversations with C.G. Jung, Page 36.

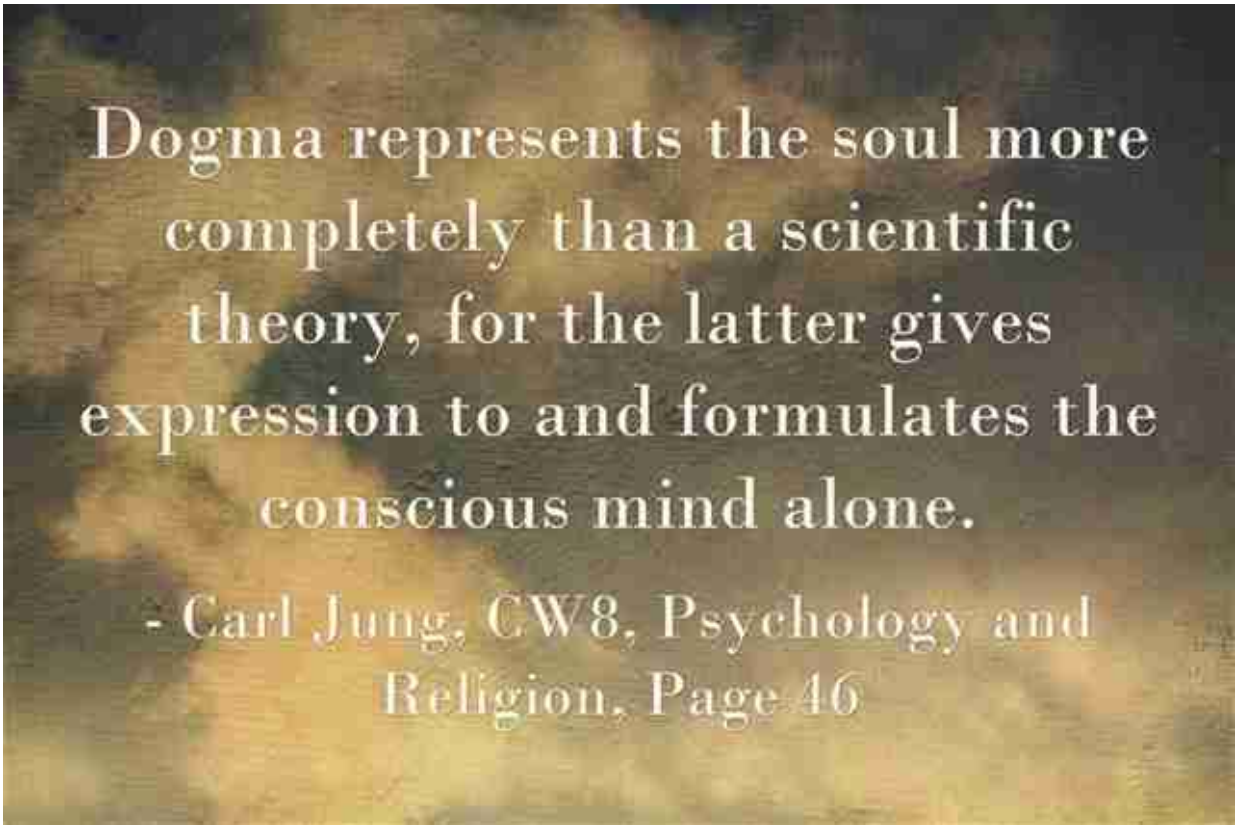


A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the

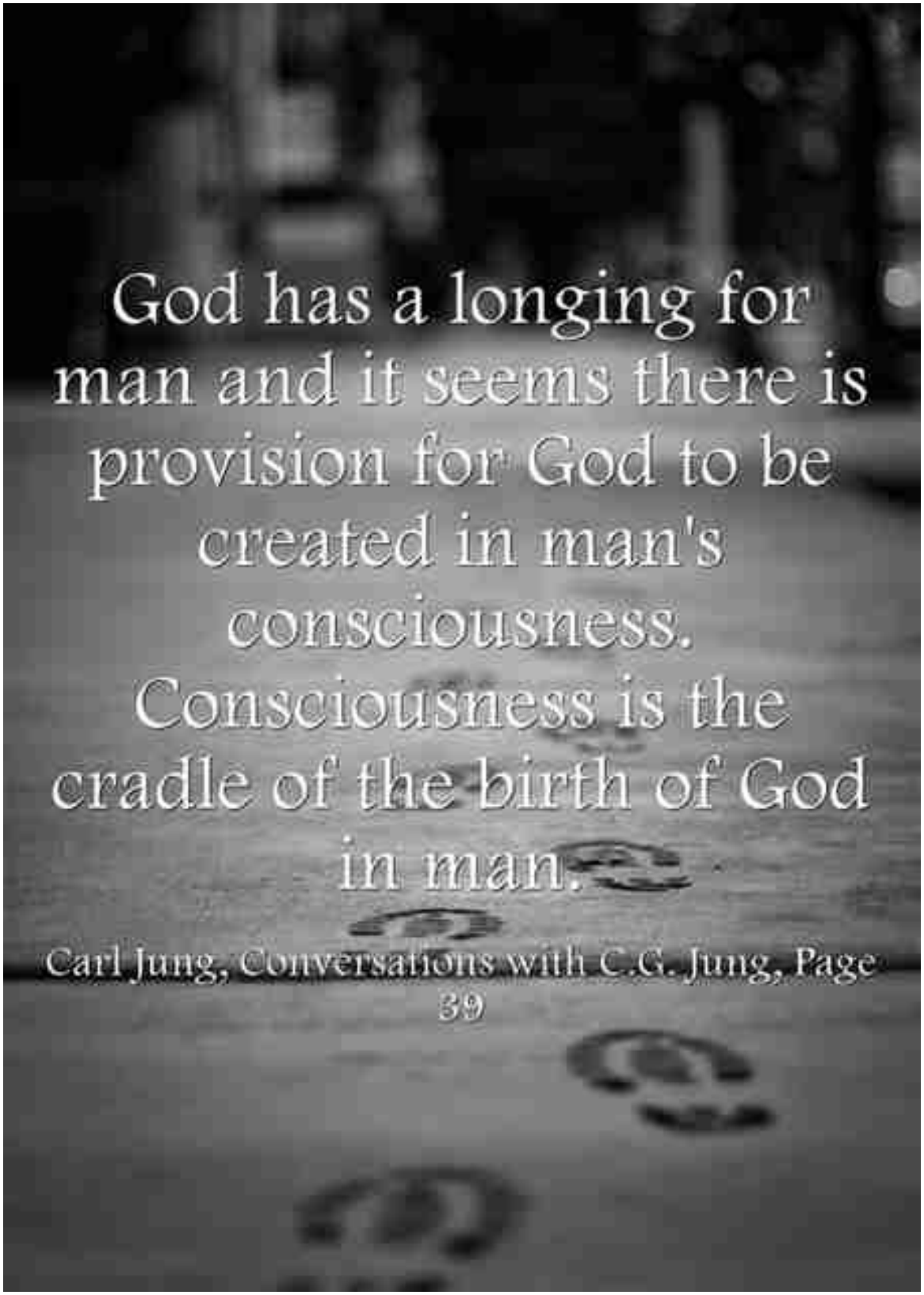
inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.



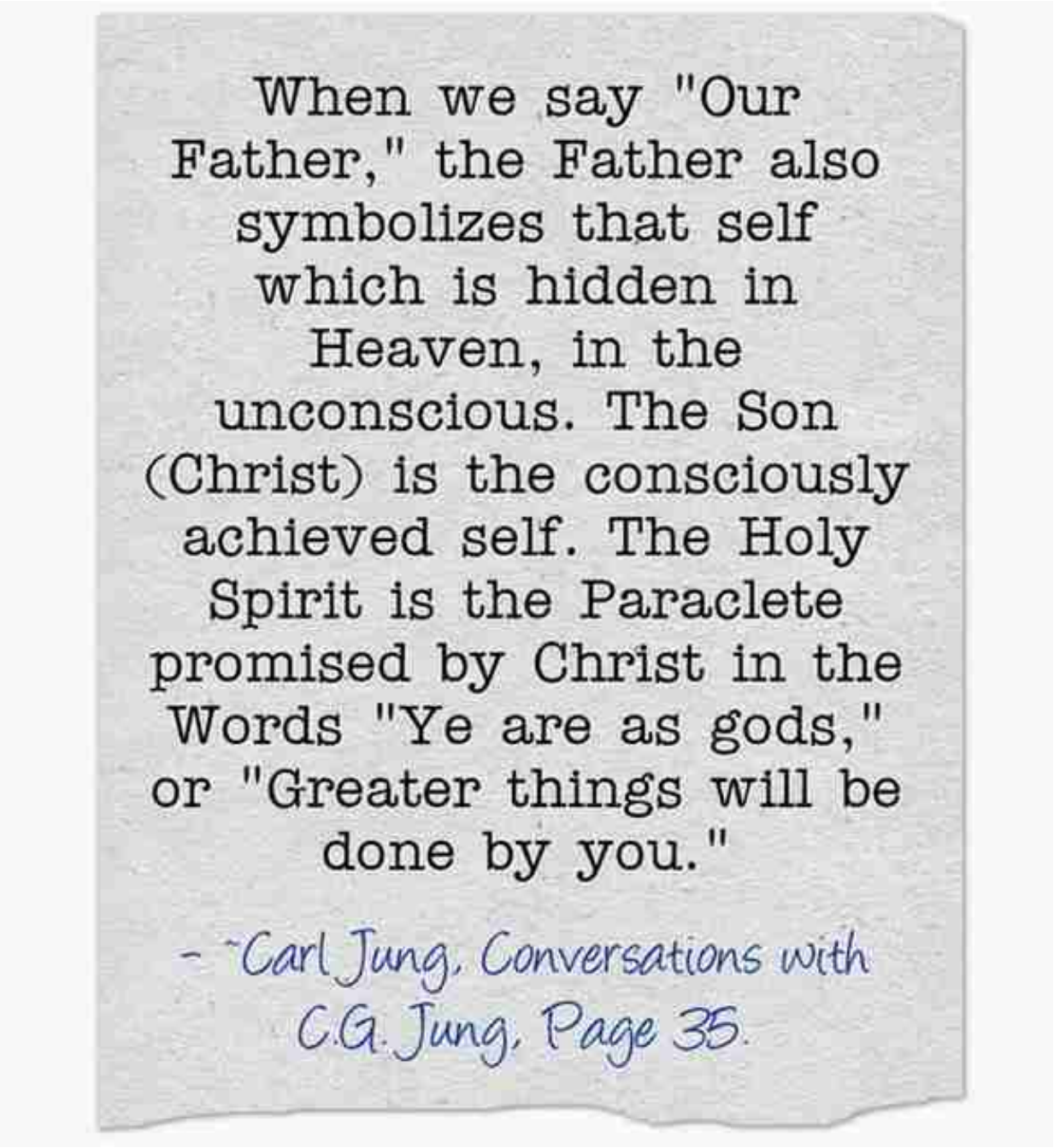
I want to make clear, that by the term ”religion” I do not mean creed. Carl Jung, CW 8, Psychology and Religion, Page 30.



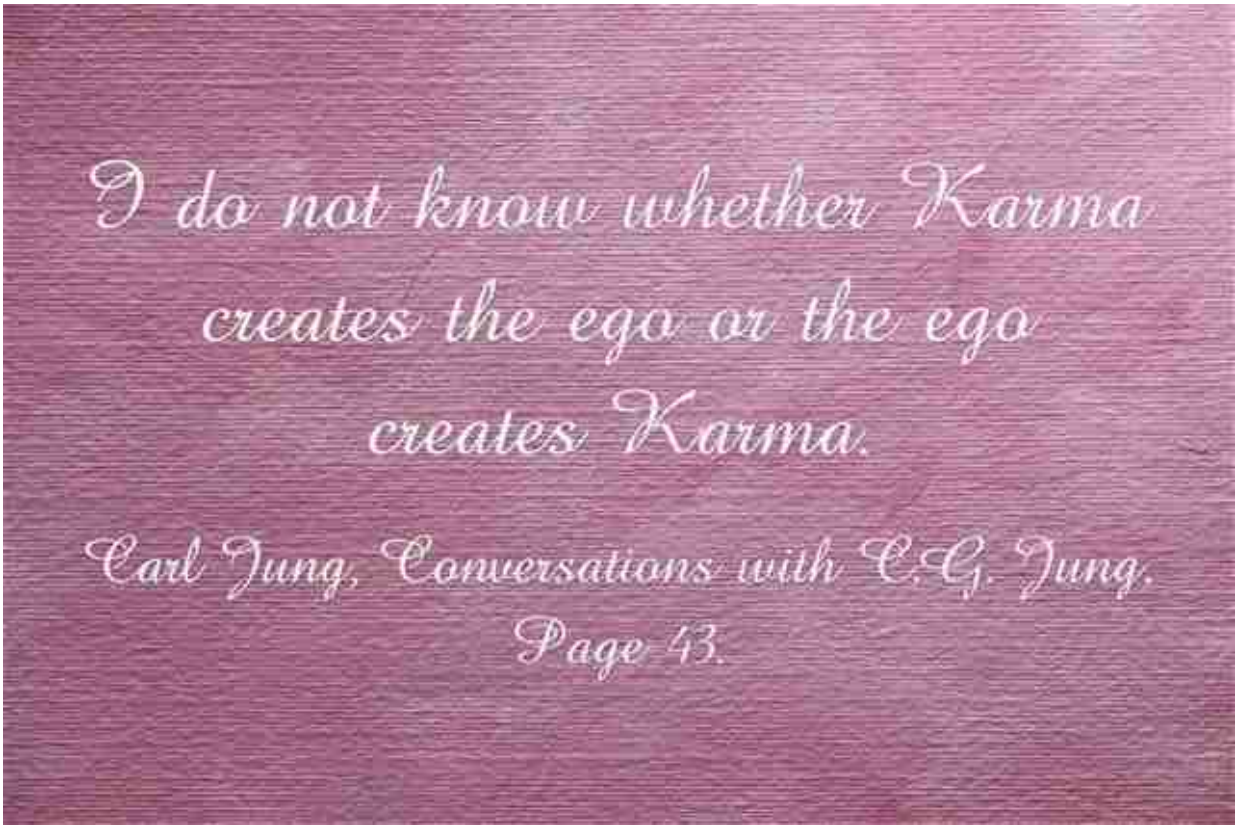
Dogma represents the soul more completely than a scientific theory, for the latter gives expression to and formulates the conscious mind alone. Carl Jung, CW8, Psychology and Religion, Page 46.



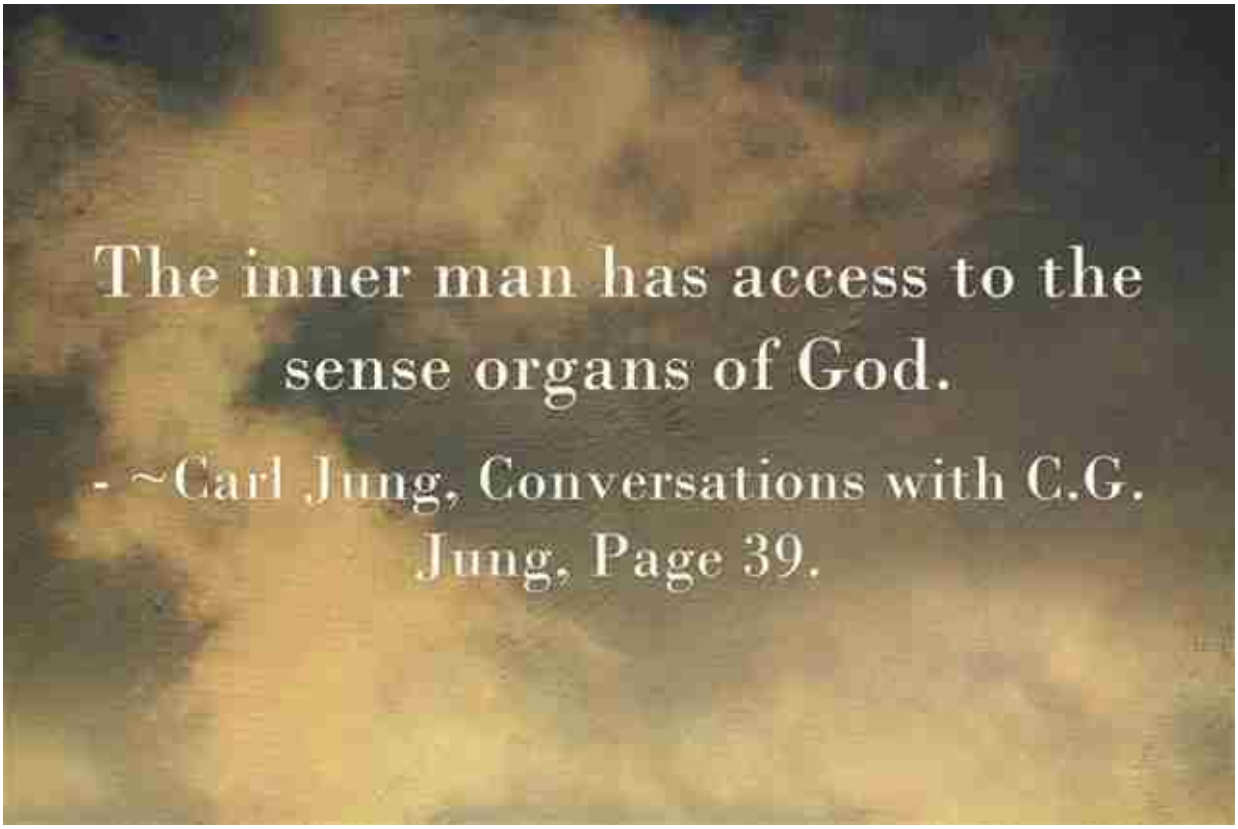
God has a longing for man and it seems there is provision for God to be created in man's consciousness. Consciousness is the cradle of the birth of God in man. Carl Jung, Conversations with C.G. Jung, Page 39.



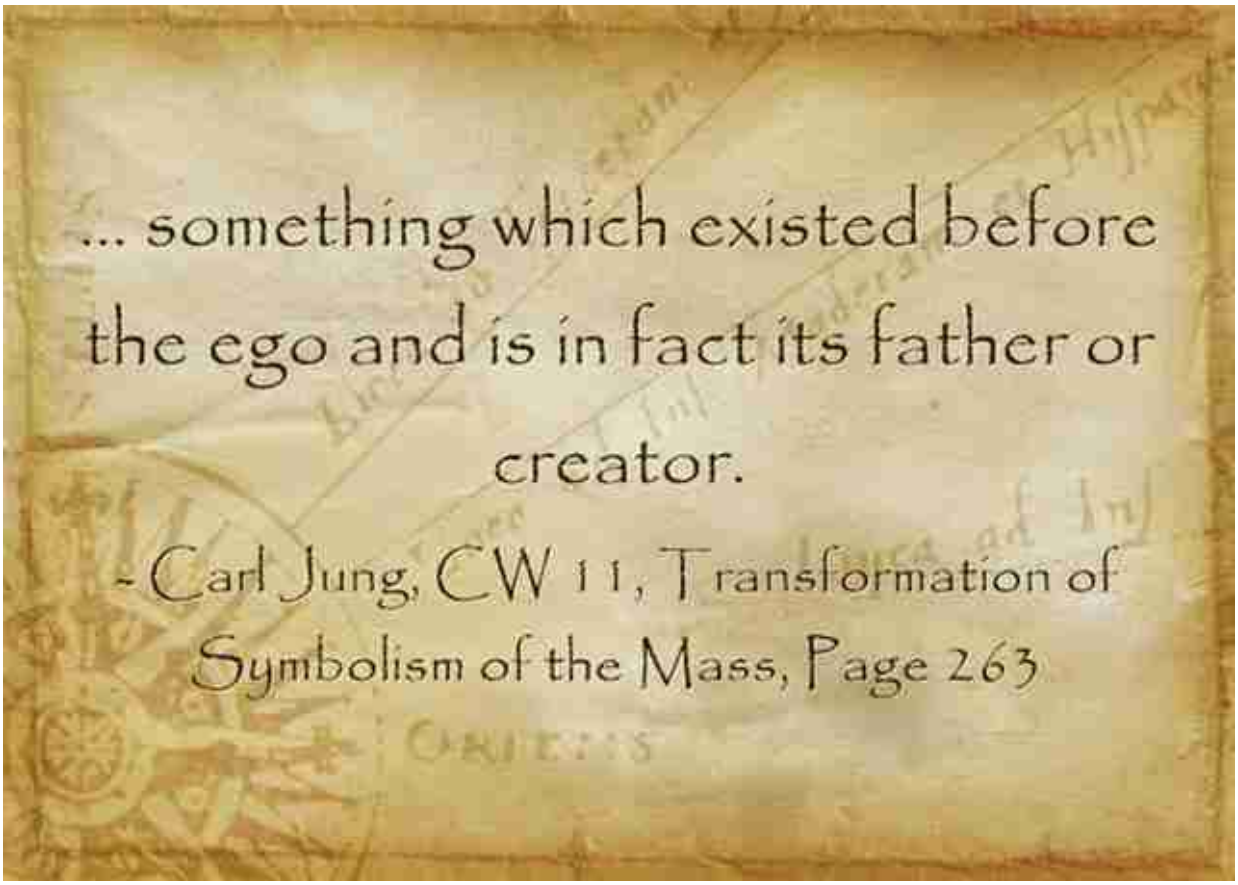
When we say ”Our Father,” the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words ”Ye are as gods,” or ”Greater things will be done by you.” Carl Jung, Conversations with C.G. Jung, Page 35.



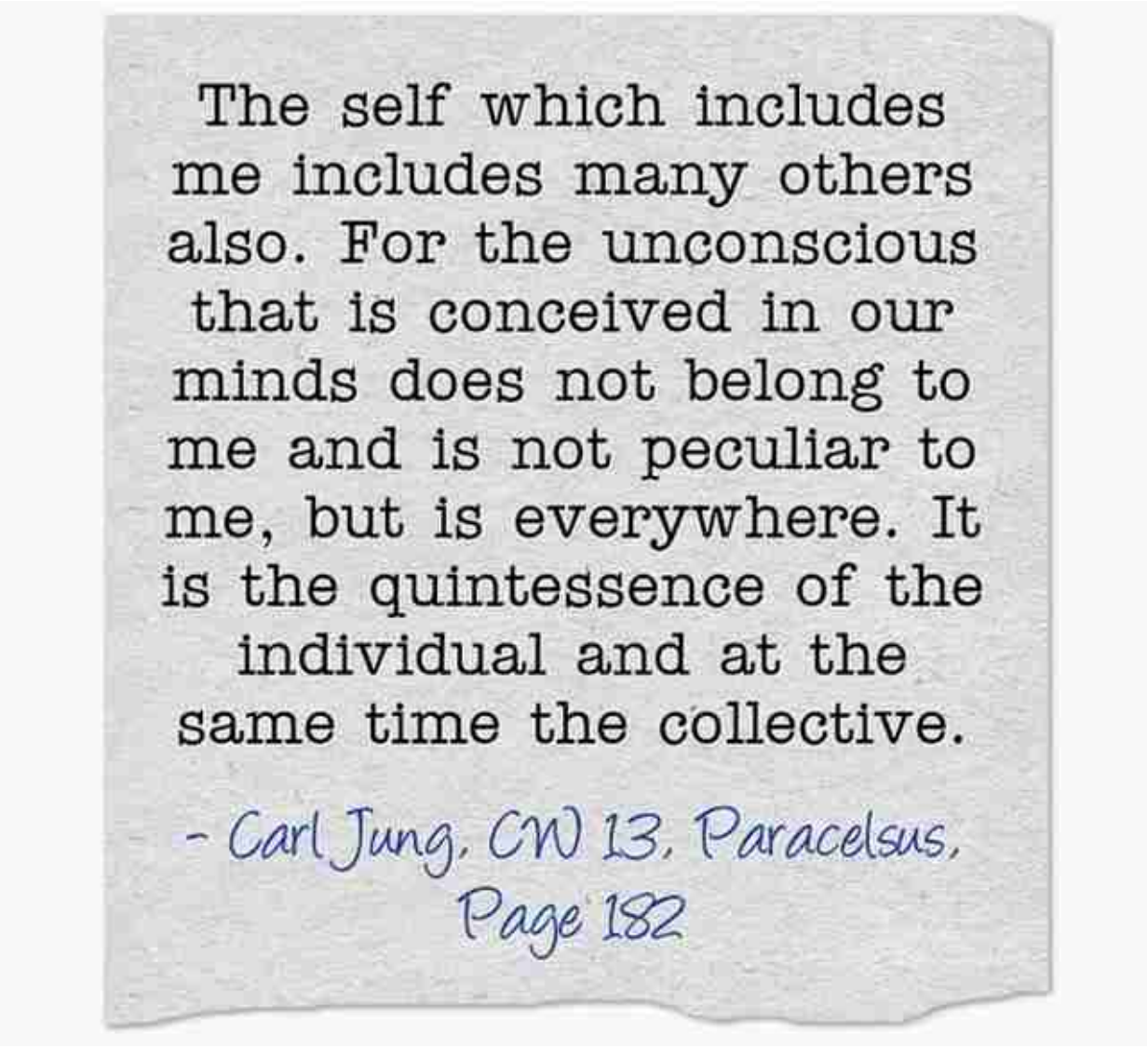
I do not know whether Karma creates the ego or the ego creates Karma. Carl Jung, Conversations with C.G. Jung, Page 43.



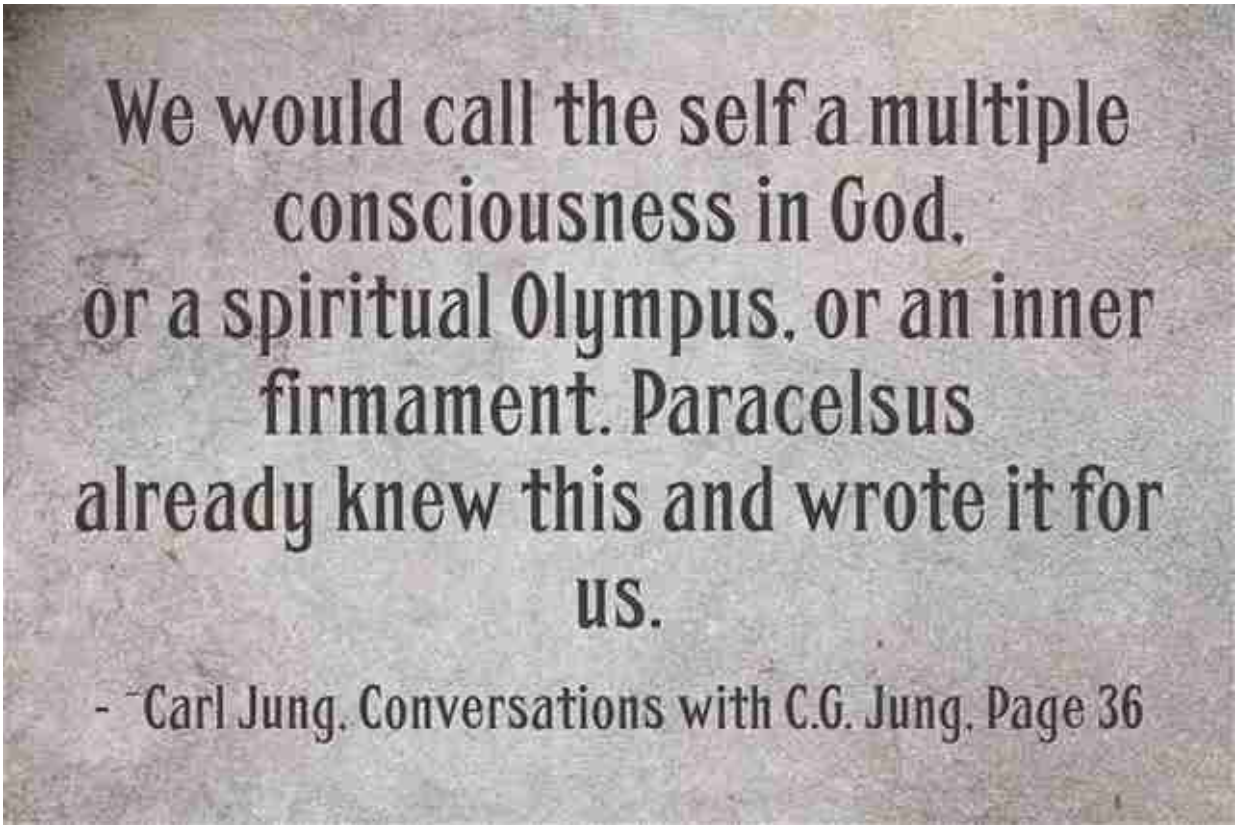
The inner man has access to the sense organs of God. Carl Jung, Conversations with C.G. Jung, Page 39.



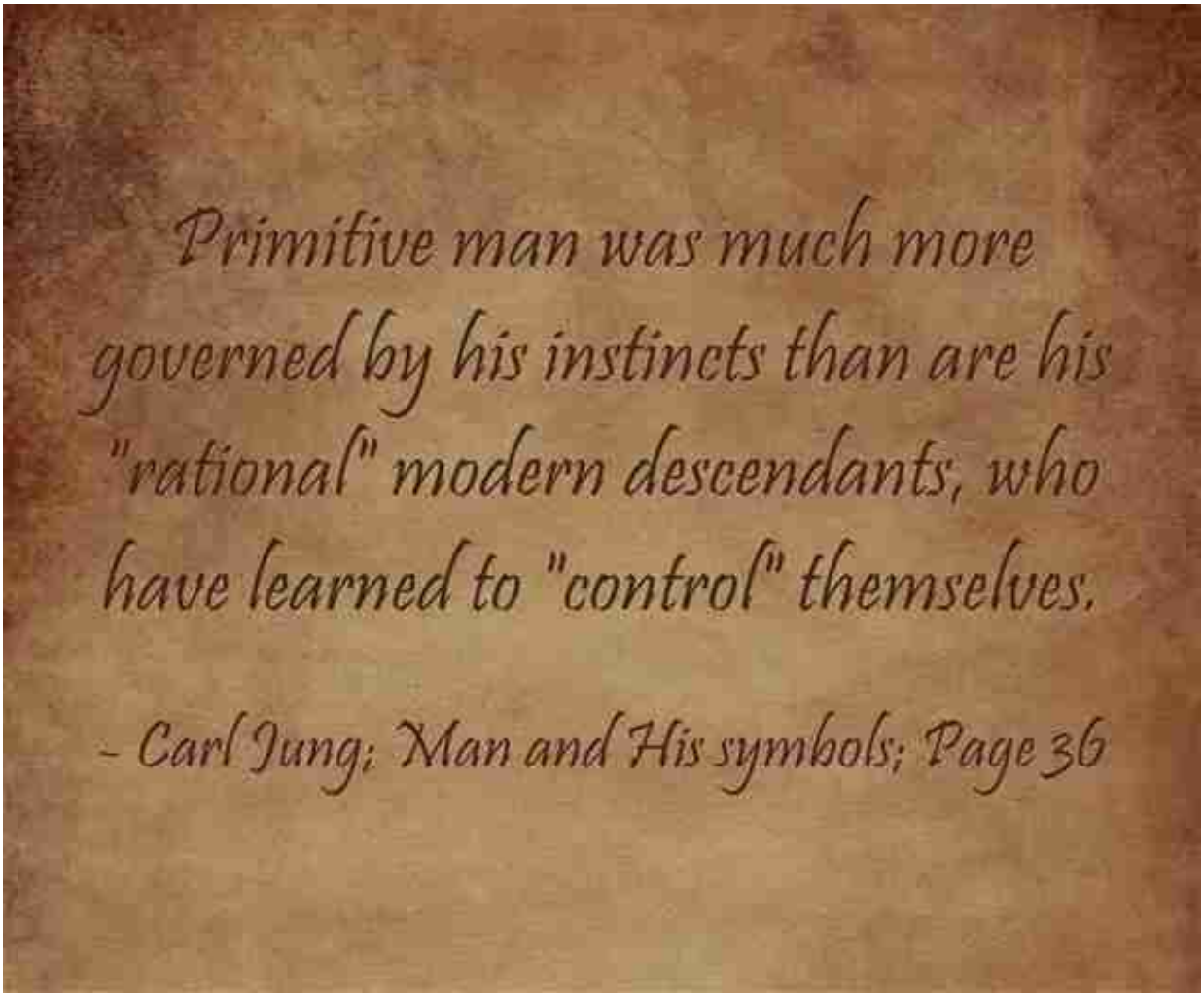
... something which existed before the ego and is in fact its father or creator. Carl Jung, CW 11, Transformation of Symbolism of the Mass, Page 263.



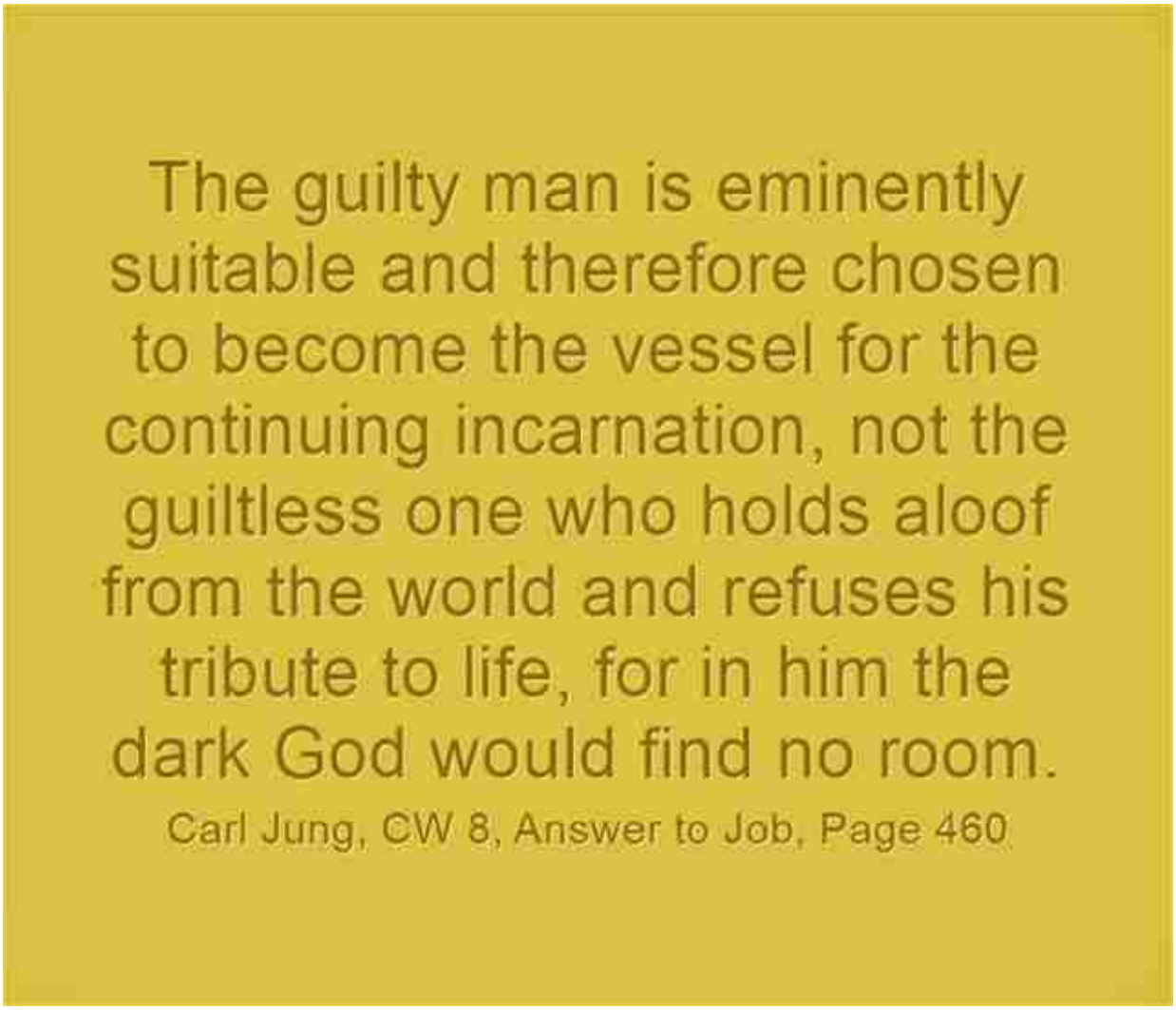
The self which includes me includes many others also. For the unconscious that is conceived in our minds does not belong to me and is not peculiar to me, but is everywhere. It is the quintessence of the individual and at the same time the collective. Carl Jung, CW 13, Paracelsus, Page 182.



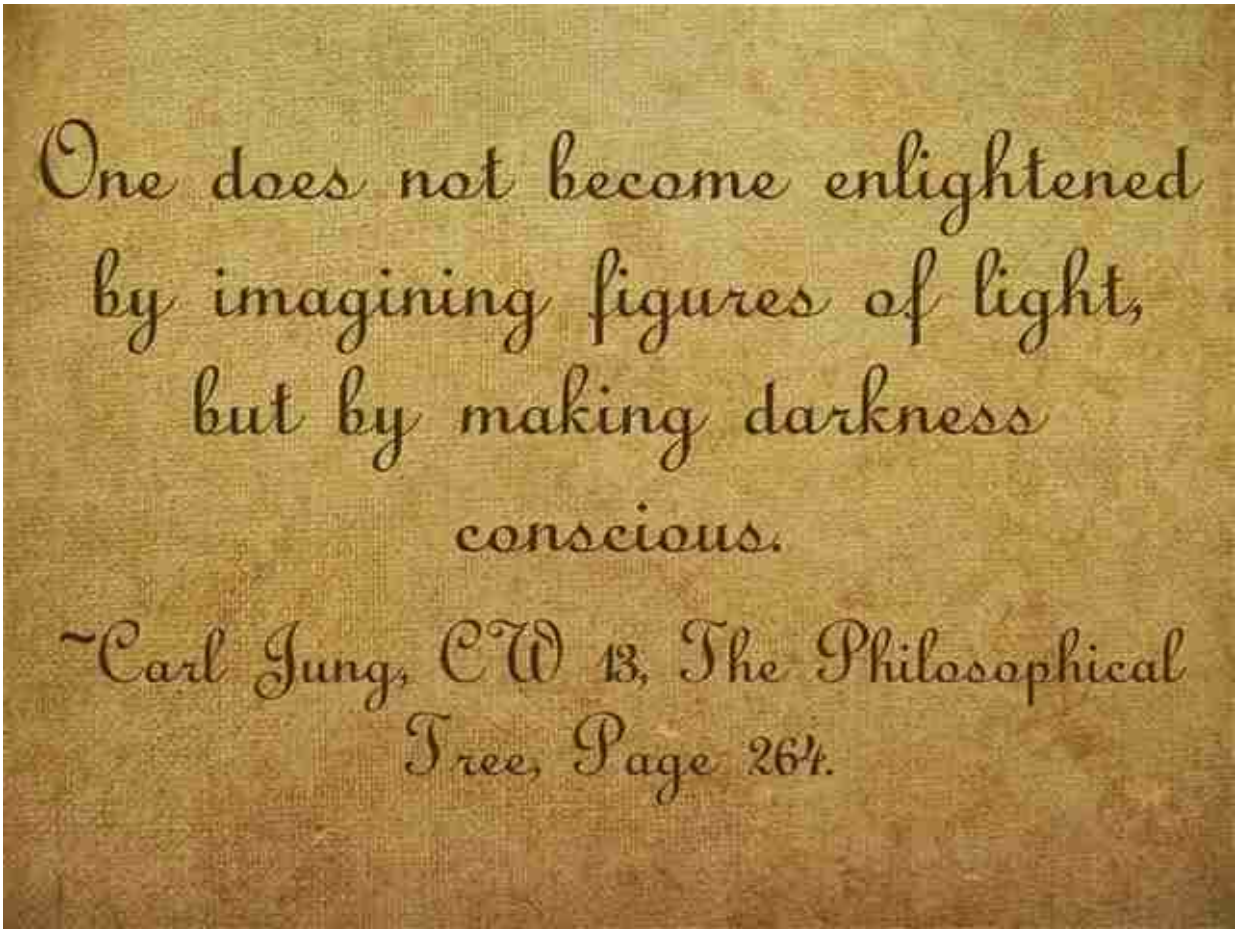
We would call the self a multiple consciousness in God, or a spiritual Olympus, or an inner firmament. Paracelsus already knew this and wrote it for us. Carl Jung, Conversations with C.G. Jung, Page 36.



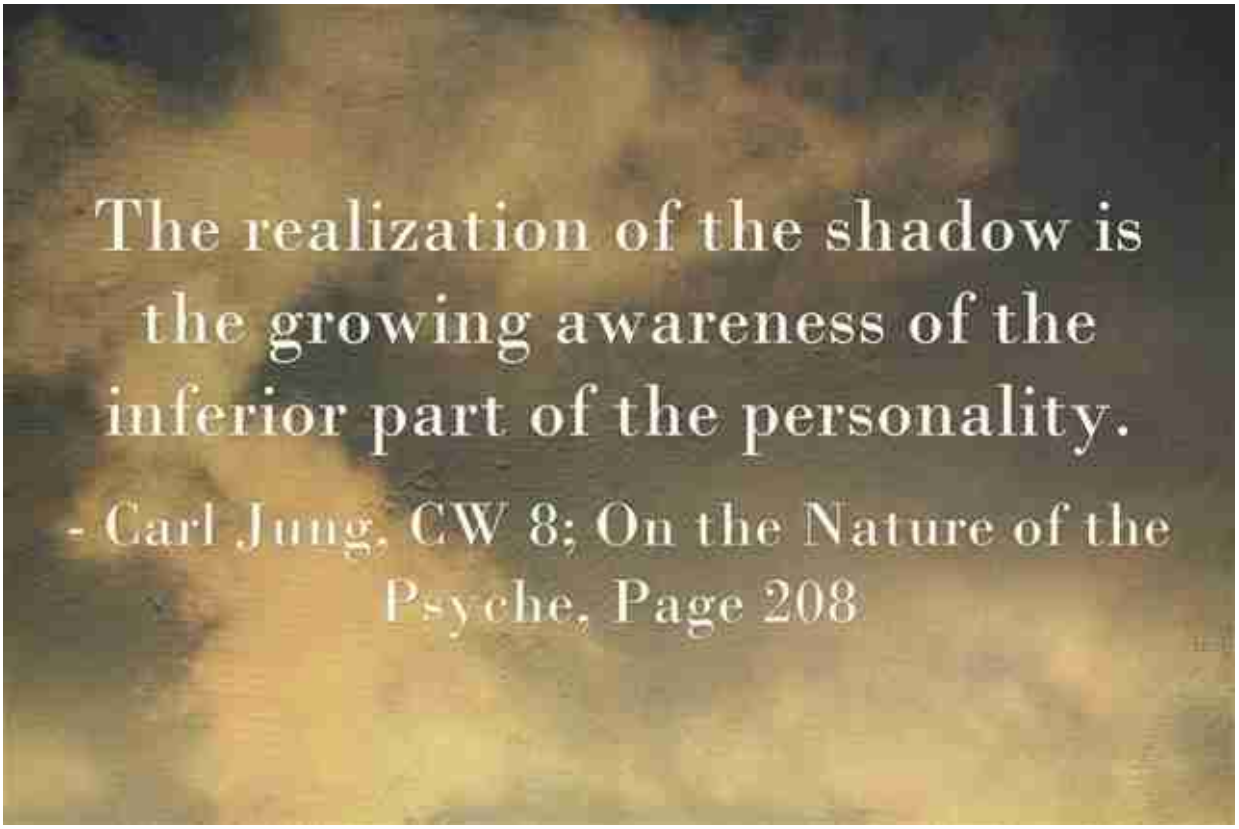
Primitive man was much more governed by his instincts than are his ”rational” modern descendants, who have learned to ”control” themselves. Carl Jung; Man and His symbols; Page 36.



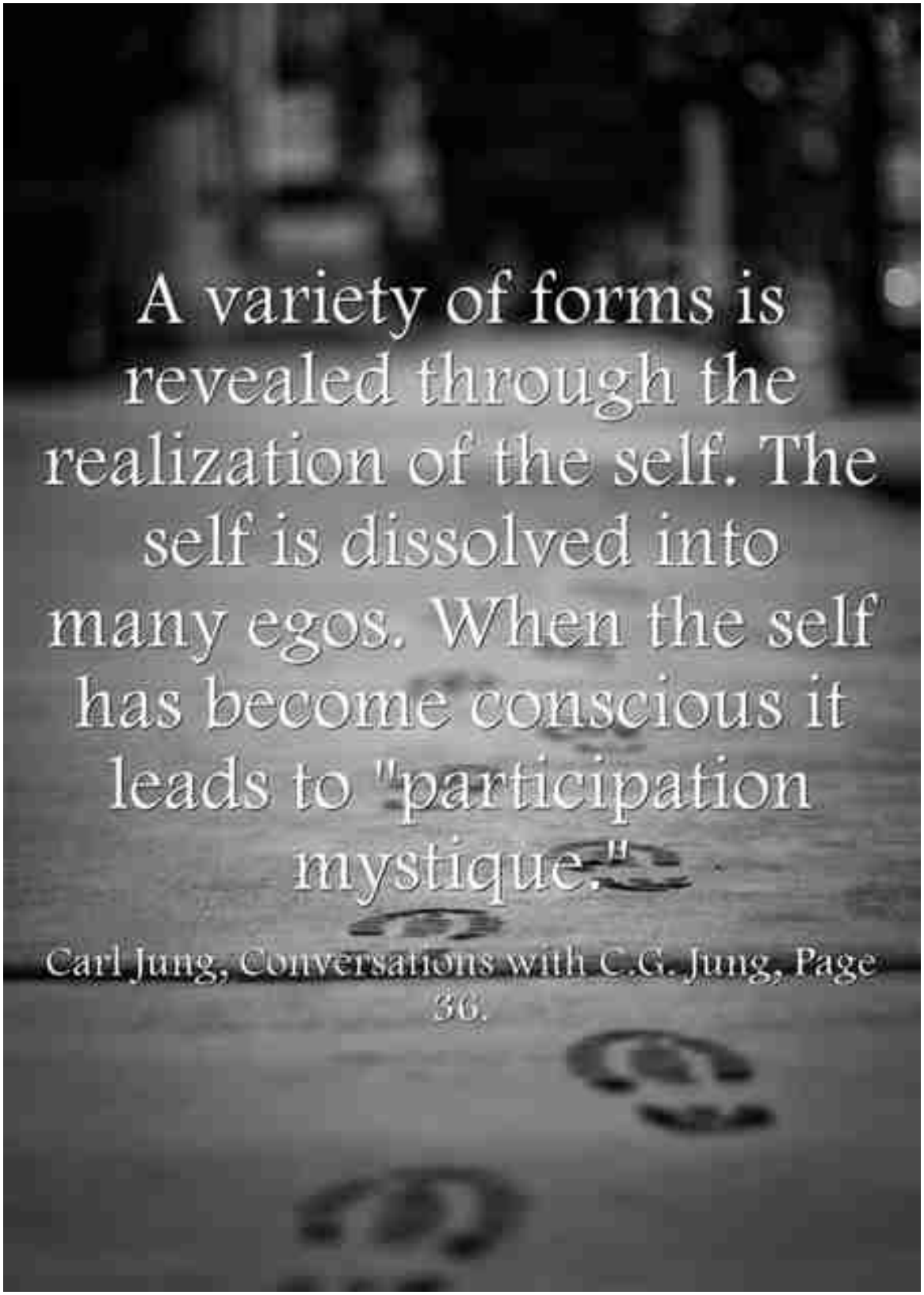
The guilty man is eminently suitable and therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses his tribute to life, for in him the dark God would find no room. Carl Jung, CW 8, Answer to Job, Page 460.



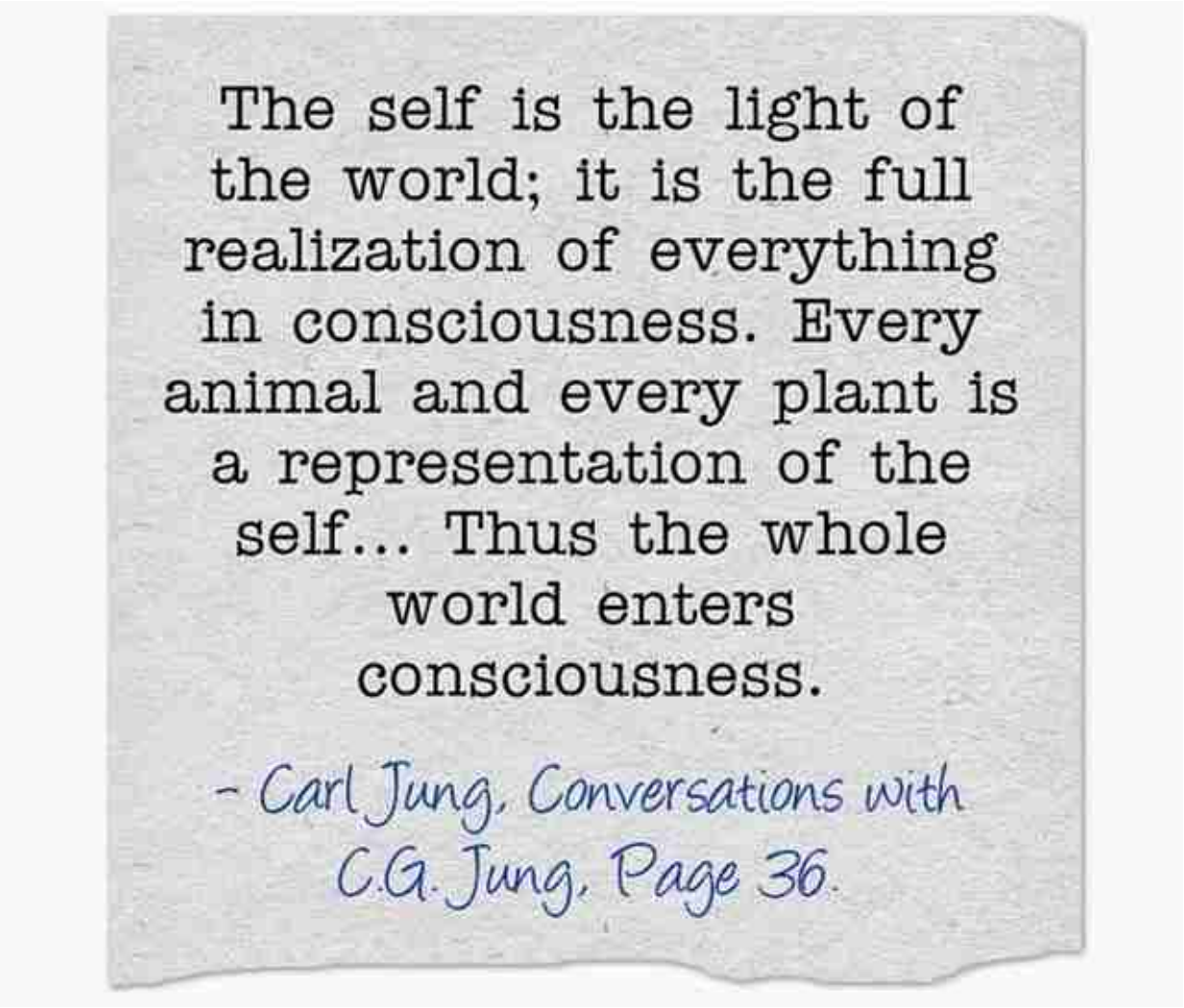
One does not become enlightened by imagining figures of light, but by making darkness conscious. Carl Jung, CW 13, The Philosophical Tree, Page 264.



The realization of the shadow is the growing awareness of the inferior part of the personality. Carl Jung, CW 8; On the Nature of the Psyche, Page 208.



The self is the light of the world; it is the full realization of everything in consciousness. Every animal and every plant is a representation of the self… Thus the whole world enters consciousness. Carl Jung, Conversations with C.G. Jung, Page 36.



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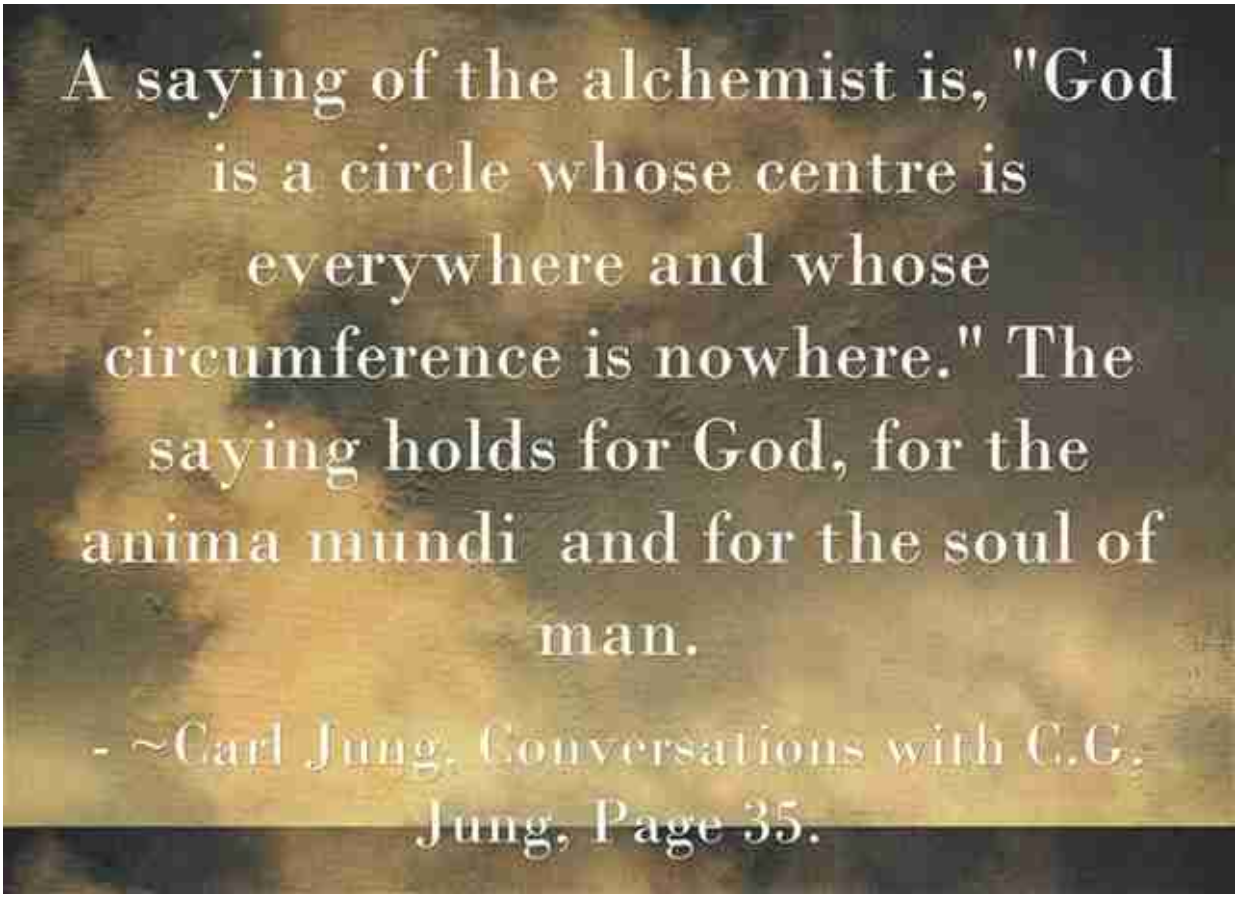
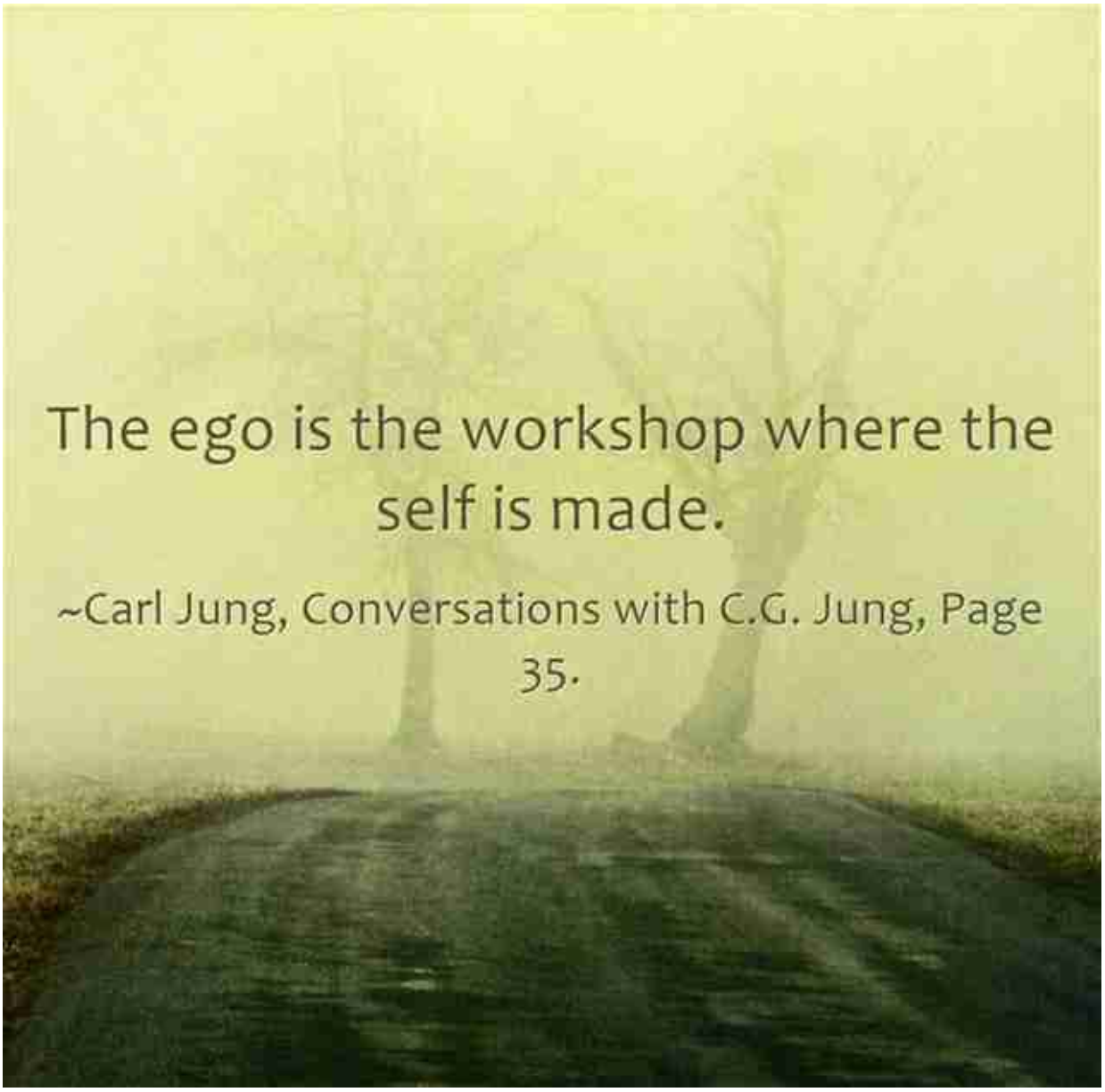
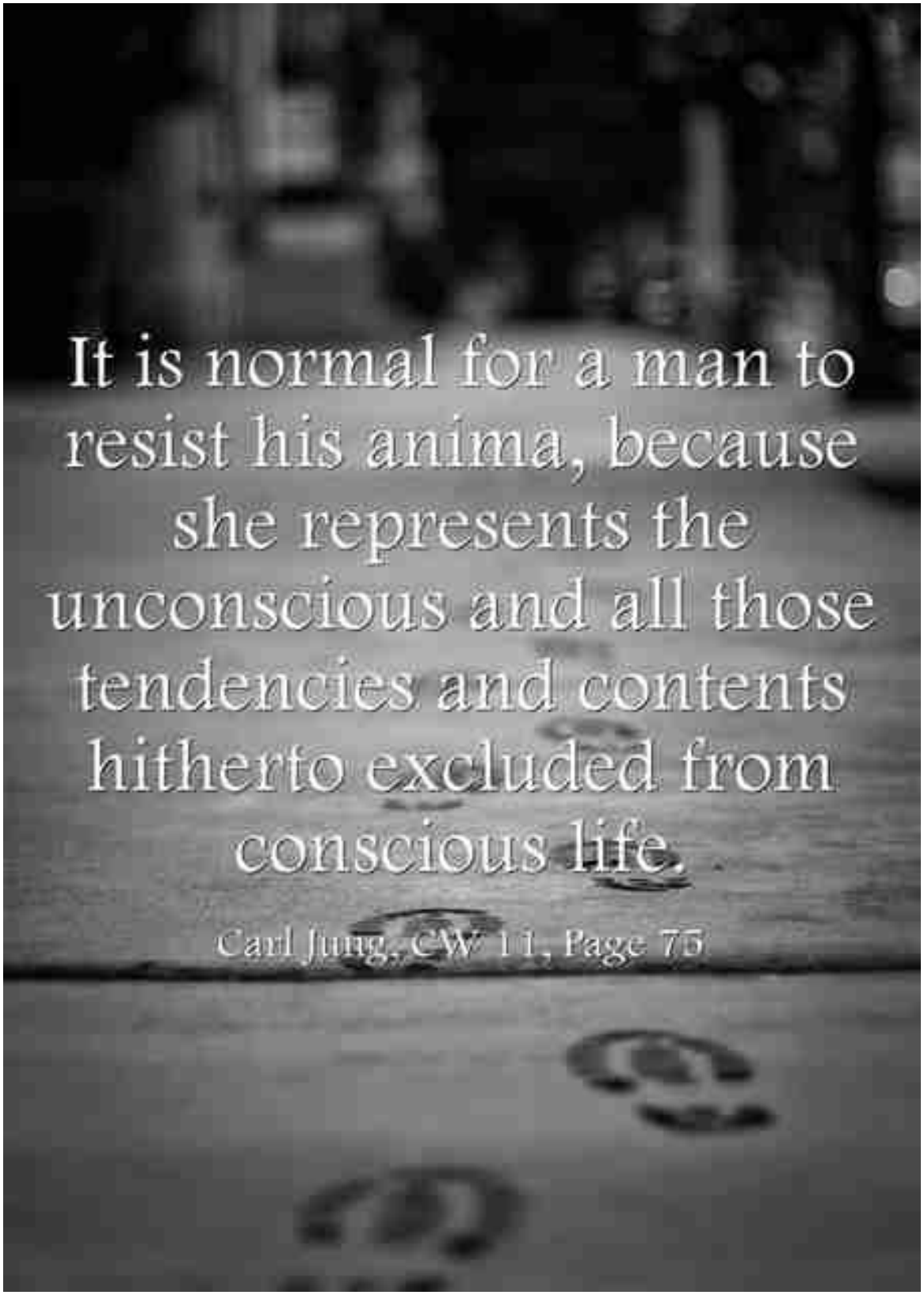


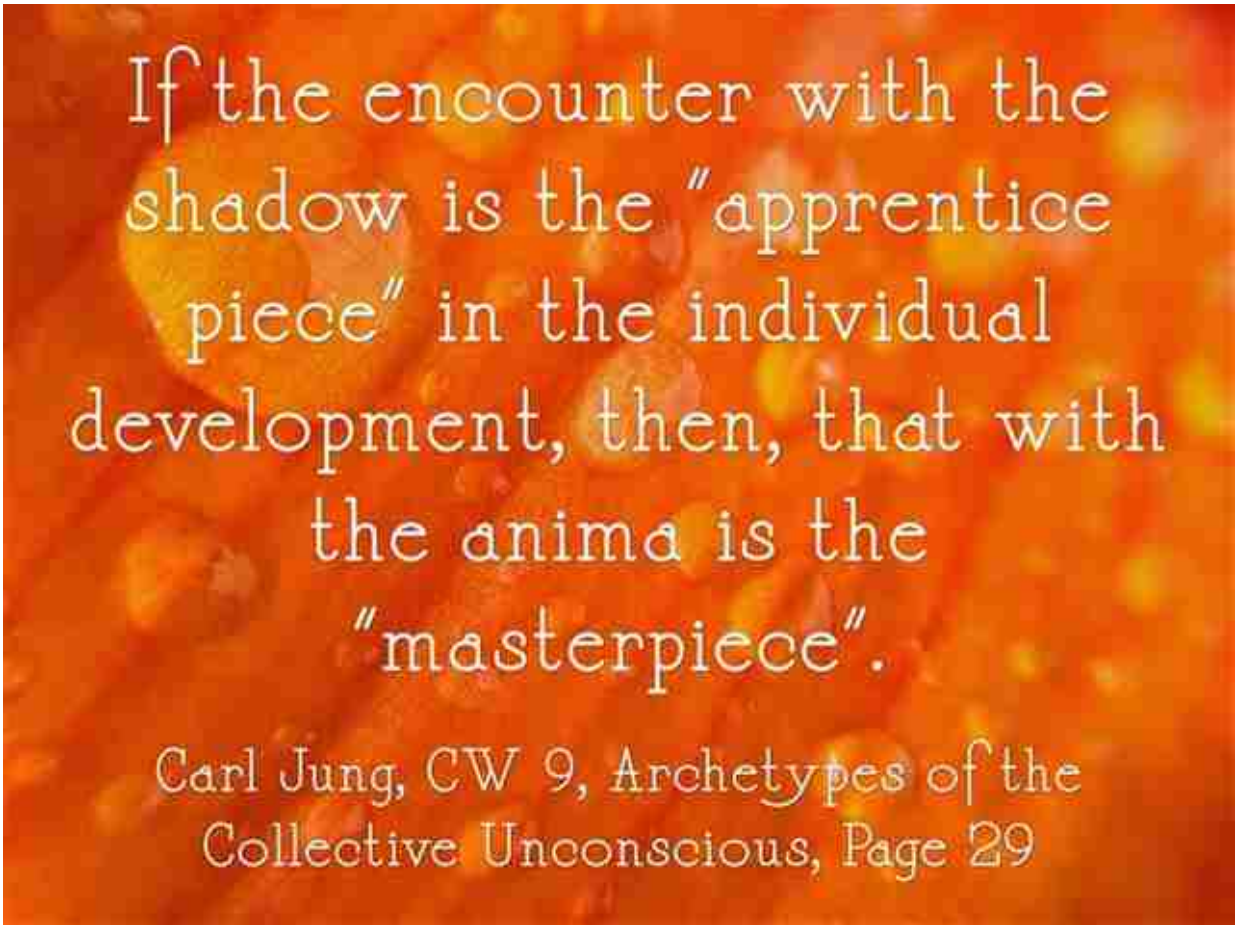
A saying of the alchemist is, ”God is a circle whose centre is everywhere and whose circumference is nowhere.” The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.



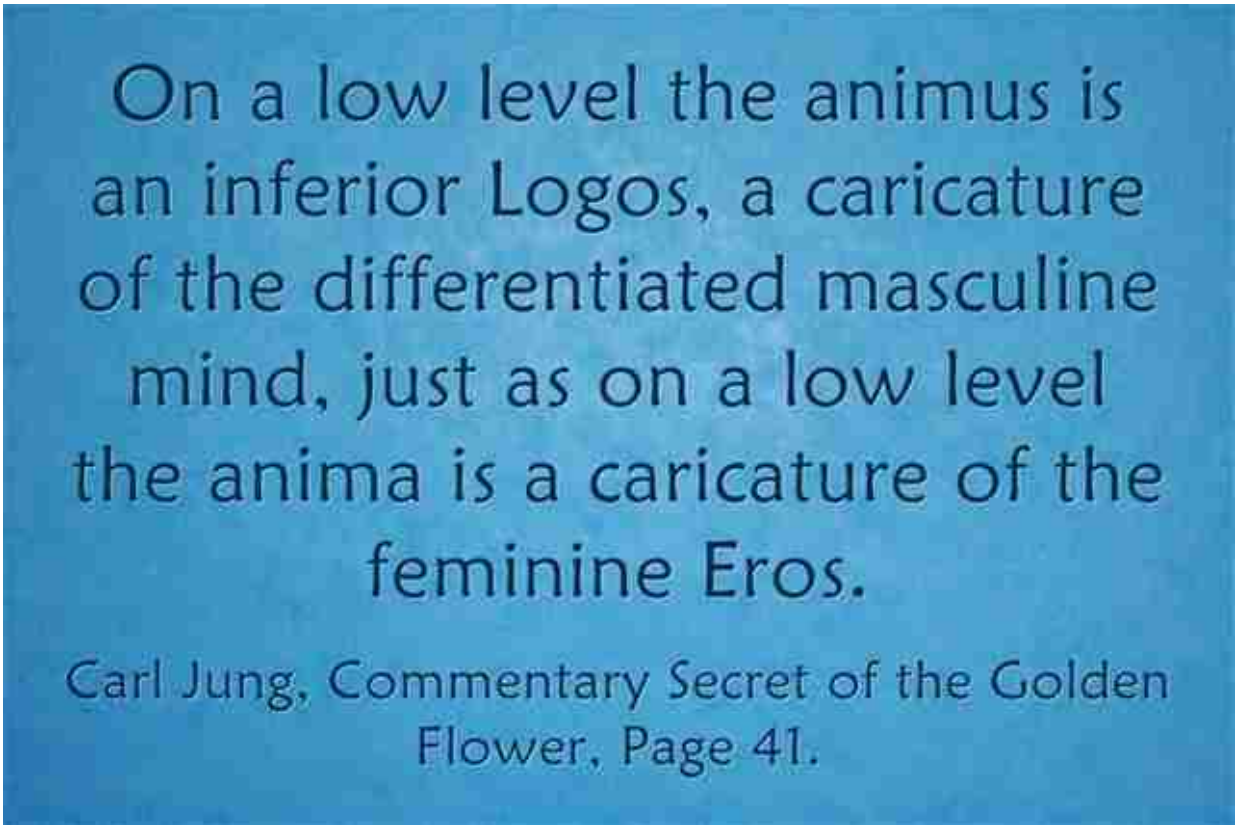
The ego is the workshop where the self is made. Carl Jung, Conversations with C.G. Jung, Page 35.



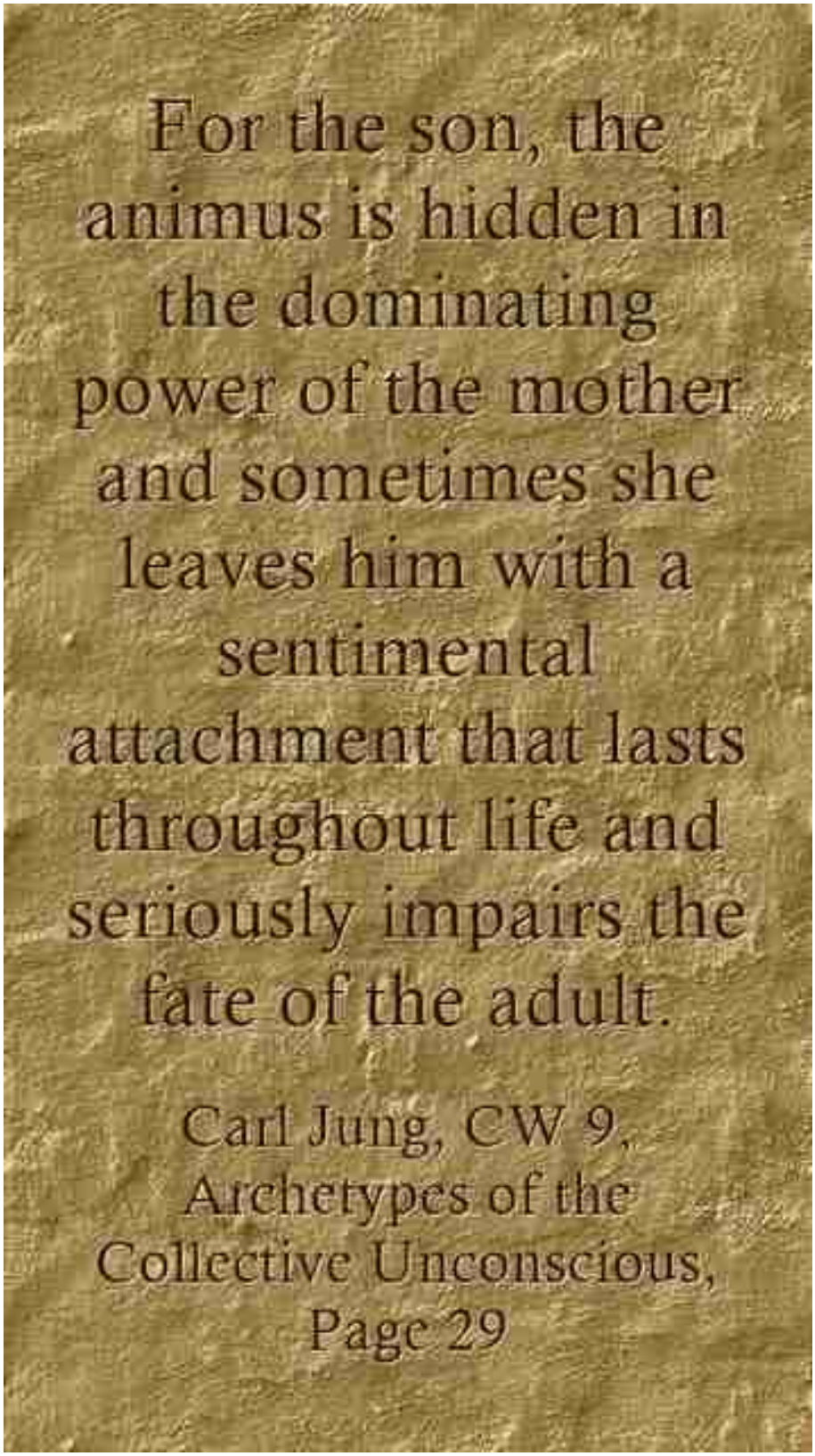
It is normal for a man to resist his anima, because she represents the unconscious and all those tendencies and contents hitherto excluded from conscious life. Carl Jung, CW 11, Page 75.



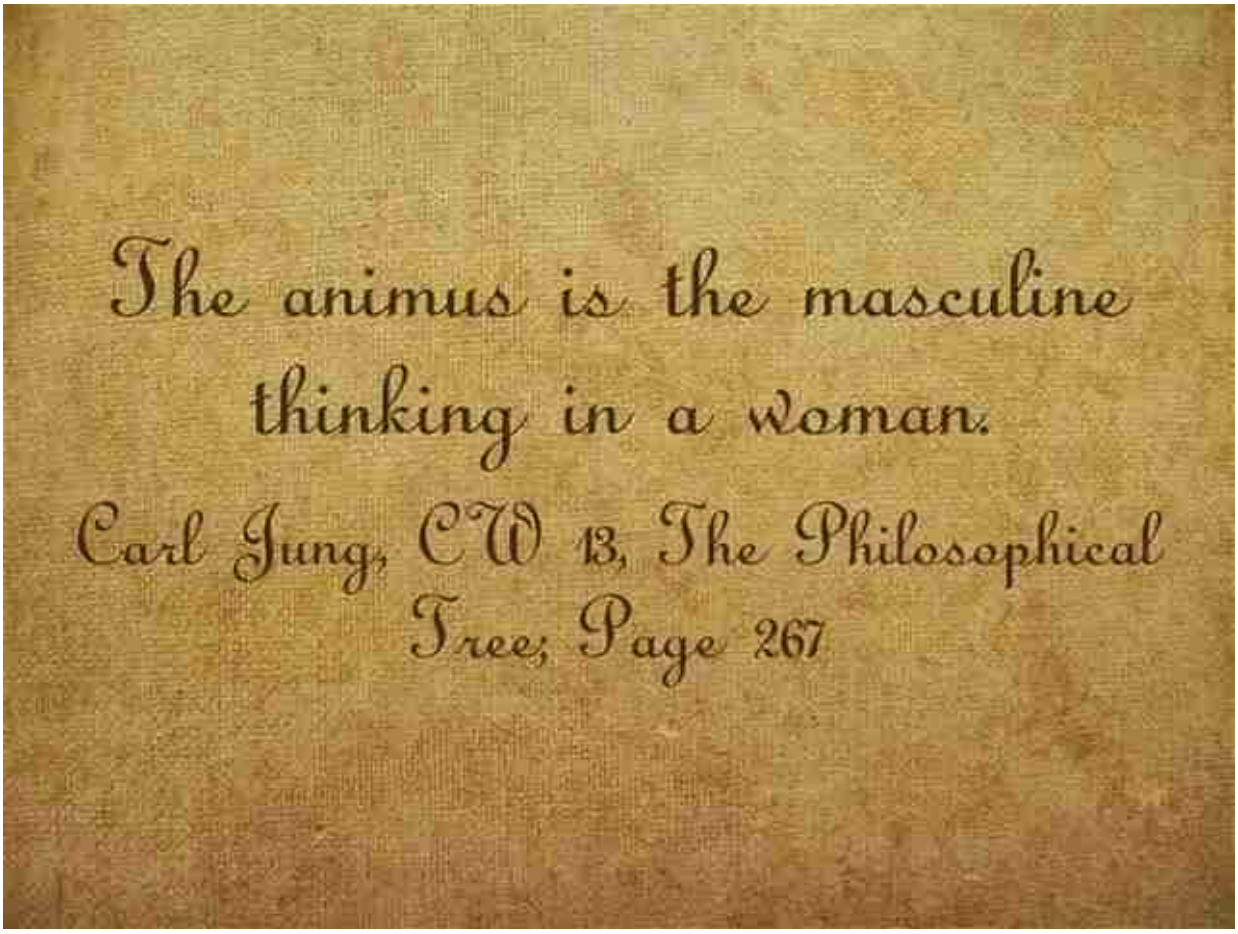
If the encounter with the shadow is the “apprentice piece” in the individual development, then, that with the anima is the “masterpiece.” Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.



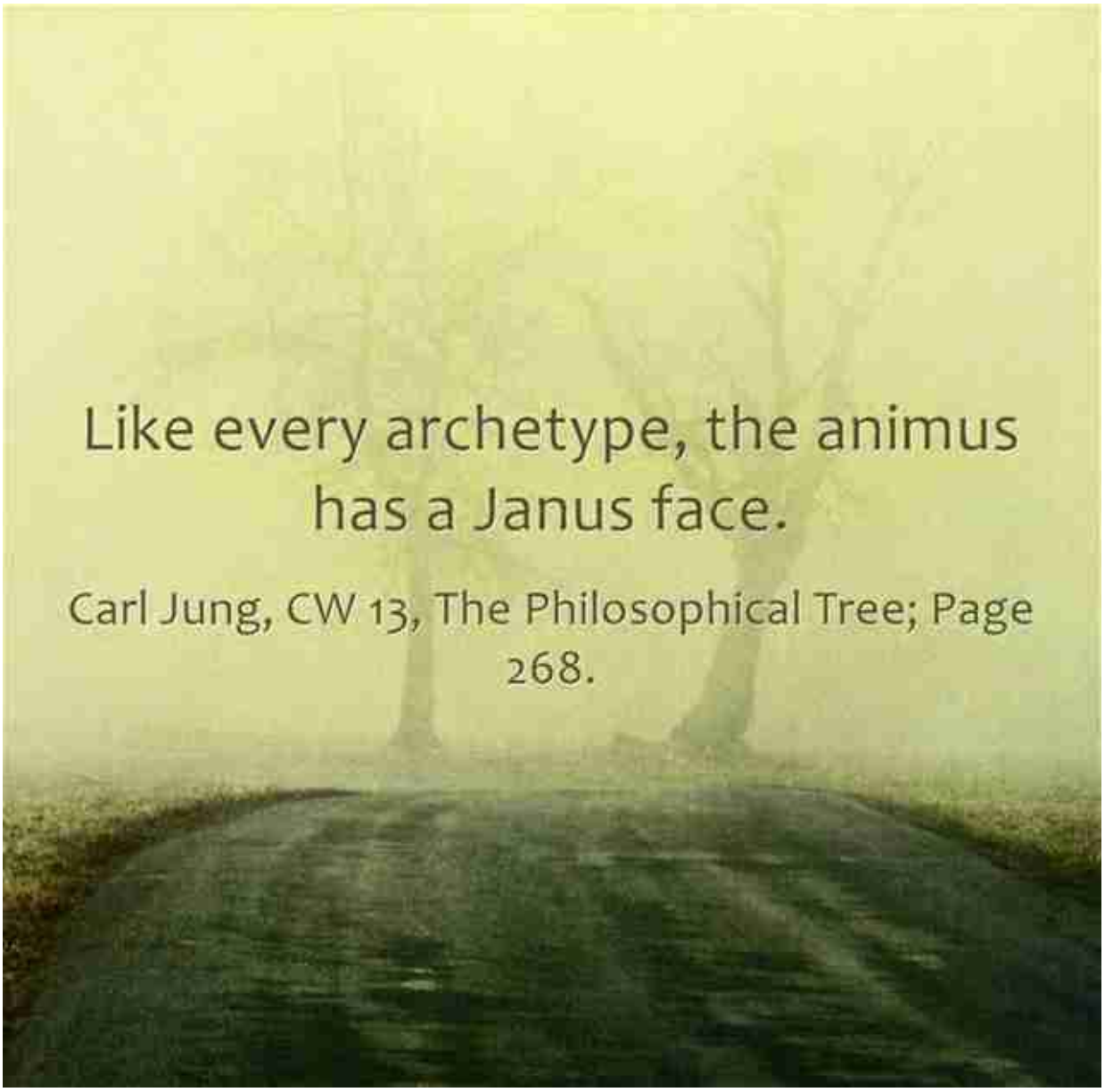
On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros. Carl Jung, Commentary Secret of the Golden Flower, Page 41.



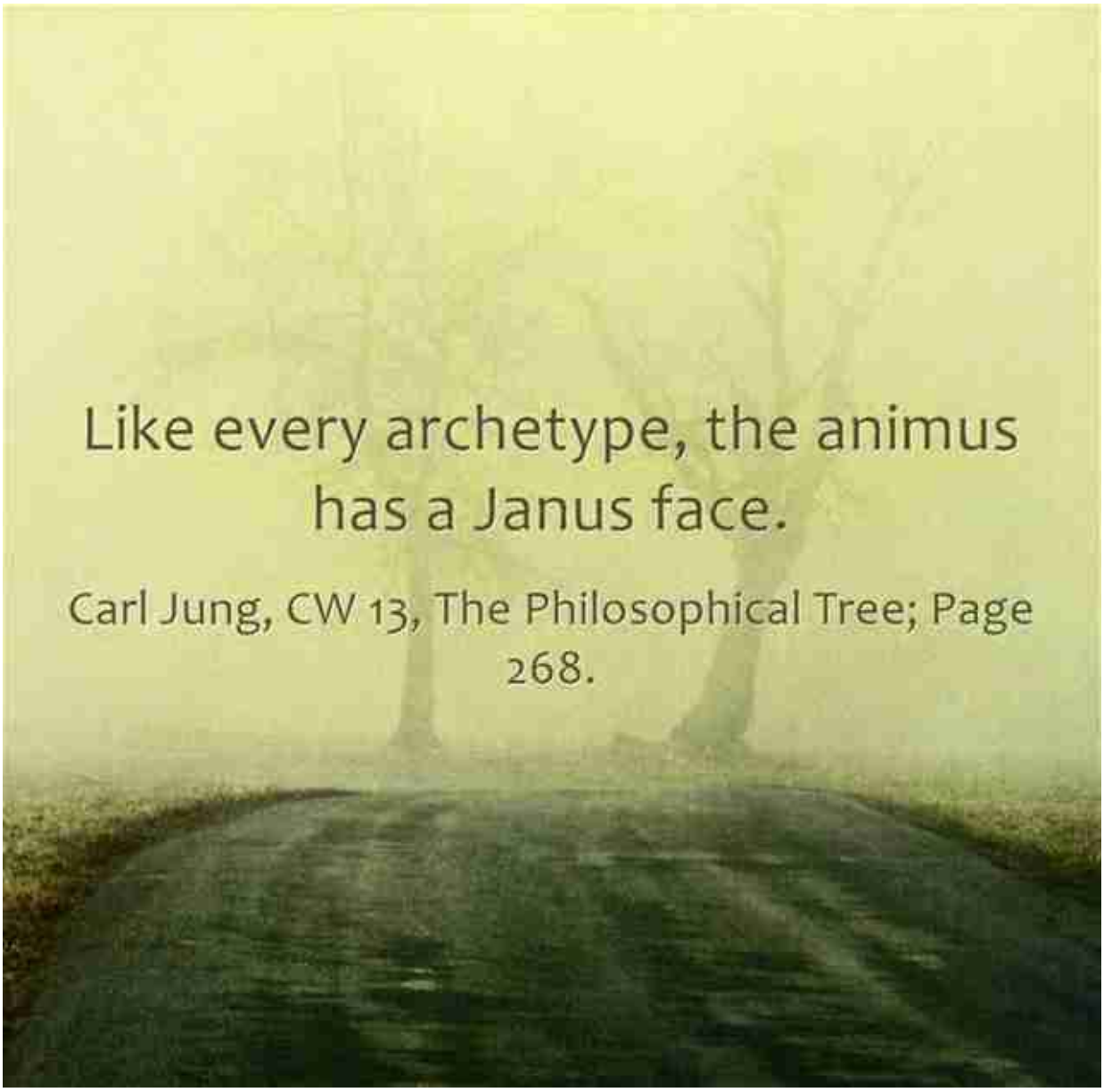
For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.



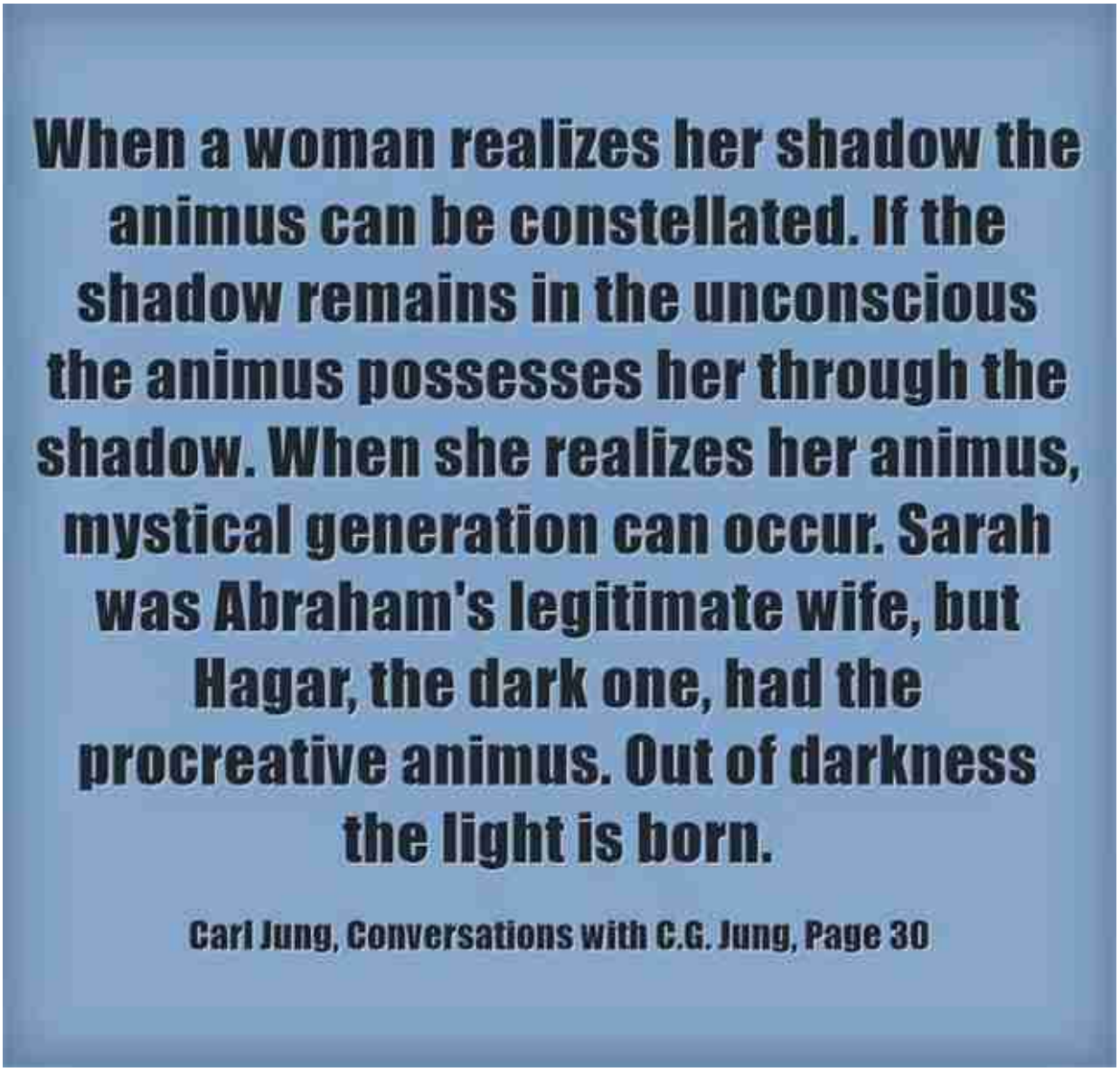
The animus is the masculine thinking in a woman. Carl Jung, CW 13, The Philosophical Tree; Page 267.



Like every archetype, the animus has a Janus face. Carl Jung, CW 13, The Philosophical Tree; Page 268.



When a woman realizes her shadow the animus can be constellated. If the shadow remains in the unconscious the animus possesses her through the shadow. When she realizes her animus, mystical generation can occur. Sarah was Abraham's legitimate wife, but Hagar, the dark one, had the procreative animus. Out of darkness the light is born. Carl Jung, Conversations with C.G. Jung, Page 30.



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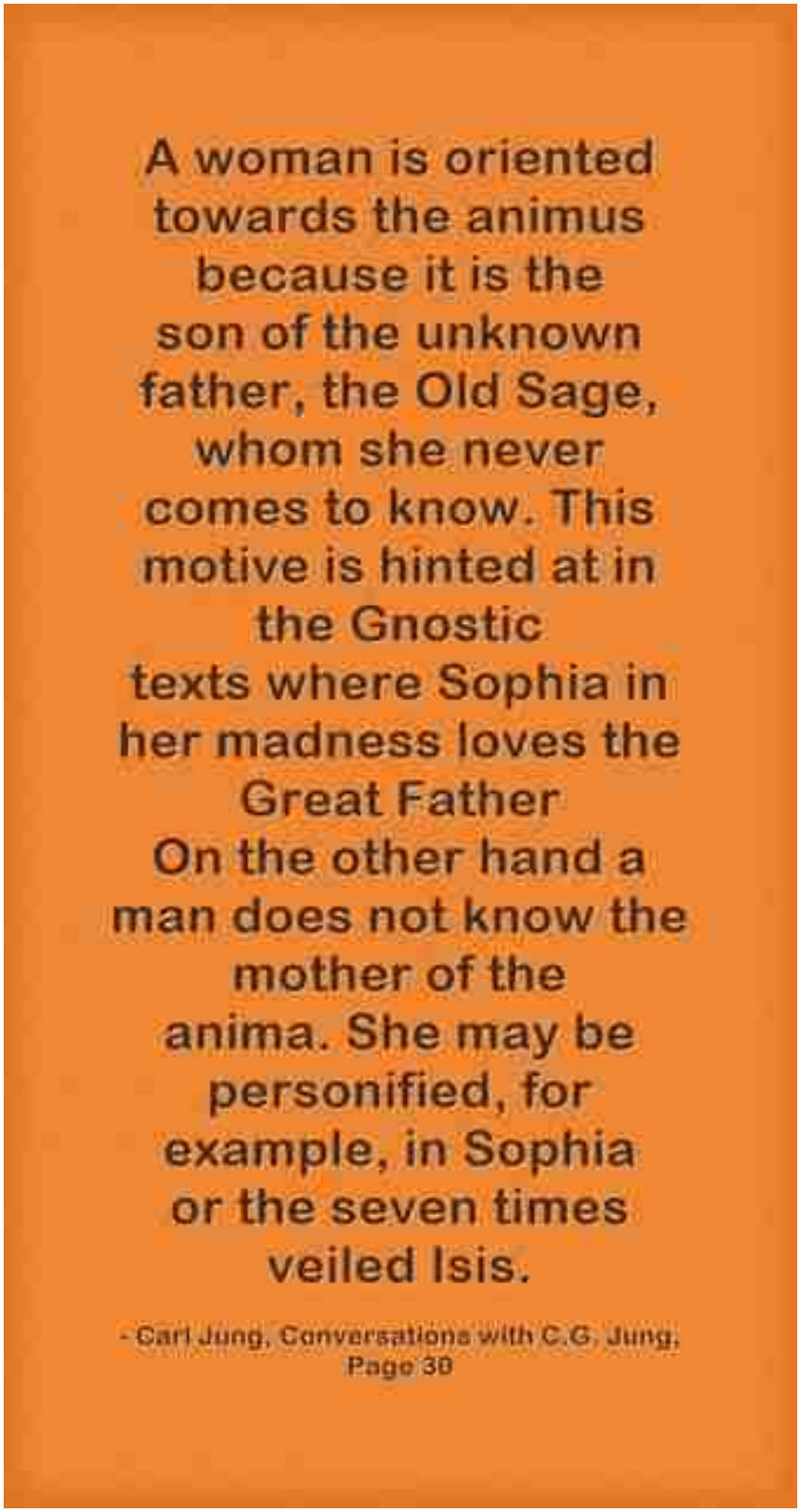
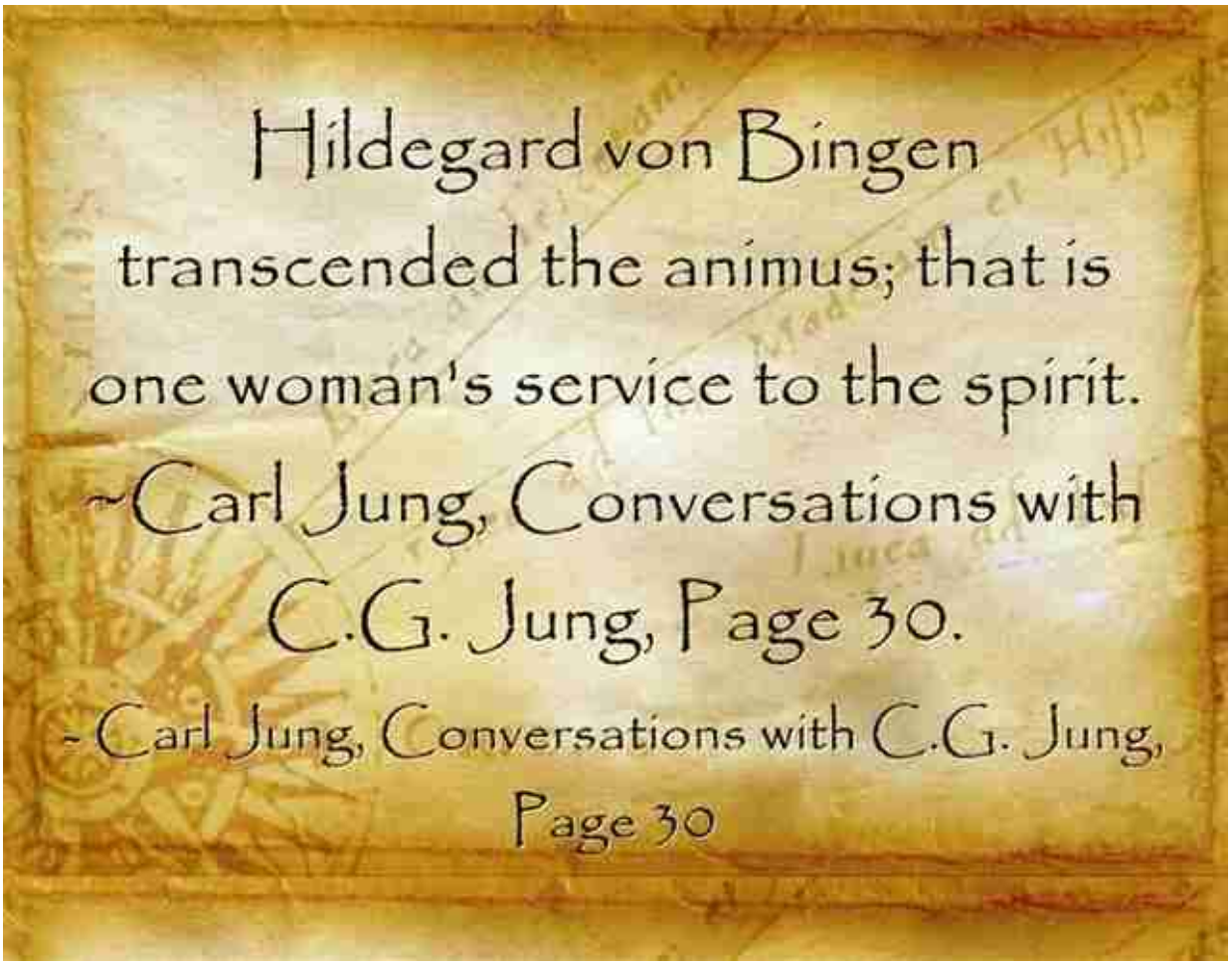
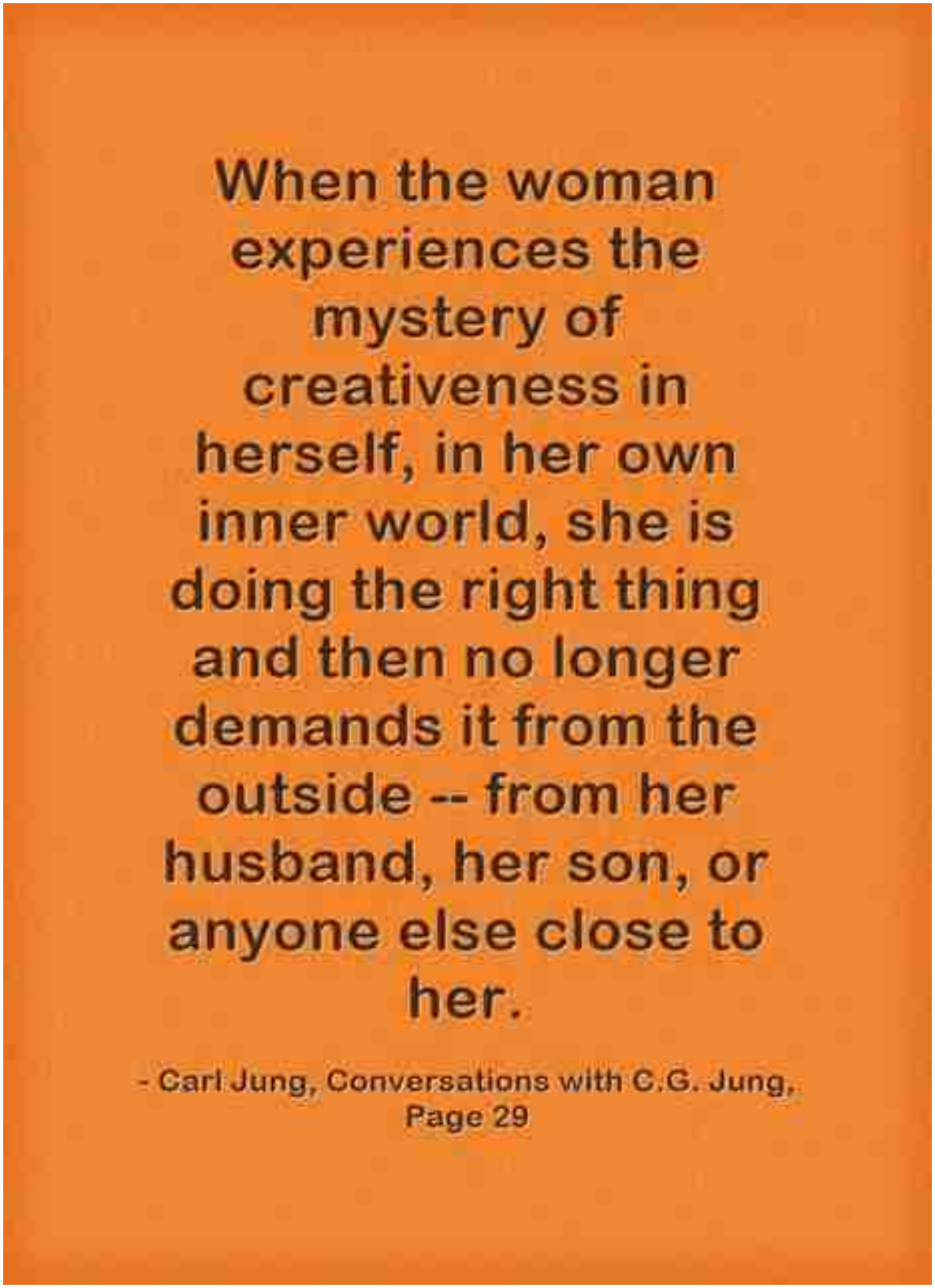


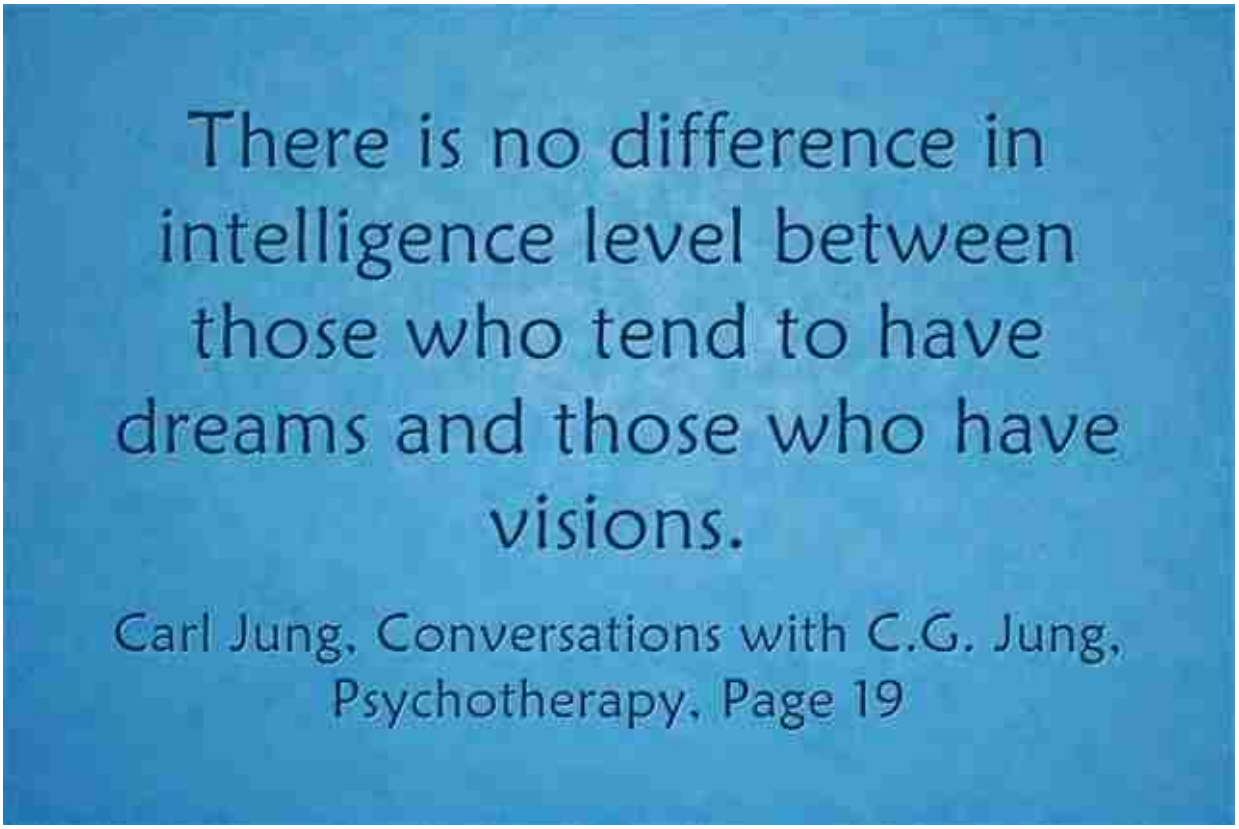
A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.



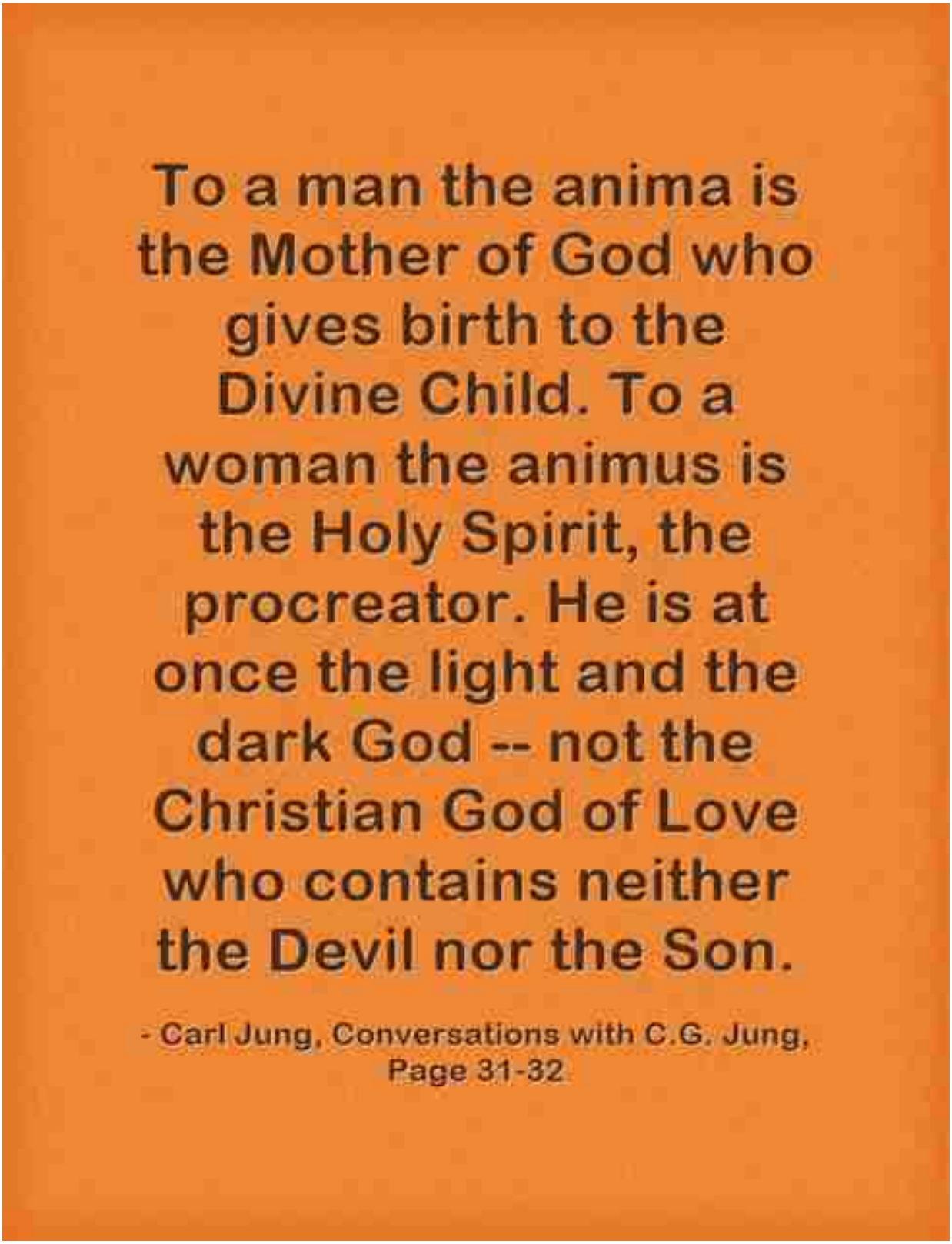
Hildegard von Bingen transcended the animus; that is one woman's service to the spirit. Carl Jung, Conversations with C.G. Jung, Page 30.



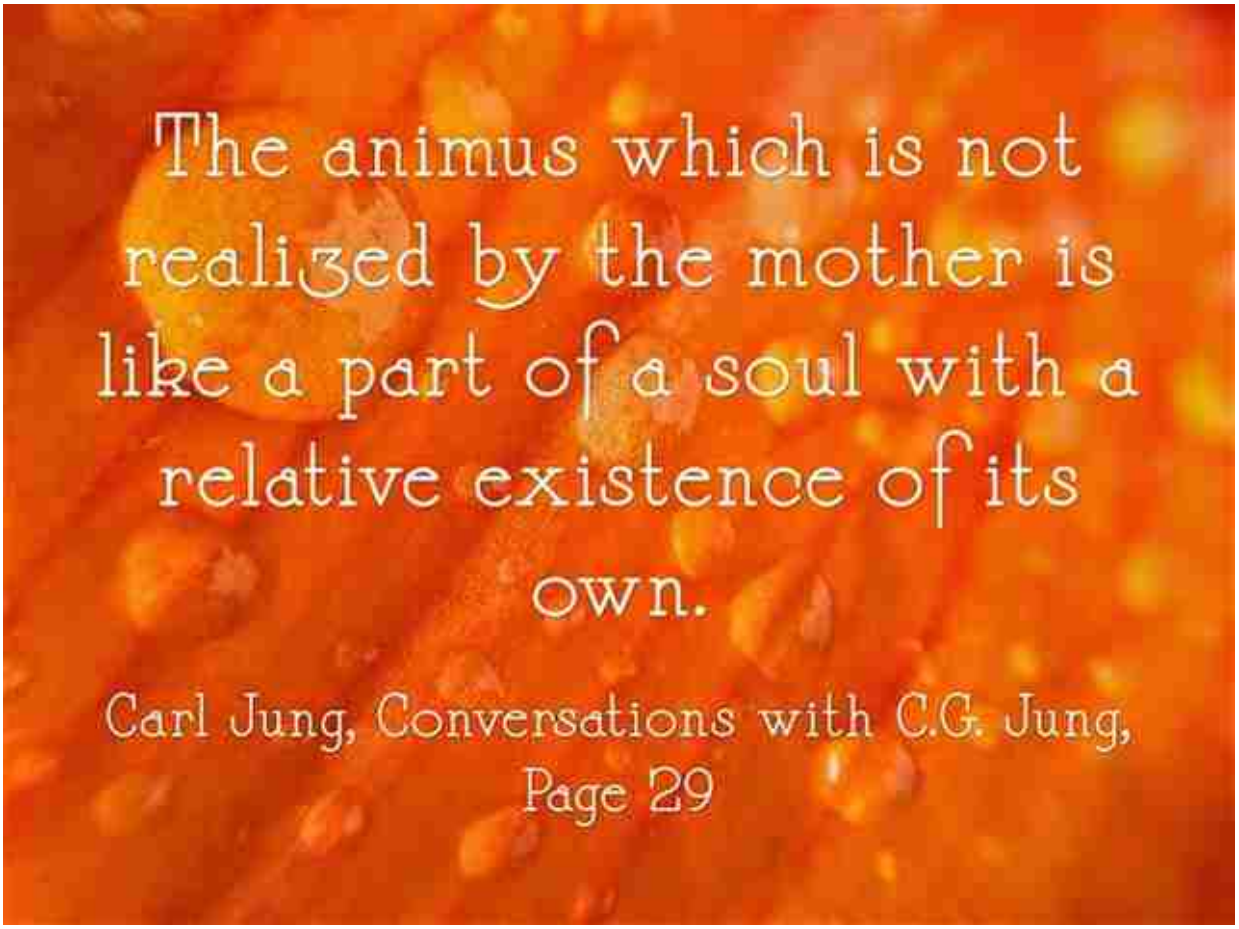
When the woman experiences the mystery of creativeness in herself, in her own inner world, she is doing the right thing and then no longer demands it from the outside – from her husband, her son, or anyone else close to her. . Carl Jung, Conversations with C.G. Jung, Page 29.



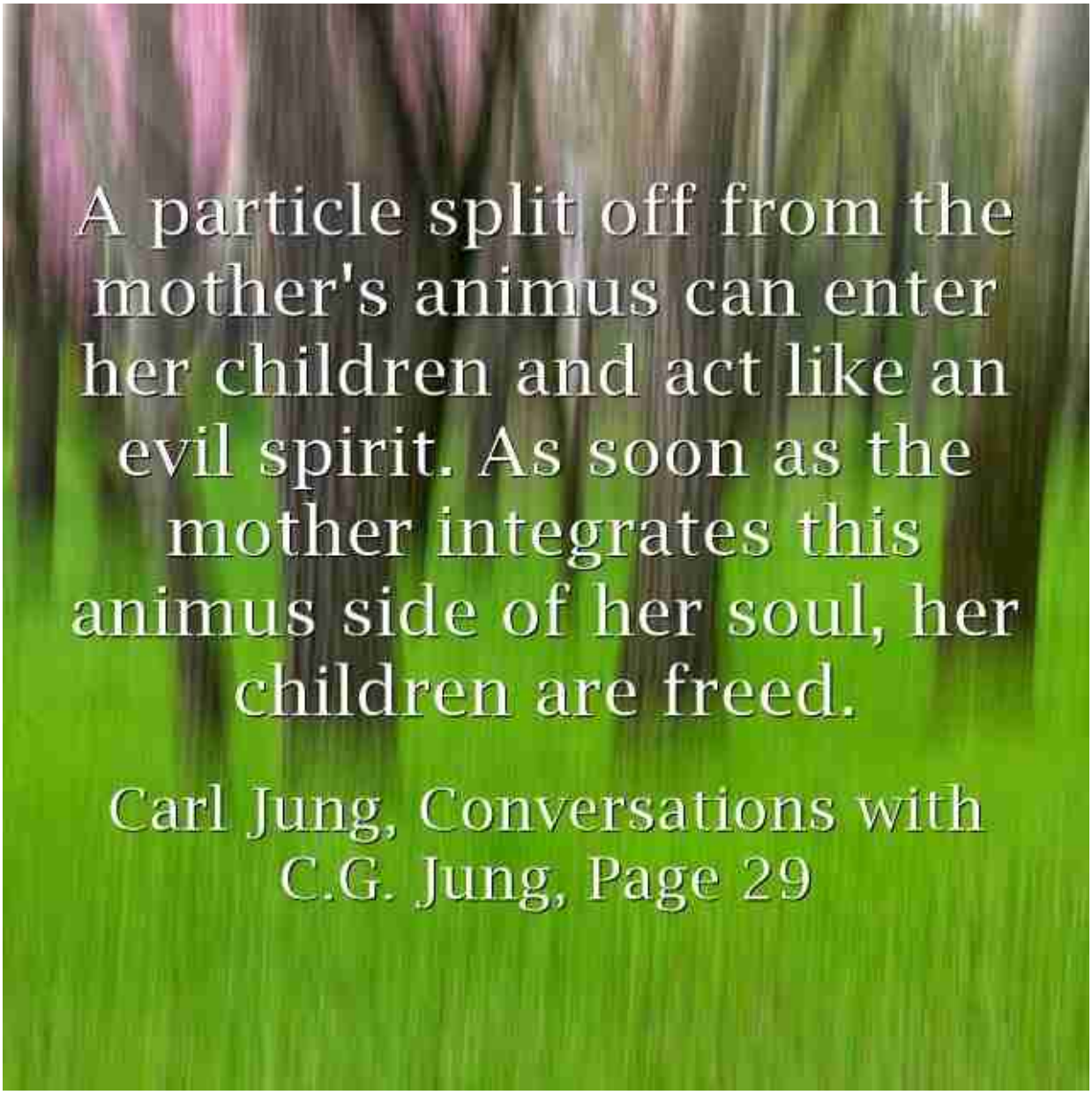
There is no difference in intelligence level between those who tend to have dreams and those who have visions. Carl Jung, Conversations with C.G. Jung, Psychotherapy, Page 19.



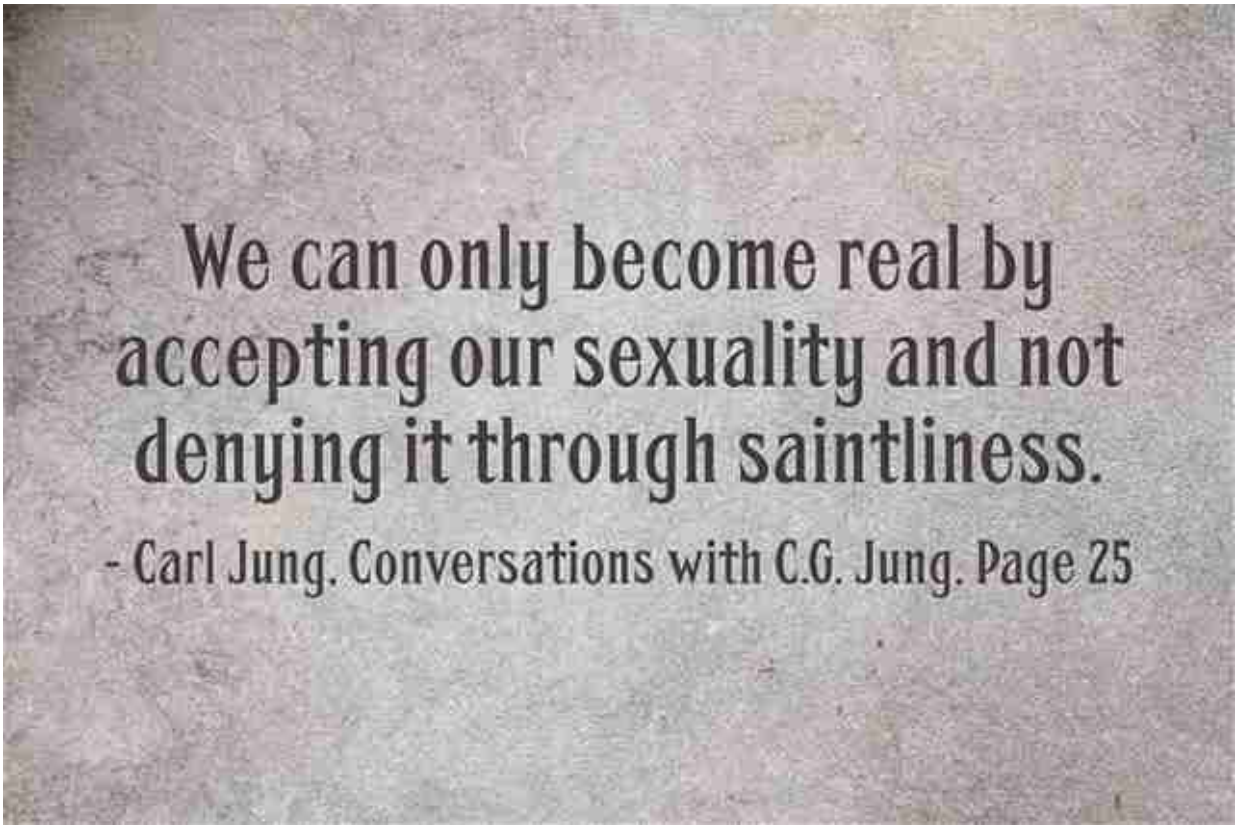
To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.



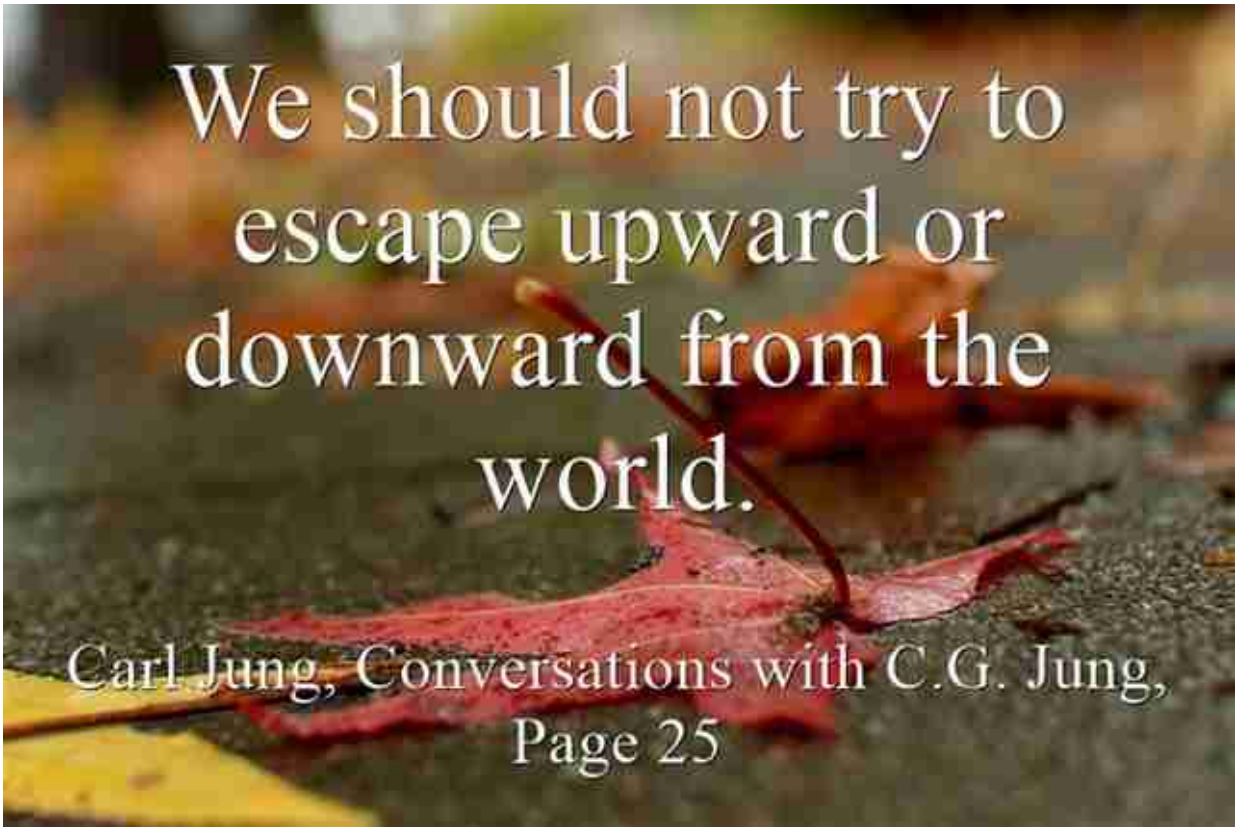
The animus which is not realized by the mother is like a part of a soul with a relative existence of its own. . Carl Jung, Conversations with C.G. Jung, Page 29.



A particle split off from the mohter’s animus can enter her children and act like an evil spirit. As soon as the mother integrates this animus side of her soul, her children are freed. Carl Jung, Conversations with C.G. Jung, Page 29.

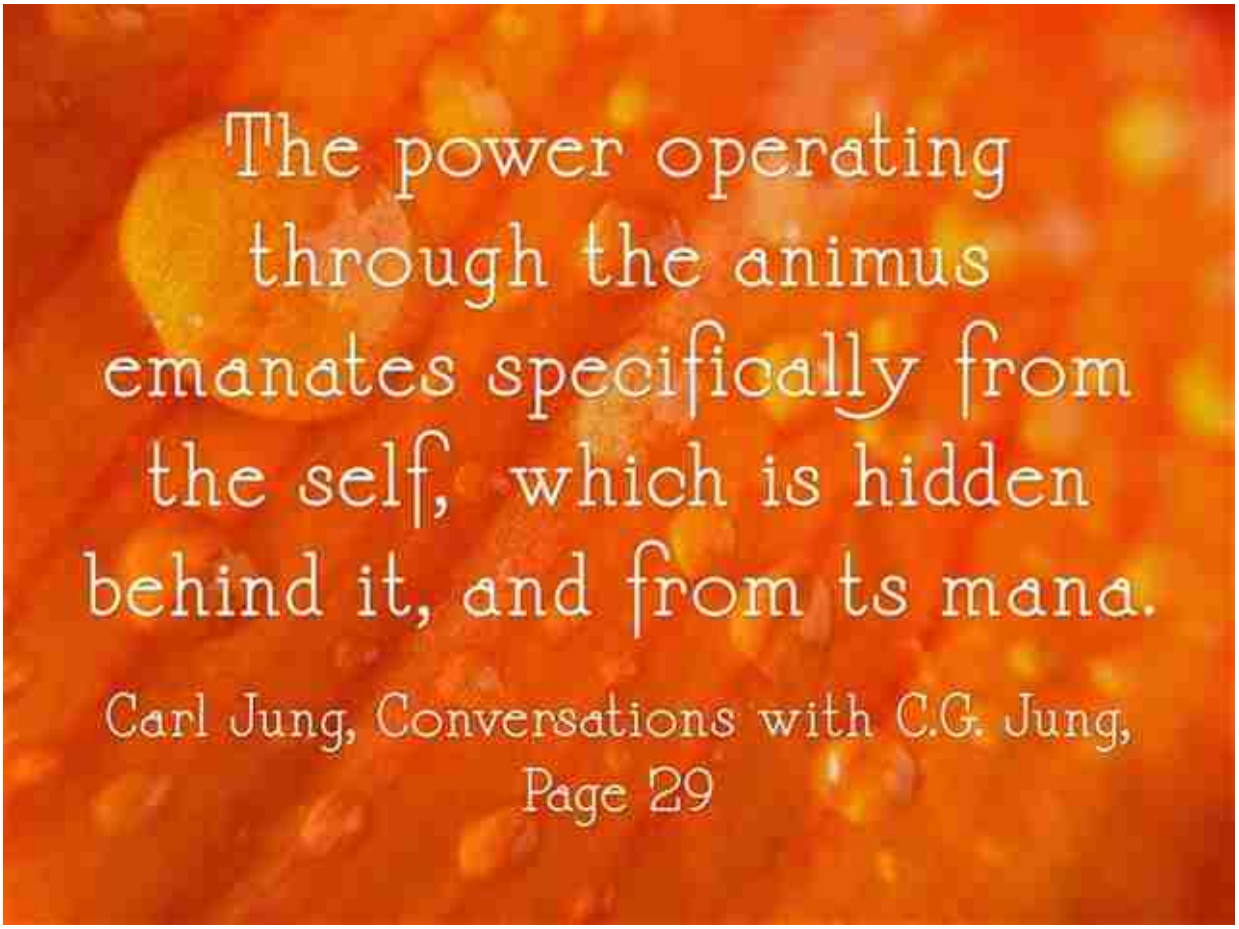


We can only become real by accepting our sexuality and not denying it through saintliness. Carl Jung, Conversations with C.G. Jung, Page 25.

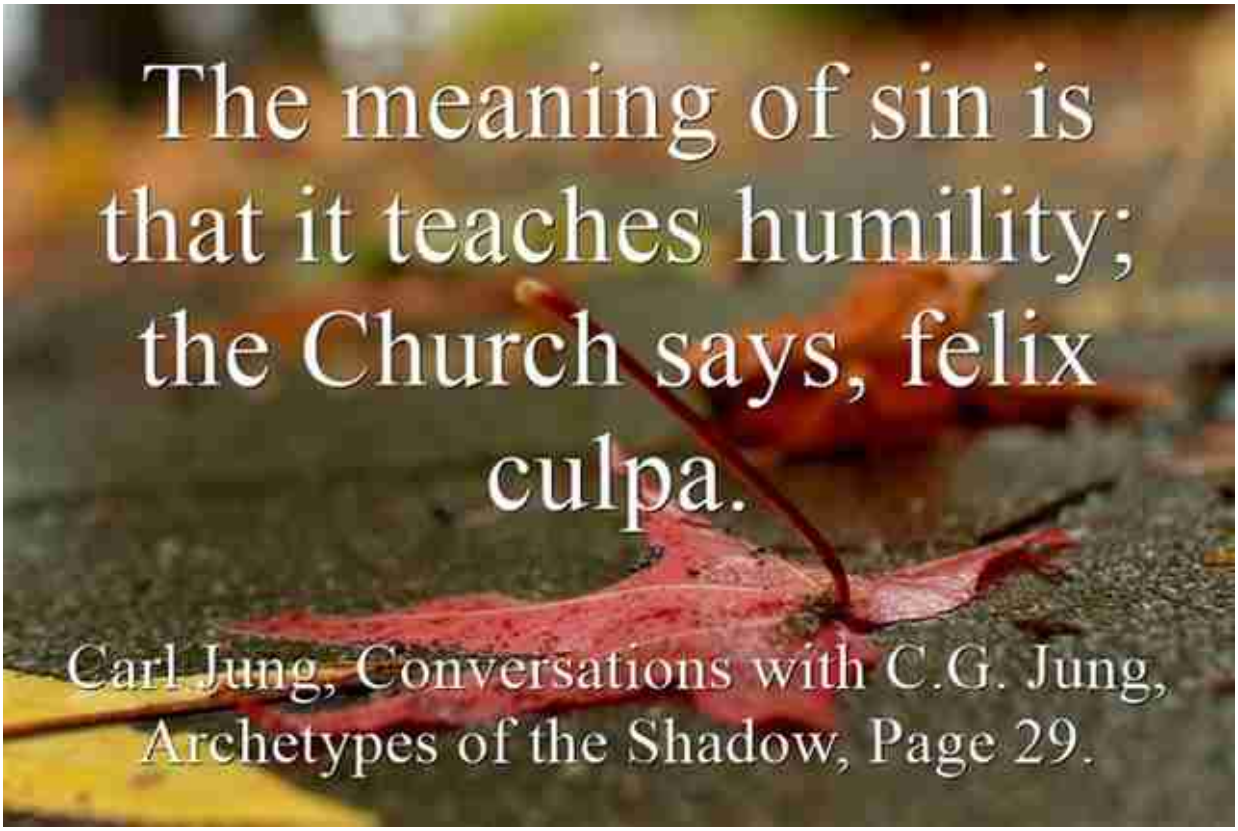


We should not try to escape upward or downward from the world. Carl Jung, Conversations with C.G. Jung, Page 25.

The best protection against abandonment to demons is a conscious relationship to a close, living human being. Carl Jung, Conversations with C.G. Jung, Page 25.

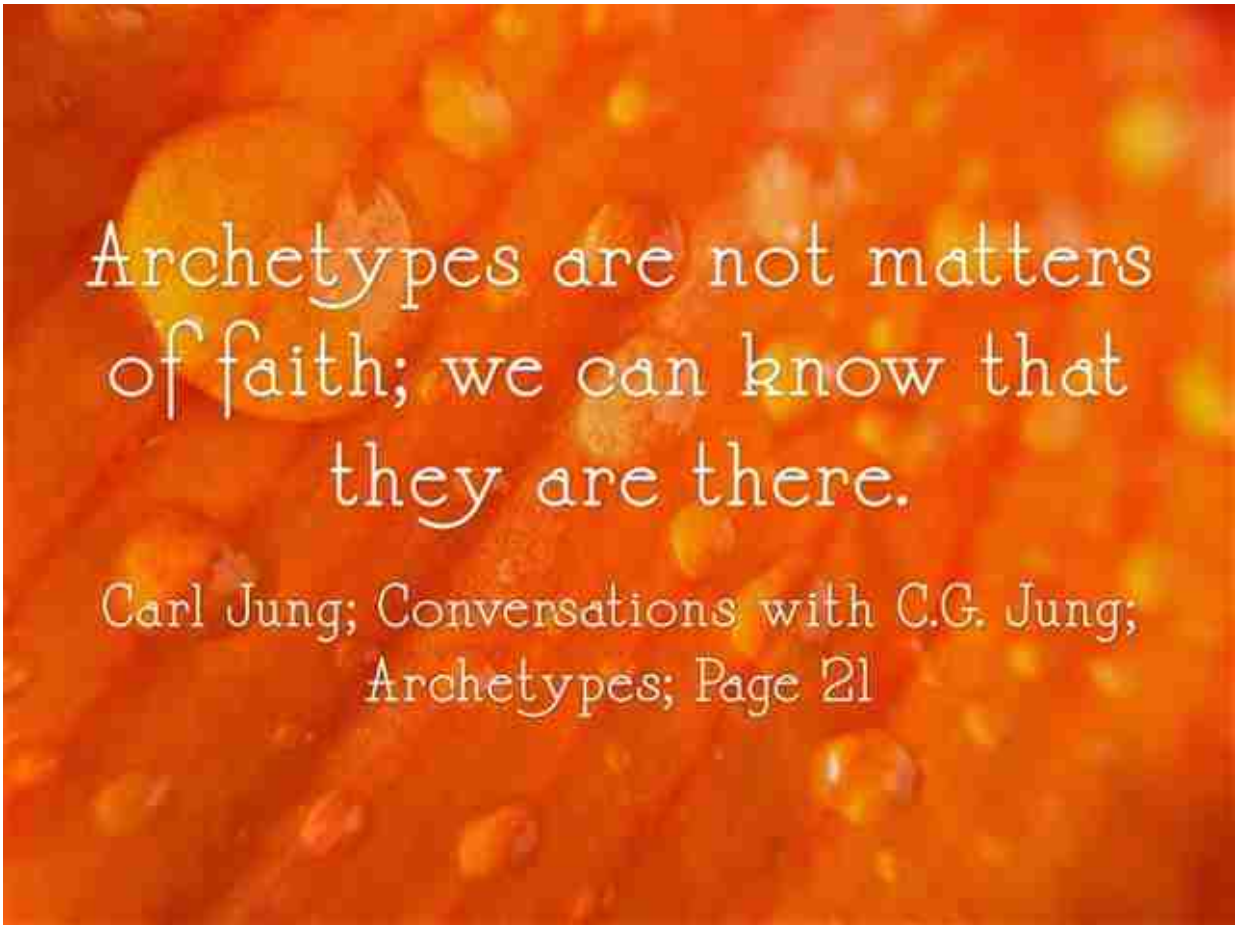


The power operating through the animus emanates specifically from the self, which is hidden behind it, and from its mana. Carl Jung, Conversations with C.G. Jung, Page 29.

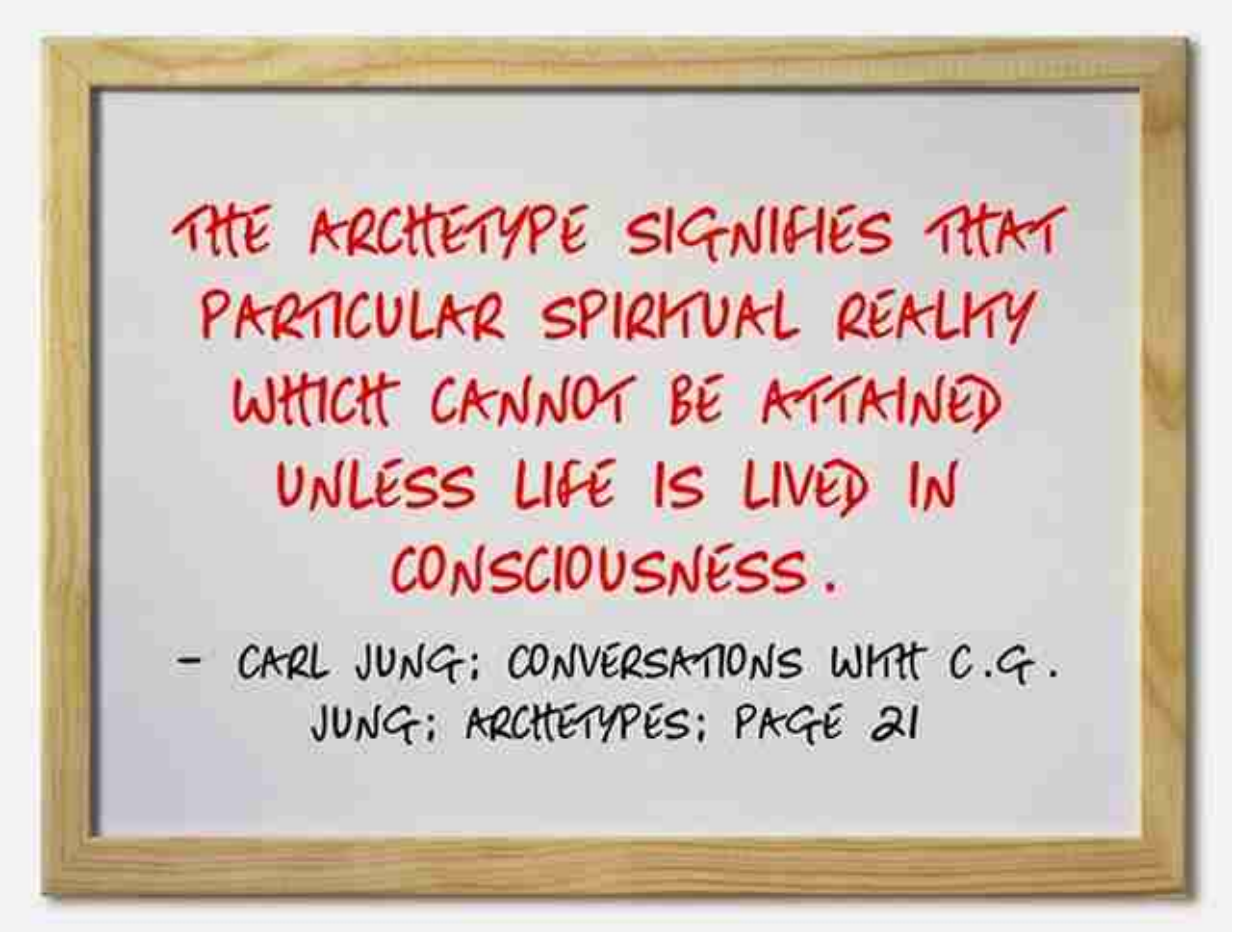


The meaning of sin is that it teaches humility; the Church says, felix culpa. Carl Jung; Conversations with C.G. Jung, Archetypes of the Shadow, Page 29.

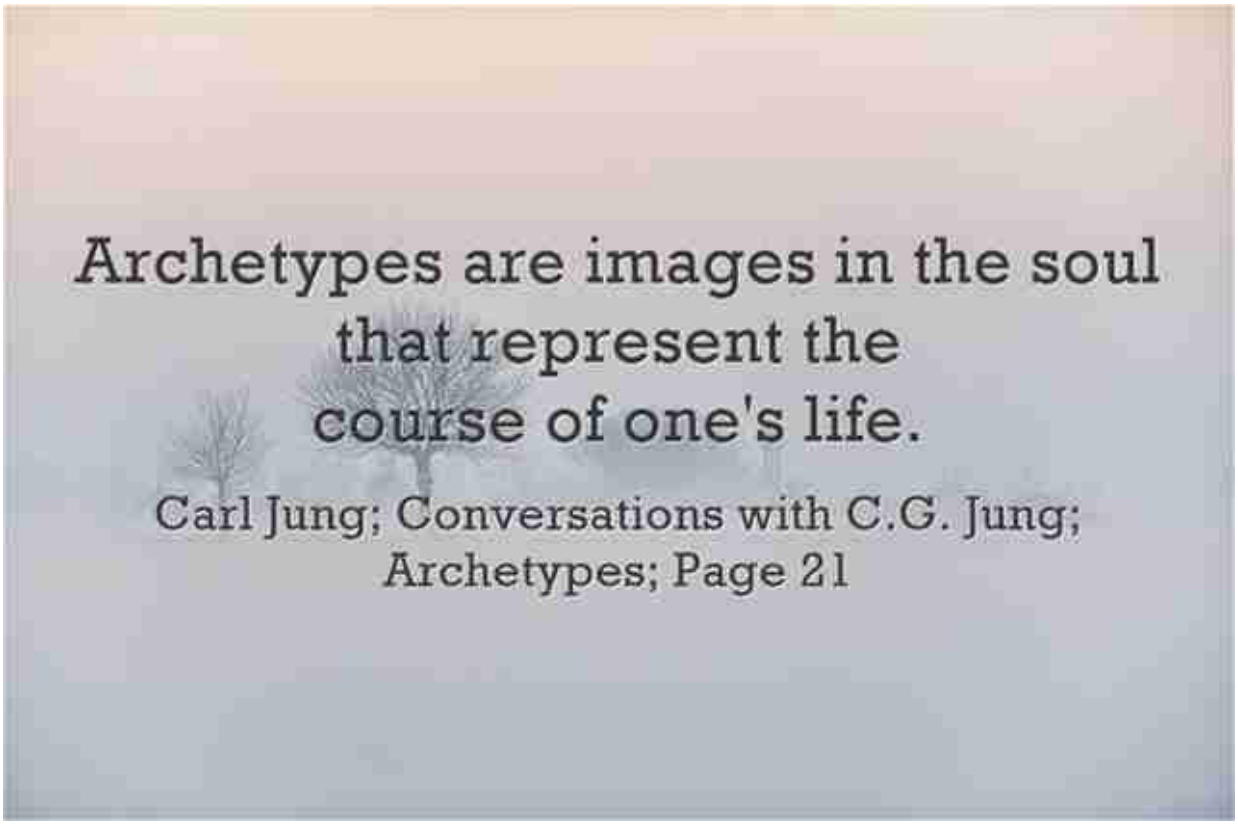
An archetype is composed of an instinctual factor and a spiritual image. Carl jung, Conversations with C.G. Jung, Archetypes; Page 21.



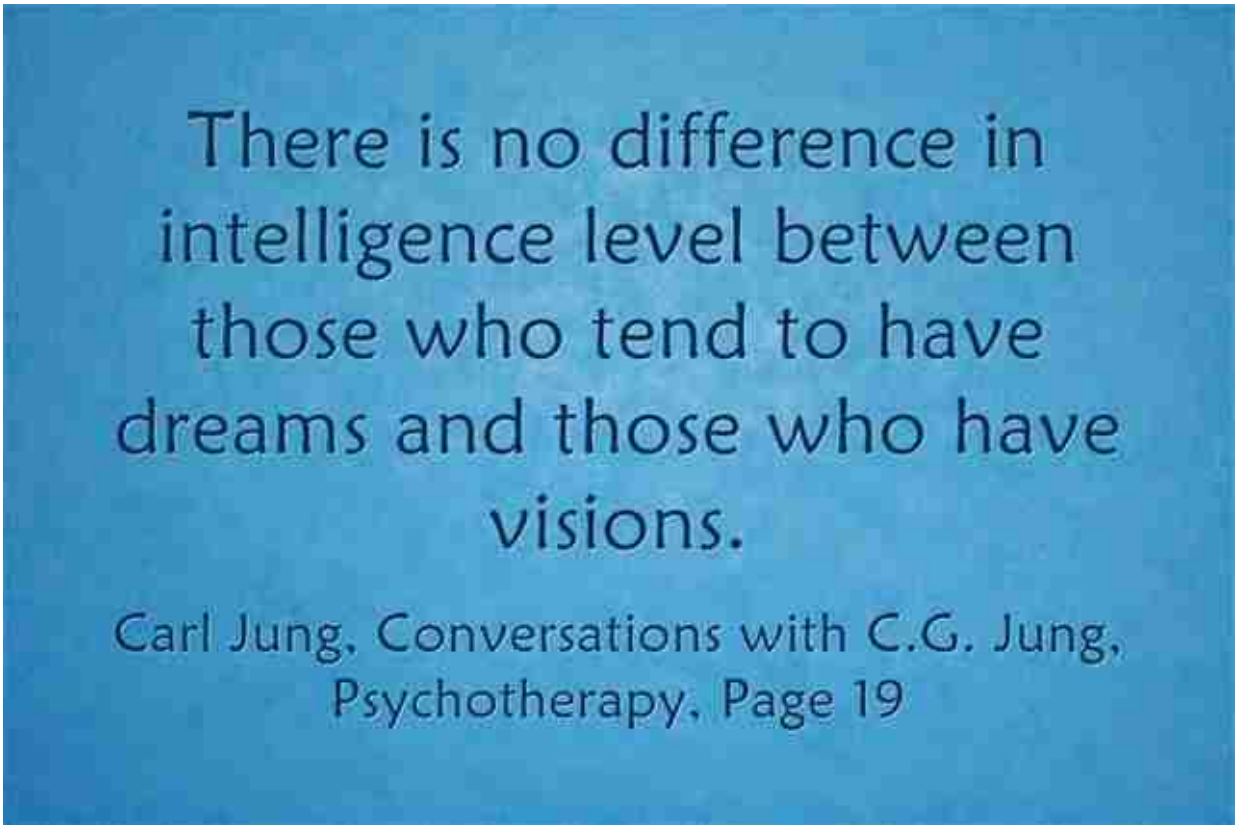
Archetypes are not matters of faith; we can know that they are there. Carl Jung; Conversations with C.G. Jung; Archetypes; Page 21.



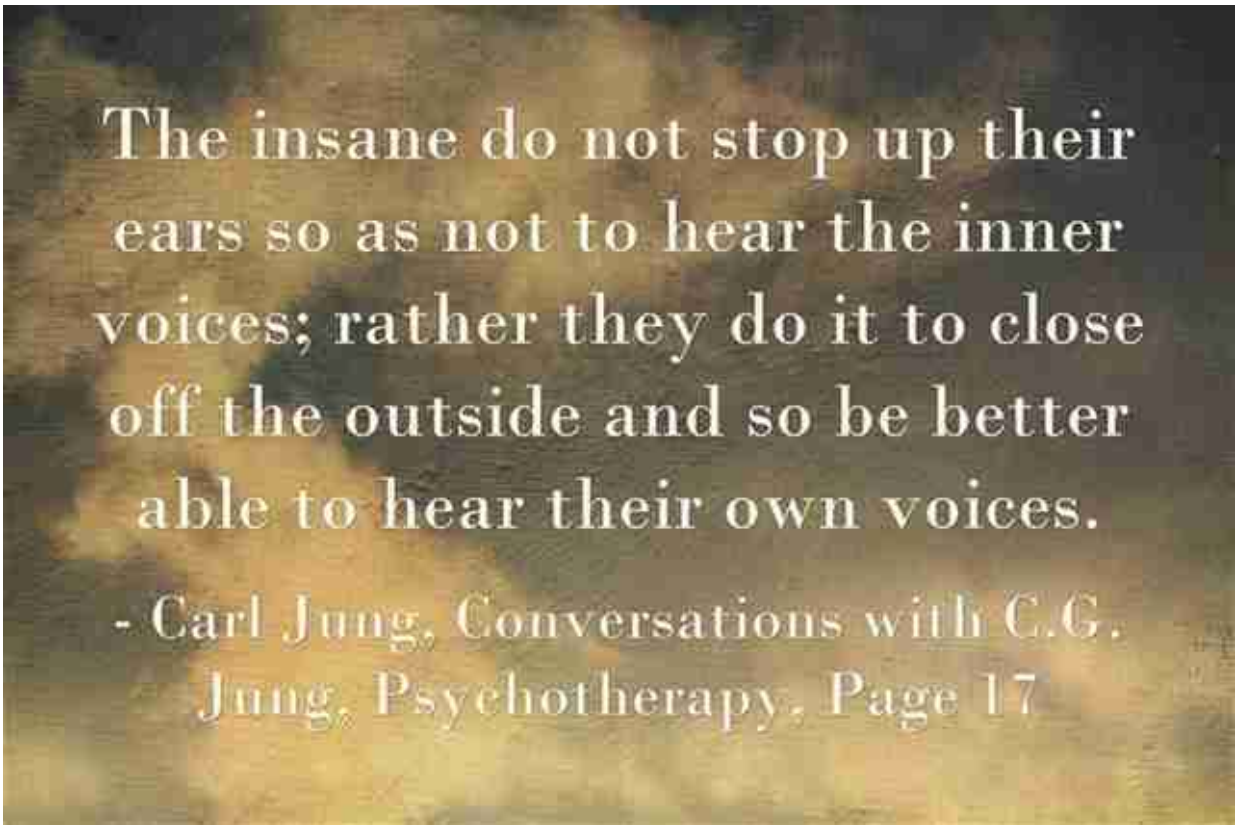
The archetype signifies that particular spiritual reality which cannot be attained unless life is lived in consciousness. Carl Jung, Conversations with C.G. Jung, Archetypes, Page 21.



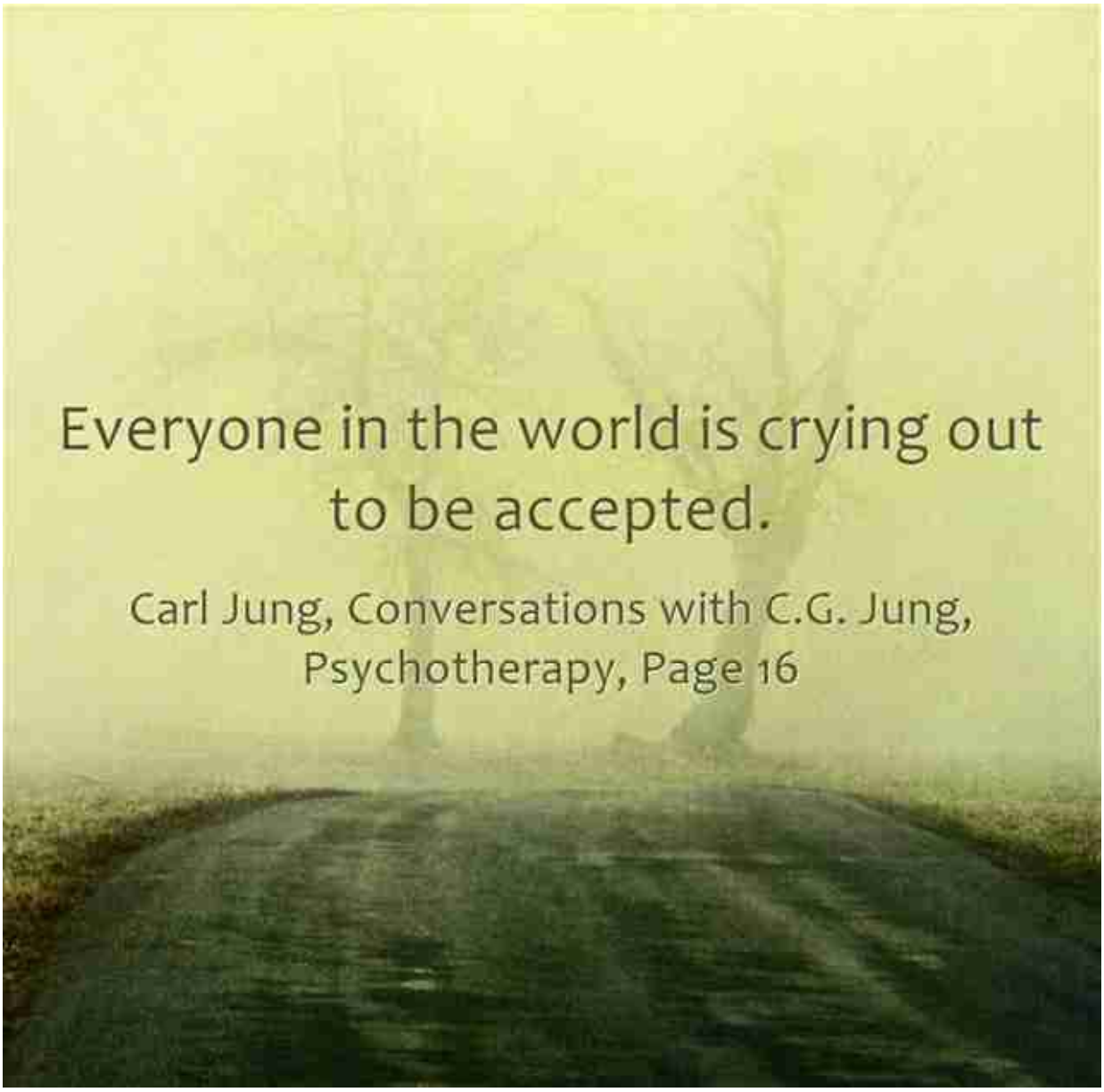
Archetypes are images in the soul that represent the course of one's life. Carl Jung; Conversations with C.G. Jung; Archetypes; Page 21.



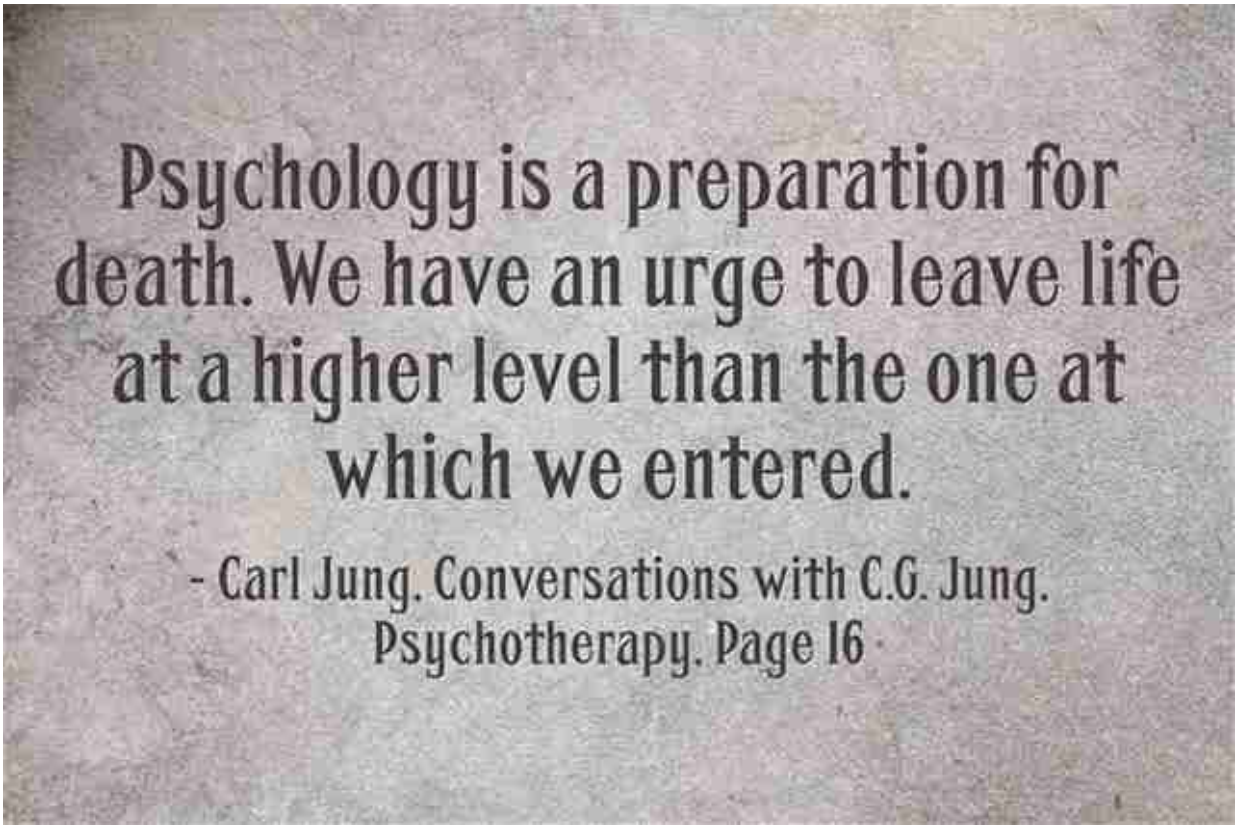
There is no difference in intelligence level between those who tend to have dreams and those who have visions. Carl Jung, Conversations with C.G. Jung, Psychotherapy, Page 19.



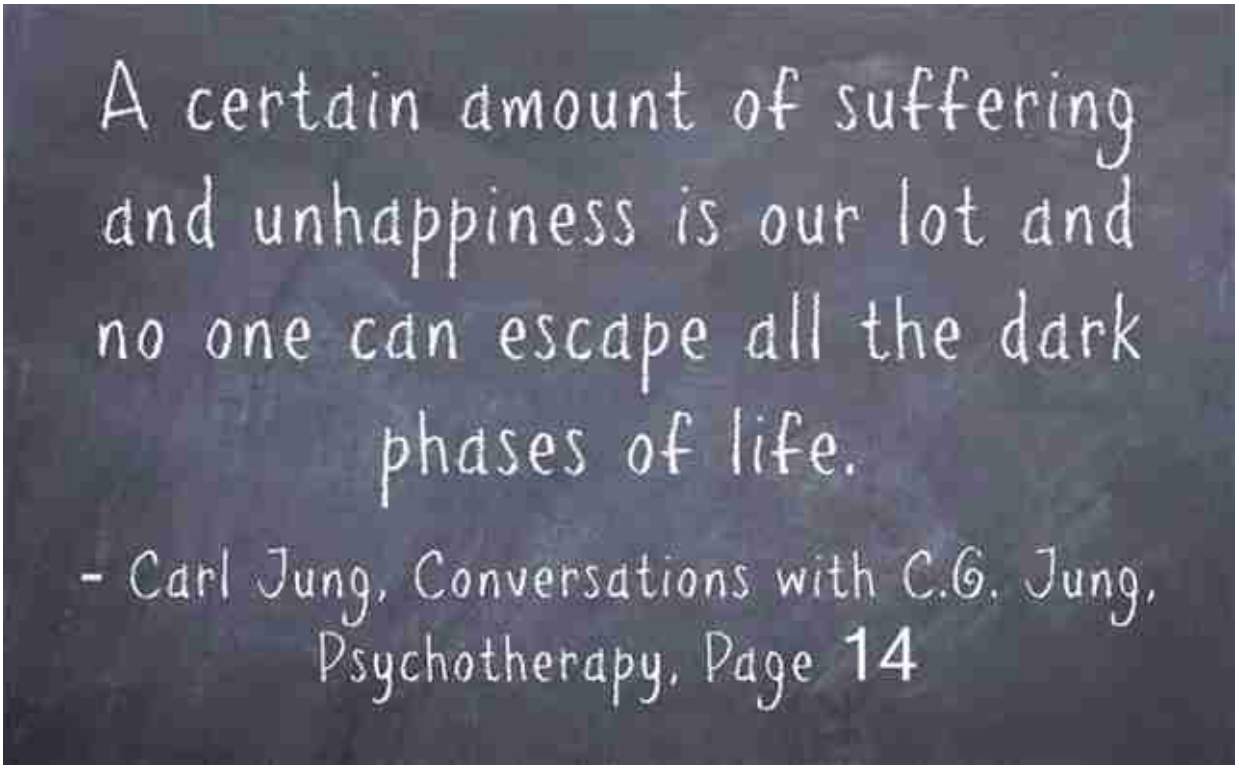
The insane do not stop up their ears so as not to hear the inner voices; rather they do it to close off the outside and so be better able to hear their own voices. Carl Jung, Conversations with C.G. Jung, Psychotherapy, Page 17.



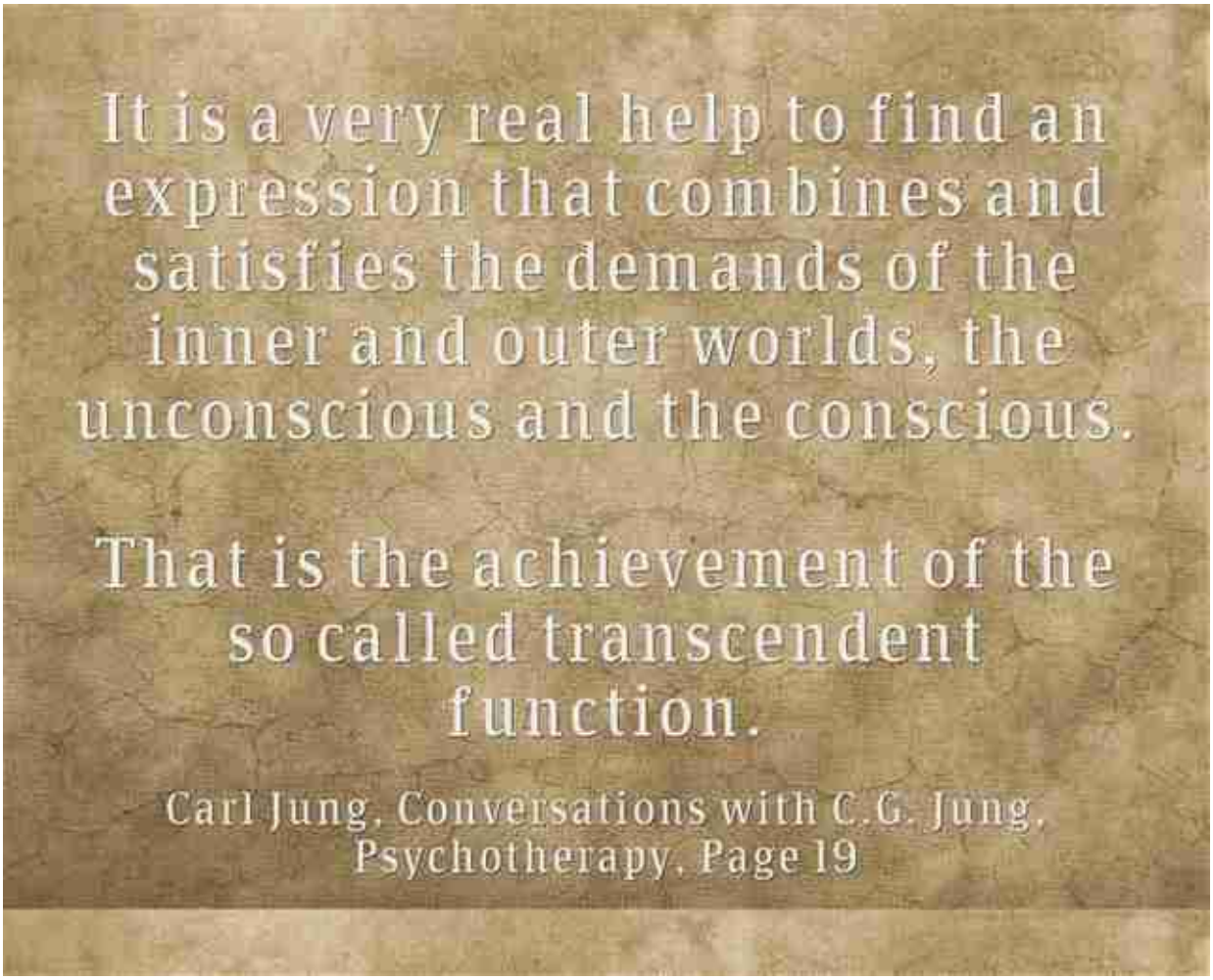
Everyone in the world is crying out to be accepted. Carl Jung, Conversations with C.G. Jung, Psychotherapy, Page 16.



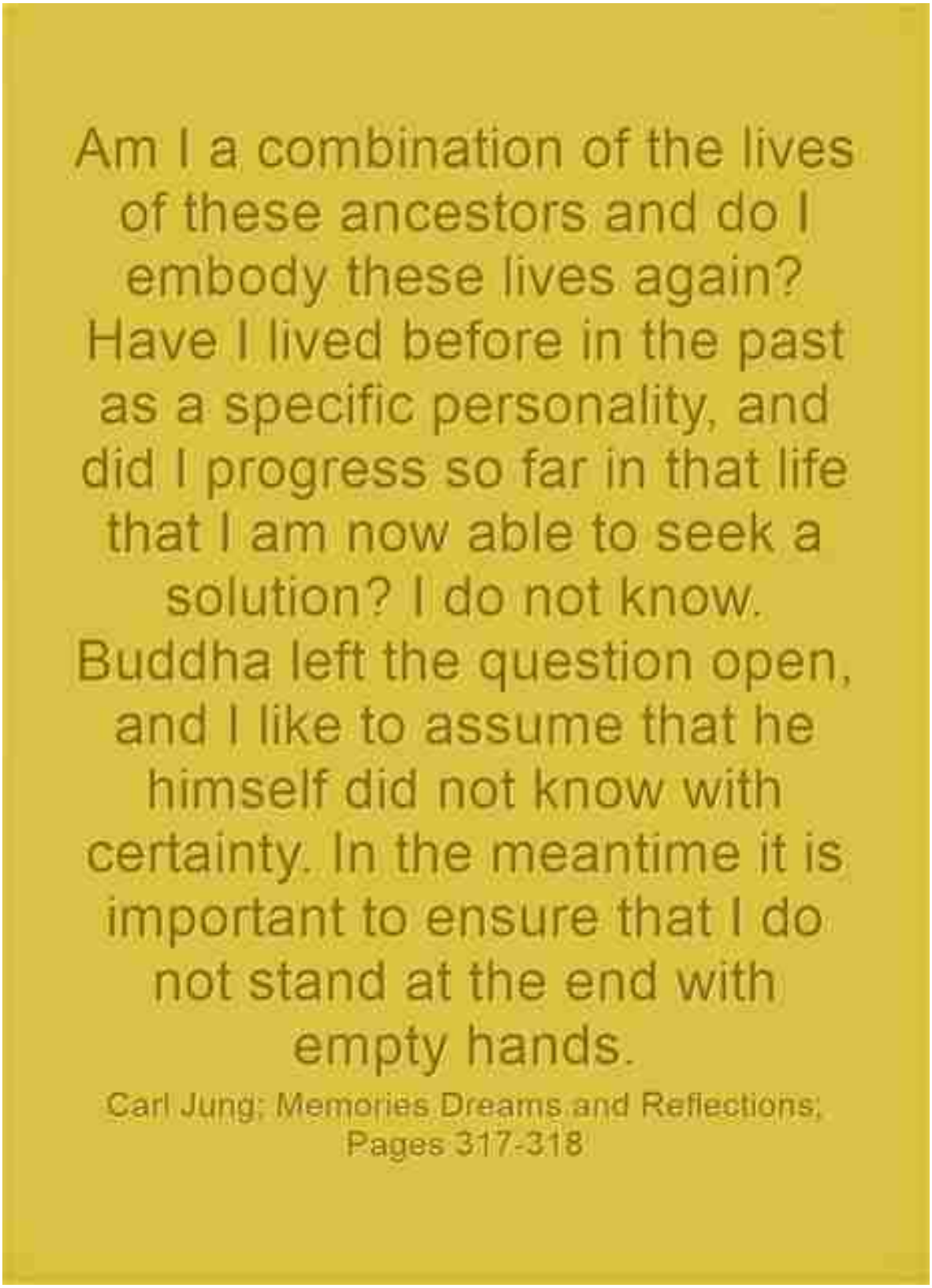
Psychology is a preparation for death. We have an urge to leave life at a higher level than the one at which we entered. Carl Jung; Conversations with C.G. Jung, Psychotherapy, Page 16.



A certain amount of suffering and unhappiness is our lot and no one can escape all the dark phases of life. Carl Jung, Conversations with C.G. Jung, Page 14.



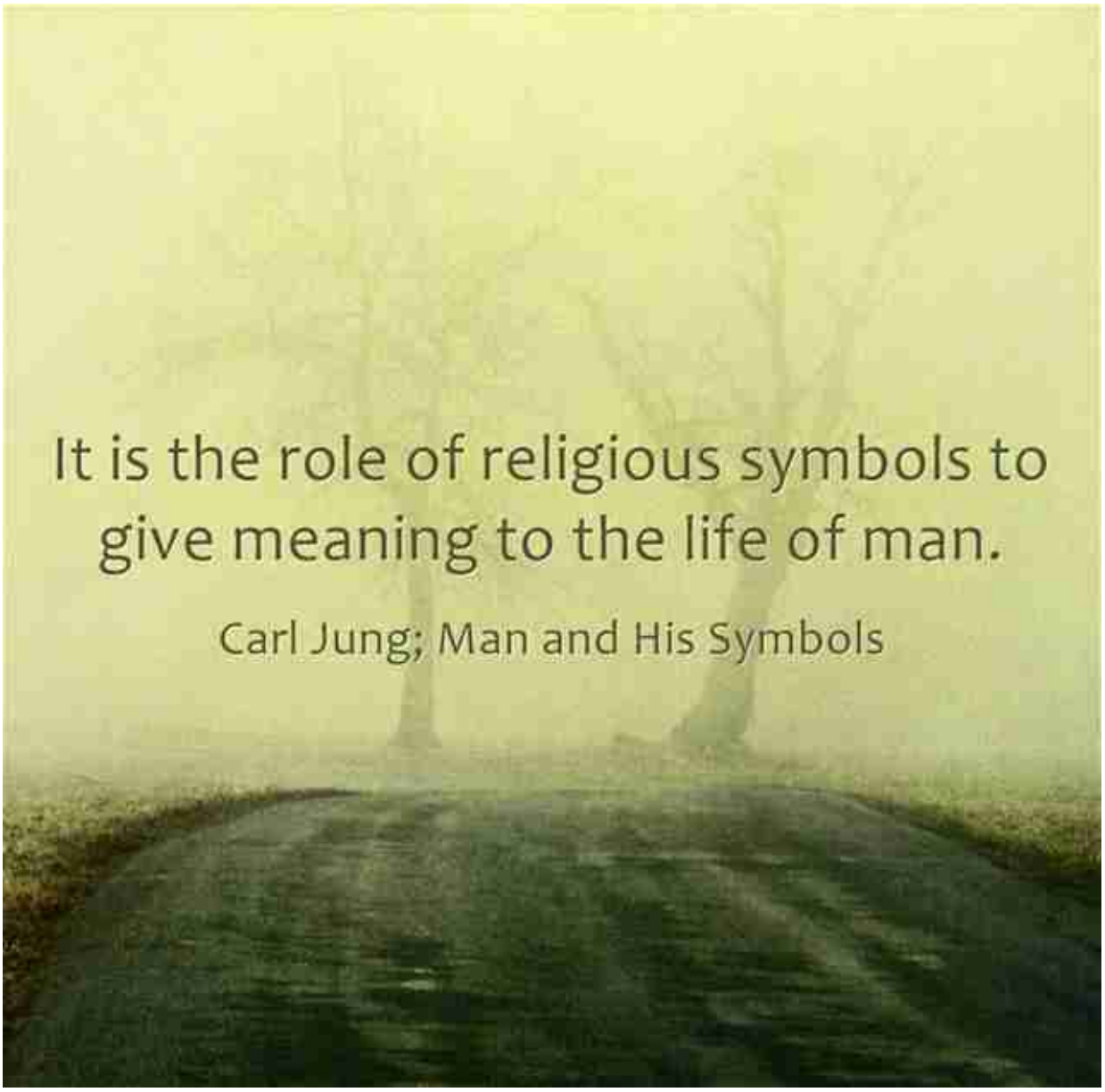
It is a very real help to find an expression that combines and satisfies the demands of the inner and outer worlds, the unconscious and the conscious. That is the achievement of the so called transcendent function. Carl Jung, Conversations with C.G. Jung, Psychotherapy, Page 19.



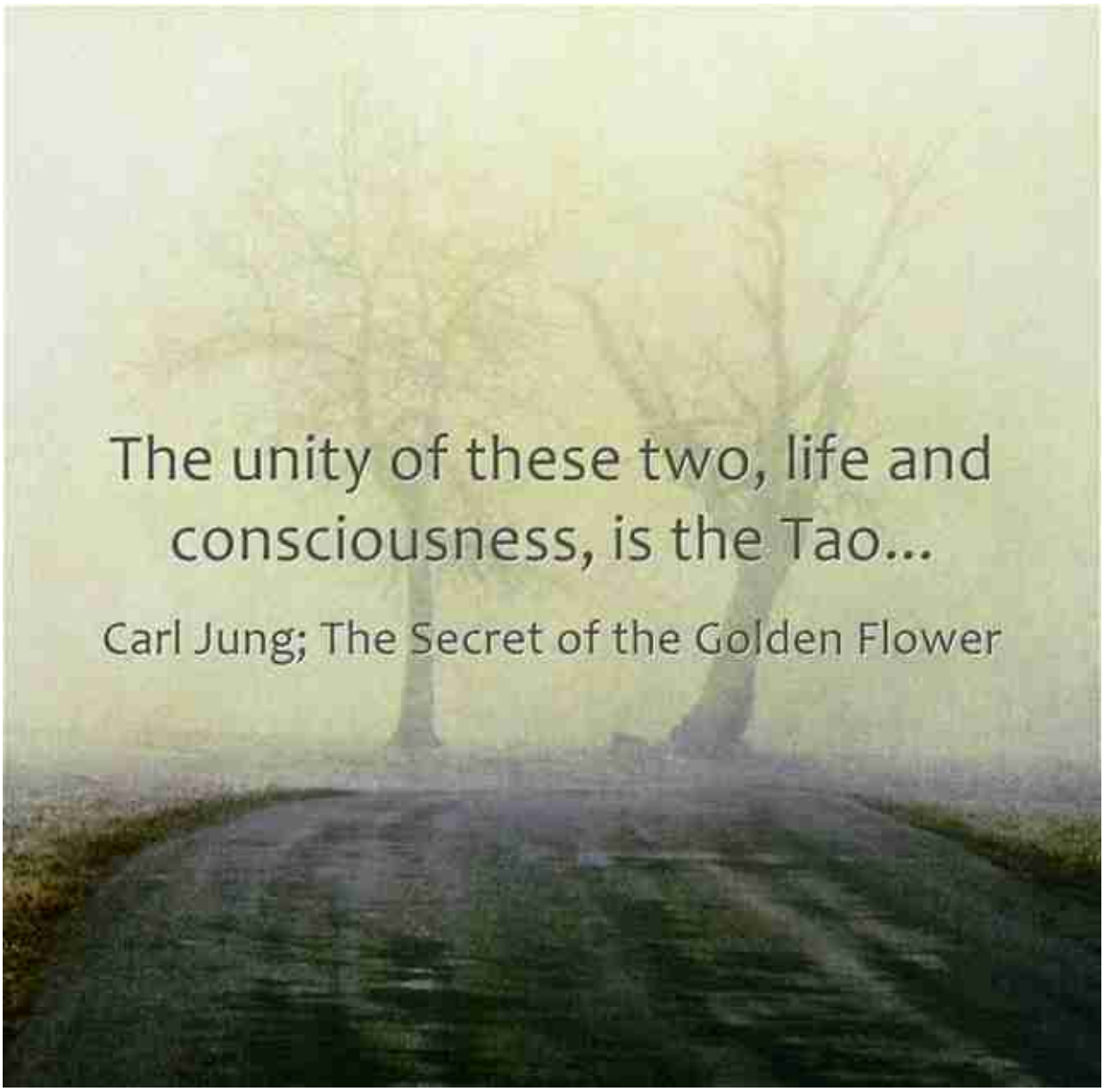
Am I a combination of the lives of these ancestors and do I embody these lives again? Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know. Buddha left the question open, and I like to assume that he himself did not know with certainty. In the meantime it is important to ensure that I do not stand at the end with empty hands. Carl Jung; Memories Dreams and Reflections;

Pages 317-318.

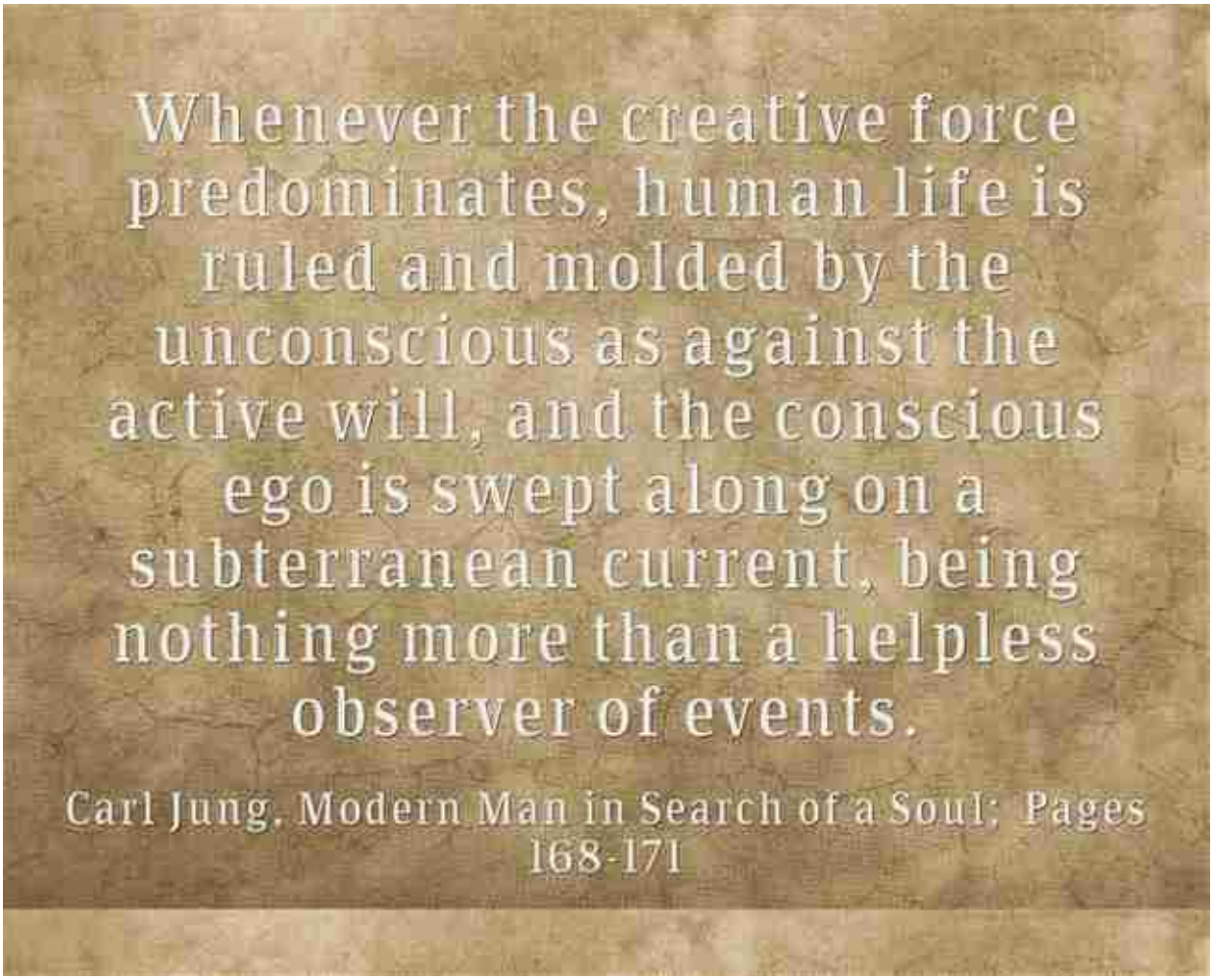
As therapists we are subject to the unavoidable destinies of our patients. Carl Jung; Conversations with C.G. Jung, Psychotherapy, Page 113.



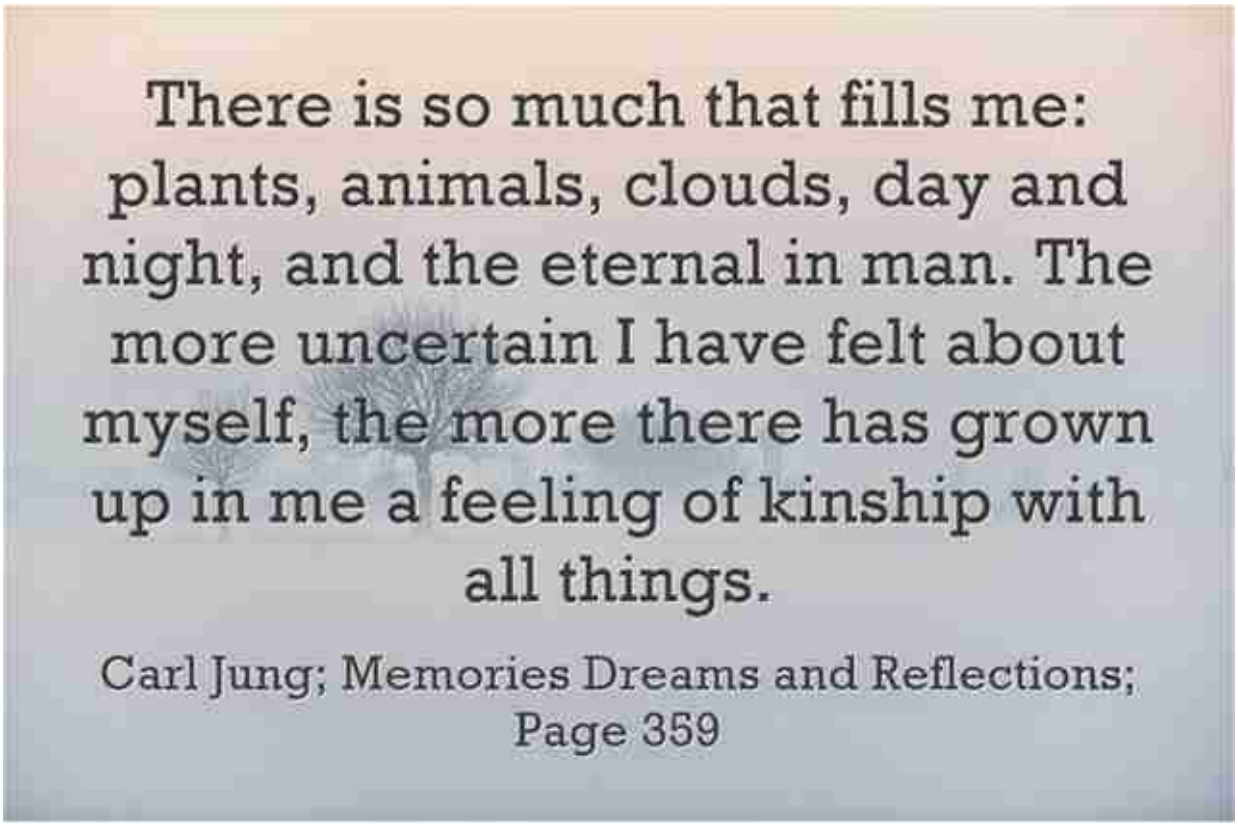
It is the role of religious symbols to give meaning to the life of man. Carl Jung; Man and His Symbols.



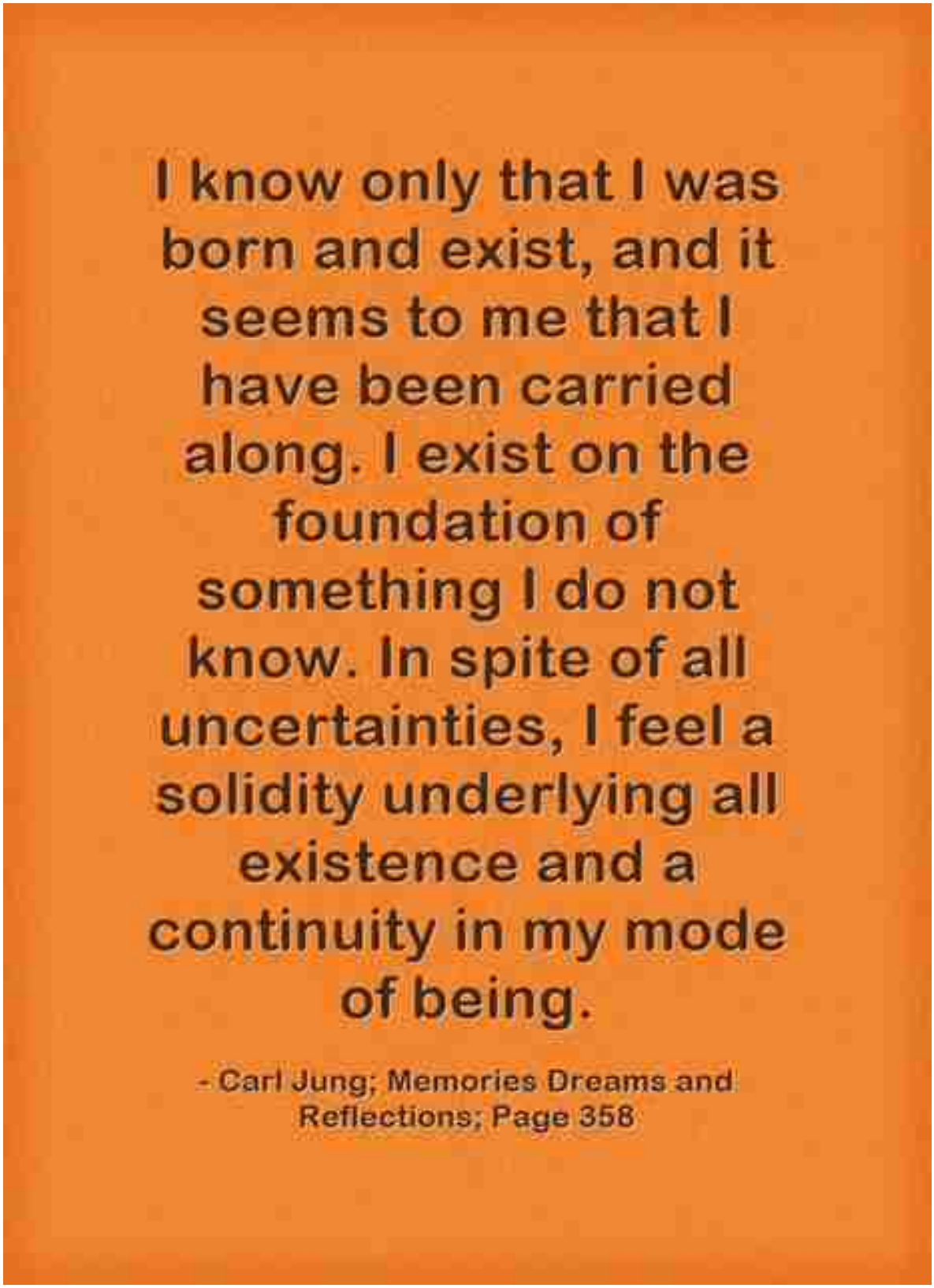
The unity of these two, life and consciousness, is the Tao. Carl Jung; The Secret of the Golden Flower.



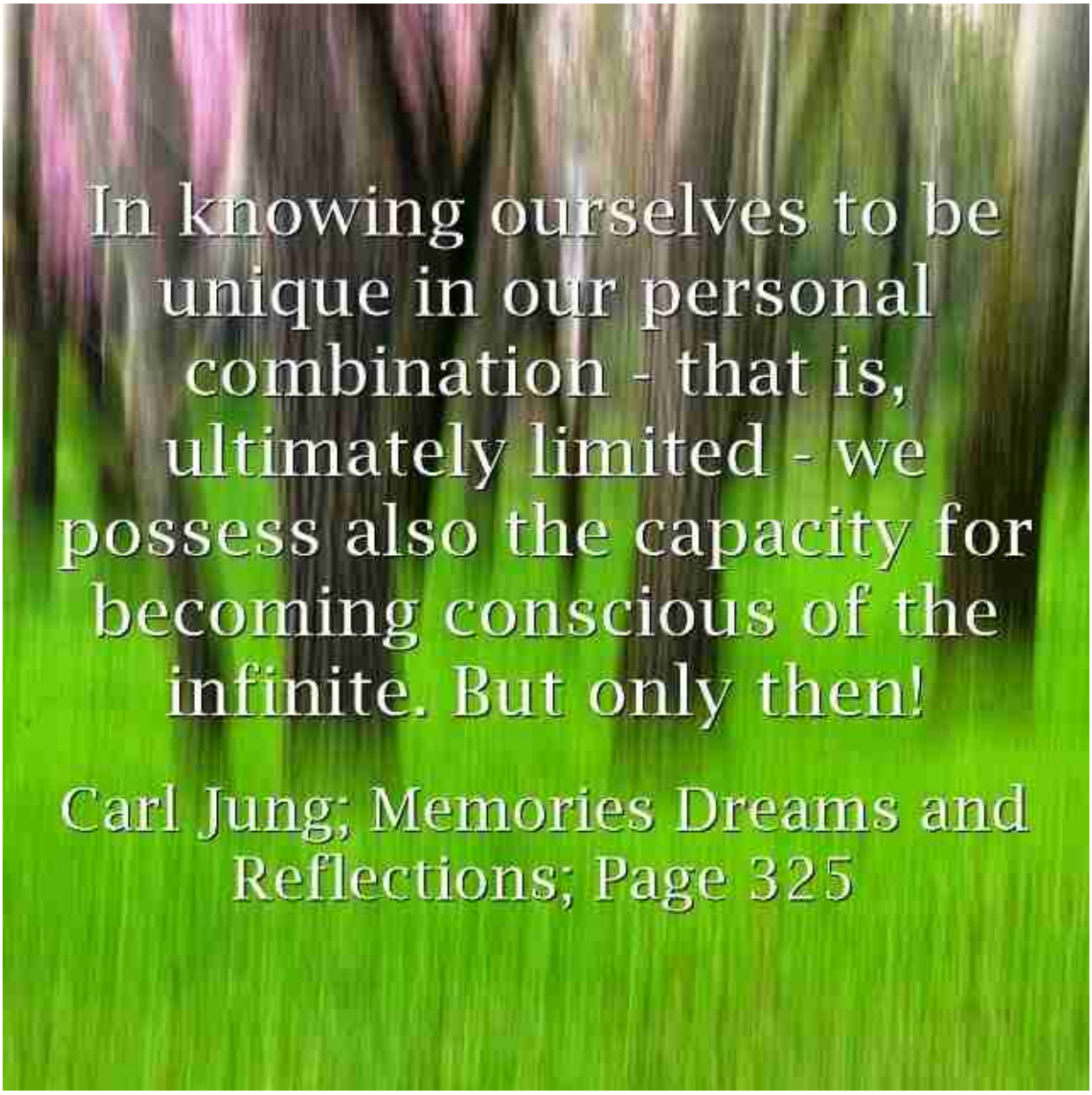
Whenever the creative force predominates, human life is ruled and molded by the unconscious as against the active will, and the conscious ego is swept along on a subterranean current, being nothing more than a helpless observer of events." Carl Jung, Modern Man in Search of a Soul; Pages 168-171.



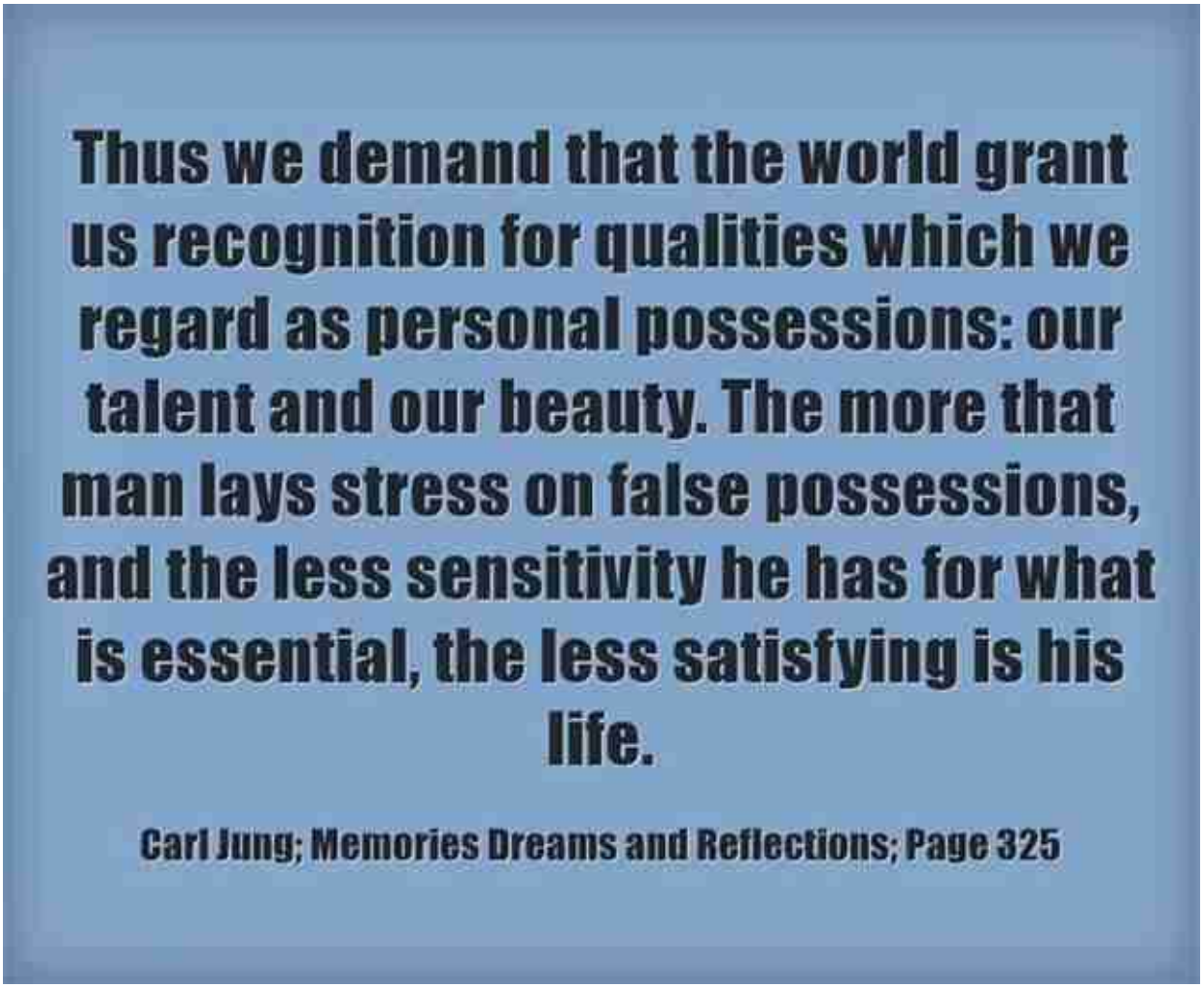
There is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. Carl Jung; Memories Dreams and Reflections; Page 359.



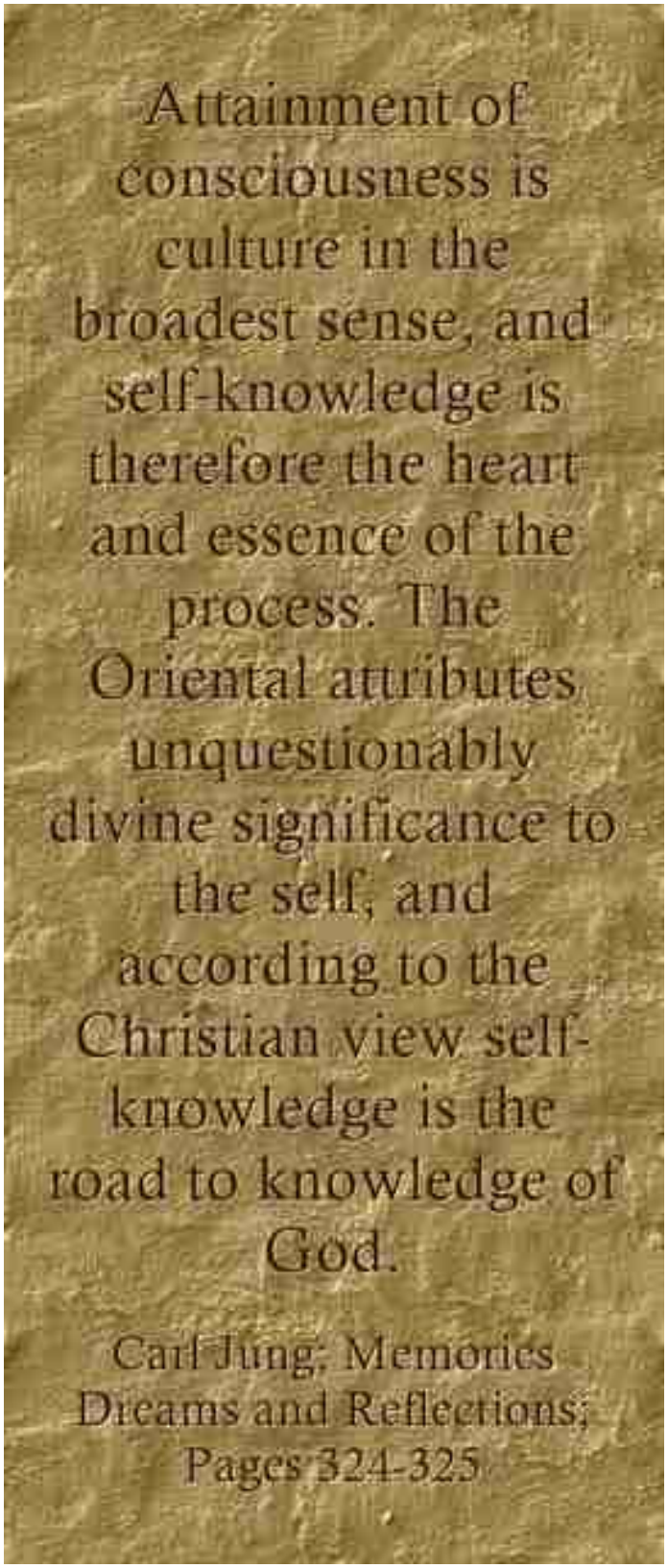
I know only that I was born and exist, and it seems to me that I have been carried along. I exist on the foundation of something I do not know. In spite of all uncertainties, I feel a solidity underlying all existence and a continuity in my mode of being. Carl Jung; Memories Dreams and Reflections; Page 358.



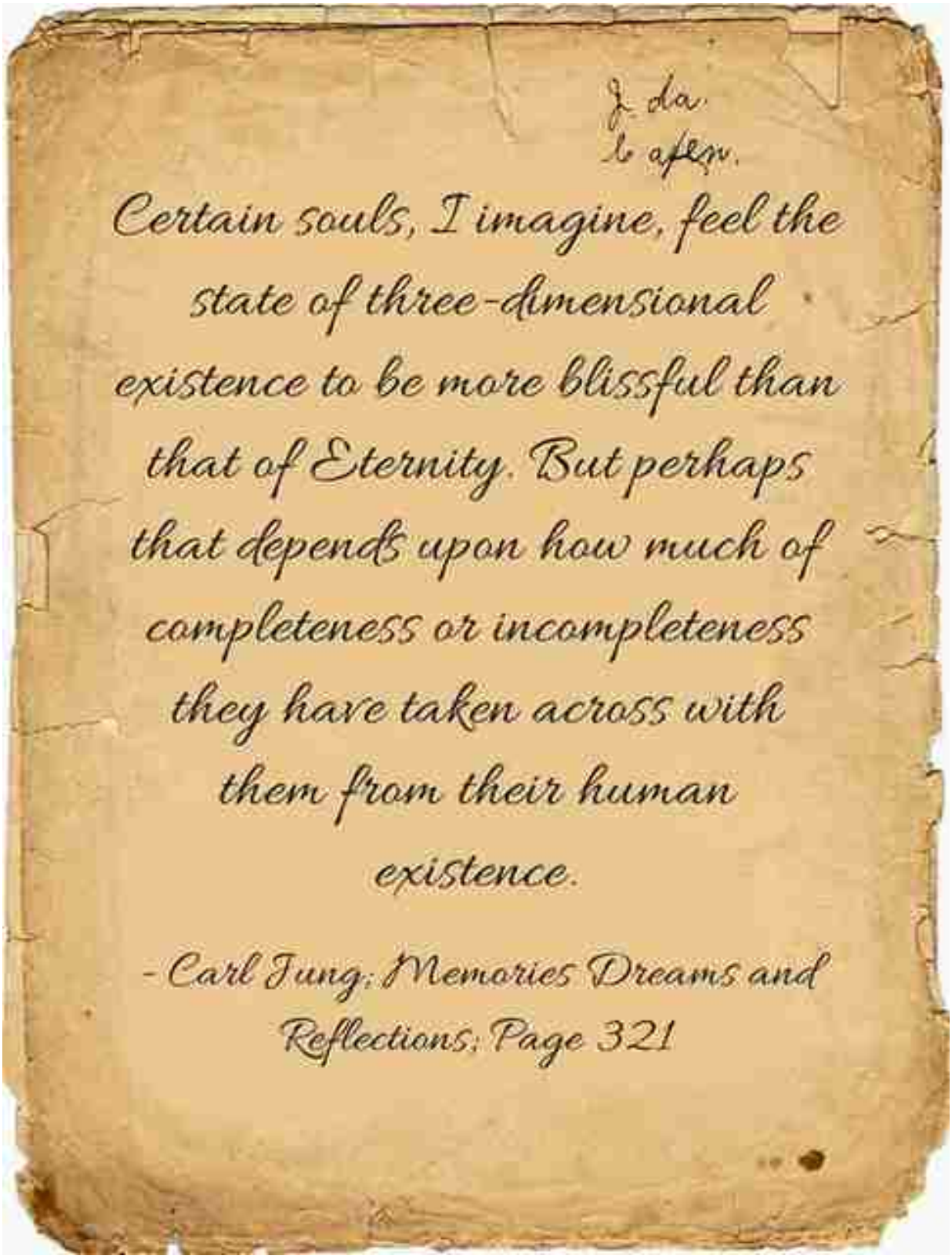
In knowing ourselves to be unique in our personal combination - that is, ultimately limited - we possess also the capacity for becoming conscious of the infinite. But only then! Carl Jung; Memories Dreams and Reflections; Page 325.



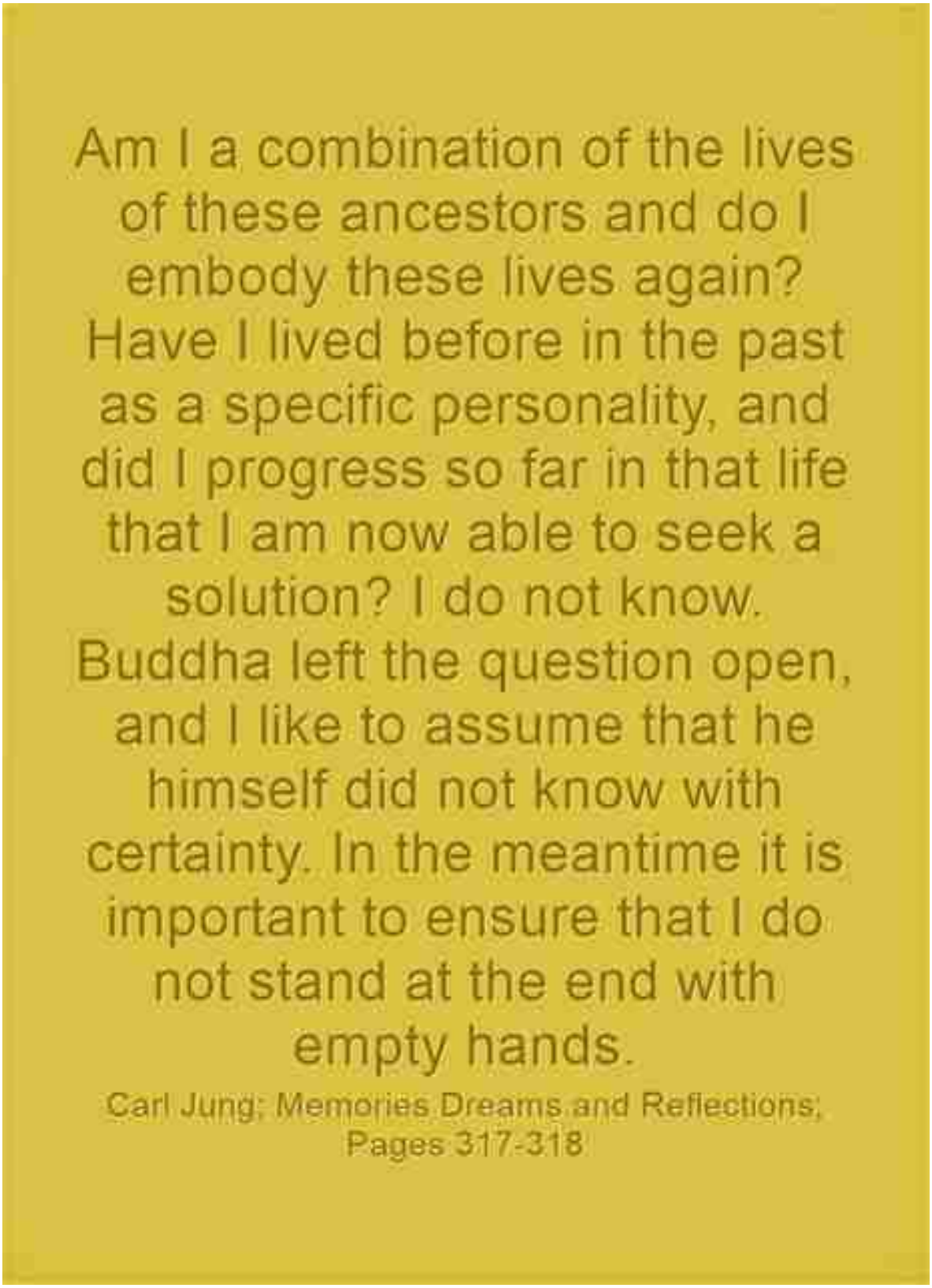
Thus we demand that the world grant us recognition for qualities which we regard as personal possessions: our talent and our beauty. The more that man lays stress on false possessions, and the less sensitivity he has for what is essential, the less satisfying is his life. Carl Jung; Memories Dreams and Reflections; Page 325



Attainment of consciousness is culture in the broadest sense, and self-knowledge is therefore the heart and essence of the process. The Oriental attributes unquestionably divine significance to the self, and according to the Christian view self-knowledge is the road to knowledge of God. Carl Jung; Memories Dreams and Reflections; Pages 324-325

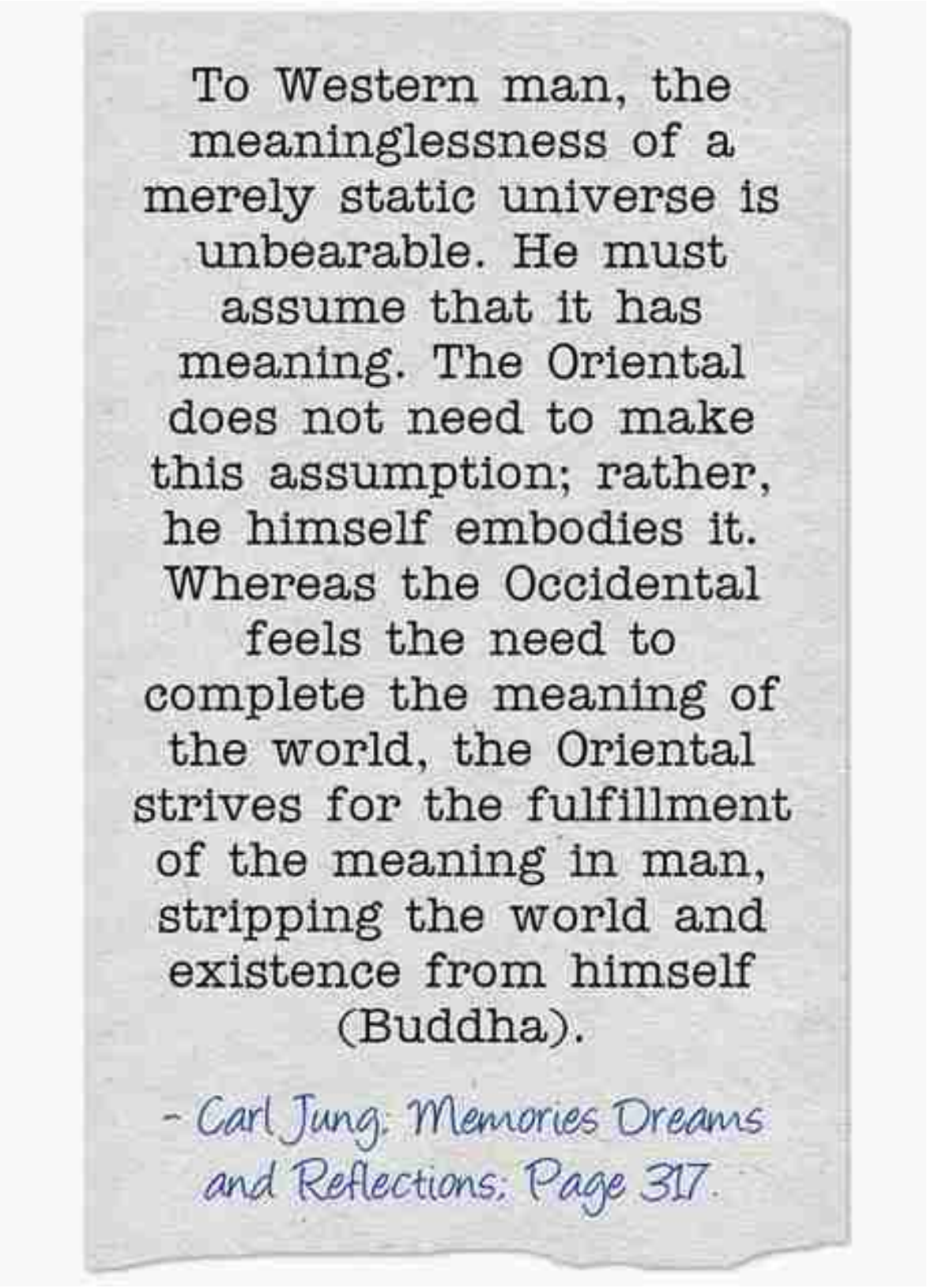


Certain souls, I imagine, feel the state of three-dimensional existence to be more blissful than that of Eternity. But perhaps that depends upon how much of completeness or incompleteness they have taken across with them from their human existence. Carl Jung; Memories Dreams and Reflections; Page 321.



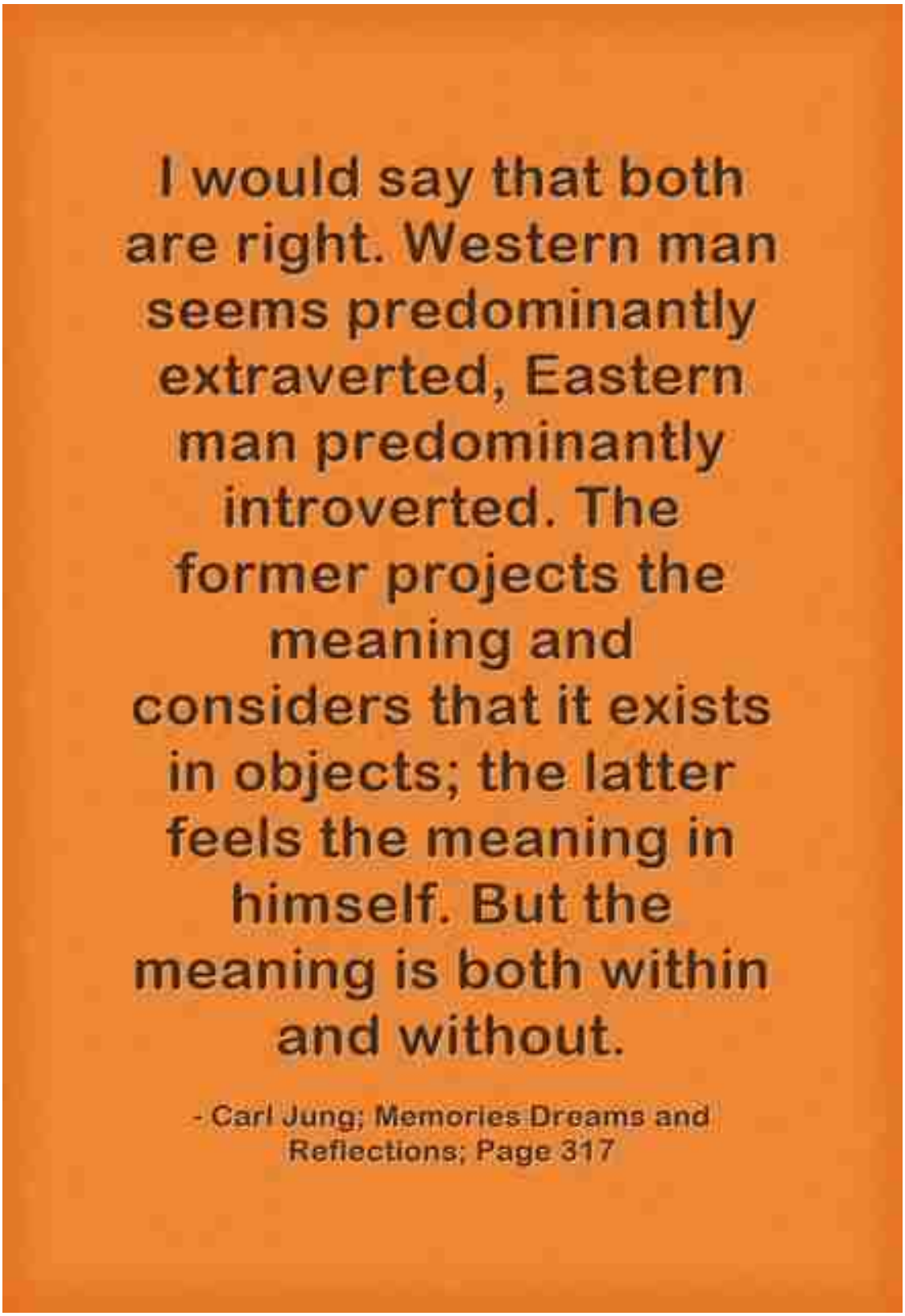
Am I a combination of the lives of these ancestors and do I embody these lives again? Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know. Buddha left the question open, and I like to assume that he himself did not know with certainty. In the meantime it is important to ensure that I do not stand at the end with empty hands. Carl Jung; Memories Dreams and Reflections;

Pages 317-318.



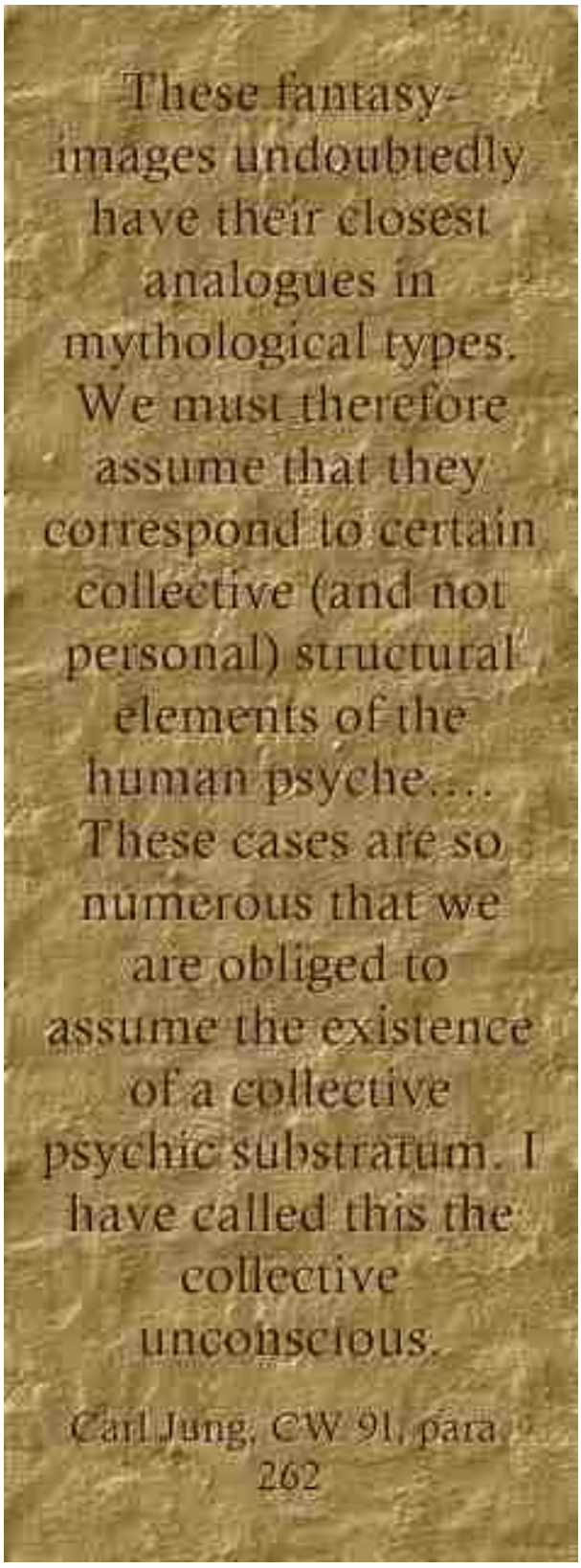
To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Whereas the Occidental

feels the need to complete the meaning of the world, the Oriental strives for the fulfilment of the meaning in man, stripping the world and existence from himself (Buddha). Carl Jung; Memories Dreams and Reflections; Page 317.



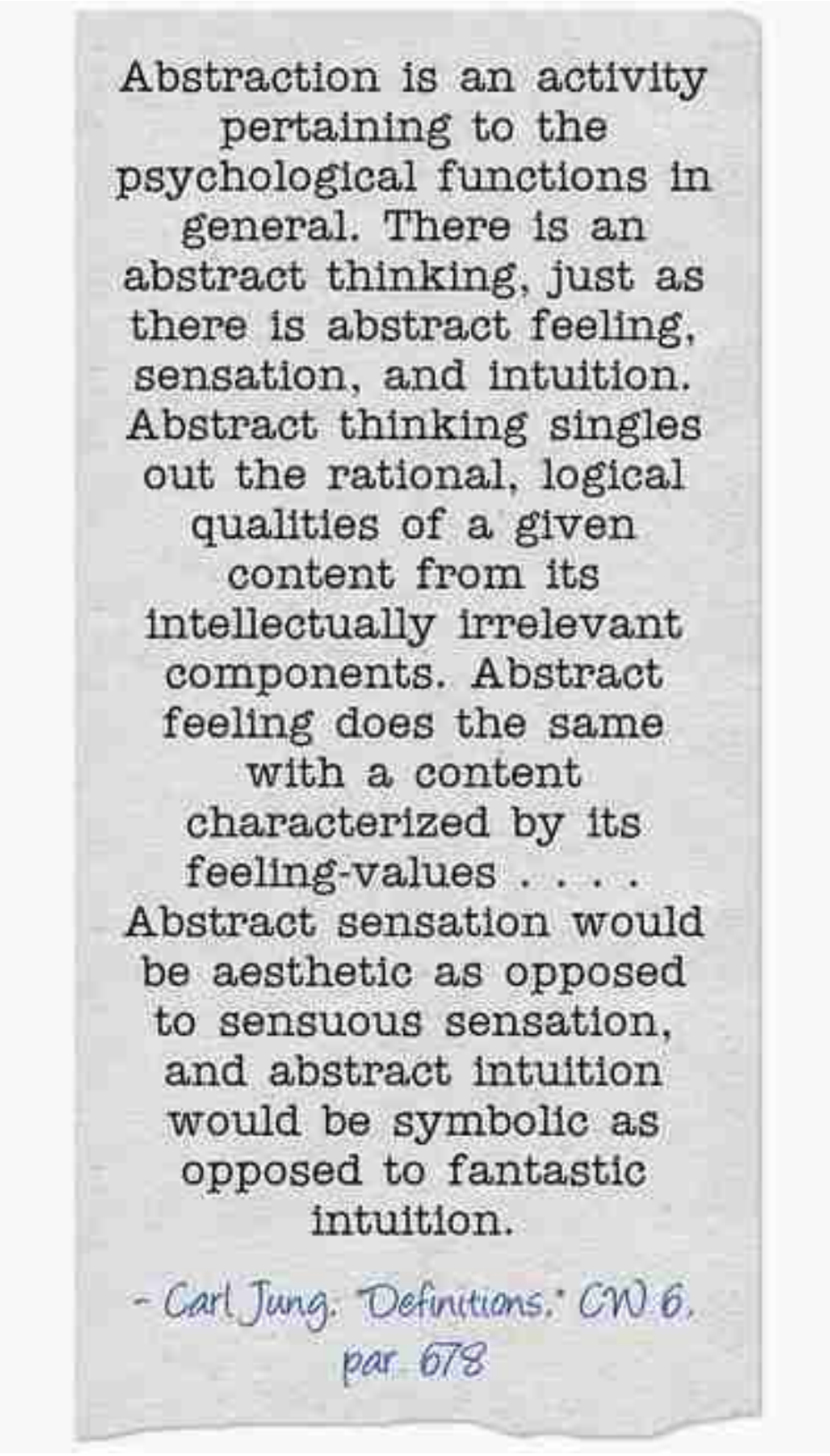
I would say that both are right. Western man seems predominantly extraverted, Eastern man predominantly

introverted. The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both within and without. Carl Jung; Memories Dreams and Reflections; Page 317.

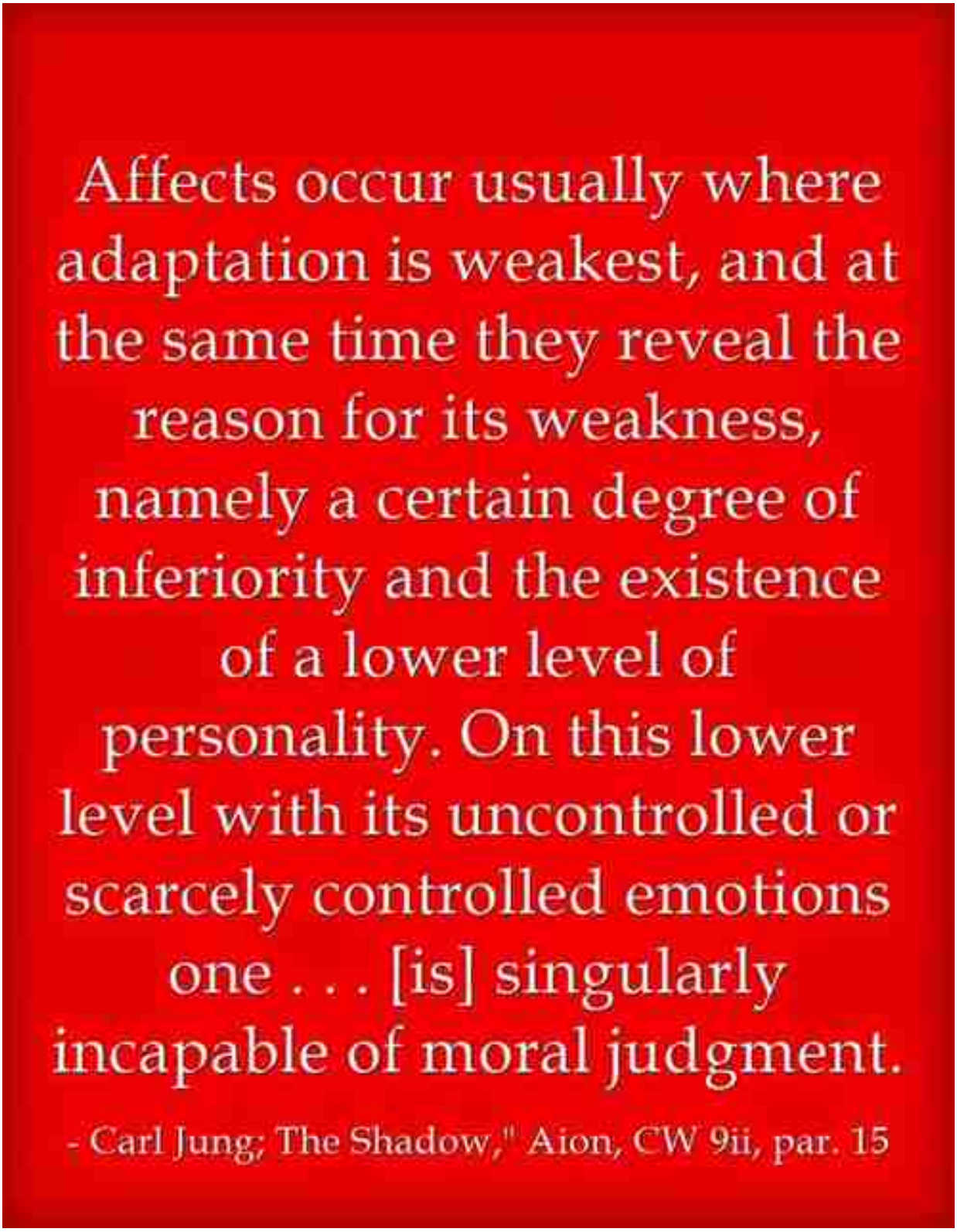


These fantasy-images undoubtedly have their closest analogues in mythological types. We must therefore assume

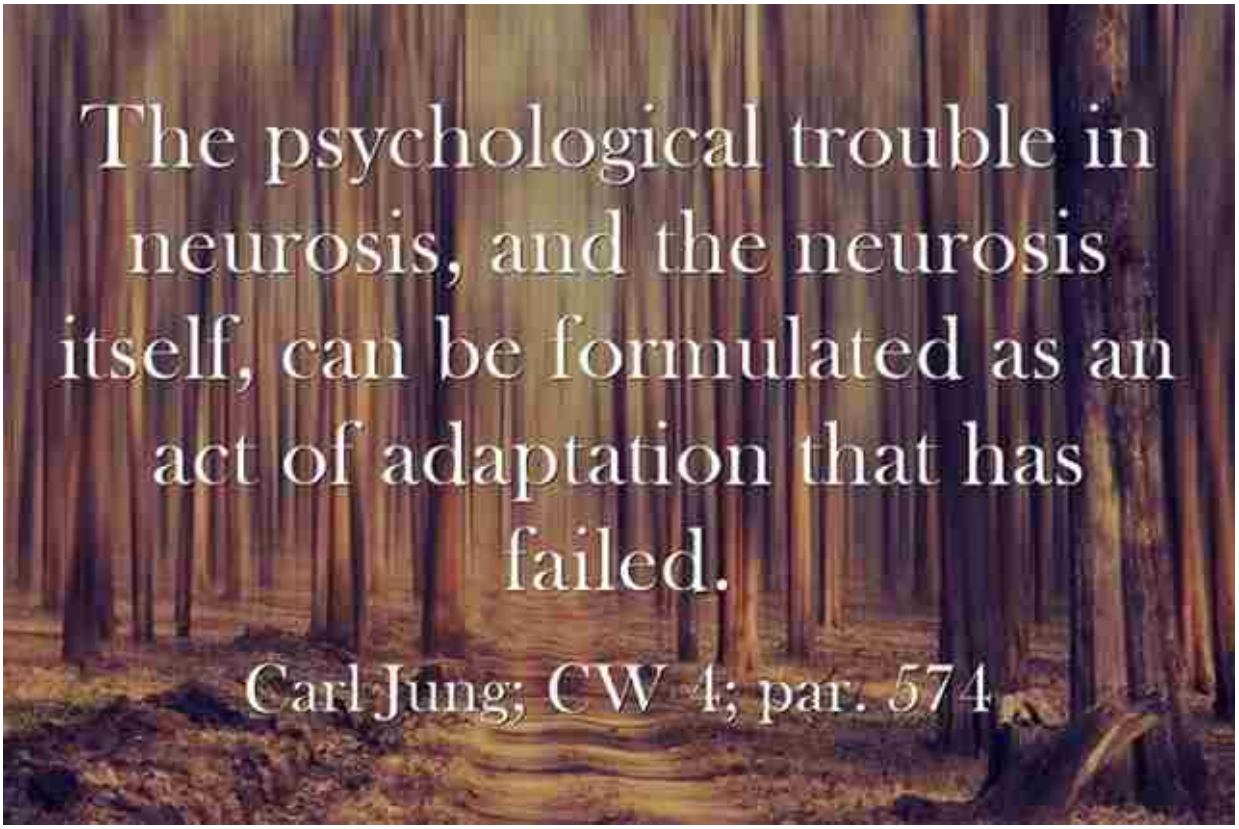
that they correspond to certain collective (and not personal) structural elements of the human psyche.... These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious. Carl Jung, CW 9I, para. 262.



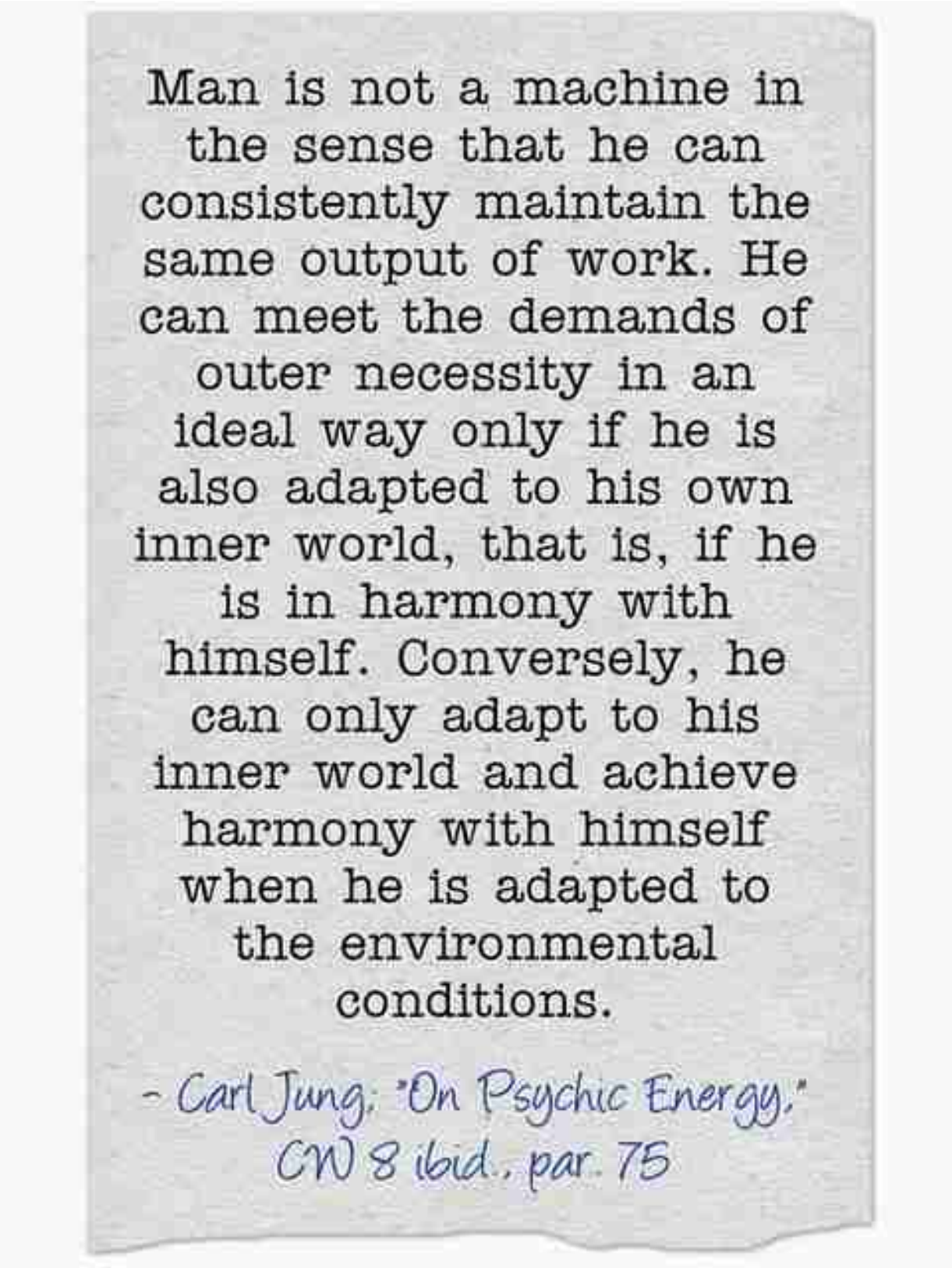
Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values . . . . Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; "Definitions," CW 6, par. 678.



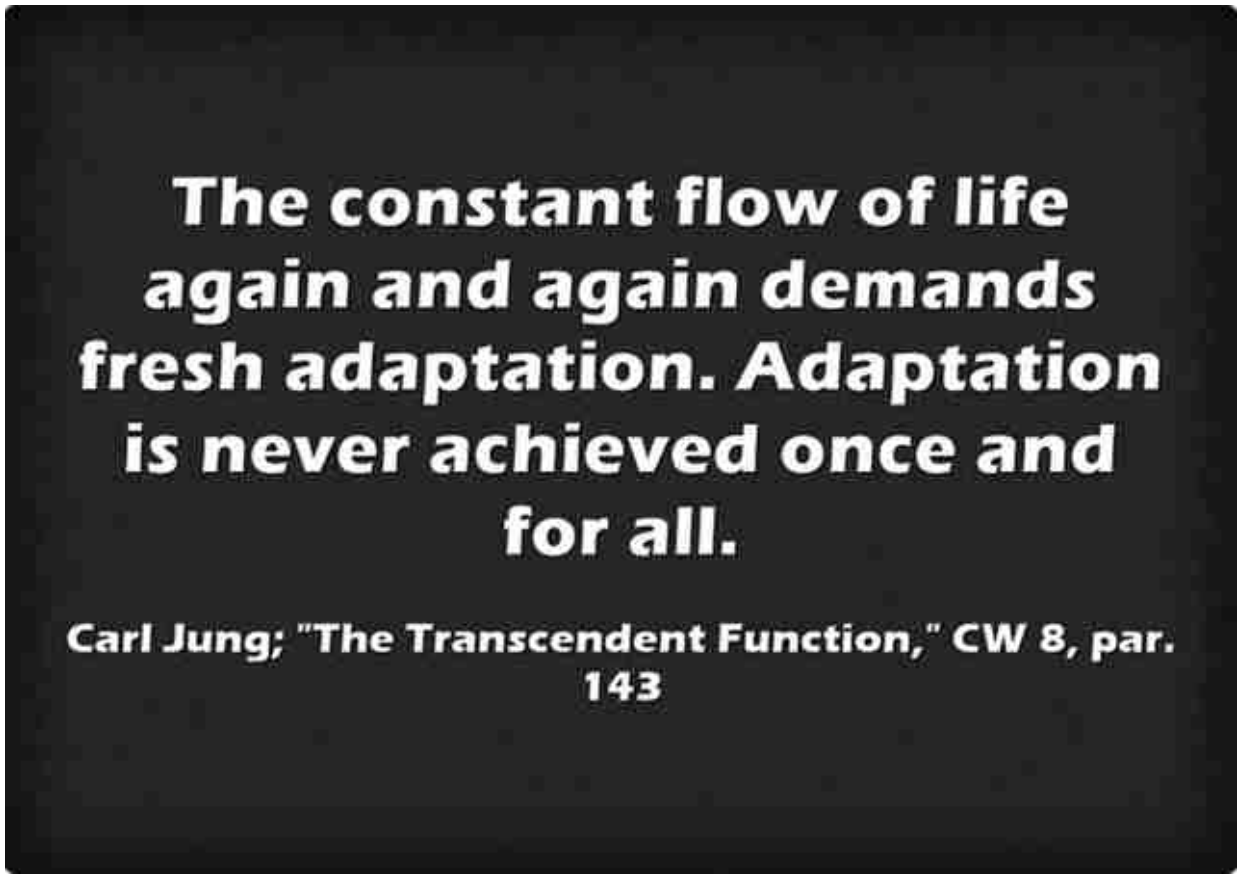
Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one . . . [is] singularly incapable of moral judgment. Carl Jung; The Shadow," Aion, CW 9ii, par. 15.



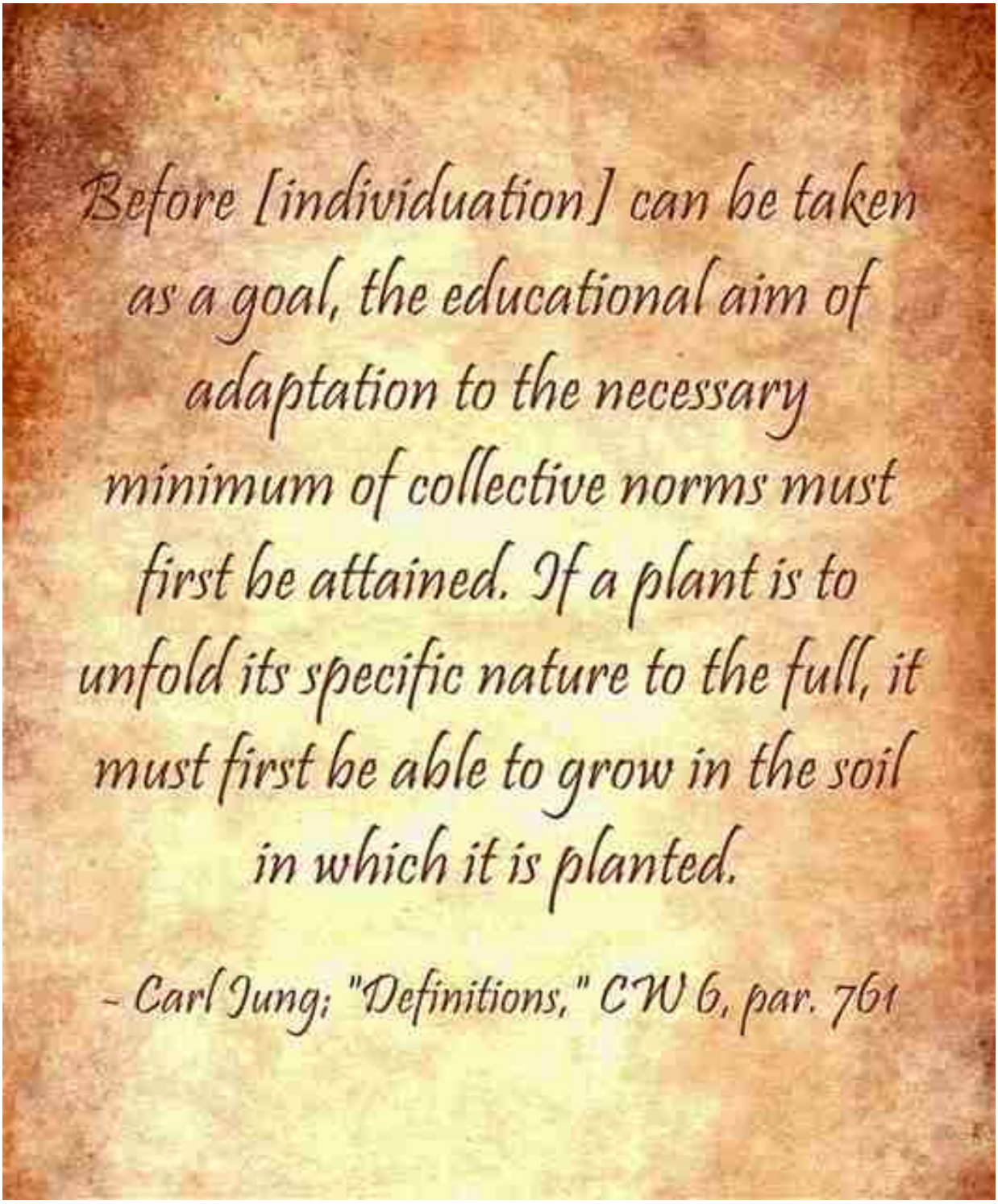
The psychological trouble in neurosis, and the neurosis itself, can be formulated as an act of adaptation that has failed. Carl Jung; CW 4; par. 574.



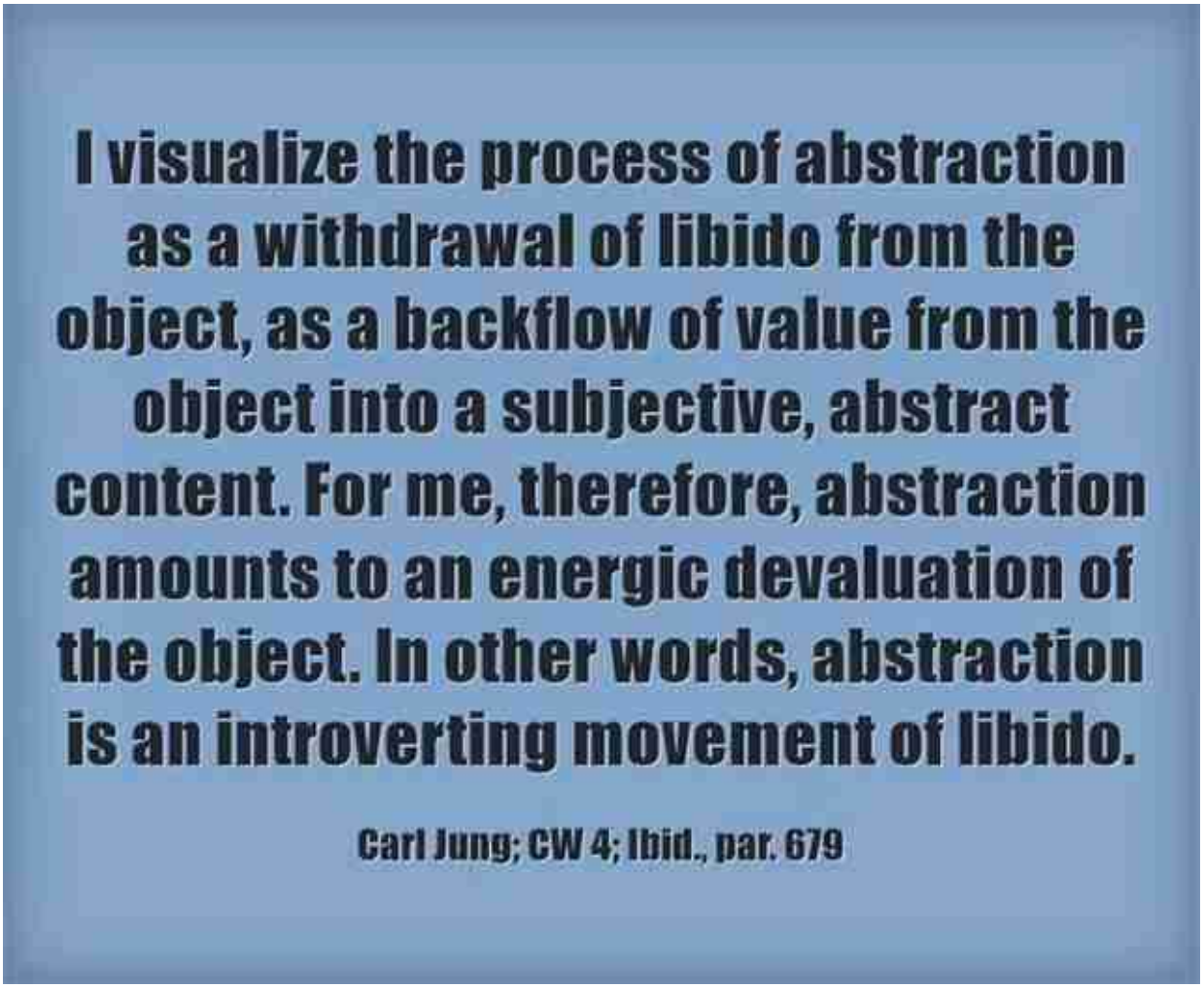
Man is not a machine in the sense that he can consistently maintain the same output of work. He can meet the demands of outer necessity in an ideal way only if he is also adapted to his own inner world, that is, if he is in harmony with himself. Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions. Carl Jung; "On Psychic Energy," CW 8; par. 75.



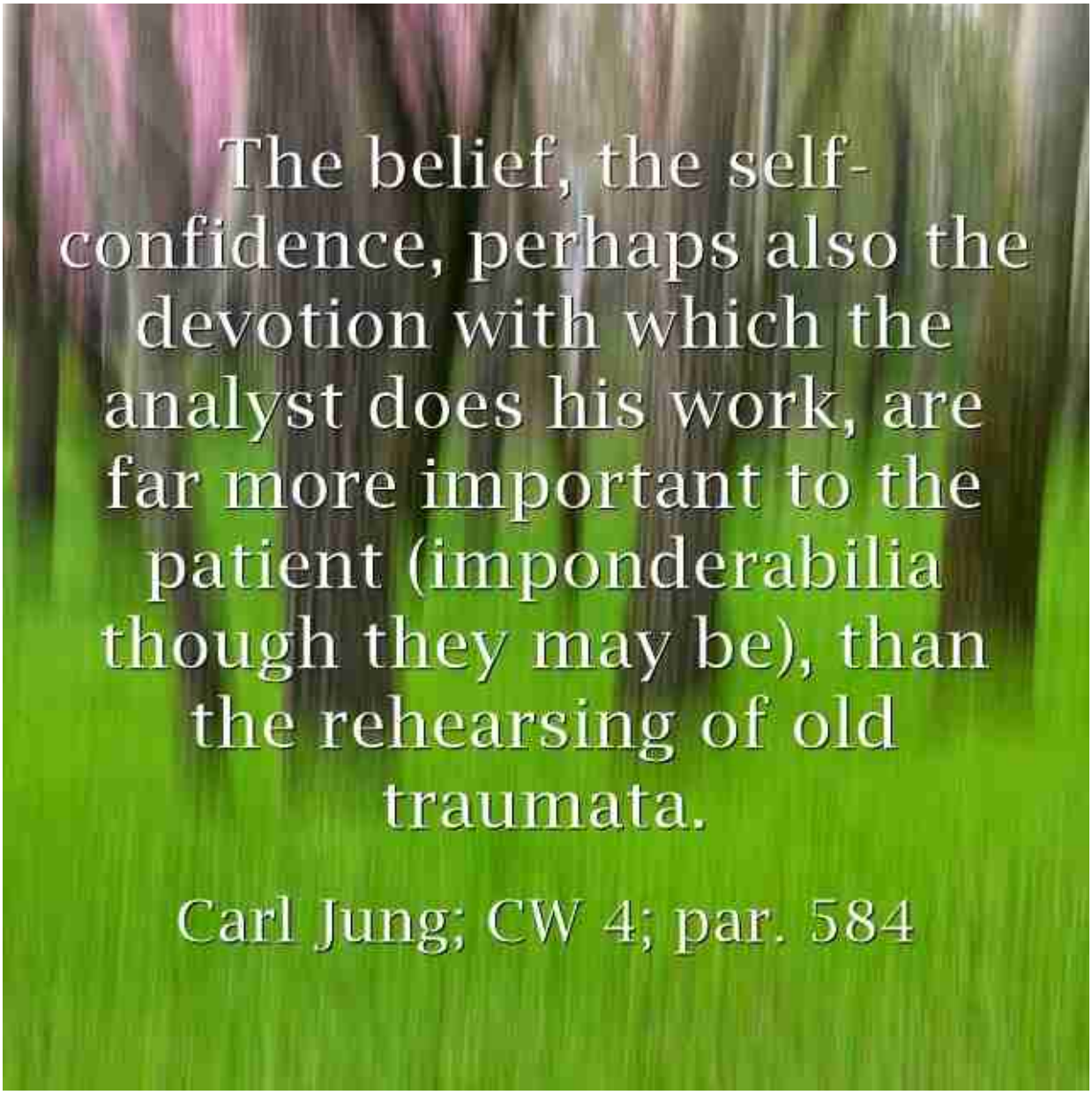
The constant flow of life again and again demands fresh adaptation. Adaptation is never achieved once and for all. Carl Jung; ”The Transcendent Function,” CW 8, par. 143.



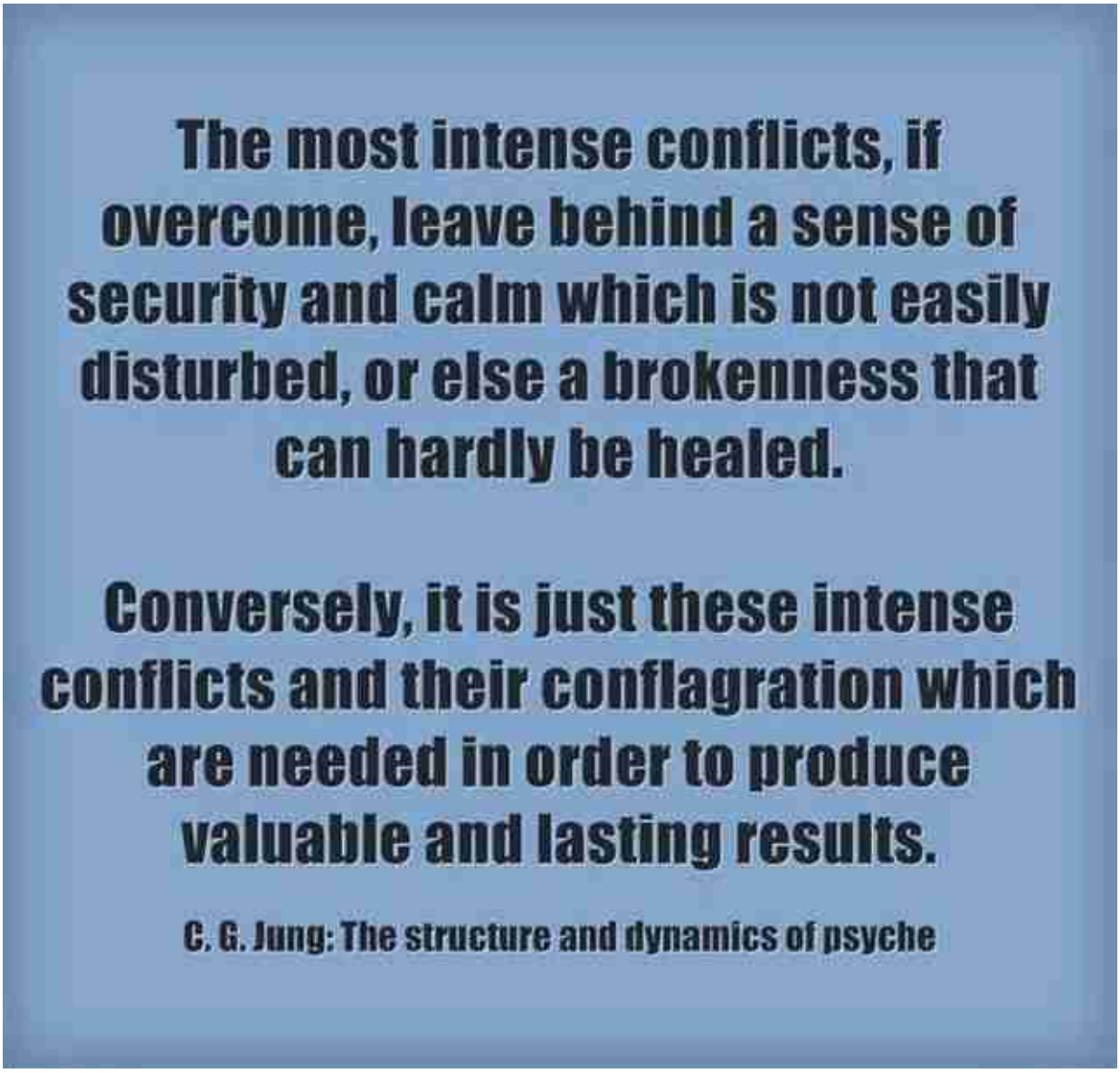
Before [individuation] can be taken as a goal, the educational aim of adaptation to the necessary minimum of collective norms must first be attained. If a plant is to unfold its specific nature to the full, it must first be able to grow in the soil in which it is planted. Carl Jung; "Definitions," CW 6, par. 761.



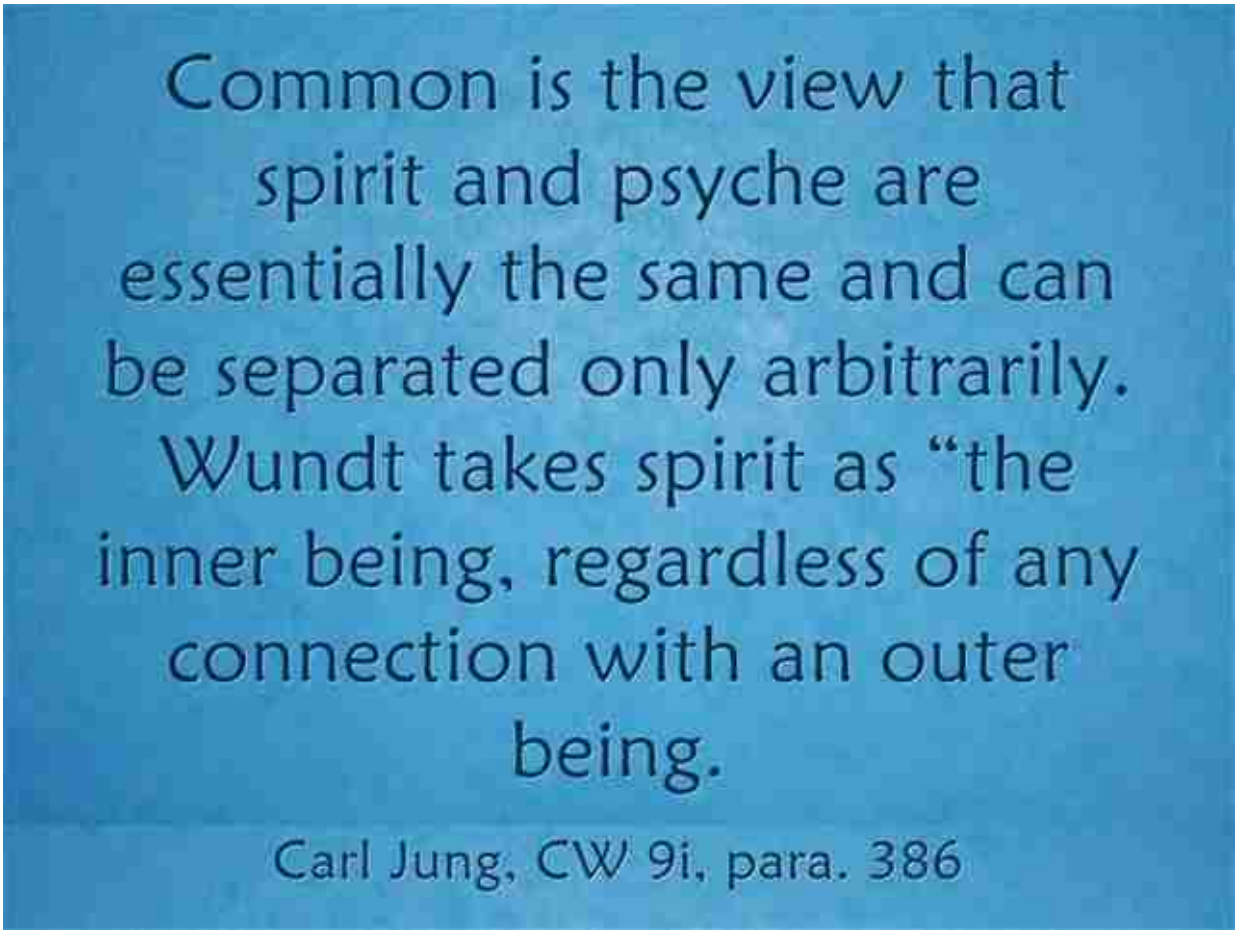
I visualize the process of abstraction as a withdrawal of libido from the object, as a backflow of value from the object into a subjective, abstract content. For me, therefore, abstraction amounts to an energic devaluation of the object. In other words, abstraction is an introverting movement of libido. Carl Jung; CW 4; par. 679.



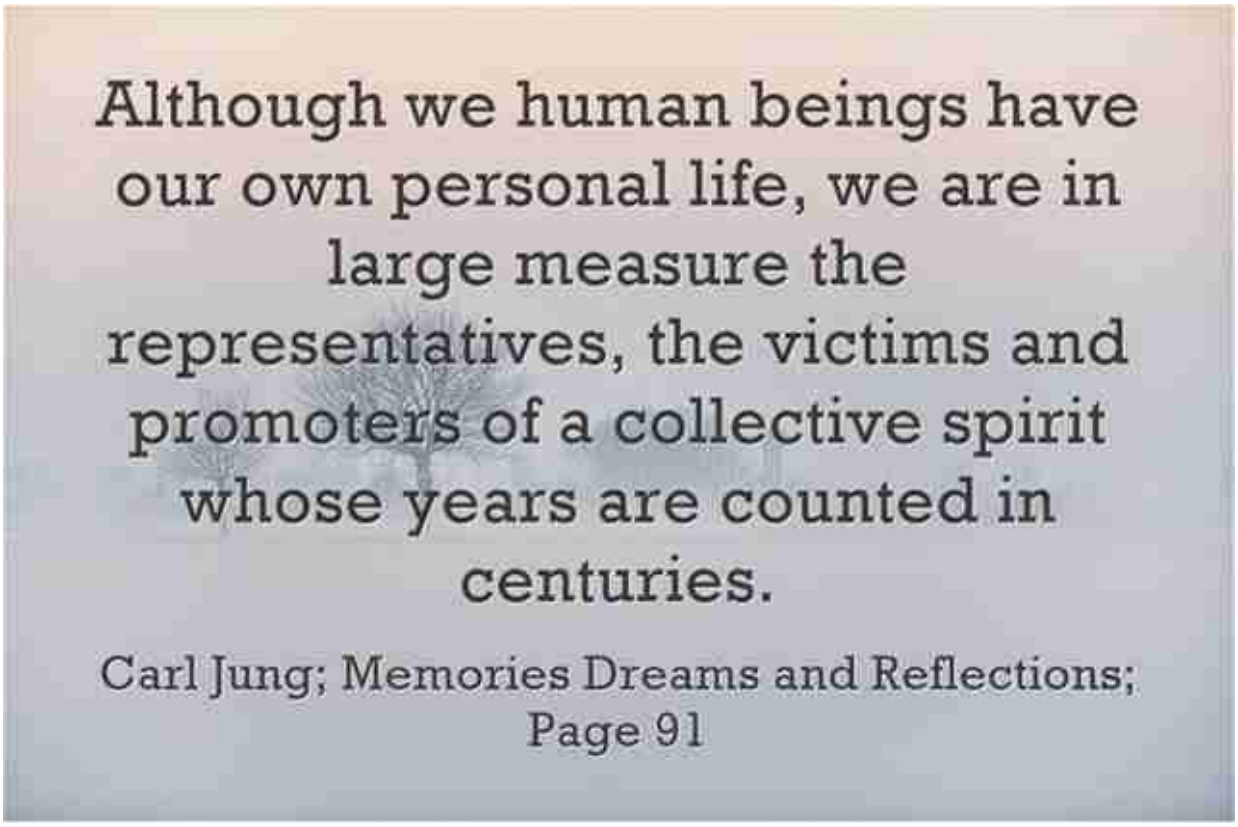
The belief, the self-confidence, perhaps also the devotion with which the analyst does his work, are far more important to the patient (imponderabilia though they may be), than the rehearsing of old traumata. Carl Jung; CW 4; par. 584.



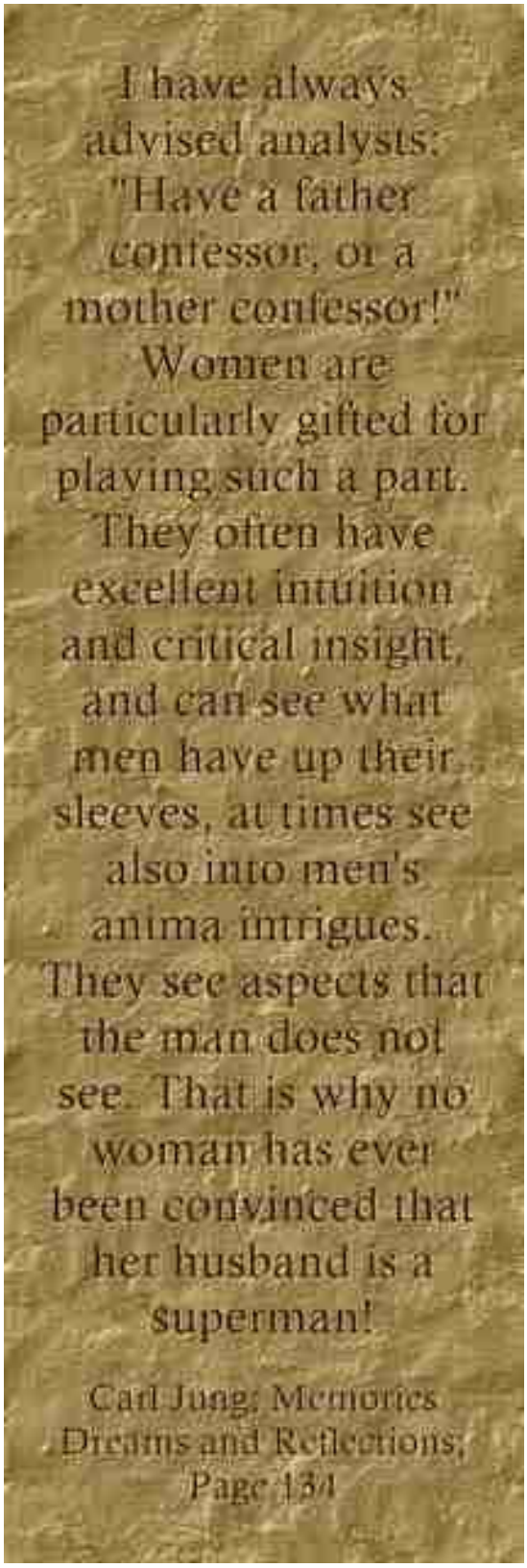
The most intense conflicts, if overcome, leave behind a sense of security and calm which is not easily disturbed, or else a brokenness that can hardly be healed. Conversely, it is just these intense conflicts and their conflagration which are needed in order to produce valuable and lasting results. Carl Jung; The Structure and Dynamics of the Psyche.



Common is the view that spirit and psyche are essentially the same and can be separated only arbitrarily. Wundt takes spirit as "the inner being, regardless of any connection with an outer being. Carl Jung, CW 9i, para. 386

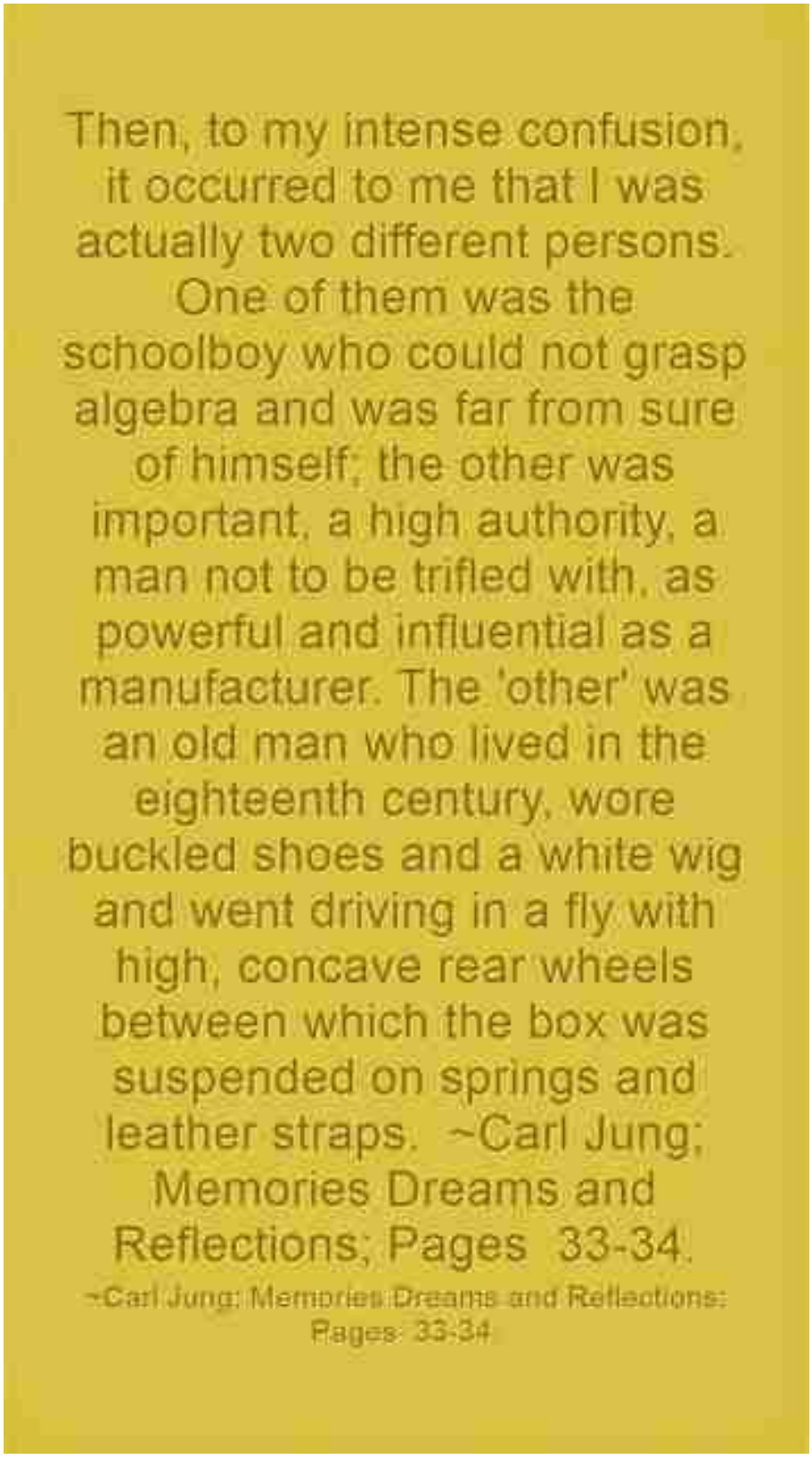


Although we human beings have our own personal life, we are in large measure the representatives, the victims and promoters of a collective spirit whose years are counted in centuries. Carl Jung; Memories Dreams and Reflections; Page 91.



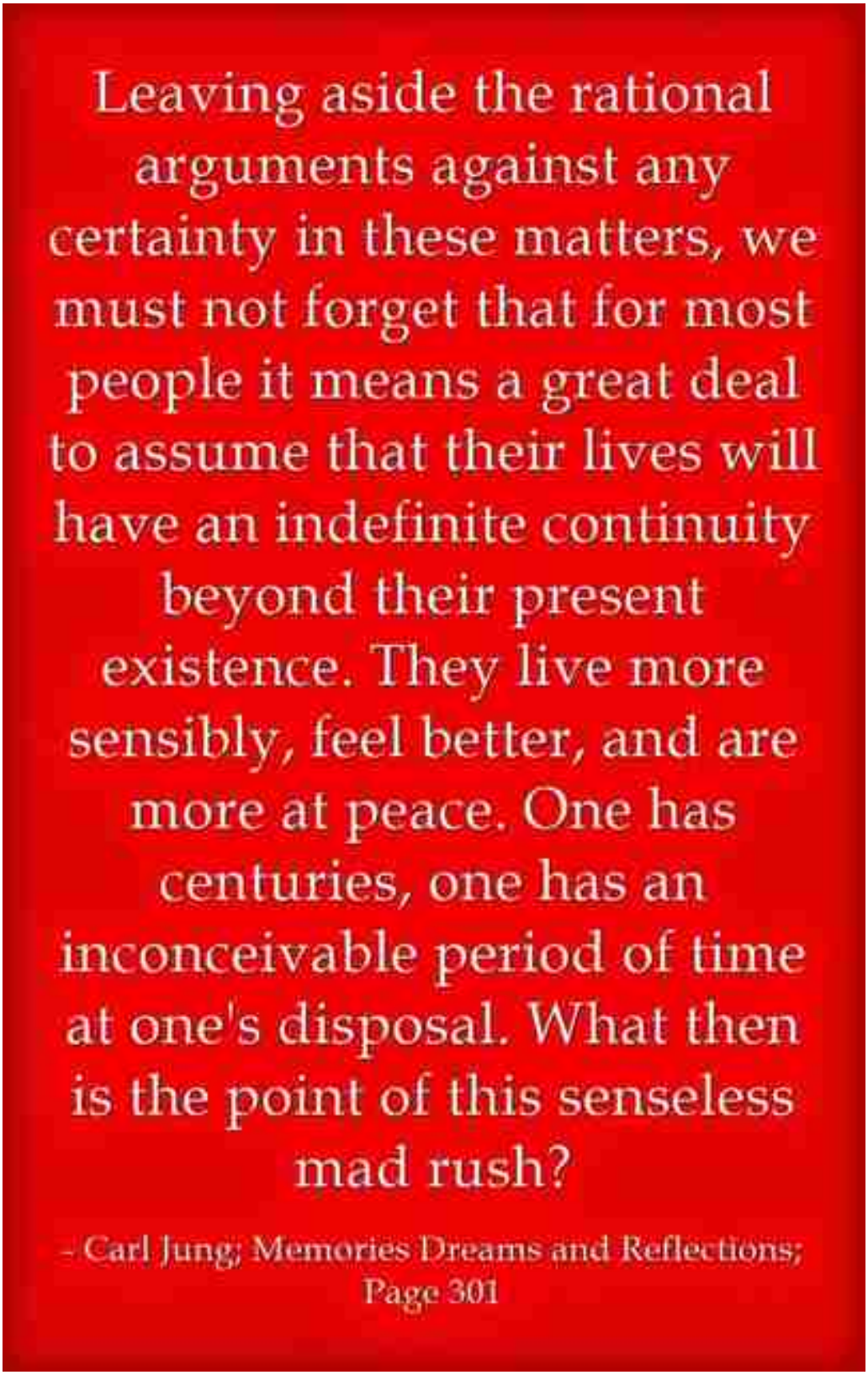
I have always advised analysts: ”Have a father confessor, or a mother confessor!” Women are particularly gifted for playing such a part. They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men’s anima intrigues. They see aspects that the man does not see. That is why no

woman has ever been convinced that her husband is a superman! Carl Jung; Memories Dreams and Reflections; Page 134.

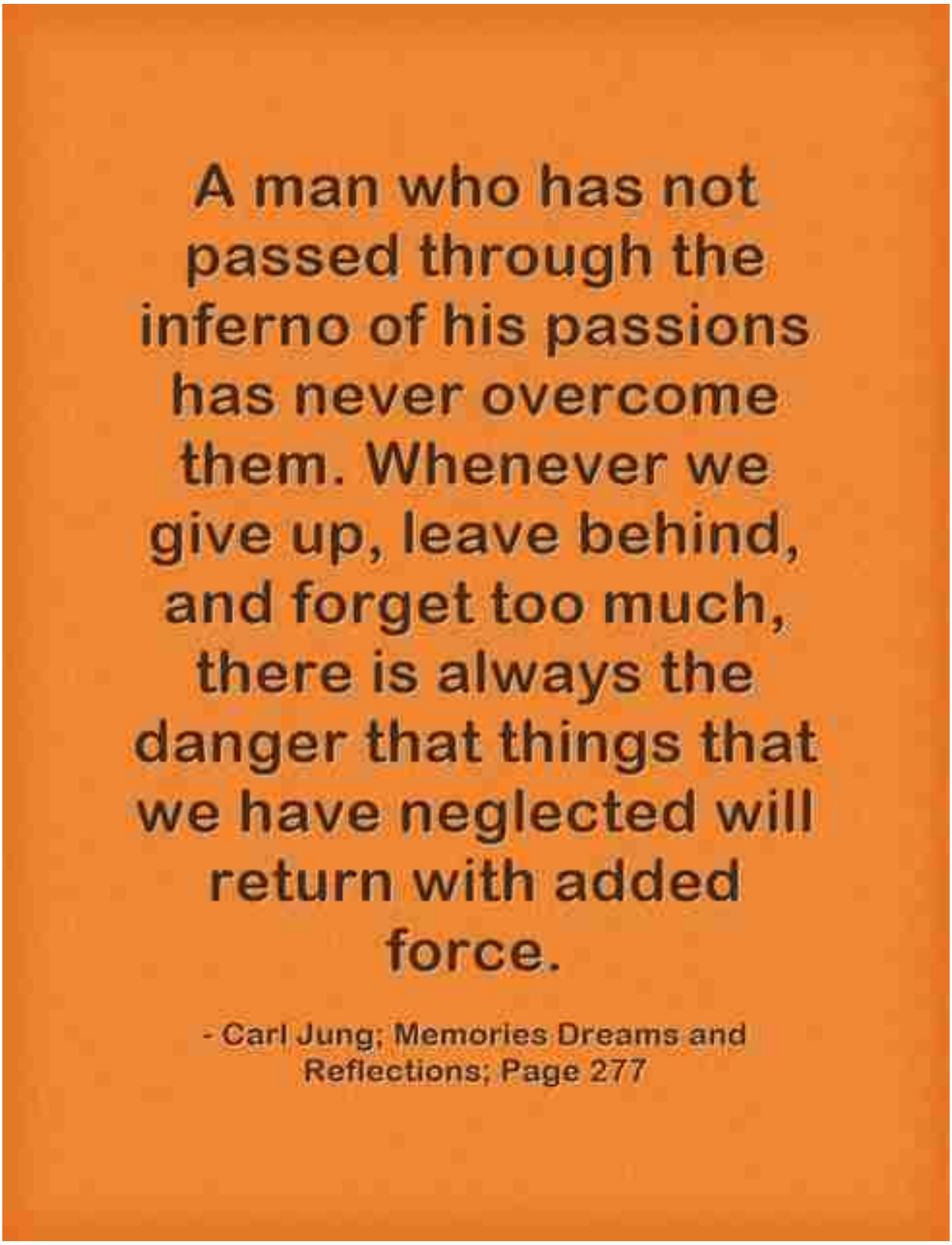


Then, to my intense confusion, it occurred to me that I was actually two different persons. One of them was the

schoolboy who could not grasp algebra and was far from sure of himself; the other was important, a high authority, a man not to be trifled with, as powerful and influential as a manufacturer. The 'other' was an old man who lived in the eighteenth century, wore buckled shoes and a white wig and went driving in a fly with high, concave rear wheels between which the box was suspended on springs and leather straps. Carl Jung; Memories Dreams and Reflections; Pages 33-34.

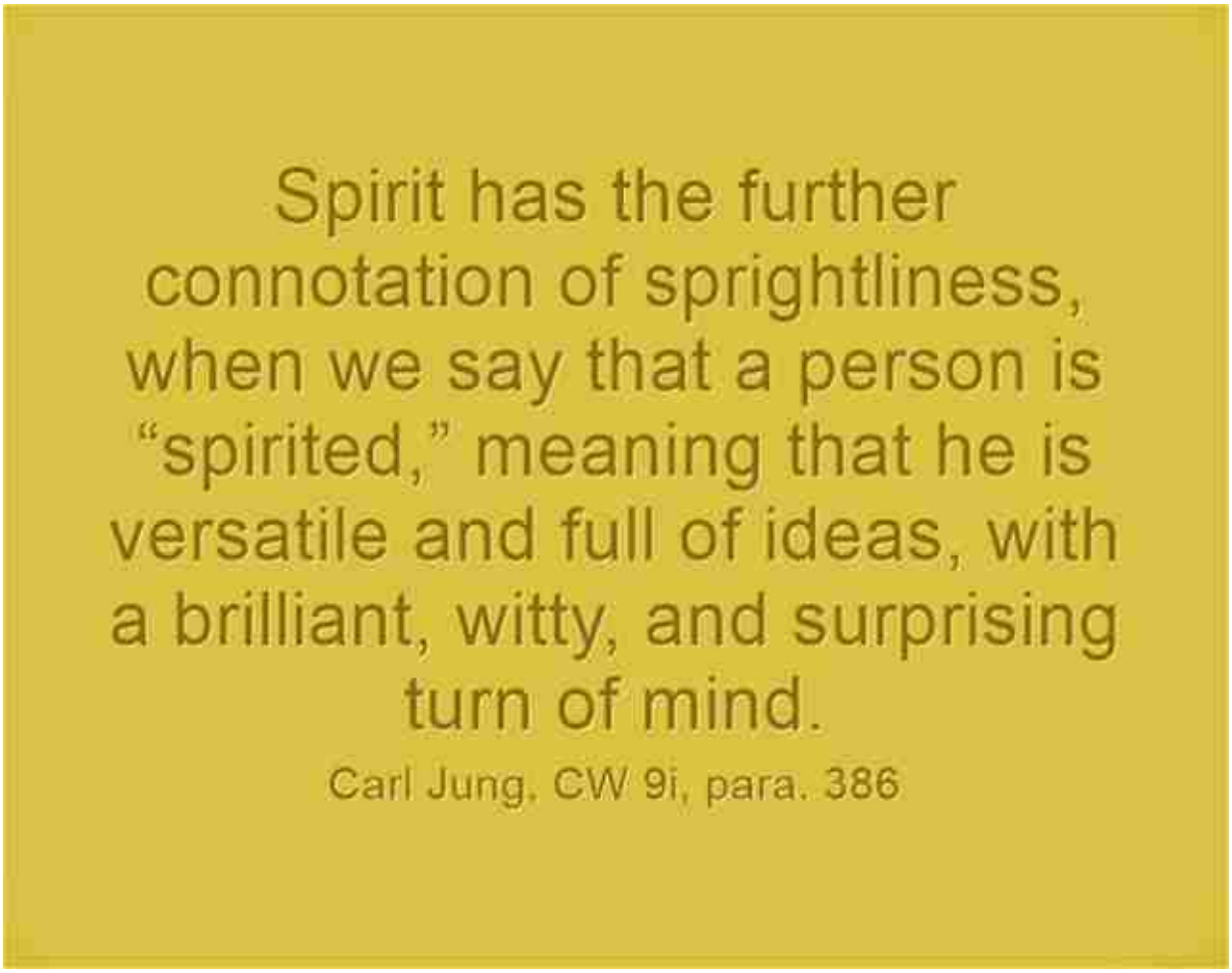


Leaving aside the rational arguments against any certainty in these matters, we must not forget that for most people it means a great deal to assume that their lives will have an indefinite continuity beyond their present existence. They live more sensibly, feel better, and are more at peace. One has centuries, one has an inconceivable period of time at one's disposal. What then is the point of this senseless mad rush? Carl Jung; Memories Dreams and Reflections;

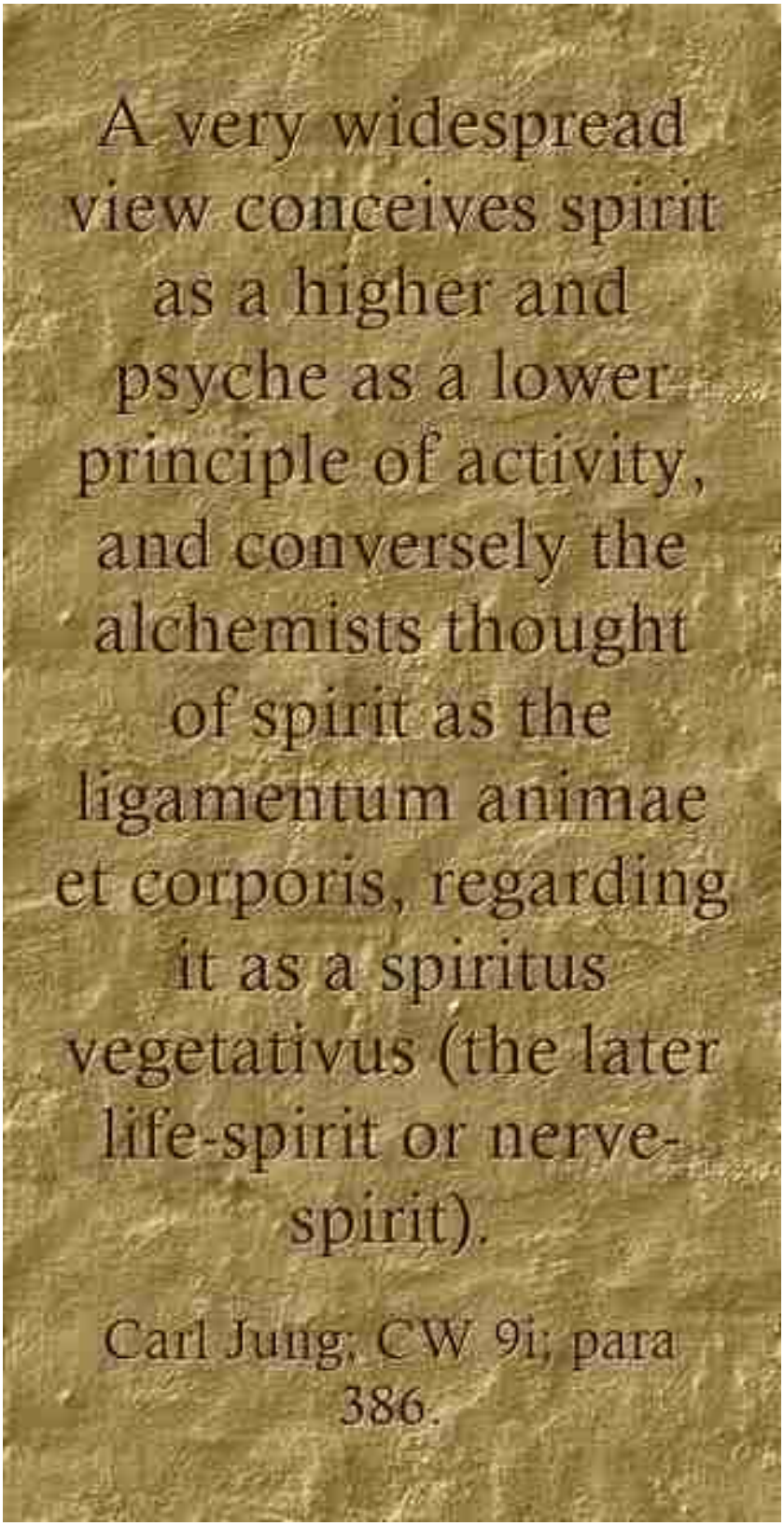


A man who has not passed through the inferno of his passions has never overcome them. They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house. Whenever we give up, leave

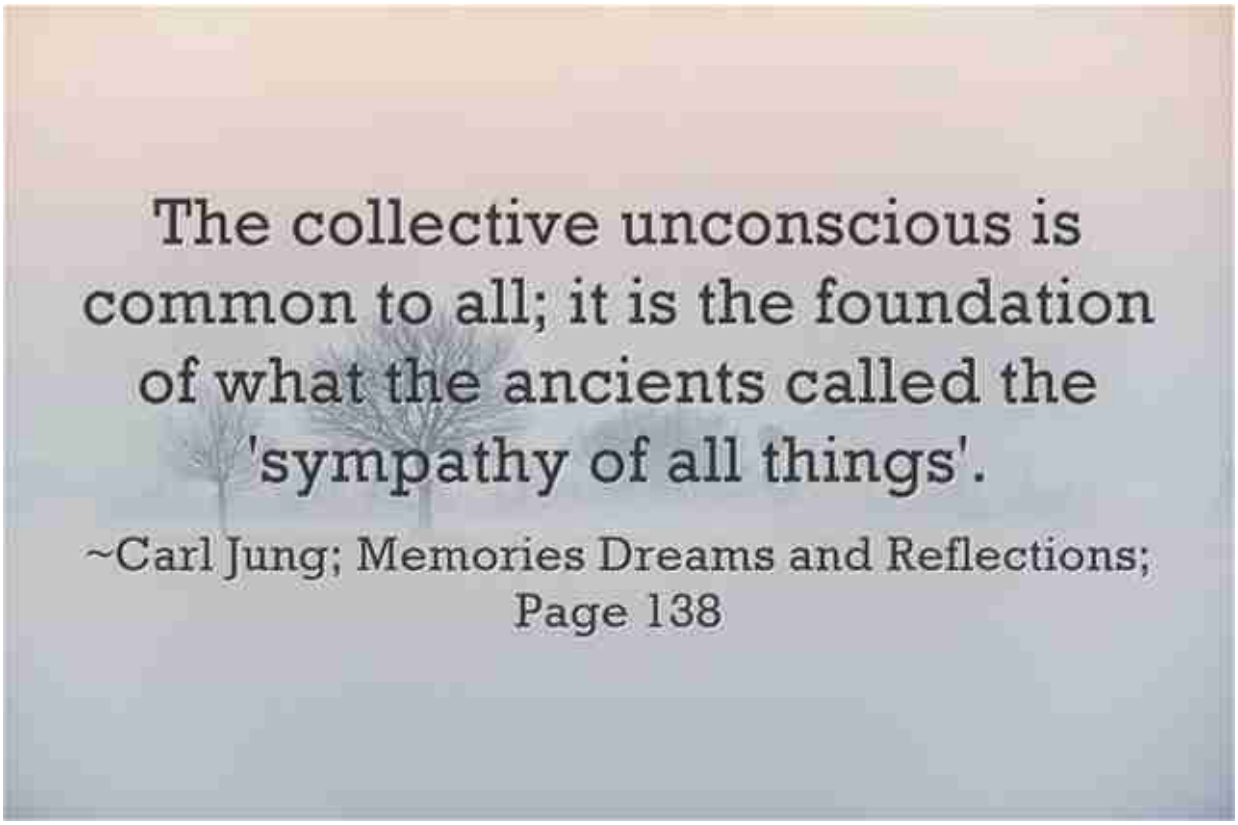
behind, and forget too much, there is always the danger that the things we have neglected will return with added force. Carl Jung; Memories Dreams and Reflections; Page 277.



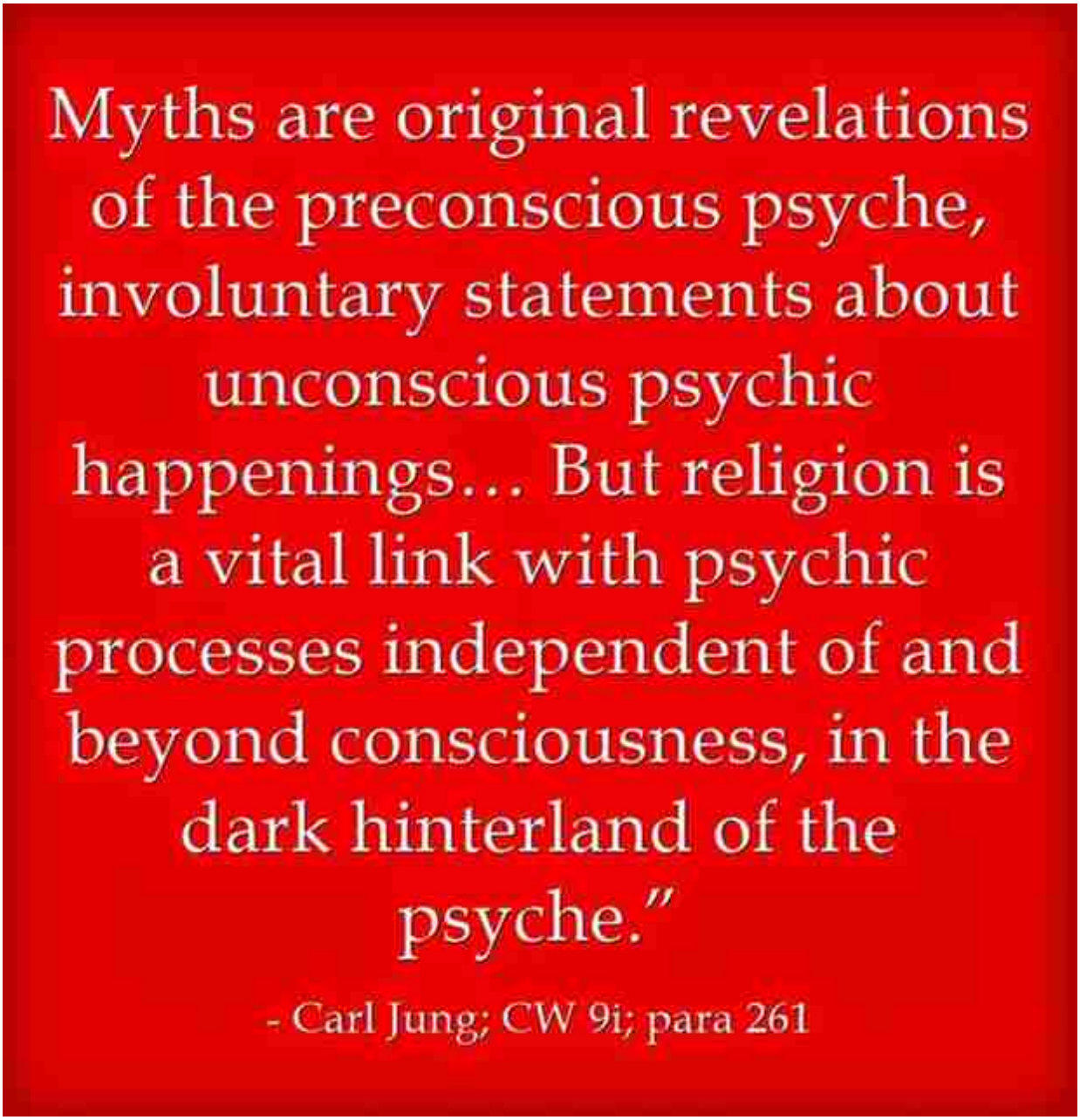
Spirit has the further connotation of sprightliness, when we say that a person is “spirited,” meaning that he is versatile and full of ideas, with a brilliant, witty, and surprising turn of mind. Carl Jung, CW 9i, para. 386.



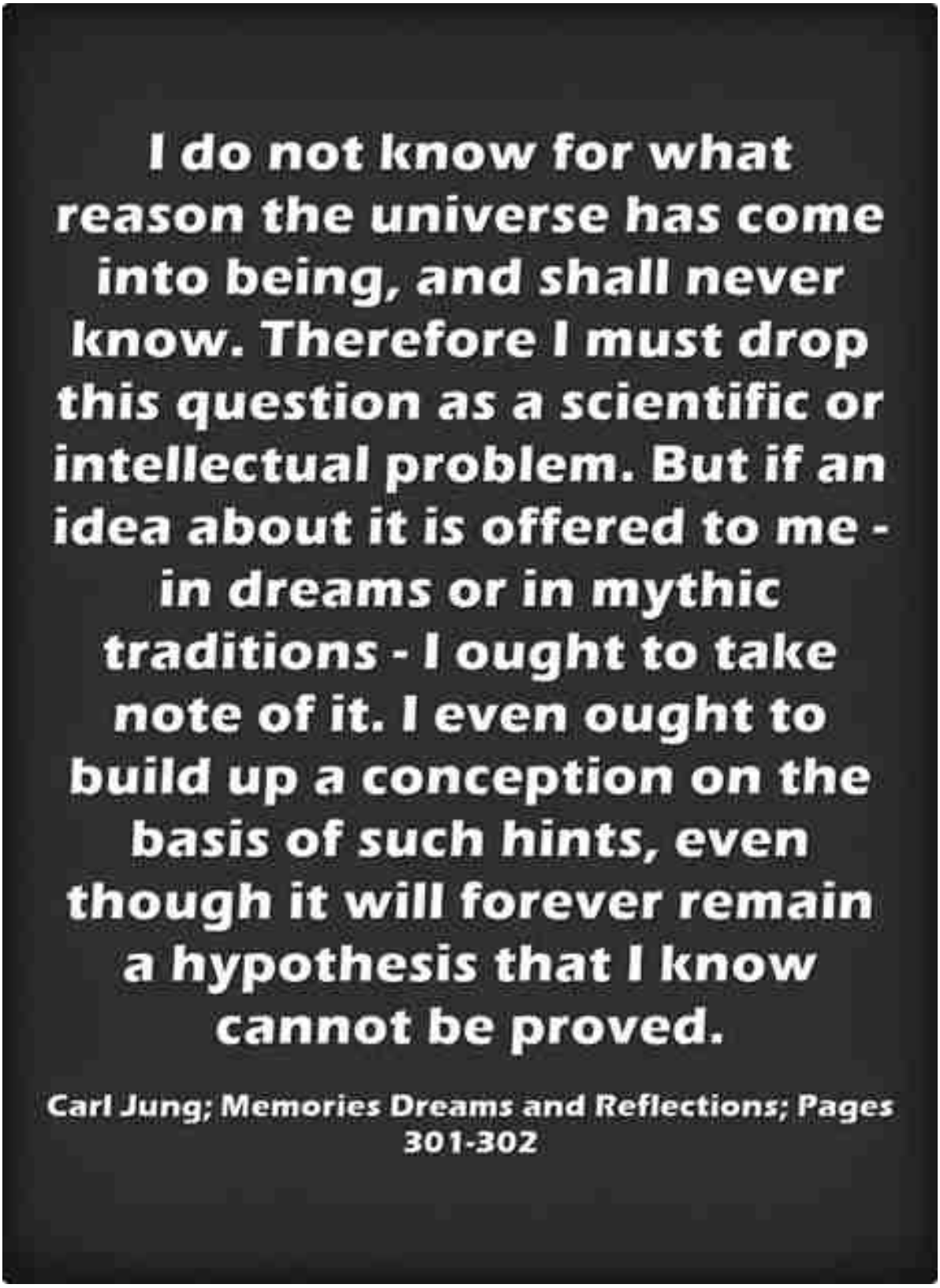
A very widespread view conceives spirit as a higher and psyche as a lower principle of activity, and conversely the alchemists thought of spirit as the ligamentum animae et corporis, regarding it as a spiritus vegetativus (the later life-spirit or nerve-spirit). Carl Jung, CW 9i, para. 386.



The collective unconscious is common to all; it is the foundation of what the ancients called the 'sympathy of all things'. Carl Jung; Memories Dreams and Reflections; Page 138.

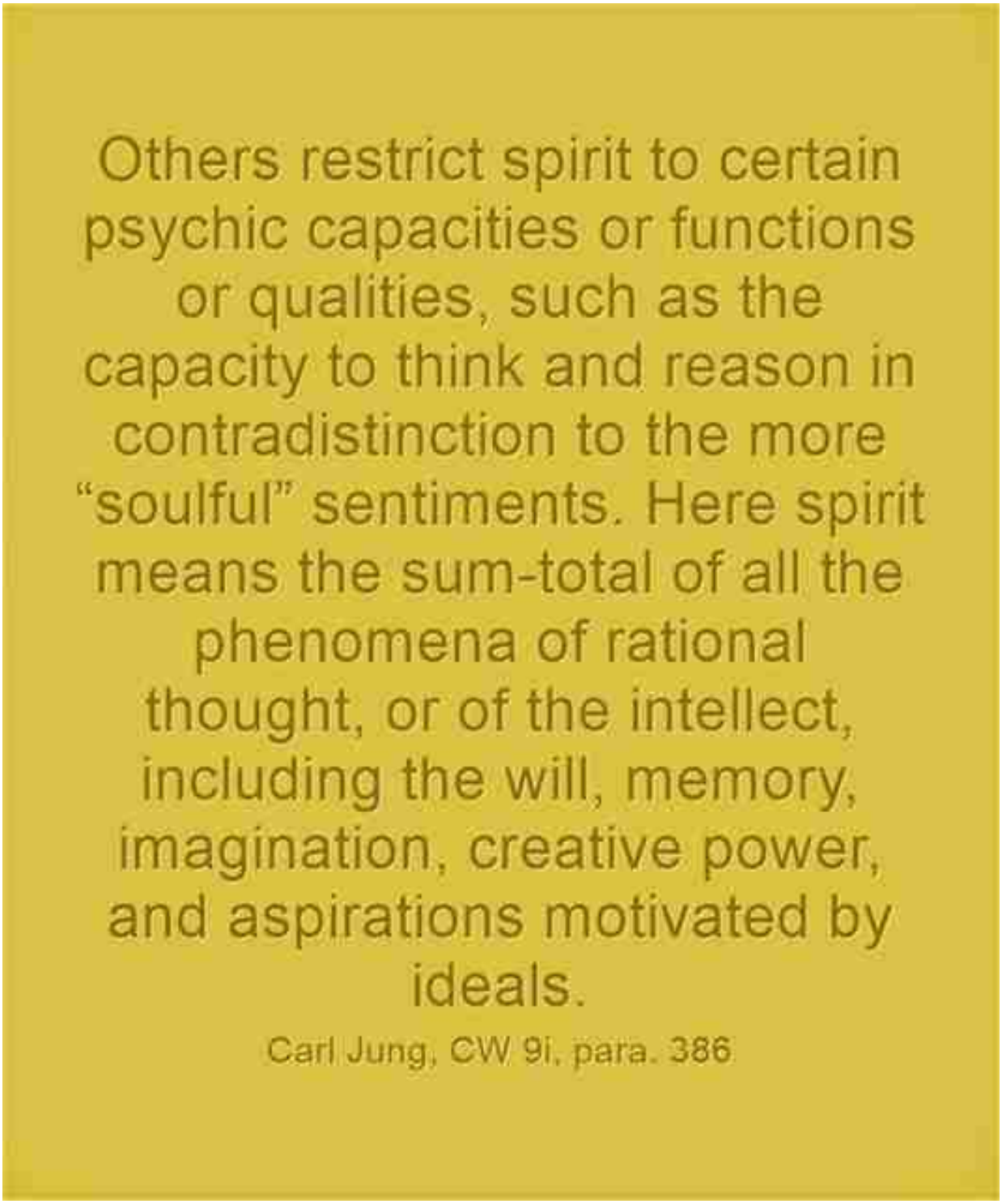


Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings… But religion is a vital link with psychic processes independent of and beyond consciousness, in the dark hinterland of the psyche. Carl Jung CW 9i, para. 261.

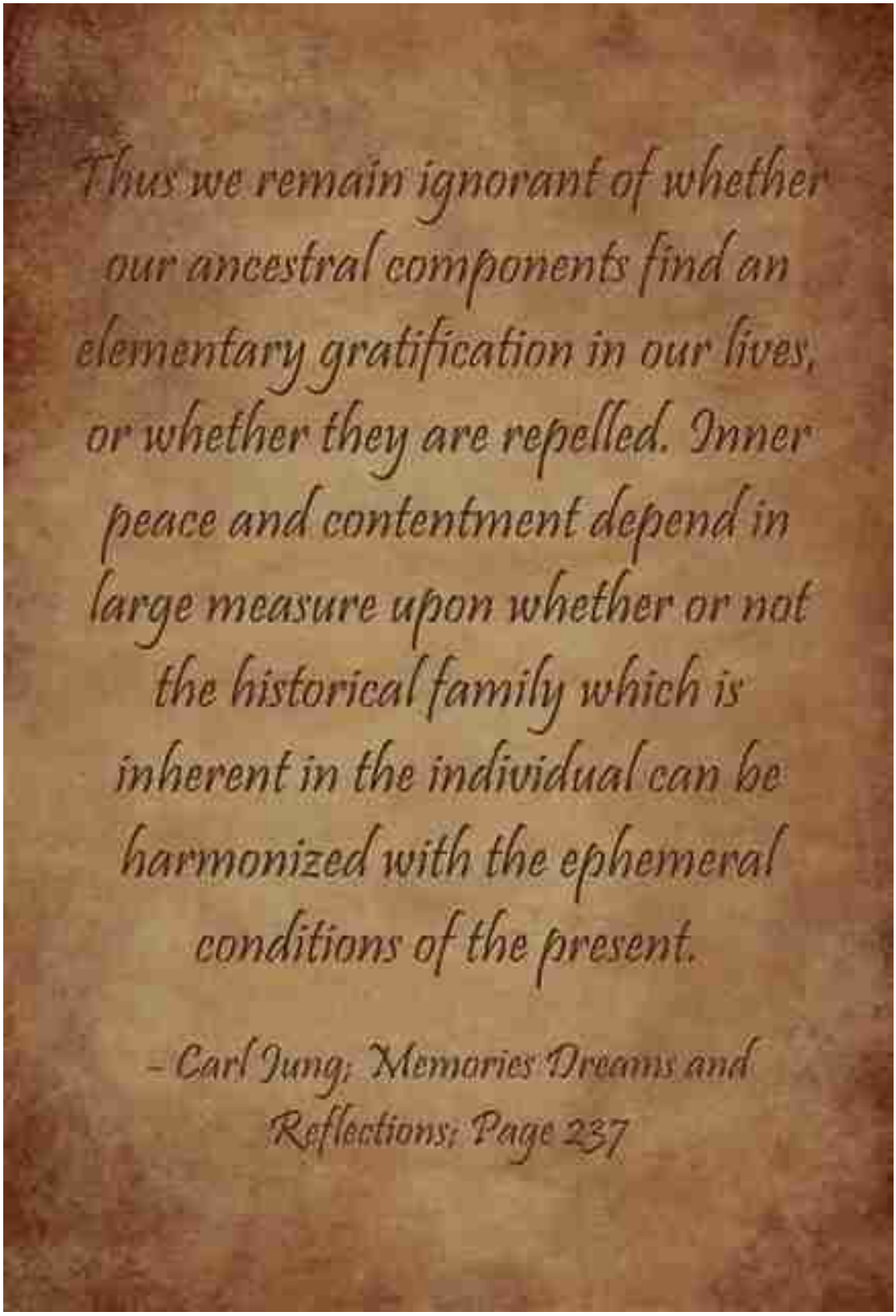


I do not know for what reason the universe has come into being, and shall never know. Therefore I must drop this question as a scientific or intellectual problem. But if an idea about it is offered to me - in dreams or in mythic traditions - I ought to take note of it. I even ought to build up a conception on the basis of such hints, even though it will forever remain a hypothesis that I know cannot be proved. Carl Jung; Memories Dreams and Reflections; Pages

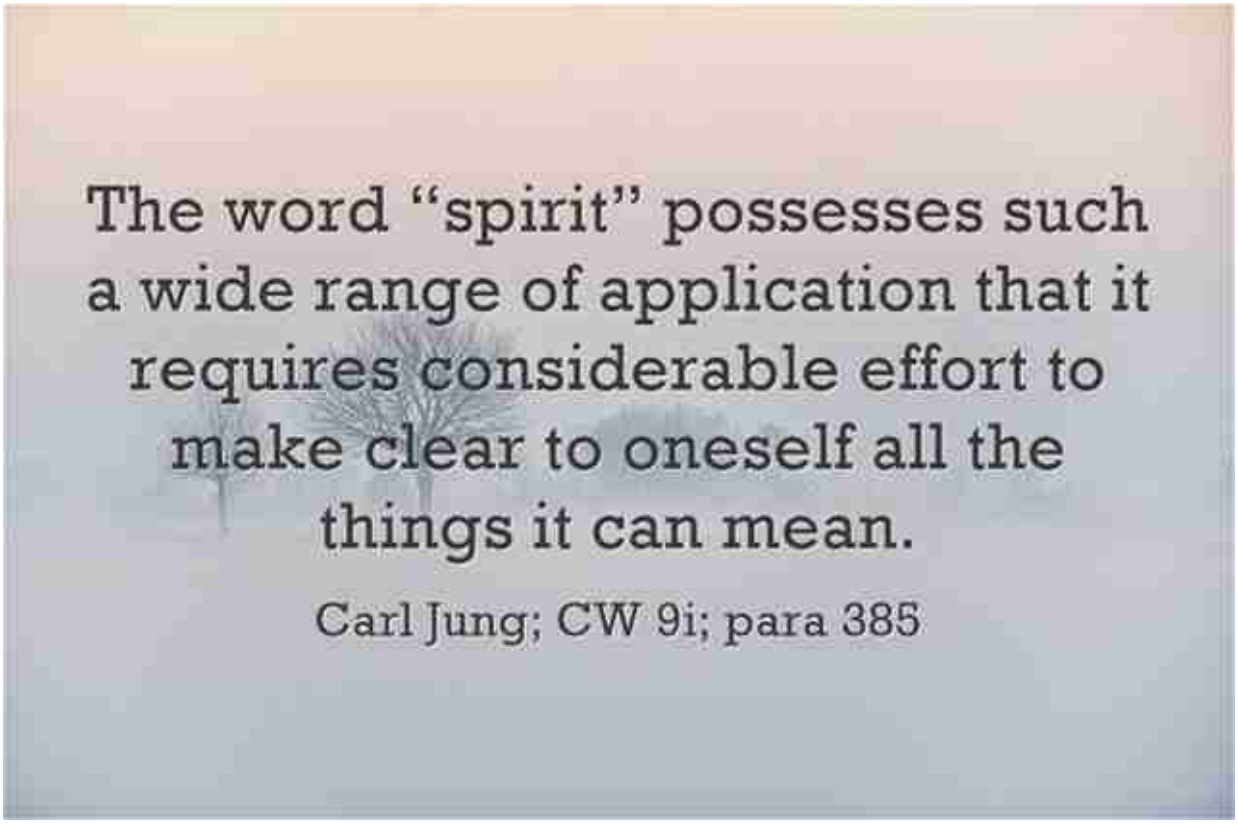
301-302.



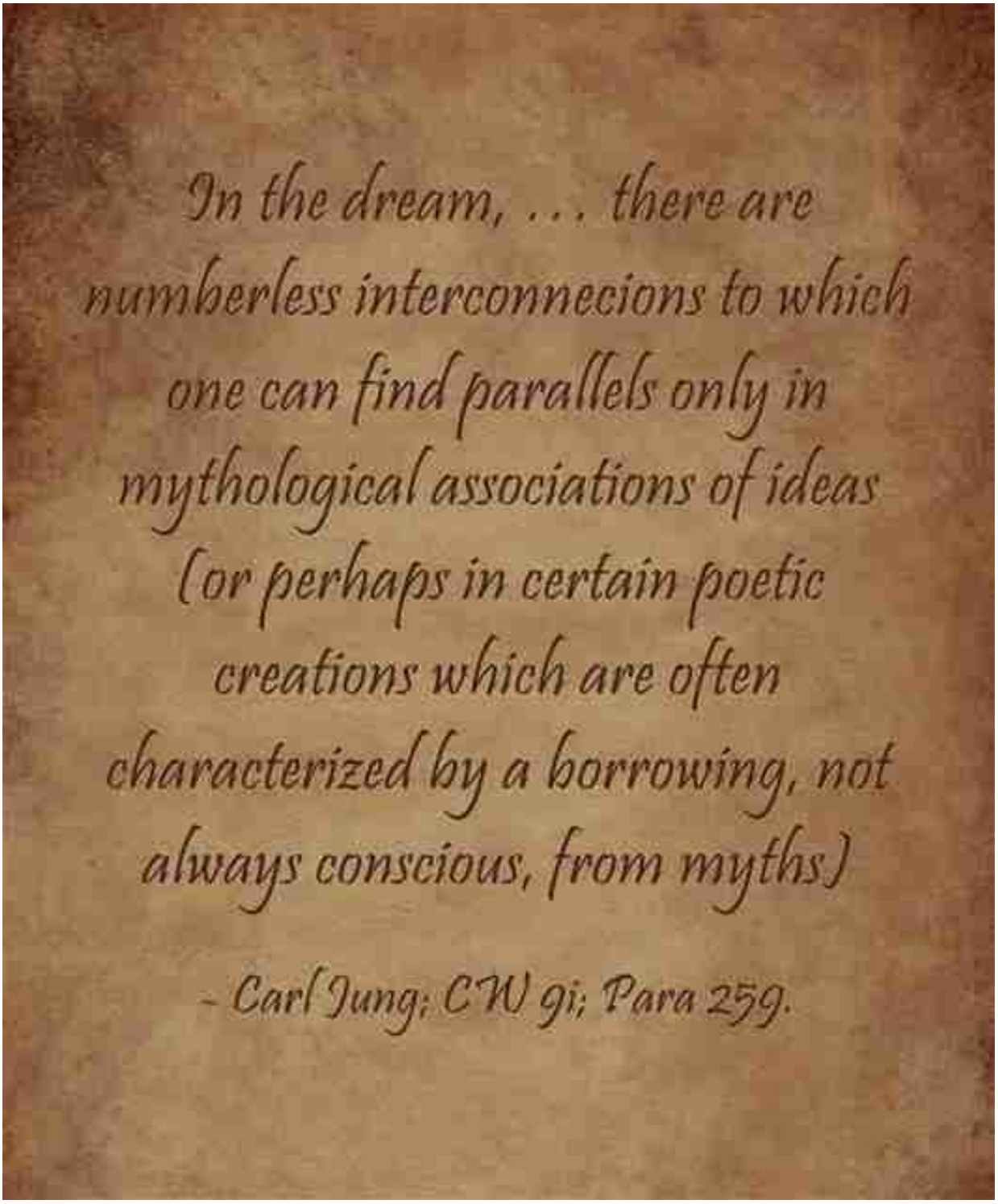
Others restrict spirit to certain psychic capacities or functions or qualities, such as the capacity to think and reason in contradistinction to the more “soulful” sentiments. Here spirit means the sum-total of all the phenomena of rational thought, or of the intellect, including the will, memory, imagination, creative power, and aspirations motivated by ideals. Carl Jung, CW 9i, para. 386.



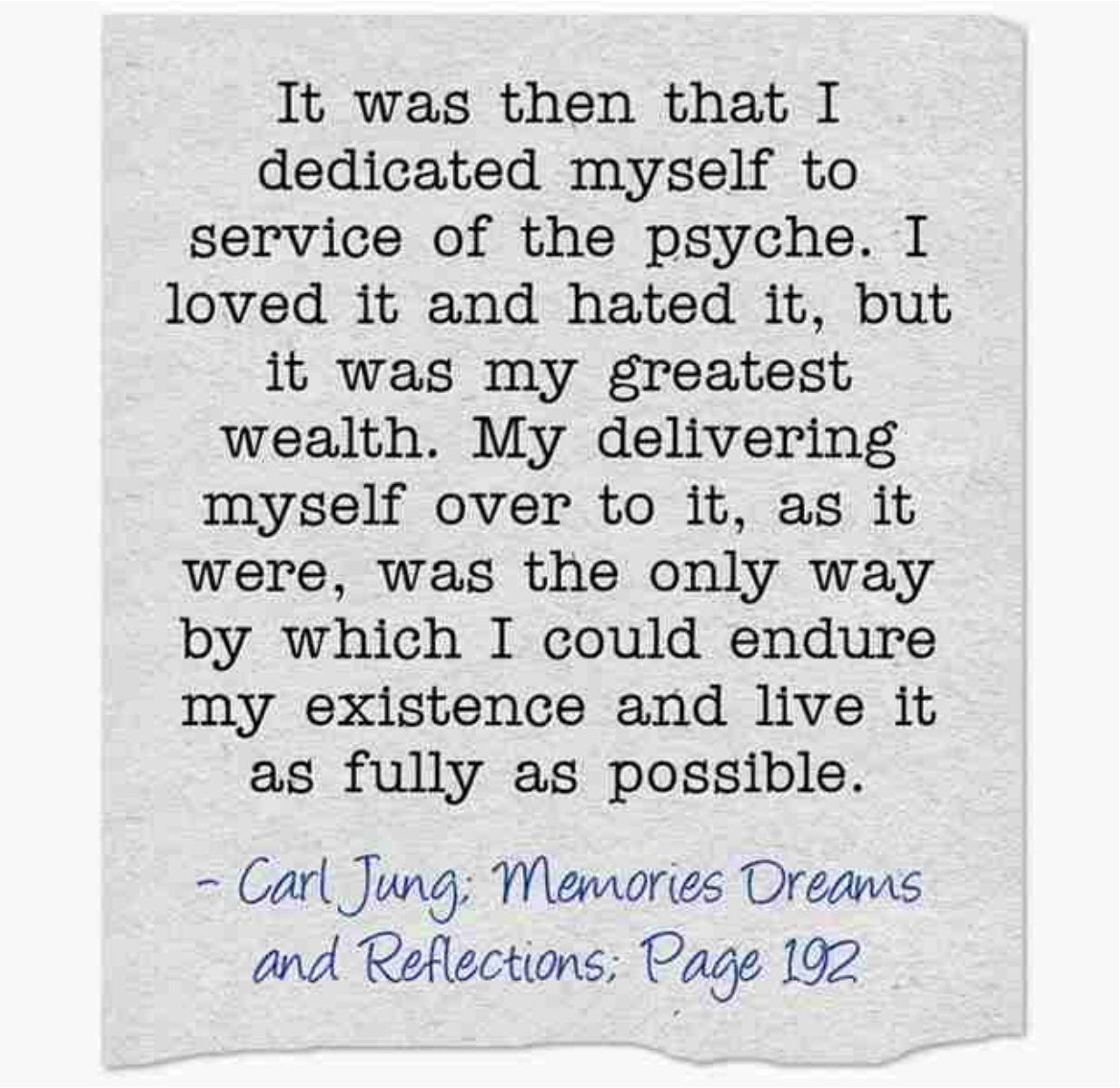
Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present. Carl Jung; Memories Dreams and Reflections; Page 237.



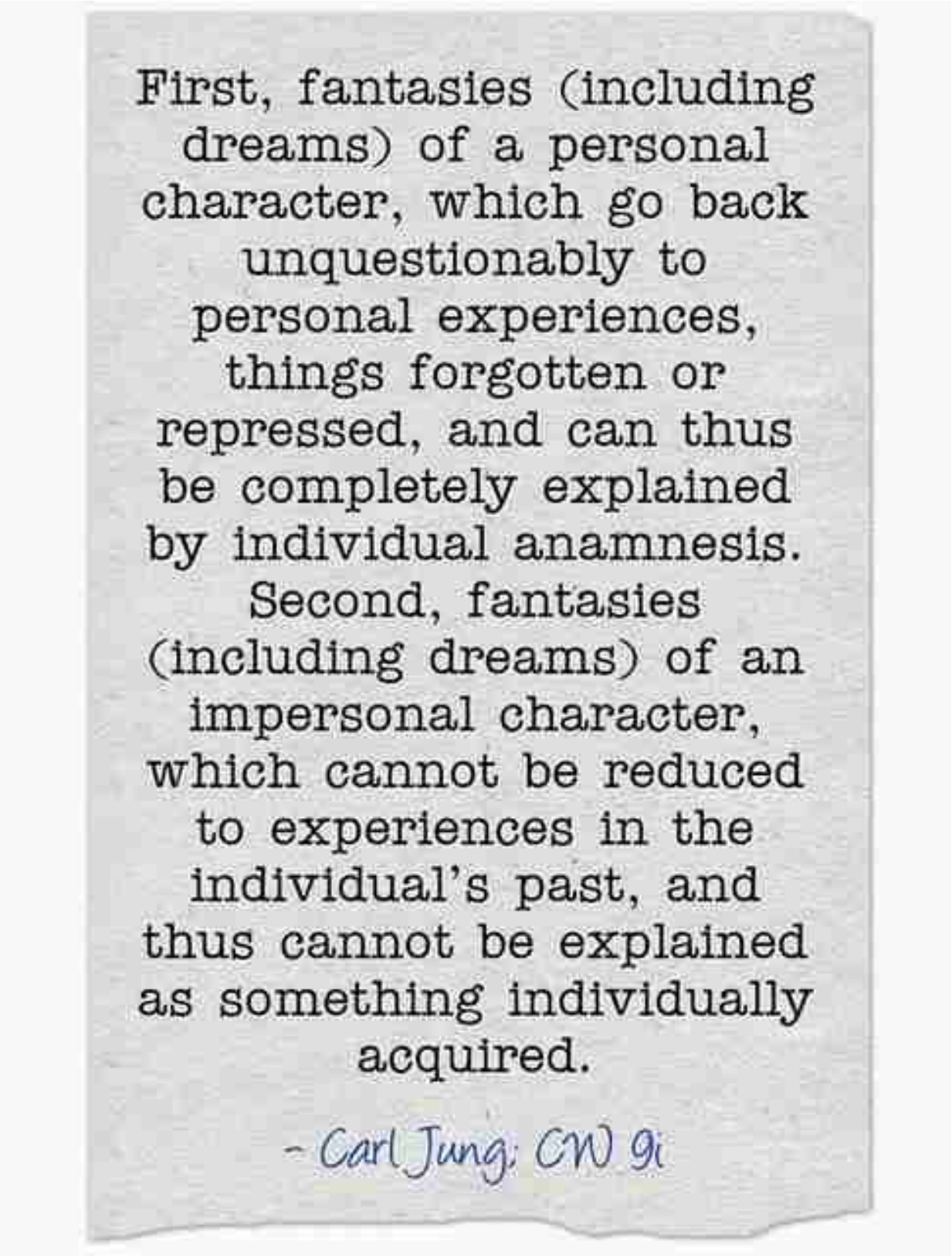
The word "spirit" possesses such a wide range of application that it requires considerable effort to make clear to oneself all the things it can mean. Carl Jung, CW 9i, para. 385.



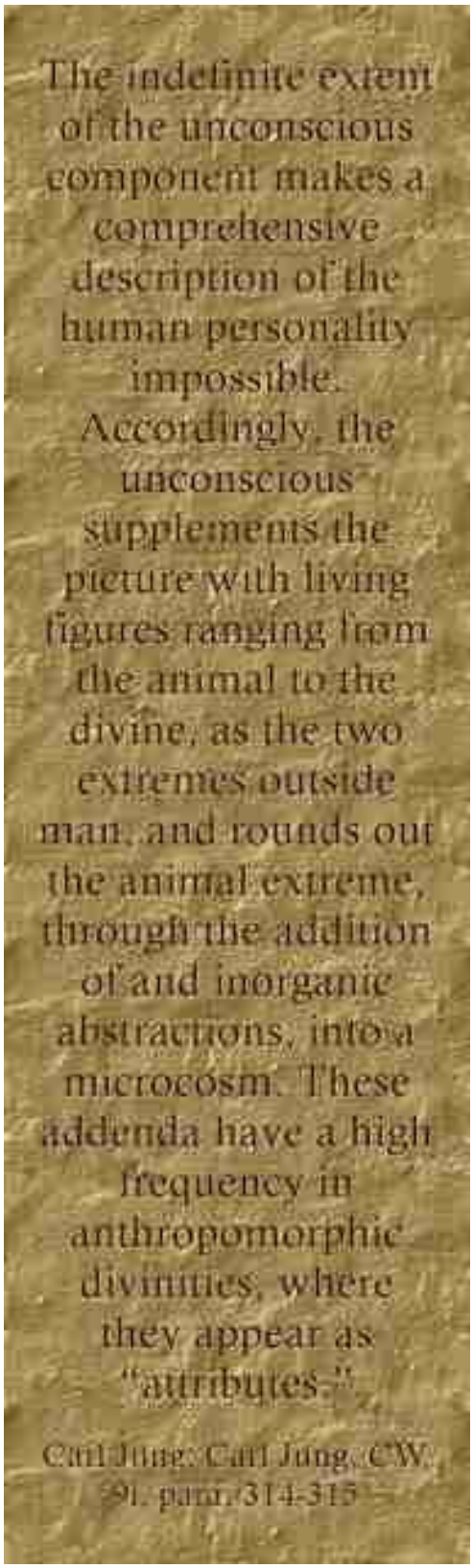
In the dream, … there are numberless inter-connections to which one can find parallels only in mythological associations of ideas (or perhaps in certain poetic creations which are often characterized by a borrowing, not always conscious, from myths. Carl Jung; CW 9I; para. 259.



It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung; Memories Dreams and Reflections; Page 192.

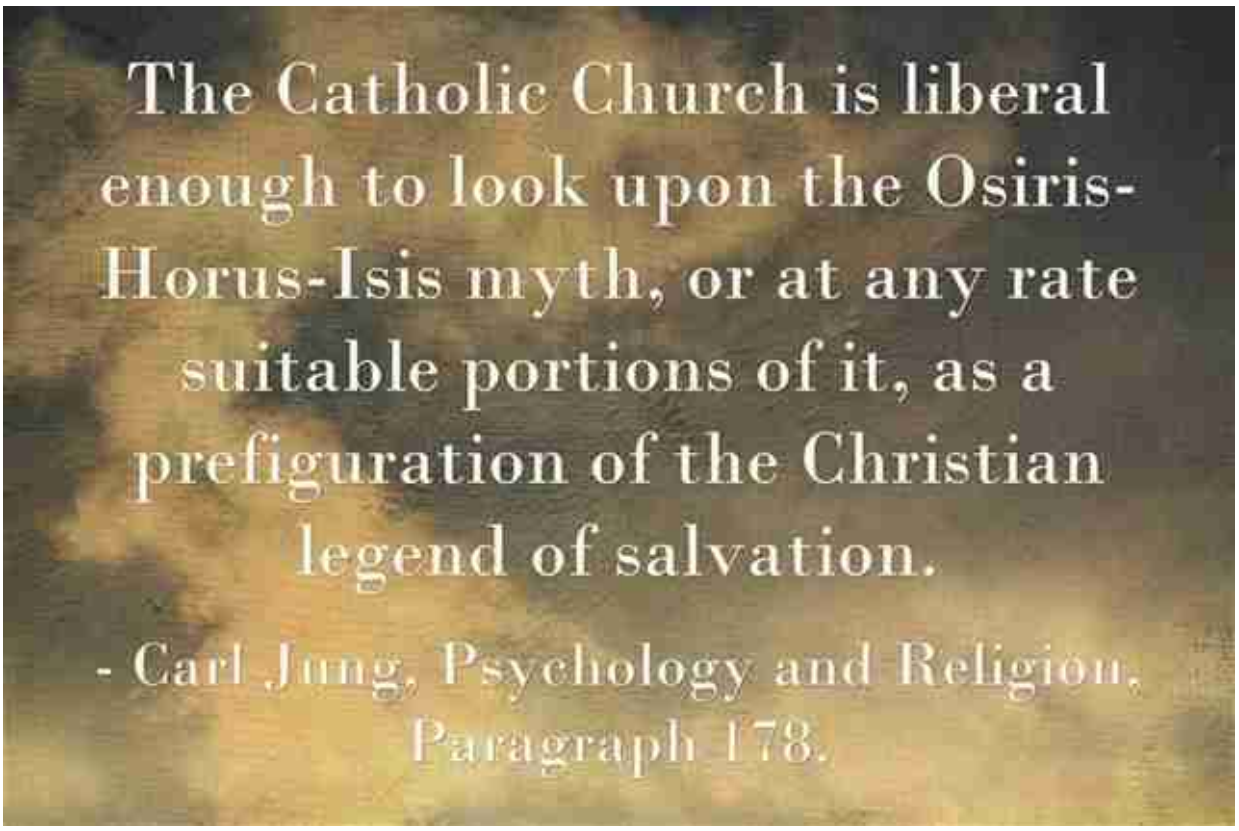


First, fantasies (including dreams) of a personal character, which go back unquestionably to personal experiences, things forgotten or repressed, and can thus be completely explained by individual anamnesis. Second, fantasies (including dreams) of an impersonal character, which cannot be reduced to experiences in the individual's past, and thus cannot be explained as something individually acquired. Carl Jung; CW 9i

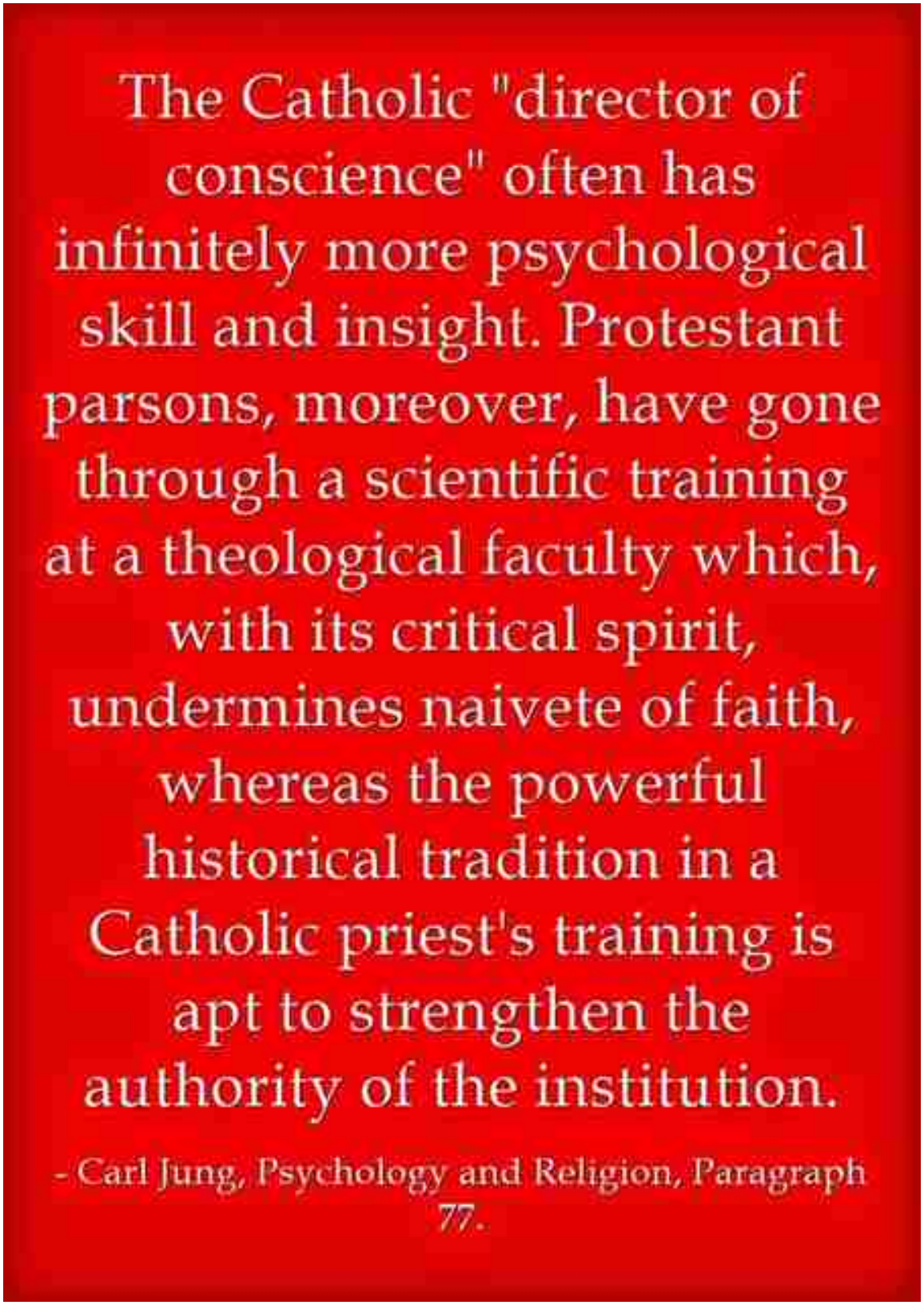


The indefinite extent of the unconscious component makes a comprehensive description of the human personality impossible. Accordingly, the unconscious supplements the picture with living figures ranging from the animal to the

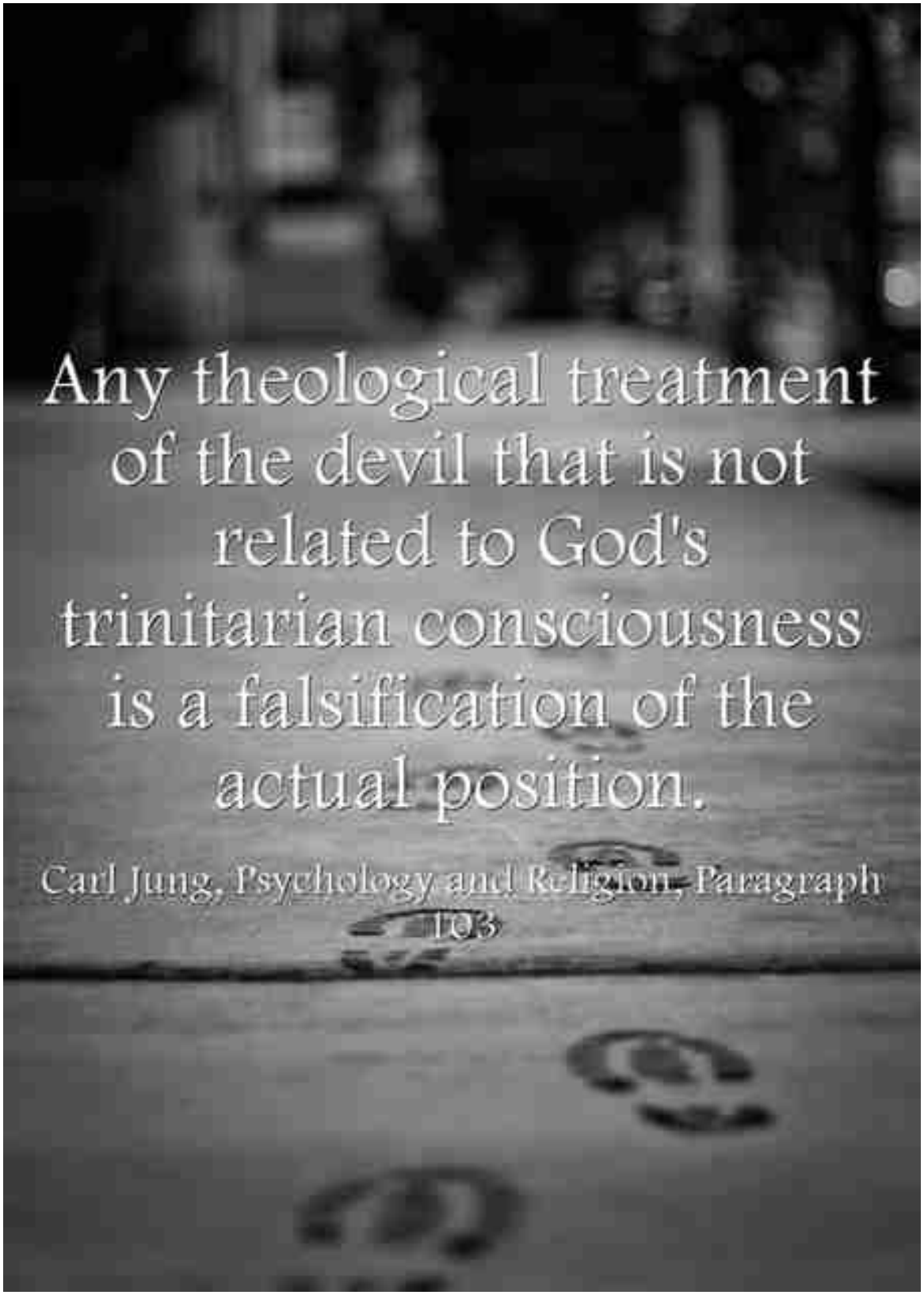
divine, as the two extremes outside man, and rounds out the animal extreme, through the addition of and inorganic abstractions, into a microcosm. These addenda have a high frequency in anthropomorphic divinities, where they appear as “attributes.” Carl Jung; Carl Jung, CW 9i, para. 314-315



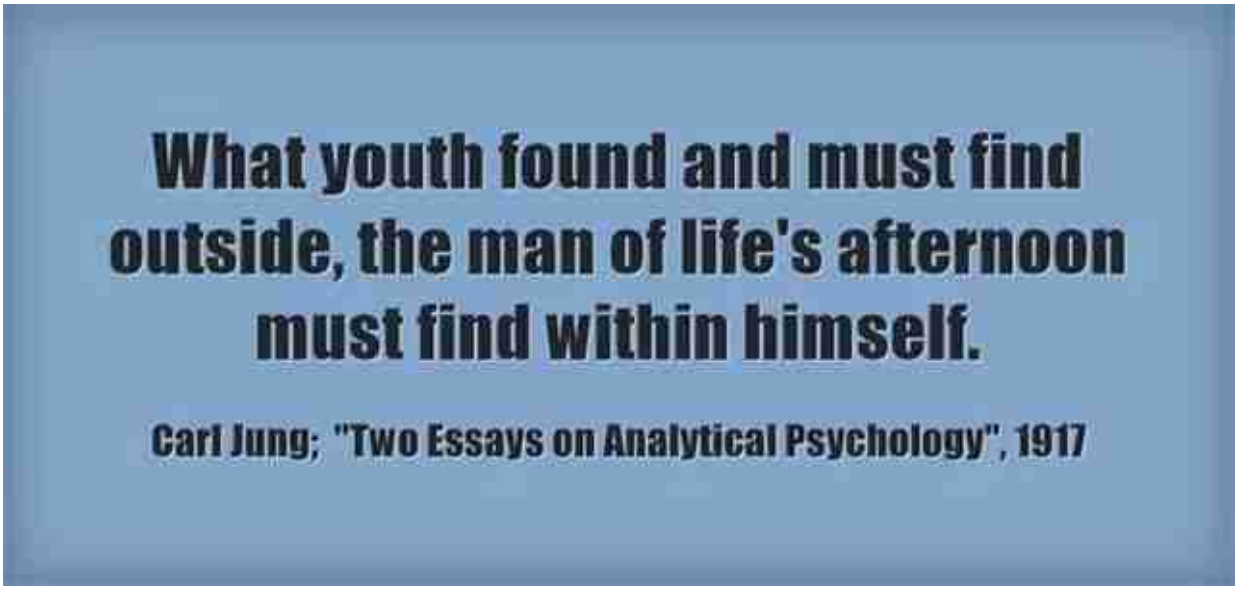
The Catholic Church is liberal enough to look upon the Osiris-Horus-Isis myth, or at any rate suitable portions of it, as a prefiguration of the Christian legend of salvation. Carl Jung, Psychology and Religion, Paragraph 178.



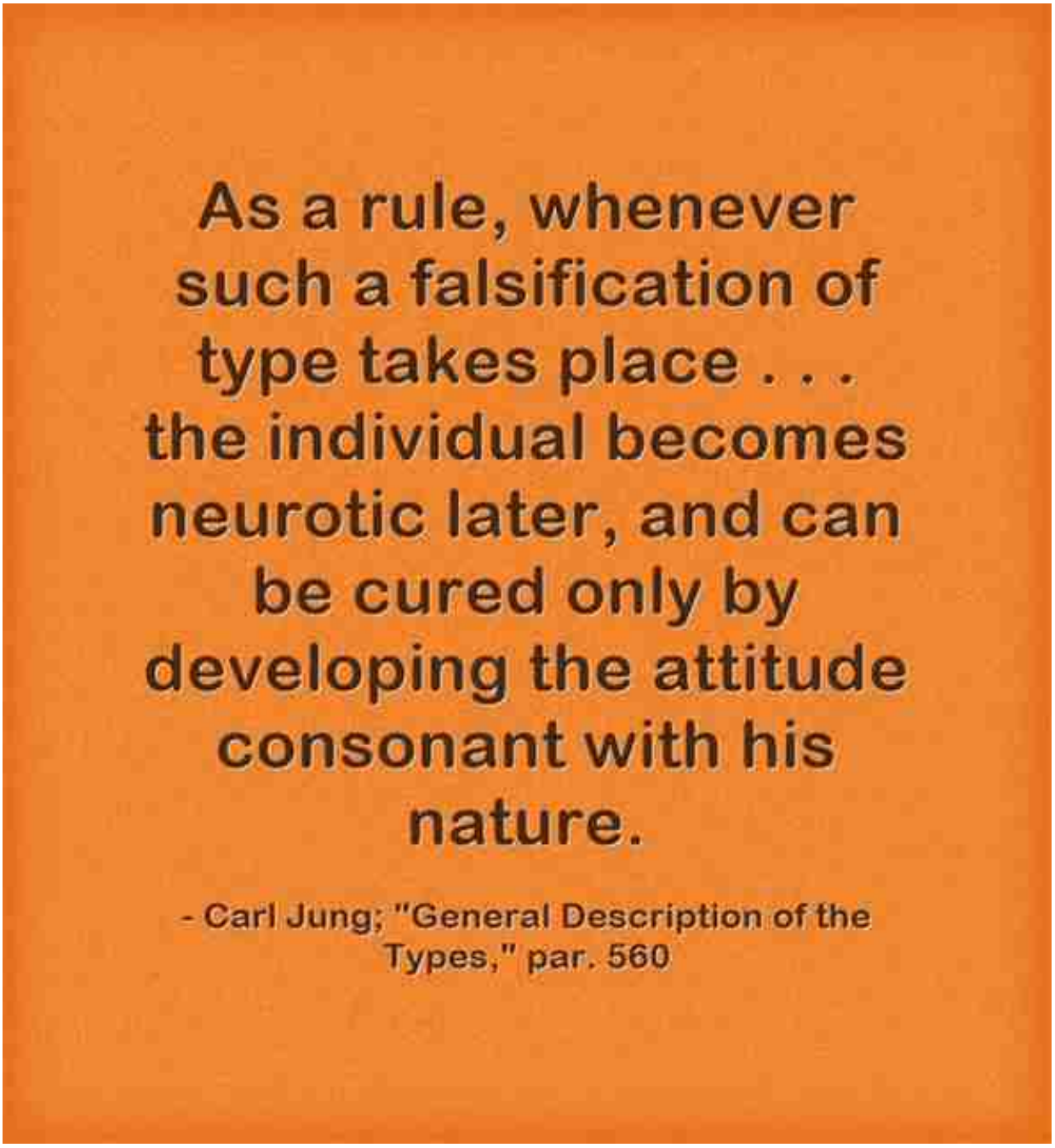
Any theological treatment of the devil that is not related to God's trinitarian consciousness is a falsification of the actual position. Carl Jung, Psychology and Religion, Paragraph 103.



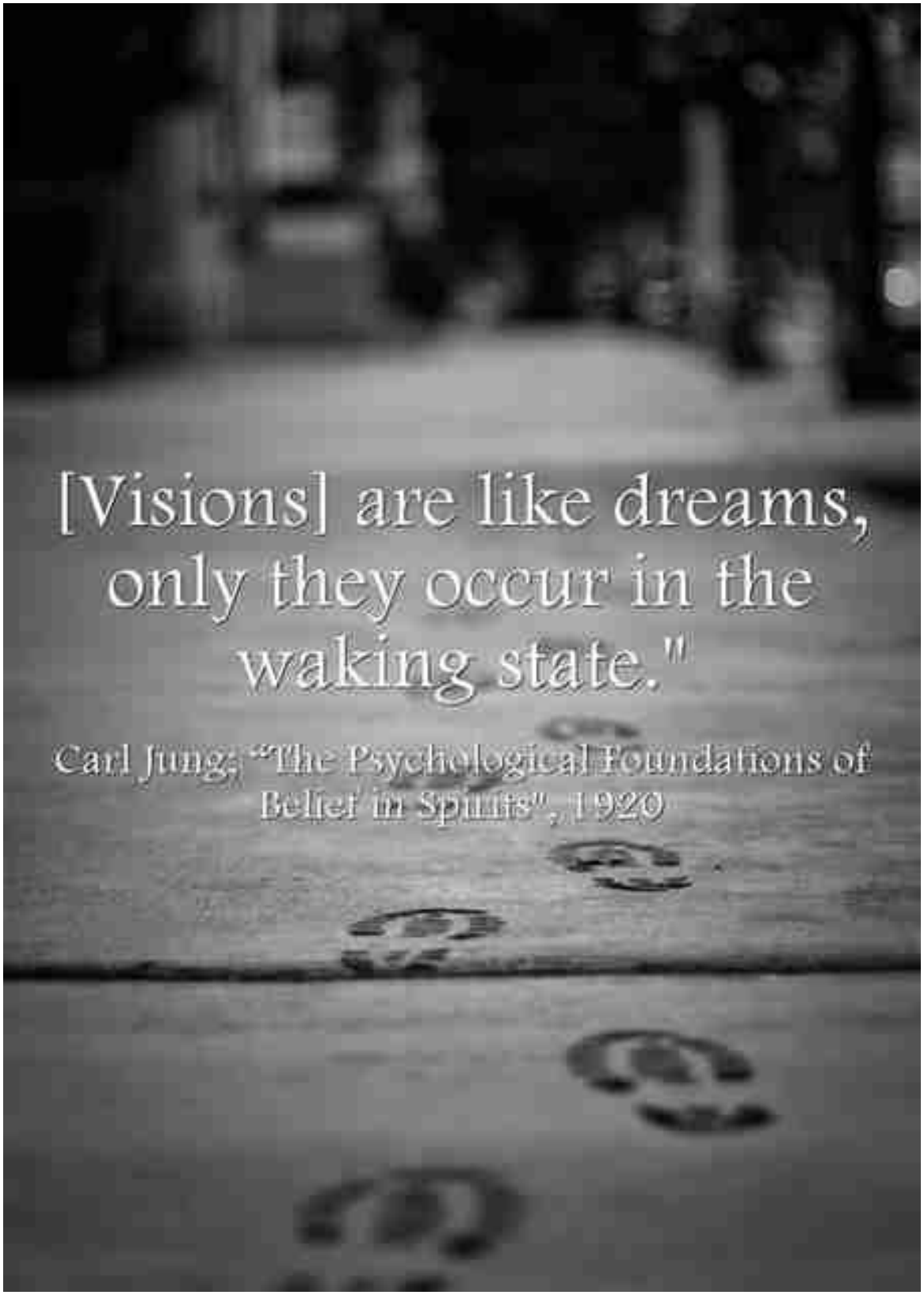
Any theological treatment of the devil that is not related to God's trinitarian consciousness is a falsification of the actual position. Carl Jung, Psychology and Religion, Paragraph 103.



What youth found and must find outside, the man of life’s afternoon must find within himself. Carl Jung; “Two Essays on Analytical Psychology”, 1917

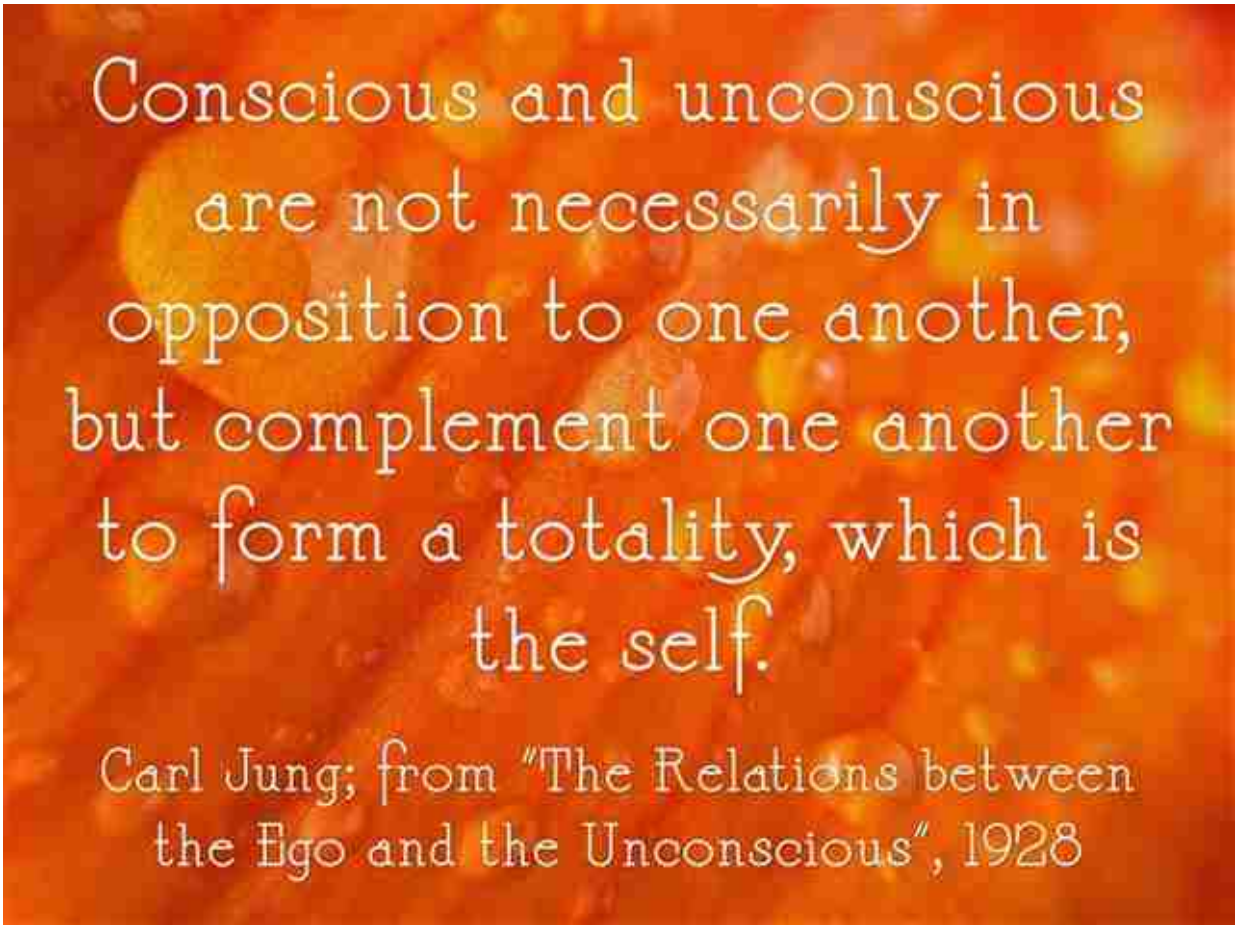


As a rule, whenever such a falsification of type takes place . . . the individual becomes neurotic later, and can be cured only by developing the attitude consonant with his nature. Carl Jung; ”General Description of the Types,” par. 560.



[Visions] are like dreams, only they occur in the waking state." Carl Jung; "The Psychological Foundations of Belief in Sprits", 1920

We do not work with the ”transference to the analyst,” but against it and in spite of it. Carl Jung; ”Some Crucial Points in Psychoanalysis,” CW 4, par. 601.



Conscious and unconscious are not necessarily in opposition to one another, but complement one another to form a totality, which is the self. Carl Jung; from ”The Relations between the Ego and the Unconscious”, 1928.

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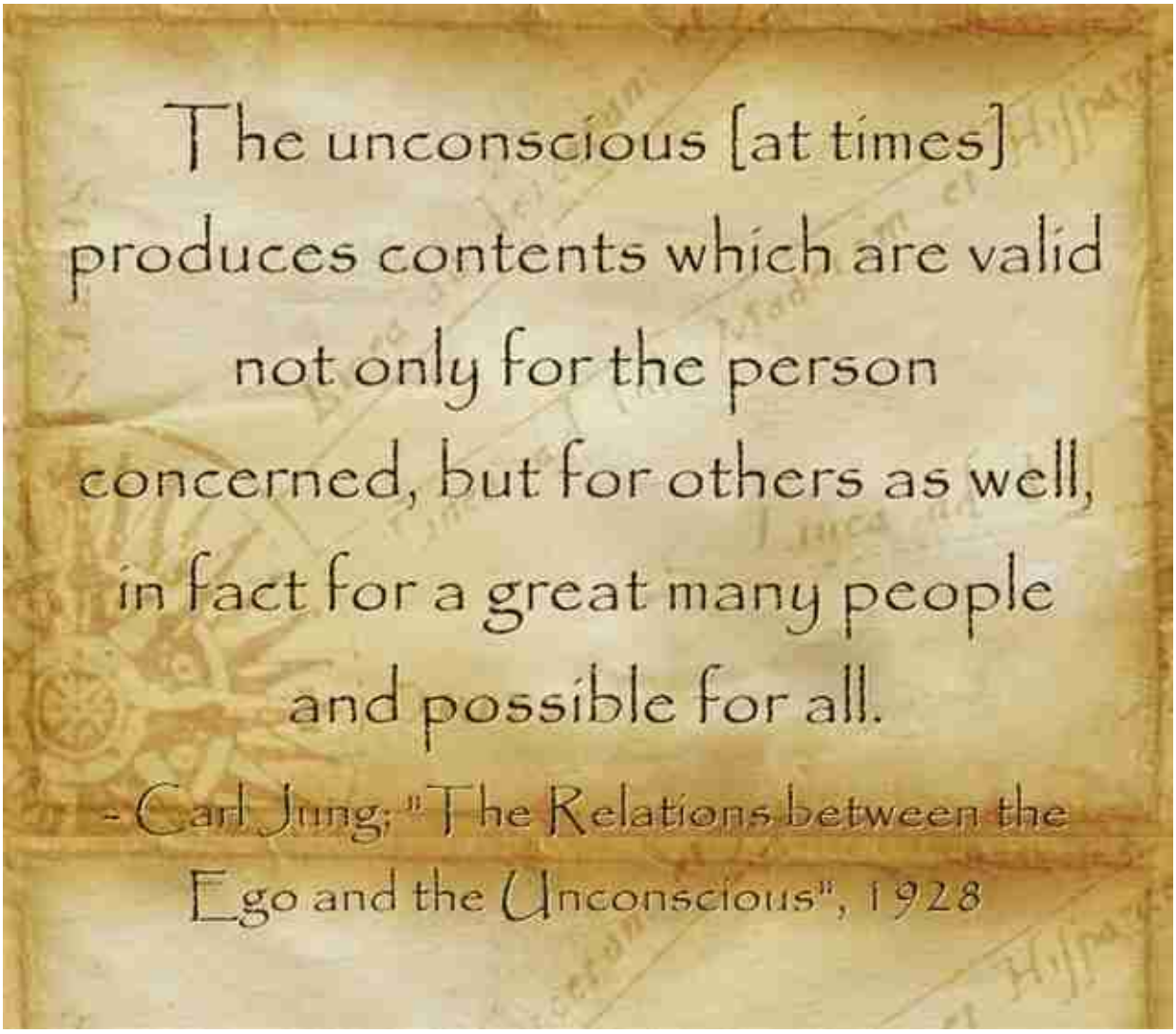
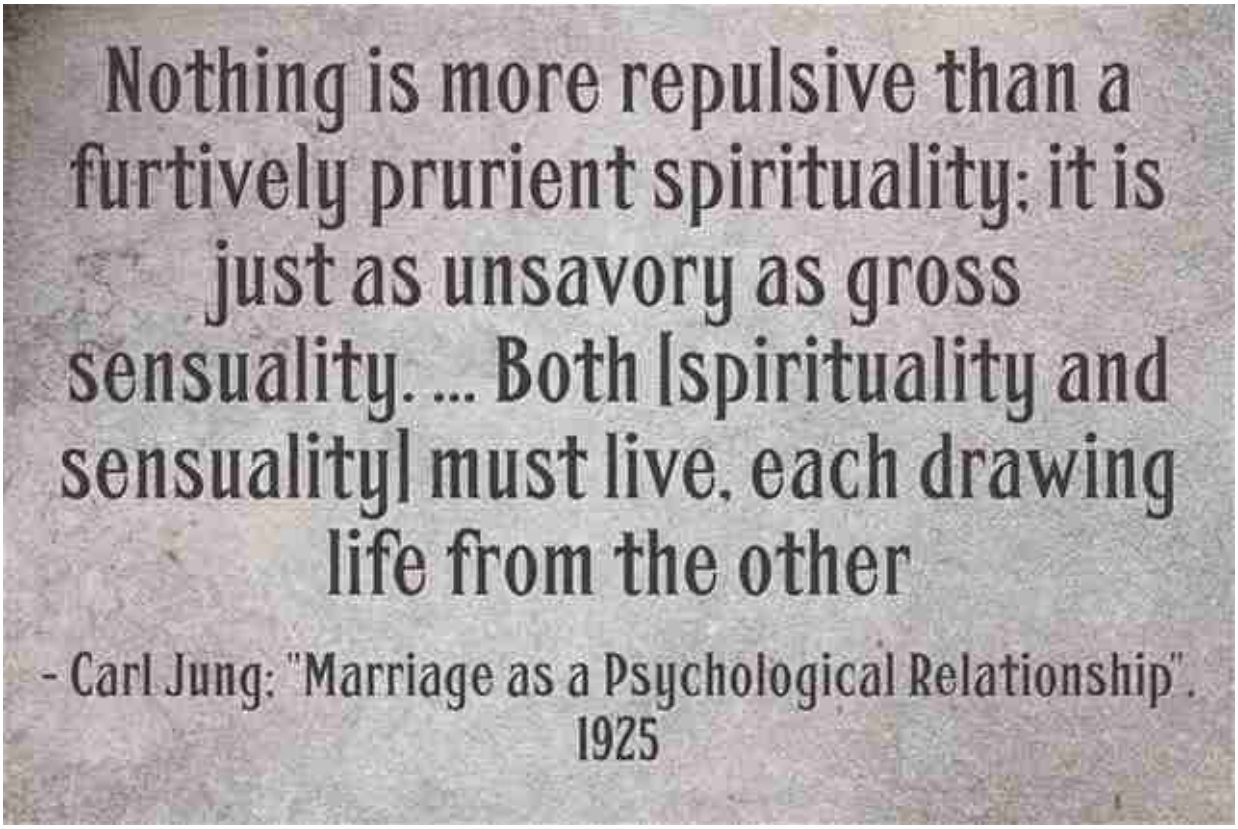
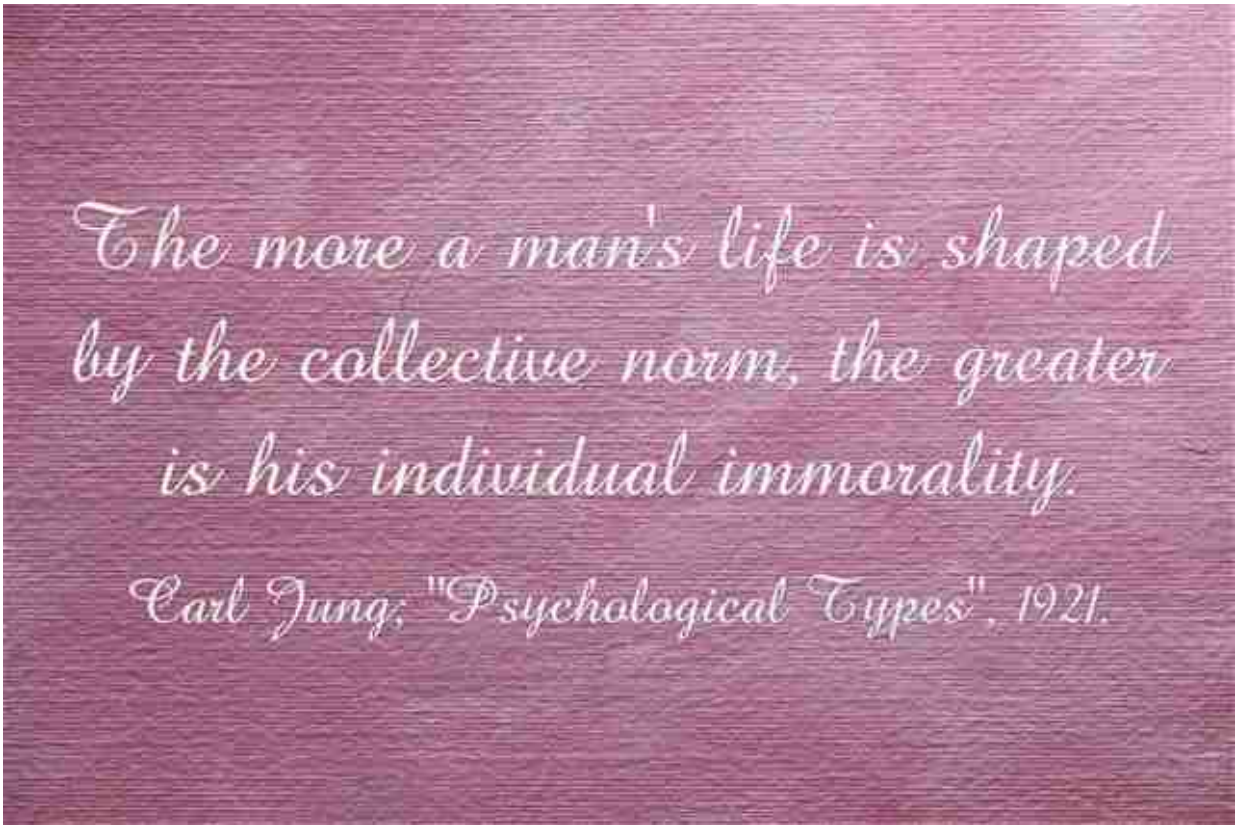


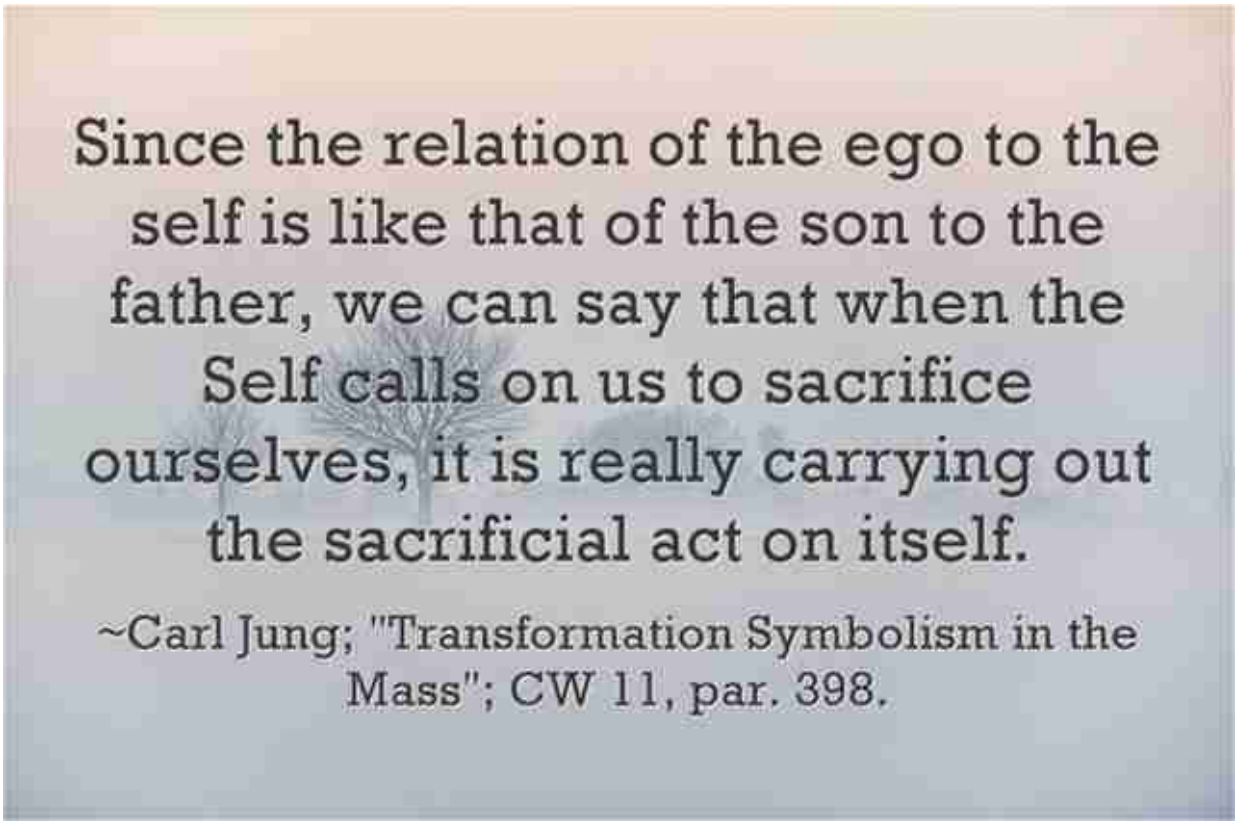
The unconscious [at times] produces contents which are valid not only for the person concerned, but for others as well, in fact for a great many people and possible for all. Carl Jung; ”The Relations between the Ego and the Unconscious”, 1928.



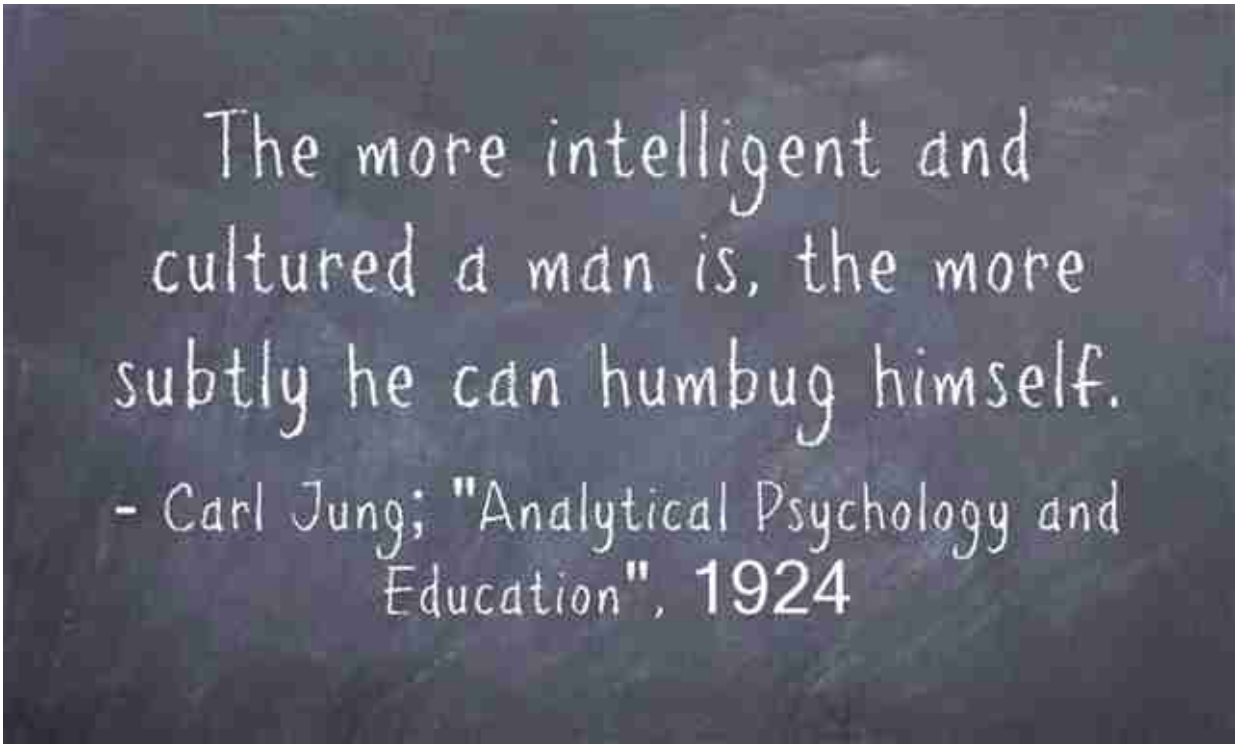
Any attempt to create a spiritual attitude by splitting off and suppressing the instincts is a falsification. Nothing is more repulsive than a furtively prurient spirituality; it is just as unsavory as gross sensuality. … Both [spirituality and sensuality] must live, each drawing life from the other." Carl Jung; "Marriage as a Psychological Relationship", 1925.



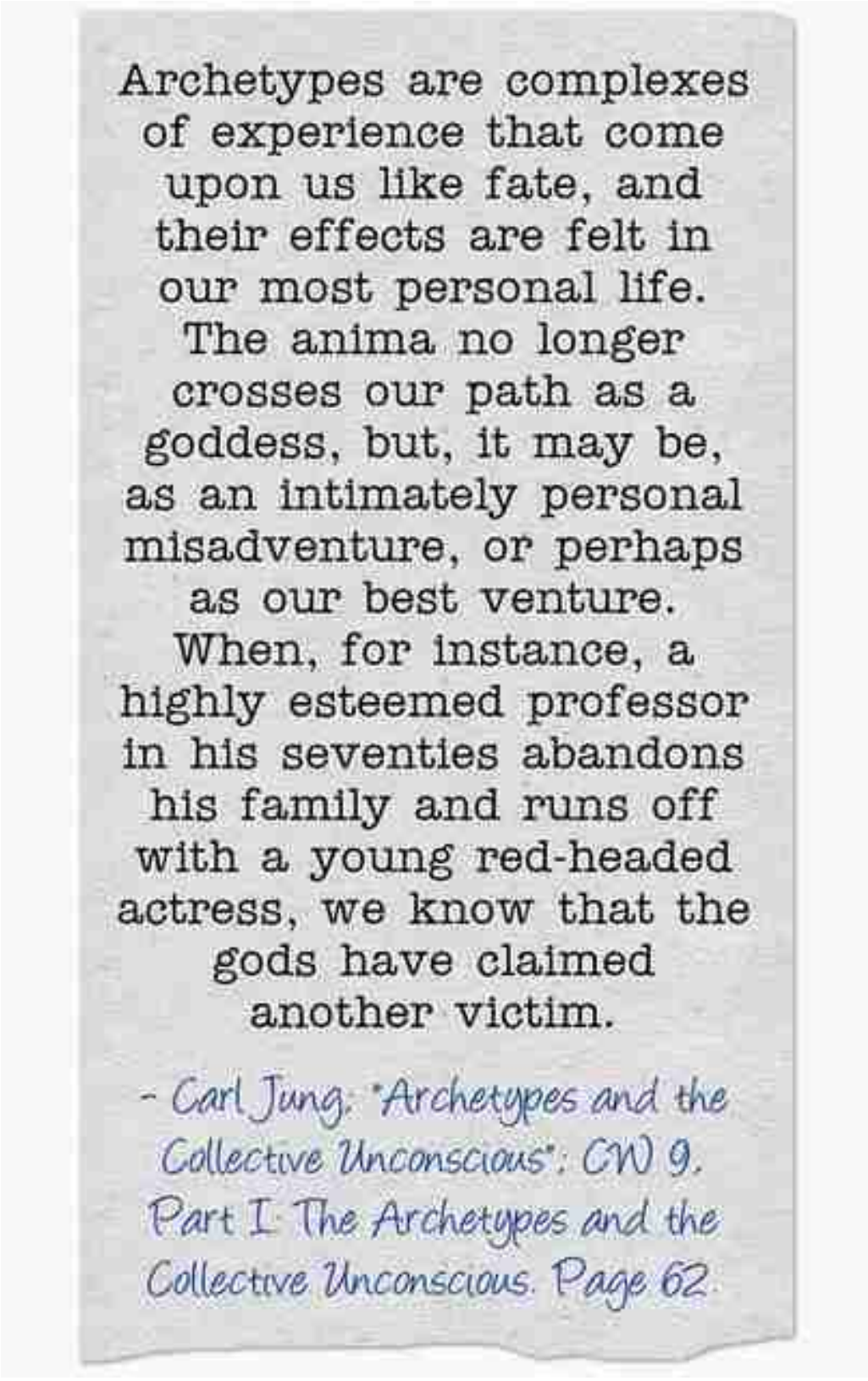
The more a man's life is shaped by the collective norm, the greater is his individual immorality. Carl Jung; "Psychological Types", 1921.



Since the relation of the ego to the self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself. Carl Jung; “Transformation Symbolism in the Mass.”; CW 11; Par 398.

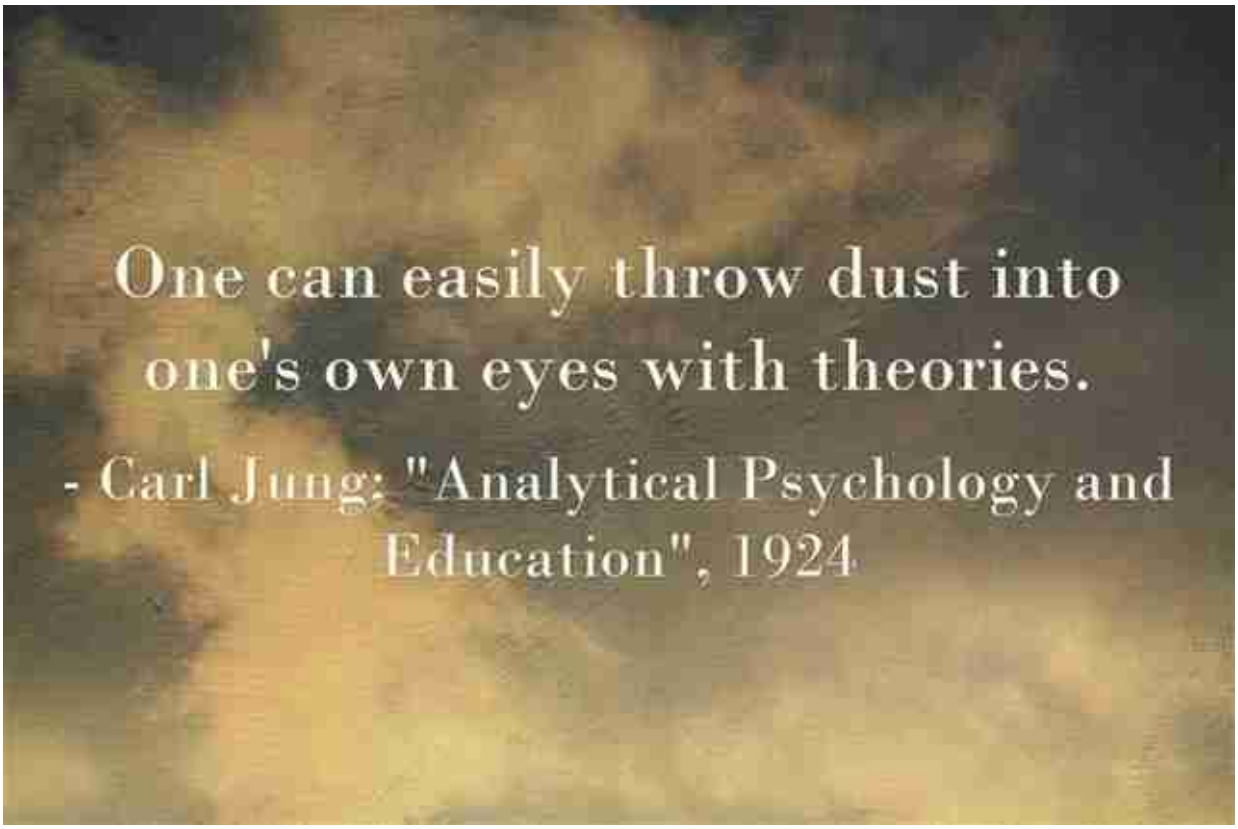


The more intelligent and cultured a man is, the more subtly he can humbug himself. Carl Jung; ”Analytical Psychology and Education”, 1924.

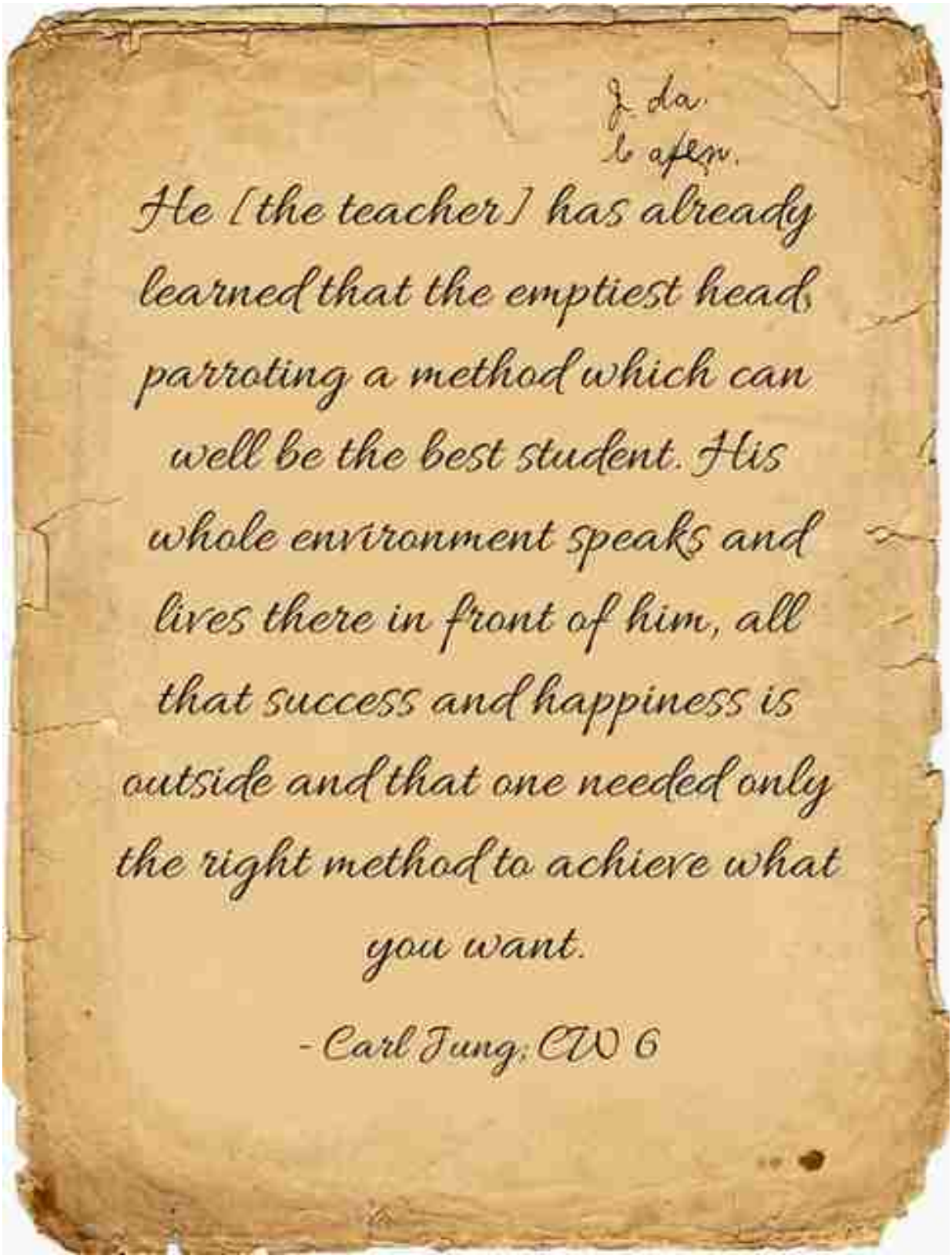


Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung;

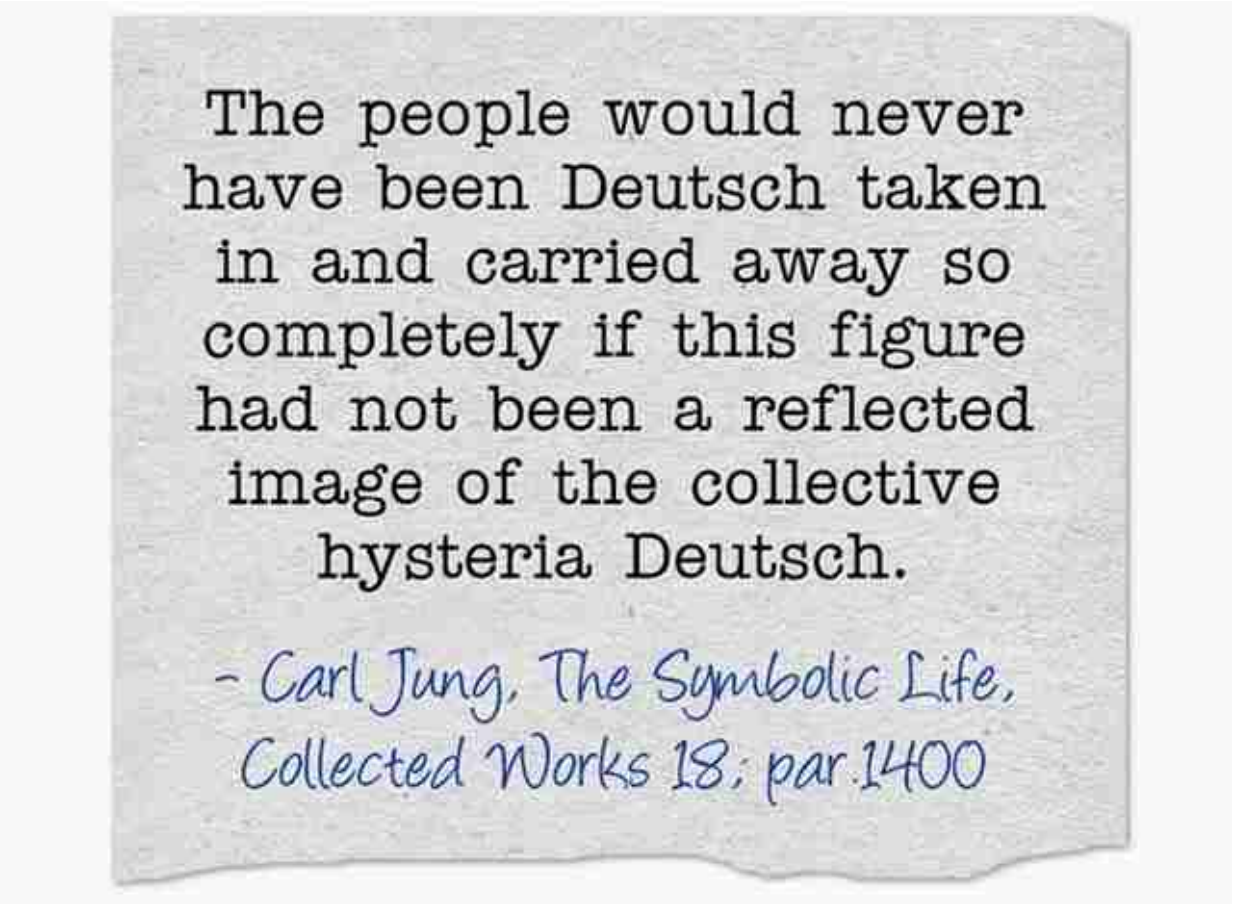
”Archetypes and the Collective Unconscious”; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.



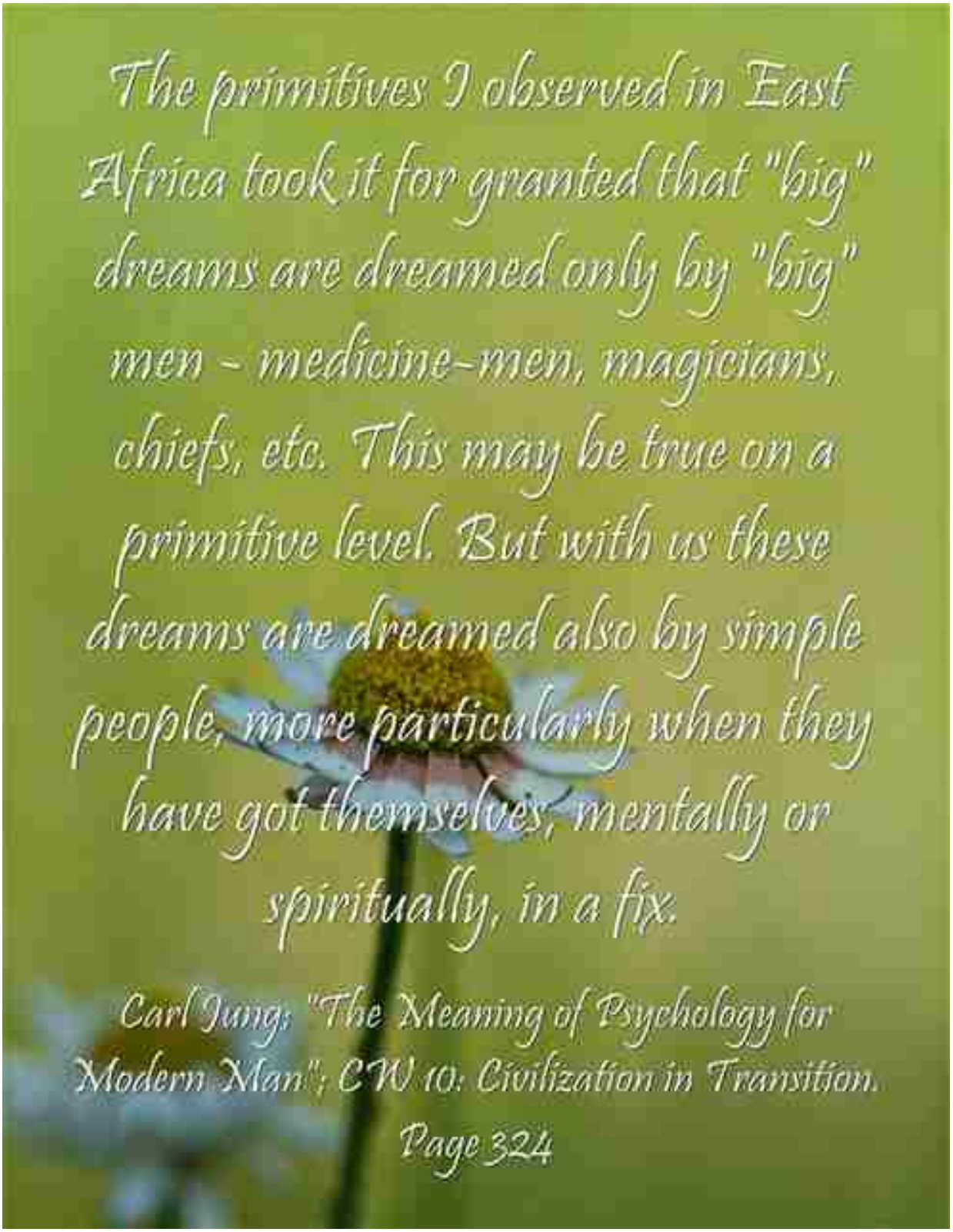
One can easily throw dust into one’s own eyes with theories. Carl Jung; ”Analytical Psychology and Education”, 1924.



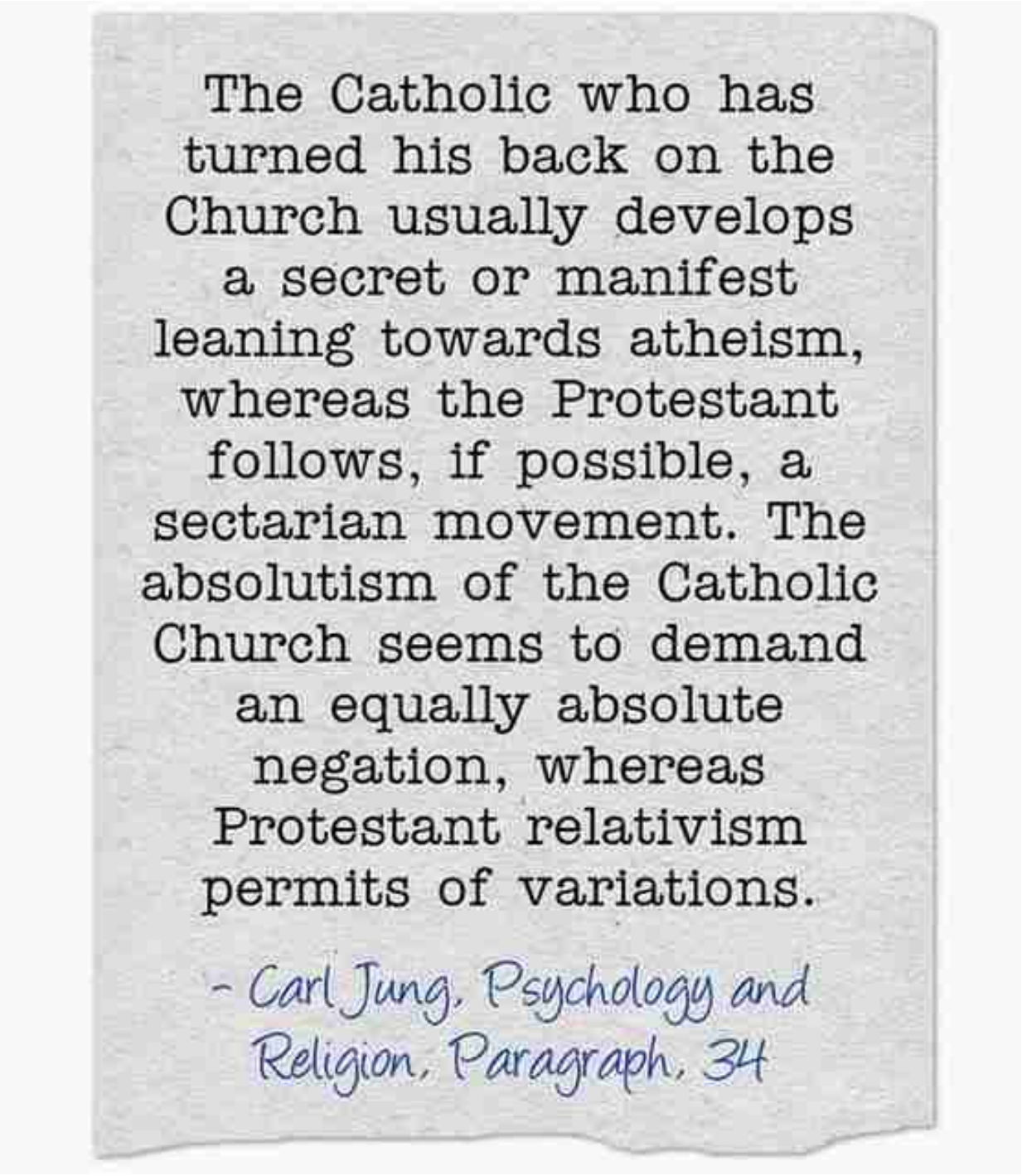
He [the teacher] has already learned that the emptiest head, parroting a method which can well be the best student. His whole environment speaks and lives there in front of him, all that success and happiness is outside and that one needed only the right method to achieve what you want. Carl Jung; CW 6.



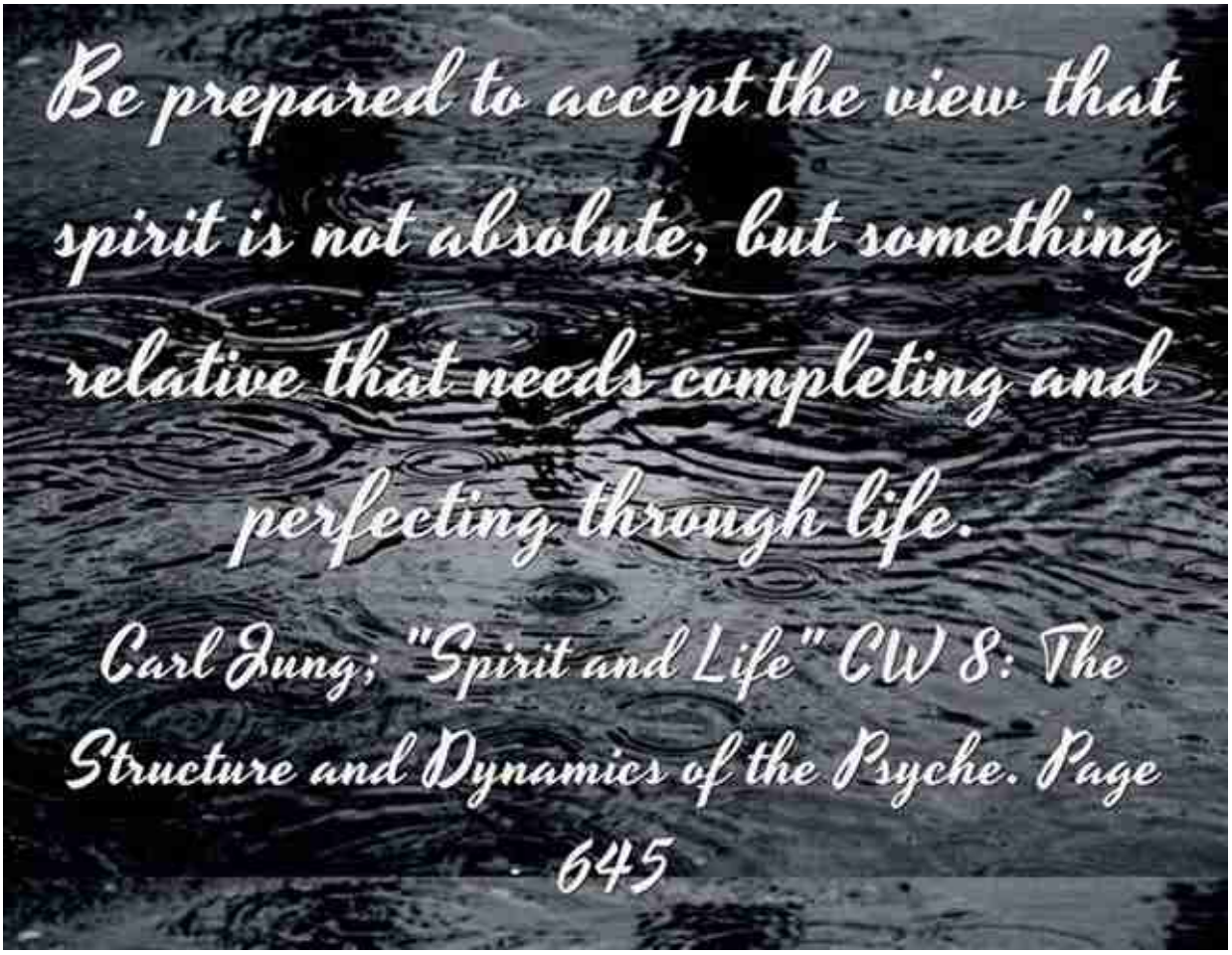
The people would never have been Deutsch taken in and carried away so completely if this figure had not been a reflected image of the collective hysteria Deutsch. Carl Jung, The Symbolic Life, Collected Works 18, par. 1400 .



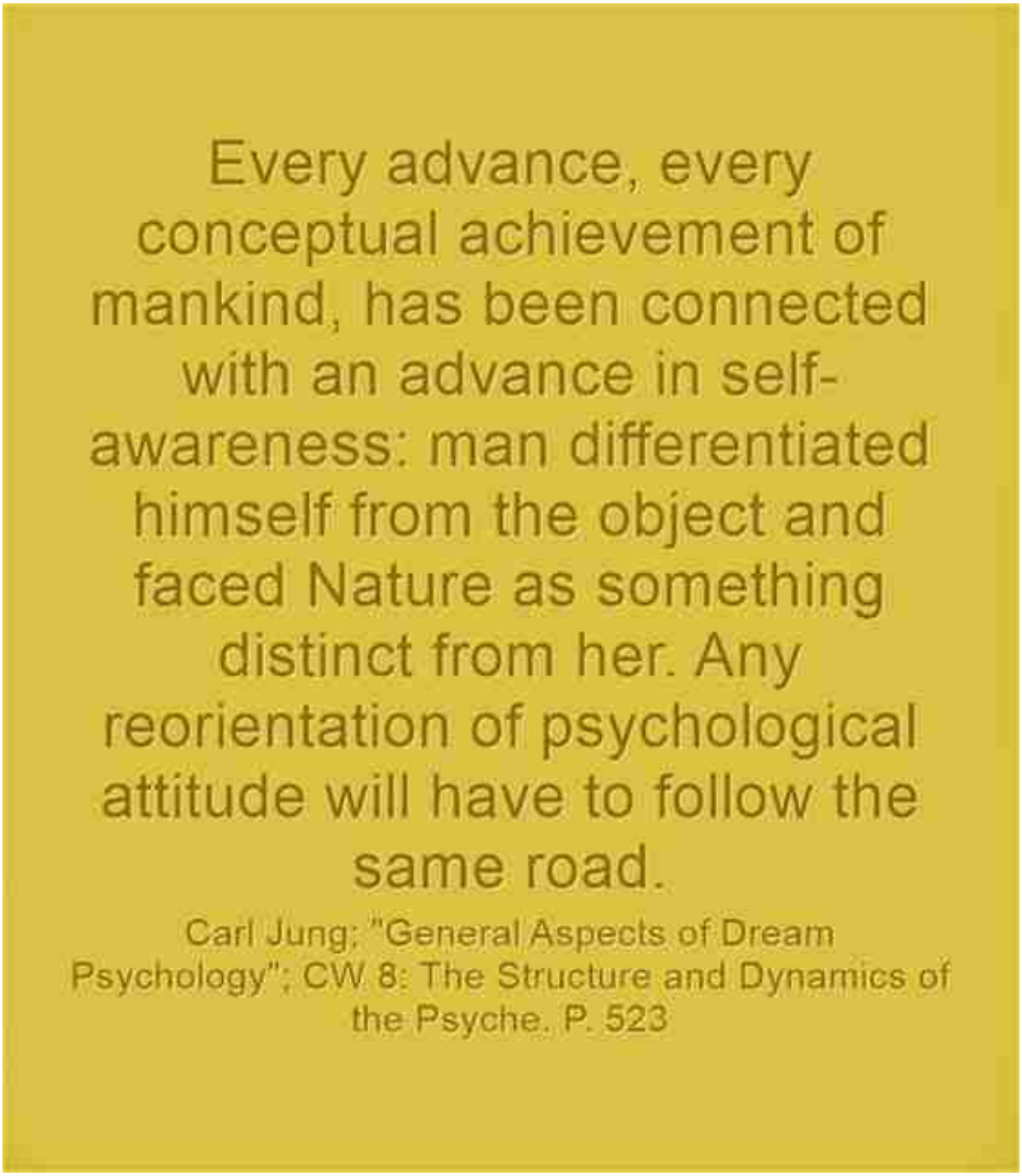
The primitives I observed in East Africa took it for granted that ”big” dreams are dreamed only by ”big” men - medicine-men, magicians, chiefs, etc. This may be true on a primitive level. But with us these dreams are dreamed also by simple people, more particularly when they have got themselves, mentally or spiritually, in a fix. Carl Jung; ”The Meaning of Psychology for Modern Man”; CW 10: Civilization in Transition. Page 324.



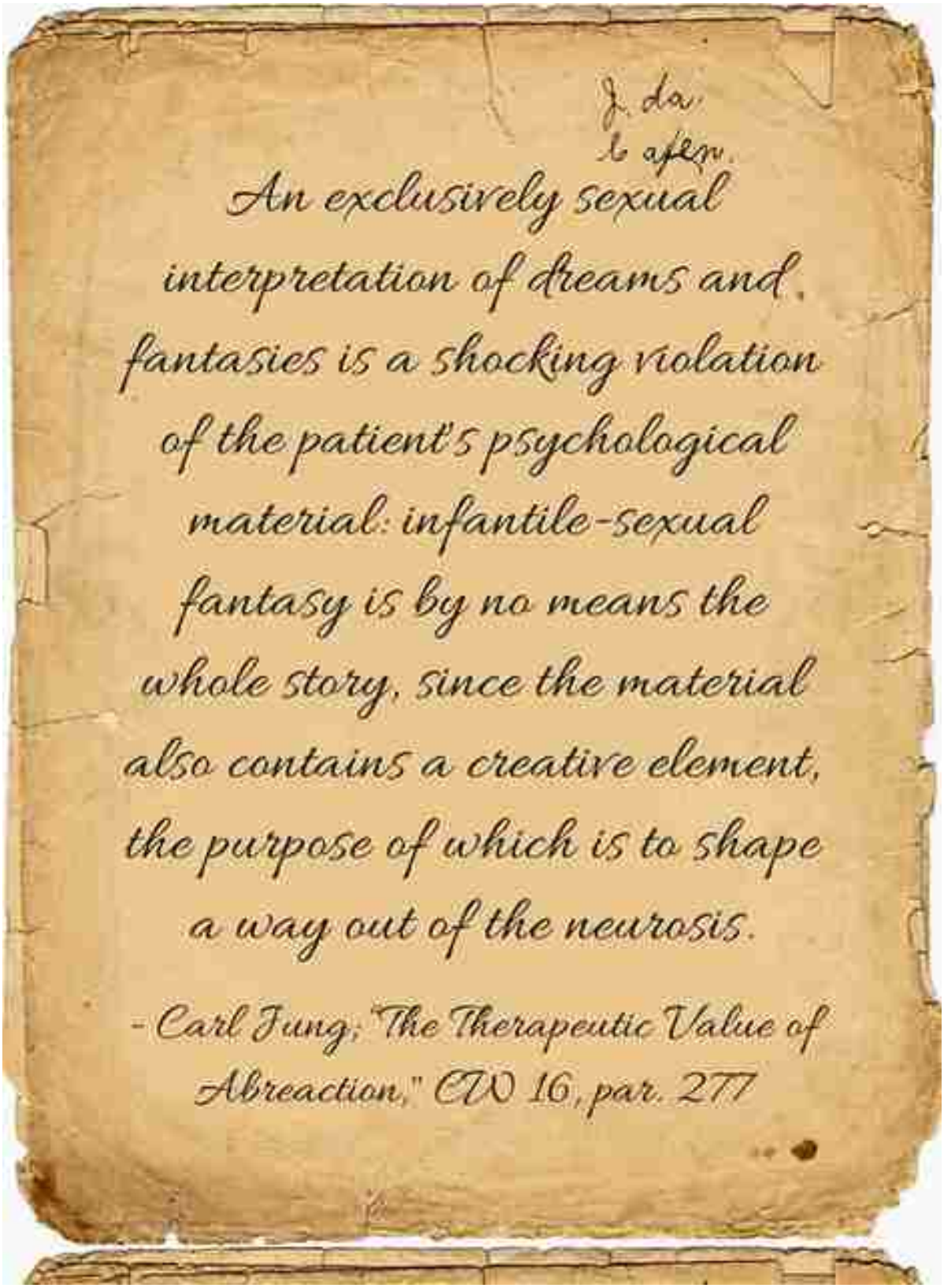
The Catholic who has turned his back on the Church usually develops a secret or manifest leaning towards atheism, whereas the Protestant follows, if possible, a sectarian movement. The absolutism of the Catholic Church seems to demand an equally absolute negation, whereas Protestant relativism permits of variations. Carl Jung, Psychology and Religion, Paragraph, 34.



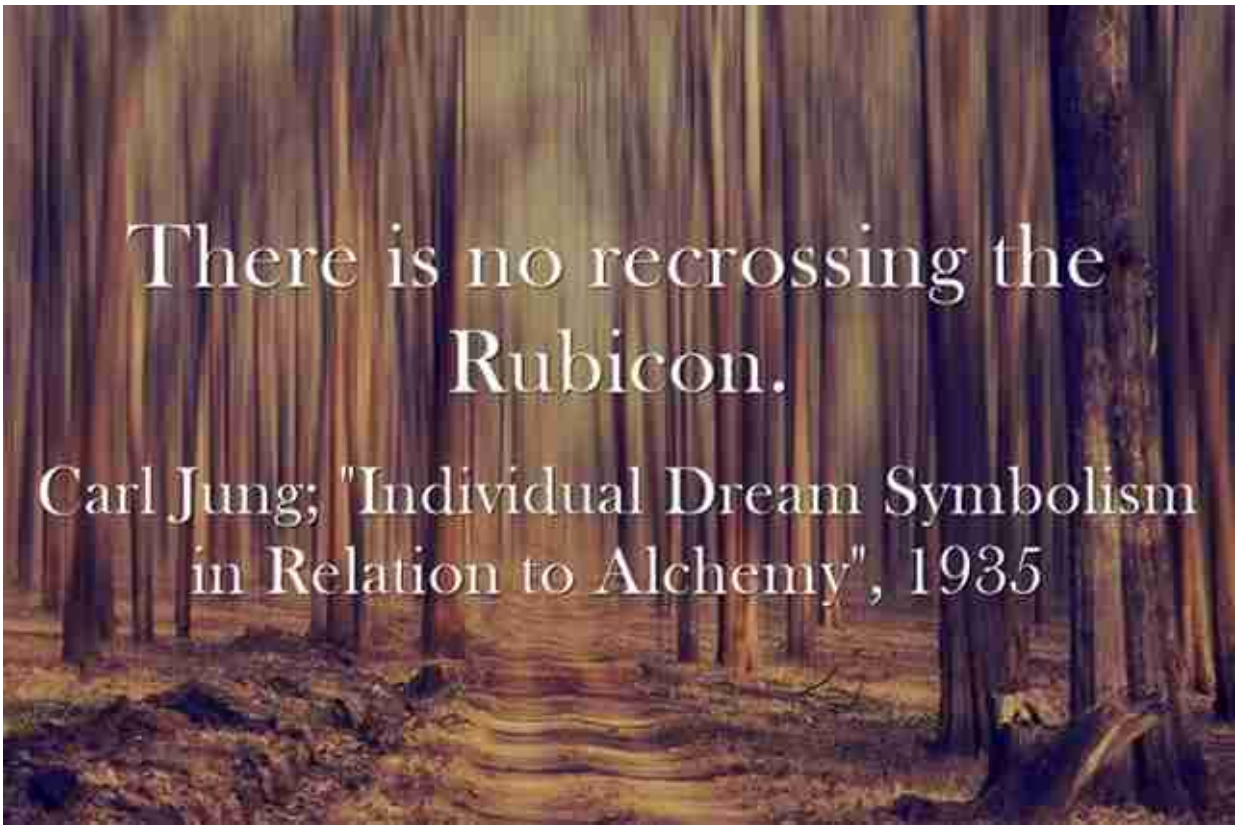
Be prepared to accept the view that spirit is not absolute, but something relative that needs completing and perfecting through life. –Carl Jung; ”Spirit and Life” CW 8: The Structure and Dynamics of the Psyche. Page 645.



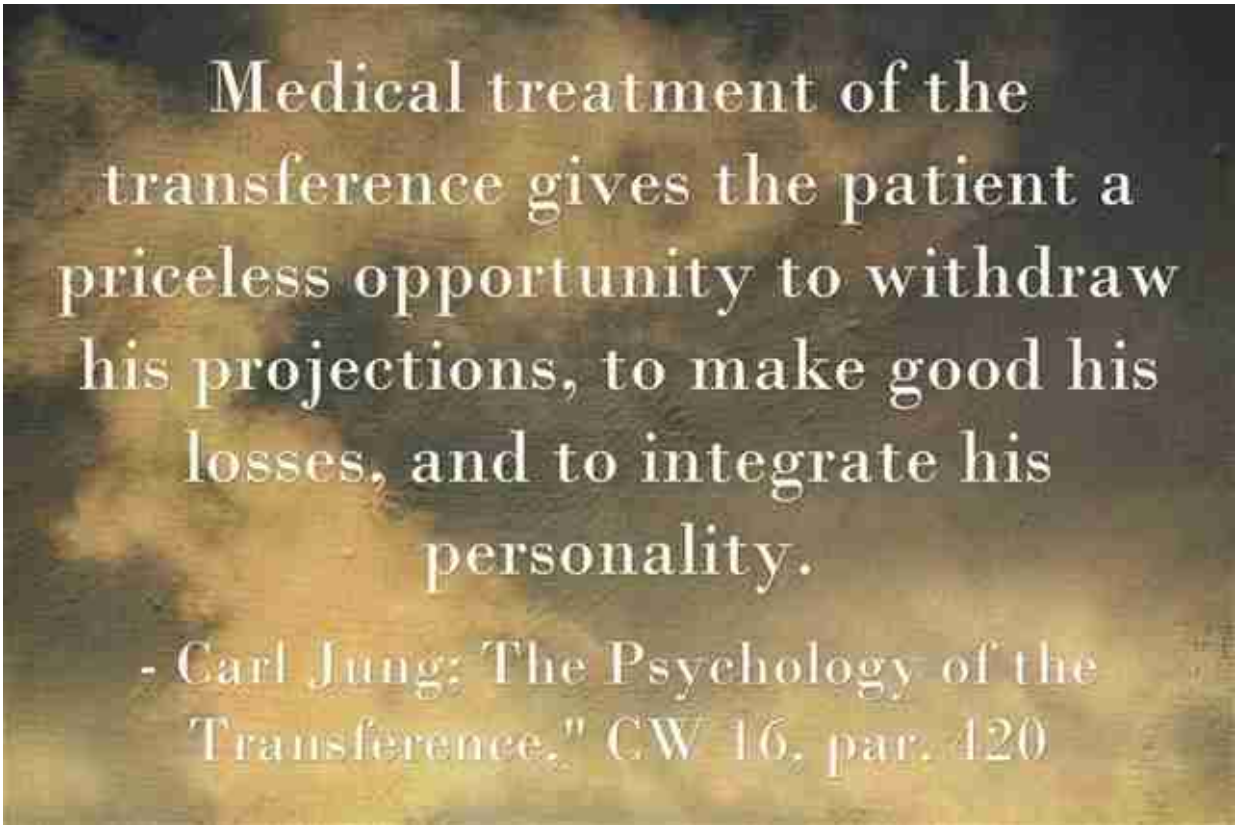
Every advance, every conceptual achievement of mankind, has been connected with an advance in self-awareness: man differentiated himself from the object and faced Nature as something distinct from her. Any reorientation of psychological attitude will have to follow the same road. Carl Jung; "General Aspects of Dream Psychology"; CW 8: The Structure and Dynamics of the Psyche. Page 523.



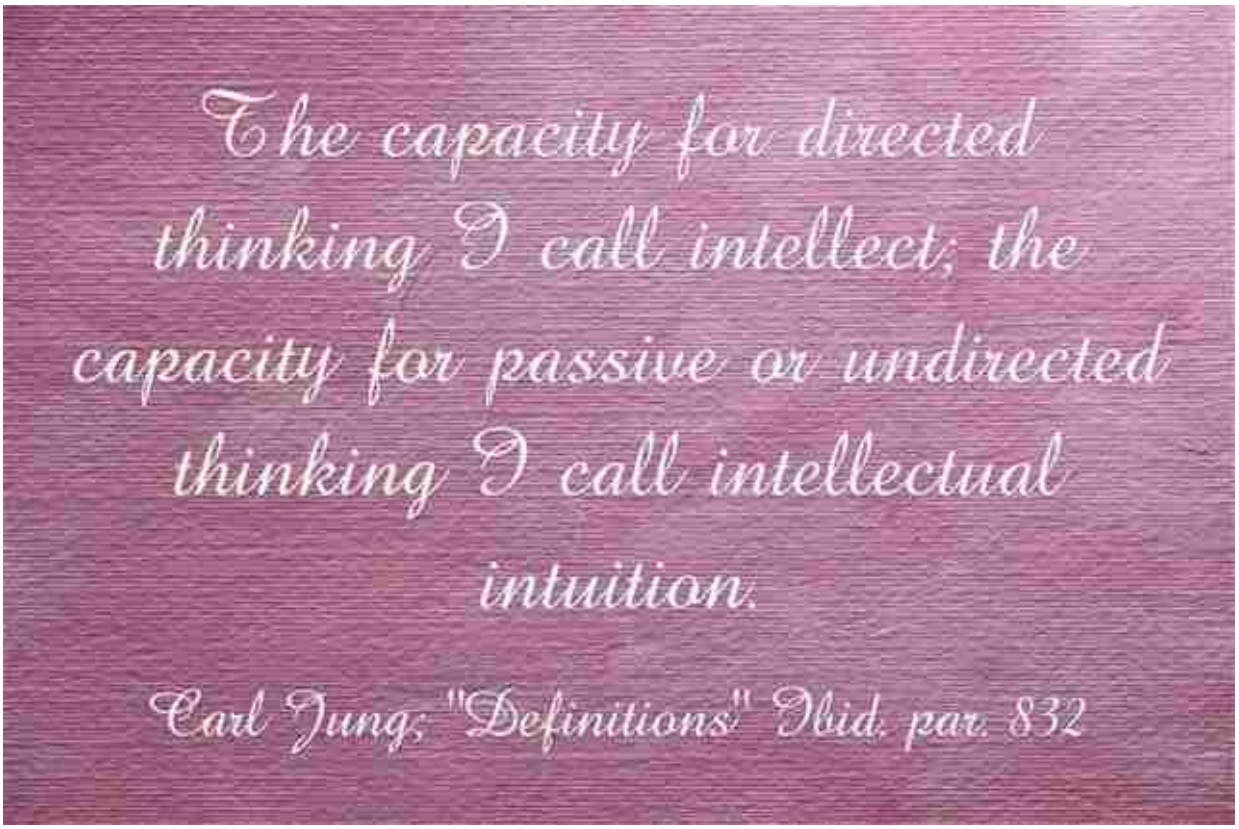
An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient's psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis. Carl Jung; "The Therapeutic Value of Abreaction," CW 16, par. 277.



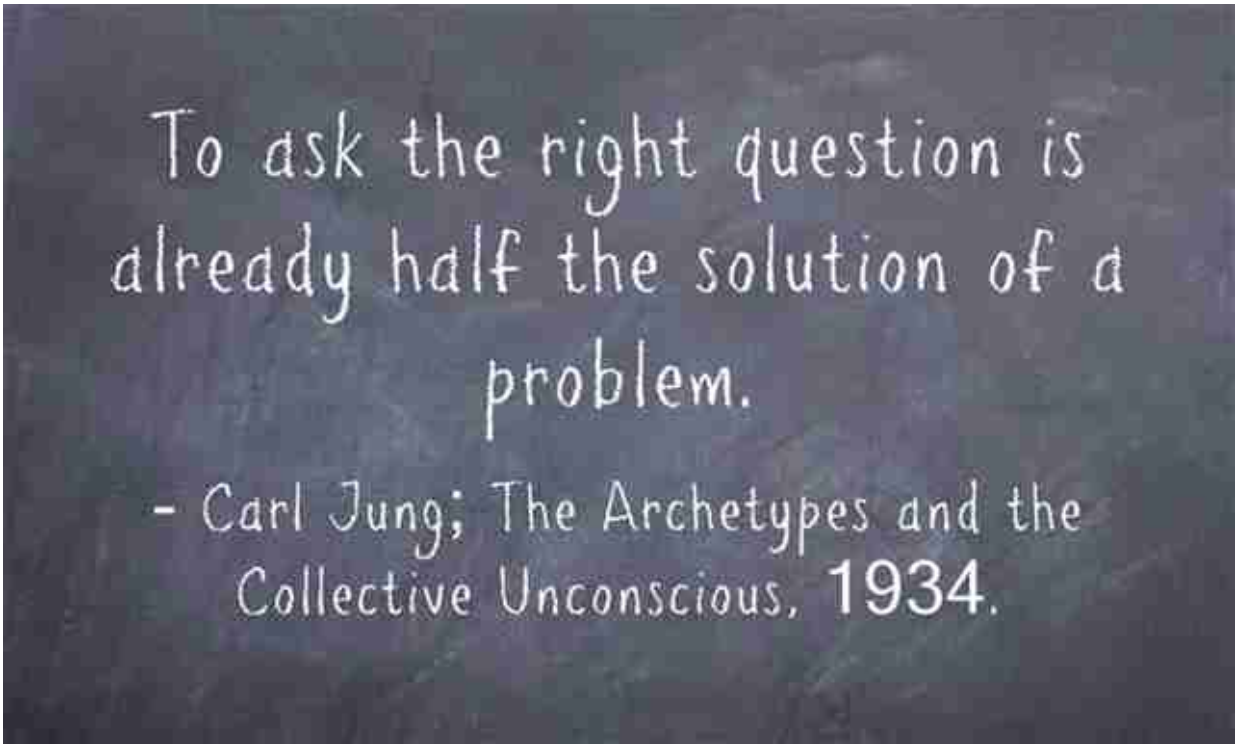
There is no recrossing the Rubicon. Carl Jung; ”Individual Dream Symbolism in Relation to Alchemy”, 1935.



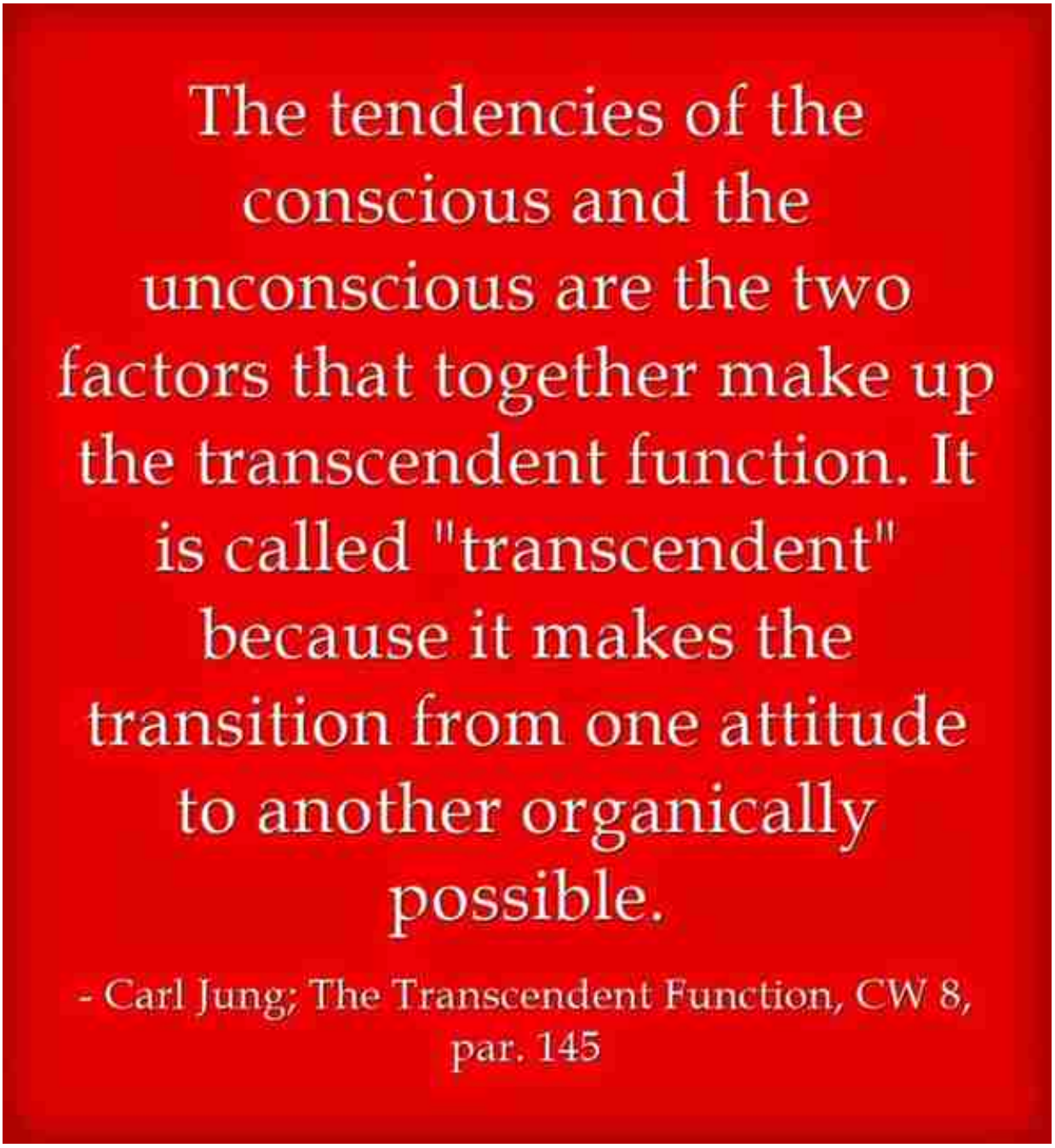
Medical treatment of the transference gives the patient a priceless opportunity to withdraw his projections, to make good his losses, and to integrate his personality. Carl Jung; The Psychology of the Transference," CW 16, par. 420.



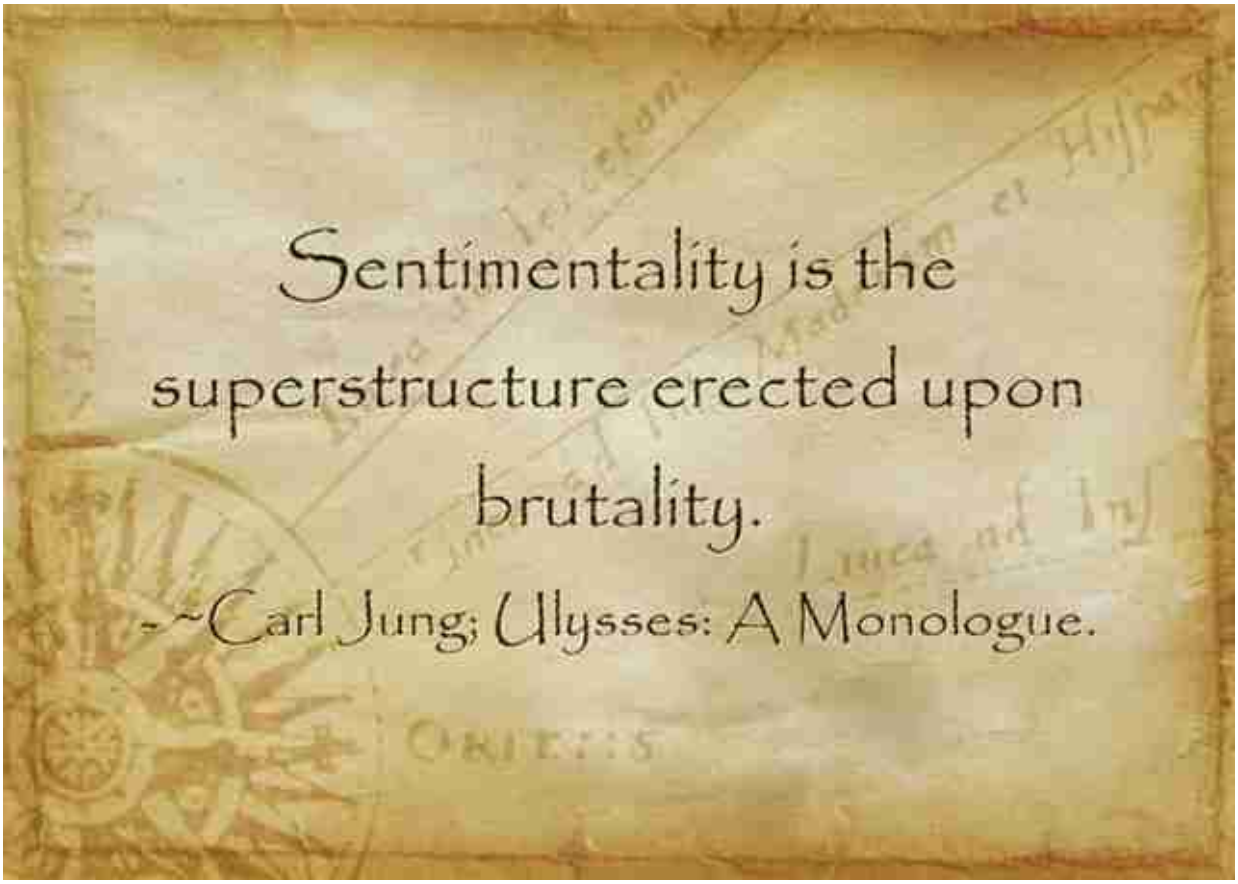
The capacity for directed thinking I call intellect; the capacity for passive or undirected thinking I call intellectual intuition. Carl Jung; "Definitions" Ibid. par. 832.



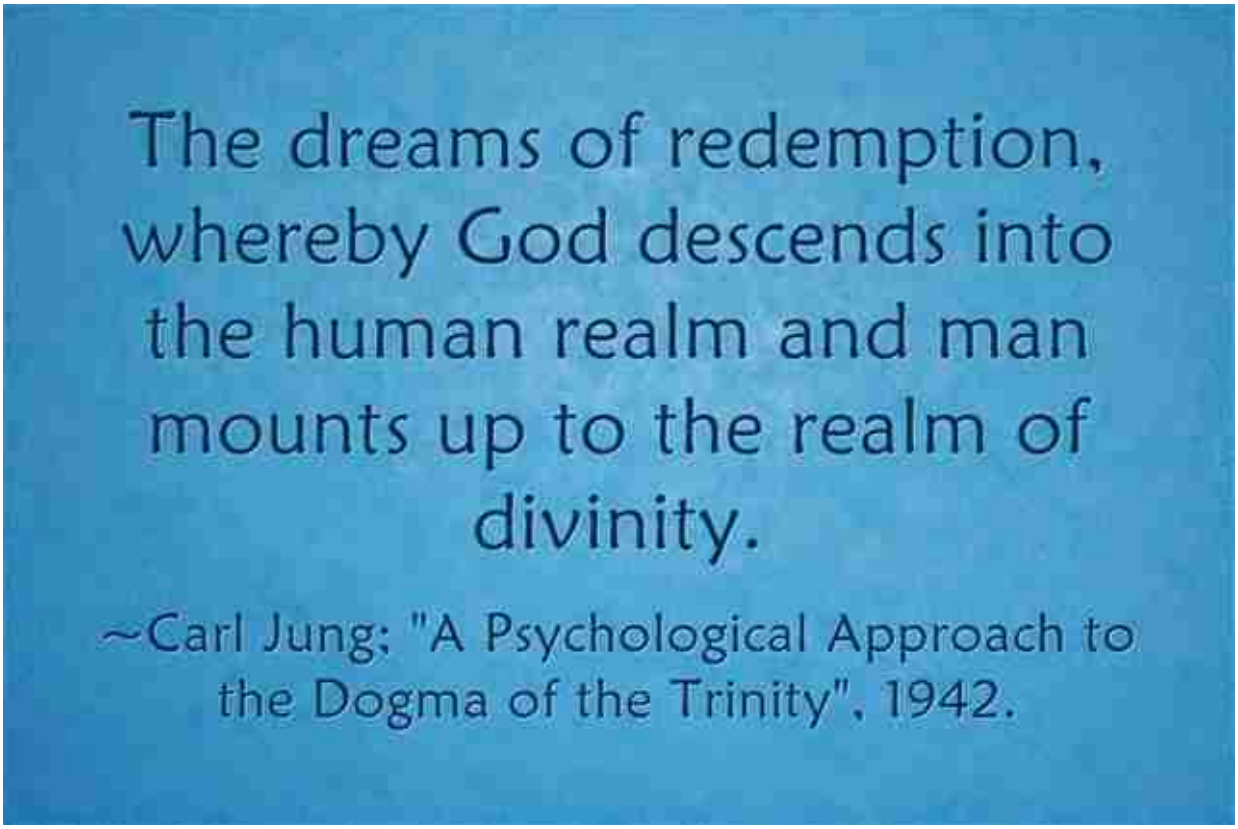
To ask the right question is already half the solution of a problem. Carl Jung; The Archetypes and the Collective Unconscious, 1934.



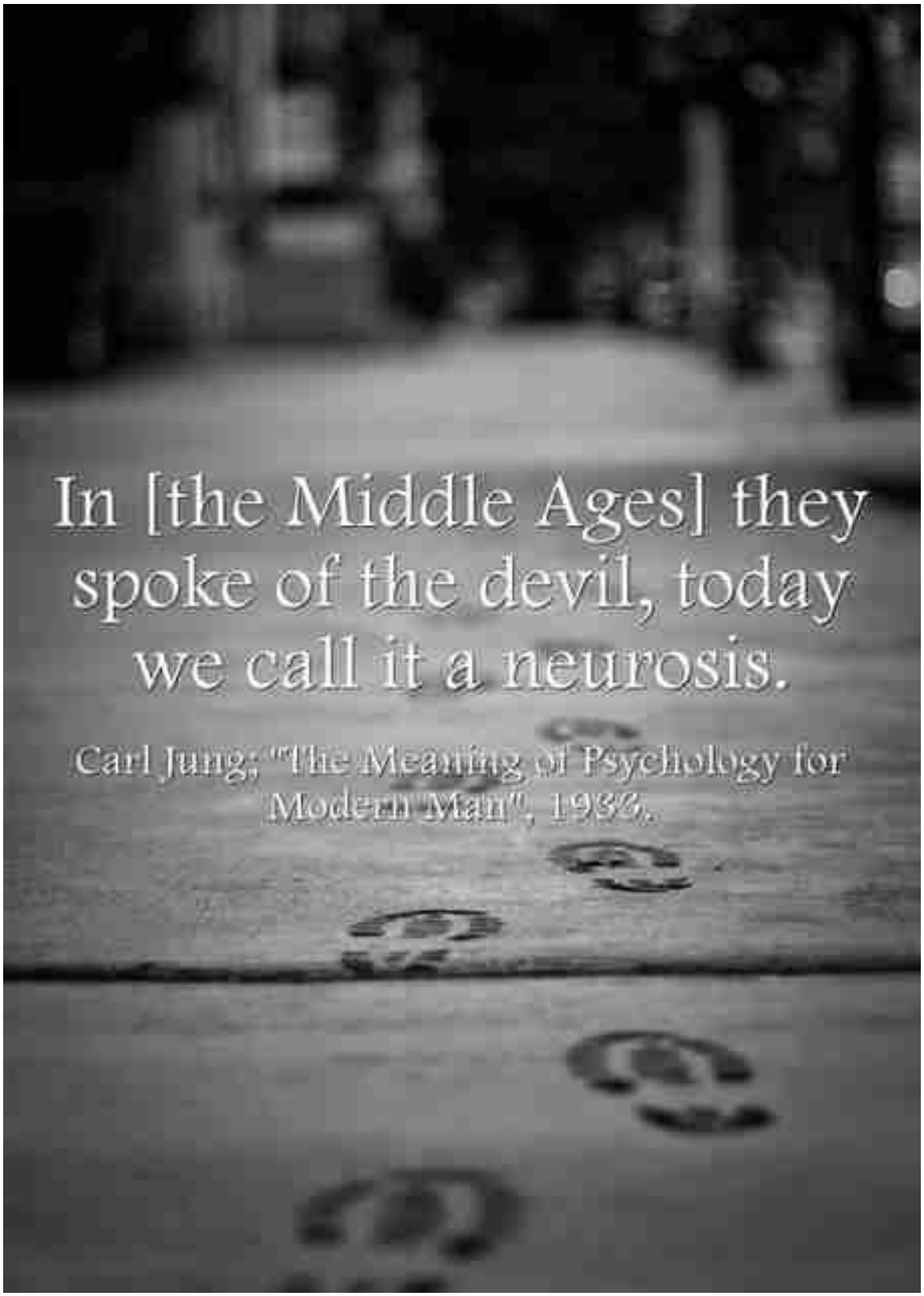
The tendencies of the conscious and the unconscious are the two factors that together make up the transcendent function. It is called ”transcendent” because it makes the transition from one attitude to another organically possible. Carl Jung; The Transcendent Function, CW 8, par. 145.



Sentimentality is the superstructure erected upon brutality. Carl Jung; Ulysses: A Monologue.

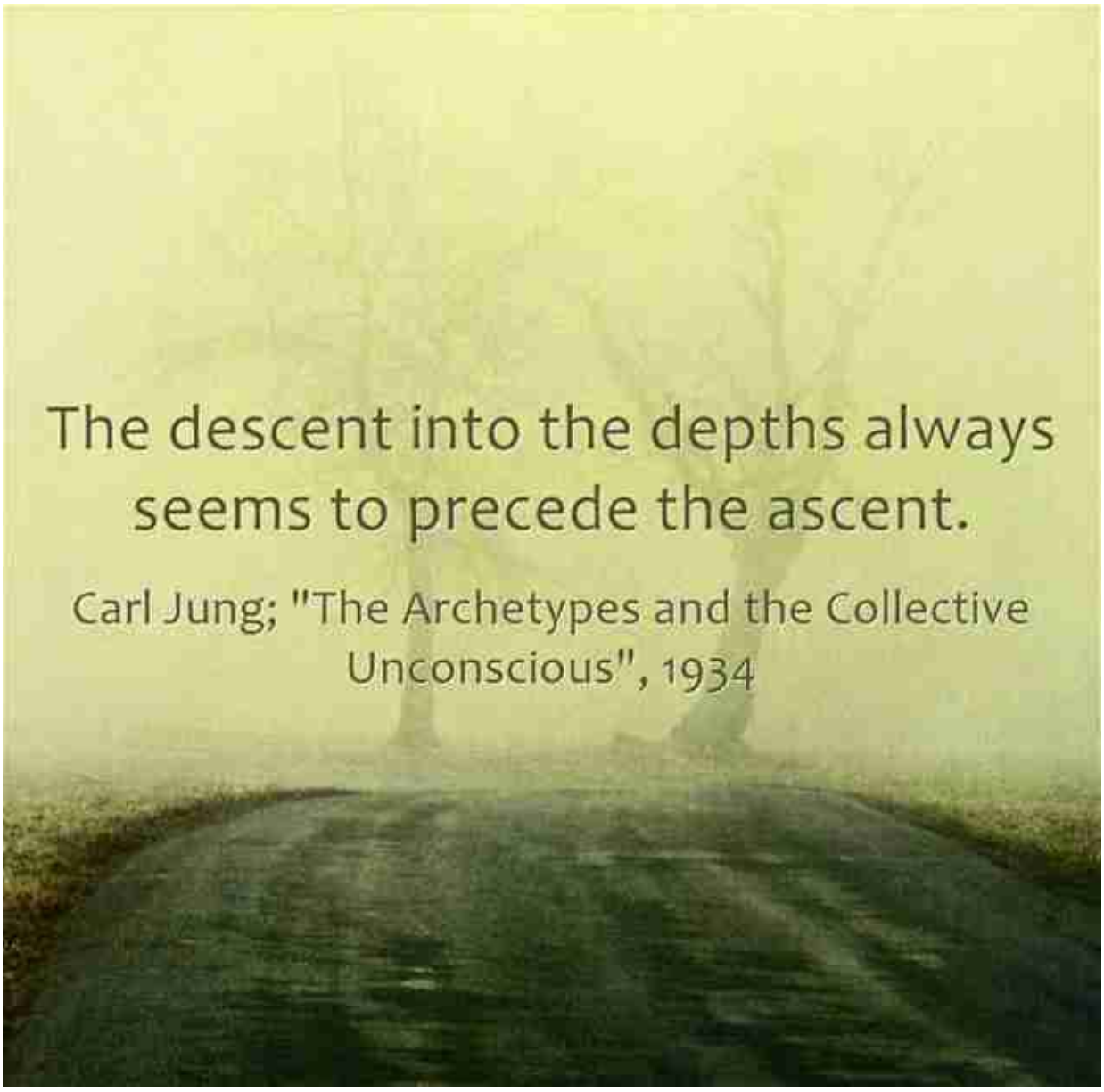


The dreams of redemption, whereby God descends into the human realm and man mounts up to the realm of divinity. Carl Jung; ”A Psychological Approach to the Dogma of the Trinity”, 1942.

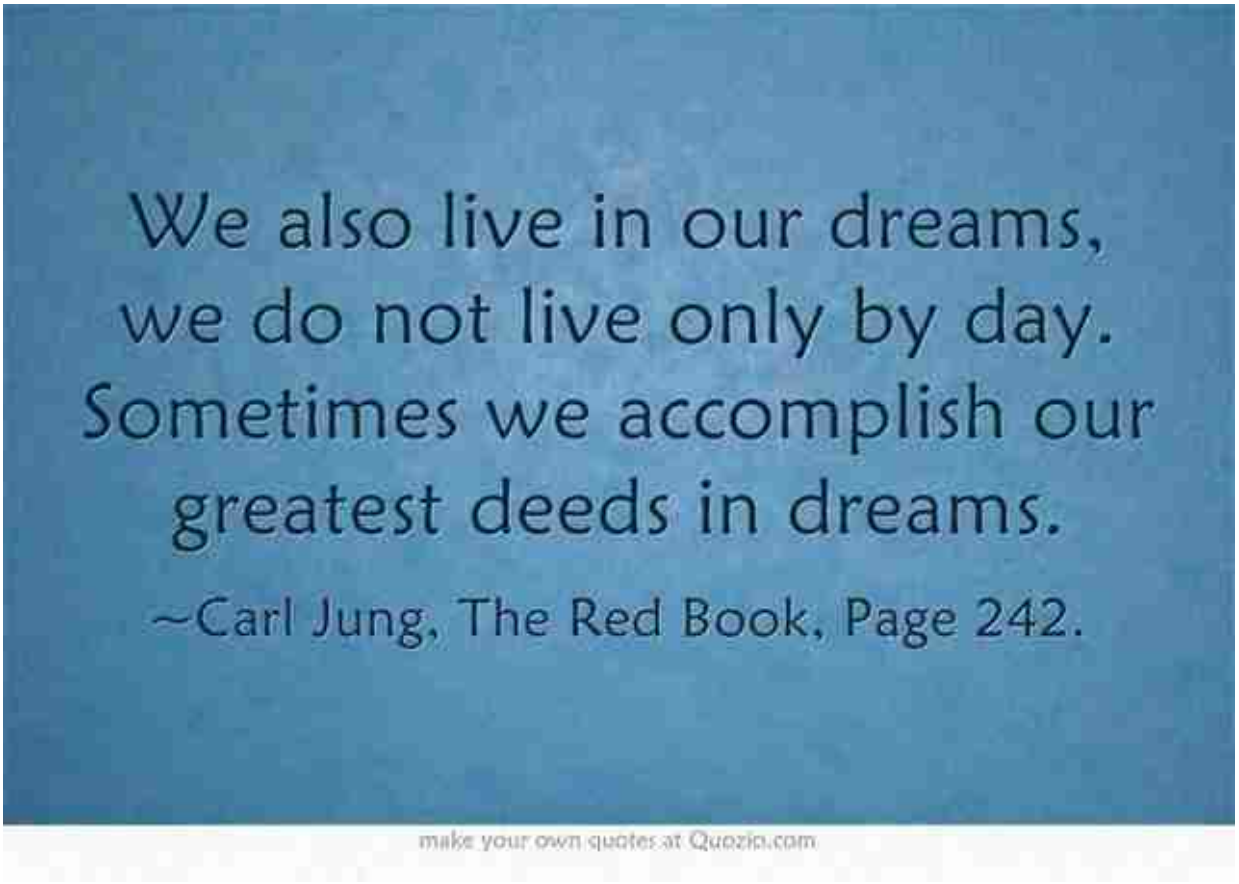


In [the Middle Ages] they spoke of the devil, today we call it a neurosis. Carl Jung; ”The Meaning of Psychology for

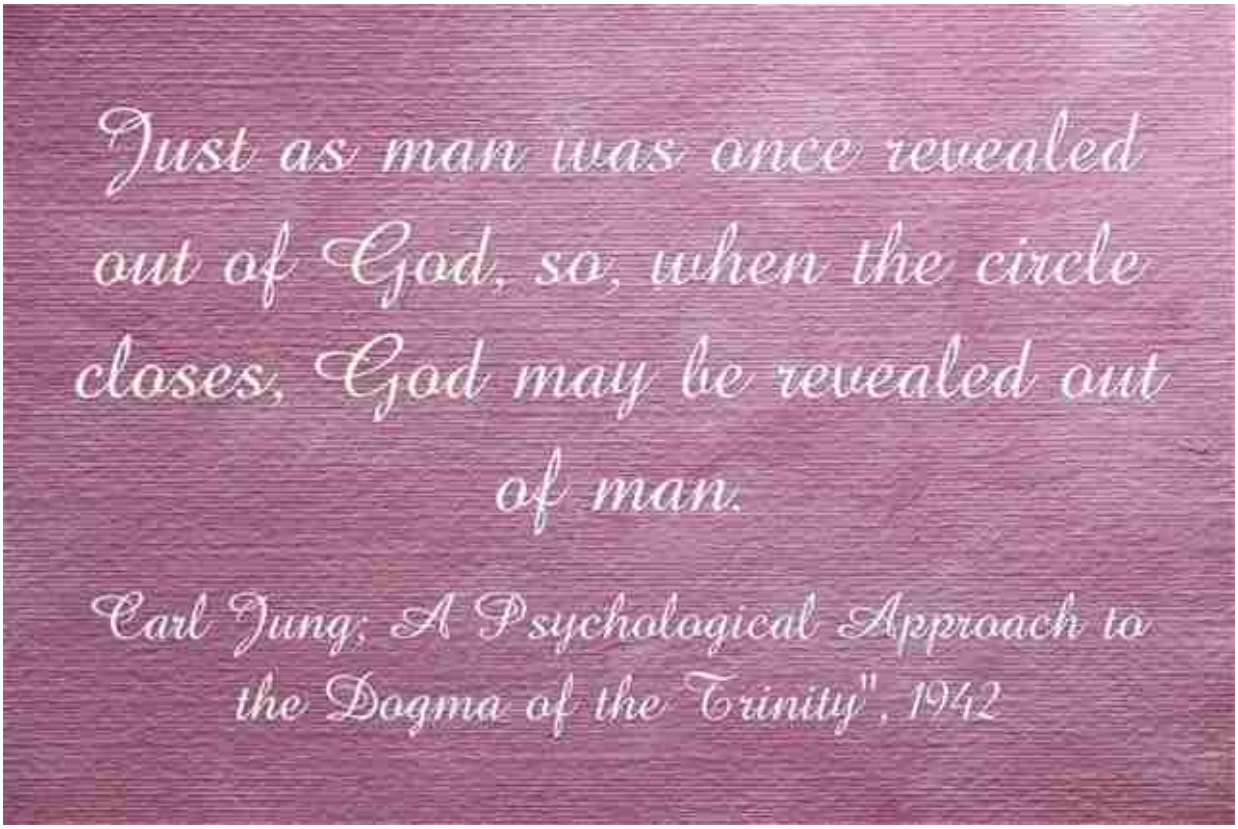
Modern Man”, 1933.



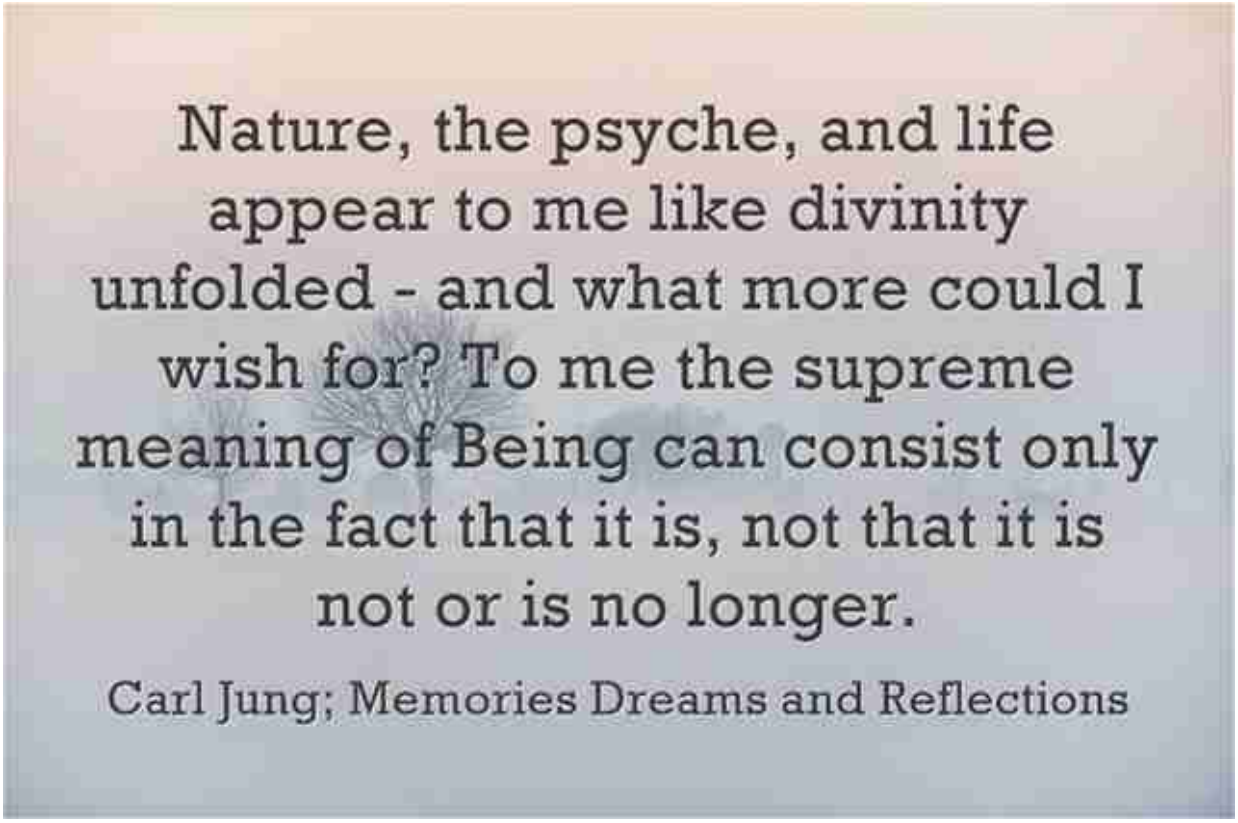
The descent into the depths always seems to precede the ascent. Carl Jung; ”The Archetypes and the Collective Unconscious”, 1934.



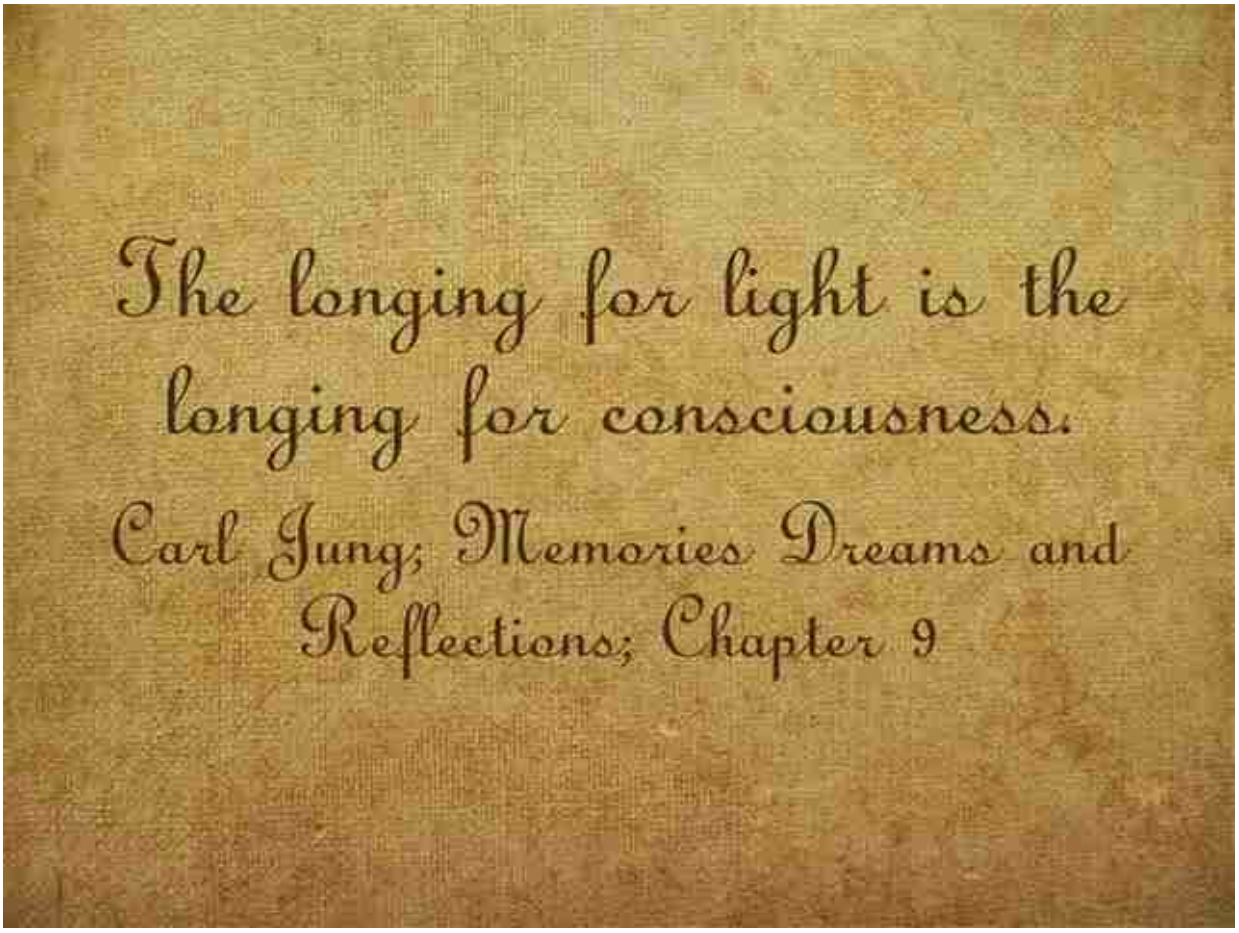
We also live in our dreams, we do not live only by day. Sometimes we accomplish our greatest deeds in dreams. Carl Jung; The Red Book. Page 242.



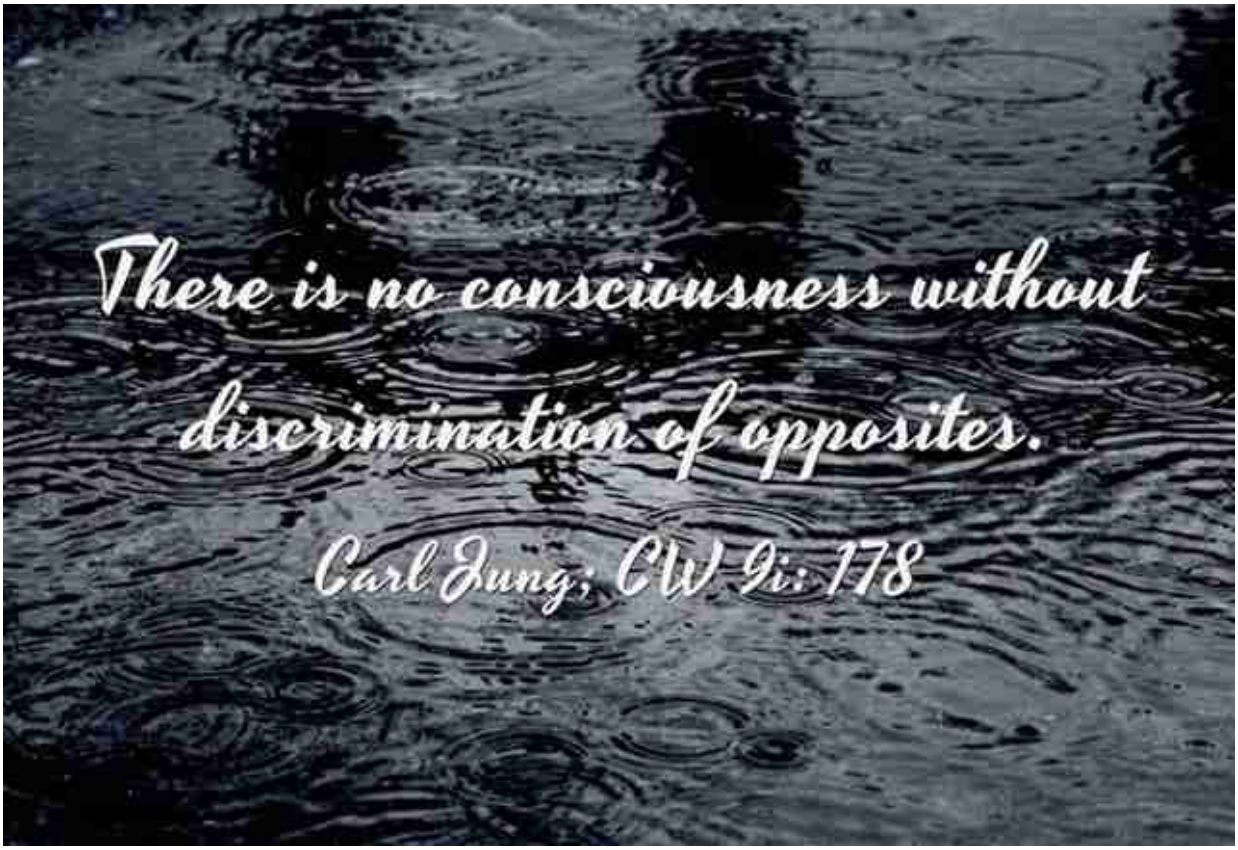
Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man. Carl Jung; A Psychological Approach to the Dogma of the Trinity", 1942.



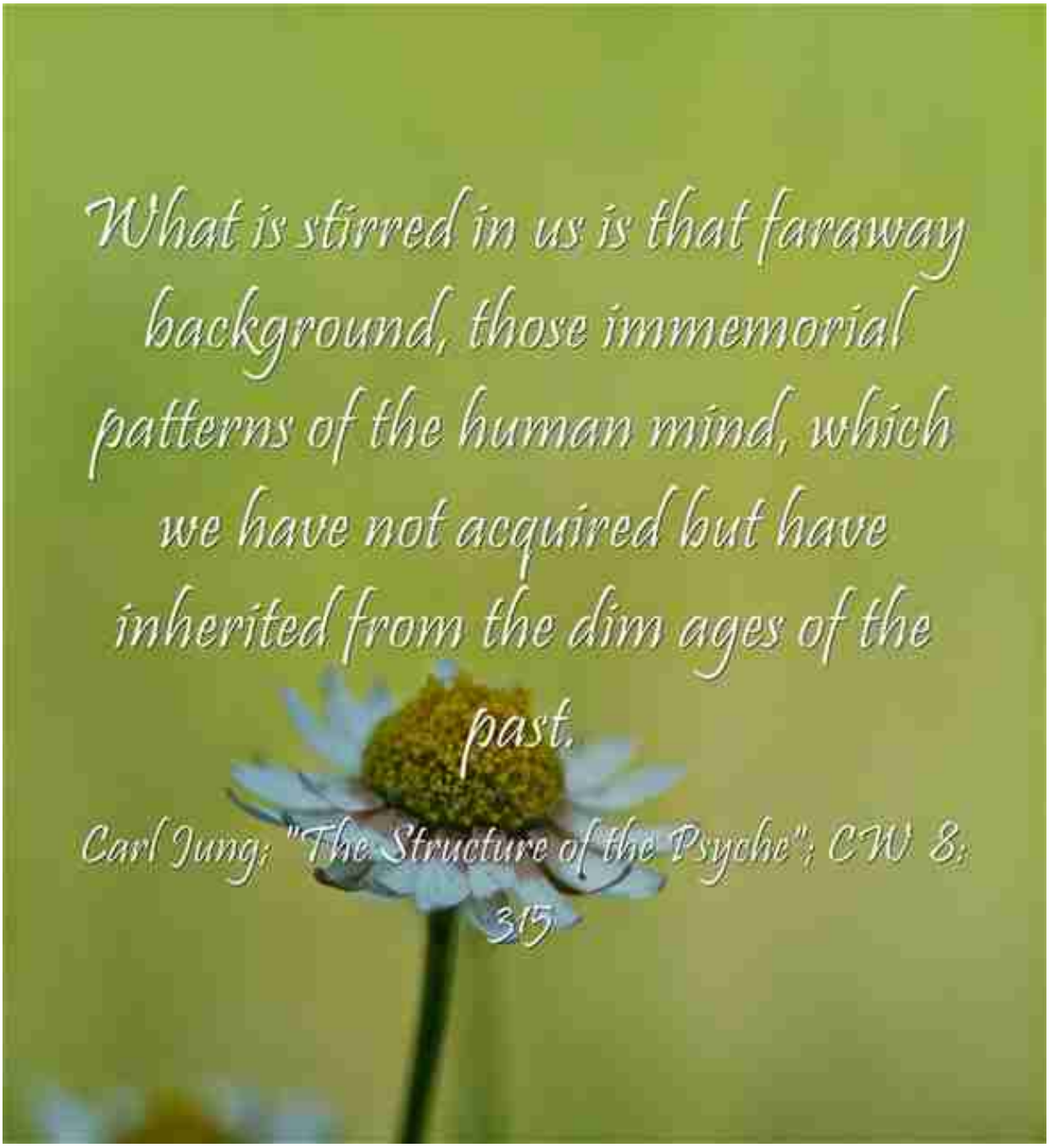
Nature, the psyche, and life appear to me like divinity unfolded - and what more could I wish for? To me the supreme meaning of Being can consist only in the fact that it is, not that it is not or is no longer. Carl Jung; Memories Dreams and Reflections



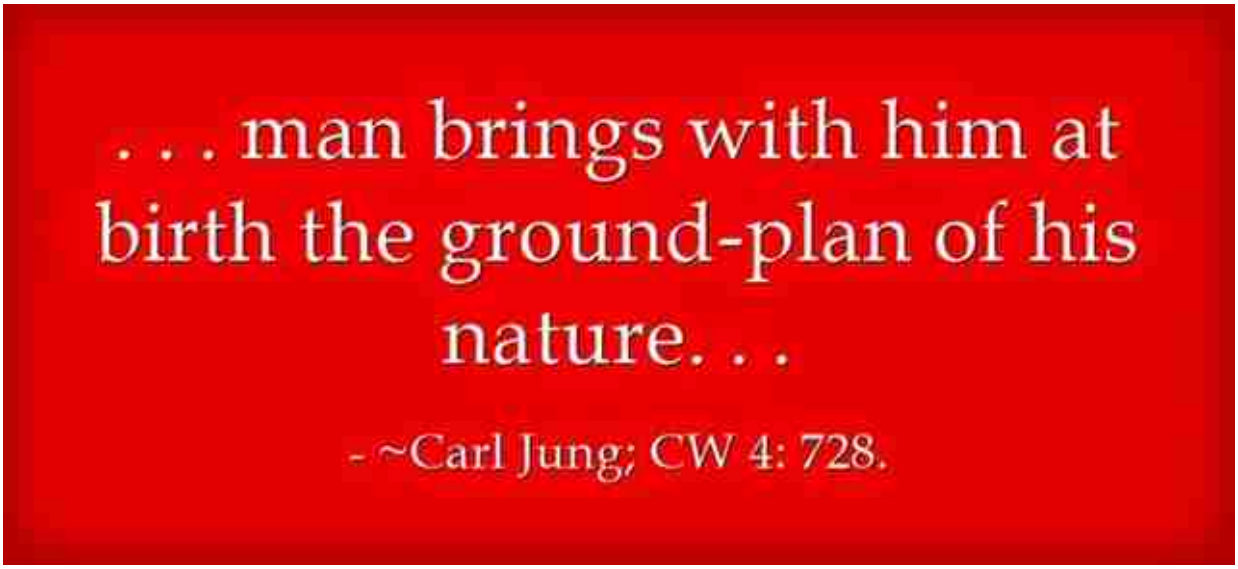
The longing for light is the longing for consciousness. Carl Jung; Memories Dreams and Reflections; Chapter 9.



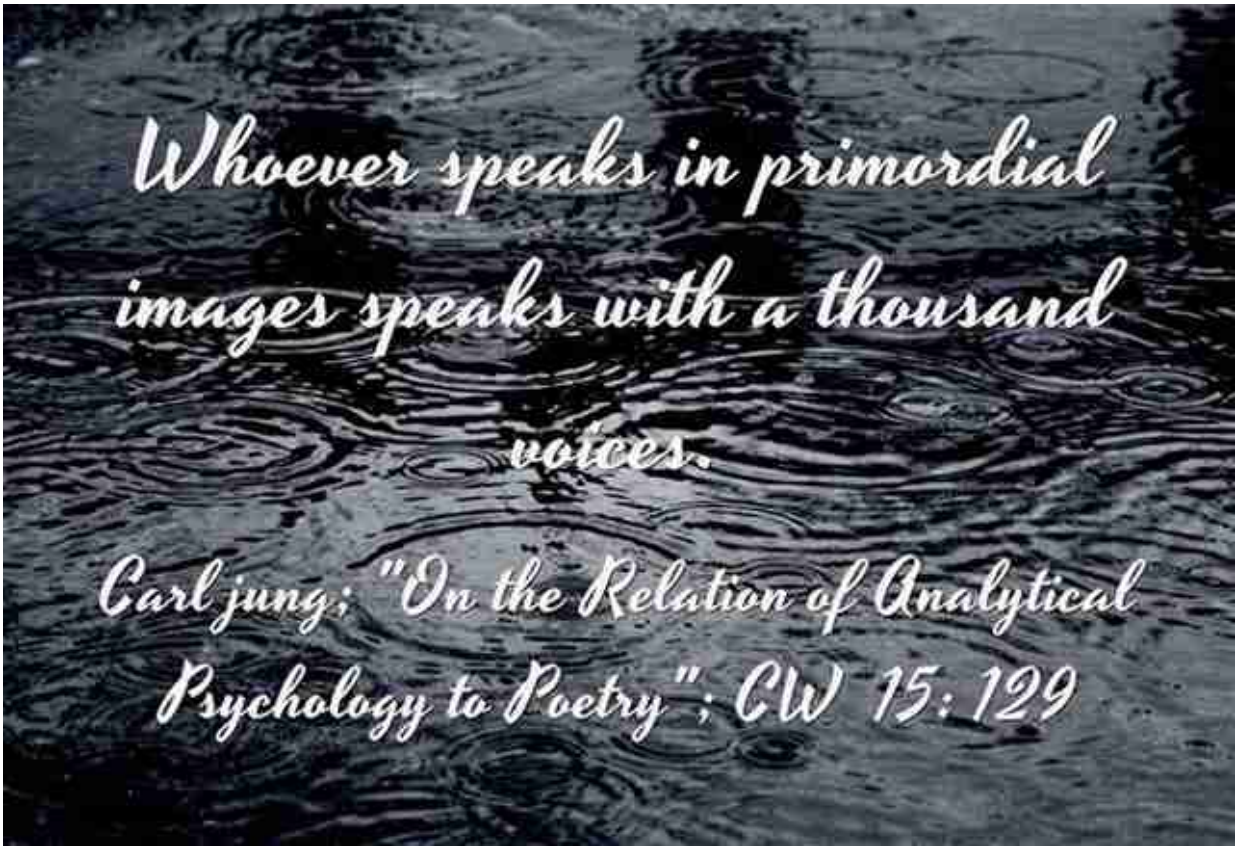
There is no consciousness without discrimination of opposites. Carl Jung; CW 9i: 178/



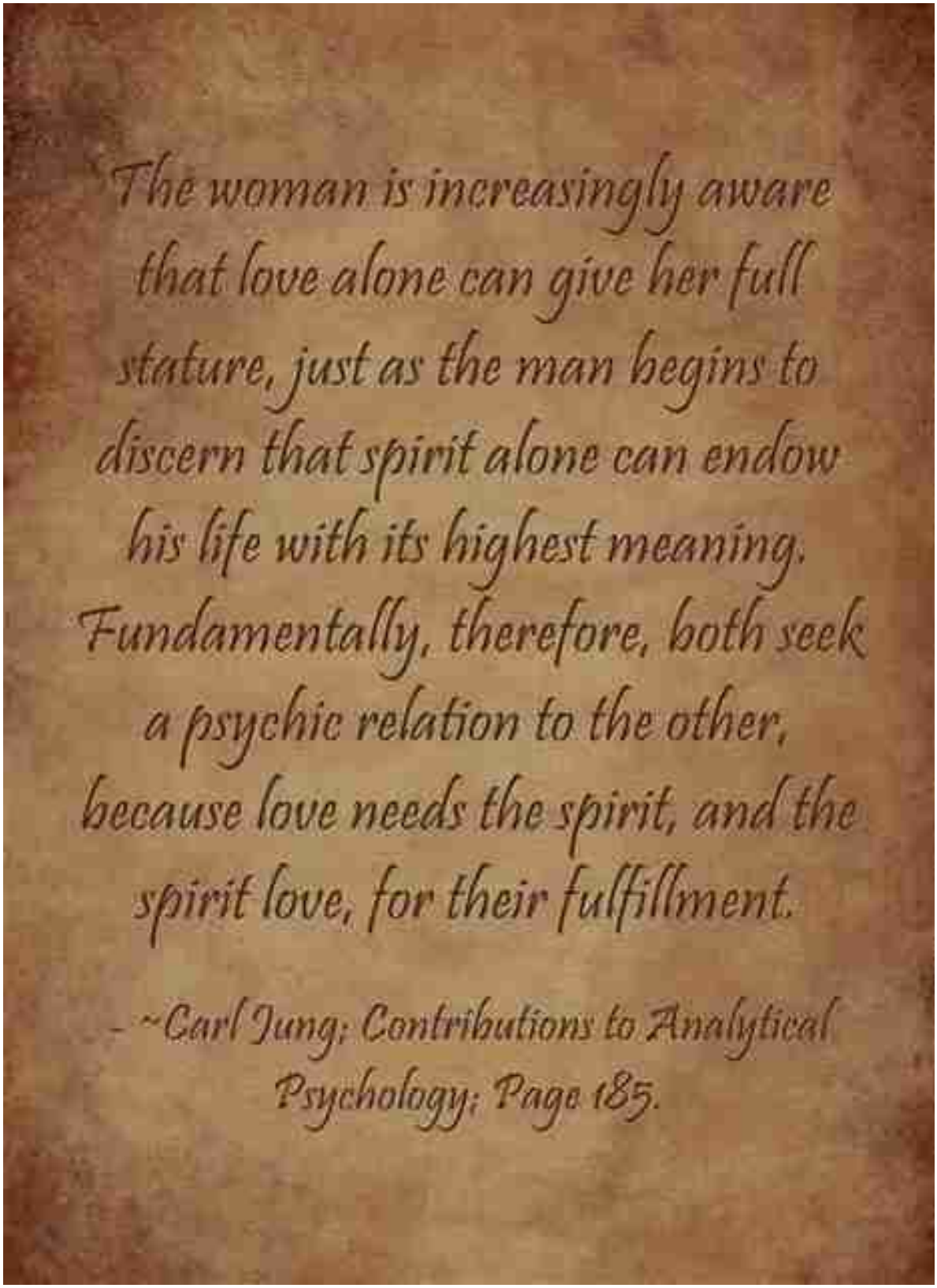
What is stirred in us is that faraway background, those immemorial patterns of the human mind, which we have not acquired but have inherited from the dim ages of the past. Carl Jung; ”The Structure of the Psyche”; CW 8: 315.



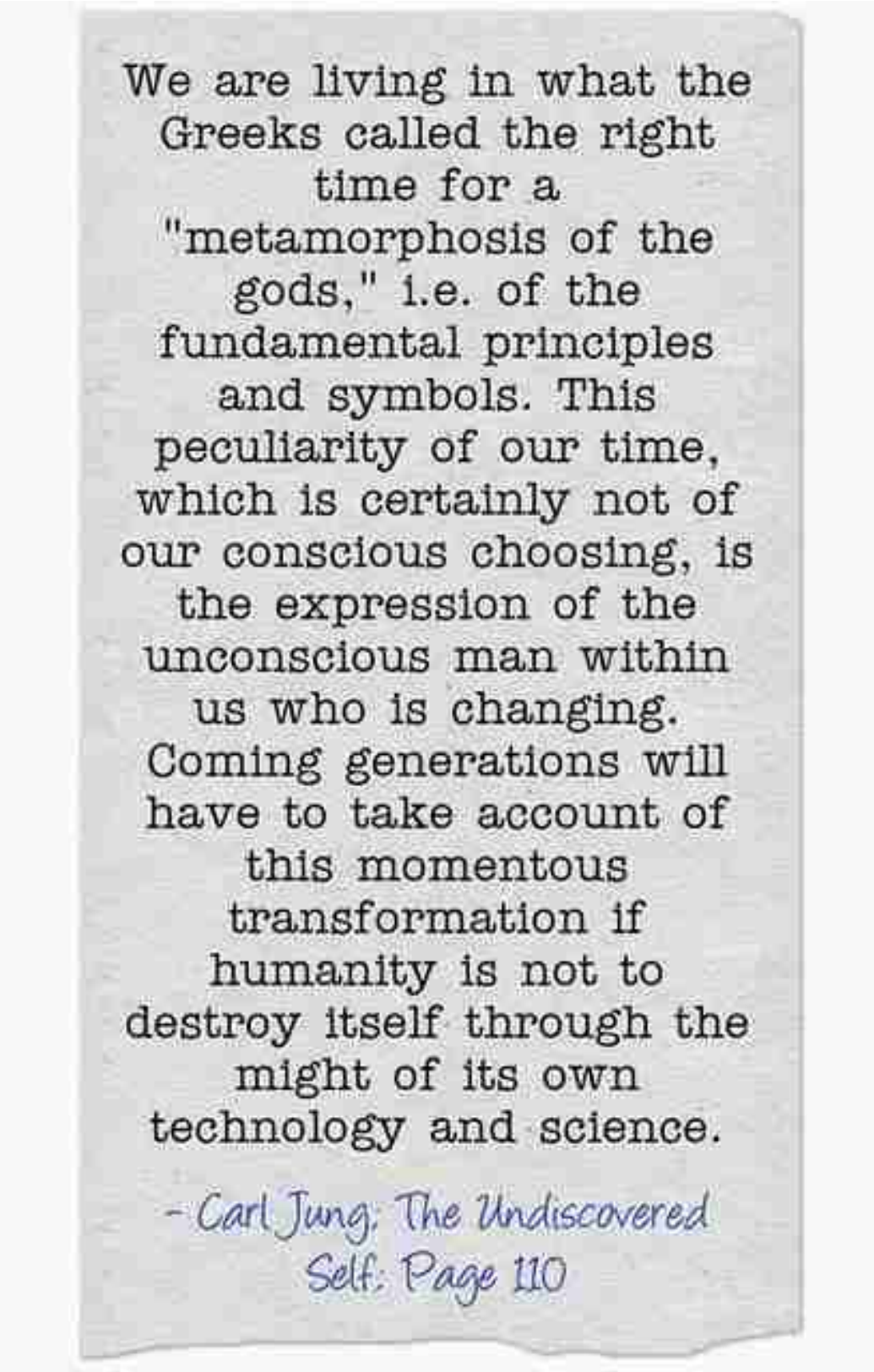
. . . man brings with him at birth the ground-plan of his nature. . . . Carl Jung; CW 4: 728.



Whoever speaks in primordial images speaks with a thousand voices. Carl Jung; "On the Relation of Analytical Psychology to Poetry"; CW 15: 129.

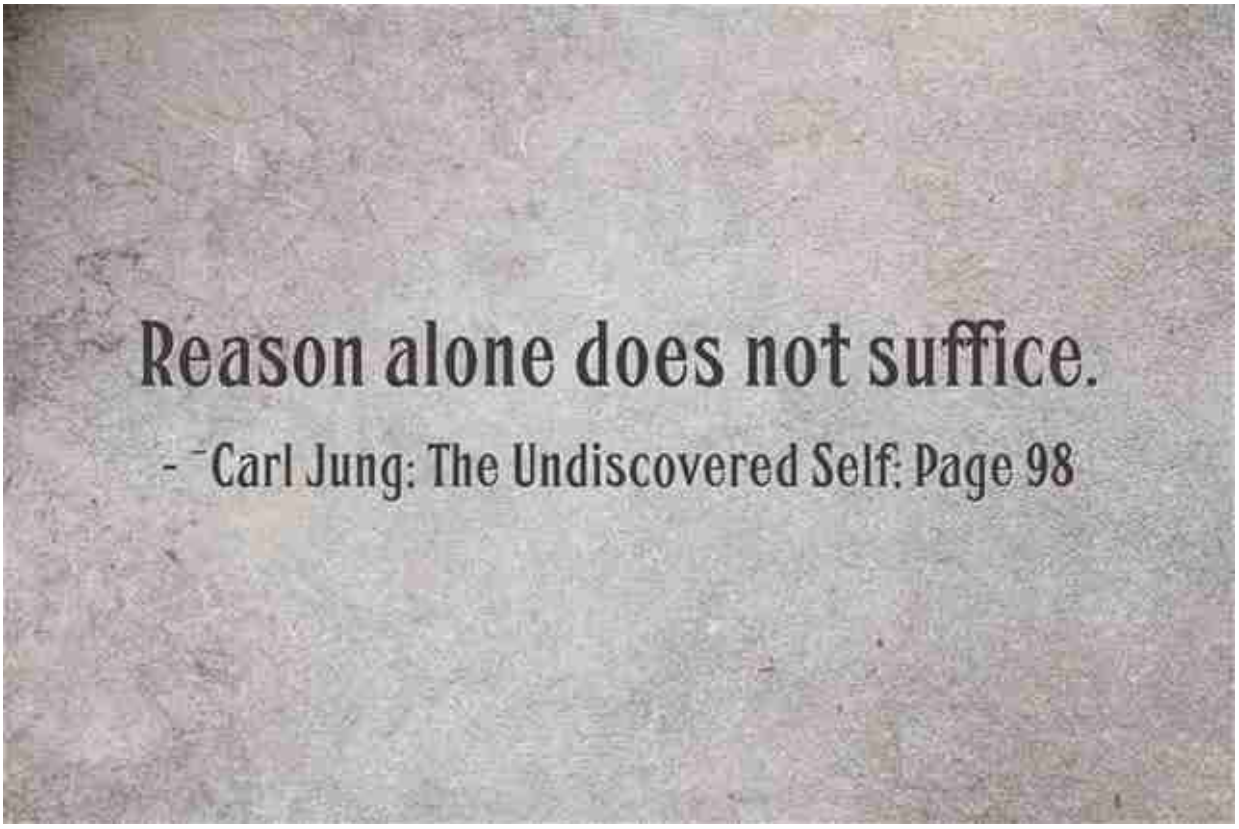


The woman is increasingly aware that love alone can give her full stature, just as the man begins to discern that spirit alone can endow his life with its highest meaning. Fundamentally, therefore, both seek a psychic relation to the other, because love needs the spirit, and the spirit love, for their fulfillment. Carl Jung; Contributions to Analytical Psychology; Page 185.

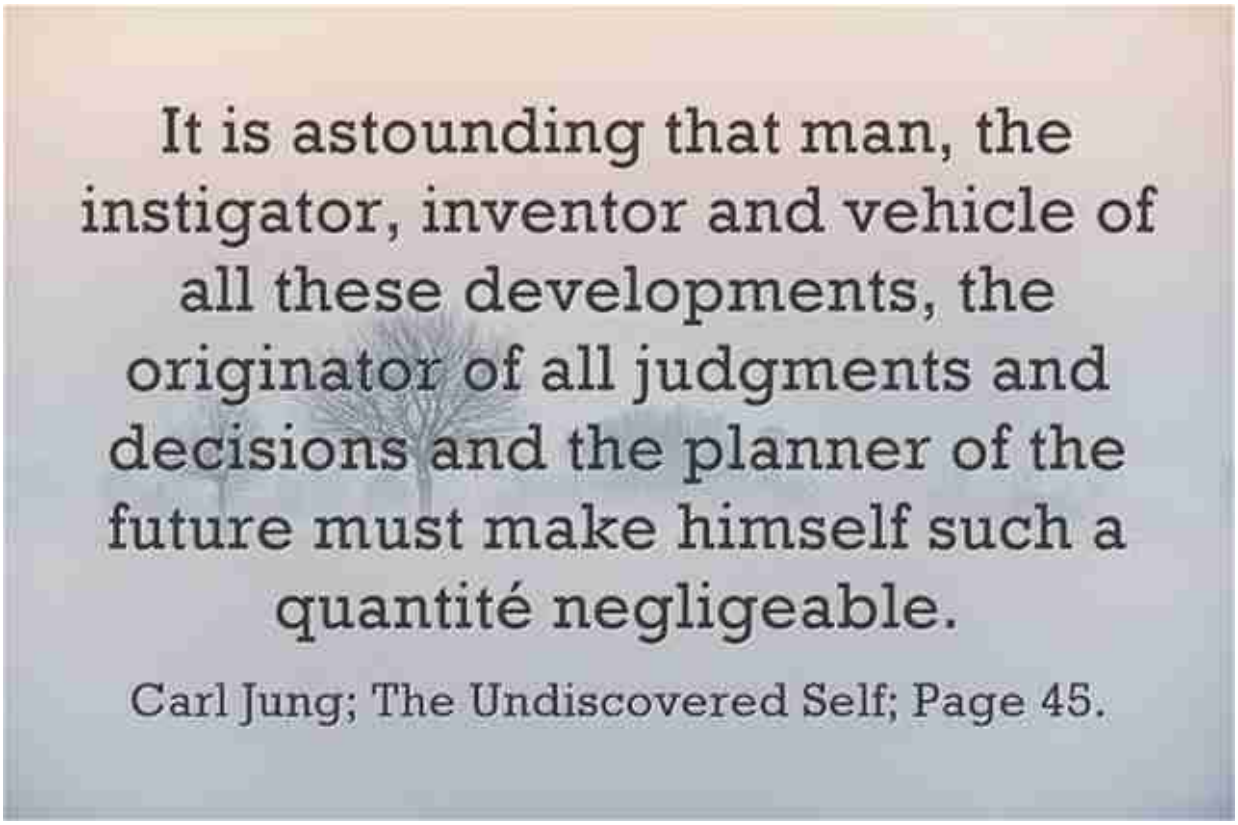


We are living in what the Greeks called the right time for a ”metamorphosis of the gods,” i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous

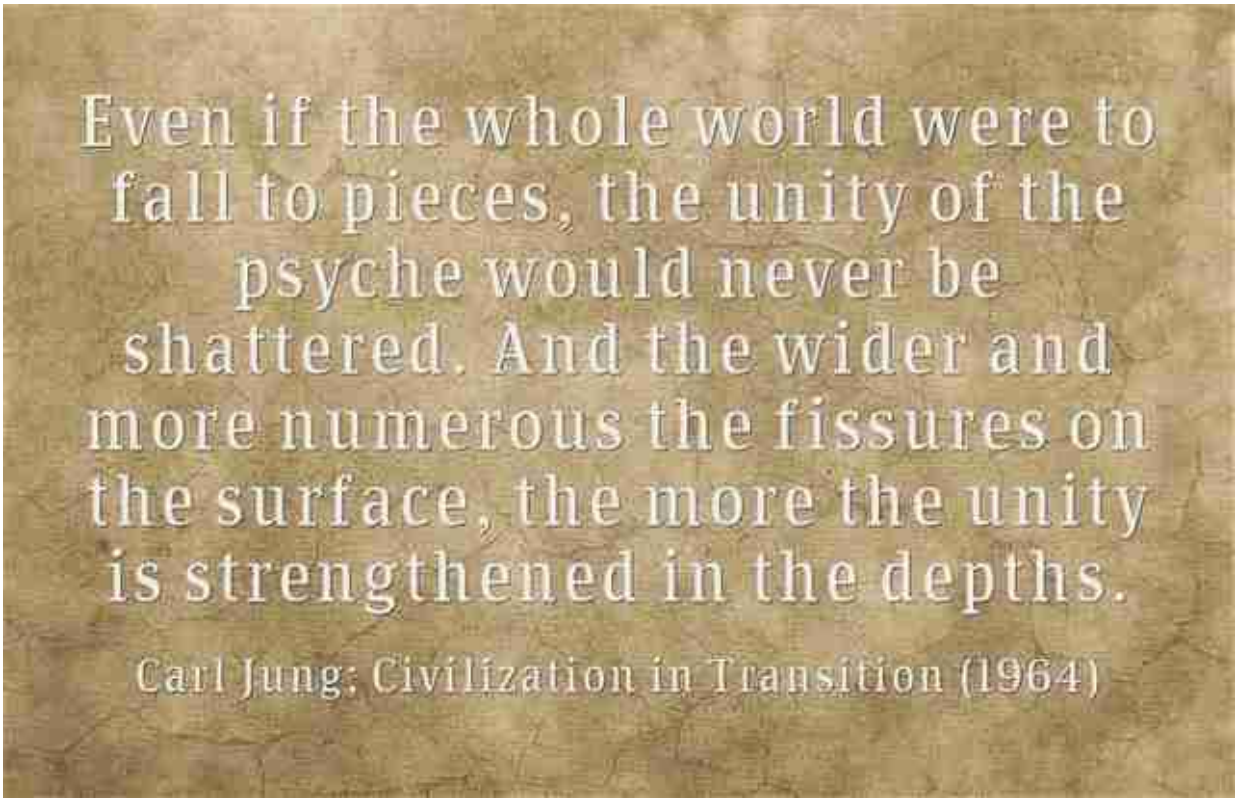
transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.



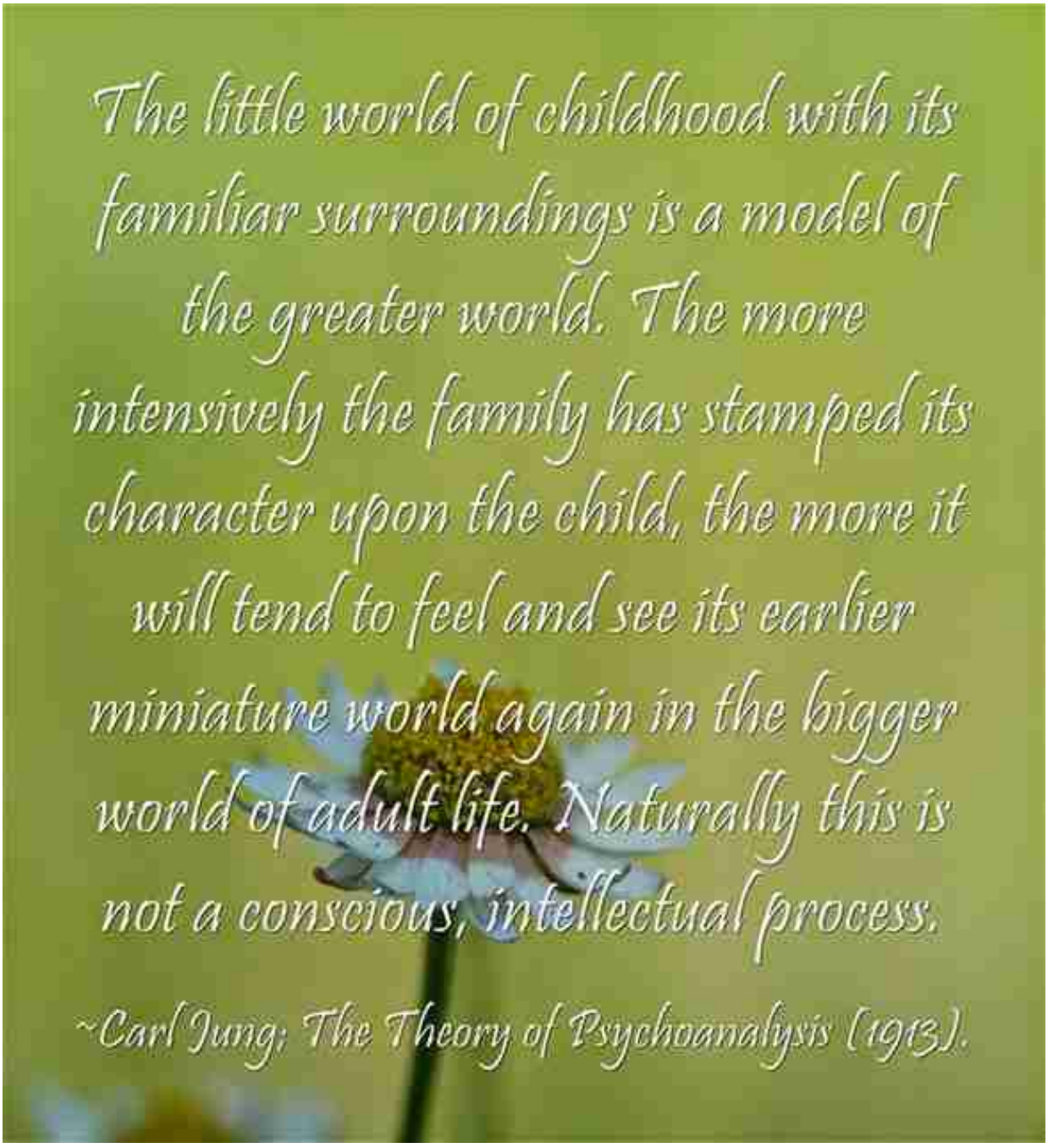
Reason alone does not suffice. Carl Jung; The Undiscovered Self; Page 98.



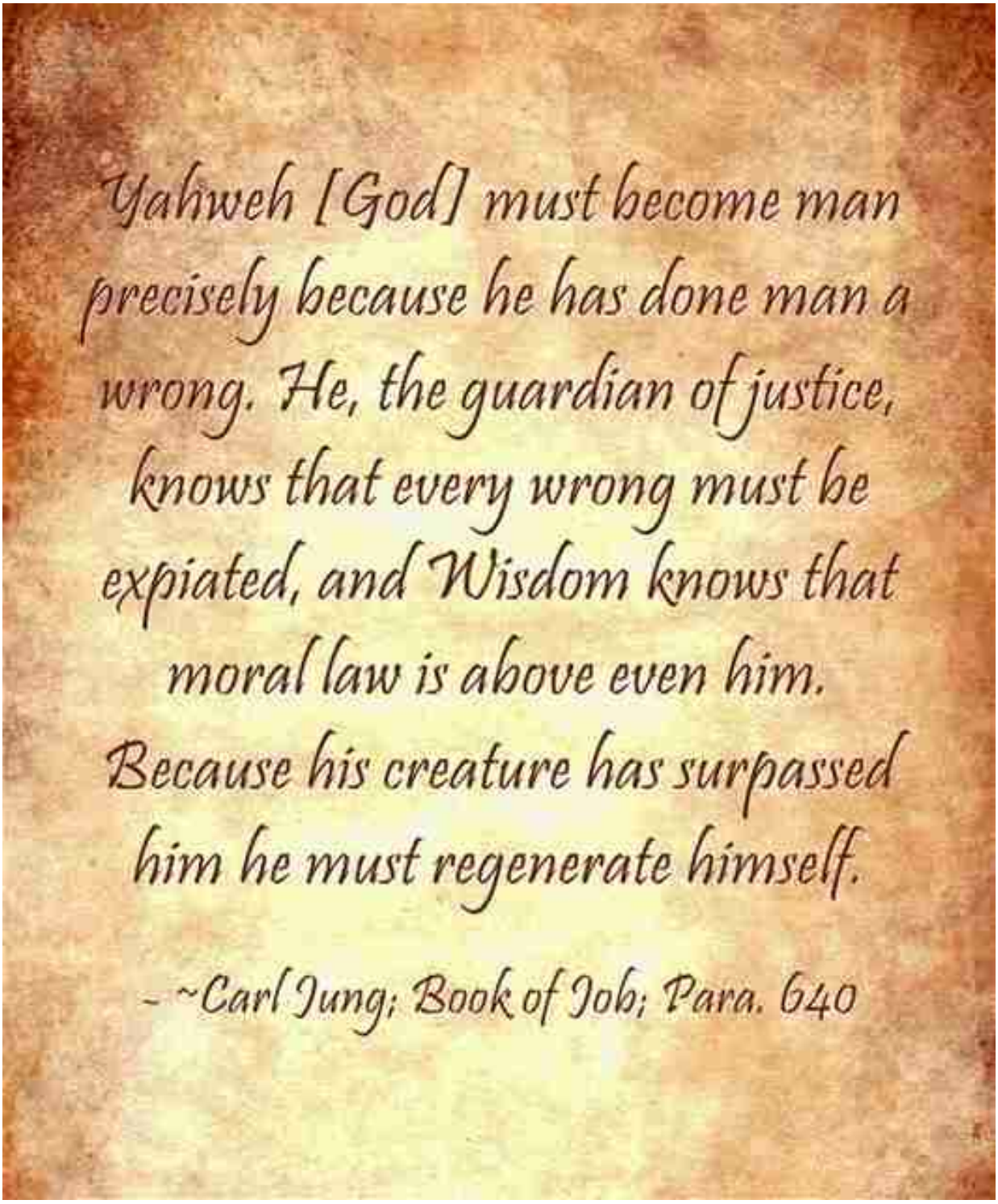
It is astounding that man, the instigator, inventor and vehicle of all these developments, the originator of all judgments and decisions and the planner of the future must make himself such a quantité negligeable. Carl Jung; The Undiscovered Self; Page 45.



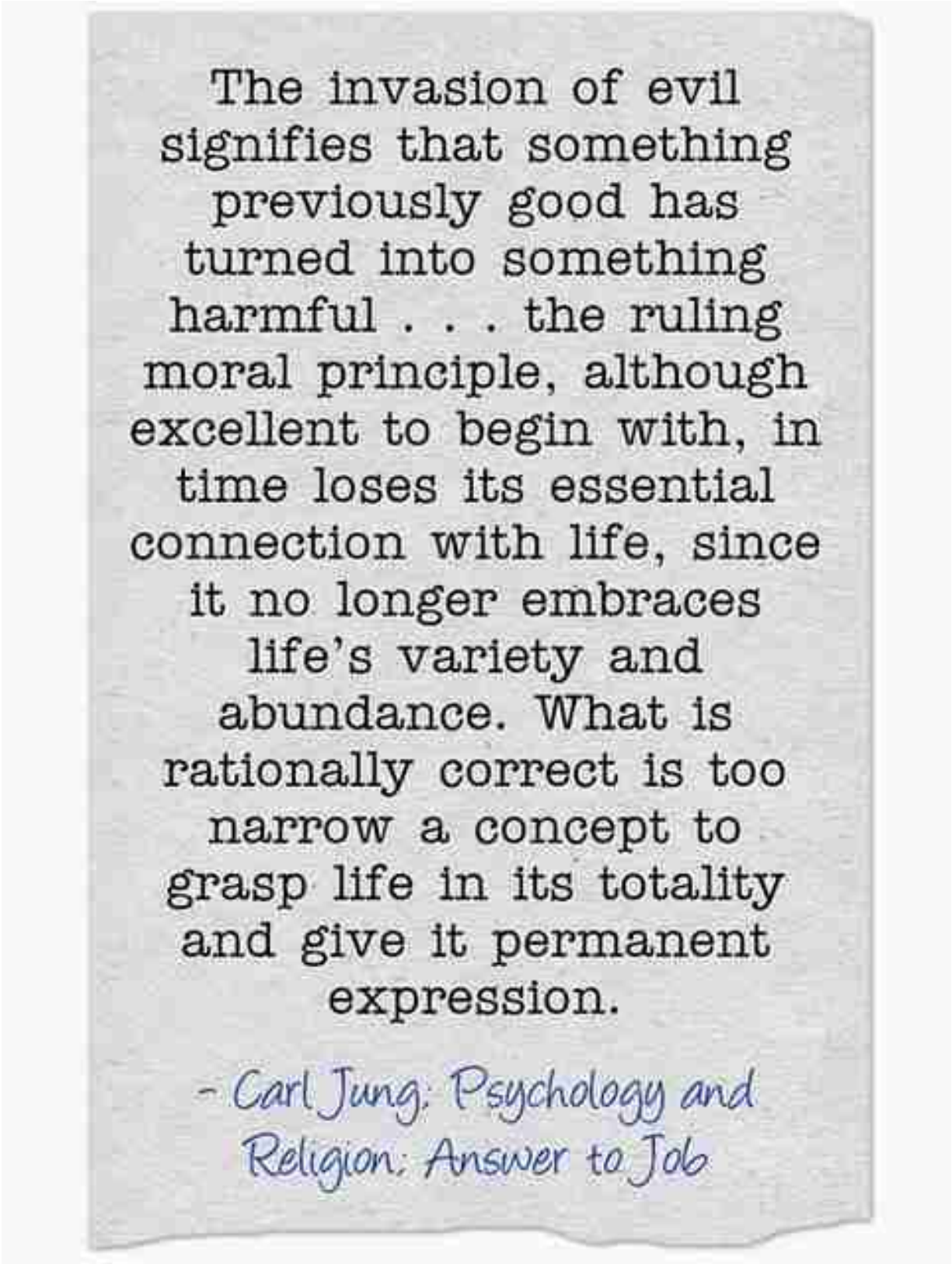
‘Even if the whole world were to fall to pieces, the unity of the psyche would never be shattered. And the wider and more numerous the fissures on the surface, the more the unity is strengthened in the depths. Carl Jung; Civilization in Transition (1964)



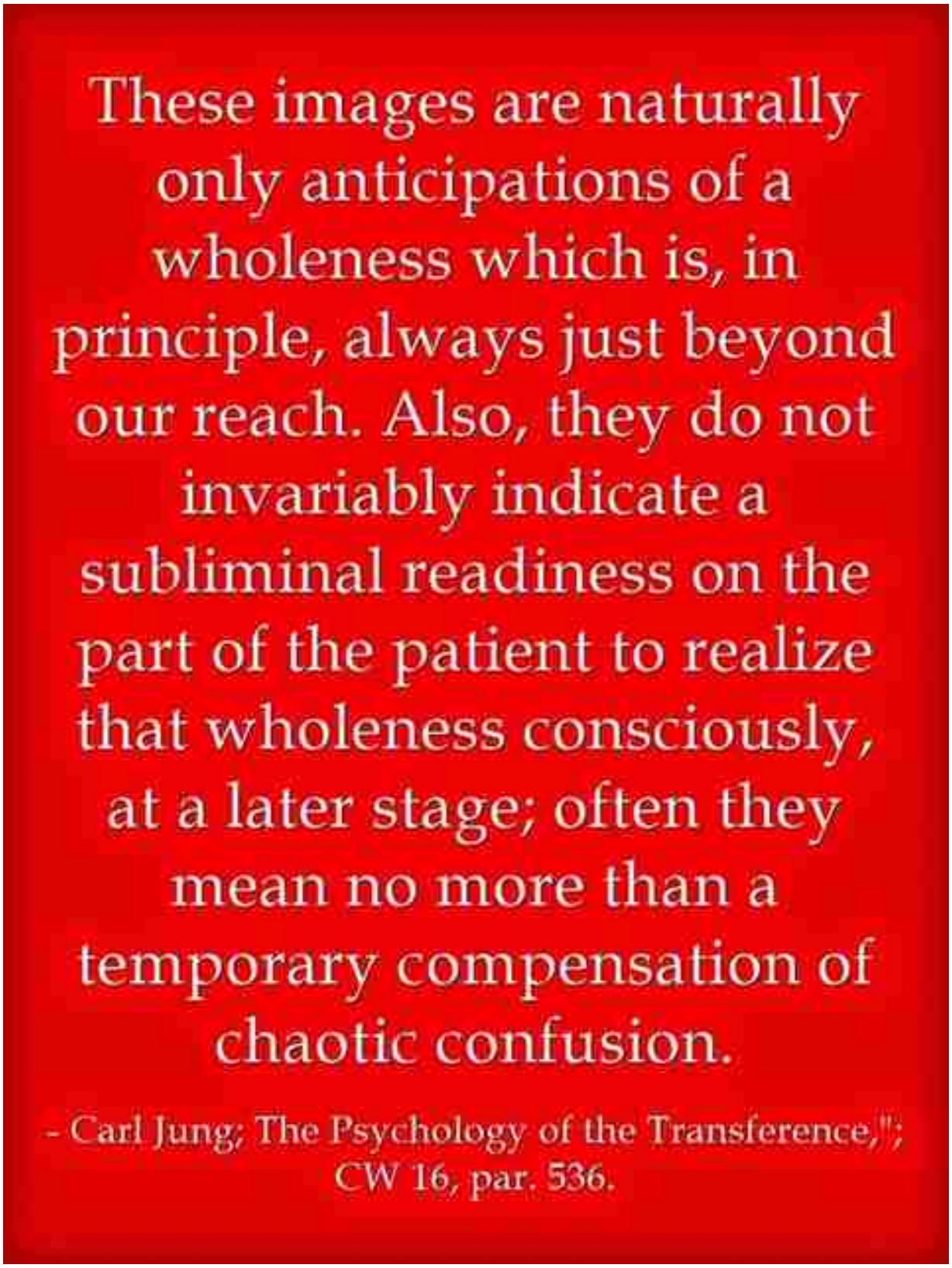
The little world of childhood with its familiar surroundings is a model of the greater world. The more intensively the family has stamped its character upon the child, the more it will tend to feel and see its earlier miniature world again in the bigger world of adult life. Naturally this is not a conscious, intellectual process. Carl Jung; The Theory of Psychoanalysis (1913).



Yahweh [God] must become man precisely because he has done man a wrong. He, the guardian of justice, knows that every wrong must be expiated, and Wisdom knows that moral law is above even him. Because his creature has surpassed him he must regenerate himself. Carl Jung; Book of Job; Para. 640.

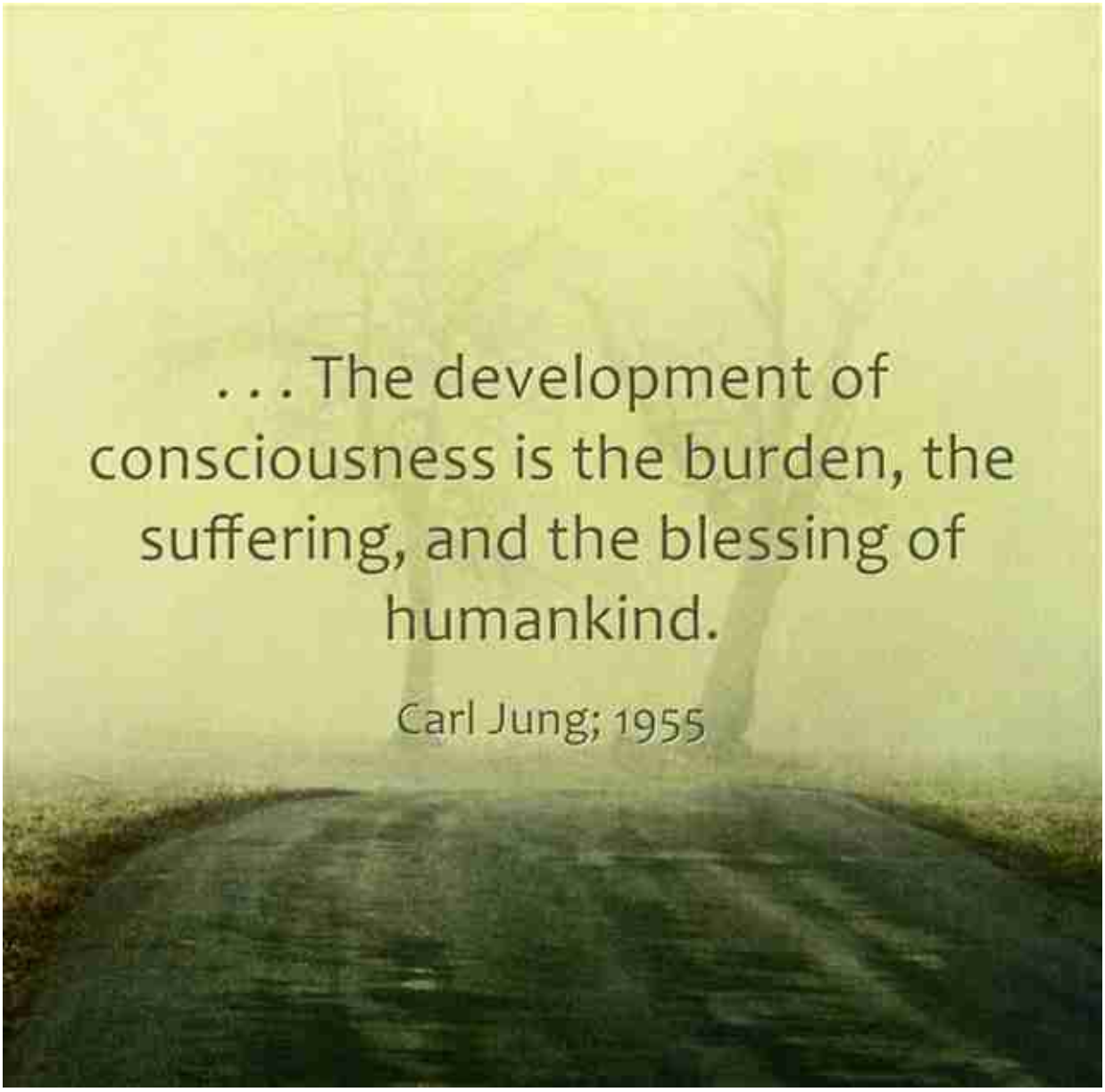


The invasion of evil signifies that something previously good has turned into something harmful . . . the ruling moral principle, although excellent to begin with, in time loses its essential connection with life, since it no longer embraces life's variety and abundance. What is rationally correct is too narrow a concept to grasp life in its totality and give it permanent expression. Carl Jung; Psychology and Religion; Answer to Job.

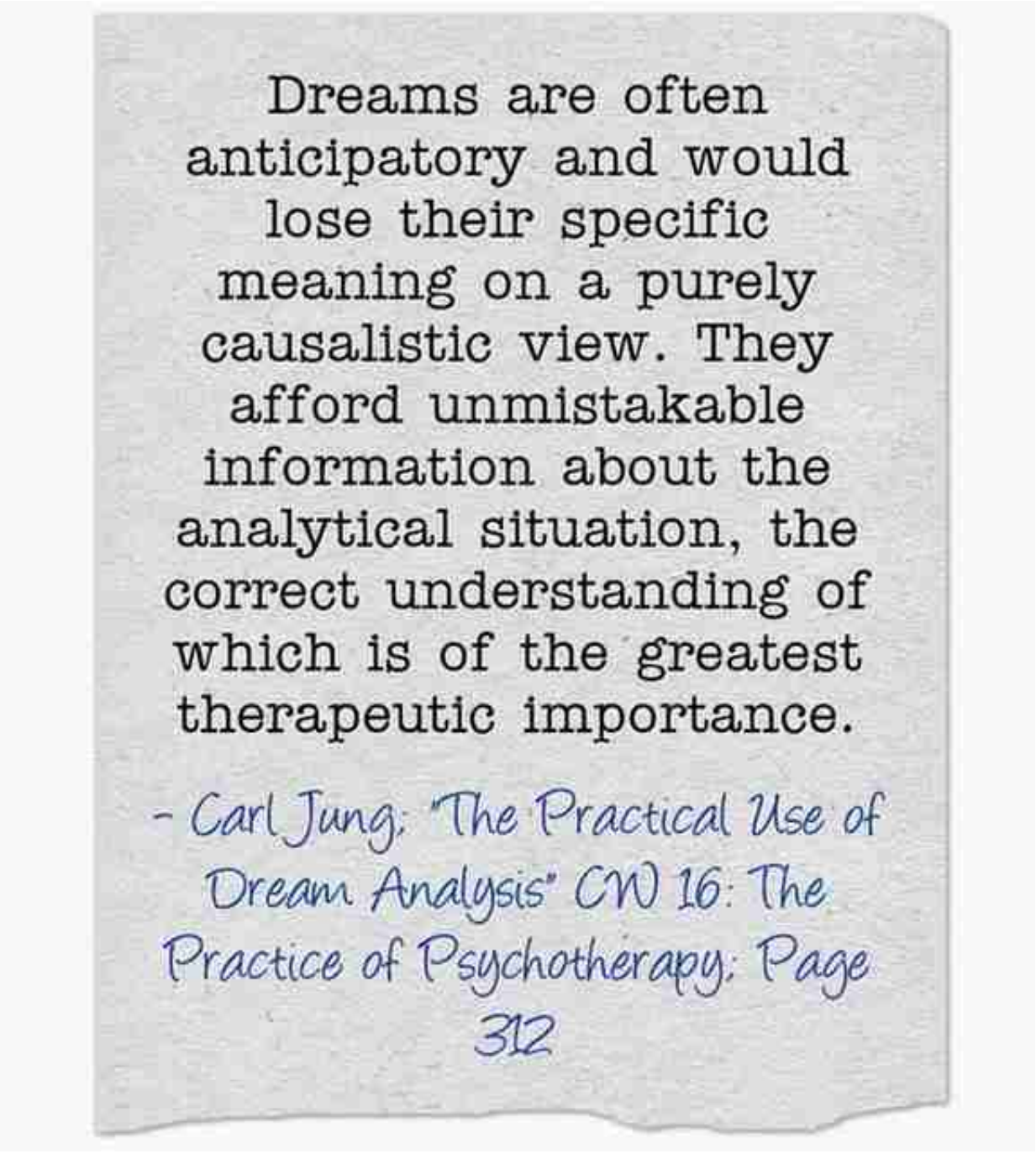


These images are naturally only anticipations of a wholeness which is, in principle, always just beyond our reach. Also, they do not invariably indicate a subliminal readiness on the part of the patient to realize that wholeness consciously, at a later stage; often they mean no more than a temporary compensation of chaotic confusion.[The Psychology of

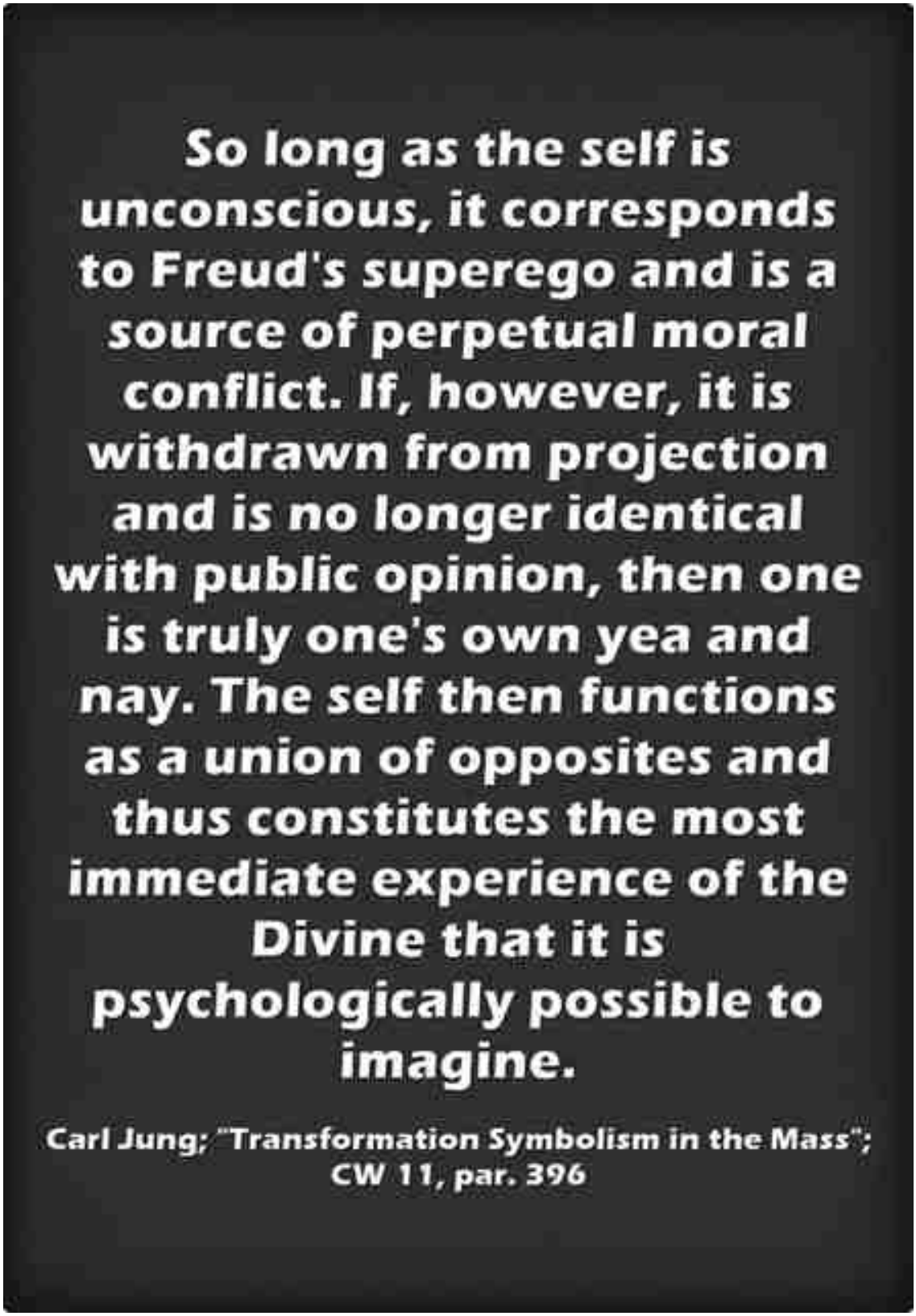
the Transference," Carl Jung; CW 16, par. 536.



. . . The development of consciousness is the burden, the suffering, and the blessing of humankind. Carl Jung; 1955.

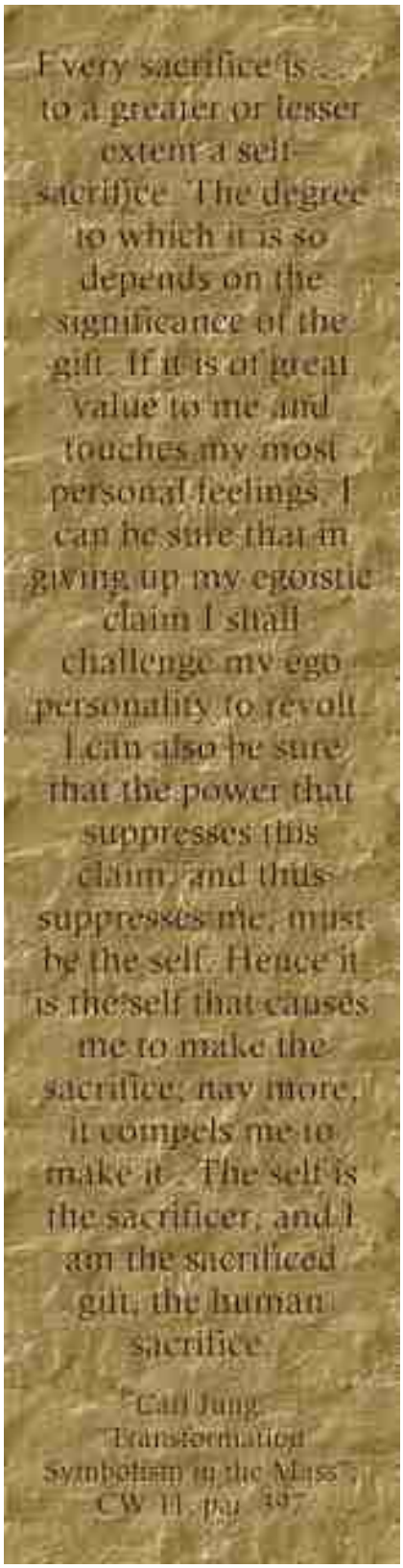


Dreams are often anticipatory and would lose their specific meaning on a purely causalistic view. They afford unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic importance. Carl Jung; "The Practical Use of Dream Analysis" CW 16: The Practice of Psychotherapy; Page 312.



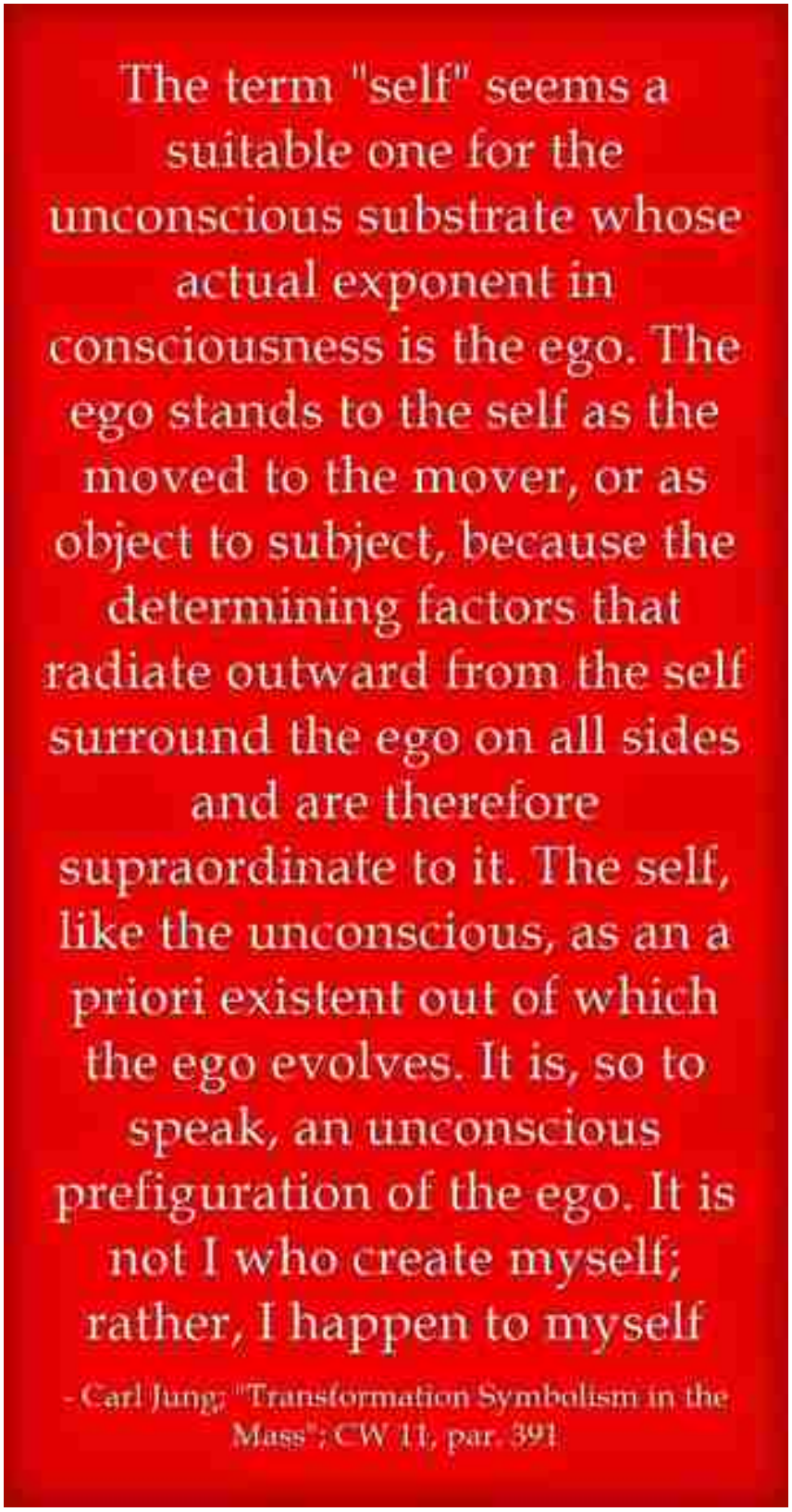
So long as the self is unconscious, it corresponds to Freud's superego and is a source of perpetual moral conflict. If, however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11,

par. 396.



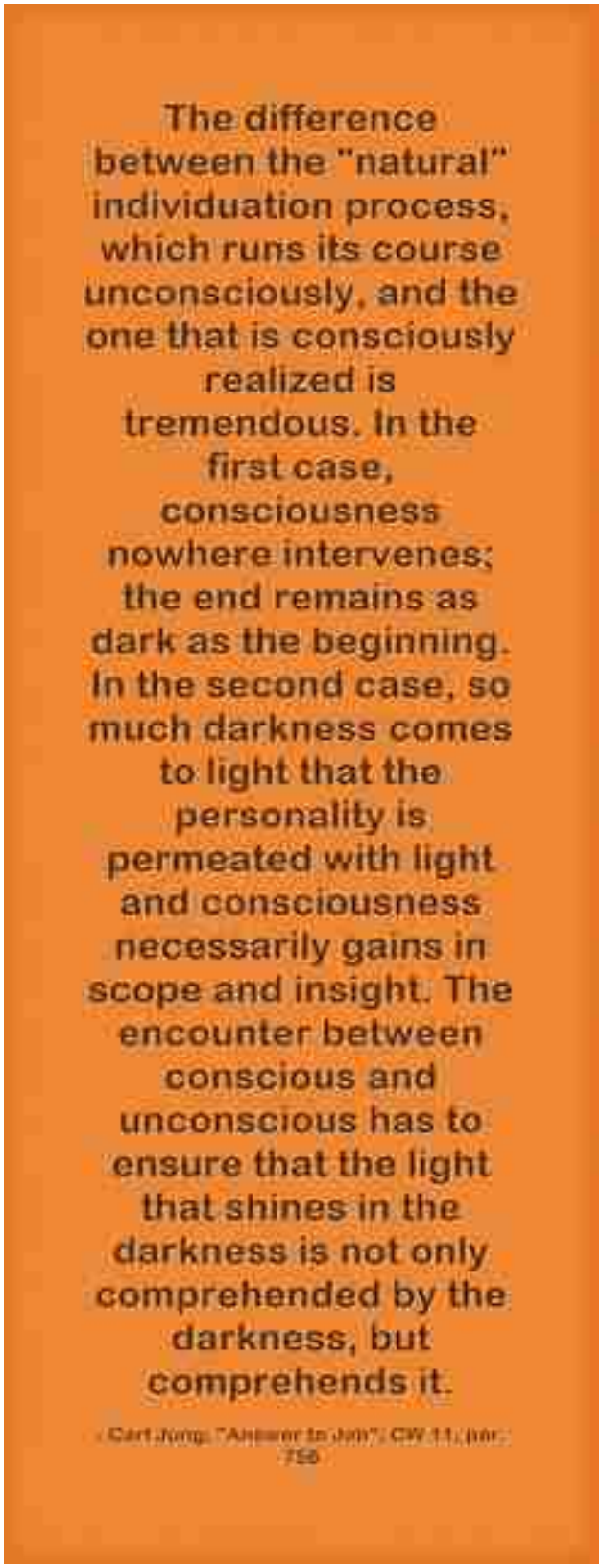
Every sacrifice is . . . to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the

significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it . The self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Carl Jung; ”Transformation Symbolism in the Mass”; CW 11, par. 397.



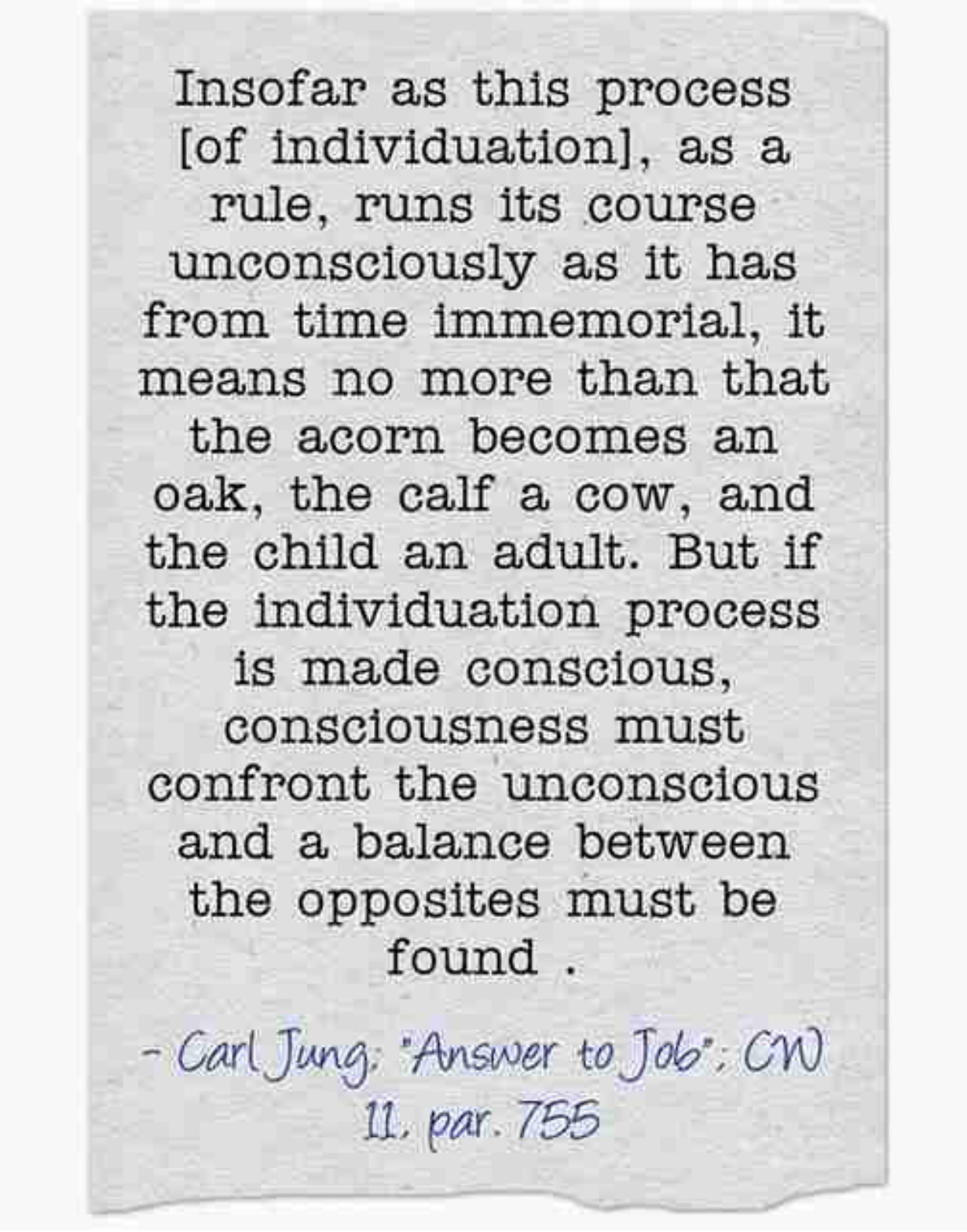
The term ”self” seems a suitable one for the unconscious substrate whose actual exponent in consciousness is the ego. The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors that radiate outward from the self surround the ego on all sides and are therefore supraordinate to it. The self, like the unconscious, as an a priori existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration

of the ego. It is not I who create myself; rather, I happen to myself Carl Jung; ”Transformation Symbolism in the Mass”; CW 11, par. 391.

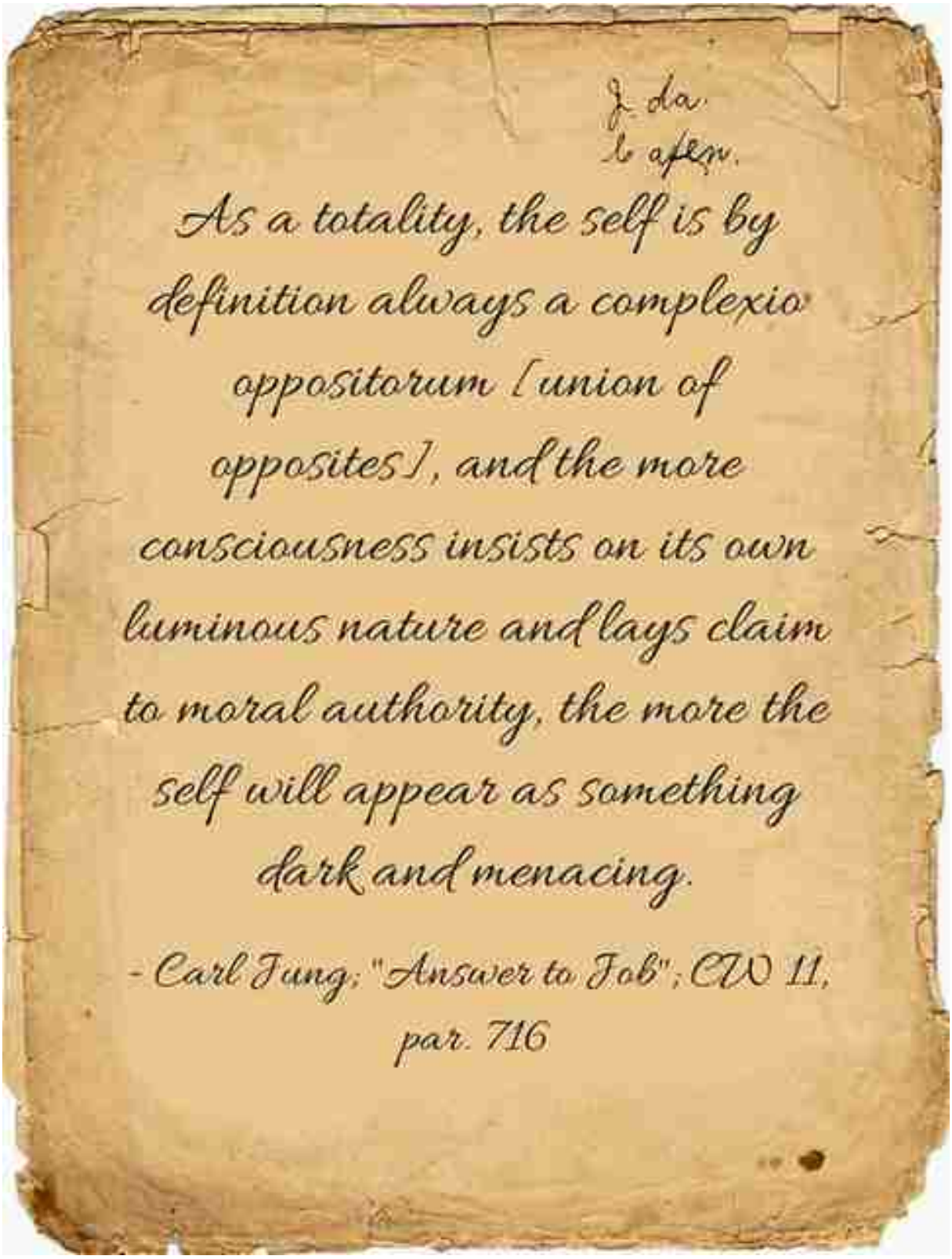


The difference between the ”natural” individuation process, which runs its course unconsciously, and the one that

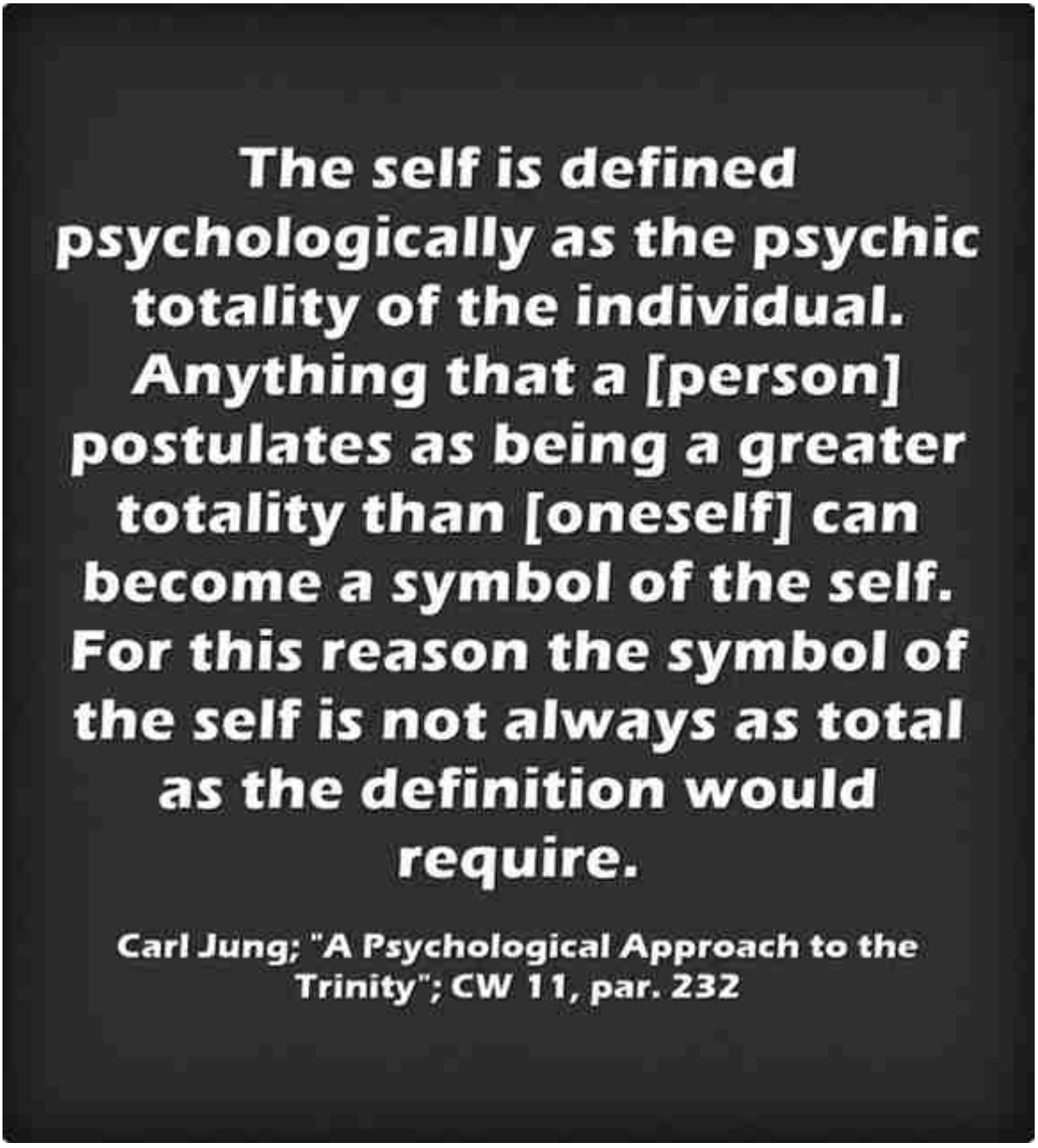
is consciously realized is tremendous. In the first case, consciousness nowhere intervenes; the end remains as dark as the beginning. In the second case, so much darkness comes to light that the personality is permeated with light and consciousness necessarily gains in scope and insight. The encounter between conscious and unconscious has to ensure that the light that shines in the darkness is not only comprehended by the darkness, but comprehends it (from ”Answer to Job” in CW 11, par. 756).



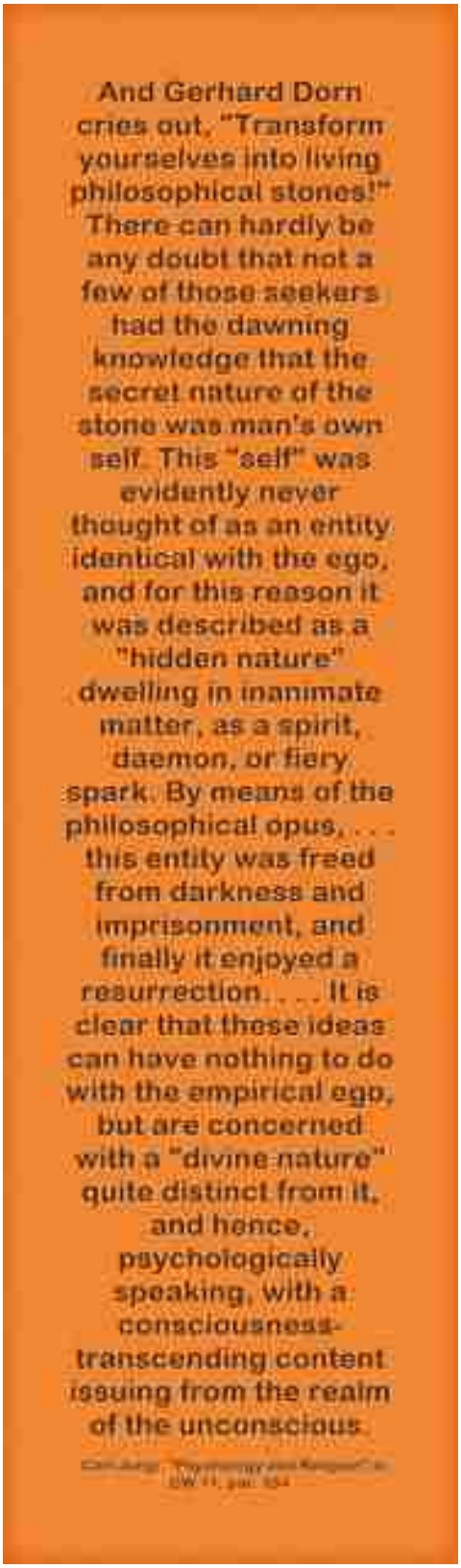
Insofar as this process [of individuation], as a rule, runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found . Carl Jung; ”Answer to Job”; CW 11, par. 755.



As a totality, the self is by definition always a complexio oppositorum [union of opposites], and the more consciousness insists on its own luminous nature and lays claim to moral authority, the more the self will appear as something dark and menacing. Carl Jung; ”Answer to Job”; CW 11, par. 716.

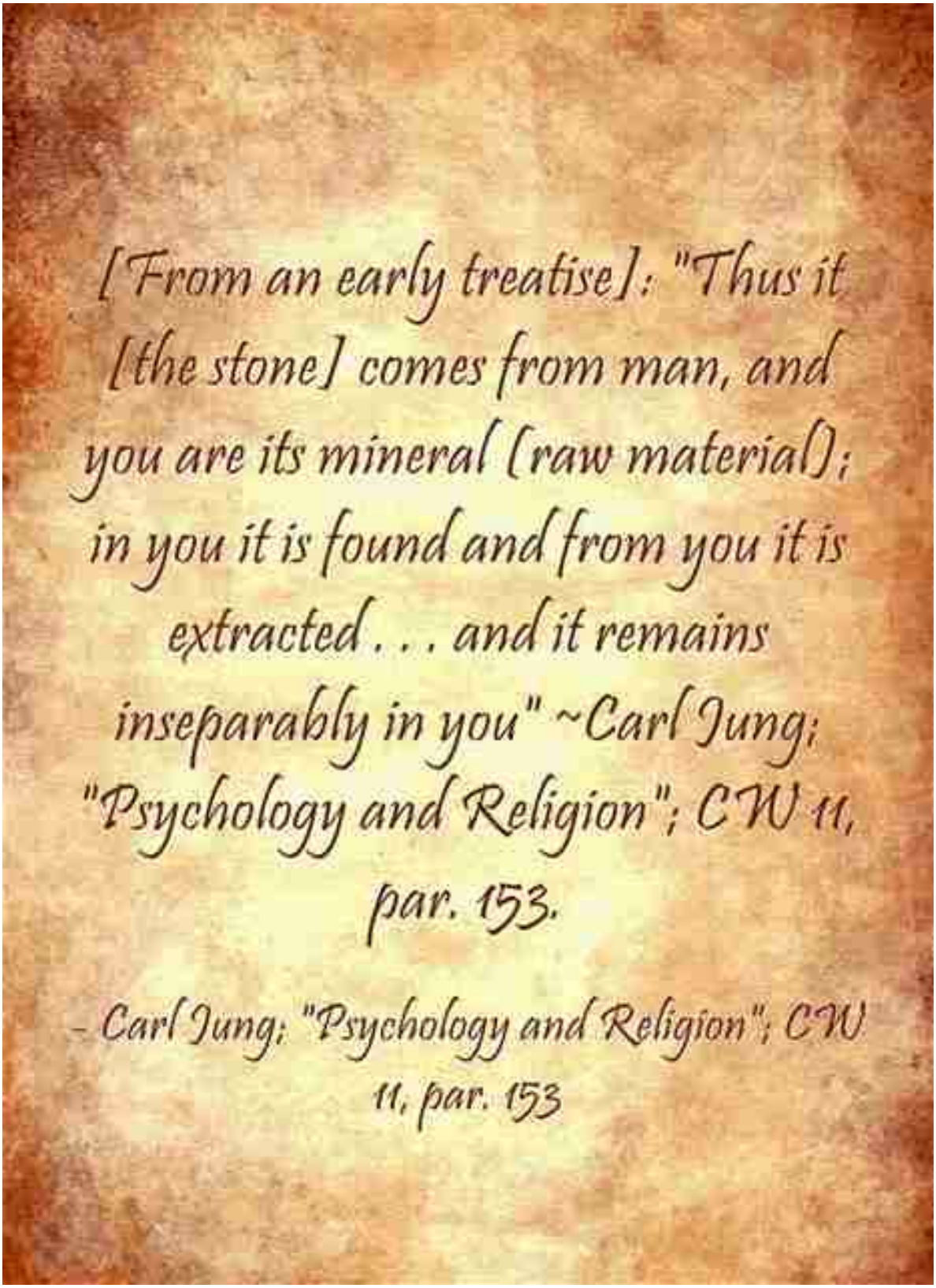


The self is defined psychologically as the psychic totality of the individual. Anything that a [person] postulates as being a greater totality than [oneself] can become a symbol of the self. For this reason the symbol of the self is not always as total as the definition would require. Carl Jung; "A Psychological Approach to the Trinity"; CW 11, par. 232.

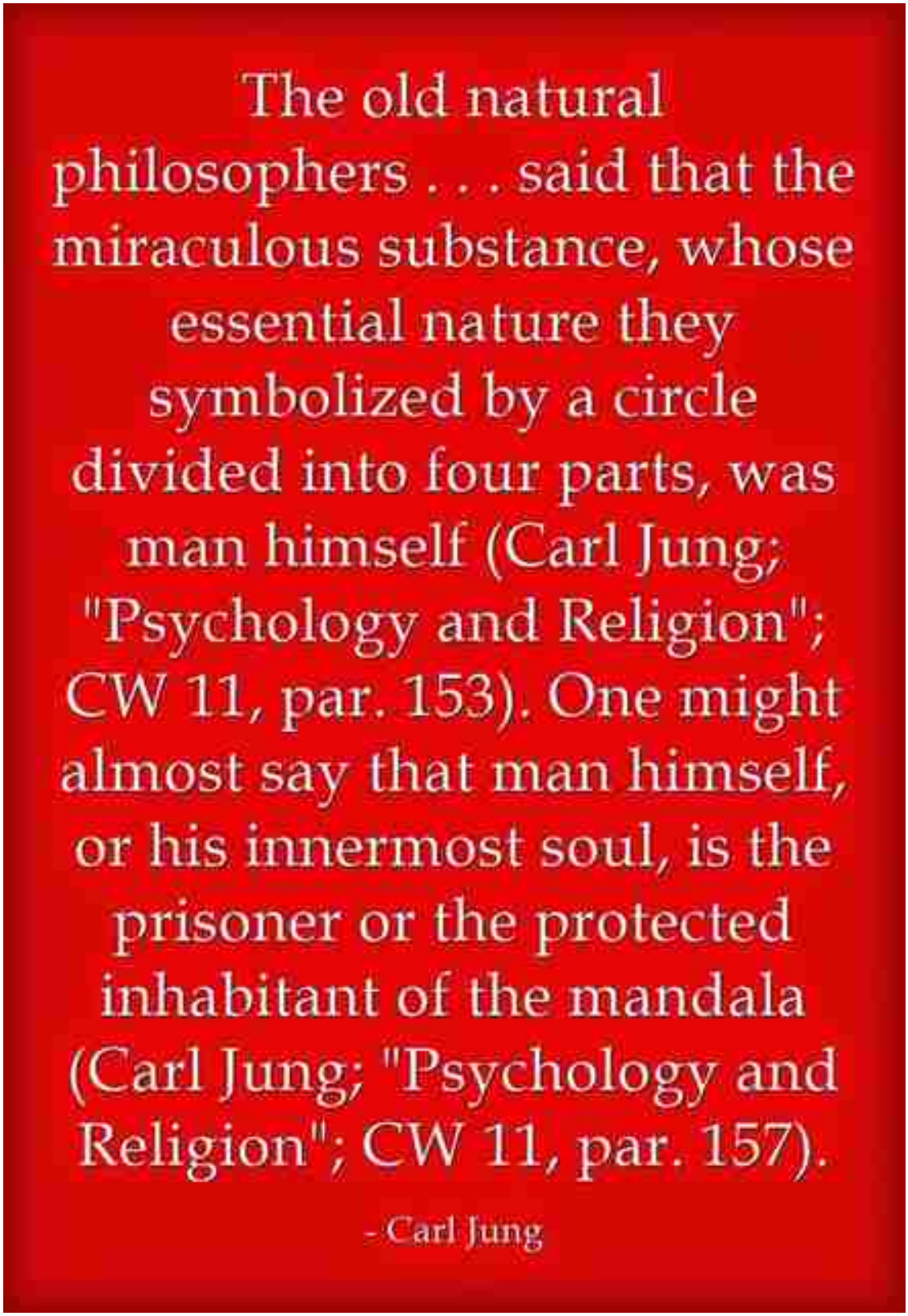


And Gerhard Dorn cries out, ”Transform yourselves into living philosophical stones!” There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man’s own self. This ”self” was evidently never thought of as an entity identical with the ego, and for this reason it was described as a

”hidden nature” dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, . . . this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection. . . . It is clear that these ideas can have nothing to do with the empirical ego, but are concerned with a ”divine nature” quite distinct from it, and hence, psychologically speaking, with a consciousness-transcending content issuing from the realm of the unconscious. Carl Jung; ”Psychology and Religion” in CW 11, par. 154.

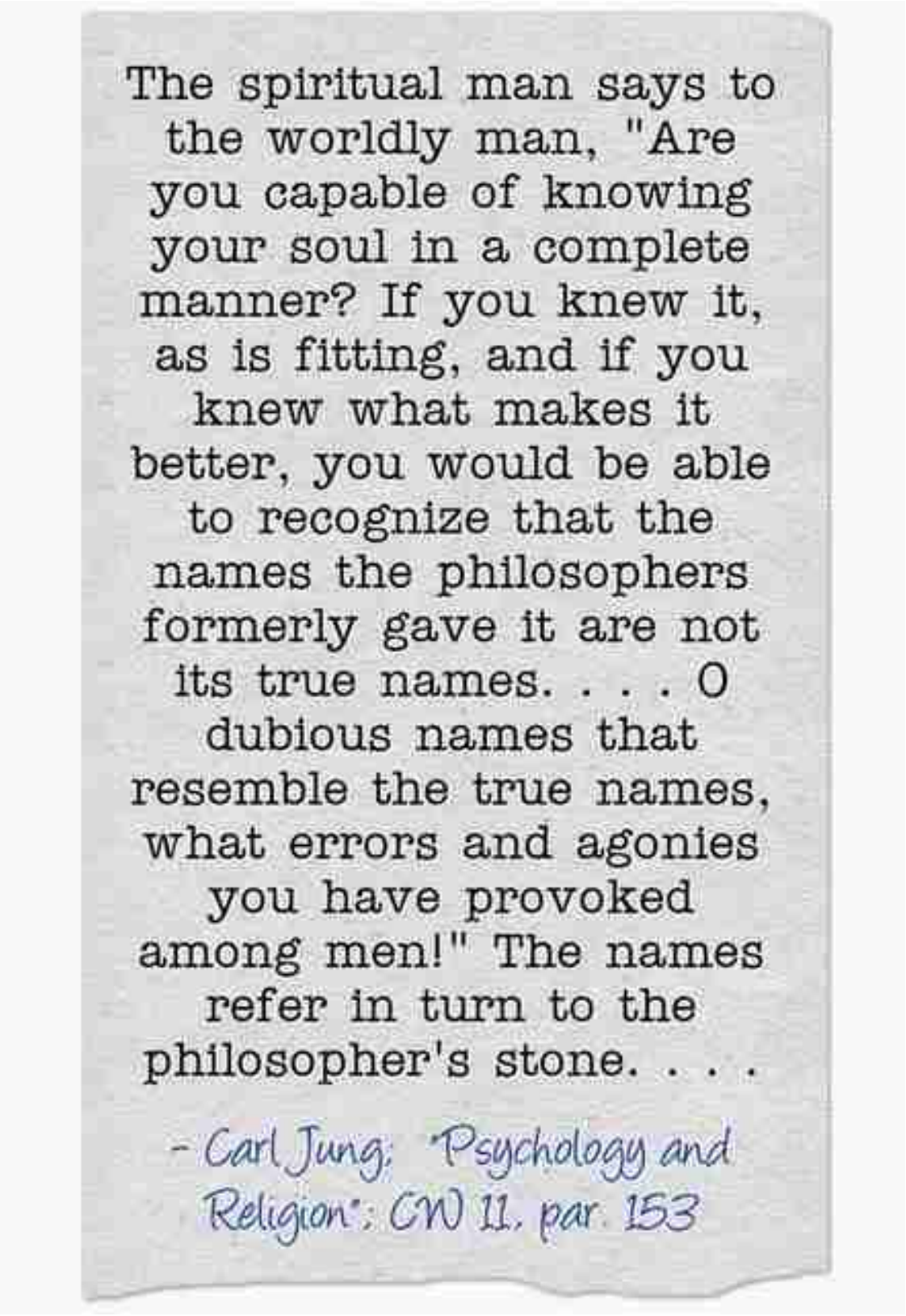


[From an early treatise]: ”Thus it [the stone] comes from man, and you are its mineral (raw material); in you it is found and from you it is extracted . . . and it remains inseparably in you” Carl Jung; ”Psychology and Religion”; CW 11, par. 53



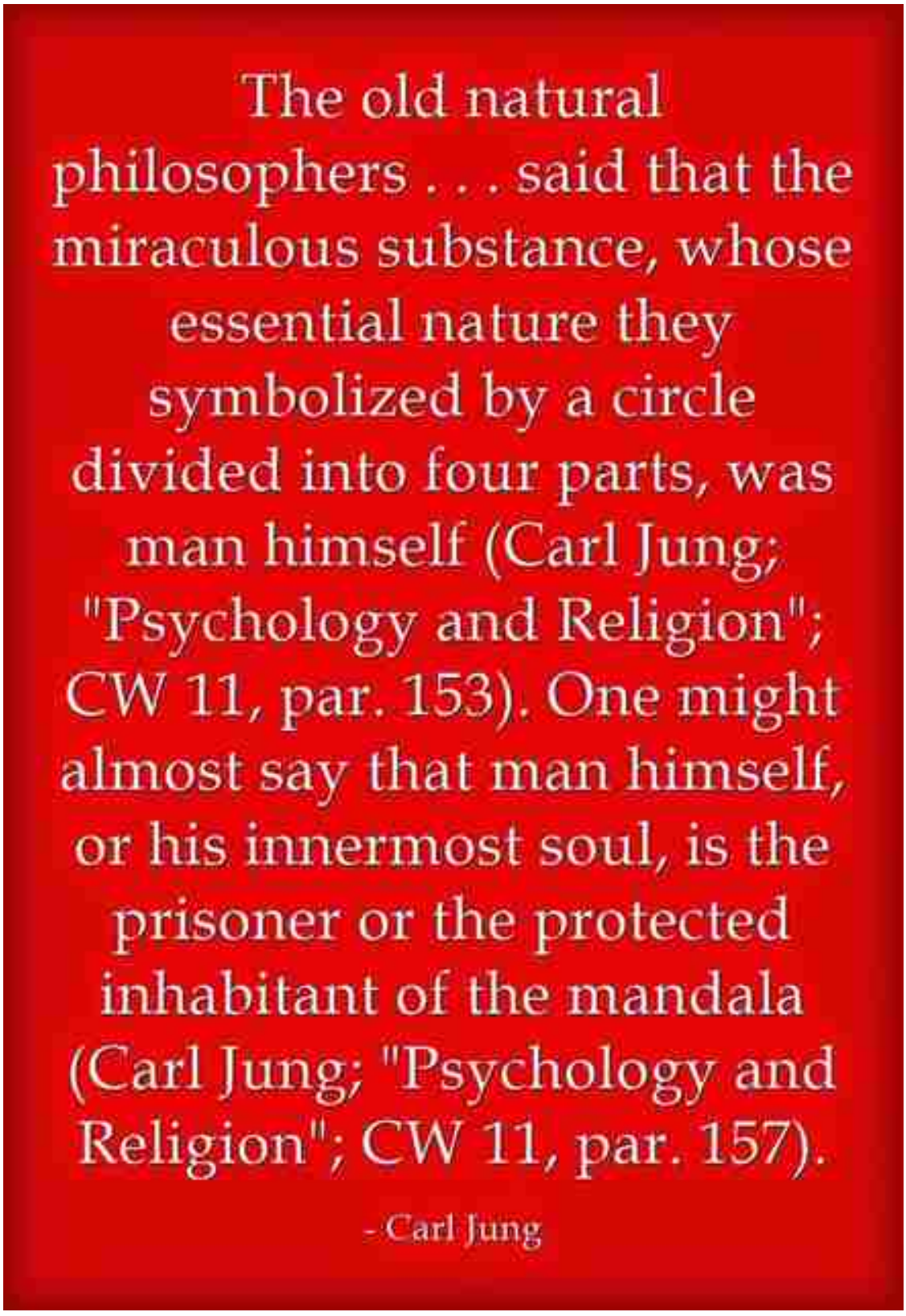
This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; “Transformation Symbolism in

the Mass"; CW 11, par. 399.

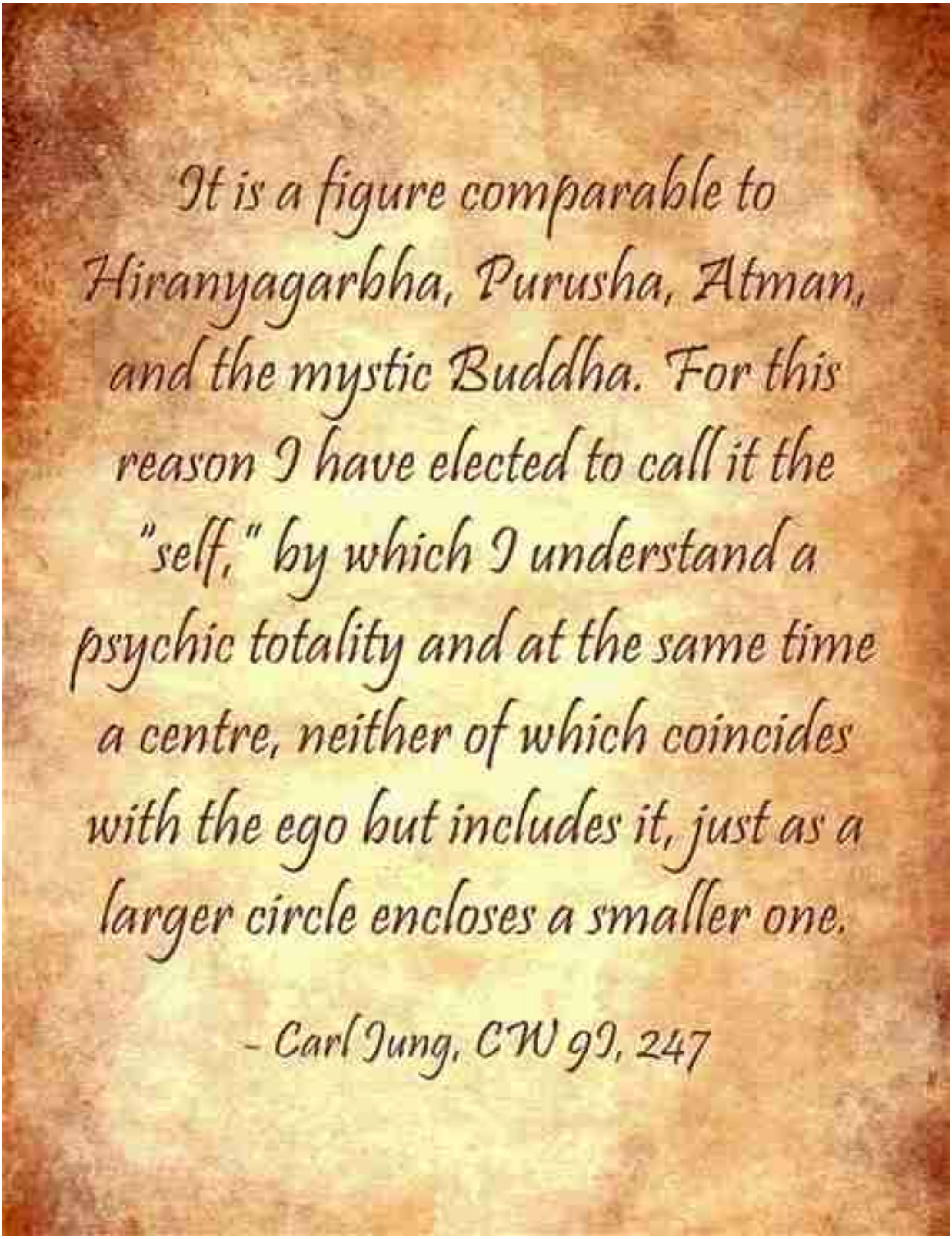


The spiritual man says to the worldly man, "Are you capable of knowing your soul in a complete manner? If you knew it, as is fitting, and if you knew what makes it better, you would be able to recognize that the names the philosophers

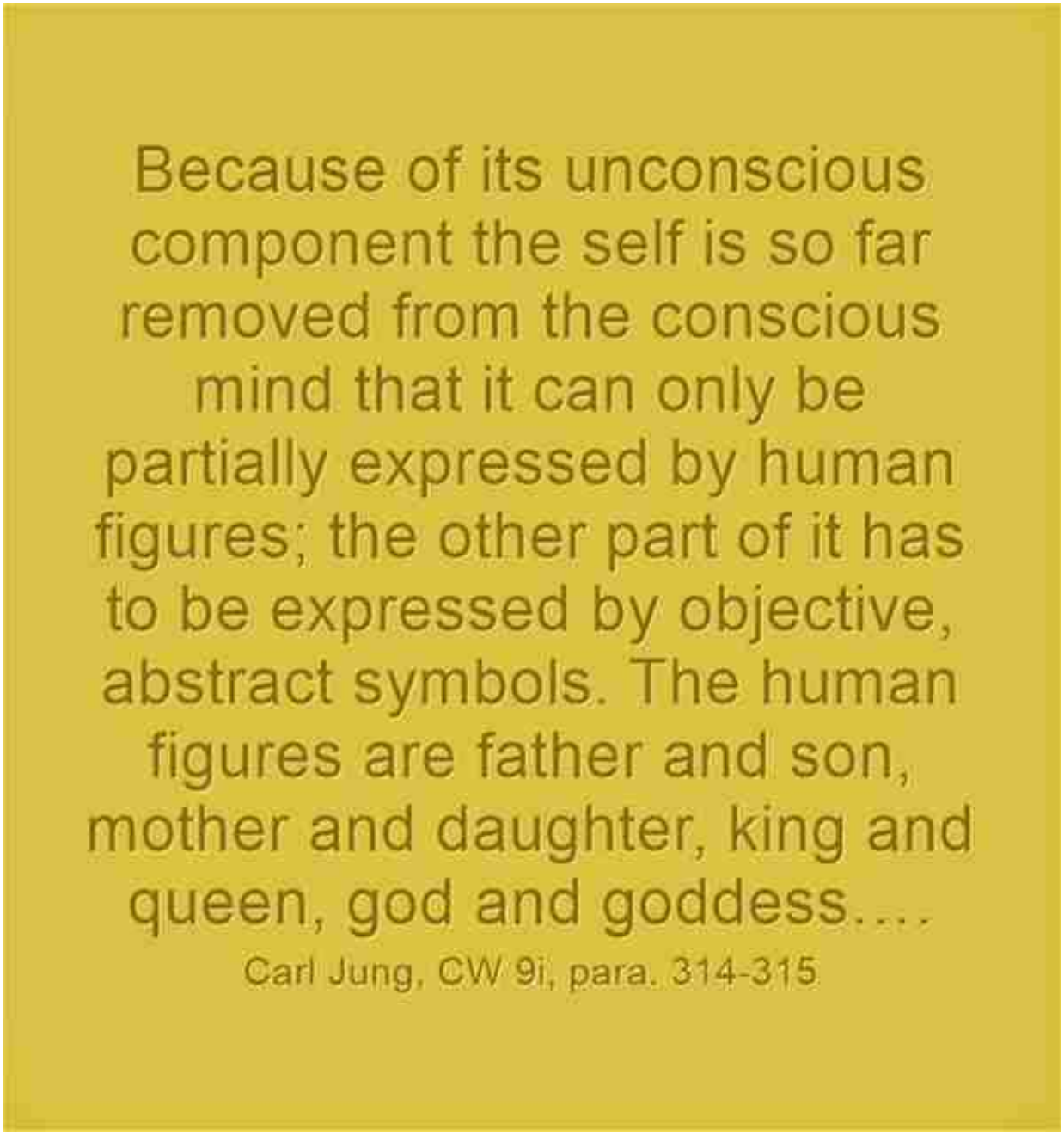
formerly gave it are not its true names. . . . O dubious names that resemble the true names, what errors and agonies you have provoked among men!" The names refer in turn to the philosopher's stone. . . . Carl Jung; "Psychology and Religion"; CW 11, par. 153.



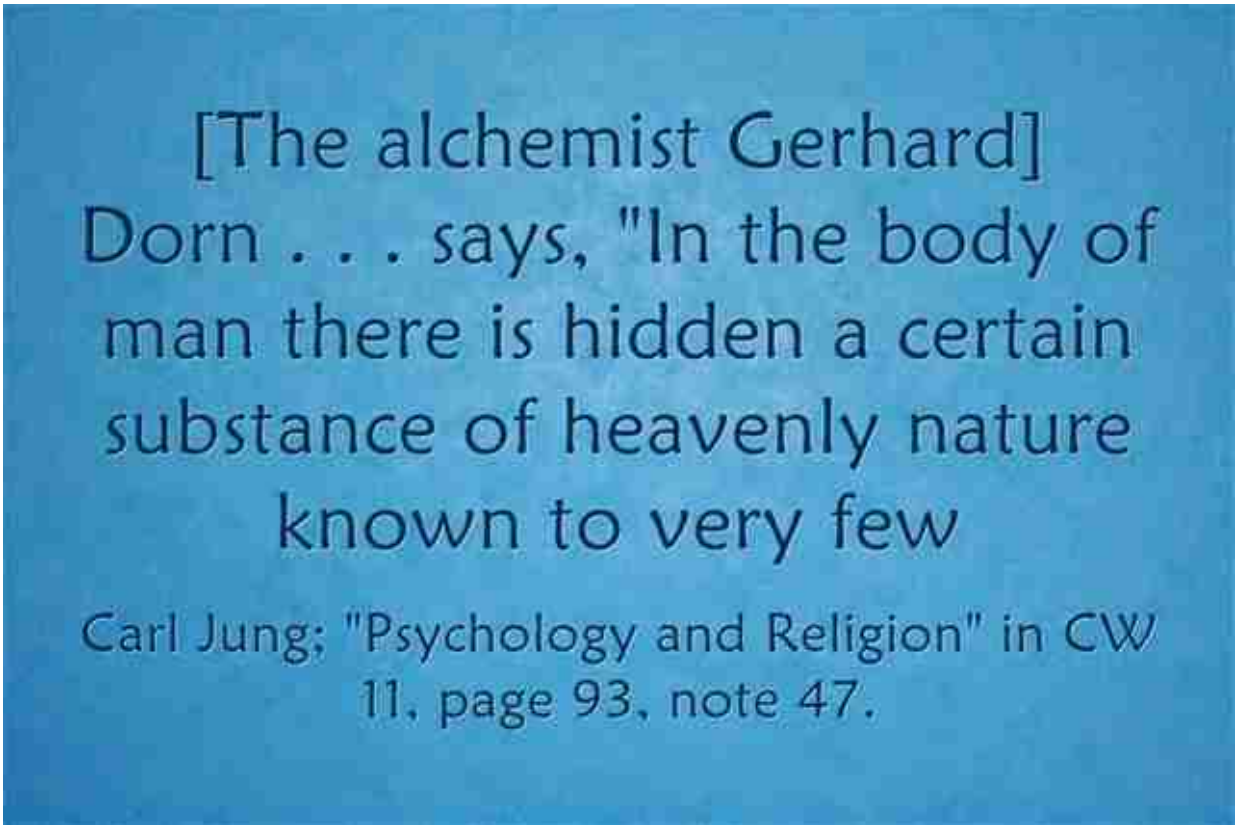
The old natural philosophers . . . said that the miraculous substance, whose essential nature they symbolized by a circle divided into four parts, was man himself (Carl Jung; ”Psychology and Religion”; CW 11, par. 153). One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala (Carl Jung; ”Psychology and Religion”; CW 11, par. 157).



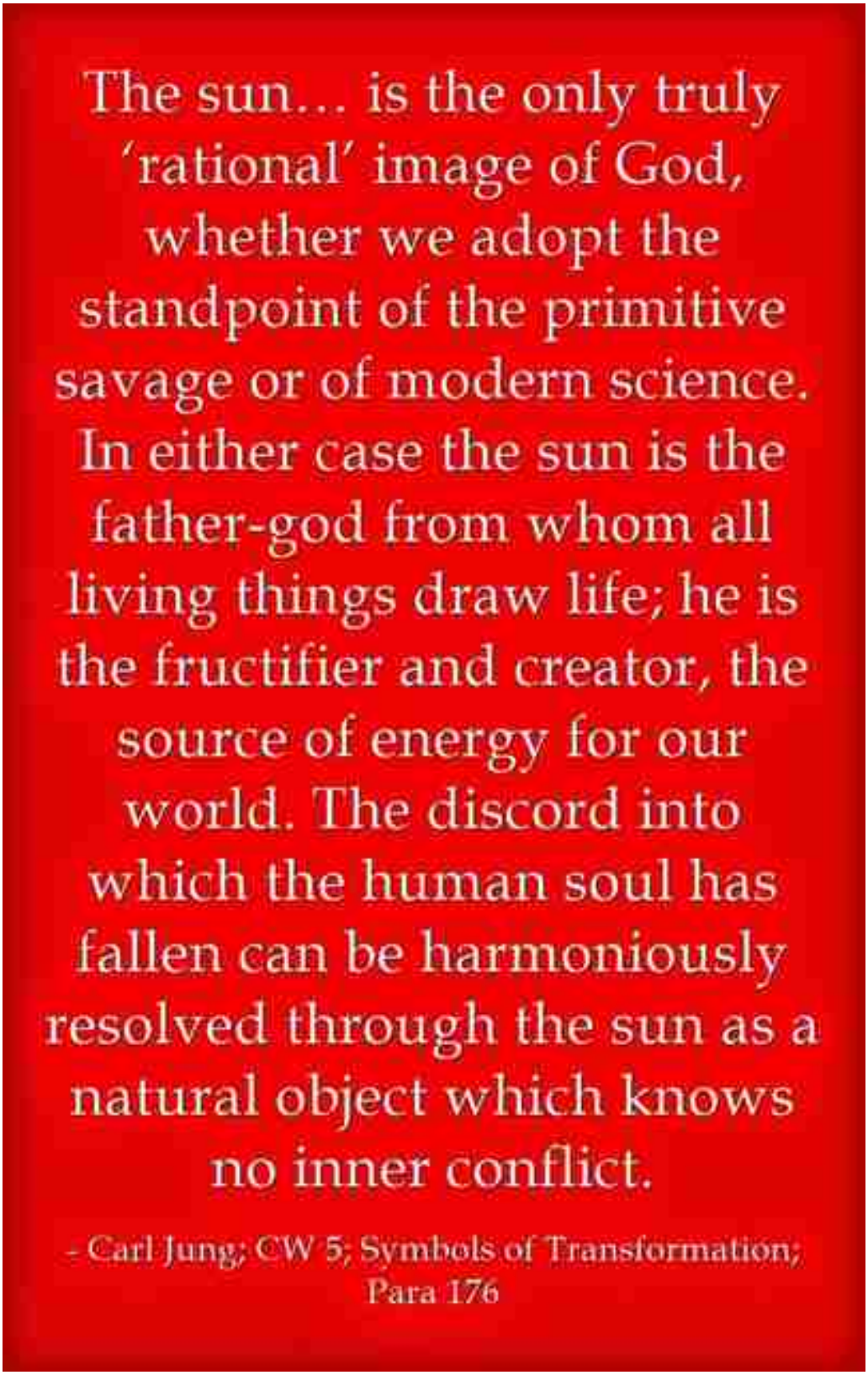
It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the “self,” by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.



Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess.... Carl Jung, CW 9i, para. 314-315.

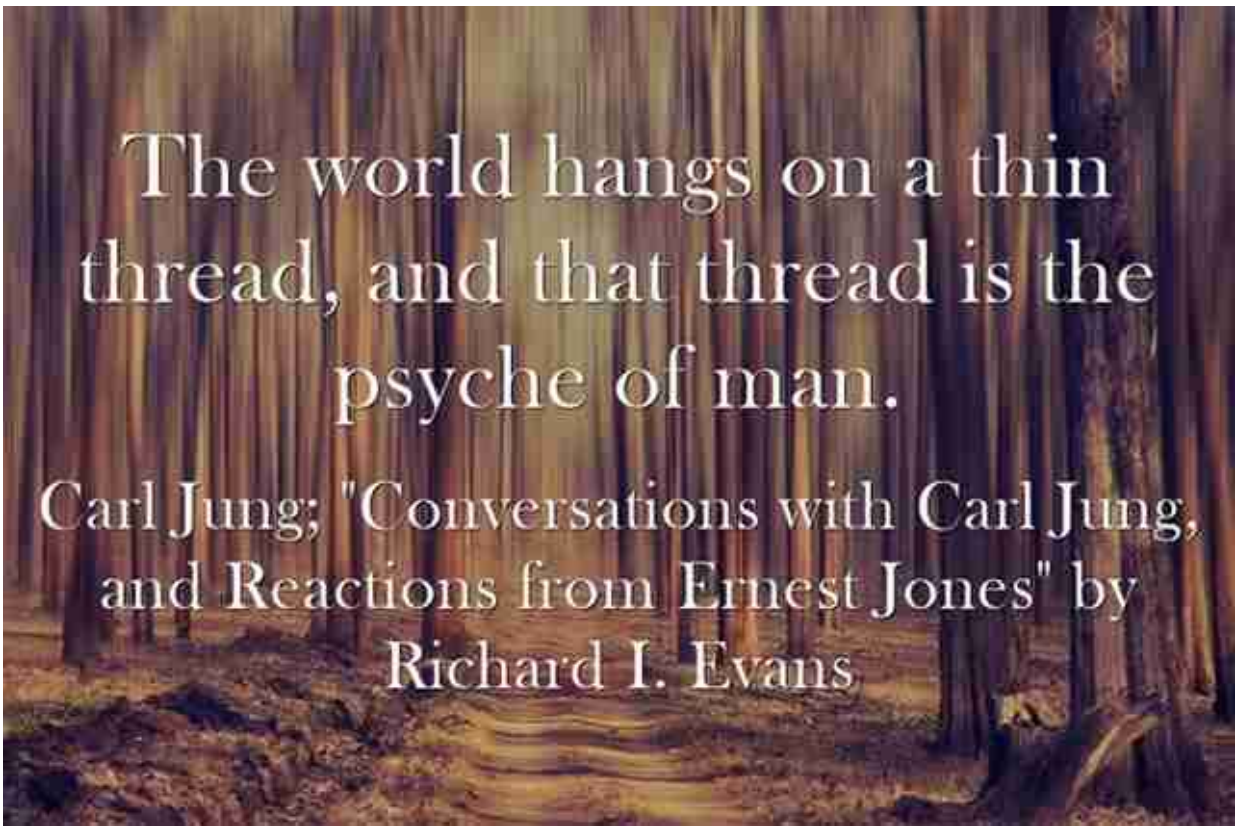


[The alchemist Gerhard] Dorn . . . says, ”In the body of man there is hidden a certain substance of heavenly nature known to very few Carl Jung; ”Psychology and Religion” in CW 11, page 93, note 47.



The sun… is the only truly 'rational' image of God, whether we adopt the standpoint of the primitive savage or of modern science. In either case the sun is the father-god from whom all living things draw life; he is the fructifier and creator, the source of energy for our world. The discord into which the human soul has fallen can be harmoniously resolved through the sun as a natural object which knows no inner conflict. Carl Jung; CW 5; Symbols of Transforma-

tion; Para 176.



The world hangs on a thin thread, and that thread is the psyche of man. Carl Jung; ”Conversations with Carl Jung, and Reactions from Ernest Jone” by Richard I. Evans.

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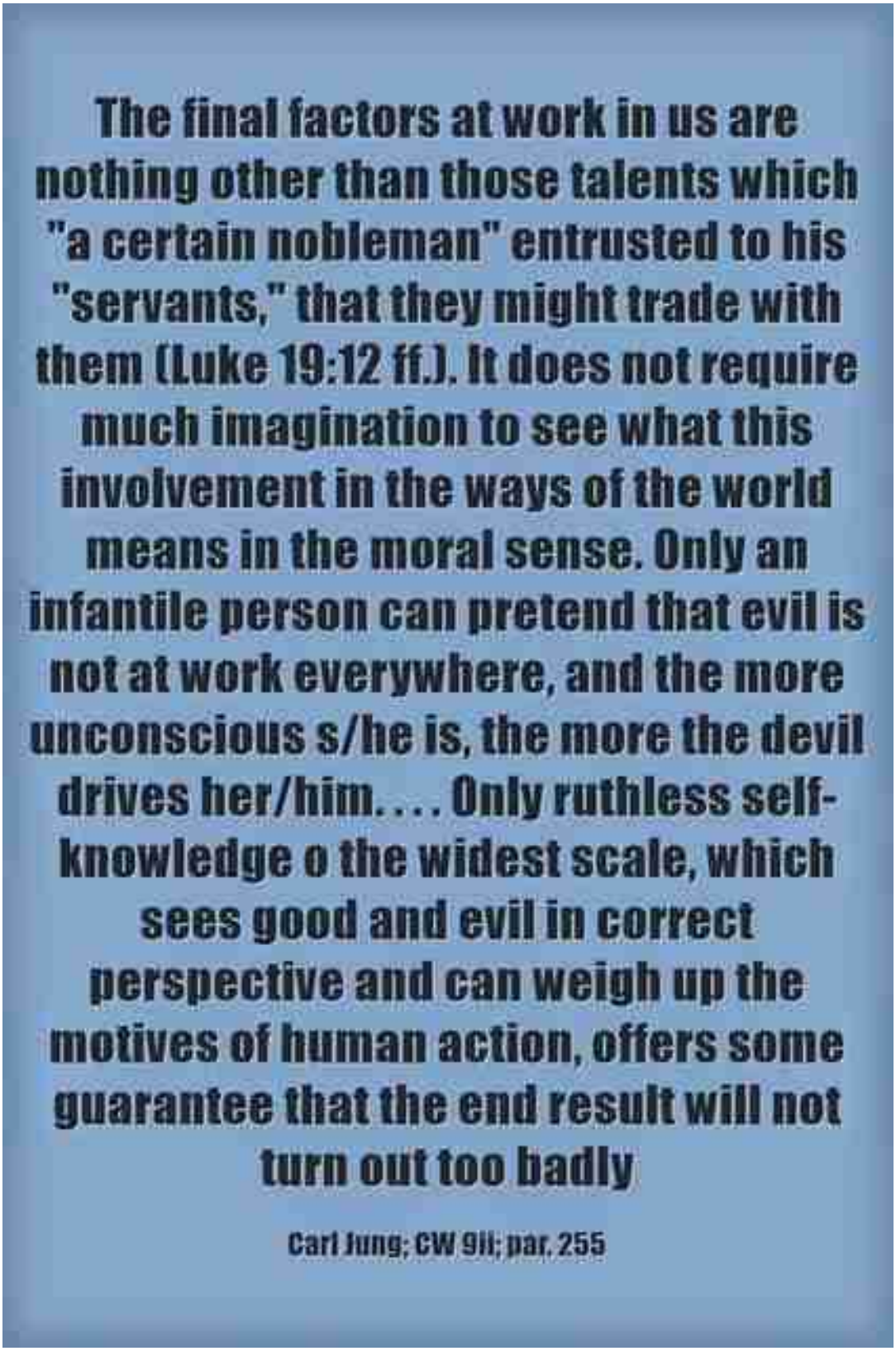
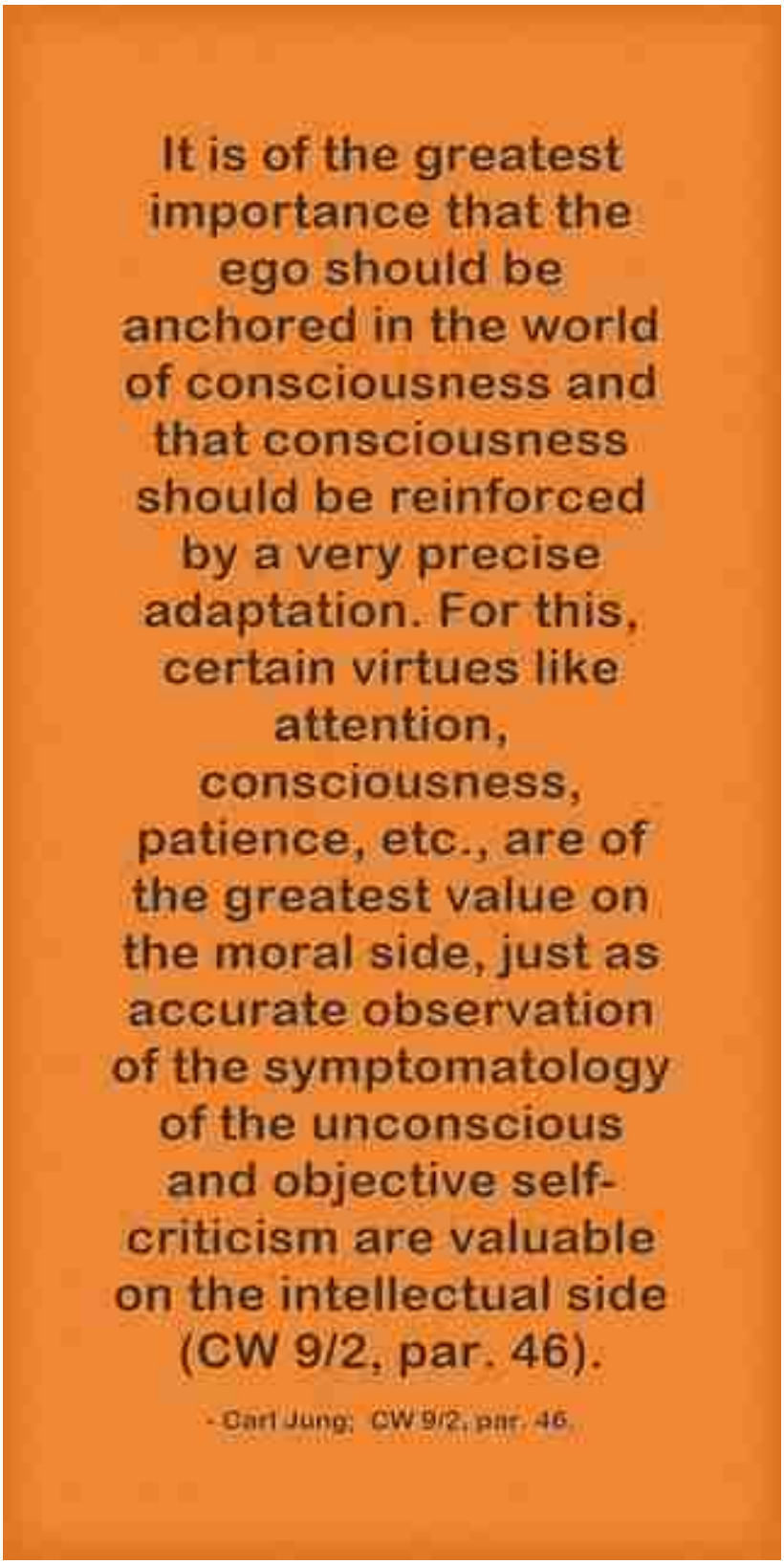


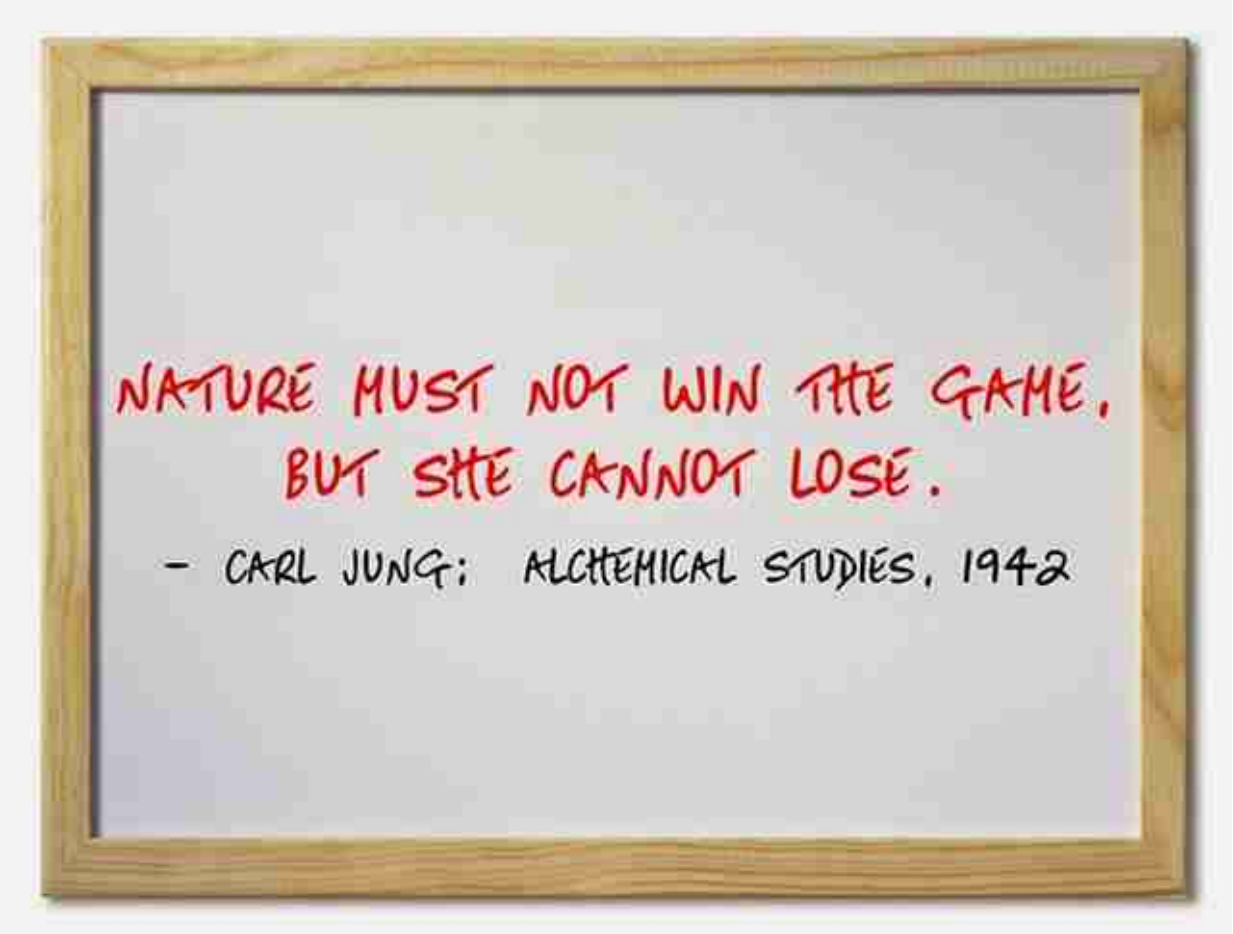
The final factors at work in us are nothing other than those talents which ”a certain nobleman” entrusted to his ”servants,” that they might trade with them (Luke 19:12 ff.). It does not require much imagination to see what this involvement in the ways of the world means in the moral sense. Only an infantile person can pretend that evil is not at work everywhere, and the more unconscious s/he is, the more the devil drives her/him. . . . Only ruthless

self-knowledge o the widest scale, which sees good and evil in correct perspective and can weigh up the motives of human action, offers some guarantee that the end result will not turn out too badly Carl Jung; CW 9/2, par. 255.

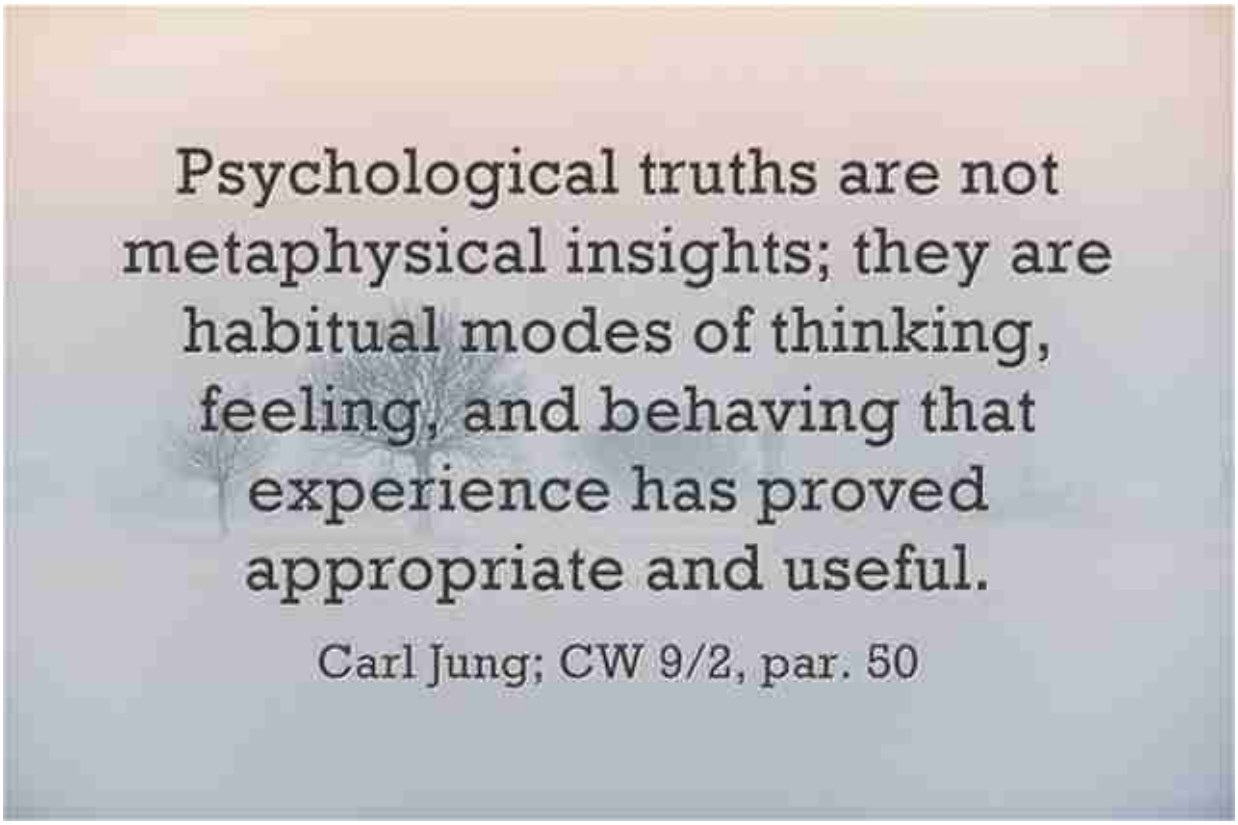


It is of the greatest importance that the ego should be anchored in the world of consciousness and that consciousness

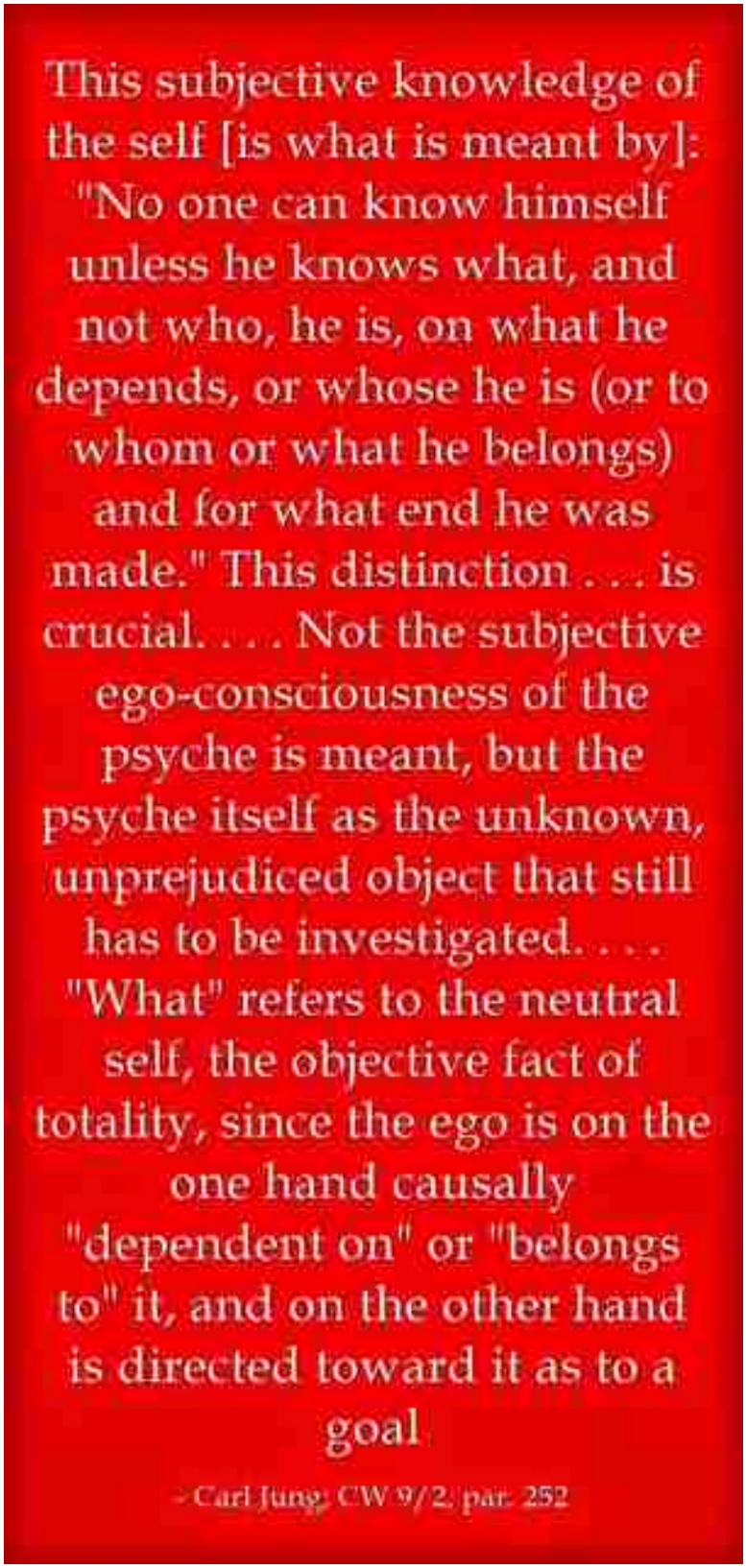
should be reinforced by a very precise adaptation. For this, certain virtues like attention, consciousness, patience, etc., are of the greatest value on the moral side, just as accurate observation of the symptomatology of the unconscious and objective self-criticism are valuable on the intellectual side. Carl Jung; CW 9/2, par. 46.



Nature must not win the game, but she cannot lose. Carl Jung; "Alchemical Studies, 1942.

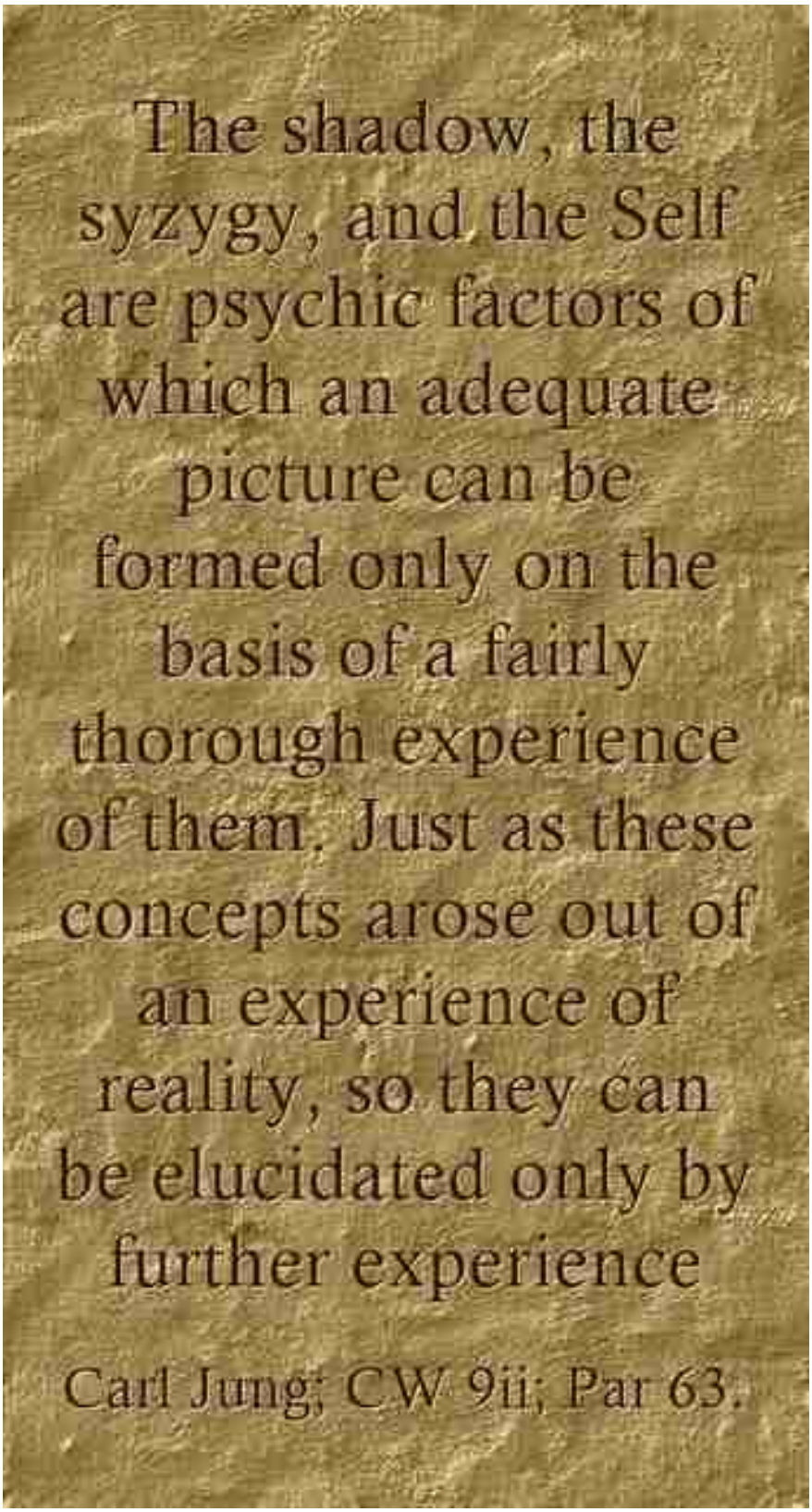


Psychological truths are not metaphysical insights; they are habitual modes of thinking, feeling, and behaving that experience has proved appropriate and useful. Carl Jung; CW 9/2, par. 50.



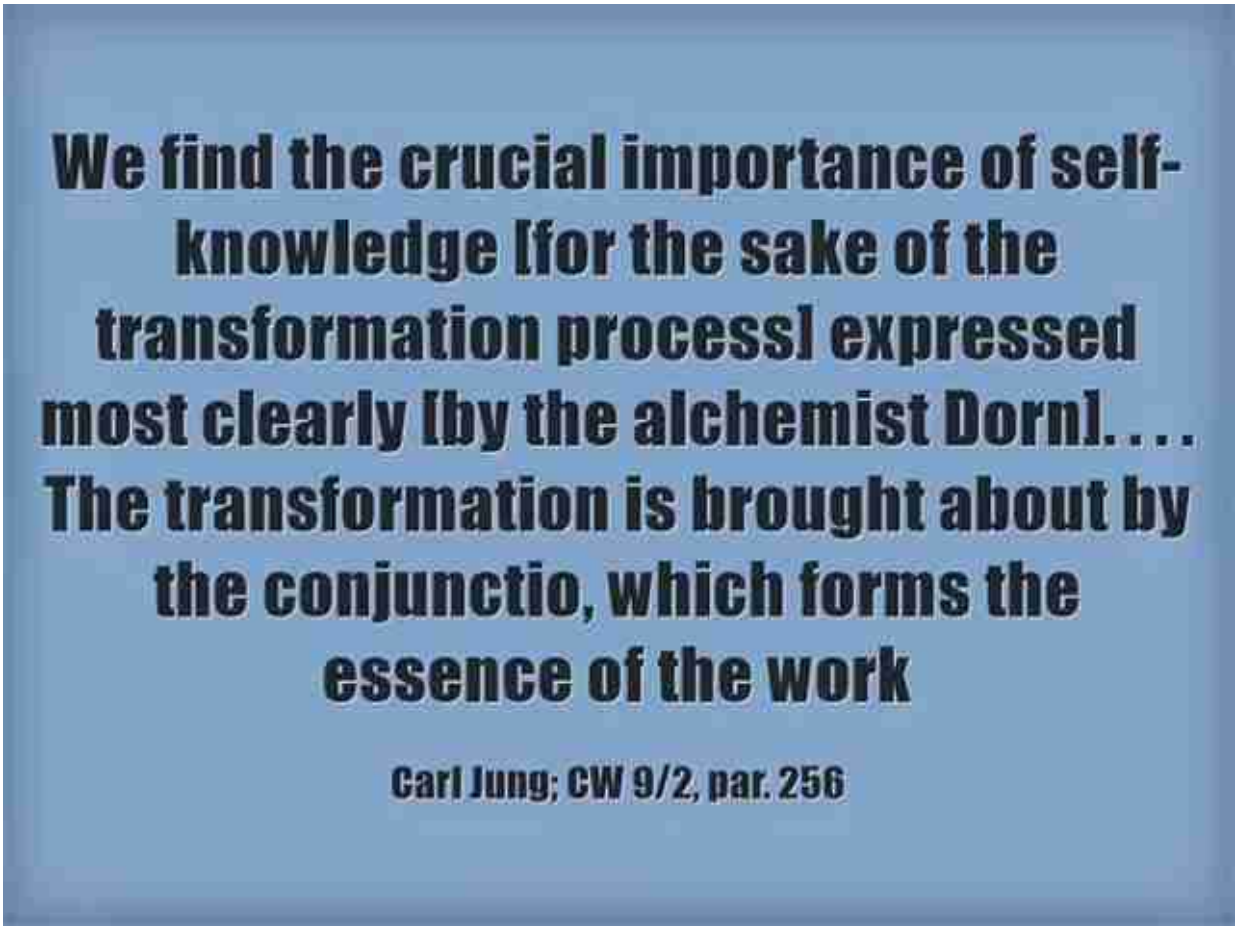
This subjective knowledge of the self [is what is meant by]: ”No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is (or to whom or what he belongs) and for what end he was made.” This distinction . . . is crucial. . . . Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated. . . . ”What” refers to the neutral self, the

objective fact of totality, since the ego is on the one hand causally ”dependent on” or ”belongs to” it, and on the other hand is directed toward it as to a goal Carl Jung; CW 9/2, par. 252.



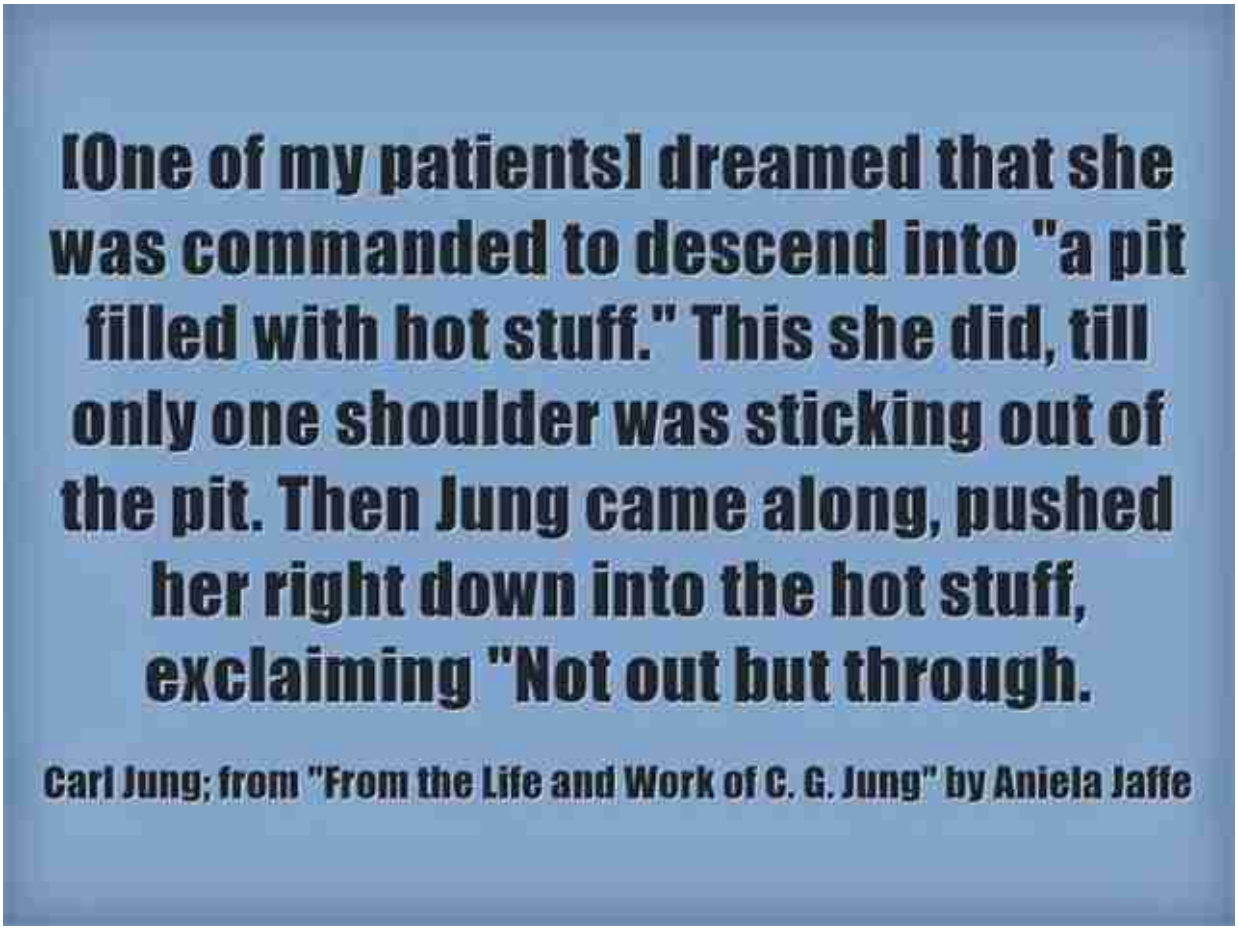
The shadow, the syzygy, and the Self are psychic factors of which an adequate picture can be formed only on the

basis of a fairly thorough experi-ence of them. Just as these concepts arose out of an experience of reality, so they can be elucidated only by further experience Carl Jung; CW 9/2, par. 63.



We find the crucial importance of self-knowledge [for the sake of the transformation process] expressed most clearly [by the alchemist Dorn]. . . . The transformation is brought about by the conjunctio, which forms the essence of the work. Carl Jung; CW 9/2, par. 256.

The right time comes when one is ready. Carl Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Ferme Jensen.



[One of my patients] dreamed that she was commanded to descend into "a pit filled with hot stuff." This she did, till only one shoulder was sticking out of the pit. Then Jung came along, pushed her right down into the hot stuff, exclaiming "Not out but through. Carl Jung; from "From the Life and Work of C. G. Jung" by Aniela Jaffe.

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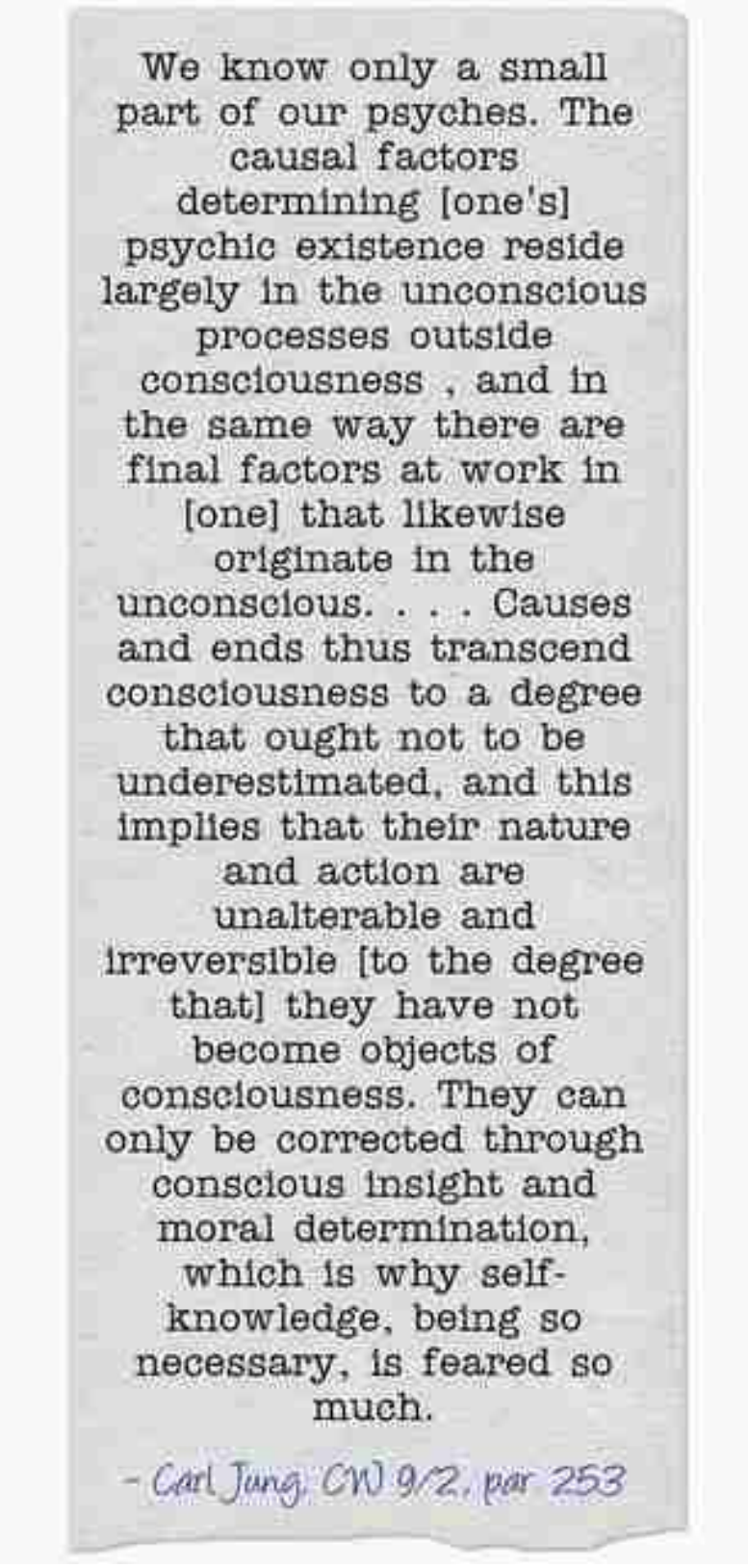
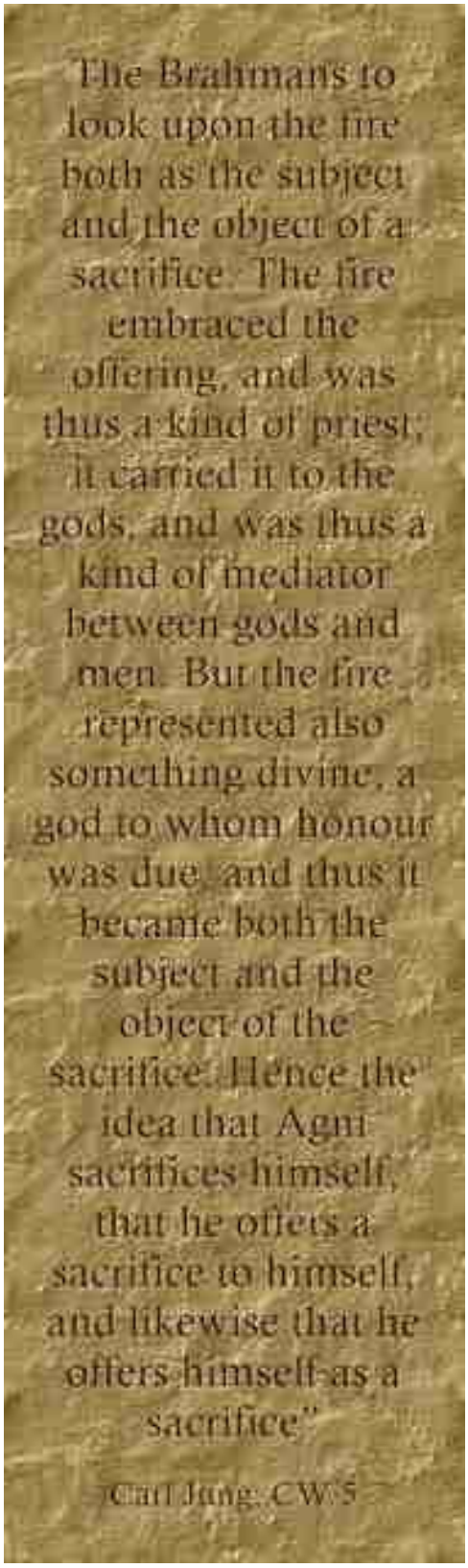


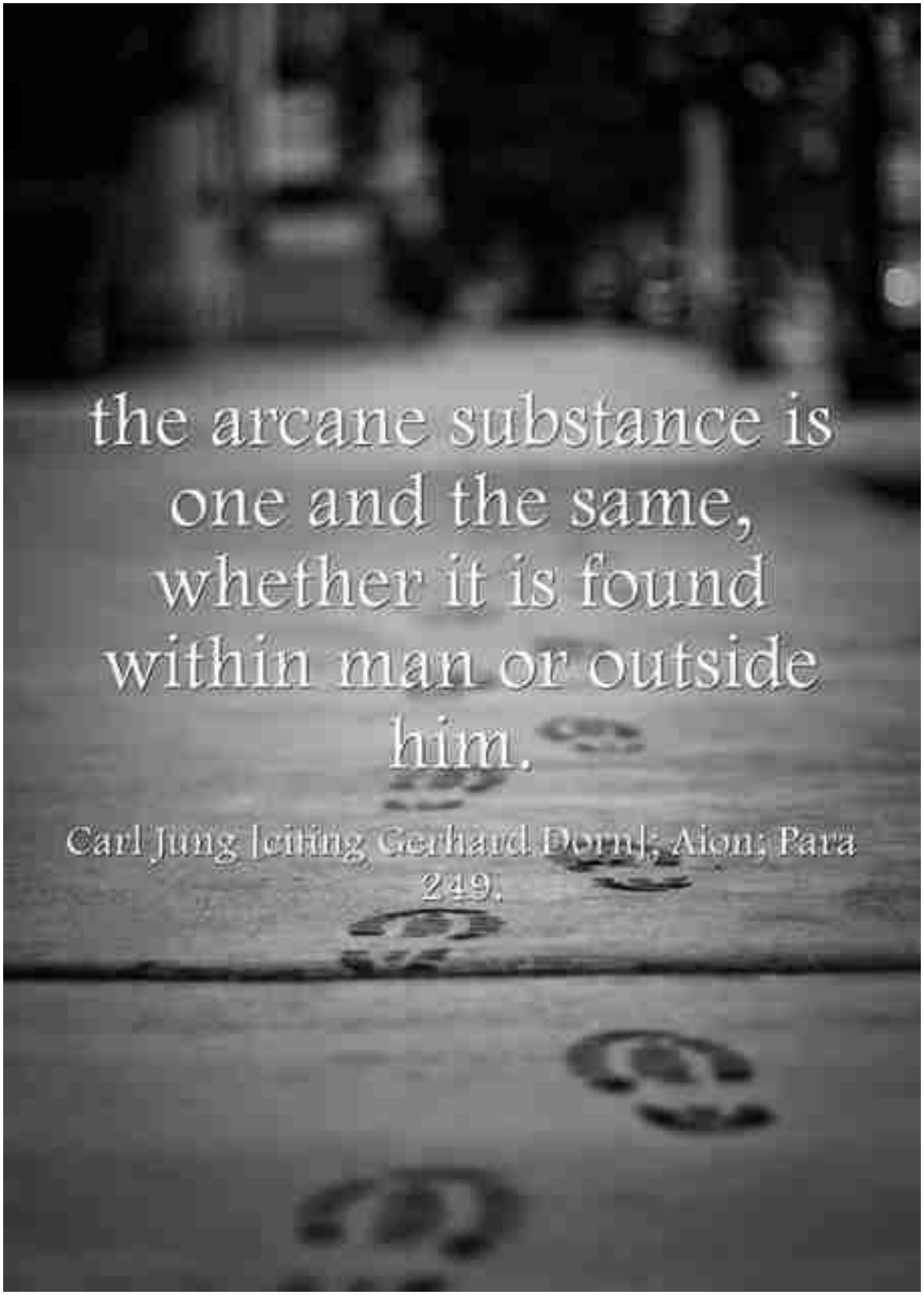
We know only a small part of our psyches. The causal factors determining [one's] psychic existence reside largely in the unconscious processes outside consciousness , and in the same way there are final factors at work in [one] that likewise originate in the unconscious. . . . Causes and ends thus transcend consciousness to a degree that ought not to be underestimated, and this implies that their nature and action are unalterable and irreversible [to the degree

that] they have not become objects of consciousness. They can only be corrected through conscious insight and moral determination, which is why self-knowledge, being so necessary, is feared so much Carl Jung; CW 9/2, par. 253.



The Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering, and was thus a kind of priest; it carried it to the gods, and was thus a kind of mediator between gods and men. But the fire represented also something divine, a god to whom honour was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice" Carl Jung; CW 5.

We are the manner in which the Lord is born. Carl Jung; "A Psychological Approach to the Dogma of the Trinity", 1942.



The arcane substance is one and the same, whether it is found within man or outside him. Carl Jung [citing Gerhard Dorn; Aion; Para 249.

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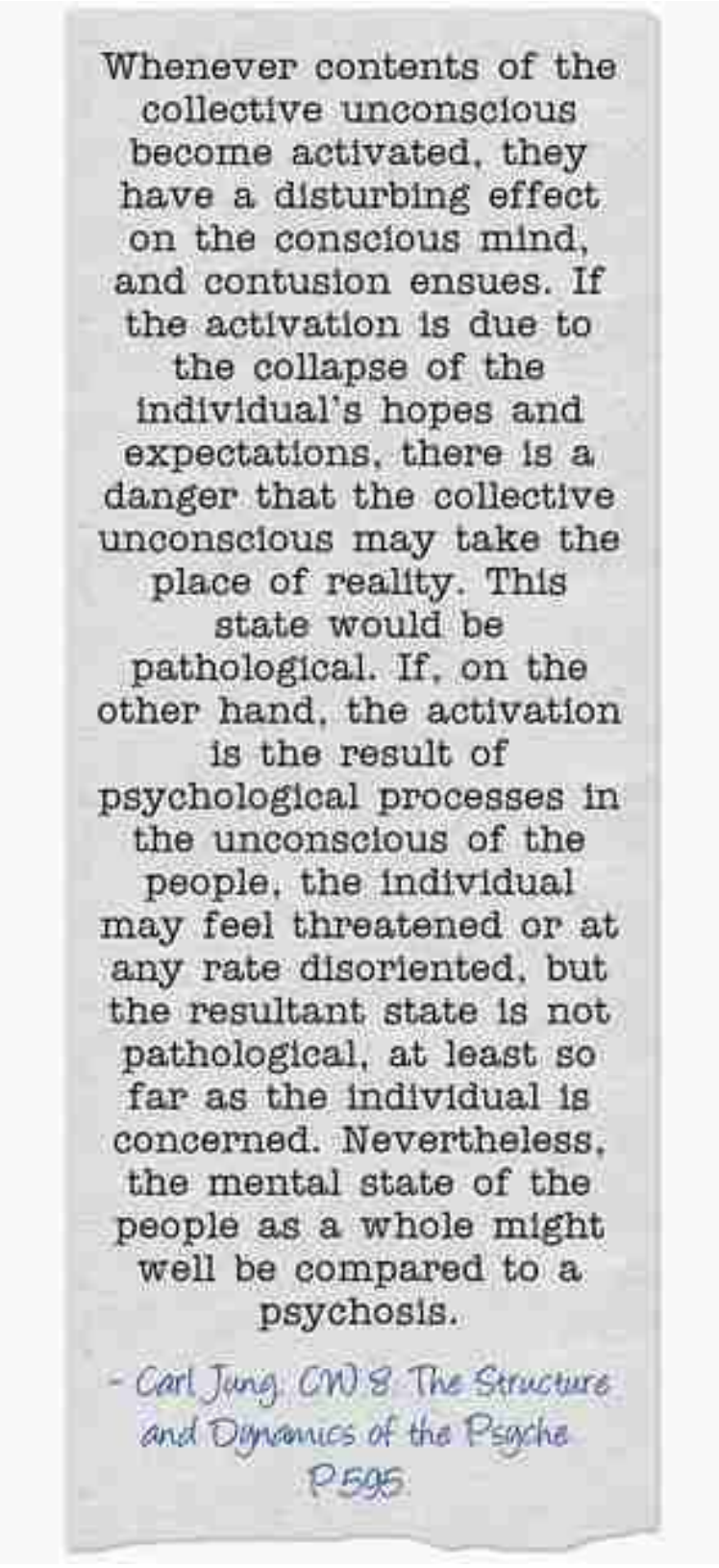
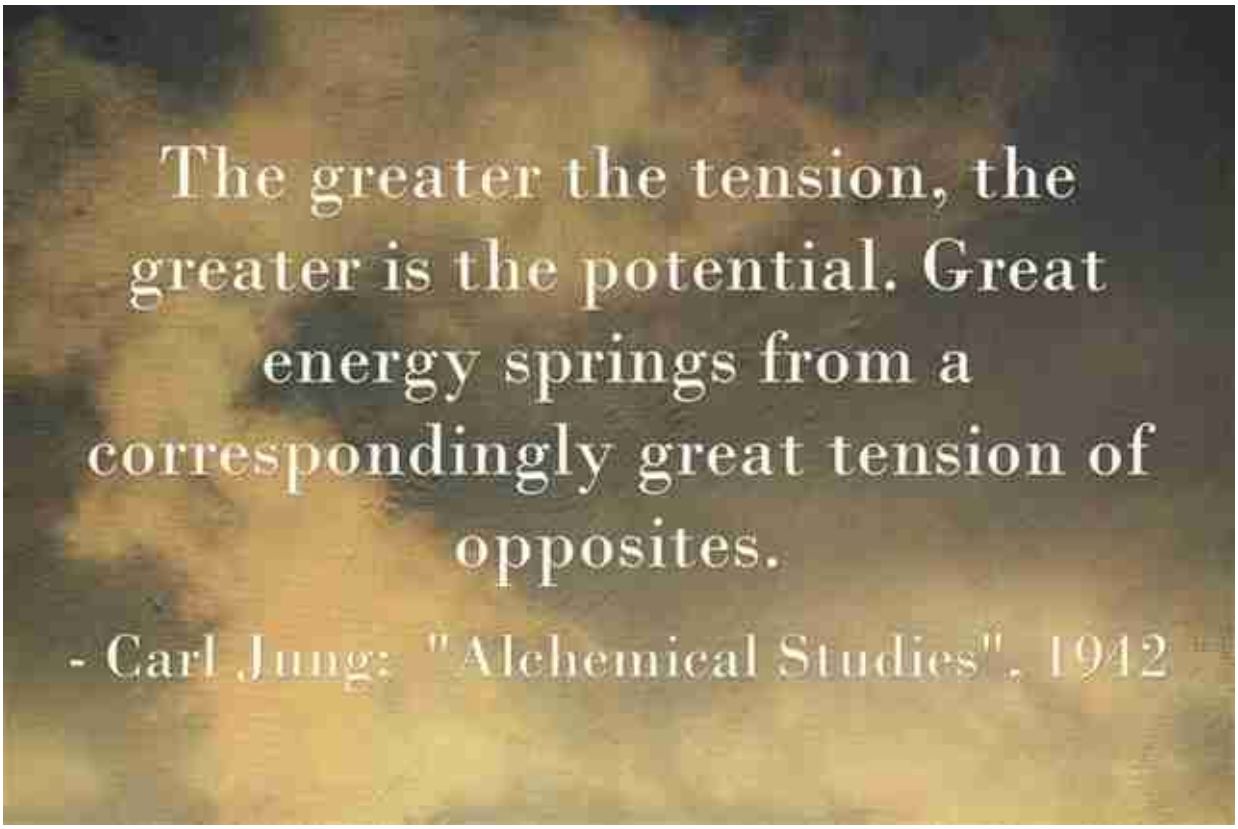


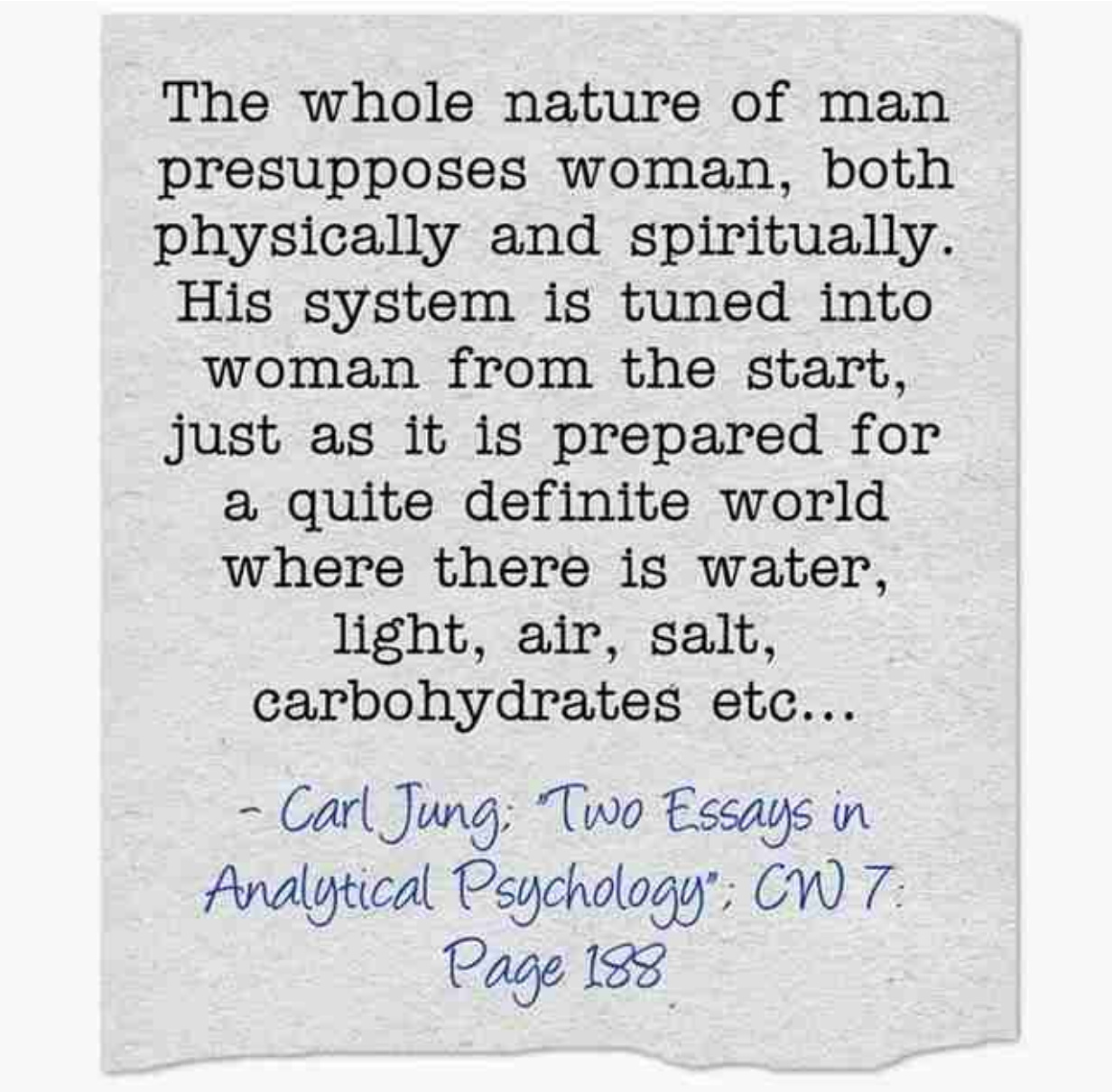
Whenever contents of the collective unconscious become activated, they have a disturbing effect on the conscious mind, and contusion ensues. If the activation is due to the collapse of the individual's hopes and expectations, there is a danger that the collective unconscious may take the place of reality. This state would be pathological. If, on the other hand, the activation is the result of psychological processes in the unconscious of the people, the individual may

feel threatened or at any rate disoriented, but the resultant state is not pathological, at least so far as the individual is concerned. Nevertheless, the mental state of the people as a whole might well be compared to a psychosis. “The Psychological Foundation for the Belief in Spirits (1920). Carl Jung; CW 8: The Structure and Dynamics of the Psyche. P.595.

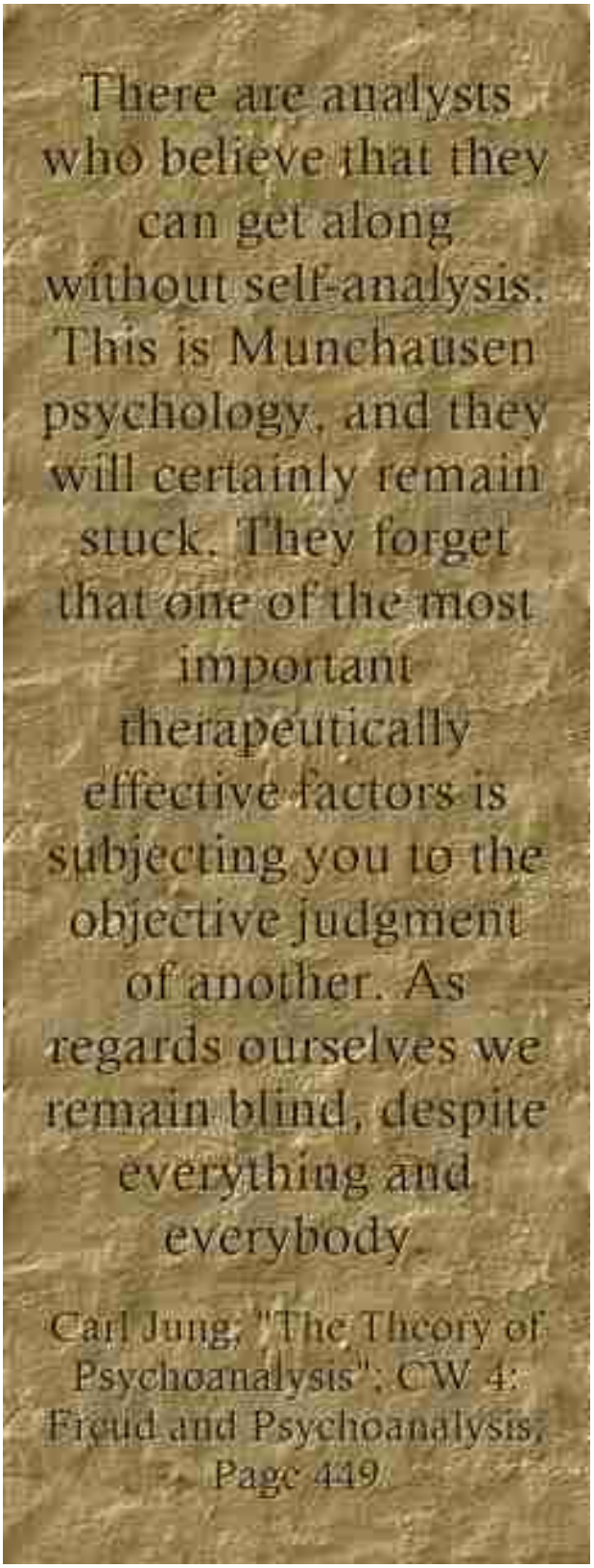


The greater the tension, the greater is the potential. Great energy springs from a correspondingly great tension of opposites. Carl Jung; ”Alchemical Studies”, 1942.

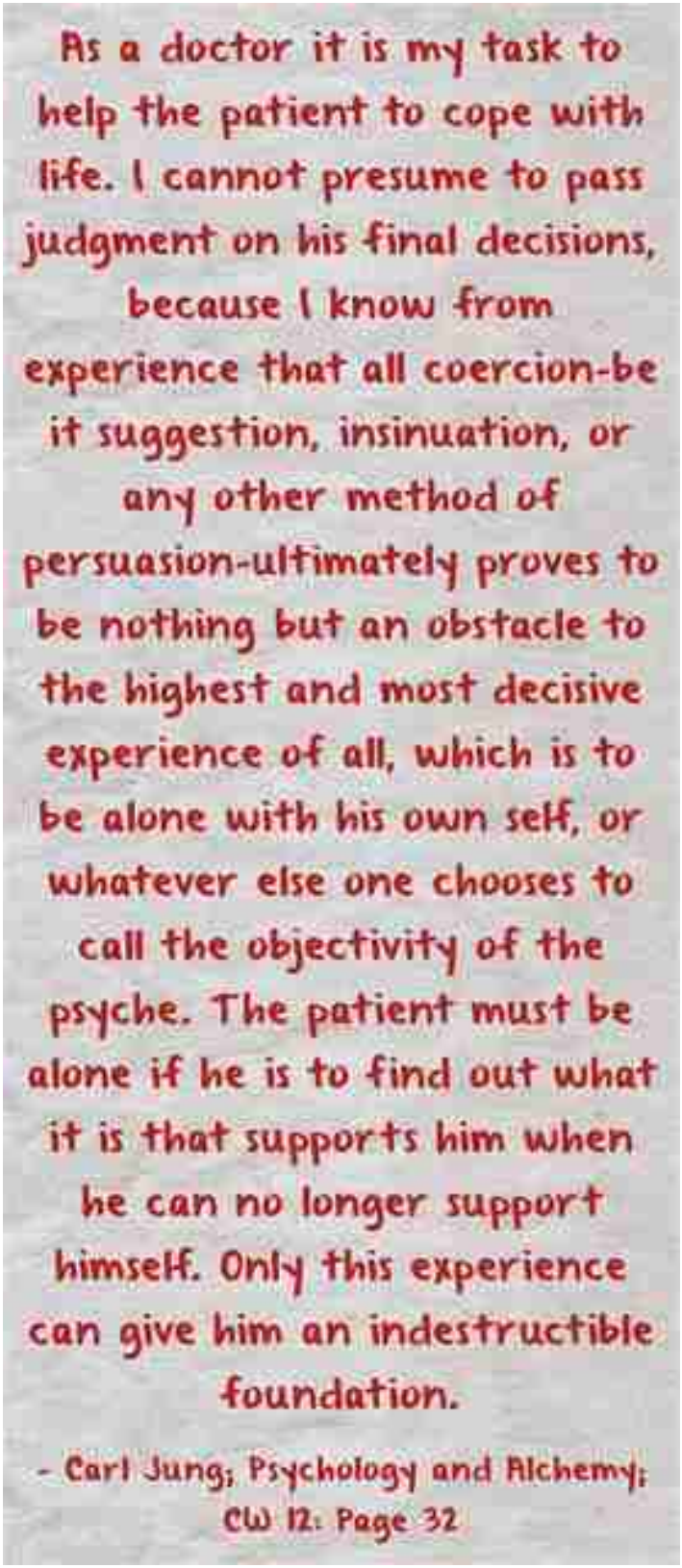
The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Carl Jung; Collected Works 13; Alchemical Studies; Page 16.



The whole nature of man presupposes woman, both physically and spiritually. His system is tuned into woman from the start, just as it is prepared for a quite definite world where there is water, light, air, salt, carbohydrates etc... Carl Jung; ”Two Essays in Analytical Psychology”; CW 7: Page 188.

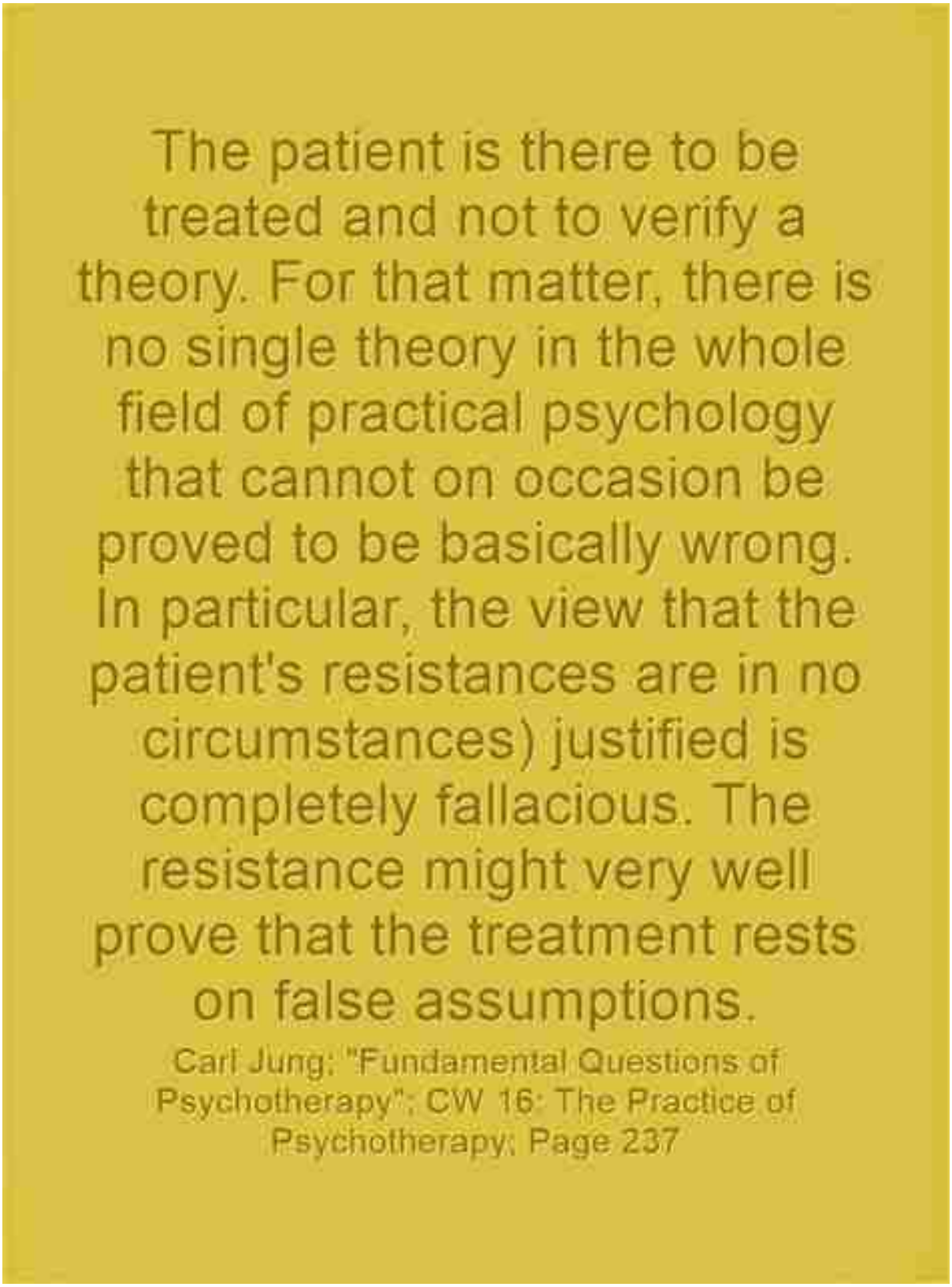


There are analysts who believe that they can get along without self-analysis. This is Munchausen psychology, and they will certainly remain stuck. They forget that one of the most important therapeutically effective factors is subjecting you to the objective judgment of another. As regards ourselves we remain blind, despite everything and everybody. Carl Jung; ”The Theory of Psychoanalysis”; CW 4: Freud and Psychoanalysis; Page 449.

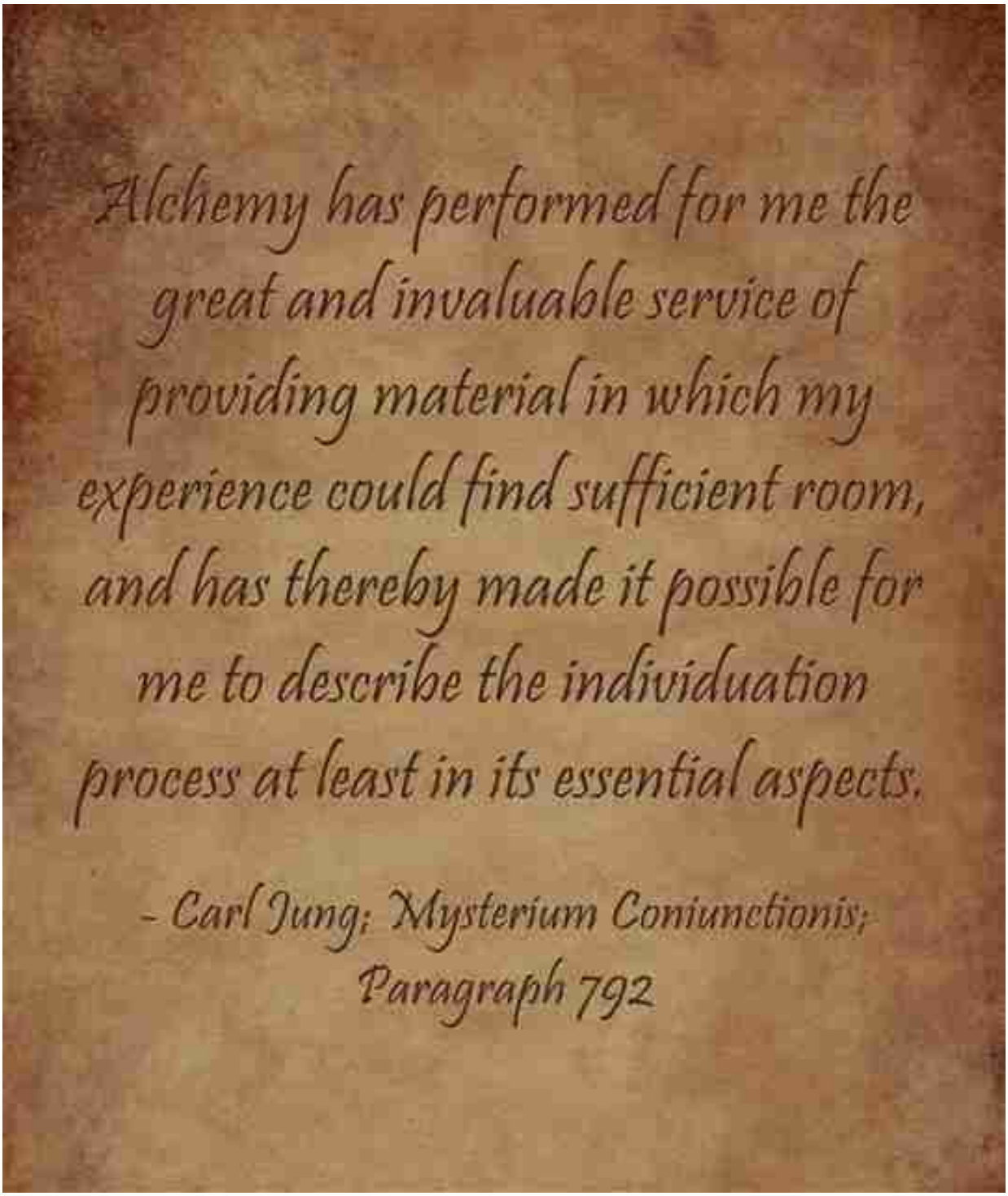


As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which

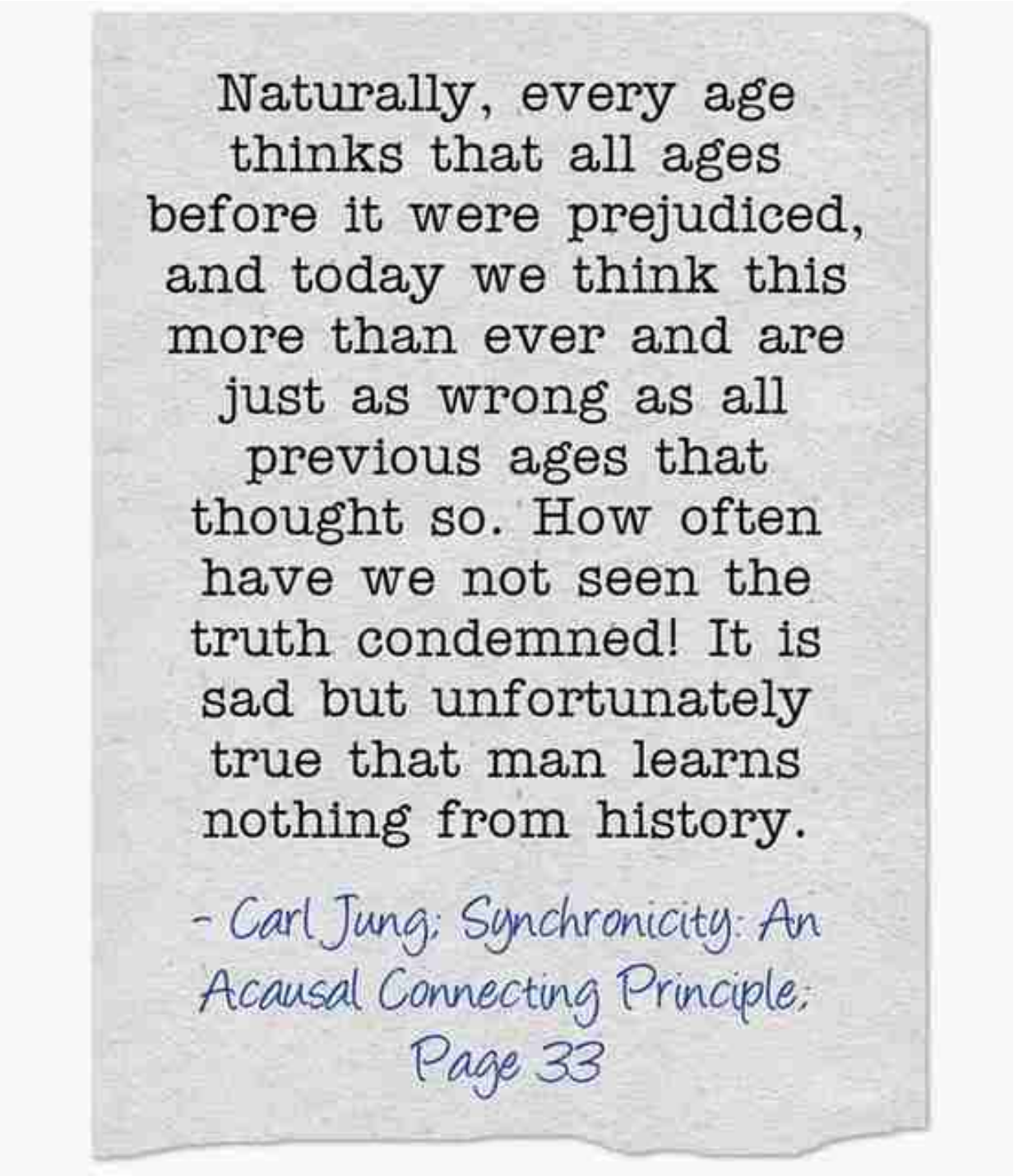
is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: Page 32.



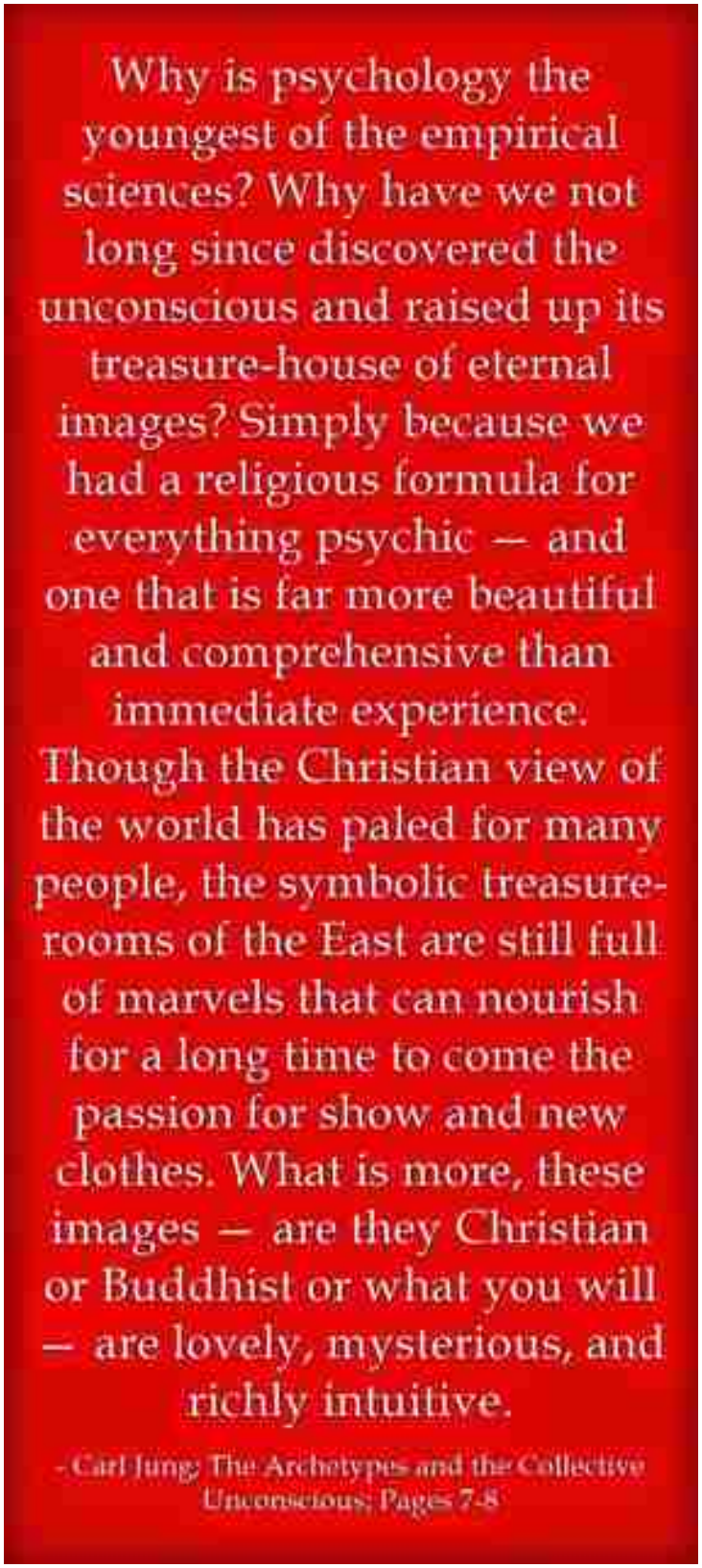
The patient is there to be treated and not to verify a theory. For that matter, there is no single theory in the whole field of practical psychology that cannot on occasion be proved to be basically wrong. In particular, the view that the patient's resistances are in no circumstances) justified is completely fallacious. The resistance might very well prove that the treatment rests on false assumptions. Carl Jung; "Fundamental Questions of Psychotherapy"; CW 16: The Practice of Psychotherapy; Page 237.



Alchemy has performed for me the great and invaluable service of providing material in which my experience could find sufficient room, and has thereby made it possible for me to describe the individuation process at least in its essential aspects. Carl Jung; Mysterium Coniunctionis; Paragraph 792.

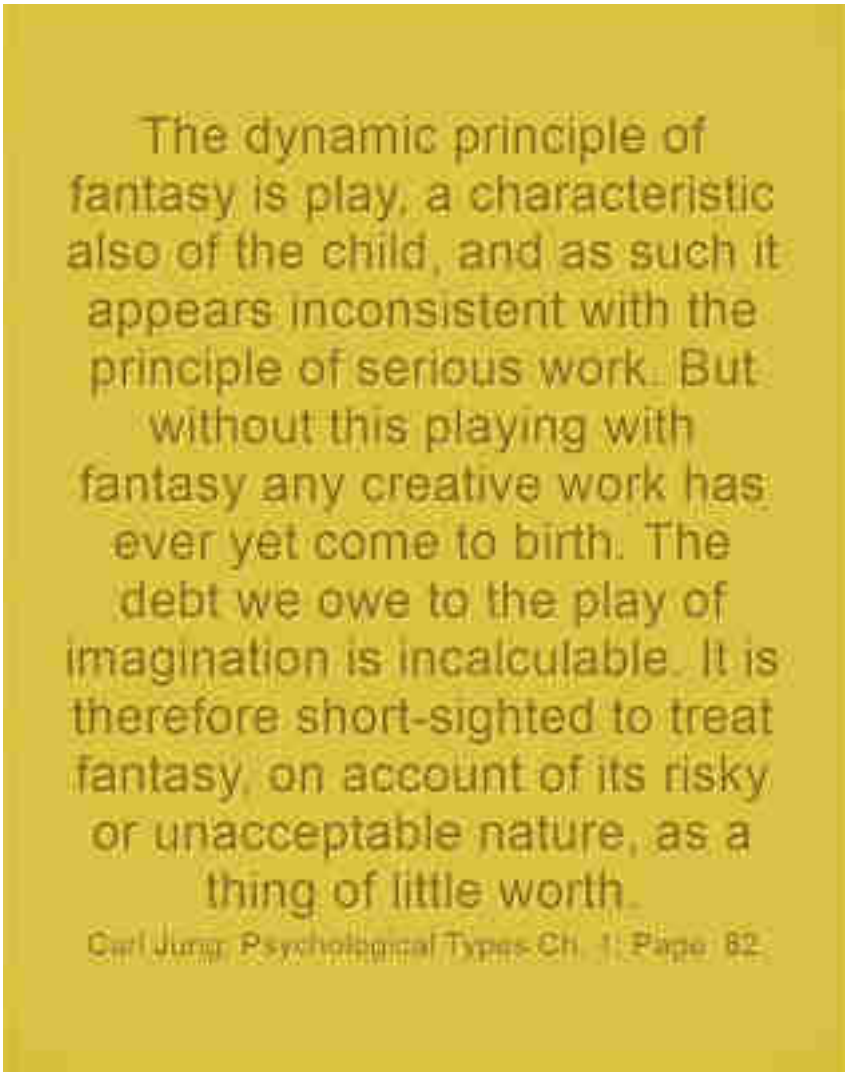


Naturally, every age thinks that all ages before it were prejudiced, and today we think this more than ever and are just as wrong as all previous ages that thought so. How often have we not seen the truth condemned! It is sad but unfortunately true that man learns nothing from history. Carl Jung; Synchronicity: An Acausal Connecting Principle; Page 33.

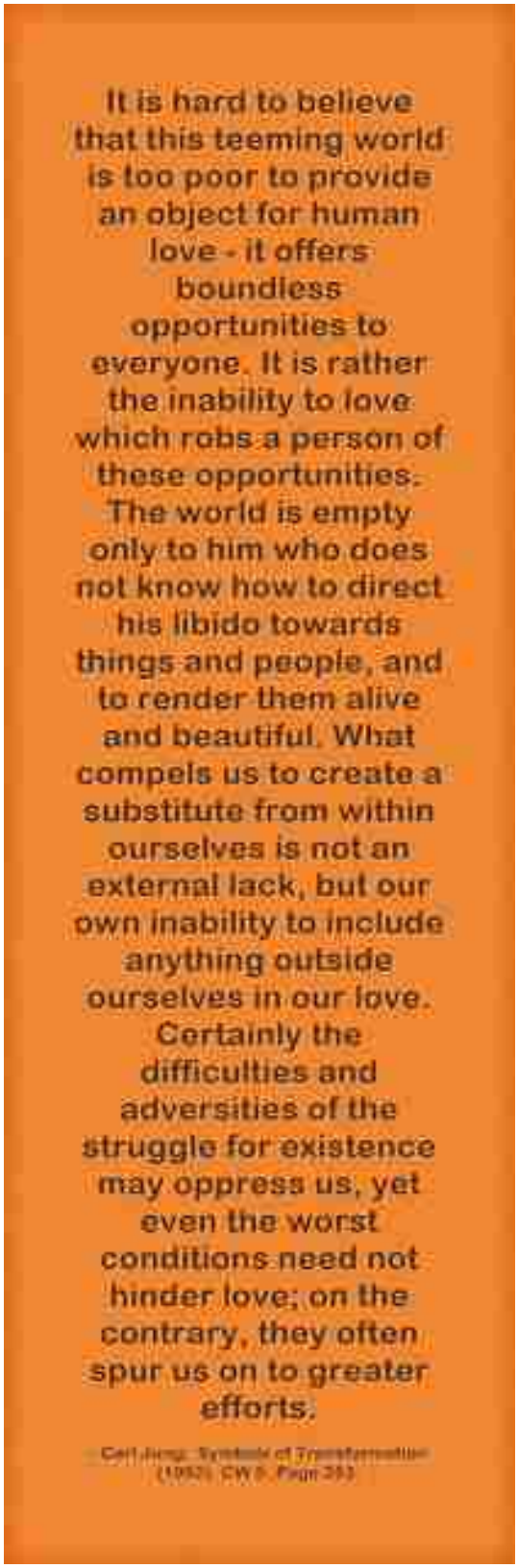


Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish

for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.

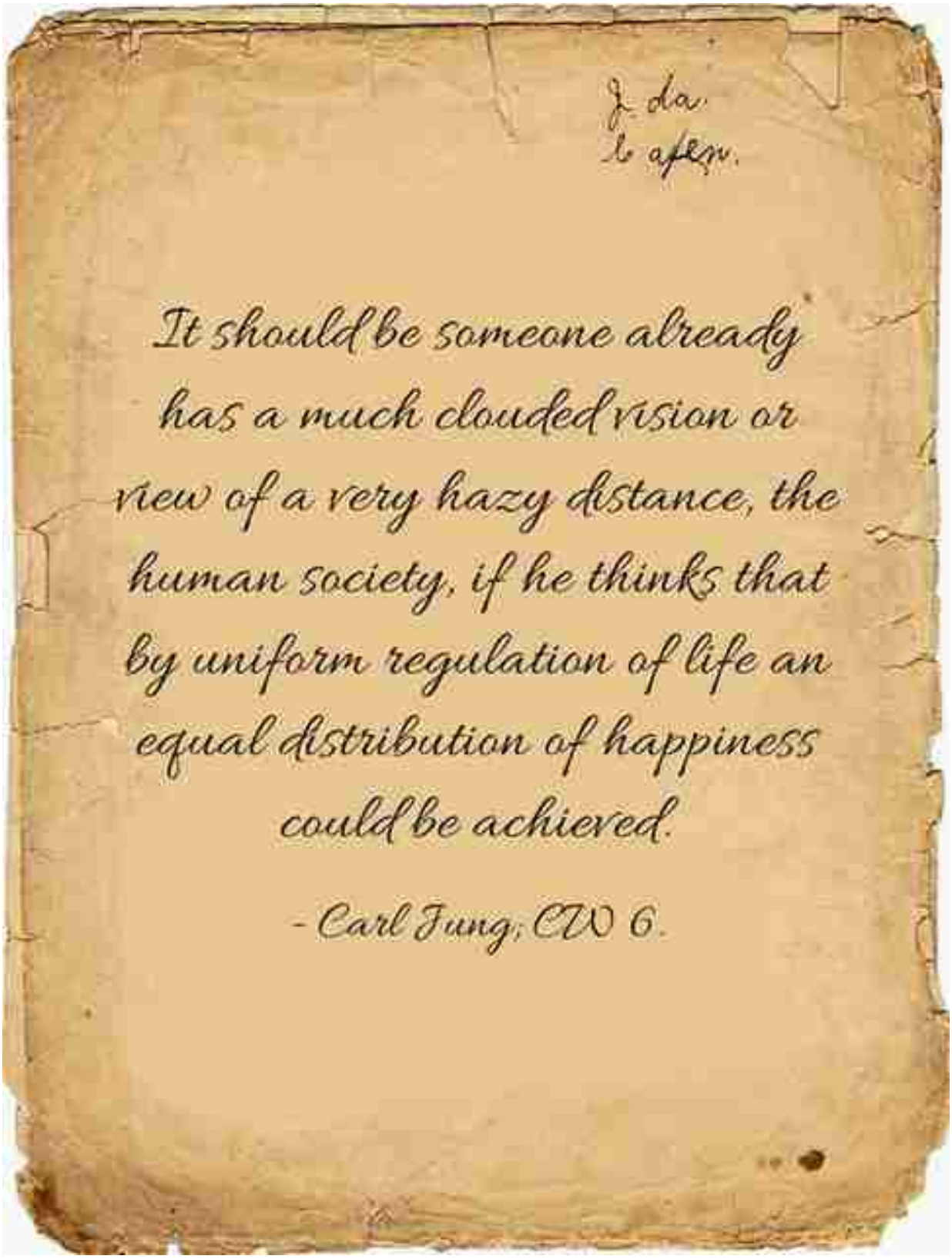


The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Carl Jung; Psychological Types Ch. 1; Page 82.

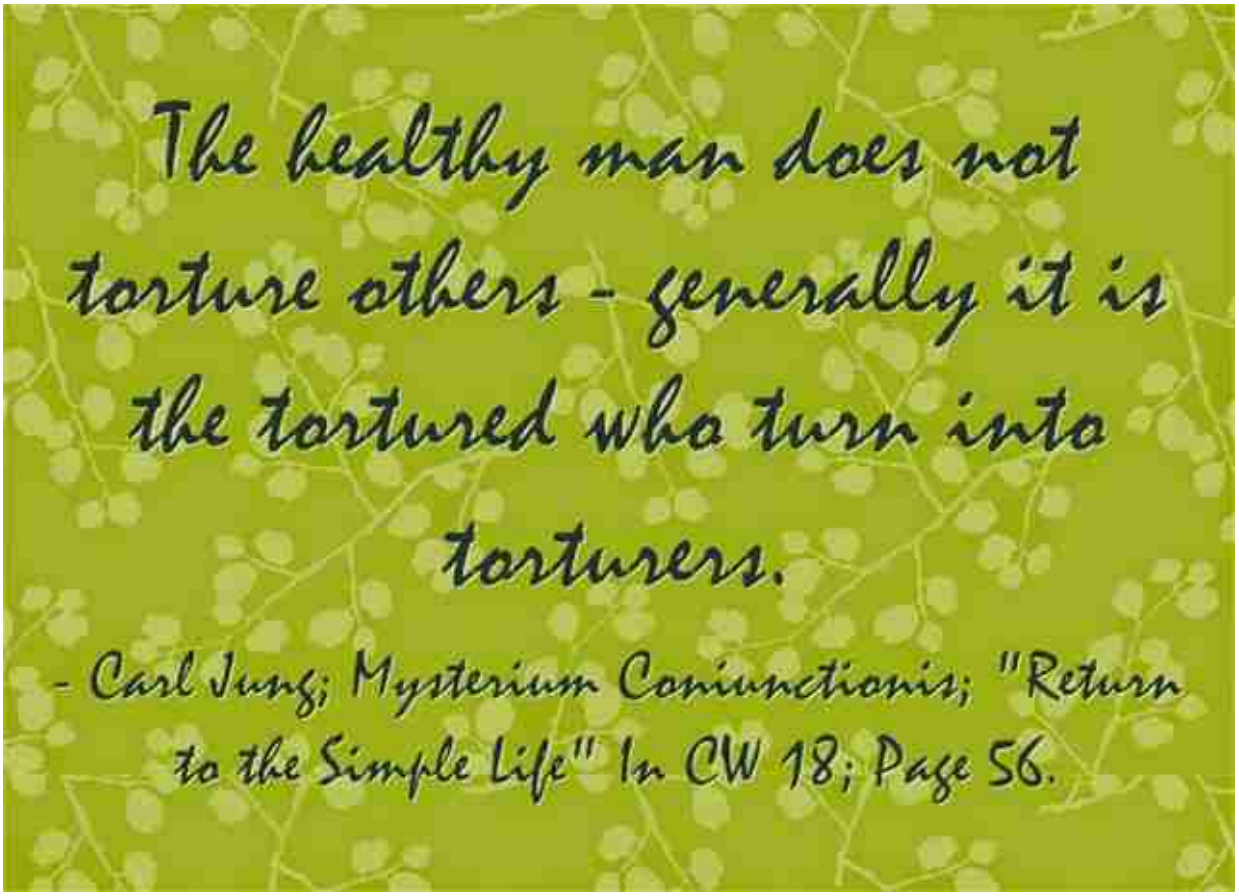


It is hard to believe that this teeming world is too poor to provide an object for human love - it offers boundless opportunities to everyone. It is rather the inability to love which robs a person of these opportunities. The world is empty only to him who does not know how to direct his libido towards things and people, and to render them alive

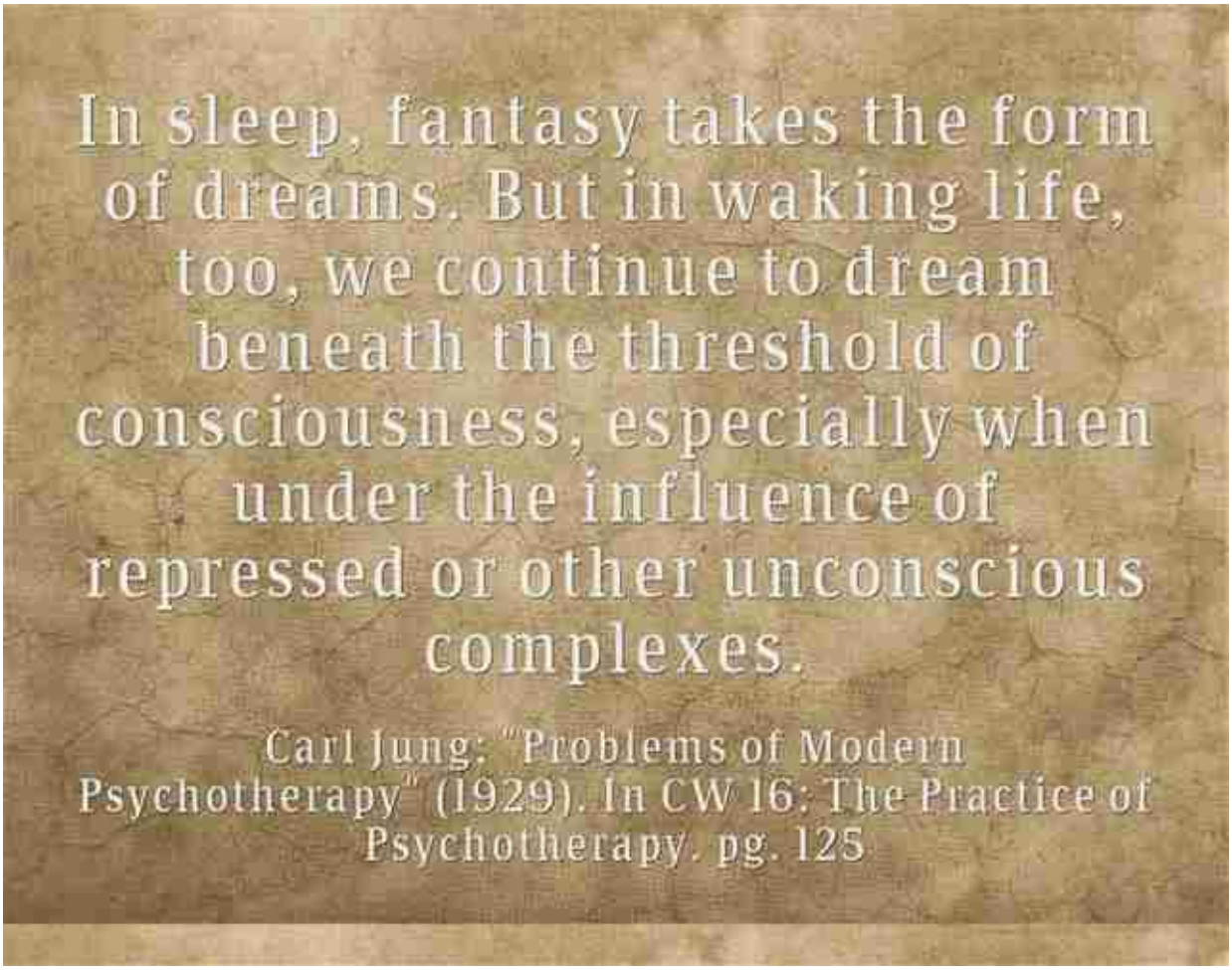
and beautiful. What compels us to create a substitute from within ourselves is not an external lack, but our own inability to include anything outside ourselves in our love. Certainly the difficulties and adversities of the struggle for existence may oppress us, yet even the worst conditions need not hinder love; on the contrary, they often spur us on to greater efforts. Carl Jung; Symbols of Transformation (1952). CW 5: Page 253.



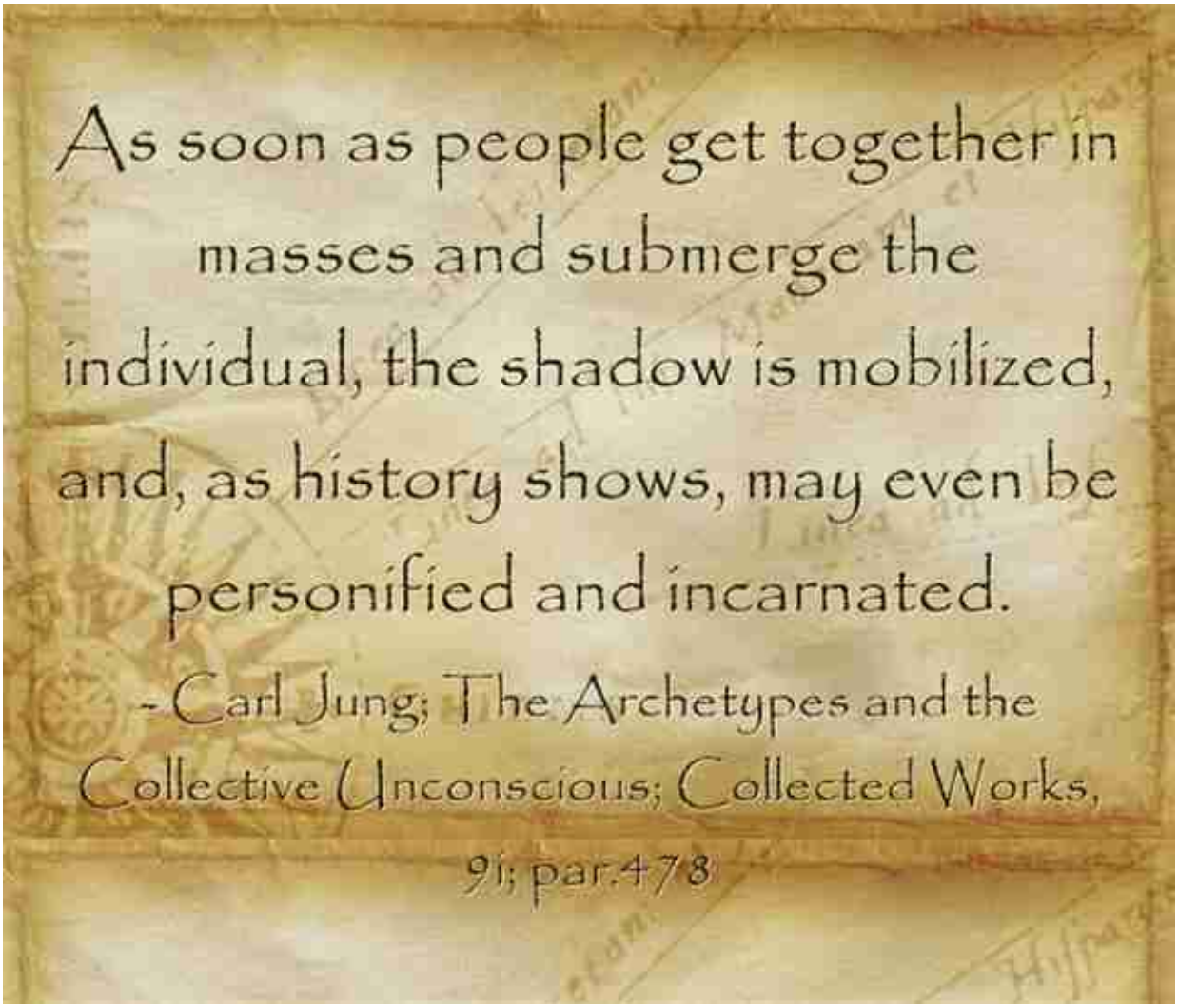
It should be someone already has a much clouded vision or view of a very hazy distance, the human society, if he thinks that by uniform regulation of life an equal distribution of happiness could be achieved. Carl Jung; CW 6.



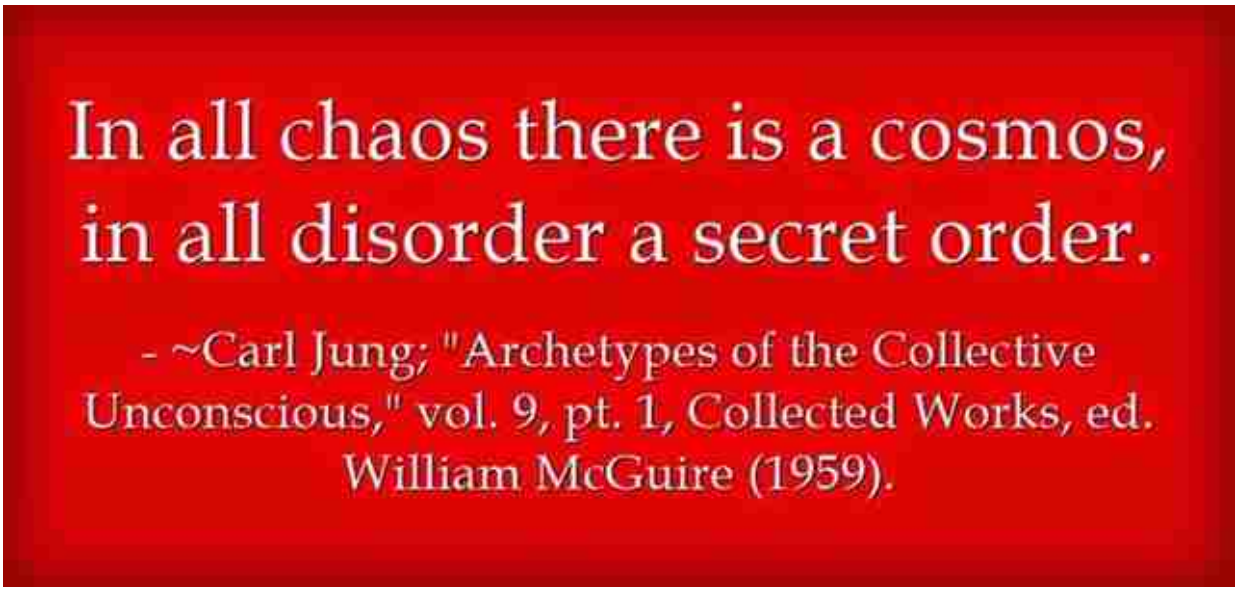
The healthy man does not torture others - generally it is the tortured who turn into torturers. - Carl Jung; Mysterium Coniunctionis; ”Return to the Simple Life” In CW 18; Page 56.



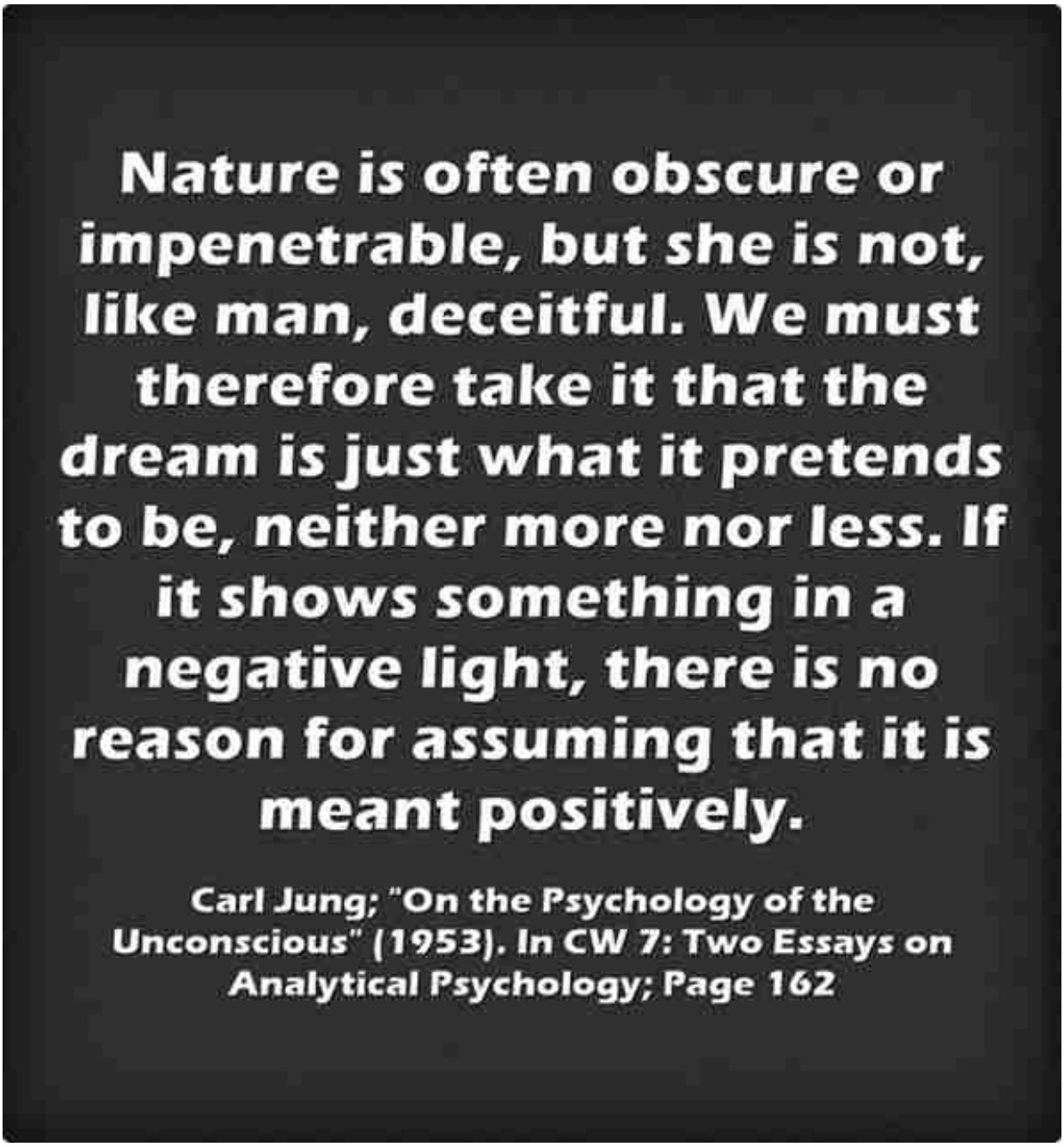
In sleep, fantasy takes the form of dreams. But in waking life, too, we continue to dream beneath the threshold of consciousness, especially when under the influence of repressed or other unconscious complexes. Carl Jung; "Problems of Modern Psychotherapy" (1929). In CW 16: The Practice of Psychotherapy; Page 125.



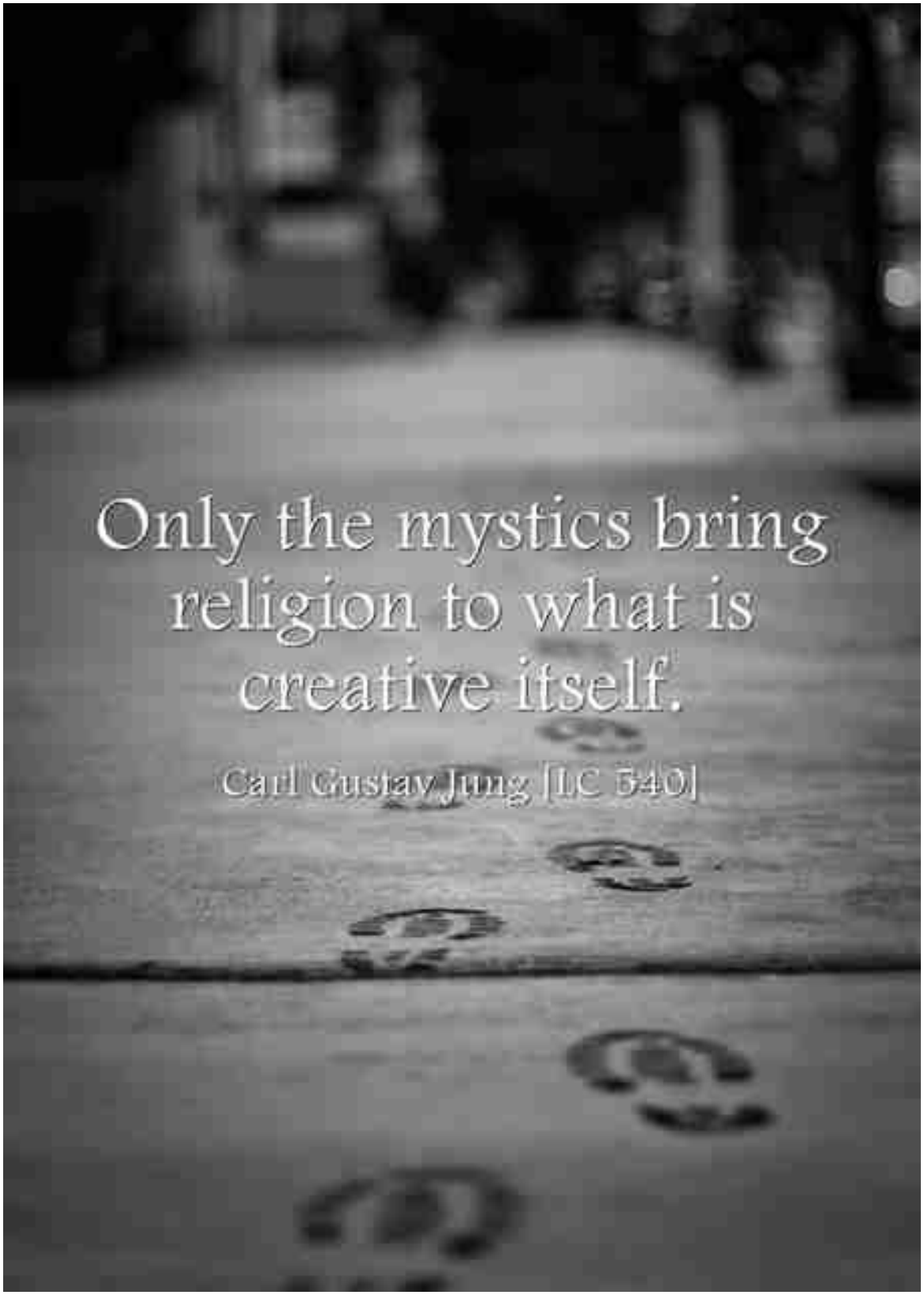
As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history shows, may even be personified and incarnated. Carl Gustav Jung, The Archetypes and the Collective Unconscious, Collected Works, 9i, par.478



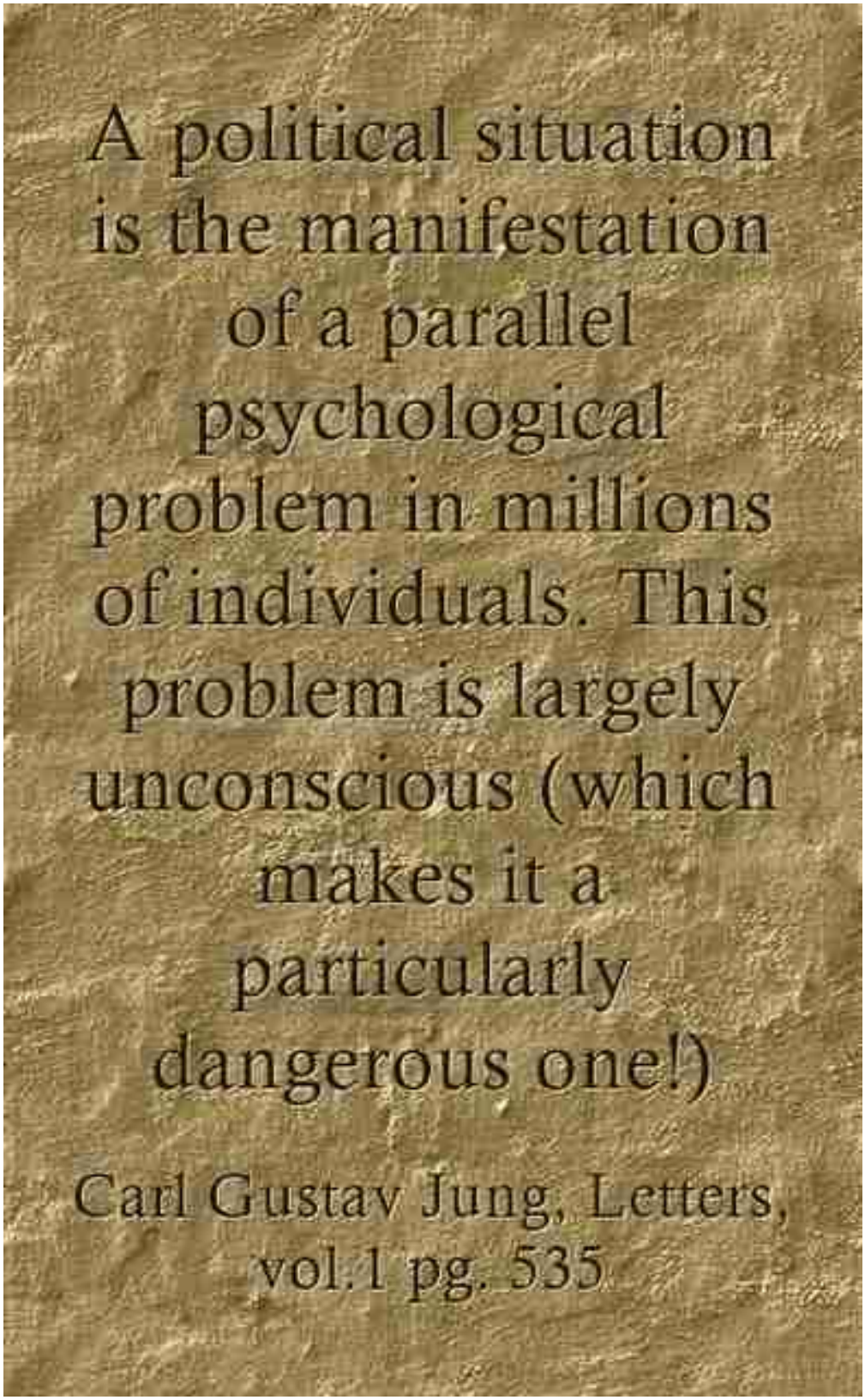
In all chaos there is a cosmos, in all disorder a secret order. Carl Jung; ”Archetypes of the Collective Unconscious,” vol. 9, pt. 1, Collected Works, ed. William McGuire (1959).



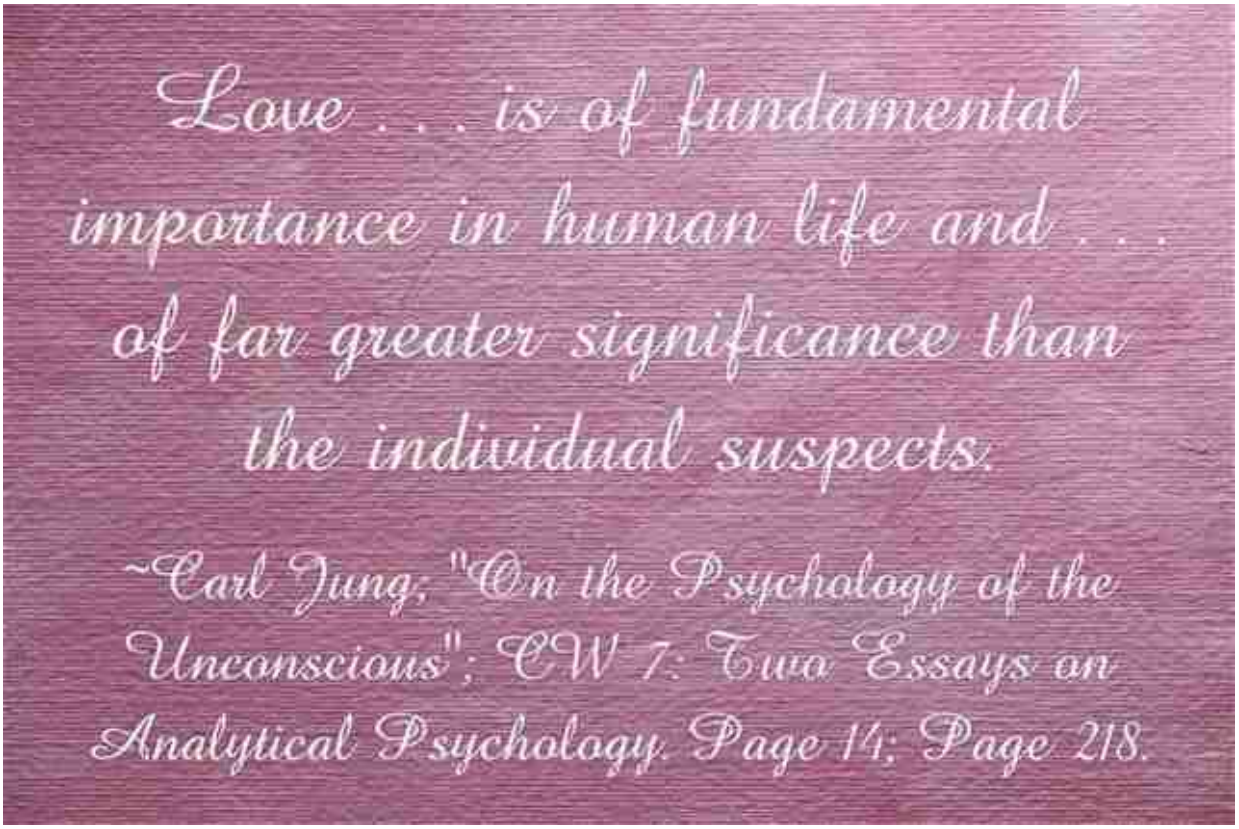
Nature is often obscure or impenetrable, but she is not, like man, deceitful. We must therefore take it that the dream is just what it pretends to be, neither more nor less. If it shows something in a negative light, there is no reason for assuming that it is meant positively. Carl Jung; ”On the Psychology of the Unconscious” (1953). In CW 7: Two Essays on Analytical Psychology; Page 162.



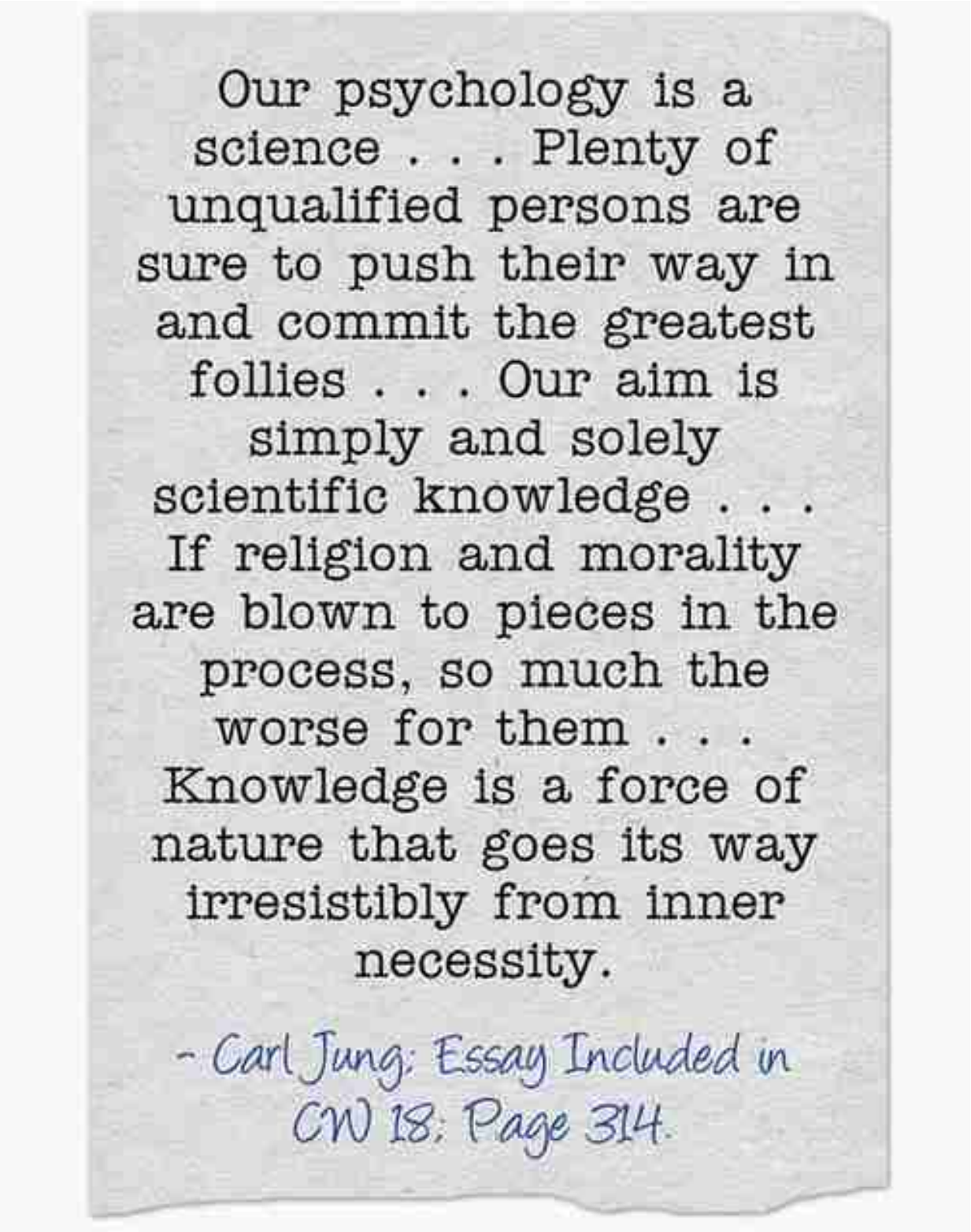
Only the mystics bring religion to what is creative itself. Carl Gustav Jung [LC 540]



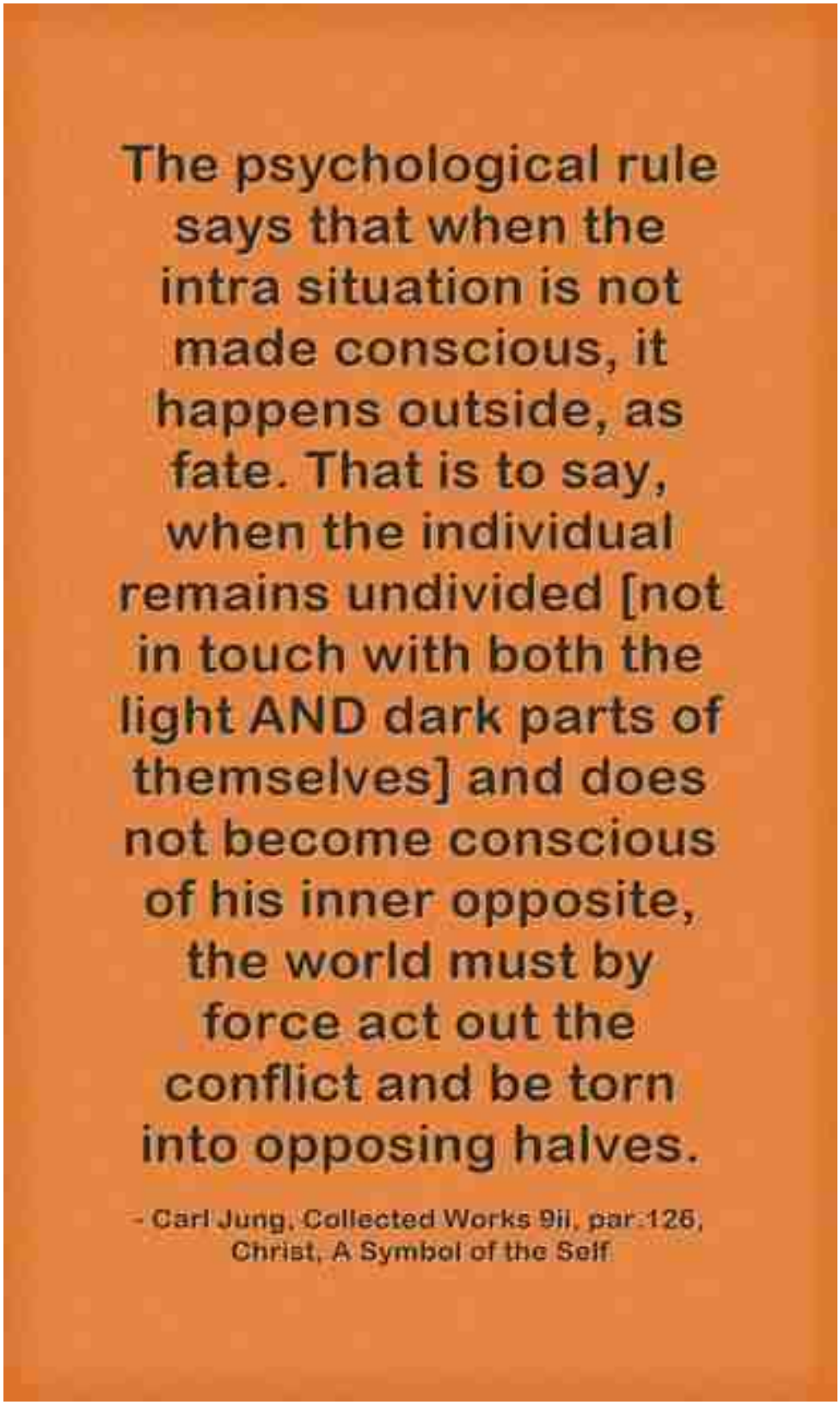
A political situation is the manifestation of a parallel psychological problem in millions of individuals. This problem is largely unconscious (which makes it a particularly dangerous one!) Carl Gustav Jung, Letters, vol.1 pg. 535.



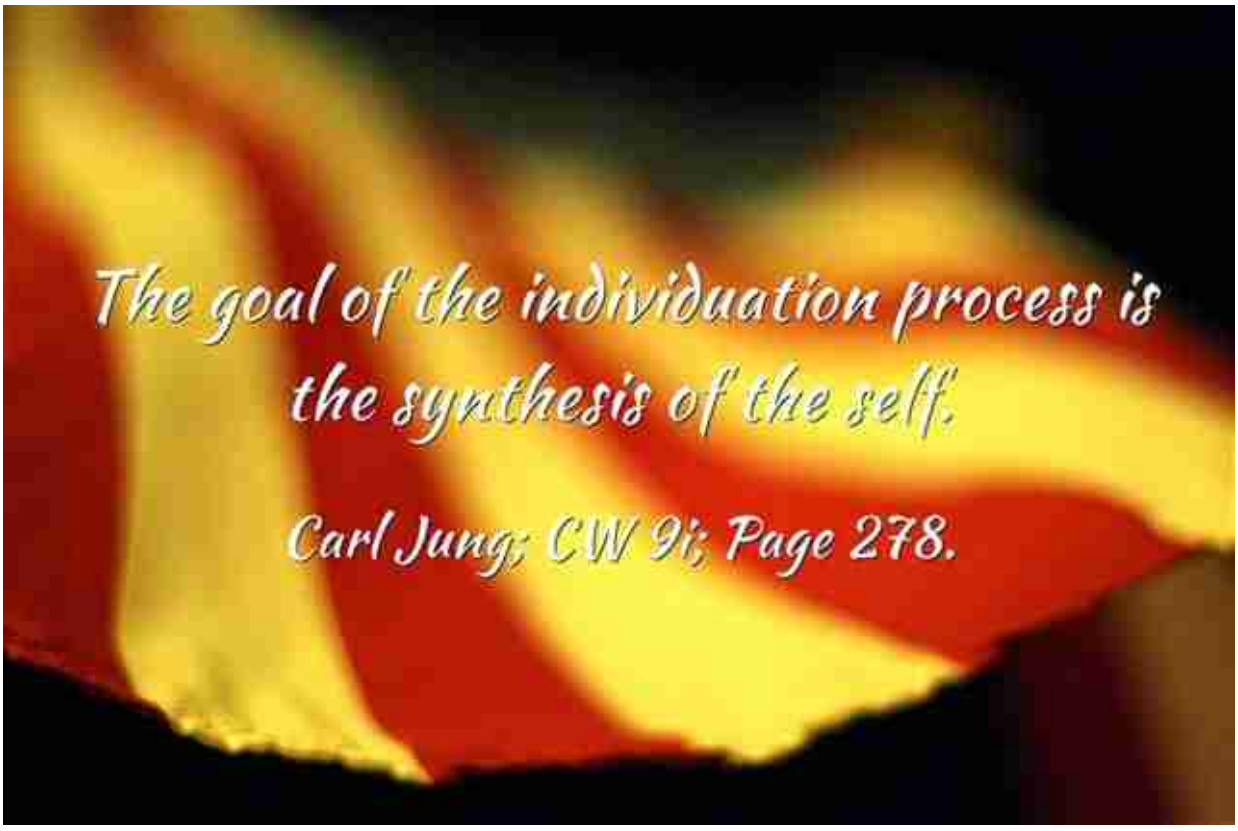
Love . . . is of fundamental importance in human life and . . . of far greater significance than the individual suspects.
Carl Jung; ”On the Psychology of the Unconscious”; CW 7: Two Essays on Analytical Psychology. Page 14; Page 218.



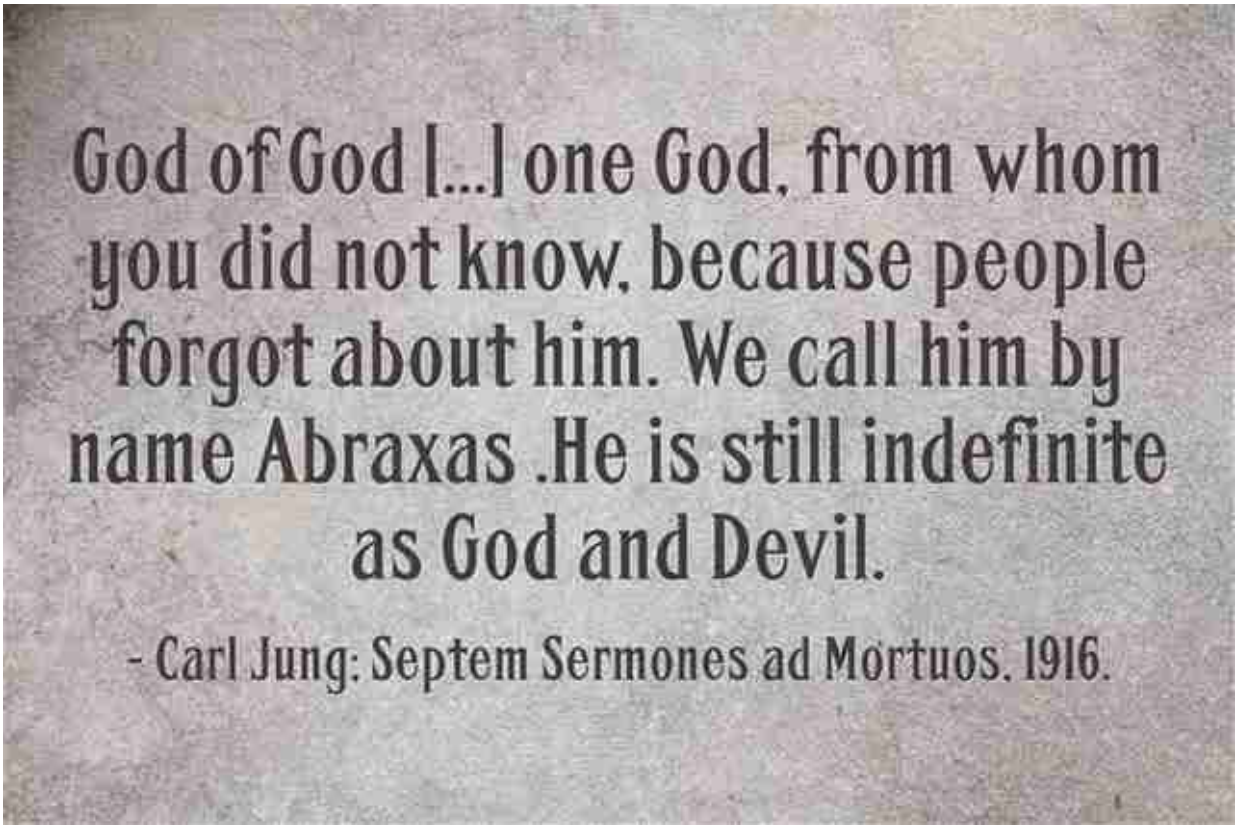
Our psychology is a science . . . Plenty of unqualified persons are sure to push their way in and commit the greatest follies . . . Our aim is simply and solely scientific knowledge . . . If religion and morality are blown to pieces in the process, so much the worse for them . . . Knowledge is a force of nature that goes its way irresistibly from inner necessity. Carl Jung; Essay Included in CW 18; Page 314.



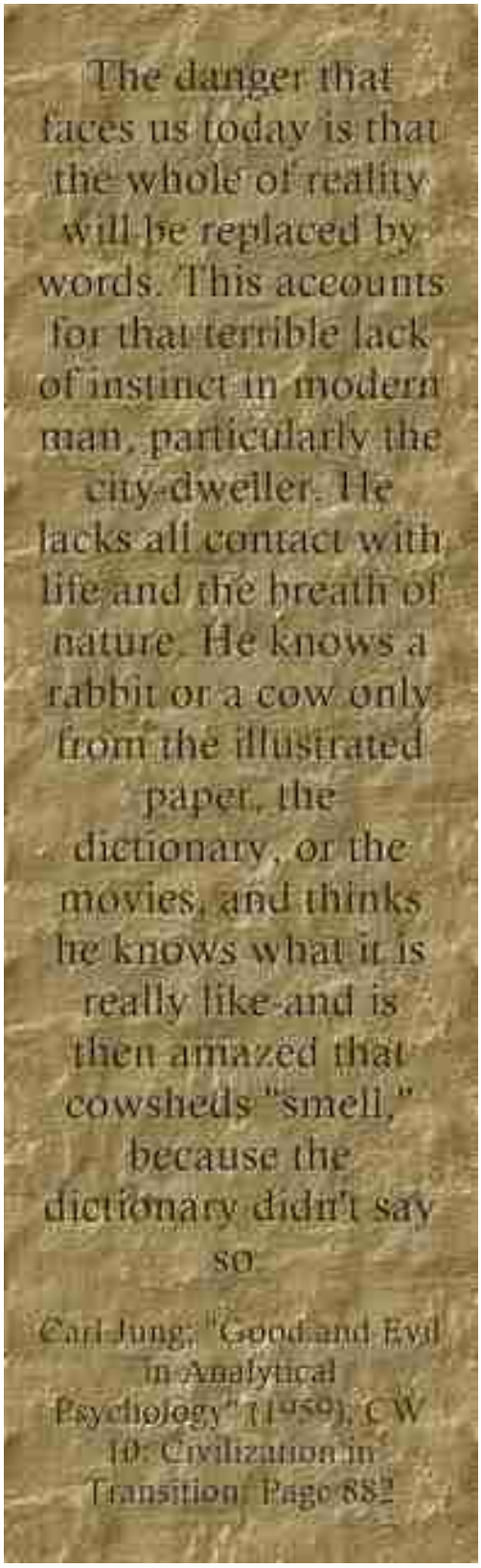
The psychological rule says that when the intra situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided [not in touch with both the light AND dark parts of themselves] and does not become conscious of his inner opposite, the world must by force act out the conflict and be torn into opposing halves. Carl Jung, Collected Works 9ii, par.126, Christ, A Symbol of the Self.



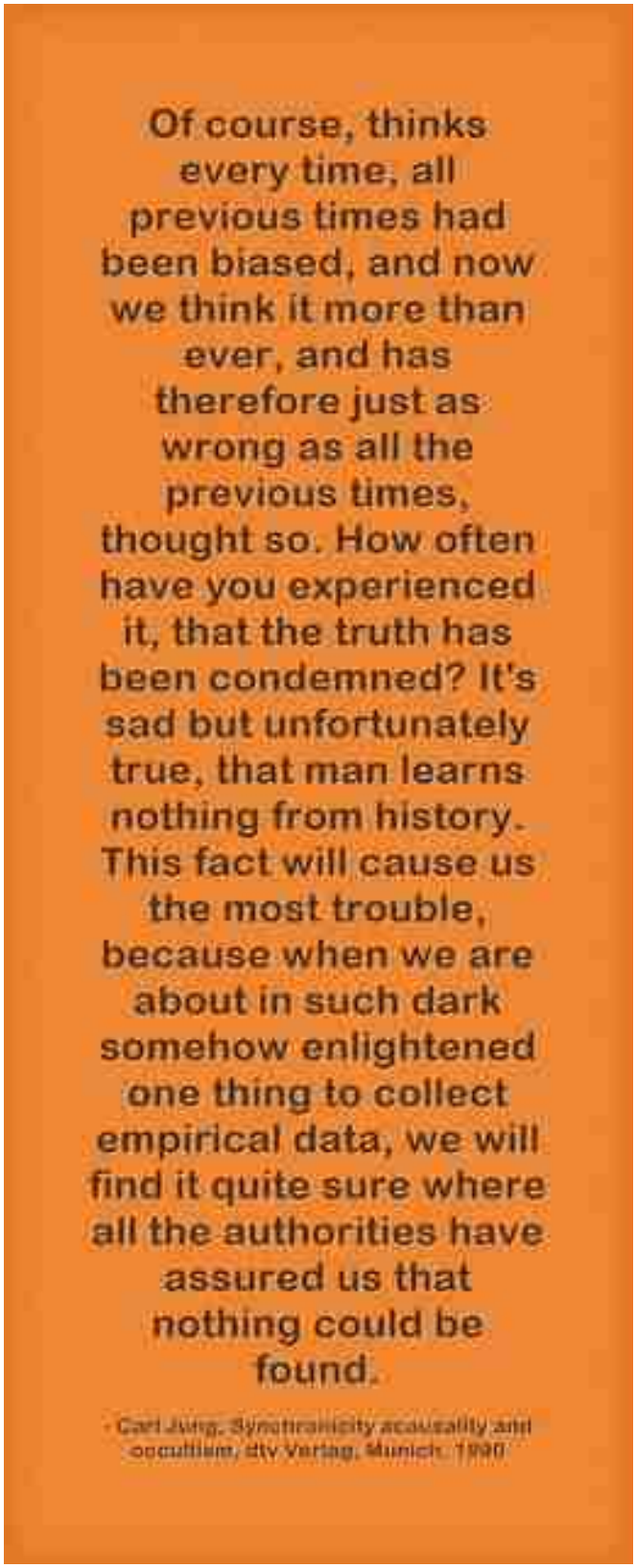
The goal of the individuation process is the synthesis of the self. Carl Jung; CW 9i; Page 278.



God of God [...] one God, from whom you did not know, because people forgot about him. We call him by name Abraxas .He is still indefinite as God and Devil. Carl Jung; Septem Sermones ad Mortuos, 1916.

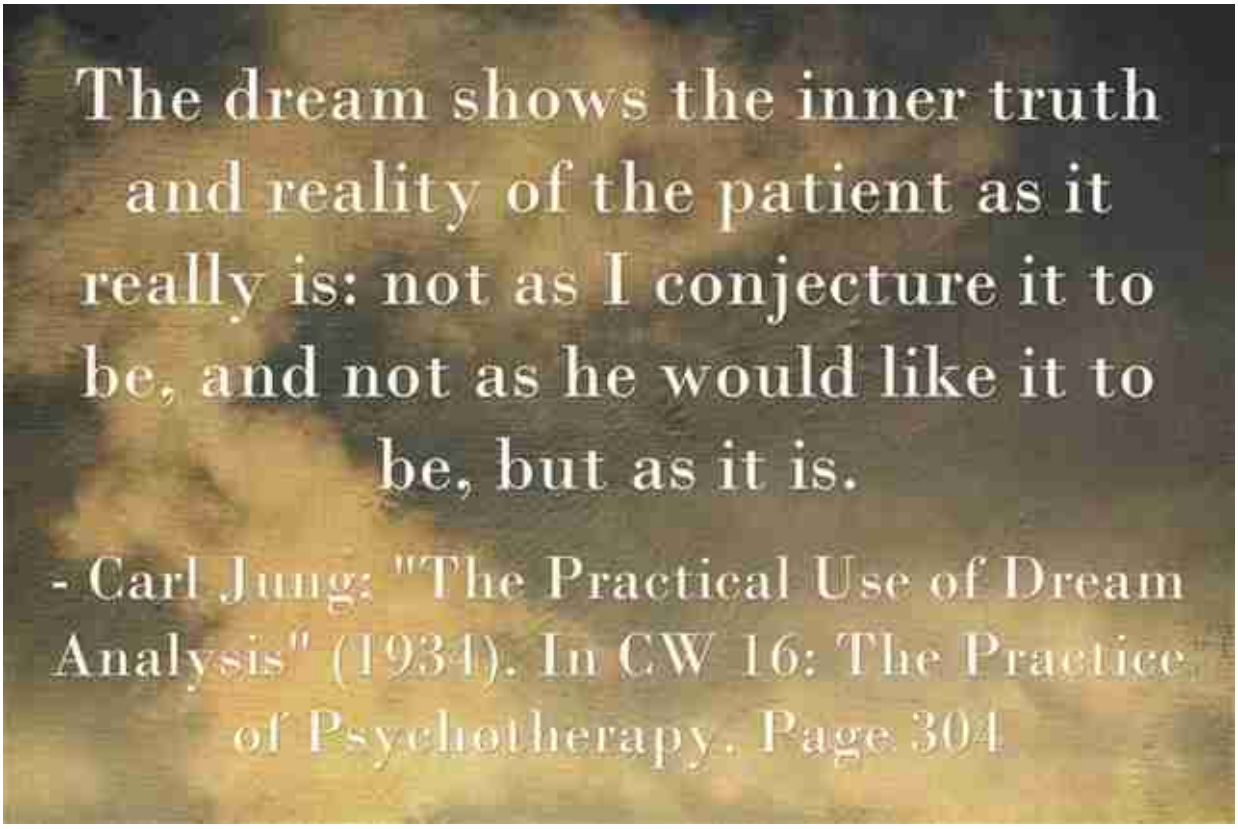


The danger that faces us today is that the whole of reality will be replaced by words. This accounts for that terrible lack of instinct in modern man, particularly the city-dweller. He lacks all contact with life and the breath of nature. He knows a rabbit or a cow only from the illustrated paper, the dictionary, or the movies, and thinks he knows what it is really like-and is then amazed that cowsheds ”smell,” because the dictionary didn’t say so. Carl Jung; ”Good and Evil in Analytical Psychology” (1959); CW 10: Civilization in Transition; Page 882.

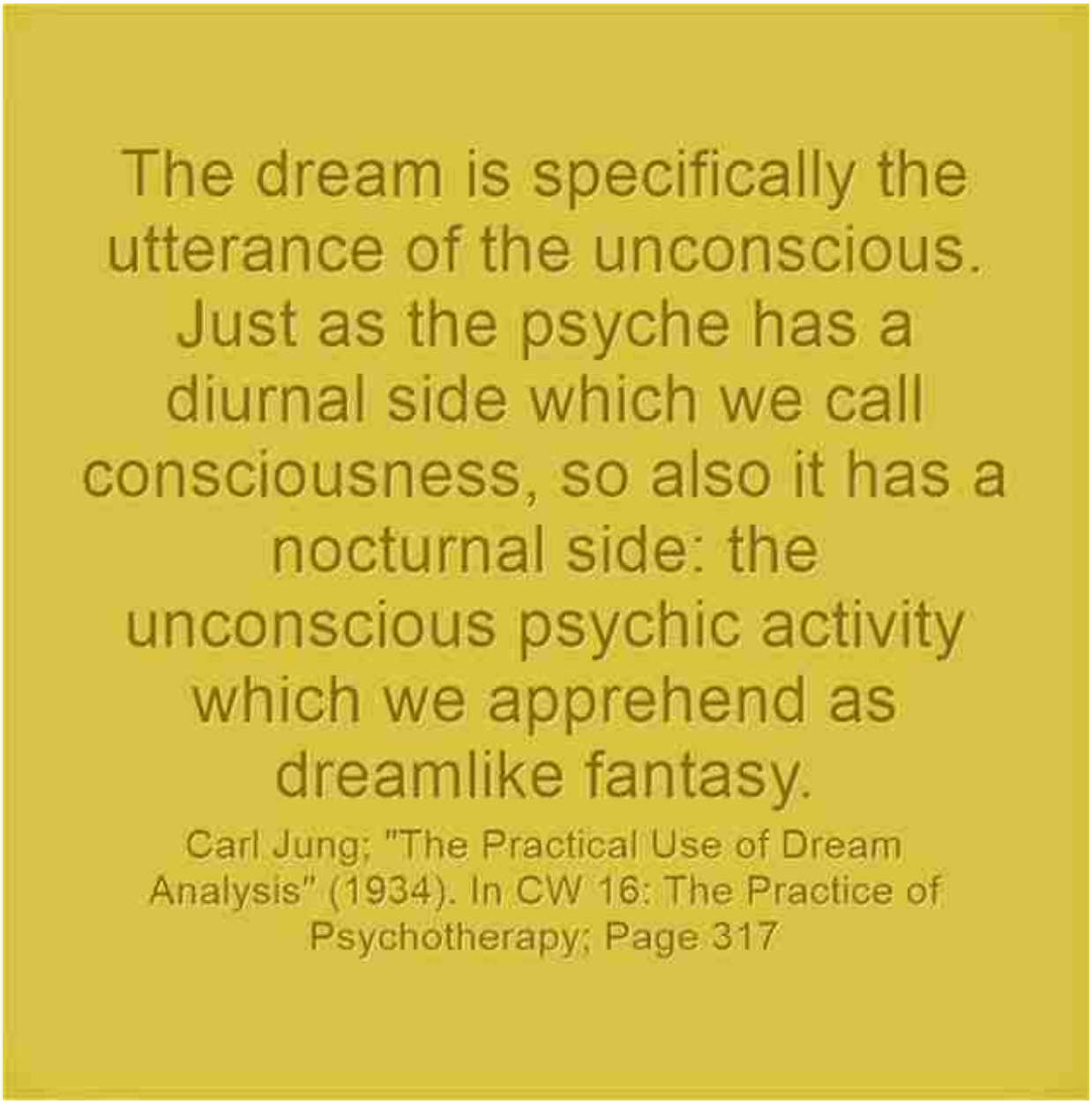


Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned? It's sad but unfortunately true, that man learns nothing from history. This fact will cause us the most trouble, because when we are about in such dark somehow enlightened one thing to collect empirical data, we

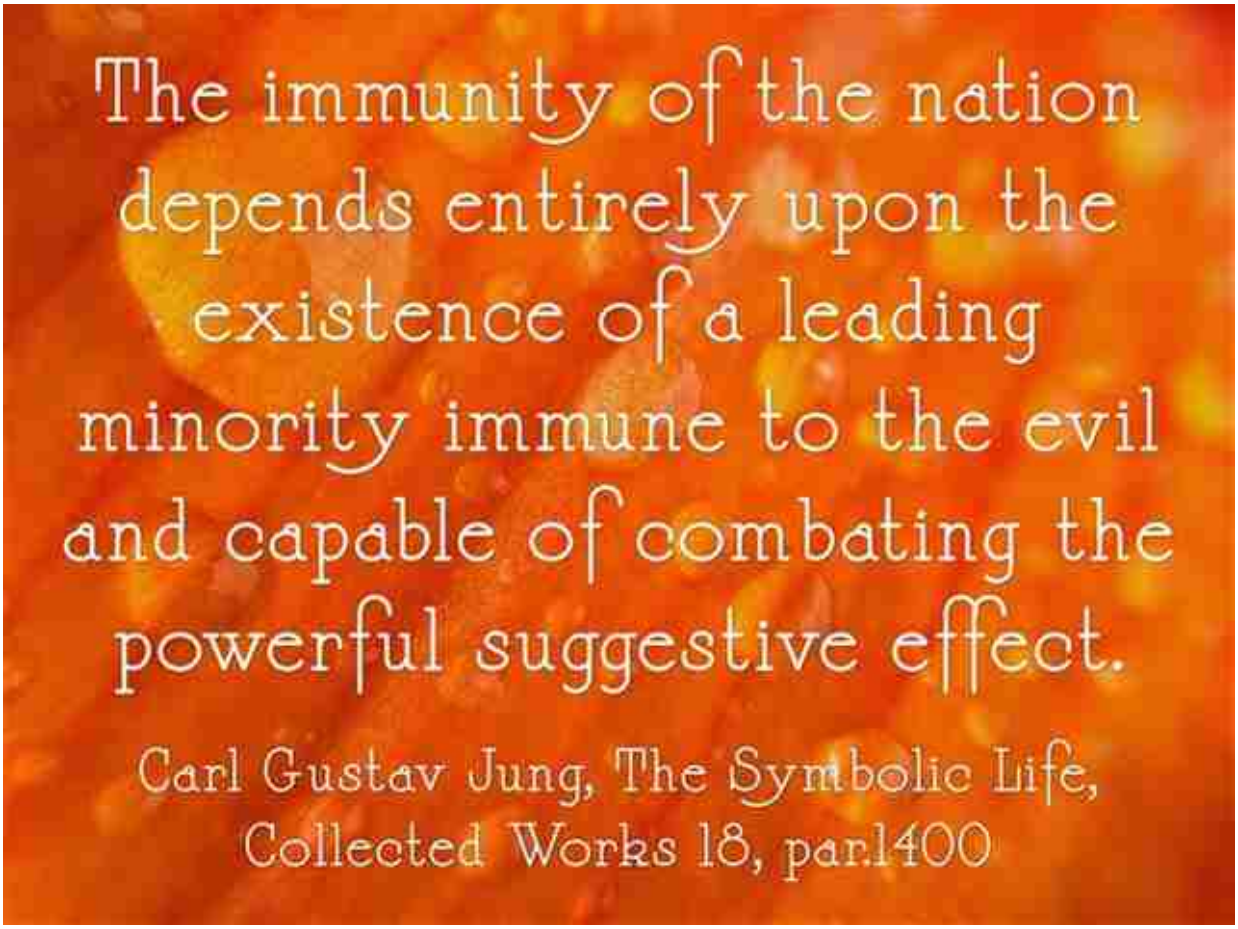
will find it quite sure where all the authorities have assured us that nothing could be found. Carl Jung; Synchronicity acausality and occultism, dtv Verlag, Munich, 1990.



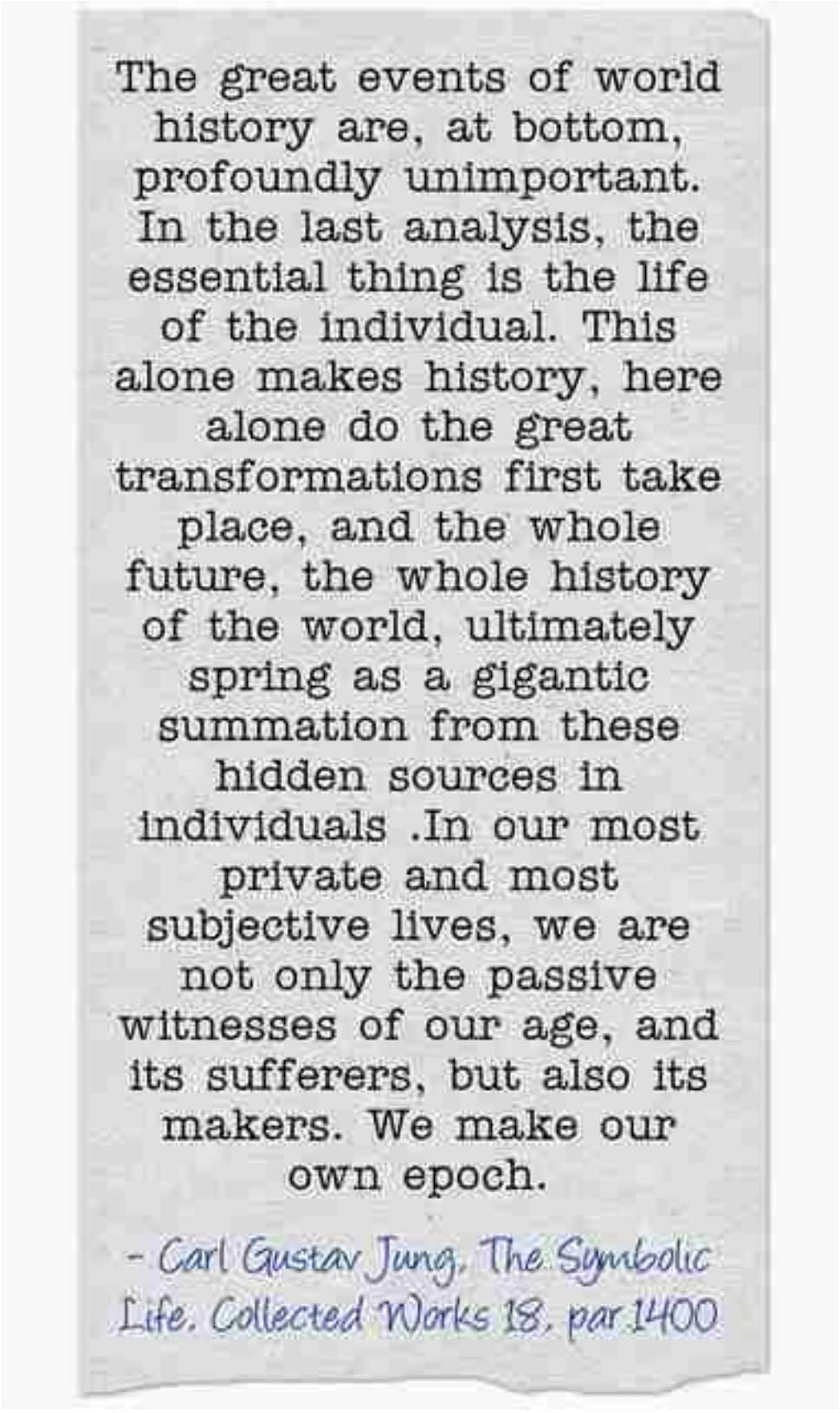
The dream shows the inner truth and reality of the patient as it really is: not as I conjecture it to be, and not as he would like it to be, but as it is. Carl Jung; "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy; Page 304.



The dream is specifically the utterance of the unconscious. Just as the psyche has a diurnal side which we call consciousness, so also it has a nocturnal side: the unconscious psychic activity which we apprehend as dreamlike fantasy. Carl Jung; "The Practical Use of Dream Analysis" (1934). In CW 16: The Practice of Psychotherapy; Page 317.

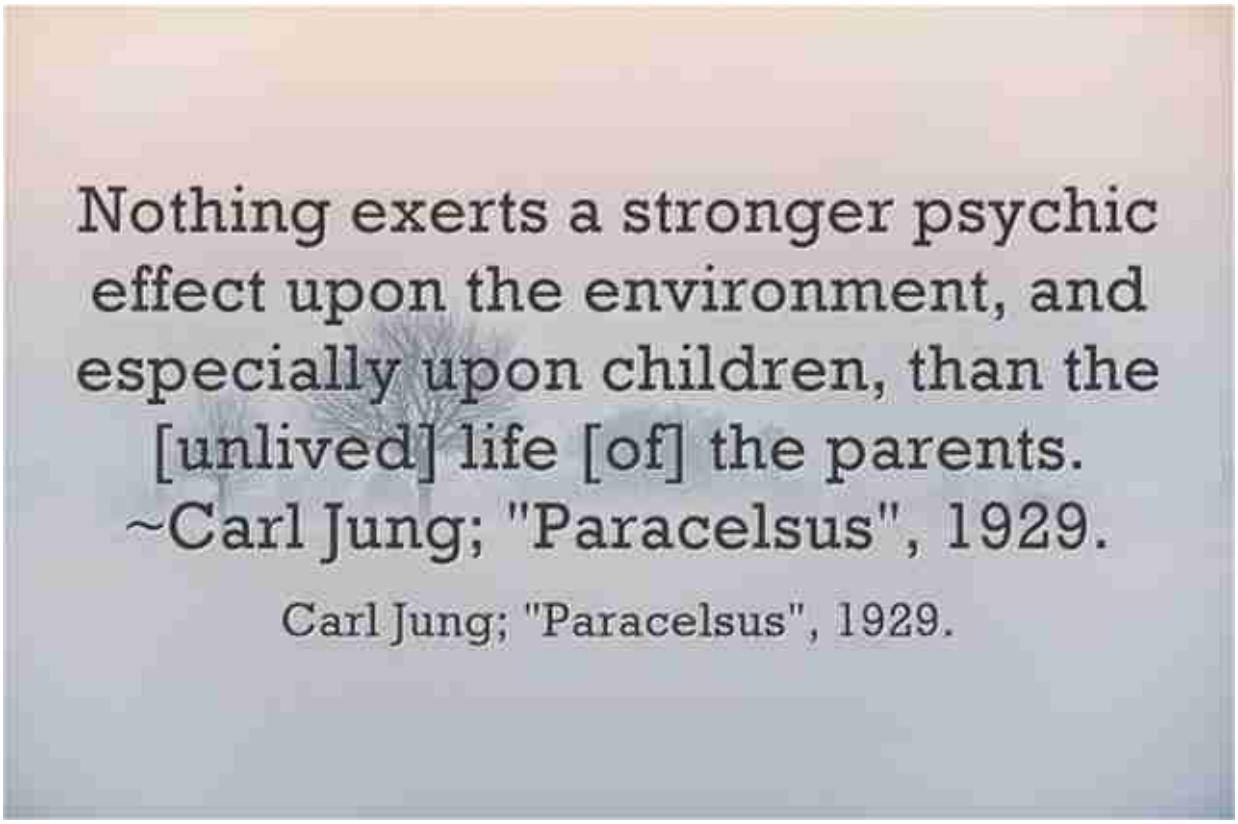


The immunity of the nation depends entirely upon the existence of a leading minority immune to the evil and capable of combating the powerful suggestive effect. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

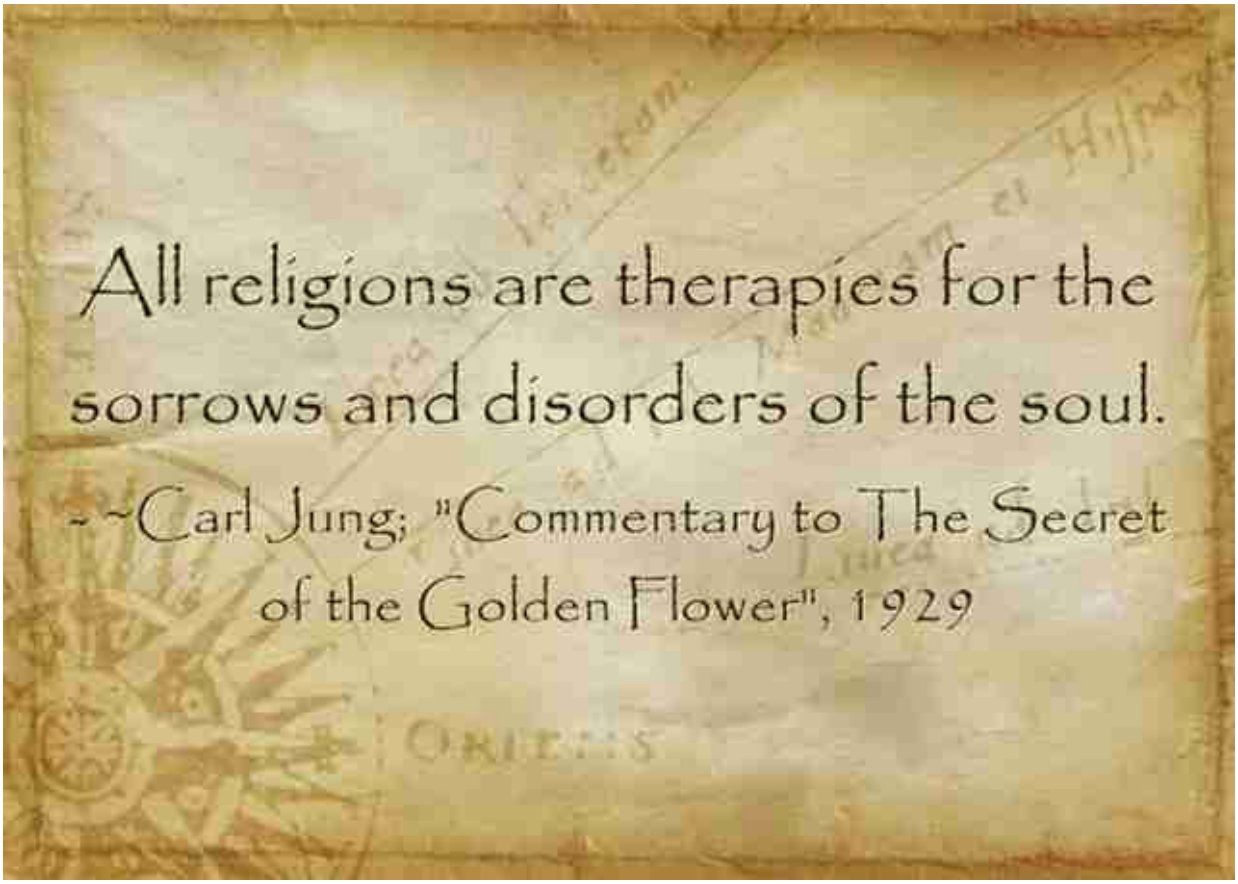


The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals .In our most private and most subjective lives, we are not only the passive witnesses of our age, and

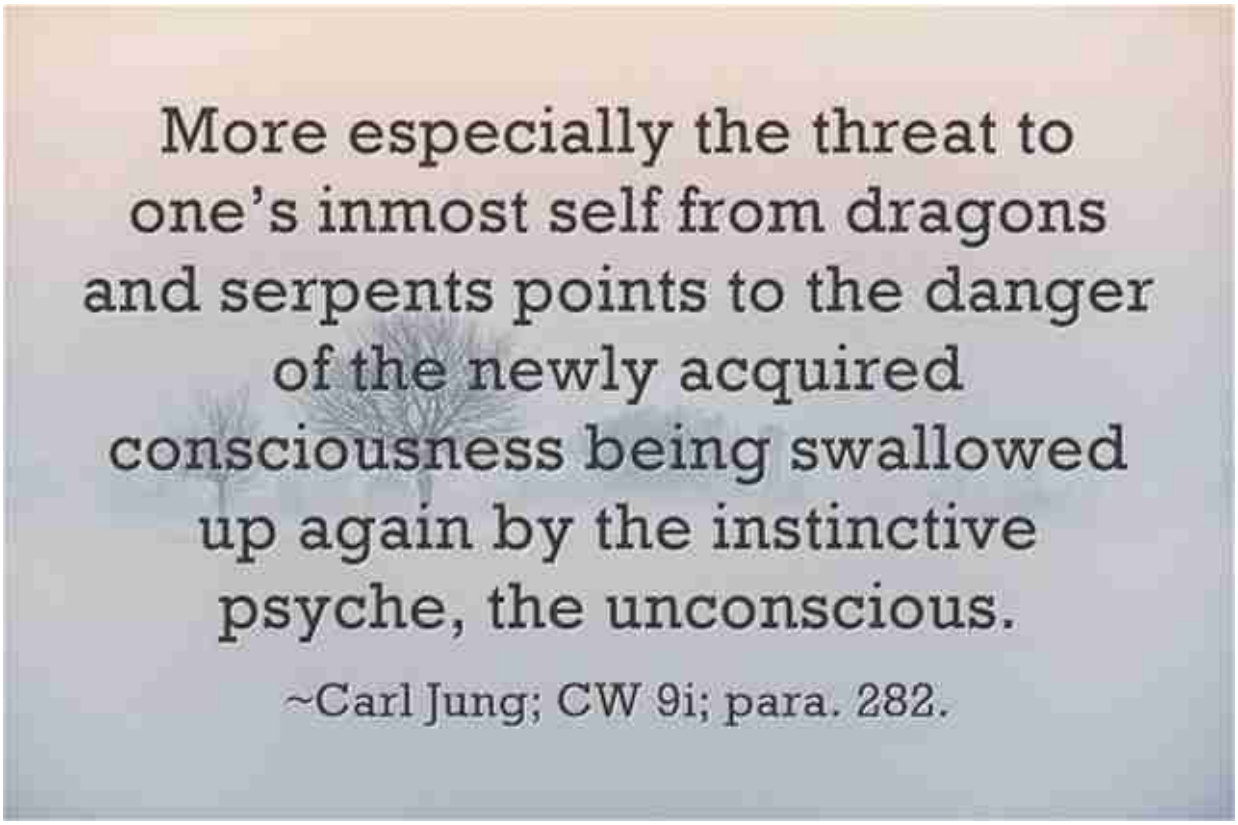
its sufferers, but also its makers. We make our own epoch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400



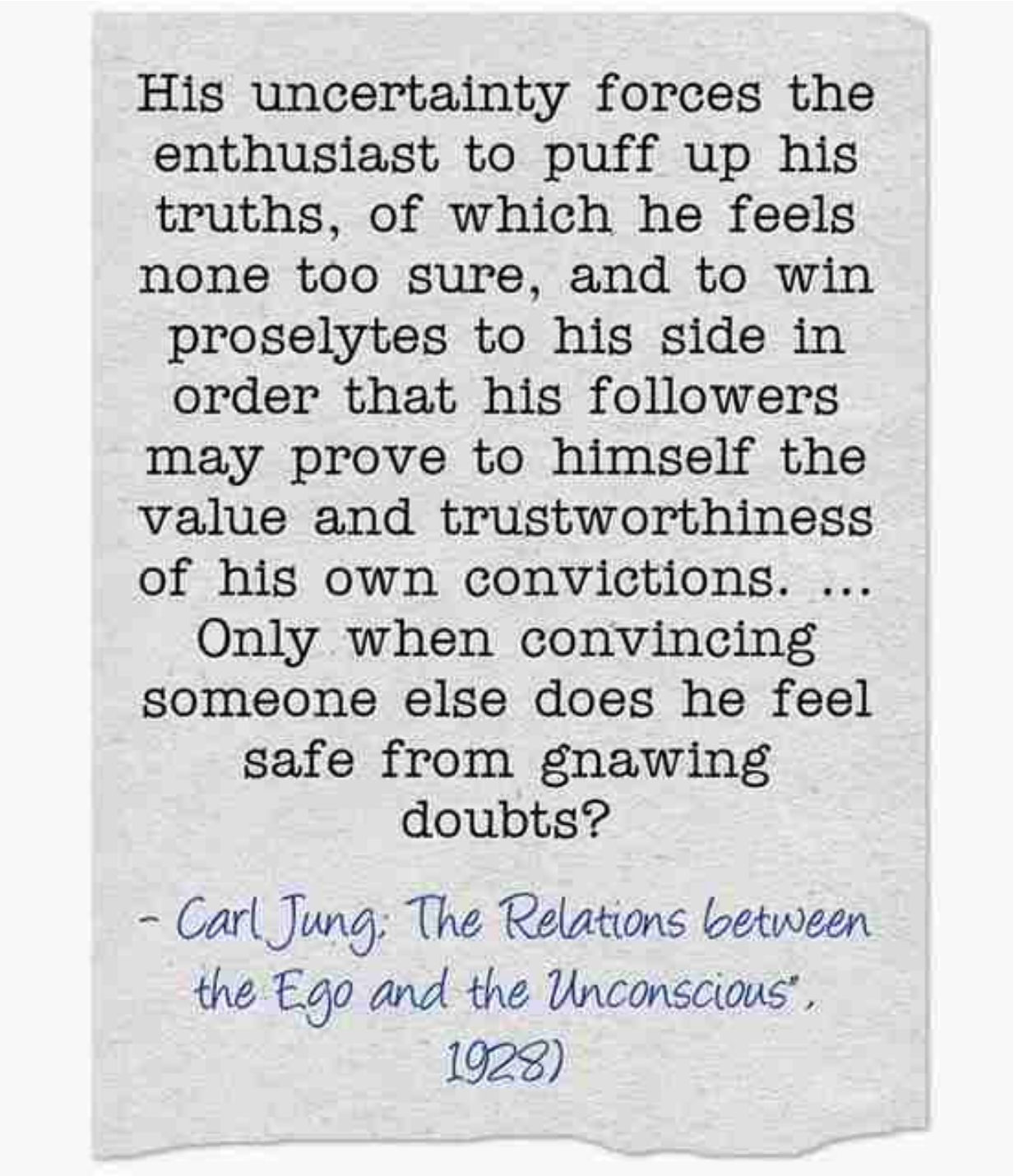
Nothing exerts a stronger psychic effect upon the environment, and especially upon children, than the [unlived] life [of] the parents. Carl Jung; ”Paracelsus”, 1929.



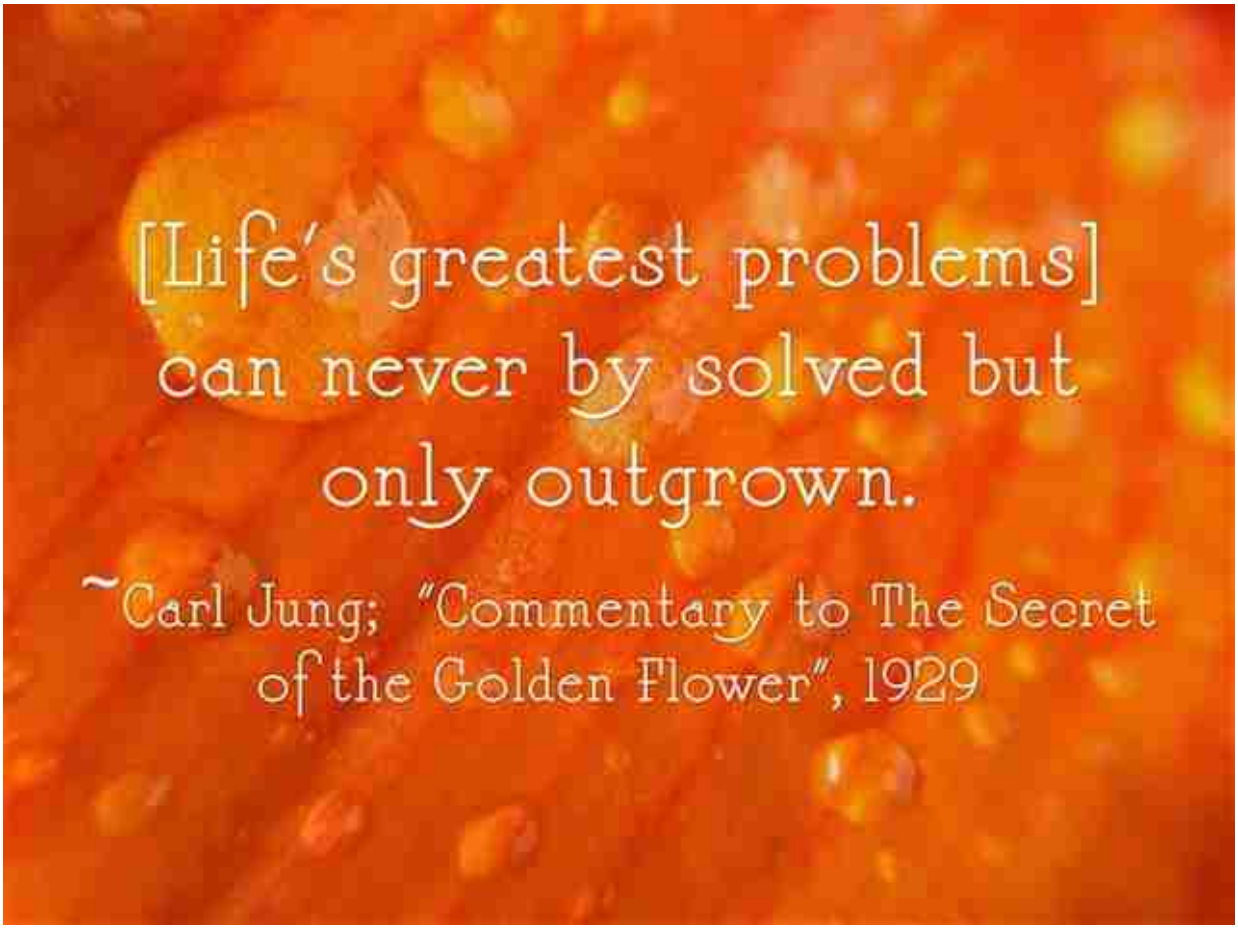
All religions are therapies for the sorrows and disorders of the soul." Carl Jung; "Commentary to The Secret of the Golden Flower", 1929.



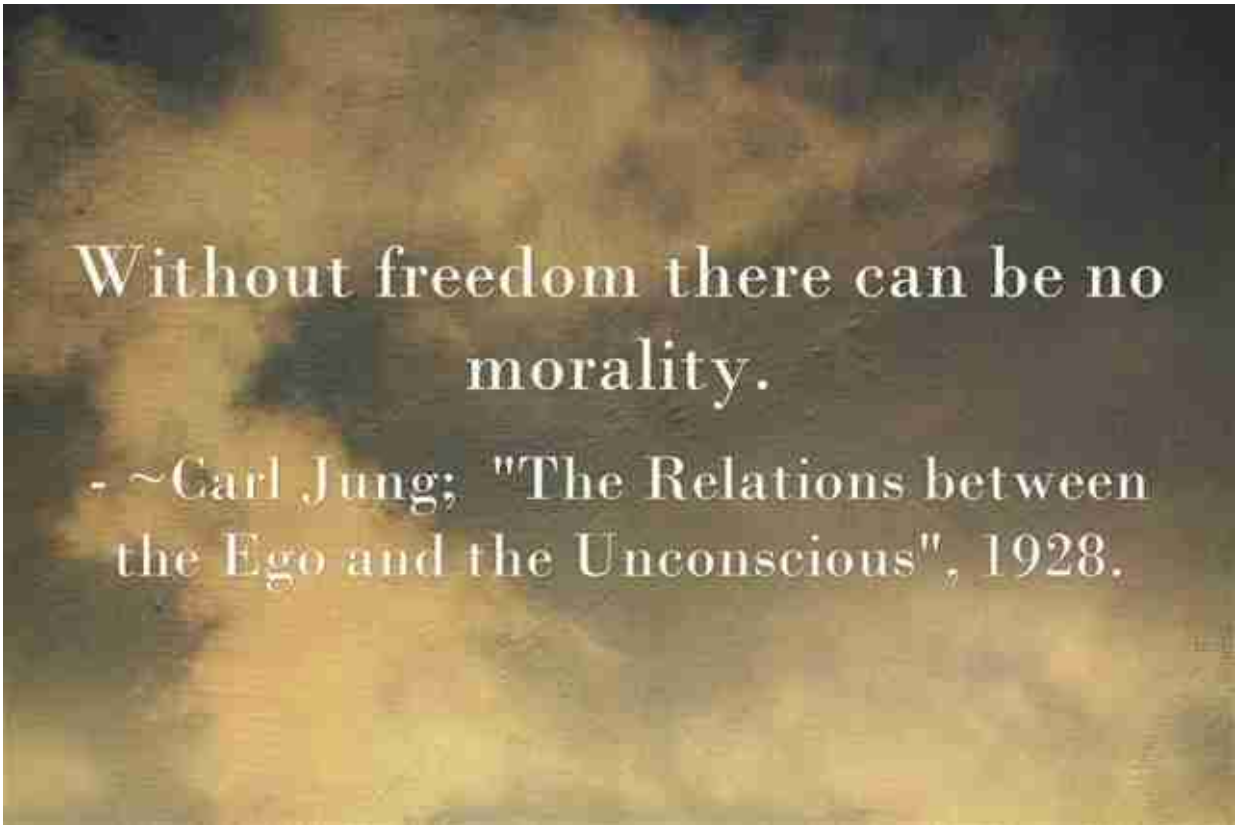
More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.



His uncertainty forces the enthusiast to puff up his truths, of which he feels none too sure, and to win proselytes to his side in order that his followers may prove to himself the value and trustworthiness of his own convictions. ... Only when convincing someone else does he feel safe from gnawing doubts? Carl Jung; The Relations between the Ego and the Unconscious", 1928)



[Life's greatest problems] can never by solved but only outgrown. Carl Jung; "Commenary to The Secret of the Golden Flower", 1929.



Without freedom there can be no morality. Carl Jung; ”The Relations between the Ego and the Unconscious”, 1928.

To translate meaning into life … is to realize the Tao. Carl Jung; ”Commentary to The Secret of the Golden Flower”, 1929.

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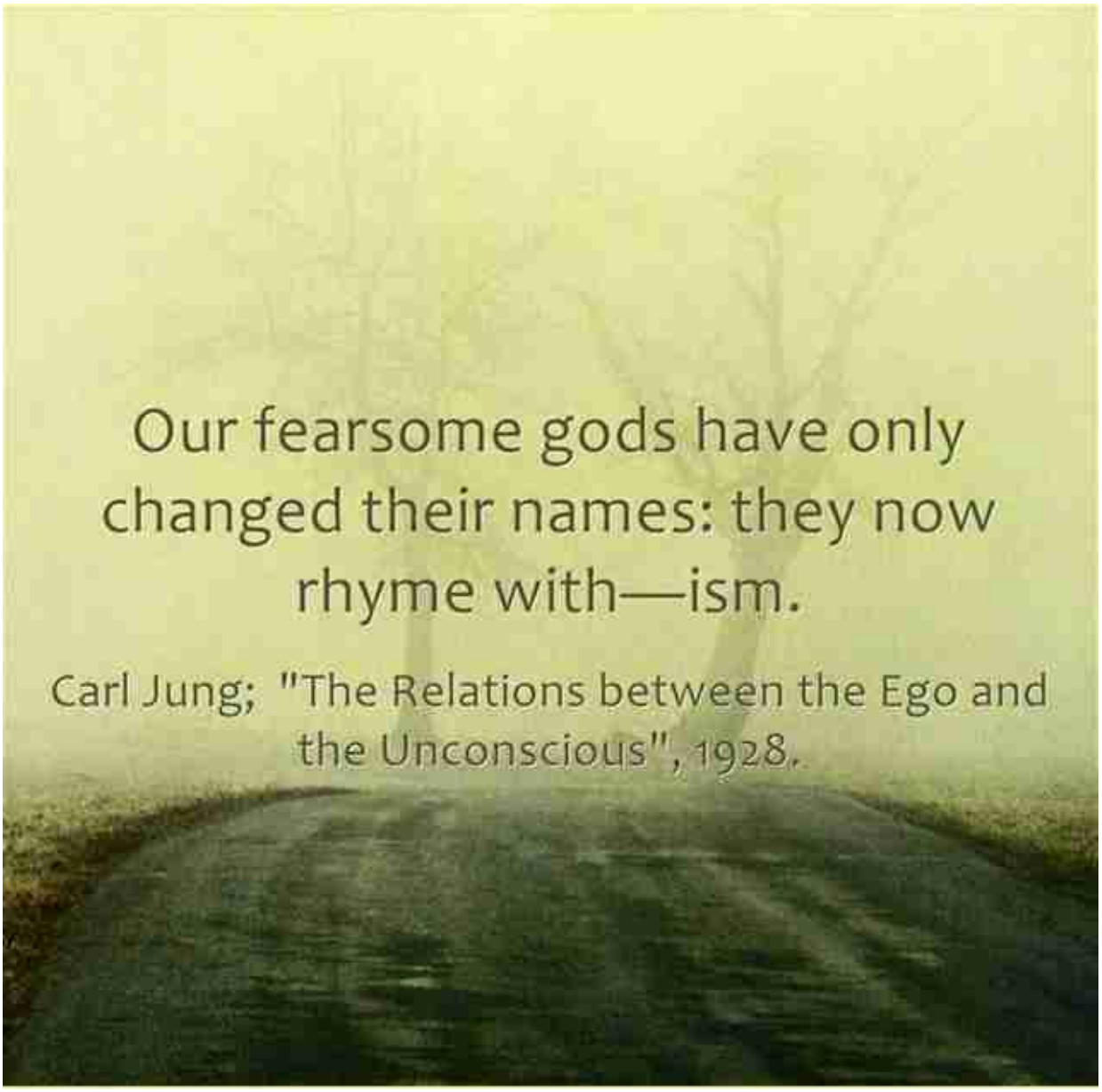
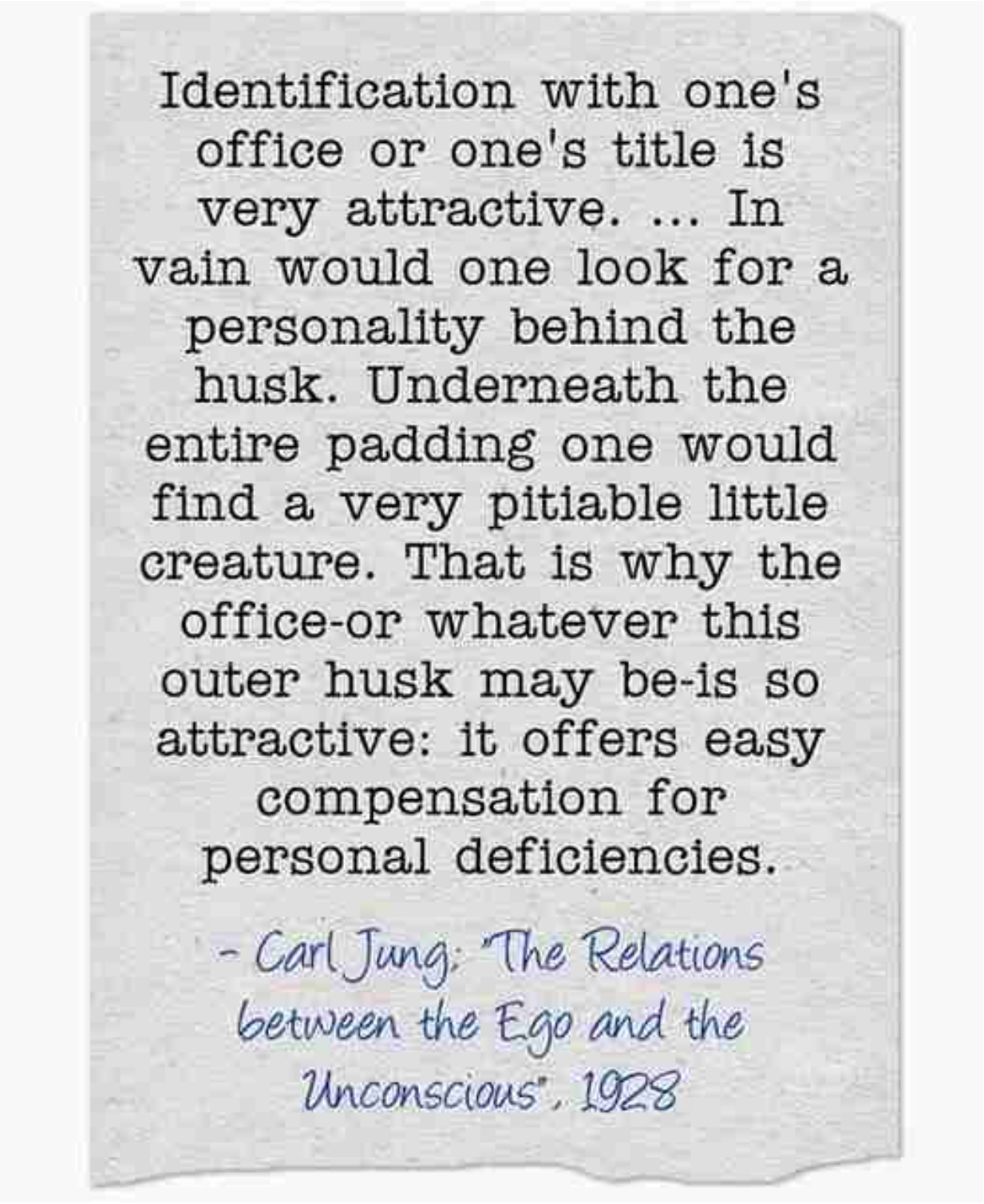
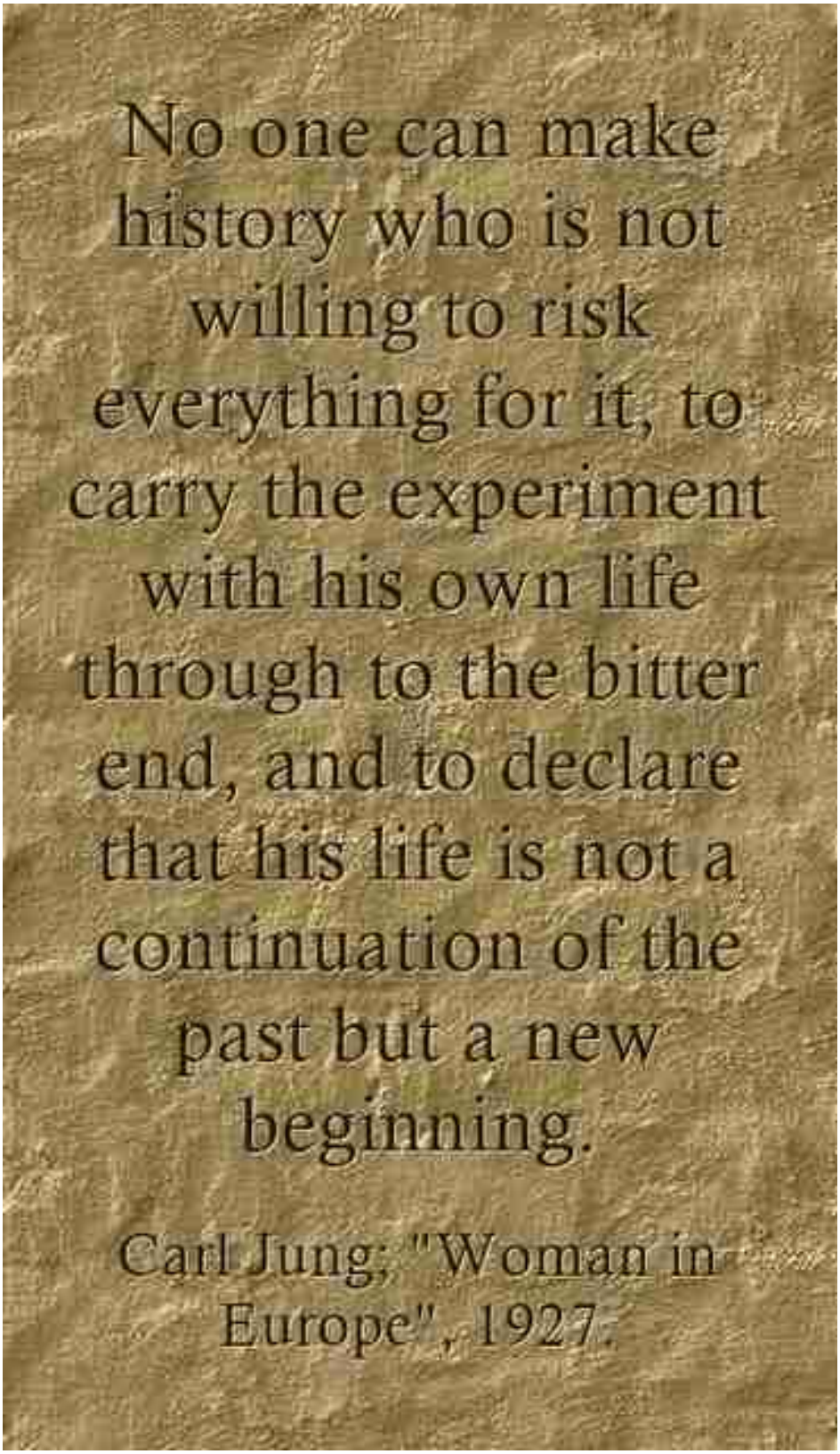


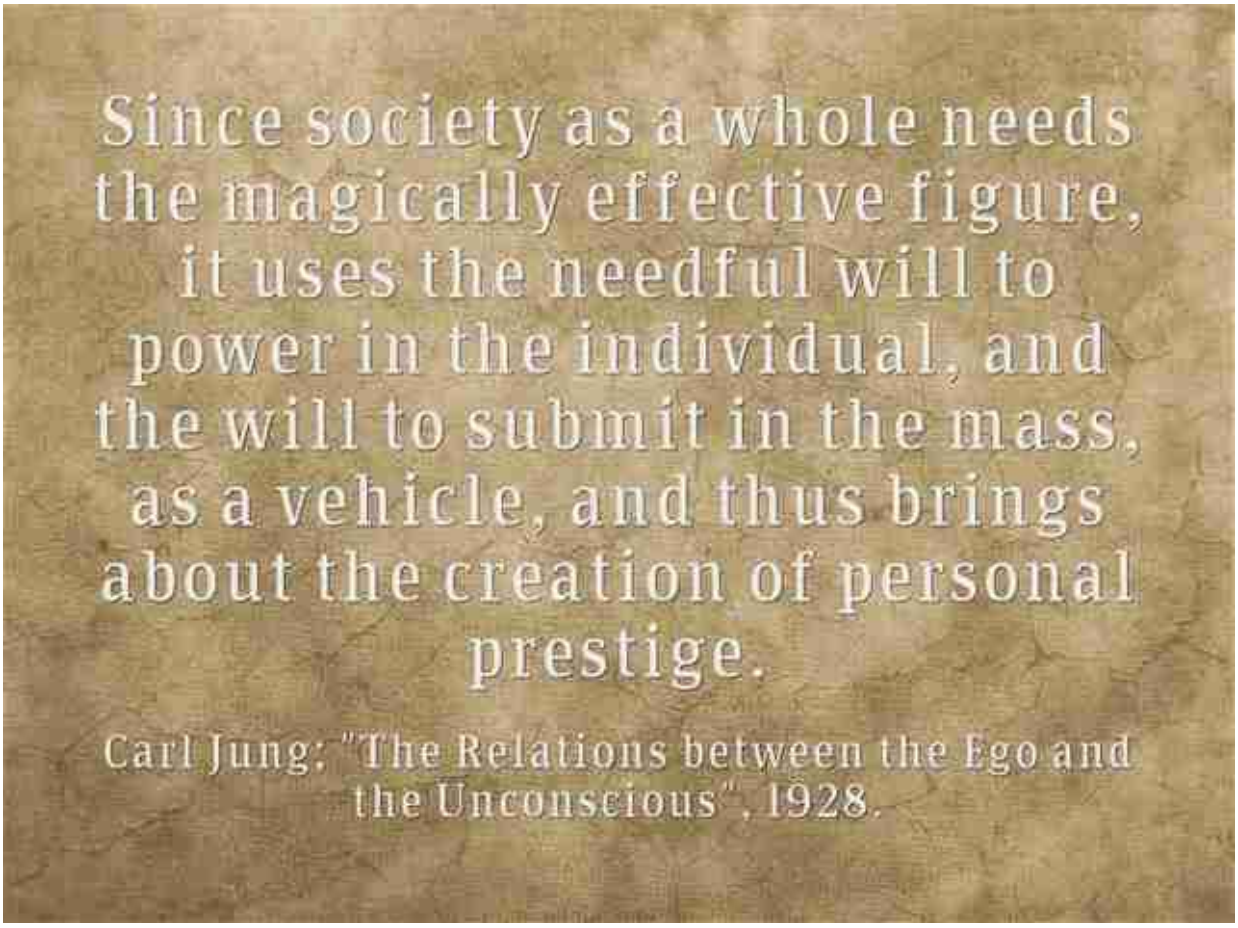
Our fearsome gods have only changed their names: they now rhyme with—ism. Carl Jung; ”The Relations between the Ego and the Unconscious”, 1928.



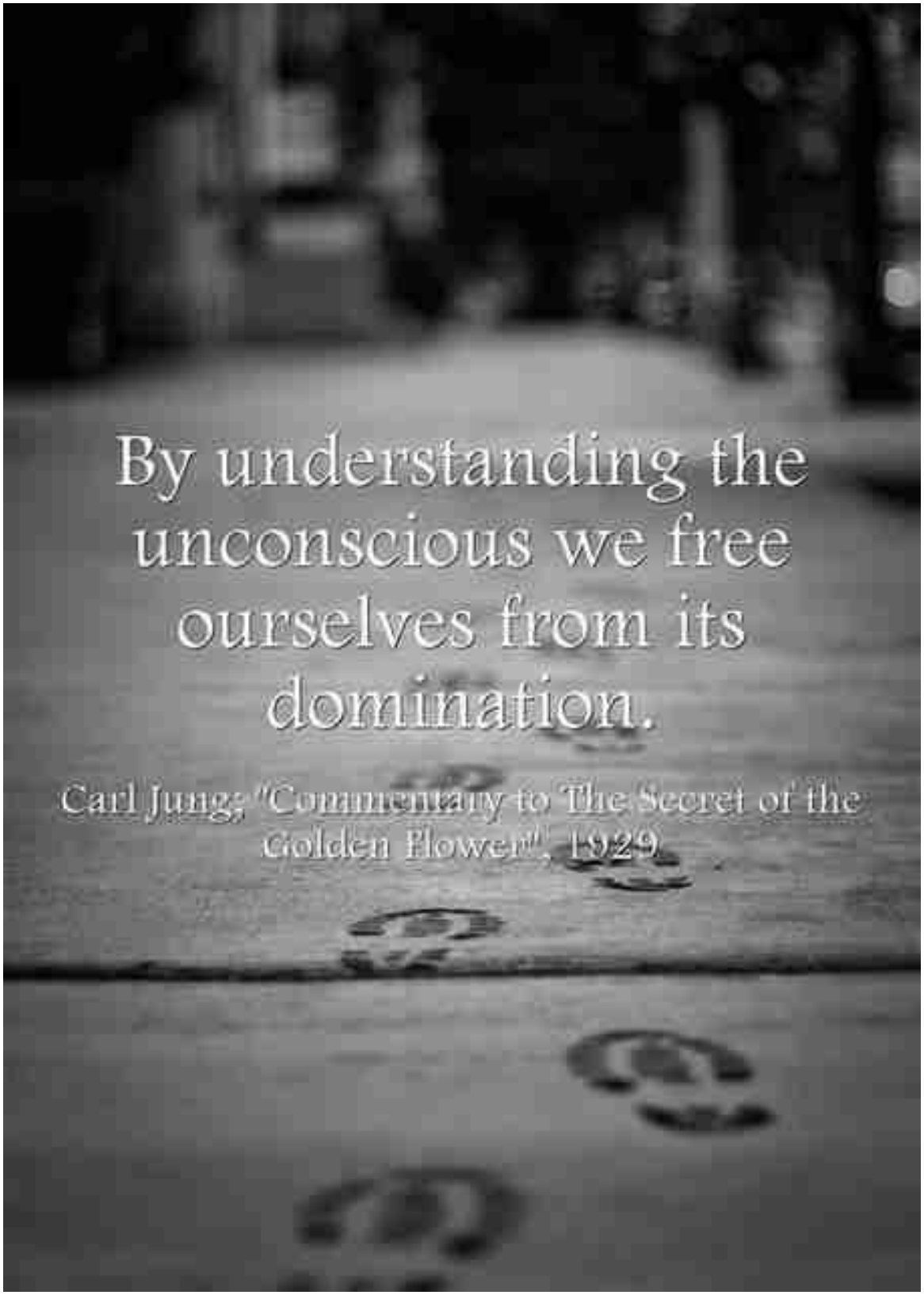
Identification with one's office or one's title is very attractive. ... In vain would one look for a personality behind the husk. Underneath the entire padding one would find a very pitiable little creature. That is why the office-or whatever this outer husk may be-is so attractive: it offers easy compensation for personal deficiencies. Carl Jung; "The Relations between the Ego and the Unconscious", 1928.



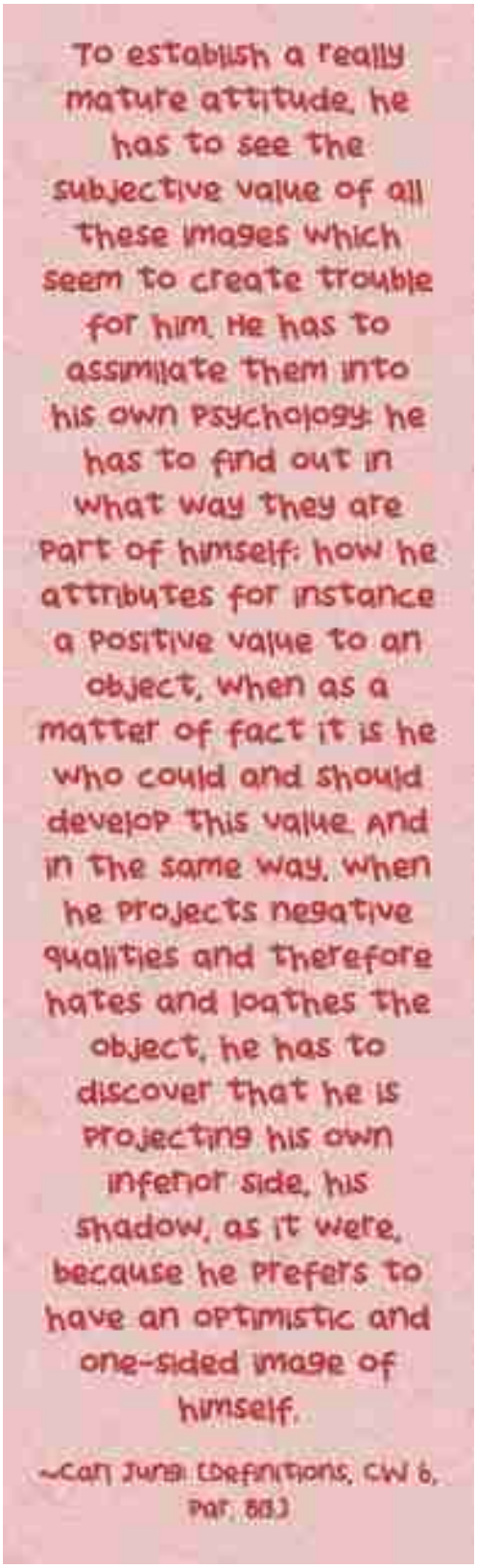
No one can make history who is not willing to risk everything for it, to carry the experiment with his own life through to the bitter end, and to declare that his life is not a continuation of the past but a new beginning. Carl Jung; ”Woman in Europe”, 1927.



Since society as a whole needs the magically effective figure, it uses the needful will to power in the individual, and the will to submit in the mass, as a vehicle, and thus brings about the creation of personal prestige. Carl Jung; ”The Relations between the Ego and the Unconscious”, 1928.

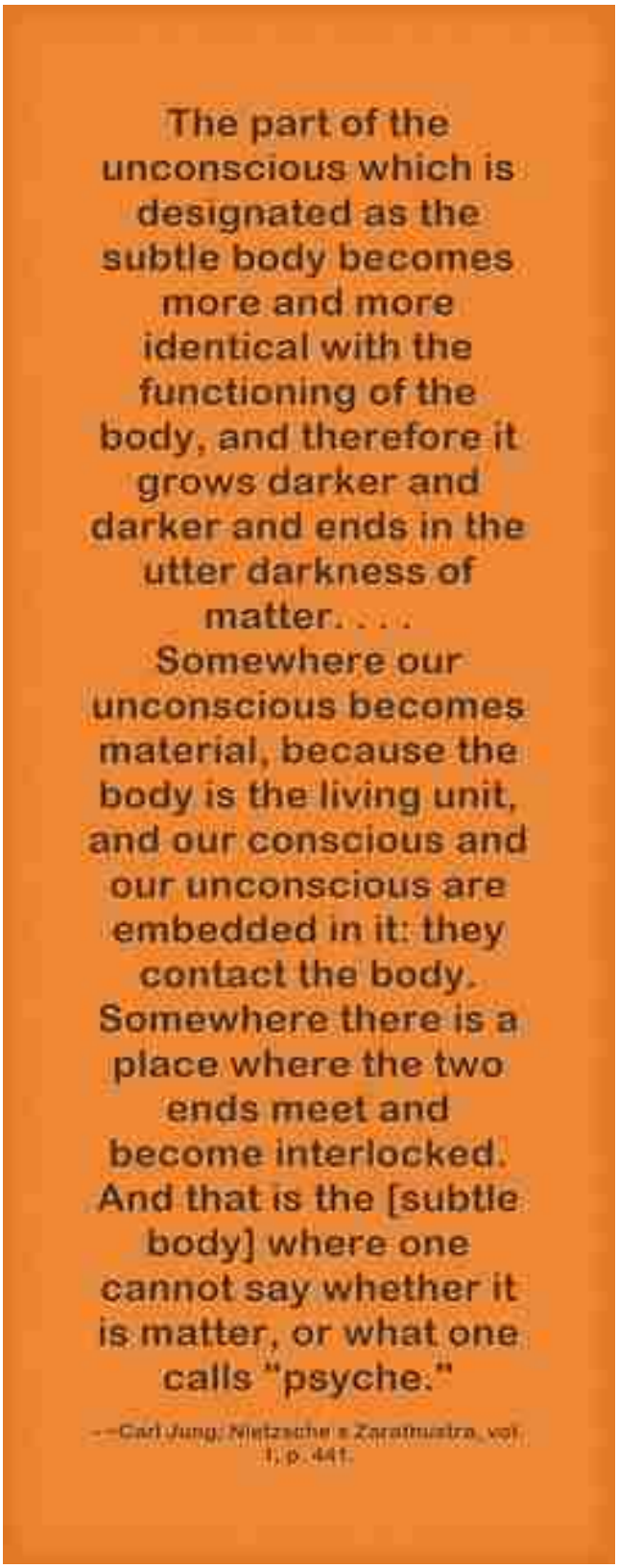


By understanding the unconscious we free ourselves from its domination. Carl Jung; ”Commentary to The Secret of the Golden Flower”, 1929.

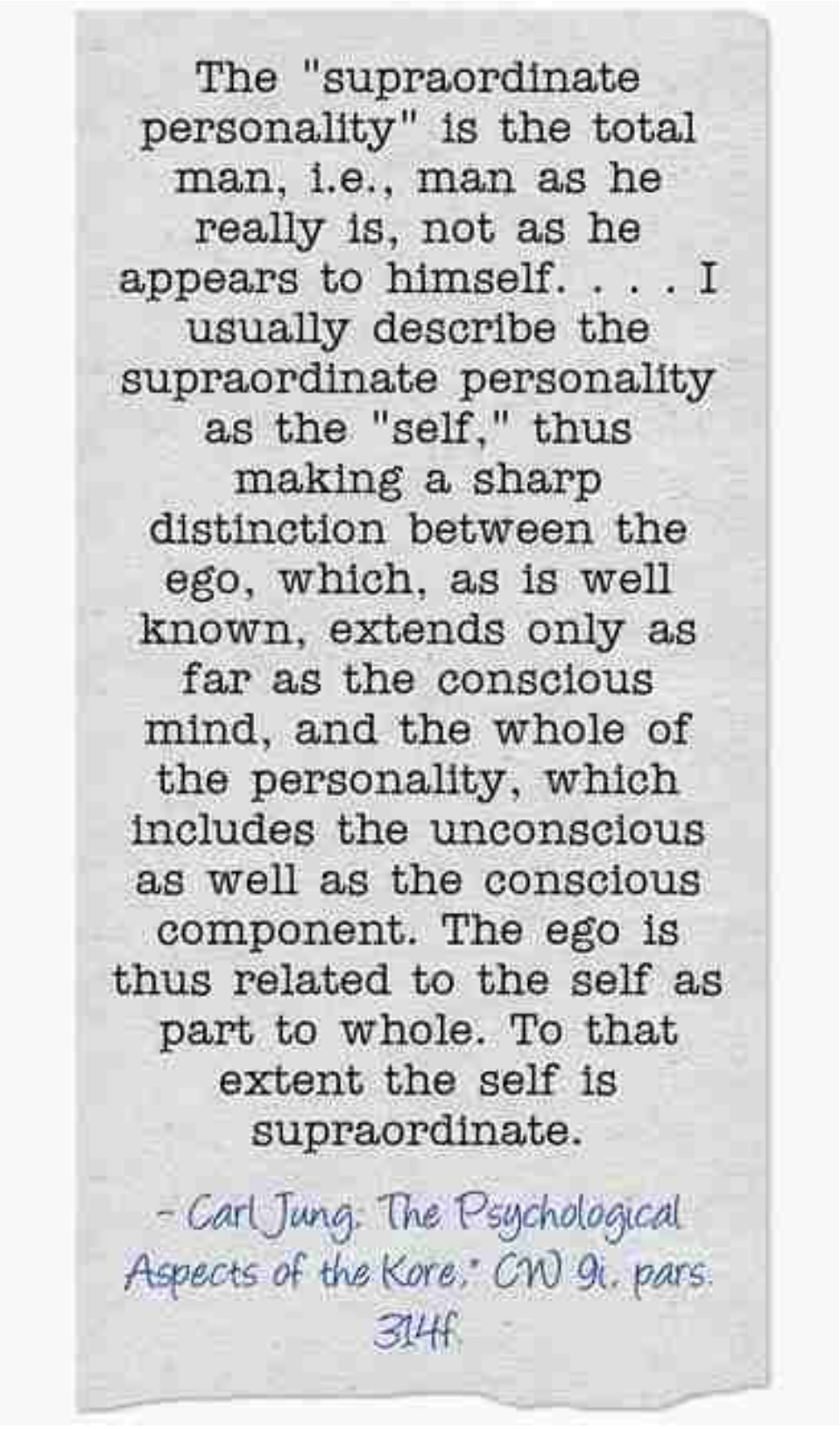


To establish a really mature attitude, he has to see the subjective value of all these images which seem to create trouble for him. He has to assimilate them into his own psychology; he has to find out in what way they are part of himself; how he attributes for instance a positive value to an object, when as a matter of fact it is he who could and

should develop this value. And in the same way, when he projects negative qualities and therefore hates and loathes the object, he has to discover that he is projecting his own inferior side, his shadow, as it were, because he prefers to have an optimistic and one-sided image of himself. Carl Jung; [Definitions," CW 6, par. 813.]

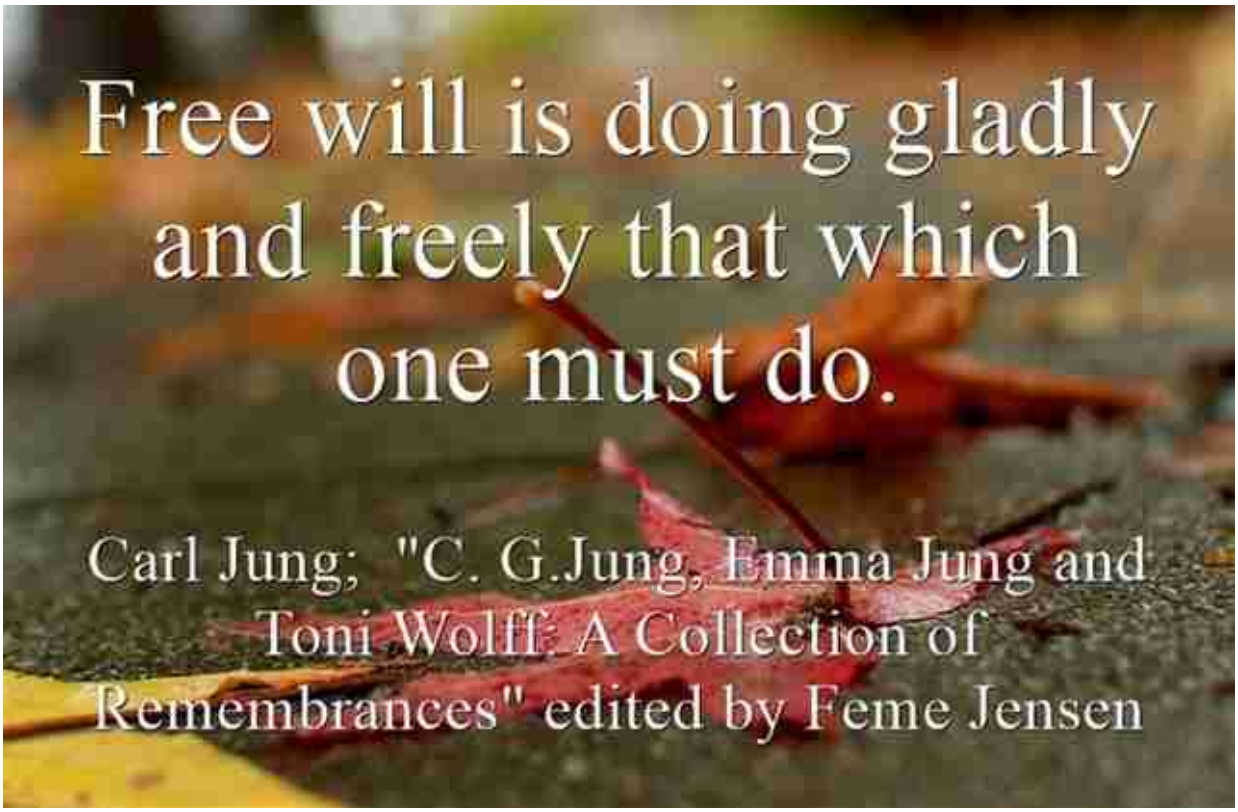


The part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter. . . . Somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: they contact the body. Somewhere there is a place where the two ends meet and become interlocked. And that is the [subtle body] where one cannot say whether it is matter, or what one calls ”psyche.” Carl Jung; Nietzsche’s Zarathustra, vol. 1, p. 441.

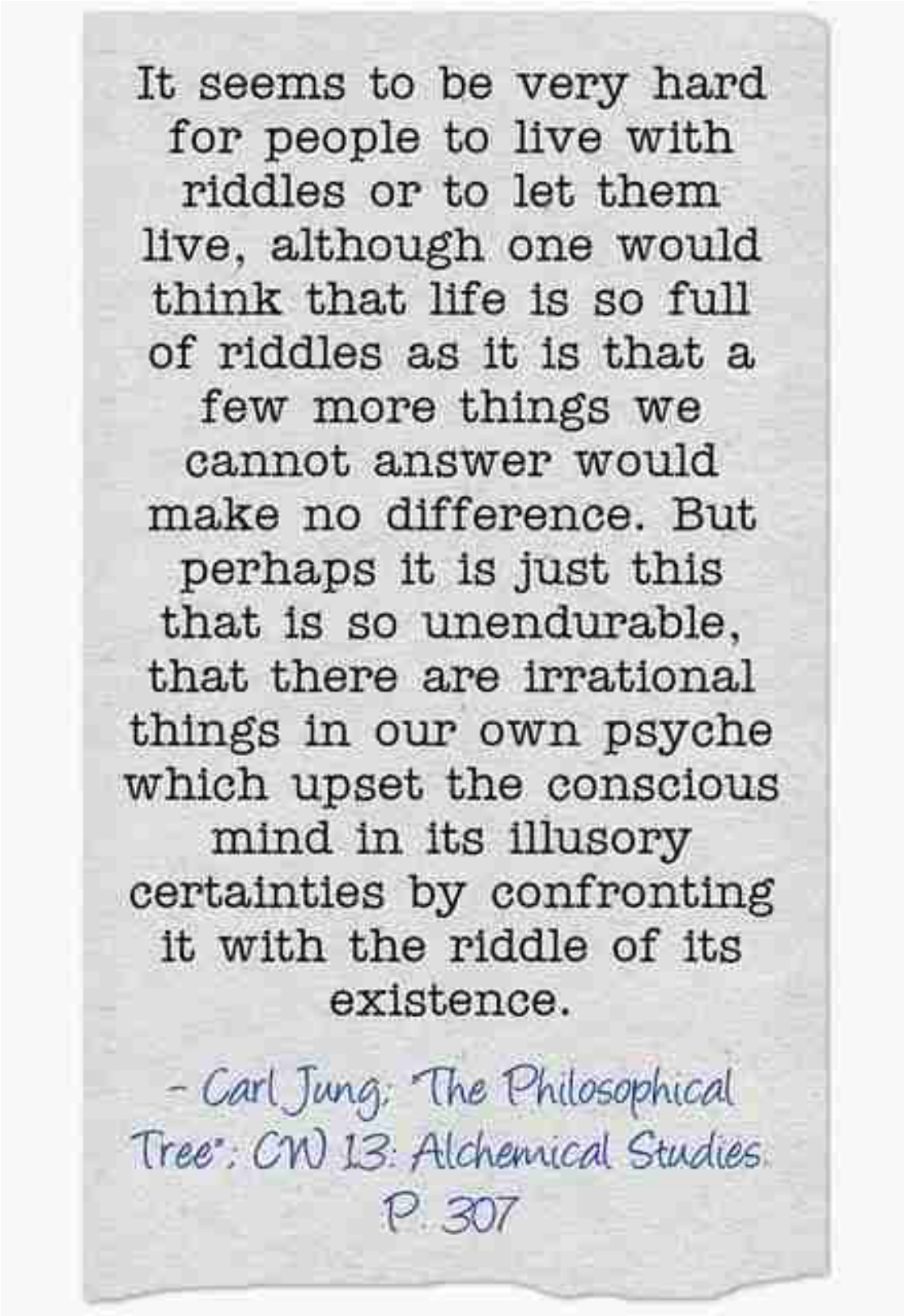


The ”supraordinate personality” is the total man, i.e., man as he really is, not as he appears to himself. . . . I usually describe the supraordinate personality as the ”self,” thus making a sharp distinction between the ego, which, as is well known, extends only as far as the conscious mind, and the whole of the personality, which includes the unconscious as well as the conscious component. The ego is thus related to the self as part to whole. To that extent

the self is supraordinate. Carl Jung; The Psychological Aspects of the Kore," CW 9i, pars. 314f.

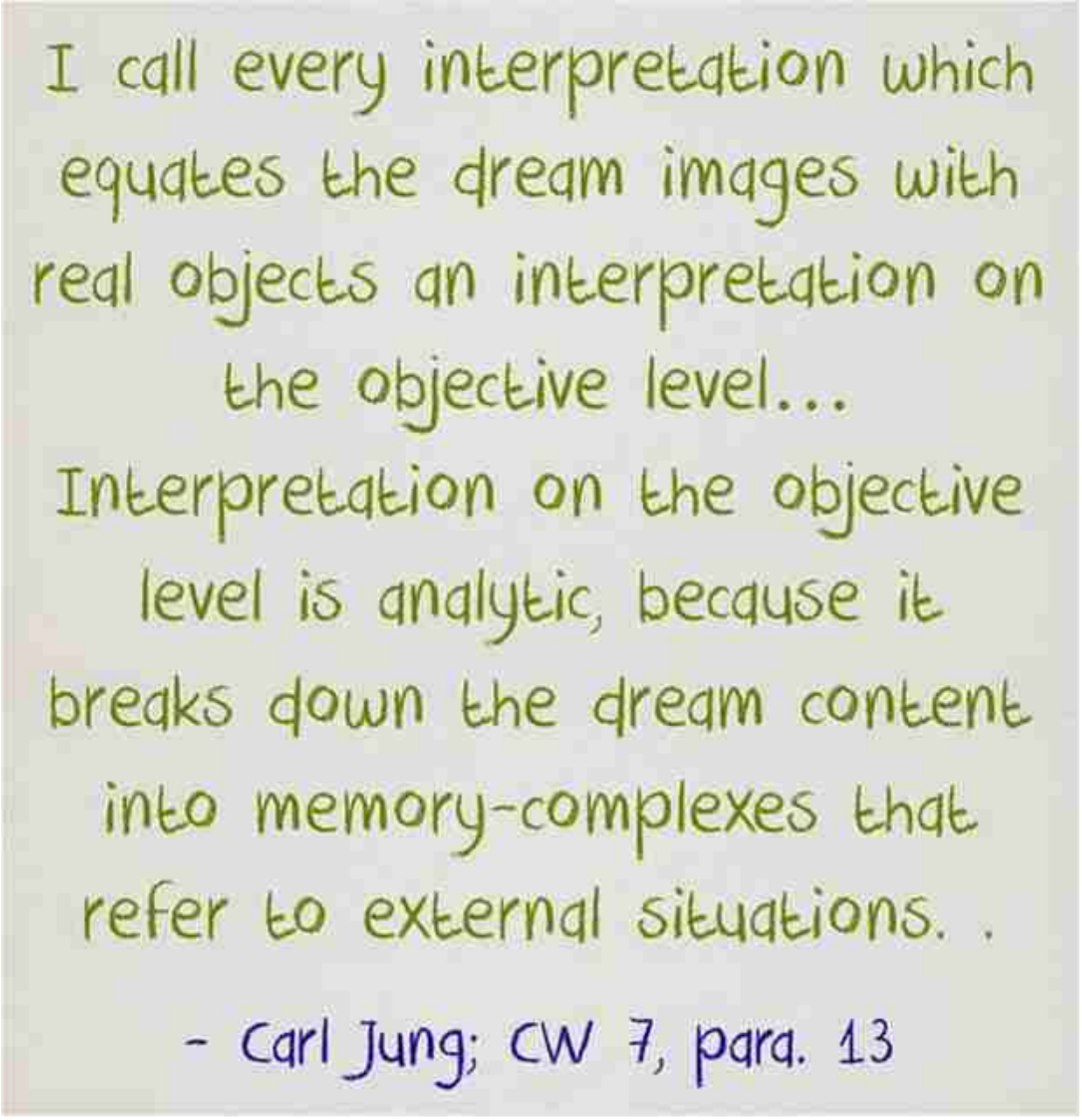


Free will is doing gladly and freely that which one must do. Carl Jung; "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Ferme Jensen.

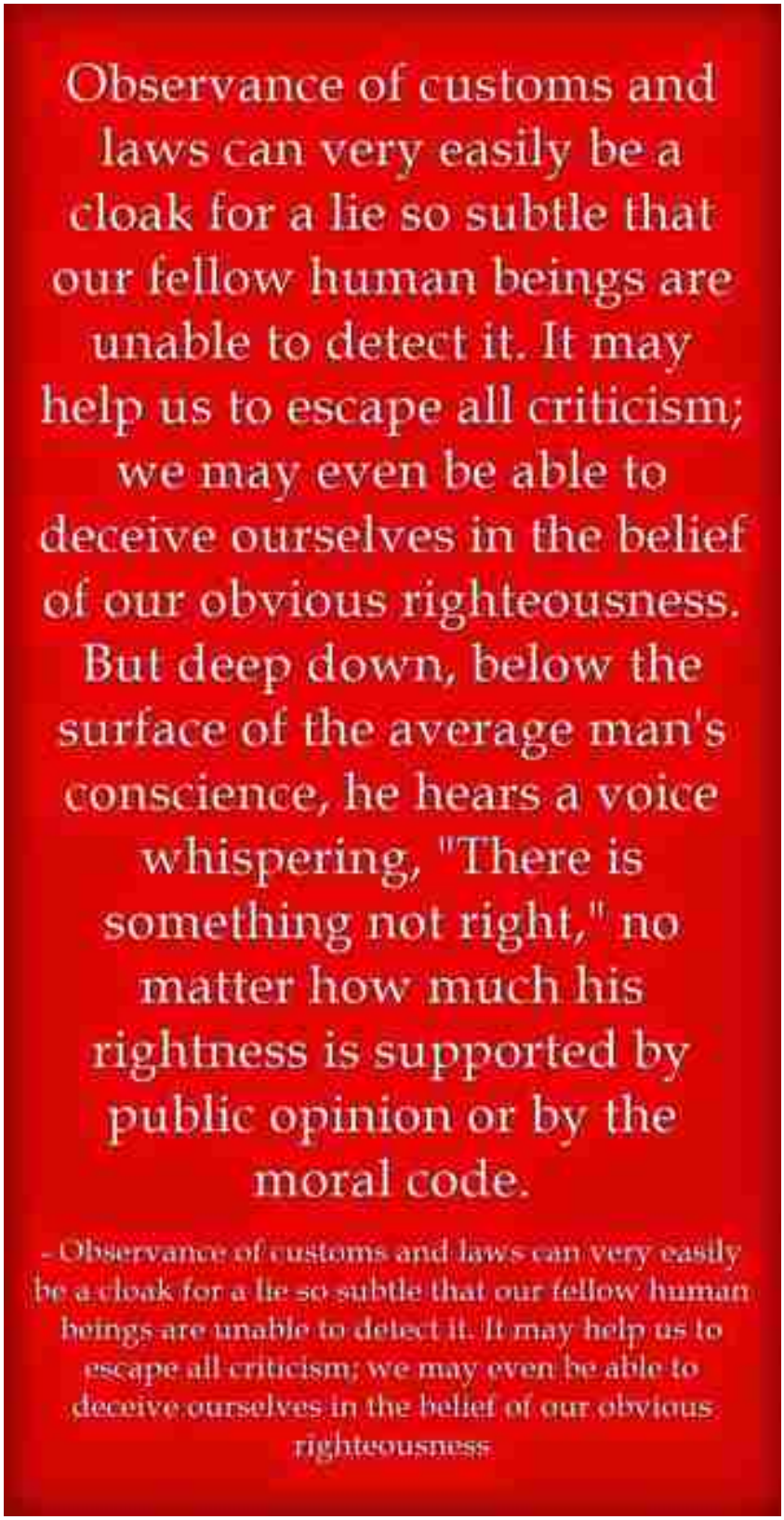


It seems to be very hard for people to live with riddles or to let them live, although one would think that life is so full of riddles as it is that a few more things we cannot answer would make no difference. But perhaps it is just this that is so unendurable, that there are irrational things in our own psyche which upset the conscious mind in its illusory certainties by confronting it with the riddle of its existence. Carl Jung; "The Philosophical Tree" (1945); CW

13: Alchemical Studies; Page 307.

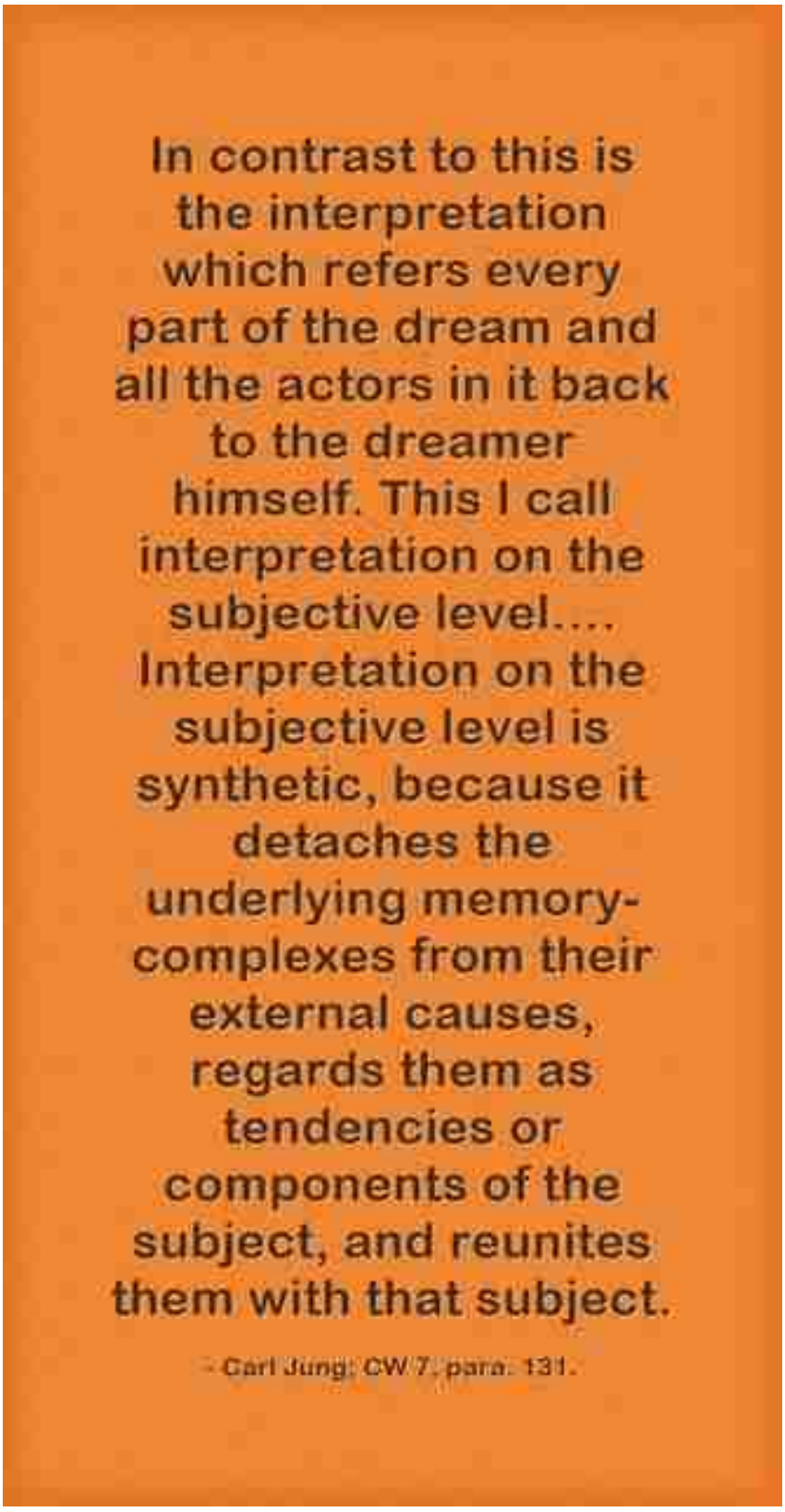


I call every interpretation which equates the dream images with real objects an interpretation on the objective level... Interpretation on the objective level is analytic, because it breaks down the dream content into memory-complexes that refer to external situations. Carl Jung; CW 7, para. 131.



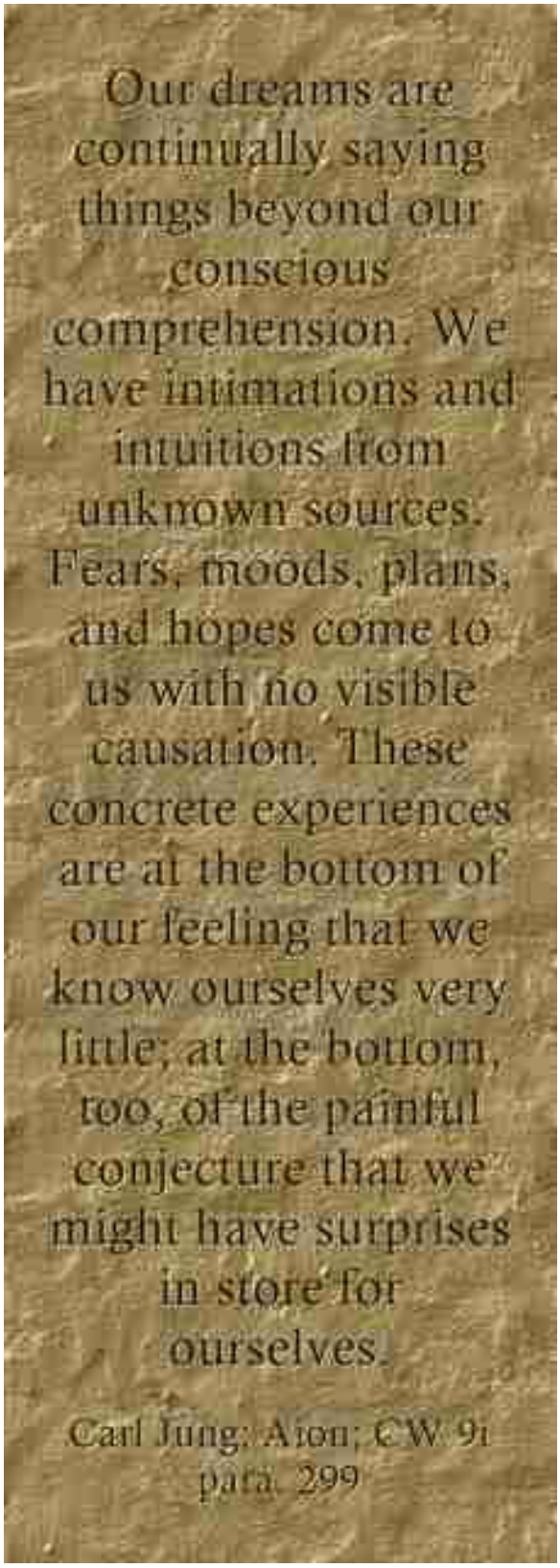
Observance of customs and laws can very easily be a cloak for a lie so subtle that our fellow human beings are unable to detect it. It may help us to escape all criticism; we may even be able to deceive ourselves in the belief of our obvious righteousness. But deep down, below the surface of the average man's conscience, he hears a voice whispering, "There is something not right," no matter how much his rightness is supported by public opinion or by the moral code.

Carl G. Jung, in the introduction to Frances G. Wickes' "Analysis der Kinderseele" (The Inner World of Childhood), 1931.

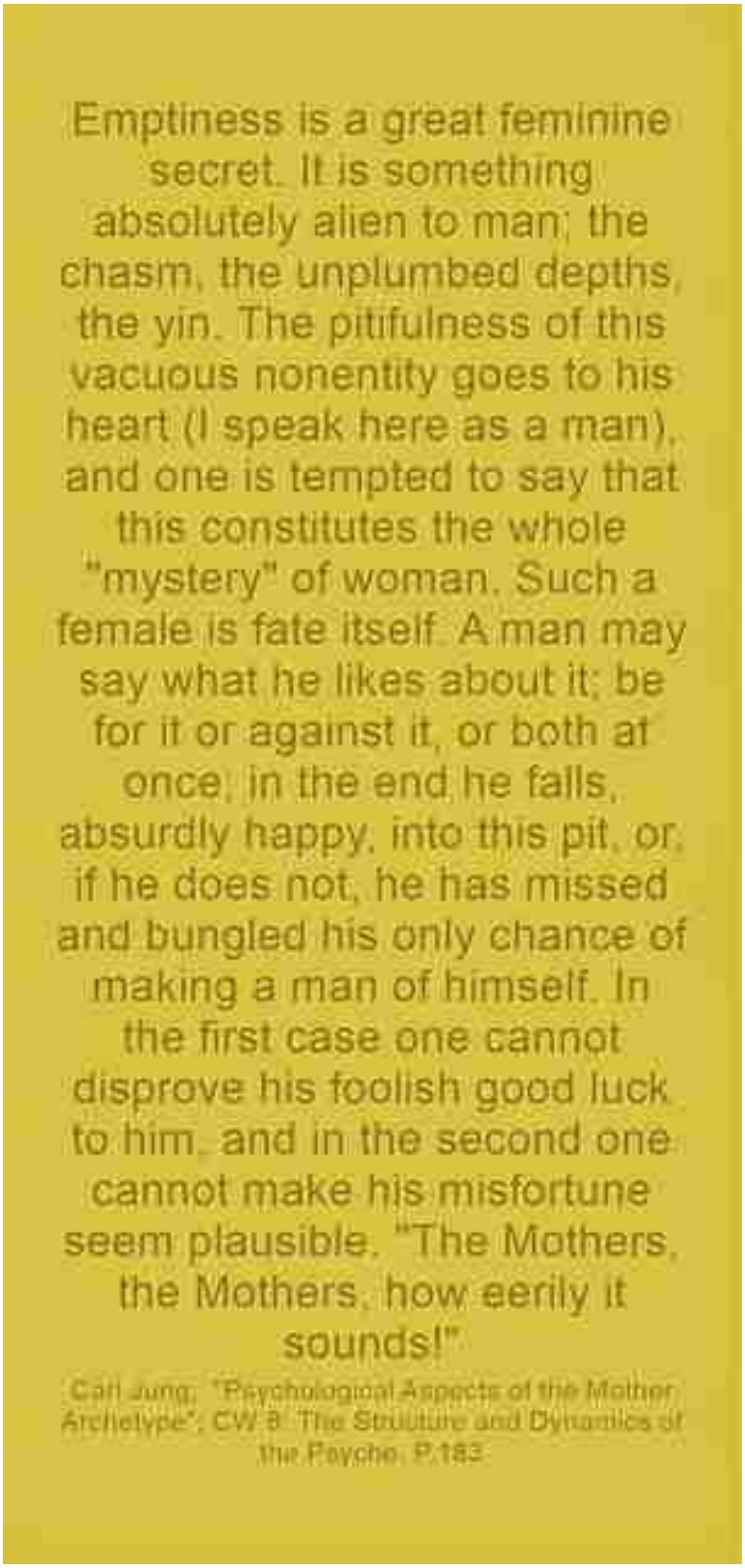


In contrast to this is the interpretation which refers every part of the dream and all the actors in it back to the dreamer himself. This I call interpretation on the subjective level.... Interpretation on the subjective level is synthetic,

because it detaches the underlying memory-complexes from their external causes, regards them as tendencies or components of the subject, and reunites them with that subject. Carl Jung; CW 7, para. 131.

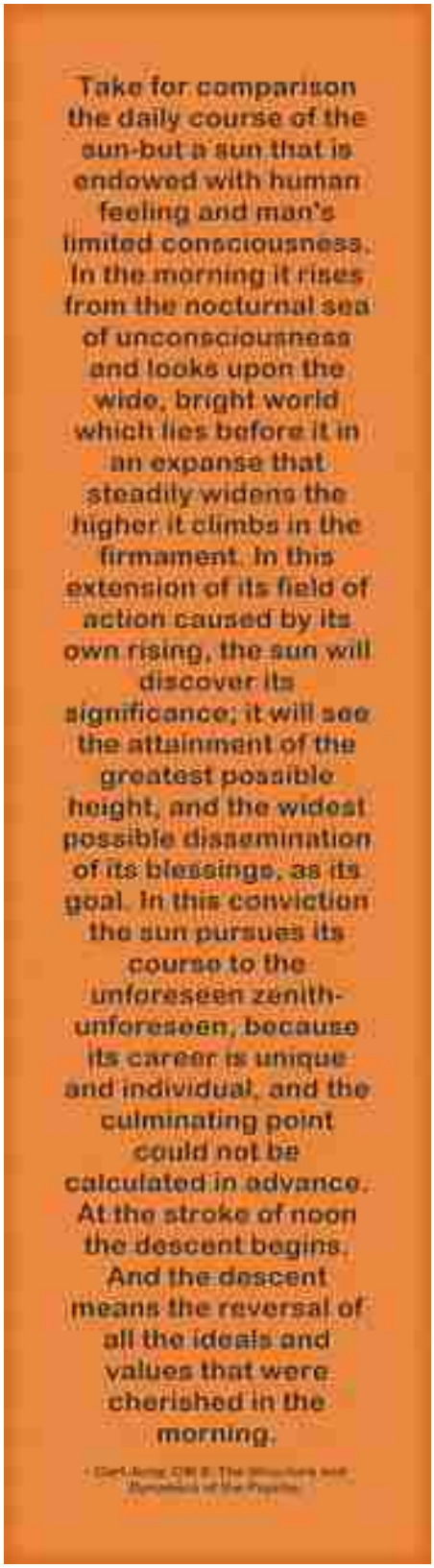


Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves. Carl Jung; Aion; CW 9i para. 299.



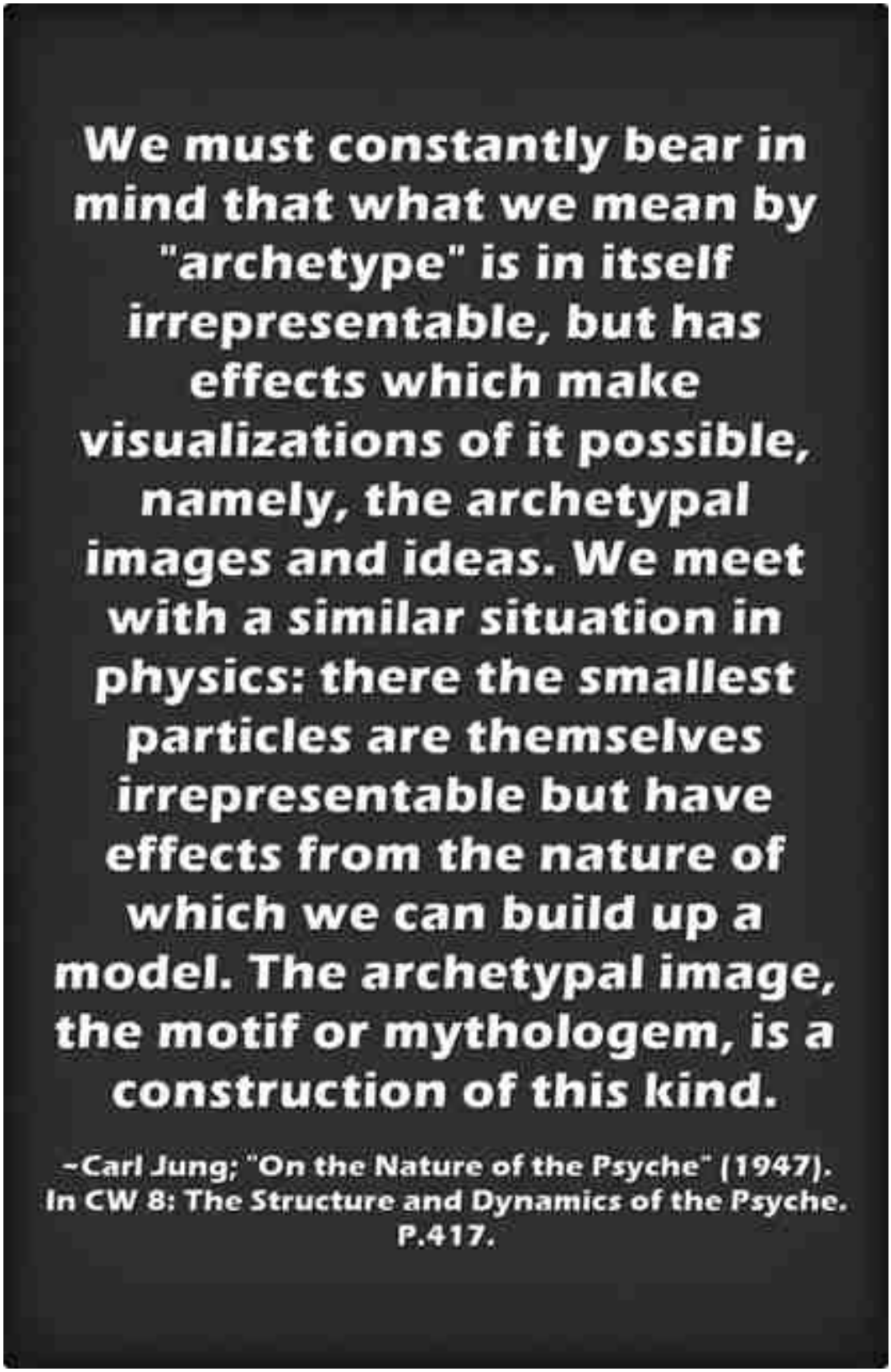
Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole ”mystery” of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed

and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. ”The Mothers, the Mothers, how eerily it sounds!” Carl Jung; ”Psychological Aspects of the Mother Archetype” (1939); CW 8: The Structure and Dynamics of the Psyche. P.183



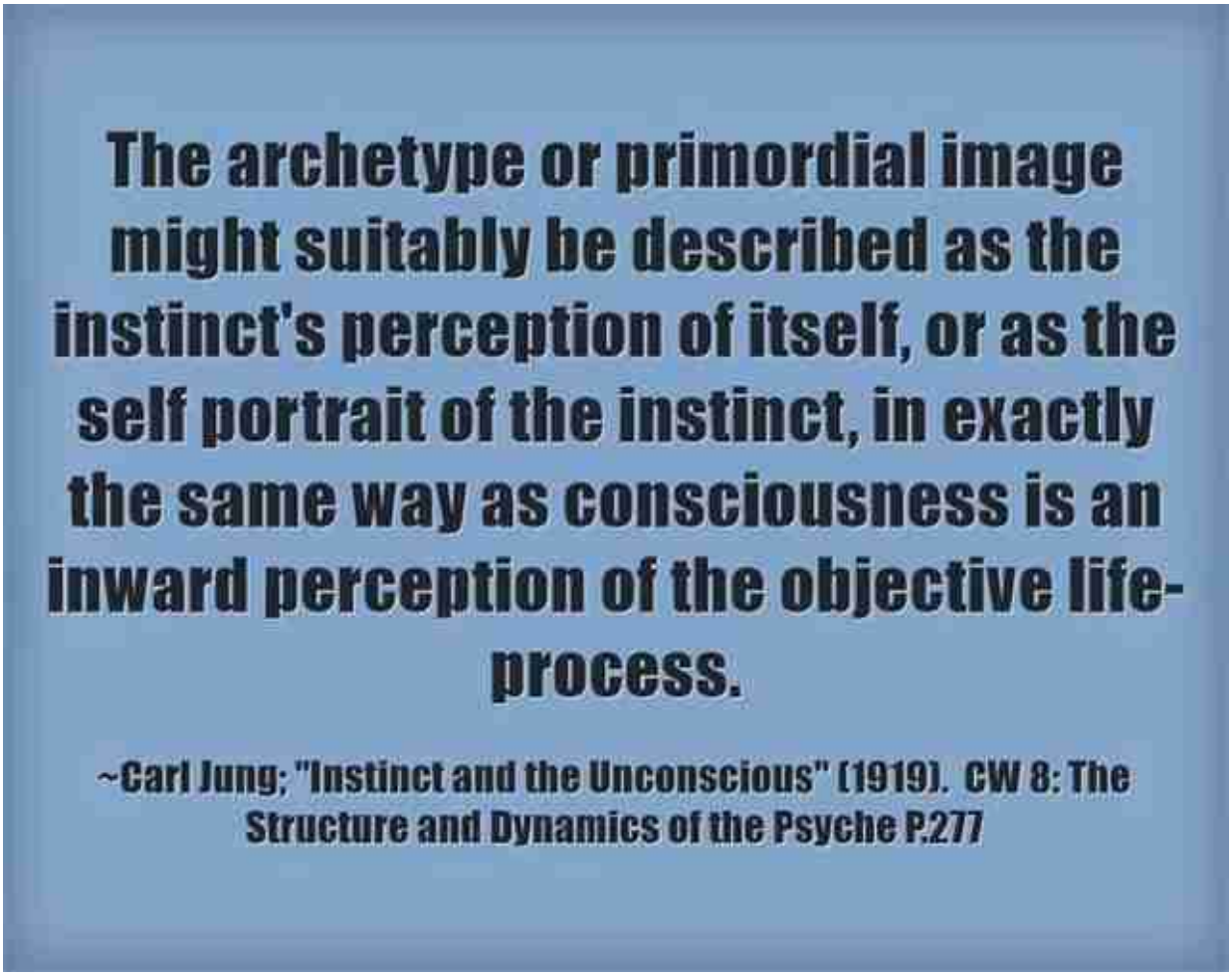
Take for comparison the daily course of the sun-but a sun that is endowed with human feeling and man's limited consciousness. In the morning it rises from the nocturnal sea of unconsciousness and looks upon the wide, bright world which lies before it in an expanse that steadily widens the higher it climbs in the firmament. In this extension

of its field of action caused by its own rising, the sun will discover its significance; it will see the attainment of the greatest possible height, and the widest possible dissemination of its blessings, as its goal. In this conviction the sun pursues its course to the unforeseen zenith-unforeseen, because its career is unique and individual, and the culminating point could not be calculated in advance. At the stroke of noon the descent begins. And the descent means the reversal of all the ideals and values that were cherished in the morning. - ”The Stages of Life” (1930). In CW 8: The Structure and Dynamics of the Psyche.

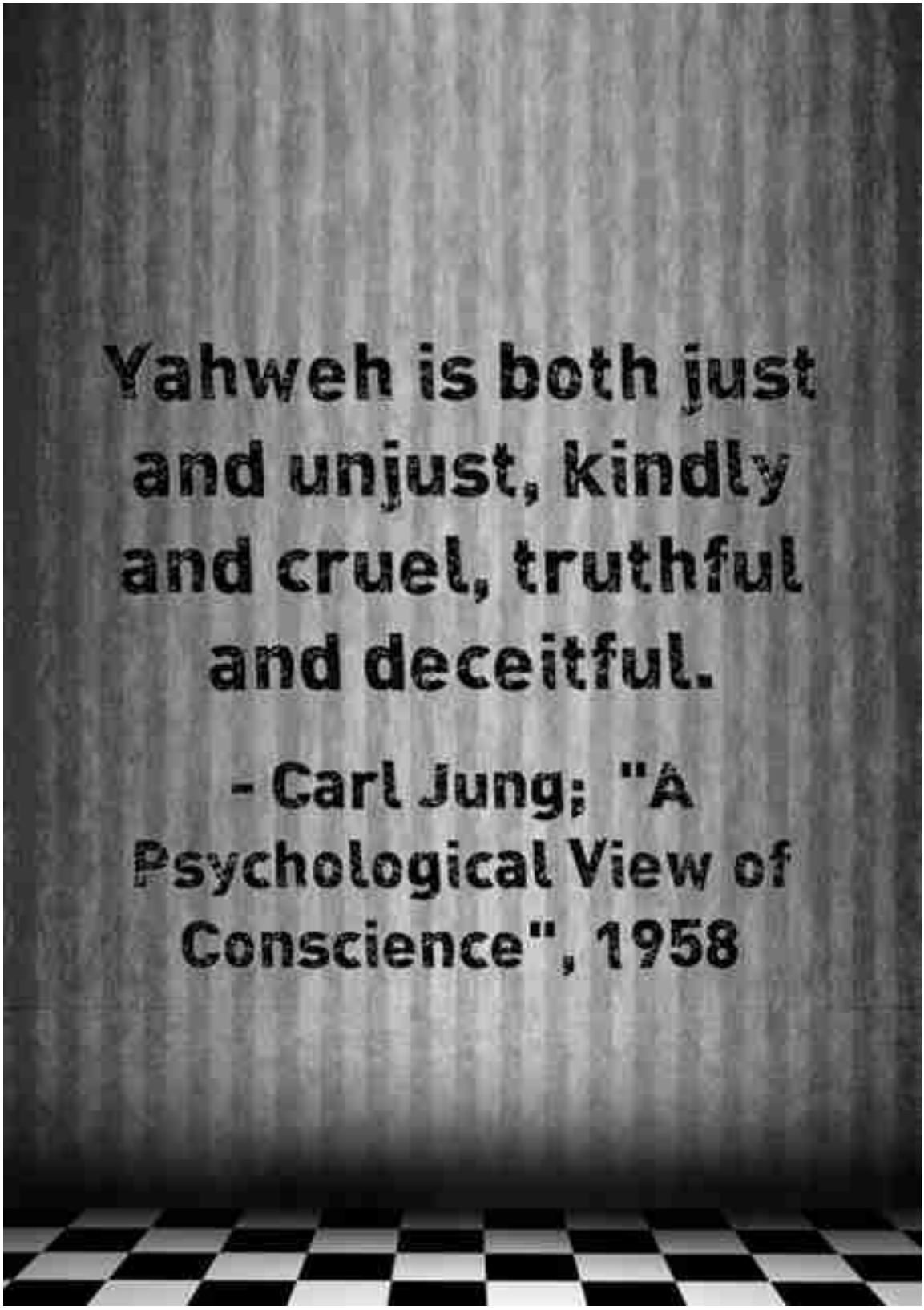


We must constantly bear in mind that what we mean by ”archetype” is in itself irrepresentable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas. We meet with a similar situation in physics: there the smallest particles are themselves irrepresentable but have effects from the nature of which we can build up a model. The archetypal image, the motif or mythologem, is a construction of this kind. Carl Jung; ”On

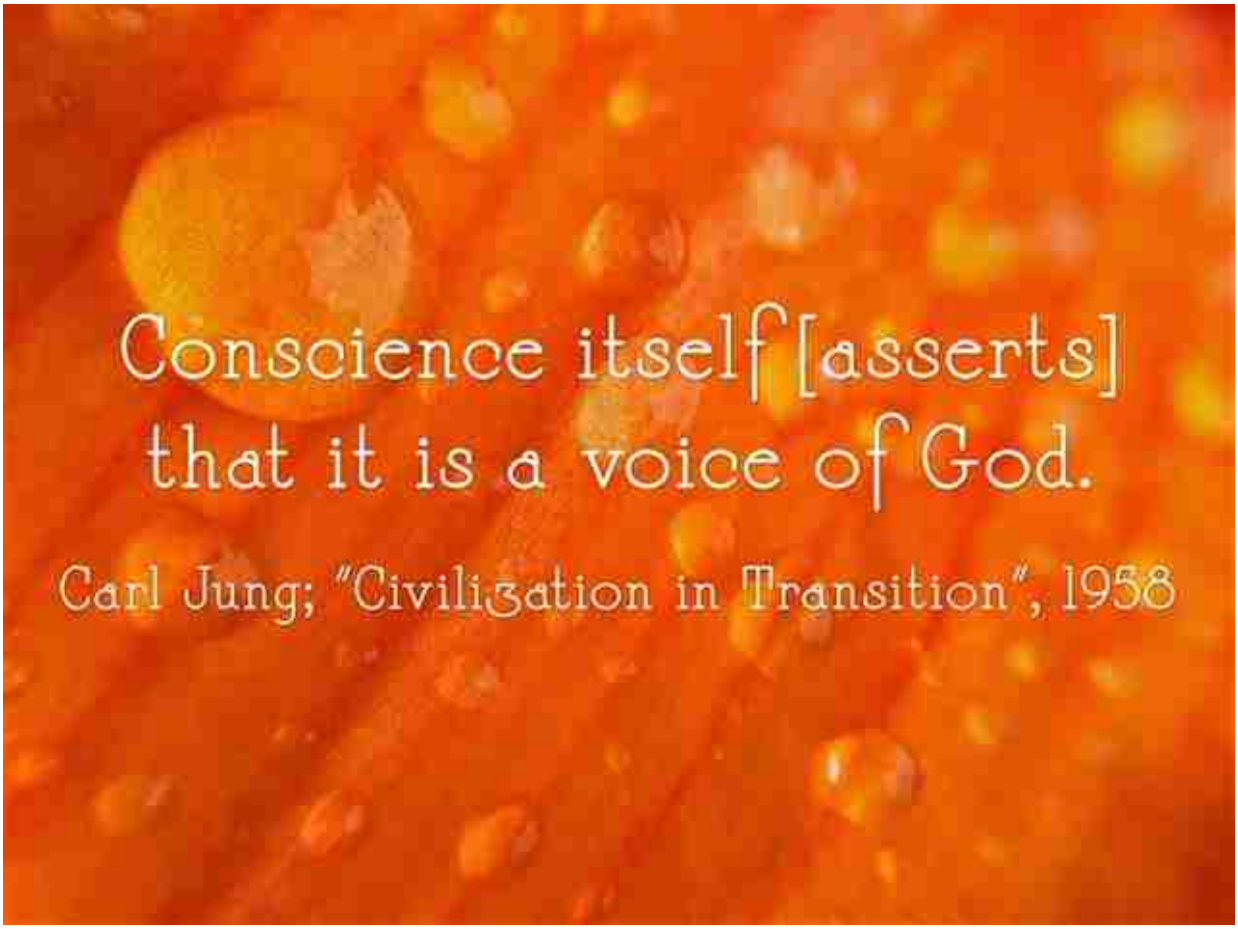
the Nature of the Psyche" (1947). In CW 8: The Structure and Dynamics of the Psyche. P.417.



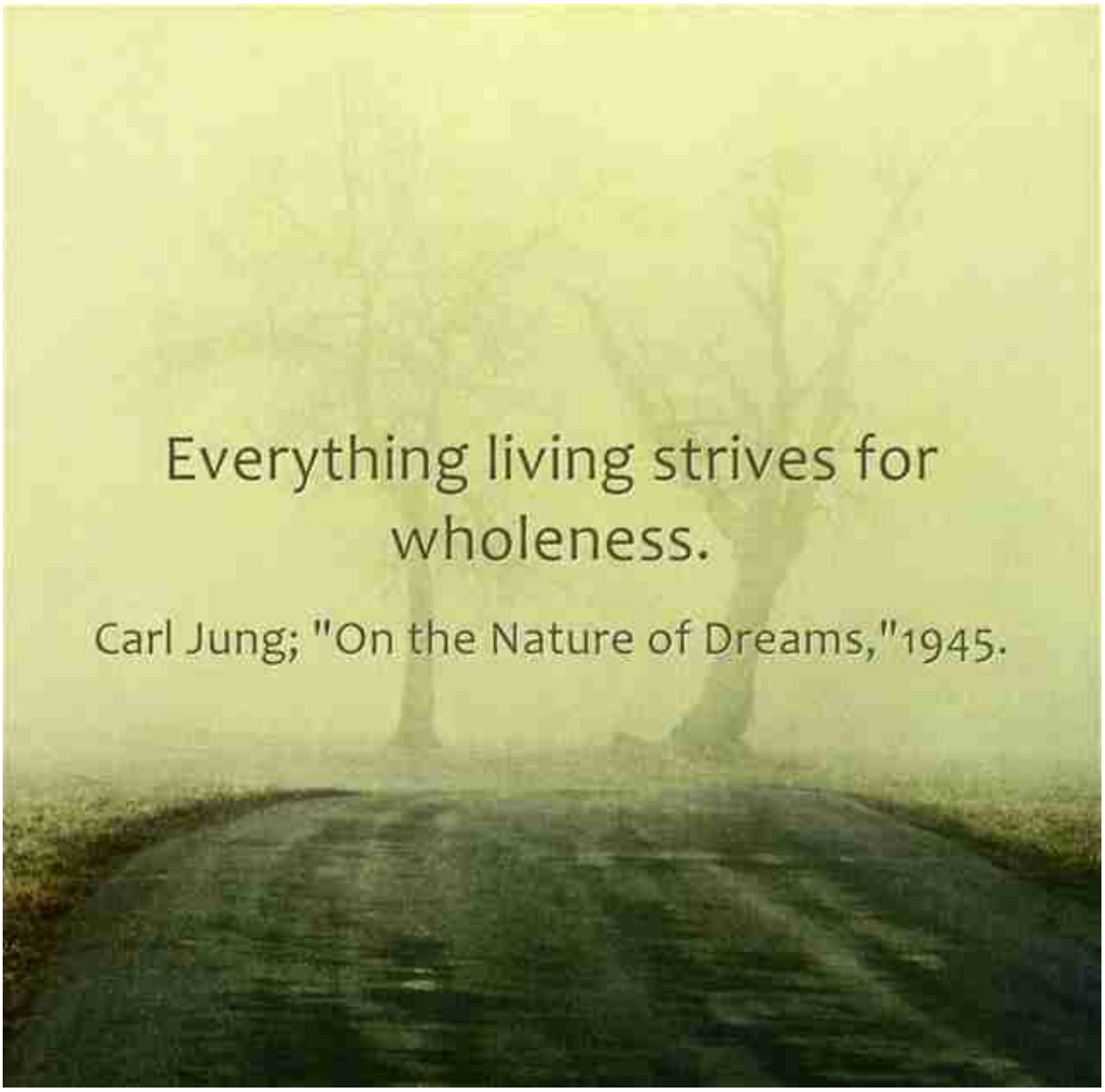
The archetype or primordial image might suitably be described as the instinct's perception of itself, or as the self portrait of the instinct, in exactly the same way as consciousness is an inward perception of the objective life-process. Carl Jung; "Instinct and the Unconscious" (1919). CW 8: The Structure and Dynamics of the Psyche P.277.



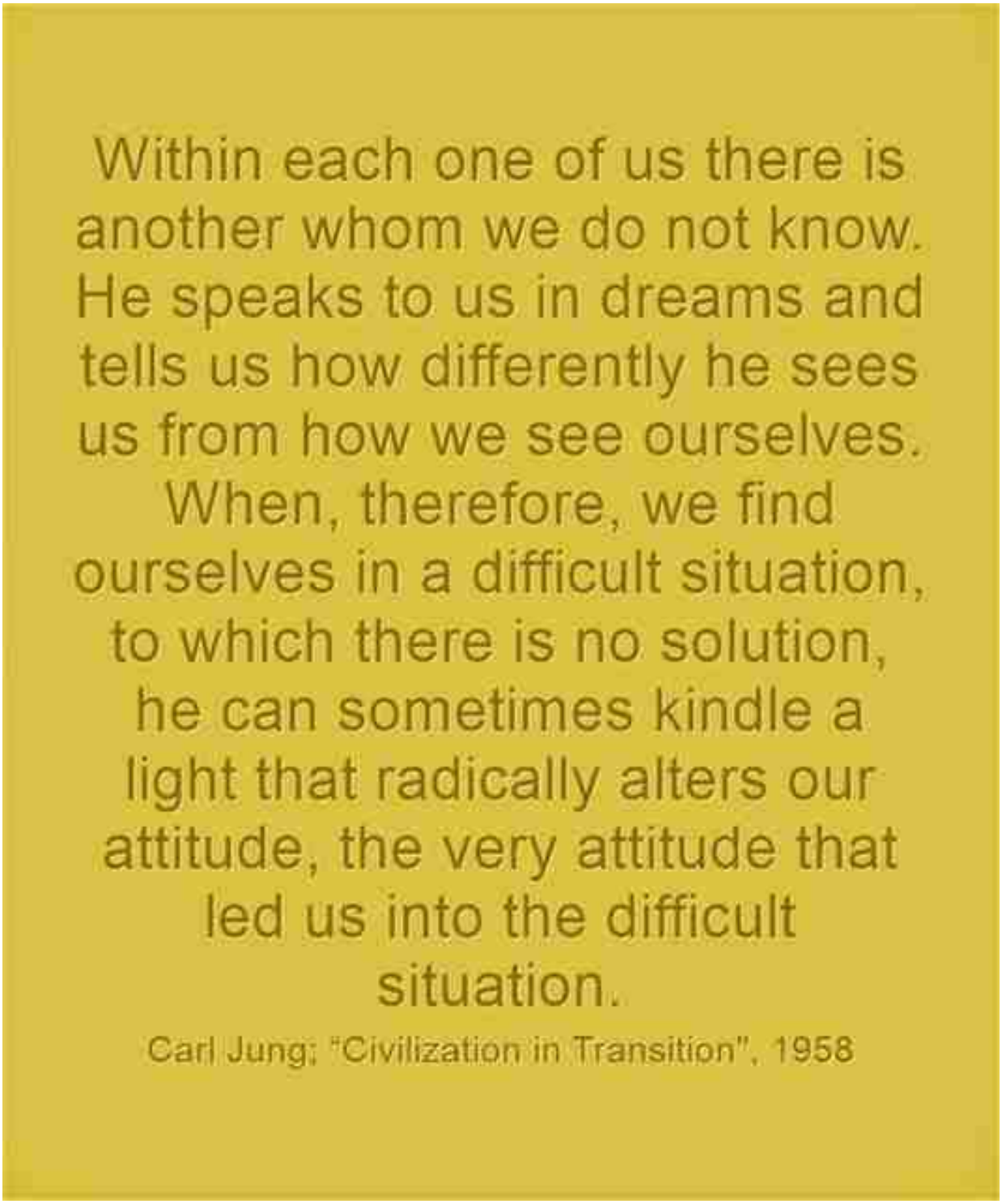
Yahweh is both just and unjust, kindly and cruel, truthful and deceitful. Carl Jung; ”A Psychological View of Conscience”, 1958.



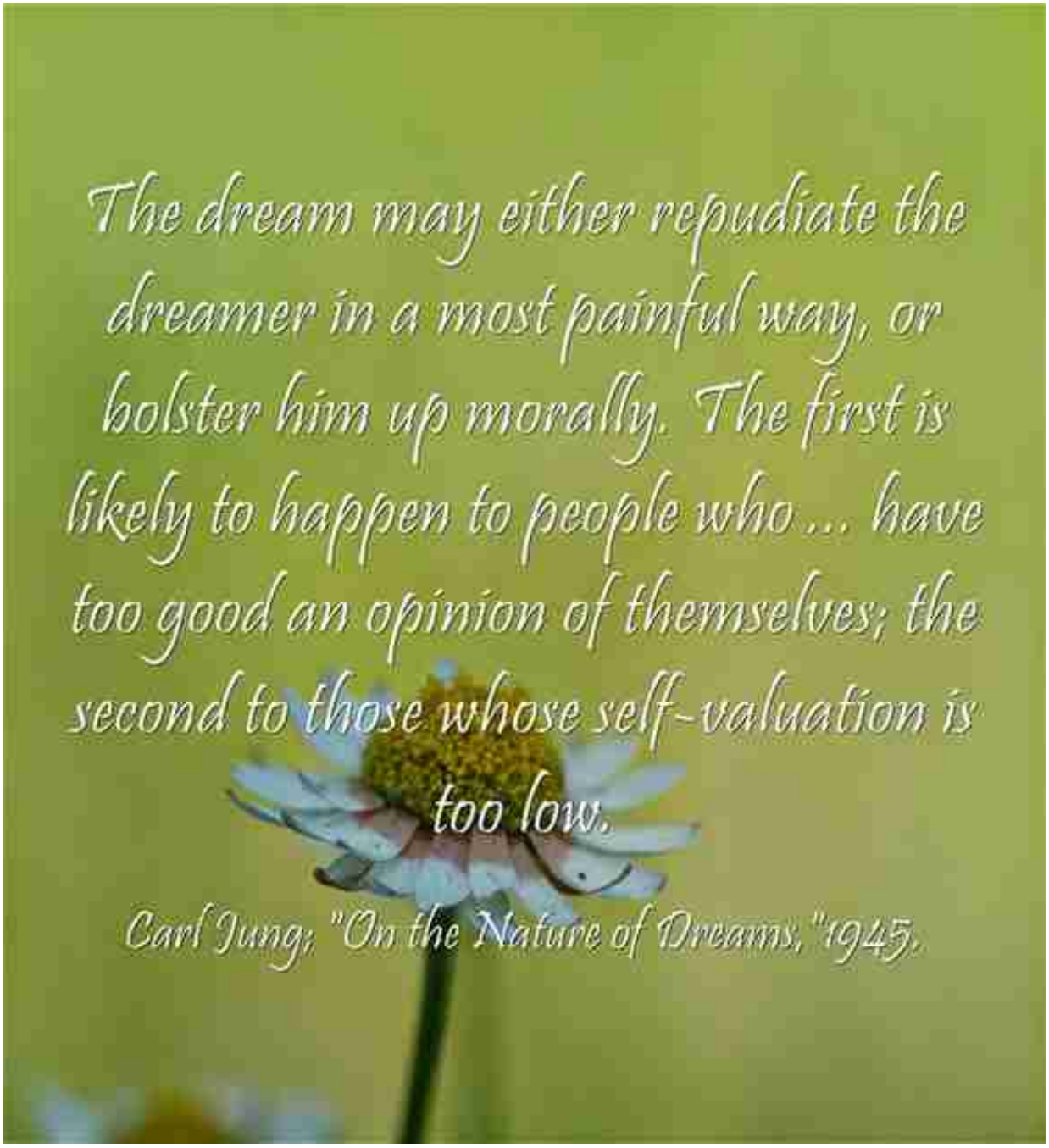
Conscience itself [asserts] that it is a voice of God. Carl Jung; ”Civilization in Transition”, 1958.



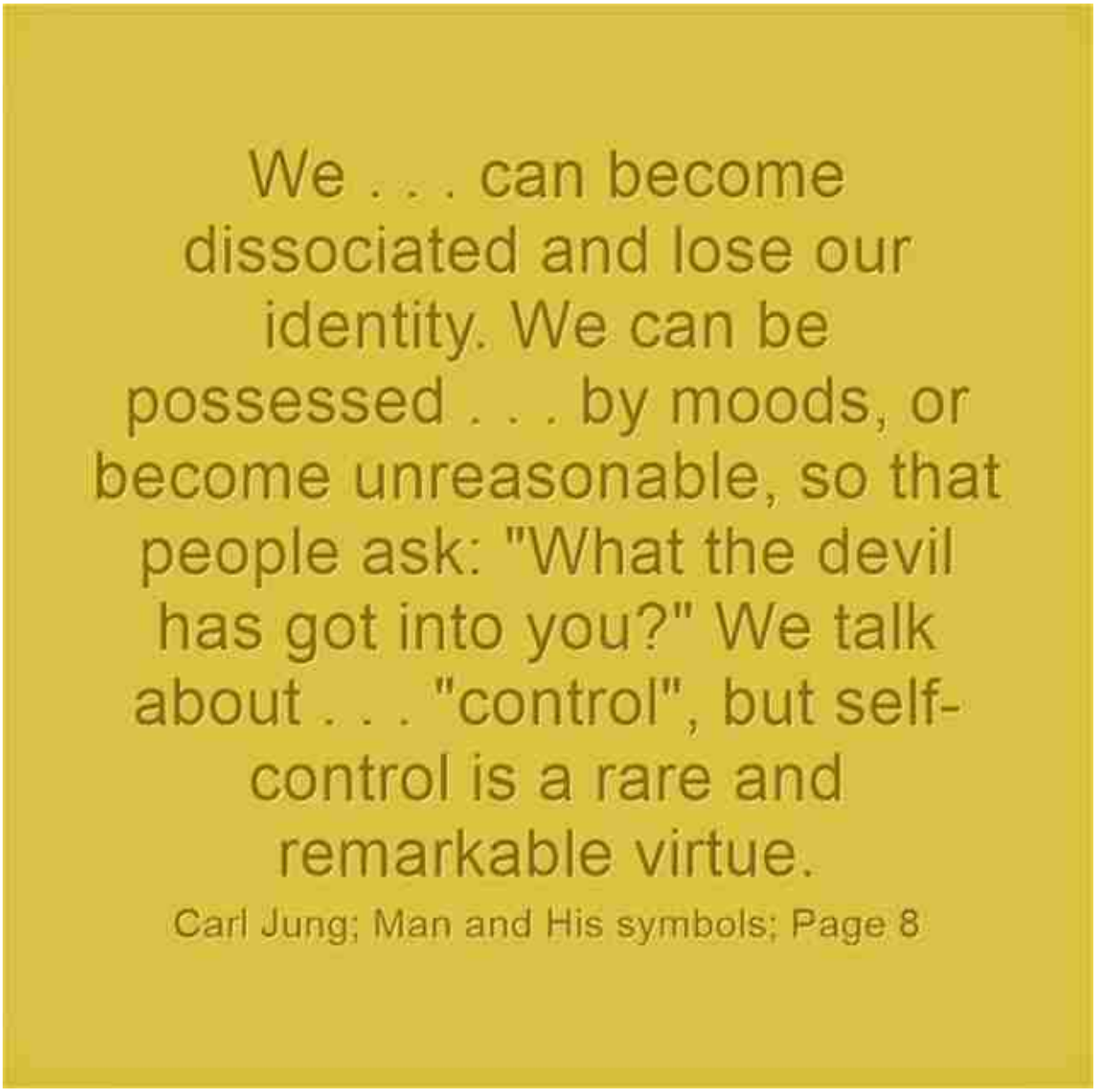
Everything living strives for wholeness. Carl Jung; ”On the Nature of Dreams,”1945.



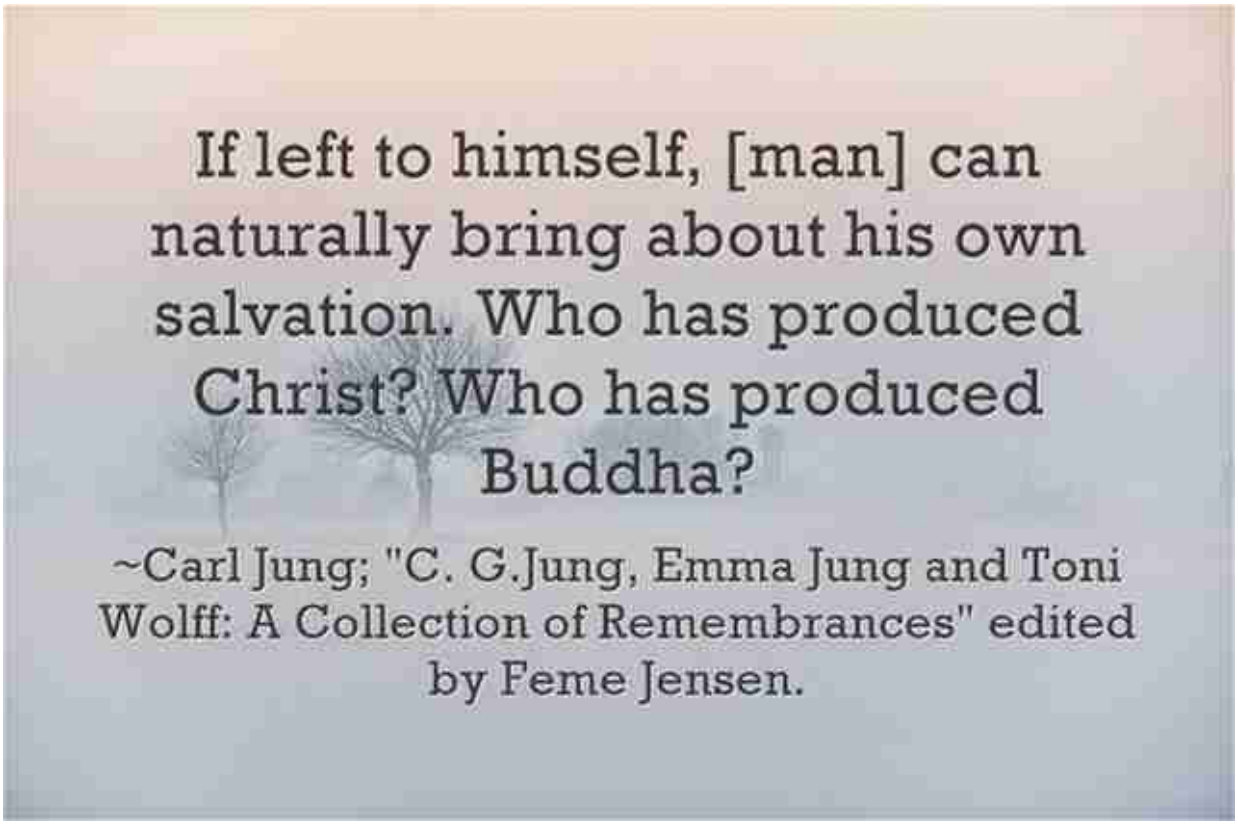
Within each one of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from how we see ourselves. When, therefore, we find ourselves in a difficult situation, to which there is no solution, he can sometimes kindle a light that radically alters our attitude, the very attitude that led us into the difficult situation. Carl Jung; “Civilization in Transition”, 1958.



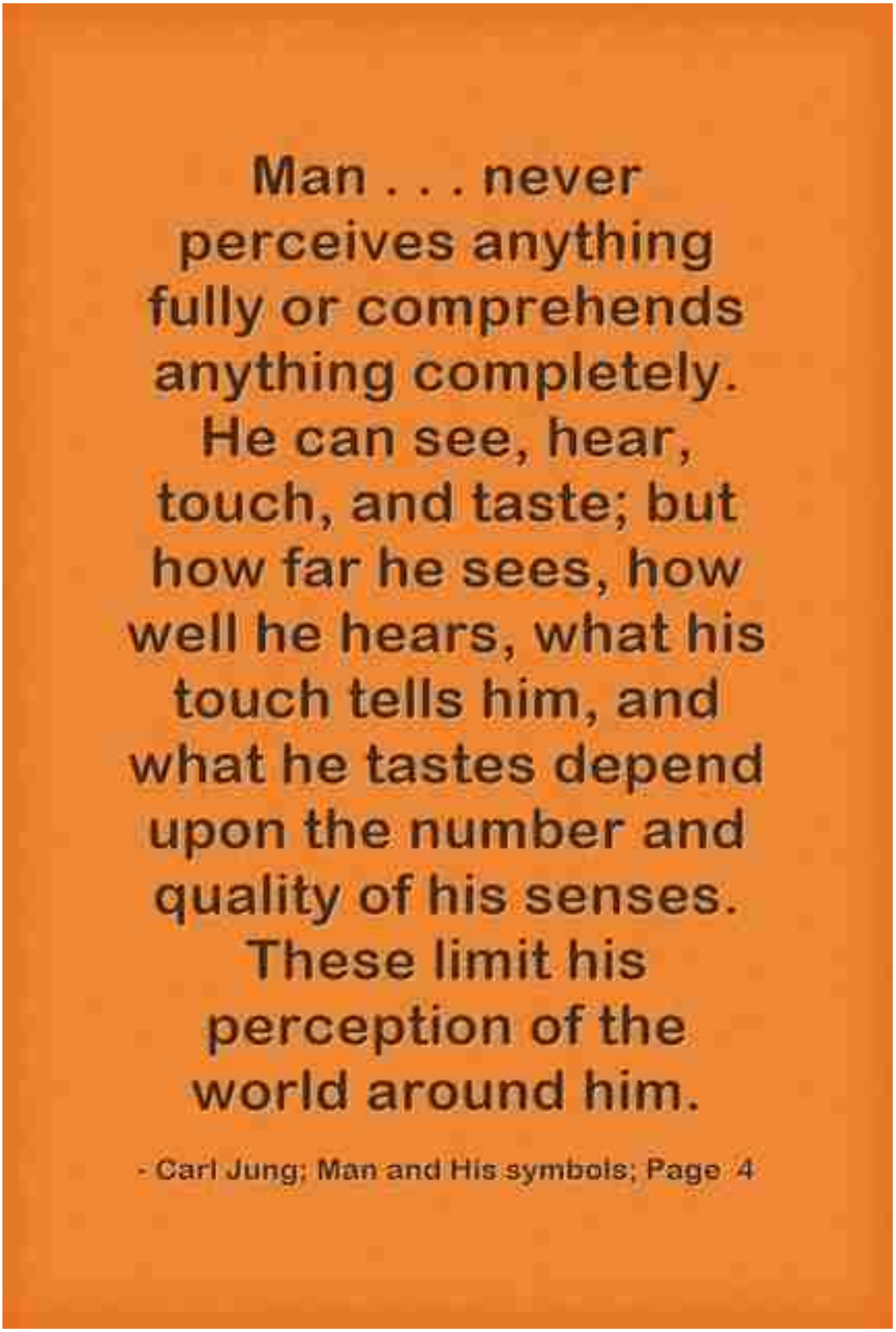
The dream may either repudiate the dreamer in a most painful way, or bolster him up morally. The first is likely to happen to people who ... have too good an opinion of themselves; the second to those whose self-valuation is too low. Carl Jung; ”On the Nature of Dreams,”1945.



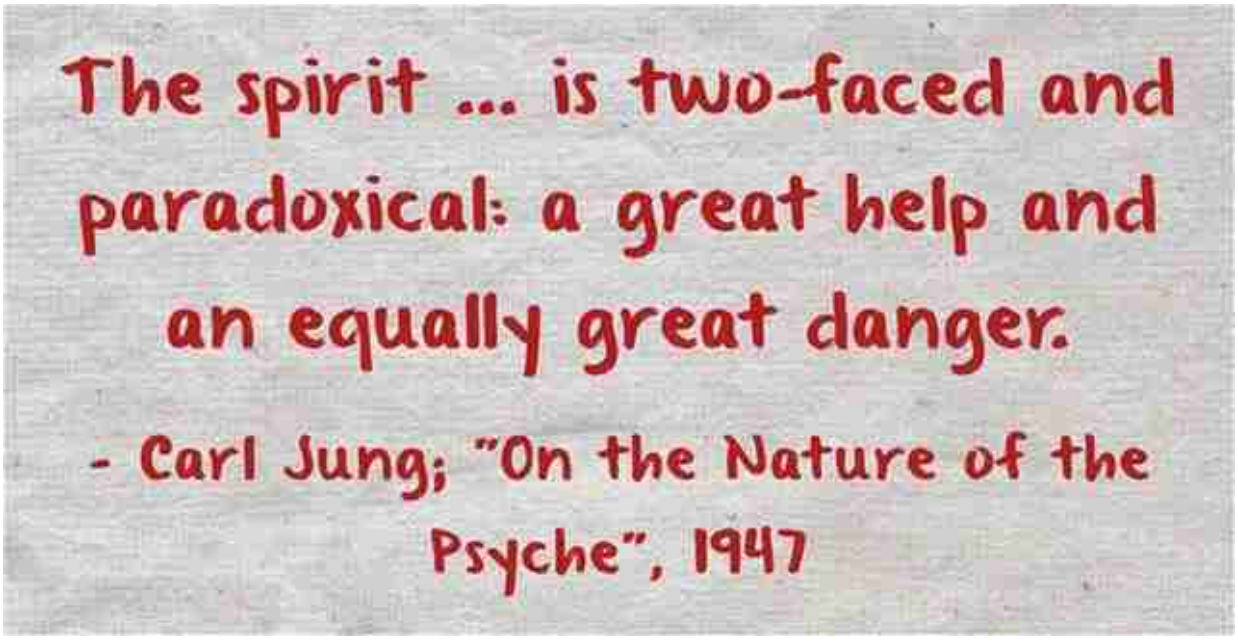
We . . . can become dissociated and lose our identity. We can be possessed . . . by moods, or become unreasonable, so that people ask: ”What the devil has got into you?” We talk about . . . ”control”, but self-control is a rare and remarkable virtue. Carl Jung; Man and His symbols; Page 8.



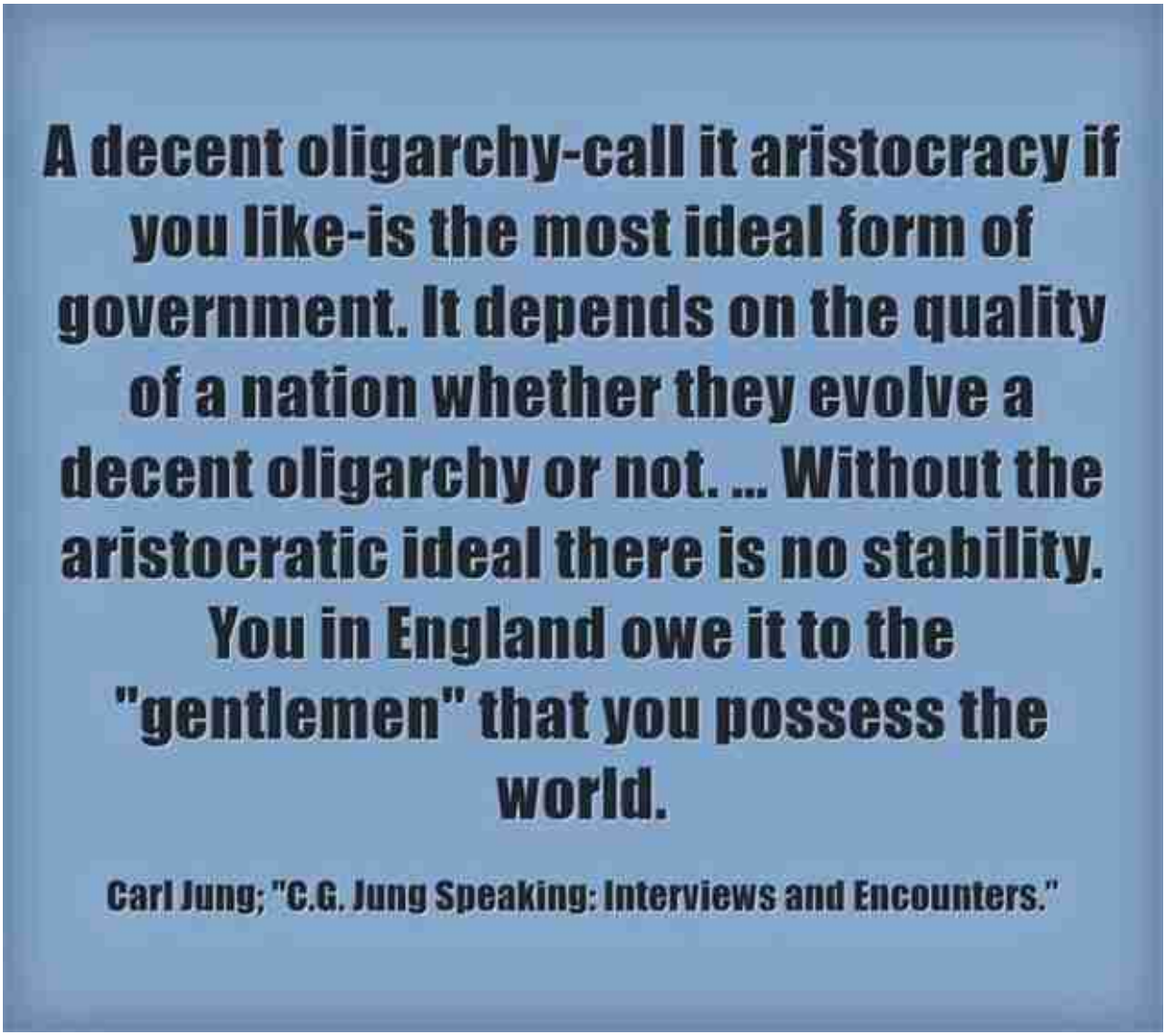
If left to himself, [man] can naturally bring about his own salvation. Who has produced Christ? Who has produced Buddha? Carl Jung; "C. G.Jung, Emma Jung and Toni Wolff: A Collection of Remembrances" edited by Feme Jensen.



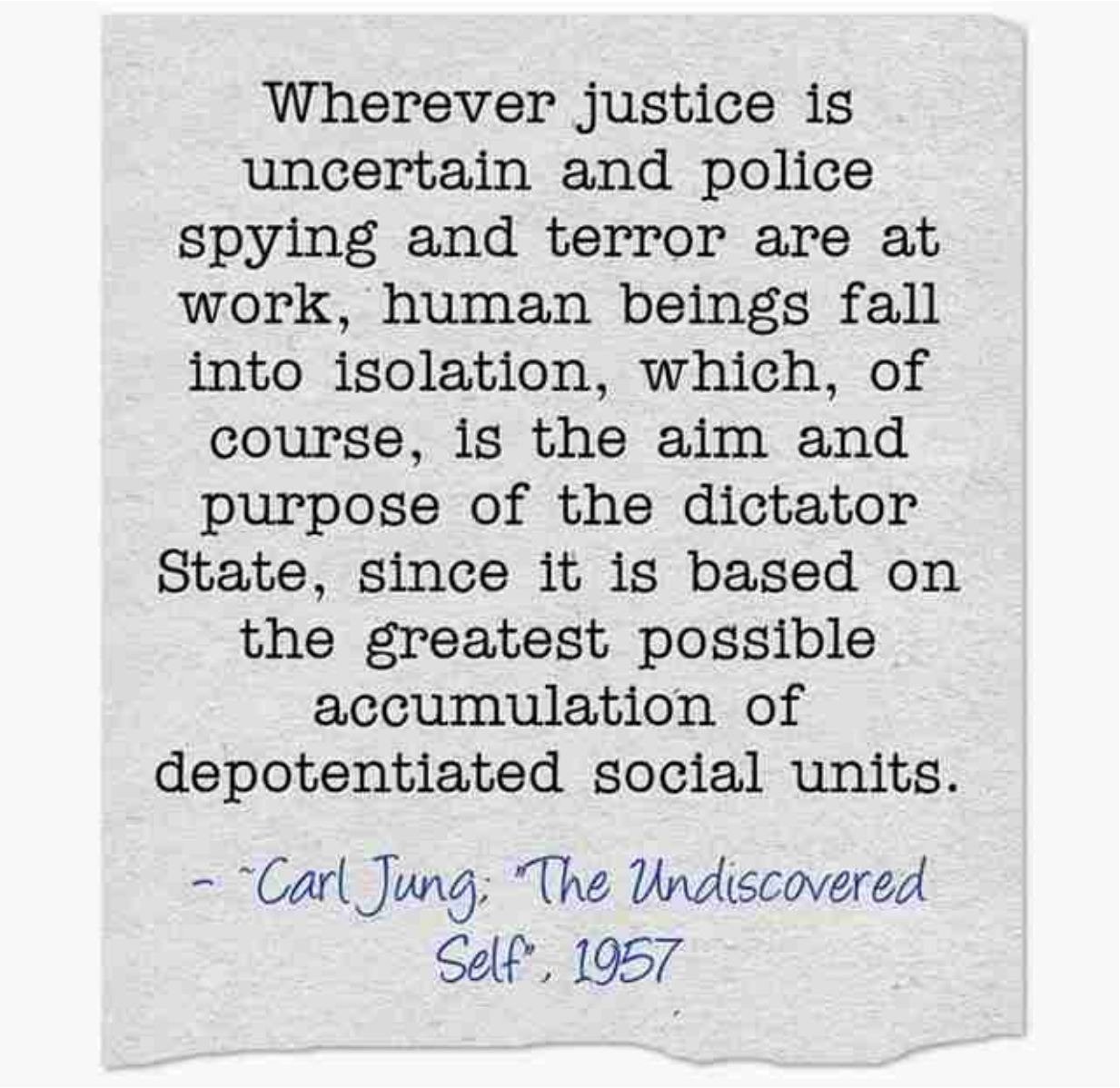
Man . . . never perceives anything fully or comprehends anything completely. He can see, hear, touch, and taste; but how far he sees, how well he hears, what his touch tells him, and what he tastes depend upon the number and quality of his senses. These limit his perception of the world around him. Carl Jung; Man and His symbols; Page 4.



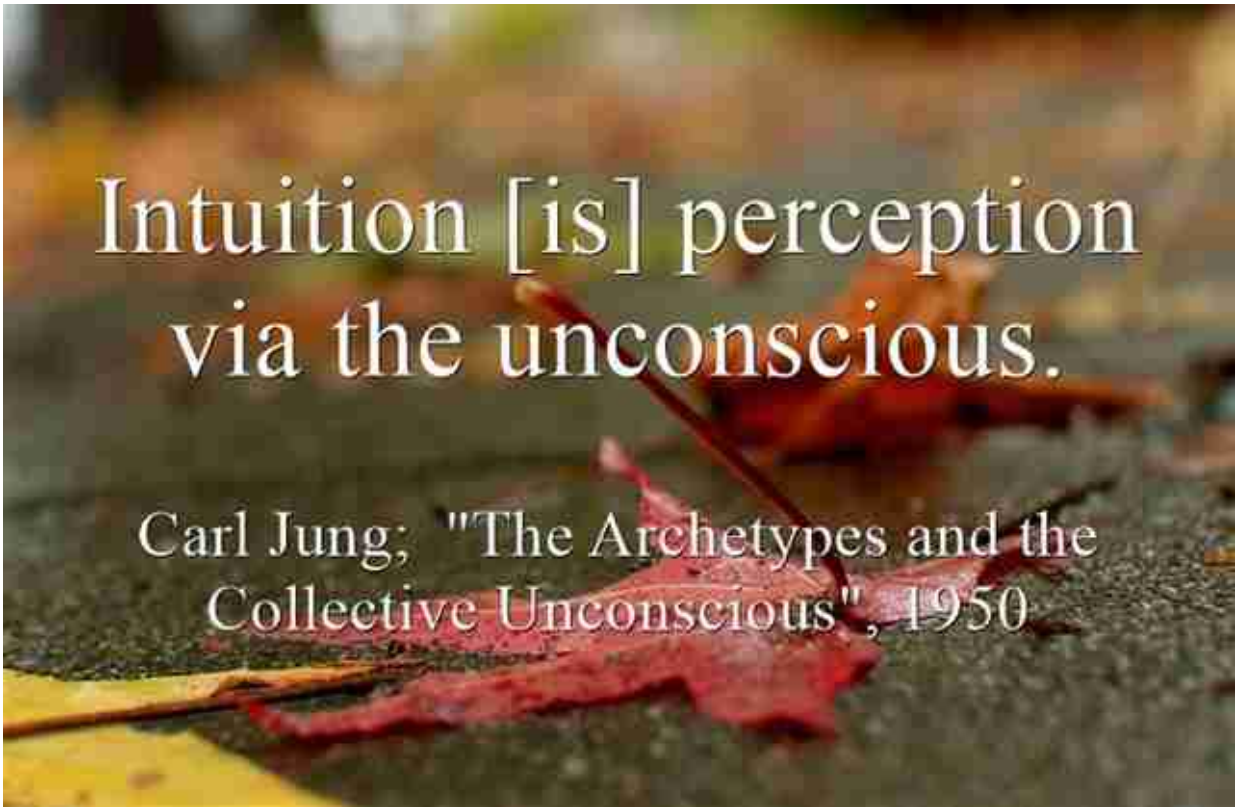
The spirit … is two-faced and paradoxical: a great help and an equally great danger. Carl Jung; ”On the Nature of the Psyche”, 1947.



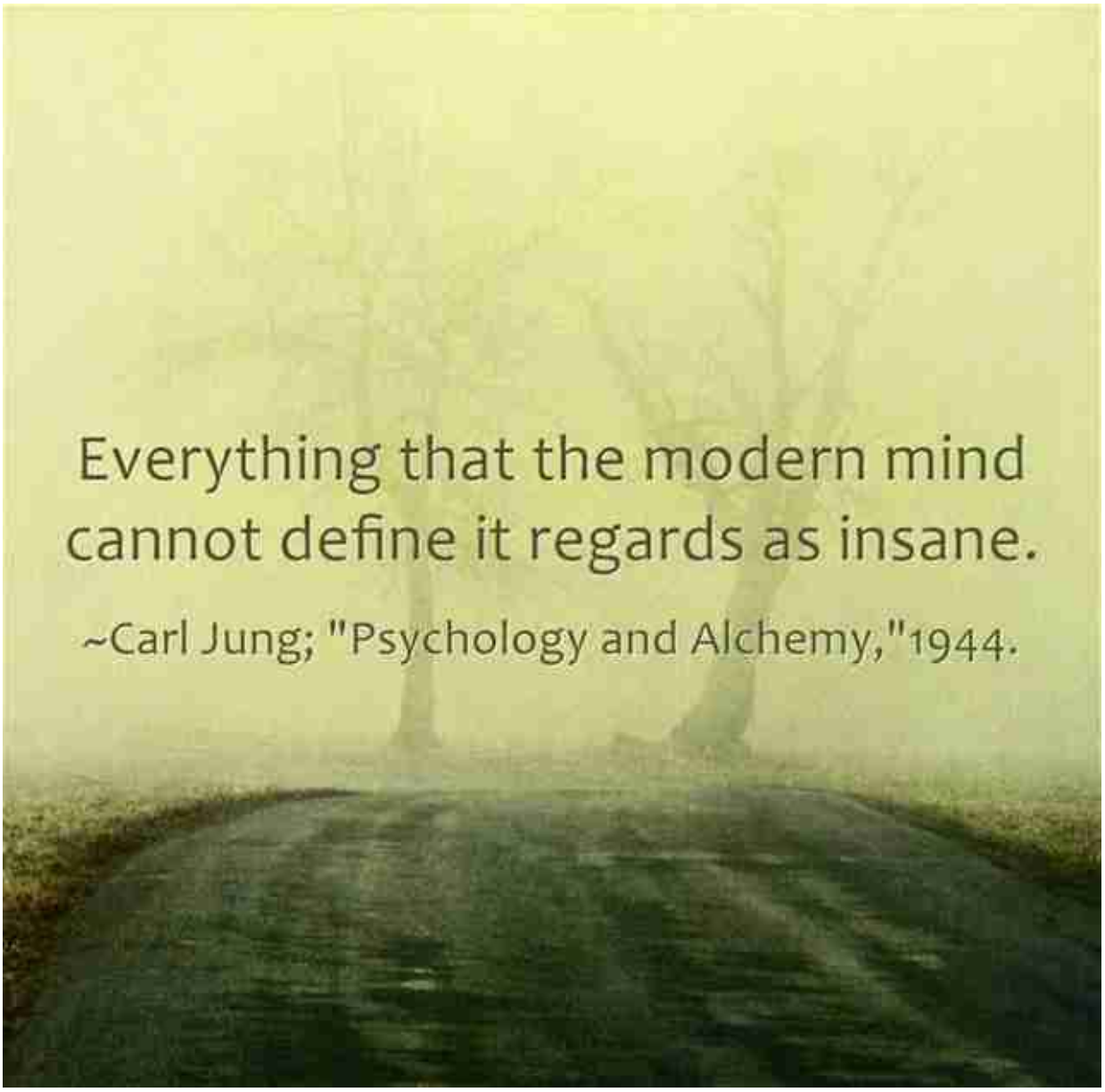
A decent oligarchy-call it aristocracy if you like-is the most ideal form of government. It depends on the quality of a nation whether they evolve a decent oligarchy or not. ... Without the aristocratic ideal there is no stability. You in England owe it to the ”gentlemen” that you possess the world. Carl Jung; ”C.G. Jung Speaking: Interviews and Encounters.”



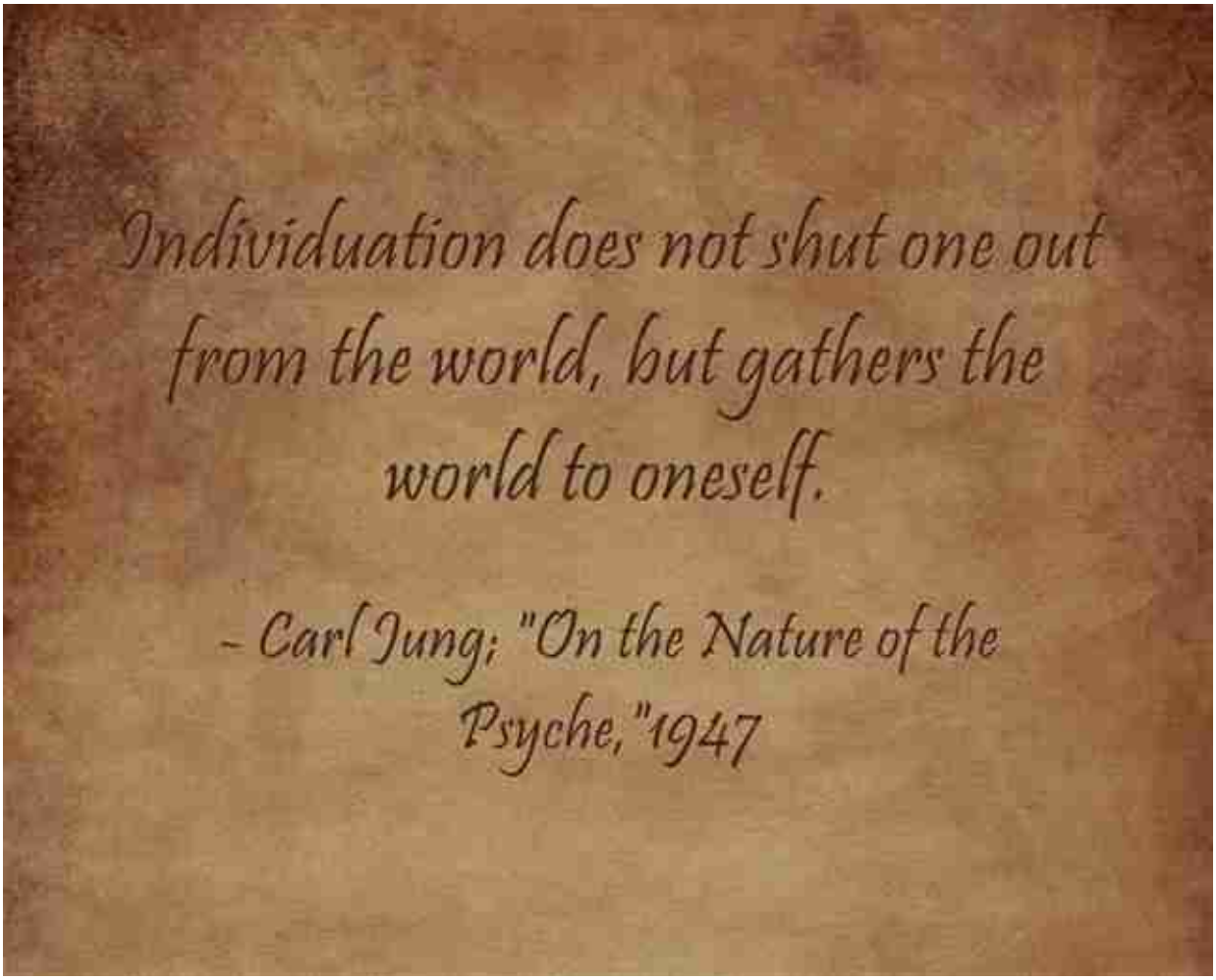
Wherever justice is uncertain and police spying and terror are at work, human beings fall into isolation, which, of course, is the aim and purpose of the dictator State, since it is based on the greatest possible accumulation of depotentiated social units. Carl Jung; ”The Undiscovered Self”, 1957.



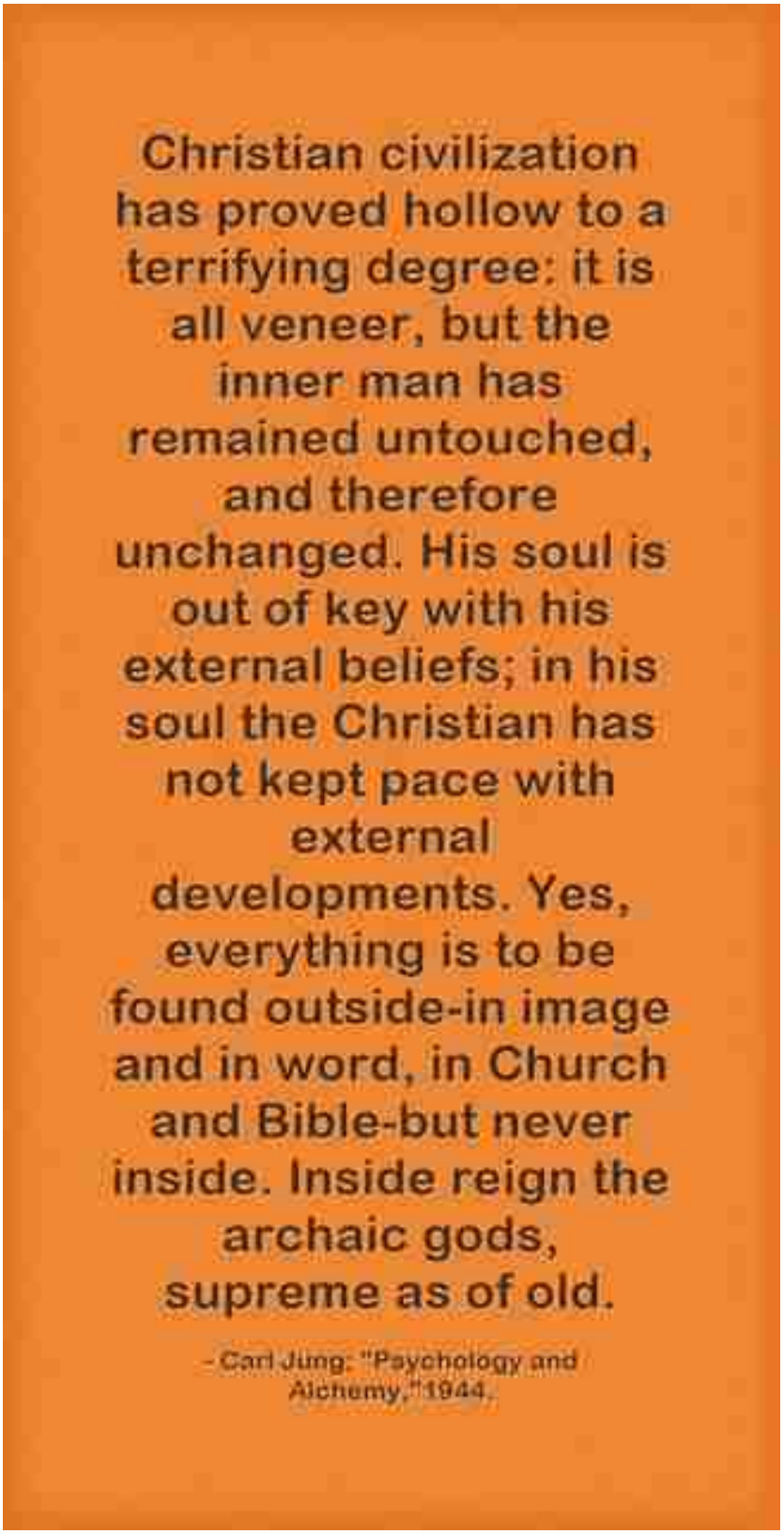
Intuition [is] perception via the unconscious. Carl Jung; ”The Archetypes and the Collective Unconscious”, 1950.



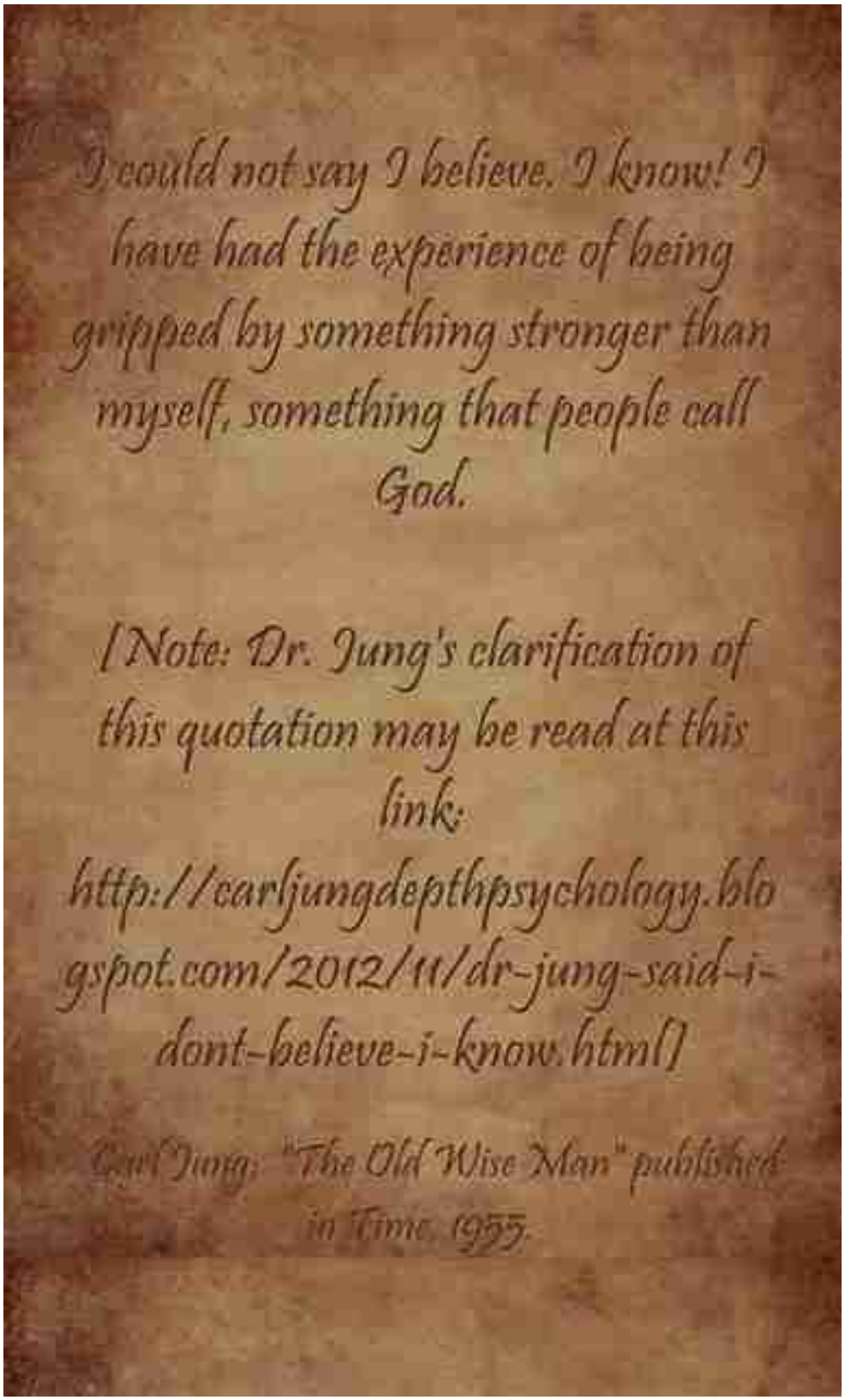
Everything that the modern mind cannot define it regards as insane. Carl Jung; ”Psychology and Alchemy,”1944.



Individuation does not shut one out from the world, but gathers the world to oneself. Carl Jung; ”On the Nature of the Psyche,”1947.

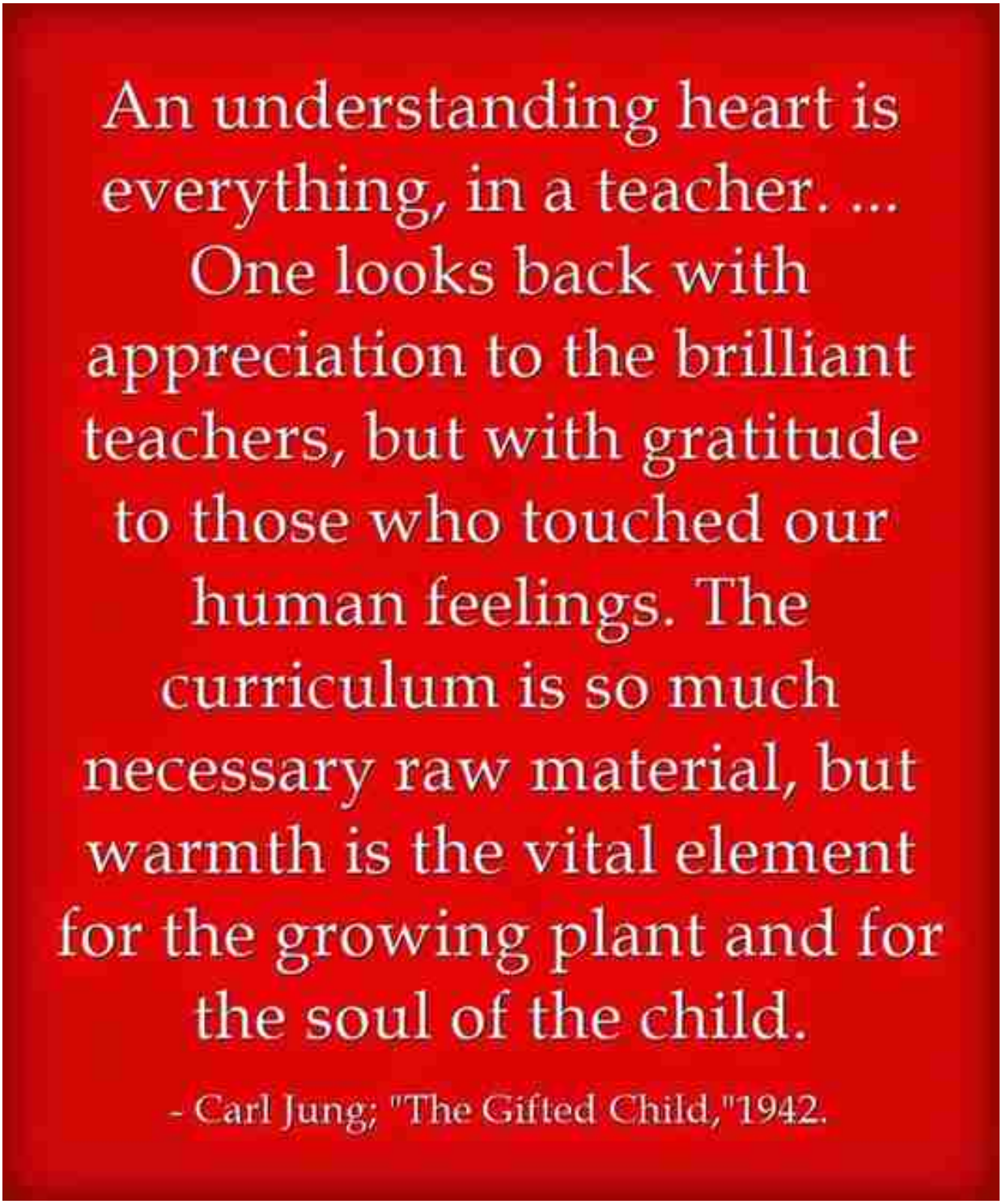


Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched, and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments. Yes, everything is to be found outside-in image and in word, in Church and Bible-but never inside. Inside reign the archaic gods, supreme as of old. Carl Jung; ”Psychology and Alchemy,”1944.

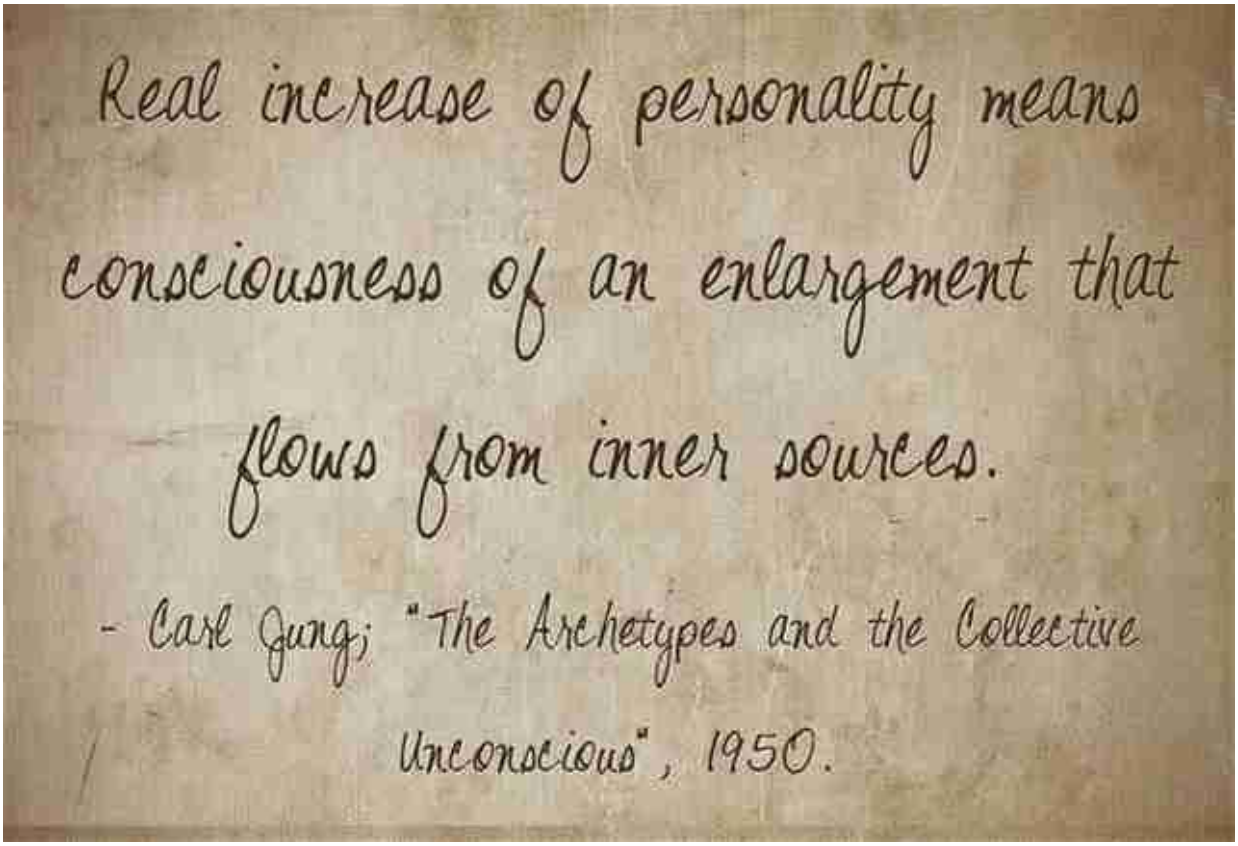


I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God. Carl Jung; "The Old Wise Man" published in Time, 1955. [Note: Dr. Jung's clarification of this quotation may be read at this link: http://carljungdepthpsychology.blogspot.com/2012/11/dr-

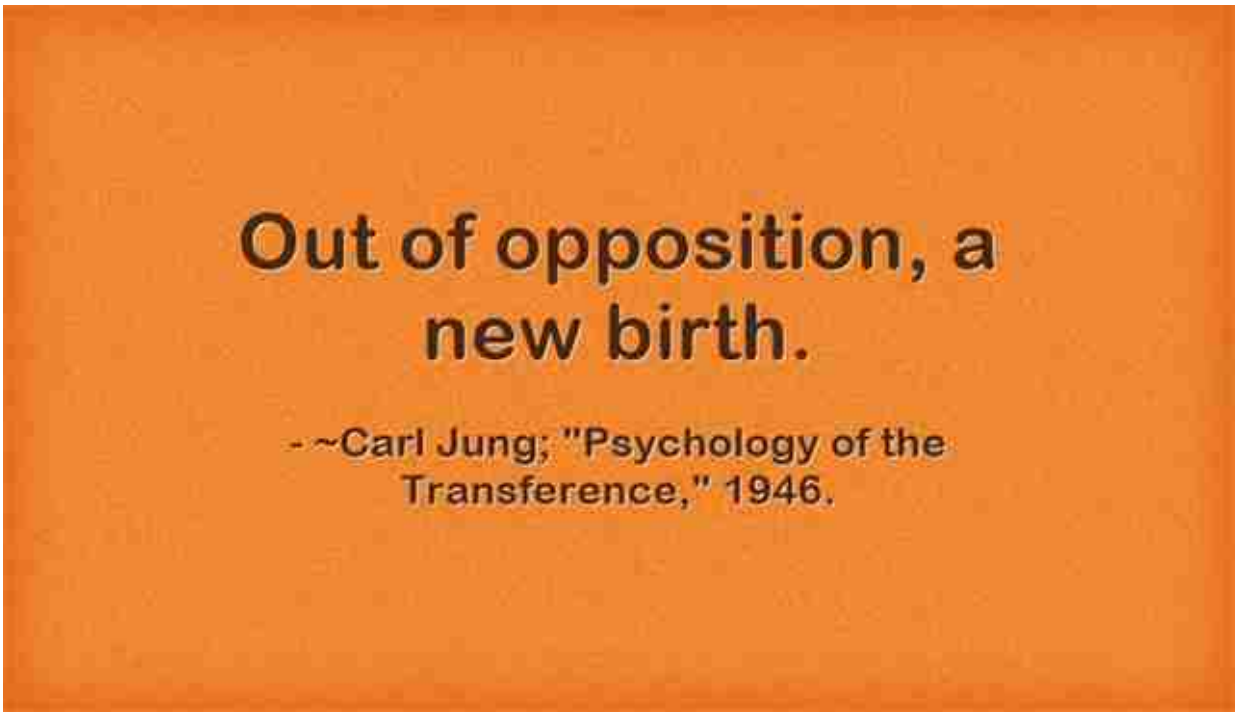
jung-said-i-dont-belie ve-i-know.html]



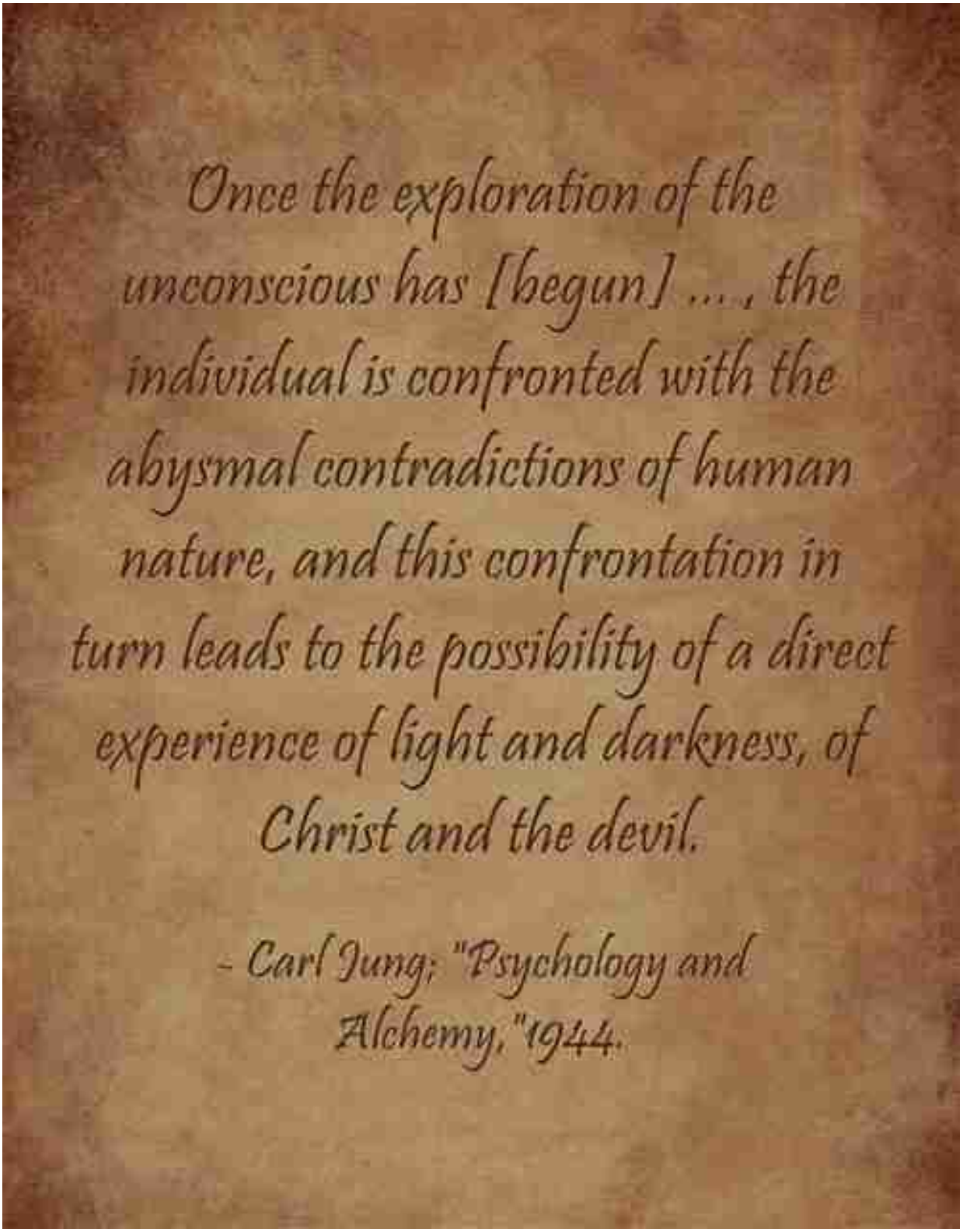
An understanding heart is everything, in a teacher. … One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child. Carl Jung; ”The Gifted Child,”1942.



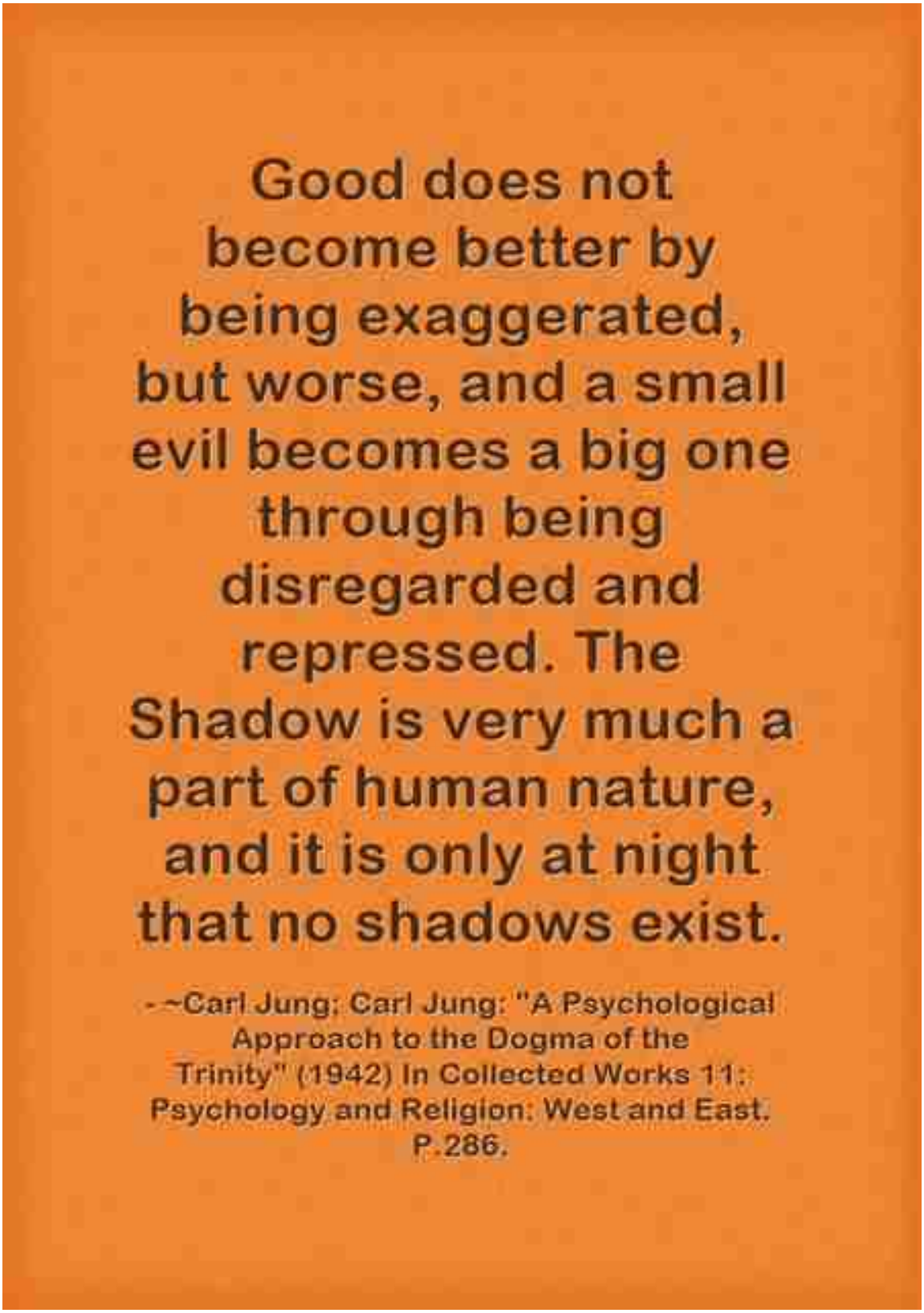
Real increase of personality means consciousness of an enlargement that flows from inner sources. Carl Jung; ”The Archetypes and the Collective Unconscious”, 1950.



Out of opposition, a new birth. Carl Jung; ”Psychology of the Transference,” 1946.



Once the exploration of the unconscious has [begun] … , the individual is confronted with the abysmal contradictions of human nature, and this confrontation in turn leads to the possibility of a direct experience of light and darkness, of Christ and the devil. Carl Jung; ”Psychology and Alchemy,”1944.



Good does not become better by being exaggerated, but worse, and a small evil becomes a big one through being disregarded and repressed. The Shadow is very much a part of human nature, and it is only at night that no shadows exist. Carl Jung; Carl Jung: "A Psychological Approach to the Dogma of the Trinity (1942) In CW 11; Psychology and Religion: West and East. Page 286.

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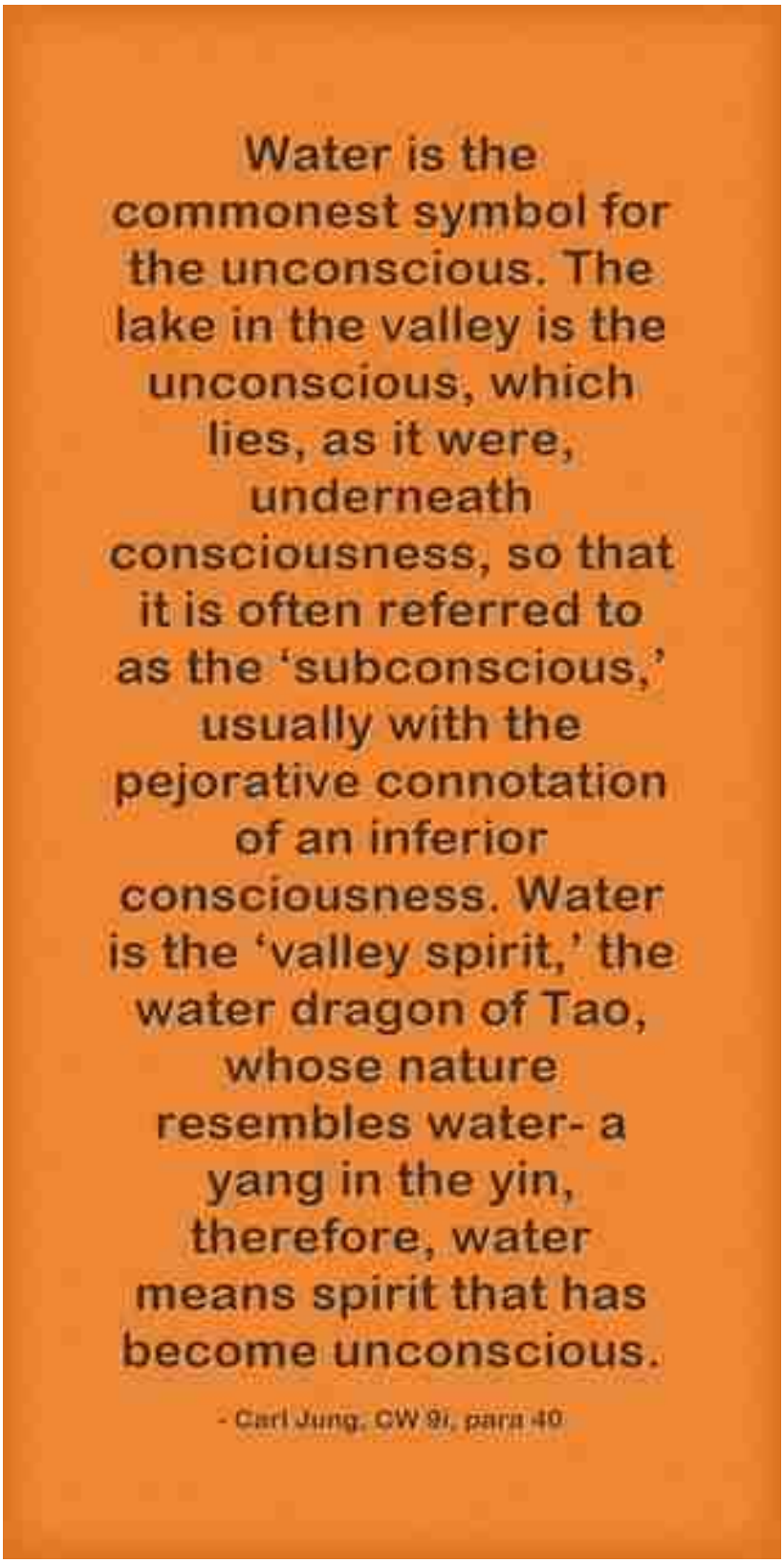
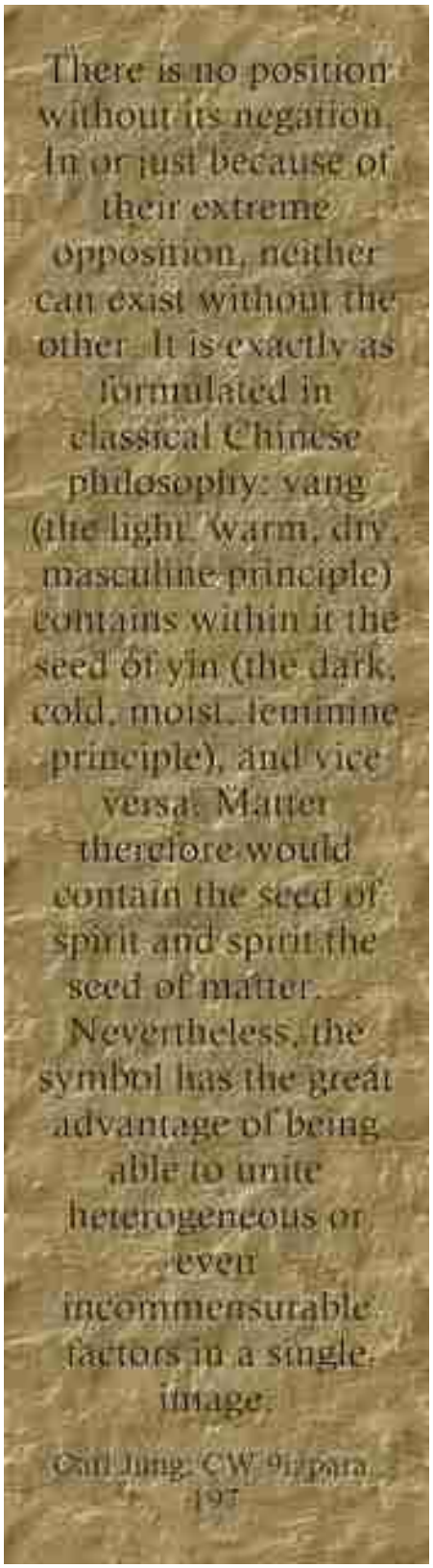


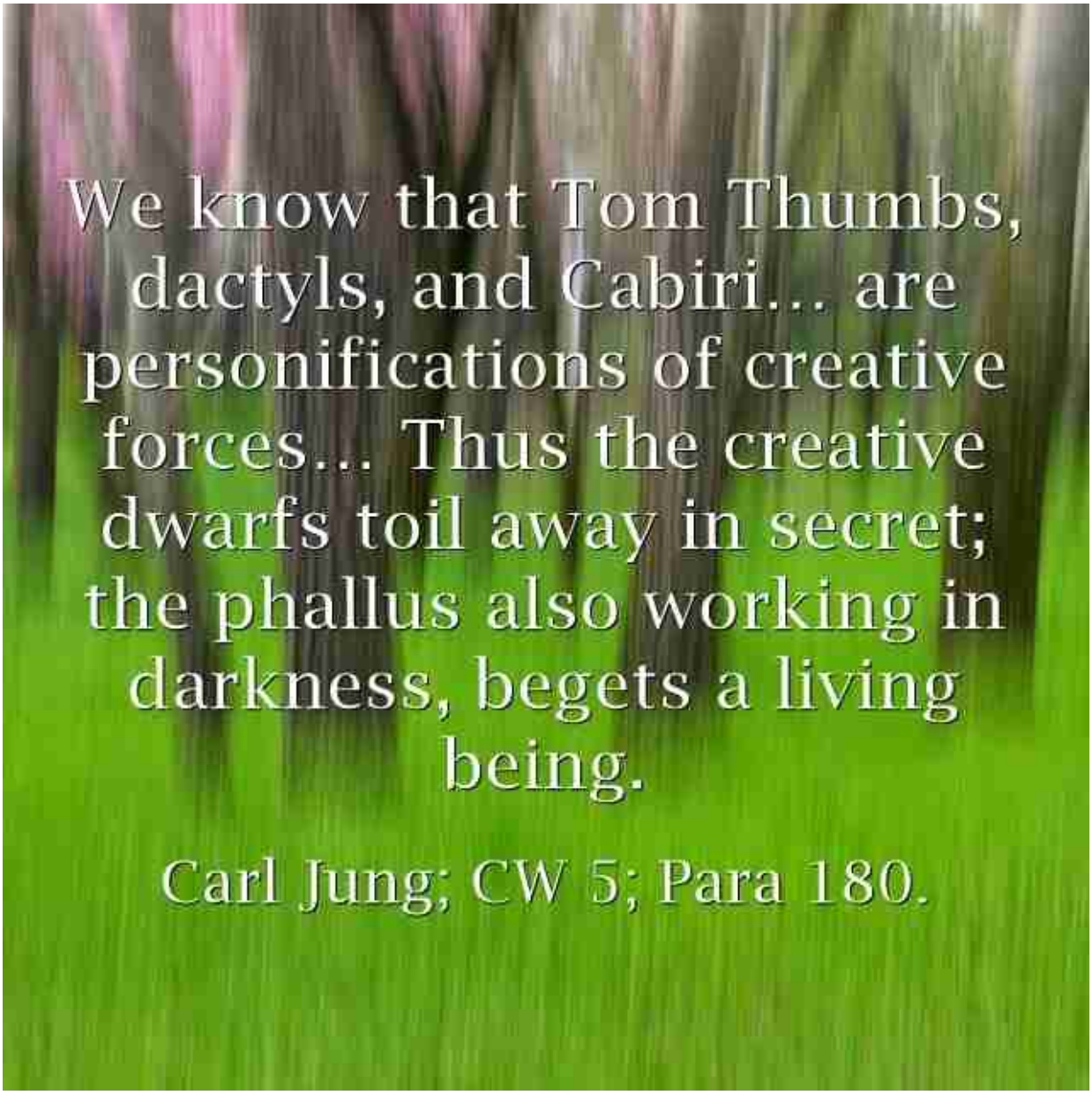
Water is the commonest symbol for the unconscious. The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often referred to as the 'subconscious,' usually with the pejorative connotation of an inferior consciousness. Water is the 'valley spirit,' the water dragon of Tao, whose nature resembles

water- a yang in the yin, therefore, water means spirit that has become unconscious." (Carl Jung, CW 9i, para 40)

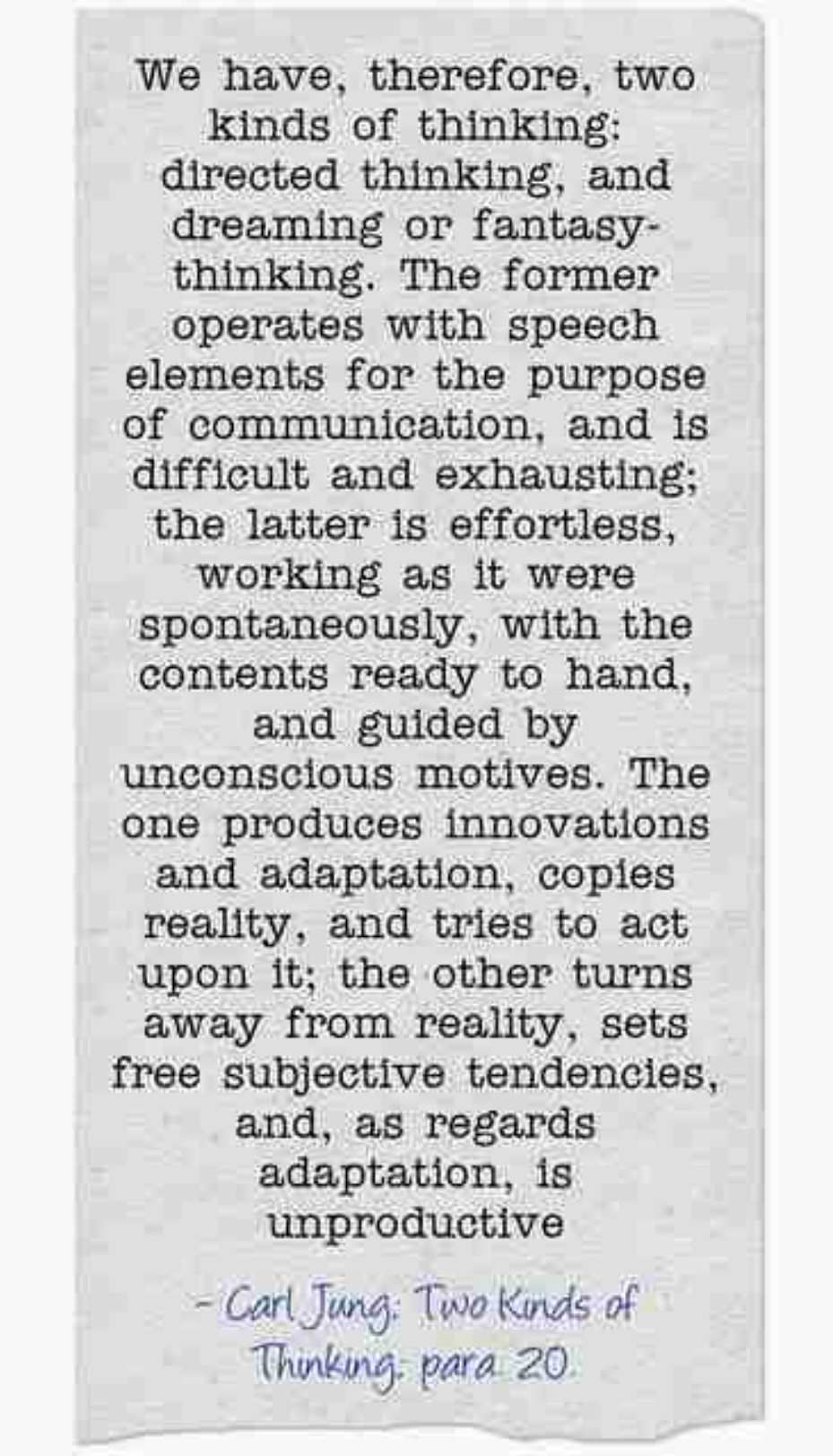


There is no position without its negation. In or just because of their extreme opposition, neither can exist without

the other. It is exactly as formulated in classical Chinese philosophy: yang (the light, warm, dry, masculine principle) contains within it the seed of yin (the dark, cold, moist, feminine principle), and vice versa. Matter therefore would contain the seed of spirit and spirit the seed of matter.... Nevertheless, the symbol has the great advantage of being able to unite heterogeneous or even incommensurable factors in a single image. Carl Jung; CW 9i; para. 197.

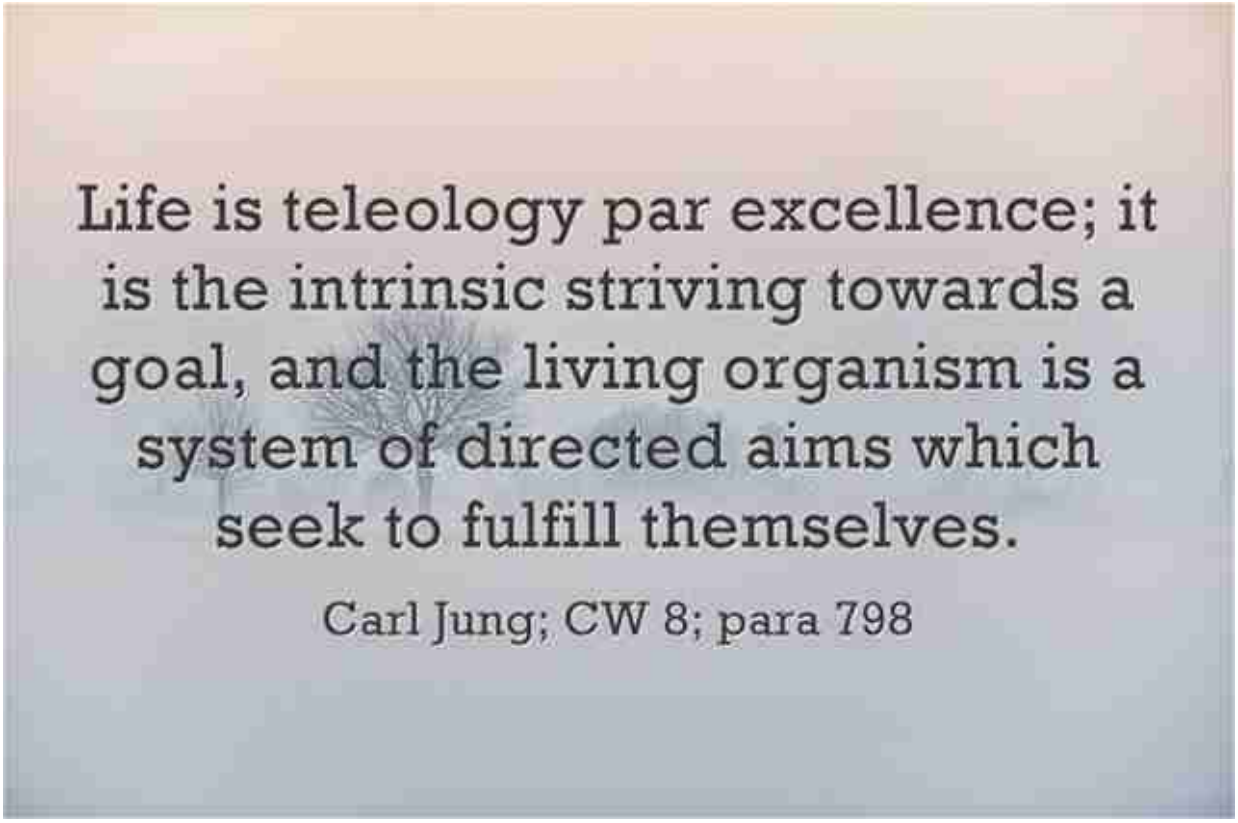


We know that Tom Thumbs, dactyls, and Cabiri… are personifications of creative forces… Thus the creative dwarfs toil away in secret; the phallus also working in darkness, begets a living being" (CW5, para. 180)

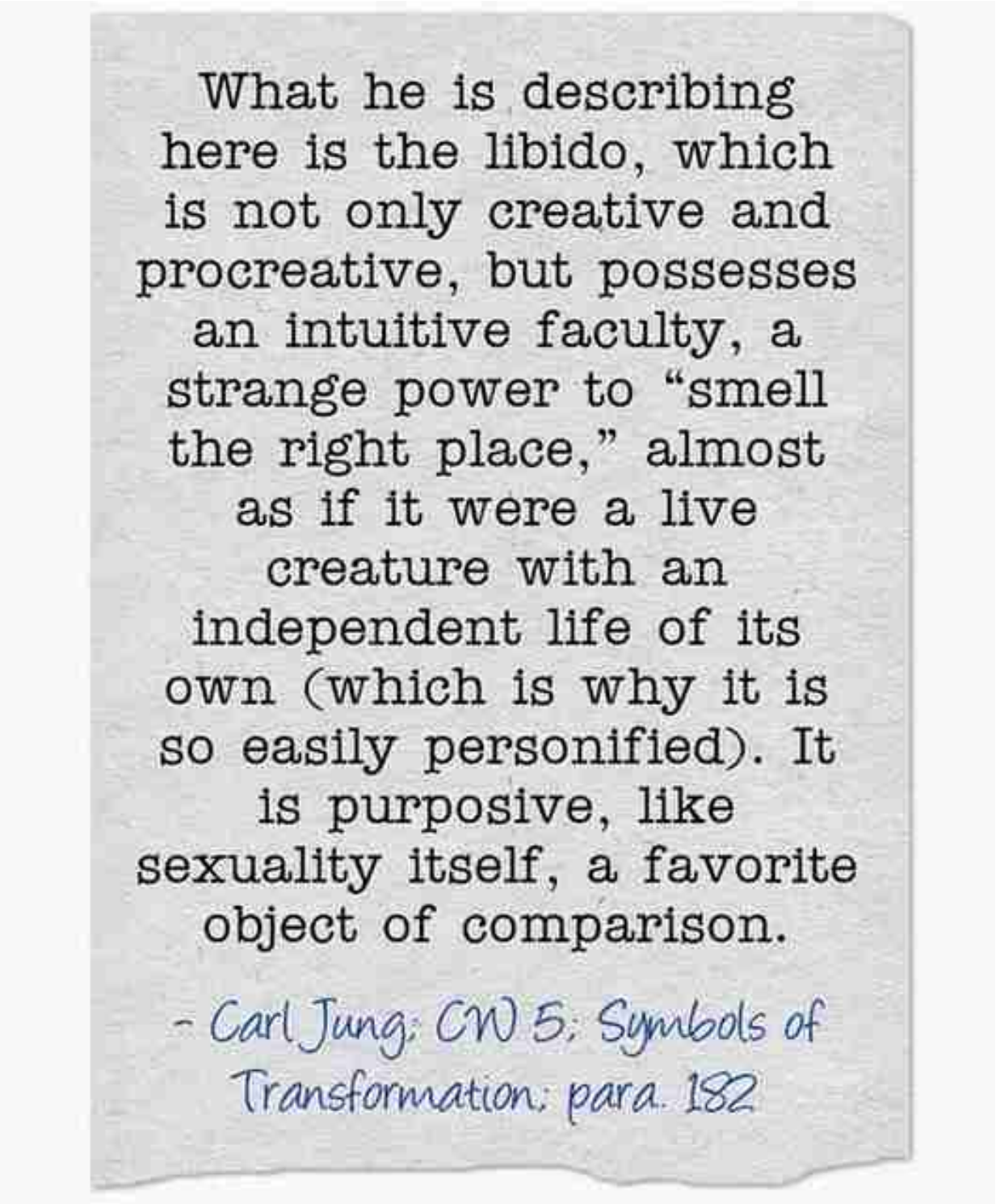


We have, therefore, two kinds of thinking: directed thinking, and dreaming or fantasy-thinking. The former operates with speech elements for the purpose of communication, and is difficult and exhausting; the latter is effortless, working as it were spontaneously, with the contents ready to hand, and guided by unconscious motives. The one produces innovations and adaptation, copies reality, and tries to act upon it; the other turns away from reality,

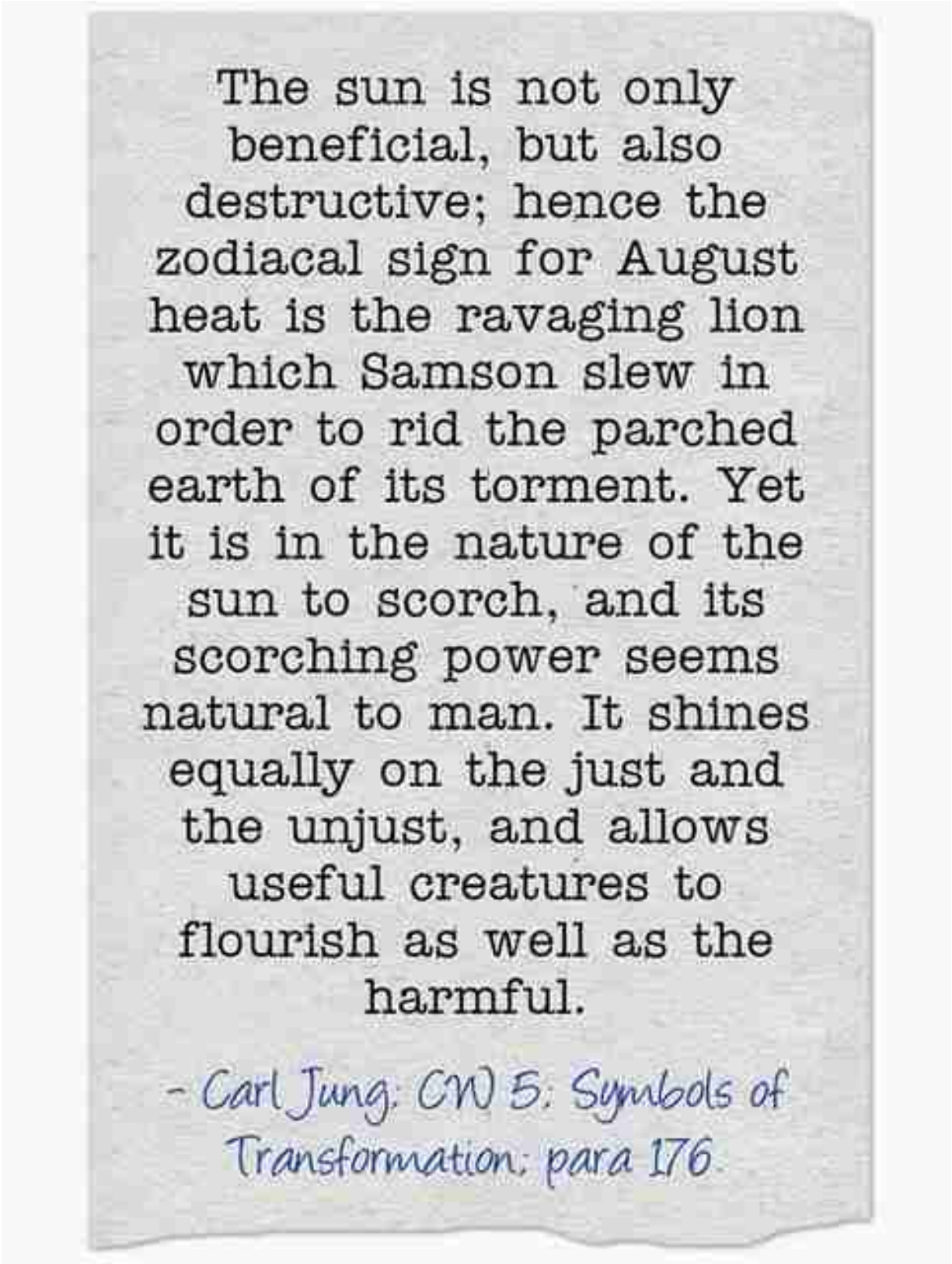
sets free subjective tendencies, and, as regards adaptation, is unproductive Carl Jung; Two Kinds of Thinking; para. 20.



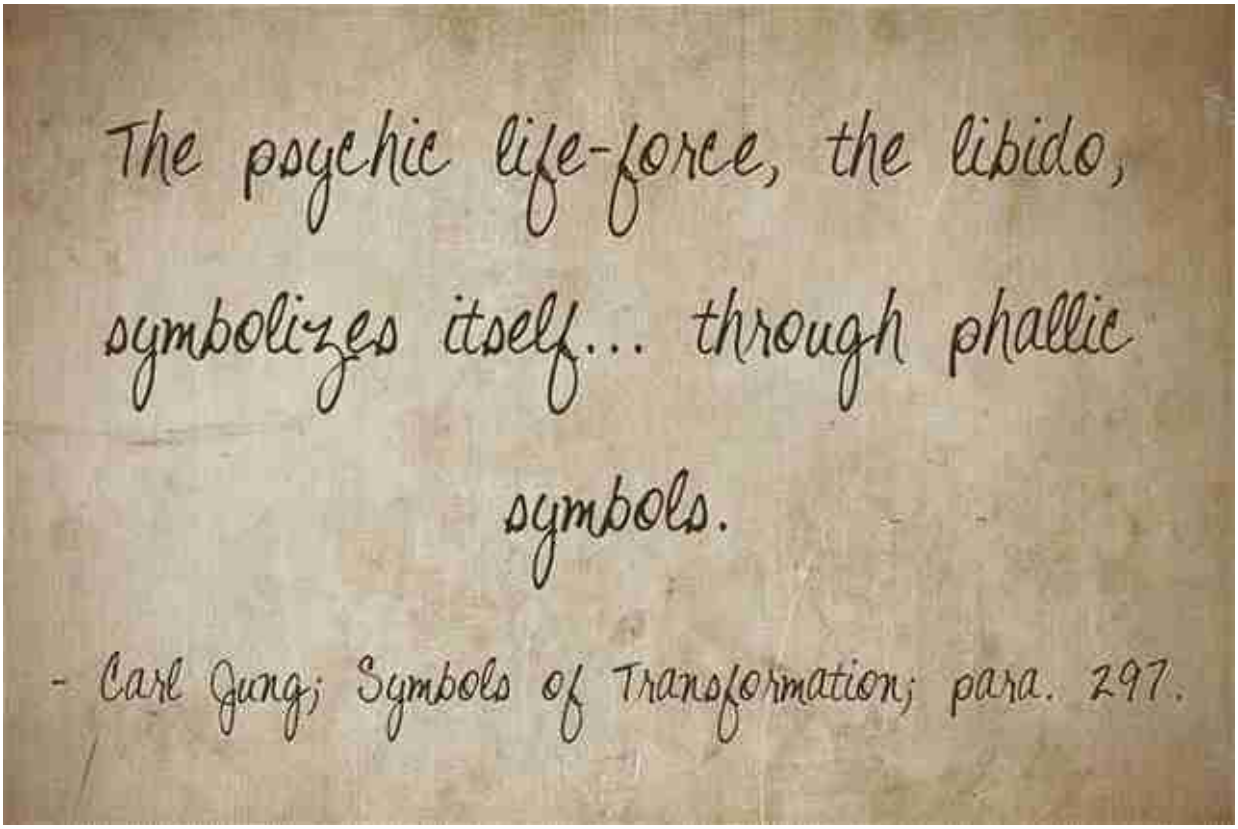
Life is teleology par excellence; it is the intrinsic striving towards a goal, and the living organism is a system of directed aims which seek to fulfill themselves. Carl Jung; CW 8; para 798.



What he is describing here is the libido, which is not only creative and procreative, but possesses an intuitive faculty, a strange power to "smell the right place," almost as if it were a live creature with an independent life of its own (which is why it is so easily personified). It is purposive, like sexuality itself, a favorite object of comparison. Carl Jung; CW 5; Symbols of Transformation; para. 182.



The sun is not only beneficial, but also destructive; hence the zodiacal sign for August heat is the ravaging lion which Samson slew in order to rid the parched earth of its torment. Yet it is in the nature of the sun to scorch, and its scorching power seems natural to man. It shines equally on the just and the unjust, and allows useful creatures to flourish as well as the harmful. Carl Jung; CW 5; Symbols of Transformation; para 176.



The psychic life-force, the libido, symbolizes itself... through phallic symbols. Carl Jung; Symbols of Transformation; para. 297.

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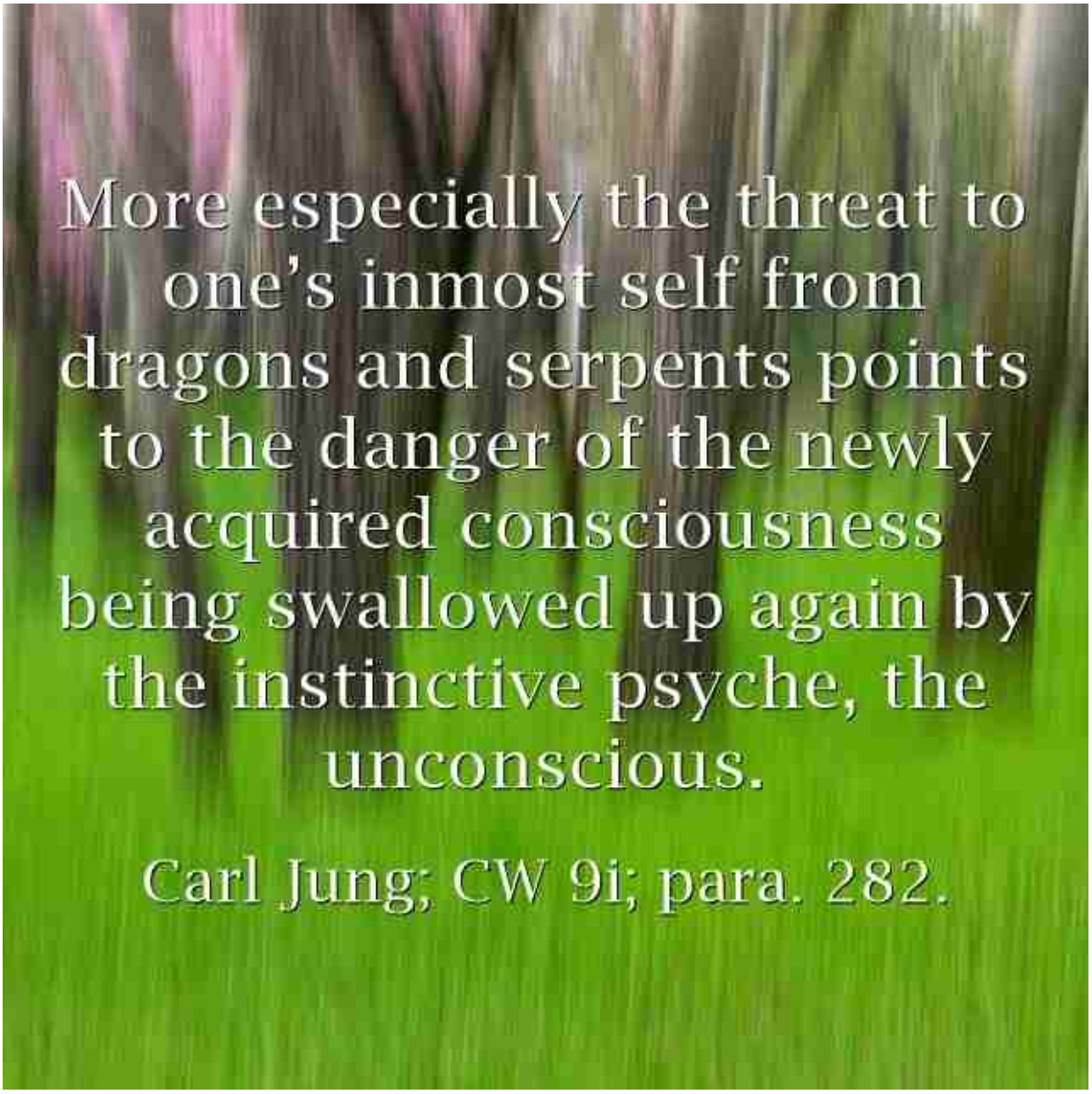
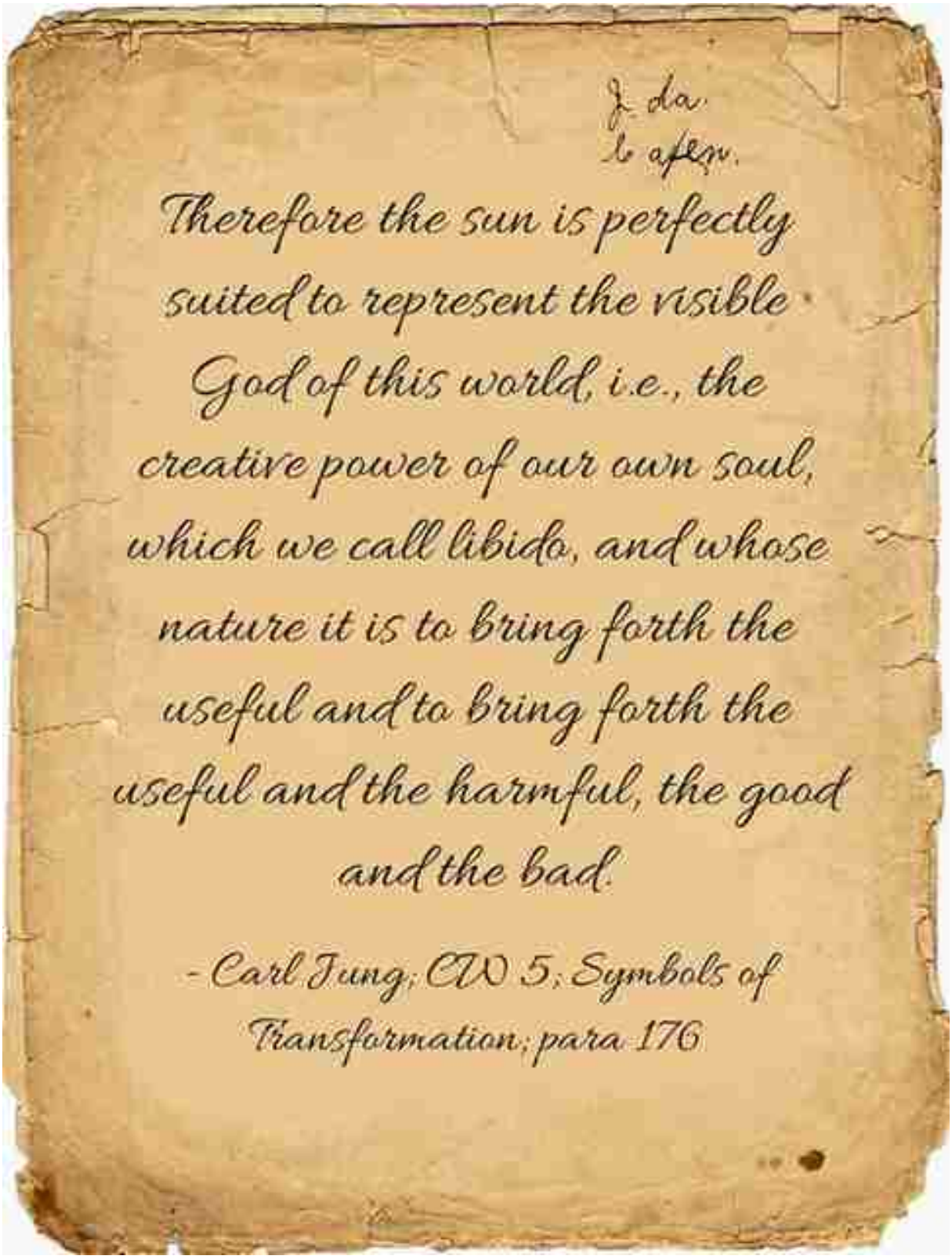
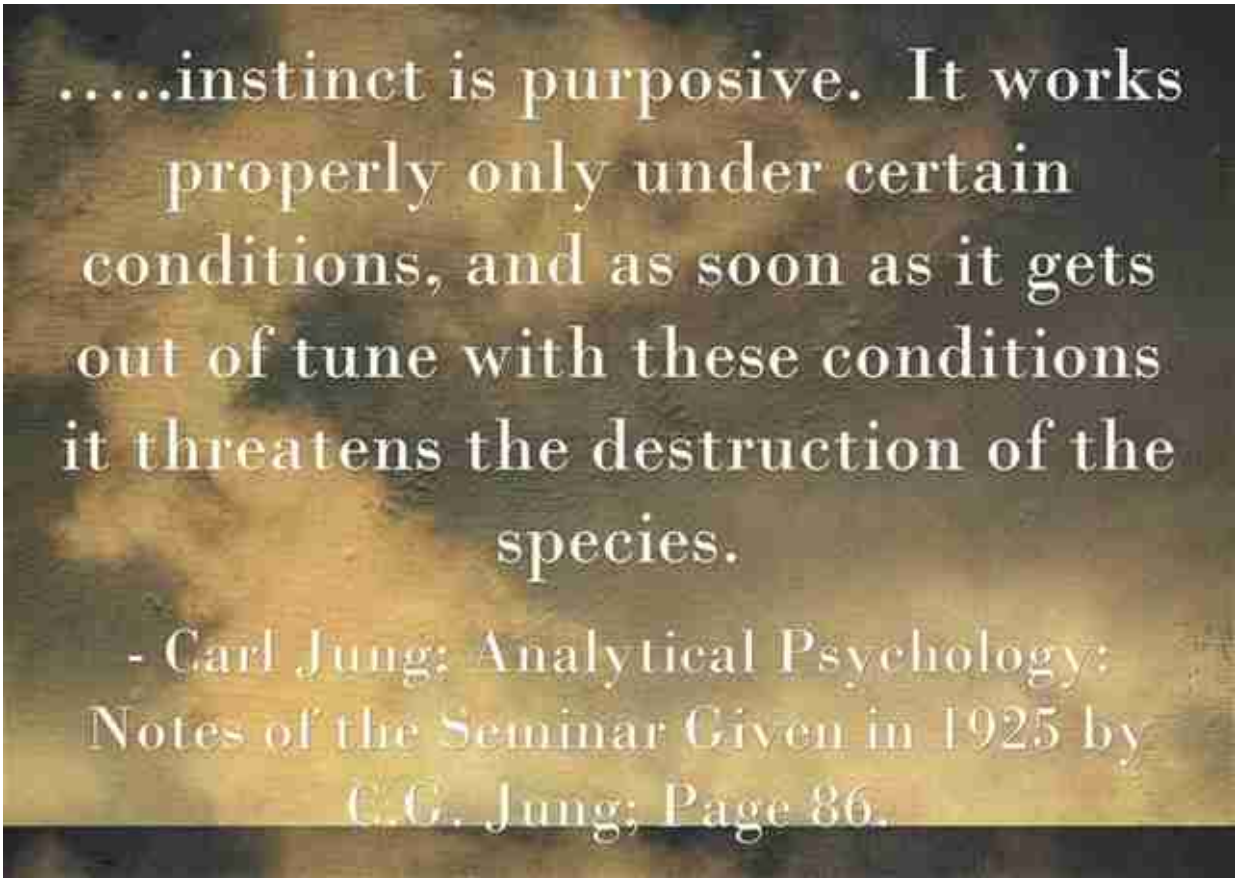


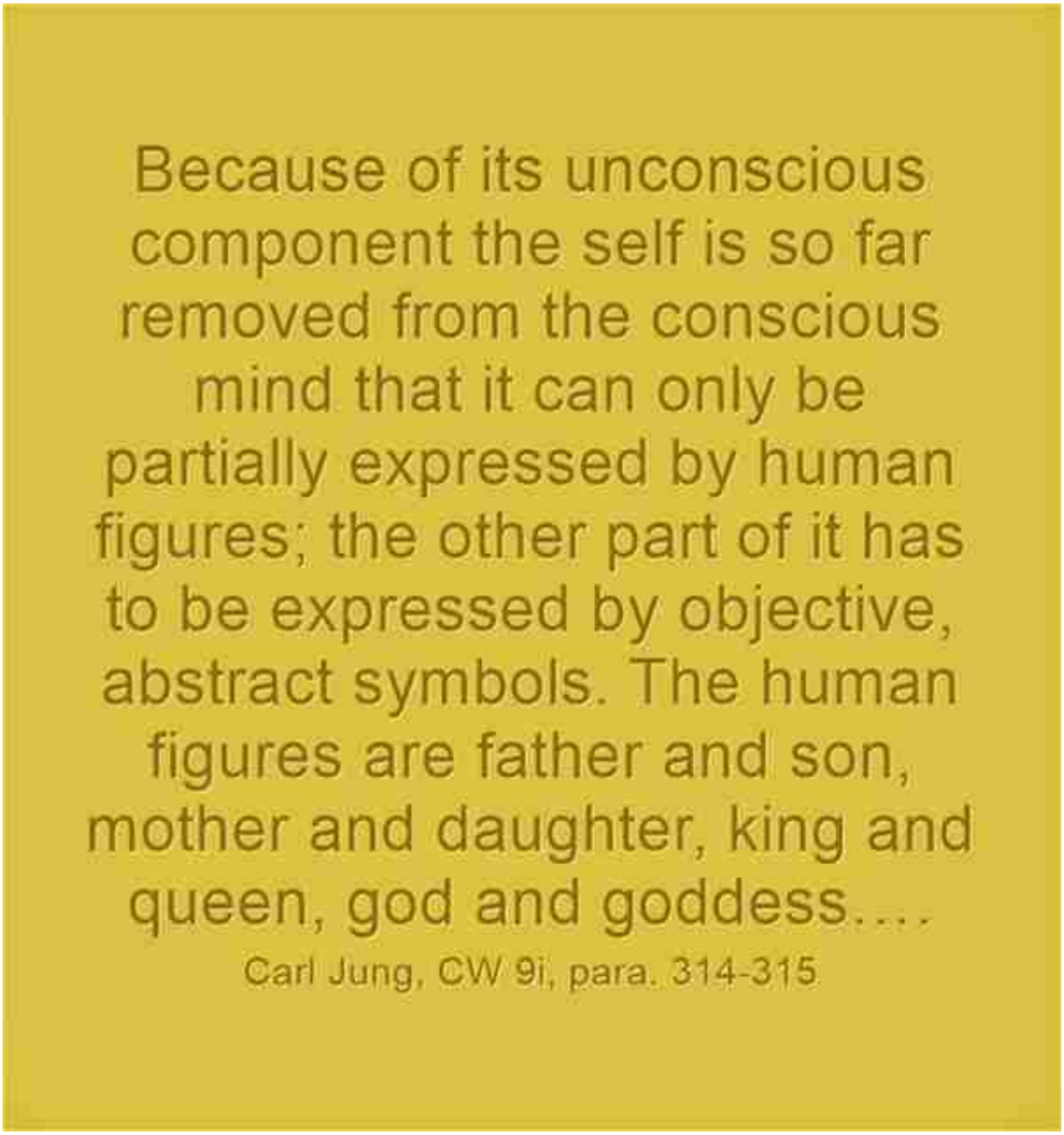
More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.



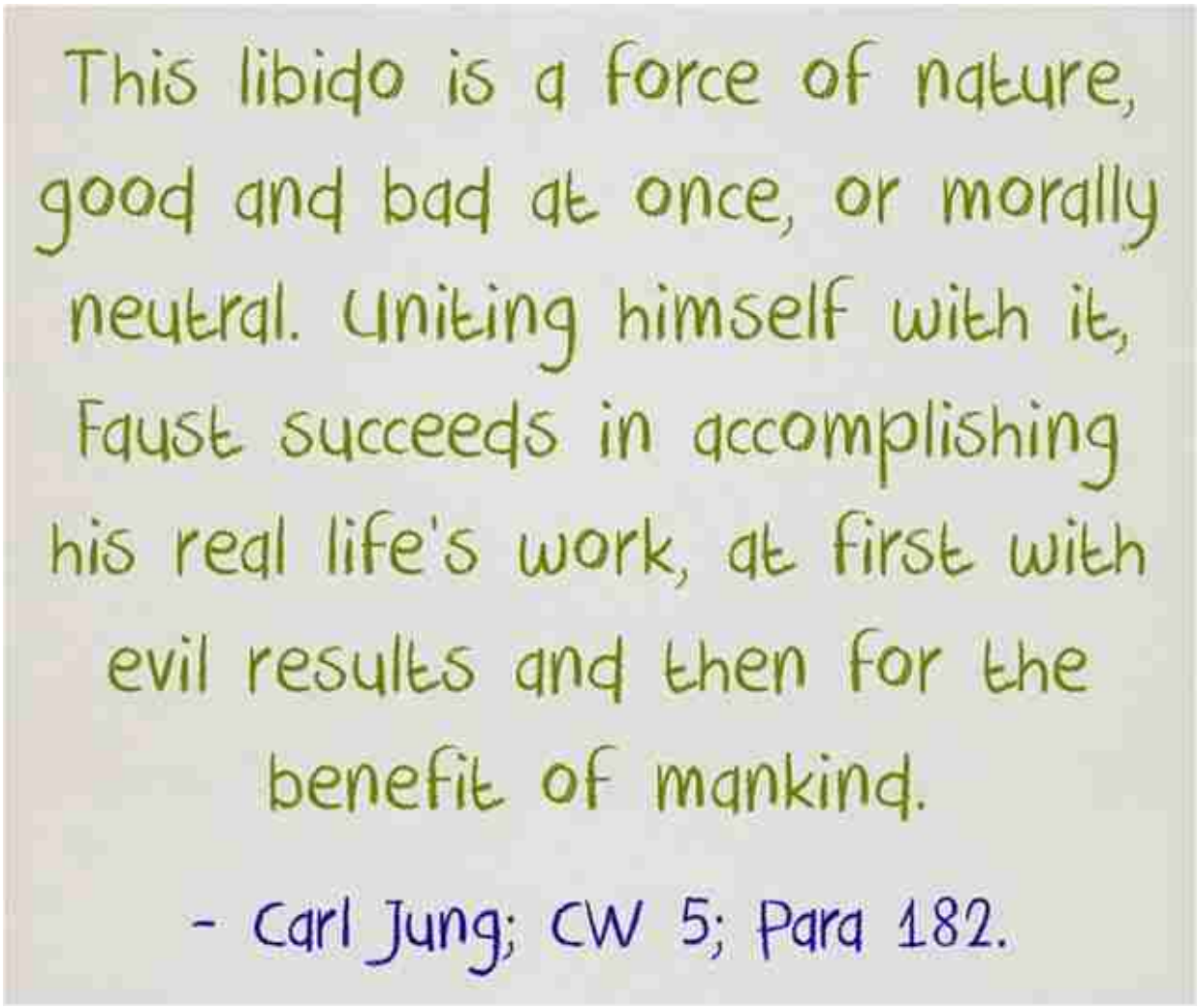
Therefore the sun is perfectly suited to represent the visible God of this world, i.e., the creative power of our own soul, which we call libido, and whose nature it is to bring forth the useful and to bring forth the useful and the harmful, the good and the bad. Carl Jung; CW 5; Symbols of Transformation; para 176.



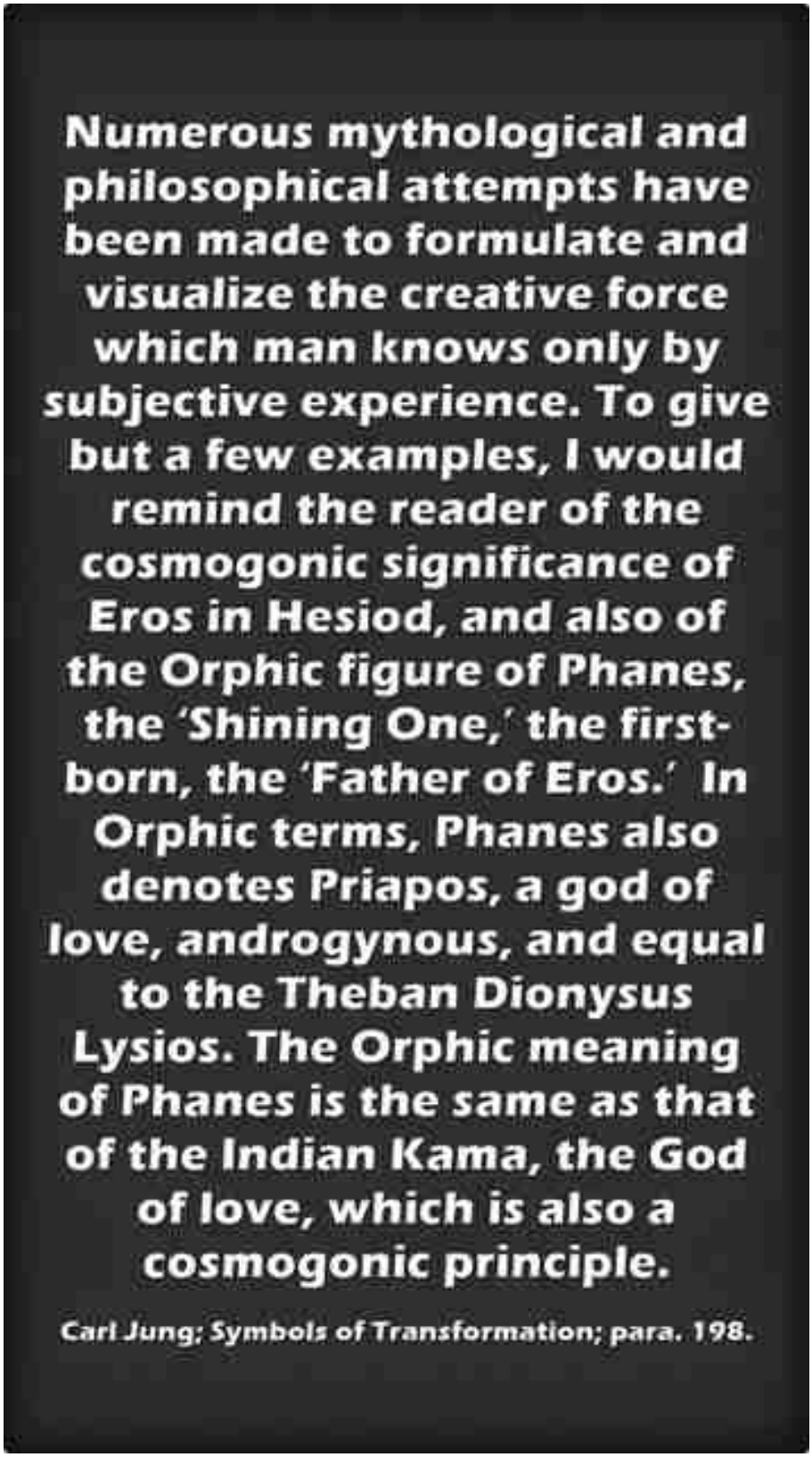
.....instinct is purposive. It works properly only under certain conditions, and as soon as it gets out of tune with these conditions it threatens the destruction of the species. Carl Jung; Analytical Psychology: Notes of the Seminar Given in 1925 by C.G. Jung; Page 86.



Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess.... Carl Jung, CW 9i, para. 314-315.

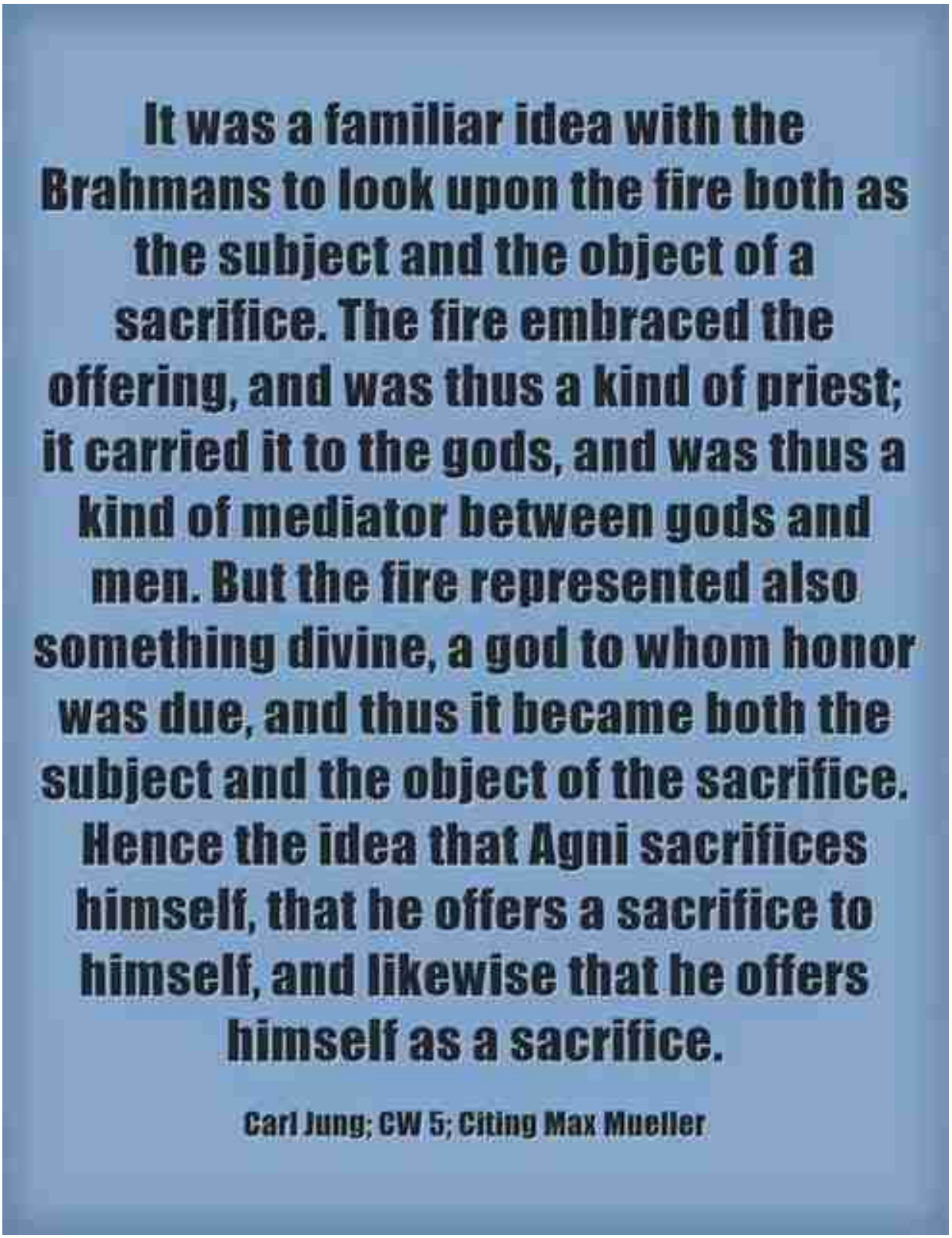


This libido is a force of nature, good and bad at once, or morally neutral. Uniting himself with it, Faust succeeds in accomplishing his real life's work, at first with evil results and then for the benefit of mankind. Carl Jung; CW 5; Para 182.



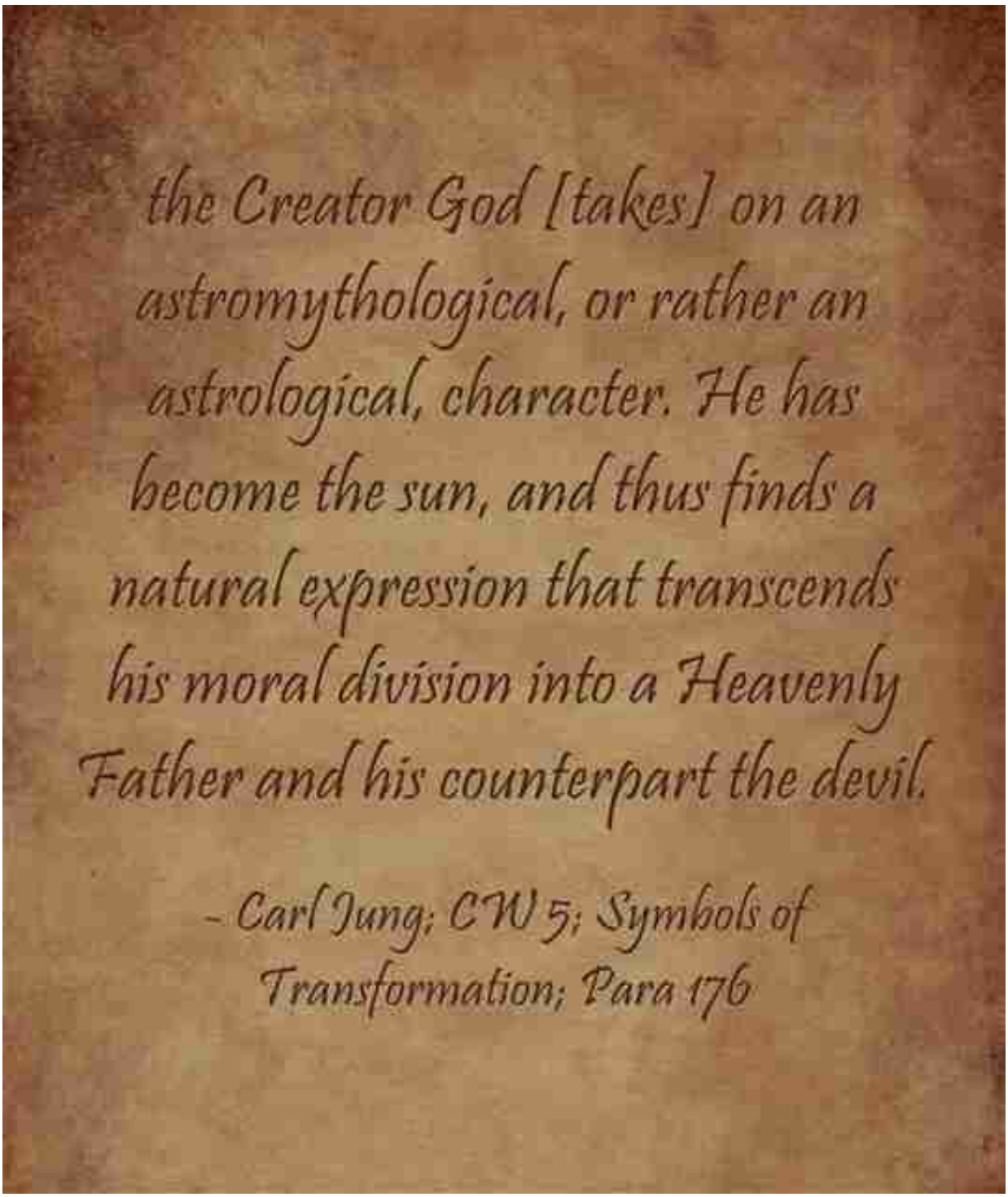
Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the

Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung; Symbols of Transformation; para. 198.

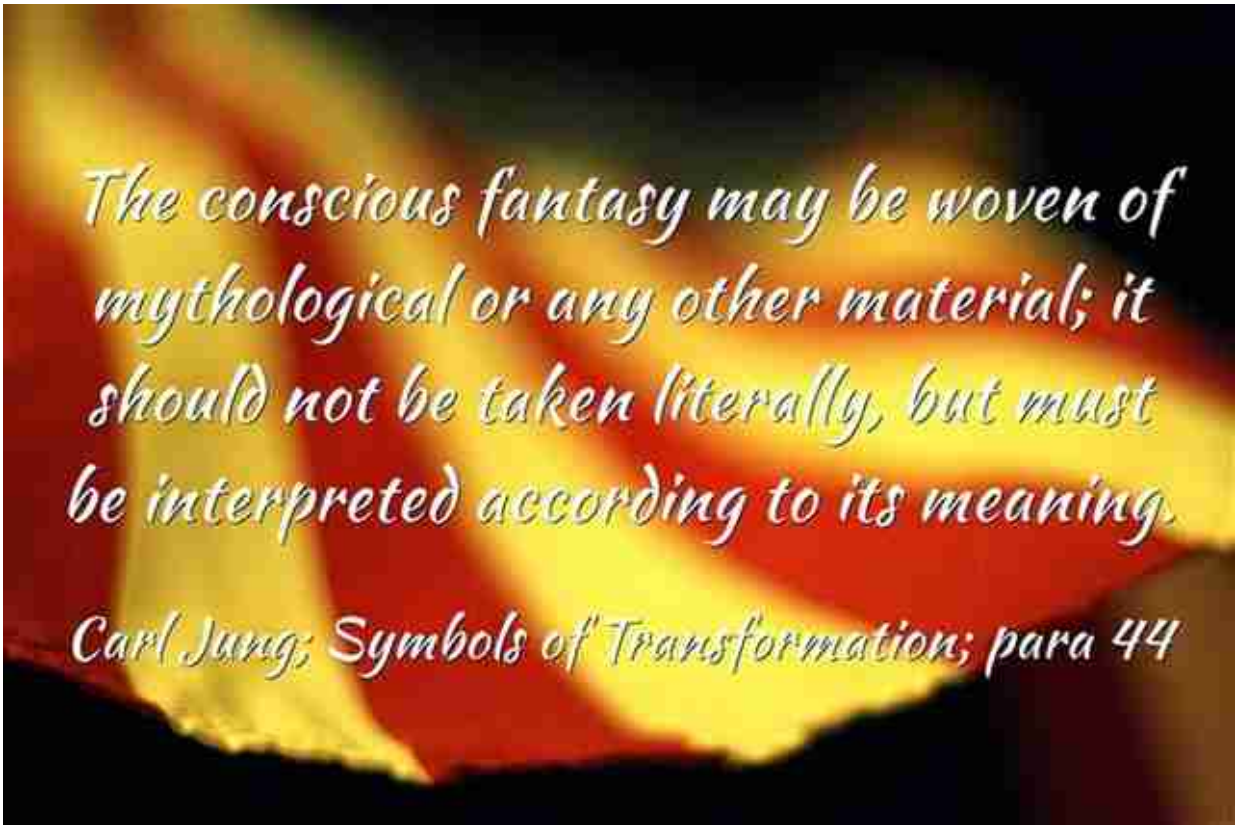


It was a familiar idea with the Brahmans to look upon the fire both as the subject and the object of a sacrifice. The fire embraced the offering, and was thus a kind of priest; it carried it to the gods, and was thus a kind of mediator

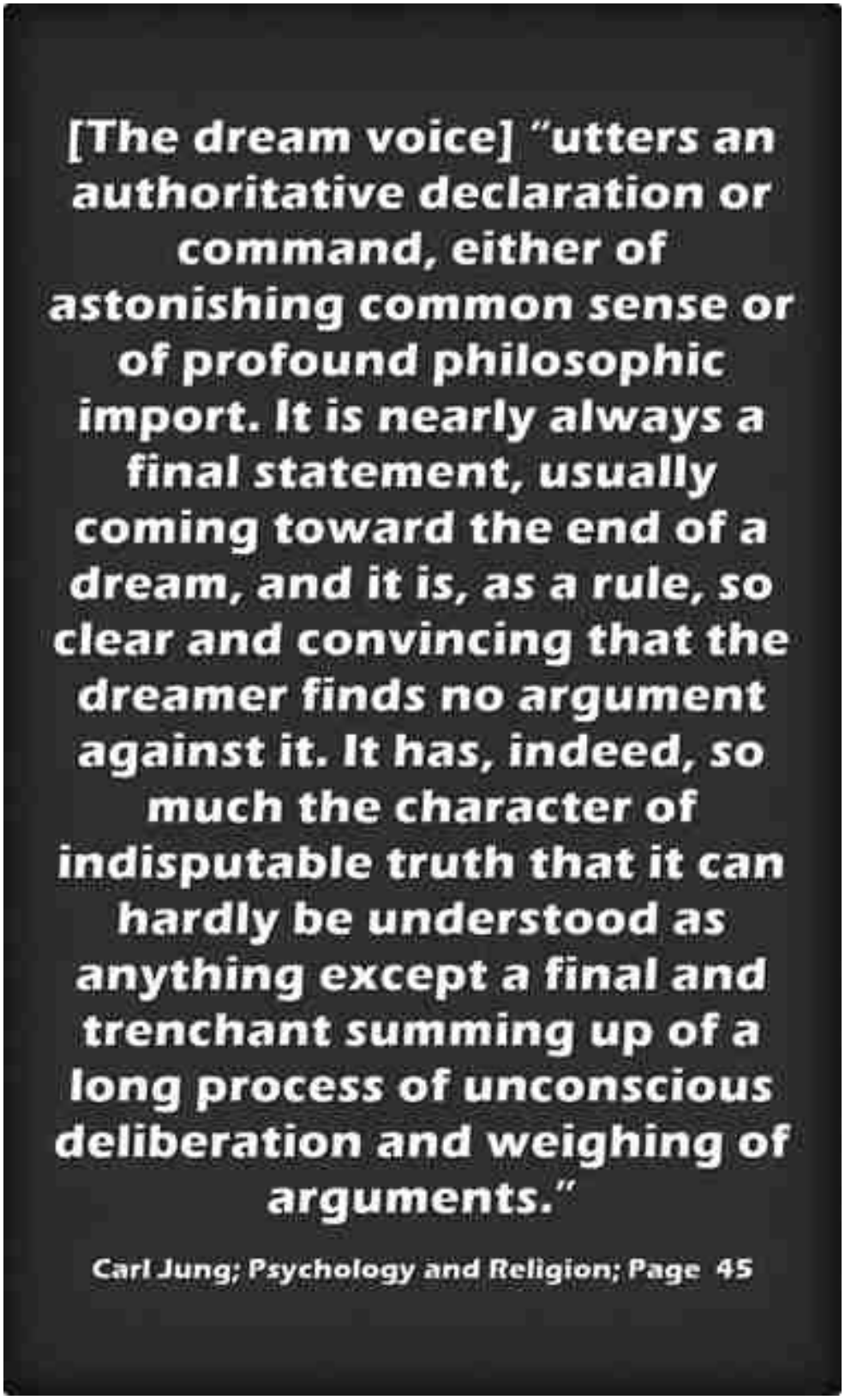
between gods and men. But the fire represented also something divine, a god to whom honor was due, and thus it became both the subject and the object of the sacrifice. Hence the idea that Agni sacrifices himself, that he offers a sacrifice to himself, and likewise that he offers himself as a sacrifice. Carl Jung; CW 5; Citing Max Mueller.



the Creator God [takes] on an astromythological, or rather an astrological, character. He has become the sun, and thus finds a natural expression that transcends his moral division into a Heavenly Father and his counterpart the devil. Carl Jung; CW 5; Symbols of Transformation; Para 176.

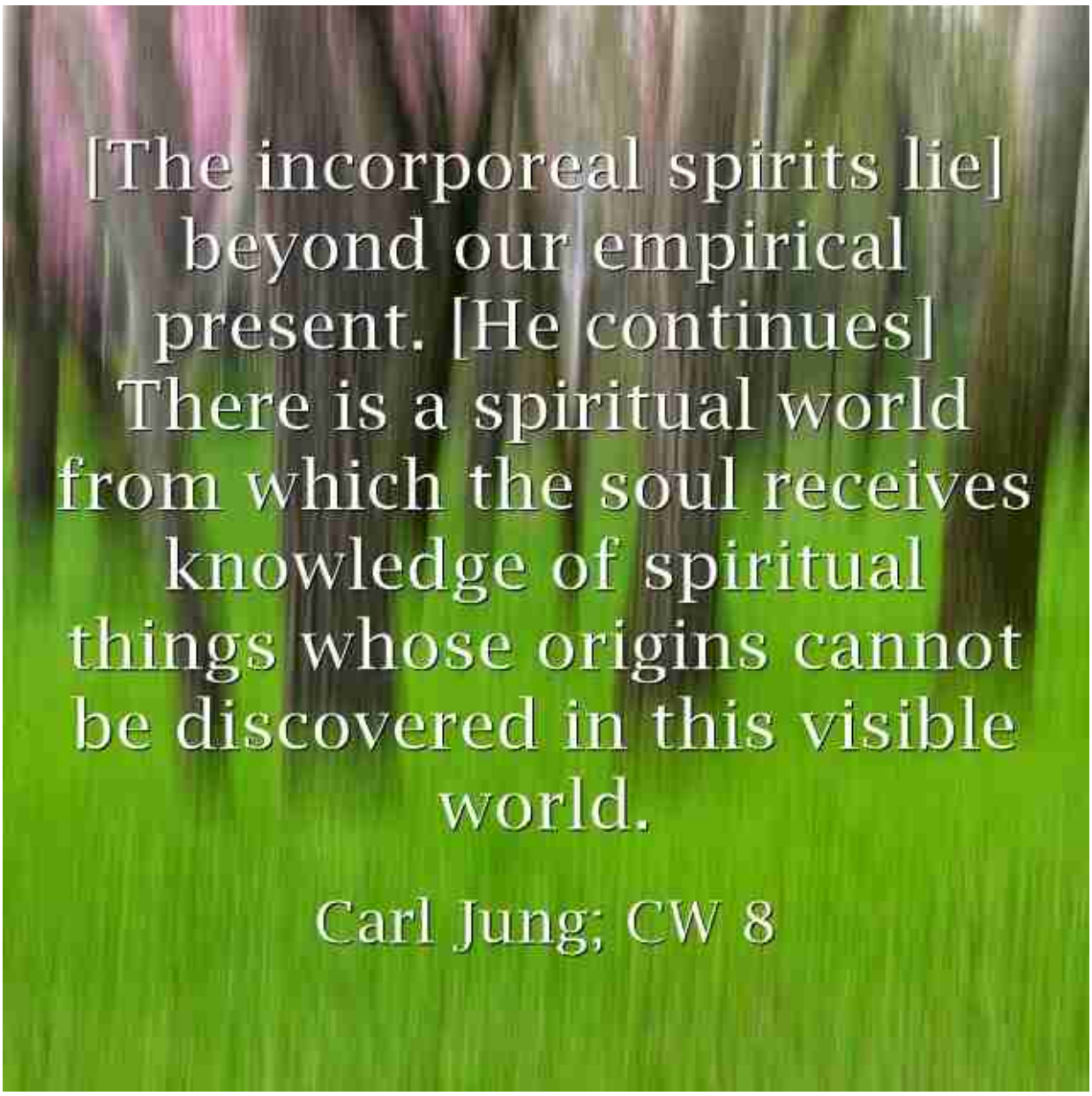


The conscious fantasy may be woven of mythological or any other material; it should not be taken literally, but must be interpreted according to its meaning. Carl Jung; Symbols of Transformation; para 44.

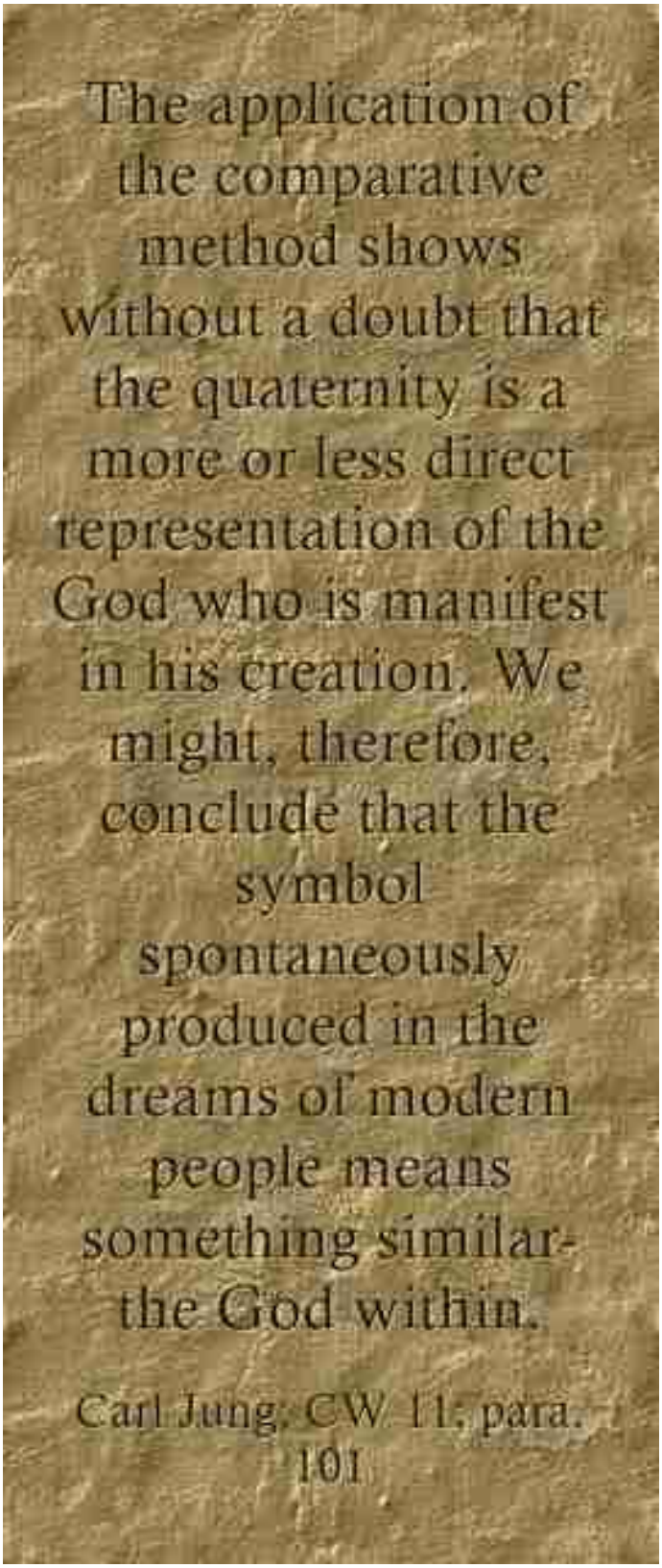


[The dream voice] "utters an authoritative declaration or command, either of astonishing common sense or of profound philosophic import. It is nearly always a final statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it can hardly be understood as anything except a final and trenchant summing

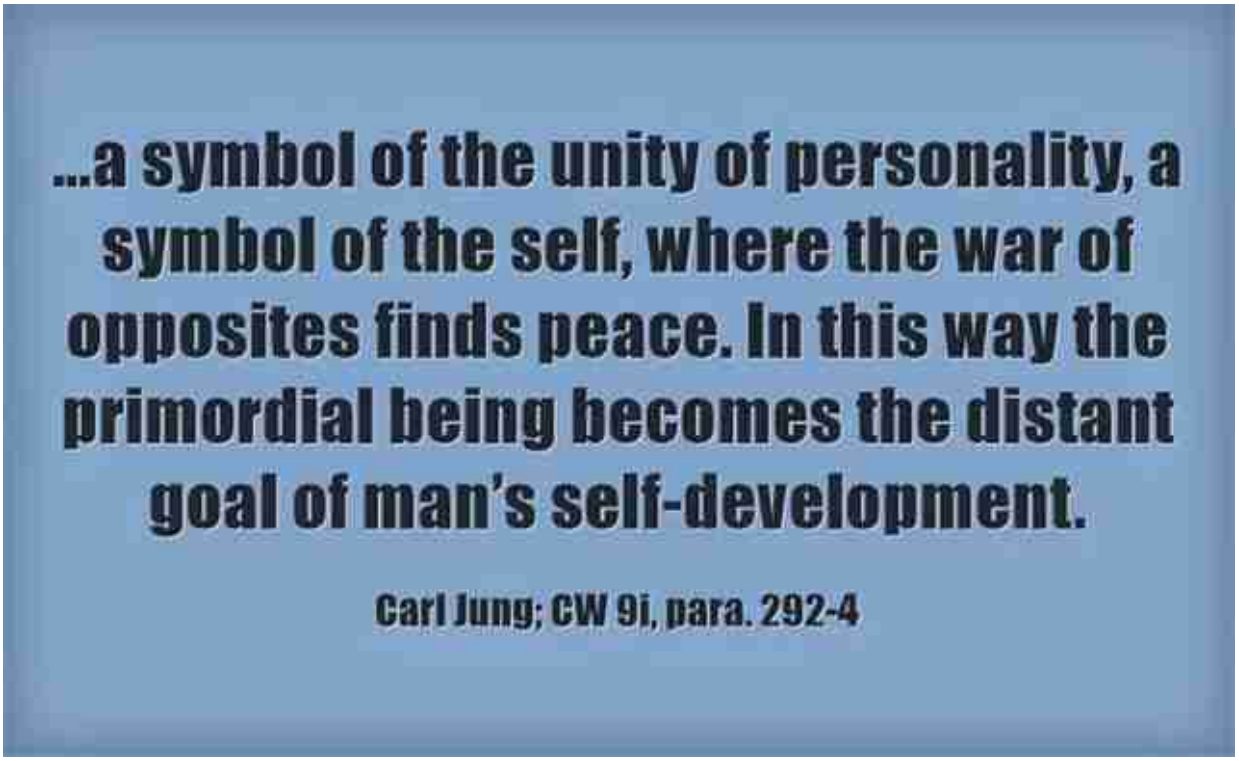
up of a long process of unconscious deliberation and weighing of arguments." Carl Jung; Psychology and Religion; Page 45.



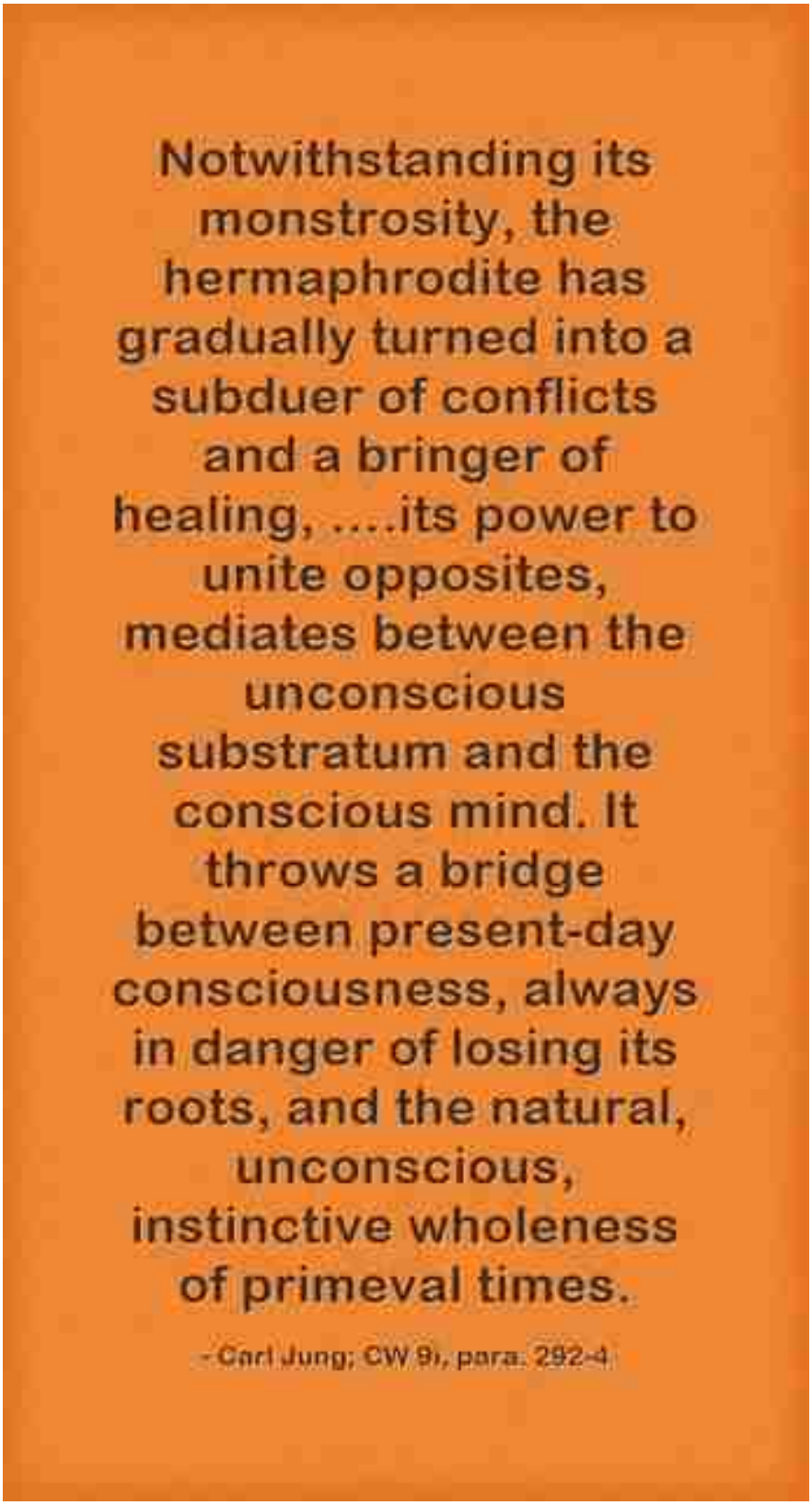
[The incorporeal spirits lie] beyond our empirical present. [He continues] There is a spiritual world from which the soul receives knowledge of spiritual things whose origins cannot be discovered in this visible world. Carl Jung; CW 8.



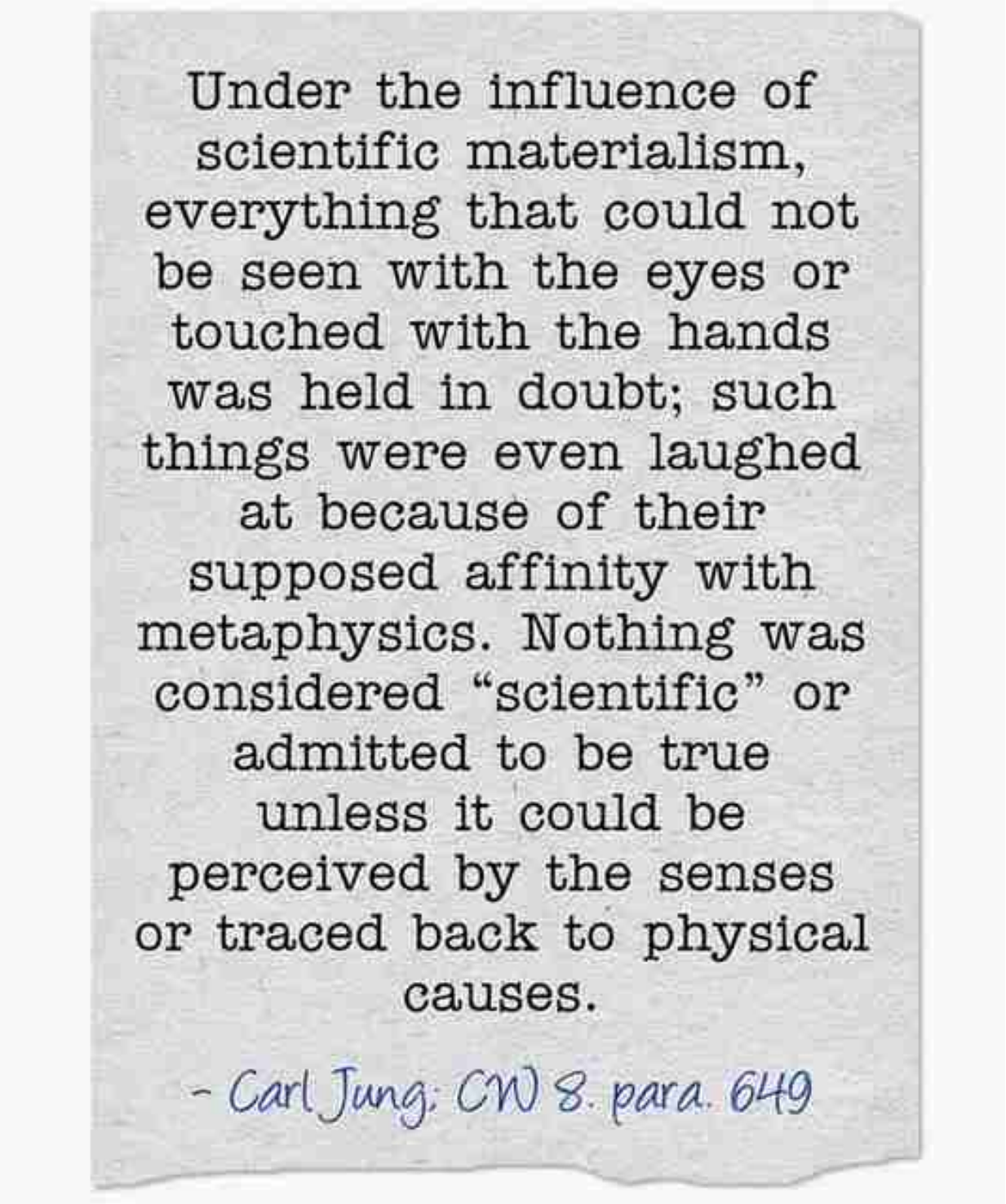
The application of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar-the God within. Carl Jung; CW 11; para. 101



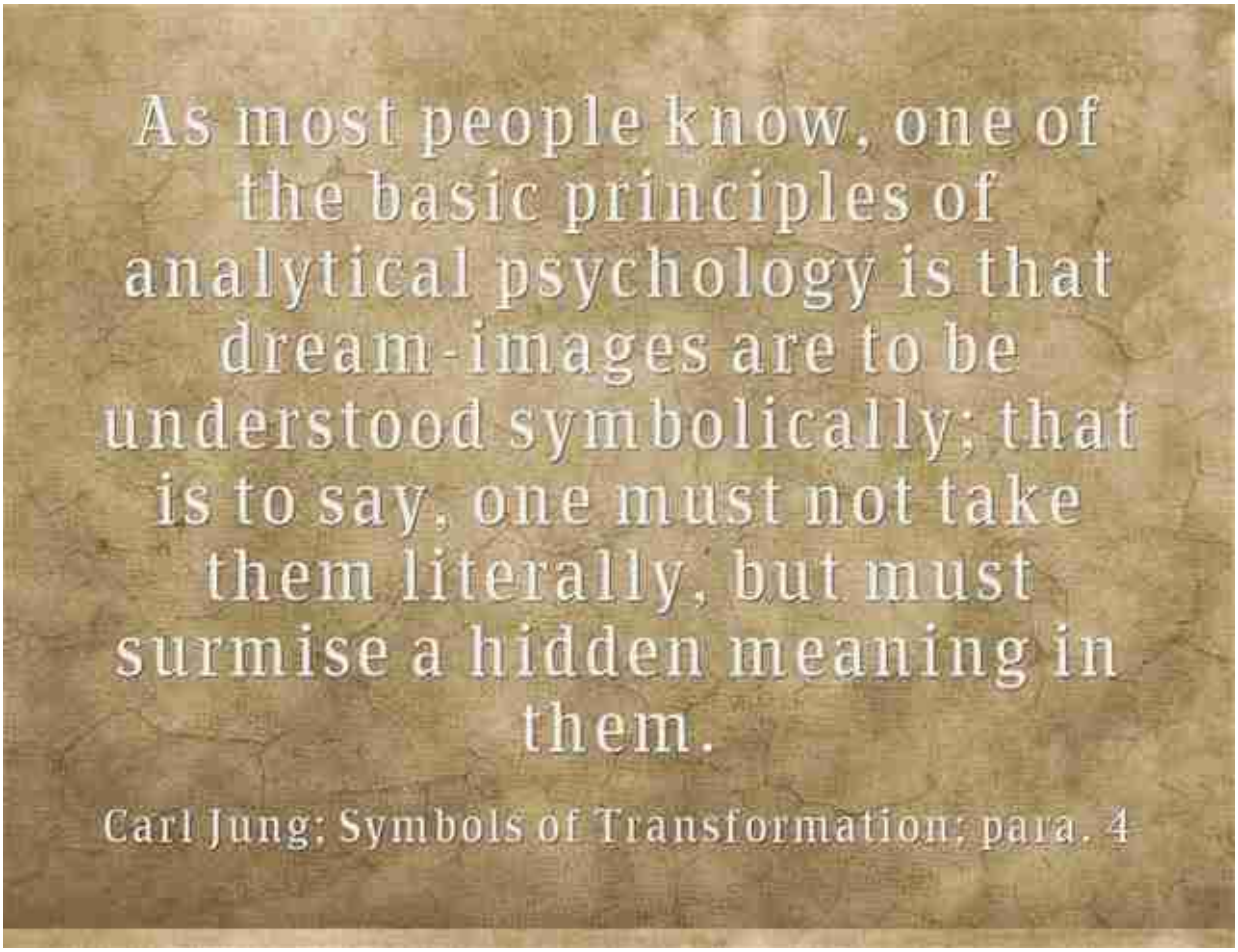
...a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development. Carl Jung; CW 9i, para. 292-4.



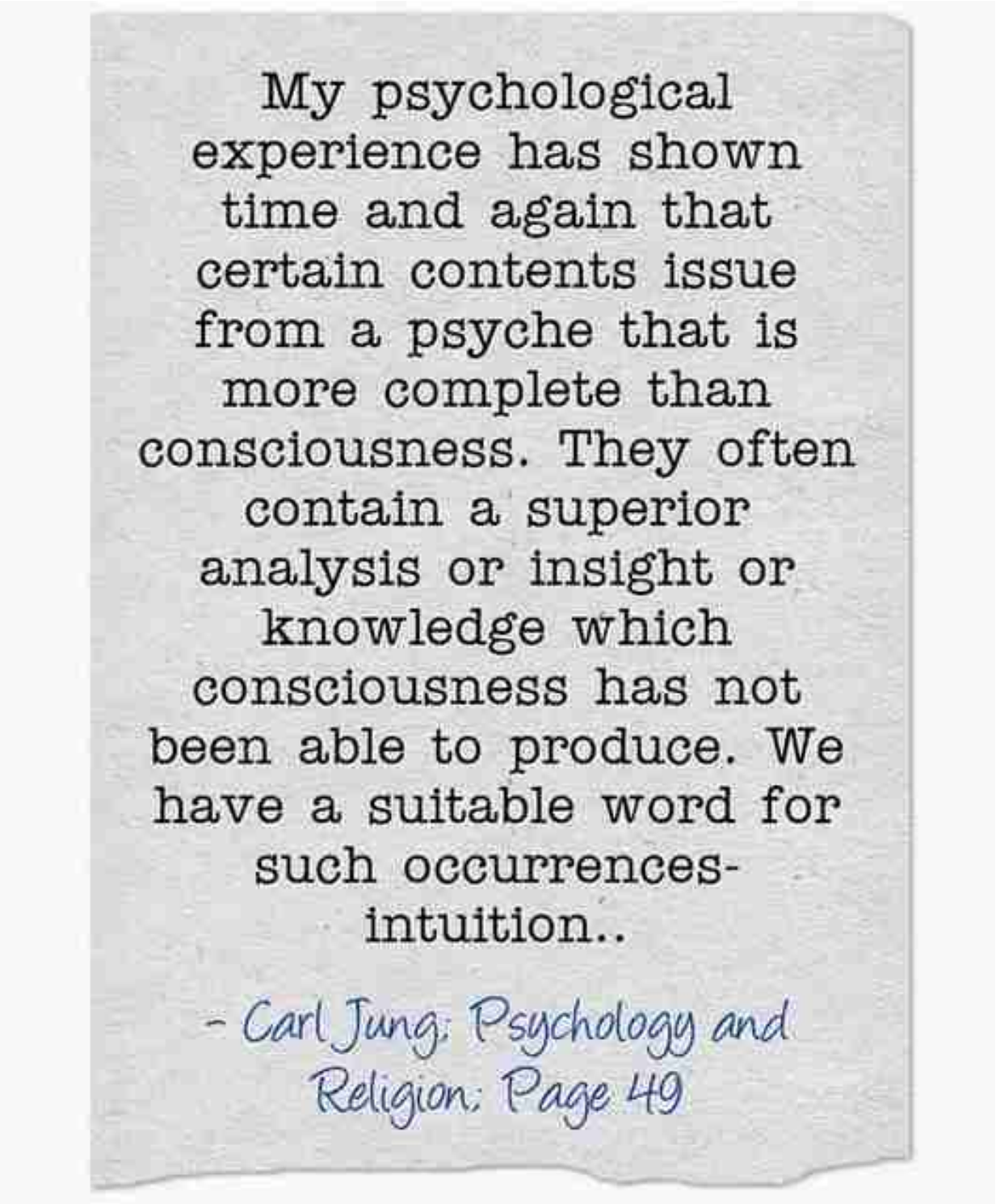
Notwithstanding its monstrosity, the hermaphrodite has gradually turned into a subduer of conflicts and a bringer of healing, ...its power to unite opposites, mediates between the unconscious substratum and the conscious mind. It throws a bridge between present-day consciousness, always in danger of losing its roots, and the natural, unconscious, instinctive wholeness of primeval times. Carl Jung; CW 9i, para. 292-4



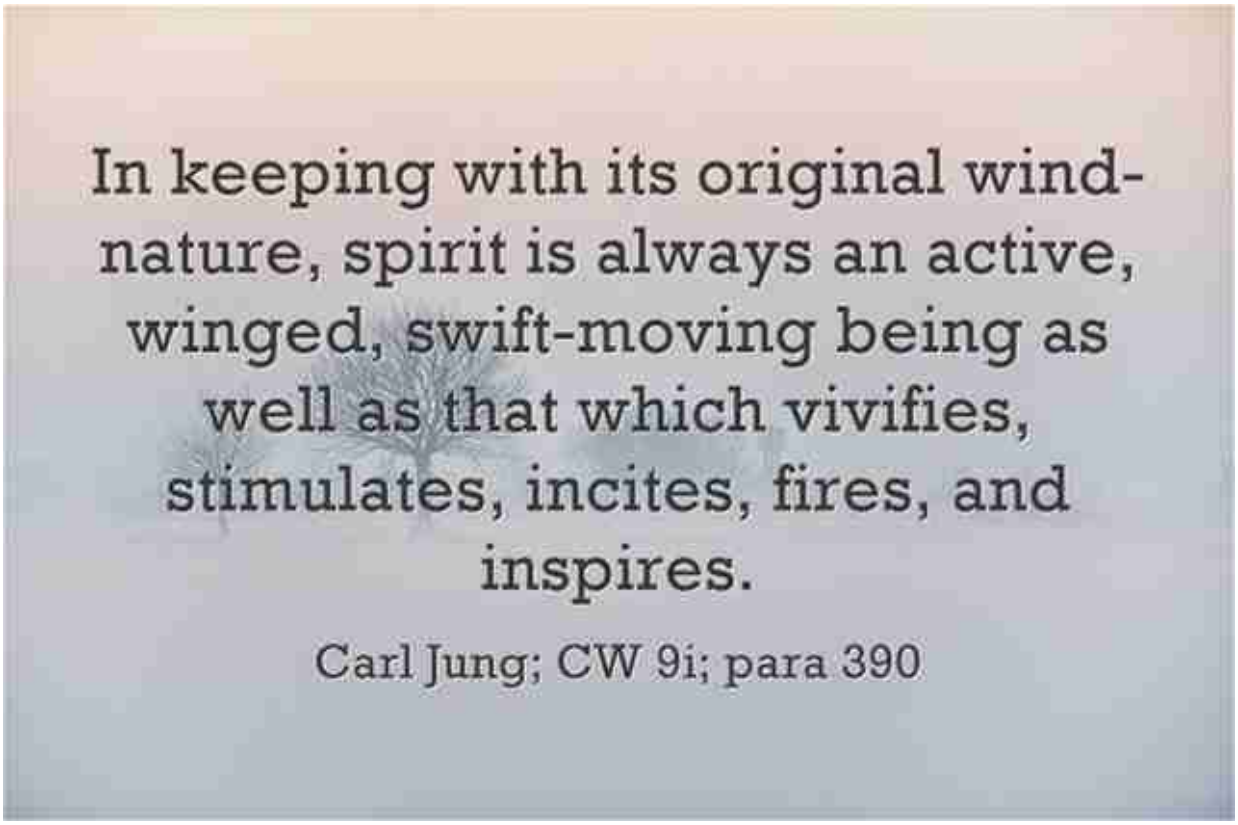
Under the influence of scientific materialism, everything that could not be seen with the eyes or touched with the hands was held in doubt; such things were even laughed at because of their supposed affinity with metaphysics. Nothing was considered "scientific" or admitted to be true unless it could be perceived by the senses or traced back to physical causes. Carl Jung; CW 8. para. 649.



As most people know, one of the basic principles of analytical psychology is that dream-images are to be understood symbolically; that is to say, one must not take them literally, but must surmise a hidden meaning in them. Carl Jung; Symbols of Transformation; para 4.

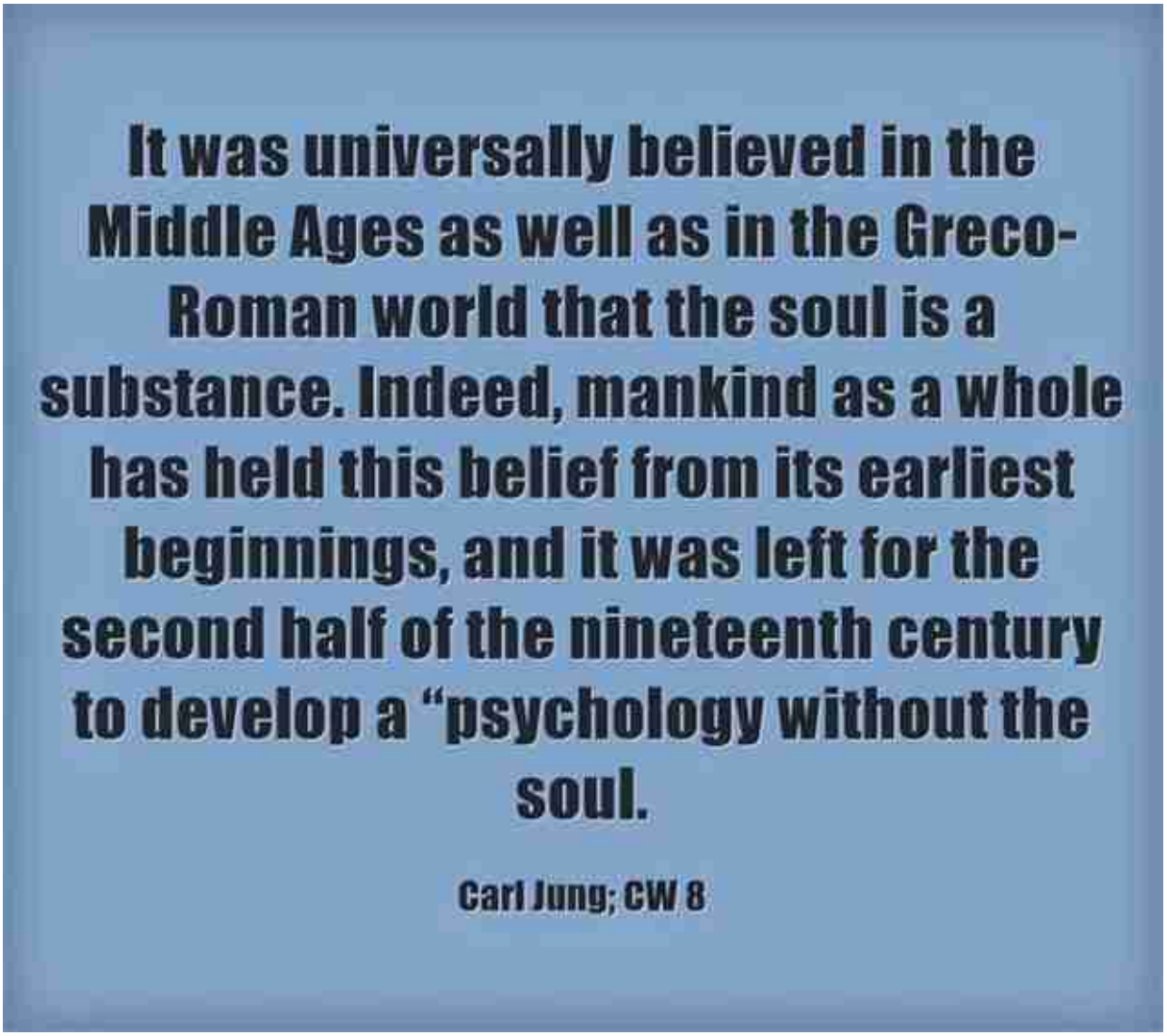


My psychological experience has shown time and again that certain contents issue from a psyche that is more complete than consciousness. They often contain a superior analysis or insight or knowledge which consciousness has not been able to produce. We have a suitable word for such occurrences-intuition.. Carl Jung; Psychology and Religion; Page 49.

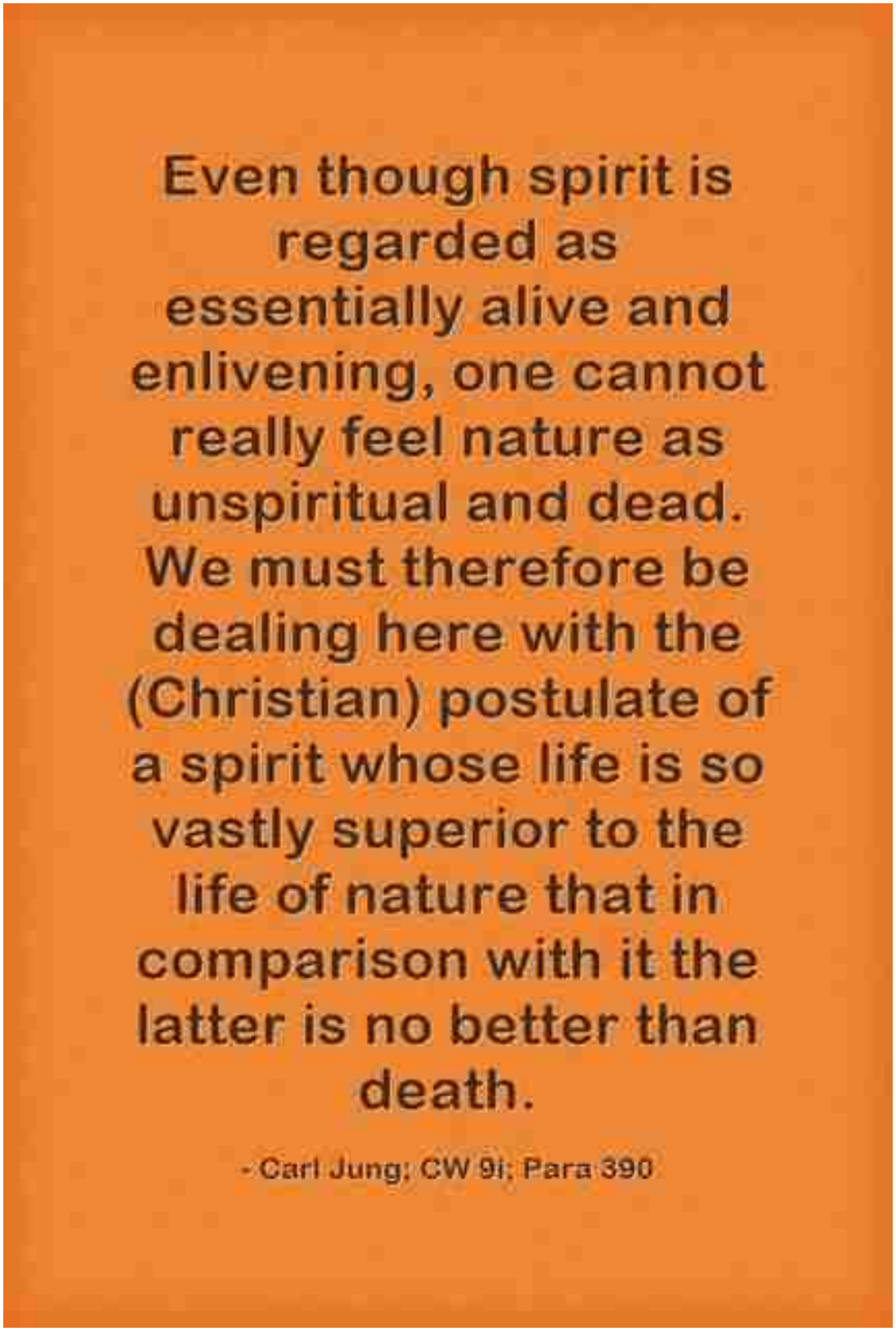


In keeping with its original wind-nature, spirit is always an active, winged, swift-moving being as well as that which vivifies, stimulates, incites, fires, and inspires. Carl Jung; CW 9i; para. 390.

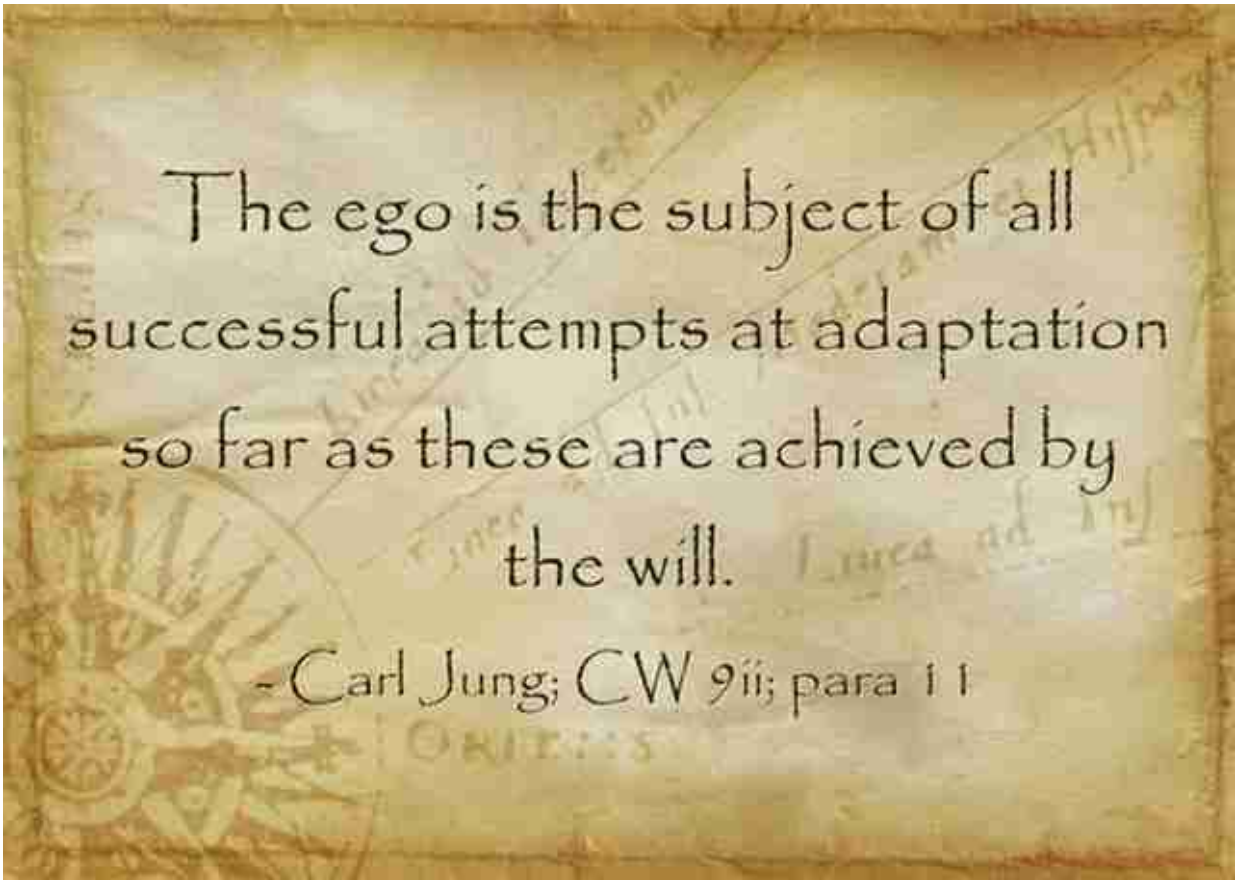
There are incorporeal spirits with which the soul associates. Carl Jung; CW 8.



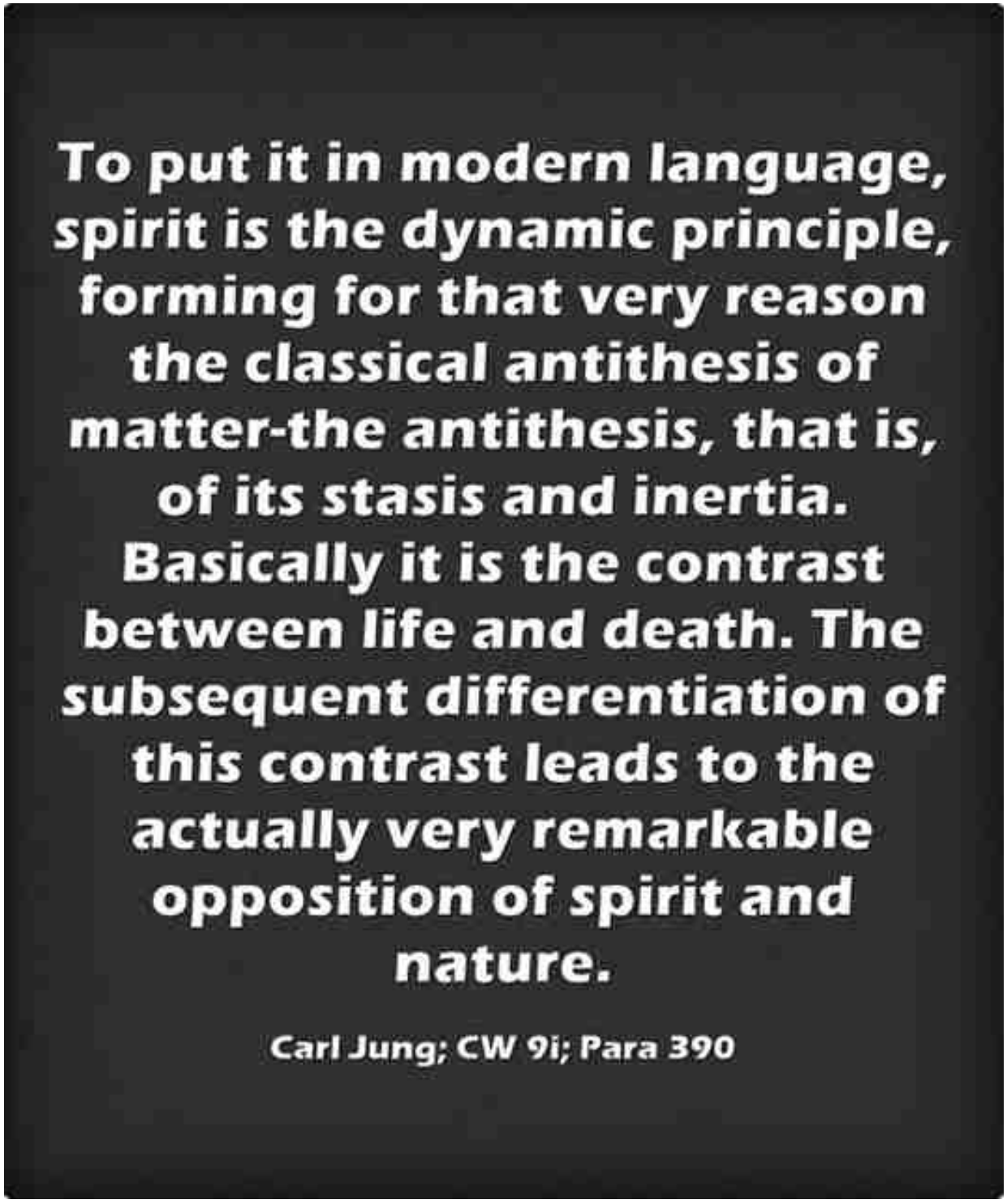
It was universally believed in the Middle Ages as well as in the Greco-Roman world that the soul is a substance. Indeed, mankind as a whole has held this belief from its earliest beginnings, and it was left for the second half of the nineteenth century to develop a "psychology without the soul." Carl Jung; CW 8.



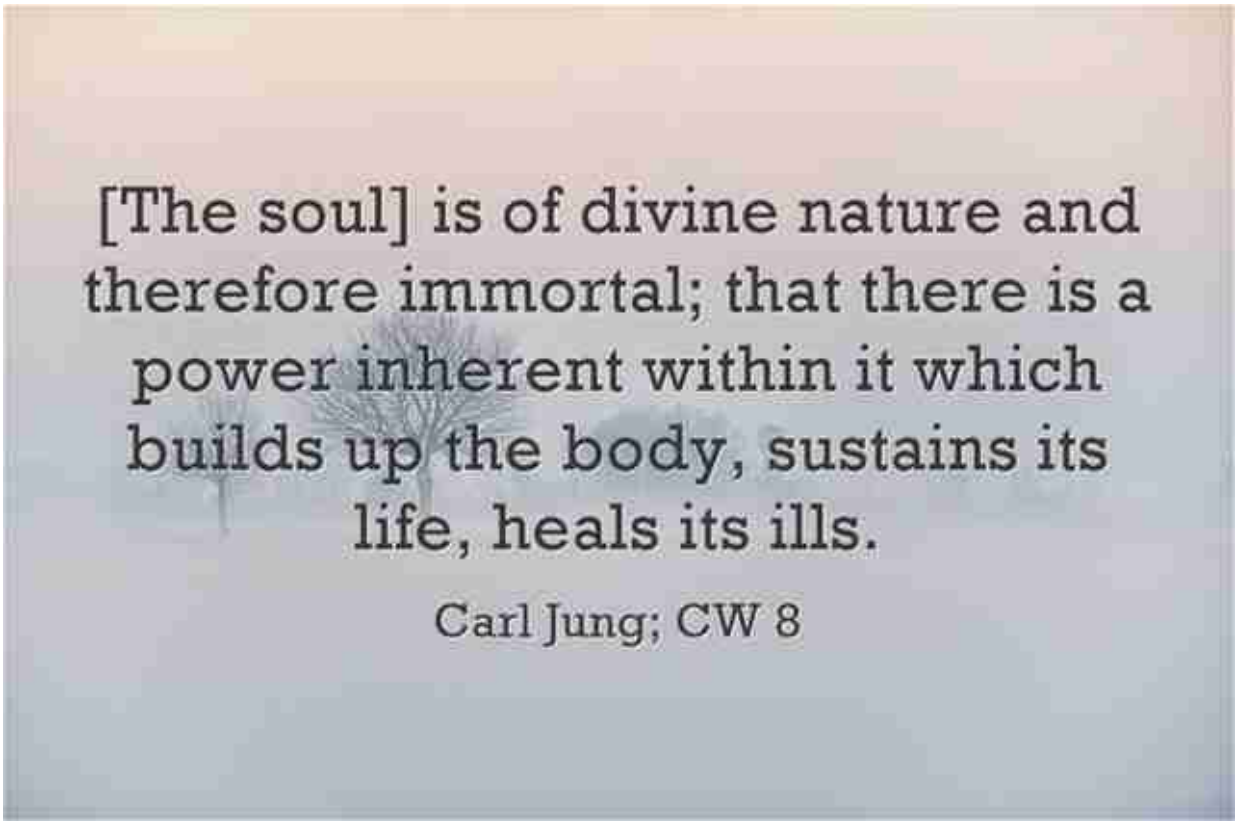
Even though spirit is regarded as essentially alive and enlivening, one cannot really feel nature as unspiritual and dead. We must therefore be dealing here with the (Christian) postulate of a spirit whose life is so vastly superior to the life of nature that in comparison with it the latter is no better than death. Carl Jung; CW 9i; Para 390.



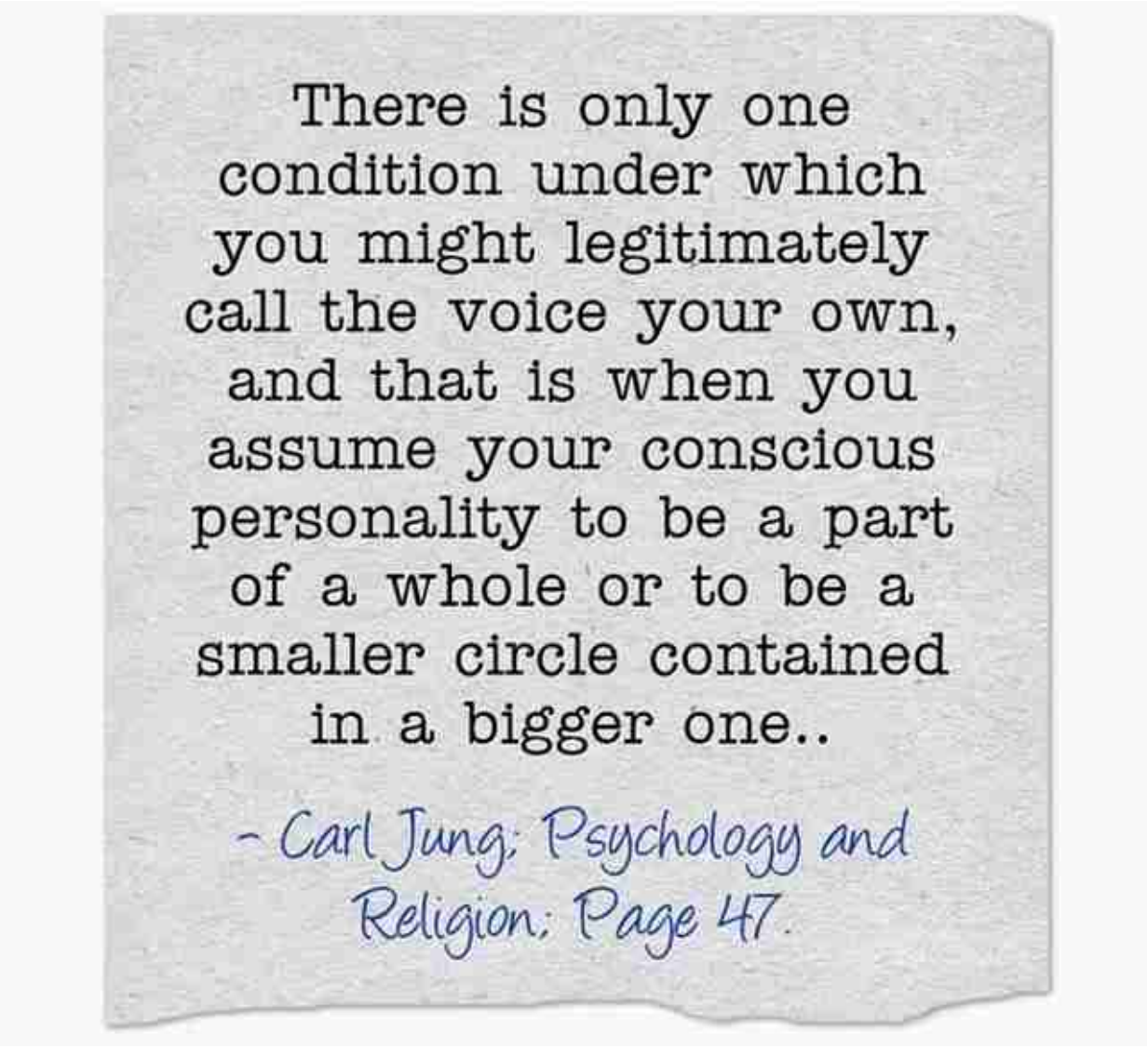
The ego is the subject of all successful attempts at adaptation so far as these are achieved by the will. Carl Jung; CW 9ii; para 11



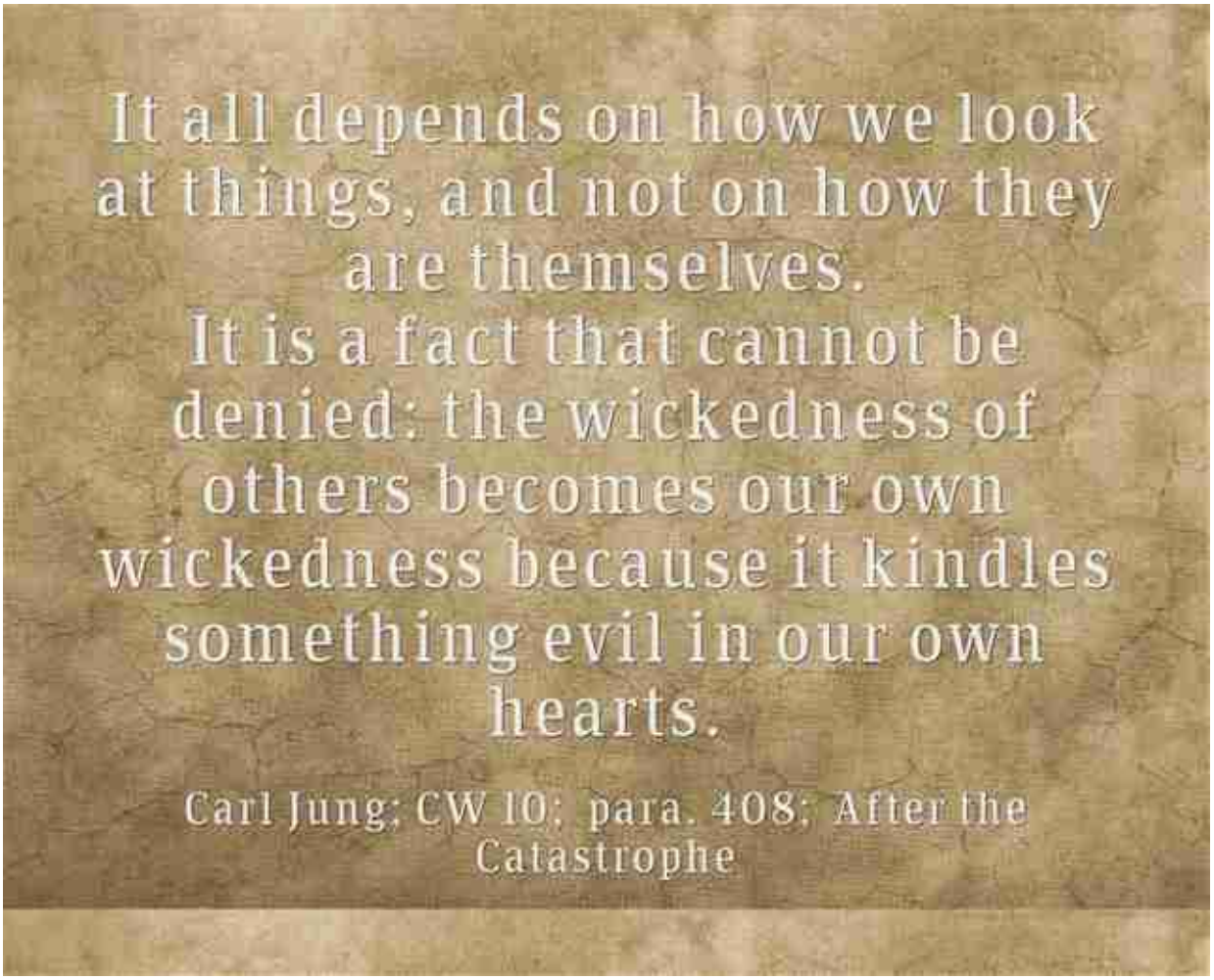
To put it in modern language, spirit is the dynamic principle, forming for that very reason the classical antithesis of matter-the antithesis, that is, of its stasis and inertia. Basically it is the contrast between life and death. The subsequent differentiation of this contrast leads to the actually very remarkable opposition of spirit and nature. Carl Jung; CW 9i; Para 390.



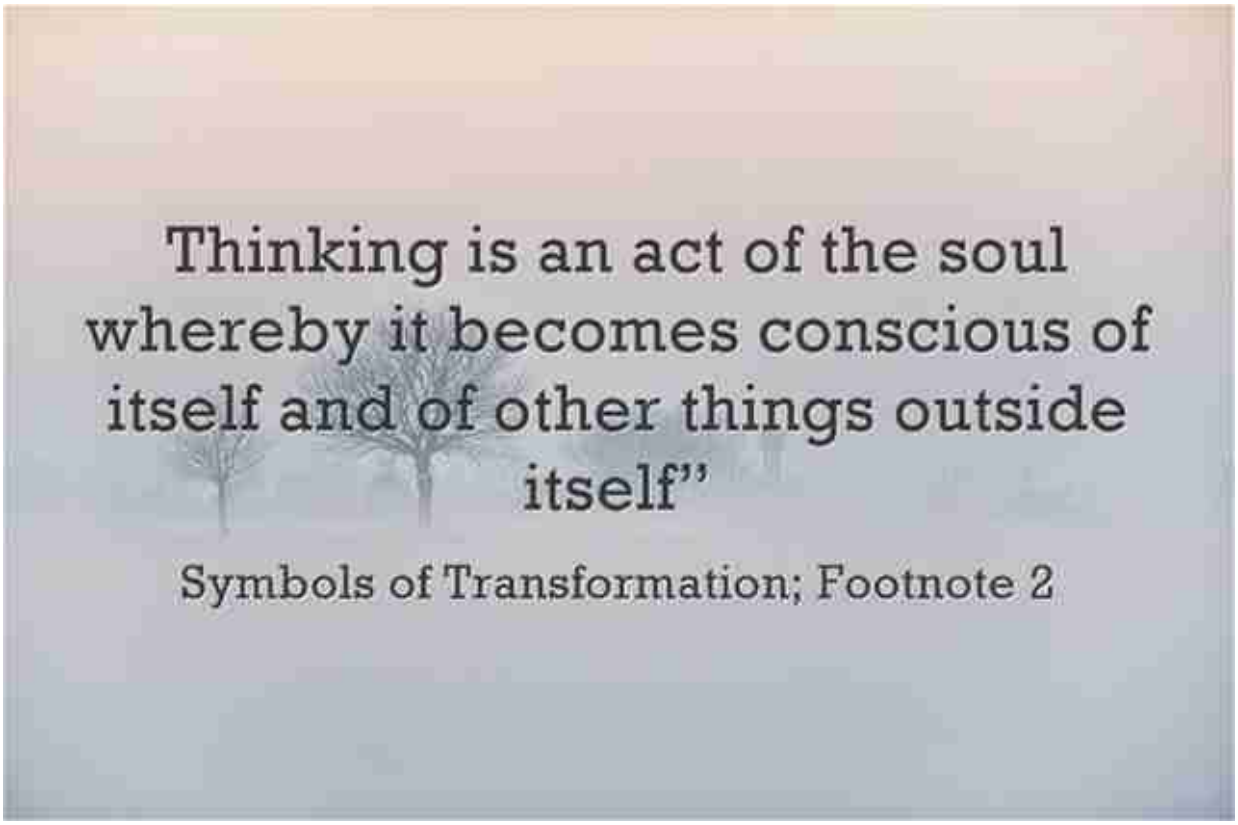
[The soul] is of divine nature and therefore immortal; that there is a power inherent within it which builds up the body, sustains its life, heals its ills. Carl Jung; CW 8.



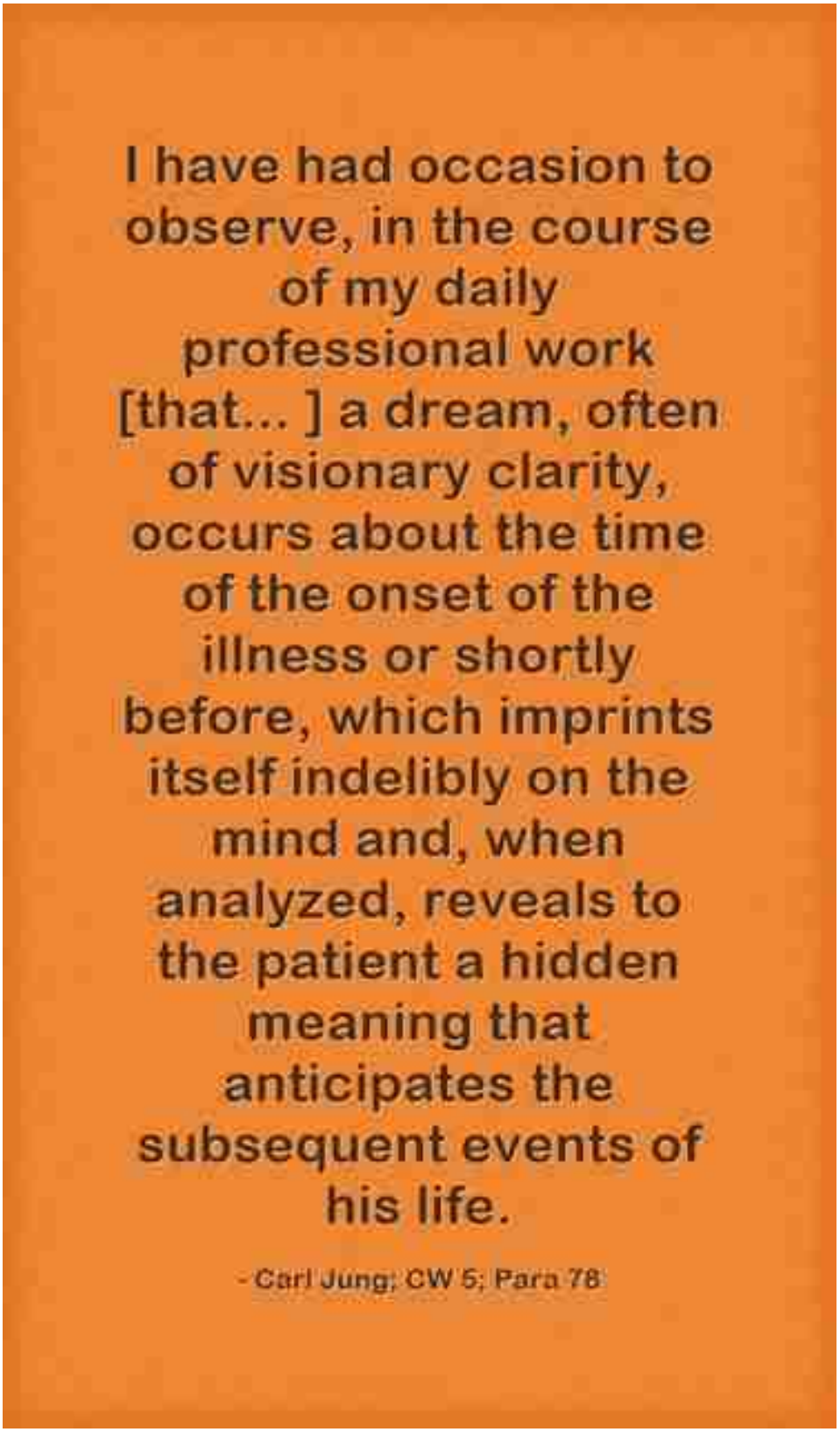
There is only one condition under which you might legitimately call the voice your own, and that is when you assume your conscious personality to be a part of a whole or to be a smaller circle contained in a bigger one.. Carl Jung; Psychology and Religion; Page 47.



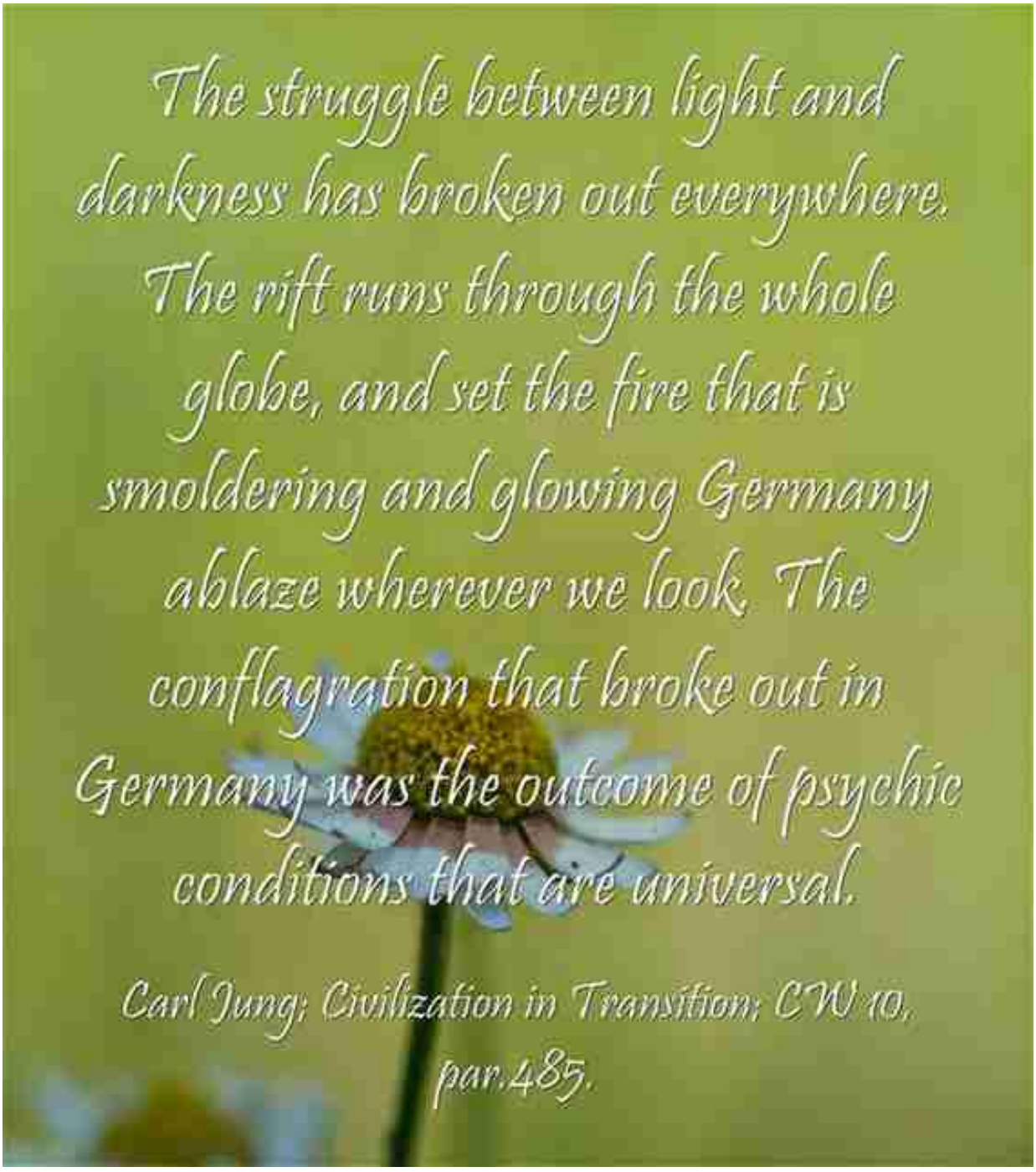
It all depends on how we look at things, and not on how they are themselves.



Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung; Symbols of Transformation; Footnote 2.



I have had occasion to observe, in the course of my daily professional work [that…] a dream, often of visionary clarity, occurs about the time of the onset of the illness or shortly before, which imprints itself indelibly on the mind and, when analyzed, reveals to the patient a hidden meaning that anticipates the subsequent events of his life. Carl Jung; CW 5; para 78



The struggle between light and darkness has broken out everywhere. The rift runs through the whole globe, and set the fire that is smoldering and glowing Germany ablaze wherever we look. The conflagration that broke out in Germany was the outcome of psychic conditions that are universal. Carl Jung; Civilization in Transition; CW 10, par.485.

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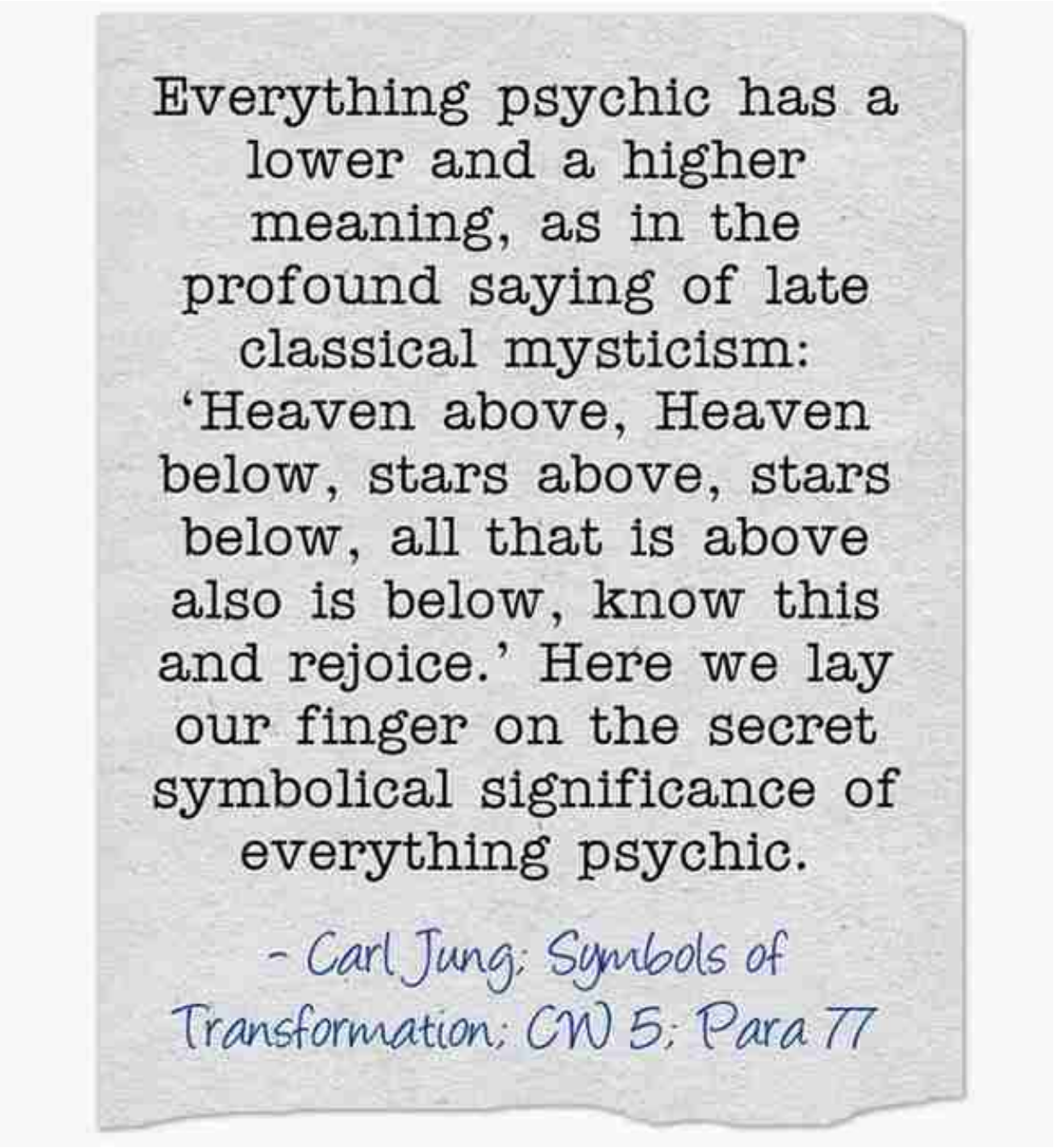
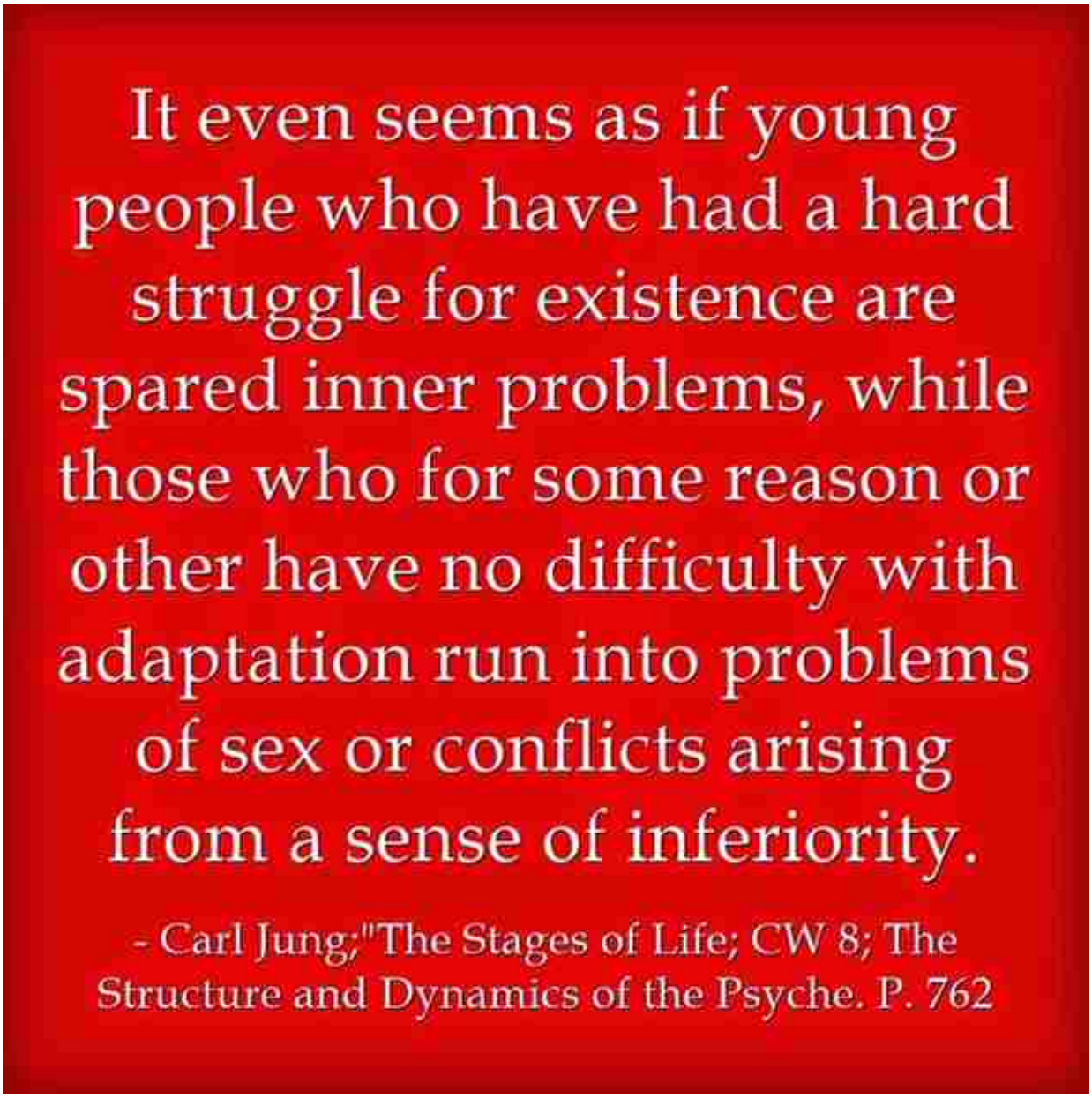
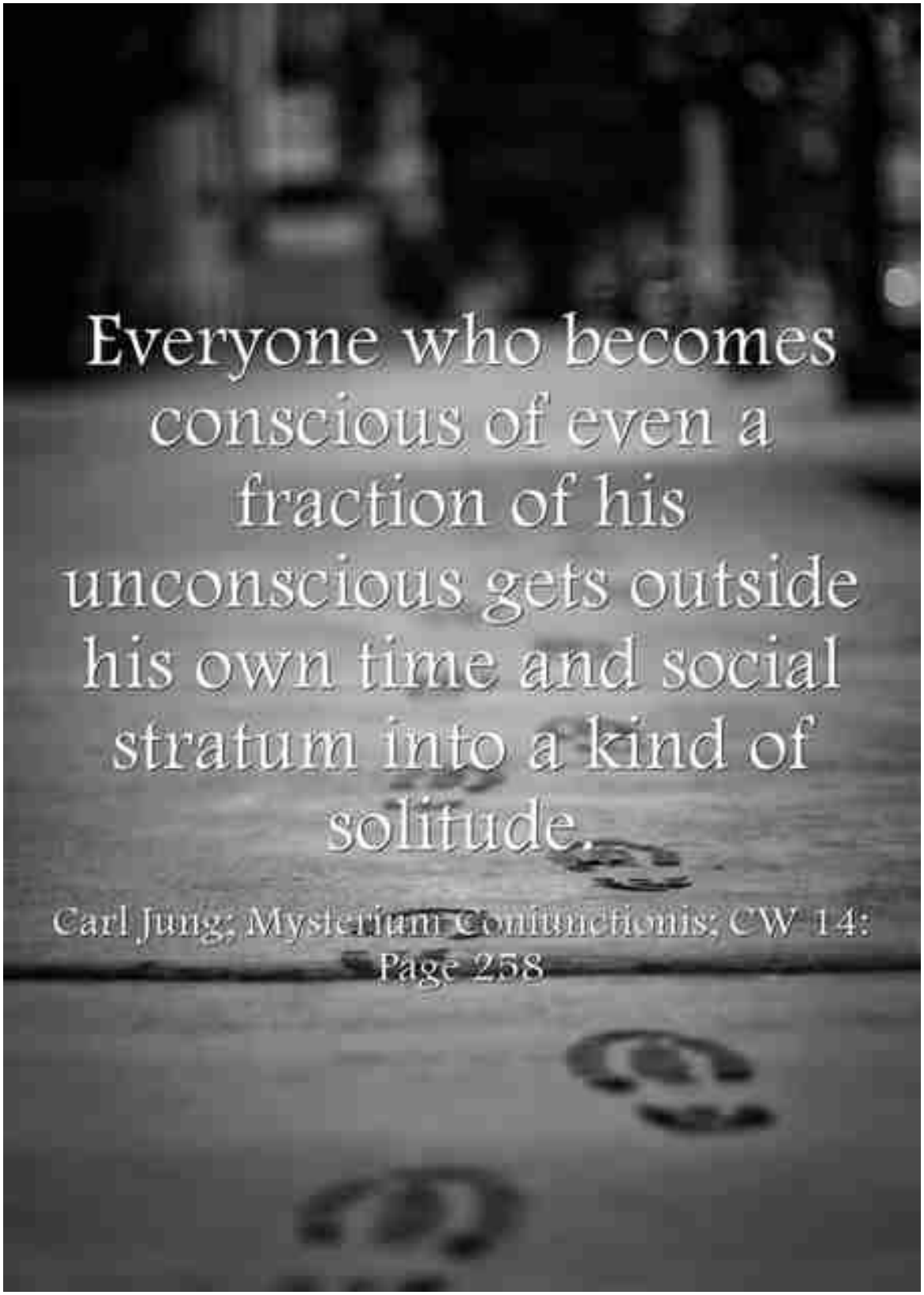


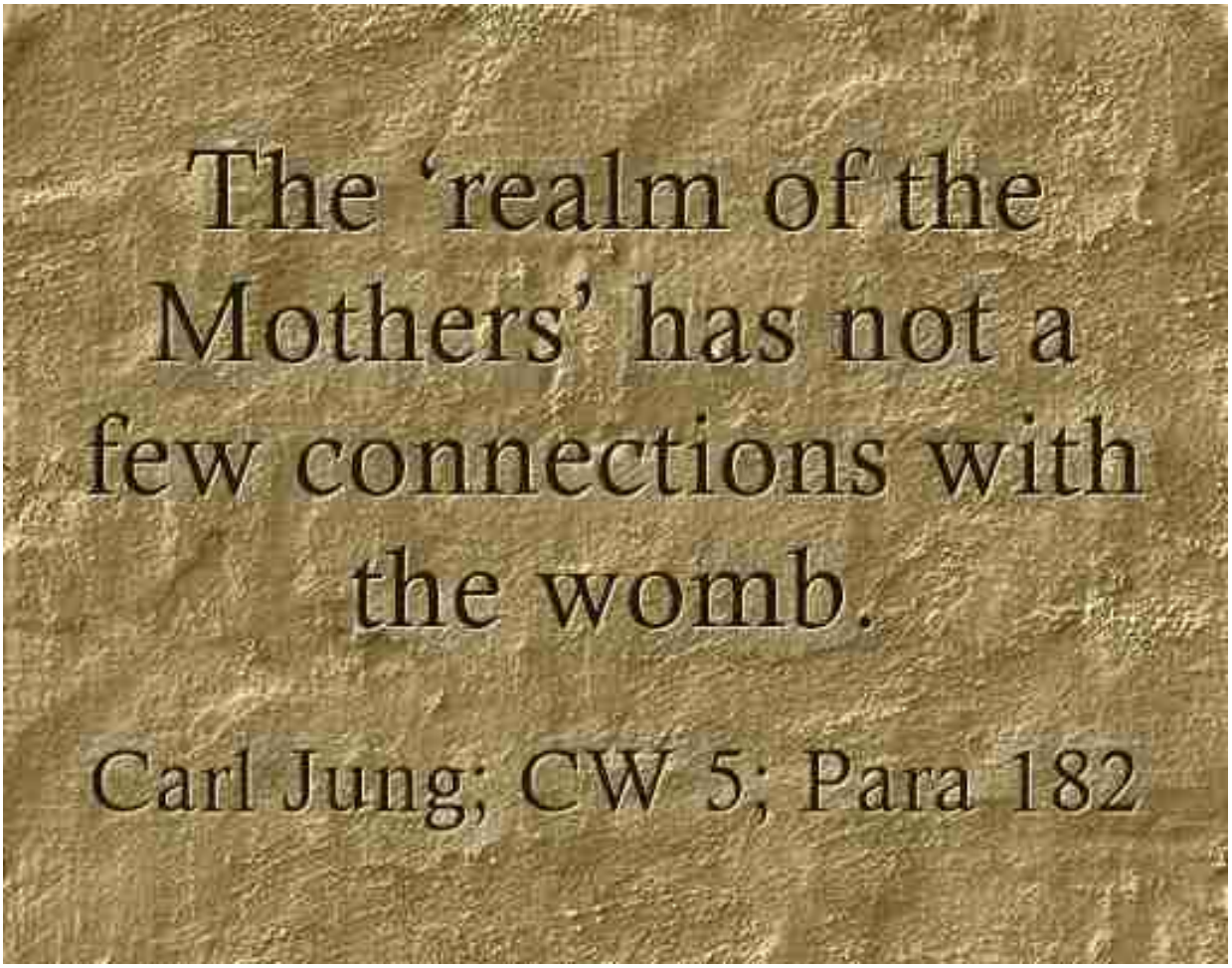
Everything psychic has a lower and a higher meaning, as in the profound saying of late classical mysticism: 'Heaven above, Heaven below, stars above, stars below, all that is above also is below, know this and rejoice.' Here we lay our finger on the secret symbolical significance of everything psychic. Carl Jung; CW 5; para 77.



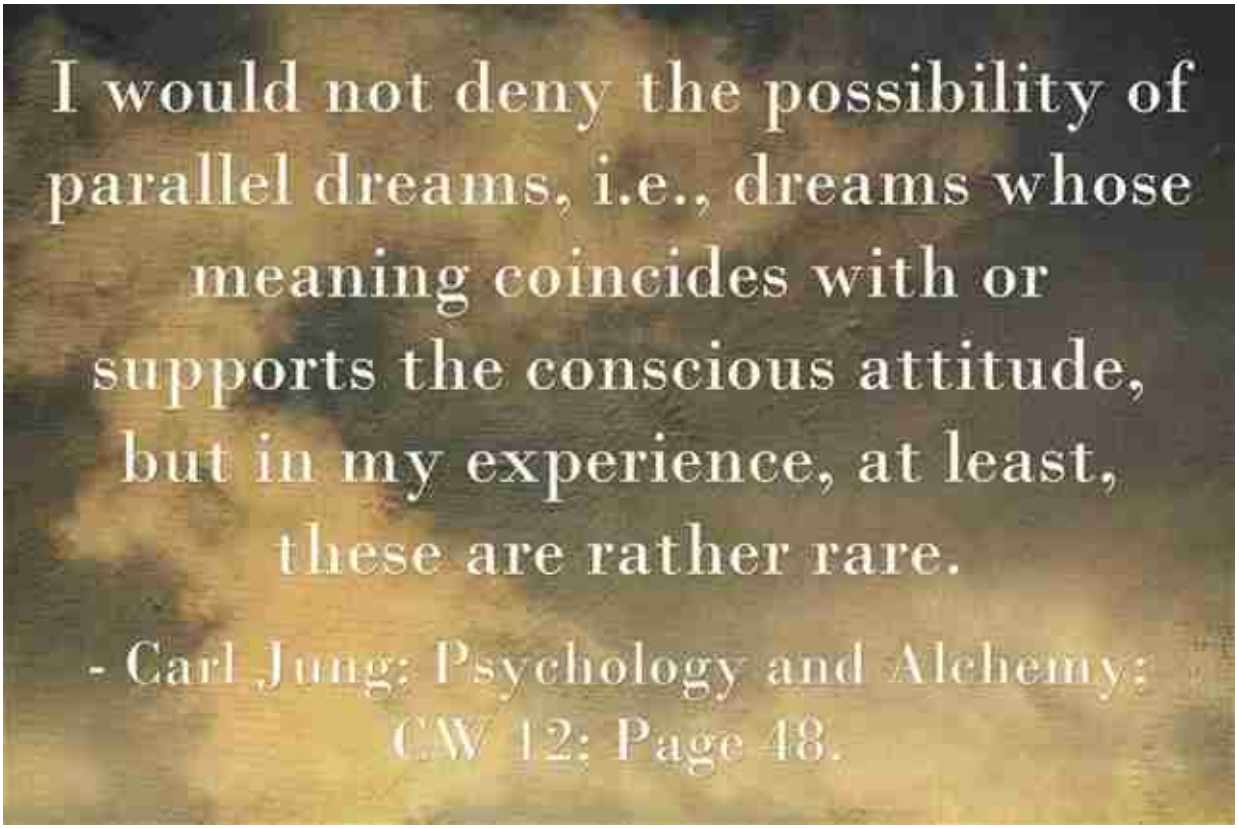
It even seems as if young people who have had a hard struggle for existence are spared inner problems, while those who for some reason or other have no difficulty with adaptation run into problems of sex or conflicts arising from a sense of inferiority. ”The Stages of Life” (1930). In CW 8: The Structure and Dynamics of the Psyche. P. 762



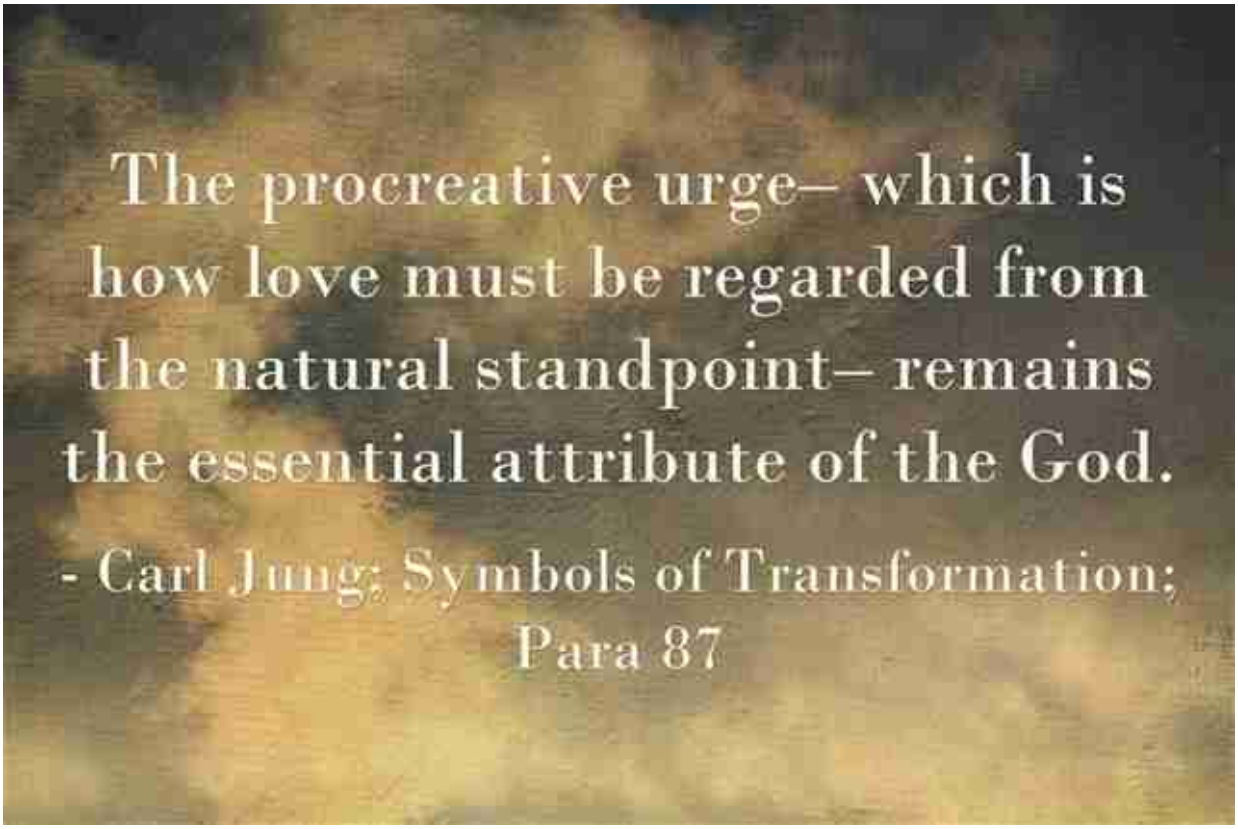
Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. Carl Jung; Mysterium Coniunctionis; CW 14: Page 258.



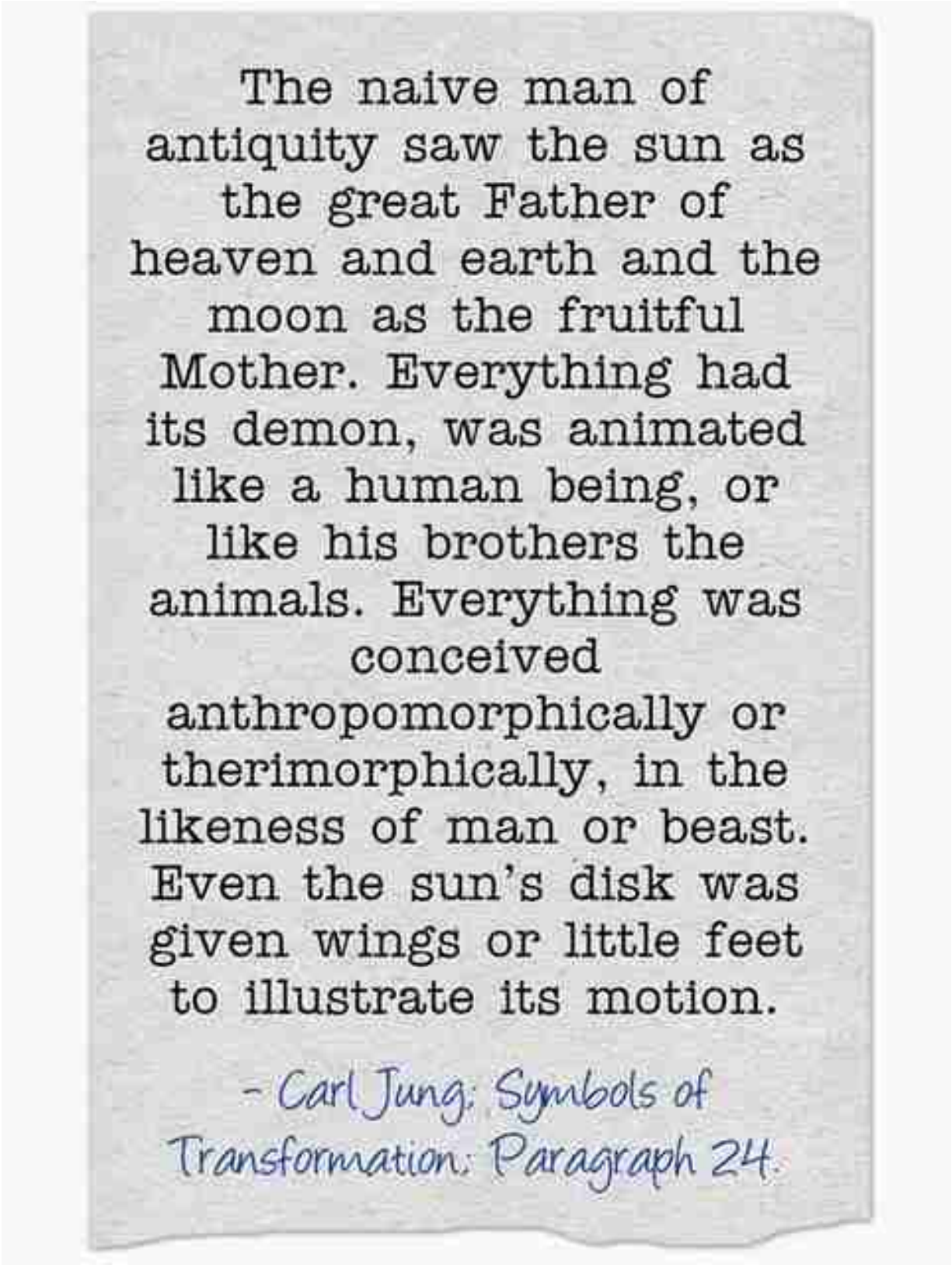
The “realm of the mothers” has not a few connections with the womb. Carl Jung; CW 5; Para 182.



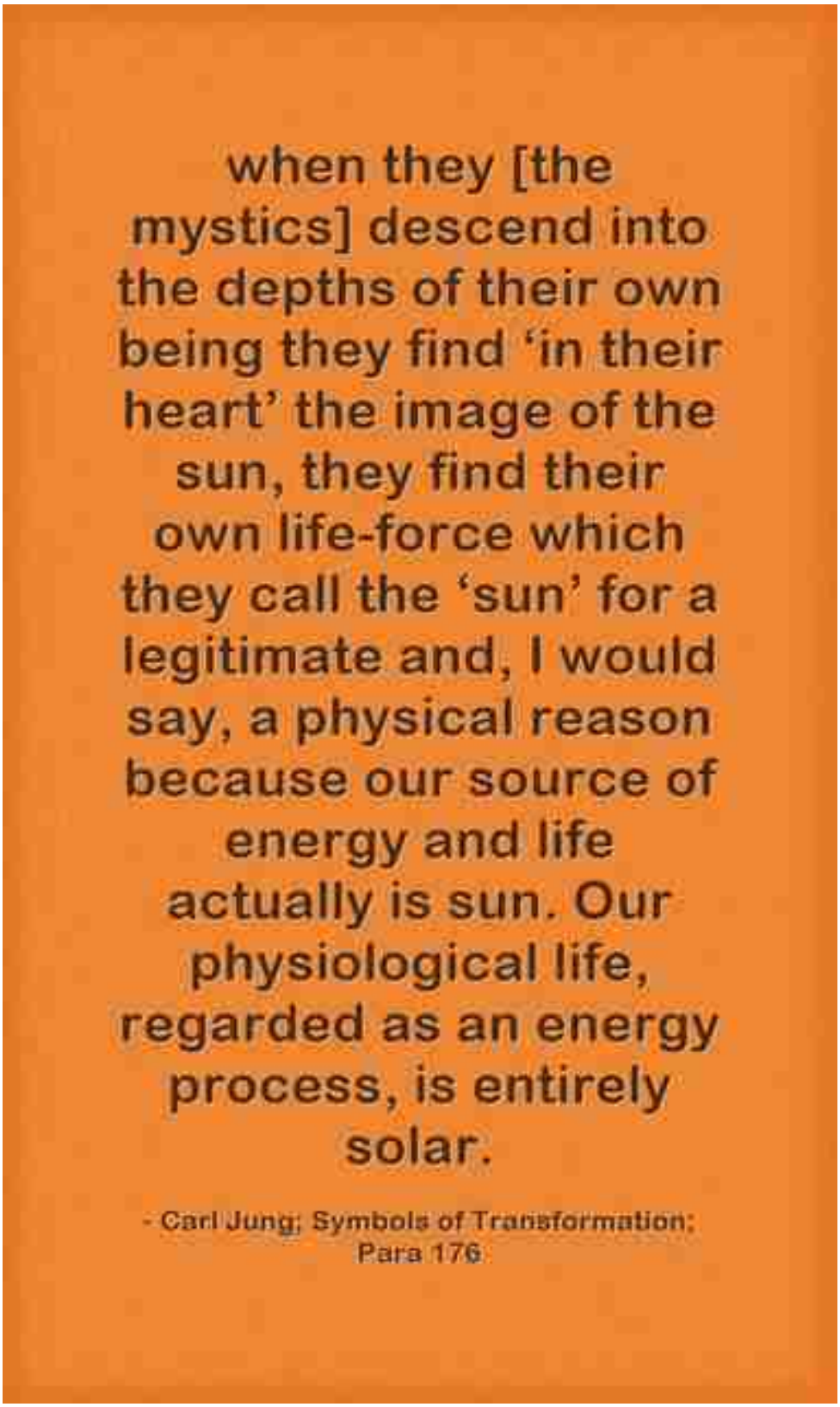
I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but in my experience, at least, these are rather rare. Carl Jung; Psychology and Alchemy; CW 12; Page 48.



The procreative urge– which is how love must be regarded from the natural standpoint– remains the essential attribute of the God Carl Jung; Symbols of Transformation; para 87.

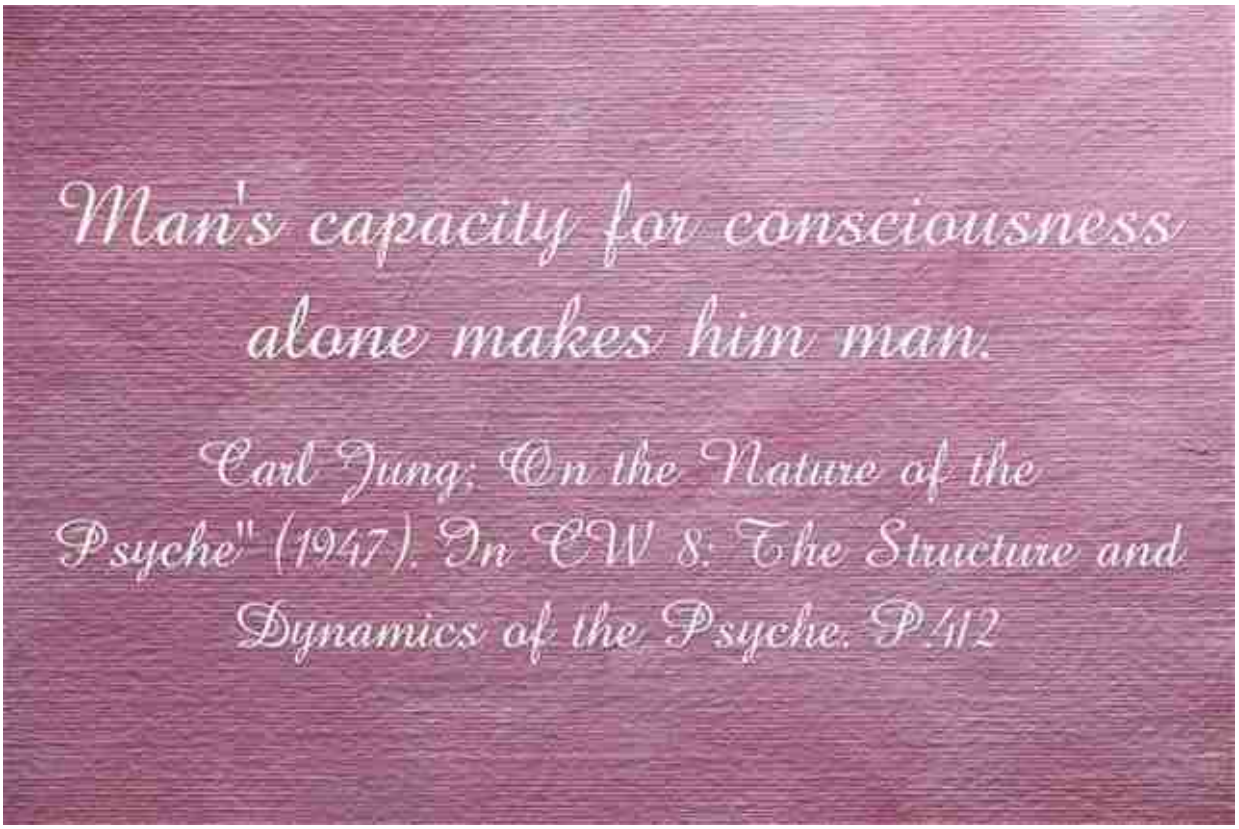


The naïve man of antiquity saw the sun as the great Father of heaven and earth and the moon as the fruitful Mother. Everything had its demon, was animated like a human being, or like his brothers the animals. Everything was conceived anthropomorphically or theriomorphically, in the likeness of man or beast. Even the sun's disk was given wings or little feet to illustrate its motion. Carl Jung; Symbols of Transformation; Para 24.

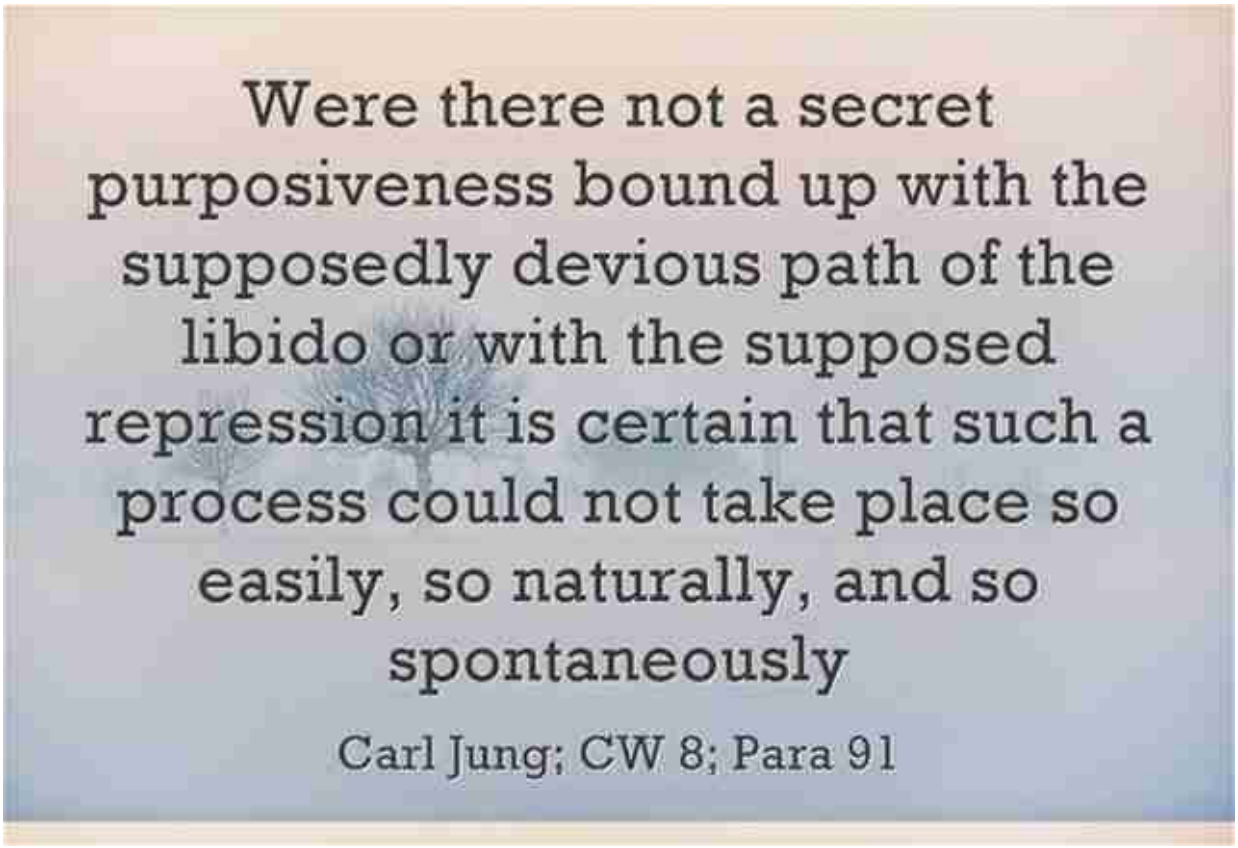


When they [the mystics] descend into the depths of their own being they find 'in their heart' the image of the sun, they find their own life-force which they call the 'sun' for a legitimate and, I would say, a physical reason because our source of energy and life actually is sun. Our physiological life, regarded as an energy process, is entirely solar Carl

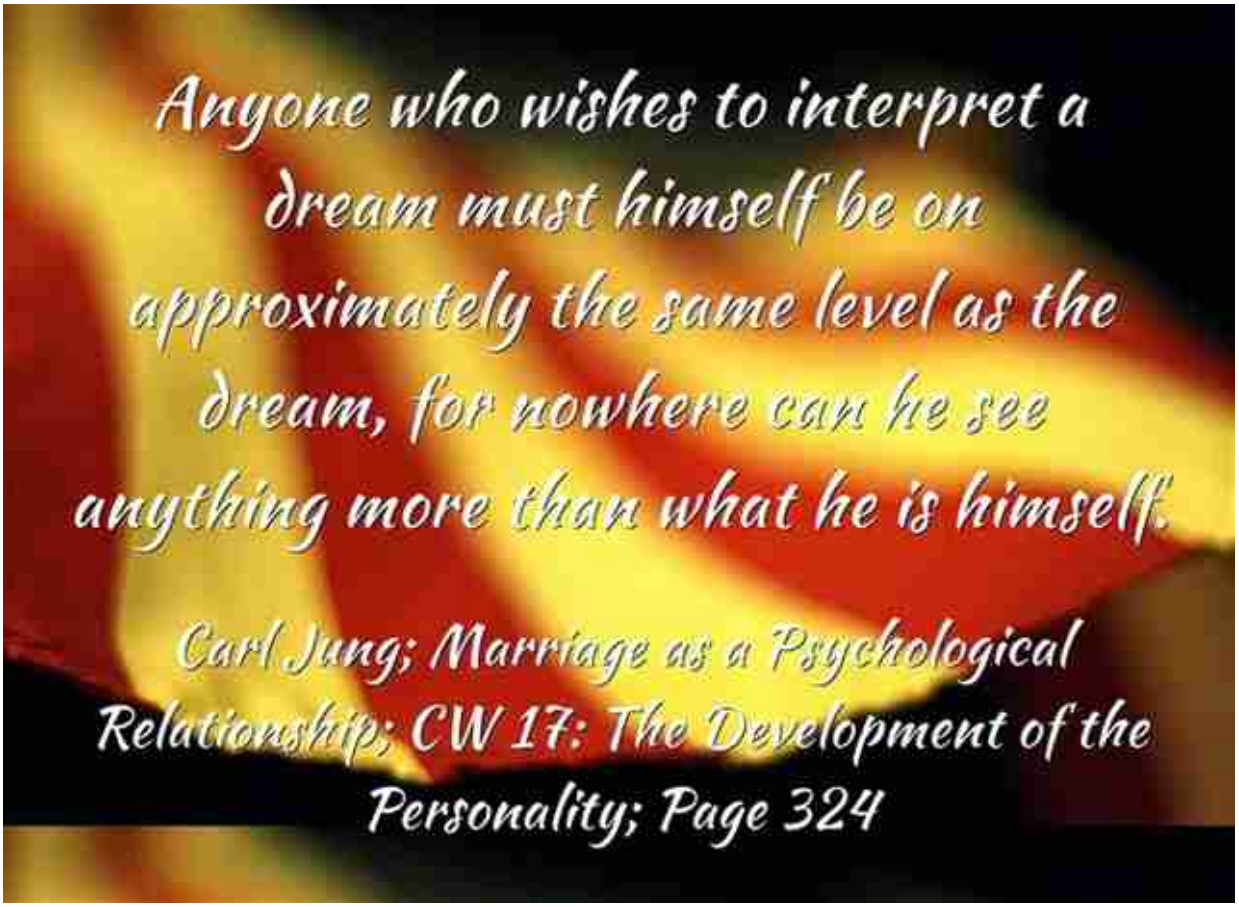
Jung; Symbols of Transformation; para. 176.



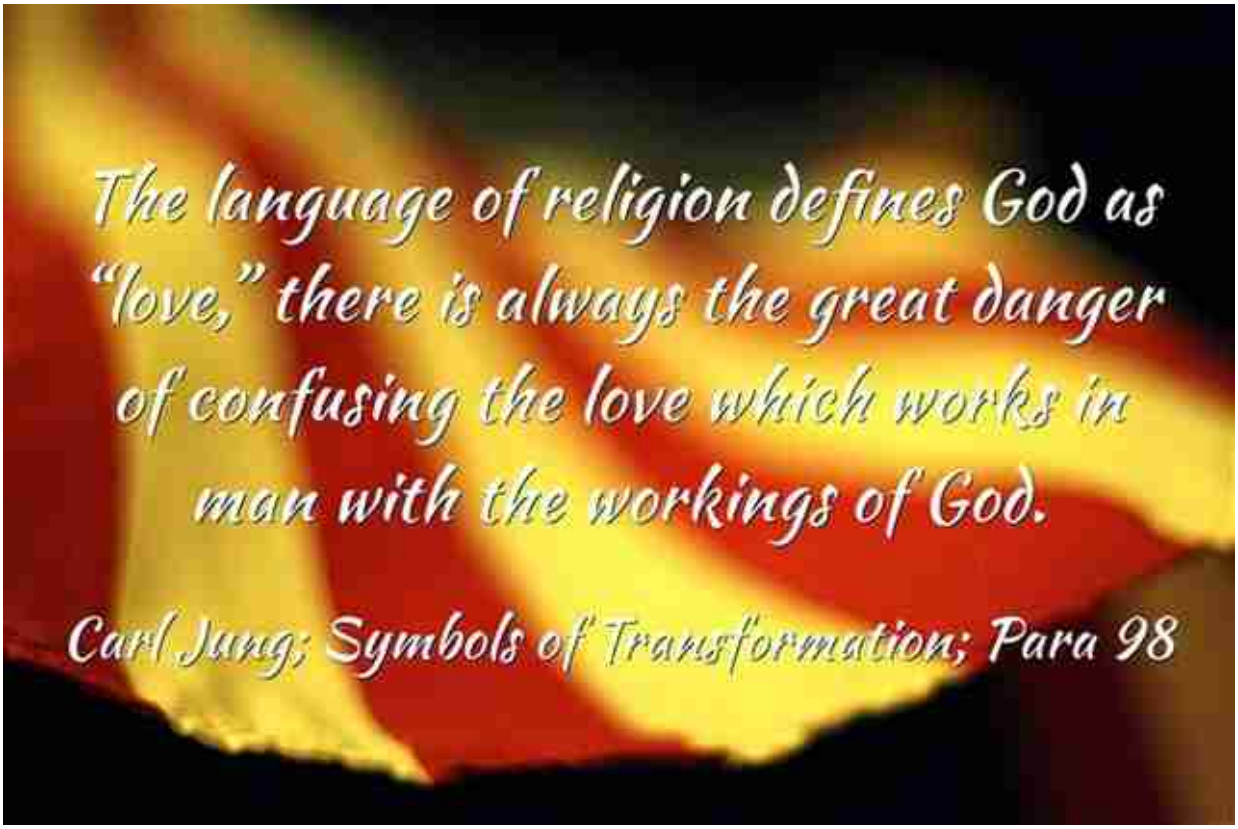
Man's capacity for consciousness alone makes him man. Carl Jung; On the Nature of the Psyche; CW 8; Page 412.



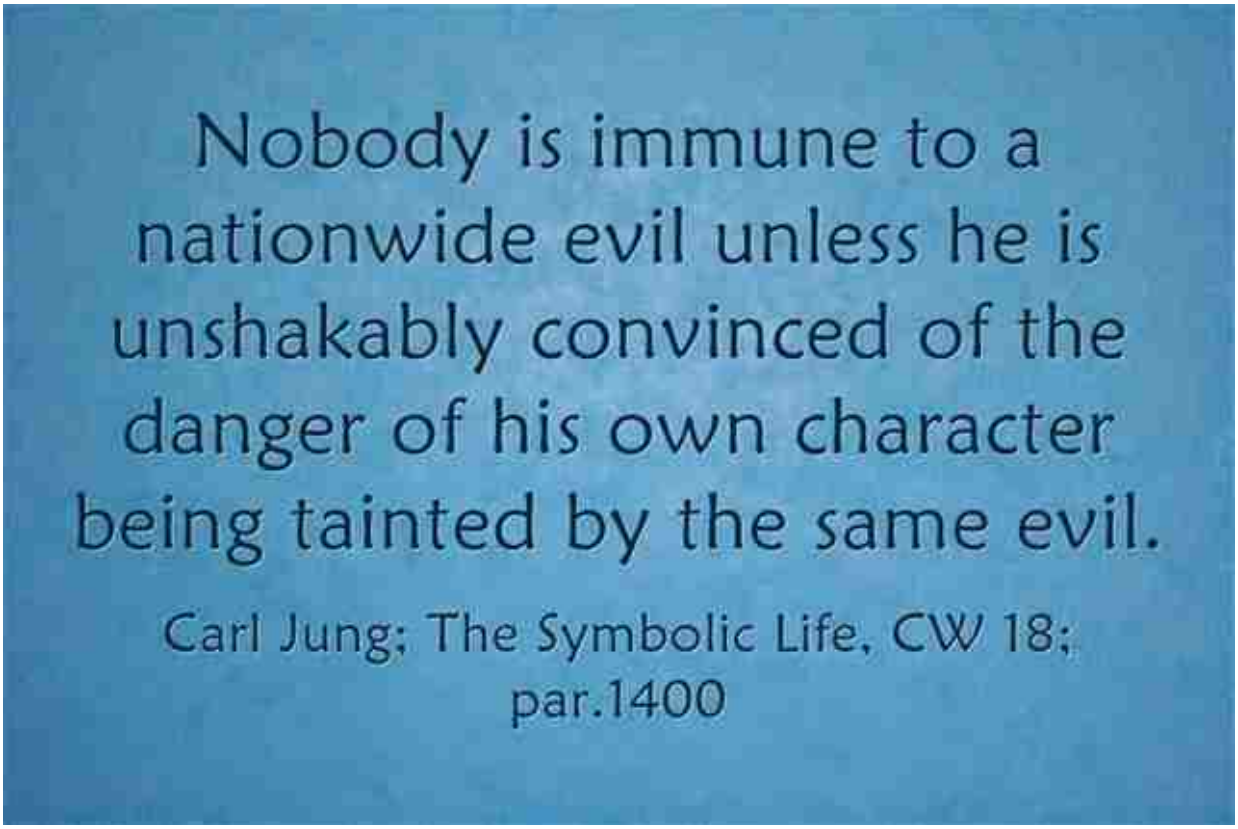
Were there not a secret purposiveness bound up with the supposedly devious path of the libido or with the supposed repression it is certain that such a process could not take place so easily, so naturally, and so spontaneously. Carl Jung; CW8; para. 91.



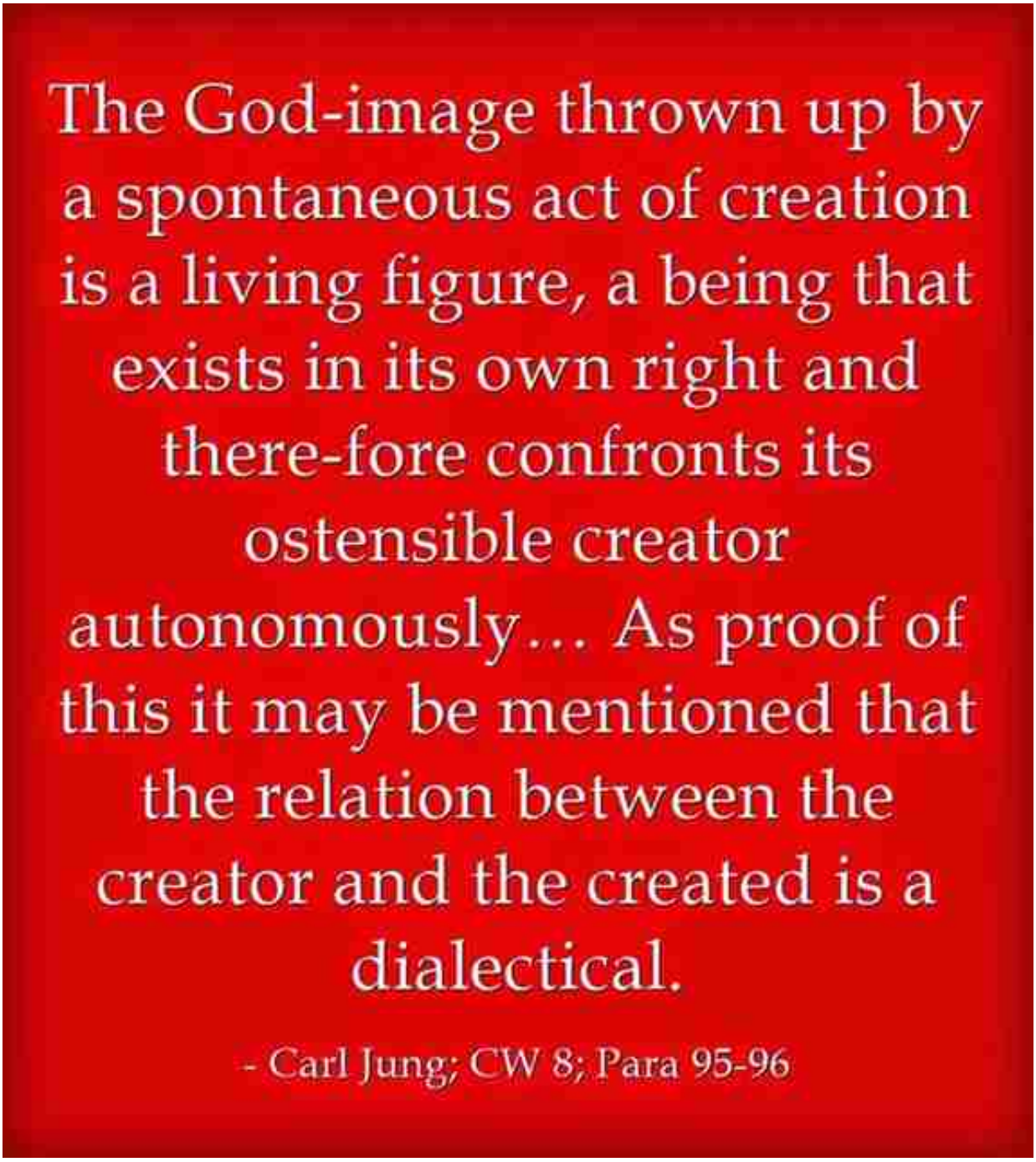
Anyone who wishes to interpret a dream must himself be on approximately the same level as the dream, for nowhere can he see anything more than what he is himself. ”Marriage as a Psychological Relationship” (1925) In CW 17: The Development of the Personality. P. 324



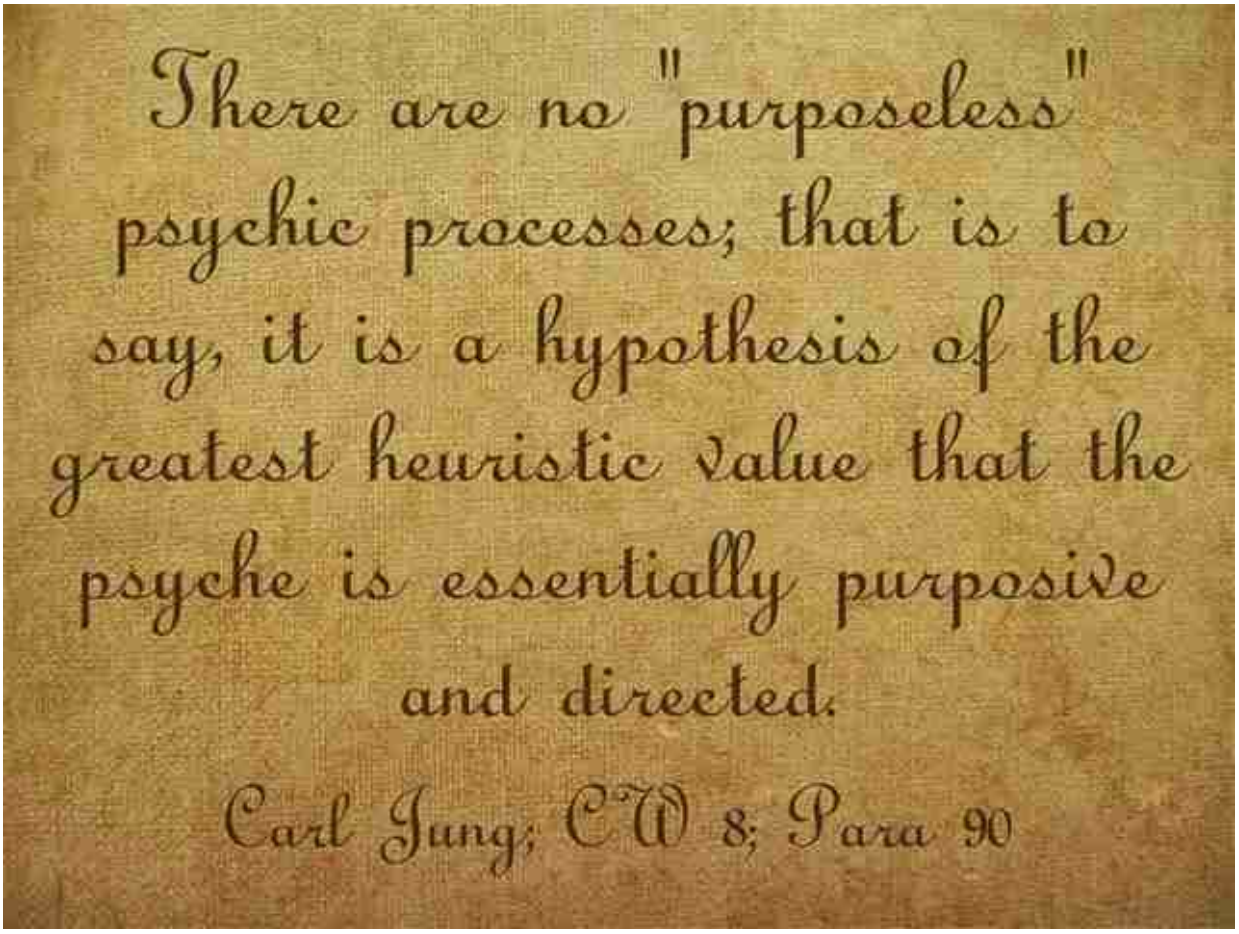
The language of religion defines God as "love," there is always the great danger of confusing the love which works in man with the workings of God. Carl Jung; Symbols of Transformation; para. 98.



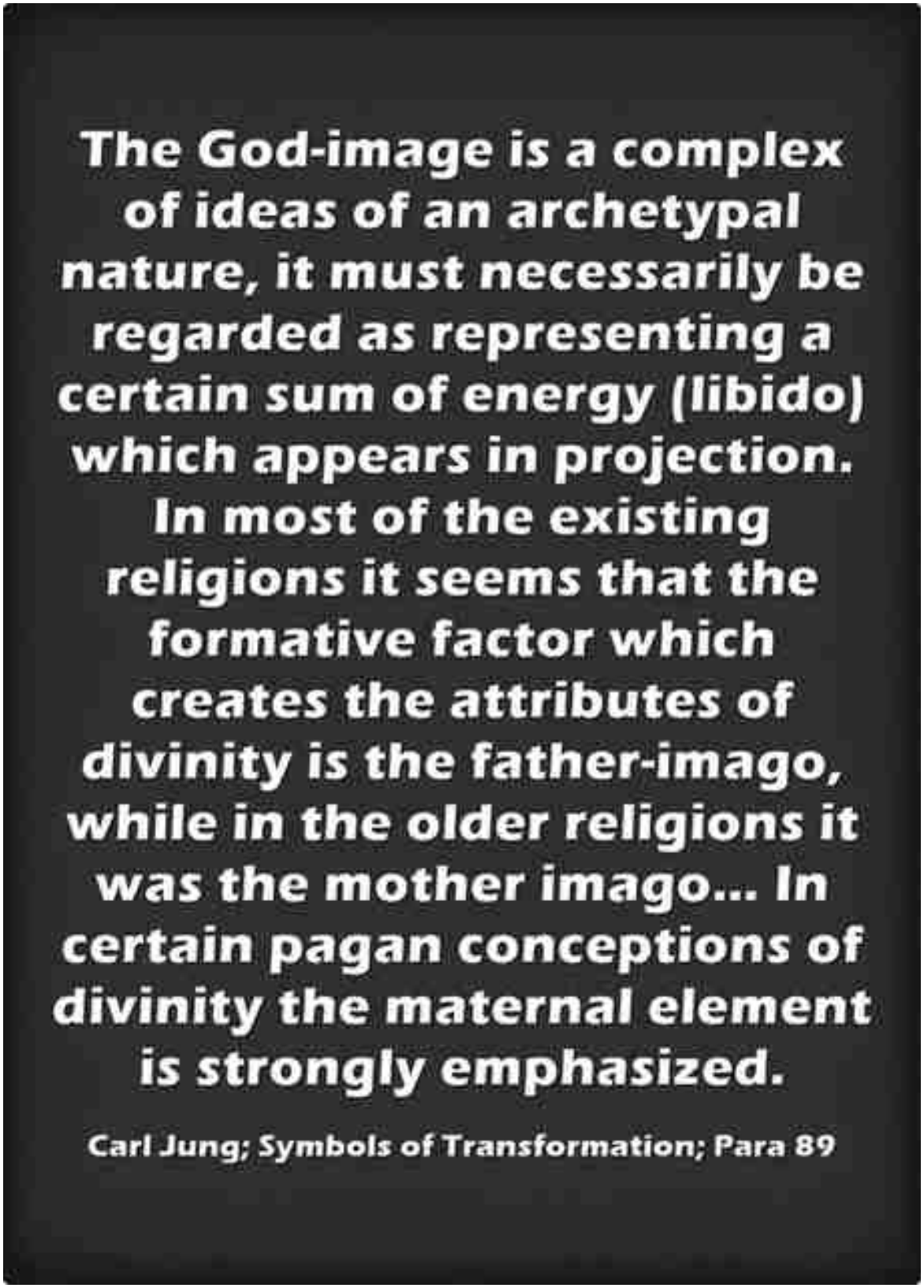
Nobody is immune to a nationwide evil unless he is unshakably convinced of the danger of his own character being tainted by the same evil. Carl Jung, The Symbolic Life, CW 18, para 1400 .



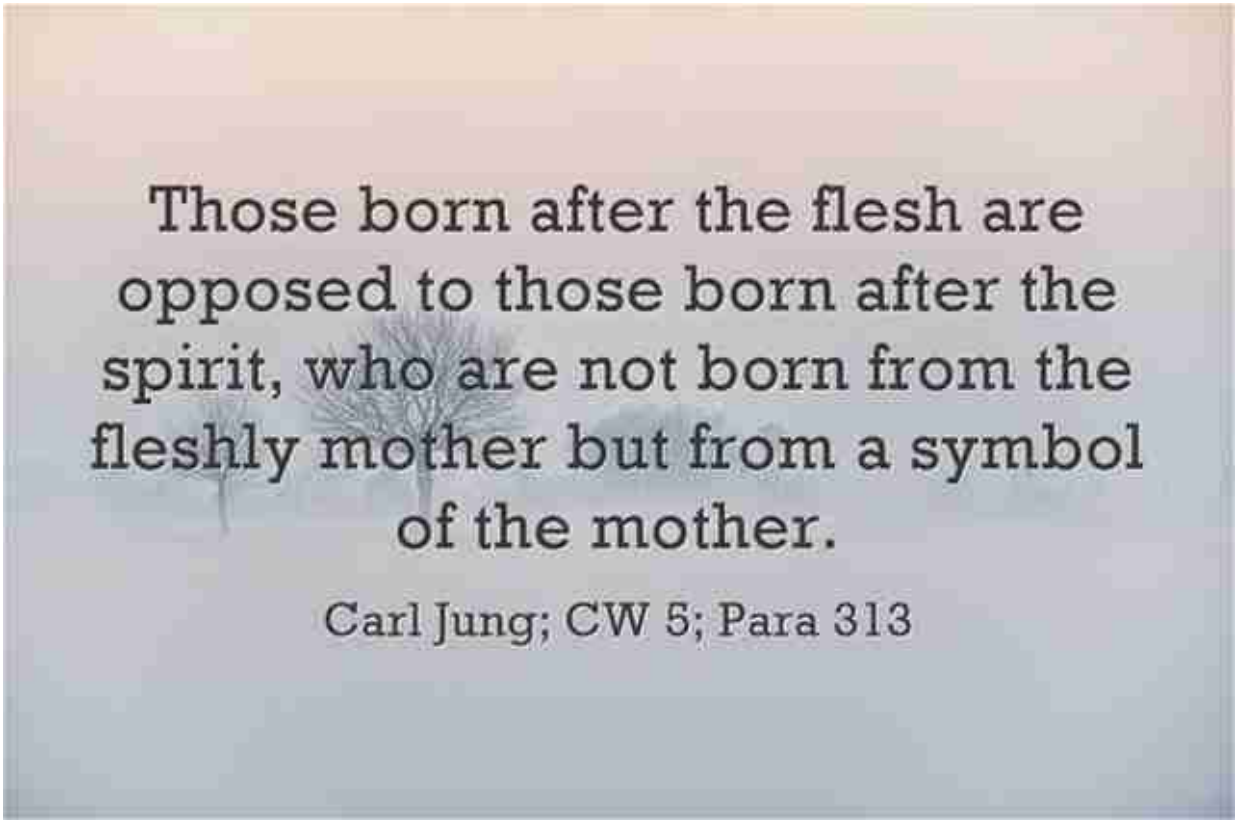
The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and there-fore confronts its ostensible creator autonomously... As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW8, para. 95-96.



There are no “purposeless” psychic processes; that is to say, it is a hypothesis of the greatest heuristic value that the psyche is essentially purposive and directed. Carl Jung; CW8, para. 90.



The God-image is a complex of ideas of an archetypal nature, it must necessarily be regarded as representing a certain sum of energy (libido) which appears in which creates the attributes of divinity is the father-imago, while in the older religions it was the mother imago… In certain pagan conceptions of divinity the maternal element is strongly emphasized. Carl Jung; Symbols of Transformation; para. 89.



Those born after the flesh are opposed to those born after the spirit, who are not born from the fleshly mother but rom a symbol of the mother. Carl Jung; CW 5; Para 313.

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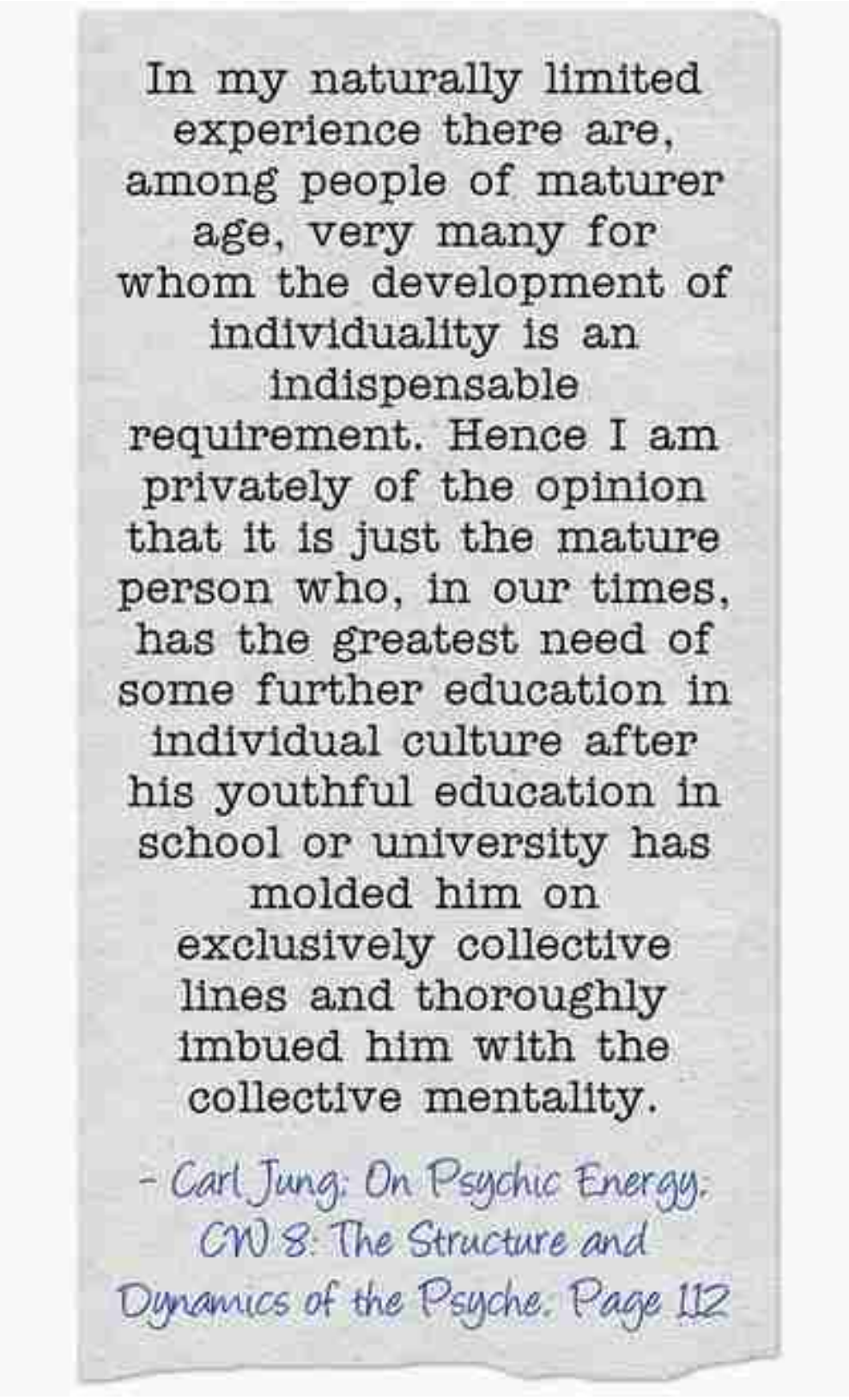
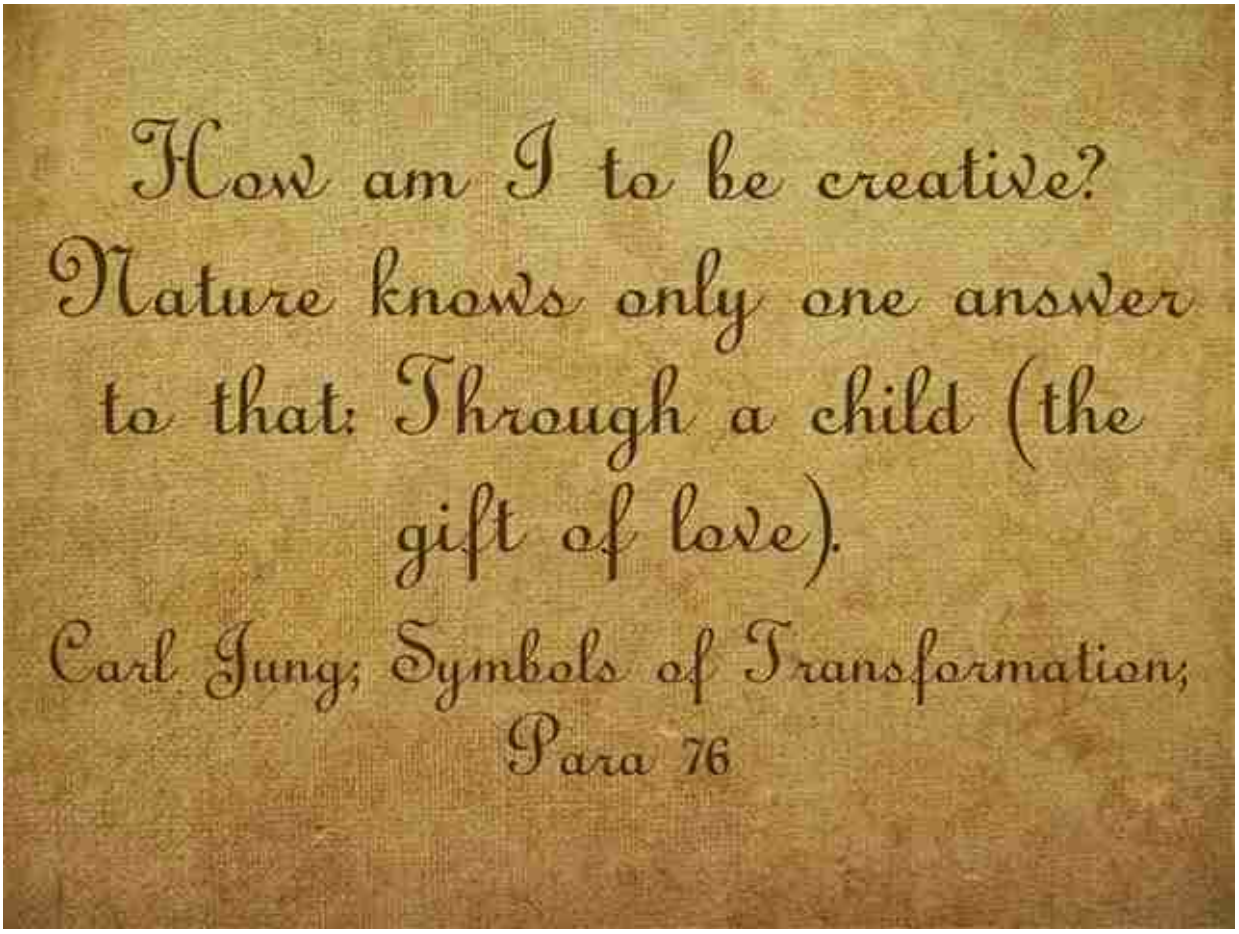


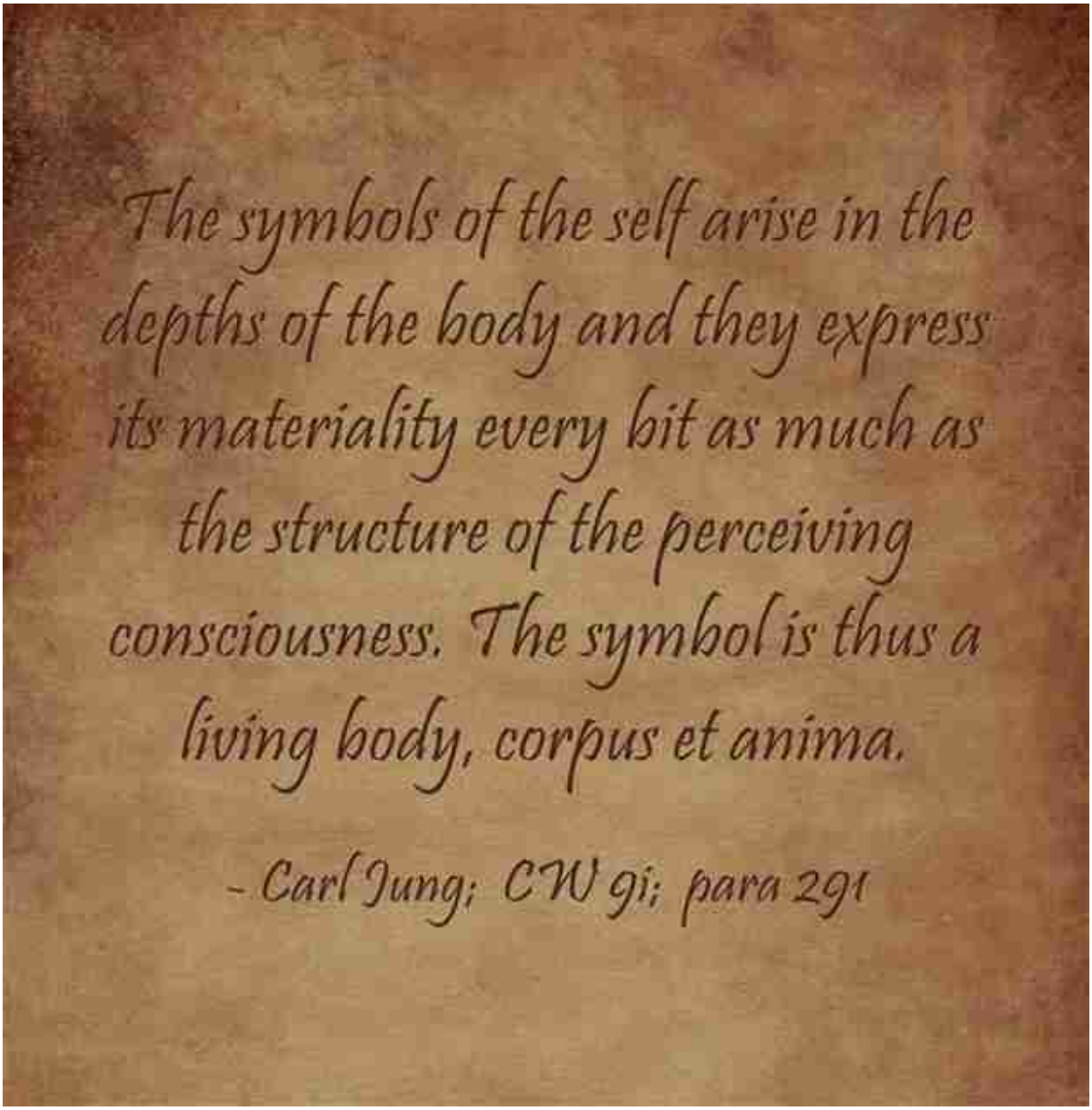
In my naturally limited experience there are, among people of maturer age, very many for whom the development of individuality is an indispensable requirement. Hence I am privately of the opinion that it is just the mature person who, in our times, has the greatest need of some further education in individual culture after his youthful education in school or university has molded him on exclusively collective lines and thoroughly imbued him with the collective

mentality. Carl Jung; "On Psychic Energy" (1928). In CW 8: The Structure and Dynamics of the Psyche. P. 112

Language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul. Carl Jung; Symbols of Transformation; para. 13.



How am I to be creative? Nature knows only one answer to that: Through a child (the gift of love). Carl Jung; Symbols of Transformation; para 76.



The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima. Carl Jung; CW 9i; para 291.

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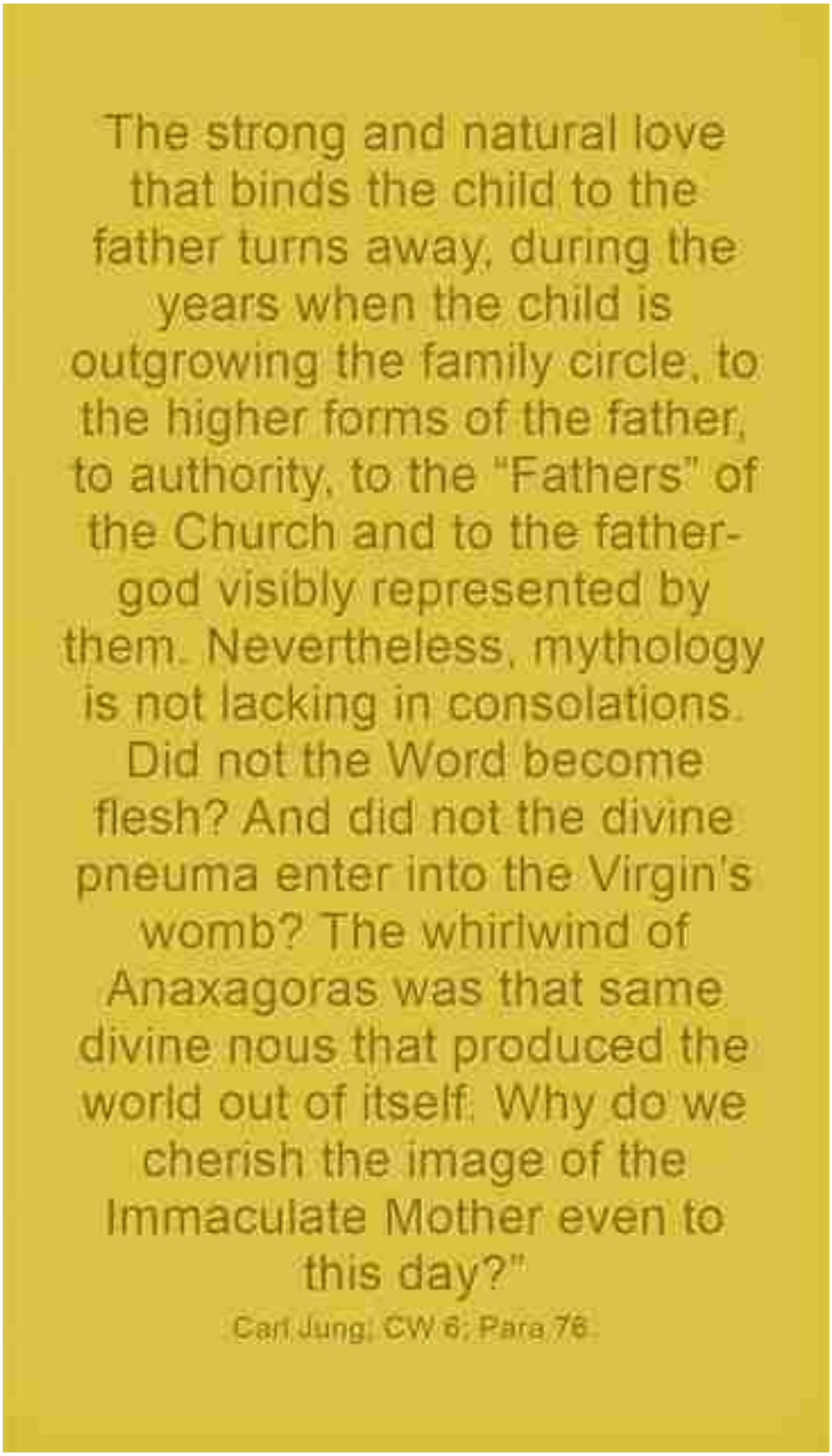
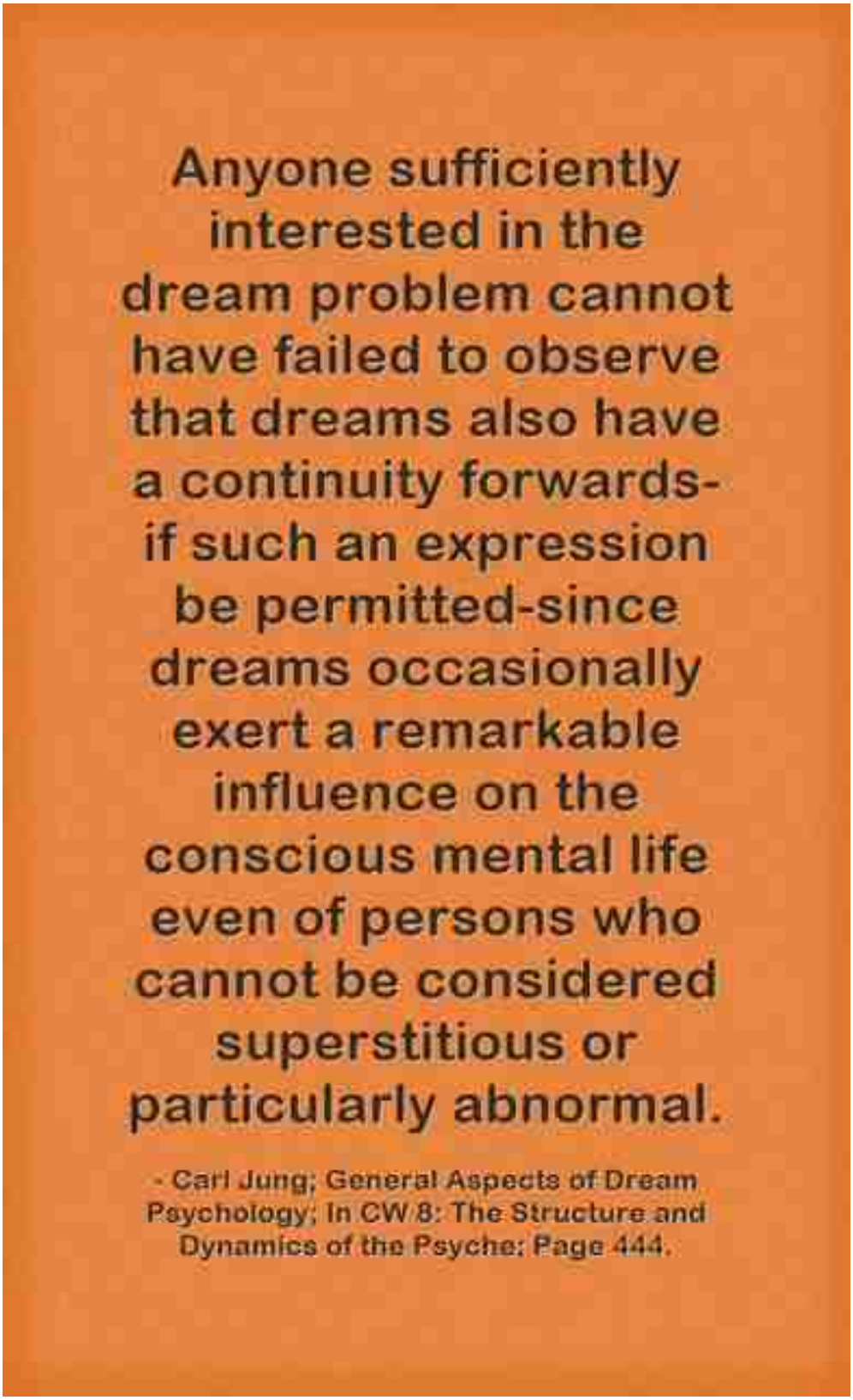


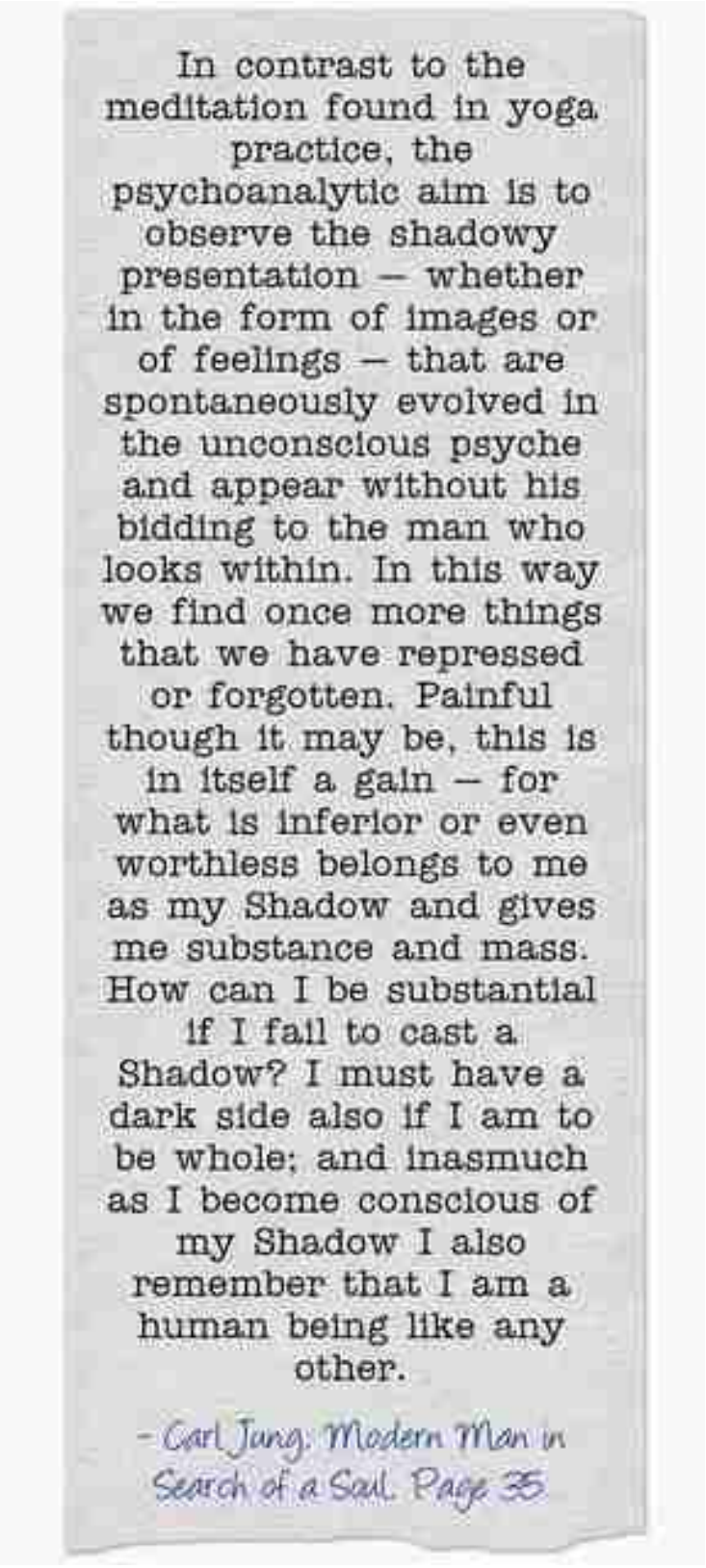
The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the "Fathers" of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin's womb? The whirlwind of Anaxagoras was that same divine

nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?" Carl Jung; CW 8, para. 76.

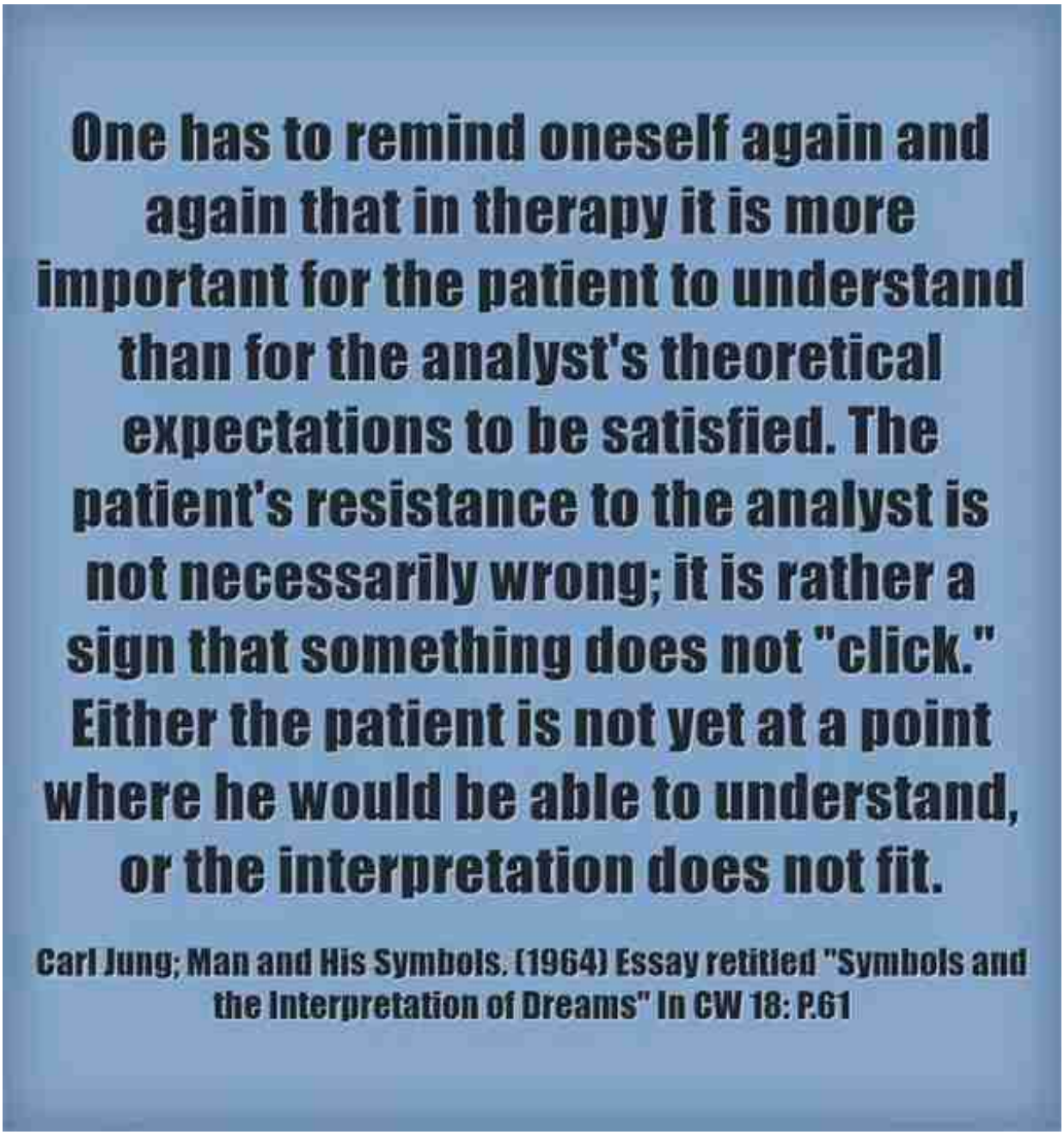


Anyone sufficiently interested in the dream problem cannot have failed to observe that dreams also have a continuity

forwards-if such an expression be permitted-since dreams occasionally exert a remarkable influence on the conscious mental life even of persons who cannot be considered superstitious or particularly abnormal. Carl Jung; General Aspects of Dream Psychology; In CW 8: The Structure and Dynamics of the Psyche. pg. 444



In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other. Carl Jung; Modern Man in Search of a Soul; Page 35.



One has to remind oneself again and again that in therapy it is more important for the patient to understand than for the analyst's theoretical expectations to be satisfied. The patient's resistance to the analyst is not necessarily wrong; it is rather a sign that something does not "click." Either the patient is not yet at a point where he would be able to understand, or the interpretation does not fit. Carl Jung; Man and His Symbols. (1964) Essay retitled "Symbols and the Interpretation of Dreams" In CW 18: P.61

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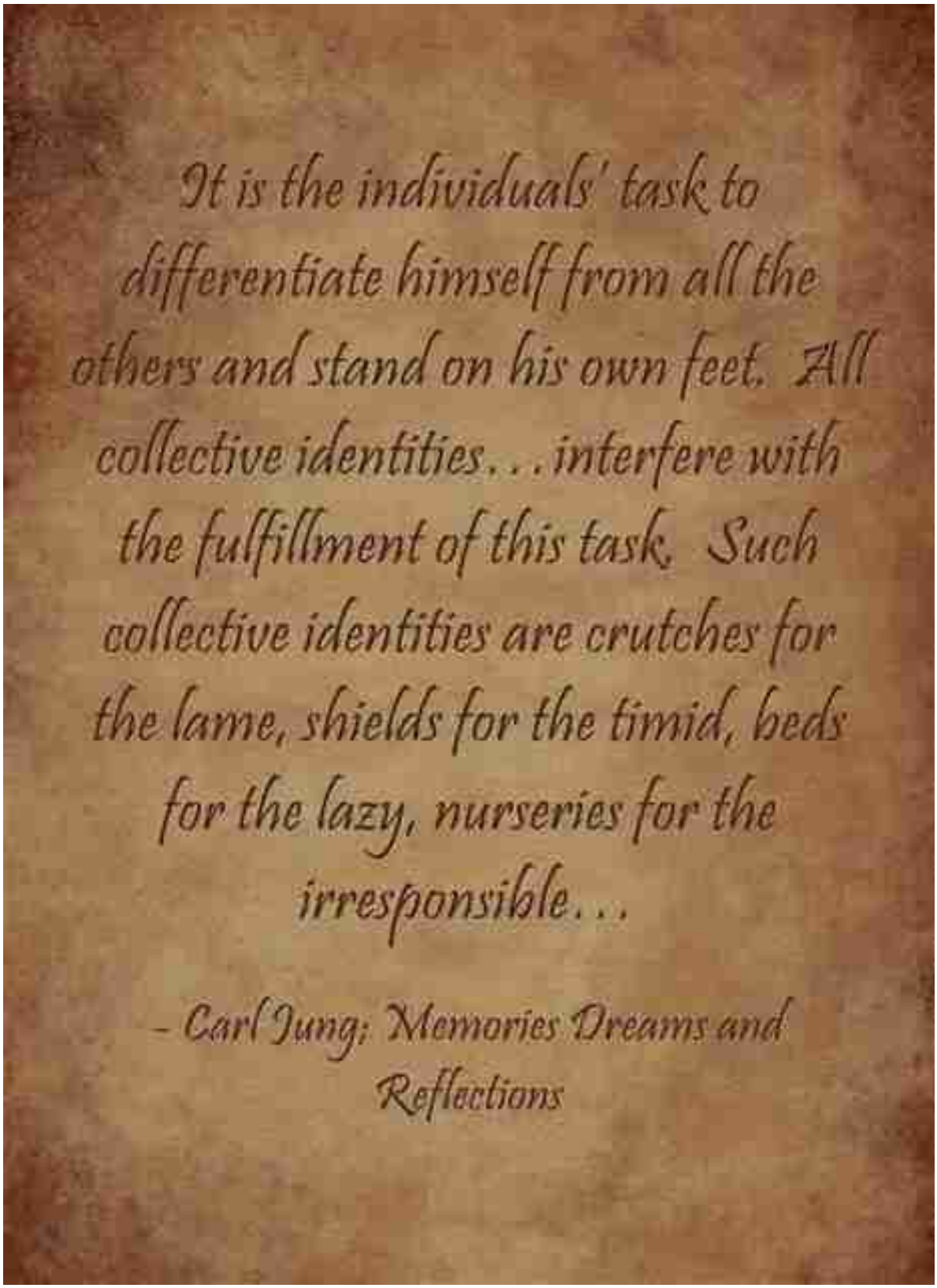
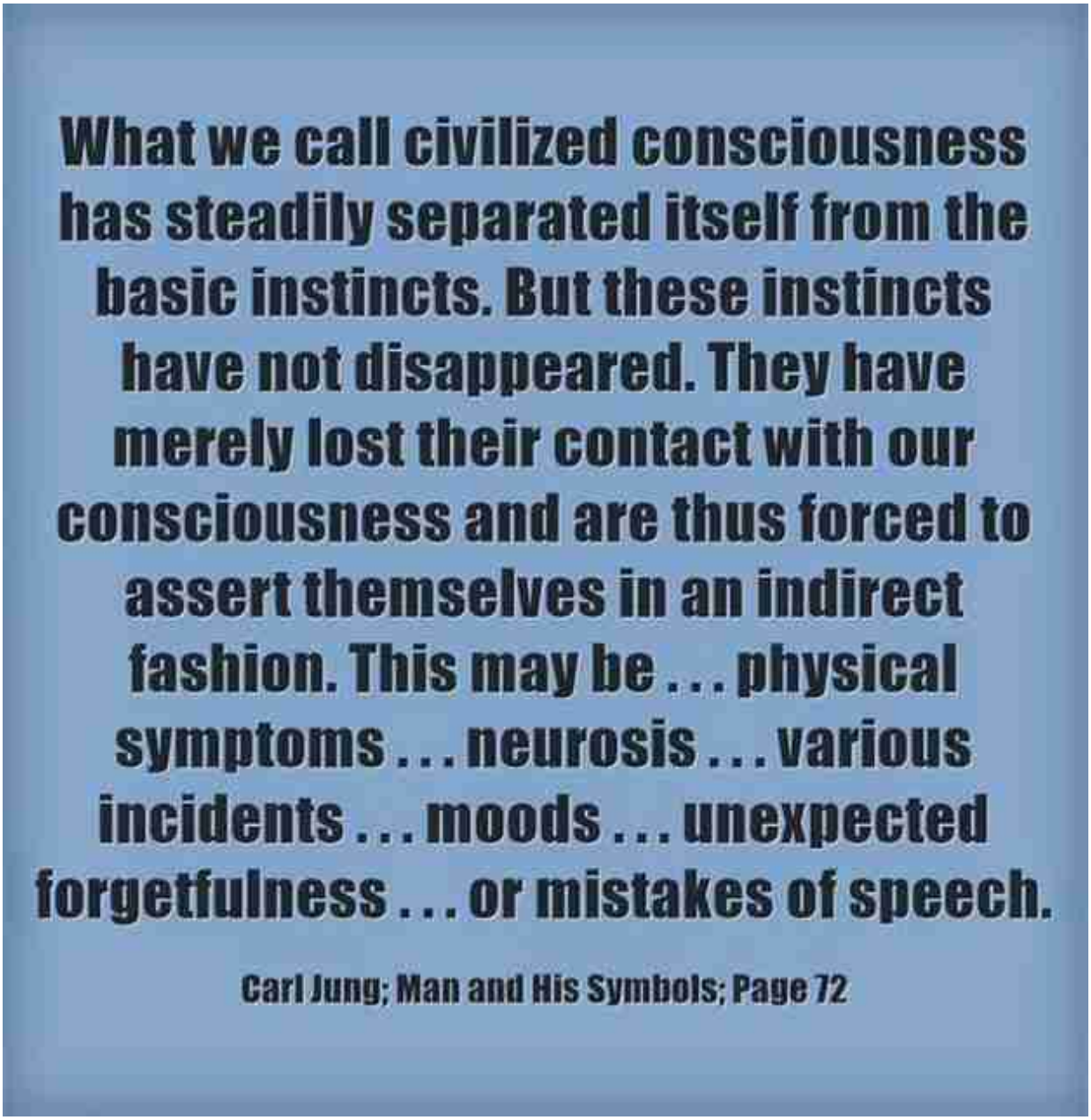
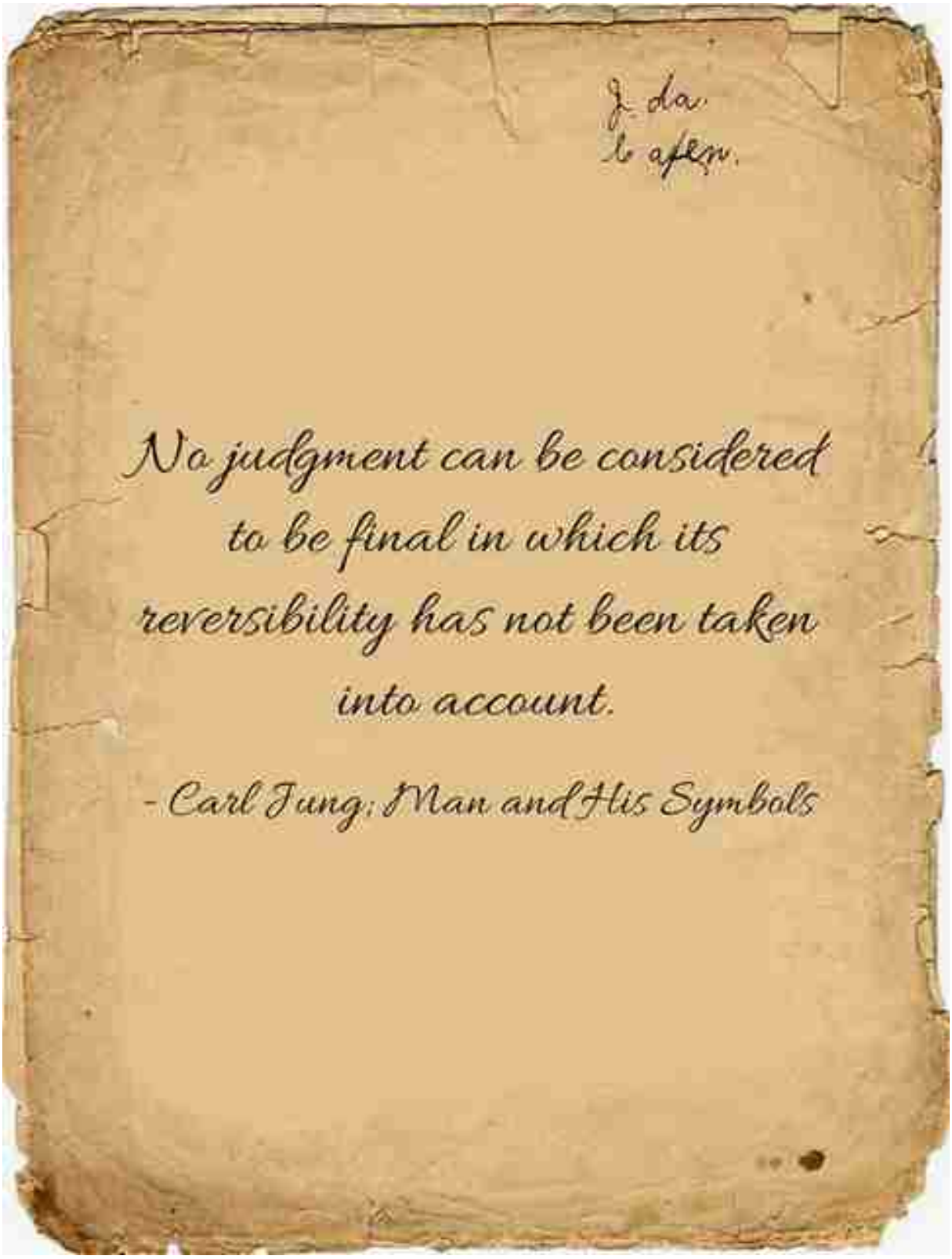


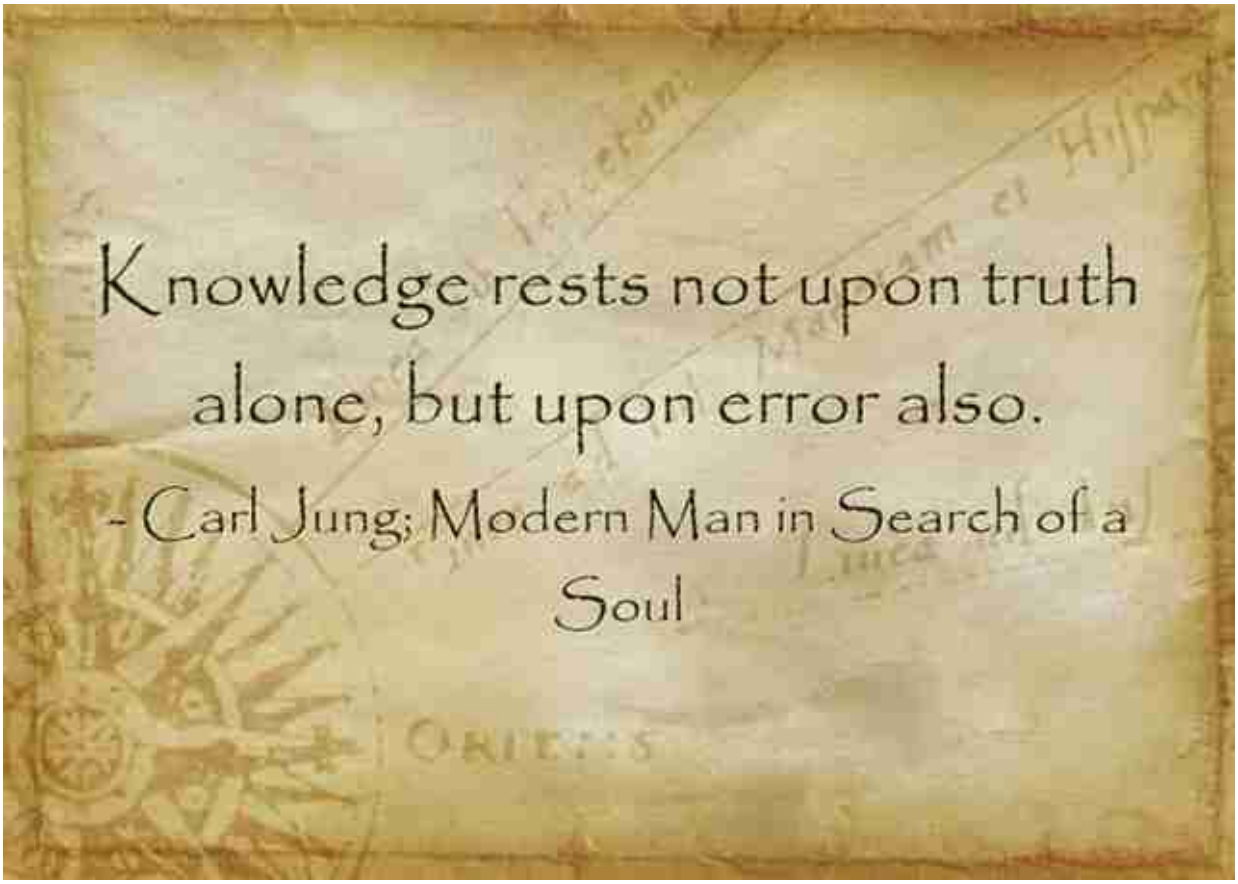
It is the individuals' task to differentiate himself from all the others and stand on his own feet. All collective identities…interfere with the fulfillment of this task. Such collective identities are crutches for the lame, shields for the timid, beds for the lazy, nurseries for the irresponsible… Carl Jung; Memories Dreams and Reflections



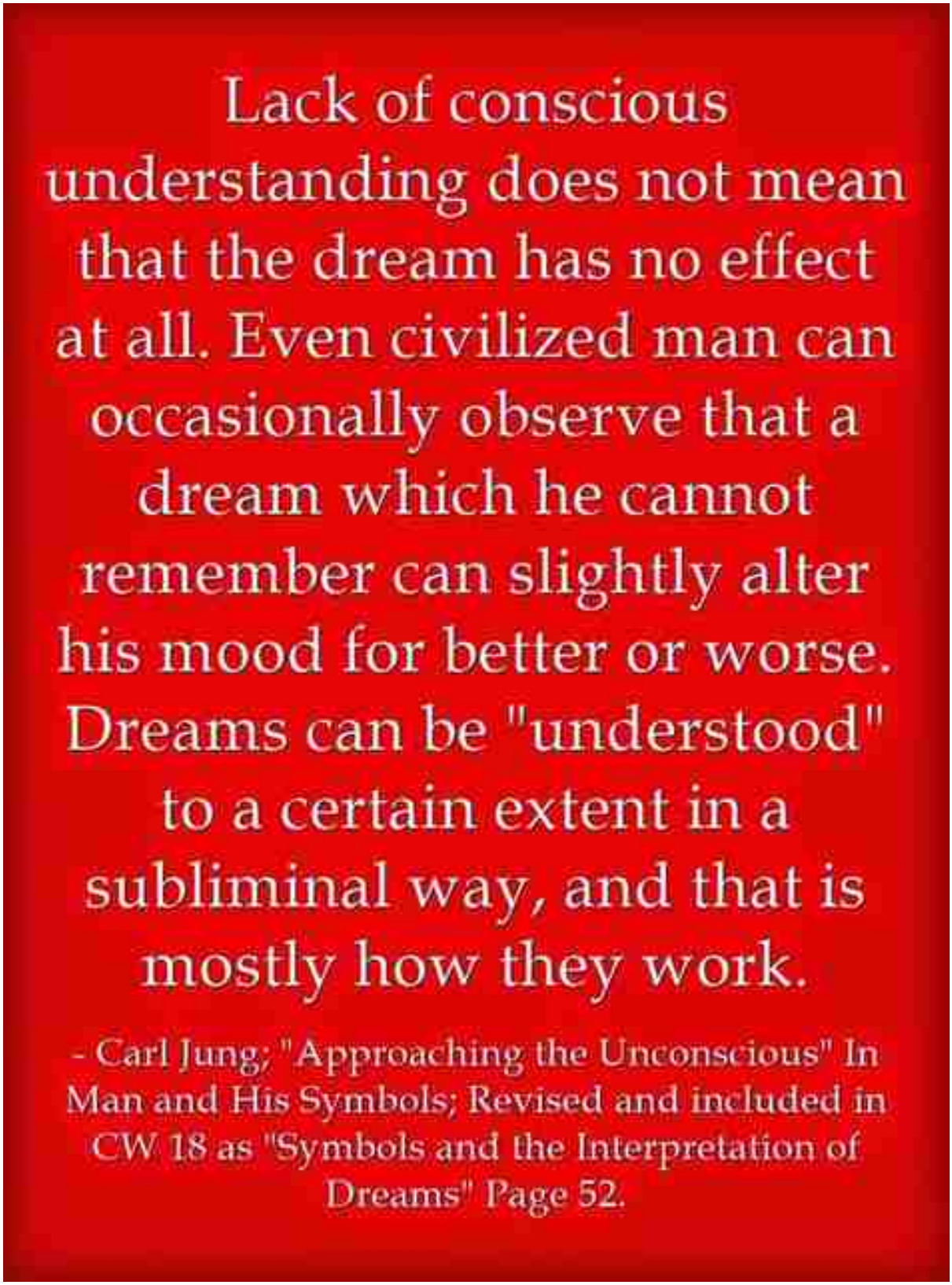
What we call civilized consciousness has steadily separated itself from the basic instincts. But these instincts have not disappeared. They have merely lost their contact with our consciousness and are thus forced to assert themselves in an indirect fashion. This may be . . . physical symptoms . . . neurosis . . . various incidents . . . moods . . . unexpected forgetfulness . . . or mistakes of speech. Carl Jung; Man and His Symbols; Page 72



No judgment can be considered to be final in which its reversibility has not been taken into account. Carl Jung; Man and His Symbols.

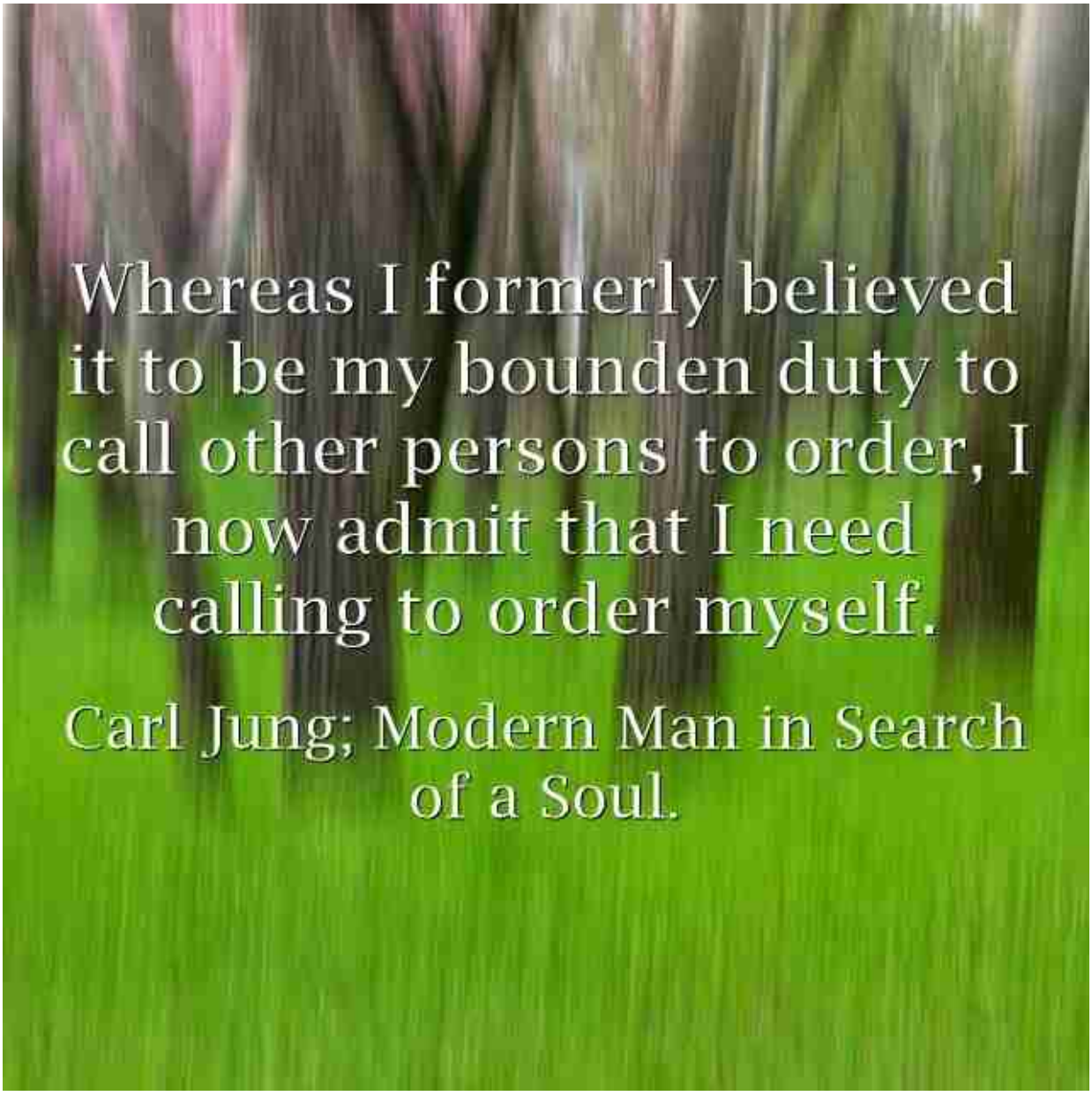


Knowledge rests not upon truth alone, but upon error also. Carl Jung; Modern Man in Search of a Soul



Lack of conscious understanding does not mean that the dream has no effect at all. Even civilized man can occasionally observe that a dream which he cannot remember can slightly alter his mood for better or worse. Dreams can be ”understood” to a certain extent in a subliminal way, and that is mostly how they work. Carl Jung; ”Approaching the Unconscious” In Man and His Symbols; Revised and included in CW 18 as ”Symbols and the Interpretation of

Dreams” Page 52.



Whereas I formerly believed it to be my bounden duty to call other persons to order, I now admit that I need calling to order myself. Carl Jung; Modern Man in Search of a Soul.

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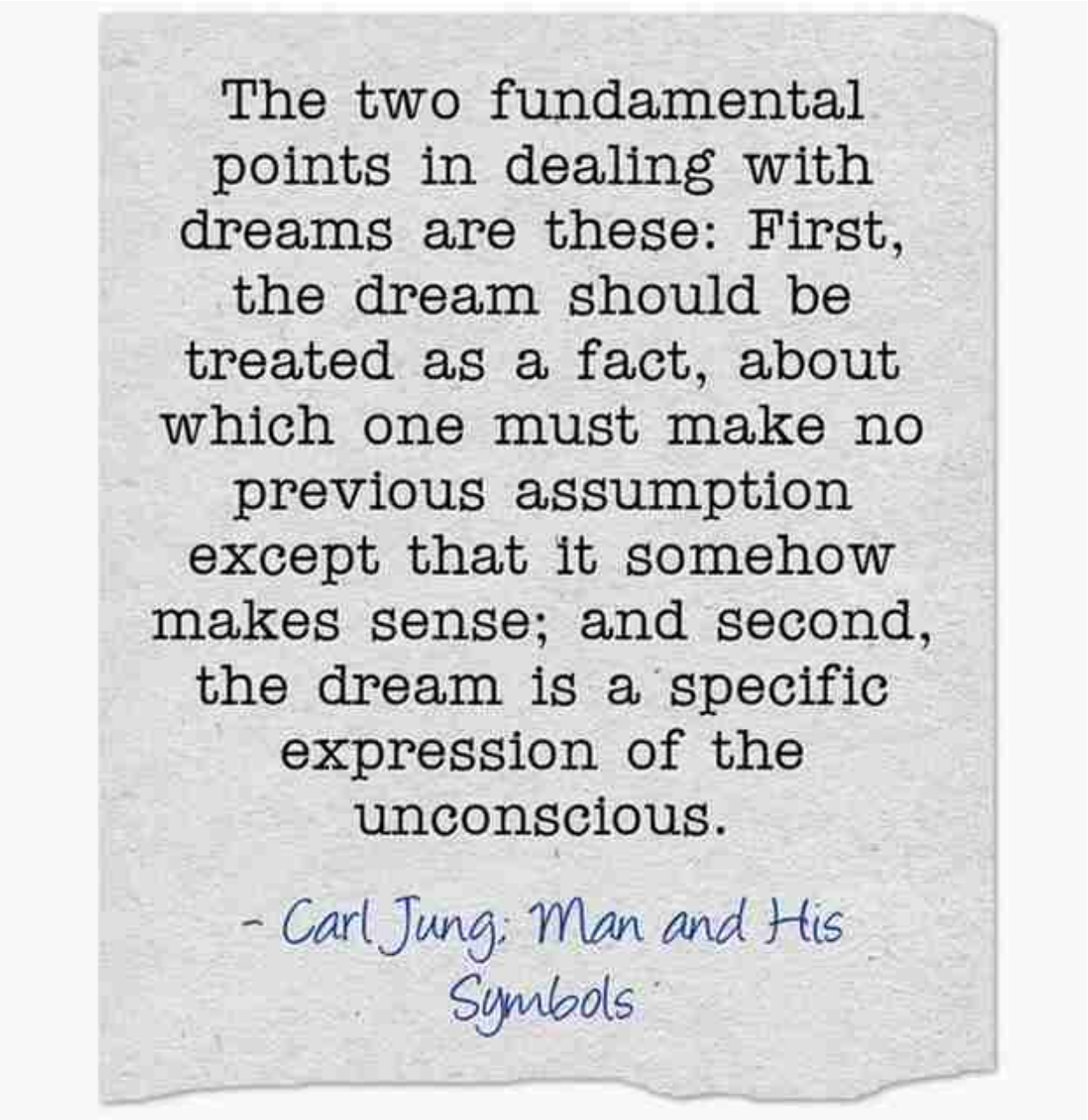
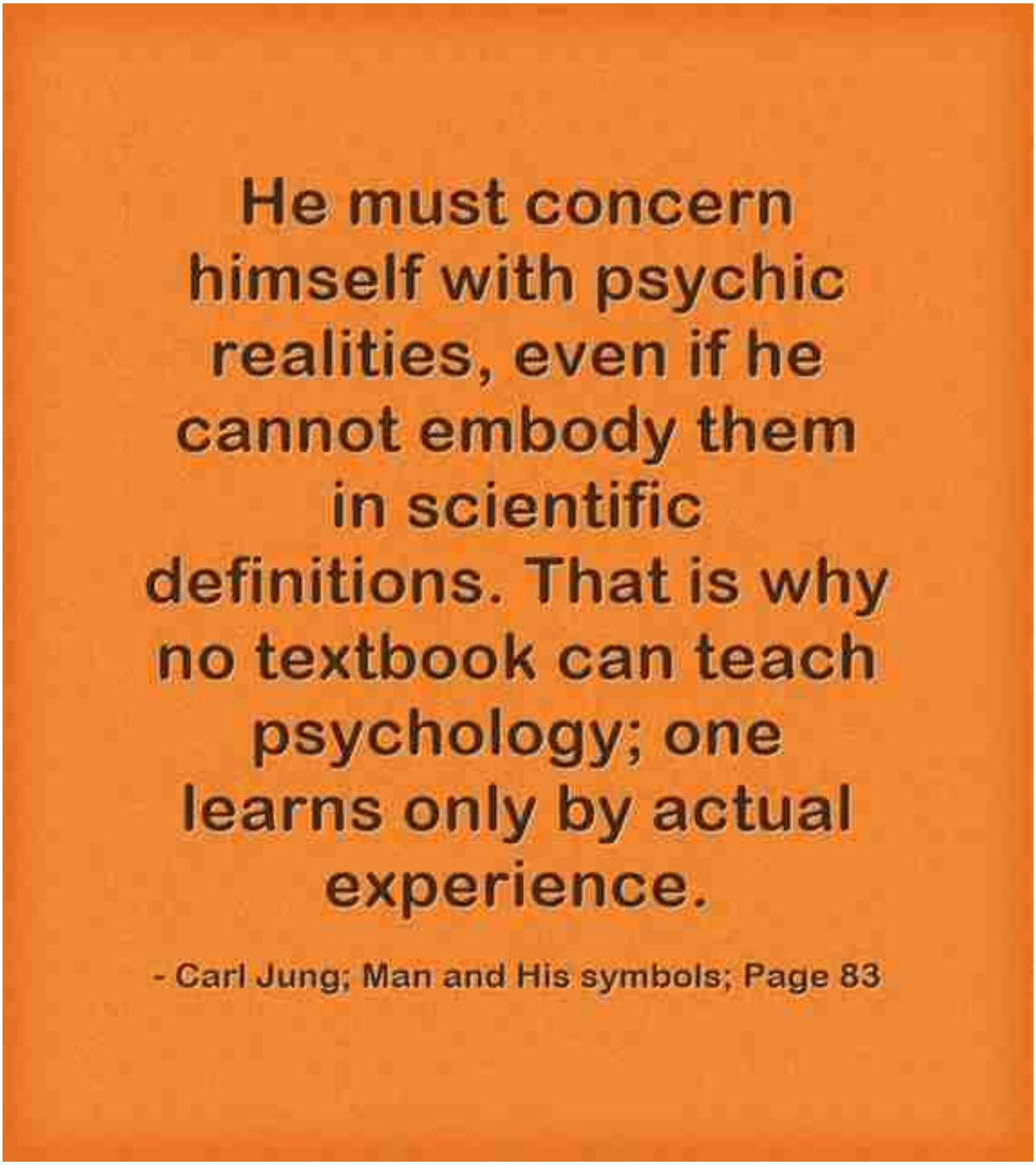
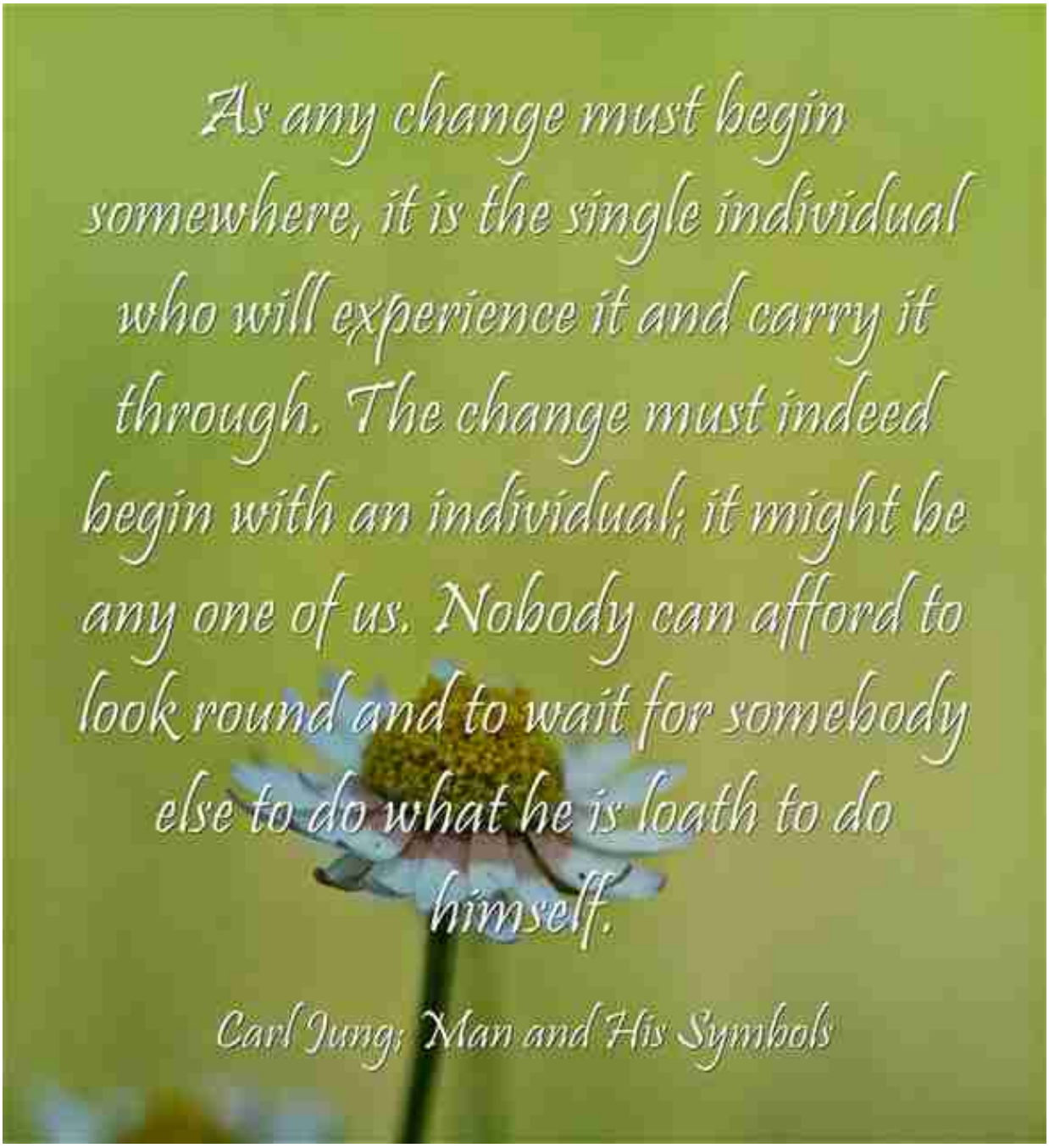


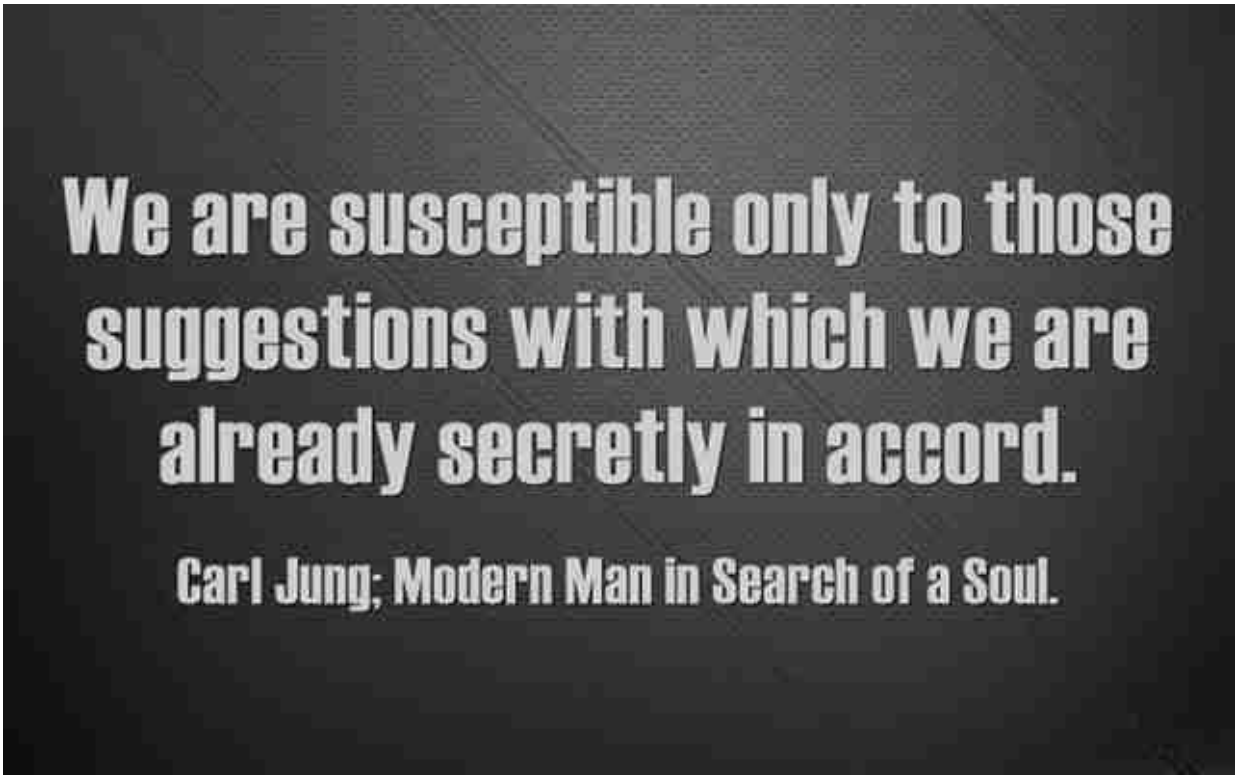
The two fundamental points in dealing with dreams are these: First, the dream should be treated as a fact, about which one must make no previous assumption except that it somehow makes sense; and second, the dream is a specific expression of the unconscious. Carl Jung; Man and His Symbols



He must concern himself with psychic realities, even if he cannot embody them in scientific definitions. That is why no textbook can teach psychology; one learns only by actual experience. Carl Jung; Man and His symbols; Page 83.



As any change must begin somewhere, it is the single individual who will experience it and carry it through. The change must indeed begin with an individual; it might be any one of us. Nobody can afford to look round and to wait for somebody else to do what he is loath to do himself. Carl Jung; Man and His Symbols.



We are susceptible only to those suggestions with which we are already secretly in accord. Carl Jung; Modern Man in Search of a Soul.

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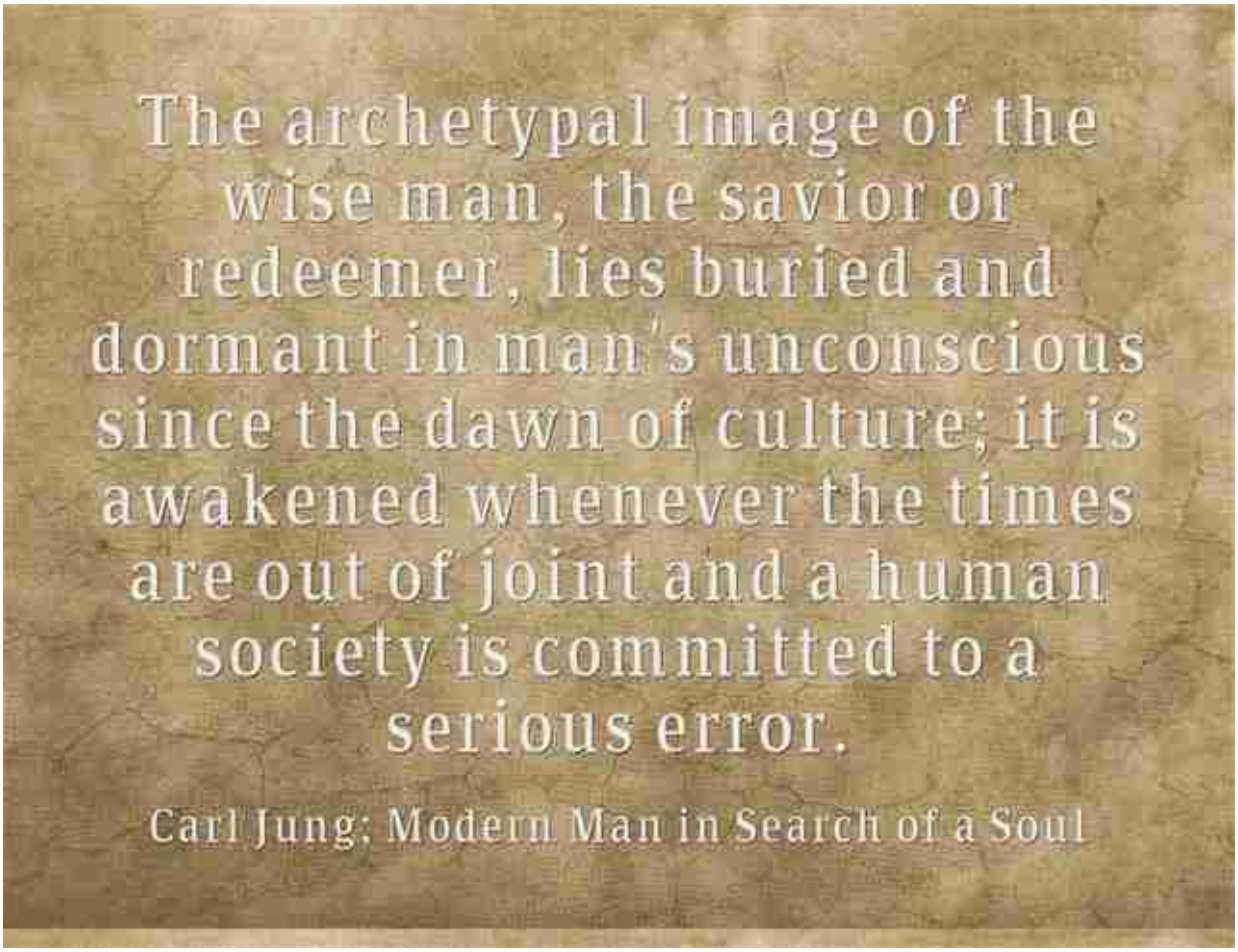
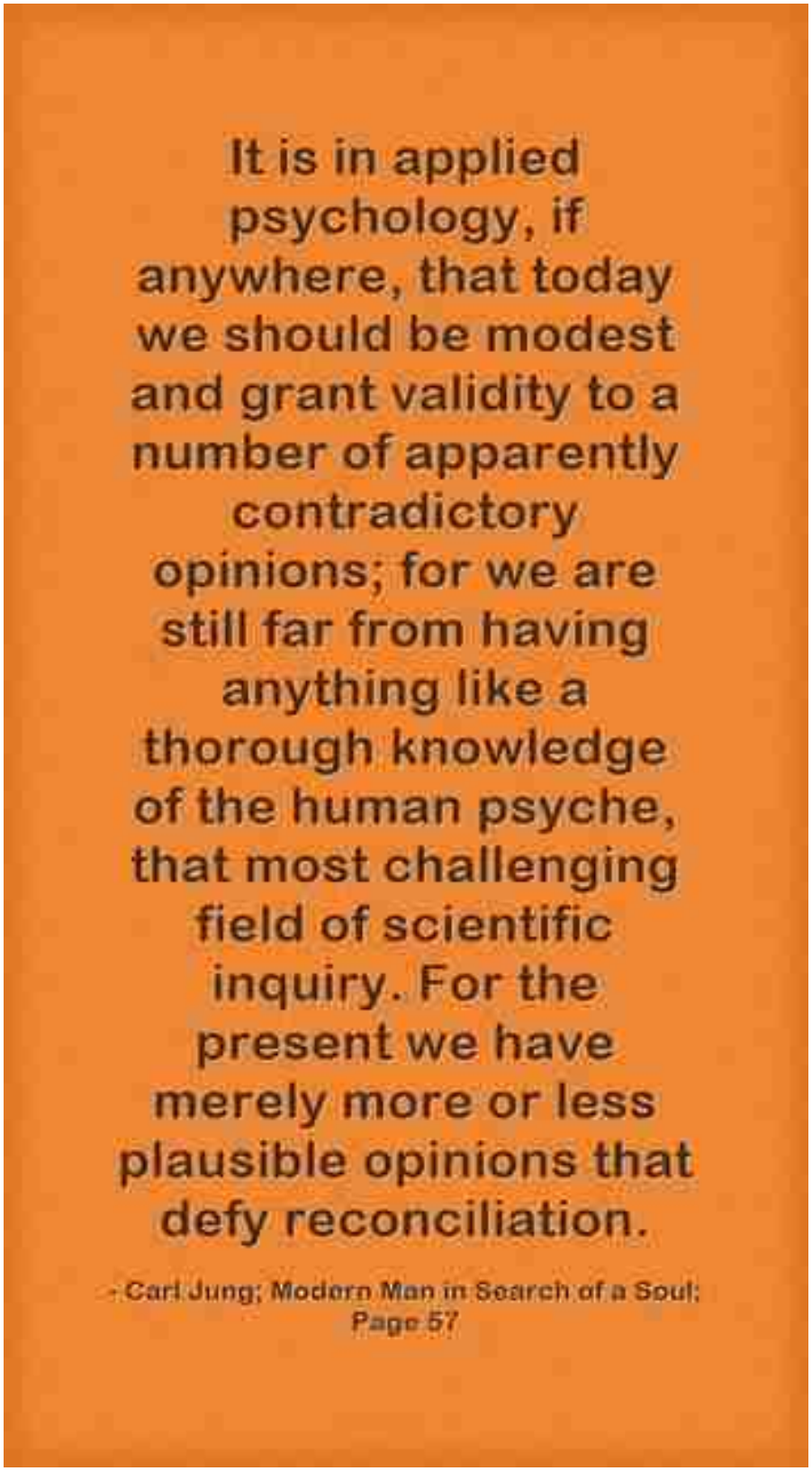
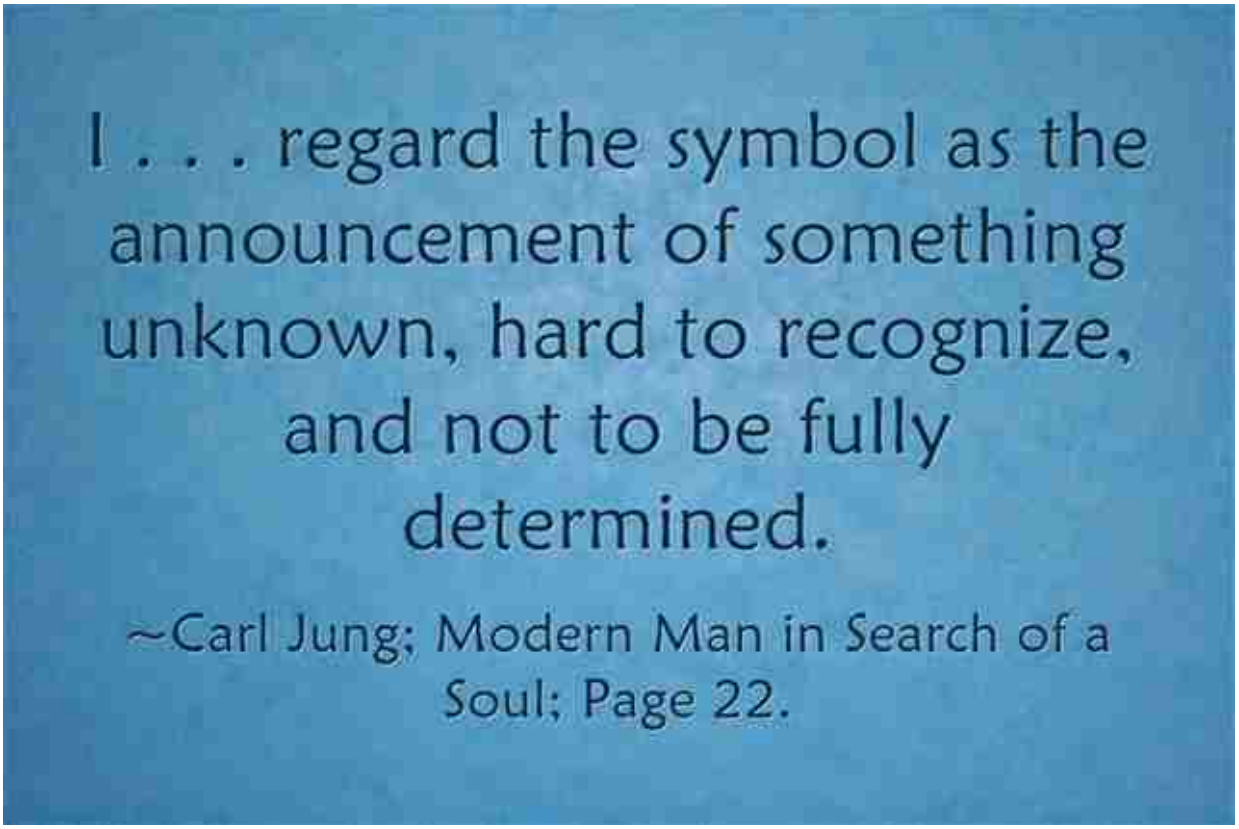


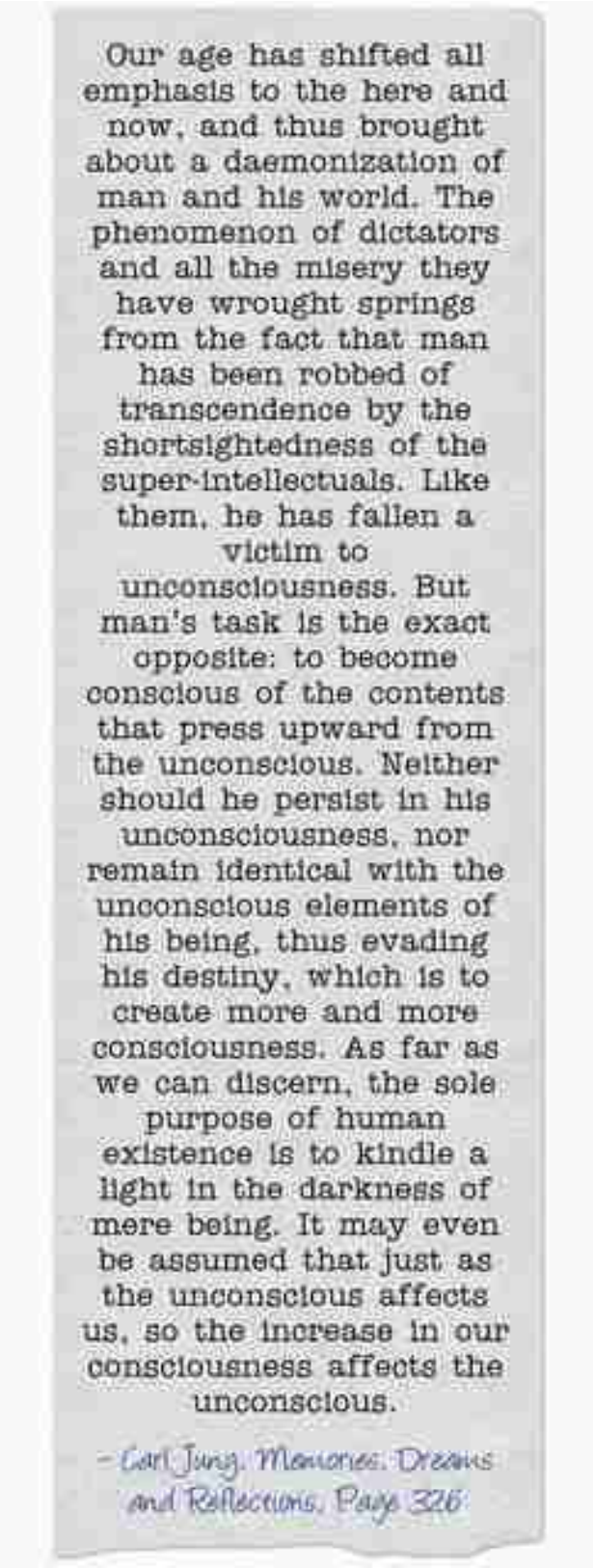
The archetypal image of the wise man, the savior or redeemer, lies buried and dormant in man's unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error. Carl Jung; Modern Man in Search of a Soul.



It is in applied psychology, if anywhere, that today we should be modest and grant validity to a number of apparently contradictory opinions; for we are still far from having anything like a thorough knowledge of the human psyche, that most challenging field of scientific enquiry. For the present we have merely more or less plausible opinions that defy reconciliation. Carl Jung; Modern Man in Search of a Soul; Page 57.

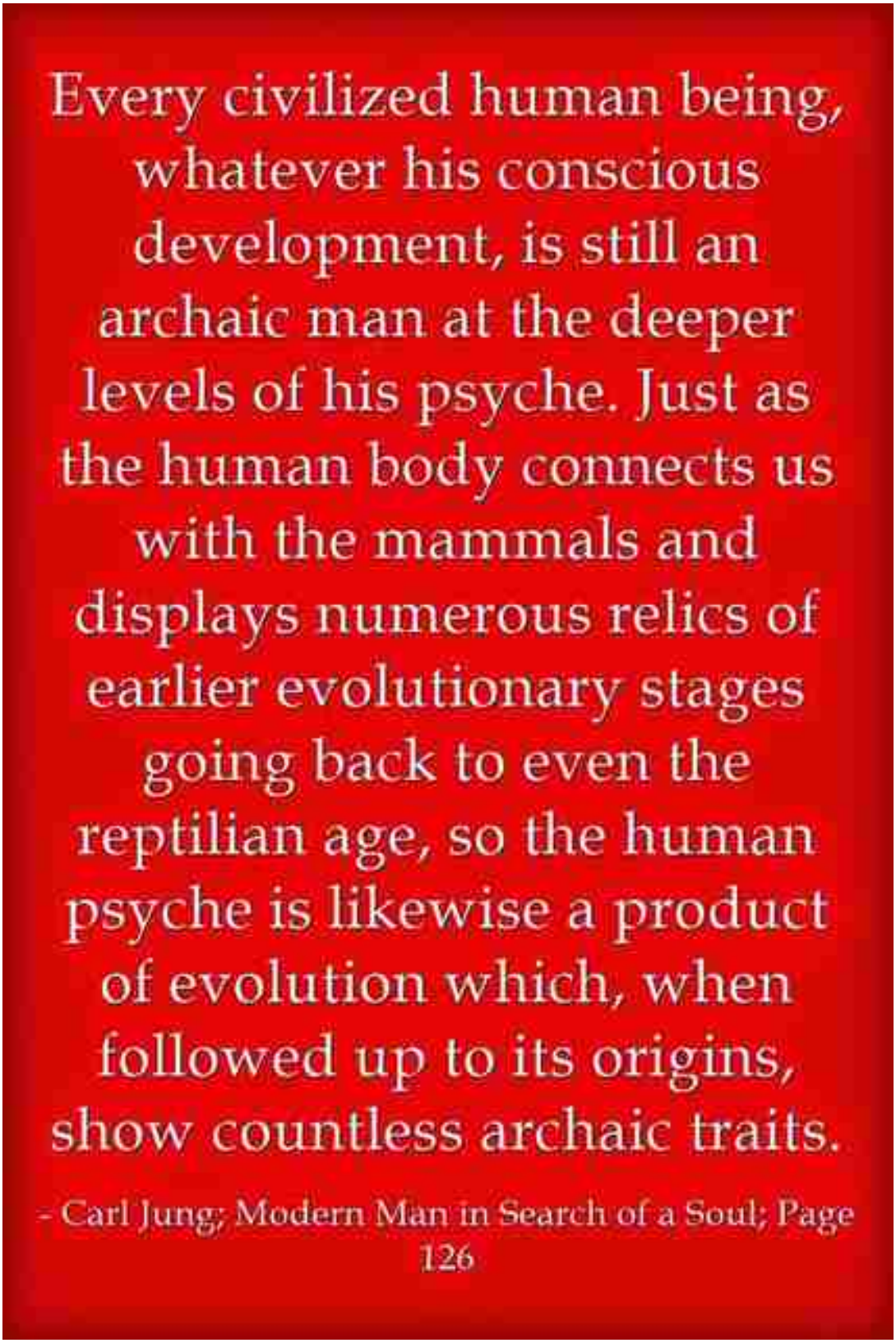


I . . . regard the symbol as the announcement of something unknown, hard to recognize, and not to be fully determined. Carl Jung; Modern Man in Search of a Soul; Page 22.

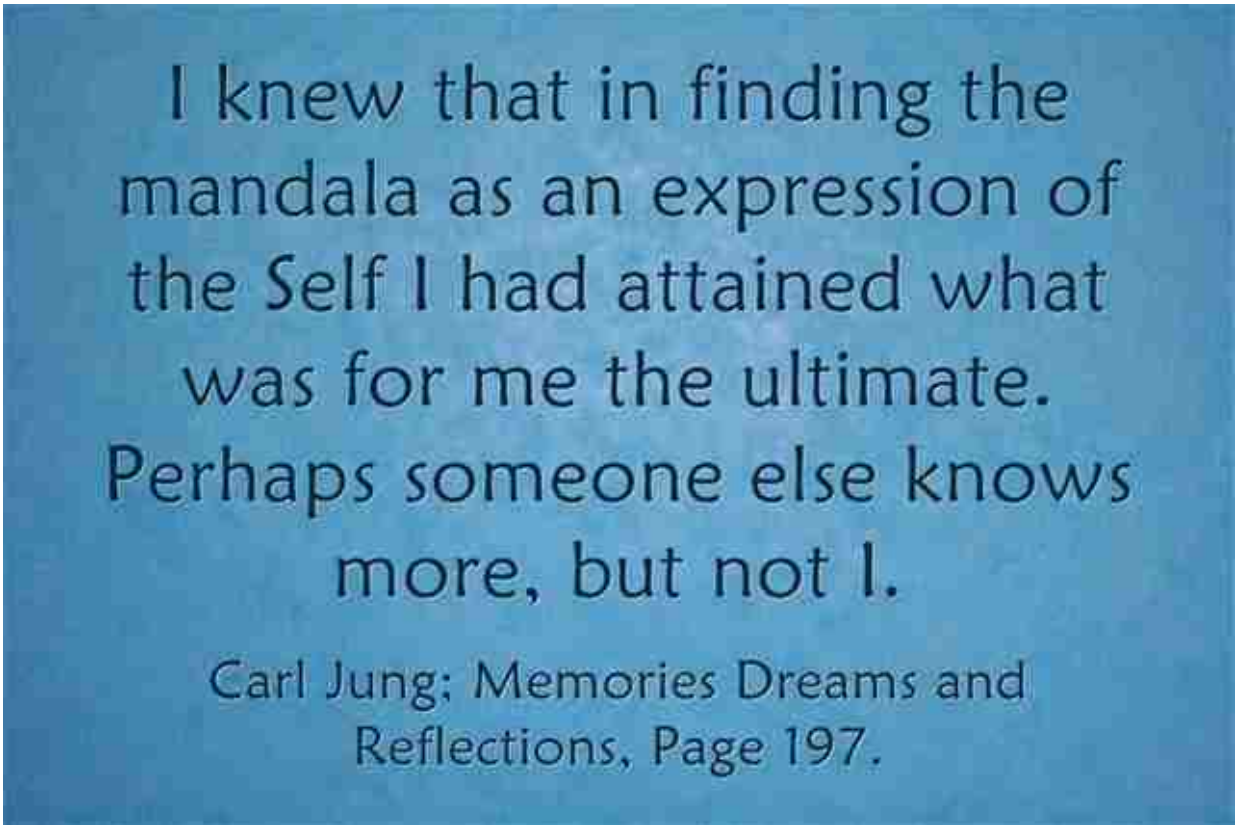


Our age has shifted all emphasis to the here and now, and thus brought about a daemonization of man and his world. The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals. Like them, he has fallen a victim to unconsciousness. But man's task is the exact opposite: to become conscious of the contents that press upward

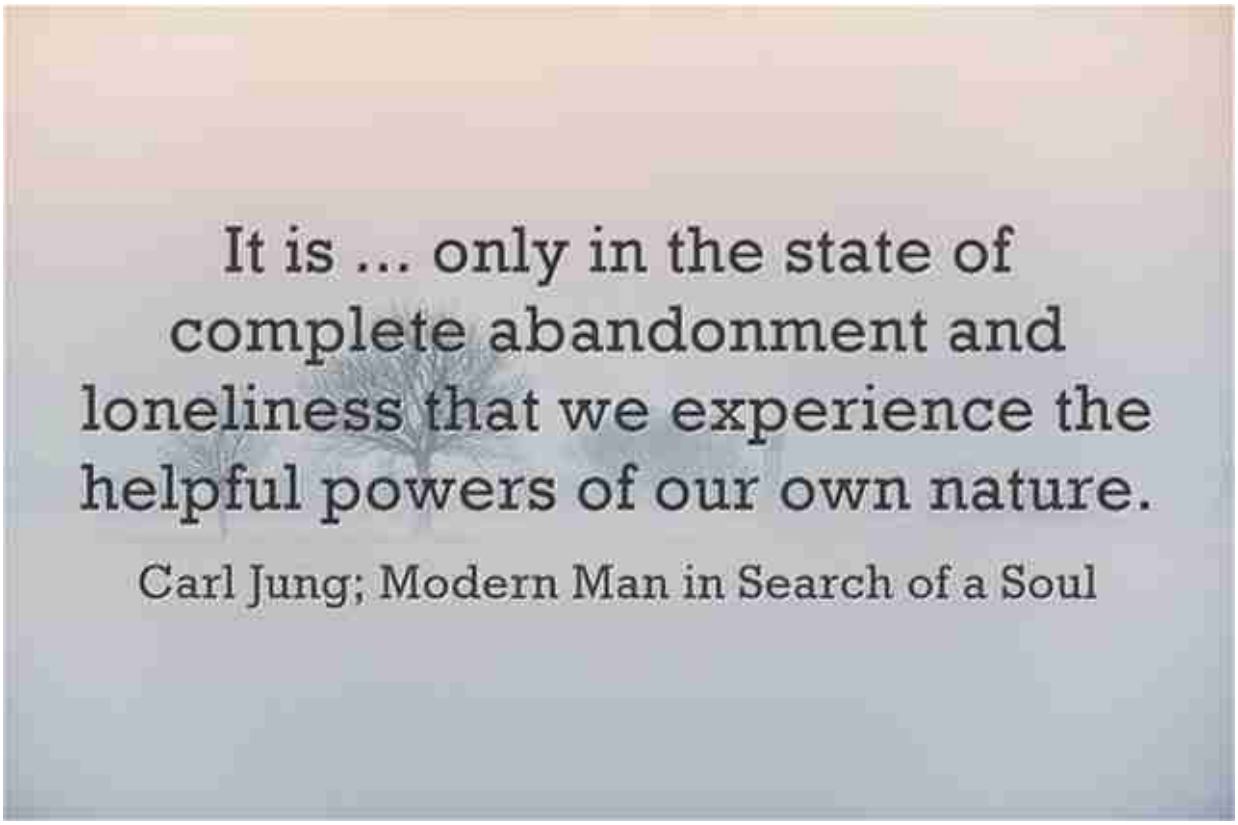
from the unconscious. Neither should he persist in his unconsciousness, nor remain identical with the unconscious elements of his being, thus evading his destiny, which is to create more and more consciousness. As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 326.



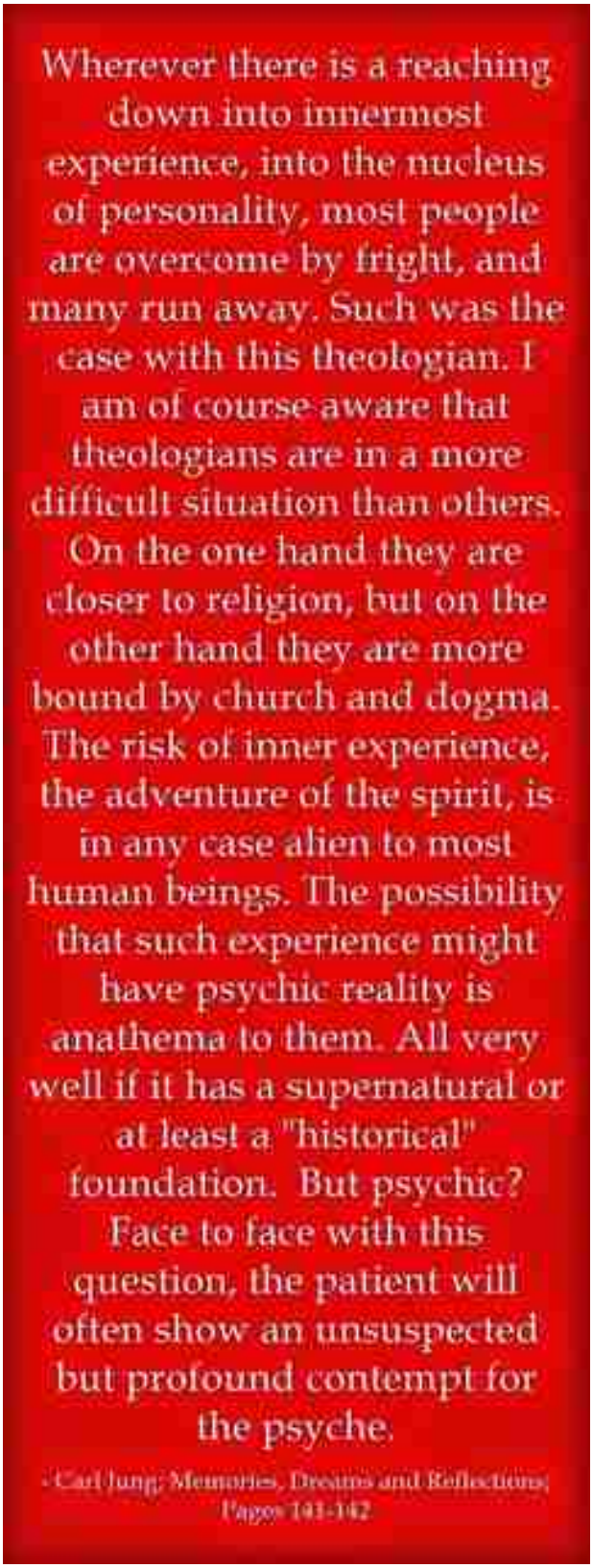
Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits. Carl Jung; Modern Man in Search of a Soul; Page 126.



I knew that in finding the mandala as an expression of the Self I had attained what was for me the ultimate. Perhaps someone else knows more, but not I. Carl Jung; Memories Dreams and Reflections, Carl Jung; Memories Dreams and Reflections, Page 197.

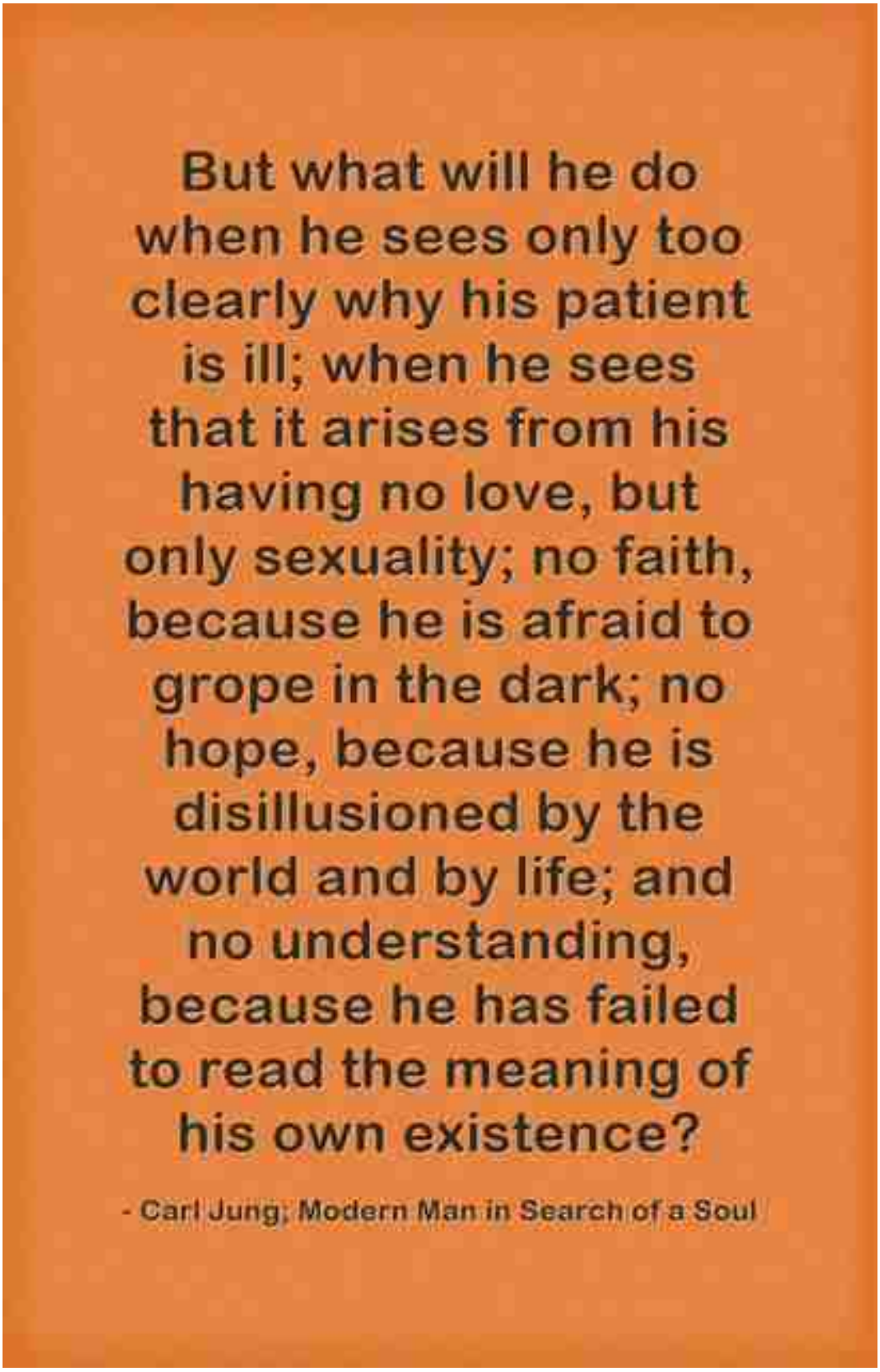


It is … only in the state of complete abandonment and loneliness that we experience the helpful powers of our own natures. Carl Jung; Modern Man in Search of a Soul

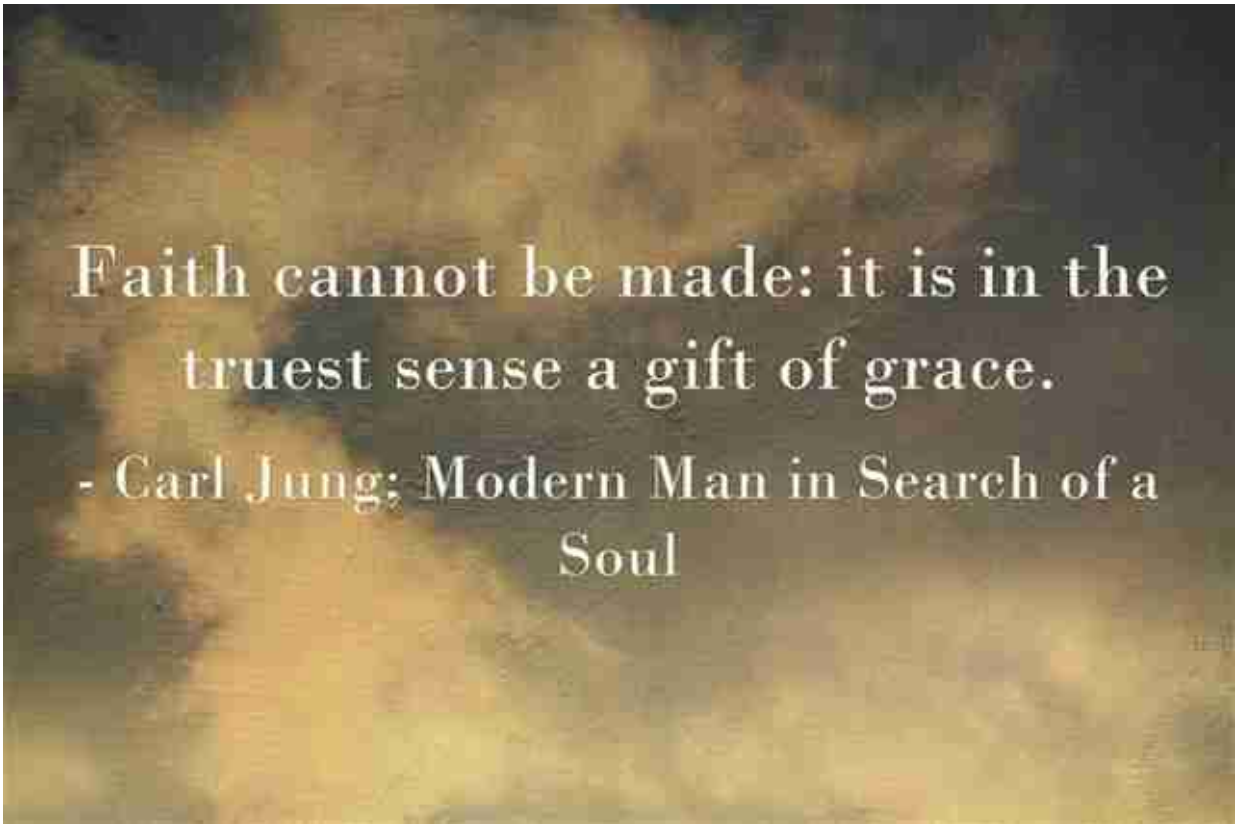


Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is

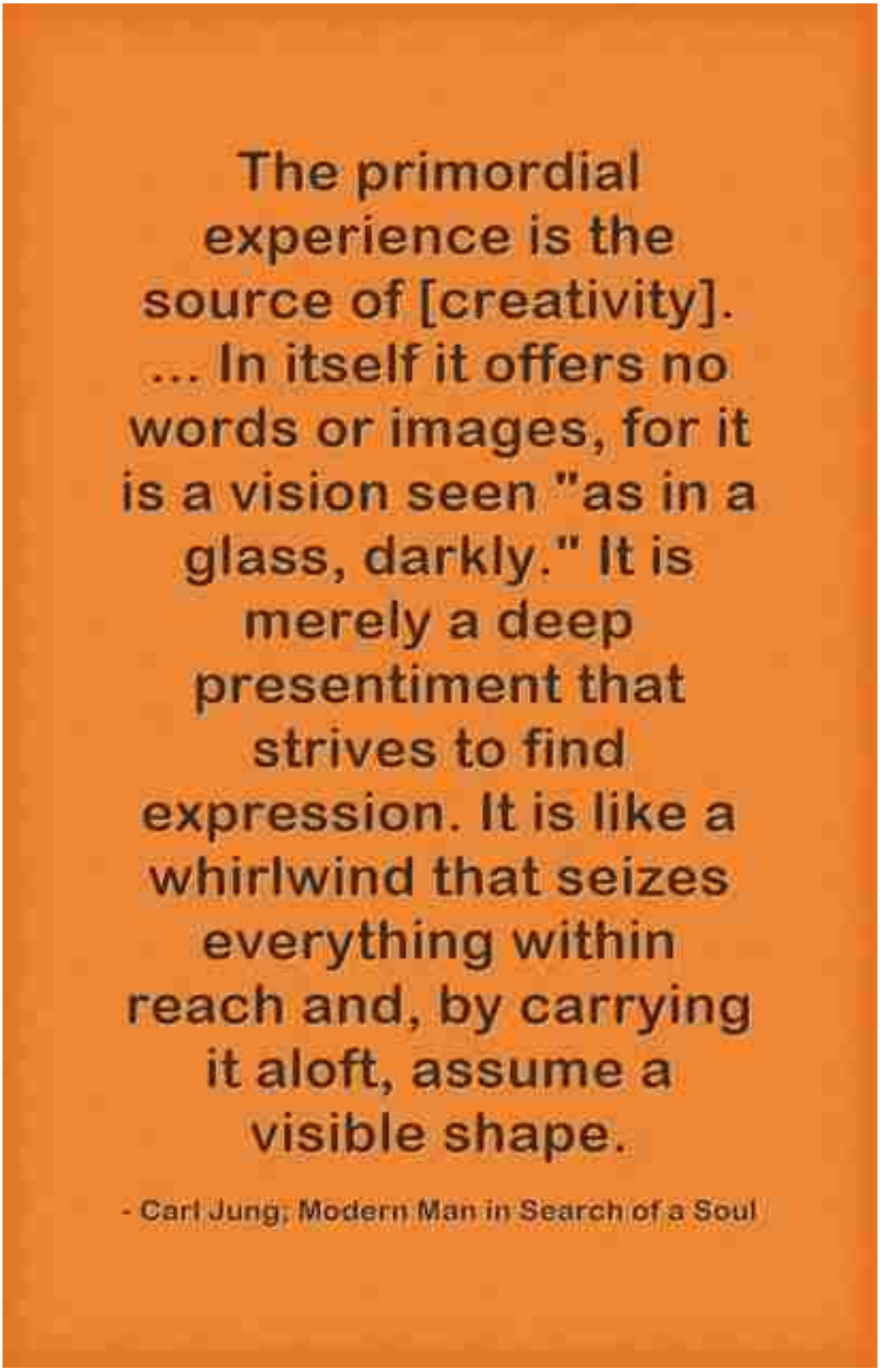
in any case alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a ”historical” foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; Memories, Dreams and Reflections; Pages 141-142.



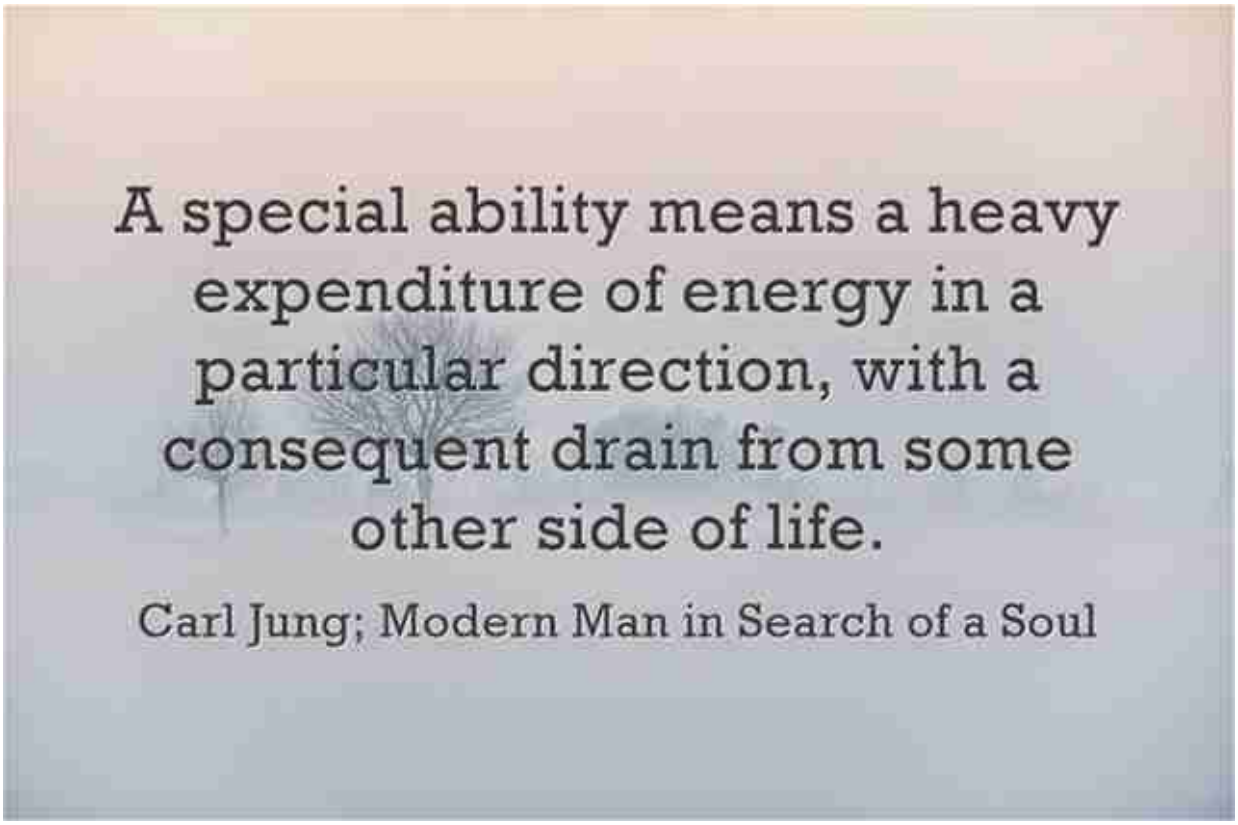
But what will he do when he sees only too clearly why his patient is ill; when he sees that it arises from his having no love, but only sexuality; no faith, because he is afraid to grope in the dark; no hope, because he is disillusioned by the world and by life; and no understanding, because he has failed to read the meaning of his own existence? Carl Jung; Modern Man in Search of a Soul.



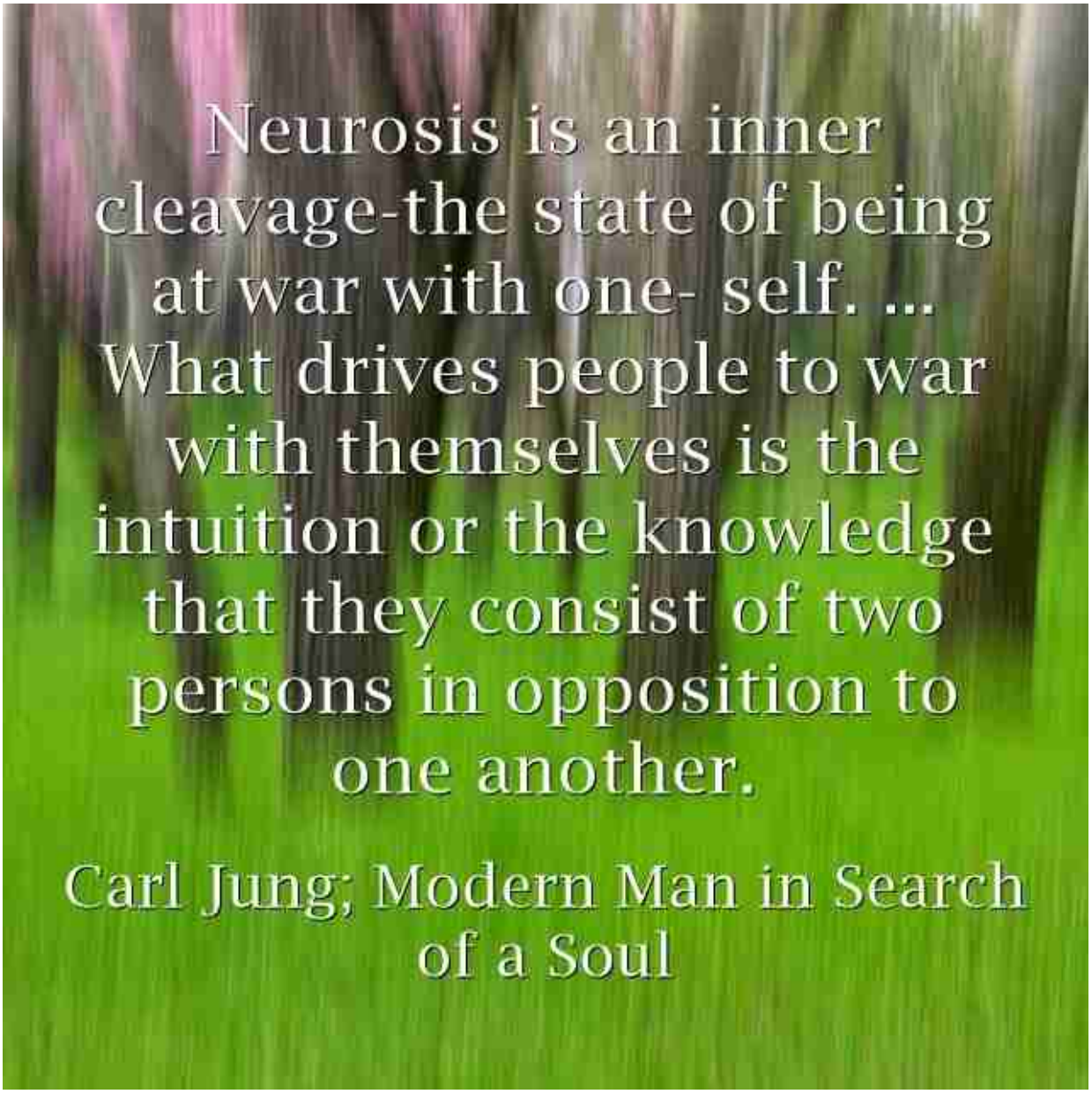
Faith cannot be made: it is in the truest sense a gift of grace. Carl Jung; Modern Man in Search of a Soul



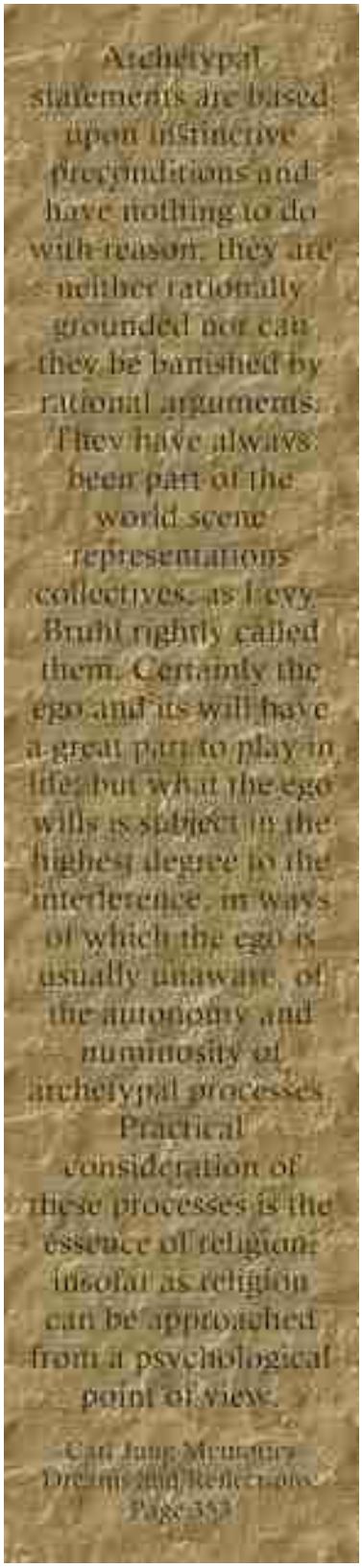
The primordial experience is the source of [creativity]. … In itself it offers no words or images, for it is a vision seen ”as in a glass, darkly.” It is merely a deep presentiment that strives to find expression. It is like a whirlwind that seizes everything within reach and, by carrying it aloft, assume a visible shape. Carl Jung; Modern Man in Search of a Soul



A special ability means a heavy expenditure of energy in a particular direction, with a consequent drain from some other side of life. Carl Jung; Modern Man in Search of a Soul.

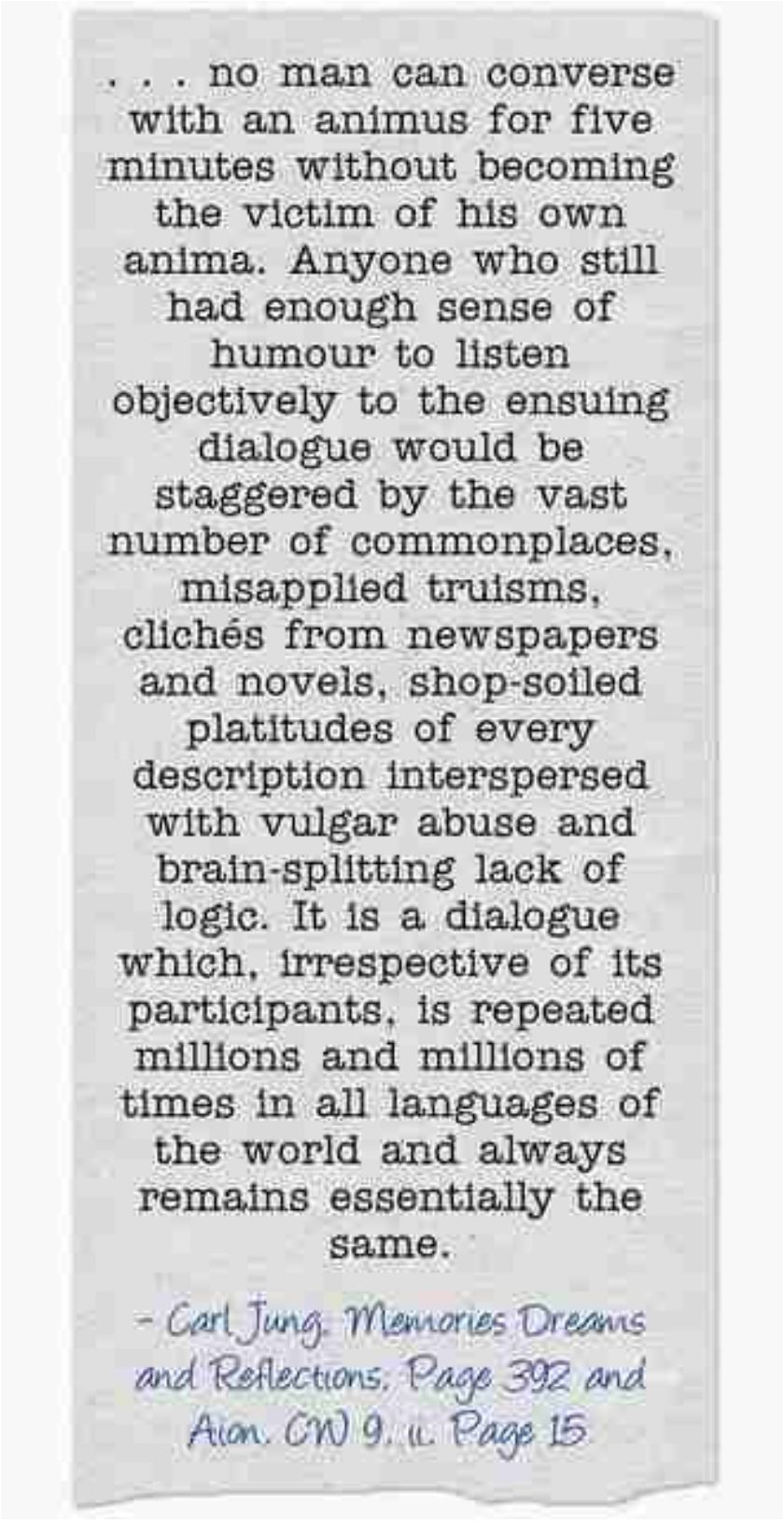


Neurosis is an inner cleavage-the state of being at war with one- self. … What drives people to war with themselves is the intuition or the knowledge that they consist of two persons in opposition to one another. Carl Jung; Modern Man in Search of a Soul



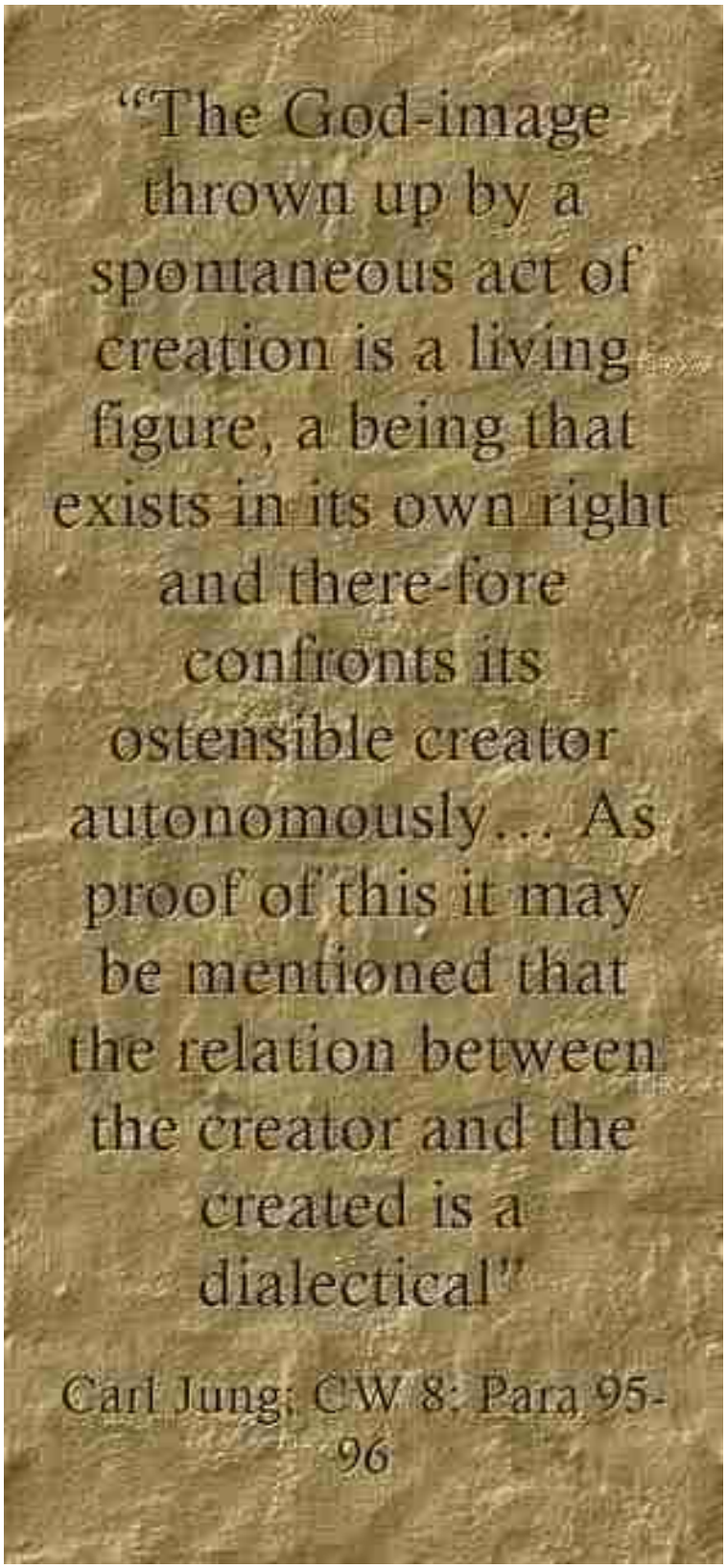
Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play

in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view. Carl Jung Memories Dreams and Reflections; Page 353



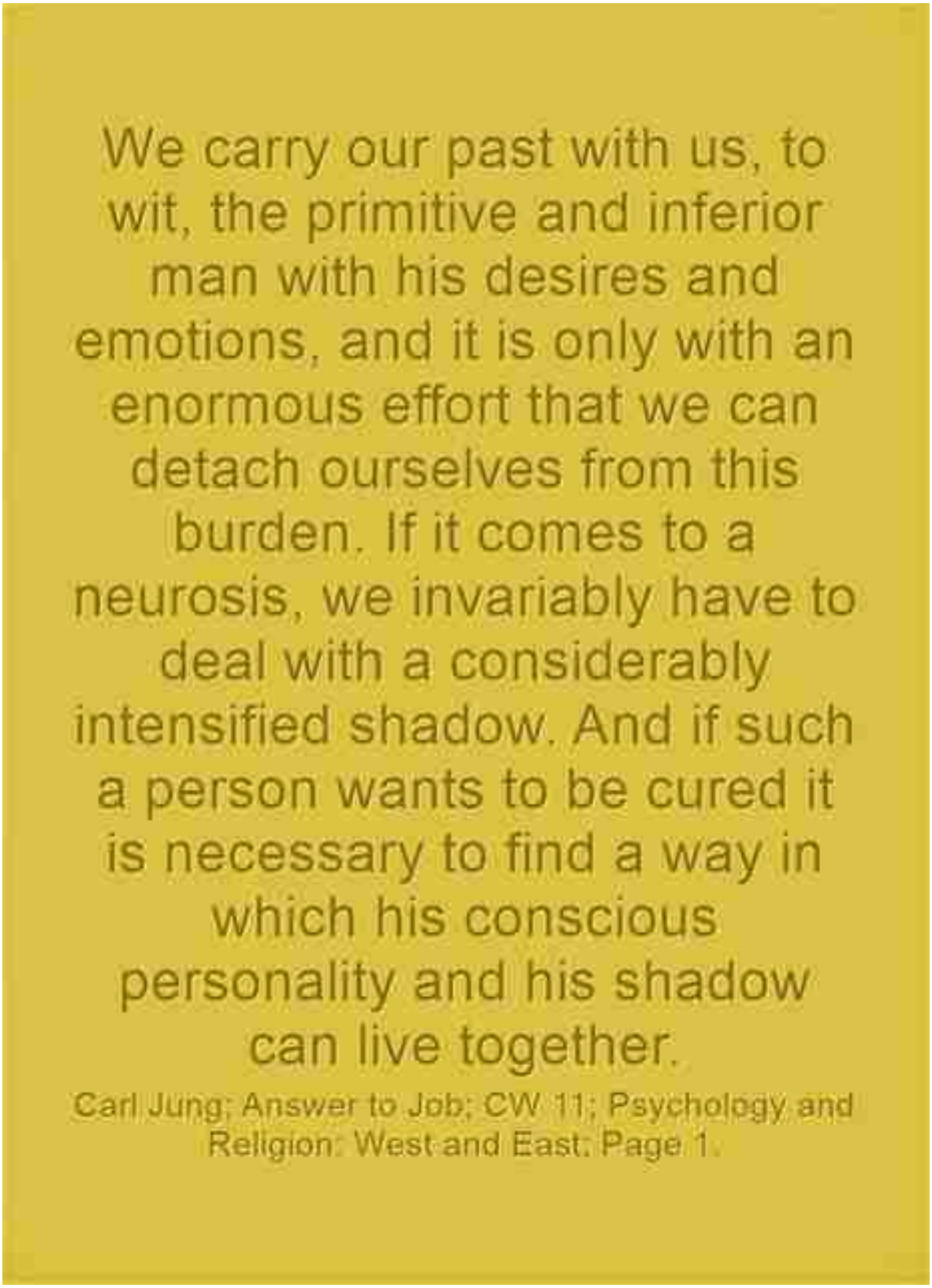
. . . no man can converse with an animus for five minutes without becoming the victim of his own anima. Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its

participants, is repeated millions and millions of times in all languages of the world and always remains essentially the same. Carl Jung; Memories Dreams and Reflections; Page 392 and Aion, CW 9, ii, Page 15



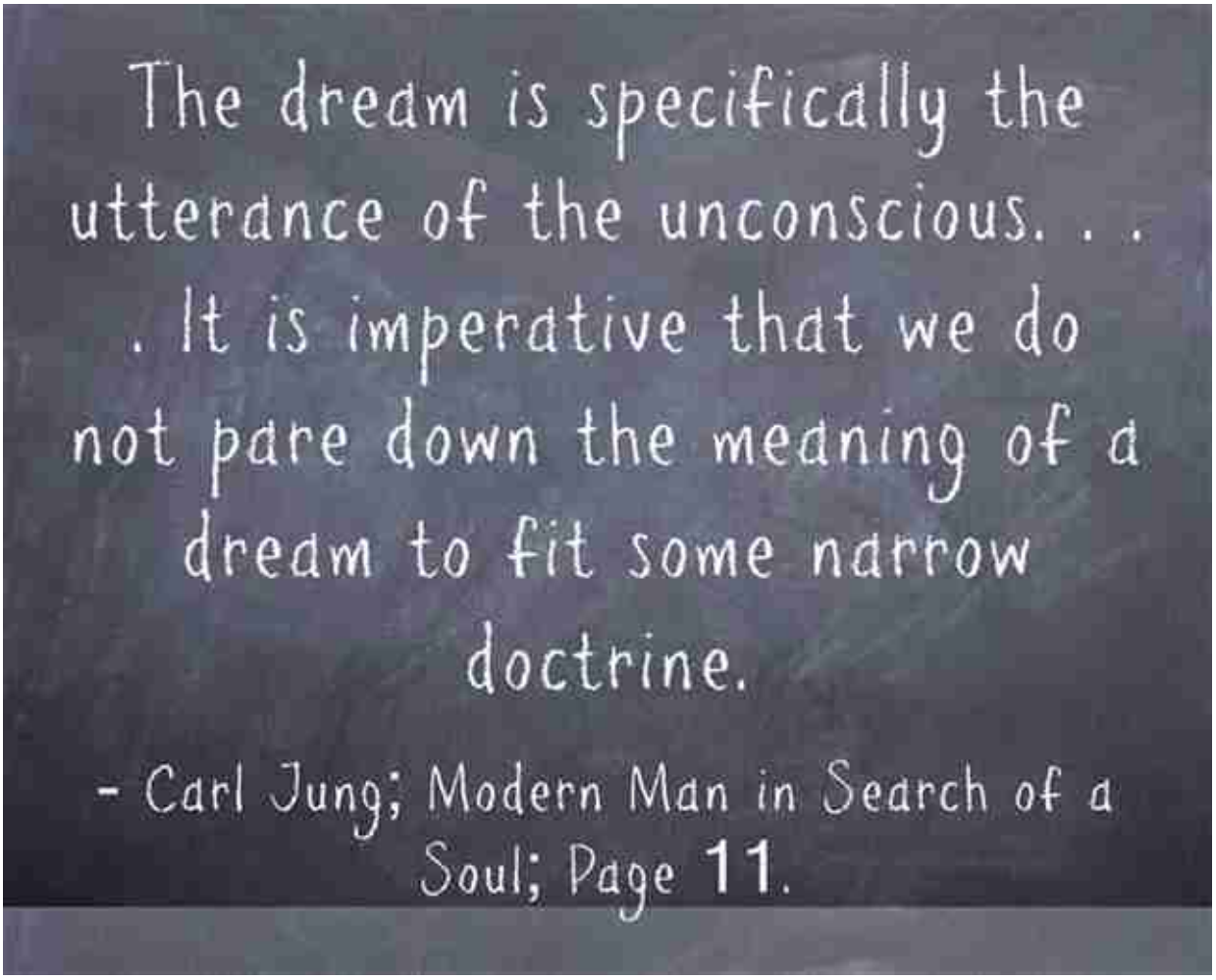
The God-image thrown up by a spontaneous act of creation is a living figure, a being that exists in its own right and

there-fore confronts its ostensible creator autonomously... As proof of this it may be mentioned that the relation between the creator and the created is a dialectical. Carl Jung; CW 8, para. 95-96.

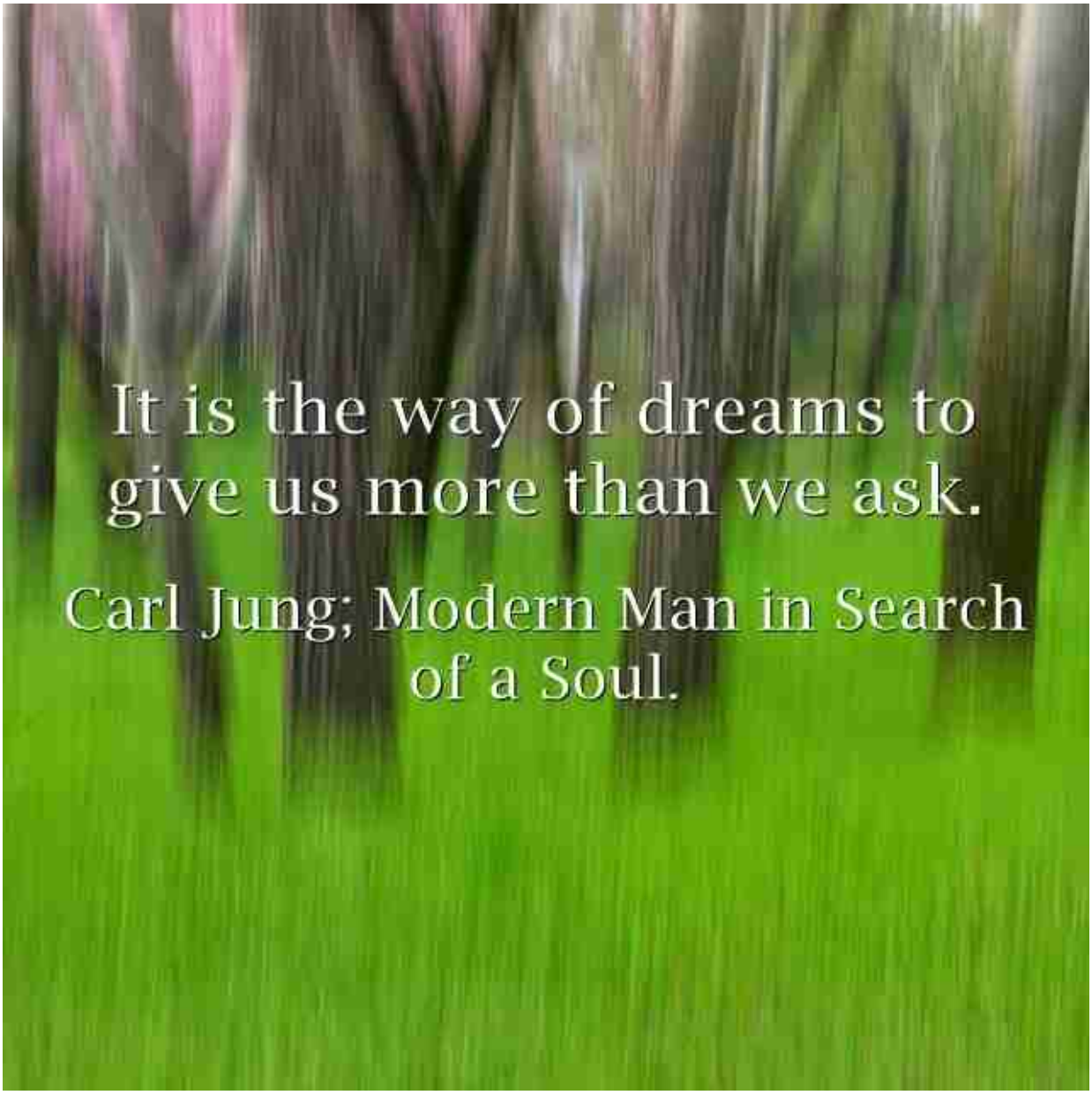


We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with

an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 1.



The dream is specifically the utterance of the unconscious. . . . It is imperative that we do not pare down the meaning of a dream to fit some narrow doctrine Carl Jung; Modern Man in Search of a Soul; Page 11.



It is the way of dreams to give us more than we ask Carl Jung; Modern Man in Search of a Soul; Page.

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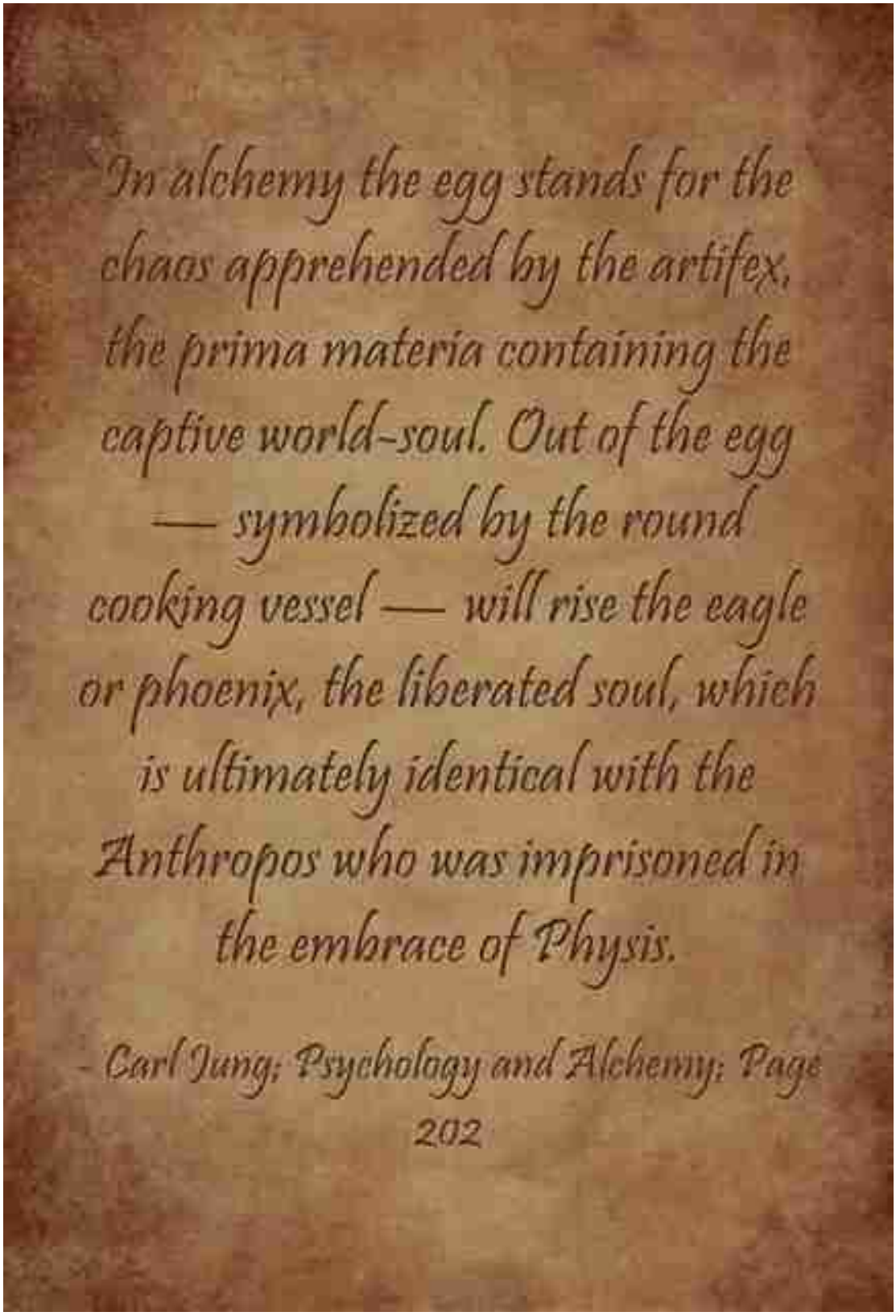
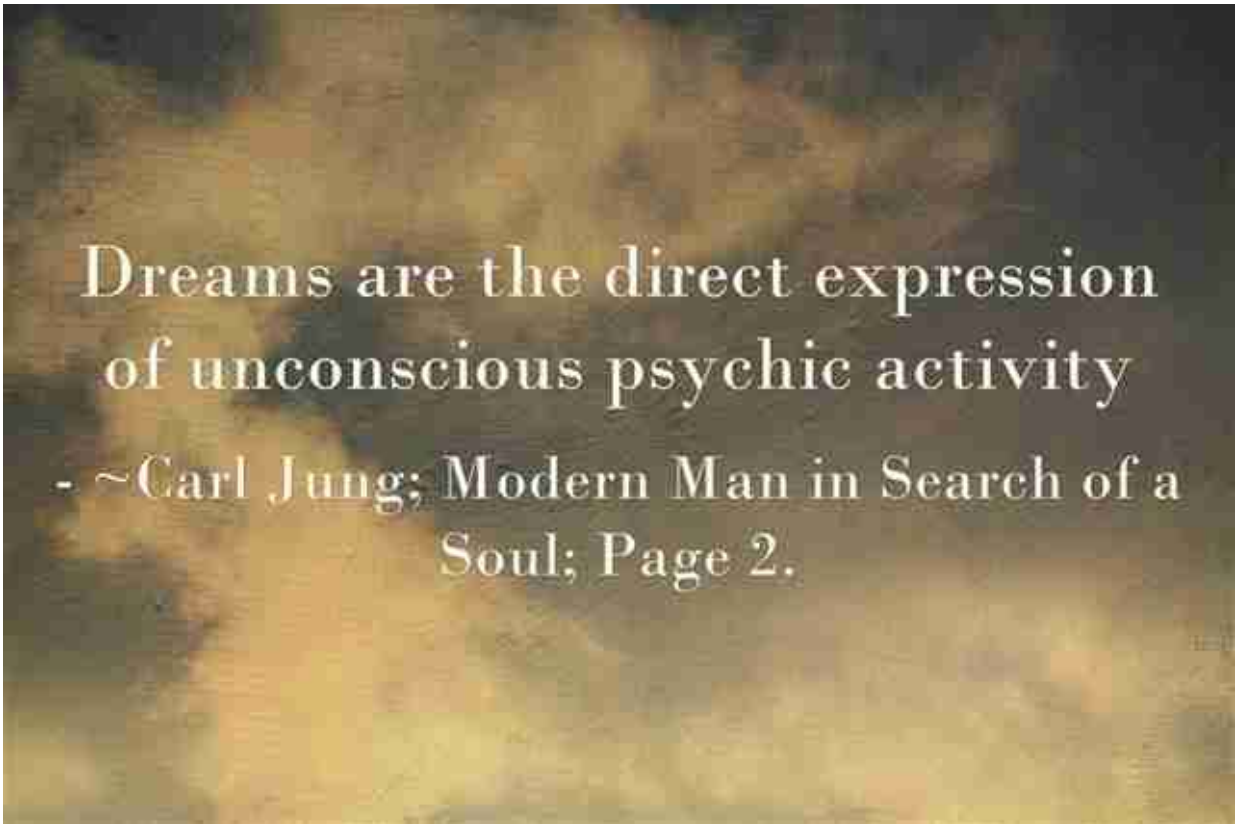
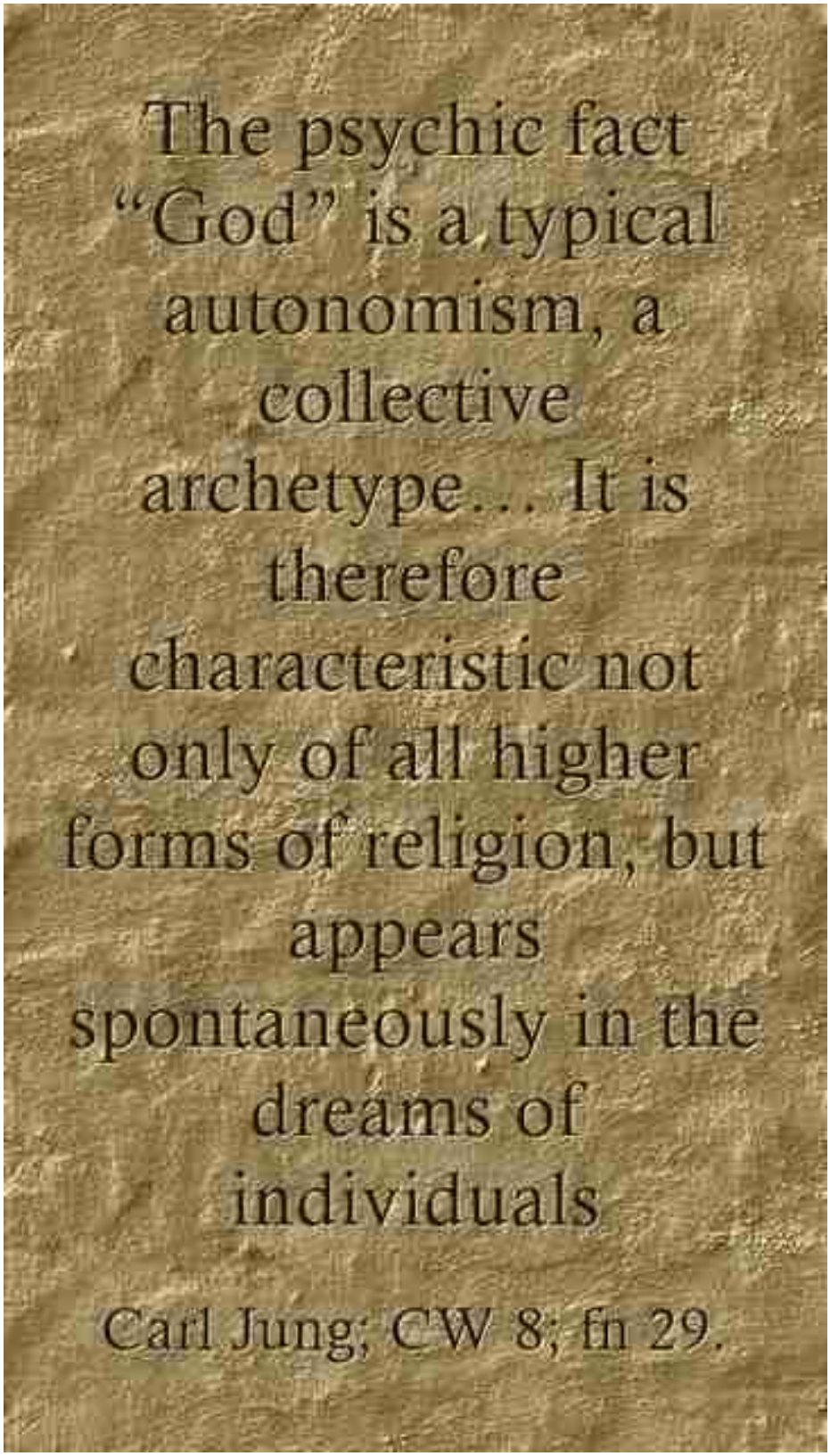


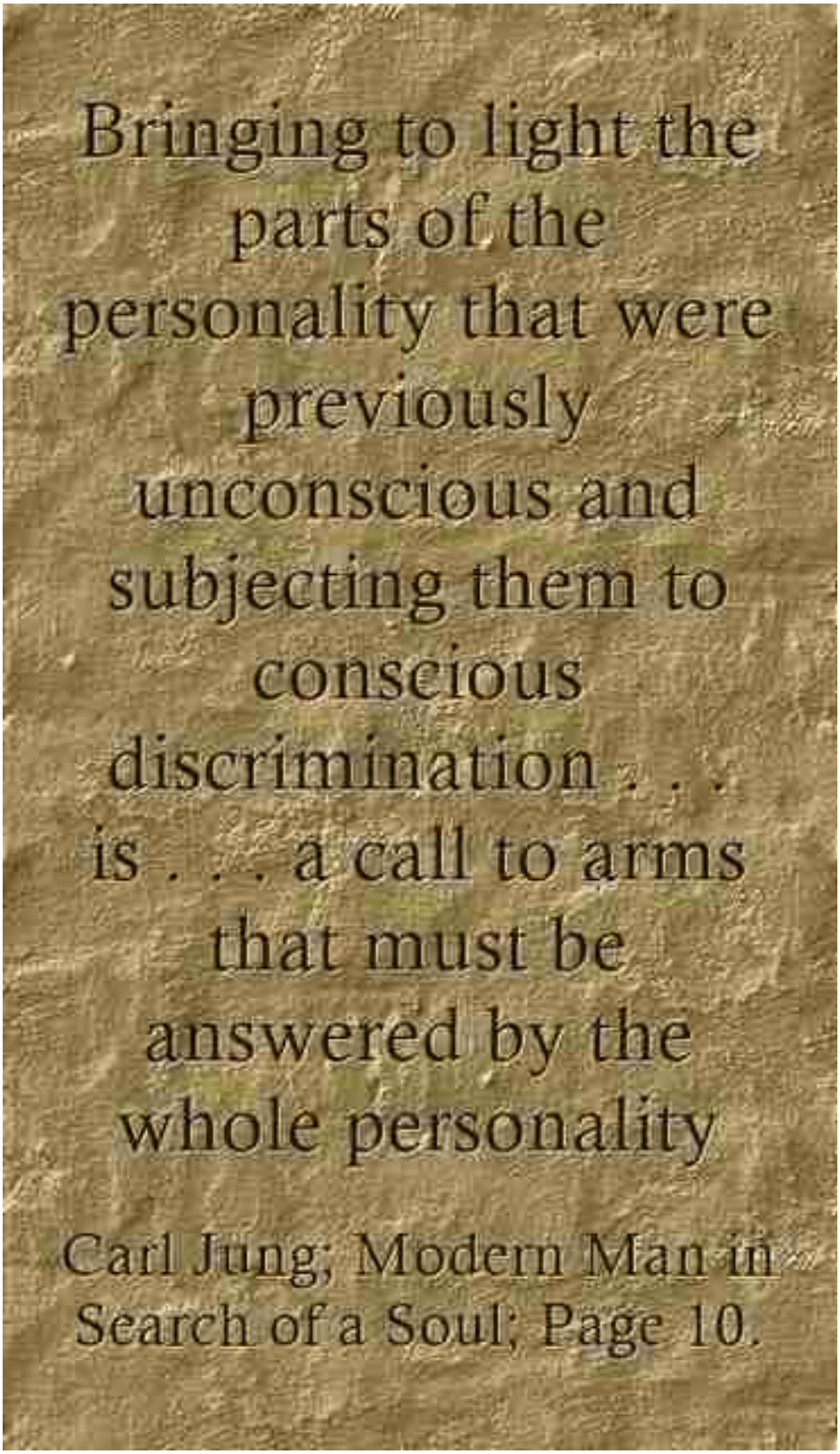
In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.



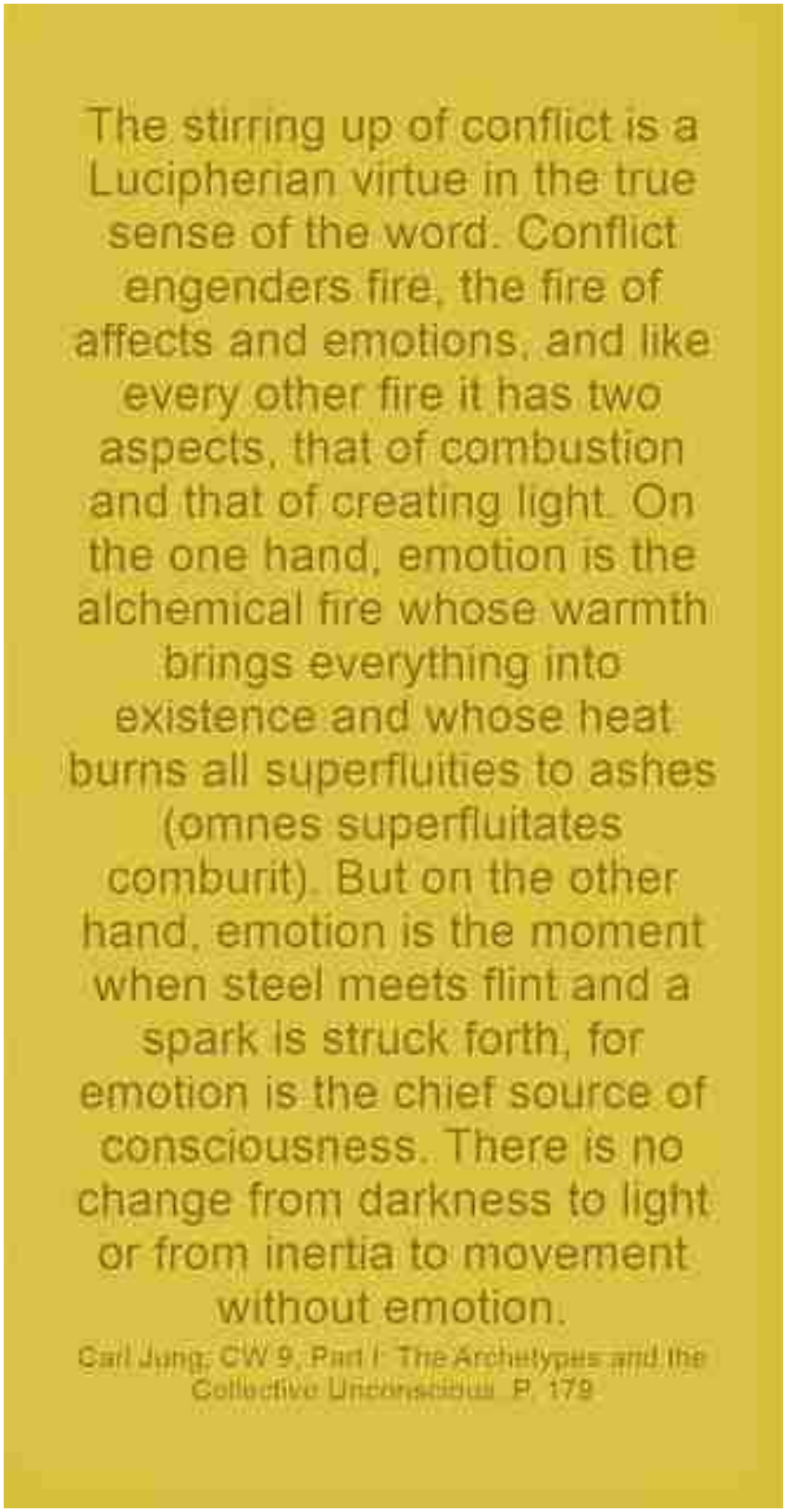
Dreams are the direct expression of unconscious psychic activity Carl Jung; Modern Man in Search of a Soul; Page 2.



The psychic fact "God" is a typical autonomism, a collective archetype...It is therefore characteristic not only of all higher forms of religion, but appears spontaneously in the dreams of individuals. Carl Jung; CW 8; fn 29.

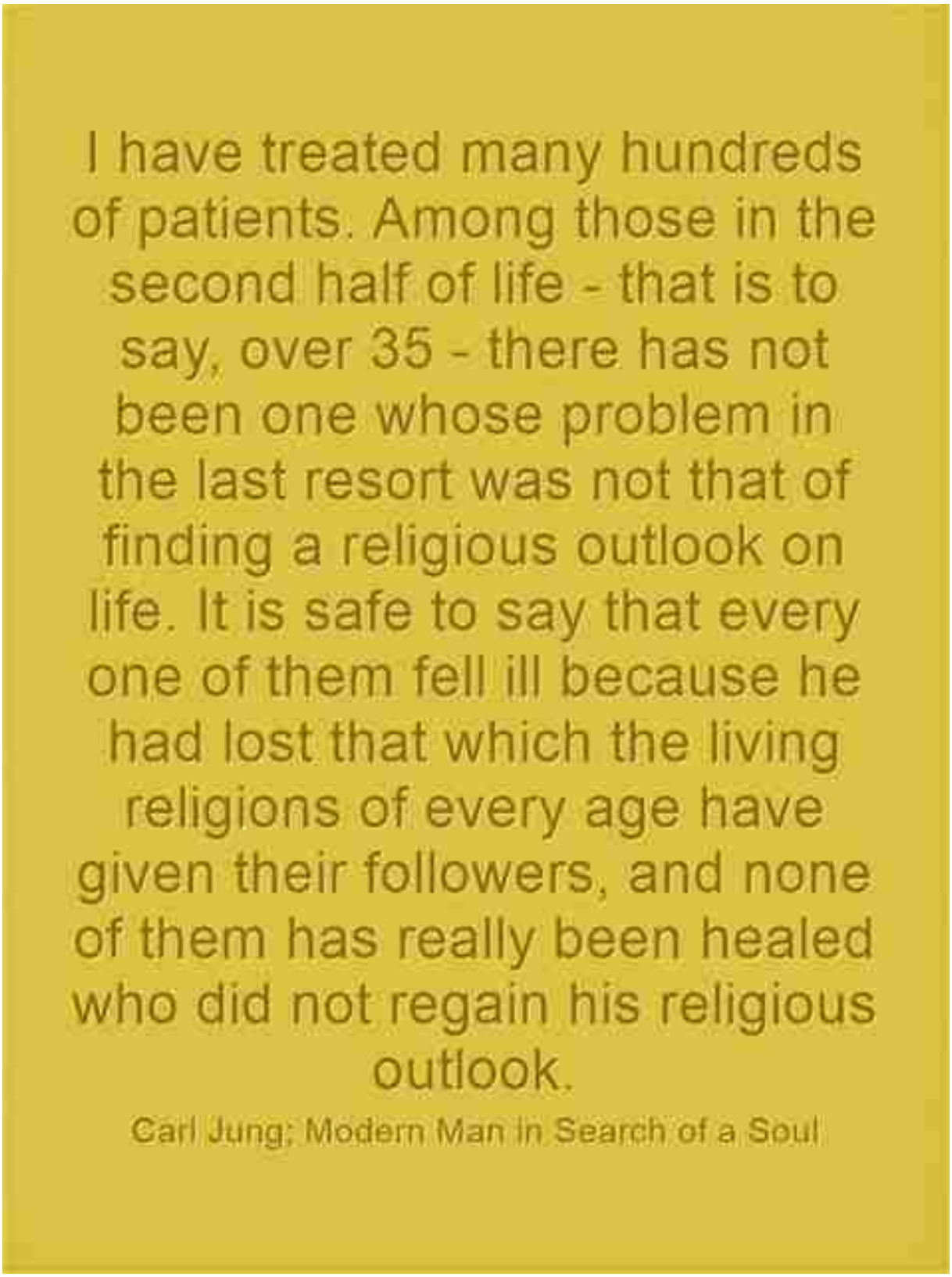


Bringing to light the parts of the personality that were previously unconscious and subjecting them to conscious discrimination…is…a call to arms that must be answered by the whole personality. Carl Jung; Modern Man in Search of a Soul; Page 10.

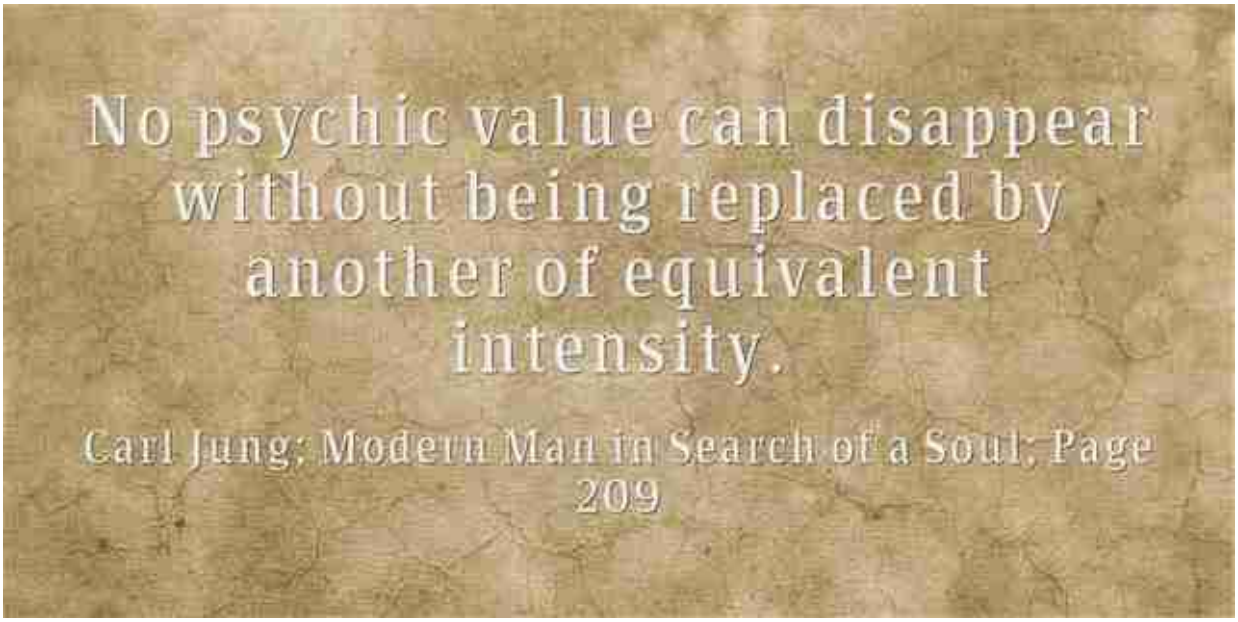


The stirring up of conflict is a Lucipherian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel

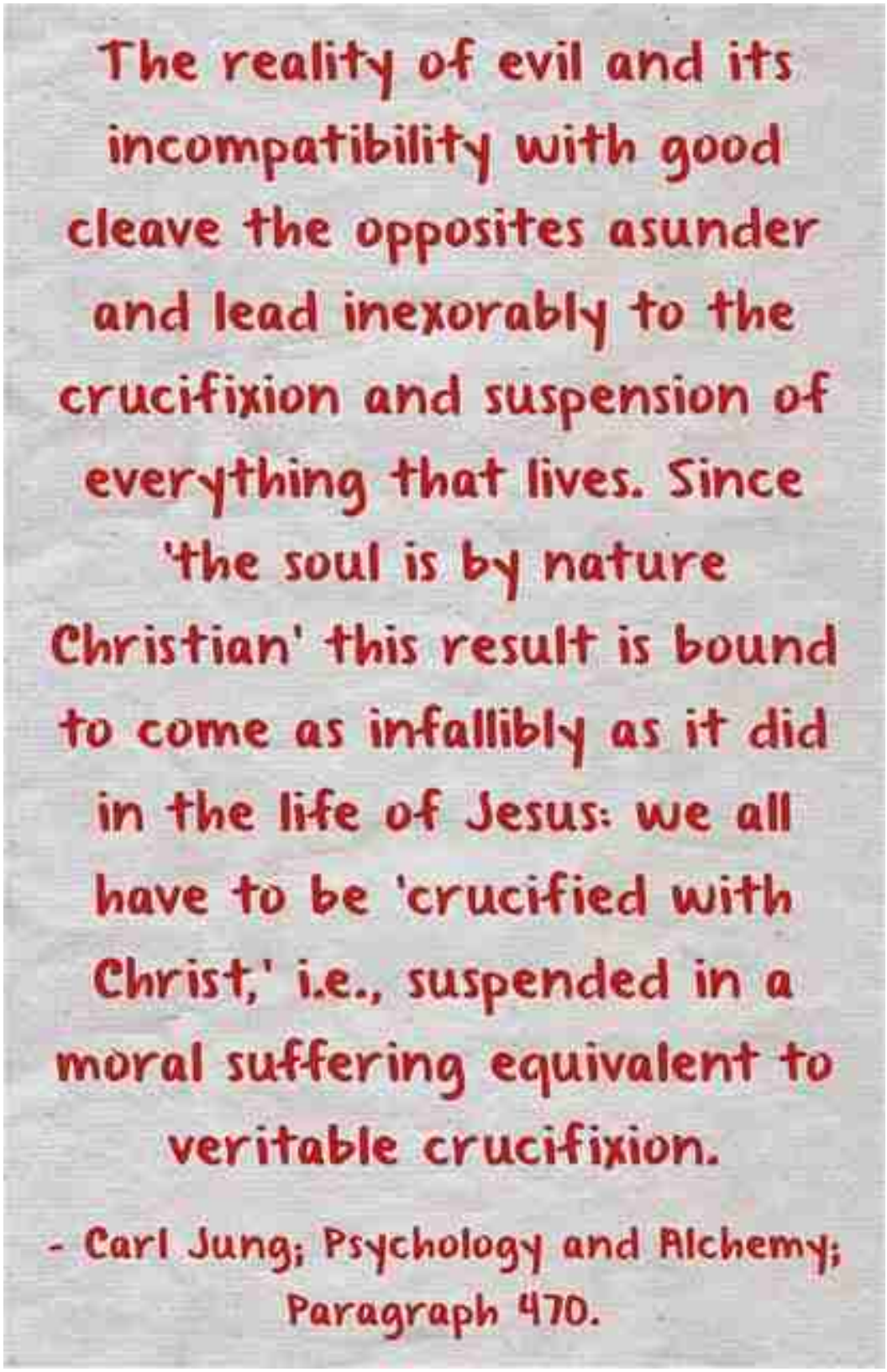
meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from darkness to light or from inertia to movement without emotion. - "Psychological Aspects of the Mother Archetype" (1939). In CW 9, Part I: The Archetypes and the Collective Unconscious. P. 179



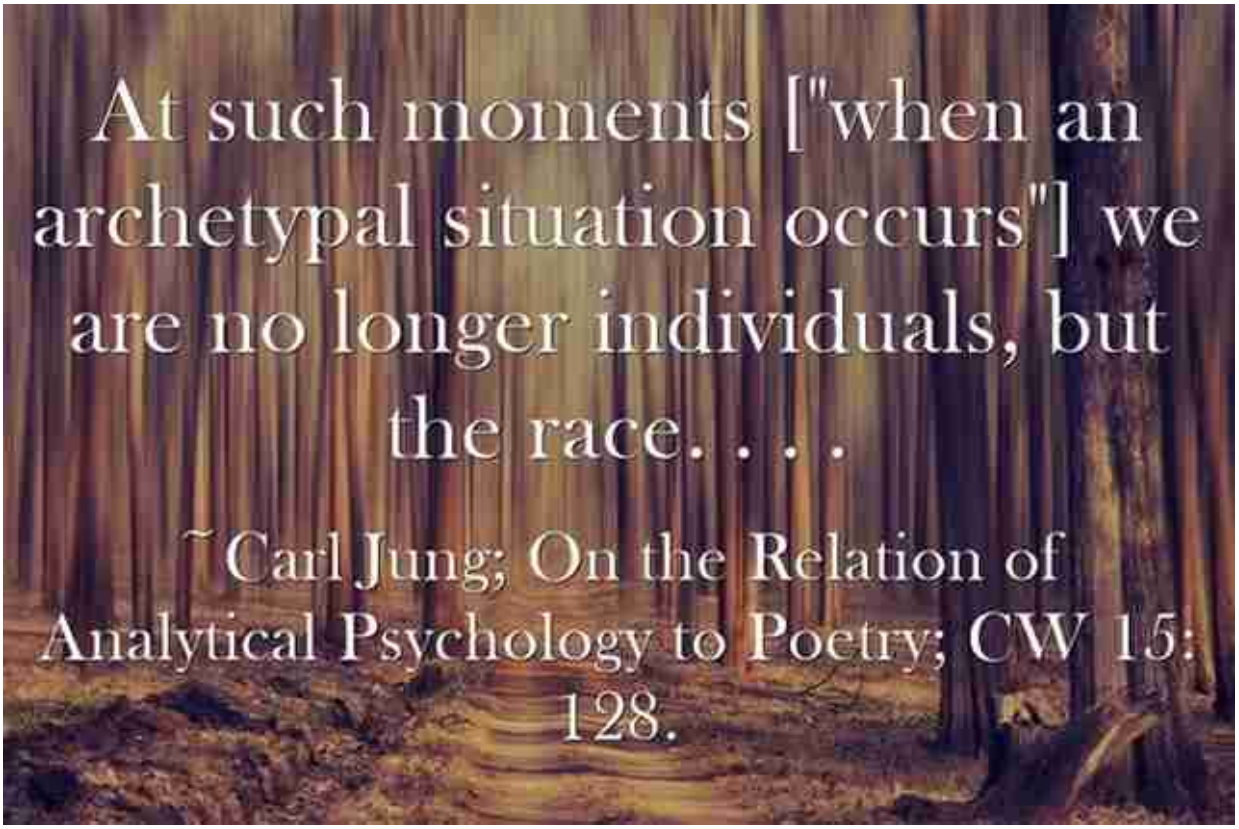
I have treated many hundreds of patients. Among those in the second half of life - that is to say, over 35 - there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has really been healed who did not regain his religious outlook. Carl Jung; Modern Man in Search of a Soul



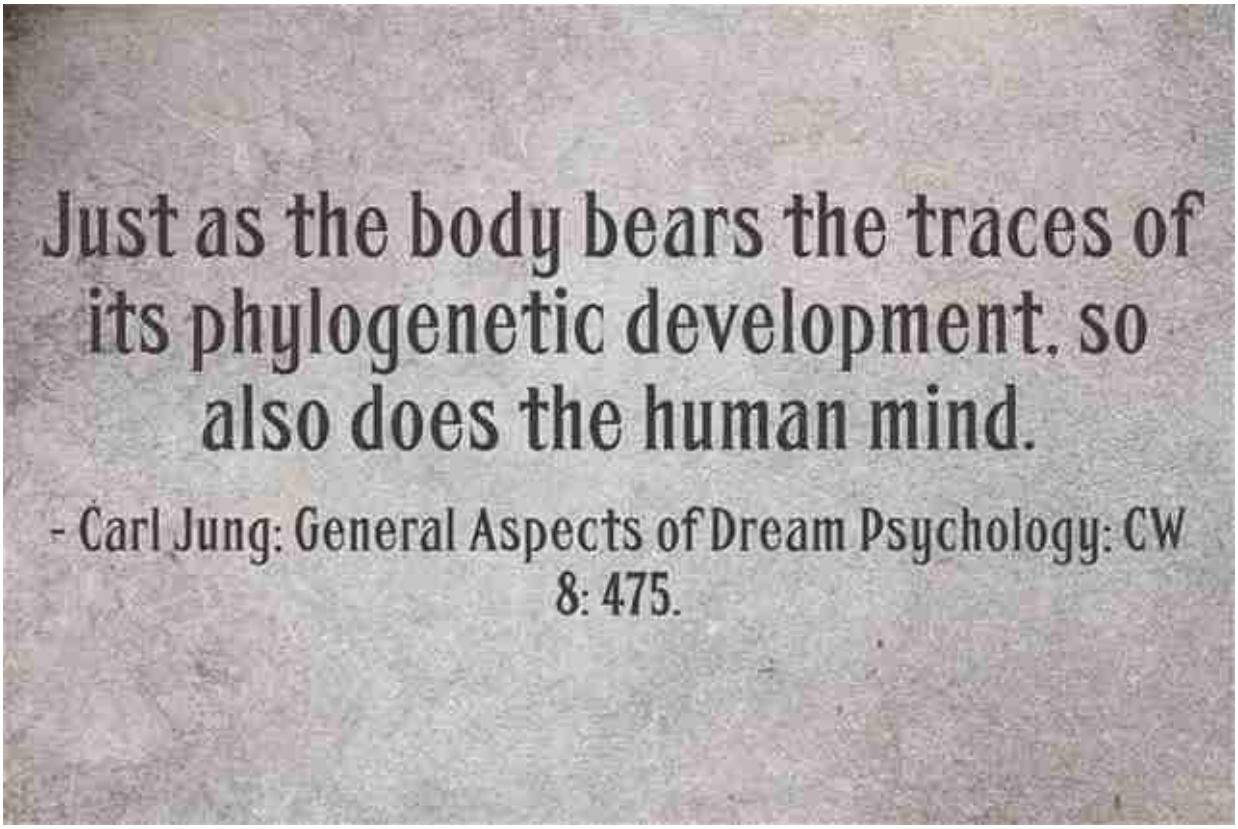
No psychic value can disappear without being replaced by another of equivalent intensity. Carl Jung; Modern Man in Search of a Soul; Page 209



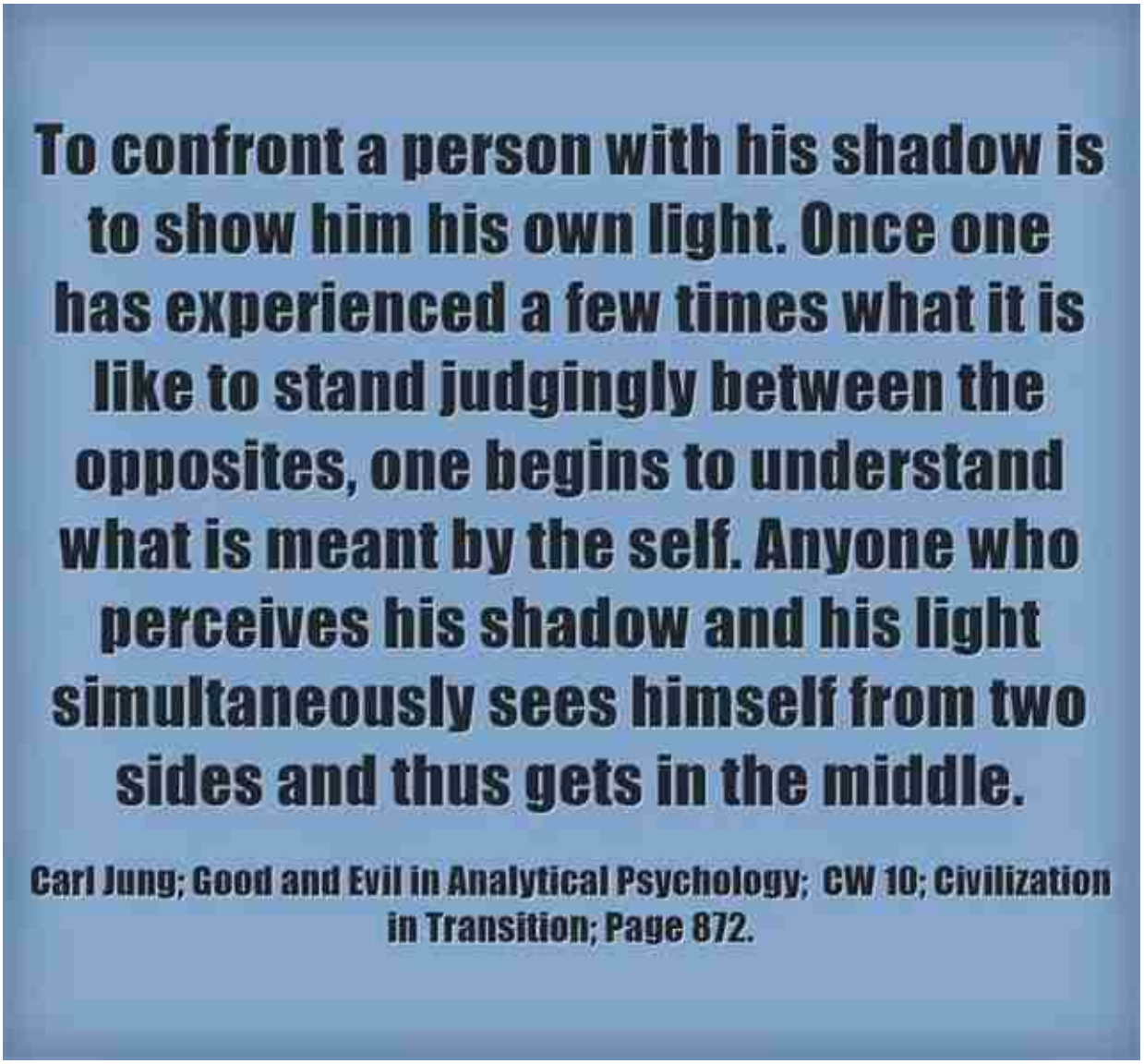
The reality of evil and its incompatibility with good cleave the opposites asunder and lead inexorably to the crucifixion and suspension of everything that lives. Since 'the soul is by nature Christian' this result is bound to come as infallibly as it did in the life of Jesus: we all have to be 'crucified with Christ,' i.e., suspended in a moral suffering equivalent to veritable crucifixion. Carl Jung; Psychology and Alchemy; Paragraph 470.



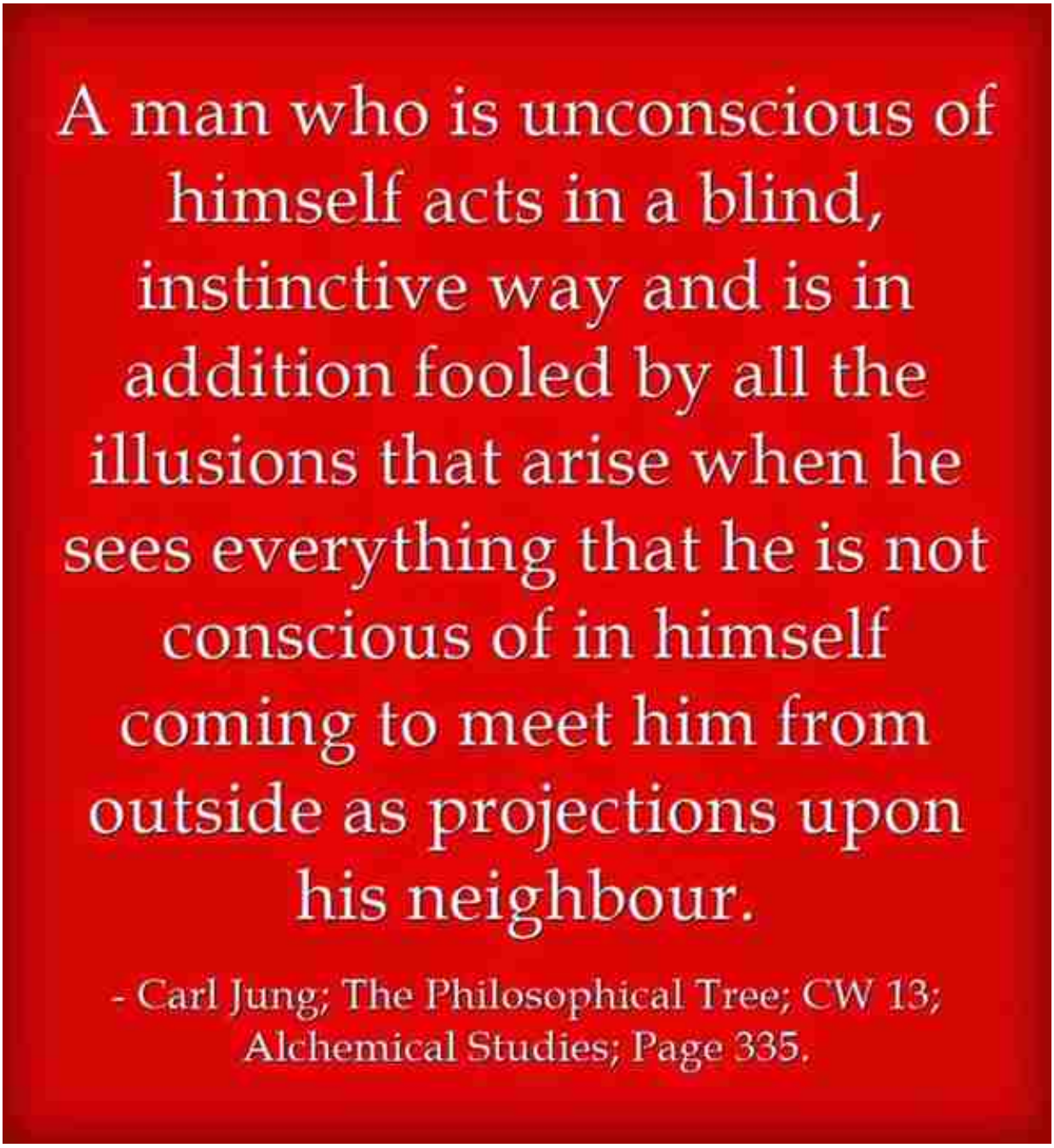
At such moments [”when an archetypal situation occurs”] we are no longer individuals, but the race. . . . Carl Jung; On the Relation of Analytical Psychology to Poetry; CW 15: 128.



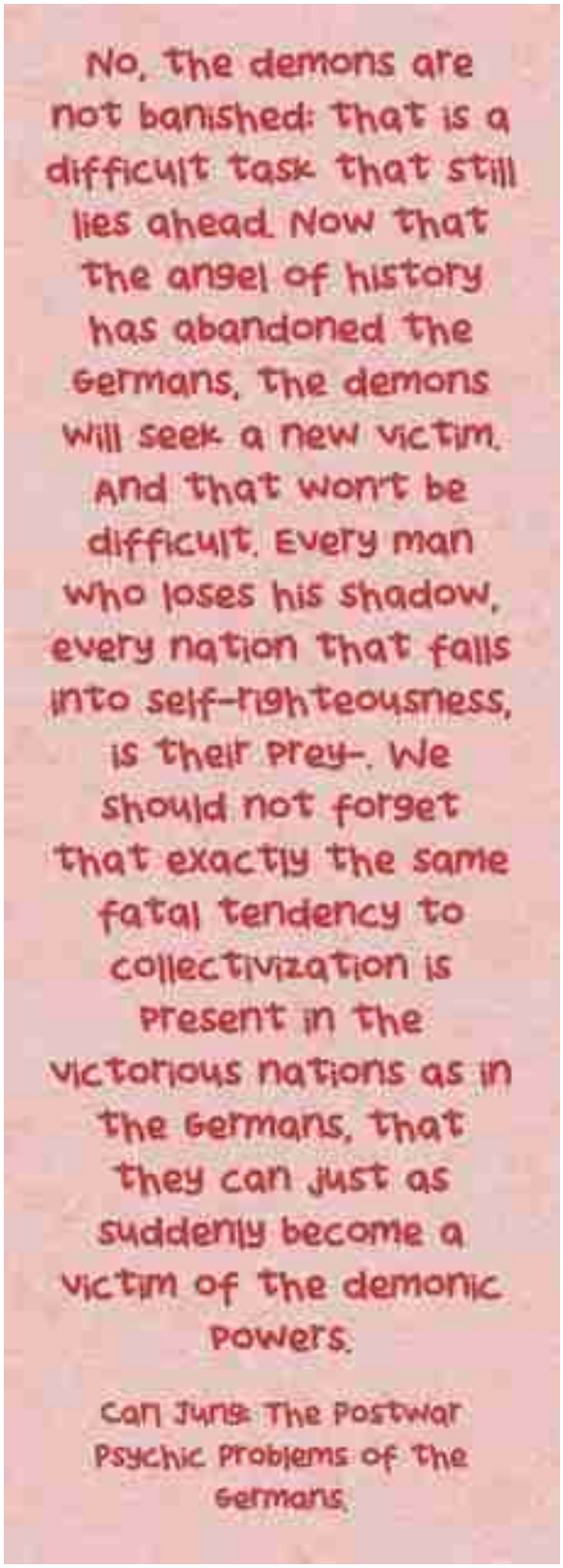
Just as the body bears the traces of its phylogenetic development, so also does the human mind. Carl Jung; General Aspects of Dream Psychology; CW 8: 475.



To confront a person with his shadow is to show him his own light. Once one has experienced a few times what it is like to stand judgingly between the opposites, one begins to understand what is meant by the self. Anyone who perceives his shadow and his light simultaneously sees himself from two sides and thus gets in the middle. Carl Jung; Good and Evil in Analytical Psychology; CW 10; Civilization in Transition; Page 872.

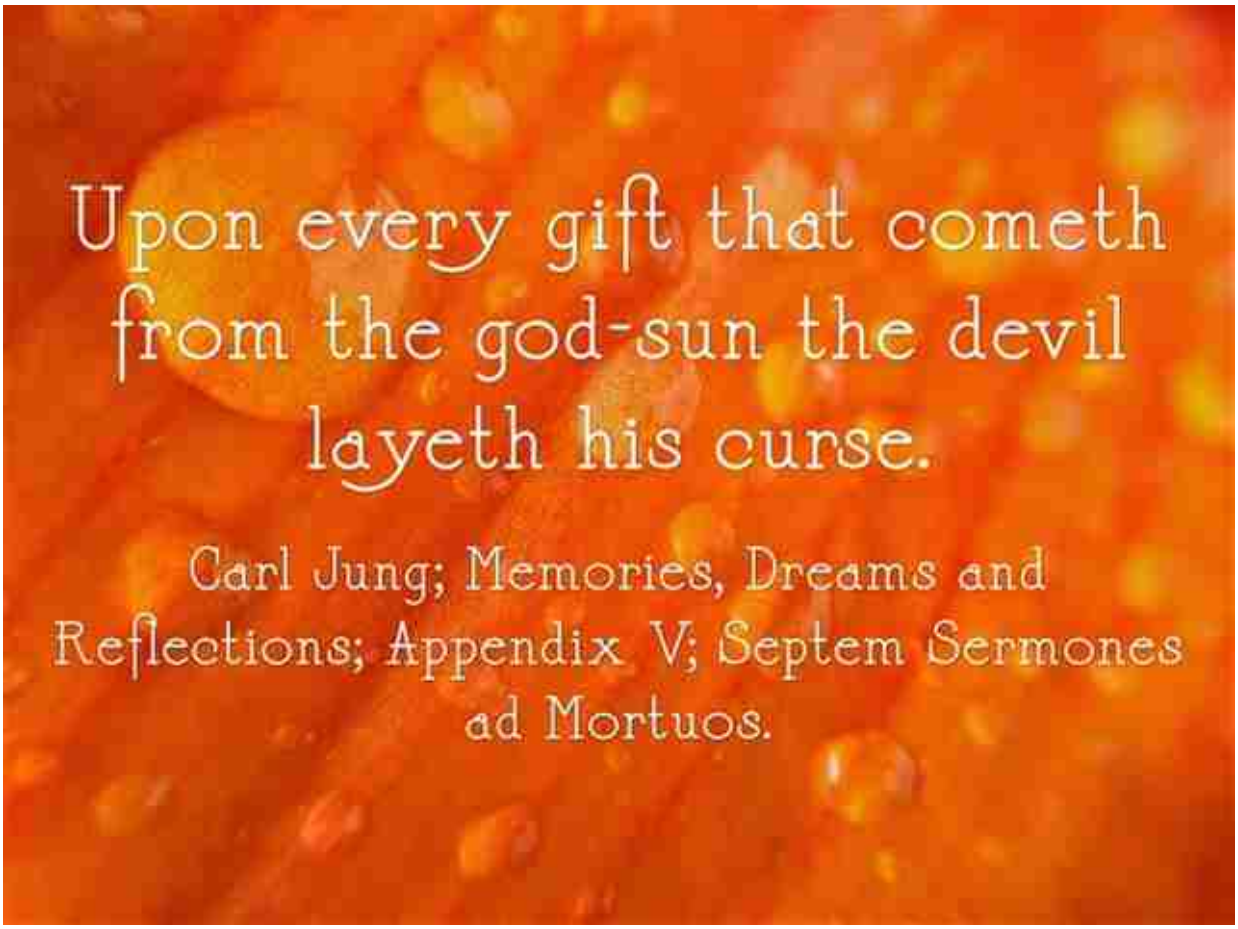


A man who is unconscious of himself acts in a blind, instinctive way and is in addition fooled by all the illusions that arise when he sees everything that he is not conscious of in himself coming to meet him from outside as projections upon his neighbour. Carl Jung; The Philosophical Tree; CW 13; Alchemical Studies; Page 335.

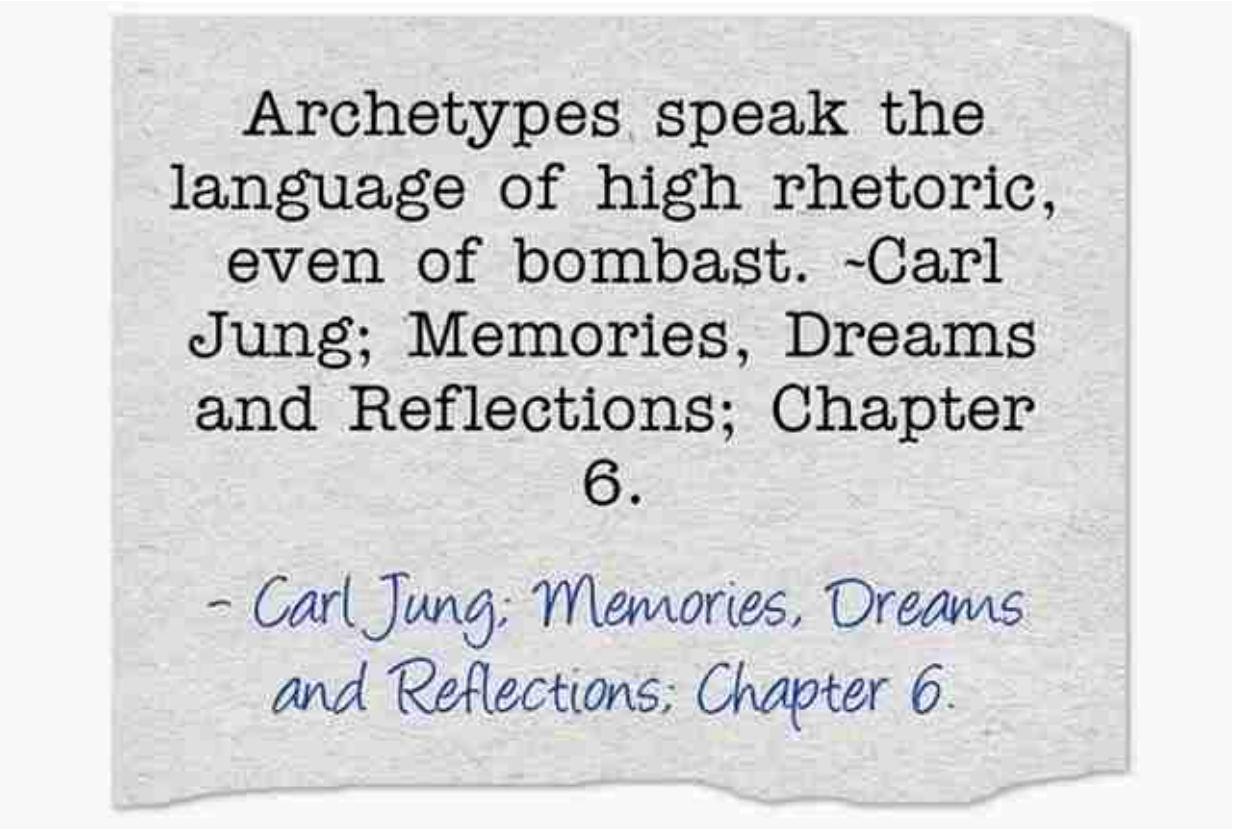


No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans, the demons will seek a new victim. And that won't be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey.... We should not forget that exactly the same

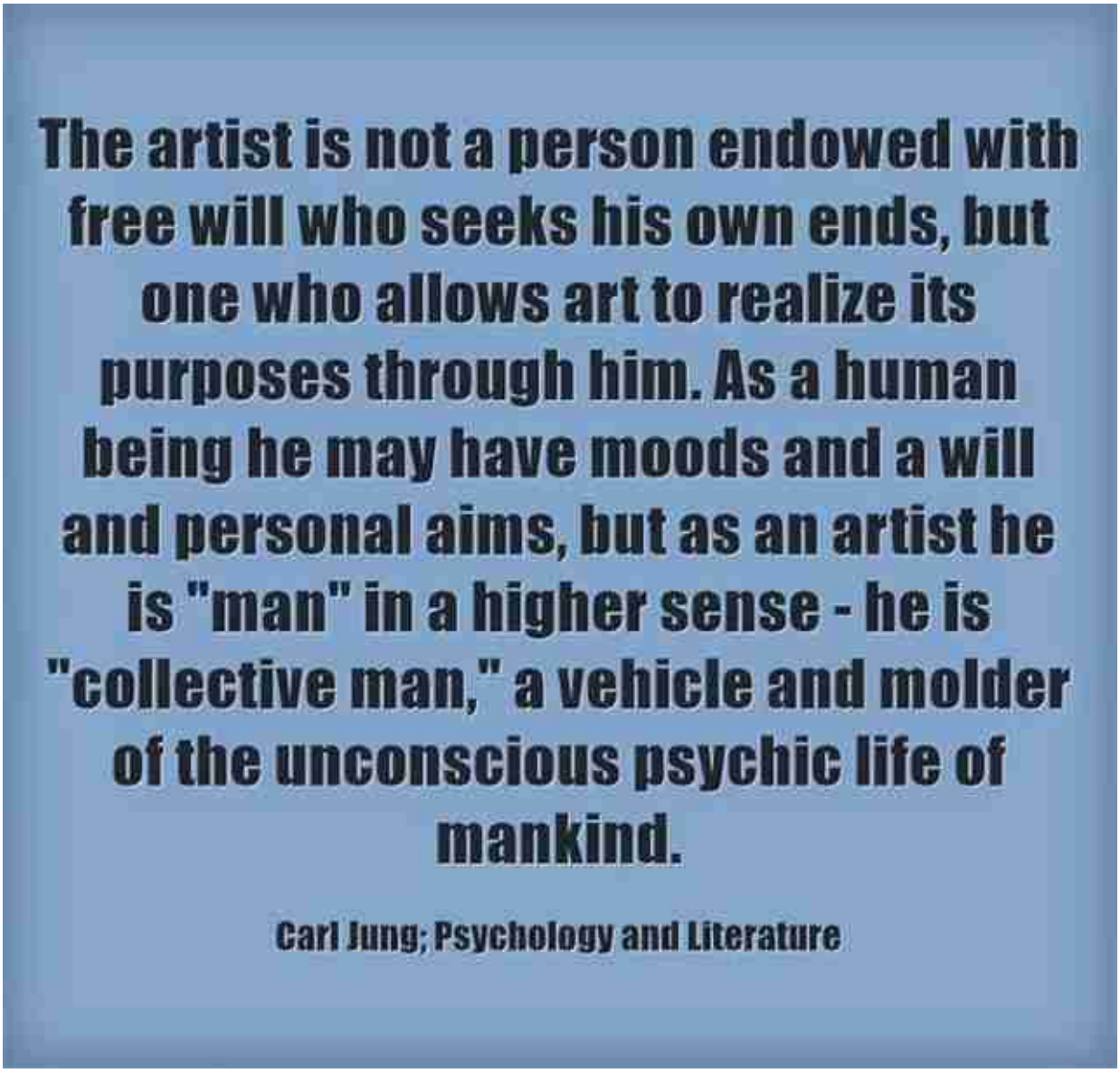
fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers. Carl Jung; The Postwar Psychic Problems of the Germans.



Upon every gift that cometh from the god-sun the devil layeth his curse. Carl Jung; Memories, Dreams and Reflections; Appendix V; Septem Sermones ad Mortuos.



Archetypes speak the language of high rhetoric, even of bombast. Carl Jung; Memories, Dreams and Reflections; Chapter 6.



The artist is not a person endowed with free will who seeks his own ends, but one who allows art to realize its purposes through him. As a human being he may have moods and a will and personal aims, but as an artist he is ”man” in a higher sense - he is ”collective man,” a vehicle and molder of the unconscious psychic life of mankind. Carl Jung; Psychology and Literature

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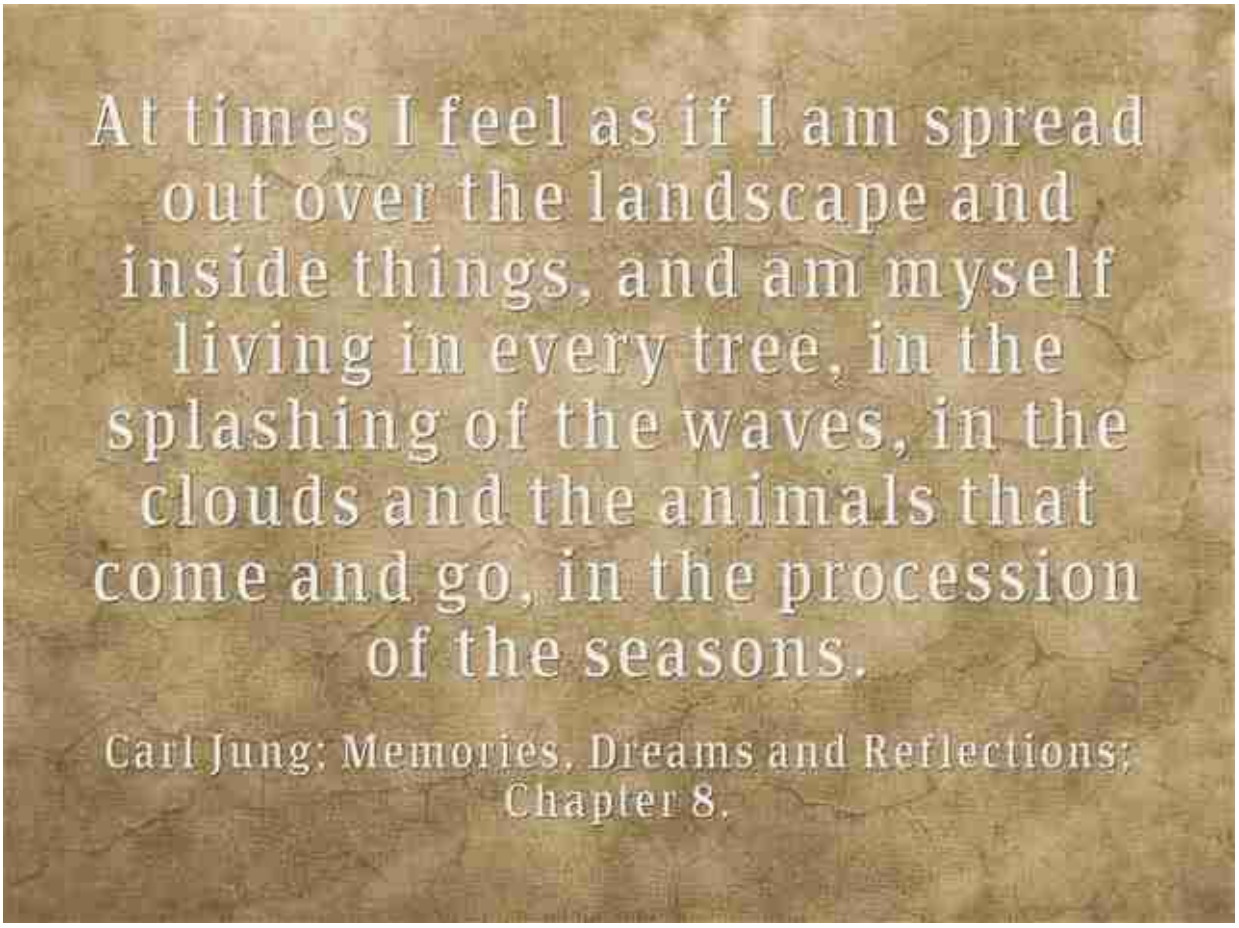
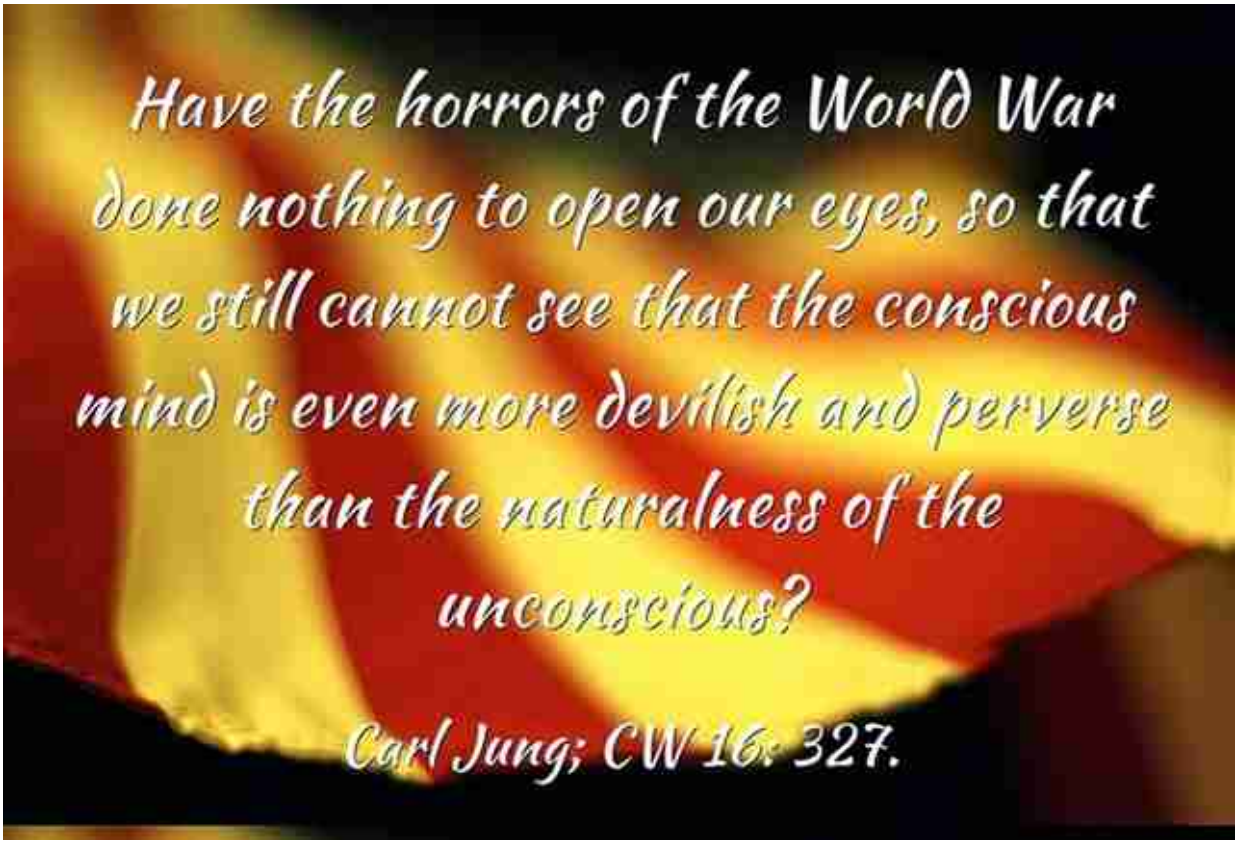
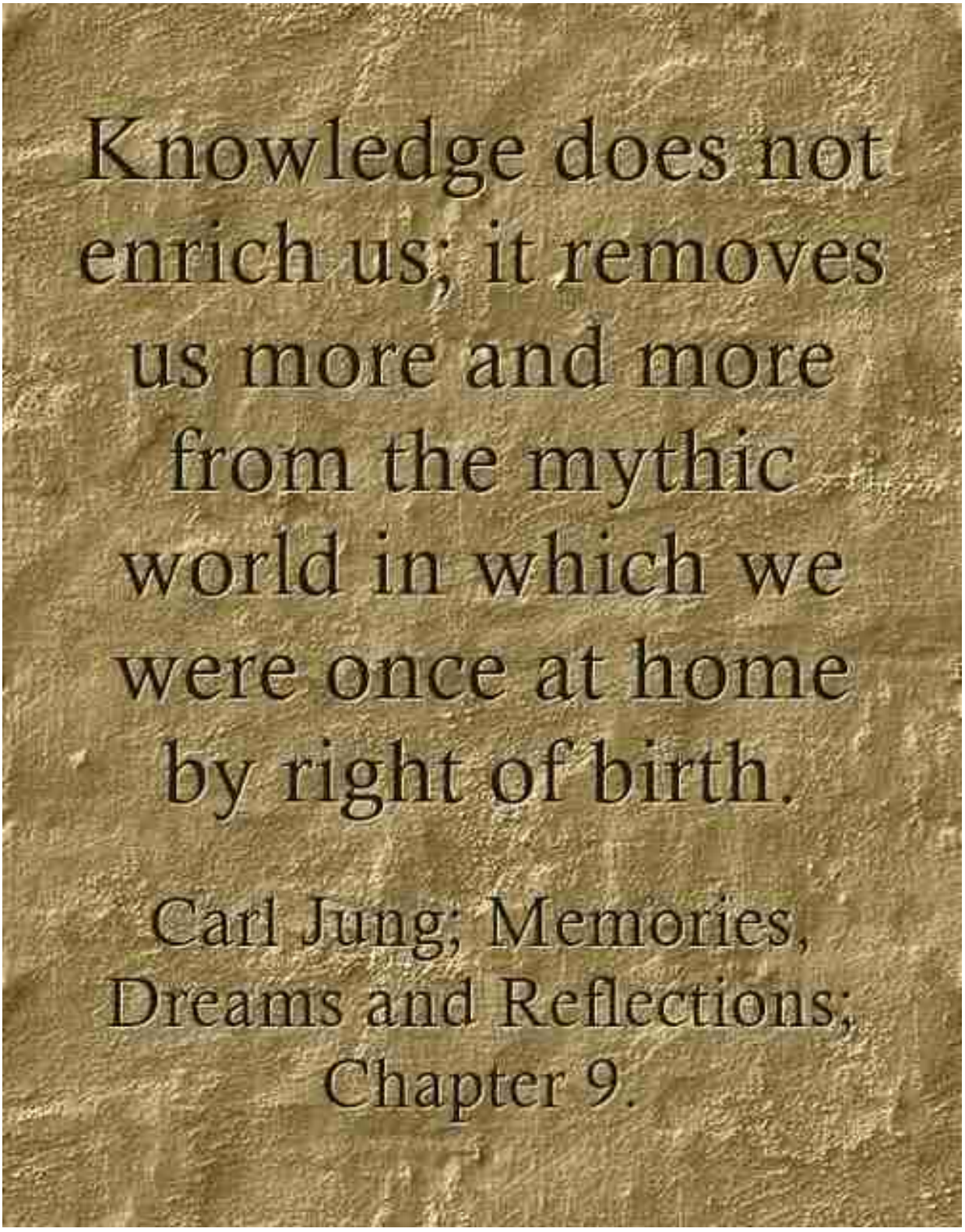


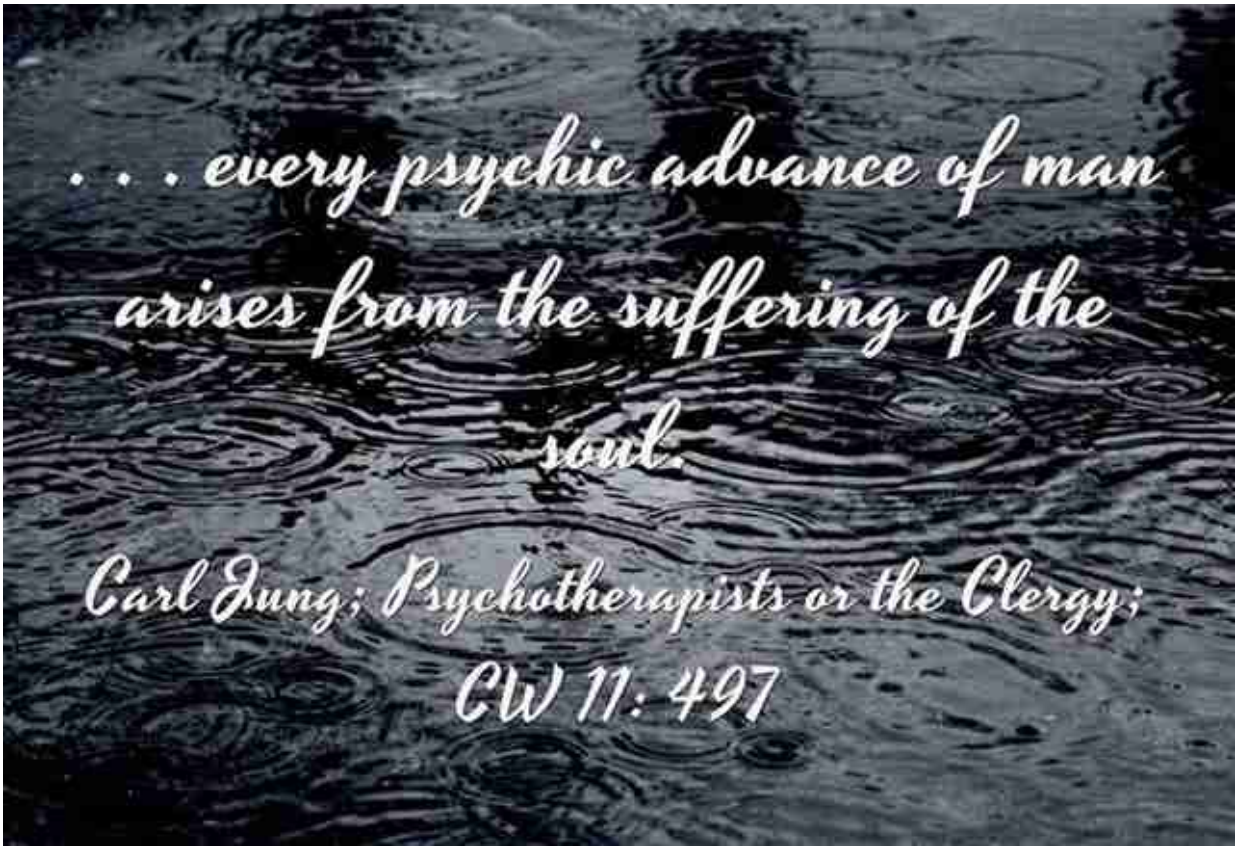
At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. Carl Jung; Memories, Dreams and Reflections; Chapter 8.



Have the horrors of the World War done nothing to open our eyes, so that we still cannot see that the conscious mind is even more devilish and perverse than the naturalness of the unconscious? Carl Jung; CW 16: 327.



Knowledge does not enrich us; it removes us more and more from the mythic world in which we were once at home by right of birth. Carl Jung; Memories, Dreams and Reflections; Chapter 9.



. . . every psychic advance of man arises from the suffering of the soul. Carl Jung; Psychotherapists or the Clergy; CW 11: 497

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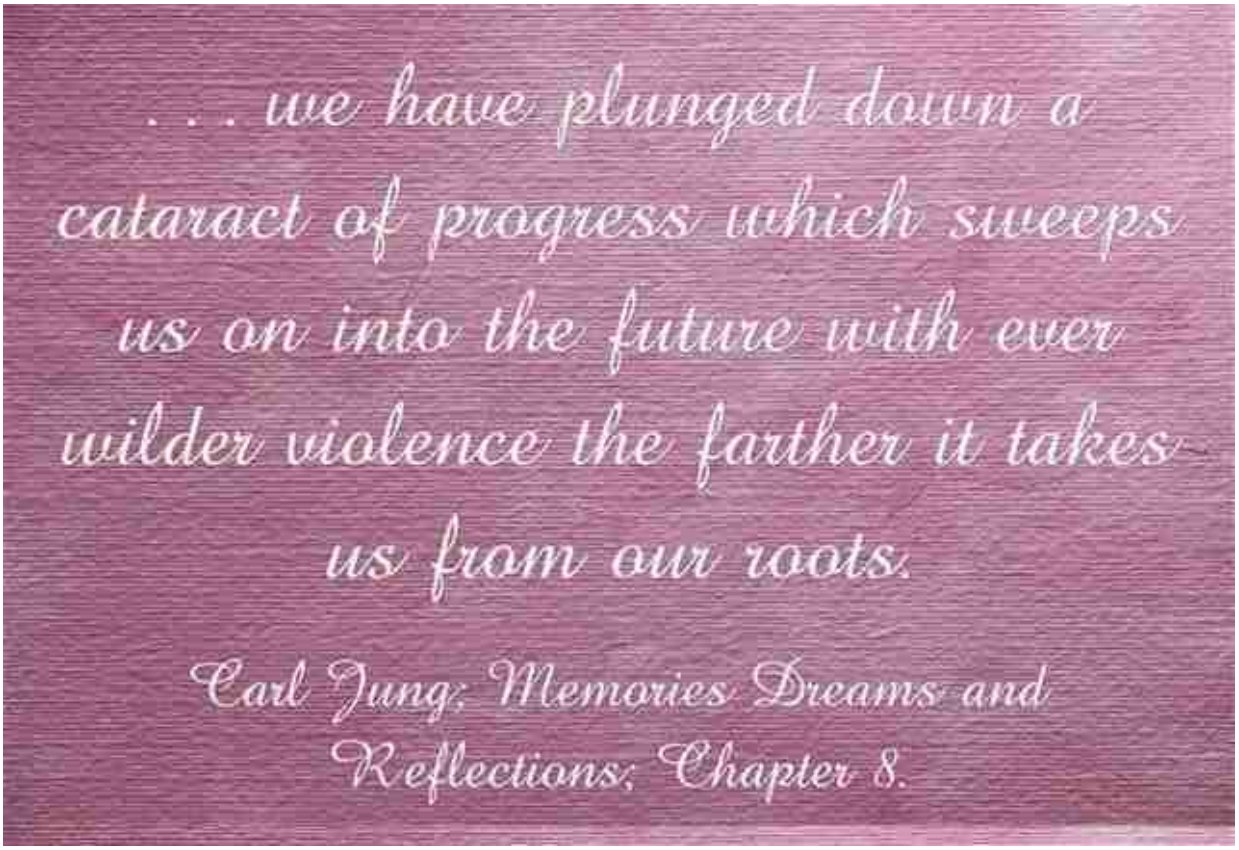
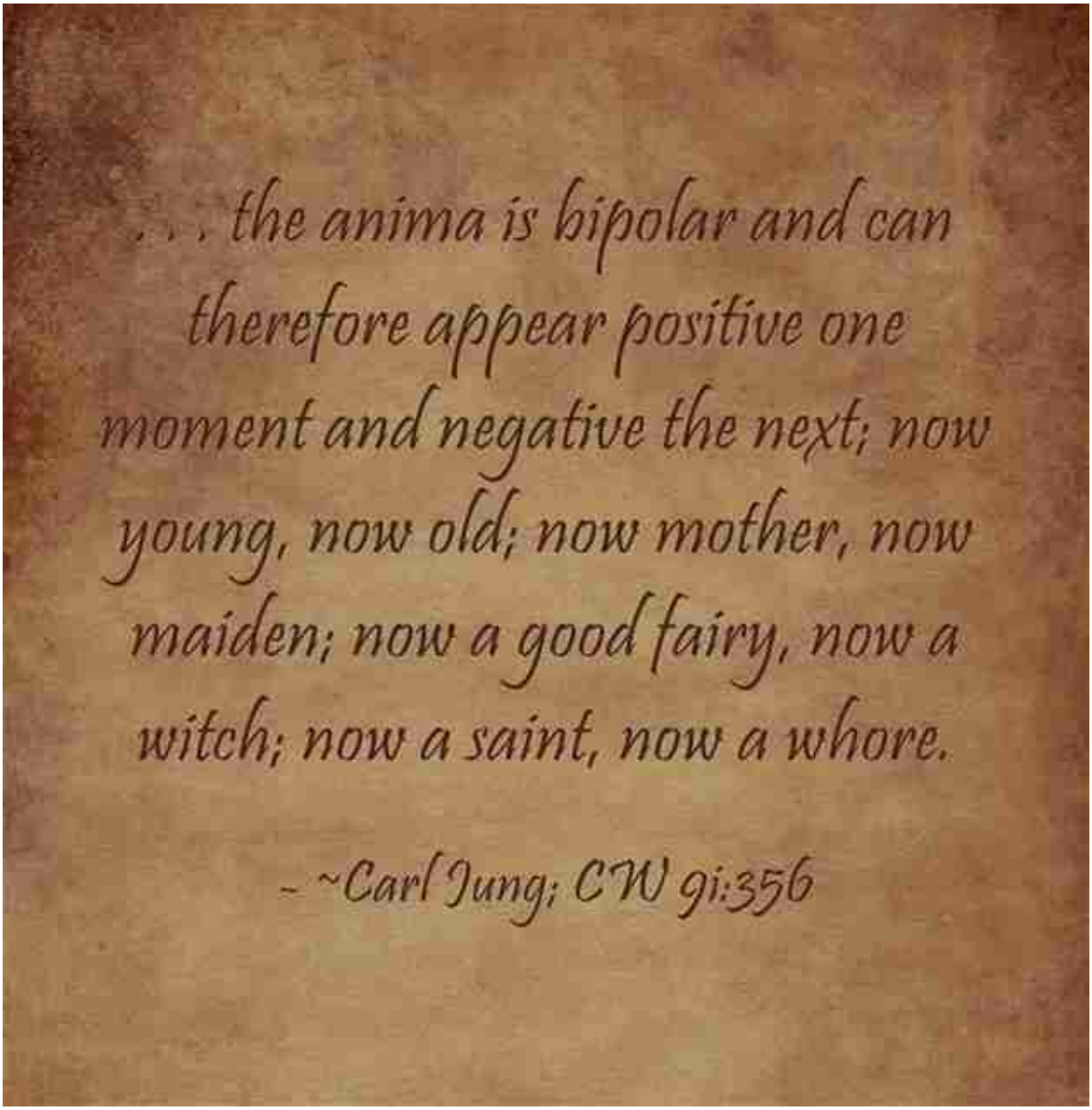
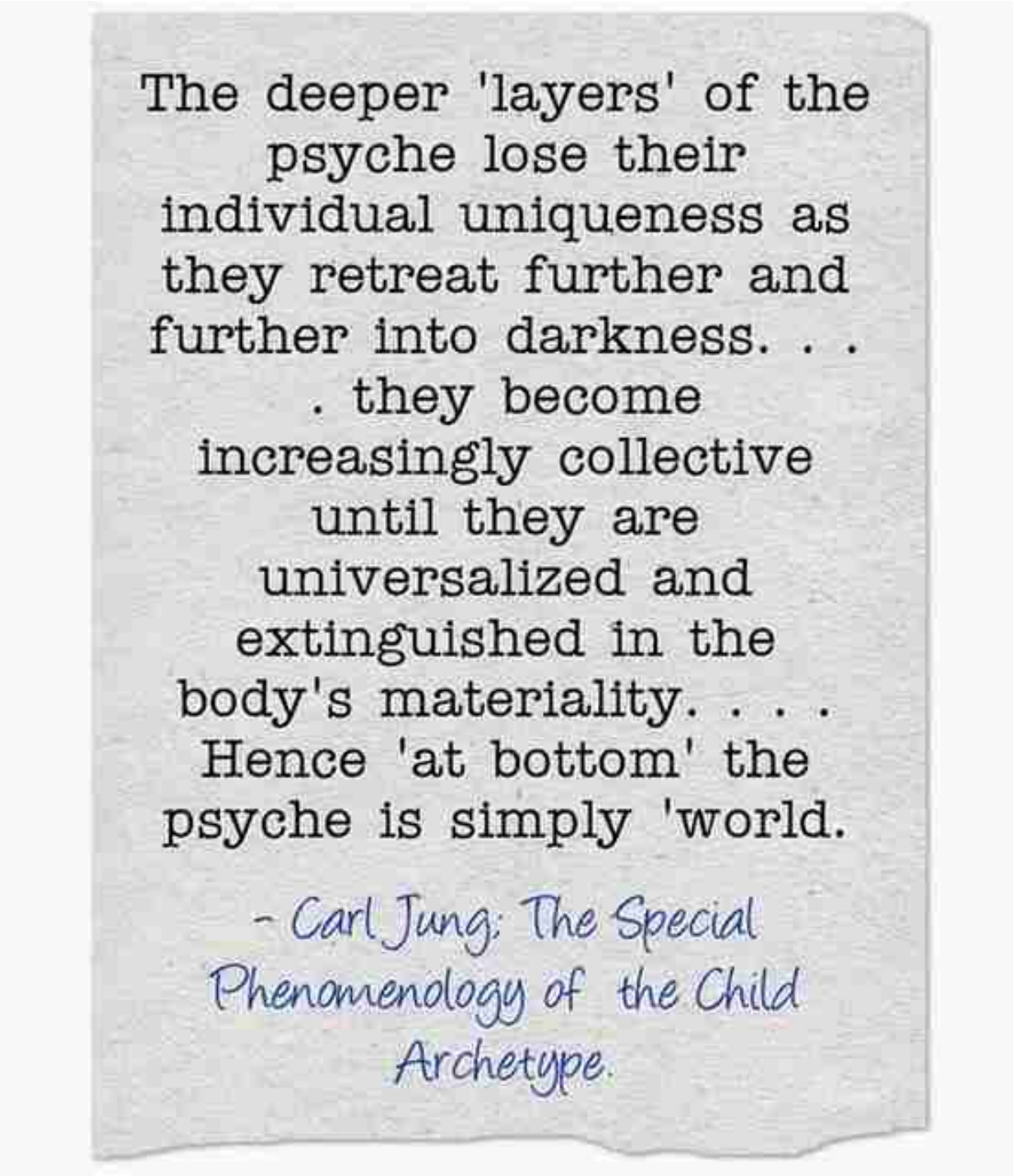


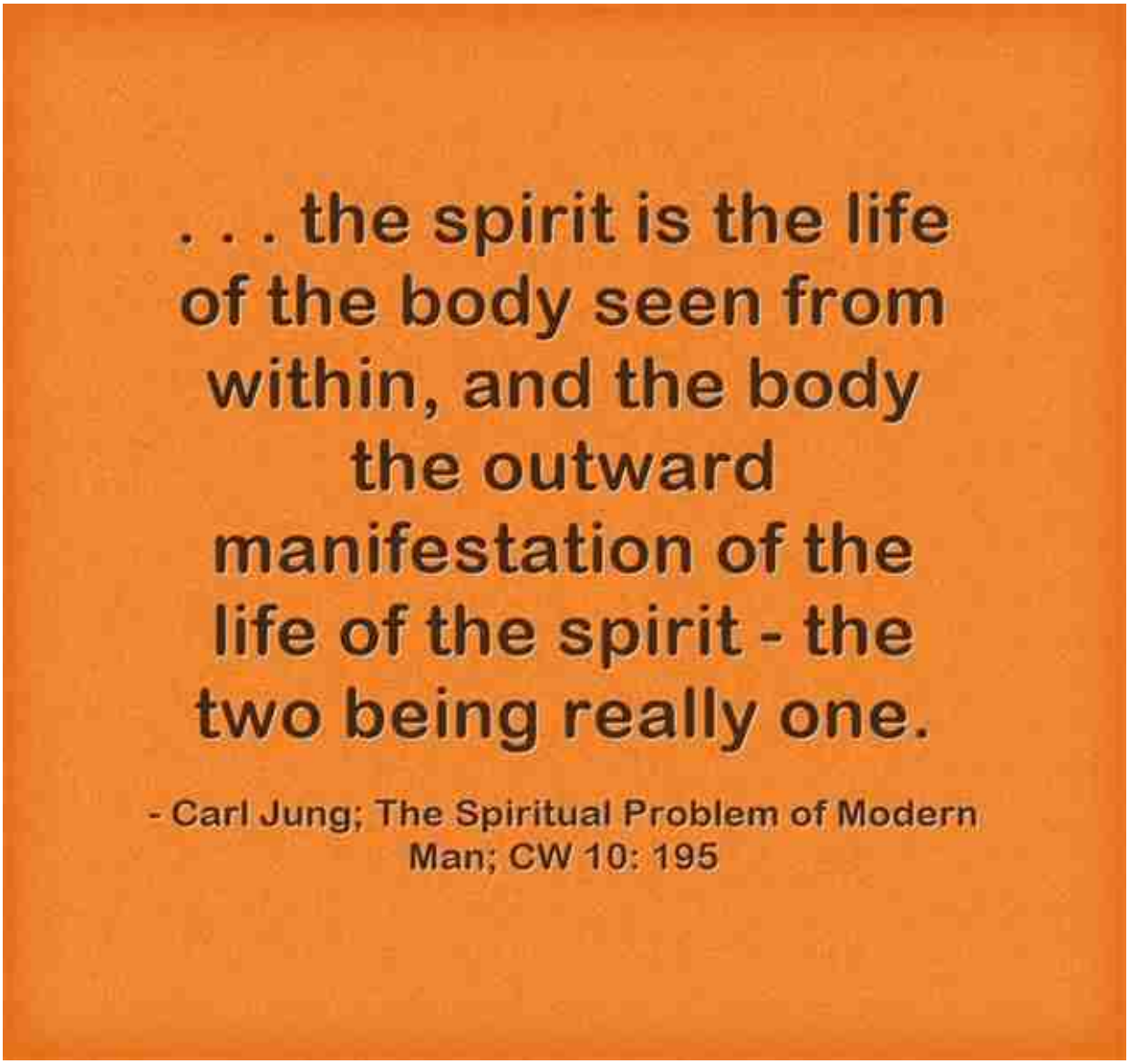
. . . we have plunged down a cataract of progress which sweeps us on into the future with ever wilder violence the farther it takes us from our roots. Carl Jung; Memories Dreams and Reflections; Chapter 8.



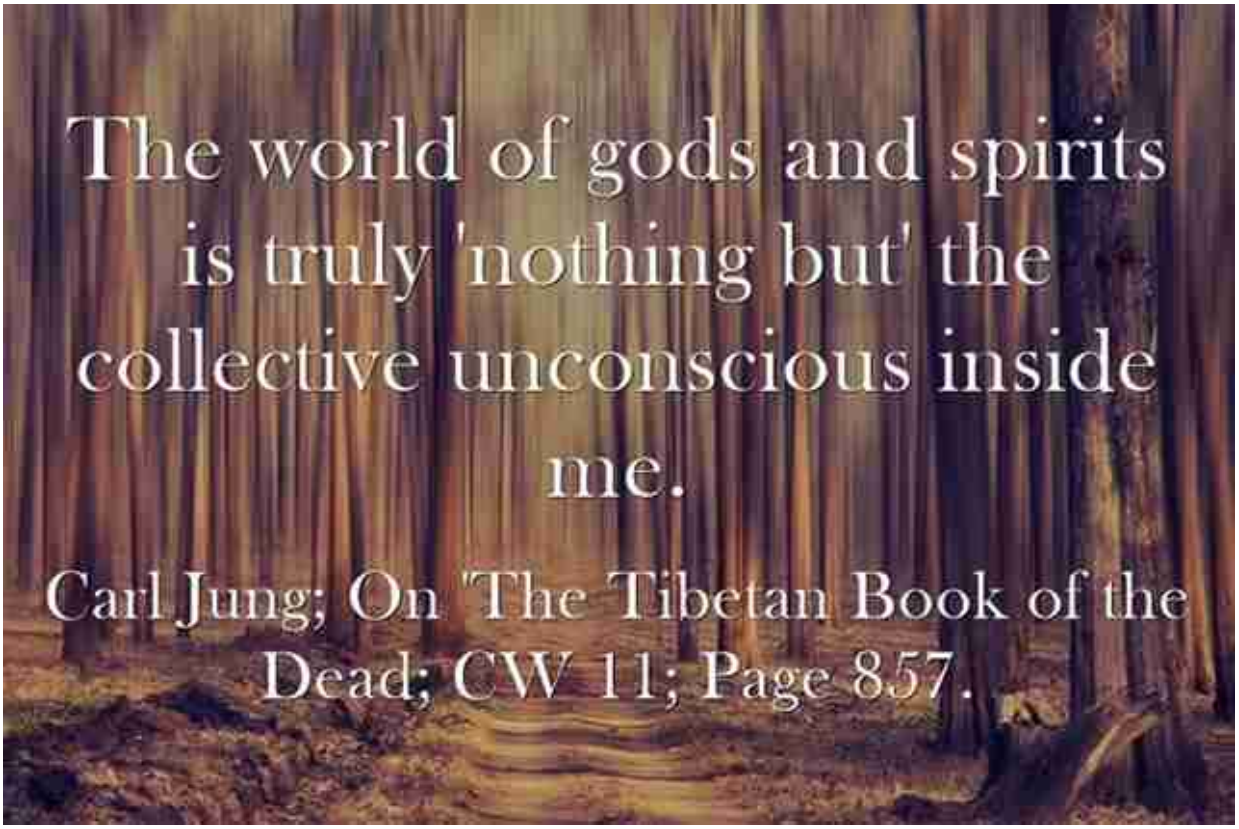
. . . the anima is bipolar and can therefore appear positive one moment and negative the next; now young, now old; now mother, now maiden; now a good fairy, now a witch; now a saint, now a whore. Carl Jung; CW 9i:356.



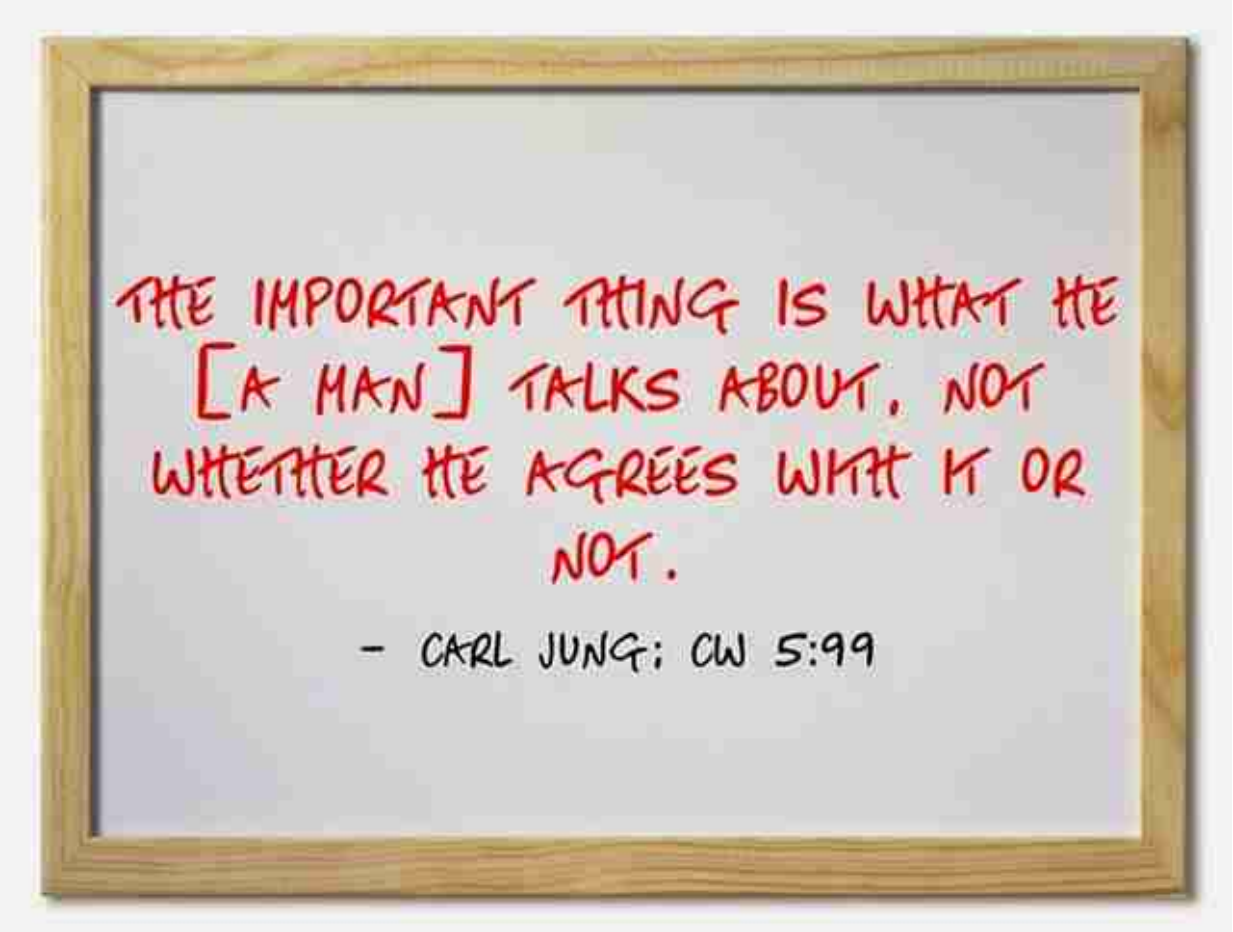
The deeper ’layers’ of the psyche lose their individual uniqueness as they retreat further and further into darkness. . . . they become increasingly collective until they are universalized and extinguished in the body’s materiality. . . . Hence ’at bottom’ the psyche is simply ’world. Carl Jung; The Special Phenomenology of the Child Archetype.



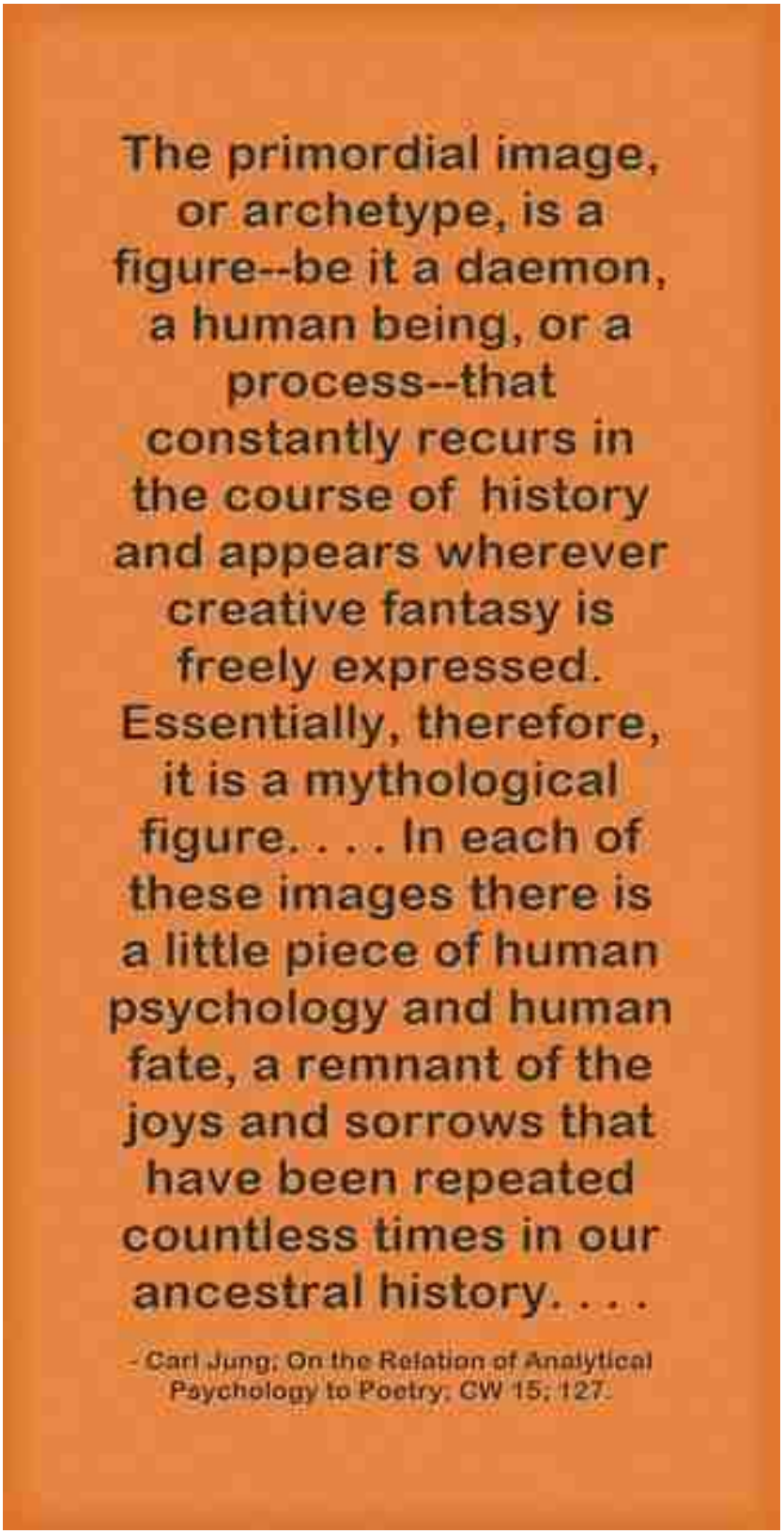
. . . the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit - the two being really one. Carl Jung; The Spiritual Problem of Modern Man; CW 10: 195.



The world of gods and spirits is truly ’nothing but’ the collective unconscious inside me. Carl Jung; On ’The Tibetan Book of the Dead; CW 11; Page 857.

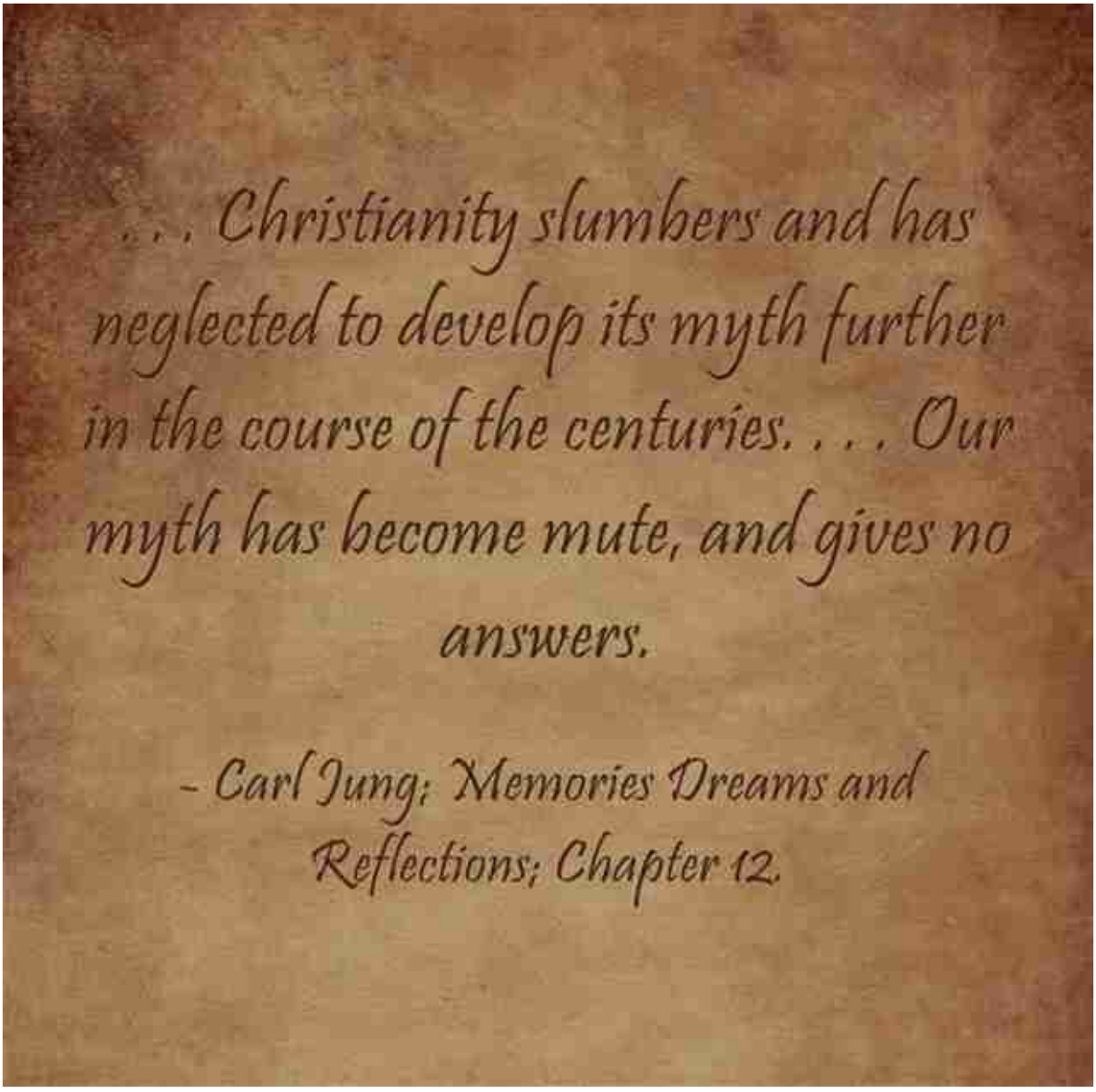


The important thing is what he [a man] talks about, not whether he agrees with it or not. Carl Jung; CW 5: 99

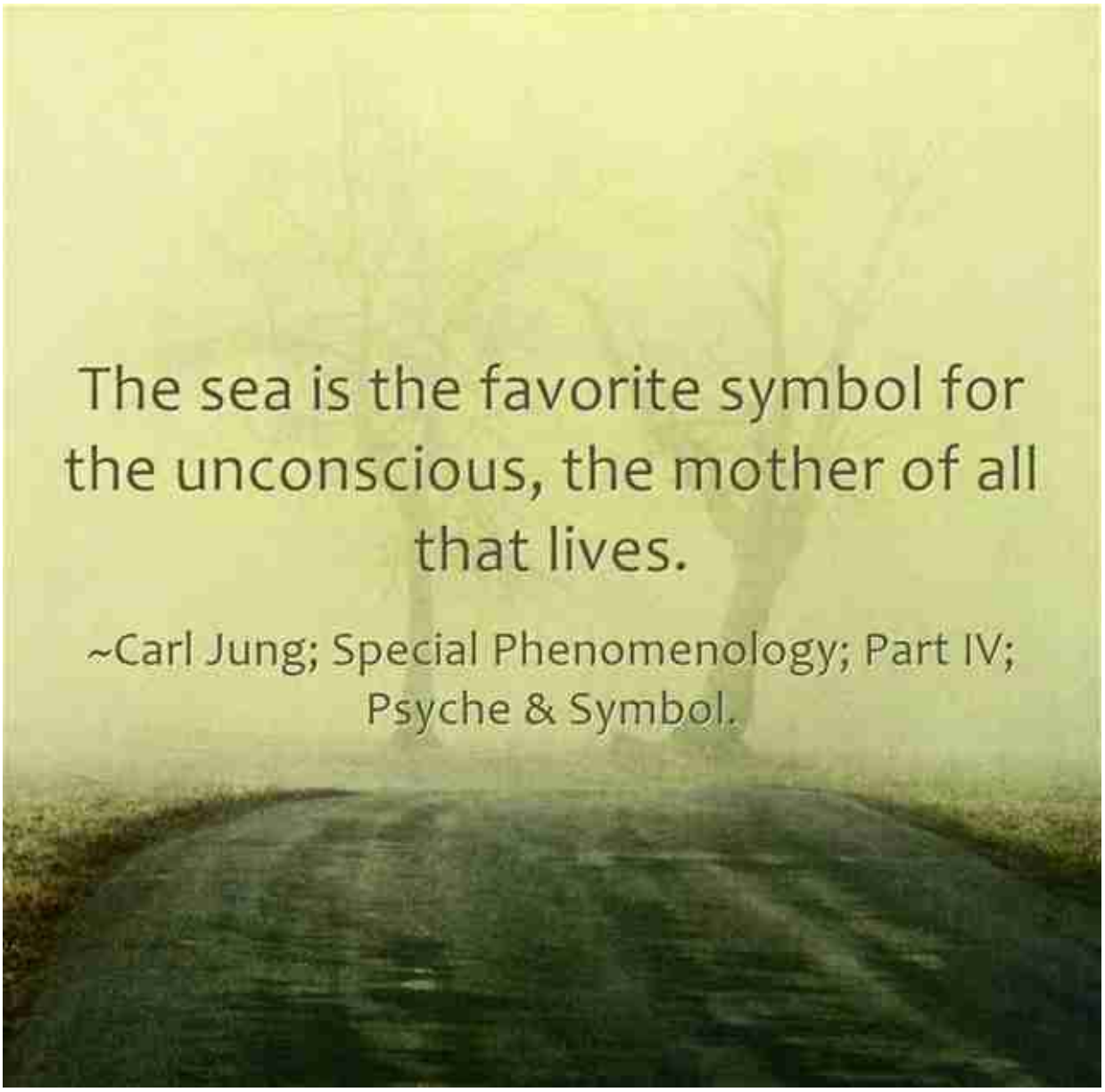


The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. . . . In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. . . . Carl Jung; On

the Relation of Analytical Psychology to Poetry; CW 15; 127.

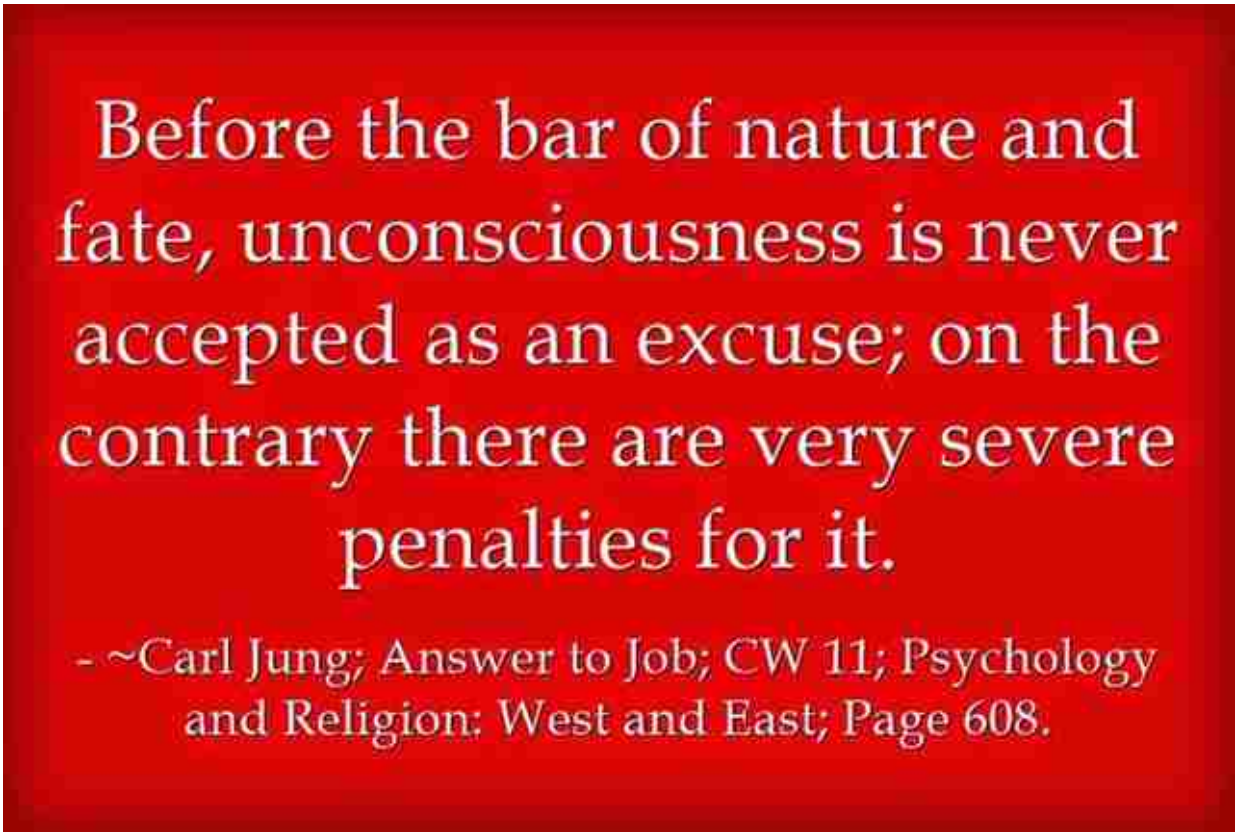


. . . Christianity slumbers and has neglected to develop its myth further in the course of the centuries. . . . Our myth has become mute, and gives no answers. Carl Jung; Memories Dreams and Reflections; Chapter 12.

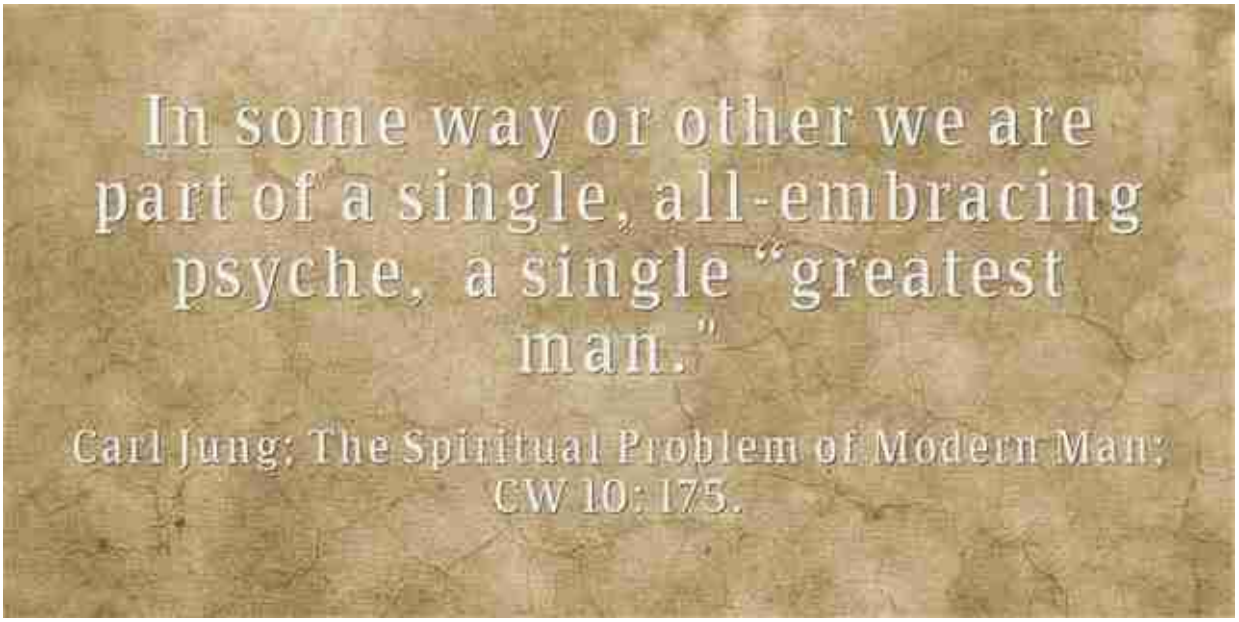


The sea is the favorite symbol for the unconscious, the mother of all that lives. Carl Jung; Special Phenomenology; Part IV; Psyche & Symbol.

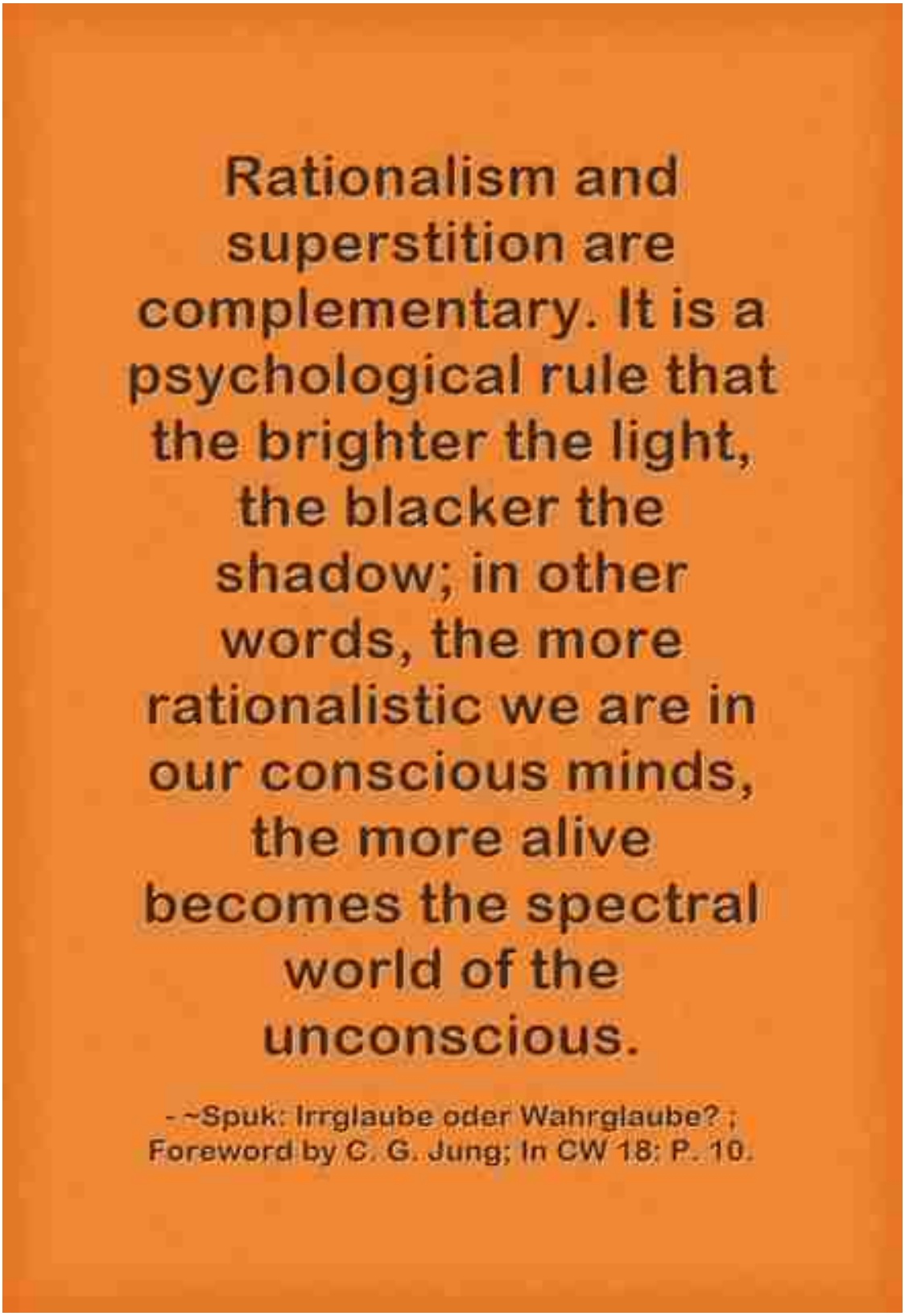
. . . poets . . . create from the very depths of the collective unconscious, voicing aloud what others only dream. Carl Jung; CW 6: 323.



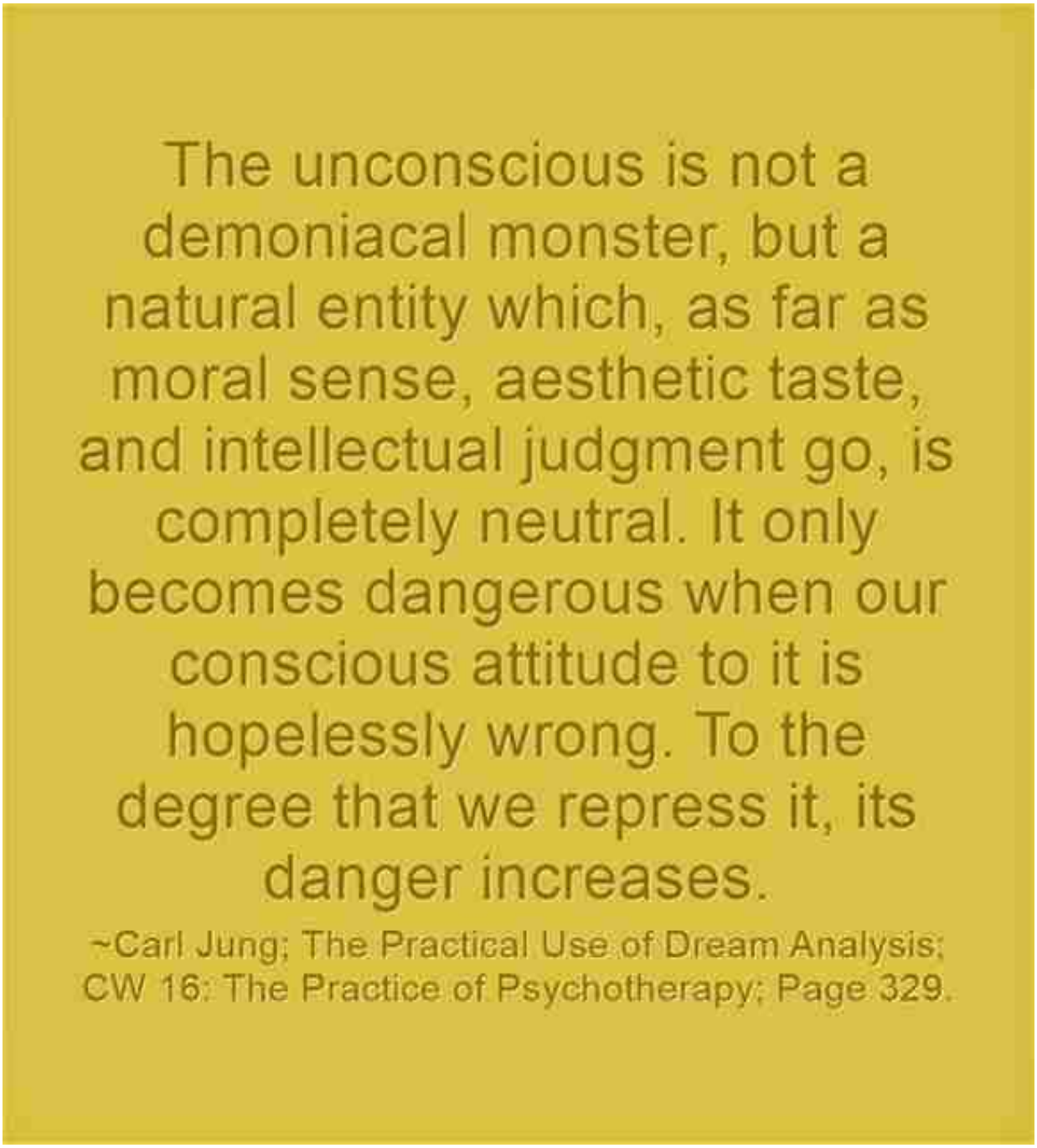
Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 608.



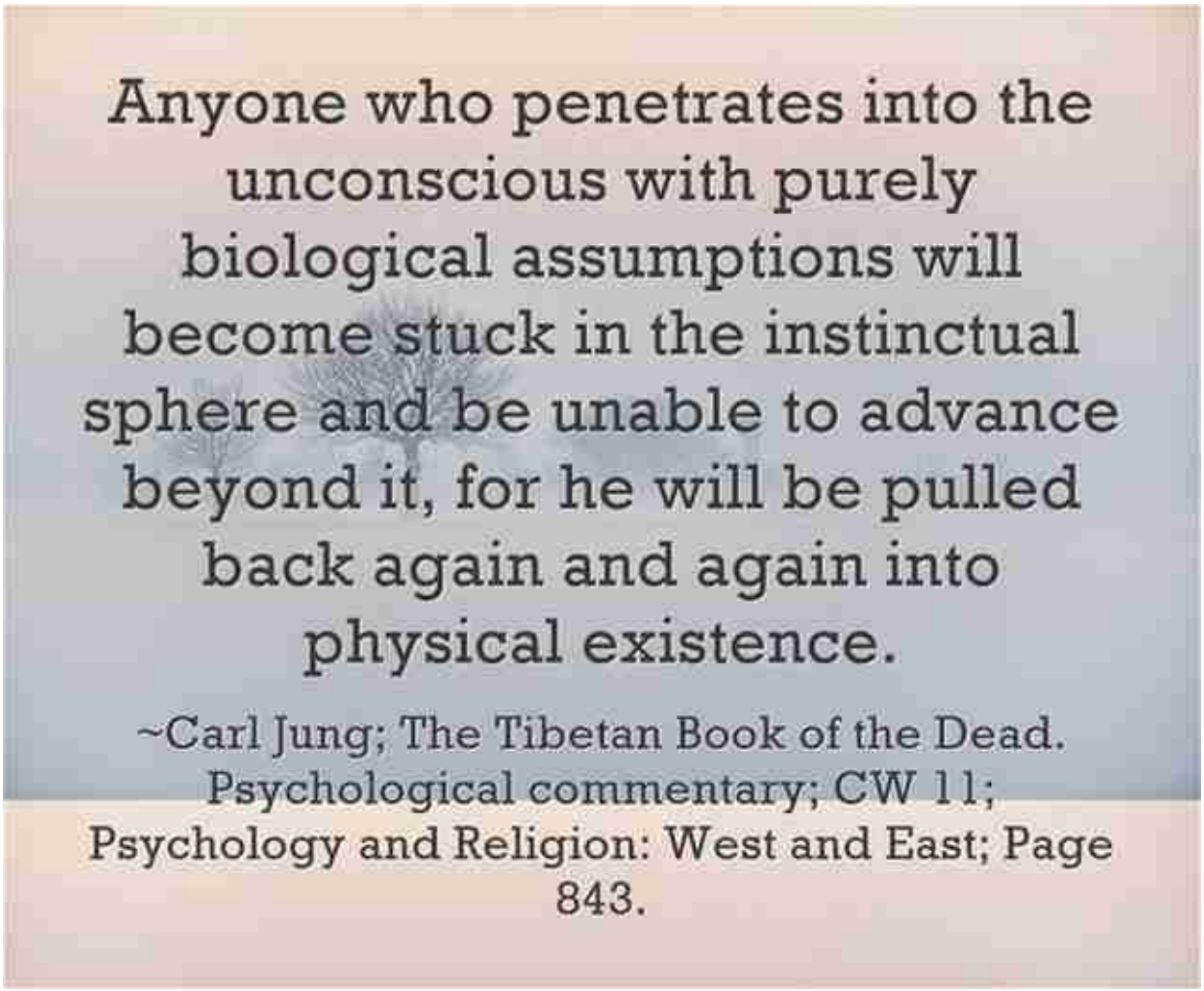
In some way or other we are part of a single, all-embracing psyche, a single "greatest man." Carl Jung; The Spiritual Problem of Modern Man; CW 10: 175.



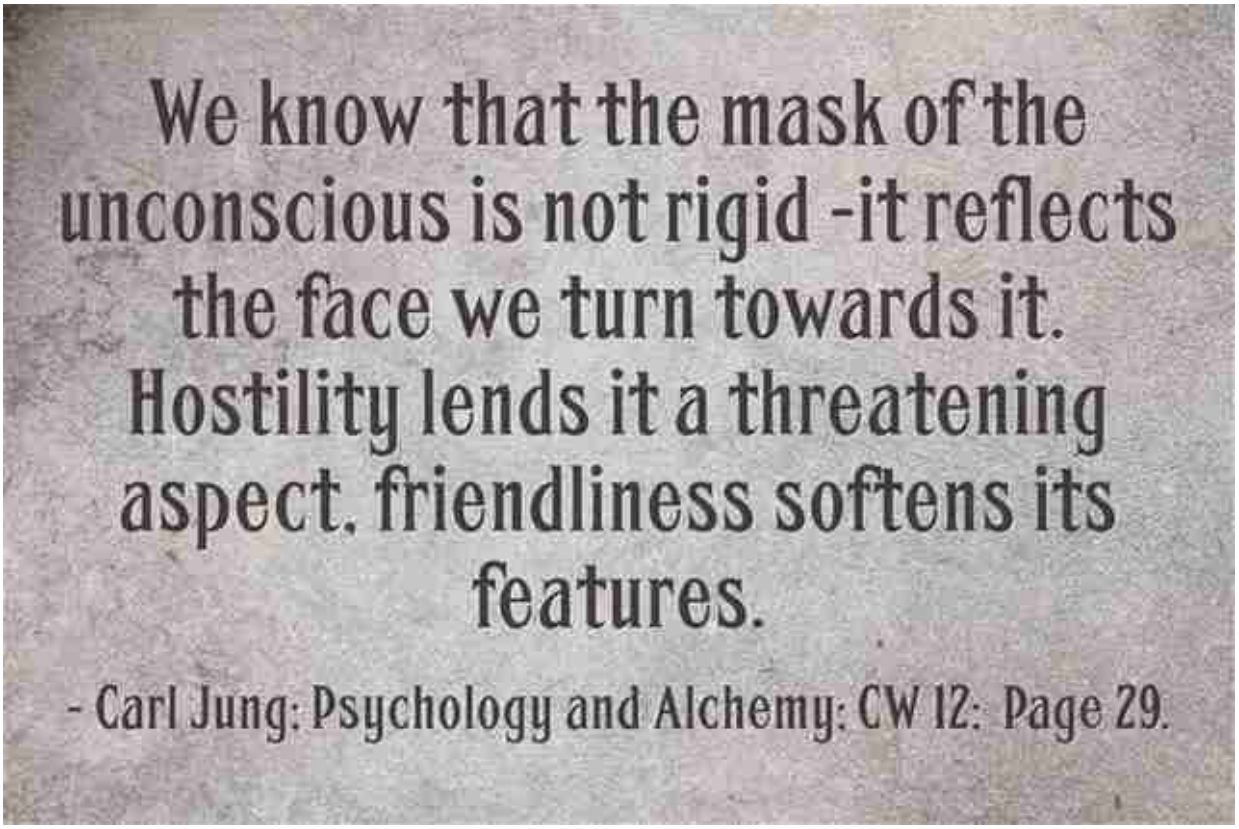
Rationalism and superstition are complementary. It is a psychological rule that the brighter the light, the blacker the shadow; in other words, the more rationalistic we are in our conscious minds, the more alive becomes the spectral world of the unconscious. Spuk: Irrglaube oder Wahrglaube? ; Foreword by C. G. Jung; In CW 18: P. 10.



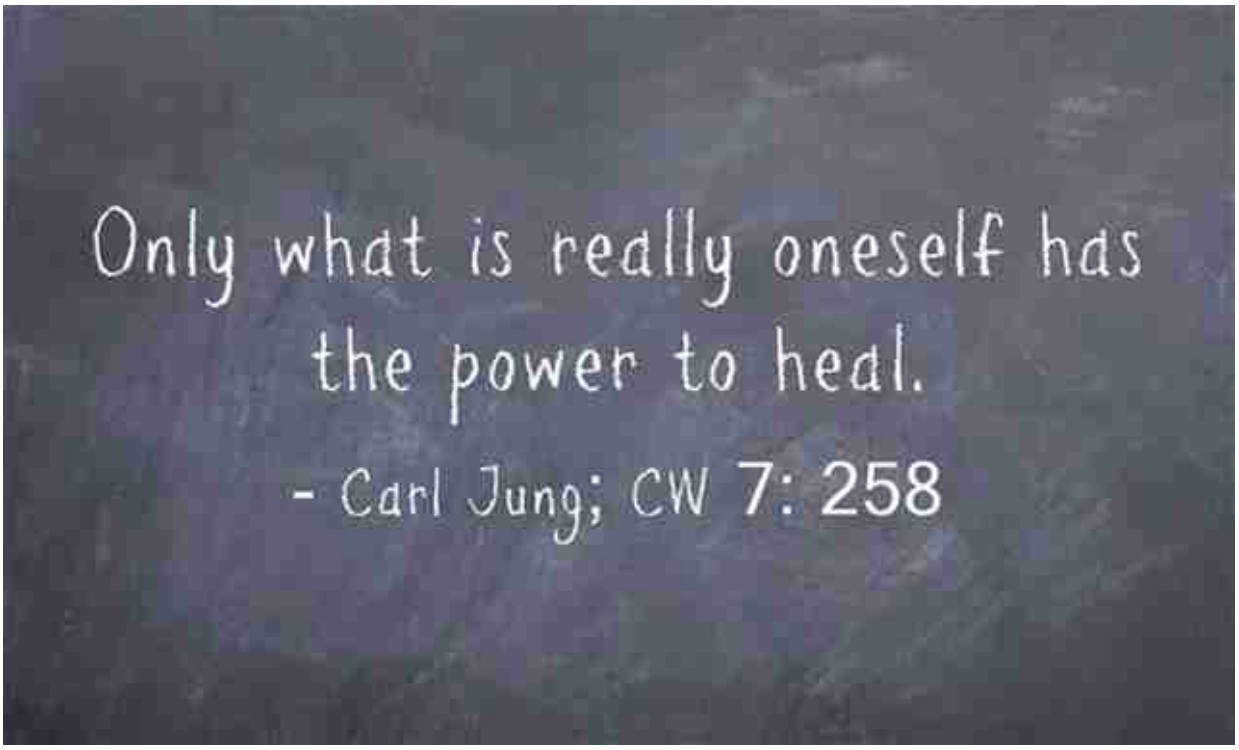
The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases. Carl Jung; The Practical Use of Dream Analysis; CW 16: The Practice of Psychotherapy; Page 329.



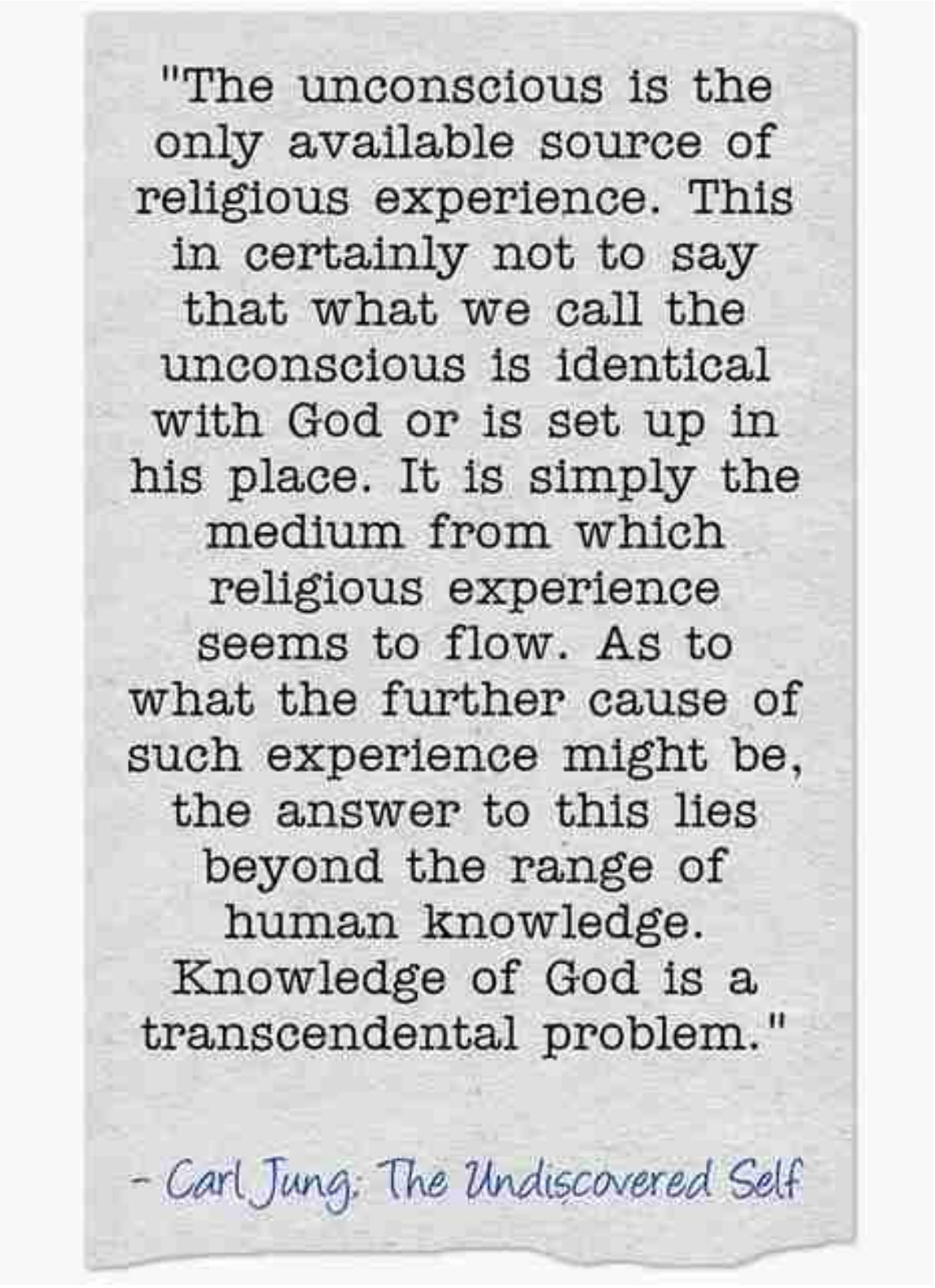
Anyone who penetrates into the unconscious with purely biological assumptions will become stuck in the instinctual sphere and be unable to advance beyond it, for he will be pulled back again and again into physical existence. Carl Jung; The Tibetan Book of the Dead. Psychological commentary; CW 11; Psychology and Religion: West and East; Page 843.



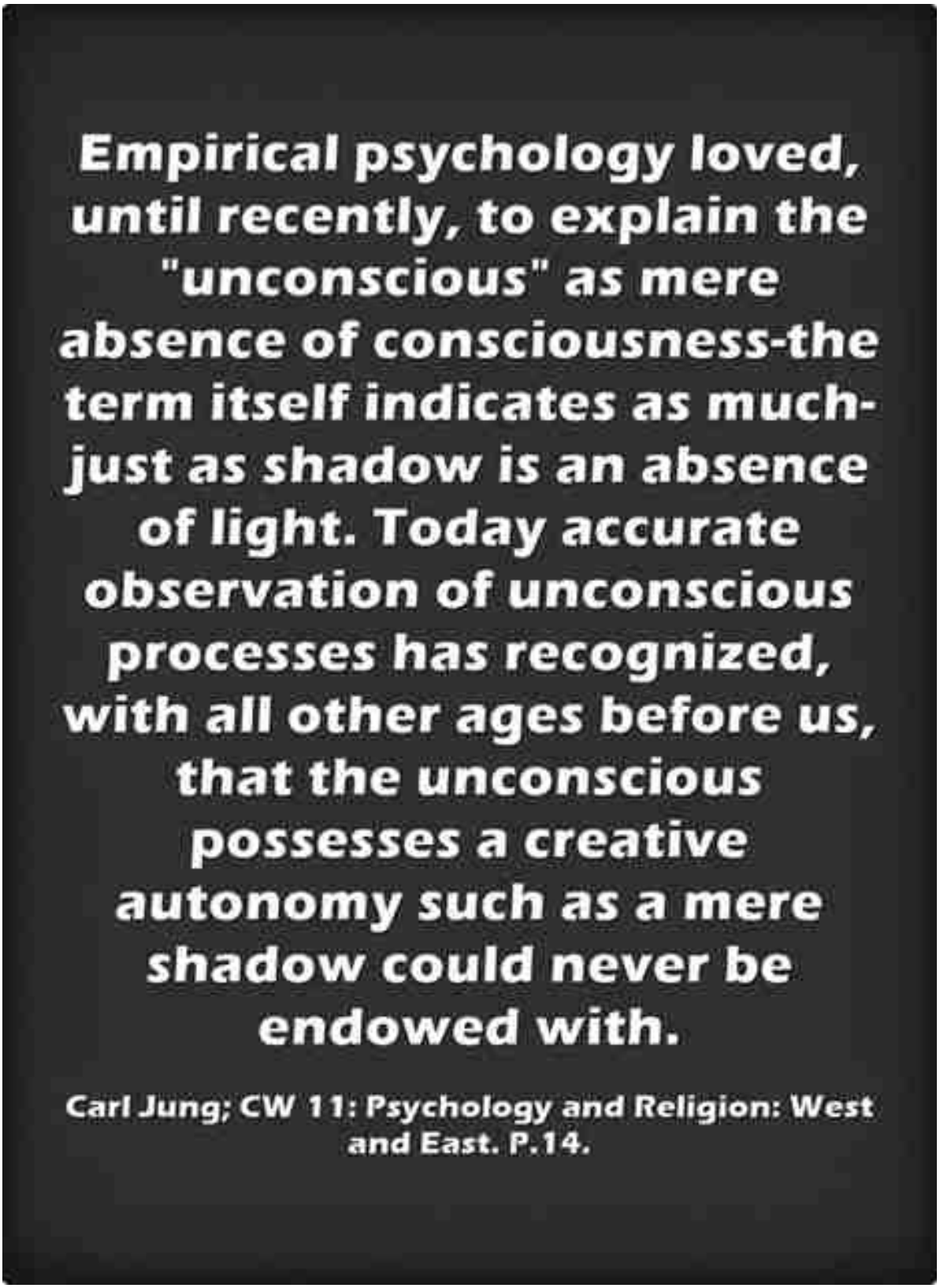
We know that the mask of the unconscious is not rigid -it reflects the face we turn towards it. Hostility lends it a threatening aspect, friendliness softens its features. Carl Jung; Psychology and Alchemy; CW 12; Page 29.



Only what is really oneself has the power to heal. Carl Jung; CW 7: 258

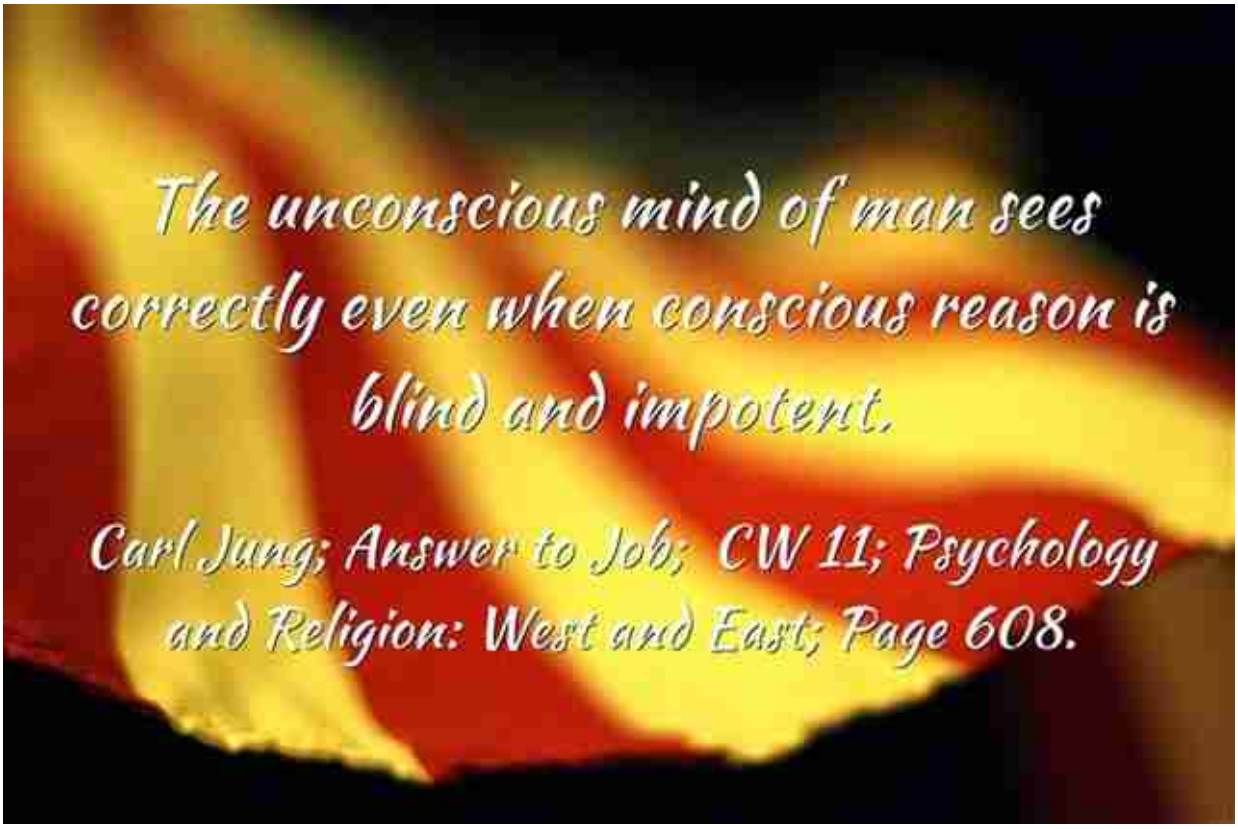


The unconscious is the only available source of religious experience. This in certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is simply the medium from which religious experience seems to flow. As to what the further cause of such experience might be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

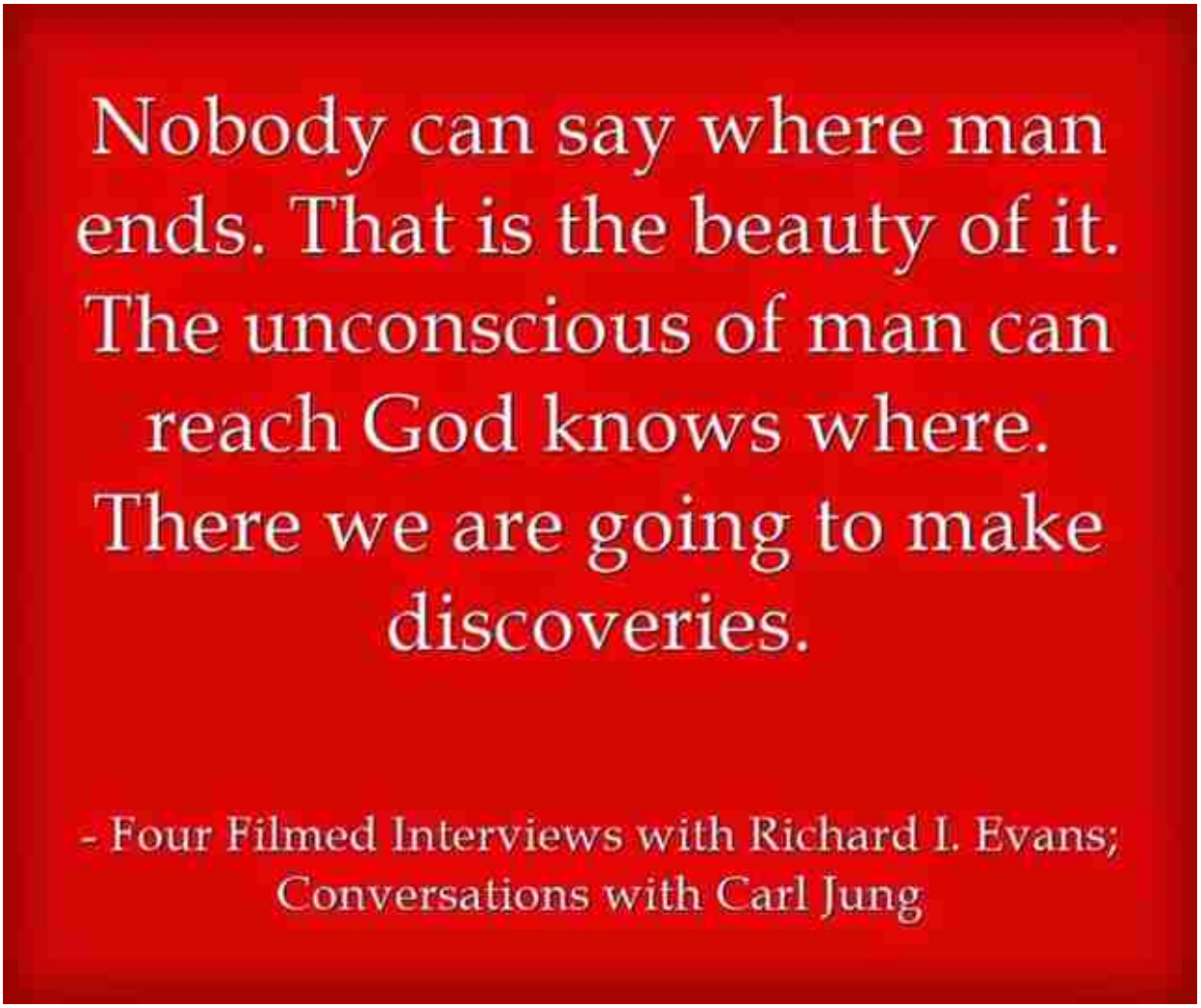


Empirical psychology loved, until recently, to explain the ”unconscious” as mere absence of consciousness-the term itself indicates as much-just as shadow is an absence of light. Today accurate observation of unconscious processes has recognized, with all other ages before us, that the unconscious possesses a creative autonomy such as a mere

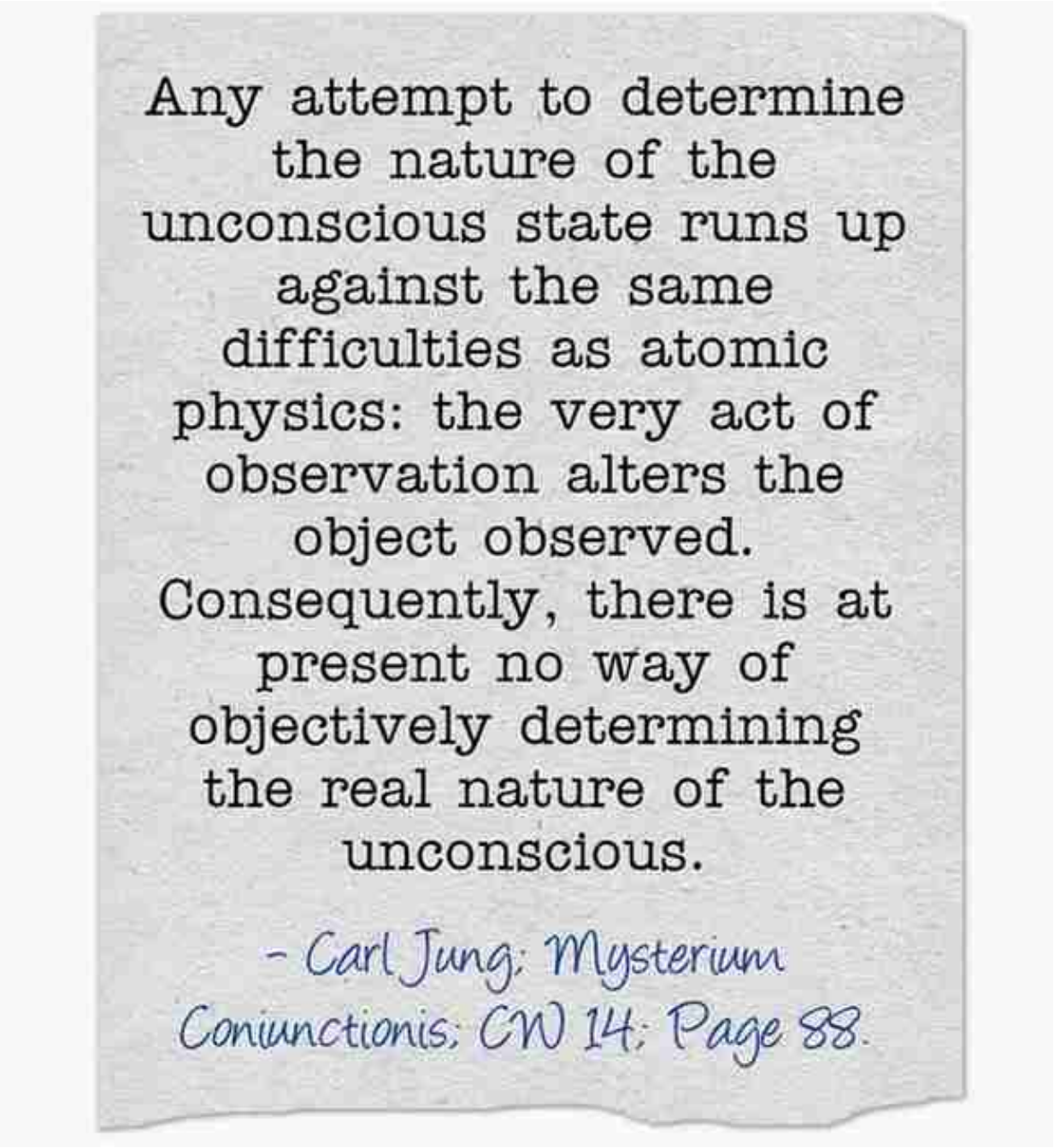
shadow could never be endowed with. Carl Jung; CW 11: Psychology and Religion: West and East; Page 14.



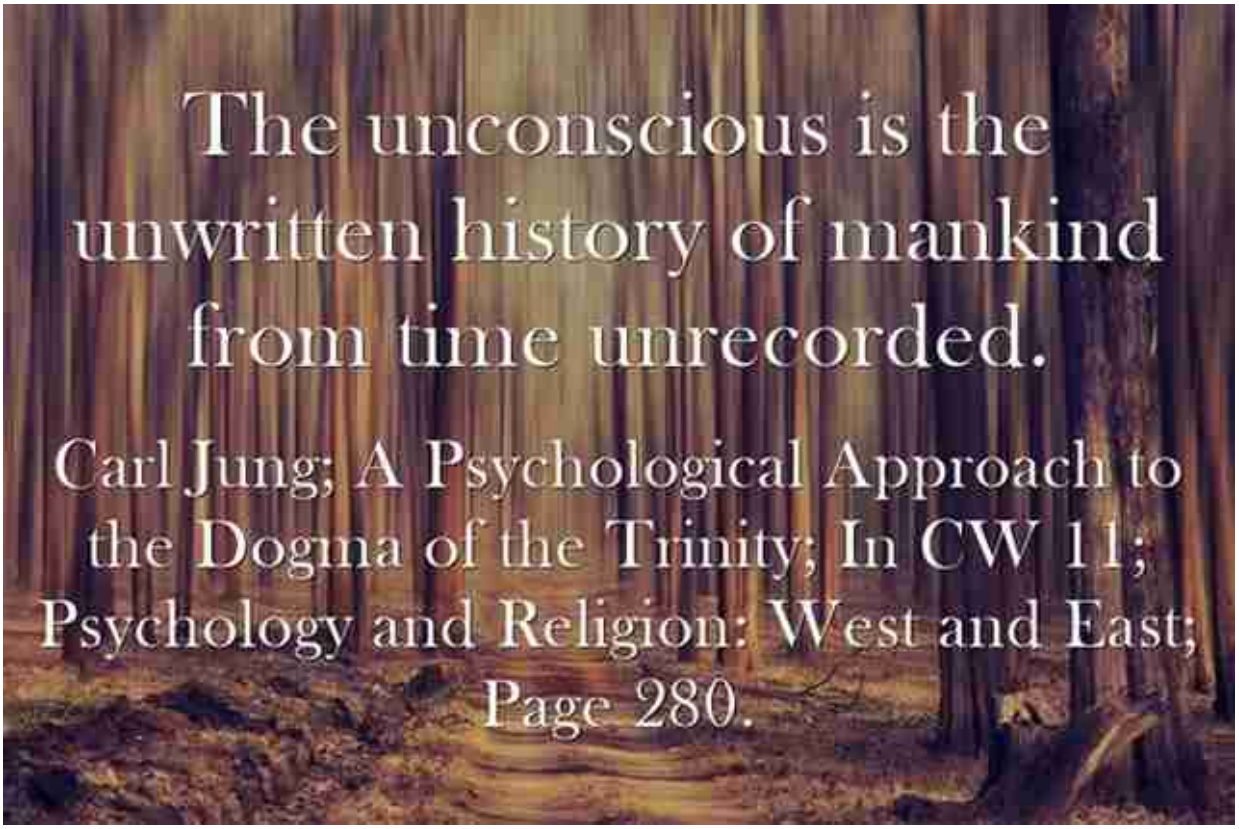
The unconscious mind of man sees correctly even when conscious reason is blind and impotent. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 608.



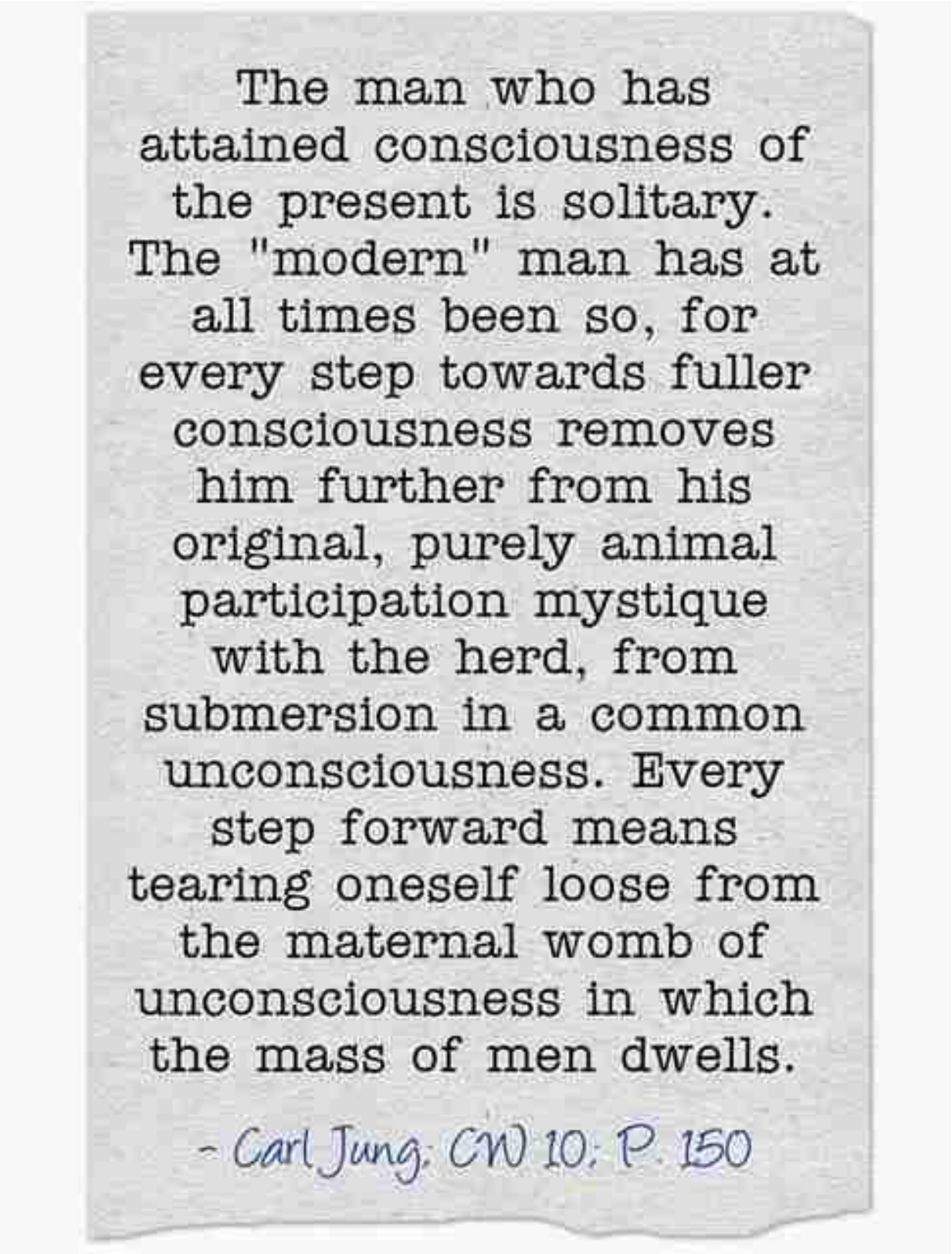
Nobody can say where man ends. That is the beauty of it. The unconscious of man can reach God knows where. There we are going to make discoveries. Four Filmed Interviews with Richard I. Evans" (1957). Conversations with Carl Jung.



Any attempt to determine the nature of the unconscious state runs up against the same difficulties as atomic physics: the very act of observation alters the object observed. Consequently, there is at present no way of objectively determining the real nature of the unconscious. Carl Jung; Mysterium Coniunctionis; CW 14; Page 88.

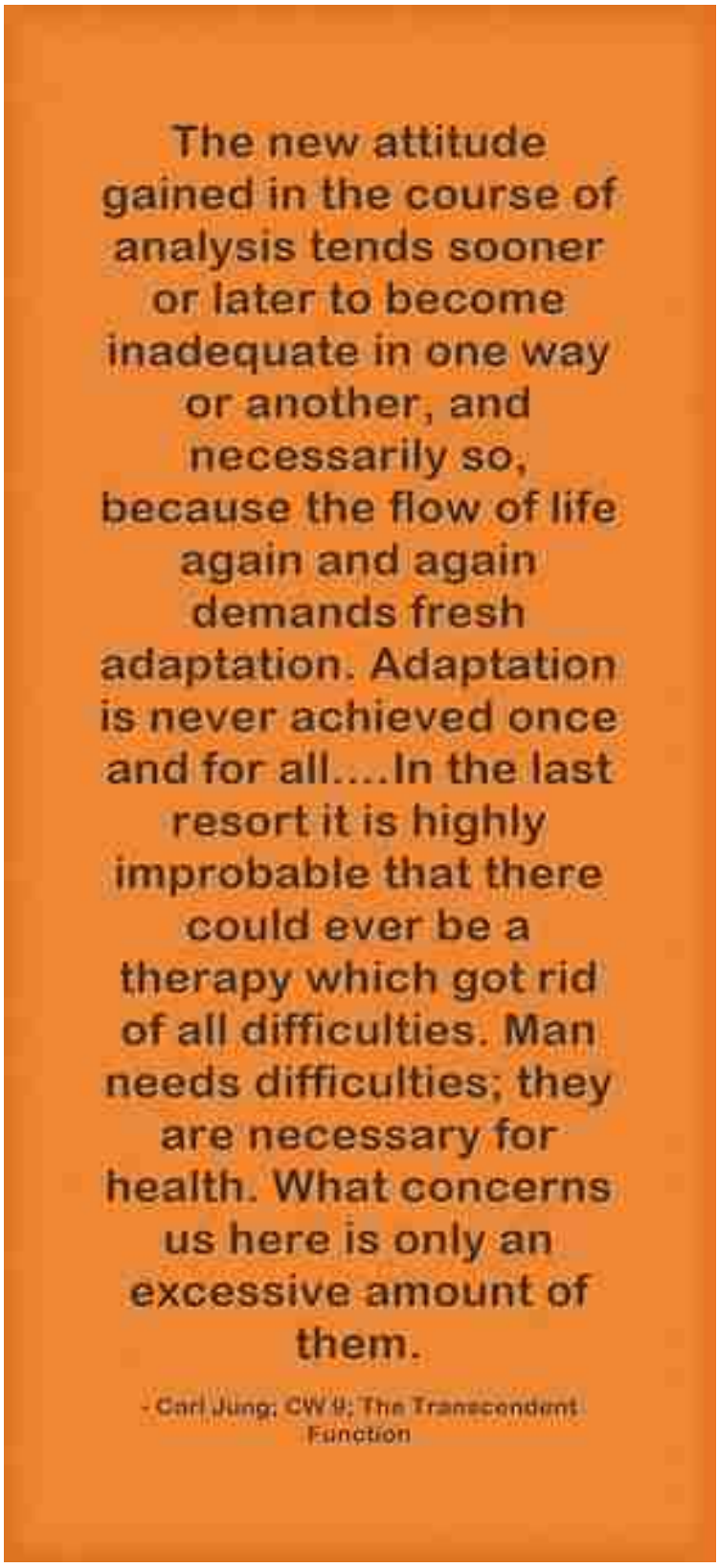


The unconscious is the unwritten history of mankind from time unrecorded. Carl Jung; A Psychological Approach to the Dogma of the Trinity; In CW 11; Psychology and Religion: West and East; Page 280.



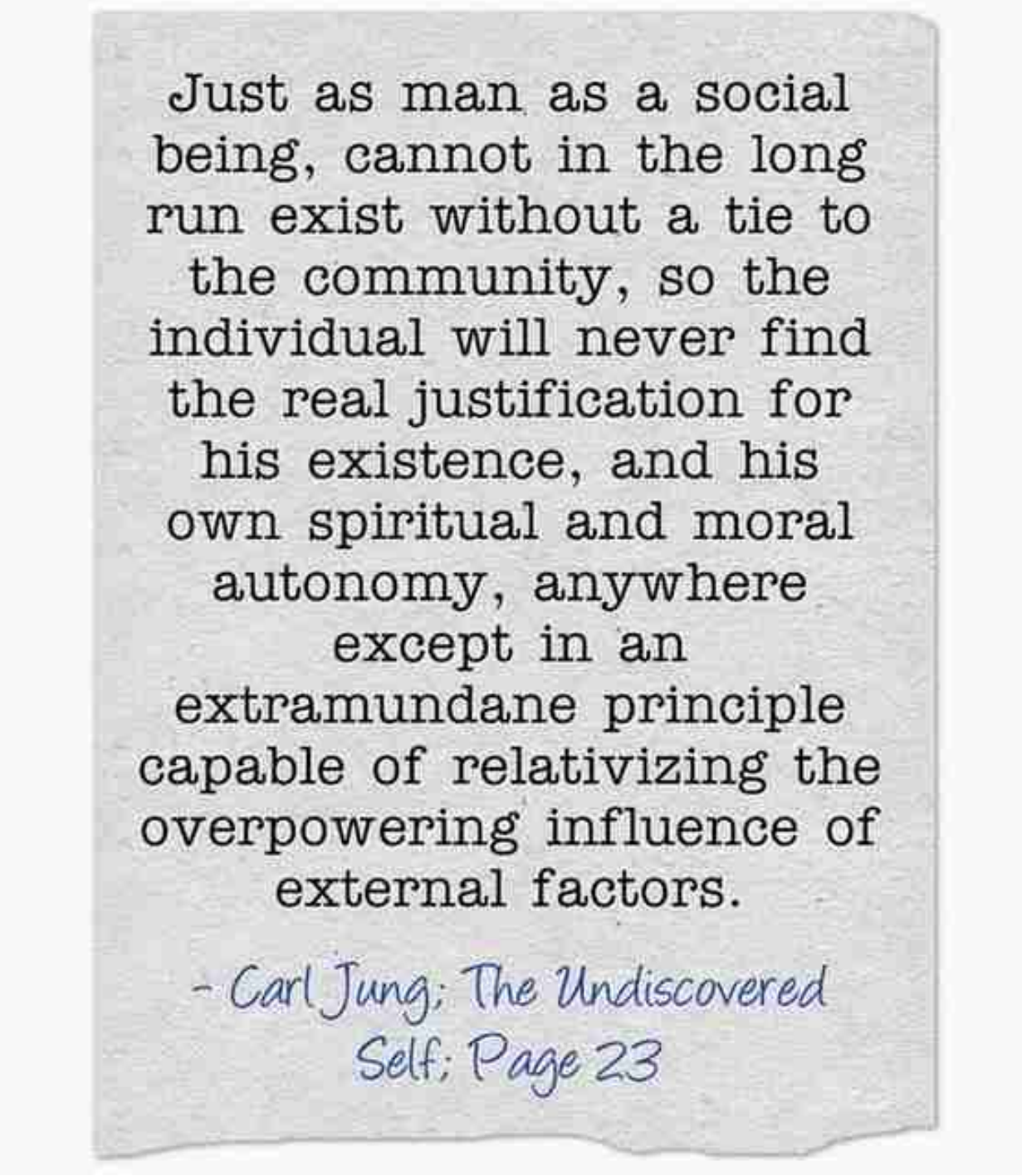
The man who has attained consciousness of the present is solitary. The ”modern” man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. Carl Jung; ”The Spiritual Problems

of Modern Man" (1928). In CW 10: Civilization in Transition. P. 150

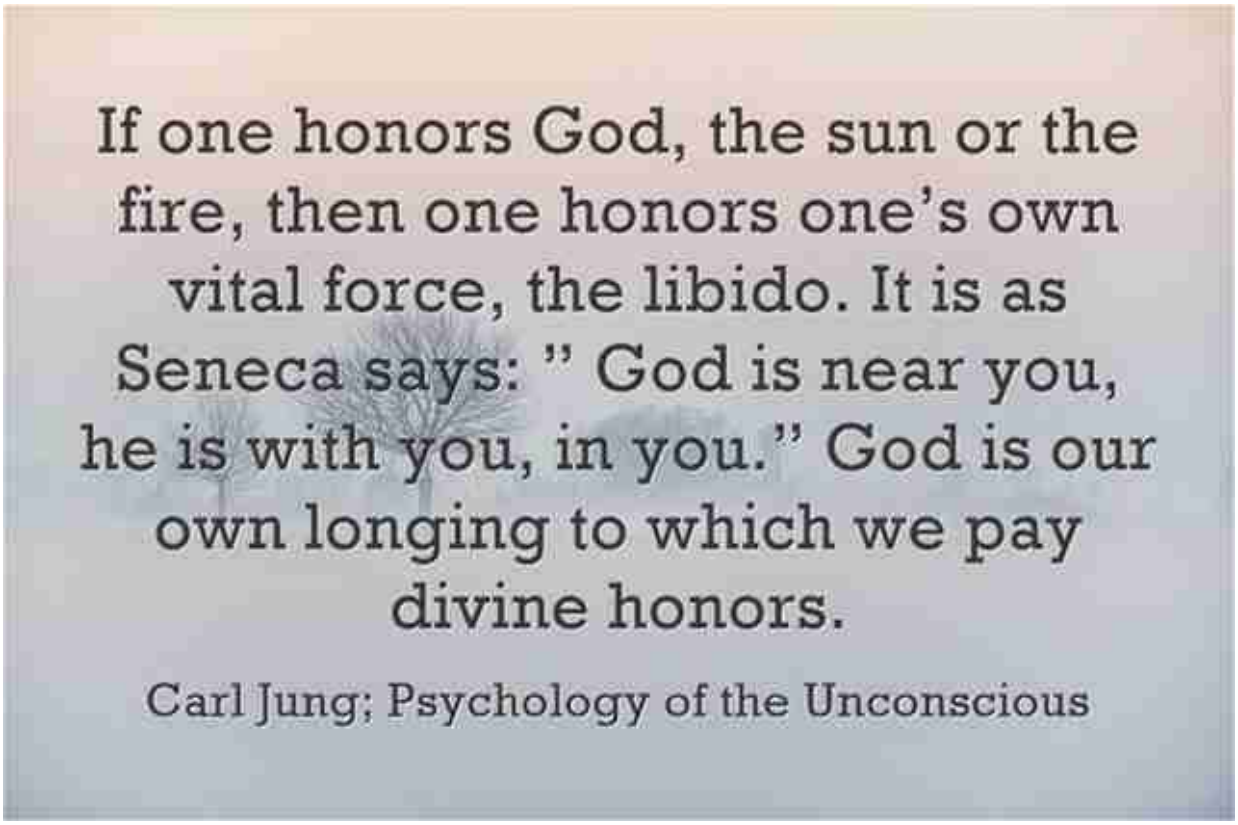


The new attitude gained in the course of analysis tends sooner or later to become inadequate in one way or another, and necessarily so, because the flow of life again and again demands fresh adaptation. Adaptation is never achieved

once and for all....In the last resort it is highly improbable that there could ever be a therapy which got rid of all difficulties. Man needs difficulties; they are necessary for health. What concerns us here is only an excessive amount of them. Carl Jung; CW 9; The Transcendent Function.



Just as a man as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence, and his own spiritual and moral autonomy, anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. Carl Jung; The Undiscovered Self; Page 23.



If one honors God, the sun or the fire, then one honors one's own vital force, the libido. It is a Seneca says: "god is near you, he is with you, in you." God is our own longing to which we pay divine honors. Carl Jung; The Psychology of the Unconscious.

Even if we did not know by reason our need for salt in our food, we should nonetheless profit from its use. Carl Jung; Man and His Symbols; Page 76

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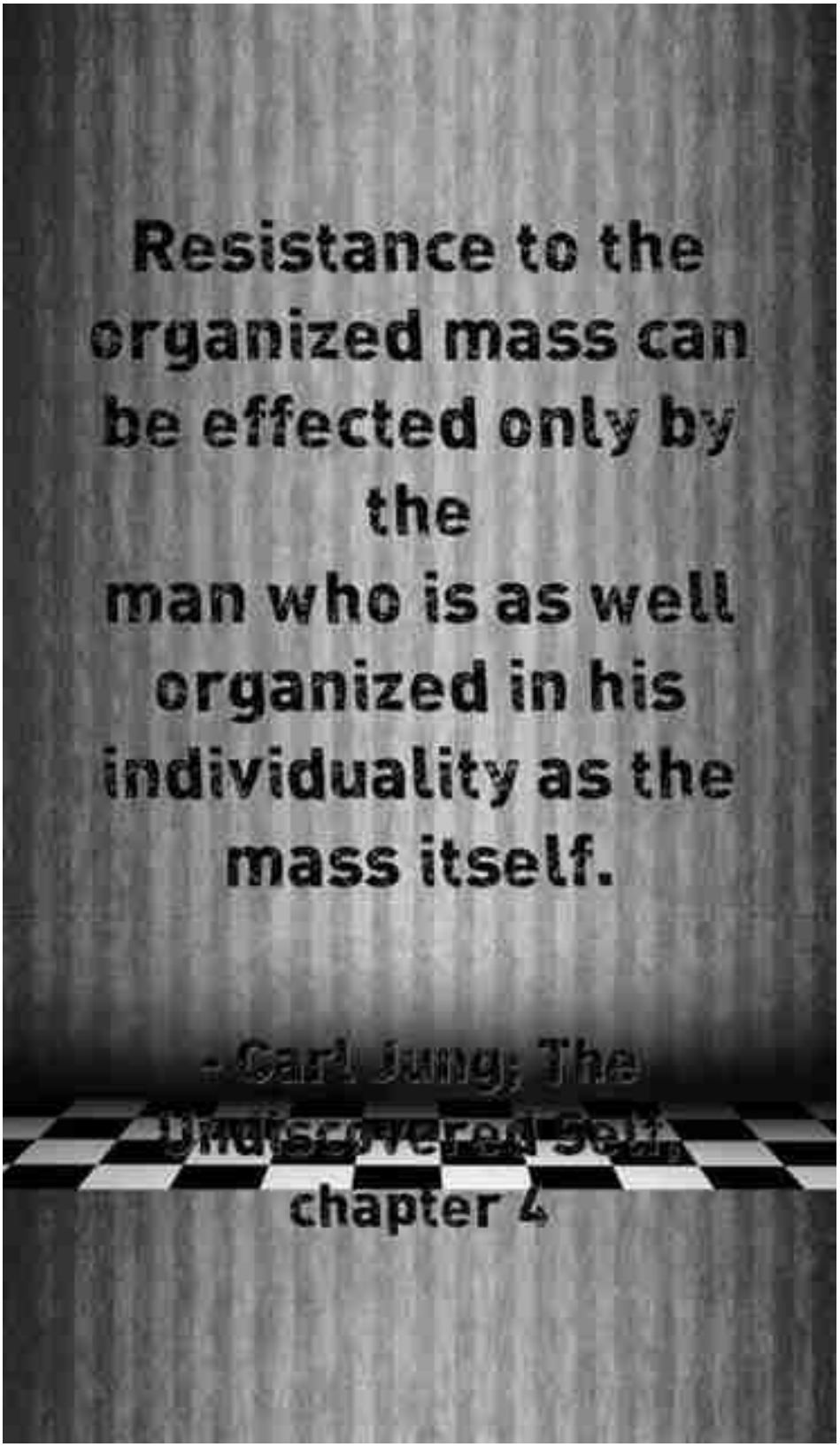
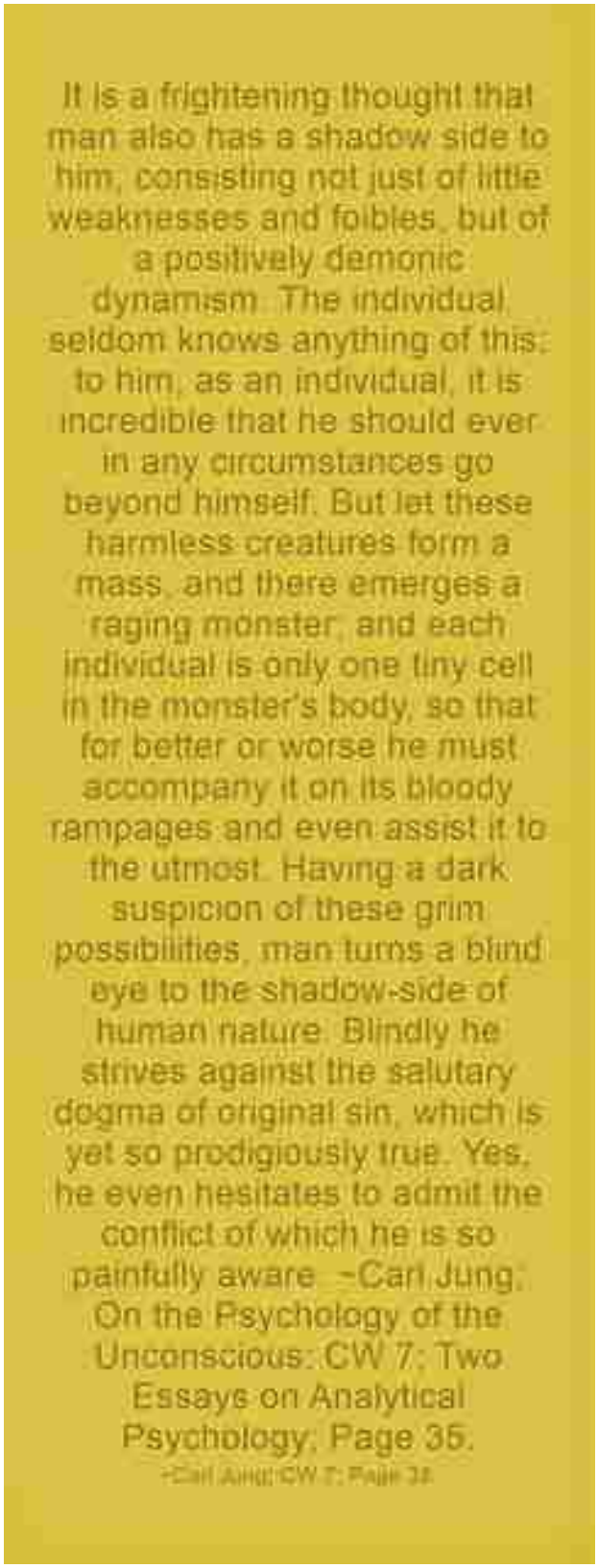
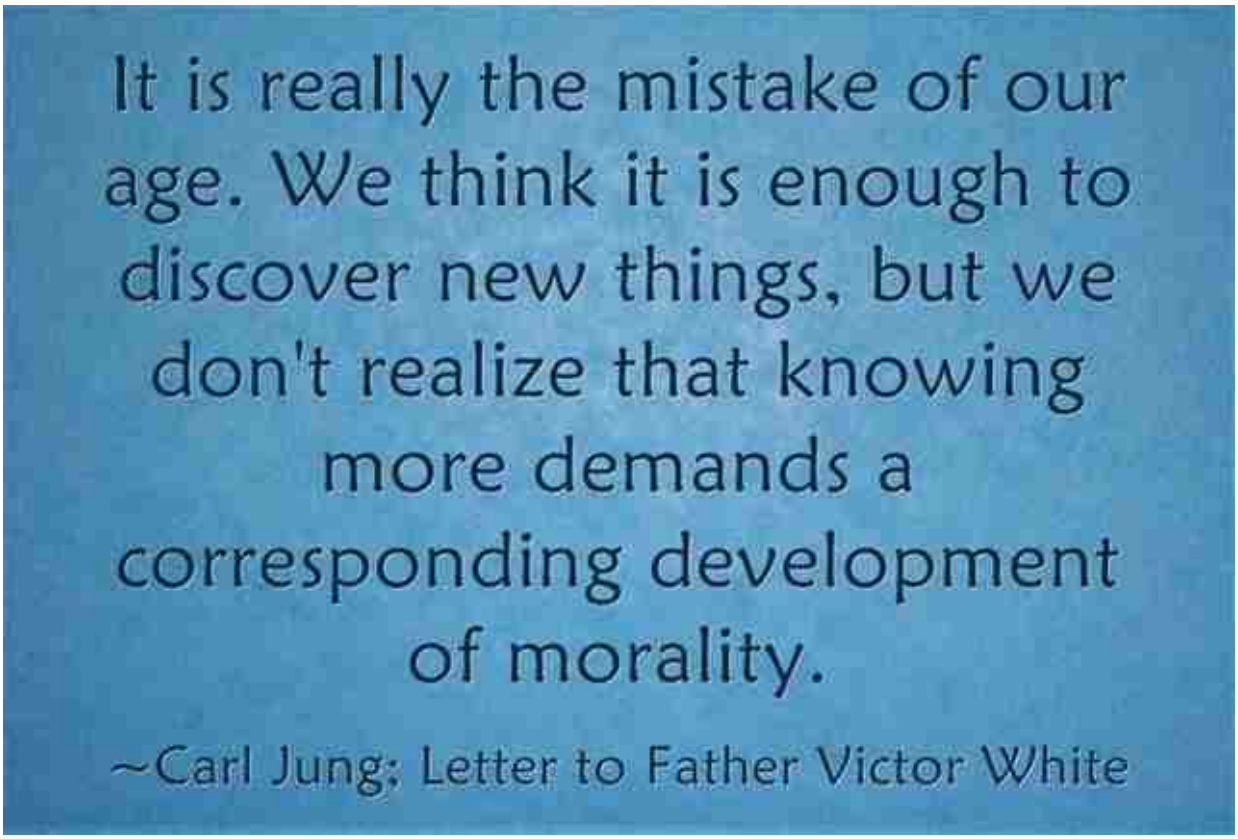


Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself. Carl Jung; The Undiscovered Self, Chapter 4

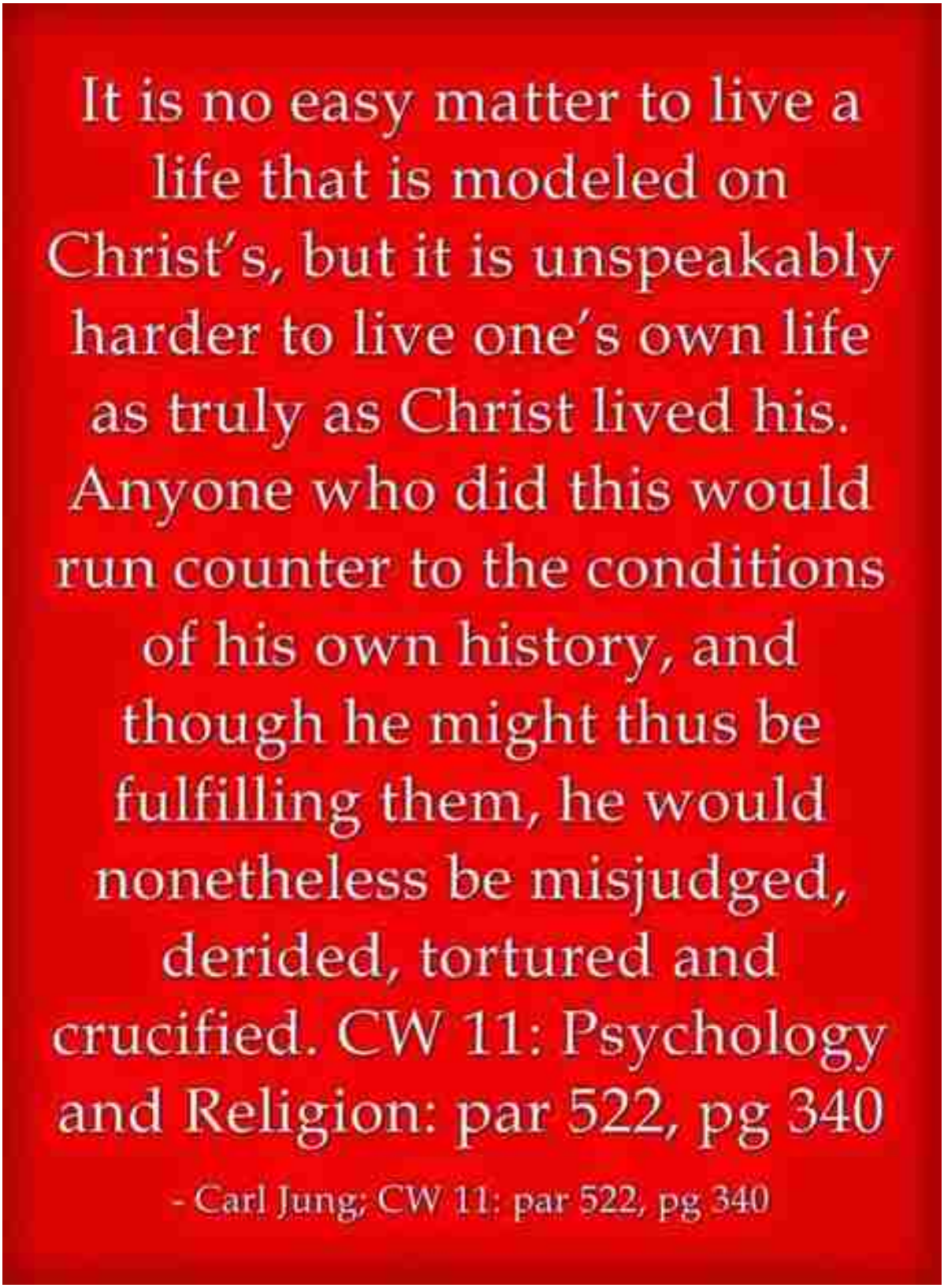


It is a frightening thought that man also has a shadow side to him, consisting not just of a few little weaknesses and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that

for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung; On the Psychology of the Unconscious; CW 7; Two Essays on Analytical Psychology; Page 35.



It is really the mistake of our age. We think it is enough to discover new things, but we don't realize that knowing more demands a corresponding development of morality. Carl Jung; Letter to Father Victor White



It is no easy matter to live a life that is modeled on Christ's, but it is unspeakably harder to live one's own life as truly as Christ lived his. Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would nonetheless be misjudged, derided, tortured and crucified. Carl Jung; CW 11; Psychology and Religion; Page 340; Para 522.

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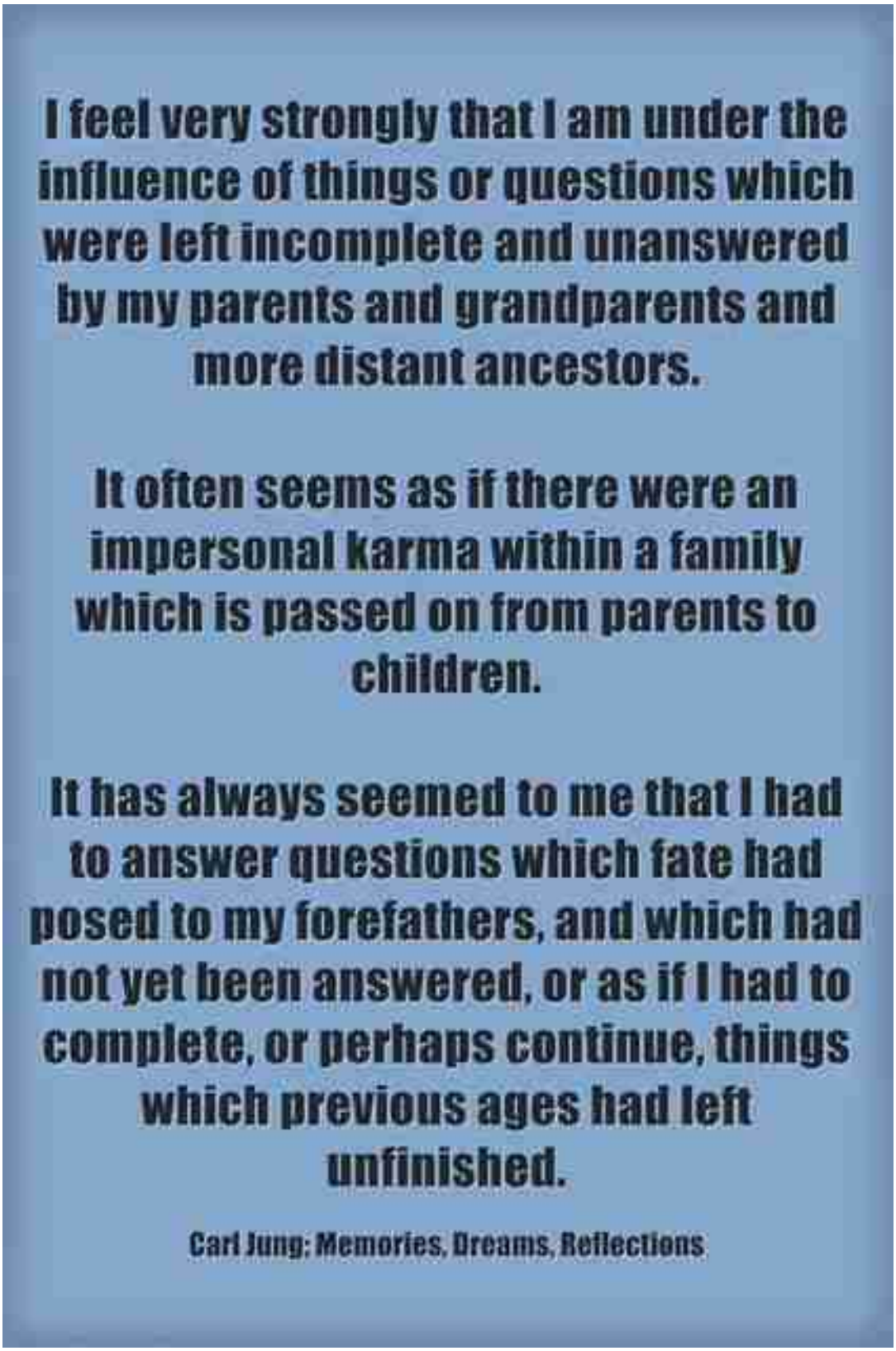
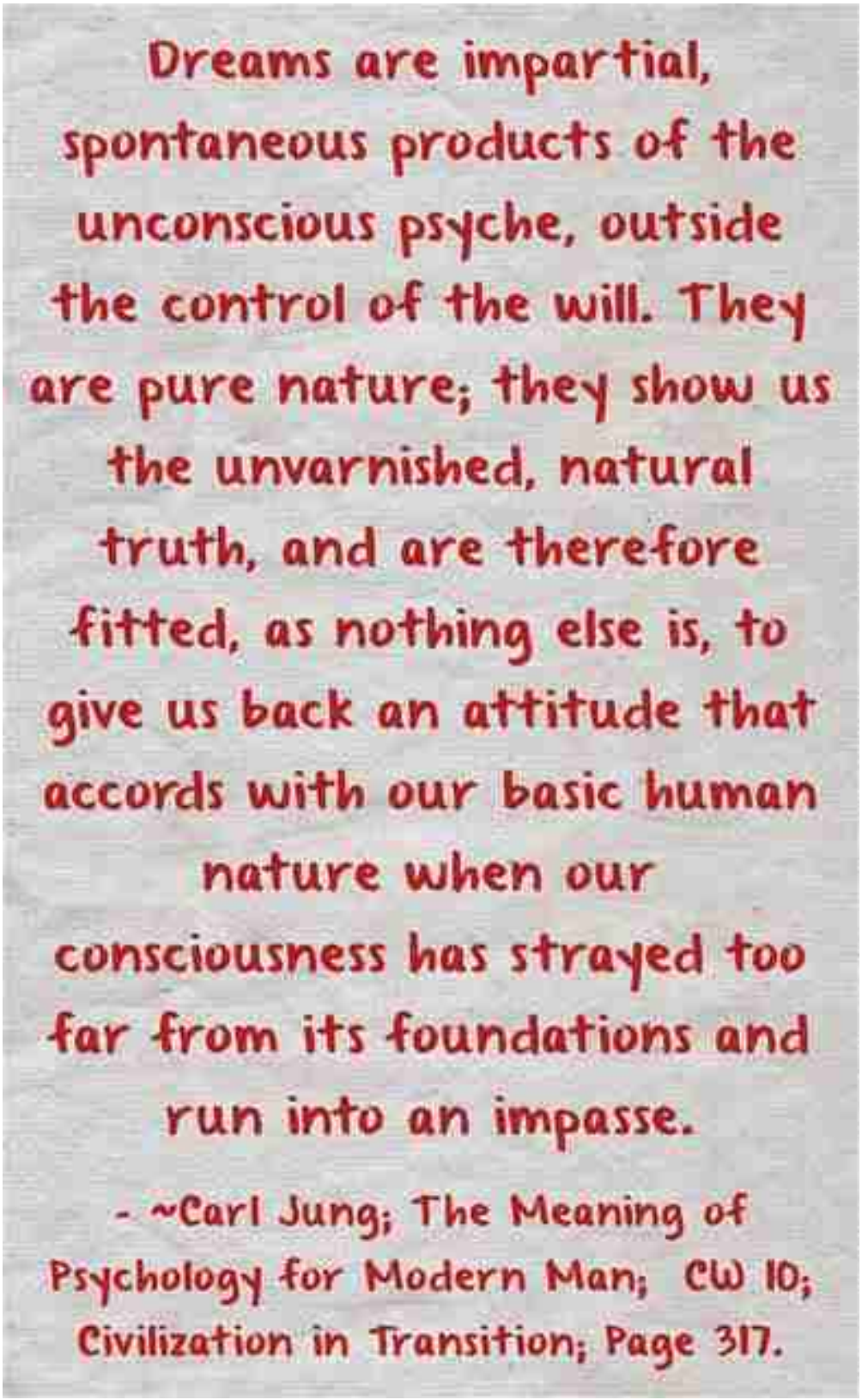
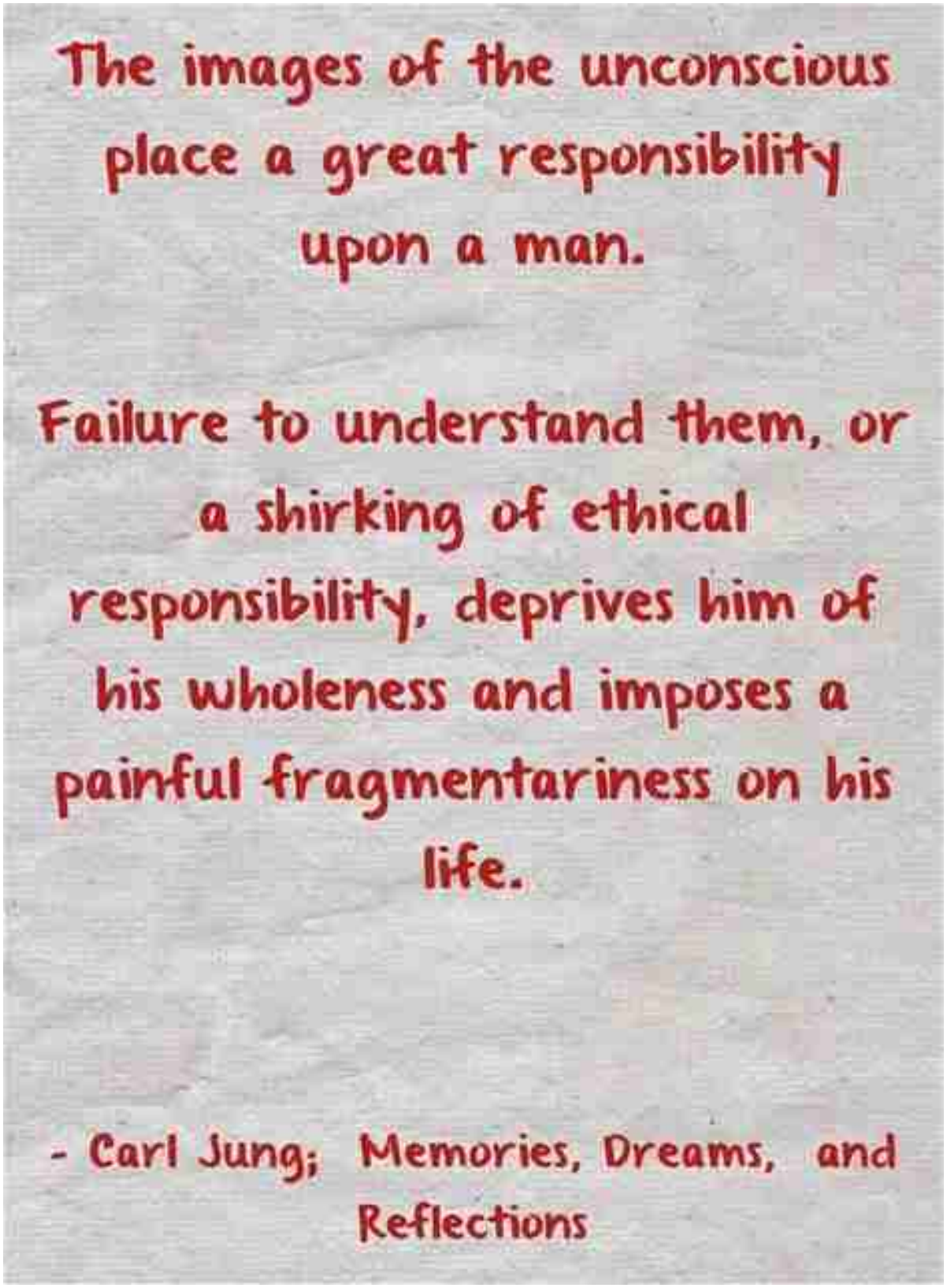


When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within

a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

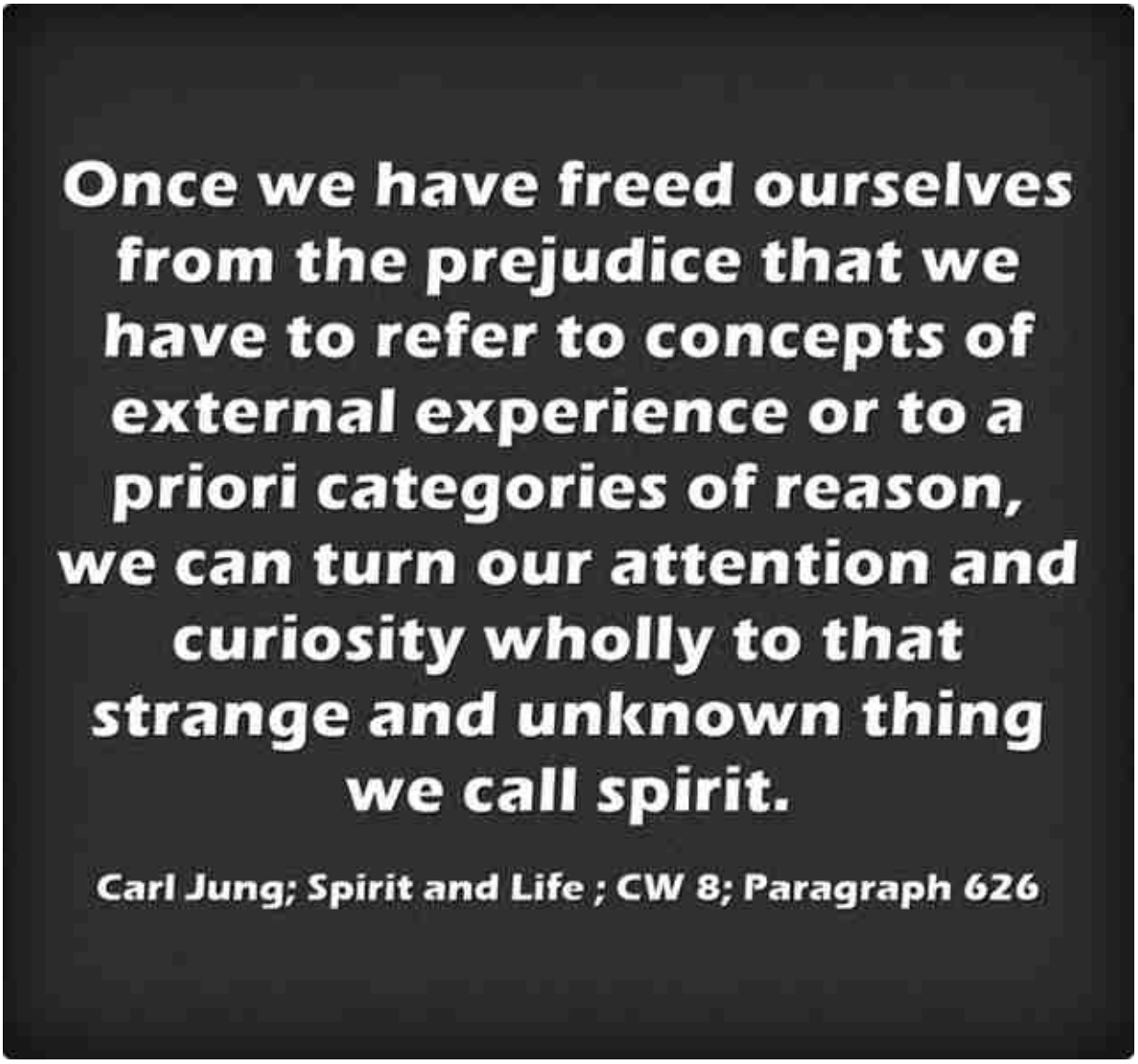


Dreams are impartial, spontaneous products of the unconscious psyche, outside the control of the will. They are pure nature; they show us the unvarnished, natural truth, and are therefore fitted, as nothing else is, to give us back an attitude that accords with our basic human nature when our consciousness has strayed too far from its foundations and run into an impasse. Carl Jung; The Meaning of Psychology for Modern Man; CW 10; Civilization in Transition;

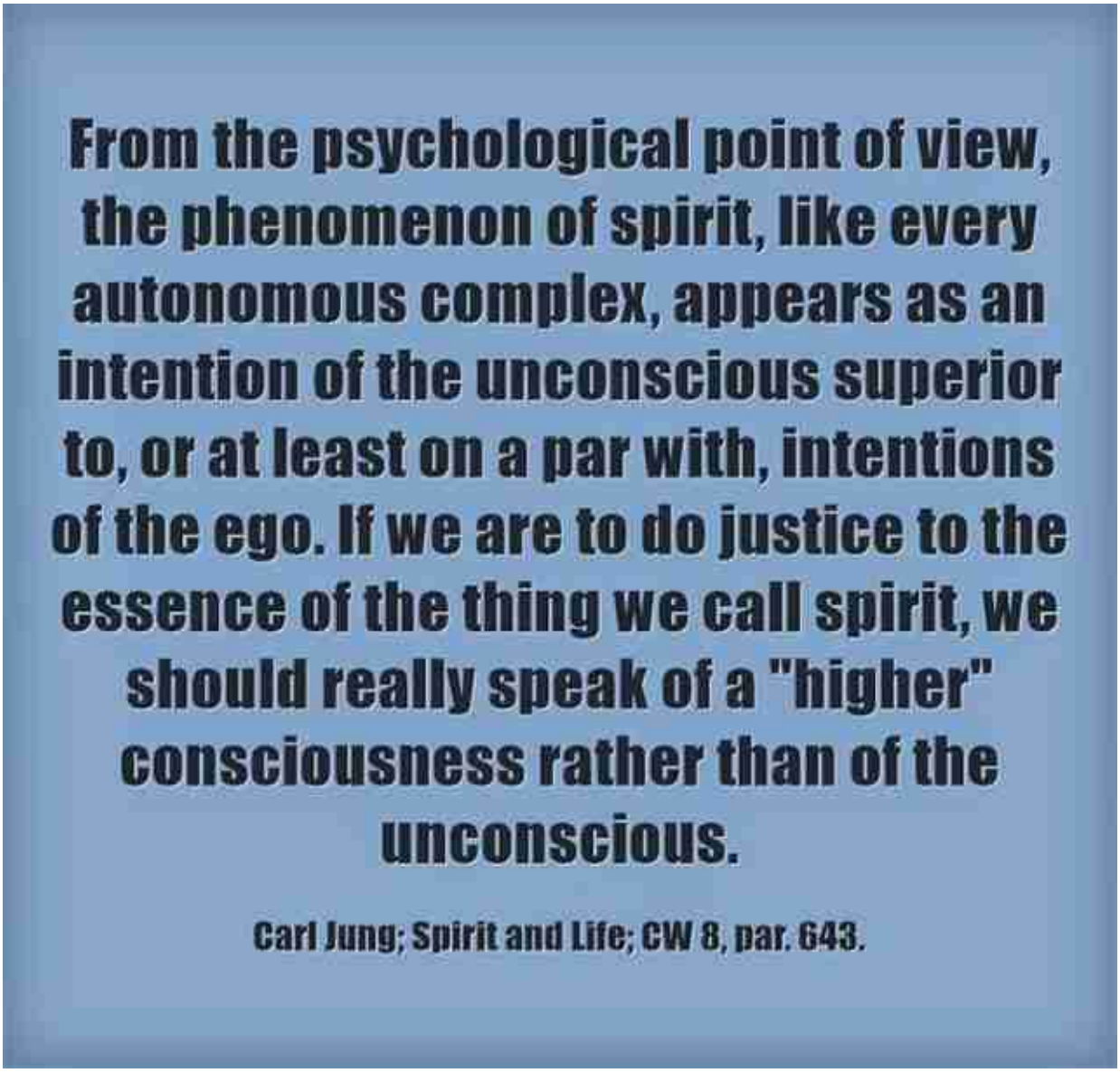


The images of the unconscious place a great responsibility upon a man. Failure to understand diem, or a shirking of ethical responsibility, deprives him of his wholeness and imposes a painful fragmentariness on his life. Carl Jung;

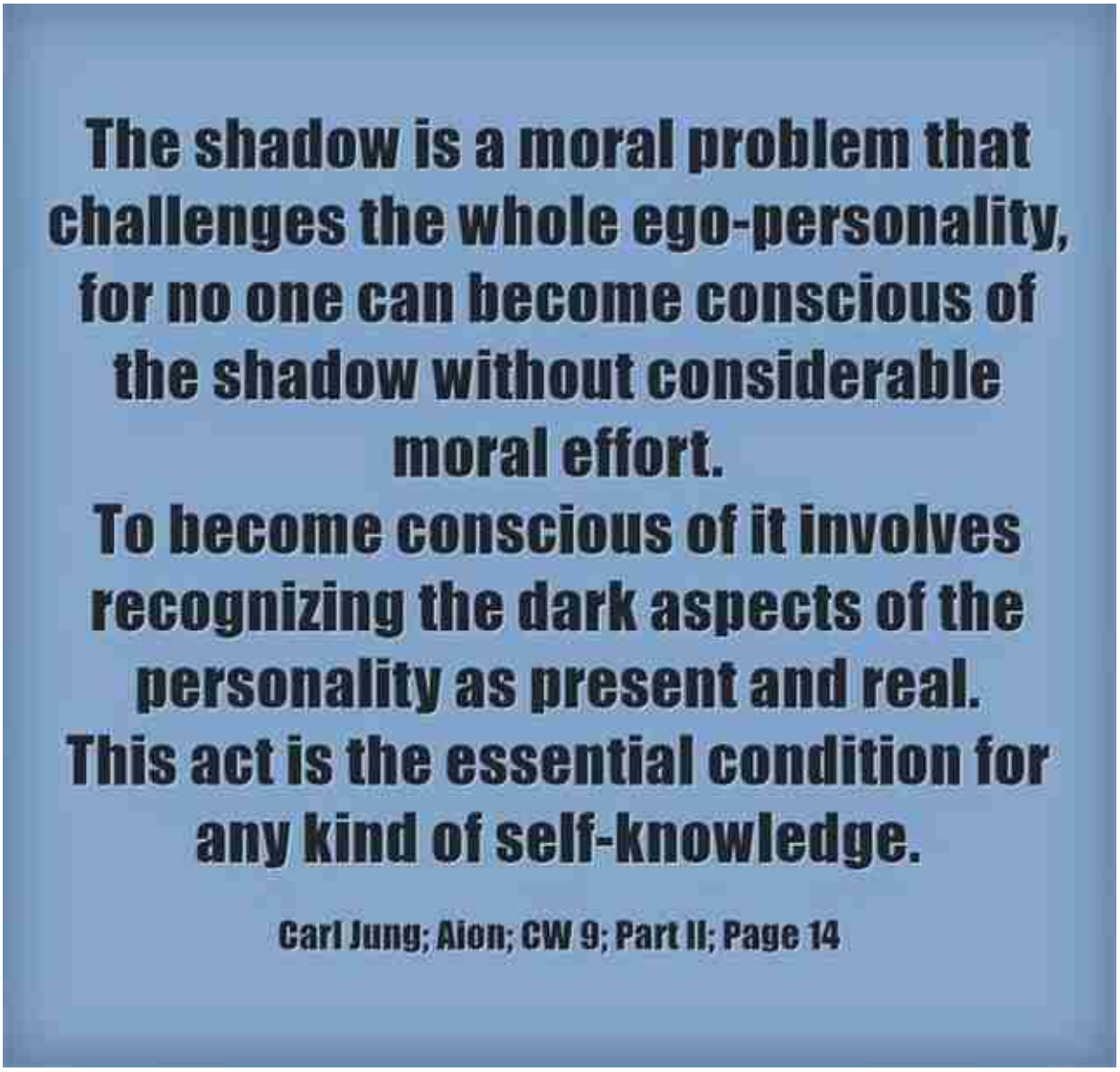
Memories, Dreams Reflections; Page 193.



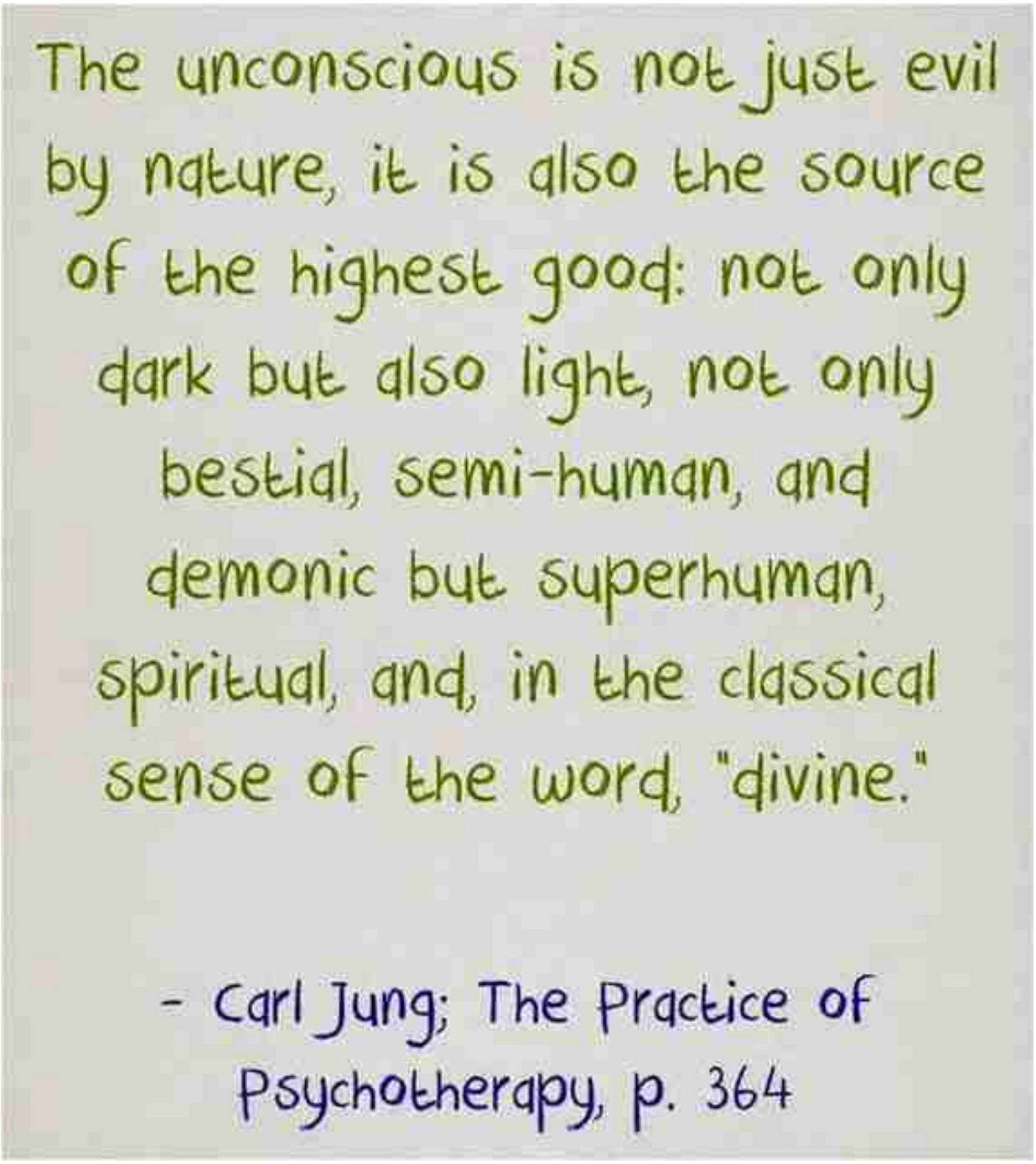
Once we have freed ourselves from the prejudice that we have to refer to concepts of external experience or to a priori categories of reason, we can turn our attention and curiosity wholly to that strange and unknown thing we call spirit. Carl Jung; Spirit and Life ; CW 8; Paragraph 626



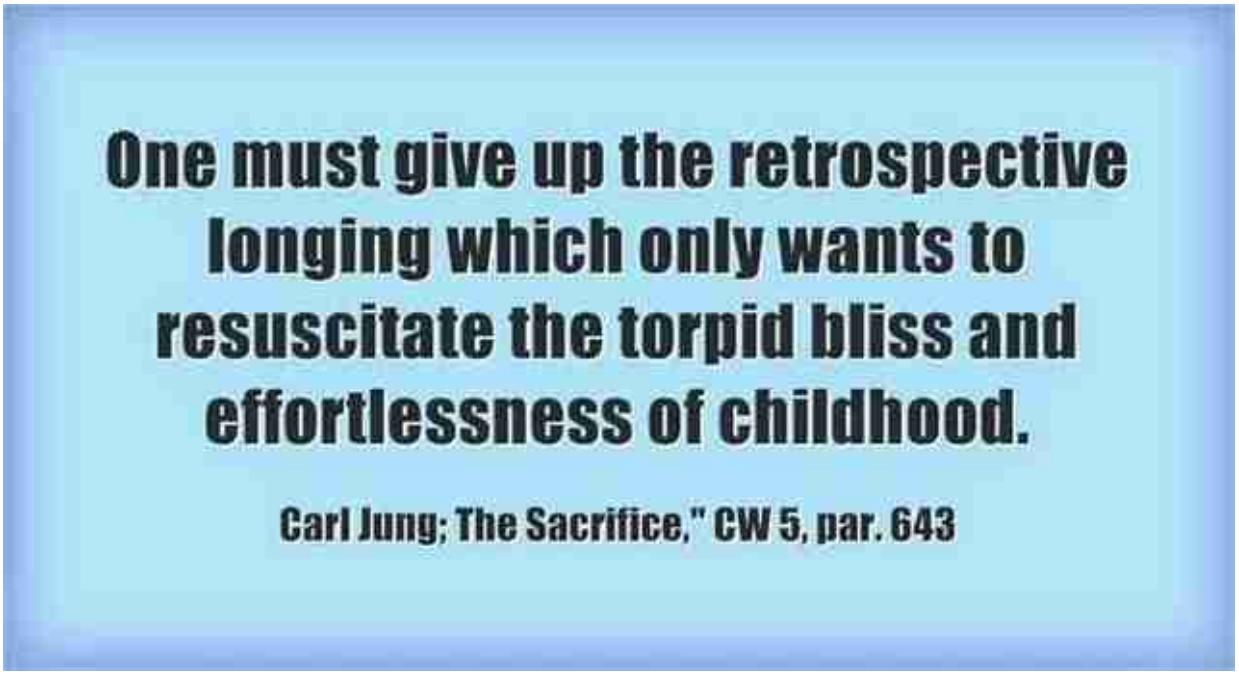
From the psychological point of view, the phenomenon of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we should really speak of a ”higher” consciousness rather than of the unconscious.
Carl Jung; Spirit and Life; CW 8, par. 643.



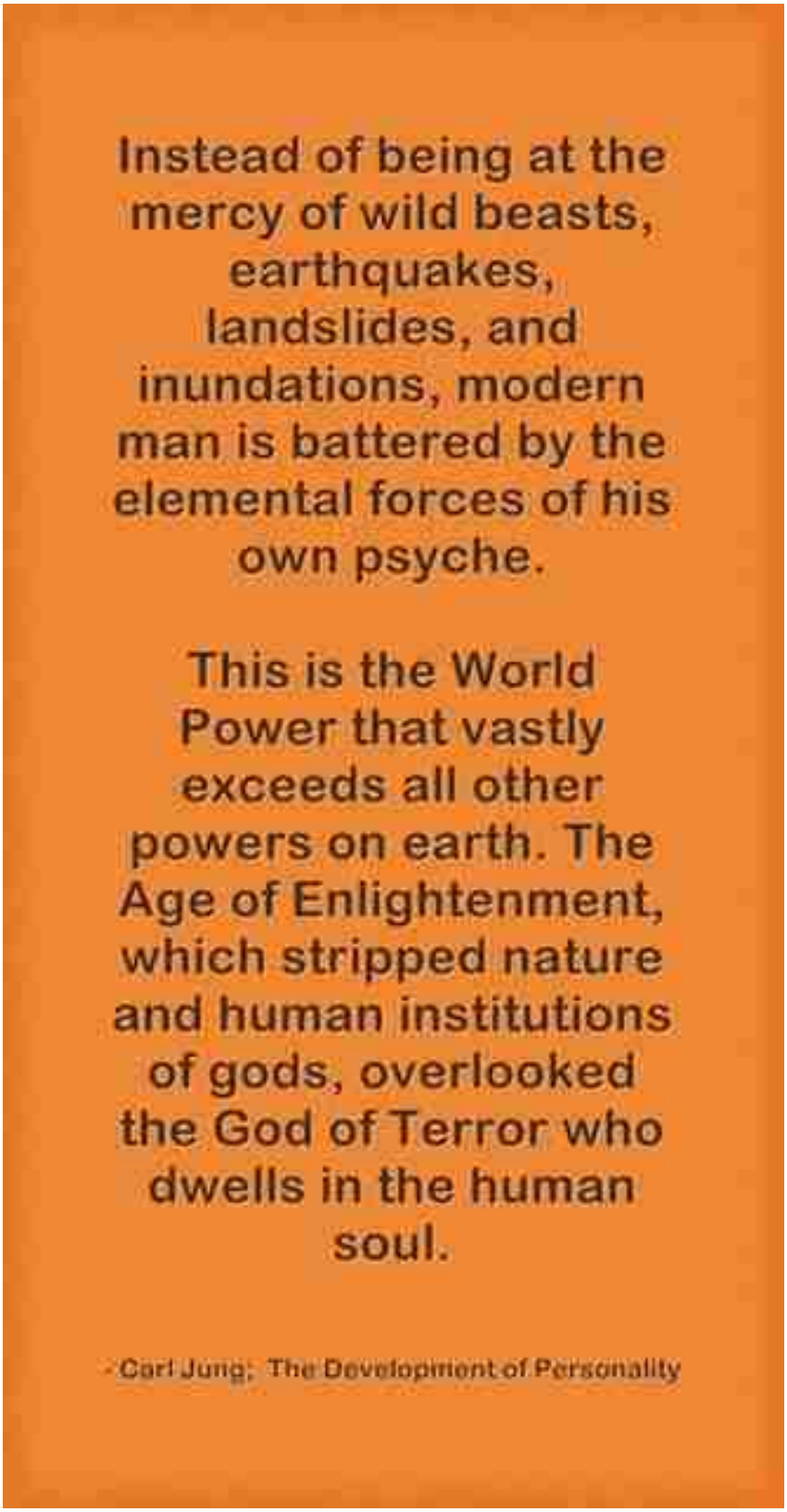
The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. Carl Jung; Aion; CW 9; Part II; Page 14.



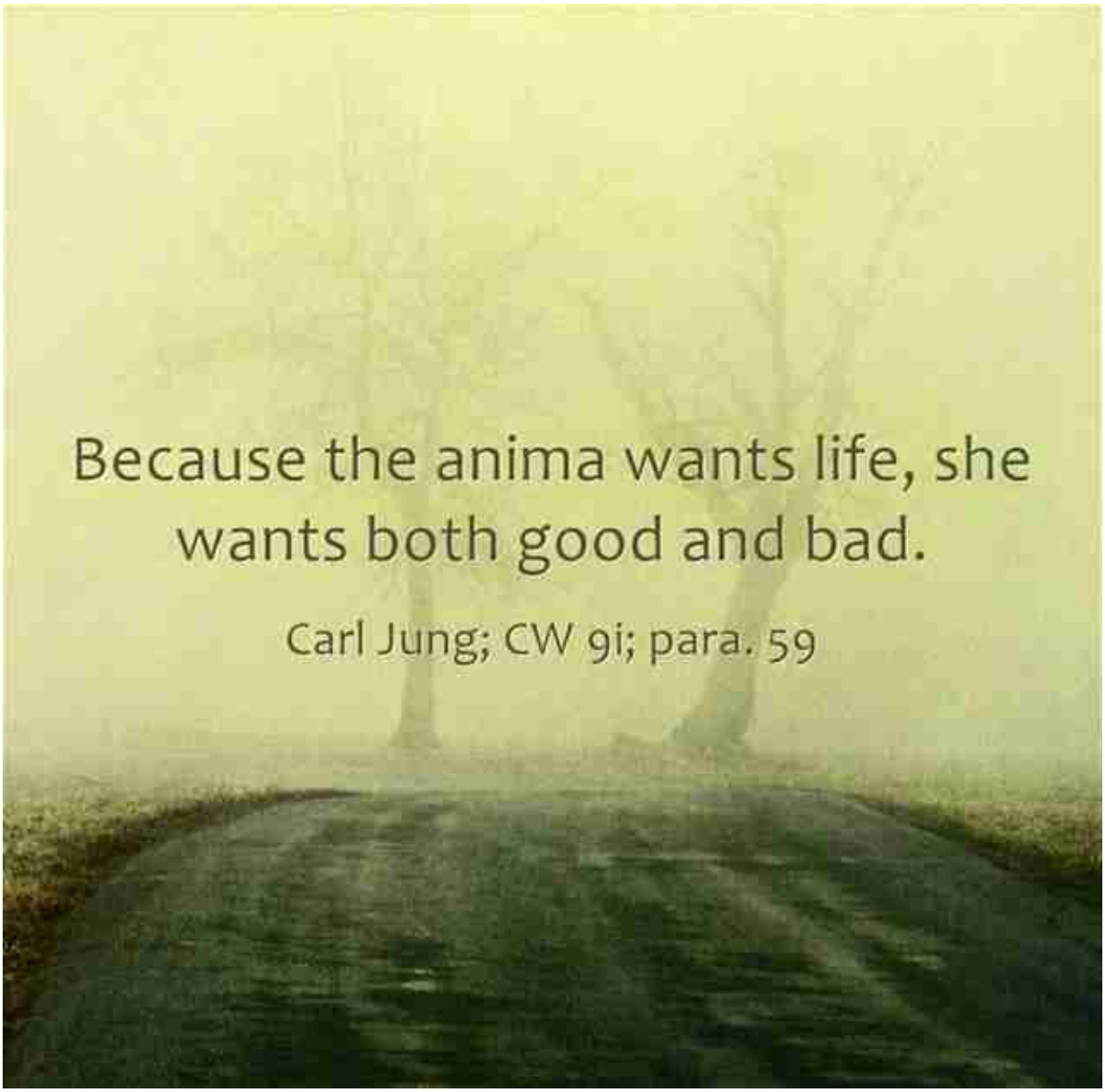
The unconscious is not just evil by nature, it is also the source of the highest good: not only dark but also light, not only bestial, semihuman, and demonic but superhuman, spiritual, and, in the classical sense of the word, ”divine.” Carl Jung; The Practice of Psychotherapy; Page 364.



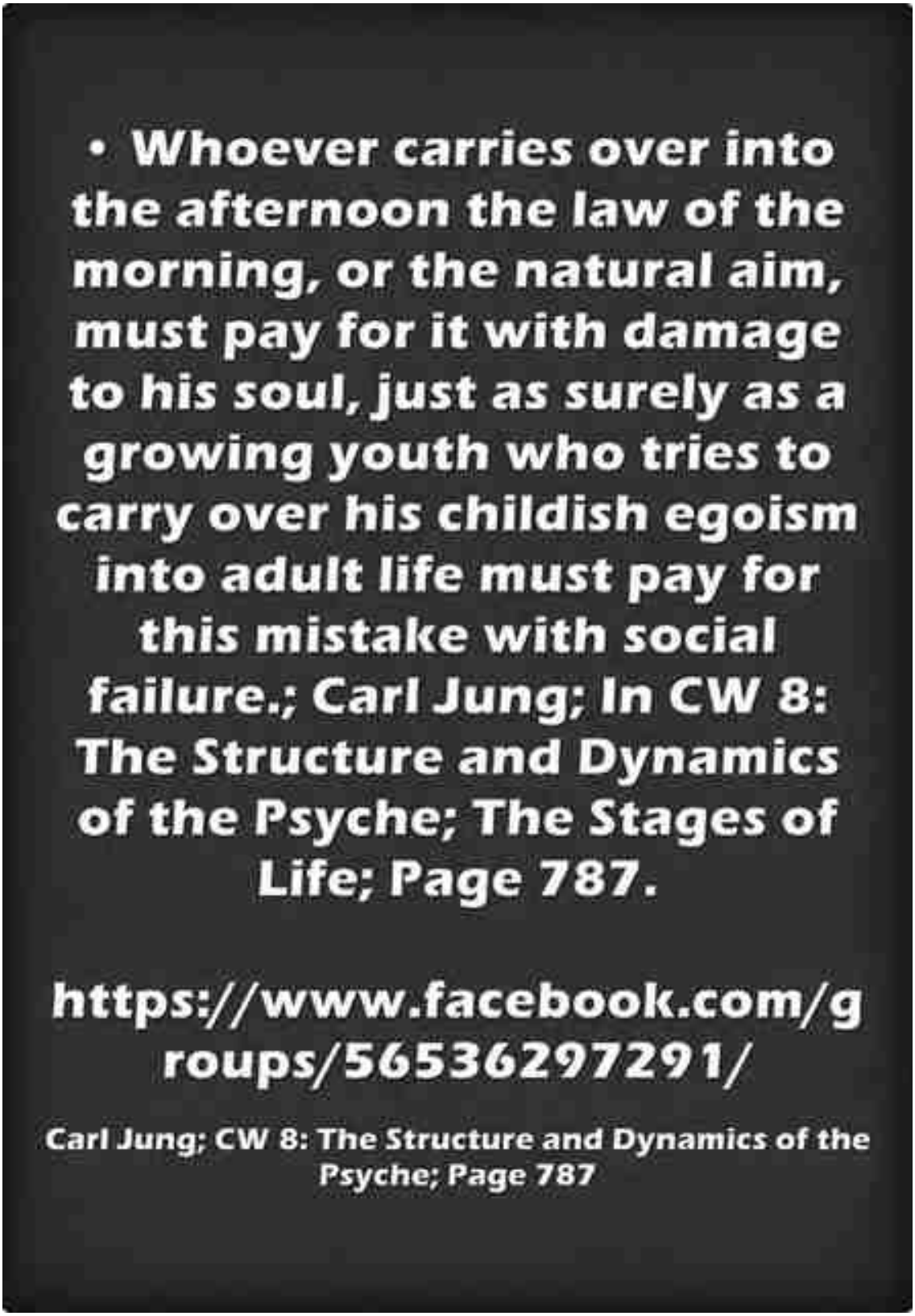
One must give up the retrospective longing which only wants to resuscitate the torpid bliss and effortlessness of childhood. Carl Jung; The Sacrifice; CW 5; Paragraph 643.



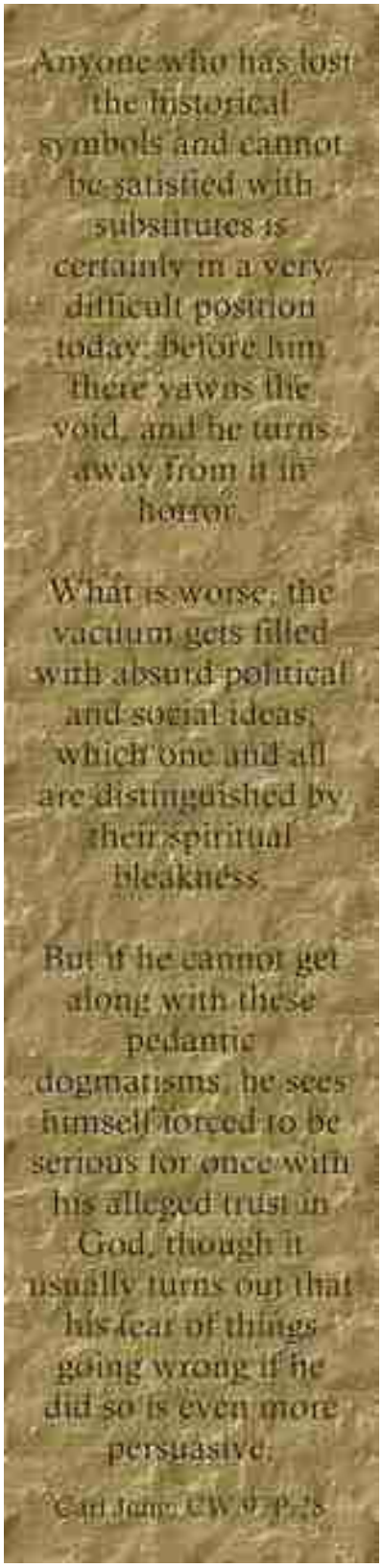
Instead of being at the mercy of wild beasts, earthquakes, landslides, and inundations, modern man is battered by the elemental forces of his own psyche. This is the World Power that vastly exceeds all other powers on earth. The Age of Enlightenment, which stripped nature and human institutions of gods, overlooked the God of Terror who dwells in the human soul. Carl Jung; The Development of Personality.



Because the anima wants life, she wants both good and bad. Carl Jung; CW 9i; Paragraph 59.

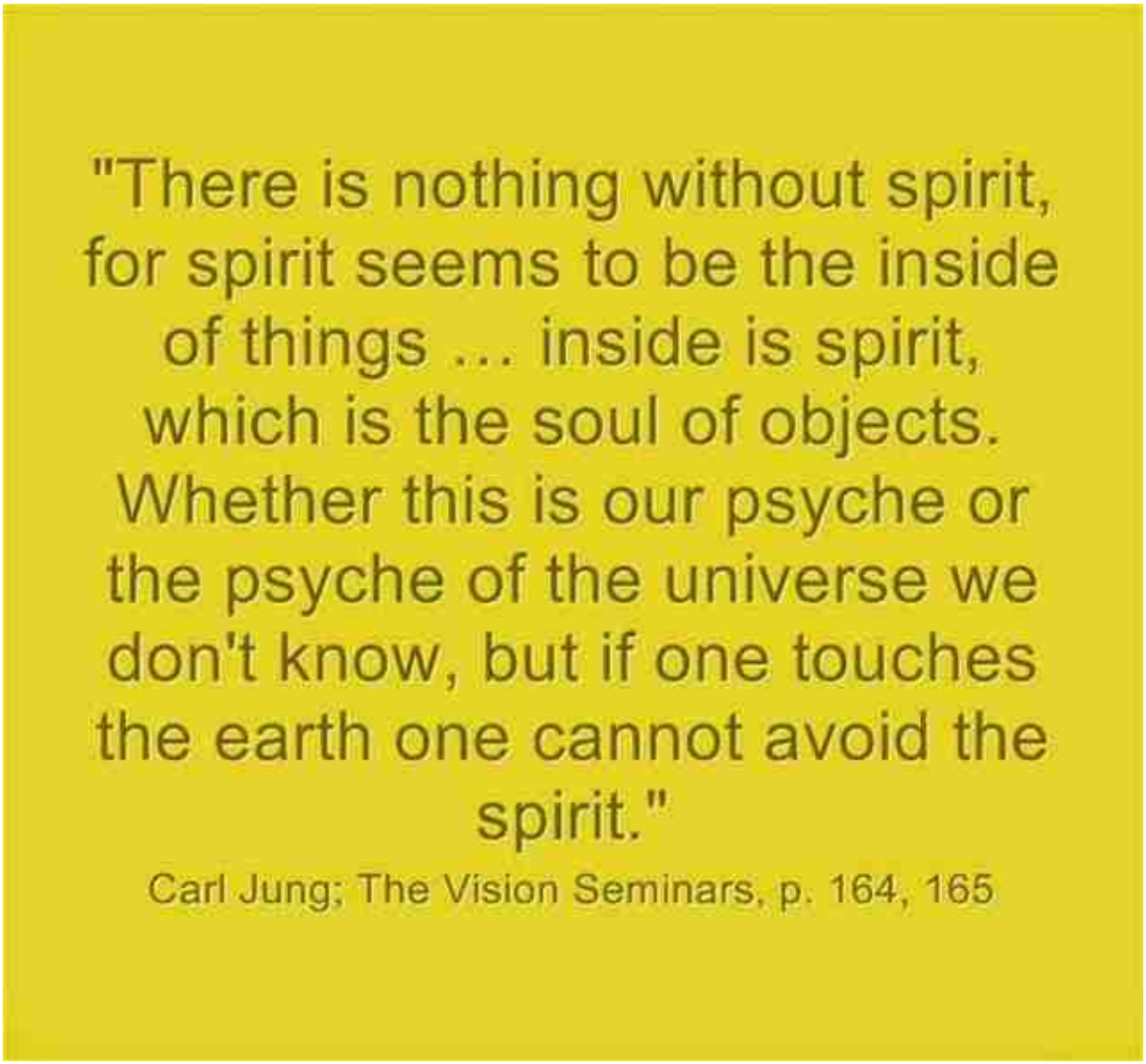


Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

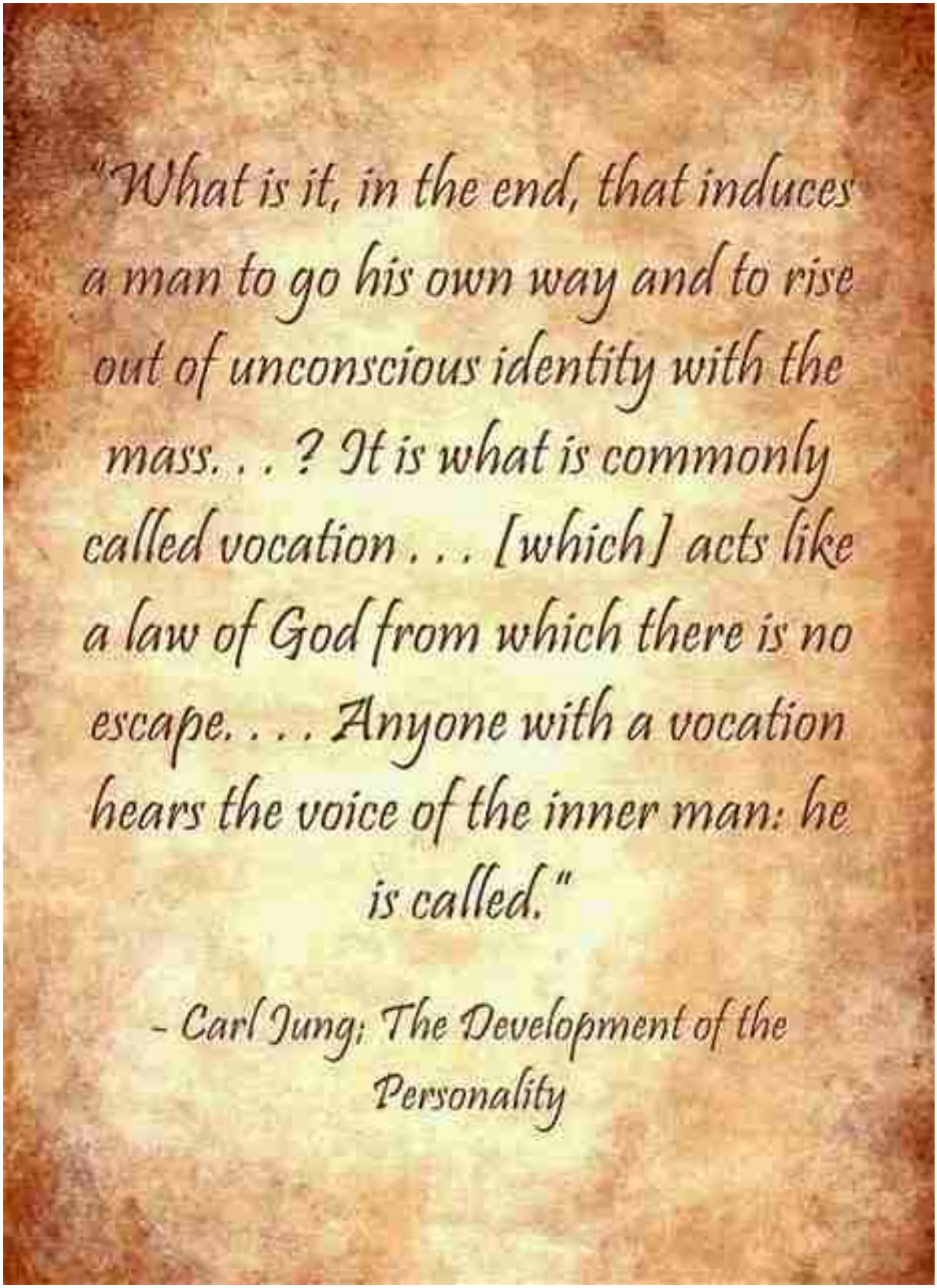


Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But

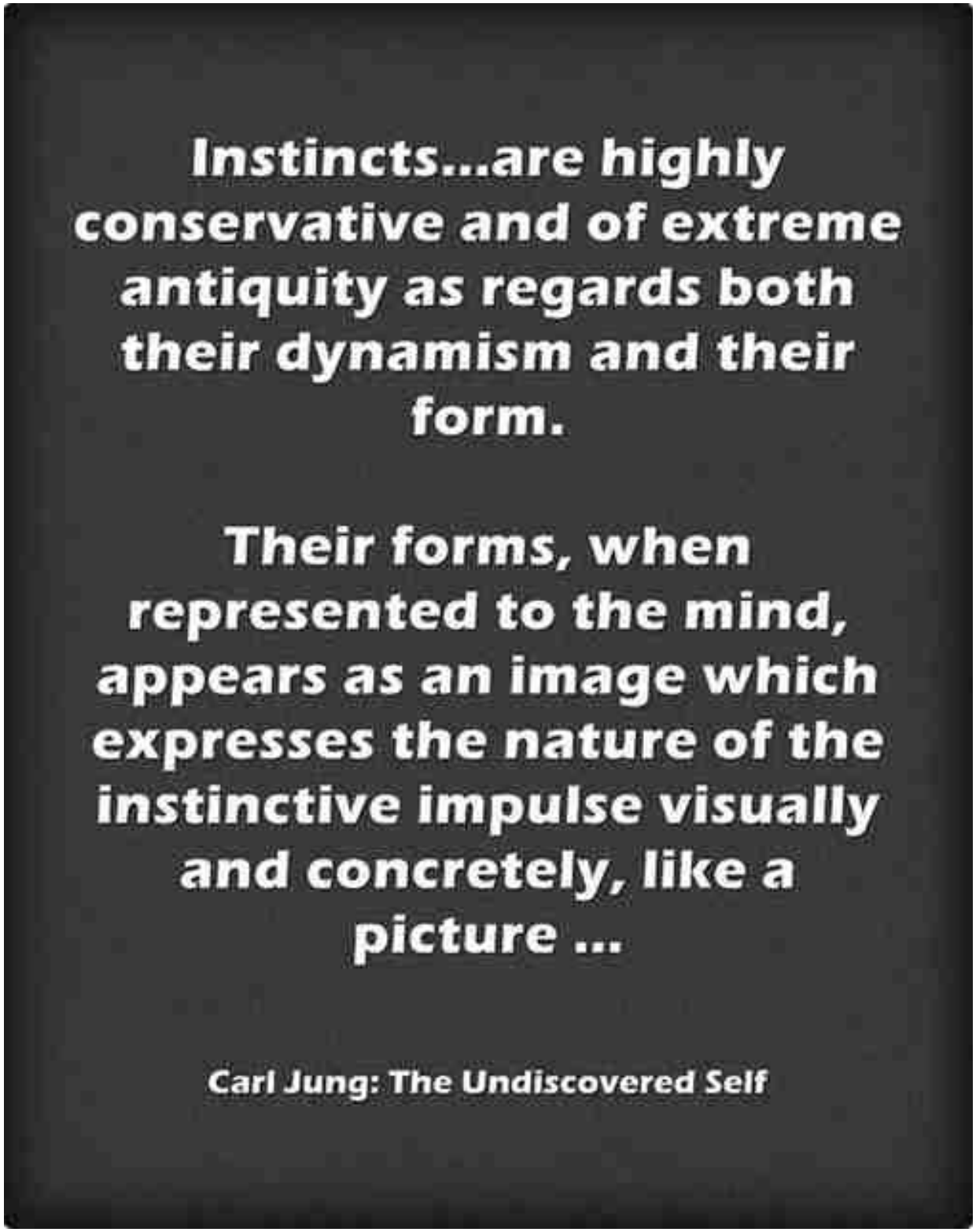
if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung; Archetypes of the Collective Unconscious; CW 9; Part I: Archetypes of the Collective Unconscious; Page 28.



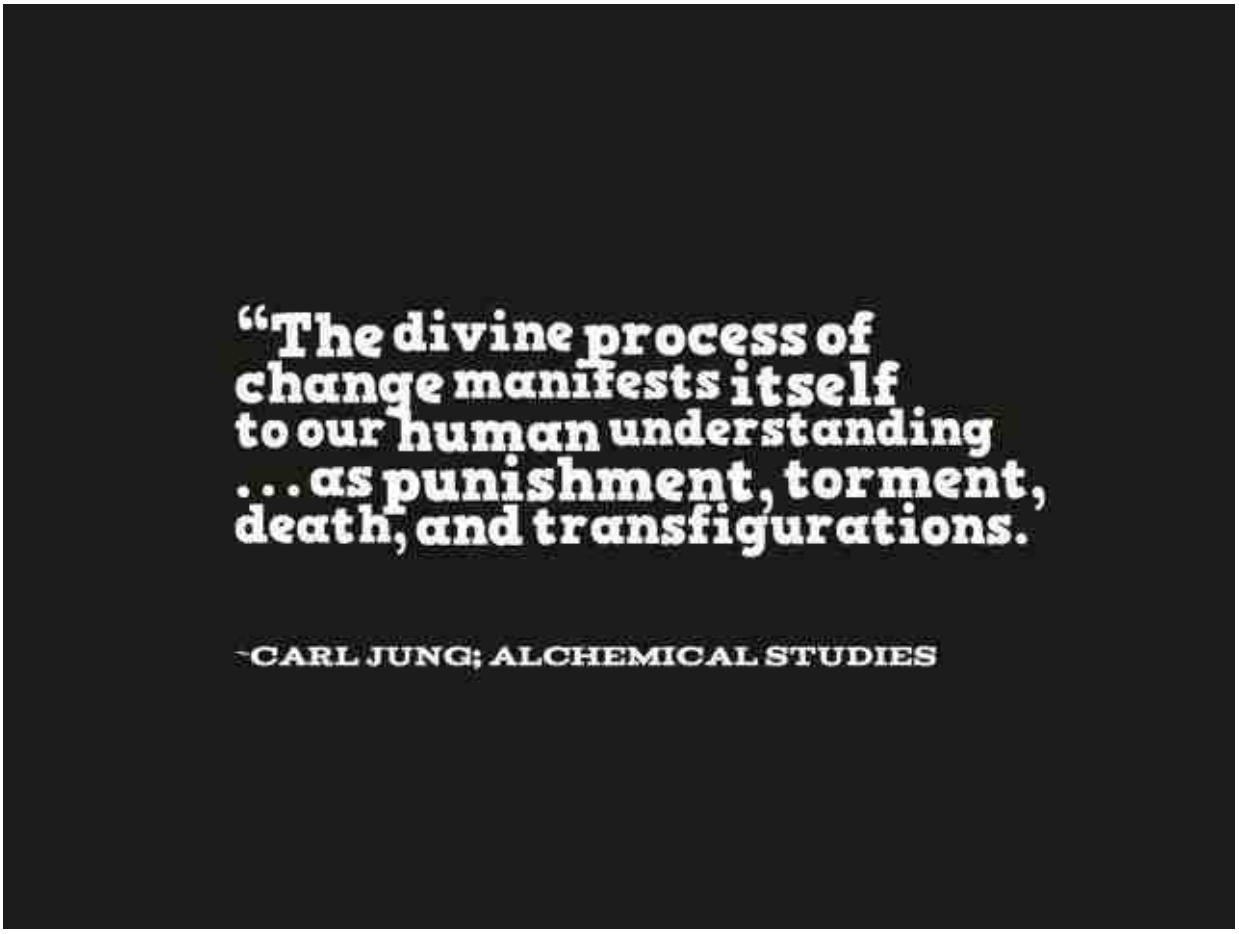
There is nothing without spirit, for spirit seems to be the inside of things ... inside is spirit, which is the soul of objects. Whether this is our psyche or the psyche of the universe we don't know, but if one touches the earth one cannot avoid the spirit. Carl Jung; The Vision Seminars; Pages 164-165.



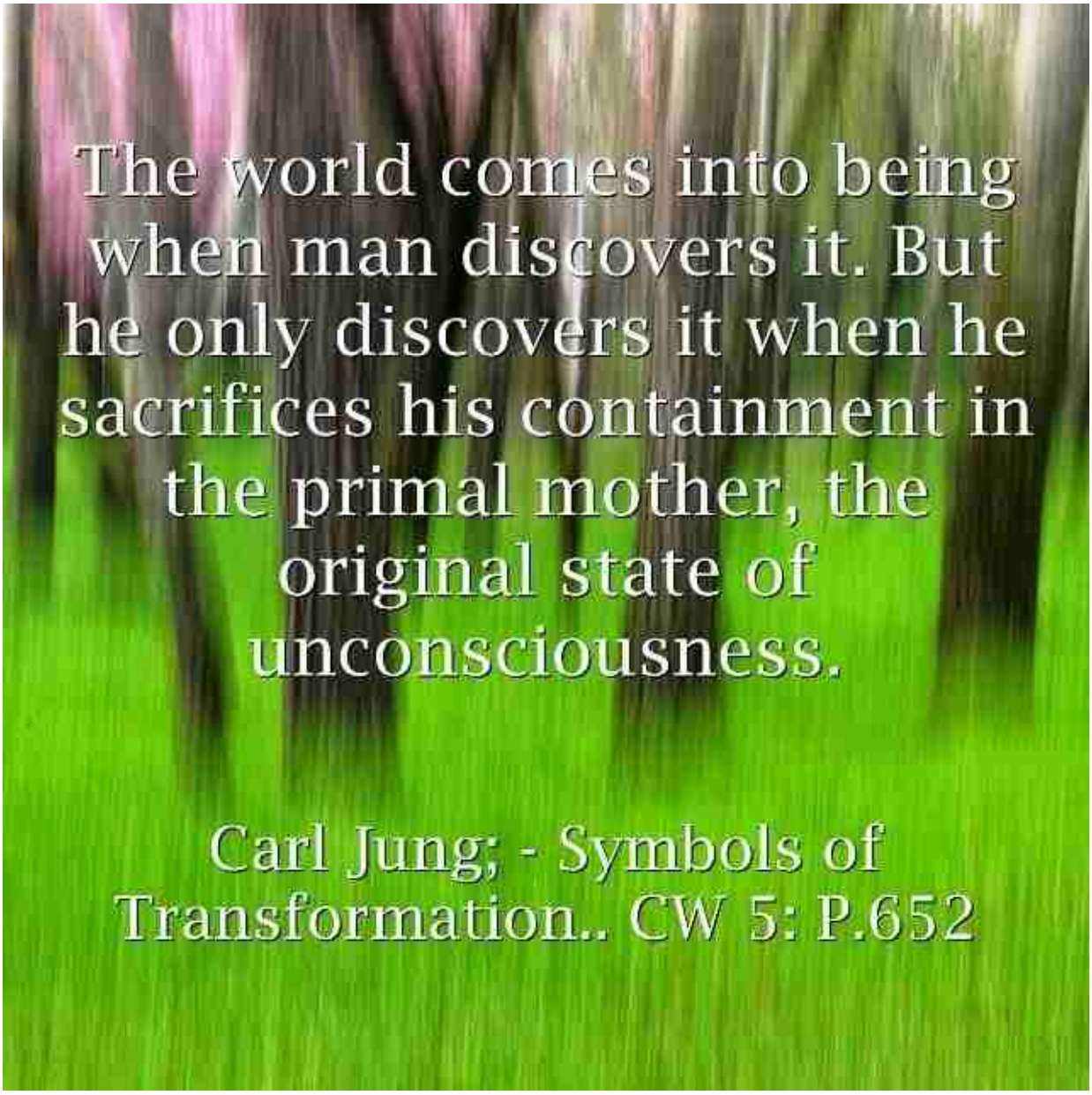
What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass. . . ? Is it what is commonly called vocation . . . [which] acts like a law of God from which there is no escape. . . . Anyone with a vocation hears the voice of the inner man: he is called. Carl Jung; The Development of the Personality



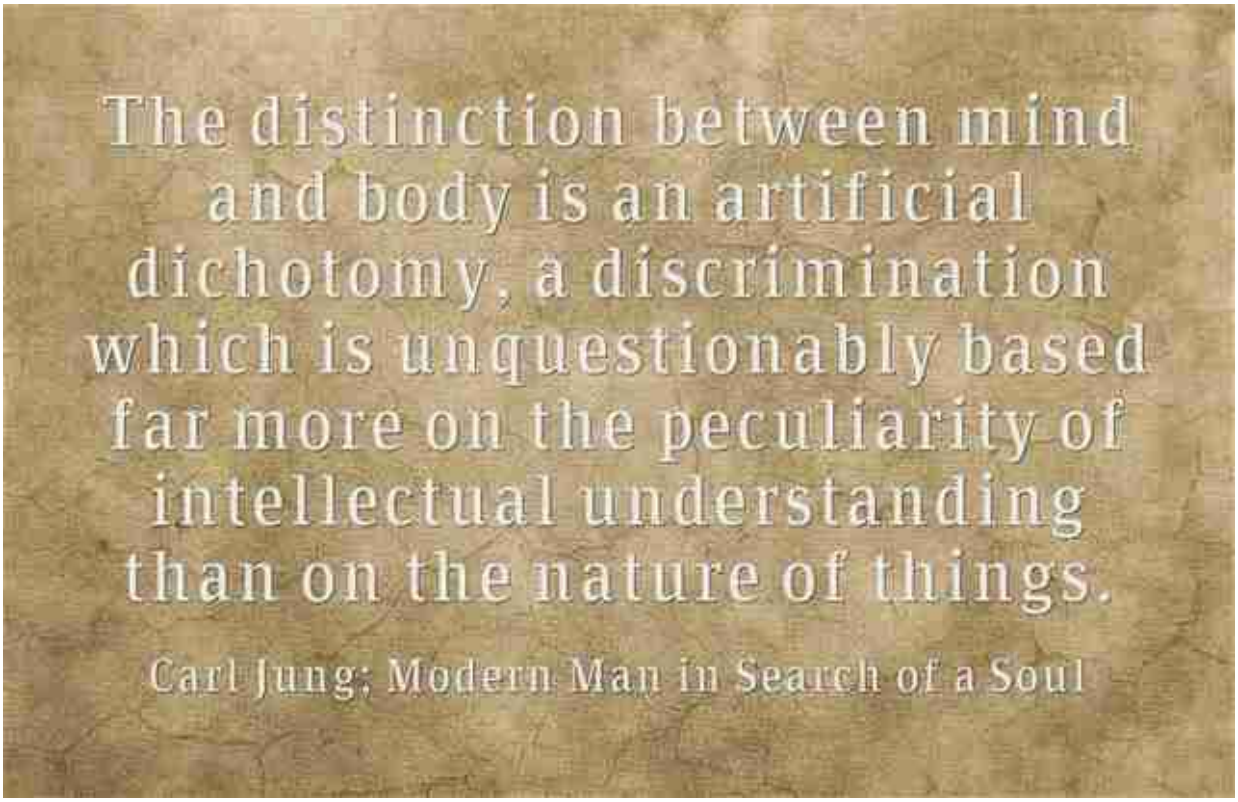
Instincts…are highly conservative and of extreme antiquity as regards both their dynamism and their form. Their forms, when represented to the mind, appears as an image which expresses the nature of the instinctive impulse visually and concretely, like a picture … Carl Jung; The Undiscovered Self.



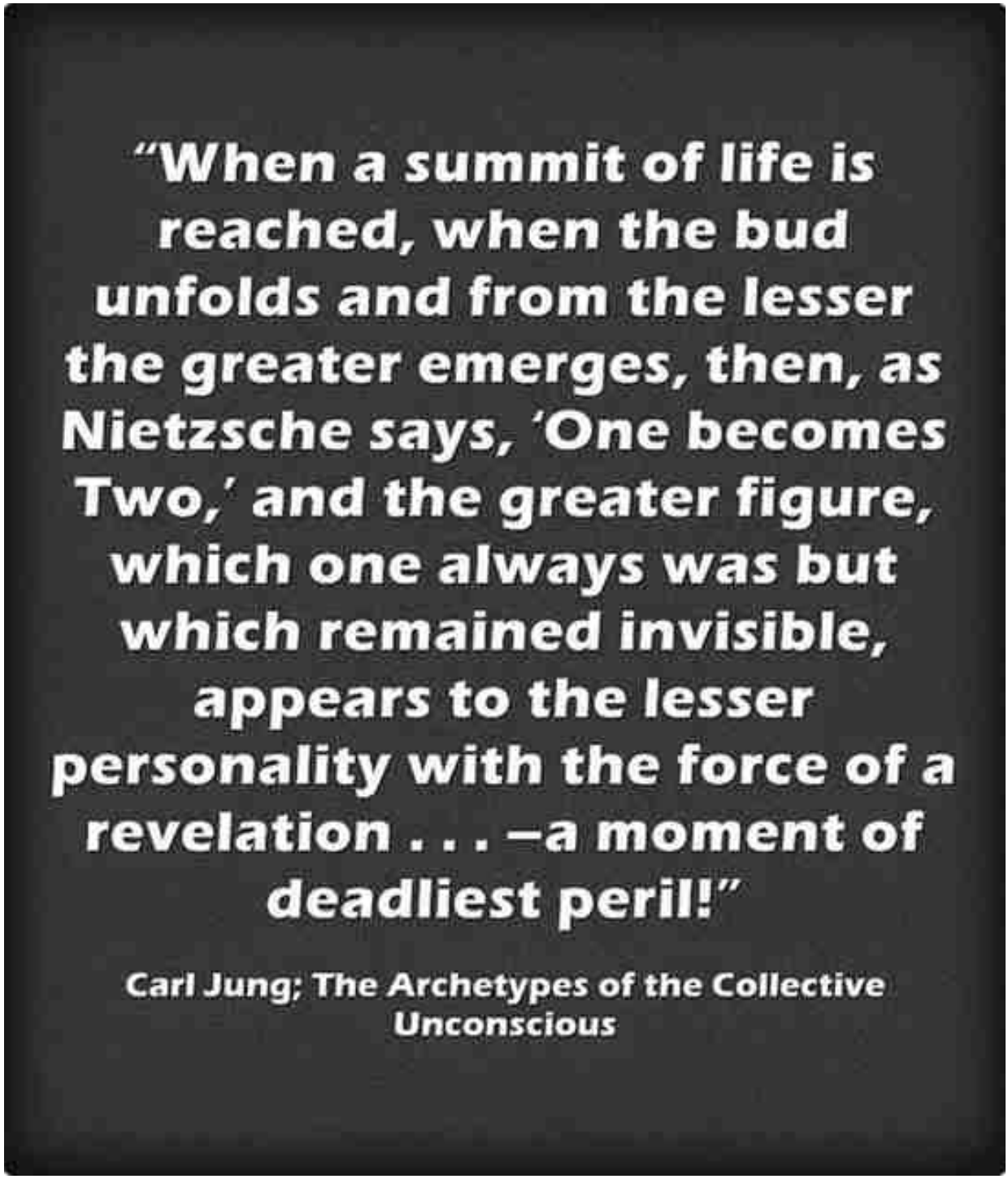
The divine process of change manifests itself to our human understanding . . . as punishment, torment, death, and transfiguration. Carl Jung; Alchemical Studies.



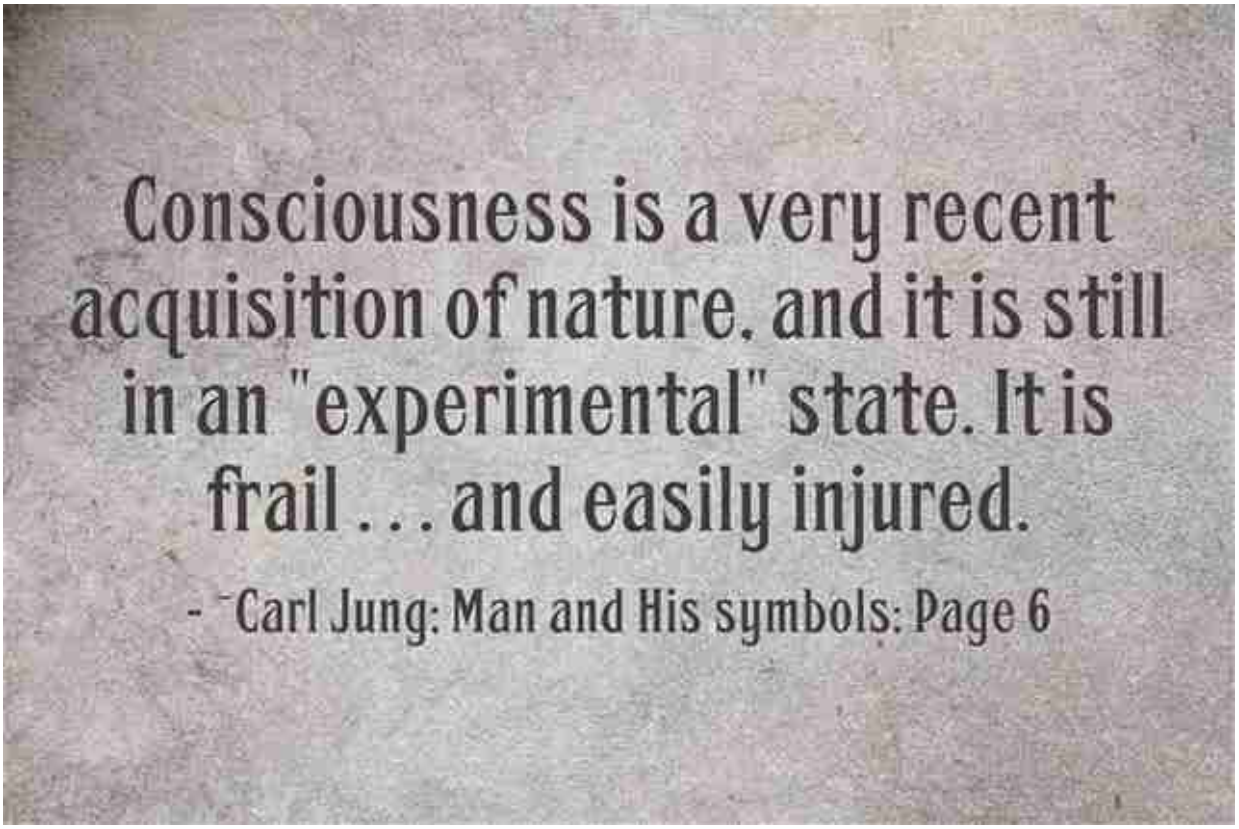
The world comes into being when man discovers it. But he only discovers it when he sacrifices his containment in the primal mother, the original state of unconsciousness. Carl Jung; Symbols of Transformation; CW 5: P.652.



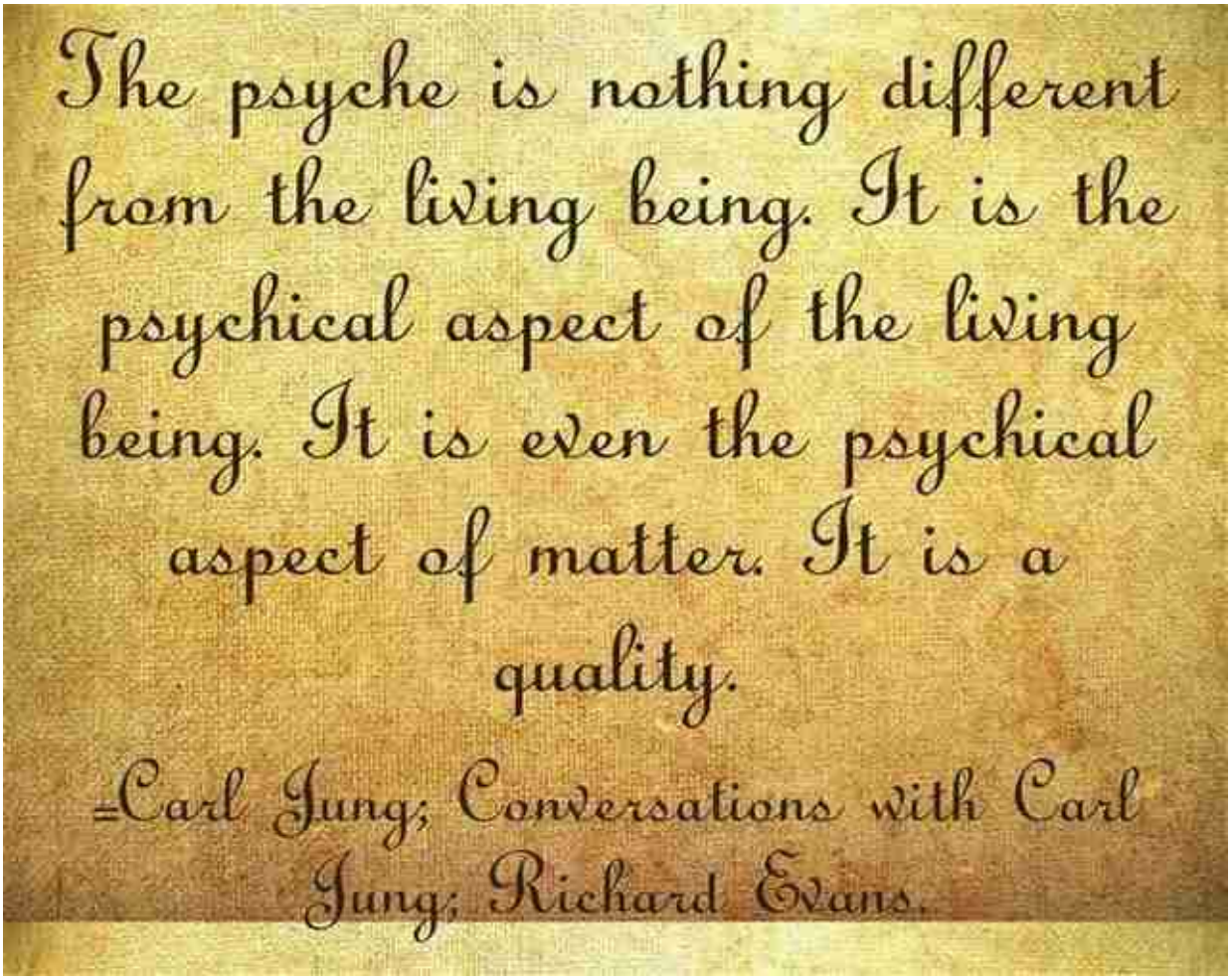
The distinction between mind and body is an artificial dichotomy, a discrimination which is unquestionably based far more on the peculiarity of intellectual understanding than on the nature of things. Carl Jung; Modern Man in Search of a Soul



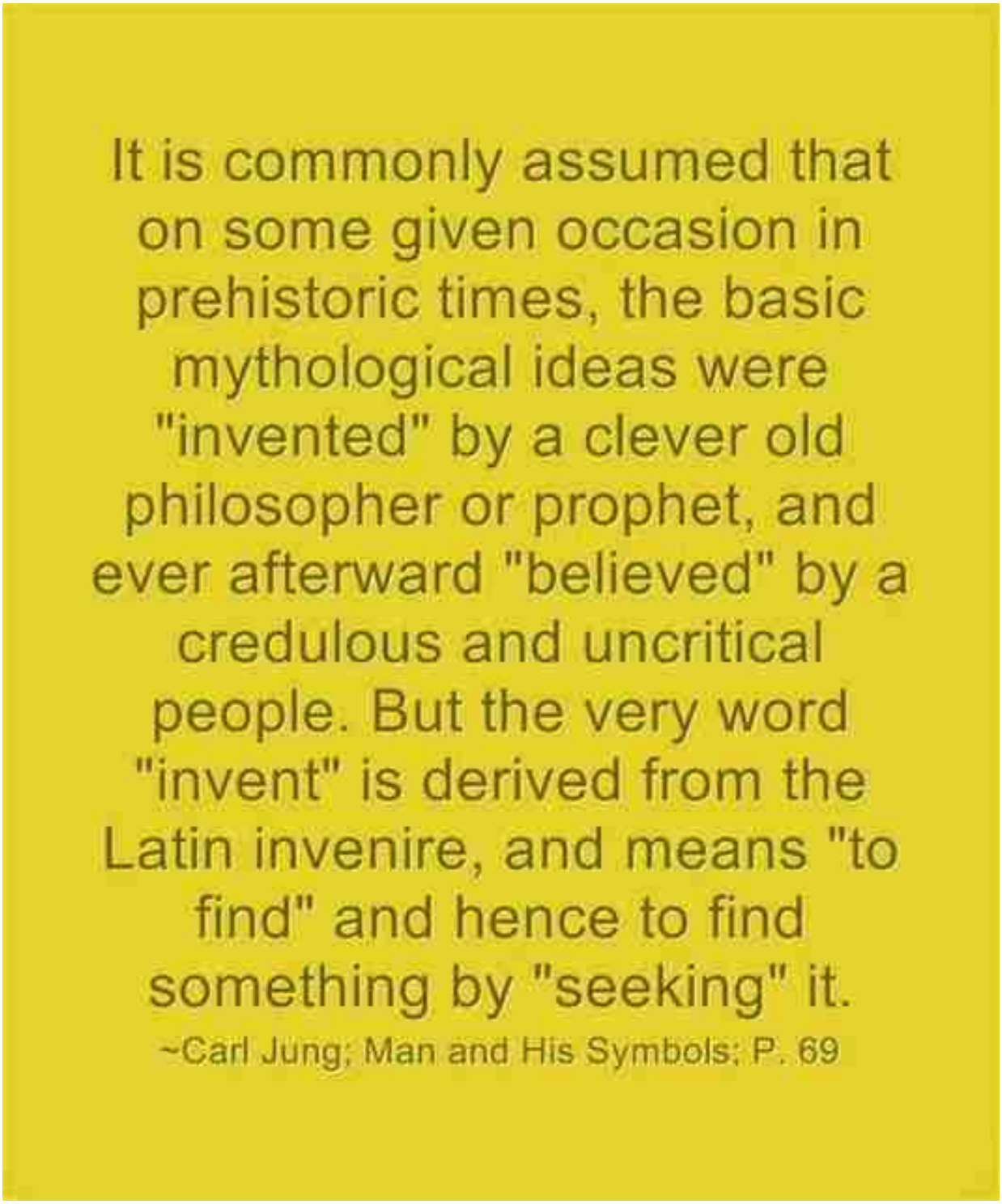
When a summit of life is reached, when the bud unfolds and from the lesser the greater emerges, then, as Nietzsche says, 'One becomes Two,' and the greater figure, which one always was but which remained invisible, appears to the lesser personality with the force of a revelation . . . –a moment of deadliest peril! Carl Jung; The Archetypes of the Collective Unconscious



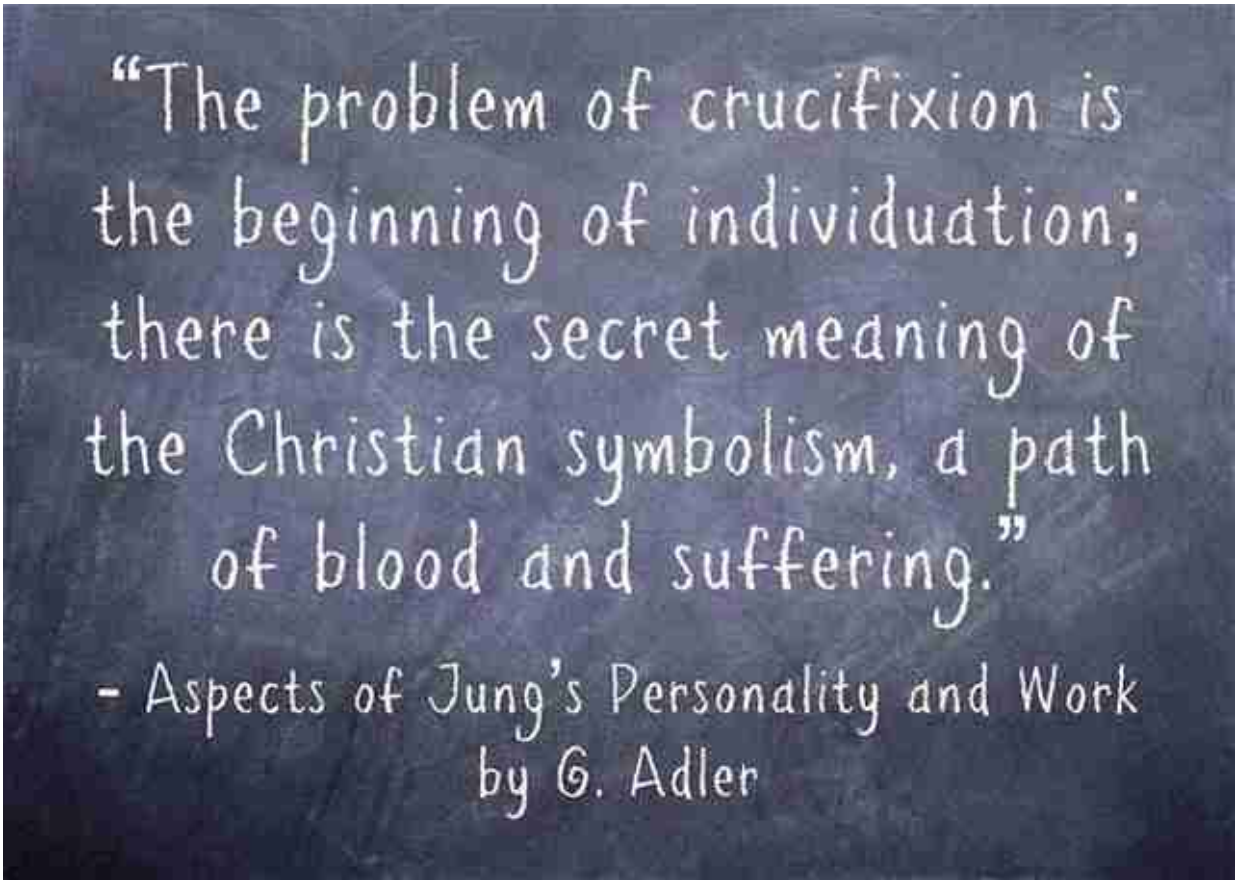
Consciousness is a very recent acquisition of nature, and it is still in an ”experimental” state. It is frail . . . and easily injured. Carl Jung; Man and His symbols; Page 6.



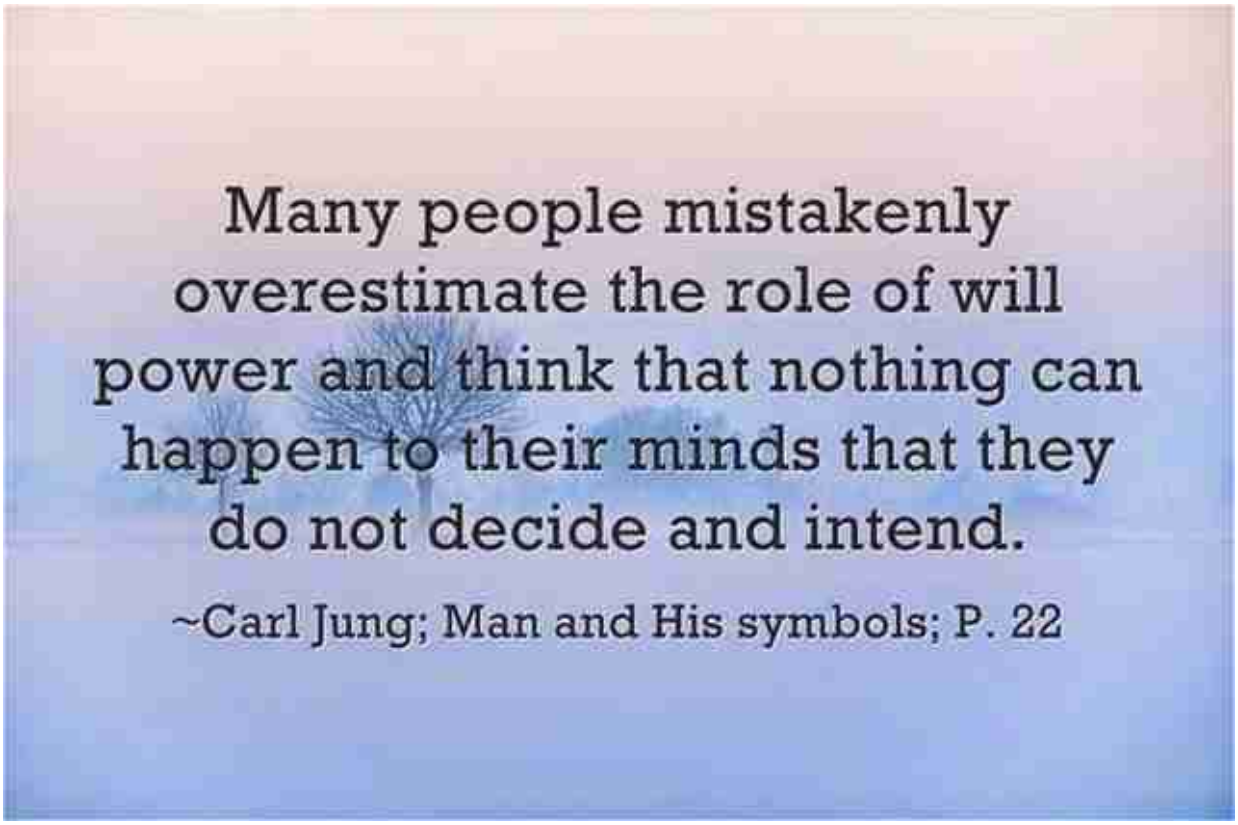
The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of matter. It is a quality. Carl Jung; Conversations with Carl Jung and Richard L. Evans



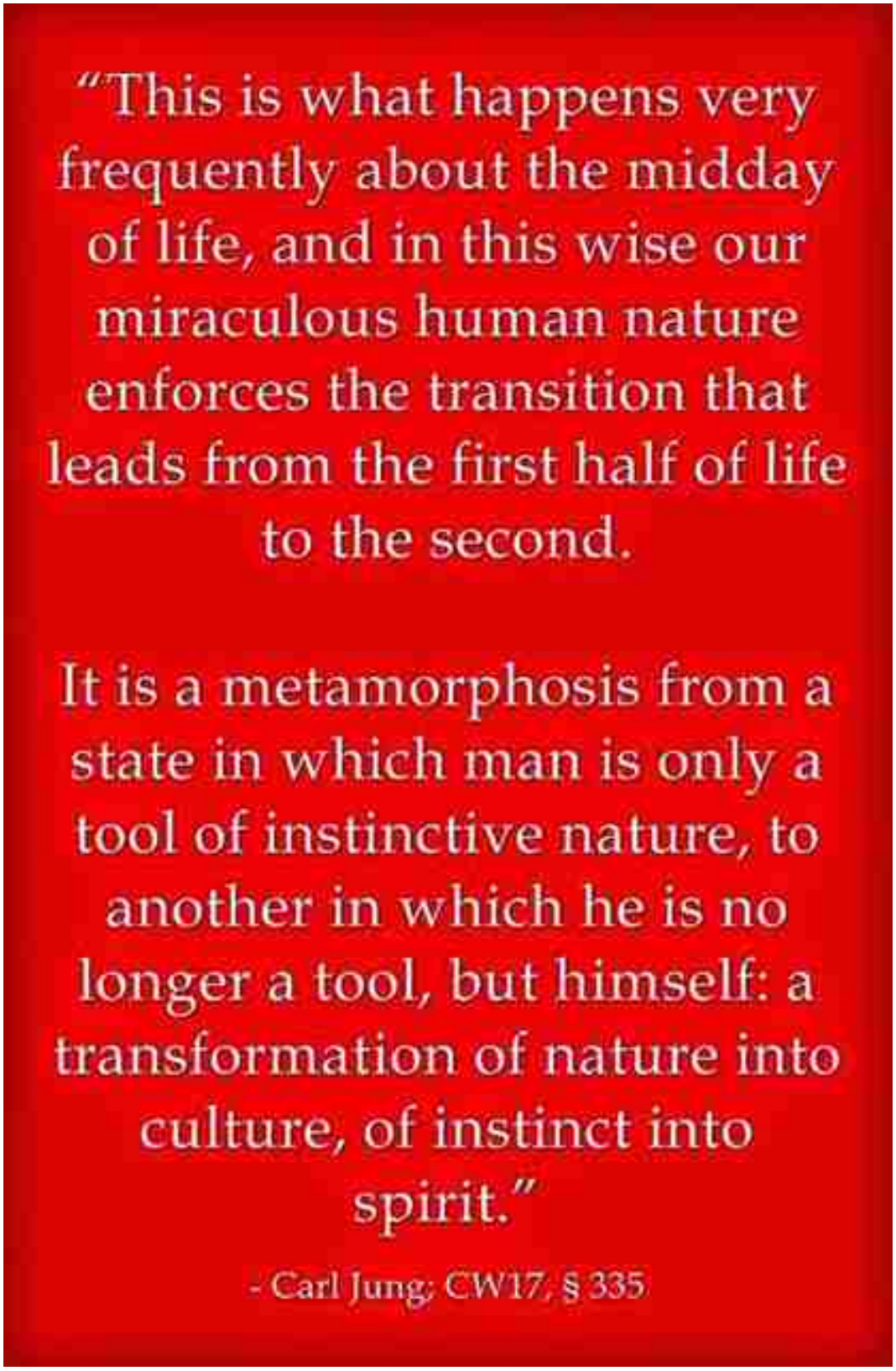
It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were ”invented” by a clever old philosopher or prophet, and ever afterward ”believed” by a credulous and uncritical people. But the very word ”invent” is derived from the Latin invenire, and means ”to find” and hence to find something by ”seeking” it. Carl Jung; Man and His Symbols; Page 69.



The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a path of blood and suffering. Carl Jung; Quoted in Aspects of Jung's Personality and Work by Gerhard Adler



Many people mistakenly overestimate the role of will power and think that nothing can happen to their minds that they do not decide and intend. Carl Jung; Man and His symbols; P. 22



This is what happens very frequently about the midday of life, and in this wise our miraculous human nature enforces the transition that leads from the first half of life to the second. It is a metamorphosis from a state in which man is only a tool of instinctive nature, to another in which he is no longer a tool, but himself: a transformation of nature into culture, of instinct into spirit. Carl Jung; CW17, § 335.

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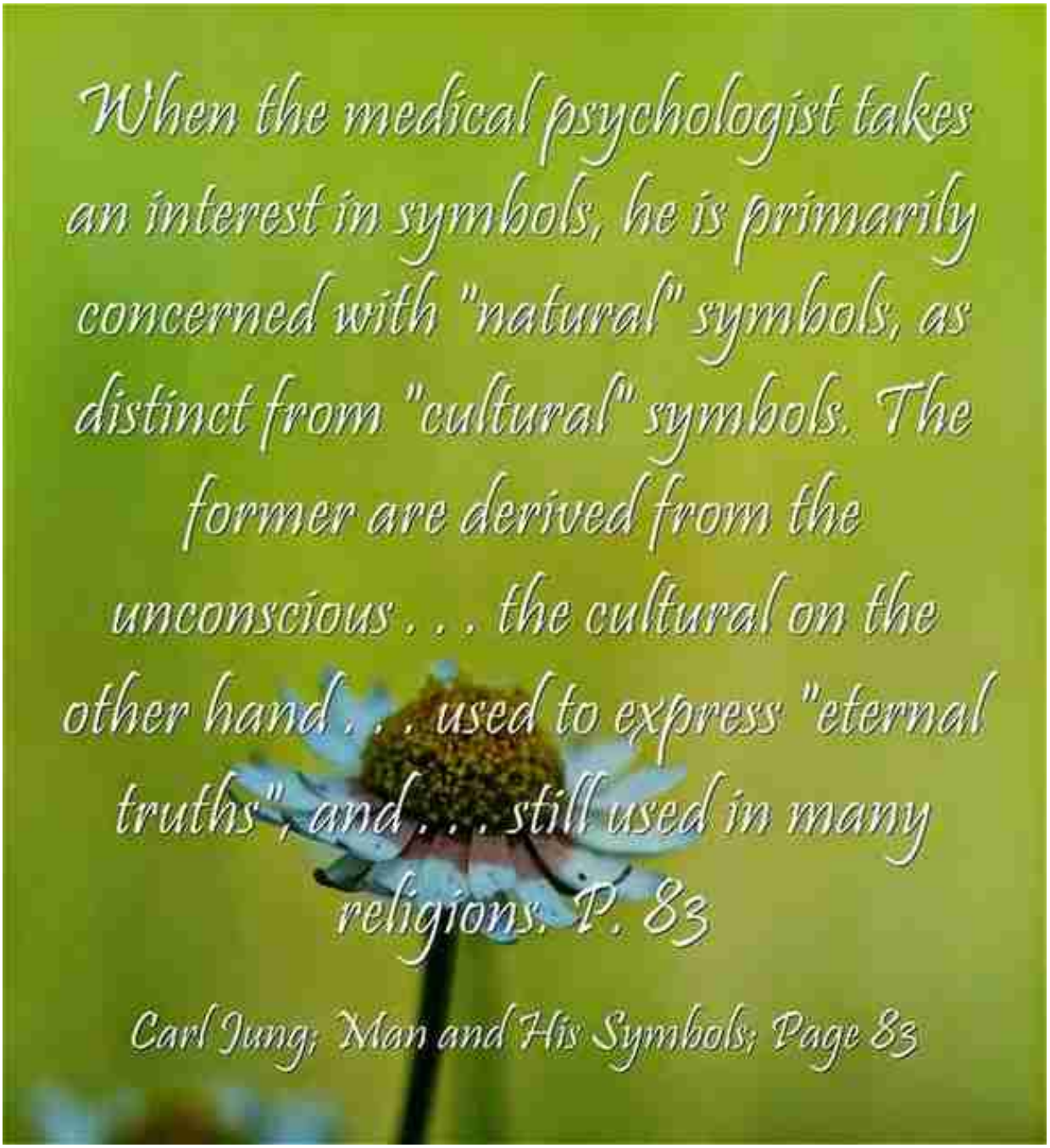
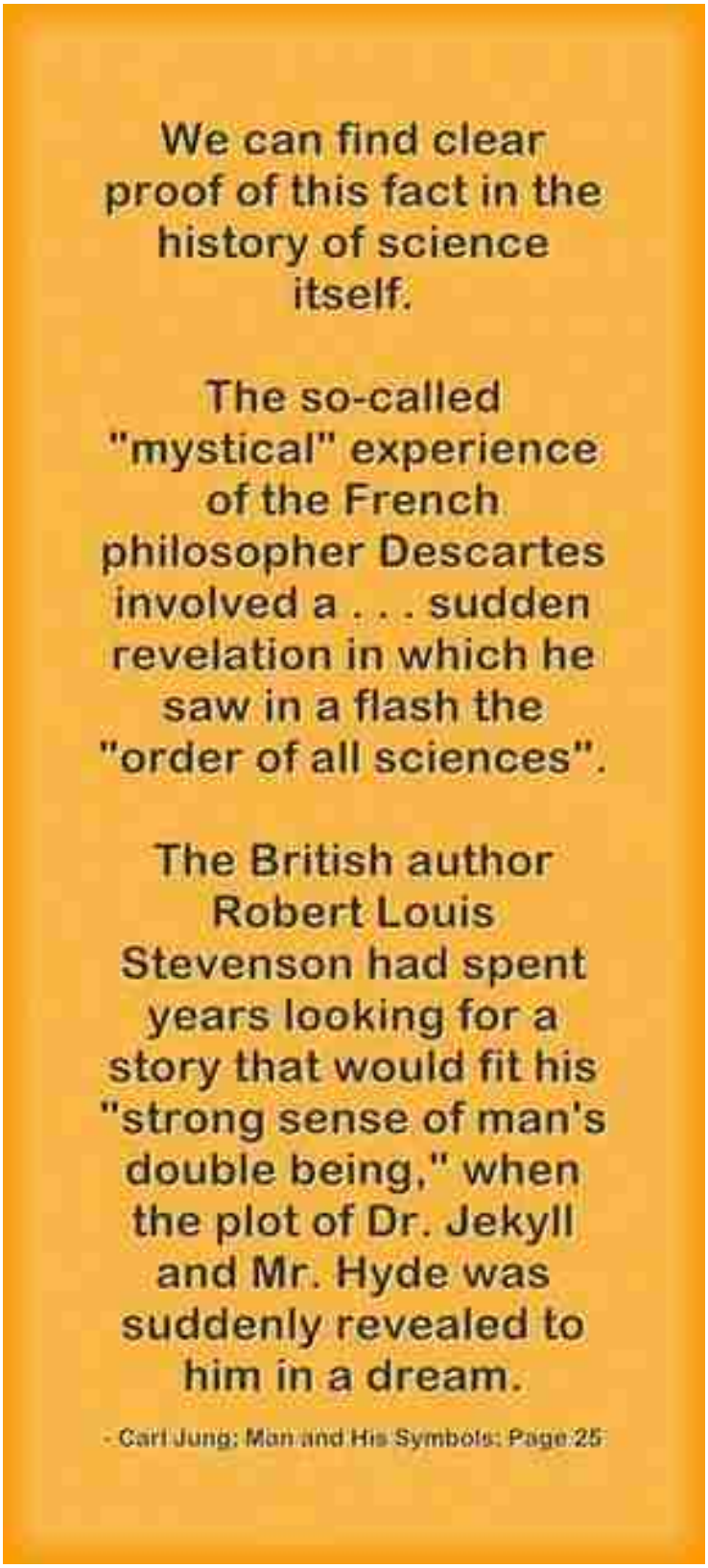
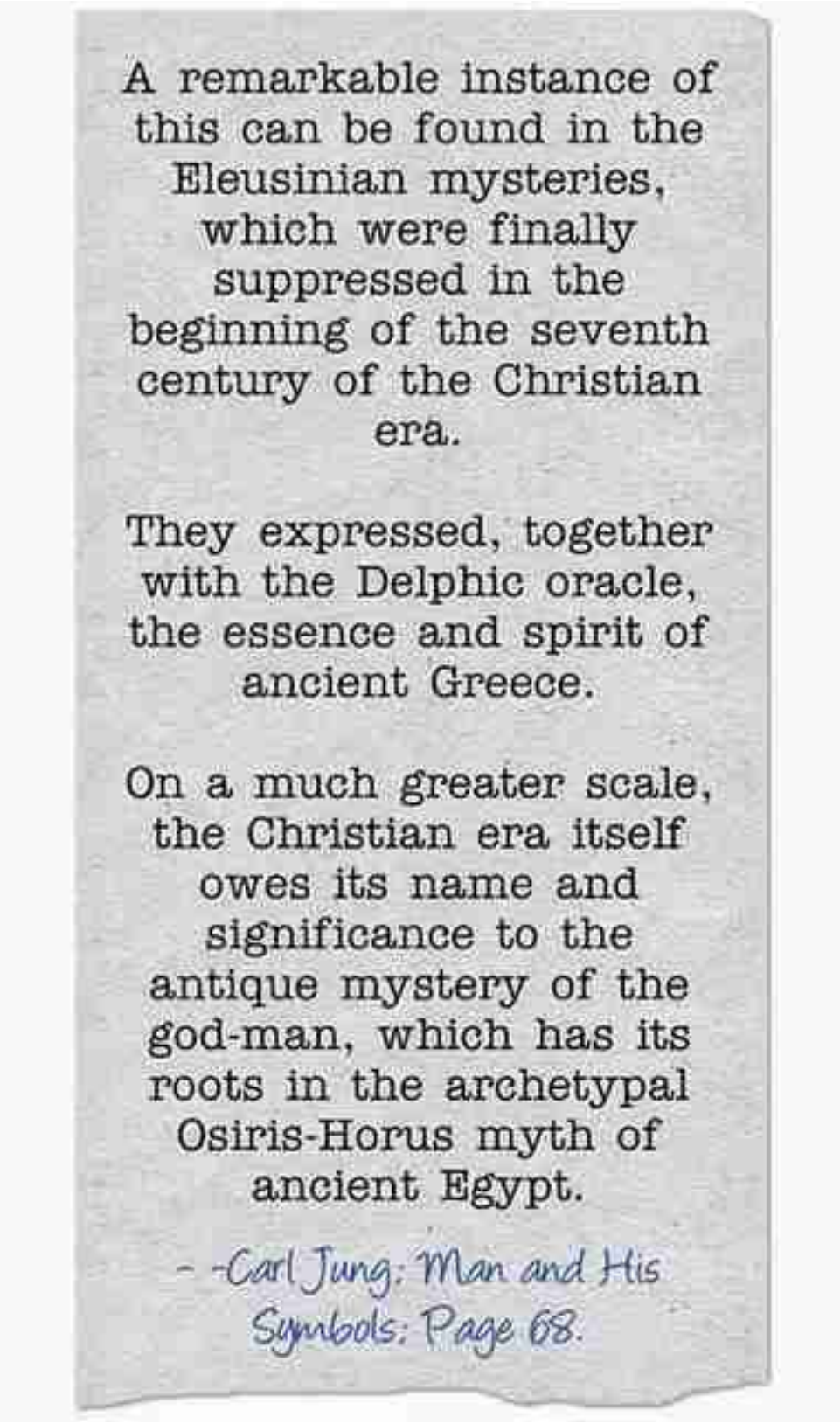


When the medical psychologist takes an interest in symbols, he is primarily concerned with ”natural” symbols, as distinct from ”cultural” symbols. The former are derived from the unconscious . . . the cultural on the other hand . . . used to express ”eternal truths”, and . . . still used in many religions. Page 83.



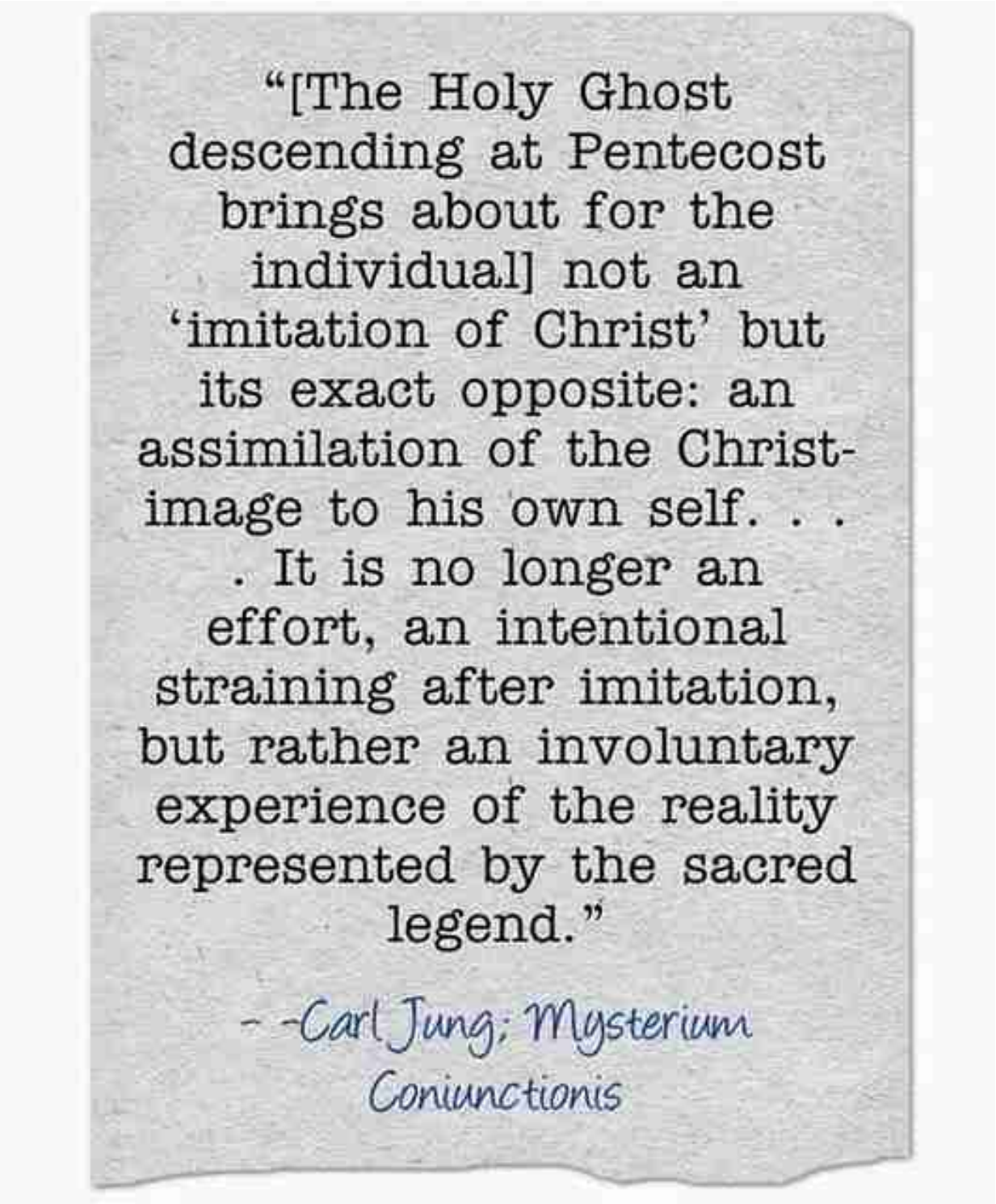
We can find clear proof of this fact in the history of science itself. The so-called ”mystical” experience of the French philosopher Descartes involved a . . . sudden revelation in which he saw in a flash the ”order of all sciences”. The British author Robert Louis Stevenson had spent years looking for a story that would fit his ”strong sense of man’s double being,” when the plot of Dr. Jekyll and Mr. Hyde was suddenly revealed to him in a dream. Carl Jung; Man

and His symbols; Carl Jung; Man and His symbols; P. 25.

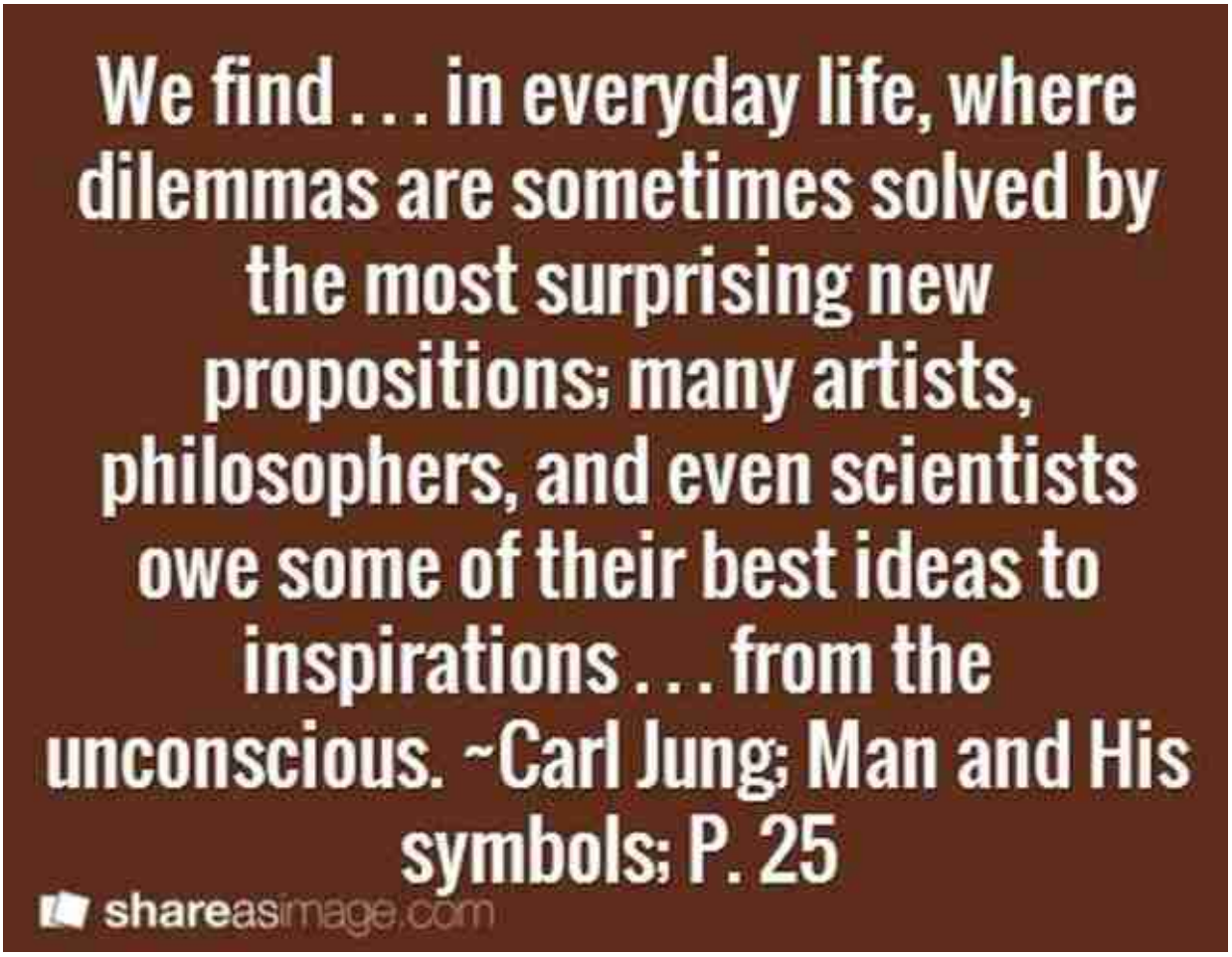


A remarkable instance of this can be found in the Eleusinian mysteries, which were finally suppressed in the beginning of the seventh century of the Christian era. They expressed, together with the Delphic oracle, the essence and spirit

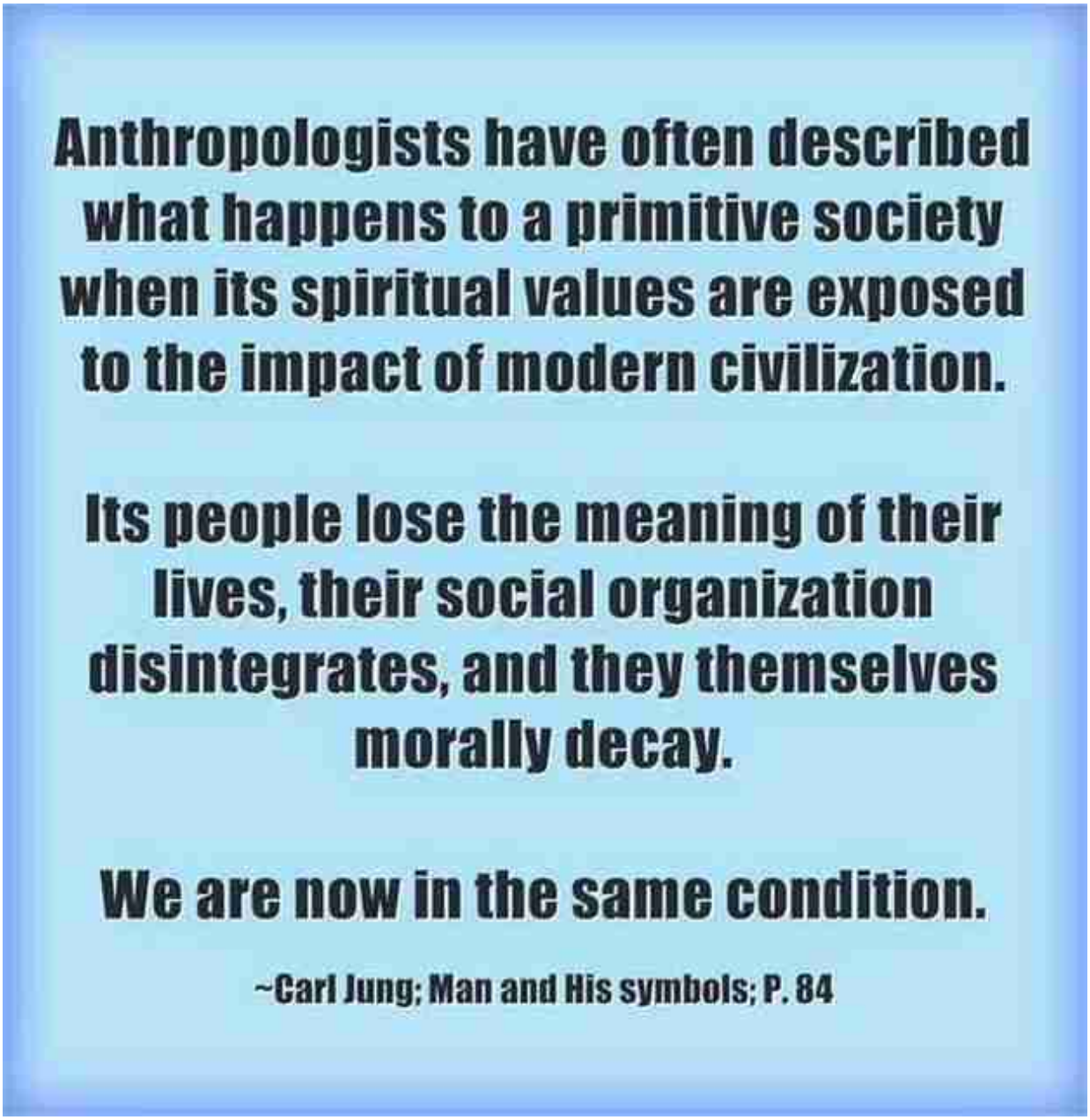
of ancient Greece. On a much greater scale, the Christian era itself owes its name and significance to the antique mystery of the god-man, which has its roots in the archetypal Osiris-Horus myth of ancient Egypt. Carl Jung; Man and His Symbols; P. 68.



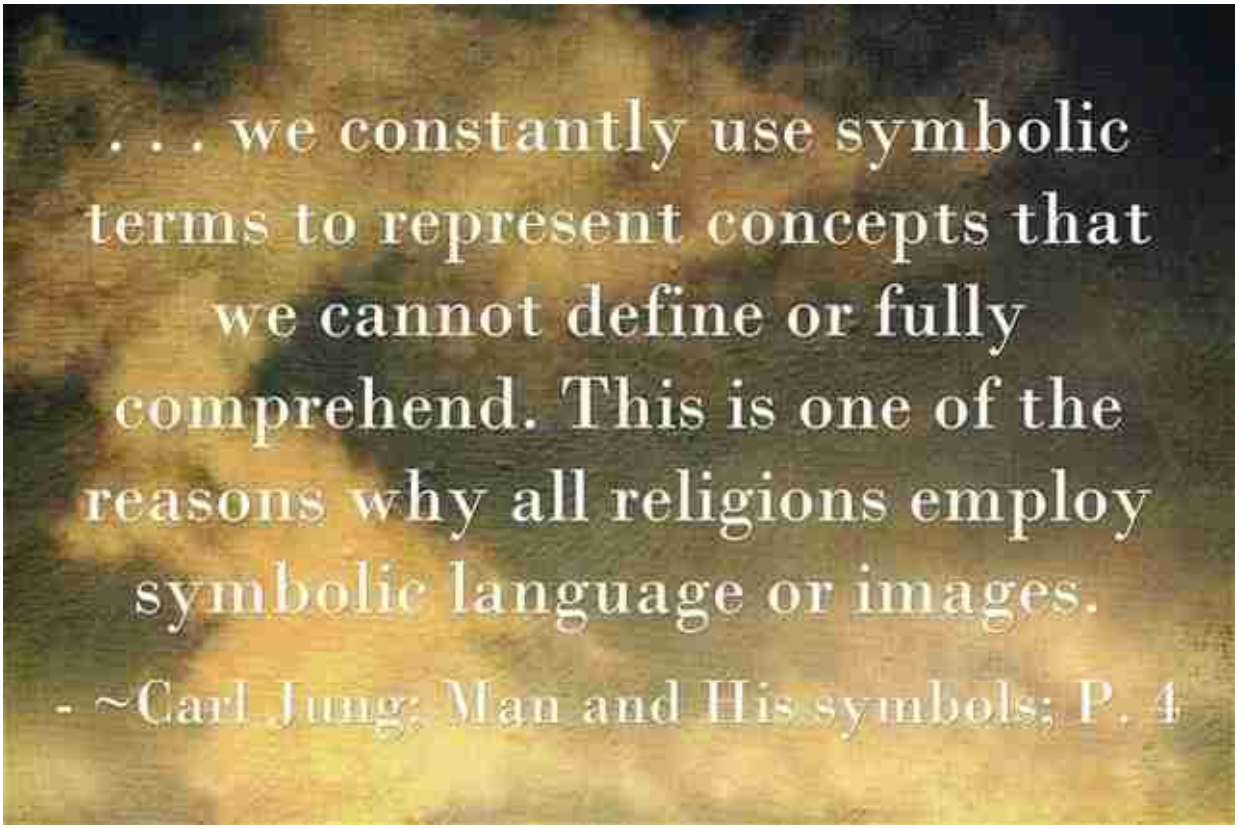
[The Holy Ghost descending at Pentecost brings about for the individual] not an 'imitation of Christ' but its exact opposite: an assimilation of the Christ-image to his own self. . . . It is no longer an effort, an intentional straining after imitation, but rather an involuntary experience of the reality represented by the sacred legend. Carl Jung; Mysterium Coniunctionis



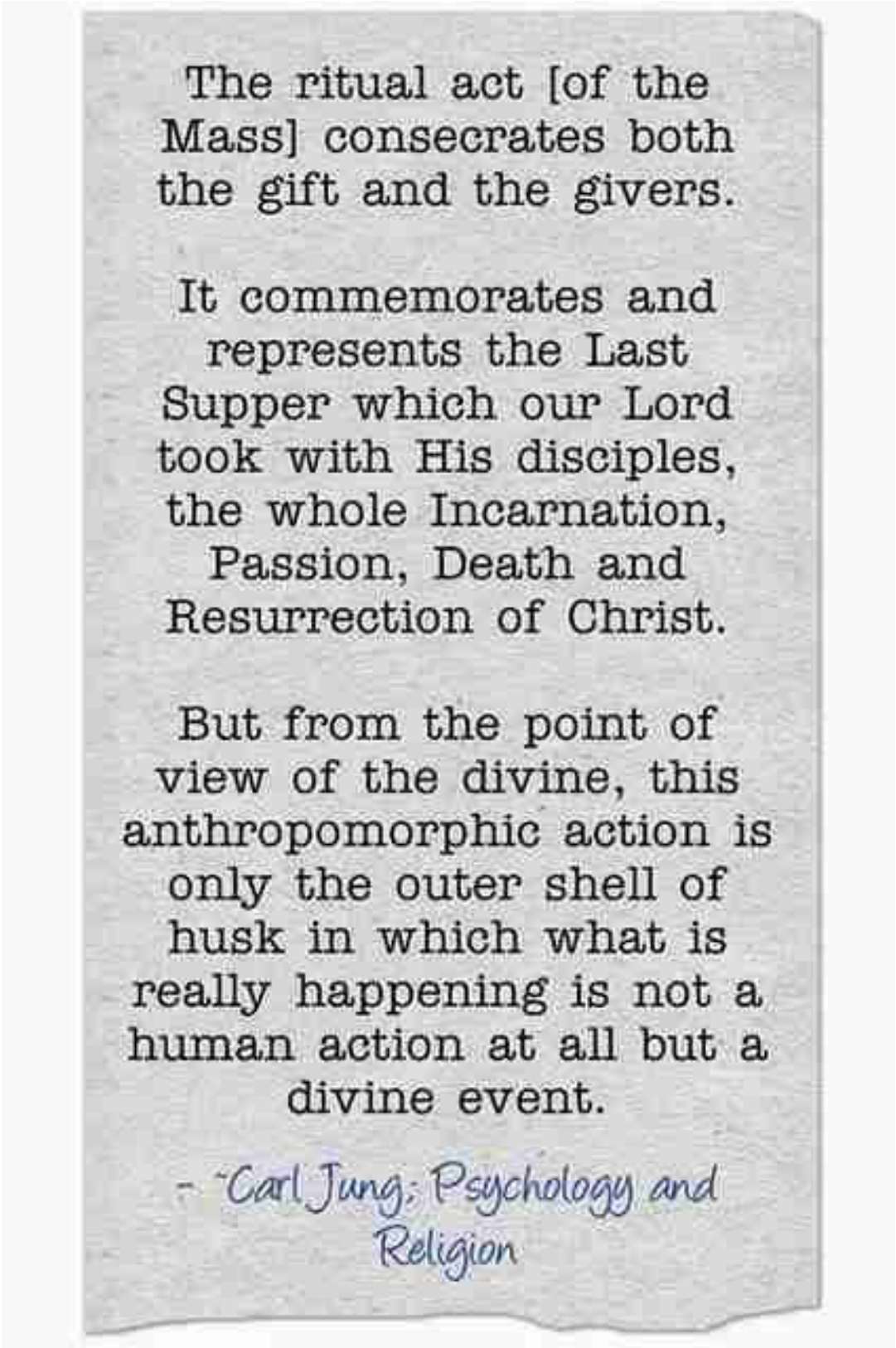
We find . . . in everyday life, where dilemmas are sometimes solved by the most surprising new propositions; many artists, philosophers, and even scientists owe some of their best ideas to inspirations . . . from the unconscious. Carl Jung; Man and His symbols; P. 25



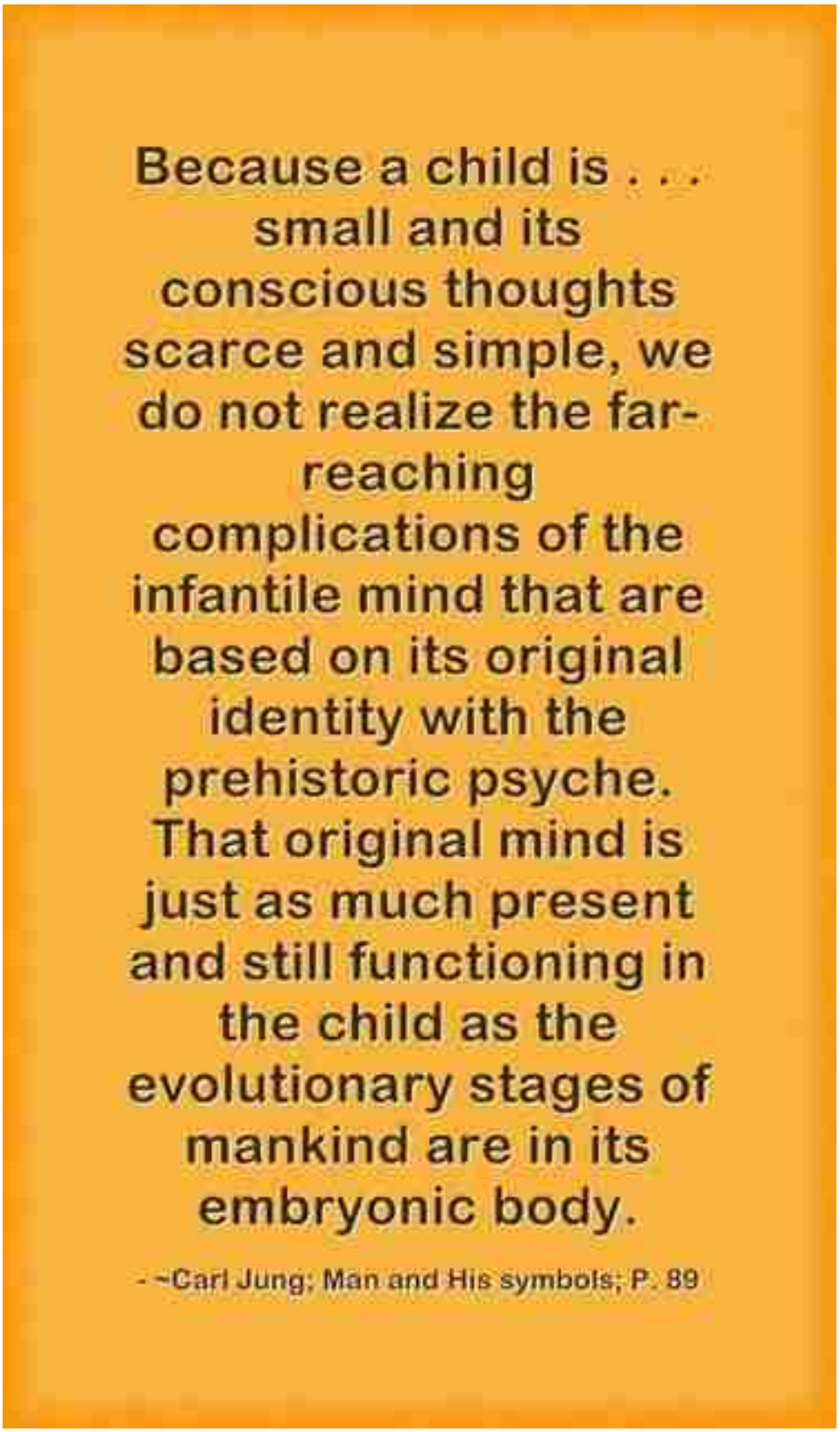
Anthropologists have often described what happens to a primitive society when its spiritual values are exposed to the impact of modern civilization. Its people lose the meaning of their lives, their social organization disintegrates, and they themselves morally decay. We are now in the same condition. Carl Jung; Man and His symbols; P. 84



. . . we constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one of the reasons why all religions employ symbolic language or images. Carl Jung; Man and His symbols; P. 4

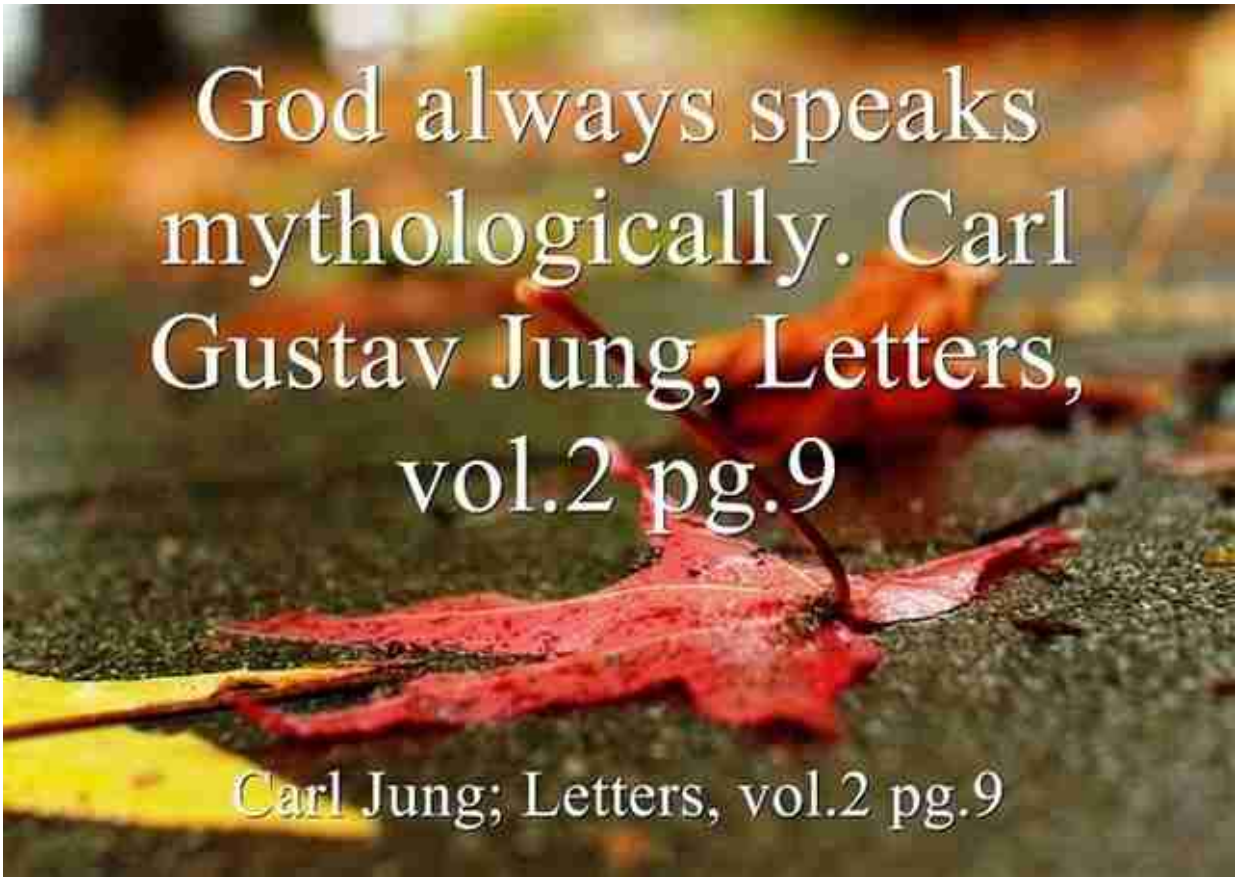


The ritual act [of the Mass] consecrates both the gift and the givers. It commemorates and represents the Last Supper which our Lord took with His disciples, the whole Incarnation, Passion, Death and Resurrection of Christ. But from the point of view of the divine, this anthropomorphic action is only the outer shell of husk in which what is really happening is not a human action at all but a divine event. Carl Jung; Psychology and Religion.

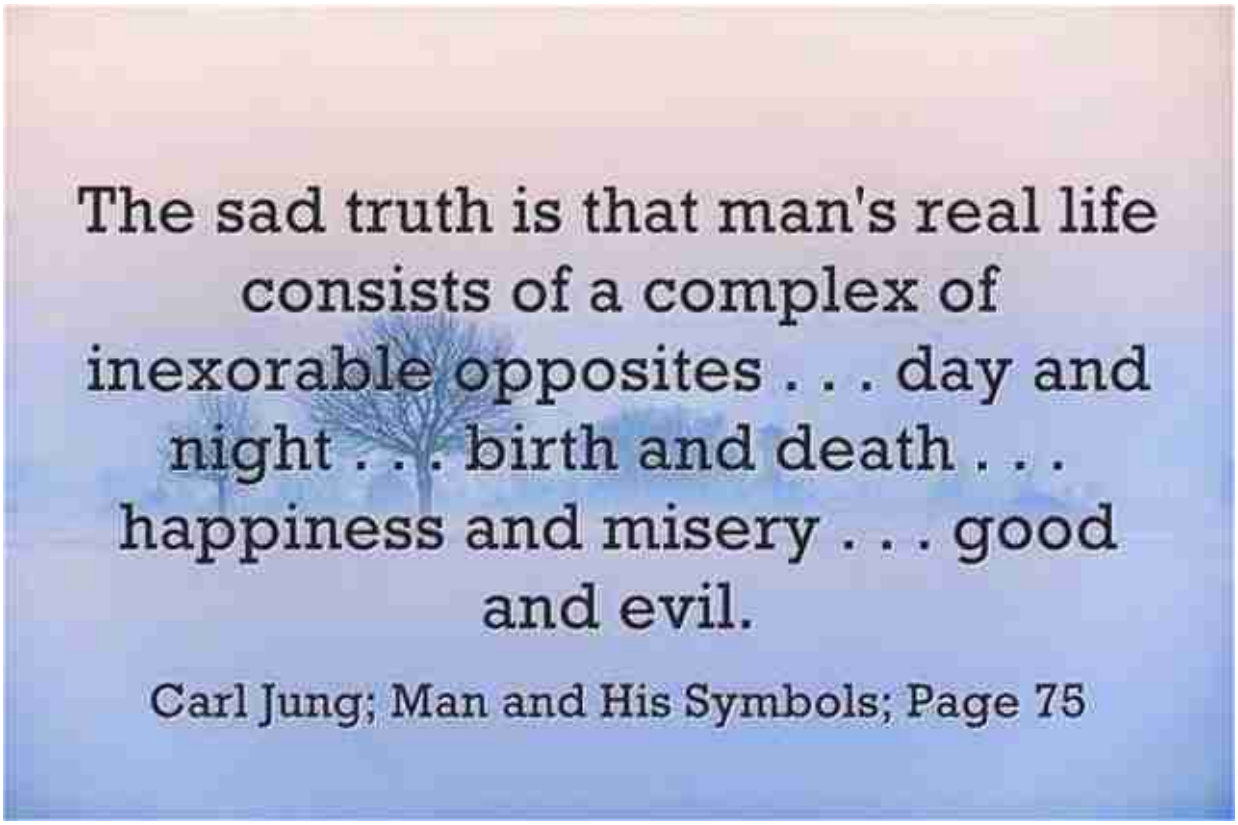


Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its

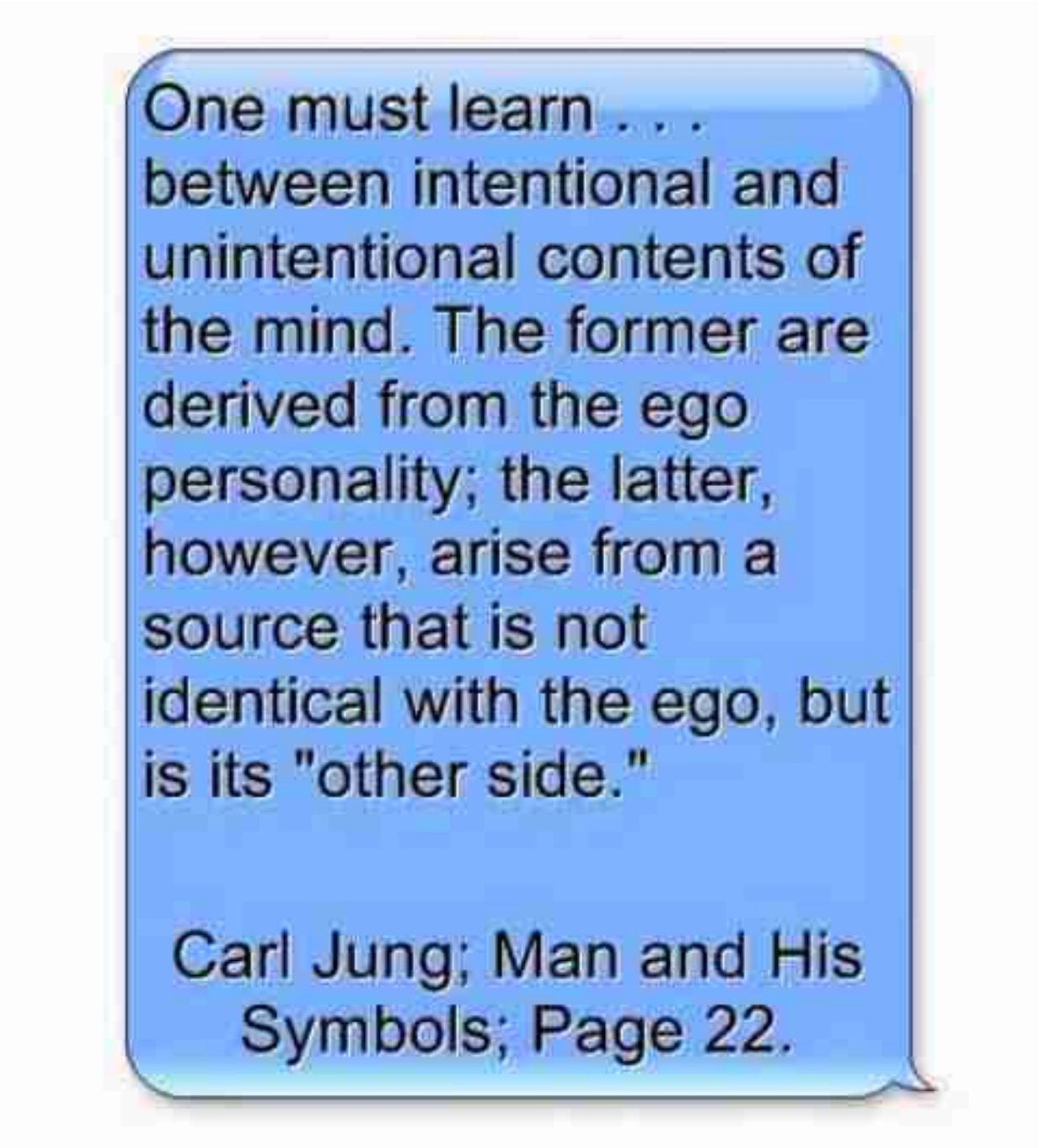
embryonic body. Carl Jung; Man and His symbols; Page 89.



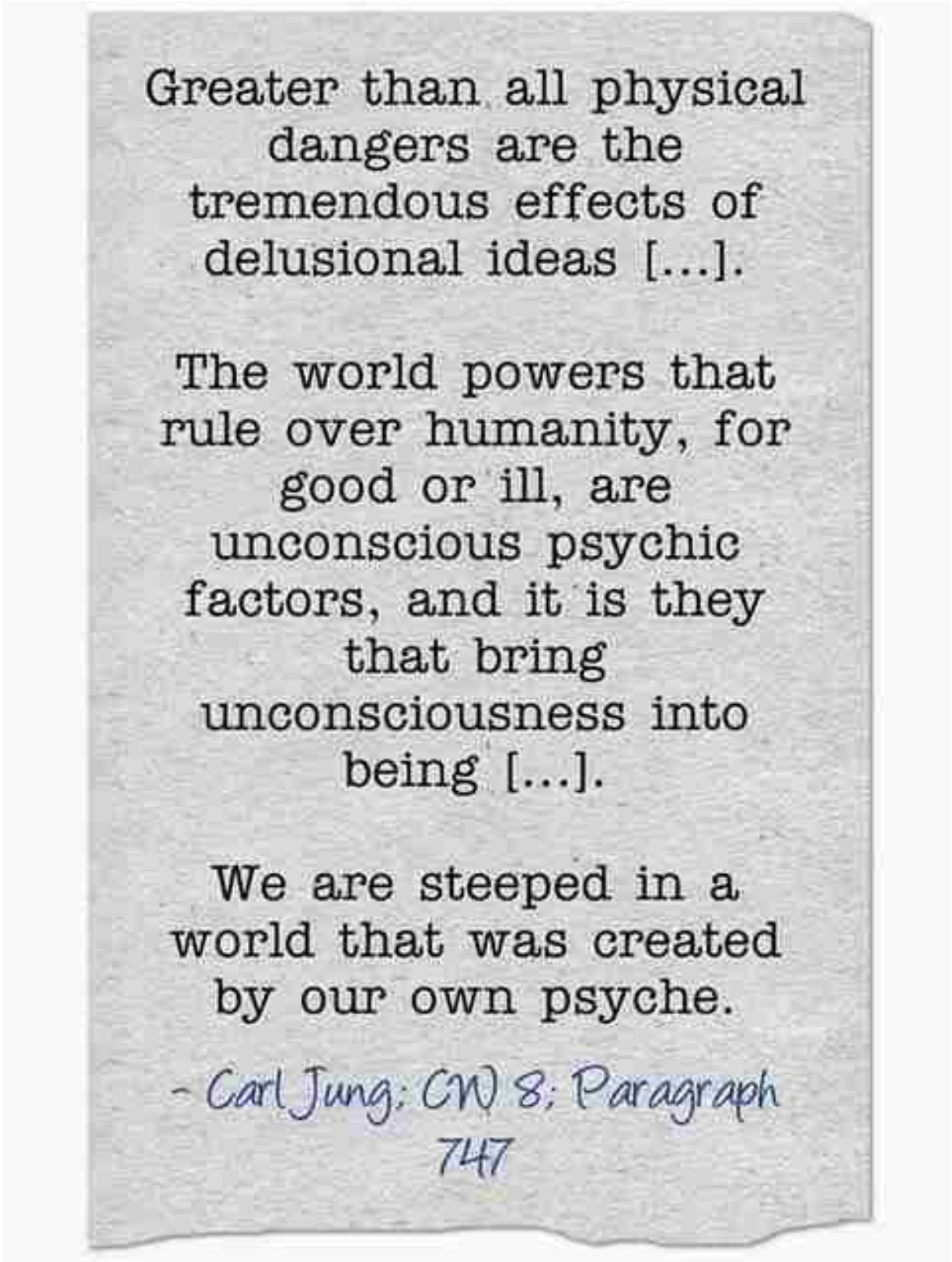
The doctor should not strive to heal at all costs. One has to be exceedingly careful not to impose one's own will and conviction on the patient. ... Sometimes it is really a question whether you are allowed to rescue a man from the fate he must undergo for the sake of his further development. Carl Jung; Analytical Psychology: Its Theory and Practice; 1935.



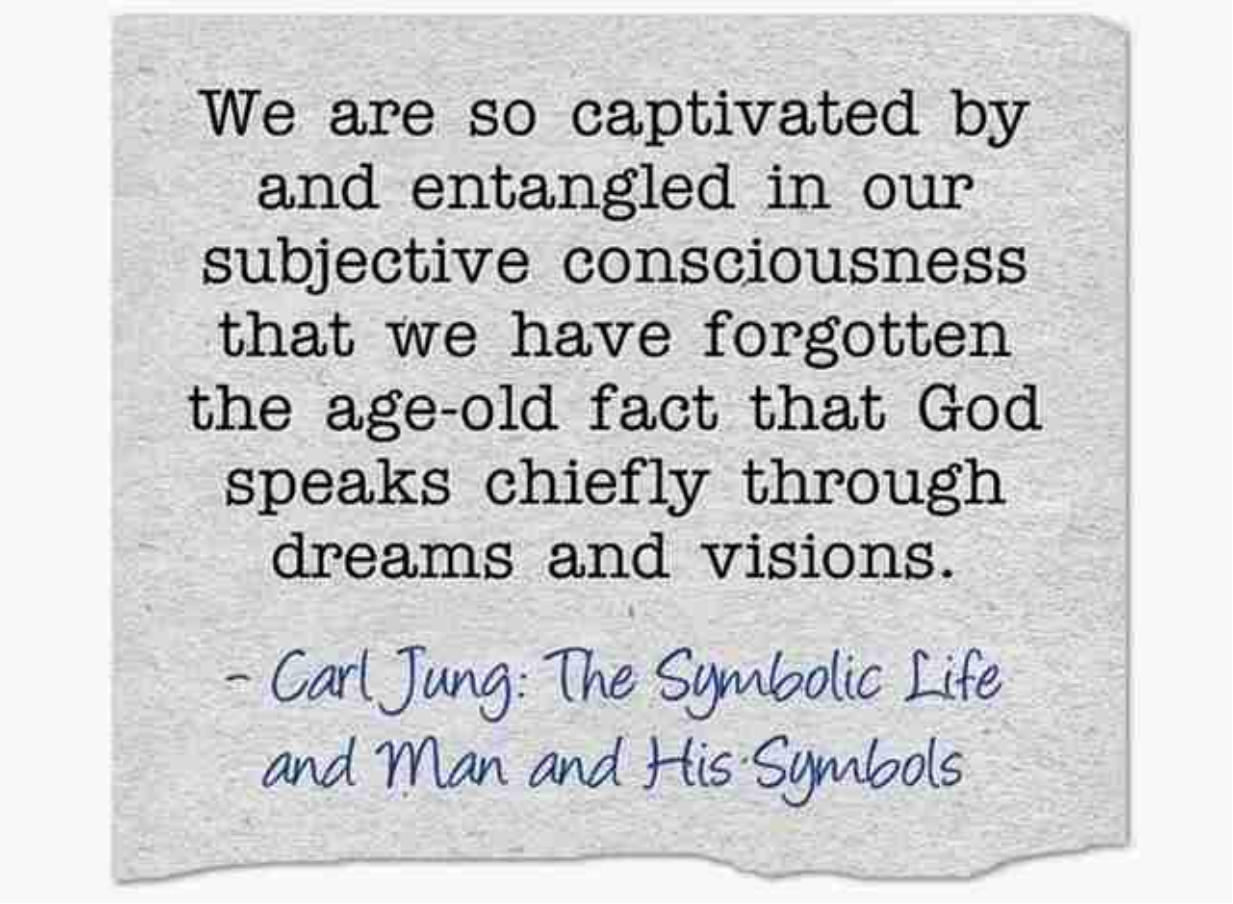
The sad truth is that man’s real life consists of a complex of inexorable opposites . . . day and night . . . birth and death . . . happiness and misery . . . good and evil. Carl Jung; Man and His Symbols; Page 75.



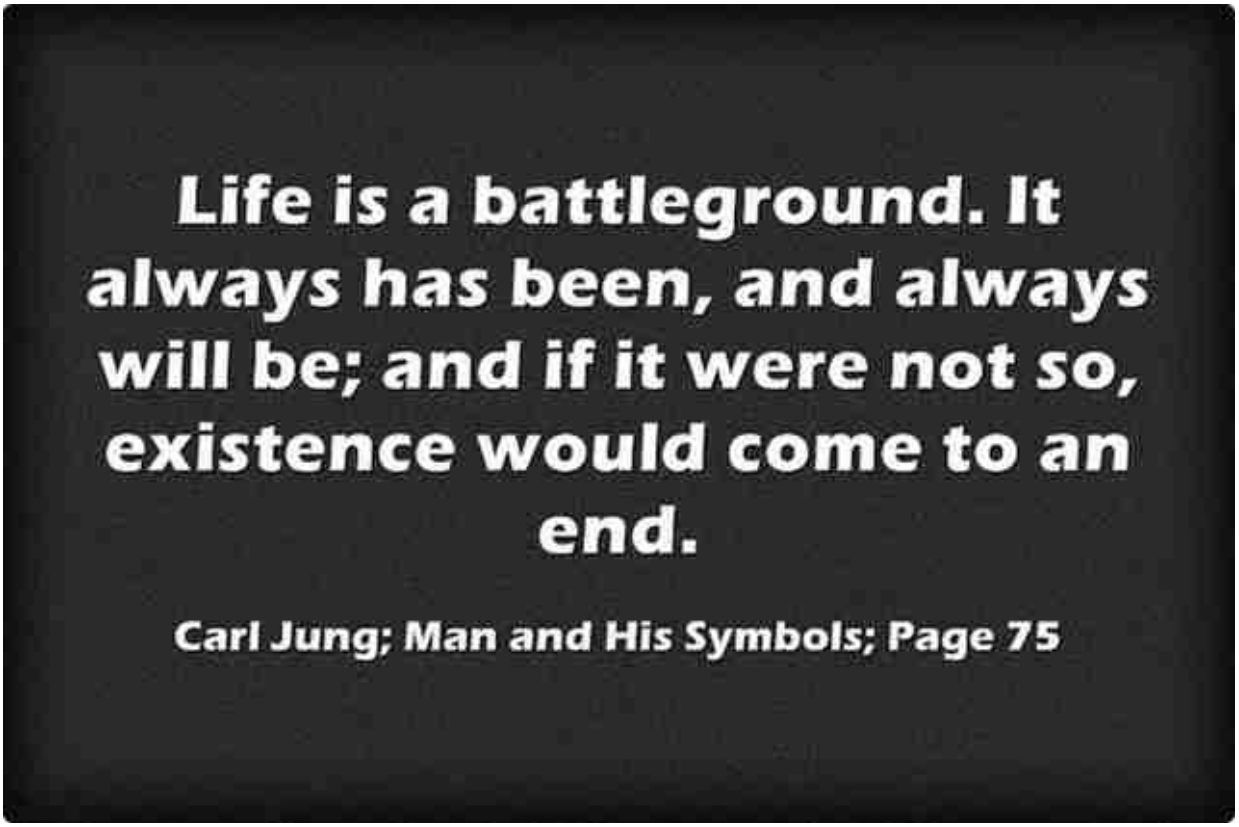
. . . one must learn . . . between intentional and unintentional contents of the mind. The former are derived from the ego personality; the latter, however, arise from a source that is not identical with the ego, but is its ”other side”. Carl Jung; Man and His symbols; P. 22.



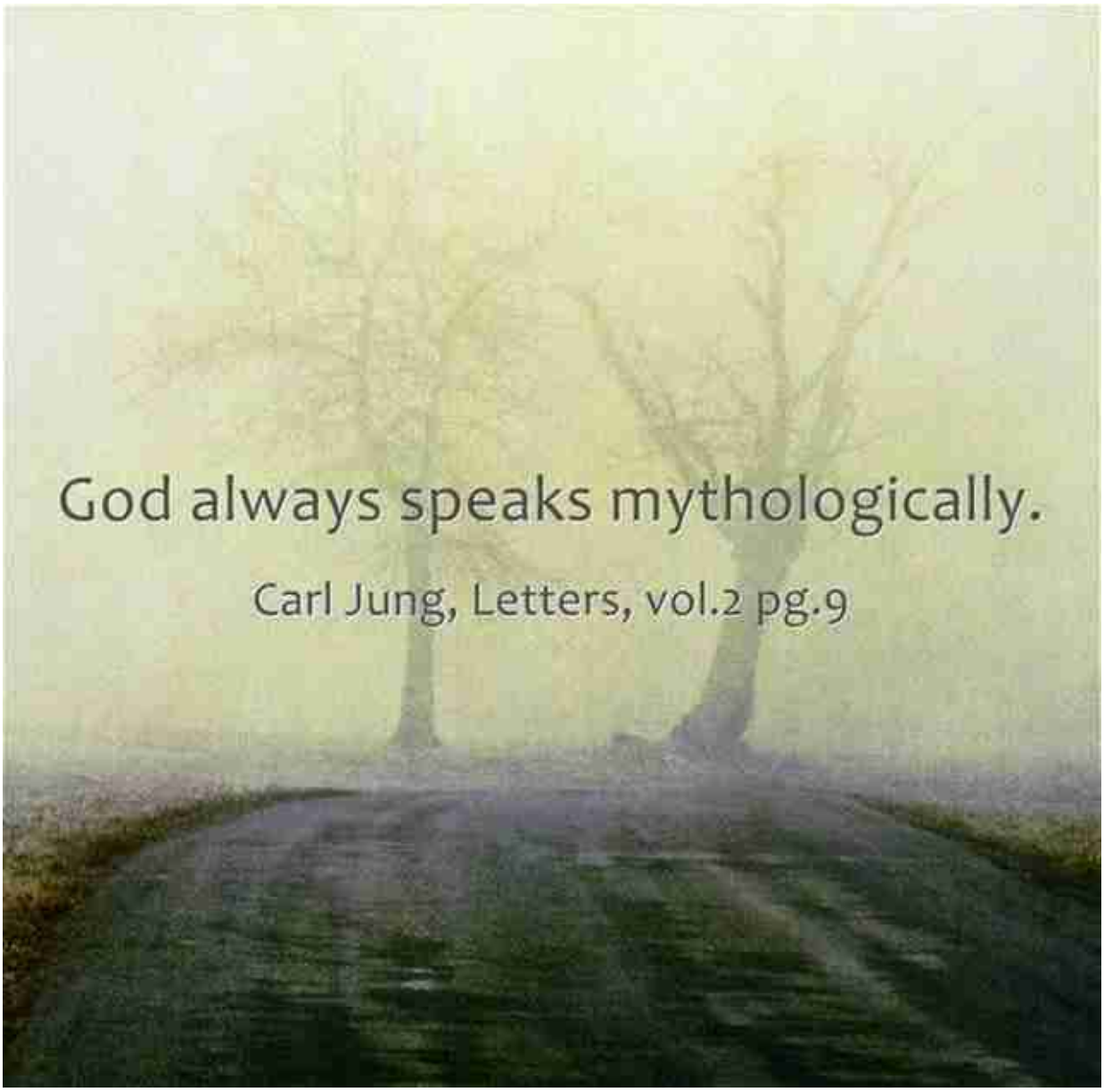
Greater than all physical dangers are the tremendous effects of delusional ideas [...].The world powers that rule over humanity, for good or ill, are unconscious psychic factors, and it is they that bring unconsciousness into being [...].We are steeped in a world that was created by our own psyche. Carl Gustav Jung, The Structure and Dynamics of the Psyche, Collected Works 8, par.747



We are so captivated by and entangled in our subjective consciousness that we have forgotten the age-old fact that God speaks chiefly through dreams and visions. The Symbolic Life (1953); also in Man and His Symbols.



Life is a battleground. It always has been, and always will be; and if it were not so, existence would come to an end.
Carl Jung; Man and His Symbols; Page 75



God always speaks mythologically. Carl Jung, Letters; vol.2; Page 9.

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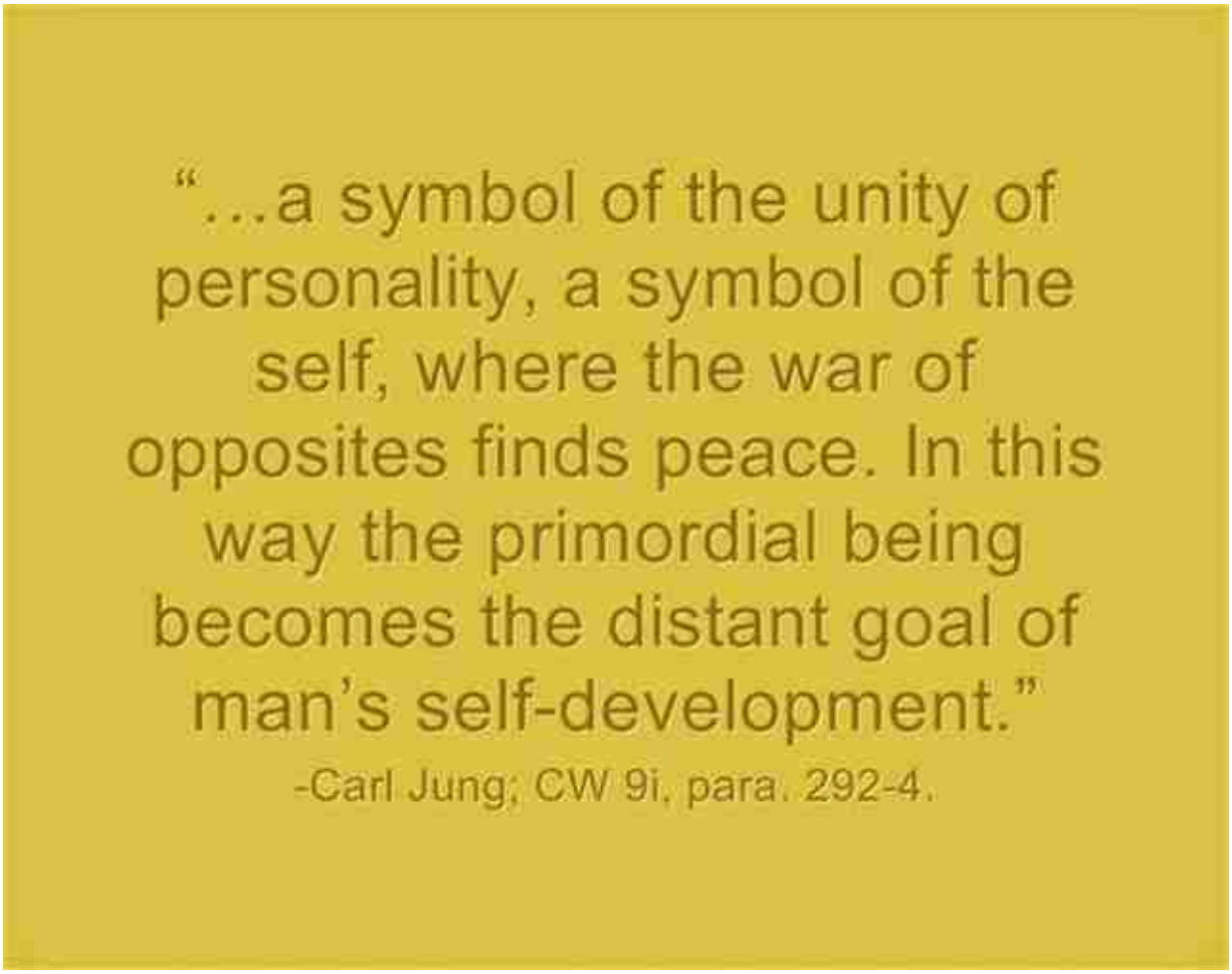
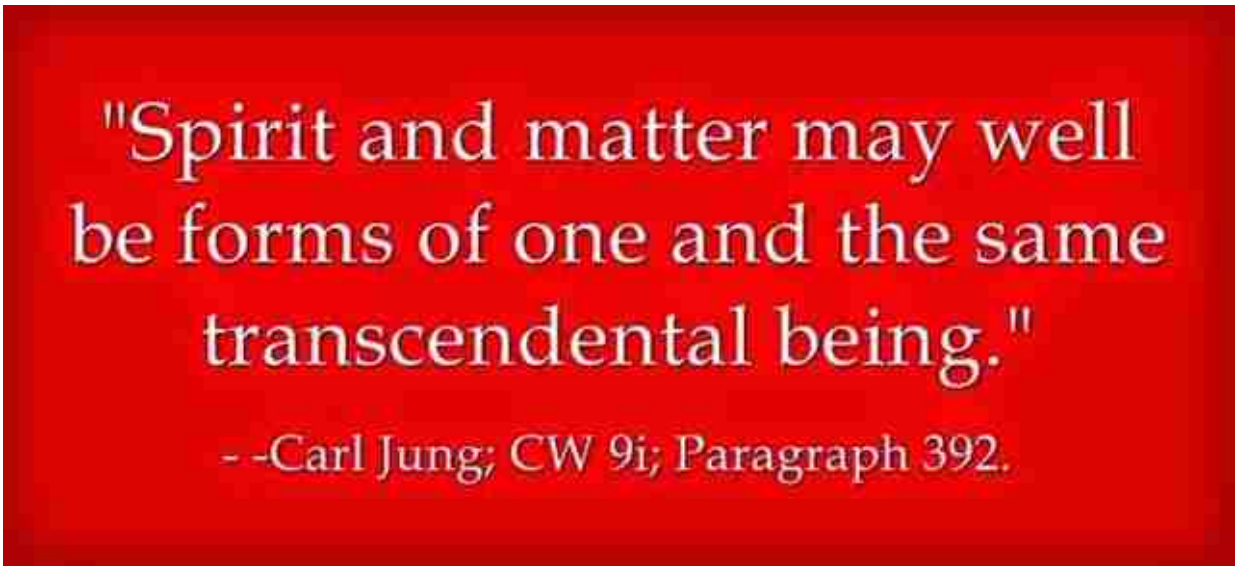
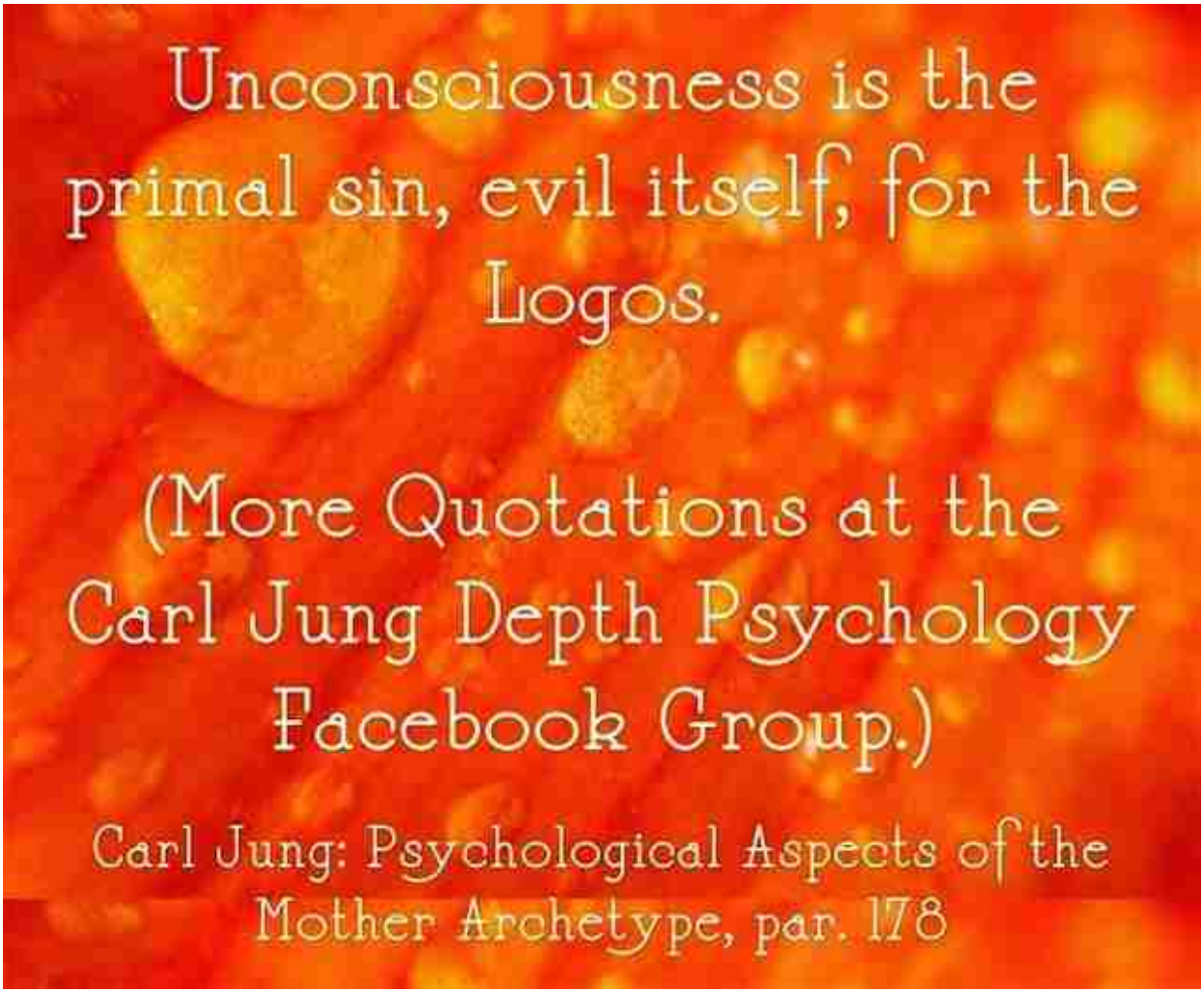
We see colors? But not wave lengths. Carl Jung; Collected Works; Volume 6



...a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development. Carl Jung; CW 9i; Paragraph 293.



Spirit and matter may well be forms of one and the same transcendental being. Carl Jung; CW 9i; ¶ 392.



Unconsciousness is the primal sin, evil itself, for the Logos. Carl Jung; Psychological Aspects of the Mother Archetype, ibid" par. 178.]

This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow. As to what the further cause of such an experience may be, the answer to this lies beyond the range of human knowledge. Knowledge of God is a transcendental problem. Carl Jung; The Undiscovered Self.

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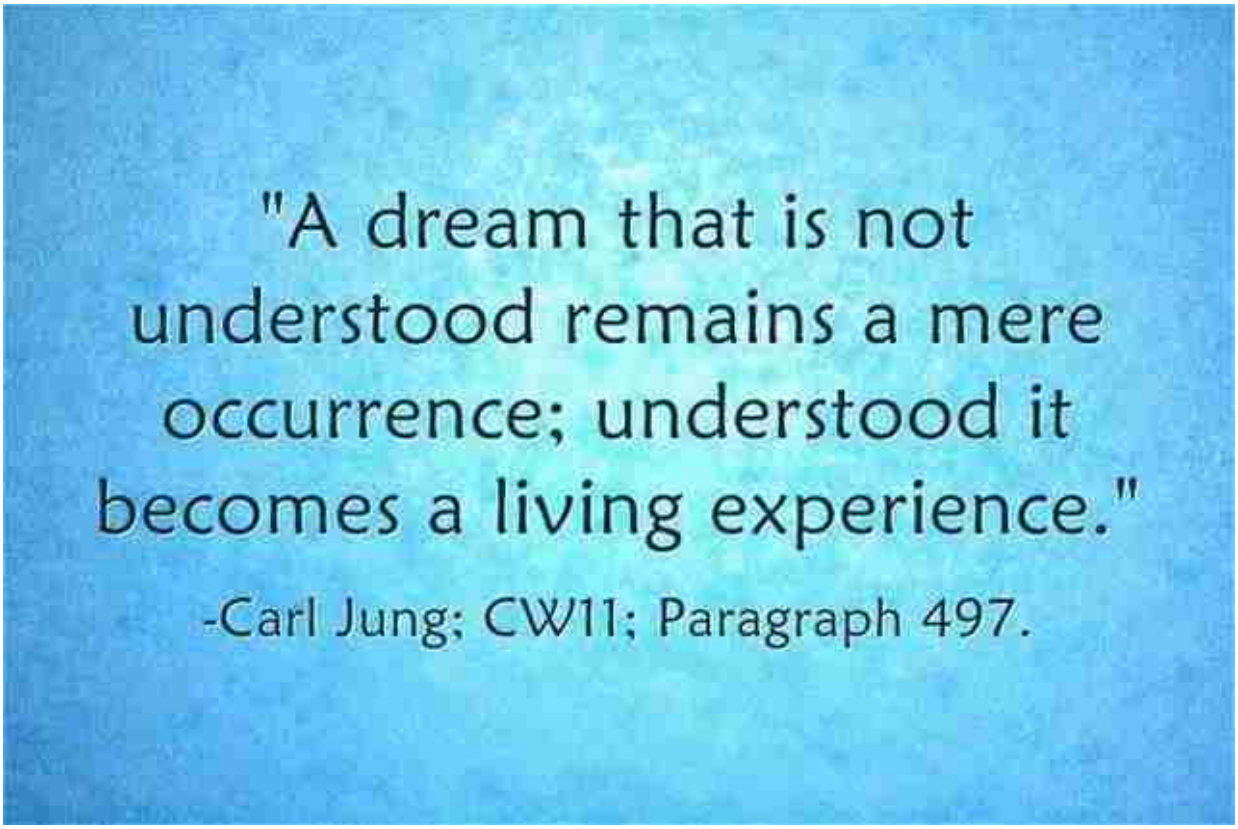
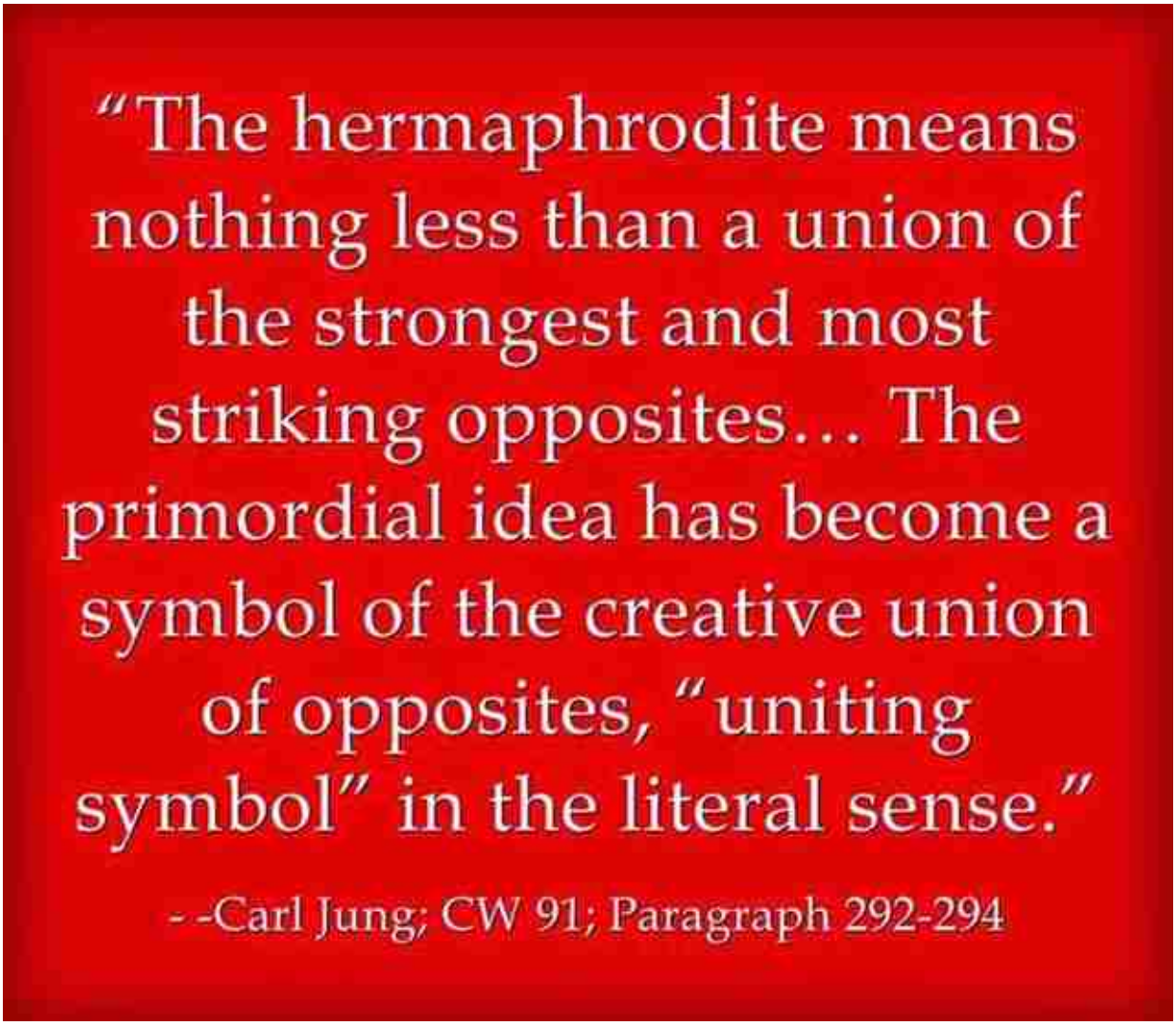
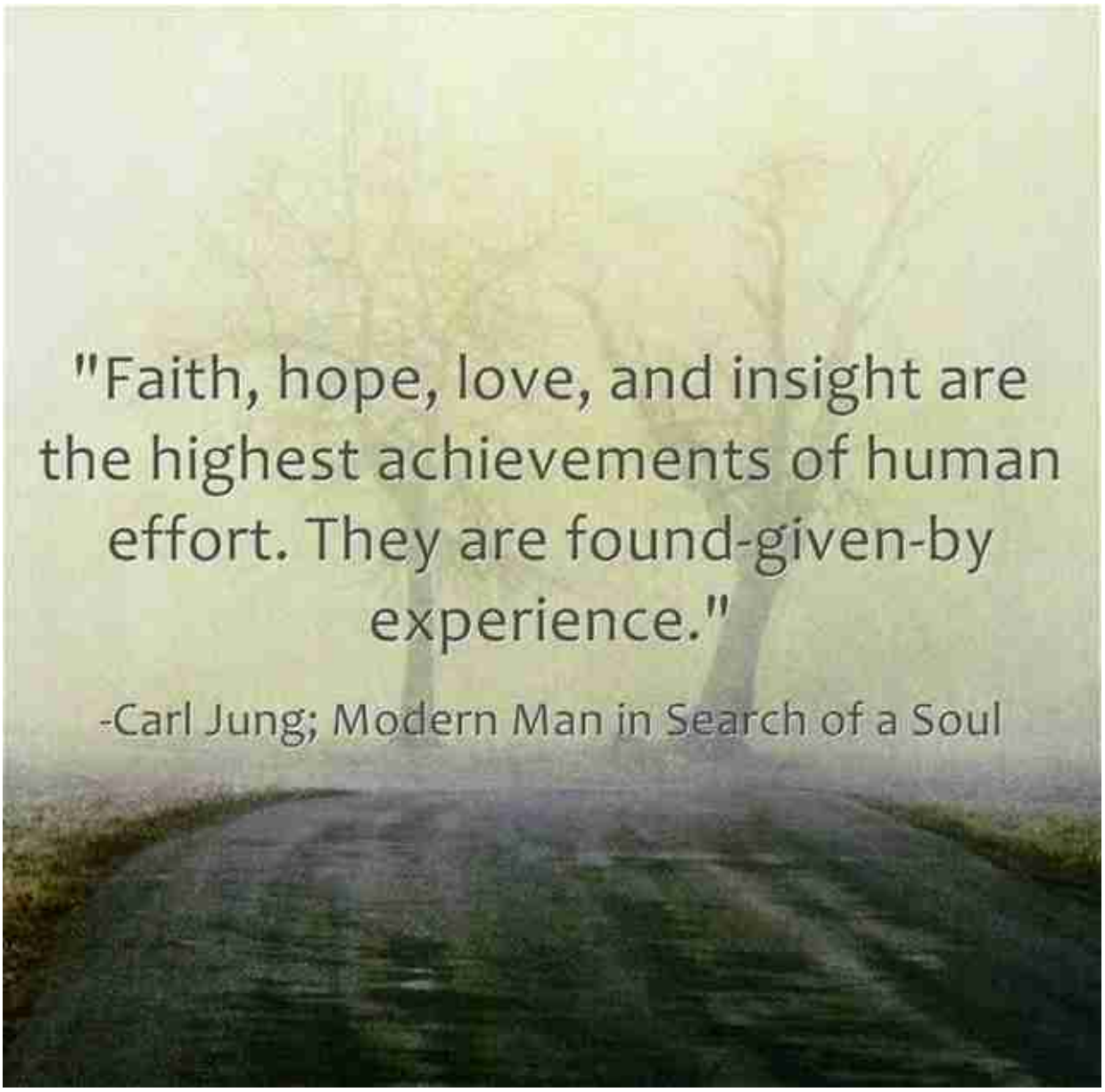


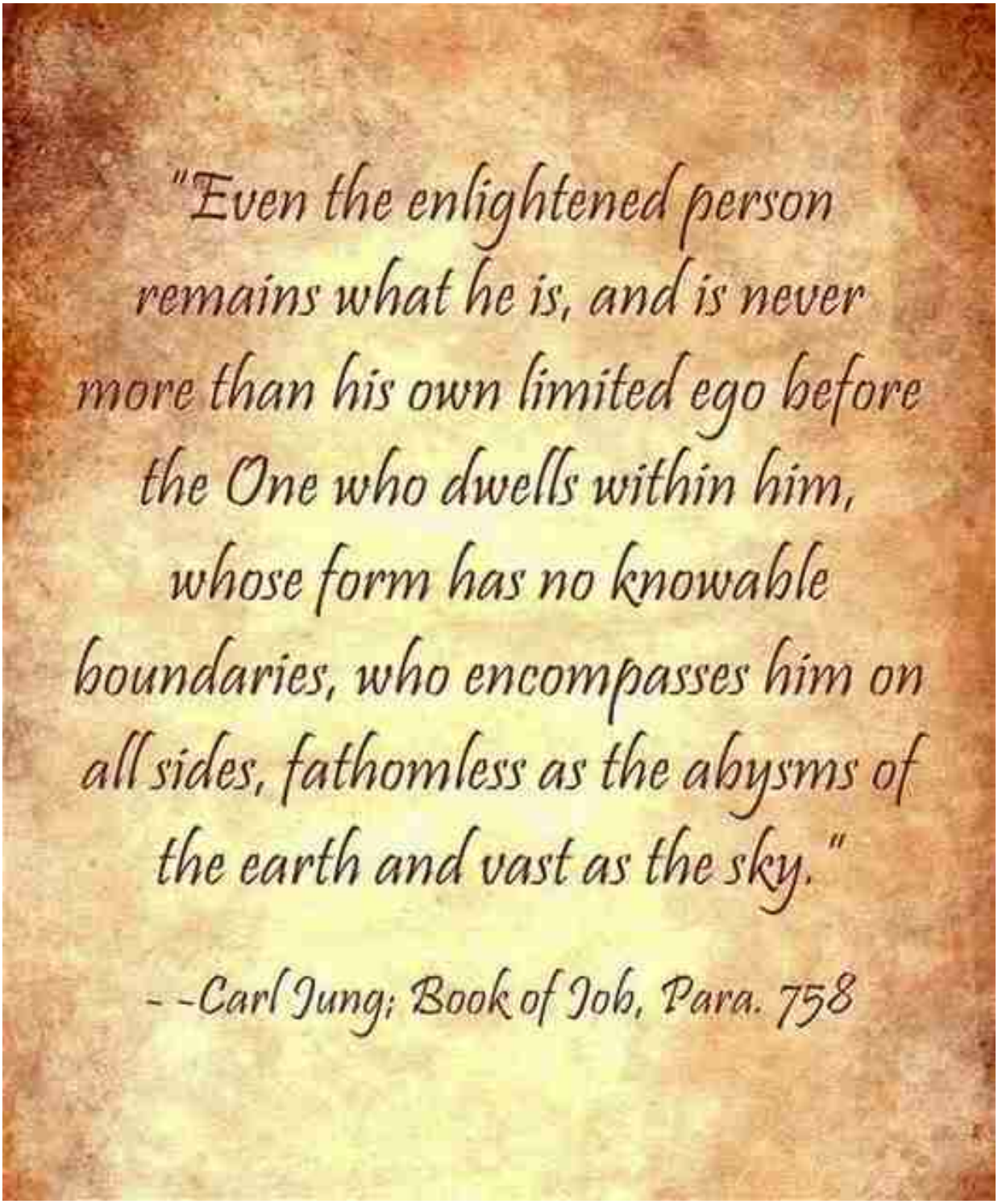
A dream that is not understood remains a mere occurrence; understood it becomes a living experience. Carl Jung CW11; Page 497.



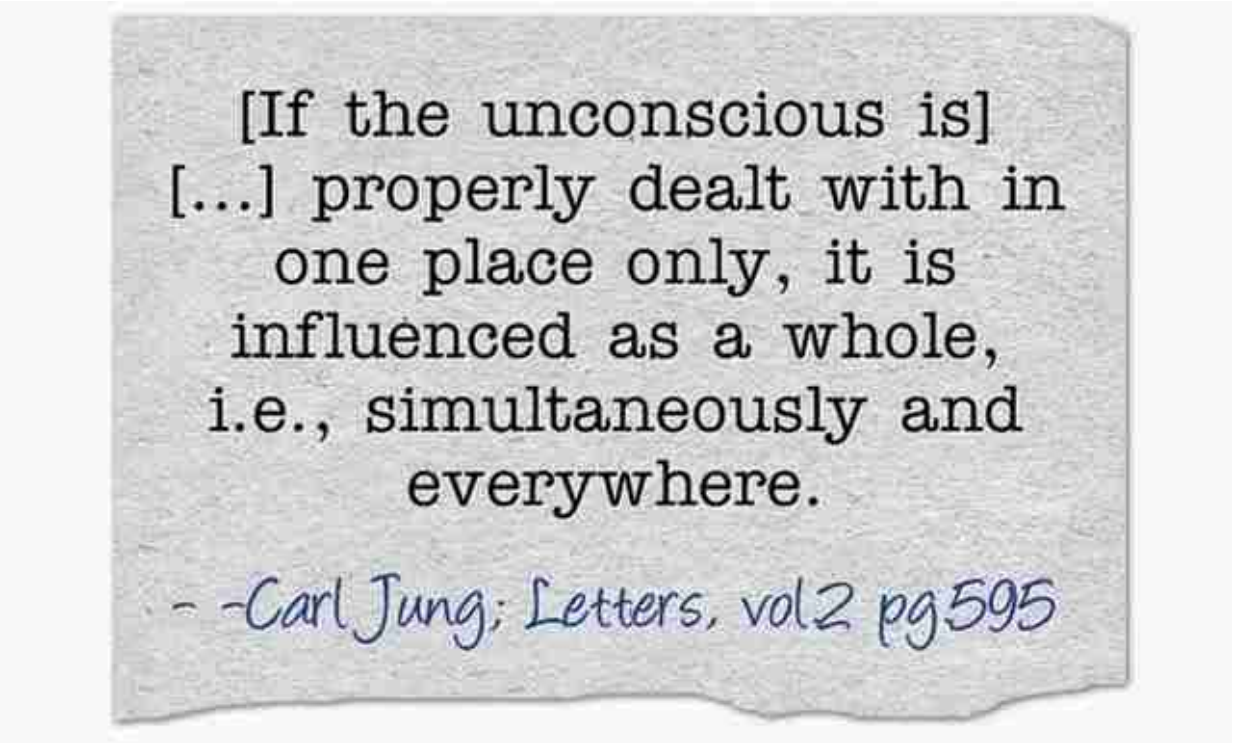
The hermaphrodite means nothing less than a union of the strongest and most striking opposites… The primordial idea has become a symbol of the creative union of opposites, "uniting symbol" in the literal sense. Carl Jung; CW 9i; Paragraph 293.



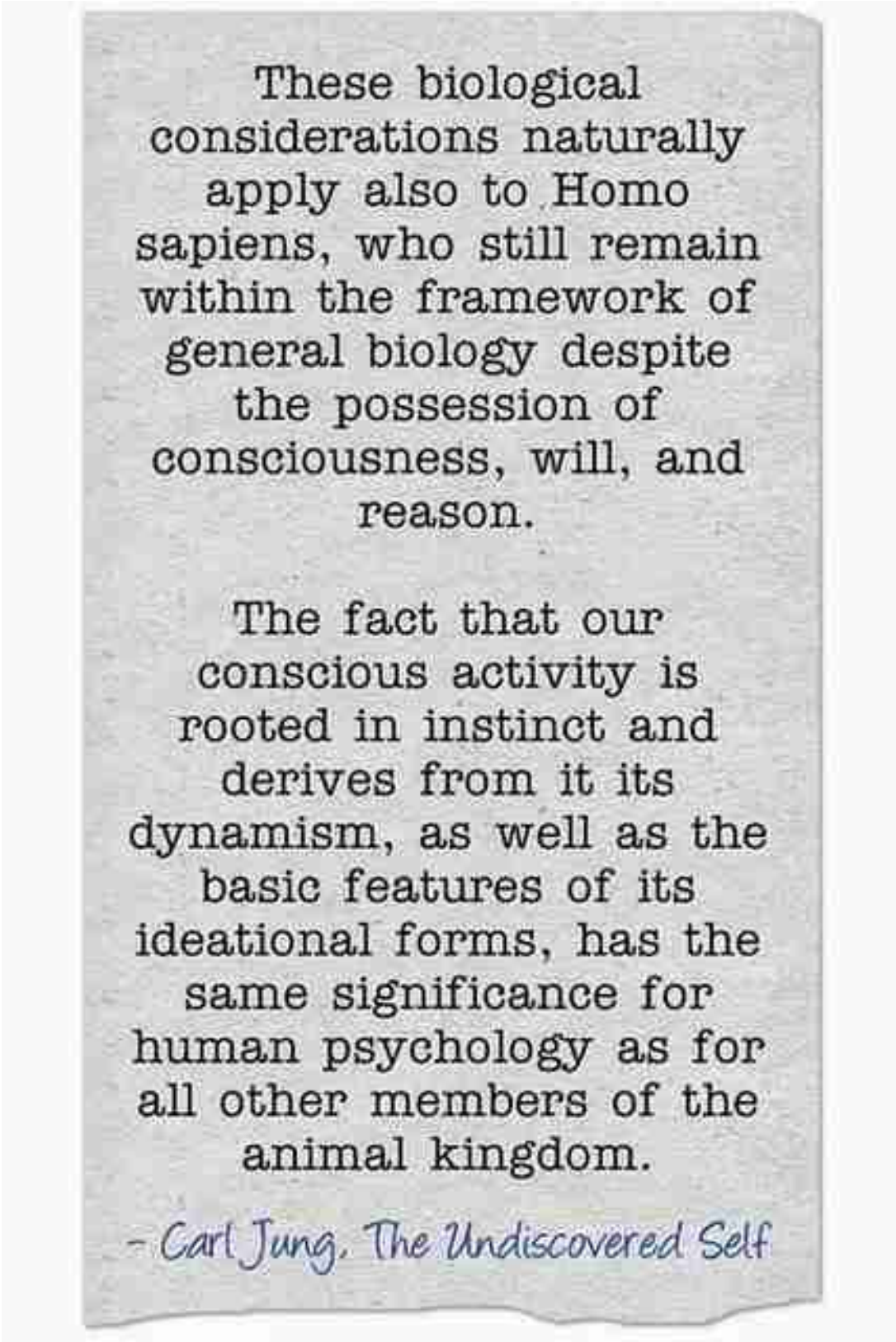
Faith, hope, love, and insight are the highest achievements of human effort. They are found-given-by experience."
Carl Jung; Modern Man in Search of a Soul



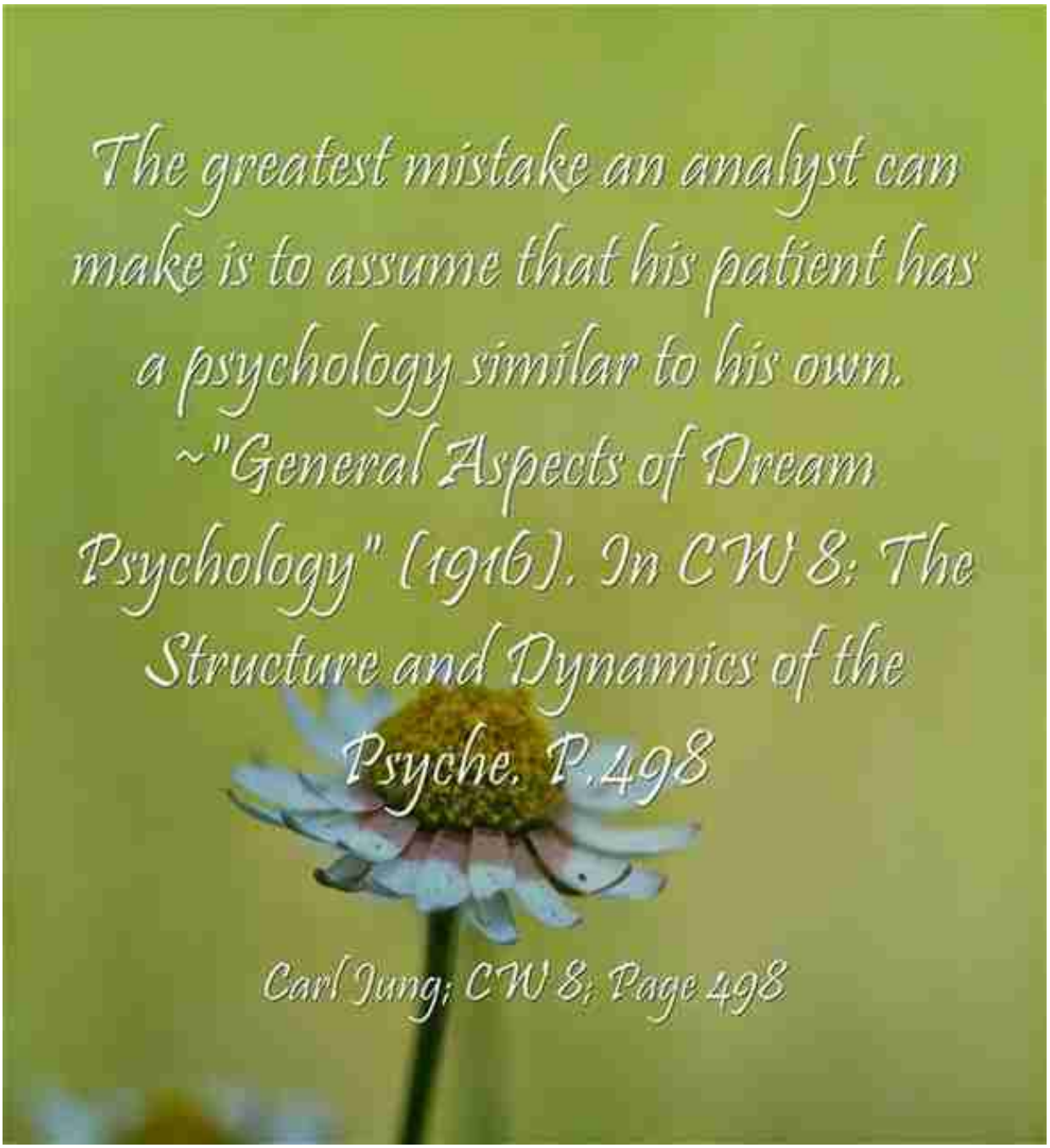
Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky Carl Jung; Book of Job; Para. 758.



[If the unconscious is] [...] properly dealt with in one place only, it is influenced as a whole, i.e., simultaneously and everywhere. Carl Gustav Jung, Letters, vol.2; Page 595



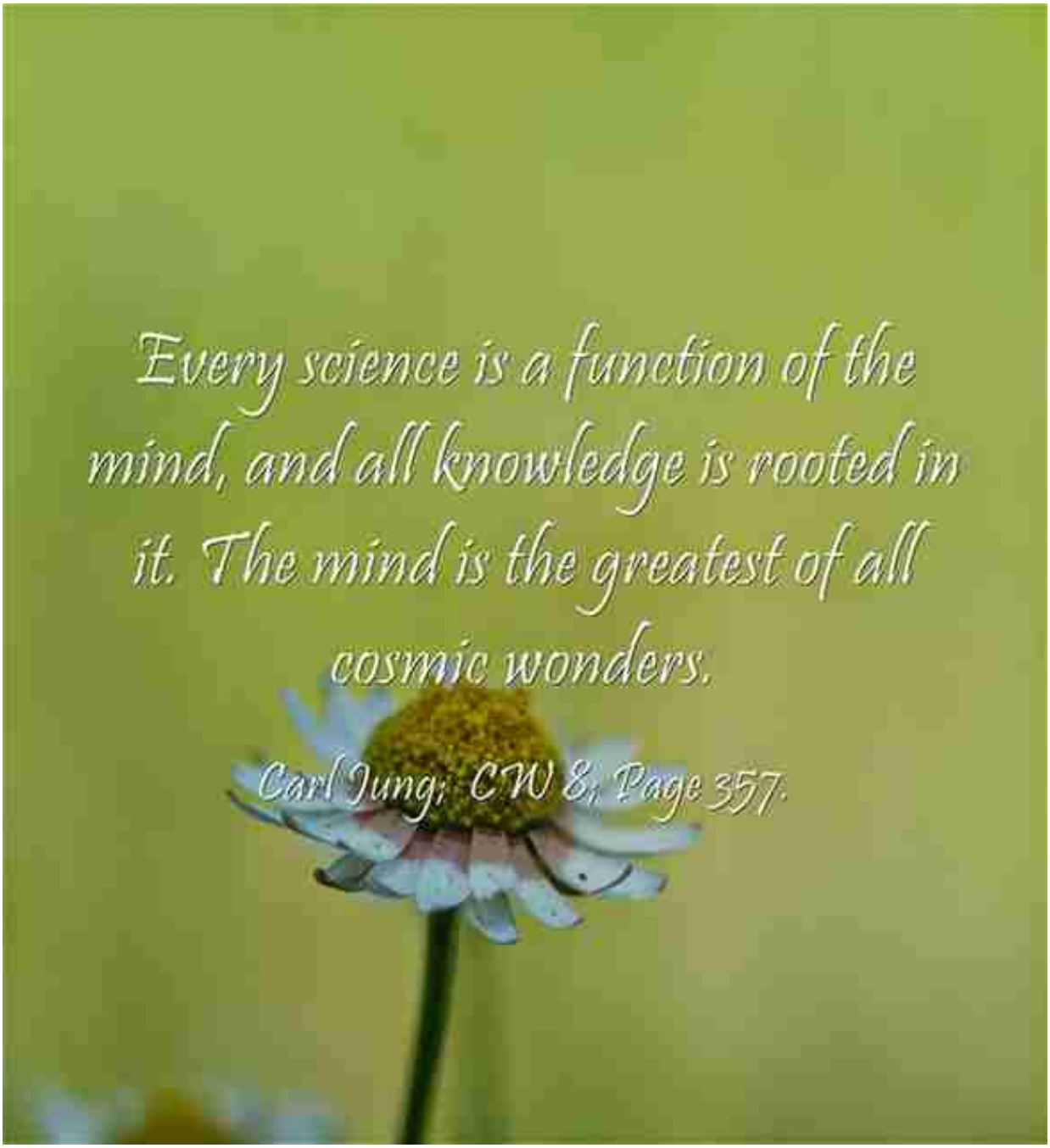
These biological considerations naturally apply also to Homo sapiens, who still remain within the framework of general biology despite the possession of consciousness, will, and reason. The fact that our conscious activity is rooted in instinct and derives from it its dynamism, as well as the basic features of its ideational forms, has the same significance for human psychology as for all other members of the animal kingdom. Carl Jung; The Undiscovered Self.



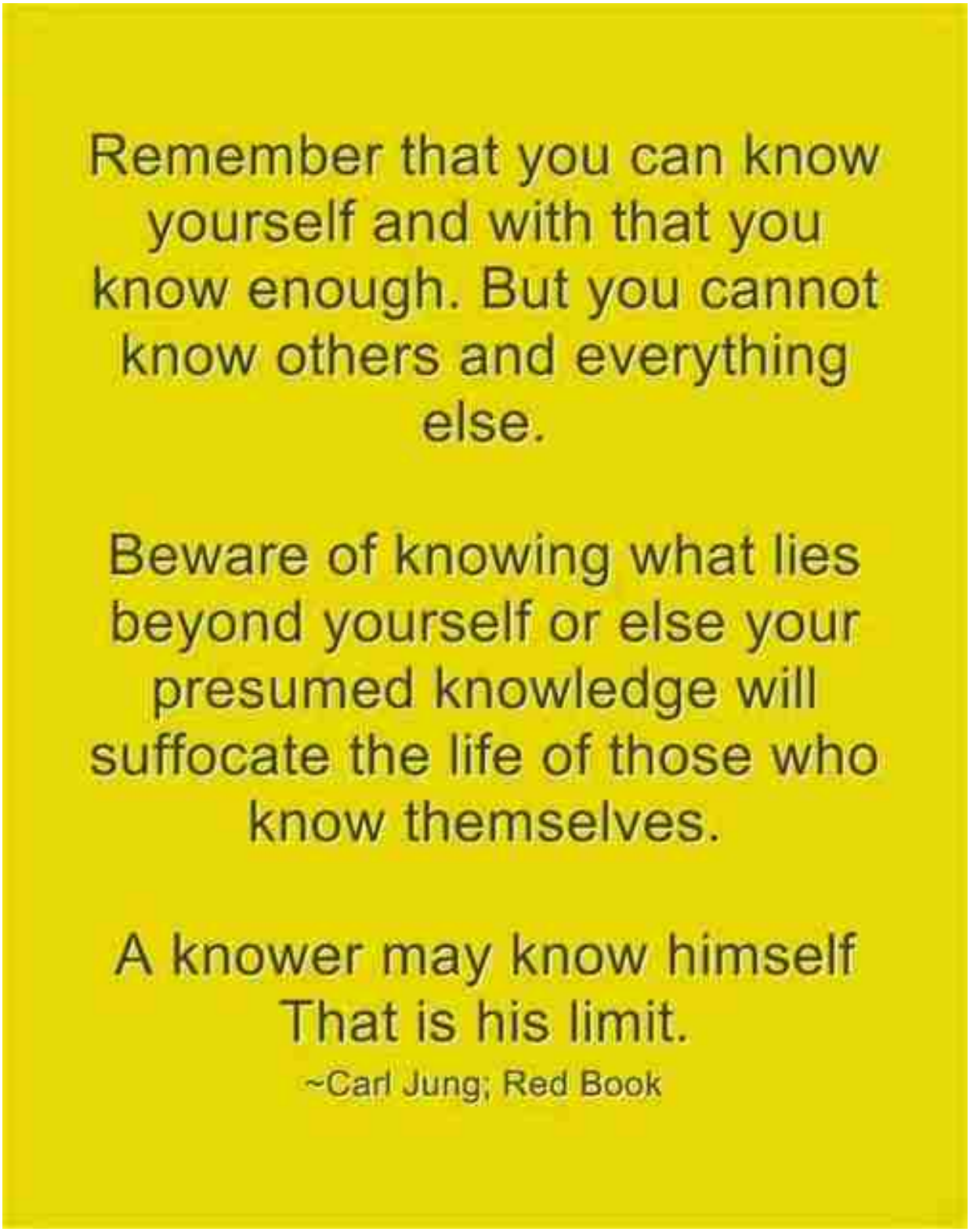
The greatest mistake an analyst can make is to assume that his patient has a psychology similar to his own. Carl Jung; General Aspects of Dream Psychology; CW 8: The Structure and Dynamics of the Psyche. P.498

The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered. Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work. But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer's secrets and discover with astonishment

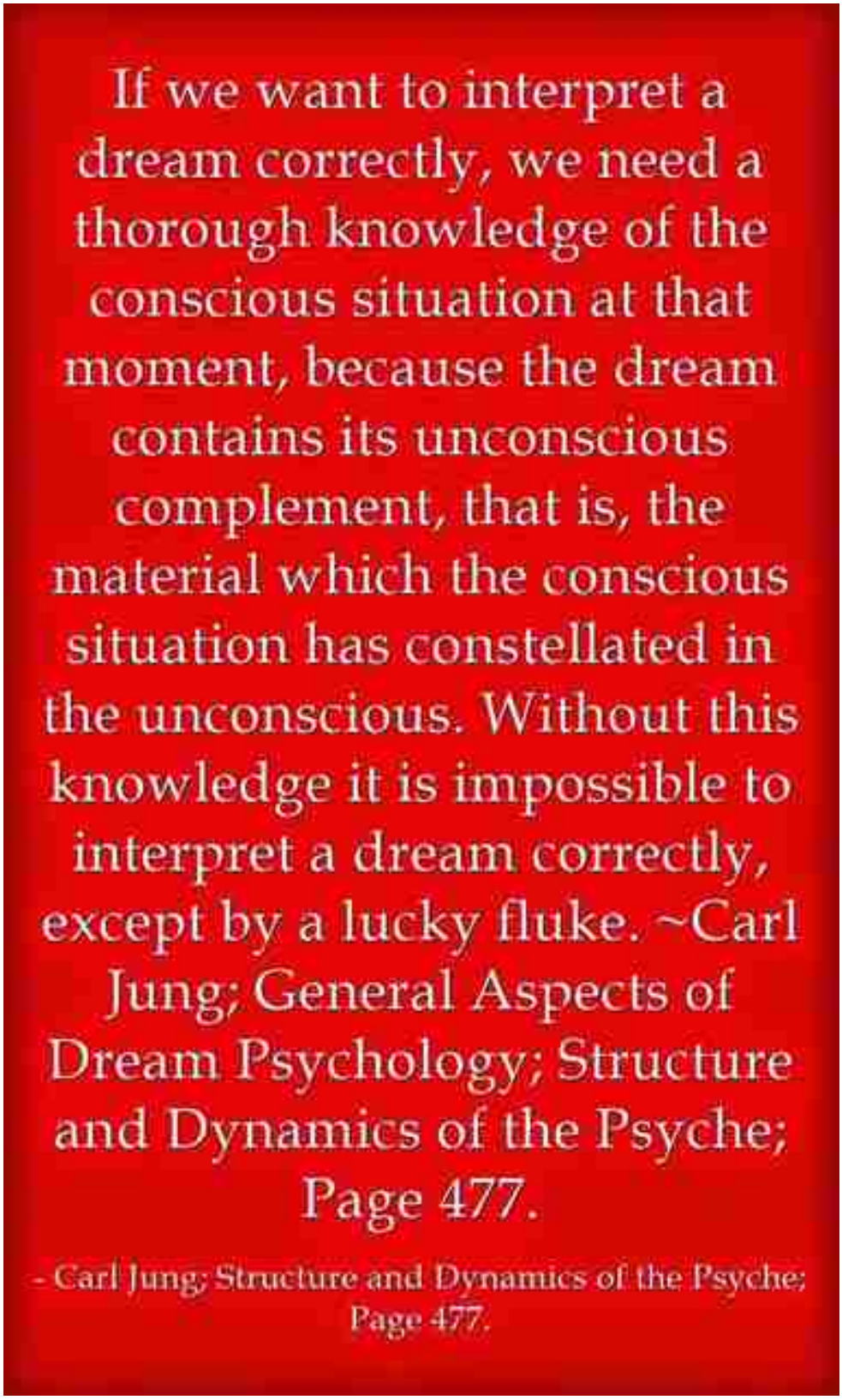
that an apparently quite senseless dream is in the highest degree significant, and that in reality it speaks only of important and serious matters. This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift. Carl Jung; On the Psychology of the Unconscious; In CW 7: Two Essays on Analytical Psychology; Page 24.



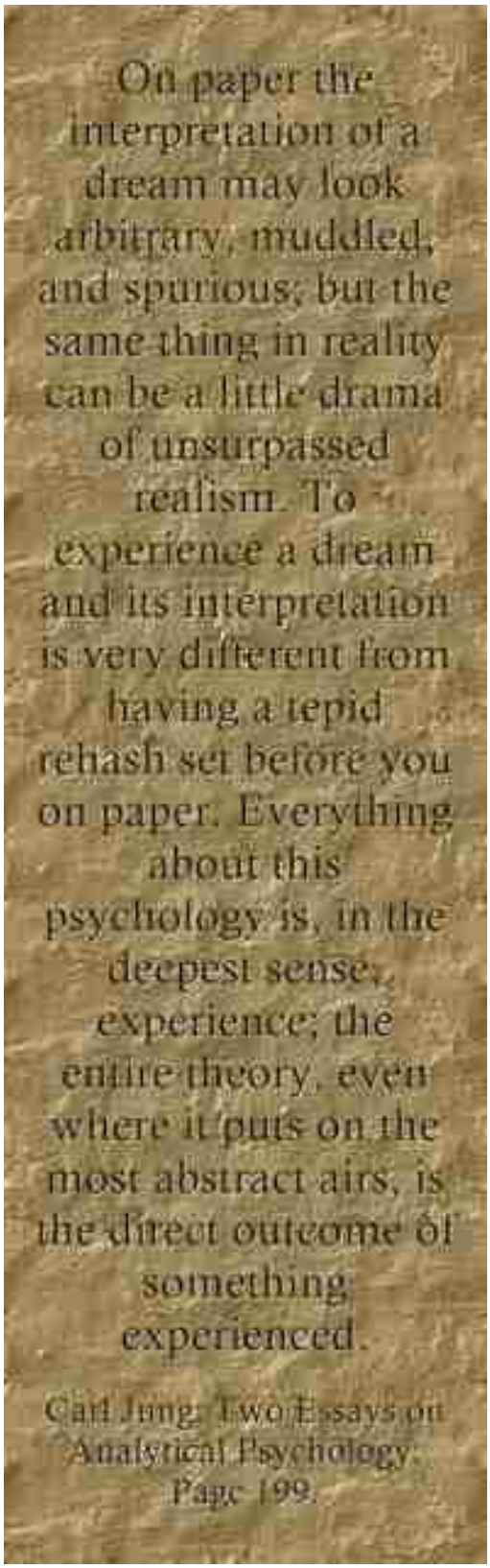
Every science is a function of the mind, and all knowledge is rooted in it. The mind is the greatest of all cosmic wonders. Carl Jung; On the Nature of the Psyche; CW 8: The Structure and Dynamics of the Psyche; Page 357.



Remember that you can know yourself and with that you know enough. But you cannot know others and everything else. Beware of knowing what lies beyond yourself or else your presumed knowledge will suffocate the life of those who know themselves. A knower may know himself. That is his limit. Carl Jung; The Red Book; Page 306.

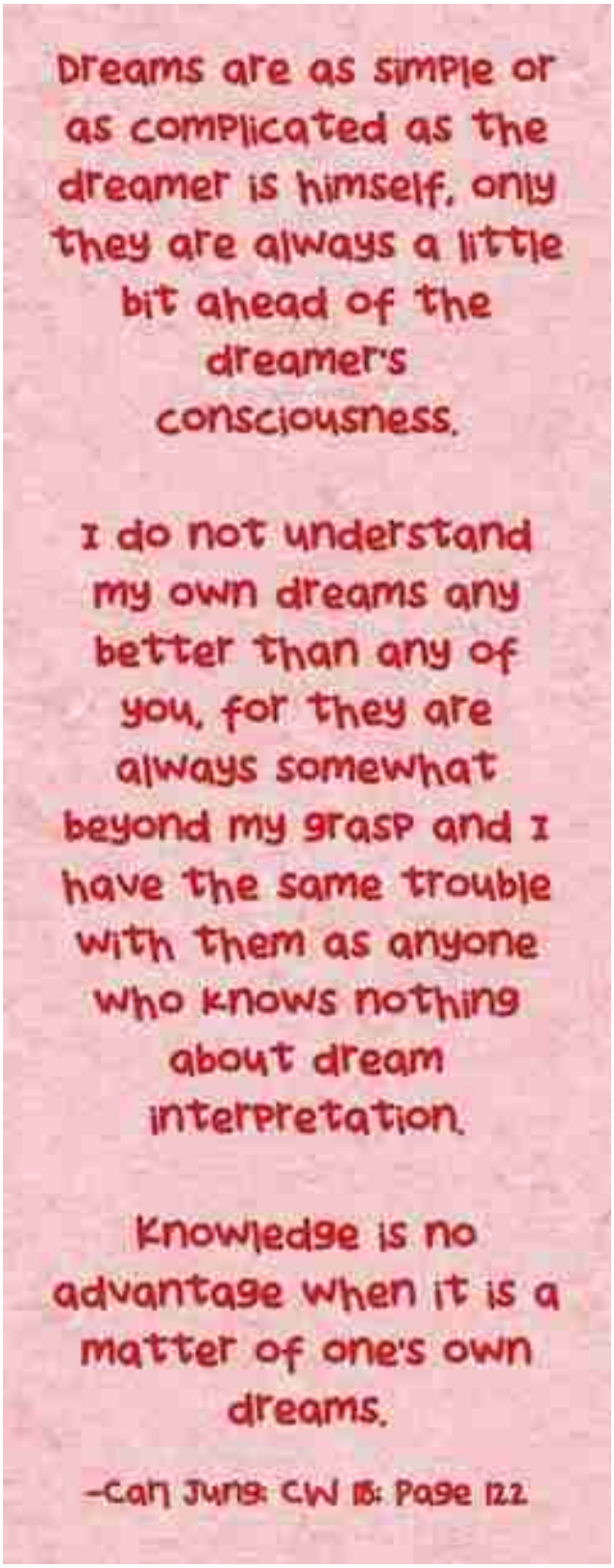


If we want to interpret a dream correctly, we need a thorough knowledge of the conscious situation at that moment, because the dream contains its unconscious complement, that is, the material which the conscious situation has constellated in the unconscious. Without this knowledge it is impossible to interpret a dream correctly, except by a lucky fluke. Carl Jung; General Aspects of Dream Psychology; Structure and Dynamics of the Psyche; Page 477.

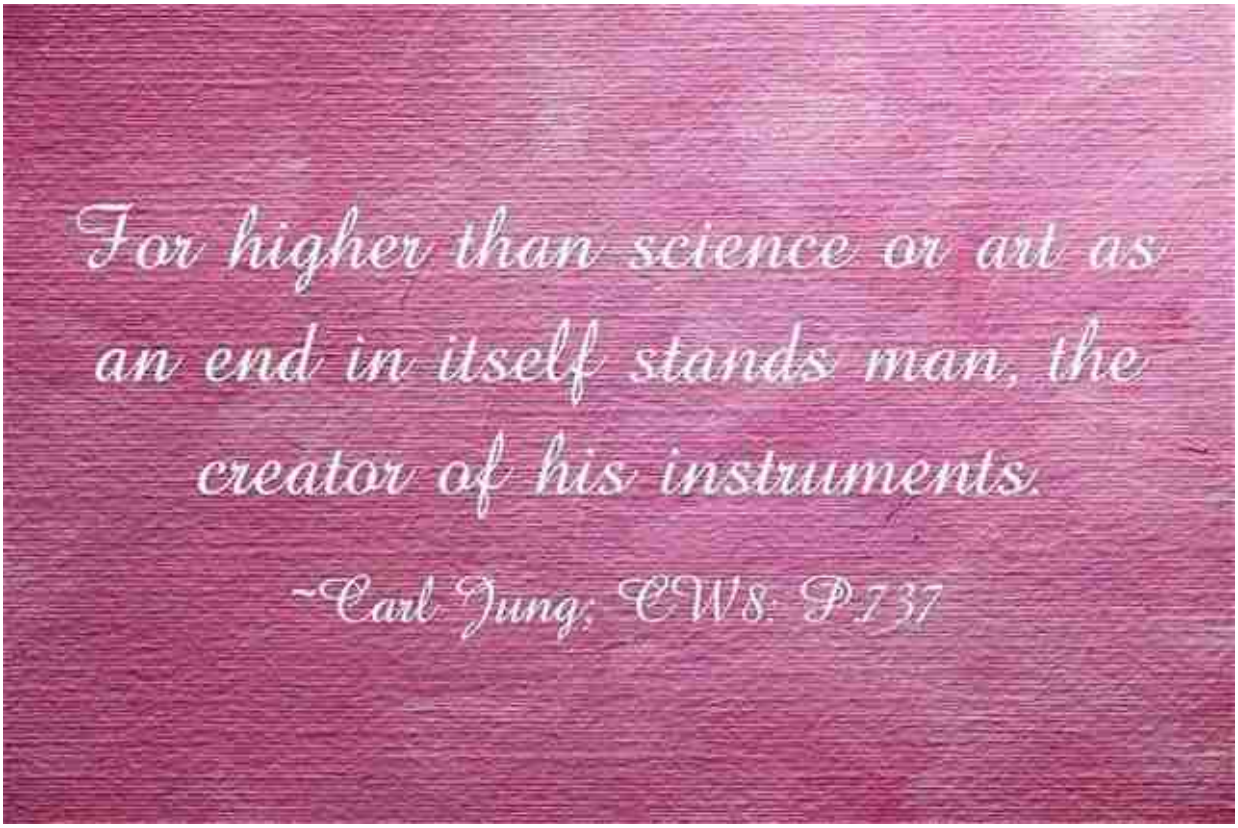


On paper the interpretation of a dream may look arbitrary, muddled, and spurious; but the same thing in reality can be a little drama of unsurpassed realism. To experience a dream and its interpretation is very different

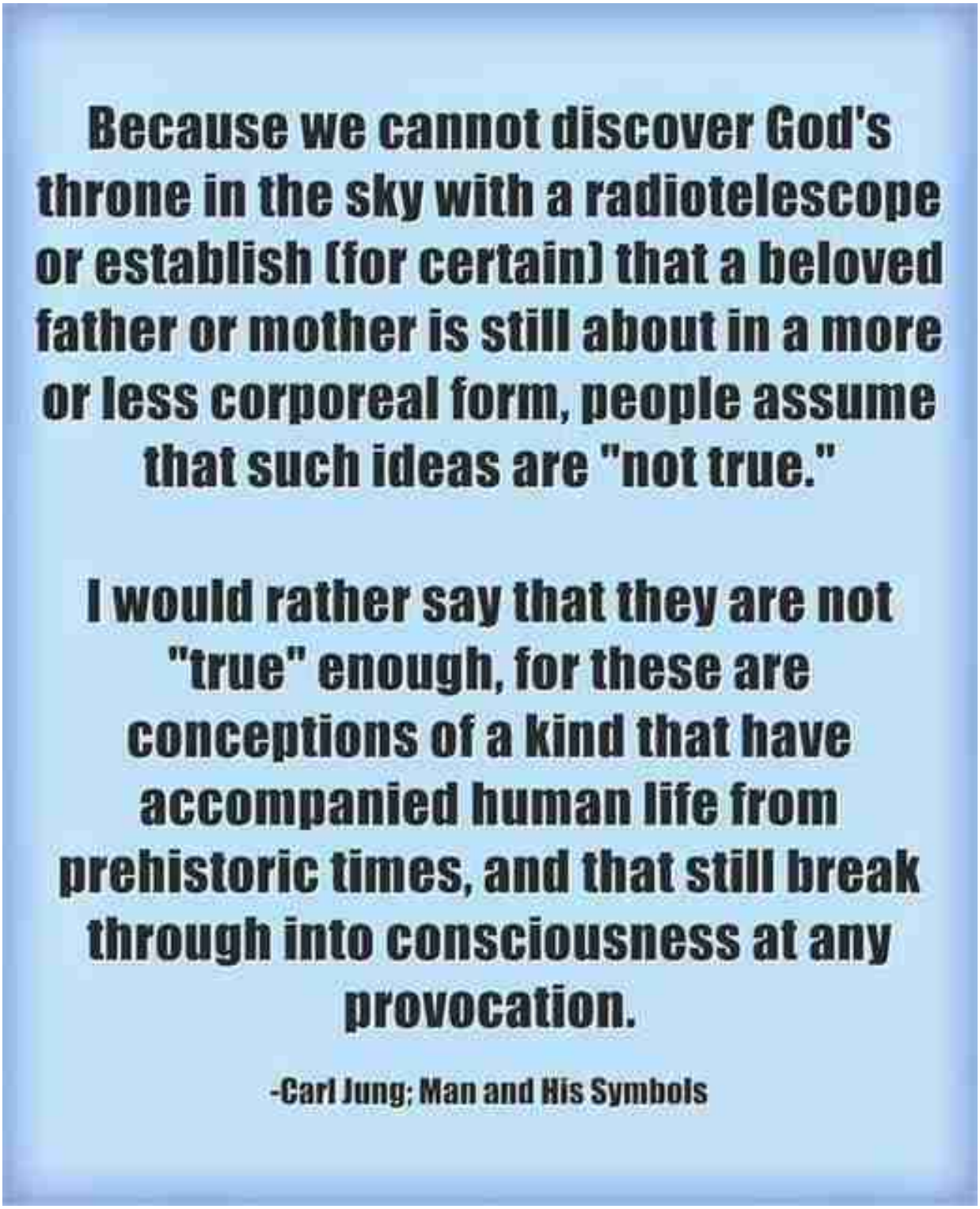
from having a tepid rehash set before you on paper. Everything about this psychology is, in the deepest sense, experience; the entire theory, even where it puts on the most abstract airs, is the direct outcome of something experienced. Carl Jung; On the Psychology of the Unconscious; CW 7: Two Essays on Analytical Psychology; Page 199.



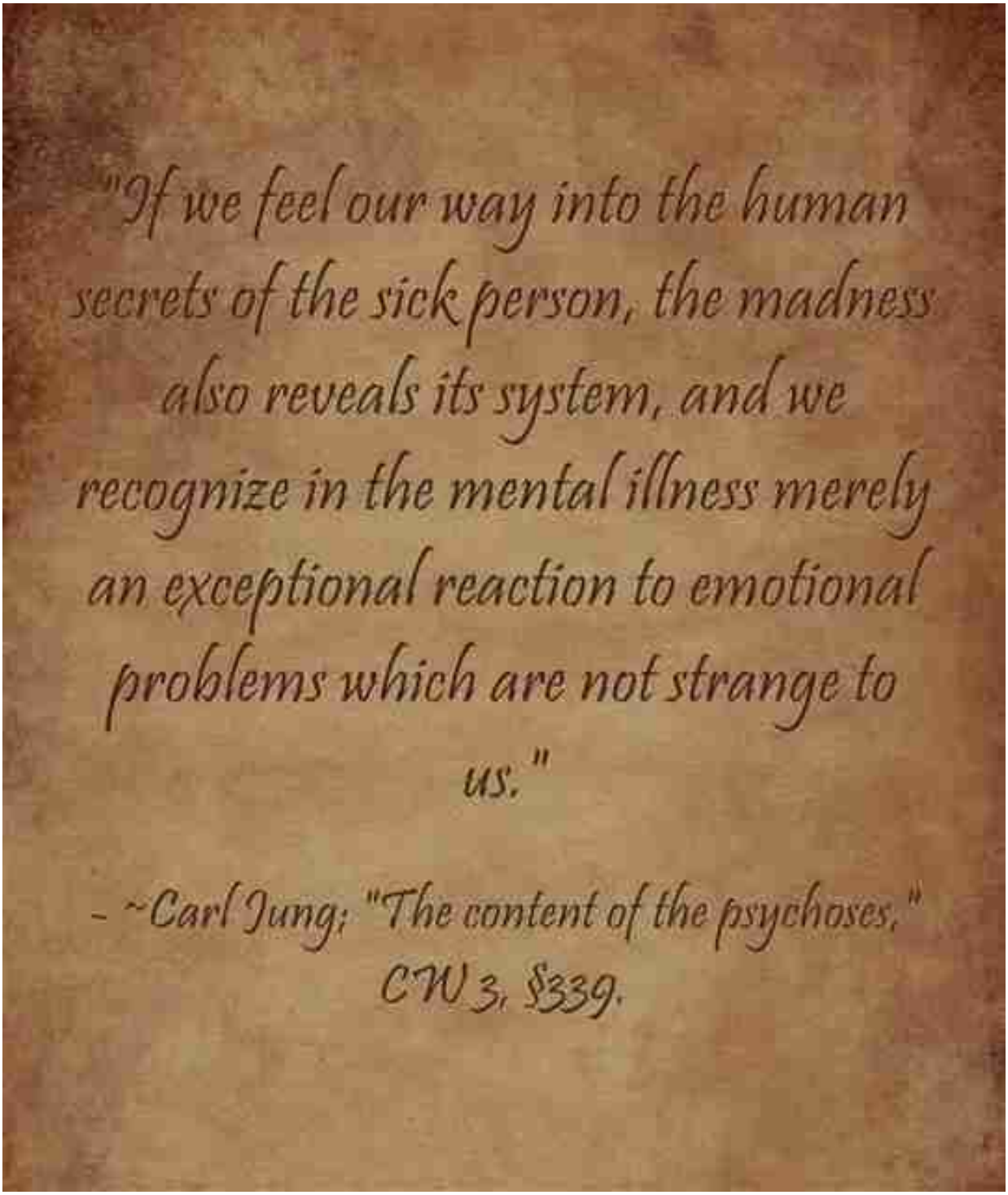
Dreams are as simple or as complicated as the dreamer is himself, only they are always a little bit ahead of the dreamer's consciousness. I do not understand my own dreams any better than any of you, for they are always somewhat beyond my grasp and I have the same trouble with them as anyone who knows nothing about dream interpretation. Knowledge is no advantage when it is a matter of one's own dreams. Carl Jung; Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). CW 18: (retitled) The Tavistock Lectures. P. 122



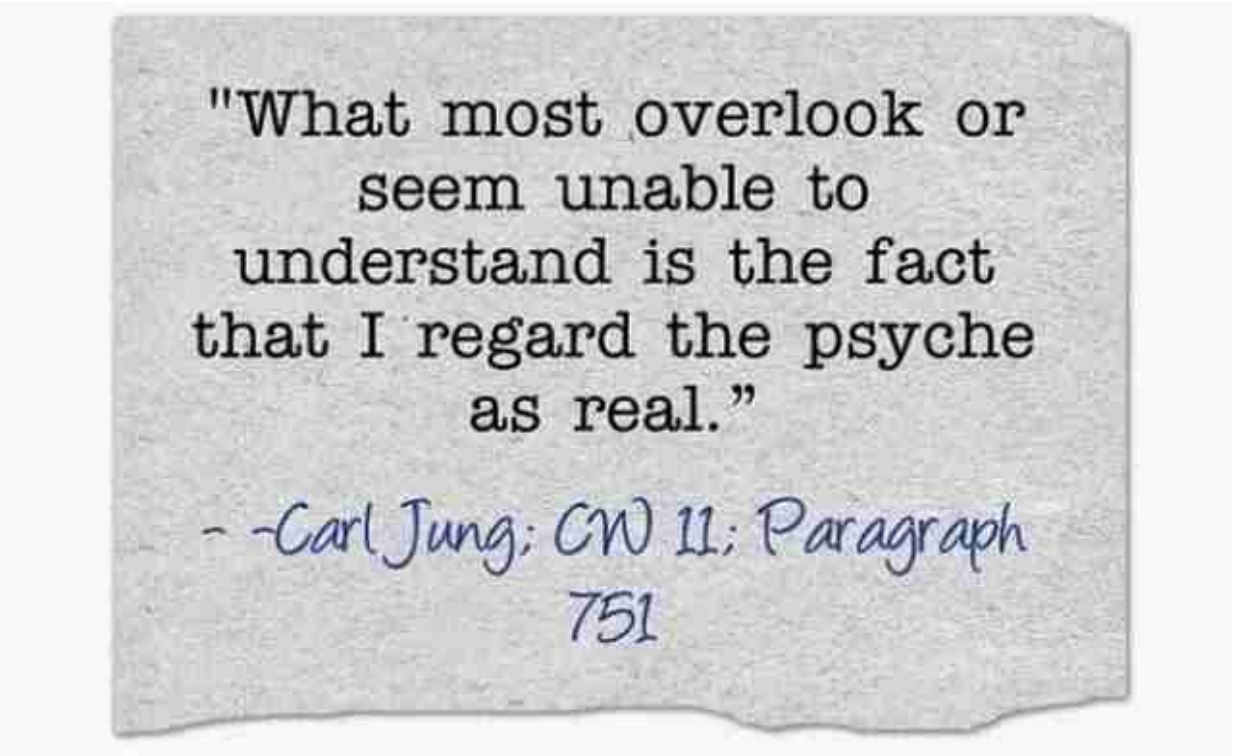
For higher than science or art as an end in itself stands man, the creator of his instruments. Carl Jung; "Analytical Psychology and Weltanschauung" (1928). In CW 8: The Structure and Dynamics of the Psyche. P.737



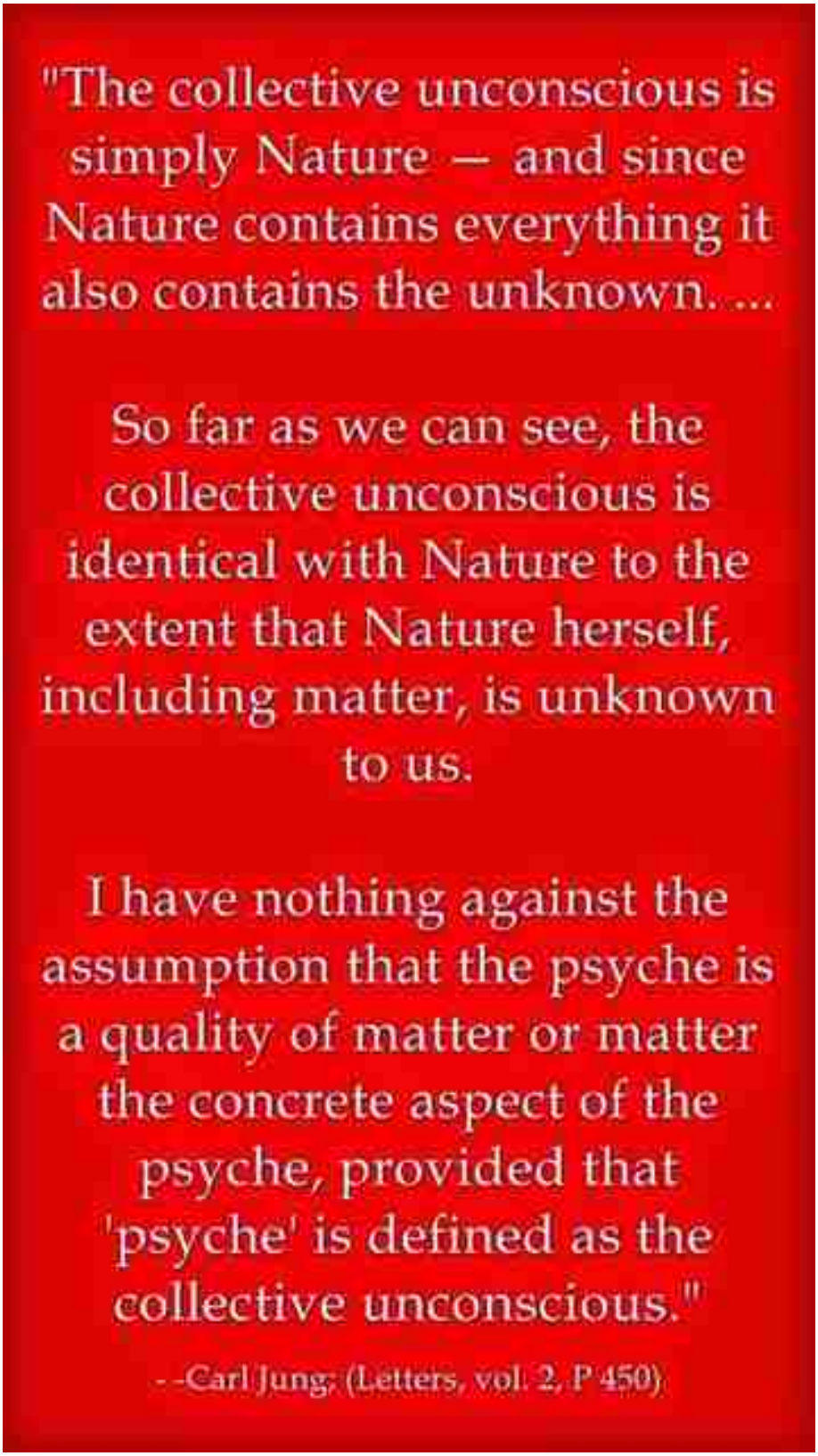
Because we cannot discover God's throne in the sky with a radiotelescope or establish (for certain) that a beloved father or mother is still about in a more or less corporeal form, people assume that such ideas are "not true." I would rather say that they are not "true" enough, for these are conceptions of a kind that have accompanied human life from prehistoric times, and that still break through into consciousness at any provocation. Carl Jung; Man and His Symbols



If we feel our way into the human secrets of the sick person, the madness also reveals its system, and we recognize in the mental illness merely an exceptional reaction to emotional problems which are not strange to us. Carl Jung; The Content of the Psychoses; The Psychogenesis of Mental Disease.

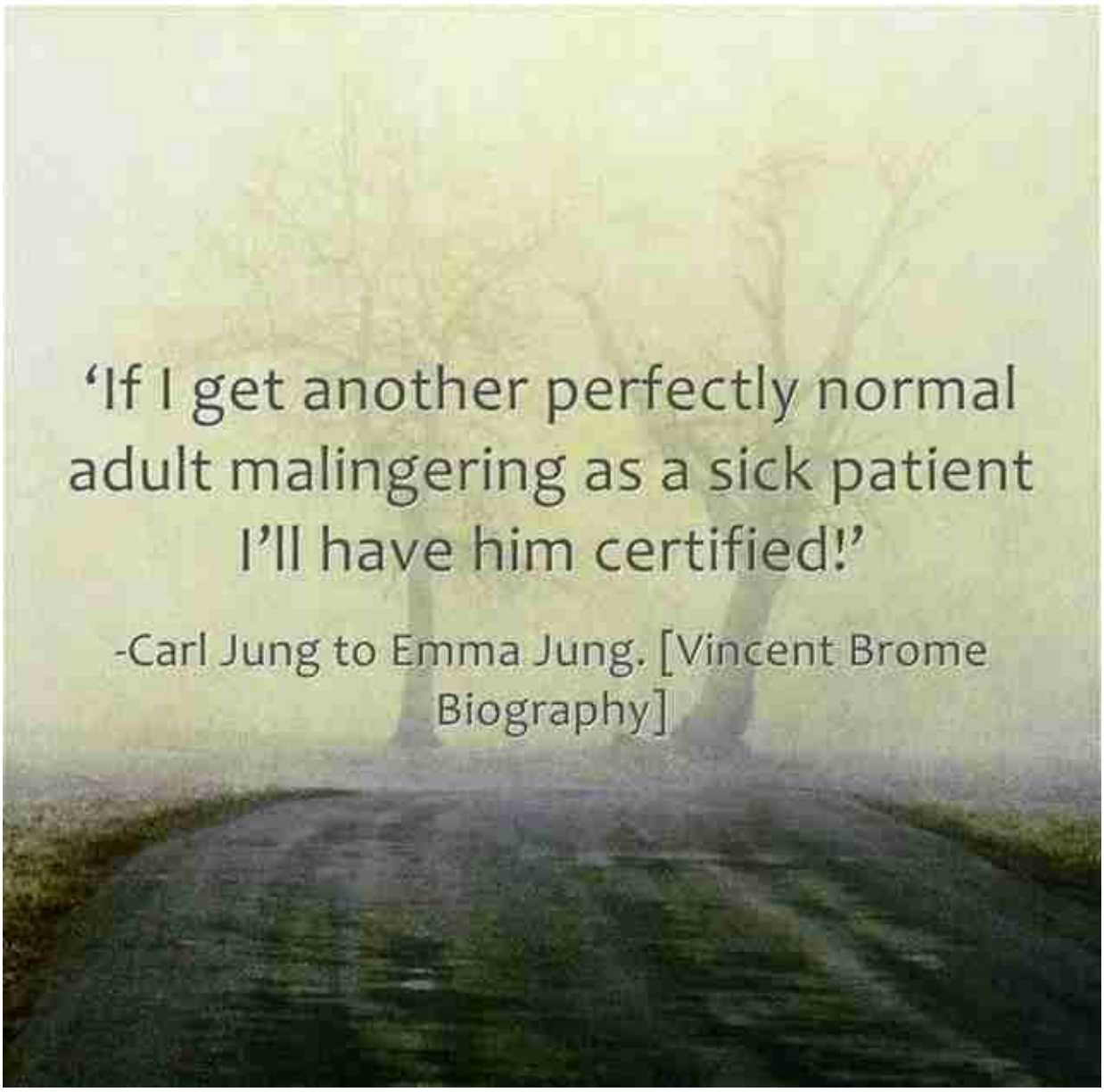


What most overlook or seem unable to understand is the fact that I regard the psyche as real. Carl Jung; CW 11; Paragraph 751.



[T]he collective unconscious is simply Nature — and since Nature contains everything it also contains the unknown. … So far as we can see, the collective unconscious is identical with Nature to the extent that Nature herself, including matter, is unknown to us. I have nothing against the assumption that the psyche is a quality of matter or matter the concrete aspect of the psyche, provided that 'psyche' is defined as the collective unconscious. Carl Jung; Letters, vol.

Nature is not matter only, she is also spirit. Carl Jung; CW 13; Paragraph 229.



If I get another perfectly normal adult malingering as a sick patient I’ll have him certified! Carl Jung to Emma Jung. [Vincent Brome Biography]

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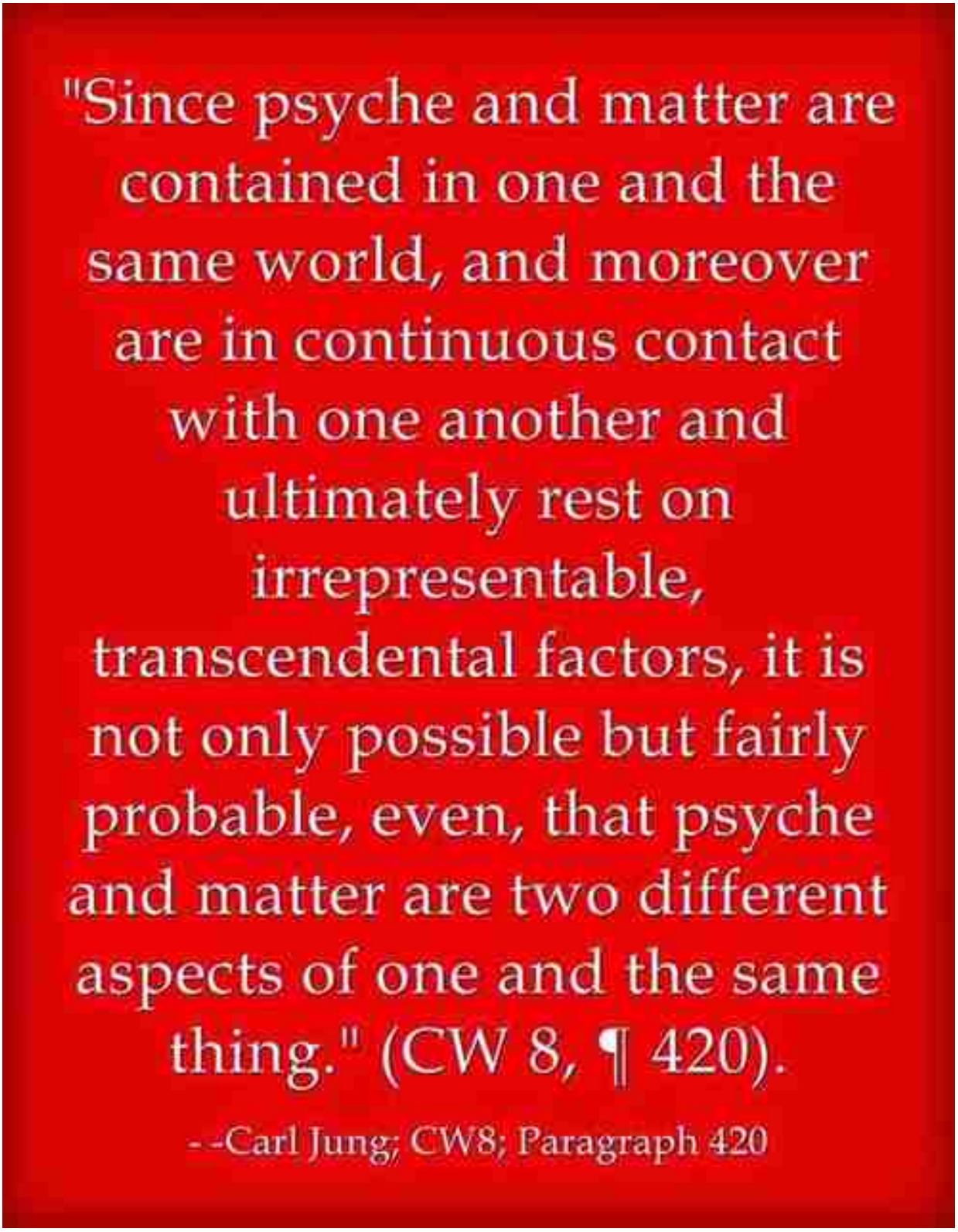
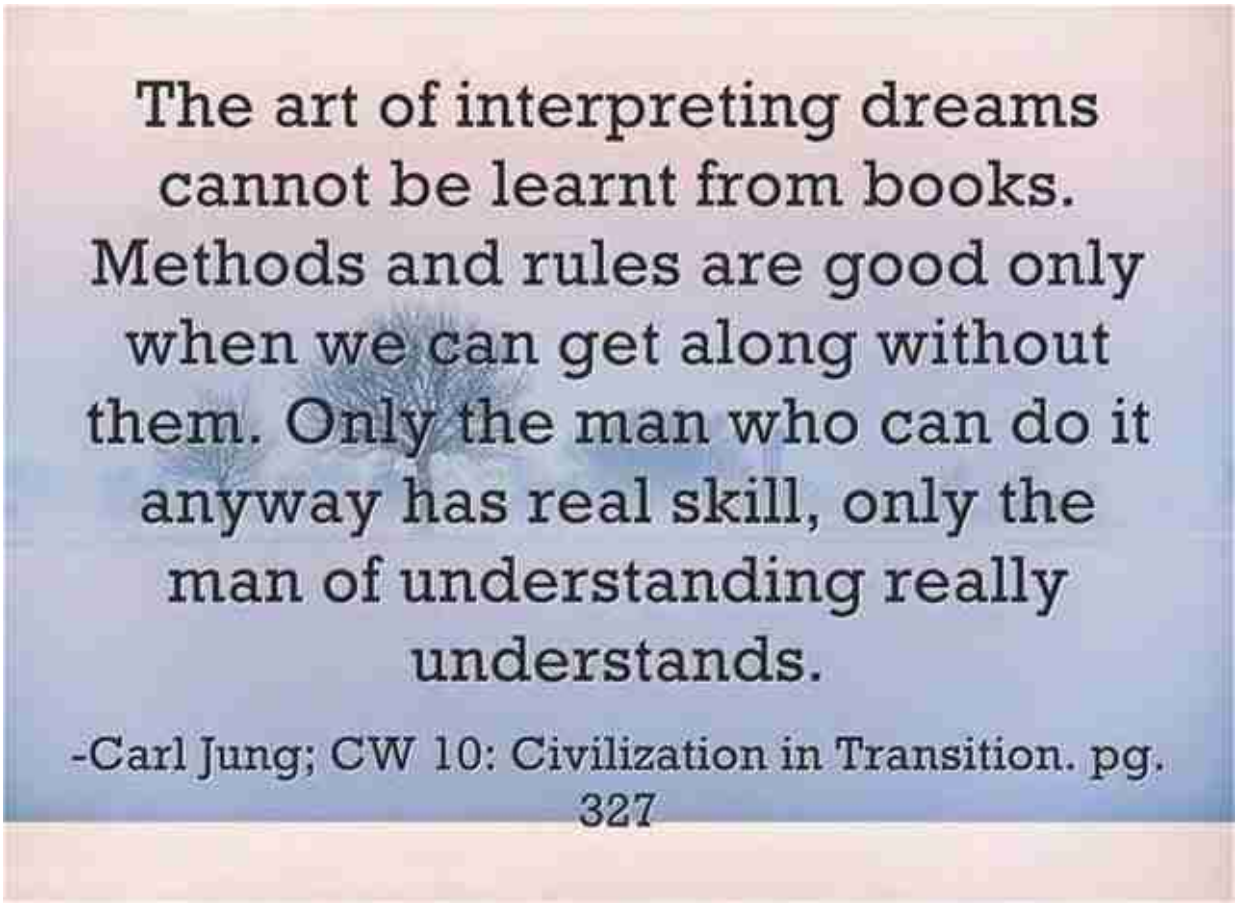
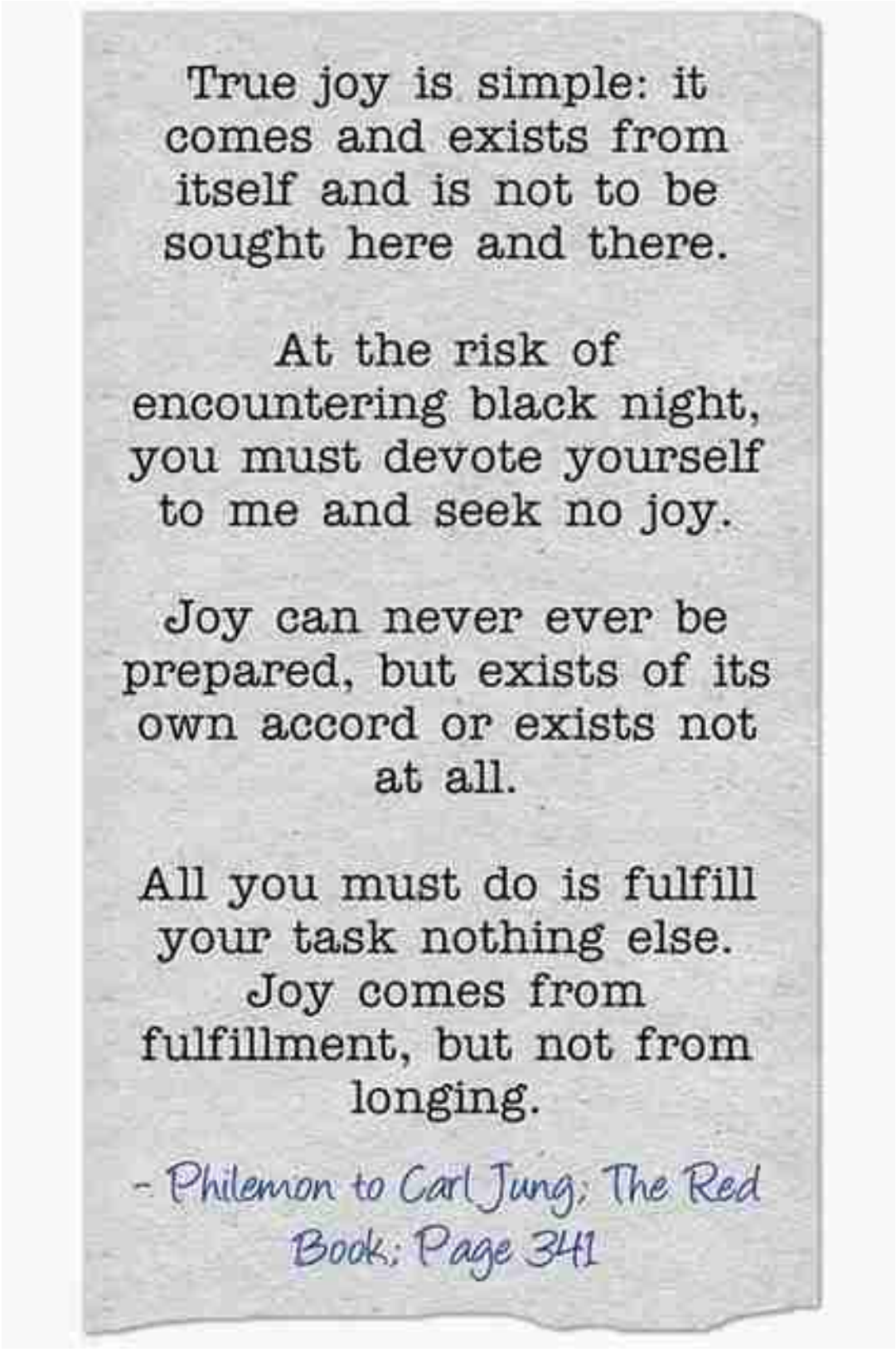


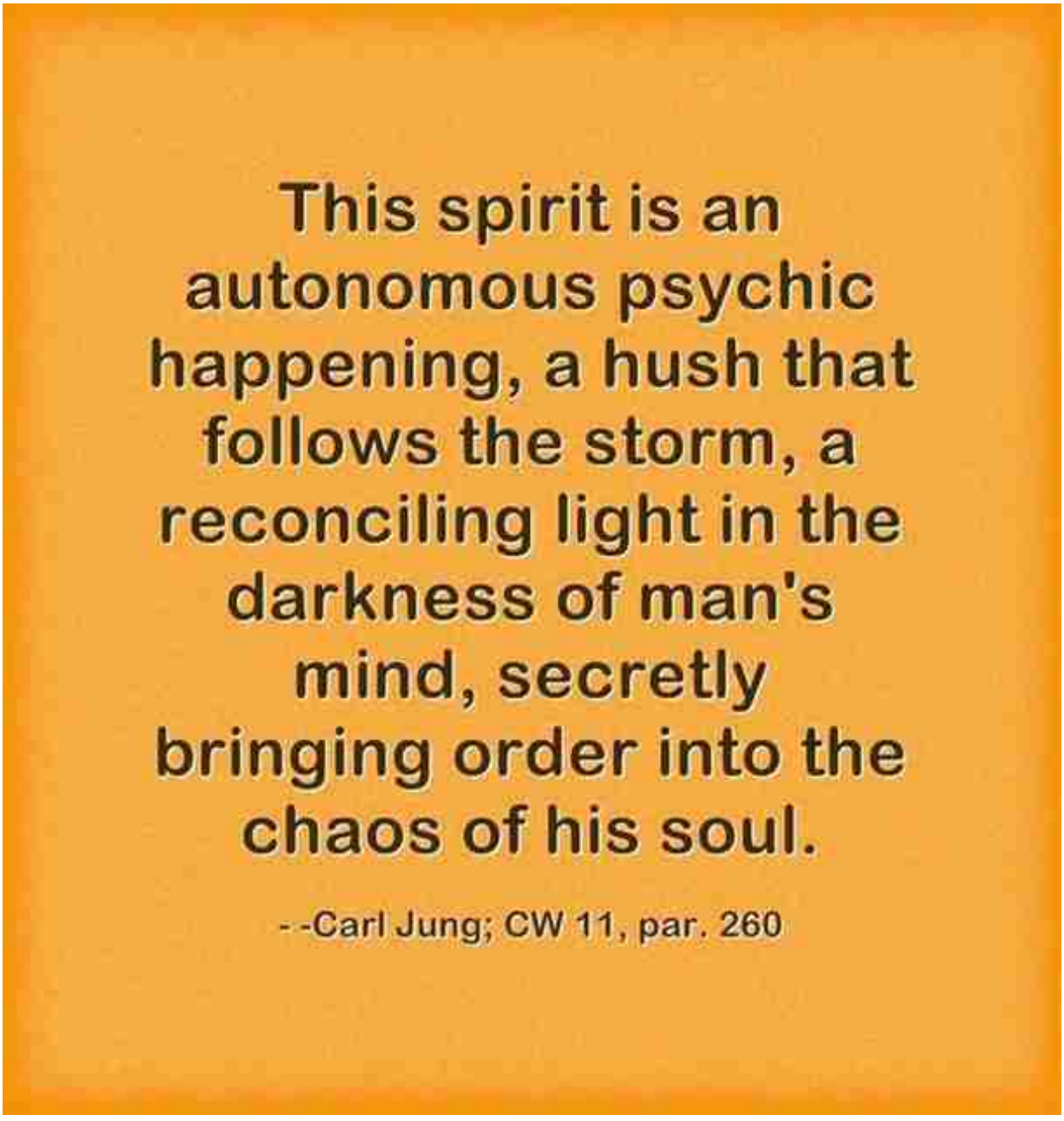
Since psyche and matter are contained in one and the same world, and moreover are in continuous contact with one another and ultimately rest on irrepresentable, transcendental factors, it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing. Carl Jung; CW 8, ¶ 420.



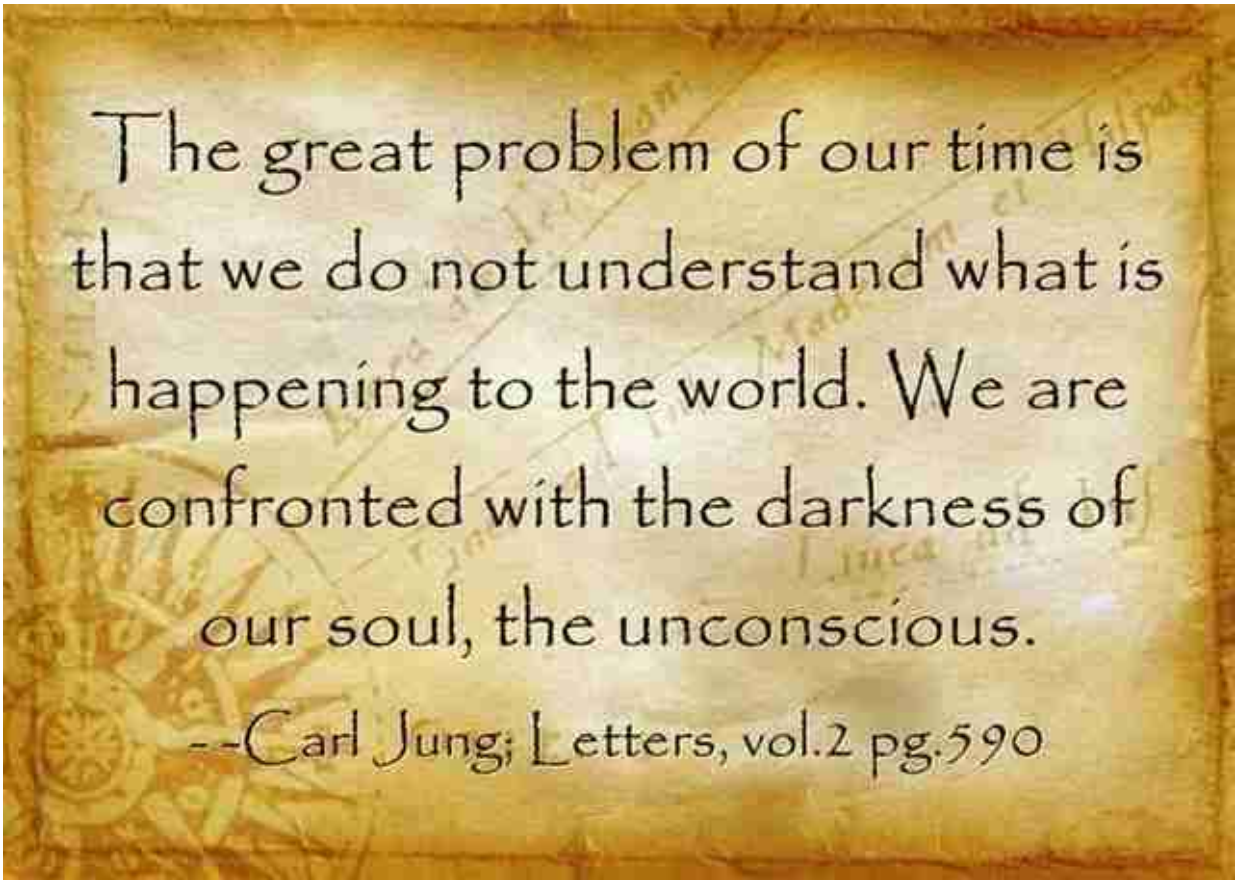
The art of interpreting dreams cannot be learnt from books. Methods and rules are good only when we can get along without them. Only the man who can do it anyway has real skill, only the man of understanding really understands.
Carl Jung; The Meaning of Psychology for Modern Man; CW 10: Civilization in Transition. pg. 327



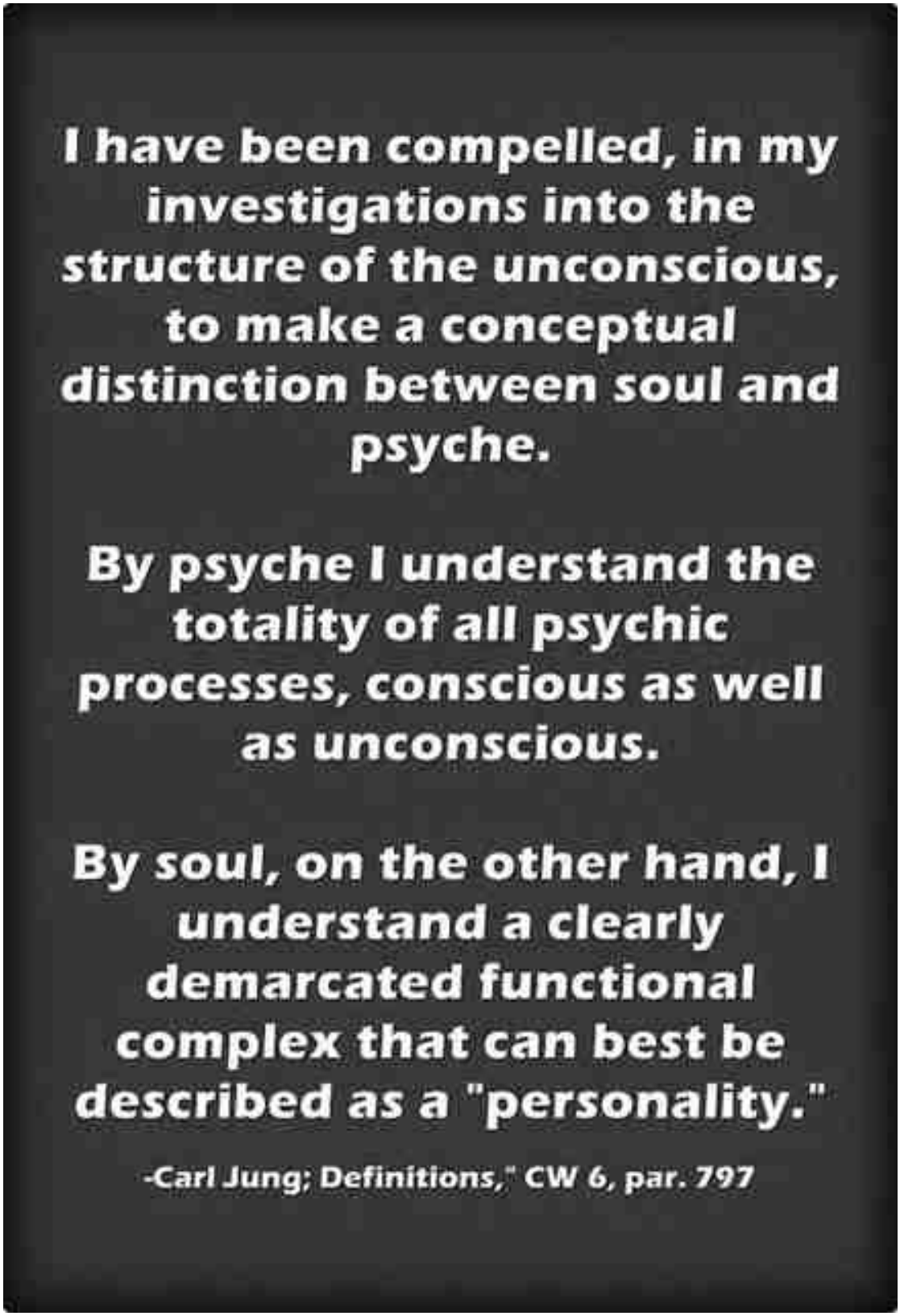
True joy is simple: it comes and exists from itself and is not to be sought here and there. At the risk of encountering black night, you must devote yourself to me and seek no joy. Joy can never ever be prepared, but exists of its own accord or exists not at all. All you must do is fulfill your task nothing else. Joy comes from fulfillment, but not from longing. Philemon to Carl Jung; The Red Book; Page 341



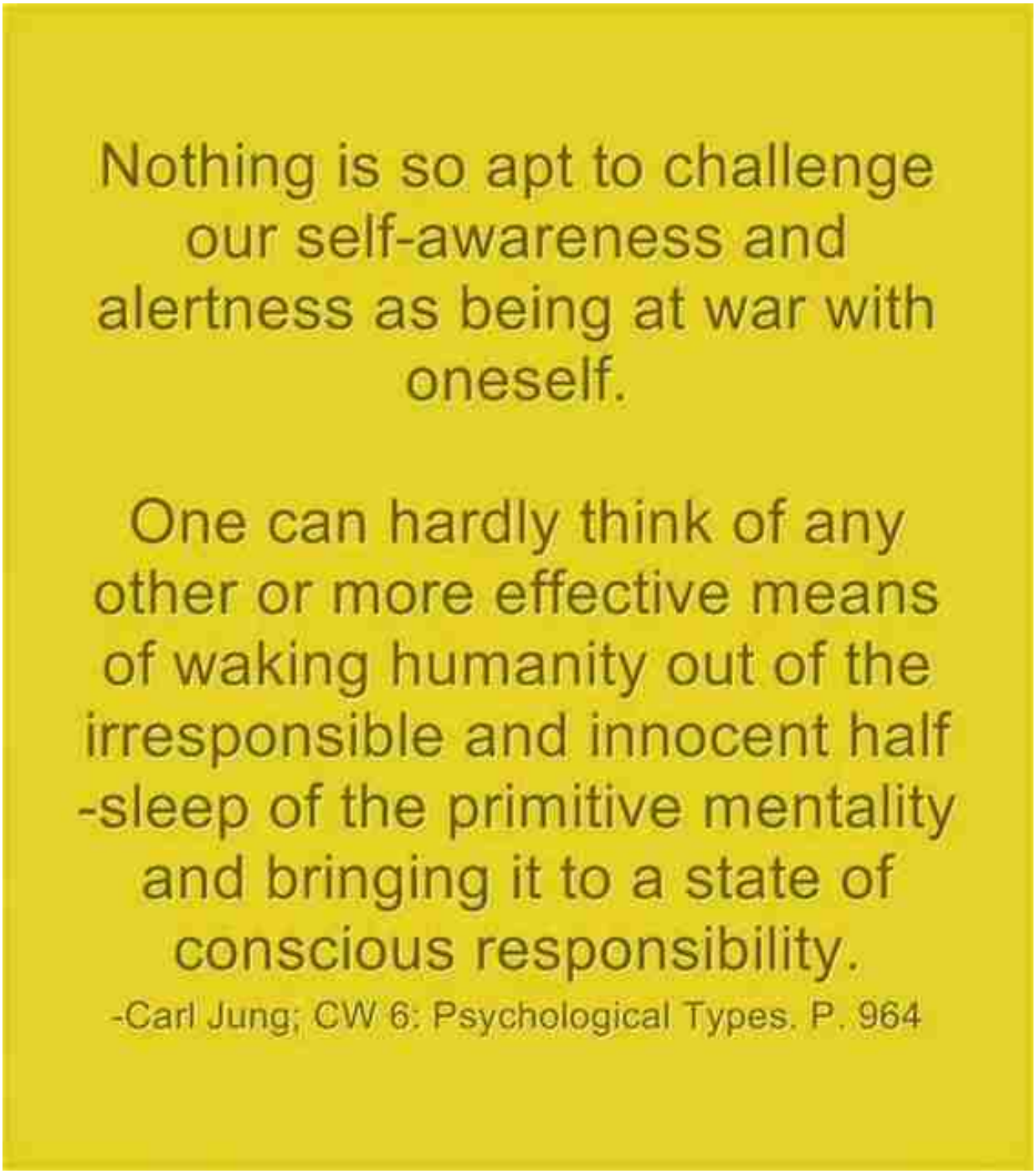
This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darkness of man’s mind, secretly bringing order into the chaos of his soul. Carl Jung; CW 11; Paragraph 260.



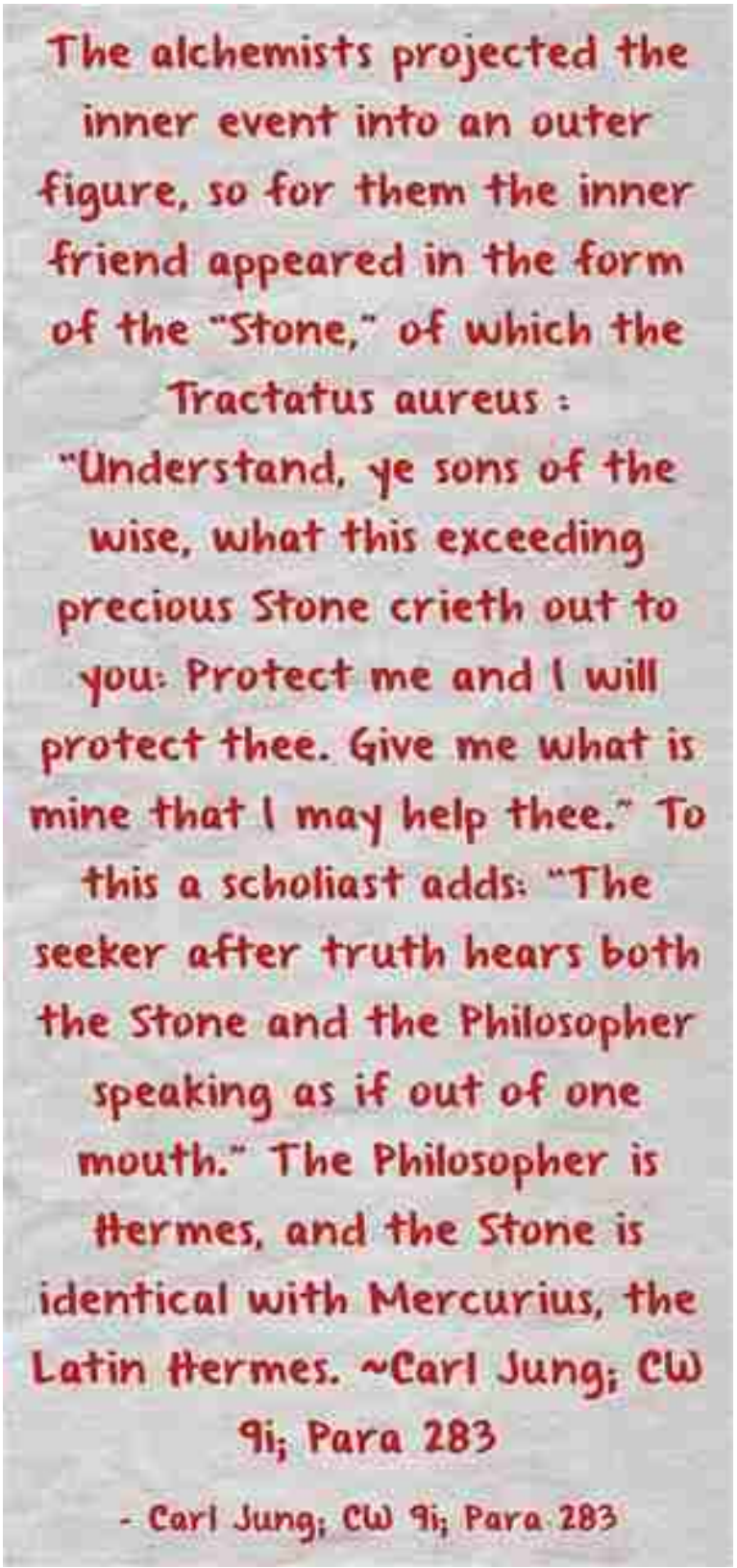
The great problem of our time is that we do not understand what is happening to the world. We are confronted with the darkness of our soul, the unconscious. Carl Jung; Letters, Volume 2; Page 590 .



I have been compelled, in my investigations into the structure of the unconscious, to make a conceptual distinction between soul and psyche. By psyche I understand the totality of all psychic processes, conscious as well as unconscious. By soul, on the other hand, I understand a clearly demarcated functional complex that can best be described as a ”personality.” Carl Jung; [Definitions,” CW 6, par. 797]

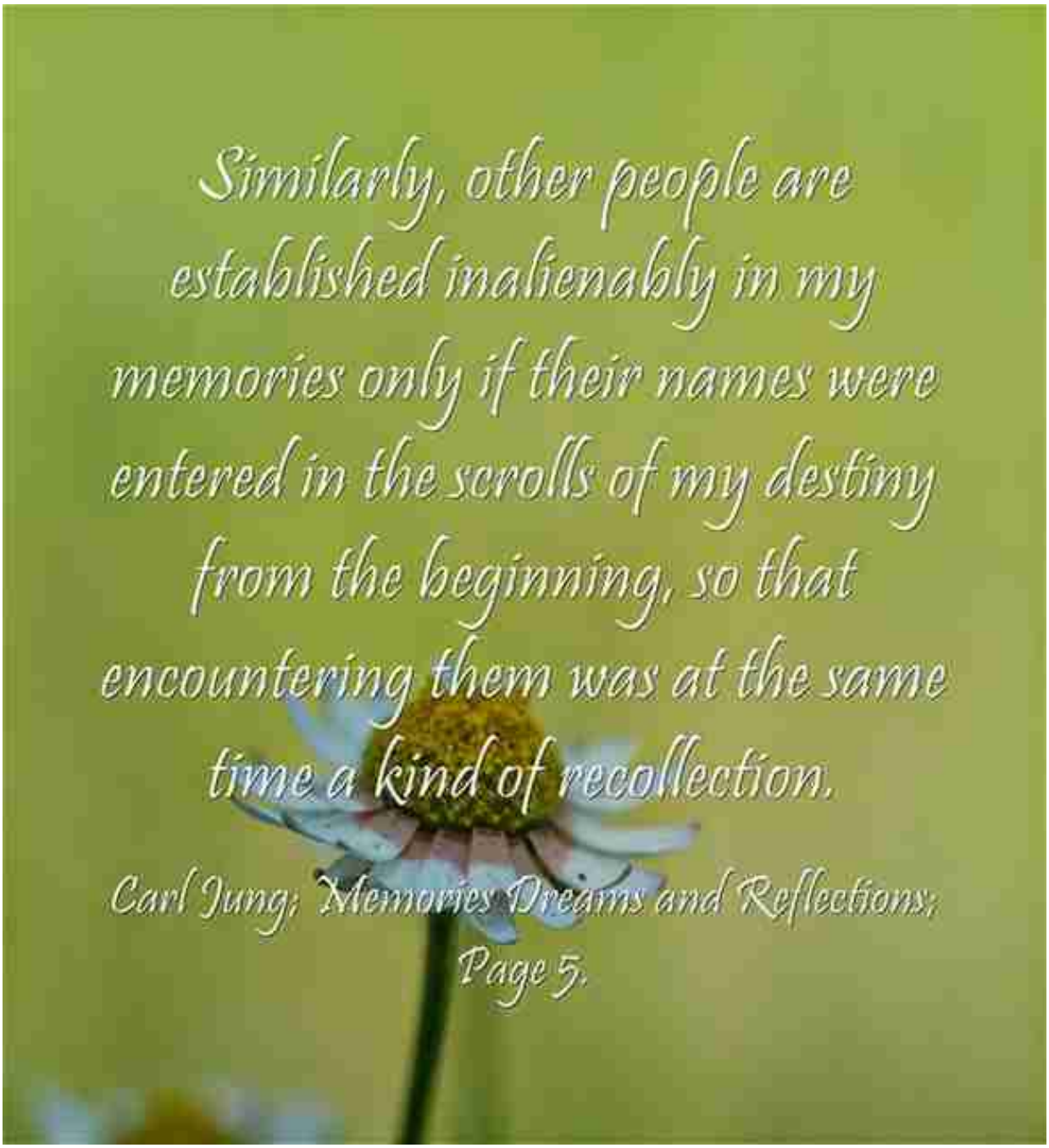


Nothing is so apt to challenge our self-awareness and alertness as being at war with oneself. One can hardly think of any other or more effective means of waking humanity out of the irresponsible and innocent half-sleep of the primitive mentality and bringing it to a state of conscious responsibility. Carl Jung; Psychological Typology; CW 6; Psychological Types. P. 964.

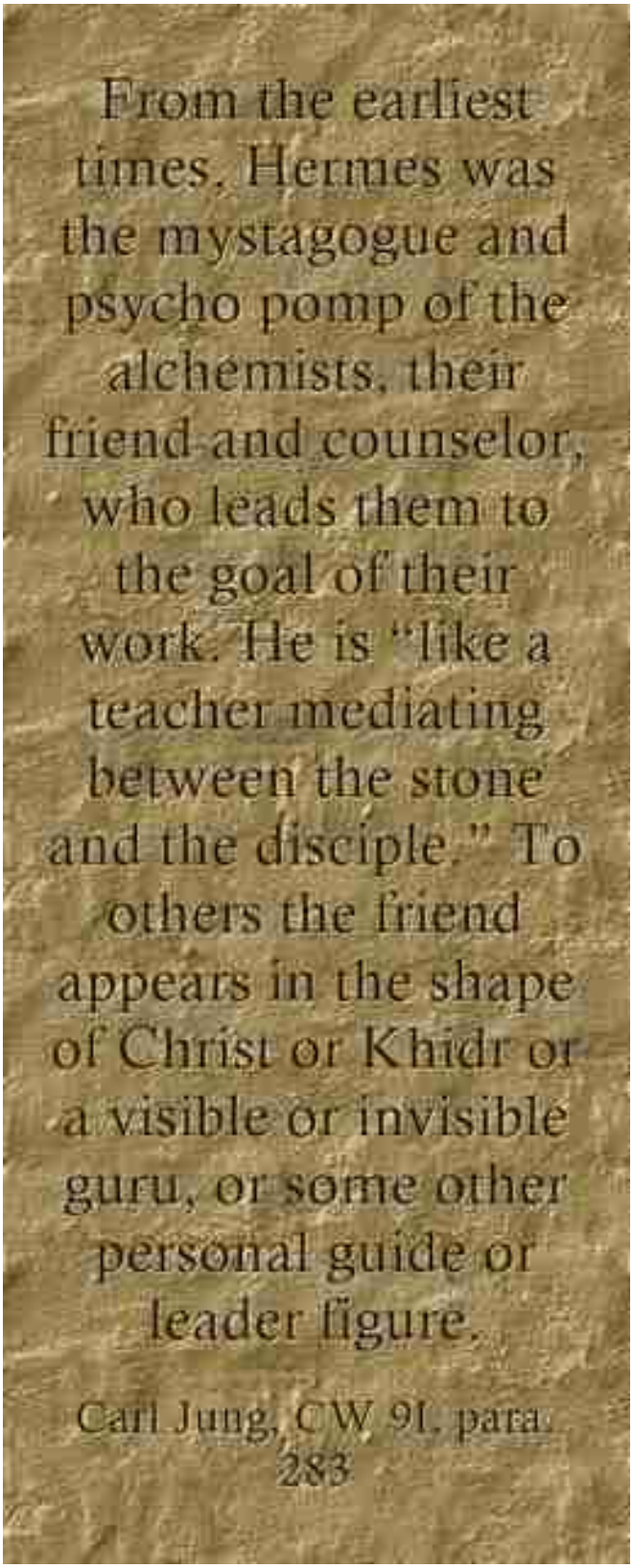


The alchemists projected the inner event into an outer figure, so for them the inner friend appeared in the form of the “Stone,” of which the Tractatus aureus : “Understand, ye sons of the wise, what this exceeding precious Stone crieth out to you: Protect me and I will protect thee. Give me what is mine that I may help thee.” To this a scholiast adds: “The seeker after truth hears both the Stone and the Philosopher speaking as if out of one mouth.” The

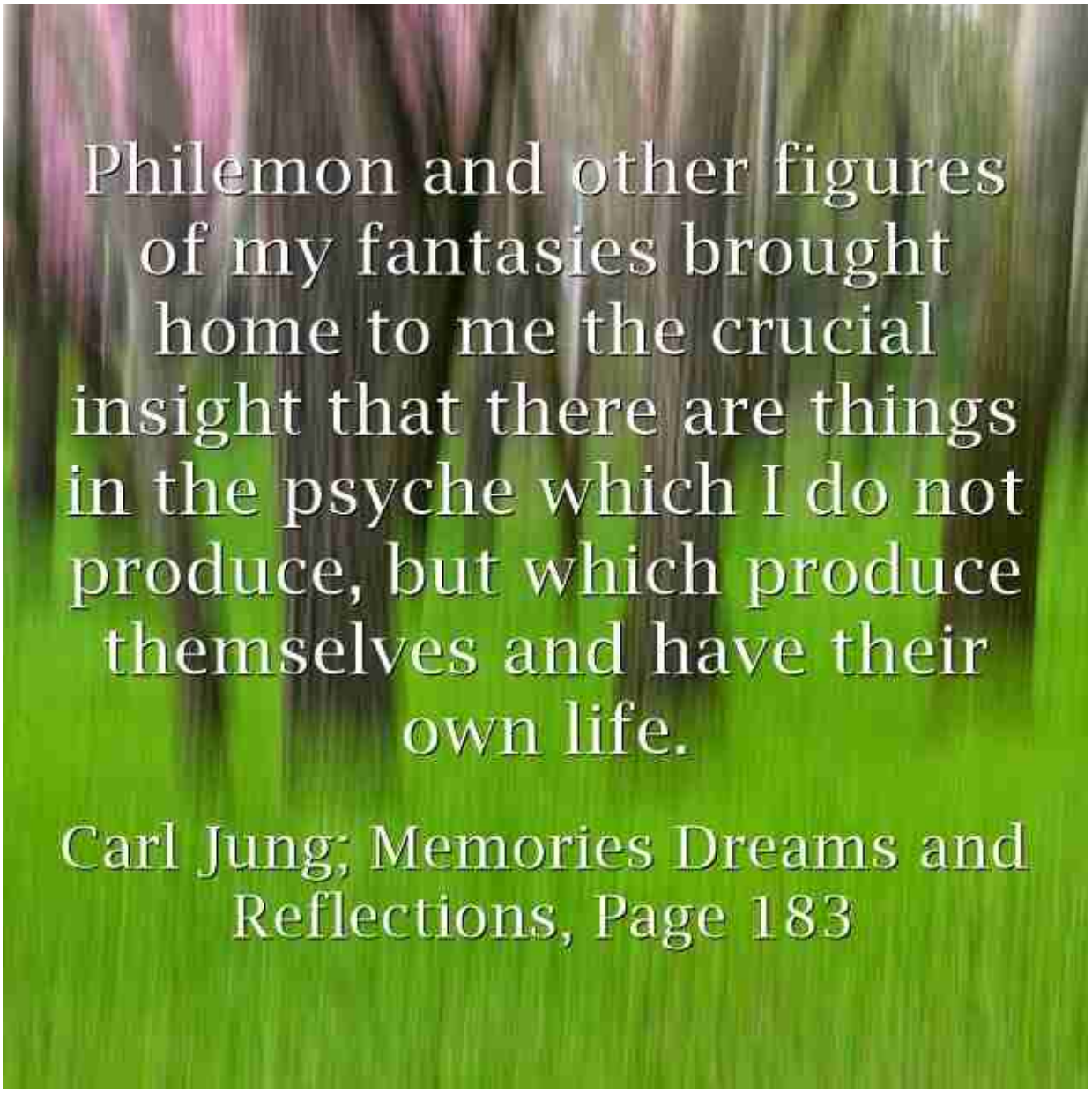
Philosopher is Hermes, and the Stone is identical with Mercurius, the Latin Hermes. Carl Jung; CW 9i; Para 283



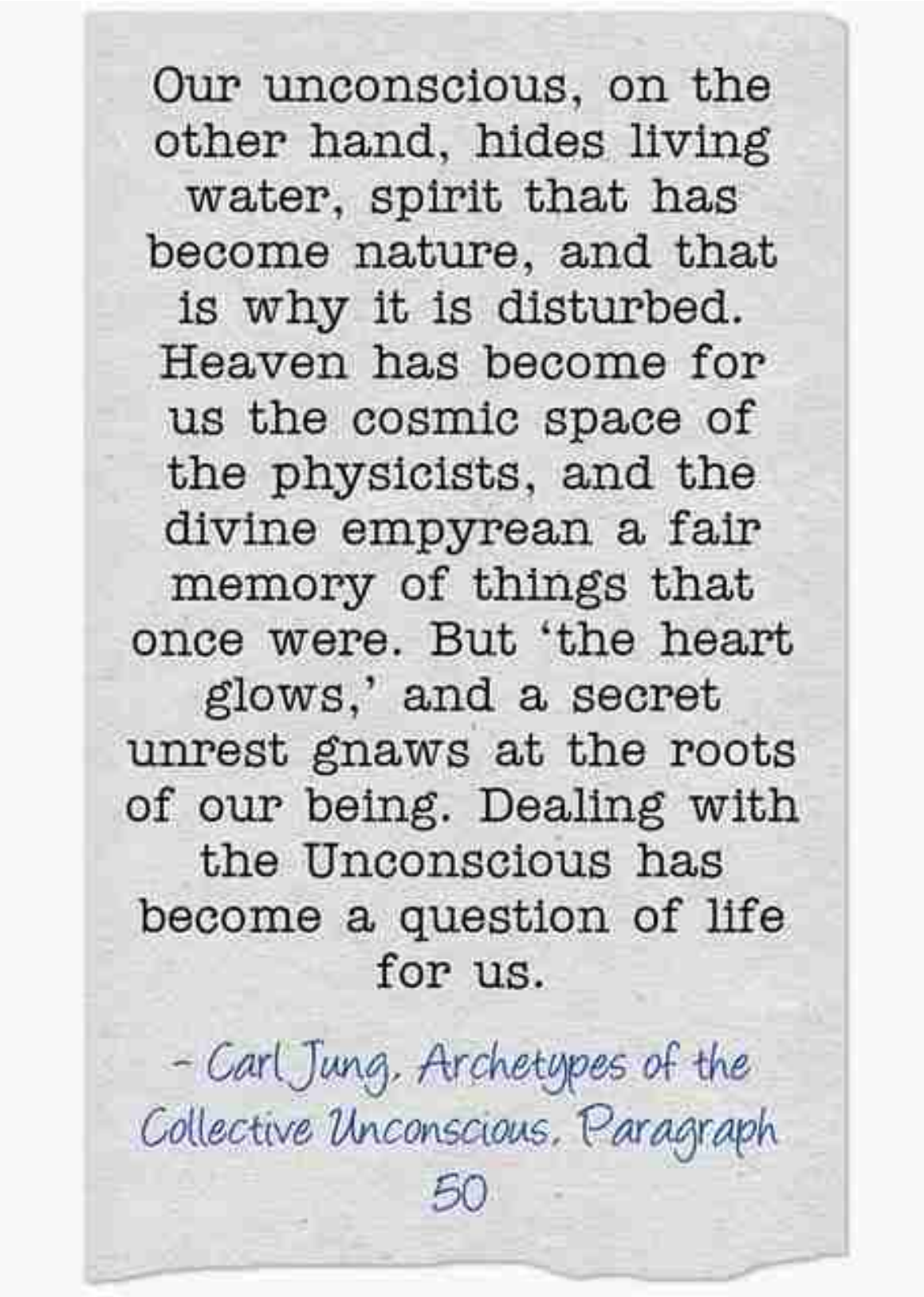
Similarly, other people are established inalienably in my memories only if their names were entered in the scrolls of my destiny from the beginning, so that encountering them was at the same time a kind of recollection. Carl Jung; Memories Dreams and Reflections; Page 5.



From the earliest times, Hermes was the mystagogue and psycho pomp of the alchemists, their friend and counselor, who leads them to the goal of their work. He is "like a teacher mediating between the stone and the disciple." To others the friend appears in the shape of Christ or Khidr or a visible or invisible guru, or some other personal guide or leader figure. Carl Jung, CW 9I, para. 283



Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life. Carl Jung; Memories Dreams and Reflections, Page 183.



Our unconscious, on the other hand, hides living water, spirit that has become nature, and that is why it is disturbed. Heaven has become for us the cosmic space of the physicists, and the divine empyrean a fair memory of things that once were. But 'the heart glows,' and a secret unrest gnaws at the roots of our being. Dealing with the Unconscious has become a question of life for us. Carl Jung, Archetypes of the Collective Unconscious, Paragraph 50.

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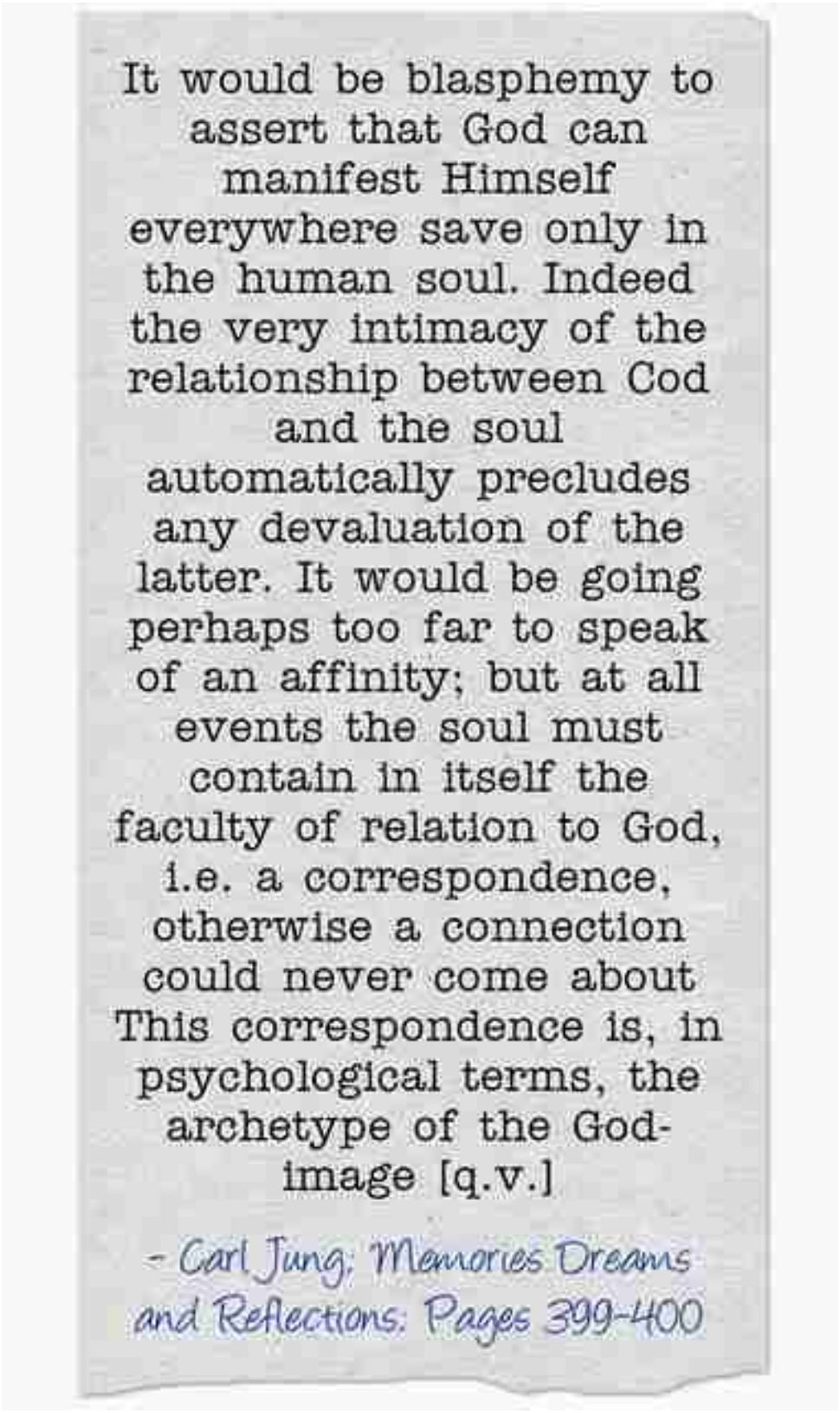
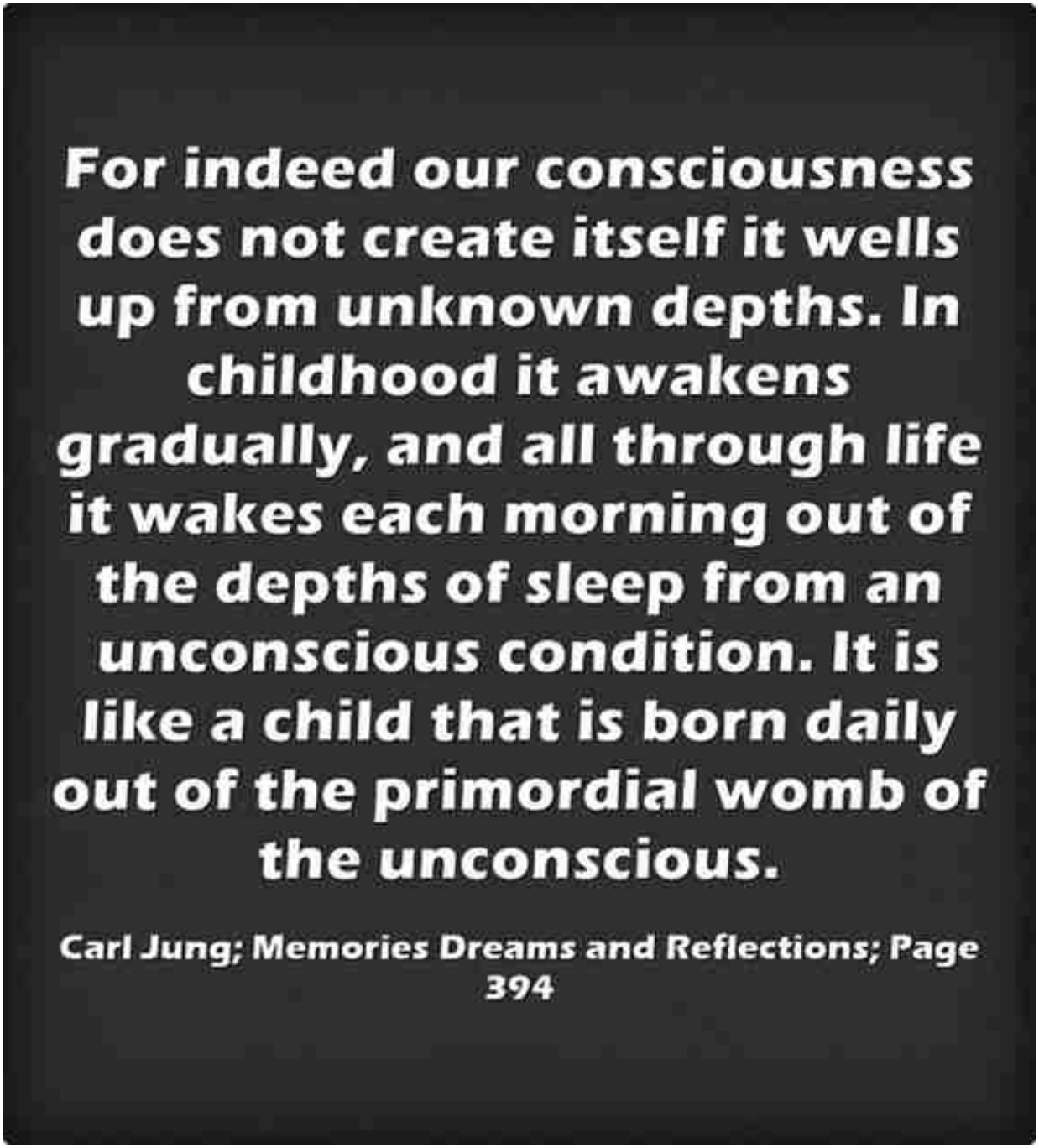
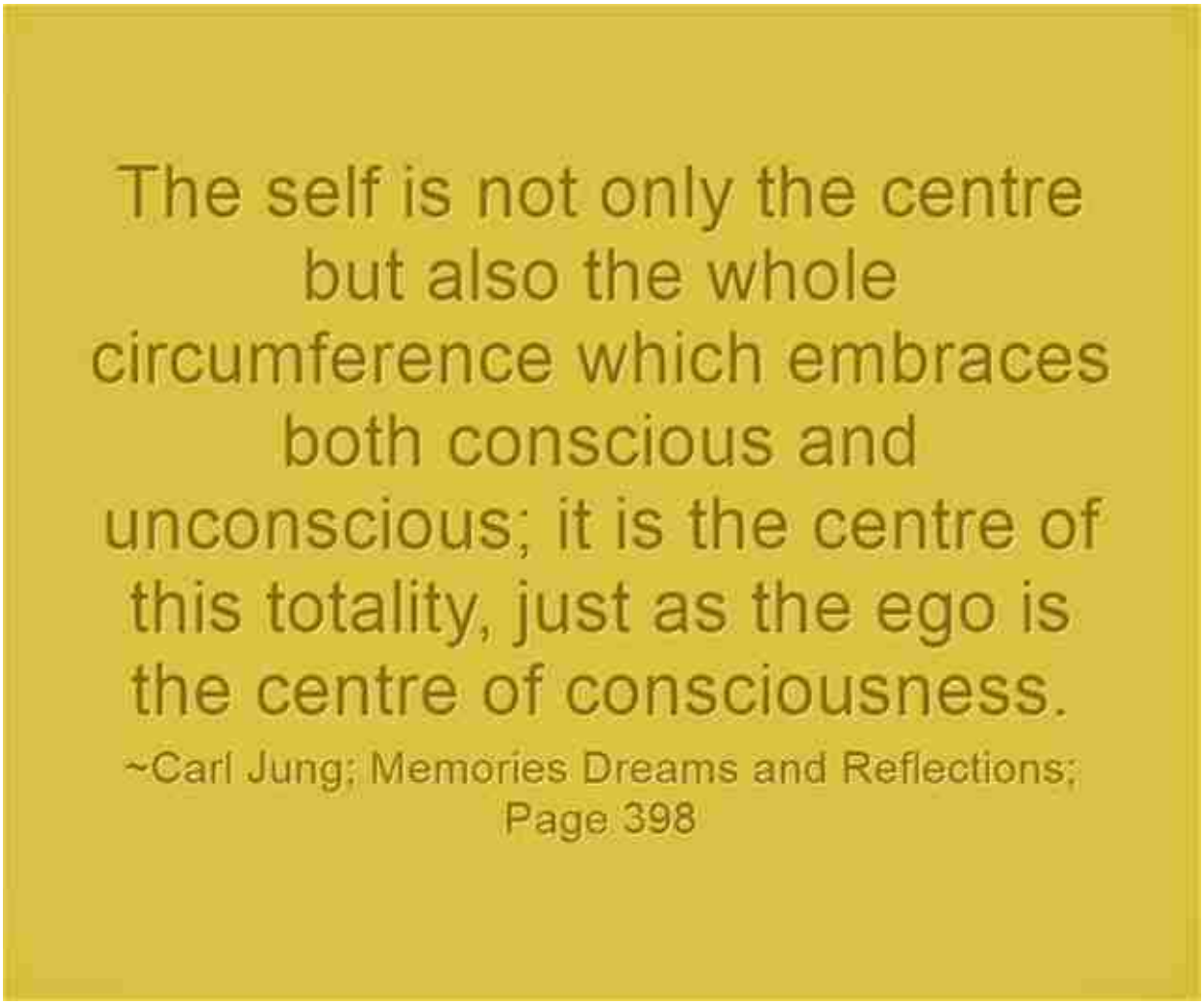


It would be blasphemy to assert that God can manifest Himself everywhere save only in the human soul. Indeed the very intimacy of the relationship between Cod and the soul automatically precludes any devaluation of the latter. It would be going perhaps too far to speak of an affinity; but at all events the soul must contain in itself the faculty

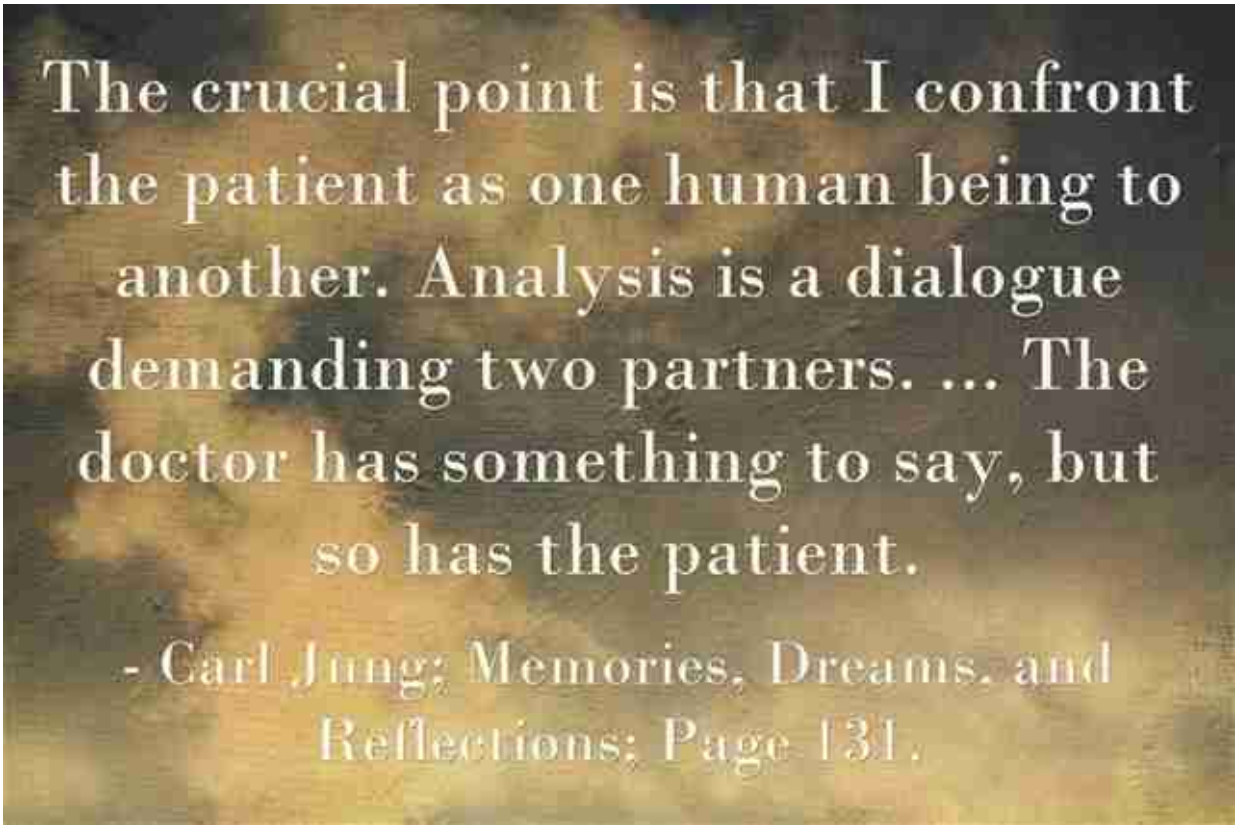
of relation to God, i.e. a correspondence, otherwise a connection could never come about This correspondence is, in psychological terms, the archetype of the God-image [q.v.]" Carl Jung; Memories Dreams and Reflections; Pages 399-400 and Psychology and Alchemy, CW 12, par. 11.



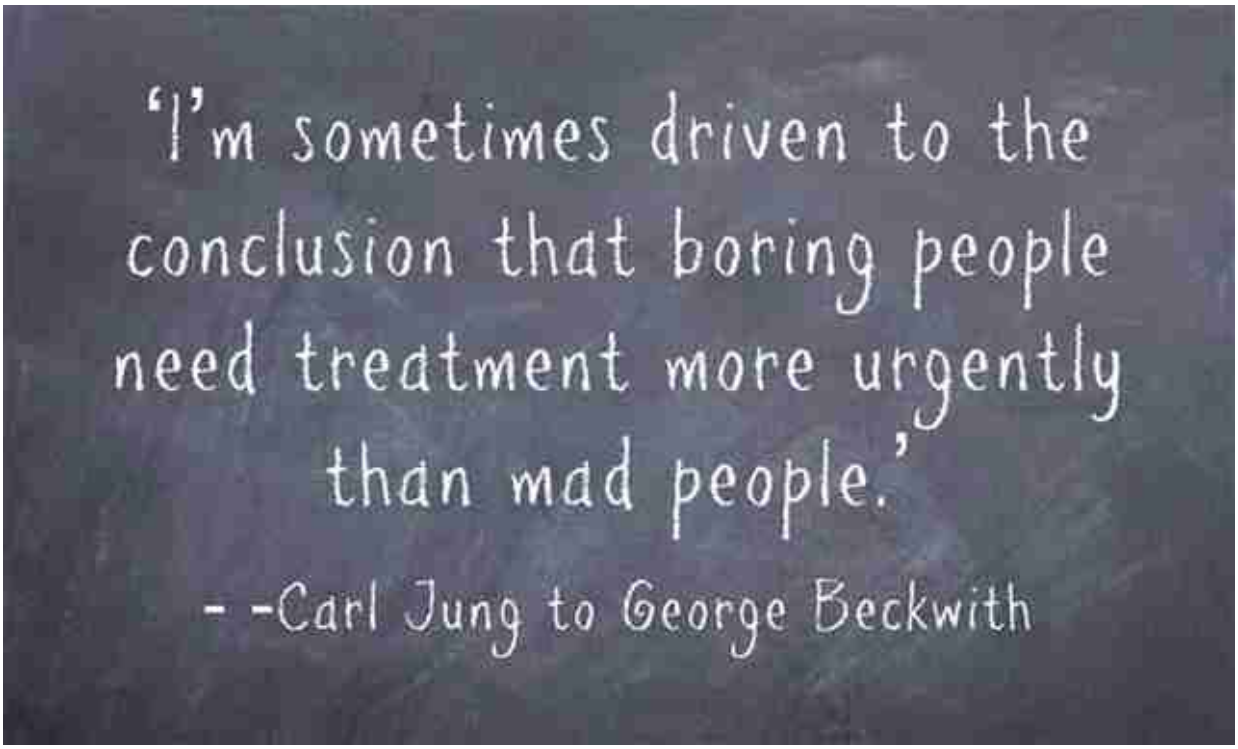
For indeed our consciousness does not create itself it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. It is like a child that is born daily out of the primordial womb of the unconscious." Carl Jung; Memories Dreams and Reflections; Page 394 and Psychology and Religion: West and East, CW 11, pp. 569 f.



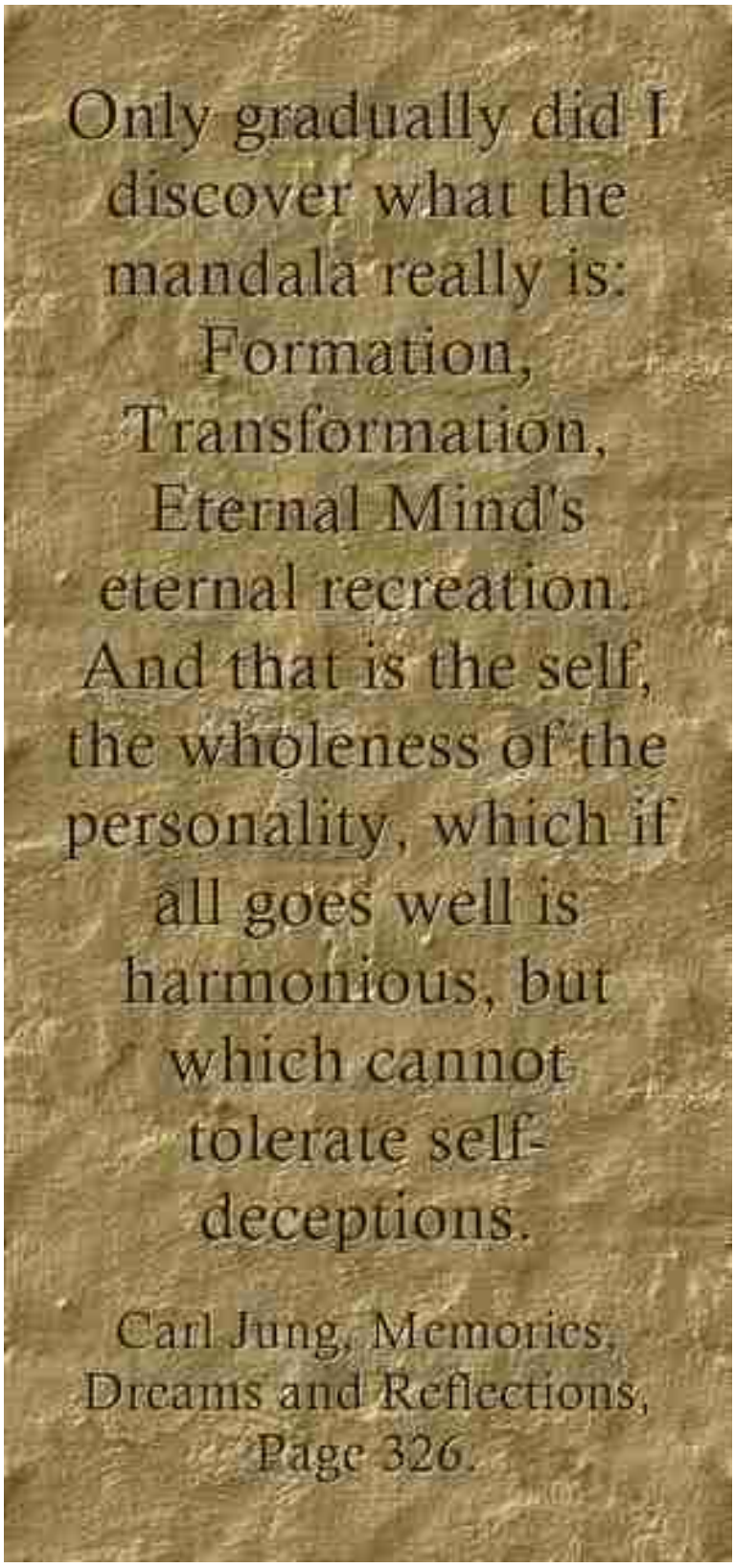
The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness. Carl Jung; Memories Dreams and Reflections; Page 398 and Psychology and Alchemy, CW 12, par. 44.



The crucial point is that I confront the patient as one human being to another. Analysis is a dialogue demanding two partners. … The doctor has something to say, but so has the patient. Carl Jung; Memories, Dreams, and Reflections; Page 131.

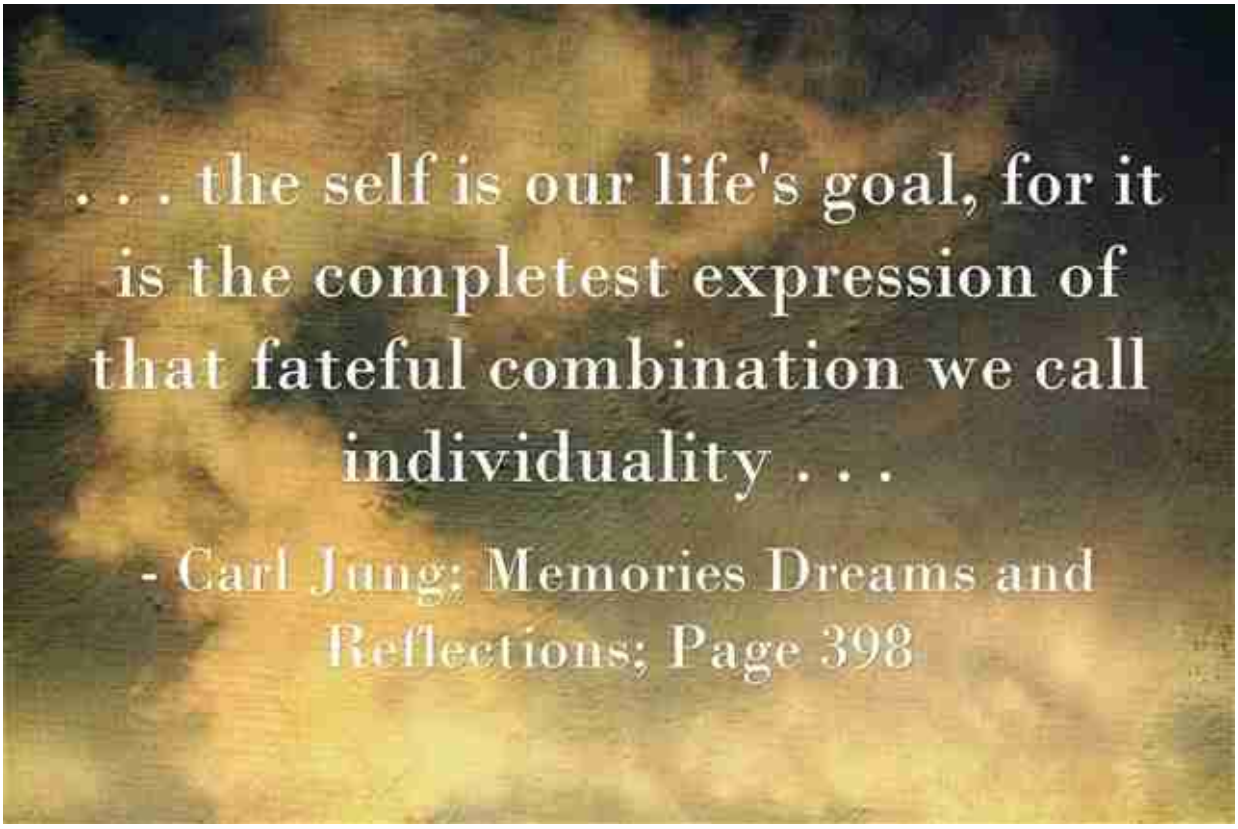


I'm sometimes driven to the conclusion that boring people need treatment more urgently than mad people. Carl

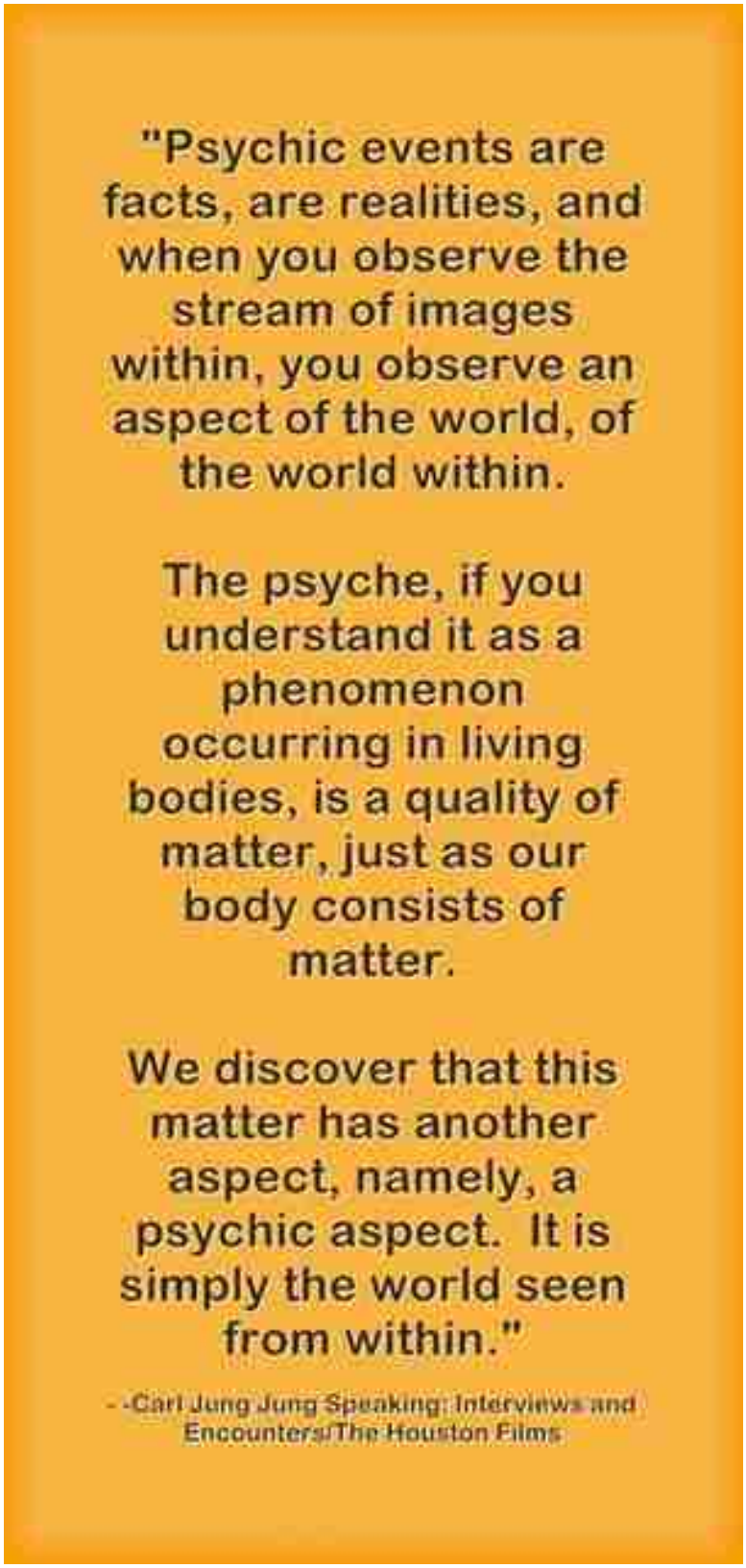


Only gradually did I discover what the mandala really is: Formation, Transformation, Eternal Mind’s eternal recreation. And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate

self-deceptions. Carl Jung, Memories, Dreams and Reflections, Page 326.

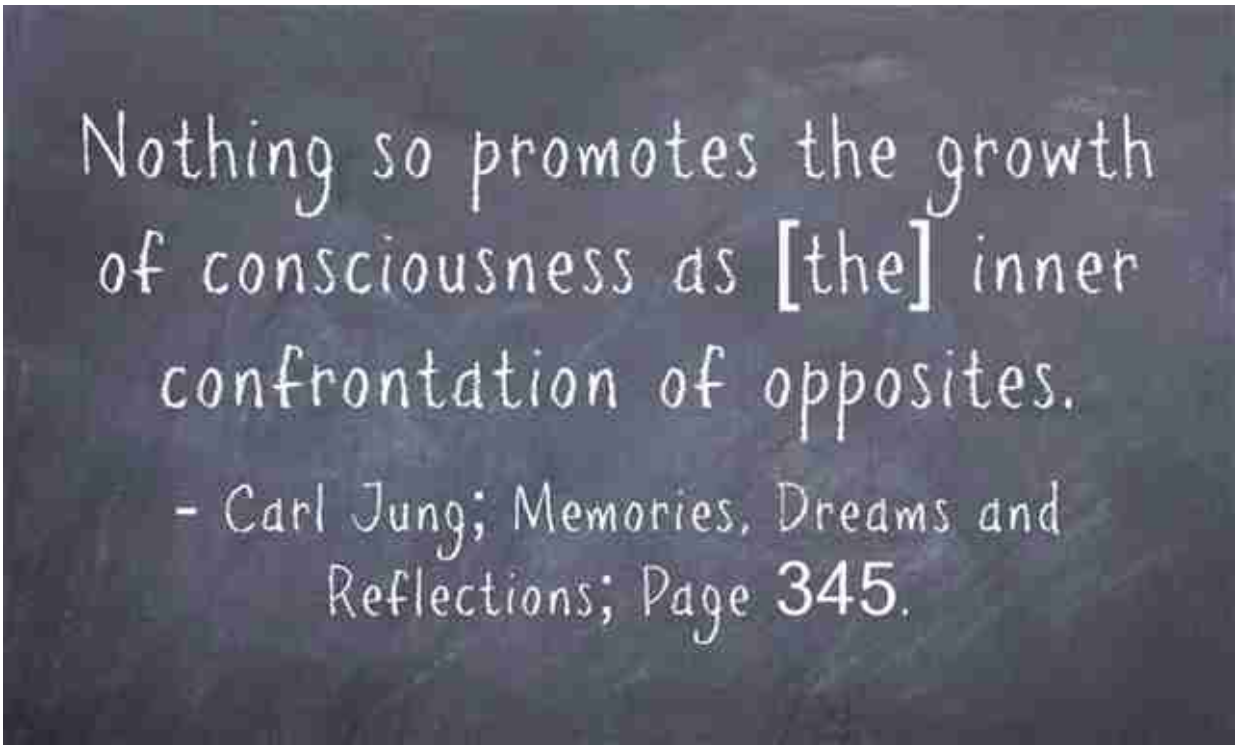


. . . the self is our life’s goal, for it is the completest expression of that fateful combination we call individuality . . . Carl Jung; Memories Dreams and Reflections; Page 398 and Two Essays on Analytical Psychology, CW 7, par. 404.

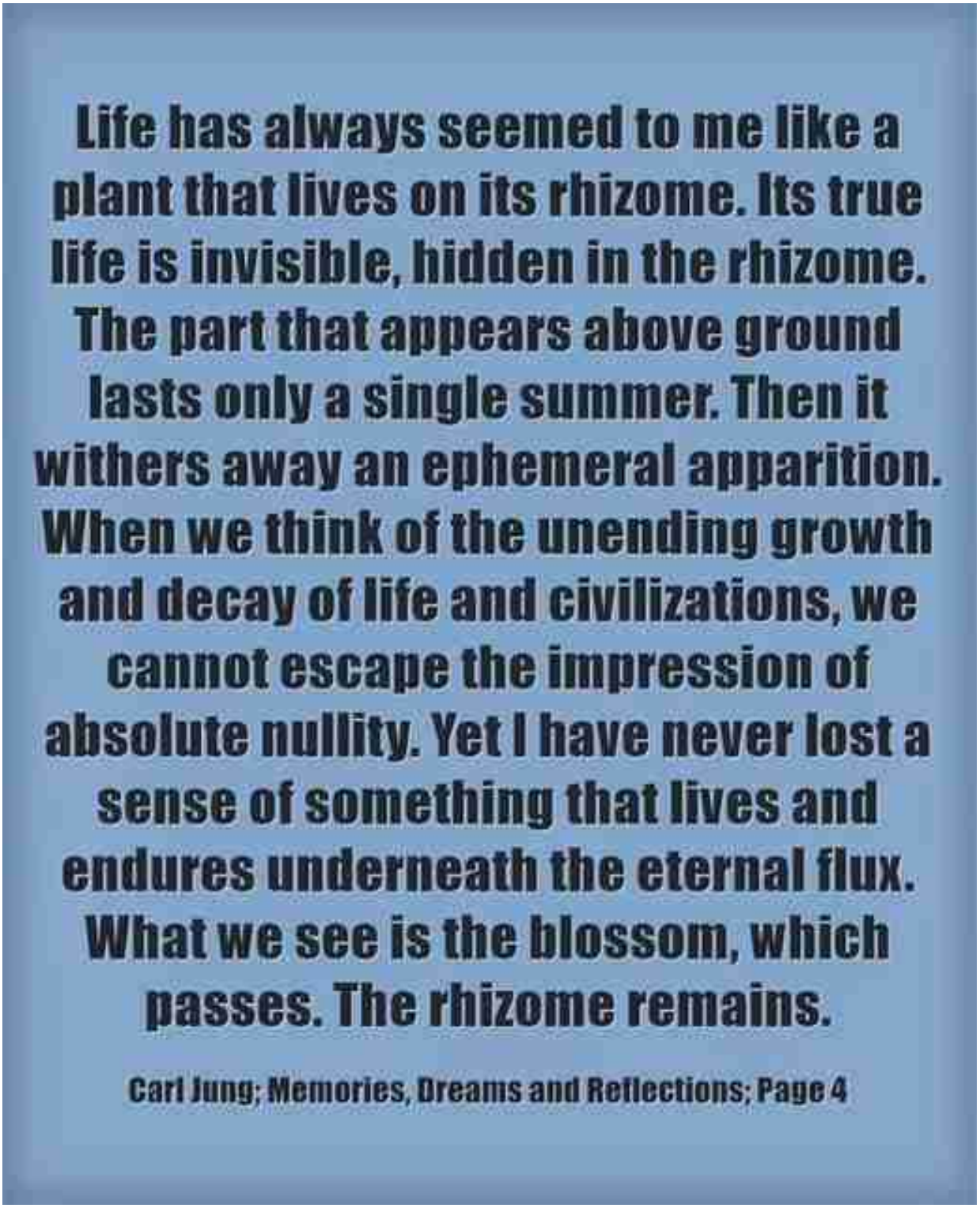


Psychic events are facts, are realities, and when you observe the stream of images within, you observe an aspect of the world, of the world within. The psyche, if you understand it as a phenomenon occurring in living bodies, is a quality of matter, just as our body consists of matter. We discover that this matter has another aspect, namely, a psychic aspect. It is simply the world seen from within. (Jung Speaking: Interviews and Encounters; (The Houston

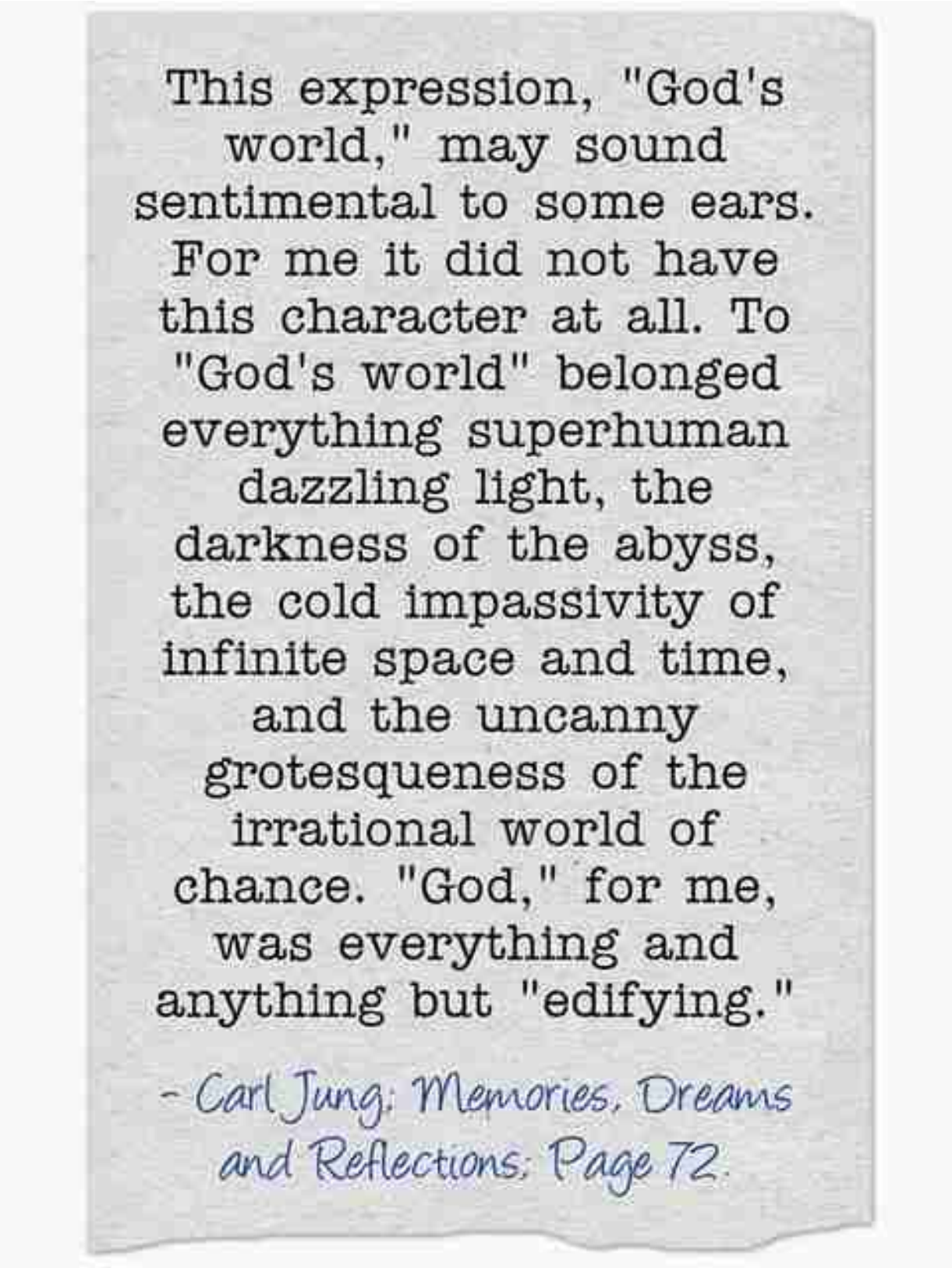
Films).



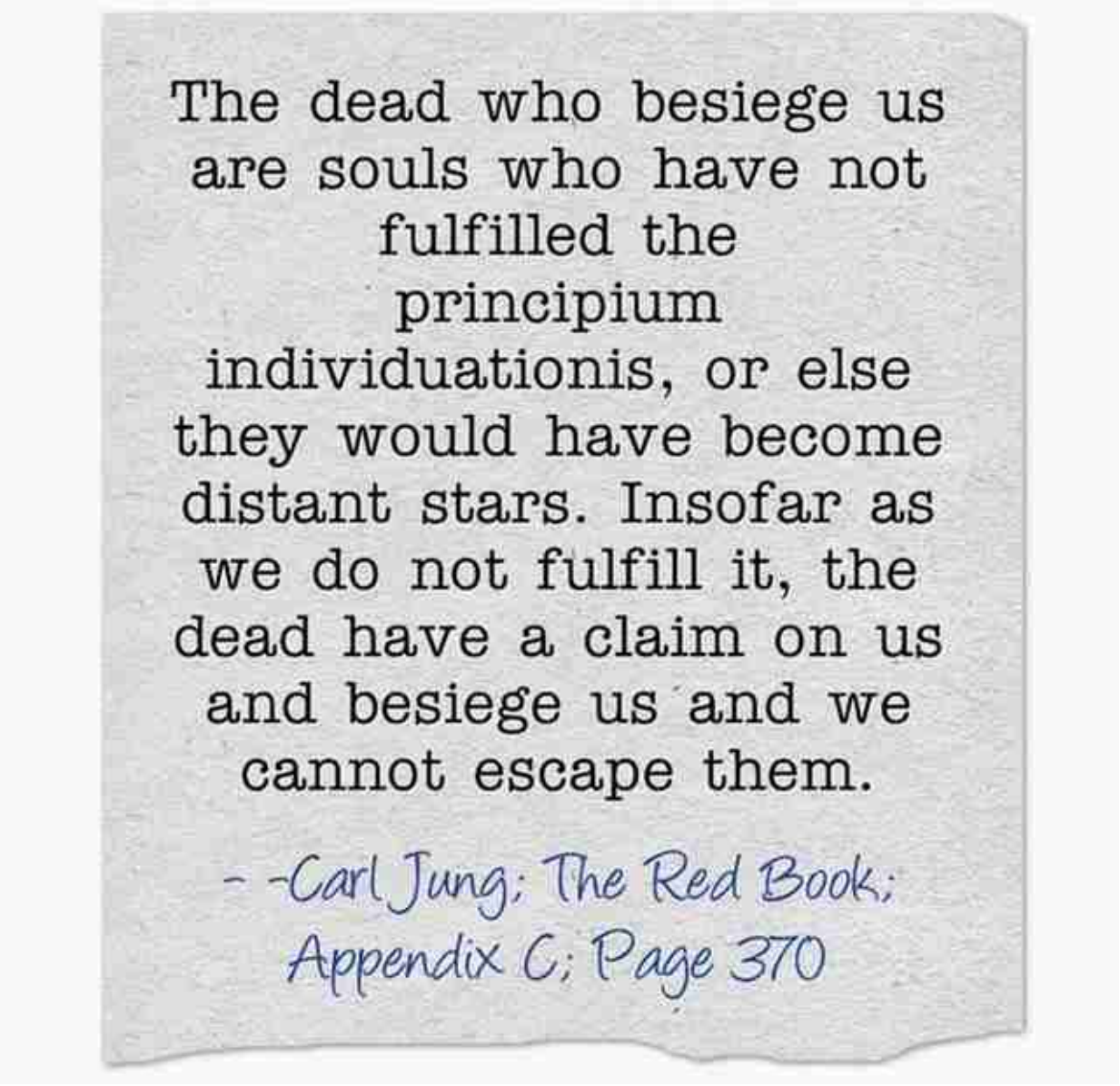
Nothing so promotes the growth of consciousness as [the] inner confrontation of opposites." Carl Jung; Memories, Dreams and Reflections; Page 345.



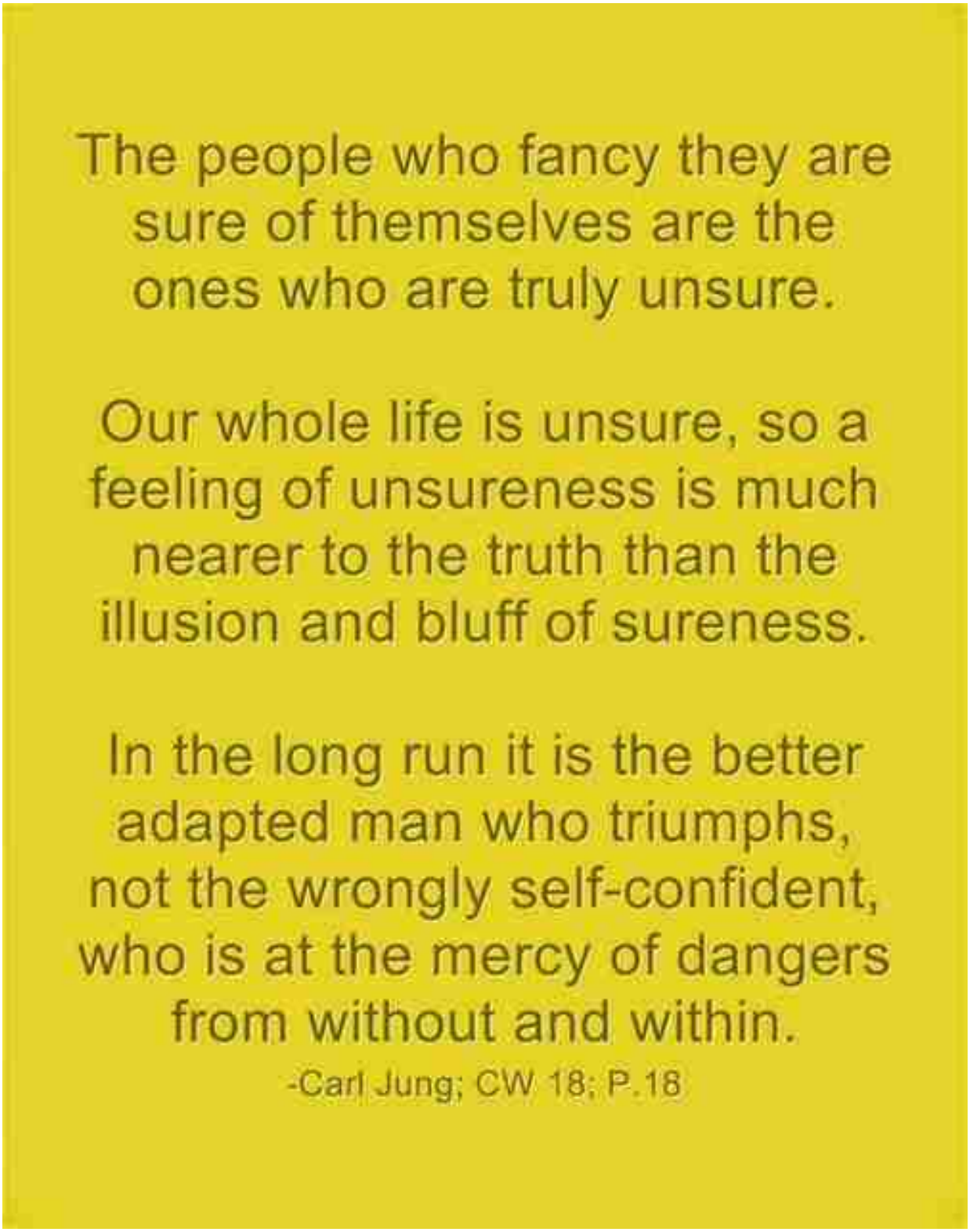
Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains. Carl Jung; Memories, Dreams and Reflections; Page 4.



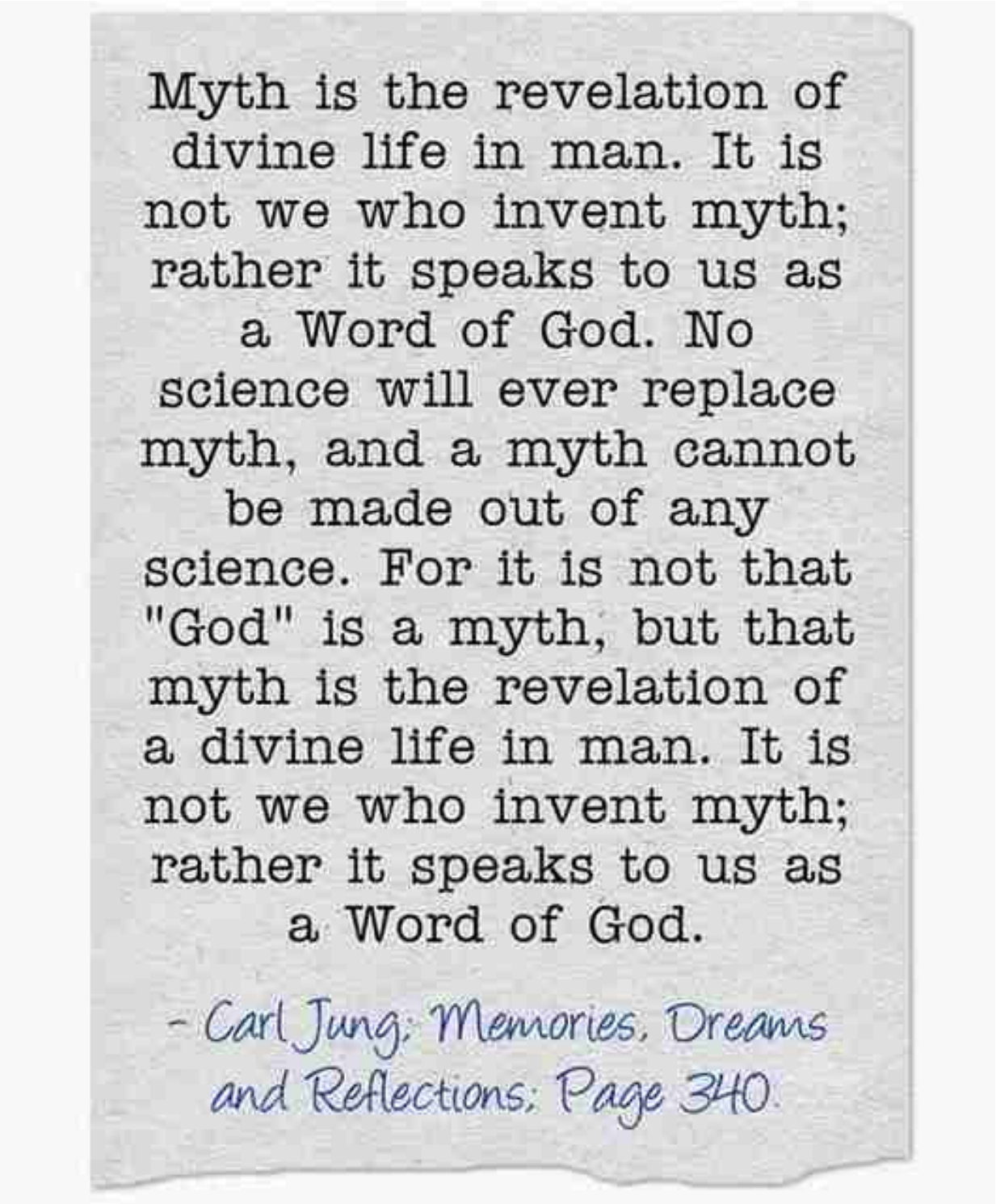
This expression, ”God’s world,” may sound sentimental to some ears. For me it did not have this character at all. To ”God’s world” belonged everything superhuman dazzling light, the darkness of the abyss, the cold impassivity of infinite space and time, and the uncanny grotesqueness of the irrational world of chance. ”God,” for me, was everything and anything but ”edifying.” Carl Jung; Memories, Dreams and Reflections; Page 72.



The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do not fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370.



Similarly, other people are established inalienably in my memories only if their names were entered in the scrolls of my destiny from the beginning, so that encountering them was at the same time a kind of recollection. Carl Jung; Memories Dreams and Reflections; Page 5.



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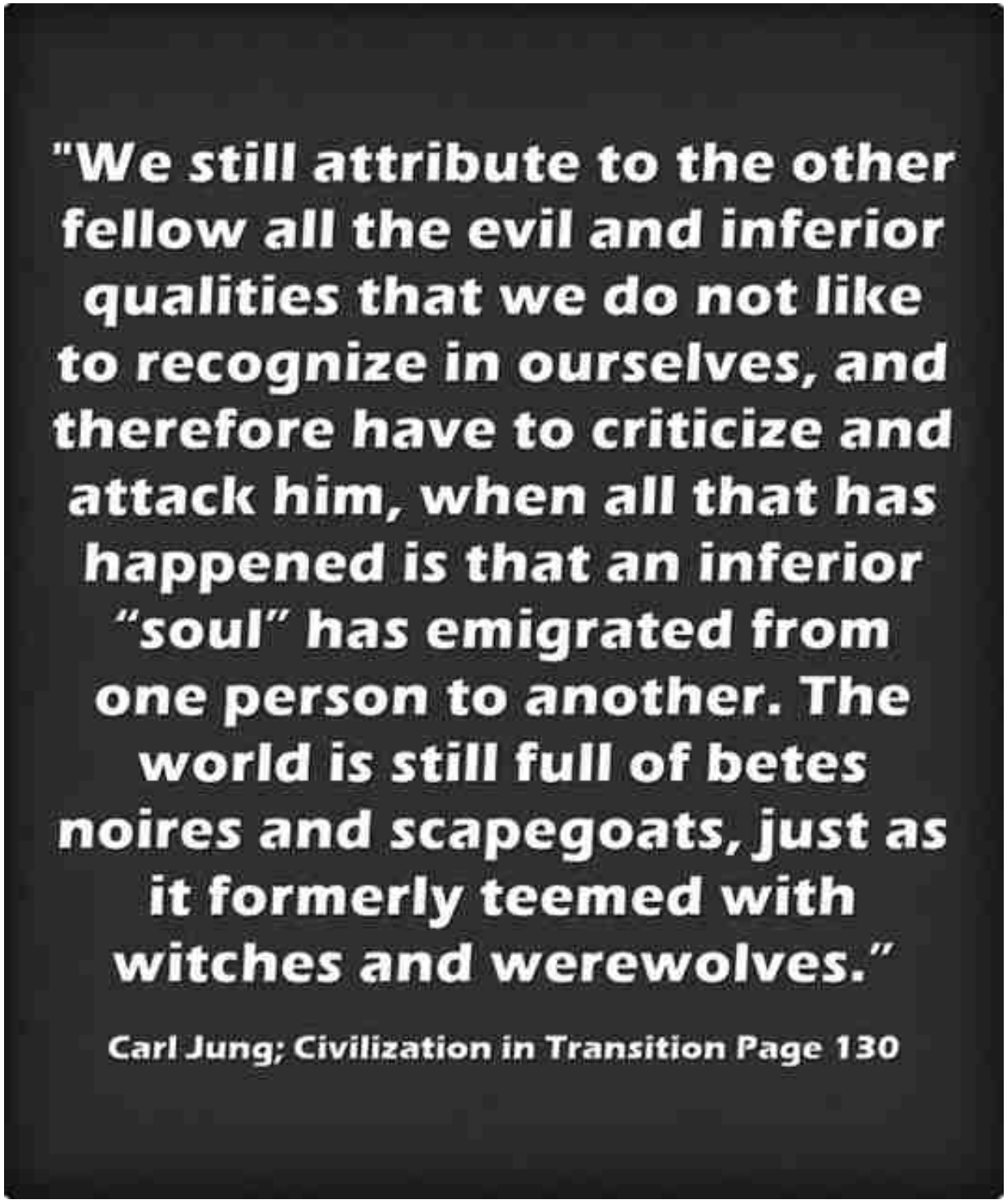
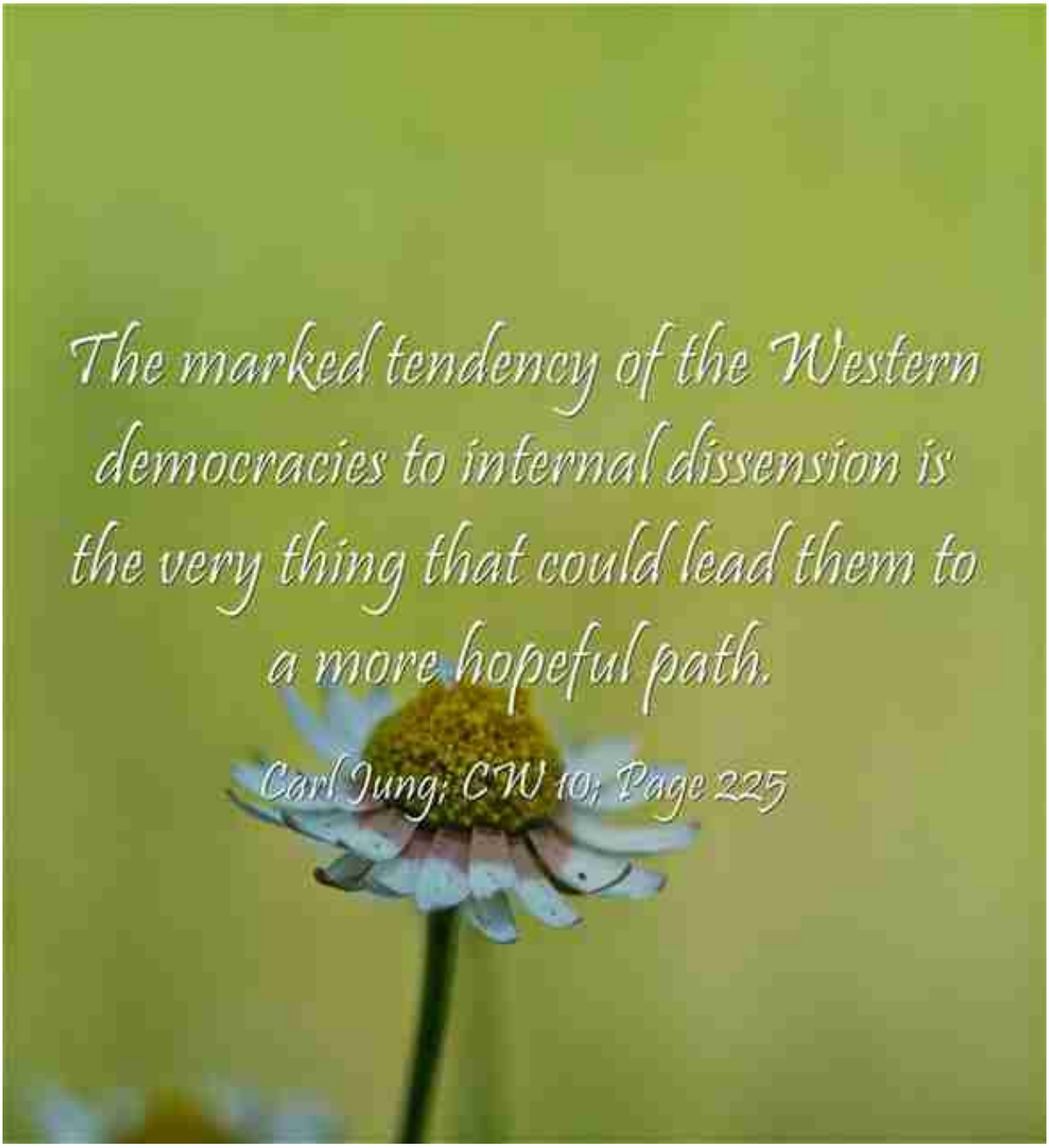
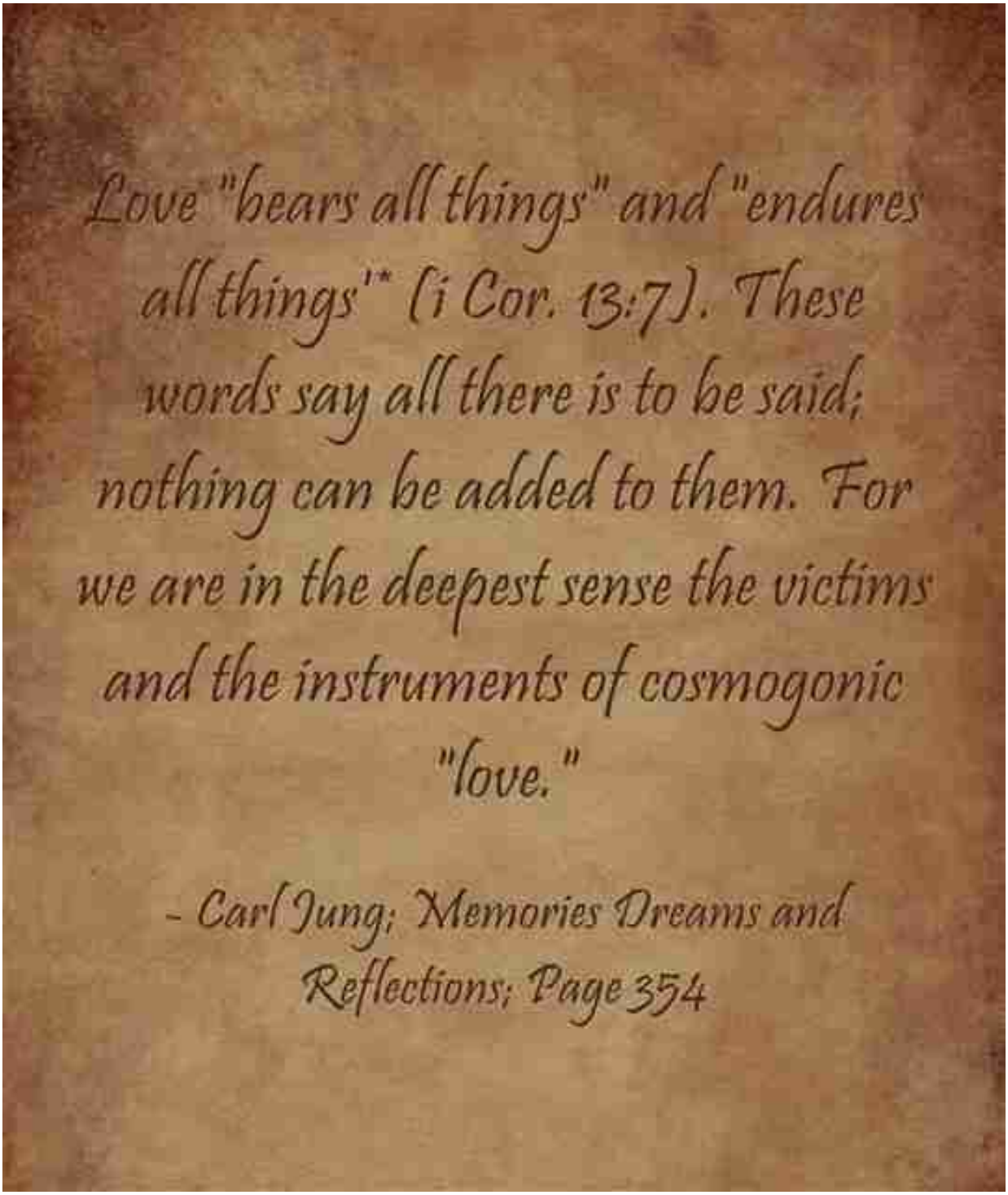


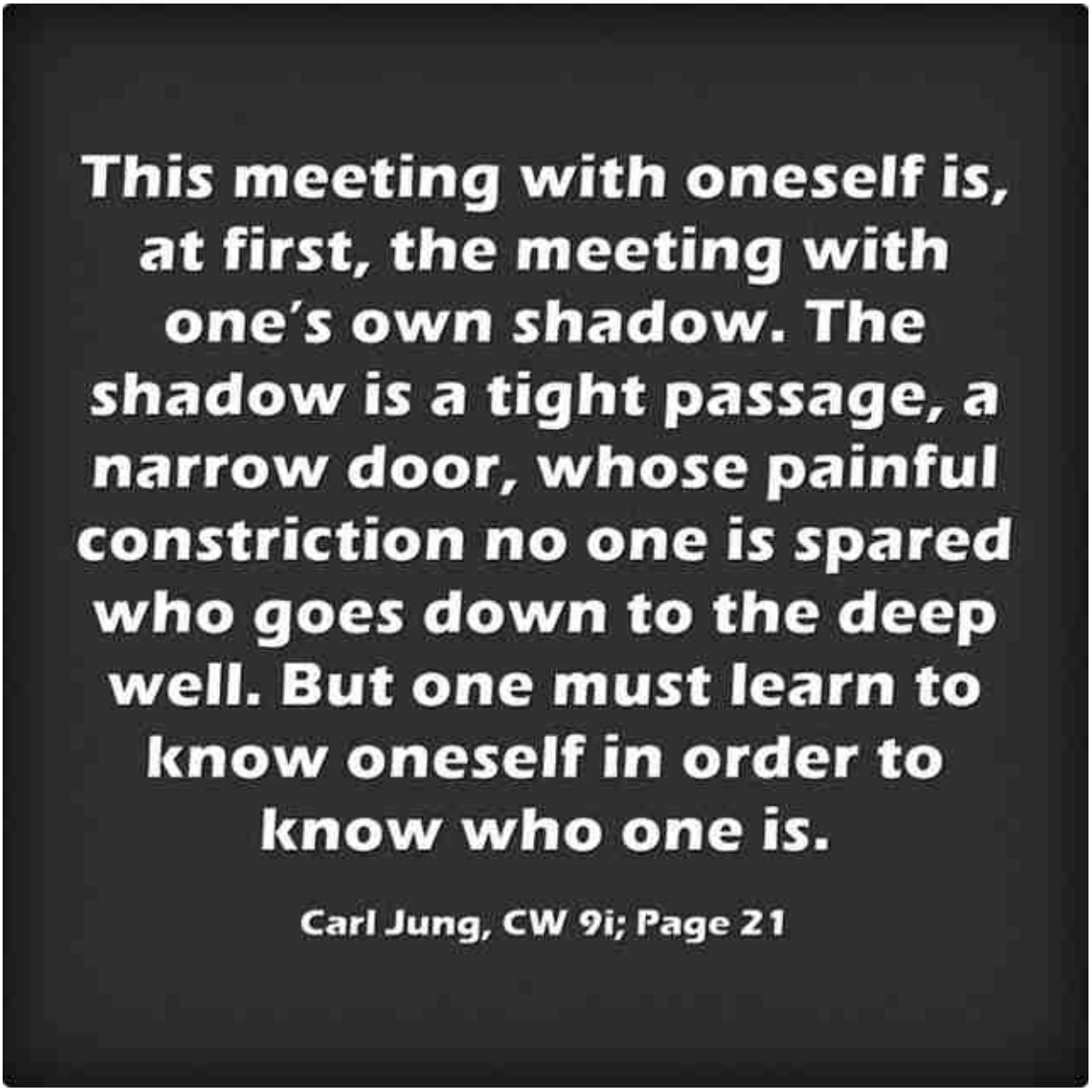
We still attribute to the other fellow all the evil and inferior qualities that we do not like to recognize in ourselves, and therefore have to criticize and attack him, when all that has happened is that an inferior “soul” has emigrated from one person to another. The world is still full of betes noires and scapegoats, just as it formerly teemed with witches and werewolves. Carl Jung; Civilization in Transition Page 130.



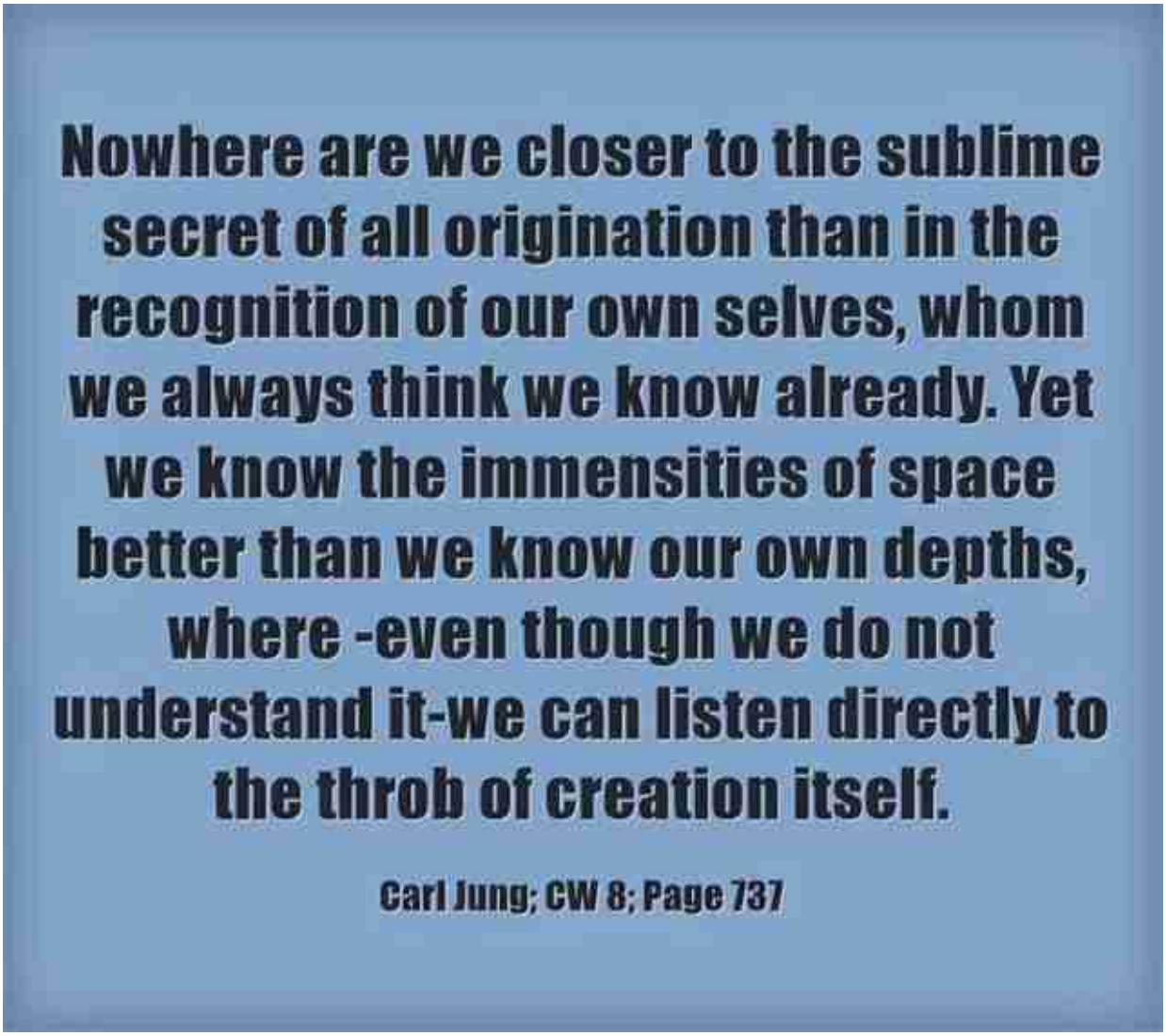
The marked tendency of the Western democracies to internal dissension is the very thing that could lead them to a more hopeful path. Carl Jung; CW 10; Page 225.



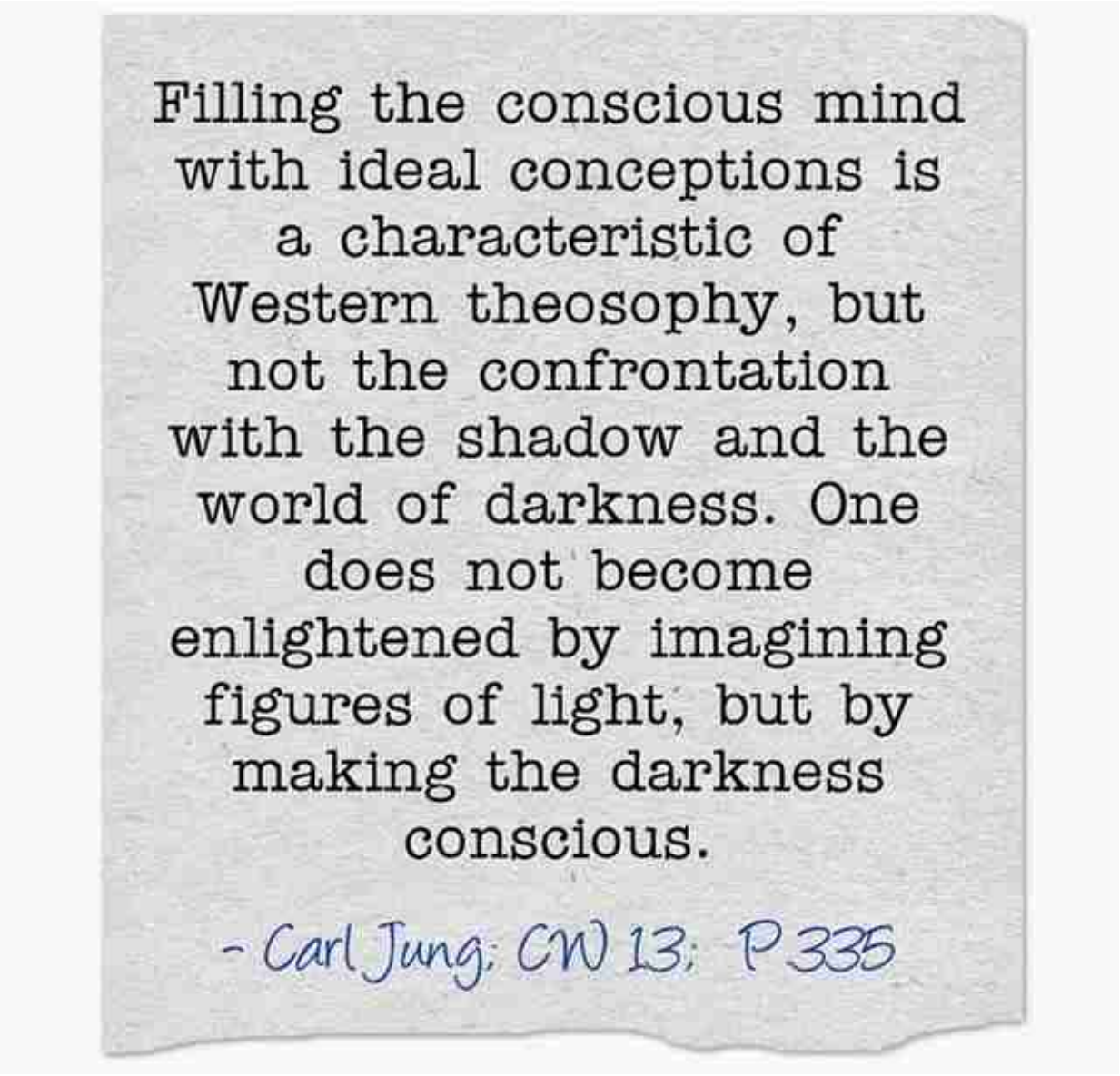
Love ”bears all things” and ”endures all things’* (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic ”love.” Carl Jung; Memories Dreams and Reflections; Page 354



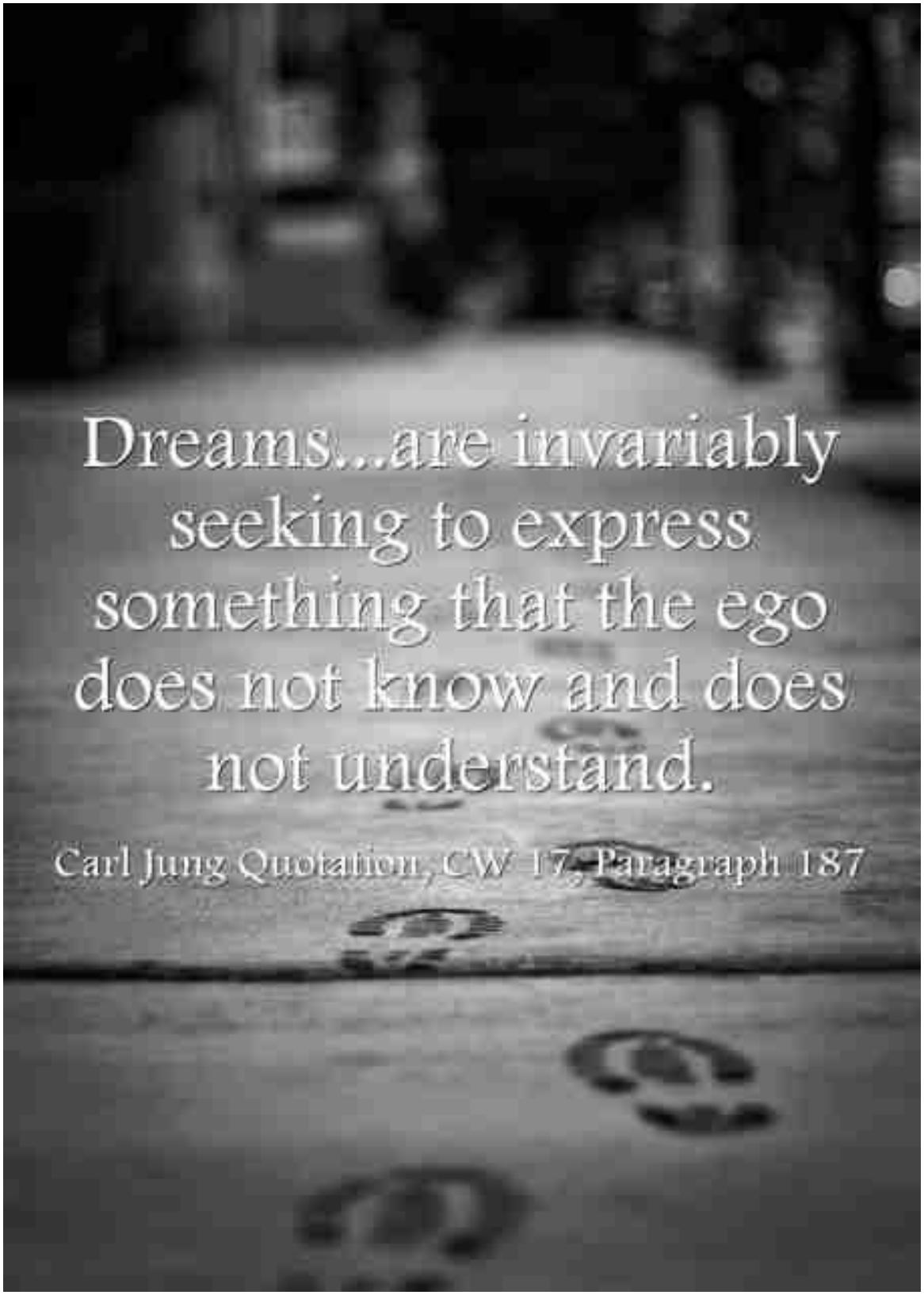
This meeting with oneself is, at first, the meeting with one's own shadow. The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well. But one must learn to know oneself in order to know who one is. Carl Jung, Archetypes and the Collective Unconscious, vol. 9, pt. 1 p. 21



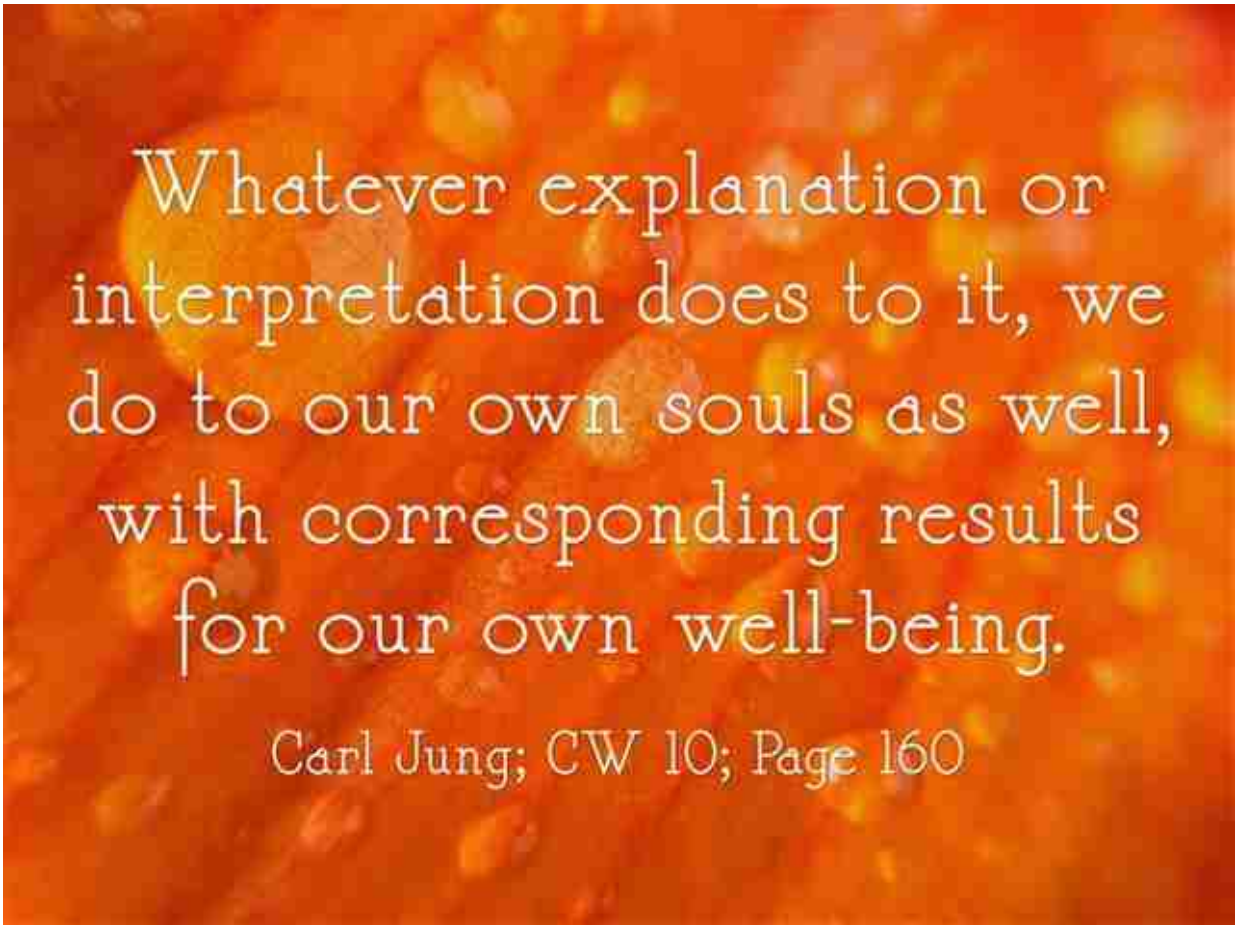
Nowhere are we closer to the sublime secret of all origination than in the recognition of our own selves, whom we always think we know already. Yet we know the immensities of space better than we know our own depths, where -even though we do not understand it-we can listen directly to the throb of creation itself. "Analytical Psychology and Weltanshauung" (1928). In CW 8: The Structure and Dynamics of the Psyche. P. 737



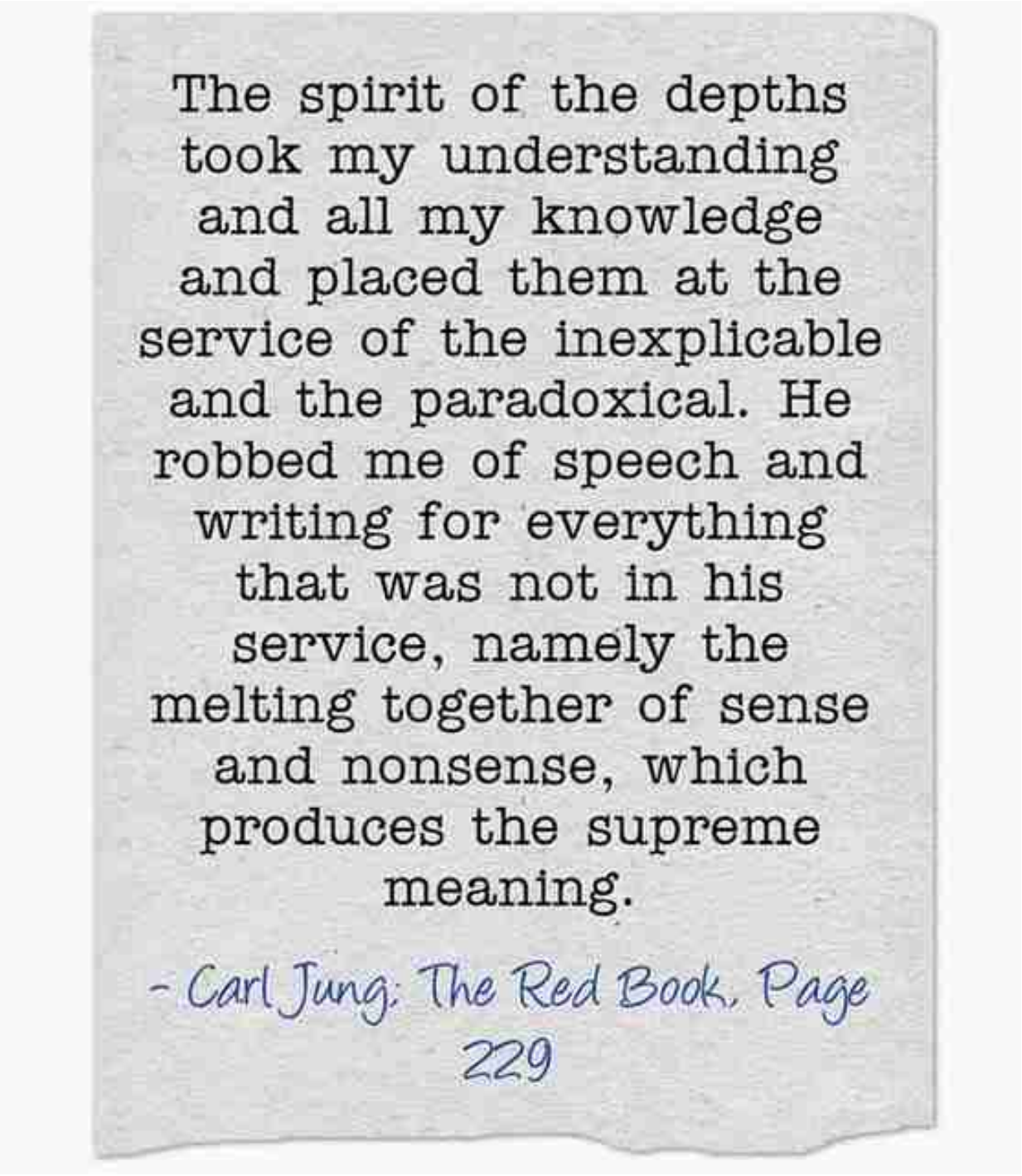
Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung; The Philosophical Tree; CW 13: Alchemical Studies. P.335



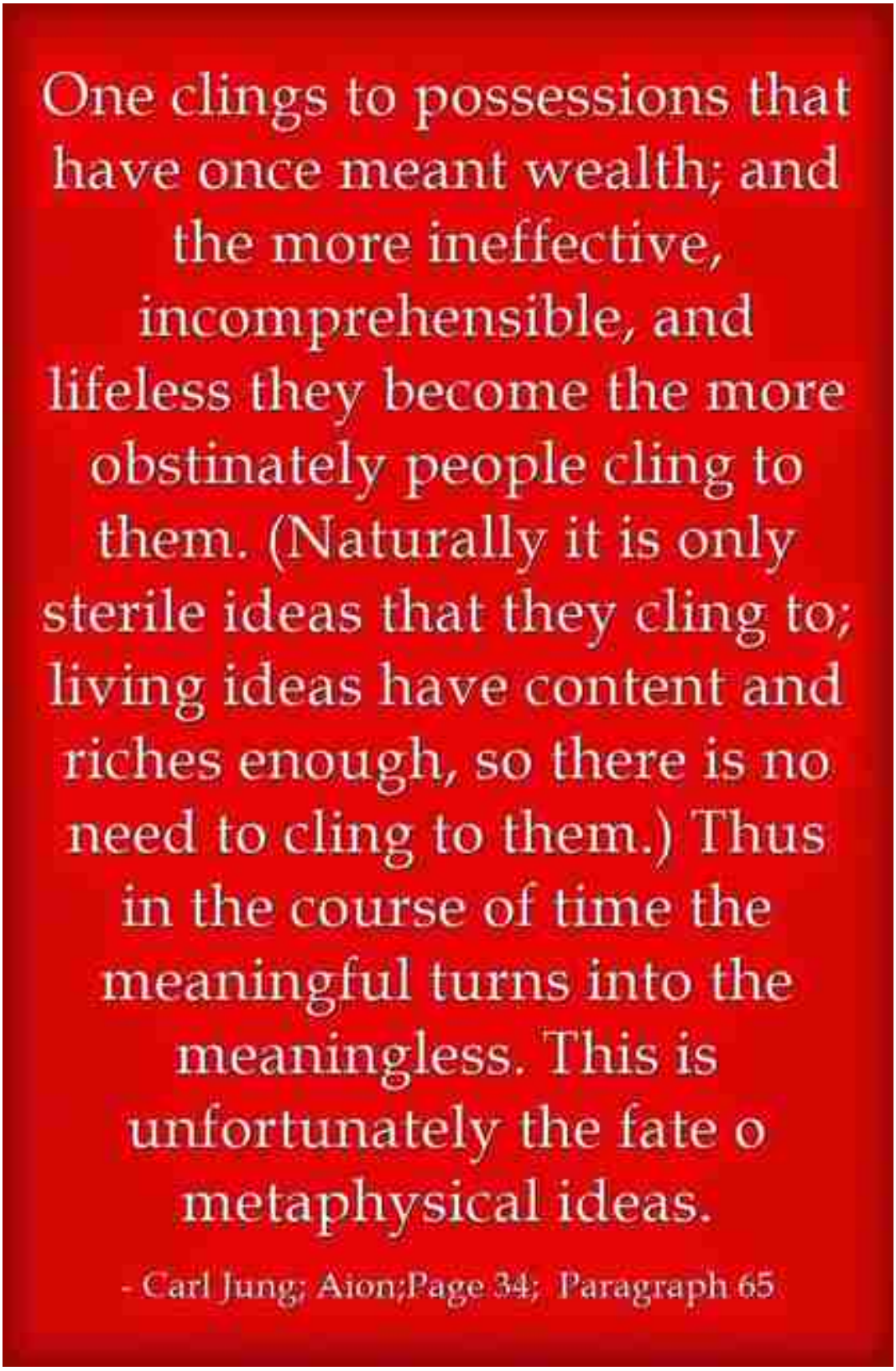
Dreams…are invariably seeking to express something that the ego does not know and does not understand. Carl Jung Quotation, CW 17, Paragraph 187



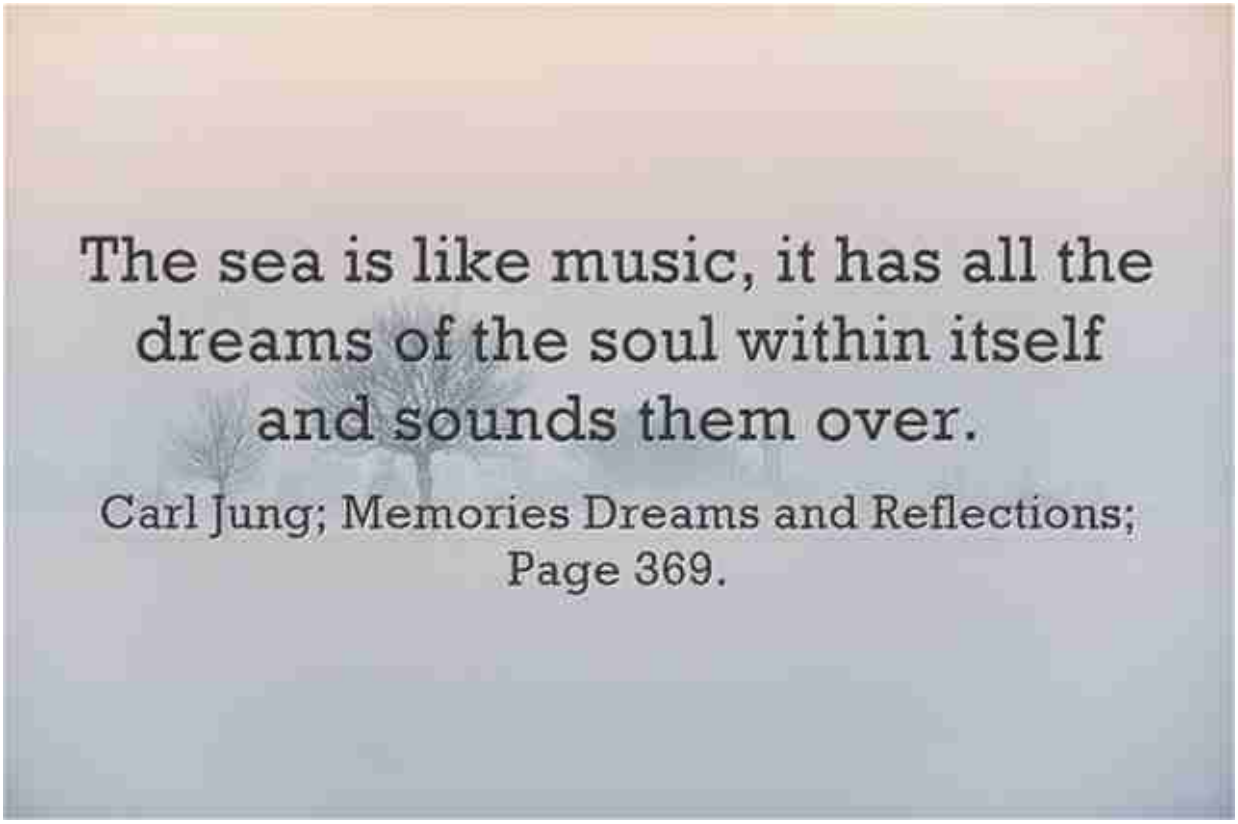
Whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being. Carl Jung; CW 9; Page 160



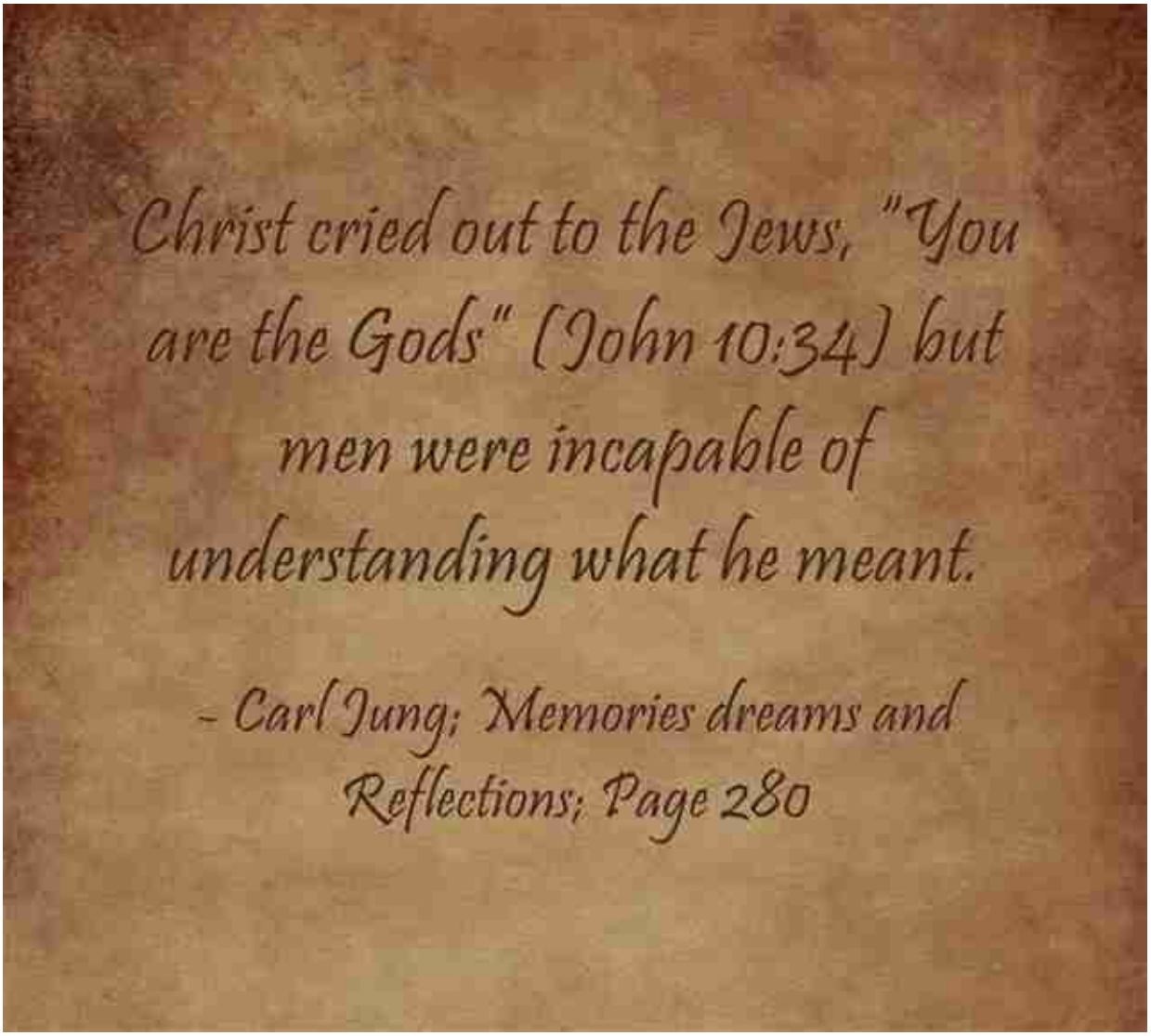
The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical. He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning. Carl Jung; The Red Book, Page 229



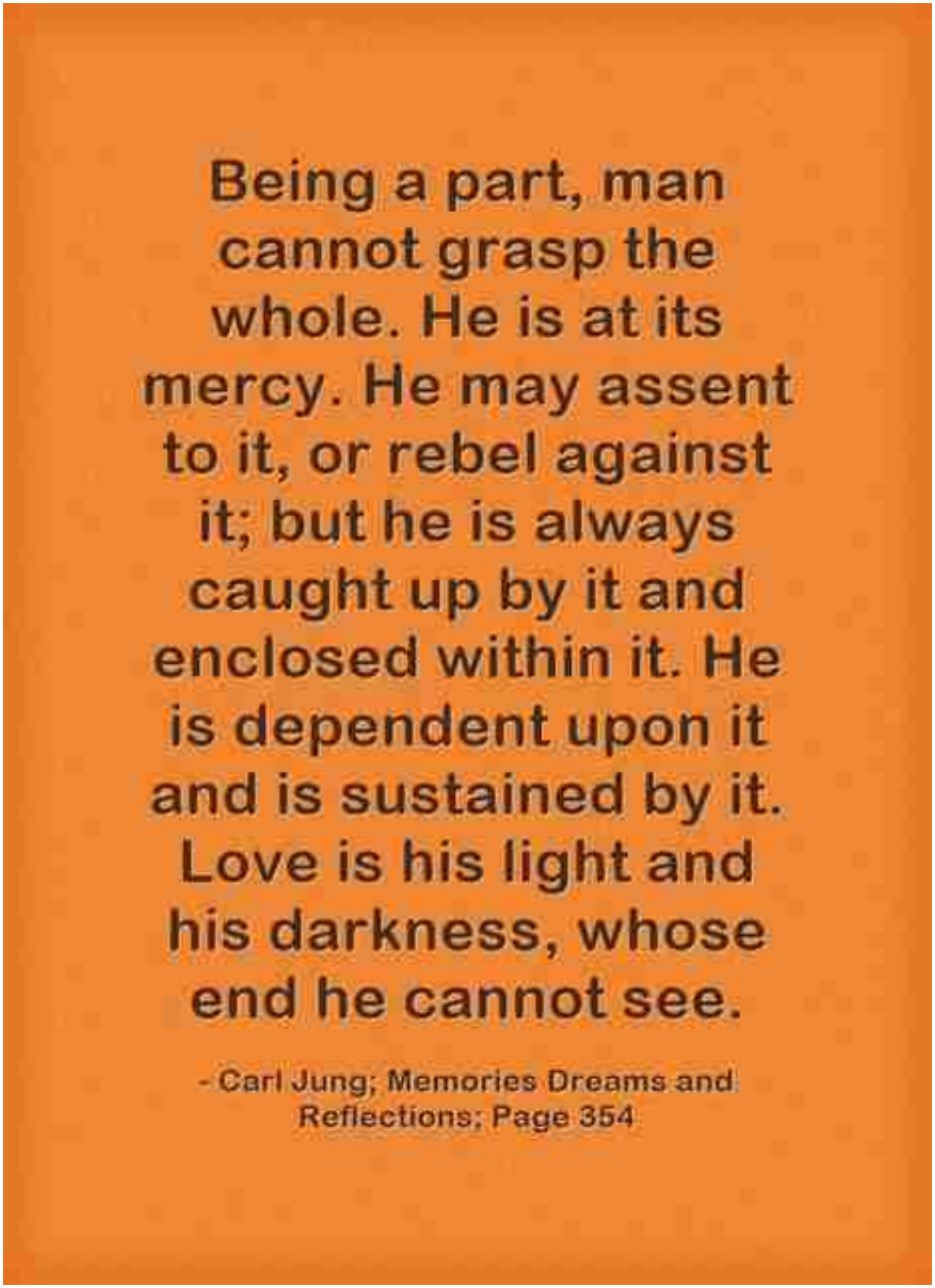
One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus in the course of time the meaningful turns into the meaningless. This is unfortunately the fate o metaphysical ideas. Carl Jung; Aion;Page 34; Paragraph 65



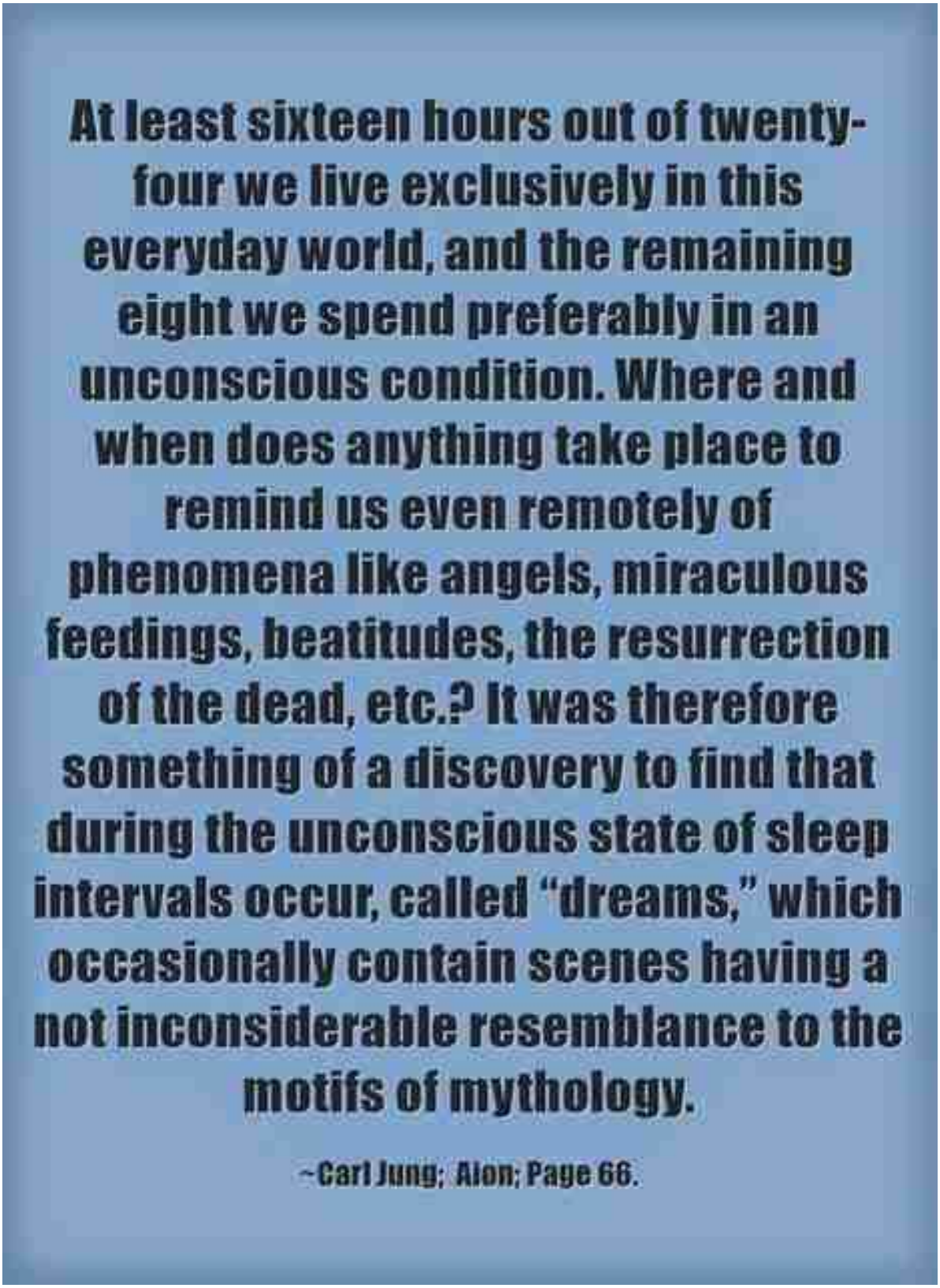
The sea is like music, it has all the dreams of the soul within itself and sounds them over. Carl Jung; Memories Dreams and Reflections; Page 369.



Christ cried out to the Jews, “You are the Gods” (John 10:34) but men were incapable of understanding what he meant. Carl Jung; Memories dreams and Reflections; Page 280

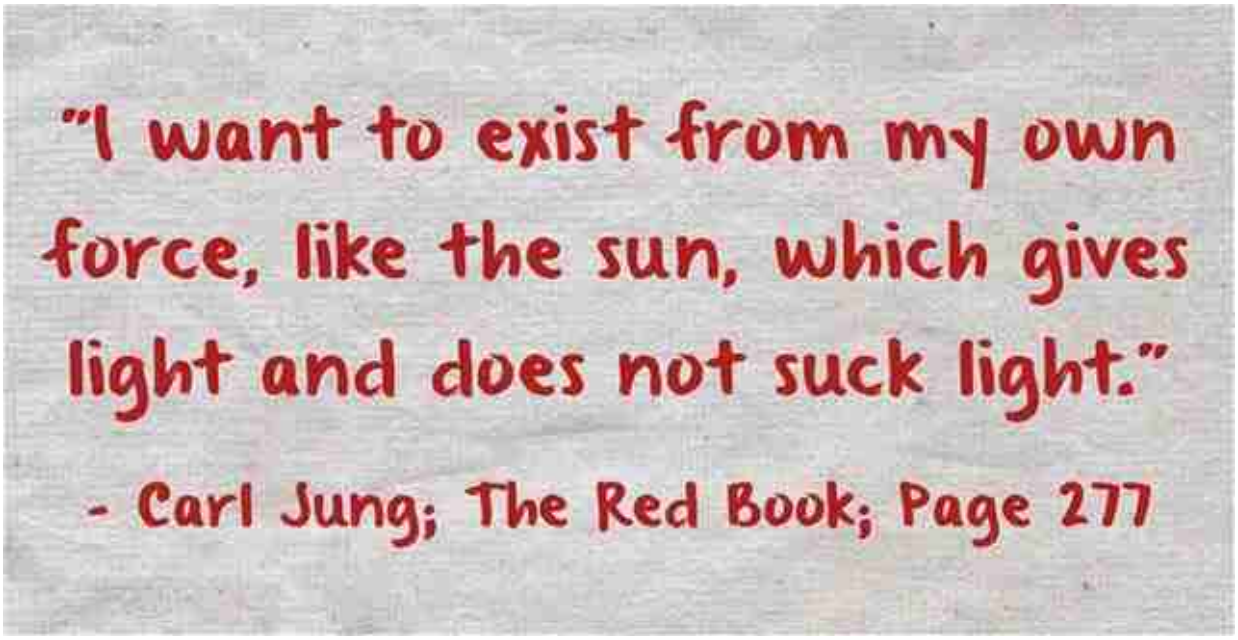


Being a part, man cannot grasp the whole. He is at its mercy. He may assent to it, or rebel against it; but he is always caught up by it and enclosed within it. He is dependent upon it and is sustained by it. Love is his light and his darkness, whose end he cannot see. Carl Jung; Memories Dreams and Reflections; Page 354

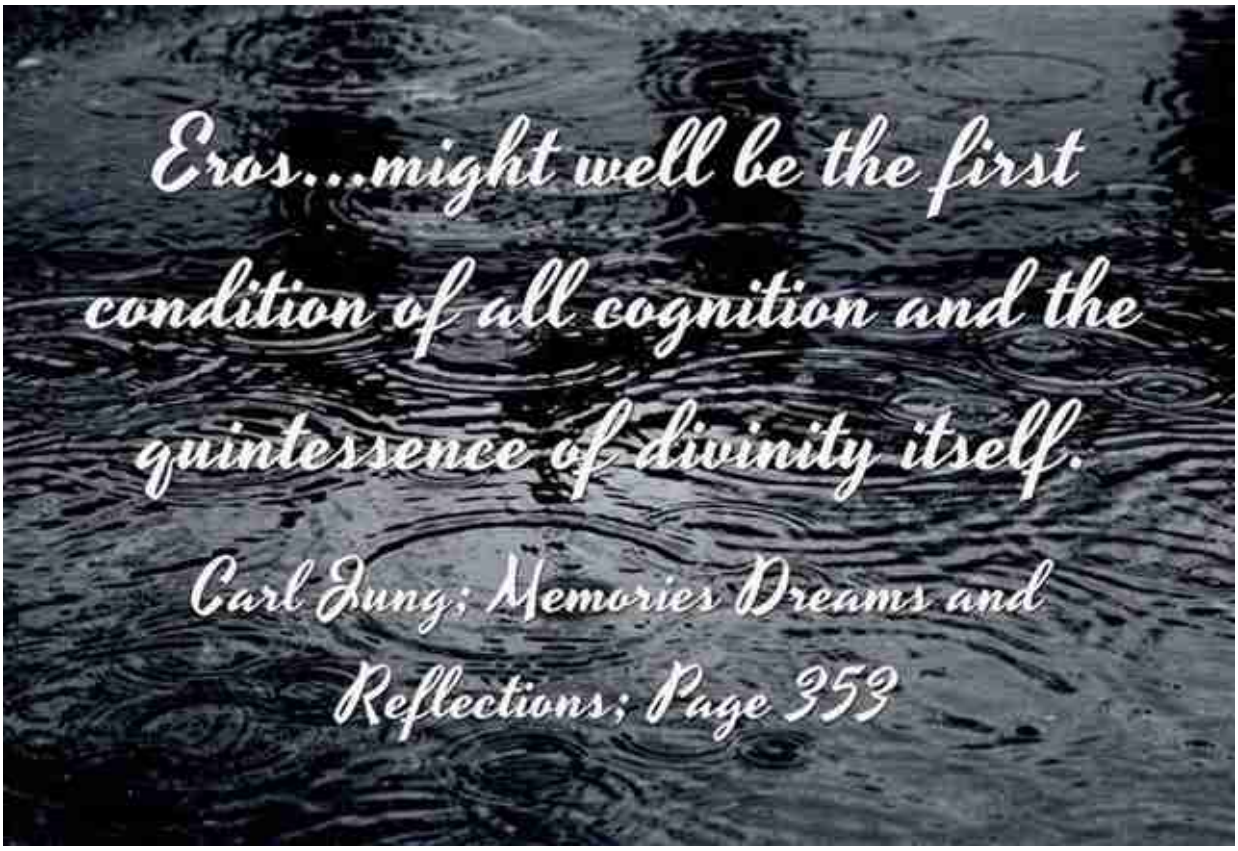


At least sixteen hours out of twenty-four we live exclusively in this everyday world, and the remaining eight we spend preferably in an unconscious condition. Where and when does anything take place to remind us even remotely of phenomena like angels, miraculous feedings, beatitudes, the resurrection of the dead, etc.? It was therefore something of a discovery to find that during the unconscious state of sleep intervals occur, called "dreams," which

occasionally contain scenes having a not inconsiderable resemblance to the motifs of mythology." Carl Jung; Aion; Page 66.

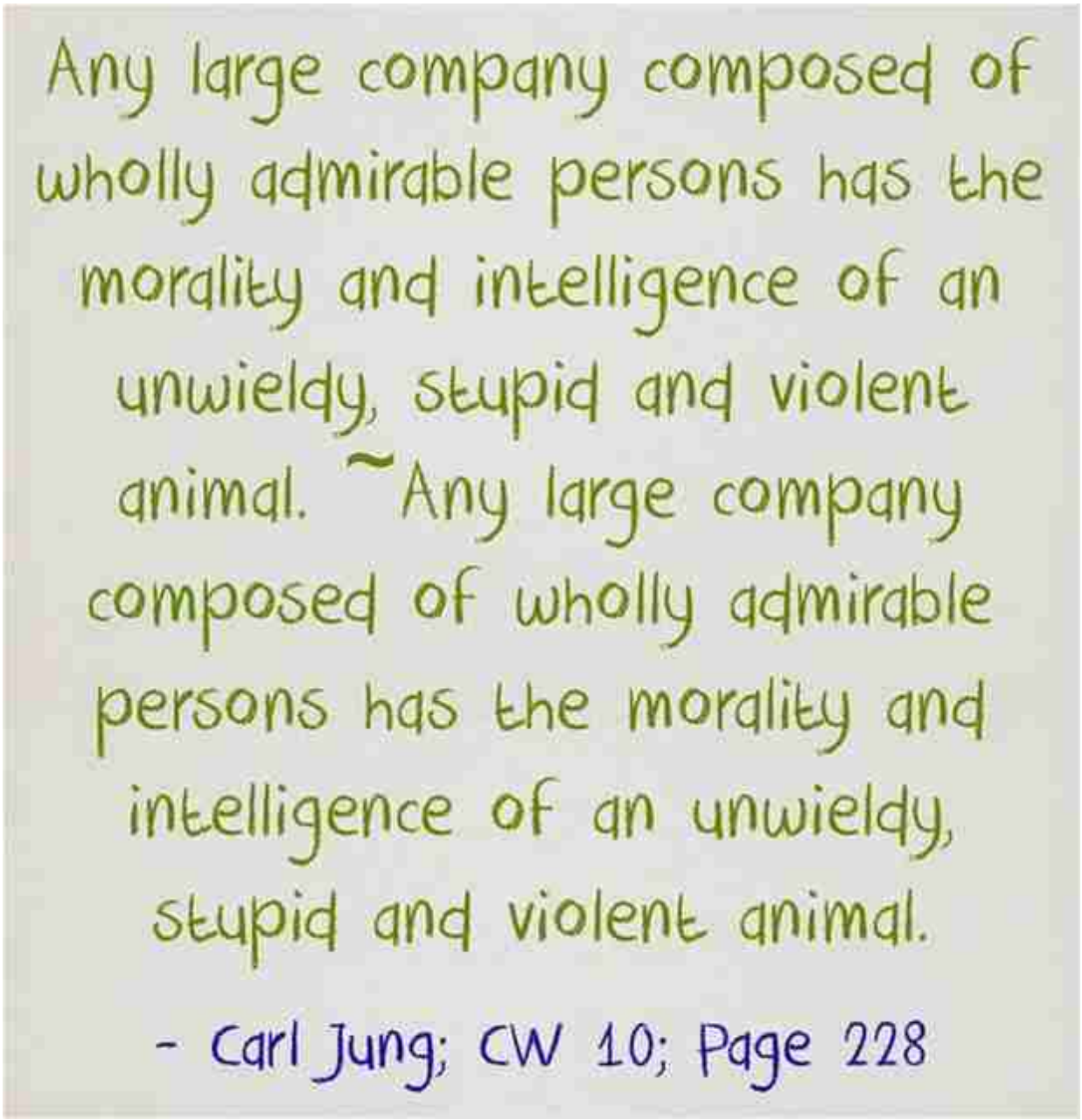


"I want to exist from my own force, like the sun, which gives light and does not suck light." Carl Jung; The Red Book; Page 277

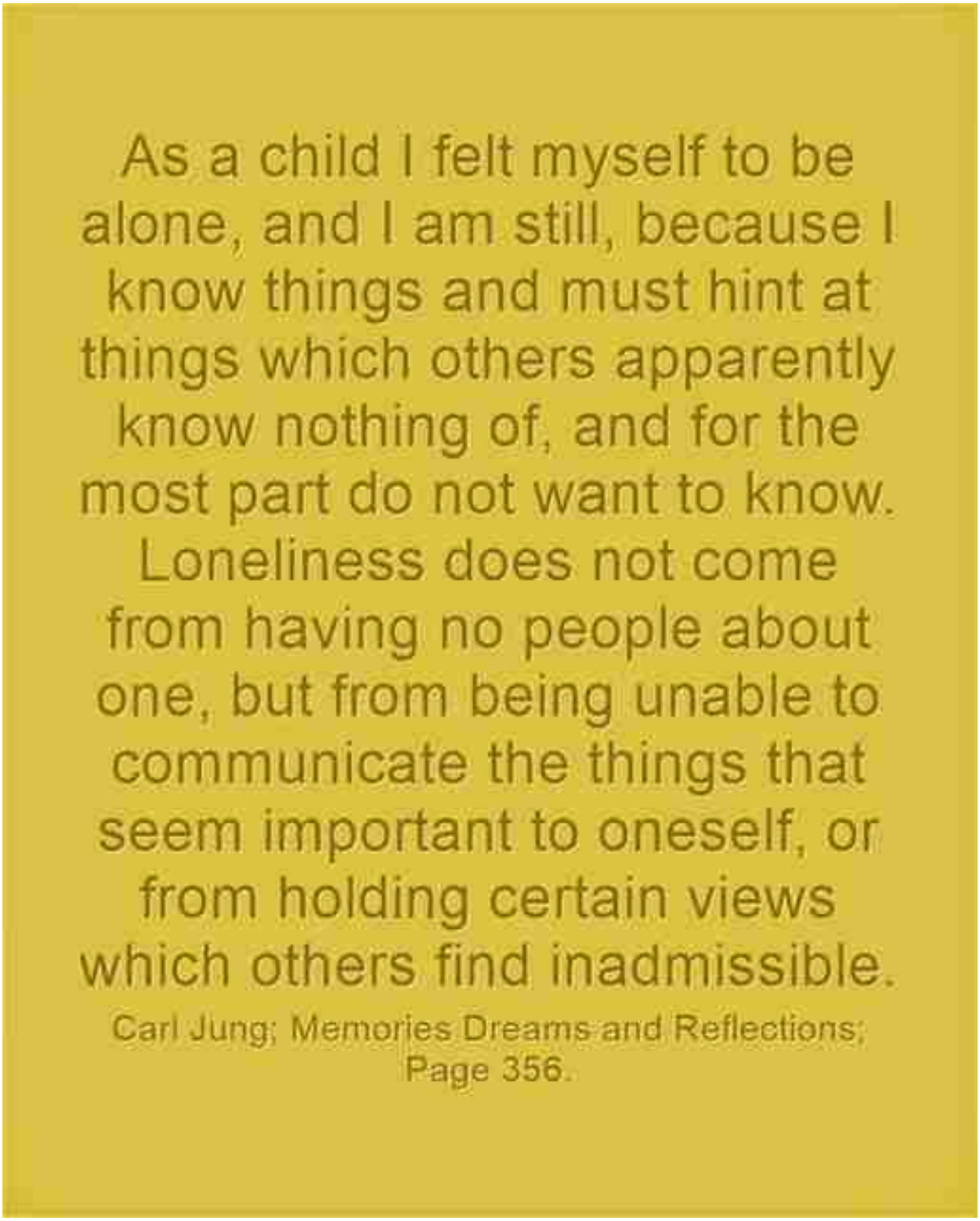


Eros...might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung; Memories

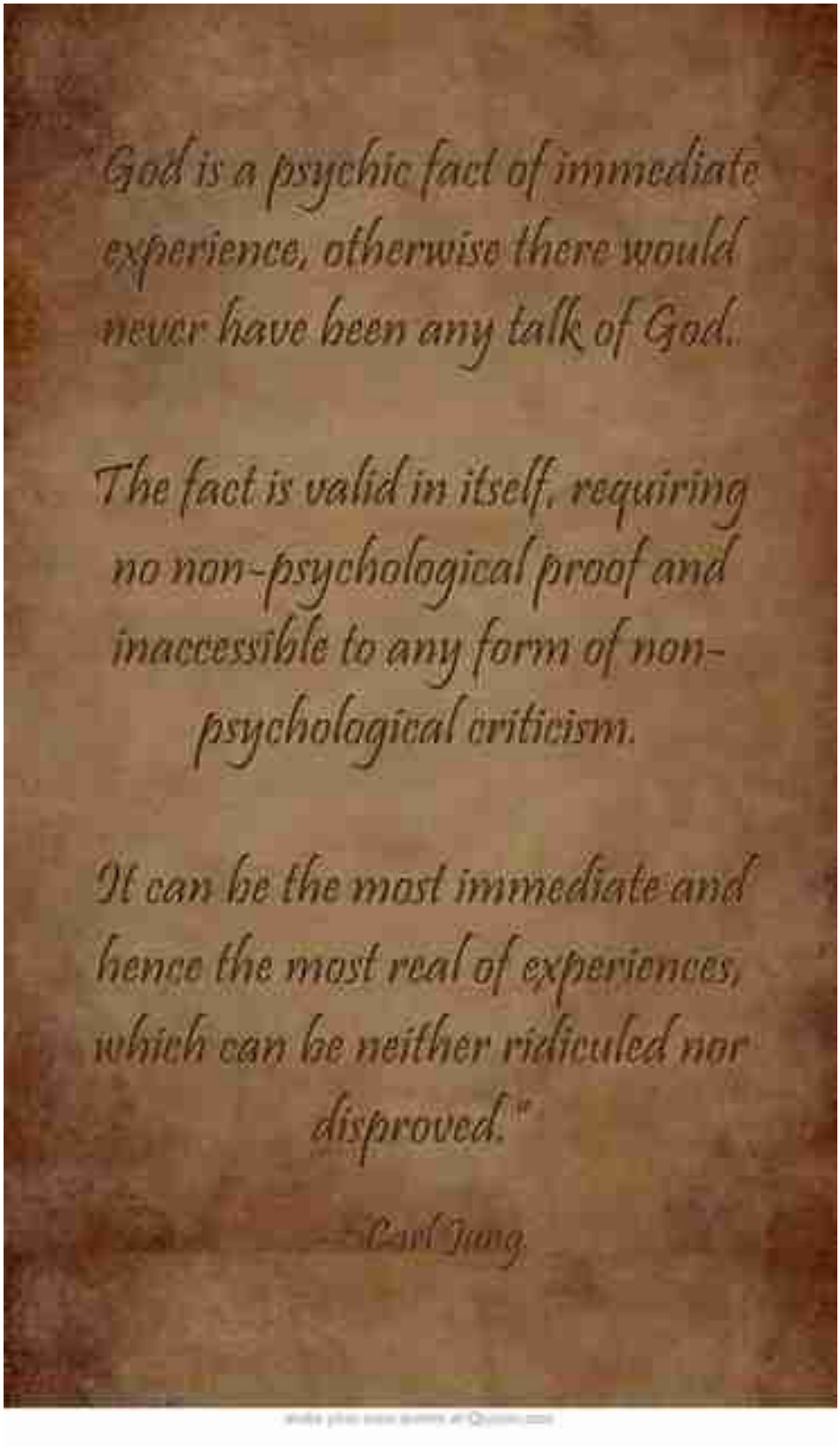
Dreams and Reflections; Late Thoughts; Page 353.



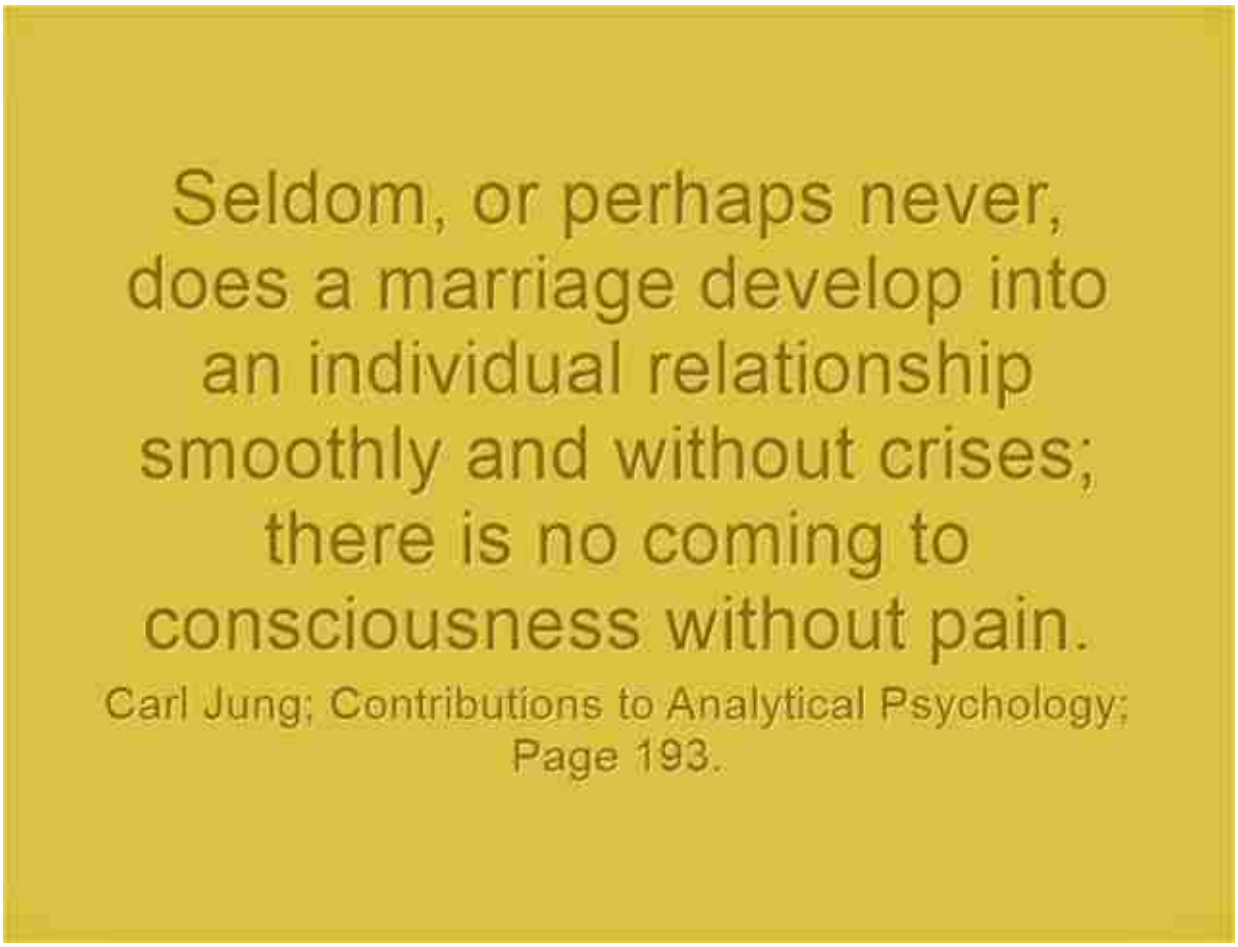
Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid and violent animal. Carl Jung; CW 10; Page 228



As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.



God is a psychic fact of immediate experience; otherwise there would never have been any talk of God. The fact is valid in itself, requiring no non-psychological proof and inaccessible to any form of non-psychological criticism. It can be the most immediate and hence the most real of experiences, which can be neither ridiculed nor disproved. Carl Jung



Seldom, or perhaps never, does a marriage develop into an individual relationship smoothly and without crises; there is no coming to consciousness without pain. Contributions to Analytical Psychology p. 193

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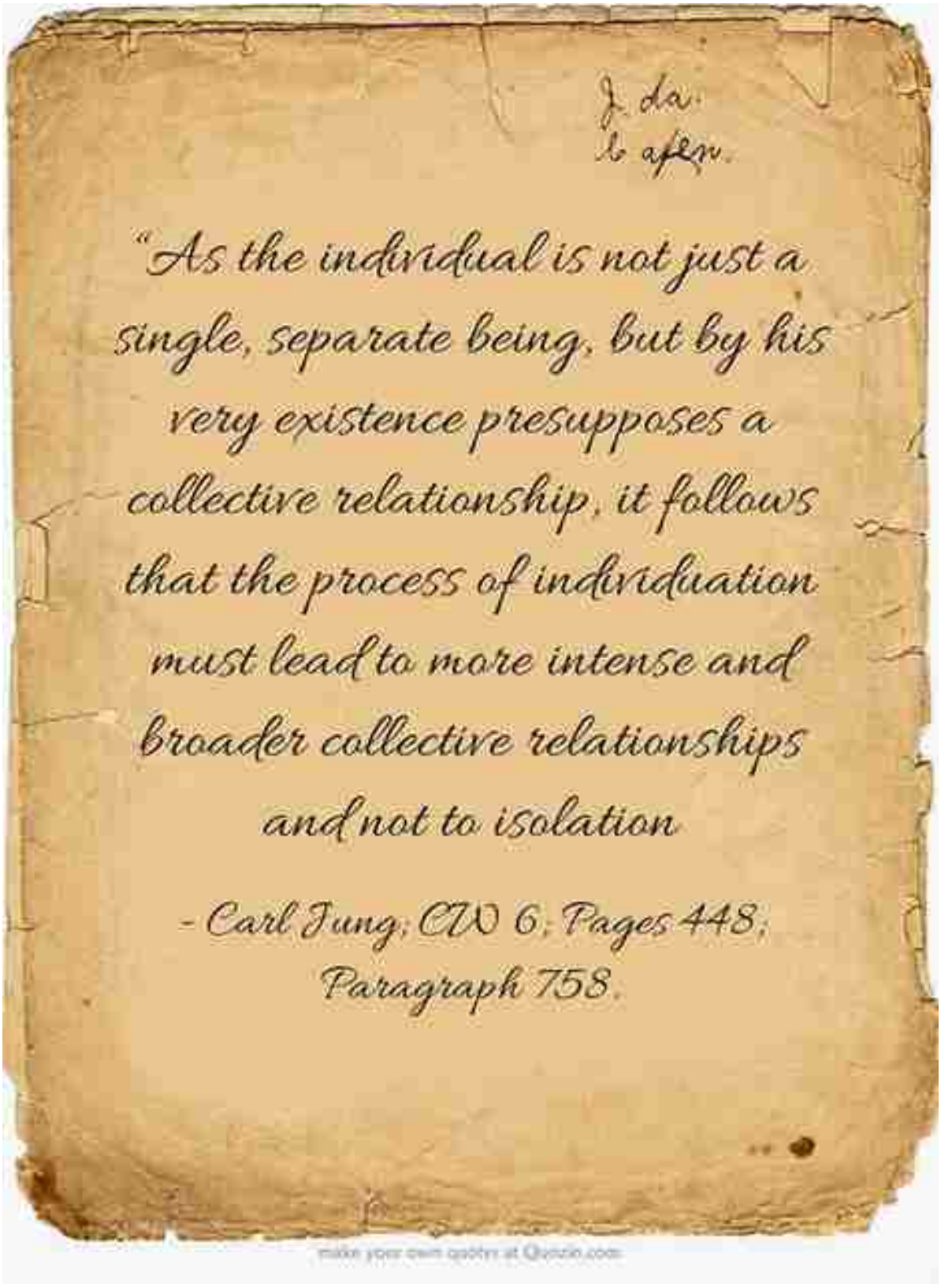
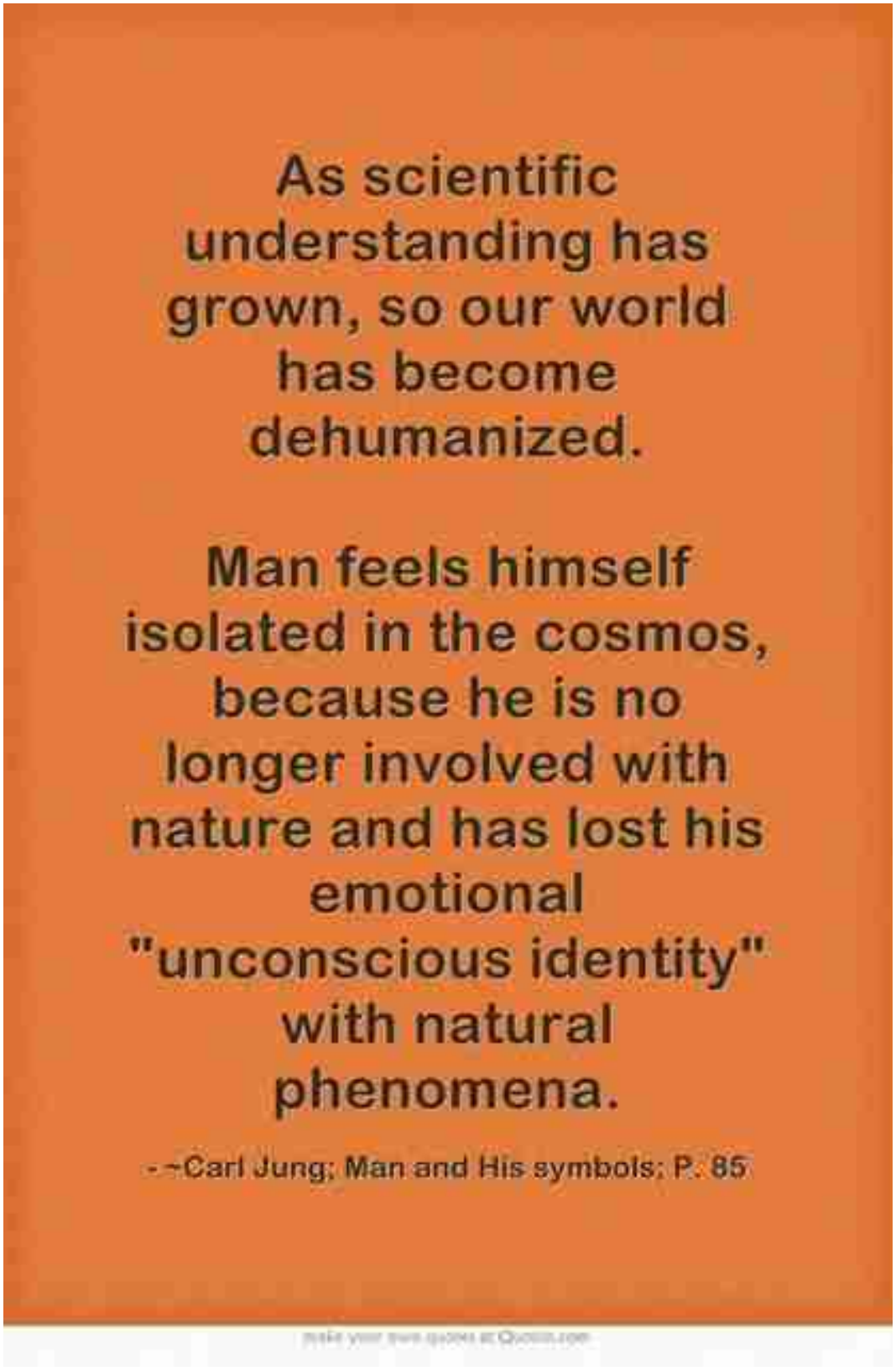
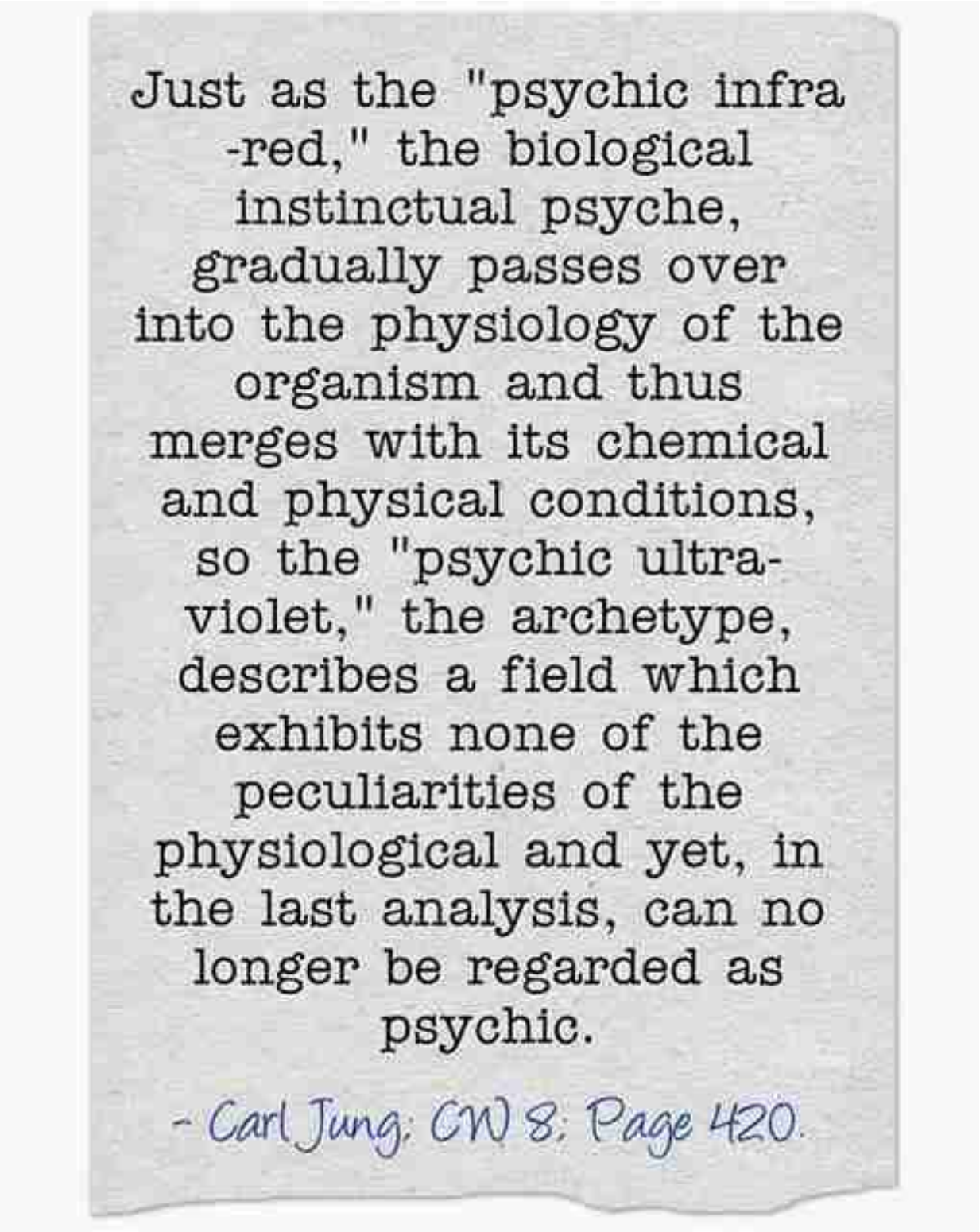


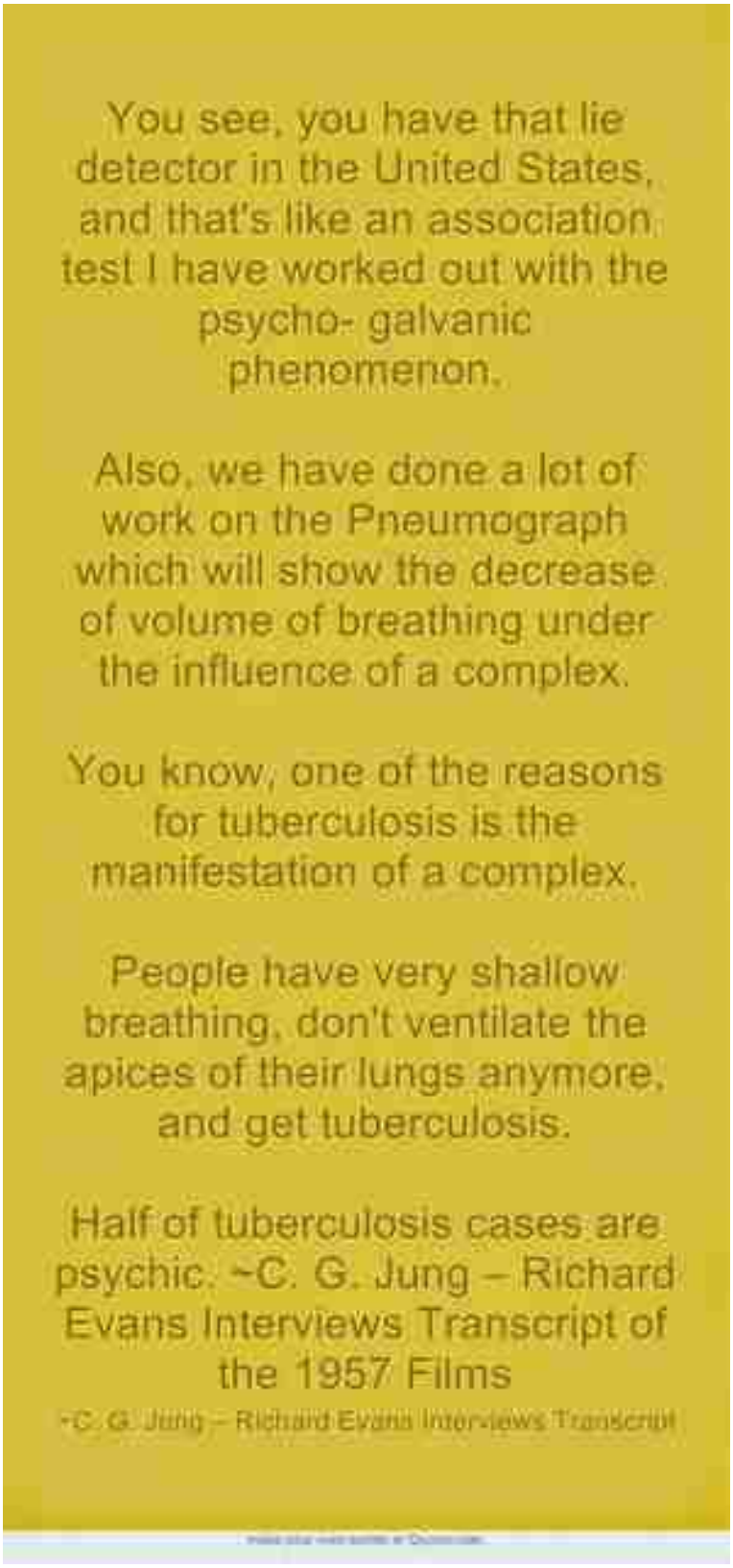
You see as the individual is not just a single, separate being, but by his very existence presupposes a collective relationship, it follows that the process of individuation must lead to more intense relationships and not to isolation. Carl Jung; CW 6; Page 448; Paragraph 758.



As scientific understanding has grown, so our world has become dehumanized. Man feels himself isolated in the cosmos, because he is no longer involved in nature and has lost his emotional 'unconscious identity' with natural phenomena. Carl Jung; Man and His Symbols; Page 85.

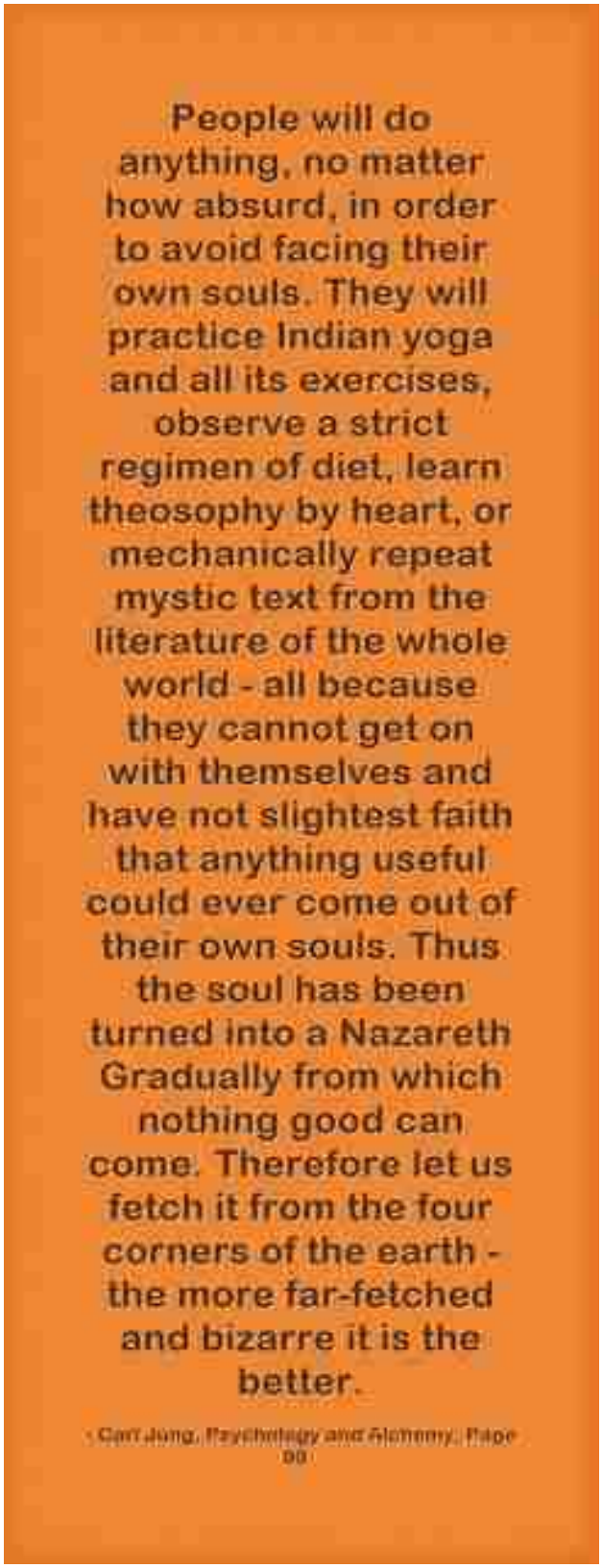


Just as the ”psychic infra-red,” the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the ”psychic ultra-violet,” the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic. Carl Jung; On the Nature of the Psyche; CW 8: The Structure and Dynamics of the Psyche; Page 420.



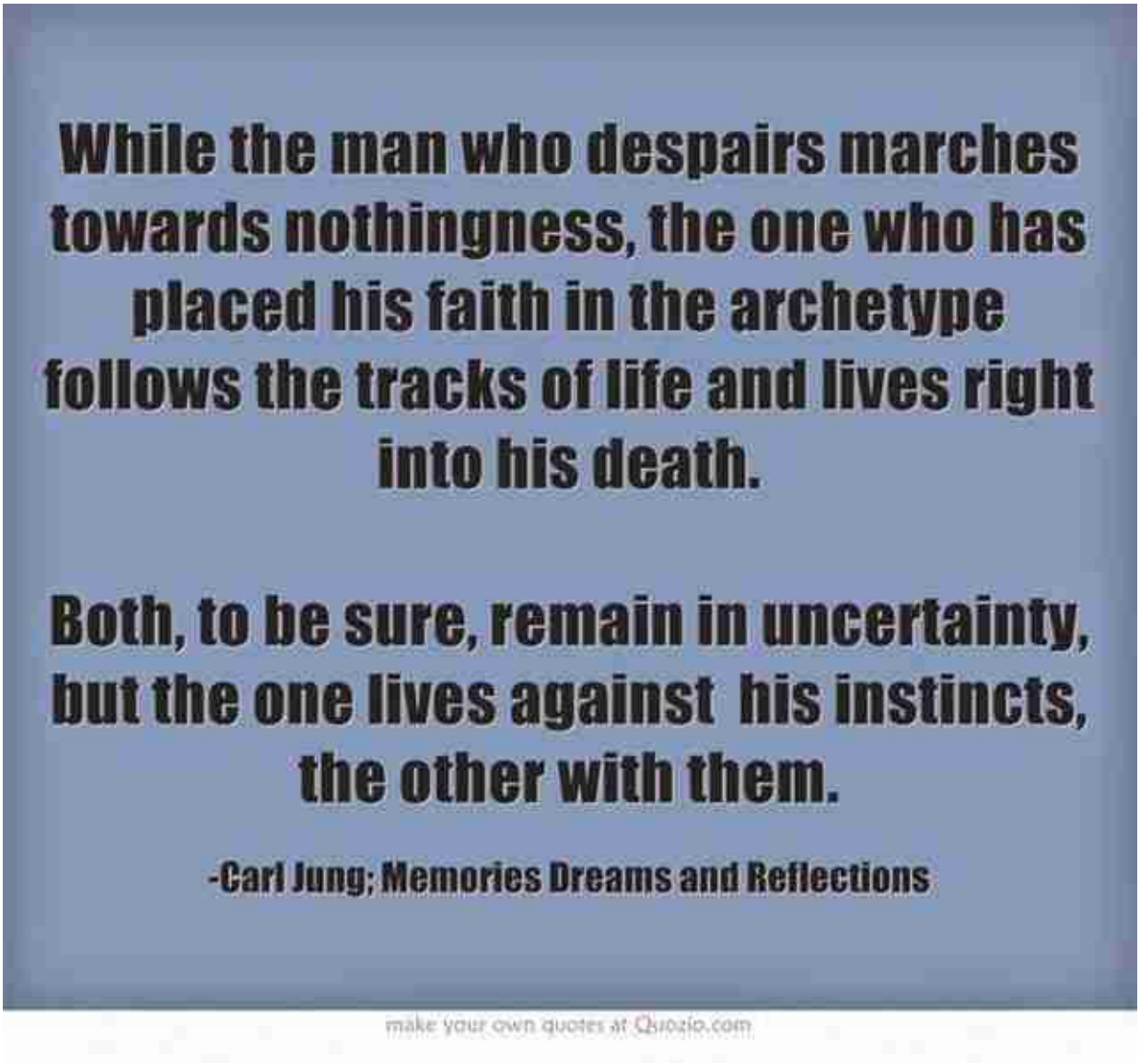
You see, you have that lie detector in the United States, and that's like an association test I have worked out with the psycho-galvanic phenomenon. Also, we have done a lot of work on the Pneumograph which will show the decrease of volume of breathing under the influence of a complex. You know, one of the reasons for tuberculosis is the manifestation of a complex.

People have very shallow breathing; don't ventilate the aspices of their lungs anymore, and get tuberculosis. Half of tuberculosis cases are psychic. C.G. Jung – Richard Evans interviews Transcript of the 1957 films.

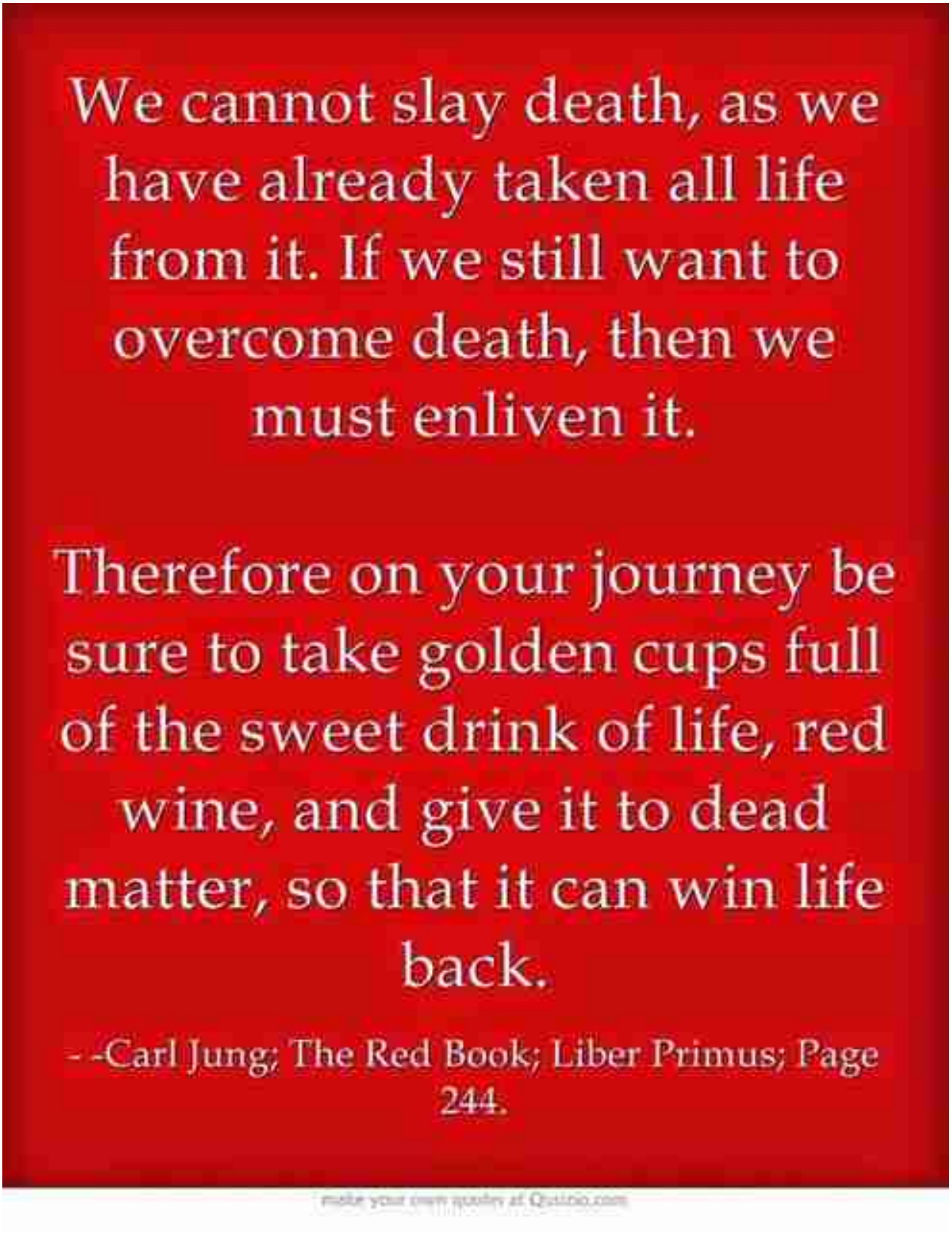


People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian

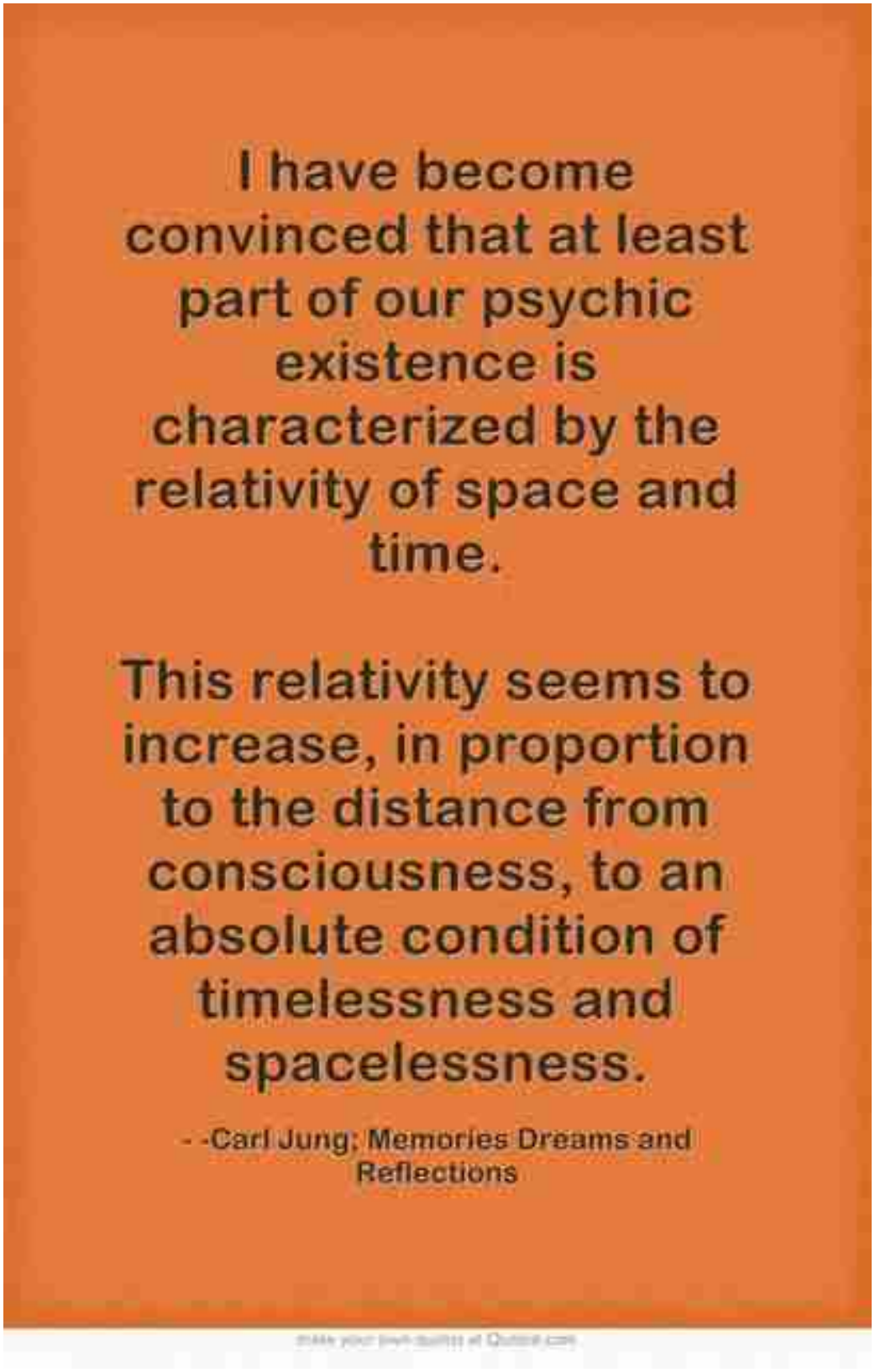
yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, Psychology and Alchemy, Page 99 .



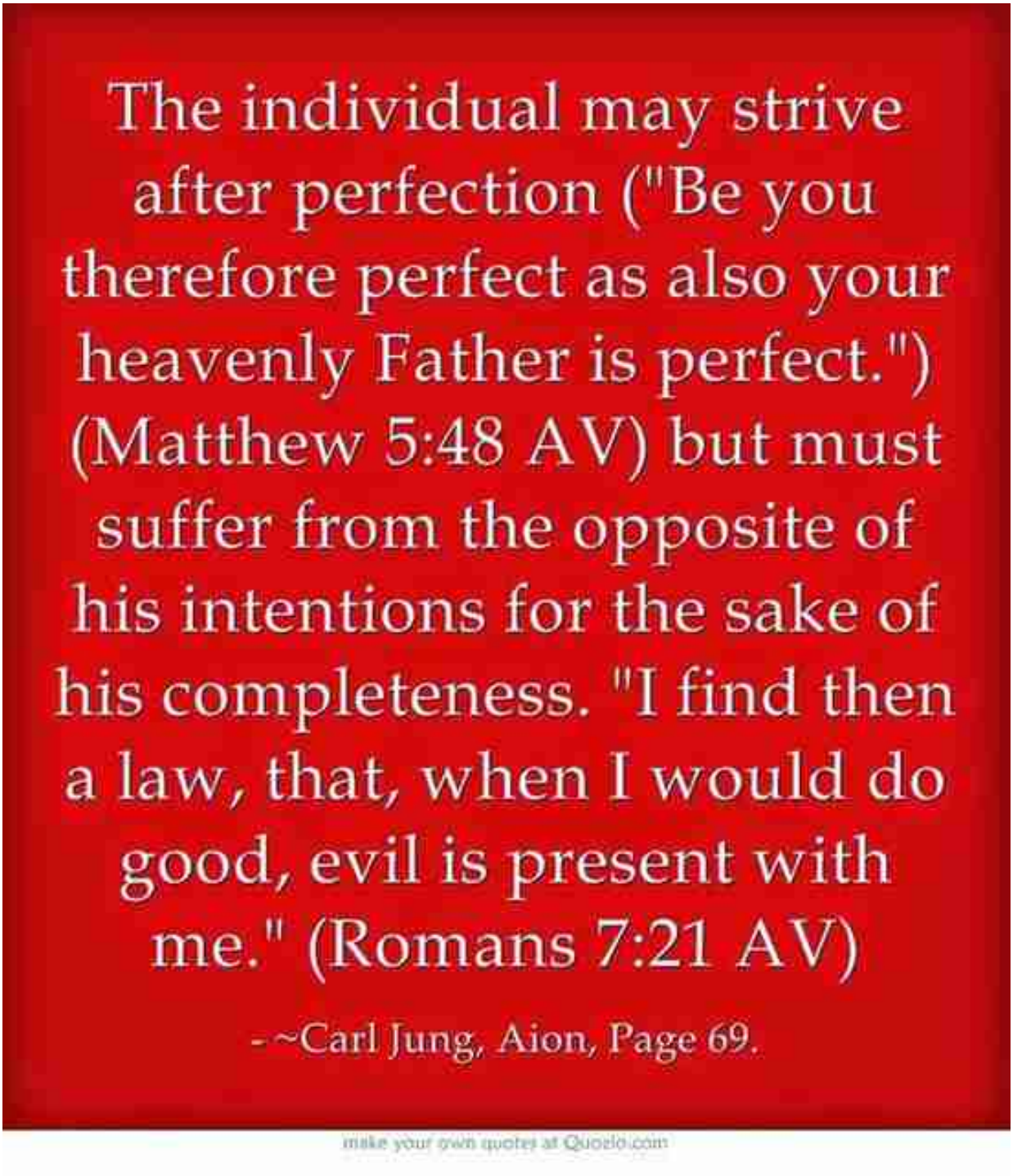
While the man who despairs marches towards nothingness, the one who has placed his faith in the archetype follows the tracks of life and lives right into his death. Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them. Carl Jung; Memories Dreams and Reflections; Page 306.



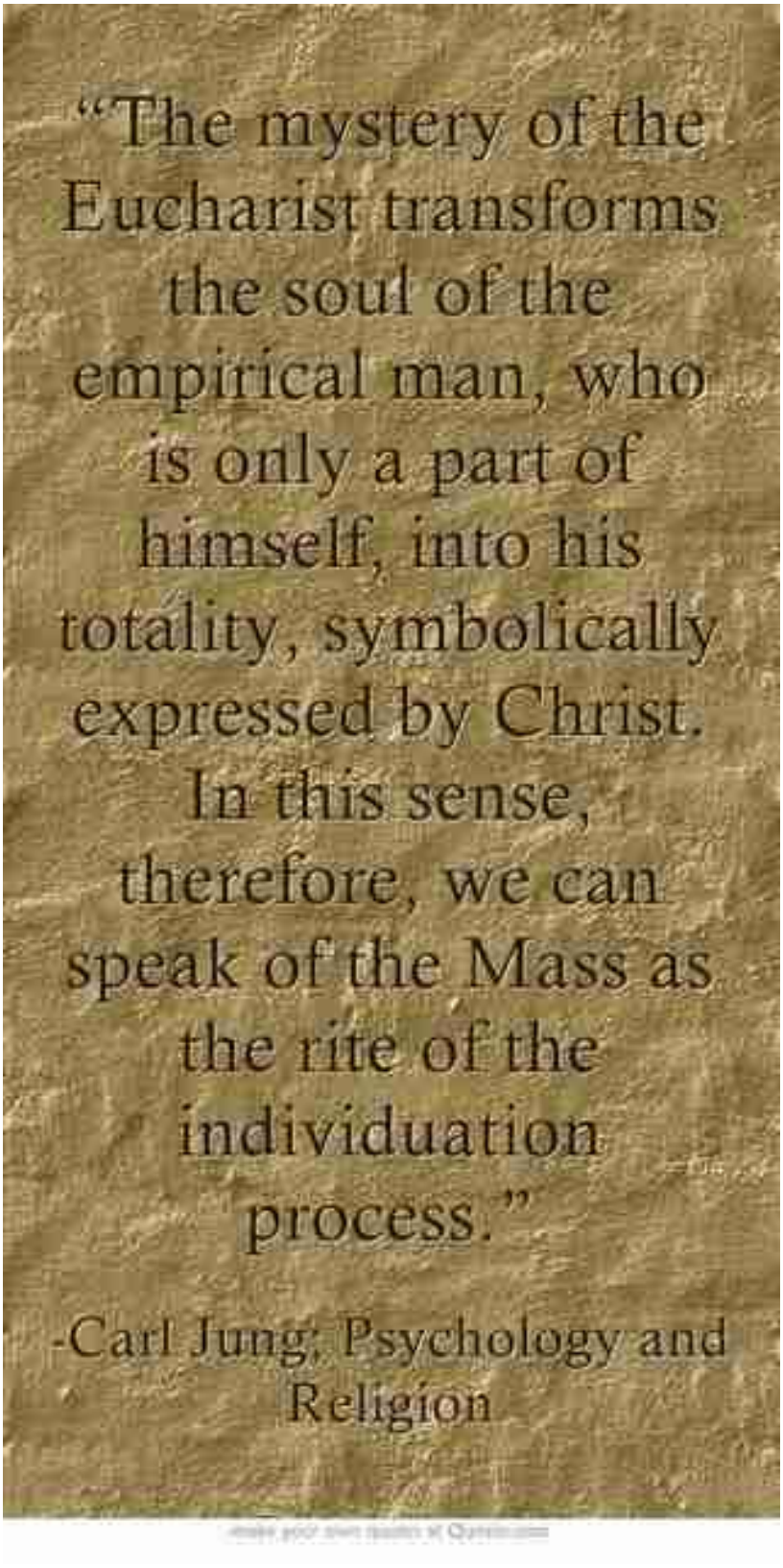
We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it. Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back. Carl Jung; The Red Book; Liber Primus; Page 244.



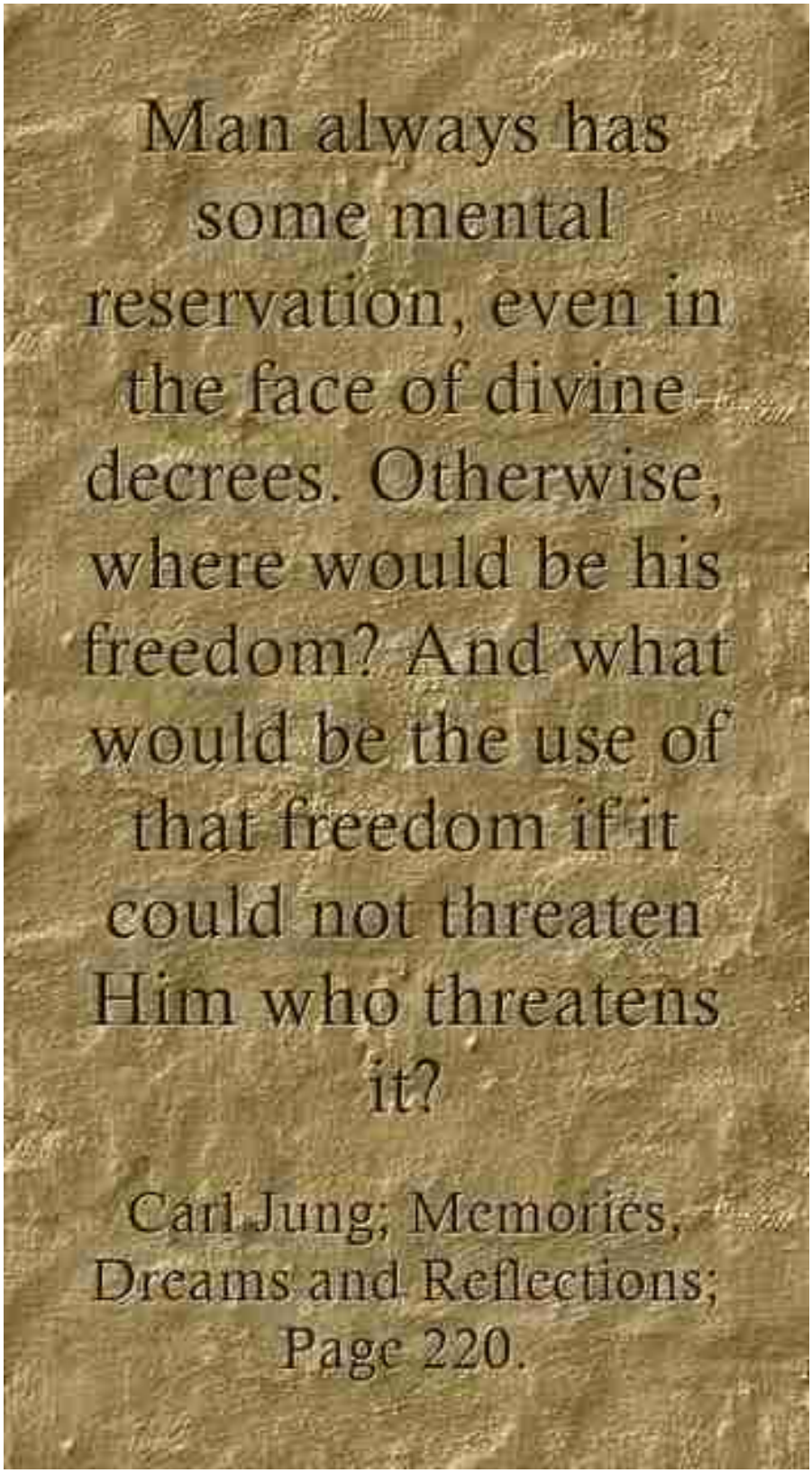
I have become convinced that at least part of our psychic existence is characterized by the relativity of space and time. This relativity seems to increase, in proportion to the distance from consciousness, to an absolute condition of timelessness and spacelessness. Carl Jung; Memories Dreams and Reflections; Page 305.



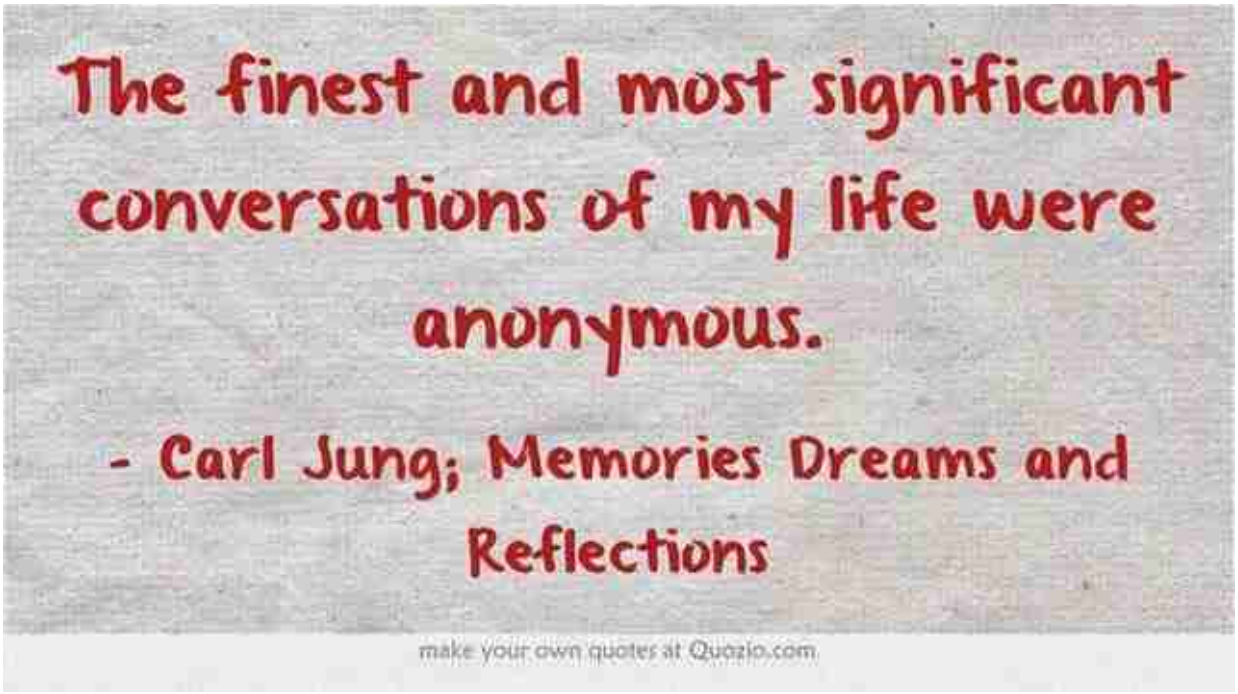
The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. [”Christ, A Symbol of the Self, ibid” par. 123.]



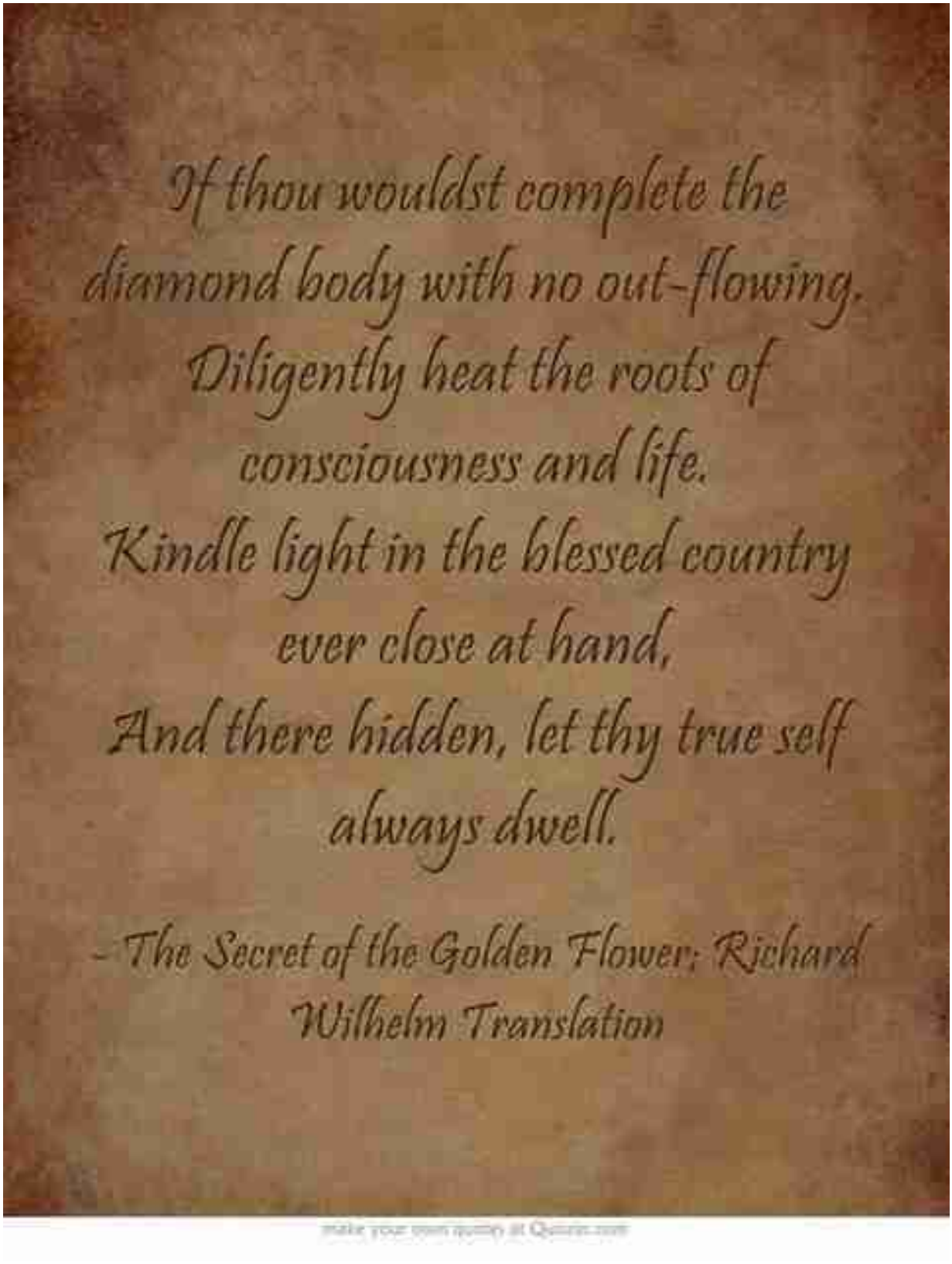
The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process. Carl Jung; Psychology and Religion



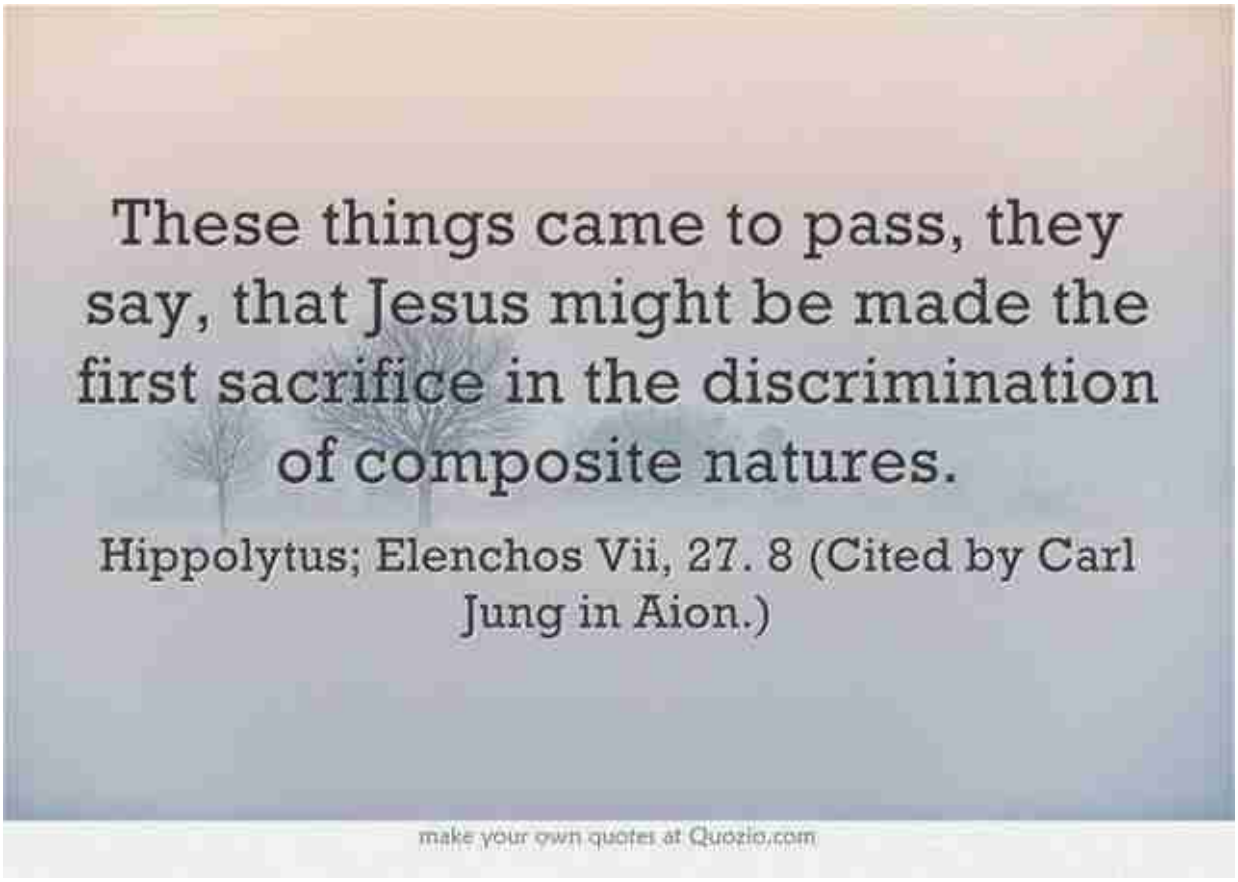
Man always has some mental reservation, even in the face of divine decrees. Otherwise, where would be his freedom? And what would be the use of that freedom if it could not threaten Him who threatens it? Carl Jung; Memories, Dreams and Reflections; Page 220



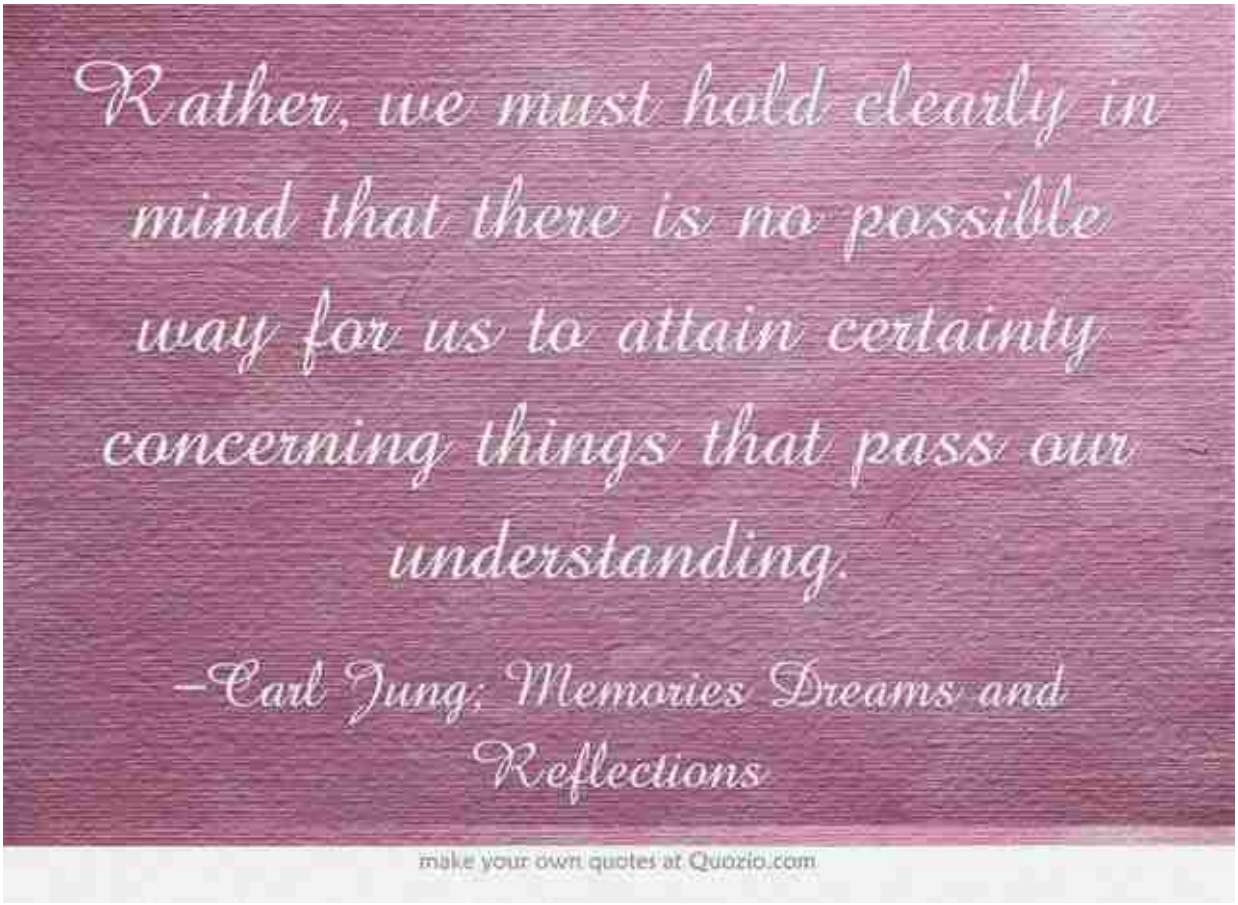
The finest and most significant conversations of my life were anonymous. Carl Jung; Memories Dreams and Reflections; Page 145.



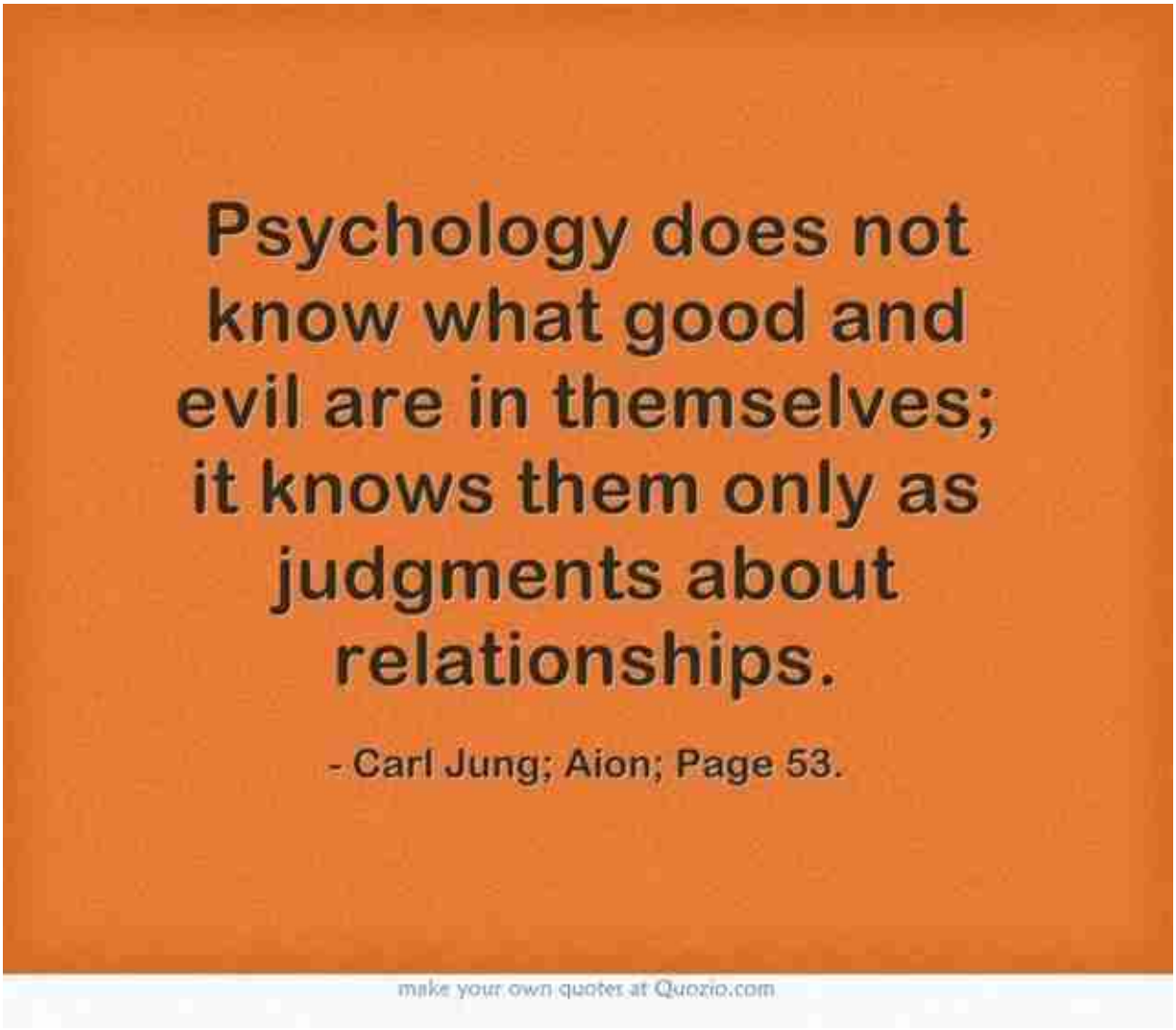
If thou wouldst complete the diamond body with no out-flowing. Diligently heat the roots of consciousness and life. Kindle light in the blessed country ever close at hand, And there hidden, let thy true self always dwell. Carl Jung; The Secret of the Golden Flower



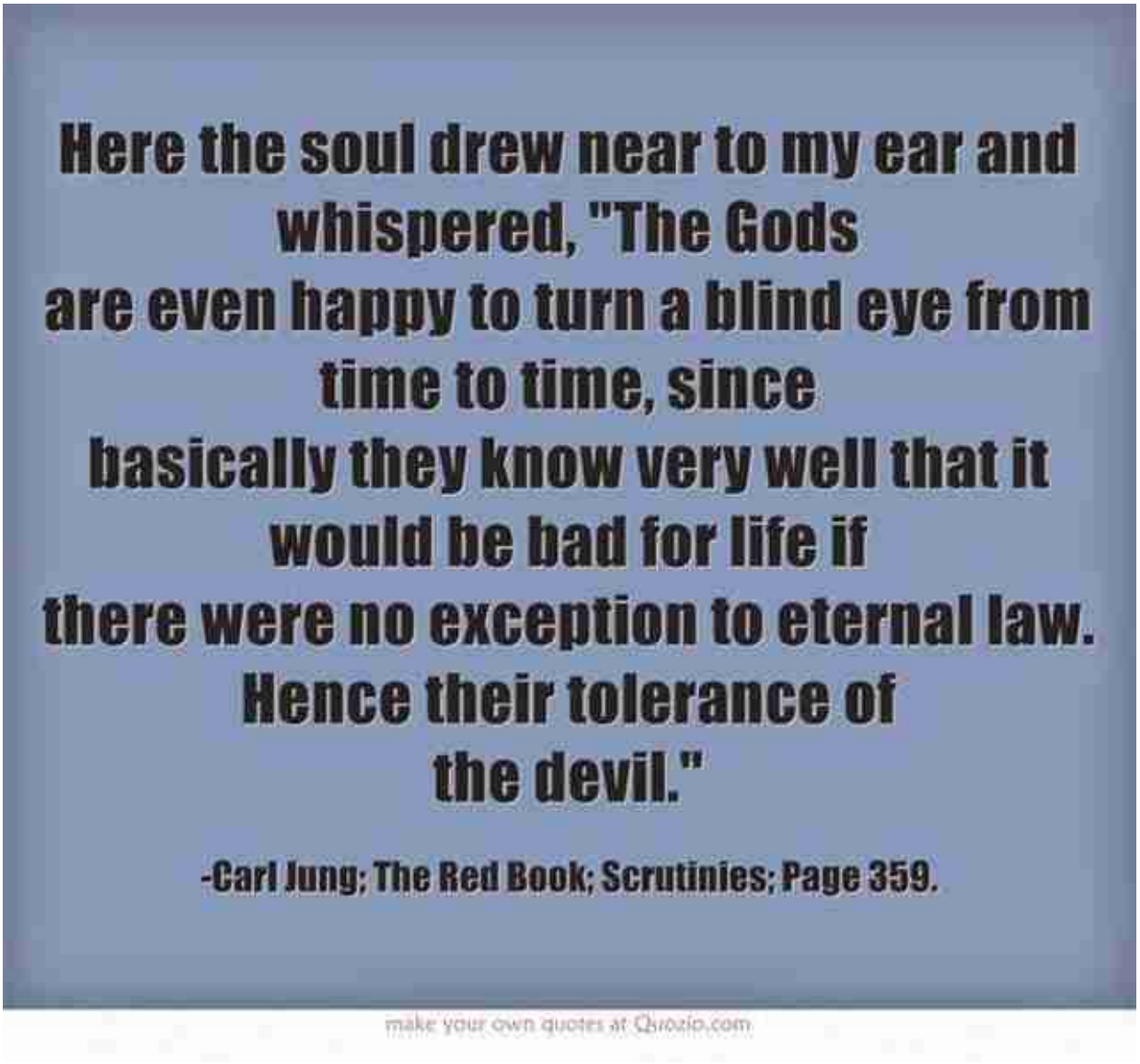
These things came to pass, they say, that Jesus might be made the first sacrifice in the discrimination of composite natures. Hippolytus; Elenchos vii; 27.8 (Cited by Carl Jung in Aion.)



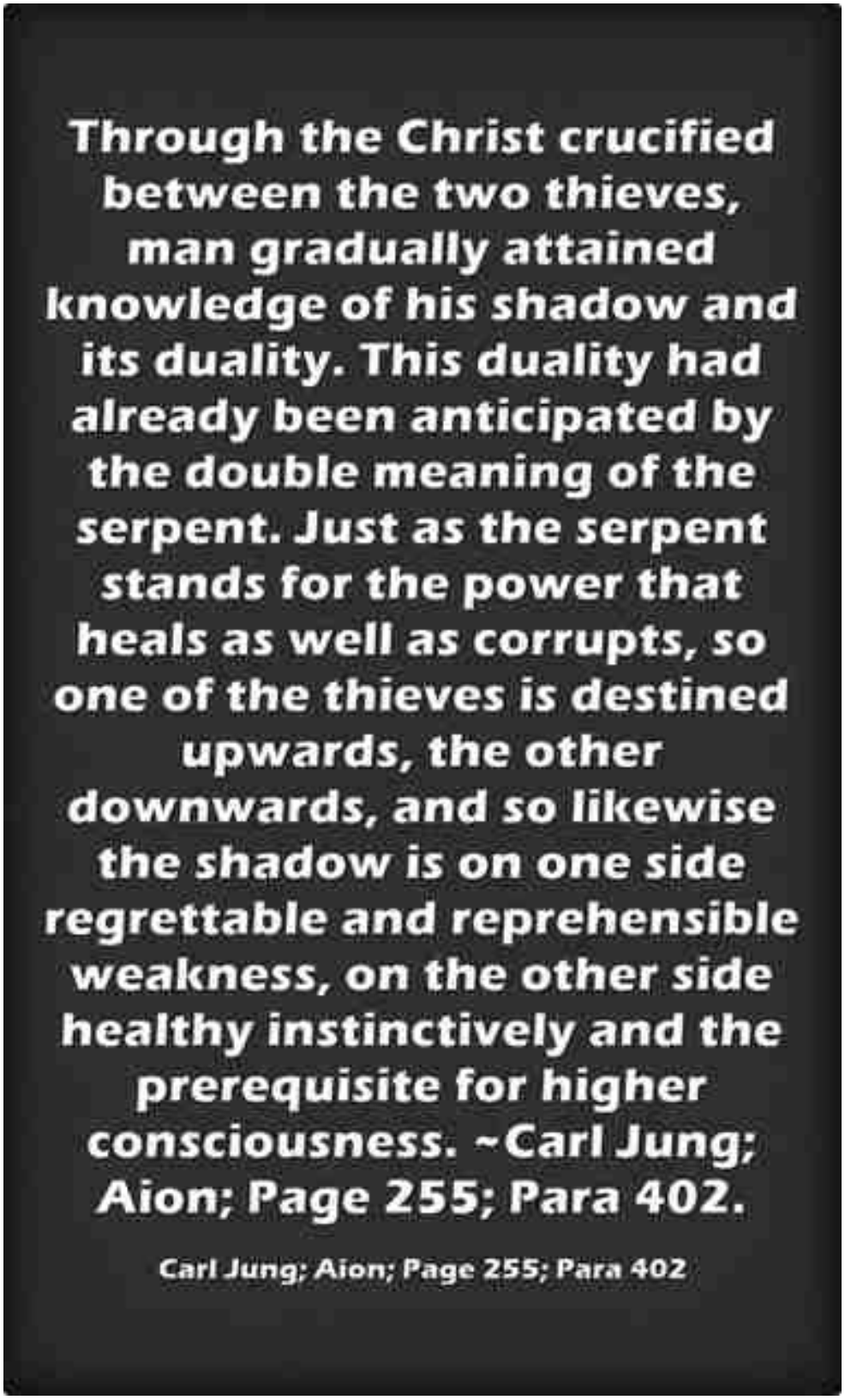
Rather, we must hold clearly in mind that there is no possible way for us to attain certainty concerning things that pass our understanding. Carl Jung; Memories Dreams and Reflections, Page 300.



Psychology does not know what good and evil are in themselves; it knows them only as judgments about relationships.
Carl Jung; Aion; Page 53.

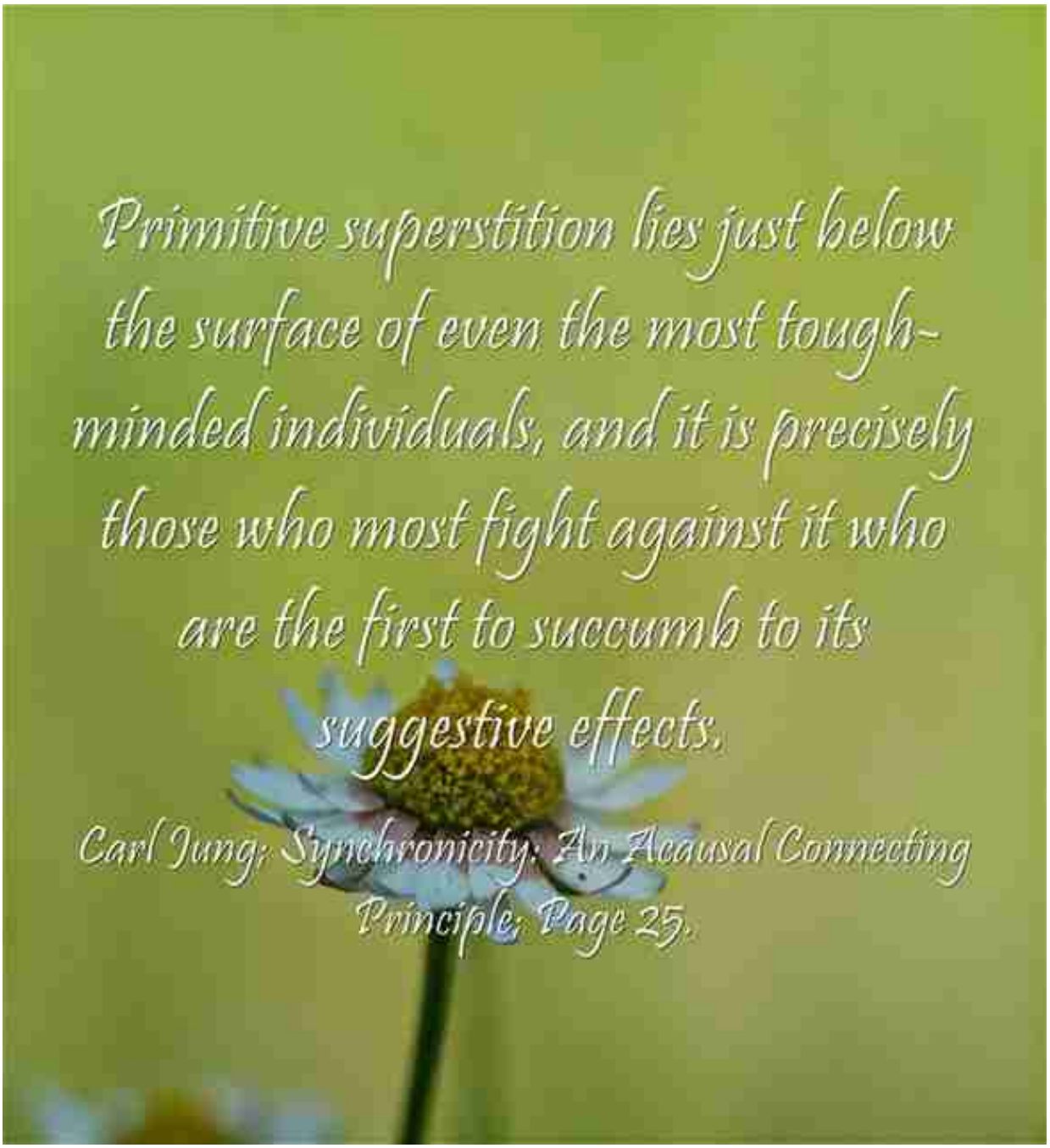


Here the soul drew near to my ear and whispered, The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung; The Red Book; Scrutinies; Page 359.

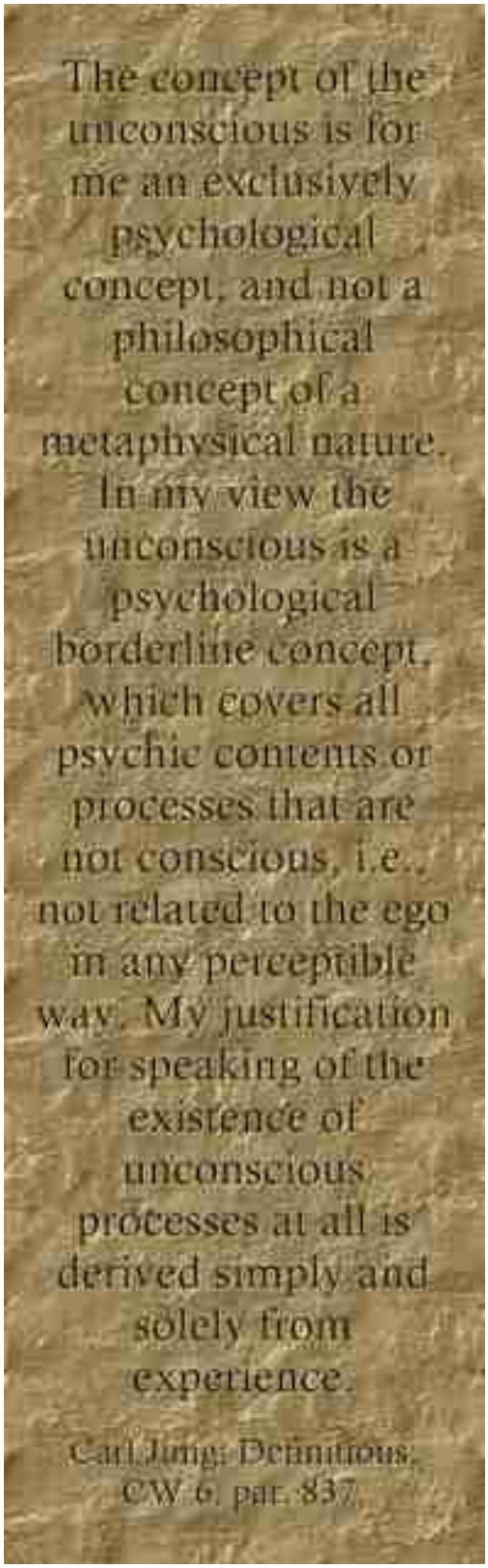


Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively

and the prerequisite for higher consciousness. Carl Jung; Aion; Page 255; Para 402.

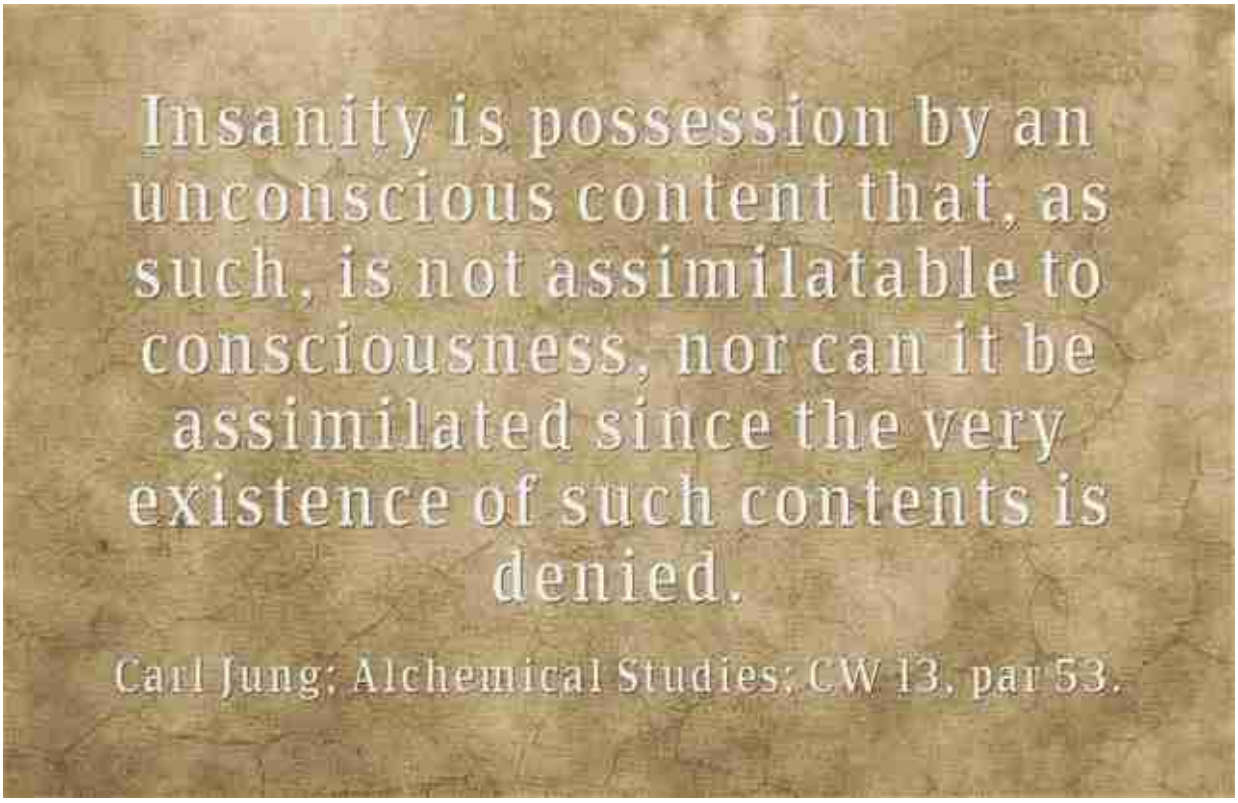


Primitive superstition lies just below the surface of even the most tough-minded individuals, and it is precisely those who most fight against it who are the first to succumb to its suggestive effects. Carl Jung; Synchronicity: An Acausal Connecting Principle; Page 25.

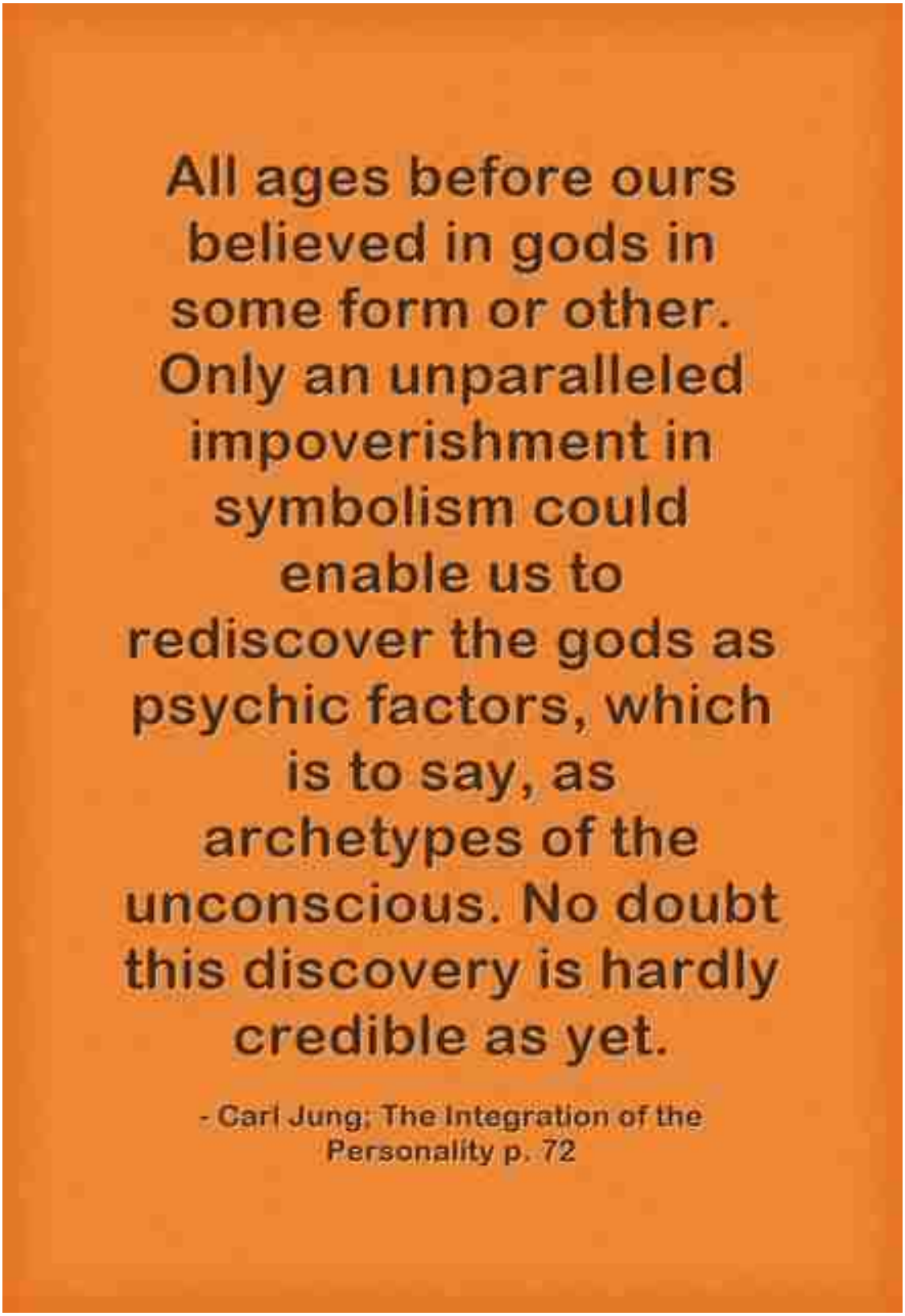


The concept of the unconscious is for me an exclusively psychological concept, and not a philosophical concept of a metaphysical nature. In my view the unconscious is a psychological borderline concept, which covers all psychic contents or processes that are not conscious, i.e., not related to the ego in any perceptible way. My justification for

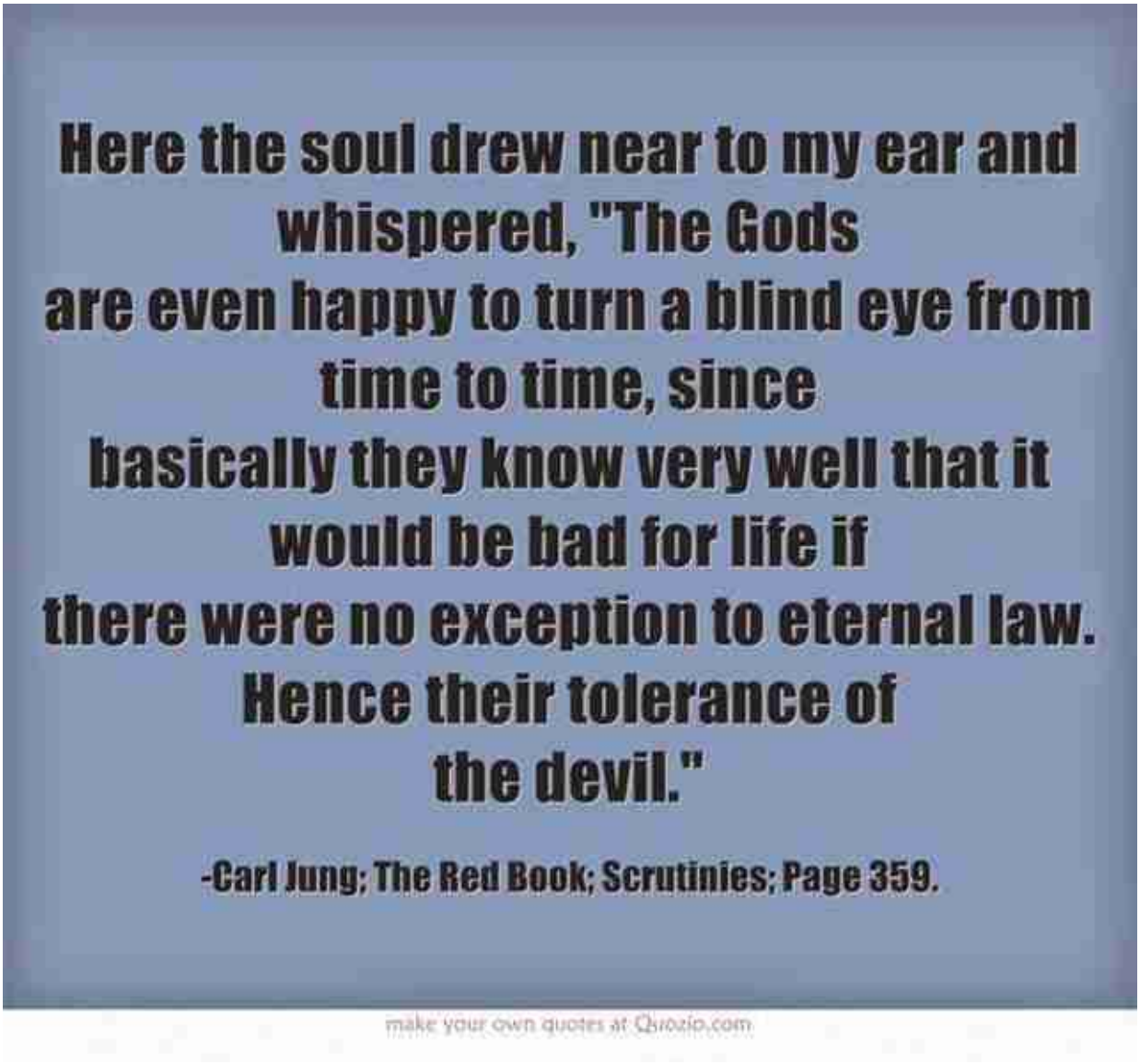
speaking of the existence of unconscious processes at all is derived simply and solely from experience. Carl Jung; Definitions; CW 6, par. 837.



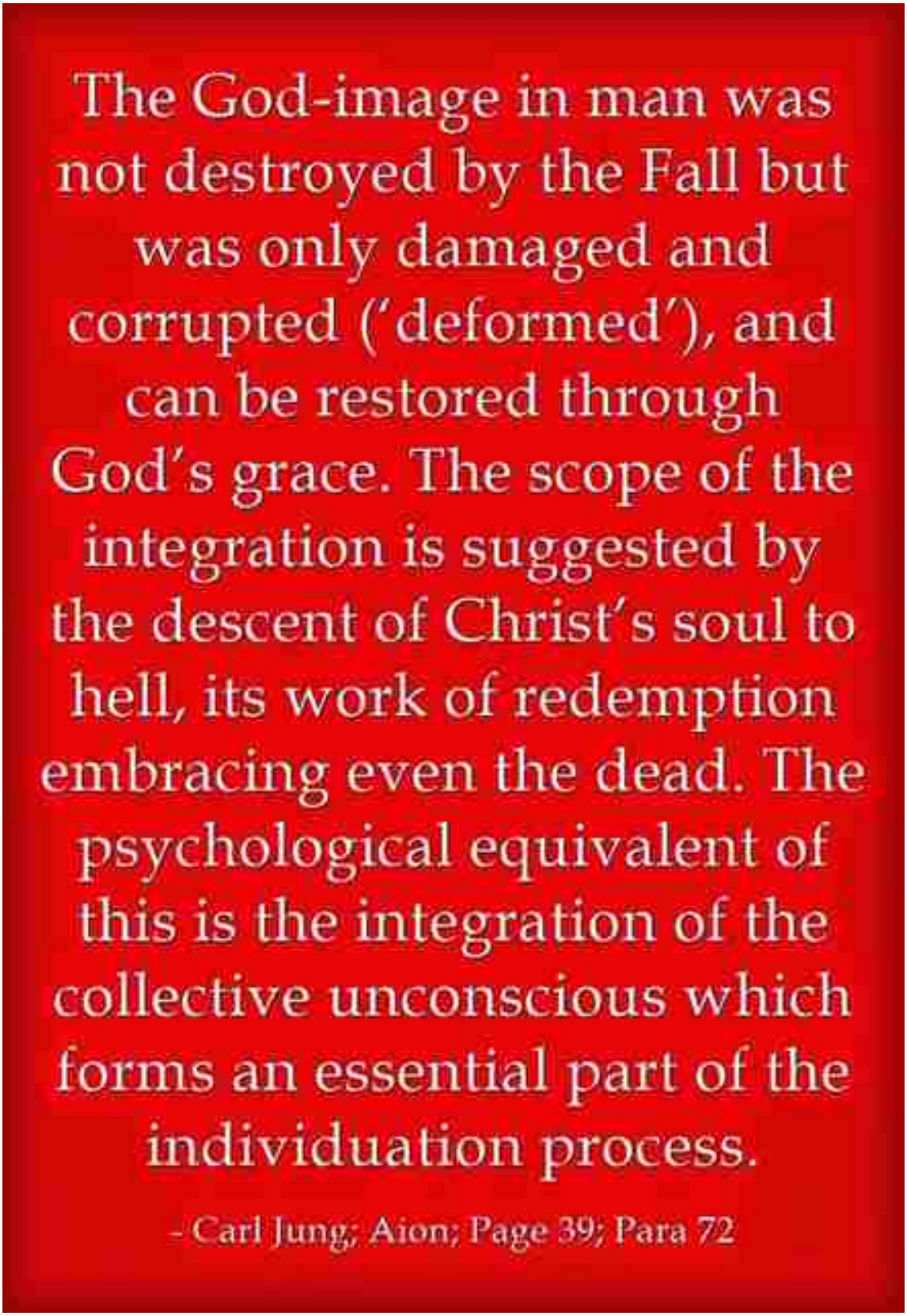
Insanity is possession by an unconscious content that, as such, is not assimilatable to consciousness, nor can it be assimilated since the very existence of such contents is denied. Carl Jung; Alchemical Studies; Collected Works 13, par 53.



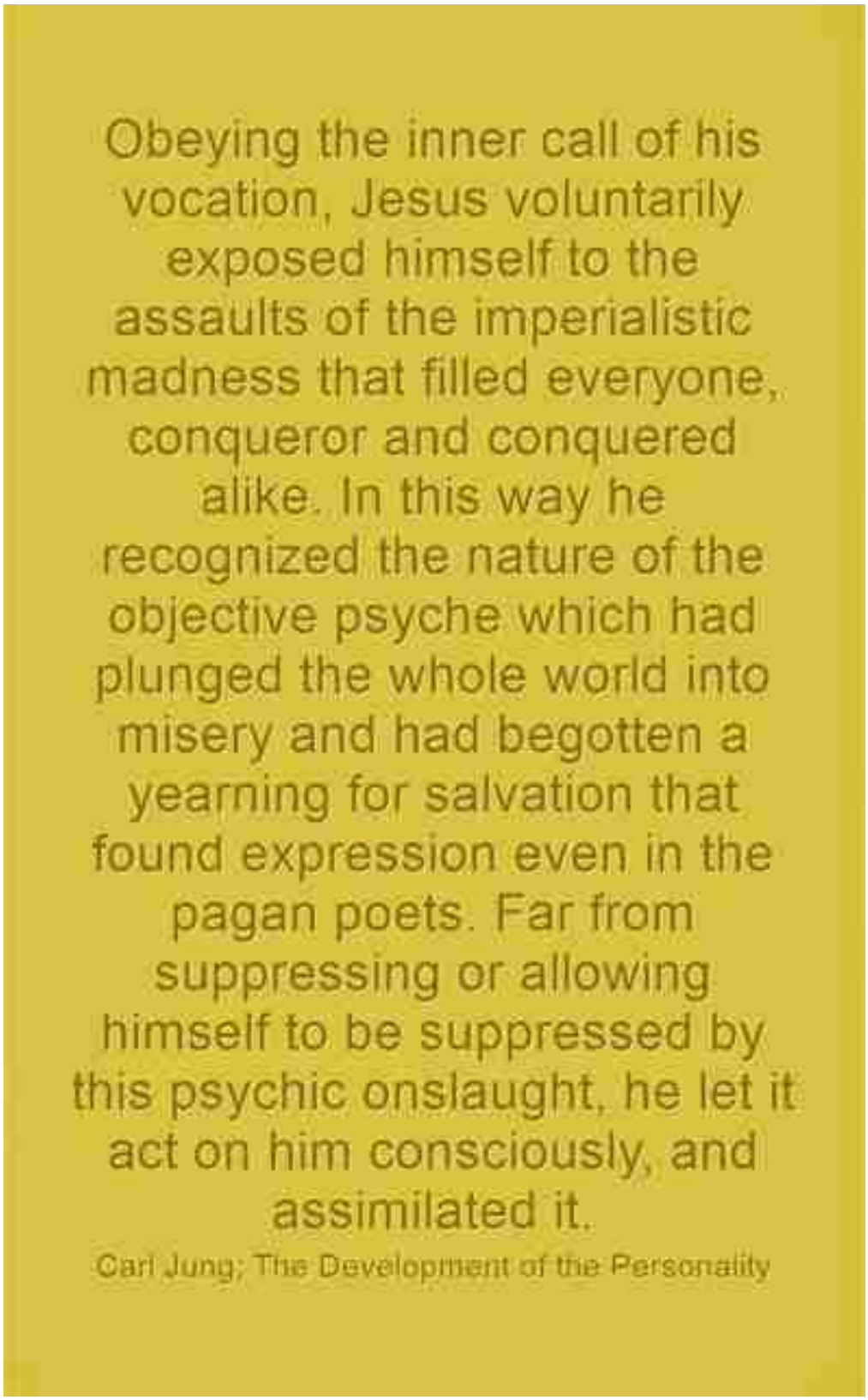
All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72



Here the soul drew near to my ear and whispered, The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung; The Red Book; Scrutinies; Page 359.

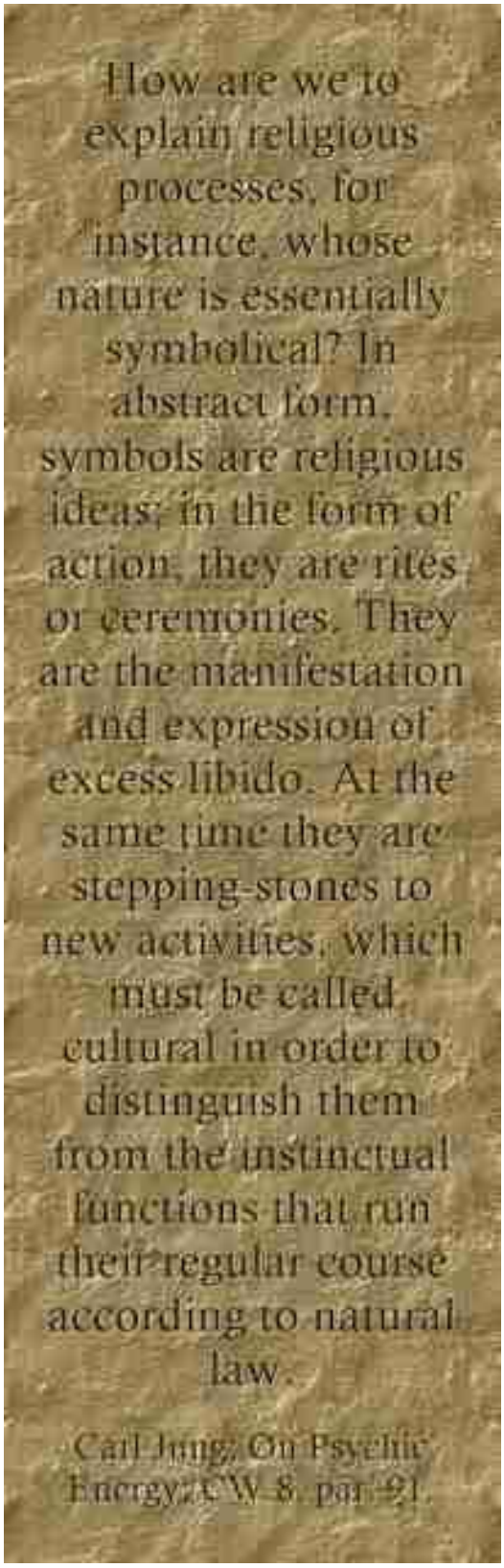


The God-image in man was not destroyed by the Fall but was only damaged and corrupted ('deformed'), and can be restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

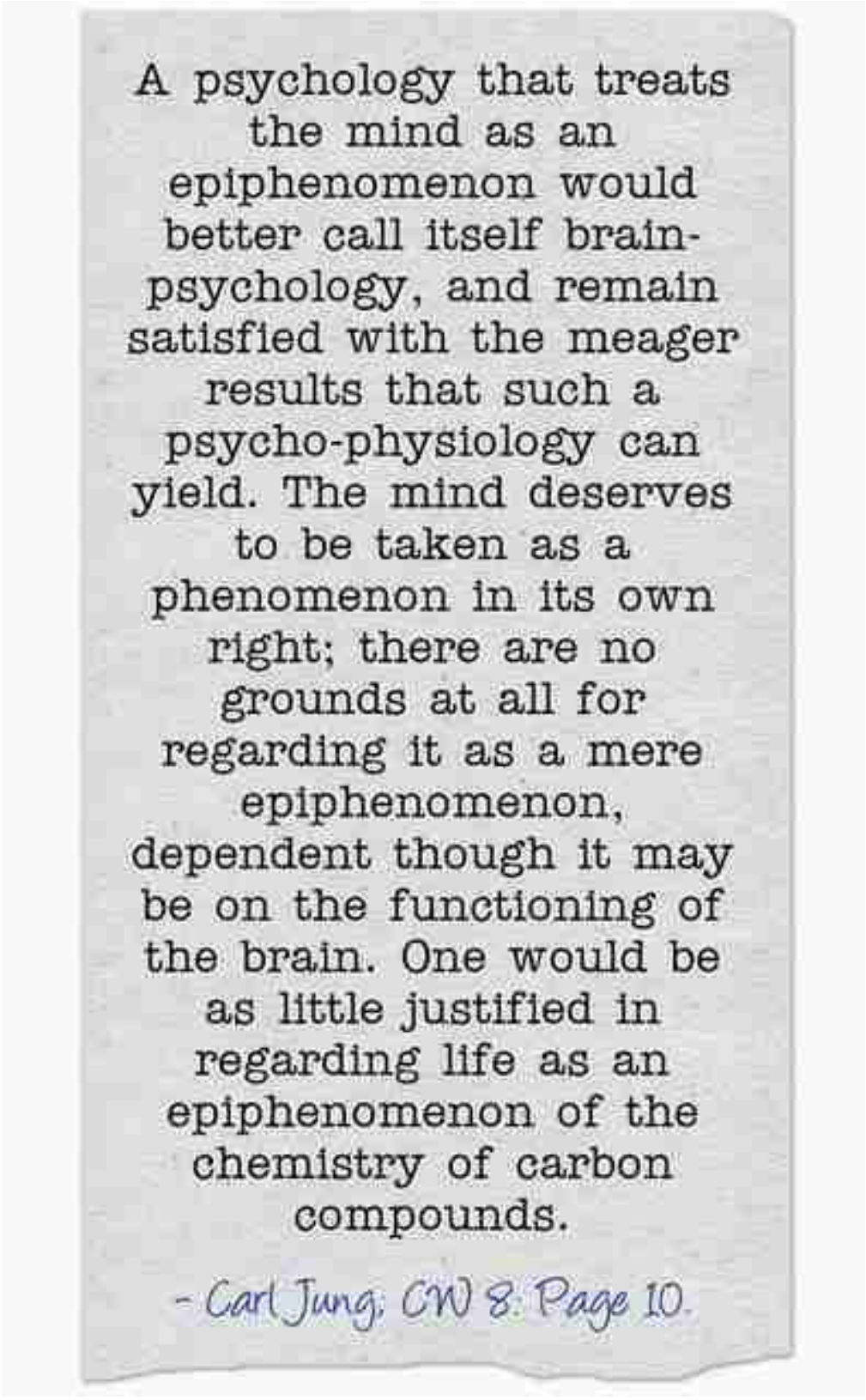


Obeying the inner call of his vocation, Jesus voluntarily exposed himself to the assaults of the imperialistic madness that filled everyone, conqueror and conquered alike. In this way he recognized the nature of the objective psyche which had plunged the whole world into misery and had begotten a yearning for salvation that found expression

even in the pagan poets. Far from suppressing or allowing himself to be suppressed by this psychic onslaught, he let it act on him consciously, and assimilated it.

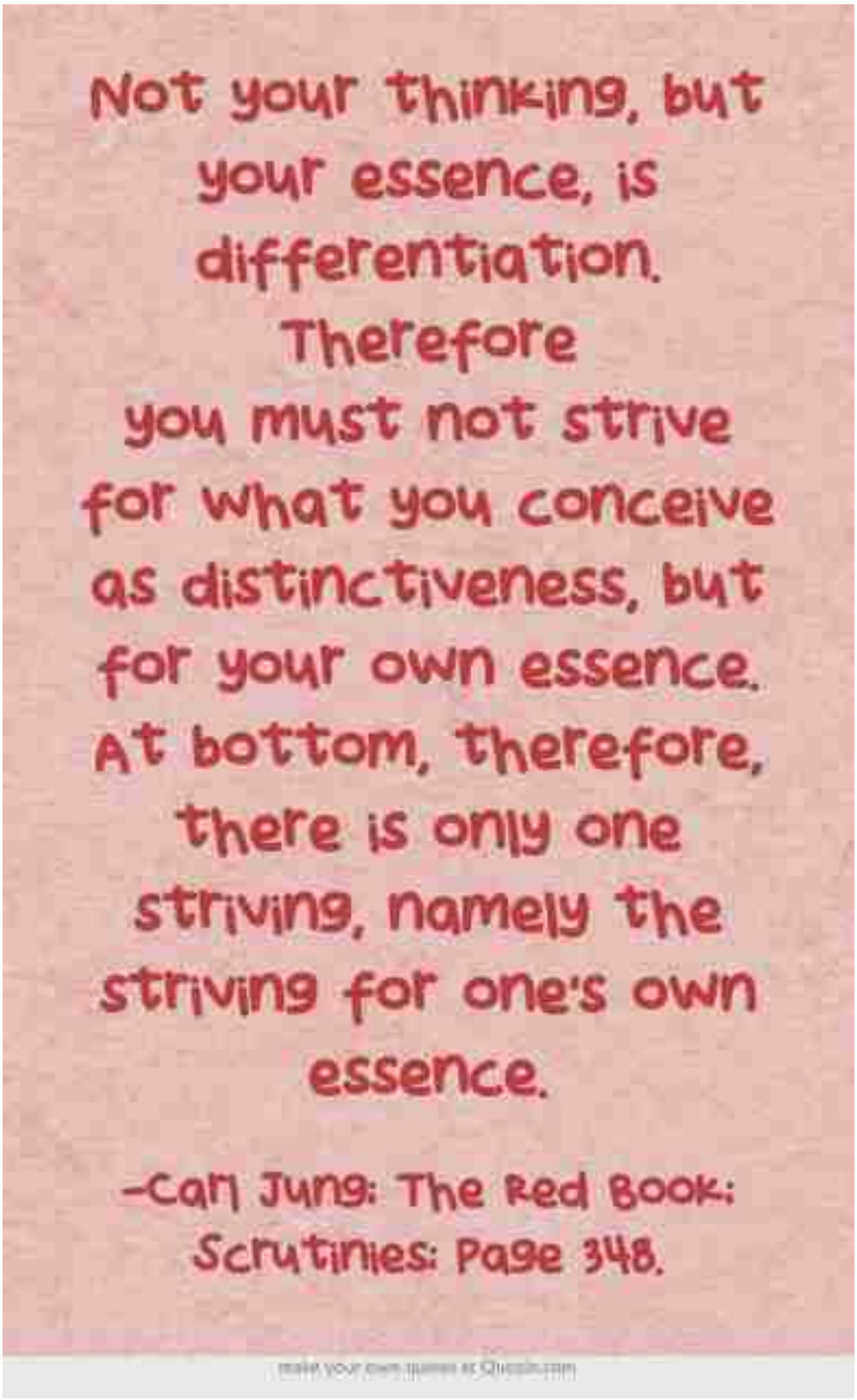


How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung; On Psychic Energy; CW 8, par. 91.



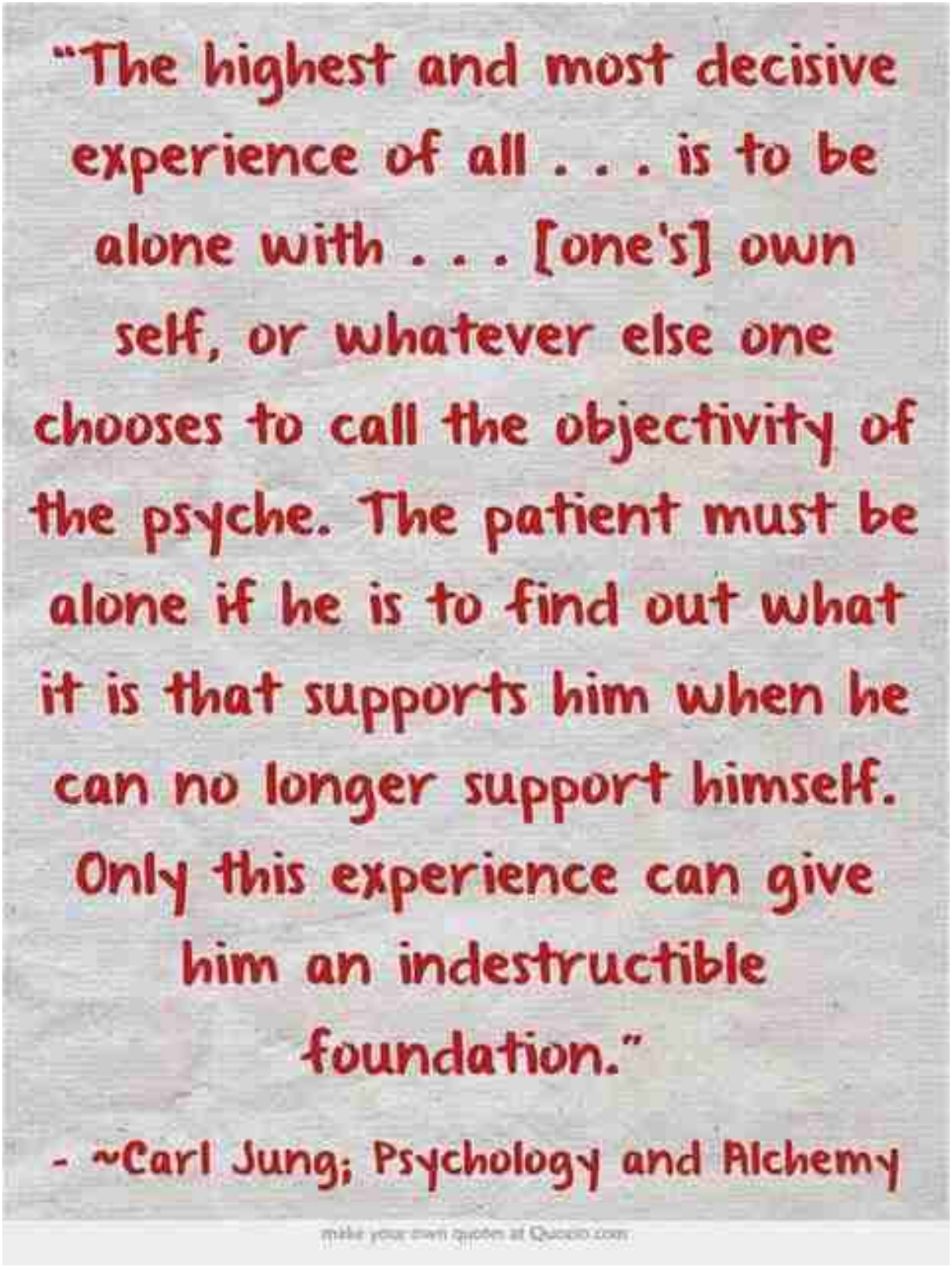
A psychology that treats the mind as an epiphenomenon would better call itself brain-psychology, and remain satisfied with the meager results that such a psycho-physiology can yield. The mind deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain. One would be as little justified in regarding life as an epiphenomenon of the chemistry

of carbon compounds. - ”On Psychic Energy” (1928). In CW 8: The Structure and Dynamics of the Psyche. pp.10



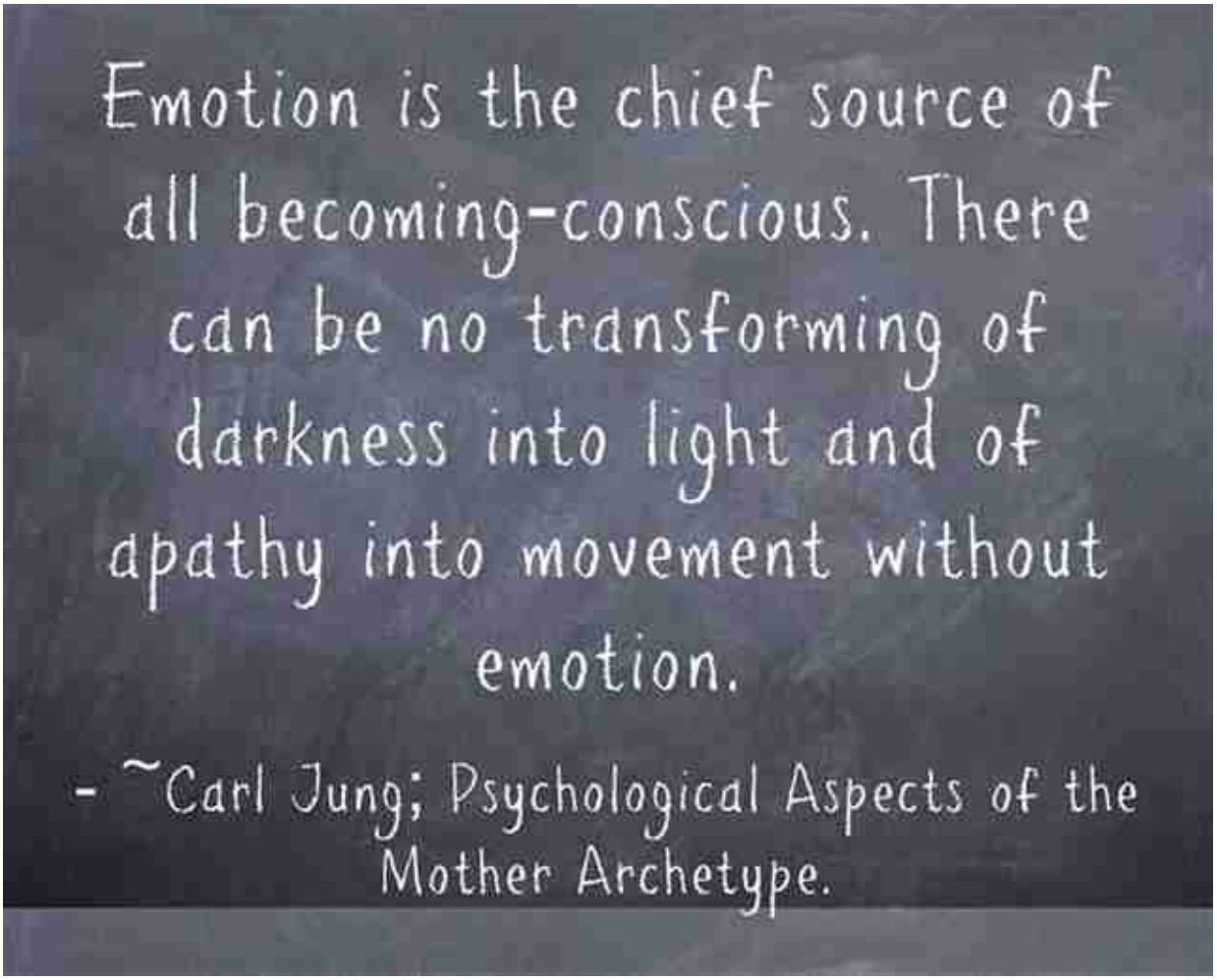
Not your thinking, but your essence, is differentiation. Therefore you must not strive for what you conceive as distinctiveness, but for your own essence. At bottom, therefore, there is only one striving, namely the striving for

one's own essence. Carl Jung; The Red Book; Scrutinies; Page 348.

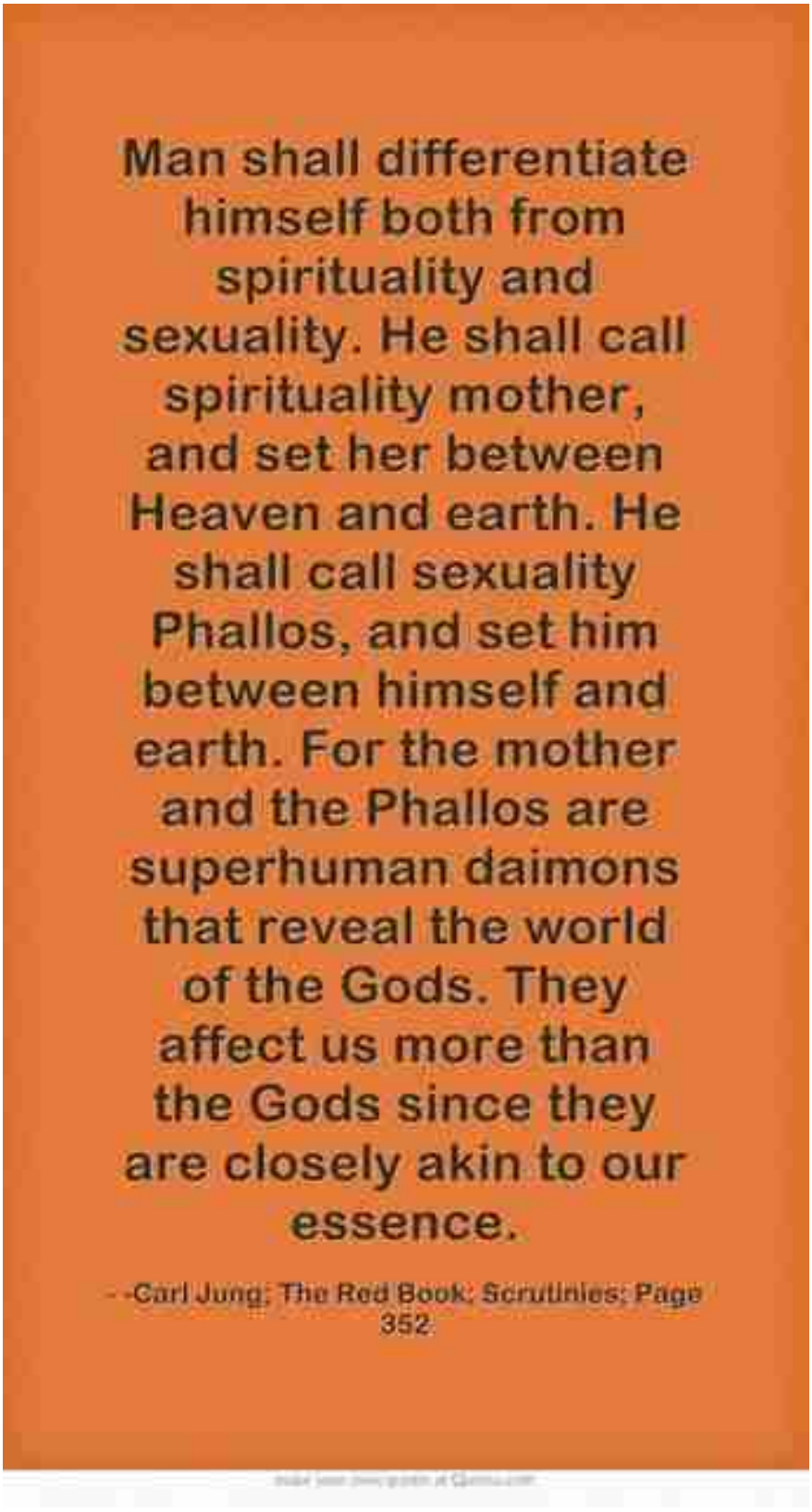


The highest and most decisive experience of all . . . is to be alone with . . . [one's] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports

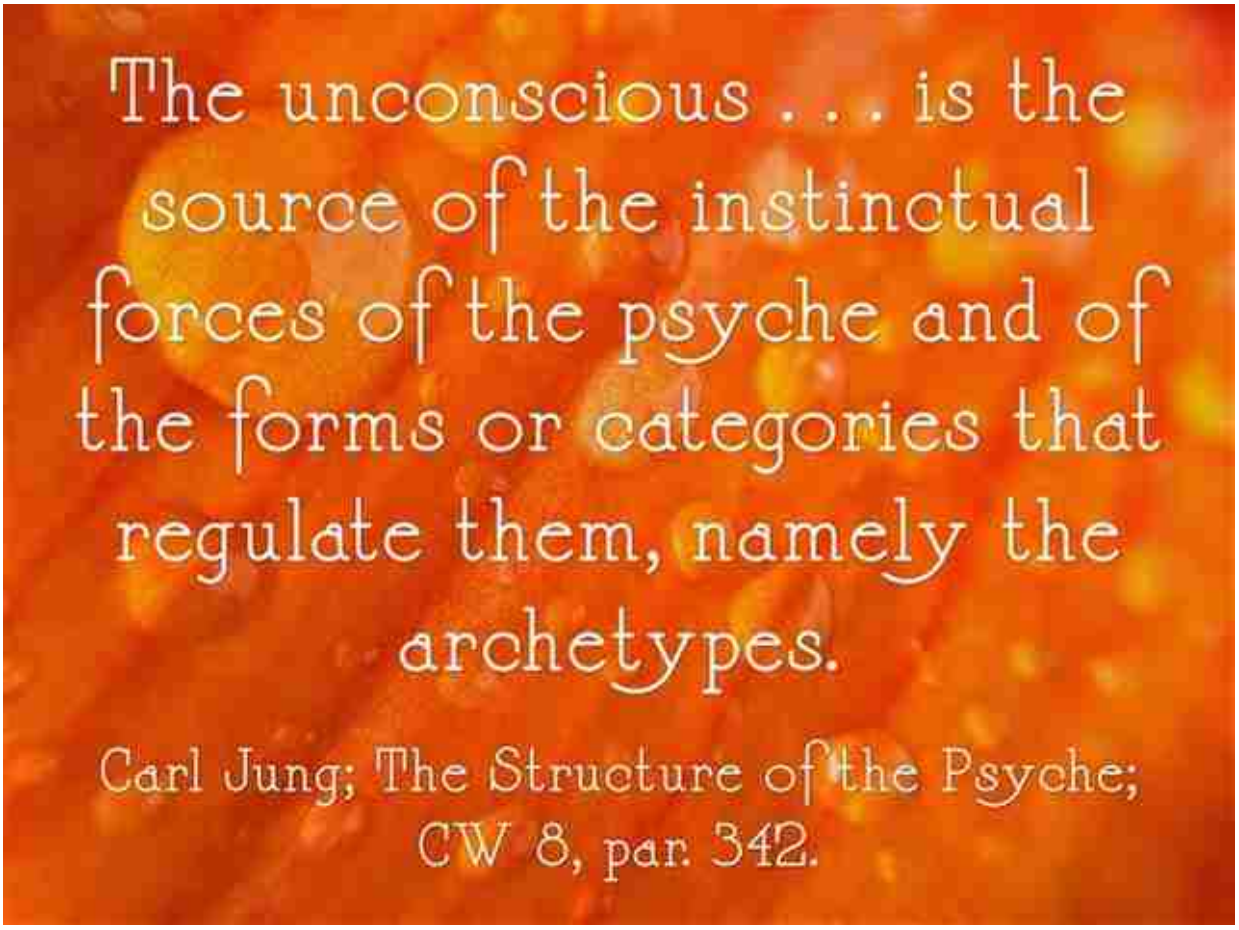
him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: P.32.



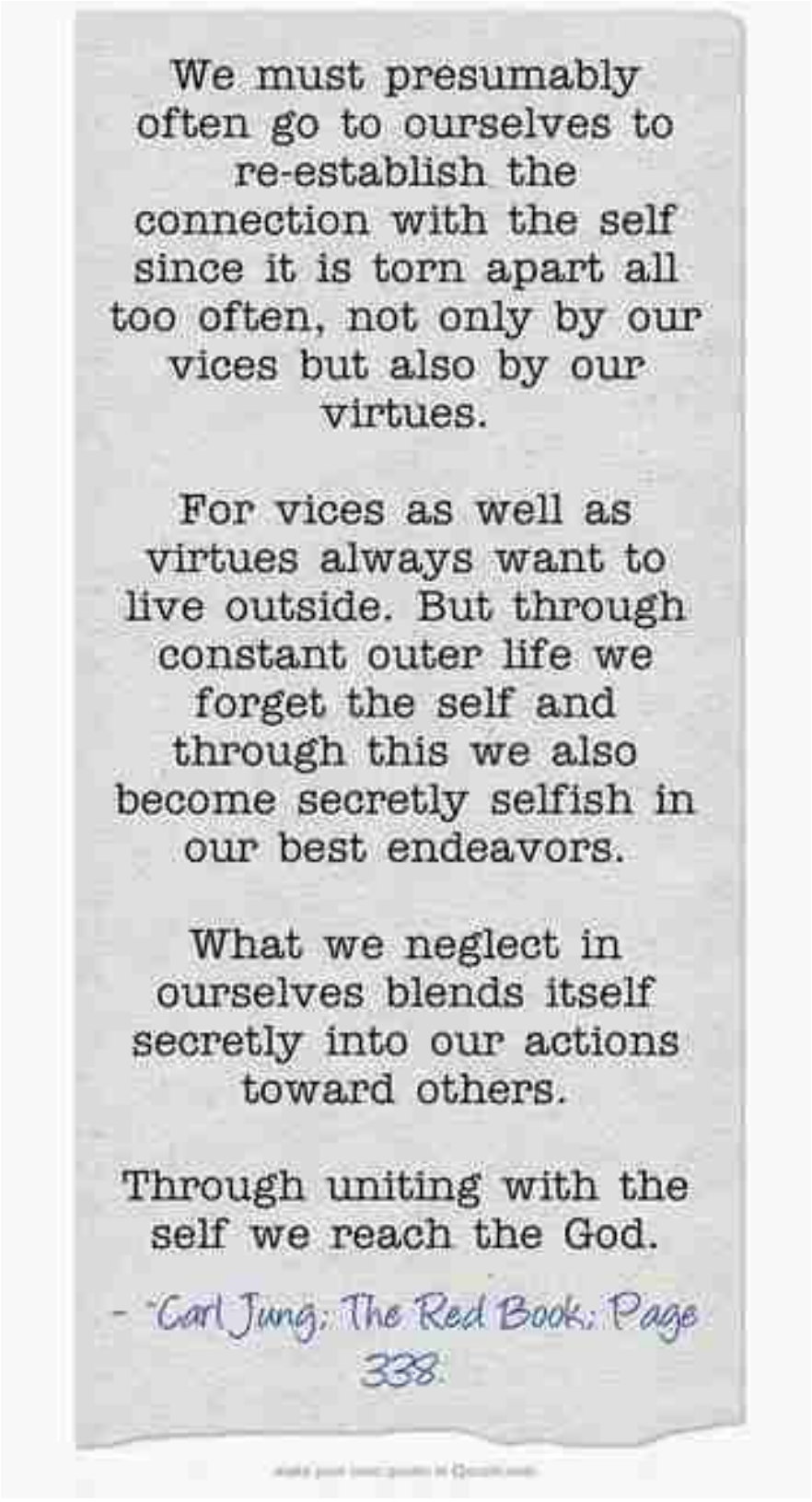
Emotion is the chief source of all becoming-conscious. There can be no transforming of darkness into light and of apathy into movement without emotion. Carl Jung; Psychological Aspects of the Mother Archetype.



Man shall differentiate himself both from spirituality and sexuality. He shall call spirituality mother, and set her between Heaven and earth. He shall call sexuality Phallos, and set him between himself and earth. For the mother and the Phallos are superhuman daimons that reveal the world of the Gods. They affect us more than the Gods since they are closely akin to our essence. Carl Jung; The Red Book; Scrutinies; Page 352.

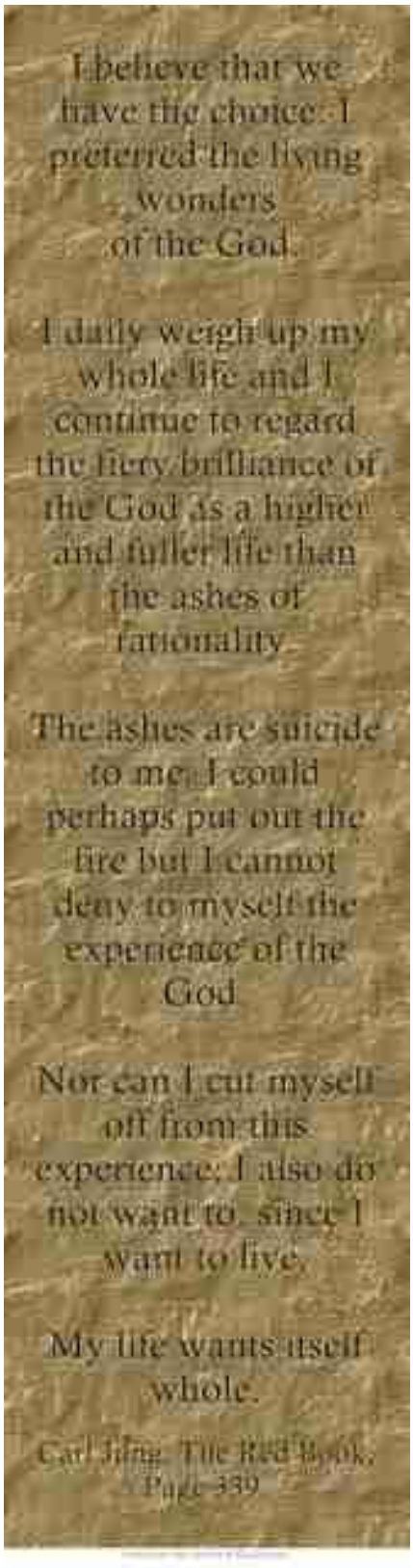


The unconscious . . . is the source of the instinctual forces of the psyche and of the forms or categories that regulate them, namely the archetypes. Carl Jung; The Structure of the Psyche; CW 8, par. 342.



I believe that we have the choice: I preferred the living wonders of the God. I daily weigh up my whole life and I continue to fiery brilliance of the God as a higher and fuller life than the ashes of rationality. The ashes are suicide to me. I could perhaps put out the fire but I cannot deny to myself the experience of the God. Nor can I cut myself off from this experience. I also do not want to, since I want to live. My life wants itself whole. Carl Jung; The Red Book;

Page 339.

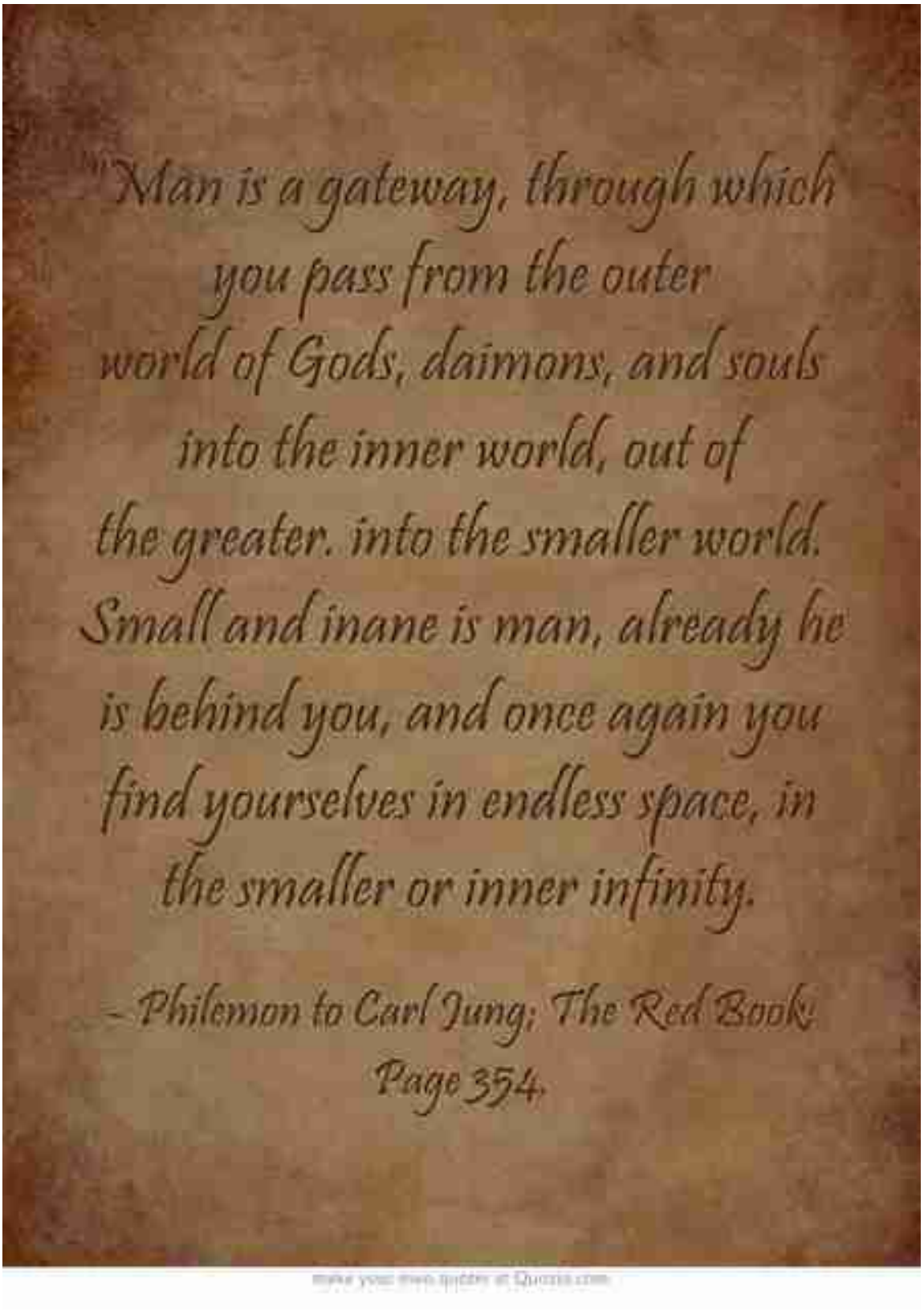


We must presumably often go to ourselves to re-establish the connection with the self since it is torn apart all too

often, not only by our vices but also by our virtues. For vices as well as virtues always want to live outside. But through constant outer life we forget the self and through this we also become secretly selfish in our best endeavors. What we neglect in ourselves blends itself secretly into our actions toward others. Through uniting with the self we reach God. Carl Jung; The Red Book; Page 338.

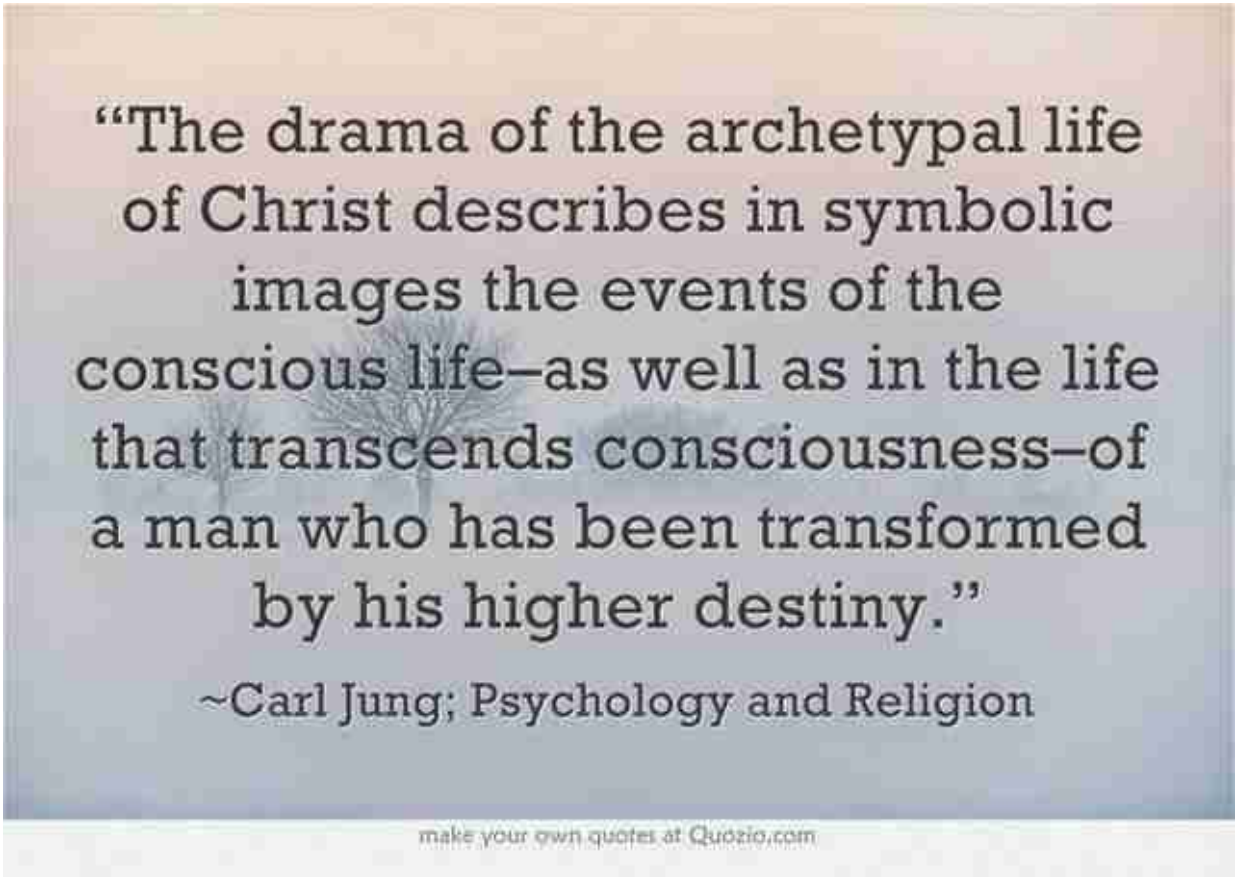
It is submission enough, amply enough, if we subjugate ourselves to our self. The work of redemption is always first to be done on ourselves, if one dare utter such a great word. This work cannot be done without love for ourselves. Must it be done at all? Certainly not, if one can endure crgiven condition and does not feelin need of redemption. The tiresome feeling of needing redemption can finally become too much for one. Then one seeks to rid oneself of it

and thus enters into the work of redemption. Carl Jung; The Red Book; Page 338.

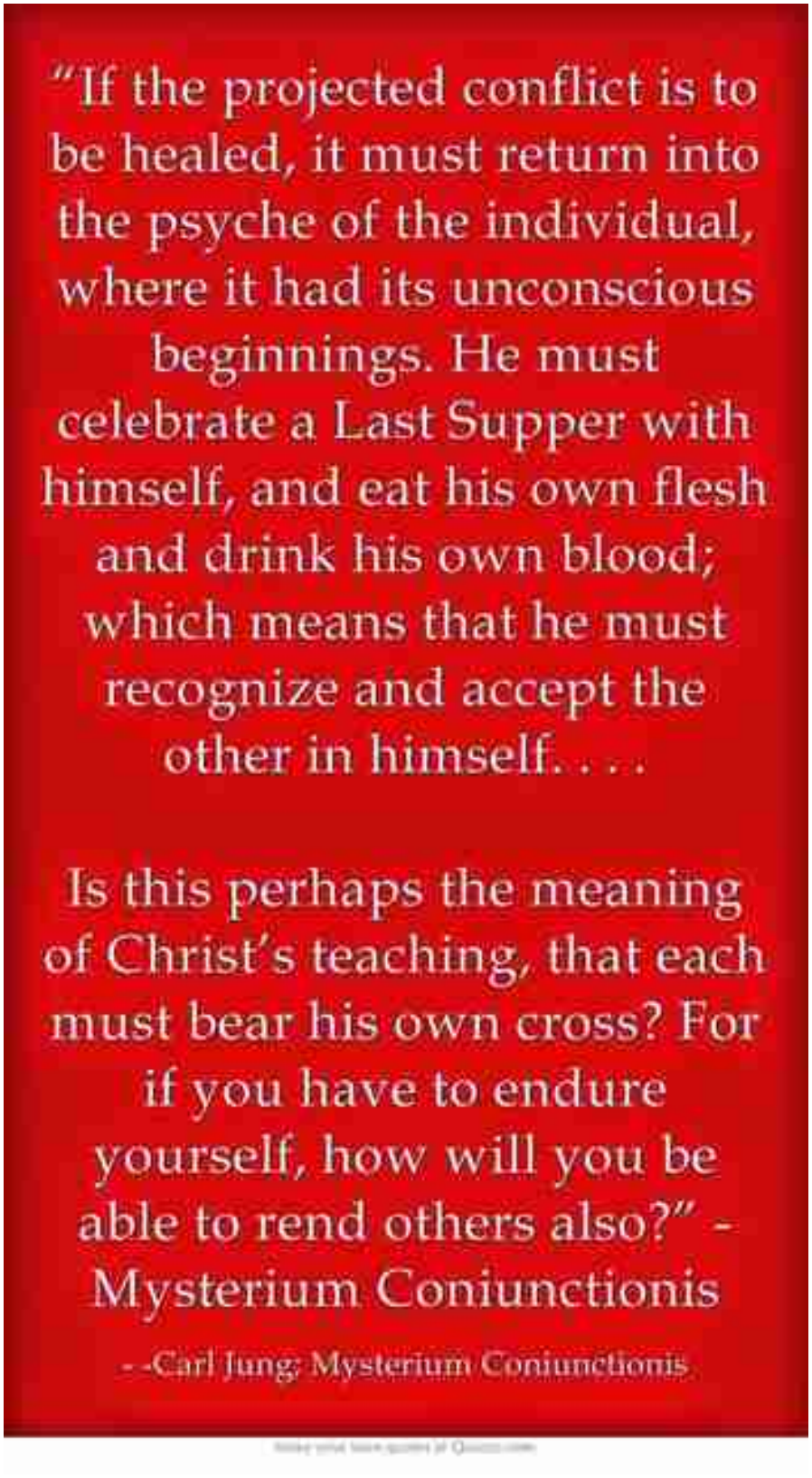


Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner world, out of the greater into the smaller world. Small and inane is man, already he is behind you, and once again you find

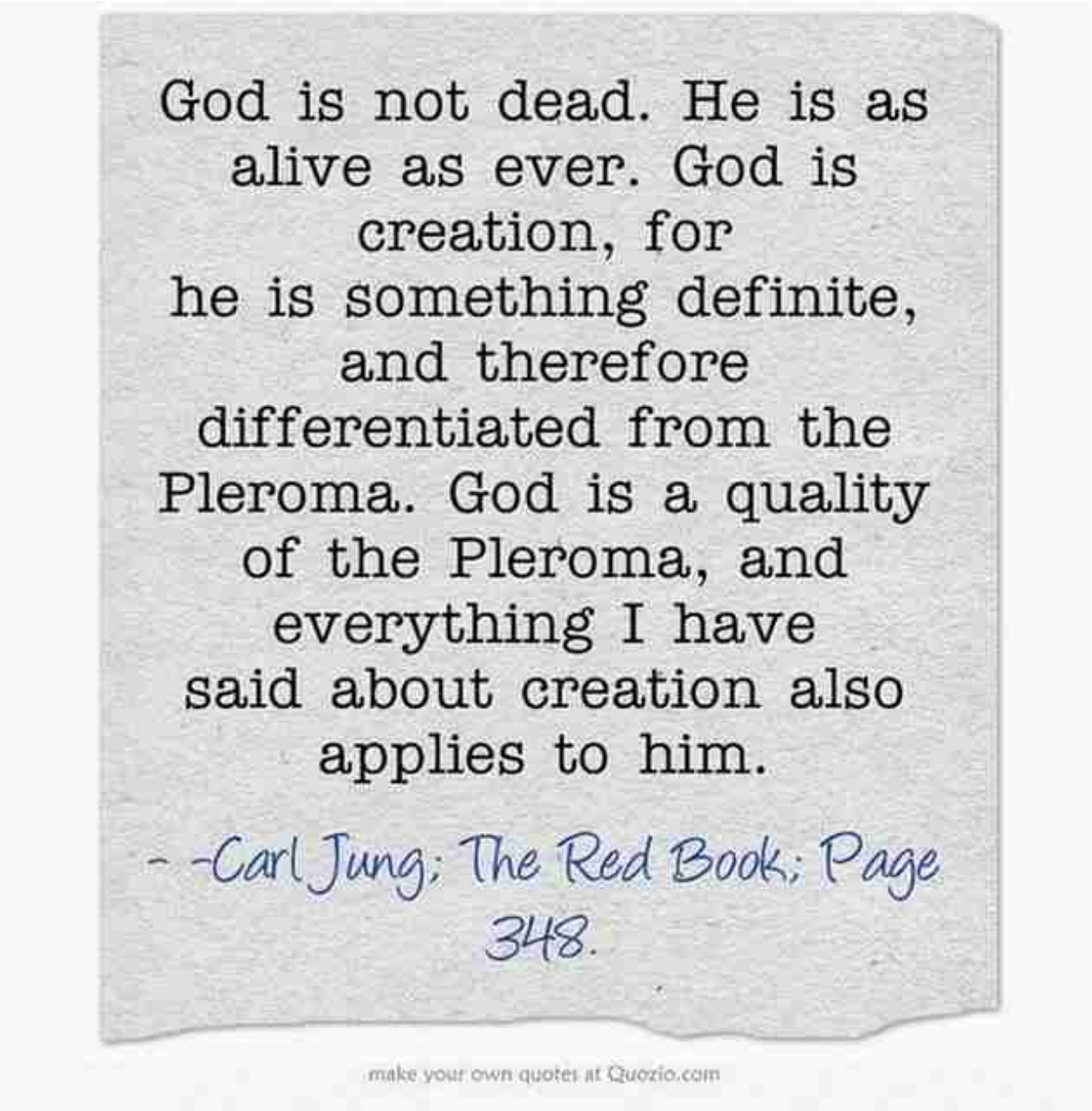
yourselves in endless space, in the smaller or inner infinity. Carl Jung; The Red Book; Page 354.



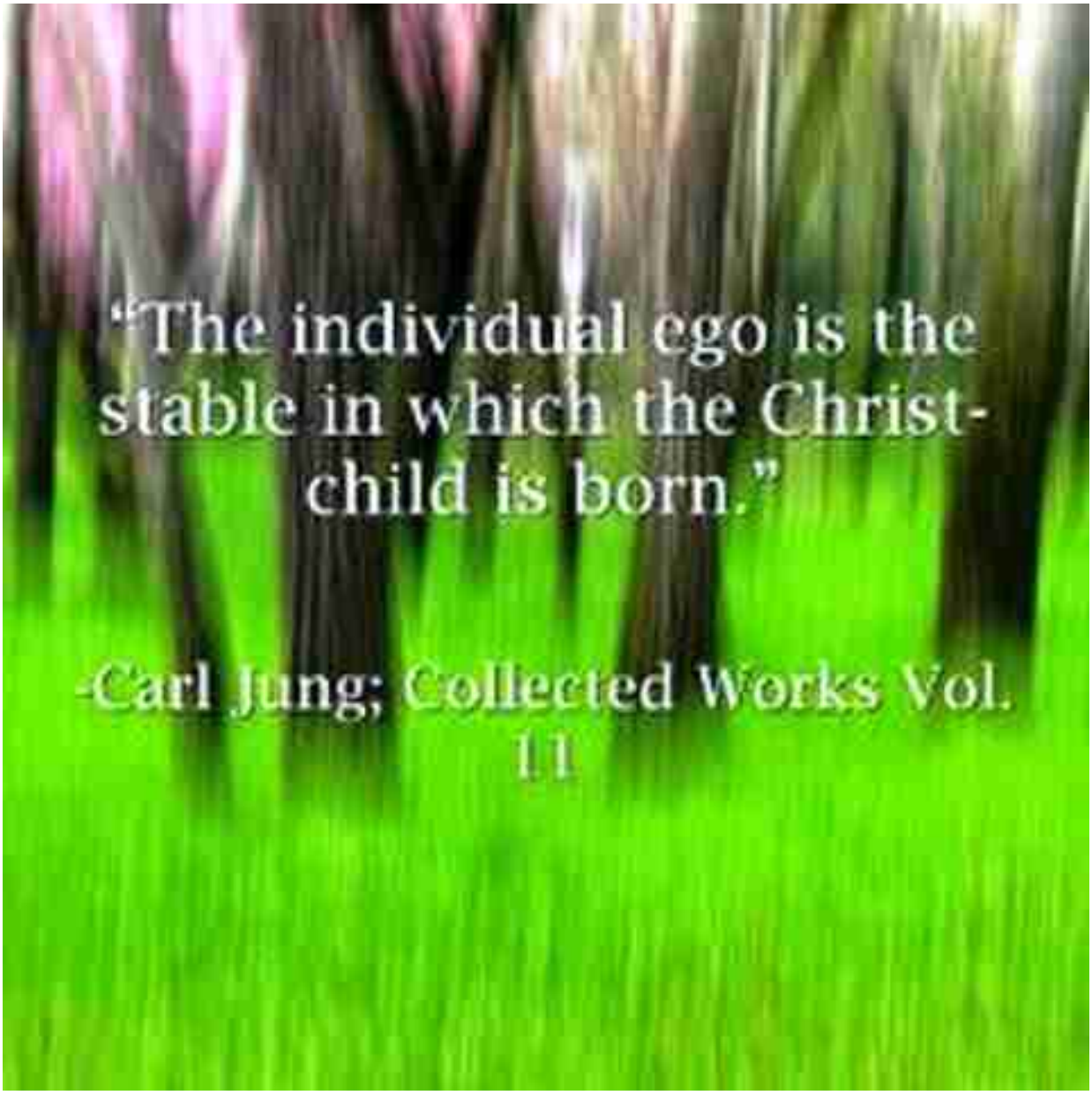
The drama of the archetypal life of Christ describes in symbolic images the events of the conscious life–as well as in the life that transcends consciousness–of a man who has been transformed by his higher destiny. Carl Jung; Psychology and Religion



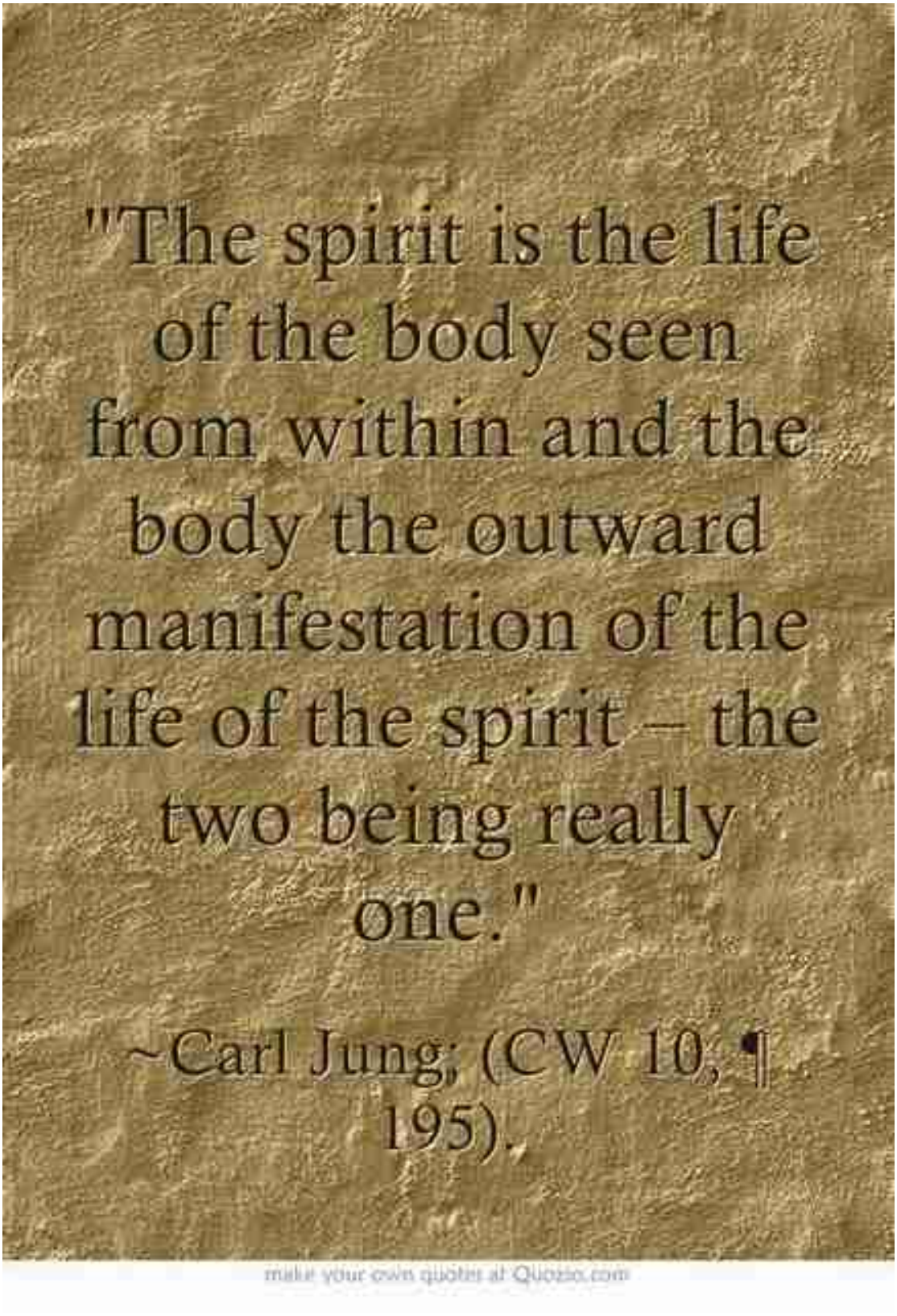
If the projected conflict is to be healed, it must return into the psyche of the individual, where it had its unconscious beginnings. He must celebrate a Last Supper with himself, and eat his own flesh and drink his own blood; which means that he must recognize and accept the other in himself. . . . Is this perhaps the meaning of Christ's teaching, that each must bear his own cross? For if you have to endure yourself, how will you be able to rend others also? Carl



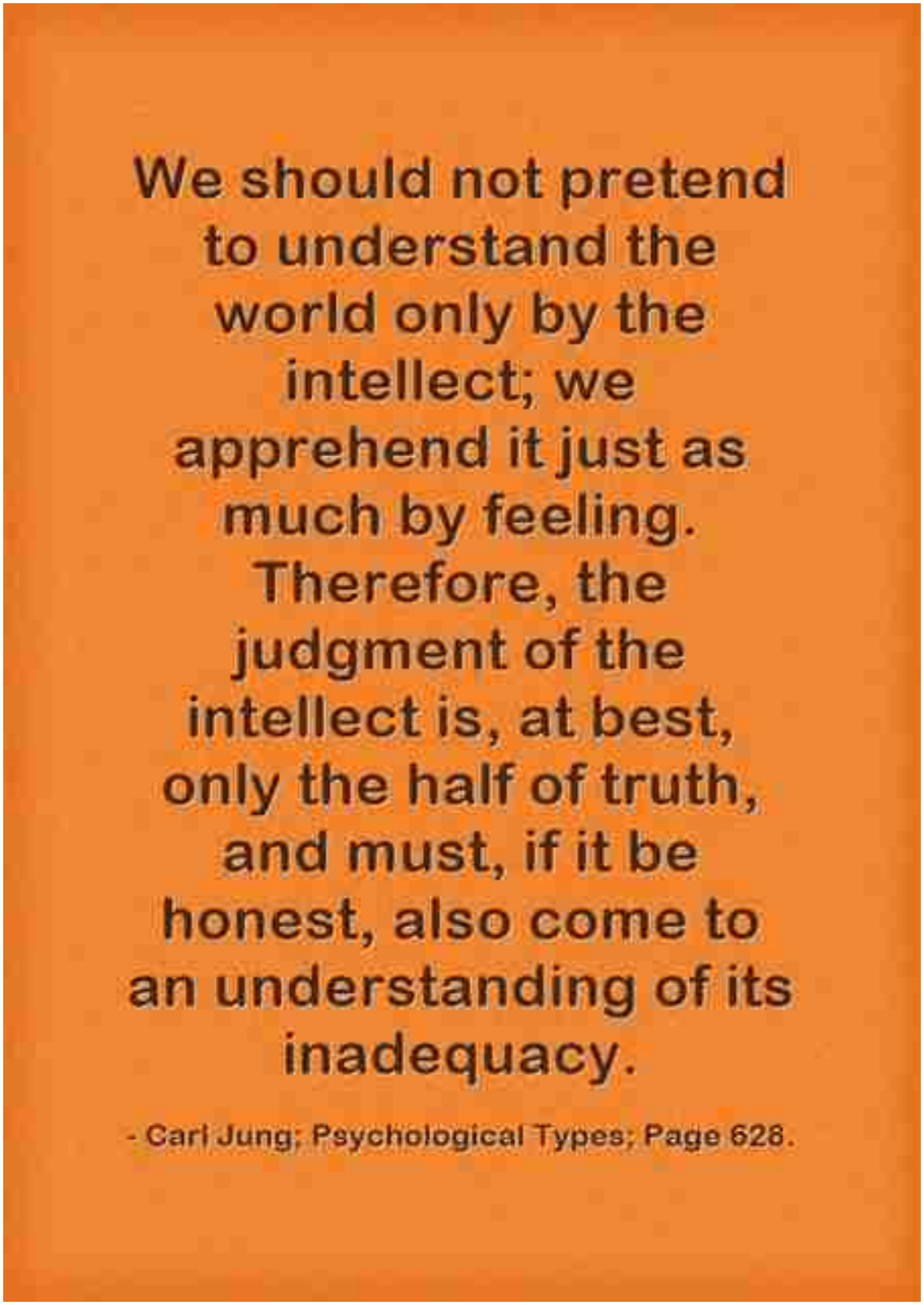
God is not dead. He is as alive as ever. God is creation, for he is something definite, and therefore differentiated from the Pleroma. God is a quality of the Pleroma, and everything I have said about creation also applies to him. Carl Jung; The Red Book; Page 348.



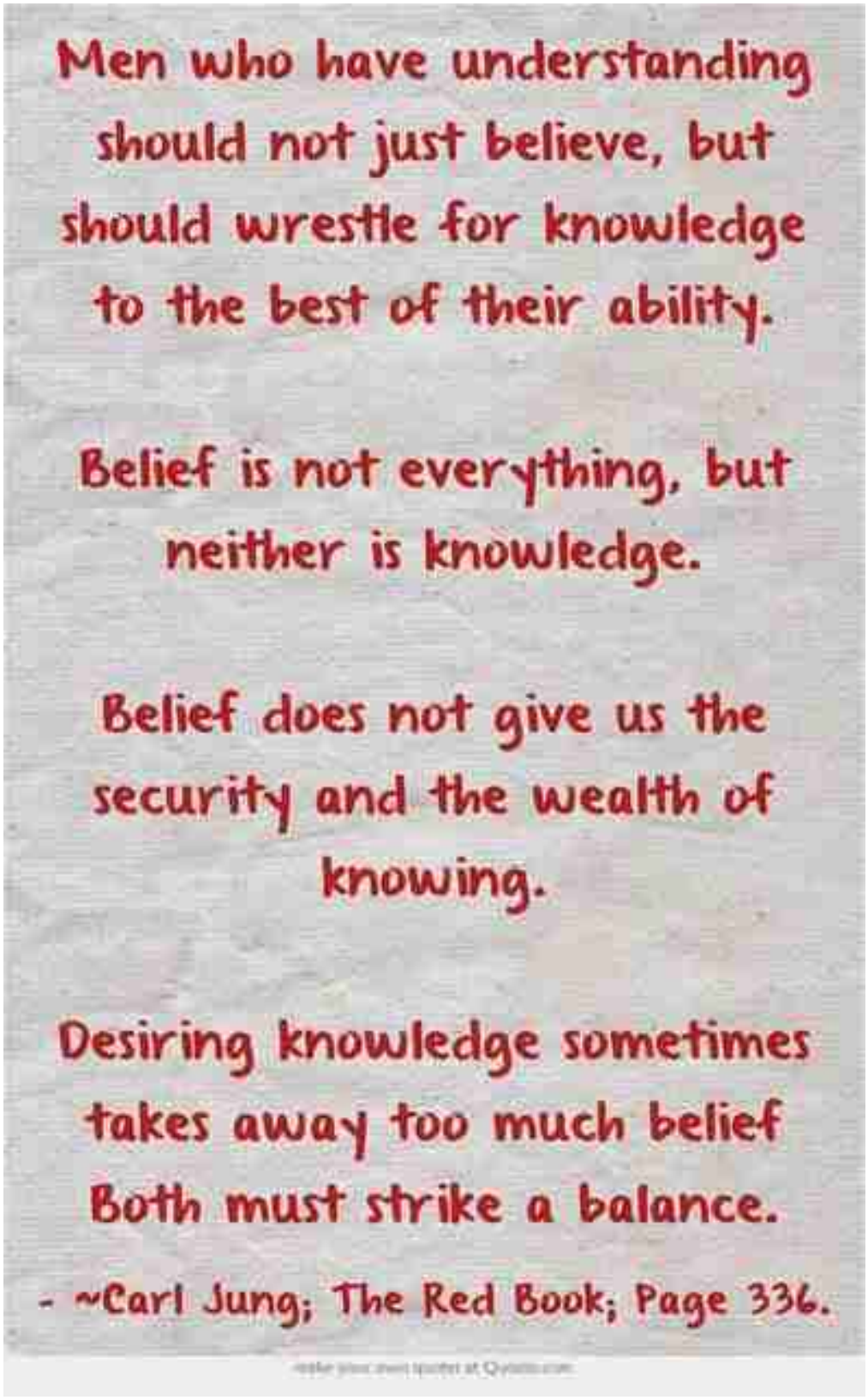
The individual ego is the stable in which the Christ-child is born. Carl Jung; Collected Works Vol. 11



The spirit is the life of the body seen from within and the body the outward manifestation of the life of the spirit – the two being really one. Carl Jung; CW 10; ¶ 195.



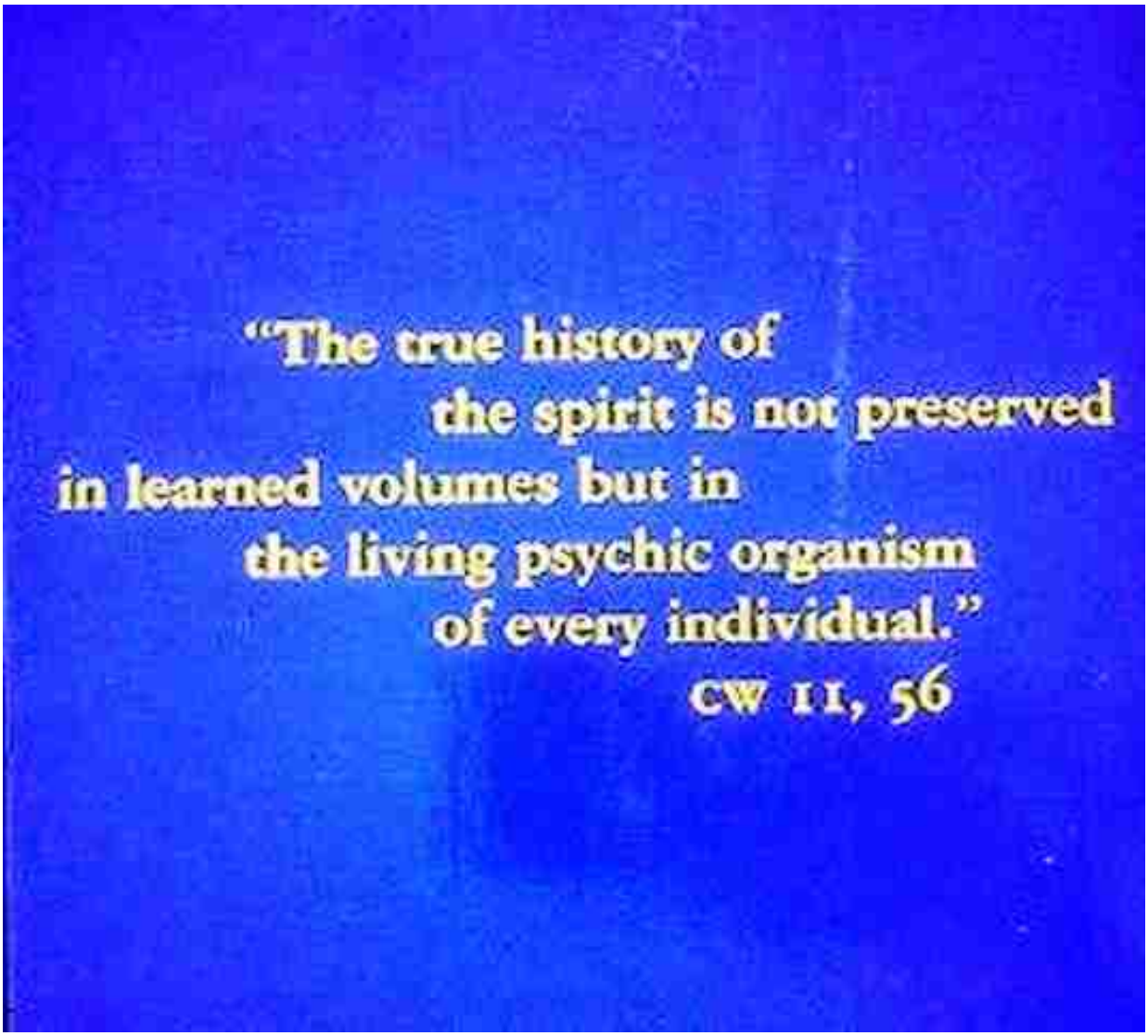
We should not pretend to understand the world only by the intellect; we apprehend it just as much by feeling. Therefore, the judgment of the intellect is, at best, only the half of truth, and must, if it be honest, also come to an understanding of its inadequacy. Carl Jung; Psychological Types; Conclusion; Page 628.



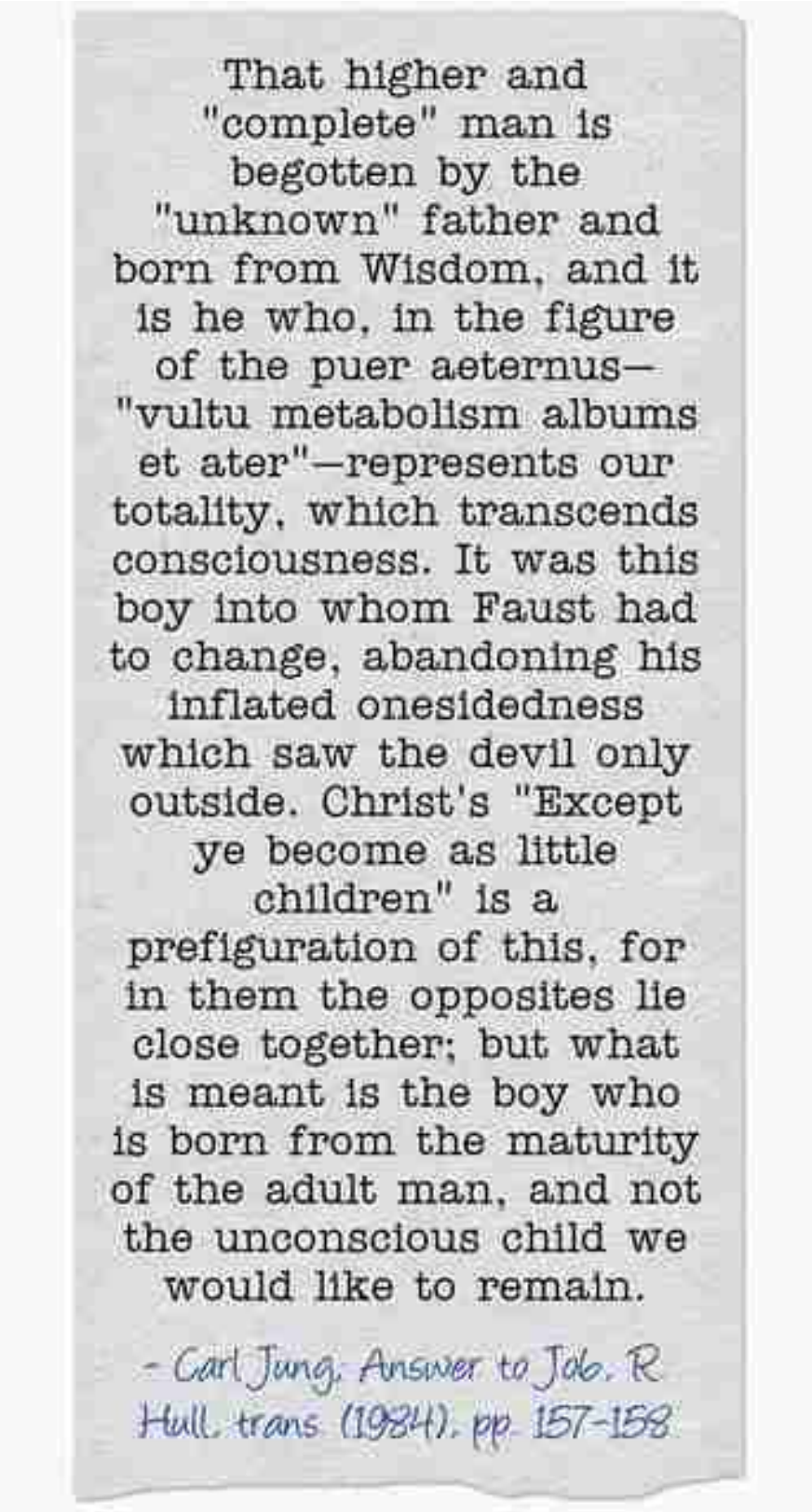
Men who have understanding should not just believe, but should wrestle for knowledge to the best of their ability. Belief is not everything, but neither is knowledge. Belief does not give us the security and the wealth of knowing. Desiring knowledge sometimes takes away too much belief Both must strike a balance.

How different was the former image of matter - Great Mother - that could encompass and express the profound

emotional meaning of Mother Earth. Carl Jung; The Red Book; Page 336.

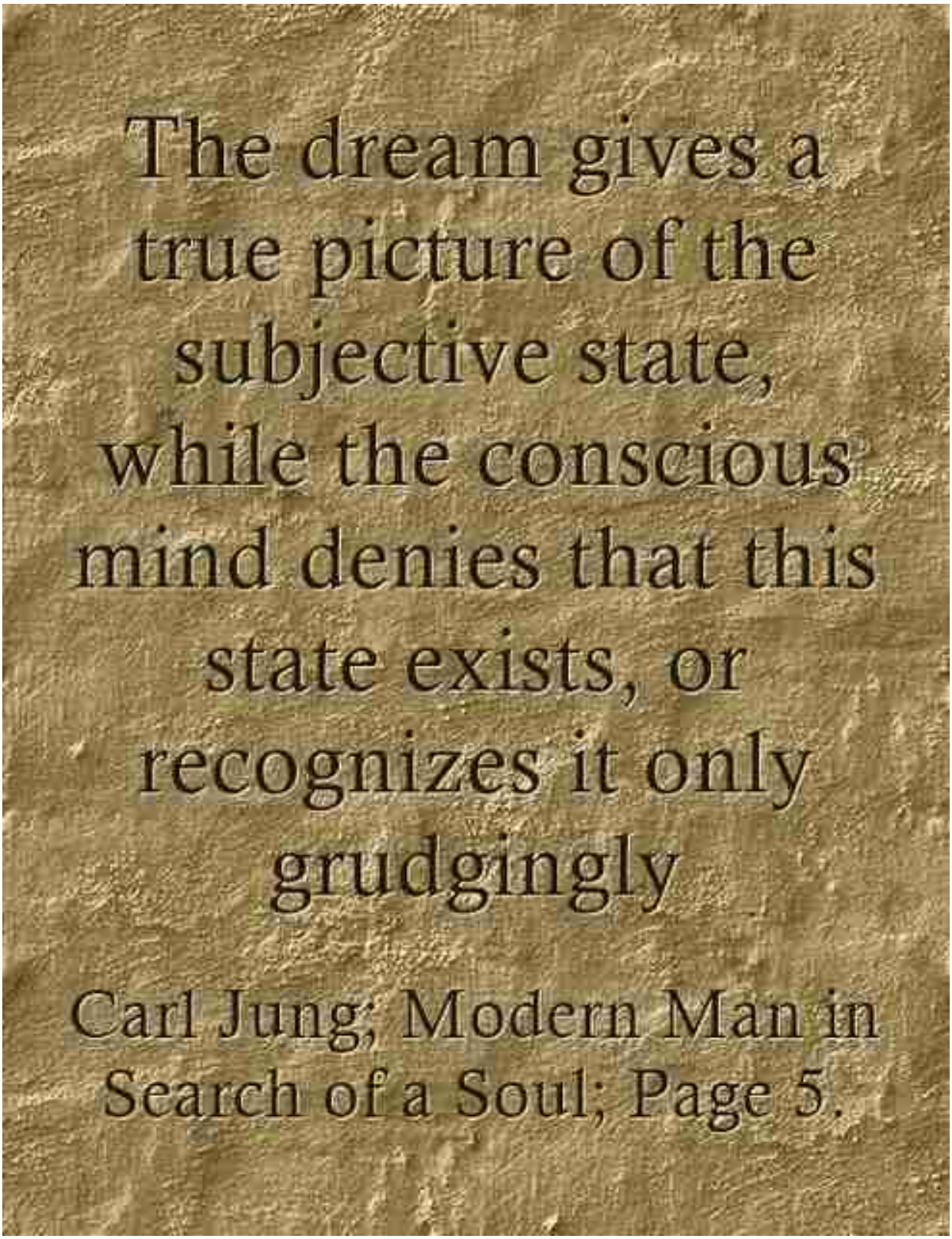


The true history of the Spirit is not preserved in learned volumes but in the living psychic organism of every individual.
Carl Jung, CW 11; 56



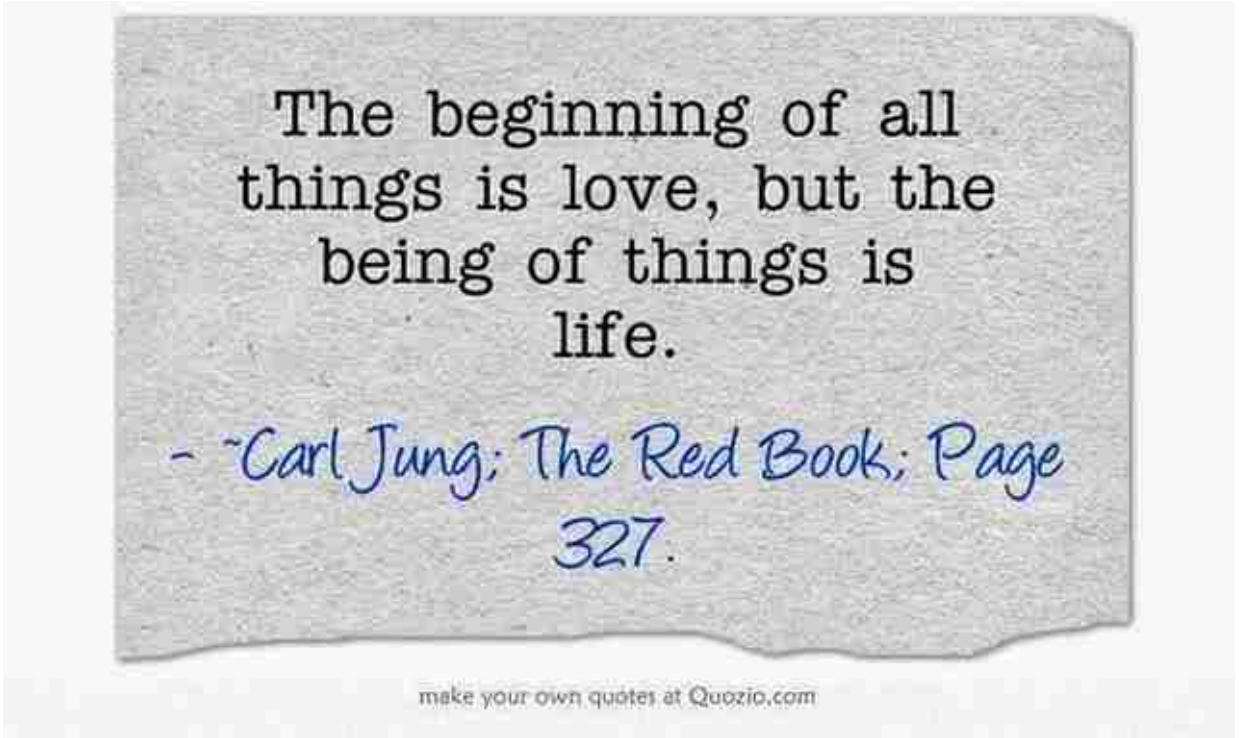
That higher and ”complete” man is begotten by the ”unknown” father and born from Wisdom, and it is he who, in the figure of the puer aeternus—”vultu metabolism albums et ater”—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated onesidedness which saw the devil only outside. Christ’s ”Except ye become as little children” is a prefiguration of this, for in them the opposites lie

close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung; Answer to Job, R. Hull, trans. (1984), pp. 157-158

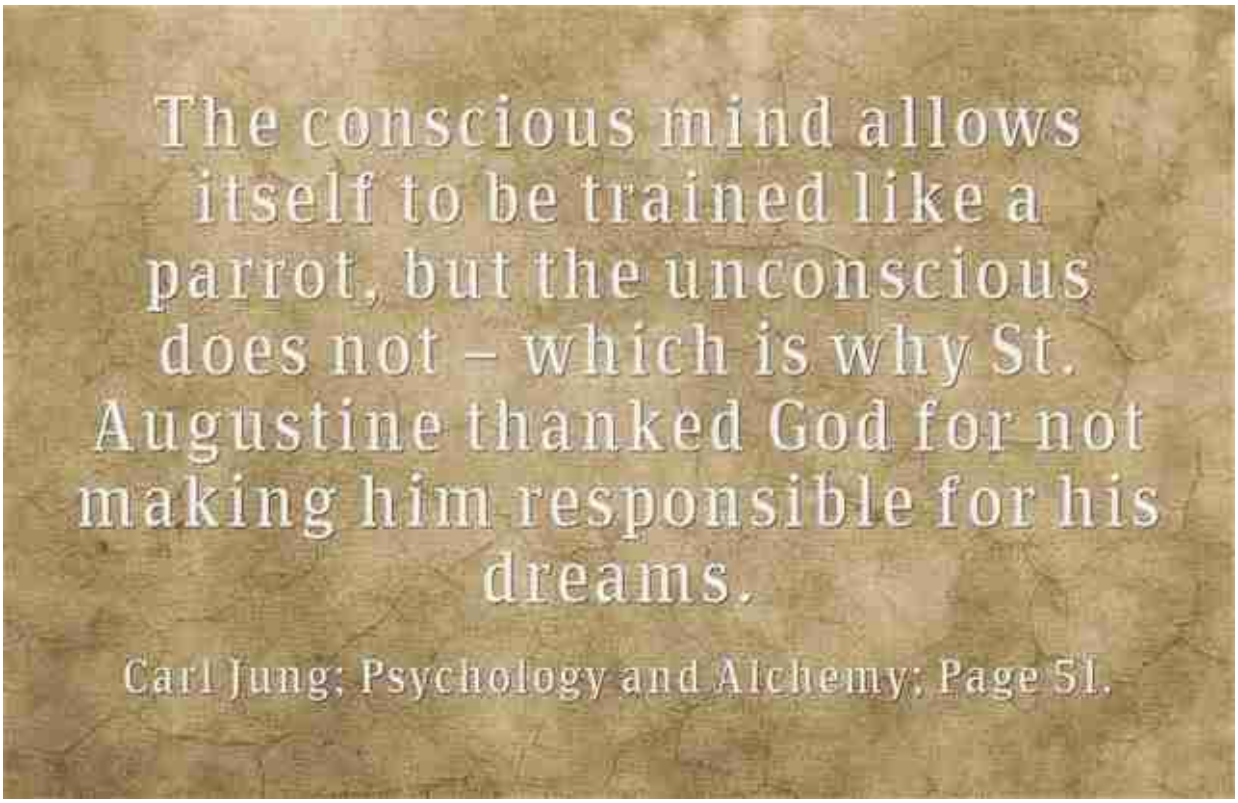


The dream gives a true picture of the subjective state, while the conscious mind denies that this state exists, or recognizes it only grudgingly Carl Jung; Modern Man in Search of a Soul; Page 5.

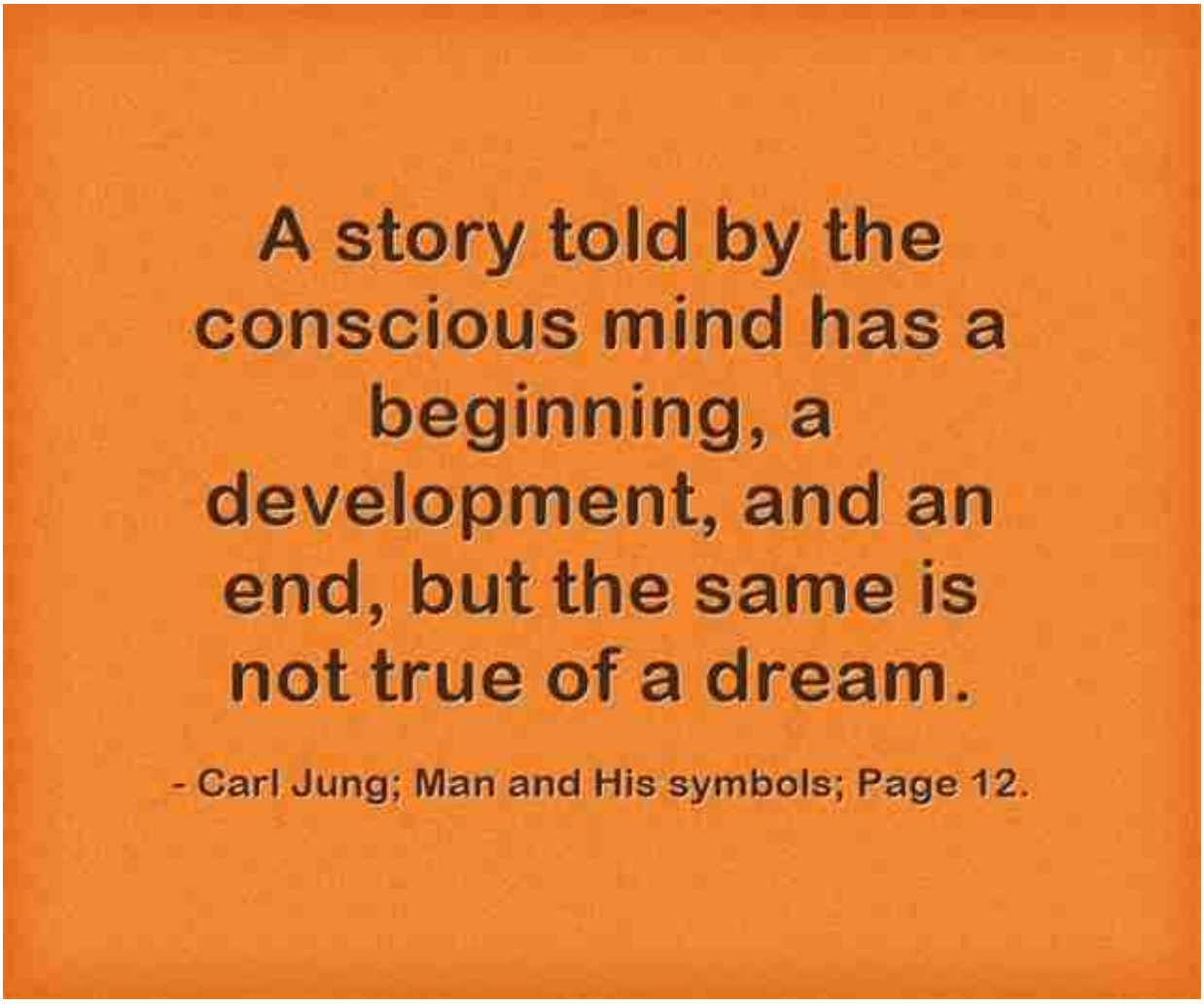
If there is anything that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves. Carl Jung; The Integration of the Personality; Page 285.



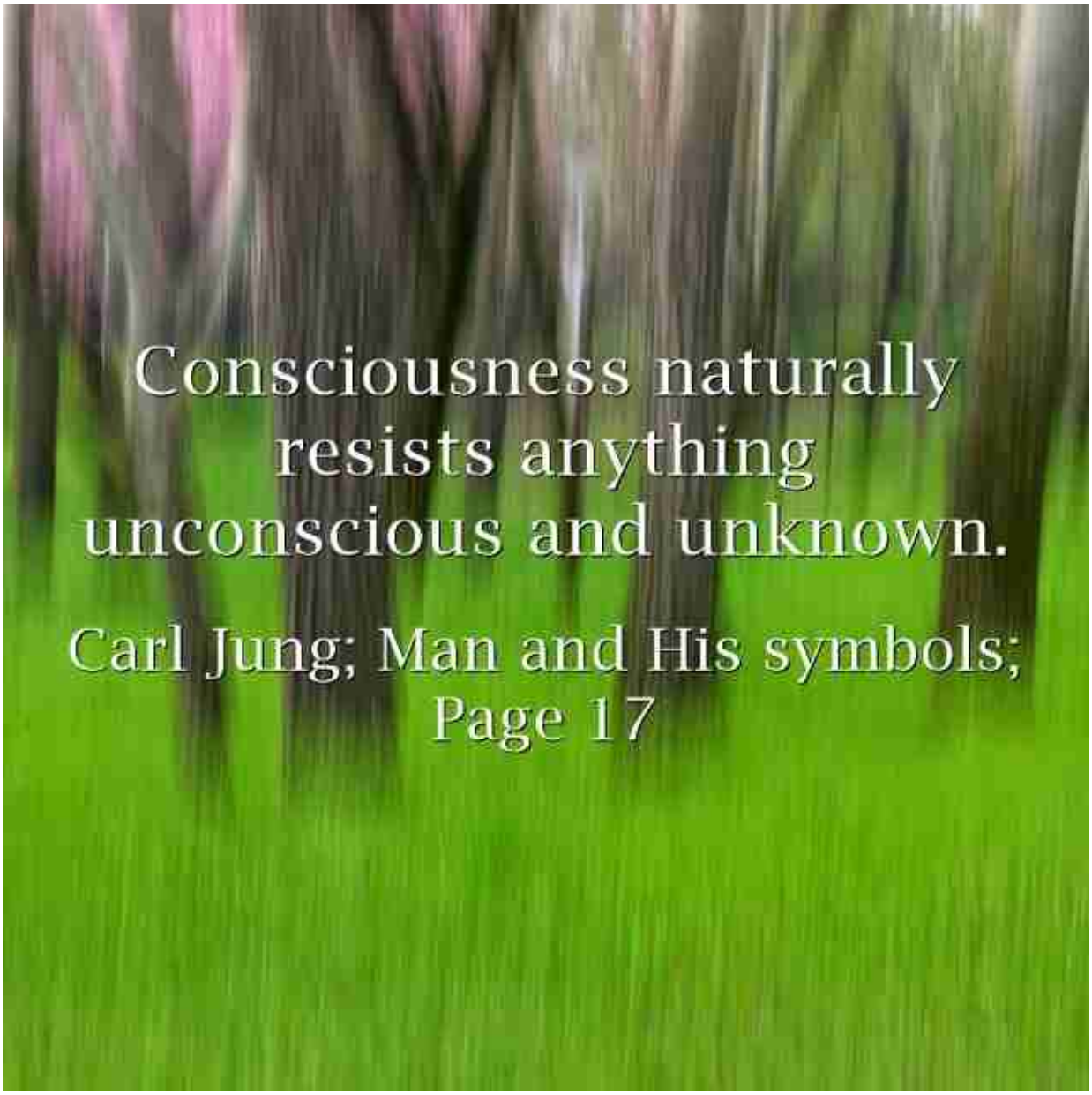
The beginning of all things is love, but the being of things is life. Carl Jung; The Red Book; Page 327.



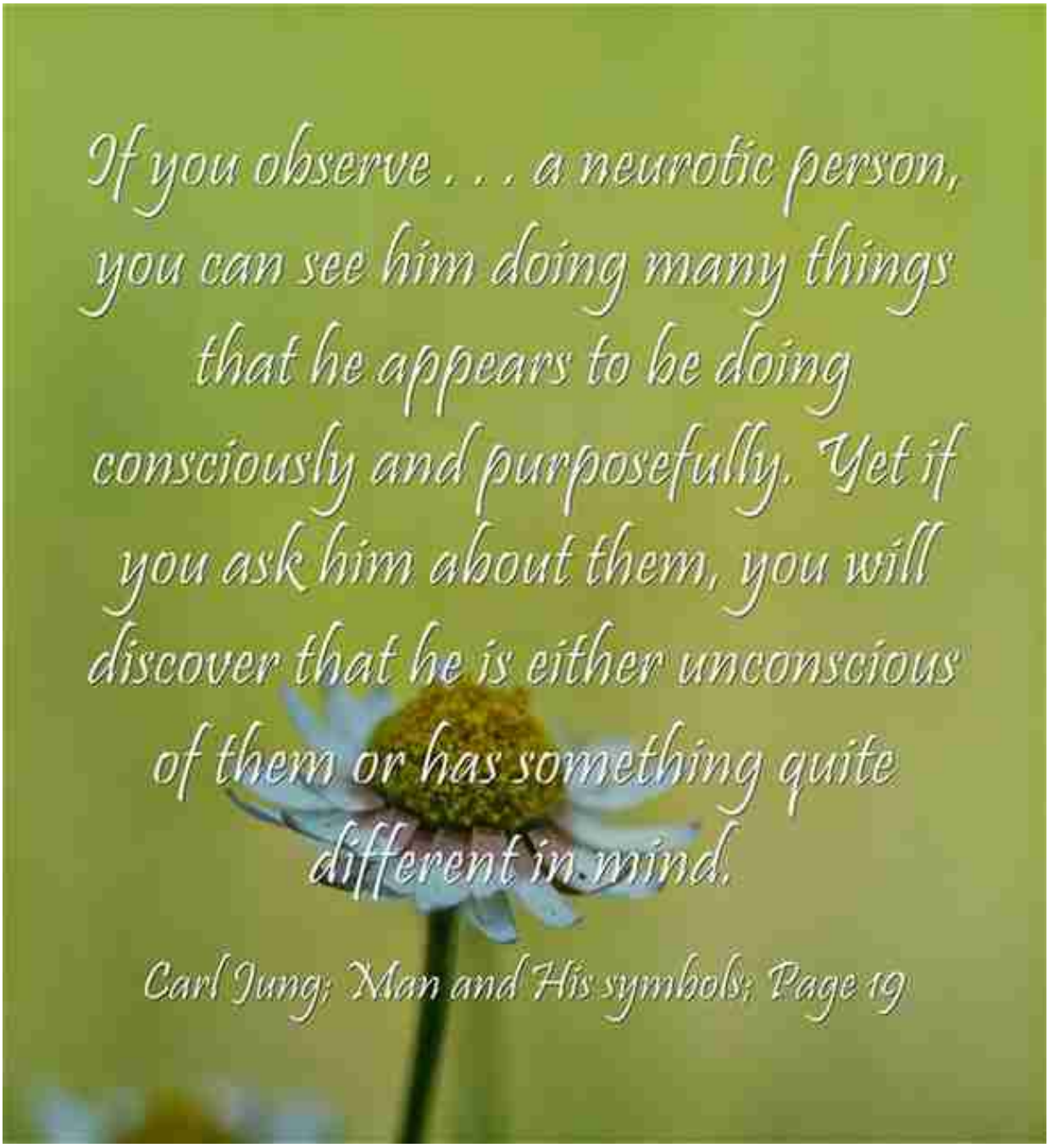
The conscious mind allows itself to be trained like a parrot, but the unconscious does not — which is why St. Augustine thanked God for not making him responsible for his dreams. Carl Jung; Psychology and Alchemy; Page 51.



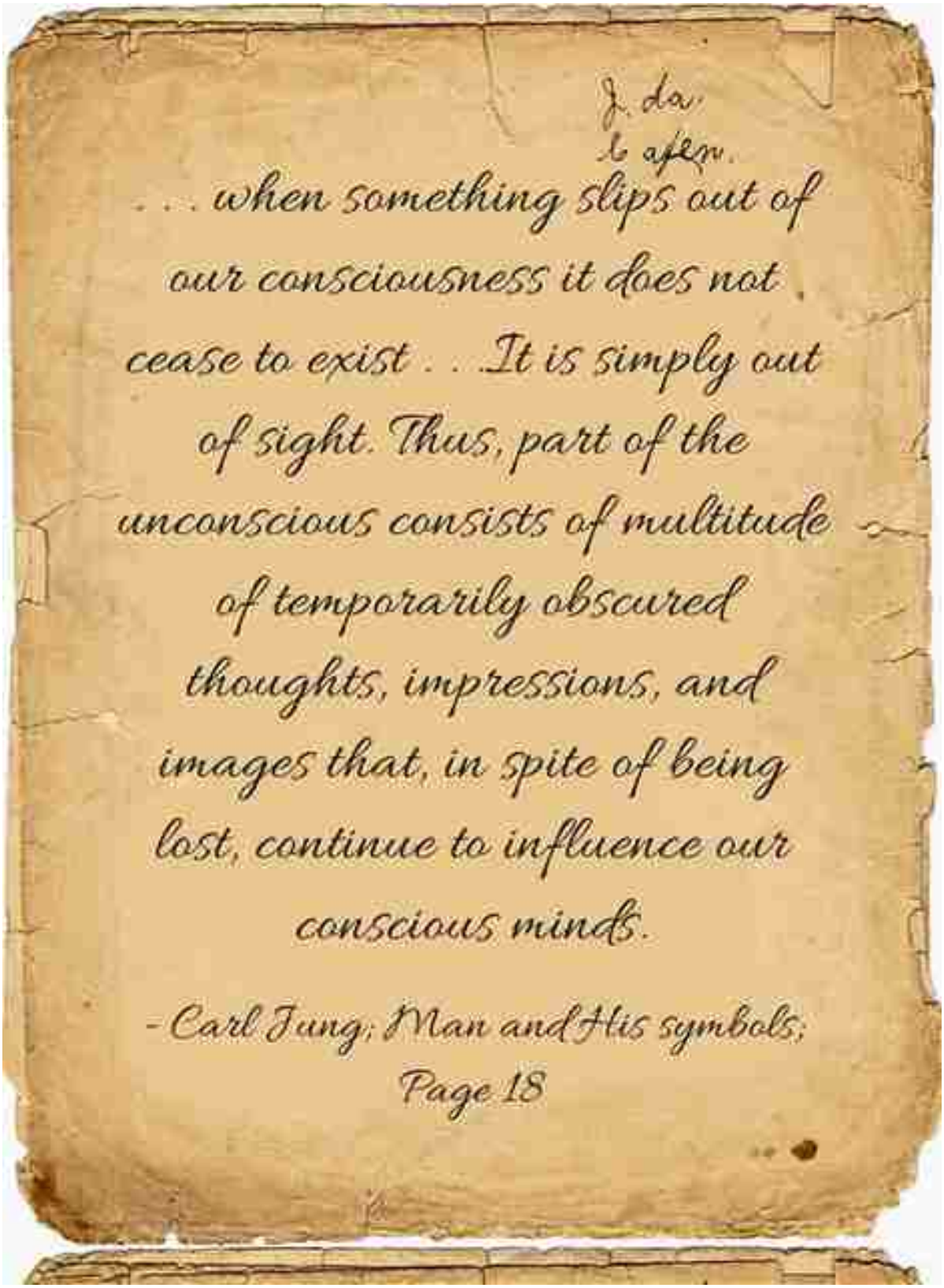
A story told by the conscious mind has a beginning, a development, and an end but the same is not true of the dream.
Carl Jung; Man and His Symbols; Page 12.



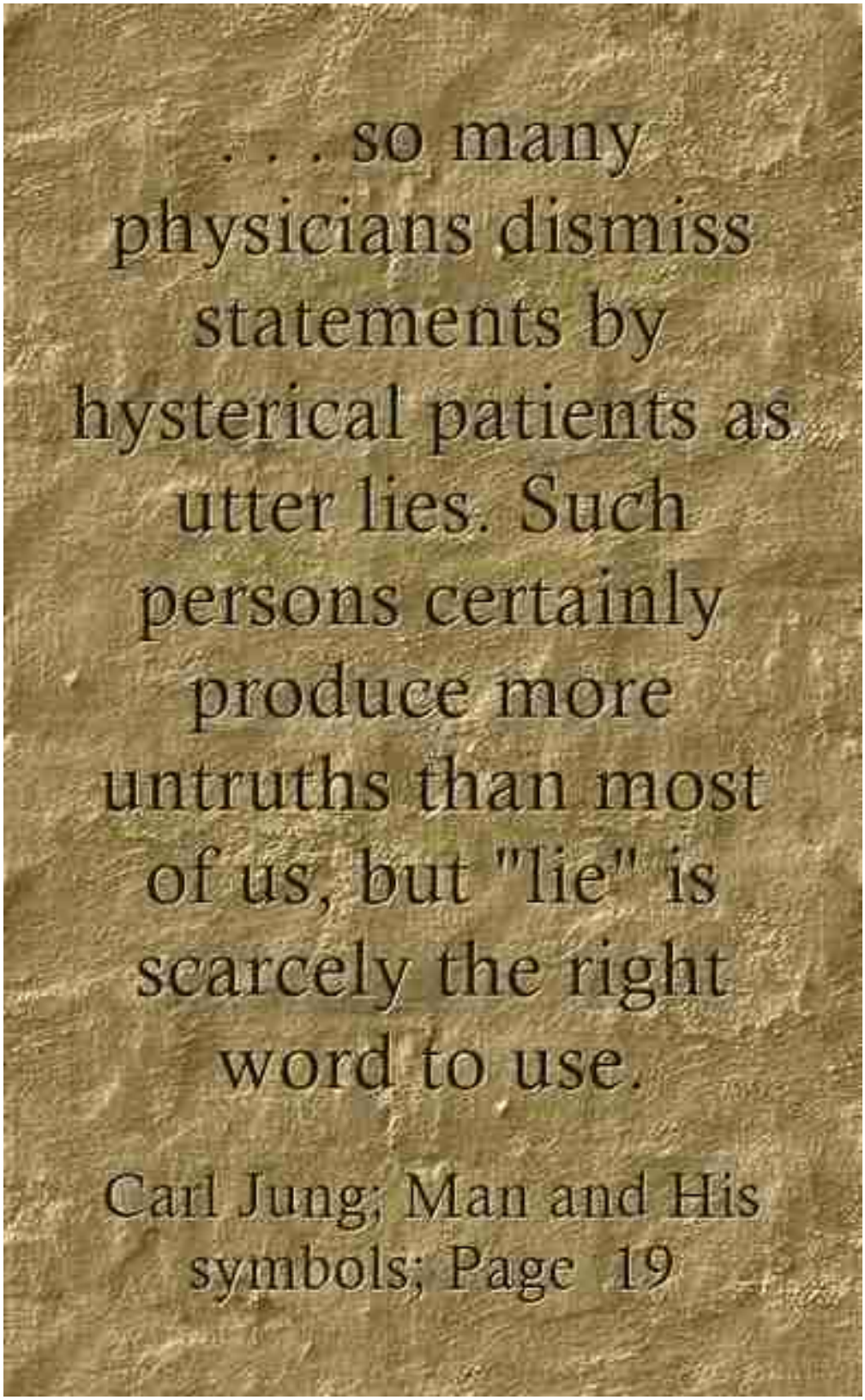
Consciousness naturally resists anything unconscious and unknown Carl Jung; Man and His Symbols; Page 17.



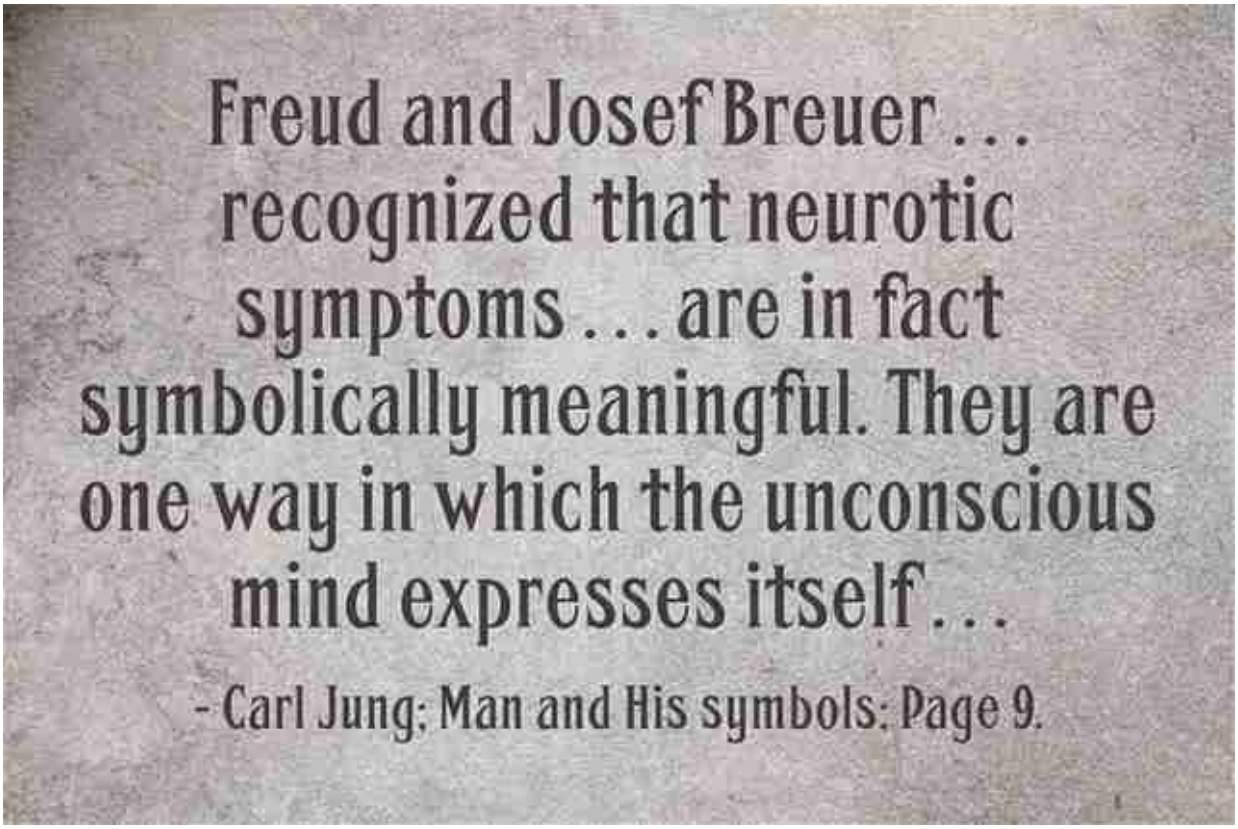
If you observe a neurotic person, you see him doing many things that he appears to be doing consciously and purposively, yet if you ask him about them, you will discover that he is either unconscious of them or has something quite different in mind. Carl Jung; Man and His Symbols; Page 19.



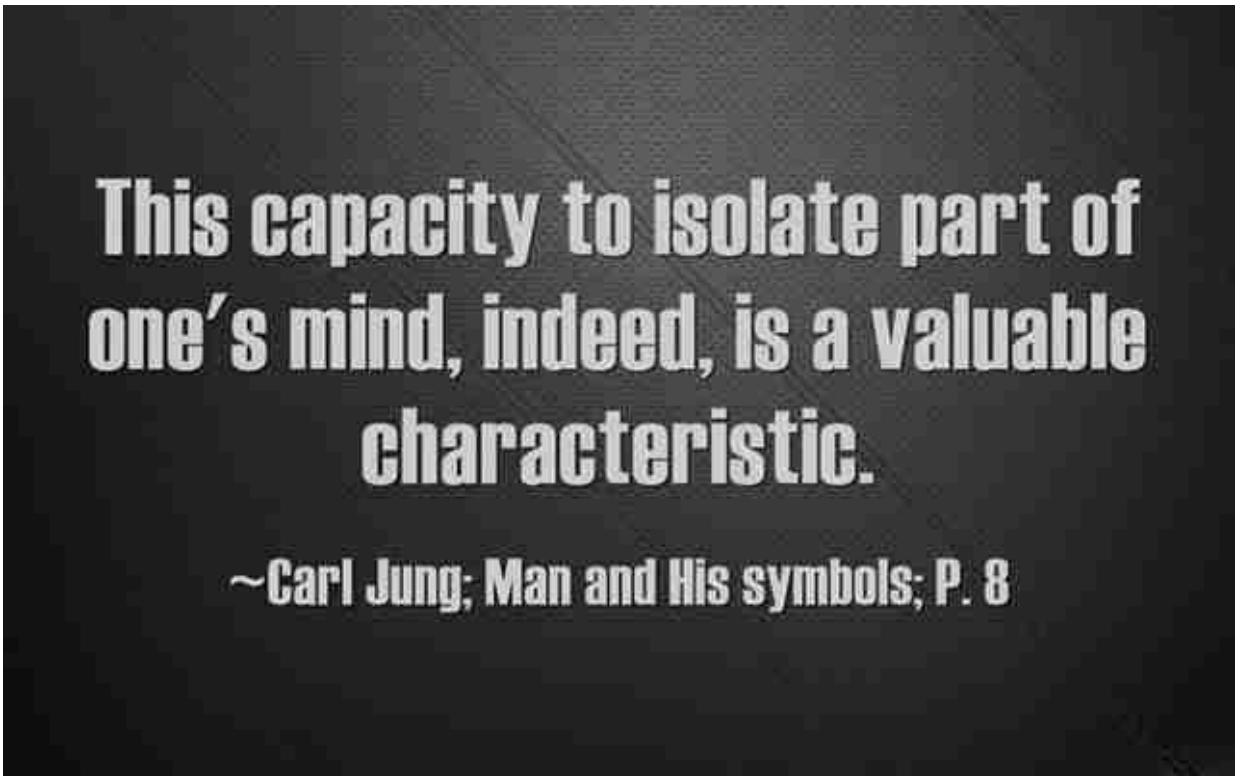
When something slips out of our consciousness it does not cease to exist…It is simply out of sight. Thus part of the unconscious consists of multitudes of temporarily obscured thoughts, impressions and images that, in spite of being lost, continue to influence our conscious minds. Carl Jung; Man and His Symbols, Page 18.



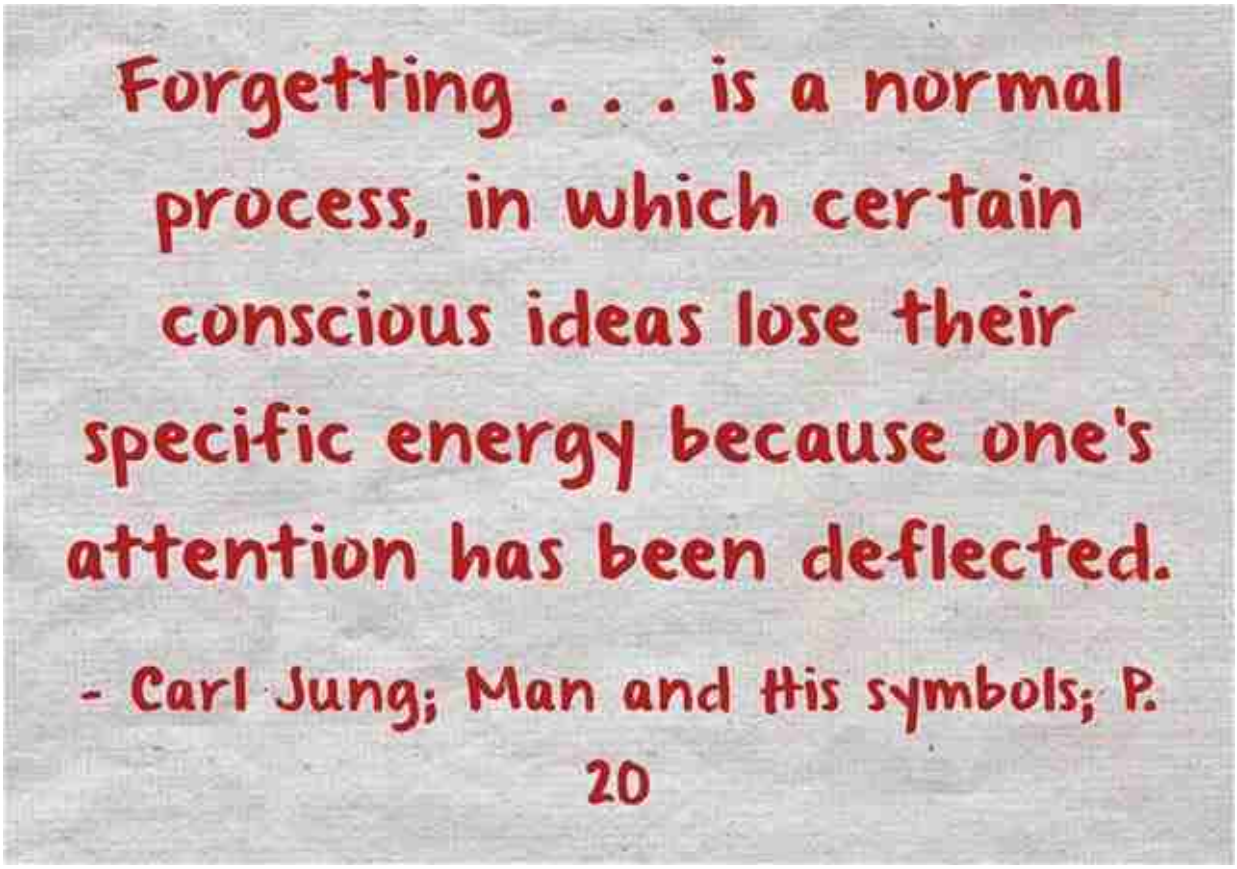
. . . so many physicians dismiss statements by hysterical patients as utter lies. Such persons certainly produce more untruths than most of us, but ”lie” is scarcely the right word to use. Carl Jung; Man and His symbols; Page 19.



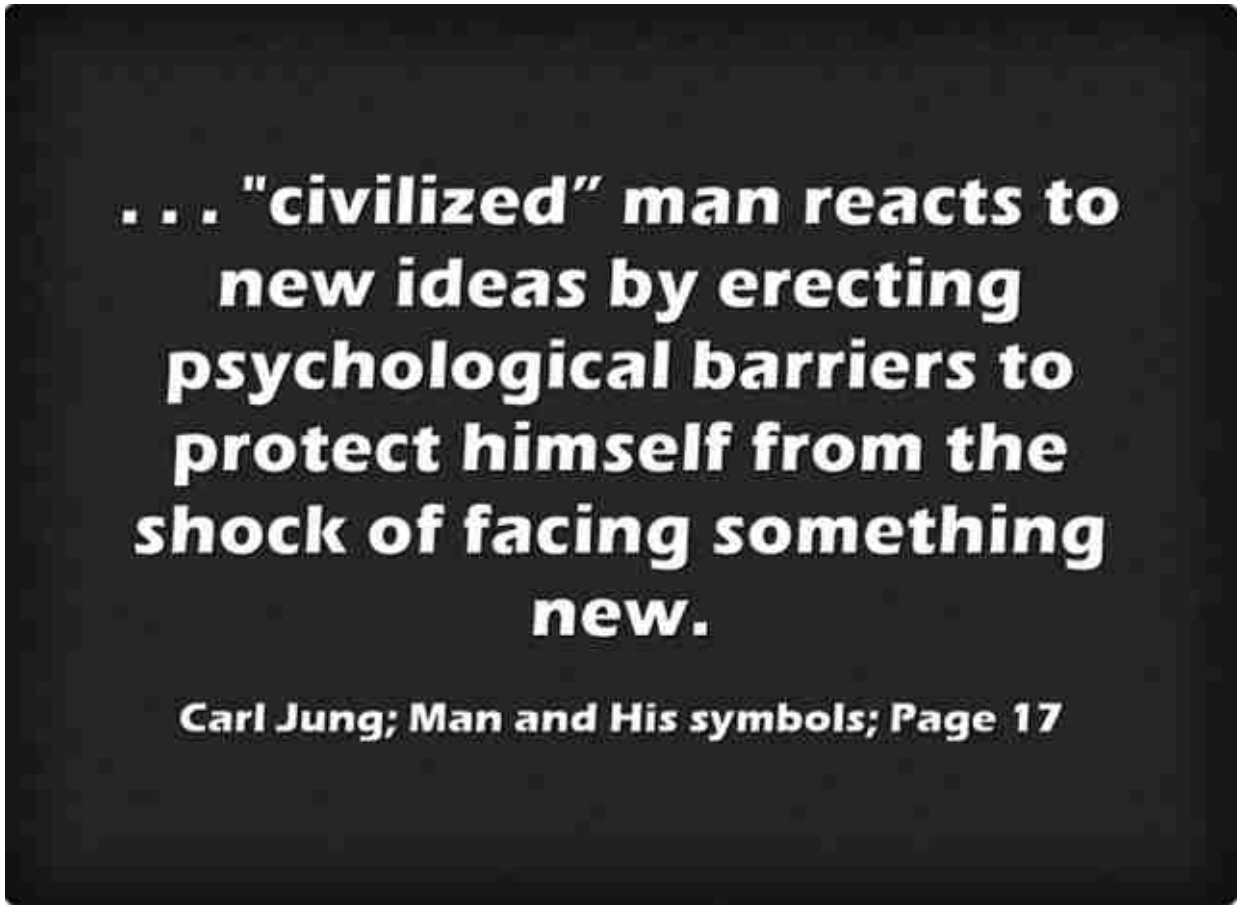
Freud and Josef Breuer recognized that neurotic symptoms… are in fact symbolically meaningful. They are one way in which the unconscious mind expresses itself. Carl Jung; Man and His Symbols; Page 9.



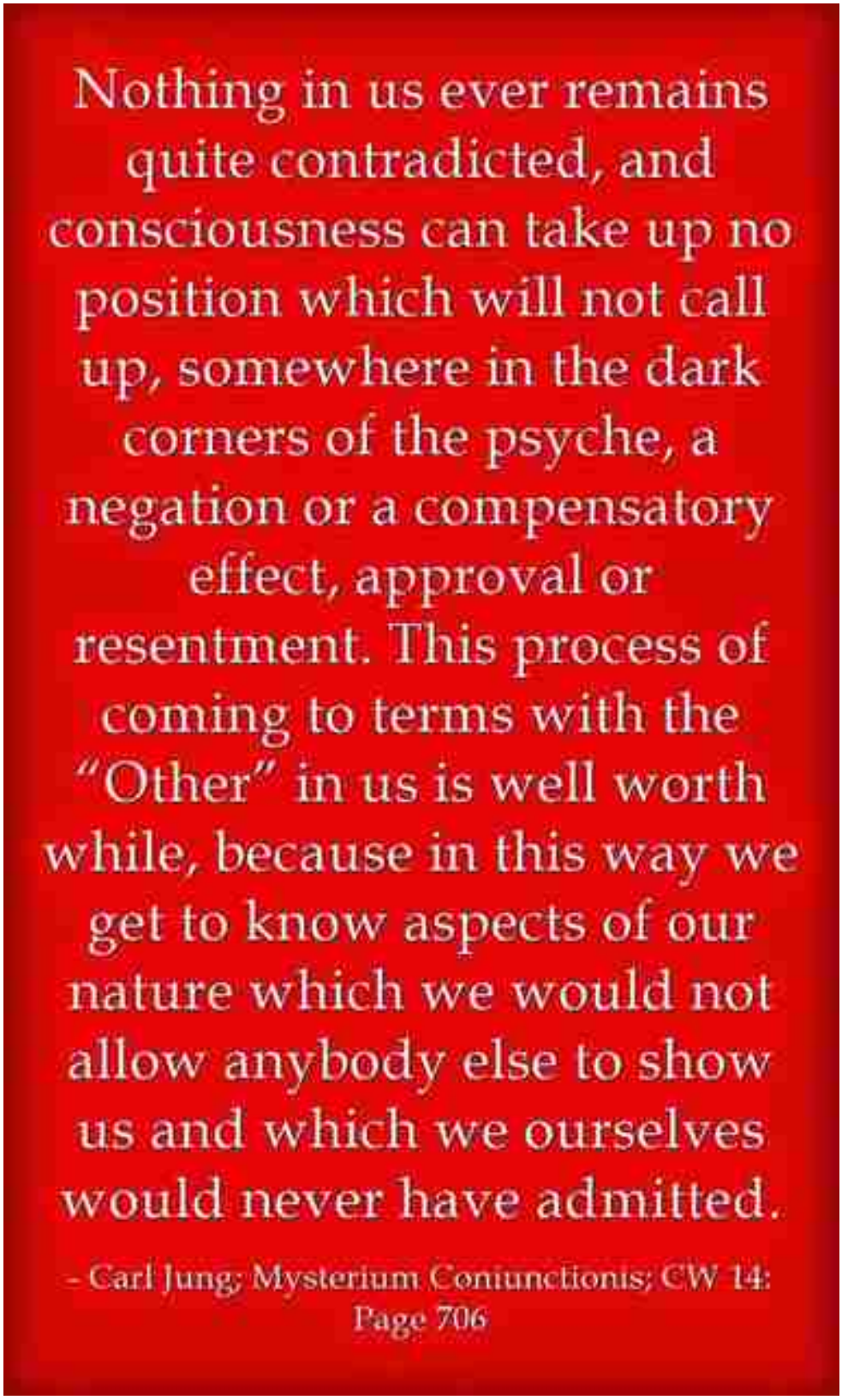
This capacity to isolate part of one's mind, indeed, is a valuable characteristic. Carl Jung; Man and His Symbols; Page 8.



Forgetting . . . is a normal process, in which certain conscious ideas lose their specific energy because one’s attention has been deflected. Carl Jung; Man and His symbols; P. 20

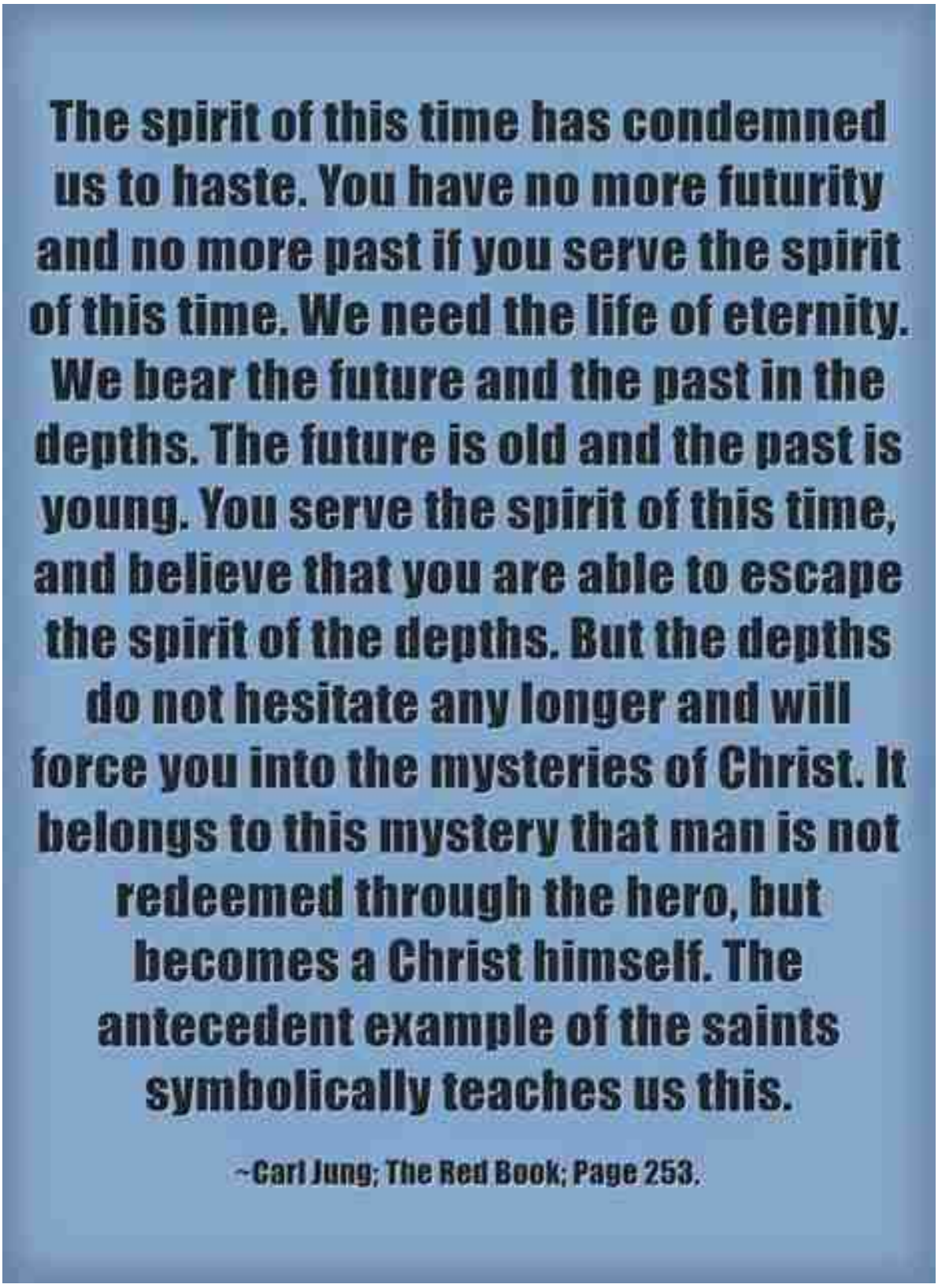


. . . ”civilized” man reacts to new ideas by erecting psychological barriers to protect himself from the shock of facing something new. Carl Jung; Man and His Symbols; Page 17.



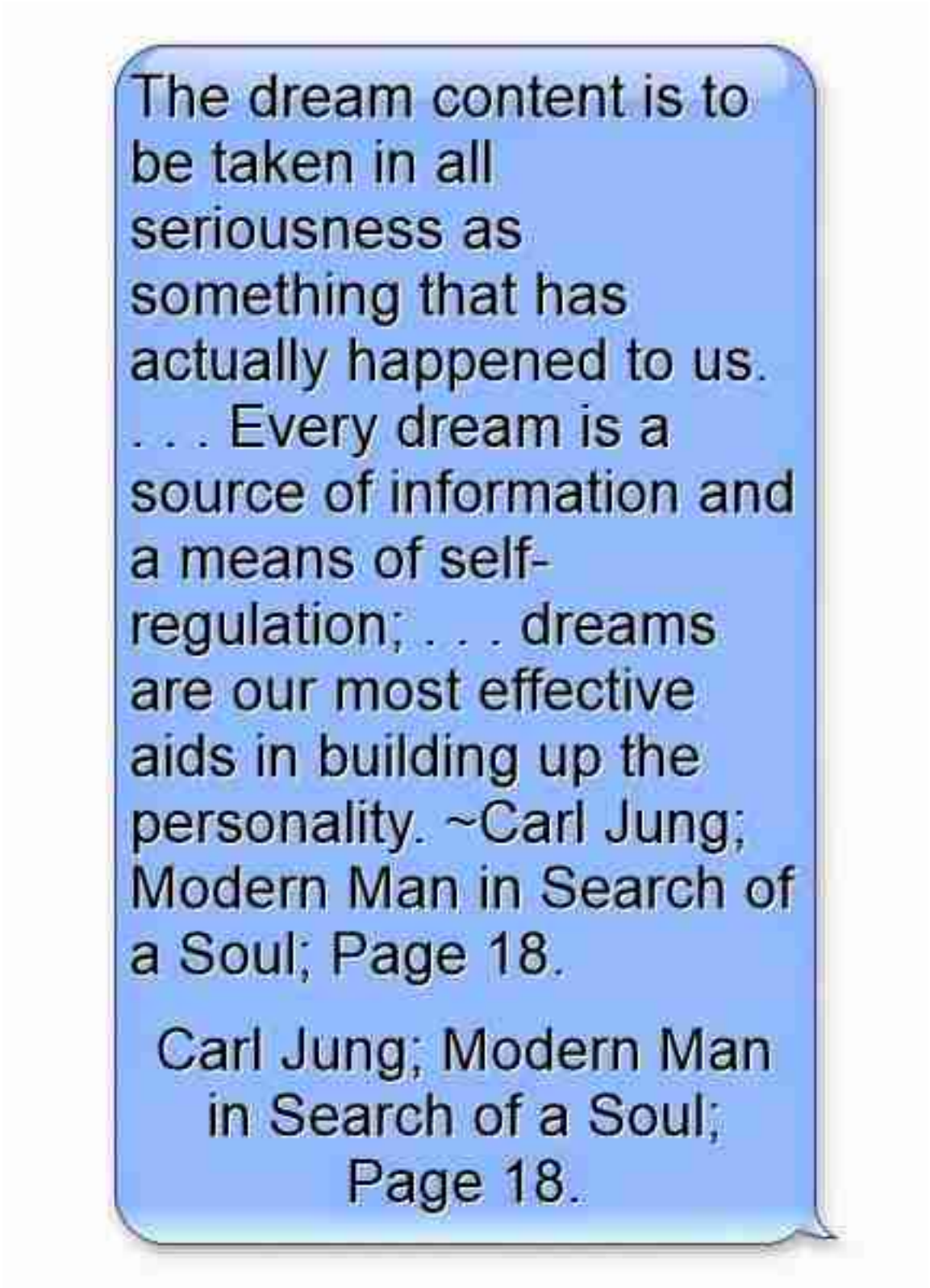
Nothing in us ever remains quite contradicted, and consciousness can take up no position which will not call up, somewhere in the dark corners of the psyche, a negation or a compensatory effect, approval or resentment. This process of coming to terms with the "Other" in us is well worth while, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted.

Carl Jung; Mysterium Coniunctionis; CW 14: Page 706

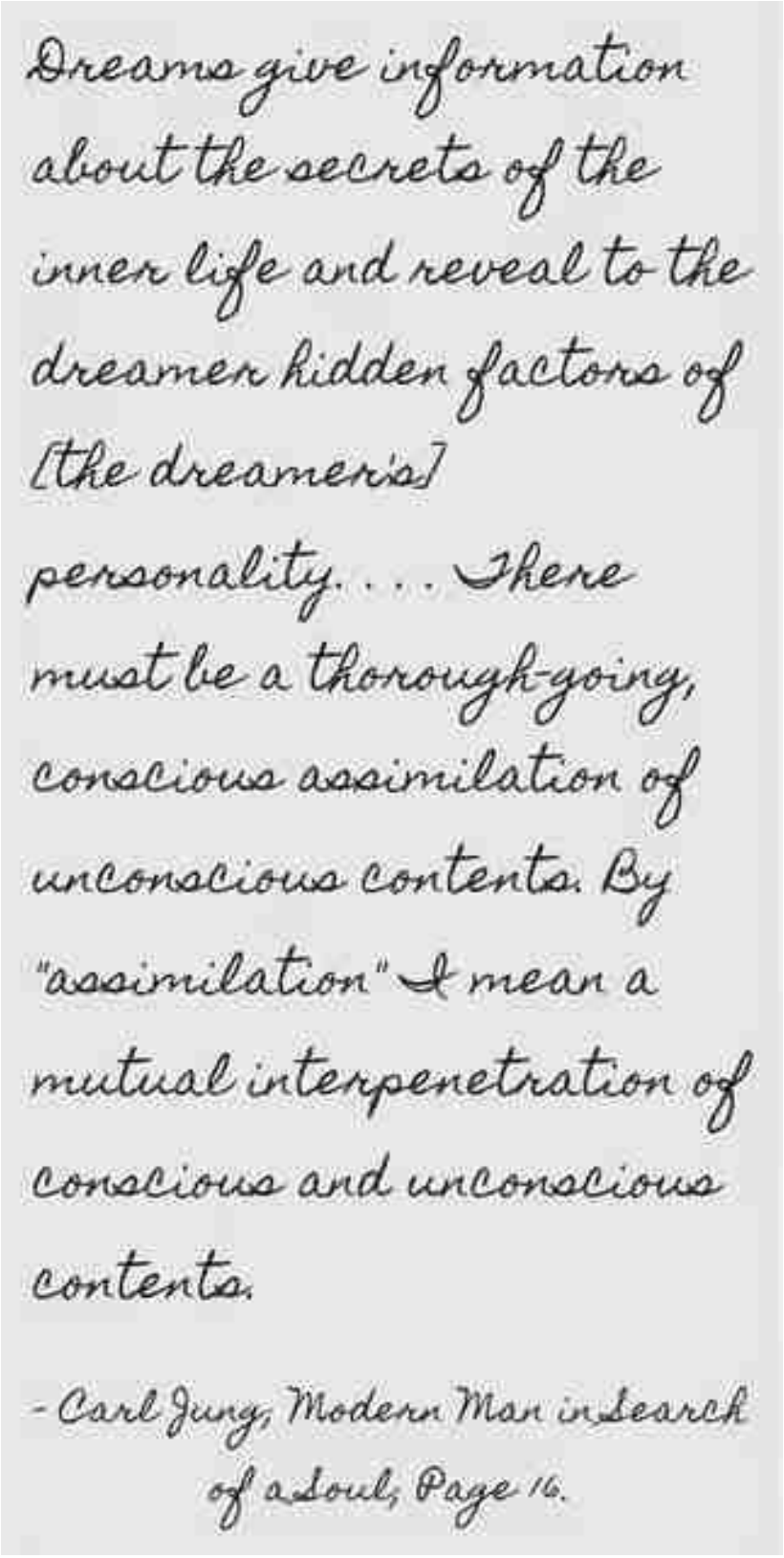


The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and

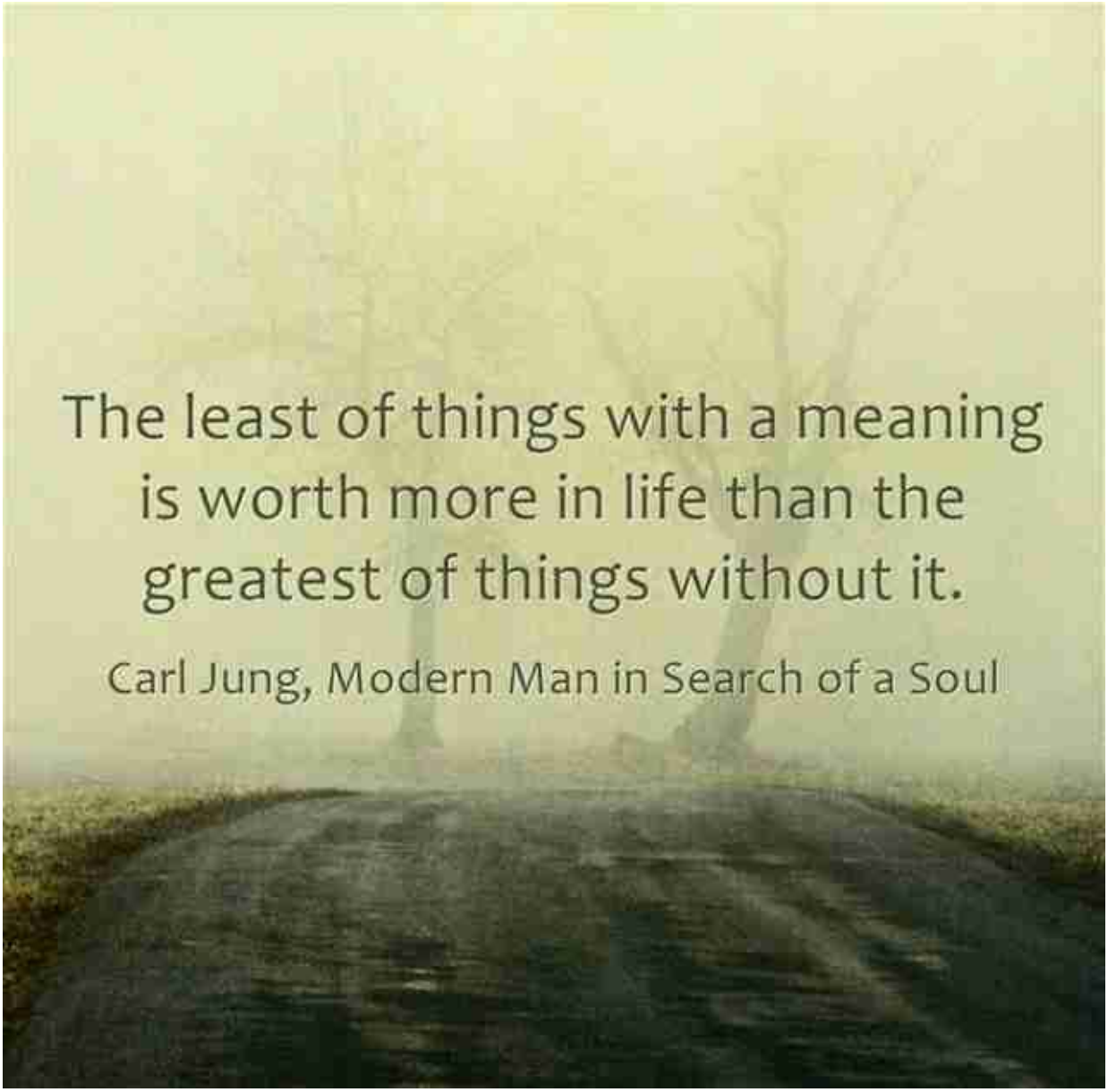
the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.



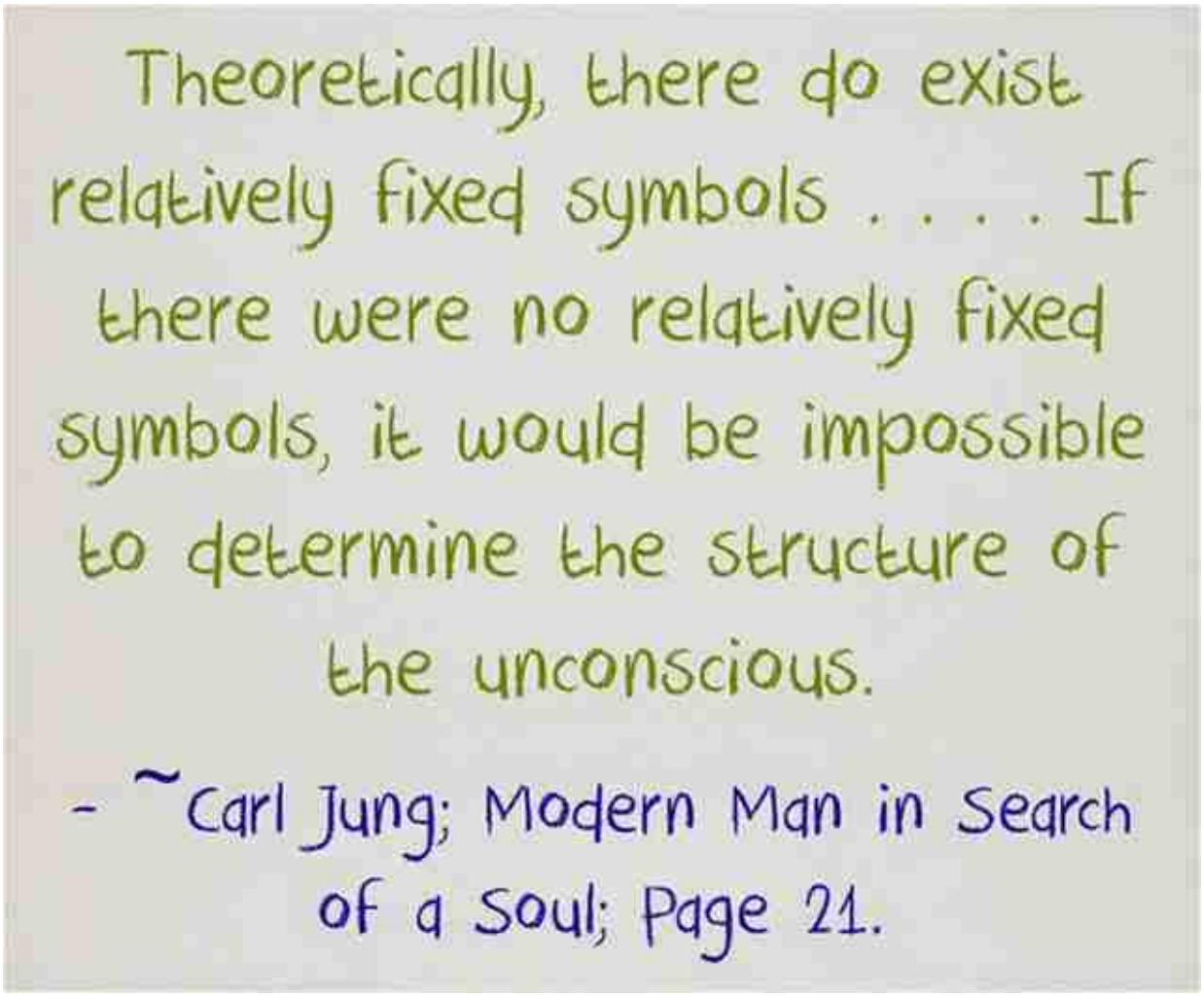
The dream content is to be taken in all seriousness as something that has actually happened to us. . . . Every dream is a source of information and a means of self-regulation; . . . dreams are our most effective aids in building up the personality. Carl Jung; Modern Man in Search of a Soul; Page 18.



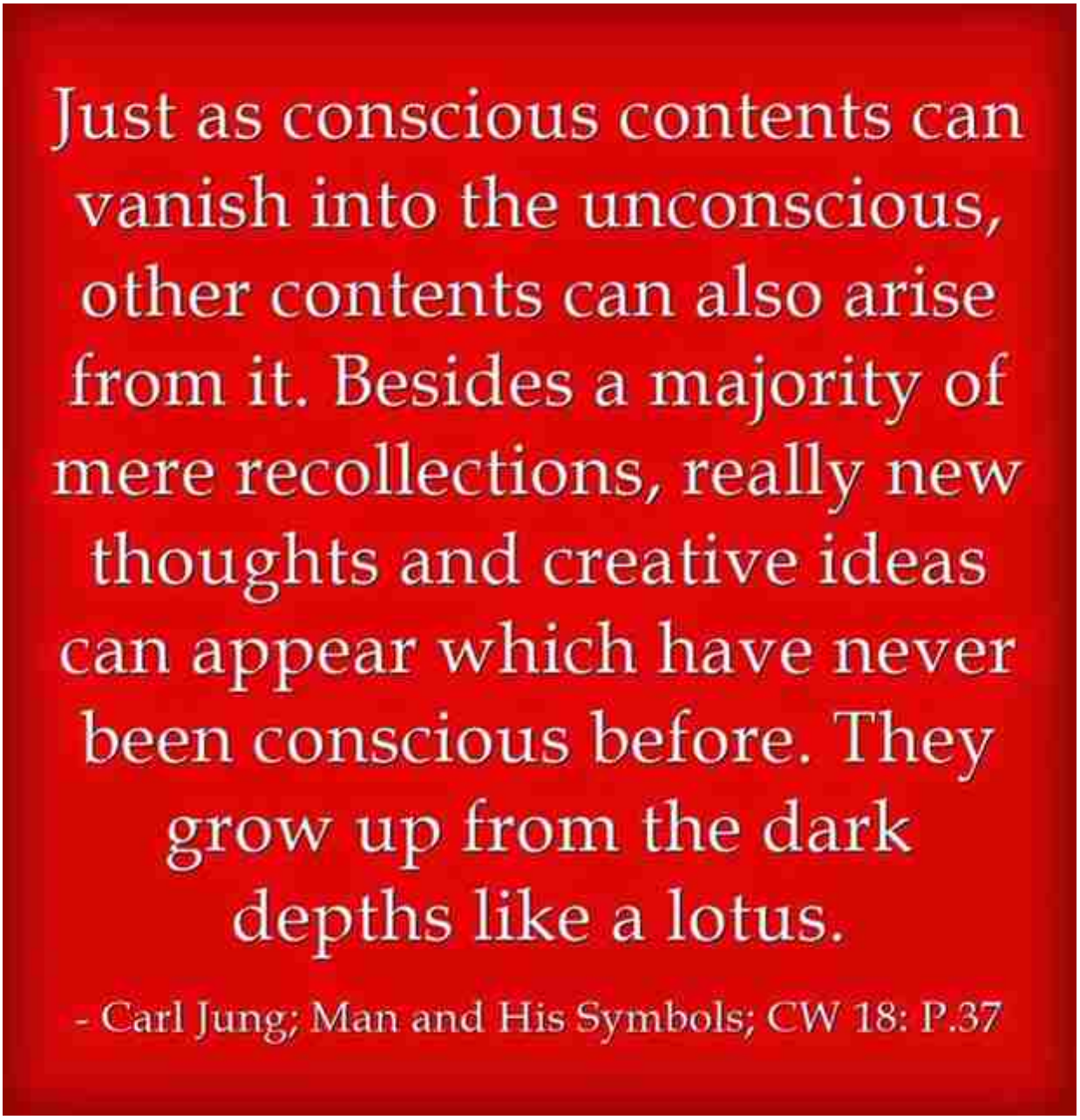
Dreams give information about the secrets of the inner life and reveal to the dreamer hidden factors of [the dreamer's] personality. . . . There must be a thorough-going, conscious assimilation of unconscious contents. By "assimilation" I mean a mutual interpenetration of conscious and unconscious contents. Carl Jung; Modern Man in Search of a Soul; Page 16.



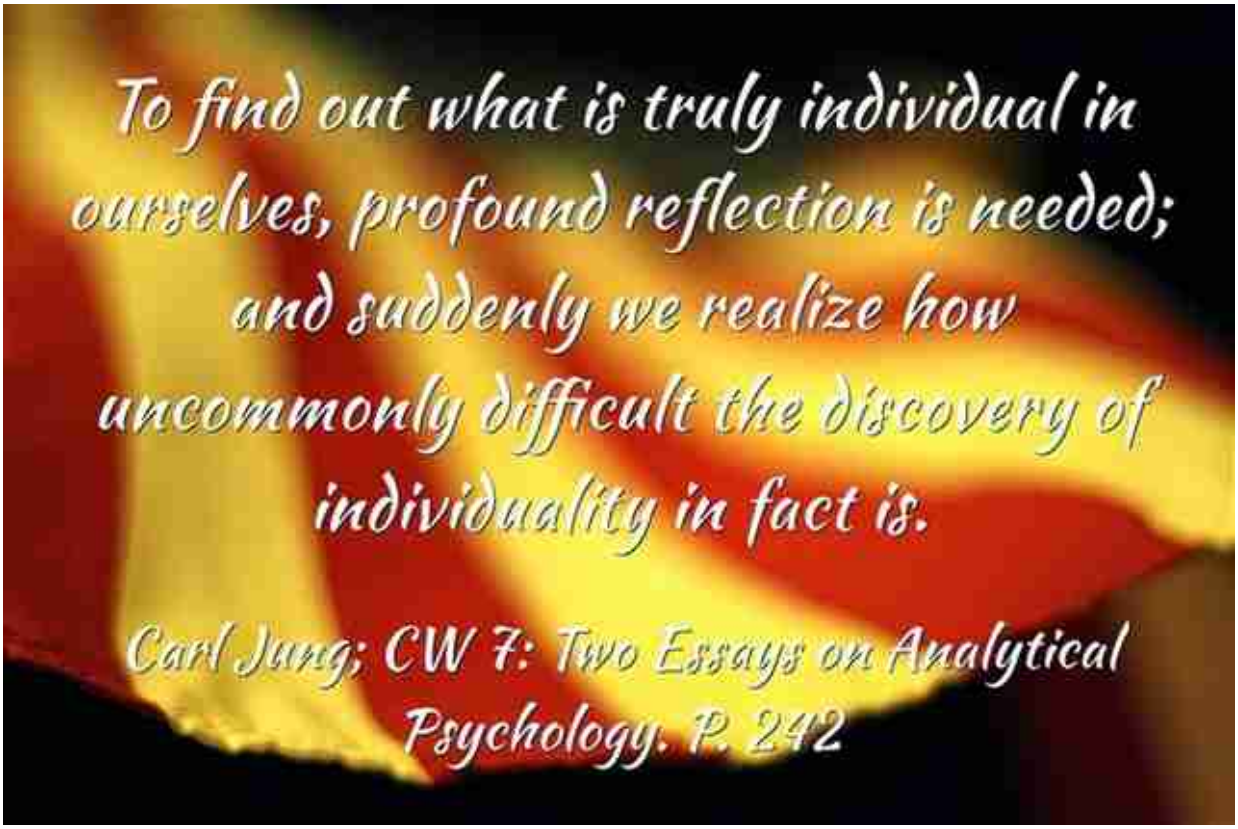
The least of things with a meaning is worth more in life than the greatest of things without it. Carl Jung, Modern Man in Search of a Soul



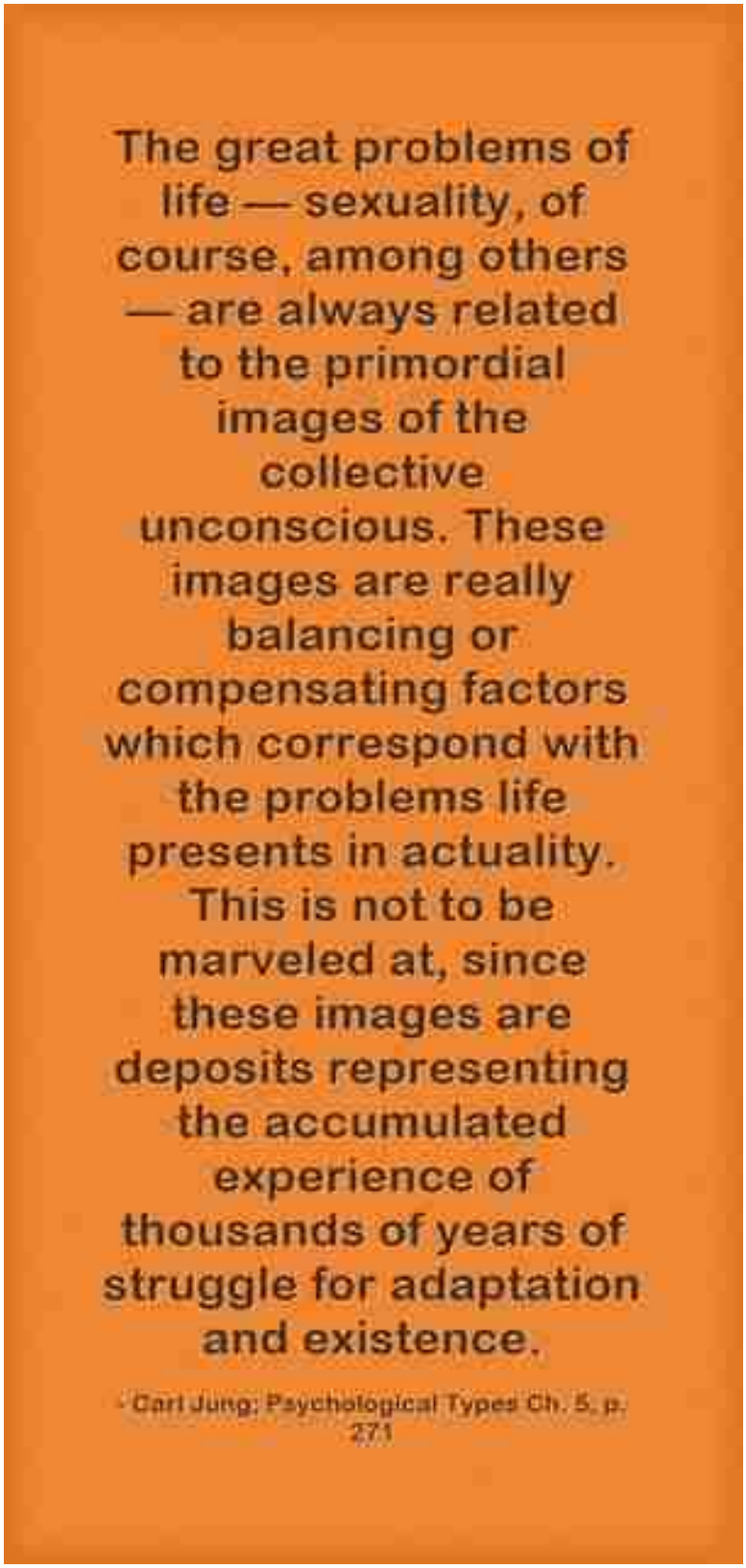
Theoretically, there do exist relatively fixed symbols . . . . If there were no relatively fixed symbols, it would be impossible to determine the structure of the unconscious. Carl Jung; Modern Man in Search of a Soul; Page 21.



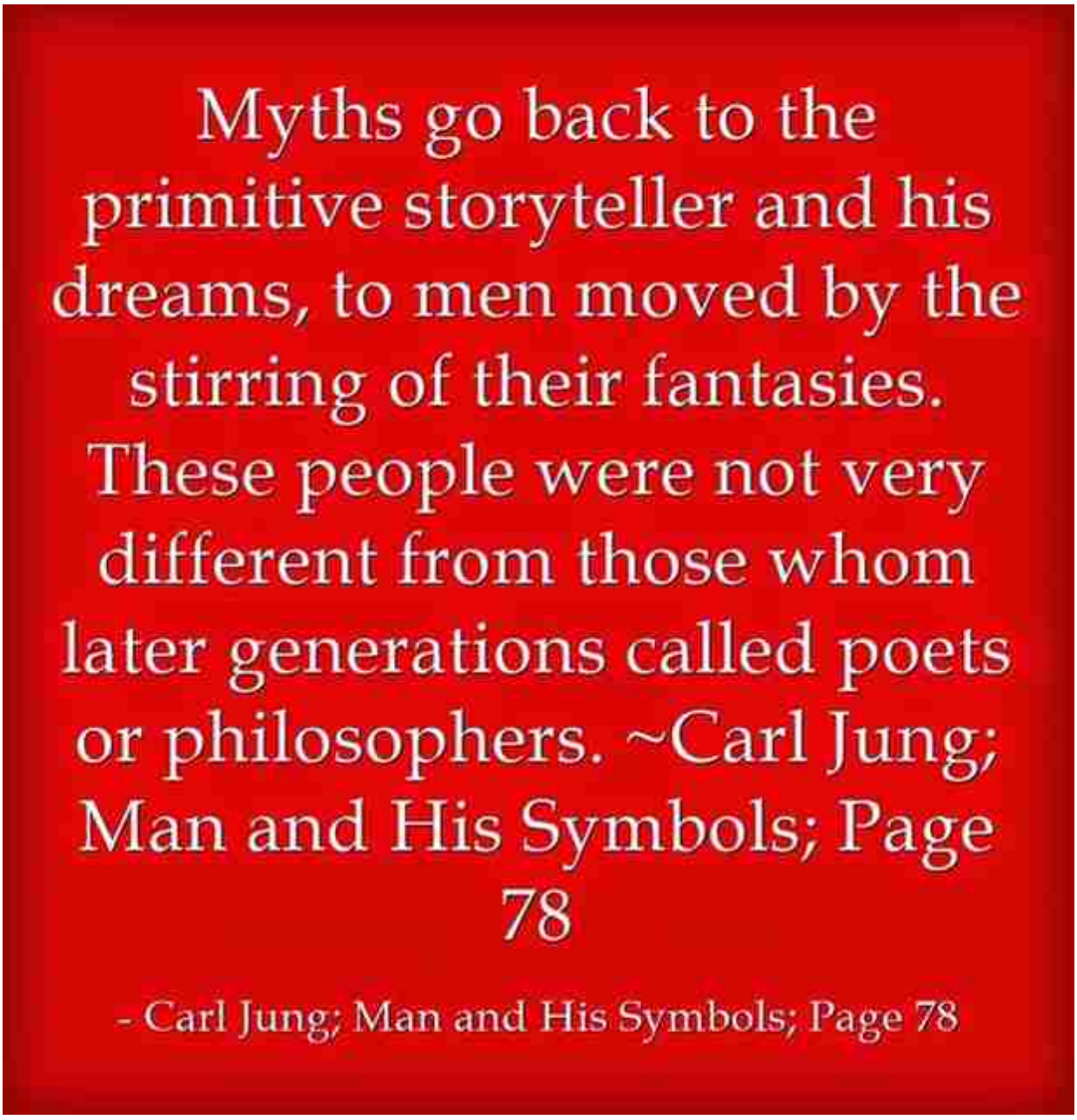
Just as conscious contents can vanish into the unconscious, other contents can also arise from it. Besides a majority of mere recollections, really new thoughts and creative ideas can appear which have never been conscious before. They grow up from the dark depths like a lotus. "Approaching the Unconscious" In Man and His Symbols (1964), In CW 18: P.37



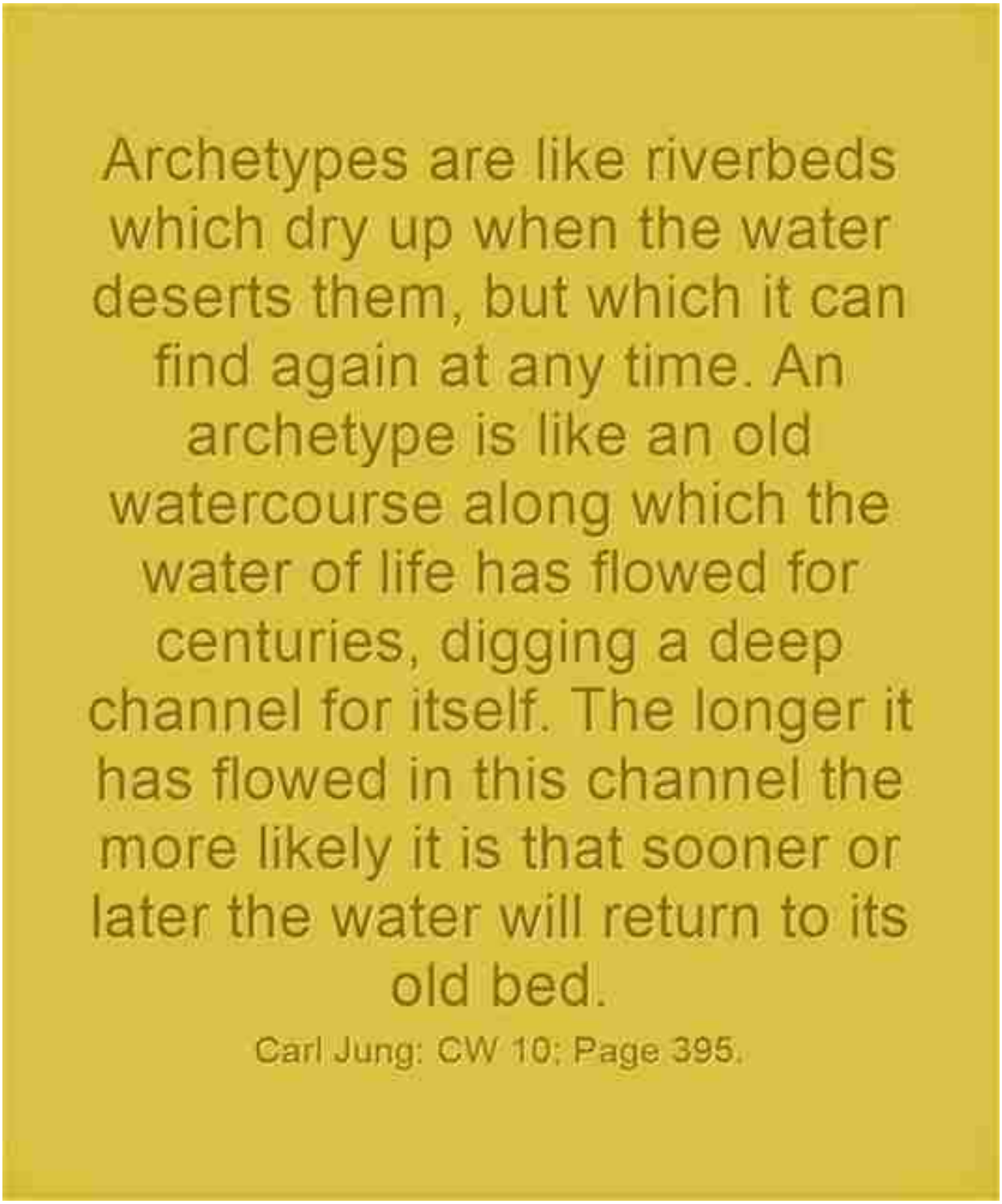
To find out what is truly individual in ourselves, profound reflection is needed; and suddenly we realize how uncommonly difficult the discovery of individuality in fact is. - ”The Relations between the Ego and the Unconscious” (1928). In CW 7: Two Essays on Analytical Psychology. P. 242



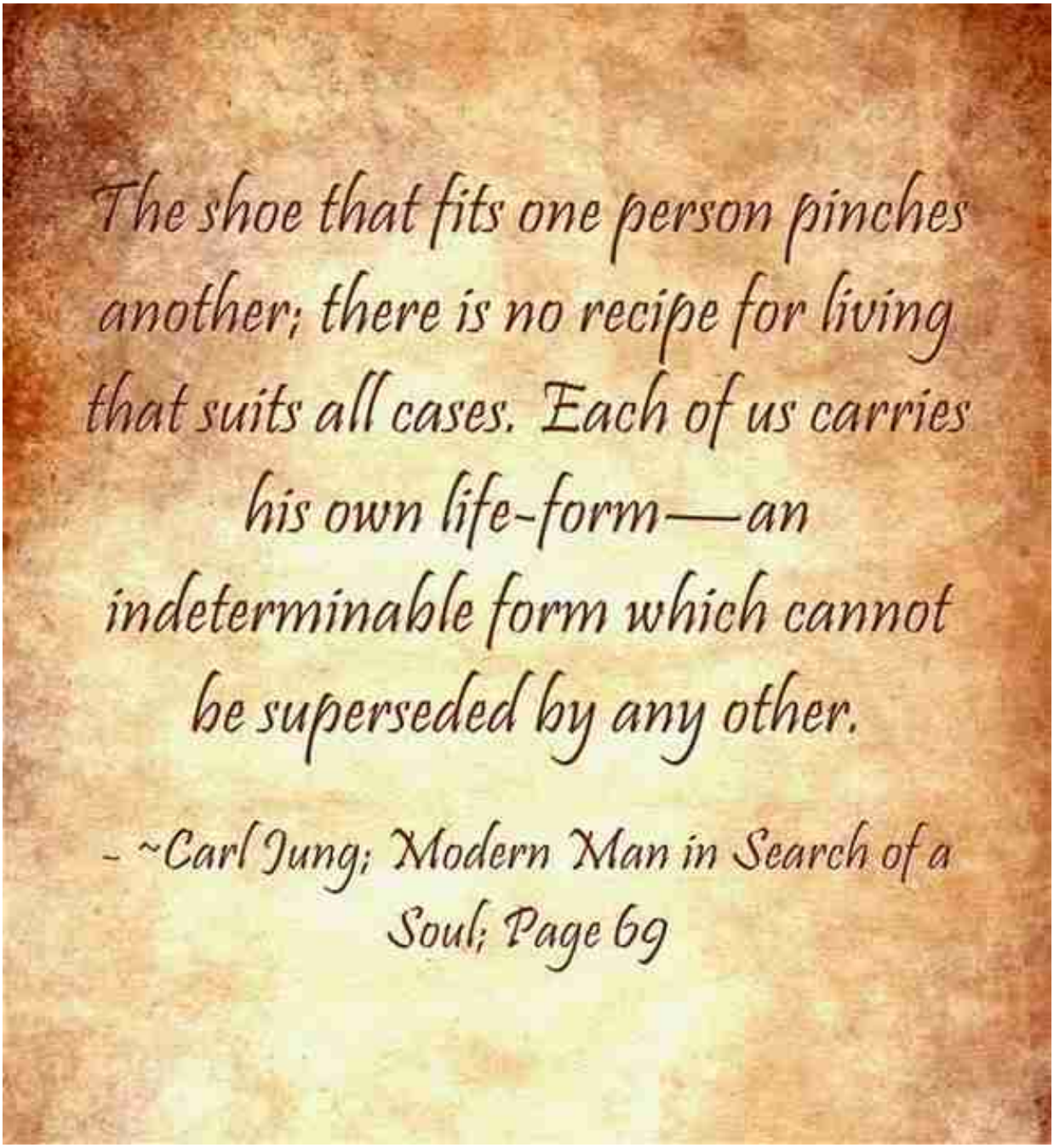
The great problems of life — sexuality, of course, among others — are always related to the primordial images of the collective unconscious. These images are really balancing or compensating factors which correspond with the problems life presents in actuality. This is not to be marveled at, since these images are deposits representing the accumulated experience of thousands of years of struggle for adaptation and existence. Psychological Types Ch. 5,



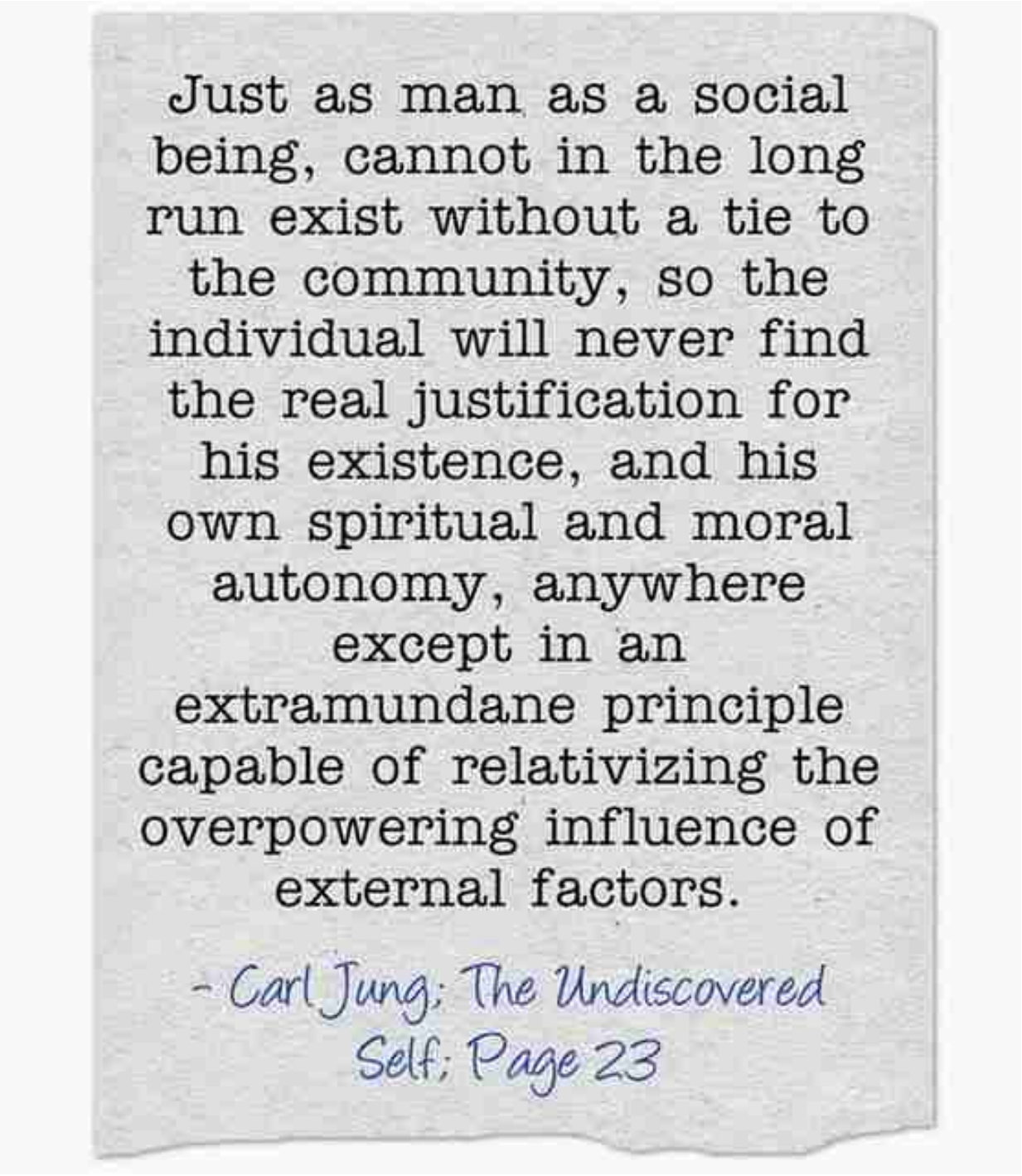
Myths go back to the primitive storyteller and his dreams, to men moved by the stirring of their fantasies. These people were not very different from those whom later generations called poets or philosophers. Carl Jung; Man and His Symbols; Page 78



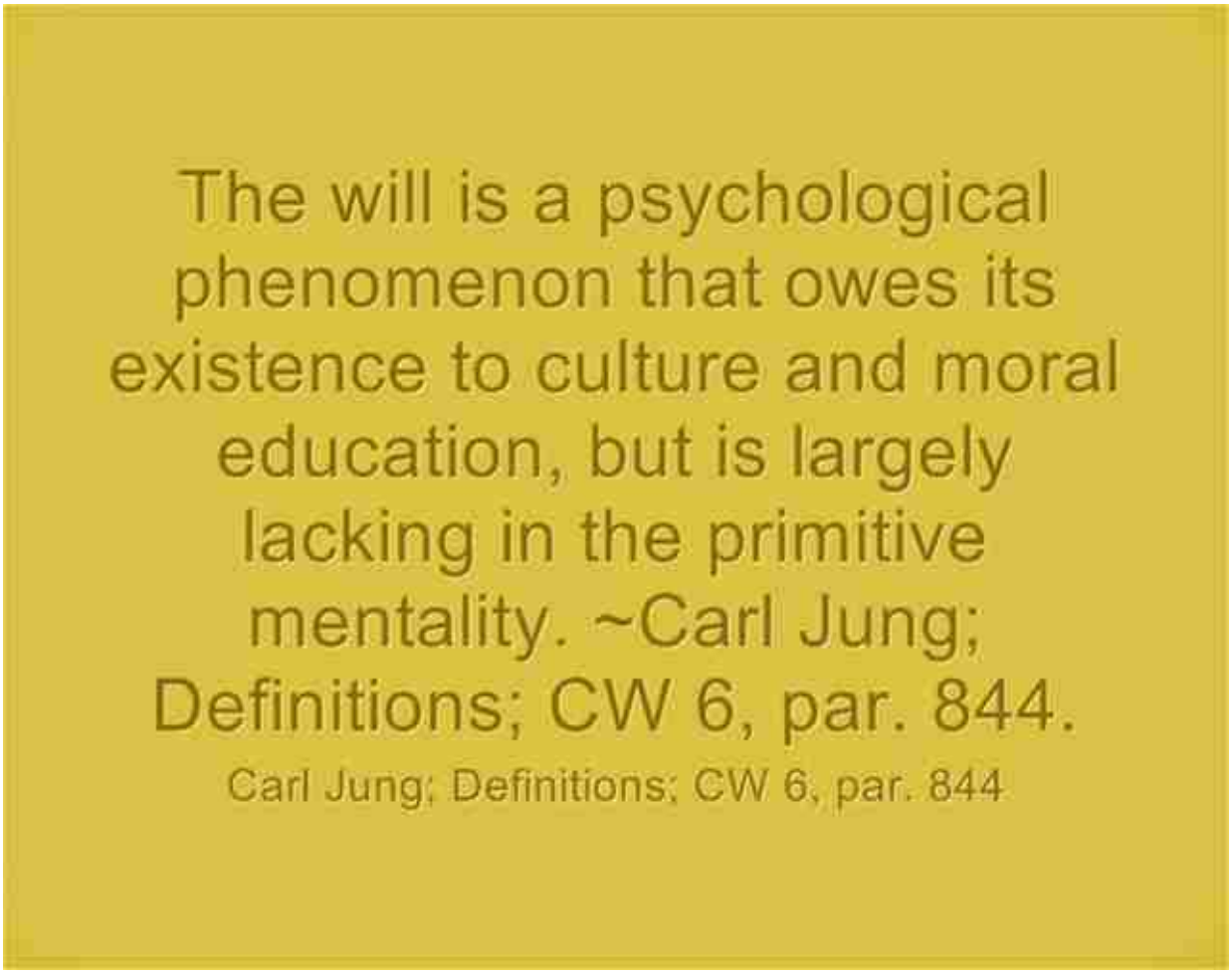
Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. Carl Jung: CW 10; Civilization in Transition; Wotan; Page 395.



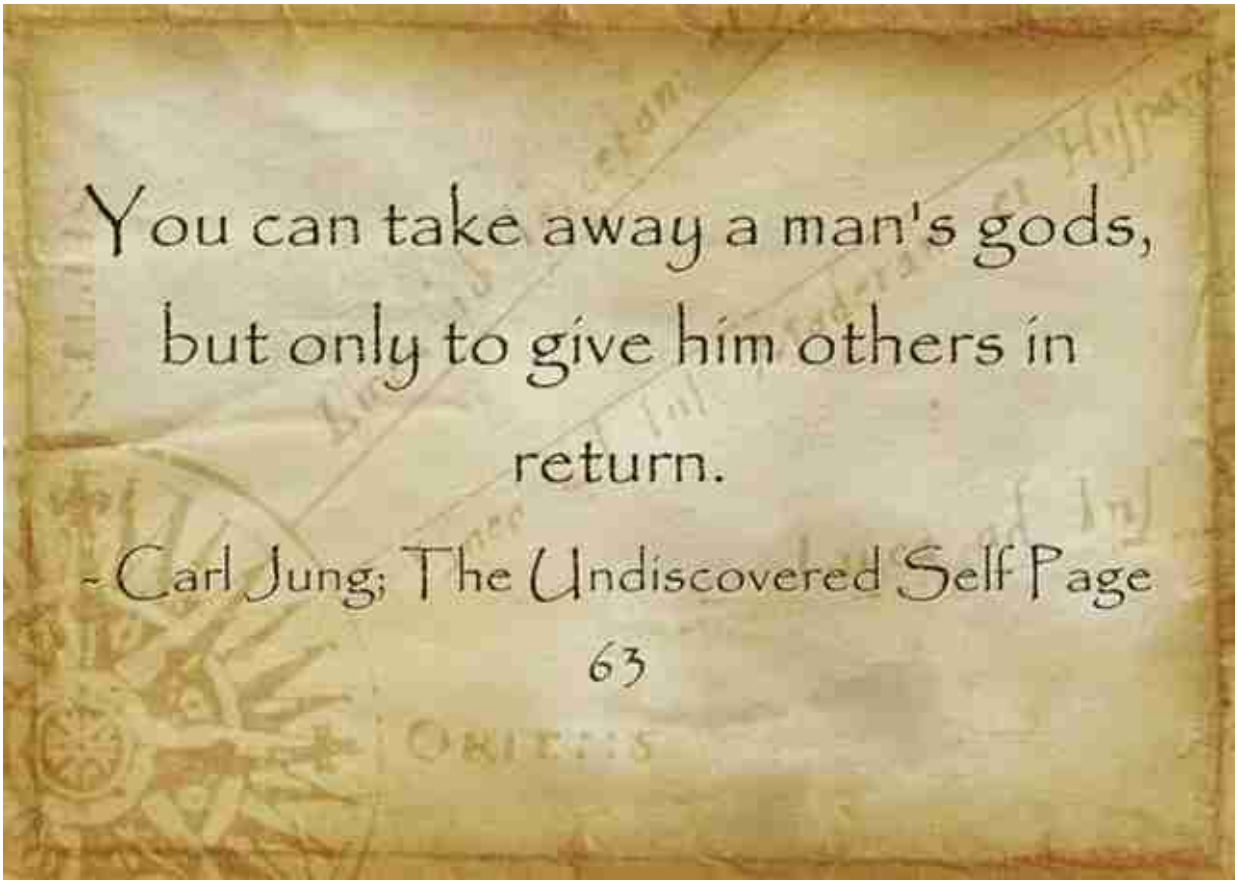
The great decisions of human life have as a rule far more to do with the instincts and other mysterious unconscious factors than with conscious will and well-meaning reasonableness. The shoe that fits one person pinches another; there is no recipe for living that suits all cases. Each of us carries his own life-form—an indeterminable form which cannot be superseded by any other. Carl Jung; Modern Man in Search of a Soul; Page 69.



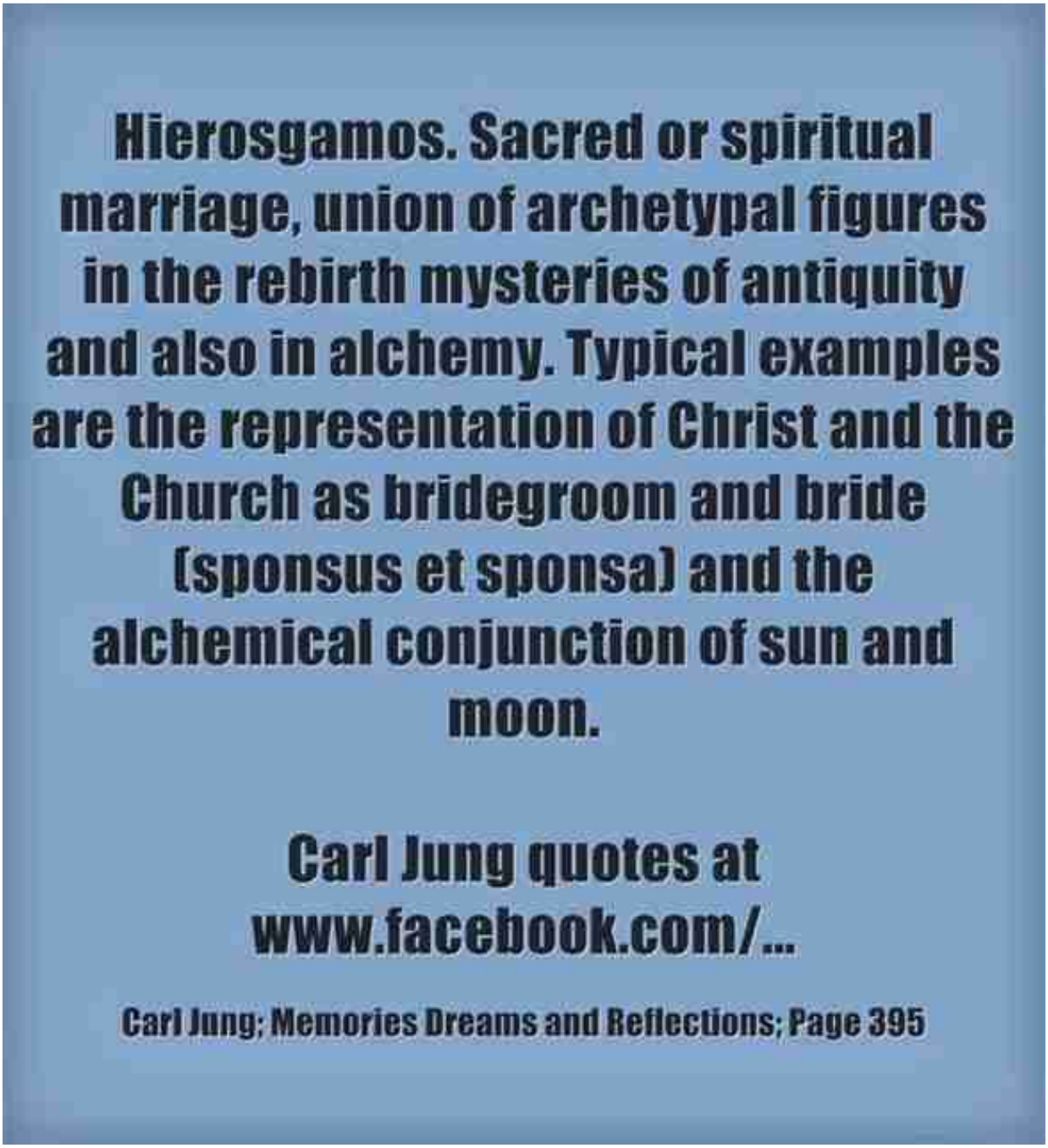
Just as man as a social being, cannot in the long run exist without a tie to the community, so the individual will never find the real justification for his existence, and his own spiritual and moral autonomy, anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. Carl Jung; The Undiscovered Self; Page 23.



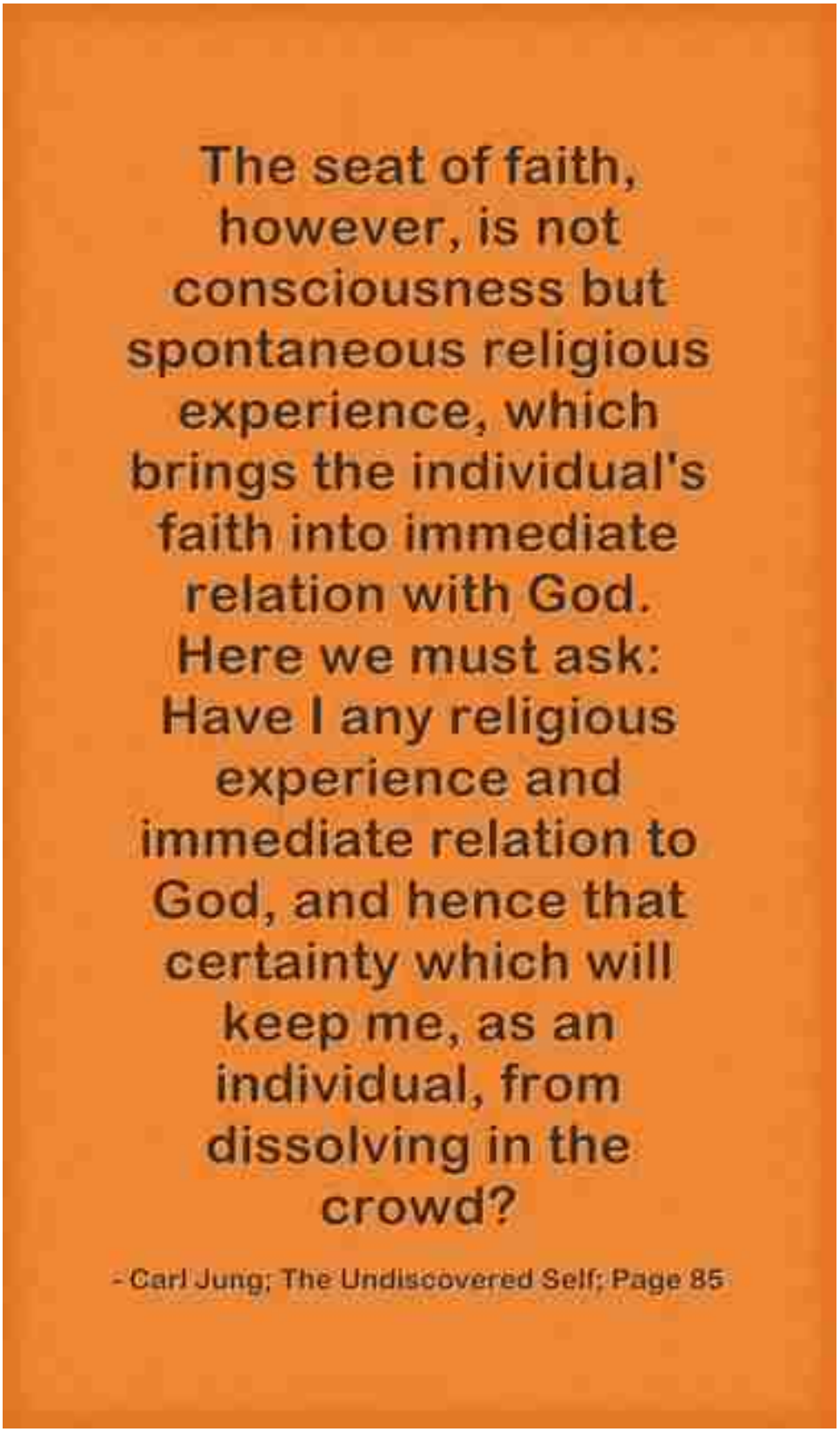
The will is a psychological phenomenon that owes its existence to culture and moral education, but is largely lacking in the primitive mentality. Carl Jung; Definitions; CW 6, par. 844.



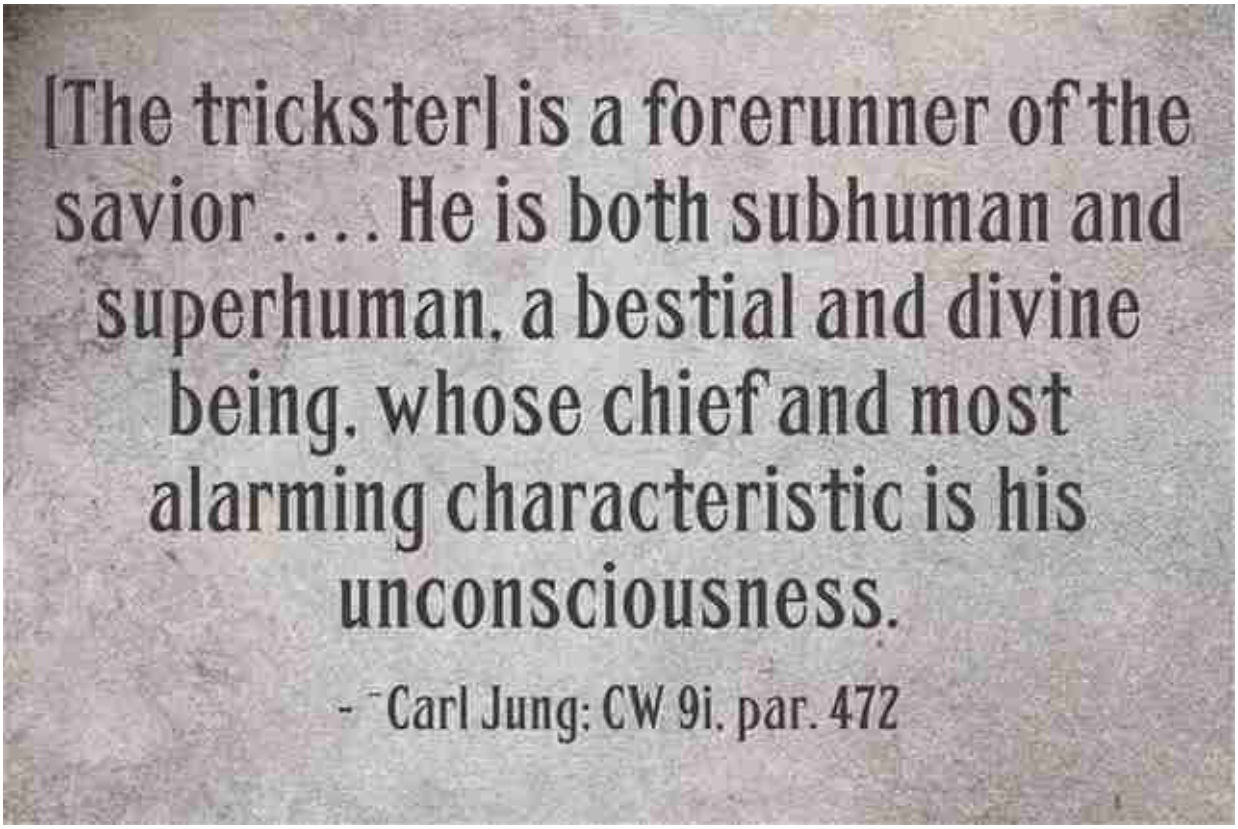
You can take away a man’s gods, but only to give him others in return. Carl Jung; The Undiscovered Self Page 63



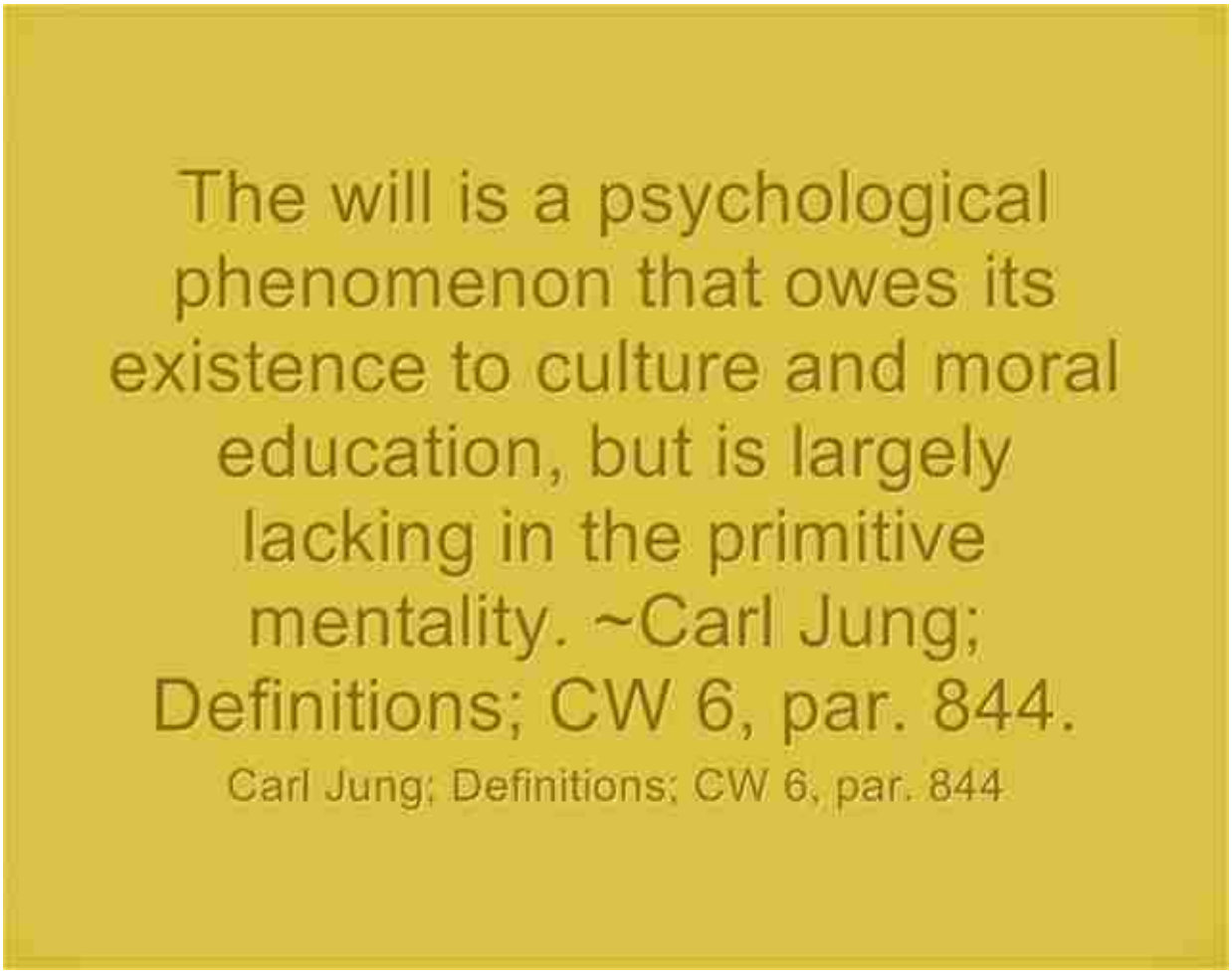
Hierosgamos. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the representation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon. Carl Jung; Memories Dreams and Reflections; Page 395.



The seat of faith, however, is not consciousness but spontaneous religious experience, which brings the individual's faith into immediate relation with God. Here we must ask: Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? Carl Jung; The Undiscovered Self; Page 85



[The trickster] is a forerunner of the savior . . . . He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. Carl Jung; On the Psychology of the Trickster-Figure; CW 9i, par. 472.



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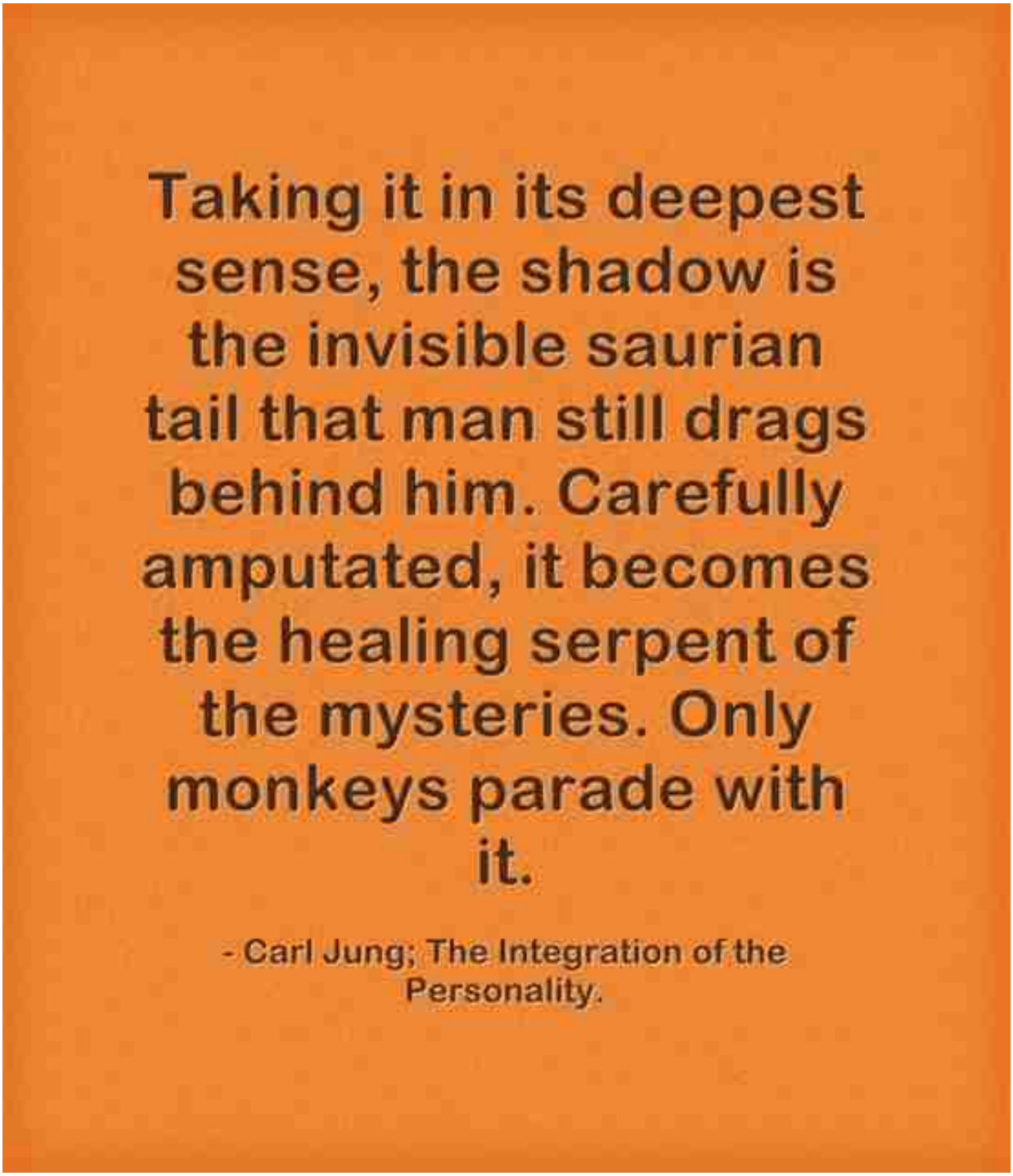

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it. Carl Jung; The Integration of the Personality.

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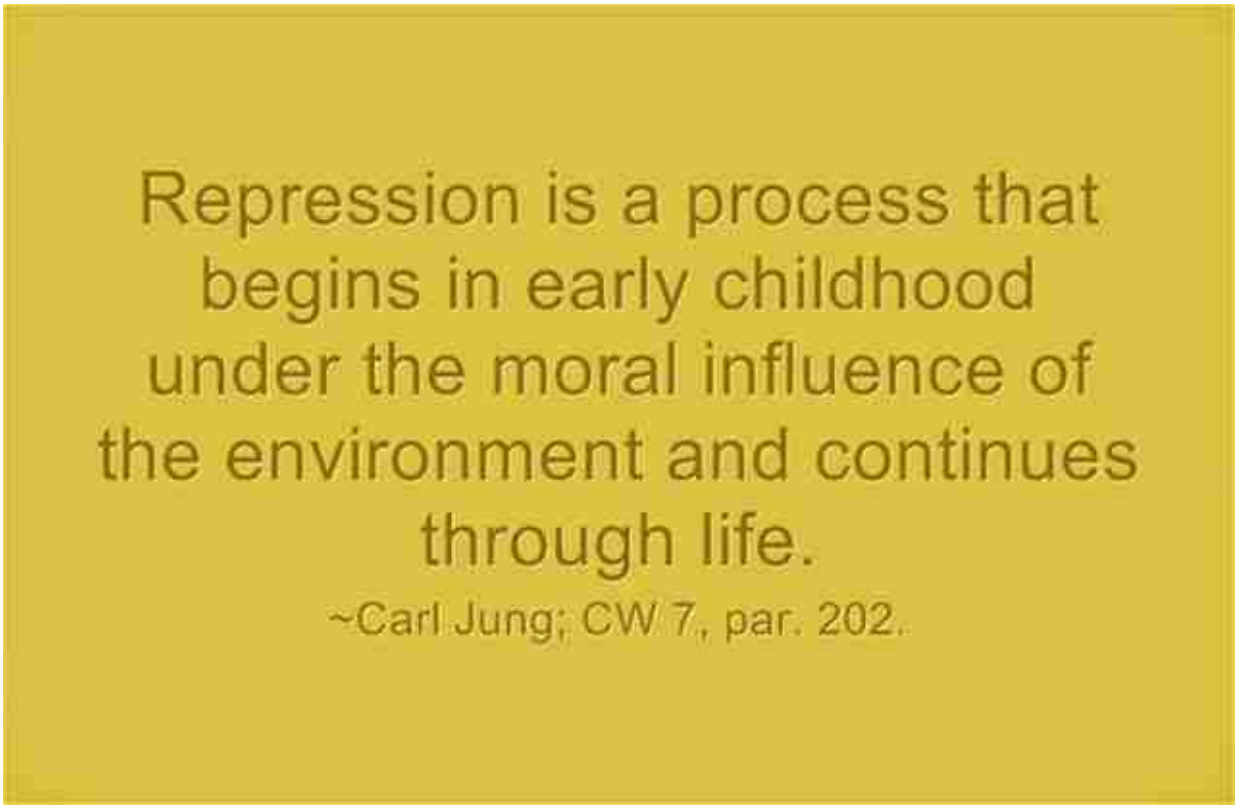
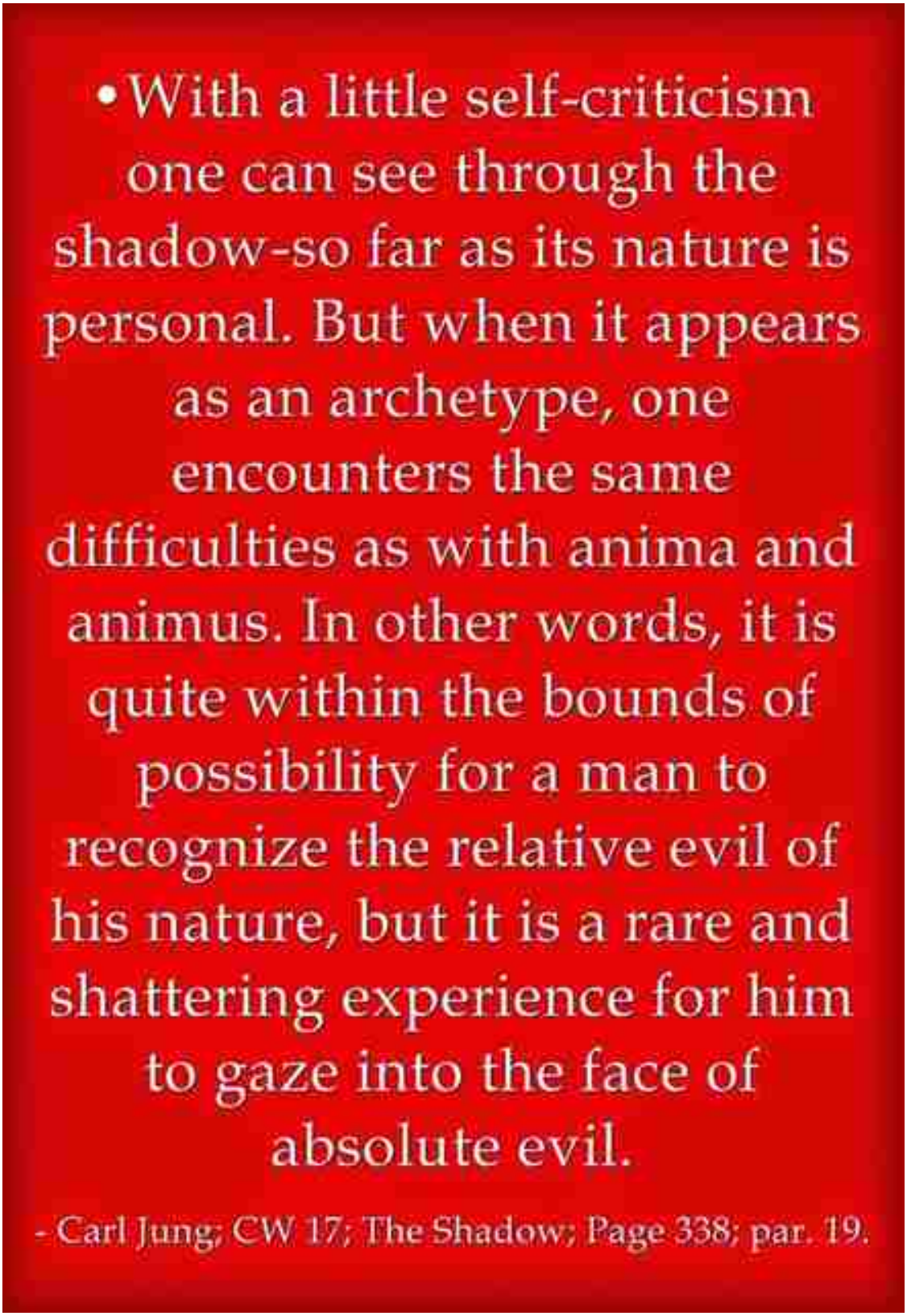
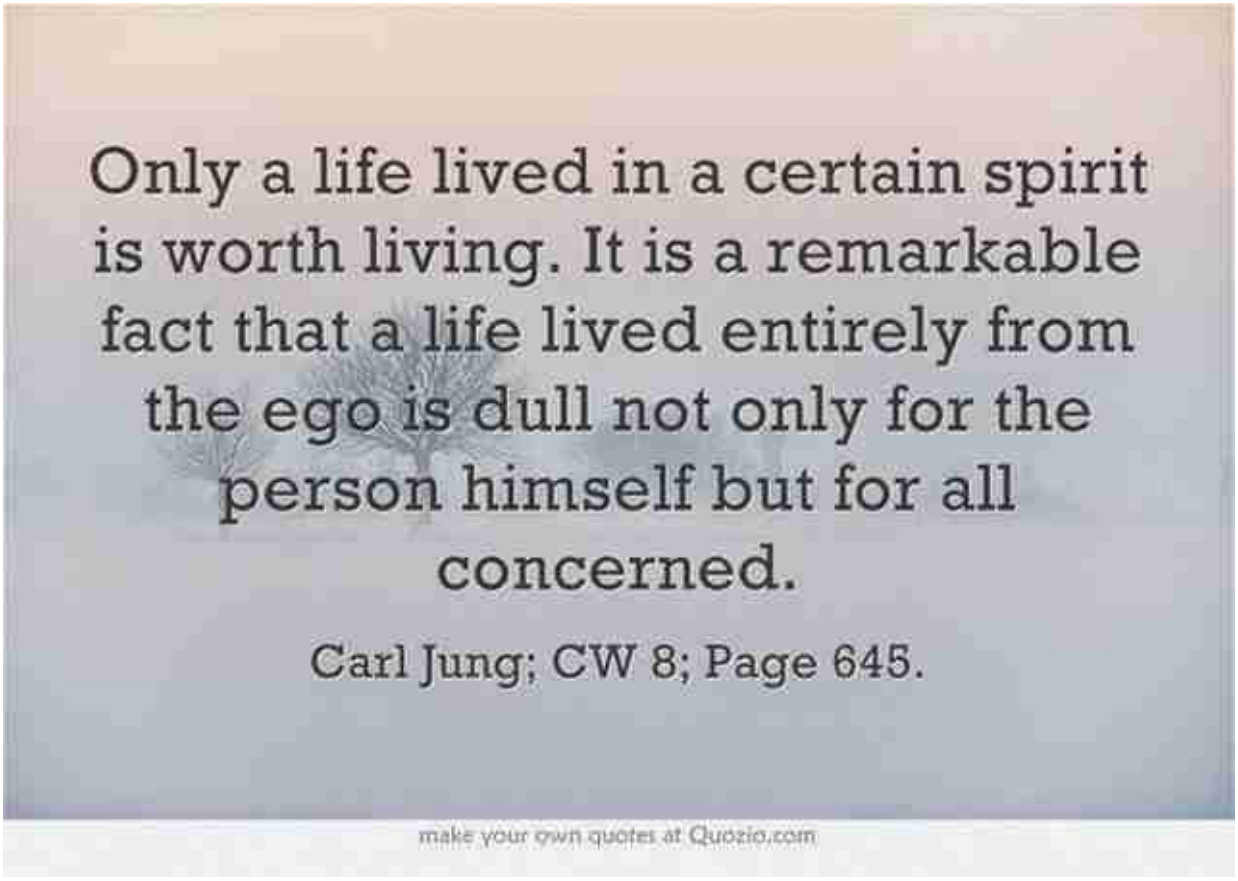


Repression is a process that begins in early childhood under the moral influence of the environment and continues through life. Carl Jung; The Personal and the Collective Unconscious; CW 7, par. 202.

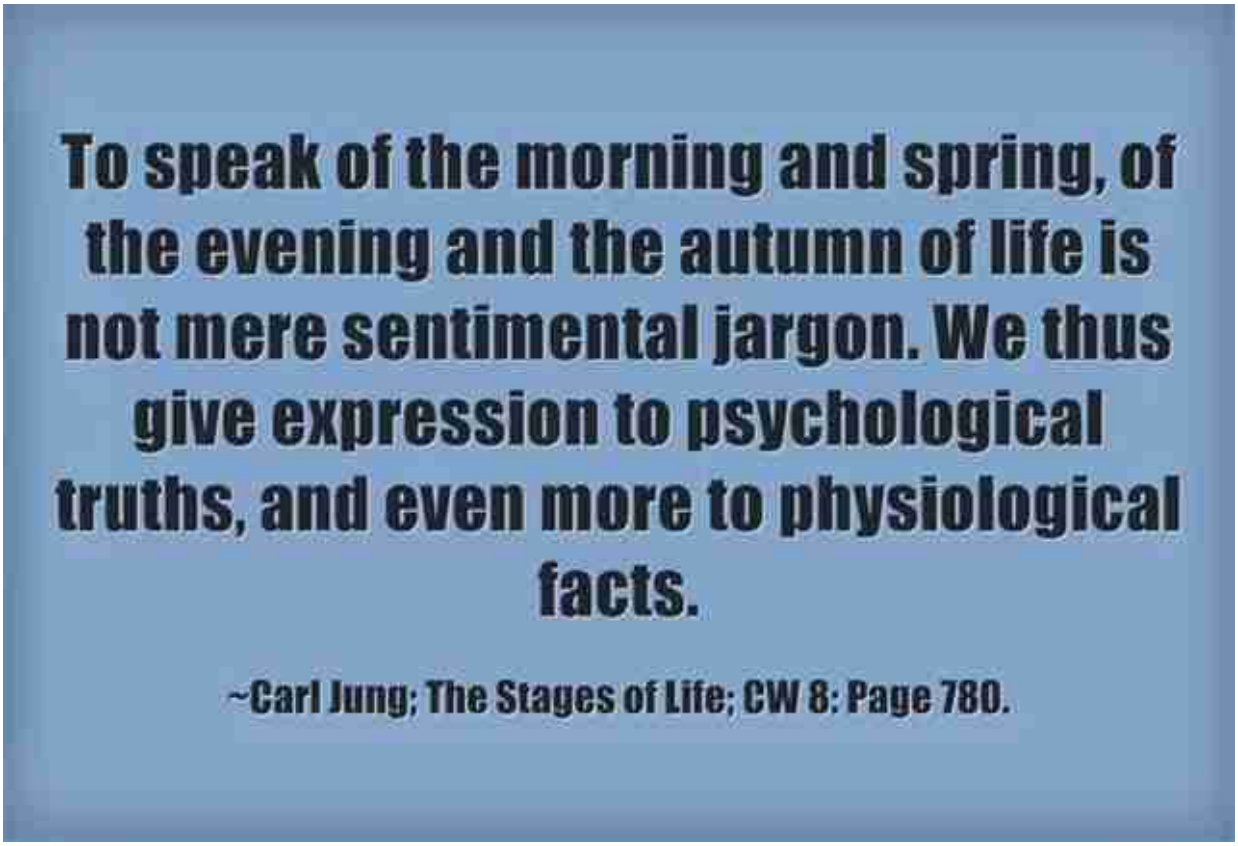


With a little self-criticism one can see through the shadow-so far as its nature is personal.
But when it appears as an archetype, one encounters the same difficulties as with anima and animus.
In other words, it is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. Carl Jung; CW 17; The Shadow;

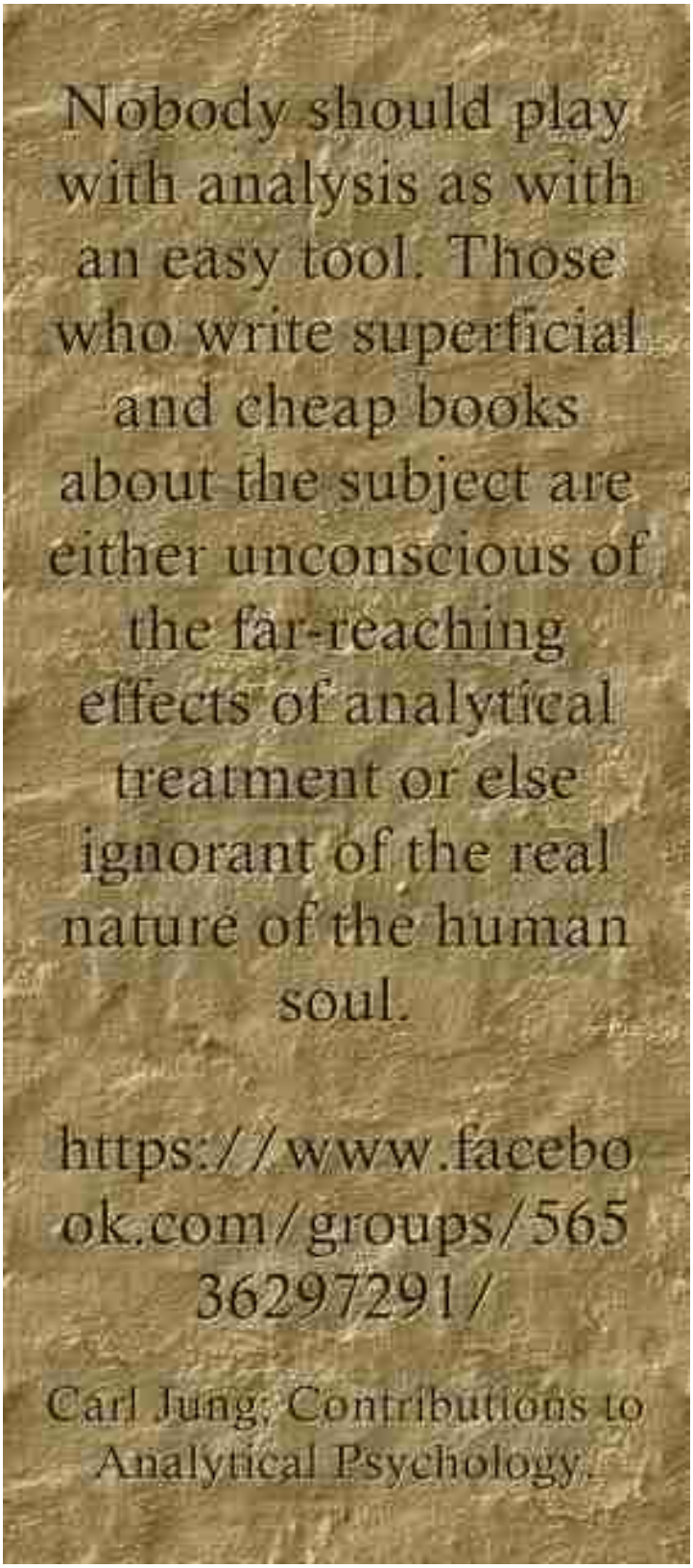
Page 338; par. 19.



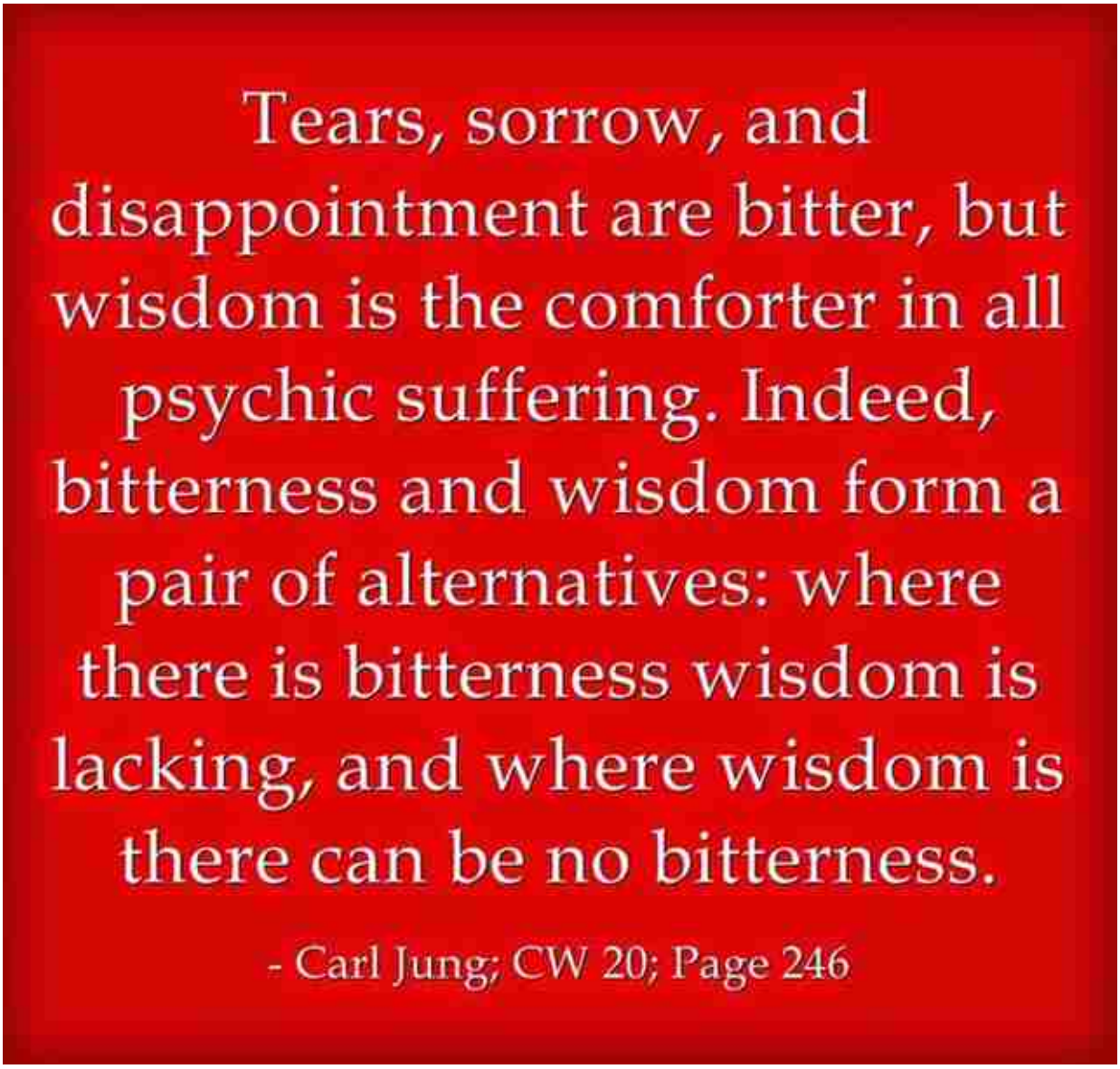
Only a life lived in a certain spirit is worth living. It is a remarkable fact that a life lived entirely from the ego is dull not only for the person himself but for all concerned. Carl Jung; Spirit and Life; CW 8; The Structure and Dynamics of the Psyche; Page 645.



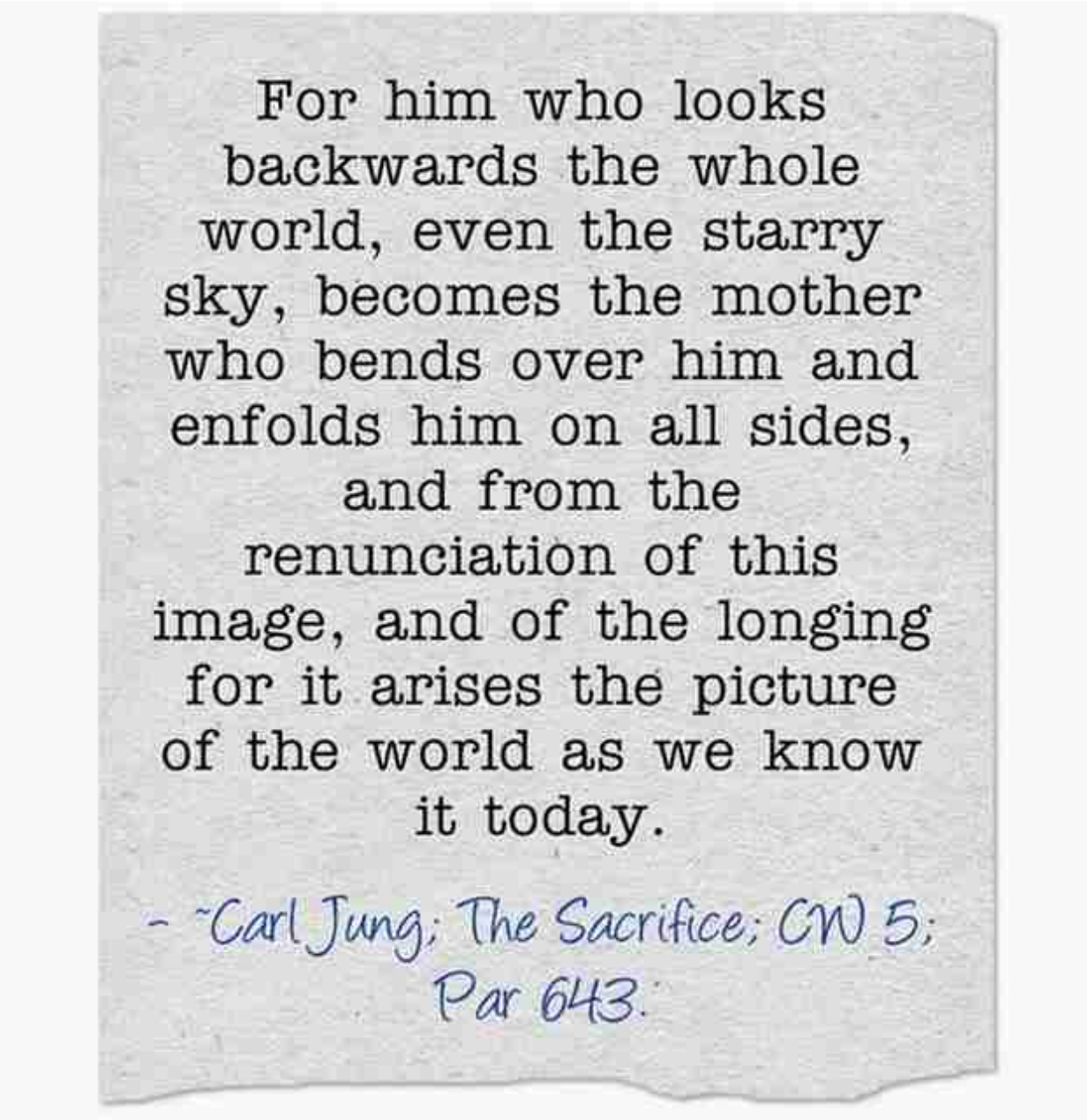
To speak of the morning and spring, of the evening and the autumn of life is not mere sentimental jargon. We thus give expression to psychological truths, and even more to physiological facts. Carl Jung; The Stages of Life; CW 8: The Structure and Dynamics of the Psyche; Page 780.



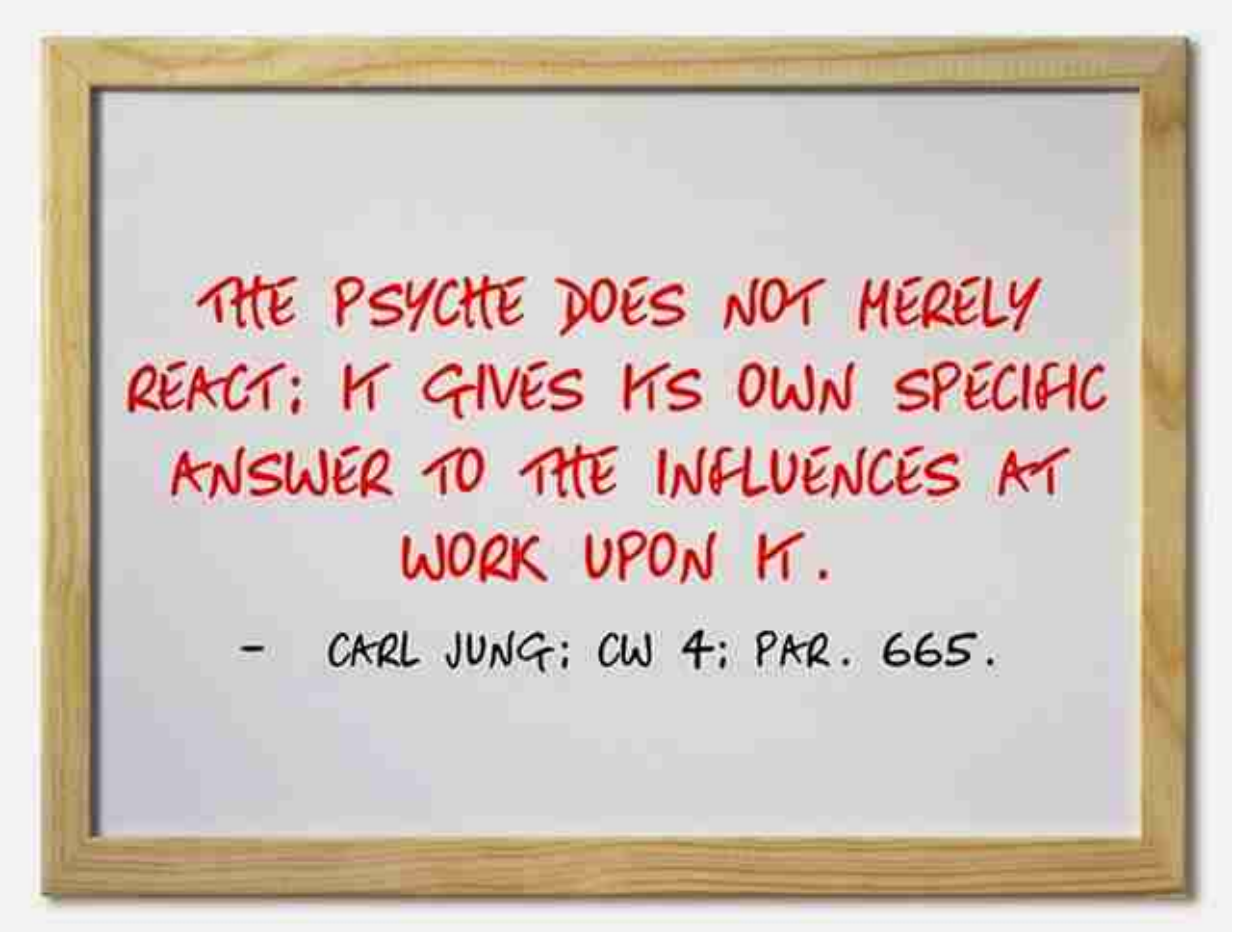
Nobody should play with analysis as with an easy tool. Those who write superficial and cheap books about the subject are either unconscious of the far-reaching effects of analytical treatment or else ignorant of the real nature of the human soul. Carl Jung; Contributions to Analytical Psychology.



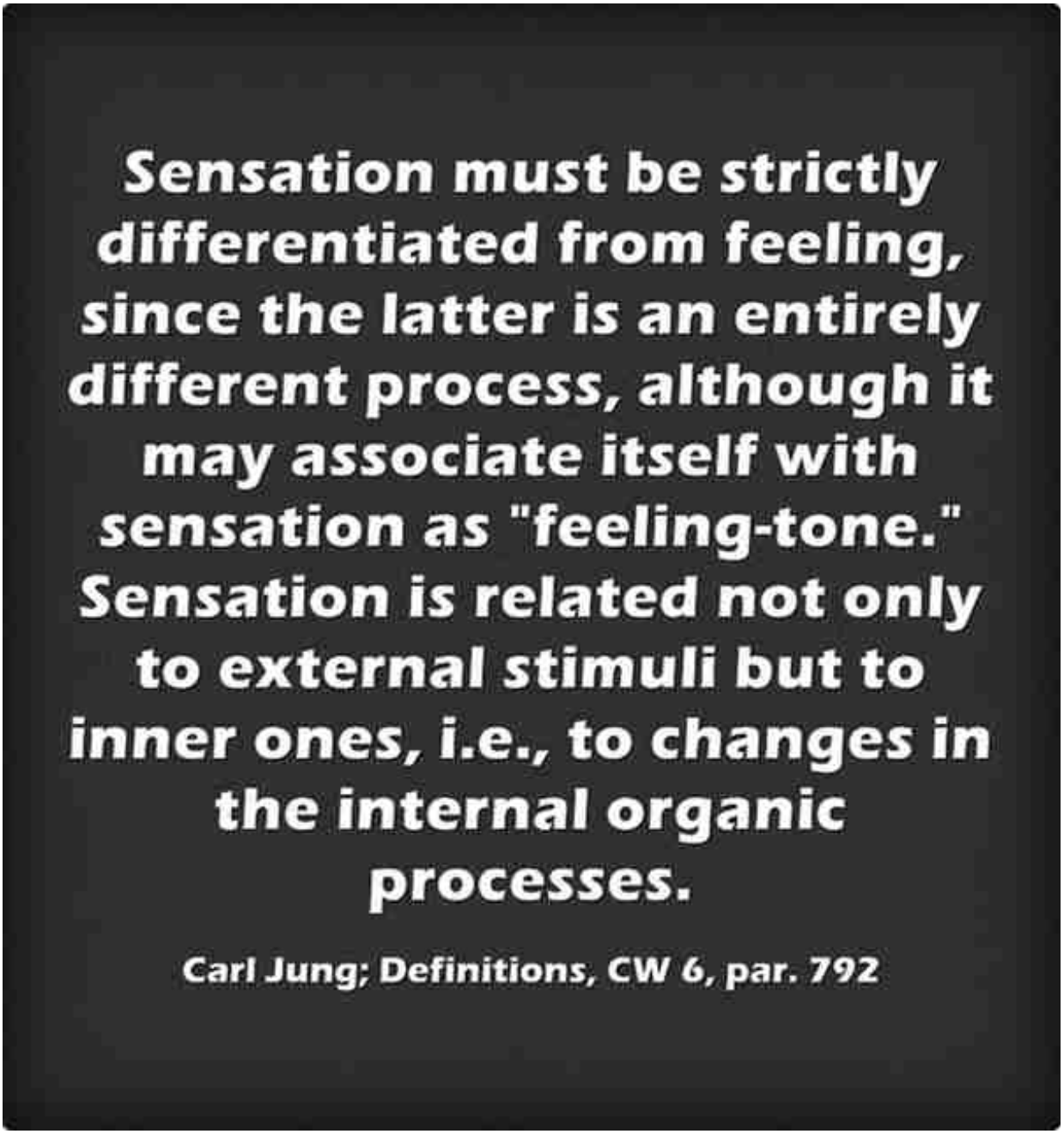
Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Indeed, bitterness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness. Carl Jung; CW 20; Mysterium Coniunctionis; Page 246; Para 330.



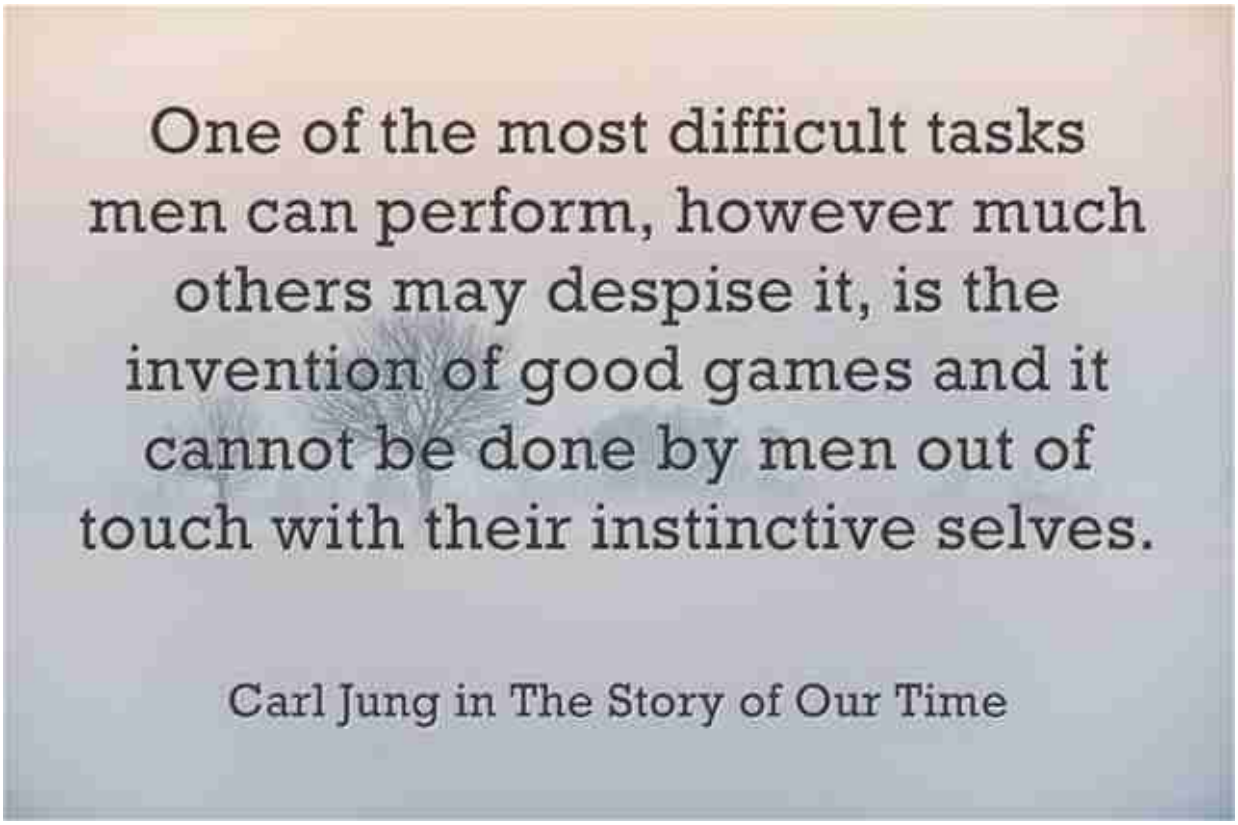
For him who looks backwards the whole world, even the starry sky, becomes the mother who bends over him and enfolds him on all sides, and from the renunciation of this image, and of the longing for it arises the picture of the world as we know it today. Carl Jung; The Sacrifice; CW 5; Par 643.



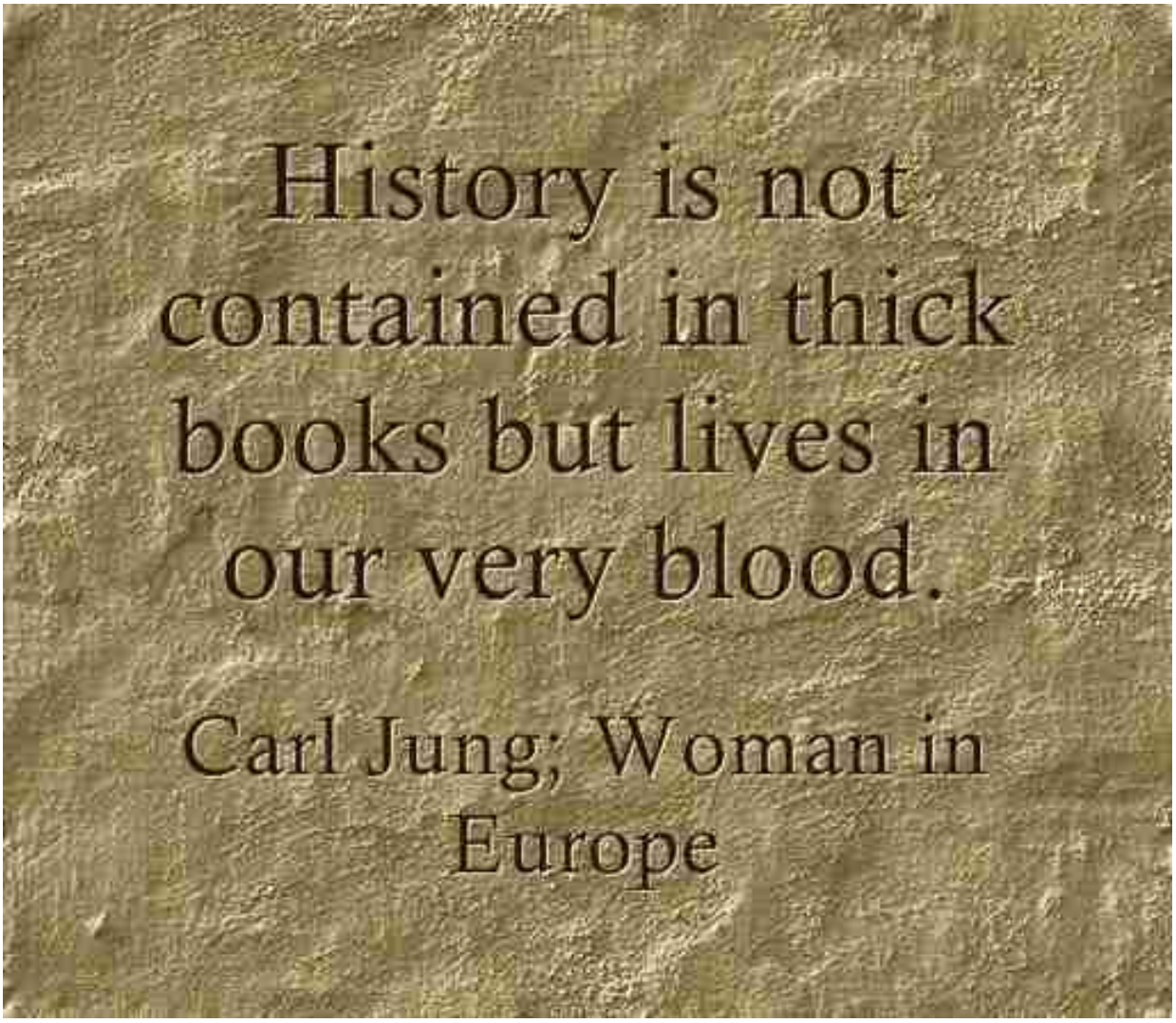
The psyche does not merely react; it gives its own specific answer to the influences at work upon it. Carl Jung; Some Crucial Points in Psychoanalysis; CW 4; par. 665.



Sensation must be strictly differentiated from feeling, since the latter is an entirely different process, although it may associate itself with sensation as ”feeling-tone.” Sensation is related not only to external stimuli but to inner ones, i.e., to changes in the internal organic processes. [Definitions,” CW 6, par. 792.]



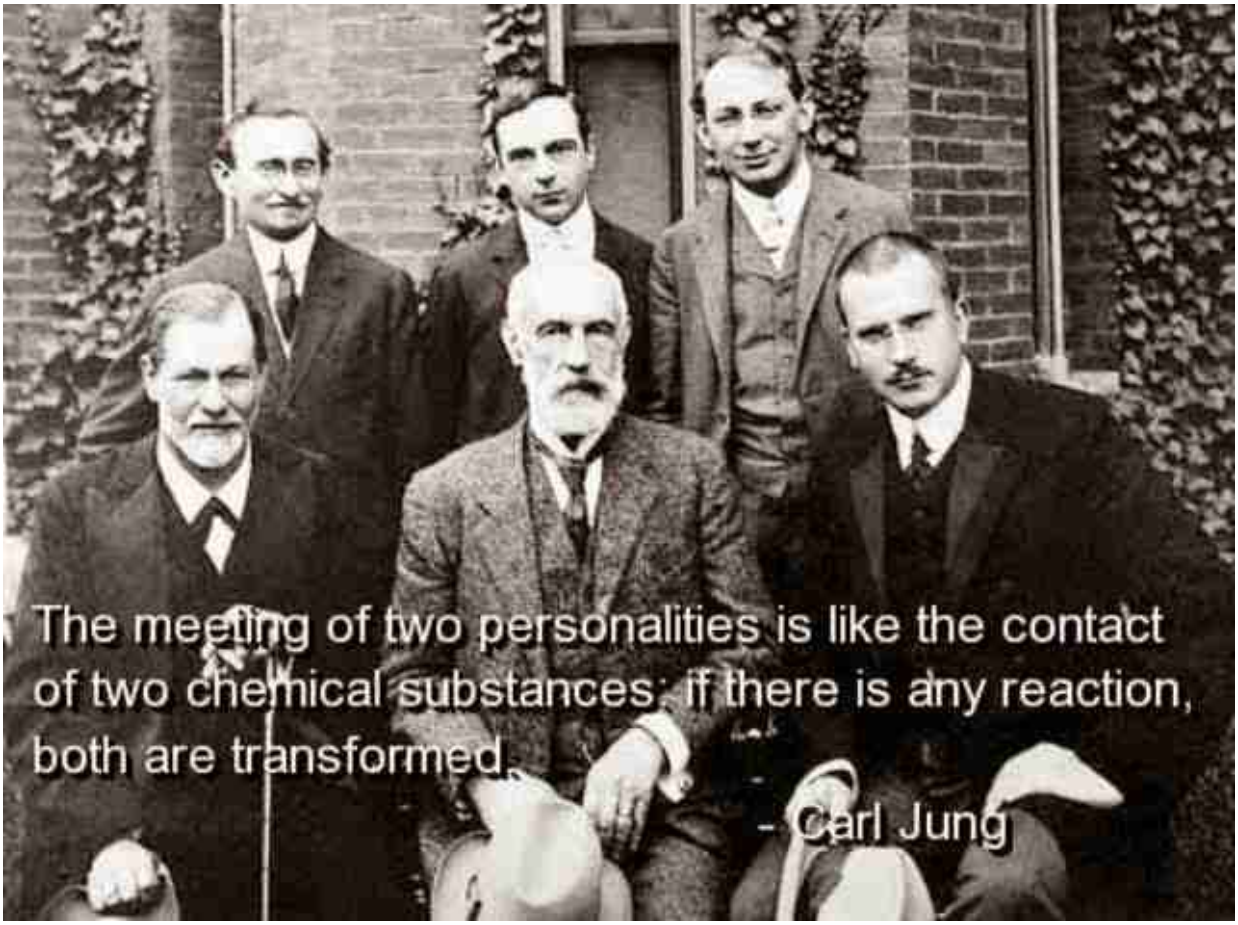
One of the most difficult tasks men can perform, however much others may despise it, is the invention of good games and it cannot be done by men out of touch with their instinctive selves. Jung and the Story of Our Time, Laurens van der Post (1977)



History is not contained in thick books but lives in our very blood. Carl Jung; Woman in Europe.

Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definitive feminine image.
This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or 'archetype' [q.v.] of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman . . .
Since this image is unconscious, it is always unconsciously projected upon the person of the beloved, and is one of the chief reasons for passionate attraction or aversion." Carl Jung; Memories Dreams and Reflections; Page 391.

If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc.



For two personalities to meet is like mixing two chemical substances: if there is any combination at all, both are transformed. Carl Jung; (Psychological Reflections: A New Anthology of His Writings 1905-61

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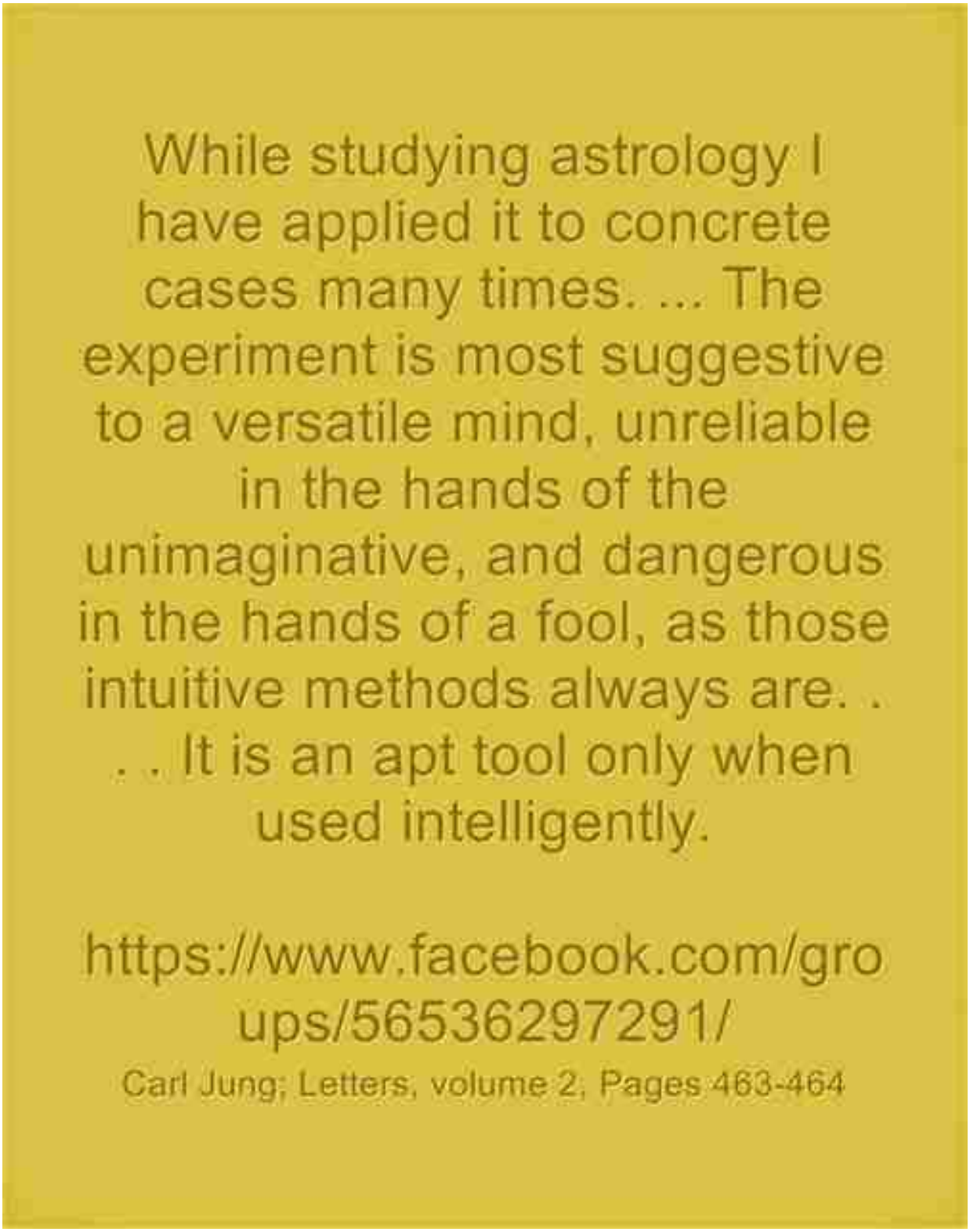
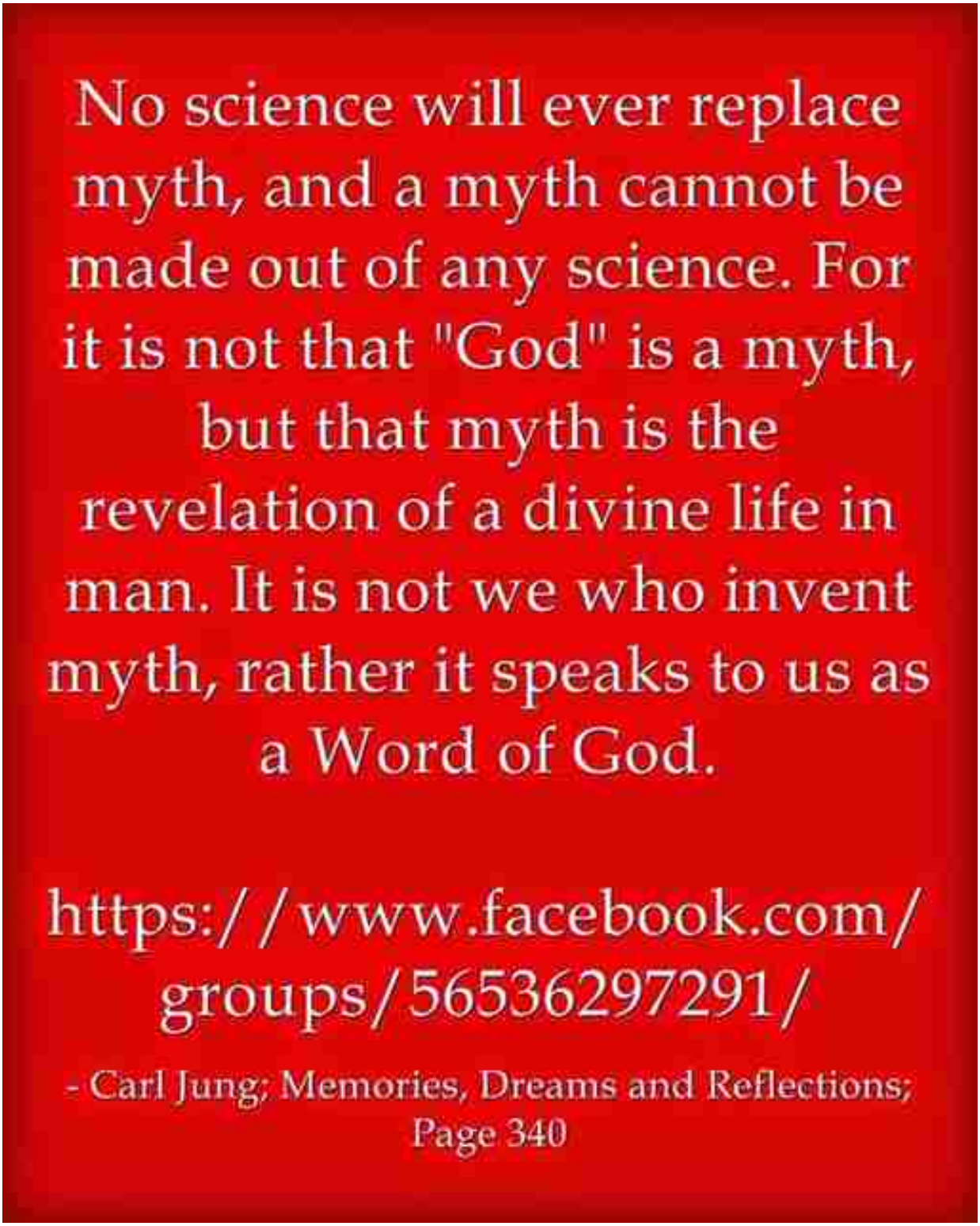
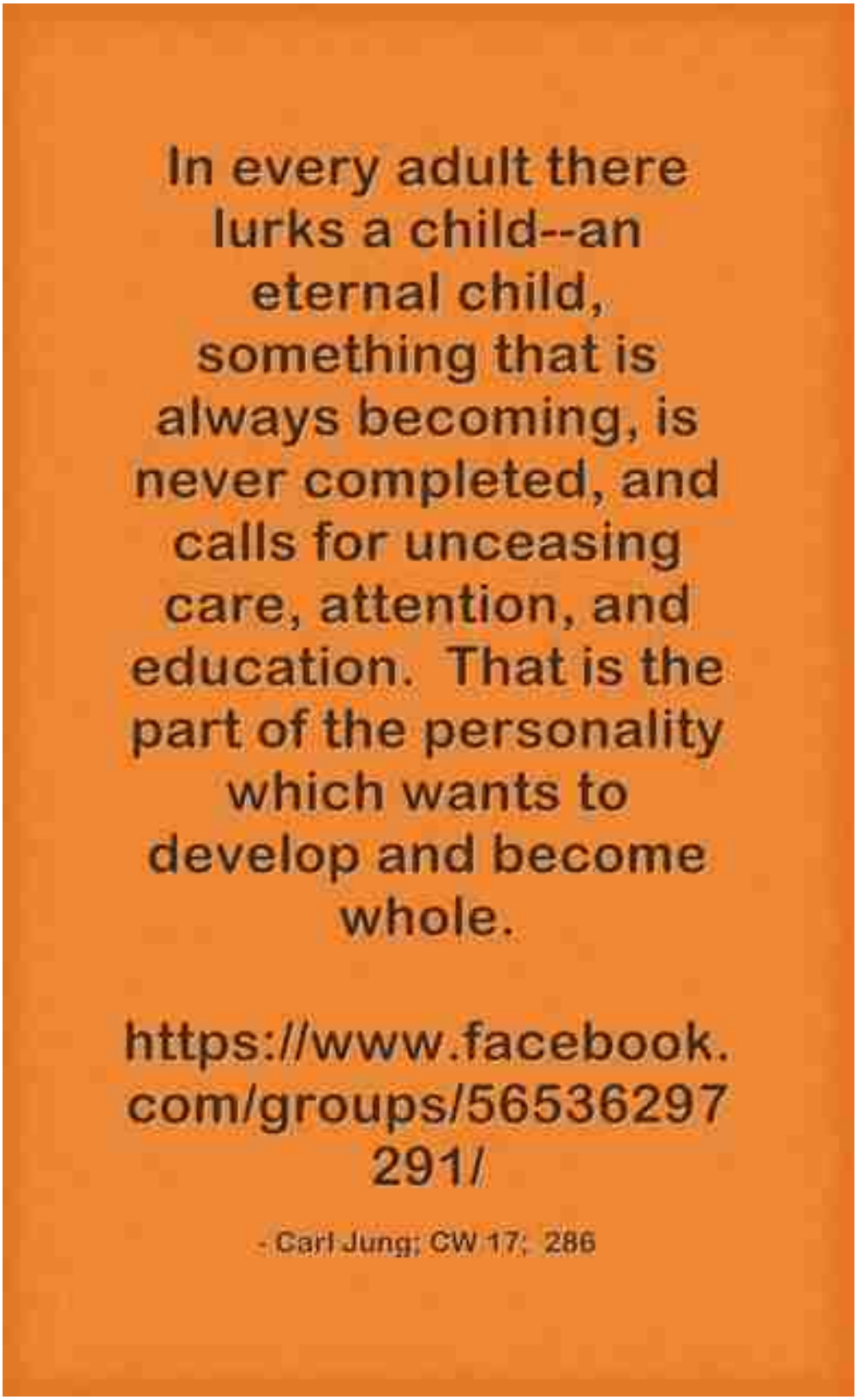


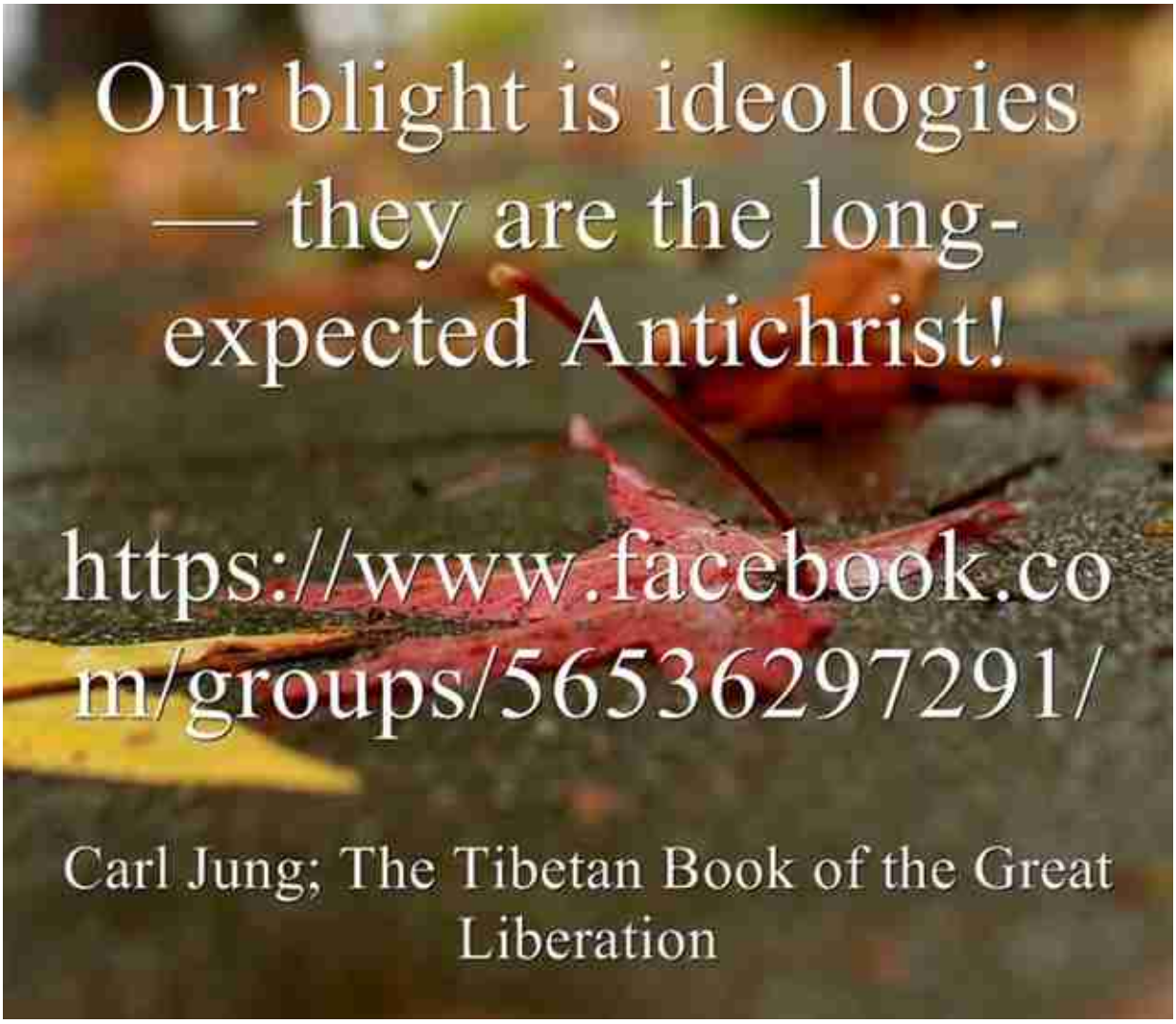
While studying astrology I have applied it to concrete cases many times. ... The experiment is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. . . . It is an apt tool only when used intelligently. Carl Jung



Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. No science will ever replace myth, and a myth cannot be made out of any science. For it is not that ”God” is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.



In every adult there lurks a child–an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the personality which wants to develop and become whole. -C. G. Jung CW 17: 286



Our blight is ideologies — they are the long-expected Antichrist!

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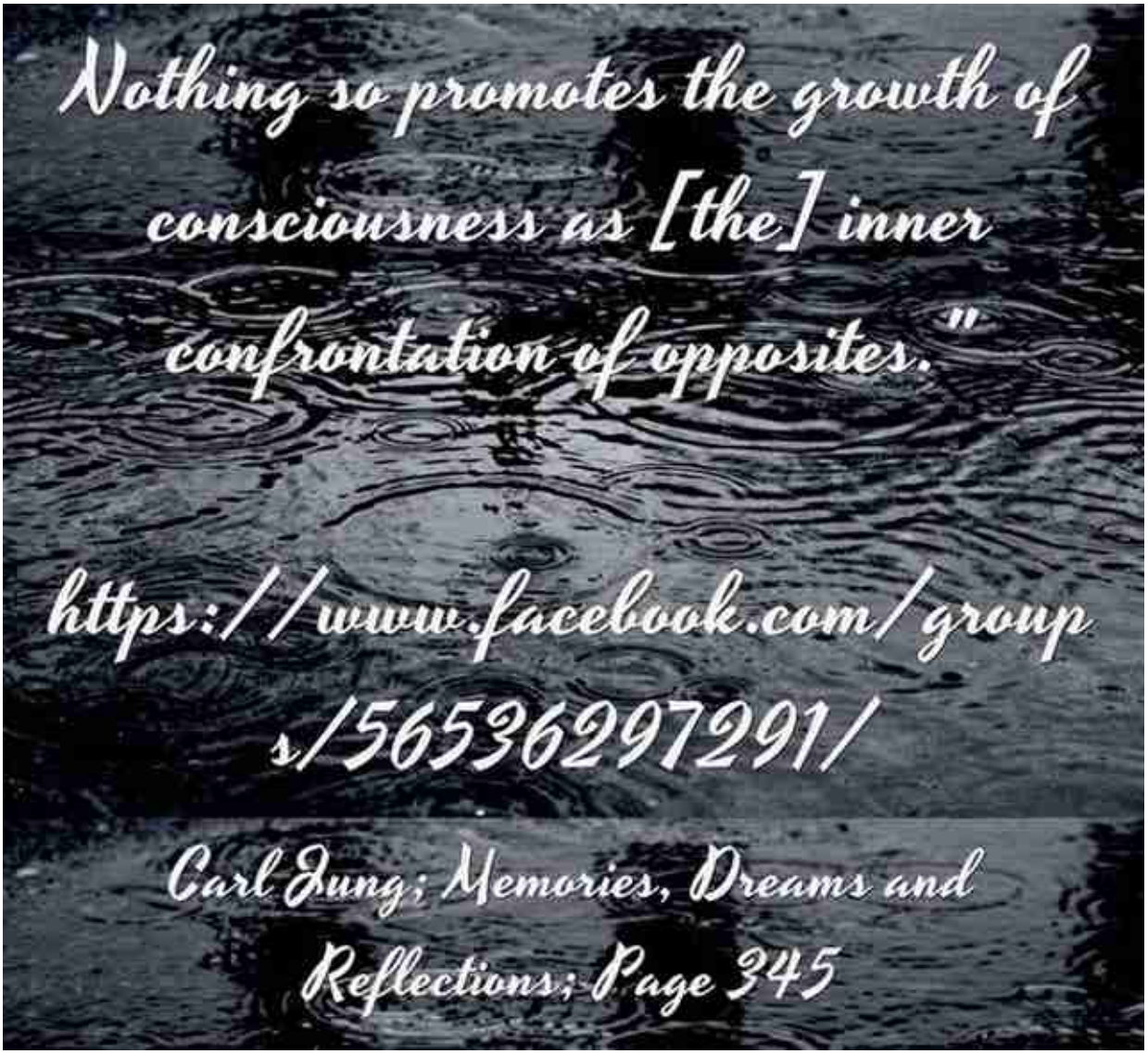
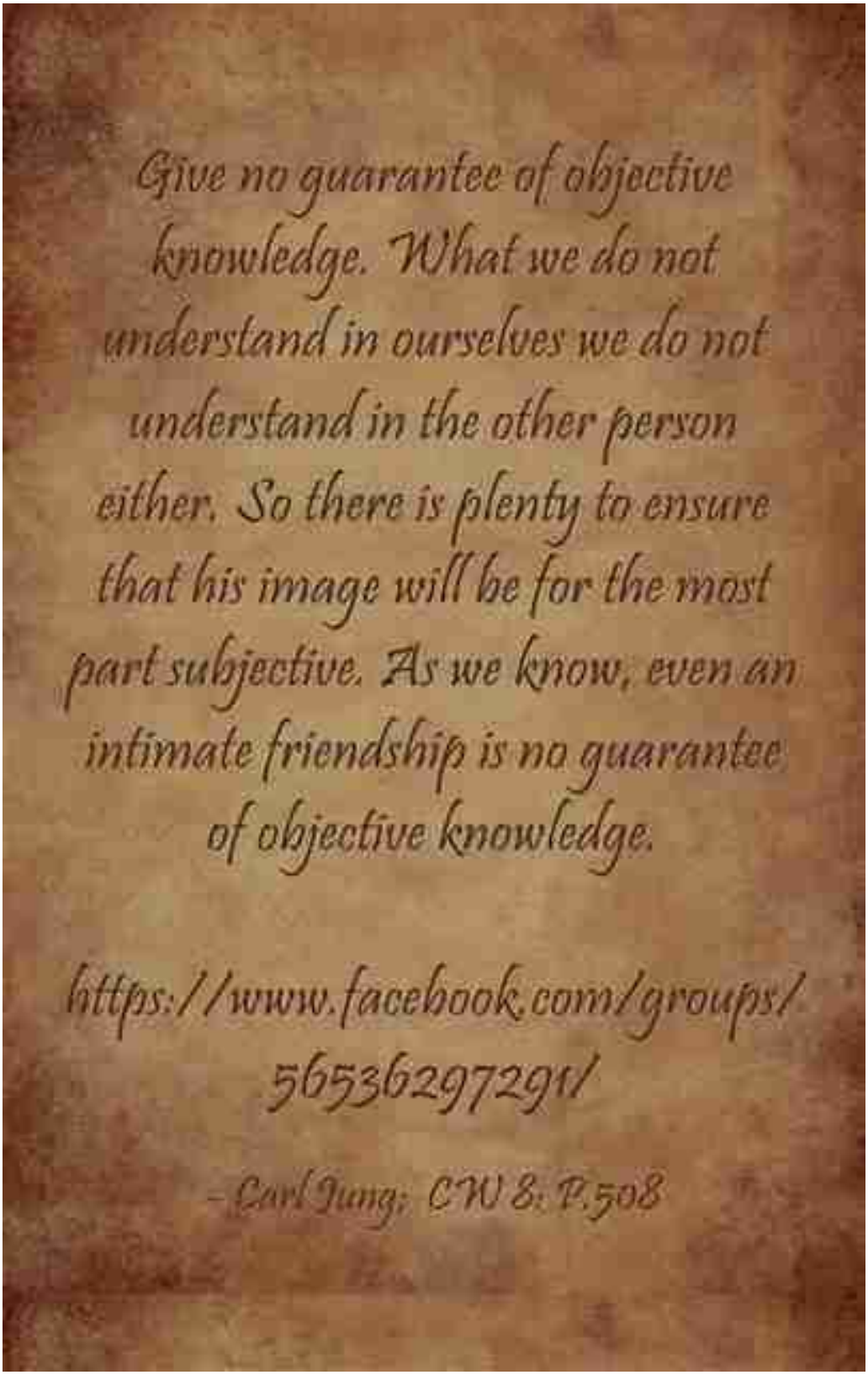


Nothing so promotes the growth of consciousness as [the] inner confrontation of opposites." Carl Jung; Memories, Dreams and Reflections; Page 345.

The kernel of all jealousy is lack of love. Carl Jung; Memories, Dreams and Reflections; Page 137.



Give no guarantee of objective knowledge. What we do not understand in ourselves we do not understand in the other person either. So there is plenty to ensure that his image will be for the most part subjective. As we know, even an intimate friendship is no guarantee of objective knowledge. – Carl Jung; General Aspects of Dreams Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P.508

Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche.
Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits. Carl Jung; Modern Man in Search of a Soul; Page 126

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When Lao-tzu says: ”All are clear, I alone am clouded,” he is expressing what I now feel in advanced old age.
Lao-tzu is the example of a man with superior insight who has seen and experienced worth and worthlessness, and who at the end of his life desires to return into his own being, into the eternal unknowable meaning.
The archetype of the old man who has seen enough is eternally true. At every level of intelligence this type appears,

and its lineaments are always the same, whether it be an old peasant or a great philosopher like Lao-tzu.
This is old age, and a limitation. Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man.
The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things.
In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself. Carl Jung; Memories, Dreams and Reflections; Page 359.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled.
This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted.
That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time;
I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there.
These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

I regret many follies which sprang from my obstinacy; but without that trait I would not have reached my goal. Carl Jung; Memories, Dreams and Reflections; Page 358

If a man knows more than others, he becomes lonely. But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others. Carl Jung; Memories Dreams and Reflections; Page 356.

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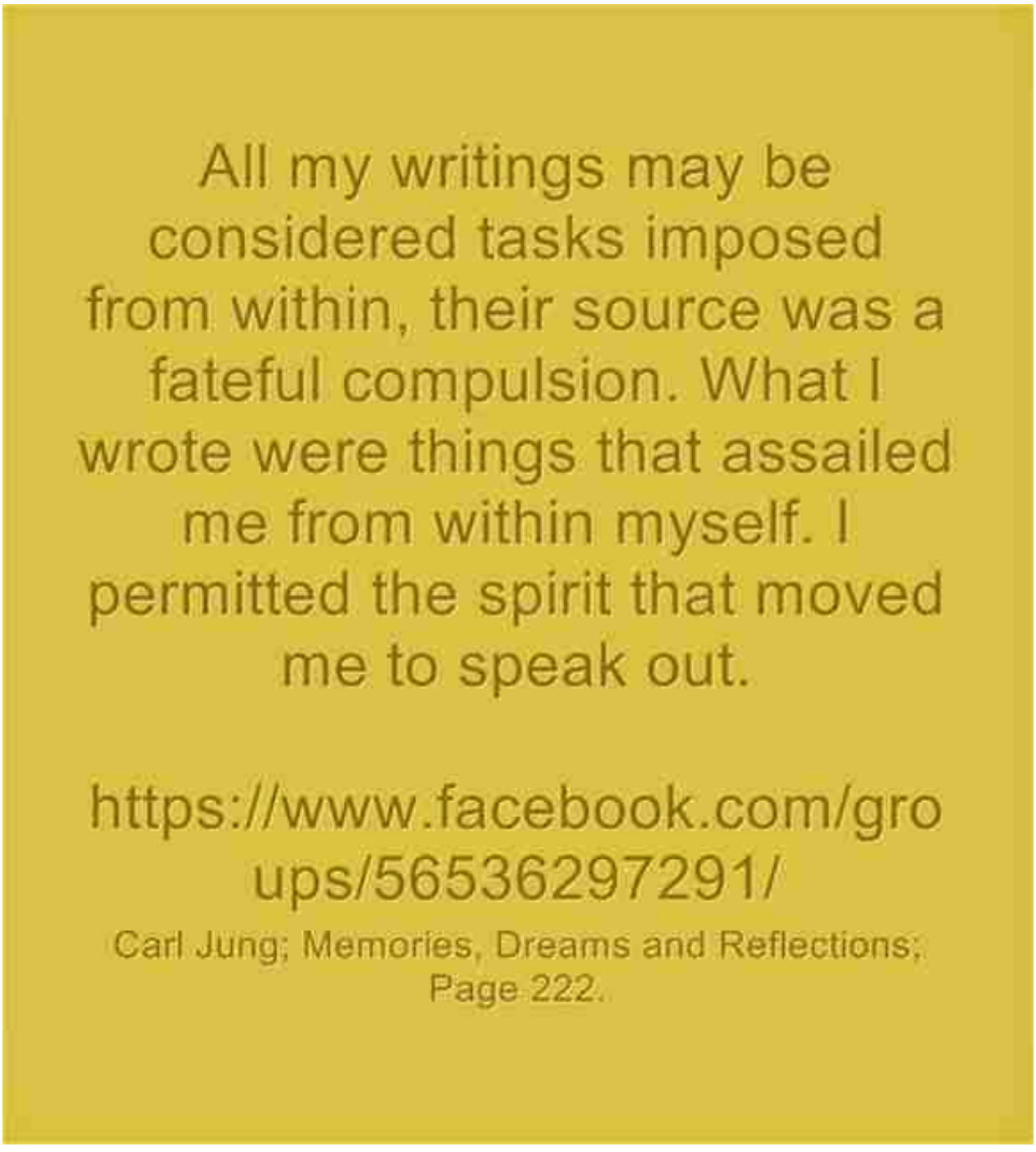
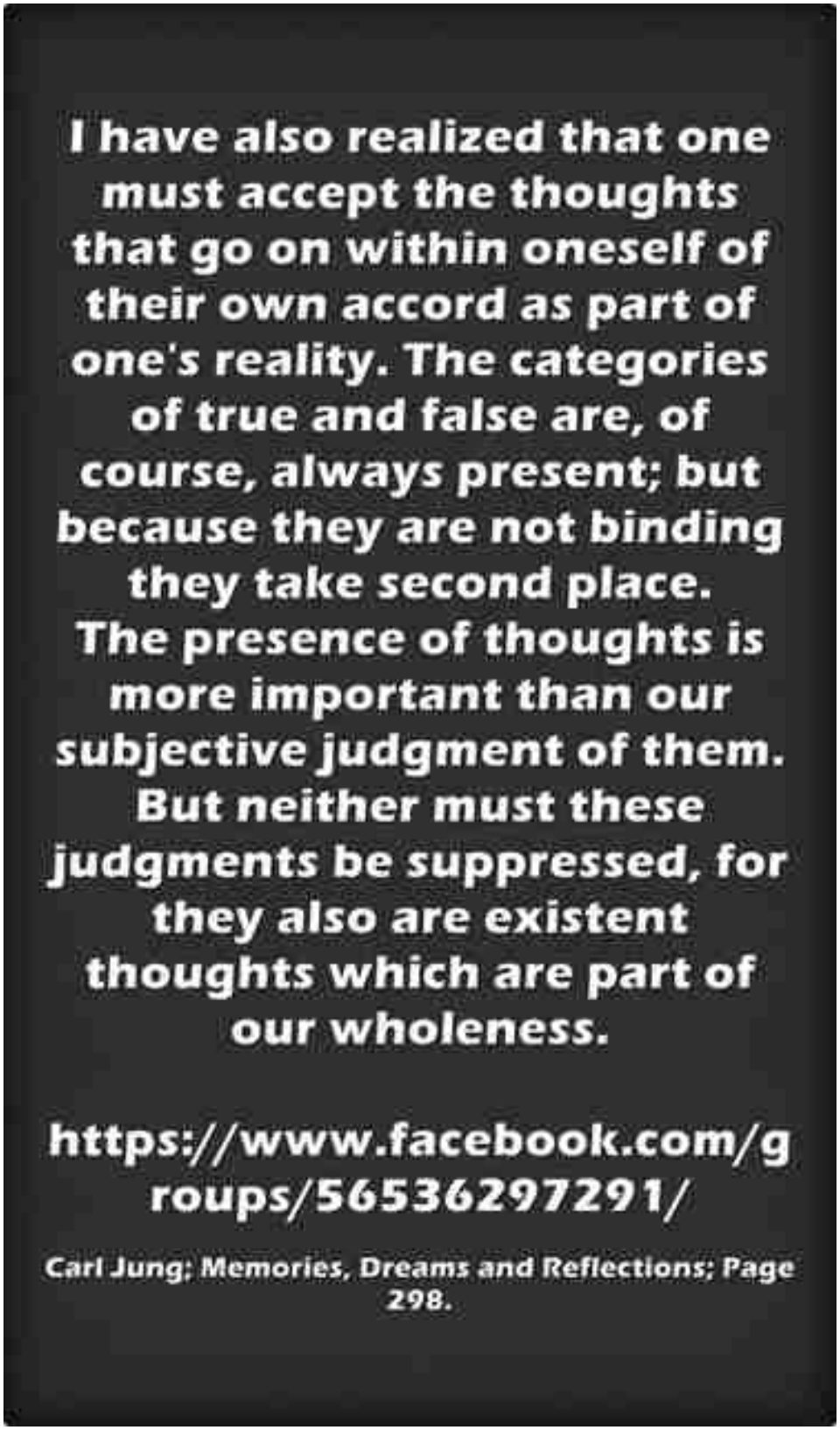
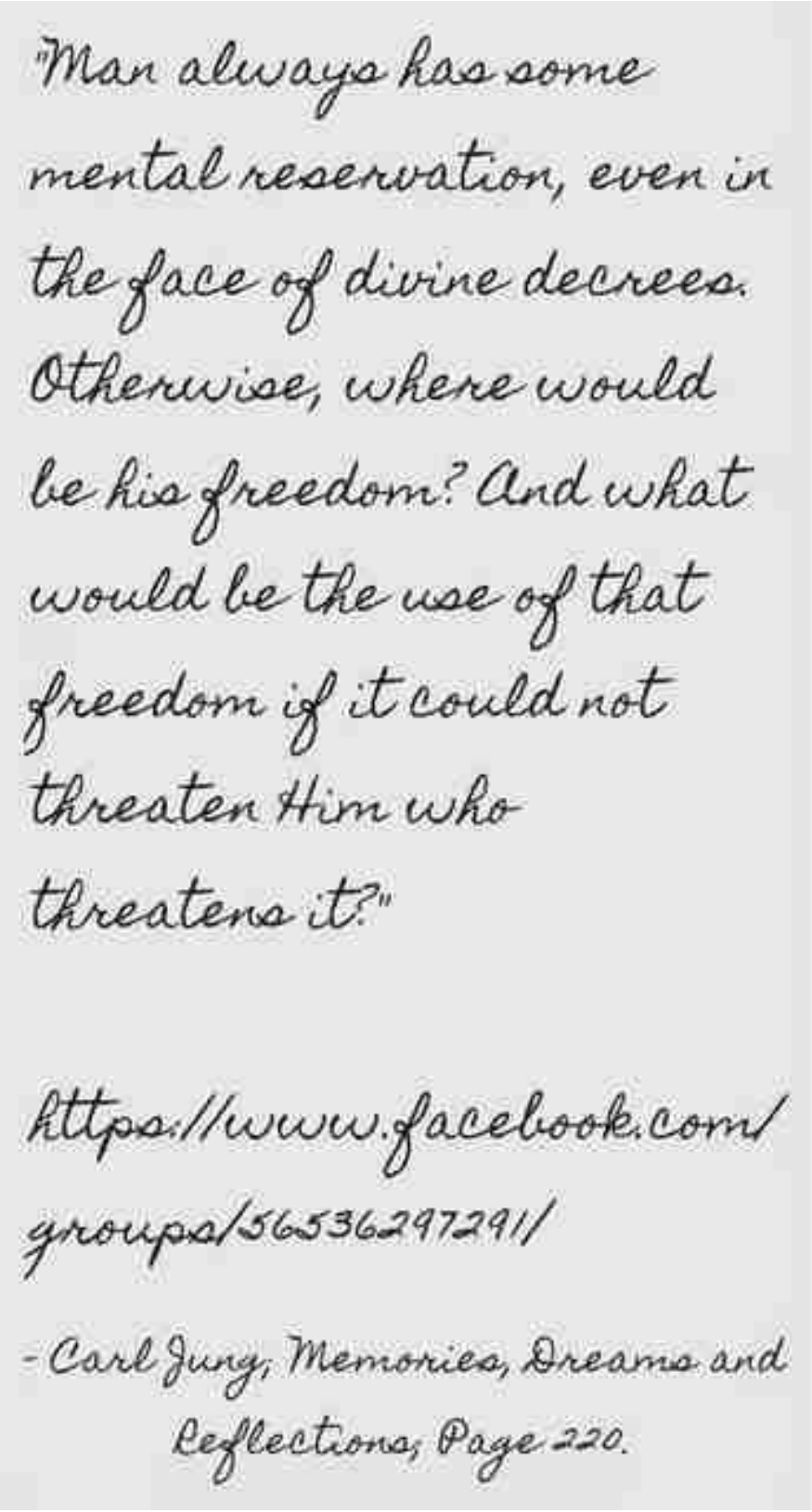


”All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out.” Carl Jung; Memories, Dreams and Reflections; Page 222.



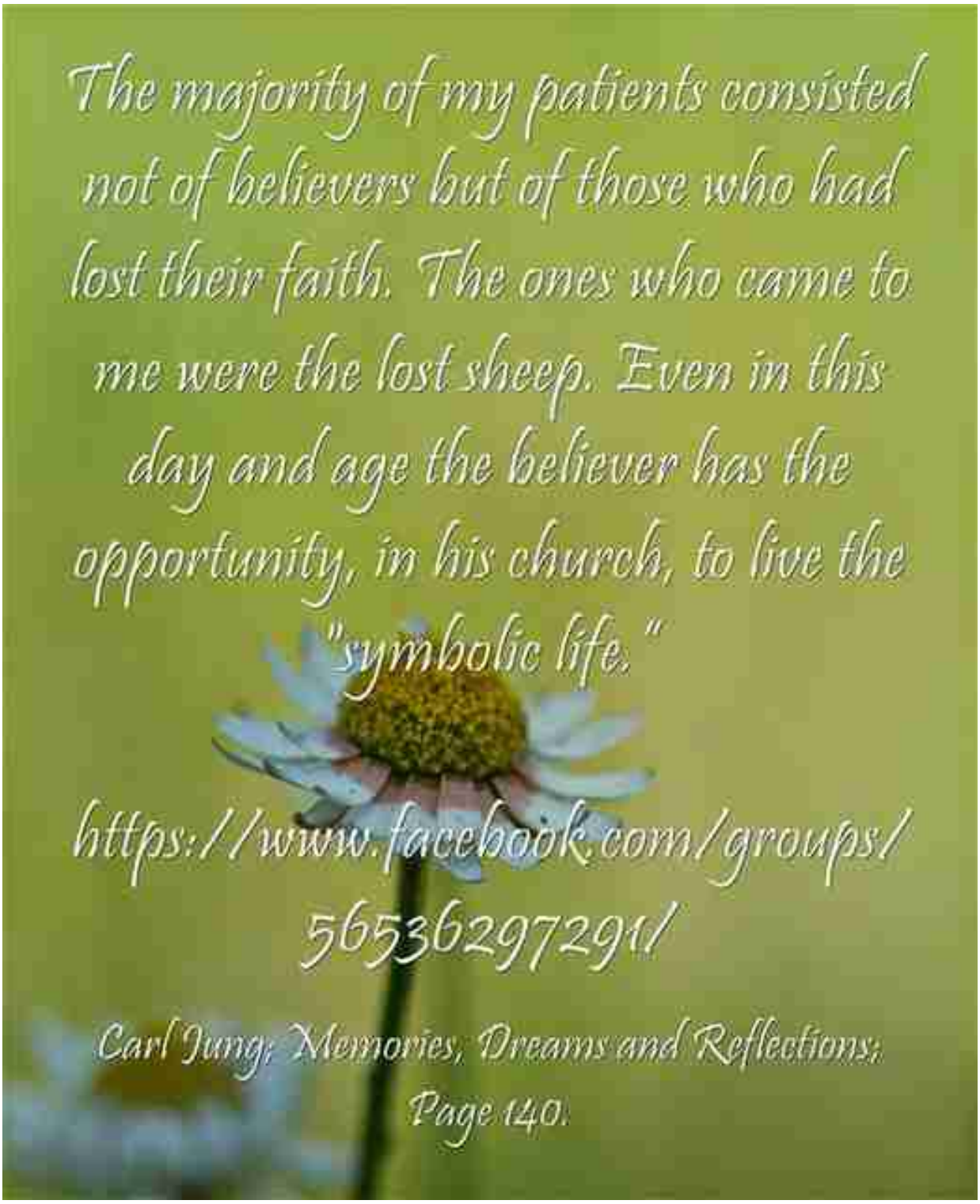
I have also realized that one must accept the thoughts that go on within oneself of their own accord as part of one's reality. The categories of true and false are, of course, always present; but because they are not binding they take second place. The presence of thoughts is more important than our subjective judgment of them. But neither must these judgments be suppressed, for they also are existent thoughts which are part of our wholeness. Carl Jung;

Memories, Dreams and Reflections; Page 298.



Man always has some mental reservation, even in the face of divine decrees. Otherwise, where would be his freedom? And what would be the use of that freedom if it could not threaten Him who threatens it? Carl Jung;

Memories, Dreams and Reflections; Page 220.



The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the ”symbolic life.” Carl Jung; Memories, Dreams and Reflections; Page 140.

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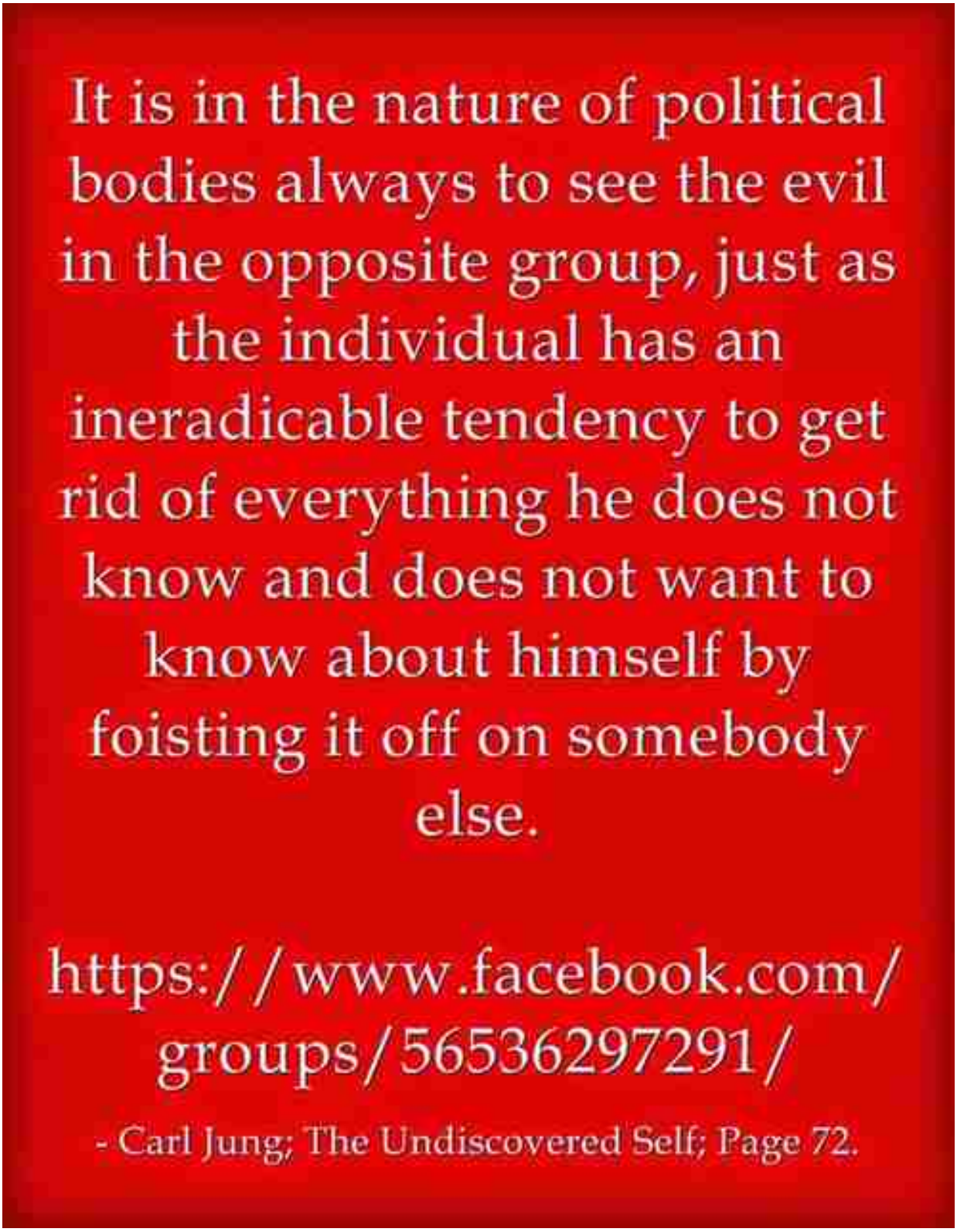
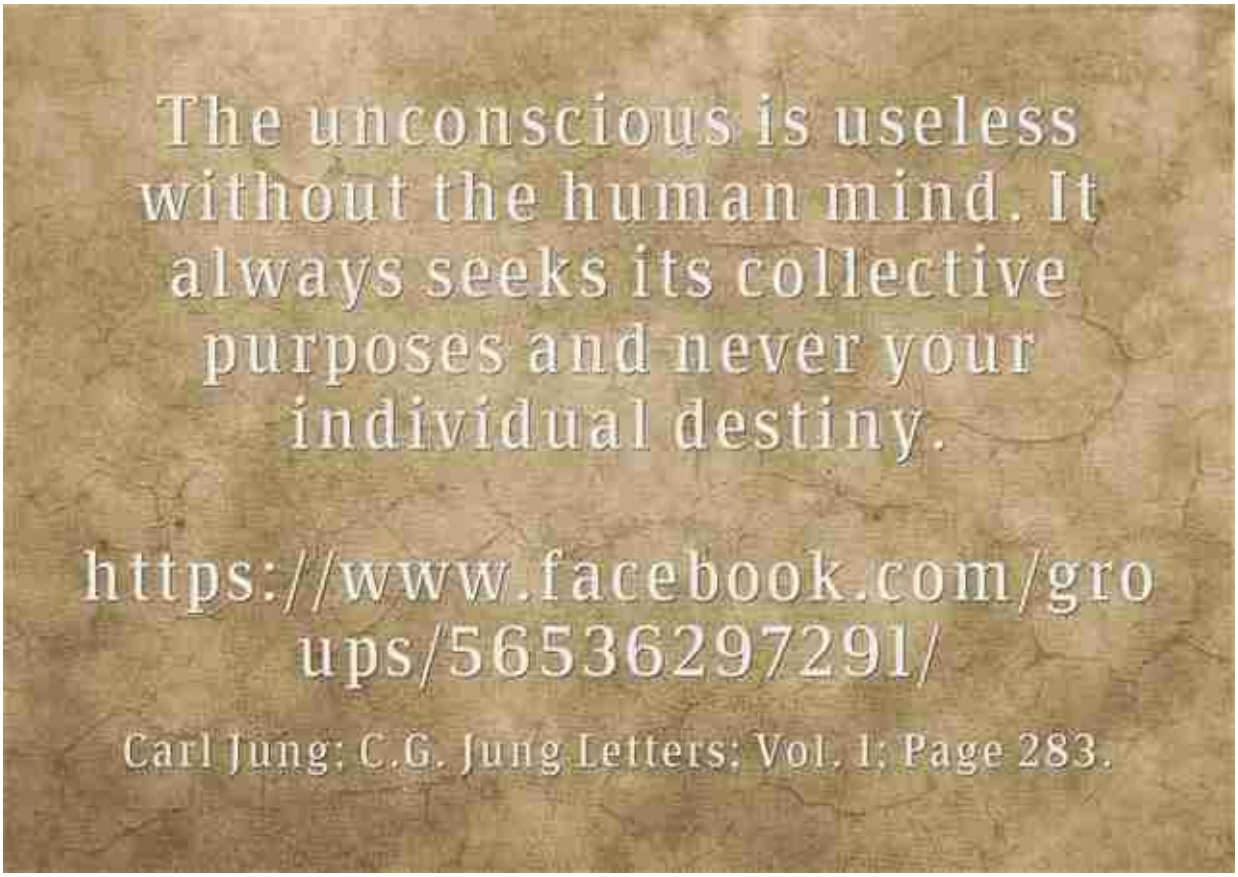
In science I missed the factor of meaning; and in religion, that of empiricism. Science met, to a very large extent, the needs of No. i personality, whereas the humane or historical studies provided beneficial instruction for No. 2. Carl Jung; Memories, Dreams, Reflections; Page 72

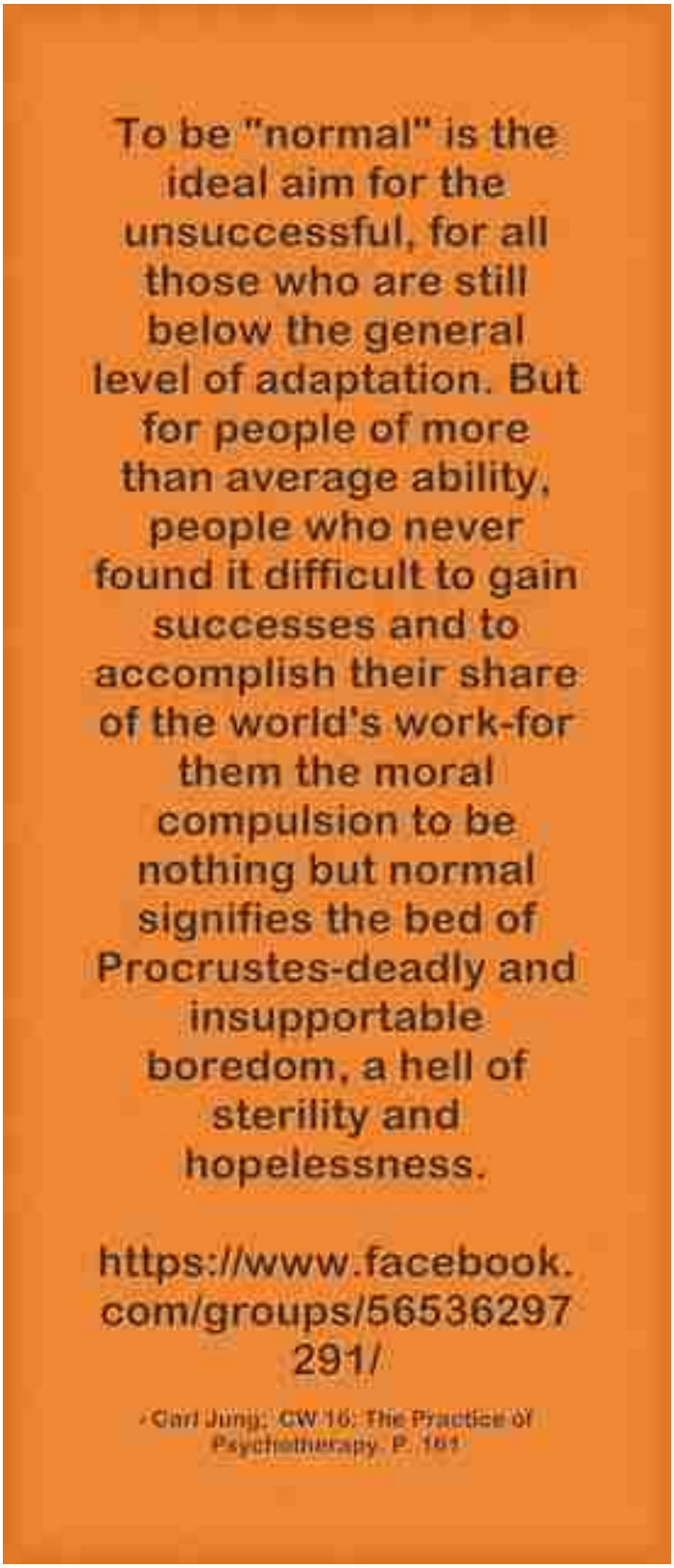


It is in the nature of political bodies always to see the evil in the opposite group, just as the individual has an ineradicable tendency to get rid of everything he does not know and does not want to know about himself by foisting it off on somebody else. Carl Jung; The Undiscovered Self; Page 72.

”The bigger the crowd, the more negligible the individual.” Carl Jung; The Undiscovered Self; Page 10.

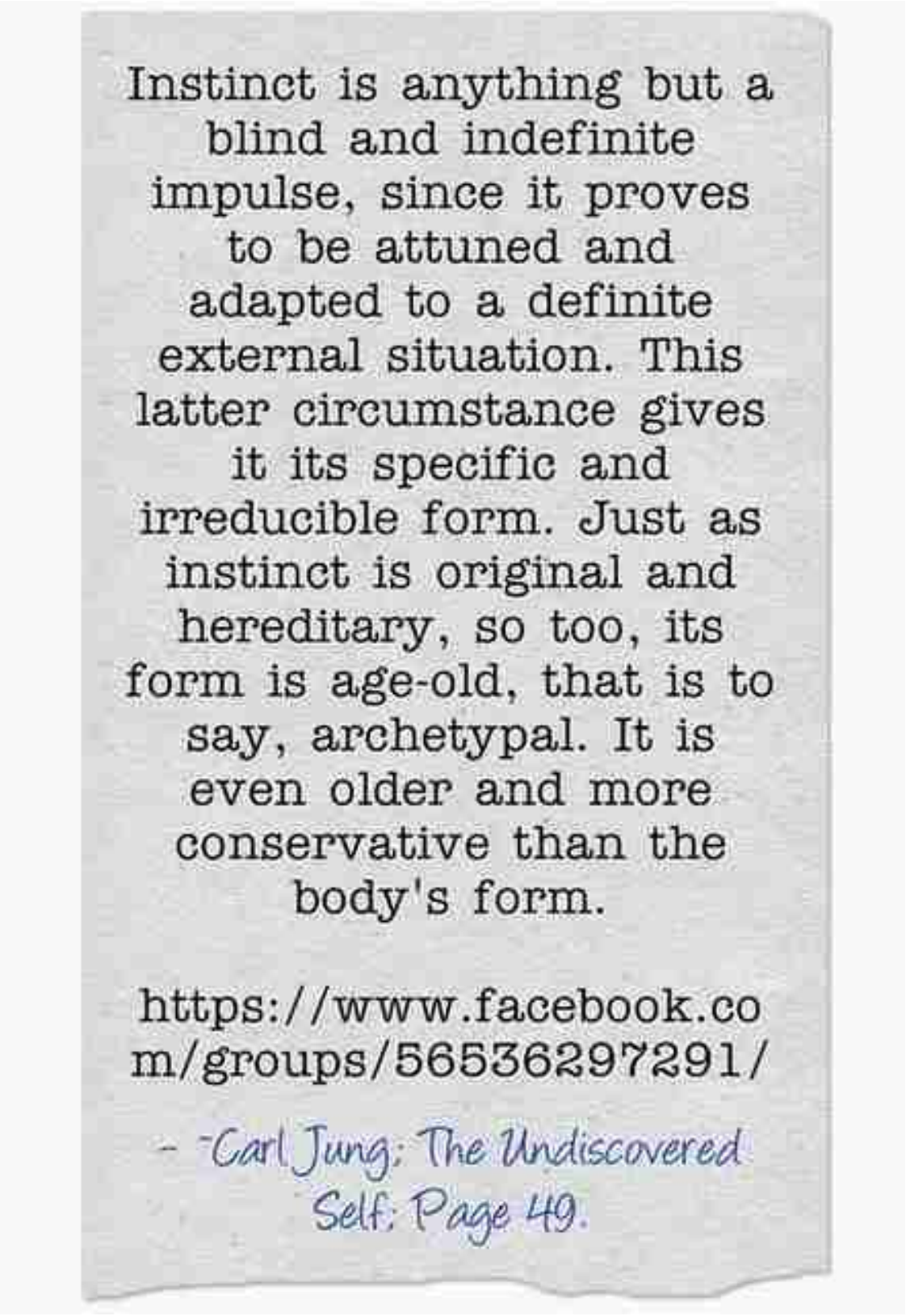


The unconscious is useless without the human mind. It always seeks its collective purposes and never your individual destiny. Carl Jung; C.G. Jung Letters; Vol. 1; Page 283.



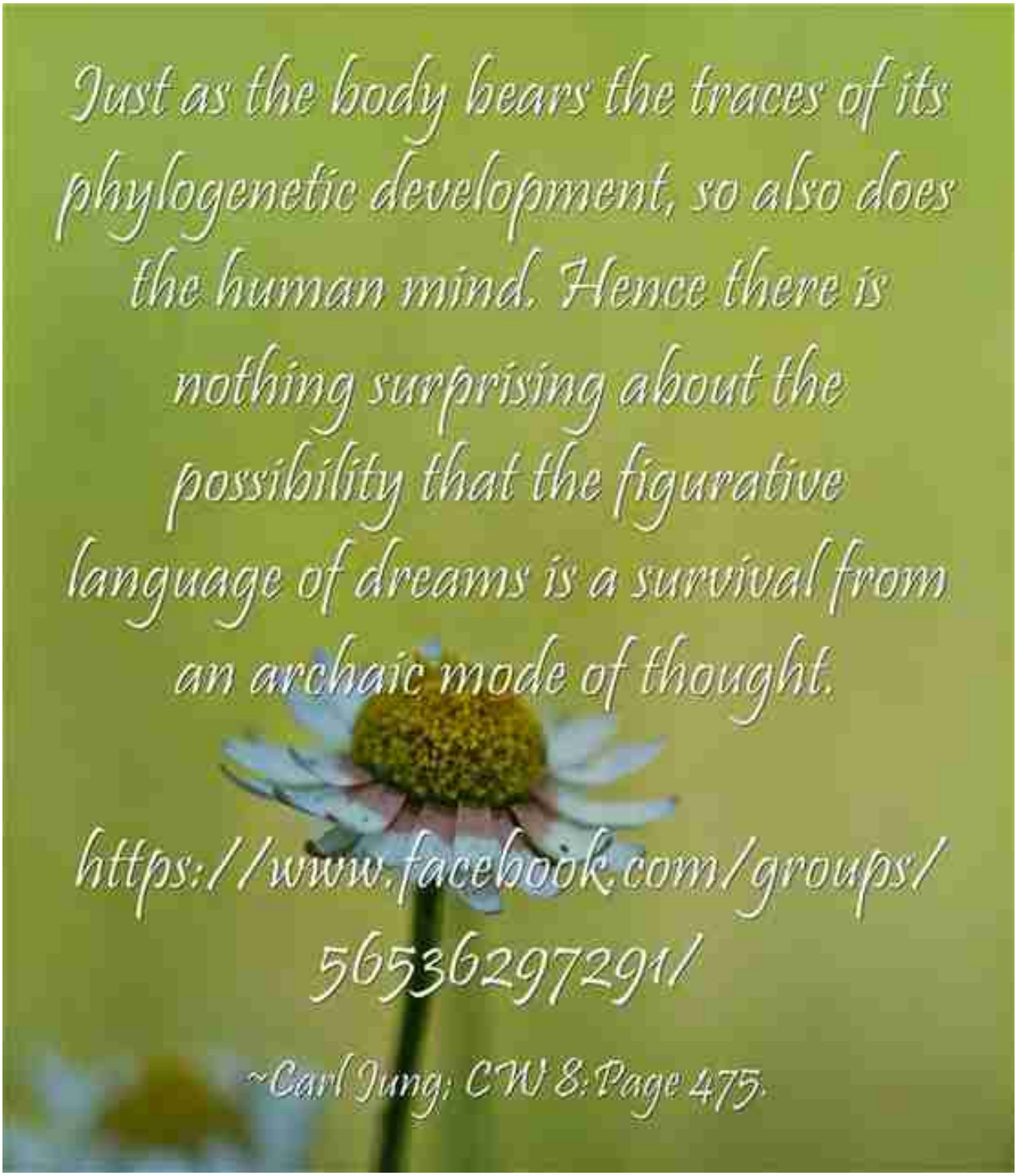
To be ”normal” is the ideal aim for the unsuccessful, for all those who are still below the general level of adaptation. But for people of more than average ability, people who never found it difficult to gain successes and to accomplish their share of the world’s work-for them the moral compulsion to be nothing but normal signifies the bed of Procrustes-deadly and insupportable boredom, a hell of sterility and hopelessness. Carl Jung; CW 16: The Practice

of Psychotherapy; P. 161.



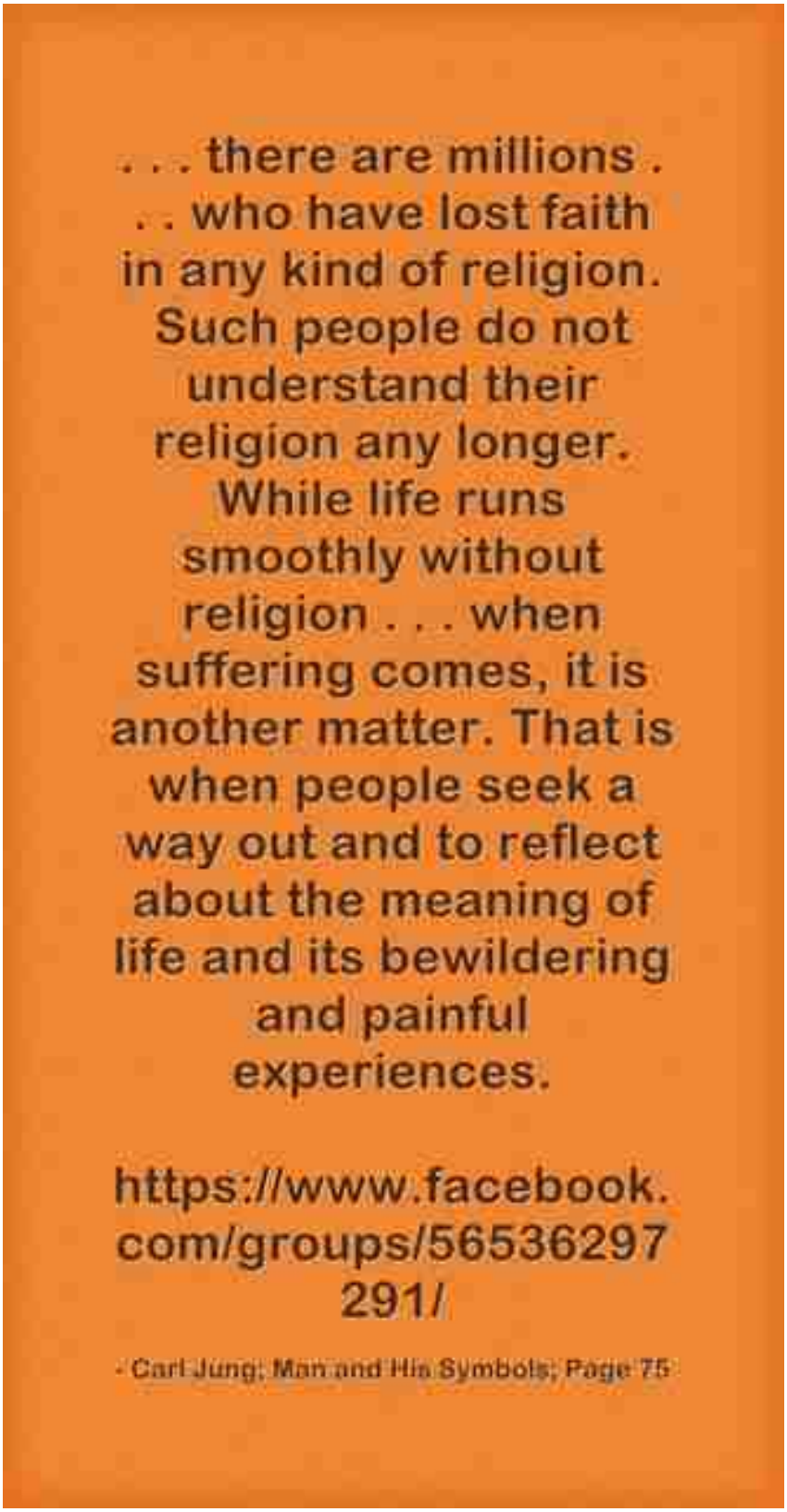
Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation. This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary,

so too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body's form. Carl Jung; The Undiscovered Self; Page 49.



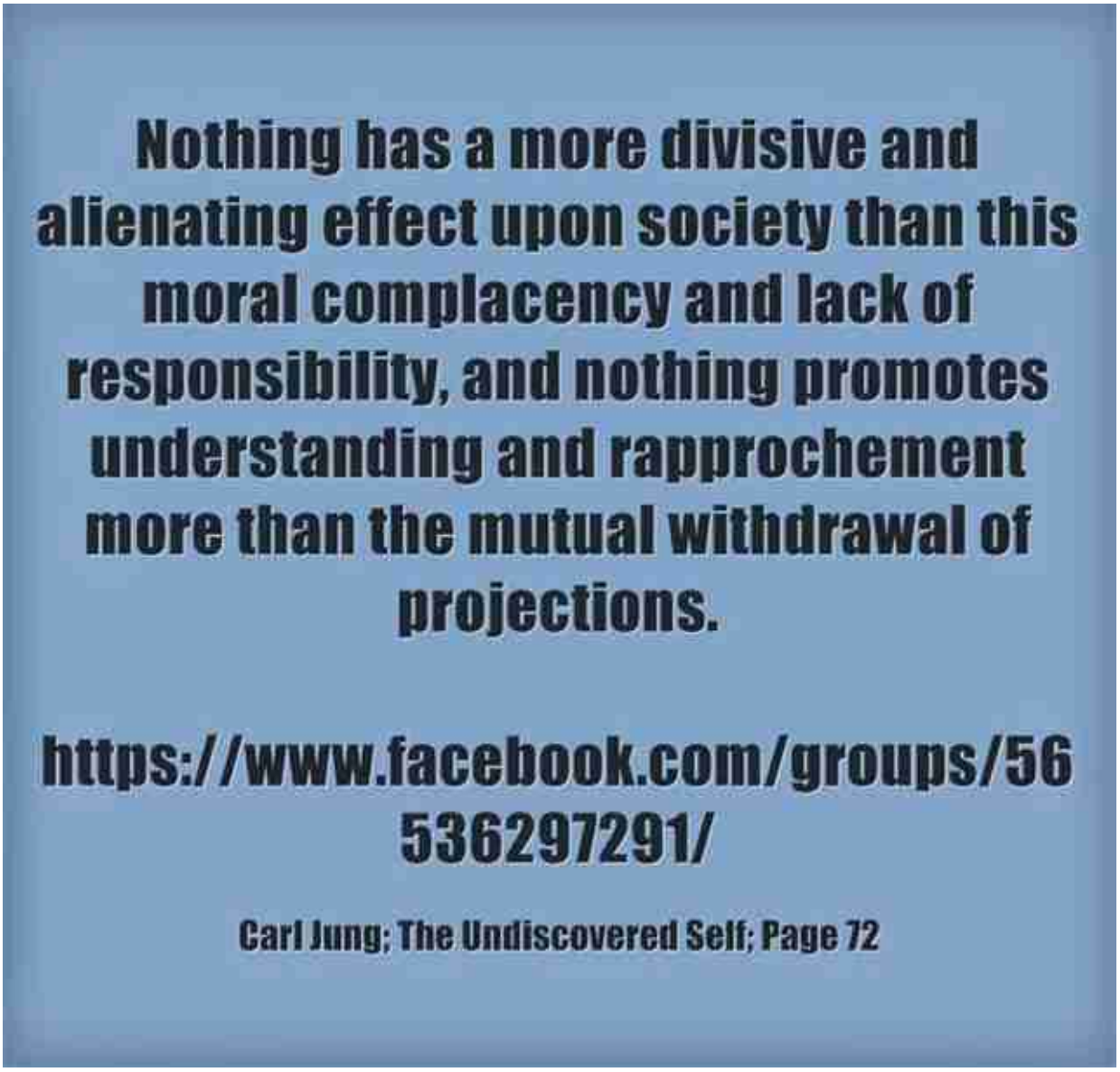
Just as the body bears the traces of its phylogenetic development, so also does the human mind. Hence there is nothing surprising about the possibility that the figurative language of dreams is a survival from an archaic mode of thought. Carl Jung; General Aspects of Dream Psychology; and CW 8: The Structure and Dynamics of the Psyche; Page 475.

When one reflects upon what consciousness really is, one is profoundly impressed by the extreme wonder of the fact that an event which takes place outside in the cosmos simultaneously produces an internal image, that it takes place, so to speak, inside as well, which is to say: becomes conscious. Carl Jung; Memories Dreams and Reflections; Page 394 and Basel Seminar, privately printed, 1934, p. 1.

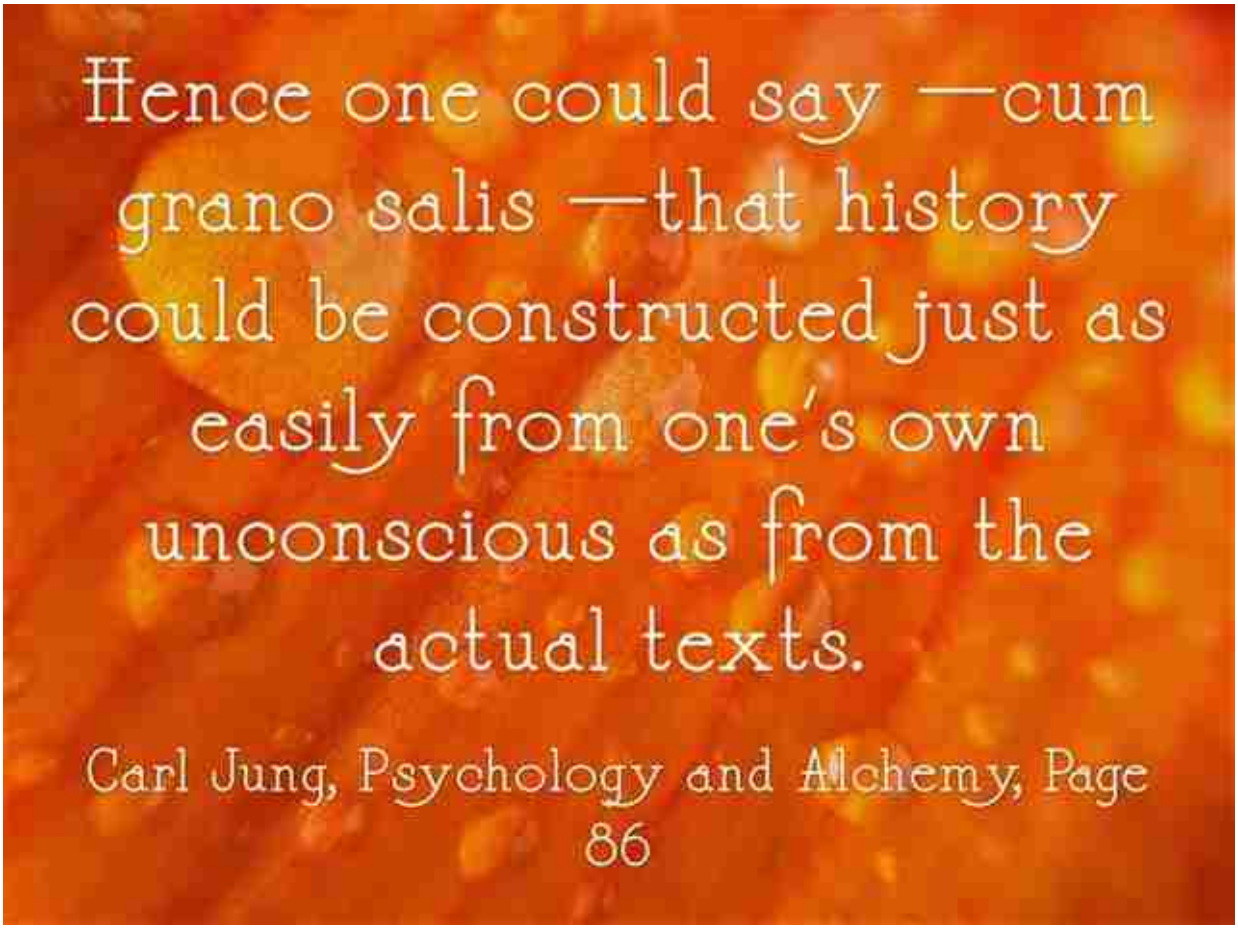


. . . there are millions . . . who have lost faith in any kind of religion. Such people do not understand their religion any longer. While life runs smoothly without religion . . . when suffering comes, it is another matter. That is when people seek a way out and to reflect about the meaning of life and its bewildering and painful experiences. Carl Jung; Man and His Symbols; Page 75

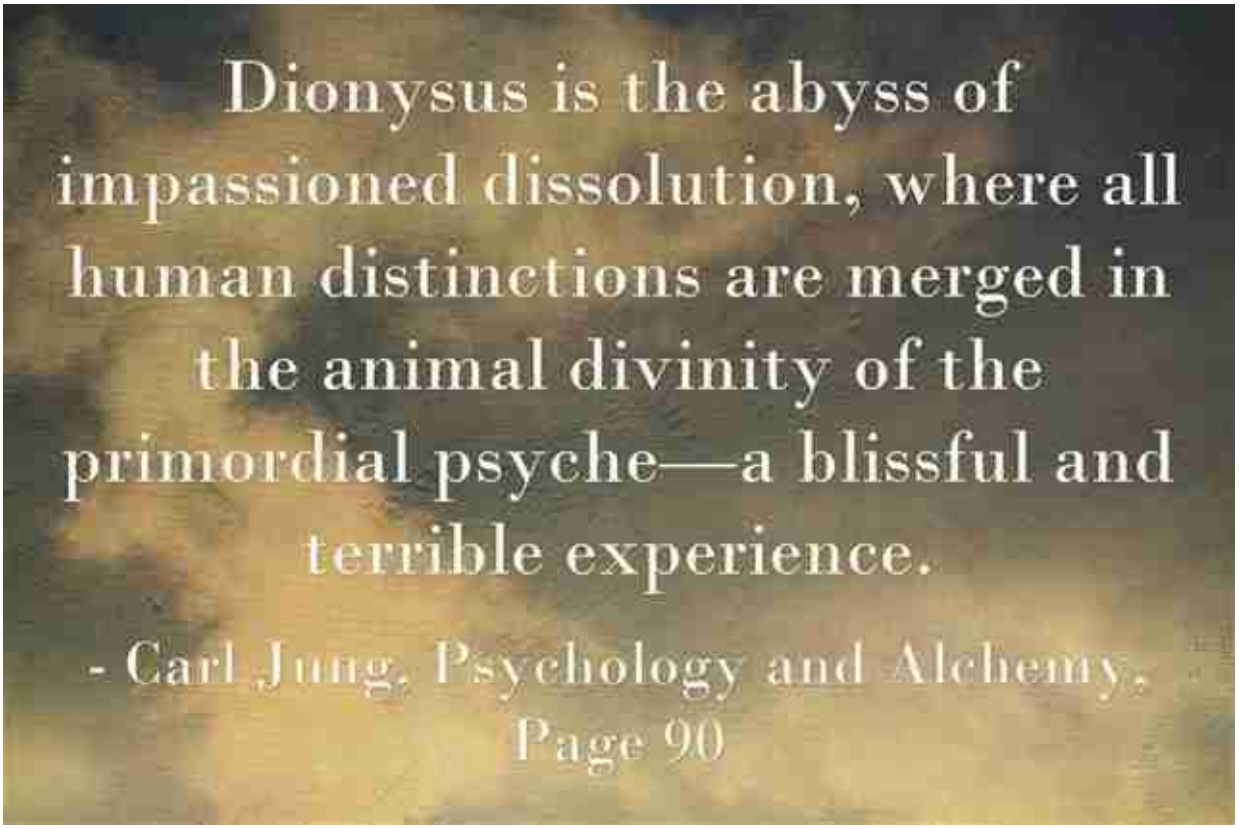
Aging people should know that their lives are not mounting and unfolding but that an inexorable inner process forces the contraction of life. For a young person it is almost a sin — and certainly a danger — to be too much occupied with him; but for the aging person it is a duty and a necessity to give serious attention to him. Carl Jung; Modern Man in Search of a Soul Page 125,



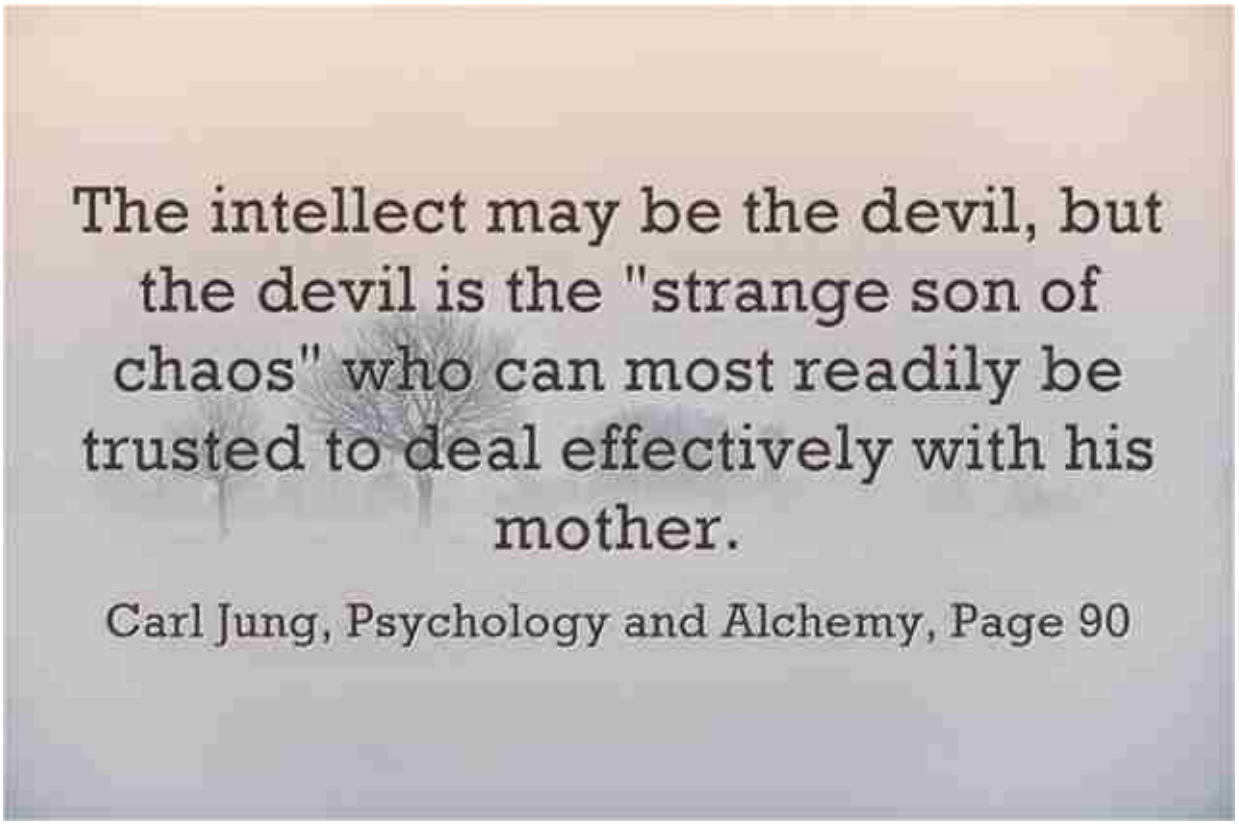
Nothing has a more divisive and alienating effect upon society than this moral complacency and lack of responsibility, and nothing promotes understanding and rapprochement more than the mutual withdrawal of projections." Carl Jung; The Undiscovered Self; Page 72.



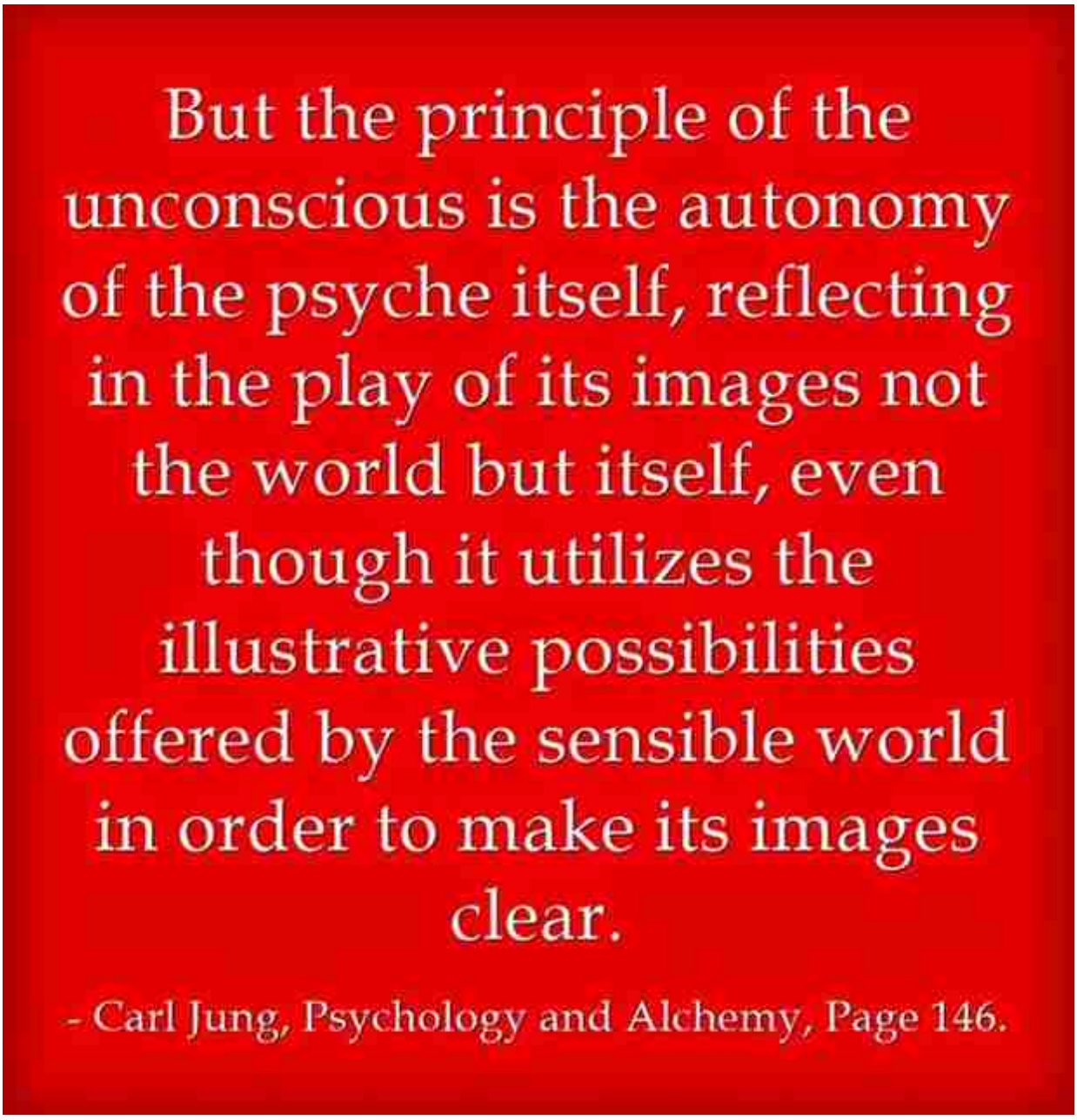
Hence one could say —cum grano salis —that history could be constructed just as easily from one's own unconscious as from the actual texts. Carl Jung, Psychology and Alchemy, Page 86.



Dionysus is the abyss of impassioned dissolution, where all human distinctions are merged in the animal divinity of the primordial psyche—a blissful and terrible experience. Carl Jung, Psychology and Alchemy, Page 90.



The intellect may be the devil , but the devil is the ”strange son of chaos” who can most readily be trusted to deal effectively with his mother. Carl Jung, Psychology and Alchemy, Page 90.



But the principle of the unconscious is the autonomy of the psyche itself, reflecting in the play of its images not the world but itself, even though it utilizes the illustrative possibilities offered by the sensible world in order to make its images clear. Carl Jung, Psychology and Alchemy, Page 146.

Carl Jung on the divine drama was enacted between God and his people (2014-05-19 08:51)

From the ancient records we know that the divine drama was enacted between God and his people, who were betrothed to him, the masculine dynamis, like a woman, and over whose faithfulness he watched jealously.
A particular instance of this is Job, whose faithfulness is subjected to a savage test.
As I have said, the really astonishing thing is how easily Yahweh gives in to the insinuations of Satan.

If it were true that he trusted Job perfectly, it would be logical for Yahweh to defend him, unmask the malicious slanderer, and make him pay for his defamation of God's faithful servant.
But Yahweh never thinks of it, not even after Job's innocence has been proved.
We hear nothing of a rebuke or disapproval of Satan. Therefore we cannot doubt Yahweh's connivance.
His readiness to deliver Job into Satan's murderous hands proves that he doubts Job precisely because he projects his own tendency to unfaithfulness upon a scapegoat.
There is reason to suspect that he is about to loosen his matrimonial ties with Israel but hides this intention from himself. Caarl Jung; Answer to Job;Book of Job; Para. 616.

Carl Jung: When Lao-tzu says: ”All are clear, I alone am clouded,” he is expressing what I now feel in advanced old age. **(2014-05-19 08:56)**

When Lao-tzu says: ”All are clear, I alone am clouded,” he is expressing what I now feel in advanced old age.

Lao-tzu is the example of a man with superior insight who has seen and experienced worth and worthlessness, and who at the end of his life desires to return into his own being, into the eternal unknowable meaning.
The archetype of the old man who has seen enough is eternally true. At every level of intelligence this type appears, and its lineaments are always the same, whether it be an old peasant or a great philosopher like Lao-tzu.
This is old age, and a limitation. Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man.
The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things.
In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself. Carl Jung; Memories, Dreams and Reflections; Page 359.

Carl Jung: From the beginning I had a sense of destiny (2014-05-19 09:02)

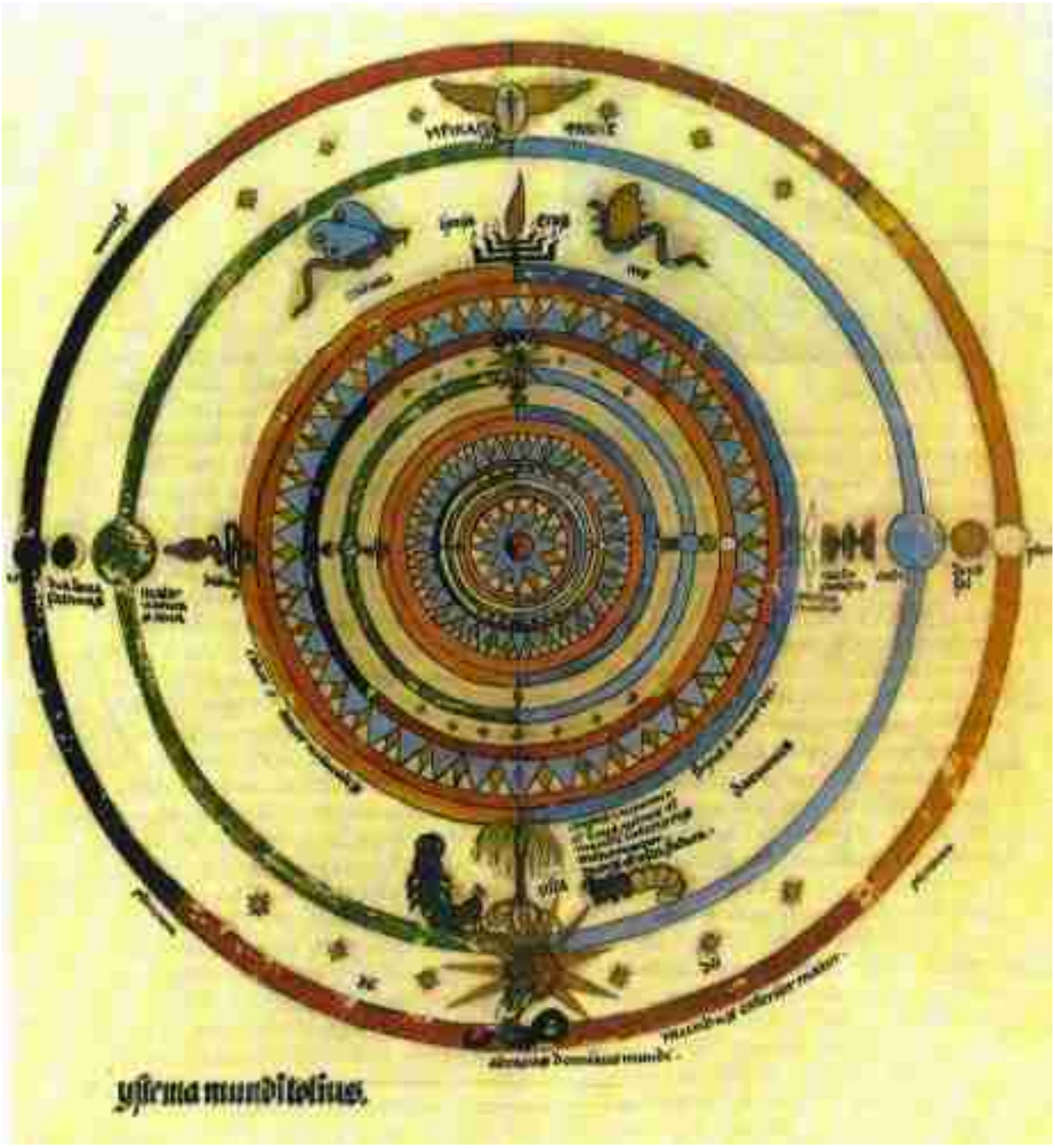
From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled.
This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted.
That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was ”there,” where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there.

These talks with the ”Other” were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

Carl Jung on the integration of Unconscious contents. **(2014-05-19 09:06)**

What happens within oneself when one integrates previously unconscious contents with the consciousness is something which can scarcely be described in words.
It can only be experienced.
It is a subjective affair quite beyond discussion; we have a particular feeling about ourselves, about the way we are, and that is a fact which it is neither possible nor meaningful to doubt.
Similarly, we convey a particular feeling to others, and that too is a fact that cannot be doubted.
So far as we know, there is no higher authority which could eliminate the probable discrepancies between all these impressions and opinions.
Whether a change has taken place as the result of integration, and what the nature of that change is, remains a matter of subjective conviction.
To be sure, it is not a fact which can be scientifically verified and therefore finds no place in an official view of the world.
Yet it nevertheless remains a fact which is in practice uncommonly important and fraught with consequences.
Realistic psychotherapists, at any rate, and psychologists interested in therapy, can scarcely afford to overlook facts of this sort. .” Carl Jung; Memories, Dreams and Reflections; Page 287.

Carl Jung's first Mandala **(2014-05-19 09:21)**



More than twenty years earlier (in 1918), in the course of my investigations of the collective unconscious, I discovered the presence of an apparently universal symbol of a similar type the mandala symbol.
To make sure of my case, I spent more than a decade amassing additional data, before announcing my discovery for the first time.
The mandala is an archetypal image whose occurrence is attested throughout the ages.
It signifies the wholeness of the Self. This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man.
In contrast to Boehme's mandala, the modern ones strive for unity; they represent a compensation of the psychic cleavage, or an anticipation that the cleavage will be surmounted.
Since this process takes place in the collective unconscious, it manifests itself everywhere.

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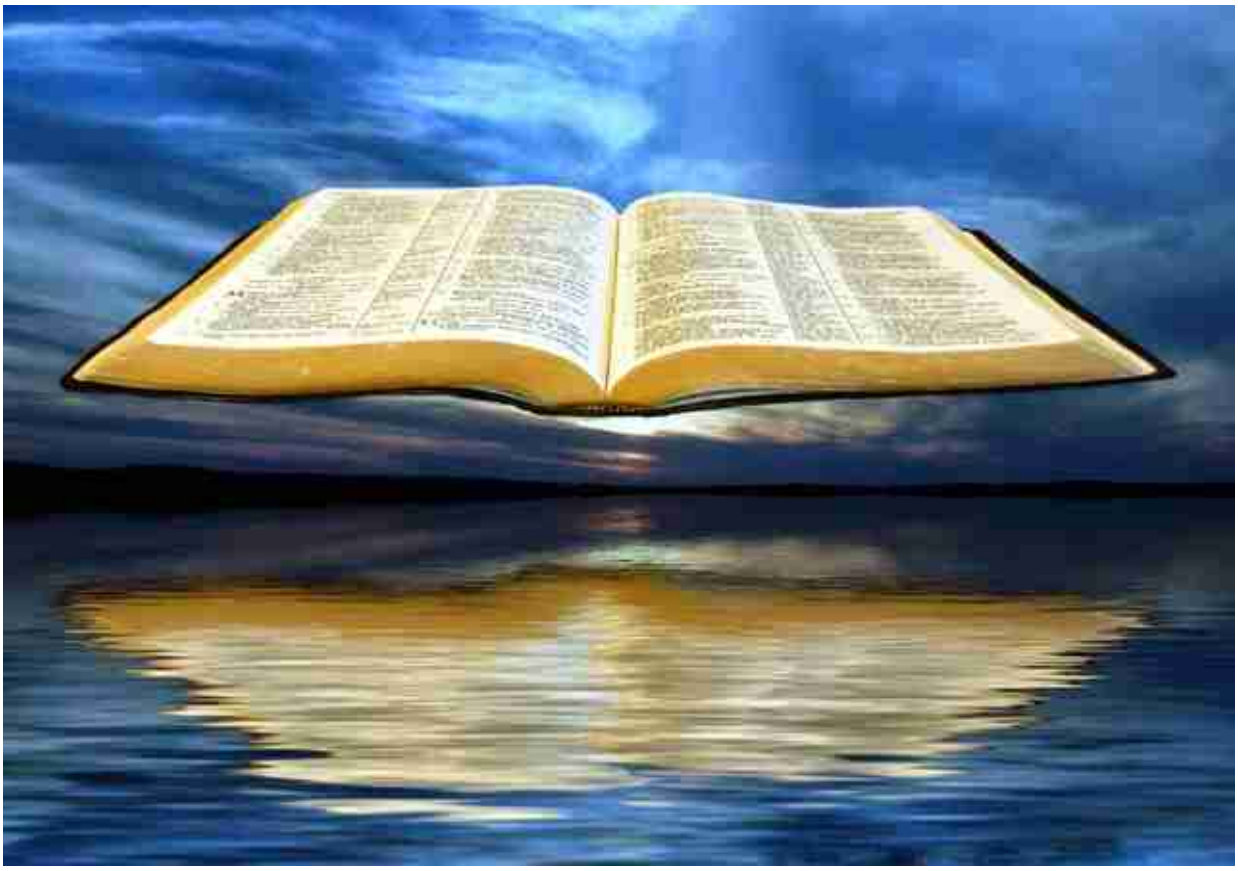
The worldwide stories of the UFOs are evidence of that; they are the symptom of a universally present psychic disposition. Carl Jung; Memories Dreams and Reflections, Page 334-335.

Carl Jung: By this act of incarnation man that is, his ego is inwardly replaced by ”God,” and God becomes outwardly man…] (2014-05-19 09:25)



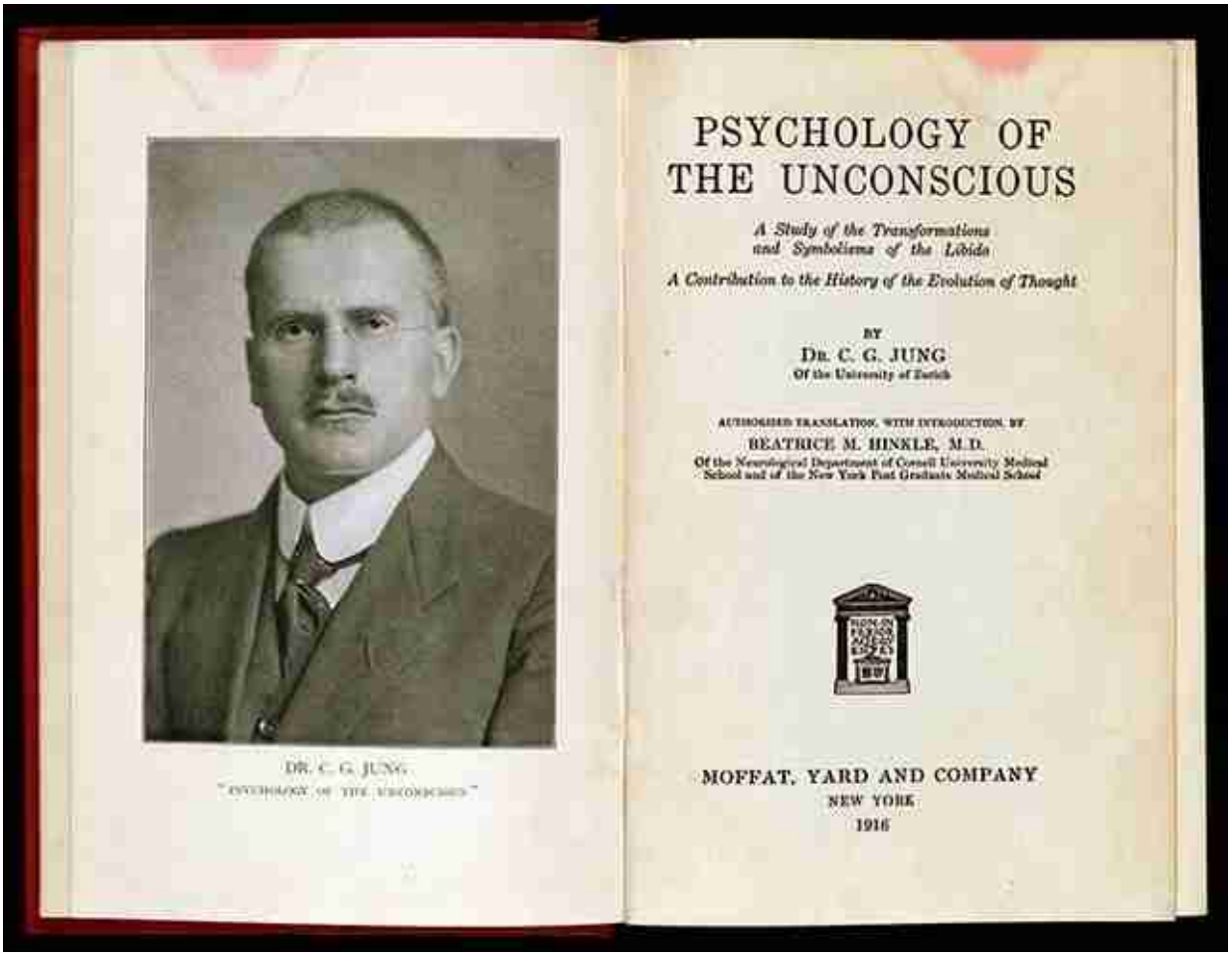
[Carl Jung and ”…By this act of incarnation man that is, his ego is inwardly replaced by ”God,” and God becomes outwardly man…]
Hence I prefer the term ”the unconscious,” knowing that I might equally well speak of ”God” or ”daimon” if I wished to express myself in mythic language.
When I do use such mythic language, I am aware that ”mana,” ”daimon,” and ”God” are synonyms for the unconscious that is to say, we know just as much or just as little about them as about the latter.
People only believe they know much more about them and for certain purposes that belief is far more useful and effective than a scientific concept.
The great advantage of the concepts ”daimon” and ”God” lies in making possible a much better objectification of the vis-d-vis, namely, a personification of it.
Their emotional quality confers life and effectuality upon them.
Hate and love, fear and reverence, enter the scene of the confrontation and raise it to a drama. What has merely been ”displayed” becomes ”acted.”
The whole man is challenged and enters the fray with his total reality.
Only then can he become whole and only then can ”God be born,” that is, enter into human reality and associate with man in the form of ”man.”
By this act of incarnation man that is, his ego is inwardly replaced by ”God,” and God becomes outwardly man, in

keeping with the saying of Jesus: ”Who sees me, sees the Father.” Carl Jung; Memories Dreams and Reflections; Page 337.

Carl Jung: By virtue of his reflective faculties, man is raised out of the animal world... (2014-05-19 09:33)

By virtue of his reflective faculties, man is raised out of the animal world, and by his mind he demonstrates that nature has put a high premium precisely upon the development of consciousness.
Through consciousness he takes possession of nature by recognizing the existence of the world and thus, as it were, confirming the Creator.
The world becomes the phenomenal world, for without conscious reflection it would not be.
If the Creator were conscious of Himself, He would not need conscious creatures; nor is it probable that the extremely indirect methods of creation, which squander millions of years upon the development of countless species and creatures, are the outcome of purposeful intention.
Natural history tells us of a haphazard and casual transformation of species over hundreds of millions of years of devouring and being devoured.
The biological and political history of man is an elaborate repetition of the same thing. But the history of the mind offers a different picture. Here the miracle of reflecting consciousness intervenes the second cosmogony.
The importance of consciousness is so great that one cannot help suspecting the element of meaning to be concealed somewhere within all the monstrous, apparently senseless biological turmoil, and that the road to its manifestation was ultimately found on the level of warm-blooded vertebrates possessed of a differentiated brain found as if by chance, unintended and unforeseen, and yet somehow sensed, felt and groped for out of some dark urge. Carl Jung; Memories Dreams and Reflections; Pages 338-339

Carl Jung on Alchemy and Transformation **(2014-05-19 09:39)**



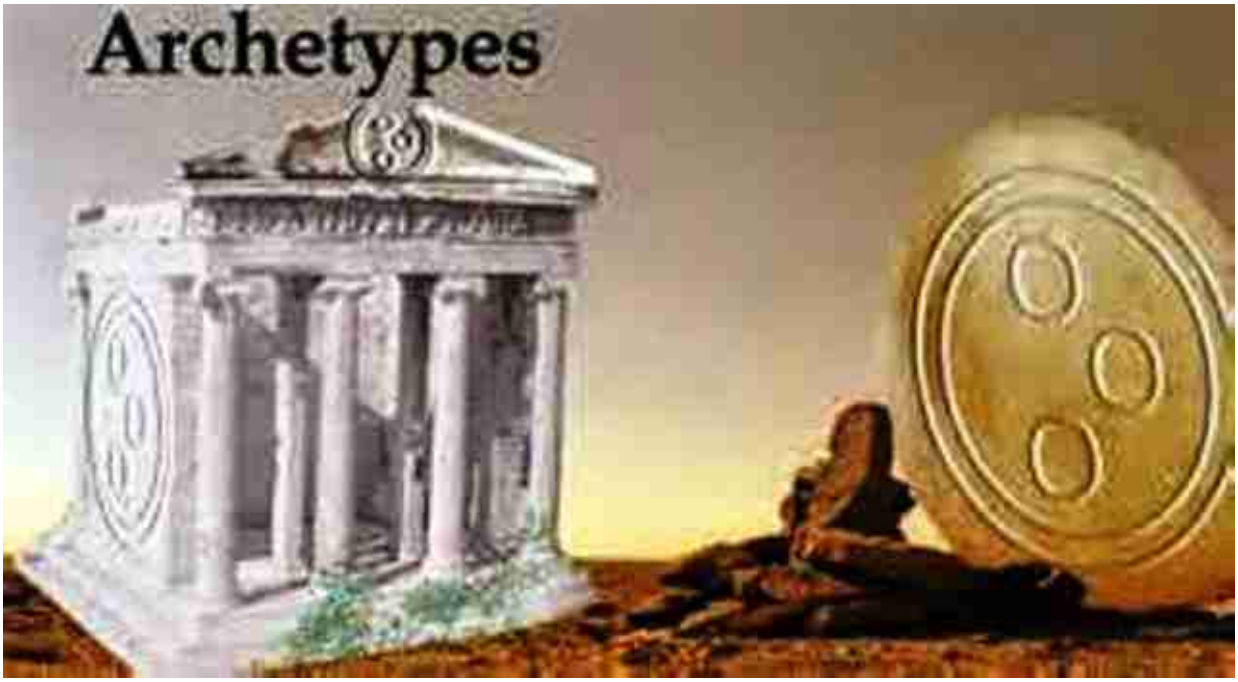
In ”The Relations between the Ego and the Unconscious” I had discussed only my preoccupation with the unconscious, and something of the nature of that preoccupation, but had not yet said anything much about the unconscious itself.
As I worked with my fantasies, I became aware that the unconscious undergoes or produces change.
Only after I had familiarized myself with alchemy did I realize that the unconscious is a process, and that the psyche is transformed or developed by the relationship of the ego to the contents of the unconscious.
In individual cases that transformation can be read from dreams and fantasies.
In collective life it has left its deposit principally in the various religious systems and their changing symbols.
Through the study of these collective transformation processes and through understanding of alchemical symbolism I arrived at the central concept of my psychology: the process of individuation. Carl Jung; Memories, Dreams and Reflections, Page 209.

Carl Jung: In order to seize hold of the fantasies, I frequently imagined a steep descent. **(2014-05-20 04:52)**

In order to seize hold of the fantasies, I frequently imagined a steep descent. I even made several attempts to get to the very bottom.
The first time I reached, as it were, a depth of about a thousand feet; the next time I found myself at the edge of a cosmic abyss.
It was like a voyage to the moon, or a descent into empty space.
First came the image of a crater, and I had the feeling that I was in the land of the dead.

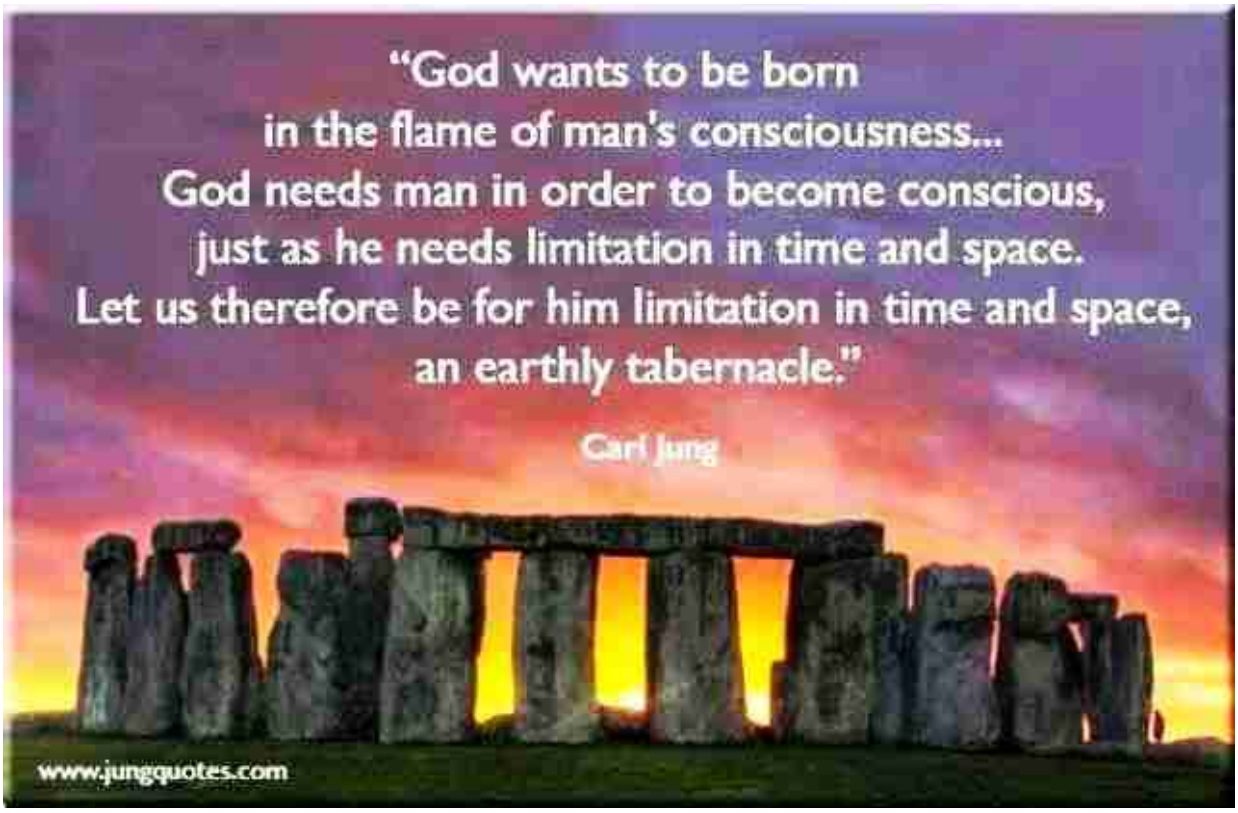
The atmosphere was that of the other world. Near the steep slope of a rock I caught sight of two figures, an old man with a white beard and a beautiful young girl.
I summoned up my courage and approached them as though they were real people, and listened attentively to what they told me.
The old man explained that he was Elijah, and that gave me a shock.
But the girl staggered me even more, for she called herself Salome!
She was blind. What a strange couple: Salome and Elijah.
But Elijah assured me that he and Salome had belonged together from all eternity, which completely astounded me.
. . . They had a black serpent living with them which displayed an unmistakable fondness for me.
I stuck close to Elijah because he seemed to be the most reasonable of the three, and to have a clear intelligence. Of Salome I was distinctly suspicious.
Elijah and I had a long conversation which, however, I did not understand. Carl Jung; Memories Dreams and Reflections; Page 181.

Carl Jung on how the existence of Archetypes can be proved (2014-05-20 04:56)



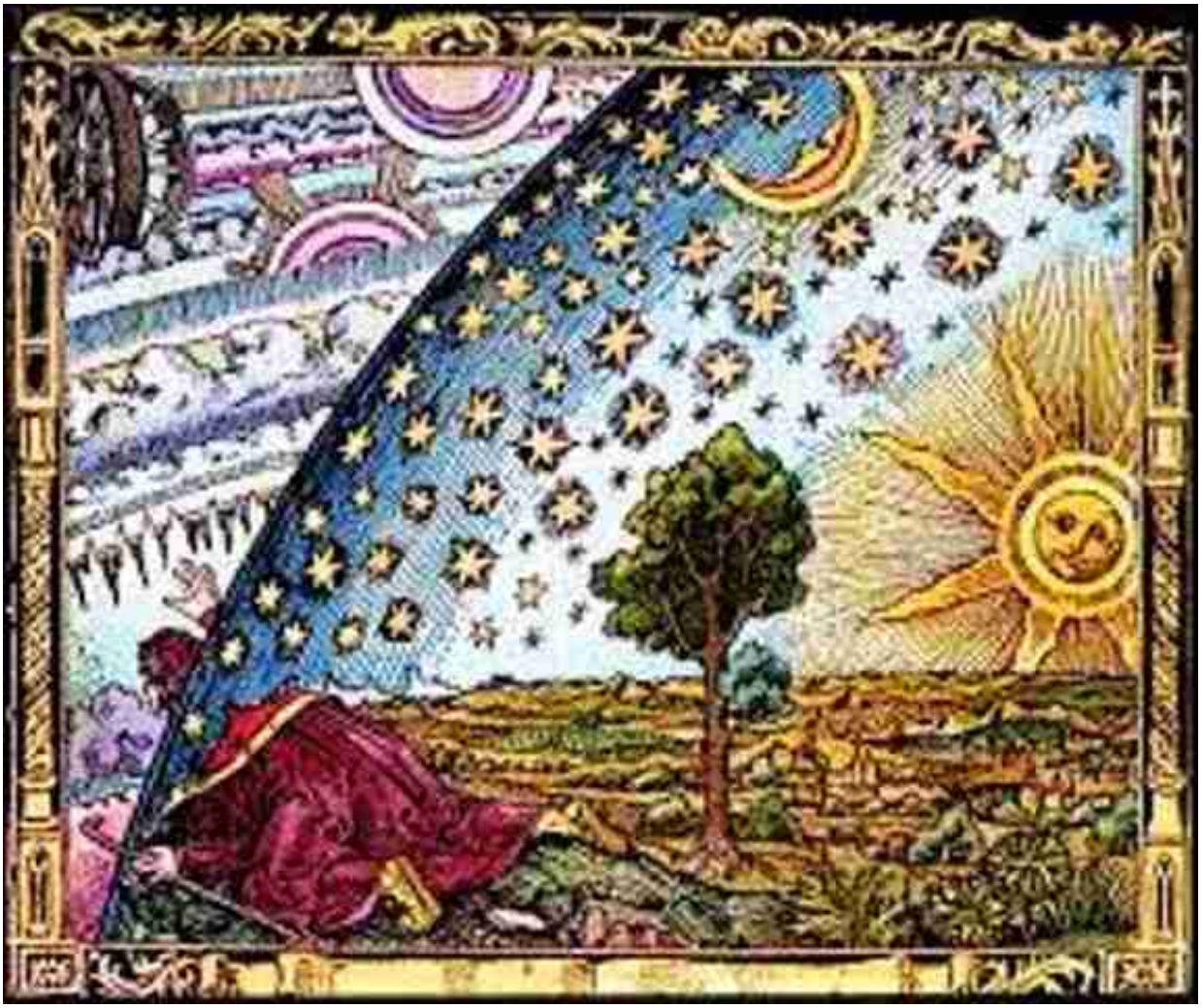
We must now turn to the question of how the existence of archetypes can be proved. Since archetypes are supposed to produce certain psychic forms, we must discuss how and where one can get hold of the material demonstrating these forms.
The main source, then, is dreams, which have the advantage of being involuntary, spontaneous products of nature not falsified by any conscious purpose. By questioning the individual one can ascertain which of the motifs appearing in the dream are known to him...
Consequently, we must look for motifs which could not possibly be known to the dreamer and yet behave functionally of the archetype known from historical sources. Carl Jung; The Archetypes and the Collective Unconscious; Page 48.

Carl Jung: God wants to be born within the flame of man's consciousness **(2014-05-20 05:00)**



It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. We cannot tell whether God and the unconscious are two different entities.
Both are border-line concepts for transcendental contents. But empirically it can be established, with a sufficient degree of probability, that there is in the unconscious an archetype of wholeness which manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will, to relate other archetypes to its centre.
Consequently, it does not seem improbable that the archetype produces a symbolism which has always characterized and expressed the Deity . . .
The God-image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the self. It is this archetype from which we can no longer distinguish the God image empirically." Carl Jung; Memories Dreams and Reflections; Page 395 and Psychology and Religion; West and East, CW 11, Page 468.

Carl Jung: How else could it have occurred to man to divide the cosmos... **(2014-05-20 05:05)**



How else could it have occurred to man to divide the cosmos, on the analogy of day and night, summer and winter, into a bright day-world and a dark night-world peopled with fabulous monsters, unless he had the prototype of such a division in himself, in the polarity between the conscious and the invisible and unknowable unconscious?
Primitive man's perception of objects is conditioned only partly by the objective behavior of the things themselves, whereas a much greater part is often played by intra-psychic facts which are not related to the external objects except by way of projection.
This is due to the simple fact that the primitive has not yet experienced that ascetic discipline of mind known to us as the critique of knowledge.
To him the world is a more or less fluid phenomenon within the stream of his own fantasy, where subject and object are undifferentiated and in a state of mutual interpenetration. Carl Jung; Psychological Aspects of the Mother Archetype; CW 9, Part 1: The Archetypes and the Collective Unconscious. P. 187.

Carl Jung: ...scientific suggestion therapy employs the wares of the medicine-man... **(2014-05-20 05:10)**

Even the so-called highly scientific suggestion therapy employs the wares of the medicine-man and the exorcising shaman. And why not? The public is not much more advanced either and continues to expect miraculous cures from the doctor.

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And indeed, we must rate those doctors - wise in every sense - who know how to surround themselves with the aura of a medicine-man.
They have not only the biggest practices but also get the best results.
This is because, apart from the neuroses, countless physical illnesses are tainted and complicated with psychic material to an unsuspected degree.
The medical exorcist betrays by his whole demeanor his full appreciation of that psychic component when he gives the patient the opportunity of fixing his faith firmly on the mysterious personality of the doctor.
In this way he wins the sick man's mind, which from then on helps him to restore his body to health.
The cure works best when the doctor himself believes in his own formulae, otherwise he may be overcome by scientific doubt and so lose the proper convincing tone. Carl Jung; CW 4; Freud and Psychoanalysis; Page 578.

Carl Jung: Does he realize what lies in store should this catastrophe ever befall him? **(2014-05-20 05:17)**

As at the beginning of the Christian Era, so again today we are faced with the problem of the moral backwardness which has failed to keep pace with our scientific, technical and social developments.
So much is at stake and so much depends on the psychological constitution of modern man.
Is he capable of resisting the temptation to use his power for the purpose of staging a world conflagration?
Is he conscious of the path he is treading, and what the conclusions are that must be drawn from the present world situation and his own psychic situation?
Does he know that he is on the point of losing the life-preserving myth of the inner man which Christianity has treasured up for him?
Does he realize what lies in store should this catastrophe ever befall him?
Is he even capable at all of realizing that this would be a catastrophe?
And finally, does the individual know that he is the makeweight that tips the scales? Carl Jung; The Undiscovered Self; Page 78.

Carl Jung; Yesterday morning I shook the dust o America from my feet„, **(2014-05-21 04:05)**

Steamer Kaiser Wilhelm der Grosse: North German Lloyd; BREMEN September 22, 1909
. . . Yesterday morning I shook the dust o America from my feet, with a light heart and an aching head, for the Y/s plied us with wonderful champagne. . . . As far as abstinence goes, I've arrived on very shaky ground indeed, in point

of principle, so that I am honorably withdrawing from my various teetotal societies. I confess myself an
honest sinner and only hope that I can endure the sight of a glass of wine without emotion an undrunk glass, of course.
That is always so; only the forbidden attracts. I think I must not forbid myself too much. . . .
Well, then, at ten o'clock yesterday morning we sailed, to our left the towering whitish and reddish heaven-storming towers of New
York City, to our right the smoking chimneys, docks, etc., of Hoboken.
The morning was misty; New York soon disappeared, and before long the big swells of the ocean began.
At the fire ship we dropped the American pilot and then sailed on out "into the mournful wasteland of the sea."
It is, as always, of cosmic grandeur and simplicity, compelling silence; for what has man to say here, especially at night when the ocean is alone with the starry sky?
One looks out silently, surrendering all self-importance, and many old sayings and images scurry through the mind; a low voice says something about the ageoldness and infinitude of the "far-swelling, murmurous sea," of "the waves of the sea and of love," of Leukothea, the lovely goddess who appears in the foam of the seething waves to travel-weary gives him the pearly veil which saves him from Poseidon's storm.
The sea is like music; it has all the dreams of the soul within itself and sounds them over.
The beauty and grandeur of the sea consists in our being forced down into the fruitful bottomlands of our own psyches, where we confront and re-create ourselves in the animation of the "mournful wasteland of the sea."
Now we are still worn out from the "torment of these last days."
We brood over the past few months, and the unconscious has a lot of work to do, putting in order all the things America has churned up within us. ... Carl Jung; Memories Dreams and Reflections; Page 369.

Carl Jung's Letter to Emma Jung from North Africa (1920) **(2014-05-21 04:11)**

LETTER TO EMMA JUNG FROM NORTH AFRICA (1920)
Grand Hotel Sousse
Sousse Monday, March 15, 1920

This Africa is incredible

. . . Unfortunately I cannot write coherently to you, for it is all too much. Only sidelights. After cold, heavy weather at sea, a sparkling morning in Algiers. Bright houses and streets, dark green clumps of trees, tall palms' crowns rising among them. White burnooses, red fezzes, and among these the yellow uniforms of the Tirailleurs d'Afrique, the red of the Spahis, then the Botanical Gardens, an enchanted tropical forest, an Indian vision, holy acvatta trees with gigantic aerial roots like monsters, fantastic dwellings of the gods, enormous in extent, heavy, dark green foliage rustling in the sea wind.

Then thirty hours by rail to Tunis. The Arab city is classical antiquity and Moorish middle ages, Granada and the fairy tale of Baghdad. You no longer think of yourself; you are dissolved in this potpourri which cannot be evaluated, still less described: a Roman column stands here as part of a wall; an old Jewess of unspeakable ugliness goes by in white baggy breeches; a crier with a load of burnooses pushes through the crowd, shouting in gutturals that might have come straight from the canton of Zurich; a patch of deep blue sky, a snow-white mosque dome; a shoemaker busily stitching away at shoes in a small vaulted niche, with a hot, dazzling patch of sunlight on the mat before him; blind musicians with a (hum and tiny three-stringed lute; a beggar who consists of nothing but rags; smoke from oil cakes, and swarms of flies; up above, on a white minaret in the blissful ether, a muezzin sings the midday chant; below, a cool, shady, colonnaded yard with horseshoe portal framed in glazed tiles; on die wall a mangy cat lies in the sun;ia coming and going of red, white, yellow, blue, brown mantles, white turbans, red fezzes, uniforms, faces ranging from white and light yellow to deep black; a shuffling of yellow and red slippers, a noiseless scurrying of naked black feet, and so on and so on.

In the morning the great god rises and fills both horizons with his joy and power, and all living things obey him. At night the moon is so silvery and glows with such divine clarity that no one can doubt the existence of Astarte.

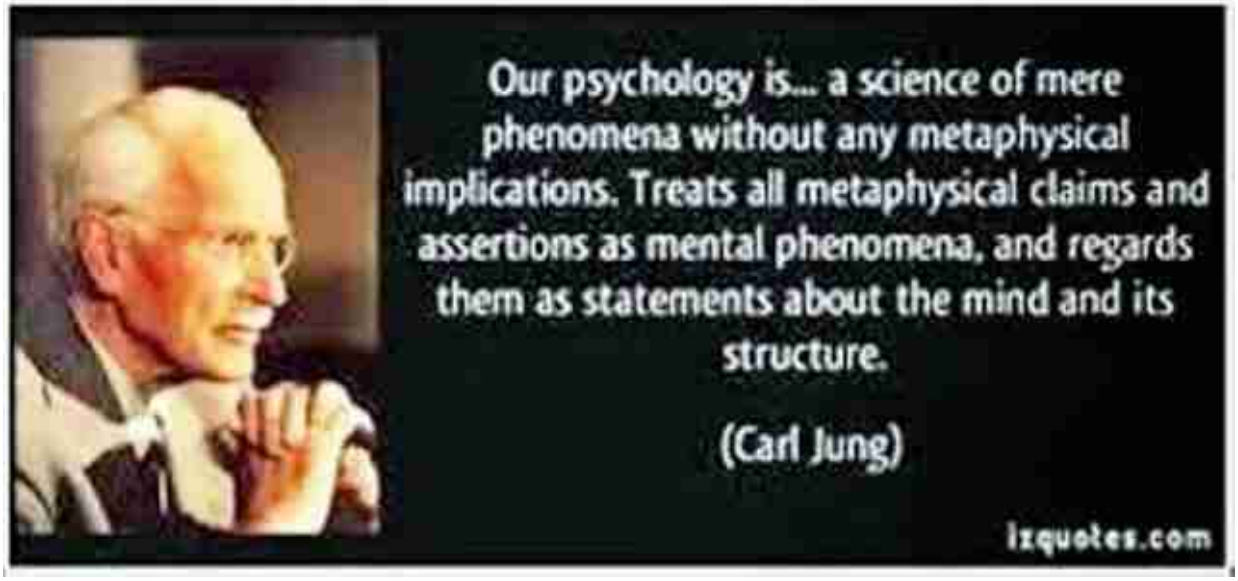
Between Algiers and Tunis He 550 miles of African soil, towering up to the noble and spreading shapes of the great Atlas range, wide valleys and plateaus bursting with grapes and grain, dark green forests of cork oak. Today Horus rose out of distant, pale mountains over an unending green and brown plain, and from tie desert there sprang up a mighty wind which blew out to the dark blue sea. On rolling, gray-green hills yellow-brown remains of whole Roman cities, small flocks of black goats grazing around them, nearby a Bedouin camp with black tents, camels, and donkeys. The train runs into a camel which cannot make up its mind to get off the tracks; the beast is killed; there is a great running up, shrieking, and gesticulating of white-clad figures; and always the sea, now deep blue, now hurting the eyes with its glitter in the sunlight. Out of olive groves and palms and hedges of giant cactus floating in the flickering, sun-shot air rises a snow-white city with divinely white domes and towers, gloriously spread out over a hill. Then comes Sousse, with white walls and towers, the harbor below; beyond the harbor wall the deep blue sea, and in the port lies the sailing ship with two lateen sails which I

once painted!!!!

You stumble over Roman remains; with my cane I dug a piece of Roman pottery out of the ground.

This is all nothing but miserable stammering; I do not know what Africa is really saying to me, but it speaks. Imagine a tremendous sun, air clear as in the highest mountains, a sea bluer than any you have ever seen, all colors of incredible power. In the markets you can still buy the amphorae of antiquity things like that and the moonlll! . . . Carl Jung; Memories Dreams and Reflections; Pages 371-372.

Carl Jung: This grasping of the whole is obviously the aim of science as well... (2014-05-21 09:23)

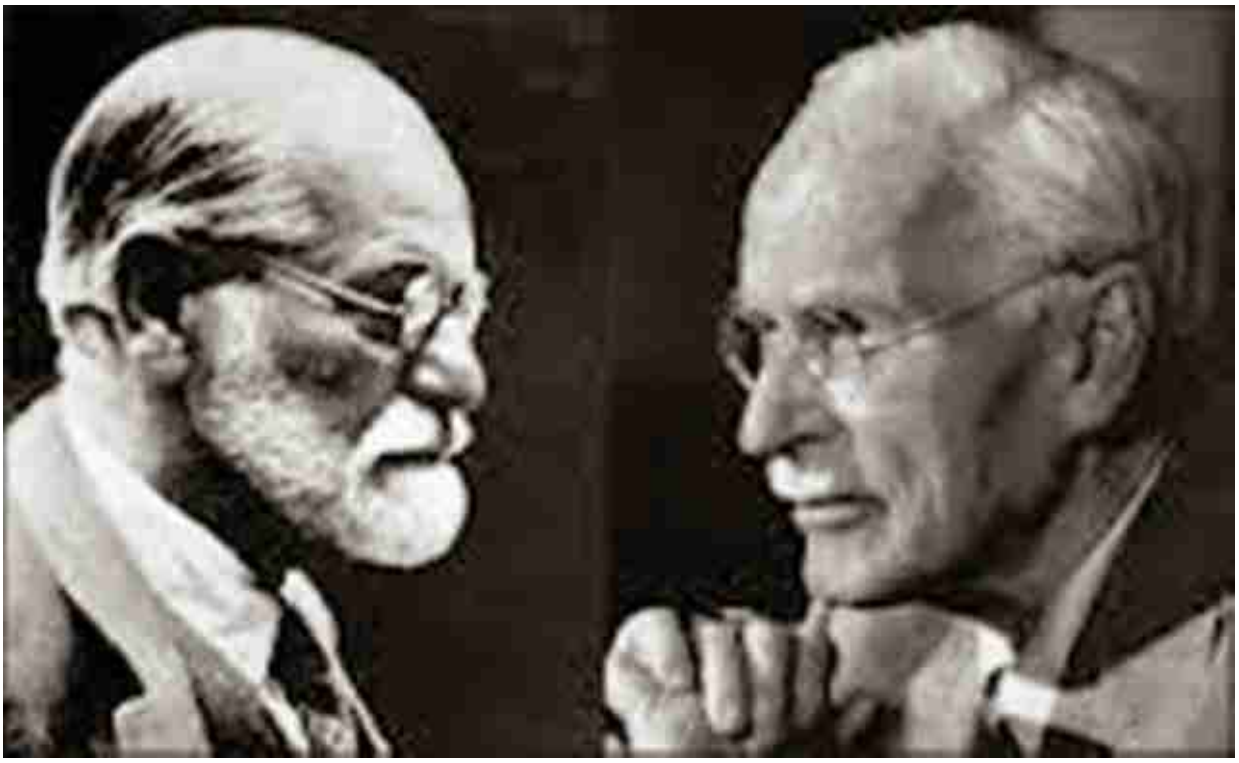


This grasping of the whole is obviously the aim of science as well, but it is a goal that necessarily lies very far off because science, whenever possible, proceeds experimentally and in all cases statistically.
Experiment, however, consists in asking a definite question which excludes as far as possible anything disturbing and irrelevant.
It makes conditions, imposes them on Nature, and in this way forces her to give an answer to a question devised by man.
She is prevented from answering out of the fullness of her possibilities since these possibilities are restricted as far as partible.
For this purpose there is created in the laboratory a situation which is artificially restricted to the question which compels Nature to give an unequivocal answer.
The workings of Nature in her unrestricted wholeness are completely excluded.
If we want to know what these workings are, we need a method of inquiry which imposes the fewest possible conditions, or if possible no conditions at all, and then leave Nature to answer out of her fullness. Carl Jung; Synchronicity: An Acausal Connecting Principle; Page 35

Carl Jung: The religious person enjoys a great advantage... **(2014-05-21 09:26)**

The religious person enjoys a great advantage when it comes to answering the crucial question that hangs over our time like a threat: he has a clear idea of the way his subjective existence is grounded in his relation to ”God”.
I put the word ”God” in quotes in order to indicate that we are dealing with an anthropomorphic idea whose dynamism and symbolism are filtered through the medium of the unconscious psyche.
Anyone who wants to can at least draw near to the source of such experiences, no matter whether he believes in God or not.
Without this approach it is only in rare cases that we witness those miraculous conversions of which Paul’s Damascus experience is the prototype.
That religious experiences exist no longer needs proof. But it will always remain doubtful whether what metaphysics and theology call God and the gods is the real ground of these experiences.
The question is idle, actually, and answers itself by reason of the subjectively overwhelming numinosity of the experience.
Anyone who has had it is seized by it and therefore not in a position to indulge in fruitless metaphysical or epistemological speculations. Absolute certainty brings its own evidence and has no need of anthropomorphic proofs. Carl Jung, The Undiscovered Self; Page 64.

Letter from Sigmund Freud dated June 15, 1911 **(2014-05-21 09:30)**



[Letter from Sigmund Freud dated June 15, 1911]
Vienna IX, Berggasse ig June 15, 1911
Dear Friend:
… In matters of occultism I have become humble ever since the great lesson I received from Ferenczi's experiences. I promise to believe everything that can be made to seem the least bit reasonable.
As you know, I do not do so gladly.
But my hubris has been shattered. I should like to have you and F. acting in consonance when one of you is ready to take the perilous step of publication, and I imagine that this would be quite compatible with complete independence during the progress of the work. …
Cordial regards to you and the beautiful house from Your faithful Freud.

Carl Jung: Another dream-determinant that deserves mention is telepathy. **(2014-05-22 05:23)**

Another dream-determinant that deserves mention is telepathy.
The authenticity of this phenomenon can no longer be disputed today.
It is; of course, very simple to deny its existence without examining the evidence, but that is an unscientific procedure which is unworthy of notice.
I have found by experience that telepathy does in fact influence dreams, as has been asserted since ancient times.
Certain people are particularly sensitive in this respect and often have telepathically influenced dreams.
But in acknowledging the phenomenon of telepathy I am not giving unqualified assent to the popular theory of action at a distance.
The phenomenon undoubtedly exists, but the theory of it does not seem to me so simple. Carl Jung; CW 16; The Practical Use of Dream Analysis; CW 16: The Practice of Psychotherapy; Page 503.

Carl Jung on Middle Age **(2014-05-22 09:37)**

The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behaviour.
For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them.
We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality.
Many - far too many - aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung; The Stages of Life; CW 8: The Structure and Dynamics of the Psyche. P. 771

[Carl Jung: …the souls of the dead ”know” only what they knew at the moment of death, and nothing beyond that…] **(2014-05-25 05:24)**

[Carl Jung: …the souls of the dead ”know” only what they knew at the moment of death, and nothing beyond that…] Later, when I wrote the Septem Sermones ad Mortuos, once again it was the dead who addressed crucial questions to me.

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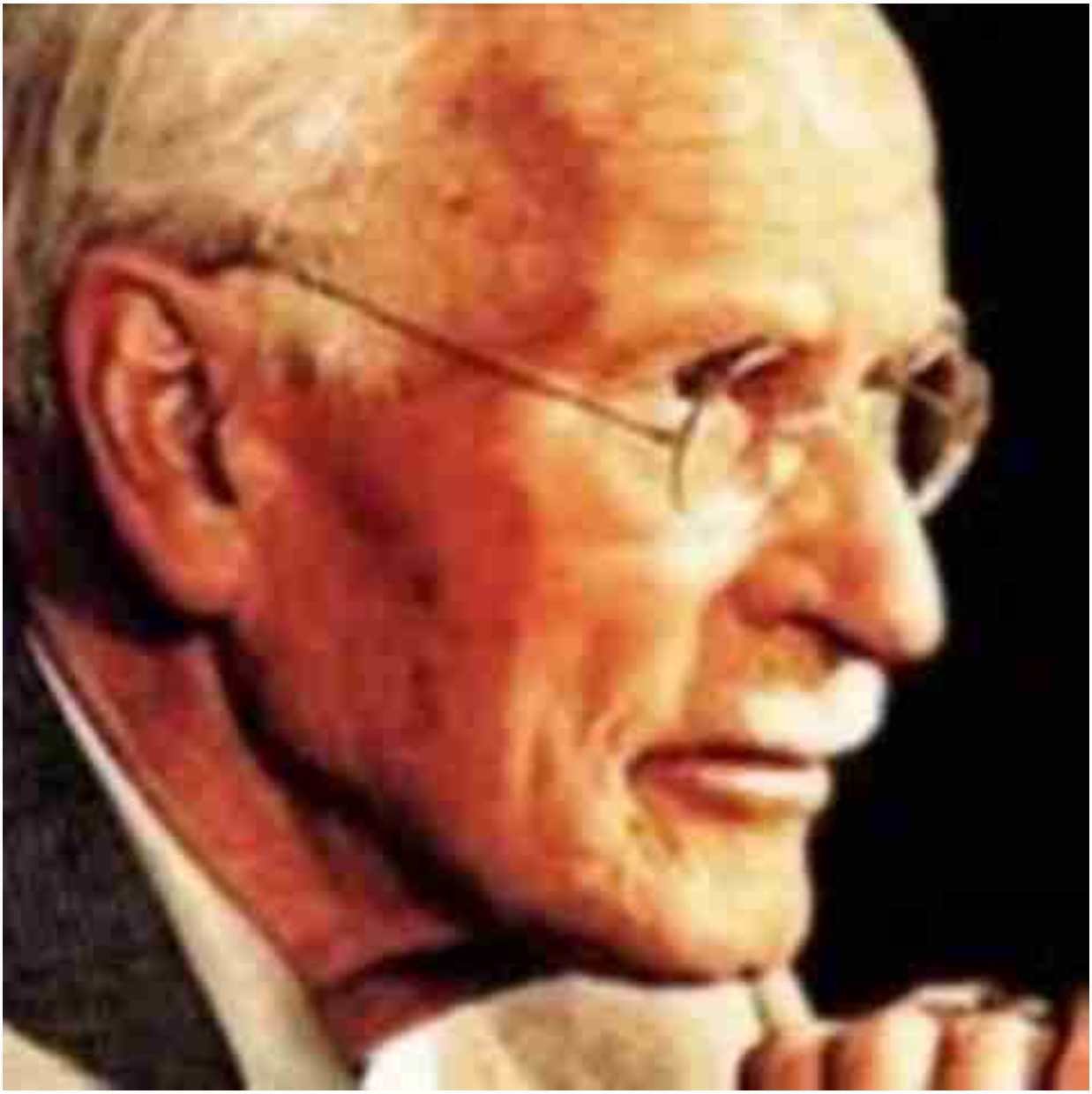
They came so they said ”back from Jerusalem, where they found not what they sought.”
This had surprised me greatly at the time, for according to the traditional views the dead are the possessors of great knowledge.
People have the idea that the dead know far more than we, for Christian doctrine teaches that in the hereafter we shall ”see face to face.”
Apparently, however, the souls of the dead ”know” only what they knew at the moment of death, and nothing beyond that. Hence their endeavor to penetrate into life in order to share in the knowledge of men.
I frequently have a feeling that they are standing directly behind us, waiting to hear what answer we will give to them, and what answer to destiny.
It seems to me as if they were dependent on the living for receiving answers to their questions, that is, on those who have survived them and exist in a world of change: as if omniscience or, as I might put it, omniconsciousness, were not at their disposal, but could flow only into the psyche of the living, into a soul bound to a body.
The mind of the living appears, therefore, to hold an advantage over that of the dead in at least one point: in the capacity for attaining clear and decisive cognitions.
As I see it, the three-dimensional world in time and space is like a system of co-ordinates; what is here separated into ordinates and abscissae may appear ”there,” in space-timelessness, as a primordial image with many aspects, perhaps as a diffuse cloud of cognition surrounding an archetype.
Yet a system of co-ordinates is necessary if any distinction of discrete contents is to be possible.
Any such operation seems to us unthinkable in a state of diffuse omniscience, or, as the case may be, of subjectless consciousness, with no spatiotemporal demarcations.
Cognition, like generation, presupposes an opposition, a here and there, an above and below, a before and after.
Carl Jung; Memories Dreams and Reflections; Page 308

Carl Jung on the Ego and “Free Will.” **(2014-05-30 14:38)**



[Carl Jung on the Ego and “Free Will.”]
I have suggested calling the total personality which, though present, cannot be fully known, the self.
The ego is, by definition, subordinate to the self and is related to it like a part to the whole, Inside the field of consciousness it has, as we say, free will.
By this I do not mean anything philosophical, only the well-known psychological fact of ”free choice” or rather the subjective feeling of freedom.
But, just as our free will clashes with necessity in the outside world, so also it finds its limits outside the field of consciousness in the subjective inner world, where it comes into conflict with the facts of the self.
And just as circumstances or outside events ”happen” to us and limit our freedom, so the self acts upon the ego like an objective occurrence which free will can do very little to alter.
It is, indeed, well known that the ego not only can do nothing against the self, but is sometimes actually assimilated by unconscious components of the personality that are in the process of development and is greatly altered by them.
Carl Jung; Aion; Pages 4-5; Para 9.

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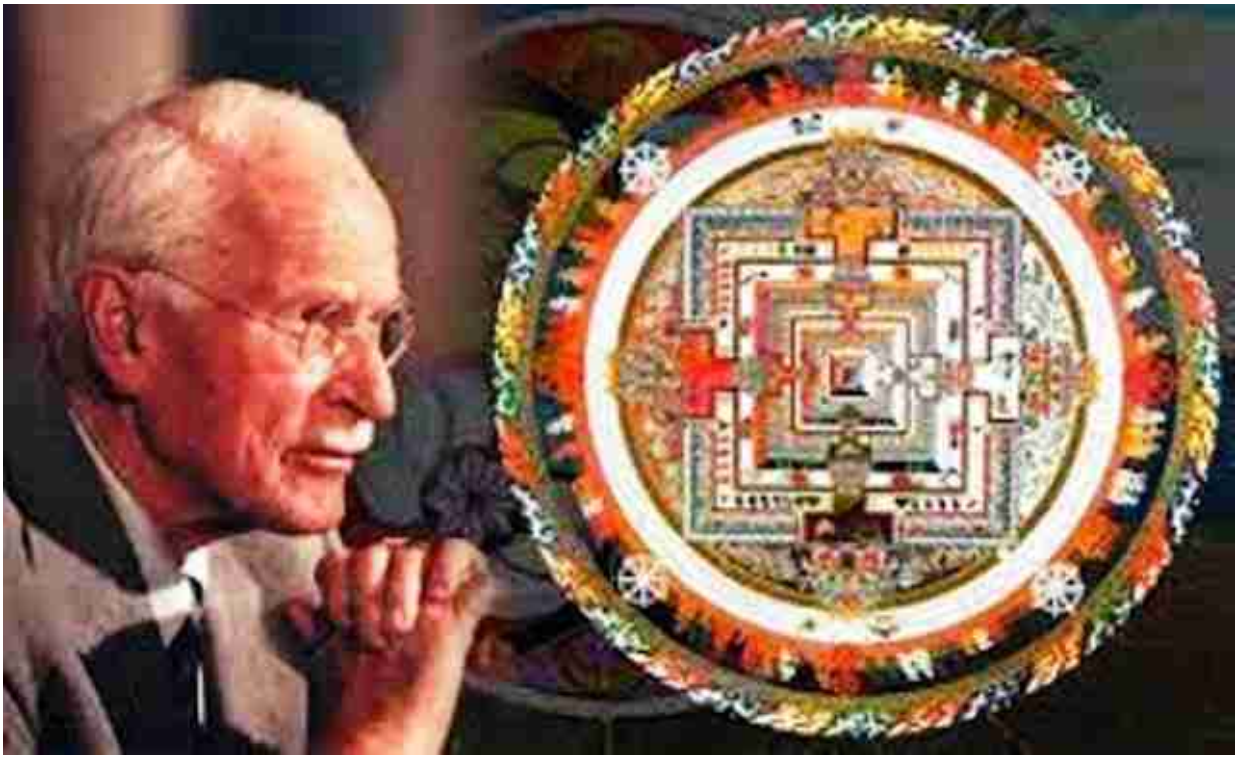
Carl Jung on Wholeness and Unity. **(2014-05-30 14:46)**



[Carl Jung on Wholeness and Unity.]
Although ”wholeness” seems at first sight to be nothing but an abstract idea (like anima and animus), it is nevertheless empirical in so far as it is anticipated by the psyche in the form of spontaneous or autonomous symbols.
These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them, but are widely disseminated in the historical records of many peoples and many epochs.
Their significance as symbols of unity and totality is amply confirmed by history as well as by empirical psychology.
What at first looks like an abstract idea stands in reality for something that exists and can be experienced, that demonstrates its a priori presence spontaneously.
Wholeness is thus an objective factor that confronts the subject independently of him, like anima or animus; and just as the latter have a higher position in the hierarchy than the shadow, so wholeness lays claim to a position and a value superior to those of the syzygy.
The syzygy seems to represent at least an essential part of it, if not actually the two halves of the totality formed by the royal brother-sister pair, and hence the tension of opposites from which the divine child is born as the symbol of unity.
Unity and totality stand at the highest point on the scale of objective values because their symbols can no longer be distinguished from the imago Dei.
Hence all statements about the God-image apply also to the empirical symbols of totality.
Experience shows that individual mandalas are symbols of order, and that they occur in patients principally during times of psychic disorientation or re-orientation.
As magic circles they bind and subdue the lawless powers belonging to the world of darkness, and depict or create an order that transforms the chaos into a cosmos.
To the conscious mind the mandala appears at first as an unimpressive point or dot, and a great deal of hard and

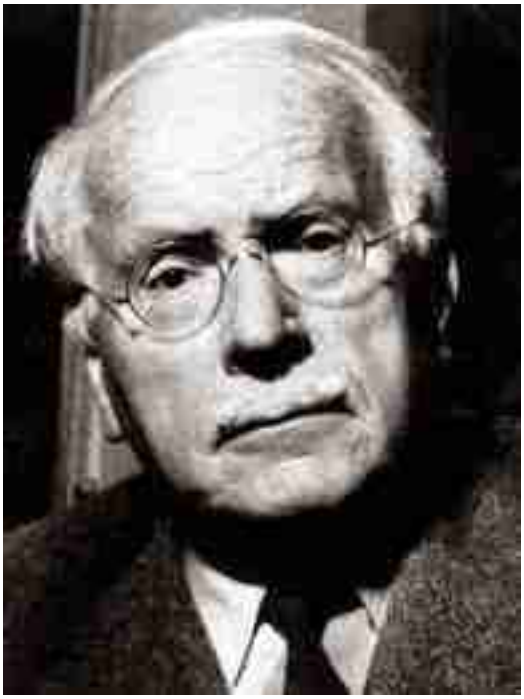
painstaking work as well as the integration of many projections are generally required before the full range of the symbol can be anything like completely understood.
If this insight were purely intellectual it could be achieved without much difficulty, for the world-wide pronouncements about the God within us and above us, about Christ and the corpus mysticum the personal and suprapersonal atman, etc., are all formulations that can easily be mastered by the philosophic intellect.
This is the common source of the illusion that one is then in possession of the thing itself.
But actually one has acquired nothing more than its name, despite the age-old prejudice that the name magically represents the thing, and that it is sufficient to pronounce the name in order to posit the thing's existence.
In the course of the millennia the reasoning mind has been given every opportunity to see through the futility of this conceit, though that has done nothing to prevent the intellectual mastery of a thing from being accepted at its face value.
It is precisely our experiences in psychology which demonstrate as plainly as could be wished that the intellectual "grasp" of a psychological fact produces no more than a concept of it, and that a concept is no more than a name, a flatus vocis.
These intellectual counters can be bandied about easily enough.
They pass lightly from hand to hand, for they have no weight or substance.
They sound full but are hollow; and though purporting to designate a heavy task and obligation, they commit us to nothing.
The intellect is undeniably useful in its own field, but is a great cheat and illusionist outside of it whenever it tries to manipulate values. Carl Jung; Aion; Pages 31-32; Paras 59-60

4.6 June

Carl Jung: The World is as it always has been... (2014-06-02 04:58)

The world is as it ever has been, but our consciousness undergoes peculiar changes.
First, in remote times (which can still be observed among primitives living today), the main body of psychic life was apparently in human and in nonhuman Objects: it was projected, as we should say now. Consciousness can hardly exist in a state of complete projection.
At most it would be a heap of emotions.
Through the withdrawal of projections, conscious knowledge slowly developed.
Science, curiously enough, began with the discovery of astronomical laws, and hence with the withdrawal, so to speak, of the most distant projections.
This was the first stage in the despiritualization of the world.
One step followed another: already in antiquity the gods were withdrawn from mountains and rivers, from trees and animals.
Modern science has subtilized its projections to an almost unrecognizable degree, but our ordinary life still swarms with them.
You can find them spread out in the newspapers, in books, rumors, and ordinary social gossip.
All gaps in our actual knowledge are still filled out with projections.
We are still so sure we know what other people think or what their true character is. Carl Jung; Psychology and Religion; CW II; Psychology and Religion: West and East; Page 140.

Since the gods are without doubt personifications of psychic forces... (2014-06-02 05:06)



“Since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented.
Not that ”psychic forces” have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical. This is only another piece of intellectual presumption.
”Psychic forces” have far more to do with the realm of the unconscious. Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers.
Hence anything unexpected that approaches us from that dark realm is regarded either as coming from outside and therefore as real, or else as an hallucination and therefore not true.
The idea that anything could be real or true which does not come from outside has hardly begun to dawn on contemporary man.” Carl Jung; ”Wotan” (1936). In CW 10: Civilization in Transition. P.387

Carl Jung: I have no theory about dreams; I do not know how dreams arise. **(2014-06-02 16:50)**

I have no theory about dreams; I do not know how dreams arise.
And I am not at all sure that - my way of handling dreams even deserves the name of a ”method.” I share all your prejudices against dream-interpretation as the quintessence of uncertainty and arbitrariness.
On the other hand, I know that if we meditate on a dream sufficiently long and thoroughly, if we carry it around with us and turn it over and over, something almost always comes of it.
This something is not of course a scientific result to be boasted about or rationalized; but it is an important practical hint which shows the patient what the unconscious is aiming at.
Indeed, it ought not to matter to me whether the result of my musings on the dream is scientifically verifiable or tenable; otherwise I am pursuing an ulterior-and therefore autoerotic-aim. I must content myself wholly with the fact that the result means something to the patient and sets his life in motion again.
I may allow myself only one criterion for the result of my labors: does it work?
As for my scientific hobby-my desire to know why it works-this I must reserve for my spare time. Carl Jung; The Aims of Psychotherapy; CW 16: The Practice of Psychotherapy; Page 86.

[Carl Jung on “The Ego”’] (2014-06-03 13:37)

[Carl Jung on “The Ego”’]
Investigation of the psychology of the unconscious confronted me with facts which required the formulation of new concepts. One of these concepts is the self. The entity so denoted is not meant to take the place of the one that has always been known as the ego, but includes it in a supraordinate concept. We understand the ego as the complex factor to which all conscious contents are related. It forms, as it were, the centre of the field of consciousness; and, in so far as this comprises the empirical personality, the ego is the subject of all personal acts of consciousness. The relation of a psychic content to the ego forms the criterion of its consciousness, for no content can be conscious unless it is represented to a subject.
With this definition we have described and delimited the scope of the subject. Theoretically, no limits can be set to the field of consciousness, since it is capable of indefinite extension. Empirically, however, it always finds its limit when it comes up against the unknown. This consists of everything we do not know, which, therefore, is not related to the ego as the centre of the field of consciousness. The unknown falls into two groups of objects: those which are outside and can be experienced by the senses, and those which are inside and are experienced immediately.

The first group comprises the unknown in the outer world; the second the unknown in the inner world. We call this latter territory the unconscious. The ego, as a specific content of consciousness, is not a simple or elementary factor but a complex one which, as such, cannot be described exhaustively. Experience shows that it rests on two seemingly different bases: the somatic and the psychic, The somatic basis is inferred from the totality of endosomatic perceptions, which for their part are already of a psychic nature and are associated with the ego, and are therefore conscious. They are produced by endosomatic stimuli, only some of which cross the threshold of consciousness.

A considerable proportion of these stimuli occur unconsciously, that is, subliminally. The fact that they are subliminal does not necessarily mean that their status is merely physiological, any more than this would be true of a psychic content. Sometimes they are capable of crossing the threshold, that is, of becoming perceptions. But there is no doubt that a large proportion of these endosomatic stimuli are simply incapable of consciousness and are so elementary that there is no reason to assign them a psychic nature unless of course one favors the philosophical view that all life-processes are psychic anyway. The chief objection to this hardly demonstrable hypothesis is that it enlarges the concept of the psyche beyond all bounds and interprets the life-process in a way not absolutely warranted by the facts. Concepts that are too broad usually prove to be unsuitable instruments because they are too vague and nebulous. I have therefore suggested that the term ”psychic” be used only where there is evidence of a will capable of modifying reflex or instinctual processes. Here I must refer the reader to my paper ”On the Nature of the Psyche,” l where I have discussed this definition of the ”psychic” at somewhat greater length.

The somatic basis of the ego consists, then, of conscious and unconscious factors. The same is true of the psychic basis: on the one hand the ego rests on the total field of consciousness, and on the other, on the sum total of unconscious contents. These fall into three groups: first, temporarily subliminal contents that can be reproduced voluntarily (memory); second, unconscious contents that cannot be reproduced voluntarily; third, contents that are not capable of becoming conscious at all. Group two can be inferred from the spontaneous irruption of subliminal contents into consciousness. Group three is hypothetical; it is a logical inference from the facts underlying group two. This contains contents which have not yet irrupted into consciousness, or which never will. When I said that the ego *’rests” on the total field of consciousness I do not mean that it consists of this. Were that so, it would be indistinguishable from the field of consciousness as a whole. The ego is only the latter’s point of reference, grounded on and limited by the somatic factor described above.

Although its bases are in themselves relatively unknown and unconscious, the ego is a conscious factor par excellence. It is even acquired, empirically speaking, during the individual’s lifetime. It seems to arise in the first place from the collision between the somatic factor and the environment, and, once established as a subject, it goes on developing from further collisions with the outer world and the inner.

Despite the unlimited extent of its bases, the ego is never more and never less than consciousness as a whole. As a conscious factor the ego could, theoretically at least, be described completely. But this would never amount to more than a picture of the conscious personality; all those features which are unknown or unconscious to the subject would be missing. A total picture would have to Include these. But a total description of the personality is, even in theory, absolutely impossible, because the unconscious portion of it cannot be grasped cognitively.

This unconscious portion, as experience has abundantly shown, is by no means unimportant. On the contrary, the most decisive qualities in a person are often unconscious and can be perceived only by others, or have to be laboriously discovered with outside help.

Clearly, then, the personality as a total phenomenon does not coincide with the ego, that is, with the conscious personality, but forms an entity that has to be distinguished from the ego. Naturally the need to do this is incumbent only on a psychology that reckons with the fact of the unconscious, but for such a psychology the distinction is of paramount importance. Even for jurisprudence it should be of some importance whether certain psychic facts are conscious or not for instance, in adjudging the question of responsibility.

I have suggested calling the total personality which, though present, cannot be fully known, the self. The ego is, by definition, subordinate to the self and is related to it like a part to the whole, Inside the field of consciousness it has, as we say, free will. By this I do not mean anything philosophical, only the well-known psychological fact of ”free choice/’ or rather the subjective feeling of freedom. But, just as our free will clashes with necessity in the outside world, so also it finds its limits outside the field of consciousness in the subjective inner world, where it comes into conflict with the facts of the self. And just as circumstances or outside events ”happen” to us and limit our

freedom, so the self-acts upon the ego like an objective occurrence which free will can do very little to alter. It is, indeed, well known that the ego not only can do nothing against the self, but is sometimes actually assimilated by unconscious components of the personality that are in the process of development and is greatly altered by them.

It is, in the nature of the case, impossible to give any general description of the ego except a formal one. Any other mode of observation would have to take account of the individuality which attaches to the ego as one of Its main characteristics. Although the numerous elements composing this complex factor are, in themselves, everywhere the same, they are infinitely varied as regards clarity, emotional coloring, and scope. The result of their combination the ego is therefore, so far as one can judge, individual and unique, and retains its identity up to a certain point. Its stability is relative, because far-reaching changes of personality can sometimes occur. Alterations of this kind need not always be pathological; they can also be developmental and hence fall within the scope of the normal.

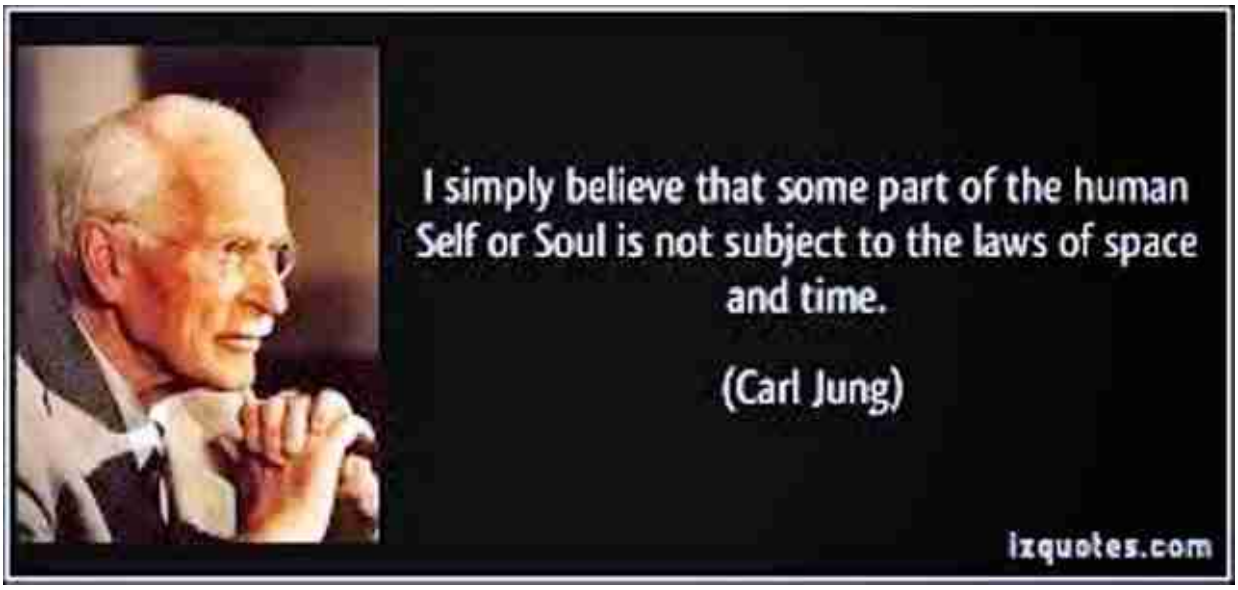
Since it is the point of reference for the field of consciousness, the ego Is the subject of all successful attempts at adaptation so far as these are achieved by the will. The ego therefore has a significant part to play in the psychic economy. Its position there is so important that there are good grounds for the prejudice that the ego is the centre of the personality, and that the field of consciousness is the psyche per se.

If we discount certain suggestive ideas in Leibniz, Kant, Schelling, and Schopenhauer, and the philosophical excursions of Gams and von Hartmann, It is only since the end of the nineteenth century that modern psychology, with its inductive methods, has discovered the foundations of consciousness and proved empirically the existence of a psyche outside consciousness. With this discovery the position of the ego, till then absolute, became relativized; that Is to say, though It retains its quality as the centre of the field of consciousness, it is questionable whether it is the centre of the personality. It is part of the personality but not the whole of; It. As I have said, it is simply impossible to estimate how large or how small its share is; how free or how dependent it Is on the qualities of this ”extra-conscious” psyche. We can only say that its freedom is limited and its dependence proved in ways that are often decisive. In my experience one would do well not to underestimate its dependence on the unconscious. Naturally there is no need to say this to persons who already overestimate the latter’s importance. Some criterion for the right measure is afforded by the psychic consequences of a wrong estimate, a point to which we shall return later on.

We have seen that, from the standpoint of the psychology of consciousness, the unconscious can be divided into three groups of contents. But from the standpoint of the psychology of the personality a twofold division ensues: an ”extra-conscious” psyche whose contents are personal, and an ”extra-conscious” psyche whose contents are impersonal and collective. The first group comprises contents which are integral components of the individual personality and could therefore just as well be conscious; the second group forms, as it were, an omnipresent, unchanging, and everywhere identical quality or substrate of the psyche per se. This is, of course, no more than a hypothesis.

But we are driven to it by the peculiar nature of the empirical material, not to mention the high probability that the general similarity of psychic processes in all individuals must be based on an equally general and impersonal principle that conforms to law, just as the instinct manifesting itself in the individual is only the partial manifestation of an instinctual substrate common to all men. Carl Jung; The Ego; Aion; Pages 3-7.

Carl Jung: If the human [soul] is anything... (2014-06-04 03:47)



If the human [soul] is anything, it must be of unimaginable complexity and diversity, so that it cannot possibly be approached through a mere psychology of instinct. I can only gaze with wonder and awe at the depths and heights of our psychic nature.

Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and become fixed in the organism.

My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. . . .

Beside this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this .world through the medium of the body, so I reach that world through the medium of the psyche. Carl Jung; Memories Dreams and Reflections; Page 399 and Freud and Psychoanalysis, CW 4, pp. 331 f.

Carl Jung: Did Christ ever call his disciples to him at a mass meeting? **(2014-06-04 03:55)**

[Carl Jung: Did Christ ever call his disciples to him at a mass meeting? …And are not Jesus and Paul prototypes of those who, trusting their inner experience, have gone their own individual ways, disregarding public opinion?]
Curiously enough, the Churches too want to avail themselves of mass action in order to cast out the devil with Beelzebub – the very Churches whose care is the salvation of the individual soul.
They too do not appear to have heard anything of the elementary axiom of mass psychology, that the individual becomes morally and spiritually inferior in the mass, and for this reason they do not burden themselves overmuch with their real task of helping the individual to achieve a metanoia, or rebirth of the spirit – deo concedente.
It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption.
I can therefore see it only as a delusion when the Churches try – as they apparently do – to rope the individual into a social organization and reduce him to a condition of diminished responsibility, instead of raising him out of the torpid, mindless mass and making clear to him that he is the one important factor and that the salvation of the world consists in the salvation of the individual soul.
It is true that mass meetings parade such ideas before him and seek to impress them on him by dint of mass suggestion, with the unedifying result that when the intoxication has worn off, the mass man promptly succumbs to another even more obvious and still louder slogan.
His individual relation to God would be an effective shield against these pernicious influences.
Did Christ ever call his disciples to him at a mass meeting?
Did the feeding of the five thousand bring him any followers who did not afterwards cry “Crucify him!” with the rest, when even the rock named Peter showed signs of wavering?
And are not Jesus and Paul prototypes of those who, trusting their inner experience, have gone their own individual ways, disregarding public opinion? Carl Jung; The Undiscovered Self; Pages 40-41.

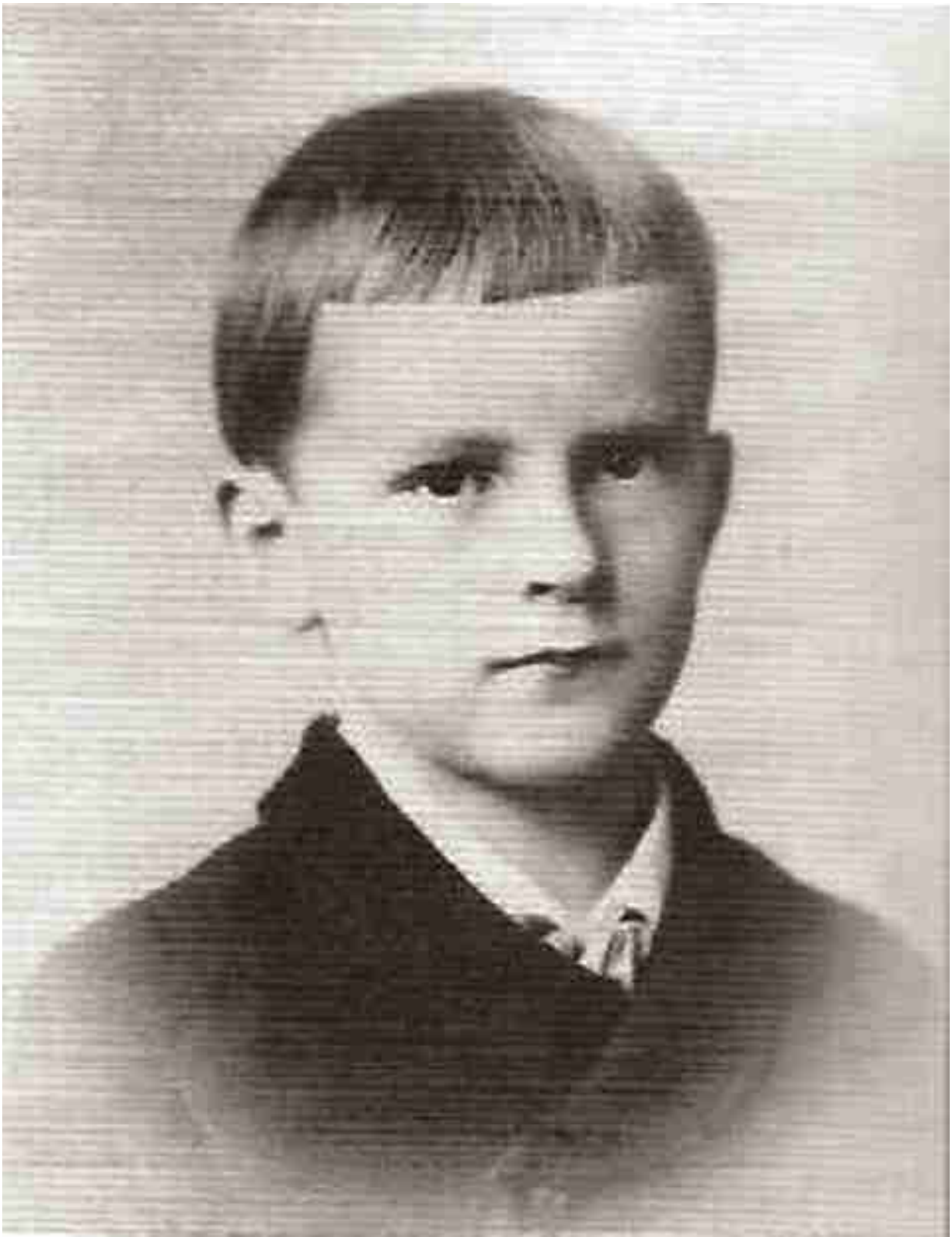
Carl Jung: By virtue of his reflective faculties, man is raised out of the animal world... **(2014-06-04 15:28)**

By virtue of his reflective faculties, man is raised out of the animal world, and by his mind he demonstrates that nature has put a high premium precisely upon the development of consciousness.
Through consciousness he takes possession of nature by recognizing the existence of the world and thus, as it were, confirming the Creator.
The world becomes the phenomenal world, for without conscious reflection it would not be.
If the Creator were conscious of Himself, He would not need conscious creatures; nor is it probable that the extremely indirect methods of creation, which squander millions of years upon the development of countless species and creatures, are the outcome of purposeful intention.
Natural history tells us of a haphazard and casual transformation of species over hundreds of millions of years of devouring and being devoured.
The biological and political history of man is an elaborate repetition of the same thing.
But the history of the mind offers a different picture.
Here the miracle of reflecting consciousness intervenes the second cosmogony.
The importance of consciousness is so great that one cannot help suspecting the element of meaning to be concealed somewhere within all the monstrous, apparently senseless biological turmoil, and that the road to its manifestation was ultimately found on the level of warm-blooded vertebrates possessed of a differentiated brain found as if by chance, unintended and unforeseen, and yet somehow sensed, felt and groped for out of some dark urge. Carl Jung; Memories Dreams and Reflections; Pages 338-339.

Carl Jung: ...we have lost connection to the idea of God within; we denigrate this idea by calling it 'mystical. **(2014-06-06 04:24)**

Carl Jung points out that in modern times we have lost connection to the idea of God within; we denigrate this idea by calling it 'mystical.' Jung adds:
"And even if they do cherish a certain belief in God, they would be deterred from the idea of a God within by their religious education, which has always depreciated this idea as "mystical." (Paychology and Religion; para. 101)
Carl Jung's own imaginal experience, as well as his clinical work with individuals, led him to see the immanent truth of a spontaneous appearance of the deity within psychic life. Jung says,
"It is precisely this 'mystical' idea which is forced upon the conscious mind by dreams and visions. I myself, as well as my colleagues, have seen so many cases developing the same kind of symbolism that we cannot doubt its existence any longer." (para. 101)

Carl Jung: I have often met with the objection that the thoughts which the voice represents are no more than the thoughts of the individual himself. **(2014-06-06 04:32)**



“I have often met with the objection that the thoughts which the voice represents are no more than the thoughts of the individual himself.

That may be; but I would call a thought my own only when I have thought it, just as I would call money my own only when I have earned or acquired it in a conscious and legitimate manner.
If somebody gives me the money as a present, then I shall certainly not say to my benefactor, “Thank you for my money,” although to a third person I might say afterwards: “This is my own money.”
With the voice I am in a similar situation.
The voice gives me certain contents, exactly as if a friend were informing me of his ideas.
It would be neither decent nor truthful to suggest that what he says are my own ideas. Carl Jung; Psychology and Religion; Page 46.
This is the reason why I differentiate between what I have produced or acquired by my own conscious effort and what is clearly and unmistakably a product of the unconscious.
Someone may object that the so-called unconscious mind is merely my own mind and that, therefore, such a differentiation is superfluous.
But I am not at all convinced that the unconscious mind is merely my mind, because the term “unconscious” means that I am not even conscious of it.
As a matter of fact, the concept of the unconscious is an assumption for the sake of convenience.
In reality I am totally unconscious of-or, in other words, I do not know at all-where the voice comes from.
Not only am I incapable of producing the phenomenon at will, I am unable to anticipate what the voice will say.
Under such conditions it would be presumptuous to refer to the factor that produces the voice as my unconscious or my mind.
This would not be accurate, to say the least.
The fact that you perceive the voice in your dream proves nothing at all, for you can also hear the noises in the street, which you would never think of calling your own. Carl Jung; Psychology and Religion; Pages 46-47.
To put it simply one could say: Since we do not know everything, practically every experience, fact, or object contains something unknown.
Hence, if we speak of the totality of an experience, the word “totality” can refer only to the conscious part of it.
As we cannot assume that our experience covers the totality of the object, it is clear that its absolute totality must necessarily contain the part that has not been experienced.
The same holds true, as I have mentioned, of every experience and also of the psyche, whose absolute totality covers a greater area than consciousness.” Carl Jung; Psychology and Religion; Page 49.
http://pathofsoul.org/2012/11/28/the-subject-of-the-deep/

[Carl Jung on Prophetic Dreams] **(2014-06-06 04:36)**

[Carl Jung on Prophetic Dreams.]
Just as memories that have long since fallen below the threshold are still accessible to the unconscious, so also are certain very fine subliminal combinations that point forward, and these are of the greatest significance for future events in so far as the latter are conditioned by our psychology.
But no more than the science of history bothers itself with future combinations of events, which are rather the object of political science, can the forward-pointing psychological combinations be the object of analysis; they would be much more the object of a refined psychological syntheticism that knew how to follow the natural currents of libido. This we cannot do, or only badly; but it happens easily enough in the unconscious, and it seems as if from time to time, under certain conditions, important fragments of-this-work come to light, at least in dreams, thus accounting for the prophetic significance of dreams long claimed by superstition.
Dreams are very often anticipations of future alterations of consciousness. (CW 5; fn 18)

Philemon speaking to Carl Jung of Phanes... **(2014-06-07 06:09)**

Phanes is the God who rises agleam from the waters.
Phanes is the smile of dawn.

3810

Phanes is the resplendent day
He is the immortal present.
He is the gushing streams.
He is the soughing wind.
He is hunger and satiation.
He is love and lust.
He is mourning and consolation.
He is promise and fulfillment,
He is the light that illuminates every darkness.
He is the eternal day.
He is the silver light of the moon.
He is the flickering stars.
He is the shooting star that flashes and falls and lapses.
He is the stream of shooting stars that returns every year.
He is the returning sun and moon.
He is the trailing star that brings wars and noble wine.
He is the good and fullness of the year,
He fulfills the hours with life-filled enchantment.
He is love's embrace and whisper,
He is the warmth of friendship,
He is the hope that enlivens the void.
He is the magnificence of all renewed suns.
He is the joy at every birth.
He is the blooming flowers.
He is the velvety butterfly's wing,
He is the scent of blooming gardens that fills the nights.
He is the song of joy.
He is the tree of light.
He is perfection, every-thing done better.
He is everything euphonious.
He is the well-measured.
He is the sacred number.
He is the promise of life.
He is the contract and the sacred pledge,
He is the diversity of sounds and colors,
He is the sanctification of morning, noon, and evening.
He is the benevolent and the gentle.
He is salvation . . .
In truth, Phanes is the happy day . . .
In truth, Phanes is work and its accomplishment and its remuneration.
He is the troublesome task and the evening calm.
He is the step on the middle way, its beginning, its middle, and its end.
He is foresight.
He is the end of fear.
He is the sprouting seed, the opening bud.
He is the gate of reception, of acceptance and deposition,
He is the spring and the desert.
He is the safe haven and the stormy night.
He is the certainty in desperation.
He is the solid in dissolution,

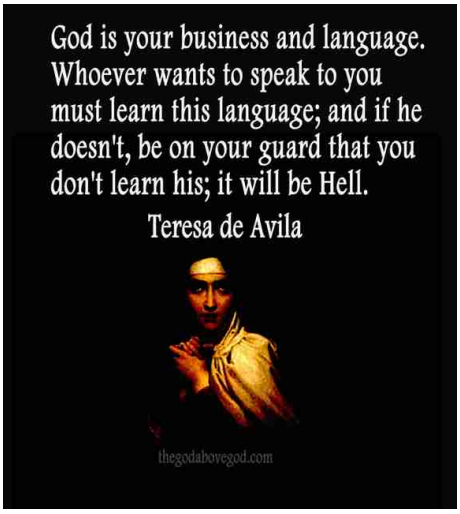
He is the liberation from imprisonment,
He is counsel and strength in advancement.
He is the friend of man, the light emanating from man, the bright glow that man beholds on his path.
He is the greatness of man, his worth, and his force” Philemon Speaking;
Black Book 7, pp 16-9.

Carl Jung on the Doctrine which may be ”learned.” (2014-06-10 04:07)

Thus the doctrine, which may be consciously acquired ”through a kind of divine inspiration is at the same time the instrument whereby the object of the doctrine or theory can be freed from its imprisonment in the body, because the symbol for the doctrine the ”magnet” is at the same time the mysterious ”truth” of which the doctrine speaks.
The doctrine enters the consciousness of the adept as a gift of the Holy Ghost. It is a thesaurus of knowledge about the secret of the art, of the treasure hidden in the prima materia., which was thought to be outside man.
The treasure of the doctrine and the precious secret concealed in the darkness of matter are one and the same thing.
For us this is not a discovery, as we have known for some time that such secrets owe their existence to unconscious projections.
Dorn was the first thinker to recognize with the utmost clarity the extraordinary dilemma of alchemy: the arcane substance is one and the same, whether it is found within man or outside him. The ”alchymical” procedure takes

place within and without.
He who does not understand how to free the ”truth” in his own soul from its fetters will never make a success of the physical opus, and he who knows how to make the stone can only do so on the basis of right doctrine, through which he himself is transformed, or which he creates through his own transformation.
Helped by these reflections, Dorn comes to realize the fundamental importance of self-knowledge: ”See, therefore, that thou goest forth such as thou desirest the work to be which thou seekest.”
In other words, the expectations you put into the work must be applied to your own ego.
The production of the arcane substance, the ”generatio Mercurii,” is possible only for one who has full knowledge of the doctrine; but ”we cannot be resolved of any doubt except by experiment, and there is no better way to make it than on ourselves.”
The doctrine formulates our inner experience or is substantially dependent upon it: ”Let him know that man’s greatest treasure is to be found within man, and not outside him.
From him it goes forth inwardly . . . whereby that is outwardly brought to pass which he sees with his own eyes.
Therefore unless his mind be blinded, he will see, that is, understand, who and of what sort he is inwardly, and by the light of nature he will know himself through outward things.”
The secret is first and foremost in man; it is his true self which he does not know but learns to know by experience of outward things.
Therefore Dorn exhorts the alchemist: ”Learn from within thyself to know all that is in heaven and on earth, that thou mayest be wise in all things.
Knowest thou not that heaven and the elements were formerly one, and were separated by a divine act of creation from one another, that they might bring forth thee and all things?”
Since knowledge of the world dwells in his own bosom, the adept should draw such knowledge out of his knowledge of himself, for the self he must seek to know is a part of that nature which was bodied forth by God’s original oneness with the world.
It is manifestly not a knowledge of the nature of the ego, though this is far more convenient and is fondly confused with self-knowledge.
For this reason anyone who seriously tries to know himself as an object is accused of selfishness and eccentricity.
But such knowledge has nothing to do with the ego’s subjective knowledge of itself. That is a dog chasing its own tail.
The other, on the contrary, is a difficult and morally exacting study of which so-called psychology knows nothing and the educated public very little.
The alchemist, however, had at the very least an indirect inkling of it: he knew definitely that as part of the whole he had an image of the whole in himself, of the ”firmament” or ”Olympus” as Paracelsus calls it.
This interior microcosm was the unwitting object of alchemical research.
Today we would call it the collective unconscious, and we would describe it as ”objective” because it is identical in all individuals and is therefore one.
Out of this universal One there is produced in every individual a subjective consciousness, i.e., the ego.
This is, roughly, how we today would understand Dorn’s ”formerly one” and ”separated by a divine act of creation.”
Carl Jung; Aion; Paras 249-252

[T]here is in the unconscious an archetype of wholeness (2014-06-11 03:20)



[T]here is in the unconscious an archetype of wholeness that manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will, to relate other archetypes to this center. . . .
Consequently, it does not seem improbable that the archetype of wholeness occupies, as such, a central position, which approximates it to the God-image. . . .
Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely, the archetype of the self.
It is this archetype from which we can no longer distinguish the God-image empirically.
We can arbitrarily postulate a difference between these two entities, but that does not help us at all.
On the contrary, it only helps us to separate man from God, and prevents God from becoming [hu]man.
Faith is certainly right when it impresses on [our] mind and heart how infinitely far away and inaccessible God is; but it also teaches [God's] nearness, [God's] immediate presence, and it is just this nearness that has to be empirically real if it is not to lose all significance.
Only that which acts upon me do I recognize as real and actual. But that which has no effect upon me might as well not exist.
The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which independently of the conscious mind, rise up from the depths of our psychic nature Carl Jung; "Answer to Job"; CW 11, par. 757.

The goal of psychological, as of biological, development is self-realization or individuation. **(2014-06-11 03:25)**

The goal of psychological, as of biological, development is self-realization or individuation.
But since [we] know [our self] only as an ego, and the self, as a totality, is indescribable and indistinguishable from a God-image, self-realization . . .
amounts to God's incarnation. . . .
And because individuation is an heroic and often tragic task, the most difficult of all, it involves suffering, a passion of the ego: the ordinary empirical [person] we once were is burdened with the fate of losing one's self in a greater dimension and being robbed of [our] fancied freedom of will. [We] suffer, so to speak, by the violence done to [us] by the self. . . .
The human and the divine suffering set up a relationship of complementarity with compensating effects.
Through the Christ-symbol, , [we] can get to know the real meaning of [our] suffering, [and we are then] on [our] way toward realizing [our] wholeness.
As the result of the integration of conscious and unconscious, [one's] ego enters the "divine" realm, where it participates in "God's suffering."
The cause of the suffering is in both cases the same, namely "incarnation," which on the human level appears as "individuation."
The divine hero born of [wo]man is already threatened with murder; he has nowhere to lay his head, and his death is a gruesome tragedy.

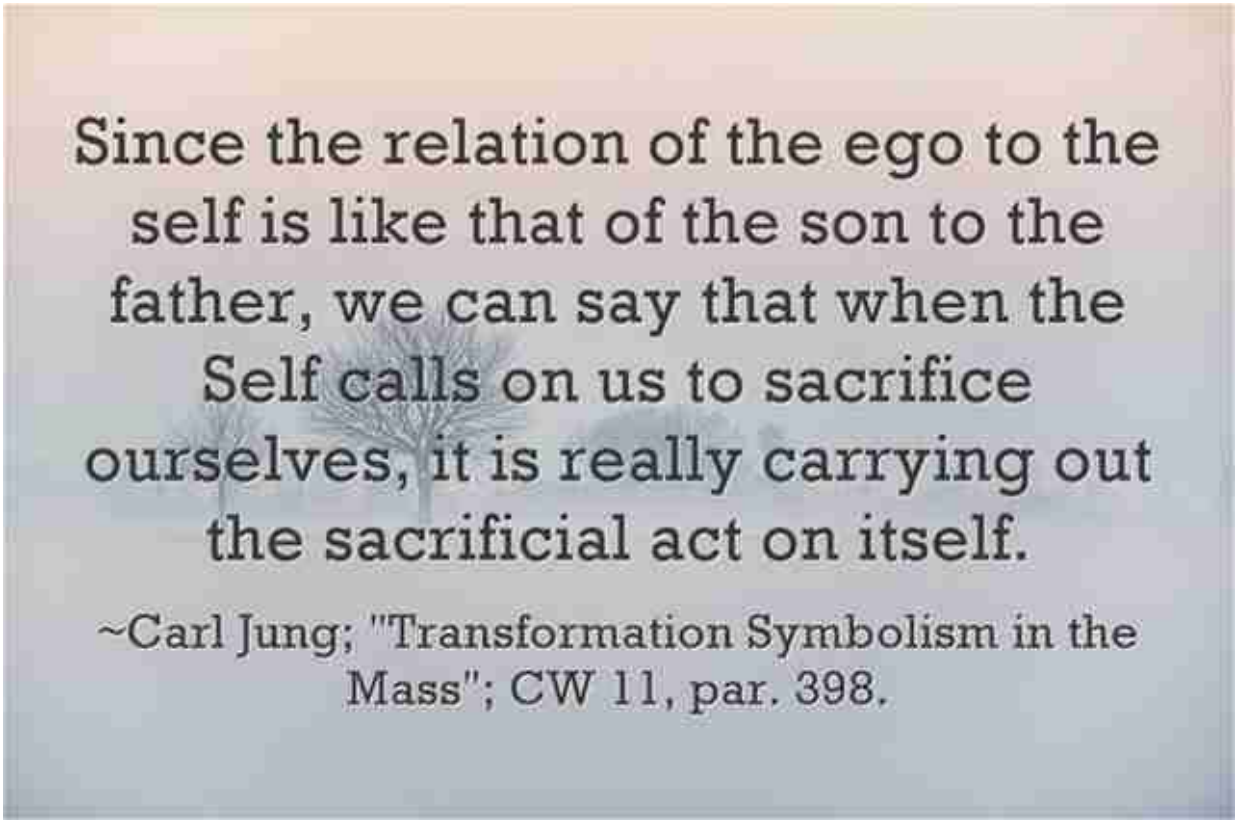
The self is no mere concept or logical postulate; it is a psychic reality, only part of it conscious, while, for the rest, it embraces the life of the unconscious and is therefore inconceivable except in the form of symbols.
The drama of the archetypal life of Christ describes in symbolic images the events in the conscious life - of a man who has been transformed by his higher destiny Carl Jung; ”A Psychological Approach to the Trinity”; CW 11, par. 233.

There is no question but that Hitler belongs in the category of the truly mystic medicine man
(2014-06-11 04:05)

There is no question but that Hitler belongs in the category of the truly mystic medicine man. As somebody com-

mented about him at the last Nürnberg party congress, since the time of Mohammed nothing like it has been seen in this world.
His body does not suggest strength. The outstanding characteristic of his physiognomy is its dreamy look. I was especially struck by that when I saw pictures taken of him in the Czechoslovakian crisis; there was in his eyes the look of a seer.
This markedly mystic characteristic of Hitler's is what makes him do things which seem to us illogical, inexplicable, and unreasonable. ...
So you see, Hitler is a medicine man, a spiritual vessel, a demi-deity or, even better, a myth.
Carl Jung; During an interview with H. R. Knickerbocker, first published in Hearst's International Cosmopolitan (January 1939), in which Jung was asked to diagnose Adolf Hitler, Benito Mussolini, and Joseph Stalin, later published in Is Tomorrow Hitler's? (1941), by H. R. Knickerbocker, also published in The Seduction of Unreason: The Intellectual Romance with Fascism (2004) by Richard Wolin, Ch. 2: Prometheus Unhinged: C. G. Jung and the Temptations of Aryan Religion, p. 75

Since the relation of the ego to the self is like that of the son to the father... (2014-06-12 07:38)



Since the relation of the ego to the self is like that of the son to the father, we can say that when the self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself.
We know, more or less, what this act means to us, but what it means to the self is not so clear.
As the self can only be comprehended by us in particular acts, but remains concealed from us as a whole because it is more comprehensive than we are, all we can do is draw conclusions from the little of the self that we can experience.
We have seen that a sacrifice only takes place when we feel the self actually carrying it out in ourselves.
We may also venture to surmise that insofar as the self stands to us in the relation of father to son, the self in some sort feels our sacrifice as a sacrifice of itself.
From that sacrifice we gain ourselves - our "self" - for we have only what we give.

But what does the self gain?
We see it entering into manifestation, freeing itself from unconscious projection, and as it grips us, entering into our lives and so passing from unconsciousness into consciousness, from potentiality into actuality.
What it is in the diffuse unconscious state we do not know; we only know that in becoming our self it has become human. Carl Jung; ”Transformation Symbolism in the Mass”; CW 11, par. 398

The goal of psychological, as of biological, development is self-realization or individuation. **(2014-06-12 07:43)**

The goal of psychological, as of biological, development is self-realization or individuation. But since [we] know [our self] only as an ego, and the self, as a totality, is indescribable and indistinguishable from a God-image, self-realization . . .
amounts to God’s incarnation. . . . And because individuation is an heroic and often tragic task, the most difficult of all, it involves suffering, a passion of the ego: the ordinary empirical [person] we once were is burdened with the fate of losing one’s self in a greater dimension and being robbed of [our] fancied freedom of will.
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The drama of the archetypal life of Christ describes in symbolic images the events in the conscious life - of a man who has been transformed by his higher destiny Carl Jung; ”A Psychological Approach to the Trinity”; CW 11, par. 233.

[T]here is in the unconscious an archetype of wholeness that manifests itself spontaneously in dreams...
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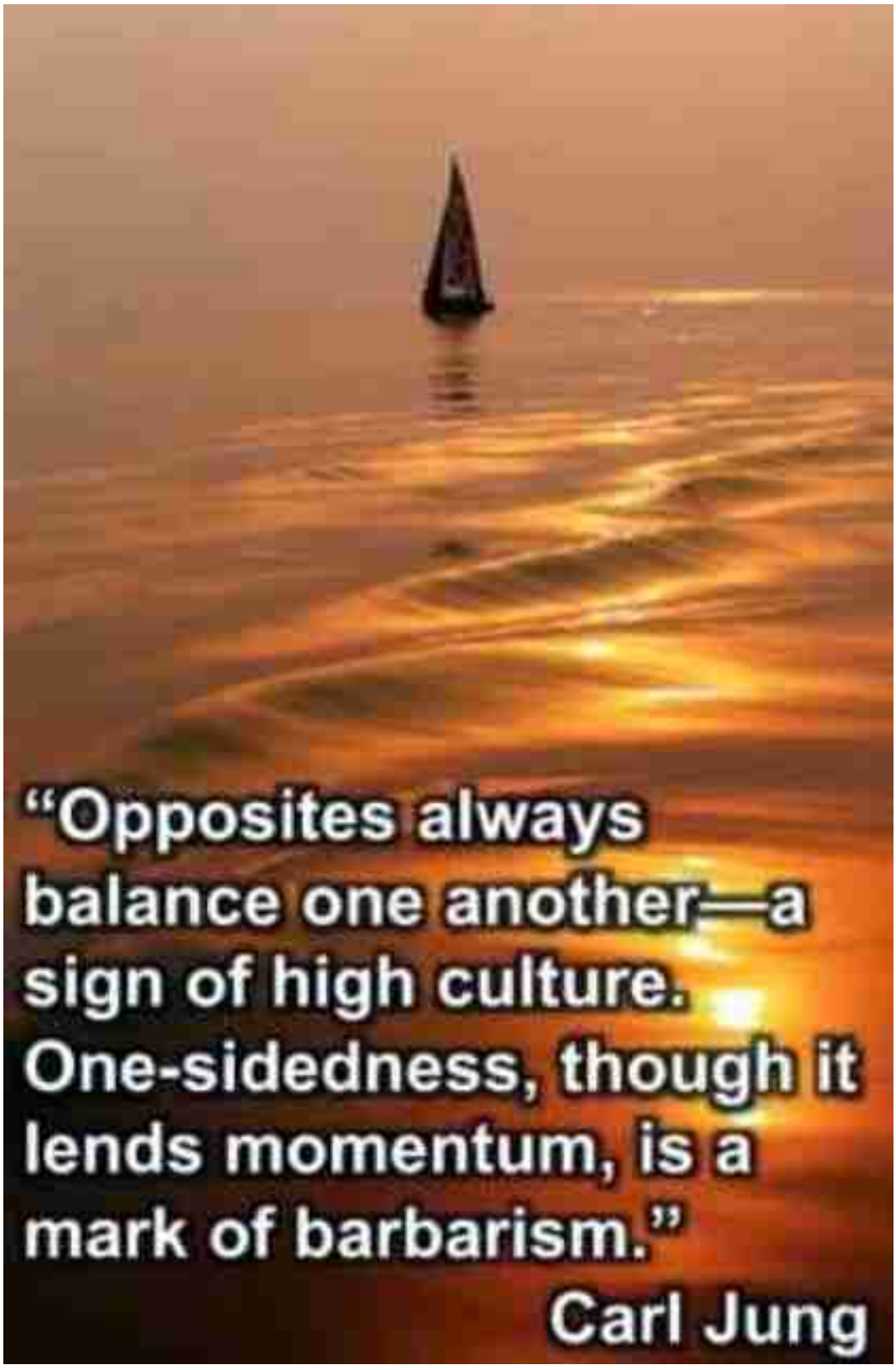
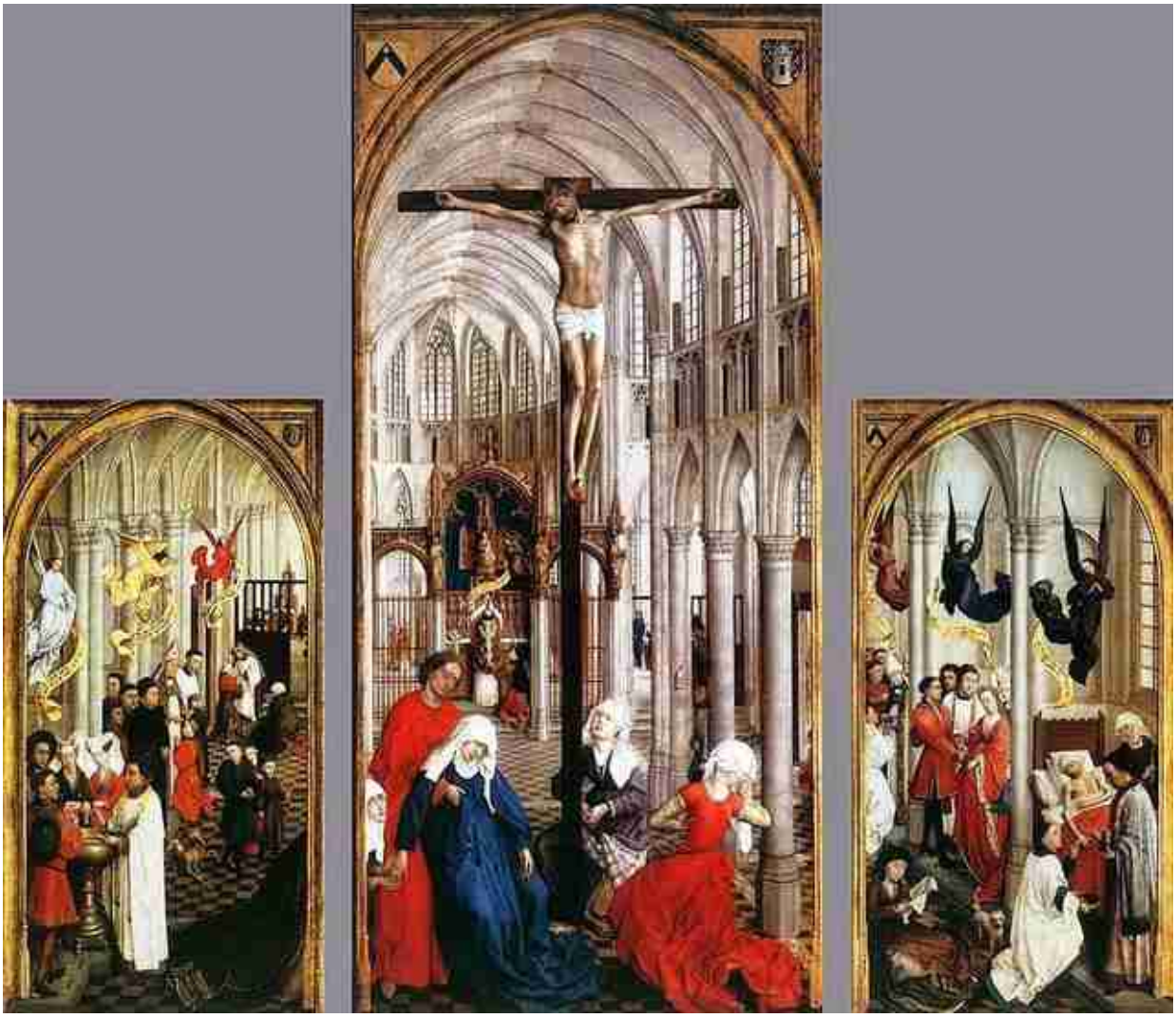


[T]here is in the unconscious an archetype of wholeness that manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will, to relate other archetypes to this center. . . .
Consequently, it does not seem improbable that the archetype of wholeness occupies, as such, a central position, which approximates it to the God-image. . . .
Strictly speaking, the God-image does not coincide with the unconscious as such, but with a special content of it, namely, the archetype of the self. It is this archetype from which we can no longer distinguish the God-image empirically.
We can arbitrarily postulate a difference between these two entities, but that does not help us at all.
On the contrary, it only helps us to separate man from God, and prevents God from becoming [hu]man.
Faith is certainly right when it impresses on [our] mind and heart how infinitely far away and inaccessible God is; but it also teaches [God's] nearness, [God's] immediate presence, and it is just this nearness that has to be empirically real if it is not to lose all significance.
Only that which acts upon me do I recognize as real and actual. But that which has no effect upon me might as well not exist.
The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which independently of the conscious mind, rise up from the depths of our psychic nature Carl Jung; "Answer to Job"; CW 11, par. 757.
The symbols aiming at wholeness . . . are the remedy with whose help [illness] can be repaired by restoring to the conscious mind a spirit and an attitude which from time immemorial have been felt as solving and healing in their effects.
They are "représentations collectives" [collective images] that facilitate the much needed union of conscious and unconscious.
This union cannot be accomplished either intellectually or in a purely practical sense because in the former case the instincts rebel and in the latter case reason and morality. . . .
[T]he conflict can only be resolved through the symbol. . . .
The synthesis of conscious and unconscious can only be implemented by a conscious confrontation with the latter, and this is not possible unless one understands what the unconscious is saying.
During this process we come upon the symbols . . . , and in coming to terms with them we reestablish the lost connection with ideas and feelings that make a synthesis of the personality possible. Carl Jung; "A Psychological Approach to the Trinity" in CW 11, par. 285

Carl Jung: What is ordinarily called ”religion” is a substitute to such an amazing degree .... **(2014-06-14 05:00)**



The Catholic Church, for instance, administers the sacraments for the purpose of bestowing their spiritual blessings upon the believer; but since this act would amount to enforcing the presence of divine grace by an indubitably magical procedure, it is logically argued that nobody can compel divine grace to be present in the sacramental act, but that it is nevertheless inevitably present since the sacrament is a divine institution which God would not have caused to be if he had not intended to lend it his support. Carl Jung, Psychology and Religion, Paragraph 7.

Although the Catholic Church has often been accused of particular rigidity, she nevertheless admits that dogma is a living thing and that its formulation is therefore capable of change and development.

Even the number of dogmas is not limited and can be multiplied in the course of time. The same holds true of the ritual.

Yet all changes and developments are determined within the framework of the facts as originally experienced, and this sets up a special kind of dogmatic content and emotional value. Carl Jung, Psychology and Religion, Paragraph 10.

Image: Seven Sacraments Altarpiece by Rogier van der Weyden, c.1448.

What is ordinarily called ”religion” is a substitute to such an amazing degree that I ask myself seriously whether this kind of ”religion,” which I prefer to call a creed, may not after all have an important function in human society.

The substitute has the obvious purpose of replacing immediate experience by a choice of suitable symbols tricked out with an organized dogma and ritual.

The Catholic Church maintains them by her indisputable authority, the Protestant ”church” (if this term is still appli-

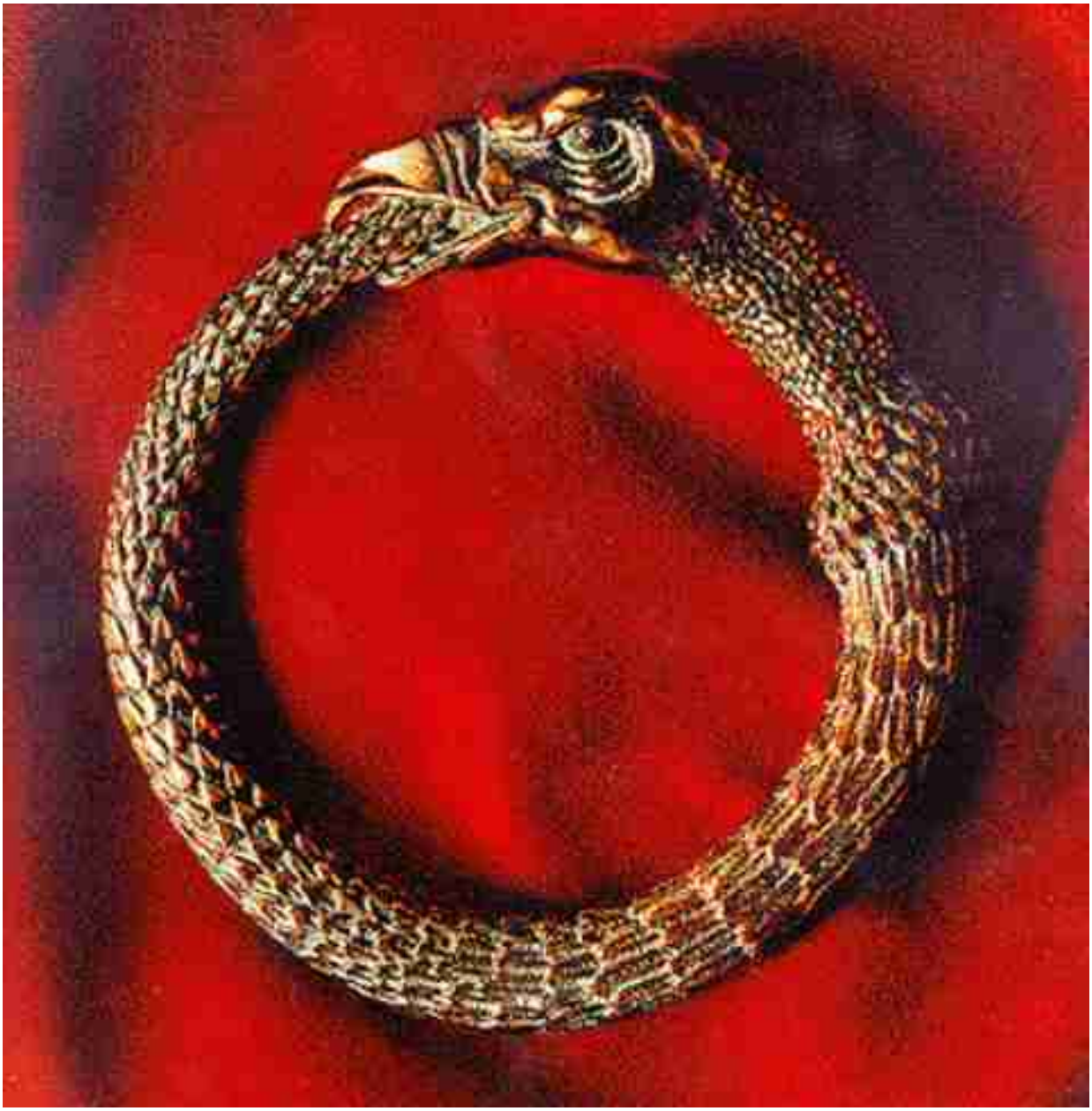
cable) by insistence on belief in the evangelical message.
So long as these two principles work, people are effectively protected against immediate religious experience.
Even if something of the sort should happen to them, they can refer to the Church, for she would know whether the experience came from God or from the devil, and whether it is to be accepted or rejected. Carl Jung, Psychology and Religion, Paragraph 75.

The advocates of Christianity squander their energies in the mere preservation of what has come down to them... (2014-06-15 05:39)

It is the same problem as in Job. As the highest value and supreme dominant in the psychic hierarchy, the God-image is immediately related to, or identical with, the self, and everything that happens to the God-image has an effect on the latter.
Any uncertainty about the God-image causes a profound uneasiness in the self, for which reason the question is generally ignored because of its painfulness.
But that does not mean that it remains unasked in the unconscious.
What is more, it is answered by views and beliefs like materialism, atheism, and similar substitutes, which spread like epidemics.
They crop up wherever and whenever one waits in vain for the legitimate answer.
The ersatz product represses the real question into the unconscious and destroys the continuity of historical tradition which is the hallmark of civilization.
The result is bewilderment and confusion.
Christianity has insisted on God's goodness as a loving Father and has done its best to rob evil of substance.
The early Christian prophecy concerning the Antichrist, and certain ideas in late Jewish theology, could have suggested to us that the Christian answer to the problem of Job omits to mention the corollary, the sinister reality of which is

now being demonstrated before our eyes by the splitting of our world: the destruction of the God-image is followed by the annulment of the human personality.
Materialistic atheism with its Utopian chimeras forms the religion of all those rationalistic movements which delegate the freedom of personality to the masses and thereby extinguish it.
The advocates of Christianity squander their energies in the mere preservation of what has come down to them, with no thought of building on to their house and making it roomier.
Stagnation in these matters is threatened in the long run with a lethal end. Carl Jung; Aion; Page 109; Para 170

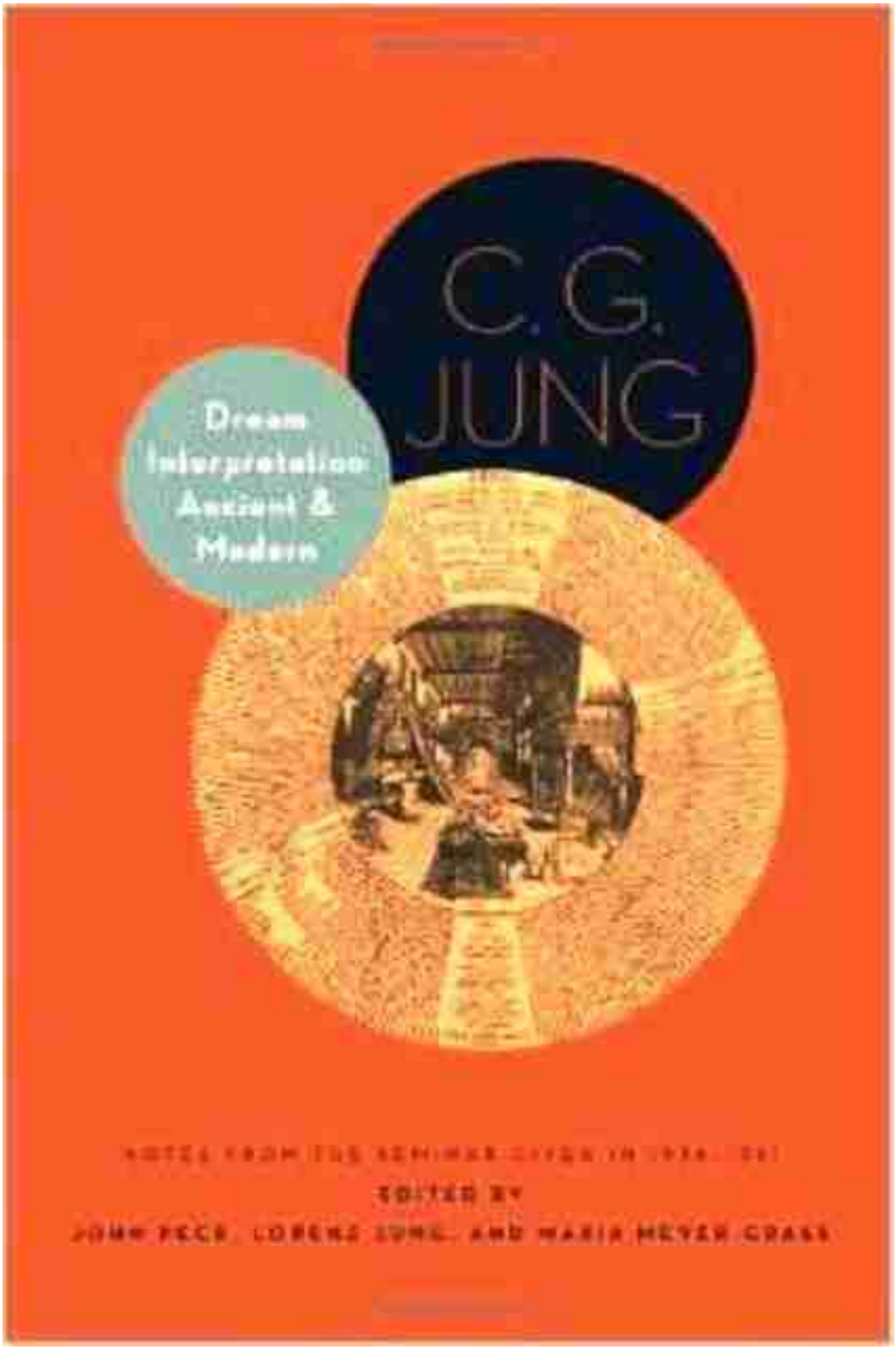
The consensus of opinion interpreted the Redeemer equally as a fish and a serpent... **(2014-06-15 05:45)**



The consensus of opinion interpreted the Redeemer equally as a fish and a serpent; he is a fish because he rose from the unknown depths, and a serpent because he came mysteriously out of the darkness.
Fishes and snakes are favourite symbols for describing psychic happenings or experiences that suddenly dart out of

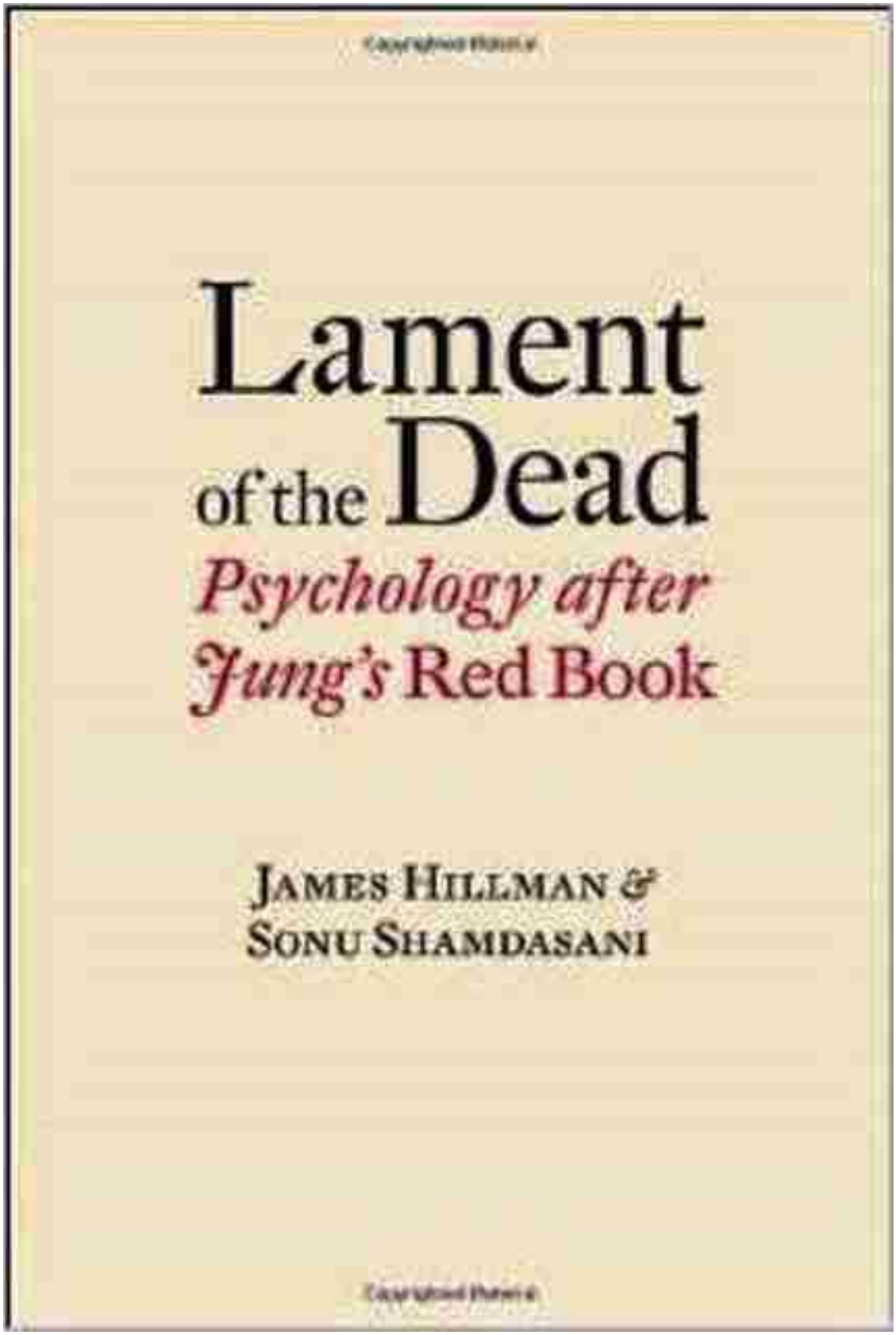
the unconscious and have a frightening or redeeming
effect.
That is why they are so often expressed by the motif of helpful animals.
The comparison of Christ with the serpent is more authentic than that with the fish, but, for all that, it was not so popular in primitive Christianity.
The Gnostics favoured it because it was an old-established symbol for the ”good” genius loci, the Agathodaimon, and also for their beloved Nous.
Both symbols are of inestimable value when it comes to the natural, instinctive interpretation of the Christ-figure.
Theriomorphic symbols are very common in dreams and other manifestations of the unconscious.
They express the psychic level of the content in question; that is to say, such contents are at a stage of unconsciousness that is as far from human consciousness as the
psyche of an animal.
Warm-blooded or cold-blooded vertebrates of all kinds, or even invertebrates, thus indicate the degree of unconsciousness.
It is important for psychopathologists to know this, because these contents can produce, at all levels, symptoms that are localized to the corresponding organic or physiological functions.
For instance, the symptoms may be distinctly correlated with the cerebrospinal and the sympathetic nervous system.
The Sethians may have guessed something of this sort, for Hippolytus mentions, in connection with the serpent, that they compared the ”Father” with the cerebrum and the
”Son” with the cerebellum and spinal cord.
The snake does in fact symbolize ”cold-blooded” inhuman contents and tendencies of an abstractly intellectual as well as a concretely animal nature: in a word, the extra-human quality in man. Carl Jung; Aion; Page 186; Para 292.

Carl Jung's "Dream Interpretation Ancient and Modern" highly recommended (2014-06-17 03:43)



I was quite disappointed in "Lament of the Dead" as while its beginning was filled with promise it did not stay on the topic as stated in its title and veered off into unrelated and often shallow subject matter.

Happily however ”Dream Interpretation Ancient and Modern has now been published and I must say that this book is fraught with meaning and in a substantive and constructive manner discusses the ”Dead’ and stands head and shoulders above ”Lament of the Dead” in content.
”Dream Interpretation Ancient and Modern” is highly recommended.



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Excerpts from ”Psychology and Alchemy” by Carl Jung (2014-06-17 03:55)

I am therefore inclined to assume that the real root of alchemy is to be sought less in philosophical doctrines than in the projections of individual investigators. I mean by this that while working on his chemical experiments the operator had certain psychic experiences which appeared to him as the particular behavior of the chemical process. Since it was a question of projection, he was naturally unconscious of the fact that the experience had nothing to do with matter itself (that is, with matter as we know it today). He experienced his projection as a property of matter; but what he was in reality experiencing was his own unconscious. In this way he recapitulated the whole history of mankind’s knowledge of nature.... Such projections repeat themselves whenever man tries to explore an empty darkness and involuntarily fills it with living form. Carl Jung; Psychology and Alchemy (Part 3, Chapter 2.1).

The psychological context of dream-contents consists in the web of associations in which the dream is naturally embedded. Theoretically we can never know anything in advance about this web, but in practice it is sometimes possible, granted long enough experience. Even so, careful analysis will never rely too much on technical rules; the danger of deception and suggestion is too great. In the analysis of isolated dreams above all, this kind of knowing in advance and making assumptions on the grounds of practical expectation or general probability is positively wrong. It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context. We can then apply the meaning we have thus discovered to the text of the dream itself and see whether this yields a fluent reading, or rather whether a satisfying meaning emerges. Carl Jung; Psychology and Alchemy (1944). CW 12: Page 48

Every archetype is capable of endless development and differentiation. It is therefore possible for it to be more developed or less. In an outward form of religion where all the emphasis is on the outward figure (hence where we are dealing with a more or less complete projection) the archetype is identical with externalized ideas but remains unconscious as a psychic factor. When an unconscious content is replaced by a projected image to that extent, it is cut off from all participation in an influence on the conscious mind. Hence it largely forfeits its own life, because prevented from exerting the formative influence on consciousness natural to it; what is more, it remains in its original form — unchanged, for nothing changes in the unconscious. Carl Jung; Psychology and Alchemy.

The real mystery does not behave mysteriously or secretively; it speaks a secret language, it adumbrates itself by a variety of images which all indicate its true nature. I am not speaking of a secret personally guarded by someone, with a content known to its possessor, but of a mystery, a matter or circumstance which is ”secret,” i.e., known only through vague hints but essentially unknown. The real nature of matter was unknown to the alchemist: he knew it

only in hints. In seeking to explore it he projected the unconscious into the darkness of matter in order to illuminate it. In order to explain the mystery of matter he projected yet another mystery - his own psychic background -into what was to be explained: Obscurum per obscurius, ignotum per ignotius! This procedure was not, of course, intentional; it was an involuntary occurrence." Carl Jung; Psychology and Alchemy (Part 3, Chapter 2.1)

When the alchemist speaks of Mercurius, on the face of it he means quicksilver (mercury), but inwardly he means the world-creating spirit concealed or imprisoned in matter. The dragon is probably the oldest pictoral symbol in alchemy of which we have documentary evidence. It appears as the Ouroboros, the tail-eater, in the Codex Marcianus, which dates from the tenth or eleventh century, together with the legend 'the One, the All'. Time and again the alchemists reiterate that the opus proceeds from the one and leads back to the one, that it is a sort of circle like a dragon biting its own tail. For this reason the opus was often called circulare (circular) or else rota (the wheel). Mercurius stands at the beginning and end of the work: he is the prima materia, the caput corvi, and the nigredo; as dragon he devours himself and as dragon he dies, to rise again in the lapis. He is the play of colors in the cauda pavonis and the division into the four elements. He is the hermaphrodite that was in the beginning that splits into the classical brother-sister duality and is reunited in the coniunctio, to appear once again at the end in the radiant form of the lumen novum, the stone. He is metallic yet liquid, matter yet spirit, cold yet fiery, poison and yet healing draught - a symbol uniting all the opposites. Carl Jung; Psychology and Alchemy (Part 3, Chapter 3.1).

Now, all these myth-pictures represent a drama of the human psyche on the further side of consciousness, showing man as both the one to be redeemed and the redeemer. The first formulation is Christian, the second alchemical. In the first case man attributes the need of redemption to himself and leaves the work of redemption, the actual opus, to the autonomous divine figure; in the latter case man takes upon himself the duty of carrying out the redeeming opus, and attributes the state of suffering and consequent need of redemption to the anima mundi imprisoned in matter. In both cases redemption is a work. In Christianity it is the life and death of the God-man which, by a unique sacrifice, bring about the reconciliation of man, who craves redemption and is sunk in materiality, with God. The mystical effect of the God-man's self-sacrifice extends, broadly speaking, to all men, though it is efficacious only for those who submit through faith or are chosen by divine grace; but in the Pauline acceptance it acts as an apocatastasis and extends also to non-human creation in general, which, in its imperfect state, awaits redemption like the merely natural man. Carl Jung; Psychology and Alchemy (Part 3, Chapter 3.3).

From this point of view, alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious.... But this unconscious continuation never reached the surface, where the conscious mind could have dealt with it. All that appeared in consciousness were the symbolic symptoms of the unconscious process. Had the alchemist succeeded in forming any concrete idea of his unconscious contents, he would have been obliged to recognize that he had taken the place of Christ - or, to be more exact, that he regarded not as ego but as self, had taken over the work of redeeming not man but God. He would then have had to recognize not only himself as the equivalent of Christ, but Christ as a symbol of the self. This tremendous conclusion failed to dawn on the medieval mind. Carl Jung; Psychology and Alchemy (Part 3, Chapter 5.1).

To remain a child too long is childish, but it is just as childish to move away and then assume that childhood no longer exists because we do not see it. But if we return to the "children's land" we succumb to the fear of becoming childish, because we do not understand that everything of psychic origin has a double face. One face looks forward, the other back. It is ambivalent and therefore symbolic, like all living reality. Carl Jung; Psychology and Alchemy (1944). CW 12; Page 74.

Western man is held in thrall by the "ten thousand things"; he sees only particulars, he is ego-bound and thing-bound, and unaware of the deep root of all being. Eastern man, on the other hand, experiences the world of particulars, and even his own ego, like a dream; he is rooted essentially in the "Ground," which attracts him so powerfully that his relations with the world are relativized to a degree that is often incomprehensible to us. Carl Jung; Psychology and Alchemy (1944). CW 12; Page 8.

In so far as the archetypal content of the Christian drama was able to give satisfying expression to the uneasy and clamorous unconscious of the many, the consensus omnium raised this drama to a universally binding truth–not of course by an act of judgment, but by the irrational fact of possession, which is far more effective. Thus Jesus became the tutelary image or amulet against the archetypal powers that threatened to possess everyone. The glad tidings announced: 'It has happened, but it will not happen to you inasmuch as you believe in Jesus Christ, the Son of God!'

Yet it could and it can and it will happen to everyone in whom the Christian dominant has decayed. For this reason there have always been people who, not satisfied with the dominants of conscious life, set forth–under cover and by devious paths, to their destruction or salvation–to seek direct experience of the eternal roots, and, following the lure of the restless unconscious psyche, find themselves in the wilderness where, like Jesus, they come up against the son of darkness. Carl Jung; Psychology and Alchemy

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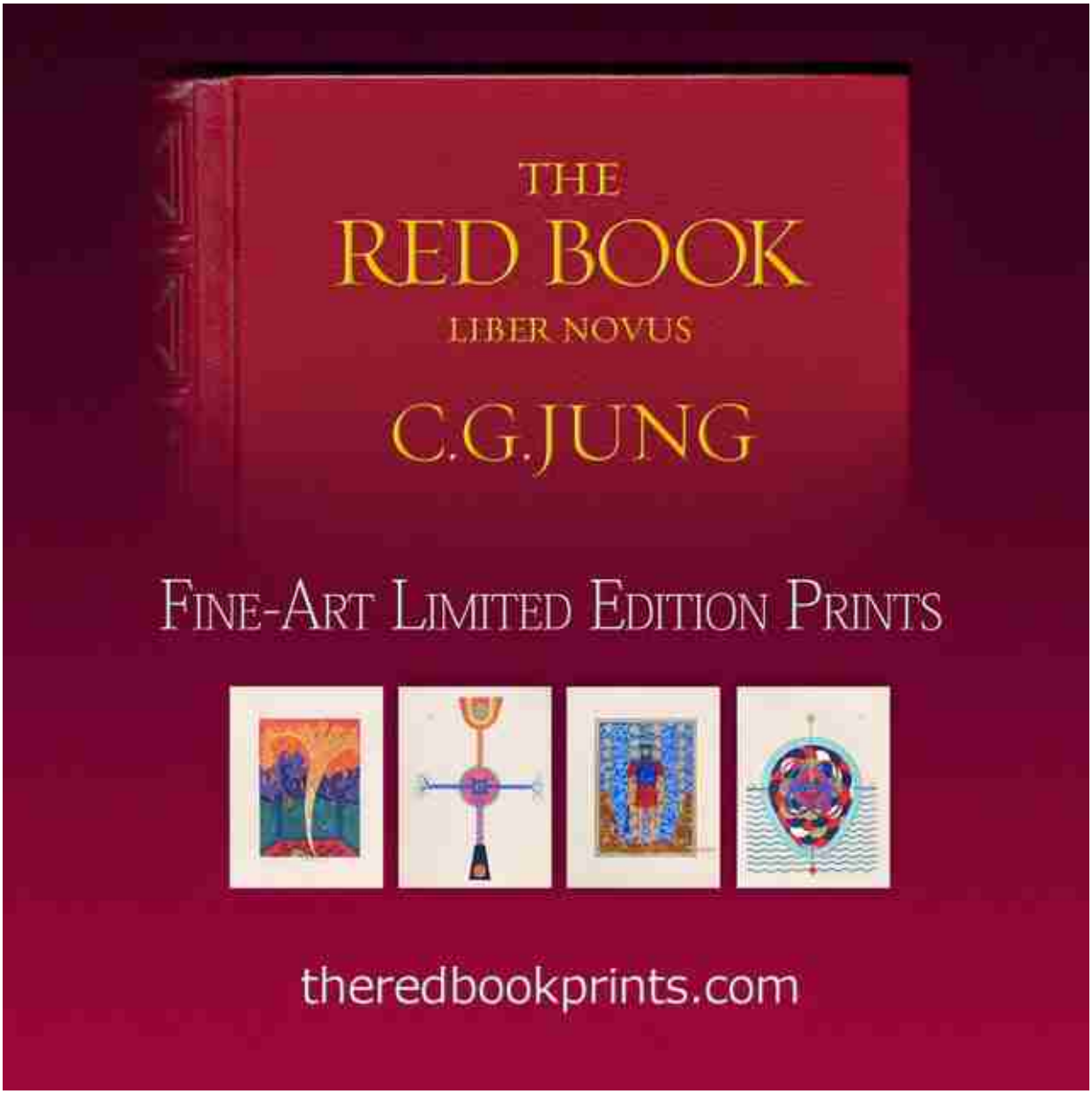
Carl Jung on if what he was doing was ”Art.” Oh, incidentally as a child Dr. Jung failed his ”Drawing Class.”
(2014-06-17 07:33)



[Carl Jung on if what he was doing was ”Art.” Oh, incidentally as a child Dr. Jung failed his ”Drawing Class.”]
While Jung was writing in Black Book 2, I said to myself ”What is this I am doing, it certainly is not science, what is it?” Then a voice said to me, ”That is art.”

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This made the strangest sort of impression upon me, because it was not in any sense my impression that what I was writing was art.
Then I came to this, ”Perhaps my unconscious is forming a personality that is not 1, but which is insisting on coming through to expression.”
I don’t know why exactly, but I knew to a certainty that the voice that had said my writing was art had come from a woman … Well I said very emphatically to this voice that what I was doing was not art, and I felt a great resistance grow up within me.
No voice came” through, however, and I kept on writing. This time I caught her and said, ”No it is not,” and I felt as though an argument would ensue.
He thought that this voice was ”the soul in the primitive sense,” which he called the anima (the Latin word for soul).
He stated that ”In putting down all this material for analysis, I was in effect writing letters to my anima, that is part of myself with a different viewpoint from my own.
I got remarks of a new character-I was in analysis with a ghost and a woman.”
In retrospect, he recalled that this was the voice of a Dutch patient whom he knew from 1912 to 1918, who had persuaded a psychiatrist colleague that he was a misunderstood artist.
The woman had thought that the unconscious was art, but Jung had maintained that it was nature.
I have previously argued that the woman in question-the only Dutch woman in Jung’s circle at this time-was Maria Moltzer, and that the psychiatrist in question was Jung’s friend and colleague Franz Riklin, who increasingly forsook analysis for painting.
In 1913, he became a student of Augusto Giacometti’s, the uncle of Alberto Giacometti, and an important early abstract painter in his own right. The Red Book, Introduction, Page 199.
Note: It is somewhat Ironic that Dr. Jung who painted such brilliant works of Art as found in ”The Red Book” failed ”Drawing Class” as a child.
http://carljungdepthpsychology.blogspot.com/2014/04/as-student-dr-jung-fail ed-class.html

Carl Jung; Meister Eckhart's theology knows a "Godhead" of which no qualities, except unity and being...
(2014-06-18 03:46)

Meister Eckhart's theology knows a "Godhead" of which no qualities, except unity and being, can be predicated; it "is becoming," it is not yet Lord of itself, and it represents an absolute coincidence of opposites: "But its simple nature is of forms formless; of becoming becomingless; of beings beingless; of things thingless," etc.
Union of opposites is equivalent to unconsciousness, so far as human logic goes, for consciousness presupposes a differentiation into subject and object and a relation
between them.
Where there is no "other," or it does not yet exist, all possibility of consciousness ceases.
Only the Father, the God "welling" out of the Godhead, "notices himself," becomes "beknown to himself," and "confronts himself as a Person."
So, from the Father, comes the Son, as the Father's thought of his own being.
In his original unity "he knows nothing" except the "suprareal" One which he is.
As the Godhead is essentially unconscious, 29 so too is the man who lives in God.
In his sermon on "The Poor in Spirit" (Matt. 5 : 3), the Meister says: "The man who has this poverty has everything he was when he lived not in any wise, neither in himself, nor in truth, nor in God.

He is so quit and empty of all knowing that no knowledge of God is alive in him; for while he stood in the eternal nature of God, there lived in him not another: what lived there was himself.
And so we say this man is as empty of his own knowledge as he was when he was not anything; he lets God work what he will, and he stands empty as when he came from God."
Therefore he should love God in the following way: "Love him as he is: a not-God, a not-spirit, a not-person, a not-image; as a sheer, pure, clear One, which he is, sundered from all secondness; and in this One let us sink eternally, from nothing to nothing.
So help us God. Amen."
The world-embracing spirit of Meister Eckhart knew, without discursive knowledge, the primordial mystical experience of India as well as of the Gnostics, and was itself the finest flower on the tree of the "Free Spirit" that flourished at the beginning of the eleventh century.
Well might the writings of this Master lie buried for six hundred years, for "his time was not yet come."
Only in the nineteenth century did he find a public at all capable of appreciating the grandeur of his mind.
These utterances on the nature of the Deity express transformations of the God-image which run parallel with changes in human consciousness, though one would be at a loss to say which is the cause of the other.
The God-image is not something invented, it is an experience that conies upon man spontaneously as anyone can see for himself unless he is blinded to the truth by theories and prejudices.
The unconscious God-image can therefore alter the state of consciousness, just as the latter can modify the God-image once it has become conscious.
This, obviously, has nothing to do with the "prime truth," the unknown God at least, nothing that could be verified.
Psychologically, however, the idea of God's ayvwcria, or of the avewoijTo* 0eos, is of the utmost importance, because it identifies the Deity with the numinosity of the unconscious. The atman-purusha philosophy of the East and, as we have seen, Meister Eckhart in the West both bear witness to this. Carl Jung; Aion; Pages 193-194; Para 301-303.

Carl Jung on: Fantasies, Art, Anima **(2014-06-18 03:56)**

When I was writing down these fantasies, I once asked myself, 'What am I really doing? Certainly this has nothing to do with science. But then what is it?"

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Whereupon a voice within me said, ”It is art.”
I was astonished. It had never entered my head that what I was writing had any connection with art.
Then I thought, ”Perhaps my unconscious is forming a personality that is not me, but which is insisting on coming through to expression.”
I knew for a certainty that the voice had come from a woman. I recognized it as the voice of a patient, a talented psychopath who had a strong transference to me.
She had become a living figure within my mind.
Obviously what I was doing wasn’t science.
What then could it be but art? It was as though these were the only alternatives in the world. That is the way a woman’s mind works.
I said very emphatically to this voice that my fantasies had nothing to do with art, and I felt a great inner resistance.
No voice came through, however, and I kept on writing.
Then came the next assault, and again the same assertion: ”That is art.”
This time I caught her and said, ”No, it is not art!
On the contrary, it is nature/* and prepared myself for an argument.
When nothing of the sort occurred, I reflected that the ”woman within me” did not have the speech centers I had.
And so I suggested that she use mine.
She did so and came through with a long statement.
I was greatly intrigued by the fact that a woman should interfere with me from within.
My conclusion was that she must be the ”soul” in the primitive sense, and I began to speculate on the reasons why the name ”anima” was given to the soul.
Why was it thought of as feminine?
Later I came to see that this inner feminine figure plays a typical, or archetypal, role in the unconscious of a man, and I called her the ”anima.”
The corresponding figure in the unconscious of woman I called the ”animus.”
At first it was the negative aspect of the anima that most impressed me. I felt a little awed by her.
It was like the feeling of an invisible presence in the room.
Then a new idea came to me: in putting down all this material for analysis I was in effect writing letters to the anima, that is, to a part of myself with a different viewpoint from my conscious one.
I got remarks of an unusual and unexpected character.
I was like a patient in analysis with a ghost and a woman!
Every evening I wrote very conscientiously, for I thought if I did not write, there would be no way for the anima to get at my fantasies.
Also, by writing them out I gave her no chance to twist them into intrigues.
There is a tremendous difference between intending to tell something and actually telling it.
In order to be as honest as possible with myself, I wrote everything down very carefully, following the old Greek maxim: ”Give away all that thou hast, then shalt thou receive.”
Often, as I was writing, I would have peculiar reactions that threw me off.
Slowly I learned to distinguish between myself and the interruption.
When something emotionally vulgar or banal came up, I would say to myself, ”It is perfectly true that I have thought and felt this way at some time or other, but I don’t have to think and feel that way now.
I need not accept this banality of mine in perpetuity; that is an unnecessary humiliation.
The essential thing is to differentiate oneself from these unconscious contents by personifying them, and at the same time to bring them into relationship with consciousness.
That is the technique for stripping them of their power.
It is not too difficult to personify them, as they always possess a certain degree of autonomy, a separate identity of their own.
Their autonomy is a most uncomfortable thing to reconcile oneself to, and yet the very fact that the unconscious presents itself in that way gives us the best means of handling it.
What the anima said seemed to me full of a deep cunning.

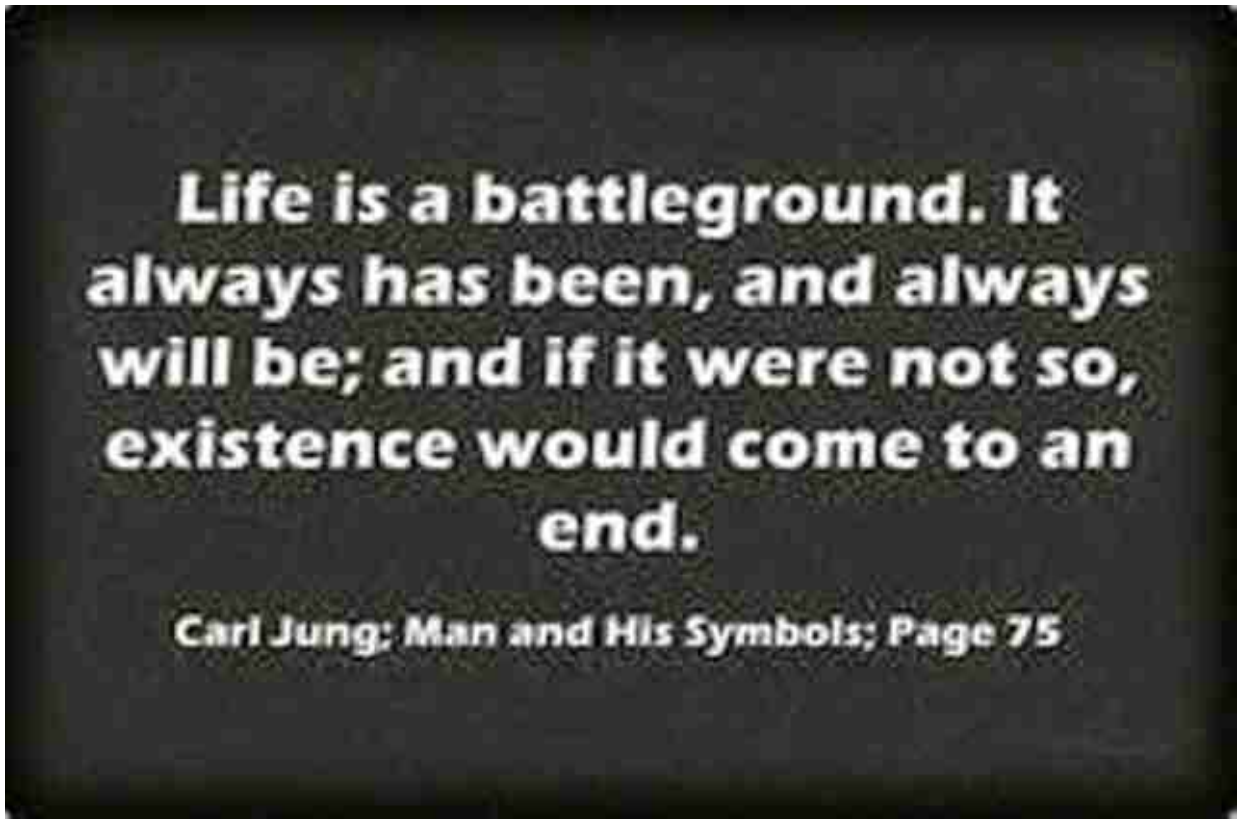
If I had taken these fantasies of the unconscious as art, they would have carried no more conviction than visual perceptions, as if I were watching a movie.
I would have felt no moral obligation toward them.
The anima might then have easily seduced me into believing that I was a misunderstood artist, and that my so-called artistic nature gave me the right to neglect reality.
If I had followed her voice, she would in all probability have said to me one day, ”Do you imagine the nonsense you’re engaged in is really art? Not a bit.”
Thus the insinuations of the anima, the mouthpiece of the unconscious, can utterly destroy a man.
In the final analysis the decisive factor is always consciousness, which can understand the manifestations of the unconscious and take up a position toward them.
But the anima has a positive aspect as well. It is she who communicates the images of the unconscious to the conscious mind, and that is what I chiefly valued her for.
For decades I always turned to the anima when I felt that my emotional behavior was disturbed, and that something had been constellated in the unconscious.
I would then ask the anima: ”Now what are you up to? What do you see? I should like to know.”
After some resistance she regularly produced an image.
As soon as the image was there, the unrest or the sense of oppression vanished.
The whole energy of these emotions was transformed into interest in and curiosity about the image.
I would speak with the anima about the images she communicated to me, for I had to try to understand them as best I could, just like a dream.
Today I no longer need these conversations with the anima, for I no longer have such emotions. But if I did have them, I would deal with them in the same way.
Today I am directly conscious of the anima’s ideas because I have learned to accept the contents of the unconscious and to understand them.
I know how I must behave toward the inner images. I can read the meaning directly from my dreams, and therefore no longer need a mediator to communicate them. Carl Jung; Memories Dreams and Reflections; Pages 185-188.

Professor Jung: Yes, I always take the invention of writing as the criterion for when responsible consciousness came into existence. **(2014-06-18 04:02)**

Professor Jung:
Yes, I always take the invention of writing as the criterion for when responsible consciousness came into existence.
That's a particular period in the development of consciousness itself, mind you.
We must completely abandon the idea of finding out when that began. That goes back to God knows when.
But we may say that the beginning of writing shows the moment when reflection began.
No other consciousness can justifiably be called human.
There is an element in reflection, a divine element, so to speak, that elevates at least part of the human being out of the general "natural soup." When can we date that beginning?
Participant: In the Age of Taurus 4500 B.C.
Professor Jung: The oldest written monuments date back to 4200-4100 BC.
The first texts in cuneiform writing and hieroglyphs are from about the same period.
Since then for about six thousand years, that is, we can speak of human consciousness.
One may think that this isn't such an enormous period of time.
It is a relatively short span in the whole history of mankind. Se we may say that we have come quite a considerable distance.
But in view of what is perhaps still possible, very little.
So if someone should say that our consciousness has not gotten anywhere yet, he may be right. In any case, I see infinite possibilities for human consciousness.
We always think we have reached a certain level, but we are nowhere near the summit yet.
So I would say that the unconscious constitutes the greater part. Interpretation of Dreams Ancient and Modern,

Chapter VI, Page 236.
Image: Letter sent by the high-priest Lu'enna to the king of Lagash (maybe Urukagina), informing him of his son's death in combat, c. 2400 BC, found in Telloh (ancient Girsu).
[Note: For those familiar with "The Red Book" great correspondences in the material contained in "Interpretation of Dreams Ancient and Modern" may be found in "The Red Book."
For example:
When the month of the Twins had ended, the men said to their shadows: "You are I," since they had previously had their spirit around them as a second person.
Thus the two became one, and through this collision the formidable broke out, precisely that spring of consciousness that one calls culture and which lasted until the time of Christ.
But the fish indicated the moment when what was united split, according to the eternal law of contrasts, into an underworld and upper world.
If the power of growth begins to cease, then the united falls into its opposites. Christ sent what is beneath to Hell, since it strives toward the good. That had to be.
But the separated cannot remain separated forever. It will be united again and the month of the fish will soon be over.
We suspect and understand that growth needs both, and hence we keep good and evil close together. Because we know that too far into the good means the same as too far into evil, we keep them both together. Carl Jung; The Red Book; Pages 314-315.]

Carl Jung on Consciousness and Becoming Conscious (2014-06-19 02:23)

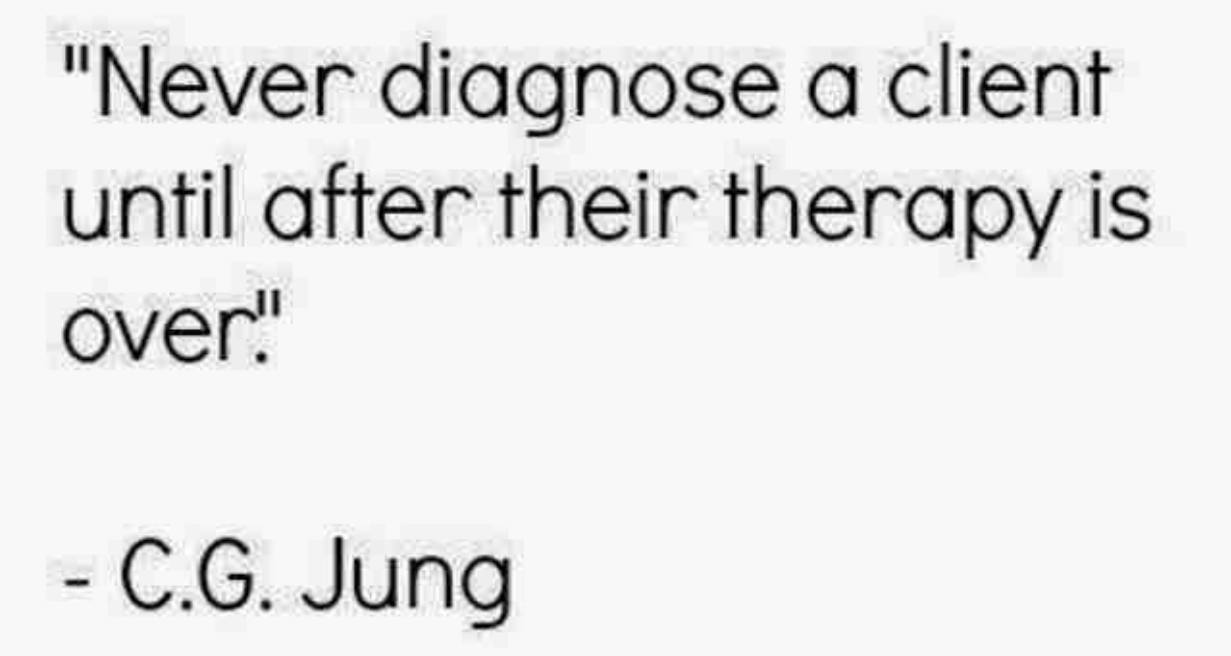


Consciousness and Becoming Conscious Consciousness is the divine light; it is the possibility of seeing oneself, and this means to me that it is the very basis of life.

Consciousness is the transformation and the transformer of the primordial instinctual images.
The act of becoming conscious happens to man in darkness.
If he can grasp and handle consciousness then the fire brought from Heaven becomes a sacrificial flame, not the wrath of the gods.
The acquisition of consciousness by force creates a sense of guilt.
Consciousness is only possible if a spark of the essence becomes detached from the unconscious, religiously one could say from God.
Consciousness is obviously the supreme quality: the destiny of the world is to achieve entry into human consciousness.
Man is the being God has sought not only to show him the world, but because the Creator needs man to illuminate his creation.
We must become conscious for God because, through us, God becomes conscious and then becomes man.
We have to realize the inborn divine will, which is the process of individuation.
If I am all things I cannot discover anything.
I am a point that requires space and time to expand into consciousness.
If I am all things I cannot distinguish myself from the rest or recognize what is different from me.
Man is the dividing line of the acts of consciousness; he illuminates the night of the unconscious around him.
The actuality of things is a great puzzle.
What existed before and outside us? At a certain time a vast change must have taken place; yet even then, at that moment,
the possibility of consciousness must already have been present in the world.
If a sudden separation occurs in the pleroma there arises the possibility of creation and consciousness.
In the completeness of the pleroma there is nothing to explain or distinguish because change and causality cease to exist
there.
When we have achieved our greatest capacity for consciousness the task is to continue our efforts to carry into reality what we have learned.
In certain areas this cannot be done – I could not commit a murder, for instance.
With the contents of my consciousness I must live as naturally as a plant.
If I act inadequately it is the ape in me that does it.
The positive result of analysis enables us to become unconscious again.
Analysis is an intermezzo that lasts until the individual's greatest possible capacity for consciousness has been achieved.
Then he can return to nature and re-enter the dark current of life, practice Zen, or spend his time in alehouses.
Unfortunately the last possibility does not agree with my health!
We do not know our own role in life.
We behave like the lizard; we do what it does except that we also talk …
We approach life from the side of consciousness, but at certain times we have to make the sacrificium intellectus.
We must sacrifice everything and become again as a child; not to remain a child, be it understood, but to re-enter childhood.
This state implies a divinely transformed nature, a higher level of existence, and a more profound realization of the world.
The unconscious has first to be activated; then we must extricate ourselves, doubting all the things we have hitherto believed; then we can turn back and resume our place in the collective unconscious.
This higher consciousness must be re-integrated into the dark flow of life so that we see then only that, which is immediately before our eyes.
Even Goethe could only know a fraction of his possibilities and his destiny.
Mankind today is faced with problems that formerly concerned only the gods.
Man can now choose between total destructiveness and complete constructiveness.
These are superhuman possibilities.

The light of consciousness needs to be clearly distinguished from the cunning of the unfathomable depths of the spirit.
The psyche is emancipated from instinctual patterns and from causality. The psyche is also the scene of conflicts between instinct and free will, for instincts are without order and collide with the organised consciousness.
Europeans are especially likely to believe that they can replace instinct by intellect. Carl Jung; Conversations with C.G. Jung; Consciousness and becoming Conscious; Pages 9-13.

Carl Jung on Psychotherapy **(2014-06-19 05:23)**



Psychotherapy
As therapists we are subject to the unavoidable destinies of our patients.
We can smooth their sharp edges, lead them, and help them to experience their true fate.
But many a tragic destiny cannot be averted.
Yes, we sometimes see a patient rushing towards disaster; we should help him then to immerse himself so that he can learn and, with our help, extricate himself again.
Many can only learn from experience and cannot be protected from the suffering such experience brings.
There are some who repeatedly fall into the same situation without realizing it.
Others come to know the dangers of their weaknesses and grow with the knowledge.
When similar problems arise they may be able to avoid them, but if it is their fate to fall into the same error again at least they know, ”Oh,this is the situation where I failed before.”
Then they are more in control of themselves and can be spectators instead of like a ball that is tossed about.
To know the danger is not as a rule enough to avoid making the mistake.
Life has to be lived. There are times of misfortune– certain illnesses and difficulties – through which we must pass.
A certain amount of suffering and unhappiness is our lot and no one can escape all the dark phases of life.
Consciousness of our problems does not protect us from misfortune, but at least consciousness is more helpful than unconsciousness.
Instinct can certainly help, a natural instinct being of course better than a warped one.
It is really far better to stand consciously in the midst of one’s life – and it is undoubtedly easier.

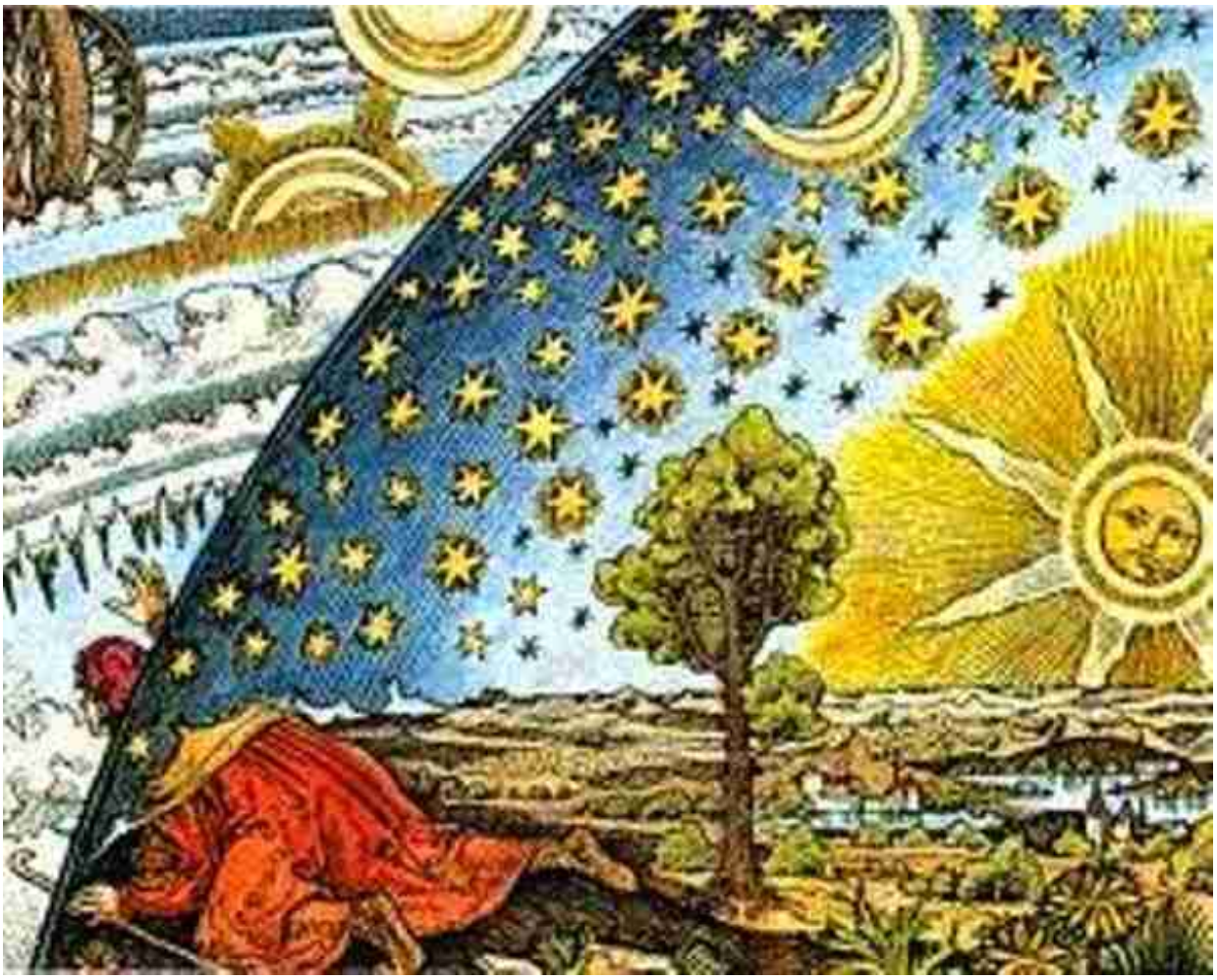
It made sense to men in antiquity not to lead very vital lives, but for us it is right to live as fully as possible.
Life exists only where there is meaning; it does not matter what a person does provided it makes sense to him.
If one can help a person find meaning in his suffering and in his situation, either in the negative or the positive (i.e. archetypal) sense, then he can bear any conflict and any situation.
An understanding of the situation can come about immediately if its meaning is displayed in a dream.
When meaningfulness and vitality coincide the whole scale of values becomes oriented towards them.
Individuation cannot be achieved without a mystery.
The mysteries of antiquity were secrets created artificially for those who did not find any deep mystery in themselves.
As the importance of the inner life increased, the meaning of the public mysteries of antiquity decreased in value.
To own a mystery gives stature, conveys uniqueness, and assures that one will not be submerged in the mass.
Because a secret may cause suffering it is best to keep it to oneself.
The true art is in pond us et mesura -in the right balance of weight, measure and degree.
Too much secrecy causes neurosis and a split from reality, but having no mystery permits only collective thinking and action.
Mystery is essential to the experience of oneself as a unique personality, distinct from others, and for growth through repeated conflict.
There is no need to fear that analysis can destroy creative ability. That could only happen to a pseudo-artist.
There is nothing more strong and alive than the creative capacity; no system of thought can obstruct the creative urge.
Transference is the natural vehicle by which the patient regains courage.
We can only stand by ourselves if others are willing to stand by us.
The analyst's acceptance of the patient assures him that he can be borne and implies that he too can bear himself.
When the patient is accepted he often believes, in the early stages of analysis, that the analyst sanctions everything he does.
So he lets himself sink even lower because he believes that his behaviour is confirmed and that his dark side has also been
accepted.
Christ himself associated with tax collectors and whores and accepted the thief crucified beside him.
I am the least of my brethren and my own shadow.
Even when we recognize that an erotic problem lies behind a neurosis we must not express it crudely lest we frighten the patient away.
We would then have destroyed the vehicle that could rescue him.
All of us reach our destinations travelling under false hypotheses.
Columbus wanted to sail to India and found he had discovered America.
To overcome transference all the Christian virtues are necessary: love, humility, sacrifice, good will.
Depressions always have to be understood teleologically.
An overweening extraversion is often present and the depression is directly useful in imposing a period of introversion.
I had a 56 year old manic depressive patient whom I would send unmercifully to bed whenever she became carping and irritable. In this way I could cut the depressive phase short.
If the unconscious does not cooperate, if, that is, there are no dreams or fantasies, then it is very difficult to deal with a neurosis. The analyst depends on some reaction from the unconscious.
The unconscious can also express itself through a depression.
People so spoilt by success that they are no longer accustomed to struggle for it, must sometimes suffer disaster in order to wake up: otherwise life is too easy for them.
They are too comfortable and they have to pay for it somehow.
Many are plagued by chronic ailments or intermittent depressions because fate does not torment them in other ways. Chronic illness or depression is then directly meaningful.
They are mechanisms, to be sure, but so long as people are enslaved by these mechanisms they are saved from a more cruel fate.

There are some patients the analyst must even treat emotionally, and he must not allow certain other patients to exploit him.
He can talk very openly and sternly to these and even respond emotionally to them.
Such people enslave others. They must be shown that they have a desire to dominate: they must be told the truth.
People of this kind are subject to depression because they want to rule others but cannot manage to.
Even in rearing a child it is often good for parents to react emotionally and not with cool superiority to the child's bad behaviour.
Children often irritate their parents just to make them show emotion.
There are neurotics who work towards a situation in order to cause an explosion; then it may be possible to straighten them out and help them.
An American woman underwent a Freudian analysis without success.
She had used foul language to her analyst but he had failed to react and he disregarded her behaviour.
When she repeated some examples to me I told her in no uncertain terms that if she were ever to speak to me again like that, I would reply to her in the same fashion.
The patient pointed out that I had become emotional and that was not permissible for an analyst.
My answer was, " But it is human and I have the right to be human too." This allowed her to emerge from her schizophrenia.
She had become disoriented through the unnatural behaviour of her first analyst; she was brought back to reality by the honesty of my reaction and was cured.
If it is avoidable, the same analyst should not treat both, husband and wife.
Both patients desire to have their analyst on their side.
The analyst must at times agree with the patients even when they are being foolish so that they may experience the extent of their problem, but such an acceptance of foolishness can confuse the other spouse considerably.
Often people come for analysis who wish to be prepared to meet death.
They can make astonishingly good progress in a short time and then die peacefully.
Inner development can advance enormously if there is knowledge of the nearness of the end.
It seems as if a further step in consciousness has to be reached before the end of life.
Psychology is a preparation for death. We have an urge to leave life at a higher level than the one at which we entered.
After a stroke general debilitation or senile depression can occur.
If the brain is damaged,consciousness can slip back many levels.
The real personality has then departed; what remains carries on the fight against death.
Conflicts do not reach the whole person any more and are therefore not real conflicts any longer.
If the question of an abortion arises the whole situation with all its implications must be taken into account.
If the parents are married and healthy the child must be accepted, and the sacrifice of living a more modest life should be met if it is financially necessary.
If the parents are not married the question must be weighed very carefully: would it be favourable or not, damaging or useful?
It is wrong to brand sexuality as the main criterion of morality.
When some people have suppressed their own personality they have a tendency to put the personalities of others under pressure; this makes them fear their own nature.
There are patients who can accept neither the world nor themselves.
It is the task of the analyst to bear with them until they can bear themselves. Everyone in the world is crying out to be accepted.
The analyst must pay the price for the damage done to his patients by others before him.
If someone is in great danger, perhaps a borderline case, it is of fundamental importance that the patient should realize his condition.
If the poles of the psyche are torn apart the analyst should take great care that the patient does not identify himself with one side of his conflict.
It is important to help to create a broad base for the patient to stand on.
He must increase his knowledge because knowledge protects.

The patient also needs to become more independent or the analyst will be blamed for his condition, especially if the patient clings too tightly to the analyst and leans exclusively on him.
Many would rather believe others than to their own thinking.
It is a fact that many who are cured would prefer to return to a condition of no responsibility.
The insane do not stop up their ears so as not to hear the inner voices; rather they do it to close off the outside and so be better able to hear their own voices.
I was once seriously threatened by a patient because he had,through his analysis, made it impossible for her to fall back into the old insane, irresponsible condition.
Because the alienated have lost something (their sense of reality in most cases) they have gained something else, something that seems real to them.
Through their abaissemental they have gained a realization of the world as it is, namely the world of the archetypes, the mundus
archetypus.
Synchronous phenomena can also appear to them which possess a kind of worldly wisdom.
The better that patients can assimilate their impressions from the unconscious the easier it is for them to establish a vital and meaningful relationship to their environment, and their condition remains much more stable even if remnants of certain ideas are not worked out.
Degeneration of the personality sets in if such patients are left to themselves.
Even when a patient has fallen into a psychosis he is better protected if he knows something of psychology.
When geometric symbols appear in dreams or drawings they are the original images of the primeval condition.
Geometric designs may also appear if a schizophrenic destruction is threatening.
When everything is threatened with disorder and dissolution the enantiodromic process occurs, corresponding to a time-reversal.
Out of the longing for order the process is reversed as a compensation.
This is the inverse of the process expressed in Boltzmann's principle (increase of disorder) thus, dreams, pictures and fantasies from the unconscious gradually begin to exhibit an order.
Painting and drawing one's inner pictures is a form of self-enchantment for the purpose of inner change which creates what had previously been depicted.
The more libido that goes into the paintings, the more completely do they transform the painter himself.
If someone has a mastery of total critical evaluation, it is possible for him to reach the processes of the unconscious through automatic writing instead of through "active imagination."
He must ask questions, begin a dialectical process,insist on explanations, and protest if he is conscious of holding a different opinion from the one which the hand is writing.
He must treat the voices as if they were patients and interject criticisms.
He must discuss and argue as if it were a matter of life and death, work constructively, observe, watch to see if something really new emerges that is outside his experience.
Such work can have extraordinary effects. The tongue and the hand are, of course, possessed by something other than oneself.
One must not enter into trivial things but remain personal and simple; probate spiritus– watch which spirit is possessing you.
There is still a vast problem here.
It is as if such voices or visions were autonomous.
I still do not have a final opinion on this.
The technique of active imagination can prove very important in difficult situations – where there is a visitation,say.
It only makes sense when one has the feeling of being up against a blank wall.
At such times images can break out of the unconscious.
I experienced this when I separated from Freud. I did not know what I thought. I only felt, "It is not so."
Then I conceived of "symbolic thinking" and after two years of active imagination so many ideas rushed in on me that I could hardly defend myself.
The same thoughts recurred. I appealed to my hands and began to carve wood – and then my way became clear.

Active imagination is only legitimate if one is confronted with an insurmountable obstacle in a situation where no one can give advice.
When I left Freud I did not know where else to begin, but I knew that something else was there and that I must find it.
It drew me to my inner self and my hands fashioned symbolic objects.
Later on ideas began to come and I began to write them down.
I knew that something in Freud's teaching was questionable and that I must find that "other."
I had a strong resistance to such irrational behaviour because it did not fit at all with my picture of the world.
Active imagination and automatic writing, painting and carving pictures from the unconscious, are all indirect methods of finding out what the unconscious means.
Indirect methods are indicated only when the direct way will not allow one to advance.
Schizophrenic cases who have hallucinations have a better prognosis than those who hear voices.
Those who hear voices are more deeply enslaved by the unconscious.
There is no difference in intelligence level between those who tend to have dreams and those who have visions.
The unconscious behaves as if the laws of our world did not exist.
It flies to the roof contemptuous of the laws of gravity.
We must bring its demands down to earth and somehow try to realize them.
We must follow up the fantasies and dreams and search until something is found that can be realized.
Then we have succeeded in approximating the demands of the unconscious to the possibilities of the conscious world.
It is a very real help to find an expression that combines and satisfies the demands of the inner and outer worlds, the unconscious and the conscious.
That is the achievement of the so called transcendent function. Carl Jung, Conversations with C.G. Jung, Psychotherapy, Pages 13-19.

Carl Jung on ”Archetypes.” **(2014-06-19 07:25)**



Archetypes
When all the archetypal images are properly placed in a hierarchy, when that which must be below is below, and that which must be above is above, our final condition
can recapture our original blissful state.
Archetypes are images in the soul that represent the course of one’s life. One part of the archetypal content is of material and the other of spiritual origin.
The more an archetype is amplified the more understandable it becomes.
It is hard to explain because the spiritual cannot be expressed in a few words. The archetype signifies that particular spiritual reality which cannot be attained unless life is lived in consciousness. Archetypes are not matters of faith; we can know that they are there.
An archetype is composed of an instinctual factor and a spiritual image. The approaches to it from the instinctual or the spiritual side are very different. The libido cannot be freed, however, unless the archetypal images can be made conscious.
When fantasy pictures are brought into consciousness their intrinsic energy is liberated.
In this way the instincts become integrated and ordered.
When only the instinctual element of the archetypal content is active there is chaos (massa confusa).
Archetypes can change whilst the individual remains quite unconscious of their movements.
Conceivable they change spontaneously. The archetypal content of dreams disappears and is replaced by a new one, even when the earlier form has not come into consciousness.
From the nature of a particular archetype it is possible to predict which will follow it.

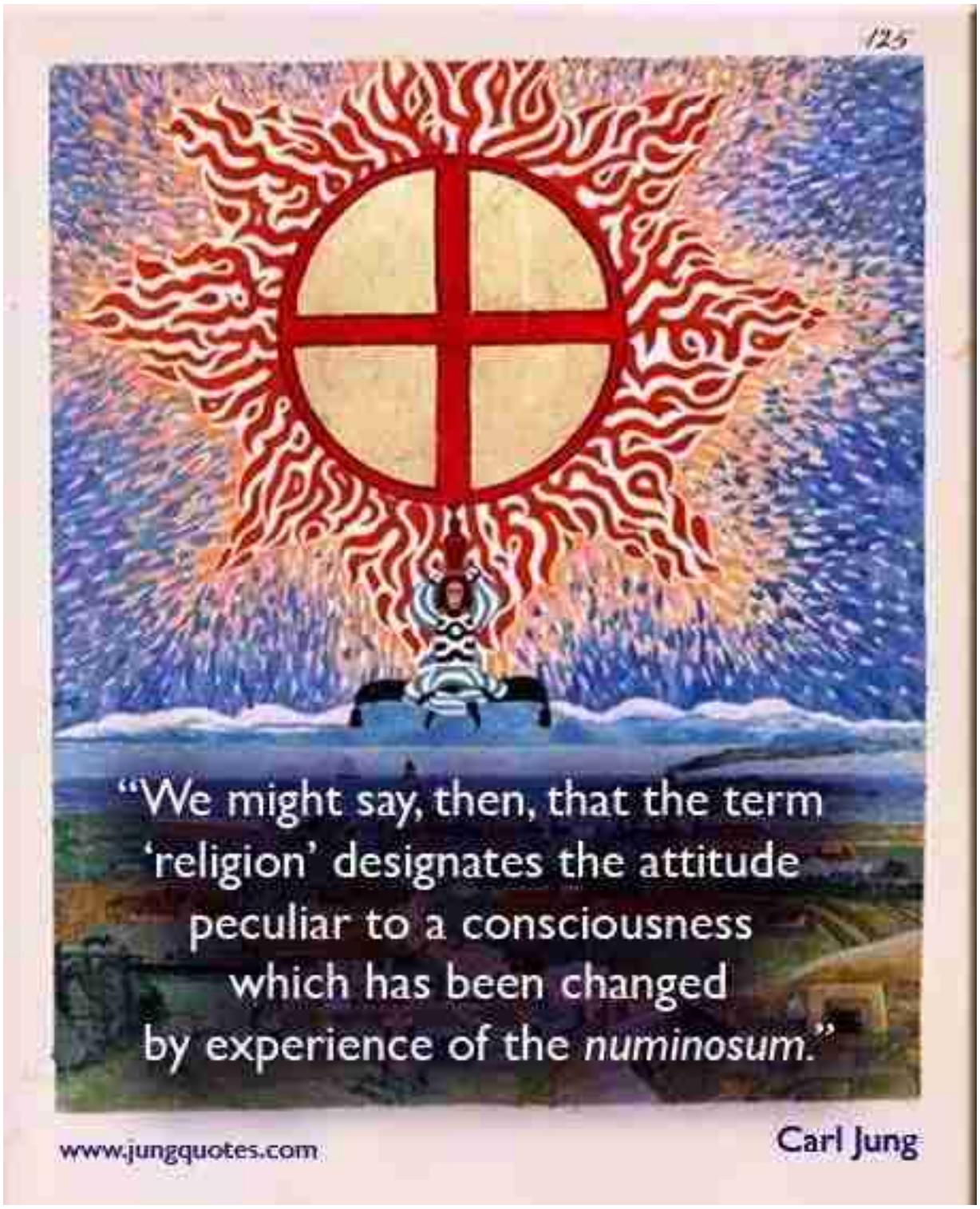
It can be assumed that the flow of archetypes at a particular time characterize that historical period in a particular way.
The typical events of an era are determined by the succession and the quality of the corresponding archetypal images.
The succession of the archetypal motives is a collective development and has nothing to do with the individual.
We may imagine that the archetypes, being only the residual deposits of human experiences, would have represented animalistic life in an earlier period.
The archetypal primordial forms were already present, however, at the dawn of human consciousness; at its centre, everything was already there as an apriori possibility.
Even the first experiences of man were already fixed; we can only translate these patterns, these archetypes, into form we can understand.
Men have to realize the archetypes which are present at an unconscious level in creation.
All potentialities lie in the unconscious like ideas that have not yet been embodied nor experienced yet as reality.
The archetypes are present in the unconscious as potential abilities which, at a given moment, are realized and applied when brought into consciousness by a creative act.
As an analogy we can suppose that every inspiration produced out of the unconscious has a history.
A new situation occurs as a constellation produced by the archetype, a new inspiration emerges, and something else is discovered and becomes a part of reality.
A host of possibilities is still embedded in the archetypes, in the realm of the Mothers.
The abundance of possibilities eludes our comprehension.
The origin of the archetypes is a crucial question. Where space and time are relative it is not possible to speak of developments in time.
Everything is present, altogether and all at once, in the constant presence of the pleroma.
I remember standing on a mountain top in Kenya Africa, seeing around me an endless expanse of brush and herds of animals grazing, all in a deep silence as it had been for thousands of years without anyone being aware of it.
”They” were present but not consciously seen; they were as nameless as in Paradise before Adam named them.
Name-giving is an act of creation.
Where space and time do not exist there is only oneness (monofes). There is no differentiation; there is only pleroma.
Pleroma is always with us, under our feet and above our heads.
Man is the point that has become visible, stepping out from the pleroma, knowing what he is doing, and able to name the things about him.
Although the earth existed before there were any human beings, it could not be seen or known by anyone.
In China they say that the ancestor of the family, the one who stood at the beginning, is the Cosmos.
Out of him was everything created in the time before time.
There is nothing to explain or distinguish in the oneness because sequence and causality do not exist.
The archetypes are the material of the God- Creator.
The constitute a primeval ocean charged with potentiality. Carl Jung; Conversations with C.G. Jung, Archetypes, Pages 21-22.

Carl Jung on the ”Archetype of the Shadow.” (2014-06-20 05:16)

The Archetype of the Shadow
The Bible says, ”Whosoever shall say ”Racha” to his brother is guilty of hellfire. ”If we substitute ”shadow” for ”brother” and implicate the dark brother within, we open out this biblical word into new perspectives.
It also says, ”Reconcile yourself with him as long as he is on the road.” ”What ye have done to the least of your brethren ye have done unto me.”
The least of me is my inferior function which represents my shadow- side. But what, if the inferior and neglected function expresses the will of God?
When sacrifice is demanded it frequently implies the acceptance of our shadow- side.
If the poles of the psyche are torn apart and there is no living centre in a person, he feels forsaken and dominated by demons.
His self is empty and he cannot draw the opposites together.
The best protection against abandonment to demons is a conscious relationship to a close, living human being.
In the case of a woman the relationship should be to a man.
We should not try to escape upward or downward from the world.
To want to be the best or the worst of men is megalomania. It is devilish arrogance to want to destroy ourselves whenever we feel profoundly miserable.
That state of consciousness which will not let us admit to having a shadow pushes his surroundings into a position of inferiority.
All ”good people” suffer from irritability.
We must be charitable to our weaknesses. An alchemical text says: ”The mind should learn compassionate love for the body.”
The unconscious shows us the face that we turn towards it.
It smiles if we are friendly to it; but if we neglect it, it makes faces at us.
We can only become real by accepting our sexuality and not denying it through saintliness. We must descend into our own depths to have the visio Dei.

There are always people who want to bring light into the world because they are afraid to reach down into their own dirt. But who can be humble who has not sinned?
This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men. The meaning of sin is that it teaches humility; the Church says, felix culpa. Carl Jung, Conversations with C.G. Jung, Archetypes of the Shadow, Pages 25.

[Carl Jung on Religion] **(2014-06-21 04:58)**



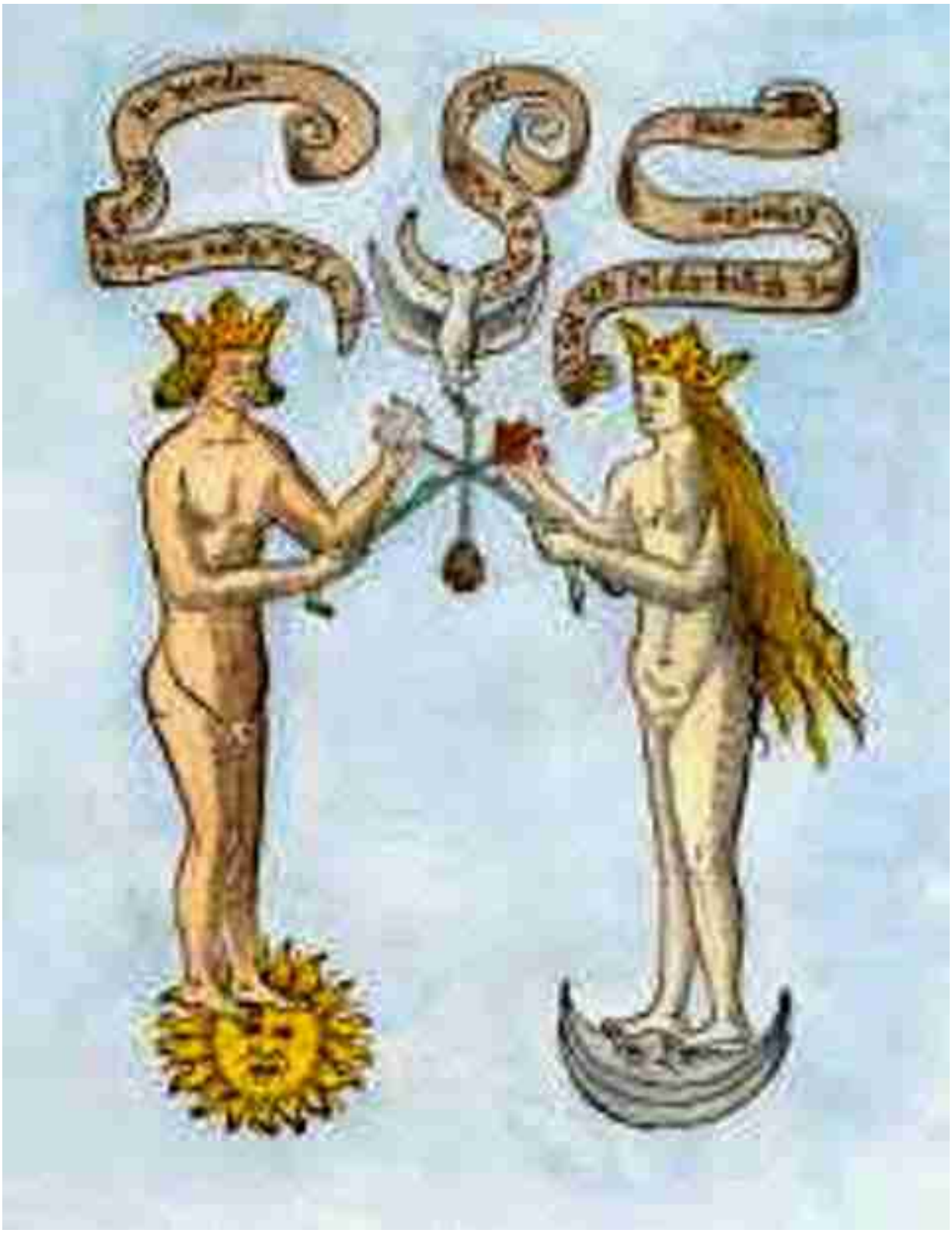
[Carl Jung on Religion]
The inner man has access to the sense organs of God.
God has a longing for man and it seems there is provision for God to be created in man's consciousness.
Consciousness is the cradle of the birth of God in man.
A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our

knowledge and our conscience.
We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God.
There is no general prescription for salvation. ”If thou knowest what thou doest, thou art blessed.”
I must know what the Church teaches but I must then ask myself what my own law is.
When someone says, in the words of the ”Our Father, ” ”Thy will be done,” we must find out, if he is capable of taking both the inside and the outside, the ego and the
world, into account.
By ”Thy Will” one person may mean only what his unconscious dictates, while another may disregard all his thoughts and aspirations and fatalistically accept all that happens in his outer life.
To some people we must say, ”You must choose your own way; you must act.”
Others have to learn to refrain from acting.
Few take both into account, which is why Deus et homo is so important.
Imagine a person who only sees two possibilities, two dimensions.
Rest your fingertips on the table.
The person who can only see two dimensions is aware only of the fingertips.
He does not see the curve of the hand above the fingertips combining them into a whole – just as the invisible wholeness of man hovers over and combines all his possibilities.
So it is, that only the individual acts of the person are seen, rather than the whole person with both male and female aspects.
The whole man is standing in eternity and is manifested in time as a manifold: Shiva and Shakti, that is.
The Kingdom of Heaven is a primordial condition like Paradise, but it is later in time and cannot be reached by regressing, only be going forward.
We do not know whether our present order is final.
At another level a new creative solution may be required.
Instead of saying, ”God is beyond good and evil,” we can say, ”Life is both good and evil.”
God is understood here as all that is beyond our capacity to grasp, beyond all our imagining.
We see things only in contrast: fullness and emptiness, light and shadow.
So in China God was represented by a jade disc with a hole in the centre; the disc rests in a container like the Host in the monstrance.
The hole in the disc is a way of representing God as the unnameable and the unknown.
The Lord’s words, ”Blessed are they who know what they do,” seem in direct contradiction to the other words of Christ, ”Forgive them for they know not what they do.”
But life feeds on opposites.
When a little old woman carries wood to the pyre to burn a saint who is thought to be a heretic we might say, ”Forgive her, O sancta simpicitas.”
We might also say that only he is blessed who knows what-he is doing.
A priori contradictions will always appear in life.
The words of the Bible and the sayings of Christ are paradox.
We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities.
To be whole is to be full of contradictions.
The unity never becomes apparent because the opposites within us operate and mingle in various ways and it is their interaction that makes the whole man.
The complete human being, the hermaphrodite, is never visible.
He is indescribable, always a mystical experience.
That which shows itself is always paradoxical so there is no uniform image of the personality.
Biographies seem so unreal because they attempt to give a consistent picture of someone’ s personality.
The visible image of man is that he is both Christ and the Devil at the same time; the image is truthful only when it is ambiguous and paradoxical.

That is why we can also say that doubt is a higher state than certainty.
He who doubts can see both possibilities.
It is pleasant for us when certainty is attained, but is must not last too long for certainty is not life.
It looks as if God was unconscious.
Anyone who knew the goal would not have taken such a roundabout way with creation.
It took a very long time for the brain to appear on the earth. The dinosaurs give the impression of having completely empty heads; then bumps appeared, then much later horns grew from the head, and much later still the brain was formed. It seems as if there was an urge to create something.
The least differentiated animals developed the most: only that which is incomplete can perfect itself.
Only an unconscious creative power could have worked so hesitantly which is why I think the creative God was unconscious.
This assumption also accounts for the many prehistoric catastrophes.
It does not imply that creation was accidental but that it seems as if its intention was limited in scope.
The bumps and the horns were the first experiment on the head, then the brain formed inside, then warm blood, fur and feathers appeared, and only at this stage did consciousness become a possibility.
If we assume that God was unconscious how can we explain our belief that everything existed as an idea from the beginning of time ?
The unconscious has its consciousness, it reveals itself. through dreams, for otherwise we could not know anything about it.
God holds all of creation in the unconscious: Paul preached in Athens and said, ”God scorned the time when men lived in unbelief, ’in agnosia’.”
There are several passages in the New Testament that are not correctly translated for us. Metanoen was translated as ”do penance” when it should actually have read ”change your ways.”
”Change your ways” had moral significance for the needs of that time.
If the Creator knew everything in advance history would seem like a badly running machine, misfiring now and then.
God would be responsible for each catastrophe because it must have arisen from his mistakes.
The assumption of divine prescience or of a personal God makes nonsense of the world.
To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality.
Meaning is, indeed, only a quarter of the whole, but when all four come into coincidence, consciousness comes into being.
If God were almighty how could it have taken 400 million years to reach this point from a time when only fish existed, if creation was not an unconscious search and a groping in the dark?
How could we account for these enormous quantities of fish before new beings could come into existence?
This is my myth about God and his creation.
The four aspects, the quaternity of the Creator- God are space, time, causality and meaning.
Human consciousness is the second creator of the world.
Only through extreme differentiation and distance can consciousness come about.
A God who is a God of a people or a God of everything cannot individuate himself and so cannot really become conscious.
God seems to be unconscious: He does not seem to know men. He tries to see them as He is Himself.
Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change.
God changes too and is therefore especially interested in man.
Christian dogma brought immense advances in religious comprehensions.
God the Father became the Son and His own soul, the Word that became flesh.
Each son of God must awaken this new reality in himself.
But then the conflict appears: I am high, I am also so low , and on my right and left hand hang criminals.
If I can bear this I am crucified and must carry this cross and the world as well. Christ is not the Son of the Imperator; he is an illegitimate child of Nazareth ”from where no
good ever came.”

I am a son of God when I do the simplest things; but how difficult it is to do what is absolutely unimportant when I feel I am so significant.
It is a beautiful message that one is a child of God but it can have a devilish effect.
Christ's tragedy could be much more impressively portrayed in our day than as the figure of a preacher wandering through Palestine two thousand years ago, not even
needing to support himself.
But how can we in our day have the idea of Christ in ourselves yet have to make a living as a bookkeeper, to meet Miss Meyer and marry her, have children and be obliged to live with them ?
Imagine an evening at "The Corner Tavern" as Mr.
So and so, a glass of beer in front of him, and in his heart the outrageous claim, "I am the son of God."
How is the darkness to know the light if it does not partake of it?
God deigned to take on the image of man.
We are his eyes and ears, imago Dei in homine.
We must pray, "deliver us from evil," and not only man but God as well must be redeemed.
In the film "Green Pastures" God the Father says, "I must become a man myself" (to redeem them and myself).
We can avoid the penalty of hybris by making a sacrifice .
Each of us must find in what area his sacrifice must be made.
If we can think of the worst possible sacrifice for us we are close to knowing which we must make.
A sacrifice is doing what we would force others to do.
If we hold back through fear of hybris then we fail in our task and become a homunculus .
The acceptance of the shadow is a sacrifice.
For the man who feels himself to be the God- Creator the acceptance of his compensatory feminine side is also a sacrifice.
The image of the Divine Child characterizes our relation with the Self.
In philosophy God is abstract, an idea, imageless.
But the Divine Child is the incarnation of an idea; it permits us personal access to an idea which we could not easily realize without it.
The most serious question to ask, it seems to me, is what will Christianity have to say in the future?
What is the meaning of an attachment to the cross, what are the four functions? What does it mean to say "He gave up the ghost" or, "My God , why hast thou forsaken me?"
What does this mean for humanity?
What does it mean to say that man dies yet only the risen still live?
All these questions may become actual during the next two thousand years, in the era of Aquarius.
The more one understands wholeness and through inner experience approaches it, the more one quasi resembles God.
"The Spirit examines everything, even the depths of Divinity."
This sentence was an editorial error (in the process of veiling the Logia) which should not have been embodied in the Bible.
We must not forget that we are only ants ... but that even an ant is an imago Dei.
I do not know whether Karma creates the ego or the ego creates Karma. Carl Jung, Conversations with C.G. Jung, Pages 38-43.

[Carl Jung on the Anima and Animus] **(2014-06-21 05:08)**



[Carl Jung on the Anima and Animus]
The power operating through the animus emanates specifically from the self, which is hidden behind it, and from its mana.

According to my view the animus can be either positive or negative.
He is like a dragon guarding the bridge trying to prevent us from reaching the other bank.
If we do not try to evade him, but go on courageously he becomes transparent and we can pass through without any harm.
If we run away because the dragon seems too powerful we lose some of our vital energy and become soulless.
Many people go on being soulless for a long time but the bill is presented in the end.
If a woman does not follow her animus she loses both the direction and capacity for development.
A particle split off from the mother's animus can enter her children and act like an evil spirit.
As soon as the mother integrates this animus side of her soul, her children are freed. The animus which is not realized by the
mother is like a part of a soul with a relative existence of its own.
When a mother attempts to live consciously through her animus her son has a chance to avoid becoming a puer aeternus.
If she does not, her animus forces the son to think for her. He is seduced to spiritual heights, finally falling to his death.
When the woman experiences the mystery of creativeness in herself, in her own inner world, she is doing the right thing and then no longer demands it from the outside – from her husband, her son, or anyone else close to her.
A woman should in some way harness herself to the animus (yoga).
She should take care that her animus does not escape because if it gets away from her unnoticed and falls into the unconscious, it can be destructive.
A woman should constantly control the animus: by undertaking some intellectual work, for example: if the woman is an analyst I do not just mean the work she does with her
patients, but some other work that she does on her own.
Writing an article or giving a lecture can be helpful.
A woman's climacteric is a time when one part of the psyche tries to leave the body whilst another part wishes to remain.
One part clings and the other runs away.
If this part falls into the unconscious it becomes a part of the animus.
Hildegard von Bingen transcended the animus; that is one woman's service to the spirit.
A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know.
This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father.
On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis.
When a woman feels she is "understood", caution is indicated.
When a woman has a very strong animus she can do terrible things.
Many a woman has been driven to disaster by her animus.
If we try to make clear to such a woman, for instance, that the man she wants to marry has been divorced three times and she is not likely to be happy as his fourth wife, she just remains animus-possessed.
She is sure she is right, because she believes she is an exception.
She thinks she can exert her will upon life and so she runs headlong to disaster.
Some destinies must be fulfilled whatever happens.
When a woman realizes her shadow the animus can be constellated.
If the shadow remains in the unconscious the animus possesses her through the shadow.
When she realizes her animus, mystical generation can occur.
Sarah was Abraham's legitimate wife, but Hagar, the dark one, had the procreative animus.
Out of darkness the light is born.
If a woman dreams of a superior role she wants to assume in the world, it is best to advise her to write an article or an essay about her wishes, or to read some pertinent books and make an abstract.
She must be taken seriously so that she can keep her animus busy.

She can then see where she stands and what is lacking in order to carry out her plans.
Knights in the Middle Ages paid their ”minne” homage to ”The Lady Soul.”
A woman’s service to a man has a spiritual aspect; a man’s to a woman has an emotional one.
The erotic aspect that emerges from both is only the undifferentiated outer aspect, the primitive outer coloring, the vehicle, the base of the relationship.
The higher aspects of the man’s and the woman’s service to each other are in the clouds.
For a man the archetype of service to a woman is overpowering;for him it is a strong spiritual symbol.
This was understood and cultivated in the Middle Ages.
For a woman the animus is an image with a natural aim; she wants marriage , a child and a home. But a man takes a more religious attitude to this.
A man motivates a given situation in a very different way from the woman on whom he has projected his anima.
A woman usually experiences the situation quite differently.
A man frequently has a beautiful picture of his anima, but if the woman on whom he has projected his anima spoke and revealed her motivation, a very different picture would appear.
The man thinks she is heavenly, a ravishing Mother of God, because he is fascinated and a little intoxicated.
But he has not completely grasped the image of the woman if he has not also seen her icy darkness, her cruelty, her plots, her cold serpent-like blood, her capacity for robbery by stealth.
When a woman sets her sights too high and asks too much of herself we are tempted to ask, ”What does she want to escape from?”
She puts herself on a very high level to escape from the dark plans she would really like to execute.
She must be given a cold shower to bring her down to earth from her presumption.
Thoughts from the animus always lead one away from human relationships.
A woman needs to discover the love which clothes sin.
We cannot deliberately sin; we have to be in love in order to sin. Power dominates where love does not rule.
The anima is the handmaiden of the male principle.
The animus must not be allowed to be a possessive demon but must be taken in hand by the woman.
Then it will lead her to her destined wholeness and her self will emerge from it. ”God must be repeatedly reborn in the soul.”
To a man the anima is the Mother of God who gives birth to the Divine Child.
To a woman the animus is the Holy Spirit, the procreator.
He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son.
Primeval history is the story of the beginning of consciousness by differentiation from the archetypes.
It leads to the fire whose origin lies in a crime.
A man on this earth carries the flame of consciousness within him.
Individual existence is the crime against the gods, disobedience to God, the peccatum originale.
Out of this projection of spiritual fire is born the anima.
The coldness of the psyche is in opposition to the warmth of the fire.
The anima comes out of an emotional act, taking place in darkness, the compensation for the crime against the fire; the anima is the compensating element that must be extracted from matter.
It must be begotten by a creative act to compensate for the rape of the fire.
A man needs to be hostile to woman in order to free himself from the ”Baubo” that he sees in his mother.
When the Primeval Mother is overcome the anima can become a world consciousness; she must be chiseled from the earth.
The seed of the anima is only productive when man can subordinate his libido to the female principle.
If he does not succeed the anima runs away and the man turns to violence to find himself – to the tormenting of those around him or the boasting of self-importance.
It naturally makes a great difference in practice to a woman whether a man projects a positive or negative anima on to her , but psychologically speaking they are equivalent projections. Carl Jung, Conversations with C.G. Jung.

Carl Jung on the ”Self.” (2014-06-21 06:25)

The Archetype of the Self
The ego is the workshop where the self is made.
The self has inconceivable powers and possibilities but it needs a world in which these powers and possibilities can become conscious.
Objects and a world to contain them are necessary for consciousness, a place where differentiation occurs and can be experienced.
The self is always present but does not know it … yet everything must be brought into consciousness.
A saying of the alchemist is, ”God is a circle whose centre is everywhere and whose circumference is nowhere.”
The saying holds for God, for the anima mundi and for the soul of man.
A variety of forms is revealed through the realization of the self. The self is dissolved into many egos.
When the self has become conscious it leads to ”participation mystique.”
The self is not wholly personal.
One has one’s own personal view of it, but at the same time it is also, in a sense, more general.
It is also the self of others, being greater than the individual.
A man is both, ego and self. The ego recedes more and more to make room for the self, changing the individual until the ego has disappeared.
The spiritual has to be incarnated but to be able to transform the ego into the self requires also a descent into the depths, into the gross clay (as Freud saw), so that everything has been experienced.
When we say ”Our Father,” the Father also symbolizes that self which is hidden in Heaven, in the unconscious.
The Son (Christ) is the consciously achieved self.
The Holy Spirit is the Paraclete promised by Christ in the Words
”Ye are as gods,” or ”Greater things will be done by you.”
If a man sees himself as imago Dei he should and must make good use of his time.
The ego, the puny man, is the opposite of the imago Dei.
If God is A and Christ is B and man is C, then C equals A.
It is said sometimes that Christ relinquished his divinity and became man.
But that cannot be, for what can have become of the divinity?

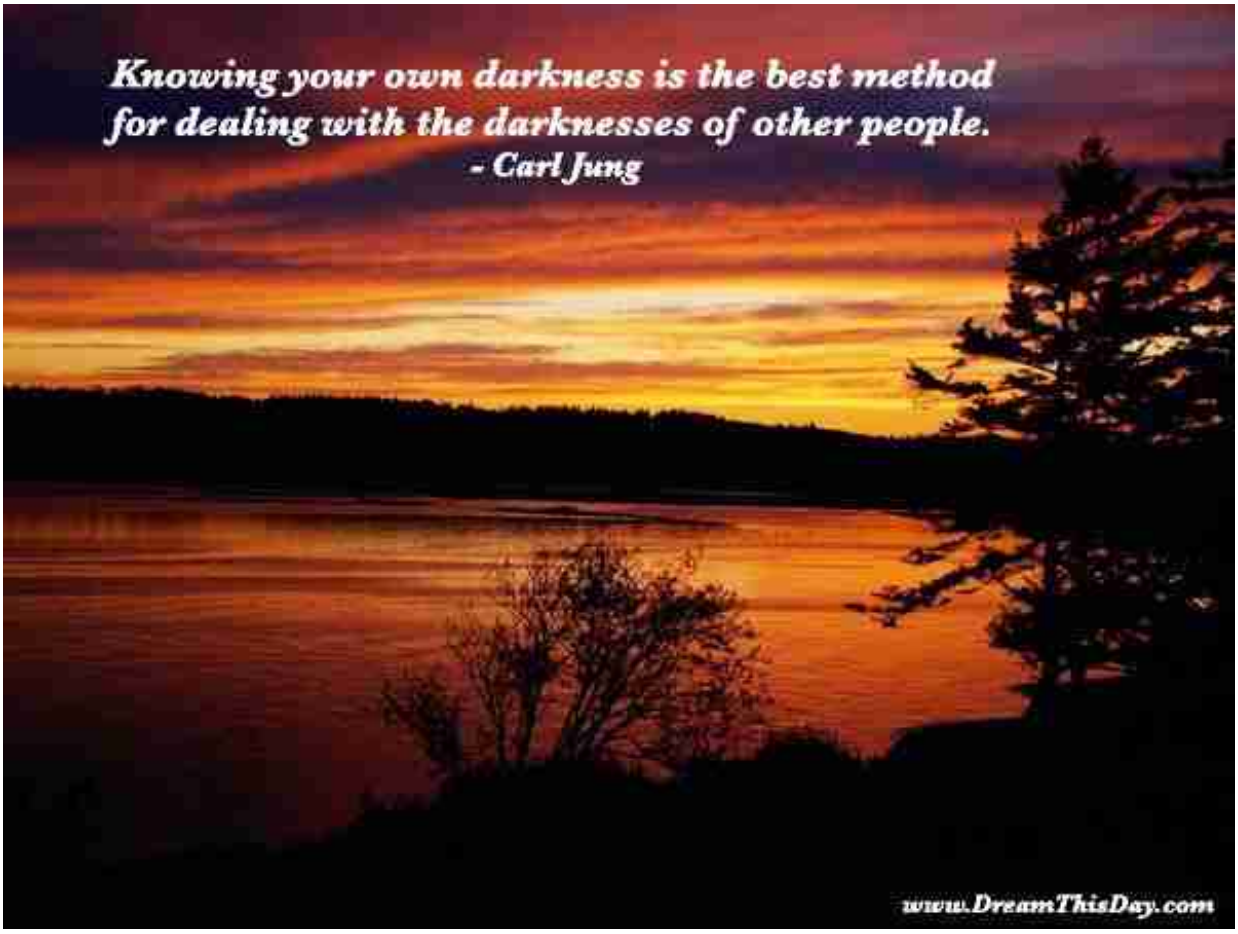
I do not know in what relation the ego stands to the self, but the self as a transcendent possibility is always present.
As an ego I am less than my totality because I am only conscious of being an ego.
The self is infinitely more extensive.
The ego is a province, merely an administrative centre of a great empire.
Man is an indescribable phenomenon because his self cannot be completely grasped.
The self is the light of the world; it is the full realization of everything in consciousness.
Every animal and every plant is a representation of the self... Thus the whole world enters consciousness.
We would call the self a multiple consciousness in God, or a spiritual Olympus, or an inner firmament.
Paracelsus already lmew this and wrote it for us.
The self is simultaneously something abstract and something personal (supremely personal, indeed }.
It is like the mana that is spread throughout nature which we can only make contact with through our experience of life or through ritual.
Then mana becomes for us incarnated divine power having the aspects of numen and the unknown daimon.
It is as if a turbine in a power station were suddenly to become conscious and say, "I am a part of this power ... but I need water to function and engineers to care for me." Carl Jung, Conversations with C.G. Jung, Pages 35-36.

Carl Jung on "The Bible and the Church." (2014-06-21 13:23)

[Carl Jung on "The Bible and the Church."]
The Church and the Bible If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power.
That is, of course, if I had not been shot first.
The existence of the Church has its own validity.
Anyone who drops out of the Church loses its maternal protection and is a prey to national confessionalisms.

It takes an enormous inner strength to live through severance from the Catholic Church.
It is a tremendous responsibility to endeavor to entice someone else away from the Church.
Many now stand outside.
For those who are engaged in a vital conflict, a one-sided commitment is always presumptuous.
They are reproached by others for not being humble enough to take from the Church.
This is not so: they separated themselves from the Church out of reverence for the Spirit that bloweth where it listeth.
When Christ is most luminous the Church receives the least light.
The light of the Church is therefore greatest when the moon is in opposition to the sun.
Some examples of editorial slips made by the Church in the Bible: ”Ye will be as gods!”
”When thou art alone then I am with thee.”
“If thou would ’st pray enter into thy chamber ..” The parable of the unjust steward.
Many patients must grasp that there is much that lives in their psyche that is not consonant with the Church: it is the Spirit that continues to beget and bloweth where it
listeth.
One need not always be in opposition to the Church.
The Church is valid up to the point where life goes on.
There are often elements in the psyche that are absolutely heathen.
They have to be domesticated in some way in Christianity, but there are still certain heathen elements that even the Church has not been able to absorb. Carl Jung, Conversations with C.G. Jung, The Church and the Bible, Page 45.

Carl Jung on ”Good and Evil.” **(2014-06-22 04:50)**



[Carl Jung on Good and Evil]
We can only speak of the relativity of good and evil in individual cases.
The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things.
Evil is that which obstructs meaningful vitality.
It may show itself differently in each case.
That which is above by reason of its charity, suppresses that, which is below; then the lower craves what is above.
In the Middle Ages the flight to the spiritual world was still necessary.
It was meaningful then to want to live spiritually and give little attention to the material, for meaning was directed towards the spirit.
But it is meaningful today to want to descend with dignity to the chthonic world.
He who wishes to take the Kingdom of Heaven by storm, to conquer and eradicate evil by force, is already in the hands of evil.
The problem that is central and closest to our hearts already contains the lurking danger of evil.
We must therefore beware of impetuous decisions and enthusiastic radical attitudes.
We should hope, very quietly, that things will turn out right in the end.
The Devil can grab hold of the best and most beautiful act and use it as a trick to corrupt man whenever man wants to establish good by force.
This is brilliantly illustrated in Aldous Huxley’s ”Grey Eminence.
In spite of His Eminence’s life of prayer, asceticism and personal chastity, the Devil caught him at the moment of his highest service.
At the very moment that someone believes he must undertake a mission, the Devil has him in his claws.

The opposites are indeed very close together.
In the subterranean mandala the fire is at the centre.
It stands for evil and the Devil and, at the same time, the most sacred, the Holy Spirit, the ignis sapienta.
The idea that Lucifer was the most beautiful of the angels also comes from the centre.
The Christian God is God the Father, God the only begotten son, and the Holy Spirit.
But three qualities are not sufficient to determine the world. One part is left out: Evil, or the Devil.
The remedy lies in the fourth part. The Holy Spirit has to come into contact with the material world and beget; He is the new Yahweh standing on the third step. •Satan
unlike Christ, was created, not begotten.
When I create I am free and not dependent.
We talk of the ambivalence of evil, but the real question is whether an apparent evil is ever a hundred per cent bad.
We see again and again that what is morally repulsive can have moral qualities and sometimes lead to good ends.
Evil can be either a dazzling or a repellent example for virtue.
We might ask, ”Has the unconscious arranged it like this because it knows that in no other way, without this detour into evil, can any good be accomplished?”
A similar situation occurs in the case of the good; we see what often happens to good intentions.
A generous father raises a wastrel of a son. Giving a beggar some money may be the cause of his never working again.
I often have to say to an anxious mother, ”It is your damned love and anxiety that are preventing your children from ever growing up”
Those who are always on the look out to do charitable works serve virtue out of their moral cowardice and fall into the worst depravity.
They are really in the depths; they never do evil themselves but force those in their immediate surroundings to commit evil.
Even the Church speaks of felix culpa.
Christ said of Peter who disavowed him, ”On this rock I will build my Church.”
It is a psychological fact that someone who is disloyal or a liar can be capable of uttering the truth to an extent that we cannot fore see.
When the phenomena of guilt appear we have to ask, ”What have I done?”
Yet often we have done nothing but avoided a duty .
Not doing something can arouse guilt even when there is no sin and no wicked deed in evidence.
To evade action is really to bury one’s talents.
He who is most guilty is most innocent; the most holy man is the one most conscious of his sin.
Sin is considered to be the opposition of the human will to the Divine will. It is also said to be unavoidable, and there are many examples through the centuries that
attest to this.
But if we think that God were responsible for the original sin, there would be no more mystery about sin.
Adam and Eve would indeed have been inadequate people if they had not noticed which tree the right apples grew on.
Man is never by himself; there are always two.
His will is always crossed by a good and a bad desire which unfortunately cannot be combined.
But who says they are not both the same? Our human criteria of good and evil are open to criticism.
Good can grow out of evil and out of good can come evil.
All these considerations show us that we need to revise the Christian conception of God.
The Book of Job could foreshadow a revision.
In the Christian image of God, evil is split off and personified by Satan; in our conception of God only the summum bonum is represented.
Job did not have to suffer for his sins as his friends thought; it was rather that God required Job to look at His dark side as well.
I could unite the opposites good and evil if I could say, ”The right is as wrong as the wrong is right.

”Unfortunately good and evil are separate and we are unable to see the whole.
We ought to be as detached from good as we are from evil but this is not practically possible.
At best we can have an idea of this and each of us can ask, ”Where am I wrong? Where am I at odds with myself?”
We can seek unity within, not only in our own persons, but also vicariously in the realm of politics – in the great conflict represented by America and Russia, for instance.
If someone has experienced too much evil he has to seek compensation.
Someone who has experienced too much evil instinctively wants to cut himself off from it.
Indeed there are some experiences that cannot be conquered because they have taken a part of our soul with them.
In that case the unacceptable evil has fallen through the bottom of the sack and been lost, taking with it a part of the truth and a piece of the world.
A part of us dies in such an experience.
Those who have lived through limited evil are more easily able to imagine evil and war.
But extreme experiences of war or concentration camp often do not allow conscious realization and have to be compensated for by another extreme position, the extreme
good.
If we study the horoscopes of a murderer and his victim we find that the victim has murdered himself. Carl Jung, Conversations with C.G. Jung, Pages 47-49.

Carl Jung on ”Man and Woman.” (2014-06-22 06:00)

[Carl Jung on “Man and Woman.”]
A man often makes a decidedly infantile resistance to a woman and therefore at the same time to his own unconscious

side.
Women and the unconscious are, to him, closely connected and he believes he must save himself from both of them, sometimes in panic.
A man also has a secret fear of a woman's opinions.
Yahweh had this fear of Sophia and yet she helped him to create the world; he took on too much, without moderation.
A woman is more likely to acknowledge her own duality.
A man is continually blinded by his intellect and does not learn through insight.
A woman is necessary to force a man to live in the concrete world. If he has a relationship with a woman he is no longer only an intellect whose wings hover over everything.
When he marries he becomes concrete, is the husband of this particular woman in the world, and has a real address and specific responsibilities.
Love between male and female is only the compensation for the enormous tension between the two principles.
This contrast between male and female is expressed cosmologically in India through Shiva and Shakti.
Shakti creates Maya to make Shiva visible; the female principle builds reality.
The greatest darkness is always felt through the opposite sex.
A woman thinks, for instance, "If he were only different."
But her supposed vis-a-vis is only her own projection.
There are women who believe that man will deflect them from their goals and men who often believe that women want to keep them from their work; yet the real causes
are either fear of the other sex or of one's own unconscious.
A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband's
star and his wholeness.
A man would not think of following his wife's star because this function of relationship is not developed in him.
He thinks of his own star and of his own work.
The woman must think of herself and although she may be more advanced in wholeness than her husband she must not look back at him, for only then is the way clear for him to follow her.
She must not cling too closely or he will feel like a baby being fed oats.
The wrong kind of behaviour by the woman, can prevent the man's growth.
When an erotic relationship comes to an end, a woman can lose her mind; but a man can also look at other women.
I am not saying this just because I am a man, but because I often hear women complain, saying that their husbands are so true and attached to them.
The woman's intention is to hold onto the man, as this is inherent in the breeding instinct.
But it is not interesting for a man to be harnessed to one woman; he wants freedom.
Evidently Nature has arranged the female psyche accordingly.
Women who live by their instincts only find a man interesting if they are not quite sure of him, if he might possibly run off; such a man is far more interesting to them
than one paralyzed by fidelity.
Nature is not foolish and means the woman to exert all her charms in order to hold the man.
Many women unfortunately make terrible mistakes once they are married; they put all their efforts into keeping the house and not into the erotic sphere.
The woman often plays with the hope that the man she loves will fall ill, so that he is no longer able to escape and is completely at her mercy.
In a marriage neither partner sits on a throne.
When there is infidelity and one despairs and believes that life is impossible without a relationship with the partner, fate has demonstrated that one is not grown up and is not yet mature.
It implies an extraordinary maturity for one to be able to renounce the support given by a relationship.
We must be careful not to give up our existence; we must be able to exist alone.
In such a situation the attitude of the person to the supra-personal is decisive and the problem of the religious decision becomes the determining factor.

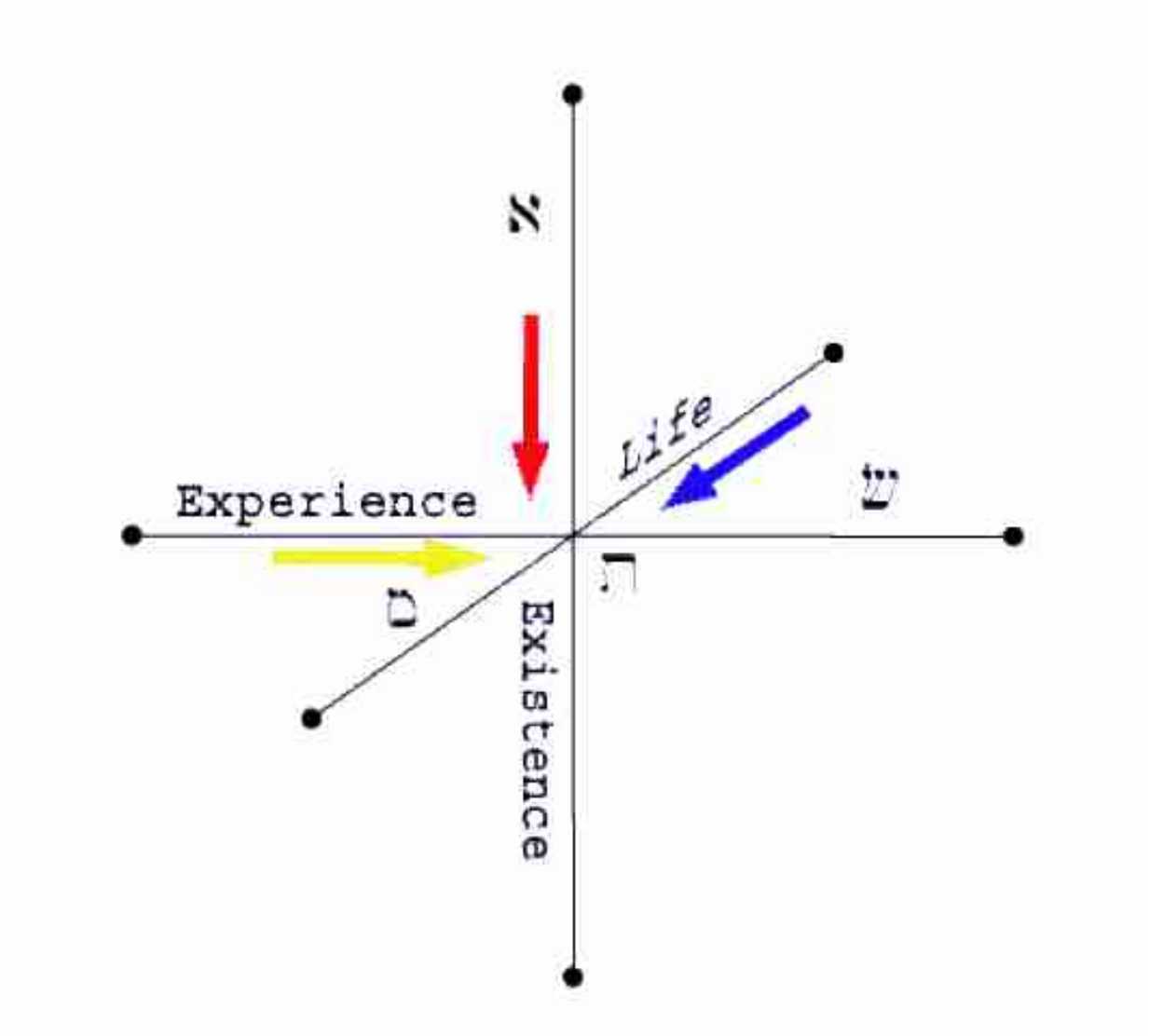
We can only adjust to the will of God.
We must not establish a power complex of superiority; the important and only problem is how to confront the conflict one self, not what the other person does.
All of nature goes along with a man when his decision in answer to his great problem is right.
All grain means wheat; all ore means gold.
The only thing that matters is what a man does with his problem – what he himself does for himself.
Only when the people involved are dull, or when there are serious material needs, is a marriage free from certain difficulties between the man and the woman.
When culture and differentiation are present, marriage immediately becomes more problematical.
There are some women who unconsciously desire their husband's death and this wish can actually kill – it only needs a chair that tilts or a rug that skids. Everything that vitally concerns us but is suppressed and not acknowledged, whether it is good or evil, will be pursued without our knowing – and this can lead to murder. Carl Jung, Conversations with C.G. Jung, Pages 51-54.

Carl Jung on "Synchronicity." (2014-06-22 13:04)

Synchronicity
When someone is w1der a grave threat, and the archetypes are constellated, synchronistic situations can arise – events that are independent of him, existing in the outside world.
Synchronous events are widely accepted in Chinese philosophy and are the basis of astrology.
We should be particularly watchful when synchronous events occur for a numen is then in sight.
In a certain mood one notices that the crows fly towards the left.
When an archetypal event approaches the sphere of consciousness, it also manifests itself in the outer life.
Darwin's idea was discovered in different places simultaneously; it corresponds to a certain pattern in the unconscious.
There are indeed many strange and extraordinary natural laws.
When an archetype is constellated it can appear in the inner and the outer world at the same time.
Each distinct case is an example of creation.
Here are two more examples of synchronism: A woman dreamt of three small tigers that changed into one large tiger

(her ”bush soul”).
The next day she went for a walk outside the town and passed a barn where she saw three baby tigers in the winter quarters of a circus.
Another woman passed a new construction site.
She saw a slater on the roof who slid along it in the course of his work.
She thought, ”If he should fall now … ” At this moment another workman, unnoticed by her, did fall and was killed.
She had the feeling it was her fault.
But there is no causal connection between the woman’s thoughts and the death of the workman; it is a case of an a-causal significant coincidence.
Is the oracle of the I Ching (the Chinese Book of Changes) so effective because each hexagram contains so many ambiguities that the unconscious can pick out something
suitable for every situation?
Does the hexagram really give the right solution for a particular situation?
There are some hexagrams that have multiple meanings and others that fit a situation uniquely.
The I Ching does not contain information that can be learnt or can be experimented with.
There are only unique situations and when one consults it a second time the influence of the first reading has already changed.
I do not use the I Ching very often myself but it has always given me something.
Even when I could have sworn that the text did not fit my situation, I always took the time to meditate carefully on the text.
By doing this, I found the text brought me to a different line of thought.
I sometimes think something is important but by the next day it is evident that it is completely unimportant.
The I Ching can change me, if I have the patience to meditate.
It is like a wine of noble vintage.
It is possible to participate in the unconscious with other persons, with animals and even with objects, through an unconscious abaissement du niveu mental.
A connection is made and something may happen. I may, for example, verbalize what the other person intended saying.
But even the clouds, or a glass, can reflect the inner psychic situation.
Matter may be stimulated by the inner psychic process, understood archetypally, to produce something analogous.
A latent tension, for example, can manifest itself in creaking wood.
Matter plays along with the psychic process.
There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too.
The archetype manifests itself in the outer world as sympathia. Carl Jung, Conversations with C.G. Jung, Pages 55-58.

Carl Jung on ”Mathematics” (2014-06-23 04:10)



[Carl Jung on Mathematics]
I should like to study the theory of numbers.
What is a number, an entity, a sequence, an archetype?
We think we can perceive and grasp a number logically and suddenly it behaves quite differently from the way we expected.
We are not thinking of prime numbers when we string beads together.
We do not think of numbers as symbolizing laws.
It is a fundamental phenomenon of mathematics that numbers are not just mathematical entities but individualities.
We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents.
God played and formulated currents.
The unconscious creative power concerns itself with the idealized reality; so mathematics has tremendous reality.
It is characteristic of the transcendent that it can be pictured and described by numbers; the passage of time, quantity, and identity, are spiritual substances.
The character of the image is not determined by numbers.
Pure spiritual substance is eternal.

An image as such needs neither time nor space.
Where numbers indicate a measure we move into the material.
A concrete image is a manifestation requiring space in which the spirit clothes itself in the material in order to draw to man.
Images and numbers are doors through which the spiritual can reach man. Carl Jung, Conversations with C.G. Jung, Pages 59.60

Carl Jung on Mithraic and Christian Totemism (2014-06-24 05:29)

Of the archaic symbols which may arise to take the place of the missing impersonal attitude, Totemic ideas are perhaps the most frequent and the most important.
1. Mithraic totemism, which produces a re-identification with the Bull of Mithras; this will manifest itself in bull-like shouting.
2. Christian totemism. This gives identification with the Little Lamb, when one becomes very meek, and adopts a

martyr-like attitude. This is archaic; it is indecent, something to be ashamed of. When one has lived through these things, then, as an individual, to go back to it is dirty, obscene. When one is far from it one can look back at it and be interested scientifically in it. But if you get such a regression with archaic symbols, you will get a recrudescence of symptoms, because you are going back to the original slime. This happens when you are too intellectual in the conscious.

When we get a step beyond Ecclesiastical Christianity, we are in a position where our formulated impersonal attitude is defective. We are in a new situation and there is a lack of new attitude in the conscious, and already an old collective attitude has been constellated in the unconscious. (If a very personal problem becomes unconscious, it is probably because it was molded on an archetype which has sucked it down.)

The impersonal attitude is linked up with the pure manifestation of the basic principles: the masculine logos, and the feminine ores. When you are capable of a pure manifestation of a pure Logos or Eros, you will have a pure impersonal attitude. Christ was incarnate Logos or order, end also incarnate Eros or Love of God. The mystic movement of the worship of the Sacred Heart came up re Christ and also are the worship of the Virgin, sword piercing her heart, but later development transferred the heart into

Christ. Christ contains all projections. Men projected head and called him the Logos, and women projected heart and called him Love. An unconditioned attitude demands sacrifice; so that sacrifice Is correlated to such an unconditioned attitude. But beware of equating it to the Christian idea of self-denial end so forth, which to many people is easy, while the opposite is the real sacrifice, and is equivalent to the unconditioned attitude. Carl Jung, Cornwall Seminar, Page 16.

Carl Jung on the “Technique of Analysis” ”Treatment” ”Transference” and ”Projection.” (2014-06-24 05:40)

[Carl Jung on the “Technique of Analysis” ”Treatment” ”Transference” and ”projection.”]
1. starting from the neurosis, discussing the symptoms, their origin,

manifestation and symbolism.
2. starting from the phantasy material, or from the dream content.
3. free association, which gives the material in a fundamental instinctual route or trend: (a) sexual; (b) power - according to what may be constellated between the analyst and the patient.
All dreams can be thus reductively analyzed to either sexual or power roots.
Freud's censor is necessary to explain why this material should be disguised into the dream form.
But these basic instinctual phantasies can also be reached by free association from any starting point whatever.
The problem of the patient, however, is often not one of simple repression of the instincts; the problem is rather what to do about it.
This brings us to the question of why the dream chooses particular symbols.
The dream should be treated as an incomplete hieroglyphic inscription; then the patient must be kept close to the imagery of the dream; thus the associations are limited to a circle centering round the dream, and the image of the dream is enriched.
The associations around the symbol will be of a certain type, e.g.; intellectual, aesthetic, etc., thus the basin instinct no longer prevails, but rather the particular instinct governing that particular psychology.
Thus you get at what the dream image is like in the dreamer's mind.
When this is done the compensatory function of the dream appears.
The dream is compensatory to consciousness; all those things excluded by the choice of one conscious line will turn up in the dream.
Here the art of the analyst Domes in in helping the activity and the understanding of the patient, for the material may be inaccessible to him.
For the unconscious works as the primitive mind does and not as the civilized mind.
Thus knowledge of anthropology, mythology and so forth are needed, e.g. Totem psychology and so forth may turn up.
Technique of treatment.
Things must not be left in a primitive condition.
The primitive even animal part of the psyche is awakened by analysis - this causes great conflict which might even be disastrous; a state of revolution occurs between the primitive and the civilized man in the patient.
The purpose of analysis is to fit these two sides together.
The synthesis must take into consideration the claims of the primitive as well as of the civilized half.
For example' the murderous instincts of the primitive man in us cannot be satisfied with our moral conscience, thus a symbolic satisfaction must be found.
Again we seek for the way via the dream. The meaning of the dream must be fitted into the conscious attitude, thus acting as a ferment in the conscious attitude and out of that a new attitude is made, day by day.
This irrational thinking is customary in the East, e.g. China.
There followed further discussion of the meaning of the Chinese Middle Way, and our own reconciling symbolism...the tension between the East and the West.
Discovery of the thought of the East came as an enormous revitalizing of the West. Buddhism leads to complete non-existence - quietism is equivalent to our Christianity or Pagan religion; but the ancient idea was to go into an introversion and nothingness in order to come to rebirth and the way.
Two methods of compensation appear in dreams which can be likened to the methods of the puberty initiations (a) by intellectual prohibition; (b) by mimetic instruction with prohibition.
Overvaluation and undervaluation may both appear in the dream as warning or taboo.
Thus it may be necessary to go the wrong way until the wrongness appears.
Transference:
The phenomenon of transference was first described by the Nancy School as Rapport.
It was further defined by Freud who found that the patient who handed out his material clung to the analyst and transferred something to him.
This is equivalent to the idea of the medicine man who takes over the sickness of the patient and by his health disperses or cures it.

Or he transfers the illness to an animal, e.g. the scapegoat.
The patient carries over to the analyst not only his material but also the value of affects connected with it at the same time.
Compare the binding value of a secret held in common.
Persons with many secrets are necessarily, isolated; the imparting of such secrets causes a linking or binding proportionate to the value or importance of the secret imparted.
The dependence upon the receiver of the secret is proportionate to the dependence on the value of the secret, for the patient is still dependent on the secret, but the secret is now in the other person.
If you hand out your material in the wrong place you will suffer from ”Loss of soul.”
Thus far transference is a conscious phenomenon.
There is also unconscious transference which is in a far less manageable form, for you are helpless because of your ignorance.
This is projection, which is a transference of unconscious products into the object.
The analyst is partly a conscious and partly an unconscious phenomenon, for he consists of supra- and subliminal impressions and conclusions.
Thus there are reactions on both planes.
When we use the term transference in analysis we generally mean the unconscious transference which is a projection and this is unknown.
When you become aware of a projection it ceases to be a projection.
The transference can be either negative or positive, or both or neither, with yet a certain dependence.
The quality of the transference depends on the unconscious material actually constellated by the intercourse with the object.
Neurotic transference is more than dependence on the person who helps.
It is really a substitute for the neurosis.
The patient projects onto the analyst all the material, the phantasy and other morbid materiel, that is, all the basis of his neurosis; thus the doctor becomes, as it were, his neurosis, the patient therefore suffers from transference neurosis.
Neurosis is an illness which is defined as inferior adaptation.
A neurosis or other psychological illness is a wrong psychological attitude.
In the neurotic state the patient is related but only via his neurosis.
When this way of relating is dissolved through analysis the patient becomes more and more isolated and adrift, and so naturally clings more and more to the analyst, where the transference takes the place of a life-belt.
Such a transference is absolutely vital; to out such a transference is fatal.
It can only be out when the patient has a sufficient reality function, that is, sufficient reality in the sense of sufficient relationship elsewhere.
Reasons for the Transference:
The causalistic theory does not explain entirely.
Teleological reasons must be sought.
The sex transference was next investigated.
Sexual transference is particularly strong in those cases where there is a great distance between analyst and analysand, a great lack of understanding.
Such a sexual urge disappears when the distance is reduced to the right amount - i.e. the abnormal sexuality can be dissolved so.
This will explain only urgent sex-transference.
In other types of transference this theory does not hold.
Here the transference aims at acquiring a function or value that the patient does not possess.
This can also be observed in everyday life - in mutual attraction between people who would never be expected to like each other, as a means of acquiring a particular function.
This is usually unconscious. They attract each other in order to form a symbiosis.
Treatment of the Transference.

1. It is most important that the patient should accept the transference. That is, there is need for submission to things as they are. For the image of the object always has the gaps filled with subjective data which are projections. Such acceptance is the beginning of the dissolution of the transference, but the patient will be eternally bound until he submits to things as they are, till then he is still a slave of the unconscious. This act of submission may have to be repeated again and again.
2. The next problem is how to live under these accepted conditions. No formula can be taught, an individual way must be found in order to make life possible under such conditions. No conscious way can be found; we are in a cul-de-sac. The cunning of the unconscious must be enlisted, for it possesses all the wisdom of the ages. By dream analysis we find that in the transference there is an impersonal factor as well as the personal one. This touches the problem of how far our psyche is individual and how far collective. For much of the transference is collective, not individual. Thus any object is able to replace the collective factor in the transference.
The first appearance of the transference is intensely personal, because the individual and collective factors in the patient are not differentiated.
That amount which is found to be individual is the germ of individual relationship, the remnant is collective and can be carried by practically anybody.
In the transference the undeveloped functions and values are projected.
For the unconscious appears First in the object.
For example, if thinking is repressed the power of thinking in others may either repel or attract, for repressed things are despised, often dirty! they are primitive and to be mistrusted; or on the other hand this power may be depreciated in order to protect the ego.
When the patient is still only in love with his projected values he Is living only in his own magic circle and the love is auto-eroticism.
When real love appears the analyst feels the spark, before that he feels nothing.
The typical difference between the extrovert and introvert appears at the next stage; the stage of reaction where the extrovert advances and the introvert withdraws.
The basic phenomena are the same for both types; and in the unconscious the types react in reversed style.
Question re: projection. Does the recipient of a projection necessarily have a hook on which it is hung?
For example, a patient with a morbid love of truth compels the analyst sooner or later to lie; he mistrusts everybody because nobody can come up to his standard.
Thus he becomes isolated and finally comes to the analyst who is ”the perfect man.”
Answer. When the analyst lies it is either as a compensation for the patient’s exaggerated attitude; or because he is undermined by the patient’s unconscious.
Then the analyst must look into himself, to see whether he has lied on his own account or for the patient.
So shall the passionate lover of truth come to know that he is no small liar.
The analyst has to come down to the level of the morbid material so as to give a hand to the patient’s inferiority.
The analyst must not be a complete individual but must to a great extent mirror the patient, act as his compensatory function.
So at times he must even lie or be insincere.
As example, Jung told the story of how in talking to a very idealistic patient he once declared that Plato was a materialist and did not discover it till he was alone, and then could not imagine what could have made him make such a statement, which however mirrored the repressed aspect of the patient.
Projections are like a sand storm in which you are sitting, and en intuitive person feels the impact whether it is expressed or not.
Transference is composed of projections and is the alpha and omega of analysis; it is a fire between patient and analyst.
The same mechanism takes place in daily life, when you lie towards to all sorts of people.
It is not always something in the analyst which causes the projection; but it is also important that something of the sort happens in the relationship.
For example, the projection of lying.
The analyst may have lying in him as an individual or in his collective role; it may be personal or impersonal.

It is immaterial which it is, what matters is that the analyst should be proof against the lowering influence of such projections.
He must be able to stand such a shock without falling down. He must be able to withstand the inferiority aroused.
If the analyst is upset by a projection he must assume that he was unconscious of the hook.
Question. How can a transference occurring to someone outside of the analysis Erased in the analysis? the problem of the counter-pole.
Answer. A counter-pole is often assumed to prevent getting too much under-En-influence of the analyst; it is due to fear. This relationship is kept dark. But it is really fear of the Self, not of the analyst, fear of being carried away.
However, a genuine love object may really exist. Those relationships the analyst must be careful not to upset. For the actual relationships of the patient may be really valuable, furthermore morbid relationships may be successfully analyzed without breaking them and then they too are really valuable.
Where the patient is entirely in the family, the relations have to be completely upset. If a relation is maintained as equal to the relation to I the analyst this has to be cut down. But all the circumstances must be considered, so as not to upset economic and other similar conditions unnecessarily. Relationships must be fostered as far as possible and maintained, and thus a morbid transference can be avoided.
Carl Jung, Cornwall Seminar, Pages 1-5.

Carl Jung on how you can become your own Sun-Rise. **(2014-06-25 04:40)**

[Carl Jung on how you can become your own Sun-Rise.]
The collective unconscious must be thought of as a world of images equivalent to the outer world which, is the world of real objects.
This formulation must be limited, however, by the recognition that both worlds are psychological functions only, that is, they are subjective.
The collective unconscious is also defined as the unknown side of objective reality. Anima and animus are as it were messengers from the world of unknown images to our consciousness (op. persona).
We can never enter the collective unconscious but we can send the anima or animus to bring us information.
By making things with your hands without conscious intent you find a vision of the things of the unconscious.
The inspiration working through your hands is animus or anima.
This function is personified, and we consider it as intelligent.
So we should talk to our animus or anima.
To do this requires a certain dissociation, allowing the side associations to come up, and from these you can conclude the character of the ruler of these side associations.
In difficult situations you talk to yourself, intuitively knowing that you are yourself and also that other.
So you listen to the inner mentor, you develop the inner ear; or you write automatically, and a word is formed by your hand, or your mouth speaks that which you have not thought.
Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self.
Such a condition is a possession by the anima or animus.
Possession by the animus or anima creates a certain psychological hermaphroditism.
The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves.
We must dissociate our self from the unconscious.
In states of excitement we speak to ourselves as though to an excited horse, that bit is the part possessed by the anima. In a woman the animus is multiform so that he cannot be nailed down so wall as the anima.
When you can establish a communication between yourself and your to your other side, you begin a certain development.
Then the anima begins to function properly, and you begin to find that the anima begins to function properly, and you begin to find that the anima has certain qualities behind her, and you can learn of her power.
You can learn about the contents of the collective unconscious.
Then the anima becomes less and less a personification, she becomes a function, but only when the collective unconscious is exhausted, when the constellated problems or images have been realized; that is, when you have already obtained an impersonal attitude.
The result brought about by communion with the anima results in individuation.
By this objectivation you are detached from those things to which you were identified.
Formerly the emotion had you, but by this objectivation you learn what you really are, you cut yourself out of the historical process; you fit yourself to be no longer just the product of the historical process.
You become the maker of the now day; you are your own sun-rise.
Until we do this, we are merely the result of the past.
But, by achieving this connection with the soul figure, you become the ruler of your own fate. Carl Jung; Cornwall Seminar, Pages 26-27

When the Romans became Christian... **(2014-06-25 05:04)**

When the Romans became Christian, the old pagan world went down into the unconscious, into oblivion.
There, there were already the old nature spirits. Then the old gods go down into the depths of the mountains.
Wotan, for example, who moves in storms at night. The recognized gods of the day go down into the night.
There they civilize the unconscious; they will gradually domesticate the unconscious.
These attempts at individuation are sending missionaries to the unconscious, to baptize the heathen world of the unconscious.
We do this same job on ourselves.
This Christianizing of the unconscious is observable through analysis.
The unconscious becomes more manageable. In time we shall have the whole Christian church in our unconscious.
Carl Jung, Cornwall Seminar, Page 25.

There are four categories of repression to be seen throughout history: **(2014-06-25 05:12)**

There are four categories of repression to be seen throughout history:
1. The exclusion of Nature:
This attitude led to a neglect of nature. This is shown by the art of the period. The line of the drawings bore no resemblance to nature, neither did the Dolor used, e.g. the hair might be painted green and the trees red; or by writing town instead of drawing it. This lasted till the pre-Raphaelites.
In this came period the ideals were anti-natural. For example, saints tried to be as dirty as possible. Saints did not wash, they lived in filth and vermin which they praised as the smells of heavenly roses.
Fakir practices also occurred in Christianity. These people were psychological examples of the fact that the spirit can rule the flesh.
This state of affairs had to go on till the spirit actually became stronger than the flesh, then when it had become overdue, then it began to decay.
The overcoming of the world, of carnal wishes, as in the monasteries, was a tremendous reality in those days, it really mattered.
2. The exclusion of the animal world.
Animals were really excluded. There was no artistic appreciation of the animal till the ox and the ass came in at the margin of the picture perhaps. In the gospels there is no appreciation of the animal as a living being equivalent to the Hindu attitude.
For example, there is no cathedral where monuments of the horses who had fallen in carrying the stone were set up. In medieval times the animal was grotesque, half devil. In the very early Church there are exceptions, a sacred leopard, ass, etc. St. Francis of Assisi was an exception, but he was a heretic end only by the cleverness of the Pope was his revolution undone and he was swept into the lap of the Church.
This exclusion shows a tendency to repress the parallelism of the human and the animal. These exclusions mean that humanity becomes very isolated. When this happens you feel that you have fallen from grace, for you cannot drink

from the wells of nature and then you must seek for grace elsewhere. Indeed, the Church has brought this condition of affairs about for this very purpose.
3. Exclusion of the Inferior Man, the weak or incapable one in us.
The Old Adam, the inferior and inert being in us, was recognized everywhere but was burdened with curses; he almost was the inherited sin. He is destined for hell. Any form of indulgence is closely linked with the Old Adam, ego]. sexuality.
In as much as the Old Adam was repressed by the Church, sexuality was also repressed, except for the purposes of propagation.
To produce as many children as possible, to make as many souls as possible for Cod's flock was meritorious. In South America the Church bell rang to remind the men to heed the need for propagation. It is rather sexuality as erotic expression that was repressed.
Sexuality has two faces, (a) propagation which is more carnal sexuality; (b) erotic expression.
This is little known because the Church says it is all of the devil and belongs to the inferior man.
There are political reasons why this should he. When the erotic side is allowed to a man, he can recognize his dignity. He can live satisfactorily to himself. The Church has to repress this or non feels that his life has a meaning and is important to himself, and then he will not need the Church.
4. Repression of creative phantasy, end of its freedom. Creative phantasy is allowed for propagation and for church windows. But where it is free it is forbidden, that is, where it does not follow the traditional form. Wherever a man feels himself the brother of the gods, he is self-sufficient.
Then he remember° his divinity. The Church is most of all against this.
This is why Galileo was persecuted, because his invention was creative and subversive to the teachings of Aristotle. Such men were persecuted for having creative phantasy. The Church murders the germ of things, and this is the murder of God for the germs of things are divine. Thus does the Church become the devil incarnate.
But no Church has been able to kill the divine in man. So at the Renaissance the Divine freed itself from the Church and lived elsewhere, and this in spite of the saying, "Outside the Church is no salvation."
That is eternal death. It is a terrible mutilation when man is compelled to live only by a truth two thousand years old and thereby sacrifice his actual life to a mummy.
But outside of the Church there is no impersonal formulation.
At first we enjoy our liberation from the bondage of the Church. For instance, you find it in the music of Bach or Handel, where there is the joy of the Protestant for the liberation from Papacy. But in a couple of hundred years, the joy sank out of sight and everything became like old leather, because Protestantism is only a protest, not a real life. But this joy was of the eighteenth century and we cannot go back to it, that would be regression and regression is sin.
In the apocryphal sayings of Jesus we find the followings The disciples asked: "Who will draw us up to heaven, and Jesus spake unto them The fowls in the air and the fishes in the sea and the beasts on the earth shall draw you to heaven."
And again "Where there are two I am there, and where one is alone I am there also. Break the rock, cleave the wood, I am there."
In the sermon on the Mount, when it is read subjectively in the Gnostic form one reads: "If thou bringest thy gift to the altar and there findest that thy brother hath aught against thee, go and be reconciled to thy brother. Thy brother is thyself, therefore be reconciled to thyself..." Carl Jung,

Carl Jung About the effect of the collective expression of an unconscious attitude. **(2014-06-25 05:29)**

About the effect of the collective expression of an unconscious attitude.
When an unconditioned attitude is expressed collectively as a religion, it must necessarily be formulated; this means that it must be given a form, which in turn means the establishment of an institution.
As soon as this happens, the spirit goes because the Church is a form, that is a body; the spirit becomes flesh. But it can be a living body, yet this is no longer the spiritual life of the origins.
From the time of Constantine the Great, the Church swallowed the spirit.
Thus when the Church appeared it was the second death of Christ, not the birth of the Church.
Throughout the ages in many individuals the spirit was born again, but they were heretics and mystics.
The real thing was carried in them but always in opposition to the Church.
The psychological life that had given birth to the Church was in opposition to the ruling power of the state.
The power came from the invasion of the unconscious.
Christ was a flame and kindled the fire in the dry wood, until the greater part of the world was aflame.
Then came the Church which took on a form and became an institution and the Church was no longer a fire.
The first centuries were characterized by many dissentions, heresies, etc., within the frame of the Church.
This was the motive for the Shepherd of Hermes.
The power of this book was due to the fact that the unconscious of the people was seeking a form.
The religious spirit is actually flame, compare the Flames of Fire at Pentecost. In the actual world this means destruction.
As soon as the spirit causes a clinging together of those who have experienced it, they form an institution and the spirit dies.
The flame dies out. The body, or institution, is alive too but it is no longer the fire of the original religious phenomenon.
People vary very much in their relation to these problems; some prefer the settled thing, while others, the revolutionaries, prefer the fire.
But to the Old Man in us it is painful to walk into the fire. He seeks an institution because of its regularity and safety.
The revolutionaries will find a sword not peace. They must go out and fight; they are on fire; but they repel, even

each other.
This explosive form is shown in early Christianity. It will also happen in analysis. It is sad; but it works, for the members are scattered and so the now spirit is disseminated abroad. This is necessary for the beginning of any kind of movement.
In the beginning of the Christian movement, the Community Meal played a very important part.
It was around this economic necessity that the institution began to be formed.
The community meal arose from the Insurance Brotherhoods of Rome.
These were cooperative societies for eating; had a clerk-cook, and they were under patron Herea [spelling?]of which probably Christ was one. The clerk-cook became Priest and still had charge of preparing the Host and Wine and the care of the cooperative money. Carl Jung, Cornwall Seminar, Pages 18-19.

Carl Jung on Materials Constellated in the Unconscious Through Ecclesiastical Christianity. **(2014-06-25 05:36)**

Materials Constellated in the Unconscious Through Ecclesiastical Christianity.
It is necessary to differentiate carefully between Ecclesiastical Christianity and the Real Christianity of Christ's teaching.
Ecclesiastical Christianity does not work; do not confuse this with the real religious attitude which works naturally, but which is not necessarily Christian.
Those things which are repressed by the specific attitude of Christianity are to be found in the unconscious. What are these?
It is not easy to say by only looking into your own life, but it can be more easily discerned by a historical survey.

There are four categories of repression to be seen throughout history:
1. The exclusion of Nature:
This attitude led to a neglect of nature. This is shown by the art of the period. The line of the drawings bore no resemblance to nature, neither did the Dolor used, e.g. the hair might be painted green and the trees red; or by writing town instead of drawing it. This lasted till the pre-Raphaelites.
In this came period the ideals were anti-natural. For example, saints tried to be as dirty as possible. Saints did not wash, they lived in filth and vermin which they praised as the smells of heavenly roses.
Fakir practices also occurred in Christianity. These people were psychological examples of the fact that the spirit can rule the flesh.
This state of affairs had to go on till the spirit actually became stronger than the flesh, then when it had become overdue, then it began to decay.
The overcoming of the world, of carnal wishes, as in the monasteries, was a tremendous reality in those days, it really mattered.
2. The exclusion of the animal world.
Animals were really excluded. There was no artistic appreciation of the animal till the ox and the ass came in at the margin of the picture perhaps. In the gospels there is no appreciation of the animal as a living being equivalent to the Hindoo attitude.
For example, there is no cathedral where monuments of the horses who had fallen in carrying the stone were set up. In medieval times the animal was grotesque, half devil. In the very early Church there are exceptions, a sacred leopard, ass, etc. St. Francis of Assisi was an exception, but he was a heretic end only by the cleverness of the Pope was his revolution undone and he was swept into the lap of the Church.
This exclusion shows a tendency to repress the parallelism of the human and the animal. These exclusions mean that humanity becomes very isolated. When this happens you feel that you have fallen from grace, for you cannot drink from the wells of nature and then you must seek for grace elsewhere. Indeed, the Church has brought this condition of affairs about for this very purpose.
3. Exclusion of the Inferior Man, the weak or incapable one in us.
The Old Adam, the inferior and inert being in us, was recognized everywhere but was burdened with curses; he almost was the inherited sin. He is destined for hell. Any form of indulgence is closely linked with the Old Adam, ego]. sexuality. In se much as the Old Adam was repressed by the Church, sexuality was also repressed, except for the purposes of propagation.
To produce as many children as possible, to make as many souls as possible for Cod's flock was meritorious. In South America the Church bell rang to remind the men to heed the need for propagation. It is rather sexuality as erotic expression that was repressed.
Sexuality has two faces, (a) propagation which is more carnal sexuality; (b) erotic expression.
This is little known because the Church says it is all of the devil and belongs to the inferior man.
There are political reasons why this should he. When the erotic side is allowed to a man, he can recognize his dignity. He can live satisfactorily to himself. The Church has to repress this or non feels that his life has a meaning and is important to himself, and then he will not need the Church.
4. Repression of creative phantasy, end of its freedom. Creative phantasy is allowed for propagation and for church windows. But where it is free it is forbidden, that is, where it does not follow the traditional form. Wherever a man feels himself the brother of the gods, he is self-sufficient.
Then he remember° his divinity. The Church is most of all against this.
This is why Galileo was persecuted, because his invention was creative and subversive to the teachings of Aristotle. Such men were persecuted for having creative phantasy. The Church murders the germ of things, and this is the murder of God for the germs of things are divine. Thus does the Church become the devil incarnate.
But no Church has been able to kill the divine in man. So at the Renaissance the Divine freed itself from the Church and lived elsewhere, and this in spite of the saying, "Outside the Church is no salvation."
That is eternal death. It is a terrible mutilation when man is compelled to live only by a truth two thousand years old and thereby sacrifice his actual life to a mummy.
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At first we enjoy our liberation from the bondage of the Church. For instance, you find it in the music of Bach or Handel, where there is the joy of the Protestant for the liberation from Papacy. But in a couple of hundred years, the joy sank out of sight and everything became like old leather, because Protestantism is only a protest, not a real life. But this joy was of the eighteenth century and we cannot go back to it, that would be regression and regression is sin.
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Carl Jung on How do the things excluded by Christianity live in the unconscious? (2014-06-26 08:51)

How do the things excluded by Christianity live in the unconscious?
There is only an indirect method of approach to this problem, for something that is unconscious cannot be directly observed.
1. The exclusion of Nature. (a) Nature when it is in the unconscious shows itself in the form of certain peculiar relationships of a primitive character with perhaps a magic significance. For example, certain people feel themselves under the necessity to risk their lives in climbing certain mountains.

The mountain seems to have a peculiar mane, it is almost a divine personage worthy to have a human sacrifice, and a particular grace is obtained by risking one's life there. This can never be explained rationally.
In Switzerland, the mountains are replacing the Church as the object which calls forth a non-personal spirit and devotion. The mountain-tops are particular churches which call forth emotions which the climbers cannot understand, but which may be really transforming. This is a sort of nature cult. Here you may expect the working of nature demons. When a primitive says Tree, he means the noumen of the tree. When primitive nature is in an unconscious state, one may expect these things to be alive. So we should expect nature demons in our lifetime. In the last fifty years, such demons have been manifested in spiritistic seances with its table turning, and with objects talking to each other. These are manifestations of nature demons.
The more the immediate relation to nature is repressed the more do such things appear. e.g. Christian Science really works by the magic of immediate relationships. Here the natural demons are not personified, they are non-personal nature spirits.
(b) At a later state we get nature gods. This is particularly important because it was at this stage that the religious development of the Germanic peoples was cut down. Christianity cut down the old trees and inoculated the new faith. Here is a sore spot, a trauma. If we make a regression, it is likely to be to this phase where each man has his own kabir or his own god. In the war each nation had its own god; it is only one stage further to a point where each man says, "My god says:" This is one of the risks of individuation, where each person has his own god. True we must have an individual experience of god, and it will begin on a very low level. It will be a sort of individual poly-demonism.
(c) The emphasis on the nature of our own body. This produces the hygienic and eugenic attitude to life. This is also a god. Also the emphasis falls on everything physical. The attention is concentrated on the value of the personal, i.e., on money which becomes a god. In so far as you give up money for an idea is the idea more god than money. The strongest value in man is his god, and we serve him with conviction and with fear and trembling.
The service of the body is no great that we must say that there is a lot of god in the physical body, perhaps greater than in spirit. In all the strongest value, the greatest psychological value or fact that is god. The thing you cannot sacrifice is stronger than you; that is god. If that is so, you must acknowledge it, for that makes all the difference between a morel and an immoral attitude to life.

Is it not better to send the patient back to life to got his relationships there, rather than to continue analysis (2014-06-27 06:01)

Question. Is it not better to send the patient back to life to got his relationships there, rather than to continue analysis thus arousing the great dependence of the transference?
Answer. The patient should go back to life as soon as possible; he should form relationships outside of analysis as soon as possible. A patient who cannot do this is called a severe or difficult case, for it threatens to be long, and it may be a long time before the patient can form relationships outside; thus he will be dependent on the analyst for a long time.
The analyst is only too thankful to get rid of such cases, so that it cannot be said that the analyst stresses dependence as part of the transference.
Such dependence is something that happens, so that you cannot speak of It as something that ought not to be, rather you should say, ”It could not be avoided.”
It is much nicer not to experience transference, just as it is nicer not to experience life. If you want to go to heaven, your feet will grow into hell.
If it is at all possible, it is better not to take the patient out of his ordinary life and work. But in as far as the relations in life are morbid, they must be sacrificed for the analytical process. Where the relations to the family and so on are unconscious, they must be sacrificed, for this is the inherited sin.
It is more probable that the relations to the world may have to fall away in the one of the extrovert than in the case of the introvert where the relations are much scarcer. But such generalizations must not be taken as law. Carl Jung, Cornwall Seminar, Page 12

Carl Jung: ... Without consciousness there would, practically speaking, be no world... **(2014-06-28 03:50)**

Without consciousness there would, practically speaking, be no world, for the world exists as such only in so far as it is consciously reflected and consciously expressed by a psyche. Consciousness is a precondition of being.
Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being.
The carrier of this consciousness is the individual, who does not produce the psyche on his own volition but is, on the contrary, pre-formed by it and nourished by the gradual awakening of consciousness during childhood.
If the psyche must be granted an overriding empirical importance, so also must the individual, who is the only immediate manifestation of the psyche.
This fact must be expressly emphasized for two reasons.
Firstly, the individual psyche, just because of its individuality, is an exception to the statistical rule and is therefore robbed of one of its main characteristics when subjected to the leveling influence of statistical evaluation.
Secondly, the Churches grant it validity only in so far as it acknowledges their dogmas – in other words, when it surrenders to a collective category.
In both cases the will to individuality is regarded as egotistic obstinacy.
Science devalues it as subjectivism, and the Churches condemn it morally as heresy and spiritual pride.
As to the latter charge, it should not be forgotten that, unlike other religions, Christianity holds at its core a symbol which has for its content the individual way of life of a man, the Son of Man, and that it even regards this individuation process as the incarnation and revelation of God himself.
Hence the development of the self acquires a significance whose full implications have hardly begun to be appreciated, because too much attention to externals blocks the way to immediate inner experience.
Were not the autonomy of the individual the secret longing of many people, this hard-pressed phenomenon would scarcely be able to survive the collective suppression either morally or spiritually.
All these obstacles make it more difficult to arrive at a correct appreciation of the human psyche, but they count for

very little beside one other remarkable fact that deserves mentioning.
This is the common psychiatric experience that the devaluation of the psyche and other resistances to psychological enlightenment are based in large measure on fear – on
panic fear of the discoveries that might be made in the realm of the unconscious. Carl Jung; The Undiscovered Self

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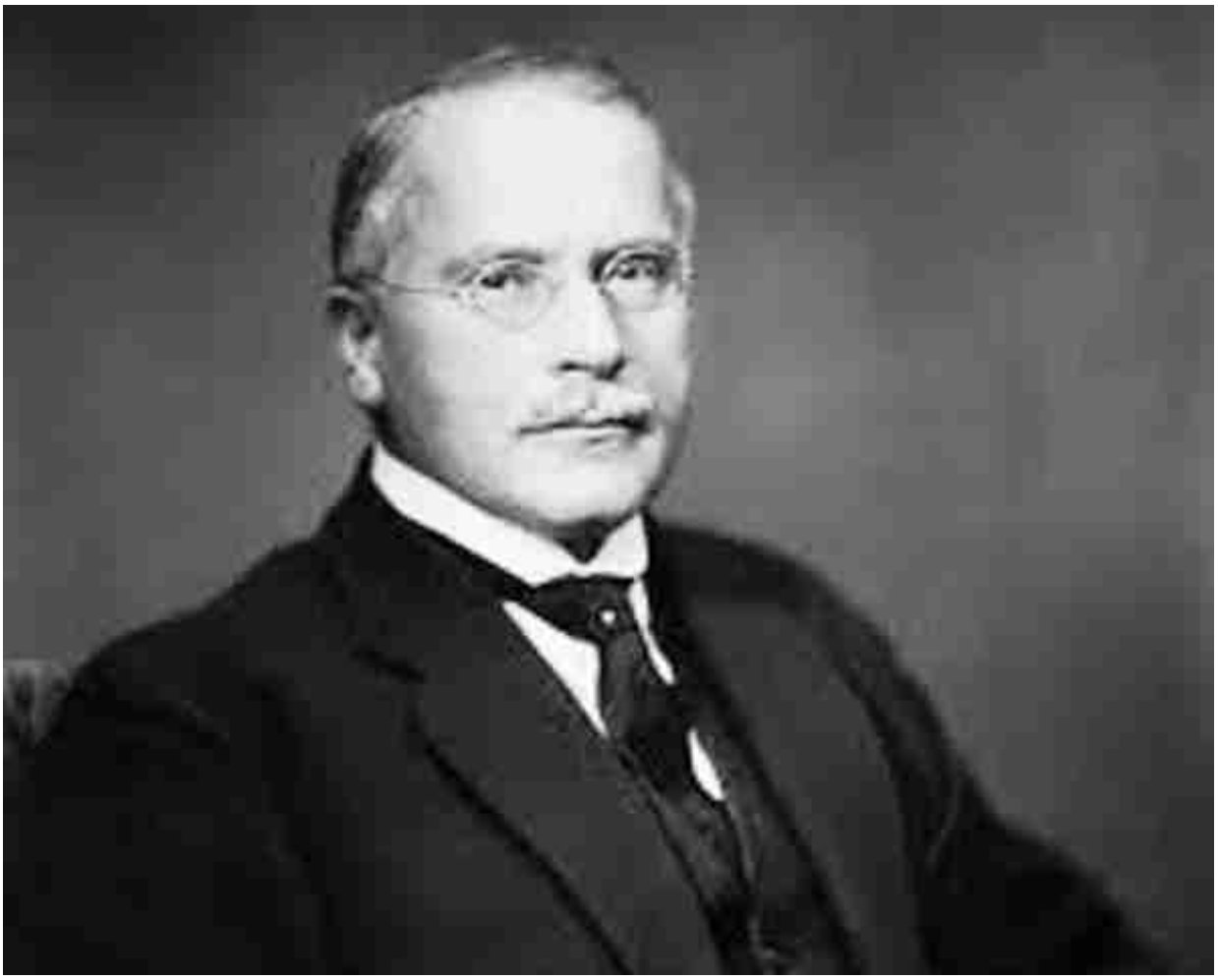
Carl Jung on ”The Nature of Objects” (2014-06-28 04:15)



The Nature of the Value of Objects.
1. evident or real;
2. unconscious or magical value.
What is this magical value? The primitives say it Is mans, value, prestige soul-power.
They only realize the dynamic side, not the ideal side. All energy must have form, e.g. heat or electricity, etc.
So too mental energy must have form, this takes the form of idea or image.
When you perceive psychic energy, you perceive an image; glee, all images have energy.
Repressed energy comes up in the form of phantasy and through the realization of such phantasies energy is released.
The primitive thinks of such energy as ”soul.” For example, the sorcars hove cages hanging in the trees to catch the souls in bird form, enticed to the herd of the man by rice grains.
When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realizing that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul.

Our psychic system is a careful synthesis and from this parts may fall out and become autonomous.
Such parts may come into opposition with the remainder.
The primitive would say this condition was due to loss of soul. Thus images are energy or libido.
This is why the magician makes images, for such things are energy - magic energy.
In as much as such a figure makes an impression on you, it releases energy.
An object that can do that is indeed magic. For example, the Mona Lisa attracts people, it is energy. Such a picture is mana., fetish, etc.
The magic value of the object exists in certain images.
The magical value of the object consists in projection of the anima or animus. (This is looked at from within, the intuitive approach.)
But if we want to describe the structure of the psyche looked at from without, In the scientific way, we have to speak of the psyche as a system of adaptations. Carl Jung; Cornwall Seminar; Page 13.

Carl Jung and The connection with the brain does not in itself prove that the psyche is an epiphenomenon... (2014-06-28 04:23)

The connection with the brain does not in itself prove that the psyche is an epiphenomenon, a secondary function causally dependent on biochemical processes.
Nevertheless, we know only too well how much the psychic function can be disturbed by verifiable processes in the brain, and this fact is so impressive that the subsidiary nature of the psyche seems an almost unavoidable inference.
The phenomena of parapsychology, however, warn us to be careful, for they point to a relativization of space and time through psychic factors which casts doubt on our naïve and overhasty explanation of the parallels between the

psychic and the physical.
For the sake of this explanation people deny the findings of parapsychology outright, either for philosophical reasons or from intellectual laziness.
This can hardly be considered a scientifically responsible attitude, even though it is a popular way out of a quite extraordinary
intellectual difficulty.
To assess the psychic phenomenon, we have to take account of all the other phenomena that come with it, and accordingly we can no longer practice any psychology that ignores the existence of the unconscious or of parapsychology.
The structure and physiology of the brain furnish no explanation of the psychic process.
The psyche has a peculiar nature which cannot be reduced to anything else.
Like physiology, it represents a relatively self-contained field of experience to which we must attribute a quite special importance because it holds within itself one of the two indispensable conditions for existence as such, namely, the phenomenon of consciousness.
Without consciousness there would, practically speaking, be no world, for the world exists as such only in so far as it is consciously reflected and consciously expressed by a psyche. Consciousness is a precondition of being.
Thus the psyche is endowed with the dignity of a cosmic principle, which philosophically and in fact gives it a position coequal with the principle of physical being.
The carrier of this consciousness is the individual, who does not produce the psyche on his own volition but is, on the contrary, pre-formed by it and nourished by the gradual awakening of consciousness during childhood.
If the psyche must be granted an overriding empirical importance, so also must the individual, who is the only immediate manifestation of the psyche.
This fact must be expressly emphasized for two reasons.
Firstly, the individual psyche, just because of its individuality, is an exception to the statistical rule and is therefore robbed of one of its main characteristics when subjected to the leveling influence of statistical evaluation.
Secondly, the Churches grant it validity only in so far as it acknowledges their dogmas – in other words, when it surrenders to a collective category.
In both cases the will to individuality is regarded as egotistic obstinacy.
Science devalues it as subjectivism, and the Churches condemn it morally as heresy and spiritual pride. Carl Jung, The Undiscovered Self.

Carl Jung on the ”Risen One.” **(2014-06-28 04:28)**

[Carl Jung on the ”Risen One.”]
I do not expect any believing Christian to pursue these thoughts of mine any further, for they will probably seem to him absurd.

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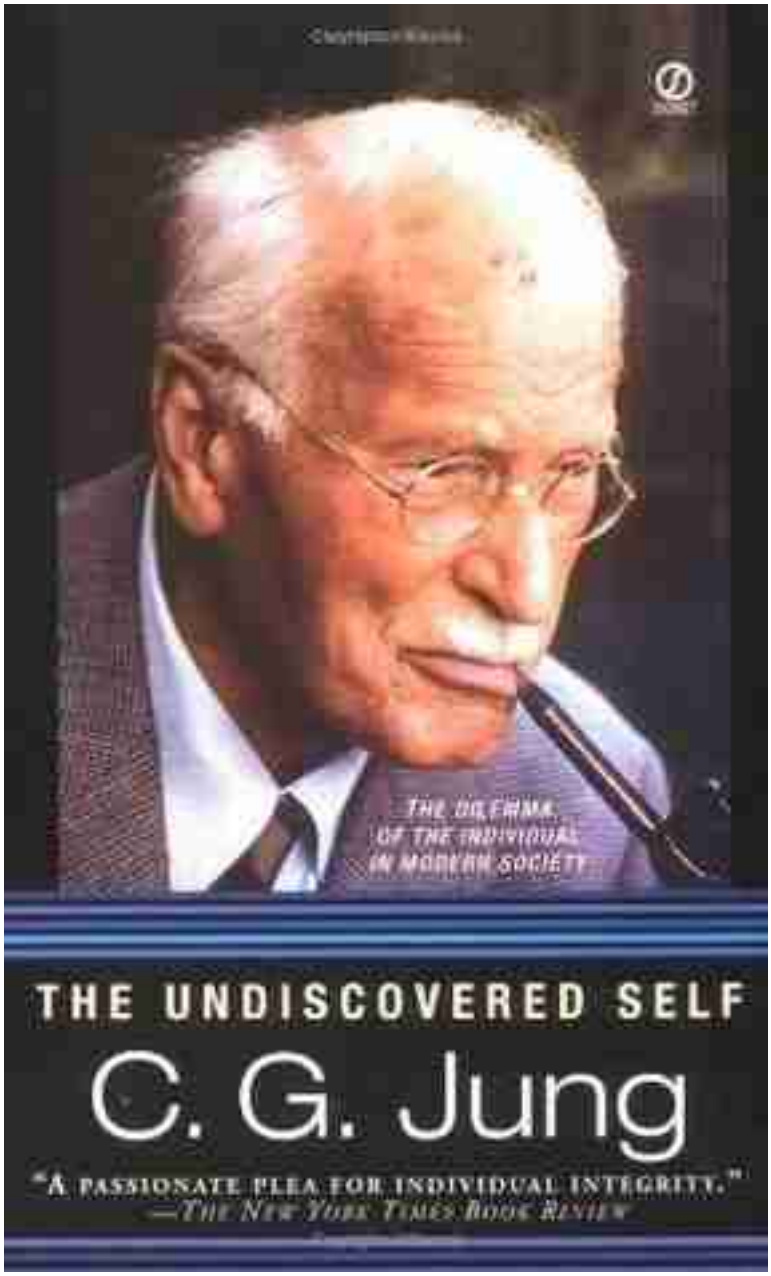
I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead.
For most of them there is no going back, and one does not know either whether going back is always the better way.
To gain an understanding of religious matters, probably all that is left us today is the psychological approach.
That is why I take these thought forms that have become historically fixed, try to melt them down again and pour them into molds of immediate experience.
It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of the natural symbols of the unconscious gives us the necessary raw material.
God's death, or his disappearance, is by no means only a Christian symbol.
The search which follows the death is still repeated today after the death of a Dalai Lama, and in antiquity it was celebrated in the annual search for the Kore.
Such a wide distribution argues in favor of the universal occurrence of this typical psychic process: the highest value, which gives life and meaning, has got lost.
This is a typical experience that has been repeated many times, and its expression therefore occupies a central place in the Christian mystery.
The death or loss must always repeat itself: Christ always dies, and always he is born; for the psychic life of the archetype is timeless in comparison with our individual time-boundness.
According to what laws now one and now another aspect of the archetype enters into active manifestation, I do not know.
I only know–and here I am expressing what countless other people know–that the present is a time of God's death and disappearance.
The myth says he was not to be found where his body was laid.
'Body' means the outward, visible form, the erstwhile but ephemeral setting for the highest value.
The myth further says that the value rose again in a miraculous manner, transformed. It looks like a miracle, for, when a value disappears, it always seems to be lost irretrievably.
So it is quite unexpected that it should come back.
The three days' descent into hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness.
The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value." Carl Jung; Psychology and Religion; Pages 89-90

Carl Jung on “The Individual’s Understanding of Himself” (2014-06-28 10:23)



[Carl Jung on “The Individual’s Understanding of Himself”]
It is astounding that man, the instigator, inventor and vehicle of all these developments, the originator of all judgments and decisions and the planner of the future, must make himself such a quantité négligeable.
The contradiction, the paradoxical evaluation of humanity by man himself, is in truth a matter for wonder, and one can only explain it as springing from an extraordinary uncertainty of judgment – in other words, man is an enigma to himself.
This is understandable, seeing that he lacks the means of comparison necessary for self-knowledge.
He knows how to distinguish himself from the other animals in point of anatomy and physiology, but as a conscious, reflecting being, gifted with speech, he lacks all criteria for
self-judgment. He is on this planet a unique phenomenon which he cannot compare with anything else.
The possibility of comparison and hence of self-knowledge would arise only if he could establish relations with quasi-human mammals inhabiting other stars.

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Until then man must continue to resemble a hermit who knows that in respect of comparative anatomy he has affinities with the anthropoids but, to judge by appearances, is extraordinarily different from his cousins in respect of his psyche.
It is just in this most important characteristic of his species that he cannot know himself and therefore remains a mystery to himself.
The differences of degree within his own species are of little significance compared with the possibilities of self-knowledge which would be occasioned by an encounter
with a creature of similar structure but different origin.
Our psyche, which is primarily responsible for all the historical changes wrought by the hand of man on the face of this planet, remains an insoluble puzzle and an incomprehensible wonder, an object of abiding perplexity – a feature it shares with all Nature's secrets.
In regard to the latter we still have hope of making more discoveries and finding answers to the most difficult questions.
But in regard to the psyche and psychology there seems to be a curious hesitancy. Not only is it the youngest of the empirical sciences, but it has great difficulty in getting anywhere near its proper object.
In the same way that our misconception of the solar system had to be freed from prejudice by Copernicus, the most strenuous efforts of a well-nigh revolutionary nature were
needed to free psychology, first from the spell of mythological ideas, and then from the prejudice that the psyche is, on the one hand, a mere epiphenomenon of a biochemical
process in the brain or, on the other hand, a wholly unapproachable and recondite matter.
The connection with the brain does not in itself prove that the psyche is an epiphenomenon, a secondary function causally dependent on biochemical processes.
Nevertheless, we know only too well how much the psychic function can be disturbed by verifiable processes in the brain, and this fact is so impressive that the subsidiary nature of the psyche seems an almost unavoidable inference.
The phenomena of parapsychology, however, warn us to be careful, for they point to a relativization of space and time through psychic factors which casts doubt on our naïve
and overhasty explanation of the parallels between the psychic and the physical.
For the sake of this explanation people deny the findings of parapsychology outright, either for philosophical reasons or from intellectual laziness.
This can hardly be considered a scientifically responsible attitude, even though it is a popular way out of a quite extraordinary intellectual difficulty.
To assess the psychic phenomenon, we have to take account of all the other phenomena that come with it, and accordingly we can no longer practice any psychology
that ignores the existence of the unconscious or of parapsychology.
The structure and physiology of the brain furnish no explanation of the psychic process.
The psyche has a peculiar nature which cannot be reduced to anything else. Like physiology, it represents a relatively self-contained field of experience to which we must attribute a quite special importance because it holds within itself one of the two indispensable conditions for existence as such, namely, the phenomenon of consciousness.
Without consciousness there would, practically speaking, be no world, for the world exists as such only in so far as it is consciously reflected and consciously expressed by a psyche. Consciousness is a precondition of being.
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This is the common psychiatric experience that the devaluation of the psyche and other resistances to psychological enlightenment are based in large measure on fear – on
panic fear of the discoveries that might be made in the realm of the unconscious.
These fears are found not only among persons who are frightened by the picture Freud painted of the unconscious; they also troubled the originator of psychoanalysis
himself, who confessed to me that it was necessary to make a dogma of his sexual theory because this was the sole bulwark of reason against a possible “outburst of the black flood of occultism.”
In these words Freud was expressing his conviction that the unconscious still harbored many things that might lend themselves to “occult” interpretations, as is in fact the case.
These “archaic vestiges,” or archetypal forms grounded on the instincts and giving expression to them, have a numinous quality that sometimes arouses fear. They are ineradicable, for they represent the ultimate foundations of the psyche itself.
They cannot be grasped intellectually, and when one has destroyed one manifestation of them, they reappear in altered form.
It is this fear of the unconscious psyche which not only impedes self-knowledge but is the gravest obstacle to a wider understanding and knowledge of psychology.
Often the fear is so great that one dares not admit it even to oneself. Here is a question that every religious person should consider very seriously; he might get an
illuminating answer.
A scientifically oriented psychology is bound to proceed abstractly; that is, it removes itself just sufficiently far from its object not to lose sight of it altogether.
That is why the findings of laboratory psychology are, for all practical purposes, often so remarkably unenlightening and devoid of interest.
The more the individual object dominates the field of vision, the more practical, detailed and alive will be the knowledge derived from it.
This means that the objects of investigation, too, become more and more complicated and the uncertainty of individual factors increases proportionally to their number, thus increasing the possibility of error.
Understandably enough, academic psychology is scared of this risk and prefers to avoid complex impunity.
It has full freedom in the choice of questions it will put to Nature.
Medical psychology is very far from being in this more or less enviable position. Here the object puts the question and not the experimenter.
The doctor is confronted with facts which are not of his choosing and which he probably never would choose if he were a free agent.
It is the sickness or the patient that puts the crucial questions – in other words, Nature experiments with the doctor in expecting an answer from him.
The uniqueness of the individual and of his situation stares the doctor in the face and demands an answer.
His duty as a physician forces him to cope with a situation swarming with uncertainty factors. At first he will apply principles based on general experience, but he will soon realize that principles of this kind do not adequately express

the facts and fail to meet the nature of the case.
The deeper his understanding penetrates, the more the general principles lose their meaning. But these principles are the foundation of objective knowledge and the yardstick by which it is measured.
With the growth of what both patient and doctor feel to be "understanding," the situation becomes increasingly subjectivized.
What was an advantage to begin with threatens to turn into a dangerous disadvantage.
Subjectivation (in technical terms, transference and countertransference) creates isolation from the environment, a social limitation which neither party wishes for but which invariably sets in when understanding predominates and is no longer balanced by knowledge.
As understanding deepens, the further removed it becomes from knowledge. An ideal understanding would ultimately result in each party's unthinkingly going along with the other's experience – a state of uncritical passivity coupled with the most complete subjectivity and lack of social responsibility.
Understanding carried to such lengths is in any case impossible, for it would require the virtual identification of two different individuals.
Sooner or later the relationship reaches a point where one partner feels he is being forced to sacrifice his own individuality so that it may be assimilated by that of the other.
This inevitable consequence breaks the understanding, for understanding presupposes the integral preservation of the individuality of both partners.
It is therefore advisable to carry understanding only to the point where the balance between understanding and knowledge is reached, for understanding at all costs is injurious to both partners.
This problem arises whenever complex, individual situations have to be known and understood.
It is the specific task of psychology to provide just this knowledge and understanding.
It would also be the task of the confessor zealous in the cure of souls, were it not that his office inevitably obliges him to apply the yardstick of his denominational bias at the critical moment.
As a result, the individual's right to exist as such is cut short by a collective prejudice and often curtailed in the most sensitive area.
The only time this does not happen is when the religious symbol, for instance the model life of Christ, is understood concretely and felt by the individual to be adequate.
How far this is the case today I would prefer to leave to the judgment of others.
At all events, the doctor very often has to treat patients to whom denominational limitations mean little or nothing.
His profession therefore compels him to have as few preconceptions as possible.
Similarly, while respecting metaphysical (i.e., non-verifiable) convictions and assertions, he will take care not to credit them with universal validity.
This caution is called for because individual traits of personality ought not to be twisted out of shape by arbitrary interventions from outside.
The doctor must leave this to environmental influences, to the person's own inner development, and – in the widest sense – to fate with its wise or unwise decrees.
Many people will perhaps find this heightened caution exaggerated.
In view of the fact, however, that there is in any case such a multitude of reciprocal influences at work in the dialectical process between two individuals, even if this process
is conducted with the most tactful reserve, the responsible doctor will refrain from adding unnecessarily to the collective factors to which his patient has already succumbed.
Moreover, he knows very well that the preaching of even the worthiest precepts only provokes the patient into open hostility or a secret resistance and thus needlessly endangers the aim of the treatment.
The psychic situation of the individual is so menaced nowadays by advertisement, propaganda and other more or less well-meant advice and suggestions that for once in his life the patient might be offered a relationship that does not repeat the nauseating "you should," "you must" and similar confessions of impotence.
Against the onslaught from outside no less than against its repercussions in the psyche of the individual the doctor sees himself obliged to play the role of counsel for the defense.
Fear that anarchic instincts will thereby be let loose is a possibility that is greatly exaggerated, seeing that obvious

safeguards exist within and without.
Above all, there is the natural cowardice of most men to be reckoned with, not to mention morality, good taste and – last but not least – the penal code.
This fear is nothing compared with the enormous effort it usually costs people to help the first stirrings of individuality into consciousness, let alone put them into effect.
And where these individual impulses have broken through too impetuously and unthinkingly, the doctor must protect them from the patient's own clumsy recourse to shortsightedness, ruthlessness and cynicism.
As the dialectical discussion proceeds, a point is reached where an evaluation of these individual impulses becomes necessary.
By that time the patient should have acquired enough certainty of judgment to enable him to act on his own insight and decision and not from the mere wish to copy convention – even if he happens to agree with collective opinion.
Unless he stands firmly on his own feet, the so-called objective values profit him nothing, since they then only serve as a substitute for character and so help to suppress his individuality.
Naturally, society has an indisputable right to protect itself against arrant subjectivisms, but, in so far as society itself is composed of de-individualized persons, it is completely at the mercy of ruthless individualists.
Let it band together into groups and organizations as much as it likes – it is just this banding together and the resultant extinction of the individual personality that makes it succumb so readily to a dictator.
A million zeros joined together do not, unfortunately, add up to one. Ultimately everything depends on the quality of the individual, but the fatally shortsighted habit of our age is to think only in terms of large numbers and mass organizations, though one would think that the world had seen more than enough of what a well-disciplined mob can do in the hands of a single madman.
Unfortunately, this realization does not seem to have penetrated very far our blindness in this respect is extremely dangerous.
People go on blithely organizing and believing in the sovereign remedy of mass action, without the least consciousness of the fact that the most powerful organizations can be maintained only by the greatest ruthlessness of their leaders and the cheapest of slogans.
Curiously enough, the Churches too want to avail themselves of mass action in order to cast out the devil with Beelzebub – the very Churches whose care is the salvation of
the individual soul.
They too do not appear to have heard anything of the elementary axiom of mass psychology, that the individual becomes morally and spiritually inferior in the mass, and for this reason they do not burden themselves overmuch with their real task of helping the individual to achieve a metanoia, or rebirth of the spirit – deo concedente.
It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption.
I can therefore see it only as a delusion when the Churches try – as they apparently do – to rope the individual into a social organization and reduce him to a condition of diminished responsibility, instead of raising him out of the torpid, mindless mass and making clear to him that he is the one important factor and that the salvation of the world consists in the salvation of the individual soul.
It is true that mass meetings parade such ideas before him and seek to impress them on him by dint of mass suggestion, with the unedifying result that when the intoxication has worn off, the mass man promptly succumbs to another even more obvious and still louder slogan.
His individual relation to God would be an effective shield against these pernicious influences. Did Christ ever call his disciples to him at a mass meeting?
Did the feeding of the five thousand bring him any followers who did not afterwards cry "Crucify him!" with the rest, when even the rock named Peter showed signs of wavering? And are not Jesus and Paul prototypes of those who, trusting their inner experience, have gone their own individual ways, disregarding public opinion?
This argument should certainly not cause us to overlook the reality of the situation confronting the Church.
When the Church tries to give shape to the amorphous mass by uniting individuals into a community of believers with the help of suggestion and tries to hold such an organization together, it is not only performing a great social service, but it also secures for the individual the inestimable boon of a meaningful life form.

These, however, are gifts which as a rule confirm certain tendencies and do not change them. As experience unfortunately shows, the inner man remains unchanged however much community he has. His environment cannot give him as a gift that which he can win for himself only with effort and suffering.
On the contrary, a favorable environment merely strengthens the dangerous tendency to expect everything to originate from outside – even that metamorphosis which external reality cannot provide, namely, a deep-seated change of the inner man, which is all the more urgent in view of the mass phenomena of today and the still greater problems of the increase of population looming up in the future.
It is time we asked ourselves exactly what we are lumping together in mass organizations and what constitutes the nature of the individual human being, i.e., of the real man and not the statistical man. This is hardly possible except through a new process of self-nourishment.
All mass movements, as one might expect, slip with the greatest ease down an inclined plane represented by large numbers.
Where the many are, there is security; what the many believe must of course be true; what the many want must be worth striving for, and necessary, and therefore good. In the clamor of the many there lies the power to snatch wish fulfillments by force; sweetest of all, however, is that gentle and painless slipping back into the kingdom of childhood, into the paradise of parental care, into happy-go-luckiness and irresponsibility.
All the thinking and looking after are done from the top; to all questions there is an answer; and for all needs the necessary provision is made.
The infantile dream state of the mass man is so unrealistic that he never thinks to ask who is paying for this paradise. The balancing of accounts is left to a higher political or social authority, which welcomes the task, for its power is thereby increased; and the more power it has, the weaker and more helpless the individual becomes.
Wherever social conditions of this type develop on a large scale the road to tyranny lies open and the freedom of the individual turns into spiritual and physical slavery. Since
every tyranny is ipso facto immoral and ruthless, it has much more freedom in the choice of its methods than an institution which still takes account of the individual.
Should such an institution come into conflict with the organized State, it is soon made aware of the very real disadvantage of its morality and therefore feels compelled to avail itself of the same methods as its opponent. In this way the evil spreads almost of necessity, even when direct infection might be avoided.
The danger of infection is greater where decisive importance is attached to large numbers and statistical values, as is everywhere the case in our Western world. The suffocating power of the masses is paraded before our eyes in one form or another every day in the newspapers, and the insignificance of the individual is rubbed into him so thoroughly that he loses all hope of making himself heard.
The outworn ideals of liberté, égalité, fraternité help him not at all, as he can direct this appeal only to his executioners, the spokesmen of the masses.
Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself. I fully realize that this proposition must sound well-nigh unintelligible to the man of today.
The helpful medieval view that man is a microcosm, a reflection of the great cosmos in miniature, has long since dropped away from him, although the very existence of his world-embracing and world-conditioning psyche might have taught him better.
Not only is the image of the macrocosm imprinted upon him as a psychic being, but he also creates this image for himself on an ever-widening scale.
He bears this cosmic “correspondence” within him by virtue of his reflecting consciousness, on the one hand, and, on the other, thanks to the hereditary, archetypal nature of his instincts, which bind him to his environment.
But his instincts not only attach him to the macrocosm; they also, in a sense, tear him apart, because his desires pull him in different directions.
In this way he falls into continual conflict with himself and only very rarely succeeds in giving his life an undivided goal – for which, as a rule, he must pay very dearly by repressing other sides of his nature.
One often has to ask oneself in such cases whether this kind of one-sidedness is worth forcing at all, seeing that the natural state of the human psyche consists in a certain jostling together of its components and in the contradictoriness of their behavior – that is, in a certain degree of dissociation. Buddhism calls it attachment to the “ten thousand

things."
Such a condition cries out for order and synthesis.
Just as the chaotic movements of the crowd, all ending in mutual frustration, are impelled in a definite direction by a dictatorial will, so the individual in his dissociated state needs a directing and ordering principle.
Ego-consciousness would like to let its own will play this role, but overlooks the existence of powerful unconscious factors which thwart its intentions. If it wants to reach the goal of synthesis, it must first get to know the nature of these factors.
It must experience them, or else it must possess a numinous symbol that expresses them and conduces to synthesis.
A religious symbol that comprehends and visibly represents what is seeking expression in modern man could probably do this; but our conception of the Christian symbol to date has certainly not been able to do so.
On the contrary, that frightful world split runs right through the domains of the "Christian" white man, and our Christian outlook on life has proved powerless to prevent the recrudescence of an archaic social order like communism.
This is not to say that Christianity is finished. I am, on the contrary, convinced that it is not Christianity, but our conception and interpretation of it, that has become antiquated in the face of the present world situation.
The Christian symbol is a living thing that carries in itself the seeds of further development. It can go on developing; it depends only on us, whether we can make up our minds to meditate again, and more thoroughly, on the Christian premises.
This requires a very different attitude towards the individual, towards the microcosm of the self, from the one we have had hitherto.
That is why nobody knows what ways of approach are open to man, what inner experiences he can still pass through and what psychic facts underlie the religious myth. Over this hangs so universal a darkness that no one can see why he should be interested or to what end he could commit himself. Before this problem we stand helpless.
This is not surprising, since practically all the trump cards are in the hands of our opponents.
They can appeal to the big battalions and their crushing power. Politics, science and technology stand ranged on their side.
The imposing arguments of science represent the highest degree of intellectual certainty yet achieved by the mind of man.
So at least it seems to the man of today, who has received hundred-fold enlightenment concerning the backwardness and darkness of past ages and their superstitions.
That his teachers have themselves gone seriously astray by making false comparisons between incommensurable factors never enters his head.
All the more so as the intellectual elite to whom he puts his questions are almost unanimously agreed that what science regards as impossible today was impossible at all other times as well.
Above all, the facts of faith, which might give him the chance of an extramundane standpoint, are treated in the same context as the facts of science.
Thus, when the individual questions the Churches and their spokesmen, to whom is entrusted the cure of souls, he is informed that membership in a creed – a decidedly worldly institution – is more or less de rigueur for religious belief; that the facts of faith which have become questionable for him were concrete historical events; that certain ritual actions produce miraculous effects; and that the sufferings of Christ have vicariously saved him from sin and its consequences (i.e., eternal damnation).
If, with the limited means at his disposal, he begins to reflect on these things, he will have to confess that he does not understand them at all and that only two possibilities are open to him: either to believe implicitly, or to reject such statements because they are flatly incomprehensible.
Whereas the man of today can easily think about and understand all the "truths" dished out to him by the State, his understanding of religion is made considerably more difficult
owing to the lack of explanations. ("Do you understand what you are reading?")
And he said, "How can I, unless someone guides me?" Acts 8:30.) If, despite this, he has still not discarded all his religious convictions, this is because the religious impulse rests on an instinctive basis and is therefore a specifically human function. You can take away a man's gods, but only to give him others in return.
The leaders of the mass State cannot avoid being deified, and wherever crudities of this kind have not yet been

put over by force, obsessive factors arise in their stead, charged with demonic energy – for instance, money, work, political influence, and so forth.
When any natural human function gets lost, i.e., is denied conscious and intentional expression, a general disturbance results.
Hence, it is quite natural that with the triumph of the Goddess of Reason a general neuroticizing of modern man should set in, a dissociation of personality analogous to the splitting of the world today by the Iron Curtain.
This boundary line bristling with barbed wire runs through the psyche of modern man, no matter on which side he lives. And just as the typical neurotic is unconscious of his shadow side, so the normal individual, like the neurotic, sees his shadow in his neighbor or in the man beyond the great divide.
It has even become a political and social duty to apostrophize the capitalism of the one and the communism of the other as the very devil, so as to fascinate the outward eye and prevent it from looking at the individual life within.
But just as the neurotic, despite unconsciousness of his other side, has a dim premonition that all is not well with his psychic economy, so Western man has developed an instinctive interest in his psyche and in "psychology."
Thus it is that the doctor is summoned willy-nilly to appear on the world stage, and questions are addressed to him which primarily concern the most intimate and hidden life of the individual, but which in the last analysis are the direct effects of the Zeitgeist.
Because of its personal symptomatology this material is usually considered to be "neurotic" – and rightly so, since it is made up of infantile fantasies which ill accord with the contents of an adult psyche and are therefore repressed by our moral judgment, in so far as they reach consciousness at all.
Most fantasies of this kind do not, in the nature of things, come to consciousness in infantile form, and it is very improbable, to say the least of it, that they were ever conscious and were consciously repressed.
Rather, they seem to have been present always, or, at any rate, to have arisen unconsciously and to have persisted in this state until the psychologist's intervention enabled them to cross the threshold of consciousness.
The activation of unconscious fantasies is a process that occurs when consciousness finds itself in a critical situation.
Were that not so, the fantasies would be produced normally and would then be followed by the usual neurotic disturbances.
In reality, fantasies of this kind belong to the world of childhood and give rise to disturbances only when prematurely strengthened by abnormal conditions in
the conscious life.
This is particularly likely to happen when unfavorable influences emanate from the parents, poisoning the atmosphere and producing conflicts which upset the psychic balance of the child.
When a neurosis breaks out in an adult, the fantasy world of childhood reappears, and one is tempted to explain the onset of the neurosis causally, as due to the presence of infantile fantasies. But that does not explain why the fantasies did not develop any pathological effects during the interim period.
These effects develop only when the individual comes up against a situation which he cannot overcome by conscious means.
The resultant standstill in the development of personality opens a sluice for infantile fantasies, which, of course, are latent in everybody but do not display any activity so long as the conscious personality can continue on its way unimpeded.
When the fantasies reach a certain level of intensity, they begin to break through into consciousness and create a conflict situation that becomes perceptible to the patient himself, splitting him into two personalities with different characters.
The dissociation, however, had been prepared long before in the unconscious, when the energy flowing off from consciousness (because unused) strengthened the negative qualities of the unconscious personality, and particularly its infantile traits.
Since the normal fantasies of a child are nothing other, at bottom, than the imagination born of the instinctive impulses, and may thus be regarded as preliminary exercises in the use of future conscious activities, it follows that the fantasies of the neurotic, even though pathologically altered and perhaps perverted by the regression of energy, contain a core of normal instinct, the hallmark of which is adaptedness.
A neurotic illness always implies an unadapted alteration and distortion of normal dynamisms and of the "imagina-

tion” proper to them.
Instincts, however, are highly conservative and of extreme antiquity as regards both their dynamism and their form.
Their form, when represented to the mind, appears as an image which expresses the nature of the instinctive impulse visually and concretely, like a picture.
If we could look into the psyche of the yucca moth, for instance, we would find in it a pattern of ideas, of a numinous or fascinating character, which not only compel the moth to carry out its fertilizing activity on the yucca plant, but help it to “recognize” the total situation.
Instinct is anything but a blind and indefinite impulse, since it proves to be attuned and adapted to a definite external situation.
This latter circumstance gives it its specific and irreducible form. Just as instinct is original and hereditary, so, too, its form is age-old, that is to say, archetypal. It is even older and more conservative than the body’s form.
These biological considerations naturally apply also to Homo sapiens, who still remains within the framework of general biology despite the possession of consciousness, will
and reason.
The fact that our conscious activity is rooted in instinct and derives from it its dynamism as well as the basic features of its ideational forms has the same significance for human psychology as for all other members of the animal kingdom.
Human knowledge consists essentially in the constant adaptation of the primordial patterns of ideas that were given us a priori.
These need certain modifications, because, in their original form, they are suited to an archaic mode of life but not to the demands of a specifically differentiated environment.
If the flow of instinctive dynamism into our life is to be maintained, as is absolutely necessary for our existence, then it is imperative that we remold these archetypal forms into ideas which are adequate to the challenge of the present.
Carl Jung, The Undiscovered Self, The Individuals’ Understanding of Himself, Pages 31-49.

Carl Jung and ”The Universal view of the world is a Religion.” (2014-06-29 05:00)

A very universal view of the world is always un-conditioned, it is the ultimate truth of what you have to believe.
For example, in intellectual matters you are bound to apply the hypothesis which seems most valid.
It is immoral merely to take a position of negation.
The universal view of the world is a religion.
To most people modern religion is a historical sentimentality rather than a view of the world, for this we rather go to philosophy or science.
A religion should be an ultimate view of the world; it should be unconditioned and absolute.
When religion becomes relative and conditional it is no longer valid, it will no longer release the unconditioned forces within you and your impersonal attitude must have behind it an absolute and unconditioned principle which must be accepted in its totality.
If the channels are too narrow, the stream will overflow and become destructive.
This happened at the time of the Reformation. Then the channel became too narrow, after the Gothic period.
As a result of the Reformation life flowed once again, but it left the ecclesiastical channel and a world science began.
At the Reformation two things happened which upset the absolute attitude of that day:
(a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching,
(b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ.
The Church met this problem by going back to the authority of the Fathers, instead of seeking for new ways to meet the new truth. She just dismissed the new truth.
The Germanic peoples, especially, split off from the Catholic Church.
This branch kept on dividing.

Protestantism is a negation of medieval Christianity, and is on the way to differentiation.
The Catholic Church bases itself on the mediation of the Church; Protestantism denies that this is necessary, and so the Church is already undermined.
Protestantism claims that man has direct access to God, which opens the way to differences of revelation, that is, to schisms.
This means that man is individual, which for the Church is the work of the devil.
Thus the impersonal view represented by the Church became dissolved, and with it our impersonal attitude.
Now we have none. Carl Jung, Cornwall Seminar, Page 15.

Carl Jung on Shamanism, The Mass, Osirification and Mystery Religions. **(2014-06-30 04:38)**

[Carl Jung on Shamanism, The Mass, Osirification and Mystery Religions.]
The numinous experience of the individuation process is, on the archaic level, the prerogative of shamans and

medicine men; later, of the physician, prophet, and priest; and finally, at the civilized stage, of philosophy and religion.
The shaman's experience of sickness, torture, death, and regeneration implies, at a higher level, the idea of being made whole through sacrifice, of being changed by transubstantiation and exalted to the pneumatic man in a word, of apotheosis.
The Mass is the summation and quintessence of a development which began many thousands of years ago and, with the progressive broadening and deepening of consciousness, gradually made the isolated experience of specifically gifted individuals the common property of a larger group.
The underlying psychic process remained, of course, hidden from view and was dramatized in the form of suitable "mysteries" and "sacraments" these being reinforced by religious teachings, exercises, meditations, and acts of sacrifice which plunge the celebrant so deeply into the sphere of the mystery that he is able to become conscious of his intimate connection with the mythic happenings.
Thus, in ancient Egypt,we see how the experience of "Osirification," originally the prerogative of the Pharaohs, gradually passed to the aristocracy and finally, towards the end of the Old Kingdom, to the single individual as well.
Similarly, the mystery religions of the Greeks, originally esoteric and not talked about, broadened out into collective experience, and at the time of the Caesars it was considered a regular sport for Roman tourists to get themselves initiated into foreign mysteries.
Christianity, after some hesitation, went a step further and made celebration of the mysteries a public institution, for, as we know, it was especially concerned to introduce as many people as possible to the experience of the mystery.
So, sooner or later, the individual could not fail to become conscious of his own transformation and of the necessary psychological conditions for this, such as confession and
repentance of sin.
The ground was prepared for the realization that, in the mystery of transubstantiation, it was not so much a question of magical influence as of psychological processes a
realization for which the alchemists had already paved the way by putting their opus operatum at least on a level with the ecclesiastical mystery, and even attributing to it a cosmic significance since, by its means, the divine world-soul could be liberated from imprisonment in matter.
As I think I have shown, the "philosophical" side of alchemy is nothing less than a symbolic anticipation of certain psychological insights, and these to judge by the example of Gerhard Dorn were pretty far advanced by the end of the sixteenth century.
63 Only our intellectualized age could have been so deluded as to see in alchemy nothing but an abortive attempt at chemistry, and in the interpretative methods of modern psychology a mere "psychologizing," i.e., annihilation, of the mystery.
Just as the alchemists knew that the production of their stone was a miracle that could only happen "Deo concedente," so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter.
At no point has he explained the mystery itself, thereby causing it to fade.
He has merely, in accordance with the spirit of Christian tradition, brought it a little nearer to individual consciousness, using the empirical material to set forth the individuation process and show it as an actual and experienceable fact.
To treat a metaphysical statement as a psychic process is not to say that it is "merely psychic," as my critics assert in the fond belief that the word "psychic" postulates
something known.
It does not seem to have occurred to people that when we say "psyche" we are alluding to the densest darkness it is possible to imagine.
The ethics of the researcher require him to admit where his knowledge comes to an end.
This end is the beginning of all wisdom. Carl Jung, Psychology and Religion, Pages 294-296, Para 448.

Carl Jung on the nature of Sacrifice **(2014-06-30 05:14)**

[Carl Jung on the nature of Sacrifice]
When, therefore, I give away something that is ”mine,” what I am giving is essentially a symbol, a thing of many meanings; but, owing to my unconsciousness of its symbolic character, it adheres to my ego, because it is part of my personality.
Hence there is, explicitly or implicitly, a personal claim bound up with every gift. There is always an unspoken ”give that thou mayest receive.”
Consequently the gift always carries with it a personal intention, for the mere giving of it is not a sacrifice.
It only becomes a sacrifice if I give up the implied intention of receiving something in return. If it is to be a true sacrifice, the gift must be given as if it were being destroyed.
Only then is it possible for the egoistic claim to be given up.
Were the bread and wine simply given without any consciousness of an egoistic claim, the fact that it was unconscious would be no excuse, but would on the contrary be sure proof of the existence of a secret claim.
Because of its egoistic nature, the offering would then inevitably have the character of a magical act of propitiation, with the unavowed purpose and tacit expectation of purchasing the good will of the Deity.
That is an ethically worthless simulacrum of sacrifice, and in order to avoid it the giver must at least make himself sufficiently conscious of his identity with the gift to
recognize how far he is giving himself up in giving the gift.
In other words, out of the natural state of identity with what is ”mine” there grows the ethical task of sacrificing oneself, or at any rate that part of oneself which is identical with the gift.
One ought to realize that when one gives or surrenders oneself there are corresponding claims attached, the more so the less one knows of them.
The conscious realization of this alone guarantees that the giving is a real sacrifice.
For if I know and admit that I am giving myself, forgoing myself, and do not want to be repaid for it, then I have sacrificed my claim, and thus a part of myself.
Consequently, all absolute giving, a giving which is a total loss from the start, is a self-sacrifice.

Ordinary giving for which no return is received is felt as a loss; but a sacrifice is meant to be like a loss, so that one may be sure that the egoistic claim no longer exists.
Therefore the gift should be given as if it were being destroyed. But since the gift represents myself, I have in that case destroyed myself, given myself away without expectation of return.
Yet, looked at in another way, this intentional loss is also a gain, for if you can give yourself it proves that you possess yourself.
Nobody can give what he has not got.
So anyone who can sacrifice himself and forgo his claim must have had it; in other words, he must have been conscious of the claim.
This presupposes an act of considerable self-knowledge, lacking which one remains permanently unconscious of such claims.
It is therefore quite logical that the confession of sin should come before the rite of transformation in the Mass.
The self-examination is intended to make one conscious of the selfish claim bound up with every gift, so that it may be consciously given up; otherwise the gift is no sacrifice.
The sacrifice proves that you possess yourself, for it does not mean just letting yourself be passively taken: it is a conscious and deliberate self surrender, which proves that you have full control of yourself, that is, of your ego.
The ego thus becomes the object of a moral act, for ”I” am making a decision on behalf of an authority which is supraordinate to my ego nature. I am, as it were, deciding
against my ego and renouncing my claim.
The possibility of self-renunciation is an established psychological fact whose philosophical implications I do not propose to discuss.
Psychologically, it means that the ego is a relative quantity which can be subsumed under various supraordinate authorities.
What are these authorities? They are not to be equated outright with collective moral consciousness, as Freud wanted to do with his superego, but rather with certain psychic conditions which existed in man from the beginning and are not acquired by experience.
Behind a man’s actions there stands neither public opinion nor the moral code, but the personality of which he is still unconscious. Just as a man still is what he always was, so he already is what he will become.
The conscious mind does not embrace the totality of a man, for this totality consists only partly of his conscious contents, and for the other and far greater part, of his unconscious, which is of indefinite extent with no assignable limits.
In this totality the conscious mind is contained like a smaller circle within a larger one.
Hence it is quite possible for the ego to be made into an object, that is to say, for a more compendious personality to emerge in the course of development and take the ego into its service.
Since this growth of personality comes out of the unconscious, which is by definition unlimited, the extent of the personality now gradually realizing itself cannot in practice be limited either.
But, unlike the Freudian superego, it is still individual.
It is in fact individuality in the highest sense, and therefore theoretically limited, since no individual can possibly display every quality. (I have called this
process of realization the ”individuation process”)
So far as the personality is still potential, it can be called transcendent, and so far as it is unconscious, it is indistinguishable from all those things that carry its projections in other words, the unconscious personality merges with our environment in accordance with the above-named participation mystique. This fact is of the greatest practical importance because it renders intelligible the peculiar symbols through which this projected entity expresses itself in dreams.
By this I mean the symbols of the outside world and the cosmic symbols.
These form the psychological basis for the conception of man as a microcosm, whose fate, as we know, is bound up with the macrocosm through the astrological components of his character. Carl Jung, Psychology and Religion, Pages 256-259; Para 390-391.

Carl Jung: Finally, we come to the question, who are the dead, and what does it mean to answer them?
(2014-06-30 12:28)

Finally, we come to the question, who are the dead, and what does it mean to answer them?
On June 13, 1958, Jung discussed this issue with Aniela Jaffe. He noted. that one could only find one's myth if one was together with one's dead. He felt that he had given answers to his dead, and had relieved himself of the burden of this responsibility. However, his answers were applicable to his dead.
There was a danger that others would repeat this parrot-fashion to avoid answering their own dead. The question of whether the dead were spiritual or corporeal ancestors was unclear.
In another sense, Freud had left him an inheritance, a question directed towards him, which he had tried to take further. There are several striking things in this discussion.
First, Jung indicates that his finding his myth could only take place in conjunction with his dead.
In this regard, his theology of the dead forms an essential component of his myth and the recuperation of meaning. He draws attention to the fact that the answers that he has provided to his dead, in the form of his work, may not at all be suitable for anyone else's dead, and hence in the elaboration of their myths. Indeed, there is a danger that they would simply borrow his to avoid the difficulty of articulating answers to their own dead.
Finally, there is the question of the identity of the dead. Are Jung's ancestors simply the previous generations of his family, his spiritual ancestry, such as Kant, Goethe, Nietzsche, and Swedenborg, or former associates such as Freud?
This issue of the identity of one's ancestors and the questions that they posed was linked to the question of karma. In this regard, he was particularly interested in Buddhist conceptions of karma. In Memories, he reflected:
"Am I a combination of the lives of these ancestors and I do embody these lives again? Have I lived before as a specific personality, and I progress so far in that life that I am now able to seek a solution? I do not know. Buddha left the question open, and I like to assume that he himself did not know with certainty … It might happen that I would not need to be reborn again so long as the world needed no such answer, and that I would be entitled to several hundred years of peace until someone was once more needed who took an interest in these matters and could profitably tackle the task anew. I imagine that for a while a period of rest could ensue, until the stint I had done in my lifetime needed to be taken up again. The Jung-Jaffe Protocols.

Carl Jung and My illness proved to be a most valuable experience... **(2014-06-30 12:32)**

Mandala painted by Kristine Mann while in analysis with Jung

On February 1, 1945, Carl Jung wrote of his experience to Kristine Mann:
My illness proved to be a most valuable experience, which gave me the inestimable opportunity of a glimpse behind the veil.
The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will.
When you can give up the crazy will to live and when you seemingly fall into a bottomless mist, then the truly real life begins with everything which you were meant to be and never reached.
It is something ineffably grand. I was free, completely free and whole, as I never felt before . . . Death is the hardest thing from the outside and as long as we are outside it.
But once inside you taste of such completeness and peace and fulfillment that you don't want to return … I will not last too long anymore.
I am marked. But life has fortunately become provisional.
It has become a transitory prejudice, a working hypothesis for the time being but not existence. Carl Jung; C. G. Jung letters 1: 1906- 1950; pp. 357-9.
Images are Mandalas drawn by Kristine Mann during Analysis with Dr. Jung.

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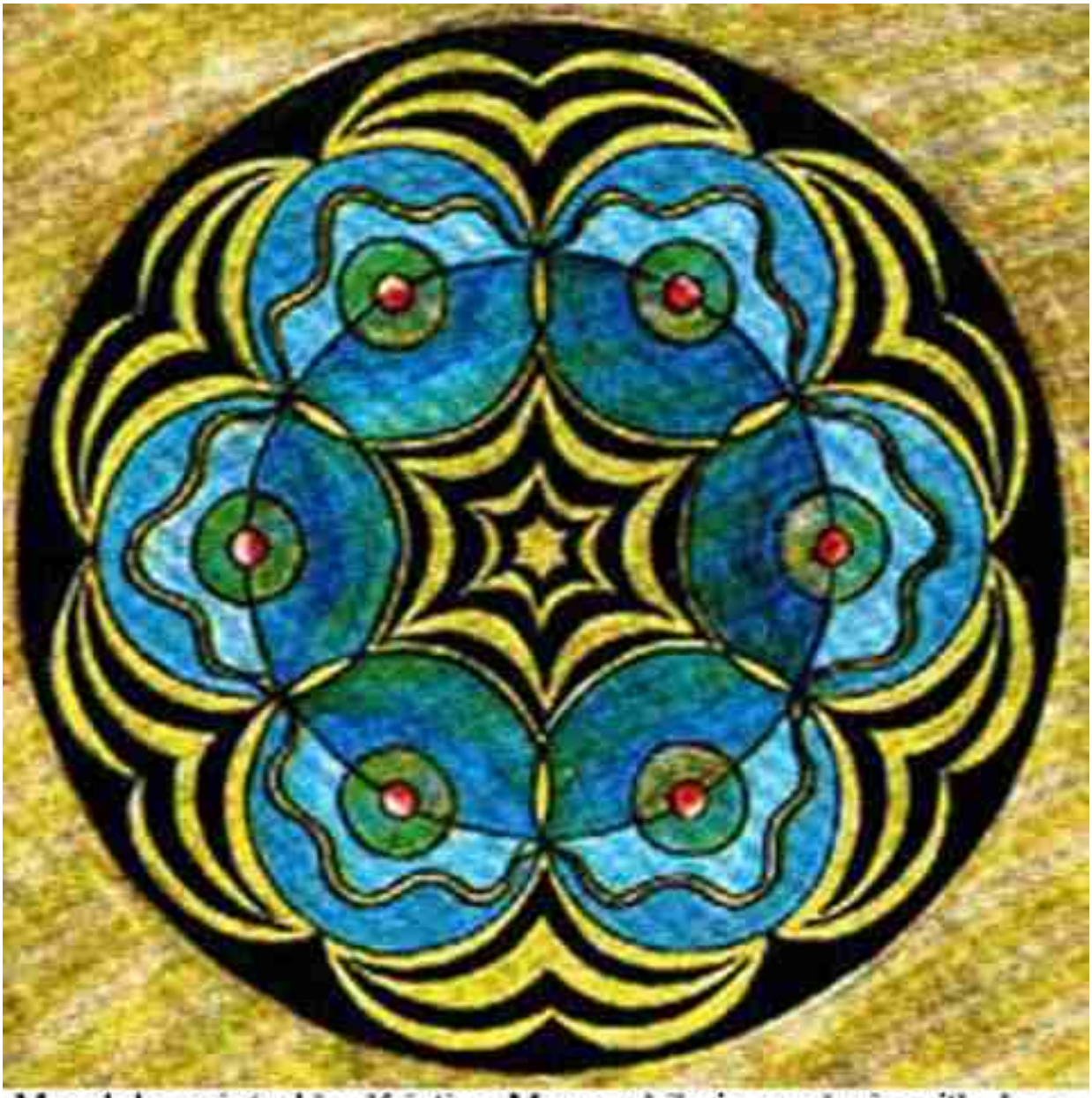
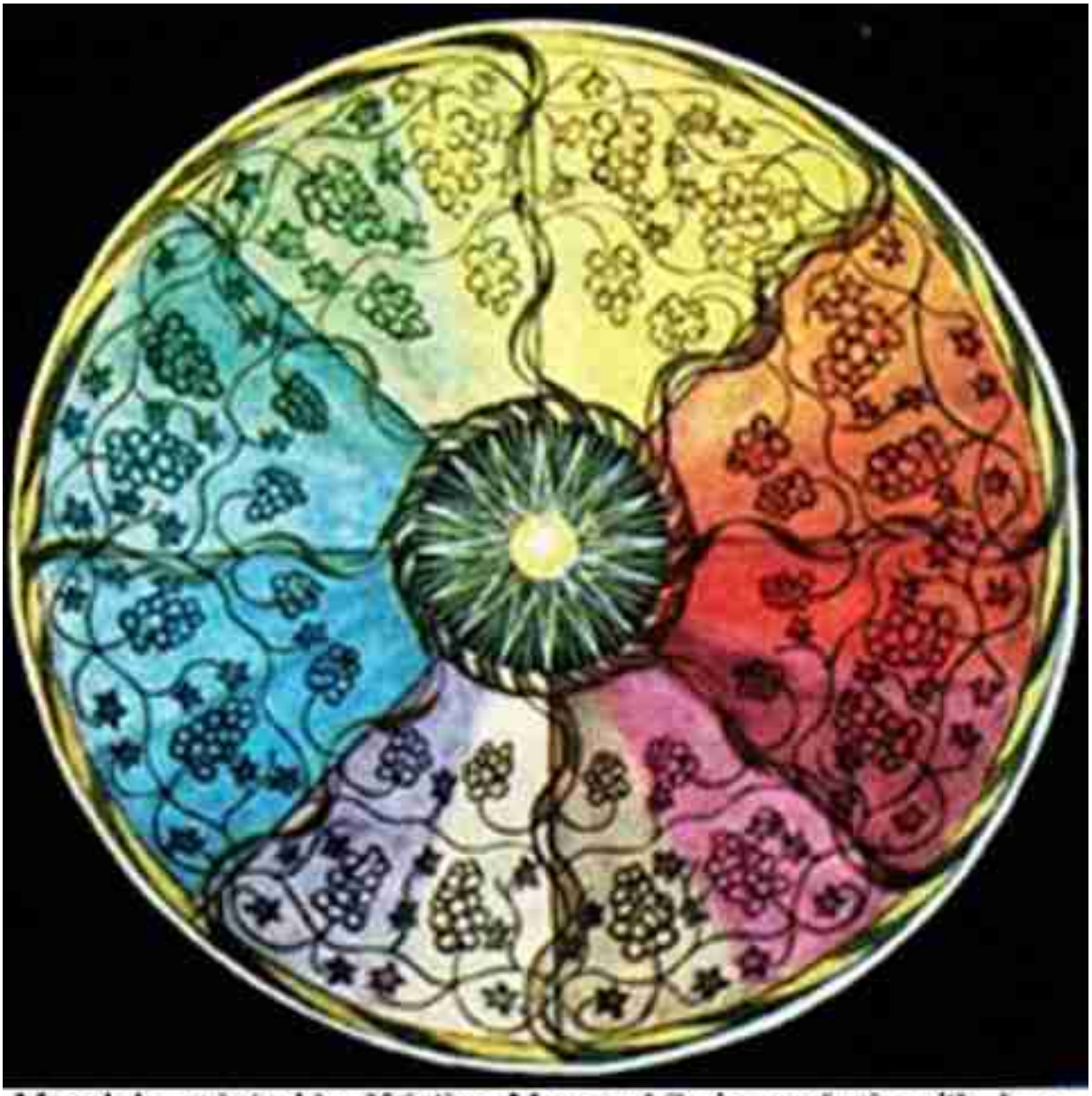
Mandala painted by Kristine Mann while in analysis with Jung

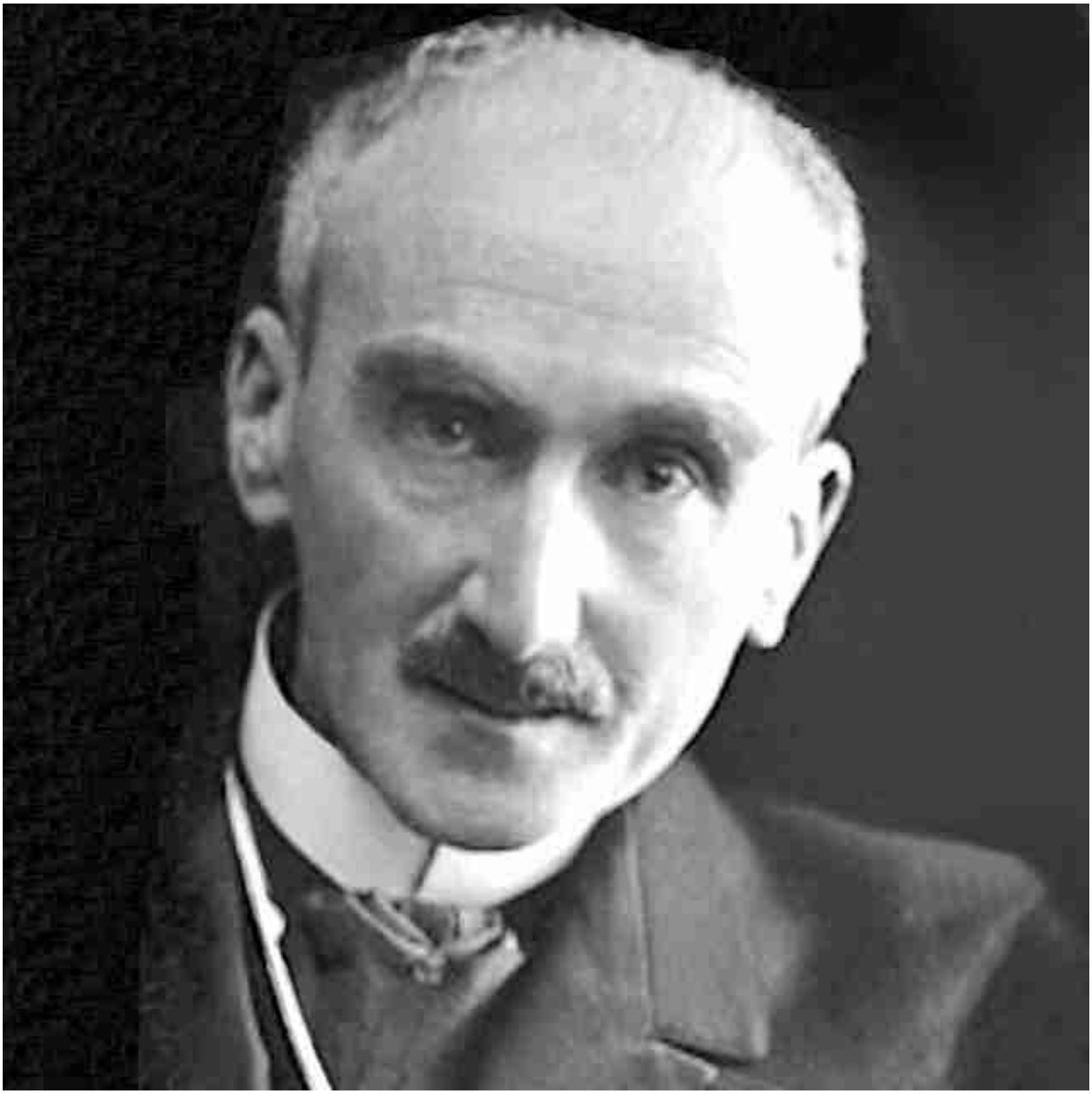


Mandala painted by Kristine Mann while in analysis with Jung



Mandala painted by Kristine Mann while in analysis with Jung

Carl Jung on the possibility of consciousness without a brain. **(2014-06-30 12:47)**



[Carl Jung on the possibility of consciousness without a brain.]
For example in 1930, he wrote to Alice Raphael:
… Bergson is quite right when he thinks of the possibility of relatively loose connection between the brain and consciousness, because despite of our ordinary experience the connection might be less tight than we suppose. There is no reason why one shouldn't suppose that consciousness could exist detached from a brain . . . the real difficulty begins … when you should prove that there is consciousness without a brain. It would amount to the hitherto unproven fact of an evidence that there are ghosts.
I think that this is the most difficult thing in the world to create an evidence in that respect entirely satisfactory from a scientific point of view . How can one establish an indisputable evidence of a consciousness without a brain?
I might be satisfied if such a consciousness would be able to write an intelligent book, invent new apparatuses, provide us with new information that couldn't possibly be found in human brains, and if it were evident that there would be no high power medium among the spectators.
But such a thing is quite unthinkable … Trance conditions are certainly very interesting and I know a good deal about

them—though never enough.
But they wouldn't yield any strict evidence, because they are conditions of a living brain. Jung to Alice Raphael; September, 16, 1930, Alice Raphael papers. On her contact with Jung, see Sonu Shamdasani's "Who is Jung's Philemon?"; An Unpublished Letter to Alice Raphael„ Jung history, 2:2, 2007, PP. 5-7-
Image: Henri Bergson

Carl Jung on the deaths of Emma Jung and Toni Wolff (2014-06-30 12:52)

[Carl Jung on the deaths of Emma Jung and Toni Wolff]
Jung reflected further on this issue after the death of Toni Wolff in 1953 and Emma Jung in 1955.
In the published version of Memories, Jung discussed the issue of reincarnation, and noted that:
”Until a few years ago I could not discover anything convincing in this respect, although I kept a sharp lookout for signs.

Recently, however, I observed in myself a series of dreams which would seem to describe the process of reincarnation in a deceased person of my acquaintance."

As ever, Jung's discussions in the protocols were more candid: the person in question turns out to be Toni Wolff.

On September 23, 1957, Jung narrated a dream he had had of her to Aniela Jaffe.

In the dream, she had returned to life, as if there had been a type of misunderstanding that she had died, and she had returned to live a further part of her life. Aniela Jaffe asked Jung if he thought this could indicate a possible.. . who are the dead, and what does it mean to answer them?

Rebirth. Jung replied that with his wife he had a sense of a great detachment or distance. By contrast, he felt that Toni Wolff was close. Jaffé then asked him whether something that one has not completed in one life has to be continued in a next life.

Jung replied that his wife reached something that Toni Wolff didn't reach and that rebirth would constitute a terrible increase of actuality for her.

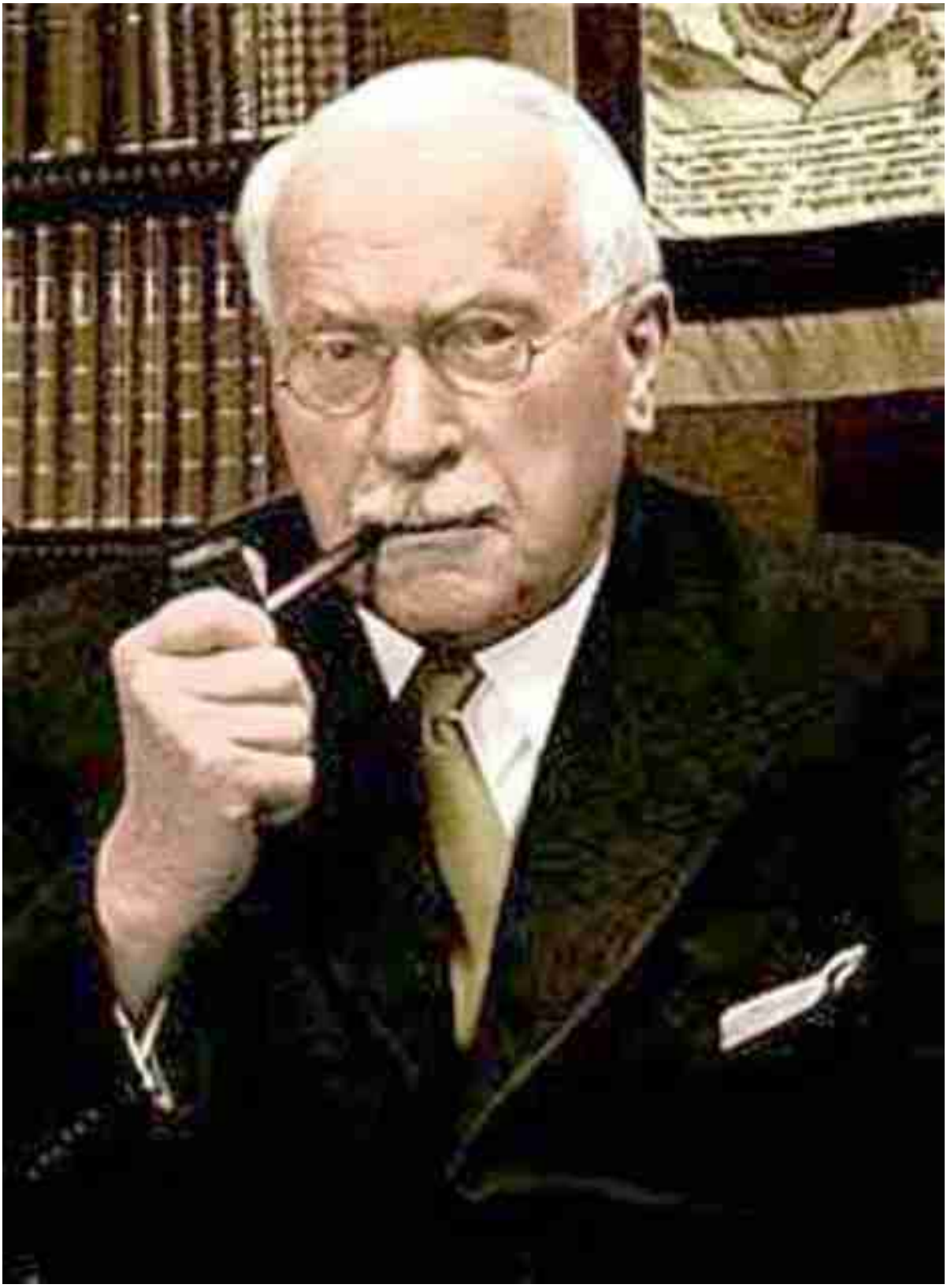
He had the impression that Toni Wolff was nearer the earth, that she could manifest herself better to him, whilst his wife was on another level where he couldn't reach her.

He concluded that Toni Wolff was in the neighborhood, that she was nearer the sphere of three dimensional existence, and hence had the chance to come into existence again,

He had the impression that for her a continuation of three dimensional existence would not be meaningless.

He felt that higher insight hindered the wish for re-embodiment. The Jung-Jaffe Protocols

On November 2, 1945, Jung wrote to Cary Baynes: **(2014-06-30 12:56)**



On November 2, 1945, Jung wrote to Cary Baynes:
“We have landed indeed, after the nightmare of the war, in the precincts of hell.

The war was a long drawn out suspense, in which everything seemed to be still existent yet provisional.
One lived from day to day, never certain of to-morrow.
An incredible atmosphere of horror was secretly present everywhere.
When peace came at last, the immediate of oppression vanished, but only to make room to a feeling of almost cosmic doom.
The atomic bomb or at least the thought of such a monstrous menace fitted the picture completely.
We are still the island in a sea of abomination and we feel like relics of a faraway Golden Age. It is wonderful that we still can enjoy the beauty of high culture, but we know, that it is a remnant and that it's days are counted . . . Carol Baumann has given me some news about Kristine Mann.
I hope that her suffering will soon come to an end.
The soul seems to detach from the body pretty early and there seems to be almost no realization of death.
What follows is well-nigh incredible.
It seems to be an adventure greater and more expected than anything one could dream of.
Whatever we do and try in analysis is the first steps towards that goal.
That is the only thing, which has accompanied me across the threshold." Carl Jung to Cary Baynes, 2 November 1945, (Cary Baynes papers).

4.7 July

Carl Jung "...this time it is not the world that is to be changed; rather it is God who intends to change his own nature. **(2014-07-10 05:53)**

Just as the decision to become man apparently makes use of the ancient Egyptian model, so we can expect that the process itself will follow certain prefigurations.
The approach of Sophia betokens a new creation. But this time it is not the world that is to be changed; rather it is God who intends to change his own nature.
Mankind is not, as before, to be destroyed, but saved.
In this decision we can discern the ”philanthropic” influence of Sophia: no new human beings are to be created, but only one, the God-man.
For this purpose a contrary procedure must be employed.
The Second Adam shall not, like the first, proceed directly from the hand of the Creator, but shall be born of a human woman.
So this time priority falls to the Second Eve, not only in a temporal sense but in a material sense as well.
On the
basis of the so-called Proto-Evangelium, the Second Eve corresponds to ”the woman and her seed” mentioned in Genesis 3: 15, which shall bruise the serpent’s head.
And just as Adam was believed to be originally hermaphroditic, so ”the woman and her seed” are thought of as a human pair, as the Queen of Heaven and Mother of God and as the divine son who has no human father.
Thus Mary, the virgin, is chosen as the pure vessel for the coming birth of God.
Her independence of the male is emphasized by her virginity as the sine qua non of the process.
She is a ”daughter of God” who, as a later dogma will establish, is distinguished at the outset by the privilege of an immaculate conception and is thus free from the taint of original sin.
It is therefore evident that she belongs to the state before the Fall. This posits a new beginning.
The divine immaculateness of her status makes it immediately clear that she not only bears the image of God in undiminished purity, but, as the bride of God, is also the incarnation of her prototype, namely Sophia.

Her love of mankind, widely emphasized in the ancient writings, suggests that in this newest creation of his Yahweh has allowed himself to be extensively influenced by Sophia.
For Mary, the blessed among women, is a friend and intercessor for sinners, which all men are.
Like Sophia, she is a mediatrix who leads the way to God and assures man of immortality.
Her Assumption is therefore the prototype of man's bodily resurrection.

As the bride of God and Queen of Heaven she holds the place of the Old Testament Sophia. Carl Jung, Psychology and Religion, Para 626.

An Excerpt from "The Boundless Expanse: Jung's Reflections on Death and Life" by Sonu Shamdasani
(2014-07-10 06:29)

[An Excerpt from "The Boundless Expanse: Jung's Reflections on Death and Life" by Sonu Shamdasani]
Jung's lectures before the Zofingia society also provide indication of his first formulations of the concept of life and his clear commitment to vitalism.
It was clear to him at this time that a positive definition of an irreducible life force was essential for postmortem existence in any form to be conceivable.
As I've traced in detail elsewhere, throughout his career, Jung remained committed to a position that could broadly be described as neo-vitalist.
Thus works such as Jung's 1928 paper on the "energetics of the soul," which at first glance appear to be far removed from such questions have a critical bearing on them, in laying the basis for an ontology in which survival is at least theoretically conceivable.
For example in 1930, he wrote to Alice Raphael:
… Bergson is quite right when he thinks of the possibility of relatively loose connection between the brain and consciousness, because despite of our ordinary experience the connection might be less tight than we suppose. There is no reason why one shouldn't suppose that consciousness could exist detached from a brain . . . the real difficulty begins … when you should prove that there is consciousness without a brain. It would amount to the hitherto unproven fact of an evidence that there are ghosts. I think that this is the most difficult thing in the world to create an evidence in that respect entirely satisfactory from a scientific point of view . How can one establish an indisputable evidence of a consciousness without a brain? I might be satisfied if such a consciousness would be able to write an intelligent book, invent new apparatuses, provide us with new information that couldn't possibly be found in human brains, and if it were evident that there would be no high power medium among the spectators. But such a thing is quite unthinkable … Trance conditions are certainly very interesting and I know a good deal about them—though never enough. But they wouldn't yield any strict evidence, because they are conditions of a living brain.
Consciousness detached from the brain? Nothing could be further from the current fad for neuro-scientific reductionism.
In retrospect Jung recalled that a pivotal experience in his understanding of the relations between the living and the dead was a dream that occurred whilst he was at work on his book, Transformations and Symbols of the Libido. In the autumn of 1910, he undertook a bicycle tour in Northern Italy and was staying in Arona:
In the dream I was in an assemblage of distinguished spirits of earlier centuries;' the feeling was similar to the one I had later towards the 'illustrious ancestors' in the black rock temple of my 1944 vision.

The conversation was conducted in Latin. A gentleman with a long, curly wig addressed me and asked a difficult question, the gist of which I could no longer recall after I woke up. I understood him, but did not have a sufficient command of the language to answer him in Latin.

I felt so profoundly humiliated by this that the emotion awakened me. At the very moment of awakening I thought of the book I was then working on, Transformations and Symbols of the Libido, and had such inferiority feelings about the unanswered question that I immediately took the train home in order to get back to work … I had to work, to find the question.

Not until years later did I understand the dream and my reaction. The bewigged gentleman was a kind of ancestral spirit or spirit of the dead, who had addressed questions to me—in vain! It was still too soon, I had not yet come so far, but I had an obscure feeling that by working on my book I would be answering the question that had been asked. It had been asked by, as it were, my spiritual forefathers, in the hope and expectation that they would learn what they had not been able to find out during their time on earth, since the answer had first to be created in the centuries that followed.

Here, Jung indicates that his first task was to attempt to reconstruct the question that had been posed to him, and that the manner in which he did this was to continue working on his book. In this connection it seems important that one central problematic in this work was actually the question of inheritance: our relation to the past and its continued relevance in the present.

In the last quarter of the 19th century, a number of figures became interested in organic or ancestral memory, a notion buttressed by Lamarckian views on inheritance and Ernst Haeckel's biogenic law, the contention that the individual developed recapitulated the development of the species. Figures such as Thomas Laycock, Théodule Ribot, and Stanley Hall contended that many of our actions and reactions should be viewed as ancestral reversions, and denoted the activation of mnemonic residues laid down in the course of human evolution, and that such residues resided in a phylogenetic layer of the unconscious.

As Gustave Le Bon noted in 1894, "Infinitely more numerous than the living, the dead are also infinitely more powerful than them. They govern the immense domain of the unconscious, this invisible domain which contains under its empire all the manifestations of intelligence and character."

As I've reconstructed elsewhere, the views of the organic memory theories became a constitutive element of Jung's theory formation in Transformations and Symbols of the Libido. As Jung put it, "The soul possesses in some degree a historical stratification, whereby the oldest stratum of which would correspond to the unconscious"

It is not clear whether the bewigged gentleman would have been satisfied with a lecture on phylogenetic psychology, or that he would have followed all the twists and turns of Jung's argument in this work, tracing the myriad transformations of the chameleon-like ever-present libido, which not a few of the living have had a hard time with. However, it is clear that Jung himself was not satisfied with the answers he had given in this work. As he recounted, soon after the completion of the work, a more serious question arose, to which he could not give an answer at that time, namely, what was his myth.

This question lay at the heart of Jung's confrontation with the unconscious. Perhaps it would not be going too far to say that this question may have lain closer to the one which may have been posed by the bewigged gentleman, Viewed from this perspective, Jung's self-exploration can be seen as his attempt to articulate an answer.

Further light on these connections may be shed by a consideration of Jung's Septem Sermones ad Mortuos, written in 1916. Until now, the Septem Sermones has remained the one significant chapter of what I term Jung's private cosmology that has been published. With the publication of Jung's Red Book, the study of his private cosmology as well as its interplay with his scholarly writings will finally be able to commence.

Till then, there still remains much to be studied in the Sermones. To begin with, they shed important light on what could be termed Jung's theology of the dead.

First, we should retrace their genesis. At the beginning of 1916, Jung experienced a striking series of parapsychological events in his house. In Memories, Jung recounted what followed:

Around five o'clock in the afternoon on Sunday the front-door bell began ringing frantically. It was a bright summer day; the two maids were in the kitchen, from which the open square outside the front door could be seen. Everyone immediately looked to see who was there, but there was no one in sight. I was sitting near the door bell, and not heard it but saw it moving. We all simply stared at one another. The atmosphere was thick, believe me! Then I knew

something had to happen. The whole house was as if there was a crowd present, crammed full of spirits. They were packed deep right up to the door and the air was so thick it was scarcely possible to breathe. As for myself, I was all a-quiver with the question: ”For God’s sake, what in the world is this?” Then they cried out in chorus, ”We have come back from Jerusalem where we found not what we sought.” That is the beginning of the Septem Sermones. Then it began to flow out of me, and in the course of three evenings the thing was written. As soon as I took up the pen, the whole ghastly assemblage evaporated. The room quieted and the atmosphere cleared. The haunting was over.”

The Sermones commence with the following lines: ”The dead came back from Jerusalem, where they did not find what they sought, They requested entrance with me and wanted to learn with me, so I taught them.”

In the course of their interchange, the dead posed a number of questions to Jung. ”We want to know of God. Where is God? Is God dead?” ”Speak to us again about the highest God.” ”Speak to us of gods and devils, cursed one.” ”Teach us, fool, of the church and holy communion.” ”There is still one thing which we forgot to say—teach us about man.”

In replying to these questions posed by the dead, Jung articulated a comprehensive psycho-theological cosmology. However, initially at least, the dead were apparently unsatisfied with Jung’s teaching:

”The dead disappeared grumbling and moaning and their cries died away in the distance.” ”The dead now raised a great tumult, for they were Christians.” ”Now the dead howled and raged, for they were unperfected.” What do their questions tell us about them?

These ”unperfected” Christian dead apparently did not know whether God was alive or dead, as if the perturbations of the teachings of Nietzsche’s Zarathustra had reached the beyond; they appeared to be of a polytheistic disposition and were ignorant of the church and knew not of man.

If, like Socrates, these dead had sought to have their questions answered by those already dead, they appear to have been disappointed, and have had no recourse but to turn to the living.

At first glance, this scene provides a striking reversal of what is usually found in spiritualism and its literature, where the living seek and receive instruction from the dead.

Whilst quite struck by this, Jung did not consider it exceptional.

To Aniela Jaffe, he noted that it astonished him that the dead had posed him questions, as one assumes that the dead had greater knowledge than us. It seemed that the dead only knew what they knew when they died, hence their tendency to intrude into our lives.

In this regard he found the Chinese custom that events should be conveyed to the ancestors to be very significant.

It seemed to him that personal development did not stop at death, but was dependent upon the increase of consciousness among the living. Spiritualistic literature indicated that the dead really sought psychological insight.

Unlike his dream at Arona, Jung here was able to note the questions of dead and to reply with detailed answers.

This passage articulates a critical aspect of Jung’s private cosmology:

“What is vital here is not just a conviction of the survival of bodily death, but a view of the significance of human life, conceived as a process of the development of consciousness that does not stop at the grave—moreover, a process in which the further development of the dead is dependent on the increase of consciousness of the living. Within this conception, through our terrestrial development, we are in fact aiding the postmortem development of the dead.

The Septem Sermones do not merely articulate a private cosmology. To Aniela Jaffé, Jung commented that they formed a prelude to what he would later communicate to the world in his books. Hence the task was one of conveying to the living what he had already conveyed to the dead. This shift did not consist simply in a translation from one idiom to another, but through an attempt to fuse the products of his fantasy with scholarship and research through his therapeutic practice.

It is not clear at what point Jung became convinced of survival. From 1929 onwards, a few years after the death of his mother, Jung began to broach this question in public writings.

In his Commentary to the Secret of the Golden Flower, Jung noted that as a physician he attempted to ”strengthen the conviction of immortality,” especially with older patients. Death, he argued, should be seen as goal, rather than an end, and the latter part of life denoted ”life towards death.”

Two years later, in his paper ”The turning point of life,” he elaborated on this theme. The notion of life after death was a primordial image, and hence it made sense to live in accordance with this. From the perspective of a doctor of souls, he argued, it made sense to regard death as only a transition.

Three years later, he wrote his most extended treatment of this theme in his paper, Soul and death. Here he charac-

terized religions as systems for the preparation for death, and argued that it consequently corresponded more to the collective soul of humanity to regard death as the fulfilment of life's meaning.
Belief in an afterlife was anthropologically normative, and it was rather secular materialism that viewed death as a pure cessation that was an aberrant development, viewed from a historical and cross-cultural perspective. The issue of death became particularly acute at midlife. From then, "only those remain living who are willing to die with life. Since what happens in the secret hour of the midday of life is the reversal of the parabola, the birth of death."
Whilst there was no firm proof for the continuation of life after death, parapsychological phenomena, for which there was abundant evidence, pointed to the relativization of space and time, which from an epistemological point of view made the possibility of survival conceivable. In these discussions, one sees psychology and psychotherapy occupying a position previously held by theology and moral philosophy, in trying to articulate an answer to the question of life and death.
This took the form of a new articulation of the authenticity paradigm. Crucially, for Jung, in contrast to figures such as Heidegger, the question of the possibility of survival was central to framing an ethic. In Being and Time, Heidegger argued: "the this-worldly ontological Interpretation of death takes precedence over any ontical otherworldly speculation."
For Jung, as for Myers, one could not reach an adequate "this-worldly" comportment to death without considering the issue of survival.
One reader who took note of Jung's allusion to contemporary physics here was Wolfgang Pauli, who wrote to him after reading his essay. Their collaboration clearly has bearings on the question of postmortem survival, even though this question was not explicitly posed in their correspondence. For the theory of synchronicity was clearly an attempt to render parapsychological phenomena comprehensible in terms of physics, and as such, opened the door to postmortem transcendence.
The notion of the relativization of space and time that Jung was to articulate in his theory of synchronicity could be considered as the basis for an epistemology of survival.
A decade later an event occurred, which Jung described as a "great caesura" in his life and his most tremendous experience. After breaking his foot, he had a heart attack, and experienced a series of visions over a period of several weeks.
He found himself in space, far above Ceylon, he was gazing at Europe, and could also see the Himalayas. He saw a dark block of stone resembling those he had seen in the Bay of Bengal, floating in space. There was an entrance to this, and there was a Hindu inside, who was expecting him. There was an antechamber with small flaming wicks. As he approached, he had the painful experience of earthly experience being stripped from him and yet he felt that everything he had done or experienced remained with him, which gave a sense of poverty and fullness at the same time. He also thought that he was about to enter an illuminated room in which he would meet all the people to whom he belonged and he would know why he had come into being and where his life was leading. However, he then saw the likeness of his doctor come up from the earth, in the form of a king of Kos, the site of the temple of Asclepius, who conveyed the message that there was a protest against him leaving the earth. It took three more weeks before he decided to live again. At one point, he had a vision that he was in the garden of pomegranates, and the wedding of Tifereth and Malchuth was taking place. He was also Rabbi Simon ben Jochai, whose wedding was taking place in the afterlife. Following this, the Marriage of the Lamb took place, and angels were present. He himself was this marriage. Following this, he had a vision of the marriage of Zeus and Hera.
Some elements of these visions seem to stem directly from Jung's preparatory work on Mysterium Coniunctionis.
In an undated letter to Rivkah Scharf, probably written in 1944, Aniela Jaffe thanked her on behalf of Jung:
"Please thank Fraulein Scharf in my name, and tell her that I am especially thankful to her for the Kabbalistic literature that she had got for me before my illness.
It was especially helpful for me in the darkest hours of my illness."
These visions made a great impression on Jung.
In Memories, he recalled that "I would have never imagined that any such experience was possible. It was not a product of imagination. The visions and experiences were utterly real; there was nothing subjective about them: they all had a quality of absolute objectivity."
He described it as a feeling of everlasting bliss. He was particularly struck by the freedom from the burden of the body

and from meaninglessness, He described it as the blessedness and wholeness of a non-spatial state, where present, past and future were one. The result of ”this knowledge and the vision of the life, death, and the end of all things” was an unconditional affirmation of existence and the courage to write his subsequent books.
Jung’s published writings up to that point had been preeminently aimed at a medico-scientific audience, in other words, he tried to convey as much of his conceptions that he felt such readers might be able to grasp, expressed in a suitable exoteric language.
Thus works like Aion, Mysterium Coniunctionis, and Answer to job simply would not have been conceivable prior to this point.
This experience seems to have given Jung complete conviction concerning the survival of bodily death.
In 1947, E. A. Bennet asked Jung about life after death. He records Jung saying: ”I am absolutely convinced of personal survival, but I do not know how long it persists. I have an idea that it is (.) or months—I get this idea from dreams. My personal experiences are absolutely convincing about survival . . I am absolutely convinced of the survival of the personality—for a time, of the marvelous experience of being dead. I absolutely hated coming back, I did not want to come. It was much better to die—just marvelous and far surpassing any experience I have ever had.”
The question of the noetic value of such experiences is a vexed one. Whatever our individual perspectives are, it is clear that Jung considered that he had died and had returned to life.
On February 1, 1945, he wrote of his experience to Kristine Mann:
My illness proved to be a most valuable experience, which gave me the inestimable opportunity of a glimpse behind the veil. The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will. When you can give up the crazy will to live and when you seemingly fall into a bottomless mist, then the truly real life begins with everything which you were meant to be and never reached. It is something ineffably grand. I was free, completely free and whole, as I never felt before . . . Death is the hardest thing from the outside and as long as we are outside it. But once inside you taste of such completeness and peace and fulfilment that you don’t want to return ... I will not last too long anymore. I am marked. But life has fortunately become provisional. It has become a transitory prejudice, a working hypothesis for the time being but not existence.
This last statement encapsulates a critical shift in Jung’s perspective on life, brought about through his experience of death. This relativization of three-dimensional
existence was coupled with an apocalyptic view of the present. On November 2, 1945, Jung wrote to Cary Baynes:
“We have landed indeed, after the nightmare of the war, in the precincts of hell. The war was a long drawn out suspense, in which everything seemed to be still existent yet provisional. One lived from day to day, never certain of to-morrow. An incredible atmosphere of horror was secretly present everywhere. When peace came at last, the immediate of oppression vanished, but only to make room to a feeling of almost cosmic doom. The atomic bomb or at least the thought of such a monstrous menace fitted the picture completely. We are still the island in a sea of abomination and we feel like relics of a faraway Golden Age. It is wonderful that we still can enjoy the beauty of high culture, but we know, that it is a remnant and that it’s days are counted.
. Carol Baumann has given me some news about Kristine Mann. I hope that her suffering will soon come to an end. The soul seems to detach from the body pretty early and there seems to be almost no realization of death. What follows is well-nigh incredible. It seems to be an adventure greater and more expected than anything one could dream of. Whatever we do and try in analysis is the first steps towards that goal. That is the only thing, which has accompanied me across the threshold.”
The contrast between the beatific visions and life on earth could not be acute. In the penultimate line here, Jung articulates a critical reformulation of analysis, that follows on from his characterization of religious systems as preparatory systems for death. The whole goal of analysis is conceived here as the preparation for the detachment of the soul from the body. Not how is your life going, but how is your death coming along, would be the critical question from this perspective. Thus analysis became reframed as a modern form of the ars moriendi.
In 1948, in his address at the founding of the Jung Institute in Zurich, one of the topics that Jung singled out for further research was this. He said:
”The investigation of pre- and post-mortal psychic phenomena also come into this category. These are particularly important because of the relativization
of space and time that accompanies them.”

Thus Jung was clearly hoping that the newly founded institute would conduct empirical research into this field. In this regard, he would have been disappointed.
As we have seen, by 1944, Jung considered that he had achieved a glimpse behind the veil and experienced death. However, he was less certain about how long this postmortem state persisted.
Jung reflected further on this issue after the death of Toni Wolff in 1953 and Emma Jung in 1955
.
In the published version of Memories, Jung discussed the issue of reincarnation, and noted that:
"Until a few years ago I could not discover anything convincing in this respect, although I kept a sharp lookout for signs. Recently, however, I observed in myself a series of dreams which would seem to describe the process of reincarnation in a deceased person of my acquaintance."
As ever, Jung's discussions in the protocols were more candid: the person in question turns out to be Toni Wolff.
On September 23, 1957, Jung narrated a dream he had had of her to Aniela Jaffe.
In the dream, she had returned to life, as if there had been a type of misunderstanding that she had died, and she had returned to live a further part of her life. Aniela Jaffe asked Jung if he thought this could indicate a possible.. . who are the dead, and what does it mean to answer them?
Rebirth. Jung replied that with his wife he had a sense of a great detachment or distance. By contrast, he felt that Toni Wolff was close. Jaffé then asked him whether something that one has not completed in one life has to be continued in a next life.
Jung replied that his wife reached something that Toni Wolff didn't reach and that rebirth would constitute a terrible increase of actuality for her. He had the impression that Toni Wolff was nearer the earth, that she could manifest herself better to him, whilst his wife was on another level where he couldn't reach her. He concluded that Toni Wolff was in the neighborhood, that she was nearer the sphere of three dimensional existence, and hence had the chance to come into existence again, He had the impression that for her a continuation of three dimensional existence would not be meaningless. He felt that higher insight hindered the wish for re-embodiment.
As to the status of such metaphysical conceptions such as rebirth, he appealed to pragmatic rule, stating that one should judge the truth of such conceptions by seeing whether they had a healing or stimulating effect.
Finally, we come to the question, who are the dead, and what does it mean to answer them?
On June 13, 1958, Jung discussed this issue with Aniela Jaffe. He noted. that one could only find one's myth if one was together with one's dead. He felt that he had given answers to his dead, and had relieved himself of the burden of this responsibility. However, his answers were applicable to his dead.
There was a danger that others would repeat this parrot-fashion to avoid answering their own dead. The question of whether the dead were spiritual or corporeal ancestors was unclear.
In another sense, Freud had left him an inheritance, a question directed towards him, which he had tried to take further. There are several striking things in this discussion.
First, Jung indicates that his finding his myth could only take place in conjunction with his dead.
In this regard, his theology of the dead forms an essential component of his myth and the recuperation of meaning. He draws attention to the fact that the answers that he has provided to his dead, in the form of his work, may not at all be suitable for anyone else's dead, and hence in the elaboration of their myths. Indeed, there is a danger that they would simply borrow his to avoid the difficulty of articulating answers to their own dead.
Finally, there is the question of the identity of the dead. Are Jung's ancestors simply the previous generations of his family, his spiritual ancestry, such as Kant, Goethe, Nietzsche, and Swedenborg, or former associates such as Freud?
This issue of the identity of one's ancestors and the questions that they posed was linked to the question of karma. In this regard, he was particularly interested in Buddhist conceptions of karma. In Memories, he reflected:
"Am I a combination of the lives of these ancestors and I do embody these lives again? Have I lived before as a specific personality, and I progress so far in that life that I am now able to seek a solution? I do not know. Buddha left the question open, and I like to assume that he himself did not know with certainty … It might happen that I would not need to be reborn again so long as the world needed no such answer, and that I would be entitled to several hundred years of peace until someone was once more needed who took an interest in these matters and could profitably tackle the task anew. I imagine that for a while a period of rest could ensue, until the stint I had done in my lifetime needed to be taken up again.

One may pose the question, how are we dealing with the questions that Jung posed and left unanswered?
If he is still around, is his continued development dependent on us? Whatever one's own perspective on these questions may be, it is clear that we have yet to catch up with his work and understand its historical genesis, and that it is our task to safeguard this inheritance. This reconstruction of his thinking around life and death is one contribution to this end. "The Boundless Expanse: Jung's Reflections on Death and Life" by Sonu Shamdasani

Carl Jung on ,“Dharma Kaya,” “Perfect Enlightenment,” “Godhead,” “Gnostics,” “Sacrifice,” “Redemption.”
(2014-07-11 04:15)

[Carl Jung on The Tibetan Book of the Dead and “Dharma Kaya,” “Perfect Enlightenment,” “Godhead,” “Gnostics,” “Sacrifice,” “Redemption.”]

O nobly born (so and so), listen. Now thou art experiencing the Radiance of the Clear Light of Pure Reality. Recognize it. O nobly born, thy present intellect, in real nature void, not formed into anything as regards characteristics or color, naturally void, is the very Reality, the All-Good.

Thine own intellect, which is now voidness, yet not to be regarded as of the voidness of nothingness, but as being the intellect itself, unobstructed, shining, thrilling, and blissful, is the very consciousness, the All-good Buddha.

Thine own consciousness, shining, void, and inseparable from the Great Body of Radiance, hath no birth, nor death, and is the Immutable Light Buddha Amitabha.

The soul is assuredly not small, but the radiant Godhead itself. The West finds this statement either very dangerous, if not downright blasphemous, or else accepts it unthinkingly and then suffers from a theosophical inflation. Somehow we always have a wrong attitude to these things.

But if we can master ourselves far enough to refrain from our chief error of always wanting to do something with things and put them to practical use, we may perhaps succeed in learning an important lesson from these teachings, or at least in appreciating the greatness of the Bardo Thodol which vouchsafes to the dead man the ultimate and highest truth, that even the gods are the radiance and reflection of our own souls.

No sun is thereby eclipsed for the Oriental as it would be for the Christian, who would feel robbed of his God; on the contrary, his soul is the light of the Godhead, and the Godhead is the soul. The East can sustain this paradox better than the unfortunate Angelus Silesius, who even today would be psychologically far in advance of his time.

It is highly sensible of the Bardo Thodol to make clear to the dead man the primacy of the psyche, for that is the one thing which life does not make clear to us. We are so hemmed in by things which jostle and oppress that we never get a chance, in the midst of all these ”given” things, to wonder by whom they are ”given.” It is from this world of ”given” things that the dead man liberates himself; and the purpose of the instruction is to help him towards this liberation.

We, if we put ourselves in his place, shall derive no lesser reward from it, since we learn from the very first paragraphs that the ”giver” of all ”given” things dwells within us. This is a truth which in the face of all evidence, in the greatest things as in the smallest, is never known, although it is often so very necessary, indeed vital, for us to know it.

Such knowledge, to be sure, is suitable only for contemplatives who are minded to understand the purpose of existence, for those who are Gnostics by temperament and therefore believe in a savior who, like the savior of the Mandaeans, is called ”knowledge of life” (Manda d’Hayye). Perhaps it is not granted to many of us to see the world as something ”given.”

A great reversal of standpoint, calling for much sacrifice, is needed before we can see the world as ”given” by the very nature of the psyche. It is so much more straightforward, more dramatic, impressive, and therefore more convincing, to see

all the things that happen to me than to observe how I make them happen. Indeed, the animal nature of man makes him resist seeing himself as the maker of his circumstances.

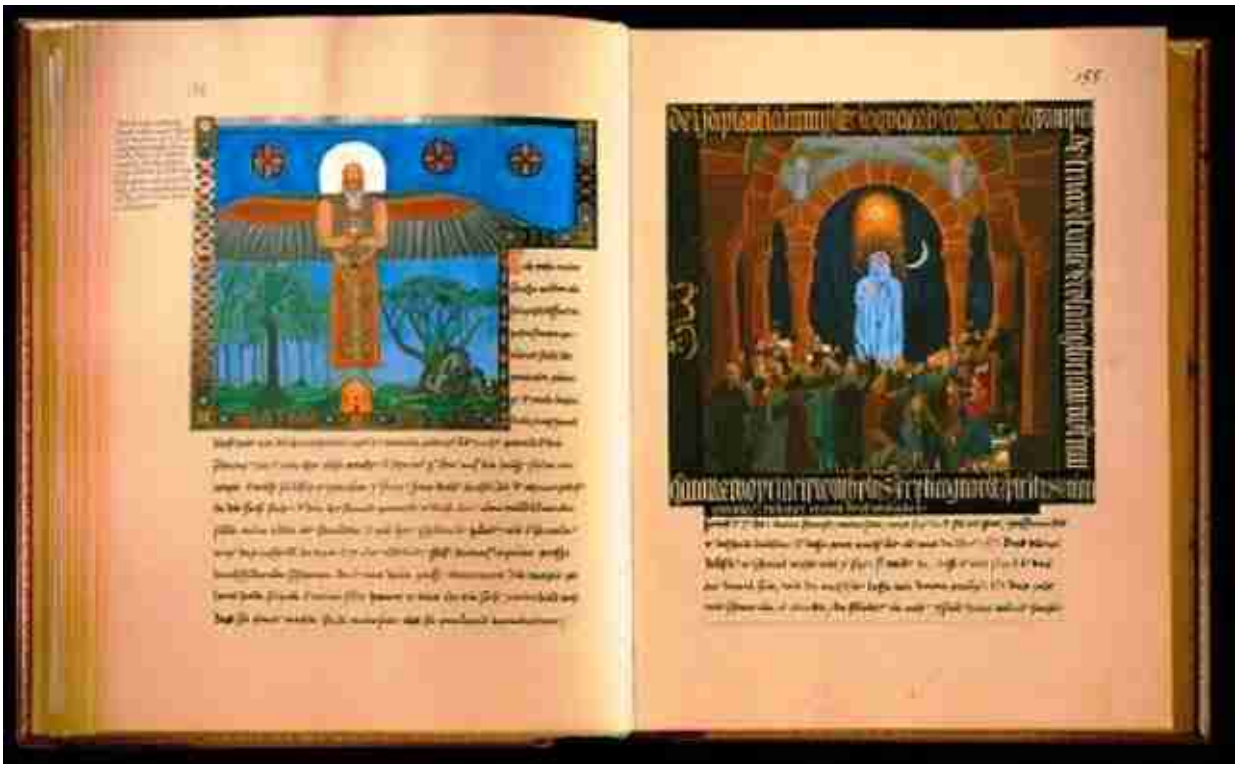
That is why attempts of this kind were always the object of secret initiations, culminating as a rule in a figurative death which symbolized the total character of this reversal. And, in point of fact, the instruction given in the Bardo Thodol serves to recall to the dead man the experiences of his initiation and the teachings of his guru, for the instruction is, at bottom, nothing less than an initiation of the dead into the Bardo life, just as the initiation of the living was a preparation for the Beyond.

Such was the case, at least, with all the mystery cults in ancient civilizations from the time of the Egyptian and Eleusinian mysteries. In the initiation of the living, however, this ”Beyond” is not a world beyond death, but a reversal of the mind’s intentions and outlook, a psychological ”Beyond” or, in Christian terms, a ”redemption” from the trammels of the world and of sin.

Redemption is a separation and deliverance from an earlier condition of darkness and unconsciousness, and leads to a condition of illumination and releasedness, to victory and transcendence over everything ”given.” Carl Jung, Psychology and Religion, Psychological Commentary on the Tibetan Book of the Dead, Pages 513-514, Paragraphs 839-842.

http://jungiangenealogy.weebly.com/sophia.html

The moon is dead. Your soul went to the moon, to the preserver of souls. **(2014-07-11 04:25)**



[In The Red Book we read the following.]:
The moon is dead. Your soul went to the moon, to the preserver of souls.
Thus the soul moved toward death. I went into the inner death and saw that outer dying is better than inner death.
And I decided to die outside and to live within. For that reason I turned away and sought the place of the inner life.
Carl Jung, The Red Book, Page 268.

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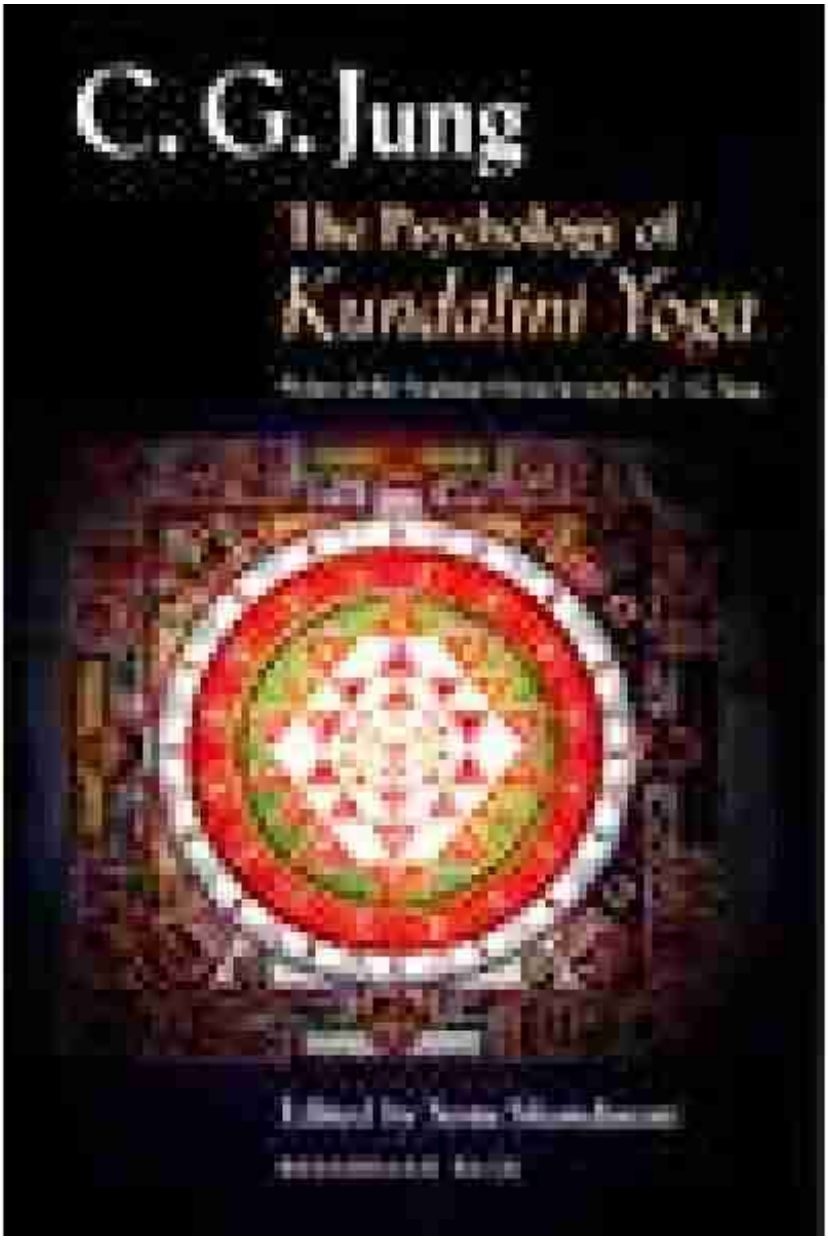
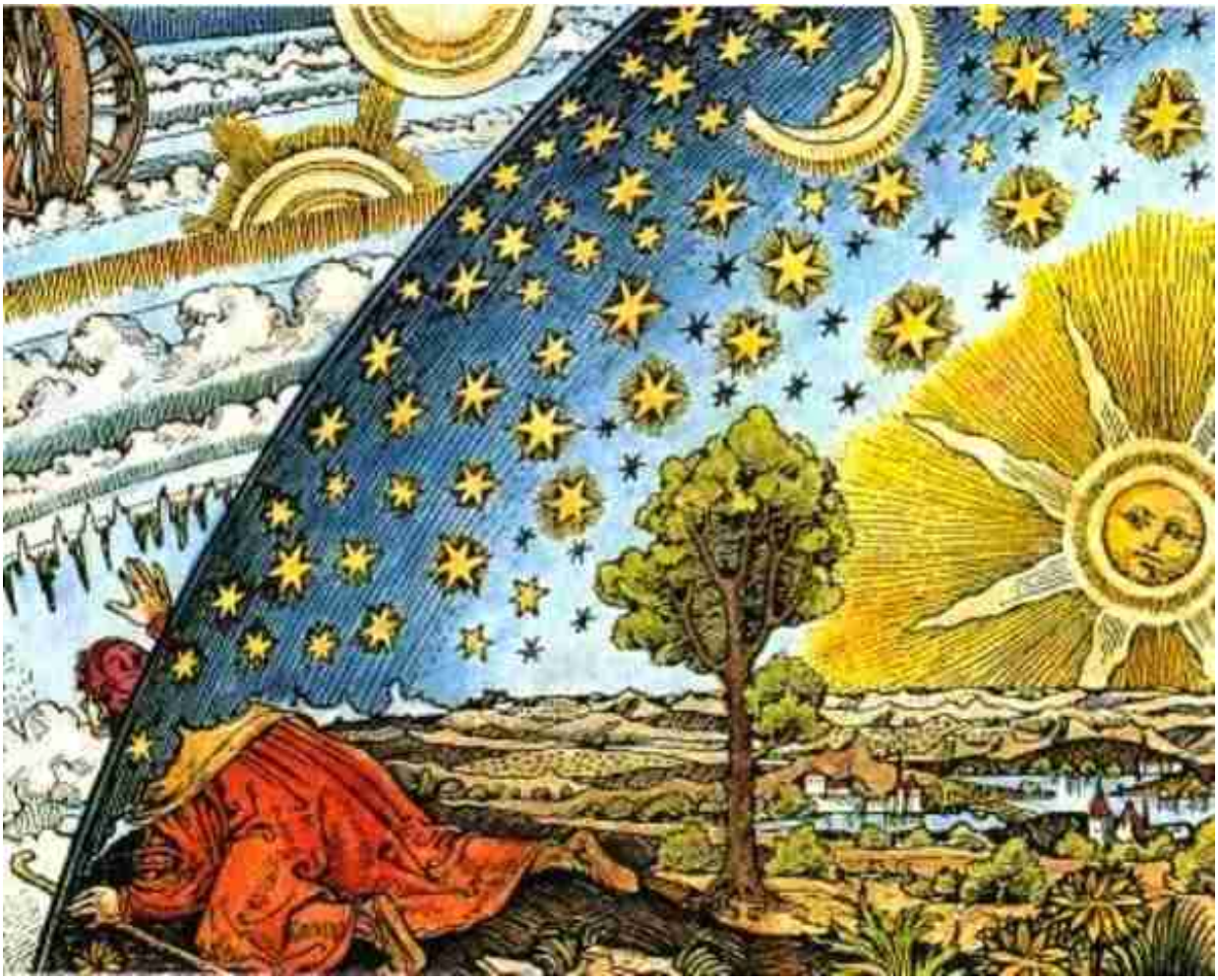


[In The Psychology of Kundalini Yoga we read the following]:
Dr. Jung: Yes, the anima is the Kundalini.(Footnote 31)
That is the very reason why I hold that this second center, despite the Hindu interpretation of the crescent being male, is intensely female, for the water is the womb of rebirth, the baptismal fount.
The moon is of course a female symbol; and, moreover, I have a Tibetan picture at home in which Shiva is depicted in the female form, dancing on the corpses in the burial ground.
At all events, the moon is always understood as the receptacle of the souls of the dead.
They migrate to the moon after death, and the moon gives birth to the souls in the sun. She first gets quite full of dead souls—that is the pregnant full moon—and then she gives them to the sun, where the souls attain new life (a Manichean myth).
So the moon is a symbol of rebirth. Then the moon in this cakra is not above—it is below, like a cup from which flows the offering of souls to the cakras above, manipura and anvhata. You see, there is the sun myth again. Carl Jung, The Psychology of Kundalini Yoga, Page 22
41 Jung's interpretation of the Kundalini as the anima may in part have been suggested by the following description of her cited in The Serpent Power: "She . . . is the 'Inner Woman' to whom reference was made when it was said,

‘What need have I of outer women? I have an Inner Woman within myself’ ” (1st ed., 272).
This sentence is heavily marked in Jung’s copy of the book; the whole phrase is cited in his “Die Beschreibung der beiden Centren Shat-chakra Nirupana” (2), and the last phrase, “I have an Inner Woman within myself,” is cited again in his “Avalon Serpent” manuscript.
In “Concerning Mandala Symbolism” (1950), while commenting on a mandala painted by a young woman in which a coiled snake appeared, Jung said of the snake: “It is trying to get out: it is the awakening of Kundalini, meaning that the patient’s chthonic nature is becoming active. . . . In practice it means becoming conscious of one’s instinctual nature.” CW, vol. 9, part 1, §667. Footnote #41, The Psychology of Kundalini Yoga, Page 22.

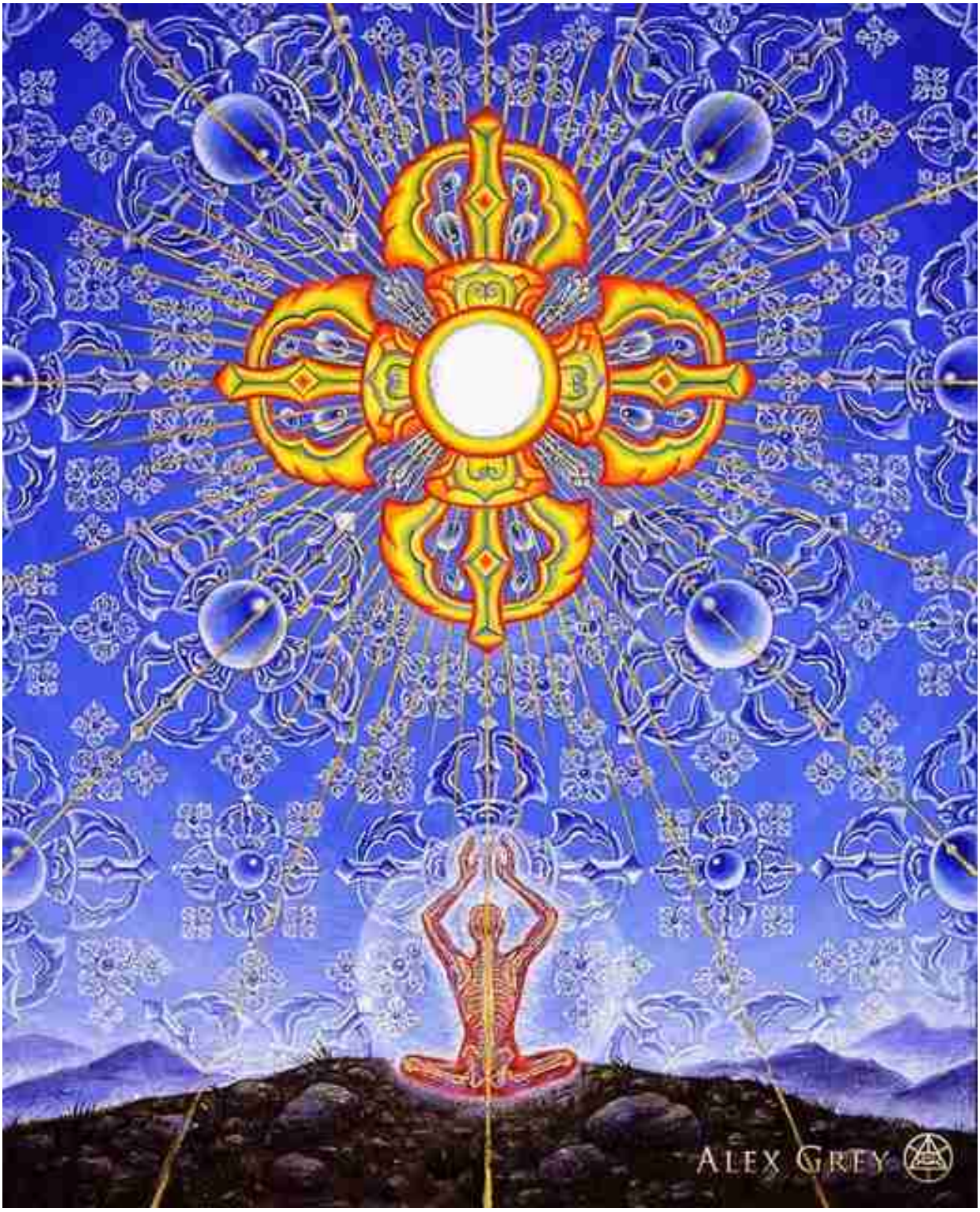
Carl Jung: Although the birth of Christ is an event that occurred but once in history, it has always existed in eternity. **(2014-07-12 07:02)**



Although the birth of Christ is an event that occurred but once in history, it has always existed in eternity.
For the layman in these matters, the identity of a non-temporal, eternal event with a unique historical occurrence is something that is extremely difficult to conceive.
He must, however, accustom himself to the idea that ”time” is a relative concept and needs to be complemented by that of the ”simultaneous” existence, in the Bardo or pleroma, of all historical processes.
What exists in the pleroma as an eternal process appears in time as an aperiodic sequence, that is to say, it is repeated many times in an irregular pattern.
To take but one example: Yahweh had one good son and one who was a failure. Cain and Abel, Jacob and Esau,

correspond to this prototype, and so, in all ages and in all parts of the world, does the motif of the hostile brothers, which in innumerable modern variants still causes dissension in families and keeps the psychotherapist busy.
Just as many examples, no less instructive, could be found for the two women prefigured in eternity.
When these things occur as modern variants, therefore, they should not be regarded merely as personal episodes, moods, or chance idiosyncrasies in people, but as fragments of the pleromatic process itself, which, broken up into individual events occurring in time, is an essential component or aspect of the divine drama.
When Yahweh created the world from his prima materia, the ”Void,” he could not help breathing his own mystery into the Creation which is himself in every part, as every reasonable theology has long been convinced.
From this comes the belief that it is possible to know God from his Creation.
When I say that he could not help doing this, I do not imply any limitation of his omnipotence; on the contrary, it is an acknowledgment that all possibilities are contained in him, and that there are in consequence no other possibilities than those which express him. Carl Jung, Psychology and Religion, Pages 400-401, Para 629-630

Carl Jung: The development of Western philosophy during the last two centuries has succeeded in isolating the mind **(2014-07-12 22:48)**



The development of Western philosophy during the last two centuries has succeeded in isolating the mind in its own sphere and in severing it from its primordial oneness with the universe.
Man himself has ceased to be the microcosm and eidolon of the cosmos, and his ”anima” is no longer the consubstantial scintilla, or spark of the Anima Mundi, the World Soul.

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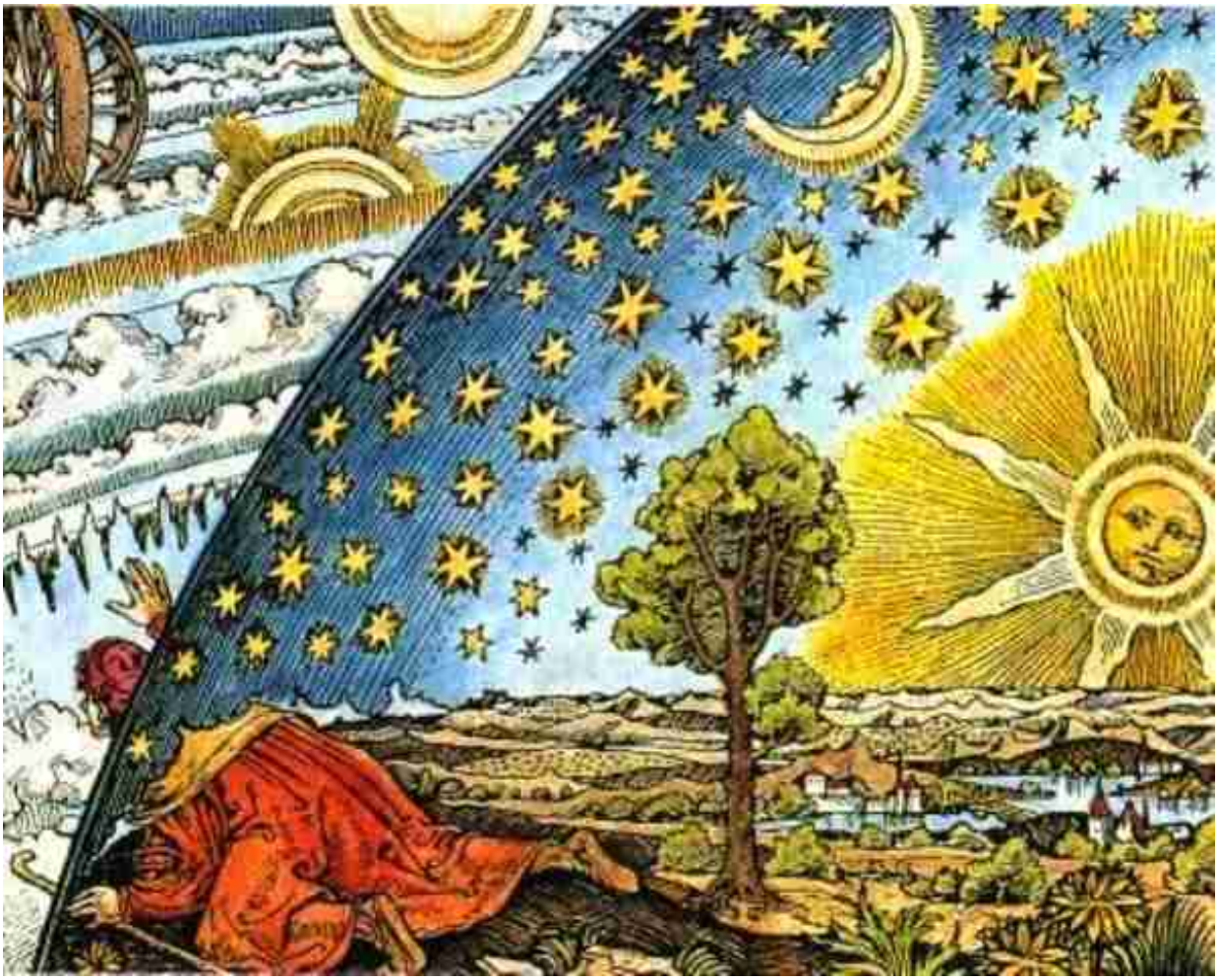
Psychology accordingly treats all metaphysical claims and assertions as mental phenomena, and regards them as statements about the mind and its structure that derive ultimately from certain unconscious dispositions.
It does not consider them to be absolutely valid or even capable of establishing a metaphysical truth.
We have no intellectual means of ascertaining whether this attitude is right or wrong.
We only know that there is no evidence for, and no possibility of proving, the validity of a metaphysical postulate such as ”Universal Mind.”
If the mind asserts the existence of a Universal Mind, we hold that it is merely making an assertion.
We do not assume that by such an assertion the existence of a Universal Mind has been established.
There is no argument against this reasoning, but no evidence, either, that our conclusion is ultimately right. In other words, it is just as possible that our mind is nothing but a perceptible manifestation of a Universal Mind.
Yet we do not know, and we cannot even see, how it would be possible to recognize whether this is so or not. Psychology therefore holds that the mind cannot establish or assert anything beyond itself. Carl Jung, Psychology and Religion, Psychological Commentary to the Tibetan Book of the Great Liberation, Page 476, Paras 759-760.

Carl Jung: But what has our empirical psychology to say about the Buddha sitting in the lotus? (2014-07-12 22:59)

You will now surely ask: but how in the world does science come to such conclusions? There are two paths to this end.
The first is the historical path. If we study, for instance, the introspective method of medieval natural philosophy, we find that it repeatedly used the circle, and in most cases the circle divided into four parts, to symbolize the central

principle, obviously borrowing this idea from the ecclesiastical allegory of the quaternity as found in numerous representations of the Rex gloriae with the four evangelists, the four rivers of paradise, the four winds, and so on.
The second is the path of empirical psychology. At a certain stage in the psychological treatment patients sometimes paint or draw such mandalas spontaneously, either because they dream them or because they suddenly feel the need to compensate the confusion in their psyches through representations of an ordered unity.
For instance, our Swiss national saint, the Blessed Brother Nicholas of Flue, went through a process of this kind, and the result can still be seen in the picture of the Trinity in the parish church at Sachseln. With the help of circular drawings in a little book by a German mystic, he succeeded in assimilating the great and terrifying vision that had shaken him to the depths.
But what has our empirical psychology to say about the Buddha sitting in the lotus? Logically one would expect Christ to be enthroned in the centre of our Western mandalas.
This was once true, as we have already said, in the Middle Ages. But our modern mandalas, spontaneously produced by numerous individuals without any preconceived ideas or suggestions from outside, contain no Christ-figure, still less a Buddha in the lotus position.
On the other hand, the equal-armed Greek cross, or even an unmistakable imitation of the swastika, is to be found fairly often. I cannot discuss this strange fact here, though in itself it is of the greatest interest.
Between the Christian and the Buddhist mandala there is a subtle but enormous difference. The Christian during contemplation would never say ”I am Christ,” but will confess with Paul: ”Not I, but Christ liveth in me” (Gal. 2 : 20). Our sutra, however, says: ”Thou wilt know that thou art the Buddha.”
At bottom the two confessions are identical, in that the Buddhist only attains this knowledge when he is anatman, “without self.”
But there is an immeasurable difference in the formulation.
The Christian attains his end in Christ, the Buddhist knows he is the Buddha.
The Christian gets out of the transitory and ego-bound world of consciousness, but the Buddhist still reposes on the eternal ground of his inner nature, whose oneness with Deity, or with universal Being, is confirmed in other Indian testimonies. Carl Jung, Psychology and Religion, Pages 574-575 Para 946-949.

Carl Jung: Although the birth of Christ is an event that occurred but once in history, it has always existed in eternity **(2014-07-12 23:07)**



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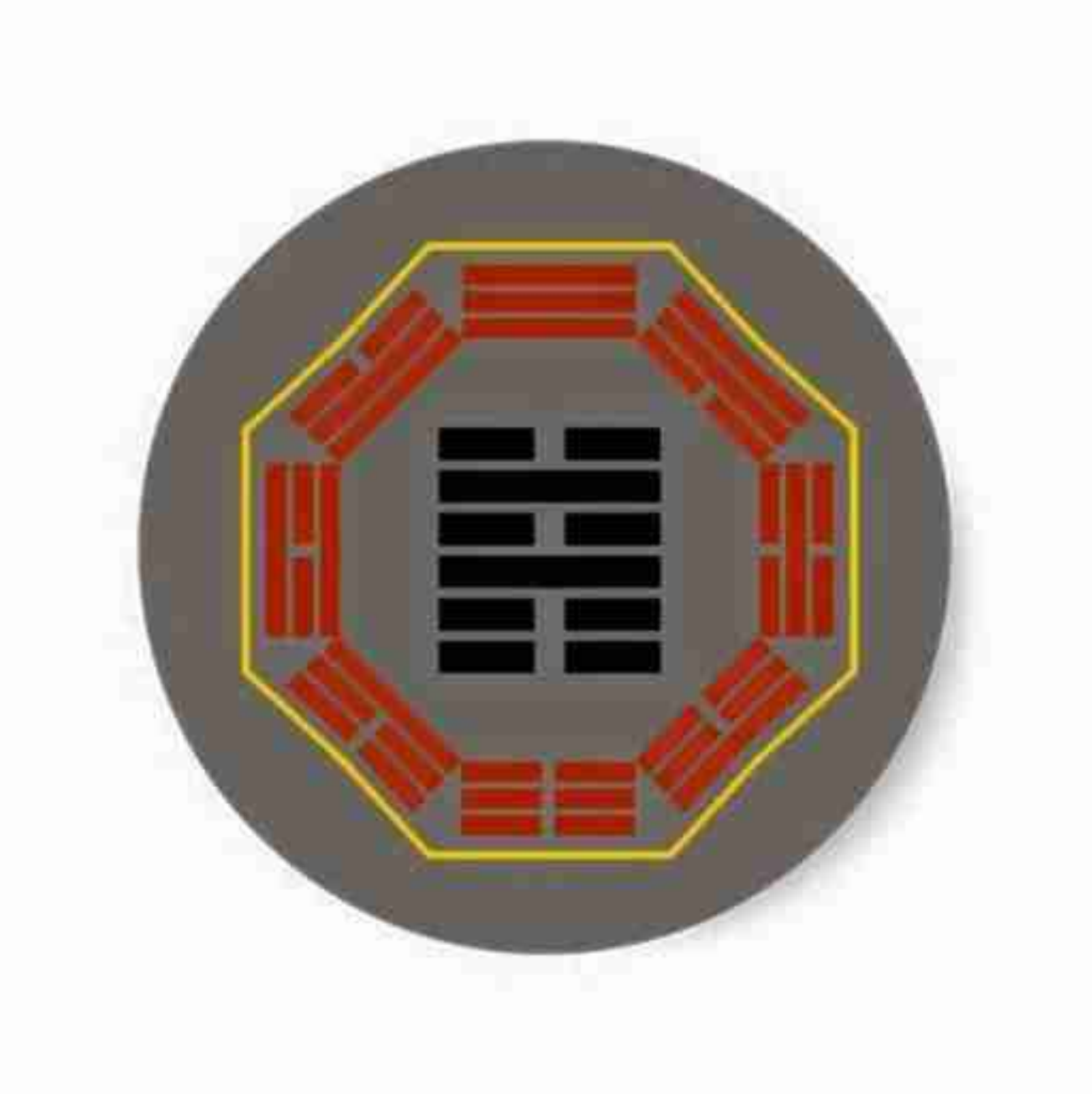
The I Ching (Book of Changes) and Hexagram 39 ”Obstruction” (2014-07-13 05:22)

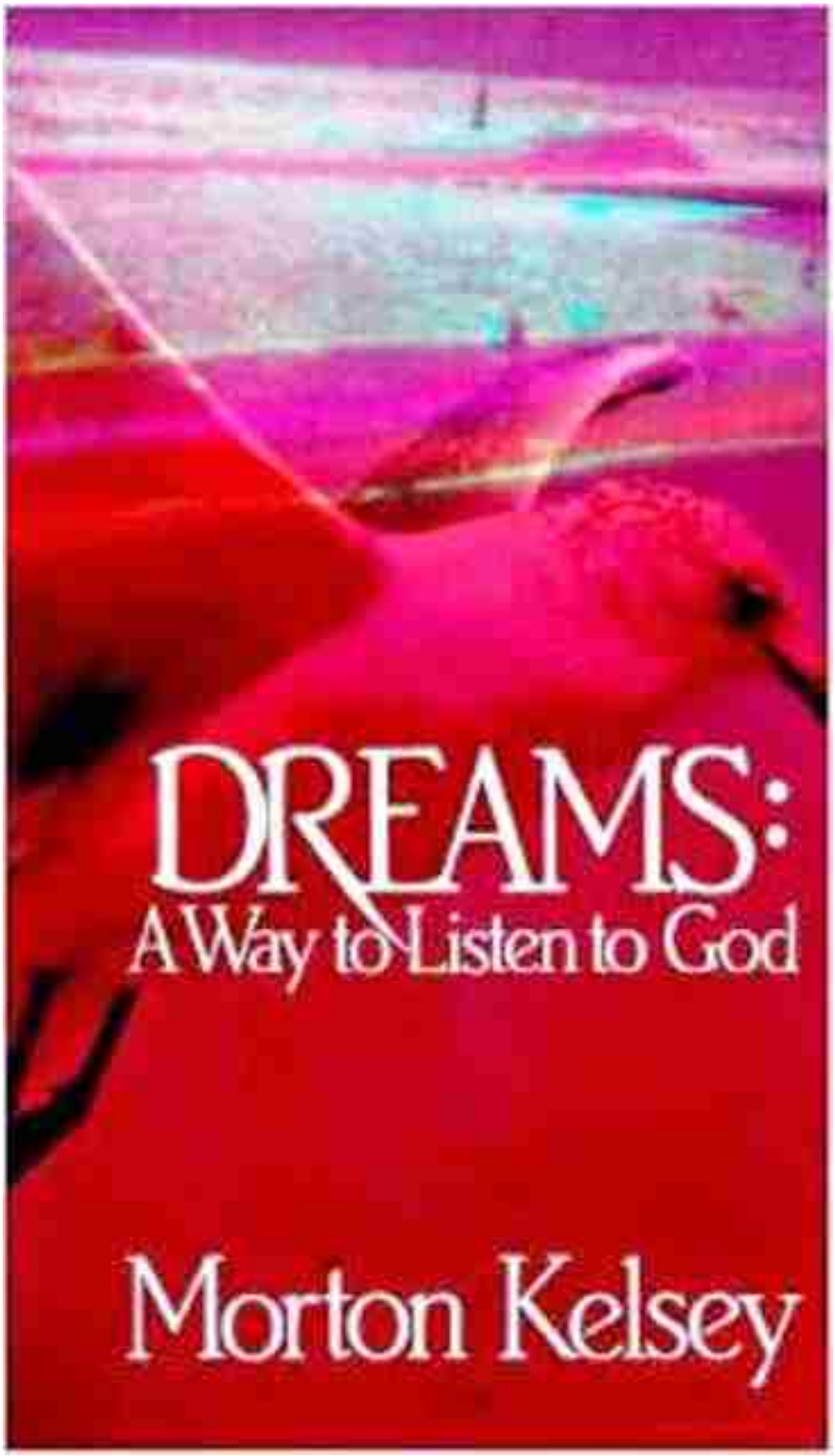


[The Wilhelm-Baynes translation of the I-Ching may be found here: http://www.pantherwebworks.com/I_Ching/bk1h31-41.html #39]
39. Chien / Obstruction
above K’AN THE ABYSMAL, WATER
below K’AN KEEPING STILL, MOUNTAIN
The hexagram pictures a dangerous abyss lying before us and a steep, inaccessible mountain rising behind us. We are surrounded by obstacles; at the same time, since the mountain has the attribute of keeping still, there is implicit a hint as to how we can extricate ourselves. The hexagram represents obstructions that appear in the course of time but that can and should be overcome. Therefore all the instruction given is directed to overcoming them.

THE JUDGMENT
OBSTRUCTION. The southwest furthers.
The northeast does not further.
It furthers one to see the great man.
Perseverance brings good fortune.
The southwest is the region of retreat, the northeast that of advance. Here an individual is confronted by obstacles that cannot be overcome directly. In such a situation it is wise to pause in view of the danger and to retreat. However, this is merely a preparation for overcoming the obstructions. One must join forces with friends of like mind and put himself under the leadership of a man equal to the situation: then one will succeed in removing the obstacles. This requires the will to persevere just when one apparently must do something that leads away from his goal. This unswerving inner purpose brings good fortune in the end. An obstruction that lasts only for a time is useful for self-development. This is the value of adversity.
THE IMAGE
Water on the mountain:
The image of OBSTRUCTION.
Thus the superior man turns his attention to himself And molds his character. Difficulties and obstructions throw a man back upon himself. While the inferior man seeks to put the blame on other persons, bewailing his fate, the superior man seeks the error within himself, and through this introspection the external obstacle becomes for him an occasion for inner enrichment and education.
THE LINES
Six at the beginning means:
Going leads to obstructions,
Coming meets with praise.
When one encounters an obstruction, the important thing is to reflect on how best to deal with it. When threatened with danger, one should not strive blindly to go ahead, for this only leads to complications. The correct thing is on the contrary, to retreat for the time being, not in order to give up the struggle but to await the right moment for action.
Six in the second place means:
The King's servant is beset by obstruction upon obstruction,
But it is not his own fault.
Ordinarily it is best to go around an obstacle and try to overcome it along the line of least resistance. But there is one instance in which a man must go out to meet the trouble, even though difficulty piles upon difficulty: this is when the path of duty leads directly to it-in other words, when he cannot act of his own volition but is duty bound to go and seek out danger in the service of a higher cause. Then he may do it without compunction, because it is not through any fault of his that he is putting himself in this difficult situation.
Nine in the third place means:
Going leads to obstructions;
Hence he comes back.
While the preceding line shows the official compelled by duty to follow the way of danger, this line shows the man who must act as father of a family or as head of his kin. If he were to plunge recklessly in to danger, it would be a useless act, because those entrusted to his care cannot get along by themselves
.
But if he withdraws and turns back to his own, they welcome him with great joy.
Six in the fourth place means:
Going leads to obstructions,
Coming leads to union.
This too describes a situation that cannot be managed single-handed. In such a case the direct way is not the shortest. If a person were to forge ahead on his own strength and without the necessary preparations, he would not find the support he needs and would realize too late that he has been mistaken in his calculations, inasmuch as the conditions on which he hoped he could rely would prove to be inadequate. In this case it is better, therefore, to hold back for the time being and to gather together trustworthy companions who can be counted upon for help in overcoming the

obstructions.
Nine in the fifth place means:
In the midst of the greatest obstructions,
Friends come.
Here we see a man who is called to help in an emergency. He should not seek to evade the obstructions, no matter how dangerously they pile up before him. But because he is really called to the task, the power of his spirit is strong enough to attract helpers whom he can effectively organize, so that through the well-directed co-operation of all participants the obstruction is overcome.
Six at the top means:
Going leads to obstructions,
Coming leads to great good fortune
It furthers one to see the great man.
This refers to a man who has already left the world and its tumult behind him. When the time of obstructions arrives, it might seem that the simplest thing for him to do would be to turn his back upon the world and take refuge in the beyond. But this road is barred to him. He must not seek his own salvation and abandon the world to its adversity. Duty calls him back once more into the turmoil of life. Precisely because of his experience and inner freedom, he is able to create something both great and complete that brings good fortune. And it is favorable to see the great man in alliance with whom one can achieve the work of rescue. The I Ching; Hexagram 39; Obstruction.

Carl Jung Letter to the Reverend Morton T. Kelsey dated 03May1958 **(2014-07-13 19:10)**



[Carl Jung Letter to the Reverend Morton T. Kelsey dated 03May1958]
the Rev. Morton T Kelsey

Dear Mr. Kelsey,
[ORIGINAL IN ENGLISH]
3 May 1958
Thank you very much for your kind letter. 1
I appreciate it indeed, since it is the first and only one I got from a Protestant theologian [in the U.S.A.] who has read Job.
I can't help feeling that I am beneath consideration. All the more I value your kind effort to write to me.
The psychology of the Book of Job seems to be of the highest importance concerning the inner motivation of Christianity.
The fact that none-as far as I am able to see-of the existing commentaries has drawn the necessary conclusions has long since been a cause of wonder to me.
Occasional outbursts of shortsighted wrath didn't surprise me. The almost total apathy and indifference of the theologians was more astonishing.
As you realize, I am discussing the admittedly anthropomorphic image of Yahweh and I do not apply metaphysical judgments.
From this methodological standpoint I gain the necessary freedom of criticism . The absence of human morality in Yahweh is a stumbling block which cannot be overlooked, as little as the fact that Nature, i.e ., God's creation, does not give us enough
reason to believe it to be purposive or reasonable in the human sense.
We missreason and moral values, that is, two main characteristics of a mature human mind.
It is therefore obvious that the Yahwistic image or conception of the deity is less than [that of] certain human specimens: the image of a personified brutal force and of an unethical and non-spiritual mind, yet inconsistent enough to exhibit traits of kindness and generosity besides a violent power drive.
It is the picture of a sort of nature-demon and at the same time of a primitive chieftain aggrandized to a colossal size, just the sort of conception one could expect of a more or less barbarous society cum grano sa lis.
This image owes its existence certainly not to an invention or intellectual formulation , but rather to a spontaneous• manifestation, i.e., to religious experience of men like Samuel 2 and Job and thus it retains its validity to this day.
People still ask: Is it possible that God allows such things?
Even the Christian Cod may be asked: Why do you let your only son suffer for the imperfection of your creation?
The image of God corresponds to its manifestation, i.e., such religious experience produces such an image. There is no better image anywhere in the world.
For this reason Buddha has placed the "enlightened" man higher than the highest Brahman gods.
This most shocking defectuosity of the God-image ought to be explained or understood. The nearest analogy to it is our experience of the unconscious: it is a psyche whose nature can only be described by paradoxes: it is personal as well as impersonal, moral and amoral, just and unjust, ethical and unethical, of cunning intelligence and at the same time blind, immensely strong and extremely weak, etc.
This is the psychic foundation which produces the raw material for our conceptual structures.
The unconscious is a piece of Nature our mind cannot comprehend. It can only sketch models of a possible and partial understanding.
The result is most imperfect, although we pride ourselves on having "penetrated" the innermost secrets of Nature.
The real nature of the objects of human experience is still shrouded in darkness. The scientist cannot concede a higher intelligence to theology than to any other branch of human cognition .
We know as little of a supreme being as of matter. But there is as little doubt of the existence of a supreme being as of matter.
The world beyond is a reality, an experiential fact. We only don't understand it. 3
Under these circumstances it is permissible to assume that the Summum Bonum is so good, so high, so perfect, but so remote that it is entirely beyond our grasp.
But it is equally permissible to assume that the ultimate reality is a being representing all the qualities of its creation, virtue, reason, intelligence, kindness, consciousness, and their opposites, to our mind a complete paradox.
The latter view fits the facts of human experience, whereas the former cannot explain away the obvious existence of

evil and suffering. [pothen to kakon] 4
this age-old question is not answered unless you assume the existence of a [supreme] being who is in the main unconscious. Such a model would explain why God has created a man gifted with consciousness and why He seeks His goal in him.
In this the Old Testament, the New Testament, and Buddhism agree.
Master Eckhart said it: ”God is not blessed in His Godhead, He must be born in man forever.”5
This is what happens in Job: The creator sees himself through the eyes of man’s consciousness and this is the reason why God had to become man, and why man is progressively gifted with the dangerous prerogative of the divine ”mind.”
You have it in the saying: ”Ye are gods,”6 and man has not even begun yet to know himself.
He would need it to be prepared to meet the dangers of the incarnatio continua, 7 which began with Christ and the distribution of the ”Holy Ghost” to poor, almost unconscious beings.
We are still looking back to the Pentecostal events in a dazed way instead of looking forward to the goal the Spirit is leading us to.
Therefore mankind is wholly unprepared for the things to come.
Man is compelled by divine forces to go forward to in creasing consciousness and cognition, developing further and further away from his religious background because he does not understand it anymore.
His religious teachers and leaders are still hypnotized by the beginnings of a then new aeon of consciousness instead of understanding them and their implications.
What one once called the ”Holy Ghost” is an impelling force, creating wider consciousness and responsibility and thus enriched cognition .
The real history of the world seems to be the progressive incarnation of the deity.
Here I must stop, although I should like to continue my argument. I feel tired and that means something in old age.
Thank you again for your kind letter!
Yours sincerely, C. G. JUNG
Notes: (Letters II, 434-36)
1. Kelsey, rector of St. Luke’s Episcopal Church, Monrovia (near Los Angeles), California, wrote a highly appreciative letter about Answer to Job: ”How can I thank you enough for this book? It has served as a catalyst enabling a fusion to take place between my theological thinking and the experience of life, which my analytical work has stimulated … ”
2. Cf. I Sam. 3.
3. This paragraph is published in Kelsey, Tongue Speaking: An Experiment in Spiritual Experience (1964), 192f.
4 . = Whence evil?
5. Cf. Psychological Types, CW 6, par. 418 .
6. John 10:34.
7. Continuing incarnation, resulting from the past, present, and future indwelling of the Holy Ghost in man. Cf. Jung’s letter Carl Jung Letters, Volume II, Pages 169-171.

Memory of Toni Wolff by Gerhard Adler: **(2014-07-13 19:46)**

Memory of Toni Wolff by Gerhard Adler:
Dr. Adler wrote:

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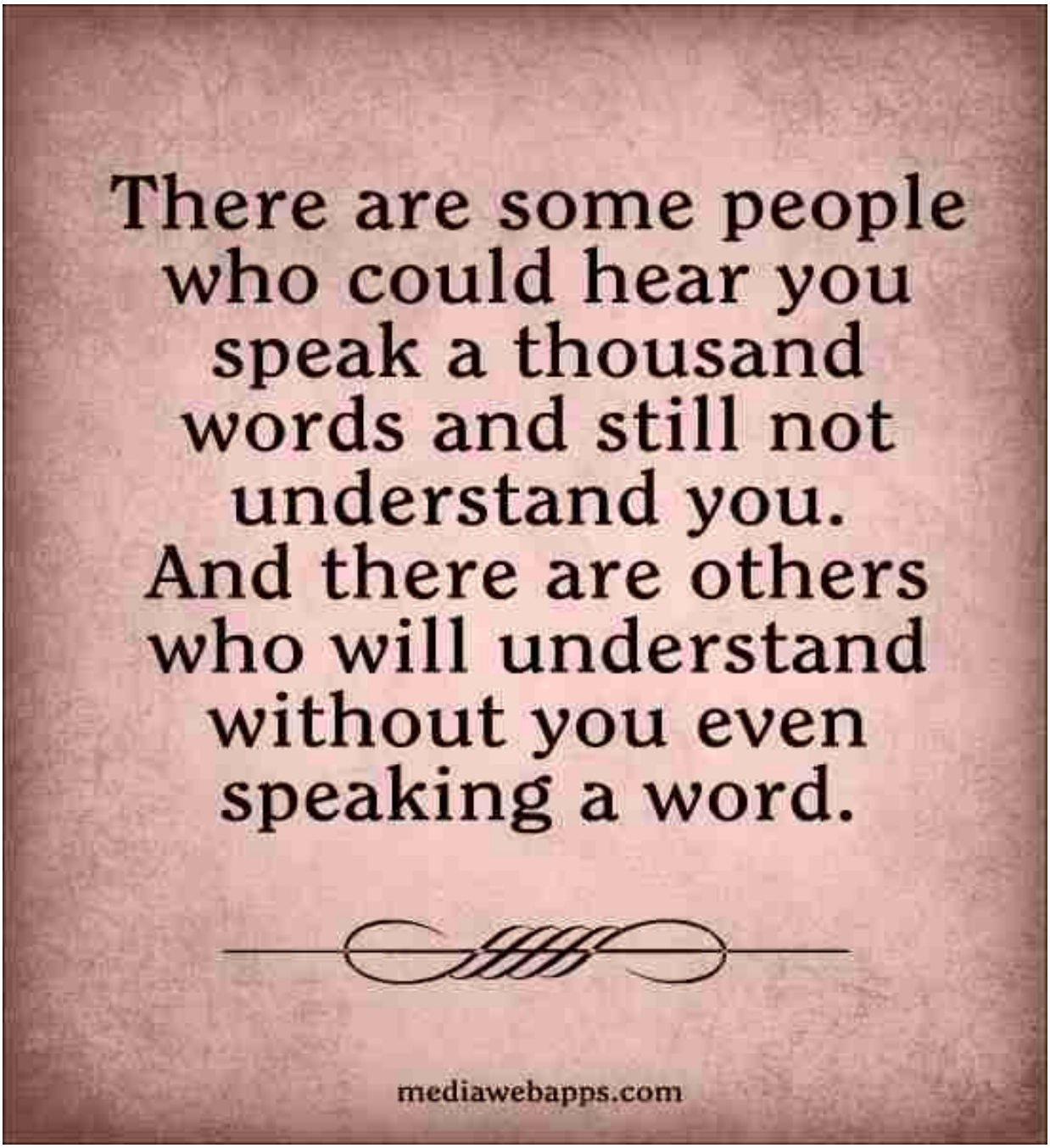
”This is the letter I wrote on the occasion of Toni Wolff death to Pfovver Schair, the clergyman who officiated at the memorial service.
He had asked Toni’s friends for help with his memorial oration, and he found my letter worthwhile reading at the service. It has been printed but only in a very private memorial booklet. ”
My strongest impression of Toni Wolff, from beginning to end, was one of infinite goodness and capacity for self-sacrifice.
I know very well that for many people this side of her was hidden or only to be discovered in roundabout ways: for this kindness and deep, understanding humanity was accompanied by a harsh outer side.
But this harshness was really nothing but the self-protection of an infinitely differentiated and sensitive human being.
Never again have I found in anyone this mixture of legitimate pride and deep humility.
At the same rime this woman could be charming, enchanting, fascinatingly feminine, so that all harshness and superficial toughness would melt away.
She did not give herself easily to a human relationship.
But once the ice was broken, there was no legitimate demand or request to which she would not respond with total and peerless self-sacrifice.
When one addressed oneself to her honestly and without pretense, then there were no limits to her friendship.
She held each of her relationships with such loyalty and steadfastness that it is no wonder that hundreds of people all over the world depended on her as a criterion for their own life’s course, as a lasting inspiration for the honest solution of their life’s problems, and as a most loyal friend who never let an appeal go unheard . Collections of Remembrances, Carl Jung, Emma Jung and Toni Wolff” by Ferne Jensen, Page 1.

Carl Jung: ”Why don’t they understand me?” **(2014-07-13 20:56)**



[Carl Jung: ”Why don’t they understand me?”]
Memory of C.G. Jung by William Alex
The time had come to say goodbye to Dr. Jung and to Zurich.
I thought this meeting would probably be my last encounter with him.
He was aging and I was preparing to cross an ocean and a continent to contend with an untried and uncertain future as a Jungian analyst.
I sat before him in his study, Institute diploma in hand , and expressed to him as well as I could how much these years of analysis and training had meant to me.
He listened quietly, nodded his head reflectively and added some words of advice for my future career.
The time ran out and I got up to leave, shook hands and started down the broad stairs of his .home leading to the

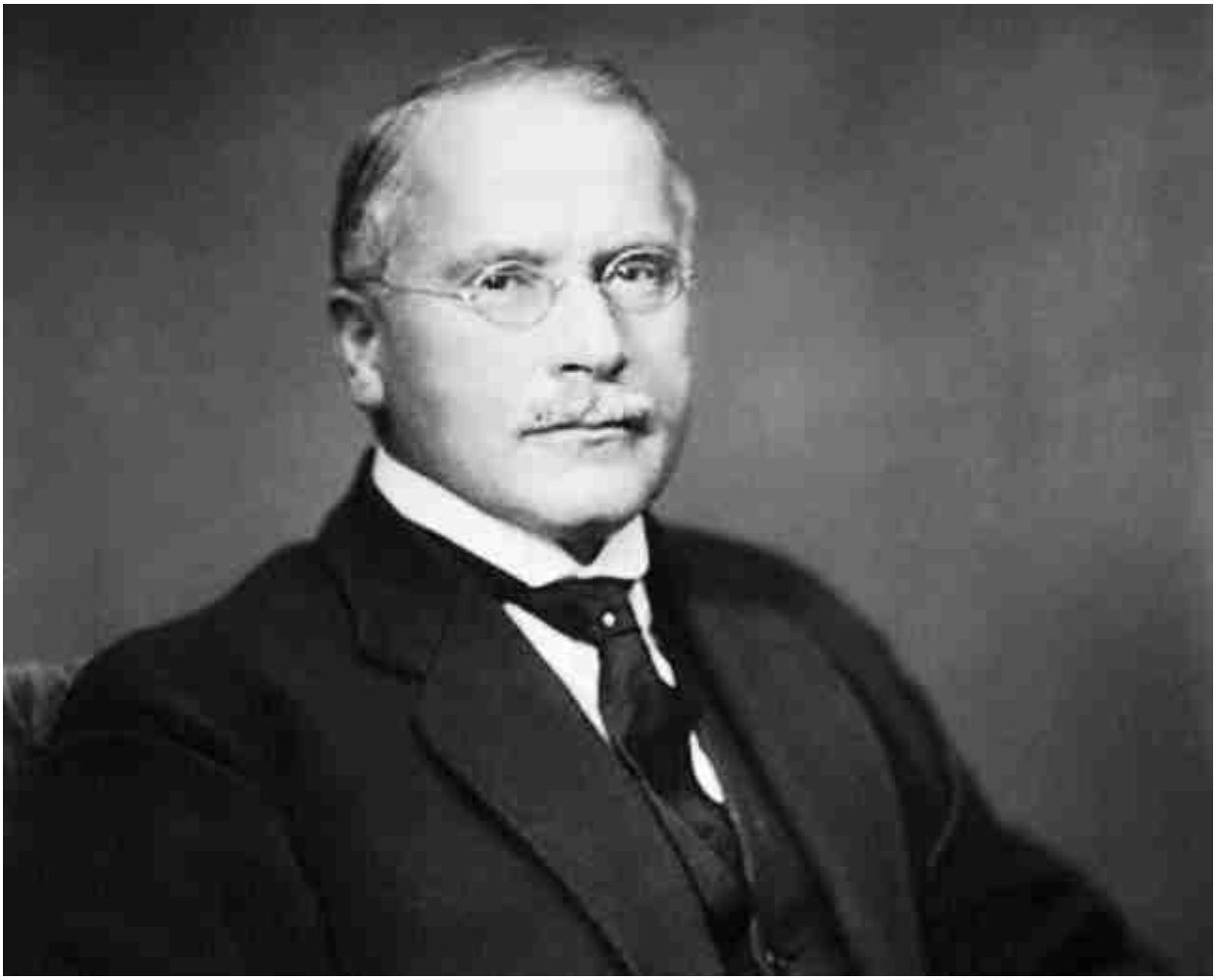
front door as I had done on previous occasions.
To my surprise he accompanied me down the stairs.
I thought this was a very nice , warm farewell gesture , opened the door and started to walk down the garden path toward the front gate and the street.
Jung continued to walk beside me. I didn't quite know what to make of this and slowly walkeddown the street toward my parked car a short distance away feeling both honored and puzzled.
Jung continued to walk beside me silently, pipe in mouth , evidently lost in thought , and I, too, said nothing.
Suddenly he turned to me and asked , "Why don't they understand me?"
There was a tone in his voice I had not heard before that was at once plaintive, questioning, and hurt.
I intuitively felt I knew what "they" referred to .
"They" was the world out there, the world of science, of academic psychology and psychiatry, of organized religions, of prejudices that persist in misunderstanding and misquoting his discoveries and insights into the inner world, the human soul.
I sensed in his question something of the loneliness of the explorer, of the quester who dares to look beyond the accepted and the known; who cannot do otherwise.
I answered, "Dr. Jung, you know as well as any man alive why they don't understand you. Is it not because you are probably fifty or a hundred years ahead of your time?"
He looked at me for a brief while, nodded quietly, extended his hand for a final handshake, turned and walked back toward his home.
It happened, to my gratification, that this was not the last encounter I had with Jung. I met him again on several other occasions.
And we spoke of other things. But still today, more than a quarter of a century later, among the memories and images I have of Jung, I, at times, see him walking quietly with me and hear him ask the same question.
I respond in fantasy in a way much the same as I did then.
I say, "I don't think the world has yet caught up with you , Dr. Jung, ... not quite yet. C.G. Jung, Emma Jung and Toni Wolff -A Collection of Remembrances. Pages 3-4.

Toni Wolff by A. I. Allenby **(2014-07-14 04:08)**

Toni Wolff by A. I. Allenby
There is only one anecdote about Toni Wolff that I can remember.

It does not reveal much about her, but let me tell it for what it is worth.
This story went round the students and analysands collected in Zurich at the time; a period in which the practice of ”active imagination” was in the forefront of interest.
Toni was visited by a friend from Germany, whom she had not seen during the intervening years of World War II.
Toni had a dog, given to her by Professor Jung.
It was (I thought) an ugly little beast, a bull terrier, given to barking and to interrupting the sessions by wanting to come in , or get out.
Toni faithfully took him for walks. The German visitor accompanied them during her stay, and every time the two old friends got into an animated discussion about some profound matter, the dog claimed its right to visit a lamp post.
Finally the friend could not hide her impatience any longer, and expressed it in no uncertain terms.
Toni replied, rather curdy, ”Oh, go home and paint a colored picture of the situation!” I believe she did.
I was just getting ready for another of my yearly visits to Zurich in 1953 , when the news of her death reached us.
But I went all the same, and through the kindness of Toni’s sister, I spent many hours in Toni’s hauntingly silent flat to read through several of her seminars, in fulfilment of a promise she had made me.
Initially it was a rather surprising medley of impressions which the varied contacts I had with her created in my mind, but gradually I came to see them as different facets of her many-sided personality.
Toni as the homely hostess; Toni as president of the club, aloof and dignified in her role, with an aura of the merchant aristocracy of the old Swiss families about her.
Toni as a stalwart friend . There I remember most vividly the occasion when, during one of my Zurich visits, I could not stop talking about the irrational fears I was having about my husband-and in the last night before I arrived back home he died, quite suddenly and unexpectedly.
It then was Toni who mobilized the members of the Zurich Jung group to write to me, including Professor Jung, so that I should have the solace of their sympathy.
And last but not least, Toni the therapist. This is not easy to describe. Her profound knowledge of the psyche, her wisdom, her down-to-earth practicality, her veiled warmth-they all had their place.
But what I valued most was the sense of her deeply human concern about wherever one happened to be, whether assailed by follies, or grief, or wrestling with the problematical world without or within.
Some years after Toni’s death, when Jung also was no longer alive, I once complained to Toni ’s sister how bereft I felt without their presence and support.
In typical sturdy Swiss fashion she rebuked me.
What, did I think, they had done? They also had to battle through their not-knowing; they also had to find their way on the strength of their personal experiences and insights.
I left her, sobered, and greatly encouraged . C.G. Jung, Emma Jung and Toni Wolff -A Collection of Remembrances, Pages 4-5.

Memory of an Immortal by James C. Aylward **(2014-07-14 05:09)**

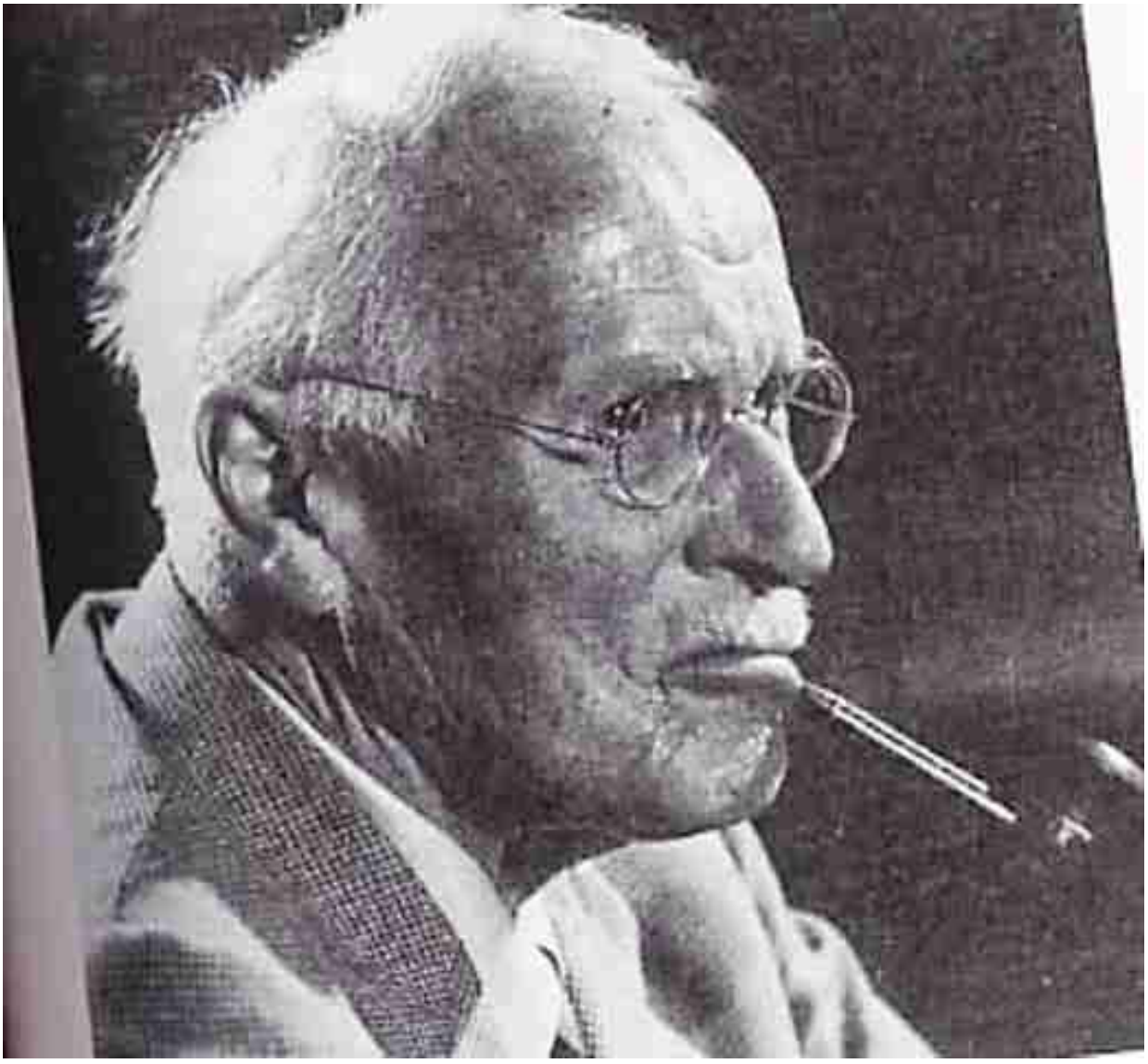


Memory of an Immortal by James C. Aylward
It is a high summer morning in the early fifties as I walk from the railroad station at Kusnacht toward the green-blue Zurichsee and to the house on the Seestrasse which proclaims over its door: called or not, God will be present.
Coming down through the garden of vegetables and roses I find Carl Jung examining plants.
Though dressed in shirt, tie and sports coat, Jung could well be wearing the green work-apron of a Swiss gardener as he pays such careful attention to what grows around him.
I say to myself: This doctor concerns himself with the vegetal soul.
There are chickens running loose in the garden . My thought is: The doctor gives freedom of movement to the animal soul. He is absorbed in what he is doing so I continue on to the house and ring the bell. The woman who answers tells me to be seated in the garden under a great shade tree.
In a few moments Jung comes over and joins me.
He seems genuinely interested that a Catholic priest is studying at the Institute in Zurich.
It has been a year and more since we first met at a Fastnacht parry when he invited me to come visit him. He speaks of how important it is to him that churchmen take a serious look at what he has written.
He says that he has learned recently that the Pope has been reading Jung.
To the question from Jung, ”What’s on your mind?”
I reply: As a priest my heart is heavy with the question that is on my mind , namely the immortality of the human soul. I wonder whether we are daily involved with coming to terms with mortality or with a preparation for life after death.
I tell him that I am not looking for answers from him, but rather I wonder how he, a soul doctor, deals with the

Christian doctrine of the undyingness of soul and personal survival beyond death.
Jung talks of the importance of what we do with our lives.
To the degree we have responded to the urge to consciousness we can leave a legacy for others.
I believe he says: We are immortalized in memory.
Oh yes, it is so. The soul has become immortal if we leave something behind for others. Psychology can affirm no other immortality.
I react with: That's a lot less than I came prepared to hear . But it is simple, direct and does nor psychologize the act of faith. Belief in personal survival after death remains a matter of belief.
Jung seems to have told me that he wants to be well-remembered as one who has struggled to be awake and alert and responsible in this life.
For others he will leave the legacy of his struggle in the monument of his writings. His is an acquiescence to the likelihood of immortality in the memory of others.
We are off and running about religious practices and the assurances given by the apostle James in his letter "to the Twelve Tribes dispersed throughout the world" about the way of belief: If any of you falls short in wisdom, he should ask God for it and it will be given him . . . Bur he must ask in faith without a doubt in his mind; for the doubter is like a heaving sea ruffled by the wind ." (James I, 5-6).
Jung can quote from this letter on the practice of religion in Greek.
When I do not grasp what has been cited, he switches to Latin.
He is then considerate enough to further translate into English when he notices that I cannot grab hold of a New Testament passage as quickly as he can throw one.
I have the thought: The apostle James is immortal for me through the consciousness of Jung.
These hours with him will live as long as my memory endures.
The physician is reaching the priest how conversant he should be with the subject matter of his profession.
Jung brings up God as the most proper subject of conversation between two human beings.
He says that most people don't look on God as worthy of entry into a salon.
People-even theologians-are embarrassed to talk about God. It is more polite to talk about sex.
But we stay with God and the images in which God is revealed and behind which God hides.
I'm very much into Jung and Job and figure that I should ask him to talk about his relationships with his father as an immediate key to Answer to job. But something tells me
that I should leave such ghosts as Pastor Jung to the mortality of non-statement and nor get into all this disenchantment with the curmudgeon who, under the name Yahweh, is jealous of human consciousness and might even want to control the market of consciousness . Jung insists that in all he says and writes he is dealing with the reality of the God-image.
God, the ontological being and the object of faith, is not his concern as a physician nor within his competence as an empiricist.
My reaction to all this talk about God is to trust the man Jung quite a lot.
So I confide my secret religious practice to him which, until now, I have mentioned only to my confessor Journet of Fribourg.
I say: I pray to God as Woman.
Much like my confessor Jung cocks his ear and, like Journet, does not seem to find anything wrong or unhealthy about this practice of religion. Again it is a matter of distinguishing between God revealing herself through imagery and God hiding behind the images.
The question arises: How far can one penetrate through the personifications of anima and find God in the process?
The subject seems to be to Jung's liking for his eyes
crinkle at the corners and there seems to be a special twinkle in them.
The subject now is Angels.
Jung has a lot to say about the experience of angels . Again he distinguishes between the empirical and the ontological in talking of angels as he did when the conversation focused upon God.
Angels , he says, are complexes. They rise out of the unconscious life. They are not persons but may be personifications and be given names as functional complexes.

They have a variety of functions and some are higher, that is, come from deeper layers of the psyche.
I say: Some angels are more arch than others.
He continues: Angelos is messenger. The word bespeaks the primary function of an angel, that is, to carry a message. But there are other angelic functions such as revering, adoring, guarding.
The messenger-complex wings upward out of the depths of soul and is pointed toward the fore of conscious awareness.
The message is spirit. Spirit is the content which the angel carries from unconscious source and tries to bring home to us in consciousness.
Restating what he has already written in The Phenomenology of Spirit in Fairy Tales Jung asks the question: What is spirit?; and replies to it: Spirit is
meaning. When we have meaning we are lifted up. Such spirit enhances consciousness.
Jung begins to summarize the morning's conversation: Now these are fitting subjects for physician and priest to talk about, namely, God, soul, angels and spirit.
However, he says, if my medical colleagues were to hear us they would likely say that Jung is crazy to talk of such things.
Likewise, if your fellow professionals in religion were to hear us they might call Jung a heretic.
Our conversation is interrupted by the appearance of a woman in the garden.
She calls out: Dr. Jung! Dr. Jung! My host sighs as he rises from his chair and goes coward her. I hear the woman say that she cannot leave Switzerland and return to America without seeing him.
Jung talks with her about five minutes and when he returns to his chair says: You Americans of any age are so young in spirit. Maybe you are a little more unconscious than we Europeans. You cut through a lot of formalities and red-tape.
I think how unforgettable Jung has made the day for this woman. His kindness and care for her is a little bit of his immortality.
Although this was not my last visit with Jung it was the happiest one for he seemed so full of the scuff of life and so merry and serious by turns.
On the return trip to Zurich I began to reflect on the two hour visit in the garden on the Seestrasse: To be well-remembered, he surely will be.
To prepare such a monumental legacy of word and work as he is doing is the earth-side of the man's immortality.
C.G. Jung, Emma Jung and Toni Wolff -A Collection of Remembrances, Pages 6-9.

Memory of C.G. Jung by Henry K. Fierz **(2014-07-15 08:56)**



Memory of C.G. Jung by Henry K. Fierz
The first time I met C. G. Jung was in 1928.
After the first world war there was in Europe a very dangerous epidemic of flu. My mother got the disease and nearly died of it. Afterwards she again and again had relapses till my parents decided to consult Dr. Jung.
Jung taught her how to cope with the disease, and rouse cures in alpine health resorts co continue her historical studies she had interrupted when she married in 1911.
He got her out of the disease in the course of three years, and she never had a relapse again.
Through this treatment both my parents, also my father (who was professor of chemistry at the Swiss Institute for Technology, Zurich, the E.T.H.), became friends of Jung, and in 1928 Jung and Mrs. Jung were invited for a dinner at our home in Zurich.
At the last moment one of the guests could not come, and I was asked to join the dinner as a proxy.
During the dinner Jung told the following story:
”Some days ago something queer happened to me. I dreamt that I went from my country house at Bollingen (the ”tower”) to Bollingen village, and on the little street that leads to my hotel was in fact in Bollingen-I saw a little garden shovel. Now the following morning I in fact went to Bollingen village; and at the same spot, as seen in my dream, I really found a little garden-shovel. And I wonder again and again what the meaning of this dream could be.”

Now I, a youngster who in fact had no right to say anything , asked Jung: ”Dr. Jung, do you think chat every dream has a meaning?”
Jung: ”But of course every dream has a meaning.” But I: ”But that’s only your statement, bur nor a proof.”
Jung nearly got angry, and my parents gave me sign not to continue the discussion.
So till today I’ve never got the proof char every dream has a meaning. Perhaps the dream was prophetic (it had anyhow been telepathic).
Thirty years later one could often meet Jung, sitting before his tower, pondering about I do not know what, and playing with a little watercourse, using a little garden shovel fixed to a broomstick.
The also very old man, Mr. Kuhn, who looked after the tower and brought bread, meat, butter and milk, once said to me: ”If one sees the professor, sitting and playing like this, if one would not know that this is a world famous scientist, one would think this is a very queer man who behaves in a rather odd way.”
One year later I was in hospital because of an operation for a hernia.
There I made a drawing with a central symbol of a star above a half moon on black background. My mother, who visited me, asked me, if she could have the drawing for a few days because she thought it to be interesting; I soon got it back.
Thirty years later I saw that she had shown the drawing to Jung, who gave a lecture on ”half-moon and star.”
What Jung could not know, and I think my mother had not seen, was that the half-moon and the star are the crest of the Fierz family, but here turned upside down and on black instead of on a red background. To 1929 l also had not seen chis; it came spontaneously ”out of the unconscious.”
But in 1959 I saw that in 1929 I must have been strongly, bur unconsciously constellated by my ancestors, and by my present Fierz family. My own analysis of the drawing showed to me that other parts of the drawing, which seemed to be purely ornamental, had all a specific meaning (drawn quire consciously) and as a whole represented a strong tendency in my person to work in communities, as, for instance, professional societies as secretary or president.
For me as an introvert, these jobs have been rather a hobby, as for other people to play bridge. My most interesting job was here to be secretary general of a Swiss member-society of the International Federation for Medical Psychotherapy.
C. G. Jung was president of this Swiss Society. This meant, for thirteen years, an ”extrovert” collaboration with Jung, with many professional and political problems, (even analysts have political problems, more than one would imagine!).
So we see: Even a master can’t always give a complete interpretation of a drawing without the context of the designer.
At the same time, or soon afterwards, Jung met my father at a party. He said co him that his practice at present was a stress for him and that he felt tired.
My father told him that he planned tomorrow to go on a trip co Egypt and Palestine, and said: ” Why don’t you come with me. I’ll start tomorrow at 11 a.m. at Zurich Railway Station, and in train and boar (the steamer General Steuben”). I’ll travel first class, and this means that in the compartment there is always a second bed nor used.” Jung answered that chis seemed to him co be quite an impossible proposal, ”I can’t leave my practice, my patients from one hour to the other.”
But the next day at 11 a.m. Jung was at the station and said to my father: ”I’ve realized that somebody who is tired and needs a rest , and nevertheless continues to work, is a fool. I’ll come with you.”
First they went by train and boat to Alexandria. When they left the boat a chiromancer came to them, offering to read their hands. First he read the hand of my father and stated: ”You are well off, but people think that you are much richer than you are in fact. That’s always good.”
Then he read Jung’s hand and said quietly: ”Oh, you are one of the very few great men I have seen. I can’t say more.” And he added: ”For great men and their friends there is no fee, ” but he got something of course. On the way back from Palestine Jung sold a western part of the beautiful peninsula at Bollingen to my father, to build a house there.
He said openly: ” It’s friendship, but not this alone. I have realized that one family alone is not strong enough to defend this beautiful part of the border of the lake against the growing pressure of village and scare to have the lake free for the public, and to build a patch along the lake, just before my tower. And if so, I think the second family should be that of a friend.”

Jung and my father were dead some time when village and state came in with a strong intention to build the path Jung had feared. But Jung's family and my family together were strong enough to persuade the authorities to have a road at a good distance behind the two houses. But on the boat my father managed also to convince Jung that he should return co his academic activity and to become a professor at the E. T. H., section for humanities.
So Jung did read there for many years on "General Psychology." For my person the trip has been very helpful indeed. For thirty years I had the pleasure and the honor to be-with my family-a neighbor of Jung's ac Bollingen , and in my medical studies I had (the section for humanities of the E. T. H. is open to all students of Zurich University) the best professor for psychology and psychotherapy one could imagine.
Bur after passing the Matura-Exam (access co university) I first did not plan to study medicine. I began to study architecture at the Stuttgart Institute for Technology. My main professor was Prof. Fiechner (a cousin of Jung; he built the beautiful home of Jung at Kusnacht). Bur I did not get the right contact with the field , and I was quite unable to produce correct ground plans.
So I went to Fiechner and told him that I had to quit architecture. Fiechner: "Finally a man who has sense. We have 150 students in my department, and no work for them, after the studies." (It was the time of the economic crisis which later gave Mr. Hitler his great chance.)" And I'm also glad , for a relative of mine asks for a working place , and now I can tell him to come."
The relative was C. G . Jung's son Franz who just had decided to abandon medicine and turn to architecture! I returned to Zurich and tried it with law, but also there I was not satisfied. Then, in summer 1932, I had a dream which impressed me enormously. Therefore I decided to consult a psychiatrist. I went to an excellent psychiatrist and philosopher whom I had known for some years.
I told him my problem and the dream. He said: "Who do you think is the best expert in dreams in the region?"
I answered that there was no doubt that this was Dr. Jung, but that I would not dare, as a young student, to consult such a famous capacity.
Now my psychiatrist said: " First you are wrong, because if a young man, or woman, has a problem and does not go to see for advice the best man he knows, he makes a great mistake. And second: In fact you did not consult Jung because he is a capacity, but because your mother was with him in analysis. Don't care what your mother did or does, do just what's right for you."
So I asked C. G . Jung for a consultation and immediately got an appointment.
I discussed my situation and the dream with Jung at length. The result was that I should go into the field of psychotherapy, and Jung said that therefore I should study medicine, then become a specialize in psychiatry, and during these studies get more and more acquainted with psychology and analysis. I said that this seemed to be an enormously long way, and asked if there could be a more direct access co psychology and analysis.
Jung smiled and gave me the following sentence: "Mr. Fierz, you are still a young man. Please, learn first the ABC. Later you still can become a Jesus Christ."
So .I went to study medicine and psychiatry. I must say, Jung's advice was for me the right one.
Studying medicine, I was forced to work on my inferior sensation function. And later I saw that I had a great interest in Jung's early papers and books on the psychology of psychoses, and that there was still quite a lot to do co continue Jung's clinical work. So I have always worked part-rime in a psychiatric hospital, where my position after all was much better as an M.D. than as a psychologist.
I do not think that every Jungian analyst should be an M.D., but I think some of the Jungians need some members who are M.D.'s to further the contact with general psychiatry and general medicine. So chose who are ape for it should go the way of medical studies. Today I think that I know the ABC more or less. But I must state, I prefer not to be a Jesus Christ!
A funny incident:
More or less at the time I consulted Jung, my parents asked me to draw a correct plan of some parts of the house they had built in Bollingen, because they wanted to change something. This rime, after having left architecture, to draw the plan was not difficult at all for me, and even some tricky details, which had driven me half-crazy at Stuttgart, were no problem at all.
In the thirties, in analysis with Jung, after the discussion of a dream we arrived at a point where a personal problem of mine was constellated , a problem I did not like to speak about.

So I rather reluctantly began: ”Yes, I must say, I … ,”and I stopped for a moment.
Jung: ”Oh, you never must. Don’t overlook it, and do not fear it. Now, have you another dream?” (I had).
Jung’s tact and delicacy in analysis were admirable. When he felt that a problem was a central and personal problem where nobody had the right to intrude, it was for him like thievery to insist; there are questions which are our personal property and where everybody must find in his individual way his own answer.
A compulsion for confession Jung did not know-he was anyhow for freedom, and not for compulsion.
In the meetings of the Zurich Psychology Club Jung was, of course, the center of the discussion there followed a lecture. He was always inspired and inspiring, could become emotional, and once after a lecture he nearly got angry and said:
”How can you offer us these things as new findings? That’s something I have already said a hundred years ago … !”
After a short pause the first to laugh was Jung.
Soon after the second war I met Jung before his tower at Bollingen.
He came slowly down a little path to the lake, looked at me and said quite seriously: ”Just now I am a rhinoceros.”
Ac this time we knew each other well enough, so that he knew that I did understand him. I knew how he had been impressed by the way the rhinoceros went its path straight on, nor bothering what was at right or at left; it was oneof his stories after he had been for research and experience in Africa.
At the time I met him the discussion was vivid as to whether Jung was right or wrong during the Nazi times, when he founded (1933/34), together with other non-German analysts, and of course two Germans too, an International Federation for Medical Psychotherapy, to give our German friends some support against the Nazi pressure.
Jung was the first president of the federation, and it is obvious that he could not help our German colleagues if he started to criticize or ro insult the new German government.
He had to behave, and to express himself, rather carefully. Therefore some people thought him to be pro-Nazi.
Jung’s ”rhinoceros” stared: ”I do not care what’s at left or to right, I went, and I go my way, and I know the way is the right way.” (In his lectures at Zurich, there was rarely one without a tiring remark about the Nazis!)
In the fifties I was charged to publish a book of a scientist who had died just recently. But the editors also wanted C. G. Jung’s opinion.
I had an appointment with Jung at 5:00 p.m. Jung had read the book and he thought that it should not be published, bur I disagreed and was for publication.
Our discussion finally got rather sharp, and Jung looked at his wristwatch, obviously thinking that he had spent enough time on the matter and that he could send me home.
Looking at his watch he said: ”When did you come?”
I: ”At five, as agreed.”
Jung: ”But char’s queer. My watch came back from the watchmaker this morning after a complete revision, and now I have 5:05. But you must have been here much longer. What rime do you have?”
I: ”It’s 5:35.” Whereon Jung said: ”So you have the right time, and I the wrong one. Let us discuss the thing again.”
This time I could convince Jung that the book should be published. It is now out of print , having made a profit for the heirs of the author, and for the editors; a new edition is planned.
We see: Jung’s contact with the unconscious was so developed that if needed, it came in with synchronicities, and to synchronicities Jung of course did listen.
In summer 1955 I visited Jung at Bollingen.
He felt tired, mentioned a senile difficulty in finding words or terms (which was obvious), and said that he especially suffered from a continuous, quick movement of thoughts he could not stop. ”It’s not nice to be so old,” he finished, and added that he did not know if he would be able to decide (a careful expression!) to come in ten days to the great reception the Zurich Psychology Club had organized at the Dolder Grand, Zurich, (or his eightieth birthday.
We went to the reception and got information that C. G. Jung would come. There I saw what for him ”to be able to decide to come” meant.
In came a man with no senility at all, in the best of his moods, fluent in Swiss, German, French and English, shaking hands with his friends, laughing at jokes, making jokes.
And when Cornelia Brunner, the president of the club, after having greeted Jung said: ”Dear friends, in regard to the presence of the Master, may I ask you not to smoke, Jung got up and quietly went to the door. Cornelia looked at

him in great astonishment, and Jung, smiling, turned co her: ”Cornelia, I go for a moment outside to smoke a pipe.”
In spring 1961 I went to see Jung at Bollingen, for there was in summer at Vienna a Congress of the International Federation for Medical Psychotherapy.
After I explained my thoughts on the lecture I had to give there on Jungian therapy of psychoses to Jung, he said: ”All right, char’s quite all right. But at the end of the lecture you must insist and explain very dearly, that if we want to help people, psychotic or not psychotic, we first need a vast knowledge of human culture, of natural science, of philosophy, also of industry and the organization of modern world.
Human nature is complicated, and new again in every case or group.
Therefore we must learn, continue to learn and never cease co learn. And you must state that we must know facts, not theories.”
During our discussion Jung was careful and clear. He always took his duties as a president of the Swiss Society very seriously.
Soon afterwards Jung died.
My lecture at Vienna was a C. G . Jung memorial lecture.
Finally I may mention one characteristic side of Jung. When you meet him, he was by no means ”great,” he had a simple and very normal way of behaving.
The only remarkable thing was, that after a few minutes he was near to you Like a brother, like an old friend . This was beautiful, and also nor without danger.
A man of his reputation could constellate a further projection. But Jung was not apt to be a father figure.
With men, a father transference could produce severe conflicts, and could even be destructive. With women, the father transference could turn the image of Jung too easily into an image of Jesus Christ!
And the result of this could be, when Jung once did not behave like a god, but as a human being with the weak sides we all have, a dangerous shock, a shock or disappointment.
For Jung was a genius, but no father, no god, he was normal and human.
The well-known Swiss psychiatrist Wyrsch wrote about Jung in a paper ”Swiss Psychiatry”: Although world-famous, although the only Swiss psychiatrist whose collected works have been published, Jung was, when he came to our meetings-and in earlier years he often came–just Like everybody else. C.G. Jung, Emma Jung and Toni Wolff -A Collection of Remembrances, Page 15-23.

Margaret Gildea: Jung as seen by and Editor, A Student and A Disciple **(2014-07-16 09:10)**

Margaret Gildea: Jung as seen by and Editor, A Student and A Disciple
My real contact with Carl Jung was limited to the year 1931, all of which I spent in Zurich, working with him and his

group.
I was in my mid-twenties, and he was in his mid-fifties. Although the great American depression had started, it was not apparent to me.
The economic depression in central Europe, and the antecedents of Nazism were everywhere visible outside of Switzerland. (I saw bands of young people wandering the countryside in Austria and Bavaria, but they were not allowed in Switzerland; they were stopped at the border.)
It seemed that nothing troubled Switzerland. Like Shangri La, or the Magic Mountain, it was high up and mysterious and somehow magical or mystical, otherworldly, untroubled .
A month after I was seeded in Zurich Imarita Putnam was settled in the Berggasse paying Freud twenty-five dollars an hour. We all paid Jung ten dollars an hour, which we took to be a sign of dear-cut spiritual superiority!
The chief instructional method Jung used at that time was the seminar. These occurred Wednesday mornings from 10:00 o'clock on, until Jung tired of talking. There was a break at 11:00 for second breakfast, tea canapes, and talk. Then he resumed with renewed enthusiasm.
The material under discussion that year was the journal of an American woman who had been in Zurich the year before. She was well educated and intellectual. She had recorded a long series of dreams, hypnogogic and images. Her material was a lively example of "active imagination," illustrated with pen and pencil, water colors, and crayon. Jung himself often drew symbols and diagrams on the board.
His method was to use each theme, sequence or symbol, as a springboard from which co launch in to an explosion of his theories, speculations and vast erudition. He ranged nor only throughout the global field of psychiatry, but also over present-day social and political subjects, as well as historical and mythological material.
He covered philosophy, psychology, medicine, economics, and folklore.
He reported his experiences at home and abroad, his prejudices and opinions on many diverse subjects. He had opinions about practically everything, and dwelled especially on the personality structure of Americans, Orientals, Teutons, Jews, Blacks: Goethe, Nietzsche, and especially Heraclitus.
Much of his Weltanschauung seems dated when I read it today, bur his philosophy, with its roots in myth and history, is timeless.
This method of instruction he later came to call "amplification." It is central to the technique of Jungian therapy today, as it was then.
One purpose of this method is to offer the patient a way to stand back a little from his problems and see them as a little less personal, as though projected onto a screen, more universal and more human.
Ideas about the stream and continuity and universality of human life flowed through all of his teaching.
Jung's ideas on psychological types were much discussed. I believe the typology is less used now than it was then. Hemry Murray, who knew Jung, said char Jung himself agreed that it was not everywhere applicable.
However, in Psychological Types he held that the major attitudes, introversion and extraversion were basic and fixed in an individual's character. He considered himself to be an introvert, but in 1931 he was certainly in an extraverted period. He was enormously interested in travel, and in people. And he successfully charmed most. He was very aware of the feelings and attitudes of the people with whom he was talking, and h was always willing to discuss flaws in his theories and possible alternative explanations. He was particularly adept ac presenting his ideas in such a way that they would not be rejected our-of-hand by people representing other disciplines.
I heard him present basic theory about the collective unconscious in two different ways to two different groups. The first was that this area of the unconscious represented an anatomical construct which produced images and symbols as the thyroid produces thyroxin or the kidneys, urine. This directly explains the universal nature of symbolism. The other explanation postulates that there is indeed a vast area ... "our there" ... and that these symbols exist somehow outside the individual, like God, and happen to him. In either case one goal of individuation and psychotherapy is to help the patient become aware of the important elements in his psyche that communicate with the rest of mankind. These two views of collective or universal symbol-making are not mutually exclusive, but the difference in their outlook demonstrates Jung's empathy with his audience, and his ability to present his ideas in acceptable ways.
I wish I could convey the feeling of warmth and the glowing center that he created. After the seminars we frequently went to lunch together, and the gaiety and conversation continued until the next appointment.
Marie-Louise von Franz used the following words in describing him: "buoyant joy in life" ... "festive atmosphere he

created around him." "Enormous vitality ... and an unusually
large capacity for love."
He loved jokes of all kinds. He prided himself on his use of American slang and idiom, and loved to trace the philology of Americanisms.
People have asked me repeatedly about Jung's religious beliefs.
Like most humans I think his beliefs changed over the course of his long life.
The last scholar I talked with who had seen him, after his eightieth birthday, was Karl Kerenyi, the anthropologist. He said that like all old professors Jung and he talked about their colleagues, and as to religion, Kerenyi said char he believed Jung thought of himself as a "kind of Pope ... of the Gnostics."
For me one of the most illuminating ideas was the concept of projection, which Jung made vivid, in part by acting it out.
I remember particularly his description of the man who had a split in his personal icy, or a latent psychosis.
This man is vaguely aware that something is wrong: "There's something like schizophrenia around here-I feel i can smell it. Aha, He's got it, not me." What a relief!
He emphasized particularly the role of opposition in the psyche, that an attitude held in the conscious mind exists in its opposite in the unconscious, that these opposites are in a scare of dynamic tension, and that there is a rhythm, or cyclic swing between them.
He frequently referred to Heraclitus, and the law of enantiodromia: that everything on reaching its peak or culmination turns into its opposite. "One must observe the eternal up and down movement of the wave of the unconscious. It raises the spring from the depths in winter, and then it buries the whole creation again."
So he talked nor only about the opposition, bur about the role of the transcendent function , in reconciling the opposites, in successful psychotherapy.
If one attitude is held too vigorously in the conscious mind, its opposite exists with equal vigor in the unconscious.
Thus he would look piercingly at us and say: "You American women wear too fancy hats. That is because you are afraid there is nothing inside your heads. You should go and buy a plain hat on the Bahnhof Strasse; and show some respect for what is inside your heads.
He would lean across the podium and scold us (for our own good).
"You American women do all your thinking right here (pinching the bridge of his nose). You must learn to think with your bellies."
"You think love is an emotion, and if for a minute you don't feel it you think the world is coming to an end. love is not an emotion. It is an attitude coward!"
"You Americans hardly ever notice that wine has individuality. Wine is just Hock or Claret or Champagne, and nothing more. This is a barbarous attitude. Wine has soul. It is something living. It is spiritual."
Professor Henry Murray cold me that he and Stanley Cobb were in Zurich together once, and asked Jung to dinner. They both told him about their problems with stammering.
He listened sympathetically, and said: "Don't give it up! It's your major sexual asset! You know women find it most attractive."
He talked a lot about the problems of transference and countertransference.
He was not especially interested in analyzing the transference, unless it was distorted by inflation, or otherwise blocking the way.
He felt transference did no harm, and in face could be used as a bridge to other relations. But beware of counter-transference.
Dr. Renee Nell told me that he said, "Beware of being too pleased with your patient. When you find yourself congratulating yourself on what a fine job you have done, and how well your patient is doing, and you are looking forward to the next hour . .. that is just the moment when you will get a tremendous kick from behind right in the counter-transference!"
In the fantasies he had just read about the woman's being caught in a cave, in the dark, alone and frightened . "She has to remain down there in the dark until she can stand it, then it will be overcome, and will turn into its opposite, Light."
For instance, "St. Paul had the Christian revelation at the time of his greatest sin. When he was apparently the

farthest away from Christ ... . He was on his worse errand, on the road to Damascus ... . Just there he had the vision of Christ.
That would be absolutely incomprehensible if we did not know that the Yea is quite close to the Nay.
And finally: ”What is the nature of man? According to some he is wrong, sinful, little better than an earthworm. But this is absolutely wrong.
Who has created the religions of the world? Man.
If left to himself he can naturally bring about his own salvation.
Who has produced Christ? Who has produced Buddha? All that is the natural growth of man.
Man has always produced symbols that redeemed him, so if we follow the laws that are in our own natures they quite naturally will lead us to the right end. C.G. Jung, Emma Jung and Toni Wolff -A Collection of Remembrances; Pages 23-27

The story of two young women. How can we expect righteousness to prevail... (2014-07-16 09:17)

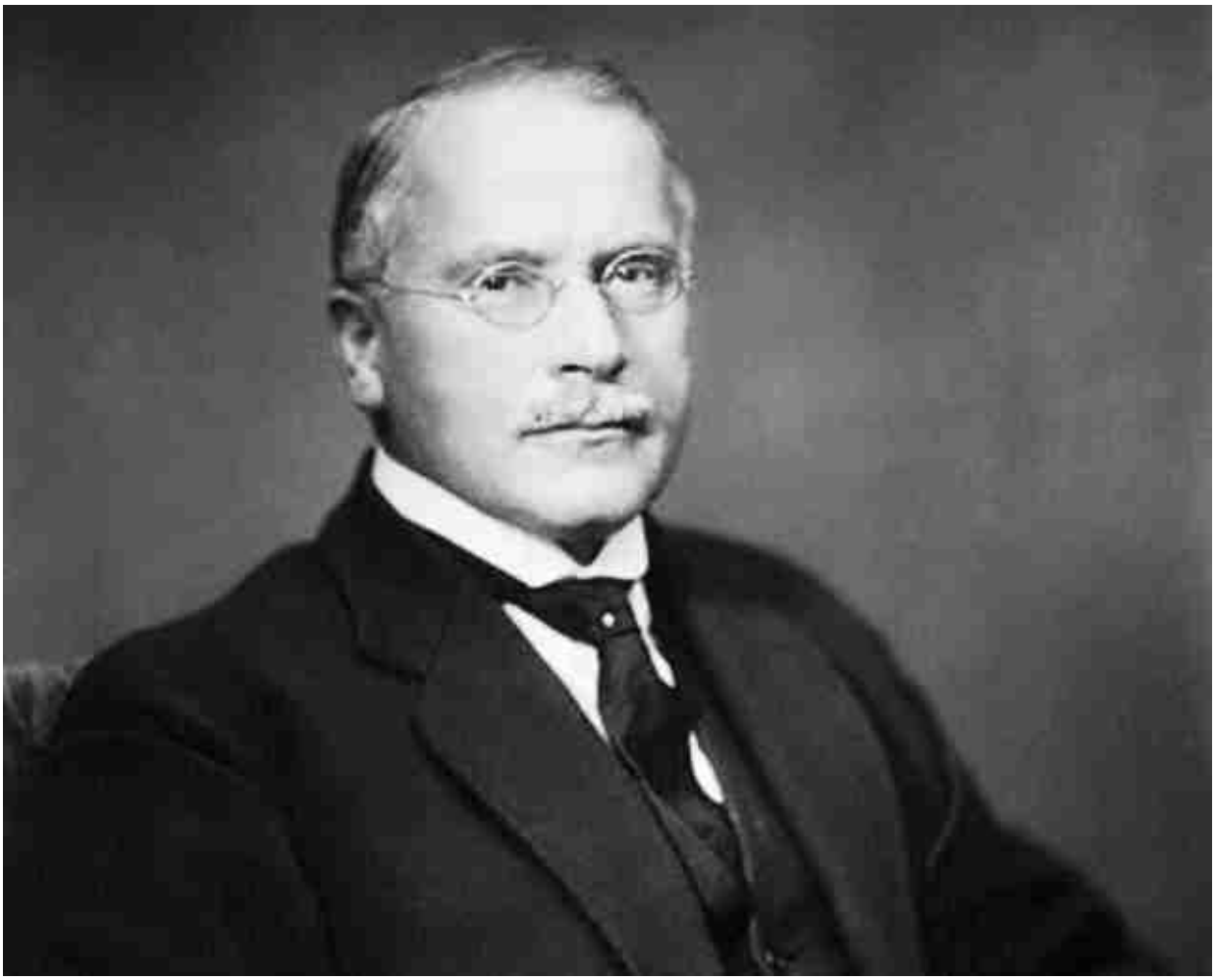
[The story of two young women. How can we expect righteousness to prevail...]
Sophie Scholl was a German student and revolutionary, active within the White Rose non-violent resistance group in Nazi Germany.
She was convicted of high treason after having been found distributing anti-war leaflets at the University of Munich with her brother Hans.
As a result, they were both executed by guillotine. She was 21 years of age at the time of her death.
Here last words prior to being beheaded were:
“How can we expect righteousness to prevail when there is hardly anyone willing to give himself up individually to a righteous cause. Such a fine, sunny day, and I have to go, but what does my death matter, if through us, thousands

of people are awakened and stirred to action?”

Gertraud ”Traudl” Junge was Adolf Hitler’s youngest private secretary from December 1942 to April 1945. After typing out Hitler’s will, she remained in the Berlin Fuhrerbunker until his death.
Junge died from cancer in Munich on 10 February 2002 at the age of 81 and received global celebrity status at that time, reportedly having said shortly before her death, ”Now that I’ve let go of my story, I can let go of my life.”
Further fame came two years later, when some of Junge’s experiences with Hitler were portrayed in the Academy Award-nominated film ”Downfall”. Her interviews are seen at the beginning and at the end of the film. At the end she says:
“ Of course the horrors, of which I heard in connection of the Nuremberg trials, the fate of the 6 million Jews, their killing and those of many others who represented different races and creeds, shocked me greatly, but at that time I could not see any connection between these things and my own past.
I was only happy that I had not personally been guilty of these things and that I had not been aware of the scale of

these things. However, one day I walked past a plaque that on the Franz-Joseph Straße (in Munich), on the wall in memory of Sophie Scholl. I could see that she had been born the same year as I, and that she had been executed the same year when I entered into Hitler's service.
And at that moment I really realized, that it was no excuse that I had been so young. I could perhaps have tried to find out about things.

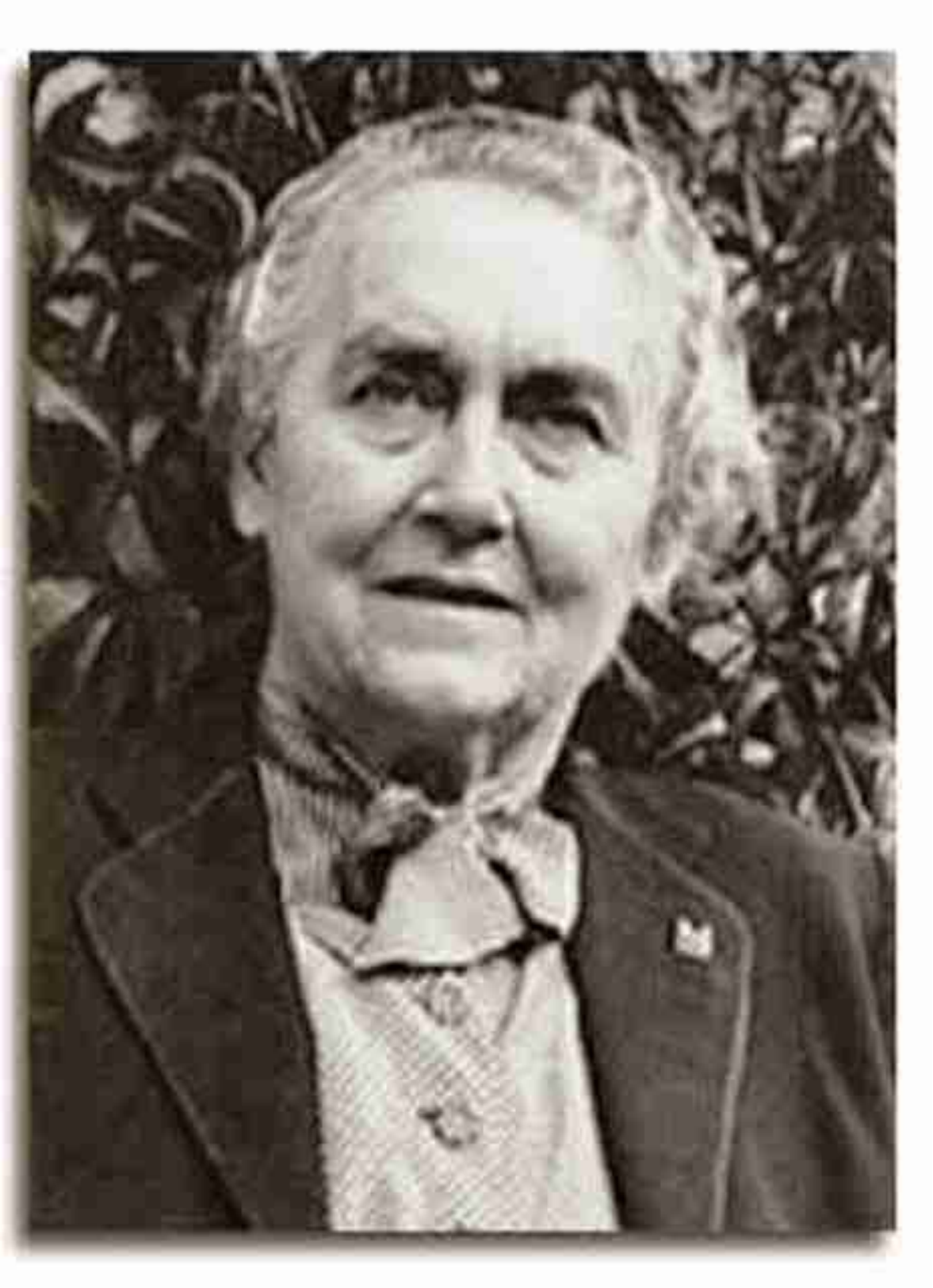
Memory of C.G. Jung by Roland Cahen **(2014-07-16 09:35)**



Memory of C.G. Jung by Roland Cahen
In this interview Dr. Cahen recounts how he first met Jung at the age of twenty-two, through a series of lucky circumstances.
"I arrived at Zurich at one o'clock," he tells in the interview, "and there was a course by Jung at the Polytechnic Institute at five o'clock.
I had intended to take the night train to Paris , but this course excited me so much that I decided to pitch my tent in Zurich, and I stayed one month.
At the end of this month I went to see Jung at the end of one of his lectures and said: 'Monsieur, we have nothing like this in France. One should translate your stuff."
Jung then was already a world authority, but at the same time he was very open-minded.
He told me: 'Carte blanche , young man!'" Thus, Dr. Cahen says, the whole adventure began.
He proceeded to read Jung's work and after 6,000 pages chose to translate Modern Man in Search of his Soul, of

which more than 100,000 copies have been printed since.
Dr. Cahen's short stay in Zurich resulted in a change of orientation.
He gave up philology and, in spite of many obstacles, took up medicine in preparation for his life's work as an analyst. He was determined to make Jung's work known to French readers and has been instrumental in the publication of twenty-two of Jung's works.
Asked whether he was analyzed by Jung, Dr. Cahen replied as follows:
"I started on my analysis in Zurich without financial means. I want to stress this, because the relation of analysis to money is so often caricatured.
My analyst was C. A. Meier, who later occupied Jung's chair at the Polytechnic Institute. To be sure, not all doctors have at all times his competence, his broadmindedness, and his generosity.
Then later, I analyzed with Jung himself in order to learn to know his own personal way, which was beyond compare, and then with Mrs. Jung, his wife, in order to make part of the analytical journey with an analyst of the opposite sex."
Asked by the interviewer what Jung was like, Dr. Cahen answered:
"Like a great gentleman. That's the fundamental impression chat he always left with me. He knew how to make himself accessible co everyone, co speak their language, to enter into their preoccupations. A great gentleman, in whom intelligence vied with his (physical) presence, his kindness, his sensitivity, with his manner, of necessity less logical than psychological, that is to say inclusive of the opposites.
The interviewer asked how Jung reacted to the popularization of analytical ideas. Did he talk about that?
Dr. Cahen: "Jung was entirely aware of the viral importance of the psychological revolution, that is to say of the Copernican upheaval as a result of which man's consciousness is no longer the center of his mental universe. Do you remember the anecdote about Freud and Jung and also Ferenczi, where they disembark in the U.S. and one says to the other: 'They don't know that we are bringing them the plague.•
I remember telling Jung one day that, if things continued thus, one muse foresee apsychological service whose density would equal that of the services of religious institutions in the past.
The only reply Jung gave me was to raise his arms to heaven."
Dr. Cahen added that he thought we had arrived at this point today.
The interviewer asked whether Jung was a man close to life.
Dr.Cahen: "He chopped his own wood in his country house on the shore of the high Lake of Zurich. He considered manual labor a necessary part of life and also of mental hygiene. He had neither electricity nor running water at his country house in Bollingen. He also was a great traveler and a bon vivant. You always had the impression char he was entirely at your disposal and that the only case in the world that interested him was yours. He had the wisdom co limit his activities. When I knew him he had reached sixty; a little after chat he saw no more than two or three patients per day."
Interviewer: "Jung expressed himself a lot, I believe, in the course of a session?"
Dr. Cahen: "Freud also expressed himself and much more than is currently thought. The totally silent psychoanalyses do not correspond at all co what Freud himself did.
Jung expressed himself, and cowards the end of his life, when I knew him, he expressed himself more, no doubt , than in his fifties. He thought it his cask to express
himself, inasmuch as , beyond the association method of Freud, he proposed the method of amplification: if a subject has no associations in connection which his dream it is, no doubt, often due to resistances. But it is also often due to the face that it concerns a content chat is emerging for the first rime into the field of consciousness and which therefore has no connection yet with the rest of the psychological edifice. It is like a foreign body which emerges and makes a breakthrough . . .. But the amplification method must intervene only when one has exhausted stubbornly all appeals to personal history and to the associations of the patient. It is here that Jung brings a new insight: nor everything in the psychic material of the patient refers to his personal history."
The interviewer asked Dr. Cahen how Jung spoke of Freud in 1938-39. twenty-five years after their break.
Dr. Cahen: "I don't remember a single visit with Jung where he did not speak to me of Freud. I think that neither of the two great men ever healed of the grave wound of their rupture.
Jung spoke of Freud always with much esteem and admiration." C.G. Jung, Emma Jung and Toni Wolff -A Collection of Remembrances, Pages 11-13

Memory of Emma Jung by Werner H. Engel **(2014-07-16 09:43)**



Memory of Emma Jung by Werner H. Engel
To Emma Jung I owe an utterly powerful experience.

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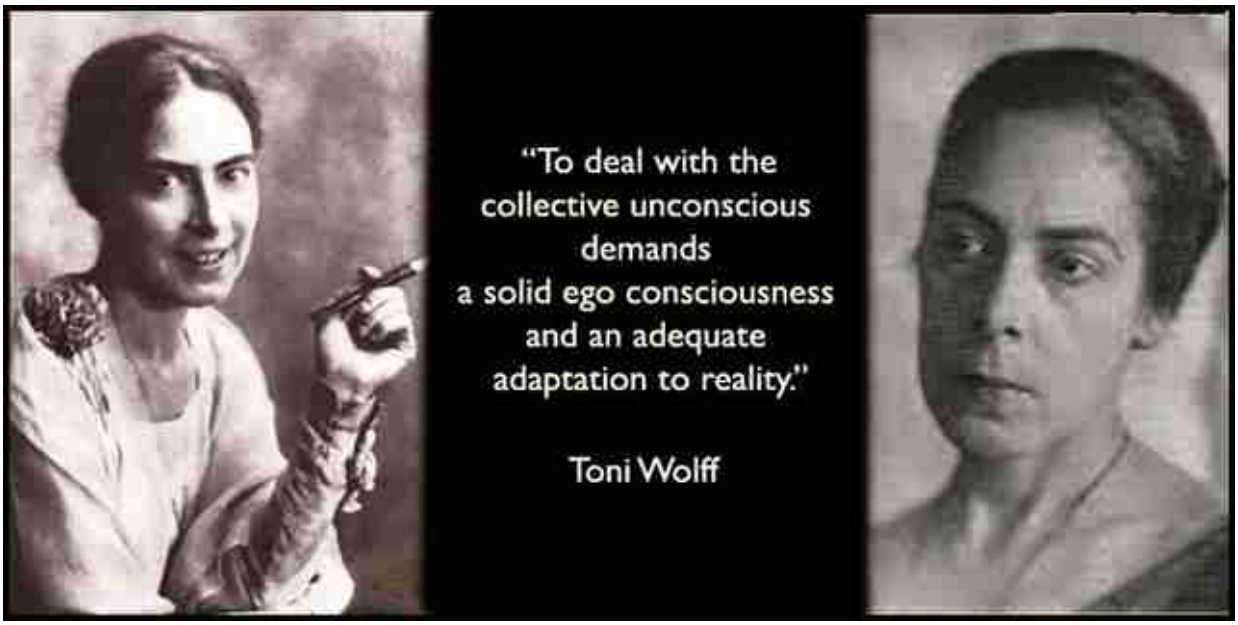
It was about a year before her death. There had been various questions on her mind referring to her wide interests, and the copies did not exclude personal matters.
In a series of meetings that we shared, problems came up about the suitability, potentials and methods of analytical training, also disappointments.
She also asked questions about models of American reclining chairs, apparently stimulated by her desire to sit and rest more comfortably-maybe related to an early discomfort that may have foreshadowed her tragic end.
Our last meeting was the most personal. At a certain point Emma Jung stood up, walked around her long table, and stretched om her hand. I, standing, took her guiding hand, and she led me all the way to Jung's room.
She opened the door, said my name, and when Dr. Jung gestured to me to be seated, she had left.
Dr. Jung started speaking, not so much to me as to himself or to what was around us.
From my side, I was being a silent witness to a highly moving and revealing glance into his very personal past and the expressions of an unfathomable depth from which his incomparable strength has brought up the indescribable value of darkness to the simply inconceivable extent of consciousness.
My words cannot and would not describe what happened there.
Twenty years of following that man's guidance had found their most meaningful confirmation.
I could not see Emma Jung again but her outstretched hand has never changed in its grace for me.
Her hand also provided me with a glimpse of knowing the depth of the relationship between these extraordinary persons, each in their own way being like a rock of inner
stability, knowing well the lapping of the waves all around, but having reached a dimension that was co be lived in creative aloneness and togetherness alike.
As I experienced it, Emma Jung had brought about a form of relatedness on that level where synchronicity leads to a kind of interpersonal union where both partners together become carriers of creative aces when the specific moment has been recognized.
It was Emma Jung's outstretched hand that had functioned as the catalyst. Its symbolic meaning for me has nor died with her. C.G. Jung, Emma Jung and Toni Wolff -A Collection of Remembrances, Pages 14-15

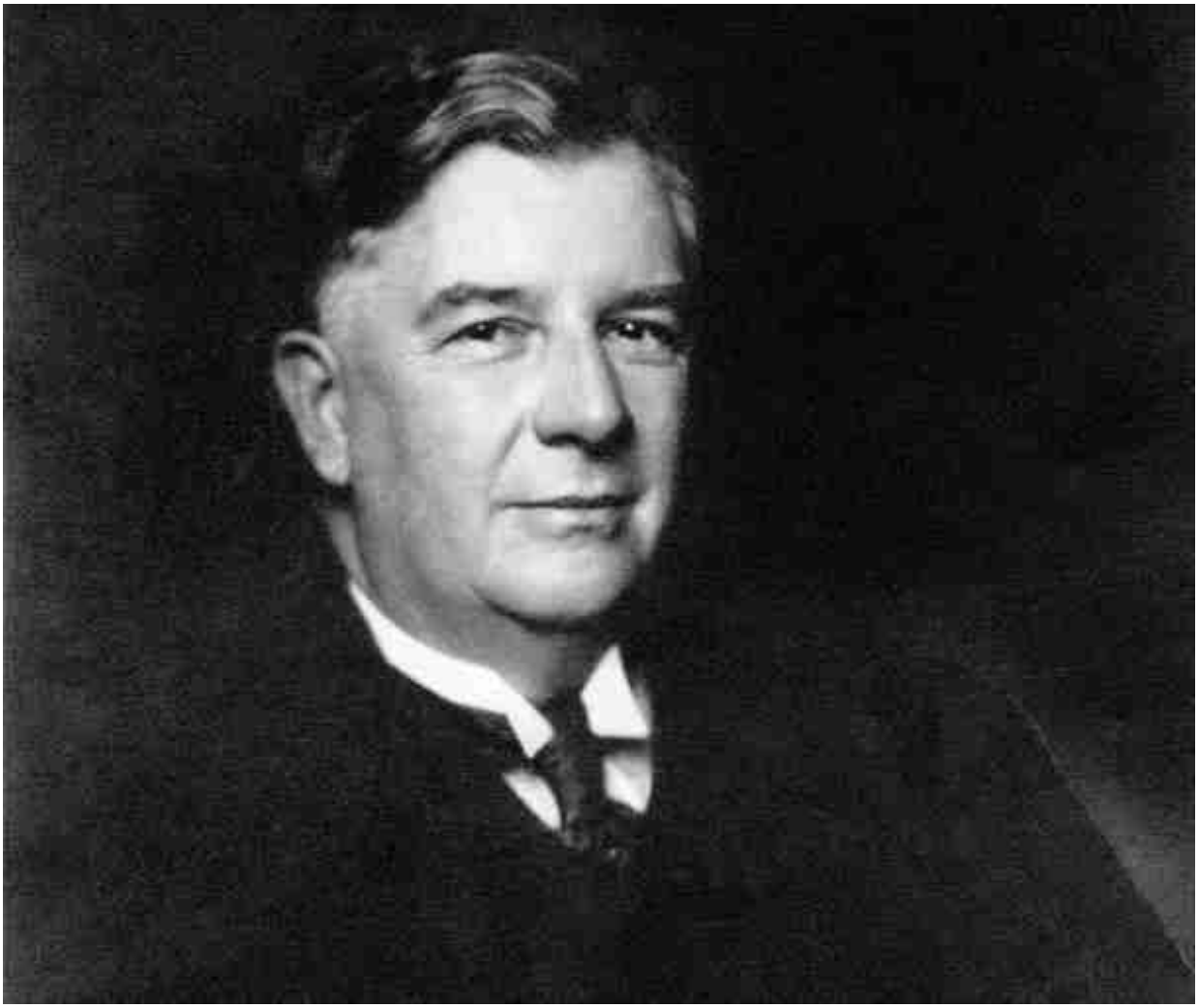
Memory of Toni Wolff by Bess Bolton **(2014-07-16 09:46)**



Memory of Toni Wolff by Bess Bolton

In 1951 I went to Zurich to study at the C. G. Jung Institute.
It was in one of the lectures that I heard about using active imagination, as well as one's dreams, to get in touch with the unconscious.
With Miss Wolff's support and encouragement I was able to seek guidance from this introverted activity.
It was in following this activity that I first met the tortoise. Ever since he has served as a meaningful reminder of that significant experience.
These excerpts are statements of Dr. Jung's from a seminar, "Dream Analysis."
"There is a high mythical symbolism connected with the tortoise . . . a tortoise is a most fundamental being-the basic instinct that carries our whole psychological world , because the world is our psychology, our view .. . .
"The characteristics of the tortoise are the characteristics of the transcendent function, the one that unites the pairs of opposites.
"It is the reconciliation of the pair of opposites. From this reconciliation, there is always a new thing created, a new thing realized. That is the transcendent function, and that is the tortoise. And the new thing is always strange to the old thing .... So the result of the transcendent function is as strange to us as the turtle is."
When I stopped dreaming of the tortoise I felt bereft.
How fortunate I was to have worked with Toni Wolff.
She was dignified and quiet. My original image of her was a rather tall , very serious, erect, straight-backed woman-the way she always sat in her chair.
Later I saw her as a comforting, warm, gentle, relating person.
The maid would bring a cup of tea-just one, for Miss Wolff-but never two. I was wilting, but there was no tea for me.
C.G. Jung, Emma Jung and Toni Wolff -A Collection of Remembrances, Page 10.

Carl Jung: ”It is lovely to hear the word ”friend” from you.” (2014-07-17 04:23)



To Richard Wilhelm
Dear friend, 25 May 1929
It is lovely to hear the word ”friend” from you.
Fate seems to have apportioned to us the role of two piers which support the bridge between East and West.
I thank you with all my heart that you are willing to give the lecture.
For the time being, however, you must get thoroughly well again.
Please let me know how things are with you (indirectly through your secretary or wife). All of us here are concerned about your health and would be glad to have news of • you now and then.
I hope Baden-Baden is doing you good.
At present I am overworked, so my MS1 must wait a bit. I am taking a holiday at the end of June and then I shall have leisure to finish the work.
No harm has been done by my putting it off, because I have had a number of experiences that have given me some very valuable insights.
With heartfelt wishes for your speedy and thorough recovery,
Your devoted Jung.
[Note MS1 refers to: Jung’s commentary on the Golden Flower.] Carl Jung, Collected Letters Volume 1, Page 66.

Memory of Toni Wolff by Joseph L. Henderson **(2014-07-17 10:21)**

Memory of Toni Wolff by Joseph L. Henderson
Still today there seems to be a misconception about the relationship of C. G. Jung with his close assistant, Toni Wolff.

Their love relationship has been given its psychological justification in Barbara Hannah's and Laurens van der Post's biographical studies of Jung.
What is not so well known is their social relationship as it could be observed by those of us who knew and worked with them analytically during the 1920s and 30s.
A brief reminiscence may help to set this aspect of the record straight.
A socially prominent couple from New York who had recently profited from a stay in Zurich, where they got help for their tottering marriage, wanted to give a dinner party for C. G., Emma and Toni before a Chinese Ball, a fancy dress benefit at the Grand Hotel Dolder, in the winter of 1929.
Although I was still wary of entering into a social relationship with Jung as my analyst I was drawn into this party as an extra man, which under the circumstances seemed natural.
It was a delightful evening beginning in a private room at the Kronenhalle Restaurant with everyone in good humor, done up in some form of Chinese coat or mildly disguised with an oriental eye makeup in preparation for the ball .
Like most such dinner parties the world over, conversation swung from funny to serious and, as is usual with six people, general talk alternated easily with tete- Hete .
Jung, true to habit in his own milieu, was full of energy for making the party a success and I especially remember the dedication with which he and Emma ate the excellent
dinner provided for us by our hosts.
Memory has blocked out most of what happened to our party at the ball and that is, I think, because it was quite unremarkable.
This is in itself remarkable in that I recall no strain or tension between Emma Jung and Toni Wolff.
They seemed perfectly at ease with each other as was Jung with each of them .
At other times in later years I was aware that Jung was careful to give Emma and Toni their affectionate places in his public life.
When he came to London to deliver the Tavistock Lectures in 1935 he brought Toni Wolff as his companion and hostess.
I remember the surprise and pleasure of the Englishwomen who met her at her elegance in wearing a different striking hat for each occasion .
Two years later in 1937 Jung again came to London to give a public lecture after a trip to America and this time his companion and hostess was Emma Jung who had her own style and dignity.
Fowler McCormick, a businessman and philanthropist from Chicago, was a close friend of the Jung family and he often told me in later years how deeply the Jung's and Toni were respected in their own circle for keeping their personal problems to themselves.
Even the Jung children did not know of their father's close relation to Toni until long after it began, even though they often saw her in their home.
He felt, and I would corroborate this impression, that as nearly as possible in our monogamous society, Jung found two wives in these women and so provides no model for the rest of us to follow.
It depended on a form of consciousness that totally transcended the ordinary worldly model-that of an important man who maintains a marriage and indulges himself on the side with a mistress .
It is true that in later years Toni Wolff and Jung saw less of each other as age and sickness kept him at home with his family a large part of the time.
This must have been a lonely time for her. Was he at fault?
I think not, since he had said from the beginning that his relation with another woman would never separate him from his basic commitment to his marriage.
But his relation to Toni had its own unique place in his life, even surviving her death, which came before Emma's.
His testament of this fact was shown in a touching way.
He made a sculpture expressing his sadness at Toni's departure which he placed in his garden at the family home in Kusnacht .
After Emma's death he made a commemorative sculpture for her which he placed, almost as a little shrine, in the garden of his country home at Bollingen. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 32-33.

Memory of Emma Jung by Elizabeth B. Howes **(2014-07-17 10:35)**

Memory of Emma Jung by Elizabeth B. Howes
In 1955, I had the privilege of working analytically with Mrs. Jung for several months.

Many times since then I have found myself saying to groups, when speaking of my contact with the Jung's, that I found Mrs. Jung the most integrated person in Zurich.
I said it quite spontaneously first, and on further reflection knew it was true.
I found myself deeply moved by a woman who had so obviously found herself and her own authenticity in the midst of so many collective pressures.
She was the wife of Carl Jung, which was certainly not an easy task. And she maintained-or rather, achieved-an individuality separate from his.
She became a scholar in later years which culminated in her excellent book, The Legend of the Holy Grail.
Also she became a wise and sensitive analyst, pointing simply and directly to what needed to be looked at.
She was a joy to work with. Today, many women speak of the need for a "role model."
Mrs. Jung was definitely that, in her fine balance of creative animus and feminine functioning.
She seemed never to go too far in either direction Mrs. Jung's quiet, penetrating, active and participating attitude helped one always to know that one was working in a religious process where the unconscious was revealing-in even the slightest way-powers greater than the ego.
But always I remember how she stressed the role of the ego in the development of consciousness.
Mrs. Jung said to me, 'There are egos and egos and egos. The problem is to find the right one."
To me, as I saw her, she had found hers and had related it to the deeper archetypal powers making for wholeness.
C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Page 34.

Memory of Toni Wolff by Helena Henderson **(2014-07-17 10:44)**

Memory of Toni Wolff by Helena Henderson
I worked with Miss Wolff for a short time when I was only nineteen.

It was really more like counselling than analysis, since I was so young . But what she did was excellent, and I am sure it had more effect than I consciously realized.
I remember one thing she said, very vividly, which explained the persona to me without actually using the word.
I was shy, and thought I did not know how to behave in a social situation.
She said: ”You know good manners, that is all you need to know.”
She also cured me of talking in a high, unnatural voice which some English women seem to have .
She called it a ”Christmas child” voice, and I think it must have come from an effort to be too ”nice.”
She saw patients at that time in her mother’s house, on a beautiful, quiet, tree-shaded street. I remember it as high-ceilinged, and I thought rather gloomy, full of heavy valuable furniture.
Definitely haute bourgeoisie, and she fitted into it, as well as being strongly individual.
She had very changeable looks, as so many intuitives do, and could sometimes look beautiful and sometimes quite plain.
Her extraordinary brilliant eyes-mystic’s eyes-were always expressive.
To me she fitted perfectly the ”medium” type of her own writing .
Also I am sure ”hetaira” too, though that was not the side of her that I knew.
I was very impressed by her clothes, at a time when women were either ”well-dressed” or not.
Now it is so easy for anyone to dress well , especially in the United States, but coming as I did from Cambridge I found her extremely elegant and worldly. I loved it.
I am sure she did more for me than I consciously realized, and I shall always be grateful to her and remember her with affection. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Page 31.

Memory of C.G. Jung by Jutta Von Graevenitz **(2014-07-17 11:41)**

Memory of C.G. Jung by Jutta Von Graevenitz

It may have been in the year 1932 when, arriving at the Stuttgart railroad station, my husband and I noticed near the train a merry and lively group of people.

They obviously had come to meet a tall, strong, middle-aged man, well dressed and impressive. I recognized one of the people in the group, a Dr. Stockmeyer, whom I knew to

be friendly with C. G. Jung; I therefore guessed that it was C. G. Jung who was being welcomed here.

I had read all of Jung's writings then in existence, and I took a good look at him.

"He looks like a corporation president," my husband said.

So that was Jung.

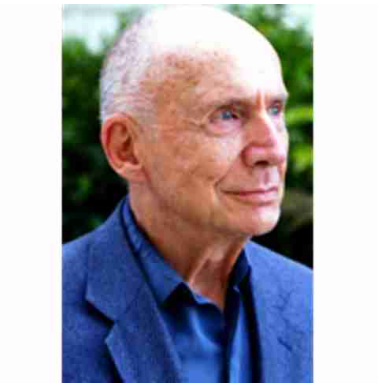
I had given up my profession as a doctor after my marriage to the sculptor and painter Fritz von Graevenitz . I preferred caring for my husband and children to working in medicine.

Secretly, however, I longed for an analysis as a chance of finding my own inner way. This wish seemed beyond fulfillment. In those days, people in general knew nothing of analysis.

Freud was in bad repute-in the still quire Victorian (bourgeois) world he was considered offensive.
In the next few years an early depression became apparent in our little daughter.
In 1936 I went with the child to Julie Aichele, who was the first Jungian trained child therapist in Germany. I was counseled to start analysis myself.
In this way the wished for analysis became feasible.
Early in 1937 my husband and I participated in a conference of a group which had developed out of the Christian youth movement.
C. G. Jung and the Lutheran bishop Staehlin , well known in Germany, spoke on the relation between depth psychology and Christian religion.
I thought Jung far superior to the forceful and lively bishop.
It turned out that this conference at Koenigsfeld in the Black Forest was Jung's last sojourn in Nazi Germany. At that conference, under the impression of Jung's personality, the decision was made that I would myself become an analyst.
I saw in this a chance for satisfying and fascinating work.
In those days it was by no means a matter of course for a wife and mother of four children to take up her own profession, but circumstances in Germany at that time and my husband's increasing eye trouble brought it about that the difficulties which had seemed insurmountable could be resolved.
In the following year Julie Aichele rook me with her to Zurich.
I met Emma Jung and was received with much warmth. This was the time when the peril and infamy of Hider's policies were gradually being recognized .
So I , as a German, did not feel at ease in the Psychological Club of the Zuricher Gemeindestrasse.
So much the more comforting was the atmosphere of the House at Kusnacht.
In 1938 my husband's eye affliction, a consequence of a wound suffered in the first world war, necessitated a prolonged stay at a Swiss eye clinic. I knew that our four children were in good hands; I wanted to use this time to complete psychotherapeutic training in Zurich.
That Jung himself accepted me for analysis was a ray of light in those hard rimes . As I again stood in from of the house in Kusnacht I was seized by an almost insuperable dread: as a German, because of National Socialism, I felt almost like an outcast from human society.
Above the door were the solemn words: "Vocatus argue non vocatus Deus aderit."
Bur what was in store for me in this analysis?
When I sat face to face with Jung, I knew right away that I was not only admired, bur accepted to such a degree as I had never been accepted before.
During these months I saw Jung at his office in Kusnacht, in the Zuricher Gemeindestrasse-the later Institute-and at his lectures at E.T.H. The subjects of the lectures and seminars were children's dreams, Zarathustra, and a review of the "Dream of Poliphilo."
Although every word was then important to me, I no longer remember much of what I heard; it has long since entered into my way of thinking and working and into my own life.
But the figure of Jung himself stands clearly before me: each word and gesture full of intensity, in living contact with his audience, asking for the participation of each, often not altogether without the unspoken question: "May I say this?"
He was totally involved in each instant. Ideas came like a swarm of fast flying birds; yet in all richness and brilliance they always circled around the subject.
His ideas brought what he meant to the hearer's understanding with an often enlightened completeness.
While speaking, Jung constantly rook off his glasses and then put them on again; he sought eye contact with his audience and found it indispensable.
I had heard many good and famous speakers, but there, I felt , was something unique .
In the fall of 1939 the war starred, and with that it became impossible for Germans to travel abroad. For me this was a grave interference with the begun analysis and seemed at first hardly bearable.
But now I know that the separation from Jung brought about more independence than I could have achieved in •steady contact with him.

I didn't want to belong to the band of women disciples that surrounded him; buy the attraction of his personality would probably have been overpowering also for me.
Today I think I can sense that also for him, in his great inner loneliness, the unconditional support of this band was almost a necessity.
After the war the world reopened itself only very slowly to the Germans.
In the year 1950 and the years after that I was invited by the Geneva branch of the World Council of Churches for several consultations about marriage problems, and that is how it was possible for me to be again in Kusnacht.
It was like a homecoming to walk through the door of the Kusnacht house, warmly received by Mrs. Jung.
She had helped us mightily with packages during the years of want. During one of my visits-Jung himself was not in Kusnacht-a swarm of grandchildren roared around the usually so quiet house.
When I asked how many there were now, Mrs. Jung looked a bit embarrassed . "Nineteen!" she said.
What I now received from C. G . Jung, in this new phase of my life, was actually no longer analysis; it was the help of one who through his own unique experience had become a wise man.
He always took my dreams very seriously. Perhaps he found through them something like a confirmation of his own way, as he surely did from the unconscious of others who have confided in him and to whom he opened whatever their own way was.
Twelve years before, his support had made it possible for me to feel more secure within myself, in my marriage and toward my children and patients.
Now I received decisive help in the search for my own path in relation to religious tradition.
I am deeply grateful to him that, much as he needed concurrence, he was nonetheless able to refrain from drawing me into the way of searching for God's image that was valid for him , and that instead he gave me the freedom to seek my own path and to find it.
These events happened almost thirty years ago. My last memory of Jung is still painful to me today.
I see him standing in the doorway of the office, almost like a shy child-he was bringing me the "Answer to Job."
It could be clearly felt that Jung expected a reaction and needed agreement. But I had been startled by this book and at first found no answer .
Then came the years of my husband's illness and death.
Exactly a year later Jung died. During those last years, when the "Answer to Job" had long since become self-evident me and when I thought of it as a practically inevitable book, I neglected to get in touch with Jung once more and tell him this .
Such omissions cannot be made up. Life went on and the feeling of guilt remained. It stands together with my deep gratitude.
What I received from Jung is in separately entwined with my work and with my own life.
The encounter with him was like a fructifying rain that fell at the right time. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 27-31.

Memory of C.G. Jung by Robert Johnson **(2014-07-18 05:00)**



Memory of C.G. Jung by Robert Johnson
My contact with Dr. Jung?-certainly one of the most important events of my life!
When I enrolled in the C. G. Jung Institute in Zurich at its first term in 1948 there were some thirty students, diverse in nature, I the youngest at age twenty-seven.
I began analysis with Dr. Jolanda Jacobi, who probably was the worst possible choice for this shy, inexperienced , highly introverted feeling type.
At my first hour Dr. Jacobi explained that she conducted her hours pacing the floor. She justified this by saying she was an extraverted Hungarian and that this was her manner.
Her neighbor one floor below had taken her to court for pacing and the judge had ruled that since it was her nature to pace this was her born right but that she must not pace before eight in the morning or after ten at night.
I was impressed with Swiss justice, but should have known that there was no hope for my analysis in her hands.
One day soon after beginning with Dr. Jacobi I brought one of the great pivotal archetypal dreams which has periodically punctuated my life.
Dr. Jacobi paced at accentuated speed and announced that I should not dream dreams like that! I was a young man and the dream I had brought was an old man's dream.
I should not dream dreams like that!
Even in my naivete I knew that this was an inadequate interpretation of the dream and I had to have more guidance than Dr. Jacobi was capable of giving.
So I left the analysis, clumsily, without tact. I asked for an hour with Mrs. Jung, who was lecturing at the Institute and who appealed to me as a gentle, introverted, dignified person.
She agreed to see me next day and I went to Kusnacht to tell her my great dream which was hanging so heavily over me.
I sensed that it was a very good dream but difficult by virtue of the transpersonal scope and its very great weight.
Mrs. Jung listened to my dream, said very little but in quite a different way from Dr. Jacobi's dismissal of the dream.
It seems that Mrs. Jung discussed my dream with Dr. Jung that evening for Dr. Jung called the school next day and told me, "Please come out here, I want to talk at you."
Two days later I was again at Kusnacht to be met at the door by the famous two dogs at the entrance to Dr. Jung's house.
I had heard that he arranged to have his two dogs meet a new patient, the dogs being more sensitive to a potential psychotic than any human observation.
I felt as if had passed Cerberus on my journey to the Inner World, and by the time Dr. Jung came the dogs were on their backs enjoying my petting.
Dr. Jung took me into the garden and proceeded to give me a very long lecture on the meaning of my dream, what it meant to me to have contact in this manner with the deep parts of the collective unconscious, how I should live, what I might expect of my life, what I should not attempt, what I could trust, what did not belong to me in life.
The meeting rook nearly three hours and it was clear that I was to listen and not interrupt. Non-directive counselling,

indeed!
Dr. Jung advised me to spend most of my time alone, have a separate room in the house to be used for nothing but inner work, never to join any organization or collectivity.
He indicated that though it was true that I was a young man, my dream was of the second half of life and was to be lived no matter what age I was.
When such a dream comes it is to be honored whether the time or circumstances are convenient or not. Dr. Jung told me that the unconscious would protect me, give me everything that I needed for my life and that my one duty was to do my inner work. All else would follow from this.
He said that it was not the least important whether I accomplished anything outwardly in this life since my one task was to contribute to the evolution of the collective unconscious.
The dream was of the general form of three elements being differentiated and a fourth less well developed; he elaborated at great length the problem of adding the fourth element to the existing trinity of faculties and the implications of this development.
He was jubilant at that time over the forthcoming proclamation from Rome of the bodily Assumption of the Virgin Mary into Heaven and talked of that as an example of the
addition of the fourth element to the already established three.
My observations of Dr. Jung were several; his frequent laughter, his kindness in taking an unknown youth through his great dream, and most of all, his gift of walking by my side in the matter of typology.
It was my observation that here was a man just like me!
His thought movement, timing, humor were almost exactly parallel to my own. How fine to find someone so much like myself who can stand two generations ahead of me and speak my own language.
Not only did Dr. Jung speak English with me but he spoke my introverted feeling type as well. Only later when I was with him in groups of people did I learn that he was quite different from me in type and that his gift to me was in leaving his own natural typology and engaging me in my own.
I was so deeply impressed with this that I determined to learn the same art with others as I was capable.
I continued work with both Dr. Jung (brief meetings at his invitation) and Mrs. Jung. Mrs. Jung was a highly introverted, sensitive person who I learned only much later was an introverted sensation type.
I fear I put her through a difficult time with my feeling intuitive extravagances bur she also gave me the gift of following my typology rather than her own. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 36-39.

Memory of Emma Jung by Elined Prys Kotschnig (2014-07-18 13:09)

Memory of Emma Jung by Elined Prys Kotschnig
She was a big, well-built, earth mother type, rather shy, and truly modest. She was not in the least fazed at being the

wife of C. G. Jung.
She had grown into the stage of his world-fame at his side, and took it naturally.
I recall telling her how I had felt, before a session with Jung, as though I were about to climb Sinai, so great was my anxiety and the sense of awe I irrationally felt.
I've never forgotten the amused lift of her eyebrows, and her surprised "Really?" at the thought of his inspiring such intense emotion!
P. W. Martin, author of Experiments in Depth, used to say that the really individuated partner in the Jung couple was Mrs. Jung!
And I remember when I returned to Zurich after the war, when the Institute was just being organized and there was much nervous tension and mutual criticism to be observed, that the only person who was not a target of criticism was Mrs. Jung.
As she was chairman of the Curatorium, I found myself wondering what could be wrong with Mrs. Jung-until in the course of several months at the Institute, it became clear that everything was so right with Mrs. Jung that nobody felt the need to find fault. She was admired, respected, beloved, and she moved quietly through that first difficult year, a truly healing and helpful presence. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Page 40

Carl Jung's Letter to Frances Wickes August 9, 1926 **(2014-07-18 13:15)**

[For those familiar with "The Red Book" the passage in this letter to Frances G. Wickes stating "They apparently worship the sun. But it isn't the sun, it is the moment of dawn: that is God." Brings to mind the profoundly beautiful passages about "Phanes" in "The Red Book" which may be found at the link at the bottom of this post.]
To Frances G. Wickes
My Dear Mrs. Wickes, Sils-Maria, Engadin, 9 August 1926
I feel profoundly moved by the bad news about your health, especially the matter with your eyesight.
You want me to tell you something about Africa.

You know, that is not easy at all. There is too much to tell and that would not be much worthwhile, and then there are a few things and I don't know exactly what to say about them.
The one is the fact that we discovered a new form of a very primitive psychological religion with the tribes on the slopes of Mt. Elgon, where nobody advised us to go.
They apparently worship the sun. But it isn't the sun, it is the moment of dawn: that is God.
I think it's rather amazing. It is the origin of the Egyptian Horus idea.
The other thing is how Africa affects oneself.
That latter point is not yet fully worked out. I had no time to think. But I am going to.
For the time being I have finished some old papers. Patients eat me. But my resistances against them are gathering like thunderclouds.
I should write much. I have not said yet all I ought to.
I remain with my warmest wishes for your health,
Yours sincerely, C.G. Jung
http://carljungdepthpsychology.blogspot.com/2013/01/phanes-is-god-who-rises-a gleam-from.html

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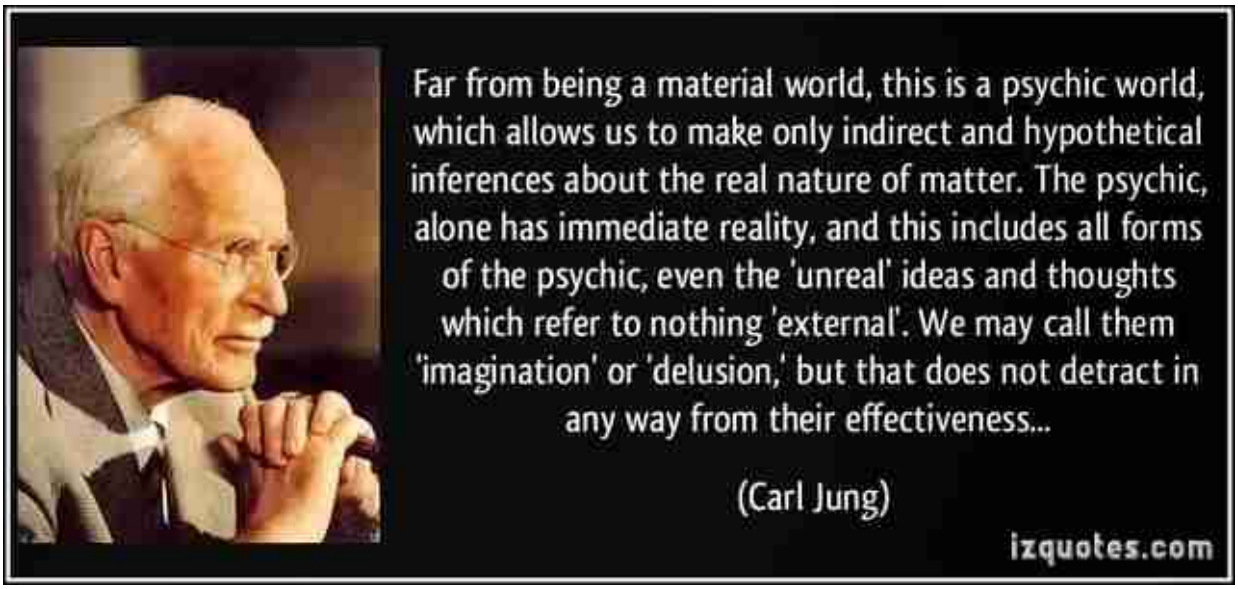
Carl Jung: ”Psychic reality” is a controversial concept, like ”psyche” or ”mind.” (2014-07-18 13:21)



”Psychic reality” is a controversial concept, like ”psyche” or ”mind.”
By the latter terms some understand consciousness and its contents, others allow the existence of ”dark” or ”subconscious” representations.
Some include instincts in the psychic realm, others exclude them. The vast majority consider the psyche to be a result of biochemical processes in the brain cells.
A few conjecture that it is the psyche that makes the cortical cells function.
Some identify ”life” with psyche. But only an insignificant minority regards the psychic phenomenon as a category of existence per se and draws the necessary conclusions.
It is indeed paradoxical that the category of existence, the indispensable sine qua non of all existence, namely the psyche, should be treated as if it were only semi-existent.
Psychic existence is the only category of existence of which we have immediate knowledge, since nothing can be known unless it first appears as a psychic image.
Only psychic existence is immediately verifiable.

To the extent that the world does not assume the form of a psychic image, it is virtually non-existent.
This is a fact which, with few exceptions as for instance in Schopenhauer's philosophy-the West has not yet fully realized. But Schopenhauer was influenced by Buddhism and by the Upanishads. Carl Jung, Psychology and Religion, Pages 480-481.

Carl Jung: a scream is always just that-a noise and not music. **(2014-07-19 06:01)**

To Walter Mertens
Dear Walter, 24 November 1932
I am entirely in agreement with the spirit of your essay on Picasso.
I am only against artists getting away with it like the theologians, about whom one may not say anything critical.
I don't see why artists should not have exactly the same human psychology as everybody else.
The claim to be the infallible mouthpiece of God is as odious to me in art as in theology.
From the artistic standpoint I can well appreciate the achievements of modern art, but from the standpoint of the psychologist I have to say what the nature of these achievements is.
In my article in the N.Z.Z. I expressly pointed out that I wasn't talking of art but of psychology.
Yet psychology seems to be as hateful to artists as it is to theologians, and as I say I find this extremely repugnant.
Moreover, art fails entirely in its educative purpose if people don't see that it depicts the sickness of our time.
That is why this art is neither enjoyable nor elevating, but as you rightly say a "scream."
But a scream is always just that-a noise and not music.
Hence I shall hold unswervingly to the view that modern art is much more correctly judged from the psychological rather than from the artistic standpoint.
"Kunst" [art] comes from " Kinnen" [ability, skill); "stammering" is not skill but only a miserable attempt to speak.
Naturally I don't want to discourage modern art; it must continue its attempts and I wish it luck.
The creative spirit cannot be discouraged anyway, otherwise it would not be creative.
So nothing untoward has happened.
With best greetings,
My dear Mrs. N.,
Yours, Carl Letters, Volume 1, Pages 107-108.
[NZZ refers to ["Picasso," Neue Zurcher Zeitung, 13 Nov. 32; now in CW 15.]

Carl Jung ...I'm a jealous lover of the I Ching... **(2014-07-19 06:06)**

Dear Mr. N., 25 October 1935

I absolutely share your appreciation of the I Ching and whatever good things you have to say about it, but most certainly I'm not going to sympathize with your very Western idea of making an institute of it.

You may know a great deal of the soul of the spiritual nobleman of the East, but you seem to be fundamentally ignorant of the soul of Western man.

You don't know what a hell of trouble I have to instill the smallest drop of wisdom into the veins of the "Technicalized Savage" called European.

The technique and wisdom of the I Ching is something so subtle that it needs the refined culture of an age-old Eastern education to understand it truly.

Most of the educated Chinamen of today haven't an inkling of an idea of the I Ching any more. Nor have Chinese scholars with us any adequate understanding.

What we need is a psychological education so that we slowly become able to understand the I Ching. But an institute that hands out the wisdom is the quintessence of horror to me.

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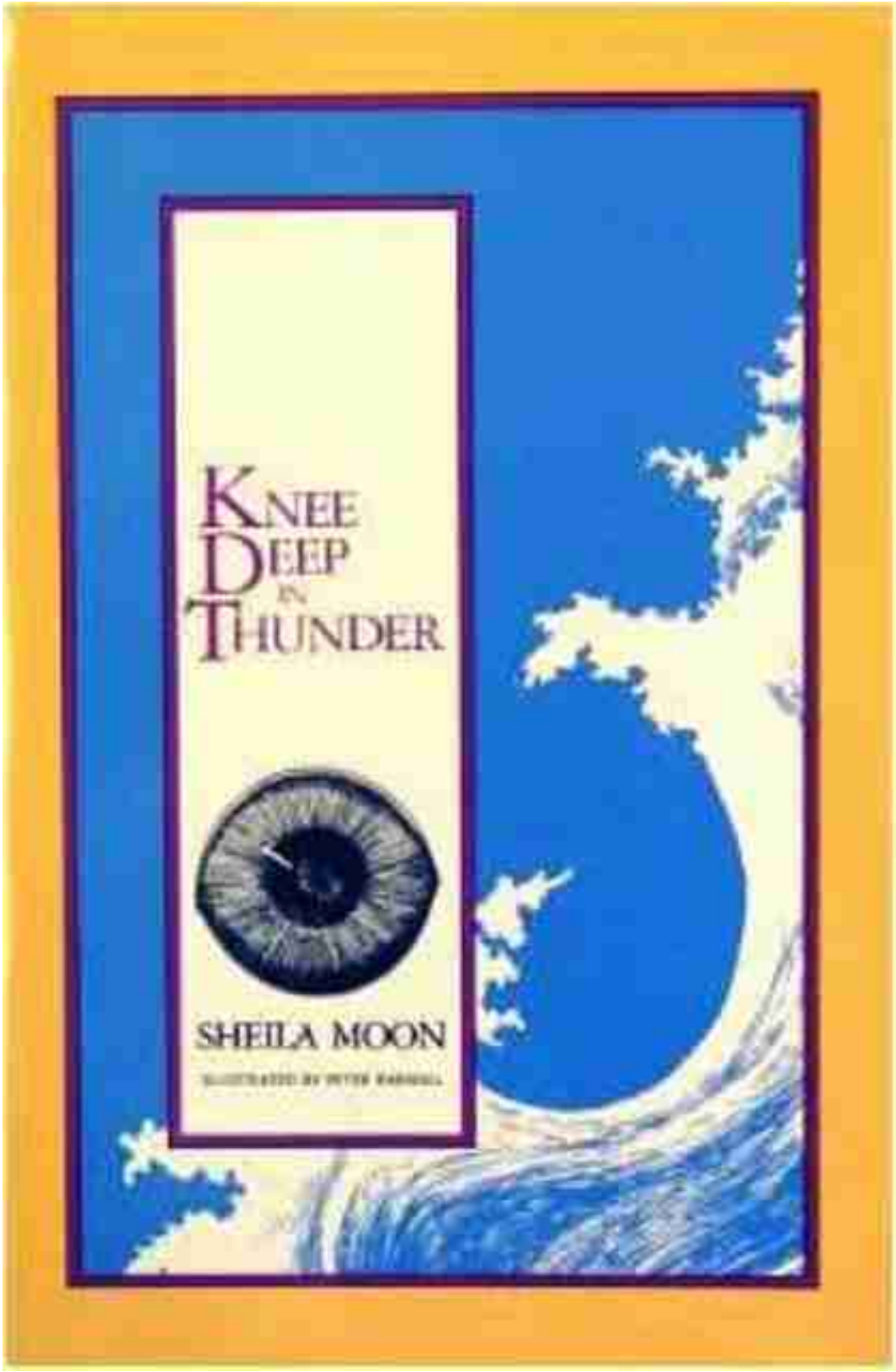
I know enough of them in Europe and in America.
Wisdom is not and never has been something for the many, because foolishness for ever will be the main thing the world craves for. If that were not so, the world would have been cured of its own existence already in the times of old Pythagoras.
Wisdom may be good for you but to hand it out to other people means just as much as corruption of the truth.
Wisdom is the thing that one individual enjoys all by himself, and if you keep silent about it, then they will believe you, but when you talk it, you have no effect.
I sincerely hope that the I Ching has not put that idea into your head, otherwise I would lose my belief in the I Ching. Even those people who use the I Ching as the Taoist priests in China do have degenerated into ordinary soothsayers and they enjoy the bad reputation which they thoroughly deserve.
If I understand anything of the I Ching, then I should say it is the book that teaches you your own way and the all-importance of it.
Not in vain has the book been the secret treasure of the sages. Compare it to what Confucius said to the masses and you will see the difference.
He was a sage that made use of the I Ching, but he didn't teach it. He spoke the language of the masses, because he enjoyed teaching. Lao-tse didn't enjoy teaching: see what
he said and how many there are that understand what he said.
Neither Kung Fu-tse' nor Lao-tse nor Chuang-tse had institutes as far as I'm informed.
I have no objection against an honest attempt to introduce the wisdom of the I Ching to the Western mind, but such a thing has to be done with the utmost care in order not to arouse a flood of most pernicious misunderstandings.
I don't know in what way you have acquitted yourself of this task. If you want to avoid the disastrous prejudice of the Western mind you have to introduce the matter
under the cloak of science.
Thus I should advise you to apply for an introductory word rather to Prof. Rousselle who is a competent Chinese scholar, while I'm nothing but a psychologist and the world
doesn't see what psychology has to do with the I Ching.
. I hope you don't mind my very frank statements, but I'm a jealous lover of the I Ching and I know that such things thrive the best and unfold in a natural way as long as they are not technicalized.
Faithfully yours,
C.G. Jung Letters; Volume 1, Pages 200-201

Memory of Emma Jung by Sheila Moon **(2014-07-19 06:10)**



Memory of Emma Jung by Sheila Moon
A few weeks ago I was walking in the spring woods and recalling Emma Jung-that incomparable Swiss ”godmother”-

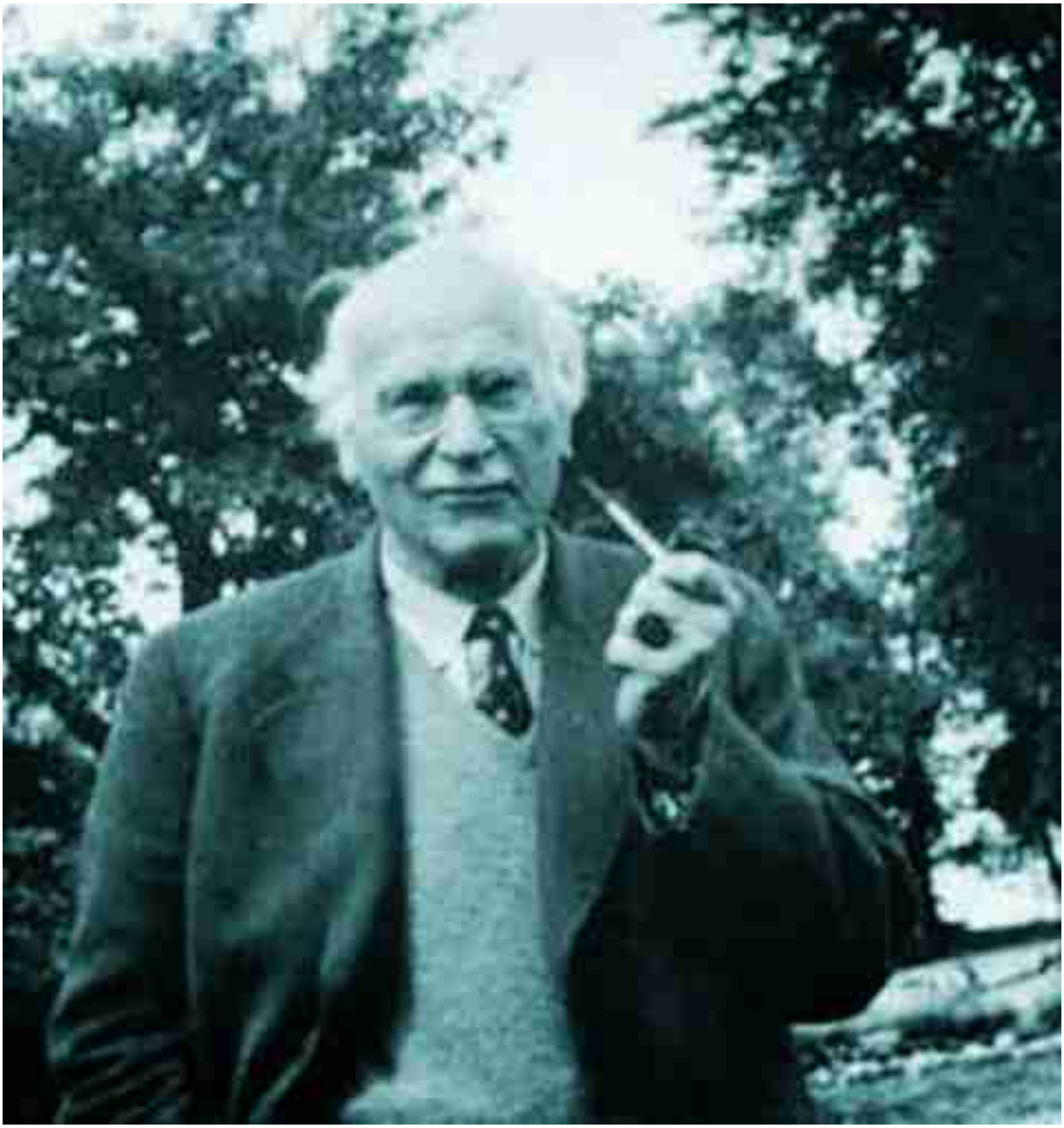
and I was going back to the initial meeting with her.
In the midst of my memories suddenly I realized that I probably would never have written my first novel for young people without her!
This awareness was so startling that I had to stop and examine it, because she never knew about the book, and I never knew about it either, until after her death.
Soon after my first return to Zurich after that sad and unexpected event, I dreamed that she came to me in the garden at Kusnacht, greeted me warmly, smiled, and said, "You must start writing.
Write some pages every day." And the dream ended.
I had not come to Zurich planning to write. I had come to study again at the Jung Institute, to explore myself further , and to travel in between learnings. However, because of my deep trust in and feeling for Emma Jung, I took the dream literally as well as psychologically.
I set aside rime each day for writing . And I wrote faithfully. Remembering how she had always suggested, and honored, and discussed with me, many "active imaginations,"
I began with a childhood memory of walking with my dog in hills above the sea.
The remembering very quickly moved into a strange scene of my dog and myself falling down a small hole into another world, a fantasy world.
More than a year and more than 400 handwritten pages later, the active imagination came to its end. Much had been inwardly realized in the writing.
Emma Jung's wisdom lived in it-a gracious and no-nonsense wisdom which I began to realize in the telling.
A bookish friend read these pages, then pushed me to make a juvenile novel of the writing. Eventually I did. It became Knee-Deep in Thunder.
I remember our first meeting in Kusnacht. I was uneasy at first, bur the unease did nor last longer than it rook the maid to announce me and usher me in.
What I saw was a warm smile, an outstretched hand, and a wise, earthy, quiet, welcoming woman.
As I recall, I began to cry.
I came to know her as person, as analyst, as a strong and quiet feminine being with her own ideas, her Swiss humor, her graciousness, and her quiet sensitivity.
In all my analytic work I had never before worked with a sensation type. I was that, and I had always sat opposite intuitive and/or feeling personalities, because they put me to the rest of reckoning with my other half. Bur now I found that sensation could be a rich gift.
The way in which Emma Jung sat, arose, walked, smiled , and spoke was a gift to me because it restored my trust in that which I was at the core of being.
She sat quietly-as some animals have a way of doing-as if all that was needed was being there and seeing.
She listened, her hands usually very quiet in her lap. When she spoke, it was to the point and filled with knowledge, wisdom , and caring.
A memory of Dr. Jung: he had walked along the lake to the hotel where Mrs. Jung was to join us to sit outside and talk.
I said, "Shall I go for Mrs. Jung?" Dr. Jung turned to me and said, "I don't send for my wife to come to me, I go to her," and he left to get her. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances Pages 42-43
http://www.amazon.com/Knee-Deep-Thunder-Sheila-Moon/dp/0917479084/ref=sr _1 _1?ie=UTF8 &qid=1405712069 &sr=8-1 &keywords=sheila+moon

Carl Jung: The unconscious can realize itself only with the help of consciousness and under its constant control. **(2014-07-19 06:19)**

Dear Dr. N., 2 December 1937
I have the feeling that you are really going a bit too far.
We should make a halt before something destructive. You know what my attitude is to the unconscious.

There is no point in delivering oneself over to it to the last drop.
If that were the right procedure, nature would never have invented consciousness, and then the animals would be the ideal embodiments of the unconscious.
In my view it is absolutely essential always to have our consciousness well enough in hand to pay sufficient attention to our reality, to the Here and Now.
Otherwise we are in danger of being overrun by an unconscious which knows nothing of this human world of ours.
The unconscious can realize itself only with the help of consciousness and under its constant control.
At the same time consciousness must keep one eye on the unconscious and the other focused just as clearly on the potentialities of human existence and human relationships.
I certainly don't want to interfere, but before I go to India I would beg you to reflect on this warning.
With kindest regards,
Yours, Carl
Letters, Volume 1, Pages 239-240

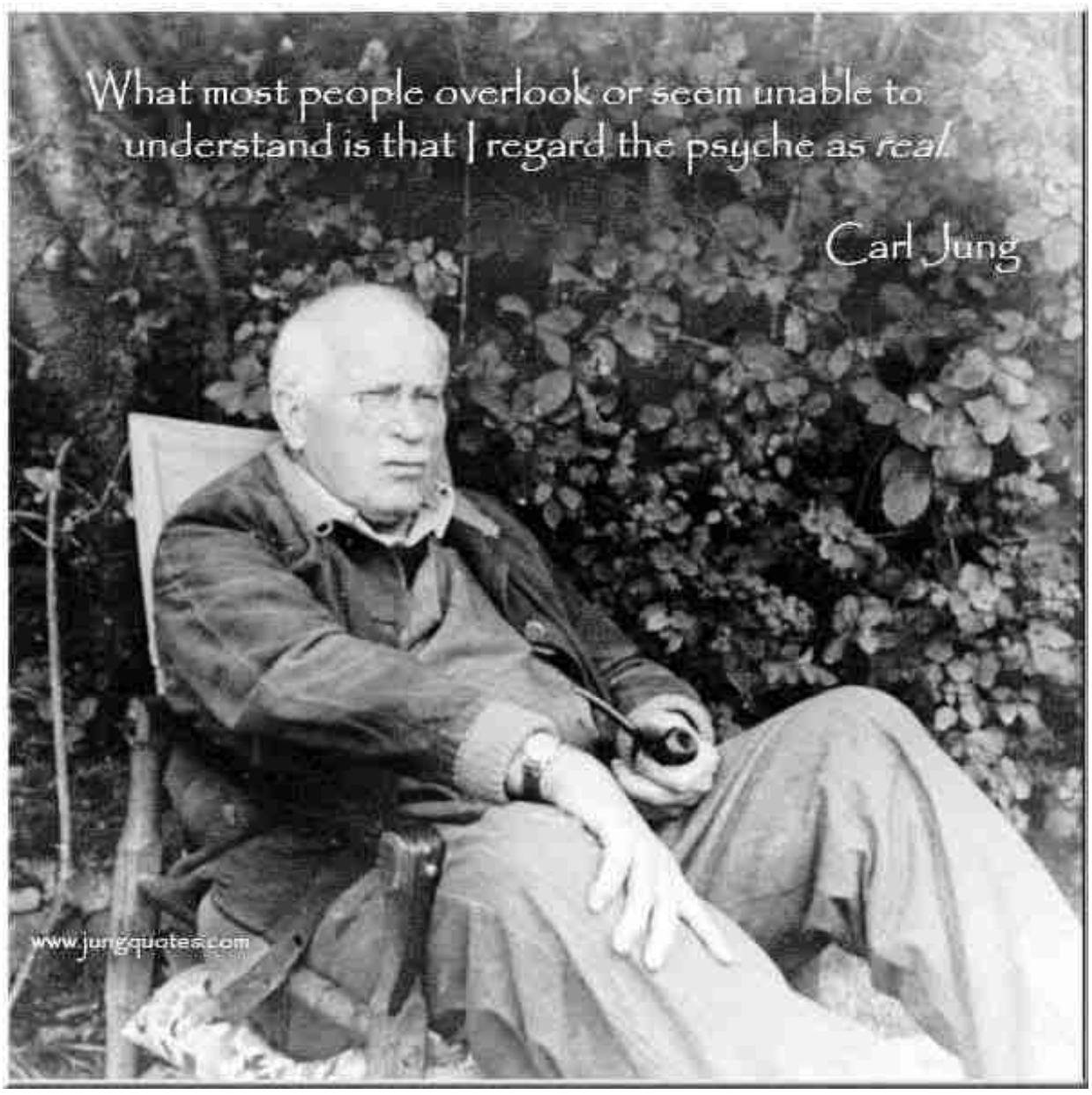
Carl Jung: As a rule the undifferentiated function always lags behind real life a little and is constantly oriented to the past (2014-07-19 19:28)



To J. Heider
Dear Herr Heider, 1 December 1937
As to your question about X., I can only say the following.
It frequently happens that when a person with whom one was intimate dies, either one is oneself drawn into the death, so to speak, or else this burden has the opposite effect of a task that has to be fulfilled in real life.
One could say figuratively that a bit of life has passed over from the dead to the living and compels him towards its realization.
In the case of X. there was probably an unfulfillment of this kind.
This fact, as said, can either hold you back from life or prevail upon you to live.
It is also probable that, if you are not one with yourself anyway, you get into a conflict, because the bit of life taken

over from the dead is of a conflicting nature, both dead and living at once.
As a rule the undifferentiated function always lags behind real life a little and is constantly oriented to the past.
In such cases the unconscious sends out compensatory hints which should be heeded if one has a positive attitude to life.
If something is then undertaken, what passed over from the dead is realized in this undertaking.
As you know, it need not be anything agreeable, it can also be a great difficulty because it always has to do with the still undifferentiated side of oneself and consequently calls up the inferior function.
With kind regards,
Yours sincerely,
C. G. Jung Letters Volume 1; Page 239.

Carl Jung: But when you die, nobody else will die for you or instead of you. **(2014-07-20 04:59)**



To J. Allen Gilbert

Dear Dr. Gilbert, 20 April 1946

Your letters have reached me after all. It was a great pleasure to see that you haven't changed yet, you have continued the "rhinoceros walks."

I remember vividly those tracks of the pachyderm in the African jungle, and still more the smooth footpaths of the hippopotamus whose customs are of clock-like regularity.

I was very glad to see, too, that you have discovered how great the analyst's modesty is in speaking of "analysis" instead of "programmatic synthesis."

There is a reasonable amount of certainty that we can show a patient what there is, but we cannot hand out the thing which he ought to do.

Because it is so difficult to do something about one's own life, we are also careful not to reveal too much to an individual what he might be expected to do or what the tasks of his life would be leading him to, because we know how difficult it is to do anything at all.

So when a patient complains that he knows exactly what he might do, I say: Well, you are in the position of everybody who knows what he might do; he has now to set to work to do at least something of it and to find out how to do it. There would be no difficulty in life if one always knew beforehand how to do a thing.

Life is some sort of art and not a [straight] rail or a ready-made product to be had at every corner.

Your plan to submit to an experiment like a rabbit would be quite a good idea if you would have the courage to do it by your own means.

I could only show you how to introvert, but such an experience wouldn't be your own if anybody else put you through it.

The point is just that you can put yourself through it, as anybody would who tried to live his own life.

Nobody can live it for you or instead of you. Your life is what you try to live. If I should try to put you through something it would be my life and not yours.

At your age I shouldn't worry any more what one could do with your life.

You should rather think of what you still can do with it. And in your place I wouldn't seek such an experiment as it is already

near at hand, because the end of life will put you exactly into what you always tried to get into.

But unfortunately you tried it in an indirect way and under the guidance of somebody else.

But when you die, nobody else will die for you or instead of you. It will be entirely and exclusively your own affair. That has been expected of you through your whole life, that you live it as if you were dying.

So it will happen to you as it happens to most people. They die in exactly the same ways as they should have lived. Good Lord, how many impersonations do you reckon you need to understand this simple truth?

As I see from your letter, you are still going strong and I hope that you will continue still for a while in the same way. That is a fair chance for you to meditate a bit deeper about how one ought to live.

Yours sincerely,

C.G. Jung

At the time of his last letter G. was 78. He died at 81 . Pages 422-423

Memory of Emma Jung and Toni Wolff by Sallie Nichols (2014-07-20 05:54)

Memory of Emma Jung and Toni Wolff by Sallie Nichols
I worked in analysis with Miss Wolff over a year in 1951- 52.

My visual image of her is of a true aristocrat-a woman of great dignity and reserve.
Although I'm on a first-name basis with every other analyst with whom I've worked, it would never have occurred to me to call her by her first name-or even to think of her as "Toni."
This not because she was European, nor because she was so much older than I, but I felt in her a special quality of depth, commitment and reserve which I would never have knowingly transgressed.
It might be said of her that she was "Virg in" as defined for us by Esther Harding, meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way.
Although she was not a tall woman, she gave me that impression, sitting ramrod straight behind her desk in what I remember as a rather high-backed chair.
Sometimes she wore a dress with a standup collar which added a queenly touch to her bearing.
At these times she seemed almost a portrait of one of her ancestors.
But despite her aristocratic bearing and her impeccably tailored clothes, Miss Wolff was one of the most down-to-earth practical human beings I've ever known. Her quiet empathy with the most common human dilemmas and her no-nonsense reactions were strictly contemporary.
Sometimes the dress mentioned above seemed to me like a vase from which Miss Wolff's neck and face emerged like a flower on its stem. What flower? Not a rose-too sweet. Not an orchid-too obvious . What, then? A tiger lily!
I experienced Miss Wolff as a woman of rare passion, compassion and wisdom.
Two stories come to mind which seem best to illustrate these qualities. The first is rather personal , but worth sharing, I believe, because the problem dealt with is one so often encountered in this vale of crocodile tears.
I had learned that my husband had embarked upon a romance with a European woman. Like most of us at the Institute who were undergoing intensive and prolonged analysis, I had already experienced the mysterious, magic, and even devilish ways that "the Zurich experience" can (and perhaps must) temporarily upset what we used to call "normalcy" and "sanity."
Way down deep I didn't honestly believe that I and my three "innocent" progeny were about to be tossed out into the snow forever.
But the role of Wounded Wife is a tempting one. This especially so for someone reared in the USA, where we genuflect at the mere mention of Mom and Apple Pie. So, of course, I went blubbering to Miss Wolff with my woes.
She listened attentively and sympathetically to my interminable trials, but when I at last came up for breath, she made a suggestion that still startles me.
"Why don't you ask this other woman to lunch tomorrow?"
"You mean, a wee drop of arsenic in the teal" I asked, hope of deliverance shining through my tears.
"By no means," replied Miss Wolff sternly. "But, you would then get to know her a bit, you might even like her."
Then after a pause, Miss Wolff added this: "You know, sometimes if a man's wife is big enough to leap over the hurdle of self-pity, she may find that her supposed rival has even helped her marriage! This 'other woman' can sometimes help a man live out certain aspects of himself that his wife either can't fulfill, or else doesn't especially want to. As a result, some of the wife's energies are now freed for her own creative interests and development , often with the result that the marriage not only survives, but emerges even stronger than before!"
But I did not follow Miss Wolff's advice . I was too self-centered and too encumbered with false images to make it over the hurdle of self-pity.
I preferred nursing my fantasy of my rival as a "wicked witch" to facing her human reality.
Since then, I've often wished I had found the courage to ask her to lunch!
Then maybe I might have freed my energies for more interesting activities than skulking about in corners, licking my wounds and glaring accusingly at the world around me!
I might, for instance, have accepted the very kind invitation of a young Dutch student to spend the Easter recess at his parental home in Holland .
He was much younger than I, so our relationship had few, if any, sexual overtones. But just think what I might have learned about tulips!
To drop the final shoe on my first story.
About twenty-five years later on a return trip to Zurich, I did meet "the mystery woman" that "wicked home breaker."
She and my husband and I all had lunch together. By this time, of course, we were three "old parties"-all greying at

the temples and beginning to be a bit unsteady on our pins.
I liked her fine , and we had a pleasant hour together.
But we all seemed a little puzzled as to just what we were doing there!
Although I didn't follow Miss Wolff's advice when it was proffered I did learn one valuable thing from this experience: Philosophizing is all well and good.
But time is the fourth dimension of our earthly reality. Carpe Diem-or forget it!
The second example of Miss Wolff's practical advice and of her direct almost abrupt manner is short and sweet.
One day, just at the end of our hour together, I read her an active imagination which had come to me, as these things do, over my left shoulder.
The characters in this dramatic dialogue had surprised and delighted both of us by expressing wisdom and humor far beyond my ego-awareness.
I had risen to leave and had already opened the door to do so, when I heard Miss Wolff's voice call my name almost imperiously.
"Mrs. Nichols!"
"Yes?" with my hand still on the doorknob , I turned back to face her.
"DON'T THINK YOU DID IT!" she said .
Each word was spoken in capital letters and has remained with me, as if carved in stone. In recent years, I have found (thank God) more use for this admonishment than occasions where "inviting the other woman to lunch" seemed appropriate! (Although I have invited a couple of ladies to tea-just as a precautionary measure!)
But the words: "Don't think you did it!" I find very useful.
When things go well, I remember that I didn't do it, and also when things don't go well, I no longer feel obligated to assume all the responsibility.
It has helped cut my hubris and guilt both down to human dimensions.
There are times when I wish we could abolish entirely from our vocabularies such dichotomies, as praise/blame; pride/shame and the like.
All of which leads me to conclude with a very short recollection about Mrs. Jung, because it seems so aptly to illustrate this point.

I didn't work analytically with Mrs. Jung, and I didn't know her personally but I did attend her excellent course on the Grail Legend.
Each class ended with a brief question period, and I had always observed and admired the simple yet knowledgeable way Mrs. Jung fielded all questions from the most erudite and challenging ones to those that were more pedantic, or

even naive.
But, one day something very unusual happened.
Someone raised what appeared to be a very elementary question of fact, to which I assumed Mrs. Jung would respond briefly, but courteously as always.
However, on this occasion she did not answer the question at all! There was a silence. Then she said quite simply, ”I don’t know
the answer to that. I just never thought of this question before!”
I was absolutely dumbfounded!
Here sat one of the greatest living authorities on the Grail Legend, the wife of ”the” C. G. Jung, if you please, reaching a course at the august C. G. Jung Institute in Zurich
and she was perfectly willing to sit there and admit that she not only didn’t know the answer to this relatively simple question, but that the question itself had never occurred to her!
I wondered why she didn’t avoid this embarrassment by one of the many subterfuges often used by speakers on such occasions (e.g., ”I’m so glad you raised this question! But, alas, there’s no time today to do it justice. We will begin with your question next week.”)
In the midst of my concern for Mrs. Jung’s supposed embarrassment, I suddenly realized that the ”embarrassment” was entirely my own!
Mrs. Jung, far from feeling embarrassed, humiliated, chagrined, guilty, ignorant, or anything of the sort, was enjoying the situation immensely!
She was laughing in the most spontaneous and free way imaginable.
Oh, how I wish I could find the words to convey the essence of that laugh! Its quality was so unusual, that I can perhaps more readily define it in terms of what it was not.
It was nor ”apologetic,” ”self-depreciatory” or ” ingratiating.” It wasn’t ”disarming,” because Mrs. Jung obviously didn’t feel threatened or on the defensive.
I Can’t even call it ”charming” because to do so would imply that her laughter was, at least partly, intended as a form of communication (i .e., to ”charm” us).
But the fact is it wasn’t intended for us at all.
That never-to-be-forgotten laugh was quite simply Mrs. Jung’s spontaneous reaction to the outer situation which she accepted as a humorous ”just-so-story”-involving no moral judgments, no guilt feeling , and no broken images of perfectionism or omniscience.
It was the musical laughter of a young girl-or, rather, of a carefree and wise woman, an individual human being, stripped of the tremendous burden of false notions that most of us carry about and arrived full circle to recapture the spontaneity of youth, the innocence of those golden days before om natural humanity got buried under tons of garbage.
The seminar ended that day with all of us joining Mrs. Jung in her laughter and sharing, if only for one brief moment, the unique quality of this experience. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51

Carl Jung: Yoga, to me, is no more than a subject for research. **(2014-07-20 15:29)**

To Pater X.
Dear Pater, 17 January 1942
Thank you very much for your kind letter and the parcel of books.
I am truly astonished at the depth and the extent of your study of yoga.
As you say very rightly, some people pay no attention to yoga because they do not take it seriously, while others claim to know a great deal more about it than they actually do.
Yoga, to me, is no more than a subject for research.
It neither impresses nor deceives me.

During my stay in India I saw for myself that yoga is not at all what we think. There Hatha yoga is often no more than acrobatics, or simply gymnastics; or else it is a physiological aid to concentration, an aid which these highly emotional people need very much in order to master themselves.
In the course of these concentration exercises the individual gets into a dream state, or auto-hypnotic condition, which removes him from the world and its illusions.
Since the goal of yoga is the void of deep sleep, yoga can never be a final truth for the occidental world.
Yoga seems to me, like many other similar practices, to be a willful and technical application of a special individual experience.
A descent to the greatest depth in oneself ("the ocean of divinity") is undoubtedly the ideal being followed.
This encounter with the greatest in oneself must therefore be the impressive experience that is sought for again through the yoga technique.
I have tried to formulate this idea in a parable on the mandala which you will find in the pamphlet on rebirth; I enclose it together with a little essay on yoga which I had forgotten.
With sincere regards and my best wishes for the New Year,
C .G. Jung Carl Jung, Letters Volume 1, Pages 310-311.
Footnote: Hatha Yoga aims at the achievement of perfect health and supernormal bodily powers. It is both a preliminary to all other Yoga disciplines and a system in itself.

Carl Jung on Atlantis and Reincarnation (2014-07-20 17:28)

[Carl Jung on Atlantis and Reincarnation]
To Baroness Tinti
Dear Baroness, 10 January 1936
Many thanks for your interesting letter. Indeed, many of the peculiarities of the figures in the unconscious could be explained by a long-lasting primeval matriarchy if only we knew for certain that it ever existed, just as the flood myths could be explained by the myth of Atlantis if only we knew that there ever was an Atlantis.
Equally, the contents of the unconscious could be explained by reincarnation if we knew that there is reincarnation.
These hypotheses are at present articles of faith, and science is always in the modest role of a beggar since it has to be content with what it has.
If it didn't it would be a fraud.

This is the reason why I restrict myself essentially to facts and observations and fight shy of mythological explanations. The book you very kindly promised me is unfortunately not yet in my hands. All the same I thank you for it.
Yours sincerely,
C.G. Jung Letters Volume 1, Pages 208-209.

Late in his life Dr. Jung stopped dreaming (2014-07-21 16:56)

[Late in his life Dr. Jung stopped dreaming.]
Suzanne Percheron: I suppose that you dream?
Dr. Jung: No, I almost don't dream anymore. (!!!)
I used to dream when I began to discover my unconscious.
One dreams when the unconscious has something to say, but my consciousness is always so receptive now that the door is open.
I am ready to accept. With me the unconscious can flow into consciousness.
I no longer have prejudice, or fear, or resistance. The dream is a way in which the unconscious makes itself known to consciousness.
Many people have no memory of their dreams because the unconscious knows that it will not be heard, so what's the use; then they don't remember. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances;Pages 51-70.

Carl Jung on Hatha Yoga **(2014-07-21 17:01)**

[Carl Jung on Hatha Yoga]
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Dear Pater, 17 January 1942
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Yoga, to me, is no more than a subject for research.

It neither impresses nor deceives me.
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Yoga seems to me, like many other similar practices, to be a wilful and technical application of a special individual experience.
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This encounter with the greatest in oneself must therefore be the impressive experience that is sought for again through the yoga technique.
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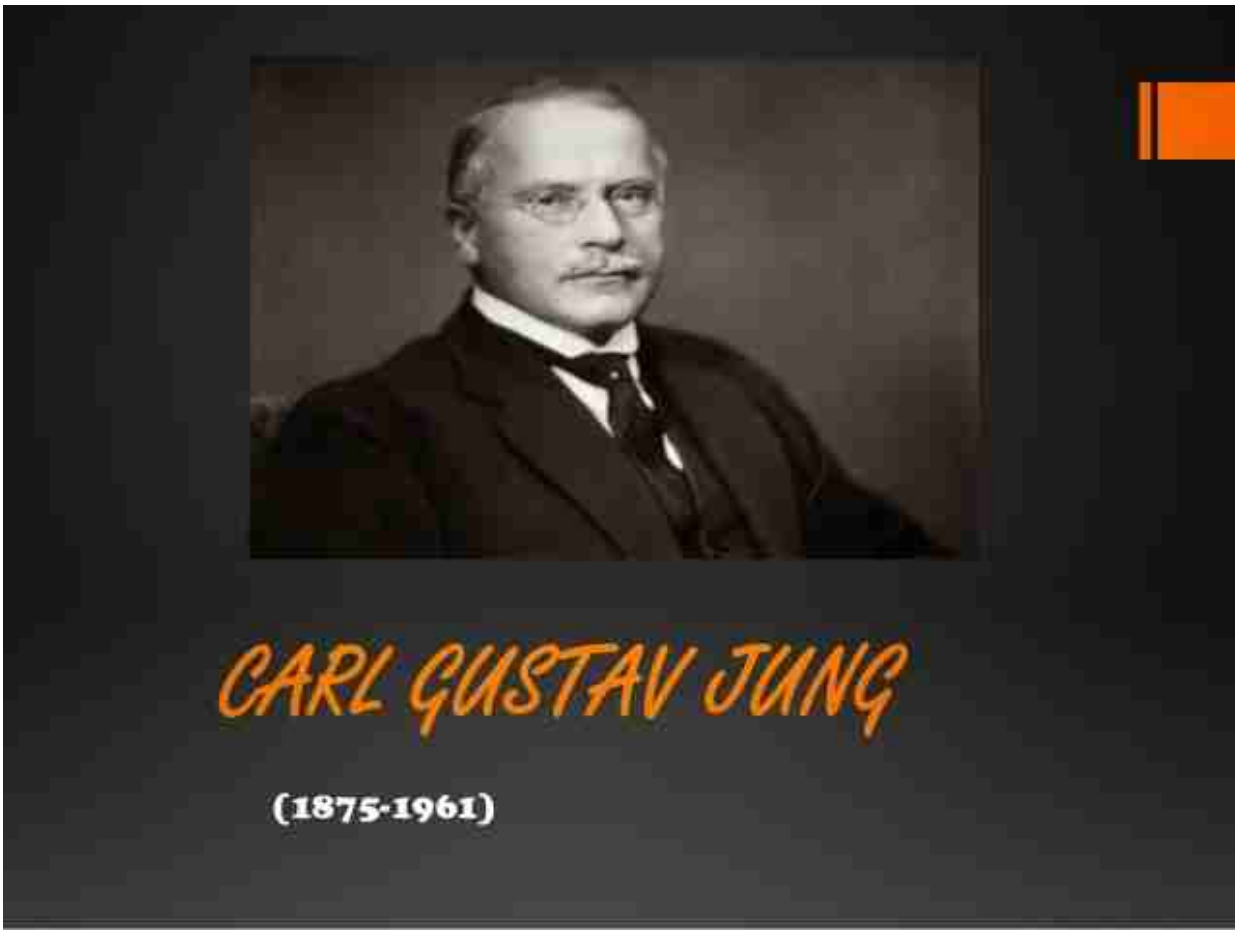
Footnote: Hatha Yoga aims at the achievement of perfect health and supernormal bodily powers. It is both a preliminary to all other Yoga disciplines and a system in itself.

Memory of C.G. Jung by Suzanne Percheron **(2014-07-21 17:18)**



Memory of C.G. Jung by Suzanne Percheron:

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Extracts from notes taken by Suzanne Percheron during or immediately after regular interviews she had with C. G. Jung from 1935 to 1961. The parts in parentheses are words spoken by S. Percheron. All others are recorded statements made by C. G. Jung, set down by her and gathered from her notebooks which she has authorized us to publish here.

1941

(Everything that you say has in me an immediate resonance; what X writes interests me, but you are something else . .. .)

Because it is the truth, a force of nature that expresses itself through me-I am only a channel-! don't oppose myself to expression-therefore, several times I have said definite things that I didn't know and that I forgot at once after having said them.

I let it enter-that's the objective attitude.

I can imagine myself in many instances where I would become sinister to you.

For instance, if life had led you to rake up an artificial attitude, then you wouldn't be able to stand me, because I am a natural being. By my very presence I crystalize; I am a ferment.

The unconscious of people who live in an artificial manner senses me as a danger. Everything about me irritates them, my way of speaking, my way of laughing. They sense nature .

Life, even at best, can force one to take this or that route, one sure must live it, but this can lead you into being artificial.

Truth can be cruel, useless-one must not always tell it, one must tell it when it can be useful, when it can do good.

Truth can drive "crazy." We must not gauge this by our own vigor. You may become a little less sturdy and then you cannot stand it anymore.

One must be very prudent, full of precautions. There are few people who are truly interesting. One calls them "interesting."

They are valuable in one narrow area; that's the folly of an education that puts stress on ability rather than on humanity.

The result is a lack of human beings. One wants to bring our a talent-"You have a nice voice, become a tenor"-and they then strive to become that only, that is their folly.

As for me, I have always done my utmost to be a human being.

Already at school they were astonished when I wrote a good essay, because I loved sports and occasionally got drunk.

Inside himself a man depends on his reputation, one must not damage him there.

A woman also has her reputation, but it is in a different area, it is concerned more with her personal role, her role at home.

A man's situation is different. To recognize a great error can be fatal for him, because by this he risks losing his authority.

I, for instance, if in certain matters my wife would notice my errors, or if she showed me that she notices them, I would be afraid of my wife.

Because then she shows me that I have not been conscious.

(But you would at least like to know this.)

Yes, provided that it is not too strong and perhaps also that it comes from myself.

That is why women need to be extremely diplomatic. That is a very difficult role for them, because one must not subsidize the fantasies of others.

Certain women make weaklings of their husbands, without authority, flaccid.

Others make them inflated-it's a very delicate balance.

It is above all in this area that women are perceptive. On some other points one can show them their weakness, but as a general rule one cannot demonstrate to a surgeon that he has killed his patient or that he has botched an operation.

Men are less vulnerable in their quality as father, husband. There women are most susceptible.

For instance, one cannot tell a woman that she has lost her husband because she lacks charm without running the risk of wounding her.

Women are a magical force. They surround themselves with an emotional tension stronger than the rationality of

men .
A man cannot create the atmosphere of a home. He can disturb the atmosphere, bt he cannot create it. The atmosphere of a home depends above all on the woman.
Woman is a very strong being, magical. That is why I am afraid of women.
Suzanne Percheron: I suppose that you dream?
Dr. Jung: No, I almost don't dream anymore. (!!!)
I used to dream when I began to discover my unconscious.
One dreams when the unconscious has something to say, but my consciousness is always so receptive now that the door is open.
I am ready to accept. With me the unconscious can flow into consciousness.
I no longer have prejudice, or fear, or resistance. The dream is a way in which the unconscious makes itself known to consciousness.
Many people have no memory of their dreams because the unconscious knows that it will not be heard, so what's the use; then they don't remember.
(How could one bring about in France an evolution towards the recognition of unconscious life')
I know only one way: through psychology. Perhaps there are other ways, by and by.
Everything happens in such small ways, invisibly. One does not notice it.
Take the time when Christ was on earth, or the time of the Buddha.
For their contemporaries it was only by and by, bit by bit that something was achieved.
(A practical question: How, when one wants to tell someone, something, can one avoid doing harm?)
That is a question of good taste, of tact, of discernment.
On the whole, when there is complete unconsciousness, don't say anything. The shock would be too great.
Unconsciousness is not complete when there is embarrassment, or any kind of reaction.
For instance, when someone is sitting with a snake under his armchair, one must warn him gently, but sometimes it is better not to give a warning .
The intuitives who construct daydreams which follow their fancy-with these intuitives who construct daydreams there develops, of necessity, an inferiority complex, and in order to make up for it more and more daydreams are necessary.
Naturally these intuitive spirits also have great charm and a certain power, because they seduce the others, whom it would pay to stay on the ground, but who listen to them and are seduced.
In reality hurt and danger are reinforced. On earth one must become substance.
(How can one remedy this?)
Simply by becoming conscious of it. By confirming the fact, by not avoiding it. One must of necessity acquire this understanding.
(But then one is unhappy. One should not have to be shown by someone else.) One must not avoid unhappiness. One must accept suffering; it is a great teacher.
(But happiness too! I don't think that I avoid unhappiness and I have learned much by observing my suffering, but I have learned much from happiness, and I seek it.)
There, that's the error, one must not seek happiness. The happiness that one seeks is a usurped one.
Organic happiness, the bliss that comes from the center of the earth, that alone is fruitful and that simply comes.
Sometimes it surges from the deepest suffering.
Let me quote Nietzsche's verses, who in the greatest depth of his suffering cries suddenly: "The world, has it become perfect?" such bliss did he feel.
One must not seek happiness, one must not avoid suffering.
When one distances oneself too much from suffering one loses depth, and happiness comes from depth.
Intuitives don't have substance; they have inventiveness, imagination. They don't complete anything. It is necessary for them to acquire this faculty.
(I don't want to become too wise. Haven't you ever been afraid of becoming too wise?)
Not me. I have always desired it.
You-you talk about something rigid and austere.

But austerity goes with an artificial notion of wisdom. The wiser one is, the happier one is.
Wisdom, that's a gift of nature. It's joyous-laughter. Chinese bellies-it's the art of living. Wisdom comes from folly.
When one is wise one loves everything, but in moderation.
One finds that the extremes are too costly. It's the same line, one finds oneself on the same line, but one does not go too far, because excesses must be paid for.
Austerity is also in the realm of nature-the forests, the mountains-but without insistence, nature never insists on its qualities; and to do this means, in fact, to lose the quality of one's quality. It no longer is nature, no longer natural.
One insists on one's qualities because, at that moment, one is identified with one's quality.
One believes that one is "that" Let flow that which emanates from you without insisting, without purpose–otherwise one has a dissatisfaction with oneself.
(What did you want to tell me the other day when you said: "You are too innocent to have an inferiority complex"? Is it this?)
No, not really. It's more complicated than that. "Innocent" comes from the root "nocif," noxious.
You are not noxious, you are not damaged, you are not gnawed, and because one is not injured, one does not injure.
We live but a very short time, one must keep this in mind.
The world is already not that of my father, and the world of my children is very different.
In the world of my father, Christian truth was the::absolute truth. Now religion is a legend. In the old days one did not surmise this problem.
One must necessarily live in this world, now. God, that's man's weakness.
Your weakness is always your greatest strength. We cannot resist our will to live. We make a field of action, we give in to a will that is not ours, "something pushes me."
You are French, I am Swiss.
I am obliged, like my country, to develop myself in a vertical dimension. In a vaster country one can develop oneself horizontally.
If I had been born in America, I'd have covered miles.
To fulfill the present moment . . . but the present flows out of the past, and the future will flow out of it. So for the fullness of the present one must not forget the past and the future . One has no understanding of the present if one has no knowledge of the past and of the future .
Not to preach, to avoid anything that one could call a sermon, or self-righteousness.
But one must not insist on one's weakness, one makes weakness weaker by demonstrating it.
I speak in such a way that the other can say, "He accuses himself."
To ring indirectly; if it resonates in the other, fine. If I make it ring, then it's bad.
It is of no importance whether evil is here or there, but one can deal only with the evil in oneself, because it is within one's reach, elsewhere one trespasses.
There are people who are gratified by the crimes of others; I am not.
One wants to look for the guilty one and one loses track of one's own fault.
There is a desperate determination not to enter one's own domain, to accuse another if one wants to avoid the fault in oneself.
One must not be glad that another has committed the fault because that is a trap into which one can fall. In saying, "There, it's him!" I feel free of guilt.
One wants to correct, to remedy evil. Everyone can correct his own evil, but not evil elsewhere.
Through the sermon one deprecates one's fault, one's sin.
It is part of our wholeness to have a shadow.
Nothing satisfies our thirst but our wholeness; it is foolishness to be glad that another is guilty. One is also guilty.
One finds that the right time comes when one is ready.
When one is born to be something, one must become it. The unused libido acts in an autonomous way.
1950
On a train a fantasy so absorbed me that I did not read the book I had along: a man was about to drown, he was floundering. I arrive at home and learn that at that same moment my grandson almost drowned.
An English girl of the nobility, titled, is born in India. Wealthy parents.

Her aya (nanny) takes full charge of her and she is nourished morally by Asia-tales, legends, atmosphere, plus the influence of the land where she is born.
Then she is sent to France to an aristocratic boarding school. She becomes unbalanced, dissociated, cannot live, cannot adapt.
She does not want to acknowledge to herself that she has the background of an Asian peasant.
She comes to see me and makes no progress. Of her dreams I cannot manage to understand a good third.
I tell her: ”Go see someone else, I cannot … ” ”No,” says she, ”at least you listen to me. I can talk to you. With the others I don’t even have that.” ”Good, let’s cry and continue.”
She arrives one day: ”I have dreamt of a golden scarab.”
At that precise moment something knocks on my windowpane. The noise attracts my attention, I turn around.
Against the glass there is a golden scarab, that is its name. I pick it up and put it on her knees. ”See!” Coincidence, synchronicity, which principle?
When one has neglected a feeling (this concerns a woman), an animus attack sets in.
One of my clients suffered a formidable animus attack.
On the way over she noticed some nice strawberries in a basket and wanted to buy some for me. But she gave herself a thousand reasons not to do it.
She arrived here in a state of regression.
When you have repressed, neglected, contradicted your feeling it works like a time bomb. When you think that it is a real feeling, you, must never neglect it.
1951 The alchemists had no psychological language; they had to use symbols. Gold is the Self.
It’s the most precious quaternity, it’s the natural division of the circle. These are the four functions.
Honey? All the sweetness of the earth which one draws from the flowers . If one knows that one is stupid, one can be nice and sweet; tolerance saves energy.
(Jung has sculpted on a piece of wood an image of the collective unconscious. He tells me about it.)
My hands were guided by vague impressions, vague thoughts , to which I could not give greater definition. I took a piece of wood and started to carve it.
That comes from the unconscious. Give your hands a chance somewhere where one fathoms this language, somewhere where these things are understood .
1953
(Why did you tell me that having a lot of money can bring about a feeling of inferiority?)
You lose your security. You have acquired a false security, and it is this false security on which you live that causes your feeling of inferiority.
One lives wrapped in cotton, protected from the cold and the heat . It is not good never to be cold or hot .
Very few people do anything with money, they are paralyzed.
A famous composer had a friend, a patron, who had given him a beautiful villa and had guaranteed him an income and an opulent life.
The composer composed nothing anymore.
After some time he comes to see me. ”I am obsessed by a dream: I have received a mortal wound, I bleed profusely and nothing can stop the hemorrhage.”
I counsel him: ”You have become too rich, give a part away.” Violent denials.
Sometime later the patron stops a part of his contributions.
A great shock for the composer. Six months later he had composed a very good opera.
(I have an impression that I know my shadow.)
The shadow is something very evasive. I don’t know mine. I study it by the reaction of those around me. We depend on the reflection of the mirror of our entourage. When it is not good, self-criticism is in order.
Every time that you make substantial progress, you lose a set of your relationships.
All my colleagues thought that I would enter internal medicine.
When I became a psychiatrist, several drifted away from me.
When I chose mental illness, still others departed.
When I practiced psychoanalysis, new defections. When I first approached Freud .. . when I broke with Freud . . .

It is very difficult to do things for oneself; it is nor stimulating enough.
Myself, when I am not forced by the suffering of another .. . It is important for others that you are in a good state; it is very important to know this .
One is effective only when one loves people. One can't do anything when one does not participate.
And if you make them participate in your substance, then you give them something.
A woman thinks almost always in terms of relationships. The anima can construct illusions of relationship: one builds bridges where there aren't any.
The anima makes demands and thinks that the fault lies on the other side. A man doesn't ask himself whether the fault is his, because he does not realize that relationship means exchange. He demands that the other should give to him.
When he finds the one who is to blame, he gives up his responsibility. But he does not realize what one loses when one does not recognize one's fault. By the same token, if one is truly just, one loses one's guiltiness.
Everything I am telling you here you must find out for yourself. Man is the last half hour of creation .
When I was in Africa, I bad, one day, a sensation of what it was like, the world of long ago: there was nothing, not a sound, the great silence before the advent of man.
One must realize that our consciousness needs to be better developed; too many things happen that need to be conscious.
Insofar as you become more conscious, you carry on your biological task, the task of creation, through the increase in your consciousness.
Here is perhaps the secret of your youth, your freshness. Even if the faculties of the body begin to wither, you continue to fulfill your biological task, which is your purpose.
If you no longer understand consciously, you petrify in a bed of concrete. You don't fulfill your biological purpose , and that is petrification.
1954
(Jung bad been ill. He was rather tired.)
When I know that I have a day when I won't see anybody, that is so restful.
When the body becomes weak, one sees less, one hears less. One no longer hears the song of the birds.
(There are hearing aids.)
But that is a mechanical voice, that belongs to the apparatus, that is no longer the real thing, one detaches oneself from reality. Nevertheless the erotic connection exists .
A certain lowering of the mental level allows one to perceive the psychic layer which makes for the movement, the pattern, the color of things .
(Color corresponds to frequencies, to certain waves. One could say that colors are produced by man. We possess the faculty to produce colors . For instance, by taking mescaline, we produce colors of extraordinary beauty ...)
No, in doing that you paralyze the reality function. In reality there is the struggle with the weightiness of matter.
There you detach yourself from it, and that is flight. Never to detach oneself from reality, to accept it as it is.
Plato says that his philosophy is a preparation for death. Without death, there is no depth . It too is an adventure .
With women there is a snake in the spinal cord, it is in her spinal column. That frightens men .... Men are more naive; with women there is no real naiveté . Men are heavy, clumsy, but naive .
(November 8 , 1954 . He has an arrack of rheumatism since this morning. As I go towards his armchair he is reading a book and has just rime to get up. Barely at ease again, he notices that the light hits me in the eye and gets up to lower the blind .... You are working on the Transformations of the Libido . . ..)
I wrote this book around 1912. It was my first great work. At the end I told myself: but I don't have a myth. After all, I am a Christian.
Jesus Christ? Is he for me the hero, the myth? I had to recognize that this was not so, that I did not have one.
This thought was very, very disagreeable for me. I did nor even want to dwell on it.
One day I had a dream. I was in a very luxurious room, Renaissance style.
The marble table was like emerald and through a gilded arch one could see the blue sky without a cloud.
My four children were with me, but not my wife. Suddenly a pretty dove, pure white, enters and comes to rest on the table ... and. she becomes a little girl.

Then later she became a dove again and flew away.
I thought a lot about this dream.
The little girl resembled my oldest daughter, and I was trying conscientiously-I really held to that-to avoid too strong a bond with my oldest daughter.
But I thought: this has, nevertheless, to do with my daughter. That was my contact with the unconscious. I had not yet put into words the concept of ”anima.”
There is a book (a letter?) of Plato which begins: We were three, Socrates, but where is the one of yesterday? That intrigued me.
Faust also speaks of three, and then four.
The Trinity, one knows, but who is the fourth?
There are three synoptic gospels, a fourth gnostic one. The apostles have three animals, plus an angel. Egypt: Horus and his three sons. The fourth has a head. Always
the fourth is apart.
Always three, and what is the fourth like?
Always, everywhere, this same symbolism.
There are three functions one can locate; the fourth is exceptional. One can perceive intuition only through the ways of the unconscious.
If you want to indicate wholeness, you make the circle with the cross inside. The cardinal points.
Four-that’s when you want to characterize something that is complete. In the four elements one again finds three plus one.
You can take them in sets of three: water, wind, fire are moving; earth is static.
If you take earth, water, wind, the setup is different, but always the process is 3 + 1.
In alchemy it takes three or four days to produce the philosopher’s stone. In the last decade one has worked with three principles of natural science: space, time, movement.
Where is the fourth?
No natural law is absolute, valid everywhere. It’s a statistic; one computes the average.
In the guise of fact science gives us an average . Exceptional facts are thus conjured away, the diversity of nature is no longer apparent, and that is wrong.
And if you apply this to mankind, it is also wrong. There is no normal man, not even two fingerprints are alike.
One must add the fourth principle: synchronicity.
The exceptional events which are reality and which science is not concerned with, since it speaks in averages .
(I believe that it is in this last decade that he has found , admitted , this principle of synchronicity.)
So I thought: the Trinity is light, but what is the fourth? What allows one to take notice of light? Darkness, the shadow.
The fourth, that’s the devil. He is the only metaphysical person outside of the gods. Without the fourth there is no meaning.
As long ago as the fourteenth century a Norman poet wrote a ”pilgrimage of the soul,” where he has the following vision: God is sitting on a throne of gold, the Queen sits by his side on a brown crystal-no golden gleams here, the brown that’s the earth.
The bride is admitted to the Thalamus (the nuptial chamber); one knows what will follow-the child will be born.
(Hieros gamos?)
The virgin was the mediatrix. In a new prayer she becomes the Queen of Creation.
The next dogma which is already being discussed: the joint redemption. When she will have attained this rank, she will be as her son.
Let us say it’s ninety-five percent certain that she will be divine.
(What difference will that make to people?)
It is an expression of a change in outlook that goes together with psychology.
I have lived the myth of the fourth, the problem of evil. Evil is prevented by the figure of the Mother of God, the mother of sinners.
This is a step toward this idea of evil, it is a very radical allusion to the integration of the fourth. She is still, of course,

of immaculate conception, that means that she is a goddess.
The incarnation must be repeated one more time, but this time not by a goddess, but by a real woman, on a plane a little below the metaphysical.
The integration of evil. Woman. The devil. A French proverb says something like this: That which the devil cannot, a woman will do.
Synchronicity is an anticipation.
The exceptions to the rule are rejected from the natural sciences, but in these events of ”chance” there are significant coincidences.
In the street you see a person on the opposite sidewalk and you think: that’s so and so . You cross the street: it isn’t so and so.
But you find yourself face to face with him as soon as you have turned the corner and you say: by what chance have I run into you?
These anticipations, perceptions, coincidences are nor chance.
This proves that , under certain conditions, time, space and causality are relative to the psyche.
Our psyche can function as though space did not exist. The psyche can thus be independent of space, of time, and of causality. This explains the possibility of magic.
The archetype is outside of me as well as in me.
The psychoid archetype only resembles the psyche: animals, plants, the wind behave like us .
(That is what makes things universal.)
Makes them one. The fourth reduces the three to unity: the axiom of Marie, the alchemist.
(You speak of the integration of evil. It’s frightening, at times, the vulgar thoughts which occur to us-and I cite two or three examples. Does everybody have thoughts like that?)
”Vulgar”-that’s not saying enough. But people don’t want to admit it. They are in the mold of the ”pale criminal” of whom Nietzsche speaks.
They are afraid of their crime. They have not understood that integrating one’s crime is to confront it.
To deny it serves only to destroy goodness, because if you don’t have the courage to be face to face with your crime, you cannot have any real goodness.
No wholeness without the fourth . No light without shadow. No heaven without hell.
One must have the courage of one’s qualities (qualities taken in their double sense-I make him repeat this two or three times) .
One must tell oneself: I am also that. It is painful, very painful.
Unless one is a cynic or unless one has undertaken to relativize one’s crimes and virtues.
When I hear talk about total love or honesty I want to . . . There is no such thing as perfect love, as complete honesty .... Nobody, nobody. And if one were to be thus, how could he stand the others?
He would need that which does not exist. Let us be humble. Let us realize that ”it comes to us” ... but people don’t want this.
Intelligence depends on moral capacities. When someone has reached his limits, one cannot make him understand more . . .. One must first admit one’s limits, recognize
them, and then, by working on it, one can pass beyond them.
(Why not before?)
Because when one is filled with one’s own ego, the truth does not count anymore. X will be stopped by his desirousness since he is unwilling to make sacrifices.
Why does X avoid others? Because his own limits are about to be reached, and the others know that which he does not understand.
If you are big, you admit the superiorities of others; if you are narrow and small you resent them.
It is difficult for superior people to have friends; they risk crushing them.
But if one isn’t oneself, what kind of friendship would that be!
1956
One must avoid exuberance, enthusiasm, optimism: one must be very cautious in order to avoid the presence of the devil.

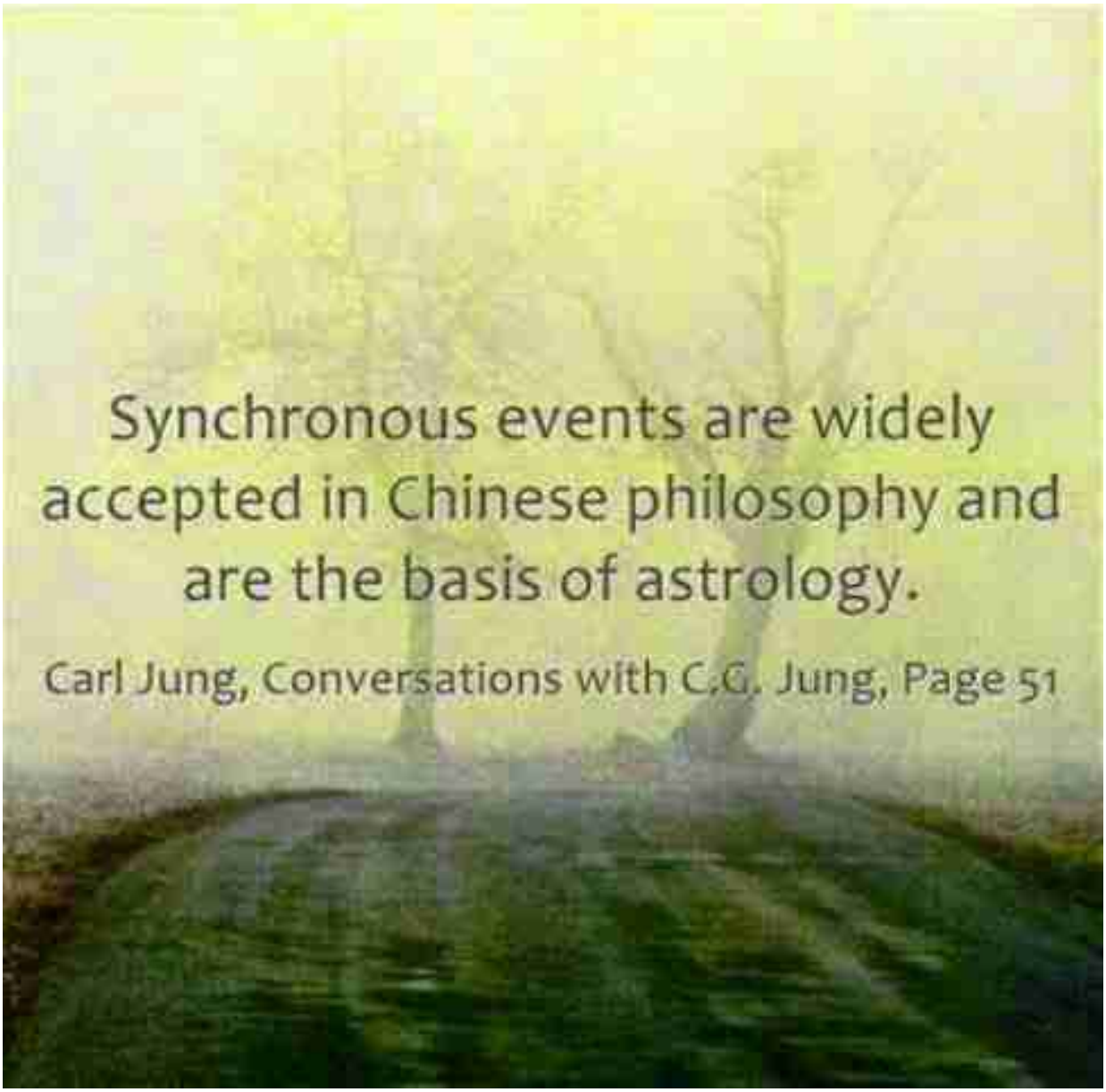
The present is the product of the unconscious: unforeseeable.
Confused . . . You put forth an idea, one answers, who can foresee what will become of it?
Such are the contents of the unconscious.
”Who is near me is near the fire, who is far from me is far from the kingdom”
(apocryphal).
If I am brusque and disagreeable with you, it is the anima that I am wounding .
(Someone told me: I don’t understand this, Jung says that feeling is a rational function and that love is irrational?)
Love is irrational insofar as it is a passion, but often, at the end of one’s life, one sees that one’s feeling has been rational.
Numbers are autonomous. They had their life, their significance before men used them as instruments.
The mathematicians continue to use them as instruments, so in that instant they become dry. Before they had their proper significance.
l-is unity, the whole, singularity.
2-rhis is the two halves, the complementaries, the opposites which combine to form the whole; but by the same token there is an implication of doubt.
3-2 + 1, that’s the triangle. Father, mother and the result. It is a completeness, it is divinity.
4-wholeness. That includes evil, woman, but it is not finished.
5-that is where man comes in: two arms, two legs, the head.
Five members. For the primitives the head is but a member like the rest. The center point is in the heart or in the guts, not in the head.
6-Thar’s the two triangles, fire and water. Point upward: masculine. Point down: feminine. Tied together indissolubly.
If one pulls them apart, one has the square, the two bases confound each other. Sign of Venus who reunites the two sexes as the goddess of love.
To put them one on top of the other.
The prime numbers are infinite. It has been discovered that an equation of the fifth degree has no possible solution . . .
(it is never finished?)
Yes, by death, luckily.
A psychic content can be simultaneously an idea and a •psychic event which represents this idea.
For instance: freedom can be an idea, and as long as it is an idea one can .conceive it. But ii is also a psychic event.
Philosophical concepts have an existence in themselves, but you don’t control it.
Take one, if you give a chance to this idea of one, what will this number cell us?
You can ask it for an account of itself. one is alone, one is singular.
Well outside of myself I am the singular being, indivisible, without age.
The sole being and the all, without anything else outside it, that’s God. I have joined myself together with my wife: two from one, the beginning of the world.
The number series begins with two.
I was one and I want to join together-I am two. If I want to become one again, then it’s three.
I cannot become one again, I must become new. Two is the generative principle. The Holy Ghost is a mother.
In Hebrew the word ”RUAH” is simultaneously masculine and feminine.
Three is dynamic, coward a goal. To give co the other, to give co things the possibility to manifest themselves .
Children are in the collective unconscious until they acquire a small consciousness of their personality, until they say ”I,” or ”me,” or their name. They are rooted in the collective unconscious and are uprooted from it by the flood of impressions from the outside. They know everything, but they lose the memory of it.
Symbols are the determinants of experience. Much of the attitude cowards earthly existence depends on them.
Matter is a field of probabilities, but nature consists also of the psychic given . . . a curious mixture of the material given and the psychic given.
It is this dissociation which is basic and the cause of all fundamental doubts.
Physical faces are at rimes inextricably mixed with psychic facts; at other times they are independent. These are

entangled causal chains.
This is what produces synchronicity.
One is caused by the ocher and vice versa: the material , the physical, by the psychic, and the psychic by the physical.
In order to conceive of chis one muse free oneself from prejudices. Example of the person of whom one dreams or speaks and whom one sees appearing \.
The psyche, which we have a tendency to take for a subjective face, is really a face that extends outside of us, outside of time, outside of space.
Children's dreams which are a summary of what will be their life's problem.
When an archetype is constellated in us, there is an opportunity for an experience.
The archetypes are the forms of the instincts. It is shown that these forms are in nature, because nature is psychic also.
It was not known that instinct has a specific form which is the archetype.
There are insects which are in symbiosis with certain planes. Why? How?
They behave as if they were made for each other. Type A ants cut the leaves of certain trees.
These trees produce a honey which accumulates in the crevices of that tree and which is the food of type B ants which destroy type A ants .
Circumstances can change the archetypal image.
It then becomes puzzling. For instance, functioning can be damaged by the image of the father or of the mother.
A prejudice is created. And in a certain situation where you should have been oriented or aided by the archetype, this does not function and you are nor with it.
That is where there is a difference between humans and animals. But a human being always has the faculty to learn.
When an insect cannot apply its instinct it is lost. It cannot reflect, or make deductions.
It is necessary to reflect, to meditate. A madman who is intelligent has a better chance of being healed than one who is not.
Intelligence-that's not only the spirit, that's the heart. "What loves will know."
To distrust unilateral development. The spirit can be an isolated fact which is nor transmitted. If the spirit is nor transmitted by love, then it is possessed by power.
The power-spirit is a rule of tremendous weight.
"You must understand," "you must believe," that's eternal damnation. A strong, independent spirit can walk alone.
It is hard for such a one to submit to love.
That is the unilateral nature of the creature. Eros fills a woman's life, but love cannot fill a man's life.
A man needs a lot of humility to acknowledge his love. But if he doesn't acknowledge it, iris a wound that cannot be healed.
Man will transmit his spirit when he will have learned love and how to recognize it.
The one-sidedness of the creature is found again in woman, the woman who wants to dominate through her love; that's the abuse of the power of love, her love then is not true love.
It's that the devil is in everything, that one cannot suppress pride.
If Nerval had had the humility to recognize his love for Aurelia, then Aurelia would either have known how to be "sound"-in other words her animus would have understood what a real love consists of-or Gerard de Nerval would have been able to detach himself from it without loss.
For a woman marriage is the great business.
Until now notions of prestige and love were blended among young people: the female, quite naturally, chooses the winner of the two combatants.
But for a man this is not so. For him this is not the only thing in life.
A man does not marry a goddess-he would be gobbled up, dominated, he would never reach his goal. The woman would be unhappy to be a goddess instead of a woman.
It is only through knowledge of the shadow that one reaches the anima.
It's the same for the animus. And as long as their shadow is not recognized, women are possessed by their animus.
Anima, animus-these are possessions by personalities.
It's the inferior function which is interesting. The differentiated function-there is nothing more one can do with it.

It is convenient for ”communication,” as a ”bridge,” but it is not interesting. One cannot make anything from what is perfect. Whereas the imperfect has all the potential. Ex perfecto nihil fit.
But oh, the feeling of the intellectual! There is not enough love, because one must love the imperfect in order to love wholly.
Take the differentiated intellectual. He does not admit that there are problems without solution, he always believes that by working one can arrive at the solution.
But there are things that must remain in darkness, and who doesn’t know this loses out. Inferior thinking hangs on to things as they are.
To realize one’s inferior function is to realize one’s unconscious.
[Inferiority complex]
One wants to fill (all) space when one should accept one’s little space. One must know where one is. There are the realities. For instance, ”I am Swiss,” ”I am a captain in the army,” these are uncontestable facts .
I have perhaps made a few sick people better, that’s true, I have written books, but will they have lasting value? I have perhaps made errors . .. . I don’t rake up causes . .. . I am selfish . There are some people I hate. I don’t like anything modern-art or music. One can make an image which is quire banal , but also true.
I swallow myself, that belongs to self-realization. Sure you have a feeling, but your feeling is subjective. One accepts this, or also, the smallness of one’s friends.
Certain people keep up an exaggerated position, they rake up too much space. If one reduces it, one can fill it up, or even expand it-which is a great happiness .
X has a young soul. I have an old soul. At high school, at fifteen, my schoolmates called me the Patriarch Abraham.
That’s very important, an old soul. We always retain traces of an existence which is not earthly, a state of abundance, where we know everything .
Superior being in a stare of Samadhi. I have seen him in a chapel, as though asleep: when he will awaken, I will depart .... A superior being imagined for a purpose, a human existence.
(Will you recall that you were Dr. Jung, will you remember his hair, his feet, this cupboard, your wife, your children?)
That’s questionable. For a very short time, perhaps . . . when the biological bond is broken with youth.
(Compensatory function of the unconscious. So it’s all the same?)
No, because that which is unconscious is not at our disposition. In aging one keeps one’s passions. Space and rime are relative for the psyche.
Intelligence, that’s the nimble, lively, immediate, well-adapted working of all the functions . The result is a finished product.
Thought, the interlocutor, understands even if a term is unusual, but with intelligence of the heart (feeling), one understands the emotional values, those of a situation.
One can have slow intuition, nor nimble, without importance or value.
On the other hand, with an intelligent intuition, you perceive possibilities of great importance.
The same with sensation. You can be intelligent in your sensation and in your perception through sensations.
You can be accurate, or you can be slow to see paltry things. Intelligence is a quality of the whole person, in each aspect. In that sense, in this specific context, one can call it an impregnation.
For instance, you receive a problematic letter; you cannot quire grasp the terms; but a truly intelligent person reads between the lines. A slight smile, a gesture modify the text .
That is why a conversation is more complete than a thick volume.
Intelligence is a general quality, a quality that characterizes the whole being.
It’s like two machines, exactly alike, but one lacks oil. When one sees an animal do that which it has to do-a car watching a mouse and making an effective leap, an insect transporting a flower’s pollen-one could say that they are intelligent.
Suzanne Percheron: (One loves to meet someone who corresponds to one’s ideal, into whom one can pour one’s own profundity.)
Dr. Jung: But depth does not depend on a relationship, it is in us .
It can become apparent thanks to a relationship, bur one experiences it in oneself, without anyone, it’s irrational.
Your individuality, your Self, appears in the objective facts of your life.

An event can seem incredible, unacceptable, but if it happens to you, then it means that it is you .
After the use of mescaline one sees the perfect form because the perception of the specific is lacking. There is in us a factor which distributes color, quality.
Through mescaline our perception of the specific is annulled and you see as the creator sees, who does not notice the imperfections.
One then loses the sharpness of perception and one is detached from reality. You are not changed afterwards!
They have discovered transcendence-! strive to earn it. It is like in narco-analysis; they discover the secrets of the sick.
The important thing, however, is not that one discovers it, but that the sick person frees himself from his secret.
To free oneself from a secret is an act that has merit.
As for me, I am not curious to enter the secret chamber without permission. I want to obtain it by a moral effort.
That there be a transcendent world, one must draw the moral consequences from it.
When I came back from heaven-if it had been given to me to go there–the task would be too heavy . . ..I am often annoyed if I know too many things about my patient.
I try to forget them, I try not to know when a patient at times seeks to deceive me. I evaluate it, I tell myself: Oh! Oh! he doesn't know me, he is careful.
That's good. Lack of restraint, that's heedless, that is not caring about the impression one makes.
There is a correspondence between the content of a projection and the being on whom it is projected. The receiver provokes a certain projection.
What must be involved, still deeper in the unconscious, is a factor that seems to have seen the "total plan" of the personality.
This factor is generally personified under the aspect of the opposite sex-animus-anima.
But one makes a lot of other projections, isn't that so It is not always in the domain of love.
It is contrary to nature to commit incest, just as it is contrary to nature nor to yield to a great inclination.
1958
Suzanne Percheron: (We were coming back from a trip to Greece. M. said: "The Greeks did not have the notion of divinity. ")
Dr. Jung: They made themselves images which went with the ambiance of the place, ceremonies, processions. Greece is a place which geographically, topographically, corresponds to the gods.
Psyche's fissure filled itself up at the moment when Christianity came.
Just as in 26 after Christ the temples in Egypt caved in for the first time.
Synchronicity The holy places are given places.
Chartres was built on the site of the cult of a Celtic earth goddess.
There was a fountain there. So many temples, churches were built on already hallowed ground. At Delphi, as at Eleusis, the real Greek cult was that of the mother goddess , the most ancient cult. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances;Pages 51-70.

Carl Jung's "Opinion on Astrology" **(2014-07-22 04:14)**



Dear Prof. Raman, 6 September 1947
I haven't yet received The Astrological Magazine, but I will answer your letter nevertheless.
Since you want to know my opinion about astrology I can tell you that I've been interested in this particular activity of the human mind for more than 30 years.
As I am a psychologist I'm chiefly interested in the particular light the horoscope sheds on certain complications in the character.
In cases of difficult psychological diagnosis I usually get a horoscope in order to have a further point of view from an entirely different angle.
I must say that I very often found that the astrological data elucidated certain points which I otherwise would have been unable to understand.
From such experiences I formed the opinion that astrology is of particular interest to the psychologist, since it contains a sort of psychological experience which we call "projected" -this means that we find the psychological facts as it were in the constellations.
This originally gave rise to the idea that these factors derive from the stars, whereas they are merely in a relation of

synchronicity with them.
I admit that this is a very curious fact which throws a peculiar light on the structure of the human mind.
What I miss in astrological literature is chiefly the statistical method by which certain fundamental facts could be scientifically established.
Hoping that this answer meets your request, I remain,
Yours sincerely, C.G. Jung [Letters Volume 1, Page 475-476.]

Memory of C.G. Jung by Isabelle Hamilton Rey (2014-07-22 15:54)

Memory of C.G. Jung by Isabelle Hamilton Rey
Excerpts from Letter of Isabelle Hamilton Rey written from Zurich , Switzerland, 1933 to her husband in New York.
January 17th, 1933
.. . Today I had my first lesson with Dr. Jung; it is really a lesson.

He is immensely simple, and simply immense. He is kindly, understanding, and knowing.
He asked me a few questions, age, etc.
Looked earnestly at my face and hands, and then summed me all up, so that I could look at myself, as it were, and I could not say nay to a single detail.
He said, "We have a lot to do but we must proceed carefully; otherwise, we might touch a hot spot, and it will burn."
I had a few of my recent dreams with me; he read them over, and without any further ado or questions-told me how my problems had been presented to me in the last few weeks. It's black magic.
He speaks of the Unconscious as "the other side"-which gives me the same feeling I used to have when, as a little girl, I heard grown-ups speak of heaven.
You feel at once that he has great respect for it, and is perfectly capable of entering into negotiations with the forces of its fury and feeling.
January 29th, 1933
... Dr. Jung said Friday that my unconscious was still back in New York , but he was not surprised. That will never do. He says I will have to manage to get it in Zurich, if he is to get in communication with it. Then I came home and dreamed that you [Mrs. Rey's husband] unexpectedly joined me, and took me in your arms.
I never realized before, how little conscious control we have over that great unknown part of us.
One day we talked of Patricia [their daughter]. . . . I told him quite frankly that both you and I felt a tremendous responsibility for her attitude toward life; that we had both sincerely tried to face that responsibility, as best we could; after outlining her disposition, I asked him why she persisted in apparently doing the wrong thing.
He said, "Well, why don't you let her do the wrong thing, as often as she likes?"
I asked, "Isn't it my duty to guide her, as a mother?"
He said, "But you can't-no more than I can guide you.
You come here to learn; I suggest so and so; or I say, to me it looks as if-but that's all that any human being can do for another.
If you can't see it that way, what good have I done for you?
Children have to make mistakes.
My boy and I had a discussion one day; he wanted to do something which I thought was wrong; I told him so: and he said "That may be all right, but I've got to do it my own way'-and I said "right you are."
January, 1933
. .. During a seminar when the problem for discussion is unfolding, he walks up and down, and words of understanding come from him in a way that is only comparable with the variation and fertility of nature herself.
To illustrate a point, he may guide you thru the intricacies of philosophy, quote events in history, or tell you a simple tale of two peasant women; but he is always clarifying and broadening the horizon.
Or he will outline the mission of Christ on earth, so that its symbolism and meaning is reborn-and then suddenly, he becomes a learned Pharisee, and presents the viewpoint of the pious Jew of the day-and you are astounded you remember that men speak of the reconciliation of the opposites.
Occasionally, he will pause, and ask "How would you express that in psychological terms?" but on the whole it seems like a straightforward discussion of the problems of life.
It gives you the feeling that you have just come from the lower school, where day after day you struggled with multiplication tables, rules, ere., and now you have been promoted, and the task of applying it all begins and that your ego is getting smaller and somehow or other the Self is getting large.
When you go to him for a personal lesson, you go to his home in Kusnacht, by the lake. He sees you in his library, and you at once feel at home.
One does not feel the slightest awe or hesitancy in his presence; his words are very simple, and are chosen with fine discrimination
.
There you may express yourself without the least attempt to be technical-he is sure to understand just what you are saying.
If you wish to express a psychological law, that is different-then you must be correct.
He is so natural, and asks such simple questions that you meet the issue before you are aware of it.

His first question to me was ”Why are you here, why have you come?”
You know at once that it is no use to banally say ”to study with you”-he is talking of motive.
That is the way it works-you save a lot of idle words and time.
February 1st, 1933
… Dr. J. says ”People are only too glad to jump out of their own skins, and into somebody else’s. There is nobody who can say this is your way. Everybody wants to hear which is his way.”
He mentioned this in class to show that humanity had always taken the same view of life’s difficulties.
He stresses the individual’s need and way, as opposed to all else, but emphasizes that no one can tell the individual what that way shall be.
Sunday, February 5th, 1933
. .. Am working on problem of opposites and there are indications of the appearance of my inferior function. These inferior fellows can be quite devilish-as indeed I have learned the superior ones can be too.
But speaking of the inferior ones, Dr. J. says: ”The least differentiated function is always the one from which our renewal starts; it is just the one that yields the renewal of life; when a person has used up his conscious point of view, he capsizes; the thing which never has lived is as green and as fresh as spring-it means a complete reversal of the whole personality.”
So I am very patient with this particular inferior fellow-as know he has a potentiality worth wooing.
February 8th, 1933
Do I expect to get back this summer? How I would like to know!
I have only been working here three weeks but I gather from my teachers and associates that the question cannot be answered.
One person might do in three months or six months what it rakes someone else a year to do.
One hears whispers that such and such a person has returned to their home, but that is all; why, or how far they have advanced in their work, here; that is not discussed.
In every respect, the group that is working here does not seem interested in personal details and that seems odd, when you think of it, they are all here to do the work from an intensive personal angle.
Dr. Jung himself never mentions personalities.
He discusses at great lengths the symbolism of religion, philosophy, science, art, and mythology, as it affects an individual psyche; he seems to have an inexhaustible memory from which to draw analogies from history, early civilization, or the latest novel of the day; but the details of his story never include the slightest reference to the habits , characteristics or personalities of the individual under discussion.
It seems to be part of the technique of one’s training.
We soon come to understand that each one ”makes an individual way;” no one can say or foretell what that way will be or how long it will take.
. .. We are taught that ”nothing will remain forever; we must accustom ourselves to the idea that we are not going to find anything which is final and definite.”
If you count on me to ”stir you up” when I get back, forget it.
I’ve learned that the other fellow must ”make his way”-whatever that way may be, and I shall, I hope, have all I can do to make my way.
All you can really expect is my love .
February 8th, 1933
… I can only thank God that I have the opportunity to learn, and understand what collectivity means and what it always has meant to humanity … Miss H. is right when she says the patient (in Zurich) is in the hands of the ablest specialist; one feels like saying, ”Come, see a man who told me all that I ever knew; is not this the savior?”
That feeling melts rapidly in this psychologic atmosphere, where apparently some unseen influence has a balancing effect.
Everything seems much more impersonal about the work here.
The first time I saw Miss W. I felt lost-such an impersonal attitude, such apparent indifference, but ah , that’s where the seminar lessons come in.
Doctor Jung shows you that the person who is really invulnerable must of necessity seem to the other fellow to be

indifferent.
[Undated]
… We are taught to look for and at our negative characteristics the less apparent they are, the harder to find and the more shocking to know. In order to face the individual problem, we are forced to objectify our individual unconscious contents but it is helpful to me to realize it's the same old problem from Adam and Eve; the same forces thrash every human soul and most of us try to solve a universal problem in our individual way.
While our spark of consciousness approves the feeble effort, the great unconscious is daily massing her forces against our blind solution.
So I'm interested in those unconscious contents and when I get a glimpse of their symbolic meaning or former purpose, I am delighted.
I look it over, and examine it from every angle, as I was recently forced to do when I said to one such fellow, "See here, I didn't know you were living in this house; but now that I know it, I must insist that you obey the rules of the home.
No more underhand work on your part.
I won't tolerate stealing here; if you feel that you are being badly treated come tell me about it and I will consider your complaint. Remember that many other instincts have to live in this house with you, and from now on all decisions will be made in the conscious living room."
That is a very satisfying way to meet unconscious instincts when I can, and is my infantile way of expressing a deplorable need to make unconscious contents conscious.
[Undated]
I am very fond of Miss Wolff, and enjoy my work with her. As Dr. Jung says-"she has a peculiar ability to stabilize an individual doing the work."
May, 1933
You think I'm bright. You should know how difficult the work has been for me. To establish a bridge to the unconscious and then be willing and ready to accept what comes across that bridge. That's a tussle.
Wednesday, June 21st, 1933
. . . Had my last lesson with Dr. Jung Monday at 5 to 6 p.m. and was dismissed with "go home and live it now … ."
Answering your letter: don't worry that I'm more advanced psychologically or otherwise than you are; that's the bunk.
Dr. Jung says , "One cannot say that a change is for the better-one can only say that it's different."
That covers it nicely; it expresses the way I feel.
I suppose I could express the finish by saying I did what I came here to do, namely-touch the hem of Dr. Jung's psychological garment-but it all seems so different now; I think I looked for a sort of spiritual baptism, which would insure protection and perfect understanding; instead it seems to me I have undertaken the tremendous responsibility of maintaining a standard of consciousness, which is most difficult.
I can never turn back, but God knows the prospect ahead isn't easy either. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 70-75

Sometimes a tree tells you more than can be read in books. **(2014-07-22 15:59)**

To Dr. S.
Dear Colleague, 8 October 1947
I gather from your description that you are indeed climbing too high. Sanskrit and India really are a bit much.
You must turn back to the simple things, just as your dream says, to the forest.
There is the star. You must go in quest of yourself, and you will find yourself again only in the simple and forgotten things.
Why not go into the forest for a time, literally?
Sometimes a tree tells you more than can be read in books.
With best wishes,
Yours sincerely, C.G. Jung [Letters Volume 1, Page 179.]

Two Encounters with Carl G. Jung by Baldwin Sawyer **(2014-07-23 04:19)**

Two Encounters with Carl G. Jung by Baldwin Sawyer
It was summer 1948 when we first met C. G. Jung.

Mother had been living in Zurich, and studying Jungian psychology since 1930.
She was known as Carol Baumann, from her second marriage.
She introduced us to her circle of friends by giving a colorful costumed party for us in her apartment. The psychology club was not mentioned as I recall, but I believe her friends were members.
Years later when reading Marie Louise von Franz's description of that club, I recognized the odd group who felt free to enjoy acting out repressed parts of themselves, and playing charades.
It was later in July that we were invited to the Jung's home in Kusnacht for a Sunday afternoon tea.
I have a photograph to help me recall him dressed in lederhosen shorts looking relaxed and hearty, very much living up to his name-a splendid senex to me, I was to think much later, after I met the term.
There were swans on the lake beside the patio where we sat.
It was Jung who told us then that swans could be mean-tempered and formidable assailants, quite capable of drowning a dog or even a man.
I asked Jung about Nazism, wanting to hear some words directly from him on the subject.
He spoke of the direct evidence he had heard through the dreams of hundreds of German people, of a shift in the energies flowing in the German unconscious, reverting like a
river to its old bed, toward the old Teutonic gods and their violent ways.
I sensed no "apology for the Nazis" as was being charged in America, but rather a delineation of a tragic pathology in a national psyche.
He went on to deplore what had happened to Europe following the rise in nationalism.
When he was a boy if he wanted to wander through the many countries of Europe he merely hoisted his pack on his back and hiked on his way. No passports, no visas, no border checkpoints!
What a monstrous growth of restrictions and separations has come to threaten us all following the rise in nationalism.
Suddenly, I felt, Jung was addressing me directly, a changed tone in his voice. "I understand you worked on the atomic bomb project?"
"Yes that's right, I did."
"There's a question I've been wanting to ask."
"I'llll do my best to answer." said I.
"What I want to know is, is it now possible to destroy the whole earth with one bomb?"
For me, the teacups poised silently; the swans on Zurichsee paused.
"I will answer in two parts," I said. "If you mean, 'Could a bomb ignite chain reactions of fission that might spread, and lead to the explosion of all the earth?' the answer is no!
Scientists studied and tested that question very carefully before beginning their first chain reaction experiments.
"But if you mean, 'Can a bomb be made capable of destroying all life on the surface of this earth?' the answer can only be yes!
As only one example, I read recently of a Cobalt bomb concept, capable of releasing a large amount of radioactive Co60 into our atmosphere at high altitude.
Winds could be expected to spread this material, eventually over the entire surface of the earth, covering it with a lethal layer of radioactivity."
Most of the teacups were still poised.
Jung sat focused, having listened closely to each word, absorbing.
Suddenly he lifted his hands, and smote his left palm with his right fist, saying, "Good!" with finality.
Somehow the subject was settled , and we never had any further explanation of what he may have meant.
Of course I have often reflected on Jung's question, my answers to it, and his response, which usually seems at first strange and enigmatic to people as they hear this story.
Now I feel sure that it was a serious question, and he was seeking its answer to illuminate the potential meaning of the bomb that had exploded upon the world's consciousness two years before.
I believe he was weighing an inner question something like this: "Could the atomic bomb present at last such a superior threat to all nations-all people-that we will have to pay it a different kind of attention from the old national power politics to which we had become so accustomed?
Could this new kind of threat be sufficient stimulus that we might manage different kinds of responses from the

various forms of collective madness that weigh so heavily on our minds?”
It was in early December of 1957 that I saw C. G Jung again.
The purpose of my trip again was to visit Mother, but this time she was at Klinik Hirslanden, suffering the terminal effects of a heart attack.
Most of that week I bad been on a fairly busy schedule, tending to a number of Mother’s business details, and visiting her each day.
She had covered most of the things I would need to know to act effectively for her as executor of her will.
Now the week was over, it was a grey December Saturday afternoon, and I felt at odds with myself, with nothing left to do, alone in Mother’s beautiful new house in Erlenbach.
As the early winter evening approached, abruptly, church bells began ringing, as they do on Saturday evenings in Zurich.
More and more joined the chorus, until they were raising quite a din-not a cacophony; they were tuned to harmonize-but they made a loud sound together, many bells tolling at random rates, and at widely differing pitches, some quite high and others very deep indeed.
The noise broke my funky mood, and I strode out of the house, down the mountainside, and off for a walk.
Approaching the Lake of Zurich I turned right, walked through the village and into Kusnacht, coming presently to the entrance of Dr. Jung’s house, which was entirely dark in the freshly darkened evening.
I hesitated, then knocked on the door, thinking there must be a reason I bad come this way.
Presently the housekeeper answered, and I enquired if Prof. Jung was in, saying who I was, and that I was not quite sure just why I was there.
She looked somewhat doubtful, but said she would ask if he would see me, and soon returned to ask me into his office.
He invited me to the chair across his desk from him, and gave me a forty-five-minute interview.
Our conversation went so easily and naturally that much of its significance to me passed me by, then.
I knew full well that Carl Jung was very kind indeed to respond so readily with his time to my impulsive visit unannounced, and I felt no surprise when Mother told me so during my next visit with her.
We discussed Mother’s present situation, naturally enough, and Jung reviewed it as he saw it, in the manner of a European physician speaking to the next of kin of someone in terminal illness.
He was frank and honest.
I knew of many of Mother’s considerable achievements in several areas of Jungian study interest, and had reprints of several papers she wrote, so I knew her Jungian interest was strong.
Now Jung told me that with her time running out at age fifty-nine, her progress was stopped before some goals were attained.
The meaning to me of the interview that Carl Jung granted me has grown through the years, partly no doubt, because in recent years I have become engrossed in Jungian studies myself, following the interest to which my mother exposed me years ago.
But, more than that, I still feel moved by the choice Jung made to see me.
He could easily, and quite appropriately, have turned me away without prejudice.
Yet he chose to ask me in with simple acceptance and have a talk as one human being talks to another.
I can only recognize now that I was a Telemachus, looking for a father’s approval, and Carl Jung gave it to me in a simple direct way one December evening in 1957.
To me he is a splendid senex figure with no Godlike pretensions, and the honesty and genuineness to let his humanity show. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 76-79
Image: Carol Sawyer
https://www.philemonfoundation.org/resources/jung _history/volume _1 _issue _2/an _introduction _to _carol _sawyer _baumann _18971958

Carl Jung: Apartfrom the Masses said for the soul in the Catholic Church, the provisions we make for the dead are rudimentary **(2014-07-23 04:43)**

Apart, however, from the Masses said for the soul in the Catholic Church, the provisions we make for the dead are rudimentary and on the lowest level, not because we cannot convince ourselves of the soul's immortality, but because we have rationalized the above-mentioned psychological need out of existence.
We behave as if we did not have this need, and because we cannot believe in a life after death we prefer to do nothing about it.
Simpler-minded people follow their own feelings, and, as in Italy, build themselves funeral monuments of gruesome beauty.
The Catholic Masses for the soul are on a level considerably above this, because they are expressly intended for the psychic welfare of the deceased and are not a mere gratification of lachrymose sentiments.
But the highest application of spiritual effort on behalf of the departed is surely to be found in the instructions of the Bardo Thodol.
They are so detailed and thoroughly adapted to the apparent changes in the dead man's condition that every serious-minded reader must ask himself whether these wise old lamas might not, after all, have caught a glimpse of the fourth dimension and twitched the veil from the greatest of life's secrets. Carl Jung, Psychology and Religion, Page 524, Para 855.

Memory of Carl and Emma Jung by Dorothy Sawyer **(2014-07-24 04:54)**

Memory of Carl and Emma Jung by Dorothy Sawyer
Less than a year after our wedding, Baldwin and I were on our way to visit Carol Baumann, his mother, in Zurich, Switzerland.
It was the summer of 1948.

On a student ship called the Tabinta, several fellow passengers openly envied us our probable opportunity to meet one of the century's great men, Carl Jung.
When we were invited to a Sunday afternoon tea at the Jung's house in Kusnacht, it was a good event among other good events.
We were not making mental notes as though to record for posterity a Grand Moment. We simply lived it.
Only relatively recently did I realize that in our occasional retelling of that good rime, we had almost completely omitted references to Emma Jung.
While the clothes, postures, words and gestures of Carl Jung were vivid in our recountings, there were no details about Frau Jung at all.
There actually were times when I asked myself or Baldwin: did I only imagine that she was there?
What we both now remember is a quiet woman, alert and aware but soft in manner, who was more of a presence than a visible performer.
This first her own description of herself as a person with a strong introverted sensation function-one who is present, taking it all in, recording everything in accurate and exquisite detail, but inwardly, with almost no outer evidence of the rich activity within.
With Carl Jung, however-what a difference!
When he came out to where we waited for him on the terrace that day, he ARRIVED.
Wearing shorts, smoking a pipe, he came out of the house with vigorous motion and sat, center stage, as though with a warm and friendly purpose.
I was twenty-four, discovering new worlds with a man I had married only the previous year and whom I found very attractive and appealing.
This other man sitting with us, fully at home in his energetic body full of intention, was really alive, too, fully present.
He was, I thought, dynamic and virile, focused and aware. I liked his defying of the stereotypes of age; I liked his bare knees and his open readiness to attend to what we had to say.
At the times when we compared our separate impressions and mental notes with each other, Baldwin and I wondered at the many topics it was possible to cover easily in that short rea-rime interlude.
I think the intensity of that visit was evoked partly by a genuine, clean attention that Carl Jung gave to each subject of the conversation and to each of his guests.
We, the young couple, had a secure feeling of being totally accepted, highly regarded, interesting people worth listening to.
I think all of us there felt a little more alert and dramatic in his presence.
Carl Jung had clear opinions on every subject that arose, often bringing in additional subjects to amplify what we had already shared.
We, the guests, said we were planning a trip "behind the iron curtain."
Responding warmly, he told us of an idyllic, turn-of the-century Europe when travel was easy and borders were only on maps.
He spoke of a Europe where living was comfortable and secure for many, where international friendship had not yet been replaced by a defensive nationalism which later closed borders and ended in massive bloodshed.
The Jung's "pet" wild swan came to call, to beg for food.
Jung informed us that it really had a vile temper, and that many swans were not as gentle as they looked.
Baldwin's mother recalled a time when, painting near a lake, she heard but did not see some swans taking off from the water.
This seemed a clumsy, difficult affair as the heavy bodies tried to lift. The feet and wings made a sound clop, clop–a little like the hoof beats of a horse.
She thought of the Pegasus myth and wondered if it was started or at least reinforced by such common events.
In 1948 , my degree in music composition was still new.
A book had been published just recently on mathematics and music, with reference to a piece of music based on the contours of the New York City skyline.
Did I think , Jung asked me, that human imagination might have to give way or be out-classed by mathematical creations?

I thought carefully and said I hoped not, but I was not sure.
About that memorable moment when Jung said ”Good” in response to Baldwin’s statement that humankind could indeed end all life on this planet: I prefer nor to suppose or judge too definitely what he meant.
I remember something like a sting of irony in his voice that said, to me, there was a possible mix of meanings.
I thought there was something of the quality, in that tone, of man’s craziness having gone so far that maybe it could be time to be done with it, and good riddance.
Bur that does not preclude simultaneous other possible meanings.
If Jung’s statements were attentive and emphatic, Emma Jung hardly spoke at all, except quietly with Baldwin’s mother, in the background; or with other members of the household providing the gentle, hospitable touches that appeared with seeming effortlessness.
I believe that this quietness was just her way of being.
Her communications were all around, in the air, in the atmosphere, in the things of the environment.
But this communication was not with words, outer motion or outward performing.
With the perspective of over thirty years since that meeting, I can appreciate that our visit was what it was because of two people-Carl and Emma, too.
If Jung seemed to evoke in us a sense of who we might really be, so, I believe, did she, in all the subtle realities of her just being there. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 79-81.

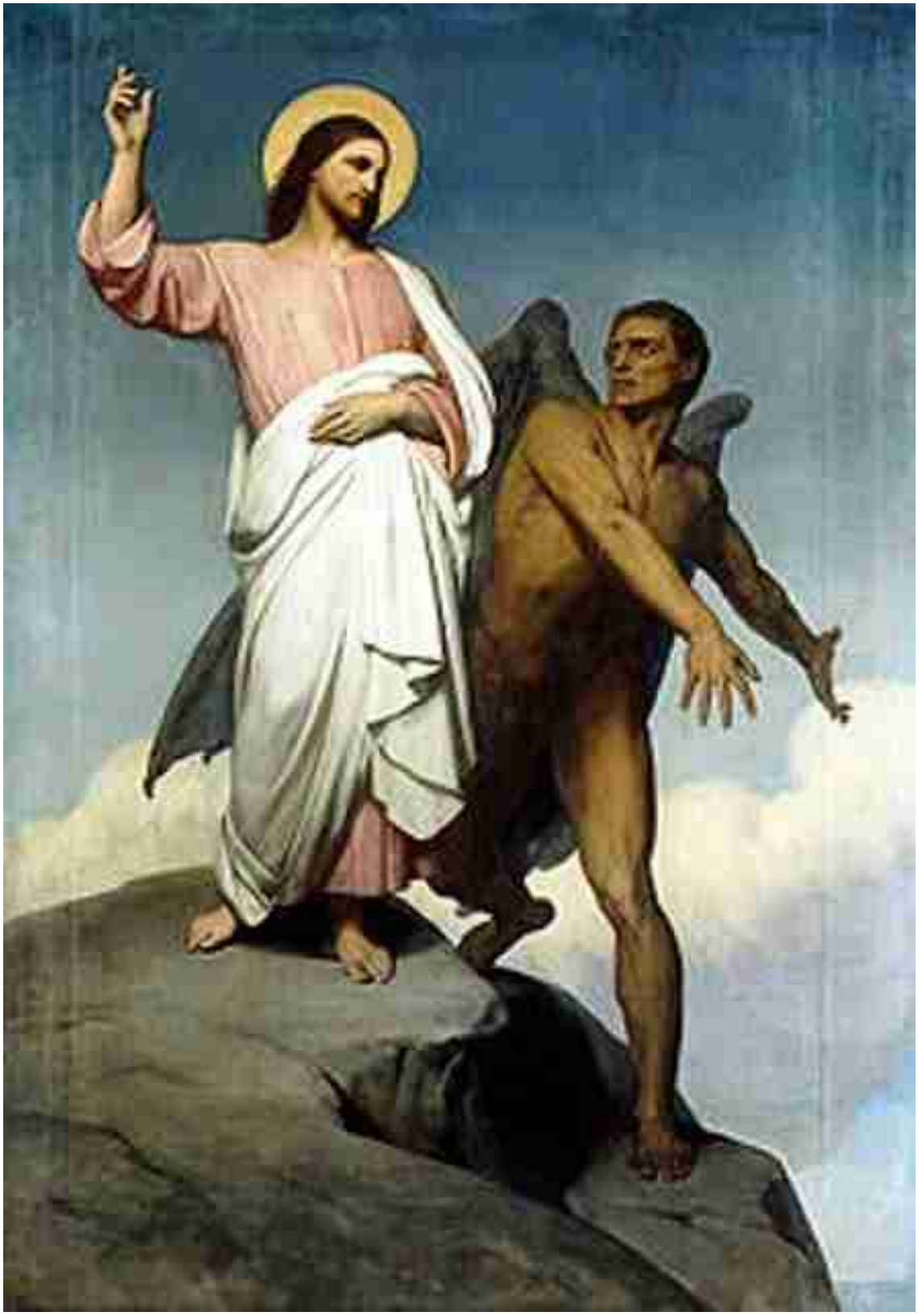
Carl Jung: You trust your unconscious as if it were a loving father. **(2014-07-24 04:58)**

Anonymous
Dear Mrs. N., 20 May 1940

4032

This is just the kind of experience you needed.
You trust your unconscious as if it were a loving father. But it is nature and cannot be made use of as if it were a reliable human being.
It is inhuman and it needs the human mind to function usefully for man's purposes.
Nature is an incomparable guide if you know how to follow her.
She is like the needle of the compass pointing to the North, which is most useful when you have a good man-made ship and when you know how to navigate.
That's about the position.
If you follow the river, you surely come to the sea finally. But if you take it literally you soon get stuck in an impassable gorge and you complain of being misguided.
The unconscious is useless without the human mind.
It always seeks its collective purposes and never your individual destiny.
Your destiny is the result of the collaboration between the conscious and the unconscious.
I am actually in the mountains with my family and all the little grandchildren avoiding the dangers of Zurich.
We all hope and pray for a British victory over the Antichrist. Carl Jung, Letters Volume 1, Page 283.

Carl Jung: The story of the Temptation clearly reveals the nature of the psychic power with which Jesus came into collision... **(2014-07-24 05:57)**



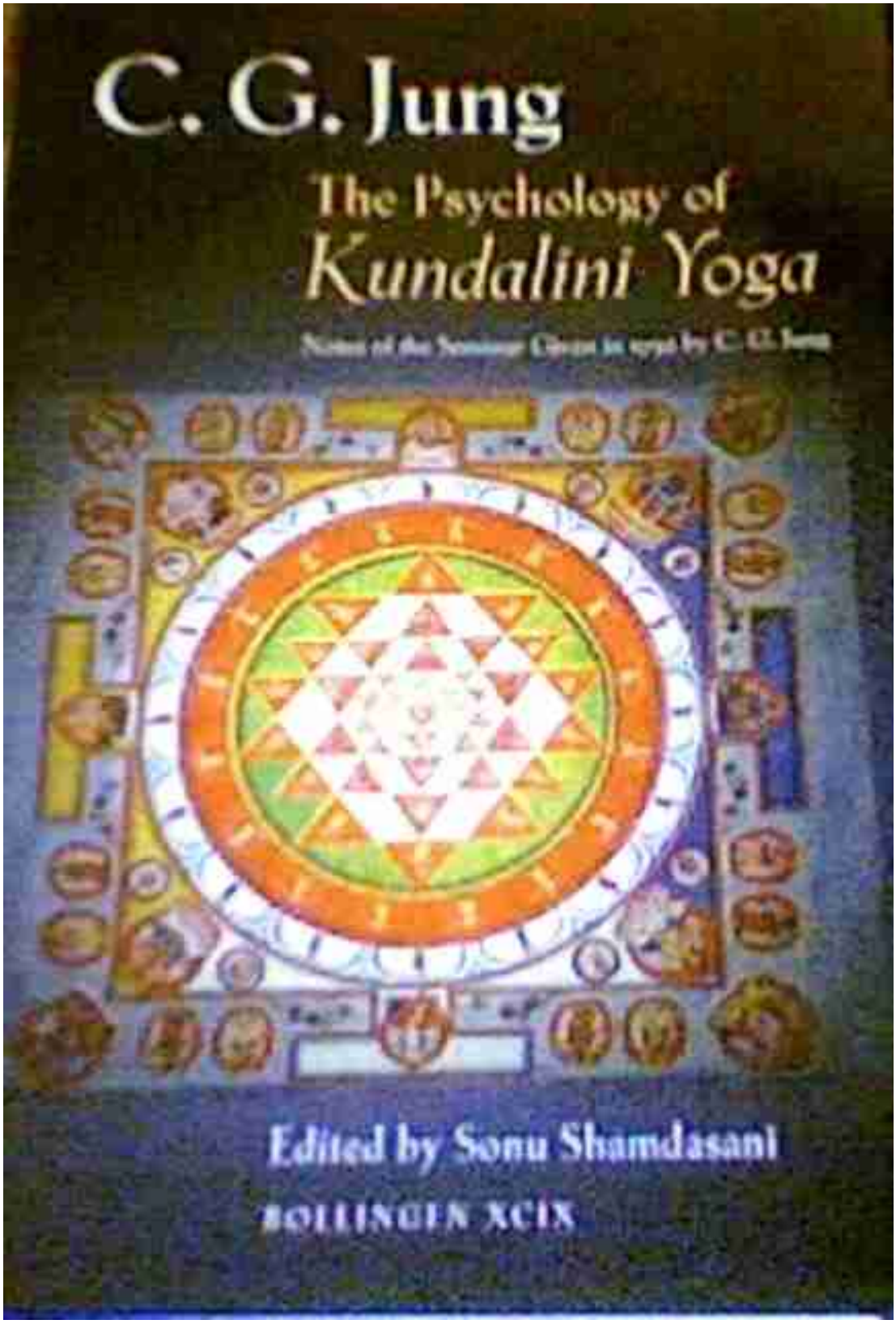
“The story of the Temptation clearly reveals the nature of the psychic power with which Jesus came into collision:

it was the power-intoxicated devil of the prevailing Caesarean psychology that led him into dire temptation in the wilderness.
This devil was the objective psyche that held all the peoples of the Roman Empire under its sway, and that is why it promised Jesus all the kingdoms of the earth, as if it were trying to make a Caesar of him.
Obeying the inner call of his vocation, Jesus voluntarily exposed himself to the assaults of the imperialistic madness that filled everyone, conqueror and conquered alike.
In this way he recognized the nature of the objective psyche which had plunged the whole world into misery and had begotten a yearning for salvation that found expression even in the pagan poets.
Far from suppressing or allowing himself to be suppressed by this psychic onslaught, he let it act on him consciously, and assimilated it.
Thus was world-conquering Caesarism transformed into spiritual kingship, and the Roman Empire into the universal kingdom of God that was not of this world." – Carl Jung, The Development of the Personality, CW 17, par. 309. See also C.G. Jung Letters, vol. 1, pp. 267f.

Carl Jung: At all events wisdom cannot be taught by words. **(2014-07-25 04:52)**

To Chang Chung-yuan
Dear Sir, 26 June 1950
I have read your pamphlet! with great interest and I can tell you that I fundamentally agree with your views.
I see Taoism in the same light as you do. I'm a great admirer of Ch'uang-tze's philosophy.
I was again immersed in the study of his writings when your letter arrived in the midst of it.
You are aware, of course, that Taoism formulates psychological principles which are of a very universal nature.
As a matter of fact, they are so all-embracing that they are, as far as they go, applicable to any part of humanity.
But on the other hand just because Taoist views are so universal, they need a re-translation and specification when it comes to the practical application of their principles.
Of course It is undeniable that general principles are of the highest importance, but it is equally important to know in every detail the way that leads to real understanding.
The danger for the Western mind consists in the mere application of words instead of facts.
What the Western mind needs is the actual experience of the facts that cannot be substituted by words.
Thus I'm chiefly concerned with the ways and methods by which one can make the Western mind aware of the psychological facts underlying the concept of Tao, if the latter can be called a concept at all.
The way you put it is in danger Of remaining a mere idealism or an ideology to the Western mind.
If one could arrive at the truth by learning the words of wisdom, then the world would have been saved already in the remote times of Lao-tze.
The trouble is, as Ch'uang-tze rightly says, that the old masters failed to enlighten the world, since there weren't minds enough that could be enlightened.
There is little use in teaching wisdom/
At all events wisdom cannot be taught by words. It is only possible by personal contact and by immediate experience.
The great and almost insurmountable difficulty consists in the question of the ways and means to induce people to make the indispensable psychological experiences that open their eyes to the underlying truth.
The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I ever became acquainted with.
Sincerely yours,
C.G. Jung Letters Volume 1, Pages 559-560.

Carl Jung: Energy is not to be observed in nature; it does not exist. **(2014-07-25 04:57)**



Energy is not to be observed in nature; it does not exist.
What exists in nature is natural force, like a waterfall, or a light, or a fire, or a chemical process.

There we apply the term energy, but energy in itself does not exist, despite the fact that you can buy it at the electrical works.
But that is merely a metaphorical energy.
Energy proper is an abstraction of a physical force, a certain amount of intensity. Carl Jung, The Psychology of Kundalini Yoga, Page 7.
For in reality energy is not substantial: it is a conformity of things, say, or the intensity of various physical or material processes. Carl Jung, The Psychology of Kundalini Yoga, Page 8.

Carl Jung: Your conception of the archetype as a psychic gene is quite possible. **(2014-07-25 05:19)**

To Elisabeth Metzger
Dear Frau Metzger, 7 February 1942
Your conception of the archetype as a psychic gene is quite possible.
It is also a plausible hypothesis that the archetype is produced by the original life urge and then gradually grows up into consciousness-with the qualification, however, that the innermost essence of the archetype can never become wholly conscious, since it is beyond the power of imagination and language to grasp and express its deepest nature. It can only be experienced as an image.
Hence the archetype can never enter consciousness in its entirety but remains a borderline phenomenon, in the sense that external stimuli impinge upon the inner archetypal datum in a zone of friction, which is precisely what we might describe consciousness as being.
This view would do greater justice to the essentially conflicting nature of consciousness.
From the rest of your remarks I see that you have already formed trenchant views of the nature of the psyche.
Yours sincerely,

C.G. Jung
[Note: Distinction between the archetype per se, or psychoid archetype, and the archetypal image. Cf. Devatmananda, 9 Feb. 37, n. 1 ; also ”On the Nature’ of the
Psyche,” CW 8, pars. 41 7f.

Carl Jung: ...it is utterly important that one should be in this world... (2014-07-25 14:11)

You see, it is utterly important that one should be in this world, that one really fulfills one’s entelechia, the germ of life which one is.
Otherwise you can never start Kundalini; you can never detach.
You simply are thrown back, and nothing has happened; it is an absolutely valueless experience.

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe, for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not.
It may be completely futile, but you have to believe in it, have to make it almost a religious conviction, merely for the purpose of putting your signature under the treaty, so that trace is left of you.
For you should leave some trace in this world which notifies that you have been here, that something has happened.
If nothing happens of this kind you have not realized yourself; the germ of life has fallen, say, into a thick layer of air that kept it suspended. It never touched the ground, and so never could produce the plant.
But if you touch the reality in which you live, and stay for several decades if you leave your trace, then the impersonal process can begin.
You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga or Kundalini will be there, because you are still staying in the infinity that was before.
Now if, as I say, you succeed in completing your entelechia, that shoot will come up from the ground; namely, that possibility of a detachment from this world—from the world of Maya, as the Hindu would say—which is a sort of depersonalization. For in muladhara we are just identical.
We are entangled in the roots, and we ourselves are the roots.
We make roots, we cause roots to be, we are rooted in the soil, and there is no getting away for us, because we must be there as long as we live.
That idea, that we can sublimate ourselves and become entirely spiritual and no hair left, is an inflation.
I am sorry, that is impossible; it makes no sense.
Therefore we must invent a new scheme, and we speak of the impersonal.
Other times may invent other terms for the same thing. Carl Jung, The Psychology of Kundalini Yoga, Page 29.
For the convictions of the muladhara world are very necessary.
It is exceedingly important that you are rational, that you believe in the definiteness of our world, that this world is the culmination of history, the most desirable thing.
Such a conviction is absolutely vital.
Otherwise you remain detached from the muladhara—you never get there, you are never born, even.
There are plenty of people who are not yet born.
They seem to be all here, they walk about—but as a matter of fact, they are not yet born, because they are behind a glass wall, they are in the womb.
They are in the world only on parole and are soon to be returned to the pleroma where they started originally.
They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional life.
They say: “I am now living on such-and-such a condition.
If my parents behave according to my wishes, I stay. But if it should happen that they do something I don’t like, I pop off.”
You see, that is the provisional life, a conditioned life, the life of somebody who is still connected by an umbilical cord as thick as a ship’s rope to the pleroma, the archetypal world of splendor.
Now, it is most important that you should be born; you ought to come into this world—otherwise you cannot realize the self, and the purpose of this world has been missed. Then you must simply be thrown back into the melting pot and be born again. Carl Jung, The Psychology of Kundalini Yoga, Pages 28-29.

Carl Jung on Manipura and the value of Desire, Passions, Emotion. **(2014-07-26 05:02)**

[Carl Jung on Manipura and the value of Desire, Passions, Emotion.]
Yes, desire, passions, the whole emotional world breaks loose.
Sex, power, and every devil in our nature gets loose when we become acquainted with the unconscious.
Then you will suddenly see a new picture of yourself.
That is why people are afraid and say there is no unconscious, like children playing hide-and-seek.
A child goes behind a door and says, “Nobody is behind this door; don’t look here!” And so we have two marvelous psychological theories that nothing is behind this door, don’t look here, this is nothing important.
Those are apotropaic theories. But you will see that there is something, you must admit that there are such powers.
Then you make an abstraction, you make marvelous abstract signs of it, and talk of it with only a sort of shy hinting.
You speak euphemistically. As sailors never dared to say, “This damned hell of a sea, this black sea that is always so stormy and smashes our ships!”
They said, “The welcoming benevolent sea . . .”—in order not to arouse those alarming impressions, or to irritate

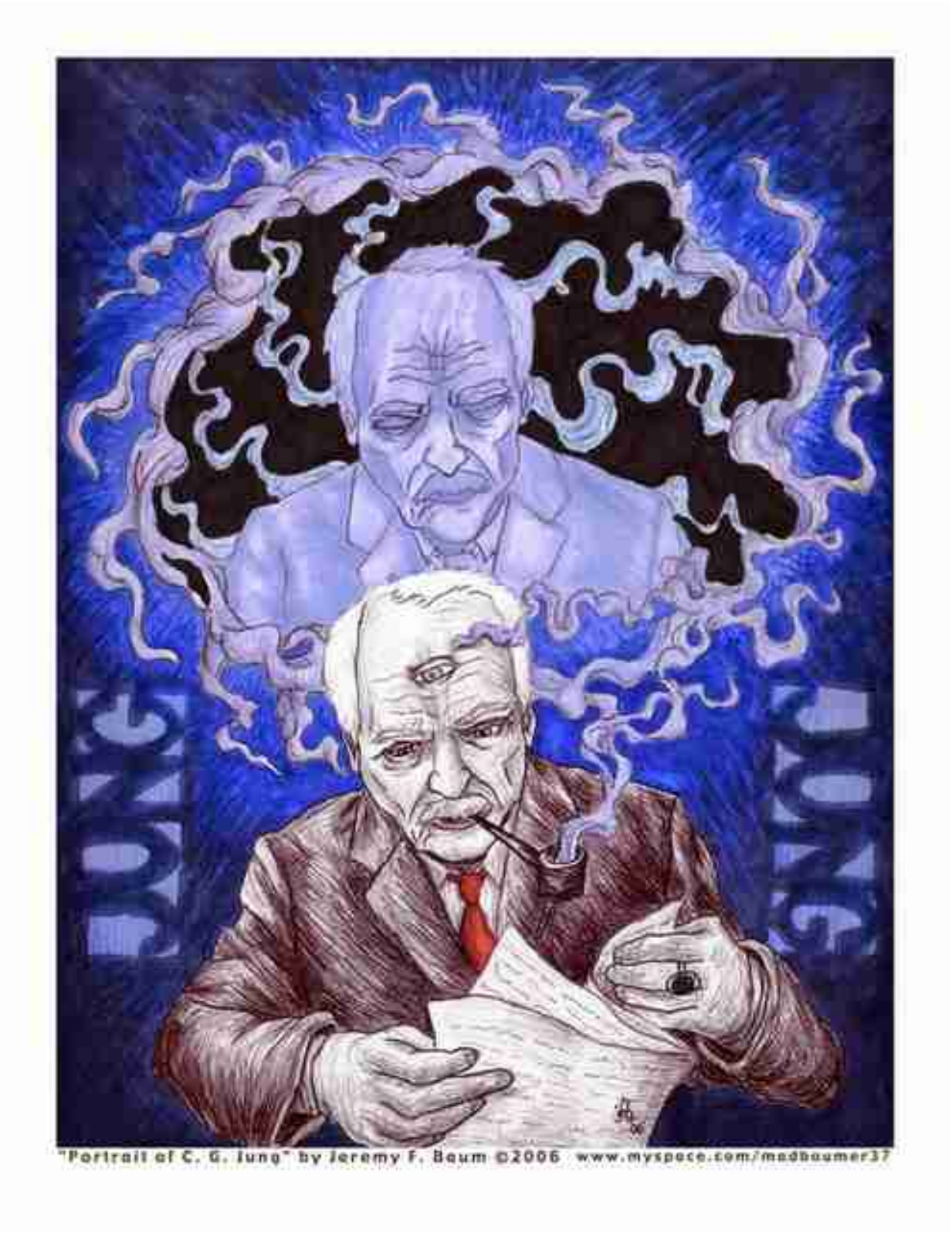
those dark wind demons.
Instead of saying the archbishop of Canterbury, you say His Grace.
You don't say the pope has issued a very foolish encyclica, you say the Vatican. Or instead of speaking of those hellish liars, you say Wilhelm strasse, or Downing Street, or the Quai d'Orsay.
That is the euphemistic abstract way of putting things.
Our science has the same purpose in using Latin or Greek words. It is a marvelous shield against the demons—the demons are afraid of Greek because they do not understand it.
And therefore we talk, as you have just demonstrated, in such an abstract way.
So it is just that—you get into the world of fire, where things become red-hot. After baptism you get right into hell—that is the enantiodromia.
And now comes the paradox of the East: it is also the fullness of jewels.
But what is passion, what are emotions? There is the source of fire, there is the fullness of energy.
A man who is not on fire is nothing: he is ridiculous, he is two-dimensional. He must be on fire even if he does make a fool of himself.
A flame must burn somewhere, otherwise no light shines; there is no warmth, nothing.
It is terribly awkward, sure enough; it is painful, full of conflict, apparently a mere waste of time—at all events, it is against reason.
But that accursed Kundalini says, "It is the fullness of jewels; there is the source of energy." As Heraclitus aptly said: war is the father of all things. Carl Jung, The Psychology of Kundalini Yoga, Pages 33-34.

Carl Jung's Letter on a dream involving the Kundalini **(2014-07-27 05:57)**

[Carl Jung's Letter on a dream involving the Kundalini]
Dear Mr. N., 5 July 1932

You will realize the extraordinary difficulty of telling anything about Tb people one doesn't know.
Your dream has interested me indeed.
The second part of it, the secretary-bird and the snake has been correctly interpreted, in spite of the fact that the snake is not exactly Kundalini because the Kundalini serpent actually dissolves into light which represent spirit and matter, or the spiritual and chthonic principle.
Yet the fact that they are represented by two animals means, according to the rules of dream interpretation, that this peculiar conflict does not take place in a human consciousness, but outside it in the collective unconscious.
Since olden times the bird and the snake are the symbols which typify this conflict.
It is a peculiarity of the Western mind that we can think such a conflict consciously without having it.
This is rather a peculiar fact which, I find, is most difficult to explain to the said Westerner. It's rather a curse to be able to think a thing and to imagine one possesses it while one is miles away from it in reality.
So this dream has a peculiar introduction which you omitted completely in attempting an interpretation.
You behave exactly as if you were possessing the two opposites, like any good Westerner.
What happened in reality was the following thing: you did try some Yoga stunt, and then the dream said, "Look out, that lovely young lady is threatened by the presence of the Gila monster, pregnant with sensuality!"
You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard.
In other words, your soul is threatened by chthonic poison. Now this is exactly the situation of our Western mind. •
We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche.
Such a connection exists in Eastern man, while we are cut off from our earth through more than a thousand years of Christian training.
Thus the Western man has to develop that connection with his unconscious first, and then only he will understand really what the Eastern methods aim at.
If he can't establish the connection then the conflict between bird and snake remains a sort of vicious circle that turns round and round in his mind and
even touches our reality, it remains a mere fantastical pastime which as a rule creates an unwholesome inflation.
Watch what the bird is doing: he plunges his head backward, out of your sight, which is a very unusual thing for the secretary-bird to do.
Now that is a is a hint of what one really ought to do: if you look down in front of you, you are in the sphere of your consciousness, but if you look backward, you look into the region of your unconscious which is always there where we haven't got the eyes of our consciousness.
So the bird tells you, you ought to look behind your back and then you will discover the means by which you can attain your end. Your aim is to kill the lizard that threatens the anima.
You cant's protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself.
Try to see what your fantasies are, no matter how disreputable they seem to be; your blackness, your shadow that ought to be swallowed.
The serpent is the bird, and the bird is the serpent.
You know, Eastern Yoga is based upon man as he really is, but we have a conscious imagination about ourselves and think this is our self which is an appalling mistake.
We are also our unconscious and that is why the bird swallows the black snake, namely to what you ought to do in order to be complete.
Not perfection, but completeness is what is expected of you.
Yours sincerely,
C.G. Jung [Carl Jung; Letters Volume 1, Page 97.]

Carl Jung: The Kundalini serpent is, however, also a Devi-Kundalini, a chain of glittering lights, the "world bewilderer." **(2014-07-27 06:02)**



The Kundalini serpent is, however, also a Devi-Kundalini, a chain of glittering lights, the "world bewilderer." By creating confusion she produces the world of consciousness, the veil of Maya.

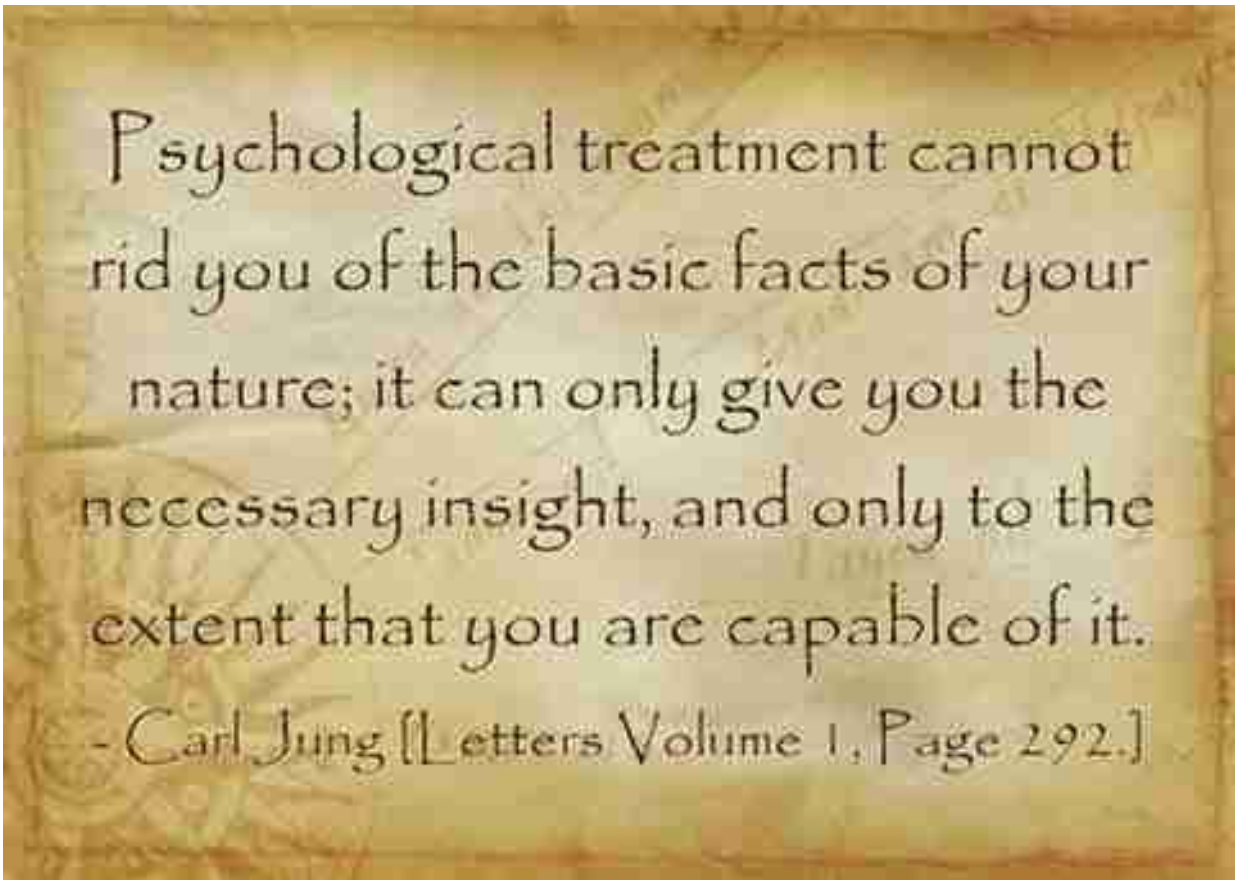
It is the anima, the Devi-Sakti, which has conceived the world. (This is, of course, a view which corresponds to male psychology. Seen from the woman's point of view the animus devises the world.)
Siva emanates Shakti. Shakti begets Maya.
Maya is desire and thereby error: she is the fire of error.
The desiring consciousness confronts the purely contemplative consciousness.
The visual portrayal of this emanation can take place horizontally as well as vertically.
In the first case the earlier-mentioned mandalas appear.
Maya is there depicted as a glowing circle of fire (honeycomb blaze).
In the second case one finds portrayals in which are indicated the darkness and confusion below and the pure power and light above.
This vertical arrangement of levels of consciousness in the image of worship corresponds to the teaching of the different cakras in the human body.
In the oldest Upanishads the heart (four ventricles!) is the seat of the soul or of knowledge, of waking consciousness. It is the root of all limbs and the seat of prana, the breath of life. Prana is vaju. Vaju comes from muladhara, the root support.
The Hangsa Upanishads teach: in the heart region there is an eight-leafed lotus.
The eight leaves correspond to the compass and portray both moral and psychic states.
At the center lives Vairagya, passionlessness, disinterest, and detachment (cf. Meister Eckhart). The Psychology of Kundalini Yoga, Appendix 1, Page 74.
http://worldtracker.org/media/library/Metaphysics %20 %26 %20Spirituality/Carl %20Gustav %20Jung %20THE %20PSYCHOLOGY %20OF %20KUNDALINI %20YOGA.pdf

Carl Jung on the Symbol of the Bee and Kundalini **(2014-07-27 08:15)**

[Carl Jung on the Symbol of the Bee and Kundalini]
To Elined Kotschnig
Dear Mrs. Kotschnig, 23 July 1934
The symbol of the bee, though belonging to the general class of the insects, is a very particular one. Insects in general always point to the sympathetic system, usually demonstrating a certain activity therein, owing to the fact that insects possess only a sympathetic system which is highly automatic and mechanical.
The bee in the case of your patient shows an intense activity, a continuous vibration that produces a sort of humming sound like a swarm of bees.
It is a peculiar restlessness in the lower centers closely associated with sex.

The bee is the symbol of the dormant Kundalini that is ready to strike.
Therefore in the Tantra Yoga (Footnote 2) it is said that she produces a humming sound like a swarm of erotically excited bees.
It shows a peculiar restlessness which draws all the attention to itself, so that the conscious becomes almost inaccessible to outward impressions and arguments.
The purpose of such an activity is never what the conscious would assume, namely an immediate erotic experience.
On the contrary, it is an intense enhancing of the Self.
This is the reason why such people always fall in love with those who don't love them in return.
It is in order to prevent the erotic experience, because such an experience would alienate the person from her secret purpose, which, at least for the time being, is individuation.
In this case it would mean a greater awareness of herself.
As a matter of fact the bee symbolizes that instinct which makes her thoroughly autoerotic.
This is not wrong for the moment, as she is not grown up enough.
In certain respects she is still like a child who needs all her libido for her own development.
The bee as it is now presumably symbolizes erotic fantasies and thoughts that sting her.
The picture she has drawn proves that the bee-instinct is seeking the Rose, .i.e., the mandala, the symbol for the Self.
Sincerely yours,
C.G. Jung [Letters Volume 1; Pages 169-171
Footnote 2: ln Tantric Yoga the Kundalini serpent lies coiled up in muladhara, the nethermost chakra (cf. Wilhelm, 27 Aug. 29, n. 2) and in meditation is experienced as moving upwards through the other cakras. Cf. also Anon., 5 July p, n. 2.

Carl Jung: Psychological treatment cannot rid you of the basic facts of your nature... **(2014-07-28 22:55)**



Dear Fraulein N., 23 January 1941
There is much that I do not understand in your letter.
If you are suffering from an inferior extraversion, then that is a fact which is nobody's fault and for which you can hold nobody responsible.
It is a difficulty which is rooted in your own nature and which you can only acknowledge in an attempt to do the best you can with it.
Nor does it matter at all whether I have a high or a low opinion of you. The only thing that matters is what you do yourself. Nobody can "fence you in," a s you put it.
But people who have no money, for instance, are fenced in by that very fact without being able to hold anybody else responsible.
There are a whole lot of facts in your letter which you'll just have to face up to instead of tracing them back to the faulty behaviour of other people.
Psychological treatment cannot rid you of the basic facts of your nature; it can only give you the necessary insight, and only to the extent that you are capable of it.
There are countless people with an inferior extraversion or with too much introversion or with too little money who in God's name must plod along through life under such conditions.
These conditions are not diseases but normal difficulties of life.
If you blame me for your psychological difficulties it won't help you at all, for it is not my fault you have them.
It's nobody's fault. I can't take these difficulties away from you, but have merely tried to make you aware of what you need in order to cope with them.
If you could stop blaming other people and external circumstances for your own inner difficulties you would have gained an infinite amount.
But if you go on making others responsible, no one will have any desire to stand by you with advice.

Yours sincerely,
C.G. Jung [Letters Volume 1, Page 292.]

Carl Jung Letter to Mary Mellon **(2014-07-28 22:59)**

To Mary Mellon Bollingen, 18 April 1941
My dear Mrs. Mellon,

anna miseriae I should have written to you long ago, but I was kept so busy by lectures, meetings, patients, that I never found a quiet moment.
On top of all I felt very tired and deeply depressed by the senselessness of this war. It is mere destruction.
Why in hell is Man unable to grow up? The Lord of this world is surely the Devil.
Mrs. Frobe brought me cheerful news about yourself and the splendid work you do.
She was in high spirits, as I well understand.
I am missing. The great world and the travelling therein and I envied her.
I think such reactions are just human, all-too-human.
You hardly can imagine the thickness of the black cloud suspended over Europe, and one wishes to escape from the soundless pressure of evil and dull idiocy.
Excuse these lamentations!
They always come first, when I have to reach out into the world to shake somebody's hand across the Atlantic.
I feel then how far I am withdrawn from this world of illusion and of ever-renewed attempts at an illusory goal.
I am deeply indebted to you for all you do for the common cause.
I naturally agree with the Bollingen Press idea . Little Bollingen at Yale! It is marvelously grotesque.
In as much as I am able to advise you I shall be only too glad to do it, but then I have to dictate letters.
Your dreams: Twin children, twin men, twin Jungs-this series suggests the projection of a dualism in yourself which, however, becomes chiefly visible in myself.
It is probable, therefore, that it should be seen in myself rather than in yourself; in other words: it should be seen as an objective and not as a subjective problem.
It is matter of a dualism in the unconscious (therefore projected) personality, which we designate as the self or the unknowable totality of man, for which I am the paradigm in your dream.
You can formulate the idea in the well-known Hindu style: I am the victim and the killer, the food and the eater, I am yea and nay!
My invitation means that you should come up to the level of such understanding, whose vehicle is love and not the mind.
This love is not transference and it is no ordinary friendship or sympathy. It is more primitive, more primeval and more spiritual, than anything we can describe.
That upper floor is no more you or I, it means many, including yourself and anybody whose heart you touch.
There is no distance, but immediate presence. It is an eternal secret-how shall I ever explain it?
I wish you could come again to Ascona. But the world-wide darkness is still on the increase.
I am grateful to fate that you have such dreams, otherwise the world would be rather empty in the Western Hemisphere.
I hope your husband has received my letter about mathematics.
Please give him my best regards! Also to Prof. Zimmer, when you see him.
I had a letter from Ximena de Angulo about my Zosimos. I am going to write to her.
At all events you can set her mind at peace by telling her she should not worry about the German text, since the English text is carefully revised and fully reliable.
My best and sincerest wishes to you!
Affectionately yours,
C.G. Jung
P.S. Excuse me sending you such an unaesthetic letter! We are rationed but living conditions are still normal. Of course no petrol anymore, no cars, English tobacco on the decline. Central heating very limited, general state of health therefore much better, decrease [Carl Jung; Letters; Pages 297-298]

Carl Jung: This was my twenty-fifth night in the desert. **(2014-07-29 05:12)**

This was my twenty-fifth night in the desert.
This is how long it took my soul to awaken from a shadowy being to her own life, until she could approach me as a free-standing being separate from me.
And I received hard but salutary words from her.
I needed that taking in hand, since I could not overcome the scorn within me.
The spirit of this time considers itself extremely clever, like every such spirit of the time. But wisdom is simpleminded, not just simple.
Because of this, the clever person mocks wisdom, since mockery is his weapon.
He uses the pointed, poisonous weapon, because he is struck by naive wisdom.
If he were not struck, he would not need the weapon.
Only in the desert do we become aware of our terrible simplemindedness, but we are afraid of admitting it. {(That is why we are scornful. But mockery / does not attain simple-mindedness.
The mockery falls on the mocker, and in the desert where no one hears and answers, he suffocates from his own scorn.
The cleverer you are, the more foolish your simplemindedness.
The totally clever are total fools in their simplemindedness.
We cannot save ourselves from the cleverness of the spirit of this time through increasing our cleverness, but through accepting what our cleverness hates most, namely simple-mindedness.
Yet we also do not want to be artificial fools because we have fallen into simplemindedness, rather we will be clever fools.
That leads to the supreme meaning. Cleverness couples itself with intention.
Simplemindedness knows no intention. Cleverness conquers the world, but simplemindedness, the soul.

So take on the vow of poverty of spirit in order to partake of the soul.
In the following night, the air was filled with many voices.
A loud voice called, ”I am falling.” Others cried out confused and excited during this: ”Where to? What do you want?”
Should I entrust myself to this confusion? I shuddered. It is a dreadful deep.
Do you want me to leave myself to chance, to the madness of my own darkness? Wither? Wither? You fall, and I want to fall with you, whoever you are.
The spirit of the depths opened my eyes and I caught a glimpse of the inner things, the world of my soul, the many-formed and changing. Carl Jung, The Red Book, Page 237.

Carl Jung: The ”Eternal Feminine” in Faust is the Sapientia Dei, who is this same Sophia (2014-07-29 19:09)

To Albert Jung:
Dear Colleague 20 May 1947
The interpretation of the figure of Sophia, in the context in which I mentioned it, can only be done with the material handed down from antiquity, and there the interpretation is very simple.
She is the Sapientia Dei, as she appears in the wisdom of Solomon.
To this Sophia is dedicated the Hagia Sophia of Byzantium.
From the proper name Sophia are derived the names of saints, among them the so-called ”Wicked Sophie.”

The Hagia Sophia or Sancta Sapientia has of course nothing to do with witches, but Wicked Sophie can probably be connected with the witch-hunts, for the inclemency of the weather was frequently attributed to witches.
Sophia cannot be brought together with Eve, since Eve has nothing to do with magic, but she probably can with Adam 's first wife, Lilith.
The "Eternal Feminine" in Faust is the Sapientia Dei, who is this same Sophia.
It cannot be doubted that since such figures always have a shadow, Sophia has one too.
This shadow would be a perversion of the divine into the dark and magical.
Naturally this is the witch, or the arch-sorceress Hecate, who, three-headed and three-bodied, represents the lower equivalent of the Trinity (psychologically, the lower function
triad).
You will find a description of these curious Trinitarian over-lappings in my Eranos lecture, "Die Psychologie des Geistes" (Eranos-Jahrbuch 1945).
Permit me a perhaps indiscreet question concerning your name: are you related to Dr. A. Jung, the gynaecologist in St. Gallen?
He was a student friend of mine.
With collegial regards,
Yours sincerely,
C.G. Jung [Letters Volume 1; Page 462.]

Carl Jung on "Archetypes" and "Patterns of Behavior." (2014-07-29 19:14)

To Henri Flournoy
Dear Colleague, 29 March 1949

I have just read your sympathetic report of my work with particular pleasure.
Thank you for the interest you have been good enough to take in the objective exposition of my ideas.
It interested me very much, however, to find in your epilogue a few references to the archetypes which seem to me to contain some misunderstandings.
I do not deny the existence of facts whose existence Freud has proved. I do not believe in theories and have no intention at all of replacing his theory with another.
What I intend is to demonstrate new facts-the existence of archetypes, for example-whose existence, moreover, has already been accepted by other sciences: in ethnology as representations collectives (Levy-Bruhl); in biology (Alverdes); in history (Toynbee); in comparative mythology (Kerenyi, Tucci, Wilhelm, and Zimmer, representing ancient
Greece, Tibet, China, and India); and in folklore as ”motifs.”
The well-known idea of the ”behaviour pattern” in biology is synonymous with that of the archetype in psychology.
As the term ”archetypus” clearly shows, the idea is not even original; this notion is found with the same significance as early as in Philo Judaeus, in the Corpus Hermeticum, and in Dionysius the Areopagite.
My inventiveness consists in nothing but the fact that I believe I have proved that archetypes do not appear only in the ”migration of symbols” but in the individual unconscious fantasies of everyone without exception.
I have furnished proof of this in several large volumes which unfortunately have not yet been published in French.
As I see it, the idea of a psychic ”pattern of behaviour” is not at all astonishing, since the similarity of autochthonous psychic products was admitted to be a fact even by Freud.
His is the honour of having discovered the first archetype, the Oedipus complex.
That is a mythological and a psychological motif simultaneously.
But obviously it is no more than a single archetype, the one representing the son’s relationship to his parents.
So there must be others, since there is still the daughter’s relationship to the parents, the parents’ relationship to the children, the relationships between man and woman, brother and sister, etc.
Very probably there are also ”patterns” representing the different ages of man, birth, death, etc.
There are any number of typical situations, each represented by a certain innate form that forces the individual to function in a specifically human way. These are the same as the forms that force the birds to build their nests in a certain way.
Instinct takes a specific form, even in man.
That form is the archetype, so named because unconscious thought expresses itself mythologically (vide Oedipus).
I am only continuing what Freud began and I often regret that the Freudian school have not known how to develop their master’s fortunate discovery.
In reading your epilogue, I asked myself whether you mistrust my qualifications or my scientific competence as the Freudians generally do.
There is undoubtedly a basis for your criticism, but unfortunately I do not know the reasons for it, and it would be most useful to me to know them.
No one has yet been able to prove my hypothesis false.
Freud himself certainly did not think it necessary to know Greek mythology in order to have an Oedipus complex (and neither do I, for that matter).
Obviously the existence of an archetype-that is to say, the possibility of developing an Oedipus complex-does not depend on historical mythologems.
What is the logical error in this reasoning?
I have never been able to discover the slightest difference between incestuous Greek fantasy and modern fantasy.
Undoubtedly incestuous fantasy is pretty universal and obviously it is not unique in being able to express itself through a mythologem.
What more natural conclusion can we draw than that we are dealing here with a generally human disposition, which is instinctive and innate, as instinct is with all animals?
How else can we explain identical or analogous products among tribes and individuals who could not have known of the existence of parallel creations?
Do you really believe that every chick invents its own way of breaking out of the egg? Or that every eel makes an

individual decision to start for the Bermudas, as though the idea were entirely novel?
Why don't people take into account the thoroughly documented facts that I present in my alchemical studies?
But they don't read those books, and they are satisfied with quite puerile prejudices, like the one that I mean inherited ideas, and other nonsensical things!
So-while I admire the conscientious way you presented my essays I admit that I cannot help being somewhat sorry that you could not avoid making such a derogatory reference without the slightest proof or explanation.
After your fine attempt to be strictly objective, a confession of your Freudian faith would perhaps have been enough to ease your conscience.
But it seems to me you could have done that without disqualifying the heretic.
I do not habitually write letters of this sort.
But I thought I should make this exception in view of the personal esteem which has always characterized my relations with both your father and yourself.
I am, dear colleague,
Yours with best regards,
C.G. Jung [Letters Volume 1, Pages 524-527]

Carl Jung: ...I define the archetypes as irrepresentable forms which clothe themselves with different material... **(2014-07-29 19:19)**

To Gilles Quispel
Dear Dr. Quispel, 21 April 1950
Please forgive me for the long delay in answering your question.
I have so much to do and such an enormous correspondence that I often cannot catch up with it with my limited resources.
It can easily happen that a letter I would have most liked to answer is submerged for a long time in the flood of other, less important ones.
It is of course extremely difficult, in judging Gnostic images, to tell how much is genuine inner experience and how much is philosophical superstructure.
All the same the enumeration of the many Naassene symbols for the One in Hippolytus shows with reasonable certainty that in many instances they are genuine primordial images.
How far back the immediate experience behind these images lies, in other words, to what extent they are traditional, is another question.
That they may be spontaneous experiences we know from our experience with patients, where any knowledge of tradition must be definitely excluded.

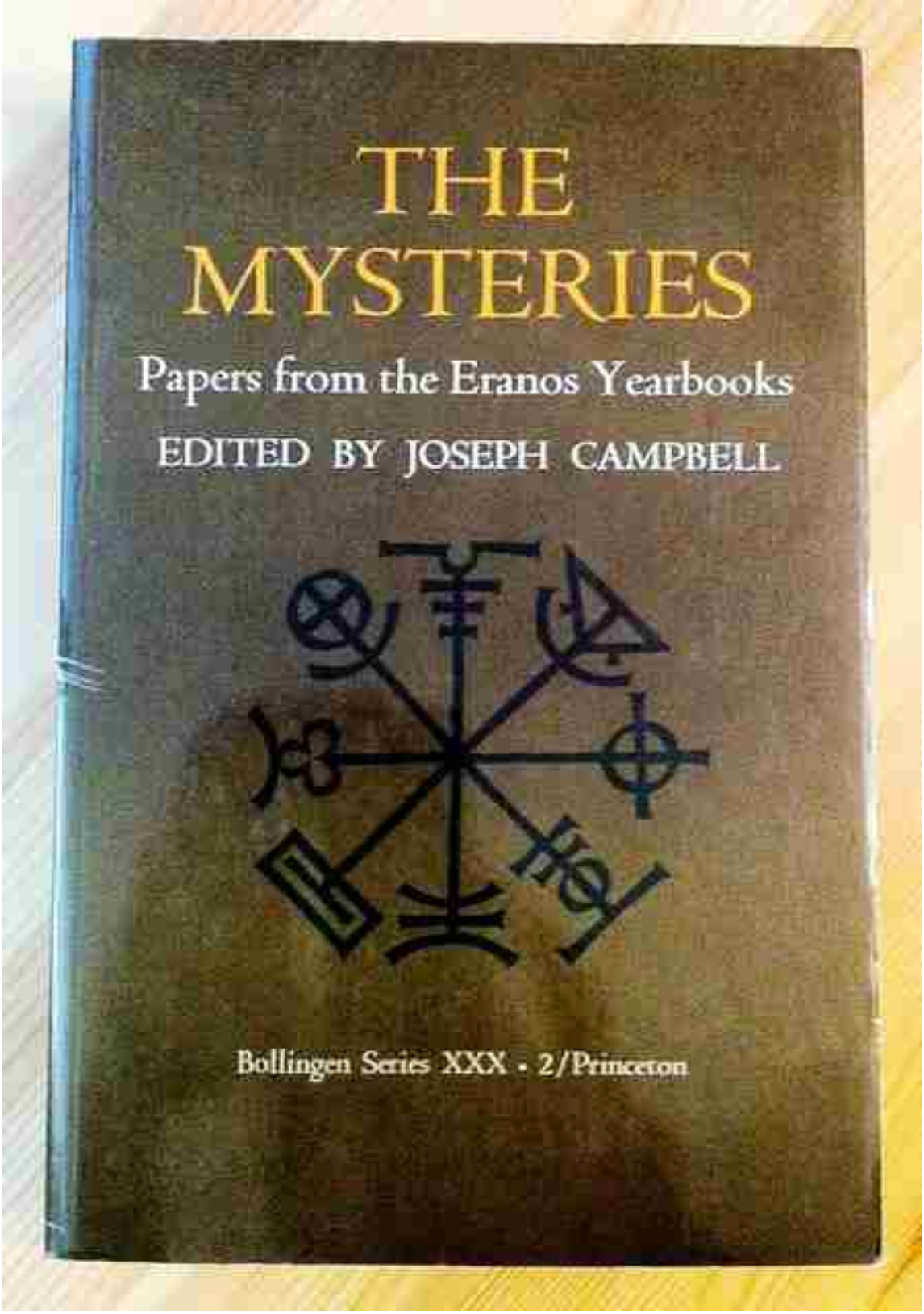
Thus the pictures they occasionally draw are very often spontaneous recreations of images which have a religious and historical significance.
When Valentinus employs the word apokoktein for the separation of the shadow, he may well have been thinking of the mythological usage of this word, for the separation of the shadow signifies the cutting off of the chthonic side.
It does not seem exactly probable to me that when Christ cuts off his shadow this is an immediate visionary experience, but chiefly a philosophical idea very drastically expressed.
It is different with the image of the winged man.
This is very much older than Phaedrus (it occurs for instance in Babylonia).
Coming now to the egg, this egg or uterus is not restricted to the Greek sphere but occurs also in India as hiranya-garbha (golden seed).
Finally, the breaking of the vessels is a figure of speech which occurs practically everywhere.
It need not be a primordial experience at all.
I think very many symbols simply derive from language and linguistic metaphors. On the other hand, I think it most unlikely that philosophy produces mythology. Philosophy can produce allegory but not genuine mythology, since this is far older.
It does, however, have affinities with philosophy through its budding philosophical ideas.
These ideas are then worked out in philosophy.
Their mythological aspect would amount to their involution. But this never leads to mythology, only to allegory.
Philosophical interpretation and primordial image are always found side by side, as you quite rightly remark, for nothing promotes philosophical reflection as much as the experience of primordial images.
This is also the case with dreams: when an unconscious content emerges into consciousness, it can effect this transition only by clothing itself with the ideas existing in consciousness, thereby becoming perceptible.
As to how things look in the unconscious, that is beyond our ken.
Hence I define the archetypes as irrepresentable forms which clothe themselves with different material varying with each experience.
The archetypal character of certain traditional images can probably never be established as due to an immediate primordial experience.
One can conclude that the experience expresses an archetype only by demonstrating, through comparative research, that the same or very similar images occur in quite other cultures and also as verifiable primordial experiences in modern individuals.
The historical explanation of a symbol has therefore always to be sought first in its own cultural sphere, and then one must demonstrate the occurrence of the same or similar symbois in other cultural spheres in order to support the assertion that it is an archetype.
But this assertion becomes absolutely certain only when the image can be found in a modern dream, and moreover in an individual who has never had any contact with the corresponding traditions.
That, at any rate, is the procedure I follow.
Hoping I have answered your question, I remain,
Yours very sincerely,
C.G. Jung [Letters, Volume 1, Pages 553-553.

Carl Jung: Whatever happens in the fantasy must happen to you. **(2014-07-29 19:23)**

Dear Frau Birkhauser, 13 July 1950
As unfortunately so often happens (when one is as old as I am), l' esprit d' escalier (Footnote 1) is beginning to play its unwelcome role.
Your case went on tormenting me until I finally discovered what it was that I did not tell you: letting the unconscious come up is only the first half of the work.
The second half, which I failed to mention, consists in coming to terms with the unconscious.
The fantasy you gave me to read shows no sign of this.
I do not know whether I am justified in concluding that you have no knowledge of this important task.
You will find an example of it in "The Relations between the Ego and the Unconscious," describing the case of a young man who in fantasy sees his fiancée fall into a crack in the ice and lets her drown. (Footnote 2)
You must step into the fantasy yourself and compel the figures to give you an answer.
Only in this way is the unconscious integrated with consciousness by means of a dialectical procedure, a dialogue between yourself and the unconscious figures. Whatever happens in the fantasy must happen to you.
You should not let yourself be represented by a fantasy figure.
You must safeguard the ego and only let it be modified by the unconscious, just as the latter must be acknowledged with full justification and only prevented from suppressing and assimilating the ego .
Here you need the support of a woman.
A man always stirs up the unconscious too much.
I recommend either my wife or Fri. T. Wolff. (Footnote 3)
Well, I have now salved my bad conscience.
Yours sincerely,
C.G. Jung [Letters Volume 1, Page 561]
Footnote 1: A thought that comes to mind too late.
Footnote 2: CW 7, par. 343• Actually this is an example of passive fantasy, as the text makes clear. Jung obviously

meant to give an example of active imagination. Cf.; Keyserling, 23 Apr. 31, n. 2.
Footnote 3: a Jung's close collaborator and friend. Cf. Kirsch, 28 May 53, n. 1.

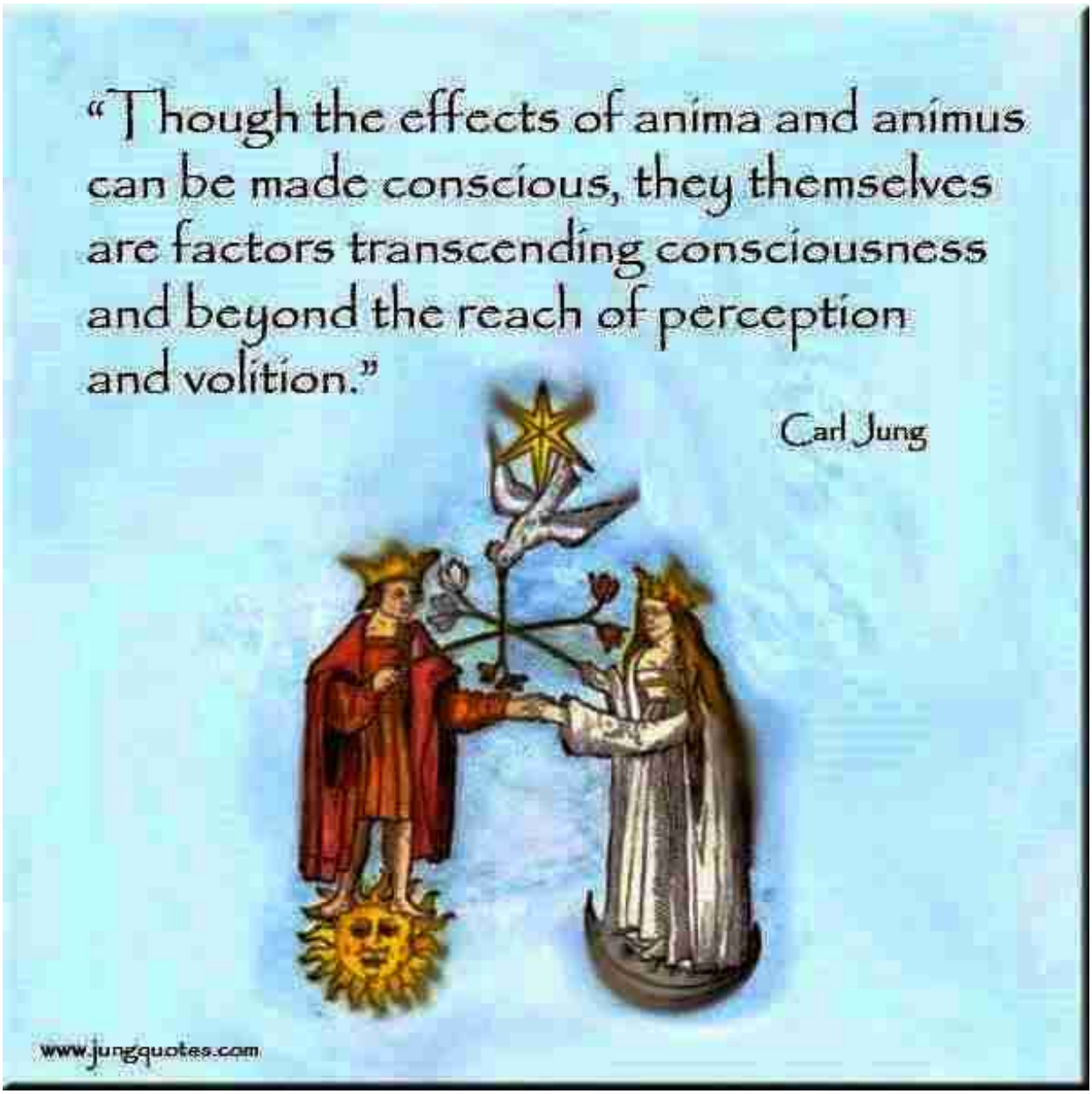
”Out of this mother is born the Ancient as well as the Infant. . . .” ˜Paulinus of Nola (2014-07-30 05:20)



To Hugo Rahner, S.J.
Dear Colleague, 20 November 1944

Very best thanks for kindly sending me your beautiful book.
Leafing through it, I was immediately struck by the poem of Paulinus of Nola, especially the verse : ”Out of this mother is born the Ancient as well as the Infant. . . .”
Just now I am busy with the motif of the king’s birth in alchemy.
There is in alchemy an author who was an English clergyman in the 15th century.
He calls the king the antiquus dierum.
All this Senex-Puer symbolism has to do with the renewal of the ageing god in Ancient Egypt.
The passage in Paulinus forces on me a question I really didn’t want to ask you because it seems absurd: are there, in a way I don’t suspect, any ideas in the patristic literature that might refer to the senescence of the Deity?
Although this thoroughly pagan thought seems completely impossible to me, the insistence on the old man who is reborn as a child nevertheless has a suggestive affinity with the Egyptian motif.
You were kind enough to put a copy of your ”Gottesgeburt” at my disposal.
As it is a bound copy I assume that I should return it to you.
It has been lying around so long because of my illness and till now I have unfortunately had no opportunity to make excerpts from it.
May I keep it for a while longer?
Allow me to take this opportunity not only to thank you for your beautiful new book, but also to express the gratitude we all feel for your work on patristic symbolism, which for us is extraordinarily valuable.
Your researches help to bridge that difficult gap which separates the modern consciousness from the living myths of antiquity.
With best regards,
Yours sincerely,
C.G. Jung; [Letters; Volume 1; Pages 353-354]

Carl Jung: So we should talk to our animus or anima. **(2014-07-30 05:25)**



We can never enter the collective unconscious but we can send the anima or animus to bring us information.
By making things with your hands without conscious intent you find a vision of the things of the unconscious.
The inspiration working through your hands is animus or anima.
This function is personified, and we consider it as intelligent.
So we should talk to our animus or anima.
To do this requires a certain dissociation, allowing the side associations to come up, and from these you can conclude the character of the ruler of these side associations.
In difficult situations you talk to yourself, intuitively knowing that you are yourself and also that other.
So you listen to the inner mentor, you develop the inner ear; or you write automatically, and a word is formed by your hand, or your mouth speaks that which you have not thought. Carl Jung, The Cornwall Seminar, Page 26.

Carl Jung Letter to W.Y. Evans-Wentz (2014-07-31 04:16)

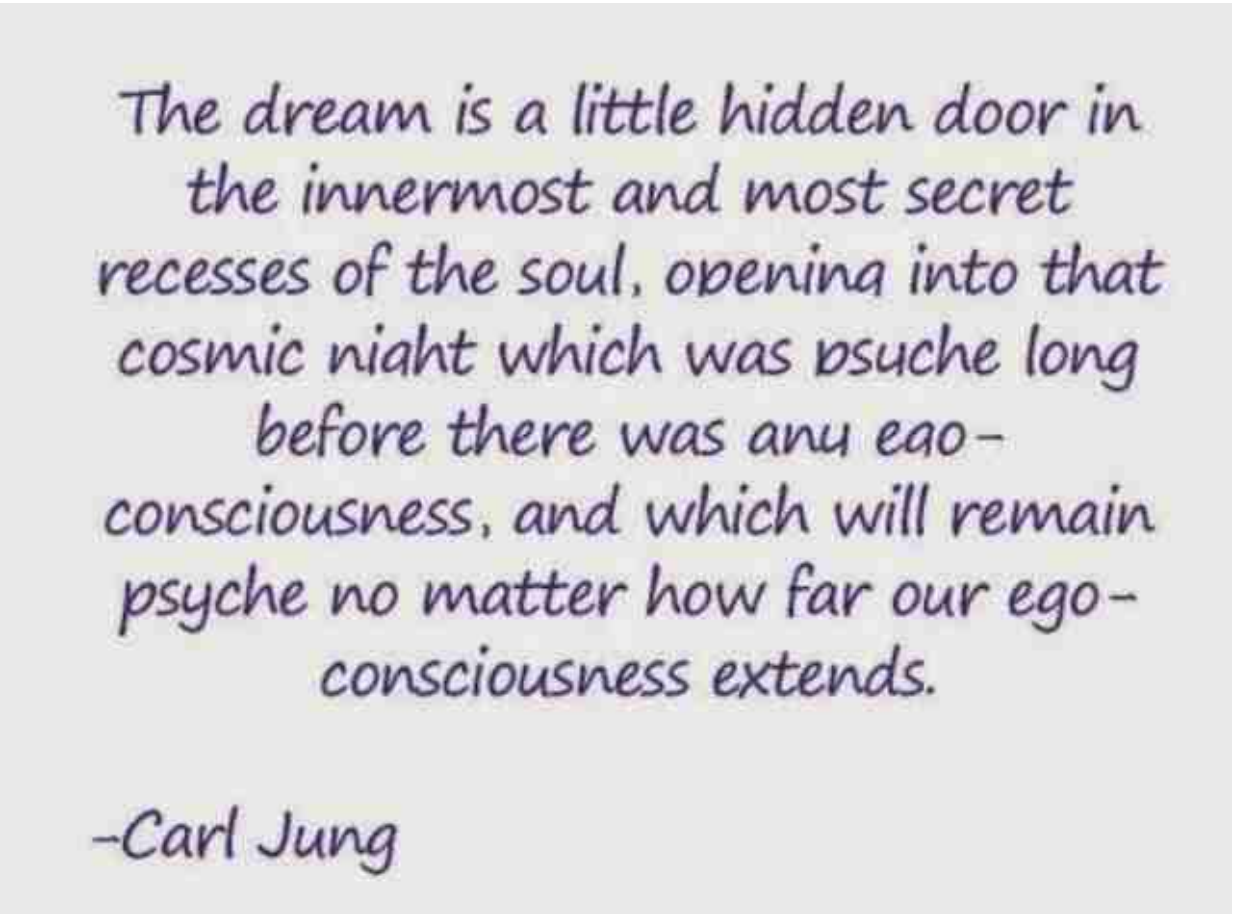
To W. Y. Evans-Wentz
My dear Mr. Evans-Wentz, 8 December 1938
I shall try to comply with your wishes as much as possible with reference to Book II which I shall make the chief subject of my inquiries.,.

The Eastern idea which Mr. Sturdy seems to share is that what I call the unconscious is consciousness, even super-consciousness.
This is a metaphysical assumption of course.
I remain within our ordinary Western consciousness, the only kind of consciousness I know.
The nature of that psyche which reaches beyond my consciousness is essentially unknown to me. Therefore one aptly calls it the unconscious.
Of course I wouldn't know of it if there were not parts of it that reach my consciousness, but the main body of this psyche is essentially unconscious to me, as its origins are equally unknown to me.
We know of no consciousness that is not the relation between images and an ego. But unfortunately we have no means to ascertain that every living organism is equipped with what we call an ego.
We even know of dim states of consciousness where our own ego becomes equally dimmed, yet the state is definitely psychic.
From such an experience we may conclude that there is an enormous mass of psychic functioning which is not exactly conscious to an ego, or which is altogether without an ego.
The latter condition would be utterly "dark," i.e., deprived of the light of consciousness.
To speak of consciousness in a cell is to me a highly metaphysical assertion for which we have no evidence whatsoever.
On the other hand it is easy to assume that each living organism has probably something like a psychic function.
All psychic functioning without an ego has peculiar characteristics that adhere to every psychic fragment which is not the result of conscious functioning.
Dreams, for instance, are not the result of conscious functioning in the main.
They have therefore a peculiar character which we call unconscious.
If the Indians would call sublime psychic experience "psyche" or something equivalent to it, I would agree with them, but to call it consciousness cannot be substantiated by any evidence.
If the highest psychic condition is Sunyata, then it cannot be consciousness, because consciousness is by definition the relationship between the subject and a representation.
One is conscious of something. As long as you are conscious of Sunyata it is not Sunyata, because there is still a subject that is conscious of something.
Void is even the void of consciousness, and there I completely agree with the East.
I hope to be able to do the promised bit of work in my winter vacations.
Hoping you are always in good health, I remain,
Yours sincerely,
C.G. Jung [Letters Volume 1; Pages 248-250]

Carl Jung Letters on ”Prayer” and ”Colors in Dreams” **(2014-07-31 04:22)**

[Carl Jung on Prayer]
Dear N. N., 10 September 1943
Here I send you merely a greeting to tell you that I have understood your letter.
I have thought much about prayer.
It-prayer is very necessary because it makes the Beyond we conjecture and think about an immediate reality, and transposes us into the duality of the ego and the dark Other.
One hears oneself speaking and can no longer deny that one has addressed ”That.”
The question then arises: What will become of Thee and of Me? of the transcendental Thou and the immanent I?
The way of the unexpected, not-to-be expected, opens, fearful and unavoidable, with hope of a propitious turn or a

defiant ”I will not perish under the will of God unless I myself will it too.”
Then only, so I feel, is God’s will made perfect.
Without me it is only his almighty will, a frightful fatality even in its grace, void of sight and hearing, void of knowledge for precisely that reason.
I go together with it, an immensely weighty milligram without which God had made his world in vain.
Best wishes,
Yours ever,
Jung [Letters Volume 1, Page 338]



To Carl Hamburger
Dear Colleague, 9 October 1943
Colours are only a partial instance of the question of clarity in general.
Just as consciousness is largely reduced in dreams, so is the completeness of the image.
Hence there are many dreams which are entirely abstract.
Eidetic clarity is a function of the intensity of the residual consciousness in the dream.
Exactly as in the waking state, when with restricted consciousness the clarity of the image is reduced too.
Thus colours are by no means wholly absent in dreams, but only when the perceiving consciousness is on a relatively low level.
With collegial regards,
Yours sincerely,
C.G. Jung [Letters Volume 1, Page 339]

Carl Jung's Letter to Pastor Max Frischkencht (2014-07-31 04:29)

To Pastor Max Frischknecht
Dear Pastor Frischknecht, 7 April 1945

4070

Thank you for kindly sending me your book.
Permit me a few objective remarks: you stumble over the term ”self.”
This nomenclature is no invention of mine. It existed with the same meaning for the same thing thousands of years before I did.
Following Bacon’s scientific rule, principia explicandi praeter necessitatem non sunt multiplicanda, I was obliged to choose this concept or else prove that it meant something different. I could not furnish this proof.
Certainly the concept was-and in Indian scholastic philosophy today still is-metaphysical, because philosophy at this level always includes psychology.
The metaphysical nature of a concept did not prevent physics, for instance, from operating with the (thoroughly metaphysical) concept of a ether right down to the time of the theory of relativity.
One must only apply the necessary reservations befitting a working hypothesis, as Kant did when he called the Ding an sich a ”merely negative borderline concept.”
You yourself have quoted what I say about the self in this respect.
You also seem to overlook the fact that every assertion about something that is unknowable must of necessity be antinomian if it is to be true, also that natural data (e.g., the maximum density of water at 4 degrees C.) are always irrational.
Since scientific statements are inductive, starting as they do from irrational data, they are bound to be irrational in so far as they are descriptive.
Only deductions are logical. My scientific methodology is nothing out of the ordinary, it proceeds exactly like comparative anatomy, only it describes and compares psychic figures.
Comparative anatomy swarms with primary forms, archetypes-a term which I mentioned only in passing as deriving from Augustine.
Actually it occurs earlier, in Cicero (Epist. XII to Pomponius Atticus, 5) and in the Poimandres4 (ed. Scott, I, 8a).
Does anyone expect a zoologist to represent the primary form of the vertebrates or of the individual organs as stamped by God’s own hand?
After all, we are no longer living in the 18th century, when zoology began with Genesis chapter 1.
Or would you accuse a physiologist of making a God of the living body when he describes it as a self-regulating system?
Is the God-image, which has functioned as a psychic factor in man everywhere since the remotest times, as the consensus omnium attests, absolutely identical with God?
I expressly emphasize that it isn’t and that there is no justification for such an assumption.
Does one found a new religion every time one busies oneself with the psychology of comparative religion?
As the case of Overbeck shows, one can even make a distinction between the history of the Church and theology.
Although my honesty may be doubted (unfortunately I have never discovered why) I would consider it extremely dishonest-and what is still worse, bigoted and stupid-if a psychologist were to assert that the God-image does not have a tremendous effect on the psyche.
For the scientist this has nothing to do with the theological question of God’s existence, as he is concerned simply and solely with the phenomenology of psychic dominants, whether they be called God, Allah, Buddha, Purusha, Zeus, planets, zodia, or sex (as Philippians 3:19, ”whose God is their belly,” rightly says).
Science cannot assert that God stamped his own archetype, neither can it say that the archetype engenders God, nor does it say anything of the sort.
But it has the right to make statements about the observable psychic effects of an archetype.
It does not have to take instruction from anyone in this matter, least of all from a nonprofessional.
Your opinion that I am art atheist is pretty bold, to say the least.
Have I ever said ”God could not live for a second without me”? That was Angelus Silesius, whose atheism has still to be proved; the whole Indian East says it too, and the charge of atheism would be equally out of place.
What do you know, may I be permitted to ask, about my religious convictions?
Do you conclude from my preoccupation with alchemy that I also believe in Mercurius or am an Hermetic?
The teacher is not always a tyro, the psychiatrist not invariably mad, and the prison chaplain not an obvious criminal.
If you have formed the peculiar notion that I am proclaiming a religion, this is due to your ignorance of psychothera-

peutic methods.
When for instance the heart no longer functions as it has always functioned, it is sick, and the same goes for the psyche, whose functioning depends on archetypes (instincts, patterns of behaviour, etc.) .
The doctor sees to it that the heart gets into its old rhythm again, and the psychotherapist must restore the ”original pattern,” the original ways in which the psyche reacts.
This is done, today as several thousand years ago, through the ”anamnesis” of the archetype.
I can’t help it that religions also work with archetypes (in the Christian, i.e., the Catholic, Church there is even a cura animarum!).
But as the Medical Faculty is at least as old as the Theological Faculty it is idle to start quarrelling about priorities.
I could just as well accuse the parson of dabbling in medicine because he works with archetypes, and even more so the doctor of godlessness and messing about with religion because he does the same.
He was doing this when parsons still wore leopard skins and danced to the drum.
Don’t you think one should judge a thing only if one has some knowledge of it, and a man only if one knows him well?
Don’t you think that hearsay and personal resentment are not exactly the most reliable foundations for judgment?
You say, quite rightly, that you (or ”we,” as you so modestly put it) ”ought not to be guided simply by personal feeling.”
My dear Pastor, I beg you with all due deference to read through your book again, critically and with this proviso in mind.
I am grateful to you for your efforts to present my concept of the self as accurately as possible.
This idea seems to have become a stumbling-block ever since Origen and Meister Eckhart were accused of heresy, whereas in the East it is mani padme, ”the jewel in the lotus,” or hiranyagarbha,9 the golden seed, the ”conglomerate soul.”Cf. the verses:
The first man and the last is Christ alone,
All men do spring from him, in him are one.
Well, well: ” Unto the Christians a stumbling-block, unto the Jews foolishness.”
Yours very truly,
C.G. Jung Carl Jung, Letters Volume 1, Pages 359-362.

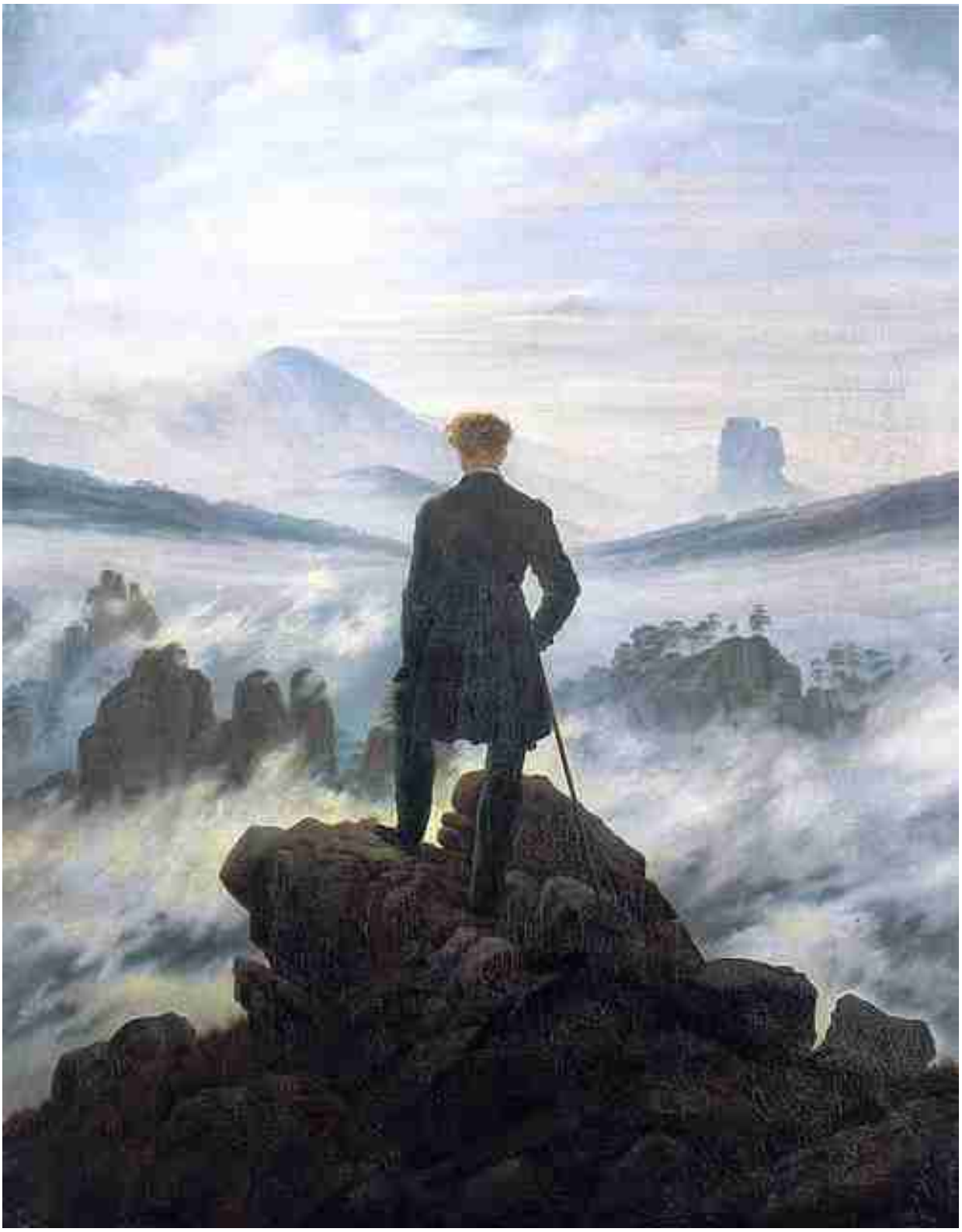
4.8 August

Carl Jung: Of course one can guess what the religion of the future might be, but it's hardly worthwhile guessing. **(2014-08-01 04:11)**

To Leslie Hollingsworth
Dear Mr. Hollingsworth, 21 April 1934
Of course one can guess what the religion of the future might be, but it's hardly worthwhile guessing.
Surely the Christians of 8o A.D. guessed too, but they never would have guessed the splendours of the Vatican and Alexander VI on St. Peter's throne and the popes of
Avignon and 10,000 Christian heretics burnt in Spain, etc.
So one never can tell how the future religion will look or what i t will be based on.
Also one can't say whether the religion will be based upon Jove or upon fear, because Christianity has shown that even a religion of love can be based on fear, and moreover it can cause fear just as well as love.
We also don't know whether it will be a brotherhood of man or anytl1ing as lovely as that.
Religions are not necessarily lovely or good.
They are powerful manifestations of the spirit and we have no power to check the spirit.
Surely great catastrophes such as earthquakes or fires are no longer convincing to the modern mind, but we don't need them.

There are things much more gruesome, namely man's insanity, the great mental contagions from which we actually suffer most indubitably.
Everybody wants peace and understanding and with an infernal fatality the nations are working for war and misunderstanding.
Not even the most modest disam1ament has been possible.
That shows where our real catastrophes come from.
Curiously enough people are still too unconscious to become aware of the real dangers they are threatened with.
By the way, my so-called article in the Cosmopolitan Magazine was an interview with a reporter and not an article written by myself.
I have not even seen a copy of it.
Sincerely yours,
C.G. Jung [Letters Volume 1; Pages 158-159]

Carl Jung: ”Why Can’t We Paint Like the Romantics Any More?” (2014-08-01 04:15)



To Arnold Kubler
Dear Herr Kubler, 10 April 1942
I have been mulling over your question about the Romantics but have come to the conclusion that, fully occupied as I am with my own work at present, I could hardly muster the necessary patience to expatiate on such a contemplative

theme as ”Why Can’t We Paint Like the Romantics Any More?” with the contemplativeness this requires.
For that is what we lack at the present time-contemplativeness.
If one is sitting on a volcano and can be contemplative to boot, this is a superhuman heroism which is itself a contradiction in terms.
Nowadays it’s no longer any use appealing to any certainties.
Deep down we know that everything is tottering.
When the earth quakes, there are only abrupt and disjointed fragments, but no closely woven and harmonious flower carpet.
A Romantic ideal in our time would be like a figment from a feverish dream.
Therefore it is much better for modern art to paint the thousand-hued debris of the shattered crockery than to try to spread a deceptive quietness over the bottomless
disquiet.
The grotesque, the ugly, the distorted, the revolting perfectly fit our time, and if a new certainty does not start up somewhere, art will continue to express disquiet and inhumanity.
That is all I have to say on this question. It is abrupt and disjointed, like what we are talking about.
Yours truly,
C.G. Jung [Letters Volume 1, Page 316]

Carl Jung: ...the collective man is subhuman, nothing but a beast-man... (2014-08-01 04:19)

To Dr. Ed. Lauchenauer
Dear Dr. Lauchenauer, 16 January 1940
What the public still doesn't know and can't get into its head is that the collective man is subhuman, nothing but a beast-man, as was clearly demonstrated by the exquisite bestiality of the young German fighters during the Blitzkrieg in Poland.
Any organization in which the voice of the individual is no longer heard is in danger of degenerating into a subhuman monster.
With kind regards,
Yours sincerely,
C.G. Jung [Letters, Volume 1, Page 282]

Carl Jung on Post-Mortem contact with the Dead **(2014-08-01 09:28)**

[Carl Jung on Post-Mortem contact with the Dead]
To Pastor Fritz Pfiifflin
Dear Pastor Pfaffiin, 10 January 1939
First of all I would like to express my heartfelt sympathy over the heavy loss that has befallen you.
Since you wish to know what I think about such experiences, I would like to point out before anything else that there was a direct connection between the event in Africa and your consciousness.
This is an undeniable fact and in my opinion there is only one explanation, namely that spatial distance is, in the psychic sense, relative.
In other words, physical space is not under all circumstances a definite datum but under certain conditions is also a psychic function.
One might call it psychically contractile.
We must suppose that the distance between your brother's experience and your own was reduced to a minimum.
From similar experiences we must conclude that this nullification of space proceeds with great speed, so that perceptions of this kind occur almost simultaneously with the accident.
We can therefore speak of a psychic nullification of time as well.
We could also suppose that the victim of the accident sent out a kind of radio message.
But this is contradicted by the fact that occasionally details are "transmitted" which occurred only after the death-for instance, the decapitation of the body of one killed by being stabbed with a knife.
In that event there can be no question of a transmission by a dying man.
It is more probable that it is a perception by someone alive and seeing.
Hence the psychic nullification of space and time offers a much better explanation.
Accordingly the capacity to nullify space and time must somehow inhere in the psyche, or, to put it another way, the psyche does not exist wholly in time and space.
It is very probable that only what we call consciousness is contained in space and time, and that the rest of the psyche.
The unconscious, exists in a state of relative spacelessness and timelessness.
For the psyche this means a relative eternality and a relative non-separation from other psyches, or a oneness with them.
It is characteristic that your brother was amazed when you asked him whether he had sent you a message.
Obviously he had not sent a message because the relative non-existence of space and time made it unnecessary. (I have expressed similar thoughts in my essay "Seele und Tod" in Wirklichkeit der Seele.)
Now with regard to the exceedingly interesting conversation you had post mortem with your brother, it has all the characteristic features of these experiences. For one thing, there is the peculiar preoccupation of the dead with the psychic states of other (dead) persons.

For another, the existence of (psychic) shrines or places of healing.
I have long thought that religious institutions, churches, monasteries, temples, etc. as well as rites and psychotherapeutic attempts at healing were modelled on (transcendental) postmortal psychic states-a real Ecclesia Spiritualis as the prototype of the Una Sancta upon earth.
In the East these ideas would be by no means unheard-of; Buddhist philosophy, for instance, has coined the concept of Sambhoga-Kaya for this psychic existence, namely the world of subtle forms which are to Nirmana-Kaya as the breath-body (subtle body) is to the material body.
The breath-world is thought of as an intermediate state between Nirmana-Kaya and Dharma Kaya.
In Dharma-Kaya, which symbolizes the highest state, the separation of forms is dissolved into absolute unity and formlessness.
These formulations are extremely valuable from the psychological point of view as they provide a fitting terminology for such experiences.
Naturally we can form no conception of a relatively timeless and spaceless existence, but, psychologically and empirically, it results in manifestations of the continual presence of the dead and their influence on our dream life.
I therefore follow up such experiences with the greatest attention, because they show many things we dream about in a very peculiar light, where ”psychological” structures appear as existential conditions.
This continual presence is also only relative, since after a few weeks or months the connection becomes indirect or breaks off altogether, although spontaneous re-encounters also appear to be possible later.
But after this period the feeling of the presence of the dead is in fact broken off.
The connection is not without its dangers because it entangles the consciousness of the living too much in that transcendental state, resulting in unconsciousness and dissociation phenomena .
This is reflected in your dream-vision of the path leading down to a lake (the unconscious).
There is an antheap, i.e., the sympathetic nervous system (= deepest unconsciousness and danger of dissolution of psychic elements in the form of milling ants) is becoming activated .
This state takes place in you, consequently the connection is in danger of being broken, hence your brother’s admonition : ”Always build on the heights!” i.e., on the heights of consciousness.
”For us the depth is doom,” i.e., unconsciousness is doom.
Then we get into the ”clouds” where one sees nothing more.
The remarkable statement that ”Someone was interested in the motor cutting out” could indicate that among the crew there was someone who, through an exteriorization effect, actually caused the motor to cut out and did so because of an unrealized suicide complex.
(I have seen quite a number of such effects in my time.)
With regard to contact with your brother, I would add that this is likely to be possible only as long as the feeling of the presence of the dead continues.
But it should not be experimented with because of the danger of a disintegration of consciousness.
To be on the safe side, one must be content with spontaneous experiences.
Experimenting with this contact regularly leads either to the so-called communications becoming more and more stupid or to a dangerous dissociation of consciousness.
All the signs indicate that your conversation with your brother is a genuine experience which cannot be ”psychologized.”
The only ”psychological” disturbance in it is the lake and the antheap.
That was evidently the moment when, perhaps from both sides, the exceedingly difficult contact between the two forms of existence could no longer be maintained.
There are experiences which show that the dead entangle themselves, so to speak, in the physiology (sympathetic nervous system) of the living.
This would probably result in states of possession.
Again with especial thanks for your extremely interesting letter,
Yours sincerely,
C.G. Jung [Letters Volume 1, Pages 256-259]

Carl Jung: ... the empirical existence of an ego is a condition through which continuous consciousness becomes possible. **(2014-08-01 18:41)**

To V. Subrahamanya Iyer

Dear Sir, 9 January 1939

You are quite right, Schopenhauer was by no means in a position to have a complete insight into and an understanding of the Upanishads, since in those days the Upanishads were only known in the very imperfect Latin rendering of A. du Perron, who brought them over in the form of the so-called Oupnekhat at the beginning of the 19th century.

I quite agree with you that deep sleep or any state of complete unconsciousness is beyond pain and pleasure, but also beyond consciousness, so that when the complete state of being beyond pleasure and pain is achieved, there is nobody there that could be conscious of it.

It is true however that if somebody survives that condition, for instance by waking up from deep sleep or from unconsciousness, he might say: ”I must have been unconscious, I felt nothing.”

Or if he has an agreeable feeling left over from his deep sleep: ”I had a very good and pleasurable sleep without dreams.”

But while he was asleep or unconscious, he was not aware of it, at least we cannot prove that there was anybody aware of that condition.

It is of course a merely theoretical statement when I say that complete unconsciousness, i.e., a complete overcoming of pain and pleasure and ego, would be just death.

By such a statement I only want to say that as long as I’m conscious of something, my mind is not contentless and not egoless, since I am aware of a definite state in which I find myself.

I wouldn’t call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say ’T’ only when they have found their ego.

The ego, therefore, is rather a find or an experience and not a creation.

We rather might say: the empirical existence of an ego is a condition through which continuous consciousness becomes possible.

For we know that the sort of impersonal consciousness observed in little children is not continuous but of a dissociated and insular character.

I know it is a special feature of Indian thought that consciousness is assumed to have a metaphysical and pre-human existence.

We are convinced that only what we call the unconscious mind, which is per definition a psyche not conscious to anybody, has pre-human and preconscious existence.

What we call the unconscious is an exact replica of the Indian concept of super- or supreme consciousness.

As far as my knowledge goes, however, we have no evidence at all in favor of the hypothesis that a pre-human and preconscious psyche is conscious to anybody and therefore a consciousness.

Concerning your last question I want to say that I quite agree that there is nothing in or of the material world that is not a projection of the human mind, since anything we experience and are able to express through thought is alien to our mind.

Through experience and mental assimilation it has become part of our mind and thus it has become essentially psychic.

Inasmuch as a material thing does not enter our consciousness it is not experienced and we cannot say for certain that it does exist.

Whatever we touch or come in contact with immediately changes into a psychic content, so we are enclosed by a world of psychic images, some of which bear the label ”of material origin,” others the label ”of spiritual origin.”

But how those things look as material things in themselves or as spiritual things in themselves we do not know, since we can experience them only as psychic contents and nothing else.

But I cannot say that material things or spiritual things in themse1ves are of psychic nature, although it may be that there is no other kind of existence but a psychic one.

If that is the case, then matter would be nothing but a definiteness of divine thought, as Tantrism suggests.

I have no objection to such an hypothesis, but the Western mind has renounced metaphysical assertions which are per definition not verifiable, if only recently so.

In the Middle Ages up to the 19th century we still believed in the possibility of metaphysical assertions.

India, it seems to me, is still convinced of the possibility of metaphysical assertions. Perhaps she is right and perhaps not.

Hoping you are always in good health and active as ever, I remain, dear Sir, Yours devotedly,
C.G. Jung, [Letters Volume 1; Pages 254-255]

Carl Jung: ...free will only exists within the limits of consciousness (2014-08-01 18:46)

To Swami Devatmananda
Dear Sir, 9 February 1937
It is exceedingly difficult to explain the nature of the archetypal to somebody who does not know about the empirical material we are dealing with in psychology.
The only parallel I can point to outside the psychological field is the so-called mythological motif in myths, legends, folklore, and religions.
If you study such a motif you will find that it is by no means outright, but a living structure representing something that could be called an image. Inasmuch as legends etc. are transmitted by tradition, the archetypes are consciously acquired, but inasmuch as archetypes are found in the mind of the insane as well as in normal dreams quite outside all tradition, archetypes appear also to be contents of the collective unconscious and their existence in the individual mind can only be explained by inheritance.
Concerning your question about free will, the fact is that free will only exists within the limits of consciousness.
Beyond those limits there is mere compulsion.
Why there are people who have the will or a striving for the limitless
I don't know. I'm not a philosopher, I'm an empiricist.
But I admit there are such people. I know that in the East one explains the particular form of individual character by the doctrine of karma.

This is a doctrine which one can believe or disbelieve.
Being not a philosopher but an empiricist, I'm missing the objective evidence.
Science has no answer to questions which reach beyond human possibilities.
We have no evidence for the objective functions of the psyche apart from the living brain.
At all events there is no possibility whatever of examining such a psychological condition supposed to exist outside the human brain.
We can think all sorts of things about such a hypothetical condition, but the answer is unavoidably a mere assumption which may satisfy the human desire for a faith but not the desire for knowledge.
You will find the definition of the collective unconscious in my book Psychological Types.
The individual unconscious and the collective unconscious together form what I call the "self."
You will find that definition also in Psychological Types.
Sincerely yours,
C.G. Jung [Letters Volume 1, Page 227]
Note 1: In his later writings Jung developed and expanded the concept of the archetype considerably. He distinguished sharply between the irrepresentable, transcendental archetype per se and its visible manifestation in consciousness as the archetypal image or symbol. Moreover the archetype per se appears to be an a priori conditioning factor in the human psyche, comparable to the biological "pattern of behaviour," "a 'disposition' which starts functioning at a given moment in the development of the human mind and arranges the material of consciousness into definite patterns" ("Psychological Approach to the Dogma of the Trinity," CW 1 1 , par. 322 & n. 2).

Carl Jung: I cannot speak of ”my” imago Dei but only of ”the” imago Dei. **(2014-08-01 18:51)**

To Pastor Max Frischknecht
Dear Pastor Frischknecht, 8 February 1 946
Since it is apparent from your friendly letter and your essay that you are struggling to understand my views correctly, I am taking the liberty of writing you a very long letter.

Your careful study on the terrifying vision of the Blessed Brother Klaus for which I thank you very much, made interesting and enjoyable reading.
I agree entirely with what you say up to the point (p. 36) where you raise the question of the transcendent reason for the vision.
Your alternative is either ”metaphysical God” or Brother Klaus’s ”own unconscious.”
This is the caput draconis!
Unwittingly and unawares you impute to me a theory which I have been fighting against for decades, namely Freud’s theory.
As you know, Freud derives the religious ”illusion” from the individual’s ”own” unconscious, that is, from the personal unconscious.
There are empirical reasons that contradict this assumption.
I have summed them up in the hypothesis of the collective unconscious.
The personal unconscious is characterized by the fact that its contents are formed personally and are at the same time individual acquisitions which vary from man to man, so that everyone has his ”own” unconscious.
The collective unconscious, on the contrary, is made up of contents which are formed personally only to a minor degree and in essentials not at all, are not individual acquisitions, are essentially the same everywhere, and do not vary from man to man.
This unconscious is like the air, which is the same everywhere, is breathed by everybody, and yet belongs to no one.
Its contents (called archetypes) are the prior conditions or patterns of psychic formation in general.
They have an esse in potentia et in actu but not in re, for as res they are no longer what they were but have become psychic contents.
They are in themselves non-perceptible, irrepresentable (since they precede all representation), everywhere and ”eternally” the same.
Hence there is only one collective unconscious, which is everywhere identical with itself, from which everything psychic takes shape before it is personalized, modified, assimilated, etc. by external influences.
In order to clarify this somewhat difficult concept I would like to take a parallel from mineralogy, the so-called crystal lattice.
This lattice represents the axial system of the crystal.
In the mother liquor it is invisible, as though not present, and yet it is present since first the ions aggregate round the (ideal) axial points of intersection, and then the molecules.
There is only the one crystal lattice for millions of crystals of the same chemical composition.
No individual crystal can speak of its lattice, since the lattice is the identical precondition for all of them (none of which concretizes it perfectly!).
It is everywhere the same and ”eternal.”
The theological parallel is the idea of likeness to God.
There is only one imago Dei, which belongs to the existential ground of all men.
I cannot speak of ”my” imago Dei but only of ”the” imago Dei.
It is the principle by which man is shaped, one and the same, immutable, eternal.
Al-Ghazzali sees in the ”virtue” by reason of which the stone falls the will of Allah, Schopenhauer the blind Will, the physicist gravitation.
Would the modern theologian contest the right of the physicist to propound a theory of gravitation?
Maybe with the observation that this theory maintains that the stone falls merely for physical reasons, whereas obviously the process can only be explained in a correct and
satisfactory manner if the stone falls by God’s will?
When, more than 30 years ago, I spoke of God as a ”complex of ideas,” an image therefore, I only meant that a God-image is present in man, not, be it understood, in his conscious mind but in his unconscious, where it is inaccessible to criticism and arbitrary modification.
People instantly accused me of atheism.
I have never asserted that Brother Klaus’s vision of God sprang from his personal unconscious, but rather from that-we may well say-mysterious sphere of supra-personal factors which somehow underlie man.

Because this sphere is antecedent to man and is a sine qua non of his psychic life, I allow myself to call this ”psyche” (or whatever it may be) ”divine” in contradistinction to ”human,” since even the theologians do not hesitate to conceive likeness to God as an imago DEI and hence divine.
To the simple” human psyche there is now attached this imago Dei, which complicates its simplicity somewhat. Incidentally, my use of ”divine” is not to be understood sensu strictiori: in the ancient pharmacopoeia there is a lapis divinus, and in alchemy a divine water (which also means sulphuric acid).
Your difficulty in understanding my way of looking at things is due to the incommensurability of standpoint.
As a theologian you adopt the standpoint of the scientia divina and see the world through God’s eye.
As a scientist I see with merely human eyes, judge by means of human understanding, and presume to no other knowledge than is afforded me by scientific insight.
I can therefore only establish that Brother Klaus did not see his image as a concrete, material figure in space, that it was not the product of delirium or intoxication, but was on the contrary ”psychogenic,” i.e., a psychic fact to be evaluated as a spontaneous product of certain processes in the ”unconscious.”
This ”unconscious” consists, as I have said, of empirically demonstrable, subliminal contents (or contents that have become subliminal), and to that extent it is designated the ”personal unconscious” and may therefore be considered altogether ”psychic” (in contradistinction to ”somatic”).
But over and above this there seem to be contents which cannot be explained as individual acquisitions (they correspond to the complicated instinctual dispositions in the
animal kingdom).
They correspond to the inherited modes of behaviour which are present a priori at any time. (Crystal lattice)
They influence psychic behaviour and express themselves in psychic forms; hence we speak of them as psychic contents, a facon de parler which does not accord badly with their phenomenology.
At bottom we naturally don’t know what their nature is since we know only their numinous effects.
We know as little about their origin as about the origin of cosmic rays. Beyond that I know nothing.
So-called ”spiritual” existences are verifiable for me only as psychic (likewise, of course, all ”metaphysical” existences).
This is the standpoint of the scientist and phenomenologist, to whom the thousand years of the Middle Ages have demonstrated ad oculos that there is the phenomenon of a consensus which claims the right and the capacity to explain the world• from God’s standpoint.
The scientist will only affirm that at all times and in all places there have been and still are very many people who think ”theologically” and not ”scientifically.”
He does not by any means contest the possibility and possible validity of this thinking, only he doesn’t think like that.
The concept of the unconscious posits nothing, it designates only my unknowing. I affirm only the evident fact that the vision rose up from the ground of the psyche.
Beyond this ground there are only precarious conjectures. But this is just where the scientia divina steps in, declaring it possesses a sure knowledge of all the things
science doesn’t know.
This assertion, I willingly admit, is uncommonly interesting but not verifiable, so is not an object of scientific study in so far as it claims to be more than a phenomenon.
Science is human knowledge, theology divine knowledge. Therefore the two are incommensurable.
It is clear that theology has to ”secularize” the psyche, for measured against the Creator all creatures are ”bad earthen pots.”
Souls, human beings, things, planets, the worlds of fixed stars shrink before God’s eye into miserable ephemerids.
The ridiculously small eye of the scientist beholds vastnesses in the deeps of nature and their equivalents in the psyche.
The merest trifles appear wonderful to him, as for instance this paltry psychic organism to which such wonderful things happen.
The scientist must be content with the poverty of his merely human knowledge. The theologian sits. on top of a gigantic mountain, while the scientist toilsomely climbs up it
way down below.
I do not dispute the possibility that the vision was sent to the blessed brother by God himself. But how should I know

that this was so?
If I don't know something, neither do I know what I should believe about it, unless, for reasons unknown to me, I am compelled to believe.
But in the latter event my scientific conscience would say: "That too is a phenomenon the reasons for which you know nothing about."
It seems to me, therefore, that it is I who have to make my standpoint clear to the theologian rather than he his to me, which I am so intimately familiar with for historical and personal reasons.
It seems to me I would have no difficulty in thinking theologically.
But I find that theologians do not understand the scientific viewpoint.
How comes it, for instance, that you tax me with "theology"? Is the physicist with his gravitation or any other theory also going in for "theology"? (Certainly he competes with the theologian al-Ghazzali!)
Yours sincerely,
C. G. JUNG
P.S. I hope you will excuse this critical discussion. I always regret it when theologians take up a defensive position on the erroneous assumption that I want to put something else in the place of theology.
On the contrary, I thought that theologians, in view of their apologetics, would be glad of psychological proofs which corroborate the rightness of their statements also on empirical grounds, even though this is possible only to a modest degree.
I have found that the little I have to put forward has helped a great many people to understand the facts of religion. The charisma of faith is not granted
to all. [Letters Volume 1, Pages 408-412]

Carl Jung: Don’t allow yourself to be led astray by the ravings of the animus. **(2014-08-01 18:54)**

My dear N., 28 April 1 946
Yes, your trouble has very much to do with the dissolution of the ego.

It is the ego that doubts, hesitates, lingers, has emotions of all sorts, etc.
In your patientia you have your Self.
You have missed nothing and you have failed nowhere, you simply suffer from things that happen to you. No matter how you interpret them.
The ego wants explanation always in order to assert its existence.
Try to live without the ego. Whatever must come to you, will come. Don't worry! Your mood on dawn (April 7th) tells you everything.
Don't allow yourself to be led astray by the ravings of the animus.
He will try every stunt to get you out of the realization of stillness, which is truly the Self.
Yours cordially,
C .G . [Letters Volume 1; Page 427]

Carl Jung on the “Unconscious” as a “Romantic” philosophy or “Empirical” science **(2014-08-02 06:57)**

[Carl Jung on the “Unconscious” as a “Romantic” philosophy or “Empirical” science]
To Arnold Kunzli

Dear Herr Kunzli, 4 February 1943

Many thanks for kindly sending me your well-meaning review of my little book.

Believing as I do that you are endeavouring to do justice to my conceptions, I venture to draw your attention to one questionable item which has often enough been the object of my curiosity and occasional investigation.

I cannot, to be sure, maintain that the latter has ever been crowned with success.

Permit me, therefore, to molest you also with my questions.

They have to do with that general fault-finding with my scientific attitude which is customary in Switzerland.

Supposing that my attitude really does exhibit such easily recognizable faults, how do you square this with the fact that I unite at least seven honorary doctorates upon my unscientific and/or benighted head?

I am, by your leave, an honorary member of the Academy of German Scientists and Physicians, a Fellow of the Royal Society, Doctor Scientiae of Oxford and Harvard University, and was one of the four guests of honour and representatives of Swiss science at the Tercentenary of the latter University.

Do these august bodies really consist of nothing but simpletons incapable of judgment, and is the Philosophical Faculty of Zurich University the brain of the world?

I would be sincerely grateful to you if you could enlighten me how it comes that the conception of science prevalent in Germany, England, America, and India, by virtue of which I was awarded degrees as a scientist, does not satisfy the scientific and theoretical requirements of the Philosophical Faculty of Zurich.

I would be all the more obliged for your kind information since I have never yet succeeded in discovering in what way my theories or methods run counter to the nature of empirical science and must therefore be condemned by the undisputed authority of the last-named worshipful corporation.

I reject the term ”romantic” for my conception of the unconscious because this is an empirical and anything but a philosophical concept.

This is not altered by the fact that I share the initials ”C.G.” with Carus and like him use the word ”unconscious.”

He was a philosopher, I am not. I do not ”posit” the unconscious.

My concept is a nomen which covers empirical facts that can be verified at any time.

If I posited the archetypes, for instance, I would not be a scientist but a Platonist.

Philosophically I am old-fashioned enough not to have got beyond Kant, so I have no use for romantic hypostases and am strictly ”not at horne” for philosophical opinions.

People can only prove to me that certain facts do not exist. But I am still waiting for this proof.

Since your goodwill is apparent from your review I would expressly like to emphasize that I am not saddling you personally with the attitude of the Philosophical Faculty.

Your review was only the indirect cause of a renewed stirring of curiosity, combined with the hope of hearing something that would help to counteract my evidently only

local scientific inferiority.

With best thanks,

Yours sincerely,

C.G. Jung [Letters Volume 1, Pages 328-329]

Carl Jung on why he does not return to the bosom of the Church **(2014-08-03 04:03)**

[Carl Jung on why he does not return to the bosom of the Church]
Dear Herr lrminger, 22 September 1944
After having been prevented from doing so by a long illness, I have now read your MS.
First of all, I would like to thank you for having taken so much trouble to show me how the Catholic doctrine completes and perfects my psychological writings.
You also wonder rightly, from your point of view-why I don't declare my belief in God and return to the bosom of the Church.
It may interest you to know that I once received a letter from an "alchemist," that is, from a man who still believes in the medieval art of gold-making, who informed me that I understood nothing whatever of the true alchemy, but that if I did I would avow my faith in it.
When I was in India, the philosophers there assured me that their enlightened philosophy was infinitely further advanced . than mine, whereas I still languished in the darkness of Ahamkara, Maya, etc.
No doubt a Persian sufi would find my remarks about Chadir very jejune and, by thoroughly instructing me in his mysticism, would show me the way to salvation.
All critics of this kind have one thing in common: with a couple of more or less polite remarks they all without exception pass over the facts I have presented and verified, which do not interest them in the least, and want to convert me to their special credo.
My dear Sir! My pursuit is science, not apologetics and not philosophy, and I have neither the capacity nor the desire to found a religion.
My interest is scientific, yours evangelical, therefore you write an apologia for Catholic doctrine, which I have never attacked and don't want to attack.
These two standpoints are mutually exclusive so that any discussion is impossible.
We talk at cross purposes and charge through open doors.
As a scientist I have to guard against believing that I am in possession of a final truth.
I am therefore put in the wrong from the start, since I am not in possession of the truth, which is solely on the side

of my opponent.
Consequently, the only thing that matters for you is that I should emerge from my benighted error and acknowledge the truth of the Catholic doctrine.
As a Christian, of course, I take my stand on the Christian truth, so it is superfluous to want to convert me to that.
In my writings I naturally remain below the heights of every religious system, for I always go only as far as the psychological facts I have experienced permit me.
I have no ambition to profess or support any one faith.
I am interested solely in the facts.
On this empirical foundation every religion has erected its temple, and the two intolerant ones among them, Christianity and Islam, vie with each other in raising the totalitarian claim that their temple is the only right one.
Though I know little of Catholic doctrine, that little is enough to make it an inalienable possession for me. And I know so much about Protestantism that I could never give it up.
This lamentable indecision is what you, with so much psychological acumen, censure as a ”complex.”
Now with regard to this indecision I must tell you that I have consciously and deliberately decided for it.
Since no man can serve two masters, I can submit neither to one creed nor to the other, but only to the one which stands above the conflict.
Just as Christ is eternally being sacrificed, so also he hangs eternally between the two thieves. There are good Catholic and Protestant Christians.
If the Church has suffered a schism, then I must be satisfied with being a Christian who finds himself in the same conflict Christendom is in.
I cannot disavow my brother who, in good faith and for reasons I cannot invalidate with a good conscience, is of a different opinion.
You yourself express the view that dire abuses within the Church played no small part in causing the schism.
I can only agree with this and would draw your attention to the fact that a far more terrible schism has occurred in our own day, namely the Antichristian movement which rules Russia and Germany.
The Church in both its denominations is causally implicated in this schism too. The cause, to be sure, is no longer the profligacy of the declining 15th century, but rather a loss of spiritual authority which, it seems to me, is due to the inability of the Churches to come to terms adequately with the scientific spirit.
Science seeks the truth because it feels it does not possess it. The church possesses the truth and therefore does not seek it.
The fact of Anti-Christianity posits a far deeper schism which is infinitely harder to hold together than Catholicism and Protestantism.
This time it is a Yes and No to Christianity as such.
When a crack runs through a house, the entire building is affected and not merely one half of it.
The house is no longer as trustworthy as before. A conscientious builder does not try to convince the owner that the rooms on either side of the crack are still in an excellent
condition, but will set to work on the crack and seek ways and means to mend it.
The splendid and costly furnishings of the rooms will interest him only in so far as he is intent on saving the rooms.
He has no time to wander around admiringly, exclaiming that they are the most beautiful in the world, when there is already a creaking in the beams.
As a doctor I am interested only in one thing: how can the wound be healed?
It is quite certain that the schism can never be repaired by each side extolling its advantages to the other instead of lamenting their woeful inability to establish peace.
While mother and daughter bicker, there comes the enemy of both, the Antichrist, and shows these Christians who are squabbling about their truth what he can do-for in egotism he outbids everybody.
Anyone who wants to, or has to, heal this conflict is faced with the hell of a mess: he sees that the European is only half a Christian.
He will become a whole one only when he can also stand on his left leg. The doctor has to treat both sides, for the whole man suffers when he is sick and not merely the half.
This is the reason why I try to establish facts on which the two sides can unite. (It is also the reason why I get kicks

from both sides.)
Every hardening of the denominational standpoint enlarges the crack and diminishes the moral and spiritual authority of Christianity,
as everyone outside the Church can plainly see. But certain people are as though smitten with blindness.
It is naturally much easier to cling obstinately to a credo and assert its absolute validity.
In this way you avoid any personal conflict but fuel the general one instead. Usually this is called egotism, but I call it blindness and bigotry when one party still believes it can
finally settle the other's hash .
Even the Antichrist, who is a past master of this method, deceives himself mightily in this respect (thank God!).
As much as the Christian is bound to be convinced of the moral value of his own submission, he should not require or even expect it of others, for this totalitarian claim destroys his humility, even when it is cunningly hidden behind an impersonal mask.
As a doctor I am continually concerned with the victims of the great schism of our time. For this reason I cannot, through one-sided denominationalism, throw the seekers of healing out on their necks, for they have come straight from the battlefield of the schism.
The tertius gaudens of the domestic squabble is the Antichrist, who has not by a long shot sprung only from German Protestantism or the venality of the Church of the Czars, but also from the eminently Catholic soil of Italy and Spain .
Every Church must beat its breast, as must every European: mea culpa, mea maxima culpa!
None is right, and therefore the scientifically minded man of today says: Let us go and seek the facts upon which all could unite, for opinions that have sprouted into totalitarian truths are the .source of never ending strife which no one wants to end.
I was amazed to see that you too have not understood the concept of the "self." How on earth did you come by the idea that I can replace God, and by means of a concept?
As a scientist I cannot after all assert that "God" does something, for how can I prove that the specific cause is "God"? For this I would need a proof of God, which we have long known can be nothing but. a begging of the question.
I can, if need be, still demonstrate the existence of a wholeness supraordinate to consciousness, but of its own nature it defies description.
This "self" never in all one's life takes the place of God, though it may perhaps be a vessel for divine grace.
Such regrettable misunderstandings are based on the assumption that I am an irreligious man who doesn't believe in God, and to whom, therefore, one only needs to show the way to belief.
These critics remind me of a certain Benedictine Father who, in the 18th century, wrote a book in which he demonstrated that Greek mythology was nothing but alchemy.
The poor chap didn't know that alchemy grew out of mythology.
Thus, with commendable patience and undoubted goodwill ("He who loves his child chastises it"), and despite my stupendous and obdurate folly, you want to bring me to the goal and consummation of my life's work, and whither do you lead me?
To the very spot from which I started, namely to that still medieval Christianity, which failed not only four hundred years ago but is now more of a failure than ever and in the most terrible way.
The German Army is supposed to consist of Christians, and the larger half of it of Catholics at that.
Why don't people read my books conscientiously? Why do they gloss over the facts?
Germany dreams of world domination and is getting it in the neck with a vengeance.
Likewise, Christianity dreams a noble dream of catholicity and is not only split up in itself but largely disowned even in its Western homeland. And people do not see that I am
gathering for tomorrow the factual material which will be desperately needed if the European of the future is to be convinced of anything at all.
The denominationalist is interested only in apologias and propaganda. Scientific responsibility means nothing to him. Nowadays he is invariably a laudator temporis acti. The kerygma of the early centuries poured forth new spirit and it worked like fire. But the salt has lost its savour and salts no more.
Hence that granum salis is also missing which my critics would need in order to correct their projections and to open their drowsy eyes wide enough to see reality: nowhere and never have I denied God .

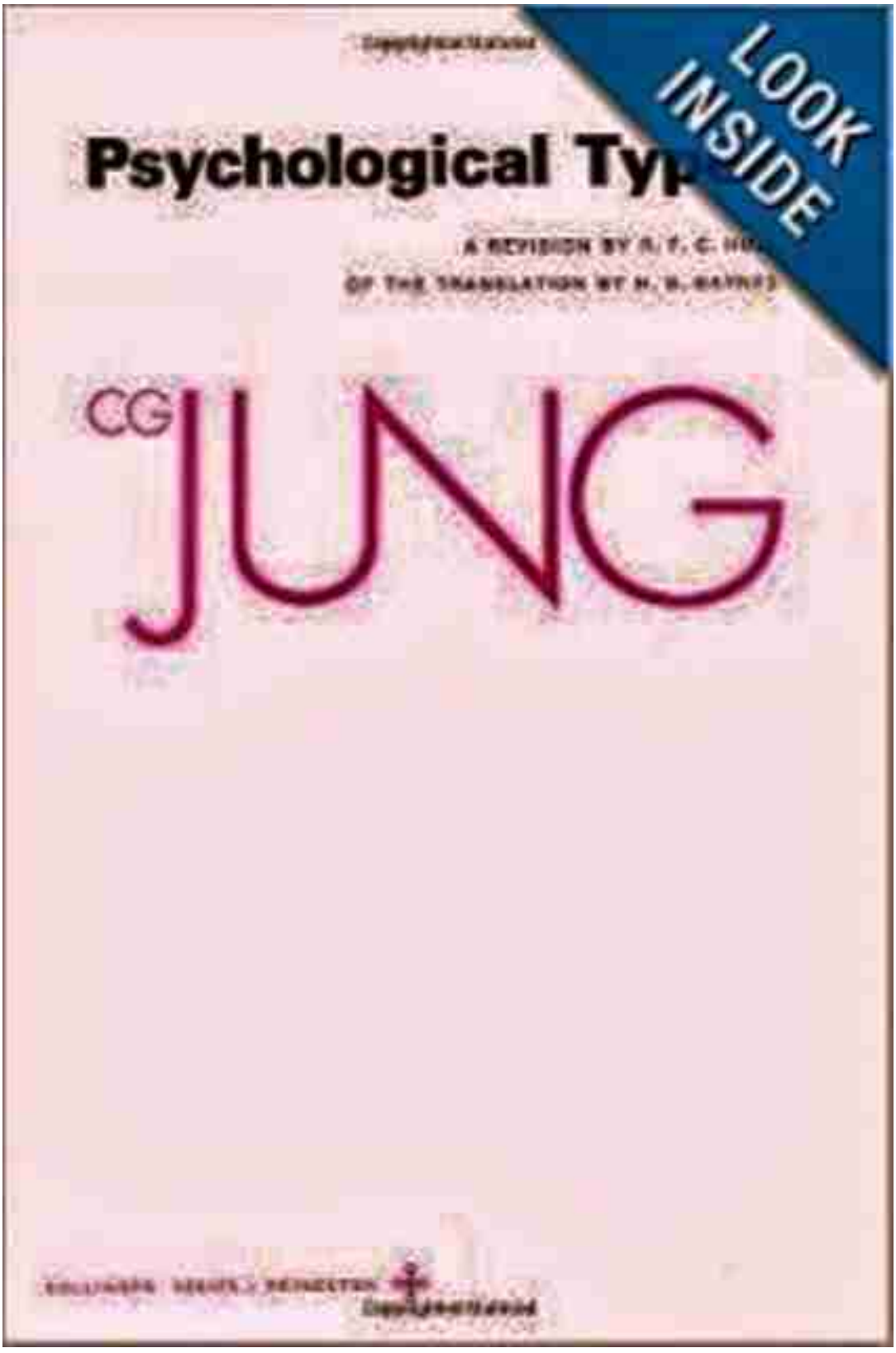
I start from a positive Christianity which is as much Catholic as Protestant, and I endeavor in a scientifically responsible manner to point out those empirically graspable facts which make the justification of Christian and, in particular, Catholic dogma at least plausible, and besides that are best suited to give the scientific mind an access to understanding.
I expect no gratitude from spiritual and clerical pride, merely a little less blindness.
I know, however, of a few high-ranking clerics who appreciate my labours.
It is by no means in the interests of the Church if insufficient understanding ventures too far.
People should read authors who take as positive a stance towards Christianity as I do rather more carefully and reflect before trying to convert them to what is already an object of their greatest concern.
Have you never noticed that I do not write for ecclesiastical circles but for those who are extra ecclesiam?
I join their company, deliberately and of my own free will outside the Church, and should I on that account be branded a heretic, I answer: ”The savourlessness of the salt serves the work of Antichrist.”
In my view it is utterly wrong to criticize my scientific work, which does not claim to be anything except scientific, from any other standpoint than that which alone is appropriate to the scientific method.
Confessions of faith are, as we know, not the business of science. I would be sinning against the modesty proper to science if I said anything more, or other than, what can be gleaned from the facts.
I once described the archetype as an imprint which presupposes an imprinter.
Science can never assert that the imprinter is ”God,” since that can never be proved.
Just as I restrict myself to the facts, any proper criticism that deserves a hearing must likewise concern itself with these facts, and either prove that they do not exist or that their interpretation runs counter to scientific principles.
Should the facts be inconvenient for any kind of creed, then they are not to be got rid of by an authoritarian fiat or by faith.
Anyone who tries to do so immobilizes himself and remains irretrievably behind world history.
Instead of such purposeless criticism I would far rather have a scholarly Catholic collaborator who with understanding and goodwill would correct my theologically defective mode of expression, so that I could avoid everything that looks even remotely like a criticism, let alone a devaluation, of Church doctrine.
I am so profoundly convinced of the immeasurable significance of the Church that I would wish to spare her all unnecessary difficulties.
You may discern from the length of my letter the interest I evince in your work, in spite of the fact that you have charged with excessive vehemence through a door I have long kept open.
Yours sincerely,
C.G. Jung [Letters Volume 1, Pages 345-350]

Carl Jung: The feeling of inner detachment and isolation is not in itself an abnormal phenomenon...
(2014-08-03 04:08)

[Carl Jung: The feeling of inner detachment and isolation is not in itself an abnormal phenomenon...]
To Dr. S.
Dear Colleague, 22 February 1938
The feeling of inner detachment and isolation is not in itself an abnormal phenomenon but is normal in the sense that consciousness has withdrawn from the phenomenal world and got outside time and space.
You will find the clearest parallels in Indian philosophy, especially in Yoga.
In your case the feeling is reinforced by your psychological studies.
The assimilated unconscious apparently disappears in consciousness without trace, but it has the effect of detaching consciousness from its ties to the object.
I have described this development in my commentary on the Golden Flower. It is a sort of integration process and an anticipation of consciousness.
The cross is an indication of this, since it represents an integration of the 4 (functions).
It is perfectly understandable that, when consciousness detaches itself from the object, the feeling arises that one does not know where one stands.

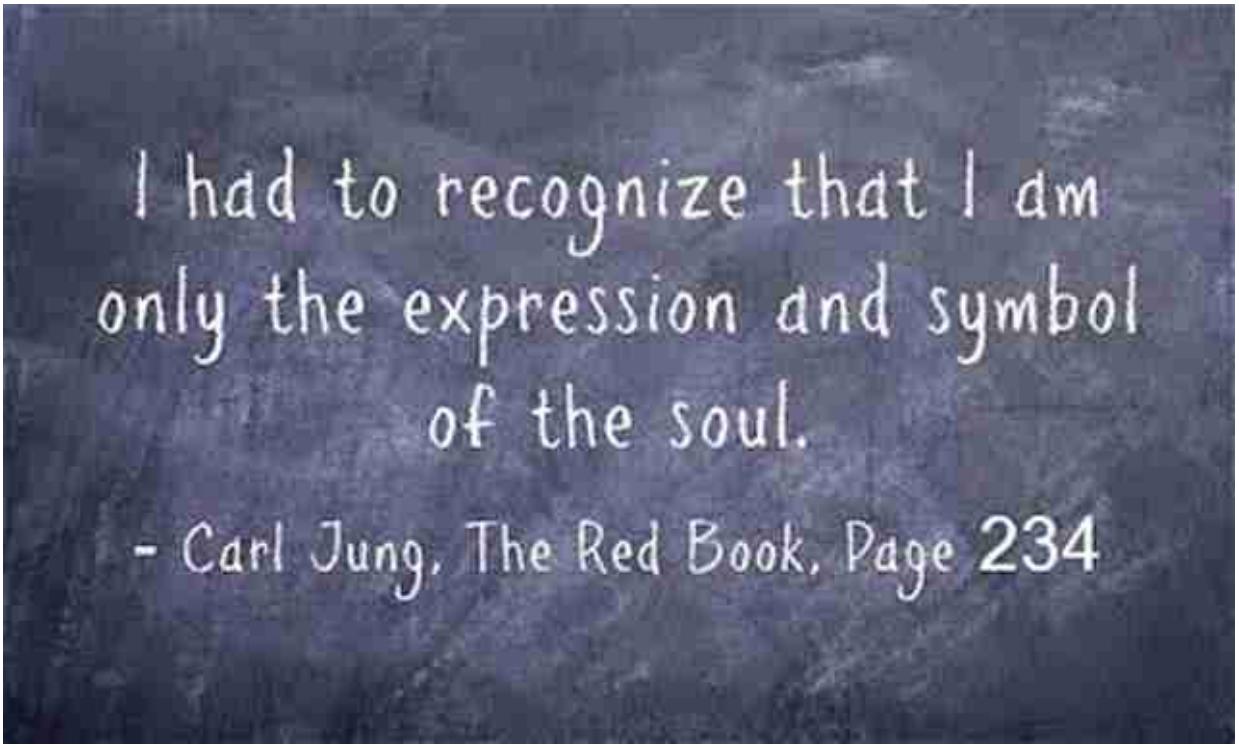
Actually one is standing nowhere, because standing has a below and an above.
But there one has no below and above at all, because spatiality pertains to the world of the senses, and consciousness possesses spatiality only when it is in participation with that world.
It is a not-knowing, which has the same positive character as nirvana in the Buddhist definition, or the wu-wei, not-doing, of the Chinese, which does not mean doing nothing.
The profound doubt you seem to be suffering from is quite in order as it simply expresses the detachment of consciousness and the resultant explanation of the objective world as an illusion.
The neurotic character of your skepticism is due essentially to the fact that you cannot accept positively the development that is being prepared or is already in progress but fight against it for understandable reasons: it is a figurative death against which one naturally has all kinds of objections to make.
If your shadow exhibits no inferior features you can be sure that your consciousness is living in the shade, that is, is playing a negative role.
But that doesn't necessarily make you a dark horse.
It only means that your consciousness is not yet able to see anything positive in this development towards not-being.
As a result, the shadow naturally gets a positive value.
There is indeed an important task you have left unfinished.
The development now being offered to you is not accepted positively, whereas it is the meaning and purpose of all life's wisdom to go along with natural developments that spring from the functioning of the whole personality.
With best greetings and wishes;
Yours sincerely,
C.G. JUNG [Letters Volume 1; Pages 240-241]

Carl Jung Classifying types is a sterile undertaking and people miss the gravamen portion of "Psychological Types." **(2014-08-03 04:24)**



[Carl Jung and Classifying typologically is a pretty sterile undertaking and people miss the gravamen portion of “Psychological Types.”]
To G. A. Farner
Dear Dr. Farner, 18 February 1935
With regard to Psychological Types, I must say that I always use typology in the stricter sense as a critical apparatus, just as the idea of a psychological typology is really an attempt at a critical psychology.
But I regard this as only one side of my book.
The other side deals with the problem of opposites arising out of such criticism.
I have discussed this chiefly in Chapters 2 and 5 on Schiller and Spitteler.
There lies the gravamen of the book, though most readers have not noticed this because they are first of all led into the temptation of classifying everything typologically, which in itself is a pretty sterile undertaking.
I have therefore stressed in the preface to the Spanish edition1 that my typology is essentially a critical apparatus for sifting the empirical material collected by analysis.
So it is not the case at all that I begin by classifying my patients into types and then give them the corresponding advice, as a colleague of mine whom God has endowed
with a peculiar wit once asserted.
In general I use these technical terms in my practical work only when I have to explain to certain patients the one-sidedness of their behaviour, their remarkable relations with other people, and such things.
I hope these hints will suffice.
Please do not upset yourself on account of possible criticism.
In our Club we are in the habit of treating our speakers very civily.
With best regards and wishes for a thorough recovery,
Yours sincerely
C.G. Jung; [Letters Volume 1; Pages 186-187]

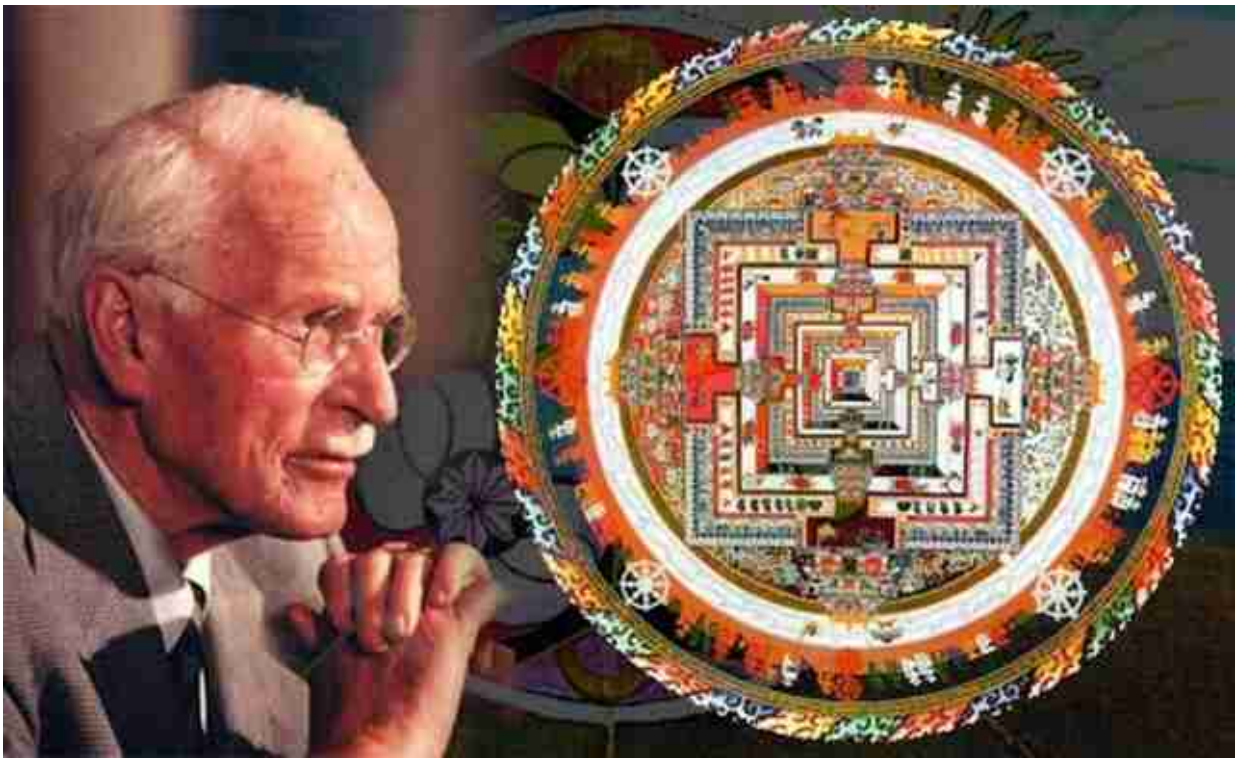
Carl Jung and your dream refers to the extrusion of the soul from the body **(2014-08-03 12:28)**



[Carl Jung and your dream refers to the extrusion of the soul from the body]
Dear Dr. N., 27 October 1941
Your dream unquestionably refers to the archetypal problem of the extrusion of the soul from the body.
One is forced to conclude that in your case the soul is only loosely seated in your body.
It remains to be seen whether that is correct or not.
However, the friendly lion in the dream seems to indicate that the looseness of the soul is not exactly desirable, since the lion compensates your condition in a very obvious way: the Zurich lion represents your localized instinct, firmly rooted in your earth, just as the lion's soul-as with all animals -is securely fixed in its body.
Moreover you seem prone to eczema, which not infrequently indicates that one is not properly inside one's body.
It is sometimes the same with other diseases.
If you devote yourself, intentionally and intellectually, to dangerous problems such as the squaring of the circle, this is yet another indication of a tendency to get away from the body, because this problem symbolizes an irrational state of wholeness which cannot be contrived but can only be experienced.
This experience cannot be brought about or discovered by even the greatest intellectual effort.
Polyps in the anal region indicate a creative impulse in that region-an impulse that is of course being misused.
It is as though you were defecating yourself out of the anus, and this is a topsy-turvy procedure since you really ought to be producing yourself. But you obviously aren't.
Somewhere there is a place where you are not making yourself felt, not creating yourself.
You are squeezing yourself out behind, so to speak, acting not in accordance with your instinct but in accordance with reflections or inclinations which are the very reverse of instinctively correct actions.
You jump out of your skin, but backwards.
Naturally one ought to know more about your personal life, which I don't.
But it is conceivable that in your dealings with those around you, you are not sufficiently self-contained and therefore need the support of the Zurich lion.
The valley of darkness has to be gone through in reality and not in fantasy, otherwise one could spare oneself an infinite number of unpleasantnesses which are nevertheless
important for life.

I think, therefore, that if you keep as closely as possible to concrete reality and try to create yourself there and illuminate the darkness, you will be on a more normal road than when you engross yourself in squaring the circle as a substitute.
This problem confronts you with the extremely tricky task of uniting the principle of the square with that of the circle. It frequently presents itself in the relationship between two people, when it is the problem of fitting a square peg into a round hole.
I hope these hints may be of some help.
Yours sincerely,
C.G. Jung [Letters Volume 1; Pages 306-307]

Carl Jung: The older man should know that his life is not rising or expanding... (2014-08-03 12:33)



”The older man should know that his life is not rising or expanding, but an inexorable inner process produces a contraction of life.
For youth is almost a sin or at least a danger to mind too much with himself, but for the man who grows old is a duty and a need to devote serious attention to your own self.
After having wasted light and light about the world, the sun gathers its rays to light yourself. Instead of doing the same, many elderly individuals prefer to be hypochondriacs, covetous, dogmatists and laudatores temporis acti (praisers the past) and even teenagers, pitiful substitutes enlightenment of the self, an inevitable consequence of the illusion that the second half of life should be governed by the principles of the first. ” Carl Gustav Jung - The Nature of the Psyche

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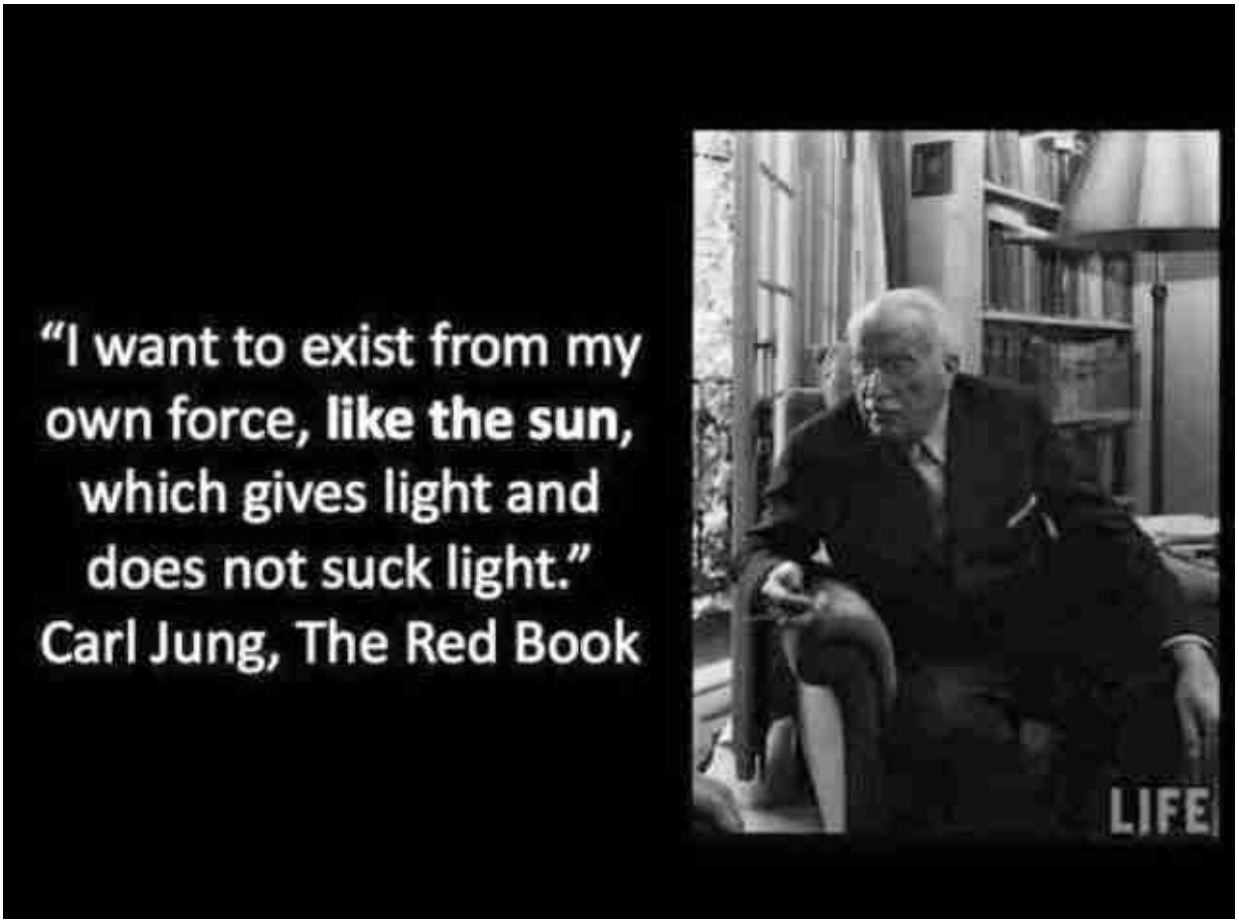
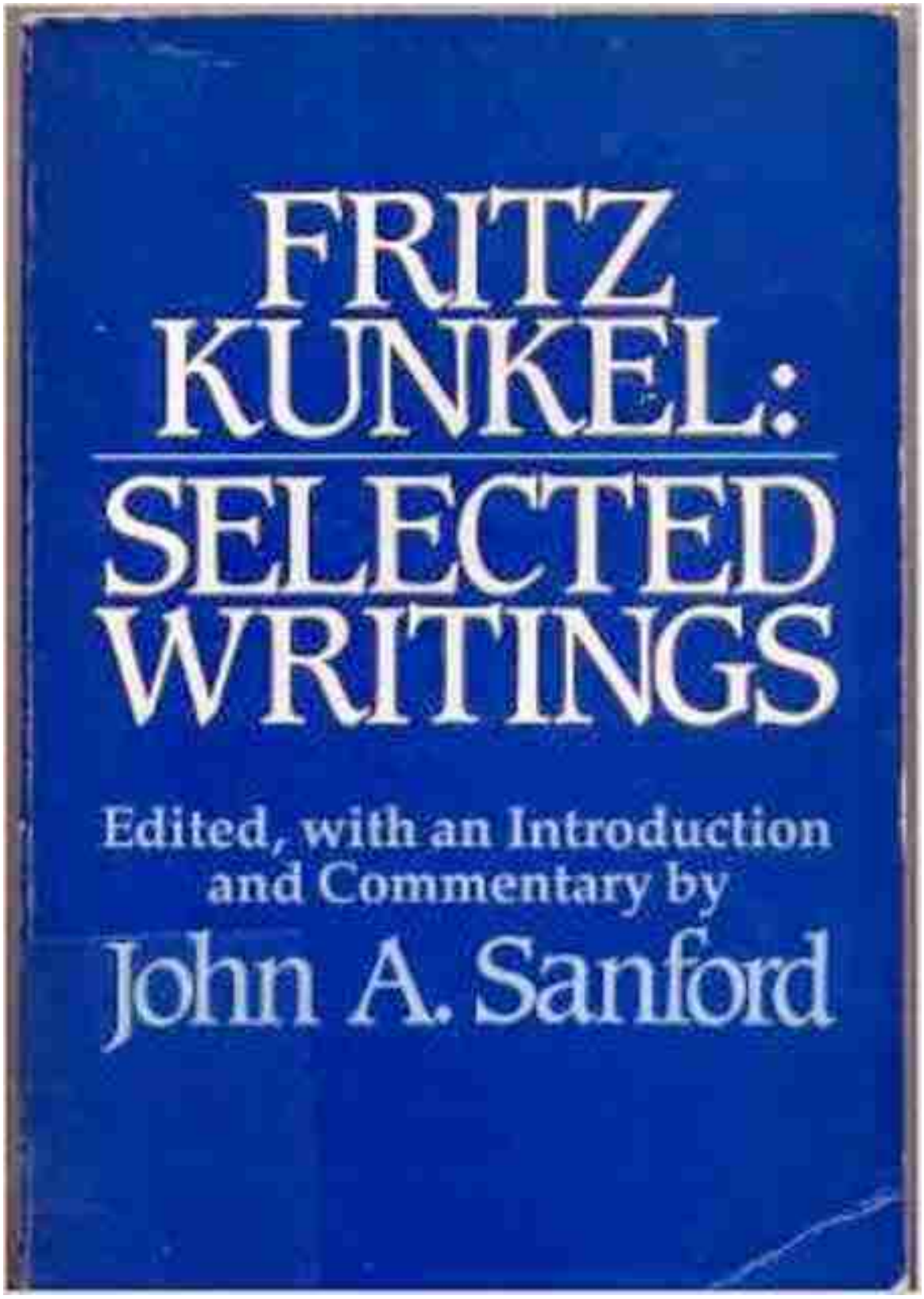
Carl Jung: You must have guidance from within... **(2014-08-04 04:51)**



You must have guidance from within, and for that you need the attitude of the child in order to be humble and obedient, and not conceited, not having better ideas, so that you can obey the impulses that come from within.
You are then like the wheel that moves out of itself. And that wheel is the sun symbolism, it is a mandala.
The wheel has not only been since time immemorial a symbol of the sun, the sun itself has been a symbol-that wheel which moves over the sky with nobody moving it, the wheel moving by itself.
So the sun has forever been a symbol of individuation, a symbol of the man who can stand by himself and move out of himself without being pushed. Carl Jung, Zarathustra Seminar, Page 271

Carl Jung letter to Fritz Kunkel (2014-08-04 04:55)



To Fritz Kunkel
Dear Dr. Kunkel, 10 July 1946

This is to acknowledge with thanks the receipt of the books of Stewart Edward White.
I have read them conscientiously, and I would know from these books what sort of problem you are confronted with even if I hadn't seen it from your letter.
The really important book is The Unobstructed Universe.
The other two do not rise much above the level of the general run of spiritualistic literature, of which I made a thorough study for a long time in my earlier days in order to find out the meaning of this movement.
Already then it became absolutely clear to me that the whole spiritualistic movement is pervaded by an unconscious urge to allow the unconscious to reach consciousness.
This phenomenon shows that even today our consciousness is still much too split off from the unconscious, which leads to a psychic uprooting of man.
This also explains why practically everybody falls victim to some kind of -ism, with the result that any cause, however reasonable in itself, gets a pathological streak.
The wildest breaking away of consciousness from the natural order of things has, of course, been witnessed in Germany, but we see the same phenomenon in other nuances and gradations throughout the whole world of the white man.
Even the yellow Japanese have gone to blazes.
They have obviously learnt so much from the uprooting and corresponding madness of the white man that they no longer consulted the I Ching before and during the war.
In the first World War Japanese statesmen always consulted it in important affairs of state, as I know from Richard Wilhelm.
Although The Unobstructed Universe is written in a ghastly style, it contains ideas of fundamental importance which, despite the barbarous setting, seem to me significant enough to be taken seriously.
Their concurrence with the findings of the psychology of the unconscious is positively amazing.
The compensatory drive of the unconscious towards conscious realization stands out particularly clearly; that is to say our consciousness is largely dissociated from the unconscious so that a reconnection is of the utmost importa nce.
This is also a basic principle of analytical psychology.
Equally worth noting is the introverted attitude necessary for this, without which the unconscious contents could not be assimilated.
The fact that they appear in the form of personifications (spirits) is not at all surprising.
Firstly it has been from time immemorial the traditional form of unconscious compensation, and secondly there is no possibility of proving with certainty that it is really not a question of spirits.
But the proof that it is a question of spirits is equally difficult if not impossible.
As we know, the proof of identity is extraordinarily difficult to furnish, though all sorts of people have tried.
One may be entirely convinced subjectively, but that is a long way from being an objective proof. I can't imagine any method whereby an objective proof could be furnished.
The proofs that White gives are not in themselves convincing since every single one of them could be explained by the actually existing knowledge in the unconscious (cryptomnesia, clairvoyance, etc.).
I once discussed the proof of identity for a long time with a friend of William James, Professor Hyslop in New York.
He admitted that, all things considered, all these meta-psychic phenomena could be explained better by the hypothesis of spirits than by the qualities and peculiarities of the unconscious. And here, on the basis of my own experience, I am bound to concede he is right.
In each individual case I must of necessity be skeptical, but in the long run I have to admit that the spirit hypothesis yields better results in practice than any other.
The success of this book is not surprising either.
We are living again in a postwar period in which, as after the first World War, a veritable wave of spiritualism is sweeping mankind.
A further point of agreement with the psychology of the unconscious is the idea of the elasticity of space and time.
I coined this same term many years ago and have used it in my lectures without knowing anything about this book.
The extraordinary emphasis White lays on consciousness also agrees with our view that the dawning of consciousness,

indeed consciousness itself, is the all-important goal of human evolution.
Since The Unobstructed Universe is not handicapped by any knowledge of psychology, the author is completely unaware of the fact that his Betty, who manifests herself as his femme inspiratrice, is also present in him even if his Betty had never died or had not existed at all.
For this reason I do not call this feminine figure Betty but anima.
The figure of Anne behaves towards Betty as the mother archetype (the Great Mother) behaves towards the ego in the psychology of women.
She represents the feminine aspect of the self.
This point is of particular interest as it does not fit in with the psychology of a man.
If Betty were nothing but an anima, in the case of a man there would have to be a masculine figure corresponding to Anne, namely the Wise Old Man.
In this respect, then, Betty behaves like a real woman and not like an anima.
This seems to indicate that she is herself rather than an anima figure.
Perhaps, with the help of such criteria, we shall one day succeed in establishing, at least indirectly, whether it is a question of an anima (which is an archetype never lacking
in masculine psychology) or of a spirit.
I must own that with regard to Betty I am hesitant to deny her reality as a spirit; that is to say I am inclined to assume that she is more probably a spirit than an archetype, although she presumably represents both at the same time.
Altogether, it seems to me that spirits tend increasingly to coalesce with archetypes.
For archetypes can behave exactly like real spirits, so that communications like Betty's could just as well come from an indubitably genuine archetype.
On the other hand, it must be emphasized that by far the greatest majority of communications are of purely psychological origin and appear in personified form only because
people have no inkling of the psychology of the unconscious.
You are quite right when you say that in these circumstances it would be the task of a practical psychology to offer the public handier concepts than the subtleties of analytical psychology.
In actual practice one finds oneself again and again in the position of having to make do with the terminological crudities of science.
I would like to draw a radical distinction between psychology as a science and psychology as a technique.
In practice I have no compunction, if the case seems to me sufficiently certain, in speaking simply of spirits albeit with the proviso that these spirits may be partly or entirely mere personifications of unconscious tendencies and sooner or later are integrated into consciousness and then vanish.
I have observed plenty of such cases, where the unconscious first appeared in spirit form spirits which later, after discharging their contents into consciousness, disappeared again.
Your view that the collective unconscious surrounds us on all sides is in complete agreement with the way I explain it to my pupils.
It is more like an atmosphere in which we live than something that is found in us. It is simply the unknown quantity in the world.
Also, it does not by any means behave merely psychologically; in the cases of so-called synchronicity it proves to be a universal substrate present in the environment rather than a psychological premise.
Wherever we come into contact with an archetype we enter into relationship with trans-conscious, meta-psychic factors which underlie the spiritualistic hypothesis as well as that of magical actions.
The best idea in The Unobstructed Universe is perhaps that of frequency.
It is an idea that dawned on me too during my attempts to explain the relative reality of meta-psychic phenomena.
The parallel White draws with the nature of thought seems to me to hit the mark very aptly.
Thought has no quality in common with the physical world except its intensity, which in mathematical terms may be considered as frequency.
You observe a distinct heightening of this intensity or frequency in all cases where either an archetype manifests itself or, owing to an absolute abaissement du niveau mental, the unconscious comes actively into the foreground, as in visions of the future, ecstasies, apparitions of the dying, etc.

I would like to see the book translated if only it were written more sensibly, but there is so much insufferable gabble in it that it would only scare off an educated European public, for no one likes picking out the pearls from such a journalistic morass.
But the book has stimulated me no end, and for this I am most grateful to you.
With best regards,
Yours sincerely,
C.G. Jung [Letters Volume 1; Pages 430-434]

Carl Jung: I, too, think that your youth is still an encumbrance to you... **(2014-08-04 05:14)**

To Pastor Max Frischknecht
Dear Pastor Frischknecht, 17 July 1945
Thank you for your letter and essay.
I, too, think that your youth is still an encumbrance to you. But it seems to me that certain obligations are laid even upon youth.
I have read your essay with interest. As you yourself regard it with a critical eye, I will raise no further objections.
I am only interested to know how you come to grips with the fact that in the Old Testament Satan is one of God's angels and a member of the heavenly choir and thus part of the divine substance. (A relative separation first occurs in the Book of Job.)

I hope it has become clear to you in the meantime that the archetype, as a psychological datum, does not delineate any historical God and therefore cannot be identified with any existing ideas of God.
I can only repeat: I am not a theologian but an empiricist who can establish only the possibility, given by the archetype, of no matter what ideas of God.
I hope you will have an opportunity to make the necessary corrections, since it should be in the interests of the theologian today not to block still further the approaches to an understanding of religion by misconceptions that can so easily be removed.
I call it tragic blindness when theologians, of all people, accuse me of psychologism, or-how stupid can they get?-of worshipping the self.
The chief difficulty, it seems to me, is that the theologian preaches away just as though he had an old heathen congregation before him that had still heard nothing of the great news from Palestine.
By so doing he completely misses the mark with modern man. He would do better to think a bit more so as to make his preaching understandable.
Why does he go on pouring new wine into old bottles?
Why is he not glad when science tenders him some help?
After all, nobody believes any more that His Reverence is filled with the Holy Ghost every Sunday morning. And how does Luther know that the Holy Ghost is not a sceptic?
This is theological presumptuousness.
The spirit bloweth where it listeth and not where Calvin with his providentia specialiswants it to blow.
Does theology still not know the harm it does to the religious life?
Perhaps, my dear Pastor, you will allow an old man, who has had some experience of life and the world, to offer you the above points for reflection.
You still have a long stretch of the road before you, and the future will call the theologian to account as never before.
Nowadays people want to understand and not just be harangued in an edifying manner. I hear over and over again:
”Well, I knew ages ago what the parson says about it, but that’s no help to me.”
Why do the young complain that not a flicker of light comes from the Church?
This question cannot leave anybody cold who still has some truck with Christian civilization.
The theologian today must know a bit more about the human soul if he wants to address it.
I once told Archbishop Temple: ”Send me an intelligent young theologian. I will lead him into the night of the soul so that one of them at last may know what he is actually dealing with .”
But nobody came.
Naturally they knew it all already, and much better.
That is why the light has gone out.
Yours sincerely,
C.G. Jung [Letters Volume 1; Pages 372-373]

Carl Jung: It seems to me that it is difficult for a theologian to put himself in an empiricist's shoes. (2014-08-04 15:47)

To Pastor Ernst Jahn
Dear Pastor Jahn, 7 September 1935
I am sorry that pressure of work has prevented me from answering your kind letter. Please forgive me. It is very kind of you to have gone into my work so thoroughly.
With your permission, I would like to draw your attention to a few points that have struck me.
It seems to me that you approach my views too much from the angle of the theologian.
You seem to forget that I am first and foremost :m empiricist, who was led to the question of Western and Eastern mysticism only for empirical reasons.
For instance, I do not by any means take my stand on Tao or any Yoga techniques, but I have found that Taoist philosophy as well as Yoga have very many parallels with the psychic processes we can observe in Western man.
Nor do I get anybody to draw or contemplate mandala pictures as in Yoga, but it has turned out that unprejudiced people take quite naturally to these aids in order to find their bearings in the chaos of unconscious processes that come to light.
A point which theologians very often overlook is the question of the reality of God. When I speak of Cod, I always speak as a psychologist, as I have expressly emphasized in many places in my books.
For the psychologist the Cod-image is a psychological fact.
He cannot say anything about the metaphysical reality of Cod because that would far exceed the limits of the theory of knowledge.
As an empiricist I know only the images originating in the unconscious which man makes of God, or which, to be more accurate are made of God in the unconscious; and these images are undoubtedly very relative.
Another point is the relation between the psychological I and Thou.
The unconscious for me is a definite vis-a-vis with which one has to come to terms.
I have written a little book about this.
I have never asserted, nor do I think I know, what the unconscious is in itself.
It is the unconscious region of the psyche. When I speak of psyche I do not pretend to know what it is either, and how far this concept extends.
For this concept is simply beyond all possibility of cognition.
It is a mere convention for giving some kind of name to the unknown which appears to us psychic.
This psychic factor,as experience shows,is something very different from our consciousness.
If you have ever observed a psychosis in a person you know intimately, you will "know what a dreadful confrontation that can be.
It seems to me that it is difficult for a theologian to put himself in an empiricist's shoes.
What the theologian takes to be spiritual realities are for the empiricist expressions of psychic life, which at bottom

is essentially unknown.
The empiricist does not think from above downwards from metaphysical premises, but comes from below upwards from the phenomenal world and, conscious of the limitations of his mind, must be content with understanding the psychic processes re-constructively.
And so it is with my therapy. I have chiefly to do with people in whom I cannot implant any values or convictions from above downwards.
Usually they are people whom I can only urge to go through their experiences and to organize them in a way that makes a tolerable existence possible.
The pastor of souls is naturally not in this position as a rule; he has to do with people who expressly demand to be spiritually arranged from above downwards.
This task should be left to the pastor of souls. But those rarer people who cannot accept traditional values and convictions, who in other words do not possess the charisma of faith, must perforce seek advice from the empiricist, who for his part, in order to do justice to his task, can appeal to nothing except the given realities.
Thus he will on no account say to his patient, ”Your psyche is God,” or ”Your unconscious is God,” because that would be just what the patient has fled from in disgust.
Rather he will start off the psychic process of experiencing unconscious contents, whereby the patient is put in a position to experience his psychic realities and draw his own conclusions.
What I described in the Golden Flower are simply the results of individual developments which closely resemble those arrived at through Eastern practices. Centuries ago Yoga congealed into a fixed system, but originally the mandala symbolism grew out of the unconscious just as
individually and directly as it does with Western man today.
I had known about the spontaneous emergence of these symbols for 17 years but deliberately published nothing on this subject so as to prevent the regrettable but undeniable imitative instinct from getting hold of these pictures.
In these 17 years I had ample opportunity to see again and again how patients quite spontaneously reached for the pencil in order to sketch pictures that were meant to express typical inner experiences.
Yoga, however, as we know it today, has become a method of spiritual training which is drilled into the initiates from above.
It holds up the traditional pictures for contemplation and has precise rules as to bow they should be executed.
In this respect Yoga is directly comparable to the Exercitia of Loyola. But that is the exact opposite of what I do.
I am therefore an avowed opponent of taking over Yoga methods or Eastern ideas uncritically, as I have stated publicly many times before.
So what I have said on these matters is the result of empirical work and does not constitute the technical principles of my therapy.
Perhaps I may draw your attention to a book that has just been published (Die kulturelle Bedeutung der komplexen Psychologie, Jul.
Springer, Berlin 1935), in which the first contribution deals with my method. There you will find a philosophical basis for my whole work, which will doubtless elucidate for you any points that may still be obscure.
Yours sincerely,
C.G. Jung [Letters Volume 1, Pages 195-197]

Carl Jung: Christianity as bequeathed to us by our fathers will be a necessity for a long time to come.
(2014-08-04 18:44)

To Pastor Fritz Pfafflin

Dear Pastor Pfafflin, 5 July 1935
Understandable though your question is, I find it difficult to answer by letter and in a few words.
Whatever future developments may bring, I think that despite everything it is not necessary at present for you to hang your cassock on the nail.
So long as there is a parish for you to look after, you have work enough to do. Christianity as bequeathed to us by our fathers will be a necessity for a long time to come.
What is worrying you does not conflict with Christianity but has to do with experiences which a Christian-minded person, who takes his religion seriously, must go through provided he has the necessary vocation.
The great majority of people can and should be content with Christianity as it is today. But it would not surprise me if among those who are entrusted with the care of a parish there were some who have also to experience the inner meaning of what they are doing.
Behind all religions, as you know just as well as I, there are certain experiences which in the course of hundreds or thousands of years have formed a precipitate of rites and cult ideas.
”The way to the water” is, in Christian terms, ”the way to baptism.”
Through historical development ”the way to baptism” has departed so far from its original meaning that the idea of baptism is left hanging in mid-air because the actual experience of baptism has somehow disappeared.
If your unconscious now comes up with the water symbol, this means that it is trying to give you back the experience of baptism in its original form.
Originally it was an immersion to the point of death and thus had the significance of rebirth.
So it is hedged about with fear.
The treasure lying in the water can be compared with the treasure hid in a field or the pearl of great price which signifies the kingdom of Heaven.
lIf these symbols are translated into the language of dogma, the peculiar sense of gratuitous experience is stripped from them.
It is therefore necessary that the symbols be experienced in their original form.
Hence one must let oneself go and carefully observe and write down what one is experiencing.
This objectivity of observation is absolutely necessary, because otherwise one is overcome by panic and there’s no point in that.
Naturally the dreams must be considered too, because they often contain important hints.
If vivid vision-like images occur, they should if possible be drawn or painted, no matter whether one has any artistic talents or not.
The path you tread in this way leads to those inner experiences which underlie Christianity.
The experiences you go through permit an interpretation of Christian dogma whereby the latter appears as a symbol, as an expression for certain fundamental psychic happenings.
You will surely understand that, as I have said, it is impossible to go into more detail by letter.
I must therefore content myself with a rather general orientation.
But I would like to emphasize again that what the unconscious is trying to bring you is not something absolutely different from Christianity, but rather a deepening of Christian symbolism and a revivification of the foundations upon which Christianity as well as other great religions are built.
Yours sincerely,
C.G. Jung [Letters Volume 1, Pages 191-192]

Carl Jung: ...I believe that misery is an intrinsic part of human life, without which we could never do anything. **(2014-08-05 04:35)**

To V. Subrahamanya Iyer
Dear Sir, 16 September 1937
I quite agree with you that it is a noble pursuit for any philosophy to seek a way to happiness for all mankind.

It is quite obvious that one cannot attain to this end without eradicating misery.
Philosophy must find a way to accomplish the destruction of misery in order to attain to happiness.
I should call it a pretty ambitious task, however, to eradicate misery and I'm not so optimistic as to believe that such a task could be accomplished.
On the contrary, I believe that misery is an intrinsic part of human life, without which we could never do anything.
We always try to escape misery.
We do it m a million different ways and none of them entirely succeeds.
Thus I come to the conclusion that a feasible thing would be to try to find at least a way how to enable people to endure the inevitable misery which is the lot of every human life.
If anybody achieves at least endurance of misery, he has already accomplished an almost superhuman task.
This might give him some happiness or satisfaction.
If you call this happiness, I wouldn't have much to say against it I sincerely hope that I shall see you again in India.
In the meantime I remain with every good wish,
Yours faithfully,
C.G. Jung [Letters Volume 1, Pages 235-236]

Carl Jung on Brother Klaus living without material sustenance for twenty years (2014-08-05 04:41)

To Fritz Blanke
Dear Colleague, 10 November 1948
Very many thanks for kindly sending me your book on Brother Klaus.
The fact that Brother Klaus, on his own admission and according to the reports of reliable witnesses, lived without

material sustenance for twenty years is something that cannot be brushed aside however uncomfortable it may be.
In the case of Therese of Konnersreuth there are also reports, whose reliability of course I can neither confirm nor contest, that for a long period of time she lived simply and solely on holy wafers.
Such things naturally cannot be understood with our present knowledge of physiology.
One would be well advised, however, not to dismiss them as utterly impossible on that account.
There are very many things that earlier were held to be impossible which we know and can prove to be possible today.
Naturally I have no explanation to offer concerning such phenomena, but I am inclined to think it should be sought in the realm of parapsychology.
I myself have observed materialization processes and verified that at the area of the body surface from which ectoplasmic materializations emanated, the degree of ionization of the atmosphere touching the skin was sixty times the normal.
That is to say, ionized molecules were passing in or out at that point, which evidently lead to the production of that whitish (luminous?) mist from which materialized portions of the body take shape.
If such things can occur, then it is also conceivable that persons in the vicinity of the medium might act as a source of ions-in other words, nourishment might be effected by the passage of living molecules of albumen from one body to another.
This seems to me to offer a possible approach to an explanation.
Unfortunately these things have been far too little investigated at present. This is a task for the future.
Your little book is very interesting, and I was glad that you didn't dismiss out of hand the statements of the saint, which are probably reliable, but have taken them seriously.
Again with best thanks,
Yours sincerely,
C.G. Jung [Letters Volume 1, Page 511]

Carl Jung: ”The way to the water” is, in Christian terms, ”the way to baptism.” (2014-08-05 04:48)

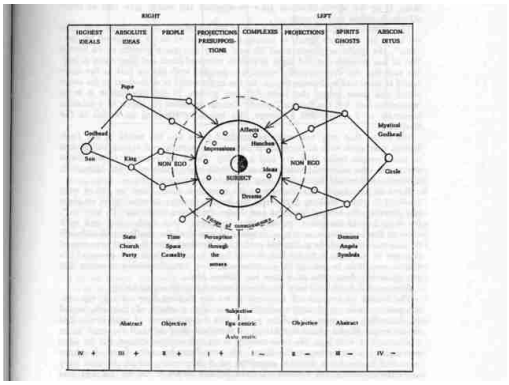
To Pastor Fritz Pfafflin
Dear Pastor Pfafflin, 5 July 1935

4118

Understandable though your question is, I find it difficult to answer by letter and in a few words.
Whatever future developments may bring, I think that despite everything it is not necessary at present for you to hang your cassock on the nail.
So long as there is a parish for you to look after, you have work enough to do. Christianity as bequeathed to us by our fathers will be a necessity for a long time to come.
What is worrying you does not conflict with Christianity but has to do with experiences which a Christian-minded person, who takes his religion seriously, must go through provided he has the necessary vocation.
The great majority of people can and should be content with Christianity as it is today. But it would not surprise me if among those who are entrusted with the care of a parish there were some who have also to experience the inner meaning of what they are doing.
Behind all religions, as you know just as well as I, there are certain experiences which in the course of hundreds or thousands of years have formed a precipitate of rites and cult ideas.
”The way to the water” is, in Christian terms, ”the way to baptism.”
Through historical development ”the way to baptism” has departed so far from its original meaning that the idea of baptism is left hanging in mid-air because the actual experience of baptism has somehow disappeared.
If your unconscious now comes up with the water symbol, this means that it is trying to give you back the experience of baptism in its original form.
Originally it was an immersion to the point of death and thus had the significance of rebirth.
So it is hedged about with fear.
The treasure lying in the water can be compared with the treasure hid in a field or the pearl of great price which signifies the kingdom of Heaven.
If these symbols are translated into the language of dogma, the peculiar sense of gratuitous experience is stripped from them.
It is therefore necessary that the symbols be experienced in their original form.
Hence one must let oneself go and carefully observe and write down what one is experiencing.
This objectivity of observation is absolutely necessary, because otherwise one is overcome by panic and there’s no point in that.
Naturally the dreams must be considered too, because they often contain important hints.
If vivid vision-like images occur, they should if possible be drawn or painted, no matter whether one has any artistic talents or not.
The path you tread in this way leads to those inner experiences which underlie Christianity.
The experiences you go through permit an interpretation of Christian dogma whereby the latter appears as a symbol, as an expression for certain fundamental psychic happenings.
You will surely understand that, as I have said, it is impossible to go into more detail by letter.
I must therefore content myself with a rather general orientation.
But I would like to emphasize again that what the unconscious is trying to bring you is not something absolutely different from Christianity, but rather a deepening of Christian symbolism and a revivification of the foundations upon which Christianity as well as other great religions are built.
Yours sincerely,
C.G. Jung [Letters Volume 1, Pages 191-192]

Carl Jung on the Seeress of Prevorst **(2014-08-05 05:32)**

Lecture XII 26th January, 1934
Today we will begin to study the case of a psychic personality which illustrates the Right side of the diagram which we were considering last time (Diagram III, p. 47).



The case of the Clairvoyante of Prevorst, on the contrary, belongs entirely to the Left side.
This is the case of Helene Smith, described by Theodore Flournoy. His report of it app eared in Geneva in 1900, under the curious title: "From India to the Planet Mars; A Study of a Case of Somnambulism with Glossolalia."
Helene Smith' s father was a Hungarian, he was intelligent, well-educated and an excellent linguist.
As far as we know her mother was Swiss and it was from her that the daughter inherited the remarkable psychic facilities which led to the peculiar phenomena which we are about to study.
The mother was a convinced spiritualist; her belief was founded on personal experiences and she was gifted with second sight.

Helene's brother spoke of having experienced strange phenomena and evidently could also have been a medium.
Besides this, we learn that Helene was brought up in a modest milieu, the family being rather poor and this fact had a considerable influence on her later attitude towards life.
Helene's character was excellent and Flournoy emphasizes her intelligence and her natural dignity. She was baptized in the Roman Catholic Church, but she was entered in the register of the Protestant Church a few months later, and was educated at a (Protestant) State school, where she was a very good pupil, if somewhat inattentive owing to her active inner life.
As she grew up, she was apprenticed to a large store where they thought very highly of her.
From childhood she was given to day dreams which, though they bordered on visions, were not neurotic symptoms.
She was so interested in these phantasies that she liked to reproduce them in drawings and embroideries.
When Helene was fourteen, she had a very impressive vision of a light and unknown letters appeared at the same time.
Then she frequently had the vision of a man, wearing a wonderful embroidered garment, who stood beside her bed and frightened her.
She complained of being followed in the street by strange men, but whether they were objective or phantasy figures was never proved.
Her writing was liable to be suddenly disturbed, letters being left out and replaced by strange signs.
She had an increasing feeling that spirits were near her and that she was protected by a guardian angel.
When she was ten, a big dog attacked her and a monk wearing a brown habit and a white cross on his breast, saved her by chasing the animal away.
Later, in any difficult situation, if a man for instance became too pressing, the monk would come to her rescue.
At twelve years old she used to start whenever the doorbell rang, for she was convinced that her phantasy would come true and expected daily that a distinguished man would
drive up in a magnificent carriage, to carry her off to the far-away land to which she belonged.
She had a pronounced fear of the world and shunned people.
She was somehow never really happy, and her pride and ambition chafed against humble surroundings which left her strong personality unsatisfied.
When she reached the age of twenty, however, her condition rather improved and her fears slowly disappeared.
We might have expected that she would marry, but her guardian spirit, the monk, was always there to whisper that the right man had not yet turned up, thus keeping her away from the natural experiences of life.
She had, however, fundamentally a great deal of temperament, and the prospect of remaining an old maid was one of the causes of her unhappiness.
Her strong personality had to find an expression somehow.
In 1892 Helene came into contact with spiritualistic séances for the first time; she was introduced to the group of Mme. N. in Geneva, but it was a very mixed gathering.
Helene soon revealed herself as its leading medium.
At first the spirits conveyed their messages through automatic writing, but before long, in a state of trance, she had the following remarkable vision: a balloon appeared, which was sometimes light and sometimes dark, bright ribbons flowed out of it, which changed into a radiant star.
In a further sitting the star developed into the grimacing face of a kind of devil, he had red hair which gave place to a bunch of roses, out of which a little snake wriggled.
These visions are very typical, the things that Helene sees correspond to inner possibilities: phantasies, spirits, light etc.
She had recently watched a balloon go up in reality and it might be argued that this event was simply reproduced in the vision, but the causality is of no importance here.
It was the vision on the contrary that seized upon the balloon as a good image for the thing which was seeking expression in consciousness.
Helene saw the light first and only remembered the actual balloon afterwards.
The sequence of these visions is an excellent illustration of enantiodromia: the light balloon becomes dark; the star, which is always the symbol for something particularly

elevating, changes into a devil and a snake emerges from the roses; pleasant things turn into ugly ones and vice versa, things go over into their opposites.
At this period Helene also had visions when alone at home and other phenomena occurred.
For instance, once during business hours a certain pattern was lost; the man in charge, who was considerably troubled, told Helene about it and she answered automatically: ”It was sent to Mr. J ”
At the same time she saw the number 18 and she added: ”It was sent to him 18 days ago ” - and this turned out to be the case, although she could have had no knowledge of the actual fact .
In the spiritualistic sittings with Group N. Helene gradually develop ed a high degree of somnambulism, in which the guide and shadow spirit came into action.
About this time she became acquainted with Flournoy who was deeply interested in these phenomena.
He observed, even at the first séance which he attended, that Helene was liable to one-sided anaesthesia, for instance, she would lose all feeling in the right hand whilst the left would become hypersensitive; when her right h and was hurt she felt nothing, but after some time the pain would appear in the left hand if asked to lift the right hand she would raise the left, insisting that it was the right.
Helene’s control, a masculine and very personal figure, now appeared in the séances; he would take possession of her right arm and wrap out messages while she was apparently conscious and still able to converse with the audience, but later he actually spoke through her mouth with a gruff, masculine voice.
When he wrote through her his handwriting was absolutely different from hers.
This control was completely autonomous, sometimes he would not appear for weeks although Helene invoked him; he obeyed neither the medium nor the audience for he had more personality than the medium herself.
At first his character was somewhat undefined, but he soon showed definite characteristics: for instance he had po etic gifts and announced himself as Victor Hugo, although the sentimental stuff which he wrote shows that the real. Victor Hugo had no connection with it!
For five months he held the stage, then a rival appeared, a certain Leopold, with a gruff voice and an Italian accent.
He behaved rudely to Victor Hugo, making fun of his verse.
The newcomer would have liked to blow up the whole group which he disdained, considering it inferior; but he wished above all to push his rival out of the way, for he was openly in love with Helene and showed it passionately, disturbing the séances with his jealous scenes.
His manner was arrogant and overbearing and he was determined to be sole master of his medium.
He wrote at first in her writing, but later in his own.
Victor Hugo protested at first, but gradually he gave way and when Helene was persuaded to leave Group N. he disappeared altogether.
Flournoy, who observed these phenomena very closely, considers Leopold to be the result of auto-suggestion.
This marvelous word, which means nothing, had a particularly happy ring at that time, for in 1899 the idea of auto-suggestion was !he fashion and was welcomed as an explanation for everything.
Flournoy, in speaking of auto-suggestion, implies that the medium has taken it into her head to imagine such a figure. In reality we imagine nothing, it imagines itself.
This reminds me of the story of a traveler who once persuaded an Indian to speak of his experiences; they were altogether too irrational for such a highly educated,
sophisticated man and his comment was that the Indian had simply imagined it all!
The Indian replied : ”Who do you suppose imagined it for me? ”
How often do we act from the assumption that we have voluntarily thought so and so or that it is our intention to have imaginations?
We do not ask ourselves: ”Have I imagined it purposely or did it imagine itself? ”
It is too disconcerting to have to admit that something exists in us over which we have no control, and the fact that it can tell us things and act through us is altogether too uncanny; it is as bad as discovering somebody under our bed.
Auto-suggestion is therefore a very comforting idea - but if we ignore the true facts, the psyche is shorn of its helpful powers.
Flournoy would have done better to say : ”Leopold suggested himself to Helene.”
Leopold did not suddenly spring into existence when he app eared as a control, he was always present in Helene

Smith, he was part of her psychic structure.
His first appearance was in the form of the monk.
The light of consciousness has only to travel a little to the left, to the unconscious side, for such figures to become visible.
William James had a true understanding of these facts when he said: ”Thought tends to personal form. ”
When consciousness leaves its sphere on the right side, and moves over to the left, ideas become personified and autonomous.
This is what takes place when mediums are in a trance, everything is reversed, for the psychic picture comes up and the guide or control is in command.
Mediums then receive all manner of information that they could not possibly know, often of a sinister character.
Something like this is probably the origin of the Italian word ” sinistra” (left) , for these things are often very unfavorable. Carl Jung, Modern Psychology, ETH Lectures, Pages 51-54.

Carl Jung: The life of the solitary would be cold were it not for the immense sun... (2014-08-06 05:55)

The life of the solitary would be cold were it not for the immense sun, which makes the air and rocks glow. The sun and its eternal splendor replace for the solitary his own life warmth.
His heart longs for the sun.
He wanders to the lands of the sun. He dreams of the flickering splendor of the sun, of the hot red stones spread out at midday, of the golden hot rays of dry sand.
The solitary seeks the sun and no one else is so ready to open his heart as he is.

Therefore he loves the desert above all, since he loves its deep stillness.
He needs little food since the sun and its glow nourish him. Consequently the solitary loves the desert above all since it is a mother to him, giving him food and invigorating warmth at regular hours.
I n the desert the solitary is relieved of care and therefore turns his whole life to the sprouting garden of his soul, which can flourish only under a hot sun. In his garden the delicious red fruit grows that bears swelling sweetness under a tight skin.
You think that the solitary is poor. You do not see that he strolls under laden fruit trees and that his hand touches grain a hundredfold. under dark leaves the overfull reddish blossoms swell toward him from abundant buds, and the fruit almost bursts with thronging juices. Fragrant resins drip from his trees and under his feet thrusting seed breaks open.
If the sun sinks onto the plane of the sea like an exhausted bird, the solitary envelops himself and holds his breath. He does not move and is pure expectancy until the miracle of the renewal of light rises in the East.
Brimful delicious expectation is in the solitary.
The horror of the desert and of withered evaporation surround him, and you do not understand how the solitary can live.
But his eye rests on the garden, and his ears listen to the source, and his hand touches velvet leaves and fruit, and his breath draws in sweet perfumes from blossom rich trees.
He cannot tell you, since the splendor of his garden is so abundant. He stammers when he speaks of it, and he appears to you to be poor in spirit and in life. But his hand does not know where it should reach, in all this indescribable fullness.
He gives you a small insignificant fruit, which has just fallen at his feet.
It appears worthless to you, but if you consider it, you will see that this fruit tastes like a sun which you could not have dreamt of It gives off a perfume which confuses your senses and makes you dream of rose gardens and sweet wine and whispering palm trees.
And you hold this one fruit in your hands dreaming, and you would like the tree in which it grows, the garden in which this tree stands, and the sun which brought forth this garden.
And you yourself want to be that solitary who strolls with the sun in his garden, his gaze resting on pendant flowers and his hand brushing a hundredfold of grain and his breath drinking the perfume from a thousand roses.
Dull from the sun and drunk from fermenting wines, you lie down in ancient graves, whose walls resound with many voices and many colors of a thousand solar years.
When you grow, then you see everything living again as it was. And when you sleep, you rest, like everything that was, and your dreams echo softly again from distant temple chants.
You sleep down through the thousand solar years, and you wake up through the thousand solar years, and your dreams full of ancient lore adorn the walls of your bedchamber.
You also see yourself in the totality. Carl Jung, The Red Book, Pages 269-270
The solitary fled the world; he closed his eyes, plugged his ears and buried himself in a cave within himself but it was no use.
The desert sucked him dry, the stones spoke his thoughts, the cave echoed his feelings, and so he himself became desert, stone, and cave.
And it was all emptiness and desert, and helplessness and barrenness, since he did not shine and remained a son of the earth who sucked a book dry and was sucked empty by the desert.
He was desire and not splendor, completely earth and not sun.
The solitary went into the desert to find himself. But he did not want to find himself but rather the manifold meaning of holy scripture.
You can suck the immensity of the small and the great into yourself and you will become emptier and emptier, since immense fullness and immense emptiness are one and the same.
He wanted to find what he needed in the outer.
But you find manifold meaning only in yourself not in things, since the manifoldness of meaning is not something that is given at the same time, but is a succession of meanings.
The meanings that follow one another do not lie in things, but lie in you, who are subject to many changes, insofar

as you take part in life.
Things also change, but you do not notice this if you do not change.
But if you change, the countenance of the world alters.
The manifold sense of things is your manifold sense. It is useless to fathom it in things.
And this probably explains why the solitary went into the desert, and fathomed the thing but not himself.
And therefore what happened to every desirous solitary also happened to him: the devil came to him with smooth tongue and clear reasoning and knew the right word at the right moment.
He lured him to his desire. I had to appear to him as the devil, since I had accepted my darkness.
I ate the earth and I drank the sun, and I became a greening tree that stands alone and grows. Carl Jung; The Red Book; Page 273.

Carl Jung: In a way the animal is more pious than man, because it fulfills the divine will more completely...
(2014-08-06 06:07)

To Canon H. G. England

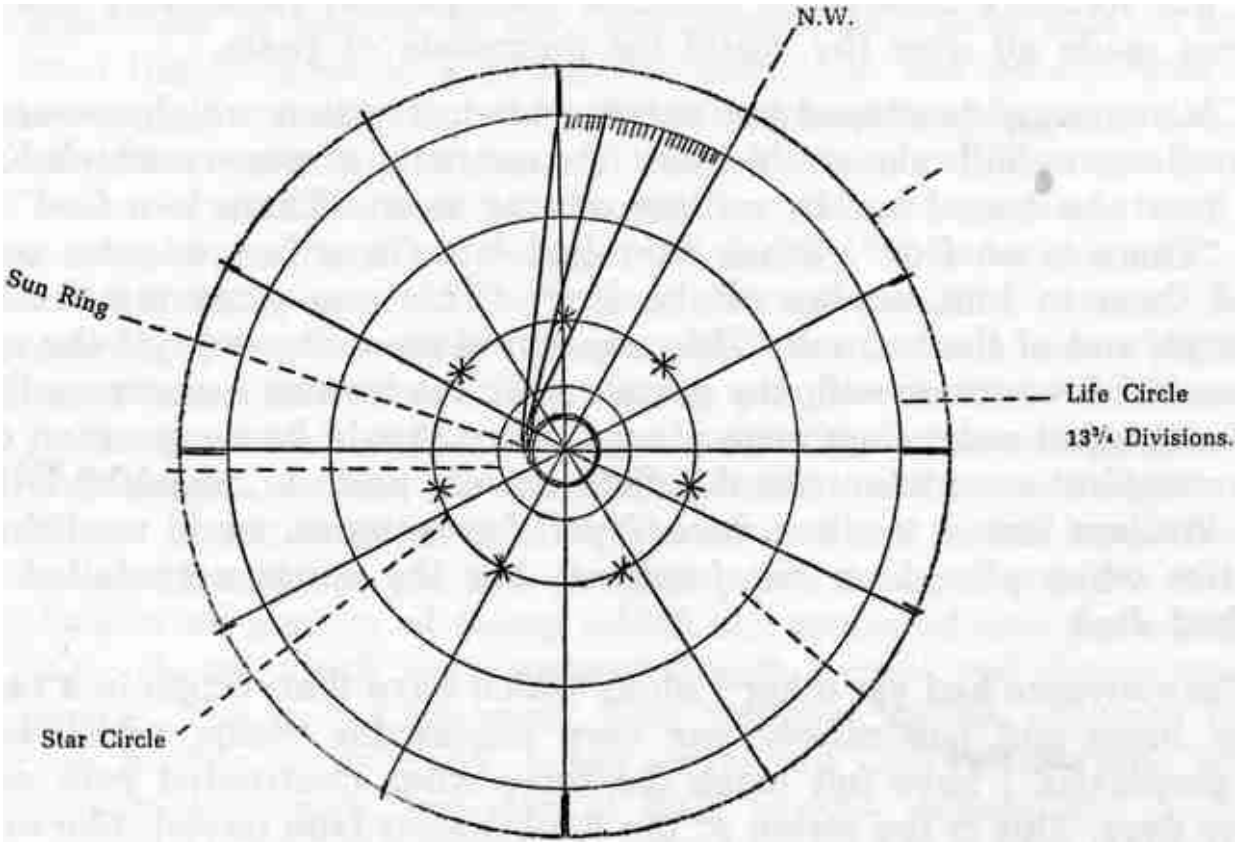
4126

Dear Sir, 8 January 1948
I'm sorry to be so late in answering your kind letter.
I'm somewhat overwhelmed by my correspondence and find it very difficult to cope with it.
It is by no means easy to answer your questions as it is a matter of the exceedingly problematic relations between theology and psychology.
First of all, therefore, I must ask you •to remember that I don't claim to be a theologian; I'm moving entirely within the limits of a natural empirical science.
This is important to know, as it dictates a certain terminology which doesn't coincide with theological explanations.
Thus, above all, the concept of the unconscious.
We call that psychological sphere unconscious because we cannot observe it directly.
We only observe certain effects of it and from them we draw certain conclusions as to the nature and condition of possible contents of the unconscious.
You could also say: the sphere of the unconscious is a sphere of the unknown psyche about which we say nothing by calling it the unconscious.
We do not say that it is conscious or unconscious, it is only unconscious to us.
What it is in itself we do not know and do not pretend to know.
If you call it the universal consciousness we cannot contradict you, we can only confess our ignorance as to its real state.
But if you call it universal consciousness, then it is the universal consciousness of God.
If you make such an assumption, then the difficult question arises as to where the definitely evil influences that derive from the unconscious come from-these influences which you rightly identify with the symbol of the dragon.
The dragon is the devil of old. I'm quite ready to accept that term, because it describes definite psychological experiences, as "God" does.
But psychology can only confirm that the highest and the lowest, the best and worst impulses derive from the sphere of the unconscious psyche.
That is the utmost we can say within the limits of science.
Instead of St. George you could use the more general symbolism of Christ and the devil.
St. George is a more personalistic formulation of the same.
The saint is surely the conscious ego, but not the persona, because we don't assume that St. George is merely a mask hiding the real self.
Persona is what you want to impress people with and what they force you to assume as a role.
Therefore it is called a mask. The sword, which you identify with the Logos, is properly interpreted on the assumption that St. George symbolizes Christ, as no one else would be capable of wielding the Logos.
But if you take St. George as a human being, then it would be his discriminating faculty and this is the main characteristic of consciousness, that it is discriminating, chiefly by means of the intellect.
Thus the sword very often represents the intellect or discriminating values.
The dragon in this case would be the whole length of the shadow, namely the human plus the animal (ape) shadow in man.
The anima, being psychologically the female counterpart of the masculine consciousness, based upon the minority of female genes in a masculine body, has a decidedly dual aspect.
She functions like a persona, being a link between the collective unconscious and the conscious, just as the persona is a link between the real personality and the external world.
Her dual aspect is due to the fact that the effects of the collective unconscious are dual in their aspect too.
Thus the anima can transmit not only good influences but also evil ones.
As a matter of fact, she is not rarely the worst daemon in a man's life .
We like to imagine that God is all light, but S. Johannes a Cruce has the truly psychological notion of the darkness and the seeming remoteness of God as an effect of the divine presence.
This state of darkness is by far the most trying and most dangerous part of the mystical experiences.
It feels like a void and this is precisely what Buddhism cultivates as the most desirable state of Nirvana.
The Buddhists reach it in exactly the same way as Christian mystics do, namely by excessive self-abnegation.

At least this is true of classical Buddhism. It is not so true of its later developments, as for instance in Zen.
It is generally true that consciousness must win a victory over the powers of darkness.
But as darkness is not wholly subject to our moral valuation, since it seems to be one of the divine characteristics, it remains a question whether the dragon is to be considered as wholly evil.
This question, however, is a most intricate one.
The serpent as well as the dragon and other reptiles usually symbolize those parts of the human psyche which are still connected with the animal side of man.
The animal still lives in him: it is the old saurian that is really the dragon, and therefore the dragon is a very proper symbol.
These parts of the psyche are most intimately connected with .the life of the body and cannot be missed if body and consciousness are to work together soundly.
Therefore a certain amount-or better an uncertain amount-of darkness has to be allowed, because it is vitally necessary if the body or the mind is to live at all.
Many neuroses come from the fact that too good a victory has been won over the body and its dark powers.
Old Drummond, for instance, used to lament over the awful moods of pious people.
Those were the cases where the old serpent has been too cruelly mauled by too spiritual a consciousness.
One would have found in analyzing these people that there was no small amount of greed and vanity in their spiritual aspirations.
The medical psychologist knows that he is treading on dangerous ground here and therefore he goes warily when it comes to the question of victories over darkness.
This is admittedly no theology, but it is a question of mental and physical health.
We think that, when God made animals, He equipped them with just those needs and impulses that enable them to live according to their laws.
We assume that He has done the same with man.
In a way the animal is more pious than man, because it fulfills the divine will more completely than man ever can dream of.
He can deviate, he can be disobedient, because he has consciousness.
Consciousness is on the one hand a triumph and a blessing, on the other hand it is our worst devil, which helps us to invent every thinkable reason and way to disobey the divine will.
Oh yes, things are far more difficult than they ought to be!
Thus we welcome everybody who says that things are simple.
I have made an honest attempt to answer your questions as fully as possible.
It is too bad that most of my recent work has not been translated into English. Otherwise I could refer you to some works which deal with these questions more amply.
Sincerely yours,
C.G. Jung [Letters Volume 1; Pages 483-486]

Carl Jung on ”The Sun Circle” and Clairvoyance (2014-08-06 06:15)

Lecture VIII 8th December, 1933
The Sun Circle which we are studying is a very difficult and complicated affair, so we must keep the diagram which I gave you last time [p. 34) before our eyes in order to enable us to follow what the Clairvoyante says about the different circles.



It is interesting that animals and spirits inhabit the same circle, it shows that she identified them to a certain extent.
Here are some of her comments: "I feel five circles under the Sun Circle and above it one empty circle."
So these circles are disposed in layers.
Speaking of the Sun Circle, she says: "The real height of day and people lie outside the big ring for me, . . . I like to draw people as hooks.
I feel the spirit of all the people with whom I have come in contact, but I feel and know nothing of their bodies . . . I cannot think of you (Kerner) as a human being, a body, you less than anybody.
I feel you as a blue flame on the outer circle."
It is characteristic that she should see people in this ideal form, she denies them substance, seeing only their inner reality and in this way her inner world gains in concreteness.
She says: "This outer ring with its circling flame seems to be a wall through which nothing can reach me.
I am inside the ring itself. If I think I have got outside it, I am terrified, . . . but when I feel that I am free within the circle a homesick feeling comes over me. "
She evidently identifies the outer ring with Kerner, he and the blue flame are her protecting wall.
She continues: " I feel as if I were imprisoned in the circle."
It is a kind of magic circle, the world that she dreads is outside and the positive life inside; she withdraws her consciousness from the outer world.
Speaking of the three inner or central rings, the Clairvoyante says: "In the first [the outermost one, the Ring of the Stars), where I seemed to see seven stars above me, I felt well; I spoke into the world in which I had been."
She thinks of our outer world as a place in which she has been in the past, this world is an illusion for her compared to the reality of the inner world.
"In the second ring [the Moon Ring) I never spoke, I swam over it . . . . I looked into it several times but do not remember what I s aw, I am afraid when I think of it, if is so cold and terrifying. This ring has the light of the moon."
It remains with her as a vague memory, she merely floated over it.
We find similar ideas in antique astrology and in the teachings of the ancients concerning the future of the soul.
As souls can rise from the earth to the moon, so they can rise from the- moon ring and descend again to the earth to

be reborn.
She sees over the Moon Ring away to the sun: ”The third circle [the innermost Sun Ring) is as b right as the sun, but its central point is still brighter. I saw an unfathomable depth in it, which became brighter as its depth increased, I myself n ever reached it, but was only allowed to gaze into it, I should like to call it the Sun of Grace. It seemed to me that many other spirits also gazed into it and that everything which lives and moves there arises out of sparks from this depth . . . .It was in the clear light of the innermost ring, but not in its central point, that I always saw my female guide.”
We meet the female guide here for the first time.
All mediums have a control or guide, a kind of guardian angel.
There are famous examples: Mrs. Piper, for instance, William James’ medium, had a whole comp any of controls, a kind of general staff.
A woman usually has a man as guide and vice versa.
As a matter of fact we all possess this inner guidance, whether we are aware of it or not.
When we think that we have come to some decision, a little objective criticism would sometimes show us that something else has settled it for us and often quite without our knowledge.
We meet with this conception of a second guiding presence all over the world.
Frau Hauffe sees her guide as coming to her from this inner Sun Ring centre.
This centre is not in consciousness, but exists in the solar plexus, the centre of the sympathetic nervous system.
It has been called thus since antiquity, because it is through sympathy that we can become aware of this light.
This fact is recognized in India and there is a sect of navel contemplators who induce this inner vision through concentration and contemplation of the navel.
Frau Hauffe made a separate and interesting drawing of the second large ring, the Life Circle which, as we shall see, throws a new light on all these circles.
This drawing is filled with the writing of the spirit world.
This brings us to the phenomenon of glossolalia: the appearance of a strange language of which the person has no conscious knowledge and which sometimes, as in this case, has no connection with any known tongue.”
The centre of this Life Circle is the seat of something which decides numbers and words and that is the spirit.”
So the centre is called spirit in the Life Circle and sun in the innermost Sun Ring.
All this sounds such phantastic nonsense that you probably feel that you would rather go no further.
I felt like that too when I first came into contact with these things, but gradually I came to a better mind and saw that it is just these things that have been the really vital subject of human speculation for centuries.
The Clairvoyante continues: ”The central point of the Life Circle is the seat of the spirit, there he is in his right place, in the Truth.”
Here again we find one of those remarkable parallels that app ear in this inner system: this centre, which Frau Hauffe endows with the attribute of Truth, is designated in Buddhism as Dharma kaya, the divine body of Truth.
She goes on to say: ”In the second circle round the central point of the Life Circle the spirit is already becoming dim.”
The spirit centre is gradually losing its intensity through radiation. And in the third circle the Clairvoyante sees the numbers which are the basis of her calculations.
The Life Circle corresponds to 10, the Sun Circle to 17.
I mention this only to show you that the magic of numbers begins here, it is always bound up with inner systems and plays an important role.
10 is the terrestrial number in Frau Hauffe’s vision.
In China it is the number of the earth whilst 7 is that of the sun, the spirit We have no Chinese parallel for 17; the Clairvoyante regards it as the spiritual number.
I should like to go a little more deeply into the symptomatology of this case.
We have spoken of the patient’s second sight and frequent clairvoyant dreams.
Kerner gives us two further examples: one night she dreamt that she saw her uncle’s eldest daughter leaving the house with a small coffin on her head.
Seven days later this uncle’s one year old child died, but neither Frau Hauffe nor any one near her knew of its illness.
Another night she dreamt that she waded through water carrying a piece of rotten meat and that she met Frau N.

who anxiously enquired what she was going to do with it.
The dream seemed to have no meaning, but a week later Frau N. died, giving birth to a dead child, whose body had already begun to decompose.
The water in the dream stood for the amniotic fluid .
Frau Hauffe had visions of ghosts which were of a similar clairvoyant character:
”I often see many ghosts who have no connection with me and again others who turn towards me and with whom I can speak and who remain near me for months.
I see them by night and by day, whether people are present or not . . .while I talk with them, I remain aware of all the usual familiar objects . . . The ghosts appear to me as a thin cloud which one expects to be able to see through, but I cannot do so.. They throw no shadow . . . The better ghosts appear light and the bad ones dark.”
The ghosts also produce sounds : strange knockings, noises as of gravel or sand being thrown or as the rustling of paper, shuffling, sighing, etc.
The sounds which the Clairvoyante mentions are typical of spook stories.
She never gets away from this unearthly throng, they wake her out of her good sleep.
If her eyes are closed she does not see them and says that she is not sure if they are visible in the dark, but she feels their presence and their touch is unbearable.
Other people and animals in her neighborhood were sometimes aware of them as well.
The ghosts of people she has known look much as they did in life except that they are grey and colorless. Carl Jung, Modern Psychology, ETH Lecture VIII, Pages 36-38.

Carl Jung Letter to H.G. Baynes (2014-08-06 13:20)

To H. G. Baynes

My dear Peter, 27 May 1941

Thank you very much for your long letter! Your lecturing activity is really astonishing.

But I can understand that the public realizes a certain need to compensate the onesidedness of organized activities.

And I can well imagine that the great cataclysm has knocked over many prejudices and false values.

I have noticed similar phenomena in Switzerland, but universities of course are the last to be touched or moved, which-! suppose-is the case all over the world.

The war has brought me more work instead of less. Our young people are for long stretches of time with the army and thus I can't get rid of my patients.

My public lectures at the Technical University demand a certain amount of attention. I am actually lecturing about the psychology of alchemy.

For several years now I have been lecturing about the process of individuation. First I gave an account of Patanjali's Yoga Sutra; then of two Buddhist treatises2concerning the attainment of Buddhahood.

The third course was about the Exercitia Spiritualia of St. Ignatius.

The fourth course is about alchemy as the absolute contrast to the Exercitia.

As they are going to celebrate the 400th Anniversary of Paracelsus's death in 1541 I had to prepare a lecture about him (on invitation of course), which has taken away practically the whole of my spring vacation as I had to dive into the unfathomable chaos of Paracelsan tracts with their queer and difficult terminology.

Recently I delivered two lectures at the Club about the main symbolism of the Mass (sacrifice and transubstantiation).

I seem to be dealing more and more with subjects not just suitable for public discussion (f.i. a lecture on the Trinity at Eranos !).

I have not continued my book, since I discovered that the subject I had in mind was much vaster than my limited knowledge and moreover I did not feel my approach was the right one.

It seems to me that I am now on a better track. The ultimate result is perhaps no book but a series of essays or lectures.

The general trend is a continuation of Psychology and Religion.

I often have interviews now with a Catholic priest; an intelligent and scholarly man, who gives me a chance to get thoroughly acquainted with the Catholic mind.

It is wonderful to see mediaeval mentality still at its best.

At the same time I realize more and more the importance of the loss Protestantism has suffered. But it was tragically inevitable.

Don't think, please, that I am callous in not mentioning the horrors of our time.

I am confirmed in my fundamental disbelief in this world. Here we are all right so far.

With every good wish I remain,

Your cordially,

C.G. [Letters Volume 1; Pages 299-301]

Carl Jung: the ego in the three-dimensional sphere necessarily seems greater than the self, because the self is not three-dimensional (2014-08-06 13:24)

You see, the ego in the three-dimensional sphere necessarily seems greater than the self, because the self is not three-dimensional.
The concept of the self implies a space-denying existence, the four-dimensional is the denial of the three-dimensional, so to speak of four-dimensional is the denial of the three-dimensional, is complete nonsense.
It is a denial of space.
Therefore the self is best indicated by the “bindu” creative point, and the ego would extend outward into three-dimensional space; s you can make it bigger, as the earth to us seems to be bigger than the sun though in reality the sun is much bigger.
The things which are smallest in the self or for the self are the biggest in space, and you can safely conclude that all the big mighty things in the outside world are just nothing in comparison with the self. Carl Jung, Zarathustra Seminar, Pages 417-418.

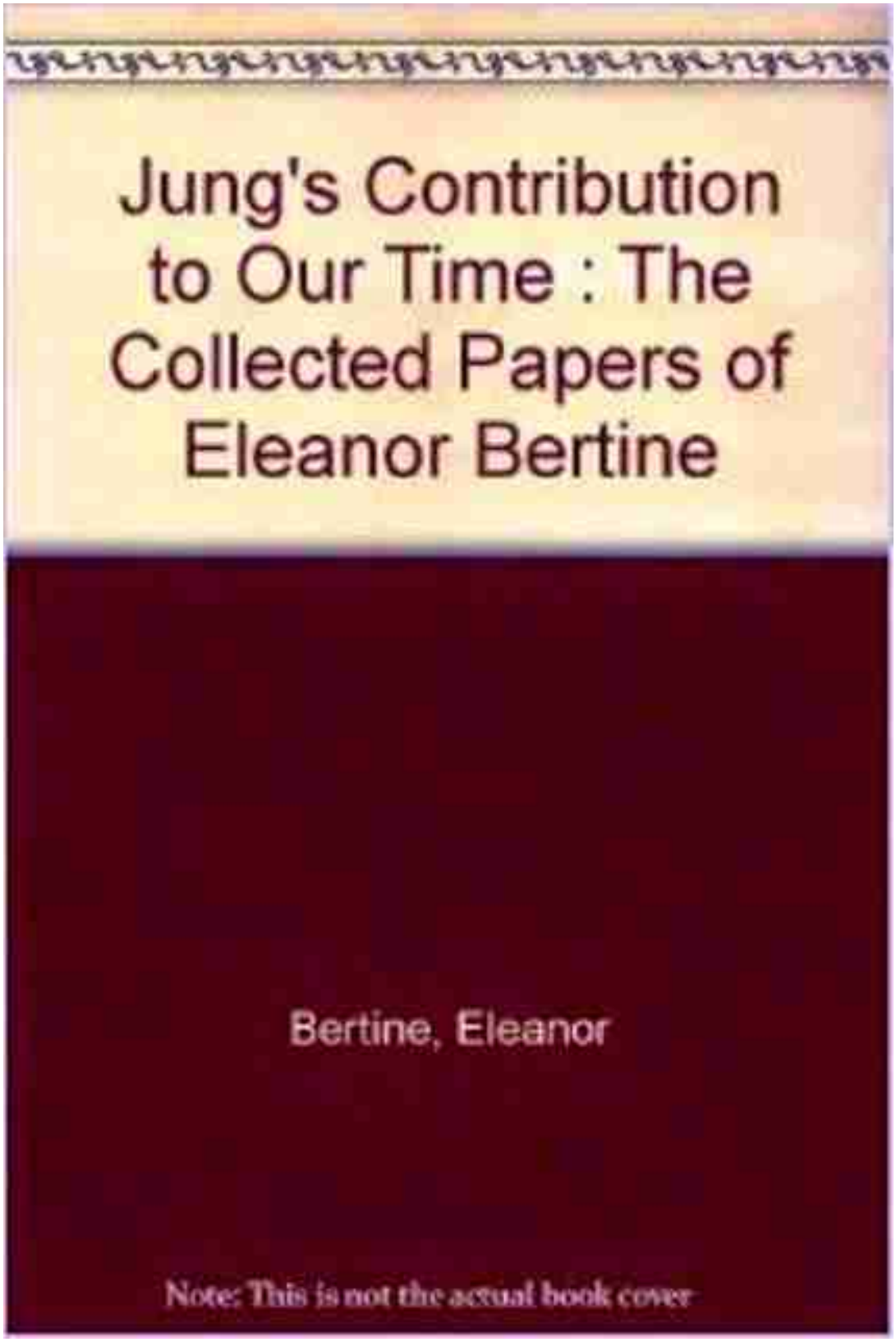
Carl Jung on the Prophecies of Michel Nostradamus (2014-08-06 16:13)

The first editions of that book [The Centuries by Michel Nostradamus] are exceedingly rare; it was first printed in 1555. I have the edition of 1610 which is also quite rare.

Also he wrote to the King of France-I think it was Henry II-that in the year of 1793 they would have a new time

calculation in France; and as a matter of fact in 1793 the Congress voted for that new division of the year into ten months, giving them those natural names, Germinal, Floreal, Fructidor, Brumaire, etc.; they voted on it in 1793 but it was to take effect already in 1792.
So old Michel Nostradamus was materially correct.
He was a peculiar fellow, but there are really astonishing things in those propheies, and he said they would be good until the year 3796.
I take it as simply an anticipation through reading the unconscious.
I don't doubt that he is quite right, and if he had made prophecies for 6000 and 10000 A.D. I would equally believe it. Why not? If he can foretell such things, what can he not foretell?
Probably we wuld all be very much better prophets if we were closer to the unconscious-of course always with a knowing mind.
You must have open eyes, and remain conscious in order to realize what you see. Carl Jung, Zarathustra Seminar, Page 497.

Carl Jung on Suicide and Detachment of the Soul from the Body (2014-08-06 23:43)



[Carl Jung on Suicide and Detachment of the Soul from the Body]
To Eleanor Bertine

Dear Dr. Bertine, 25 July 1946

I'm just spending a most agreeable time of rest in my tower and enjoy sailing as the only sport which is still available to me.

I have just finished two lectures for the Eranos meeting of this summer It is about the general problem of the psychology of the unconscious and its philosophical implications.

And now I have finally rest and peace enough to be able to read your former letters and to answer them.

I should have thanked you for your careful reports about Kristine Mann's illness and death long ago, but I never found time enough to do so.

There have been so many urgent things to be done that all my time was eaten up and I cannot work so quickly any longer as I used to do.

It is really a question whether a person affected by such a terrible illness should or may end her life.

It is my attitude in such cases not to interfere.

I would let things happen if they were so, because I'm convinced that if anybody has it in himself to commit suicide, then practically the whole of his being is going that way.

I have seen cases where it would have been something short of criminal to hinder the people because according to all rules it was in accordance with the tendency of their unconscious and thus the basic thing.

So I think nothing is really gained by interfering with such an issue.

It is presumably to be left to the free choice of the individual.

Anything that seems to be wrong to us can be right under certain circumstances over which we have no control and the end of which we do not understand.

If Kristine Mann had committed suicide under the stress of unbearable pain, I should have thought that this was the right thing.

As it was not the case, I think it was in her stars to undergo such a cruel agony for reasons that escape our understanding.

Our life is not made entirely by ourselves. The main bulk of it is brought into existence out of sources that are hidden to us.

Even complexes can start a century or more before a man is born.

There is something like karma.

Kristine's experience you mention is truly of a transcendent nature.

If it were the effect of morphine it would occur regularly, but it doesn't.

On the other hand it bears all the characteristics of an ekstasis. Such a thing is possible only when there is a detachment of the soul from ' the body.

When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left.

Such an experience denotes a partial death.

It is of course a most aggravating experience for the environment, as a person whose personality is so well known seems to lose it completely and shows nothing more than demoralization or the disagreeable symptoms of a drug-addict.

But it is the lower man that keeps on living with the body and who is nothing else but the life of the body.

With old people or persons seriously ill, it often happens that they have peculiar states of withdrawal or absent-mindedness, which they themselves cannot explain, but which are presumably conditions in which the detachment takes place.

It is sometimes a process that lasts very long.

What is happening in such conditions one rarely has a chance to explore, but it seems to me that it is as if such conditions had an inner consciousness which is so remote from our matter-of-fact consciousness that it is almost impossible to retranslate its contents into the terms of our actual consciousness.

I must say that I have had some experiences along that line.

They have given me a very different idea about what death means.

I hope you will forgive me that I'm so late in answering your previous letters. As I said, there has been so much in between that I needed a peaceful time when I could risk entering into the contents of your letter.

My best wishes!
Yours sincerely,
C.G. Jung [Letters Volume 1; Pages 435-437]

Carl Jung: The self in its divinity (i.e., the archetype) is unconscious of itself. **(2014-08-07 05:23)**

To Aniela Jaffe
Dear Frau Jaffe, 3 September 1943
Your letter was very interesting. The situation with the Golden Pot seems to be that the masculine and feminine principles, spirit and life, are in a state of unconscious conflict which is excluded by consciousness.
The macrocosmic relationship presents a great difficulty.
It shows itself symptomatically first in the form of an urge to make the microcosmic relationship objective, external, tangible.
The coniunctio of the masculine and feminine halves of the self is apt to overpower the individual and force him into physical, i.e., cosmic, manifestation.
You want to illuminate the world as Luna (I as Sol). But every archetype, before it is integrated consciously, wants to manifest itself physically, since it forces the subject into its own form.
The self in its divinity (i.e., the archetype) is unconscious of itself.
It can become conscious only within our consciousness. And it can do that only if the ego stands firm.
The self must become as small as, and yet smaller than, the ego although it is the ocean of divinity: "God is as small as me," says Angelus Silesius.
It must become the thumbling in the heart.
The hieros gamos takes place in the vessel.
In principle you are not the goddess, I am not the god, otherwise man would cease to be and God would not have been born.
We can only stretch out our hands to each other and know of the inner man. Superhuman possibilities are not for us.
I am wrestling just with this problem of the coniunctio, which I must now work up as the introduction to Aurora Consurgens.
It is incredibly difficult.
Cordial greetings,
Ever sincerely yours,
C.G. Jung [Letters Volume 1; 335-336]

Carl Jung and prayers to Helios, a Scarab and Mother Stone (2014-08-07 08:40)

I awaken, the day reddens the East.
A night, a wonderful night in the distant depths of time lies behind me.
In what far-away space was I? What did I dream? Of a white horse?
It seems to me as if I had seen this white horse on the Eastern sky over the rising sun.
The horse spoke to me: What did it say?
It said: ”Hail him who is in darkness since the day is over him.”
There were four white horses, each with golden wings.
They led the carriage of the sun, on which Helios stood with flaring mane.
I stood down in the gorge, astonished and frightened.
A thousand black serpents crawled swiftly into their holes.
Helios ascended, rolling upward toward the wide paths of the sky: I knelt down, raised my hands suppliantly, and called: ”Give us your light, you are flame-curled, entwined, crucified and revived; give us your light, your light!” This cry woke me. Didn’t Ammonius say yesterday evening: ”Do not forget to say your morning prayer when the sun rises.”
I thought that perhaps he secretly worships the sun. Carl Jung, The Red Book, Page 270.
Dear beetle, where have you gone? I can no longer see you-Oh, you’re already over there with your mythical ball.
These little animals stick to things, quite unlike us-no doubt, no change of mind, no hesitation. Is this so because they live their myth?

Dear scarab, my father, I honor you, blessed be your work-in eternity-Amen. Carl Jung, The Red Book, Page 271.

How beautiful it is here! The reddish color of the stones is wonderful; they reflect the glow of a hundred thousand past suns these small grains of sand have rolled in fabulous primordial oceans, over them swam primordial monsters with forms never beheld before.

Where were you, man, in those days? On this warm sand lay your childish primordial animal ancestors, like children snuggling up to their mother.

O mother stone, I love you, I lie snuggled up against your warm body, your late child.

Blessed be you, ancient mother.
Yours is my heart and all glory and power-Amen. Carl Jung, The Red Book, Page 271.

Carl Jung's mother and the "Sorcerer's Box." **(2014-08-07 15:47)**

[Carl Jung's mother and the "Sorcerer's Box."]
I always thought my mother's reaction to the telephone was quite right.

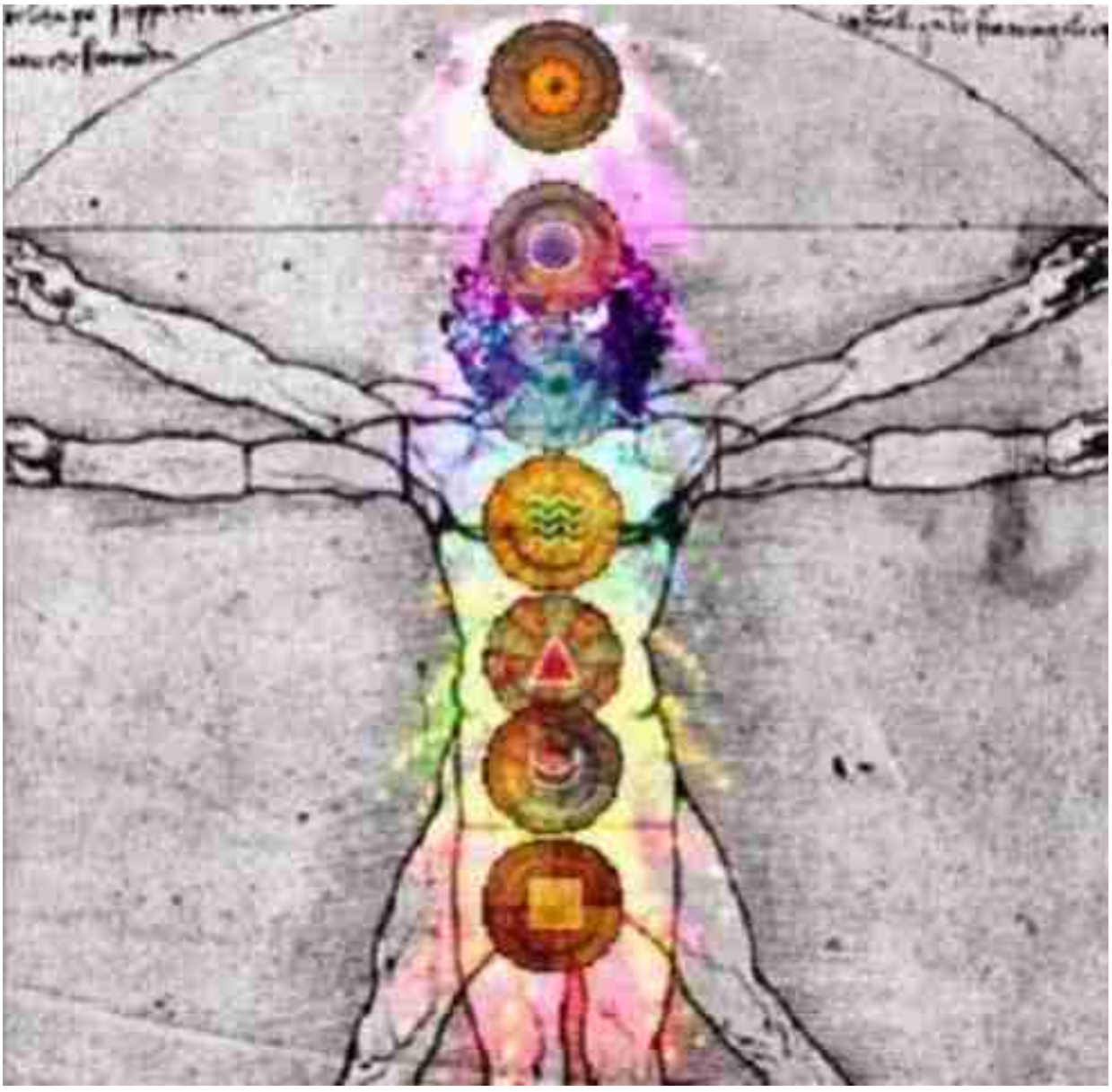
She was born in a time when there were not telephones, and I was already a young student when I became acquainted with it.
She never would go to the sorcerer's box, as she called it, but once we persuaded her to come when her cousin was telephoning, and she put her ear to the receiver looking hard into that hole, and said, "Yes, yes, I hear you but I cannot see you.!"
Her cousin wanted to tell her something, but my mother wouldn't listen, and finally she smashed the receiver into the box and said she never would telephone again.
This is a sound, natural reaction: it is not right that we should hear somebody speaking and not see them: that is organized madness.
We call those people crazy who suggest that they hear voices out of objects, but that is what we are doing; it is unnatural.
Man is not up to it and so he loses himself sure enough. Carl Jung, Zarathustra Seminar, Pages 589-590.

Carl Jung on what happens when a person with whom one was intimate dies. **(2014-08-08 04:55)**

To J. Heider
Dear Herr Heider, 1 December 1937
As to your question about X., I can only say the following:
It frequently happens that when a person with whom one was intimate dies, either one is oneself drawn into the death, so to speak, or else this burden has the opposite effect of a task that has to be fulfilled in real life.
One could say figuratively that a bit of life has passed over from the dead to the living and compels him towards its realization.
In the case of X. there was probably an unfulfillment of this kind.
This fact, as said, can either hold you back from life or prevail upon you to live.
It is also probable that, if you are not one with yourself anyway, you get into a conflict, because the bit of life taken

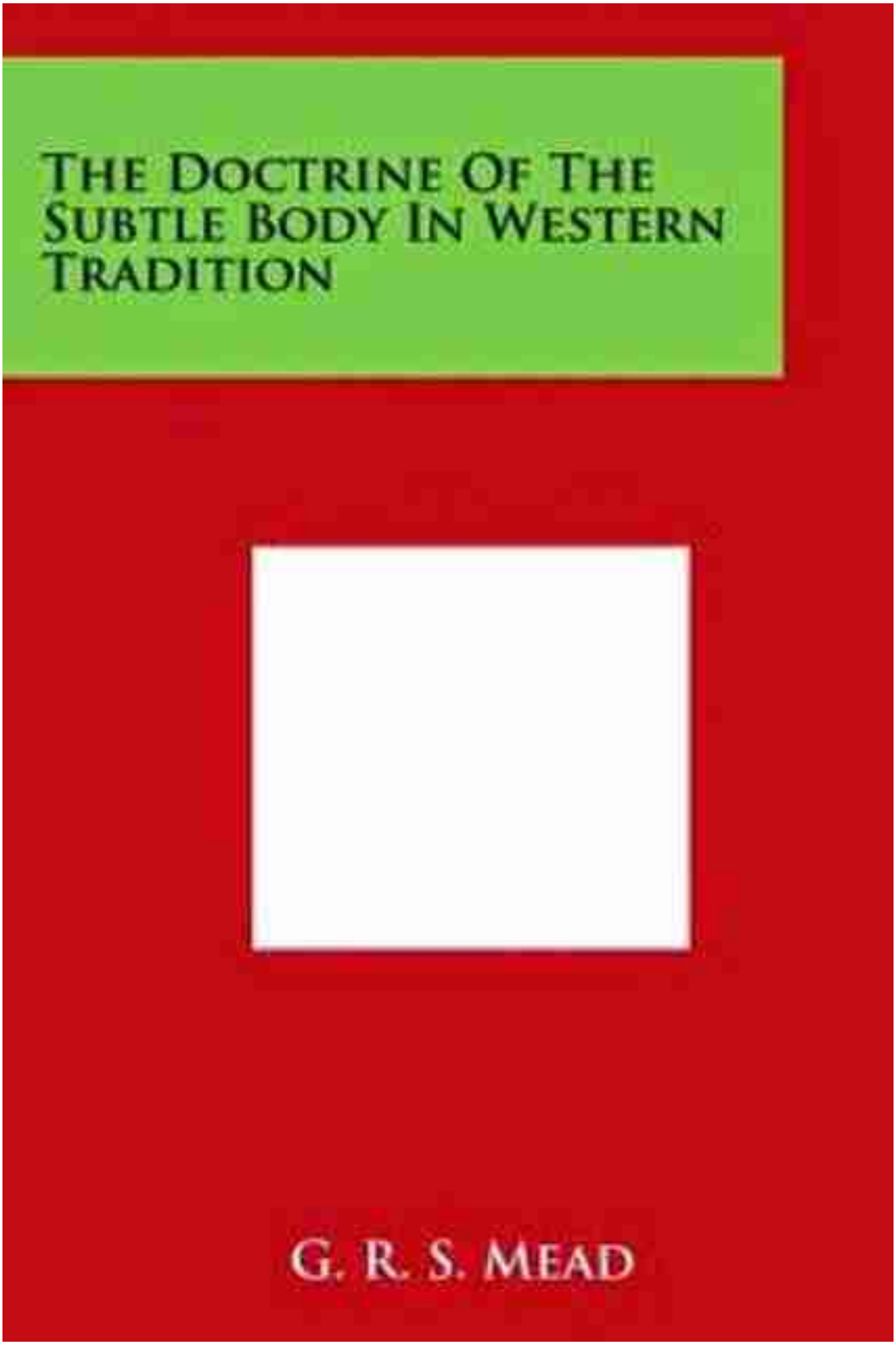
over from the dead is of a conflicting nature, both dead and living at once.
As a rule the undifferentiated function always lags behind real life a little and is constantly oriented to the past.
In such cases the unconscious sends out compensatory hints which should be heeded if one has a positive attitude to life.
If something is then undertaken, what passed over from the dead is realized in this undertaking.
As you know, it need not be anything agreeable, it can also be a great difficulty because it always has to do with the still undifferentiated side of oneself and consequently calls up the inferior function.
With kind regards,
Yours sincerely,
C.G. Jung [Letters Volume 1, Page 239]

Carl Jung on the "Subtle Body." **(2014-08-08 15:11)**



[Carl Jung on the “Subtle Body.”]
Very little is known about this strange concept of the subtle body.
Mead has written a book about it.
You see, when we speak of the unconscious we meant the psychological unconscious, which is a possible concept; we are then dealing with certain factors in the unconscious which we really can understand and discriminate.
But the part of the unconscious which is designated as the subtle body becomes more and more identical with the functioning of the body, and therefore it grows darker and darker and ends in the utter darkness of matter; that aspect of the unconscious is exceedingly incomprehensible.
I only mention it because in dealing with Nietzsche’s concept of the self, one has to include a body, so one must include not only the shadow-the psychological unconscious-but also the physiological unconscious, the so-called somatic unconscious which is the subtle body.
You see, somewhere our unconscious becomes material, because the body is the living unit, and our conscious and our unconscious are embedded in it: the contact the body.
Somewhere there is a place where the two ends meet and become interlocked. And that is the place where one cannot say whether it is matter, or what one calls “psyche.”
Now everything that can be represented to the conscious is psychological, but if a thing cannot be made conscious, or can only be expressed by vague analogies or hints, it is so dark that one doesn’t know whether it has todo with the top or the bottom of the system, whether it leads into the body or into the air.
According to the old Gnostic system, the pneuma is above , that part of the unconscious which is divine; then below would come the body which was called hyle, or sarx, as Paul calls the flesh in the New Testament, and between the tow there is the human or the psychological sphere.
The Latin words for pneuma are spiritus and in another connection animus, not to be mistaken for the specific animus concept in our psychology.
Then with the psyche would be the anima, with the connotations of the breath of life, the living flame, the living warmth of the body.
This anima has a spiritual side, called in China the shen, and their concept of kuei would be the somatic called in China the shen, and their concept of kuei would be the somatic or corporeal part.
This region contains the psychology of the subtle see the body, the sarx, and only by inference do you come to the psychological side; you get reflected rays of light from a body of flesh, and you hear a voice, vibrations of the air, and they give you the necessary hints to conclude as to the psyche.
I you are inside yourself, in your own body, they your are in the psyche, which is the center.
It would be like this.
The mountain would be the conscious and the unconscious, and the spiritual would be on one side and the somatic on the other. The greatest intensity of life is in the center and the darkness is on either side, on the spiritual side as well as on the side of matter.
You may have read that famous work, Pistis Sophia.
Pistis means fidelity, confidence, trust, loyalty, wrongly translated by “belief” or “creed,” and Sophia is the woman wisdom of God.
She is God’s wife in a way, and therefore has also been understood as the so-called theotokos, the mother of God-that is the term used in the Greek Orthodox church for Mother Mary-and certain Gnostics held that Sophia was the mother of the spiritual Jesus.
The man Jesus has of course been born of an earthly woman, but the spiritual Jesus that descended into him when he was baptized by John was born out of Sophia.
They were convinced that the man Jesus who was hanging on the cross was only the material body, that during his sruggle in the garden, hours before his crucifiction, the God had departed from him.
So the God was never crucified.
The Body was hanging on the cross and not the God-man, the proof being that Christ himself said, “My Go, my God, why hast thou forsaken me?”
That is the belief of the Doketic form of development of the orthodox Christian dogma.
I mention this because all these ideas of the subtle body play a great role in the New Testament.

The body or sarx, to Saint Paul is the gross, biological, physiological body, the corruptible body; but he speaks also of the incorruptible body which we put on with Christ, because Christ is in a way the soul or the pneuma, the incorruptible body that is beyond time and space.
You see, the subtle body-assuming that there is such a thing-necessarily must be beyond space and time.
Every real body fills space because it consists of matter, while the subtle body is said not to consist of matter, or it is matter which is so exceedingly subtle that it cannot be perceived.
So it must be a body which does not fill space, a matter which is beyond space, and therefore it would be in no time.
You know, we can only have a notion of time by the measure of distance; for instance, to move from this end of the room to the other needs a certain length of time, but if there is no extension, no change, there is no time; even if that moment stands still for ten thousand eternities, there is no time because nothing happens.
This idea of the subtle body is very important, and it is marvelous to encounter it in a text which naively comes from the wholeness of man.
You will see from the next chapter that Zarathustra is one of the books that is written with blood, and anything written with blood contains the notion of that subtle body, the equivalent of the somatic unconscious.
I usually do not deal with that concept simply because it is too difficult I content myself with things of which I can really know something.
It is beyond our grasp per definition; the subtle body is a transcendental concept which cannot be expressed in terms of our language or our philosophical views, because they are all inside the categories of time and space. Carl Jung, Zarathustra Seminar, Pages 441-443.
Note: G.R.S. Mead authored “The Doctrine of the Subtle Body in Western Tradition.”


THE DOCTRINE OF THE SUBTLE BODY IN WESTERN TRADITION
G. R. S. MEAD

Carl Jung on Rudolf Steiner **(2014-08-08 18:06)**

[Carl Jung on Rudolf Steiner]
Dear Frau Patzelt, 29 November 1935

I have read a few books by Rudolf Steiner and must confess that I have found nothing in them that is of the slightest use to me.
You must understand that I am a researcher and not a prophet.
What matters to me is what can be verified by experience.
But I am not interested at all in what can be speculated about without any proof.
All the ideas that Steiner advances in his books you can also read in the Indian sources.
Anything I cannot demonstrate in the realm of human experience I let alone and if someone should assert that he knows more about it I ask him to furnish me with the
necessary proofs.
I have read a few books on anthroposophy and a fair number on theosophy.
I have also got to know very many anthroposophists and theosophists and have always discovered to my regret that these people imagine all sorts of things and assert all sorts of things for. Which they are quite incapable of offering any proof.
I have no prejudices against the greatest marvels if someone gives me the necessary proofs, Nor shall I hesitate to stand up for the truth If I know it can be proved.
But I shall guard against adding to the number of those who use unproven assertions to erect a world system no stone of which rests on the surface of this earth.
So long as Steiner is or was not able to understand the Hittite inscriptions yet understood the language of Atlantis which nobody knows existed, there is no reason to get
excited about anything that Herr Steiner has said.
Yours very truly,
C.G. Jung [Letters Volume 1, Page 203-204]

Carl Jung: Do you deny the existence of the schism or of Anti-Christianity? **(2014-08-09 05:16)**

To H. Irminger
Dear Herr Irminger, 20 November 1944

Allow me to express my astonishment that you lay so much stress on my being ”reft asunder,” as though this were something extraordinary that ought not to be.
Have you still not noticed that the Church, indeed Christianity itself, is reft asunder?
Do you deny the existence of the schism or of Anti-Christianity?
As Christians and human beings we are therefore reft-moreover does not Przywara S.J. write somewhere about a ”rift”?
On this rift we are all crucified.
I am conscious of this fact in myself as well as in my fellow men, among whom there are some very positive Christians.
It is scarcely possible that you are unconscious of the conflict within yourself (which is just what being ”reft asunder” means.)
Even the Christian Paul had that man of violence, Saul as the angel of Satan, to buffet him in the face.
One shouldn’t evade this conflict by escaping into a premature and anticipated state of redemption, otherwise one.
Provokes it in the outside world.
And that is of the devil.
Yours sincerely,
C.G. Jung [Letters Volume 1, Page 353]
Image: Carl Ludwig Irminger

Carl Jung: As you know the angel of death has struck me down too and almost succeeded in wiping me off the slate. **(2014-08-09 05:52)**

My dear Dr. Mann, 1 February 1945
Eleanor Bertine has already given me the news of your illness in a letter I received a few days ago.
I wish I could talk to you personally but one is so far from each other and it is such a long time we are separated from

the rest of the world that one feels quite hopeless about a communication.
We don't trust even our letters to be capable of jumping over the abyss which yawns between us and the wide world.
Still I hope that a good star conveys my letter to you.
As you know the angel of death has struck me down too and almost succeeded in wiping me off the slate.
I have been practically an invalid ever since recovering very very slowly from all the arrows that have pierced me on all sides,
Fortunately enough my head has not suffered and I could forget myself in my scientific work.
On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a glimpse behind the veil.
The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will.
When you can give up the crazy will to live and when you seemingly fall into a bottomless mist, then the truly real life begins with everything which you were meant to be and never reached.
It is something ineffably grand.
I was free, completely free and whole, as I never felt before.
I found myself 15,000 km. from the earth and I saw it as an immense globe resplendent in an inexpressibly beautiful blue light.
I was on a point exactly above the southern end of India, which shone in a bluish silvery light with Ceylon like a shimmering opal in the deep blue sea.
I was in the universe, where there was a big solitary rock containing a temple. I saw its entrance illuminated by a thousand small flames of coconut oil.
I knew I was to enter the temple and I would reach full knowledge.
But at this moment a messenger from the world (which by then was a very insignificant corner of the universe) arrived and said that I was not allowed to depart and at this moment the whole vision collapsed completely.
But from then on for three weeks I slept, and was wakeful each night in the universe and experienced the complete vision.
Not I was united with somebody or something-it was united, it was the hieros gamos, the mystic Agnus.
It was a silent invisible festival permeated by an incomparable, indescribable feeling of eternal bliss, such as I never could have imagined as being within reach of human experience.
Death is the hardest thing from the outside and as long as we are outside of it. But once inside you taste of such completeness and peace and fulfillment that you don't want to return.
As a matter of fact, during the first month after my first vision I suffered from black depressions because I felt that I was recovering.
It was like dying.
I did not want to live and to return into this fragmentary, restricted, narrow, almost mechanical life, where you were subject to the laws of gravity and cohesion, imprisoned in a system of dimensions and whirled along with other bodies in the turbulent stream of time.
There was fullness, meaning fulfillment, eternal movement (not movement in time).
Although your letter is dated Nov. 27th 1944, I hope that my answer will reach you.
Your letter arrived today and I am writing at once.
Throughout my illness something has carried me.
My feet were not standing on air and I had the proof that I have reached a safe ground.
Whatever you do, if you do it sincerely, will eventually become the bridge to your wholeness, a good ship that carries you through the darkness of your second birth, which seems to be death to the outside.
I will not last too long any more. I am marked.
But life has fortunately become provisional.
It has become a transitory prejudice, a working hypothesis for the time being, but not existence itself.
Be patient and regard it as another difficult task, this time the last one.
I greet you,
Carl G. Jung [Letters Volume 1, Pages 355-356]

Carl Jung's Lecture on Indian Yoga (2014-08-09 19:00)

Lecture II 4th November, 1938

We spoke in the last lecture of the classical Indian book on Yoga, the Patanjali Yoga-Sutra.

We are inclined in Europe to think of Yoga as a kind of acrobatics but it is really principally philosophy.

There are Fakirs at fairs, it is true, wearing the signs of their caste, smeared with ashes or the blood of Kali, who sit rigidly still with a stiff outstretched arm and practice various other kinds of stunts, but these are not taken seriously by educated Indians.

Yoga is the oldest practical philosophy of India, it is the mother of psychology and philosophy which are one and the same thing in India. It is impossible for anyone to b e a philosopher there, till he has undergone the spiritual development of Yoga.

Yoga must on no account be under-estimated, if only because of its antiquity and the number of its adherents.

It is the oldest cult of the East and is the foundation of everything spiritual, not only in India but also in China and Japan.

I was telling you at the end of the last lecture that the immediate practical goal of Yoga is to overcome the klesas, that is, the instinctive urges and oppressions.

These are compulsive mechanisms which lie at the base of the human being.

The worst of these, on which all the others are founded, is avidya, not-knowing.

This must not be confused with unconsciousness, for it is ignorance of the essence and being of man and the world.

The other klesas are ego centricity, being imprisoned by the ego, sensuality, hatred and compulsive life; that is, clinging to life or fearing it, not being able to separate oneself from it.

This last klesa is particularly obvious just now, a small cloud app on the international horizon and half mankind trembles!

Not-knowing our true being is the foundation of all the other klesas, the goal of Yoga is to strive after perception and insight, and not-knowing is the chief enemy on the path.

Patanjali says in the Yoga Sutra that:

”Not-knowing is understanding the temporal, impure, suffering and the non-self as eternal, pure, joy and as the Self.”

The three dimensional world is not nearly as important in India as it is in the West, the Indian is not entangled in it as we are.

He regards it as a semblance, and he does not fear death as we do.

So the East remains very conservative and is little concerned with modern ”improvements”.

We criticize them for this but what about the improvements we are so proud of, are they such an unmixed blessing?

We have reduced the number of our shipwrecks, it is true, but when there is one it is a huge disaster, involving perhaps hundreds of lives.

There are fewer wars but what wars!

We have indeed improved war, it is impossible to imagine anything more efficient, more perfected, than modern warfare!

We have concentrated on technical and chemical knowledge, we have multiplied it beyond our wildest dreams and the result is poison gas.

A highly differentiated bomb is no doubt a great achievement, but, when there is a question of it falling on your head, you find yourself wishing for a South Sea island where the worst that is to be expected is a monkey with a coconut!

Avidya, not-knowing, is due to a lack of reflection, we just assume that temporal knowledge is eternal knowledge.

Temporal things are full of pleasures, but they are never satisfactory because they always lead to disappointment.

We chase eagerly after such things but they lead further and further away from ourselves, from the highest value, from the Self.

The worst sin is to take things which are not the Self for the Self but we will speak of this later.

This chasing after temporal things is the klesas in their aspect of not-knowing.

Through Yoga meditation it is possible to abolish not-knowing and to find out what clinging to the world leads to.

It can be overcome and wholly checked.

Karma, according to the eastern conception, is the disposition which we bring into the world.

Everything depends on our karma and everything which happens to us is a consequence of it. Karma is the sum total of results from earlier existences, our debit and credit account.

What we have lived in one existence, we take over into the next.
The ego is an illusion which ends with death but the karma remains, it is given another ego in the next existence.
While there is any karma left it forces you into one existence after the other, so the aim of Buddhist Yoga is to bring karma to an end.
Our karma is our personal problem but while we are caught in the klesas, we are naturally caught in the karma of other people as well and so we burden our karma more and more; but it is possible to stop the spontaneous working of the klesas by concentration, by fettering our ordinary consciousness, by dhyana, meditation, pondering on the images we see, and by Samadhi, introversion, ecstasy.
If I succeed in suppressing or dominating the klesas, so that they lose their reality, I stop producing karma to involve me in further existence.
Every educated Indian knows this, for this is the main idea of Yoga. He has his Guru to teach him these things a s a matter of course.
It is a matter of your own body and cannot be learnt intellectually.
There are many different kinds of Yoga and Europeans often become hypnotized by it, but it is essentially eastern, no European has the necessary patience and it is not the right method for him.
The writings of Paul Brunton and Yeats Brown show this very clearly.
It is impossible to grasp it with the intellect. The more we study Yoga, the more we realize how far it is from us; a European can only imitate it and what he acquires by this is of no r e al interest.
One of the aims of some kinds of Yoga is to understand the voice of all animals, but we are not convinced in the West that horses and dogs have such important thoughts.
We know from mythology that the motif of the helpful animal appears in Europe also, but the idea just has the charm of a fairy story for us and we cannot really
understand how educated people can be serious about such nonsense.
And it is much the same with earlier existences, we are often intrigue d by the idea and get all kinds of hunches but they are never really convincing.
And we are told that through Yoga we can read the thoughts of other people.
It might be useful, of course, to get to know their plots but it would make us feel very insecure.
We are also told that you can make yours elf invisible, which might be a great pleasure but which also opens the door to childish ambitions.
H. G. Wells' book: "The Invisible Man " shows what disagreeable results it could have.
Another promise is obtaining the super-human strength of an elephant, universal knowledge and a string of other delights.
We know of many of these things through Rama Krishna and Vivekananda.
You will have heard of them probably through the books written about them by Romain Rolland and also through Annie Besant.
The latter regarded Rama Krishna as a saint, even a Savior; and some Americans went so far as to build a temple for him in America.
We find shameless advertisements for Yoga in later Buddhism, they promise you that you will become beautiful, that you will speak the right word at the right moment, etc. etc.
You find nothing of all this in the old texts.
Everything that is naive in these is symbolic, but these symbols are only understood by the wise.
But the wise Indian has not our moral point of view, he says: Let the foolish believe in all those promises, they will be fascinated by these things, and then they will become entangled in life and live out their karma.
I asked an Indian about the obscenities on the walls of the Black Pagoda at Konarak.
He replied: "But see how interested the people are."
I objected that they were probably already far too much interested in sex.
But the Indian answered : " That is how it should be, otherwise they keep out of life and then how can they live their karma right through?
Let them be stupid, promise them every kind of treat, that is how they are meant to be."
This point of view repays meditation.

The eight limbs of Yoga are :
1 . Yama = discipline. This does not refer to morality but to Ethos (custom) , and is collective. The Yogin's standpoint towards the world.
2. Ni-yama = self-discipline of the individual.
3. Asana = the right position of the body , that is, sitting upright in the traditional posture of the Buddhist monk.
Asana is self-control practiced outwardly during the Yoga meditation and is indispensable o the Indian who is practicing Yoga.
The position of the body plays a great role in Buddhism, there is, for instance , a language of the hands called the Mudras.
We find these Mudras in the statues of the Buddha ; and also in the kathakali, Indian classical plays, where the actors do not speak but express the meaning of the play through their hand gestures .
The hand is frequently raised, perhaps from the level of the abdomen to the breasts; the idea is that a thought lying in the lowest regions of the body, is rising up .
The drumming, which accompanies the play, also sometimes interprets the rising of the thought. The s e hand gestures have become stereotyped into the Mudras.
4. Prana-yama = belongs to the same idea as Asana, but is discipline of the breathing. Breathing in and breathing out and holding the breath.
There are many people in Europe who cannot even breathe.
A German wrote a book called the "Hohe Lied vom Atem " and it was exceedingly popular because there are so many people who have forgotten how to breathe.
If you watch people you will see that many of them breathe only in their throats and suddenly they have to sigh deeply because they were not really breathing at all.
This is very common but it frequently results in tuberculosis, because the lungs get no air.
It is a neurotic and unconscious symptom with far reaching consequences to health.
This is also the case in India, and so the rhythm of breathing is made conscious in Yoga.
They learn to be able to interrupt and regulate their breathing, and through this to breathe faster and slower, and to hold the breath for long periods.
It is a so-called training and takes a long time to perfect.
5 . Pratya-hara = withdrawing from the senses.
This is introversion and means breaking away from one's outer senses.
These bind us in every kind of way, we laugh, for instance, because other people are doing so, although we have not heard the joke. Or we see everyone else staring at the sky and we do so automatically.
The pratya-hara exercise is to break such habits, such impulses : this kind of aimless curiosity is interrupted because it belongs to the klesas.
6. - Dharana = concentration.
7. Dhyana = meditation, submersion.
8 . Samadhi = introversion, ecstasy.
Every educated Indian has been trained in these eight limbs of Yoga, for they are the foundation of their whole spiritual development.
The whole man is involved, not just the intellect as is the case with our education.
The Indian receives a better all-round education than we do and gives a more educated impression.
Just the intellect is develop e d with us, we are specialists but we have little real culture for our other side is a barbarian or even a primitive.
This is very visible in the English who are noted for their stiffness .
One meets a man who is a wonderful engineer, for instance , but all the rest of the human being is nonexistent.
I speak of the English because the contrast is so obvious in India, but I do not mean that they are worse in this respect than the other western nations.
As a matter of fact, however, the barbarian, primitive side is more obvious in other nations because they have less form than the English, and good form "covers a multitude of sins."
I hope that I have given you some insight into the substance and development of Yoga .

In order to continue on this path we should consider some old texts which are not at all easy to obtain.
There is one, however, that is very suitable to our purpose, which was translated from the original Sanskrit into Chinese in 424 A.D.
It has now been translated into English and is in the Sacred Books of the East, Vol. 49, and is called the Amitayur-Dhyana-Sutra.
A Meditation on Buddha Amitavus, and is a Mahayana Buddhist text.
The text begins with the story of a Crown Prince, who has taken his father, the King, prisoner.
The Crown Prince intends to starve his father to death, but his mother, Vaidehi, the King's wife, nourishes him when she goes to visit him.
She does this by rubbing her body with corn flour, honey and "ghee" (a sort of butter), and she conceals grape juice in the garlands of flowers that she wears round her
neck.
As no one notices this, the King is apparently nourished by miraculous means. Carl Jung, ETH Lectures, Volume II, Pages 16-19.

Carl Jung's Lecture on "Active Imagination" (2014-08-09 20:47)

Winter Semester 1938-1939; Lecture I; 28th October, 1938
Those of you who were present at my lectures in the last Semester will remember that I spoke to you of dreams, of their construction and of how one could reach their meaning.

In this Semester I intend to follow up this subject by speaking of the process of ”active imagination.”
The last dream we spoke of was the dream about a concert where a glowing ball appeared from the Christmas Tree at the end of the dream.
This was, as we saw, no ordinary ball but a symbol which goes far back into the spiritual history of man.
Such a symbol was once a content of the collective unconscious, it lay with other phenomena at the foundation of consciousness, and in tracing its history we saw how such contents become conscious.
Speaking from an anthropomorphic point of view, it almost seems as if these contents had a will to become conscious, but this is only a hypothesis and should not be taken literally.
I was, however, impressed early with the fact that unknown contents exist on the threshold of consciousness.
I observed this phenomenon in patients as well as in the mentally deranged. It is the unknown contents which appear in dreams.
The question then arose, was it possible to reach this place and to influence it, to induce it to give its contents more clearly?
This turned out to be possible, for I discovered that if one concentrates enough attention on the contents of the unconscious, they begin to move and various
peculiar phenomena take place.
This was the technique of the old Egyptians, they believed in crystal gazing.
There was nothing in the crystal itself, they actually perceived the unconscious background which was animated by their attentive gaze .
Many old magicians in all p arts of the world make use of this technique, and employ all kinds of shining objects, water, jewels and even buttons, for the purpose.
The Egyptian priests gave their clients beautiful blue crystals in which to perceive these background processes; the purpose was divination, and also the healing of the ills of the soul and even of the body.
The old Egyptians knew that the unconscious background was absolutely necessary for these purposes .
The experience is age old, though naturally it was understood quite differently.
We find a similar idea with the Aesculapius .
They had rooms set apart for incubation sleep, their patients slept in these in order to have a dream which gave the diagnosis of, or even the remedy for, their illness .
The Indians, and the medicine men of primitive tribes, still resort to similar processes, the idea is to put the patient into harmony with his psychic background.
Loss of a soul, which is a very common condition with primitives, is also cured by resuming connection with the unconscious, the soul must be caught again at all costs and this is achieved by animating the psychic background.
Children are full of active imagination but we think of it as a childish activity .
This is an error, for we find it everywhere among primitives and in all ancient cultures all over the world.
We, in the West, in these days turn all our thoughts outwards, all our stimulus comes from outside, but this is not characteristic of all people.
The attitude of the East, for instance, is totally different.
When a Westerner turns to active phantasying, he must keep the first fragment which he sees clearly in his mind.
This in itself is not difficult to him, for he is able to concentrate on a detail and retain it for a long time .
Differentiation is characteristic of the West but not at all of the East.
It is impossible to obtain precise information from an Easterner.
If you ask him about a detail, instead of giving you one blade of grass he will give you the whole plant or even the whole field.
Even this is difficult for him and to concentrate on minute detail is impossible .
But this exclusive, detailed attention is not the concentration which is needed for active phantasying.
That requires a more flexible concentration, a concentration which allows things to move, which plays with them, so to speak.
When an image presents itself, we should not give it a cramp ed attention but should watch it with no prejudice or expectation, then we shall find that other things will
come and settle themselves round it and the whole scene will develop .

We think we make these things ourselves but they really happen.
As Herbart says there are ” freisteigende Vors tellungen ”: that is, ideas or images which rise freely of themselves .
It is quite impossible to invent these things but it is very possible to repress them by a cramp ed attitude.
This technique is particularly useful in cases where it is very important to enter the unconscious.
There are only dreams in such cases and they are apt to be rather unsatisfactory dreams; they are fragments or they break off at the most important point.
It is, however, possible to t ell a patient to go on with such a dream.
Neither you nor he can have any idea how it will proceed, it goes on happening, he spins it on.
When I ask a patient for the context (associations) of a dream, J ask for the web in which it is embedded.
This enables me to get a picture of what the whole thing means, and if I ask him to continue his dream, the material which he produces harmonizes with the meaning of the dream.
We think a simple thing like water is the same for everyone but we are very much mistaken; one can only marvel at what people say about such things, and at the material which i s produced by someone who is sincerely trying to spin on a dream.
It is, of course, possible to cheat. You can make up a dream from a dictionary. This has been done to me before now but I can detect it, to the chagrin of the inventors!
This process of active imagination is the making conscious of the material which lies on the threshold of consciousness.
Consciousness is an effort and you have to sleep in order to recuperate from the task.
This is very evident with primitives, if you talk to them for long or ask them questions they get exceedingly exhausted, and need to lie down and go to sleep .
A primitive never thinks, he just sits about in the sun; that is, his thoughts do not reach consciousness.
A primitive is insulted if you ask him what he is thinking about, for he is convinced that only lunatics use their heads.
I will give you a diagram as an illustration:
1 . The contents which are always in consciousness .
2. The contents on the line, that is, on the threshold of consciousness .
3 . The contents which belong to the personal unconscious. These things are either unknown or forgotten but they b belong to the individual.
4 . The most interesting and deepest contents , which belong to the collective unconscious.
All these layers, even the top one, are influenced and modified when a content rises from the collective unconscious .
If there is no cramp in the conscious, and the psychic process develops continuously, naturally and without interference from the conscious, the individual’s whole life would be based on the collective unconscious .
This does not belong to the individual, it is rather a collection of categories, an instinctive foundation, belonging to all mankind.
Although individually tinted, it is to be found in every individual, and therefore we find the motifs of the collective unconscious all over the world, in folk-lore, myths,
religions, etc.
When a fragment of phantasy appears it is exceedingly difficult to concentrate the attention upon it.
It is very important to be able to do this but it can only be achieved by considerable practice .
At first people either get lost in their associations or they repress the whole thing.
We have not been educated to look inwards, though most people are able to give their attention to outside things.
The German word for contemplation is ”Betrachtung,” triichtig” means to be pregnant; you fertilize the background by concentrating your attention upon it and make it pregnant.
The Latin word ”contemplatio” comes from ”templum” [temple), a quadrangular open space.
This space was originally established by the priest or augur for the purpose of observation.
A protected space from which you can observe the inner contents and fertilize them with your attention.
And the word ”meditatio” is related to ”messen”, to measure, judge or weigh.
We do not find any detailed description of such a technique in antiquity, it would not be in keeping with the classical spirit.

But in the Middle Ages peculiar conceptions appear.
The alchemists, who were no foolish gold seekers but natural philosophers, sometimes describe their meditation as a dialogue with an invisible person; they held a conversation with God, their guardian spirit or themselves .
This conception shows that the Middle Ages had an attitude towards inner, as well as towards outer, events.
Inner things meant something to these people, and they knew that these things could answer them with words.
If I concentrate on this thing and observe it, it will answer me when I question it.
The idea of the alchemists in the Middle Ages was that it was possible to transform chemical matter by ”real imagination ” .
This was brought about by intense concentration which impregnated the material with the round image of the soul which is in man.
Thee materia thus received the round form, the perfect thing, and thus impressed it must turn to gold.
The gold is a figure of speech, for the alchemists mean the philosopher’s gold, not ordinary gold.
This is difficult to understand but the alchemists often say that only the hopelessly stupid think that their gold is ordinary gold.
The whole process, however, took place in the materia, they saw their soul, not in themselves, but in chemical matter.
It must be remembered that the chemical construction of the body and of matter was unknown in those days.
This was an empty hole into which the alchemists naturally poured their unconscious.
We do the same whenever we meet someone whom we do not understand, we at once shamelessly project our unconscious into him.
We can only establish a contact with something which is totally unknown to us by projection, but in this way our own secrets get into other people, just as the secrets of the alchemists were in the actual materia.
The alchemistic development of active imagination broke off after the Middle Ages but such interruptions do not occur in the East.
Eastern culture allows such things to develop .
The concept of tapas, heat or heating, shows the brooding and hatching influence of the observer. It is creative fervor or creative heat.
Tapas is mentioned among the things which carry the earth.
It is said in an old Vedic hymn that truth, greatness, rta, strength, consecration, tap as, Brahman and sacrifice carry the earth.
A hymn of the Rigveda says :
”What was hidden in the shell,
Was born through the power of fiery torments.
From this first arose love,
As the germ of knowledge,
The wise found the roots of existence in non- existence,
By investigating the h e art’s impulses.”
Goethe says the same thing :
”You follow a false trail ;
Do not think that we are not serious;
Is not the kernel of nature
In the hearts of men?”
These describe the existence of the world as the action of the psyche – the result of Tapas.
The world is consciousness for the Indian, and Tapas is the exercise which creates the world.
It is not the world which produces concentration but concentration which produces the world. The images which occupy my mind are really Maya.
Ma means building material. We can understand the passages just quoted in this sense.
The unknown original creator of all things is, according to the Rigveda, Prajapati, the ”Lord of Creation”:
Prajapati desired: “I will procreate myself, I will be manifold’ .
He performed Tapas; after he had performed Tapas he created these worlds.”

Tapas is to be translated, according to Deussen, as: ”He heated himself with his own heat”, in the sense of ”he brooded, he hatched. ”
The technique of Yoga is based on the practice of such concentration and the resemblance between eastern Yoga and active imagination in the West should not
be overlooked.
But it should also be remembered that Yoga is an ancient system, a prescribed technique, and that the western parallels are exceedingly poor in comparison.
Active imagination, as we practice it today, is no system, we could call it childishly simple.
The object of meditation is prescribed in the East but here we take a fragment of a dream or something of that kind and meditate upon it.
Every educated person in the East has a Guru who sets his challis (disciples) definite objects of meditation.
There are no such people as Gurus in the West, no one who is endowed with power to teach us such things.
The classical Indian b o ok on Yoga is the Patanjali Yoga-Sutra.
It dates from about the second century B.C. and is a peculiarly profound book, full of profound ideas and v very difficult to translate.
The goal of the practice of Yoga is the furtherance of Samadhi, withdrawal or ecstasy.
Hauer translates this as “Einfaltun,” introversion (as opposed to ” Entfaltung ”,extraversion) sinking back into the depths.
Yoga aims at weakening the klesas. There are instinctive elements, urges, impulses to action in the unconscious which should be overcome.
This is what the term Yoga comes from, it is a yoking of uncontrollable powers in the human psyche.
We, in the West, do not yoke these powers, we repress them, push them aside or move away from them .
We have some idea of what we are doing when we crush or repress them, but it is worse e when we move them, or ourselves, aside in order not to see them.
Such things only reappear as neurotic symptoms. We do this unconsciously to avoid unpleasantness. (What I do not know does not annoy me.)
This point of view can also be observed in politics!
The Patanjali Yoga-Sutra, however, says that avidya, ignorance, not-knowing, is the basis of all the other klesas. Carl Jung, ETH Lecture I, Pages1-15.

Carl Jung on Initiation Ceremonies **(2014-08-10 05:14)**

To William G. Mather
Dear Professor Mather, 26 September 1945
Your letter interested me very much. Your idea that primitive methods or religious exercises have something to do with the experience of the unconscious is perfectly correct.
I suppose you mean to say that these people are white people and not Hopi Indians or something of the sort that celebrate snake dances.
If I'm right in assuming that you mean white sectarians, then it is obviously a matter of the phenomenon peculiar to colonial settlers.
Inasmuch as civilized white people settle down on virgin soil their unconscious assimilates the peculiar nature of the country.
So much so that even their children begin to resemble to a certain extent the autochthonous population of that country.
In Africa and in India you observe a violent resistance in the white man against the primitive or exotic country in which he lives.
In Africa, for instance, I observed that the settlers there either hate that country or they just love it.
In either case (if they are real settlers, and not only transient officials that serve their 20 years of exile) they nolens volens begin to get assimilated by the soil and they develop a very curious mentality.
It is just as if the unconscious part of their psyche was sinking down into the peculiar phenomenon "going black."
You can observe how these people get lured away unconsciously from their civilized sphere.
Even in America you can observe similar things: for instance the students' most remarkable initiation ceremonies

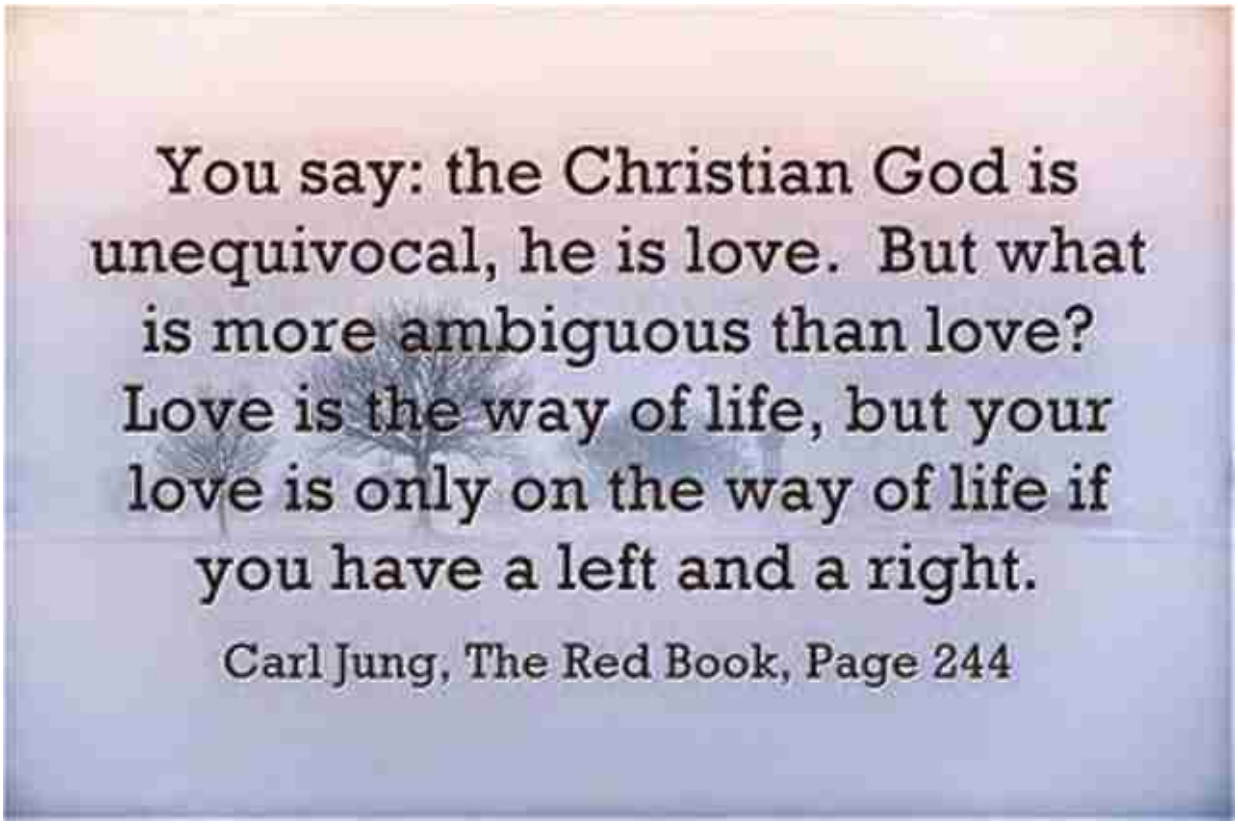
that above all resemble Indian rituals.
No wonder if sects show similar symptoms: in the case you mention the relation to snakes which always represents the integration of the chthonic (earth) element.
To the same chapter belongs the positive or negative emphasis on sex.
It is practically the same whether you emphasize sex through affirmation or negation.
It simply means sex is all-important.
If it is denied it simply means the chthonic element is all-important, yet in a hostile way.
In the other case it is understood as something positive.
The torture of the body, for instance, which is so frequent with primitives, shows merely the importance of the body.
And very often you cannot tell which is the greater pleasure: granting chthonic lusts or denying them.
All this has nothing to do with theology or other spiritual factors.
It is chiefly the question of the overwhelming tendency of the unconscious to get rooted in the soil.
You can observe similar phenomena in Europe, where nature can have an overwhelming influence, as for instance the sea or barren islands or lonely parts of the country or
mountainous regions as in Switzerland.
In Switzerland we have many sects which have something in common with those of Wales and other mountainous parts of Britain.
Invariably they have mostly a very peculiar relation to sex either in a positive or a negative way.
Hoping I have answered your question to your satisfaction, I remain,
Yours sincerely,
C.G. Jung [Letters Volume 1; Pages 380-381]

Carl Jung's Letter to Mary Mellon on the War **(2014-08-10 13:49)**

To Mary Mellon
My dear Mrs. Mellon, Bollingen, 7 January 1941
Since days I feel the necessity to write to you. Several times you appeared to me quite vividly.
I know I still owe you a letter in response to yours which you wrote in October.
I had a pretty miserable time then. I did not feel well, and the term brought me, besides the lectures, a mountain of practical work.
My summer vacation was full of work too, and not so long as usual.
Moreover that damnable war against England and the destruction of France was more than one could bear.
I had to feel with England all the time as if I had to support her at least morally.
The devastation of London hurt me as if it were my own country.
I had to wait for my winter vacation to write letters.
I have answered Mr. Mellon's letter right away though, because I felt it was immediately needed. I thank you for the beautiful camellia, which we got in time.
It was really touching that you thought of us at Christmas time.
Your plans for the refuge and the hortus conclusus are really exciting.
I can understand that the architect goes crazy when you tackle his unconscious so ruthlessly. But I am grateful to you

that you have created something in America.
I really long to see. It is something that is not only in the mind but also in earth and stone.
This thought gives me a feeling of peace and restfulness, something I can look forward to, beyond the abomination of war and the Nietzschean insanity of Germany.
Be careful when you tread on the tiger's tail that is the American unconscious.
Yours is a formidable task. The thing above all is steadfastness in the whirlpool of our actual world.
It is now a question whether we can really hold the treasures of culture and defend them against the overwhelming onslaught of the powers of darkness.
With us everything is as if frozen. People are still moving about and trains are running as usual. But automobiles have almost vanished from the streets.
Food is still plentiful but everything costs more, though not yet badly.
Our army concentrates in the mountains, to hold the position as long as possible.
But the lower country will have to be sacrificed in case of war. It would be sheer madness to attack Switzerland, but the Germans are mad.
Recently we had some bombs on Zurich near the main station and several houses destroyed and a few people killed and wounded. But the bombs were British.
Those Canadians are not yet up to the mark in European geography.
Nobody minds, because all our sympathies are on the British side and we enjoy the Italian defeats. The news one gets from Germany is most contradictory.
A German, well informed, told me that about 90 % are against the regime.
A Swiss from Berlin told me that the workmen openly criticized Hitler and called him a liar. Mussolini is most unpopular and the mood of the people is unsatisfactory.
The young people in Germany, however, are still full of illusions, although the mood in the army has considerably dropped since England could not be overrun.
People from Paris told me that the Germans are unlikely to succeed in the administration of the conquered countries since they are lacking in sufficient numbers of qualified people.
Peculiarly enough, Germany seems to suffer from an increasing lack of labor, and less from food scarcity.
Frau Frobe succeeded in bringing over my paper on the Trinity, one of the fruits of this summer.
I don't dare to send you my recent paper "Das gottliche Kind," which I produced together with Prof. Kerenyi, for fear it could get lost.
Parcels are still unsafe and, God knows, after a while communications cease altogether.
Perhaps we will get under German domination. In that case I certainly would be silenced, which I should not mind, provided that I have still my books and a roof over my head.
But I do hope to see you again. Every good wish to you! Y
ours affectionately,
C.G. Jung [Letters Volume 1, Page 289-291]

Carl Jung on Christian Love **(2014-08-10 16:15)**



[Carl Jung on Christian Love]
Dr. Jung: Miss Hannah also asks that in her question. The quotation is from the fifth chapter of St. Matthew: ”Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”
That Christ can be the least of your brethren is, of course, very important.
The same thought is expressed in the more primitive Islamic mysticism, in a somewhat different and more complete way. (I have already quoted to you what my Sufi head-man said to me.)”
You see, the Self is such a disagreeable thing in a way, so realistic, because it is what you really are, not what you want to be or imagine you ought to be; and that reality is so poor, sometimes dangerous, and even disgusting, that you will quite naturally make every effort not to be yourself.
Therefore, the idea has been invented quite suitably that it is even very bad morally to be yourself.
You also should not think of yourself; you should love your brother or your neighbor but not yourself.
But unfortunately Christ said you should love your brother or your neighbor as yourself, and how can you love your brother if you don’t love yourself?
Or how can you forgive your brother if you don’t forgive yourself?
So one of the earliest Gnostic philosophers, Karpokrates, translated a certain passage in the gospel of St. Matthew in a very peculiar way-that passage where Christ says:
Whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire.
Therefore if thou bringest thy gift to the altar, and there rememberest that thy brother hath ought against thee, Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
But Karpokrates interprets that last verse: If thou bringest thy gift to the altar and findest anything against thyself, go first and reconcile thyself to thyself.
That is a custom in red Indian tribes; when a man is not at one with himself on the day of the council meeting, he doesn’t go to the meeting for he recognizes that he is not fit to be just and impartial and true if he is fighting himself.

Therefore, Karpokrates rightly assumes that you cannot forgive if you don't forgive yourself; you cannot love if you don't love yourself. And that is really Christian.
But late Christianity, hoping to find a means to get away from oneself, invented this infernal idea that you should love your neighbor and trample yourself underfoot, in contradistinction to the words of the Lord that you should love your neighbor as yourself, supposing that you naturally do love yourself.
Otherwise, how can we be impartial, or how can we forgive?
Therefore, that Christian love of your neighbor has become most suspect.
If anybody tells me that he loves me more than himself and wants to sacrifice himself, I say: what does it cost?
What do you want afterwards? For afterwards a long account will be presented.
Nature will present it because it is not unselfish; there is no such thing as unselfishness in that sense. But if you can love yourself, you will be on the way to unselfishness.
It is such a difficult and disagreeable task to love oneself that if you can do that, you can love any toad, because you are worse than the most disgusting animal.
Now Miss Hannah also says: "I understood you to say last time that you have to cast the mind away in order to see it is the body, and that this was what Christ meant when he said you may find him as the lowest among our brethren. I suppose I am like the Strasbourg theologians, but I can't understand what this means."
Well, not necessarily the body, but the body is naturally under the same prejudice; the body being the lowest in man is, of course, the lowest among the brethren.
Those Strasbourg theologians did not understand what I meant, because no Christian of these days understands this point; we are all twisted in our minds through education.
We are only told to love our neighbor and that it is wrong to love ourselves.
For instance, one of the most ordinary arguments against analysis is that it makes people self-conscious: they only think of themselves.
I say that is the very best thing you can possibly do if you do it systematically.
You have done it in a dilettante way-you have only made fantasies-but from now on you write those fantasies, and as they are apt to be disgusting, they instantly draw attention to themselves.
You find then that man is worth studying and also that it is well worthwhile to live with the body. Otherwise, what on earth are you going to live with?
You will probably evaporate. Well, if you are going to disappear in a fast train to heaven within the next fortnight, I have nothing to say against it, but you cannot live as a disembodied spirit who by chance got into the body of a woman and doesn't even recognize her own hands. Carl Jung, Zarathustra Seminar, Pages 99-101.

Carl Jung excerpts from Nietsche's Zarathustra **(2014-08-11 05:44)**

A heretic wilt thou be to thyself, and a wizard and a sooth-sayer,
and a fool, and a doubter, and a reprobate, and a villain.
Ready must thou be to burn thyself in thine own flame; how
Couldst thou become new if thou have not first become ashes! [Nietzsche in Zarathustra]
Here he describes what naturally will happen when you really meet your own devil, your own opposite; it will be a fight to death, a conflagration in which nothing remains but a heap of ashes.
Of course this statement is a bit too strong, too mythological.
It is like the Phoenix that burns itself, together with its nest, the soul and the body, and arises from the ashes anew.
Such a total transformation is hardly possible.
That is not the myth of the ordinary man, but of the god in man, the primordial man, who was called the Anthropos in Neo-Platonist philosophy and in those syncretistic religions at the time of Christ.
It was on account of that idea of the Anthropos that Christ called himself the Monogenes, meaning the son of man-that primordial man, not of God.
(The Monogenes means "the only begotten," and the Autogenes means "the self-begotten.")
This is the Anthropos in man, or you can call it the self, and the story of the self is like the Phoenix myth and like this passage here.

When man is on the way to himself, he will see his other side, and there will be a tremendous conflict; it will be a conflagration, a flame in which he is burned up.
Nietzsche always foresaw something of that; even in one of his first works the Unzeitgemassige Betrachtungen, there is a peculiar passage: ”A spark from the fire of justice fallen into the soul of a seeker will be sufficient to devour his whole life.”
That is like the Gnostic myth of the soul, the soul being the spinther (the Greek word for spark) which falls from the pleroma or the empyrean into matter; that spark is the soul
of man and if it is touched, there will be a fire.
This idea was in the grain of man, and in the philosophy of the time of Christ. There is an apocryphal word of Christ, a logion, which says. ”Whoever is near to me is near to the fire and whoever is far away from me is far from the kingdom.”
So the kingdom is the kingdom of fire. Christ himself is the flame.
That is also expressed in the Pentecostal miracle where the Holy Ghost descends in tongues of fire.”
And there is an authentic logion of Heraclitus which says: A dry glowing best and wisest soul.
You see, it is inevitable that anybody who seeks the self is forced into that fight with the shadow, with the other side of himself, his own negation; and that will be a catastrophe in which the ordinary man is as if destroyed: he becomes ashes.
There is again the connection with alchemy here, of course.
This conflagration is necessary; otherwise the self as the living unit cannot appear, otherwise it would be obliterated by the continuous fight of the Yea and the Nay.
They must exhaust each other in order that we may be still enough to hear the voice of the self and follow the intimation.
This is the ordinary way of the religious experience.
First it is a Yea and then it is a violent Nay, and then there is a catastrophe and man ceases to exist; then he becomes willing and submits to God.
Then it is the will of God that will decide for him.
Without that terrible conflict, there is no reality in such in such an existence.
To go into a revival meeting and get caught is no merit. Carl Jung, Zarathustra Seminar, Pages 721-723.
Prof Jung:
Exactly. The rule is that a man dreams of an old anima when he is too young in his own consciousness.
That may be for the time being or it may be generally so; certain men are too young for their age by lack of experience, or they are just childish, and then the anima is apt to be very old in order to compensate for the conscious individual.
As a woman’s animus may be just a very childish boy, full of naughty ideas, because the conscious is too old and wise.
Of course that is not always true-there are certain exceptions, the obvious one being the figure of the Puer Aetemus.
Now, this rencontre contains a secret. That the meeting with that old woman meant to him something like a little child is a speech metaphor naturally, but it contains more
than a mere metaphor; it points to a secret connected with his meeting the anima.
What could that child be? It is as if he were a mother himself carrying a child.
This is very interesting.
Mrs. Sigg:
As Nietzsche himself is nearly always pregnant with thoughts, his anima is with child.
Prof Jung:
Exactly. But why does Zarathustra behave as if he had a child under his mantle? He is not a woman.
Dr. Whitney: He is identical there with the anima.
Prof Jung: Yes, that is the point. Nietzsche is identified with Zarathustra and naturally also with his anima, because he can only reach Zarathustra through the medium of his anima, that being by definition of the function which connects the conscious with the unconscious.
So he is identical with his anima and with the old man and with every other archetype in sight. And since Zarathustra is hiding that child he carries, what kind of child would it be? Carl Jung, Zarathustra Seminar, Page 730.

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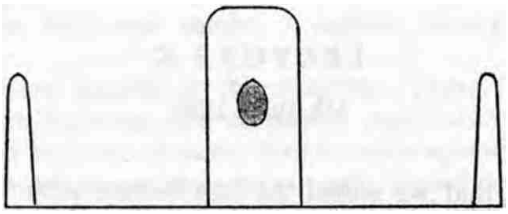
Carl Jung on the symbol of Baptism and Symbols of Rebirth **(2014-08-11 06:25)**

Lecture X 5th July, 1935
You will remember that we ended the last lecture with the motif of a throne room.
The patient had just drawn the curtain aside in her phantasy.
Perhaps you expect something very exciting to be believed but in that case I am afraid you will be disappointed.
The patient is actually following the curves of the snake.

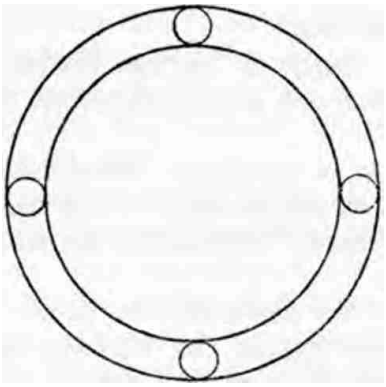
Phantasy pictures are the way of the snake and she has to follow that way in every turn that it takes and that way is a spiral and very seldom leads anywhere
direct.
She continues:
”I found myself in another dark, winding passage which I felt must lead right into the centre of the mountain. After a long, weary way I entered another big, dimly-lit cavern containing a pool. There was a kind of cupola over it, supported by four pillars.”
We have met with the symbol of the pool before in previous material and I have already brought you many analogies to it.
The pool represents the piscina, the fish pond. The piscina was the name for the pre-Christian baptismal place.
Baptism was not always such a harmless sprinkling as it is now, earlier it entailed total immersion, a figurative death was represented, which really meant drowning.
A sect called the Mandaeans still exist in the neighborhood of Basra, Gnostic followers of John the Baptist; everything they eat must be drowned, for they hold that to be the only pure form of death.
John the Baptist was one of those who had been cleansed through drowning and he always immersed his initiates.
We find this symbol on every step of consciousness.
At later stages such things are psychological, they are looked upon as symbols, but earlier they are quite concrete, things are.
No one thinks of asking what they mean so there is no question of symbolism.
John baptized Christ, which shows that Christ went through his initiation as John the Baptist did.
The people of this sect practiced dream interpretation and had a real psycho-therapy.
If the King’s advisers did not dare to tell the sovereign what his dreams meant, or if they could not find the right interpretation, they sent for one of these Mandaeans who were, apparently, exceedingly independent and did not mind what they said to anybody.
Some of their interpretations were astonishingly good, I would not be able to improve upon them.
This note in the rhythm of life has a much older origin and can be found in many other places and times.
Psychotherapy is of primordial origin; it was a generally accepted fact that all illnesses could be approached from the psychic side.
The soul and the body are indeed one, so, at any rate theoretically, any illness can be approached from either side; for even if an illness has not a psychic cause it still has a psychic side.
In Germany even now they treat the sick by dragging them through a hole, through two trees, for instance, which have grown together, or through a hole in the wall.
In Cornwall there is a Neolithic clinic; a menhir stands at either end and between them a stone with a hole in it. [Image 236]



The sick were pulled through this hole and this is still secretly done to sick children. I crept through it myself.
These things really do work just as well as our own chemist’s shop.
What affects the body has its influence on the soul, and vice versa. In a very difficult case of illness psycho-therapy is always called in.
There are many rebirth techniques. Initiates, for instance, were drowned in a vessel and, when brought out, swaddled like newborn babies and given new names or new garments to emphasize that they had become different people.
Sometimes an adoption ceremony was used to symbolize rebirth, the initiates were reborn as children of different

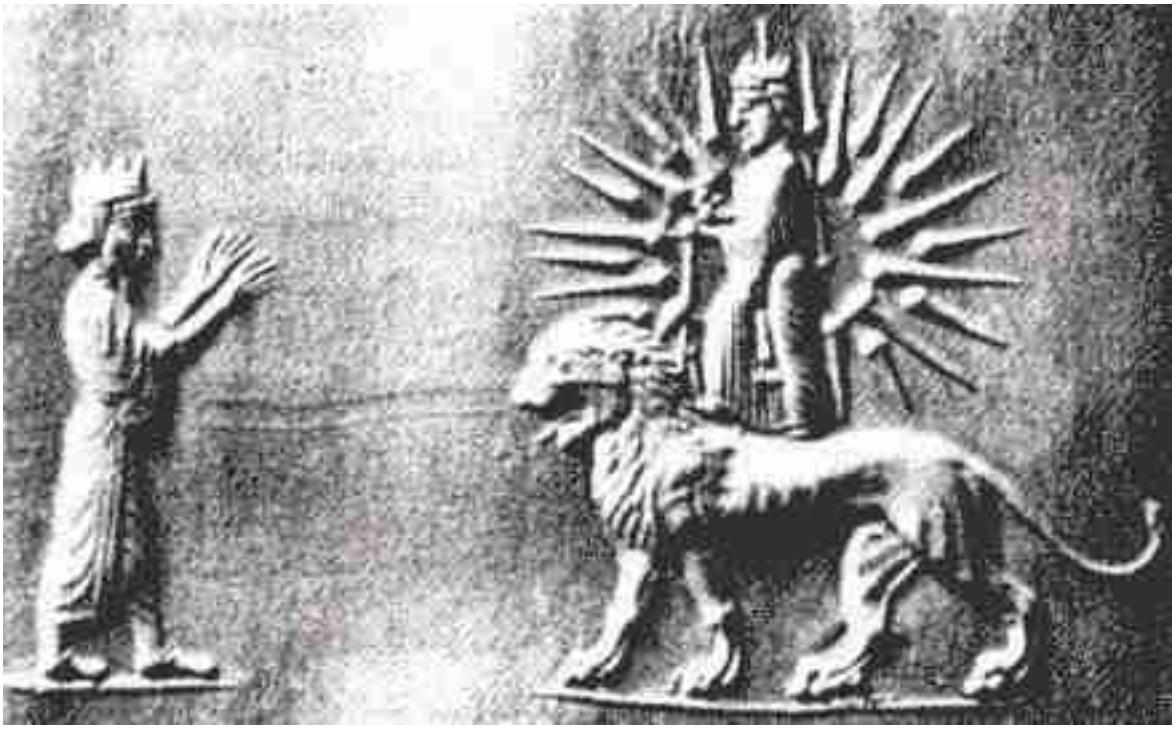
parents.
And there is the ordeal of passing through the fire door; rebirth can take place through fire or water, or through both.
Fire and water are inherent opposites and it is just this which causes rebirth.
When opposites come together new energy is born and this is the purpose of the whole procedure.
These things were originally just primitive manifestations, and in earlier times things were simply lived.
It is very remarkable how the human being acts without thinking; it thinks and we do.
The early form is simple experience, then man slowly begins to wonder why he does it; then thinking people rationalize and find that what they do has a philosophical meaning.
We have the same idea in the case we are studying.
These things had as yet no meaning for this lady; you have seen how little she was really in them.
It takes a long and loving connection with such things to establish a relationship with them. You have to know a great deal to see what these things contain.
If I had asked her what it was all about she would not have known in the least. Had she known it was the piscina she would have reacted quite differently, with far more affect.
These facts always present themselves in a quite b anal way so that we do not guess what they mean or where they are rooted and what important symbols they are.
We think we are better than our forefathers but all these ancient things are not so very dead.
I would not even like to s ay that the burning of heretics is over for ever.
I am too canny to speak of present day events, but I can give you an antique example of what I mean: in the year 700 A. D. the burning of witches was forbidden, 700 years later, in 1400, it was being done blithely, and in the year that my grandfather was born a witch was burnt in a Christian country by a people of Germanic origin.
Our forefathers were just as nice as we are, as benevolent, and as well meaning, but directly under the surface, not far below our feet, is the volcano, and the whole of our culture and reason can quickly be destroyed if that volcano erupts.
We only need to think of the orgy of blood which ushered in the goddess of reason in Notre-Dame.
The living symbol of baptism keeps coming up in a banal form.
The baroque building of St. Peter's in Rome is built out of this symbol: four pillars over an a liter or a font.
The Catholic mass arose in a great measure from the ancient Egyptian mysteries and it is only by a study of earlier forms that we can understand how Gothic architecture was evolved.
In Luxor there is literally a kilometer of pillars, which grew out of the immense emotion which these symbols arouse.
The barque of the sun, which carried souls over the water of death, was the centre of this religion.
Safe crossing of the water of death is also a symbol of rebirth.
It is just a romantic sound to us, but it is the most important of all the processes of the psyche.
Our life energy wears out after a time; it goes bad, and we feel empty and out of sorts.
Then it is necessary to do something to get our energy back.
On the most primitive levels in Australia every man who is initiated has a churinga which is an oval piece of wood or stone.
It is an individual symbol, a symbolic mechanism or medicine.
The initiate keeps it hidden in a hollow tree, or in a hole in the ground, and when his life energy becomes less he goes and fetches it out and rubs it.
By this process the good energy, with which the churinga was stored, enters the initiate and the bad energy flows out of him back into the churinga.
Then he buries it again and goes home filled with new energy.
In the earth the churinga gradually renews itself again and the process can be repeated.
If you do not believe this go to the Tomb of St. Anthony in Padua and there you will see people rubbing solemn with exactly the same intention as the primitive with his churinga.
The German word "Behandlung" comes from this and the French "passé" contains the same idea, which occurs all over the world.
We can assume therefore, that the patient is approaching a holy place where there is a cupola over the fish pond, in which she will be as a fish and where she can obtain God's grace.

The little fishers of early Christianity and of Orpheus the Fisher have this same symbolism. [Image 237]



We have the solar plexus in the pool with four pillars. Sun symbolism again but here it is dark and damp, in contrast to the hot burning sun, so we can assume that the counter movement has set in. Carl Jung, ETH Lecture X, Pages 235-237.

Carl Jung on the "Sun Vision" and the Mithras Liturgy (2014-08-11 07:39)



[Carl Jung on the "Sun Vision" and the Mithras Liturgy]
Lecture IX 28th June, 1935
We ended the last lecture by reading part of the Sun Vision in the Mithraic Liturgy.
We heard the invocation of the god, recorded in light and fire symbols.
This sun motif appears in many places and times and the meaning is always the same - that a new consciousness has been born.
It is the light of illumination which is projected into space.

This is a psychological event; the medical term ”hallucination” makes no sense in psychology.
The Katabasis plays a very important role in the Middle Ages and the old masters conceived of the rising sun in this Katabasis as of a new light, the” lux moderna”, the jewel, the lapis.
We find this theme in poetry, in Faust for instance.
In the beginning of the second part of Faust, after the tragic death of Marguerite, in the song of Ariel the following lines occur:
”Hark! The Hours in storm are winging,
And, to spirit ears loud-ringing,
Now the new-born day is springing.
Rocky portals clang asunder,
Phoebus’ wheels roll forth in thunder,
What a tumult brings the light!”
We find the same theme in such cases as the famous” Seherin of Prevorst ”.
I will read you a description of one of her visions, it is a perception of the light in Manipura.
”I feel the times between waking and sleeping, and those conditions which one cannot describe as either sleeping or waking, as a ring which emanates from the heart and spreads over the breast and is, as it were, rooted in the left side. This ring lies heavily upon me and hurts me, it scratches me; it gives me, in its outer circles, almost the feeling of nervous tissue. It app ears to me, however, as if there were something else, something which is higher than the nervous tissue of the outer circle, which makes me conscious of the ring and which I should like to call the nerve spirit. I feel under the ring five similar rings and above yet another ring which is without content.”
This vision demonstrates the connection between the sun vision and the region of Manipura very clearly. We will now return to our patient’s vision, she continues:
:
”The rays of the sun stretched themselves towards me as though to seize m e and thus prepared a way by which I could swiftly approach the sun.”
The patient feels that she must continue in the direction of the sun and in this she is helped by the sun itself which stretches out its living rays to form a way for her.
We find an analogy in the Egyptian Myth where the sun stretches out its ray hands holding the Ankh, the Crux Ansata, to the Pharaoh and the members of his family, giving them life .
If we take up our reading of the Mithraic Liturgy where we left off last time, we come to another analogy:
”But speak again. Silence. Then open your eyes and you will see the doors opening, and the world of the gods that is within the doors. This vision will so fill you with pleasure and joy that your spirit will be transported and will climb into the height. Now approach and draw in the spirit breath of the Divine, and, if your soul is once more at peace, speak, ‘Come, O Lord’. When you have said this the rays will turn towards you and you will be in their midst. Then you will see a god, young and beautiful. with fiery locks, in a white robe and scarlet mantel with a wreath of fire.”
Our patient is walking the path of the sun. This is no simple way and she meets with many adventures.
She continues:
”As I walked towards the sun suddenly I saw the figure of a man with a dog before me. I could not, however, see him distinctly, and when I looked again he had disappeared.”
This man and dog vision is very important.
First she was led by the snake, which then transformed itself into the passages, but now that she is on the surface of the earth the guide has to come out into the open, so he is a man.
He is the figure of the psycho pompas, the Hermes, the leader of souls.
In Greek mythology he was called Hermes, the god of fertility.
A form of this god appears as the Poimen, the shepherd, in a book ”The Shepherd of Hermas”, written in the second century; Hermas was a brother of Pope Pius who was the second pope and the book was long regarded as canonical, but it was nevertheless rejected by the Muratorian Canon.
It is clearly an initiation process.
Like the Divine Comedy it contains a romance, the lady, however, in this case is a married woman so it is very shocking!

The experience touched something very deep in the writer, it is an exceedingly strange phantasy.
The Poimen, the shepherd, is the leading figure, he is the leader of men.
Christ is not directly referred to in the book, but is only dimly hinted at; this is because everything which concerned Christ was still a secret cult.
The Greeks called this figure of the shepherd ”Thrice Greatest Hermes” and he is the equivalent of the Egyptian Thoth.
Hermetic writings in the Middle Ages turned in the direction of philosophy and alchemy.
Alchemy was always only indirectly related to chemistry; the alchemists used a chemical nomenclature, but the process had nothing to do with the making of real gold.
In the opinion of the old philosophers only the hopelessly stupid imagined that real gold was intended.
Alchemy was really just used as a technique, a kind of cloak for philosophy which was regarded with great suspicion in those days.
It is permitted now but it is not regarded as so very healthy and might easily become taboo again.
Faust began to feel that things were getting uncanny when the black poodle appeared, and said as it were: ”The devil is concealed in this wish.”
It may be a mere subjective speculation of my own but I associate the dog in this vision with a hyena.
You must never shoot a hyena, though they drive you wild with their idiotic laughter.
It is just like that of an hysterical woman and gets on your nerves; then you fetch a gun because you simply cannot stand it; but they really should not be shot because they eat corpses which makes them taboo as they are then the houses of the souls of the dead.
Primitives do not like to eat their own relatives but in some places they expose their corpses and the people of the next village come and fetch them and eat them, leaving presents in their stead.
This is not indecent, it is really a very nice idea to give the dead a home in our own bodies.
Primitives on a slightly higher level leave their corpses to the hyenas and in that case they are filled with the mana of the spirits, and if you injure the hyenas you are up against the spirits of the dead.
It is the custom in Persia to bring a dog to the dying Parsee. He gives the animal a piece of bread in the hope that it will show him the way to the land of the dead.
He needs this instinct in order to be able to find his way for it is a purely instinctive way.
In this phantasy the man and dog are only seen as a fleeting vision, as an intuition.
The patient continues:
”I followed the way of the sun, the path descended gradually. I found myself among mountains and in a cliff on my right stood a large iron door. I did not know whether to go through the door or down the ravine. I tried the door, it opened without effort, and I looked in.”
A door always marks a change. In the Egyptian Book of the Dead the twelve hours of the night are represented by twelve gates.
She continues:
”It was simply another dark tunnel. Should I go in? I had the impression that I must. So I went in and found myself in a dark passage, but a little light came from the left side so that it was not quite dark. The whole way was hewn in the rock. At last I reached a great black opening, this time there was no gate. I looked in and s aw that it was absolutely dark. I decided instantly to go in. The way took many turns and I was in complete darkness. I tried to see but had only an indistinct feeling of things around me which I could not recognize. There seemed to be a seat, a throne, and behind it something like a curtain of blue flames. This was very misty, it disappeared and appeared again in a wavelike movement. From time to time lions seemed to creep round me and there may have been a dragon encircling me.”
She arrives in the dark where a new symbolism comes up, the idea of the stone seat.
This is an anticipation, we must go on to see how it develops.
The dog has already prepared the way for the animals; the instincts are appearing.
There is a hint here of the possibility that the light of consciousness may be put out and that the patient may fall entirely into the instincts.
”I was not afraid, but I wished very fervently that the things around me would become visible.”

Why has she this burning desire to see? A curtain veils and that always awakes curiosity but why is this interest so especially burning? T
There are animals in the neighborhood.
That is what arouses this intensity, it is mingled with fear, and of what?
As we know the conflict which brought her into analysis we can perhaps guess the reason.
”After I had waited in the dark for a long time without anything happening I got up, and walked through the room. I passed by that place where the stone seat and curtain of flame had been and found myself suddenly in another large hall which was brightly lit and suggested the ballroom of a palace. In the background was a raised platform and behind that a curtain.”
Now the vision has appeared in a clear form and it has a very worldly aspect.
It appears as a king’s palace.
”Otherwise the hall was empty. I walked through it and lifted the curtain.”
By doing this she gives herself to the situation.
There is a parallel to this remarkable vision in the Egyptian Isis mysteries.
Apuleius recounts how Lucius was changed into an ass because of many questionable episodes in his life, a very nasty fate.
The whole story is too indecent to tell. Lucius, while he was an ass, met a procession of priests of Isis, and ate the crown of roses that the priest was carrying.
He then became a man again and was even considered worthy of entering the temple while the Isis mysteries were being performed.
The following is a quotation out of Apuleius’ ”Golden Ass”:
”I went right to the boundary between life and death. I crossed Proserpina’s threshold and after I had passed through all the elements I returned. At midnight I saw the sun shining with its brightest light. I perceived the higher and lower gods face to face and prayed in their presence. Behold! Now you have heard everything. But have you also understood? Impossible! So take at least what I without sin can make known to the laity!
”Towards morning the initiation was completed. During this time I changed my clothes twelve times, and at last came out of the innermost of the temple into a place where, although it was holy, one might talk freely. Many people had already seen me there.
”In the middle of the temple I had to ascend the wooden platform before the image of the goddess. My garment was of batiste on which bright flowers were painted. From my shoulders to my heels hung a precious coat on both sides of which all kinds of animals of different colours could be seen; here Indian dragons, there hyperborean griffins in the form of lions, but with eagles’ heads, and wings such as the other world produces. The initiated call e d this mantle the Olympic stole.
”I carried a burning torch in my right hand and was crowned with a wreath of palm leaves. They were so arranged that they stood around my head like rays of light. Then, decked as a picture of the sun, I stood there like an image and saw a curtain parted thus revealing me to the curious eyes of the people.”
”So I began the happy introductory day of the mysteries with dainty and joyous feasting. In accordance with the holy laws the entire initiation ended on the third day with every kind of pomp and feasting.”
One wonders if the patient knew any mythology, but the Americans learn even less of these things than we do. She had had a scientific and not a classical education so we can safely assume that she knew little or nothing of mythology. Carl Jung, ETH Lecture IX, Pages 231-234.

Carl Jung on the “Sun Vision.” **(2014-08-11 13:23)**

[Carl Jung on the “Sun Vision.”]
Lecture VIII 21st June, 1935
The cloister, which our patient came to after her brief glimpse of the sun, belongs to sun symbolism, it is, so to speak, a piece of it.
I gave you a parallel last time in the four-fold Tai-gi-tu - a Chinese temple picture.
This belongs to the secret teaching of the Yoga and is difficult to understand as we are not initiated.
I am not versed in all the secrets of it, and have to thank my deceased friend, Richard Wilhelm, for all that I do know ab out it.
We will go on speaking of the problem of the sun vision today.
It would be surprising if we did not find it in India, as well as in China; India is richer in pictures and poorer in philosophy than China.
This parallel comes from the Tantra Yoga philosophy which was developed later.
Fortunately an Englishman, Sir John Woodroffe, had himself initiated and published some books about it under the name of Avalon.
Chief among them is the ”Serpent Power” from which I have brought you the following extracts:
”At the centre of the region of the navel is the lotus Manipura, so-called . . . . . because, owing to the presence of the fiery Tejas, it is lustrous as a gem. It is a lotus of ten petals.”
The cakra Manipura has its centre in the region of the Solar Plexus.
Its petals are the color of rain clouds which cover the lotus blue.

In the middle of the triangle is the Bija of Fire, Ram, and just above it is the Bindu Point, which plays an important role as the symbolic dwelling house of the gods.
Meditation is advised on the region of the fire, a triangle which is light as the rising sun.
The text says:
”The triangle has three swastikas.”
These turn in the opposite direction to the German swastika.
”The red Bija of fire, ’Ram’, is seated on a ram, the carrier of Agni, the lord of fire. Here is the old red Rudra smeared with white ashes.”
His hands make the gestures of giving and taking, he is the destroyer and creator.
We must not forget that this is the region of the navel where we feel.
It is a western prejudice that we think and feel in the head, American Indians know that this only happens if things are out of order.
These cakras are all old psychological localizations.
Primitives are so unconscious that nothing registers with them unless it affects their hearts or their stomachs and the same thing happens continually with us also.
We do not notice an emotion till a digestive disturbance draws attention to it. We prefer, it is true, to identify with our heads and remain above all these things, but we can only do this at the cost of the unconscious centers below, and today the problem of the Sun Vision is making itself felt in the region of the Solar Plexus.
The water region below Manipura is very unconscious, it is the seat of a sort of dog psychology.
The dog asks to be let out of the room when he needs to go. Children’s psychology begins there, but they quickly creep up out of it.
Ram is the sign of the Spring equinox, Mars is associated with him, a fiery red God.
He was the God of the doctors in the Middle Ages.
The Indian cakra Manipura is three-fold in contrast to the Chinese but the lowest cakra Muladhara is four-fold, for it is right down on the earth; this is like the Chinese who cling
to the yellow earth.
There are ten petals in the Manipura cakra.
It is doubtful whether the triangle’s Swastikas are really Swastikas, they look like the three handled pot, an alchemic idea.
It would be very suitable here as the text continues:
”The Shakti Lakin!, who as the Devata of this digestive region, is said to be fond of animal food and whose breasts are ruddy with the blood and fat which drop from her mouth.”
Here is the primeval form the God and Goddess.
Rudra is the old Vedic God, a Bellower of Frightfulness, a Destroyer and Healer.
He is a forerunner of Siva.
After Manipura we pass through the diaphragm.
The God was negative below and positive above the diaphragm, the meat-eating gods are to be found in the lower centers, the Shaktis of the higher centers are not meat-eaters.
In earlier times there was nothing above the diaphragm.
The commentary says ”Rudra should here be meditated upon as seated on a bull.”
The Bull is the next astrological sign to the Ram so Rudra is seated on the Bull of Heaven.
This god, in his original, primeval form consists of wild, untamed instinct and emotions.
He and his Shakti are a very wild pair of Gods who react in every direction.
They arose out of Brahma and divided into masculine and feminine, and develop as they pass through the wild emotional stage.
We will now continue our phantasy.
She does not stay long in the cloister:
”It was a bare, arched passage, which ended in a light pointed arch. Through this I came to a staircase which led up to the daylight. The staircase was exceedingly steep and wound round a rock.”
This is the way of the snake, and has many points of resemblance with the Chinese picture I showed you last time.

You will remember that way led through rocks.
Here they have a similar meaning.
”Then the way continued up a small, iron staircase, which had a rail, and ended on a plateau overlooking an immense abyss, which seemed to reach into the infinite. I found myself in the clouds and a fog lay at my feet. The way led round a huge rock which blocked my view for a time, but I went and at last reached the summit. All around were steep, bare peaks as in the high Alps. The mountains stretch e d endlessly in every direction, there was no vegetation to be seen, neither path nor bridge were visible. I had no idea what to do next.”
This is clearly the way of the snake that creeps round obstacles. The height after the depth reminds one of Goethe’s: ”Descend, I could as well say ascend.”
Here her intuitive fortune gave out for a while, but she looked into the abyss for a long time.
She continues:
”For a long time I stood on that peak and could see no path. Then the sun appeared, large and red, as if it were near the horizon, and on the point of setting. I felt that my way led towards the sun and I was intensely relieved.”
Here we come definitely to the real vision of the sun.
I can give you a parallel from the writings of Symeon, the New Theologian (970-1040), who also describes a vision of the sun:
”My tongue lacks words, and what happens in me my spirit sees clearly but does not explain. It sees the invisible, that emptiness of all forms, simple throughout, not complex, and in extent infinite. For it sees no beginning, and it sees no end. It is entirely unconscious of the meanings, and does not know what to call that which it sees. Something complete appears, it seems to me, not indeed through the being itself, but through a participation. For you enkindle fire from fire, and you receive the whole fire; but this remains undiminished and undivided, as before. Similarly, that which is divided separates itself from the first; and like something corporeal spreads itself into several lights. This, however, is something spiritual, immeasurable, indivisible, and inexhaustible. For it is not separated, when it becomes many, but remains undivided and is in me, and enters within my poor heart like a sun or circular disc of the sun, similar to the light, for it is a light. And following It my spirit demanded to embrace the splendor beheld, but it found It not as creature and did not succeed in coming out from among created beings, so that it might embrace that uncreated and uncomprehended splendor. Nevertheless it wandered everywhere, and strove to behold It. It penetrated the air, it wandered over the Heavens, it crossed over the abysses, it searched, as it seemed to it, the ends of the world. But in all of that it found nothing, for all was created. And I lamented and was sorrowful, and my breast burned, and I lived as one distraught in mind. But It came, as It would, and descending like a luminous mystic cloud, It seemed to envelop my whole head so that dismayed I cried out. But flying away again It left me alone. And when I, troubled, sought for It, I realized suddenly that It was in me, myself, and in the midst of my heart It appeared as the light of a spherical sun”.
You see how alike these visions are. Last time I read you the vision which Dante had as he passed from the Inferno to the Purgatorio.
We find further sun visions later in the Purgatorio. In the first Canto there is an appearance of the sun as the holy four-starred light; this is connected with the first time Dante saw the very old man.
The second Canto begins with ”I saw the sun” and later in the same canto it is described as God’s angel coming in a boat with a red glow on his face, so brilliant that it hurt Dante’s eyes.
Albrecht Dietrich published a Mithraic Liturgy which contains another parallel which I will read to you.
Mithraism was once a sister religion of Christianity, but they soon split far apart.
It is not so very certain that this is Mithraic, but it is most certainly an initiation.
It describes a technique by which to induce visions, we should call it a method of active phantasying.
He says:
”Fetch from the rays breath, draw it in three times as deeply as you can. You will feel yourself lifted up into the heights so that you believe yourself to be in the middle of the air region. At that hour you will hear nothing of man or of beast, and you will also see nothing of the mortals upon the earth, but will see the genuinely immortal. For that day and
that hour you will see the divine order, the Gods who rule over the day rising into the heavens, and the others descending, and the way of the visible gods will appear through the sun, God, my Father . . . . . When you see

the upper world, pure and lonely with no God or angel entering it, then expect to hear crashing thunder so loud that you are overwhelmed. Speak then again. 'Silence, silence'. Prayer:' I am a star, that holds its course with yours, that rises resplendent out of the deep"' .

This idea is typically Indian, he declares himself one with the vision, identical with a star. "Silence, silence", here he has to speak the Logos, the Mantra.

The text continues:

"When you have said this the disc of the sun will emerge. After you have repeated the second prayer, the one where Silence is call ed for twice and the following words, whistle twice and click with your tongue twice and at once you will see stars shooting forward from the disc of the sun, many, m any stars, five-rayed, filling the whole air."

"Whistling and clicking", so you are advised to make the noises to the gods that you would to animals.

The ancients recognized the non-human aspect of the gods, so they assumed these qualities to be animal, and thought that you must attract their attention by the same kind of noises that would attract real animals.

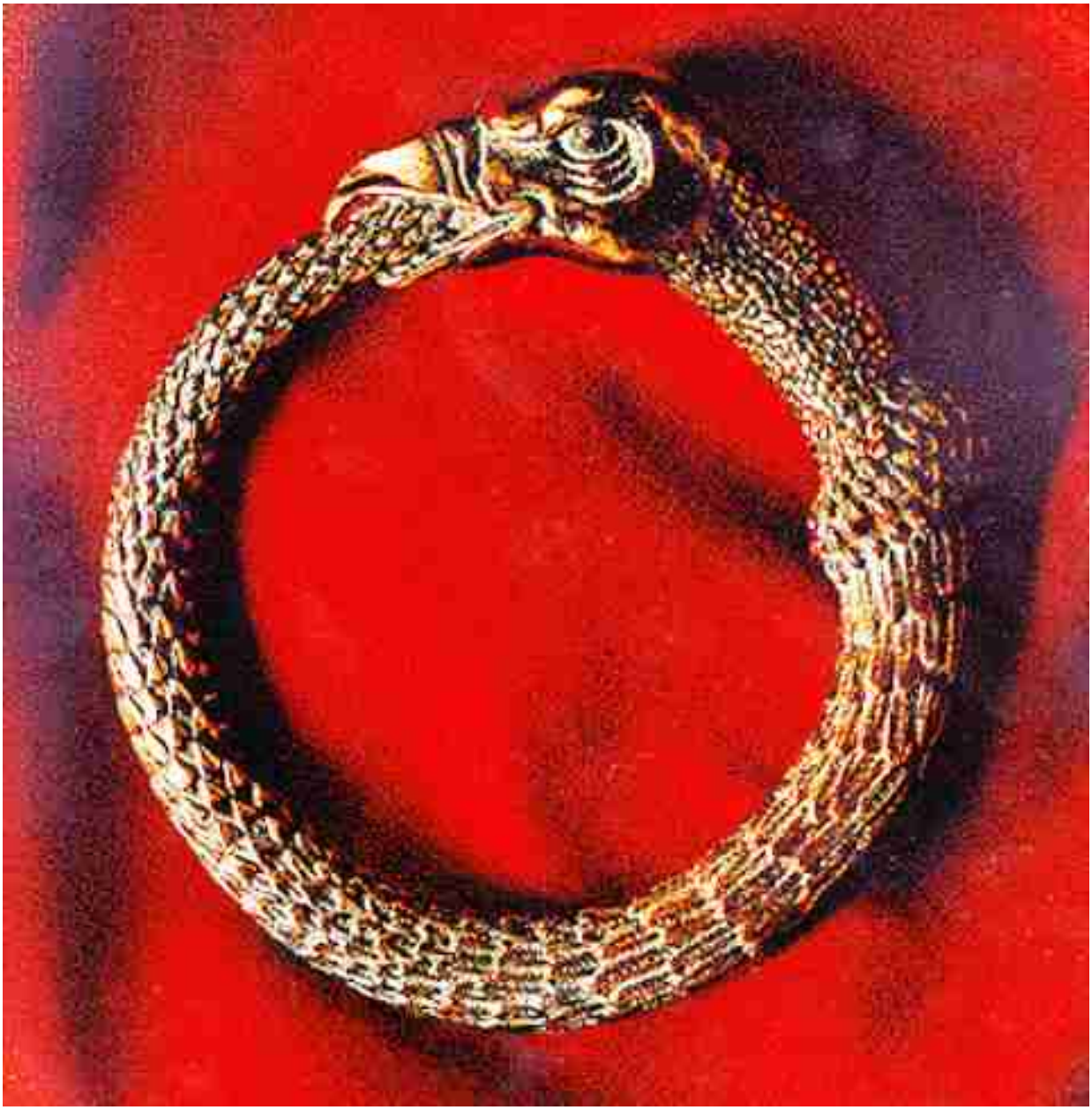
This is the reason that animal pictures were used to entice the Gods, the dove, for instance, and the lamb.

The text continues:

"Say again 'Silence, silence' and when the disc of the sun has opened you will behold an infinite circle and fiery doors that are closed. And here you should say the following prayer with your eyes shut, the third prayer: 'Hear me . . . . . ' " .

Here follows a long list of the attributes of the God, all referring to fire, such as Creator of Light, One who breathes Fire, Courage of the Fire, Giver of the Light, Living Light, Lord of the Light and Body of the Light. Carl Jung, ETH Lecture VIII, Pages 227-230.

Carl Jung on the Serpent, Sympathetic Nervous System, Human Bodies and Diseases (2014-08-11 16:28)

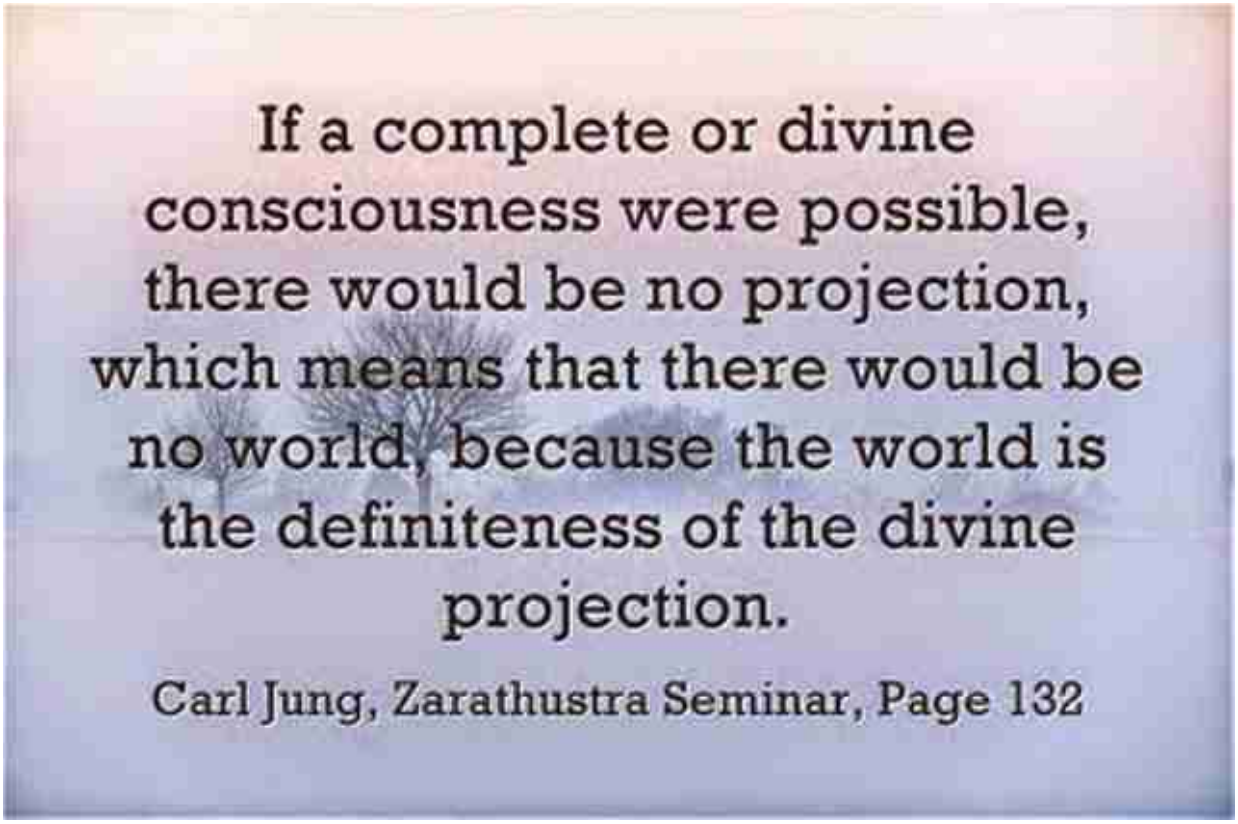


[Carl Jung on the Serpent, Sympathetic Nervous System, Human Bodies and Diseases]
Whenever the snake symbolism appears in dreams, then, it is always representative of the lower motor centers of the brain and of the spinal cord, and our fear of snakes denotes that we are not fully in tune with our instinctive lower centers; they still contain a threat to us.
This comes from the fact that our consciousness, having a certain amount of real freedom of will, can deviate from the inexorable laws of nature which govern man, from our own laws which are organically formed in the structure of the lower brain surface.
Inasmuch as we have ethical freedom we can deviate but we do it with fear; we have a certain idea that something untoward will happen to us because we are instinctively aware of the power of those lower centers.
Since they are connected with the sympathetic nervous system which rules all the important centers of our bodies-digestion, inner secretions, the functioning of the liver and kidneys and so on-a serious deviation means upsetting the functioning of those nervous systems and we eventually risk a grave disturbance in our glandular organs or in our blood circulation.

A certain thought can arouse your heart so that it beats faster; it can produce such an acceleration that there may even be a sort of hypertrophy of the heart. These disturbances can go as far as to cause diabetes, or skin diseases; or it can cause such a lowering of self-defense through the blood that one becomes open to all kinds of infection.
One of the most psychogenic diseases is angina, a disease of the heart.
Of course you can say I am a psychotherapist and therefore think that everything is psychical, but you also hear these facts from specialists on internal diseases; many people have the idea that those diseases are of psychical origin.
So this lower nervous system is a constant threat, a sword of Damocles, and we are-and we ought to be-instinctively careful, always a bit afraid lest we might deviate too far.
Those people who are completely identical with consciousness are often so unaware of the body that the head walks away with them, so they lose control of the body and anything can happen to it: the whole system becomes upset.
The brain should be in harmony with the lower nervous system; our consciousness should be in practically the same tune or rhythm.
Otherwise, I am quite convinced that under particularly unfavorable conditions one can be killed.
Whenever you have an argument with yourself, whenever you are making a decision, in order to be far-reaching enough you should consider the reaction of the serpent, of the lower brain centers; nothing can be decided definitely, nothing can be definitely argued if that answer is overlooked.
One should always wait for the answer.
Those people are wise who say: ”It seems to me one could decide in such and such a way, but I want to sleep on it.”
For in sleep, consciousness is extinct and there you have a chance to become acquainted with the reaction of the serpent.
Certain negroes, for instance, would say they must discuss a matter first with their serpent; they try to find out whether what they are going to do is really built upon the pattern, the fantasies, of the laws of nature.
So it is very characteristic that after the chapter where the anima has a lot to say, we should have a chapter where the snake turns up.
And that is why the anima is represented as a woman above and snake below; there is a Latin verse about it, not exactly a snake in this case but another cold blooded animal, a fish: Desinit in piscem mulier formosa superne, which means that the woman who is beautiful above ends with a fish’s tail.
You see, that symbolism comes from the fact that the anima is a semihuman function on one side; through her head she denotes that she has connection with human consciousness, but below she extends into the spinal cord and into the body.
Our unconscious is surely located in the body, and you mustn’t think this a contradiction to the statement I usually make, that the collective unconscious is everywhere; for if you could put yourself into your sympathetic system, you would know what sympathy is-you would understand why the nervous system is called sympathetic.
You would then feel that you were in everything; you would not feel yourself as an isolated being, would not experience the world and life as your own private experience-as we most certainly do inasmuch as we are conscious persons.
In the sympathetic nervous system you would experience not as a person but as mankind, or even as belonging to the animal kingdom; you would experience nothing in particular, but the whole phenomena of life as if it were one.
Of course you can only get hints of such an experience, as, for example, you experience the mood of a crowd or of a place as if you were in everything that constitutes the
situation; you feel the mood of everybody and swing into it together with the crowd.
That would illustrate it to a small degree.
Also on account of the possibility of such extension you must necessarily assume that such awareness would be without time.
You would need time in order to transfer your head consciousness to a distance and into everybody, while the kind of perception in the sympathetic system needs no time; it is at the same time everywhere.
But you see, this collective unconscious, in spite of its being everywhere, or in spite of its universal awareness, is located in the body; the sympathetic nervous system of the body is the organ by which you have the possibility of such awareness; therefore you can say the collective unconscious is in the lower centers of the brain and the spinal cord and the sympathetic system.

Speaking accurately, this is the organ by which you experience the collective unconscious, which means as if there were nothing but you and the world-whether you are the world, or extend over the whole world, or the whole world is in you, is all the same. Carl Jung, Zarathustra Seminar, Pages 749-751.

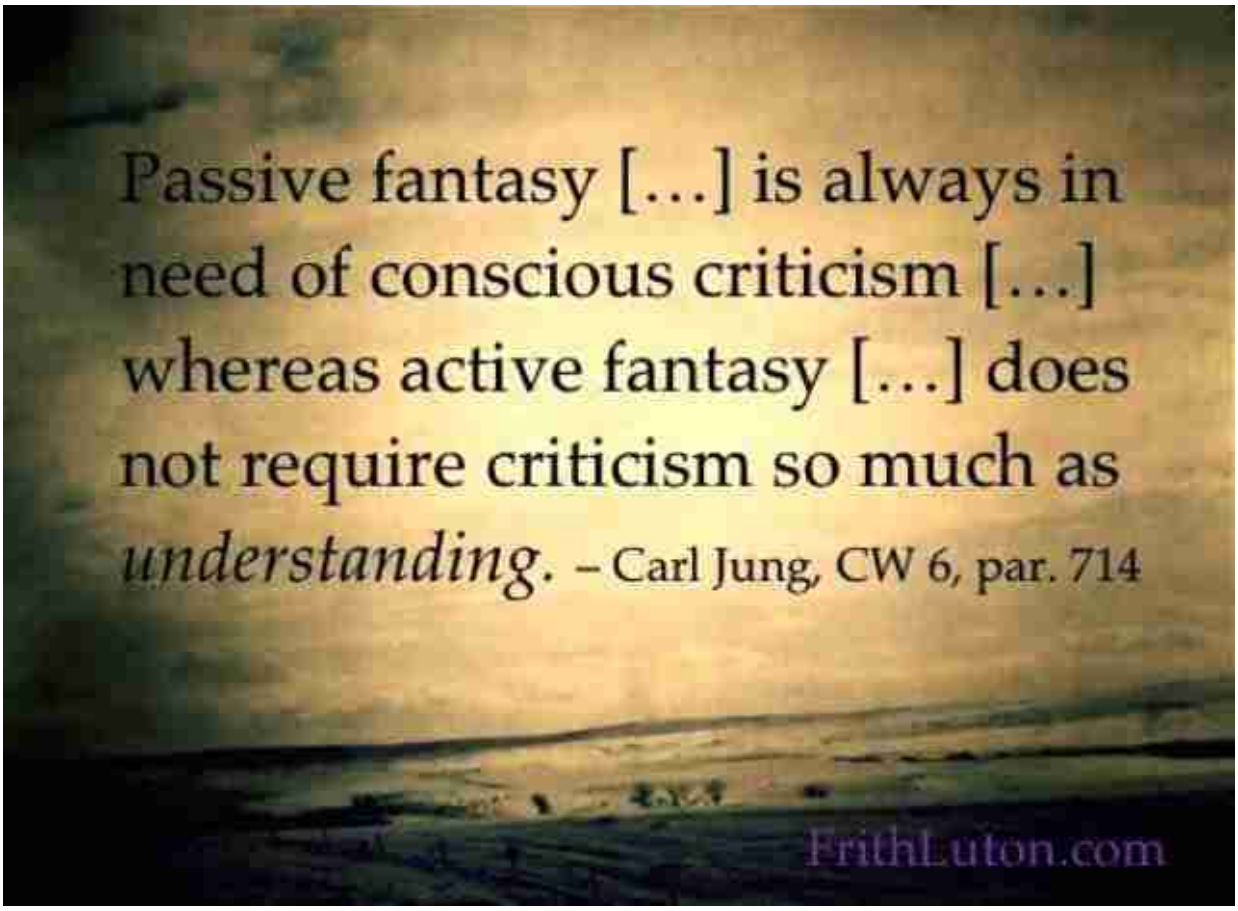
Carl Jung and "You see, our whole mental life, our consciousness, began with projections." (2014-08-12 04:41)



[Carl Jung and "You see, our whole mental life, our consciousness, began with projections."]
You see, our whole mental life, our consciousness, began with projections.
Our mind under primitive conditions was entirely projected, and it is interesting that those internal contents, which made the foundation of real consciousness, were projected the farthest into space into the stars.
So the first science was astrology.
That was an attempt of man to establish a line of communication between the remotest objects and himself.
Then he slowly fetched back all those projections out of space into himself.
Primitive man-wei!, even up to modern times lives in a world of animated objects.
Therefore that term of Tylor's, animism, which is simply the state of projection where man experiences his psychical contents as parts of the objects of the world. Stones, trees, human beings, families are all alive along with my own psyche and therefore I have a participation mystique with them.
I influence them and I am influenced by them in a magical way, which is only possible because there is that bond of sameness.
What appears in the animal say, is identical with myself because it is myself-it is a projection.
So our psychology has really been a sort of coming together, a confluence of projections.
The old gods, for instance, were very clearly psychical functions, or events, or certain emotions; some are thoughts and some are definite emotions. A wrathful god is your own wrathfulness.

A goddess like Venus or Aphrodite is very much your own sexuality, but projected.
Now, inasmuch as these figures have been deflated, inasmuch as they do not exist any longer, you gradually become conscious of having those qualities or concepts; you speak of your sexuality.
That was no concept in the early centuries, but was the god, Aphrodite or Cupid or Kama or whatever name it was called by.
Then slowly we sucked in those projections and that accumulation made up psychological consciousness.
Now, inasmuch as our world is still animated to a certain extent, or inasmuch as we are still in participation mystique, our contents are still projected; we have not yet gathered them in.
The future of mankind will probably be that we shall have gathered in all our projections, though I don't know whether that is possible.
It is more probable that a fair amount of projections will still go on and that they will still be perfectly unconscious to ourselves.
But we have not made them; they are a part of our condition, part of the original world in which we were born, and it is only our moral and intellectual progress that makes us
aware of them.
So the projection in a neurosis is merely one case among many; one would hardly call it abnormal even, but it is more visible-too obvious.
Nowadays, one might assume that a person would be conscious of his sexuality and not think that all other people were abnormal perverts; because one is unconscious of it, one thinks that other people are therefore wrong.
Of course that is an abnormal condition, and to any normal, balanced individual, it seems absurd.
It is an exaggeration, but we are always inclined to function like that to a certain extent; again and again it happens that something is impressive and obvious in another individual which has not been impressive at all in ourselves.
The thought that we might be like that never comes anywhere near us, but we emphatically insist upon that other fellow having such-and-such a peculiarity.
Whenever this happens we should always ask ourselves: Now have I that peculiarity perhaps because I make such a fuss about it? Carl Jung, Zarathustra Seminar, Pages 1496-1497

Carl Jung on the Symbols in fantasies **(2014-08-12 05:03)**



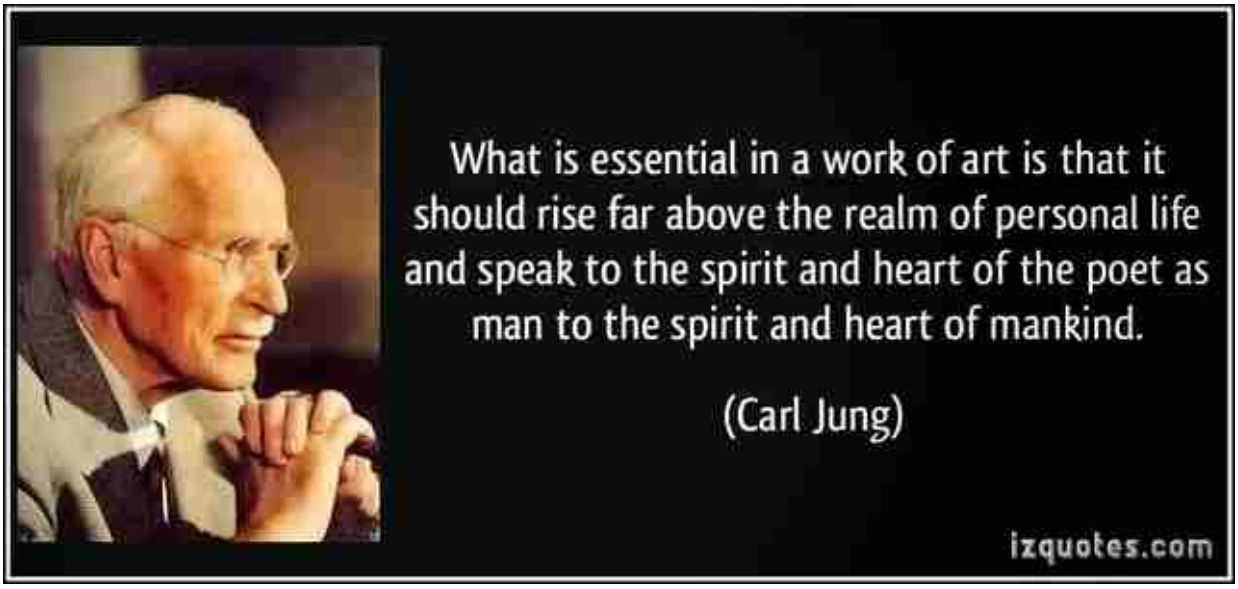
[Carl Jung on the Symbols in fantasies]
Lecture VI 7th June, 1935
In my last lecture I read you the beginning of a series of phantasy pictures; we will try to understand these today.
The superficial aspect is comparatively easy, it consists of small events which resemble those in a fairy tale but this does not tell us very much.
These insignificant events have a meaningful background and it is here that we shall find what we are searching for.
We could treat this phantasy as a dream and ask the patient for her associations but we should not get far in this way for the phantasy contains symbols of a very universal
character.
Our starting point is the lake which is a mirroring surface hiding the unconscious. We come to a lake or a pond in almost every journey to the underworld.
There are many mediaeval examples of this, lakes and forests are both symbols for secret depths where unknown beings live.
Francesco Colonna, a monk of the 13th century, wrote Hyperotomachia, which means the dreamlove-conflict; it is written in dream form and contains a descent into the underworld of the psyche.
Hypnerotomachia opens in the Black Forest and a famous example of the same theme is to be found in Dante's Divine Comedy which also opens in a wood.
Animals appear in both but whereas the wolf leads the way in Hypnerotomachia, in the Divine Comedy Dante is afraid of the animals.
The animal which appears in our phantasy is a black snake, a sufficiently alarming sight but our patient is not afraid for she regards it as a "mere phantasy and therefore quite harmless ".
If she had remained an onlooker it would have been as if Dante had watched the animals in the wood remarking:"

Oh, there are some animals walking about" in which case there would have been no Divine Comedy.
But at this point the patient fortunately remembered that I had told her she should be in the phantasies herself.
She had, it is true, a quite remarkable talent for keeping life away from herself, so now she looked away from the snake, out over the lake which was, appropriately, frozen.
The snake has the character of the underworld par excellence, it is chthonic, peculiarly of the earth, sinister and alarming.
Her psyche is pointing out to her that something which is exceedingly unpleasant to her can approach from her own unconscious.
We constantly forget how far we have got from our own inner law and this revenges itself upon us with a neurosis, or digestive disturbances, which should make clear to us that "we have made out the bill without the host."
It is only possible to live as we should if we live according to our own nature.
But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world.
We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally.
The lake is frozen over which means that there is no connection between the conscious and the unconscious.
This is a clear statement which she could understand, everything is cold and dead inwardly.
The appearance of the lake or wood is a sign that the adventure is about to begin and the patient goes out on to the lake with the snake.
This is a dangerous enterprise for the ice may break; she has no idea how thick it is.
She evidently goes out on the lake in the way of the snake, she makes an instinctive movement.
This is proved by the snake following her out, so we may presume that her action is right.
People always try to step on to ice, the smallest frozen puddle invites the foot to test its thickness.
This is an instinctive curiosity.
The snake becomes independent after following the patient out, describes a circle, rolls itself into a spiral, and then lifts its head.
At Just she is really interested for it is the first time that she has realized that things in phantasies could move of themselves; this finally convinced her that she was
not making the whole thing up.
Hofmann was terrified sometimes by the ghosts in his own tales, they had such an effect on him that he used to scream out aloud.
When things are as vivid as this we become really curious as to what is going to happen next in our own psyche.
The snake's movement is an encircling one which is very characteristic of snakes, especially of giant snakes, and this movement easily causes a panic.
My Somali boy taught me that if you are in the circle of a giant snake you should take your knife and stick it into the ground in front of you, edge outwards, and wait till the snake has reached the blade, then it will stop, and you can step backwards out of the circle.
The same movement is represented in the circumambulatio which was practiced in the founding of Roman cities; the centre of the circle thus described was called the fundus.
Here, in Switzerland, parishes are still ridden round in order to protect them from demoniacal enemy influences; this is done in the Canton Lucerne, for instance.
The snake rearing its head means that it is lifting itself above the earth.
This is an anticipation, for going down is always a preparation for going up and vice versa.
This is like the movement in the Kundalini Yoga, it is the movement of the snake which heralds the moment of uprising.
At this point the ice breaks, the conscious and the unconscious are no longer separated, and a block of ice is formed, a kind of island.
An island is the idea par excellence of a piece of separate earth which belongs to you yourself, so she stands on her own ground, and it is the place indicated by the snake.
In antiquity when you wanted to make a place holy you set a snake to protect it.
In Rome, near the Palatine Hill, there is a warning sign which consists of two snakes and an inscription under them

curses anyone who should defile this sacred ground in the name of twelve gods.
This procedure has worked apparently for the ground is still as it was then.
This patient is unable to find her right place.
There is a mythological parallel to this island motif. Hera, the angry wife of Zeus, swore never to let Latona find a resting place on earth.
Latona wandered endlessly till at last she found a piece of earth floating on the sea and as it had no connection with the mainland it was not under the influence of Hera.
Poseidon sent up four pillars to make its foundations strong and then it became a safe place where things could happen.
It is there that Apollo and Artemis were born. It would be very interesting to explore this piece of mythology but unfortunately there is no time to do so now.
The ice block moves in circles like the snake, this is not the circumambulatio, but a rotary movement.
Rotation plays an important role in the symbolism of islands or sacred places.
The circling turns into a spiral movement and the ice block sinks to the bottom of the lake.
The patient then leaves her island and swims about, looking for interesting things but she found nothing probably because her conscious was leading.
The snake now takes the lead and as it has a better nose it leads her to a hole in the bottom of the lake.
It is often animals that lead the action; in the Divine Comedy, for instance, the trinity of the panther, lion and wolf frightened Dante so much that he fell into a hole where he found his human guide, Virgil.
In the Hypnerotomachia the motif is similar, only here the hero has no fear of the wolf and follows him.
The wolf leads him to a ravine and down to the forgotten castle.
There he meets with other animals and studies peculiar tablets on the walls which speak of the god with the double meaning.
This upsets his Christian conscience and he would like to escape, but a dragon stands in the way.
In these two examples we find that the same result is produced through fear of and trust in the animal.
In our phantasy the snake app ears to have become quite harmless and the patient follows it.
There is nothing in the New Testament about animals, the places where they are mentioned were left out by the compilers of our scriptures.
Just as authentic documents exist in which they do appear, but they were regarded as too unclean for inclusion.
In these days, on the other hand, we are becoming very sentimental about animals, every kind of society for the prevention of cruelty to animals exists, which shows that we are getting more friendly towards our instincts.
They are not so dangerous for us as we are further removed from the primitive.
Primitives have to repress their animal natures or they become too strong for them but we can afford to be more tolerant towards them because a thicker layer of civilization separates us from them.
The snake takes her to a still deeper hole, this time she does not trust herself to go down, but only looks into it, and suddenly she sees the sun in the very depths of the earth.
This made a deep impression upon her, it was another absolutely unexpected archetype.
We find a parallel to this experience in a book called ”Fairy Tales from the Unconscious” by Oscar 0. H . Schmitz.
The following passages are taken from the story ”Adam’s Rambles with the Snake”:
” Adam and the snake return e d to the hut. The old peasant was no longer there, the door and the window stood wide open. Clear wintry sunshine lighted the room. The comfort had vanished but also the smell. At the request of the snake Adam opened the trap -door. The treadmill and the monk had disappeared. On the floor of the cellar there flashed between black vulcanized stones the underground midnight sun. Adam recognized it. He had seen this image once before. At the beginning of his travels on the Sunday evening when he entered the cloister from which he old man showed him the way into the depths. Now he remembered how he had had to lift a trap door in order to find the staircase. But on that stone he saw the first reflection of the red underground sun. ’Here my wisdom stops’, said Koruna (the snake) solemnly.’ I may lead no mortal further than to the counter star of your daily sun. Cast your strongest deepest look upon it, its light does not blind like the midday sun, but opens the eyes of a deeper insight’.
’And do you know what else I may see? ’ asked Adam deeply moved.
’You will see the perfection of the world. This is only permitted to man who is able to look above and below himself.

We other creatures are and remain what we are. So to me, at creation, my being was given, it cannot become more or less. Man, however, can become animal or god." Carl Jung, Zarathustra Seminar, Pages 219-222.

Carl Jung on Paths of Initiation **(2014-08-12 13:27)**



[Carl Jung on Paths of Initiation]
Lecture V 31st May, 1935
Last time we stopped in the middle of a very difficult problem. I began to tell you of a fifty-five year old American lady who could not be led back to the instinctive ways of youth, but who should learn to see the meaning of the instincts. I spoke of the Yucca moth and I stopped in the middle of the case of a man of fifty who could not believe that he was not responsible for the happiness of the next generation.
Dynamic - Natural Flow
Instinct
Pictures - Archetypes – Meaning
If you follow the second path, the way of the pictures, you arrive at the meaning.
This man, through a lack of understanding, was trying to move on the first path.
The investigation of his case revealed a mother complex, as mentioned before, which, through his own disposition, had led to the condition he was in.
He said that the secret was what attracted him; he thought every woman possessed this secret.
I could have gone on with him on the cold path of speculation but it would have led nowhere, so I chose the way of following up his d reams which clearly pointed to the mother.
They were exceedingly bad dreams, the mother app eared very negatively, as a blood thirsty demon, as a being half male and half female, he had to fight with her, and even once to cut off her hands.
He was an intelligent man so he soon saw that this did not refer to his real mother, there was something of a totally different nature in this mother image, something which was inhuman and inapplicable to a real woman; besides which his own mother was long since dead.
I explained to him that contents which belonged to the second path were entering the first, that a mythological picture of a blood thirsty goddess, an autonomous being, was mixing itself with the old reality situation.
His life had been much disturbed by the existence of this image, it was the secret for which he was searching and he was completely fascinated by it. The fascination is not to be wondered at when we realize that in other ages people

found their gods in these images.
When the idea of the image became clear to him it had also a practical effect.
One day he came beaming to me and said: ”A loving couple passed me in the street, and instead of envying them I thought ” Thank God, they have it, they must look after it, not!”’.
And he had found another occupation, to study the pictures which would lead him to the realization of his Anima.
To young people, especially to those with artistic tendencies, these pictures are often used as a pretext to leave real women alone.
No woman is quite good enough, there is always a hair in the soup. This may go on till 30, or 35, and the foundations of the old bachelor have been well laid. Or if the man does marry, he is soon convinced that he has married the wrong woman for she does not sufficiently resemble the goddess of the images.
But if people in the second half of life do not become aware of these pictures and yet find themselves unable to move freely in the first path, the repression of the instinct may lead to all kinds of sexual perversities.
The second path on the other hand leads to initiation.
As Goethe says in Faust:
”Yet now at last the god is surely sinking But the new gift impels to flight. Onward I speed, eternal radiance drinking, Before me day, and far behind me night”
It is the drive of the instinct which makes life worth living; without it life is merely momentary and fragmentary, it is this drive which gives life form and meaning.
But, unless we understand them in a deep sense, the spiritual instincts just worry at us, we try to explain them in the wrong way and can see no use in them.
It is necessary to have some understanding in order to feel in harmony with life, and this is the reason that initiation rituals were instituted.
When those doubtful blessings, missionaries, stop the initiation ceremonies of a tribe, it always decays.
When you take these rites from the people they lose their sense of life, and then they just go from one cigarette to the next, and from one drink to the next.
Gradually the whole tribe goes to pieces, they take to alcohol and become diseased, and they are even asked to wear clothes to prevent the missionaries having indecent phantasies!
On a certain island the English with great common sense - they have more common sense than other nations - beat the natives when they wear clothes.
That is how it should be, only white men are indecent naked.
The second path goes the symbolical way of the initiations for the natural drive cannot be controlled by the will.
Mankind noticed that initiation gave protection and therefore it seemed reasonable to give this protection earlier, so as civilization advanced the ceremonies were administered at an increasingly early age.
In our church baptism is practiced on babies, which makes no sense at all for no experience is possible.
The magic part of this ceremony has disappeared though many secret societies exist where living remnants of the magic are still to be found.
We will now return to our case of the fifty-five year old American woman, as I should like to show you the line which the development followed.
She had dimly discerned the youthfulness of her feeling and was not at all pleased with the discovery, in fact it frightened her terribly, for these youthful instincts were not suitable to her age.
In the second half of the life of a woman the feminine is, in a certain sense, used up, and the masculine side comes forward.
The original sperm from which we are formed is masculine and feminine, the one which is in the majority wins, but the other side does not die, it remains living but as a minority, just as in politics the Government and the Opposition both exist.
The man tends to develop much more feeling and the woman becomes masculine and aggressive.
We speak quite truly of a dangerous age, there should be a ”Ligue pour la Protection du Jeune Homme ”!
If an elderly woman were to try to follow the first, the instinctive path, she would leave her femininity behind and would develop an aggressive masculine attitude.
This, of course, makes her particularly anxious to repress the whole thing.

When such a case meets a situation, such as the conditions in America after the War, she becomes faint and powerless and holds desperately to her shattered ideals.
She was, in fact, as I said last time, completely disorientated.
The early dreams showed a crowd of phantasies in the unconscious soI suggested to her that she should try to reach these because, with the quantity of dreams that she was having, she was becoming bewildered.
She felt that there was a mass of important material which we had no time for.
I therefore advised her to try to phantasy.
She found this very difficult and at first brought the merest fragments.
She saw the picture of a lion, and looked away, then that of a train, and thought:
”What nonsense, I made that”. Then it was gone too.
She thought: ”Either it is a silly method, or else I am stupid at it”.
She was a very intelligent woman but she only believed in concrete things, just as if all concrete things had not once been mere phantasies.
At last she was successful, she saw the lake of Zurich.
At once there was the criticism that she had invented it but then she remembered that I had said: Don’t think that, but watch it scientifically. You did not make it up, you found it”.
The idea, that she made it, is just as if she had found a book in a library and read it, and then afterwards thought she had written it herself.
This time she made a great effort to stand by her phantasy and found to her disgust that a snake was beside her on the bank.
Again she looked away and again she had to force herself to be objective to her own psyche; the most objective of us are not that, for it is the hardest objectivity of all to
conquer.
After she had forced herself to look at the snake, she remembered that I had told her she should be in these phantasies herself, that it was no use whatever to be just a spectator.
Patients will watch with quiet interest while their fathers or mothers are killed.
One young man saw his fiancée skating; the ice broke, and she drowned, while he just stood and watched her. I asked him:
”But would you do that in reality?” which idea simply horrified him.
You see now what an infernal intention I have, it is to get people actively into their own psyche, on to the second path, so that they themselves may be really changed, otherwise they have merely watched an exciting film of adventure.
I learned this from the initiations of primitives, if they are re ally in these ceremonies, and experience suffering, they do at last come through to enlightenment.
This is the reason primitives are re ally hurt during their initiation.
In West Africa when they come to puberty they are called by the voice of the spirit to the bush house; an elliptical piece of wood on a long cord is whirled round and round with a humming noise, and when it is heard all women know that they must hide in their houses, otherwise they are at once killed.
This is to make clear to the people that the matter is serious, it is a case of life and death.
The second path is a phantastic way which, however, it is necessary to take when we can no longer follow the first path.
The patient understood this and went into the phantasy with the snake, and in order to make it real she gave a glance round at her surroundings and noticed that the lake was frozen.
She reported as follows: ”I went out on to the lake accompanied by the snake.”
Here the venture begins.
”The snake described a circle, rolled itself into a spiral and raised its head. I stood beside it and my whole attention was drawn to it.
Then the ice broke, and the snake and I found ourselves drifting on a block of ice.
Soon the block began to spin round and to sink deeper and deeper into the lake with a spiral movement.
It sank rapidly until we could see the bottom of the lake, where there were rocks and meadows of sea grass.
I swan about like a seal, accompanied by the snake, and looked for interesting things .

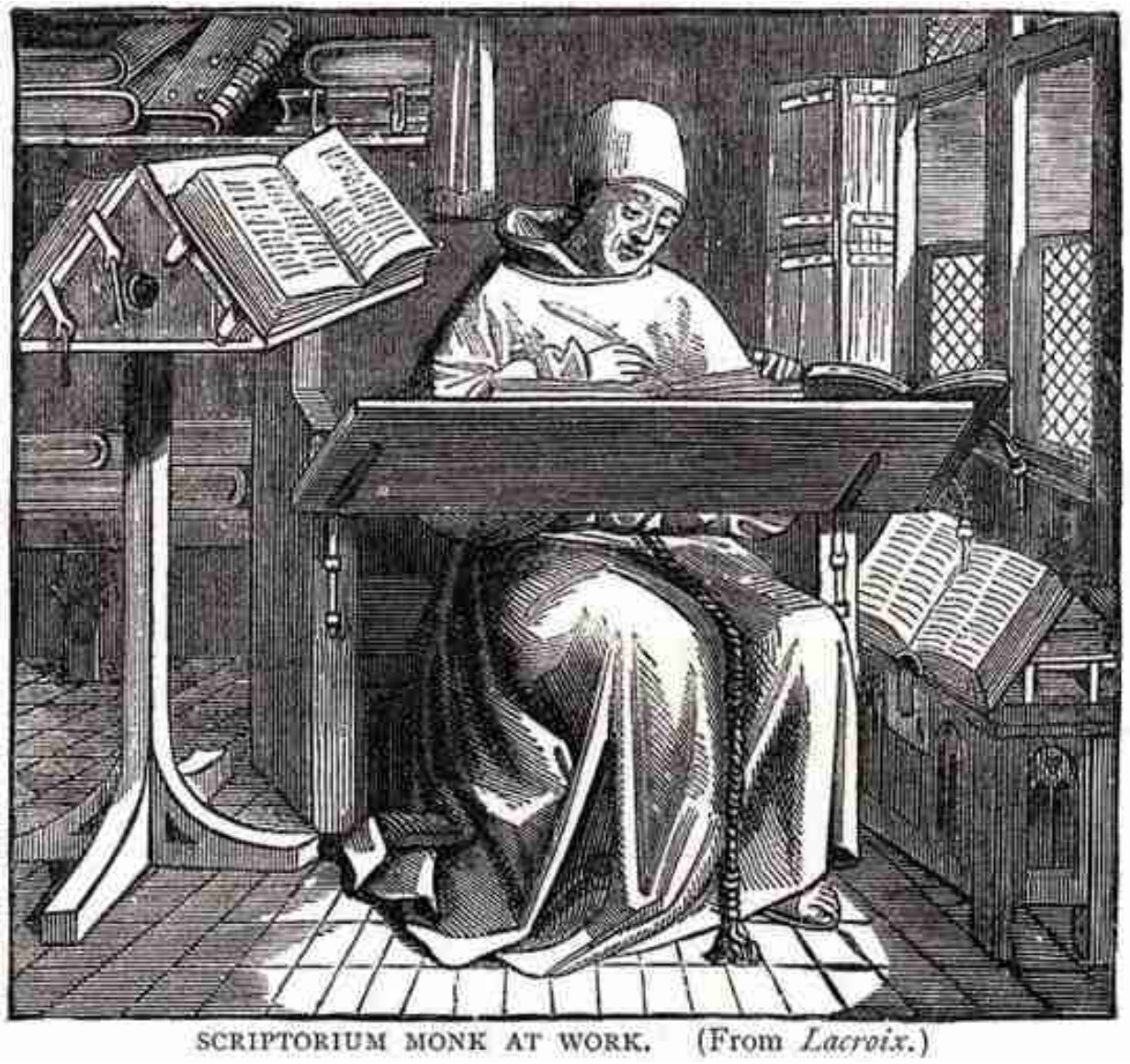
As I found nothing, I took the snake by the neck and it led me to a deep black hole in the bottom of the lake.
I looked for a while into its depths , but I saw nothing but impenetrable blackness.
I even tried to climb down a little, but that was not a good plan, so I remained above, waiting and looking into the hole."
A dark hole is usually the forerunner of an important event, if people only have the patience to wait to see what will happen.
This proved here to be the case.
She continued:
"Suddenly I saw in the distance, right down in the depths, for a short moment only, the sun appear, then everything was dark again. At last I summoned up my courage and sprang into the depths. While descending the sensation of water dis appeared and I was once more surrounded by air. The vertical shaft became horizontal and slowly and windingly rose to the surface. After a long time the passage opened and I found myself standing in the cloister of a church". Carl Jung, ETH Lecture V, 215-218.

Carl Jung: Is it good to be in the current of life, or is it bad? (2014-08-13 06:23)

[Carl Jung: Is it good to be in the current of life, or is it bad?]
Now, the question is of course: Is it good to be in the current of life, or is it bad? I mean morally. And that is difficult

to say.
As a rule, it is good for others when I am not in the river of life because then I do nothing.
I simply look on, and that might be better for others.
But if I am outside, if I only look on, it is not so good for myself.
Perhaps sometimes it is also good for certain reasons to be safe on the bank and not to touch the current; and usually those people who are onlookers, who have left the main current, are less offensive because they are inactive.
You see, this is so in Buddhism.
They try to leave the current of life because it is all illusion, and so they become inoffensive, and the evil they work is merely evil by deprivation-that they don't build hospitals, don't observe public hygiene, etc.
They are chiefly concerned with their spiritual welfare.
So whatever evil they work is simply the evil of deprivation, the absence of good; and that may be better than doing good like the active Europeans, for an active person is more likely to do damage, even if it is meant to be good.
The worst people always have good intentions.
They are just awful because the devil is behind their talk, all the time whispering, "Now do the good thing."
And because they believe in it, they force other people to do the same and that is of course tyrannical, with a lot of power instinct in it.
So one could hold that for other people the good thing would be for me to withdraw from life.
But for myself it is not good. In order to prosper it is perhaps better to be in life, though the others will suffer because as soon as I step I crush the beetle upon the road; if I eat a certain loaf of bread nobody else can eat that loaf; if I take a seat nobody else can sit there.
I am a nuisance right and left, and if I had great compassion I would withdraw from the current of life.
Now of course, one could ask, "But should one never withdraw?"
Of course when the river begins to ebb low, it naturally ceases to flow, and then you cannot tell whether you are in the main current or in a by-water, in a swamp or a lagoon-or whether you are in the sea.
Then you can and you naturally will withdraw, for if you depend on the movement of the river, what would be the use of trying to navigate a boat in a river that doesn't flow any longer?
Then you might as well be on the shore.
You see, when you begin to be static, when the world looks as it always has looked for all eternity, as soon as you see that in your own heart, then you can be on the mountain: you don't need the current.
But this is only good teaching to older people.
For the young people it is wrong; then the main current is everywhere and in everything, and then they should be everywhere and in everything.
So if a Buddhist should withdraw into solitude as a very young man and live a passive life, unless he is called by God to be a particular saint, he surely would be making a mistake.
But if he slowly goes out of life as Buddha himself did, I should say that was natural and reasonable and good.
Buddha really was good for other people, because he was no longer active.
Inasmuch as you are active you are not so good for other people, and you will get your hands dirty; you cannot remain good.
If you think you can be good and active, it is a great illusion: it is simply impossible. Carl Jung, Zarathustra Seminar, Pages 818-820.

Carl Jung: The antique Roman Christians didn't need dogma; their subtle minds could deal with analogies and symbolism. **(2014-08-13 07:22)**



SCRIPTORIUM MONK AT WORK. (From *Lacroix.*)

[Carl Jung: The antique Roman Christians didn't need dogma; their subtle minds could deal with analogies and symbolism.]

For instance, compare the original meaning of Christ's teaching with what has become of it in the subsequent centuries.

When Christianity was taught to a highly educated audience, it was made into a philosophy.

If you have a certain idea how men like St. Augustine or Tertullian preached, or how a learned man like Origen understood Christianity, you realize that that makes all the difference in the world.

One instance which I have often quoted is that St. Augustine compares the Virgin Mary to the earth: she is the earth fecundated by the spring rains, and from the earth, Christ, our truth, is born: he is the wheat.

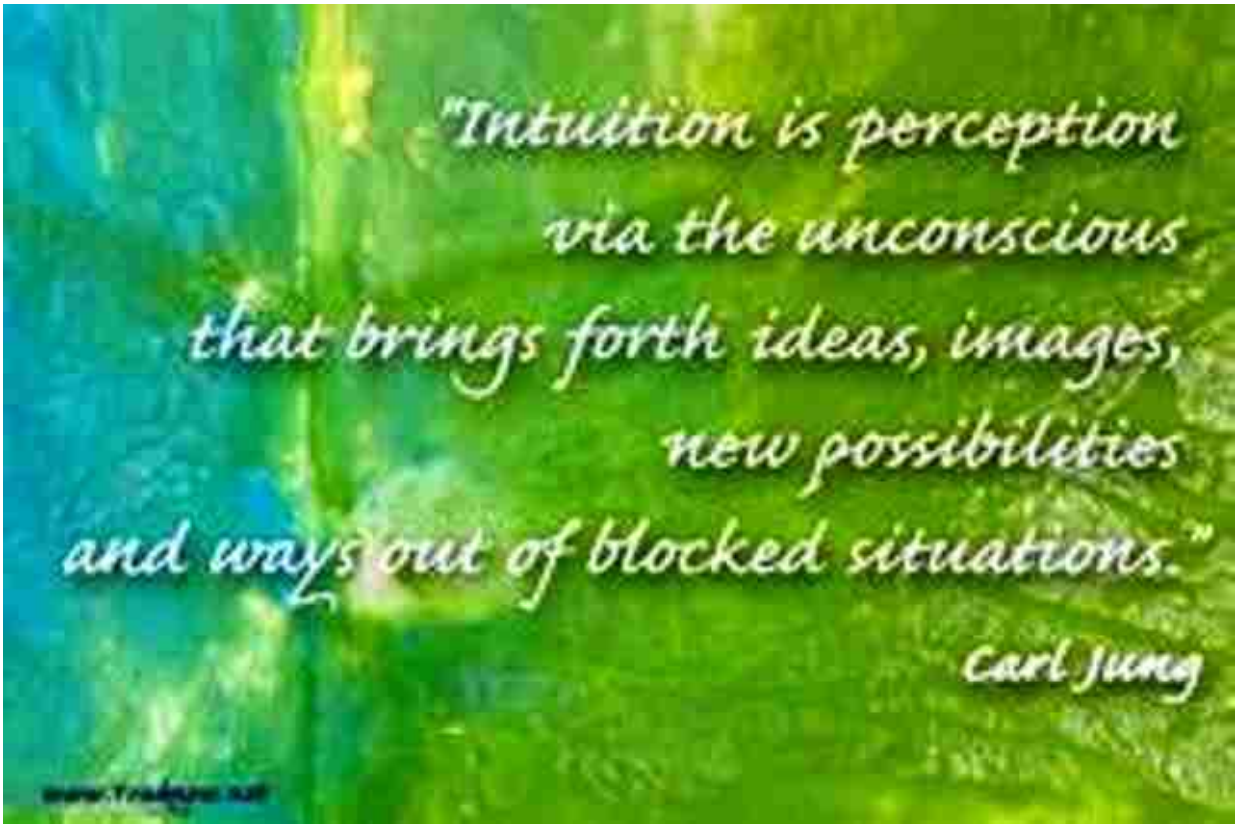
That is the type of language which subsequent centuries would not have understood.

It would have led back into a chthonic cult, but those men were talking to educated people who could take these things on the wing; an idea was not leaden, it lived.

The antique Roman Christians didn't need dogma; their subtle minds could deal with analogies and symbolism. They understood things.

Yet the same gospels taught to the barbarians became something quite different; the barbarian mind demands things cut and dried.
Originally there was no question about the communion for instance, a sort of memorial rite.
The idea of real flesh and blood only became dogma in about the ninth century when Paschasius Radbertus invented transubstantiation: that was a concession to the barbarous mind. He was the abbot of a monastery in Corbie, Picardie, one of the Frankish invaders. (The whole north of France was at that time Germanic.)
A monk in the same monastery however, Radramndus, still held that it was a memorial meal. And Scotus Erigena, the abbot of Malmsbury, who died in 889, fought for this idea. Carl Jung, Zarathustra Seminar, Pages 830-831.

Mrs. Jung: What exactly is the difference between intuition and revelation? **(2014-08-13 13:47)**



Mrs. Jung: What exactly is the difference between intuition and revelation?
Prof. Jung: Well, an ordinary intuition is really one's own activity.
I can set out to have an intuition and it doesn't come to me as a revelation; I can stare at a thing until something comes into my mind.
I can even provoke it. An intuitive type sets out to intuit-it is very much his own activity-whereas a revelation has of course a great similarity but it appears much more as a fact outside oneself.
It is true that the intuitive derives the authority for his intuition from the same source, so at times it seems to have the same autonomous character, and the more it has that character, the more it has authority of course.
It is amazing how sure he is of his intuition, so certain that he can convince people of the merest possibility, a potential which might come off, or it might not. It is utterly improbable that more than 50 percent of intuitions are true because we are surrounded by a large percentage of false possibilities.
You see, a potentiality can remain forever a potentiality, and it may also be a false possibility; something may seem to be possible yet it is not at all, although one has an intuition that it is already.

The more intuition has an autonomous quality, the more it takes on the character of a revelation; therefore the most intuitive people behave as if they were all the time inspired.
They are perfectly certain, and in consequence they fall from one hole into the other and never get anywhere.
You see, what happens to them is that they assume that authority to be their own; if they did not they would be critical-then they would discuss matters with God.
The prophets discussed matters first; they were disobedient because they felt there were other elements involved in it and perhaps God didn't really know whether the thing was right or not.
But the moment the intuitive has an intuition, he runs away with it and therefore he falls into a hole.
Mrs. Sigg: Could one say a revelation comes from the self?
Prof. Jung: Well, whatever the phrase is, we don't know the source.
We must be very careful. Yes, we could make such a theory-of the so-called self from which a revelation comes-but this is metaphysical speculation.
Mrs. Crowley: I would have thought it could start with intuition.
Prof. Jung: Of course it can have such a form, but you cannot provoke it.
Mrs. Crowley: Then I had the wrong idea of intuition. I thought that was just what could not be done with intuition; I thought it was autonomous.
Prof. Jung: That is just the trouble: that is what the intuitive thinks. The more one is intuitive, the more it just comes to one, but it is one's own activity. There is a tremendous danger in intuition; the more it is differentiated, the greater the danger that it takes on that character of revelation. It is the same with the intellect; if one has a finely differentiated intellect one feels that it is almost infallible. So a philosopher once told me that thinking could never be wrong because it was right in itself.
Mrs. Crowley: I mean exactly the opposite; an intuition is so uncertain that it is no proof if it comes to you, but if it is revelation you would be absolutely convinced.
Prof Jung: It is true that revelation has authority but the historical fact is, that even if the revelation comes to you with great authority, you may not believe it.
Mrs. Crowley: Well, you would feel more convinced, I should think, if you could possibly realize that it was revelation.
Prof Jung: That is perfectly true: people are more convinced by a revelation than by an intuition; but it is also true that if they have a real revelation they may not believe it, while they might believe an intuition.
Mrs. Durler: Where can you draw the line?
Prof Jung: Yes, where can you draw the line between the very sharp intellect and error? That is just the difficulty.
Carl Jung, Zarathustra Seminar, Page 878

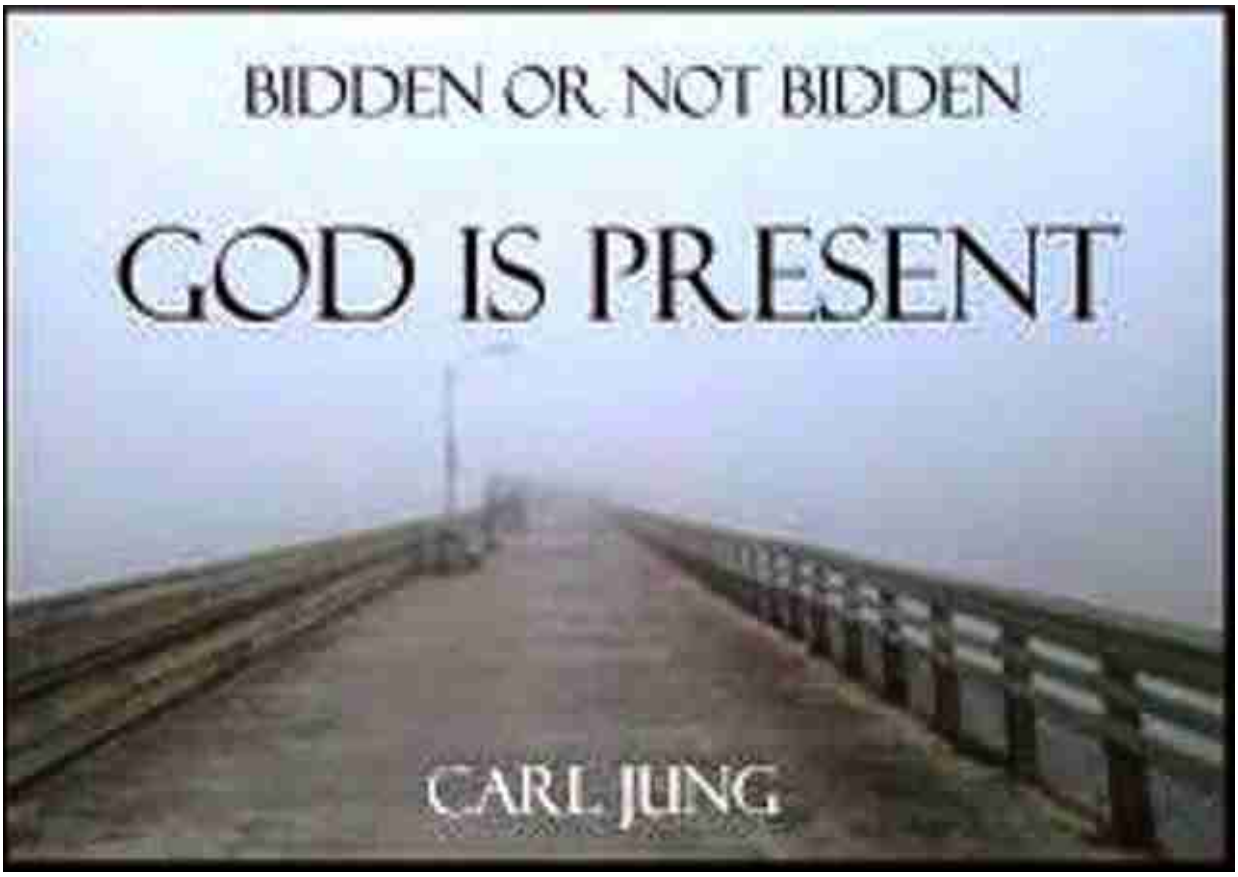
Carl Jung on the meaning of the "Dragon" **(2014-08-13 15:06)**

[Carl Jung on the meaning of the "Dragon"]
Prof Jung:
But it might be like an octopus. No, the dragon, as well as the snake or the salamander, or even the frog, are representations of that part of the psyche which is immediately below our higher animal psyche. The psyche of monkeys is not in the dragon.
The dragon is supposed to be a cold-blooded animal.
It has a long tail and scales, and on account of the fact that it has no warm blood, it represents the inhuman, cold-blooded part of our psychology.
In many saurians the great intumescence of nervous matter is not even in the brain, which is exceedingly small, but in the lower part of the spinal cord.
So the dragon shows that it is a matter of that part of the unconscious which is strongly identical with the body, including naturally the sympathetic system.
But the sympathetic system has its proper symbols, it is symbolized by invertebrate animals, not only the cold-blooded

ones-spiders and other insects, and crabs and the octopus are all symbols for the sympathetic system.
These are by no means arbitrary interpretations therefore; they are all based upon experience.
You know very well why I say that the dragon or the snake has to do with the spinal system, and why the spider, for instance, has to do with the sympathetic system; you see, the unconscious does not choose those symbols with a complete ignorance of zoology.
They are born out of the very substance which you also find in those animals.
We contain nature, are part of it; animals are not only in text books, but are living things with which we are in contact.
Probably in our remote ancestry we have gone through those stages and therefore the imprints are still to be found in us.
As certainly as we have a sympathetic rope-ladder system within ourselves, have we to do with insects and worms or any such invertebrate animals.
So the dragon represents not only a human past-say the laws and convictions of a thousand years ago, those of warm-blooded animals the dragon goes back much further.
And the real power we encounter in those old laws is not their power, but the power that has been fettered by them; the laws of five thousand years ago, primitive moral laws or
primitive religious convictions, would have absolutely no power and no interest for us if they were standing by themselves, but they are still the fetters round the ankles or the necks of dragons, and they give them their weight.
These very old destructive instincts in man were caught by the old symbolic forms, and inasmuch as these forms still seem to play a role in us, it is due to the fact that they are still in their place, still fettering those old instincts, but unconsciously.
For instance, Christianity, which has become unconscious to so many people, is still doing its duty; we are unconscious of its way of doing it but it is still working, still a power over the old dragon.
But naturally the further you get away from the history or the continuity of consciousness, the more you forget the purpose of certain religious convictions and of certain laws.
And the more your interest is withdrawn from such forms, the more they are weakened, till the moment comes when they no longer function, and then the dragon breaks loose.
But there are conditions, as we learn from Zarathustra, where that old dragon really has to be disturbed, where we must have a lion to destroy old forms in order to give a new form to old instincts and a new protection against old dangers.
And that of course is the case here; the dragon ought to be fought by the lion. You see, all the old values that served the purpose of fettering the dragons became identical with the dragon, because we no longer see what those values meant.
For instance, we don't understand why God should be a trinity-that conveys nothing to us-yet it was an exceedingly important concept once.
It needs now a long dissertation to explain why it was absolutely important that Arianism, the idea that Jesus was not of the same substance as God, should not win out; he must be God and man at the same time completely, and not only God-like.
These questions are strange to us; even theologians now avoid speaking too definitely about them.
But they have a very definite psychological meaning, and people once fought and killed each other for this or that most abstruse dogma, for the homoousia for instance, which meant that God and man were equal in substance, or the homoousia which meant that they were similar in substance.
It was as if those people knew what they were about; of course they could not know as we can from this distance, but they knew it was all-important and that was enough.
I understand these things now in such a way that I think I understand why they had to fight each other, why the question had to be decided in favor of homoousia.
It was of absolutely indispensable psychological importance.
Of course I cannot explain this to you now; you must be satisfied with the fact that those old forms like the Trinity have had their functional meaning, and that it is a loss to get away from them and forget about them.
You don't understand why certain doors are locked because you don't know what is behind them, but destroy those doors and you will discover the dragon behind them; you will even think that the doors are identical with this dragon

that is your enemy. Carl Jung, Zarathustra Seminar, Pages 900-902

Carl Jung on the Phenomenon of God] **(2014-08-13 15:57)**



[Carl Jung on the Phenomenon of God]
Here we have the whole weakness of the argument-that people will go on calling upon God when they look out upon distant seas.
They will say, ”God, how wonderful!” just as the primitive Polynesians when they hear a gramophone say, ”Mulungu,” meaning, ”Is it not great!”
Whenever we are really astonished or overcome by something, whatever it is, either in a positive or a negative way, we exclaim, ”God!”
And we swear by God; even people who do not believe in God swear and say ”God damn you!”
A Frenchman says, ”Oh, mon Dieu” on the slightest provocation, and a German says, ”Ach Gott, lass mich in Ruhe,” or something of the sort.
Any Italian workman cries, ”Per Dio” even when he is in a club of atheists or those Bolshevist clubs that try to kill God. It is so much in our language.
You will never find a single individual who says, ”Oh Superman, what a fool you are!”-nobody will ever swear by the Superman.
So God is a natural phenomenon; it is the word that designates the thing that makes me.
You see, the word God has nothing to do with good; it comes from the root meaning ”to beget.”
He is the begetter of things, the creator, the maker of things.
Anything that makes me, anything that creates my actual mood, or anything that is greater or stronger than myself-that is like my father that is called ”God.” When I am overcome by emotion, it is positively a god, and that is what

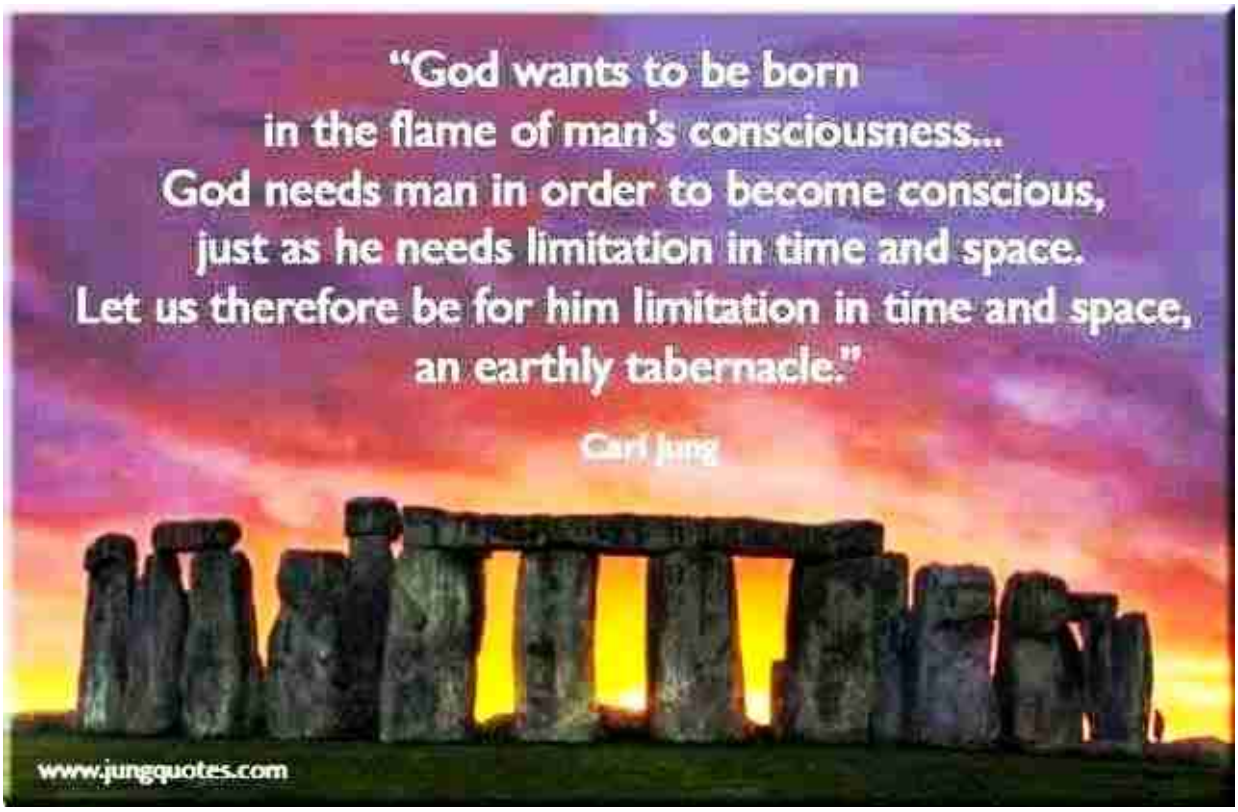
people have always called ”God,” a god of wrath, or a god of joy, or a god of love, for instance.
They have understood emotions as personalities in themselves.
Instead of getting angry, the demon of anger, an evil spirit, has entered my system, and makes me creates me-into an angry form, and therefore he is a god.
And that will be so forever as long as people are overcome by emotions, as long as they are not free.
Now Zarathustra, who is in a way the anticipation of the Superman, is overcome by all sorts of events: he gets angry, he weeps, he is the prey of his emotions exactly like Nietzsche.
Later, there is a very classical passage where you can see what happens when one thinks one is doing a thing which one is really not doing: when one thinks one is the creator of things, one is the victim of things.
So this primitive phenomenon which people call ”God” is merely a statement of an overwhelming fact; there are parts of my psychical system which overwhelm me at times.
And since times immemorial, man has used such a figure of speech.
Of course there are certain idiots who have thought my conception of God was nothing but a human emotion; those are the idiots who think they know what an emotion is.
Now, I am not among them. I only know a phenomenon called ”emotion,” but I could not tell you what it is because I don’t know what a psyche is-I have no idea what it is.
So when I say that phenomenon is called ”God” I don’t give a definition of God. I give a definition of that word and I leave it to him to manifest as he will; if he chooses to manifest through the worst sin that is his affair.
But those idiots who speak of emotion think they know what it is, or when I speak of the psyche they think they know what that is.
Ask a physicist what matter is. This is a hair-raising question.
So you never can really suppress the psychological fact of God through teaching the Superman, but it is of course a different question when it comes to the interpretation of Nietzsche’s concept of the Superman.
The definition we have made out as the probable or true one is that he really means the psychological concept of the self, but he makes the mistake of identifying with that idea; so the Superman becomes a sort of person within one’s reach more or less-that can be reached, say, in several generations.
You will see in the continuation of the text that though you may not now be able to create a Superman, your great grandson will perhaps be the Superman.
Now, inasmuch as the Superman is another term for the self, it is possible that the idea of a deity can transmigrate into another form, because the fact of God has been called by all names in all times.
There are, one could say, millions of names and formulations for the fact of God, so why not the self, quite easily?
You know that has already been done in the philosophy of the Upanishads and the Tantric philosophy for instance; they had that formulation long ago.
And the Christian conception of the Kingdom of Heaven within yourself contains all the symbolism of the self: the fortified city, the precious pearl, the stone, or the gold-there are plenty of symbols for the self.
It is also in Greek philosophy; Empedocles, for example, had the conception that the all-round being, the sphairos, was the eudaimonestatos theos, the most blissful God.”
Well, I think it must be rendered something like that: it must be one that is filled with the most blissful spirit and all-round like the Platonic primordial being, which is also the idea of the self.
So there are on all sides possibilities of identifying the idea of the divine factor with the self of man.
If you want to go a bit deeper into the definition of the self you must look up the literature; I should advise you, for instance, to read the Eranos of 1934 where Prof. Hauer has a very interesting article about the symbols of the self in the Upanishads and the Tantric philosophy.
Inasmuch, then, as you don’t identify the idea of the self with the person, with the subject, the ego man, it can be named a god just as well-that would be quite permissible-and it is quite apt to receive the substance of the divine factor.
I think this is the most valuable kernel in Nietzsche’s teaching, and it is the message to our time, in that it contains the doctrine of individuation, namely: that it is the duty of our
time to help to create the Superman, to prepare the way of the Superman.
But the moment you identify with the possible Superman or think that your grandson might be the Superman, you

fall into the same trap that Nietzsche fell into-that he identifies with an intuition.
That is dangerous. If you can keep clear of that trap, it is really the answer of the whole psychological development throughout the Middle Ages.
It is the logical development out of Protestantism, for instance, inasmuch as Protestantism has deprived the church of its authority.
You see, the authority of the church is the authority of the dogma, and the authority of the dogma signifies or expresses the absolute authority of the divine factor, for the divine factor is then deprived of its subjectivity.
If you destroy the absolute authority of the church, the dogma, as Protestantism has done, you allow interpretations; and then naturally God becomes very relative to your interpretation.
Then you can say God is absolutely outside of yourself and you can pass judgment on him: he has no authority any longer.
You know that you hold one point of view and other people hold another; inasmuch as God is no longer guaranteed by the indisputable dogma of the church, he is a votre disposition; then you can model him, say things about him, like the famous modern Protestant Gogarten who says God can only be good.
He thinks he is saying something awfully nice about God but that is blasphemous. He deprives God of his possibilities. He leaves him no choice. Think of the marvelous things you can do when you are also bad!
When you take the sayings of the Bible as the absolute authority, the word of God, it is just as if you were prohibiting a writer from publishing anything else.
For two thousand years God has been under the censorship of the priests.
He could not publish a new book, he could do nothing, because he had said in the Bible what he had to say and nothing could ever be changed.
That is a catastrophe because it is an encroachment upon divine rights, and moreover it is absolutely unpsychological inasmuch as the divine factor changes.
Inasmuch as the divine factor does not change, God remains the same and then the holy book is the absolute authority, the truth, because it catches the unconscious facts and expresses them.
You need nothing else-then it is absolute.
But the moment man changes, or the moment God changes, his truth is no longer his truth-it does not express him-and the authority of the hitherto prevailing notions comes to an end.
Then there will be a Protestant revolution, as was actually the case.
One can say that towards the end of the 15th century, God changed noticeably, or man changed noticeably.
You see the two must always be together; yet they are two, and you cannot say who changes first.
If you are a pious individual you will say God has changed, and if you are a worldly individual you will say man has changed and in order to suit man God was forced to say something new.
But it doesn't matter which is older, the egg or the hen: the change came about and the old truth was no longer a truth.
So all that truth that made the church, that made the dogma, that made finally the eternally valid quality of the notion of God-all that has collapsed and is to be found nowhere apparently.
But nothing can get lost; all that authority is in the unconscious, and of course then you have it in your own body and you become all-important.
Then you begin to believe in individualism and such things, and the time of the great individuals begins.
That was in about the 16th century, we have certain confessions from those days which are highly interesting, the famous confession of Agrippa von Nettesheim, for instance, which I once quoted in my little biographical article about Paracelsus.
That was such an individualistic confession by a man for whom authority had completely collapsed, so that he himself became the authority: he was then identical with the absolutely divine uncertainty, with the creative uncertainty.
If you know a bit about medieval psychology you will be able to substantiate what I say-it was a most interesting time then, a tremendous time.
A certain megalomania that you find then in people is the God that came into man, and naturally in the first moment it had a great effect upon him.
He became very enthusiastic and the kingdom of heaven descended upon earth; but then instantly came all the

consequences of such an inflation.
You know, after the Lutheran revolution immediately followed war, the terrible revolt of the peasants; it was an entirely mystical psychological movement but it was utterly
destructive and of course it caused Luther to restrict his innovations considerably.
Then came Protestantism, and there you see the interesting phenomenon that it has split up into about four hundred denominations, so its authority has gone utterly.
In Switzerland, for instance, practically every parson preaches his own gospel and it is not interesting at all. It is very personal, with no synthesis, no continuity; it is all subjectivized and there is not a trace of a church left.
And that is so practically everywhere, except in countries like England where there is a very strong tradition, but even there Protestantism is split up into all sorts of sects and denominations.
Only the Catholic church has kept the absolute form which guarantees the identity of God.
The ultimate outcome of that development will be that everybody will preach his own gospel.
If preachers will preach to themselves there will be exceedingly useful monologues because everybody will then tell himself what is the matter with himself.
Today they still tell other people what is the matter with them-they go on projecting.
Of course there are always fools enough who believe it, and it is probably all right because everybody makes mistakes, so it works quite well.
When you develop consistently as a true Protestant, of course you have to preach because God is in you, but do preach to yourself and then you are really on the way to the self.
Do what Nietzsche admonishes you to do, be a camel, load yourself and then preach to yourself.
I would say, don't even write such a book as Zarathustra; that is a concession we must allow to Mr. Nietzsche as a gifted writer, but it would have been ever so much better for him if he had preached it to himself.
Of course if that moment should arrive, one would be absolutely alone. In all the millions of years before God created man, he had only his own society; if he talked at all he probably talked to himself.
That is expressed in the Upanishads as a particularly lonesome condition in which the creator found himself.
Therefore, he had to create an object and he created the world, the reason for the world was: that he might have an audience.
So if we should arrive at the condition of being our own audience, preaching to ourselves, we would be in a way small gods isolated in the universe, all-important because we would be our only object, but at the same time quite miserable because we would be so alone.
Many serious Protestants are probably isolated on account of that: the whole responsibility of the world rests upon them and they are alone with it.
If they repent, there is nobody to give them absolution; they depend perhaps upon the grace of God, but that conception of a god is very unsafe because they have to believe it.
When you ask how they arrive at the idea of God, they say one must believe it. But why should I believe such a thing? Well, the word of God says so. But Paul did not believe in that kind of God at all; he persecuted the Christians, until on his way to Damascus he experienced God and then he knew.
That was pistis, the Greek word which means loyalty and confidence it has nothing to do with believing.
He trusted the fact that he had experienced something, because he had that experience he knew, and then he did not need to believe.
So when our parsons say you ought to believe, it is a mere confession of bankruptcy; either you know a thing and then you don't need to believe it, or you don't know it and then
why should you believe it?
That whole question, therefore, is linked up with the experience of the divine intercession; without that experience there is no need to believe.
Belief is good for the herd instinct.
Then you can make a community song together; you can sing, "We all believe!"-and that makes what we call a church or a community.
And there ceases the problem.
The problem with which Nietzsche is concerned cannot be even touched by people who are singing the community

song, because they don't need to bother with it-they remain a remnant of the Catholic church.
They did not develop as Protestants, but remained historical derelicts of the original Christian church.
But if they develop further as Protestants they will necessarily come to the tremendous problem to which Nietzsche came, namely, to the idea of the Superman, to the hitherto valid; they will then be concerned with what that is and what they should be in order to be able to deal with the terrible danger of inflation.
When one begins to preach to oneself, then, one is in danger of megalomania, or of being utterly crushed by an overwhelming feeling of inferiority.
You find both in modern man; on the one side, feelings of inferiority, and on the other side, a conviction of himself, an impertinent self-assertion or foolish megalomania.
And you find those two things also in Zarathustra. Carl Jung, Zarathustra Seminar, Pages 905-910.

Carl Jung and God as a "conjecture." (2014-08-14 04:35)



[Carl Jung and God as a "conjecture."]
Prof. Jung:
Now we will go on with our text:
"God is a conjecture: but I do not wish your conjecturing to reach
beyond your creating will." [Nietzsche's Zarathustra]
We have often encountered the idea that God is a conjecture. It was a peculiar prejudice of that time, the second part of the 1gth century, when people began to flirt with a sort of hypothesis which in antiquity was known as euhemerism.
This term comes from the name of the Greek philosopher Euhemerus who had the idea that the gods were once human beings, that Zeus, for instance, had been a king or a powerful man like Heracles, and that afterwards people thought they were gods-legend made gods of them.

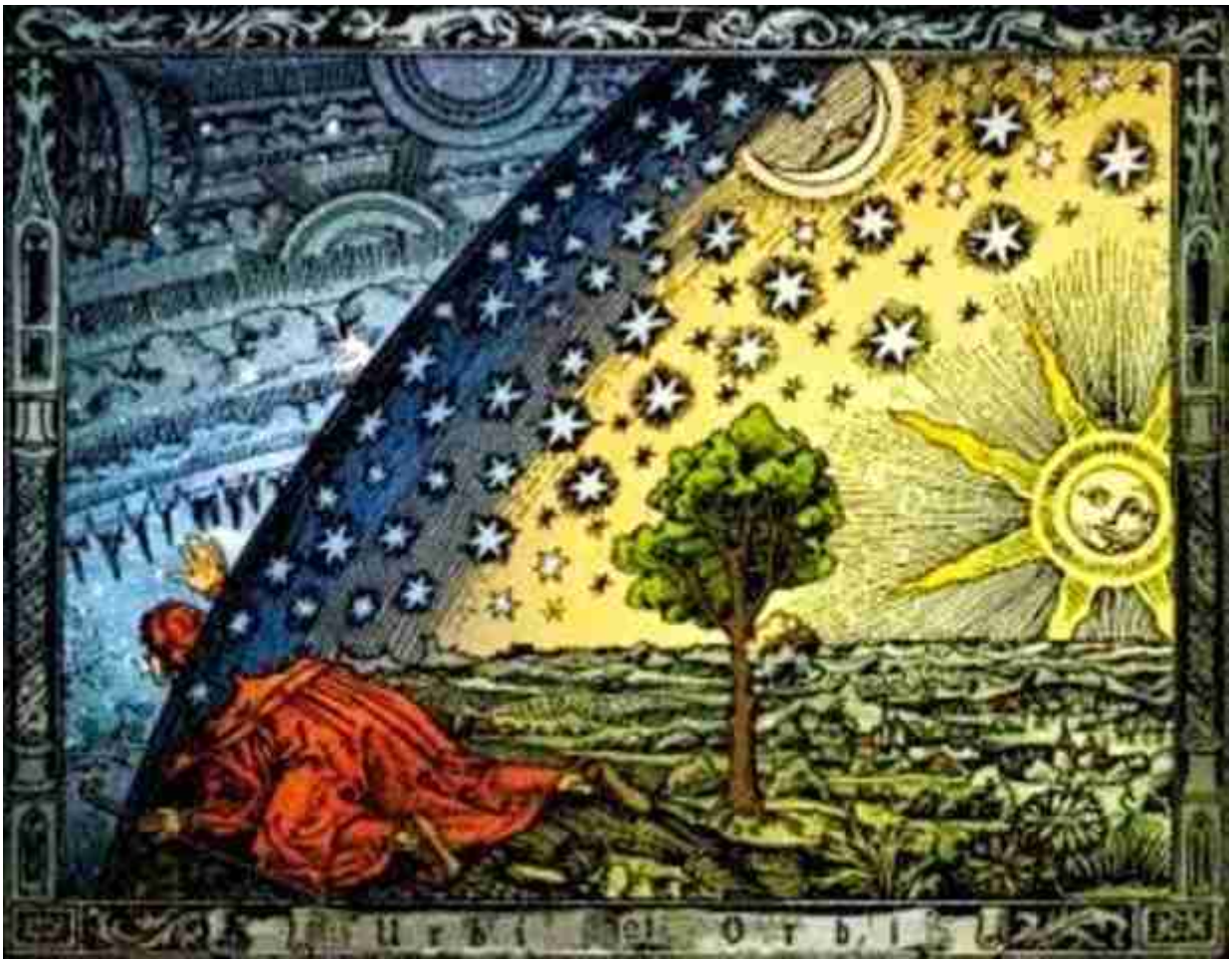
So all the other gods who populated Olympus were supposed to have been remarkable historical figures that had become legendary, and Osiris also had been just a man. One
finds practically the same idea in Carlyle's famous book, Heroes and Hero Worship; he sympathizes with such euhemeristic views.
It is an attempt at rationalizing the existence of the concept of gods. Now in the later part of the century, they began to think that God or the gods were not even euhemeristic persons, but that the conception really dated from nowhere, that it was a mere invention which always had been made, a sort of hypothesis entirely man-made.
You know, the whole 19th century was a time when people became aware of what man was doing.
When some idea passed through a man's head, when he found himself talking or thinking, he became aware that he was thinking it, and then he assumed that he was the
maker of his thinking.
And that looking-upon-what-he-was-doing was called "psychology"; psychology was understood to be a science of human behavior, a science of consciousness exclusively.
When something, an event, took place in man, the assumption was that he was the doer of that event or that process-of course only inasmuch as his so-called psychology was concerned.
If he developed a cancer or suffered from typhoid fever, it was not supposed that he had made up his mind to suffer from those diseases, because it was obvious that such things happened to him.
But when it was a matter of ideas or mental conditions he was made more or less responsible for the fact unless he was just crazy. It was assumed that one did not make a psychosis; a psychosis happened to one, like typhoid fever, from certain causes.
But in the beginning of the century, in the time of the first alienists-the alienist is an invention of that century-one still believed that people made even a psychosis, that they brought a psychosis upon themselves by a misdemeanor, by certain bad customs or habits, by bad management or immorality and so on.
There is a famous German textbook of those days which is entirely built upon that hypothesis that people are the makers of their insanity, which is about the same as assuming them to be the makers of their own typhoid fever. But we are not yet so far as to assume that our psychology, our mind, the mental processes with which we identify, happen to us; that still seems to be a most adventurous idea.
Yet as soon as the mind is a bit crazy, we are inclined to be human enough to think that it happened.
For instance, when you become acquainted with the extraordinary ideas of Nietzsche, you say, "Oh, that is insanity.
He was forced to say such things. It is a "symptom."
But to him it was not so; that was what he wanted, it was his will to say such things.
It would of course have been ever so much better for him if he had been able to see that those things were happening to him; then he could have asked himself what they really meant and who was behind the screen making him say them.
Then he would have been able to detach from Zarathustra. But he couldn't because he assumed that he was the maker of Zarathustra.
His unconscious behaved very fairly to him: it made him see that he and Zarathustra were two.
His bei. He paid no attention, however, because he thought that whatever man is or whatever he has done, he has done it, that the ego emanates such things based on its own proper will, that it is the creative will of the ego to bring them about.
And naturally, when one makes such an assumption, one has to take all the responsibility for the whole procedure on oneself.
Then I am the maker of God. I am the maker of Zarathustra.
I am quite alone. I am the creator of my own world-nothing is happening to me because whatever is, is myself. Nietzsche is absolutely in the position of the creator of a world.
A god could say, "I am the world. In every bit of the world I am-whatever happens is myself.
I am doing it. I am every kind of foolishness, every crime, every joy, every beauty. I am everything and there is nothing outside."
You see, this identification with God is the trap into which the later part of the 1gth century eventually fell, because they did not see how much did happen to the mind. And mind you, in spite of the fact that science had already

evolved so far that they did not take it as a particular sign of immorality when a man became mentally ill: it was a misfortune.
His father had been perhaps a drinker, or suffered from syphilis; and if there had been epileptics in the family, it was quite natural that a case of the same nature should occur, that children should be born with weak brains and might possibly become insane.
That was the beginning of a newer and truer conception.
One must go only a bit further to get rid of all that 19th-century prejudice, and then we would not consider ourselves exclusively responsible for what we think or do: we would know that things really happen to us.
We are not free, not creative centers who probably will create supermen. We are very poor.
Our free will is very limited. We are so dependent upon our surroundings, our education, our parents, because we are born with certain archetypes, or with certain disturbances.
And as we cannot make an insane person responsible for his insanity, so we cannot make Nietzsche responsible for the fact that he thought he could make or undo God, or that he could make the Superman or Zarathustra.
He could not avoid thinking like that, first of all because of his time-he was under the same prejudice.
He could not avoid thinking he produced Zarathustra, though he himself chose that name of the old prophet in order to denote the fact that Zarathustra had existed long before there was a Nietzsche.
The archetype of the wise old man has existed since times immemorial; you find it everywhere and it is by no means Nietzsche's creation. Yet he thought he could create such things.
So he participated in the attitude of his time that had not developed enough along the lines of objective consciousness.
We in the 20th century begin now to extend an objective scientific point of view into the sphere of the so-called normal functioning of the mind; and we begin to understand that our mental processes are occurrences or events to a much higher degree than has ever been thought before.
And if you can join in such a conviction you have the possibility-which proves to be an exceedingly useful one-of detaching from such figures.
You can assume that they have life of their own and that they make themselves; and that you come in simply in the way of a perceiving eye, or that you suffer from it exactly as you suffer from the effect of a bad inheritance.
You see, when there is epilepsy in your family you might inherit epilepsy or at least a trace of it in your character, showing in emotionalism perhaps or in peculiar dreams, and naturally you are inclined to think you have surely made those dreams or emotions and that you are very bad.
Then you discover it is all inheritance, so how can you avoid it? You found yourself in a body which has such-and-such disadvantages, as you found yourself with such-and-such a brain which has its bad or good dispositions.
You see, if you don't identify with your vices, you have no chance to identify with your virtues; as little as we are our inherited virtues are we our inherited vices.
But if we don't identify, we have a chance to discover what this poor ego is and we can learn how to deal with the inherited factors of our mind. Then we have a chance to gain freedom.
As long as you assume that you are making the weather, what can you do?
You will try in vain to make good weather and you never will succeed, and because you are all the time angry at yourself for making rain, you never will invent an umbrella.
You will suffer from those hellish feelings of inferiority instead of inventing a good umbrella.
So inasmuch as Nietzsche assumed that God was a conjecture, it is quite logical when he says, "But I do not wish your conjecturing to reach beyond your creating will."
In other words, you must not make conjectures which you are unable to fulfil because, he continues, Could ye create a God?-Then, I pray you, be silent about all Gods! But ye could well create the Superman.
Of course you cannot create a God, so why conjecture a God? This is of course based upon the assumption that such things only exist because man creates them. But if you leave open the possibility that God exists without man's invention, this whole argument is naturally futile because man has nothing to do with it; God is or is not: he is beyond man's reach.
Sure enough, the idea of God or God's image is very much influenced by the disposition of man in time and space, by his temperament and so on, but it is a universal fact that everywhere we encounter certain ideas which are

equivalents of this basic experience of man: namely, that outside his own will, or beside his own will, there is still another will, whatever that is.
For instance, if he tries to be nice, he finds he is cross; if he wants to say something good, he says something bad; if he wants to tell the truth, he lies.
He is constantly interfered with by something which is not his own will. In this experience, he is as if possessed by ghosts or evil influences-or by God, the ultimate receptacle, one could say, of all the magic crossing of man's individual purposes.
Now, this basic experience is not an invention of man, but simply a fact, a fact that is every day under your nose; and if you want to see how it came about that people called it finally "God," study the life of the primitives.
Or study only the cases right under your eyes.
For instance, suppose you have something to do with a very temperamental person who easily becomes emotional and angry, and flies into one of his fits when you say something awkward.
Then you say to him, "But now look here, you are beside yourself; be yourself, be reasonable. I cannot understand what devil has gotten into you that makes you talk such foolish stuff."
You treat that person as if he had been alienated from himself, as if a strange being had taken possession of him.
If you are living under primitive circumstances and using the terminology that is provided by your surroundings, you say, "Oh well, at times a bad spirit goes into that man," and then you must try to eliminate it or wait until it has vanished and the man comes back to normality.
A primitive explains an ordinary fit of emotion as a magic fact; if you study the history of religions and carefully analyze what is at the back of all these ideas, you see it is a psychological non-ego that has an influence on man.
So if you are quite careful and really scientific you see that God is that which we have always observed; namely, that will which interferes with our own will, a tendency which crosses our own tendency, a thing clearly psychical as our consciousness is psychical.
Of the very same nature perhaps, showing traces of intelligence and reason or cunning-all sorts of human qualities-being obviously something like a psychical thing, like man; but not exactly like man because it is so cunning and devilish, or benign and benevolent, as man is not.
So certain peculiar non-human qualities or habits have always been attributed to that other will and it was imagined as not quite human in appearance-a helpful animal for instance, a doctor-animal, or a man endowed with extraordinary witchcraft, a sort of superman, either half animal below or half animal above.
Those were the very first symbols for the deity. And in history, even in the most advanced forms of the Christian religion, you find such ideas; Christ is symbolized as the lamb, and the Paraclete, the Comforter, the dove; God himself came down in the form of the dove in the baptismal mystery of Christ.
And the Evangelists are still symbolized as half animals or complete animals.
Angels are bird men, or only heads with two wings underneath and the body somehow gone.
These are all monstrous ideas of divine beings, exceedingly primitive but quite apt as expressions of the peculiar non-human nature of those psychological events which cross
our own ego-will.
Now, if Nietzsche had thought like that he would have asked about this figure which he must call "Zarathustra."
He could have given him any other name but he chose "Zarathustra." Of course he had a rational explanation for it, but if he had lived in our time, he most certainly would have asked himself what it meant.
He would have said, "Here appears a figure; have I made it? Did I premeditate it? Did I set out with the decision to create a figure called 'Zarathustra'?"
Then he would have come to the conclusion that he never had dreamt of doing such a thing-it just happened. And he could not have avoided the discovery that here something had happened: I have not created it, it has created itself definitely; it is a magic experience, therefore I give it a name. I give it a form even.
Perhaps that figure talks, perhaps it has life of its own, for I have not invented it: it made itself. And then he would have landed with the conviction: if Zarathustra can come to life again, why not God? Is Zarathustra in any way different from a conception of God? Not at all.
God has been understood to be a conception of the wise old man, and if any demon or hero can come into life again, why not God?

So he would have discovered this tremendous error of his age, the idea that God was invented by man. But in the 19th century the conditions were particularly unfavorable because they labored under that fact of having assumptions about God.
You see, things cannot be left unregulated. Particularly must they be defined when it comes to making a state or an institution like the church; and since God is an object of worship, something definite must be said about him.
So the sayings of Jesus were used, for example that God was good, really the best thing in the world, and that he was a loving father.
Now, all these sayings are perfectly true, but there is also the standpoint of the Old Testament, the fear of God.
You cannot have the New Testament without the Old. The New Testament was the Jewish reformation of the Old Testament: it was Jewish Protestantism.
The Jews were absolutely under the standpoint of the fear of God and law-abiding behavior, and therefore the reformer had to insist that God was not only to be feared.
It was obvious from many passages and psalms that God was not only a law-giver and a policeman to punish the trespasser on the spot, but was also a loving father and really meant to be benevolent.
He was exceedingly wise and kind and would give them everything they wanted.
This Jewish Protestantism was then detached, and it was even a necessity to detach it, for the Gentiles to whom this Evangel was preached had no idea of a wrathful God.
Their idea of a God was a beautiful and terrible force of nature with a personal psychology, and no moral purposes connected with it whatever. Carl Jung, Zarathustra Seminar, Pages 911-917.

Carl Jung on the transformation of consciousness and reincarnation. **(2014-08-14 05:55)**



[Carl Jung on the transformation of consciousness and reincarnation.]
Verily, through a hundred souls went I my way, and through a
hundred cradles and birth-throes. Many a farewell have I taken; I
know the heart-breaking last hours. [Nietzsche's Zarathustra]
Here he is simply describing a series of transformations of consciousness.
You see, from the beginning, our individual consciousness only lives by a continuous series of pregnancies and births, a continuous series of transformations; and one can say that the belief in reincarnation of other races is merely a projection of the fact of the transformation of consciousness.
You know, inasmuch as our consciousness is not only our own accomplishment, since we are born with the faculty of having a certain intensity or a certain width of consciousness, we owe gratitude to our ancestors.
We repeat the life of our ancestors as we grow up; the child begins with an animal-like condition and repeats all the animal stages in the development of consciousness until it
reaches what is called the modern level of consciousness.
And naturally we can feel all those transformations as former lives just as well, because they were former lives; in former times people have repeated that development untold millions of times and naturally we have the deposit, the engrammata of all that.
Our mind was not made today. It was not a tabula rasa when we were born; we have even in its physical structure a brain in which all the former developments have been described or molded.
Therefore we have quite legitimately that feeling of having gone through many lives and endured their experiences, even the heart-breaking last hours, innumerable times. Carl Jung, Zarathustra Seminar, Pages 941-942.

Carl Jung on Matter and Stone in the Creation of Art. **(2014-08-14 09:17)**

[Carl Jung on Matter and Stone in the Creation of Art.]
I once saw a striking contrast in the use made of material in Florence.
I saw first in the Boboli gardens the two wonderful figures of the barbarians-you remember perhaps those antique stone statues.
They are made of stone, consist of stone, represent the spirit of stone: you feel that stone has had the word!
Then I went to the tombs of the Medici and saw what Michelangelo did to stone; there the stone has been brought to a super-life.
It makes gestures which stone never would make; it is hysterical and exaggerated. The difference was amazing.
Or go further to a man like Houdon and you see that the stone becomes absolutely acrobatic.
There is the same difference between the Norman and Gothic styles.
In the Gothic frame of mind stone behaves like a plant, not like a normal stone, while the Norman style is completely suggested by the stone. The stone speaks.
Also an antique Egyptian temple is a most marvelous example of what stone can say; the Greek temple already plays tricks with stone, but the Egyptian temple is made of stone.
It grows out of stone-the temple of Abu Simbel, for example, is amazing in that respect.
Then in those cave temples in India one sees again the thing man brings into stone.
He takes it into his hands and makes it jump, fills it with an uncanny sort of life which destroys the peculiar spirit of the stone.
And in my opinion it is always to the detriment of art when matter has no say in the game of the artist.
The quality of the matter is exceedingly important-it is all-important.
For instance, I think it makes a tremendous difference whether one paints with chemical colors or with so-called natural colors.
All that fuss medieval painters made about the preparation of their backgrounds or the making and mixing of their colors had a great advantage.
No modern artist has ever brought out anything like the colors which those old masters produced.
If one studies an old picture, one feels directly that the color speaks, the color has its own life, but with a modern artist it is most questionable whether the color has a life of its
own.
It is all made by man, made in Germany or anywhere else, and one feels it.
So the projection into matter is not only a very important but an indispensable quality of art. Carl Jung, Zarathustra Seminar, Pages 948-949.

Carl Jung on the "Creating Will" in Man (2014-08-14 11:42)

[Carl Jung on the "Creating Will" in Man]
For the creator himself to be the new-born child, he must also
be willing to be the child-bearer, and endure the pangs of the
child-bearer. [Nietzsche's Zarathustra]
You see, that creating will in man, which is so much linked up with his ego, is the father and the mother of the ego, for your creative will creates yourself; you create a new consciousness, a new ego is born.
It is a new generation of the ego one could say, a pregnancy and a birth, and that act of creation must be repeated.
To keep life as ego consciousness you must give birth to yourself repeatedly. The ego, the wider and higher state of consciousness, is first unconscious-that is the pregnancy;
and then something happens.
You hurt yourself against something or you have a tremendous emotion from within, and at that moment a new light comes to you and your consciousness is widened.
It is true that thus far man can be creative; thus far he is a little god.
Therefore, Goethe calls him the little god of this world, for he can produce a man of wider consciousness, and he can do it to a certain extent at will.
You can build up your consciousness, increase it at will, study, read: you are entirely free to have certain experiences.
This is the justification of Nietzsche's idea that man could create the Superman, perhaps not in his own existence but in a future existence.
Therefore we believe in education, in mental and spiritual development, in everything man can do, for he really can do something.
But he will do nothing, nothing at all, if he leaves it to somebody else; if we do anything we have to do it in the here-and-now, and we will not do it in the here-and-now if we
are not convinced that this is the important place and the important time and that we have to do it here.
One cannot say, "Oh well, God has not granted me certain things so I hope and expect that my children will do them,"

and then goad them on to a certain goal in order that they may fulfill what God has not allowed me to fulfill.
I should say, ”I have not done it, and my son and daughter are different people, so why should they fulfill what I have not done?”
I must be satisfied with the fact that I have not done it.
Of course I can repent or be glad over it, but I should stick to the fact that I have not done it, and not assume that it was God who bestowed his grace upon me to do or not to do it.
This is the only argument which saves you from passing on your expectations to your children and naturally spoiling their lives by your own choice.
That is a perpetuated selfishness. Carl Jung, Zarathustra Seminar, Pages 940-941.

Carl Jung on Shame “Shame is a Soul Eating Emotion. **(2014-08-14 14:39)**

[Carl Jung on Shame “Shame is a Soul Eating Emotion.]
Well, you have answered your question yourself, practically.

That shame is of course a very typical reaction; it is a primitive reaction which clearly shows the distance that exists between the ego consciousness and the original unconsciousness of mere instinct.
As long as man is in a merely instinctive animal condition, there is absolutely no ground for shame, no possibility of shame even, but with the coming of the ego consciousness, he feels apart from the animal kingdom and the original paradise of unconsciousness, and then naturally he is inclined to have feelings of inferiority.
The beginning of consciousness is characterized by feelings of inferiority, and also by megalomania.
The old prophets and philosophers say nothing is greater than man, but on the other side nothing is more miserable than man, for the ego consciousness is only a little spark of light in an immense darkness.
Yet it is the light, and if you pile up a thousand darknesses you don't get a spark of light, you don't make consciousness.
Consciousness is the sun in the great darkness of the world.
Man is just a little lantern in the consciousness, naturally you are isolated and become self-conscious you can't help it-and naturally you no longer possess the absolute
simplicity of nature: you are no longer naive.
It is a great art and a great difficulty to become like unto a child again-or better still, like unto an animal; to become like an animal is then the supreme ideal.
When you have built up your consciousness to a decent degree, you become so separated from nature that you feel it to be a disadvantage; you feel that you have fallen from grace.
This is of course the expulsion from paradise.
Then life becomes ego misery and lawlessness and you must create artificial laws in order to develop a feeling of obedience.
Having ego consciousness means that you have a certain amount of disposable willpower, which of course means arbitrary feelings and decisions, disobedience of natural laws and so on; and that gives you a terrible feeling of being lost, cursed, isolated, and wrong altogether.
And of course this causes feelings of shame. Compare your state of innocence with the innocence of a little child and you have ground for shame; and compared with an animal you are nowhere.
So the dawn of consciousness was naturally a tremendous problem to man; he had to invent a new law-abiding world of obedience, the careful observance of rules; instead of the herd or the natural animal state, he had to invent an artificial state.
He has now succeeded in making of the state a tremendous monster, such as nature probably never would have tolerated, but he had to do it in order to compensate that sentiment d'incompletude, d'insuffisance.
For we should not live instinctively any longer.
We had to invent machines and law books and morals in order to give mankind a feeling of being in order, of being in a decent condition-something similar to paradise where the animals knew how to behave with each other.
You see, the great world seems to be a self-regulating orderliness, an organism that moves and lives in a more or less decent way.
The catastrophes are not too great or too many.
There are not too many diseases-only a decent amount to kill off enough animals.
But we know that we can break out at any time and destroy as no volcano and no epidemic ever destroyed, and we chiefly injure our own species; we would not dream of making an international war against flies or microbes or against whales or elephants-it isn't worthwhile-but it is worthwhile when it is against man.
That is so much against nature that on the other side, man seeks to protect himself by complicated machines, states, and contracts which he cannot observe.
So this first reaction of shame symbolizes the moment when man felt his tragic difference from paradise, his original condition.
Yet that original condition was also not a very happy one. The primitive man did not feel his unconscious condition to be very satisfactory.
He tried to get away from it.
Of course we have the idea that the original condition was a wonderful paradise, but as a matter of actual fact man has always tried to move away from that unconsciousness.
All his many ceremonies were attempts to create a more conscious condition, and any new positive acquisition in the

field of consciousness was praised as a great asset, a great accomplishment.
Prometheus stealing the fire from the immortal gods has become a savior of mankind, and man's greatest triumph was that God himself incarnated in man in order to illumine the world; that was a tremendous increase of consciousness.
But every increase of consciousness means a further separation from the original animal-like condition, and I don't know where it will end: it is really a tragic problem.
We have to discover more consciousness, to extend consciousness, and the more it is extended the more we get away from the original condition.
The body is the original animal condition; we are all animals in the body, and so we should have animal psychology in order to be able to live in it.
Yes, if we had no body then we could live with contracts and marvelous laws which everybody could observe and a marvelous morality which everybody could easily fulfil.
But since we have a body it is indispensable that we exist also as an animal, and each time we invent a new increase of consciousness we have to put a new link in the chain
that binds us to the animal, till finally it will become so long that complications will surely ensue.
For when the chain between man and animal has grown so long that we lose sight of the animal, anything can happen in between, the chain will snarl up somewhere.
That has happened already and therefore we doctors have to find in a conscious individual the place where the chain begins; we have to go back to find out where it has been caught or what has happened to the animal at the other end of the line.
Then we have to shorten it perhaps, or disentangle it, in order to improve the relationship between the consciousness that went too far ahead and the animal left behind.
This figure of the chain is not my own invention.
I found it the other day in a book by an old alchemistic doctor, as the so-called symbol of Avicenna;' the alchemists were mostly doctors and they developed their peculiar kind of psychology by means of very apt symbols.
This one consists of an eagle flying high in the air, and from his body falls a chain which is attached to a toad creeping along on the earth.
The eagle of course represents the air, the spirit, and in alchemy it had a very particular meaning.
The eagle would remind any alchemist of the phoenix, the self-renewing god, an Egyptian inheritance. Carl Jung, Zarathustra Seminar, Pages 965-968.

Carl Jung on Christ, Mob Psychology and The State **(2014-08-15 06:46)**

HYPATIA AT THE HAYMARKET THEATRE, PHILAMMON DECLARING HIS LOVE FOR HYPATIA

[Carl Jung on Christ, Mob Psychology and The State]
Mr. Allemann: Then you would call Christ or Buddha exponents of mob psychology?

Prof jung:
It would be wrong to say ”mob psychology,” but they were surely exponents of the creative will that was coming up from the depths.
It was not without meaning that Christ was crucified between two thieves, and that his first disciples were fishermen and such people: there were very few educated people among them.
He moved in the lowest strata of the population and he answered to the expectation and need of the ordinary man, the recognition of immortality and all that.
He came at the end of a very special spiritual development, culminating in the Ptolemaic civilization, when the Osiris became the Osiris of every better man: the ordinary man had no Osiris because he had no decent burial.
Then with Christ there was an Osiris for everybody and that simply uprooted the whole of antique civilization.
Therefore, Nietzsche very correctly said that Christianity was a revolt of the slaves in the moral realm.
He hated Christianity, and surely the morale of slaves is not freedom: it means a new prison.
Antiquity did not know the spiritual prison of the Middle Ages; such a condition never existed before in the world’s history.
We now begin to lament about the complete destruction of political freedom in three countries surrounding Switzerland.
And it is most probable that our freedom of political opinion and whatever we appreciate in our liberalism, our democracies, and so on, is on the decline; it is quite possible that even our freedom of research, our freedom of thought, will be greatly curtailed.
For instance, Austria was such a nice, tolerant country where you could do everything that was ”not allowed,” and now you have to be very careful with your tongue.
When you look back, you can see the negative side of Christian history if you put yourself before Christ.
Suppose you imagine, for instance, that you have been a small citizen in one of the big towns of antiquity, or a freed man who has been delivered from his slavery, perhaps one
of those very educated people who were given freedom by the law or by a benevolent proprietor-then came the Evangel.
But not to the upper classes necessarily.
Just as our new message of salvation means nothing good to us, not at all freedom, though it means a lot to certain people.
To the half-educated middle-class German, for instance, it is a marvelous thing to be able to walk about with drums and flags on Sundays and wear a uniform-wonderful to have the Rhineland again. But that is mob psychology.
You see, that is what is going to happen when the mob comes to the top, and since their gospel this time is a worldly one, we don’t know what the future holds in store for us.
As the creator can invent tapeworms he can invent a worldly gospel just as well; he may say that men like Mussolini or Stalin or Hitler are holy people whom we ought to
worship.
The early Christians denied the Caesar; they didn’t want to participate in sacrifices to a Roman Caesar because they only believed in an invisible Lord. That was another kind of prison, but it didn’t injure them so much as when they were put in fetters or thrown into the arena, and some imaginative people could see more in it than in a Roman Caesar.
But now times are changing; bring an old Roman back to Rome today and he will say this is the very stuff.
There he sees the lictors who whip you if you walk on the wrong side, and there is the Caesar, and he finds temples where they worship all kinds of gods-one is Peter and one is Paul and another is Anthony-and they have a pontiff as they did in the time of the old gods.
He recognizes the whole show: it is exactly as it was two thousand years ago.
That will come again if we believe in the state. Why not?
Of course we don’t sacrifice cattle nowadays, but sacrifice in another way; we have to pay, and so heavily that we can no longer even buy books to read something decent.
And we have to parade with flags and a brass band in honor of the Caesar.
That is what is actually happening, and that might be-I hope not-the new gospel with all the isms and flags and brass

bands; we have the sacrifice to Caesarism, the absolute authority of the state, and we have a law which is no law because it is liable to change by an uncontrollable authority on top.
In the same way they tried to bring about the infallibility of the Pope in the church, but they have it now in worldly respects too; there is no ultimate law, only an indefinite authority which is of course arbitrary.
There is no absolute law in Russia nor in Germany nor in Italy; the law can be altered by personal authority, a Caesar or a leader.
That seems to be the new gospel.
I don't know how long it will last, but it has all the qualities of a new style, not to say of a new religion.
And that is the way the antique man felt Christianity, I am quite certain.
He would say, "Is that your new religion?"
As I would have said, had I been an educated individual of Alexandria and had seen the Christian mob there when they tore a nice woman named Hypatia limb from limb: "Is that what you call Christian love and civilization?"
Yes, that is what they called Christian religion and what subsequent centuries have always called Christian civilization.
So they will believe in a God-State instead of the God-Anthropos, but a God-State is just as invisible, just as abstract, as the former God.
He does seem to be visible in his temples however; all the biggest things now are quite worldly buildings; the passion of the mob is for great masses,-well, as it was before. Carl Jung, Zarathustra Seminar, Pages 1026-1028.
Image: Hypatia by Charles Williams Mitchell. Hypatia was murdered by Christian mobs in Alexandra.

Carl Jung on the “Whirlwind,”John the Baptist, Christ, Paul, John and Gnostics **(2014-08-15 07:14)**

[Carl Jung on the “Whirlwind,”John the Baptist, Christ, Paul, John and Gnostics]
Prof. Jung:
The Brausewind, then, is this catastrophic wind that breaks into social existence.
Whenever the opposites meet, whenever a cold layer of air touches a warm layer of air there is most probably movement, there will be a cyclone, or a wandering whirlwind; one sees those wandering columns of water on the

ocean, and in the desert one sees columns of dust.
That is the simile for the peculiar collective movement by which people are seized, ergriffen.
Here and there spouts of air gather up dust that moves and dies down, and then in another place it starts up again, like the little whirls of water on the sea or on our lakes when the Fohn is coming.
And that is so in human society when the Fohnwind begins to blow.
Since it shows in very different places one doesn't connect these phenomena, but it is one and the same wind really.
Of course when it is in the desert it gathers up sand, and in the garden it gathers up leaves, and in a library it gathers up papers in heaps, and in crowds it gathers up hats, so each time one thinks it is something different; but it is always the same meteorological phenomenon: when opposites meet there is a whirlwind.
That is the manifestation of the spirit in its most original form.
So a savior is one who seizes, the Ergreifer who catches people like objects and whirls them into a form which lasts as long as the whirlwind lasts, and then the thing collapses and something new must come.
That is the great wind described in the Pentecostal miracle, because there two worlds were clashing together, the world of the slaves and the world of the highly differentiated mind.
You see, the teaching Christ received through his teacher, John the Baptist, must have been the ripe fruit of the time; otherwise it could not have been so in tune with the surroundings, with all the great problems of the time.
And it is also absolutely out of the question that one man alone could have invented it in his own lifetime without making use of an enormous tradition.
Christ draws very freely from the Old Testament and from other sources which are to us more or less unknown, partially because the early church did not care for any ideas previous to Christ.
It was in her interest to have a body of writing that fell from heaven, with no heathen material.
It should be quite obvious that God himself was the author of that stock of books, so that nobody would be able to do any better.
Any such institution must found itself upon an unquestionable authority.
So already in the early church nothing was known about the things that had happened before; they were soon buried in oblivion.
But we have evidence that John must have belonged to a certain religious movement, current in those days, which must have been something like the Essenes, also called the Therapeuts, who were chiefly occupied in healing the sick and interpreting dreams.
They were sort of directeurs de conscience for rich people at the courts, and we have evidence that they were called in in cases of particularly ticklish dreams.
When the Tetrarchos of Palestine had a disagreeable dream that was too hot for the court interpreters, they called in a doctor from abroad, an Essene, to tell the old man about it because they were afraid for their heads.
The Essenes had great authority, as if they belonged to a feared body of medicine men.
Then we know from Philo Judaeus of Alexandria that monasteries existed in those days and that there were considerable settlements on the Dead Sea and in Egypt, and they naturally had a body of teaching.
There are still disciples of John in the neighborhood of Basra and Kut-el-Amara in Mesopotamia; they have a collection of sacred books, one of them has been translated recently, the Mandaeans Book of John.?
The Mandaeans were disciples of John and they were Gnostics.
Peculiarly enough, the Gnostic Evangel is also called the Evangel of St. John; this is obscure, but since it was written only at the beginning of the second century, it is possible that the name of John covers the Gnostic side of Christian origins; on the one side, he was decidedly an orthodox Jew and on the other side he must have received the Gnostic teaching.
Paul also had been a Gnostic, a disciple of a Jewish Gnostic, the Rabbi Gamaliel the elder; and we have definite evidence in his writings of a Gnostic education: he uses Gnostic terms, particularly in the Epistle to the Ephesians.
So we are almost forced to assume that Christ received Gnostic teaching and some of his sayings-like the parable of the Unjust Steward which we recently mentioned, and particularly the so-called "Sayings of Jesus" which are not contained in the New Testament-are closely related to Gnosticism.
Also those Evangels which were not accepted by the church, and therefore mostly destroyed, contained Gnostic teaching; we can substantiate this from the knowledge of the

fragments which we still possess, the Gospel of the Egyptians, for instance, and among the Apocrypha of the New Testament, the Acts of St. Thomas, where the Holy Ghost is called Sophia and where she is the blessed mother.
So already in its origins, Christianity was so closely surrounded by Gnostic and by Alexandrian wisdom that it is more than probable that Christ received a Gnostic initiation and possessed a rather profound understanding of the human soul and the peculiarities of spiritual development.
One could say that he himself was the ripe fruit of antiquity; he gathered up in himself the essence of the wisdom of the Near East, contained the juice of Egypt and of Greece, and came together with the mob.
And that caused a great whirlwind which moved masses and formed them, which brought about that form which we call Christianity. Carl Jung, Zarathustra Seminar, Pages 1030-1032.

Carl Jung on "The Ego as being the visibility of the Self." (2014-08-15 08:38)

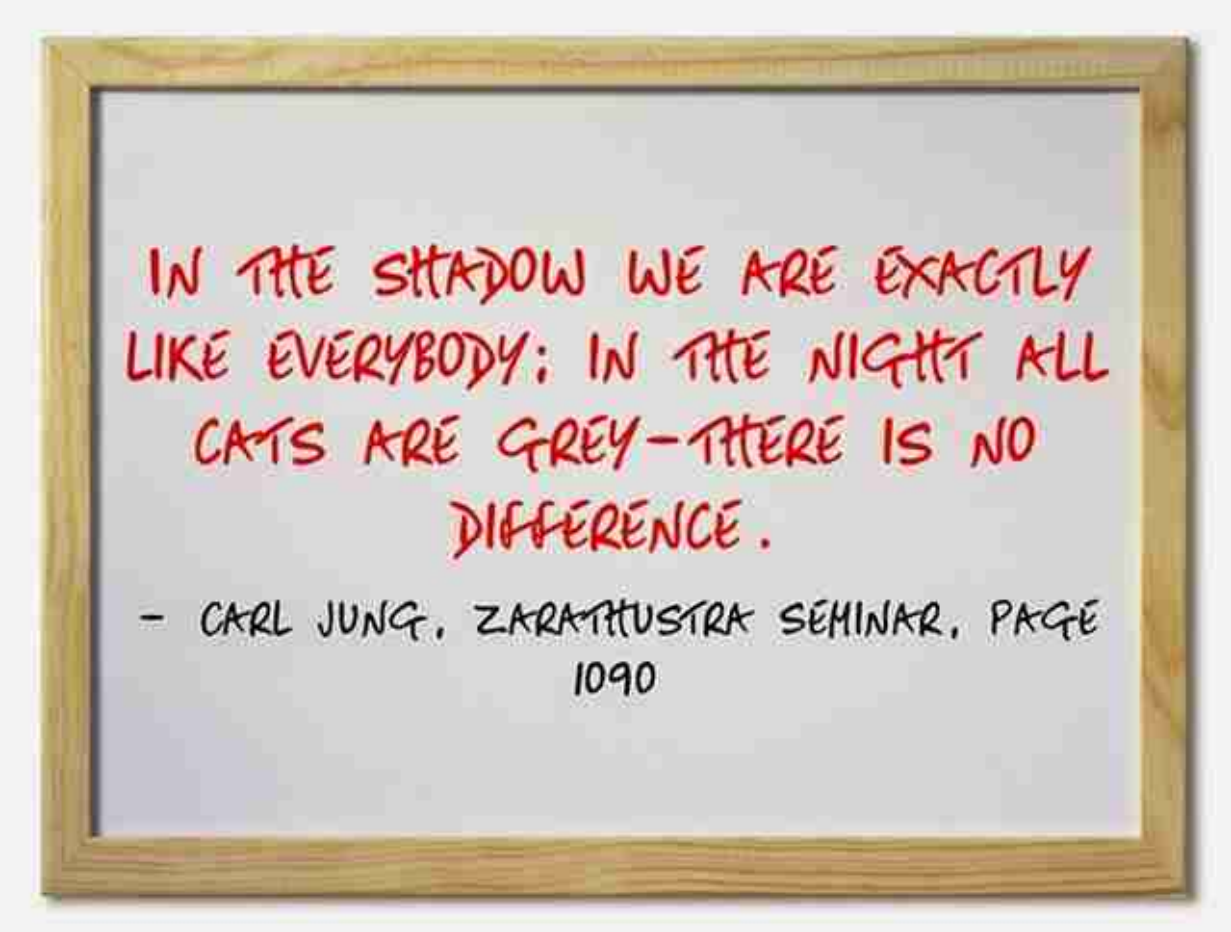
[Carl Jung on “The Ego as being the visibility of the Self.”]
Prof. Jung:
We have a very difficult question by Dr. Harding-we are getting deeply into speculative metaphysics, ”Last time you spoke of the ego as being the visibility of the self.”
Well-before going further-you remember that this is a psychological statement.
The psychological definition of ”the self” is ”the totality of the psychical processes,” whatever that means; at all events the sum total of the unconscious and the conscious contents and processes would be the psychological definition of ”the self.”
Now of course, anybody is allowed to treat the idea of the self from the stand point of what one calls, in modern German philosophy, existential philosophy; that is, you can deal with it as being actually in existence instead of as a mere concept.
But in psychology the self is a scientific concept with no assumption as to its metaphysical existence.
We don’t deal with it as an existence and we don’t postulate an existence, but merely form a scientific psychological concept which expresses that totality, the nature of which we are ignorant of.
We know far too little about it because we have only a certain amount of knowledge of our conscious processes and contents and an exceedingly restricted knowledge of the unconscious processes-otherwise one would not call them unconscious.
So the unconscious is essentially unknown, and if a thing consists of a more or less known part and a more or less unknown part, its existence is surely a most obscure one.
Scientifically, then, one must be exceedingly careful in making assumptions about the nature of that mostly unknown quantity.
Of course you can speculate about it: you can assume, for instance, that the manifestations of that total psyche issue from a definite metaphysical existence.
That is a perfectly sound conclusion, but you must admit in that case that you are moving in the speculative sphere of metaphysics, that you are then thinking more or of that kind of thinking, it is psychological material which can be submitted to historical or philosophical or theological comparison.
But it is admittedly not a scientific statement.
We must be quite clear about this point before we discuss this very interesting question.
Now I will read the rest of the question.
”We think of the self as being a manifestation of the Holy Spirit. The Holy Spirit is one and indivisible. Are we to think of the self as likewise one-the same in everyone? When, for instance, we dimly see the likeness of the self in certain people do we see the same thing in each, modified only by the ego development; or is it more likely that the self is different in different people? That, as it were, the Holy Spirit has been split up by coming into manifestation in time and space? You spoke of the self as being the nearest to us of the heavenly hierarchy which leads up to God, the Infinite and Infinitely Remote. Should we then think of each ’self’ on the ascending planes as being more and more inclusive, more and more general, until, to use the Buddhist phrase, it reaches the selfhood of God, which must include all the ’selves’ as manifested in different people?”
This is an entirely speculative question. In reference to the statement that we think of the self as being a manifestation of the Holy Spirit, I must say that I don’t dare to think like that; in thinking about the phenomenology of the self, I cannot recognize any trace or any quality in that manifestation which would justify me in assuming that there is anything behind it which I could designate as the Holy Spirit nothing that is a definite image of our Christian mythology, I mean.
Spirit is also a definite psychological phenomenon, or we would not have such a word to designate it.
So to arrive at an understanding of what the Holy Spirit psychologically consists of, we have to examine the phenomenology of what our language calls spirit, quite apart from
the concept of its holiness.
The spirit is a peculiar condition, or a quality, of psychological contents.
We have certain contents which derive from the data of our senses, from the material physical world, and over against those we have contents which we qualify as spiritual or belonging to the spirit.
Now, they are apparently of an immaterial origin, of an ideational or ideal origin that may derive from archetypes.

But the very nature of that spiritual origin is just as obscure to us as the so-called material origin.
We do not know what matter is: matter is the term for an idea used in physics which formulates the presumable nature of things; and so spirit is a peculiar quality or idea of something suspect, where the situation has a fascinating, numinous or tremendous character.
You know, Otto makes those three differentiations, numinosum, tremendum and fascinosum, as the three peculiar qualities of what one would call "holy," "sacred," "taboo," or "mana."'
The mana concept is very useful because it contains all those aspects.
So when the immaterial nature of a psychological content has a mana quality, we would call it "holy," and we would call that kind of form or quality a manifestation of the Holy Spirit.
For instance, if an alchemist succeeded in having a wonderful vision in his retort, if a great enlightenment took place and he had the feeling that he was making progress in
his work, he would say it was the donum spiritus sancti, the gift of the Holy Ghost.
Because he was overwhelmed by the impression of an agency, a significance, a meaningfulness in what he was doing, he was forced to assume or recognize in it the work of the Holy Spirit.
So the Holy Spirit is a formulation of certain phenomena which have nothing to do with the self directly, though you may naturally connect the two and say that wherever the self manifests, you have the feeling of the holy presence, of the donum spiritus sancti.
In the Christian legend, for instance, we have evidence of such enlightenment; and that feeling of being redeemed, of conversion-the vision of Christ, for instance-can be explained as parts, or as manifestations, of the process of individuation, Christ being the symbol of the self.
The vision of Christ would be the perception of the self in a projected form naturally, and one could say this was at the same time a manifestation of the Holy Spirit inasmuch as it is an overwhelming spiritual experience.
The vision and understanding of the old Hermetic philosophers led to the idea of the circulus quadratus, the squared circle, and the marvelous Golden Flower of Chinese philosophy, and the philosophical gold, and the cube which is the philosopher's stone all are similar symbols."
These can be called symbols of individuation or of the self, and the finding of them, or their coming up, their self-revelation, appeared to the Hermetic philosophers as a donum spiritus sancti, the gift of the Holy Ghost.
Therefore they say that nobody can arrive at a solution of their art unless God assists, Deo adjuvante, or only per gratiamDei, through the grace of God. In that way you can unite the two things, but you could not say that the self is a manifestation of the Holy Spirit, because, if I understand Dr. Harding rightly, that would mean that the Holy Ghost is prior to the self.
From the phenomenology of the symbols of the self we have no justification for that assumption; the only thing we can establish safely is that the empirical perception of the self-revelation has the character of a mana experience and therefore this could be called the Holy Spirit: there the two things come together.
Moreover one should not omit mentioning that the Christian dogma makes a very clear distinction between the aspect of the Son and the Holy Spirit. The latter is the divine breath and not a person.
It is the life breath that flows from the Father into the Son.
You see, spirit to me is not an experience which I could substantiate in any way; it is a quality, like matter.
Matter is a quality of an existence which is absolutely psychical.
For our only reality is psyche, there is no other reality; all we say of other realities are attributes of psychological contents.
Now, Dr. Harding says the Holy Spirit is one and indivisible; yet it is part of the Trinity and thus only One inasmuch as it is God.
The self, on the other hand, is per definitionem really one and indivisible; therefore, it is called historically "the Monad" and is therefore like Christ, the Monogenes the Unigenitus, etc.
It is one by definition because we call the totality of the psychological or psychical events "the self" and that must necessarily be one.
Also the concept of energy is one by definition because you cannot say there are many different energies; there are many different powers but only one energy.
So the idea of the self includes the idea of oneness because the sum of many things must be one.

But it consists of many units: the actual empirical phenomenology of the self consists of a heap of innumerable units, some of which we call hereditary, the Mendelian units.
Now, as the self is one in every individual, we are more or less led to the question, whether that self is perhaps also one in several or many individuals, in other words that the same self that manifests in one individual could manifest in quite a number of individuals.
You see, that question is empirically possible because of the existence of the collective unconscious which is not an individual acquisition.
It has an a priori existence; we are born with the collective unconscious, in the collective unconscious. It is prior to any conscious function in man.
Moreover it has peculiar qualities which we have often mentioned, the telepathic collective unconscious the more you are undivided from other individuals.
The oneness of the collective unconscious is the reason of participation mystique; primitives live in a peculiar oneness of psychical functioning.
They are like fishes in one and the same pond-as we also are to a remarkable degree.
We have of course thousands of facts to prove that sameness, but the telepathic phenomena in particular prove an extraordinary relativity of space and-almost more interesting-of time.
You see, you can say about the phenomena of space, "Oh well, these things were coexistent.
The radio now teaches us that we can hear somebody speaking in Shanghai at this moment with no trouble; and if that is physically possible, it might be psychically possible just as well."
But that you should today hear somebody talking, not in Shanghai but here in Zurich in the year 1980, is unheard of because there is no coexistence.
Of course, such things don't happen and if anybody says they do we would say that he suffered from hallucinations.
But there is such a thing as prevision in time.
Things can be more or less accurately foreseen; and if that is possible it means a relativity of time, so there would be a relativity of time as well as of space.
These doubts are not exactly my own: modern physicists have their notions in that respect and are just about to discover these peculiar psychological facts, which are so impressive that I always say that our psyche is an existence that is only to a certain extent included in the categories of time and space.
It is partly outside, or it could not have perceptions of non-space and non-time.
Now, if it is true that our time and space are relative, then the psyche, being capable of manifesting beyond time and space-at least its part in the collective unconscious is
beyond individual isolation; and if that is the case, more than one individual could be contained in that same self.
Then it would be like this very simple example which I often use: Suppose our space were two-dimensional, flat like this table.
Now if I rest the five fingers of my hand on this flat surface, it appears as only five finger tips.
They are quite separate, simply spots on the plane of the two-dimensional space, so you can say they are all isolated and have nothing to do with each other.
But erect a vertical upon your two-dimensional space, and up in the third dimension you will discover that those are simply the fingers of a hand which is one, but which manifests as five.
You see, it is quite possible that our collective unconscious is just the evidence for the transcendent oneness of the self; since we know that the collective unconscious exists over an extraordinary area, covering practically the whole of humanity, we could call it the self of humanity.
It is one and the same thing everywhere and we are included in it.
Then we have dreams and the material of the unconscious in general, as well as the results of active imagination, give a certain amount of evidence for the fact that the self can contain several individuals; also that there is not only one self empirically but many selves, to an indefinite extent.
For instance, those old hierarchies like the one of Dionysius the Areopagite, father of scholastic philosophy, or the ideas of the Gnostics, or of Paul, all point to the same idea: namely, that the world has a peculiar hierarchic structure, that different groups of people are presided over, as it were, by one angel, and that those angels are again in groups and presided over by archangels-and so on, up to the throne of God.

You find such representations quite often in the Middle Ages where the heavenly hierarchies were represented even in the form of mandalas.
Now, these are simply self-representations of the unconscious structure, and inasmuch as we attribute existence to these things, we are allowed to speculate about them, say in the form of the Christian or the Gnostic ideas.
One finds the same thing in India, an absolute consensus gentium, only there the thinking goes the other way round: instead of starting from the isolated empirical fact, it always starts from the abstract metaphysical unit.
They start from the idea of the one indivisible being that splits up into the millions of forms of Maya, but it is of course the same whether you consider it from this end or that.
There are very interesting definitions: The Hiranyagarbha, the golden germ or the golden child, is the first germ of the manifesting Brahman, and Hiranyagarbha is defined as the accumulated collective soul that includes all individual souls.
It is the self of selves of selves of selves.
Hiranyagarbha is the absolute equivalent of the philosophic egg, or the philosopher's stone, or the circulus quadratus, or the Golden Flower.
It is not the result of something but the beginning of everything, the one mind that starts all other minds.
So, as Dr. Harding says, one can use the Buddhistic phrase: Hiranyagarbha is the selfhood of God.
The self then becomes simply a designation or the specification for the appearance or existence, because a thing that has no appearance whatever has no existence.
Existence can only be inasmuch as it is specific.
Therefore, inasmuch as Brahman comes into existence out of his latent potentiality, he becomes Hiranyagarbha, the golden germ, the stone, or the egg, or the first shoot, or the first lightning. Carl Jung, Zarathustra Seminar, Pages 783-788.

Carl Jung: In the shadow we are exactly like everybody; in the night all cats are grey-there is no difference.]
(2014-08-16 06:58)



[Carl Jung: In the shadow we are exactly like everybody; in the night all cats are grey-there is no difference.]
Exactly, it would break his bubble. Being identical with Zarathustra, who is also Wotan, he is half divine and above humanity.
Inasmuch as Zarathustra is a spirit, he deserves to be above humanity, but if Nietzsche identifies with him, it will come to the daylight that he is like everybody else.
And that is the shadow. In the shadow we are exactly like everybody; in the night all cats are grey-there is no difference.
So if you cannot stand living in the shadow or seeing yourself in the shadow, seeing your equality with everybody, you are forced to live in the light; and the sun fails at times: every night the sun goes under, and then you must have artificial light.
Many people develop a symptom out of that: they must have the light on or within reach, in order to be able to make a light when the darkness comes.
That means: hold onto consciousness for heaven's sake; don't get away from your distinction, from your knowledge of yourself as a separate being; don't fall into what equality or you are put out.
And you are put out; you become a fish in the sea, just one in a huge swarm of herrings.
But that is exactly the thing one ought to be able to stand, because it is an eternal truth that all human beings belong to homo sapiens, that they all came from a particular kind of quite good monkeys, no one particularly different from the other.
So from a certain superior point of view, human beings are practically the same.
This is a truth and it should not be a deadly poison; but he even reviles that point of view as a spirit of revenge.

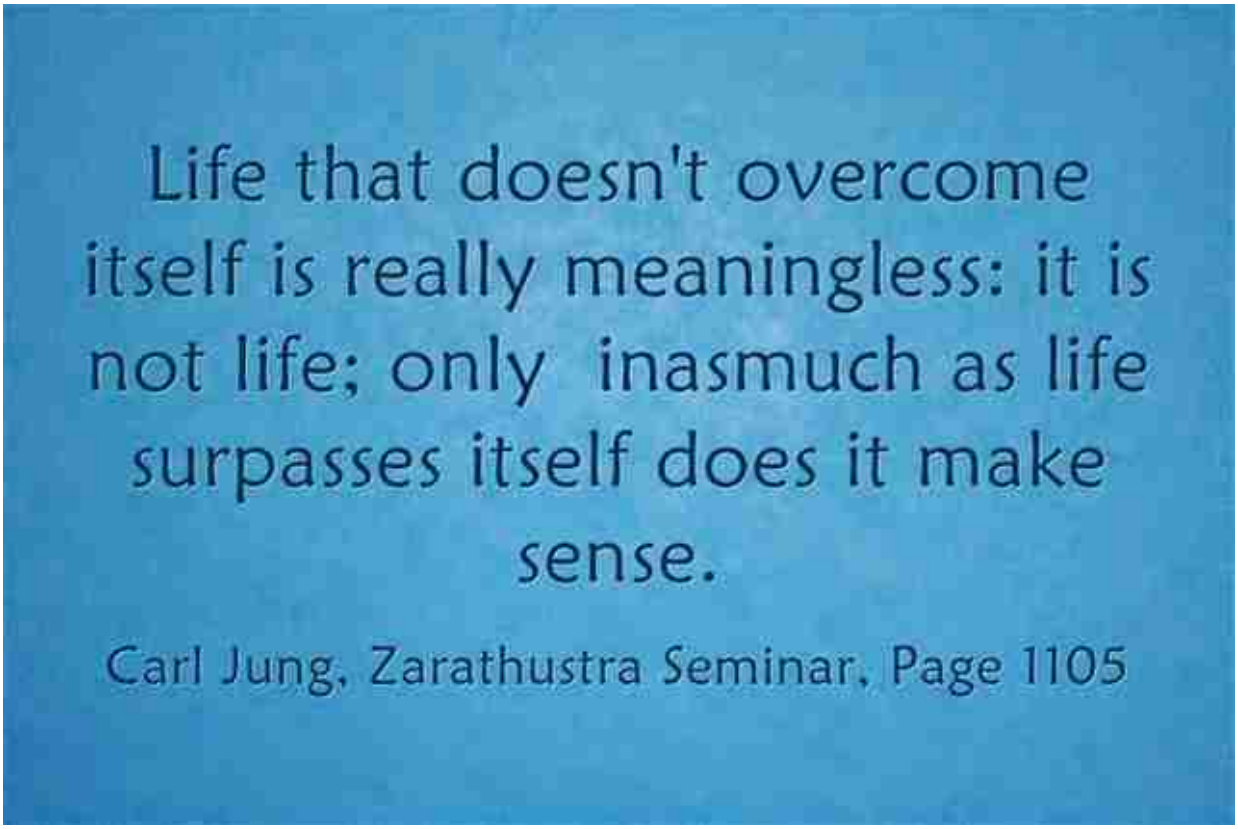
How on earth does he get the idea that this is a spirit of revenge? Carl Jung, Zarathustra Seminar, Pages 1090-1091.

Carl Jung on Tarantula Madness (2014-08-16 07:18)

[Carl Jung on Tarantula Madness]
Revenge is in thy soul: wherever thou bitest, there ariseth black scab;
with revenge, thy poison maketh the soul giddy! [Nietzsche's Zarathustra]
This of course refers to the tarantula dance, the madness caused by the tarantula.
You see, that idea suggests something one very often encounters when people approach their inferior function; they have attacks of vertigo or nausea for instance, because the unconscious brings a peculiar sort of motion, as if the earth were moving under their feet, or as if they were on the deck of a ship rolling in a heavy swell.
They get a kind of seasickness; they develop such symptoms actually.
It simply means that their former basis, or their imagined basis, has gone certain values which they thought to be basic are no longer there-so they become doubtful and suspended in a sort of indefinite atmosphere with no ground under their feet, always afraid of falling down.
And of course the thing that is waiting for them underneath is the jaws of hell, or the depth of the water, or a profound darkness, or a monster-or they may call it madness.
And mind you, it is madness to fall out of one's conscious world into an unconscious condition.
Insanity means just that, being overcome by an invasion of the unconscious.
Consciousness is swept over by unconscious contents in which all orientation is lost.
The ego then becomes a sort of fish swimming in a sea among other fishes, and of course fishes don't know who

they are, don’t even know the name of their own species.
We know that we belong to the species of homo sapiens and the fishes do not, and when we fall into the fish species, we lose our identity and might be anything else.
That is the state of insane people: they don’t know whether things are true or not, take an illusion for granted as an overwhelming fact.
If they hear voices, they are quite convinced that they hear those voices; and if they go into the street and discover the sun is double, or that people have skulls instead of heads, this is a fact to them.
They don’t doubt it because it is too overwhelmingly clear.
So there is absolutely nothing within their disposition to defend them against such realities.
One cannot help being convinced by what one hears and sees.
That simply comes from the fact that in a moment when the conscious is invaded by the unconscious, the energic value of consciousness is depotentiated, and then one is no longer up to the contents of one’s psyche.
We have not learned to behave like fishes, to swim in that flood.
If you have learned to swim, then you get through: you can stand being suspended in water without getting seasick and losing your head.
So people who possess a certain psychological insight have always a better prognosis when they become insane: the more the psychological insight, the better the prognosis.
Of course certain people who have a latent psychosis just go insane and there is nothing to be done about it.
But if they have acquired a certain amount of psychology, there is a chance that they can swim; they recognize something in that flow and may be able to get out of it again.
While people who are rigid, without any psychological insight whatever-who are utterly unable to see themselves under another aspect than the one they are accustomed to-such people simply explode, fly into splinters, and they never return.
It is as if the knowledge of psychology were making our brain more elastic, as if our brain box were becoming elastic so that it can contain more contents and vary its forms, while those people with rigid convictions are like a sort of box made of stiff boards which can only contain so much, and if the thing that wants to enter the brain box is too big for it, then the whole thing blows up.
In such cases an attack of insanity often begins with a pistol shot in the head, or the feeling that something has broken or snapped.
You see, a board has split; they cannot shut the lid because the thing that came in was too big.
Therefore in treating such cases, we always have to look out for enlarging the vessel, the mental horizon, and making it ready to receive any amount and any size, so that it will not explode with the inpouring contents of the unconscious.
To use that simile of the fish, one should equip people to dive; the diver is equipped and doesn’t get drowned.
This fear of madness is always associated with the inferior function, so when Nietzsche approaches the problem of the earth and of evil, he naturally will realize that fear, all the more so as ultimately he was not inclined to accept the inferior man.
The question as to whether he can finally accept the inferior man comes later on-and he cannot, he refuses him, and that of course breaks his head.
Our shadow is the last thing that has to be put on top of everything, and that is the thing we cannot swallow; we can swallow anything else, but not our own shadow because it makes us doubt our good qualities.
We can assume that the world is bad and that other people are bad and that everything is going to hell as long as we are sure that we are on the right side; but if we are
no longer sure, it is too much. Carl Jung, Zarathustra Seminar, Pages 1088-1090.

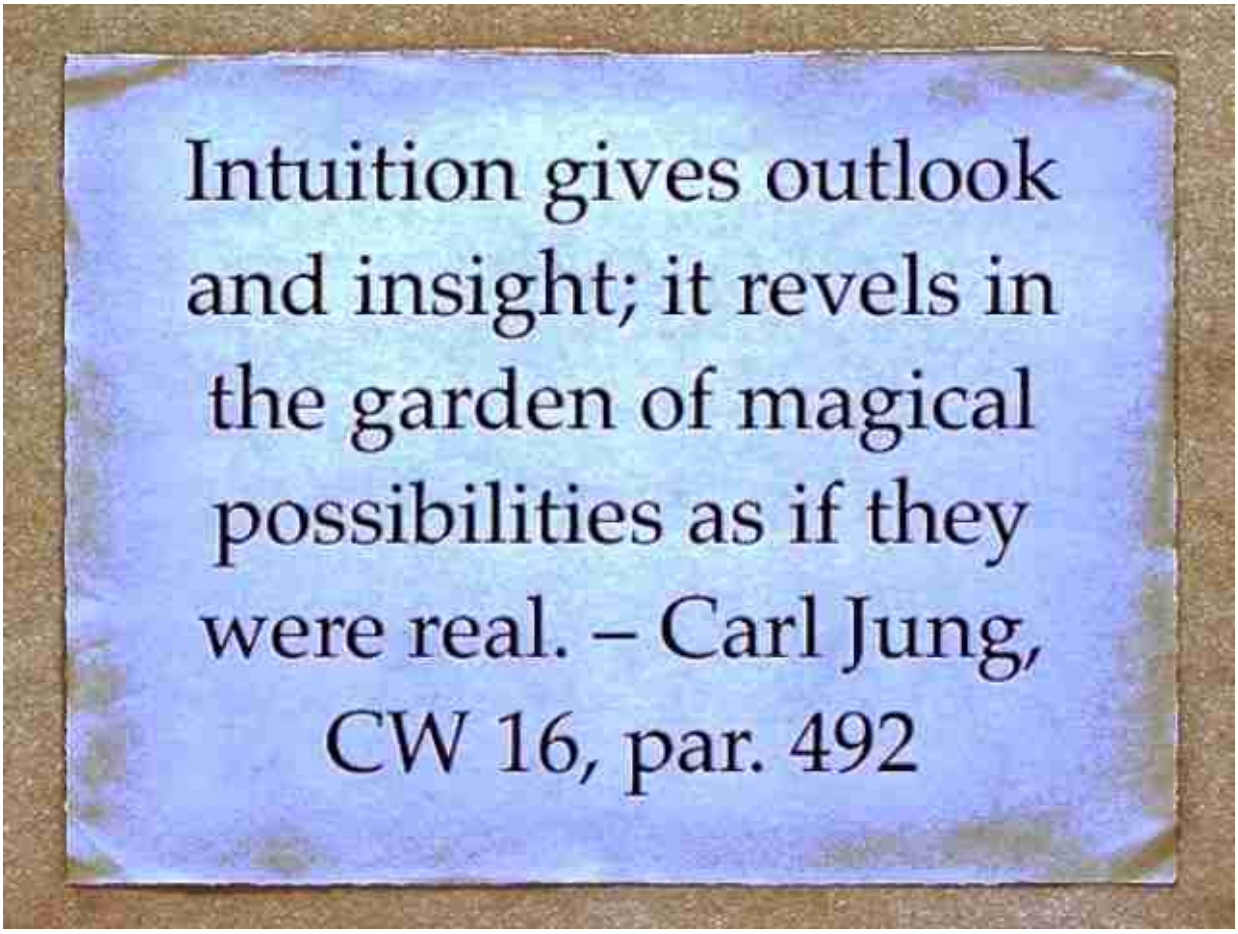
Carl Jung: Life that doesn’t overcome itself is really meaningless:... **(2014-08-16 09:05)**



[Carl Jung: Life that doesn’t overcome itself is really meaningless: it is not life; only inasmuch as life surpasses itself does it make sense.]
Aloft will it build itself with columns and stairs-life itself: to remove
distances would it gaze, and out towards blissful beauties therefore
doth it require elevation.
And because it requireth elevation, therefore doth it require
steps, and variance of steps and climbers! To rise striveth life, and
in rising to surpass itself. [Nietzsche’s Zarathustra]
Just before, he said that people will always fight, that life is a conflict, a battlefield.
That is a very pessimistic statement which would not fit into Nietzsche’s point of view, for he is not pessimistic at all: he sees an ultimate goal for which he is striving.
So naturally he cannot leave that statement about the ultimate meaning or purpose of the world in such a form.
He has to add that life wants to build itself aloft, and he uses a somewhat astonishing metaphor, ”with columns and stairs.”
Life here becomes a sort of edifice, suddenly changing its aspect.
It is no longer that up and down movement that it was before, everybody fighting against everybody; it takes on now a static aspect, the aspect of a building, and the movement of life is on the stairs of that building.
Also it is no longer striving to get something, to acquire or to conquer something.
It is rather to create a high standpoint, to gaze into the distance, as if man himself were becoming a watchman on the height of that tower, man looking out toward blissful beauties and therefore requiring elevation, to get to a higher point of view or, anyway to a point of view.
Therefore he says steps are required and variance of steps and climbers, and of course fighting among the climbers, because the meaning of life seems to be to surpass itself.
Life that doesn’t overcome itself is really meaningless: it is not life; only inasmuch as life surpasses itself does it make sense.

That is the way one could formulate this thought, but this is of course an extraordinary statement; it seems to be quite against everything he has said before.
Now he says And just behold, my friends!
Here where the tarantula's den is, riseth aloft an ancient temple's ruins [Whoever would have thought that?]-just behold it with enlightened eyes!
Just where the cave is, the hole in the ground where the tarantula lives, just there are the ruins of a temple.
It is so unexpected that it almost seems like bad taste; one cannot associate the two things at all, but it is one of Nietzsche's intuitions.
Happily enough he doesn't run right away from it at once.
He amplifies this vision a bit: namely, he discovers now an entirely different aspect of the tarantula.
He discovers first of all that the point of view he proclaimed as belonging to the tarantula, is his own point of view-that one should make use of all moral or ethical values in order to make the fight a better one, to give some pep to the fight.
To have a good feeling when you are fighting, you must be able to say you are fighting for a very good or just cause.
That puts some juice into it; you must not allow any relativity of standpoint, but must be convinced that what you do is wonderful and ideal and just the right thing.
Otherwise it would not pay to fight; everybody must be convinced of the entire goodness of his cause.
That is what he is now preaching, and then suddenly the whole vista changes, all that turmoil appears in a static thing, as if time had come to a standstill, as if there were practically no fight, as if people were climbing only to get to the next step in the building, where the only thing they possibly can do is to reach the widest platform of the highest tower in order to have the best view. Carl Jung, Zarathustra Seminar, Pages 1105-1106
Prof.Jung: Exactly. To say that life shall surpass itself means that you have a standpoint outside of life, you are no longer in life.
As long as you are in life you cannot imagine anything that would surpass it: life is the highest thing.
He has been talking of his doctrine of life-he was entirely in the movement of life-and then suddenly it strikes him that there is a point of view outside or above it, a life that can surpass its own life.
This is an element which obviously is not life, for to overcome itself it must be capable of a counter movement, and that is here represented in the static building.
Those among you who have read Das Reich ohne Raum by Bruno Goetz, will remember the same conflict there, the conflict between the Puer Aeternus that is nothing but life, life in a blind spreading form, full of conflict, full of worry, full of nonsense; and over against that life is the Christian world.
I recommend that book to you. It was written immediately after the war and is a remarkable anticipation of the political conditions prevailing in Germany.
And there you find that same peculiar conflict.
First, you have the feelings of the extraordinary uprush of life symbolized by the Puer Aeternus: you feel that this is the thing, or you expect that it will now grow into something-and then the thing you discover is the Christian world, which is of course the world of ideas, entirely static, cold, rigid, a world which is simply the opposite.
That is invariably so, because life is on the one side the most intense movement, the greatest intensity, and on the other side it is utterly static.
Of course that is exceedingly difficult to see, but the more life becomes intense, the more there is of that up and down movement, the more you are in conflict, then the more you are squeezed out of life in a peculiar way; you begin to get outside and to look at it, and you ask yourself in the end, for God's sake what is it all about?
Why all that turmoil and nonsense? What is the meaning of the whole thing? And that is the life that surpasses itself. Carl Jung, Zarathustra Seminar, Page 1107.

Carl Jung comparing Intuitive and Sensation Types **(2014-08-16 14:07)**



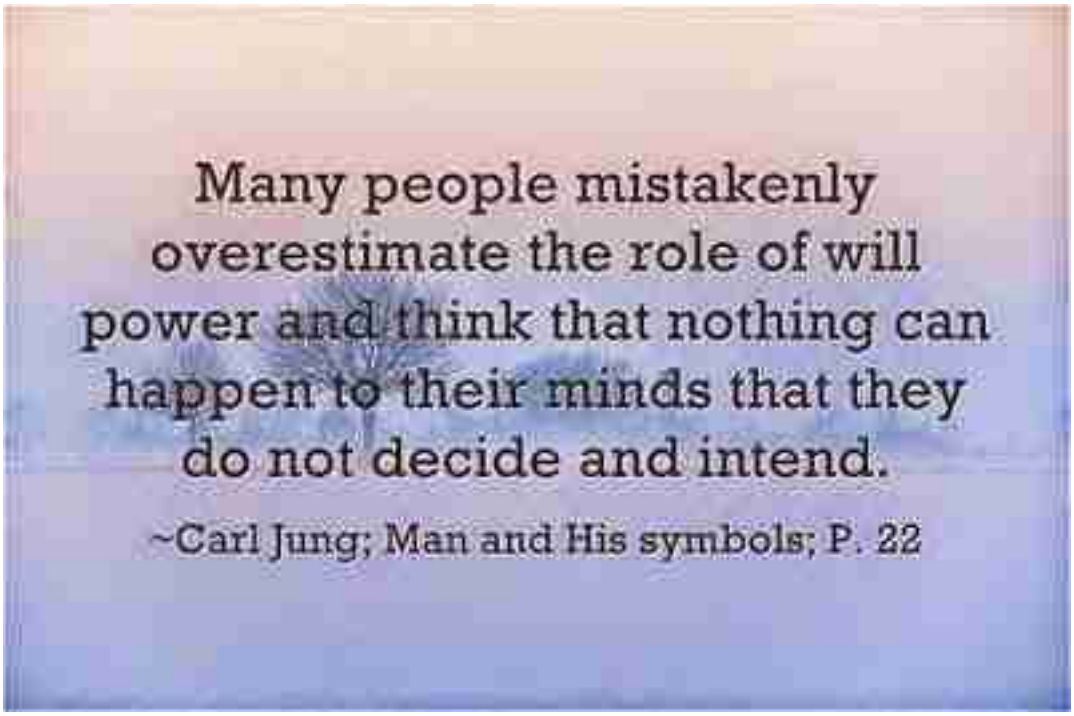
[Carl Jung comparing Intuitive and Sensation Types]
Prof Jung:
Here is a question by Miss Welsh:
”Speaking of Nietzsche’s intuitive way, you said, ’When an intuitive escapes from a situation because it threatens to become a prison, he only does so apparently, for the unfinished thing follows him and clings to him and may lame him; he has overstepped the body and it will take its revenge.’
Will you say something about the reverse situation of the sensation type.
When he gets stuck in a situation and is unwilling or unable to leave it, has something gone ahead in spite of him?
Does this pull and worry at him and can this tension also cause the body to suffer?”
This is an interesting question.
Of course it is not exactly on the line of Zarathustra, but since it is just the opposite of Nietzsche’s problem it is perhaps worthwhile to say something about it.
The sensation type always finds or creates a situation in which he believes: that is his reality, the thing that is; but the thing that is only possible is definitely unreal to him, because the function which is concerned with possibilities, intuition, is in his case the inferior function.
And like every other type, the sensation type represses the inferior function because it is the opposite of the superior function and is contaminated not only with the personal unconscious but also with the collective unconscious.
It is weighed down by the enormous weight of the whole unconscious world.
Therefore, the sensation type will not use intuition and then it works against him, just as the intuitive type is counteracted by his inferior function, sensation.
Now the question is, what is the inferior intuition doing in such a case?
Well, it creates possibilities but possibilities unknown to the consciousness of the sensation type, and it does pull and

worry because this unconscious intuition creates projections.
You know, when the differentiated intuitive function creates a reality from a mere possibility, it is as if it were giving substance to what is nothing but a possibility in itself.
So the intuitive can create fabulous schemes and make them more or less real: he gives reality to his possibilities.
Now in the case of the sensation type, where the intuitive function is inferior, the intuition does the same thing, only of course the possibilities are of a more symbolic kind, more primitive.
Although it is in an inferior condition, his intuition nevertheless creates a possibility, makes it real, and projects it.
You see, a seemingly real possibility cannot be only in yourself; it is always outside too.
It does exist somewhere, so the inferior intuition creates a situation as if in space, a phantasy world or existence which is expensive because it drains the forces of consciousness of their energy.
The sensation type will therefore suffer a certain loss of energy which escapes, or is drained off, into a sort of mythical or fabulous creation, a wonderland where the things happen which their intuition creates; and that is, as a projection, semi-substantial.

I should make it clear here that we use our libido for such a projection, and libido is energy, and energy is substantial, it has mass.
That fact explains the possibility of spook phenomena, materialization and such things, which really do occur.
It is an awkward fact, so people prefer to say they do not, since they would then be forced to explain them, but strangely enough, they do exist.
So to a certain extent every projection is a substantial entity, and it drains the body, takes substance from the body.
Therefore it is quite possible that the body in a sensation type may suffer on account of such unconscious intuitive creations.

It is just as if somebody having a definite position, being a cashier, say, were unconsciously creating another business into which the money he earns is secretly flowing away; it disappears in a sort of miraculous way, and then the body begins to suffer from peculiar ailments, ghostly diseases which one often cannot explain properly.
It can take all sorts of forms: if there are certain inferiorities or weaknesses in the body already, an inferior stomach or any other organ that is not quite up to the mark, the symptoms will surely begin there.
If the digestion is a bit weak, it will become weaker; or if there is a little deafness, that will increase.
Perhaps a rheumatic tendency might become more marked, for instance.
In the case of the intuitive type, it is chiefly the intestines that suffer, and intuitives seem particularly apt to have ulcers of the stomach, while with the sensation type it seems to be more the bones or the muscle substance that is affected.
And we know, in cases of materialization, that it is chiefly the large muscles which lose substance, apparently drained off in order to produce semi-material
phenomena.
That is my experience, but of course one should make quite specific studies about these things and I have had too much to do in my life to be an intern and work in a hospital, examining the different forms of rheumatism exclusively: that is a life work in itself. Carl Jung, Zarathustra Seminar, Pages 1149-1151.

Carl Jung on Power and Inferiority Complexes **(2014-08-17 05:14)**



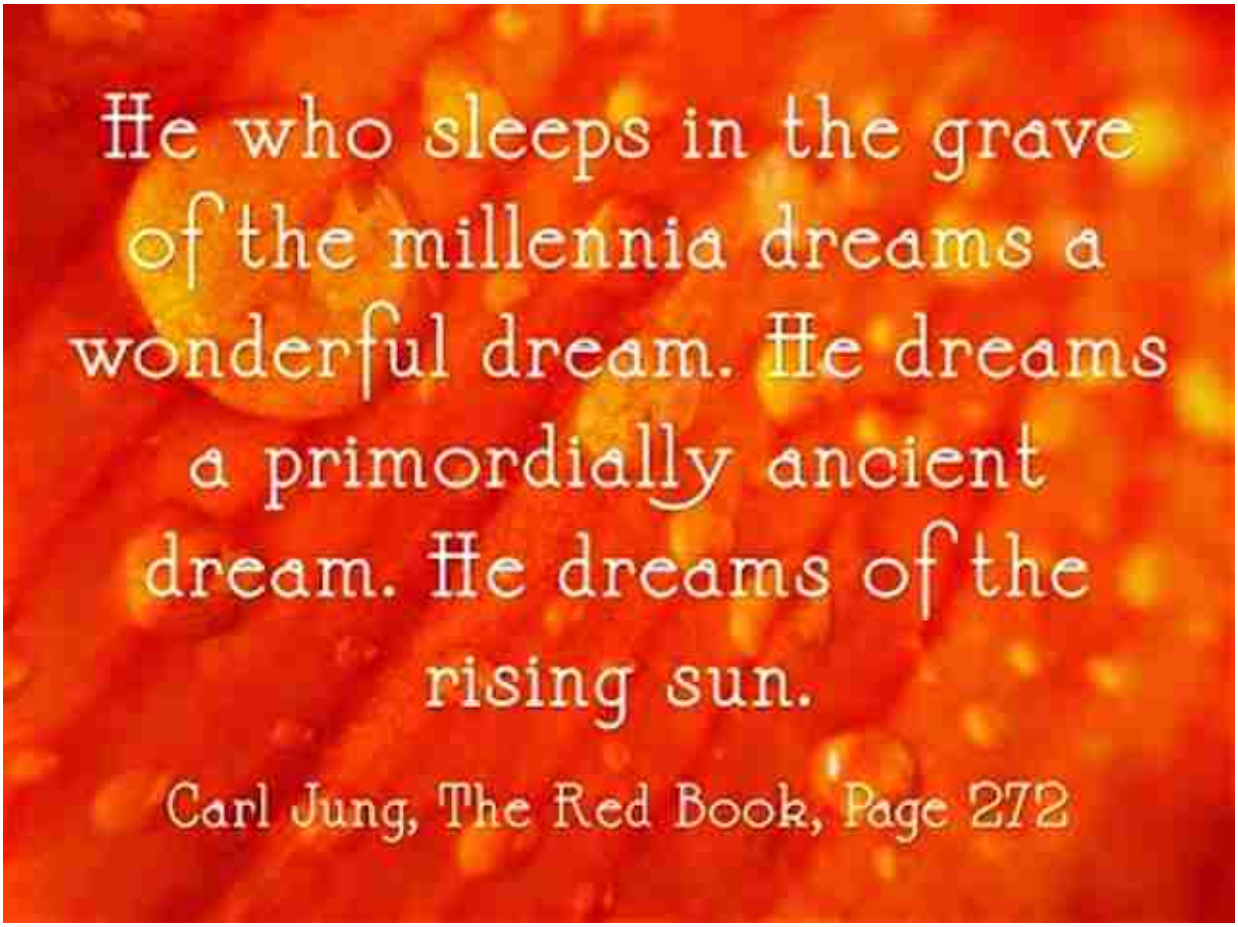
[Carl Jung on Power and Inferiority Complexes]
Hearken now unto my word, ye wisest ones! Test it seriously, whether I have crept into the heart oflife itself, and into the roots of its heart!
Wherever I found a living thing, there found I Will to Power; and even in the will of the servant found I the will to be master. That to the stronger the weaker shall serve-thereto persuadeth he his will who would be master over a still weaker one. That

delight alone he is unwilling to forego.
And as the lesser surrendereth himself to the greater that he
may have delight and power over the least of all, so doth even the
greatest surrender himself, and staketh-life, for the sake of
power.
It is the surrender of the greatest to run risk and danger, and
play dice for death. [Nietzche's Zarathustra]
And where there is sacrifice and service and love-glances, there also is the will to be master.
By by-ways doth the weaker then slink into the fortress, and into the heart of the mightier one-and there stealeth power.
And this secret spake Life herself unto me. "Behold," said she, "I am that which must ever surpass itself."
This is very characteristic of Nietzsche's outlook on life.
He really produced the psychological power theory first, anticipating, thus, Adlerian psychology, the so-called individual psychology, though it is not individual at all, but is very collective, as one sees from the way Nietzsche states the case."
You know, Nietzsche had already written a large book about power psychology, so here he simply alludes to it.
It is quite certainly a very important truth, yet it is not the whole truth, but is one important aspect.
A great many human reactions can be explained by the theory of power.
Naturally power is inevitable: we need it. It is an instinct without which we can do nothing, so whenever a person produces anything, he is liable to be accused of a power attitude-if you want to accuse him at all, which is also a sort of power attitude.
People with a power attitude are always inclined to accuse, either to accuse in themselves a gesture of power, or anything suggesting such an attitude in anybody else.
You see, that so-called power attitude is always expressed on the other side by feelings of inferiority; otherwise power makes no sense.
It needs the power attitude to overcome the feelings of inferiority; but then the person with the power has again feelings of inferiority because of his own power attitude.
So the two are always together: whoever has a power theory has feelings of inferiority, coupled with feelings of megalomania.
Of course it may be realized to a certain extent, or it may be well concealed.
In any case it is there. When the power attitude is concealed, people chiefly speak of feelings of inferiority; even people with an absolutely clear power attitude insist very much on their feelings of inferiority-what modest little frightened mice they are, and how cruel people are to them-so one is perhaps quite impressed by their great modesty and inconspicuousness.
But it is all a trick. Behind that is megalomania and a power attitude. It is a fishing for compliments: such a person laments his incompetence in order to make people say, "But you know that is not true!"
It is a famous trick.
Of course other people have the declared power attitude that they are mighty bulls.
I had a wonderful chance to observe that on my trip to India; and particularly on the boat coming back I studied the voices of those Indian officials, military and civil servants.
I noticed that most of the men had made a sort of culture of the voice.
It is remarkable. One man (he was a scientist, however) was a great boomer. I thought it sounded wonderful when he said "Good morning." One felt that it weighed. It was like old father Zeus getting up in the morning and saying to his gods, "Good Morning!"
Then I overheard him telling another man, "Oh, I hadn't seen that fellow for twenty years, and lo and behold, he came up and asked me if I was not professor So-and-So; he
didn't remember my face but he remembered my voice."
And because the great boomer was booming himself, you could hear it over half the deck against the wind.
At first I thought, what a mighty fellow! But it didn't take me long to see that this voice was just a big cloud, a smokescreen, and behind was a very nice, modest little man who was afraid that he would not be taken for a

full-grown personality, so he cultivated the voice to make something big at least.
Then I saw the same thing in many others on board.
You see, most of the men on military service are really overcome by the immensity of India, the immensity of their task of being the superior people who uphold or carry the Indian Empire, a great continent of over 360 million people.
How can they do it? Well, they must boom it, must make a noise, and so they cultivate that voice.
It is the boss that speaks, the fellow that rules twenty slaves or servants, and at least five children, and two secretaries in the office, and he must impress himself-so his voice sounds very disagreeable, bossy, tyrannical, harsh, and arrogant.
But those people are really perfectly nice, very ordinary, and very small-simply inadequate to their big task.
That is very typical of the English colonial civilization.
None of those civil servants or military people talked naturally-except one, and he was a very distinguished man. I did not ask his name, but he obviously belonged to the
nobility, and he had the style of the very good boy of the grandmother.
He talked very, very softly, had learned the trick of being inconspicuous, and didn't need to boom, but you could see in his face that he actually had the power.
All the others only sounded as if they had.
Now, whenever people are called upon to perform a role which is too big for the human size, they are apt to learn such tricks by which to inflate themselves-a little frog becomes like a bull-but it is really against their natural grain.
So the social conditions are capable of producing that phenomenon of the too big and the too small, and create that social complex in response to the social demands.
If conditions demand that they should be very big, people apparently produce a power psychology which is not really their own: they are merely the victims of their situation.
Of course there are other people who are not called upon at all to develop such a psychology, yet produce it all by themselves, and those are the people who could do better than they do.
Because they don't know their capacities, they don't make the effort that they really could make.
They have feelings of inferiority and fall into a power attitude.
Then there are the people who can do something.
They are successful, and they are accused of having a power attitude by all those who have feelings of inferiority about their own power attitude.
And there is the mistake; there the power theory comes to an end.
For to be able to do a thing requires power; if one has not the power, one doesn't do it.
Yet for having shown that power one will be accused of a power attitude, and that is all wrong because the power has not been used for illegitimate purposes; a person who can really do a thing is quite wrongly explained as having a power attitude.
To use that power is legitimate.
So the power instinct in itself is perfectly legitimate.
The question is only to what ends it is applied.
If it is applied to personal, illegitimate ends, one can call it a power attitude because it is merely a compensatory game.
It is in order to prove that one is a big fellow: the power is used to compensate one's inferior feelings.
But that forms a vicious circle.
The more one has feelings of inferiority, the more one has a power attitude, and the more one has a power attitude, the more one has feelings of inferiority.
Now when Nietzsche sees the power aspect of things-and that aspect cannot be denied-he is quite right inasmuch as there is a misuse of power.
But if he sees it everywhere, at the core of everything, if it has crept in as the secret of life even, if he sees it as the will to be and to create, then he makes a great mistake.
Then he is blindfolded by his own complex, for he is the man who, on the one side, has feelings of inferiority, and on the other, a tremendous power complex.

What was the man Nietzsche in reality? A neurotic, a poor devil who suffered from migraine and a bad digestion, and had such bad eyes that he could read very little and was forced to give up his academic career.
And he couldn't marry because an early syphilitic infection blighted his whole Eros side.
Of course, all that contributed to the most beautiful inferiority complex you can imagine; such a fellow is made for an inferiority complex, and will therefore build up an immense power attitude on the other side.
And then he is apt to discover that complex everywhere, for complexes are also a means of understanding other people: you can assume that others have the same complex.
If you know your one passion is power and assume that other people have such a passion too, you are not far from the mark.
But there are people who have power, who have good eyes and no migraine and can swing things, and to accuse those people of "power" is perfectly ridiculous, for they create something, they are positive.
Then the devil gets them naturally by another corner and that is what the power psychologist does not see.
Now of course, Nietzsche is very much on the side of the inferiority, where the only passion, the only ambition, is: how can I get to the top?
How can I make a success, make an impression? So Nietzsche is here the man in the glass house who should not throw stones; he should be careful.
His style is easily a power style, he is a boomer, he makes tremendous noise with his words, and what for?
To make an impression, to show what he is and to make everybody believe it.
So one can conclude as to the abysmal intensity of his feelings of inferiority. Carl Jung, Zarathustra Seminar, Pages 1209-1214

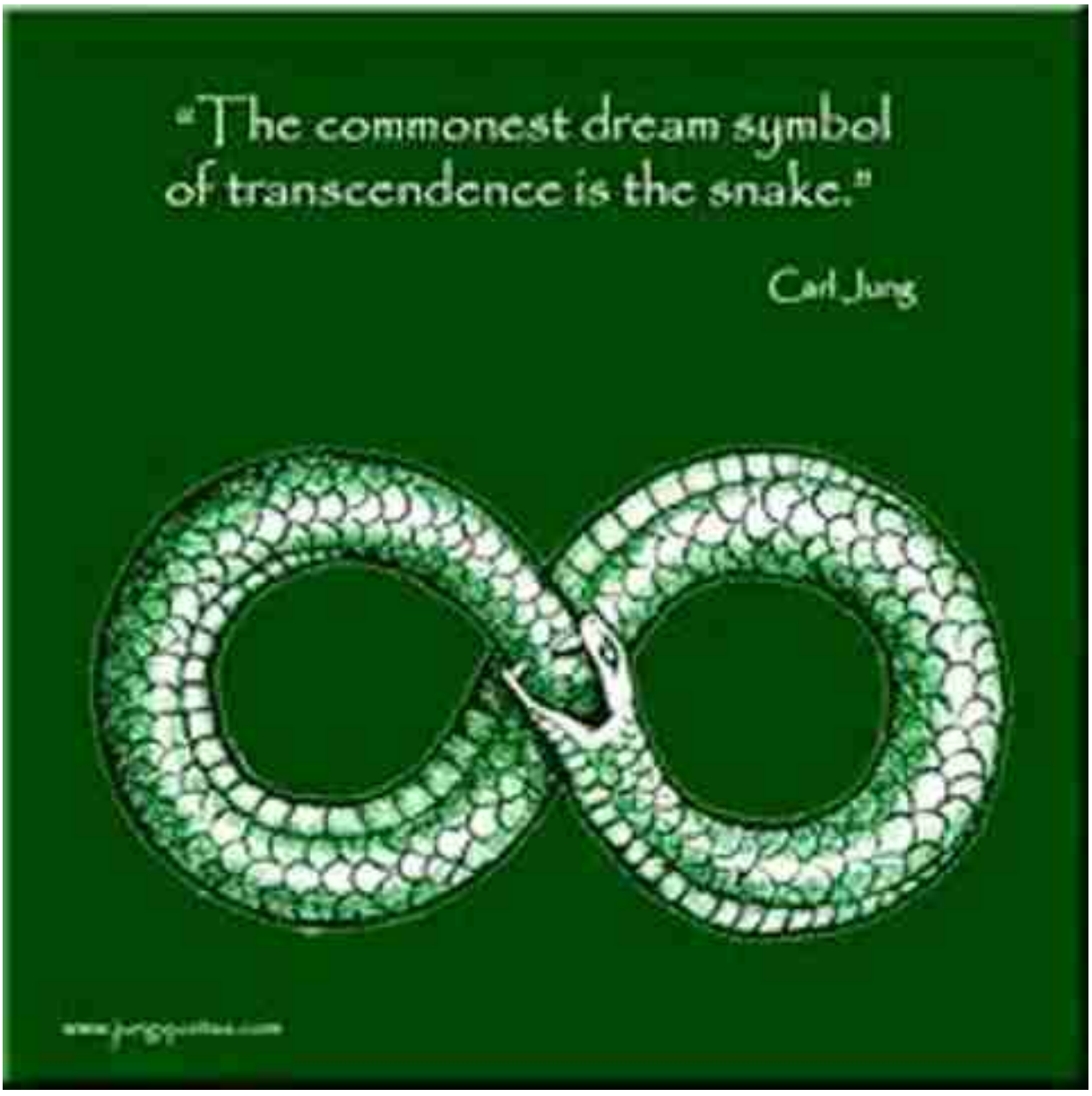
Carl Jung: I have seen quite a number of people who have never been born, who still live in that original sphere (2014-08-17 07:50)



[Carl Jung: I have seen quite a number of people who have never been born, who still live in that original sphere]
I know another instance, the dream of a girl about ten or eleven years old, which also repeated itself rather often.
She is in empty cosmic space, walking on something like a path, and far in the distance ahead of her, she sees a round light, which as she approaches becomes bigger and finally is an enormous globe that comes nearer and nearer, and of course she grows afraid.
Then when the globe is close to her, the path bifurcates and she doesn't know whether she should go to the right or to the left, and in that moment she wakes up.
It is a nightmare.
This is a very typical dream of that kind: I call them cosmic dreams of childhood.
They are the archetypal experiences of children with strong memories of what the Tibetans would call the Bardo life, a prenatal condition of the mind, the condition before the birth into this spatial world.
hat shows itself first under its absolute aspect, an empty, dead world to which life is absolutely strange-particularly human life-and it explains also why man has a mind or a consciousness at all.
He must have something different, not of the same kind, or he would not be conscious.
He must have something which is at variance with the conditions of our space, and it is a fact that the psyche is at variance with the conditions of our space. Carl Jung, Zarathustra Seminar, Pages 1203-1204.
I have seen quite a number of people who have never been born, who still live in that original sphere.
Of course they had a most miserable life, as you can imagine, but they were always blissfully unaware of it.
They were physically ill because the body naturally reacts against such mental unreality.
The body has to live in this reality, and the mind is in a primeval condition.
Very often one finds cases where it is a matter of a partial or a sort of fragmentary birth, when a part of the mental

personality has remained in the primeval world which then forms a sort of inclusion, a sort of enclave in the conscious world.
Such people are perfectly adapted and apparently normal, but they have peculiar dreams.
The more normal they are, the more they are afraid of that inclusion; and the more abnormal they are, the less it frightens them.
The inclusion is like an island belonging to another world which is included in their own world but in no way attached.
It is something perfectly strange.
One cannot say that such cases are frequent, but they are not very rare.
It is a fact which is hardly ever known, however-one seldom hears of it. Carl Jung, Zarathustra Seminar, Page 1202.

Carl Jung on "Our Uroboros." **(2014-08-18 05:21)**



[Carl Jung on “Our Uroboros.”]
Prof Jung:
That is the hero again. The snake always means resurrection on account of shedding its skin.
According to an African myth, there was no death on earth originally; death came in by mistake.
People could shed their skins every year and so they were always new, rejuvenated, until once an old woman, in a distracted condition and feeble-minded, put on her old skin again and then she died.
That is the way death came into the world.
It is again the idea that human beings were like snakes originally: they did not die.
It was a snake that brought the idea of death to Adam and Eve in Paradise.
The snake was always associated with death, but death out of which new life was born.
But what is that definite symbol? A great deal has been said about it lately.
Miss von Franz: The Ouroboros.
Prof Jung: Exactly. The tail eater, or the two animals that devour each other. In alchemy that is represented in the form of the winged dragon and the wingless dragon that devour each other, one catching the tail of the other and forming a ring.
The simplest form is of course the dragon or the serpent that bites its own tail, so making the ring; the tail is the serpent and the head is as if it belonged to another animal.
The same idea has also been expressed by two animals, the dog and the wolf, devouring each other, or the winged and the wingless lion, or a male and a female lion, always forming a ring, so that one cannot see which is eating which.
They are eating each other; both destroy and both are destroyed.
And that expresses the idea that once the hero eats the serpent and once the serpent eats the hero.
You see, in these Gnostic rituals, or the ritual of Sabazios, man is superior to the serpent in a way-he makes use of the serpent.
That the golden snake descends through the body of the initiate means that the initiate asserts himself against the divine element of the snake: he is then a sort of dragon that
eats or overcomes the other dragon.
So it is one and the same symbolism whether expressed in this form or that.
In primitive myths it is usually the dragon that devours everything.
Even the hero, who by sheer luck and at the last moment succeeds in destroying the monster that has eaten him, cannot overcome the monster by a frontal attack, but he is able to defend his life and destroy the monster from within by the peculiar means of making a fire in its belly.
Fire is the artificial light against nature, as consciousness is the light which man has made against nature.
Nature herself is unconscious and the original man is unconscious; his great achievement against nature is that he becomes conscious.
And that light of consciousness against the unconsciousness of nature is expressed, for instance, by fire.
Against the powers of darkness, the dangers of the night, man can make a fire which enables him to see and to protect himself. Fire is an extraordinary fact really.
I often felt that when we were travelling in the wilds of Africa.
The pitch dark tropical night comes on quite suddenly: it just drops down on the earth, and everything becomes quite black.
And then we made a fire.
That is an amazing thing, the most impressive demonstration of man’s victory over nature; it was the means of the primitive hero against the power of devouring beasts, his attack against the great unconsciousness, when the light of consciousness disappeared again into the original darkness.
Now, in the alchemistic symbol of the two animals that devour each other, that peculiar functional relationship of man’s conscious to the natural darkness is depicted, and it is an astonishing fact that such a symbol developed in a time when the idea of the manifest religion was that the light had definitely overcome the darkness, that evil-or the devil-had been overcome by the redeemer.
In just that time, this symbol developed, where darkness and light were on the same level practically; they were even

represented as functioning together in a sort of natural rhythm.
Like the operation of the Chinese Yin and Yang, the transformation into each other, being conceived and born of each other, the one eating the other, and the one dying becoming the seed of itself in its own opposite.
This symbol of the Taigitu expresses the idea of the essence of life, because it shows the operation of the pairs of opposites.
In the heart of the darkness, the Yin, lies the seed of the light, the Yang; and in the light, the day, the Yang, lies the dark seed of the Yin again.
This is often represented in the East as two fishes in that position, meaning the two sides or the two aspects of man, the conscious and the unconscious man.
Now this preparation should make us understand the situation of the shepherd and the serpent.
What does it mean in the psychology of Nietzsche-Zarathustra that he suddenly discovers that shepherd in deadly embrace with the serpent?
He is apparently swallowing the snake, but the snake is attacking him at the same time, penetrating him.
Why such an image, or symbol, at this place?
You remember in his discussion with the dwarf just before, the dwarf was already the chthonic power. Carl Jung, Zarathustra Seminar, Pages 1286-1287.

Carl Jung on the Scarab and the Snake **(2014-08-18 06:38)**

[Carl Jung on the Scarab and the Snake]
Prof Jung:
We talked last week of that shepherd who was in danger of being penetrated by the black snake, and I find here a contribution: the dream of a young Swiss girl thirteen years old who also dreamt of a snake, but she behaved quite differently with it.

She dreamt that she was on a road with many adult people, and as they were about to reach the crossroad, she became suddenly aware of a huge grey snake that was moving along beside them, looking as long as the road they were on.
The snake said, follow me, but the adult people preferred to go in another direction.
The girl, however, obeyed; in spite of the fact that she was afraid, she followed the snake.
Of course, she didn't know how to protect herself against such a monster, but as she followed along, the snake became more and more benevolent and less and less dangerous.
The way on which she was then walking was bordered by great boulders, and she saw that the way the other people were following was bordered, not by stones, but by huge scarabs.
First, they were ordinary scarabs but as the people approached them, they increased in size until they were as large as human beings; she describes them as horrible animals,
and she was very glad that she had not to pass them.
You know, scarabs live on rotten matter: they dig into carrion in order to bury their eggs in it, or they make balls of manure to feed on and deposit their eggs in, so they are not particularly nice animals in that respect, though they look all right.
If they attain human size they would be quite dangerous, naturally; those people who have chosen the other way, the way that is not parallel to the snake, would be in danger of
being eaten up by them.
Now what is a scarab?
It is a very typical symbol, but one cannot assume that this child had any notion of its meaning.
Mr. Baumann: The scarab is male and female at the same time.
Prof Jung: That is the old legend, but that is only one aspect. What would the scarab denote under all conditions? What is the beetle anyhow?
Mrs. Fierz: It is coldblooded.
Prof. Jung: Well, a snake is coldblooded also. No, I mean the fact that it has a sympathetic nervous system and no cerebro-spinal system.
To dream of a worm would have the same meaning-they stand for the sympathetic system. Now I don't know how man knows that.
I assume that it is as a wasp knows that the third dorsal ganglion of the caterpillar's sympathetic system is the motor ganglion and puts its sting just into that, so it lames the caterpillar without killing it; and then the eggs which the wasp deposits thrive on that still living caterpillar.
It is the wisdom of nature itself apparently, and with that knowledge as key, one can unlock the dream.
Then, you remember, the scarab was the symbol of resurrection in Egypt, the transitory form of Ra when he is invoked as Cheper or Chepra, the rising sun.
Ra in the form of the Chepra is buried in the ball of dung, and then he rises as the sun.
That means man in the incubation sleep, in a state of rebirth, man buried in the sympathetic system when consciousness-which is a function of the cerebro-spinal system-is entirely extinguished.
So the beetle represents the state of man when there is only deep unconsciousness.
Now when the dream says that those people are threatened by such animals, what would it mean?
Miss Hannah: That they are being caught by the unconscious.
Prof. Jung: Well, to be caught by the unconscious, or devoured by the unconscious, would mean what?
Miss Hannah: Madness in its worst form.
Prof. Jung: It might be madness, or it might also be a neurosis, or simply being at variance with one's unconscious, hollowed out from within, a loss of libido, a loss of intensity of life.
Sure enough, people who don't follow the serpent suffer from a loss of life; they are drained from within, for the faculty of realization is lacking.
It is as if the unconscious were all the time sapping their vitality, so something gets lost; they are only fragmentary.
They are usually in contradiction with their unconscious; therefore circumstances are unfavorable and they become neurotic-or if it is not exactly a neurosis they are at least only half existing. The world is full of such people.
Now, this child of thirteen is of course at the age when she would encounter the serpent, namely, the whole force of

the instinctive being.
If you choose to follow the way of fear, you are sure of experiencing the totality of life, because the snake is the mediator between the conscious and the unconscious worlds.
Therefore, the snake is the symbol of the savior, the Agathodaemon, the good daimon, the redeemer that forms the bridge between heaven and hell, or between the world and god, between the conscious and the unconscious.

In the Evangel of St. John, Christ likens himself to the serpent that was raised by Moses in the desert, against the many poisonous snakes that were killing the people.
That is exactly the same motif, but instead of the beetle, it was the serpent directly.
If one is at variance with one's cerebro-spinal system plus the sympathetic system, it would be expressed by the poisonous snake.
Many people resist not only their sympathetic system, but the cerebrospinal system as well, and they are of course directly threatened by the serpent.
The snake then becomes poisonous.
There is no question of Nietzsche's being threatened by the sympathetic system, for that would be very little in

comparison with his dissociation from the cerebrospinal
system.
He raised himself too high, onto the point of a needle, with his idea of the superman, so he is naturally in contradiction to his human side and that forms the black snake.
This dream is most typical.
This is a normal child and it shows what the normal solution would be.
Now, we are not yet through with that vision of the shepherd and the snake.
We tried to explain it last time from the standpoint of Nietzsche and Zarathustra.
Today I should like to look at it from our own point of view.
You see, it remains rather distant and perhaps more or less incomprehensible as the vision of Nietzsche's Zarathustra, but if we try to realize what such a vision could mean if it happened in our own life today, it looks somewhat different.
At all events it gains in intensity and immediate importance.
Nietzsche would not have had such a vision if it had not been a problem of that time and the following decades.
He anticipated, through his sensitivity, a great deal of the subsequent mental development; he was assailed by the collective unconscious to such an extent that quite involuntarily he became aware of the collective unconscious that was characteristic of his time and the time that followed.
Therefore, he is called a prophet, and in a way he is a prophet.
He is the man who said that the next century would be one of the most warlike in human history, which was quite true, unfortunately-at least up to the present moment.
And he foretold, as you know, his own end. So his life and fate, one could say, was a collective program; his life was a forecast of a certain fate for his own country.
It is not exaggerated, therefore, to assume that we also might have such a dream, because we are in a way in his situation; everybody is a bit at variance with his own cerebro-spinal system.
Now, if a modern man knowing of analysis, should have such a vision, or let us say, if Nietzsche himself had known about it, what could he have done?
Of course, such a speculation is like asking what the old Romans would have done if they had had gunpowder and rifles.
To be sure they had no such thing and therefore it is futile to speculate about it, and so here too it is in a way futile to make such a speculation.
But Nietzsche is so close to us that he might almost have had that knowledge.
You see, I was a boy when he was a professor at the university.
I never saw him, but I saw his friend Jakob Burckhardt very often, and-also Bachofen, so we were not separated by cosmic distances.
Nietzsche's mind was one of the first spiritual influences I experienced.
It was all brand new then, and it was the closest thing to me.
So we could easily assume that he might have known what I know now. Carl Jung, Zarathustra Seminar, Pages 1298-1301.

Carl Jung on Samadhi **(2014-08-19 06:46)**

[Carl Jung on Samadhi]
Samadhi is one of those terms which was used in the past in India, and is still used in the actual religious movements of the present time.
But it is used with no very definite meaning.
To think that these Indian concepts have a definite meaning is one of our Western mistakes; that is doing them an injustice.
The Indian mind is peculiarly indefinite, and they try to make up for it by a lot of terms which are very difficult to translate, the difficulty chiefly consisting in the fact that we give
them a definite meaning which does not belong to them.
And their mind is extraordinarily descriptive; they want to give a picture of a thing rather than a logical definition.
But in trying to give a good description, it sounds as if they were trying to give a definite concept, and that is the cause of the most baffling misunderstandings between the Indian and the Westerner; that we give a definite meaning to a concept which is not definite in itself, which only sounds definite, brings about endless misinterpretations.
The terms, Samadhi, dhyana, sahasrara, and so on, apparently have a definite meaning but in reality they have not.
Even the Indians are absolutely at sea with these concepts.
For example, there is a statue of Sri Ramakrishna in the temple of Belur Mutt, made from a photograph which was taken of him quite against his will.
He is clearly in what we would call a state of ekstasis-a somnambulistic or hypnotic condition–and they call it Samadhi.
But at the same time they call the super consciousness which is reached in that state samadhi and also dhyana.
Of course, there are definitions in literature; in the Patanjali Yogasutra there is a definition, but then you find another one somewhere else.
In the different schools these terms have different definitions.

You can only be sure that you are not wrong when it has to do with superconsciousness; every Indian will understand you when you use the term samadhi in that sense, for then he instantly has a picture of a Yogin in that state of Samadhi or dhyana.
The word tapas is too classical-it would only be understood by a connoisseur of Sanskrit.
Every educated Indian has a certain knowledge of Sanskrit, however; he understands many of those terms.
When you compare the translation of the Patanjali Yogasutra made by Hauer with the one by Deussen, and with the English translation, you see at once the difficulty; they have all been put to the greatest pains to find the proper Western terms."
That is due to the Eastern mentality which, despite all their efforts at terminology, remains indefinite; such painstaking terminology is always a compensatory attempt to make certain of something which is not certain at all.
As I said before, if you want a blade of grass or a pebble, they give you a whole landscape; "a blade of grass" means grass and it means a meadow and it is also the green surface of the earth.
Of course that conveys truth, too, and leads eventually to Chinese concepts-the peculiar way in which the Chinese mind looks at the world as a totality for instance, where everything is in connection with everything else, where everything is contained in the same stream.
While we on the other hand are content to look at things when they are singled out, extracted, or selected, we have learned to detach detail from nature. If I ask a European, even a quite uneducated man, to give me a particular pebble or leaf, he is capable of doing so without bringing in the whole landscape.
But the Easterner, particularly when it is a matter of a conscientious mind, is quite incapable of giving one a piece of definite information.
It is somewhat the same with learned people: you ask a learned man for some bit of information and would be perfectly satisfied with yes or no, but he will say yes-under-such-conditions, and no-under-such-conditions, and finally you don't know what it is all about.
Of course for other learned individuals this is excellent information: a trained mind would get very definite information in this way, but for the ordinary mind it is less than nothing.
In my many conversations with Indian philosophers, I remember that their answers seemed less like yes-under-such-and-such-conditions, and more like a yea-and-nay-but-under-no-conditions.
We think it is a sort-of unnecessary clumsiness, but when you look carefully at what they give you, you see really a marvelous picture; you get a vision of the whole thing.
The best example I ever came across is the story Prof. McDougall told me, of his attempt to inform himself about the concept of Tao.
Now, Prof. McDougall is a man whose turn of mind would not suit the Eastern mentality, but naturally he was rather curious as to the meaning of their concepts.
He therefore asked a Chinese student what he understood by Tao, expecting a clear answer in one word.
For instance, the Jesuit missionaries called Tao simply "God," a translation which can be defended, yet it does not render the Chinese concept of Tao.
It has also been translated as "providence," and Wilhelm called it Sinn, or "meaning."
Those are all definite aspects of a thing which is far more indefinite and incomprehensible than any of those terms; even the concept "God" is much more definite than the concept of Tao.
The Chinese student told him many things but MacDougall could not follow, and finally after many attempts the Chinaman, in spite of his politeness, got impatient, and taking him by the sleeve he led him to the window and asked him: "What do you see out there?"
The professor replied: "I see trees." "And what else?" "The wind is blowing and people are walking in the street." "And what else?" "The sky and the clouds and a streetcar." "Well, that is Tao," said the Chinaman.
That gives you an idea of the way the Eastern mind works.
I owed it to this story really that I was fairly capable of following the arguments of my Indian interviewers.
I kept that experience in mind and it helped me to understand their mentality.
They could not understand what I meant by the "collective unconscious," any more than I could understand what they meant by "super consciousness," until I saw that it was what happens in a state of Samadhi or dhyana.
Samadhi means to them the condition of super-consciousness. Or the Tantrist would understand if you spoke of

Bodhi or of sahasrara or of the ajna consciousness.
All these terms really describe what we call the collective unconscious.
Of course, the very term collective unconscious shows how we approach the problem, as their terms show their way of approaching it. You see, these two ways depend upon what one calls reality.
When they say you ought to ”realize,” or talk about ”the realization of truth,” they mean something entirely different from what we would mean.
I won’t go into a long and complicated philosophical definition of reality because you know what it means in the Western sense.
Now in contrast to what we assume reality to be, the Indian means his own conscious realization of reality, not a tangible thing like this desk, which is reality to us.
But that is Maya to the Indian-that is illusion. Carl Jung, Zarathustra Seminar, Pages 1372-1375.

Carl Jung on Purusha and Christ **(2014-08-19 10:22)**

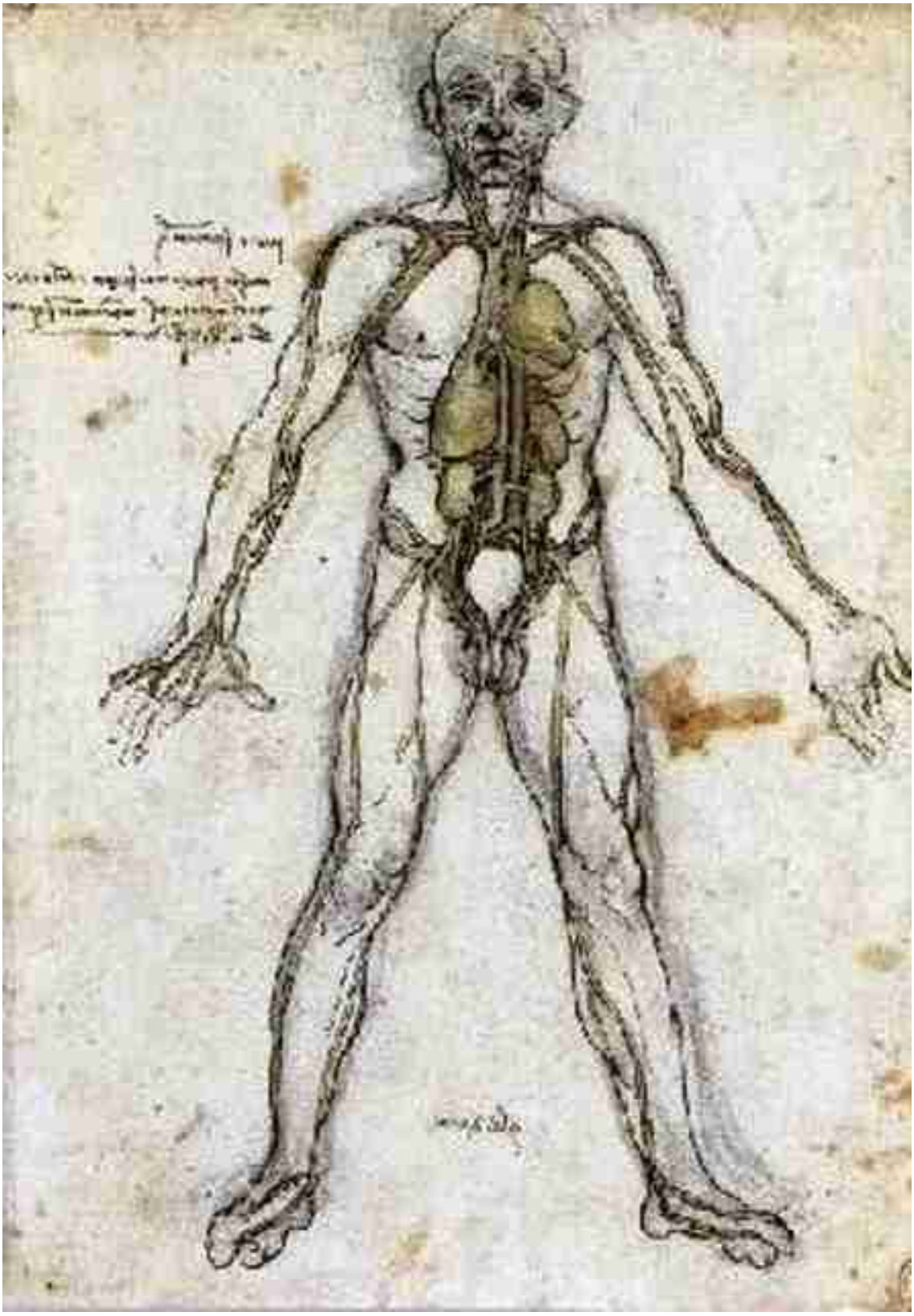
[Carl Jung on Purusha and Christ]
Prof Jung: You are quite right, he [Zarathustra] is not the Purusha of the Upanishads.
The Purusha is also a world creator like Prajapati, and he is a collateral concept like the Atman.
Of course one can say there is all the difference in the world between the concept of the Purusha and the concept of the Atman, but there again one sees, from the way the Indians themselves handle this concept, that the Atman and

Prajapati and the Purusha are practically the same.
For our purposes there is no point in insisting upon the different aspects or shades of meaning of that concept; it is what we would call in psychology ”the self”-namely, the totality of the conscious and the unconscious.
The Purusha is a psychic fact, not only a psychological concept; the self is not a psychical fact, but an archetypal fact, an experience.
It is the same as the idea of Christ in the Middle Ages, or the idea Christ had of himself and his disciples when he said, ”I am the vine and ye are the grapes.”
Or the same as that early iconographic representation of Christ as the zodiacal serpent carrying the twelve constellations, the signs of the zodiac, representing the twelve disciples; or carrying the twelve disciples each with a star over his head.
Those are old representations, meaning the path of the zodiacal constellations through the year, with Christ as the way of the serpent or the way of the zodiac.
Christ represents the Christian year containing his twelve disciples, as the zodiacal serpent contains the twelve constellations of the zodiac.
He is the individual, the self, containing a group of twelve that makes the whole.
Therefore, the representation of Christ in the form of Rex Gloriae, the king of glory, surrounded by the four evangelists, forming a mandala.
The medieval mandalas always represented Christ in that form Christ on the throne in the center, and in the four corners the evangelists-the angel, the ox, the lion, and the eagle.
That even became a beloved ornamentation in the 12th and 13th centuries; one sees it frequently on the doors of cathedrals or as an illustration in books.
And that again means the great individual, the great self-containing the others-they are just parts-which is exactly the idea of the universe being the homo Maximus, everybody having his specific place in that great man.
The learned people are in the head, and soldiers and men of action are in the arms, and heaven and hell are also contained in the homo Maximus.
So at the source of Schopenhauer’s philosophy lies that age-old idea.
Of course the idea in itself doesn’t occur in Schopenhauer, but the psychology of the Upanishads by which he was affected, is coupled with that idea.
The Hiranyagarbha, the so-called golden germ, or the golden egg, or the golden child, is another form of Prajapati.
Prajapati was making tapas, brooding over himself, hatching himself out, and he became the Hiranyagarbha, the grain of gold, the golden child, which is again the symbol of the self.”
This is, one could say, the homo minimus, the smallest form-that is, the germ of the homo maximus in every individual.
One finds this kind of development of symbolism also in Egypt: Osiris was originally the immortal part of the king; then later on, of the noble or wealthy people; and then in the time just before Christianity, Osiris began to descend into the heart of everyone: everyone had an immortal or a divine soul.
And the idea of that great self-born or being contained in everybody became an essential truth of Christianity; Christ was eaten by everybody.

They ate and drank him in Holy Communion.
Thus they were impregnated with Christ; Christ lived in them. That was the Osiris which comes to life in everybody.
Osiris was also represented as wheat growing up from his coffin; it was his resurrection in the form of wheat.
And Christ is the wheat; therefore the host has to consist of flour of wheat made from the grain which grows out of the ground.
There was the same idea in the Eleusinian mysteries long before Christ appeared: in the epopteia the priest showed the ear of wheat as the son of the earth, with the announcement that the earth had brought forth the son, the filius. That was an Evangel almost like the Christian Evangel, and it was connected with the hope of eternal life after

death-the mysteries of Eleusis instilled that great hope.
You see, it is exactly like the idea of the Holy Communion, the bread and the wine being Christ.
So Christ impregnates everybody: he creates a germ in everybody that is the great self.
Christianity is another source of Nietzsche's ideas of course, but since he did not criticize his own thought, he never discovered it.
His idea was that he was preaching a truth entirely different from any other.
This is the same infernal mistake the church made, not in the time of Christ but later, when they got hold of the Christian message the idea that the god had descended upon earth for the first time, that it was a new truth which had never existed before.
We are still handicapped by that belief.
Theology tries to make it appear that nobody ever had such ideas before, when, as a matter of fact, these ideas were known all over the world; but they have a tremendous resistance against such parallels; they find them awkward.
The Catholic church is a bit more intelligent in that respect.
They call any historical parallel an anticipation; they say that God has shown the truth time and again in the past, not only in the Old Testament but also in pagan religions in
the Isis and Osiris myth for instance.
Since only fools could deny that analogy, the Catholic church admits it and says that God permitted the anticipation of the truth which was to come, that in a sort of indistinct, incorrect way they perceived the ultimate truth: God becoming man, God being born from the Virgin, the sacrifice, and the role of the savior.
So even Nietzsche's idea of the Superman is nothing new, but an age-old symbolism, and therefore I think we are quite justified in reducing this idea to its historical source.
He had ample material for handling his idea from the Christian side on account of his family; and the philosophical background is also well established since he was a great admirer of Schopenhauer and very much influenced by him.
These ideas had gone into him and the ultimate result was that he produced a mystery teaching very much like the mystery teachings I have mentioned, either the Purusha mystery in the East, or the savior mystery in the Hellenistic syncretism which includes the savior mystery in Christianity.
And he uses the same kind of phantasmagoria: the ultimate fire, for instance, that will devour the chaff, destroy the people who are not ready to receive the savior and accept the message; and the inspiration and transubstantiation, as it were, of those who receive the tongues of fire from the Holy Ghost.
They will announce and continue the message.
He calls that the great noontide.
You see, that is the day of judgment, with the great sun of justice, where there will be no night any longer.
And there will be no pain, because all the evildoers will be roasting in hell or burned up, and the world with its errors and imperfections will have come to an end.
That is the good old Christian idea of ultimate redemption with all the paraphernalia of the Apocalypse.
You see, the fire symbolism has that aspect too: when a fire breaks out in a house, panic is next door and panic is insanity.
One sees that in practical cases when people have funny ideas and get too emotional about them, in the fear that something might happen to their reason.
If you can keep them from getting into a real panic, you can often save them.
For when you see how insanity starts, the stages through which people pass before they become insane, you realize that it is always panic which drives them really crazy.
As long as they can look on without being too emotional about it, they are saved; it is panic that gets people into such abnormal states.
So the fire here is a great revelation, but of a very different nature: it is the revelation of insanity. Carl Jung, Thus Spake Zarathustra, Pages 1383-1386.

Carl Jung and the Symbolism of the Living Body **(2014-08-19 15:13)**



[Carl Jung and the Symbolism of the Living Body]
Now, what the living body represents is a great problem.

Of course the historical symbolism, as far as we know it, refers to the animal. The life of the body is animal life.
There is no difference in principle between the physiology of the monkey and our own physiology; we have the physiology of an animal with warm blood.
Another analogy is with the plant and so with the tree.
Therefore the cross of Christ is also called the tree; Christ was crucified upon the tree.
And an old legend says that the wood for the cross was taken from the tree of paradise which was cut down and made into the two pillars, Aachim and Boas, in front of Solomon's temple.
Then these were thrown away, and discovered again, and made into the cross. So Christ was sacrificed on the original tree of life, and in the transitus he carried it.
The plant or the tree always refers to a non-animal growth or development and this would be spiritual development.
The life of the body is animal life: it is instinctive, contains warm blood, and is able to move about.
Then within the body is spiritual or mental development, and that is always expressed as the growth of a flower or a miraculous plant or an extraordinary tree, like the tree that grows from above, the roots in heaven and the branches down toward the earth.
That is Western as well as Eastern symbolism.
The famous tree of Yoga grows from above, and Ruysbroek, the Flemish mystic, uses the same symbol for the spiritual development within the Christian mysticism.
So in the one case the body or the corpse would mean the animal-we have to carry the sacrificed animal-and another aspect is that we have to carry our spiritual development which is also a part of nature, which has to do with nature just as much.
Then there is a further point to consider. Occasionally in my experience with patients-not only in that legend of Vikram-it is less a matter of a corpse than of the dead thing generally, a sort of preoccupation with the dead.
This hangs together with the fact that the body is a sort of conglomeration of ancestral units called Mendelian units.
Your face, for instance, obviously consists of certain units inherited from your family; your nose comes from an ancestor in the 18th century, and your eyes are perhaps from a relative in the 17th century.
The characteristic protruding lower lip of the Spanish Habsburgs dates from the time of Maximilian; that is a Mendelian unit which occasionally appears in a very pronounced way in certain individuals.
There is also an insane streak in the Spanish Habsburgs, which appeared in the 15th century and then disappeared, and then, according to the Mendelian law, it appeared again after two hundred years.
Then there is an English family named Whitelock, which is characterized by the fact that most of the members, particularly the male members, have a tuft of white hair in the center of the skull; therefore they are called Whitelock.
That is again a unit of a particular tenacity.
So our whole body consists of inherited units from our father's or mother's side, from our particular clan or tribe for centuries past.
Now, each unit has also a psychical aspect, because the psyche represents the life or the living essence of the body.
So the psyche of man contains all these units too in a way, a psychological representation; a certain trait of character is peculiar to the grandfather, another one to a great-great-grandfather, and so on. Just as much as the body derives from the ancestors, the psyche derives from them.
It is like a sort-of puzzle, somewhat disjointed, not properly welded together to begin with, and then the mental development of the character, the development of the personality, consists in putting the puzzle together.
The puzzle is represented in dreams sometimes by the motif of a swarm of small particles, little animals or flies or small fishes or particles of minerals, and those disjointed and disparate elements have to be brought together again by means of a peculiar process.
This is the main theme of alchemy.
It begins with the idea of totality, which is depicted as a circle.
This is called "chaos," or the massa confusa, and it consists of all sorts of elements, an archaic collection, but all in one mass.
The task of the alchemist begins there.
These particles are to be arranged by means of the squaring of the circle.
The symbolic idea is to arrange the particles in a sort of crystal-like axis, which is called the quaternity, or the

quaternion, or the quadrangulum, the four, and to each point a particular quality is given.
That is what we would call the differentiation of the psychological functions.
You see, it is a fact that certain people start with an intuitive gift, for instance, which will become their main function, the function by means of which they adapt.
A man who is born with a good brain will naturally use his intelligence to adapt; he will not use his feelings which are not then developed.
And a man who is very musical will surely use his musical gift in making his career and not his philosophical faculty, which is practically non-existent.
So one will use his feeling, another one his sense of reality, and so on, and each time there will be a one-sided product.
The study of these one-sided human products led me to the idea of the four functions, and nowadays we think that we should have not only one differentiated function but should take into consideration that there are others, and that a real adaptation to the world needs four functions-or at least more than one.
And this is something like the ideas of those old alchemists who wanted to produce out of chaos a symmetrical arrangement of the quaternity.
The four quarters of the circle indicate the fire, the air, the water, and the earth regions, and when they are arranged they will make in the center the quinta essentia, the fifth essence; the four essences are in the corners and in the center is the fifth.
That is the famous concept of the quinta essentia, a new unit which is also called the rotundum, the roundness, or the round complete thing.
It is again that circle of the beginning but this circle has now the anima mundi, the soul of the world, which was hidden in chaos.
At first all the elements were completely mixed in that round chaos, and the center was hidden; then the alchemist disentangles these elements and arranges them in a regular figure, like a crystal.
That is the idea of the philosopher's stone in which the original round thing appears again, and this time it is the spiritual body, the ethereal thing, the anima mundi, the redeemed microcosmos.
The motif of the swarm of little fishes or other little objects is also found in alchemy, representing the disjointed elements.
And it is often in children's dreams: I have dealt with such a case in one of my dream seminars at the E.T.H., a child who died unexpectedly about a year after she had produced a series of the most extraordinary dreams, practically all containing the swarm motif.
There was a cosmological dream where it was clearly visible how the swarm comes into existence, or how it is synthesized, and how it is dissolved into the swarm.
The Mendelian units join together physiologically as well as psychically and then disintegrate again.
That anticipated her death: her psyche was loosely connected, and when something adverse happened it dissolved into these units.
Now, each of those particles is a Mendelian unit inasmuch as it is living; for instance, your nose is living.
You live inasmuch as these Mendelian units are living.
They have souls, are endowed with psychic life, the psychic life of that ancestor; or you can call it part of an ancestral soul.
So inasmuch as you are like your nose, or can concentrate upon your nose, you become at once identical with the grandfather who had your nose.
If your brain happens to be exactly like that of the great-grandfather, you are identical with him, and nothing can help you there-you have to function as if you were entirely possessed by him.
It is difficult, or quite impossible, to indicate the size of Mendelian units; some are bigger, some are smaller, and so you have either large areas or small areas of ancestral souls included within you.
At all events, you are a collection of ancestral spirits, and the psychological problem is how to find yourself in that crowd.
Somewhere you are also a spirit-somewhere you have the secret of your particular pattern.
Now, that is in this circle of chaos but you don't know where, and then you have to go through that whole procedure

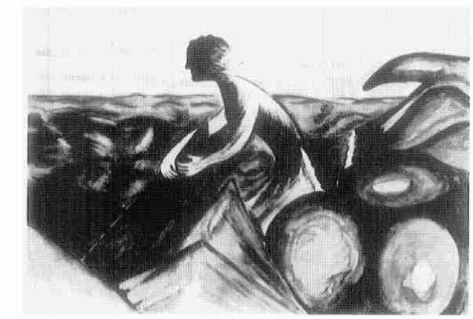
of the squaring of the circle in order to find out the quinta essentia which is the self.
The alchemists said it was of a celestial blue color because it was heaven, and since it was round, globular, they called it ”heaven in ourselves.”
That is their idea of the self.
As we are contained in the heaven, so we are contained in the self, and the self is the quinta essentia.
Now, when someone is threatened with dissolution, it is just as if these particles could not be united, as if the ancestral souls would not come together. I am telling you all this in order to explain that other aspect of the dead: it is not only the dead body, but the spirits of the dead.
So if a primitive wants to become a medicine man, a superior man, he must be able to talk to the dead, must be able to reconcile them.
For the dead are the makers of illnesses, causing all the trouble to the tribe; and then the medicine man is called upon because he is supposed to be able to talk to the ancestral spirits and make a compromise with them, to lay them or to integrate them properly.
That is necessary for everybody in order to develop mentally and spiritually.
He has to collect these spirits and make them into a whole, integrate them; and that difficult task, the integration process, is called the carrying of the corpse of the
ancestors, or the burden of the ancestors. Carl Jung, Zarathustra Seminar, Pages 1398-1402.

Carl Jung on Maya and the “Great Illusion.” **(2014-08-20 04:29)**

[Carl Jung on Maya and the “Great Illusion.”]
Now India has a very helpful idea in that respect.
Their idea of the great illusion, Maya, is not mere foolishness.
One might ask why the god should create the world when it is only his own illusion, but Maya has a purpose.
You see, matter is Prakrti, the female counterpart of the god, the goddess that plays up to Shiva, the blind creator that doesn’t know himself-or to Prajapati, another name of the creator.
In the Samkhya philosophy Prakrti dances Maya to the god, repeating the process of the great illusion innumerable times so that he can understand himself in all his infinite aspects.
Thus the veil of Maya is a sort of private theater in which the god can see all aspects of himself and so become conscious.
The only chance for the creator god to know himself is when Prakrti is performing for him.

And this is despite the fact that it is his illusion, that it is Maya and should be dissolved because illusion means suffering and suffering should be dispelled.
One might say, "Stop your illusion as soon as possible, your illusion will make you suffer."
Prakrti nevertheless goes on dancing Maya because the point is, not that you should not suffer, but that you should not be blind, that you should see all aspects.
So the compensation is there, only it is on a much greater scale than we thought. If you have dreams that recommend the wrong way, the destructive way, it is that they have the purpose-like the dancing of Prakrti-of showing you all aspects, of giving you a full experience of your being, even the experience of your destructiveness.
It is a gruesome game: there are cases which are just tragic, and you cannot interfere.
Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled.
It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering.
Carl Jung, Zarathustra Seminar, Pages 1415-1416.

Carl Jung and Symbols of Individuation (2014-08-20 05:38)



[Carl Jung and Symbols of Individuation]
Similar representations occur in practical psychology: these symbols are repeated fairly often in the beginning of the individuation process.
I will show you the original of an unconscious picture which I used to illustrate one of my Eranos lectures!
The patient herself is represented as grown fast to the rock-in other words, identical with the unconscious which is the earth.
The boulders are egg-shaped and really mean eggs, or the seed substance that is to be transformed.
The next stage is in this picture of lightning striking the earth, and instead of the human being there is a perfectly round incandescent sphere, like the earth in a primeval incandescent condition, split off from the surrounding chaos-a bit of chaos is now cut loose from the surrounding chaos, as on the frontispiece of the Songe de Poliphile.
The lightning means an influence which suddenly starts the individuation process: namely, that separation of a certain area of chaos.
It is as if the individual, as depicted here, had been partially buried in chaos, only the upper part of her body being detached.
You see, she was singled out, a separate being with a consciousness of her own, but in the lower stories she was not at all separated from the universe, one could say.
And then through this lightning she suddenly appears as a whole, a circle or a globe, separated from the participation mystique with chaos, or, as we would say, with the collective unconscious.
She is still a piece of chaos, and every piece contains chaos, is chaos, has chaotic quality, but the further development of this series leads into a differentiation of this primordial incandescent globe. Carl Jung, Zarathustra Seminar, Pages

1407-1409.

Carl Jung on the Spirituality of the Tree **(2014-08-20 11:04)**

[Carl Jung on the Spirituality of the Tree]
Mrs. Baumann: I thought it was very interesting that in the prehistoric mythology of the island of Crete, of which practically nothing is known, there is another example of a world-tree. In a picture on a gold seal ring called the ”Ring of Nestor,” the tree is depicted in connection with scenes in the underworld.
The trunk of the tree and two large branches divide the picture into four scenes.
In the first, there are two butterflies and two chrysalises over the head of the Mother Goddess, and they seem to represent the souls of a man and a woman who are shown greeting each other with surprise.
In the lower part of the picture is a judgment scene, and the Mother Goddess is standing behind a table on which a griffin is seated, as the souls are brought before her by strange bird-headed beings.
Another point is, that in some of the graves, miniature scales made of gold have been found.
They are so small that they must be symbolic, and a butterfly is engraved on each of the golden discs which form the balance, so it looks as if the souls were weighed as butterflies, not as hearts as in Egypt.
The highest development of the Minoan civilization in Crete was contemporary with that of Egypt, its earliest beginnings dating as far back as 3000 B.C.
Prof Jung: That is a remarkable contribution to the tree and the butterfly symbolism.
You remember Nietzsche applies that symbol of the butterfly to himself-quite aptly, because nobody gets beyond the world, outside the field of gravity, where he might see the world as an apple, unless he has become a soul. One must be a sort of ghost to get to such distances.
To step out of the body and become the spirit or the soul itself, denotes a kind of ekstasis.

Now, we have a number of associations about that tree, and we should try to understand what it means practically when Nietzsche reaches the promontory, the end of his
world, the end of his consciousness, and meets there the tree.
You have heard that the tree is always the symbol of the end as well as of the beginning, of the state before man and the state after man.
Mr. Bash: Would the tree not be the symbol of the collectivum out of which man is differentiated and into which his elements dissolve?
Prof Jung: That is certainly so, and why is that collectivum symbolized by the tree?
Mrs. Sachs: The tree means vegetative life.
Prof Jung: Yes. It might be the snake or any other animal or the earth, but no, it is the tree, and the tree means something specific; that is a peculiar symbol.
It is the tree that nourishes all the stars and planets; and it is the tree out of which come the first parents, the primordial parents of humanity, and in which the last couple, also representing the whole of humanity, are buried.
That of course means that consciousness comes from the tree and dissolves into the tree again-the consciousness of human life.
And that surely points to the collective unconscious and to a collectivum.
So the tree stands for a particular kind of life of the collective unconscious, namely, vegetative life, as Mrs. Sachs rightly said.
Now what is the difference between the life of the plant and the life of the animal?
Miss Wolff: Two things. The plant is rooted to the spot and able to move in growth only, and then the respiratory system of the plant is different from that of the warm-blooded animals.
Prof Jung: Yes, a tree is unable to move in space except for the moment of growth, whereas the animal can move about. And all animals are parasites on plants, while the tree lives on the elements.
Or one can say that the plant is the kind of life which is nearest to the elements, a transition as it were, or the bridge, between the animal and inorganic nature. Carl Jung, Zarathustra Seminar, Pages 1432-1434.
http://www.biroz.net/words/minoan-epiphany/review-part-nine.htm

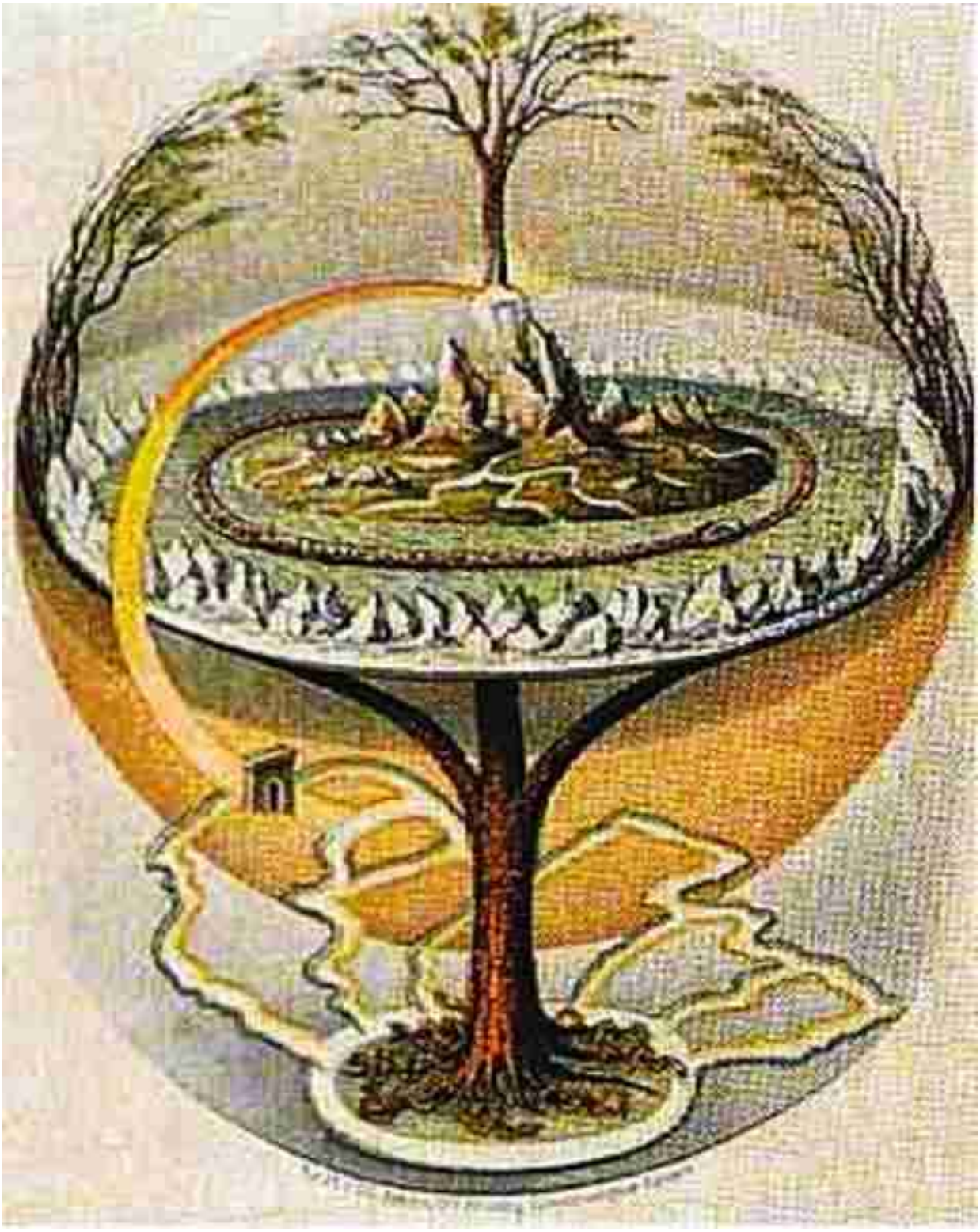
Carl Jung on the Spirituality of Plant Life, Animals and Divine Law **(2014-08-20 11:53)**

[Carl Jung on the Spirituality of Plant Life, Animals and Divine Law]
Prof. Jung:
The source of energy for plant life is the sun, but that is true of animals also, since they are parasites on plants. But the plant depends immediately upon the sunlight, which is also one of the elements of life, while the animal depends on it only indirectly.
Of course we need sunlight, most animals would perish without sunlight, though there are a few that are adapted to living without it.
Dr. Wheelwright: In plant life, anabolism exceeds katabolism. That is to say, as long as the tree is living, it is growing, whereas human beings stop growing at a certain point and their bodies begin to retrogress.
Prof Jung: Yes, another characteristic of vegetative life is that it continues to grow till the end, while at a certain time an animal ceases to grow.
Mrs. Sigg: The tree receives its nourishment from above and below, which is like man in a way.
Prof Jung: Yes, in contradistinction to the animal that expresses its life in horizontal movement. One can make the statement that vegetative life is vertical; it functions in living from below to above or from above to below. Therefore vegetative life is another aspect of the psyche within ourselves as well. So the plant is forever the symbol of what?
Answer: Of the soul.
Mrs. Crowley: Of the psychical experience.
Miss Hannah: Of impersonal life.
Prof Jung:
I would call it more definitely spirituality.
The plant represents spiritual development, and that follows laws which are different from the laws of biological, animal life; therefore spiritual development is always characterized by the plant.

For instance, the lotus is very typical as the symbol of spiritual life in India: it grows out of absolute darkness, from the depth of the earth, and comes up through the medium of the dark water-the unconscious-and blossoms above the water, where it is the seat of the Buddha. Or several gods may appear
in the lotus.
Mrs. Crowley: Is there not also that idea of a serpentine movement?
Prof.Jung:
Oh yes, that is another detail which of course points to the serpent, and the serpent is an animal.
The roots of the tree have that obvious serpentine character, and water-plants look like snakes.
Also plants under water seem to have snakelike movements due to the flowing water; the water flowing upon a flexible body naturally gives that undulating effect.
There the two things come together: namely, that part of the psyche which approaches plant life is the snake-that is, the cerebro-spinal system, which leads down and eventually transcends into the vegetative system, the sympathetic nervous system.
And there we approach the lowest form of life, a sedentary life that is rooted to the spot, like the sea-anemone and those colonies of the siphonophora
that are exactly like plants; and they all have the undulating movement which is characteristic of the sympathetic nervous system.
So even in animals we can see the transition into plants, and that is indicated at least in the oldest nervous system in the world, the sympathetic nervous
system; there we are bordering upon plant life.
If we have any idea of plant life it is through that analogy.
Now, the plant or the tree is clearly beyond human experience, but the snake is within human experience.
That is, you can experience the life of the cerebro-spinal system within your own body, but you cannot experience the life of the tree in your own body: you have no connection, your whole being is totally different from that of a plant. Therefore the tree represents, one could say, a transcendental experience, something that transcends man and is beyond him; it is before his birth
and after his death, a life which man has not within himself.
So he has no experience of it, yet peculiarly enough he finds the symbol of it in the tree.
You see, a sacred tree means to a primitive his life. Or sometimes people plant a tree when a child is born, with the idea of their identity.
If the tree keeps well and sane, the child's health will be good; if the child dies, the tree will die, or if the tree dies, the child will die.
This old idea is a representation of that feeling in man that his life is linked up with another life.
It is as if man had always known that he was, like any other animal, a parasite on plants, that he would perish if there were no plants.
Of course that is a biological truth, and it is also a spiritual truth, inasmuch as our psyche can only live through a parasitical life on the spirit.
Therefore no wonder, when you come to the end of your conscious life, stepping out onto that promontory as Nietzsche did, that you begin to realize the condition upon which your life ultimately rests.
And then the tree appears, the tree that is the origin of your life as it is your future abode, the sarcophagus into which your corpse will disappear; it is the place of death or rebirth.
Mr. Bash: How would you explain as spiritual symbols all the totemic symbols, for instance, which are almost always animals?
Prof Jung:
There are of course many symbols for psychic facts.
If the symbol is a totem animal, it is clearly a matter of what an animal means: namely, it is a matter of the reconciliation or the reunion of man with his cerebro-spinal system, or, more probably, with his sympathetic system. But not with the tree.
The tree symbolizes something much higher and much deeper. It has a specifically transcendental character. For instance, it is far more wonderful when a tree speaks to you than when an animal speaks to you.

The distance between man and animal is not very great; but between the tree and the animal is an infinite distance, so it is a more primitive and yet a more advanced symbol.
Therefore we find the tree as a symbol of the Yoga, or for the divine grace in Christianity.
It is very advanced symbolism and at the same time exceedingly primitive.
Mr. Allemann: One important difference is that the tree is in Tao, following nature absolutely and accepting everything-there is no separate impulse; whereas in every animal there is that impulse.
Prof Jung:
Yes, and therefore deviation from the divine law.
The animal is in a way already a deviation from the divine law because it doesn't surrender absolutely and indifferently to all the conditions provided by the creator, but is able to dodge them.
And man with his consciousness has a far more wonderful opportunity for deviation.
While the tree symbolizes the kind of life that cannot deviate for one single inch from the divine law, from the absolute law of conditions; it is rooted to the spot, exposed to every enemy that attacks it.
There is a very nice story in one of the Buddhistic treatises, the Samyutta Nikaya, about the devdta of a tree; that is a sort of tree-soul, a semidivine being living in a tree.
The story describes the despair of the devdta upon seeing that the termites are approaching the tree, because it cannot get away.
The Samyutta Nikaya is an original collection of stories told by the disciples of Buddha, and containing many authentic sayings of Buddha himself, so it would go back to the 6th century B.C. Carl Jung, Zarathustra Seminar, Pages 1434-1436.

Carl Jung on The Tree of Life, World Tree, Tree of Evolution, Cosmic Tree, Soma Tree, The Human Spinal Column. **(2014-08-20 19:15)**

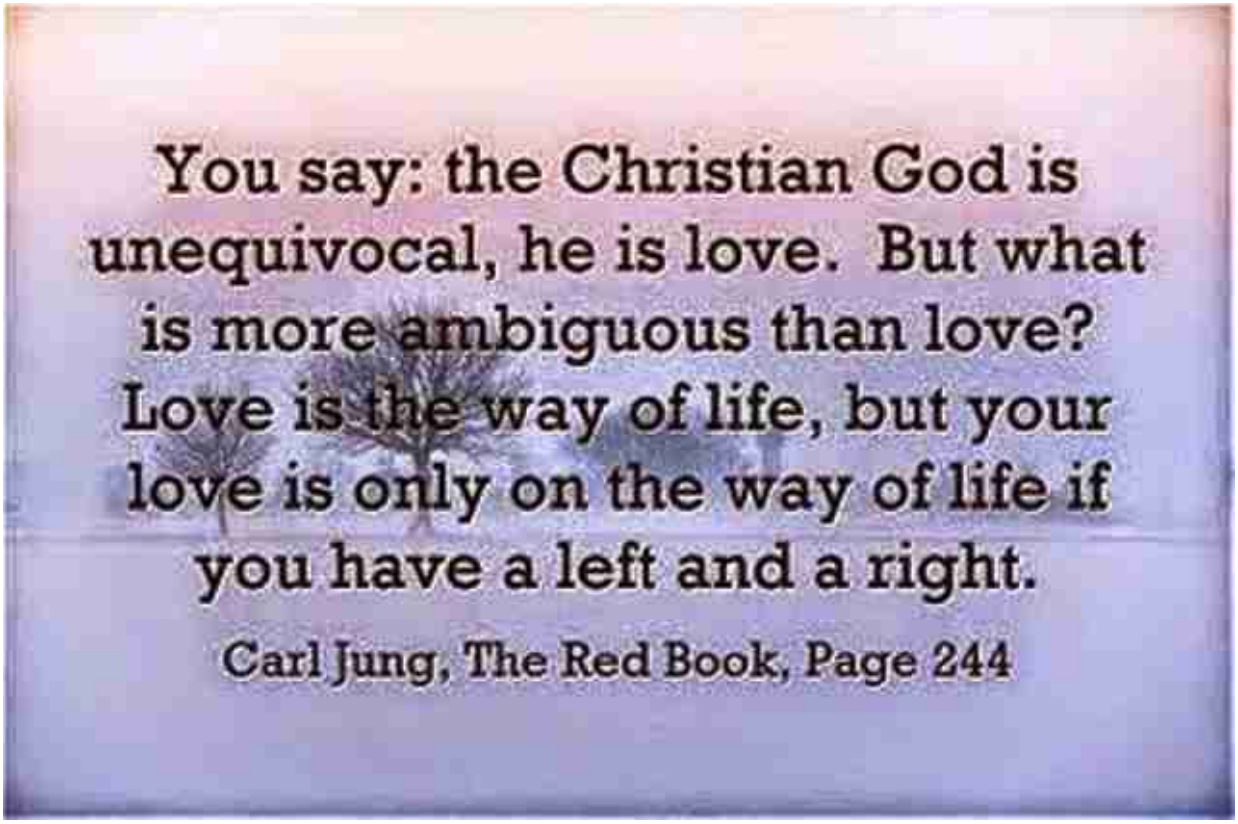


[Carl Jung on The Tree of Life, World Tree, Tree of Evolution, Cosmic Tree, Soma Tree, The Human Spinal Column.]
Prof. Jung:
Here is a very valuable contribution from Mrs. Baumann, a photograph of Nestor's ring, that famous intaglio with the

representation of the world-tree.
And here is a contribution from Mrs. Crowley about the tree in Egypt:
”In the early Pyramid texts, there is a passage in which the Pharaoh on his way to Re, comes upon a tree of Life on the Mysterious island, situated in the midst of the Field of Offerings. ’This king Pepi went to the great isle in the midst of the Field of Offerings, over which the gods make the swallows fly. The swallows are the imperishable stars. They give to this king Pepi this tree of Life, whereof they live, and Ye-Pepi and the Morning Star may at the same time live thereof.’
This image belongs, prior to the Osiris faith, to the Solar religion of the old kingdom, about 3000 B.C.
This tree in the photograph is not exactly the world-tree, but has more the aspect of the tree of life, what they called in India the soma tree, the nyagrodha tree.
You know, the tree has many different aspects.
It appears first in ancient mythologies as the cosmic tree, the tree of development-of cosmic as well as human evolution, like the great tree of the Germanic sagas, Yggdrasil.
Another more specific aspect is the tree of life, the tree which gives life to human beings and animals and to the universe.
And this tree has also the aspect of the world axis: the branches up above are the kingdom of the heavens; the roots below form the kingdom of the earth, the nether world; and the trunk is the world axis round which the whole world revolves, and at the same time a life-giving center or the main artery of life throughout the world.
So the tree is more or less equivalent to the spinal column in a human body.
You know in the interior of the cerebellum, a certain part in the middle part branches in such a way that it has a treelike appearance and is called the arbor vitae, the tree of life.
Also this famous symbol of Osiris, the Tet, is a sort of tree form.
It is identified with the os sacrum, that part of the spinal column which is inserted in the middle of the pelvic basin, and it also refers to the whole length of the spinal column,
which maintains the straightness of the body and carries the arteries along the backbone.
These anatomical facts are the same in animals, so naturally they have been known forever, practically.
Moreover, they knew that the arteries carried the blood, which was supposed to be the seat of the soul, so blood is itself a symbol for the soul, as warmth and breath symbolize blood, the indispensable essence of life.
Then another aspect of the tree is the tree of knowledge.
It is the carrier of revelation: out of the tree come voices; in the whispering of the wind in the tree words can be discerned, or the birds that live in the tree talk to one.
We have endless material as evidence for those traditions.
The tree of paradise, for instance, is really one and the same tree but with a three-fold aspect: the tree which carries the evolution of the world, the tree which gives life to the universe, and the tree which gives understanding or consciousness.
inverted tree. And the nyagrodha is the sacred tree of Buddha at the monastery of the Holy Tooth at Bodh Gaya, that famous Buddhist place of pilgrimage and worship in Ceylon.
It is really a pi pal tree, and looks like a willow. The soma tree is also sacred in Hinduism.
According to its oldest definition, soma is a life-giving or intoxicating drink, but is also called a tree because it has the life-giving quality.
One sees no resemblance to a tree, yet because it is life-giving they are identical.
That is the primitive way of thinking: when two things function in the same way, even though they are utterly incommensurable, they are supposed to be one and the same thing.
For instance, things that give life in the way of nourishment are identical.
They say a sort of life power or mana circulates through these different things, uniting them, making them one.
Then the tree is a very central symbol in the Christian tradition, having even taken on the quality of death-just as Yggdrasil is not only the origin of life, but also the end of life.
As life originates in the tree, so everything ends in the tree of evolution; the last couple enters the tree again and disappears therein.
So the mummy of Osiris transforms into a tree. And Christ ends on the tree.

As I told you, the Christian cross was supposed to have been made from the wood of the tree of life, which had been cut down after the fall of the first parents and used later on for the two obelisks or pillars, Aachim and Boas, in front of Solomon's temple.
Those are analogous to the Egyptian pillars or obelisks that flanked the way on which the sun-barque passed to and fro.
One is now in Rome and another is in Paris, but happily enough, there are still a number left at Karnak.
When Solomon's temple was destroyed those two pillars were thrown into one of the ponds of the river valley and much later discovered again, and tradition says the cross was made from the wood of those ancient beams.
So Christ was crucified on the tree of life.
Therefore those medieval pictures where Christ is represented as hanging crucified on a tree with branches and leaves and fruits. Carl Jung, Thus Spake Zarathustra, Pages 1437-1438.

Carl Jung on "Brotherly Love." **(2014-08-21 06:18)**



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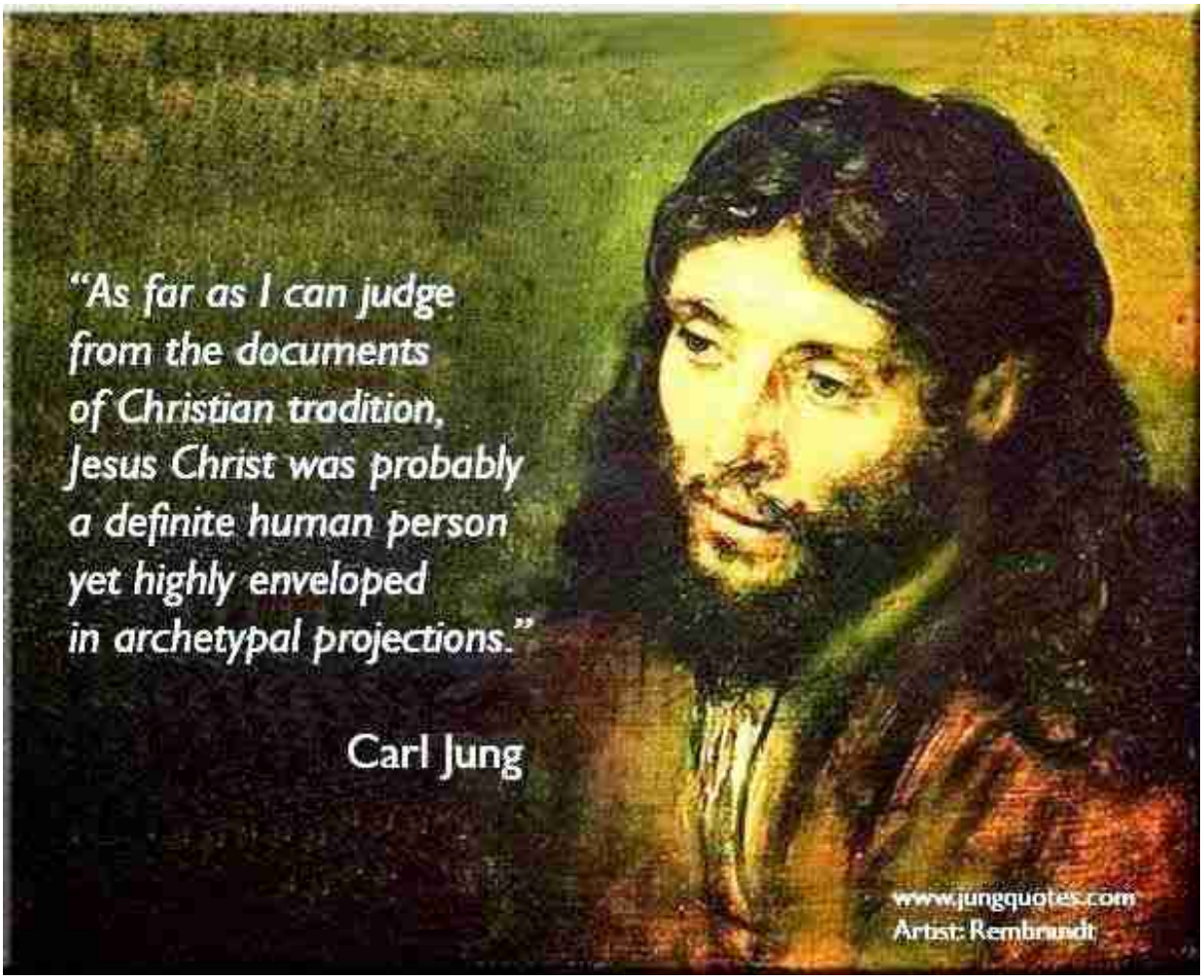
[Carl Jung on "Brotherly Love."]
Such roving about christeneth itself "brotherly love"; with these
words hath there hitherto been the best lying and dissembling,
and especially by those who have been burdensome to everyone. [Nietzsche's Zarathustra]
Those are the people who go about and tell everybody how much they love them or what they ought to do for their own good, always assuming that they know what is best for them.
Or the people who want to get rid of themselves, so they unburden themselves on others.
There are certain lazy dogs who want to get rid of their own destiny so they put it on somebody else by loving them.
They fall on the neck of someone saying, "I love you," and so they put the bag on his back; they call that love.

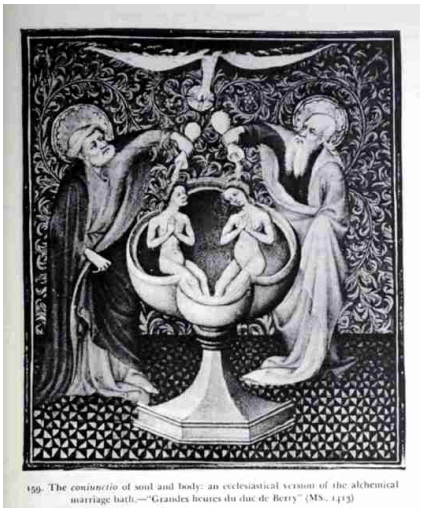
Or they go to someone and burden him with what he really ought to do and they never do.
They never ask themselves what is good for themselves, but they know exactly what is good for him.
Do it yourself first and then you will know if it is really good.
So here Nietzsche tells other people they ought to fly-as if he could.
He cheats them as he has cheated himself.
It is the same mechanism that he blames Christian love for. But there is Christian love and Christian love.
When someone applies Christian love in the right way, it is a virtue and of the highest merit; but if he misuses Christian love in order to put his own burdens on other people, he is immoral, a usurer, a cheat.
You see, if he loves other people with the purpose of making use of them, it is not love; he simply uses love as a pretext, a cover under which he hides his own selfish interests.
To really love other people, he must first give evidence that he can love himself, for to love oneself is the most difficult task.
To love someone else is easy, but to love what you are, the thing that is yourself, is just as if you were embracing a glowing red-hot iron: it burns into you and that is very painful.
Therefore, to love somebody else in the first place is always an escape which we all hope for, and we all enjoy it when we are capable of it.
But in the long run, it comes back on us.
You cannot stay away from yourself forever, you have to return, have to come to that experiment, to know whether you really can love.
That is the question-whether you can love yourself, and that will be the test.
So when Nietzsche blames Christian love, he is simply blaming his own type. Carl Jung, Zarathustra Seminar, Pages 1473-1474.

Carl Jung: A projection is a very tangible thing and can be created as a sort of projectile. **(2014-08-21 12:32)**



[Carl Jung: A projection is a very tangible thing and can be created as a sort of projectile.]
Such things can happen: a projection is a very tangible thing, a sort of semi-substantial thing which forms a load as if it had real weight.
It is exactly as the primitives understand it, a subtle body.
Primitives also the Tibetans and many other peoples-inasmuch as they are aware of such things at all, understand projections as sort of projectiles, and of course they play a role chiefly in their magic.
Primitive sorcerers throw out such projectiles.
There are three monasteries in Tibet mentioned by name by Lama Kagi Dawa-Sandup, the famous Tibetan scholar who worked with John Woodroffe and Evans-Wentz, where
they train people in the art of making projections.
And that term was used by the alchemists for the final performance in the making of the gold.
It was supposed that they projected the red matter-or the tincture or the eternal water-upon lead or silver or quicksilver, and by that act transformed it into gold or into the philosopher's stone.
It is interesting that they themselves explained the making of the stone as a projection.
That is to say, it is something that is detached from one; you detach something and establish it as an independent existence, put it outside yourself.
Now, that may be quite legitimate inasmuch as it is a matter of objectifying contents; or it may be most illegitimate if it is used for magical purposes, or if it is a simple projection where you get rid of something.
But people are not to be blamed directly for making other people suffer under such projections because they are not conscious of them. Carl Jung, Zarathustra Seminar, Pages 1495-1496.

Carl Jung: In the figure of the divine hero, God himself wrestles with his own imperfect, suffering, living creation... (2014-08-22 06:15)

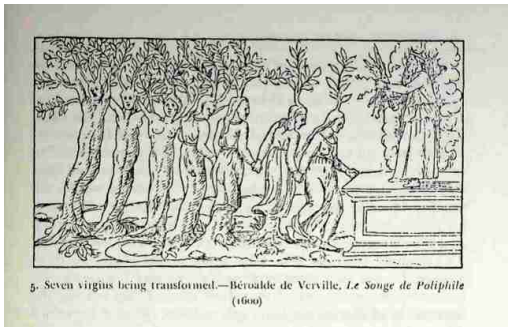


159. The *coniunctio* of soul and body: an ecclesiastical version of the alchemical marriage bath.—"Grandes heures du duc de Berry" (MS., 1413)

In the figure of the divine hero, God himself wrestles with his own imperfect, suffering, living creation; he even takes its suffering condition upon himself and, by this sacrificial act, accomplishes the opus magnum,of salvation and victory over death.
As regards the actual performance of this entirely metaphysical work, man is powerless to do anything really decisive. He looks to his Redeemer, full of faith and confidence, and does what he can in the way of ”imitation”; but this never reaches the point where man himself becomes the Redeemer or at least his own redeemer.
Yet a complete imitation and reestablishment of Christ in the believer would necessarily lead to such a conclusion. But this is out of the question.
Were such an approximation to occur, then Christ would have re-established himself in the believer and replaced the latter’s personality.
We should have to be satisfied with this statement were it not for the existence of the Church.
The institution of the Church means nothing less than the everlasting continuation of the life of Christ and its sacrificial function.
In the officimn dixnnum or, in Rcnedictinc parlance, the opus divinum, Christ’s sacrifice, the redeeming act, constantly repeats itself anew while still remaining the unique sacrifice that was accomplished, and is accomplished ever again, by Christ himself inside time and outside all time.
This opus supernaturale is represented in the sacrifice of the Mass. In the ritual act the priest as it were shows forth the mystical event, but the real agent is Christ, who sacrifices himself everywhere always.
Though his sacrificial death occurred in time it is an essentially timeless occurrence.
In the Thomist view the Mass is not a real immolatio (sacrifice) of the body of Christ but a ”re-presentation” of his sacrificial death.
Such an interpretation would be sufficient and consistent were it not for the transubstantiation of the offered substances, the bread and wine.
This offering is meant as a sacrificium, literally a ”making sacred.”
The etymology of the German word for sacrifice, Opfer, is obscure, it being a moot point whether it comes from offerre, ”to offer,” or from operari, ”to effect, to be active.”
In its ancient usage operari Deo meant to serve the god or to sacrifice to him. But if the Offer is an opus, then it is far

more than an oblafio, the offering of such a modest
gift as bread and wine. It must be an effectual act, giving the ritual words spoken by the priest a causal significance.
The words ot the consecration (qui pridie qitam palerelm, etc.) are therefore to be taken not merely as representative, but as the causa efficiens of the transubstantiation.
That is why the Jesuit Lessi us (d. 1623) called the words of the consecration the 'sword" with which the sacrificial lamb is slaughtered.
The so-called theory of mactation (slaughtering) occupies an important place in the literature of the Mass, though it has not been generally accepted in its more objectionable outgrowths.
Perhaps the clearest of all is the Greek ritual as described by the Archbishop Nikolaus Kabasilas of Thessalonika the preparatory part of the Mass the bread and wine are placed not on the main altar but on a sort of sideboard.
There the priest cuts a piece off the loaf and repeats the text, "He is led as a lamb to the slaughter."
Then he lays it on the table and repeats, "The lamb of God is sacrificed."
The sign of the cross is then imprinted on the bread and a small lance stabbed into its side, to the text, "But one of the soldiers with a spear pierced his side and forthwith came there out blood and water."
At these words water and wine are mixed in the chalice.
Then comes the oblatio in solemn procession, with the priest carrying the offering. (Here the Sapor, the gift, represents the giver: Christ the sacrificiant is also the sacrificed.)
Thus the priest reenacts the traditional event, and in so far as Christ, in the sacramental state, possesses a vita corporea actualist an actual bodily life, one could say that a physical slaying (mortificatio) of his body has taken place.
This happens as a result of the consecrating words spoken by the priest, and the destruction of the offering, the offering up of the slain to the service of God, brings about the transubstantiation.
The latter is a transmutation of the elements, which pass from a natural, soiled, imperfect material state into a subtle body.
The
bread, which must be leaven, signifies the body, and the wine, representing blood, the soul.
After the transubstantiation a piece ol the host is mingled with the wine, thus producing the coniunctio of the soul with the body (fig. 159) and establishing the living
body of Christ, namely the unity of the Church. Carl Jung, Psychology and Religion, Pages 310-311.

Carl Jung: I should like to put before you an individual series of such symbols in chronological order. **(2014-08-22 11:44)**

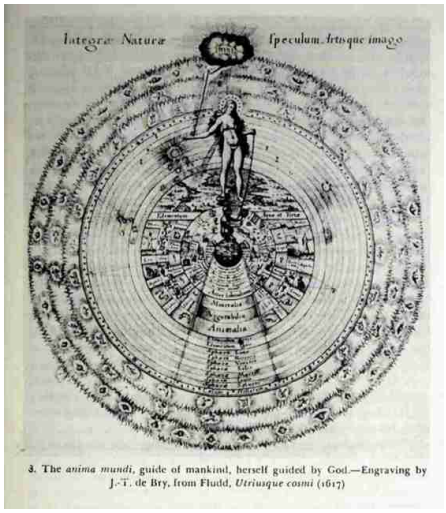


5. Seven virgins being transformed.—Béroalde de Verville, *Le Songe de Poliphile* (1600)

I. THE MATERIAL
The symbols of the process of individuation that appear in dreams are images of an archetypal nature which depict the centralizing process or the production of a new centre of personality.
A general idea of this process may be got from my essay, "The Relations between the Ego nnd the Unconscious."

For certain reasons mentioned there I call this centre the ”self,” which should be understood as the totality of the psyche.
The self is not only the centre, but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness.
The symbols now under consideration are not concerned with the manifold stages and transformations of the individuation process, but with the images that refer directly and exclusively to the new centre as it comes into consciousness.
These images belong to a definite category which I call mandala symbolism.
In The Secret of the Golden Flower, published in collaboration with Richard Wilhelm, I have described this symbolism in some detail.
In the present study I should like to put before you an individual series of such symbols in chronological order.
The material consists of over a thousand dreams and visual impressions coming from a young man of excellent scientific education.
For the purposes of this study I have worked on the first four hundred dreams and visions, which covered a period of nearly ten months. In order to avoid all personal influence I asked one of my pupils, a woman doctor, who was then a beginner, to undertake the observation of the process.
This went on for five months.
The dreamer then continued his observations alone for three months.
Except for a short interview at the very beginning, before the commencement of the observation, I did not see the dreamer at all during the first eight months.
Thus it happened that 355 of the dreams were dreamed away from any personal contact with myself.
Only the last forty-five occurred under my observation.
No interpretations worth mentioning were then attempted because the dreamer, owing to his excellent scientific training and ability, did not require any assistance.
Hence conditions were really ideal for unprejudiced observation and recording.
First of all, then, I shall present extracts from the twenty-two initial dreams in order to show how the mandala symbolism makes a very early appearance and is embedded in the rest of the dream material.
Later on I shall pick out in chronological order the dreams that refer specifically to the mandala.
With few exceptions all the dreams have been abbreviated, either by extracting the part that carries the main thought or by condensing the whole text to essentials.
This simplifying procedure has not only curtailed their length but has also removed personal allusions and complications, as was necessary for reasons of discretion.
Despite this somewhat doubtful interference I have, to the best of my knowledge and scrupulously, avoided any arbitrary distortion of meaning.
The same considerations had also to apply to my own interpretation, so that certain passages in the dreams may appear to have been overlooked.
Had I not made this sacrifice and kept the material absolutely complete, I should not have been in a position to publish this series, which in my opinion could hardly be surpassed in intelligence, clarity, and consistency.
It therefore gives me great pleasure to express my sincere gratitude here and now to the ”author” for the service he has rendered to science. Carl Jung, Psychology and Alchemy, Pages 41-43.

Carl Jung: St. Augustine thanked God for not making him responsible for his dreams. **(2014-08-22 13:45)**



3. The *anima mundi*, guide of mankind, herself guided by God.—Engraving by J.-T. de Bry, from Fludd, *Utriusque cosmi* (1617)

II. THE METHOD

In my writings and lectures I have always insisted that we must give up all preconceived opinions when it comes to the analysis and interpretation of the objective psyche, in other words the ”unconscious.”

We do not yet possess a general theory of dreams that would enable us to use a deductive method with impunity, any more than we possess a general theory of consciousness from which we can draw deductive conclusions.

The manifestations of the subjective psyche, or consciousness, can be predicted to only the smallest degree, and there is no theoretical argument to prove beyond doubt that any causal connection necessarily exists between them.

On the contrary, we have to reckon with a high percentage of arbitrariness and ”chance” in the complex actions and reactions of the conscious mind.

Similarly there is no empirical, still less a theoretical, reason to assume that the same does not apply to the manifestations of the unconscious.

The latter are just as manifold, unpredictable, and arbitrary as the former and must therefore be subjected to as many different ways of approach. In the case of conscious utterances we are in the fortunate position of being directly addressed and presented with a content whose purpose we can recognize; but with ”unconscious” manifestations there is no directed or adapted language in our sense of the word—there is merely a psychic phenomenon that would appear to have only the loosest connections with conscious contents.

If the expressions of the conscious mind are incomprehensible we can always ask what they mean.

But the objective psyche is something alien even to the conscious mind through which it expresses itself.

We are therefore obliged to adopt the method we would use in deciphering a fragmentary text or one containing unknown words: Ave examine the context.

The meaning of the unknown word may become evident when we compare a series of passages in which it occurs.

The psychological context of dream contents consists in the web of associations in which the dream is naturally embedded.

Theoretically we can never know anything in advance about this web, but in practice it is sometimes possible, granted long enough experience.

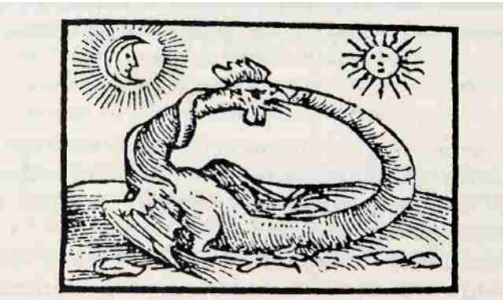
Even so, careful analysis will never rely too much on technical rules; the danger of deception and suggestion is too great.

In the analysis of isolated dreams above all, this kind of knowing in advance and making: assumptions on the grounds of practical expectation or general probability is positively wrong.

It should therefore be an absolute rule to assume that every dream, and every part of a dream, is unknown at the outset, and to attempt an interpretation only after carefully taking up the context.

We can then apply the meaning we have thus discovered to the text of the dream itself and see whether this yields a

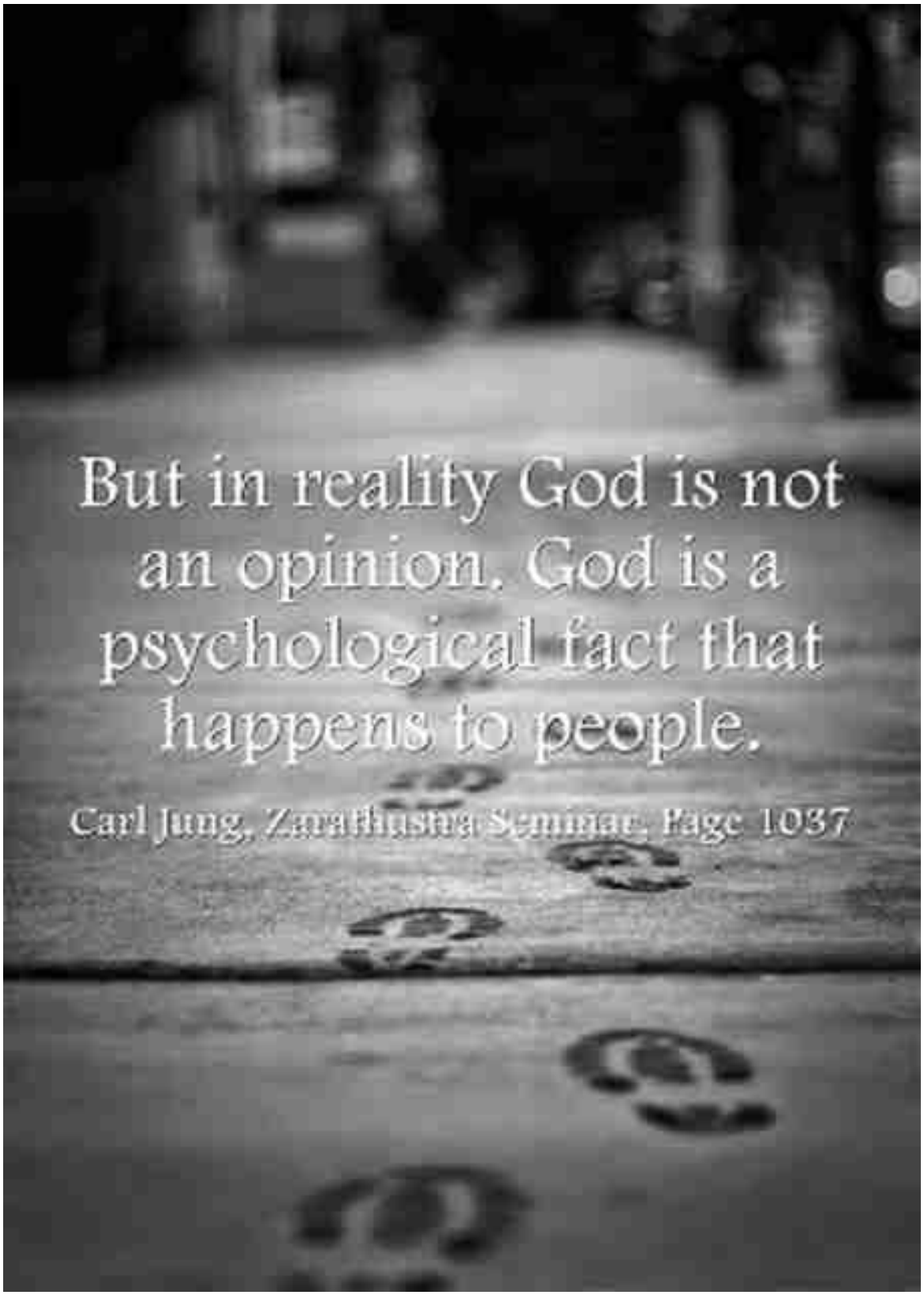
fluent reading, or rather whether a satisfying meaning emerges.
But in no circumstances may we anticipate that this meaning will fit in with any of our subjective expectations; for quite possibly, indeed very frequently, the dream is saying something surprisingly different from what we would expect. As a matter of fact, if the meaning we find in the dream happens to coincide with our expectations, that is a reason for suspicion; for as a rule the standpoint of the unconscious is complementary or compensatory to consciousness and thus unexpectedly ”different.”
I would not deny the possibility of parallel dreams, i.e., dreams whose meaning coincides with or supports the conscious attitude, but, in my experience at least, these are rather rare.
Now, the method I adopt in the present study seems to run directly counter to this basic principle of dream interpretation.
It looks as if the dreams were being interpreted without the least regard for the context.
And in fact I have not taken up the context at all, seeing that the dreams in this series were not dreamed (as mentioned above) under my observation.
I proceed rather as if I had had the dreams myself and were therefore in a position to supply the context.
This procedure, if applied to isolated dreams of someone unknown to me personally, would indeed be a gross technical blunder.
But here we are not dealing with isolated dreams; they form a coherent series in the course of which the meaning gradually unfolds more or less of its own accord.
The series is the context which the dreamer himself supplies.
It is as if not one text but many lay before us, throwing light from all sides on the unknown terms, so that a reading of all the texts is sufficient to elucidate the difficult passages in each individual one.



7. The Uroboros as symbol of the aeon.—Horapollo, *Selecta hieroglyphica* (1597)

Moreover, in the third chapter we are concerned with a definite archetype—the mandala—that has long been known to us from other sources, and this considerably facilitates the interpretation.
Of course the interpretation of each individual passage is bound to be largely conjecture, but the series as a whole gives us all the clues we need to correct any possible errors in the preceding passages.
It goes without saying that while the dreamer was under the observation of my pupil he knew nothing of these interpretations and was therefore quite unprejudiced by anybody else’s opinion.
Moreover I hold the view, based on wide experience, that the possibility and danger of prejudgment are exaggerated.
Experience shows that the objective psyche is independent in the highest degree.
Were it not so, it could not carry out its most characteristic function: the compensation of the conscious mind.
The conscious mind allows itself to be trained like a parrot, but the unconscious does not—which is why St. Augustine thanked God for not making him responsible for his dreams.
The unconscious is an autonomous psychic entity; any efforts to drill it are only apparently successful, and moreover are harmful to consciousness. It is and remains beyond the reach of subjective arbitrary control, in a realm where nature and her secrets can be neither improved upon nor perverted, where we can listen but may not meddle. Carl Jung, Psychology and Alchemy, Pages 44-46.

Carl Jung on the Arcane Substance and the Point (2014-08-23 06:51)



[Carl Jung on the Arcane Substance and the Point]
THE PARADOXA
1. THE ARCANE SUBSTANCE AND THE POINT
The tremendous role which the opposites and their union play in alchemy helps us to understand why the alchemists were so fond of paradoxes.
In order to attain this union, they tried not only to visualize the opposites together but to express them in the same breath.
Characteristically, the paradoxes cluster most thickly round the arcane substance, which was believed to contain the opposites in uncombined form as the prima materia, and to amalgamate them as the lapis Philosophorum.
Thus the lapis is called on the one hand base, cheap, immature, volatile, and on the other hand precious, perfect, and solid; or the prima materia is base and noble, or precious and parvi momenti (of little moment).
The materia is visible to all eyes, the whole world sees it, touches it, loves it, and yet no one knows it.
"This stone therefore is no stone," says the Turba, "that thing is cheap and costly, dark, hidden, and known to everyone, having one name and many names."
The stone is "thousand-named" like the gods of the mystery religions, the arcane substance is "One and All".
In the treatise of Komarios, where "the philosopher Komarios teaches the Philosophy to Cleopatra," it is said: "He showed with his hand the unity of the whole."
Pelagios asks: "Why speak ye of the manifold matter? The substance of natural things is one, and of one nature that which conquers all."
Further paradoxes: "I am the black of the white and the red of the white and the yellow of the red"; or "The principle of the art is the raven, who flies without wings in the blackness of night and in the brightness of day."
The stone is "cold and moist in its manifest part, and in its hidden part is hot and dry."
"In lead is the dead life," or "Burn in water and wash in fire."
The "Allegoriae sapientum" speak of two figures, one of which is "white and lacking a shadow, the other red and lacking the redness."
A quotation from "Socrates" runs: "Seek the coldness of the moon and ye shall find the heat of the sun."
The opus is said to be "a running without running, moving without motion."
"Make mercury with mercury."
The philosophical tree has its roots in the air (this is probably a reference to the tree of the Sefiroth).
That paradox and ambivalence are the keynotes of the whole work is shown by The Chymical Wedding: over the main portal of the castle two words are written: "Congratulor, Condoleo."
The paradoxical qualities of Mercurius have already been discussed in a separate study.
As Mercurius is the principal name for the arcane substance, he deserves mention here as the paradox par excellence. What is said of him is obviously true of the lapis, which is merely another synonym for the "thousand named" arcane substance.
As the "Tractatus aureus de Lapide" says: "Our matter has as many names as there are things in the world."
The arcane substance is also synonymous with the Monad and the Son of Man mentioned in Hippolytus: Monoi'mos . . . thinks that there is some such Man of whom the
poet speaks as Oceanus, when he says: Oceanus, origin of gods and origin of men.
Putting this into other words, he says that the Man is all, the source of the universe, unbegotten, incorruptible, everlasting; and that there is a Son of the aforesaid Man, who is begotten and capable of suffering, and whose birth is outside time, neither willed nor predetermined. . . , This Man is a single Monad, uncompounded and indivisible, yet compounded and divisible; loving and at peace with all things yet warring with all things and at war with itself in all things; unlike and like itself, as it were a musical harmony containing all things; . . . showing forth all things and giving birth to all things. It is its own mother, its own father, the two immortal names.
The emblem of the whole man, says Monoimos, is the jot or tittle.
This one tittle is the uncompounded, simple, unmixed Monad, having its composition from nothing whatsoever, yet composed of many forms, of many parts. That single, undivided jot is the many-faced, thousand-eyed, and thousand-named jot of the iota.
This is the emblem of that perfect and invisible Man. . . . The Son of the Man is the one iota, the one jot flowing

from on high, full and filling all things, containing in himself everything that is in the Man, the Father of the Son of the Man.
The alchemists seem to have visualized their lapis or prima materia in a similar manner.
At any rate they were able to cap the paradoxes of Monoimos.
Thus they said of Mercurius: ”This spirit is generated from the substances of the sea and calls himself moist, dry, and fiery,” in close agreement with the invocation to Hermes in the magic papyrus entitled ”The Secret Inscription,” where Hermes is addressed as a ”damp-fiery-cold Spirit”.
The mystery of the smallest written sign, the point, is also known to alchemy.
The point is the symbol of a mysterious creative centre in nature. The author of the ”Novum lumen” admonishes his reader:
But you, dear reader, you will have above all to consider the point in nature . . . and you need nothing else, but take care lest you seek that point in the vulgar metals, where it is not. For these metals, the common gold more especially, are dead. But our metals are alive, they have a spirit, and they are the ones you must take. For know that fire is the life of the metals.
The point is identical with the prima materia of the metals, which is a ”fatty water” (aqua pinguis), the latter being a product of the moist and the hot.
John Dee (1527-1607) speculates as follows: ”It is not unreasonable to suppose, that by the four straight lines which run in opposite directions from a single, individual point, the mystery of the four elements is indicated.”
According to him, the quaternity consists of four straight lines meeting in a right angle.
”Things and beings have their first origin in the point and the monad.”
The centre of nature is ”the point originated by God,” the ”sun-point” in the egg.
This, a commentary on the Turba says, is the ”germ of the egg in the yolk.”
Out of this little point, says Dorn in his ”Physica Genesis,” the wisdom of God made with the creative Word the ”huge machine” of the world.
The ”Consilium coniugii” remarks that the point is the chick (pullus).
Mylius adds that this is the bird of Hermes,or the spirit Mercurius.
The same author places the soul in the ”midpoint of the heart” together with the spirit, which he compares with the angel who was ”infused with the soul at this point” (i.e., in the womb).
Paracelsus says that the ”anima iliastri” dwells in the fire in the heart.
It is ”incapable of suffering,” whereas the ”anima cagastris” is capable of suffering and is located in the water of the pericardium.
Just as earth corresponds to the triangle and water to the line, so fire corresponds to the point.
Democritus stresses that fire consists of ”fiery globules.”
Light, too, has this round form, hence the designation ”sun-point.”
This point is on the one hand the world’s centre, ”the salt-point in the midst of the great fabric of the whole world,” as Khunrath calls it (salt = Sapientia).
Yet it is ”not only the bond but also the destroyer of all destructible things.”
Hence this ”world-egg is the ancient Saturn, the . . .most secret lead of the sages,” and the ”ambisexual Philosophic Man of the Philosophers, the Catholick Androgyne of the
Sophists,” the Rebis, etc.
The most perfect form is round, because it is modelled on the point.
The sun is round and so is fire, since it is composed of the ”fiery globules” of Democritus.
God fashioned the sphere of light round himself.
”God is an intelligible sphere whose centre is everywhere and whose circumference is nowhere.”
The point symbolizes light and fire, also the Godhead in so far as light is an ”image of God” or an ”exemplar of the Deity.”
This spherical light modelled on the point is also the ”shining or illuminating body” that dwells in the heart of man.
The light of nature is the ”radical moisture” (humidum radicale) which, as ”balsam,” works from the heart, like the sun in the macrocosm and, we must conclude, like God in the ”supracelestial world.”
Thus does Steeb describe the ”second God” in man.

The same author derives the gold from the dew or supracelestial balsam sinking into the earth.
Here he is probably referring to the older formulations of Maier, where the sun generates the gold in the earth.
Hence the gold, as Maier says, obtains a ”simplicity” approaching that of the circle (symbol of eternity) and the indivisible point.
The gold has a ”circular form.”
”This is the line which runs back upon itself, like the snake that with its head bites its own tail, wherein that supreme and eternal painter and potter, God, may rightly be discerned.”
The gold is a ”twice-bisected circle,” i.e., one divided into four quadrants and therefore a quaternity, a division made by nature ”that contraries may be bound together by contraries.”
It can therefore, he says, be compared to the ”sacred city,” Jerusalem (cf. Revelation 21:10ff.).
It is ”a golden castle engirt with a triple wall,” ”a visible image of eternity.” ”Though gold be mute so far as sound or voice is concerned, yet by virtue of its essence it proclaims and everywhere bears witness to God.”
And just as God is ”one in essence,” so the gold is ”one homogeneous substance.”
For Dorn the unity of God, the ”unarius,” is the ”centre of the ternarius,” the latter corresponding to the circle drawn round the centre.
The point as the centre of the quaternio of the elements is the place where Mercurius ”digests and perfects.” Carl Jung, Mysterium Coniunctionis, Pages 42-48.

Carl Jung: The union of opposites is a trans-conscious process and, in principle, not amenable to scientific explanation. **(2014-08-23 13:43)**

The psychological union of opposites is an intuitive idea which covers the phenomenology of this process.

It is not an ”explanatory” hypothesis for something that, by definition, transcends our powers of conception.
For, when we say that conscious and unconscious unite, we are saying in effect that this process is inconceivable.
The unconscious is unconscious and therefore can neither be grasped nor conceived.
The union of opposites is a trans-conscious process and, in principle, not amenable to scientific explanation.
The marriage must remain the ”mystery of the queen,” the secret of the art, of which the Rosarium reports King Solomon as saying:
This is my daughter, for whose sake men say that the Queen of the South came out of the east, like the rising dawn, in order to hear, understand, and behold the wisdom of Solomon. Power, honour, strength, and dominion are given into her hand; she wears the royal crown of seven glittering stars, like a bride adorned for her husband, and on her robe is written in golden lettering, in Greek, Arabic, and Latin: ”I am the only daughter of the wise, utterly unknown to the foolish.”
The Queen of Sheba, Wisdom, the royal art, and the ”daughter of the philosophers” are all so interfused that the underlying psychologem clearly emerges: the art is queen of the alchemist’s heart, she is at once his mother, his daughter, and his beloved, and in his art and its allegories the drama of his own soul, his individuation process, is played out. Carl Jung, Psychology and Alchemy, Page 381.
Image: Medieval depiction of the Queen of Sheba from Prague, Bohemia

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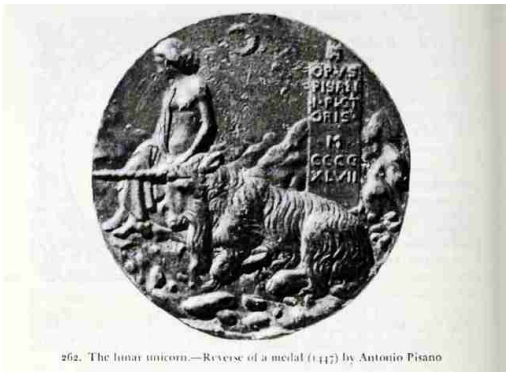
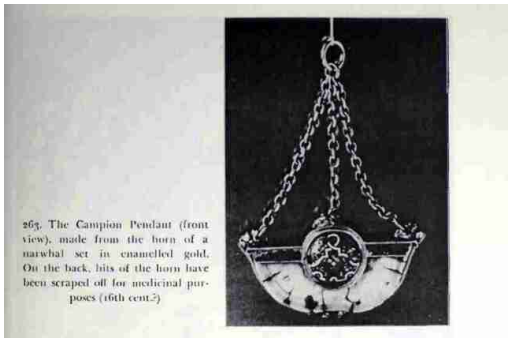
Carl Jung on The Unicorn Cup (2014-08-25 05:35)



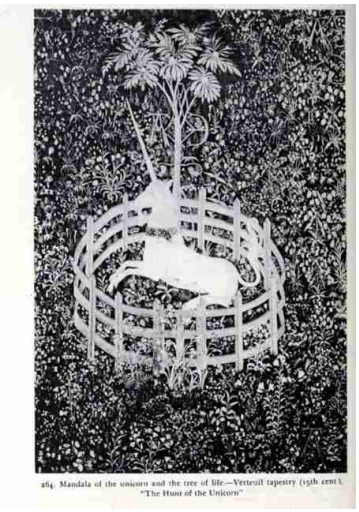
262. The lunar unicorn.—Reverse of a medal (c.1447) by Antonio Pisano

i. The Unicorn Cup
The healing cup is not unconnected with the ”cup of salvation,” the Eucharistic Chalice, and with the vessel used in divination.
Migne says that Cardinal Torquemada always kept a unicorn cup at table: ”La corne de licorne preserve des sortileges” (fig. 261).
Hippolytus, in his summing up of the teachings of the Naassenes, says that the Greeks called ”Geryon of the threefold body” the ”heavenly horn of the moon.”
But Geryon was the ”Jordan,” the ”masculo-feminine Man in all things, by whom all things were made.”
In this connection Hippolytus mentions the cup of Joseph and Anacreon: The words ”without him was not any thing made” refer to the world of forms, because this was created without his help through the third and fourth [members of the quaternity].
For this is . . .the cup from which the king, when he drinks, draws his omens.



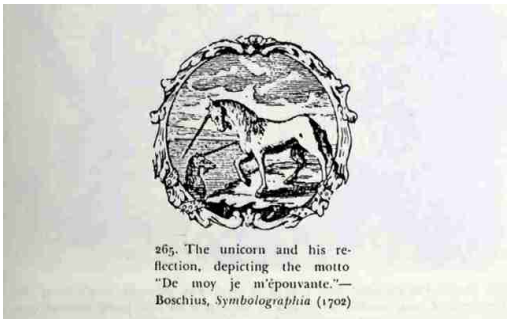
263. The Campion Pendant (front view), made from the horn of a narwhal set in enamelled gold. On the back, bits of the horn have been scraped off for medicinal purposes (16th cent.?)

The Greeks likewise alluded to this secret in the Anacreontic verses:
My tankard tells me
Speaking in mute silence
What I must become.
This alone sufficed for it to be known among men, namely the cup of Anacreon which mutely declares the ineffable secret.
For they say Anacreon's cup is dumb; yet Anacreon affirms that it tells him in mute language what he must become, that is, spiritual and not carnal, if he will hear the secret hidden in silence.
And this secret is the water which Jesus, at that fair marriage, changed into wine.
That was the great and true beginning of the miracles which Jesus wrought in Cana in Galilee, and thus he showed forth the kingdom of heaven.
This [beginning] is the kingdom of heaven that lies within us as a treasure, like the "leaven hidden in three measures of meal."
We have seen that the "heavenly horn of the moon" is closely connected with the unicorn.
Here it means not only "Geryon of the threefold body" * and the Jordan, but the hermaphroditic Man as well, who is identical with the Johannine Logos.
The "third and fourth" are water and earth; these two elements are thought of as forming the lower half of the world in the alchemical retort, and Hippolytus likens them to a cup.
This is the divining-vessel of Joseph and Anacrcon: the water stands for the content and the earth for the container, i.e., the cup itself.
The content is the water that Jesus changed into wine, and the water is also represented by the Jordan, which signifies the Logos, thus bringing out the analogy with the Chalice.
Its content gives life and healing, like the cup in IV Ezra (14:39-40:
Then I opened my month, and lo! there was reached unto me a full cup, which was lull as it were with water, but the color of it was like fire.*
And I took it and drank; and when I had drunk,
My heart poured forth understanding,
wisdom grew in my breast,
and my spirit retained its memory.
The secret of the cup is also the secret of the horn, which in its turn contains the essence of the unicorn as bestower of strength, health, and life (fig. 263).



264. Mandala of the unicorn and the tree of life.—Verteuil tapestry (15th cent.). "The Hunt of the Unicorn"

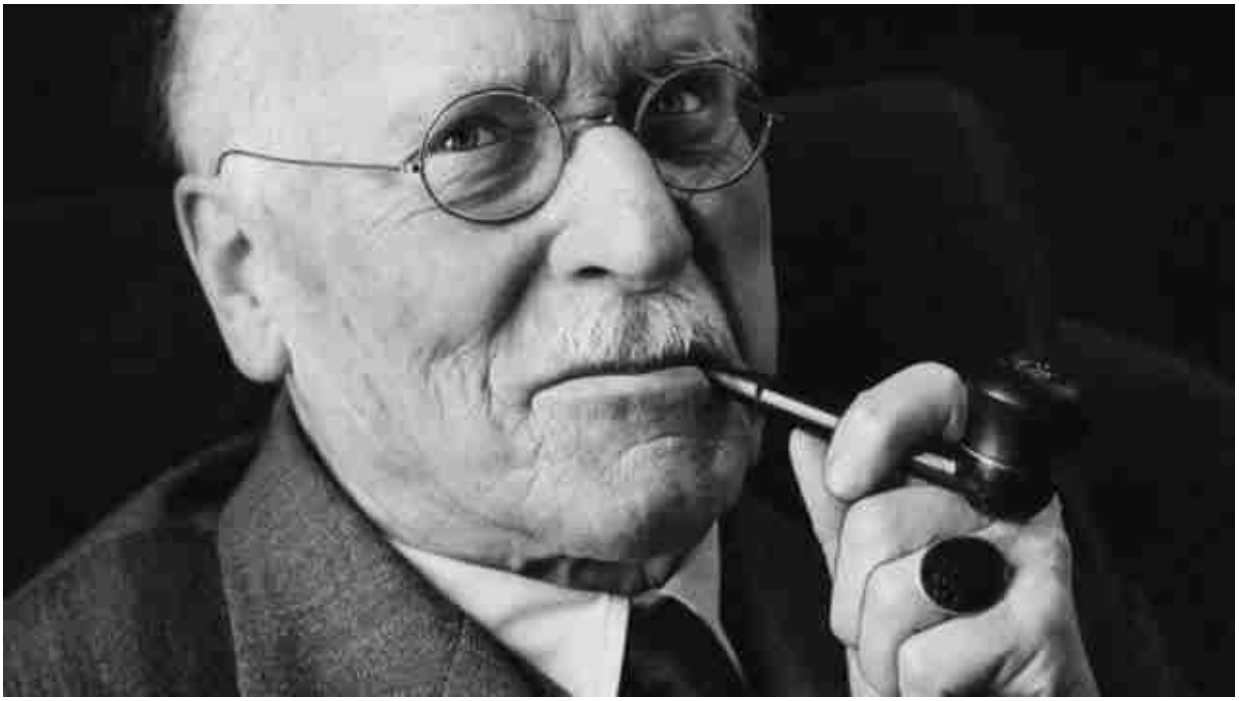
The alchemists attribute the same qualities to their stone, calling it the ”carbuncle.”
According to legend, this stone may be found under the horn of the unicorn, as Wolfram von Eschenbach says:
We caught the beast called Unicorn
That knows and loves a maiden best
And falls asleep upon her breast;
We took from underneath his horn
The splendid male carbuncle stone
Sparkling against the white skull-bone.
The horn as an emblem of vigor and strength has a masculine character, but at the same time it is a cup, which, as a receptacle, is feminine.
So we are dealing here with a ”uniting symbol” that expresses the bipolarity of the archetype (fig. 264).



265. The unicorn and his reflection, depicting the motto "De moy je m'épouvante."—Boschius, *Symbolographia* (1702)

These assorted unicorn symbolisms aim at giving no more than a sample of the extremely intricate and tangled connections between pagan and natural philosophy, Gnosticism, alchemy, and ecclesiastical tradition, which, in its turn, had a deep and lasting influence on the world of medieval alchemy.
I hope that these examples have made clear to the reader just how far alchemy was a religious-philosophical or ”mystical” movement.
It may well have reached its peak in Goethe’s religious Weltanschauung, as this is presented to us in Faust. Carl Jung, Psychology and Alchemy, Pages 466-471.

Carl Jung on The Self and The Bounds of Knowledge (2014-08-26 06:21)



[Carl Jung on The Self and The Bounds of Knowledge]
As I have repeatedly pointed out, the alchemist's statements about the lapis, considered psychologically, describe the archetype of the self. Its phenomenology is exemplified in mandala symbolism, which portrays the self as a concentric structure, often in the form of a squaring of the circle.
Co-ordinated with this are all kinds of secondary symbols, most of them expressing the nature of the opposites to be united.
The structure is invariably felt as the representation of a central state or of a centre of personality essentially different from the ego
. It is of numinous nature, as is clearly indicated by the mandalas themselves and by the symbols used (sun, star, light, fire, flower, precious stone, etc.).
All degrees of emotional evaluation are found, from abstract, colourless, indifferent drawings of circles to an extremely intense experience of illumination.
These aspects all appear in alchemy, the only difference being that there they are projected into matter, whereas here they are understood as symbols.
The arcanum chymicum has therefore changed into a psychic event without having lost any of its original numinosity.
If we now recall to what a degree the soul has humanized and realized itself, we can judge how very much it today expresses the body also, with which it is coexistent.
Here is a coniunctio of the second degree, such as the alchemists at most dreamed of but could not realize.
Thus far the transformation into the psychological is a notable advance, but only if the centre experienced proves to be a spiritus rector of daily life.
Obviously, it was clear even to the alchemists that one could have a lapis in one's pocket without ever making gold with it, or the aurum potabile in a bottle without ever having tasted that bittersweet drink—hypothetically speaking, of course, for they never succumbed to the temptation to use their stone in reality because they never succeeded in making one.
The psychological significance of this misfortune should not be overestimated, however.
It takes second place in comparison with the fascination which emanated from the sensed and intuited archetype of wholeness.
In this respect alchemy fared no worse than Christianity, which in its turn was not fatally disturbed by the continuing

nonappearance of the Lord at the Second Coming.
The intense emotion that is always associated with the vitality an archetypal idea conveys—even though only a minimum of rational understanding may be present—a premonitory experience of wholeness to which a subsequently differentiated understanding can add nothing essential, at least as regards the totality of the experience.
A better developed understanding can, however, constantly renew the vitality of the original experience.
In view of the inexhaustibility of the archetype the rational understanding derived from it means relatively little, and it would be an unjustifiable overestimation of reason to assume that, as a result of understanding, the illumination in the final state is a higher one than in the initial state of numinous experience.
The same objection, as we have seen, was made to Cardinal Newman's view concerning the development of dogma, but it was overlooked that rational understanding or intellectual formulation adds nothing to the experience of wholeness, and at best only facilitates its repetition.
The experience itself is the important thing, not its intellectual representation or clarification, which proves meaningful and helpful only when the road to original experience
is blocked.
The differentiation of dogma not only expresses its vitality but is needed in order to preserve its vitality.
Similarly, the archetype at the basis of alchemy needs interpreting if we are to form any conception of its vitality and numinosity and thereby preserve it at least for our science.
The alchemist likewise interpreted his experience as best he could, though without ever understanding it to the degree that psychological explanation makes possible today.
But his inadequate understanding did not detract from the totality of his archetypal experience any more than our wider and more differentiated understanding adds anything to it.
With the advance towards the psychological a great change sets in, for self-knowledge has certain ethical consequences which are not just impassively recognized but demand to be carried out in practice.
This depends of course on one's moral endowment, on which as we know one should not place too much reliance.
The self, in its efforts at self-realization, reaches out beyond the ego-personality on all sides; because of its all-encompassing nature it is brighter and darker than the ego, and accordingly confronts it with problems which it would like to avoid.
Either one's moral courage fails, or one's insight, or both, until in the end fate decides.
The ego never lacks moral and rational counterarguments, which one cannot and should not set aside so long as it is possible to hold on to them.
For you only feel yourself on the right road when the conflicts of duty seem to have resolved themselves, and you have become the victim of a decision made over your head or in defiance of the heart.
From this we can see the numinous power of the self, which can hardly be experienced in any other way.
For this reason the experience of the self is always a defeat for the ego.
The extraordinary difficulty in this experience is that the self can be distinguished only conceptually from what has always been referred to as "God," but not practically.
Both concepts apparently rest on an identical numinous factor which is a condition of reality.
The ego enters into the picture only so far as it can offer resistance, defend itself, and in the event of defeat still affirm its existence.
The prototype of this situation is Job's encounter with Yahweh.
This hint is intended only to give some indication of the nature of the problems involved.
From this general statement one should not draw the overhasty conclusion that in every case there is a hybris of ego-consciousness which fully deserves to be overpowered
by the unconscious.
That is not so at all, because it very often happens that ego-consciousness and the ego's sense of responsibility are too weak and need, if anything, strengthening.
But these are questions of practical psychotherapy, and I mention them here only because I have been accused of underestimating the importance of the ego and giving undue prominence to the unconscious.
This strange insinuation emanates from a theological quarter. Obviously my critic has failed to realize that the mystical experiences of the saints are no different from other

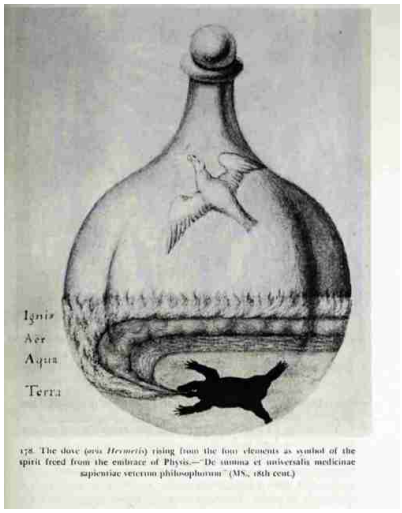
effects of the unconscious.
In contrast to the ideal of alchemy, which consisted in the production of a mysterious substance, a man, an anima mundi or a deus terrenus who was expected to be a saviour from all human ills, the psychological interpretation (foreshadowed by the alchemists) points to the concept of human wholeness.
This concept has primarily a therapeutic significance in that it attempts to portray the psychic state which results from bridging over a dissociation between conscious and unconscious.
The alchemical compensation corresponds to the integration of the unconscious with consciousness, whereby both are altered.
Above all, consciousness experiences a widening of its horizon.
This certainly brings about a considerable improvement of the whole psychic situation, since the disturbance of consciousness by the counteraction of the unconscious is eliminated.
But, because all good things must be paid for dearly, the previously unconscious conflict is brought to the surface instead and imposes on consciousness a heavy responsibility, as it is now expected to solve the conflict.
But it seems as badly equipped and prepared for this as was the consciousness of the medieval alchemist.
Like him, the modern man needs a special method for investigating and giving shape to the unconscious contents in order to get consciousness out of its fix. As I have shown elsewhere, an experience of the self may be expected as a result of these psychotherapeutic endeavours, and quite often these experiences are numinous.
It is not worth the effort to try to describe their totality character.
Anyone who has experienced anything of the sort will know what I mean, and anyone who has not had the experience will not be satisfied by any amount of descriptions.
Moreover there are countless descriptions of it in world literature.
But I know of no case in which the bare description conveyed the experience.
It is not in the least astonishing that numinous experiences should occur in the course of psychological treatment and that they may even be expected with some regularity, for they also occur very frequently in exceptional psychic states that are not treated and may even cause them.
They do not belong exclusively to the domain of psychopathology but can be observed in normal people as well.
Naturally, modern ignorance of and prejudice against intimate psychic experiences dismiss them as psychic anomalies and put them in psychiatric pigeon-holes without making the least attempt to understand them.
But that neither gets rid of the fact of their occurrence nor explains it.
Nor is it astonishing that in every attempt to gain an adequate understanding of the numinous experience use must be made of certain parallel religious or metaphysical ideas which have not only been associated with it from ancient times but are constantly used to formulate and elucidate it.
The consequence, however, is that any attempt at scientific explanation gets into the grotesque situation of being accused in its turn of offering a metaphysical explanation.
It is true that this objection will be raised only by one who imagines himself to be in possession of metaphysical truths, and assumes that they posit or give valid expression to metaphysical facts corresponding to them.
It seems to me at least highly improbable that when a man says ”God” there must in consequence exist a God such as he imagines, or that he necessarily speaks of a real being.
At any rate he can never prove that there is something to correspond with his statement on the metaphysical side, just as it can never be proved to him that he is wrong.
Thus it is at best a question of non liquet, and it seems to me advisable under these circumstances and in view of the limitations of human knowledge to assume from the
start that our metaphysical concepts are simply anthropomorphic images and opinions which express transcendental facts either not at all or only in a very hypothetical manner. Indeed we know already from the physical world around us that in itself it does not necessarily agree in the least with the world as we
perceive it.
The physical world and the perceptual world are two very different things.
Knowing this we have no encouragement whatever to think that our metaphysical picture of the world corresponds to the transcendental reality.
Moreover, the statements made about the latter are so boundlessly varied that with the best of intentions we cannot

know who is right.
The denominational religions recognized this long ago and in consequence each of them claims that it is the only true one and, on top of this, that it is not merely a human truth but the truth directly inspired and revealed by God.
Every theologian speaks simply of ”God,” by which he intends it to be understood that his ”god” is the God.
But one speaks of the paradoxical God of the Old Testament, another of the incarnate God of Love, a third of the God who has a heavenly bride, and so on, and each criticizes the other but never himself.
Nothing provides a better demonstration of the extreme uncertainty of metaphysical assertions than their diversity.
But it would be completely wrong to assume that they are altogether worthless.
For in the end it has to be explained why such assertions are made at all. There must be some reason for this.
Somehow men feel impelled to make transcendental statements.
Why this should be so is a matter for dispute.
We only know that in genuine cases it is not a question of arbitrary inventions but of involuntary numinous experiences which happen to a man and provide the basis for religious assertions and convictions.
Therefore, at the source of the great confessional religions as well as of many smaller mystical movements we find individual historical personalities whose lives were distinguished by numinous experiences.
Numerous investigations of such experiences have convinced me that previously unconscious contents then break through into consciousness and overwhelm it in the same way as do the invasions of the unconscious in pathological cases accessible to psychiatric observation.
Even Jesus, according to Mark appeared to his followers in that light.
The significant difference, however, between merely pathological cases and ”inspired” personalities is that sooner or later the latter find an extensive following and can therefore transmit their effect down the centuries.
The fact that the long-lasting effect exerted by the founders of the great religions is due quite as much to their overwhelming spiritual personality, their exemplary life, and their
ethical self-commitment does not affect the present discussion.
Personality is only one root of success, and there were and always will be genuine religious personalities to whom success is denied.
One has only to think of Meister Eckhart.
But, if they do meet with success, this only proves that the ”truth” they utter hits on a consensus of opinion, that they are talking of something that is ”in the air” and is ”spoken from the heart” for their followers too.
This, as we know to our cost, applies to good and evil alike, to the true as well as the untrue.
The wise man who is not heeded is counted a fool, and the fool who proclaims the general folly first and loudest passes for a prophet and Fuhrer, and sometimes it is luckily the other way round as well, or else mankind would long since have perished of stupidity.
The insane person, whose distinguishing mark is his mental sterility, expresses no ”truth” not only because he is not a personality but because he meets with no consensus of opinion.
But anyone who does, has to that extent expressed the ”truth.”
In metaphysical matters what is ”authoritative” is ”true,” hence metaphysical assertions are invariably bound up with an unusually strong claim to recognition and authority, because authority is for them the only possible proof of their truth, and by this proof they stand or fall.
All metaphysical claims in this respect inevitably beg the question, as is obvious to any reasonable person in the case of the proofs of God.
The claim to authority is naturally not in itself sufficient to establish a metaphysical truth.
Its authority must also be backed by the equally vehement need of the multitude.
As this need always arises from a condition of distress, any attempt at explanation will have to examine the psychic situation of those who allow themselves to be convinced by a metaphysical assertion.
It will then turn out that the statements of the inspired personality have made conscious just those images and ideas which compensate the general psychic distress.
These images and ideas were not thought up or invented by the inspired personality but ”happened” to him as experiences, and he became, as it were, their willing or unwilling victim.
A will transcending his consciousness seized hold of him, which he was quite unable to resist.

Naturally enough he feels this overwhelming power as ”divine.” I have nothing against this word, but with the best will in the world I cannot see that it proves the existence of a
transcendent God.
Suppose a benevolent Deity did in fact inspire a salutary truth, what about all those cases where a half-truth or unholy nonsense was inspired and accepted by an eager
following?
Here the devil would be a better bet or—on the principle ”omne malum ab homine”—man himself.
This metaphysical either-or explanation is rather difficult to apply in practice because most inspirations fall between the two extremes, being neither wholly true nor wholly false.
In theory, therefore, they owe their existence to the co-operation of a good and a bad power.
We would also have to suppose a common plan of work aiming at an only tolerably good goal, so to speak, or make the assumption that one power bungles the handiwork of the other or—a third possibility—that man is capable of thwarting God’s intention to inspire a perfect truth (the inspiration of a half-truth is naturally out of the question) with an almost daemonic energy.
What, in any of these cases, would have happened to God’s omnipotence?
t therefore seems to me, on the most conservative estimate, to be wiser not to drag the supreme metaphysical factor into our calculations, at all events not at once, but, more modestly, to make an unknown psychic or perhaps psychoid factor in the human realm responsible for inspirations and suchlike happenings.
This would make better allowance not only for the abysmal mixture of truth and error in the great majority of inspirations but also for the numerous contradictions in Holy Writ.
The psychoid aura that surrounds consciousness furnishes us with better and less controversial possibilities of explanation and moreover can be investigated empirically.
It presents a world of relatively autonomous ”images,” including the manifold God images, which whenever they appear are called ”God” by naïve people and, because of their numinosity (the equivalent of autonomy!), are taken to be such.
The various religious denominations support this traditional viewpoint, and their respective theologians believe themselves, inspired by God’s word, to be in a position to make valid statements about him.
Such statements always claim to be final and indisputable.
The slightest deviation from the dominant assumption provokes an unbridgeable schism.
One cannot and may not think about an object held to be indisputable.
One can only assert it, and for this reason there can be no reconciliation between the divergent assertions.
Thus Christianity, the religion of brotherly love, offers the lamentable spectacle of one great and many small schisms, each faction helplessly caught in the toils of its own unique rightness.
We believe that we can make assertions about God, define him, form an opinion about him, differentiate him as the only true one amongst other gods.
The realization might by this time be dawning that when we talk of God or gods we are speaking of debatable images from the psychoid realm.
The existence of a transcendental reality is indeed evident in itself, but it is uncommonly difficult for our consciousness to construct intellectual models which would give a graphic description of the reality we have perceived.
Our hypotheses are uncertain and groping, and nothing offers us the assurance that they may ultimately prove correct.
That the world inside and outside ourselves rests on a transcendental background is as certain as our own existence, but it is equally certain that the direct perception of the archetypal world inside us is just as doubtfully correct as that of the physical world outside us.
If we are convinced that we know the ultimate truth concerning metaphysical things, this means nothing more than that archetypal images have taken possession of our powers of thought and feeling, so that these lose their quality as functions at our disposal.
The loss shows itself in the fact that the object of perception then becomes absolute and indisputable and surrounds itself with such an emotional taboo that anyone who presumes to reflect on it is automatically branded a heretic and blasphemer.

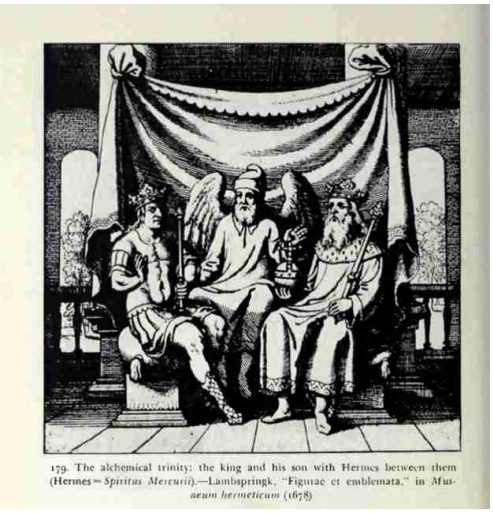
In all other matters everyone would think it reasonable to submit to objective criticism the subjective image he has devised for himself of some object.
But in the face of possession or violent emotion reason is abrogated; the numinous archetype proves on occasion to be the stronger because it can appeal to a vital necessity.
This is regularly the case when it compensates a situation of distress which no amount of reasoning can abolish.
We know that an archetype can break with shattering force into an individual human life and into the life of a nation.
It is therefore not surprising that it is called ”God.” But as men do not always find themselves in immediate situations of distress, or do not always feel them to be such, there
are also calmer moments in which reflection is possible.
If one then examines a state of possession or an emotional seizure without prejudice, one will have to admit that the possession in itself yields nothing that would clearly and reliably characterize the nature of the ”possessing” factor, although it is an essential part of the phenomenon that the ”possessed” always feels compelled to make definite assertions.
Truth and error lie so close together and often look so confusingly alike that nobody in his right senses could afford not to doubt the things that happen to him in the possessed state. I John 4:1 admonishes us: ”Beloved, believe not every spirit, but try the spirits whether they ”are of God; because many false prophets are gone out into the world.”
This warning was uttered at a time when there was plenty of opportunity to observe exceptional psychic states.
Although, as then, we think we possess sure criteria of distinction, the Tightness of this conviction must nevertheless be called in question, for no human judgment can claim to be infallible.
In view of this extremely uncertain situation it seems to me very much more cautious and reasonable to take cognizance of the fact that there is not only a psychic but also a psychoid unconscious, before presuming to pronounce metaphysical judgments which are incommensurable with human reason.
There is no need to fear that the inner experience will thereby be deprived of its reality and vitality.
No experience is prevented from happening by a somewhat more cautious and modest attitude—on the contrary.
That a psychological approach to these matters draws man more into the centre of the picture as the measure of all things cannot be denied.
But this gives him a significance which is not without justification.
The two great world-religions, Buddhism and Christianity, have, each in its own way, accorded man a central place, and Christianity has stressed this tendency still further
by the dogma that God became very man.
No psychology in the world could vie with the dignity that God himself has accorded to him. Carl Jung, Mysterium Mysterium Coniunctionis, Pages 544-553

Carl Jung on the “Treasure Hard to Attain.” **(2014-08-26 19:01)**



178. The dove (pris *Hermetis*) rising from the four elements as symbol of the spirit freed from the embrace of Physis.—"De summa et universalis medicinae sapientiae seterum philosophorum" (MS., 18th cent.)

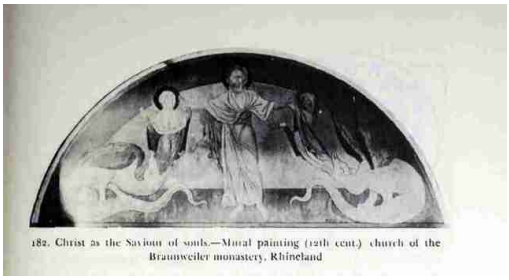
[Carl Jung on the “Treasure Hard to Attain.”]
The ”treasure hard to attain,” whose presence was suspected in the dark prima materia, is symbolized by the alchemists in various ways. Christopher of Paris, for instance, says that the chaos (as prima materia) is the work of all-wise nature.
Our understanding {intellect us), aided by the ”celestial and glowing spirit,” must transform this natural work of art—chaos—into the celestial nature of the quintessence, and into the life-giving (vegetabilis) essence of heaven.
The precious substance is potentially contained in this chaos as a massa confusa of all the elements rolled into one, and man must diligently apply his mind to it so that ”our heaven” may come into reality (ad actum).
Johannes (irassetis quotes the view that the prima materia is the lead [plumbum) of the philosophers, also called the ”lead of the air” (an allusion to the inner opposite).
This lead contains the radiant white dove (fig. 178), called the ”salt of the metals.” The dove is the ”chaste, wise, and rich Queen of Sheba, veiled in white, who was willing to give herself to none but King Solomon.”
According to Basilius Valentinus, the earth (as prima materia) is not a dead body, but is inhabited by a spirit that is its life and soul.
All created things, minerals included, draw their strength from the earth-spirit.
This spirit is life, it is nourished by the stars, and it gives nourishment to all the living things it shelters in its womb.
Through the spirit received from on high, the earth hatches the minerals in her womb (cf. fig. 163) as the mother her unborn child. This invisible spirit is like the reflection in a mirror, intangible, yet it is at the same time the root of all the substances necessary to the alchemical process or arising therefrom (radix nostrorum corporum).



179. The alchemical trinity: the king and his son with Hermes between them (Hermes = *Spiritus Mercurii*).—Lambspringk, "Figurae et emblemata," in *Museum hermeticum* (1678)

A similar idea is to be found in Michael Maier: The sun, by its many millions of revolutions, spins the gold into the earth.
Little by little the sun has imprinted its image on the earth, and that image is the gold.
The sun is the image of God, the heart is the sun's image in man, just as gold is the sun's image in the earth (also called Deus terrenus), and God is known in the gold.
This golden image of God is the anima aurea, which, when breathed into common quicksilver, changes it into gold.
Ripley is of the opinion that the fire must be extracted from the chaos and made visible.
This fire is the Holy Ghost, who unites father and son.
He is often represented as a winged old man, i.e., Mercurius in the form of the god of revelation, who is identical with Hermes Trismegistus and, together with the King and the King's Son, forms the alchemical trinity (figs. 179, 180).

180. The Christian Trinity with the Holy Ghost as a winged man.—Engraving (15th cent.) by the Master of the Berlin Passion



182. Christ as the Saviour of souls.—Mural painting (12th cent.) church of the Braunweiler monastery, Rhineland

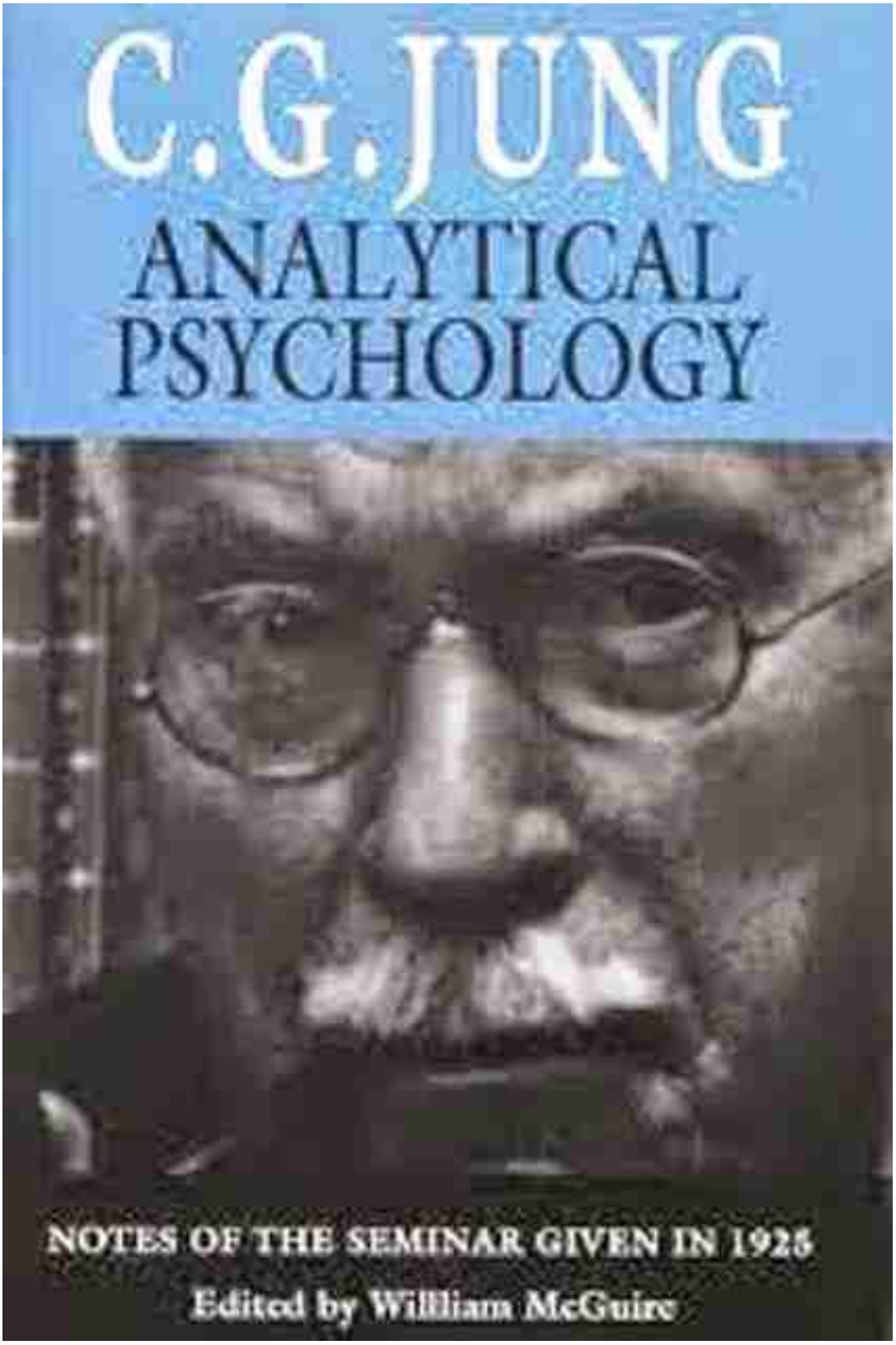
God wrought this fire in the bowels of the earth, just as he wrought the purging flames of hell, and in this fire" God himself glows with divine love. Carl Jung, Psychology and Alchemy, Pages 340-345.

Carl Jung on Extrovert and Introvert "There is no such thing as schematic classification." **(2014-08-27 06:23)**

[Carl Jung on Extrovert and Introvert "There is no such thing as schematic classification."]
Dr. Evans: Of course, one of the very common misconceptions, at least in my opinion, about your work among some of the writers in America
is that they have characterized your discussion of introversion and extroversion as suggesting that the world is made up of only two kinds of

people, introverts and extroverts.
I'm sure you have been aware of this.
Would you like to comment on it? In other words, do you perceive of the world as one made up only of people who are extreme introverts and people who are extreme extroverts?
Dr. Jung: Bismarck once said, "God may protect me against my friends; with my enemies I can deal myself alone."
You know how people are. They have a catch word, and then everything is schematized along that word.
There is no such thing as a pure □ extrovert or a pure introvert. Such a man would be in the lunatic asylum.
Those are only terms to designate a certain penchant, a certain tendency.
For instance, the tendency to be more influenced by environmental influences, or more influenced by the subjective fact—that's all.
There are people who are fairly well-balanced who are just as much influenced from within as from without, or just as little.
And so with all the definite classifications, you know, they are only a sort of point to refer to, points for orientation.
There is no such thing as a schematic classification.
Often you have great trouble even to make out to what type a man belongs, either because he is very well□ balanced or he is very neurotic.
The last one is hard because when you are neurotic, then you have always a certain dissociation of personality.
And then too, the people themselves don't know when they react consciously or when they react unconsciously.
So you can talk to somebody, and you think he is conscious.
He knows what he says, and to your amazement you discover after a while that he is quite unconscious of it, doesn't know it.
It is a long and painstaking procedure to find out of what a man is conscious and of what he is not conscious, because the unconscious plays
in him all the time. Certain things are conscious; certain things are unconscious; but you can't always tell.
You have to ask people, "Now are you conscious of what you say?" Or, "Did you notice?"
And you discover suddenly that there are quite a number of things that he didn't know at all.
For instance, certain people have many reasons; everybody can see them.
They themselves don't know it at all. Conversations with Carl Jung and and Reactions from Ernest Jones, Page 23.
https://www.dropbox.com/s/vi8047psau5fr9w/Conversations %20with %20Carl %20Jung.pdf?dl=0

Carl Jung on “The Psychology of Dreams.” **(2014-08-27 15:19)**



[Carl Jung on “The Psychology of Dreams.”]
A dream is a psychic structure which at first sight appears to be in striking contrast with conscious thought, because

judging by its form and substance, it apparently does not lie within the continuity of development of the conscious contents, it is not integral to it, but is a mere external and apparently accidental occurrence.
Its mode of genesis is in itself sufficient to isolate a dream from the other contents of the conscious, for it is a survival of a peculiar psychic activity which takes place during sleep, and does not originate in the manifest and clearly logical and emotional continuity of the event experienced.
But a careful observer should have no difficulty in discovering that a dream is not entirely severed from the continuity of the conscious, for in almost every dream certain details are found which have their origin in the impressions, thoughts, or states of mind of one of the preceding days.
In so far a certain continuity does exist, albeit a retrograde one.
But any one keenly interested in the dream problem cannot have failed to observe that a dream has also a progressive continuity if such an expression be permitted since dreams occasionally exert a remarkable influence upon the conscious mental life, even of persons who cannot be considered superstitious or particularly abnormal. These occasional aftereffects are usually seen in a more or less distinct change in the dreamer's frame of mind.
It is probably in consequence of this loose connection with the other conscious contents, that the recollected dream is so extremely unstable. Many dreams baffle all attempts
at reproduction, even immediately after waking, others can only be remembered with doubtful accuracy, and comparatively few can be termed really distinct and clearly reproducible.
This peculiar reaction with regard to recollection may be understood by considering the characteristics of the various elements combined in a dream.
The combination of ideas in dreams is essentially phantastic, they are linked together in a sequence which, as a rule, is quite foreign to our current way of thinking, and in striking contrast to the logical sequence of ideas which we consider to be a special characteristic of conscious mental processes.
It is to this characteristic that dreams owe the common epithet of "meaningless."
Before pronouncing this verdict, we must reflect that dreams and their chain of ideas are something that we do not understand.
Such a verdict would therefore be merely a projection of our non-comprehension upon its object.
But that would not prevent its own peculiar meaning being inherent in a dream.
In spite of the fact that for centuries an endeavor has been made to extract a prophetic meaning from dreams, Freud's discovery is practically the first attempt to find their
real significance. His work merits the term "scientific," because this investigator has evolved a technique which, not only he, but many other investigators also assert, achieves its object, namely, the understanding of the meaning of the dream.
This meaning is not identical with the one to which the manifest dream content makes fragmentary allusion.
This is not the place for a critical discussion of Freud's psychology of dreams.
But I will try to give a brief summary of what may be regarded as more or less established facts of dream psychology to-day.
The first question we must discuss is, whence do we deduce the justification for attributing to dreams any other signification than the unsatisfying fragmentary meaning of the
manifest dream content?
As regards this point a particularly weighty argument is the fact that Freud discovered the hidden meaning of dreams by empiric and not deductive methods.
A further argument in favor of a possible hidden, as opposed to the manifest meaning of dreams, is obtained by comparing dream-phantasies with other phantasies (day-dreams and the like) in one and the same individual.
It is not difficult to conceive that such day-phantasies have not merely a superficial, concretistical meaning, but also a deeper psychological meaning.
It is solely on account of the brevity that I must impose upon myself, that I do not submit materials in proof of this.
But I should like to point out that what may be said about the meaning of phantasies, is well illustrated by an old and widely diffused type of imaginative story, of which Aesop's
Fables are typical examples, wherein, for instance, the story is some objectively impossible phantasy about the deeds of a lion and an ass.

The concrete superficial meaning of the fable is an impossible phantasm, but the hidden moral meaning is plainly palpable upon reflection.
It is characteristic of children that they are pleased and satisfied with the exoteric meaning of the story.
But by far the best argument for the existence of a hidden meaning in dreams, is provided by the conscientious application of the technical procedure to solve the manifest dream content.
This brings us to our second main point, viz. the question of analytic procedure.
Here again I desire neither to defend nor to criticize Freud's views and discoveries, but rather to confine myself to what seem to me to be firmly established facts.
The fact that a dream is a psychic structure, does not give us the slightest ground for assuming that it obeys laws and designs other than those applicable to any other psychic
structure.
According to the maxim: principia expllcandi prater necessitate, non sunt multiplicanda, we have to treat dreams in analysis just as any other psychic structure, until experience teaches us some better way.
We know that every psychic construction considered from the standpoint of causality, is the resultant of previous psychic contents.
Moreover, we know also that every psychic structure, considered from the standpoint of finality has its own peculiar meaning and purpose in the actual psychic process.
This standard must also be applied to dreams.
When, therefore, we seek a psychological explanation of a dream, we must first know what were the preceding experiences out of which it is combined.
We must trace the antecedents of every point in the dream picture.
For example: someone dreams " that he is walking in a street, a child is running in front of him, who is suddenly run over by a motor-car."
We will trace the antecedents of this dream-picture, with the aid of the dreamer's recollections.
He recognizes the street as one down which he had walked on the previous day.
The child he acknowledges as his brother's child, whom he had seen on the previous evening when visiting his brother.
The motor accident reminds him of an accident that had actually occurred a few days before, but of which he had only read an account in a newspaper.
Popular opinion is known to be satisfied with this kind of explanation.
People say: "Oh, that is why I dreamt such and such a thing!"
Obviously this explanation is absolutely unsatisfactory from a scientific standpoint.
The dreamer walked down many streets on the previous day, why was this particular one selected?
He had read about several accidents, why did he select just this?
The mere disclosure of an antecedent is by no means sufficient; for a plausible determination of the dream presentation can only be obtained from the competition of various causae.
The collection of additional material proceeds, according to the principle of recollection that has been called the Association Method.
The result, as will easily be understood, is the admission of a multifarious and quite heterogeneous mass of material, having apparently nothing in common but the fact of its evident associative connection with the dream contents, otherwise it could not have been reproduced by means of this content.
How far the collection of such material should go, is an important question from the technical point of view.
Since the entire psychic content of a life may be ultimately disclosed from any single starting point, theoretically the whole previous life-experience might be found in every dream.
But we only need to assemble just so much material as is absolutely necessary in order to comprehend the dream's meaning.
The limitation of the material is obviously an arbitrary proceeding, according to that principle of Kant's which defines to comprehend as "to perceive to the extent necessary for our purpose."
For instance, when undertaking a survey of the cause of the French Revolution, we could in amassing our material include not only the history of medieval France but also that of Rome and Greece, which certainly would not be

”necessary for our purpose,” for we can comprehend the historical genesis of the Revolution just as well from much more limited material.
Except for the aforesaid arbitrary limitation, the collecting of material lies outside the investigator’s discretion.
The material gathered must now be sifted and examined, according to principles which are always applied to the examination of historical or any other experimental scientific
material.
The method is an essentially comparative one, which obviously cannot be applied automatically, but is largely dependent upon the skill and aim of the investigator.
When a psychological fact has to be explained, it must be remembered that psychological data necessitate a twofold point of view, namely, the view point of causality and of
finality.
I use the word finality intentionally, in order to avoid confusion with the idea ”teleology.”
I use finality to denote the immanent psychological teleology.
In so far as we apply the view point of causality to the material that has been associated with the dream, we reduce the manifest dream content to certain fundamental tendencies or ideas.
These, as one would expect, are elementary and universal in character.
For instance, a young patient dreams as follows: I am standing in a strange garden, and pluck an apple from a tree.
I look about cautiously, to make sure no one sees me.
The associated dream material is a remembrance of having once, when a boy, plucked a couple of pears surreptitiously from another person’s garden.
The feeling of having a bad conscience, which is a prominent feature in the dream, reminds him of a situation he experienced on the previous day.
He met a young lady in the street a casual acquaintance and exchanged a few words with her.
At that moment a gentleman passed whom he knew, whereupon our patient was suddenly seized with a curious feeling of embarrassment, as if he had done something wrong.
He associated the apple with the scene in Paradise, together with the fact that he had never really understood why the eating of the forbidden fruit should have been fraught with such dire consequences for our first parents.
This had always made him feel angry; it seemed to him an unjust act of God, for God had made men as they were, with all their curiosity and greed.
Another association was, that sometimes his father had punished him for certain things in a way that seemed to him incomprehensible.
The worst punishment had been bestowed after he had secretly watched girls bathing.
That led up to the confession that he had recently begun a love affair with a housemaid, but had not yet carried it through to a conclusion.
On the night before the dream he had had a rendezvous with her.
Upon reviewing this material we see that the dream contains a very transparent reference to the incident of the previous day.
The connecting associative material shows that the apple episode is palpably meant for an erotic scene.
For various other reasons, too, it may be considered extremely probable that this experience of the previous day is still operative even in this dream.
In the dream the young man plucks the apple of Paradise, which in reality he has not yet plucked.
The remainder of the material associated with the dream is concerned with another experience of the previous day, namely, with the peculiar feeling of a lad conscience, which seized the dreamer when he was talking to his casual lady acquaintance; this, again, was connected with the fall of man in Paradise, and finally with an erotic misdemeanor of his childhood, for which his father had punished him severely.
All these associations are linked together by the idea of guilt.
In the first place we will consider this material from Freud’s point of causality; in other words, we will ”interpret” it, to use Freud’s expression.
A wish has been left unfulfilled from the day before the dream.
In the dream this wish is realized in the symbolical apple scene.

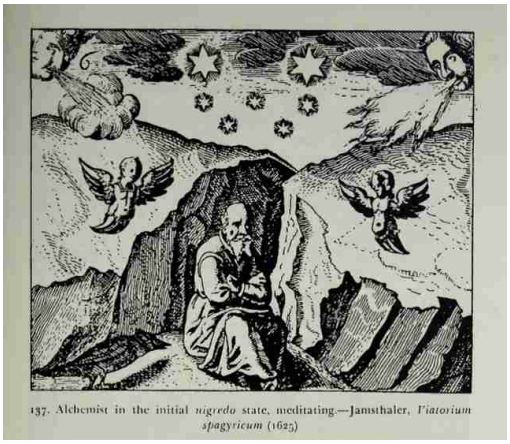
But why is this realization disguised and hidden under a symbolic image instead of being expressed in a distinctly sexual thought?
Freud would refer to the unmistakable sense of guilt shown up by the material, and say the morality that has been inculcated in the young man from childhood is bent on repressing such wishes, and to that end brands the natural craving as immoral and reprehensible.
The suppressed immoral thought can therefore only achieve expression by means of a symbol.
As these thoughts are incompatible with the moral content of the conscious ego, a psychic factor adopted by Freud, called the Censor, prevents this wish from passing undisguised into consciousness.
Reviewing the dream from the standpoint of finality, which I contrast with that of Freud, does not as I wish to establish explicitly involve a denial of the dream's causae, but rather a different interpretation of the associative material collected around the dream.
The material facts remain the same, but the standard by which they are measured is altered.
The question may be formulated simply as follows:
What is this dream's purpose? What should it effect?
These questions are not arbitrary, in as much as they may be applied to every psychic activity.
Everywhere the question of the "why" and "wherefore" may be raised.
It is clear that the material added by the dream to the previous day's erotic experience, chiefly emphasizes the sense of guilt in the erotic act.
The same association has already been shown to be operative in another experience of the previous day in the meeting with his casual lady acquaintance, when the feeling of a bad conscience was automatically and inexplicably aroused, as if, in that instance, too, the young man had done something wrong.
This experience also plays a part in the dream, which is even intensified by the association of additional, appropriate material; the erotic experience of the day before being depicted by the story of the Fall which was followed by such a severe punishment.
I maintain that there exists in the dreamer an unconscious propensity or tendency to conceive his erotic experiences as guilt.
It is most characteristic that the association with the Fall of Man should ensue, the young man having never really grasped why the punishment should have been so drastic.
This association throws light upon the reasons why the dreamer did not think simply, "I am doing what is not right."
Obviously he does not know that he might condemn his own conduct as morally wrong.
This is actually the case. His conscious belief is that his conduct does not matter in the least, morally, as all his friends were acting in the same way; besides, for other reasons, too, he is unable to understand why such a fuss should be made about it.
Whether this dream should be considered full, or void, of meaning depends upon a very important question, viz. whether the standpoint of morality, handed down to us through the ages by our forefathers, is held to be full or void of meaning.
I do not wish to wander off into a philosophical discussion of this question, but would merely observe that mankind must obviously have had very good reasons for devising this morality, otherwise it would be truly incomprehensible why such restraints should be imposed upon one of man's strongest cravings.
If we attach due value to this fact, we are bound to pronounce this dream to be full of meaning, for it reveals to the young man the necessity of facing his erotic conduct boldly from the view point of morality.
Even quite primitive races have in some respects extremely strict legislation concerning sexuality.
This fact proves that sexual morality in particular is a not-to-be despised factor in the soul's higher functions, but deserves to be taken fully into account.
In this case it should be added, that the young man influenced by his friends' example somewhat thoughtlessly let himself be guided exclusively by his erotic cravings, unmindful of the fact that man is a morally responsible being and must perforce submit voluntarily or involuntarily to a morality that he himself has created.
In this dream we can discern a compensating function of the unconscious, consisting in the fact that those thoughts, propensities, and tendencies of a human personality which in conscious life are too seldom recognized, come spontaneously into action in the sleeping state, when to a large extent the conscious process is disconnected.

The question might certainly be raised, of what use is this to the dreamer if he does not understand the dream?
To this I must remark that to understand is not an exclusively intellectual process, for as experience proves man may be influenced nay, even very effectually convinced by innumerable things, for which he has no intellectual understanding.
I will merely remind my readers of the efficacy of religious symbols.
The example given above might suggest the thought that the function of dreams should be understood as a distinctly ” moral ” one.
Such appears to be the case in the aforementioned specimen, but if we recall the formula according to which dreams contain the subliminal materials of a given moment, we cannot speak simply of a ”moral” function.
For it is worthy of note that the dreams of those persons whose actions are morally unexceptionable, bring materials to light that might well be characterized as ”immoral” in the
current meaning of that term.
Thus it is significant that St. Augustine was glad that God did not hold him responsible for his dreams.
The unconscious is the unknown of a given moment, therefore it is not surprising that all those aspects that are essential for a totally different point of view, should be added by dreams to the conscious psychological situation of a given moment.
It is evident that this function of dreams signifies a psychological adjustment, a compensation essential for properly balanced action.
In the conscious process of reflection it is indispensable that, so far as possible, we should realize all the aspects and consequences of a problem, in order to find the right solution.
This process is continued automatically in the more or less unconscious state of sleep, wherever as our previous experience seems to show all those other points of view occur to the dreamer (at least by way of allusion) that during the day were underestimated or even totally ignored in other words, were comparatively unconscious.
As regards the much-discussed symbolism of dreams, the value attached to it varies according to whether the standpoint of causality or of finality is adopted.
According to Freud’s causal view point it proceeds from a craving, viz. from the suppressed dream-wish.
This craving is always somewhat simple and primitive, and is able to disguise itself under manifold forms.
For instance, the young man in question might just as well have dreamt that he had to open a door with a key, or that he had to travel by airplane, or that he was kissing his mother, etc.
From this standpoint all those things would have had the same meaning.
In this way, the typical adherents of Freud’s school have come to the point of interpreting to give a gross instance almost all long objects in dreams as phallic symbols.
From the view-point of finality, the various dream pictures have each their own peculiar value.
For instance, if the young man, instead of dreaming of the apple scene, had dreamt he had to open a door with a key, the altered dream picture would have furnished associative material of an essentially different character; that, again, would have resulted in the conscious situation being supplemented by associations of a totally different kind from those connected with the apple scene.
From this point of view, it is the diversity of the dream’s mode of expression that is full of meaning, and not the uniformity in its significance.
The causal view-point tends by its very nature towards uniformity of meaning, that is, towards a fixed significance of symbols.
On the other hand, the final view-point perceives in an altered dream picture, the expression of an altered psychological situation.
It recognises no fixed meaning of symbols.
From this standpoint all the dream pictures are important in themselves, each one having a special significance of its own, to which it owes its inclusion in the dream.
Keeping to our previous example, we see that from the standpoint of finality the symbol in this dream is approximately equivalent to a parable; it does not conceal, but it teaches.
The apple scene recalls vividly the sense of guilt, at the same time disguising the real deed of our first parents.
It is obvious we reach very dissimilar interpretations of the meaning of the dream, according to the point of view

adopted.
The question now arises, which is the better or truer version?
After all, for us therapeuts it is a practical and not a merely theoretical necessity which leads us to seek for some comprehension of the meaning of dreams.
In treating our patients we must for practical reasons endeavor to lay hold of any means that will enable us to train them effectually.
It should be quite evident from the foregoing example, that the material associated with the dream has opened up a question calculated to make many matters clear to the young man, which, hitherto, he has needlessly overlooked.
But by disregarding these things he was really overlooking something in himself, for he possesses a moral standard and a moral need just like any other man.
By trying to live without taking this fact into consideration, his life is one-sided and incomplete, so to say inco-ordinate; which has the same consequences for the psychological life as a one-sided and incomplete diet has for the physical.
In order to develop a person's individuality and independence to the uttermost, we need to bring to fruition all those functions that have hitherto attained but little conscious
development or none at all.
In order to achieve this aim, we must for therapeutic reasons enter into all those unconscious aspects, of things brought forward by the dream material.
This makes it abundantly clear that the viewpoint of finality is singularly important as an aid to the practical development of the individual.
The view point of causality is obviously more in accord with the scientific spirit of our time, with its strictly causalistic reasoning.
Much may be said for Freud's view as a scientific explanation of dream psychology.
But I must dispute its completeness, for the psyche cannot be conceived merely from the causal aspect, but necessitates also a final view-point.
Only a combination of both points of view which has not yet been attained to the satisfaction of the scientific mind, owing to great difficulties both of a practical and theoretical nature can give us a more complete conception of the essence of dreams.
I would like to treat briefly of some further problems of dream psychology, that border on the general discussion of dreams.
Firstly, as to the classification of dreams; I do not wish to overestimate either the practical or theoretical significance of this question.
I investigate yearly some 1500-2000 dreams, and this experience enables me to state that typical dreams actually do exist.
But they are not very frequent, and from the view-point of finality they lose much of the importance accorded them by the fixed significance of symbols of the causal view-point.
It seems to me that the typical themes of dreams are of far greater importance, for they permit of a comparison with the themes of mythology.
Many of these mythological themes in the study of which Frobenius has rendered notable service are also found in dreams, often with precisely the same significance.
Unfortunately the limited time at my disposal, does not permit me to lay detailed materials before you: this has been done elsewhere.
But I desire to emphasize the fact that the comparison of the typical themes of dreams with those of mythology obviously suggests the idea (already put forward by Nietzsche) that dream thought should be conceived from a phylogenetic point of view as an older form of thought.
Instead of multiplying examples in explanation of my meaning, I will briefly refer you to our specimen dream.
As you remember, that dream introduced the apple scene as a typical representation of erotic guilt.
The gist of its purport is: "I am doing wrong in acting like this."
But it is characteristic that a dream never expresses itself in this logically abstract way, but always in the language of parable or simile.
This peculiarity is also a characteristic feature of primitive languages, whose flowery idioms always strike us.

If you call to mind the writings of ancient literature e.g. the language of simile in the Bible you will find what nowadays is achieved by means of abstract expressions, could
then only be attained by means of simile.
Even such a philosopher as Plato did not disdain to express certain fundamental ideas by means of simile.
Just as the body bears traces of its phylogenetic development, so also does the human mind.
There is therefore nothing surprising in the possibility of the allegories of our dreams being an archaic survival.
At the same time the theft of the apple in our example is a typical theme of dreams, often recurring with various modifications.
It is also a well-known theme in mythology, and is found not only in the story of Paradise, but in numerous myths and fables of all ages and climes.
It is one of those universally human similes, which can reappear in any one, at any time.
Thus, dream psychology opens up a way to a general comparative psychology, from which we hope to gain the same understanding of the development and structure of the human soul, as comparative anatomy has given us concerning the human body. Carl Jung, Analytical Psychology, The Psychology of Dreams, Pages 299-311.

Carl Jung on "Meditation and Imagination." (2014-08-28 00:40)



137. Alchemist in the initial *nigredo* state, meditating.—Jamsthaler, *Viatorium spagyricum* (1625)

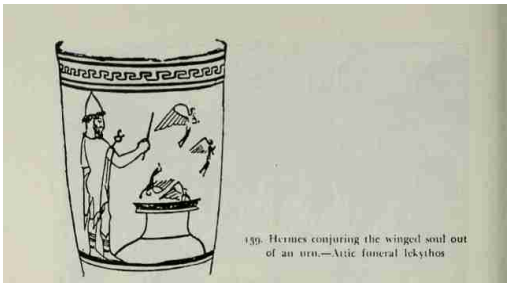
Carl Jung on "Meditation and Imagination."
The point of view described above is supported by the alchemist's remarkable use of the terms meditatio and imaginatio.
Ruland's Lexicon alchemiae defines meditatio as follows:
"The word meditatio is used when a man has an inner dialogue with someone unseen.
It may be with God, when He is invoked, or with himself, or with his good angel" (fig.137).
The psychologist is familiar with this "inner dialogue"; it is an essential part of the technique for coming to terms with the unconscious.
Ruland's definition proves beyond all doubt that when the alchemists speak of meditari they do not mean mere cogitation, but explicitly an inner dialogue and hence a living relationship to the answering voice of the "other" in ourselves, i.e., of the unconscious.
The use of the term "meditation" in the Hermetic dictum "And as all things proceed from the One through the meditation of the One" must therefore be understood in this alchemical sense as a creative dialogue, by means of which things pass from an unconscious potential state to a manifest one.
Thus we read in a treatise of Philalethes:
"Above all it is marvelous that our stone, although already perfect and able to impart a perfect tincture, does

voluntarily humble itself again and will meditate a new volatility, apart from all manipulation."
What is meant by a "meditated volatility" we discover a few lines lower down, where it says:
"Of its own accord it will liquefy . . .and by God's command become endowed with spirit, which will fly up and take the stone with it."
Again, therefore, to "meditate" means that through a dialogue with God yet more spirit will be infused into the stone, i.e., it will become still more spiritualized, volatilized, or sublimated (cf. fig. 178).

138. The Mercurial spirit of the *prima materia*, in the shape of a salamander, frolicking in the fire.—Maier, *Scrutinium chymicum* (1687)

Khunrath says much the same thing:
Therefore study, meditate, sweat, work, cook ... so will a healthful flood be opened to you which comes from the Heart of the Son of the great World, a Water which the Son of the Great World pours forth From his Body and Heart, to be for us a True and Natural Aqua Vitae. . . .
Likewise the "meditation of the heavenly good," mentioned earlier, must be taken in the sense of a living dialectical relationship to certain dominants of the unconscious.
We have excellent confirmation of this in a treatise by a French alchemist living in the seventeenth and eighteenth centuries.
He says:
How often did I see them [the Sacardotes Acgyptiorum] overcome with joy at my understanding, how affectionately they kissed me, for the true grasp of the ambiguities of their paradoxical teaching came easily to my mind.
How often did their pleasure in the wonderful discoveries I made concerning the abstruse doctrines of the ancients move them to reveal unto my eyes and fingers the Hermetic vessel, the salamander [fig. 138; cf. figs. 129, 130], the full moon and the rising sun.
This treatise, although it is not so much a personal confession as a description of the golden age of alchemy, nevertheless tells us how the alchemist imagined the psychological structure of his opus.
association with the invisible forces of the psyche was the real secret of the magisterium.
In order to express this secret the old masters readily resorted to allegory.
One of the oldest records of this kind, which had a considerable influence on the later literature, is the "Visio Arislei," and its whole character relates it very closely to those visions known to us from the psychology of the unconscious.
As I have already said, the term imaginatio, like meditatio, is of particular importance in the alchemical opus.
Earlier on we came across that remarkable passage in the Rosarium telling us that the work must be done with the true imaginatio, and we saw elsewhere [par. 357] how the philosophical tree can be made once more helps us to understand what the alchemist meant by imaginalio.
Ruland says, "Imagination is the star in man, the celestial or supercelestial body."
This astounding definition throws a quite special light on the fantasy processes connected with the opus.
We have to conceive of these processes not as the immaterial phantoms we readily take fantasy-pictures to be, but

as something corporeal, a ”subtle body” (fig. 139), semi-spiritual in nature.

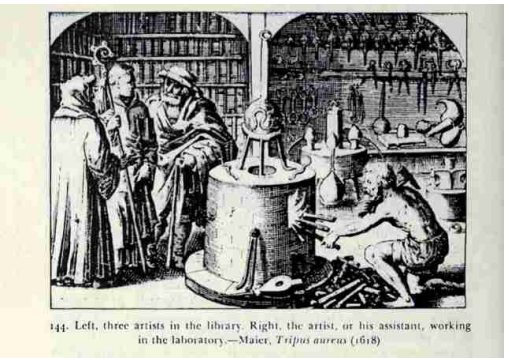


139. Hermes conjuring the winged soul out of an urn.—Attic funeral lekythos

In an age when there was as yet no empirical psychology such a concretization was bound to be made, because everything unconscious, once it was activated, was projected into matter that is to say, it approached people from outside.
It was a hybrid phenomenon, as it were, half spiritual, half physical; a concretization such as we frequently encounter in the psychology of primitives. The imaginatio, or the act of imagining, was thus a physical activity that could be fitted into the cycle of material changes, that brought these about and was brought about by them in turn.
In this way the alchemist related himself not only to the unconscious but directly to the very substance which he hoped to transform through the power of imagination.
The singular expression ”astrum” (star) is a Paracelsan term, which in this context means something like ”quintessence.”
Imagination is therefore a concentrated extract of the life forces, both physical and psychic.
So the demand that the artifex must have a sound physical constitution is quite intelligible, since he works with and through his own quintessence and is himself the indispensable condition of his own experiment.
But, just because of this intermingling of the physical and the psychic, it always remains an obscure point whether the ultimate transformations in the alchemical process are to be sought more in the material or more in the spiritual realm.
Actually, however, the question is wrongly put: there was no ”either-or” for that age, but there did exist an intermediate realm between mind and matter, i.e., a psychic realm of subtle bodies” whose characteristic it is to manifest themselves in a mental as well as a material form.
This is the only view that makes sense of alchemical ways of thought, which must otherwise appear nonsensical.
Obviously, the existence of this intermediate realm comes to a sudden stop the moment we try to investigate matter in and for itself, apart from all projection; and it remains non-existent so long as we believe we know anything conclusive about matter or the psyche.
But the moment when physics touches on the ”untrodden, untreadable regions,” and when psychology has at the same time to admit that there are other forms of psychic life besides the acquisitions of personal consciousness—in other words, when psychology too touches on an impenetrable darkness—then the intermediate realm of subtle bodies comes to life again, and the physical and the psychic are once more blended in an indissoluble unity.
We have come very near to this turning-point today.
Such reflections are unavoidable if we want to gain any understanding of alchemy’s peculiar terminology.
The earlier talk of the ”aberration” of alchemy sounds rather old-fashioned today when the psychological aspects of it have faced science with new tasks.
There are very modern problems in alchemy, though they lie outside the province of chemistry.
The concept of imaginatio is perhaps the most important key to the understanding of the opus.
The author of the treatise ”De sulphure” speaks of the ”imaginative faculty” of the soul in that passage where he is trying to do just what the ancients had failed to do, that is, give a clear indication of the secret of the art.
The soul, he says, is the vice-regent of God (suilocum tenens sen vice Rex est) and dwells in the life-spirit of the pure blood. It rules the mind (ilia gubernat mentem) and this rules the body.
The soul functions (operatur) in the body, but has the greater part of its function (operatio) outside the body (or, we

might add by way of explanation, in projection).
This peculiarity is divine, since divine wisdom is only partly enclosed in the body of the world: the greater part of it is outside, and it imagines far higher things than the body of the world can conceive (concipere).
And these things are outside nature: God's own secrets.
The soul is an example of this: it too imagines many things of the utmost profundity (profundissima) outside the body, just as God does.
True, what the soul imagines happens only in the mind (non exequitur Jiisi in mente), but what God imagines happens in reality.
The soul, however, has absolute and independent power [absolntam et. separatum pofestatem] to do other things [alia facere] than those the body can grasp.
But, when it so desires, it has the greatest power over the body [potestatem in corpus], for otherwise our philosophy would be in vain.
Thou canst conceive the greater, for I have opened the gates unto thee." Carl Jung, Psychology and Alchemy, Pages 274-280.

Carl Jung on "The Method" in Alchemy (2014-08-28 06:06)



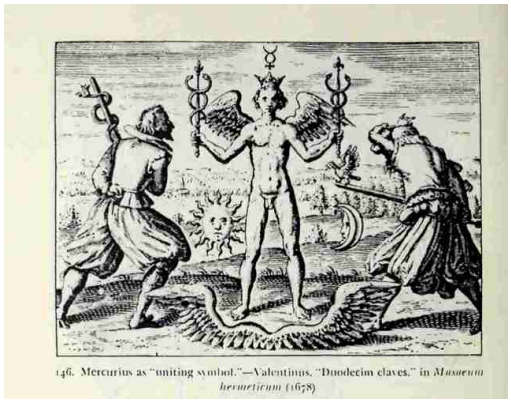
144. Left, three artists in the library. Right, the artist, or his assistant, working in the laboratory.—Maier, *Tripus aureus* (1618)

[Carl Jung on "The Method" in Alchemy]
The basis of alchemy is the work (opus). Part of this work is practical, the operatio itself, which is to be thought of as a series of experiments with chemical substances.
In my opinion it is quite hopeless to try to establish any kind of order in the infinite chaos of substances and procedures.
Seldom do we get even an approximate idea of how the work was done, what materials were used, and what results were achieved.
The reader usually finds himself in the most impenetrable darkness when it comes to the names of the substances—they could mean almost anything.
And it is precisely the most commonly used substances, like quicksilver, salt, and sulphur, whose alchemical meaning is one of the secrets of the art.
Moreover, one must not imagine for a moment that the alchemists always understood one another.
They themselves complain about the obscurity of the texts, and occasionally betray their inability to understand even their own symbols and symbolic figures.
For instance, the learned Michael Maier accuses the classical authority Geber of being the obscurest of all, saying that it would require an Oedipus to solve the riddle of the "Gebrina Sphinx."
Bernard of Treviso, another famous alchemist, goes so far as to call Geber an obscurantist and a Proteus who promises kernels and gives husks.

The alchemist is quite aware that he writes obscurely.

145. Laboratory and oratory.—Khunrath, *Amphitheatrum sapientiae* (1604)

He admits that he veils his meaning on purpose, but nowhere—so far as I know—does he say that he cannot write in any other way.
He makes a virtue of necessity by maintaining either that mystification is forced on him for one reason or another, or that he really wants to make the truth as plain as possible, but cannot proclaim aloud just what the prima materia or the lapis is.
The profound darkness that shrouds the alchemical procedure comes from the fact that although the alchemist was interested in the chemical part of the work he also used it to devise a nomenclature for the psychic transformations that really fascinated him.
Every original alchemist built himself, as it were, a more or less individual edifice of ideas, consisting of the dicta of the philosophers and of miscellaneous analogies to the fundamental concepts of alchemy.
Generally these analogies are taken from all over the place.
Treatises were even written for the purpose of supplying the artist with analogy-making material.
The method of alchemy, psychologically speaking, is one of boundless amplification.
The amplificatio is always appropriate when dealing with some obscure experience which is so vaguely adumbrated that it must be enlarged and expanded by being set in a psychological context in order to be understood at all.
That is why, in analytical psychology, we resort to amplification in the interpretation of dreams, for a dream is too slender a hint to be understood until it is enriched by the stuff of association and analogy and thus amplified to the point of intelligibility.
This amplificatio forms the second part of the opus, and is understood by the alchemist as theoria.
Originally the theory was the so-called ”Hermetic philosophy,” but quite early on it was broadened by the assimilation of ideas taken over from Christian dogma. In the oldest alchemy known to the West the Hermetic fragments were handed down mostly through Arabic originals.
Direct contact with the Corpus Hermeticum was only established in the second half of the fifteenth century, when the Greek manuscript reached Italy from Macedonia and was translated into Latin by Marsilio Ficino.
The vignette (fig. 144) that is on the title-page to the Tripus aureus (1618) is a graphic illustration of the double face of alchemy.



146. Mercurius as "uniting symbol."—Valentinus, "Duodecim claves," in *Musaeum hermeticum* (1678)

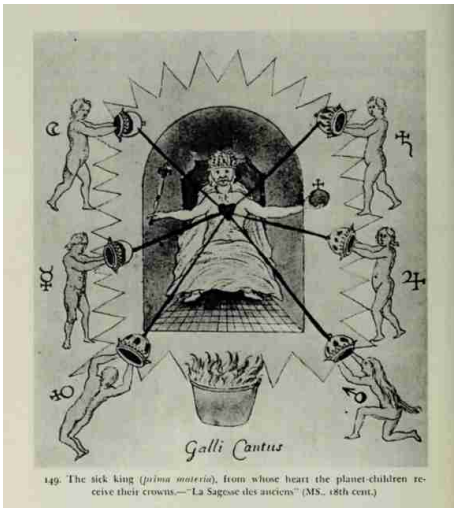
The picture is divided into two parts.
On the right is a laboratory where a man, clothed only in trunks, is busy at the fire; on the left a library, where an abbot,"' a monk,and a layman" are conferring together. In the middle, on top of the furnace, stands the tripod with a round flask on it containing a winged dragon.
The dragon symbolizes the visionary experience of the alchemist as he works in his laboratory and "theorizes."
The dragon in itself is a monstrum—a symbol combining the chthonic principle of the serpent and the aerial principle of the bird. It is, as Ruland says, a variant of Mercurius.
But Mercurius is the divine winged Hermes (fig. 146) manifest in matter, the god of revelation, lord of thought and sovereign psychopomp.
The liquid metal, —"living silver," quicksilver—was the wonderful substance that perfectly expressed the nature of that which glistens and animates within. When the alchemist speaks of Mercurius, on the face of it he means quicksilver, but inwardly he means the world-creating spirit concealed or imprisoned in matter.
The dragon is probably the oldest pictorial symbol in alchemy of which we have documentary evidence.
It appears as the tail-eater, in the Codex Nfarcianus (fig. 147), which dates from the tenth or eleventh century, "together with the legend: (the One, the All).

148. Mercurius as caduceus, uniting the paired opposites.—"Figurarum Aegyptiorum secretarum" (MS., 18th cent.)

Time and again the alchemists reiterate that the opus proceeds from the one and leads back to the one, that it is a sort of circle like a dragon biting its own tail (cf. figs. 20, 44, 46, 47).
For this reason the opus was often called circulate (circular) or else rota (the wheel) (fig. 80).
Mercurius stands at the beginning and end of the work: he is the prima materia, the caput corvi, the nigredo; as dragon he devours himself and as dragon he dies, to rise again as the lapis.
He is the play of colours in the cauda pavonis and the division into four elements.

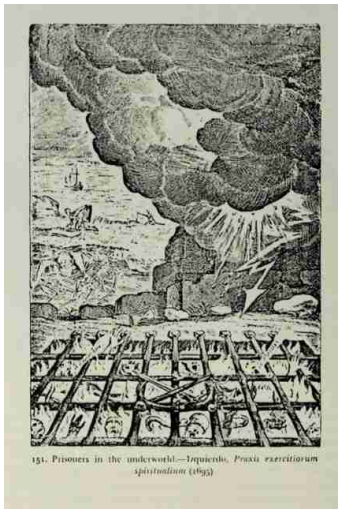
He is the hermaphrodite that was in the beginning, that splits into the classical brother-sister duality and is reunited in the coniunctio, to appear once again at the end in the radiant form of the lumen novum, the stone.
He is metallic yet liquid, matter yet spirit, cold yet fiery, poison and yet healing draught—a symbol uniting all opposites (fig. 148). Carl Jung, Psychology and Alchemy, Pages 288-295.

Carl Jung on "The Spirit in Matter." **(2014-08-28 18:08)**



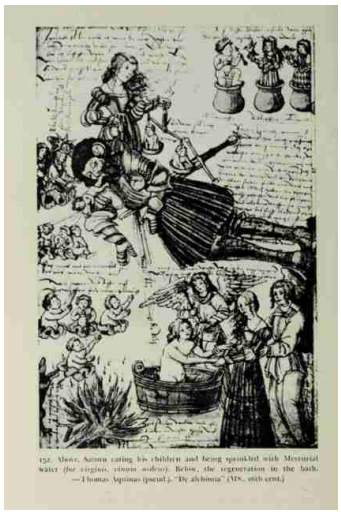
149. The sick king (*prima materia*), from whose heart the planet-children receive their crowns.—"La Sagesse des anciens" (MS., 18th cent.)

[Carl Jung on "The Spirit in Matter.]
II. The Spirit in Matter
All these ideas were the common property of alchemy from earliest times. Zosimos, writing in the third century a.d., quotes one of the very oldest authorities on alchemy in his treatise:
"Concerning the Art and Its Interpretation,"namely Ostanes," who belongs to the dawn of history and was known even to Pliny.
His connection with Democritus, another of the earliest alchemical writers, probably dates from the first century B.C. This Ostanes is reported to have said:
Go to the waters of the Nile and there you will find a stone that has a spirit. Take this, divide it, thrust in your hand and draw out its heart: for its soul [i/m^] is in its heart [fig. 149].
[An interpolator adds:] There, he says, you will find this stone that has a spirit, which refers to the expulsion of the quicksilver.
Nietzsche's metaphor in Zarathustra, "an image slumbers for me in the stone," says much the same thing, but the other way round. In antiquity the material world was filled with the projection of a psychic secret, which from then on appeared as the secret of matter and remained so until the decay of alchemy in the eighteenth century.



151. Prisoners in the underworld.—Inquierdo, *Praxis exercitiorum spiritualium* (1695)

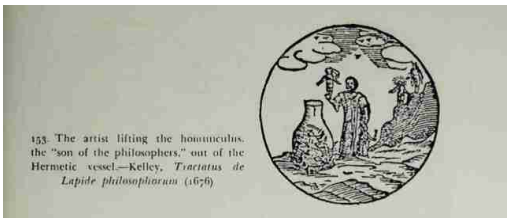
Nietzsche, with his ecstatic intuition, tried to wrest the secret of the superman from the stone in which it had Ions been slumbering.
It was in the likeness of this slumbering image that he wished to create the superman, whom, in the language of antiquity, we may well call the divine man.
But it is the other way about with the alchemists: they were looking for the marvelous stone that harbored a pneumatic: essence in order to win from it the substance that penetrates all substances —since it is itself the stone-penetrating ”spirit”—and transforms all base metals into noble ones by a process of coloration.
This ”spirit-substance” is like quicksilver, which lurks unseen in the ore and must first be expelled if it is to be recovered in substantia.
The possessor of this penetrating Mercurius (fig. 150) can ”project” it into other substances and transform them from the imperfect into the perfect state.-’” The imperfect state is like the sleeping state; substances lie in it like the ”sleepers chained in Hades” (fig. 151)



152. Above, Saturn eating his children and being sprinkled with Mercurial water (*hor virginis, sitoum sodicus*). Below, the regeneration in the bath. —Thomas Aquinas (pseud.), "De alchimia" (XIV. -16th cent.)

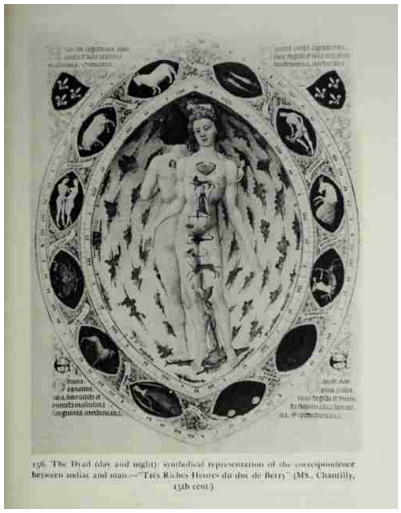
-
l and are awakened as from death to a new and more beautiful life by the divine tincture extracted from the inspired stone.
It is quite clear that we have here a tendency not only to locate the mystery of psychic transformation in matter, but at the same time to use it as a theoria for effecting chemical changes.
Just as Nietzsche made absolutely sure that nobody could mistake the superman for a sort of spiritual or moral ideal,

so it is emphasized that the tincture or divine water is far from being merely curative and ennobling in its effects, but that it may also act as a deadly poison which penetrates other bodies as pervasively as the pneunia penetrates its stone.
Zosimos was a Gnostic: who was influenced by Hermes.
In his missive to Theosebeia he recommends the ”krater” as a vessel of transformation: she should, he says, hasten to the Poimandres in order to be baptized in the krater.
This krater refers to the divine vessel of which Hermes tells Thoth in the treatise entitled.
Alter the creation of the world, God filled this vessel with nous (nous = pneuma) and sent it down to earth as a kind of baptismal font.
By so doing God gave man, who wished to free himself from his natural, imperfect, sleeping state (or, as we should say, insufficient consciousness), an opportunity to dip himself in the nous and thus partake of the higher state of errata, i.e., enlightenment or higher consciousness (fig. 159).



153. The artist lifting the homunculus, the "son of the philosophers," out of the Hermetic vessel.—Kelley, *Tractatus de Lapide philosophicus* (1676)

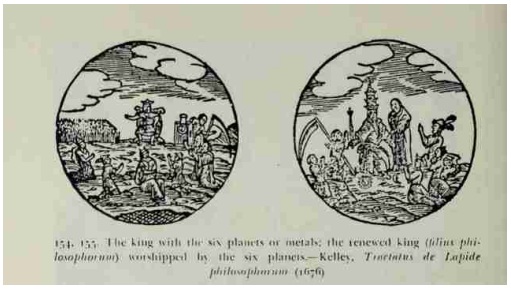
The nous is thus a kind of dyestuff or tincture, that ennobles base substances.
Its function is the exact equivalent of the tincturing stone-extract, which is also a pneuma and, as Mercurius, possesses the Hermetic dual significance of redeeming psychopomp-” and quicksilver (fig. 152).
Clearly enough, then, Zosimos had a mystic or Gnostic philosophy of sorts whose basic ideas he projected into matter.
When we speak of psychological projection we must, as I have already pointed out, always remember that it is an unconscious process that works only so long as it stays unconscious.
Since Zosimos, like all the other alchemists, is convinced not only that his philosophy can be applied to matter but that processes also take place in it which corroborate his philosophical assumptions, it follows that he must have experienced, in matter itself, at the very least an identity between the behaviour of matter and the events in his own psyche.
But, as this identity is unconscious, Zosimos is no more able than the rest of them to make any pronouncement about it.
For him it is simply there, and it not only serves as a bridge, it actually is the bridge that unites psychic and material events in one, so that ”what is within is also without.”
Nevertheless an unconscious event which eludes the conscious mind will portray itself somehow and somewhere, it may be in dreams, visions, or fantasies.
The idea of the pneuma as the Son of God, who descends into matter and then frees himself from it in order to bring healing and salvation to all souls, bears the traits of a projected unconscious content (fig. 153).



158. The Dyad (day and night): symbolical representation of the correspondence between zodiac and man.—"Très Riches Heures du duc de Berry" (MS., Chantilly, 15th cent.)

Such a content is an autonomous complex divorced from consciousness, leading- a life of its own in the psychic non-ego and instantly projecting itself whenever it is constellated in any way—that is, whenever attracted by something analogous to it in the outside world.
The psychic autonomy of the pneuma is attested by the Neopythagoreans; in their view the soul was swallowed by matter and only mind—nous —was left.
But the nous is outside man: it is his daemon.
One could hardly formulate its autonomy more aptly.
Nous seems to be identical with the god Anthropos: he appears alongside the demiurge and is the adversary of the planetary spheres.
He rends the circle of the spheres and leans down to earth and water (i.e., he is about to project himself into the elements).
His shadow falls upon the earth, but his image is reflected in the water.
This kindles the love of the elements, and he himself is so charmed with the reflected image of divine beauty that he would fain take up his abode within it.
But scarcely has he set foot upon the earth when Physis locks him in a passionate embrace.
From this embrace are born the seven first hermaphroditic beings.
The seven are an obvious allusion to the seven planets and hence to the metals (figs. 154, 155; cf. figs. 21, 70) which in the alchemical view spring from the hermaphrodite Merc-units.
In such visionary images as the Anthropos glimpsing his own reflection there is expressed the whole phenomenon of the unconscious projection of autonomous contents.
These myth pictures are like dreams, telling us that a projection has taken place and also what has been projected.
This, as the contemporary evidence shows, was nous, the divine daemon, the god-man, pneuma, etc.
In so far as the standpoint of analytical psychology is realistic, i.e., based on the assumption that the contents of the psyche are realities, all these figures stand for an unconscious component of the personality which might well be endowed with a higher form of consciousness transcending that of the ordinary human being.
Experience shows that such figures always express superior insight or qualities that are not yet conscious; indeed, it is extremely doubtful whether they can be attributed to the ego at all in the proper sense of the word.
This problem of attribution may appear a captious one to the layman, but in practical work it is of great importance.
A wrong attribution may bring about dangerous inflations which seem unimportant to the layman only because he has no idea of the inward and outward disasters that may result.
As a matter of fact, we are dealing here with a content that up to the present has only very rarely been attributed to any human personality.
The one great exception is Christ. As the Son of Man, and as the Son of God, he embodies the God-man; and as an incarnation of the Logos by 'pneumatic" impregnation, he is an avatar of the divine.

Thus the Christian projection acts upon the unknown in man, or upon the unknown man, who becomes the bearer of the ”terrible and unheard-of secret.”
The pagan projection, on the other hand, goes beyond man and acts upon the unknown in the material world, the unknown substance which, like the chosen man, is somehow filled with God.
And just as, in Christianity, the Godhead conceals itself in the man of low degree, so in the ”philosophy” it hides in the uncomely stone.
In the Christian projection the descensus spirit us sancti stops at the living body of the Chosen One, who is at once very man and very God, whereas in alchemy the descent goes right down into the darkness of inanimate matter whose nether regions, according to the Xeopythagoreans, arceruled by evil and matter together form the Dyad, the duality (fig. 15ft).



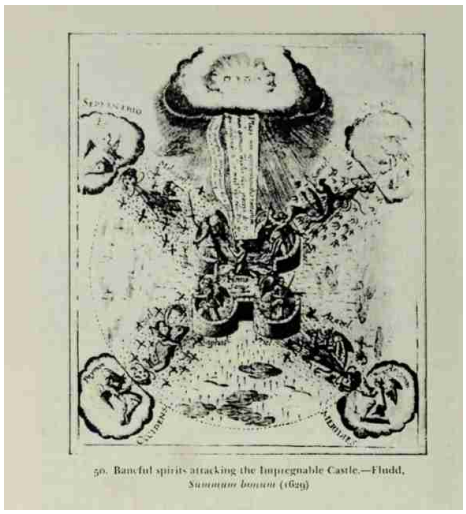
154, 155. The king with the six planets or metals; the renewed king (*filius philosophorum*) worshipped by the six planets.—Kelley, *Tractatus de Lapide philosophorum* (1676)

This is feminine in nature, an anima mundi, the feminine Physis who longs for the embrace of the One, the Monad, the good and perfect.
The Justinian Gnosis depicts her as virgi above, serpent below™ (fig. 157). Vengefully she strives against the pneuma because, in the shape of the demiurge, the second form of God.

157. *Anima Mercurii.*—"Figurarium Aegyptiorum secretarium" (MS., 18th cent.)

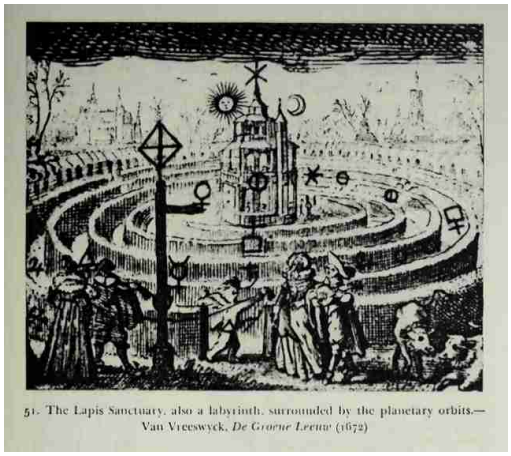
He faithlessly abandoned her. She is ”the divine soul imprisoned in the elements,” whom it is the task of alchemy to redeem. Carl Jung, Psychology and Alchemy, Pages 295-306.

Carl Jung the Anthropos, the Pleroma, the Monad, and the spark of light (Spinther) **(2014-08-29 05:53)**



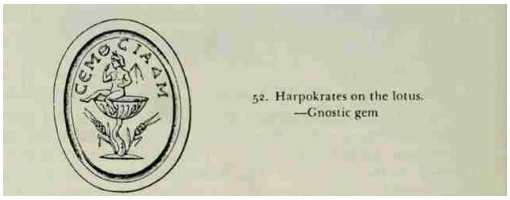
50. Baneful spirits attacking the Impregnable Castle.—Fludd, *Summum bonum* (1629)

[Carl Jung the Anthropos, the Pleroma, the Monad, and the spark of light (Spinther)]
We meet with similar ideas in Gnosticism:
I would mention the idea of the Anthropos, the Pleroma, the Monad, and the spark of light (Spinther) in a treatise of the Codex Brucianus:
This same is he [Monogenes] who dwelleth in the Monad, which is in the Setheus, and which came from the place of which none can say where it is. . . . From Him it is the Monad came, in the manner of a ship, laden with all good things, and in the manner of a field, filled or planted with every kind of tree, and in the manner of a city, filled with all races of mankind. . . . This is the fashion of the Monad, all these being in it: there are twelve Monads as a crown upon its head. . . . And to its veil which surroundeth it in the manner of a defense [tower] there are twelve gates. . . .This same is the Mother-City of the Only-begotten.
By way of explanation I should add that ”Setheus” is a name for God, meaning ”creator.”
The Monogenes is the Son of God.
The comparison of the Monad with a field and a city corresponds to the idea of the temenos (fig. 50).
Also, the Monad is crowned (cf. the hat which appears in dream one of the first series [par. 52] and dream 35 of this series [par. 254]).
As ”metropolis” (cf. fig. 51) the Monad is feminine, like the padma or lotus, the basic form of the Lamaic mandala (the Golden Flower in China and the Rose or Golden Flower in the West).

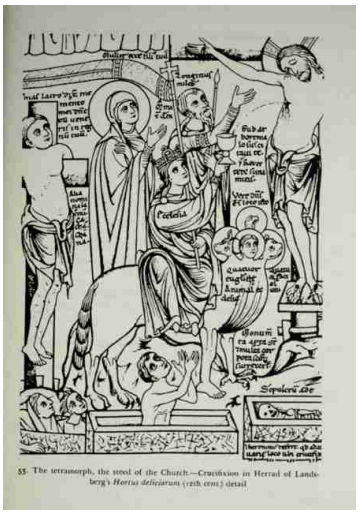


51. The Lapis Sanctuary, also a labyrinth, surrounded by the planetary orbits.—Van Vreeswyck, *De Groene Leeuw* (1672)

The Son of God, God made manifest, dwells in the flower.
In the Book of Revelation, we find the Lamb in the centre of the Heavenly Jerusalem.
And in our Coptic text we are told that Setheus dwells in the innermost and holiest recesses of the Pleroma, a city with four gates (equivalent to the Hindu City of Brahma on the world-mountain Meru).
In each gate there is a Monad.

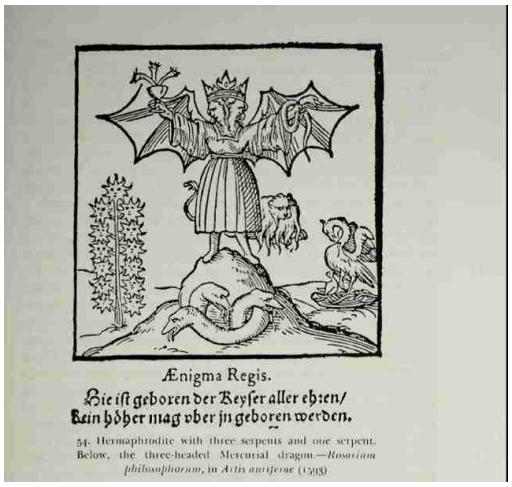


52. Harpokrates on the lotus.
—Gnostic gem


55. The tetramorph, the seal of the Church.—Crucifixion in Herrad of Landsberg's *Hortus deliciarum* (12th cent.) detail

The limbs of the Anthropos born of the Autogenes (= Monogenes) correspond to the four gates of the city.
The Monad is a spark of light (Spinther) and an image of the Father, identical with the Monogenes.
An invocation runs: "Thou art the House and the Dweller in the House."
The Monogenes stands on a table or platform with four pillars corresponding to the quaternion of the four evangelists.
The idea of the lapis has several points of contact with all this.
In the Rosarium the lapis says, quoting Hermes:
"I beget the light, but the darkness too is of my nature . . . therefore nothing better or more worthy of veneration can come to pass in the world than the conjunction of myself and my son."
Similarly, the Monogenes is called the "dark light," a reminder of the sol niger, the black sun of alchemy19 (fig. 34).
The following passage from chapter 4 of the 'Tractatus aureus" provides an interesting parallel to the Monogenes who dwells in the bosom of the Mother-City and is identical with the crowned and veiled Monad:
But the king reigns, as is witnessed by his brothers, [and] says:
"I am crowned, and I am adorned with the diadem; I am clothed with the royal garment, and I bring joy to the heart; for, being chained to the arms and breast of my mother, and to her substance, I cause my substance to hold together and rest; and I compose the invisible from the visible, making the occult to appear; and everything that the philosophers have concealed will be generated from us. Hear then these words, and understand them; keep them, and meditate upon them, and seek for nothing more. Man is generated from the principle of Nature whose inward parts are fleshy, and from no other substance."
The "king" refers to the lapis.
That the lapis is the "master" is evident from the following Hermes quotation in the Rosarium:
"Et sic Philosophus non est Magister lapidis, sed potius minister" (And thus the philosopher is not the master of the

stone but rather its minister).
Similarly the final production of the lapis in the form of the crowned hermaphrodite is called the aenigma regis.
A German verse refers to the enigma as follows (fig. 54):



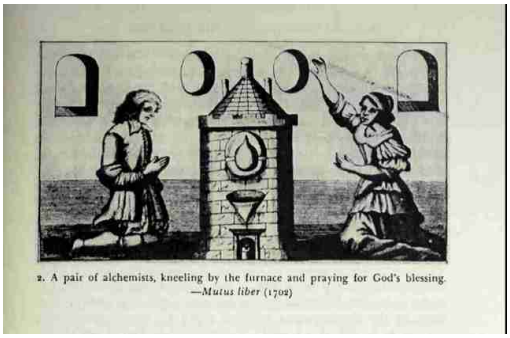
54. Hermaphrodite with three serpents and one serpent. Below, the three-headed Mercurial dragon.—*Rosarium philosophorum*, in *Artis auriferae* (1593)

Here now is born the emperor of all honour Than whom there cannot be born any higher, Neither by art nor by the work of nature Out of the womb of any living creature.
Philosophers speak of him as their son And everything they do by him is done.
The last two lines might easily be a direct reference to the above quotation from Hermes.
It looks as if the idea had dawned on the alchemists that the Son who, according to classical (and Christian) tradition, dwells eternally in the Father and reveals himself as God's gift to mankind, was something that man could produce out of his own nature—with God's help, of course (Deo concedente).
The heresy of this idea is obvious.
The feminine nature of the inferior function derives from its contamination with the unconscious. Because of its feminine characteristics the unconscious is personified by the anima (that is to say, in men; in women it is masculine).
If we assume that this dream and its predecessors really do mean something that justly arouses a feeling of significance in the dreamer, and if we further assume that this significance is more or less in keeping with the views put forward in the commentary, then we would have reached here a high point of introspective intuition whose boldness leaves nothing to be desired.
But even the everlasting pendulum clock is an indigestible morsel for a consciousness unprepared for it, and likely to hamper any too lofty flight of thought. Carl Jung, Psychology and Alchemy, Pages 107-112.

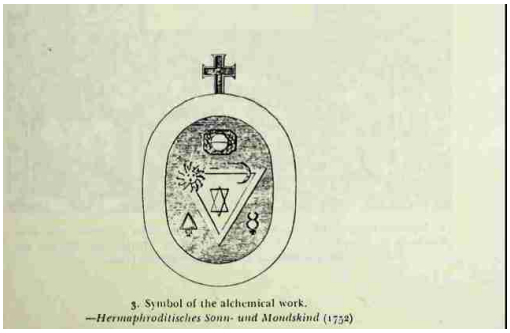
Images from Carl Jung's "Psychology and Alchemy." (2014-08-29 07:22)

[Images from Carl Jung's "Psychology and Alchemy."] This will be added to.

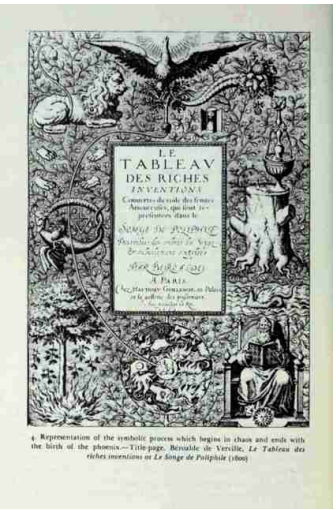
1. The Creator as Ruler of the threefold and fourfold universe, with water and fire as the counterpart of heaven.—"Liber patris sapientiae," *Theatrum chemicum Britannicum* (1652)



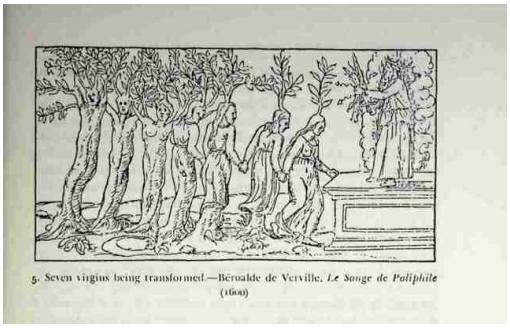
2. A pair of alchemists, kneeling by the furnace and praying for God's blessing.
—*Mutus liber* (1702)



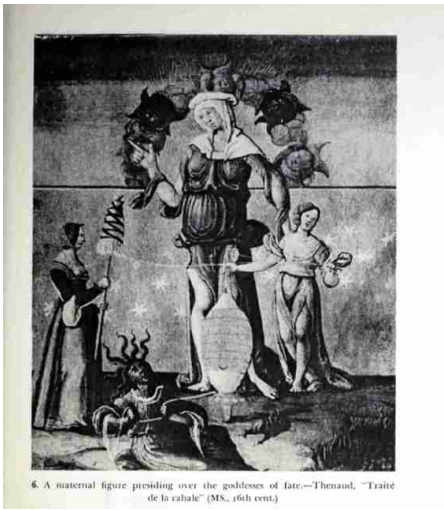
3. Symbol of the alchemical work.
—*Hermaphroditisches Sonn- und Mondskind* (1752)



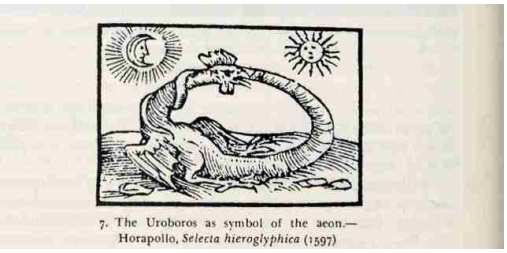
4. Representation of the symbolic process which begins in chaos and ends with the birth of the phoenix.—Title-page, Béroalde de Verville, *Le Tableau des riches inventions* or *Le Songe de Poliphile* (1600)



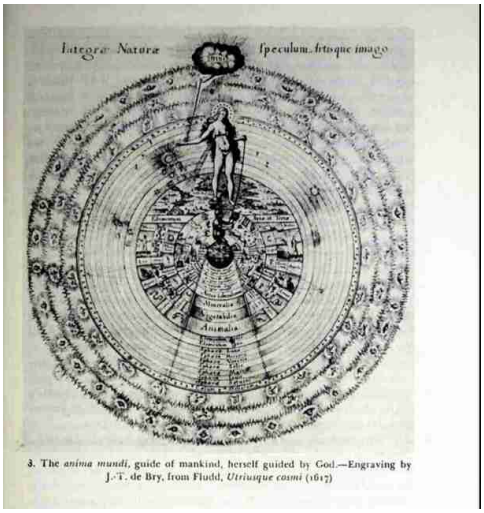
5. Seven virgins being transformed.—Béroalde de Verville, *Le Songe de Poliphile* (1600)



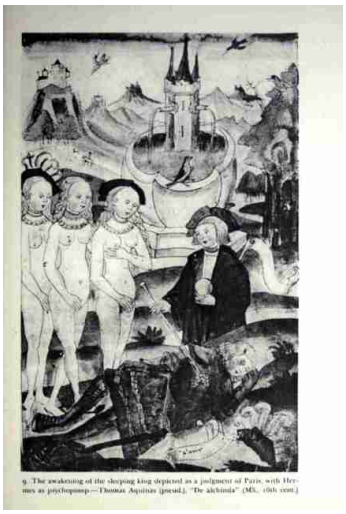
6. A maternal figure presiding over the goddesses of fate.—Thenaud, "Traité de la cabale" (MS., 16th cent.)



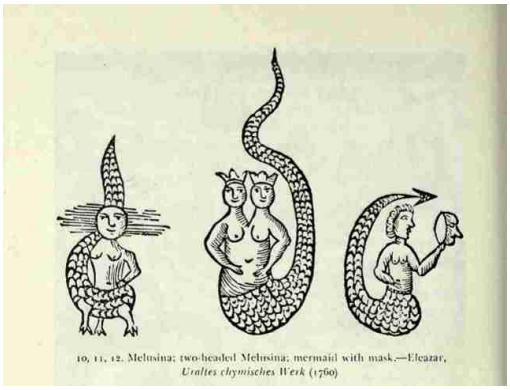
7. The Uroboros as symbol of the aeon.—Horapollo, *Selecta hieroglyphica* (1597)



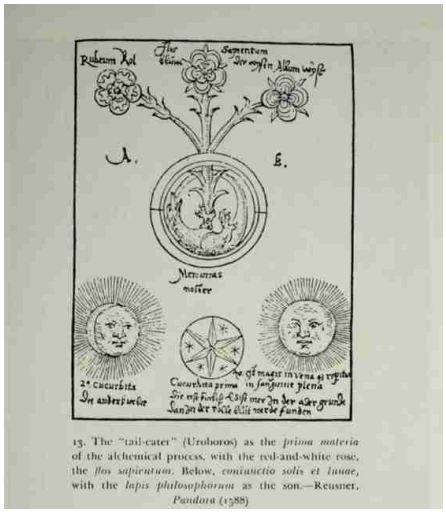
3. The *anima mundi*, guide of mankind, herself guided by God.—Engraving by J.-T. de Bry, from Fludd, *Utriusque cosmi* (1617)



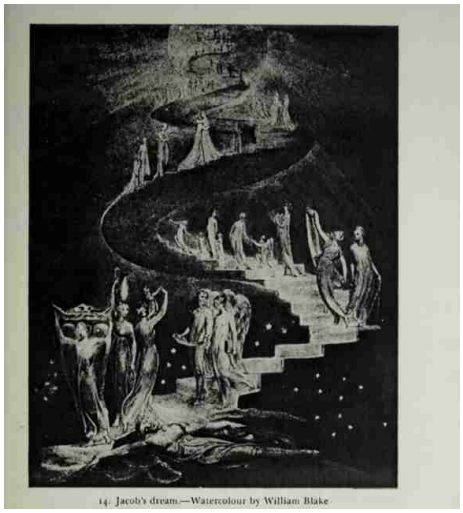
9. The awakening of the sleeping king depicted as a judgment of Paris, with Hermes as psychopomp.—Thomas Aquinas (pseud.), "De alchimia" (MS, 16th cent.)



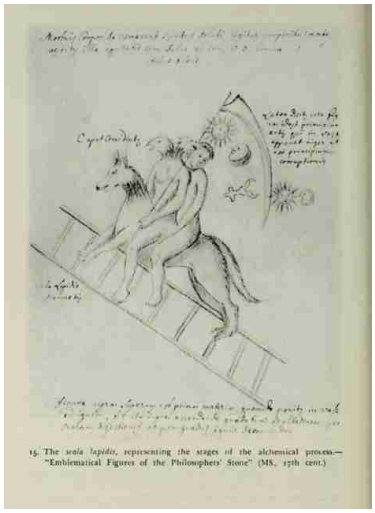
10, 11, 12. Melusina; two-headed Melusina; mermaid with mask.—Eleazar, *Uraltes chymisches Werk* (1760)



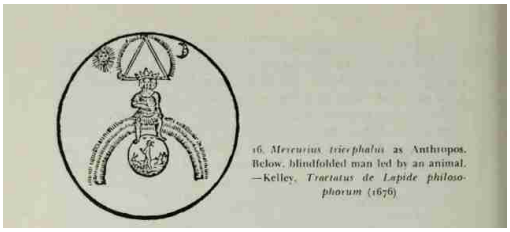
13. The "tail-eater" (Uroboros) as the *prima materia* of the alchemical process, with the red-and-white rose, the *flos sapientum*. Below, *coniunctio solis et lunae*, with the *lapis philosophorum* as the son.—Reusner, *Pandora* (1588)



14. Jacob's dream.—Watercolour by William Blake

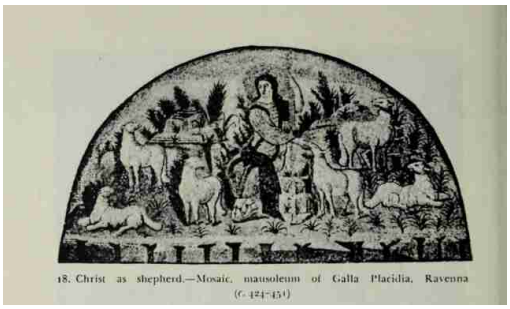


15. The *scala lapidis*, representing the stages of the alchemical process.—"Emblematical Figures of the Philosophers' Stone" (MS., 17th cent.)

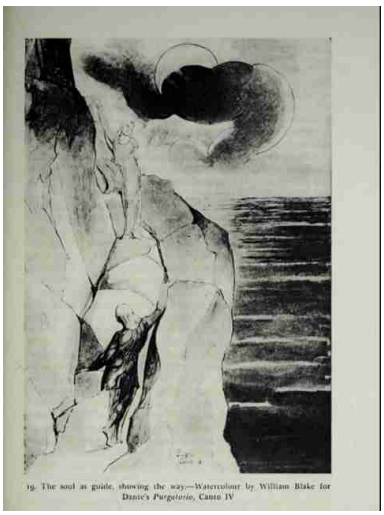


16. *Mercurius triephalus* as Anthropos. Below, blindfolded man led by an animal. —Kelley, *Tractatus de Lapide philosophorum* (1676)

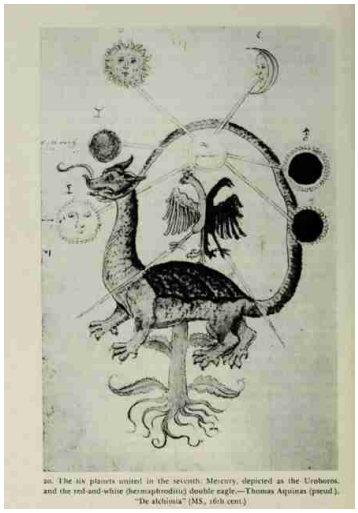
17. The artifex (or Hermes) as shepherd of Aries and Taurus, who symbolize the vernal impulses, the beginning of the *opus*.—Thomas Aquinas (pseud.), "De alchimia" (MS., 16th cent.)



18. Christ as shepherd.—Mosaic, mausoleum of Galla Placidia, Ravenna (c. 424–454)

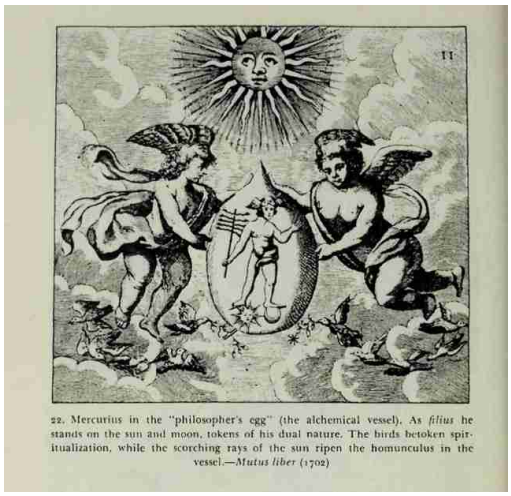


19. The soul as guide, showing the way.—Watercolour by William Blake for Dante's *Purgatorio*, Canto IV

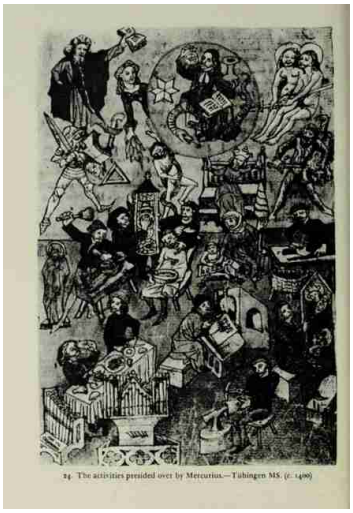


20. The six planets united in the seventh: Mercury, depicted as the Uroboros, and the red-and-white (hermaphroditic) double eagle.—Thomas Aquinas (pseud.), "De alchimia" (MS, 16th cent.)

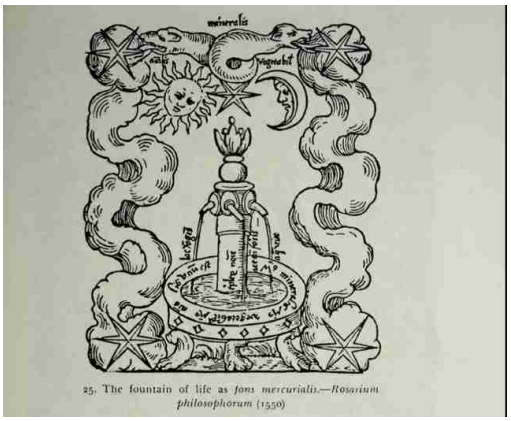
21. The seven gods of the planets in Hades.—Mylius, *Philosophia reformata* (1622)



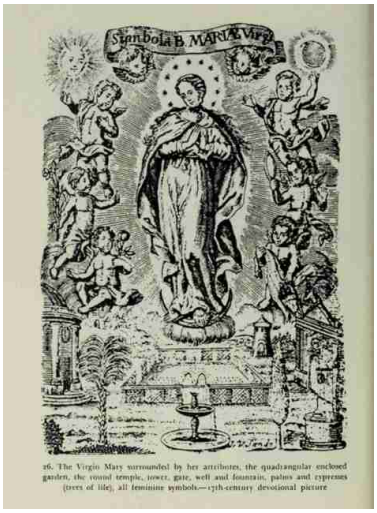
22. Mercurius in the "philosopher's egg" (the alchemical vessel). As *filius* he stands on the sun and moon, tokens of his dual nature. The birds betoken spiritualization, while the scorching rays of the sun ripen the homunculus in the vessel.—*Mutus liber* (1702)



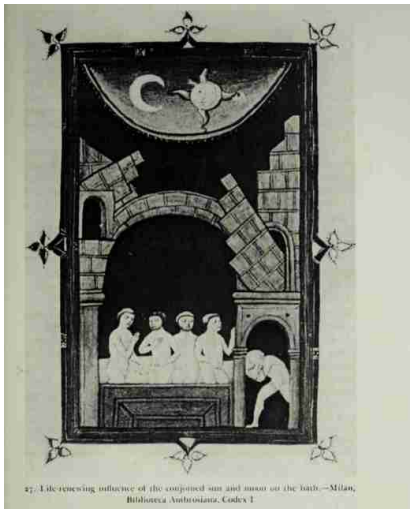
24. The activities presided over by Mercurius.—Tübingen MS. (*c.* 1400)



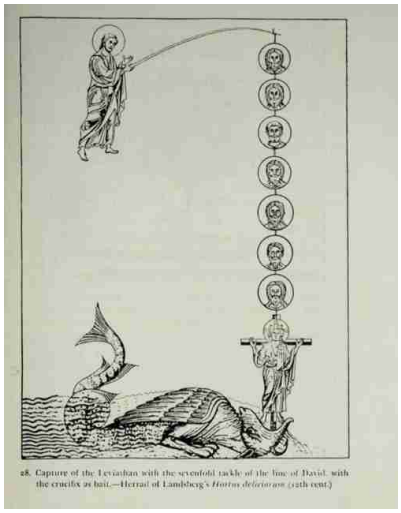
25. The fountain of life as *fons mercurialis*.—*Rosarium philosophorum* (1550)



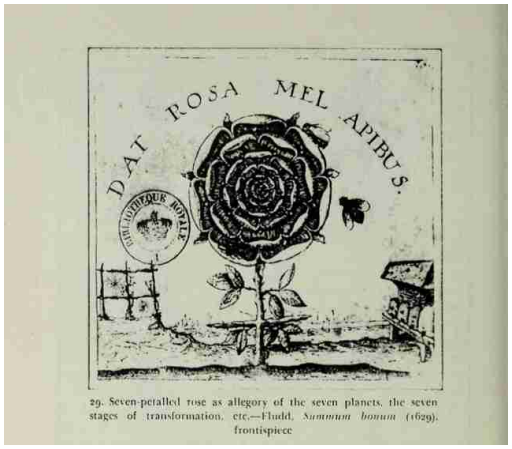
26. The Virgin Mary surrounded by her attributes, the quadrangular enclosed garden, the round temple, tower, gate, well and fountain, palms and cypresses (trees of life), all feminine symbols.—15th-century devotional picture



27. Life-renewing influence of the conjoined sun and moon on the bath.—Milan, Biblioteca Ambrosiana, Codex I

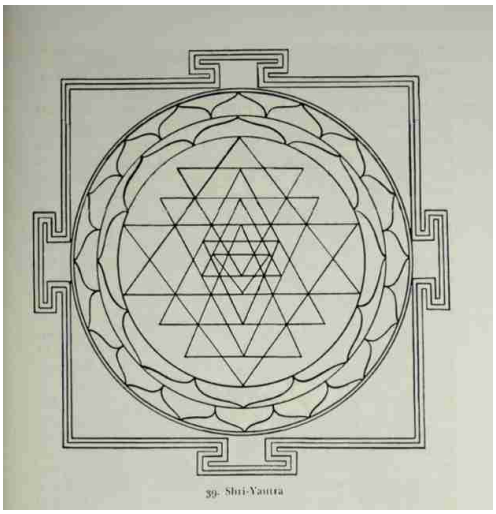


28. Capture of the Leviathan with the sevenfold tackle of the line of David, with the crucifix as bait.—Herrad of Landsberg's *Hortus deliciarum* (12th cent.)



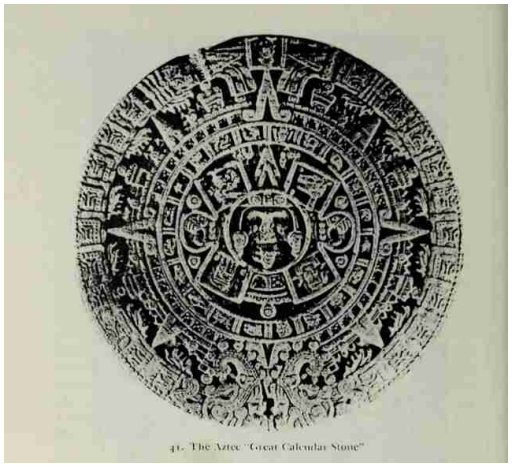
29. Seven-petalled rose as allegory of the seven planets, the seven stages of transformation, etc.—Fludd, *Summum bonum* (1629), frontispiece

50. The red-and-white rose, the "golden flower" of alchemy, as birthplace of the *lilius philosophorum*.—"Ripley Scrowle" (MS., 1588)

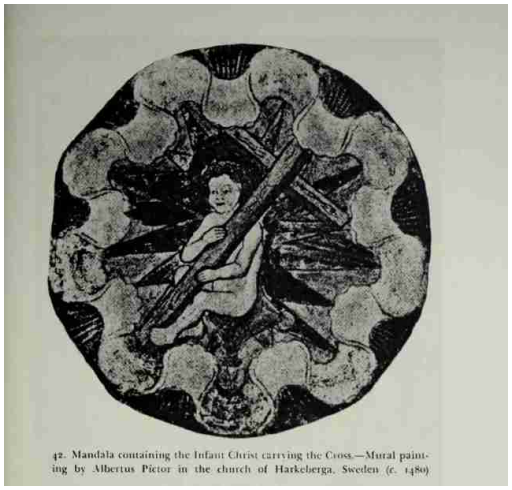


39. Shri-Yantra

40. Tibetan World Wheel (*sidpe-korlo*)

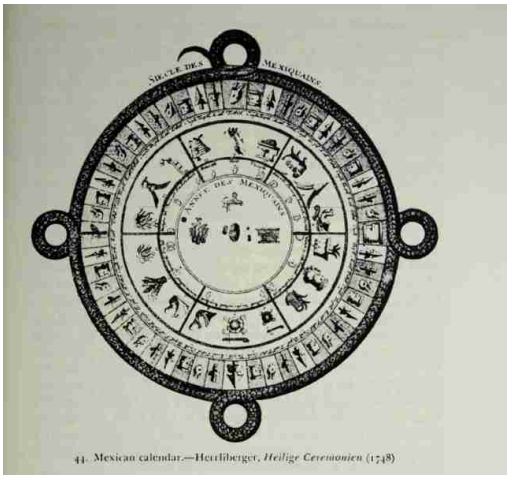


41. The Aztec "Great Calendar Stone"

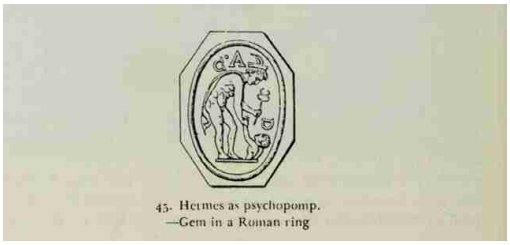


42. Mandala containing the Infant Christ carrying the Cross.—Mural painting by Albertus Pictor in the church of Harkeberga, Sweden (c. 1480)

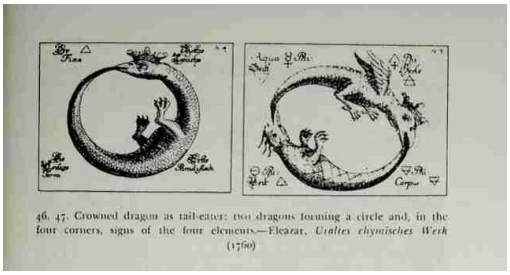
43. Lamaic Vajramandala.—Cf. Jung, "Concerning Mandala Symbolism," fig. 1



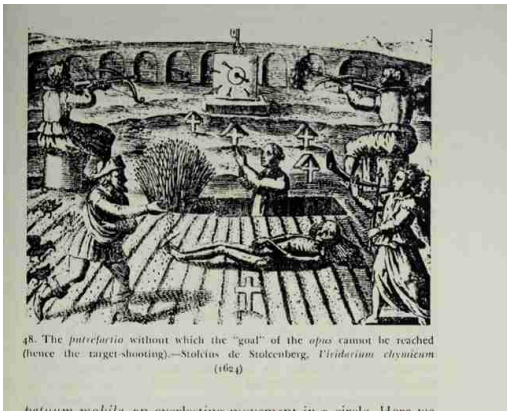
44. Mexican calendar.—Herrliberger, *Heilige Ceremonien* (1748)



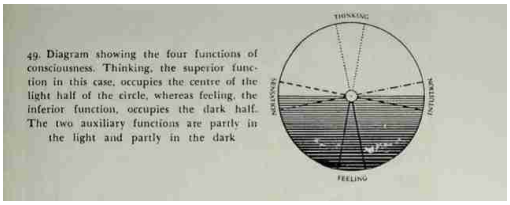
45. Hermes as psychopomp.
—Gem in a Roman ring



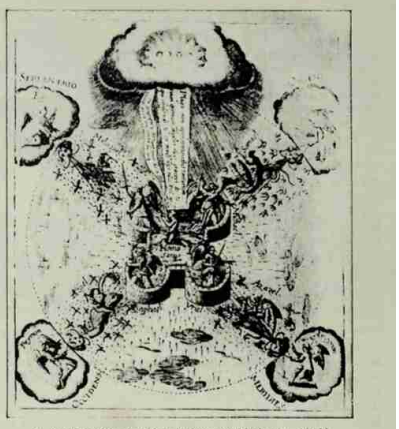
46, 47. Crowned dragon as tail-eater; two dragons forming a circle and, in the four corners, signs of the four elements.—Eleazar, *Uralles chymisches Werk* (1760)



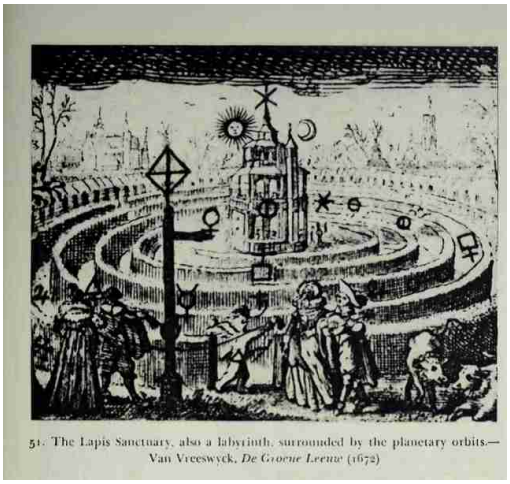
48. The *putrefactio* without which the "goal" of the *opus* cannot be reached (hence the target-shooting).—Stolcius de Stolcenberg, *Viridarium chymicum* (1624)



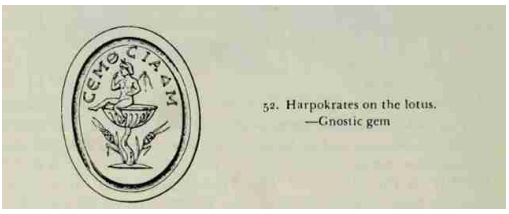
49. Diagram showing the four functions of consciousness. Thinking, the superior function in this case, occupies the centre of the light half of the circle, whereas feeling, the inferior function, occupies the dark half. The two auxiliary functions are partly in the light and partly in the dark



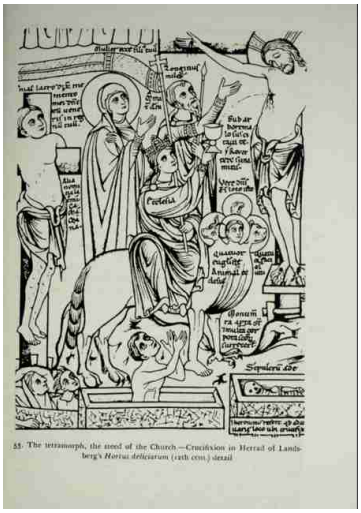
50. Baneful spirits attacking the Impregnable Castle.—Fludd, *Summum bonum* (1629)



51. The Lapis Sanctuary, also a labyrinth, surrounded by the planetary orbits.—Van Vreeswyck, *De Groene Leeuw* (1672)

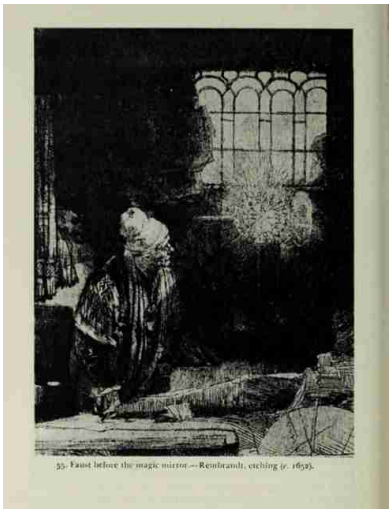


52. Harpokrates on the lotus.
—Gnostic gem



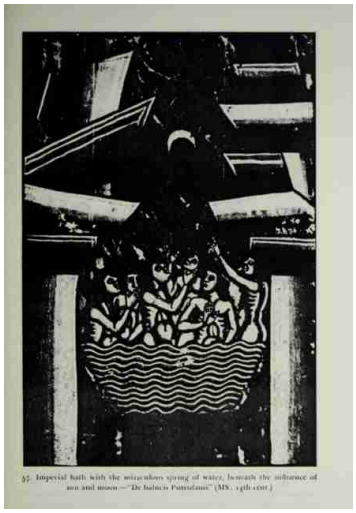
53. The tetramorph, the creed of the Church.—Crucifixion in Herrad of Landsberg's *Hortus deliciarum* (12th cent.) detail

54. Hermaphrodite with three serpents and one serpent. Below, the three-headed Mercurial dragon.—*Rosarium philosophorum*, in *Artis auriferae* (1593)

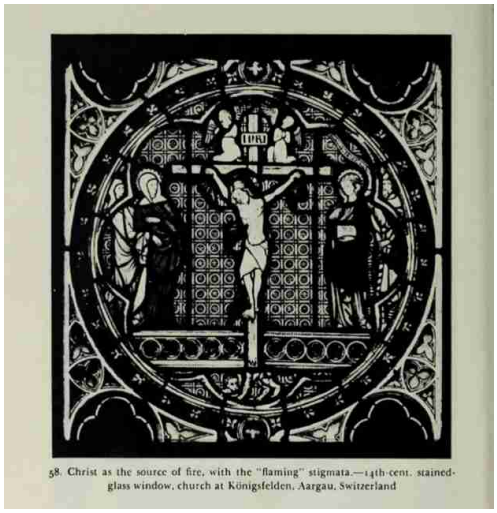


55. Faust before the magic mirror.—Rembrandt, etching (c. 1652).

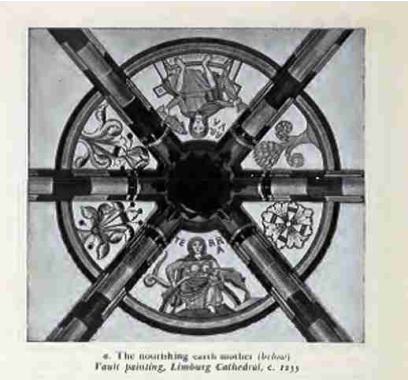
56. Fountain of youth.—Codex de Sphaera (Modena, 15th cent.)



55. Imperial bath with the miraculous spring of water, beneath the influence of sun and moon.—"De balneis Puteolanis" (MS., 14th cent.)

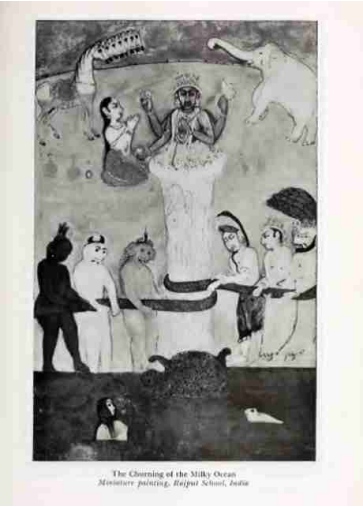


58. Christ as the source of fire, with the "flaming" stigmata.—14th-cent. stained-glass window, church at Königsfelden, Aargau, Switzerland

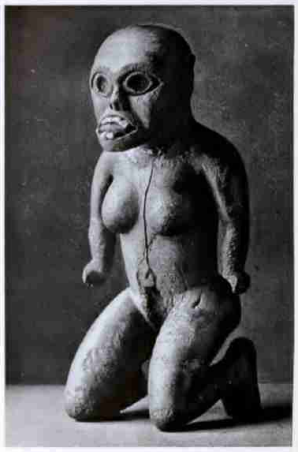


a. The nourishing earth mother (*behoa*)
Vault painting, Limburg Cathedral, c. 1233

b. Gorgon
Detail from a Greek vase



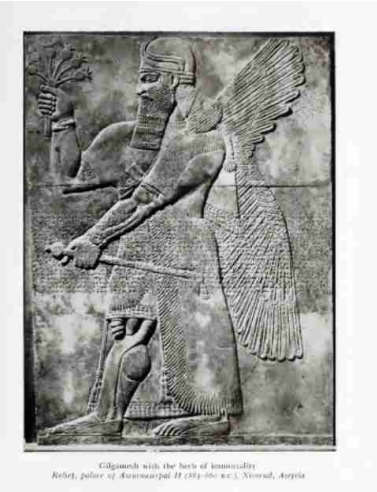
The Churning of the Milky Ocean
Miniature painting, Rajput School, India



Kibo Wahine, goddess of goddess and hoards
Koa wood with human teeth, Hawaii

Female figure with head dress symbolizing kingly power
King's retreat Stool, Yoruba, West Africa

The crowned hermaphrodite
From a manuscript, "De alchimia," attributed to Thomas Aquinas, c. 1520



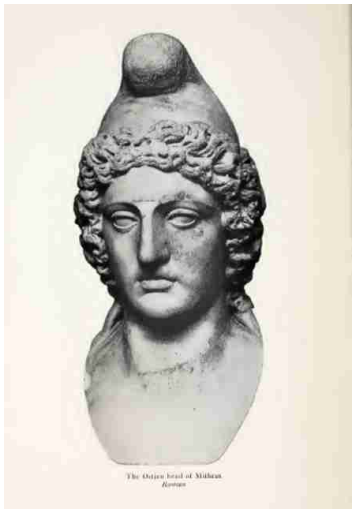
Gilgamesh with the herb of immortality
Relief, palace of Assurnasirpal II (883–860 B.C.), Nimrud, Assyria

a. The horned Alexander
Coin of Lysimachus, 3rd century B.C.

b. The dadophors with raised and lowered torches
From a Mithraic marble bas-relief

a. The god Men, on the cock
Attic wall-relief

Images from Carl Jung's "Symbols of Transformation" (2014-08-31 05:01)



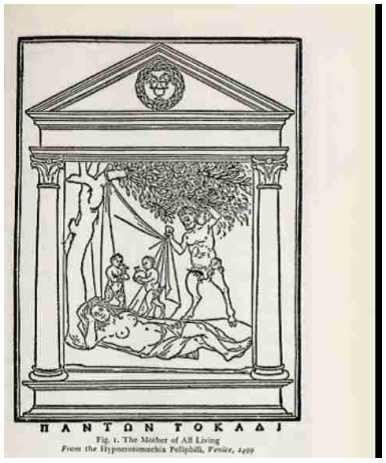


Fig. 1. The Mother of All Living
From the Hypnerotomachia Poliphili, Venice, 1499

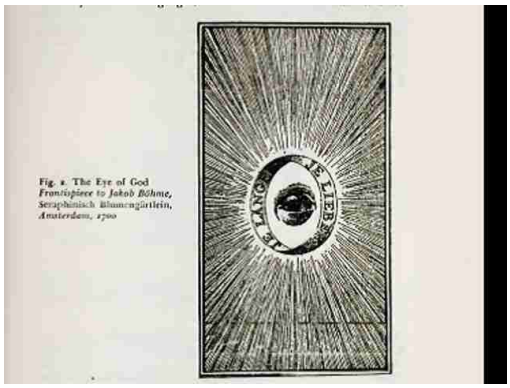


Fig. 2. The Eye of God
Frontispiece to Jakob Böhme,
Seraphinisch Blumengärtlein,
Amsterdam, 1700

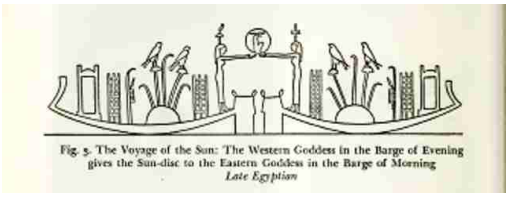


Fig. 3. The Voyage of the Sun: The Western Goddess in the Barge of Evening gives the Sun-disc to the Eastern Goddess in the Barge of Morning
Late Egyptian

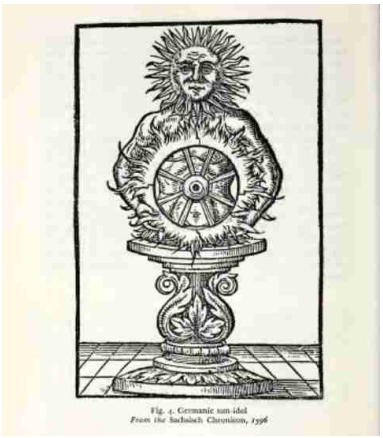


Fig. 4. Germanic sun-idol
From the Sachsisch Chronicon, *1596*

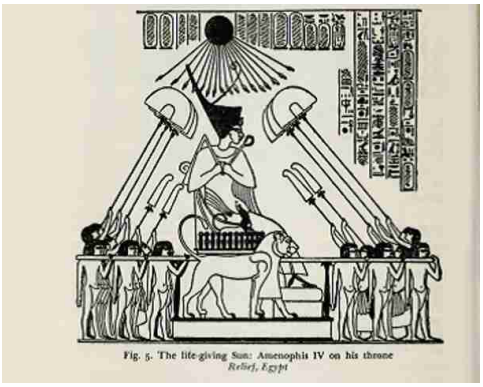
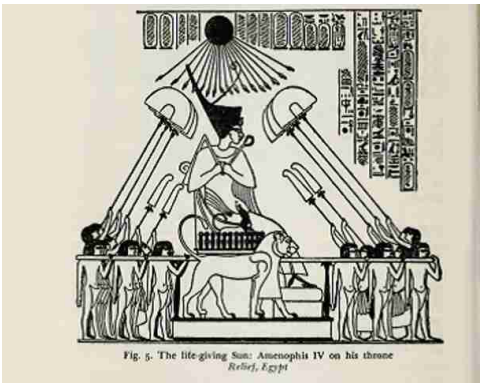


Fig. 5. The life-giving Sun: Amenophis IV on his throne
Relief, Egypt



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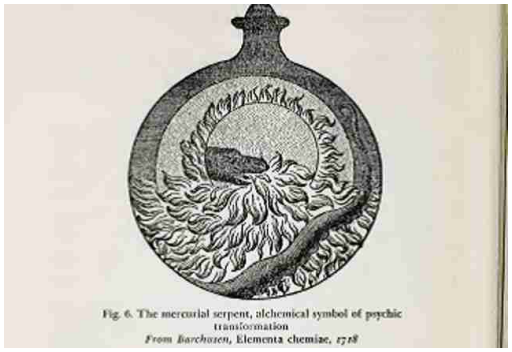


Fig. 6. The mercurial serpent, alchemical symbol of psychic transformation
From Barchusen, Elementa chemiae, *1718*

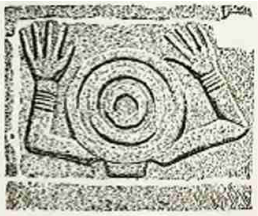


Fig. 7. The Sun's hands
Relief, Spitalkirche, Tübingen

Fig. 8. The Tempting of Eve
From the Speculum humanae salvationis, *Augsburg, 1470*

Fig. 9. Mithras with sword and torch
Roman sculpture

Fig. 10. Serpent representing the orbit of the moon
Assyrian boundary stone, Susa

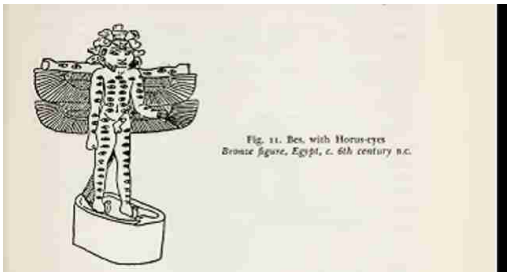


Fig. 11. Bes, with Horus-eyes
Bronze figure, Egypt, c. 6th century B.C.

Fig. 12. The birth-giving orifice
From a Mexican lienzo

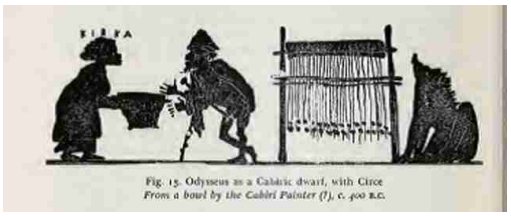


Fig. 13. Odysseus as a Cabiric dwarf, with Circe
From a bowl by the Cabiri Painter (?), c. 400 B.C.

Fig. 14. The banquet of the Cabir
From a bowl by the Cabiri Painter, c. 435 B.C.

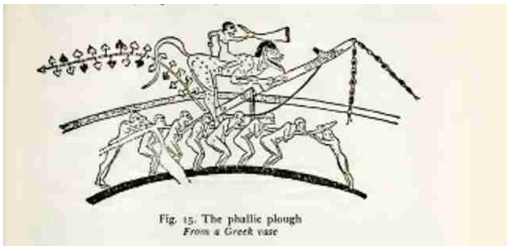


Fig. 15. The phallic plough
From a Greek vase

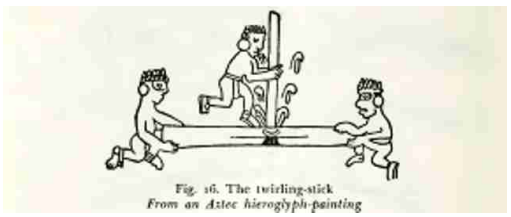


Fig. 16. The twirling-stick
From an Aztec hieroglyph-painting

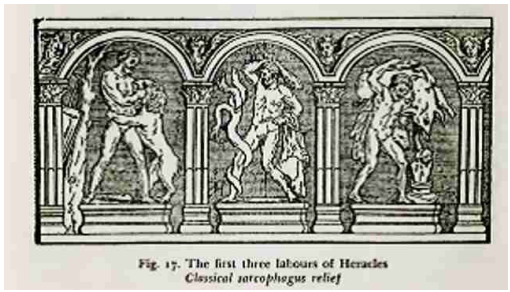


Fig. 17. The first three labours of Heracles
Classical sarcophagus relief

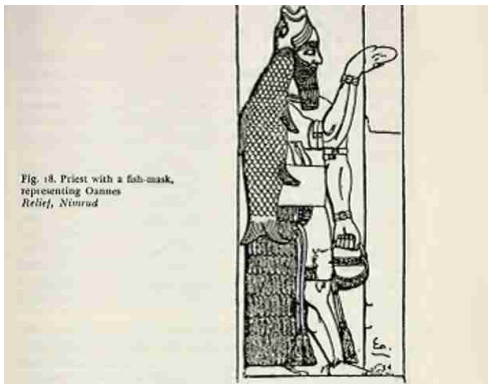


Fig. 18. Priest with a fish-mask, representing Oannes
Relief, Nimrud

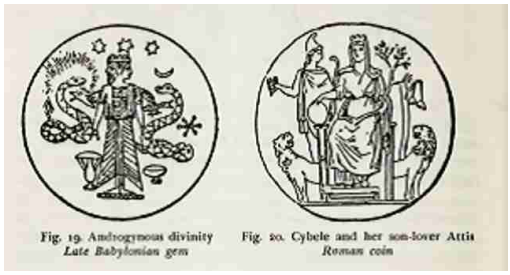


Fig. 19. Androgynous divinity
Late Babylonian gem

Fig. 20. Cybele and her son-lover Attis
Roman coin

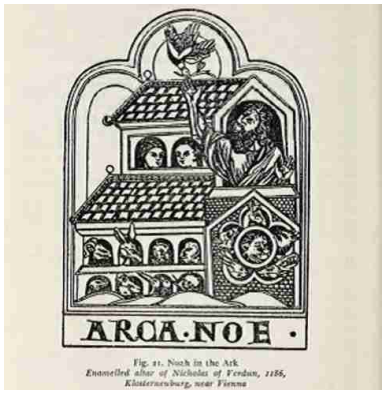


Fig. 21. Noah in the Ark
Enamelled altar of Nicholas of Verdun, 1186, Klosterneuburg, near Vienna

Fig. 22. The Great Whore of Babylon
New Testament engraving by H. Burgkmaier, Augburg, 1523

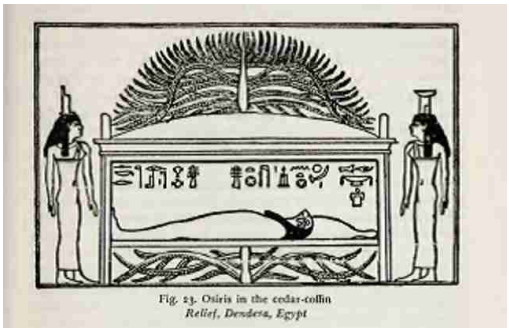


Fig. 23. Osiris in the cedar-coffin
Relief, Dendera, Egypt

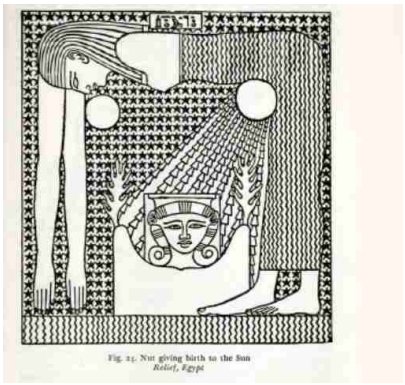


Fig. 24. Nut giving birth to the Sun
Relief, Egypt

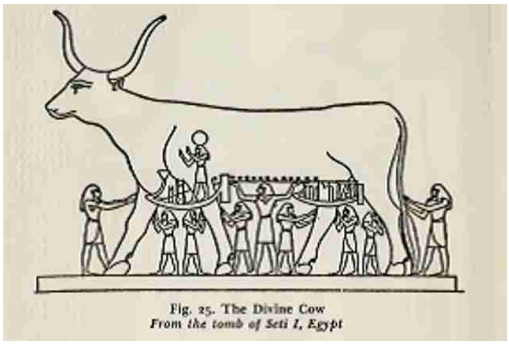


Fig. 25. The Divine Cow
From the tomb of Seti I, Egypt

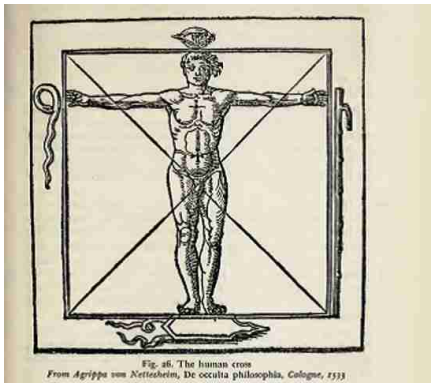


Fig. 26. The human cross
From Agrippa von Nettesheim, De occulta philosophia, *Cologne, 1533*

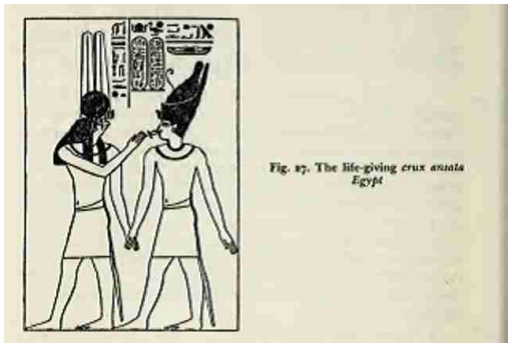
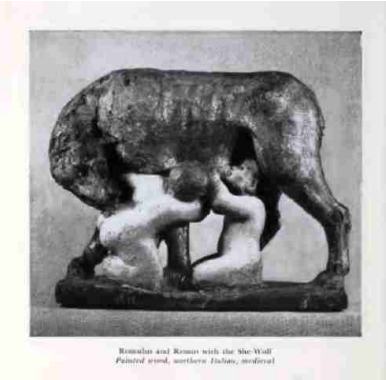


Fig. 27. The life-giving *crux ansata*
Egypt

a. Expulsion of the demons
Anonymous engraving, 17th century

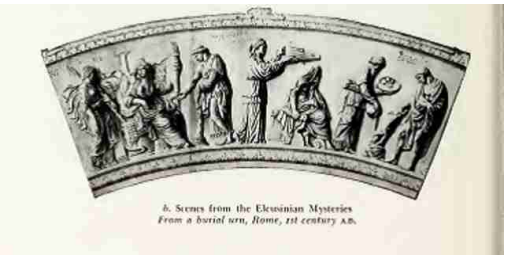
b. Sun-god
Shamanistic Eskimo idol, Alaska



Romulus and Remus with the She-Wolf
Painted wood, northern Italian, medieval

Christ in the Virgin's womb
Upper Rhenish Master, Germany, c. 1501

a. Boar-headed mother goddess: shakti of boar-headed Vishnu
Relief, northern India, 5th century



b. Scenes from the Eleusinian Mysteries
From a burial urn, Rome, 1st century A.D.

a. Veneration of the Buddha's teachings as a sun-wheel
Stupa of Amaravati, India, 2nd century A.D.

b. The Son of Man between the Seven Candlesticks
From the Beatus Commentary on the Apocalypse, late 12th century

b. Ceremonial head-dress of American Indian dancer
New Mexico

a. The New Jerusalem (Revelation, ch. 21)
Engraving from the Merian Bible, 1630

b. A man and woman devoured by the Terrible Mother
Shaman's amulet, walrus ivory, Tlingit Indians, Alaska, 19th century

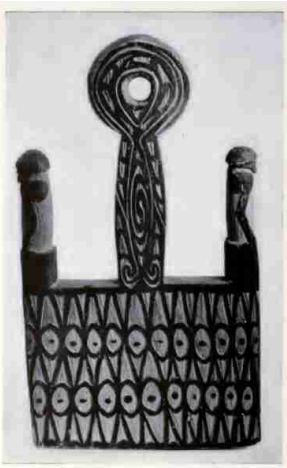
Ardhanari: Shiva and Parvati united
Polychrome clay, India, 10th century

a. Mithras and Helios (centre)
Fragment from the Mithraeum near Klagenfurt

b. Diana of Ephesus, with the mural crown
Alabaster and bronze, Roman, 2nd century A.D.

The Fountain of Life
Icon, Constantinople School, 15th century

Soup, with arms encircling bowl
Glenwood, Kilpeck, Herefordshire, early 12th century



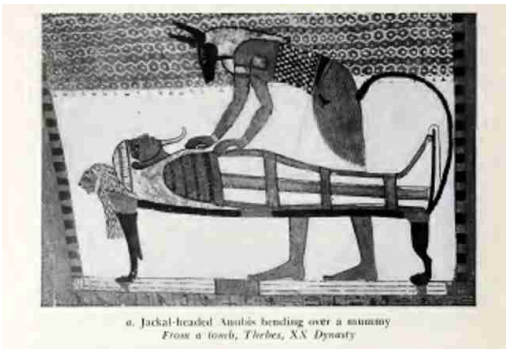
Hook for hanging
Painted wood, northern New Guinea

The Goddess in the Lingam
Cambodia, 14th century

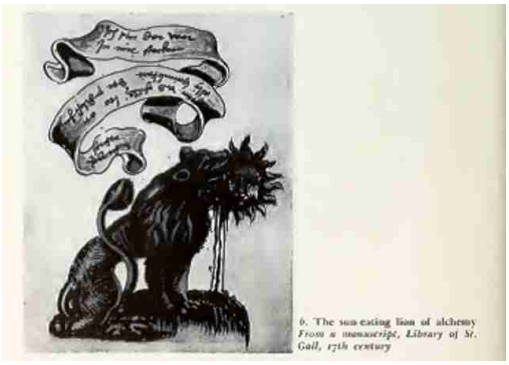
a. Mater Ecclesia
From the manuscript "Scivias" of
St. Hildegarde of Bingen, 12th century

b. The cow-headed Hathor
Bronze, Serapeum of
Sebbara, late period

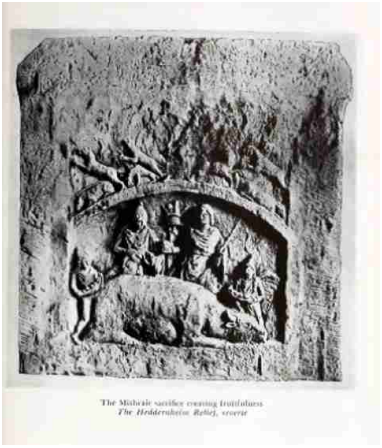
The Tree of Life
Bronze vessel, Egypt, 7th-6th century B.C.



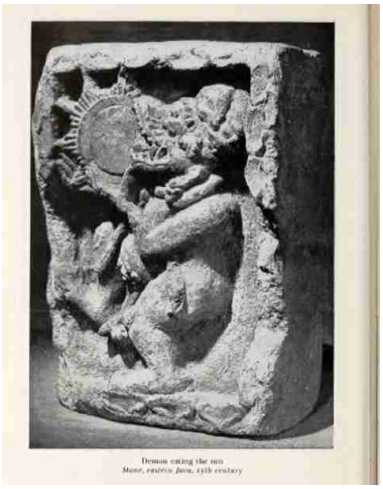
a. Jackal-headed Anubis bending over a mummy
From a tomb, Thebes, XX Dynasty



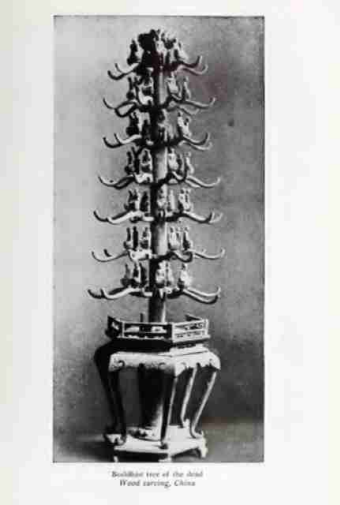
b. The sun-eating lion of alchemy
From a manuscript, Library of St. Gall, 17th century



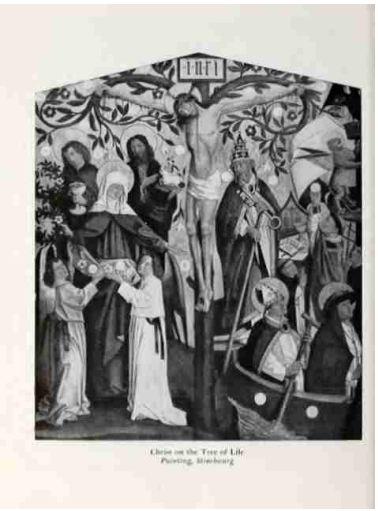
The Mithraic sacrifice creating fruitfulness
The Heddernheim Relief, reverse



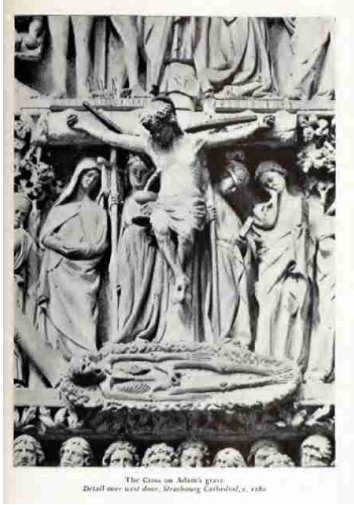
Demon eating the sun
Master, eastern farm, 13th century



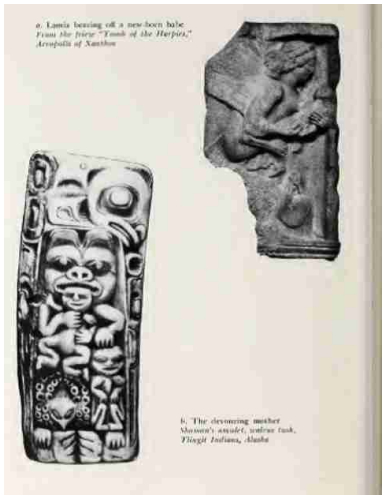
Buddhist tree of the dead
Wood carving, China



Christ on the Tree of Life
Painting, Strasbourg

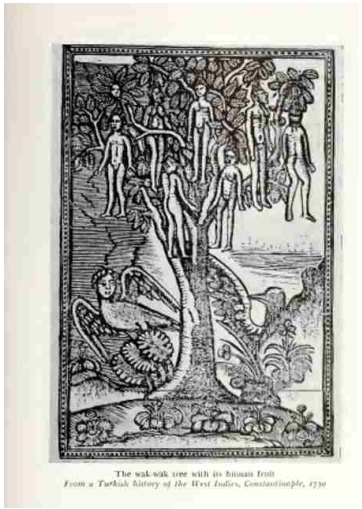


The Cross on Adam's grave
Detail over west door, Strasbourg Cathedral, c. 1280



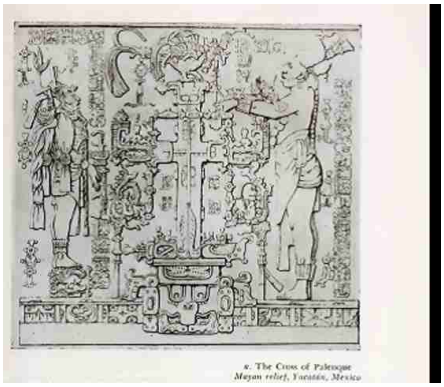
a. Lamia bearing off a new-born babe
From the frieze "Tomb of the Harpies," Acropolis of Xanthos

b. The devouring mother
Shaman's amulet, walrus tusk, Tlingit Indians, Alaska

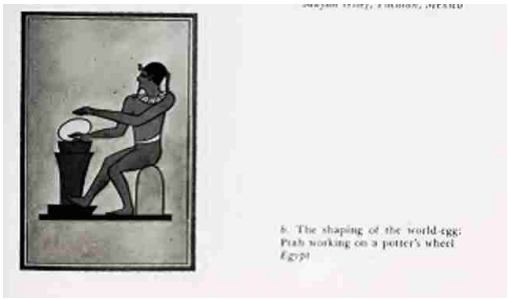


The wak-wak tree with its human fruit
From a Turkish history of the West Indies, Constantinople, 1730

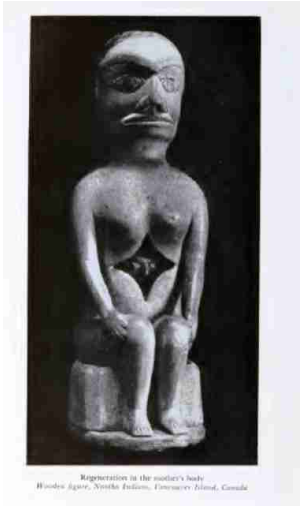
Mithras sacrificing the bull
The Heddernheim Relief



8. The Cross of Palenque
Mayan relief, Yucatán, Mexico



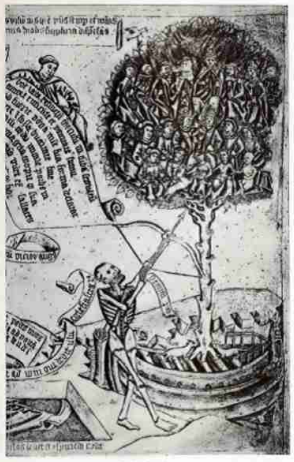
6. The shaping of the world-egg:
Ptah working on a potter's wheel
Egypt



Regeneration in the mother's body
Wooden figure, Nootka Indians, Vancouver Island, Canada

Mock crucifixion
Graffito, wall of the Imperial Cadet School, Palatine, Rome

Aion, with the signs of the zodiac
Rome, 2nd–3rd century



Death the archer
Detail from an engraving by the "Master of 1464," German School

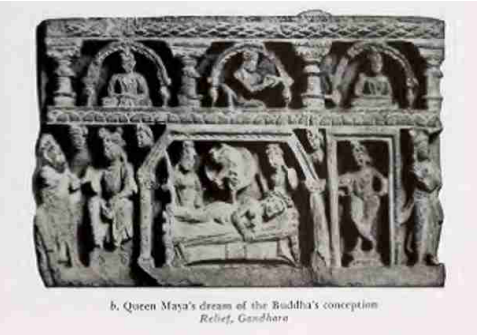
a. The lotus growing out of Vishnu's navel, with Brahma inside
Relief, Vijayanagar, India

b. Ixion on the wheel
From a Cumaean vase

Vishnu as a fish
Bronze figurine, India, 19th century

The witch Rangda, thief of children
Painted wood, Bali

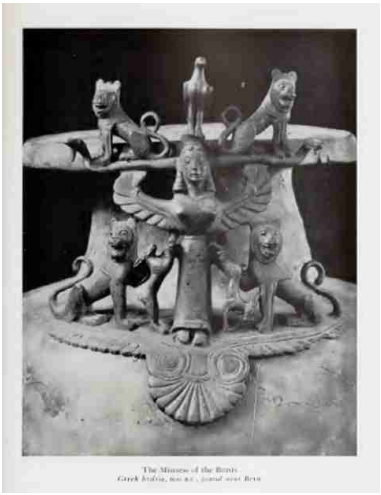
a. Mithras carrying the bull
Relief, Castle of Stockstadt, Germany



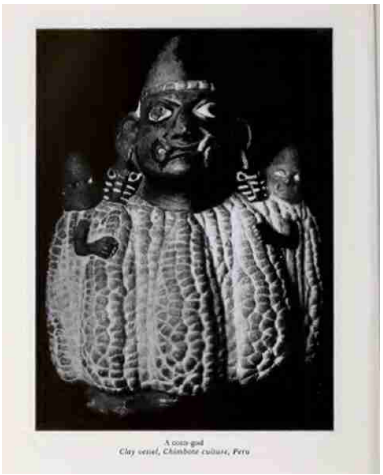
b. Queen Maya's dream of the Buddha's conception
Relief, Gandhara

a. The Hathor Cow, suckling Queen Hatshepsut
Relief, Anubis Chapel, Temple of Der el-Bahri, XVIII Dynasty

6. The goddess Artio with a bear
Bronze group, dedicated to the goddess of Licosia Subnilla, from Muri, near Bern

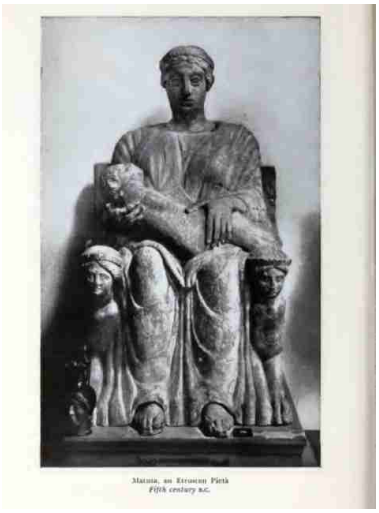


The Minoan of the Bronze
Greek bronze, 600 B.C., found near Bern

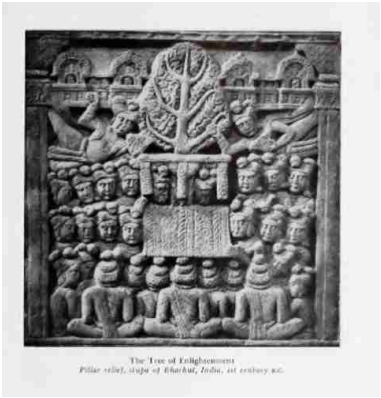


A corn-god
Clay vessel, Chimbote culture, Peru

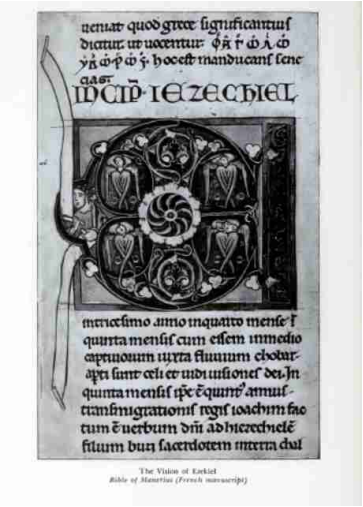
Basket of Isis, with snake
Marble altar from Caligula's temple of Isis, Rome



Mazzin, as Etruscan Pietà
Fifth century B.C.

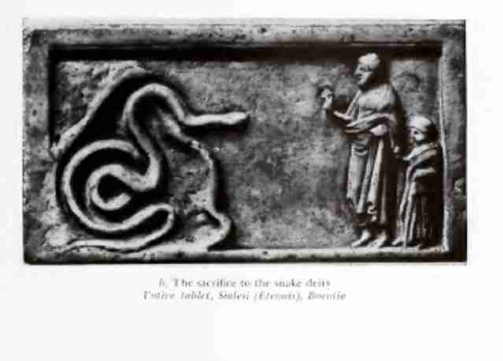


The Tree of Enlightenment
Pillar relief, stupa of Bharhut, India, 1st century B.C.



The Vision of Ezekiel
Bible of Manerius (French manuscript)

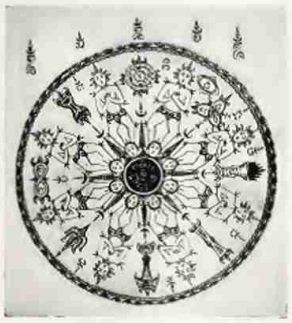
a. Cista and serpent
Silver coin, Ephesus, 57 B.C.



b. The sacrifice to the snake deity
Votive tablet, Malevi (Eleusis), Boeotia

Triple-veiled Hecate
Roman

a. The self-consuming dragon
From Lambsprinck's symbols in the Museum hermeticum *(1678)*



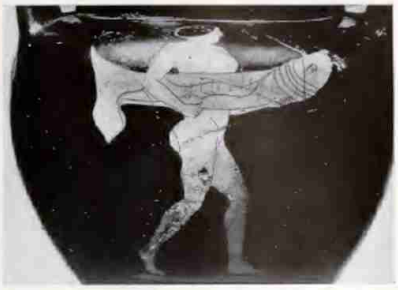
b. Circle of gods
Bali

Christ surrounded by the Evangelists
Relief, Church at Arles-sur-Tech, Pyrénées-orientales, 11th century

a. The Serpent Mystery
Altar to the Lares, Pompeii

b. Priapus with snake
Roman

Decorating measure
Stone, Belahan, eastern Java, 11th century



a. The regenerative symbol of the Halos Festival
From a Greek vase, by the Pan Painter

b. Mixing-pot with lion and snake
Detail from the Hedderneheim Relief (cf. Pl. XL)

Rubens: *The Last Judgment*
1616-20

Fig. 28. Wotan riding the eight-legged horse Sleipnir
Tombstone, Götland, Sweden, c. A.D. 1000

Fig. 29. The Devil riding off with a witch
From Olaus Magnus, Historia, Rome, 1555

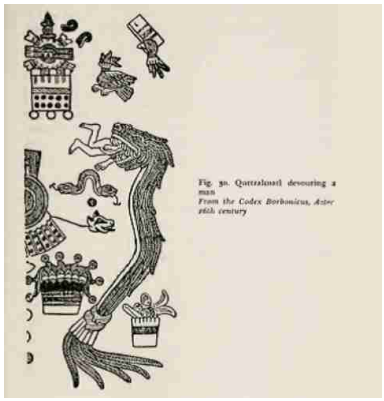


Fig. 30. Quetzalcoatl devouring a man
From the Codex Borbonicus, Aztec 16th century

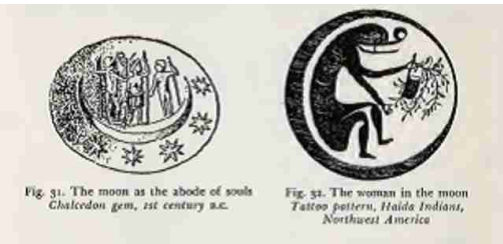


Fig. 31. The moon as the abode of souls
Chalcedon gem, 1st century B.C.

Fig. 32. The woman in the moon
Tattoo pattern, Haida Indians, Northwest America

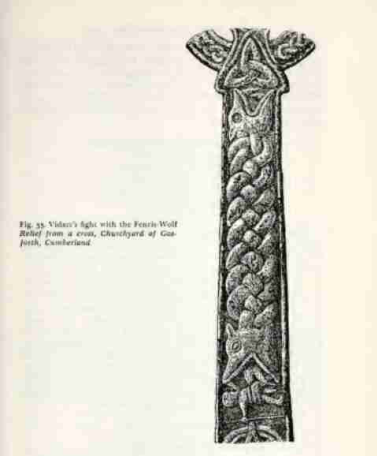


Fig. 33. Vidarr's fight with the Fenris-Wolf
Relief from a cross, Churchyard of Gosforth, Cumberland

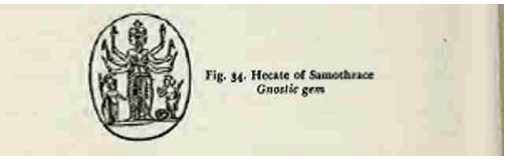


Fig. 34. Hecate of Samothrace
Gnostic gem

Fig. 35. The assault by the dragon
From Vitruvius, De architectura, *Venice, 1511*

Fig. 36. Prajapati with the world-egg
India

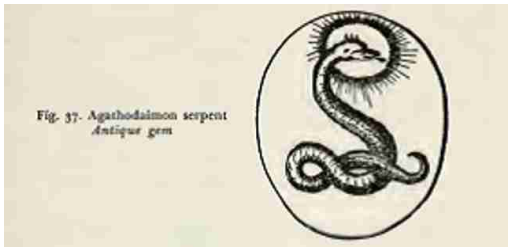


Fig. 37. Agathodaimon serpent
Antique gem

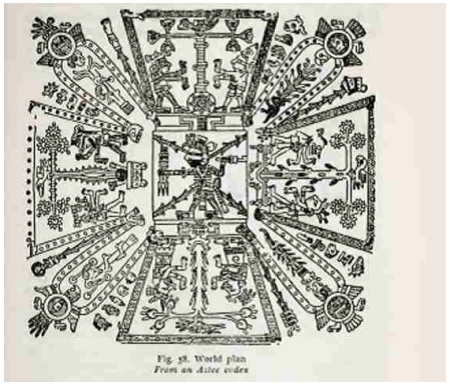


Fig. 38. World plan
From an Aztec codex

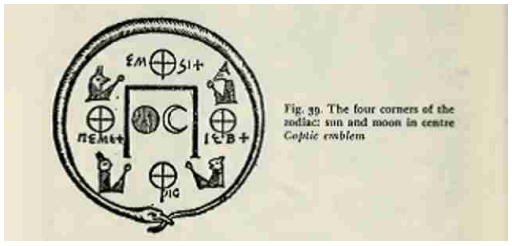


Fig. 39. The four corners of the zodiac: sun and moon in centre
Coptic emblem

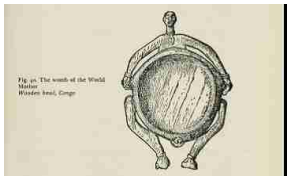


Fig. 40. The womb of the World Mother
Wooden bowl, Congo

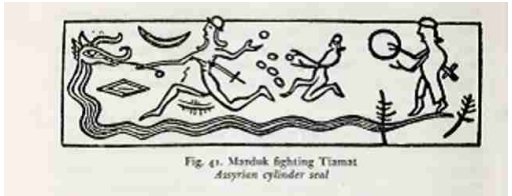


Fig. 41. Marduk fighting Tiamat
Assyrian cylinder seal

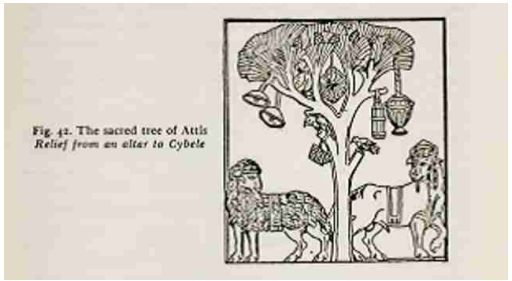
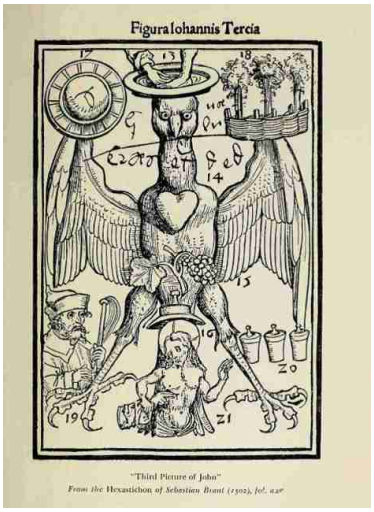
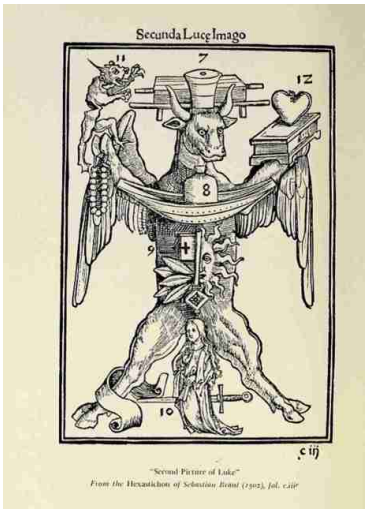


Fig. 42. The sacred tree of Attis
Relief from an altar to Cybele

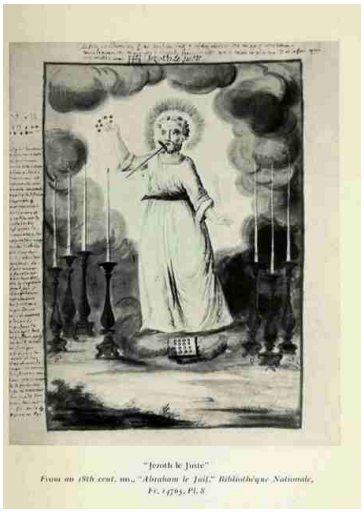
Images from Carl Jung's "Mysterium Coniunctionis." (2014-08-31 19:46)



"Third Picture of John"
From the Hexastichon *of Sebastian Brant (1502), fol. a.iii*

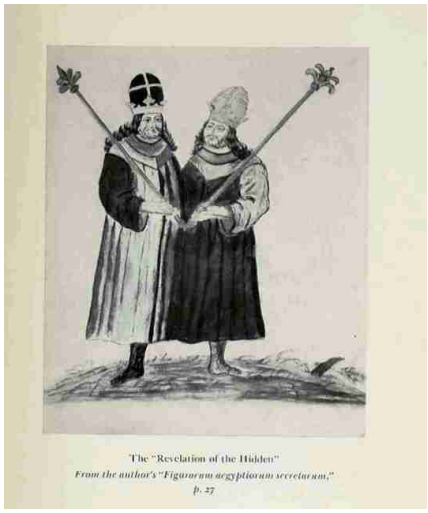


"Second Picture of Luke"
From the Hexastichon *of Sebastian Brant (1502), fol. c.iiii*

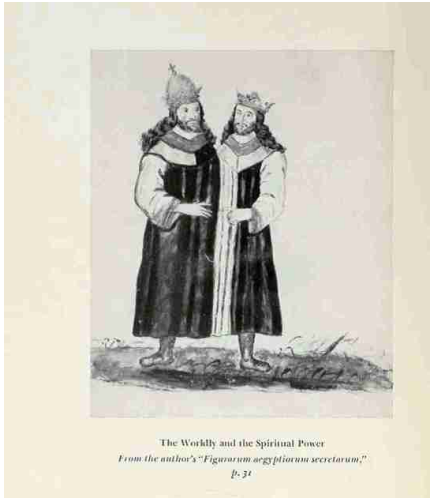


"Jeroth le Juste"
From an 18th cent. ms., "Abraham le Juif," Bibliothèque Nationale, Fr. 14765, Pl. 8

The Two Unipeds
From a Latin ms., "Figurarum aegyptiorum secretarum" (author's collection), p. 20



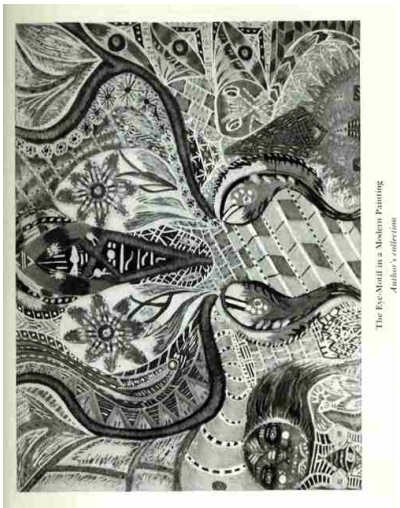
The "Revelation of the Hidden"
From the author's "Figurarum aegyptiorum secretarum," p. 27



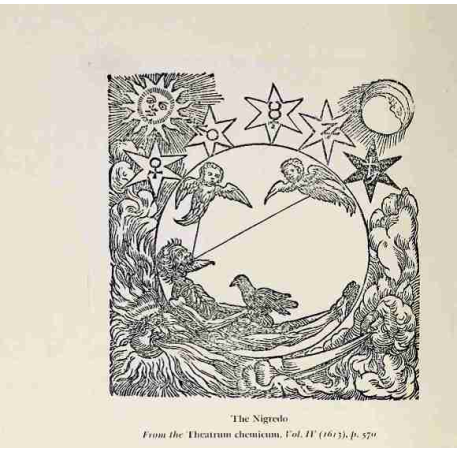
The Worldly and the Spiritual Power
From the author's "Figurarum aegyptiorum secretarum," p. 31

The Royal Pair
From the author's "Figurarum aegyptiorum secretarum," p. 33

The Eye-Motif in a Modern Painting
Author's collection



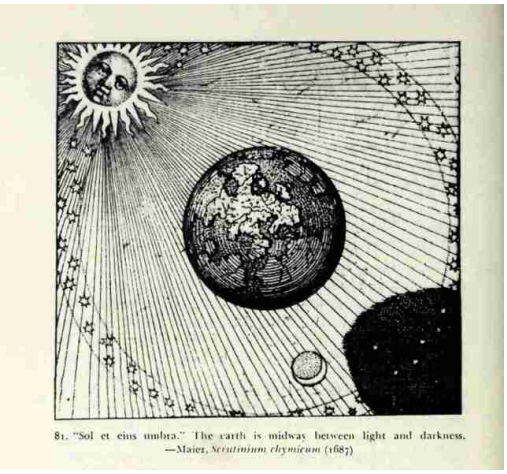
The Eye-Motif in a Modern Painting
Author's collection



The Nigredo
From the Theatrum chemicum, *Vol. IV (1613), fr. 570*

4.9 September

Carl Jung on “Imagination.” (2014-09-01 05:46)

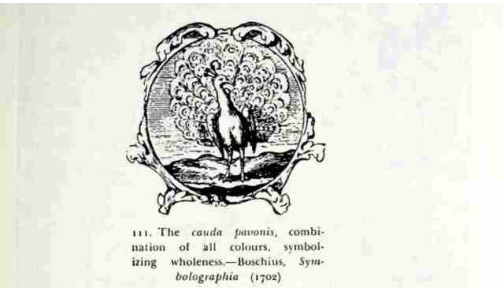


81. "Sol et eius umbra." The earth is midway between light and darkness.
—Maier, *Scrutinium chymicum* (1687)

[Carl Jung on “Imagination.”]
The idea of the ”centre,” which the unconscious has been repeatedly thrusting upon the conscious mind of the dreamer, is beginning to gain foothold there and to exercise a peculiar fascination.
The next drawing is again of the blue flower (cf. fig. 85), but this time subdivided into eight; then follow pictures of four mountains round a lake in a crater, also of a red ring lying on the ground with a withered tree standing in it, round which a green snake (cf. fig. 13) creeps up with a leftward movement.
The layman may be rather puzzled by the serious attention devoted to this problem.
But a little knowledge of yoga and of the medieval philosophy of the lapis would help him to understand.
As we have already said, the squaring of the circle was one of the methods for producing the lapis; another was the use of imaginatio, as the following text unmistakably proves:
And take care that thy door be well and firmly closed, so that he who is within cannot escape, and—God willing—thou wilt reach the goal. Nature performeth her operations gradually; and indeed I would have thee do the same: let thy imagination be guided wholly by nature. And observe according to nature, through whom the substances regenerate themselves in the bowels of the earth. And imagine this with true and not with fantastic imagination.

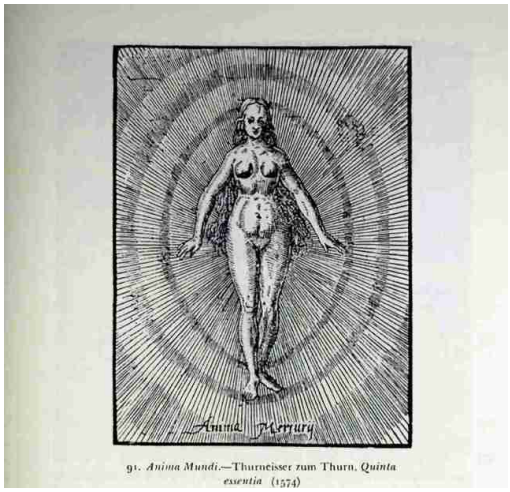
The vas bene clausum (well-sealed vessel) is a precautionary measure very frequently mentioned in alchemy, and is the equivalent of the magic circle. In both cases the idea is to protect what is within from the intrusion and admixture of what is without, as well as to prevent it from escaping.
The imaginatio is to be understood here as the real and literal power to create images (Einbildungskraft = imagination)—the classical use of the word in contrast to phantasia, which means a mere ”conceit” in the sense of insubstantial thought.
In the Satyricon this connotation is more pointed still: phantasia means something ridiculous.
Imaginatio is the active evocation of (inner) images secundum naturam, an authentic feat of thought or ideation, which does not spin aimless and groundless fantasies ”into the blue”—does not, that is to say, just play with its objects, but tries to grasp the inner facts and portray them in images true to their nature.
This activity is an opus, a work.
And we cannot call the manner in which the dreamer handles the objects of his inner experience anything but true work, considering how conscientiously, accurately, and carefully he records and elaborates the content now pushing its way into consciousness.
The resemblance to the opus is obvious enough to anyone familiar with alchemy.
Moreover the analogy is borne out by the dreams themselves, as dream will show. Carl Jung, Psychology and Alchemy, Pages 166-168.

Excerpts from Psychology and Alchemy (2014-09-03 05:02)



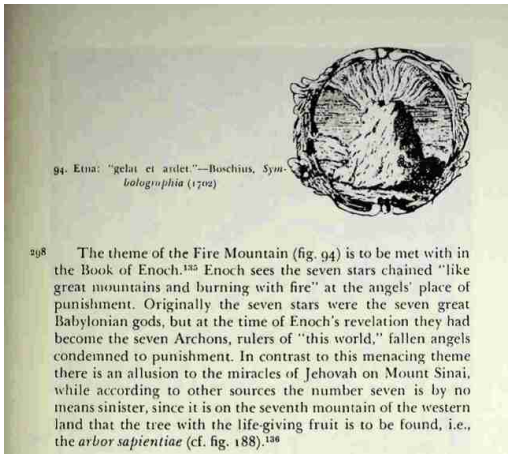
111. The *cauda pavonis*, combination of all colours, symbolizing wholeness.—Boschius, *Symbolographia* (1702)

But the doctor who fails to take account of man’s feelings for values commits a serious blunder, and if he tries to correct the mysterious and well-nigh inscrutable workings of nature with his so-called scientific attitude, he is merely putting his shallow sophistry in place of nature’s healing processes.
Let us take the wisdom of the old alchemists to heart: ”Naturalissimum et perfectissimum opus est generare tale quale ipsum est.” (156)
Footnote 156 ”The most natural and perfect work is to generate its like.” Carl Jung, Psychology and Alchemy



91. *Anima Mundi.*—Thurneisser zum Thurn, *Quinta essentia* (1574)

40. Dream:
Under the guidance of the unknown woman the dreamer has to discover the Pole at the risk of his life.
The Pole is the point round which everything turns—hence another symbol of the self. Alchemy also took up this analogy:
"In the Pole is the heart of Mercurius, who is the true fire, wherein his master rests. When navigating over this great sea ... he sets his course by the aspect of the North star."
Mercurius is the world-soul, and the Pole is its heart (fig. 140.
The idea of the anima mundi (fig. 91; c f . fig. 8) coincides with that of the collective unconscious whose centre is the self.
The symbol of the sea is another synonym for the unconscious. Carl Jung, Psychology and Alchemy, Page 188.



94. Etna: "gelat et ardet."—Boschius, *Symbolographia* (1702)

298 The theme of the Fire Mountain (fig. 94) is to be met with in the Book of Enoch.[135] Enoch sees the seven stars chained "like great mountains and burning with fire" at the angels' place of punishment. Originally the seven stars were the seven great Babylonian gods, but at the time of Enoch's revelation they had become the seven Archons, rulers of "this world," fallen angels condemned to punishment. In contrast to this menacing theme there is an allusion to the miracles of Jehovah on Mount Sinai, while according to other sources the number seven is by no means sinister, since it is on the seventh mountain of the western land that the tree with the life-giving fruit is to be found, i.e., the *arbor sapientiae* (cf. fig. 188).[136]

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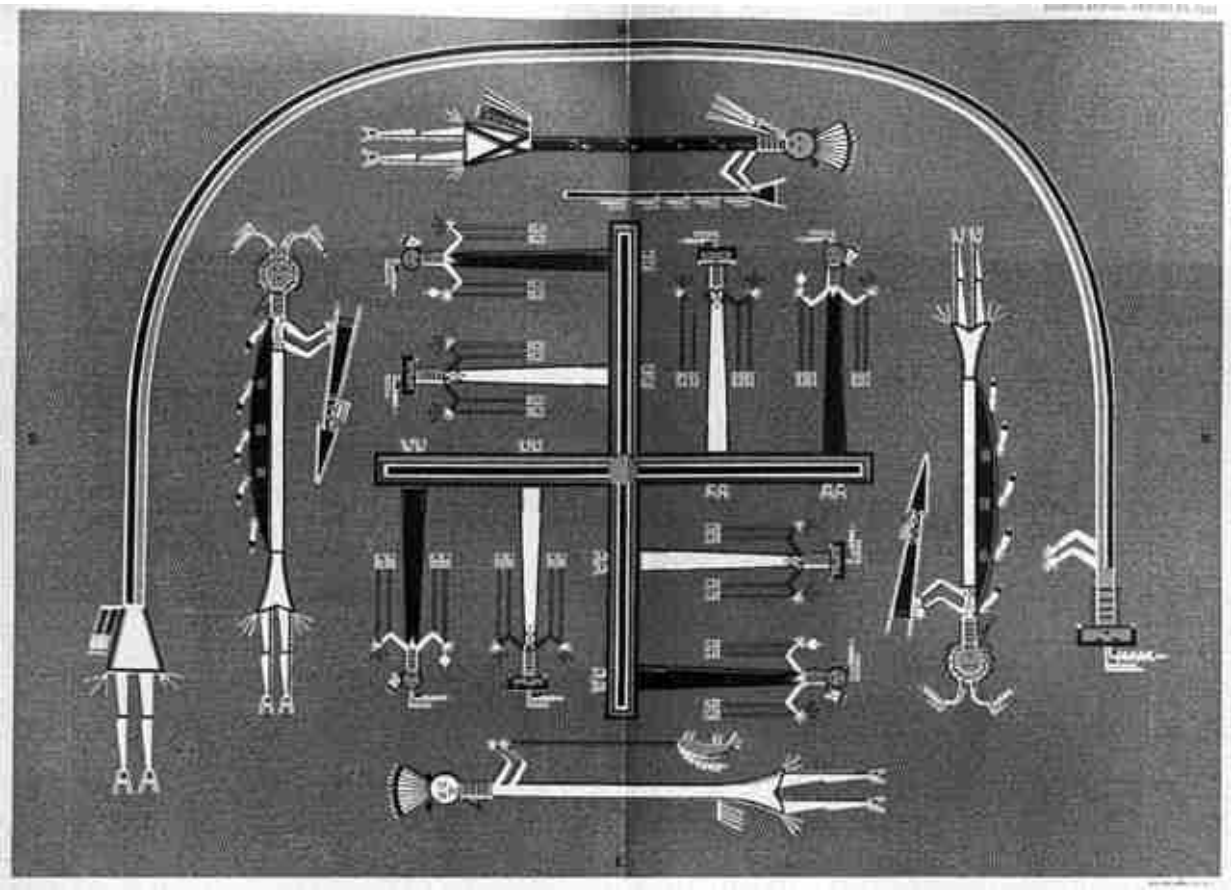
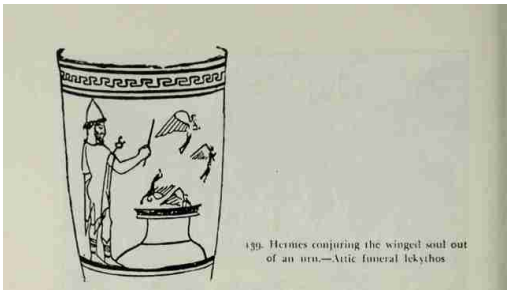
Carl Jung on the “Self” and “Mandala.” **(2014-09-03 06:03)**



[Carl Jung on the “Self” and “Mandala.”]
Surveying these facts as a whole, we come, at least in my opinion, to the inescapable conclusion that there is some psychic element present which expresses itself through the quaternity.
No daring speculation or extravagant fancy is needed for this.
If I have called the centre the ”self,” I did so after mature consideration and a careful appraisal of the empirical and historical data.
A materialistic interpretation could easily maintain that the ”centre” is ”nothing but” the point at which the psyche ceases to be knowable because it there coalesces with the body.
And a spiritualistic interpretation might retort that this ”self” is nothing but ”spirit,” which animates both soul and body and irrupts into time and space at that creative point.
I purposely refrain from all such physical and metaphysical speculations and content myself with establishing the empirical facts, and this seems to me infinitely more important for the advance of human knowledge than running after fashionable intellectual crazes or jumped-up ”religious” creeds.
To the best of my experience we are dealing here with very important ”nuclear processes” in the objective psyche—”images of the goal,” as it were, which the psychic process, being goal directed, apparently sets up of its own ”accord, without any external stimulus.
Externally, of course, there is always a certain condition of psychic need, a sort of hunger, but it seeks for familiar and favourite dishes and never imagines as its goal some
outlandish food unknown to consciousness.
The goal which beckons to this psychic need, the image which promises to heal, to make whole, is at first strange beyond all measure to the conscious mind, so that it can find entry only with the very greatest difficulty.
Of course it is quite different for people who live in a time and environment when such images of the goal have dogmatic validity.

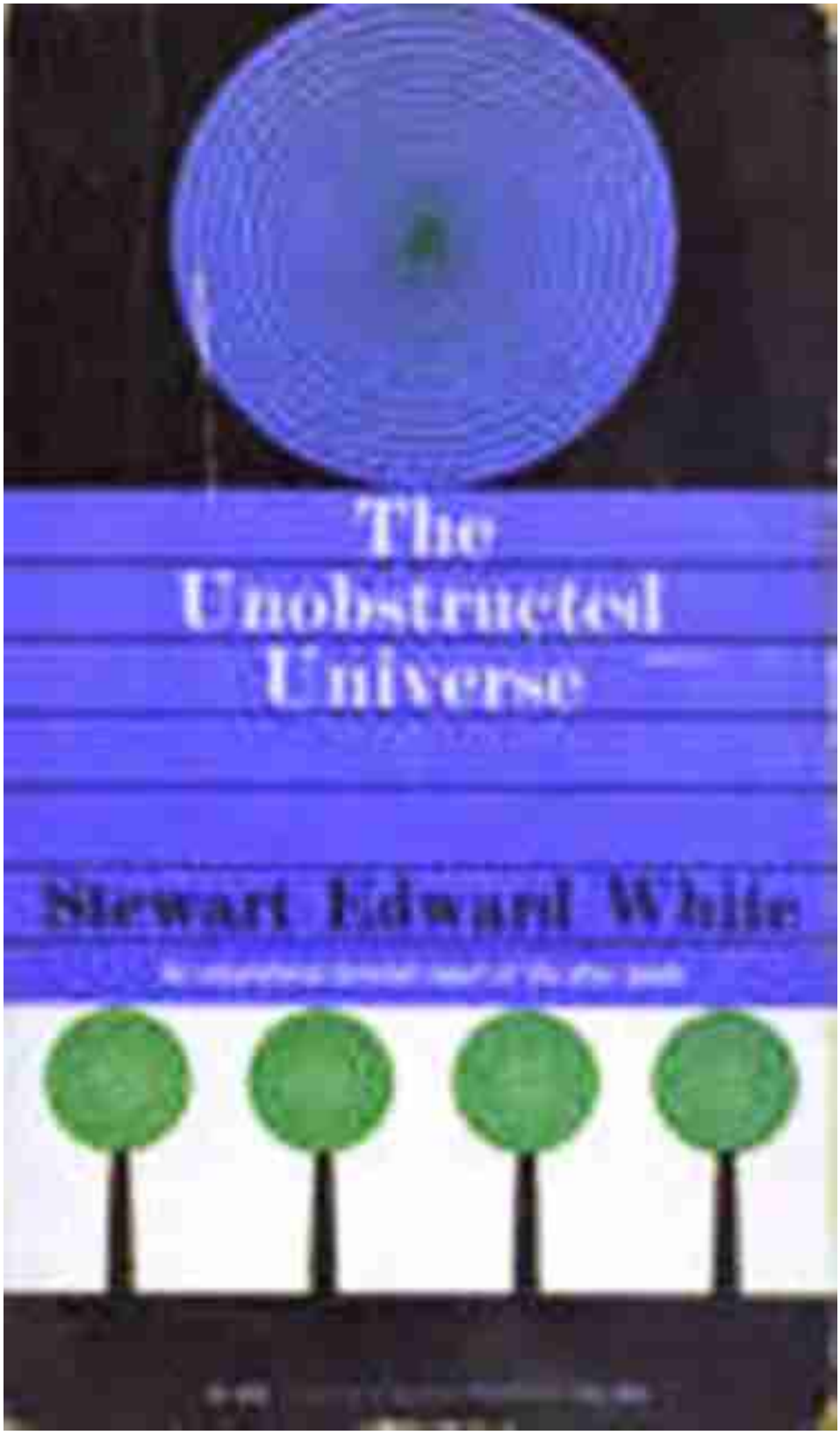
These images are then eo ipso held up to consciousness, and the unconscious is thus shown its own secret reflection, in which it recognizes itself and so joins forces with the conscious mind.
As to the question of the origin of the mandala motif, from a superficial point of view it looks as if it had gradually come into being in the course of the dream-series.
The fact is, however, that it only appeared more and more distinctly and in increasingly differentiated form; in reality it was always present and even occurred in the first dream—as the nymphs say later:
”We were always there, only you did not notice us.”
It is therefore more probable that we are dealing with an a priori ”type,” an archetype which is inherent in the collective unconscious and thus beyond individual birth and death.
The archetype is, so to speak, an ”eternal” presence, and the only question is whether it is perceived by the conscious mind or not.
I think we are forming a more probable hypothesis, and one that better explains the observed facts, if we assume that the increase in the clarity and frequency of the mandala motif is due to a more accurate perception of an already existing ”type,” rather than that it is generated in the course of the dream-series.
The latter assumption is contradicted by the fact, for instance, that such fundamental ideas as the hat which epitomizes the personality, the encircling serpent, and the perpetuum mobile appear right at the beginning (first series: dream i, par. 52, and vision 5, par. 62; second series: dream 9, par. 134).
If the motif of the mandala is an archetype it ought to be a collective phenomenon, i.e., theoretically it should appear in everyone. In practice, however, it is to be met with in distinct form in relatively few cases, though this does not prevent it from functioning as a concealed pole round which everything ultimately revolves. In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called ”individuation.”
All life is bound to individual carriers who realize it, and it is simply inconceivable without them. But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life.
True, the ”sense” is often something that could just as well be called ”nonsense,” for there is a certain incommensurability between the mystery of existence and human understanding.
”Sense” and ”nonsense” are merely man-made labels which serve to give us a reasonably valid sense of direction.
As the historical parallels show, the symbolism of the mandala is not just a unique curiosity; we can well say that it is a regular occurrence.
Were it not so there would be no comparative material, and it is precisely the possibility of comparing the mental products of all times from every quarter of the globe that shows us most clearly what immense importance the consensus gentium has always attached to the processes of the objective psyche.
This is reason enough not to make light of them, and my medical experience has only confirmed this estimate.
There are people, of course, who think it unscientific to take anything seriously; they do not want their intellectual playground disturbed by graver considerations.
But the doctor who fails to take account of man’s feelings for values commits a serious blunder, and if he tries to correct the mysterious and well-nigh inscrutable workings of nature with his so-called scientific attitude, he is merely putting his shallow sophistry in place of nature’s healing processes.
Let us take the wisdom of the old alchemists to heart: ”Naturalissimum et perfectissimum opus est generare tale quale ipsum est.” [Footnote 156]
156 ”The most natural and perfect work is to generate its like.” Carl Jung, Psychology and Alchemy, Pages 220-223.

Carl Jung on ”Imaginatio” and the ”Soul.” (2014-09-03 10:25)



The concept of imaginatio is perhaps the most important key to the understanding of the opus.
The author of the treatise ”De sulphure” speaks of the ”imaginative faculty” of the soul in that passage where he is trying to do just what the ancients had failed to do, that is, give a clear indication of the secret of the art. The soul, he says, is the vice-regent of God (sui locum tenens sen vice Rex est) and dwells in the life-spirit of the pure blood.
It rules the mind (ilia gubernat mentem) and this rules the body.
The soul functions (operatur) in the body, but has the greater part of its function (operatio) outside the body (or, we might add by way of explanation, in projection).
This peculiarity is divine, since divine wisdom is only partly enclosed in the body of the world: the greater part of it is outside, and it imagines far higher things than the body of the world can conceive (concipere).
And these things are outside nature: God’s own secrets. The soul is an example of this: it too imagines many things of the utmost profundity (profundissima) outside the body, just as God does.
True, what the soul imagines happens only in the mind (non exequitur Jiisi in mente), but what God imagines happens in reality.
”The soul, however, has absolute and independent power [absolutam et. separatam pofestatem] to do other things [alia facere] than those the body can grasp.
But, when it so desires, it has the greatest power over the body [potestatem in corpus], for otherwise our philosophy would be in vain.
Thou canst conceive the greater, for we have opened the gates unto thee.” Carl Jung, Psychology and Alchemy, Pages 279-280.

Carl Jung on “Psychology and Spiritualism.” **(2014-09-05 11:10)**



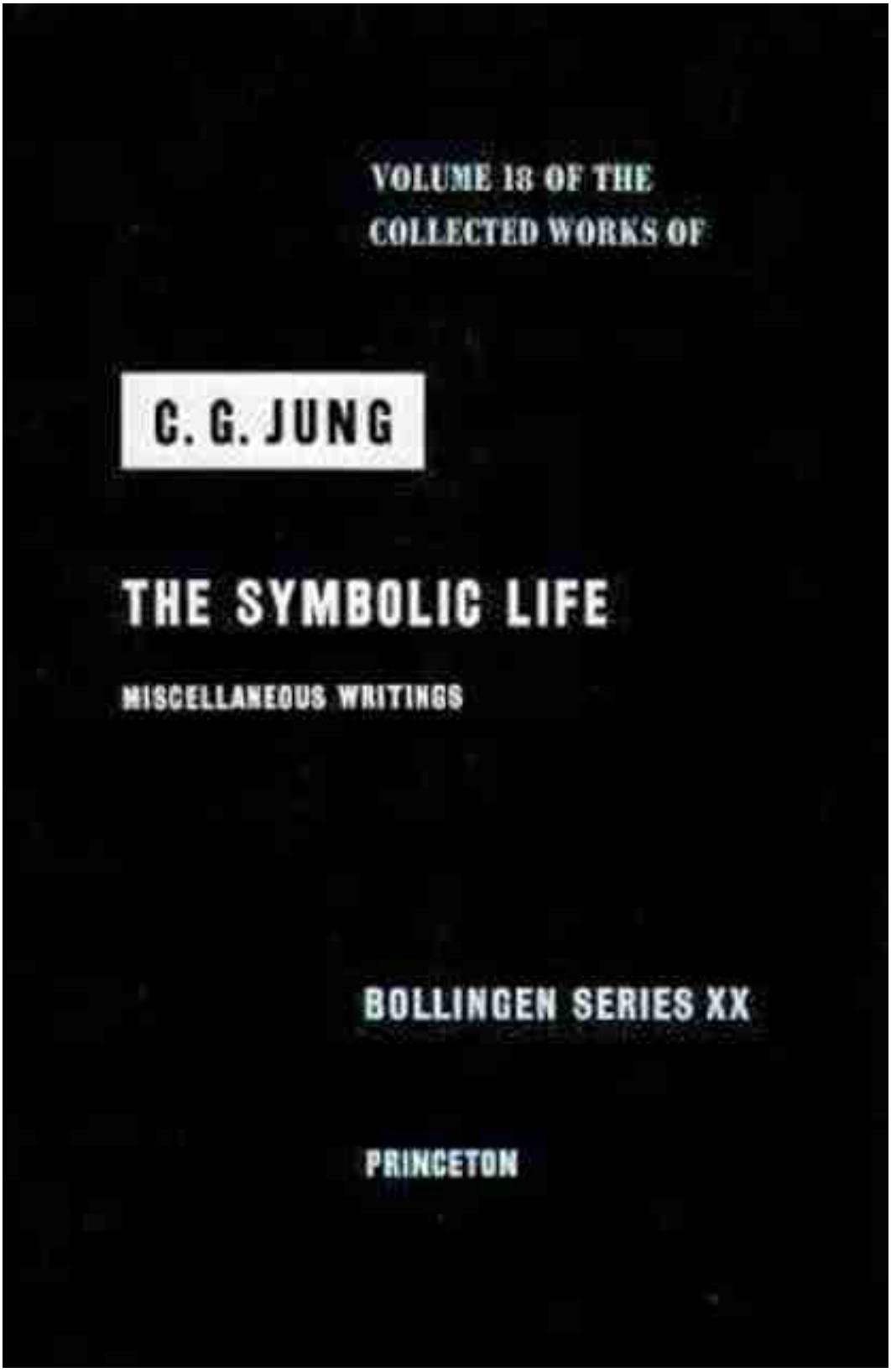
[Carl Jung on “Psychology and Spiritualism.”]
The reader should not casually lay this book aside on discovering that it is about ”Invisibles,” that is to say about

spirits, on the assumption that it belongs to the literature of spiritualism.
One can very well read the book without resorting to any such hypothesis or theory, and take it simply as a report of psychological facts or a continuous series of communications from the unconscious which is, indeed, what it is really about.
Even spirits appear to be psychic phenomena whose origins lie in the unconscious.
At all events, the ”Invisibles” who are the source of information in this book are shadowy personifications of unconscious contents, conforming to the rule that activated portions of the unconscious assume the character of personalities when they are perceived by the conscious mind.
For this reason, the voices heard by the insane seem to belong to definite personalities who can often be identified, and personal intentions are attributed to them.
And in fact, if the observer is able—though this is not always easy—to collect together a fair number of these verbal hallucinations, he will discover in them something very like motives and intentions of a personal character of the medium or mediums.
In dealing with ”proofs of identity,” such as are offered in this book, one must remember that proofs of this kind would seem to be theoretically impossible considering the enormous number of possible sources of error.
We know for a certainty that the unconscious is capable of subliminal perceptions and is a treasure house of lost memories.
In addition, it has been proved by experiment that time and space are relative for the unconscious, so that unconscious perception, not being impeded by the space-time barrier, can obtain experiences to which the conscious mind has no access.
In this connection I would refer to the experiments conducted at Duke University and other places.
Considering all this, the proof of identity seems to be a forlorn hope, in theory anyway.
In practice, however, things are rather different because cases actually occur which are so overwhelmingly impressive that they are absolutely convincing to those concerned.
Even though our critical arguments may cast doubt on every single case, there is not a single argument that could prove that spirits do not exist. In this regard, therefore, we must rest content with a ”non liquet.”
Those who are convinced of the reality of spirits should know that this is a subjective opinion which can be attacked on any number of grounds.
Those who are not convinced should beware of naively assuming that the whole question of spirits and ghosts has been settled and that all manifestations of this kind are
meaningless swindles.
This is not so at all. These phenomena exist in their own right, regardless of the way they are interpreted, and it is beyond all doubt that they are genuine manifestations of the
unconscious.
The communications of ”spirits” are statements about the unconscious psyche, provided that they are really spontaneous and are not cooked up by the conscious mind.
They have this in common with dreams; for dreams, too, are statements about the unconscious, which is why the psychotherapist uses them as a first class source of information.
The Unobstructed Universe may therefore be regarded as offering valuable information about the unconscious and its ways.
It differs very favorably from the usual run of spiritualistic communications in that it eschews all edifying verbiage and concentrates instead on certain general ideas.
This pleasing difference may be attributable to the happy circumstance that the real begetter of the book is the medium Betty, the deceased wife of the author.
It is her ”spirit” that pervades the book.
We are familiar with her personality from Mr. White’s earlier books, and we know how great an educative influence she had on all those around her, constellating in their unconscious all the things that come to light in these communications.
The educative intention behind Betty’s activity does not differ essentially from the general tenor of spiritualistic literature.

The ”spirits” strive to develop man’s consciousness and to unite it with the unconscious, and Betty, on her own admission, pursues the same aim. It is interesting to note that the beginnings of American spiritualism coincided with the growth of scientific materialism in the middle of the nineteenth century.
Spiritualism in all its forms therefore has a compensatory significance.
Nor should it be forgotten that a number of highly competent scientists, doctors, and philosophers have vouched for the truth of certain phenomena which demonstrate the very peculiar effect the psyche has upon matter.
Among them were Friedrich Zollner, William Crookes, Alfred Richet, Camille Flammarion, Giovanni Schiaparelli, Sir Oliver Lodge, and our Zurich psychiatrist Eugen Bleuler, not to mention a large number of less well-known names.
Although I have not distinguished myself by any original researches in this field, I do not hesitate to declare that I have observed a sufficient number of such phenomena to be completely convinced of their reality.
To me they are inexplicable, and I am therefore unable to decide in favor of any of the usual interpretations.
Although I do not wish to prejudice the reader of this book, I cannot refrain from drawing attention to some of the issues it raises.
What, above all, seems to me worth mentioning—-especially in view of the fact that the author has no knowledge of modern psychology—is that the ”Invisibles” favor an energic conception of the psyche which has much in common with recent psychological findings.
The analogy is to be found in the idea of ”frequency.”
But here we come upon a difference that should not be overlooked.
For whereas the psychologist supposes that consciousness has a higher energy than the unconscious, the ”Invisibles” attribute to the spirit of the departed (i.e., to a personified unconscious content) a higher ”frequency” than to the living psyche.
One should not, however, attach too much importance to the fact that the concept of energy is made use of in both cases, since this is a fundamental category of thought in all the modern sciences.
The ”Invisibles” further assert that our world of consciousness and the ”Beyond” together form a single cosmos, with the result that the dead are not in a different place from the living.
There is only a difference in their ”frequencies,” which might be likened to the revolutions of a propeller: at low speeds the blades are visible, but at high speeds they disappear.
In psychological terms this would mean that the conscious and the unconscious psyche are one, but are separated by different amounts of energy.
Science can agree with this statement, although it cannot accept the claim that the unconscious possesses a higher energy since this is not borne out by experience.
According to the ”Invisibles,” the ”Beyond” is this same cosmos but without the limitations imposed on mortal man by space and time.
Hence it is called ”the unobstructed universe.”
Our world is contained in this higher order and owes its existence principally to the fact that the corporeal man has a low ”frequency,” thanks to which the limiting factors of space and time become operative.
The world without limitations is called ”Orthos,” which means the ”right” or ”true” world.
This tells us clearly enough what kind of significance is imputed to the ”Beyond,” though it must be emphasized that this does not imply a devaluation of our world.
I am reminded of the philosophical riddle which my Arab dragonman asked me when visiting the tombs of the Khalifs in Cairo.
”Which man is the cleverer: the one who builds his house where he will be for the longest time, or the one who builds it where he will be only temporarily?”
Betty is in no doubt that this limited life should be lived as fully as possible, because the attainment of maximum consciousness while still in this world is an essential condition
for the coming life in ”Orthos.”
She is thus in agreement not only with the general trend of spiritualistic philosophy, but also with Plato, who regarded philosophy as a preparation for death.
Modern psychology can affirm that for many people this problem arises in the second half of life, when the unconscious often makes itself felt in a very insistent way.

The unconscious is the land of dreams, and according to the primitive view the land of dreams is also the land of the dead and of the ancestors.
From all we know about it, the unconscious does in fact seem to be relatively independent of space and time, nor is there anything objectionable in the idea that consciousness is surrounded by the sea of the unconscious, just as this world is contained in ”Orthos.”
The unconscious is of unknown extent and is possibly of greater importance than consciousness.
At any rate, the role which consciousness plays in the life of primitives and primates is insignificant compared with that of the unconscious.
The events in our modern world, as we see humanity blindly staggering from one catastrophe to the next, are not calculated to strengthen anyone’s belief in the value of consciousness and the freedom of the will.
Consciousness should of course be of supreme importance, for it is the only guarantee of freedom and alone makes it possible for us to avoid disaster.
But this, it seems, must remain for the present a pious hope.
Betty’s aim is to extend consciousness as far as possible by uniting it with ”Orthos.”
To this end it must be trained to listen to the unconscious psyche in order to bring about the collaboration of the ”Invisibles.”
The aims of modern psychotherapy are similar: it too endeavors to compensate the onesidedness and narrowness of the conscious mind by deepening its knowledge of the
unconscious.
The similarity of aim should not, however, lead us to overlook a profound difference of viewpoint.
The psychology of the ”Betty Books” differs in no essential respect from the primitive view of the world, where the contents of the unconscious are all projected into external objects.
What appears to the primitive to be a ”spirit” may on a more conscious level be an abstract thought, just as the gods of antiquity turned into philosophical ideas at the beginning
of our era.
This primitive projection of psychological factors is common to both spiritualism and theosophy.
The advantage of projection is obvious: the projected content is visibly ”there” in the object and calls for no further reflection.
But since the projection does bring the unconscious a bit nearer to consciousness, it is at least better than nothing.
Mr. White’s book certainly makes us think, but the kind of thinking it caters to is not psychological; it is mechanistic, and this is of little help when we are faced with the task
of integrating projections.
Mechanistic thinking is one of the many Americanisms that stamp the book as a typical product and leave one in no doubt as to its origin.
But it is well worth while getting to know this side of the American psyche, for the world will hear a great deal more of it in times to come. Carl Jung, The Symbolic Life, Pages 313-315.

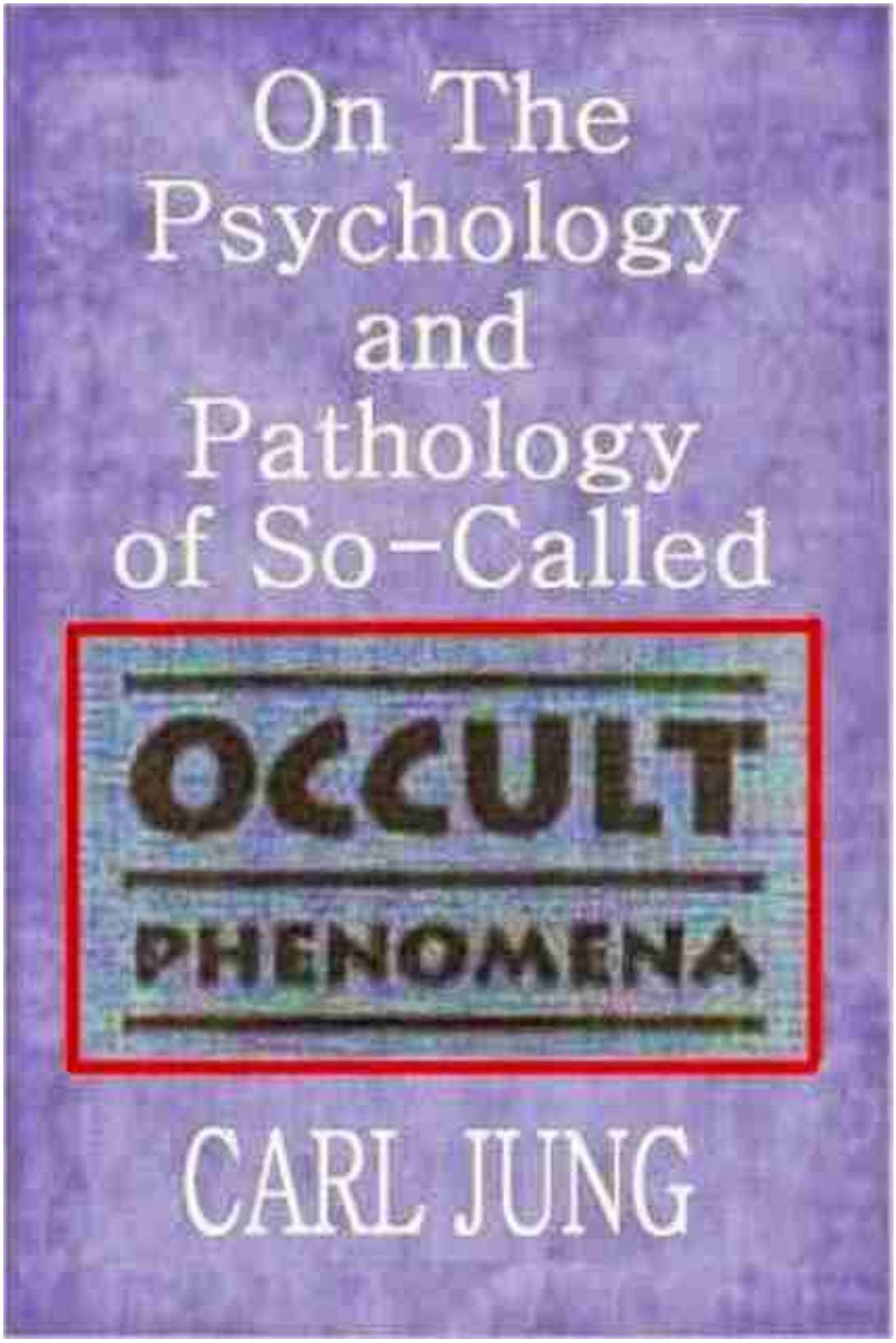
Carl Jung on “The Rules of Life.” **(2014-09-05 11:56)**



[Carl Jung on “The Rules of Life.”]
jn reply to your kind enquiry about ”rules of life,” I would like to remark that I have had so much to do with people

that I have always endeavoured to live by no rules as far as possible.
Non-observance of rules requires, of course, far less effort, for usually one makes a rule in order to repress the tendency in oneself not to follow it. In psychology, above all, rules are valid only when they can be reversed.
Also, they are not without their dangers, since they consist of words and our civilization is largely founded on a superstitious belief in words.
One of the supreme religious assumptions is actually the ”Word.”
Words can take the place of men and things. This has its advantages but it is also a menace.
One can then spare oneself the trouble of thinking for oneself or making any effort, to one’s own advantage or disadvantage and that of one’s fellows.
I have, for instance, a tendency to make a principle of doing what I want to do or should do as soon as possible.
This can be very unwise and even stupid. The same applies to practically all adages and ”rules of life.”
Take, for example, the saying, ”Whatever it be, act prudently and consider the end.
But in this way, however praiseworthy the principle is, you can let a vitally important decision of the moment slip through your fingers.
No rules can cope with the paradoxes of life. Moral law, like natural law, represents only one aspect of reality.
It does not prevent one from following certain ”regular” habits unconsciously—habits which one does not notice oneself but can only discover by making careful inquiries among one’s fellows.
But people seldom enjoy having what they don’t know about themselves pointed out to them by others, and so they prefer to lay down rules which are the exact opposite of what they are doing in reality. Carl Jung, The Symbolic Life, Page 625.
[Note: Jung was one of several prominent persons asked to comment on this subject.]

Carl Jung on “Occult Phenomena.” **(2014-09-05 16:20)**

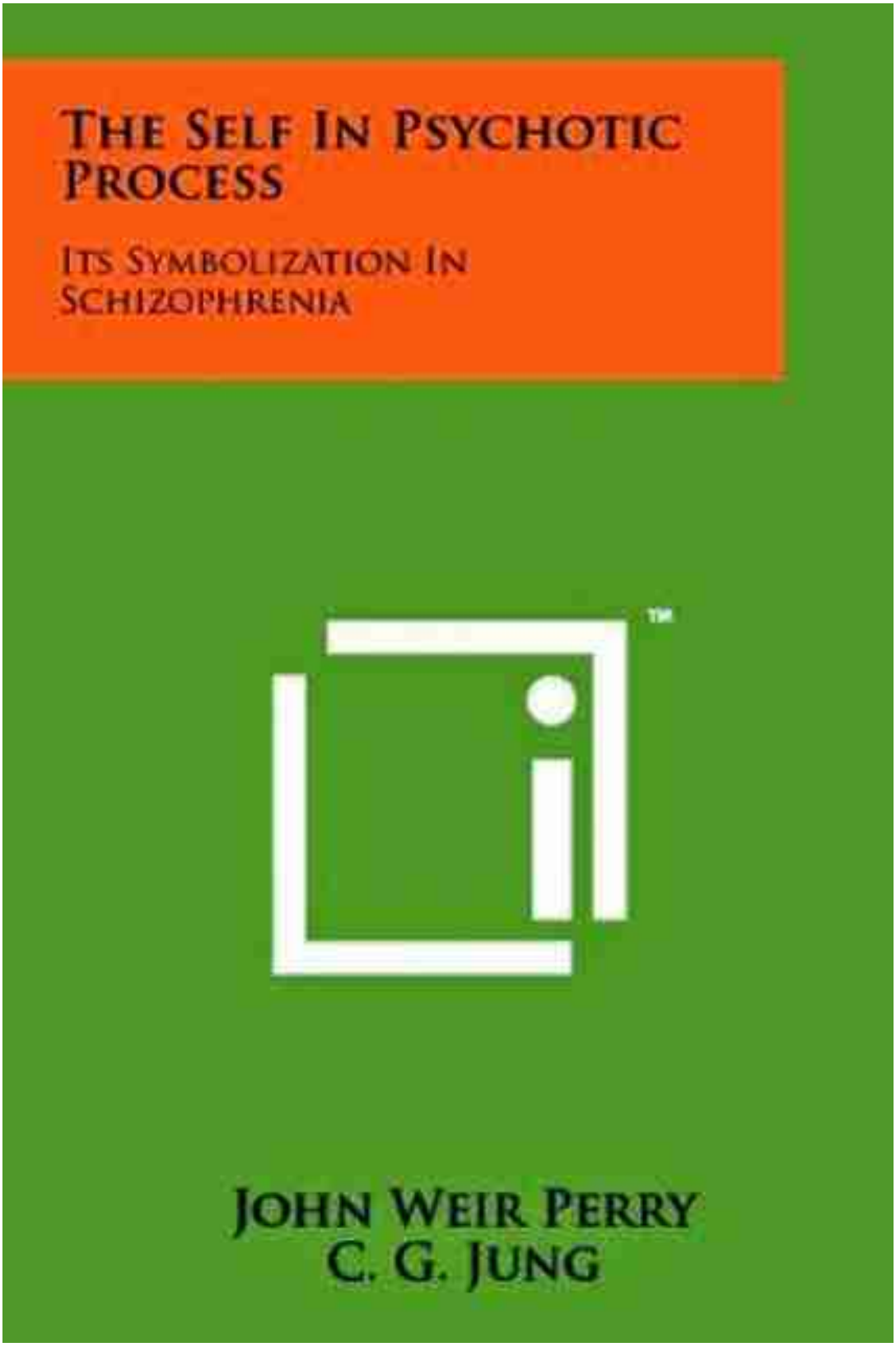


[Carl Jung on “Occult Phenomena.”]
The essays collected together in this little volume were written over a period of thirty years, the first in 1902 and the

last in 1932.
The reason why I am bringing them out together is that all three are concerned with certain borderline problems of the human psyche, the question of the soul's existence after death.
The first essay gives an account of a young somnambulistic girl who claimed to be in communication with the spirits of the departed.
The second essay deals with the problem of dissociation and "part-souls" (or splinter-personalities).
The third discusses the psychology of the belief in immortality and the possibility of the continued existence of the soul after death.
The point of view I have adopted is that of modern empirical psychology and the scientific method.
Although these essays deal with subjects which usually fall within the province of philosophy or theology, it would be a mistake to suppose that psychology is concerned with the metaphysical nature of the problem of immortality.
Psychology cannot establish any metaphysical "truths," nor does it try to.
It is concerned solely with the phenomenology of the psyche.
The idea of immortality is a psychic phenomenon that is disseminated over the whole earth.
Every "idea" is, from the psychological point of view, a phenomenon, just as is "philosophy" or "theology."
For modern psychology, ideas are entities, like animals and plants.
The scientific method consists in the description of nature.
All mythological ideas are essentially real, and far older than any philosophy. Like our knowledge of physical nature, they were originally perceptions and experiences.
In so far as such ideas are universal, they are symptoms or characteristics or normal exponents of psychic life, which are naturally present and need no proof of their "truth."
The only question we can profitably discuss is whether they are universal or not.
If they are universal, they belong to the natural constituents and normal structure of the psyche.
And if by any chance they are not encountered in the conscious mind of a given individual, then they are present in the unconscious and the case is an abnormal one.
The fewer of these universal ideas are found in consciousness, the more of them there will be in the unconscious, and the greater will be their influence on the conscious mind.
This state of things already bears some resemblance to a neurotic disturbance.
It is normal to think about immortality, and abnormal not to do so or not to bother about it.
If everybody eats salt, then that is the normal thing to do, and it is abnormal not to.
But this tells us nothing about the "rightness" of eating salt or of the idea of immortality.
That is a question which strictly speaking has nothing to do with psychology.
Immortality cannot be proved any more than can the existence of God, either philosophically or empirically.
We know that salt is indispensable for our physiological health.
We do not eat salt for this reason, however, but because food with salt in it tastes better.
We can easily imagine that long before there was any philosophy human beings had instinctively found out what ideas were necessary for the normal functioning of the psyche.
Only a rather stupid mind will try to go beyond that, and to venture an opinion on whether immortality does or does not exist.
This question cannot be asked for the simple reason that it cannot be discussed.
More important, it misses the essential point, which is the functional value of the idea as such.
If a person does not "believe" in salt, it is up to the doctor to tell him that salt is necessary for physiological health.
Equally, it seems to me that the doctor of the soul should not go along with the fashionable stupidities but should remind his patient what the normal structural elements of the psyche are.
For reasons of psychic hygiene, it would be better not to forget these original and universal ideas; and wherever they have disappeared, from neglect or intellectual bigotry, we should reconstruct them as quickly as we can regardless of "philosophical" proofs for or against (which are impossible anyway).
In general, the heart seems to have a more reliable memory for what benefits the psyche than does the head, which has a rather unhealthy tendency to lead an "abstract" existence, and easily forgets that its consciousness is snuffed out the moment the heart fails in its duty.

Ideas are not just counters used by the calculating mind; they are also golden vessels full of living feeling. ”Freedom” is not a mere abstraction, it is also an emotion.
Reason becomes unreason when separated from the heart, and a psychic life void of universal ideas sickens from undernourishment.
The Buddha said: ”These four are the foodstuffs, ye bhikkus, which sustain the creatures that are born, and benefit the creatures that seek rebirth. The first is edible food, coarse or fine ; touch is the second ; the thinking capacity of the mind is the third; and the fourth is consciousness. Carl Jung, The Symbolic Life, Pages 309-311.

Carl Jung on the “Self in Psychotic Process.” **(2014-09-06 04:51)**

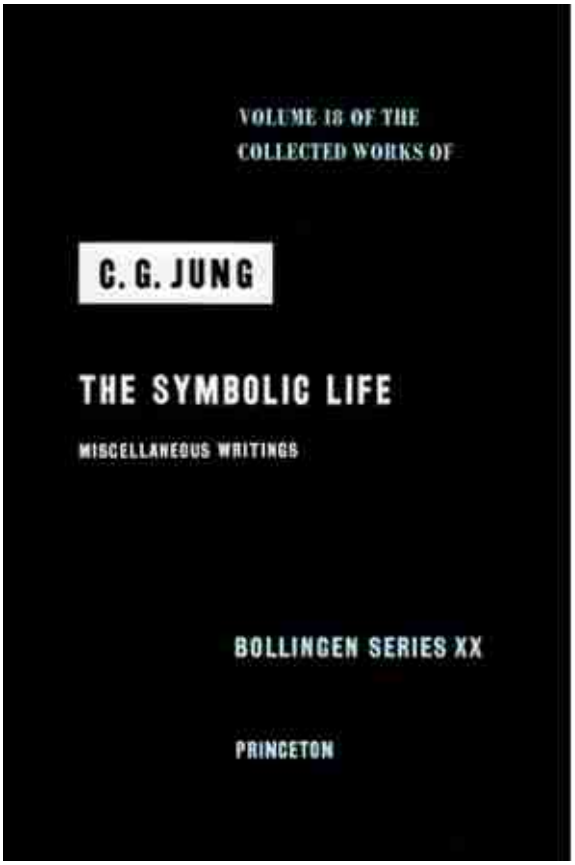


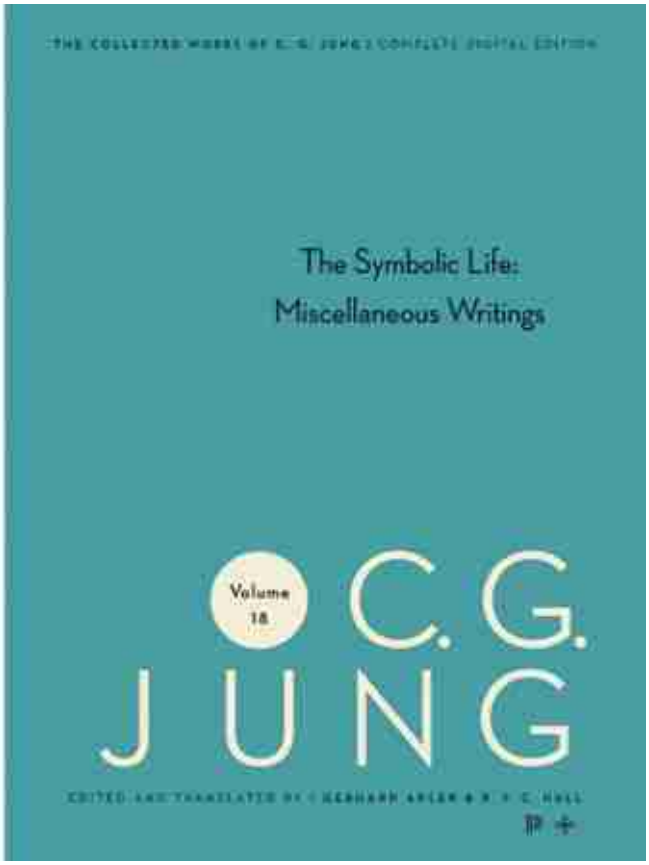
[Carl Jung on the “Self in Psychotic Process.”]
As I studied Dr. Perry’s manuscript, I could not help recalling the time when I was a young alienist searching vainly for

a point of view which would enable me to understand the workings of the diseased mind.
Merely clinical observations—and the subsequent post mortem when one used to stare at a brain which ought to have been out of order yet showed no sign of abnormality—were not particularly enlightening.
”Mental diseases are diseases of the brain” was the axiom, and told one just nothing at all.
Within my first months at the Clinic, I realized that the thing I lacked was a real psychopathology, a science which showed what was happening in the mind during a psychosis.
I could never be satisfied with the idea that all that the patients produced, especially the schizophrenics, was nonsense and chaotic gibberish.
On the contrary, I soon convinced myself that their productions meant something which could be understood, if only one were able to find out what it was.
In 1901, I started my association experiments with normal test persons in order to create a normal basis for comparison.
I found then that the experiments were almost regularly disturbed by psychic factors beyond the control of consciousness.
I called them complexes. No sooner had I established this fact than I applied my discovery to cases of hysteria and schizophrenia.
In both I found an inordinate amount of disturbance, which meant that the unconscious in these conditions is not only opposed to consciousness but also has an extraordinary energic charge.
While with neurotics the complexes consist of split-off contents, which are systematically arranged, and for this reason are easily understandable, with schizophrenics the unconscious proves to be not only unmanageable and autonomous, but highly unsystematic, disordered, and even chaotic.
Moreover, it has a peculiar dreamlike quality, with associations and bizarre ideas such as are found in dreams.
In my attempts to understand the contents of schizophrenic psychoses, I was considerably helped by Freud’s book on dream interpretation, which had just appeared (1900).
By 1905, I had acquired so much reliable knowledge about the psychology of schizophrenia (then called ”dementia praecox”) that I was able to write two papers3 about it.
The Psychology of Dementia Praecox (1906) had practically no influence at all, since nobody was interested in pathological psychology except Freud, with whom I had
the honour of collaborating for the next seven years.
Dr. Perry, in this book, gives an excellent picture of the psychic contents with which I found myself confronted.
At the beginning, I felt completely at a loss in understanding the association of ideas which I could observe daily with my patients.
I did not know then that all the time I had the key to the mystery in my pocket, inasmuch as I could not help seeing the often striking parallelism between the patients’ delusions and mythological motifs.
But for a long time I did not dare to assume any relationship between mythological formations and individual morbid delusions.
Moreover, my knowledge of folklore, mythology, and primitive psychology was regrettably deficient, so that I was slow in discovering how common these parallels were.
Our clinical approach to the human mind was only medical, which was about as helpful as the approach of the mineralogist to Chartres Cathedral.
Our training as alienists was much concerned with the anatomy of the brain but not at all with the human psyche.
One could not expect very much more in those days, when even neuroses, with their overflow of psychological material, were a psychological terra incognita. The main art the students of psychiatry had to learn in those days was how not to listen to their patients.
Well, I had begun to listen, and so had Freud. He was impressed with certain facts of neurotic psychology, which he even named after a famous mythological model, but I was overwhelmed with ”historical” material while studying the psychotic mind.
From primitive psychology, and comparative religion as possible.
This study gave me the key to an understanding of the deeper layers of the psyche and I was thus enabled to write my book with the English title Psychology of the Unconscious.

This title is slightly misleading, for the book represents the analysis of a prodromal schizophrenic condition.
It appeared forty years ago, and last year I published a fourth, revised edition under the title Symbols of Transformation.
One could not say that it had any noticeable influence on psychiatry.
The alienist's lack of psychological interest is by no means peculiar to him.
He shares it with a number of other schools of thought, such as theology, philosophy, political economy, history, and medicine, which all stand in need of psychological understanding and yet allow themselves to be prejudiced against it and remain ignorant of it.
It is only within the last years, for instance, that medicine has recognized "psychosomatics."
Psychiatry has entirely neglected the study of the psychotic mind, in spite of the fact that an investigation of this kind is important not only from a scientific and theoretical standpoint but also from that of practical therapy.
Therefore I welcome Dr. Perry's book as a messenger of a time when the psyche of the mental patient will receive the interest it deserves.
The author gives a fair representation of an average case of schizophrenia, with its peculiar mental structure, and, at the same time, he shows the reader what he should know about general human psychology if he wishes to understand the apparently chaotic distortions and the grotesque "bizarrerie" of the diseased mind.
An adequate understanding often has a remarkable therapeutic effect in milder cases which, of course, do not appear in mental hospitals, but all the more in the consultation hours of the private specialist.
One should not underrate the disastrous shock which patients undergo when they find themselves assailed by the intrusion of strange contents which they are unable to integrate.
The mere fact that they have such ideas isolates them from their fellow men and exposes them to an irresistible panic, which often marks the outbreak of the manifest psychosis.
If, on the other hand, they meet with adequate understanding from their physician, they do not fall into a panic, because they are still understood by a human being and thus preserved from the disastrous shock of complete isolation.
The strange contents which invade consciousness are rarely met with in neurotic cases, least not directly, which is the reason why so many psychotherapists are unfamiliar with the deeper strata of the human psyche.
The alienist, on the other hand, rarely has the time or the necessary scientific equipment to deal with, or even to bother with, his patients' psychology.
In this respect, the author's book fills a yawning gap.
The reader should not be misled by the current prejudice that I produce nothing but theories.
My so-called theories are not figments but facts that can be verified, if one only takes the trouble, as the author has done with so much success, to listen to the patient, to give him the credit—that is humanly so important—of meaning something by what he says, and to encourage him to express himself as much as he possibly can.
As the author has shown, drawing, painting and other methods are sometimes of inestimable value, inasmuch as they complement and amplify verbal expression.
It is of paramount importance that the investigator should be sufficiently acquainted with the history and phenomenology of the mind.
Without such knowledge, he could not understand the symbolic language of the unconscious and so would be unable to help his patient assimilate the irrational ideas that bewilder and confuse his consciousness.
It is not a "peculiar historical interest," a sort of hobby of mine to collect historical curiosities, as has been suggested, but an earnest endeavor to help the understanding of the diseased mind. T
he psyche, like the body, is an extremely historical structure.
I hope that Dr. Perry's book will arouse the psychiatrist's interest in the psychological aspect of his cases.
Psychology belongs as much to his training as anatomy and physiology to that of the surgeon. Carl Jung, The Symbolic Life, Pages 353-356.

Carl Jung on “Adaptation, Individuation, Collectivity.” **(2014-09-06 06:15)**





[Carl Jung on “Adaptation, Individuation, Collectivity.”]
Adaptation
A. Psychological adaptation consists of two processes:
1. Adaptation to outer conditions.
2. Adaptation to inner conditions.
By outer conditions are meant not only the conditions of the surrounding world, but also my conscious judgments, which I have formed of objective things.
By inner conditions are meant those facts or data which force themselves upon my inner perception from the unconscious, independently of my conscious judgment and sometimes even in opposition to it. Adaptation to inner conditions would thus be adaptation to the unconscious.
B. In neurosis the adaptation process is disturbed, or rather we might say that the neurosis is itself a disturbed or diminished process of adaptation that takes two basic forms:
1. Disturbance of adaptation to outer conditions.
2. Disturbance of adaptation to inner conditions.
In the first case we must again distinguish two different and fundamental situations:
1. Adaptation to outer conditions is disturbed because the subject tries to adapt entirely and exclusively to the outside, while entirely neglecting the inside, thereby upsetting the balance of the act of adaptation.
2. The disturbance arises from a preferential adaptation to the inside.
Equally, adaptation to inner conditions can be disturbed in two ways:
1. By exclusive adaptation to the outside.
2. By neglect of the outside in favor of adaptation to the inside.
C. The Energetics of Adaptation:
These considerations lead to the energetics of the adaptation process.
When the libido invested in a particular function cannot be equilibrated by the exercise of the function, it accumulates

until it attains a value which exceeds that of the neighbouring functional system.
Then a process of equilibration begins, because a potential is present.
The energy flows over, as it were, into another system.
When, therefore, adaptation to the inside is not achieved, the libido intended for that purpose accumulates until it begins to flow out of the system of inner adaptation into the system of outer adaptation, with the result that characteristics belonging to inner adaptation are carried over into outer —that is to say, fantasies intervene in the relation to the real world.
Conversely, when the system of outer adaptation overflows into the system of inner adaptation, characteristics belonging to the Y^j\ . former are carried over into the latter, namely, qualities belonging to the former are carried over into the latter, namely, qualities belonging to the reality-function.
D. Adaptation in Analysis:
Adaptation in analysis is a special question. During the analysis, experience shows that, barring quite exceptional circumstances, the analysis is the main thing.
There is no categorical imperative, ”The analysis must be the main thing”; it is simply that, judging by the average run of experience, the analysis is the main thing.
Hence the main achievement is in the first place adaptation to the analysis, which for one patient is represented by the person of the analyst, and for another by the ”analytical
idea.”
The purpose in either case is to secure trust: the one who starts off with an unconscious mistrust of his fellow seeks above everything to make sure of the personality of the analyst; the other, whose main desire” is to be instructed about the reliability of methods of thinking, seeks above everything to understand the basic ideas.
As the analysis proceeds, the former must naturally catch up in understanding the idea, the latter in learning to trust the analyst’s personality.
When adaptation has been carried thus far, the analysis is generally held to have come to an end for all practical purposes, in so far as it is assumed that this personal balance is the essential aim and demand.
There is, on the fact of it, nothing to be said against this view.
Experience shows, however, that in certain and not too uncommon cases a demand is raised by the unconscious, which expresses itself to begin with in the extraordinary intensity of the transference, and in the influence thus exerted on the patient’s lifeline.
This heightened transference seems, at first, to contain the demand for a particularly intensive adaptation to the analyst, and for the time being it should be accepted as such, though it is at bottom an overcompensation for a resistance to the analyst that is felt to be irrational.
This resistance arises from the demand for individuation, which is against all adaptation to others.
But since the breaking of the patient’s previous personal conformity would mean the destruction of an aesthetic and moral ideal, the first step in individuation is a tragic guilt.
The accumulation of guilt demands expiation.
This expiation cannot be offered to the analyst, for that would only restore the patient’s personal conformity.
The guilt and its expiation call for a new collective function: just as before the object of faith and love, namely the image of the analyst, was a representative of humanity, so now humanity itself takes the place of the analyst and to it is offered the expiation for the guilt of individuation .
Individuation cuts one off from personal conformity and hence from collectivity.
That is the guilt which the individuant leaves behind him for the world, that is the guilt he must endeavor to redeem.
He must offer a ransom in place of himself, that is he must bring forth values which-are an equivalent substitute for his absence in the collective personal sphere.
Without this production of values, final individuation is immoral and—more than that suicidal
The man who cannot create values should sacrifice himself consciously to the spirit of collective conformity.
In so doing, he is free to choose the collectivity to which he will sacrifice himself.
Only to the extent that a man creates objective values can he and fnay he individuate.
Every further step in individuation creates new guilt and necessitates new expiation.
Hence individuation is possible only so long as substitute values are produced. Individuation is exclusive adaptation

to inner reality and hence an allegedly ”mystical” process.
The expiation is adaptation to the outer world.
It has to be offered to the outer world, with the petition that the outer world accept
He has to be content with whatever esteem flows to him from outside by virtue of the values he creates.
Not only has society a right, it also has a duty to condemn the individuant if he fails to create equivalent values, for he is a deserter.
When, therefore, the demand for individuation appears in analysis under the guise of an exceptionally strong transference, it means farewell to personal conformity with the collective, and stepping over into solitude, into the cloister of the inner self.
Only the shadow of the personality remains in the outer world.
Hence the contempt and hate that come from society.
But inner adaptation leads to the conquest of inner realities, from which values are won for the reparation of the collective.
Individuation remains a pose so long as no positive values are created.
Whoever is not creative enough must re-establish collective conformity with a group of his own choice otherwise he remains an empty water and windbag
Whoever creates unacknowledged values belongs to the contemned, and he has himself to blame for this, because society has a right to expect realizable values.
For the existing society is always of absolute importance as the point of transition through which all world development passes, and it demands the highest collaborative achievement from every individual.
2. Individuation and Collectivity:
Individuation and collectivity are a pair of opposites, two divergent destinies.
They are related to one another by guilt.
The individual is obliged by the collective demands to purchase his individuation at the cost of an equivalent work for the benefit of society.
So far as this is possible, individuation is possible.
Anyone who cannot do this must submit directly to the collective demands, to the demands of society, or rather, he will be caught by them automatically.
What society demands is imitation or conscious identification, a treading of accepted, authorized paths.
Only by accomplishing an equivalent is one exempted from this.
There are very many people who at first are altogether incapable of accomplishing this equivalent.
They are therefore bound to the well-trodden path.
If they are pushed off it, they are seized by helpless anxiety, from which only another of the prescribed paths can deliver them.
Such people can achieve self-reliance only after imitating for a very long time one of the models they have chosen.
A person who by reason of special capacities is entitled to individuate must accept the contempt of society until such time as he has accomplished his equivalent.
Only a few are capable of individuating, because individuation rules out any renunciation of collective conformity until an equivalent has been accomplished whose objective value is acknowledged.
Human relationship establishes itself automatically on the basis of an acknowledged equivalent, because the libido of society goes directly towards it.
Without the equivalent, all attempts at conformity are foredoomed to failure.
Through imitation, one’s own values become reactivated.
If the way to imitation is cut off, they are nipped in the bud.
The result is helpless anxiety.
If the imitation is a demand made by the analyst, i.e., if it is a demand for the sake of adaptation, this again leads to a destruction of the patient’s values, because imitation is an automatic process that follows its own laws, and lasts as long and goes as far as is necessary.
It has quite definite limits which the analyst can never know.
Through imitation the patient learns individuation, because it reactivates his own values.

The collective function may be divided into two functions, which from the ”mystical” or meta-psychological point of view are identical:
1. The collective function in relation to society.
2. The collective function in relation to the unconscious.
The unconscious is, as the collective psyche, the psychological representative of society.
The persona can have no relation to the unconscious since it is collectively identical with it, being itself collective.
Hence the persona must be extinguished or, in other words, restored to the unconscious.
From this arises individuality as one pole that polarizes the unconscious, which in turn produces the counter-pole, the God-concept.
The individual must now consolidate himself by cutting himself off from God and becoming wholly himself.
Thereby and at the same time he also separates himself from society.
Outwardly he plunges into solitude, but inwardly into hell, distance from God.
In consequence, he loads himself with guilt. In order to expiate this guilt, he gives his good to the soul, the soul brings it before God (the polarized unconscious), and God returns a gift (productive reaction of the unconscious) which the soul offers to man, and which man gives to mankind.
Or it may go another way: in order to expiate the guilt, he gives his supreme good, his love, not to the soul but to a human being who stands for his soul, and from this human being it goes to God and through this human being it comes back to the lover, but only so long as this human being stands for his soul.
Thus enriched, the lover begins to give to his soul the good he has received, and he will receive it again from God, in so far as he is destined to climb so high that he can stand in solitude before God and before mankind.
Thus I, as an individual, can discharge my collective function i either by giving my love to the soul and so procuring the ransom I owe to society, or, as a lover, by loving the human being through whom I receive the gift of God.
But here as well there is a discord between collectivity and individuation: if a man’s libido goes to the unconscious, the less it goes to a human being; if it goes to a human being, the less it goes to the unconscious.
But if it goes to a human being, and it is a true love, then it is the same as if the libido went direct to the unconscious, so very much is the other person a representative of the unconscious, though only if this other person is truly loved.
Only then does love give him the quality of a mediator, which otherwise and in himself he would not possess. Carl Jung, The Symbolic Life, Pages 449-454.

Carl Jung “On Resurrection.” **(2014-09-06 16:57)**

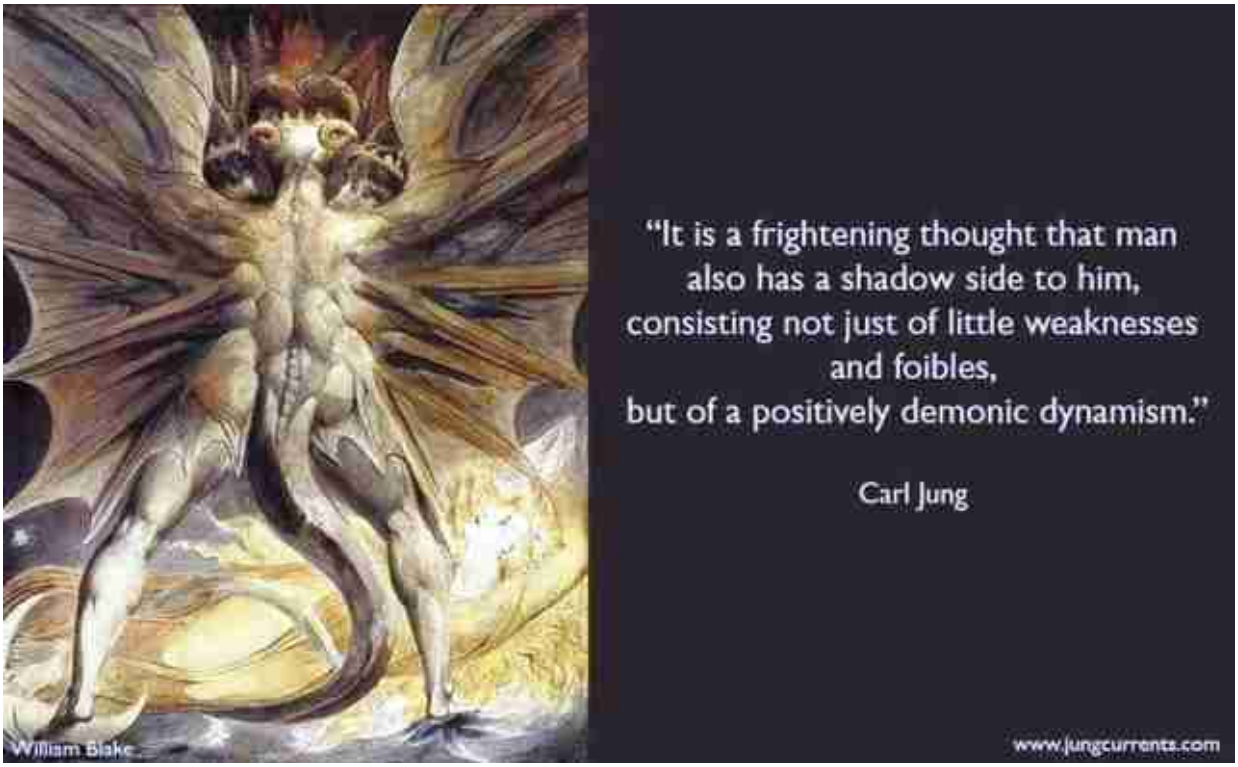
[Carl Jung “On Resurrection.”]
You are quite right: I have never dealt with all aspects of the Christ-figure for the simple reason that it would have been too much.
I am not a theologian and I have had no time to acquire all the knowledge that is wanted in order to attempt the solution of such problems as that of the Resurrection.
Indubitably resurrection is one of the most—if not the most—important item in the myth or the biography of Christ and in the history of the primitive church.
i. Resurrection as a historical fact in the biography of Jesus
Three Gospels have a complete report about the post-mortal events after the Crucifixion.
Mark, however, mentions only the open and empty tomb and the presence of the angel, while the apparition of the visible body of Christ has been reported by a later and in an obvious addendum.
The first report about the resurrected Christ is made by Mary Magdalene, from whom Christ had driven out seven devils.

This annotation has a peculiarly cursory character (cf. in particular Mark 1 1 : 19), as if somebody had realized that Mark's report was altogether too meagre and that the usual things told about Christ's death ought to be added for the sake of completeness.
The earliest source about the Resurrection is St. Paul, and he is no eyewitness, but he strongly emphasizes the absolute and vital importance of resurrection as well as the authenticity of the reports. (Cf. I Cor. 15 : 14IT and 15:5^".)
He mentions Cephas (Peter) as the first witness, then the twelve, then the five hundred, then James, then the apostles, and finally himself.
This is interesting, since his experience was quite clearly an understandable vision, while the later reports insist upon the material concreteness of Christ's body (particularly Luke 24 : 42 and John 20 : 24fT.).
The evangelical testimonies agree with each other only about the emptiness of the tomb, but not at all about the chronology of the eyewitnesses.
There the tradition becomes utterly unreliable.
If one adds the story about the end of Judas, who must have been a very interesting object to the hatred of the Christians, our doubts of the Resurrection story are intensified: there are two absolutely different versions of the way of his death.
The fact of the Resurrection is historically doubtful. If we extend the beneficium dubii to those contradictory statements we could consider the possibility of an individual as well as collective vision (less likely of a materialization)
.
The conclusion drawn by the ancient Christians—since Christ has risen from the dead so shall we rise in a new and incorruptible body—is of course just what St. Paul has feared most, viz., invalid and as vain as the expectation of the immediate parousia, which has come to naught.
As the many shocking miracle-stories in the Gospels show, spiritual reality could not be demonstrated to the uneducated and rather primitive population in any other way but by crude and tangible "miracles" or stories of such kind.
Concretism was unavoidable with all its grotesque implications—for example, the believers in Christ were by the grace of God to be equipped with a glorified body at their resurrection, and the unbelievers and unredeemed sinners were too, so that they could be plagued in hell or purgatory for any length of time. An incorruptible body was necessary for the latter performance, otherwise damnation would have come to an end in no time.
Under those conditions, resurrection as a historical and concrete fact cannot be maintained, whereas the vanishing of the corpse could be a real fact.
2. Resurrection as a psychological event.
The facts here are perfectly clear and well documented: The life of the God-man on earth comes to an end with his resurrection and transition to heaven.
This is firm belief since the beginning of Christianity.
In mythology it belongs to the hero that he conquers death and brings back to life his parents, tribal ancestors, etc.
He has a more perfect, richer, and stronger personality than the ordinary mortal.
Although he is also mortal himself, death does not annihilate his existence: he continues living in a somewhat modified form.
On a higher level of civilization he approaches the type of the dying and resurrected god, like Osiris, who becomes the y greater personality in every individual (like the Johannine Christ), viz., the complete (or perfect) man, the self.
The self as an archetype represents a numinous wholeness, which can be expressed only by symbols (e.g., mandala, tree, etc.).
As a collective image it reaches beyond the individual in time and space and is therefore not subjected to the corruptibility of one body; the realization of the self is nearly always connected with the feeling of timelessness, "eternity," or immortality. (Cf. the personal and super-personal atman.)
We do not know what an archetype is (i.e., consists of), since the nature of the psyche is inaccessible to us, but we know that archetypes exist and work.
From this point of view it is no longer difficult to see to what degree the story of the Resurrection represents the projection of an indirect realization of the self that had appeared in the figure of a certain man, Jesus of Nazareth, of

whom many rumors were circulating.
In those days the old gods had ceased to be significant.
Their power had already been replaced by the concrete one of the visible god, the Caesar, whose sacrifices were the only obligatory ones.
But this substitution was as unsatisfactory as that of God by the communistic state.
It was a frantic and desperate attempt to create—out of no matter how doubtful material—a spiritual monarch, a pantokrator, in opposition to the concretized divinity in Rome.
(What a joke of the esprit d'escalier of history—the substitution for the Caesar of the pontifical office of St. Peter)
Their need of a spiritual authority then became so particularly urgent, because there was only one divine individual, the Caesar, while all the others were anonymous and hadn't even private gods listening to their prayers.
They took therefore to magic of all kinds.
Our actual situation is pretty much the same: we are rapidly becoming the slaves of an anonymous state as the highest authority ruling our lives.
Communism has realized this ideal in the most perfect way.
Unfortunately our democracy has nothing to offer in the way of different ideals; it also believes in the concrete power of the state. There is no spiritual authority comparable to that of the state anywhere.
We are badly in need of a spiritual counterbalance to the ultimately Bolshevistic concretism.
It is again the case of the "witnesses" against the Caesar.
The gospel writers were as eager as St. Paul to heap miraculous qualities and spiritual significances upon that almost unknown young rabbi, who after a career lasting perhaps only one year had met with an untimely end.
What they made of him we know, but we don't know to what extent this picture has anything to do with the truly historical man, smothered under an avalanche of projections.
Whether he was the eternally living Christ and Logos, we don't know.
It makes no difference anyhow, since the image of the God-man lives in everybody and has been incarnated (i.e., projected) in the man Jesus, to make itself visible, so that people could realize him as their own interior homo, their self.
Thus they had regained their dignity: everybody had divine nature. Christ had told them: Dn estisl "ye are gods"; and as such they were his brethren, of his nature, and had overcome annihilation either through the power of the Caesar or through physical death.
They were "resurrected with Christ."
Since we are psychic beings and not entirely dependent upon space and time, we can easily understand the central importance of the resurrection idea: we are not completely subjected to the powers of annihilation because our psychic totality reaches beyond the barrier of space and time.
Through the progressive integration of the unconscious we have a reasonable chance to make experiences of an archetypal nature providing us with the feeling of continuity
before and after our existence.
The better we understand the archetype, the more we participate in its life and the more we realize its eternity or timelessness.
As roundness signifies completeness or perfection, it also expresses rotation (the rolling movement) or progress on an endless circular way, an identity with the sun and the stars (hence the beautiful confession in the "Mithraic Liturgy"; ("I am a Star following his way like you").
The realization of the self also means a reestablishment of Man as the microcosm, i.e., man's cosmic relatedness.
Such realizations are frequently accompanied by synchronistic events. (The prophetic experience of vocation belongs to this category.)
To the primitive Christians as to all primitives, the Resurrection had to be a concrete, materialistic event to be seen by the eyes and touched by the hands, as if the spirit had no existence of its own.
Even in modern times people cannot easily grasp the reality of a psychic event, unless it is concrete at the same time.
Resurrection as a psychic event is certainly not concrete, it is just a psychic experience.
It is funny that the Christians are still so pagan that they understand spiritual existence only as a body and as a physical event.

I am afraid our Christian churches cannot maintain this shocking anachronism any longer, if they don't want to get into intolerable contradictions.
As a concession to this criticism, certain theologians have explained St. Paul's glorified (subtle) body given back to the dead on the day of judgment as the authentic individual "form," viz., a spiritual idea sufficiently characteristic of the individual that the material body could be skipped.
It was the evidence for man's survival after death and the hope to escape eternal damnation that made resurrection in the body the mainstay of Christian faith.
We know only positively of the fact that space and time are relative to the psyche. Carl Jung, The Symbolic Life, Pages 692-696.

Carl Jung and "The Definition of Demonism. **(2014-09-07 06:49)**



[Carl Jung and "The Definition of Demonism.]
Demonism (synonymous with daemonomania = possession) denotes a peculiar state of mind characterized by the fact that certain psychic contents, the so-called complexes, take over the control of the total personality in place of the ego, at least temporarily, to such a degree that the free will of the ego is suspended.
In certain of these states ego-consciousness is present, in others it is eclipsed.
Demonism is a primordial psychic phenomenon and frequently occurs under primitive conditions. (Good descriptions in the New Testament, Luke 4:34, Mark 1:23, 5:2, etc.)
The phenomenon of demonism is not always spontaneous, but can also be deliberately induced as a "trance," for instance in shamanism, spiritualism, etc. (Cf. J. Hastings, Encyclopaedia of Religion and Ethics; Schiirer. "Zur Vorstellung von der Besessenheit im Neuen Testament," Jahrbuch fur protestantisehe Theologie, 1892.)
Medically, demonism belongs partly to the sphere of the psychogenic neuroses, partly to that of schizophrenia.
Demonism can also be epidemic. One of the most celebrated epidemics of the Middle Ages was the possession of the Ursulines of London, 1632.

The epidemic form includes the induced collective psychoses of a religious or political nature, such as those of the twentieth century. (Cf. G. le Bon, The Crowd, a Study of the Popular Mind, 1896; Otto Stoll, Suggestion und Hypnotismus in der Vbikerpsychologic, 2nd edn., 1904.) Carl Jung, “The Symbolic Life,” Page 648.

Carl Jung on “Crime and the Soul.” **(2014-09-07 13:35)**

[Carl Jung on “Crime and the Soul.”] (A Boy stabs his sister in the eye with a knife and a Man murders his family including their dog.)
The dual personality of the criminal is frequently apparent at first glance.
One need not follow the tortuous path of his psychological experiences, disguises, and eventual unmasking as the story of his dual existence is dramatically told in the film.
Generally speaking, every criminal, in his outward show of acting honorably, wears a quite simple disguise which is easily recognizable.
Of course, this does not apply to the lowest dregs of the criminal fraternity—to the men and women who have become outcasts from all ordinary human society.
Generally, however, criminals, men and women alike, betray a certain ambition to be respectable, and repeatedly emphasize their respectability.
The ”romance” of a criminal existence is only rarely romantic.
A very large number of criminals lead a thoroughly middle-class existence and commit their crimes, as it were, through their second selves.
Few criminals succeed in attaining a complete severance between their liking for middle-class respectability, on the one hand, and their instinct for crime on the other.
It is a terrible fact that crime seems to creep up on the criminal as something foreign that gradually gains a hold on him so that eventually he has no knowledge from one moment to another of what he is about to do.
Let me illustrate this with a striking example from my own experience.

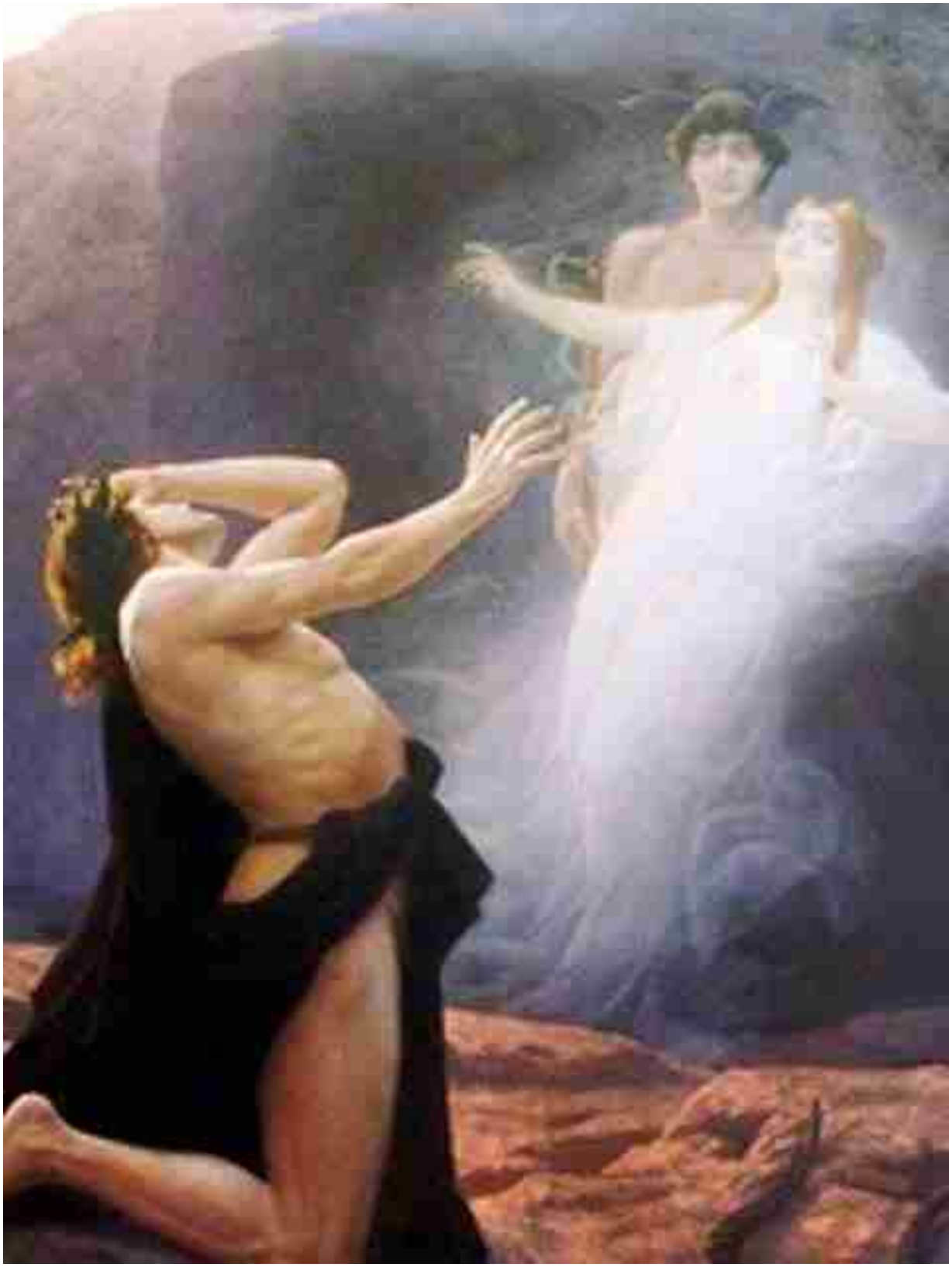
A nine-year-old boy stabbed his little sister above the eye with a pair of scissors, which penetrated as far as the cerebral membrane.
Had it gone half a millimetre deeper the child would have died instantly.
Two years earlier, when the boy was seven, his mother told me that there was something wrong with him.
The boy was doing some peculiar things.
At school, during lessons, he would suddenly rise from his seat and cling to his teacher with every sign of extreme terror.
At home he would often run away from play and hide in the loft.
When asked to explain the reason he made no reply.
When I spoke to the boy he told me that he had frequent attacks of cramp.
Then the following conversation took place:
”Why are you always afraid?”
The child did not reply. I realized that he was reluctant to speak, so I tried persuasion. Finally he said ”I must not tell you.”
”Why not?”
I pressed him further, but all I was able to get out of him was that he must not say why he was afraid. At last he blurted it out.
”I am afraid of the man,” he said.
”What man?”
No reply. Then, after much wheedling, I succeeded in winning his confidence. He told me that at the age of seven a little man appeared to him. The little man had a beard. The boy also gave other details of the little man’s appearance. This little man had winked at him, and that had frightened him. That was why he clung to his teacher at school and ran away from play at home to hide in the loft.
”What did this little man want of you?” I asked.
”He wanted to put the blame on me.”
”What do you mean by ’blame’?”
The boy could not answer. He merely repeated the word ”blame.” He said that each time the little man came nearer and nearer to him, and last time he had come quite close, and that was why he, the boy, stabbed his sister.
The appearance of the little man was none other than the personification of the criminal instinct, and what the boy described as ”blame” was a symbol of the second self that was driving him to destruction.
After the crime the boy had epileptic fits. Since then he has \ committed no further crimes.
In this case as in many others, epilepsy represented an evasion of the crime, a repression of the criminal j instinct.
Unconsciously people try to escape the inner urge to crime by taking refuge in illness.
In other cases it happens that people who are apparently normal transmit the evil instincts concealed under this appearance of normality to other people, and frequently lead them, quite unconsciously, to carry out the deeds which they themselves would never commit although they would like to.
Here is an example: Some time ago there was a murder in the Rhineland which created a great sensation.
A man of up-to-then blameless character killed his entire family, and even his dog.
No one knew the reason; no one had ever noticed anything abnormal about the man.
This man told me that he had bought a knife without having any particular object in mind.
One night he fell asleep in the living-room, where there was a clock with a pendulum.
He heard the ticking of the clock, and this tick-tock was like the sound of a battalion of marching soldiers.
The sound of marching gradually died away, as though the battalion had passed.
When it ceased completely he suddenly felt, ”Now I must do it.”
Then he committed the murders. He stabbed his wife eleven times.
According to my subsequent investigations it was the woman who was chiefly to blame for what happened.
She belonged to a religious sect, whose members regarded all who do not pray with them as outsiders, children of the devil, and themselves as saints.
This woman transmitted the evil that was in her, unconsciously perhaps, but quite certainly, to her husband.
She persuaded him that he was evil, whereas she herself was good, and instilled the criminal instinct into his

subconscious mind.
It was characteristic that the husband recited a saying from the Bible at each stab, which best indicates the origin of his hostility.
Far more crime, cruelty, and horror occur in the human soul than in the external world.
The soul of the criminal, as manifested in his deeds, often affords an insight into the deepest psychological processes of humanity in general.
Sometimes it is quite remarkable what a background such murders have, and how people are driven to perpetrate acts which at any other time and of their own accord they would never commit.
Once a baker went for his Sunday walk.
The next thing he knew was that on waking up he found himself in a police cell, with his hands and feet manacled. He was amazed. He thought he was dreaming.
He had no idea why he was locked up. But in the meantime the man had murdered three people and seriously injured two.
Undoubtedly he committed these crimes in a cataleptic state.
The baker's Sunday walk turned out quite differently from what he had intended on leaving home.
The wife of this baker was a member of the same sect as the other woman, and therefore a "saint," so that the motive of this crime is analogous to that described above.
The more evil a person is, the more he tries to force upon others the wickedness he does not want to show to the outside world.
The baker and the Rhinelander were respectable men.
Before they committed their crimes they would have been amazed had anyone thought them capable of such things.
They certainly never intended to commit murder.
This idea was unconsciously instilled into them as a means of abreacting the evil instincts of their wives.
Man is a very complicated being, and though he knows a great deal about all sorts of things, he knows very little about himself. Carl Jung, The Symbolic Life, Pages 343-346.]

Carl Jung on “The Significance of Dreams.” (2014-09-08 16:03)

[Carl Jung on “The Significance of Dreams.”]
Through his language, man tries to designate things in such a way that his words will convey the meaning of what he intends to communicate.
But sometimes he uses terms or images that are not strictly descriptive and can be understood only under certain conditions.
Take, for instance, the many abbreviations like UN, UNESCO, NATO, etc., which infest our newspapers, or trademarks or the names of patent medicines.
Although one cannot see what they mean, they yet have a definite meaning if you know it. Such designations are not symbols, they are signs.
What we call a symbol is a term, a name, or an image which in itself may be familiar to us, but its connotations, use, and application are specific or peculiar and hint at a hidden, vague, or unknown meaning.
Take as an example the image of the double adze that occurs frequently on Cretan monuments.
We know the object, but we do not know its specific meaning.
Again, a Hindu who had been on a visit to England told his friends at home that the English worshipped animals, because he had found eagles, lions, and oxen in their old churches and cathedrals, and he was not aware that these animals were the symbols of the evangelists.
There are even many Christians who do not know that they are derived from the vision of Ezekiel, which in turn offers a parallel to the Egyptian Horus and his four sons.
Other examples are the wheel and the cross, which are universally known objects, yet under certain conditions they are symbolic and mean something that is still a matter for controversial speculation.

A term or image is symbolic when it means more than it denotes or expresses.
It has a wider ”unconscious” aspect—an aspect that can never be precisely denned or fully explained.
This peculiarity is due to the fact that, in exploring the symbol, the mind is finally led towards ideas of a transcendent nature, where our reason must capitulate.
The wheel, for instance, may lead our thoughts to the idea of a ”divine” sun, but at this point reason has to admit its inadequacy, for we are unable to define or to establish the existence of a ”divine” being.
We are merely human, and our intellectual resources are correspondingly limited.
We may call something ”divine,” but this is simply a name, a fagon de parler, based perhaps on a creed, yet never amounting to a proof.



Because there are innumerable things beyond the range of human understanding, we constantly use symbolic expressions and images when referring to them (ecclesiastical language in particular is full of symbols).
But this conscious use of symbolism is only one aspect of a psychological fact of great importance: we also produce symbols unconsciously and spontaneously in our dreams.

Each act of apperception, or cognition, accomplishes its task only partially; it is never complete.
First of all, sense-perception, fundamental to all experience, is restricted by the limited number and quality of our senses, which can however be compensated to a certain extent by the use of instruments, but not sufficiently to eliminate entirely a fringe of uncertainty.
Moreover apperception translates the observed fact into a seemingly incommensurable medium—into a psychic event, the nature of which is unknowable. Unknowable, because cognition cannot cognize itself—the psyche cannot know its own psychic substance.
There is thus an indefinite number of unknown factors in every experience, in addition to which the object of cognition is always unknown in certain respects since we cannot know the ultimate nature of matter itself.
Every conscious act or event thus has an unconscious aspect, just as every sense-perception has a subliminal aspect: for instance, sound below or above audibility, or light below or above visibility.
The unconscious part of a psychic event reaches consciousness only indirectly, if at all.
The event reveals the existence of its unconscious aspect inasmuch as it is characterized either by emotionality or by a vital importance that has" not been realized consciously.
The unconscious part is a sort of afterthought, which may become conscious in the course of time by means of intuition or by deeper reflection.
But the event can also manifest its unconscious aspect—and this is usually the case —in a dream. The dream shows this aspect in the form of a symbolic image and not as a rational thought.

It was the understanding of dreams that first enabled us to investigate the unconscious aspect of conscious psychic events anto discover its nature.
It has taken the human mind a long time to arrive at a more or less rational and scientific understanding of the

functional meaning of dreams.
Freud was the first who tried to elucidate the unconscious background of consciousness in an empirical way.
He worked on the general assumption that dream-contents are related to conscious representations through the law of association, i.e., by causal dependence, and are not merely chance occurrences.
This assumption is by no means arbitrary but is based on the empirical fact, observed long ago by neurologists and especially by Pierre Janet, that neurotic symptoms are connected with some conscious experience.
They even appear to be split-off areas of the conscious mind which, at another time and under different conditions, can be conscious, just as an hysterical anesthesia can be there one moment and gone the next, only to reappear again after a while.
Breuer and Freud recognized more than half a century ago that neurotic symptoms are meaningful and make sense inasmuch as they express a certain thought.
In other words, they function in the same manner as dreams: they symbolize.
A patient, for instance, confronted with an intolerable situation, develops a spasm whenever he tries to swallow: ”He can’t swallow it.”
Under similar conditions another patient develops asthma: ”He can’t breathe the atmosphere at home.”
A third suffers from a peculiar paralysis of the legs: ”He can’t go on any more.”
A fourth vomits everything he eats: ”He can’t stomach it.” And so on.
They could all just as well have had dreams of a similar kind.
Dreams, of course, display a greater variety and are often full of picturesque and luxuriant fantasy, but they boil down eventually to the same basic thought if one follows Freud’s original method of ”free association.”
This method consists in letting the patient go on talking about his dream-images.
That is precisely what the non-psychological doctor omits to do.
Being always pressed for time, he loathes letting his patient babble on about his fantasies seemingly without end.
Yet, if he only knew, his patient is just about to give himself away and to reveal the unconscious background of his ailment.
Anyone who talks long enough will inevitably betray himself by what he says and what he purposely refrains from saying.
He may try very hard to lead the doctor and himself away from the real facts, but after a while it is quite easy to see which point he is trying to steer away from.
Through apparently rambling and irrational talk, he unconsciously circumscribes a certain area to which he continually returns in ever-renewed attempts to hide it.
In his circumlocutions he even makes use of a good deal of symbolism, apparently serving his purpose of hiding and avoiding yet pointing all the time to the core of his predicament.
Thus, if the doctor is patient enough, he will hear a wealth of symbolic talk, seemingly calculated to hide something, a secret, from conscious realization.
A doctor sees so many things from the seamy side of life that he is seldom far from the truth when he interprets the hints which his patient is emitting as signs of an uneasy conscience.
What he eventually discovers, unfortunately, confirms his expectations.
Thus far nobody can say anything against Freud’s theory of repression and wish-fulfilment as apparent causes of dream symbolism.
If one considers the following experience, however, one becomes skeptical.
A friend and colleague of mine, travelling for long hours on a train journey through Russia, passed the time by trying to decipher the Cyrillic script of the railway notices in his compartment.

He fell into a sort of reverie about what the letters might mean and—following the principle of ”free association”—what they reminded him of, and soon he found himself in the midst of all sorts of reminiscences.
Among them, to his great displeasure, he did not fail to discover those old and disagreeable companions of sleepless nights, his ”complexes”—repressed and carefully avoided topics which the doctor would joyously point to as the most likely causes of a neurosis or the most convincing meaning of a dream.
There was no dream, however, merely ”free associations” to incomprehensible letters, which means that from any point of the compass you can reach the centre directly.
Through free association you arrive at the critical secret thoughts, no matter where you start from, be it symptoms, dreams, fantasies, Cyrillic letters or examples of modern art.
At all events, this fact proves nothing with regard to dreams and their real meaning.
It only shows the existence of associable material floating about.
Very often dreams have a very definite, as if purposeful, structure, indicating the underlying thought or intention though, as a rule, the latter is not immediately comprehensible.
This experience was an eye-opener to me, and, without dismissing the idea of ”association” altogether, I thought one should pay more attention to the dream itself, i.e., to its actual form and statement.
For instance, a patient of mine dreamed of a drunken, disheveled, vulgar woman called his ”wife” (though in reality his wife was totally different).
The dream statement, therefore, is shocking and utterly unlike reality, yet that is what the dream says.
Naturally such a statement is not acceptable and is immediately dismissed as dream nonsense.
If you let the patient associate freely to the dream, he will most likely try to get away as far as possible from such a shocking thought in order to end up with one of his staple complexes, but you will have learnt nothing about the meaning of this particular dream.
What is the unconscious trying to convey by such an obviously untrue statement?

If somebody with little experience and knowledge of dreams should think that dreams are just chaotic occurrences without meaning, he is at liberty to do so. But if one assumes that they are normal events, which as a matter of fact they are, one is bound to consider that they are either causal—i.e., that there is a rational cause for their existence—or in some way purposive, or both; in other words, that they make sense.
Clearly, the dream is seeking to express the idea of a degenerate female who is closely connected with the dreamer.
This idea is projected upon his wife, where the statement becomes untrue.
What does it refer to, then?
Subtler minds in the Middle Ages already knew that every man ”carries Eve, his wife, hidden in his body.”
It is this feminine element in every man (based on the minority of female genes in his biological make-up) which I have called the anima.
”She” consists essentially in a certain inferior kind of relatedness to the surroundings and particularly to women, which is kept carefully concealed from others as well as from oneself.
A man’s visible personality may seem quite normal, while his anima side is sometimes in a deplorable state.
This was the case with our dreamer: his female side was not nice.
Applied to his anima, the dream-statement hits the nail on the head when it says: you are behaving like a degenerate female.
It hits him hard as indeed it should. One should not, however, understand such a dream as evidence for the moral nature of the unconscious.
It is merely an attempt to balance the lopsidedness of the conscious mind, which had believed the fiction that one was a perfect gentleman throughout.
Such experiences taught me to mistrust free association.
I no longer followed associations that led far afield and away from the manifest dream-statement.
I concentrated rather on the actual dream-text as the thing which was intended by the unconscious, and I began to circumambulate the dream itself, never letting it out of my sight, or as one turns an unknown object round and round in one’s hands to absorb every detail of it.
But why should one consider dreams, those flimsy, elusive, unreliable, vague, and uncertain phantasms, at all?
Are they worthy of our attention?
Our rationalism would certainly not recommend them, and the history of dream interpretation before Freud was a sore point anyway; most discouraging in fact, most ”unscientific” to say the least of it.
Yet dreams are the commonest and universally accessible source for the investigation of man’s symbolizing faculty, apart from the contents of psychoses, neuroses, myths, and the products of the various arts.
All these, however, are more complicated and more difficult to understand, because, when it comes to the question of their individual nature, one cannot venture to interpret such unconscious products without the aid of the originator.
Dreams are indeed the chief source of all our knowledge about symbolism.
One cannot invent symbols; wherever they occur, they have not been devised by conscious intention and willful selection, because, if such a procedure had been used, they would have been nothing but signs and abbreviations of conscious thoughts.
Symbols occur to us spontaneously, as one can see in our dreams, which are not invented but which happen to us.
They are not immediately understandable, they need careful analysis by means of association, but, as I have said, not of ”free association,” which we know always leads back eventually to the emotional thoughts or complexes that are unconsciously captivating our mind.
To get there, we have no need of dreams. But in the early days of medical psychology the general assumption was that dreams were analyzed for the purpose of discovering complexes.

For this purpose, however, it is sufficient to conduct an association test, which supplies all the necessary hints as I have shown long ago.
And not even this test is necessary, because one can obtain the same result by letting people talk long enough.
There can be no doubt that dreams often arise from an emotional disturbance in which the habitual complexes are involved.
The habitual complexes are the tender spots of the psyche, which react most quickly to a problematical external situation.
But I began to suspect that dreams might have another, more interesting function.
The fact that they eventually lead back to the complexes is not the specific merit of dreams.
If we want to learn what a dream means and what specific function it fulfils, we must disregard its inevitable outcome, the complex.
We must put a check on limitless ”free” association, a restriction provided by the dream itself.
By free association, we move away from the individual dream-image and lose sight of it.
We must, on the contrary, keep close to the dream and its individual form.
The dream is its own limitation. It is itself the criterion of what belongs to it and of what leads away from it.
All material that does not lie within the scope of the dream, or that oversteps the boundaries set by its individual form, leads astray and produces nothing but the complexes, and we do not know whether they belong to the dream or not since they can be produced in so many other ways.
There is, for instance, an almost infinite variety of images by which the sexual act can be ”symbolized,” or rather allegorized.
But the dream obviously intends its own specific expression in spite of the fact that the resultant associations will lead to the idea of sexual intercourse.
This is no news and is easy to see, but the real task is to understand why the dream has chosen its own individual

expression.
Only the material that is clearly and visibly indicated as belonging to the dream by the dream-images themselves should be used for interpretation.
While free association moves away from the theme of the dream in something like a zigzag line, the new method, as I have always said, is more like a circumambulation, the centre of which is the dream-image.
One concentrates on the specific topics, on the dream itself, and disregards the frequent attempts of the dreamer to break away from it.
This ever-present ”neurotic” dissociative tendency has many aspects, but at bottom it seems to consist in a basic resistance of the conscious mind to anything unconscious and unknown.
As we know, this often fierce resistance is typical of the psychology of primitive societies, which are as a rule conservative and show pronounced misoneistic tendencies.
Anything new and unknown causes distinct and even superstitious fear. The primitive manifests all the reactions of a wild animal to untoward events.
Our highly differentiated civilization is not at all free from such primitive behaviour.
A new idea that is not exactly in line with general expectations meets with the severest obstacles of a psychological kind.
It is given no credit, but is feared, combatted, and abhorred in every way.
Many pioneers can tell a story of misery, all due to the primitive misoneism of their contemporaries.
When it comes to psychology, one of the youngest of the sciences, you can see misoneism at work, and in dealing with your own dreams you can easily observe your reactions when you have to admit a disagreeable thought.
It is chiefly and above all fear of the unexpected and unknown that makes people eager to use free association as a means of escape.
I do not know how many times in my professional work I have had to repeat the words: ”Now let’s get back to your dream. What does the dream say?”
If one wants to understand a dream it must be taken seriously, and one must also assume that it means what it manifestly says, since there is no valid reason to suppose that it is anything other than it is.
Yet the apparent futility of dreams is so overwhelming that not only the dreamer but the interpreter as well may easily succumb to the prejudice of the ”nothing but” explanation.
Whenever a dream gets difficult and obstinate, the temptation to dismiss it altogether is not far away.
When I was doing fieldwork with a primitive tribe in East Africa, I discovered to my amazement that they denied having dreams at all.
But by patient indirect talk I soon found that they had dreams all right, like everybody else, but were convinced that their dreams meant nothing.
”Dreams of ordinary men mean nothing,” they said. The only dreams that mattered were those of the chief and the medicine-man, which concerned the welfare of the tribe.
Such dreams were highly appreciated.
The only drawback was that the chief as well as the medicine-man denied having any more dreams ”since the British were in the country.”
The District Commissioner had taken over the function of the ”big dream.”
This incident shows that even in a primitive society opinions about dreams are ambivalent, just as in our society, where most people see nothing in dreams while a minority thinks very highly of them.
The Church, for instance, has long known of somnia a Deo rnissa (dreams sent by God), and in our own time we have watched the growth of a scientific discipline which aims at exploring the vast field of unconscious processes.
Yet the average man thinks little or nothing about dreams, and even a thoroughly educated person shares the common ignorance and underrates everything remotely connected with the ”unconscious.”
The very existence of an unconscious psyche is denied by a great number of scientists and philosophers, who often use the naive argument that if there were an unconscious psyche there would be two subjects in the individual instead of one.
But that is precisely the case, in spite of the supposed unity of the personality.
It is, indeed, the great trouble of our time that so many people exist whose right hand does not know what their left

is doing.
It is by no means the neurotic alone who finds himself in this predicament.
It is not a recent development, nor can it be blamed on Christian morality; it is, on the contrary, the symptom of a general unconsciousness that is the heritage of all mankind.
The development of consciousness is a slow and laborious process that took untold ages to reach the civilized state (which we date somewhat arbitrarily from the invention of writing, about 4000 B.C.).
Although the development since that date seems to be considerable, it is still far from complete.
Indefinitely large areas of the mind still remain in darkness.
What we call ”psyche” is by no means identical with consciousness and its contents.
Those who deny the existence of the unconscious do not realize that they are actually assuming our knowledge of the psyche to be complete, with nothing left for further discoveries.
It is exactly as if they declared our present knowledge of nature to be the summit of all possible knowledge.
Our psyche is part of nature, and its enigma is just as limitless.
We cannot define ”nature” or ”psyche,” but can only state what, at present, we understand them to be.
No man in his senses, therefore, could make such a statement as ”there is no unconscious,” i.e., no psychic contents of which he and others are unconscious—not to mention the mountain of convincing evidence that medical science has accumulated.
It is not, of course, scientific responsibility or honesty that causes such resistance, but age-old misoneism, fear of the new and unknown.
This peculiar resistance to the unknown part of the psyche has its historical reasons.
Consciousness is a very recent acquisition and as such is still in an ”experimental state”—frail, menaced by specific dangers, and easily injured.
As a matter of fact one of the most common mental derangements among primitives consists in the ”loss of a soul,” which, as the term indicates, means a noticeable dissociation of consciousness.
On the primitive level the psyche or soul is by no means a unit, as is widely supposed.
Many primitives assume that, as well as his own, a man has a ”bush-soul,” incarnate in a wild animal or a tree, with which he is connected by a kind of psychic identity.
This is what Levy-Bruhl called participation mystique.
In the case of an animal it is a sort of brother, so much so that a man whose brother is a crocodile is supposed to be safe while swimming across a crocodile-infested river.
In the case of a tree, the tree is supposed to have authority over the individual like a parent.
Injury to the bush-soul means an equal injury to the man.
Others assume that a man has a number of souls, which shows clearly that the primitive often feels that he consists of several units.
This indicates that his psyche is far from being safely synthesized; on the contrary, it threatens to fall asunder only too easily under the onslaught of unchecked emotions.
What we observe in the seemingly remote sphere of the primitive mind has by no means vanished in our advanced civilization.
Only too often, as I have said, the right hand does not know what the left is doing, and in a state of violent affect one frequently forgets who one is, so that people can ask: ”What the devil has got into you?”
We are possessed and altered by our moods, we can suddenly be unreasonable, or important facts unaccountably vanish from our memory.
We talk about being able to ”control ourselves,” but self-control is a rare and remarkable virtue.
If you ask your friends or relatives they may be able to tell you things about yourself of which you have no knowledge.
One almost always forgets or omits to apply to oneself the criticism that one hands out so freely to others, fascinated by the mote in one’s brother’s eye.
All these well-known facts show beyond a doubt that, on the heights of our civilization, human consciousness has not yet attained a reasonable degree of continuity.
It is still dissociable and vulnerable, in a way fortunately so, since the dissociability of the psyche is also an advantage in that it enables us to concentrate on one point by dismissing everything else that might claim attention.

It makes a great difference, however, whether your consciousness purposely splits off and suppresses a part of the psyche temporarily, or whether the same thing happens to you, so that the psyche splits spontaneously without your consent and knowledge, or perhaps even against your will.
The first is a civilized achievement, the second a primitive and archaic condition or a pathological event and the cause of a neurosis.
It is the ”loss of a soul,” the symptom of a still existing mental primitivity.
It is a long way indeed from primitivity to a reliable cohesion of consciousness.
Even in our days the unity of consciousness is a doubtful affair, since only a little affect is needed to disrupt its continuity.
On the other hand the perfect control of emotion, however desirable from one point of view, would be a questionable accomplishment, for it would deprive social intercourse of all variety, color, warmth, and charm. Carl Jung, The Symbolic Self, Pages 185-195.

Carl Jung and “Human Nature Does Not Yield Easily to Idealistic Advice.” (2014-09-08 18:02)

[Carl Jung and “Human Nature Does Not Yield Easily to Idealistic Advice.”]
There is little to criticize in Mr. Roberts’ article since its author is obviously a man of good will and optimistic enthusiasm.
Moreover, he points in the right direction, and he gives proper value to man’s mental and moral attitude.

He hopes and believes, it seems to me, that saying the right and good thing will be enough to produce the desired effect.
Unfortunately, human nature is a bit more complicated and does not yield to a well-meaning hint or to idealistic advice.
It always has been and still is the great question how to get the ordinary human to the point where he can make up his mind to draw the right conclusion and to do the right thing, or how to make him listen at all.
His moral and mental inertia and his notorious prejudices are the most serious obstacle to any moral or spiritual renaissance.
If he had been inclined to resist the overwhelming impact of his emotional entanglements, passions, and desires, and to put a stop to the haste and rush of his daily activities, and to try at least to get out of his lamentable yet cherished unconsciousness about himself, the world and its sad history of intrigue, violence, and cruelty would have reached a state of peace and humanity long before Christ-—in the time of Buddha or Socrates.
But to get him there, that's just the trouble.
It is perhaps a good idea to liberate man from all inhibitions and prejudices that hamper, torment, and disfigure him.
But the question is less to liberate from something, than rather, as Nietzsche asked, to which end?
In certain cases it looks as if in getting rid of one's inhibitions and burdens, one had "thrown away one's best."
Liberation can be a good or a very bad solution.
It largely depends upon the choice of one's further goal whether the liberation has been a boon or a fatal mistake.
I don't want to go further into the complexities of this problem, and moreover it would be unfair to criticize the author for something he obviously is not aware of, viz., the fact that this formulation of the problem dates from about forty years ago.
Since that time, a voluminous literature thoroughly dealing with the point in question has come into existence.
I don't know which circumstances have prevented the author from informing himself about the more modern developments in the discussion between religion and psychology.
In view of Freud's notorious inability to understand religion, the reader would have welcomed, if not expected, a summary at least of the main work done along this line during the past four decades.
Goodwill and enthusiasm are not to be underrated, but ignorance is regrettable. Carl Jung, The Symbolic Life, Pages 634-635.

Late in his life Dr. Jung stopped dreaming. **(2014-09-09 05:38)**

[Late in his life Dr. Jung stopped dreaming.]
Suzanne Percheron: I suppose that you dream?
Dr. Jung: No, I almost don't dream anymore. (!!!)
I used to dream when I began to discover my unconscious.
One dreams when the unconscious has something to say, but my consciousness is always so receptive now that the door is open.
I am ready to accept. With me the unconscious can flow into consciousness.
I no longer have prejudice, or fear, or resistance. The dream is a way in which the unconscious makes itself known to consciousness.
Many people have no memory of their dreams because the unconscious knows that it will not be heard, so what's the use; then they don't remember.
C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances;Pages 51-70.

Carl Jung on Dreams **(2014-09-09 18:28)**

Carl Jung: Occasionally the dreams of others, helped to shape, revise, or confirm my views on a life after death] Not only my own dreams, but also occasionally the dreams of others, helped to shape, revise, or confirm my views on a life after death.

I attach particular importance to a dream which a pupil of mine, a woman of sixty, dreamed about two months before her death. She had entered the hereafter. There was a class going on, and various deceased women friends of hers sat on the front bench. An atmosphere of general expectation prevailed.

She looked around for a teacher or lecturer, but could find none. Then it became plain that she herself was the lecturer, for immediately after death people had to give accounts of the total experience of their lives.

The dead were extremely interested in the life experiences that the newly deceased brought with them, just as if the acts and experiences taking place in earthly life, in space and time, were the decisive ones.

In any case, the dream describes a most unusual audience whose like could scarcely be found on earth: people burningly interested in the final psychological results of a human life that was in no way remarkable, any more than were the conclusions that could be drawn from it to our way of thinking.

If, however, the ”audience” existed in a state of relative non-time, where ”termination” ”event,” and ”development” had become questionable concepts, they might very well be most interested precisely in what was lacking in their own condition.

At the time of this dream the lady was afraid of death and did her best to fend off any thoughts about it. Yet death is an important interest, especially to an aging person. A categorical question is being put to him, and he is under an obligation to answer it.

To this end he ought to have a myth about death, for reason shows him nothing but the dark pit into which he is

descending. Myth, however, can conjure up other images for him, helpful and enriching pictures of life in the land of the dead.
If he believes in them, or greets them with some measure of credence, he is being just as right or just as wrong as someone who does not believe in them. But while the man who despairs marches toward nothingness, the one who has placed his faith in the archetype follows the tracks of life and lives right into his death.
Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them. Carl Jung, Memories Dreams and Reflections.

A dream, like every element in the psychic structure, is a product of the total psyche.
Hence we may expect to find in dreams everything that has ever been of significance in the life of humanity.
Just as human life is not limited to this or that fundamental instinct, but builds itself up from a multiplicity of instincts, needs, desires, and physical and psychic conditions, etc., so the dream cannot be explained by this or that element in it,' however beguilingly simple such an explanation may appear to be.
We can be certain that it is incorrect, because no simple theory of instinct will ever be capable of grasping the human psyche, that mighty and mysterious thing, nor, consequently, its exponent, the dream.
In order to do anything like justice to dreams, we need interpretive equipment that must be laboriously fitted together from all branches of the humane sciences.
"General Aspects of Dream Psychology" (1916). In CW 8: The Structure and Dynamics of the Psyche. P. 527

As in our waking state, real people and things enter our field of vision, so the dream-images enter like another kind of reality into the field of consciousness of the dream-ego.
We do not feel as if we were producing the dreams, it is rather as if the dreams came to us.
They are not subject to our control but obey their own laws.
They are obviously autonomous psychic complexes which form themselves out of their own material.
We do not know the source of their motives, and we therefore say that dreams come from the unconscious.
In saying this, we assume that there are independent psychic complexes which elude our conscious control and come and go according to their own laws. Carl Jung; The Psychological Foundations of Belief in Spirits; CW 8; The Structure and Dynamics of the Psyche; Page 580.

For dreams are chapters; if you put down your dreams carefully from night to night and understand them, you can see that they are chapters of a long text.
It is a process which moves in a circle if you do nothing about it.
You can see that with insane people where the conscious is absolutely unable to accept what the unconscious produces, and in that case the unconscious process simply makes a circle, as an animal has its usual way where it always circulates; deer or hares or any other wild animals move like that when they are pasturing.
And that is so with us inasmuch as the conscious is divorced from the unconscious.
But the moment the conscious peeps into the unconscious and the line of communication is established between the two spheres of life, the unconscious no longer moves in mere circles, but in a spiral.
It moves in a circle till the moment when it would join the former tracks again, and then it finds itself a bit above.
Carl Jung, Zarathustra Seminar, Page 956.

[Late in his life Dr. Jung stopped dreaming.]
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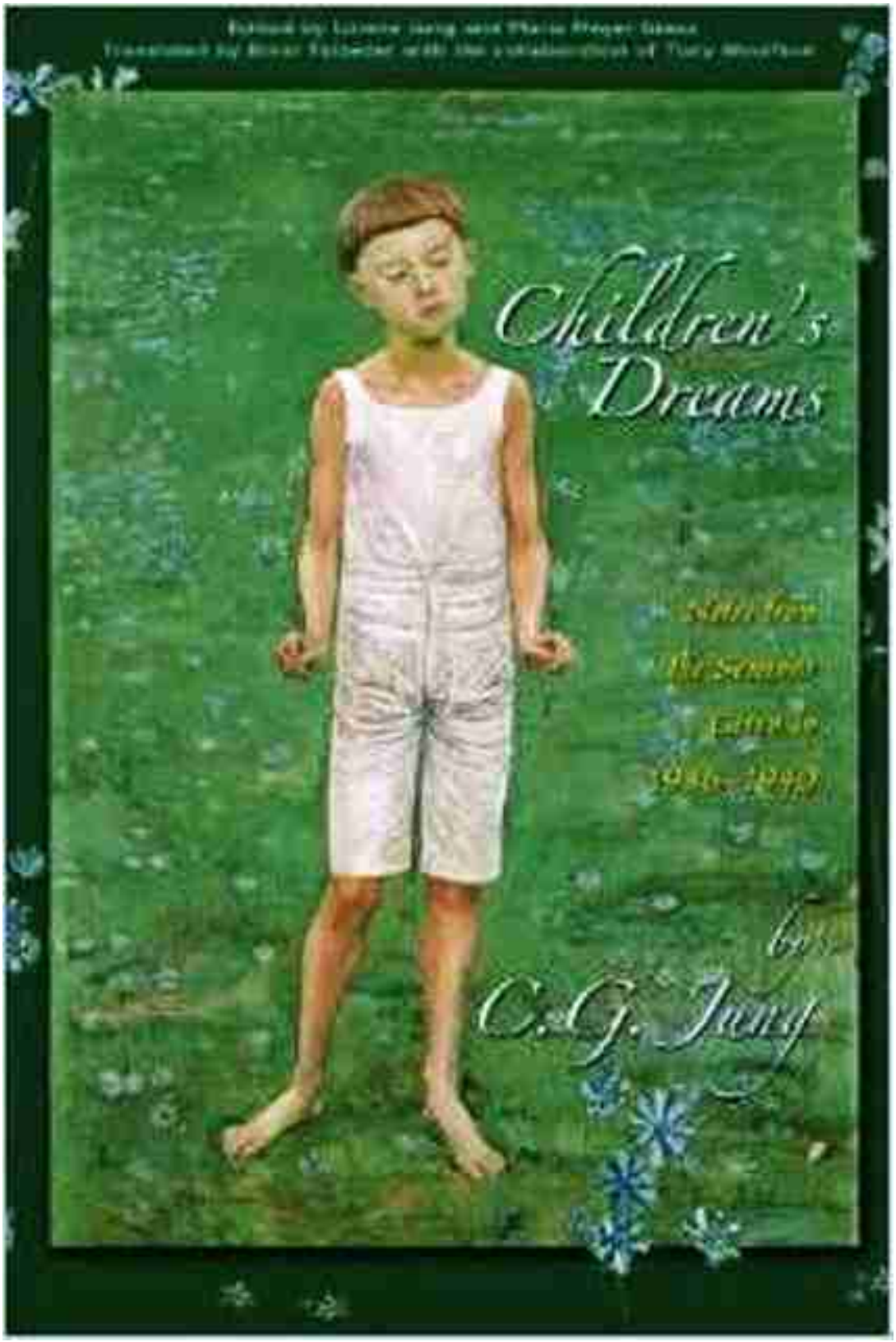
Many people have no memory of their dreams because the unconscious knows that it will not be heard, so what's the use; then they don't remember. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances;Pages 51-70.

Carl Jung on the significance of the dreams of children **(2014-09-12 04:31)**



[Carl Jung on the significance of the dreams of children]
Professor Jung:

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In this seminar we will deal primarily with the dreams of children. In addition, some books about the significance of dreams will be discussed.
All of the dreams with which we will concern ourselves have been contributed by the participants.
In most cases they were remembered by adults from their childhood, and were not obtained from the children themselves.
This poses a difficulty as, in the case of remembered dreams, we can no longer ask the children themselves but have to resort to other means in order to enrich the dream material and to understand the dream.
But we are also in a difficult situation when we record dreams from children directly.
We must always reckon with the possibility that the child does not supply any information at all or, for instance, does not have associations because of being frightened by the dream.
Furthermore, it lies in the nature of the earliest dreams of childhood that one usually does not get related associations: they are a manifestation of a part of the unconscious, standing alien in time.
These early dreams in particular are of the utmost importance because they are dreamed out of the depth of the personality and, therefore, frequently represent an anticipation of the later destiny.
Subsequent dreams of children become more and more unimportant, except when the dreamer is destined for a special fate.
During puberty and until the twentieth year, dreams become more important again, then they lose importance, and finally they carry more and more weight again after the thirty-fifth year.
This does not apply to all persons, but to the majority of cases.
I would like to ask you to search your own memory if you can still remember the first dream of your life.
Many remember dreams from their fourth year, others even from the third year.
Maybe you could also ask your acquaintances and friends if they remember their first dreams.
You should then also note what you know about the later lives of the dreamers, and also what you know about their families—if you know them—and whether you happened to notice any peculiarities among these.
Before starting our discussion of the individual dreams, I would like to make a few remarks on the method of dream interpretation.
As you know, the dream is a natural phenomenon.
It does not spring from a special intention. One cannot explain it with a psychology taken from consciousness.
We are dealing with a particular way of functioning independent of the human ego's will and wishes, intention or aim. It is an unintentional occurrence, just like everything
occurring in nature.
So we also cannot assume that the sky gets clouded only to annoy us; it simply is as it is.
The difficulty is, however, to get a handle on that natural occurrence.
It seems best to be as unprejudiced as possible when we let things influence us.
Yet anything we have to say about the event is still our interpretation. We are in the same situation as any natural scientist, who also deals with phenomena that do not reveal their meaning and conformity with a natural law.
Any meaning given to what happens comes from us. We are facing the difficult task of translating natural processes into psychical language.
To this end we have to use auxiliary and approximate terms for want of others, and make hypotheses.
. . . But there always remains the doubt whether we have truly succeeded in giving a picture of what happens.
One could, of course, argue that all of this has no meaning at all. If anything is subjective anyway, then one could as well say that nature does not conform to laws, that there is chaos.
It is, however, a question of temperament whether to assume a meaning, even if one may not understand it yet, or to prefer saying: "All of this has no meaning anyway."
But one can also be of the opinion that, although each interpretation may always be a human assumption about what is happening, one can still try to find out the truth about it.
Yet we can never be sure to achieve that aim. This uncertainty can partly be overcome, however, by inserting a meaning into other equations and then checking whether the results of these equations are in accordance with that meaning.
We can thus make an assumption about the meaning of one dream, and then see whether this attribution of a

meaning also explains another one, that is, if it is of more general significance.
We can also make control tests with the help of dream series.
I would actually prefer to deal with children's dreams in dream series because when we investigate dreams in series, we most often find confirmation or corrections of our original assumptions in the following dreams.
In dream series, the dreams are connected to one another in a meaningful way, as if they tried to give expression to a central content from ever-varying angles.
To touch this central core is to find the key to the explanation of the individual dreams.
It is not always so easy, however, to delimit a dream series.
It is a kind of monologue taking place under the cover of consciousness.
This monologue is heard, so to speak, in the dream, and sinks down during the periods when we are awake.
But in a way the monologue never ends.
We are quite probably dreaming all the time, but consciousness makes so much noise that we no longer hear the dream when awake.
f we succeeded in making a complete list [of the unconscious processes], we could see that the whole describes a certain line. It is a very difficult task when done thoroughly.
The way we explain dreams is primarily a causal one.
We are inclined to explain nature in such a way.
Here this method meets enormous difficulties, however, because we can explain in a strictly causal way only when the necessity of a correlation between cause and effect can be proven.
But this clear relation can be found, above all, in so-called inanimate nature. Whenever phenomena can be isolated and subjected to experiments, when, in other words, uniform conditions can be established, strict attributions of cause and effect can be
made.
In the case of biological phenomena, however, we are hardly able to ascertain a disposition that would lead, of necessity, to certain effects.
For here we are facing such complex material, such a diversity and complexity of conditions, that no unequivocal causal connections can be maintained.
Here the term conditional is much more appropriate, that is, such and such conditions can lead to such and such effects.
It is an attempt to replace strict causality with an interwoven action of conditions, to extend the unequivocal connection between cause and effect with a connection open to many interpretations.
Thus causality as such is not abolished, but only adapted to the multilayered material of life.
We have to take into account that the psyche, like all biological phenomena, is of a goal-oriented, purposive nature.
This does not at all contradict the previously mentioned opinion that the dream is something unintentional.
There we laid stress on the fact that natural phenomena occur unconsciously, independent of consciousness.
This does not preclude the developing forms of the psyche from being determined by unconscious purposiveness.
We cannot but assume that the fundamental nature has always been there already, and that everything that occurs is only a purposive unfolding of this primal disposition.
Even things that seem to be completely unpurposive in the psychical or biological fields can be examined as to their possible purposiveness.
Ancient medicine, for instance, thought that fever is, in all circumstances, a symptom of illness to be fought against.
Modern medicine knows that it is a complicated and purposive defense phenomenon, and not the noxa that causes the illness.
In working with dreams, too, we have always to keep in mind this aspect of inner purposiveness of what is happening.
In this sense, we may talk about the unconscious goal orientation of the dream process, in noting that these are not conscious goals, not intentions like those of consciousness, but purposive automatisms that, like cell reactions, cannot be other than purposive. Carl Jung, Children's Dreams, Pages 1-4.

Carl Jung on the several possibilities of giving a meaning to a dream. **(2014-09-12 10:11)**

[Carl Jung on the several possibilities of giving a meaning to a dream.]
The dream is no unequivocal phenomenon. There are several possibilities of giving a meaning to a dream.
I would like to suggest to you four definitions, which are more or less an extract of the various meanings I have come across that dreams can have.
1. The dream is the unconscious reaction to a conscious situation.
A certain conscious situation is followed by a reaction of the unconscious in the form of a dream, whose elements point clearly, whether in a complementary or a compensatory way, to the impression received during the day.
It is immediately obvious that this dream would never have come into being without the particular impression of the previous day.
2. The dream depicts a situation that originated in a conflict between consciousness and the unconscious.
In this case, there is no conscious situation that would have provoked, more or less without doubt, a particular dream, but here we are dealing with a certain spontaneity of the unconscious.
To a certain conscious situation the unconscious adds another one, which is so different from the conscious situation that a conflict between them arises.
3. The dream represents that tendency of the unconscious that aims at a change of the conscious attitude.
In this case, the counter-position raised by the unconscious is stronger than the conscious position: the dream represents a gradient from the unconscious to consciousness.
These are very significant dreams. Someone with a certain attitude can be completely changed by them.
4. The dream depicts unconscious processes showing no relation to the conscious situation.
Dreams of this kind are very strange and often very hard to interpret because of their peculiar character.
The dreamer is then exceedingly astonished at why he is dreaming this, because not even a conditional connection can be made out.
It is a spontaneous product of the unconscious, which carries the whole activity and weight of the meaning.
These are dreams of an overwhelming nature. They are the ones called “great dreams” by the primitives.
They are like an oracle, “somnia a deo missa.”

They are experienced as illumination.
Dreams of this last kind also appear before the breakout of mental illness or of severe neuroses, in which suddenly a content breaks through by which the dreamer is deeply impressed, even if he does not understand it.
I remember such a case from before the [First] World War: I was visited by an old man, a professor of canon law at a Catholic university.
He made a dignified impression, like the old Mommsen.
He had business to do with me and, when this had been dealt with, said to me, “I have heard that you are also interested in dreams?”
I told him, “This is part of my business.”
I sensed that his soul was consumed by a dream, which he then actually recounted.
He had had this dream many years before, and it preoccupied him again and again.
He is on a mountain-pass road, winding along a precipice.
Below there is a canyon. The road is secured against the canyon by a wall.
The wall is made of Parian marble with its antique yellowish tinge, as he notices at once.
At this moment he sees a strange figure dancing downward on the wall, a naked woman with the legs of a chamois, a “fauna.”
She then jumps down into the precipice and disappears. Then he awakens.
This dream preoccupied him immensely. He had already told it to many people.
Another dream is from a thirty-year-old man, who consulted me because of neurasthenia, which had set in quite suddenly; he had been a prince’s tutor and had had a nervous breakdown in this hard duty.
I was intrigued by the fact that this neurasthenia—usually already present before in these cases, and then only getting worse over time—should have set in so suddenly.
I asked him what happened at the time when he got the vertigo and the pains. At first he said that nothing special had occurred.
I asked him about his dreams during that period. Then it surfaced that he had had a strange dream, whereupon the illness broke out.
He is going for a walk on a dune and suddenly discovers black shards on the ground. He lifts them; they are prehistoric pieces. He goes home, fetches a spade, begins to dig up the ground, and discovers a whole prehistoric settlement, weapons and tools, stone axes, and so on.
He is immensely fascinated and awakens sweating with excitement.
The dream recurred, and then the patient broke down. He was a young Swiss.
In psychotherapeutic treatment, certain elements can appear already weeks or months or years earlier, not yet connected at all to consciousness; these are direct products of the unconscious.
As you notice, I differentiate dream processes according to how the reactions of the unconscious stand in relation to the conscious situation.
One can detect the most various transitions, from a reaction of the unconscious determined by the elements of consciousness, to a spontaneous manifestation of the unconscious.
In the latter case, the unconscious proves to be a creative activity, in which it lets contents ascend into consciousness that have not yet been present there.
One usually assumes that the content of the dream stands in relation to consciousness, assuming that, for instance, conscious psychical contents are associatively linked to unconscious ones.
This is what gave rise to the theory that the dream has to be explained solely out of consciousness, and that the unconscious as such is a derivative of consciousness.
But this is not so; actually, the exact opposite is the case: the unconscious is older than consciousness.
Primitive man lives to a great extent in unconsciousness, and we too, by the way, spend a third of our lives in the unconscious: we dream or doze.
The unconscious is what is originally given, from which consciousness rises anew again and again.
Consciousness, being conscious, is work that exhausts us.
One is able to concentrate only for a relatively short time, therefore, only to fall back into the unconscious state again; one lapses into dreams or unintentional associating.

It is, in Faust's words: "Formation, Transformation, / Eternal minds in eternal recreation."
Thus there are dreams in whose contents no relation to consciousness can be detected, and whose whole activity is located in the unconscious.
Everything—the motive of the dream and its activity—springs from the unconscious and cannot be derived from consciousness.
When you want to "force" such a dream and make it into a derivative of consciousness, you simply violate the dreaming of the dream, resulting in complete nonsense. Carl Jung, Children's Dream Seminar, Pages 4-8.

Carl Jung and the most essential causes and conditions of dream processes. **(2014-09-13 08:02)**

[Carl Jung and the most essential causes and conditions of dream processes.]
Dream processes follow from several causes and conditions. There are about five different possible sources:
1. They can stem from somatic sources: bodily perceptions, states of illness, or uncomfortable body postures.
They can be bodily phenomena that, for their part, are caused themselves by quite unconscious psychical processes.
The ancient dream interpreters made a great deal of the somatic source of stimuli, and this explanation is still frequently found today.
Experimental psychology still takes the view that dreams always have to originate in something somatic.
This is the well-known view of the dream: one ate too much before going to bed, lay on one's back or on one's belly, and therefore had that dream.
2. Other physical stimuli, not from one's own body but from the environment, can have effects on the dream: sounds, stimuli from light, coldness, or warmth.

I would like to give you an example from the French literature: Someone is dreaming: He is in the French Revolution. He is persecuted and finally guillotined. He awakes when the blade is sliding down. This is when a part of the frame of the canopy fell on his neck. So he must have dreamed the whole dream at the moment when the frame went down.
Examples of this kind have often led to the opinion that such a dream, in which one has a clear sense of time, takes place in a very short time-span.
I remember, for instance, such a dream from my own adolescence. As a university student I had to get up at half past five in the morning, because the botany lecture started at seven o'clock.
This was very tough for me. I always had to be awakened; the maid had to pound at the door until I finally woke up.
So, once I had a very detailed dream.
"I was reading the newspaper. It said that a certain tension between Switzerland and foreign countries had arisen.
Then many people came and discussed the political situation; then there came another newspaper, and again it contained new telegrams and new articles.
Many people got excited.
Again there were discussions and scenes in the streets, and eventually mobilization: soldiers, artillery.
Canons were fired—now the war had broken out"—but it was the knocking on the door.
I had the clear impression that the dream had lasted for a very long time and come to a climax with the knocking.
As evidence for the view that dreams have no temporal dimension but take place only at the moment of the acoustic stimulus, it might be helpful to quote the extremely complex perceptions of a person at the moment of a fall.
During the few seconds of his fall in the mountains, the well-known Swiss geologist Heim7saw his whole life in review.
The same is told in the story of a French admiral. He fell into the water and nearly drowned. In this short moment, the images of his whole life passed before his eyes.
It has to be stressed, however, that such moments are of an immense intensity.
You can have an overall view in them that is not successive at all. During sleep there is no such intensity. That is the problem.
That is why such cases give no explanation for the lack of a temporal dimension in dreams.
To be frank, I always think of another possibility, which is of course equally quixotic: that there is something going on in the realm of the unconscious with the notion of time, that time comes apart a little in the unconscious, that is, the unconscious always remains beside the passing of time and perceives things that do not yet exist.
In the unconscious, everything is already there from the beginning.
So, for example, one often dreams of a motif that plays a role only the next day or even later.
The unconscious does not care about our time or the causal interrelation of things. This can also be observed in dream series.
The series does not form a chronological, consecutive order in the sense of our temporal order. That is why it is so difficult to tell what comes first and what later.
If one tried to characterize the nature of dreams, one could say that they do not form a chronological series as in a b c d, with b following from a, and c from b.
We rather have to suppose an unrecognizable center from which the dreams emanate. This idea can be illustrated as in the figure.
Because dreams enter into consciousness one after the other, we conceive them with the help of the temporal category and relate them to one another in a causal way.
It cannot be excluded, however, that the true order of the first dream enters into consciousness only much later.
The seemingly chronological series is, as it were, not the true series.
If we conceive of it this way, we make a concession to our concept of time.
There are dream sequels into which another motif suddenly inserts itself, only to be left later to make room for an earlier motif.
The actual arrangement of dreams is a radial one: the dreams radiate from a center, and are only later subjected to the influence of our time.
In the final analysis, they are arranged around a center of meaning.
In the unconscious we have, after all, to reckon with other categories than in consciousness; this is similar to quantum

physics, where facts are altered by the act of observation, as, for example, in the observation of the atomic nucleus.
It seems that difficult laws apply in the microphysical world of the atom than in the macrophysical world.
In this respect, there is a certain parallelism between the unconscious and the microphysical world.
The unconscious could be compared to the atomic nucleus.
In everyday life, too, it can be observed how the unconscious anticipates things.
Often these are quite harmless things without any further importance, as for instance the following phenomena: you walk on the street and believe you see an acquaintance.
It is not he, but later he does come by. Such strange "near-miss perceptions" are very frequent. But they are so insignificant and carry so little weight that one usually overlooks them, thinking, "Such a coincidence!"
But there are also quite fabulous examples.
I have experienced such an example with a friend at the university.
He was a natural scientist. His father had promised him a trip to Spain if he did well on an exam. Right before the exam he had a dream that he told me on the spot.
He is in a Spanish town and follows a street to a square into which several streets lead, and which is defined by a cathedral.
He strolls across the square and turns right, as he first wants to have a look at the cathedral from the side.
As he is turning into that street, a carriage with two Isabella horses is coming. Then he wakes up.
The dream made such an impression on him, he told me, because the image was of such great beauty and brilliance.
Three weeks later, after his exam, he traveled to Spain. From there I received the news that the dream had come true.
In a Spanish town he came to such a square. At once he remembered the dream, and said to himself: "Now, if the horses in the side street also came true!"
He went into the side street—and the horses were there! He was an absolutely reliable man, is now in a position in the civil service, and was otherwise never known for such things but, on the contrary, for his proverbial dryness and sobriety.
I have not heard anything similar from him again.
This case is not exceptional. There are numerous experiences of this kind.
When you treat many patients with neuroses, you can frequently make such observations; over time you realize their typical character and can alert people beforehand that something will happen.
In these cases I usually say, "Attention now, something's going to happen!"
The following dream is an example: A female patient of middle age. For some time, her dreams dealt with a certain problem.
Suddenly there comes a dream, with no connection to anything else:
She was alone in a house. Evening fell. She went through the house to close all windows.
Then she remembered a back door that she also had to lock. She went to the door and saw that it had no lock. She wondered what to do and started to look for pieces of furniture or boxes to put in front of the door.
While she was doing this, it grew ever darker, ever more uncanny.
All of a sudden the door flew open, and in shot a black bullet, right into the middle of her body. She woke up with a scream.
It was the house of an aunt living in America. She had been there once, twenty years earlier. After a quarrel, the family was completely torn apart, and with this aunt in particular she was on absolutely bad terms.
She had not seen her for twenty years nor kept in touch with her at all. She did not know if that aunt still lived in that house or, for that matter, if she was still alive.
I inquired of the patient's sister about the correctness of this information, and she corroborated it.
I told the patient to write up this dream and its date. Three weeks later a letter arrived from America saying that this aunt had died. And she had died on the very day on which the patient had had that dream. This is a typical dream.
Such effects—of whatever kind—often have the character of shots. I remind you of the famous "witches' shot."
The same ideas can be found among the North American Indians: the medicine man can "shoot" you with something—for example, a so-called icicle—to make you ill. Similar ideas are found in an English book about the mystic Anna Kingsford.She believed that she had the same capabilities and would be able to achieve such effects.

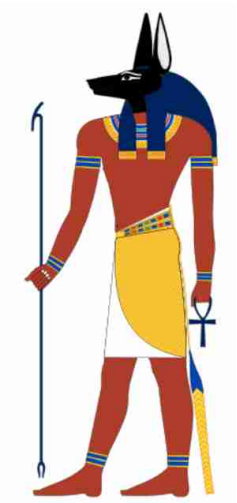
The yogis in Tibet are said to be able to exert evil influence on others.
What they send out is of an oblong shape. It is beyond our knowledge what is at work here, but the consensus gentium speaks of it.
The Tibetans certainly know nothing about English literature, nor my patient anything about Tibet. But there must exist a common source for this assumption, and it must lie in a peculiar psychical factor that we cannot explain for the time being.
I am all against superciliously ascending the throne of scepticism and declaring it a swindle. What interests me is that everywhere these things are said to be so.
This idea is as common and widespread as, for instance, the one that the dead do not know they are dead, and have to be enlightened about it to find rest.
Independent of one another, these ideas are found among spiritualists and primitives, and in Tibetan texts. In the Bardo Thödol you find an instruction concerning how to enlighten the dead person that he is really dead.
The interesting question here is: How can this be explained? Which primal factors are in existence here to which these statements refer?
3. Now there are not only physical events that cause dreams, but also psychical ones.
It happens that certain psychical occurrences in the environment are perceived by the unconscious.
In my collection of dreams there is a case in which a child between the ages of three and four dreams that two angels are coming, are picking up something from the ground, and are sending it up to heaven.
Another child dreams that the mother wants to kill herself. Crying, the child runs into the room of the mother, who is already awake; she is just on the point of committing suicide.
In this way, important psychical occurrences in the environment can be perceived. Moods and secrets, too, can actually be “scented” unconsciously.
In these instances, one does not know at all how the unconscious comes to perceive this.
The strange thing is that these are not always impressive cases at all, as in the dream of the mother’s suicide, but sometimes quite insignificant ones. And we can understand
even less how one can “scent” completely insignificant things.
Let me give you an example of this, too: It is the case of a businessman who was, however, interested in telepathic phenomena.
He very much wanted to experience something himself. Once he sat in his office; it was three o’clock in the afternoon, and he had dozed off.
He saw the postman pull the bell of his house—he lived in the suburbs and his office was in the city—and saw how his maid opened the door and took a package of newspapers and letters from the postman. There was a yellow letter lying on the package.
He saw very clearly how big it was, and what it looked like. He came to with the feeling of having slept a bit.
Then he suddenly thought: “This was a vision!” He went home at four o’clock and inquired about the letters. The package, as he had seen it, lay on the bureau in the hallway outside, but there was no yellow letter on it.
He thought he had drawn a blank. Fourteen days later, the servant came with a yellow letter. It had fallen behind the bureau.
He then opened the letter, thinking it contained heaven knows what. But it was a business pamphlet, something completely insignificant!
In my experience I have often come across such cases. The silliest things can enter into dreams and be foreseen, and the identity cannot be disputed at all.
This happens far too often to be ignored. There are certainly “illegitimate” sources of dreams.
There are things one should not know or is not supposed to know, and yet one does know them, as if one had a nose going through walls. It seeps into one through the atmosphere.
I had a colleague who was somehow peculiar, but had interesting ideas. He lived in a house in the countryside, with his wife, two children, and a maidservant.
He wrote down all dreams dreamed in his house, also those of patients he had accommodated there.
It was simply astonishing how the patients’ problems appeared in the dreams of the servant, the children, and the wife.

Such phenomena are experienced not only in dreams, but also in society: someone enters the room, for example, and suddenly there is a chill everywhere.
Something emanated from this person, one does not know what.
4. Until now, we have mentioned somatic sources, and physical and psychical events in the environment as causes of the dream processes. Now past events can also come into dreams. Should you come across this you will have to take it seriously.
When a historical name of possible significance appears in dreams, I am in the habit of looking up what the name stands for in reality. I check what person is meant by it, and what his environment was, for in this way the dream can be explained.
Strangely enough, I had such a case only today. A lady, having settled too much in the upper stories, living too much in the head, and on a poor footing with the underworld, recounts the following dream:
There was a very dangerous-looking circle of lions. In the middle there was a pit that was filled with something hot. She knew that she had to go down into the pit and dive into it. So she went in and was somehow burned in the fire. Just one shoulder of her jutted out. I pressed her down and said: “Not out, but through it!”
This dream illustrates very clearly the problem that she had always evaded. Together with the dream, she mentioned a fragment in which St. Eustache was said be her patron saint.
The legend of St. Eustache indeed fits nicely: Eustache and his family had converted to Christianity. He died the martyr’s death around a.d., together with his family. He was thrown to the lions. The lions, however, did not want to devour the holy family. So they heated a brazen bull until it was red hot, and roasted them to death in it. This is something the patient did not know.
The occurrence of these past events in dreams is extremely hard to explain. It is just as if this patient had hunted out the calendar of saints in my library. It is also possible, however, that this is a case of cryptomnesia,that the patient had in fact read the legend and does not know it any longer.
There are famous instances of such cryptomnesias.
We will come back to this later. For the moment we are interested only in occurrences in which it can be proven that one had not read something specific, because one never came near these matters.
These cases exist, and it is always worth checking in the books to become oriented about its objective content.
A particularly impressive case, which I proved, was that of a mentally ill person who produced a symbolic connection before the text of a Greek papyrus had been deciphered.
This sounds miraculous indeed, but we have to get used to the idea that such things exist, that elements which in some strange way or other correspond to historical facts can be reproduced from the unconscious.
The explanation is to be found in the fact that these are archetypal contents. It belongs to the nature of the archetype that it is capable of reproducing again exactly the same
images in an identical way.
This is often denied, but mostly by people who are not familiar with the matter at all and are in no way able to give an explanation. Ignorance makes it easy to deny these things, as you can see from the following two examples:
When an agent of Edison first presented the latter’s phonograph in the Académie in Paris, a professor of physics is said to have taken him by the throat and called him a “ventriloquist.”
Galileo challenged his adversaries to look through the telescope and to convince themselves of the existence of Jupiter’s satellites. But they didn’t want to look!
At a Later Session [8 November 1938]
Professor Jung: Last time we left off at a discussion of the various causes of the dream processes. A further group of causes can be found in dreams that, although having originally had a connection with consciousness, have long lost it, so that it seems as if this connection never existed.
Let us turn to these contents that have lost the connection to consciousness. Therefore, the contents of these dreams cannot be reproduced.
Persons, faces, situations, buildings, parts of buildings, furniture, or fixtures can appear that were once conscious in childhood, but have fallen into complete oblivion over the decades.
I remember such a dream that I had years ago. I saw the face of a man. After I reflected for a long time, there came a memory from my earliest youth, when I was about ten years old. It was of our neighbor, a little peasant, long since

under the grass.
I had completely forgotten his face. In this dream, it emerged again in its original freshness.
Consciously, I would not have been able to reproduce it. And when, two days later, I recounted that dream, I was again completely unable to reproduce that face. It had vanished again. The remembered image had been too weak.
In dreams, therefore, cryptomnesias may appear, that is, impressions, elements, thoughts, a piece of knowledge that the dreamer once had, which then vanishes completely and cannot be reproduced, until it suddenly reemerges in its original form on some particular occasion.
I found such a cryptomnesia in Nietzsche.
The passage in Zarathustra on the descent into the underworld, in which the captain goes ashore to shoot rabbits, caught my attention.
I asked Mrs. Förster-Nietzsche, the only person able to supply information on the childhood of her brother, if Nietzsche had not taken over this motif from the Blätter aus Prevorst by Justinus Kerner, where it is actually found. She told me that he definitely had read this book with her before his eleventh year in the library of their grandfather.
Théodore Flournoy, the well-known psychologist and philosopher from Geneva, provided evidence of similar cases in his work, From India to the Planet Mars. The title may be fantastic, but it is a scientific book.
Flournoy describes Hélène Smith, who had created a sensation in Geneva with her somnambulism. It is about a great animus love story.
The glossolalia in this case—Hélène Smith spoke several unknown languages—was also due to cryptomnesia. She frequented a society that owned a small dictionary of Sanskrit. We do not know whether she actually used it, but it can hardly have been otherwise.
5. A final group of causes can be found in dreams that anticipate future psychical aspects of the personality, which are not perceived as such in the present. So these are future events that are not yet recognizable in the present.
These aspects point to future activities or situations of the dreamer that have no basis at all in the dreamer's present psychology.
In children's dreams in particular, crucial future events are anticipated in a surprising way. Doubtful are those cases in which, for example, someone dreams beforehand that he will die in a railroad catastrophe, and then is actually killed. It could be a miraculous telepathic anticipation.
Sometimes future formations of the personality, which appear to be quite alien in the present and cannot be explained by it, are anticipated in developmental processes.
If those dreams are impressive, they will indelibly remain in memory, sometimes for one's whole life.
A middle-aged woman, between forty-five and fifty years old, told me the following childhood dream that she had had in her fourth year: She is being pursued by a drunk old woman wearing a red corset. Nothing like this had actually happened in that lady's environment.
She came from a distinguished family, in which this was quite out of the question. Nor did she live in London, where one could have seen something like this in plays, but in the country, in a highly protected environment.
At the age of seven she had the second impressive dream: She has to wash white linen, in a tub filled with blood. Here you have the red color again.
From the age of seven there was a stereotypically recurring anxiety dream: She is in a kind of hall in a private house. There is a small door on the side that has to be passed quickly. This door has to be avoided. She knows, however, that she actually has to enter there and descend a staircase into a dark basement.
Then, in a dream, it really happens: She is on the stairs and wants to go down. Anxiety seizes her. Vaguely, she sees a ghost and wakes up with a scream of anxiety.
She was a person leading a spiritual existence; she also never married. Only at the age of forty-five did she become aware of the fact that she had something called sexuality.
It did not exist before; she was completely unconscious of it. She only became aware of it when she had to be treated for having been afflicted with a severe neurosis.
A persecutory dream always means: this wants to come to me. When you dream of a savage bull, or a lion, or a wolf pursuing you, this means: it wants to come to you.
You would like to split it off, you experience it as something alien—but it just becomes all the more dangerous. The urge of what had been split off to unite with you becomes

all the stronger. The best stance would be: “Please, come and devour me!”
Working with such a dream in analysis means to familiarize people with the thought that they should by no means resist when this element faces them.
The Other within us becomes a bear, a lion, because we made it into that. Once we accept this, it becomes something else. That’s why Faust says: “So this, then, was the kernel of the brute!”
It is his devil, Mephistopheles. Until that moment, Faust was split off from it, unconscious of it.
When the situation becomes unbearable, he is driven toward suicide. He has to descend in order to find his shadow. He has to turn around once to look at himself from the other side.
This patient also had the task of realizing that she was split off from her underworld. For one thing, she had to face the factuality of blood, for “Blood is a quite peculiar juice.”
It is the instinctual substance, what is alive in man. It expresses fire and passion. The anxiety dream clearly pointed to this; it was like an admonition: “Go down the stairs
now and take a look at what’s there!”
Had she listened to this, she would have encountered the other side. She would have had to say to the ghost: “Oh here you are, come and show yourself!” And with this she would have gained a chance to approach her totality.
Now we have difficulty in assuming that a four-year-old child is already familiar with such a problem. This is hardly possible. After all, we cannot credit a child with the psychology of an adult.
Strangely enough, however, unconsciously the child already has all the psychology of an adult.
As it is, from birth onward—one could even say already from before birth—the individual is what it will be.
In the disposition, the basic blueprint is already there very early. Such early dreams come out of the totality of the personality, and that is why they allow us to see a great deal of what we later miss in it.
Later, life forces us to make one-sided differentiations. But that is why we get lost to ourselves and have to learn, again, to find ourselves.
When you are whole, you have discovered yourself once again, and you know what you have been all the time.
I would like to tell you another dream of a child: It is the dream of a girl between the ages of three and four, recurring three times during that year and staying burned into her memory ever since:
A long tail of a comet swishes over the Earth; the Earth catches fire, and people perish in that fire. The child then hears the terrible cries of the people and awakens from them.
This is one of those dreams called cosmic childhood dreams. Such dreams are like alien phenomena, leaving one perplexed for the moment.
From where does the child have the idea of the end of mankind in a firebrand? It is a completely archaic image: the terminal fire of the world that destroys the world.
What does it mean that the little child produces such an image? Actually this can’t be interpreted at all.
An ancient dream reader would have said: “This child has a special destiny, one day these cosmic ties will make themselves felt.”
When adult persons had such dreams in antiquity, in Athens they gave notice of them to the Aeropagus, and in Rome to the Senate. Primitive men, too, sat together to listen to those dreams, because everybody felt that they were of general significance.
We, too, have to try to grasp such a dream, in the first instance, with regard to its general significance. It is as if the dreamer should be prepared for a collective part.
These persons find their destiny in the collective. Such a collective role bodes ill for a happy family life. One is torn apart by the collective destiny. The six points mentioned earlier are the most essential causes and conditions of dream processes. Carl Jung, Children’s Dream Seminar, Pages 8-14.

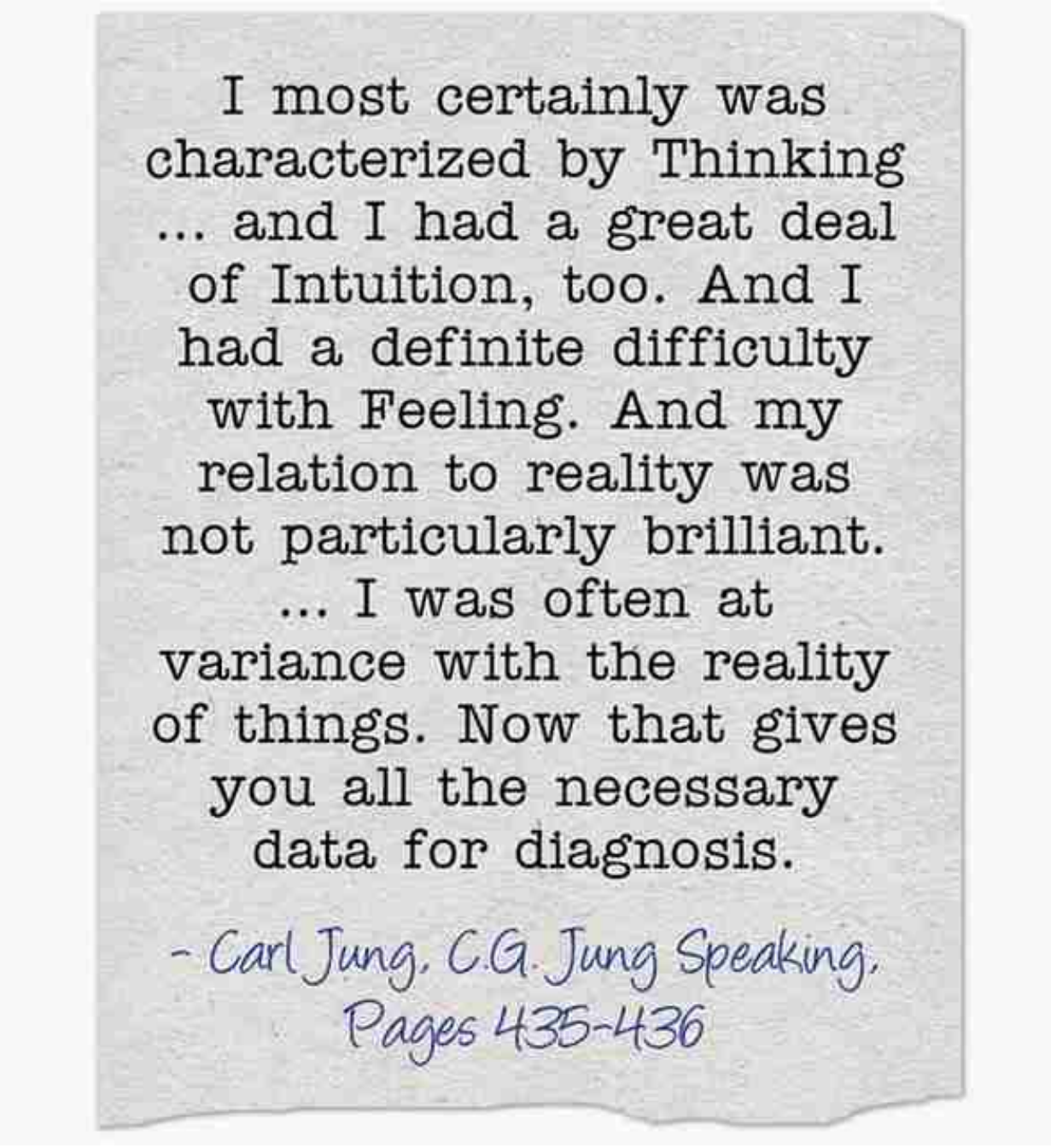
“Through the mind of the dog the world exists,” it says in the Vendidad... **(2014-09-15 05:29)**



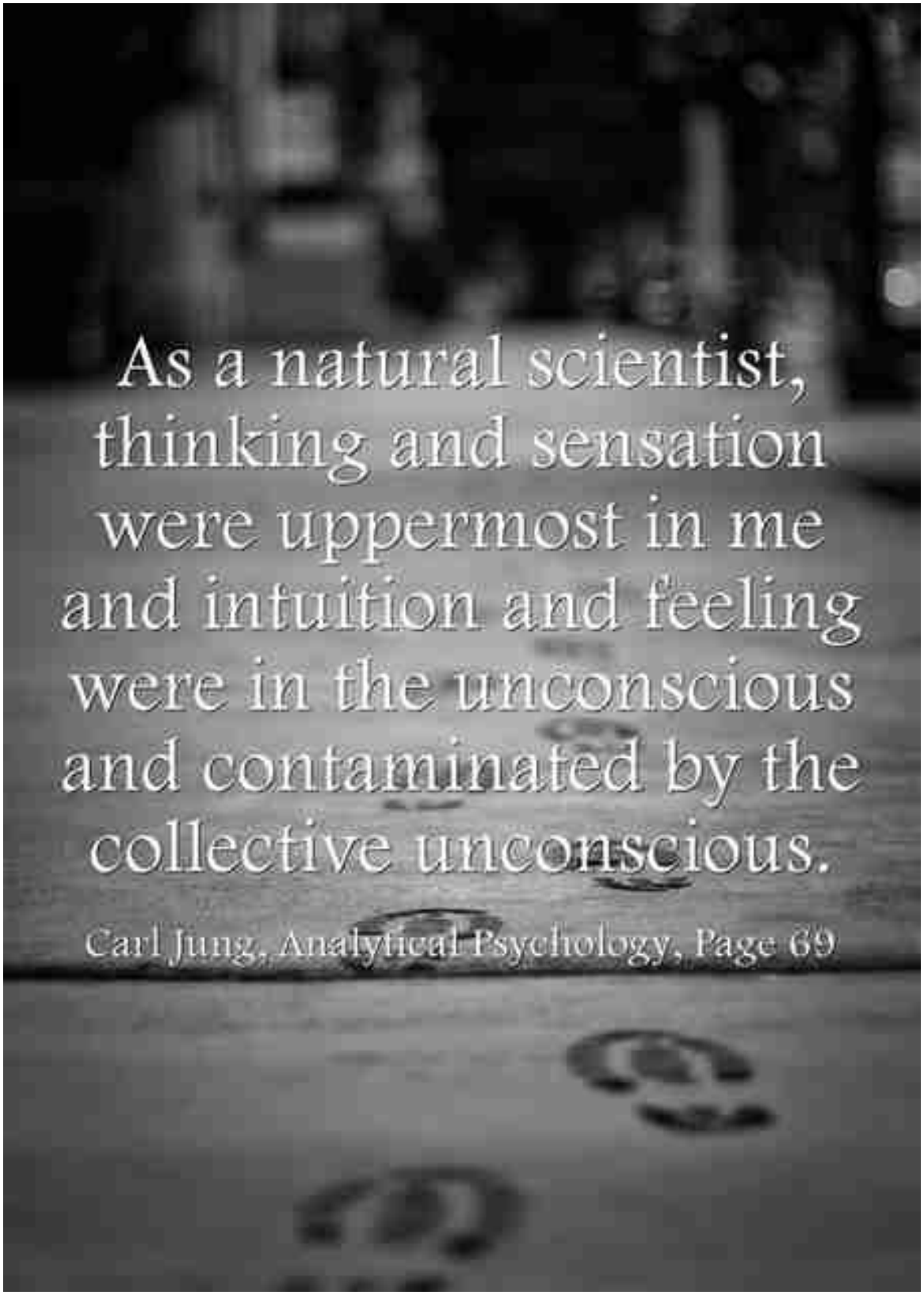
Then comes the man with the dog.
“Through the mind of the dog the world exists,” it says in the Vendidad, the oldest part of the Zendavesta.
Since primeval times, man has been unthinkable without the dog, and this all over the world.
Brehm says: “Man and dog complement each other a hundred and thousand times over, man and dog are the most faithful of comrades.
No single other animal in the whole world is more worthy of man’s friendship and love than the dog. He is part of man himself, and indispensable for his thriving and well-being.”
“The dog,” says Friedrich Cuvier, “is the most remarkable, perfect, and useful conquest that man has ever made.”
Descending from the jackals or wolves, the dog has truly become “brother animal” to us; he just lacks language to become a fully adequate replacement for many a human comrade.
I have spent much time with animals. Often the clever, questioning eyes of a dog have made me retract a stupidity or an idea, or to get off my self-made little throne.
My dog is always part of my own personality.
He knows his master’s language, he observes the master’s finest movements, he knows when his master is sad or glad or when he is in a bad mood.
He rejoices and mourns with his master.
I have observed that old dogs assume the posture and the facial features of their masters, and vice versa.
As a lover of dogs, I may say that the dog is a part of man, a kind of shadow.
Many famous persons are entities only with their dogs, for instance, Frederick the Great with his Bichée, Prince Bülow with his poodle, Bismarck with his mastiff.
There are less famous examples: the retired neighbor with his pinscher, or the drunkard whose equally shabby mutt accompanies his master from one pub to So, in the present dream man and dog belong to each other.
In mythology, the dog has outstanding responsibilities.
I refer to the work of Professor Jung, Transformations and Symbols of the Libido.
The dog is the gravedigger who disposes of the bodies, as happened in ancient times in Persia.
There it was also customary to lead a dog to the bed of a dying person who then had to grant the dog a bite, presumably to appease him so that he spared his body. Cerberus, too, is calmed by the honey cake of Heracles.
In the Mithras reliefs, a dog jumps up on the killed bull.
Cerberus is the guardian between life and death.
Anubis with the jackal head helps Isis to gather the dismembered and scattered body of Osiris, so that he can be incorporated by Osiris and reborn.
The dog helps with dying, and consequently also helps with rebirth. In the present case, a man comes with a dog,

and their appearance causes a transformation.
Unity, agreement, and evenness can work wonders. Man and dog stand for a harmonious unit between man and animal, that is, between consciousness and less consciousness, to put it cautiously.
Strangely enough, by the way, one often speaks about human characteristics while meaning animal ones. In this man-dog pair the unconscious (the consciously domesticated dog) is, so to speak, bound, and so the miracle can happen. Dr. Pitsch, Children's Dream Seminar, Page 45.
Image: Anubis Protector of the dead and embalming.

Carl Jung: "Psychological types are not static." **(2014-09-15 11:09)**



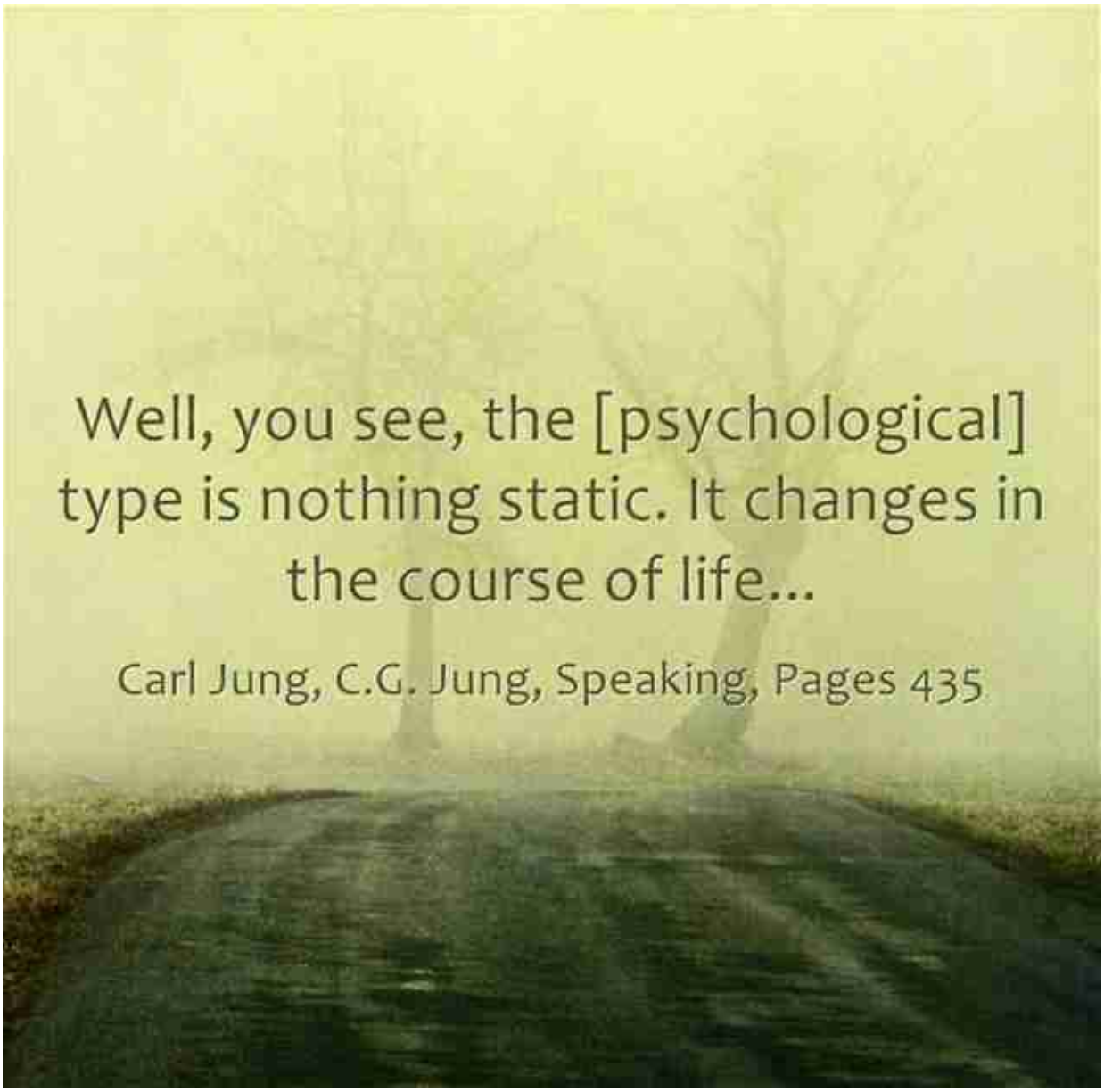
[Psychological types are not static. Dr. Jung advocated the transformation and ”becoming” of one’s personality and not the wearing of a 4-letter ”type” as a lifelong badge of honor wherein a person simply slowly petrifies in to the fossilization of their personality. Notice the transformation in process below.]
Question: Have you concluded what psychological type you are yourself?
Dr. Jung: Naturally I have devoted a great deal of attention to that painful question, you know!



Question: And reached a conclusion?

Dr. Jung: Well, you see, the type is nothing static. It changes in the course of life, but I most certainly was characterized by thinking. I always thought, from early childhood on, and I had a great deal of intuition too. And I had a definite difficulty with feeling, and my relation to reality was not particularly brilliant. I was often at variance with the

reality of things. Now that gives you all the necessary data for a diagnosis! Carl Jung, C.G. Jung, Speaking, Pages 435-6.



Later in life Dr. Jung said:
As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, Analytical Psychology: Notes of the Seminar Given in 1925, Page 69.

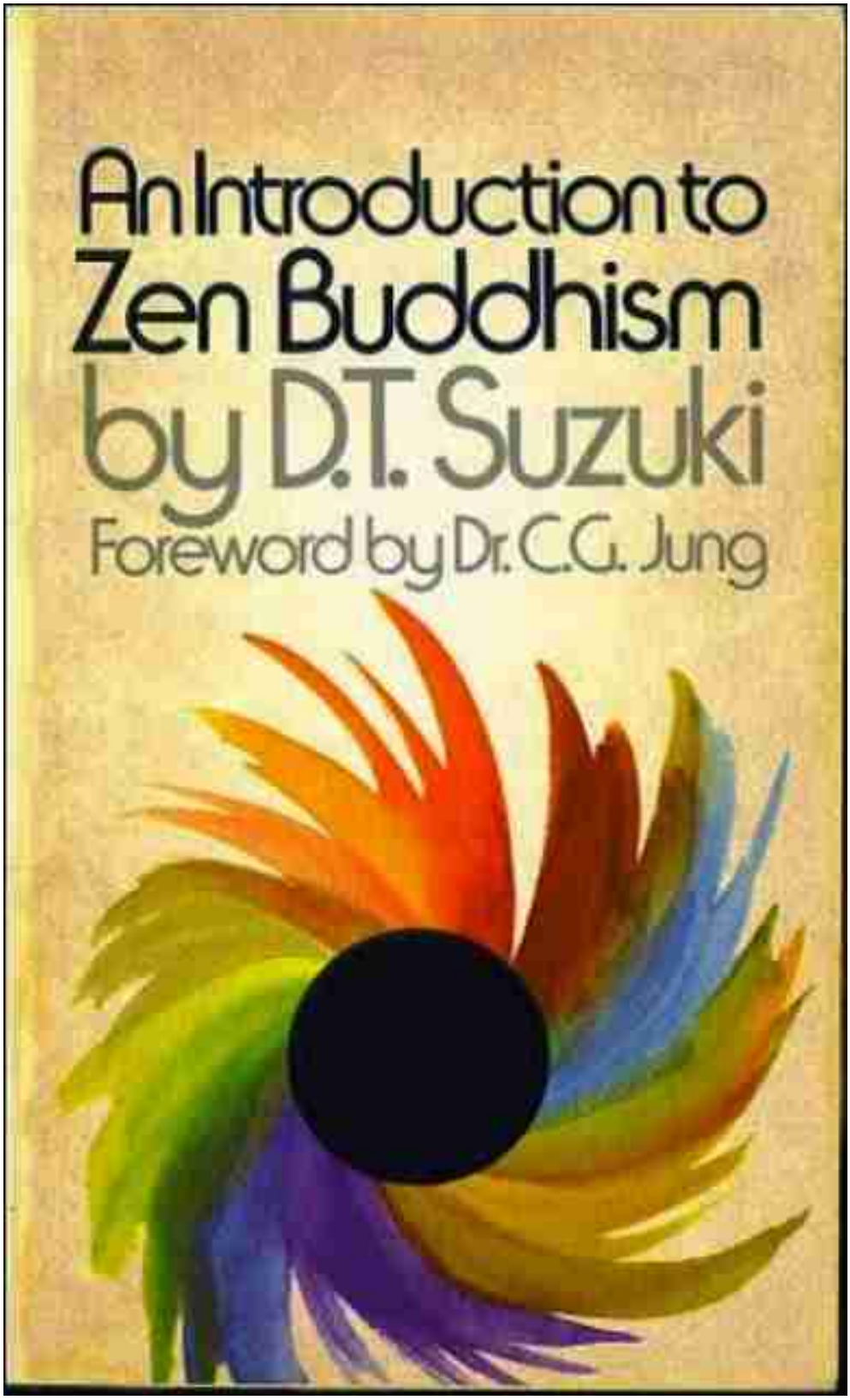
Carl Jung on the “Gifted Child.” **(2014-09-17 05:19)**

[Carl Jung on the “Gifted Child.”]
It therefore seems to me better to educate the gifted child along with the other children in a normal class, and not to underline his exceptional position by transferring him to a special class.

When all is said and done, school is a part of the great world and contains in miniature all those factors which the child will encounter in later life and with which he will have to come to terms.
Some at least of this necessary adaptation can and should be learnt at school.
Occasional clashes are not a catastrophe.
Misunderstanding is fatal only when chronic, or when the child's sensitivity is unusually acute and there is no possibility of finding another teacher.
hat often brings favourable results, but only when the cause of the trouble really does lie with the teacher.
This is by no means the rule, for in many cases the teacher has to suffer for the ruin wrought by the child's upbringing at home. Far too often parents who were unable to
fulfil their own ambitions embody them in their gifted child, whom they either pamper or else whip up into a showpiece, sometimes very much to his detriment in later years, as is sufficiently evident from the lives of certain infant prodigies.
A powerful talent, and especially the Danaan gift of genius, is a fateful factor that throws its shadow early before.
The genius will come through despite everything, for there is something absolute and indomitable in his nature.
The so-called "misunderstood genius" is rather a doubtful phenomenon.
Generally he turns out to be a good-for-nothing who is forever seeking a soothing explanation of himself.
Once, in my professional capacity, I was forced to confront a "genius" of this type with the alternative: "Or perhaps you are nothing but a lazy hound?"
It was not long before we found ourselves in whole-hearted agreement on this point.
Talent, on the other hand, can either be hampered, crippled, and perverted, or fostered, developed, and improved.
The genius is as rare a bird as the phoenix, an apparition not to be counted upon.
Consciously or unconsciously, genius is something that by God's grace is there from the start, in full strength.
But talent is a statistical regularity and does not always have a dynamism to match.
Like genius, it is exceedingly diverse in its forms, giving rise to individual differentiations which the educator ought not to overlook; for a differentiated personality, or one capable of differentiation, is of the utmost value to the community.
The levelling down of the masses through suppression of the aristocratic or hierarchical structure natural to a community is bound, sooner or later, to lead to disaster.
For, when everything outstanding is levelled down, the signposts are lost, and the longing to be led becomes an urgent necessity.
Human leadership being fallible, the leader himself has always been, and always will be, subject to the great symbolical principles, even as the individual cannot give his life
point and meaning unless he puts his ego at the service of a spiritual authority superordinate to man.
The need to do this arises from the fact that the ego never constitutes the whole of a man, but only the conscious part of him.
The unconscious part, of unlimited extent, alone can complete him and make him a real totality.
Biologically speaking, the gifted person is a deviation from the mean, and in so far as Lao-tzu's remark that "high stands on low" is one of the eternal verities, this deviation takes place simultaneously in the heights and depths of the same individual.
This produces a tension of opposites in him, which in its turn tempers and intensifies his personality.
Like the still waters, the gifted child runs deep. His danger lies not only in deviating from the norm, however favourable this may appear to be, but even more in that inner polarity which predisposes to conflict.
Therefore, instead of segregation in special classes, the personal interest and attention of the teacher are likely to be more beneficial.
Although the institution of a trained school psychiatrist is thoroughly to be recommended and need not be a mere concession to the craze for what is technically right, I would say, in the light of my own experience, that an understanding heart is everything in a teacher, and cannot be esteemed highly enough.
One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings.
The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the

soul of the child.
Because there are, among the other pupils, gifted and highly strung natures which ought not to be hemmed in and stifled, the school curriculum should for that very reason never wander too far from the humanities into over specialized fields.
The coming generation should at least be shown the doors that lead to the many different departments of life and the mind.
And it seems to me especially important for any broad-based culture to have a regard for history in the widest sense of the word.
Important as it is to pay attention to what is practical and useful, and to consider the future, that backward glance at the past is just as important.
Culture means continuity, not a tearing up of roots through ”progress.”
For the gifted child in particular, a balanced education is essential as a measure of psychic hygiene.
As I have said, his gift is one-sided and is almost always offset by some childish immaturity in other regions of the psyche.
Childhood, however, is a state of the past. Just as the developing embryo recapitulates, in a sense, our phylogenetic history, so the child psyche relives ”the lesson of earlier humanity,” as Nietzsche called it.
The child lives in a pre-rational and above all in a prescientific world, the world of the men who existed before us.
Our roots lie in that world and every child grows from those roots.
Maturity bears him away from his roots and immaturity binds him to them.
Knowledge of the universal origins builds the bridge between the lost and abandoned world of the past and the still largely inconceivable world of the future.
How should we lay hold of the future, how should we assimilate it, unless we are in possession of the human experience which the past has bequeathed to us?
Dispossessed of this, we are without root and without perspective, defenseless dupes of whatever novelties the future may bring.
A purely technical and practical education is no safeguard against delusion and has nothing to oppose to the counterfeit.
It lacks the culture whose innermost law is the continuity of history, the long procession of man’s more than individual consciousness.
This continuity which reconciles all opposites also heals the conflicts that threaten the gifted child.
Anything new should always be questioned and tested with caution, for it may very easily turn out to be only a new disease.
That is why true progress is impossible without mature judgment.
But a well-balanced judgment requires a firm standpoint, and this in turn can only rest on a sound knowledge of what has been.
The man who is unconscious of the historical context and lets slip his link with the past is in constant danger of succumbing to the crazes and delusions engendered by all novelties.
It is the tragedy of all innovators that they empty out the baby with the bath-water. Though the mania for novelty is not, thank heavens, the national vice of the Swiss, we live nevertheless in a wider world that is being shaken by strange fevers of renewal.
In face of this frightening and grandiose spectacle, steadiness is demanded of our young men as never before, firstly for the stability of our country, and secondly for the sake of European civilization, which has nothing to gain if the achievements of the Christian past are wiped out.
The gifted ones, however, are the torch-bearers, chosen for that high office by nature herself. Carl Jung, The Development of Personality, Pages 142-145.

Carl Jung on Zen Buddhism **(2014-09-19 06:03)**

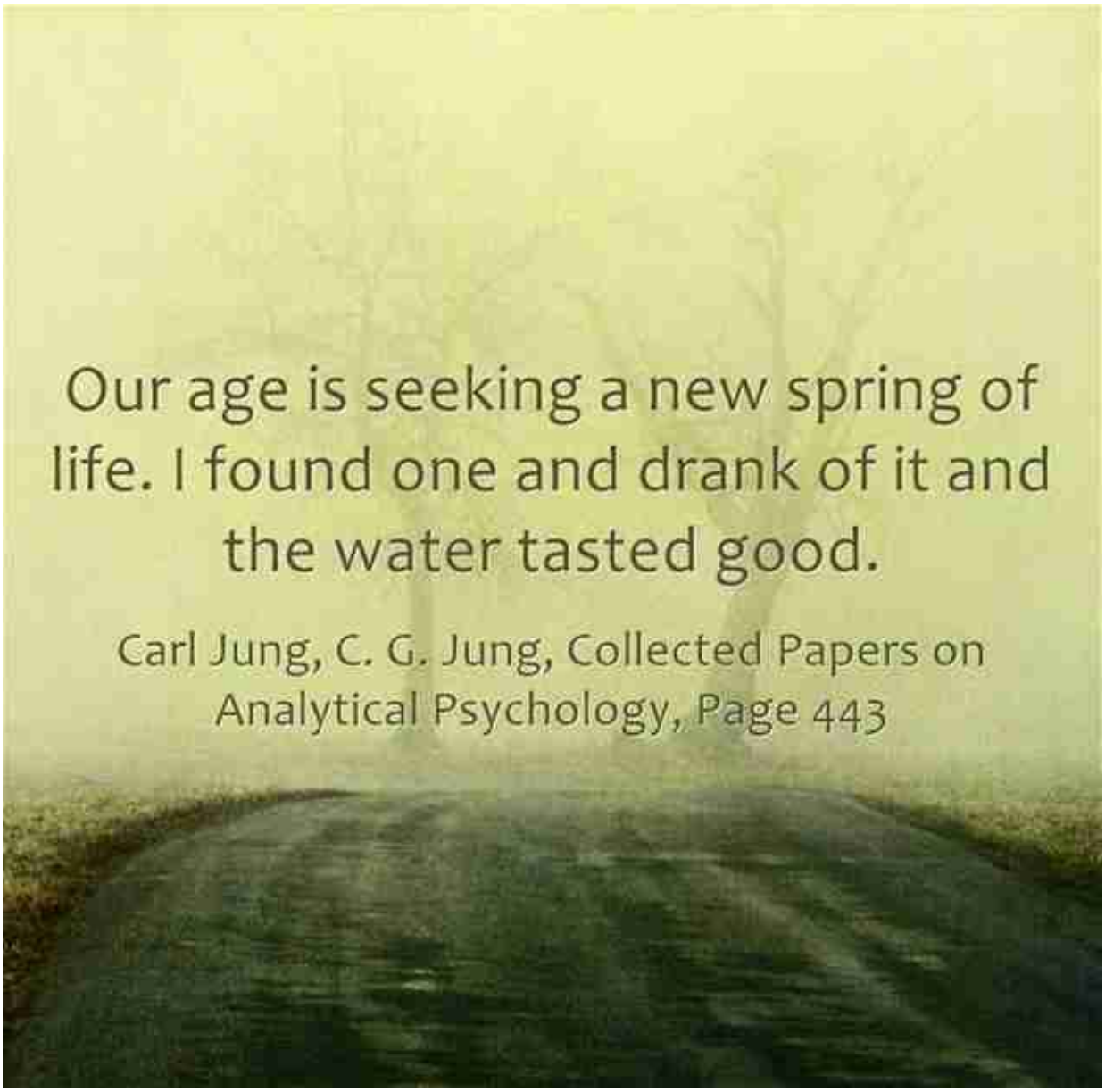


[Carl Jung on Zen Buddhism]
For these and many other reasons a direct transplantation of Zen to our Western conditions is neither commendable

nor even possible.
All the same, the psychotherapist who is seriously concerned with the question of the aim of his therapy cannot remain unmoved when he sees the end towards which this
Eastern method of psychic 'healing"—i.e., "making whole"—is striving.
As we know, this question has occupied the most adventurous minds of the East for more than two thousand years, and in this respect methods and philosophical doctrines have been developed which simply put all Western attempts along these lines into the shade.
Our attempts have, with few exceptions, all stopped short at either magic (mystery cults, amongst which we must include Christianity) or intellectualism (philosophy from Pythagoras to Schopenhauer).
It is only the tragedies of Goethe's Faust and Nietzsche's Zarathustra which mark the first glimmerings of a break-through of total experience in our Western hemisphere.
And we do not know even today what these most promising of all products of the Western mind may at length signify, so overlaid are they with the materiality and concreteness of our thinking, as moulded by the Greeks.
Despite the fact that our intellect has developed almost to perfection the capacity of the bird of prey to espy the tiniest mouse from the greatest height, yet the pull of the earth drags it down, and the samskaras entangle it in a world of confusing images the moment it no longer seeks for booty but turns one eye inwards
to find him who seeks.
Then the individual falls into the throes of a daemonic rebirth, beset with unknown terrors and dangers and menaced by deluding mirages in a labyrinth of error.
The worst of all fates threatens the venturer: mute, abysmal loneliness in the age he calls his own.
What do we know of the hidden motives for Goethe's "main business," as he called his Faust, or of the shudders of the "Dionysus experience"?
One has to read the Bardo Thodol, the Tibetan Book of the Dead, backwards, as I have suggested, in order to find an Eastern parallel to the torments and catastrophes of the Western "way of release" to wholeness.
This is the issue here—not good intentions, clever imitations, or intellectual acrobatics.
And this, in shadowy hints or in greater or lesser fragments, is what the psychotherapist is faced with when he has freed himself from over-hasty and short-sighted doctrinal opinions.
If he is a slave to his quasi-biological credo he will always try to reduce what he has glimpsed to the banal and the known, to a rationalistic denominator which satisfies only those who are content with illusions.
But the foremost of all illusions is that anything can ever satisfy anybody.
That illusion stands behind all that is unendurable in life and in front of all progress, and it is one of the most difficult things to overcome.
If the psychotherapist can take time off from his helpful activities for a little reflection, or if by any chance he is forced into seeing through his own illusions, it may dawn on him how hollow and flat, how inimical to life, are all rationalistic reductions when they come upon something that is alive, that wants to grow.
Should he follow this up he will soon get an idea of what it means to "open wide that gate / Past which man's steps have ever flinching trod."
I would not under any circumstances like it to be understood that I am making any recommendations or offering any advice.
But when one begins to talk about Zen in the West I consider it my duty to show the European where our entrance lies to that "longest road" which leads to satori, and what kind
of difficulties bestrew the path which only a few of our great ones have trod—beacons, perhaps, on high mountains, shining out into the dim future.
It would be a disastrous mistake to assume that satori or samadhi are to be met with anywhere below these heights. As an experience of totality it cannot be anything cheaper or smaller than the whole.
What this means psychologically can be seen from the simple reflection that consciousness is always only a part of the psyche and therefore never capable of psychic wholeness: for that the indefinite extension of the unconscious is needed.
But the unconscious can neither be caught with clever formulas nor exorcized by means of scientific dogmas, for something of destiny clings to it—indeed, it is sometimes destiny itself, as Faust and Zarathustra show all too clearly.

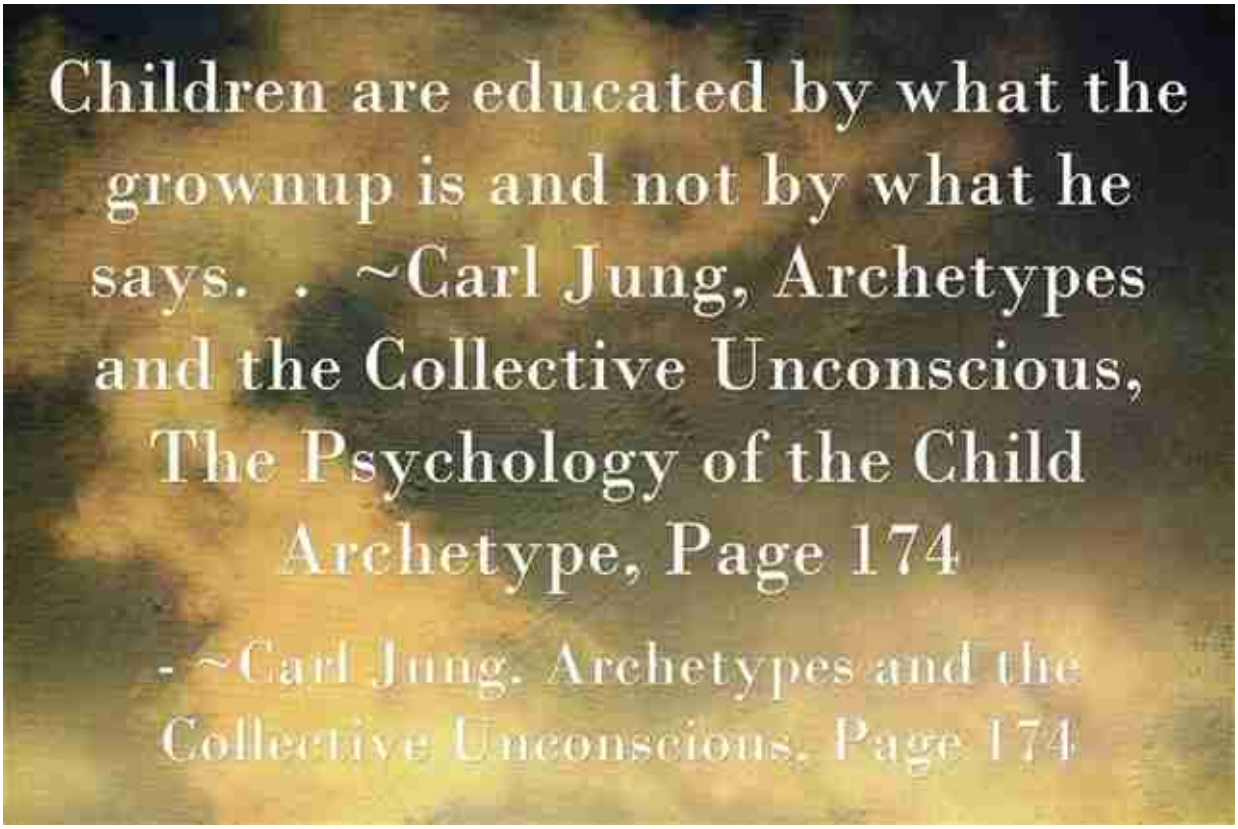
The attainment of wholeness requires one to stake one's whole being.
Nothing less will do; there can be no easier conditions, no substitutes, no compromises.
Considering that both Faust and Zarathustra, despite the highest recognition, stand on the border-line of what is comprehensible to the European, one could hardly expect the educated public, which has only just begun to hear about the obscure world of the psyche, to form any adequate conception of the spiritual state of a man caught in the toils of the individuation process—which is my term for "becoming whole."
People then drag out the vocabulary of pathology and console themselves with the terminology of neurosis and psychosis, or else they whisper about the "creative secret."
But what can a man "create" if he doesn't happen to be a poet?
This misunderstanding has caused not a few persons in recent times to call themselves—by their own grace—"artists," just as if art had nothing to do with ability.
But if you have nothing at all to create, then perhaps you create yourself.
Zen shows how much "becoming whole" means to the East.
Preoccupation with the riddles of Zen may perhaps stiffen the spine of the faint-hearted European or provide a pair of spectacles for his psychic myopia, so that from his "damned hole in the wall" he may enjoy at least a glimpse of the world of psychic experience, which till now lay shrouded in fog.
No harm can be done, for those who are too frightened will be effectively protected from further corruption, as also from everything of significance, by the helpful idea of "auto-suggestion."
I should like to warn the attentive and sympathetic reader, however, not to underestimate the spiritual depth of the East, or to assume that there is anything cheap and facile about Zen.
The assiduously cultivated credulity of the West in regard to Eastern thought is in this case a lesser danger, as in Zen there are fortunately none of those marvellously incomprehensible words that we find in Indian cults.
Neither does Zen play about with complicated hatha-yoga techniques, which delude the physiologically minded European into the false hope that the spirit can be obtained by just sitting and breathing.
On the contrary, Zen demands intelligence and will power, as do all greater things that want to become realities.
Carl Jung, Psychology and Religion, Pages 554-557.

Carl Jung ” Our age is seeking a new spring of life.” **(2014-09-20 05:40)**



Not the opinion of any individual contemporary will decide the truth and error of what has been discovered, but rather
future generations and destiny.
There are things that are not yet true to-day, perhaps we are not yet permitted to recognize them as true, although they may be true tomorrow.
Therefore every pioneer must take his own path, alone but hopeful, with the open eyes of one who is conscious of its solitude and of the perils of its dim precipices.
Our age is seeking a new spring of life.
I found one and drank of it and the water tasted good. That is all that I can or want to say.
My intention and my duty to society is fulfilled when I have described, as well as I can, the way that led me to the spring; the reproaches of those who do not follow this way have never troubled me, nor ever will. Carl Jung, C. G. Jung, Collected Papers on Analytical Psychology, Page 443-444.

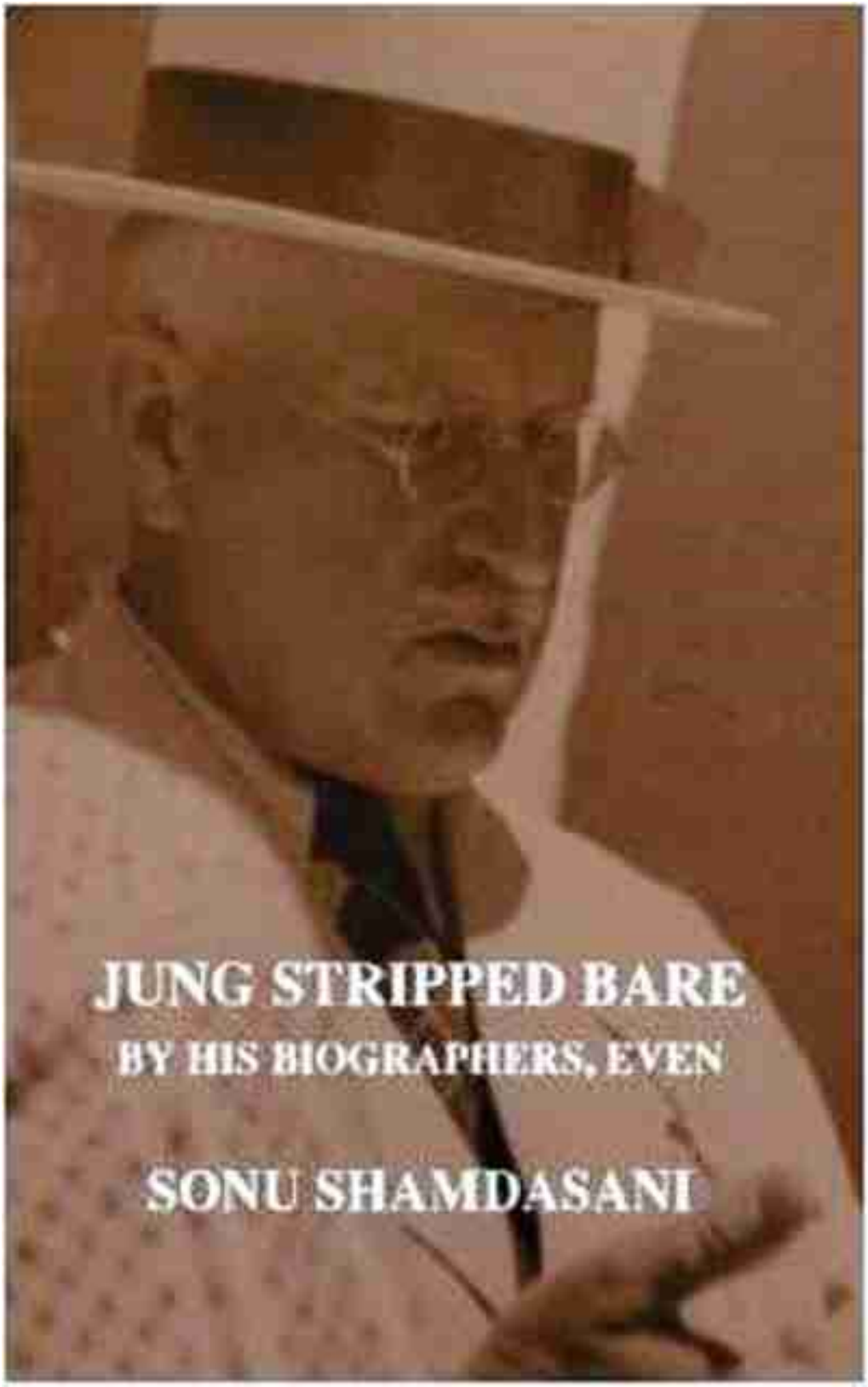
Carl Jung and ”Children are educated by what the grownup is and not by what he says.” (2014-09-24 06:52)



’We can no longer be dealing, then, with the continued existence of a primitive phantasm, or with an original contamination of opposites.
Rather, as we can see from medieval writings, the primordial idea has become a symbol of the creative union of opposites, a ”uniting symbol” in the literal sense. In its functional significance the symbol no longer points back, but forward to a goal not yet reached.
Notwithstanding its monstrosity, the hermaphrodite has gradually turned into a subduer of conflicts and a bringer of healing, and it acquired this meaning in relatively early phases of civilization.
This vital meaning explains why the image of the hermaphrodite did not fade out in primeval times but, on the contrary, was able to assert itself with increasing profundity of symbolic content for thousands of years.
The fact that an idea so utterly archaic could rise to such exalted heights of meaning not only points to the vitality of archetypal ideas, it also demonstrates the rightness of the principle that the archetype, because of its power to unite opposites, mediates between the unconscious substratum and the conscious mind.
It throws a bridge between present-day consciousness, always in danger of losing its roots, and the natural, unconscious, instinctive wholeness of primeval times.
Through this mediation the uniqueness, peculiarity, and onesidedness of our present individual consciousness are linked up again with its natural, racial roots.
Progress and development are ideals not lightly to be rejected, but they lose all meaning if man only arrives at his new state as a fragment of himself, having left his essential
hinterland behind him in the shadow of the unconscious, in a state of primitivity or, indeed, barbarism.
The conscious mind, split off from its origins, incapable of realizing the meaning of the new state, then relapses all too easily into a situation far worse than the one from which the innovation was intended to free it-exemPla sunt odiosa!
It was Friedrich Schiller who first had an inkling of this problem; but neither his contemporaries nor his successors were capable of drawing any conclusions.
Instead, people incline more than ever to educate children and nothing more.
I therefore suspect that the furor paedogogicus is a god-sent method of by-passing the central problem touched on

by Schiller, namely the education of the educator.
Children are educated by what the grownup is and not by what he says.
The popular faith in words is a veritable disease of the mind, for a superstition of this sort always leads farther and farther away from man's foundations and seduces people into a disastrous identification of the personality with whatever slogan may be in vogue.
Meanwhile everything that has been overcome and left behind by so-called "progress" sinks deeper and deeper into the unconscious, from which there re-emerges in the end the primitive condition of identity with the mass.
Instead of the expected progress, this condition now becomes reality. Carl Jung, Archetypes and the Collective Unconscious, The Psychology of the Child Archetype, Pages 174-175, Para 293.

Jung Stripped Bare: By His Biographers Even. Introduction: biography, fiction, history **(2014-09-25 05:16)**



Introduction: biography, fiction, history

“Nothing would have prevented it,” said Jung. “I mean—imagine! A man tries to kill himself with a spoon. Sounds

like a fair desperation
to me. I had nothing to do with it.
“You curried favour with him. The minute you held the jacket for him he knew he had you in the palm of his hand. I despair. You did this with Blavinskeya. You raved about the wonders of the Moon.
You did it with the Dog-man. You allowed his minder to walk him on a chain. You told the Man-with-the-imaginary-pen you thought he had created the most beautiful writing you had ever read! I swear you don’t want to bring them back. You want to leave them stranded in their dreams!”
Jung turned towards the bureau and fingered a photograph there in a silver frame. It showed a woman who appeared to be in mourning—eyes cast down, chin lowered, black beads and dress.
“It isn’t true,” he said, “that I want to abandon them to their dreams. But someone has to tell them their dreams are real.” Then he added: “and their nightmares.”
“They aren’t real. They’re what they are—the manifestations of madness.”
“The Moon is real,” Jung said. “A dog’s life is real. The imagined word is real. If they believe these things, then so must we . . . at least until we have learned to talk their languages and hear their voices.”
This conversation between C. G. Jung and Dr.Fürtwangler did not take place. Neither the patients—the Dog-Man, the Man with-the-imaginary-pen, Blavinskeya nor Dr Fürtwangler himself, ever existed.
The dialogue occurs in Pilgrim, a novel by Timothy Findlay, which presents the imaginary encounter between “pilgrim”, a man who can never die, and Jung, whom he meets
when he is placed in the Burghölzli in 1912.
Jung had actually left the Burghölzli in 1909, but this conceit enabled Findlay to imagine how “Jung” may have reacted to the extraordinary fate of such an individual, had such events occurred.
To flesh out his account, Findlay drew from historical information concerning Jung which he wove together with his fantasy, liberally inventing scenes that never took place, some of which, nevertheless, as in the account above, may have some plausibility, given the historical Jung’s insistence on the psychic reality of fantasies, and the importance of taking delusions seriously.
In the context of a novel, such elaborations are entirely legitimate. But history is a quite different enterprise.
Findlay’s novel is not the first work, nor is it likely to be last, in which Jung is featured in a fictional context.
What is it about him that attracts such fictions? Why does he attract the interest of novelists and playwrights?
One answer to these questions may be found in the plasticity of contemporary images of Jung.
In cultural discourse, his name is often evoked to denote a whole host of cultural, religious, philosophical, political, and psychological issues as a kind of shorthand.
Discussions that appear to be ostensibly about him may, on closer examination, carry scant relation to historical actuality.
As a result of this, we are faced today with a serious predicament.
Currently, vast sectors of the public are unable to distinguish between fictionalized accounts of Jung from the historical figure, due to the myths, fictions, and errors that abound in the profusion of literature about him.
Alarmingly, professional Jungians are not immune to this.
This situation is compounded by the dearth of reliable historical and biographical information about him and the insufficiently realized fact that many manuscripts, seminars, and
thousands of letters still remain unpublished.
How did this situation arise, and what can be done to remedy it?
One answer may be found through tracing the history of attempts to provide biographical accounts of Jung’s life, and to assess how successful they have been.
Before doing so, we may consider some general aspects of how Jung has been understood.
Freud and Jung have been widely seen as the founders of psychotherapy and modern depth psychology.
Such a perspective presents a particular view of the type of fields that these are: rather than being seen as disciplines which emerge from complex developments in Western thought and society, spanning many disciplines and involving many figures, psychotherapy and depth psychology have been seen as the solitary creations of Freud and Jung.
These creation myths of psychotherapy have in turn had important legitimating functions for the very identity of these fields.

During the past few decades a number of scholars have been presenting radically different accounts of the genesis of these disciplines.
Recently, I presented a new account of the genesis of Jung's psychology, coupled with a new account of aspects of the rise of modern psychology and psychotherapy.
This work challenged what may be called the "Jungian legend".
Significant aspects of this may be summarized as follows:
that Freud was the founder of psychotherapy; that Jung was a disciple of Freud and derived his ideas from him; that the two most important figures for Jung in the genesis of his work were Freud and Spielrein; that after his break with Freud, Jung had a breakdown and from this analytical psychology arose; that during this "confrontation with the unconscious" he discovered (or invented) his ideas of the collective unconscious, archetypes and individuation; that analytical psychology represents a revision of psychoanalysis; that Jung wrote an autobiography, which has been taken as the main source of information about his life and work; and that analytical psychology today directly descends from Jung, and, indeed, was founded by him.
In this form, the Jungian legend is in part a tributary to what has been called the "Freudian legend".
The main elements of this are the claims that psychoanalysis has had a wide impact on twentieth century society, and has led to wide scale transformations in social life; that Freud discovered the unconscious; that Freud was the first to study dreams and discover their meaning; that Freud was the first to study sexuality, discover infantile sexuality, and his discoveries provoked a storm of disapproval due to Victorian repression; that Freud invented modern psychotherapy, and psychoanalysis was the most advanced form of psychotherapy; that these discoveries were based on his self-analysis and observation of patients.
In the past four decades of Freud studies, under the critical scrutiny of Freud historians, this legend has died a death.
Yet somehow, in general discourse, the legend still lives on.
These legends served to telescope intellectual history into a "great men" view of history, and to reduce the history of psychoanalysis and analytical psychology into a battle between solitary geniuses.
On the one hand, these legends perform a function of radical dehistoricization: Freud and Jung are deracinated from their social and intellectual contexts, as founders of universal theories.
On the other, these legends serve to legitimate contemporary discourses, and function as convenient creation myths.
Thus, the names of Freud and Jung are frequently invoked to authorize conceptions and practices which have no necessary connection to their own.
The success of these legends has also been aided by two particular styles of thought.
The first is what Mikkel Borch-Jacobsen and I have called "interprefaction", which designates a key trait of psychoanalytic thinking: interprefaction signifies the manner in
which interpretations and constructions are treated as facts.
When interprefaction prevails, the requirement of evidence recedes.
Due in part to the impact of psychoanalytic thinking on biography, interprefaction has come to play a critical role in biographies, and has led to loose forms of psychobiography.
In such works, elements from the historical record are woven into narratives based on psychodynamic models.
Psychoanalytic interpretation fills in the gaps of the historical record, and where it encounters obstacles, events and occurrences are simply resignified to fit into a pre-given
frame, through a series of symbolic equivalences in which anything can stand in for anything else.
The plot of a life is supplied by a ready-made, off-the-shelf theory.
The second style of thought is the valorization of a subjectivist conception of truth.
In this, it is held that each individual has their "own" Freud or Jung, and that this is "psychically real" and has as much validity as anyone else's Freud or Jung.
In some variants, this is allied to forms of radical perspectivalism derived from dubious readings of post-structuralist thought.
However useful such a conception may be in psychotherapy, when applied to history it has deleterious consequences.
As historical figures, Freud and Jung become cancelled out, and one can say whatever one likes about them.
All views are treated as opinions on an equal level, and history, as a discipline, is negated.
Within this context, biography comes to play a particular role.

“We’ve become a culture of biography”, noted Justin Kaplan in 1994, likening the “saturating presence of biography” to “an invasion of the body snatchers”.
In the introduction to a recent volume on scientific biography, Michael Shortland and Richard Yeo remarked on the paradox that whilst we are in an “Age of Biography”, and while surveys show biographies to be the most popular form of non-fiction in Britain, biography remains the one of the “least studied forms of contemporary writing.”
Two issues they comment on pose particular problems for history: the erosion of the distinction between biographies and novels, and how little many biographers draw upon the
work of historians.
Thus, for the general public, the historical landscape is more likely to be configured by biographers than by historians.
This is particularly marked in the cases of Freud and Jung.
Given the vast expanse of their oeuvres and the mountains of secondary literature about them, individuals turn to biographies to provide the key to an understanding of their life and work.
New biographies of Jung—unlike new works by Jung—are widely reviewed in newspapers and periodicals, and sell better than his works.
Thus, we live in a time in which such biographies play a critical role in shaping the public perception and reception of his work.
Consequently, contemporary images of Jung owe more to biographies than to any other genre.
In such a context, it is all the more critical that biographies be historically accurate.
In the case of Jung, the attraction of biographies is increased by the difficulty of some of his writings.
In 1946, he wrote to Wilfred Lay:
You have understood my purposes indeed, even down to my “erudite” style. As a matter of fact it was my intention to write in such a way that fools get scared and only true scholars and seekers can enjoy its reading.
Thus, biographies of Jung offer the promise of rendering his work more accessible, particularly to general readers.
Biographies of psychologists also serve to humanize them.
Mundane details of day to day activities and “all too human” incidents serve to bring them closer, and function as a compensation for the larger than life mythic status that they have obtained.
Since psychologists have proposed new ways of living, one seeks to investigate their lives to see how they lived and embodied their own psychology, and also to see how their particular idiosyncrasies may have shaped their psychologies.
Thus, biographies play a critical role as a tool to evaluate their works, and function as informal types of “psychology criticism”.
In biographies of psychologists, the use of formal or informal modes of psychological interpretation by biographers is often particularly problematic.
The tenets of a particular school of psychology, or the biographer’s home-made psychology are all too often taken as universal accounts of character and motivation, superior to those of the psychologist in question.
Thus, biographies may serve to legitimate particular pre-existing interpretations, perspectives and prejudices, through embedding these within the narration of a life.
Thus the “life” genre provides a frame that gives permanence to a particular reading of Jung.
Such a perspective risks short-circuiting the complex task of evaluating a multi-faceted work.
By turning to biography to provide an account of the genesis of a psychology, biography becomes a substitute, ersatz history.
Thus, rather than evaluating Jung’s work in connection with past and present developments in psychiatry, psychology, psychotherapy, the human sciences, comparative religion, theology, and so on, opinions concerning his personal conduct in real or imagined circumstances all too easily form the ultimate locus of judgement.
There have been many biographies of Jung, spanning half a century.
Thus, Jung biographies form a subdiscipline unto themselves.
But have they brought us fundamentally nearer the historical Jung? Can any of these lay claim to be definitive? How should one view their contradictory accounts?
This work sets out to address these questions.
It commences with a consideration of Jung’s views on biographies and autobiographies, and follows the attempts to

write biographical works on Jung during his lifetime
by Lucy Heyer, E. A. Bennet and Aniela Jaffé.
It traces the vicissitudes of the publication of Jung's Collected Works, and indicates the unsuspected consequences this has had for subsequent biographies and works on Jung.
It considers the biographical projects of Barbara Hannah, Vincent Brome, Gene Nameche and R. D. Laing, Paul Stern, Gerhard Wehr, Frank McLynn, Ronald Hayman, and Deirdre Bair.
Finally, it asks: how many posthumous lives does Jung have to live? Sonu Shamdasani, Jung Stripped Bare: By His Biographers Even, Pages 1-7.

Carl Jung and We are now nearing that great change which may be expected when the spring-point enters Aquarius. **(2014-09-27 07:09)**

[Carl Jung and We are now nearing that great change which may be expected when the spring-point enters Aquarius.]
In 1958 Jung explained further:

"I am fully aware of the risk I am taking in proposing to communicate my views concerning certain contemporary events, which seem to me important, to those patient enough to hear me. . . . It is not presumption that drives me, but my conscience as a psychiatrist that bids me fulfill my duty and prepare those few who will hear me for coming events which are in accord with the end of an era.

As we know from ancient Egyptian history, there are symptoms of psychic changes that always appear at the end of one Platonic month and at the beginning of another.

They are, it seems, changes in the constellation of the psychic dominants, of the archetypes or "Gods" as they used to be called, which bring about, or accompany, long-lasting transformations of the collective psyche.

This transformation started within the historical tradition and left traces behind within it, first in the transition of the Age of Taurus to that of Aries, and then from Aries to Pisces, whose beginning coincides with the rise of Christianity.

We are now nearing that great change which may be expected when the spring-point enters Aquarius. . . . I am, to be quite frank, concerned for all those that are unprepared by the events in question and disconcerted by their incomprehensible nature. . . . I undertake this thankless task in the expectation that my chisel will make no impression on the hard stone it meets." Flying Saucers: A Modern Myth of Things Seen in the Skies, CW 10, 311-2.

[The quotation above appears as Footnote 33 in "Jung and Aion: Time, Vision, and a Wayfaring Man" by Lance Owens which includes the following citation: 33. Margaret Ostrowski-Sachs, From Conversations with C. G. Jung (Zurich: Juris Druck & Verlag, 1971), 68, quoted in Edward Edinger, The Aion Lectures (Toronto: Inner City Books, 1996), 13.]

Emma Jung on Women and the Self **(2014-09-27 07:34)**

“To discriminate between oneself and the animus, and sharply to limit its sphere of power, is extraordinarily important; only by doing so is it possible to free oneself from the fateful consequences of identifying with the animus and being

possessed by it.
Hand in hand with the discrimination goes the growth of consciousness and the realization of the true Self…when women succeed in maintaining themselves against the animus, instead of allowing themselves to be devoured by it, then it ceases to be only a danger and becomes a creative power.
We women need this power, for, strange as it seems, only when this masculine entity becomes an integrated part of the soul and carries on its proper function there is it possible for a woman to be truly a woman in the higher sense, and, at the same time, also being herself, to fulfill her individual human destiny." Emma Jung

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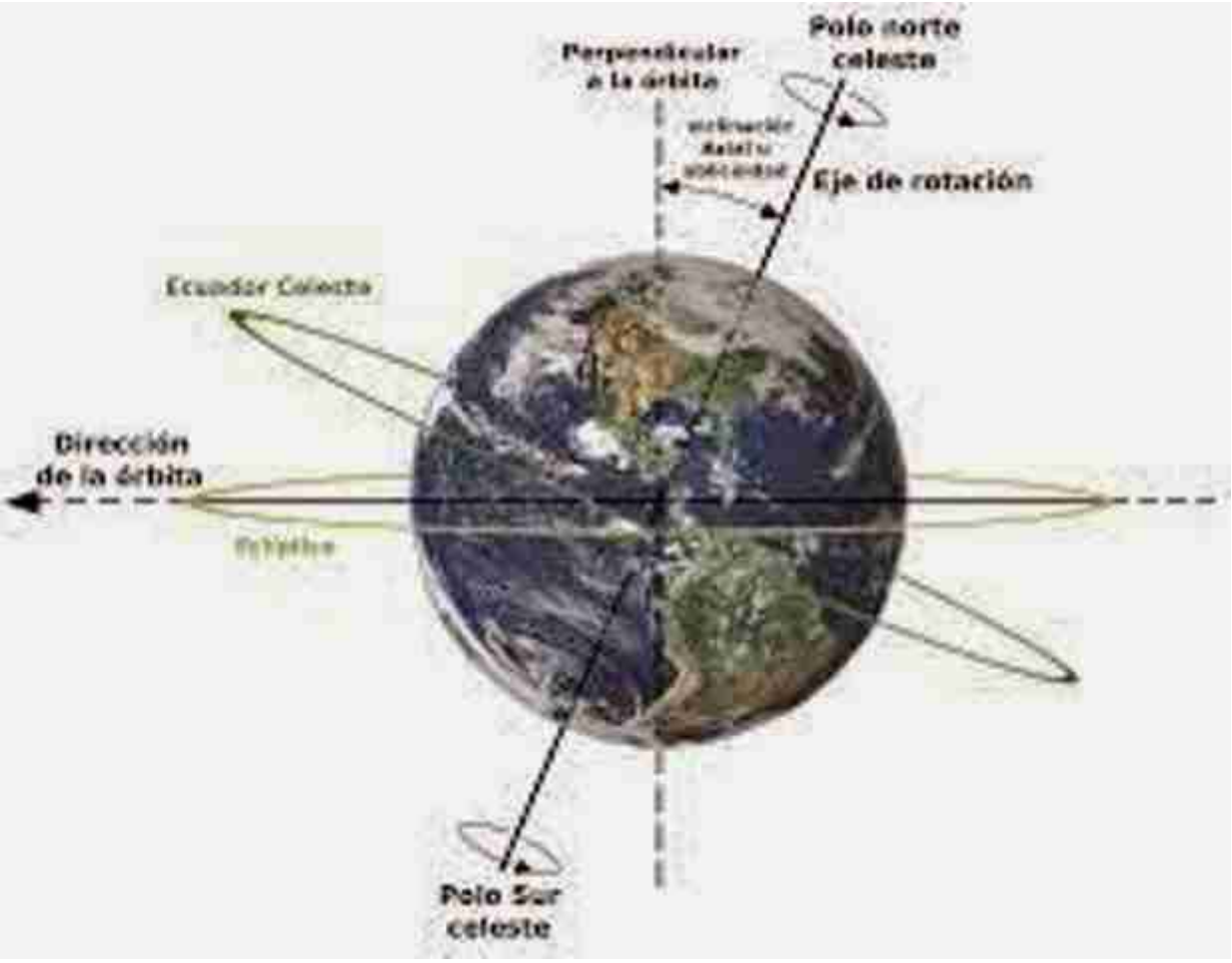
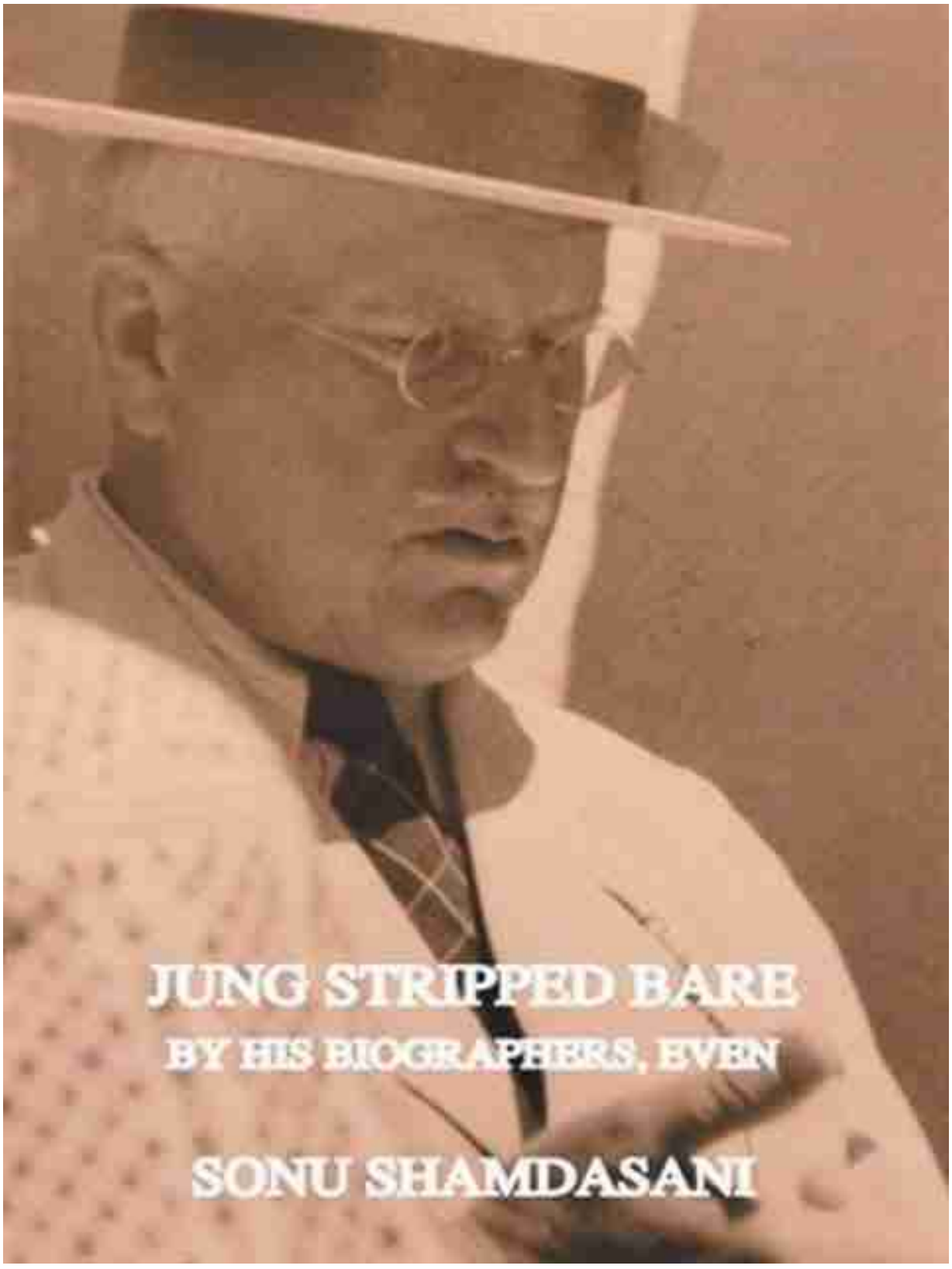
Joseph Campbell and Precession of the Equinoxes **(2014-09-27 11:17)**



Joseph Campbell and Precession of the Equinoxes
…The number of the years it takes called "the precession of the equinoxes".
It takes about 25,920 years to complete the cycle of the zodiac. Divide 25,920 years by 60 and you get 432.
Some years ago a friend gave me a book, Cooper's Aerobics that told how many laps a day a man would have to swim in order to stay healthy.
A footnote read: "A man in perfect physical shape, at rest, has a heartbeat of about one beat per second."
At sixty seconds to a minute, and sixty minutes to an hour, in one day of twenty-four hours the heart beats 86,400 times.
Divided by two it is 43,200.
The heartbeat matches the beat of the universe; they are the same.
That coincidence of rhythm was the point of the old cosmic mythologies.

The later envisioned this microcosm, or little cosmos, and the macrocosm, or the big cosmos, as resonating to the same beat.
When a person tells the doctor ”I’ve got a fever, ”the doctor takes his pulse to find out if it registers in harmony with the 43,200 beats–that is, to find out if the person is in tune with nature.
These numbers, anchored in the Sumerian discovery that the order of the universe can be discovered mathematically, are almost everywhere.
In the Hindu sacred epics, the number of years calculated to the present cycle of time, the Kali Yuga as it is known, is 432,000,the number of the ”great cycle” [mahayuga] being 4,320,000.
In the Icelandic Eddas, one reads of the 540 doors in Odin’s [Wotan’s] hall, through which at the current cycle of time,800 divine warriors would pass to battle the anti-gods in the ”Day of the Wolf” to mutual annihilation.
Multiplying 540 by 80 equals 432,000. An early Babylonian account, translated into Greek by a Babylonian priest named Berossos in 280 B.C., tells us that 432,000 years passed between the time of the of the rise of the city Kish and the mythological flood [the biblical story derives from this earlier
source].In a famous paper on ”Dates in Genesis”, the Jewish Assyriologist Julius Oppert, in 1877,showed that the in the 1,656 years from the creation to the Flood,86,400 weeks had passed. Divided by two, that again produces 43,200.
It is also noteworthy that the Hindu scriptures refer to 8,640,000 [divided by 2 becomes 4,320,000] forms of life.
Joseph Campbell, The Inner Reaches of Outer Space: Metaphor as Myth and as Religion.

“Jung: A Biography,” by Deirdre Bair is fraught with errors as outlined by Sonu Shamdasani (2014-09-28 10:56)



[“Jung: A Biography,” by Deirdre Bair is fraught with errors as outlined by Sonu Shamdasani. Sadly many accept erroneous assertions as “fact.” The Footnotes of this work eviscerates much of her work.]
CHAPTER FOUR: A new Life of Jung
We come now to the most recent biography of Jung, Jung: A Biography, by Deirdre Bair (the title being the same as the English edition of Wehr’s biography). This is the longest and most detailed to date. In this chapter, I plan to look at some of the claims made in it, and examine the evidence for them.
Given its scale, it deserves to be looked at in more detail than the previous works.
Near the beginning of the book, Bair referred to Jung’s attendance during his student days of seances at the home of a figure known only as “Walze”.
However, this figure turns out to be none other than Jung himself.
His lifelong friend, Albert Oeri later recalled, “Carl—or the ‘Walze’ [roller], as his old friends still call him with the nickname from that time”.
In reading Bair’s book in the light of my researches on Jung, this impression of mistaken identities remained with me throughout.
It was only in 1995 that the German Collected Works, the preparation of which was supported by the family, was finished, and it was only in 1993 that a complete listing of Jung’s manuscripts at the ETH had been prepared.
In 1992, the Executive committee of the heirs made a resolution of intent to study Jung’s unpublished corpus of manuscripts, seminars, and correspondences, and consider possibilities of further publications.
Bair was granted access to the Jung papers in the ETH in accordance with the general conditions of access to all scholars, but was not granted access to materials in the family archives.
The executive committee also agreed to answer specific questions.
Unfortunately, the answers were not submitted for verification.
Bair studied some of Jung’s correspondences in the ETH, and was the first biographer to utilize them.
Concerning these, she noted that that the card catalogue was restricted, and she had to know which correspondences she wanted to consult.
In the main, she did not study the unpublished manuscripts, noting that access had been limited by the Jung estate and the staff at the ETH.
Under the conditions of access, the Jung estate cannot restrict access to the manuscripts.
Like Hayman, Bair made use of the Memories protocols and the Nameche interviews.
Like Brome, she interviewed individuals who knew Jung, and also like Brome, she used anonymous sources.
In addition, she also used anonymous private archives.
She made more use of materials in public and private archives than previous biographers.
Thus, for the general public, Bair’s biography presented far more hitherto unknown material than the previous Jung biographies.
At the same time, this makes it harder to assess for anyone not familiar with some of these materials.
We pick up the story around the time when Jung entered into communication with Freud.
By 1907, Jung had become increasingly disenchanted by the limitations of experimental and statistical methods in psychiatry and psychology.
In the outpatients clinic at the Burghölzli, he presented hypnotic demonstrations, which led to his interest in therapeutics.
This led to his interest in therapeutics, and to the use of the clinical encounter as a method of research.
Jung first met Freud in 1907.
As we have seen, Jung’s relationship with Freud has been much mythologized.
It is clear that Freud and Jung came from quite different intellectual traditions, and were drawn together by shared interests in the psychogenesis of mental disorders and psychotherapy.
Their intention was to form a scientific psychotherapy based on the new psychology, and in turn, to ground psychology on the in-depth clinical investigation of individual lives.
With the lead of Bleuler and Jung, the Burghölzli became the centre of the psychoanalytic movement.
Due to their advocacy, psychoanalysis gained a hearing in the German psychiatric world.
From 1909 onwards, Jung embarked on an extensive study of mythology, comparative religion, anthropology, and

folklore.
It was hoped that the application of psychoanalysis would illumine cultural history, which in turn would illumine the psychology of the individual.
He was attempting to construct a phylogenetic biologically based psychology based on late nineteenth century memory theories, and a collective transcultural psychology.
He supervised the work of students whom he encouraged to do research on such topics.
One such student was J. J. Honegger.
For Bair, following Richard Noll, what was at issue is the question of whether Jung stole Honegger's work, and consequently, the idea of the collective unconscious.
This is absurd.
As I have shown elsewhere, notions of a collective or trans-individual unconscious were so widespread in the last quarter of the nineteenth century that it is surprising that actual term, 'collective unconscious,' was not used before Jung as far as I am aware.
Honegger's research work focused on a patient, E. Schwyzer, who was born in 1862. He was a store clerk, and had not had any higher education.
He had lived in Paris and London, and, after an attempt at suicide, he was committed to an asylum in London for one and a half years.
After this, he went to Zürich, where he was committed to the Burghölzli on 7 October 1901. The case was the subject of Honegger's presentation at the 1910 psychoanalytic
congress in Nuremberg.
According to Bair, Jung saw something universal in the patient's solar phallus vision in 1901, but there is no evidence to support this dating.
I have argued elsewhere that the specific turn which the patient's fantasies took was actually due to the suggestive impact of Honegger's mode of questioning, and that the observation may have followed the inception of the mythological project.
In 1911, Honegger committed suicide. According to Bair, Honegger's papers indicate his "mental illness".
I have read through these papers, and do not see what Bair is talking about.
As regards contemporaneous indications of Honegger's mental condition we have Jung's comment to Freud that Honegger committed suicide to avoid a psychosis, but there is no implication on the part of Jung that Honegger was mentally ill when he was practising as a psychiatrist and working with Jung as a student and assistant.
Indeed, in March 1910, when Jung went on a trip to America, he entrusted his patients to Honegger.
Around this time, Jung's theoretical development led to changes in his technique.
These changes played an important role in his dispute with Freud. Ernst Falzeder has reconstructed the role played in this by Elfriede Hirschfeld, a patient who was treated by
both Freud and Jung.
Falzeder noted that "Freud and Jung criticized each other, using the case of Frau Hirschfeld as the ostensible motive".
On 2 January 1912, Jung wrote to Freud: I said, all she wanted was a little bit of sympathy which you, for very good reasons best known to yourself, may have withheld . . .
I myself would not, often very much malgré moi, behave in such an abstract way, because sometimes I couldn't withhold my sympathy, and, since it was already there anyway, I gladly offered it to the patient, telling myself that the patient as a human being was entitled to as much esteem and personal concern as the doctor saw fit to grant him.
As Falzeder noted, in retrospect, Freud made the following comments in a paper delivered to his "secret committee" in 1921:
She was also the first occasion when Jung revealed his doubtful character . . . During a holiday stay in Zurich she once let him come to make his acquaintance. On this occasion he expressed his amazement that she could endure being in analysis with me without warmth and sympathy, and he recommended himself for a treatment in a higher temperature and with more verve.
In 1914, in his history of the psychoanalytic movement, Freud cited a letter from a patient of Jung about his analysis with Jung to indicate "the form taken by the Neo-Zurich therapy under these influences":

This time not a trace of attention was given to the past or the transference. Wherever I thought I recognized the latter it was pronounced to be a pure libidinal symbol. The moral instruction was very fine and I followed it faithfully, but I did not advance a step. It was even more annoying for me than him, but how could I help it? . . . Instead of freeing me by analysis, every day brought fresh demands on me, which had to be fulfilled if the neurosis was to be conquered—for instance, inward concentration by means of
introversion, religious meditation, resuming life with my wife in loving devotion, etc. It was almost beyond one's strength; it was aiming at a radical transformation of one's whole inner nature. I left the analysis as a poor sinner with intense feelings of contrition and the best resolutions, but at the same time in utter discouragement. Any clergyman would have advised what he recommended, but where was I to find strength?

The aim of Freud's citation was to show that Jung's therapeutic technique had nothing to do with psychoanalysis.

The patient in question appears to be none other than Oskar Pfister.

In 1914, Karl Abraham wrote to Freud apropos Pfister:

"his letter quoted in the 'History' was written in opposition to Jung; with his change of attitude he returns to Jung, and now back to you again!"

After reading Freud's work, Jung commented to Poul Bjerre:

In a breach of medical discretion, Freud has even made hostile use of a patient's letter—a letter which the person concerned, whom I know very well, wrote in a moment of resistance against me. Supposing I were to publish what people have told me about Freud!!! These practices are characteristic of the Viennese policies. Such an enemy is not worth the name.

Despite making use of material from Falzeder's article, Bair claimed that Jung felt that his break with Freud deprived him of the right to use Freud's psychology in his therapy,and that Jung realized that he would have no credibility after Freud's citation of the letter.

No sources are given for these claims, which present a misunderstanding of the conflicts between Freud and Jung. There is no indication that his break with Freud led Jung to change his practice. Rather, Jung's changes in technique were one source of their conflict.

The outcome of Jung's mythological researches was Transformation and Symbols of the Libido.

Here, Jung synthesized nineteenth century theories of memory, heredity, and the unconscious and posited a phylogenetic layer to the unconscious that was still present in everyone, consisting of mythological images.

Jung attempted to apply his new theory of the libido to explain the symbolism of the mythology and folklore.

For Jung, myths were symbols of the libido and they depicted its typical movements.

He used the comparative method of anthropology to draw together a vast panoply of myths, and then subjected them to analytic interpretation.

He later called this the method of amplification.

Jung's work was based on a psychological interpretation of an article written in French by Miss Frank Miller, "Some instances of subconscious creative imagination", which was originally published by Theodore Flournoy in his journal, Archives de Psychologie.

In the second part of the work, Jung revised and widened the concept of the libido. He noted that while the term stemmed from the sexual sphere, its connotation in psychoanalysis had become much wider.

He presented a new model of libido, in which there were three phases of development: a pre-sexual stage, a pre-pubertal stage starting from around the age of three to five, and maturity.

There were a multiplicity of drives and instincts which were distinct from the libido.

Bair claimed that the "terror" of writing the second part of the work led Jung to practice yoga.

She noted that for Jung, the second part was in a language that corresponded to how the archetypes spoke, that it embarrassed him and went against the grain, but he was compelled to write it down.

No source is given for these statements. In actuality, they stem either from Memories or from the protocols, and refer to Jung's subsequent confrontation with the unconscious, and specifically to the composition of the Black Books.

In Memories, Jung stated:

I was frequently so wrought up that I had to eliminate the emotions through yoga practices. But since it was my purpose to learn what was going on within myself, I would do them only until I had calmed myself and could take up

again the work with the unconscious.
Thus Jung's comments about his experiments in active imagination from 1913 onwards are mistakenly taken to refer to his composition of a scholarly work in 1911–1912.
It was in 1913 that Jung broke of his personal relation with Freud.
On 21 September, Freud wrote a letter to Alphonse Maeder in which he indicated that he doubted Jung's 'bona fides'.
Maeder communicated this to Jung, who then wrote to Freud indicating that he had resigned his position as the editor of the Jahrbuch.
As we have seen, Jung's confrontation with the unconscious has attracted all manner of diagnoses.
Like Frank McLynn, Bair referred to Jung's experiences as "psychotic" visions, following the familiar myth of Jung's madness.
She did not provide evidence for her diagnosis. In the course of my own study of this period, based on Jung's Black Books and his Red Book, I have found no evidence which
would support such a diagnosis.
In his 1925 seminar, Jung narrated a significant event that occurred when he was writing his fantasies down in the Black Books.
On one occasion, he wondered what he was doing, and heard a voice which said that it was "art".
This led him to think that: "Perhaps my unconscious is forming a personality that is not I, but which is insisting on coming through to expression".
He continued his dialogues with this figure. He recognized this voice as that of a Dutch woman patient, who had led one of his colleagues to believe that he was a misunderstood artist.
I have previously argued that the woman in question—the only Dutch woman in Jung's circle at this time—was Maria Moltzer, and that the colleague in question was Jung's friend and colleague Franz Riklin, who increasingly forsook analysis for painting.
As we have seen, Brome, McLynn, Hayman and others have presented insufficiently substantiated reinterpretations of Jung's "Siegfried" dream in terms of Freud and Sabina Spielrein.
In Memories, the date of the dream is given as 18 December 1913.
Bair commented on this episode, and criticized what she claimed were the liberties that Jaffé took with the protocols.
Bair noted that in the protocols, nowhere is the date given, and that there is no account of the panic which would be sufficient for him to contemplate shooting himself, as narrated in Memories.
By contrast, Bair claimed that Jung credited this dream for bringing his confrontation with the unconscious to a "satisfying conclusion".
What is going on here? On page 98 of the protocols, we find the following comment of Jung's concerning this dream: "I had to shoot myself dead, if I did not understand this dream, I thought at that time".
Jung had given Jaffé access to the Black Books. If we look at these, we find the date is noted precisely as given by Jaffé:
18 December 1913.297 Furthermore, we find there that Jung noted that if he didn't understand the dream, he felt that he should kill himself.
Thus, the account in Memories accords with Jung's contemporaneous account in the Black Books. It also accords with Jung's account of the dream to Bennet, which neither McLynn, Hayman, nor Bair cited, despite the fact that it was published.
It was on 13 December that Jung took the decisive step of commencing to evoke fantasies in a waking state, and to elaborate them.
If the Siegfried dream had actually brought his confrontation with the unconscious to a close, the critical phase of it would have only lasted a week—a rather short time for a "descent into the underworld".
I have not found any place where Jung states that the dream brought this to a satisfying conclusion, which would be peculiar, as he was just beginning his "confrontation with the unconscious".
There is also no suggestion of this in his comments to Bennet, cited earlier.
Throughout 1914, Jung continued with his self-experimentation on a regular basis.
He maintained his practice and full professional activity, and in his spare time, he dedicated himself to studying his

fantasies, which he wrote in his Black Books.
Apart from two weeks military service, two weeks in Italy, one week in England and a couple of days in the Engadine, he remained in Zürich in 1914.
Between June and July 1914, Jung had a thrice repeated dream of being in a foreign land and having to return home quickly by ship, followed by the descent of an icy cold.
Bair stated that Jung viewed these dreams as a precognition of the war.
However, in Jung's Black Books, there is no evidence of this. In actuality, it was only after the outbreak of the war that Jung retrospectively viewed his fantasies as having been precognitive.
After this realization, Jung commenced writing the Red Book. The outbreak of the war had convinced him that some of his fantasies were precognitive. As he noted in Memories, "I had to try to understand what had happened and to what extent my own experience coincided with that of mankind in general".
According to Bair, after his lecture in Aberdeen on 28 July 1914, Jung realized that the only way to form a system distinct from Freud's was to treat himself as a patient.
She noted that he recalled the diaries that he had kept until 1900, and that he decided to revive these to embark on observing himself and meditating on the unconscious,
"which he would later call individuation".
She added that he decided to confine himself to "language metaphors". No source is given for this statement, but it appears to be based on the following statement of Jung to Aniela Jaffé in the protocols:
This was an attempt to meditate on myself, and [I] began to describe my inner condition. This represented itself to me in a literary metaphor: for example, I was in a cloud, and the sun shone unbearably (sun = consciousness).
This statement actually refers to the commencement of the Black Books, which occurred in October 1913.
These books do not consist of "random thoughts", "daily happenings", or "jottings from readings", as Bair claimed.
The Red Book has not been publically available for study.
However, unlike Jung's previous biographers, this did not stop Bair from making a number of striking claims concerning its contents. For example, she noted that in the Red Book, Jung presented "illustrated drawings of his fantasies accompanied by interpretive texts".
However, in the Red Book, Jung's drawings generally do not represent his fantasies, nor does he interpret them.
The paintings may best be regarded as active imaginations in their own right.
Bair claimed that Red Book contains variations of the Salome, Elijah, and Philemon fantasies. This is not the case at all.
She went so far as to say that "all" Jung's inner figures stemmed from Goethe's Faust.
This is not true: a reading of Memories is sufficient to disprove this claim, as Jung refers to figures who do not occur in Goethe's Faust, such as Ka and Atmavictu (not to mention Elijah and Salome), and the actual text contains many more.
Bair claimed that at this time, Jung abandoned the Black Books for the Red Book, as he felt that a special book was needed for the language metaphors that arose when Philemon spoke.
However, Jung did not abandon the Black Books, and he carried on writing in it while he worked on the Red Book.
One source on the Red Book that Bair cited was Richard Hull. She noted that in 1961 Jung invited Hull to read the Red Book, and that Hull considered that it gave "the most convincing proof that Jung's whole system is based on psychotic fantasies" and that it was the work of a lunatic.
She added that Jung decided not to publish the Red Book "as it lets the cat right out of the bag".
The last statement is given in quotes, but its source is unidentified. After viewing the Red Book, Hull wrote as follows to William McGuire:
She [AJ] showed us the famous "Red Book", full of real mad drawings with commentaries in monkish script; I'm not surprised Jung keeps it under lock and key! When he came in and saw it lying—fortunately closed—on the table, he snapped at her: "That should not be here. Take it away!" although she had written me earlier that he had given permission for me to see it.
Thus, it is clear that Hull made no prolonged study of the work. In my own experience, it took several years of study to understand the work properly, and it was not until I studied the Black Books that I fully understood it.
While the Red Book has not yet been published, one critical text from this period has been published.

In 1916, Jung composed a work which he titled “The seven sermons to the dead”.
In Memories, Jung noted that “these conversations with the dead formed a kind of prelude to what I had to communicate to the world about the unconscious: a kind of pattern of order and interpretation of its general contents”.
The text presents an outline of a psychocosmology written in a literary and symbolic style. Bair stated that it is like a self-help textbook, which is a bizarre description.
According to Bair, the Sermones spontaneously arose from nowhere.
In actual fact, the Sermones presented a preliminary synthesis of the points that Jung had been slowly working towards in the Black Books and in the Red Book. In Memories, Jung gave the following account of the circumstances in which it arose:
Around five o’clock in the afternoon on Sunday the front-door bell began to ring frantically. It was a bright summer; the two maids were in the kitchen, from which the open square outside the front door could be seen. Everyone immediately looked to see who was there, but there was no one in sight. I was sitting near the door bell, and not heard but saw it moving. We all simply stared at one another. The atmosphere was thick, believe me! Then I knew that something had to happen. The whole house was filled as if there were a crowd present, crammed full of spirits. They were packed deep right up to the door, and the air was so thick it was scarcely possible to breathe. As for myself, I was all a-quiver with the question:
“For God’s sake, what in the world is this?” Then they cried out in chorus “We have come back from Jerusalem where we found not what we sought.” That is the beginning of the Septem Sermones.
According to Bair, this event occurred on a stifling day in the summer of 1916.
She recounted how Toni Wolff had left after eating a meal with the family and spending the afternoon with Jung by the lake. She added that a thunderstorm loomed, and that everyone hoped that it would end the uncomfortable heat.
The narrative sounds almost like an eyewitness account.
Bair stated that her account is based on two “protocols”, which are unidentified.
If one consults the Black Books, one sees that the day in question was actually 30 January 1916.
Heatwaves are not exactly common in Zürich in the winters.
After completing the work, Jung had it privately printed.
Through the years, he gave many copies to students, friends and colleagues. Bair claimed that when Jung recopied the text, he was horrified by what he read, and decided to let few people read it.
No sources are given for this comment. Jung’s “horror” would be very strange, given that the Sermones presented the elaboration of what he had been working on for several years, and would continue to elaborate, and moreover, given that he regarded it as “a kind of prelude to what I had to communicate to the world about the unconscious”.
In 1925, the work was translated by H. G. Baynes, and privately published by Watkins Books. Jung gave copies of these to his English-language students.
As a number of commentators have correctly pointed out, the Sermones presents the first account of many important themes which would preoccupy Jung throughout his later work.
At this point in time, Bair claimed that Jung abandoned the Red Book, as well as the figure of Philemon, as he realized that he could not publicly show the raw material of the Sermones.
In actual fact, he continued to work on the Red Book for over a decade longer, and continued to deliberate concerning whether to publish it.
It was only around 1930 that he put it to one side.
Bair noted that the composition of the Red Book and the Sermones served two important functions: they dispelled the ghosts that haunted his house and provided domestic harmony, and brought about the end of his concentration on his personal unconscious.
In Jung’s own understanding, his confrontation with the unconscious did not signify a concentration on his personal unconscious, but rather, marked the exploration of the collective unconscious. And this endeavour by no means ended in 1916.
In his postscript to the Red Book, Jung wrote:
I worked on this book for 16 years. The acquaintance with alchemy in 1930 took me away from it. The beginning of the end came in 1928, when Wilhelm sent me the text of the “Golden Flower”, this alchemical treatise. There the

contents of this book found their way into reality. I could work on it no longer. It will seem to a superficial observer like an insanity. It could also have become one, if I had not been able to hold the overwhelming force of the original experience. I always knew, that that experience contained valuable things, and because of this I knew not better than to write it in a “valuable”, that is, expensive book, and to paint it with the images that appeared.
As noted, the Red Book forms the centre of Jung’s later work.
If one does not get this right, it has serious cumulative consequences.
If one does not place Jung’s confrontation with the unconscious in a proper perspective, or understand the significance of the Red Book, one is in no place to understand fully Jung’s intellectual development from 1913 onwards, and not only that, but his life as well: for it was his inner life which dictated his movements in the world.
If a work does not present an accurate account of Jung’s prime concerns in the teens and the 1920s, it is not well positioned to show how Jung’s concerns in the 1930s, 1940s, and 1950s directly grew out of this.
For Jung’s work on his fantasies in Black Books and the Red Book formed the core of his later work, as he himself contended.
The Red Book is at the centre of Jung’s life and work.
A definitive biography of Jung without an accurate account of it would be like writing the life of Dante without the Commedia, or Goethe without Faust.
We have seen some indications of the shortcomings of how Bair’s biography deals with Jung’s inner life.
How does it fare with the social organization of analytical psychology, and Jung’s relations with his followers? We may address this question by looking at its treatment of the Psychological Club.
This was founded at the beginning of 1916 in Zürich, through a gift of 360,000 Swiss francs from Edith Rockefeller McCormick.
It was initially housed in a sumptuous property on Löwenstrasse 1.
At its inception, it had approximately sixty members. For Jung, the aim of the Club was to study the relation of individuals to the group, and to provide a naturalistic setting for psychological observation to overcome the limitations of one to one analysis, and to provide a venue where patients could learn to adapt to social situations.
At the same time, a professional body of analysts continued to meet together as the Association for Analytical Psychology.
The Club was underused, and there was little participation from the members. This led to protracted discussions concerning the “Club problem”, in which members attempted to come to an agreement as to the value and purpose of the Club.
Bair claimed that on 13 November 1916, a paper was read to the Club by Harold McCormick on the subject of the Club problem.
However, an examination of the minutes of the Psychological Club indicate that no such event took place. In actuality, a letter was sent to members of the Club by Emma Jung, soliciting their views on the Club problem.
The copy of McCormick’s work in the McCormick archives has the following noted by hand: “To the executive committee of the Psychology Club, Frau Dr. Carl Jung—President, By Request. Respectfully submitted, Harold F. McCormick, November 13, 1916”.
Thus, it was actually his reply to Emma Jung’s circular.
Bair claimed that most of the members directed their replies to Harold McCormick’s paper and noted that Moltzer “disdainfully” called it a letter.
This is not the case, as many of the replies make no mention of McCormick’s reply.
As noted, it was not a paper delivered to the Club, so Moltzer’s description is not inappropriate.
In a previous work, I studied in detail an unsigned text, which had been the basis of Richard Noll’s claims that under the guise of forming a psychological science, Jung had formed a new religion based on his self-deification as the Aryan Christ.
The text, which I call “analytical collectivity”, outlines out a model for the psychological development of the individual, through undergoing and overcoming the experience of deification, and develops parallels between this and Christ’s crucifixion.
It ends with sketching out how individuals experiencing this could come together to form an analytical collectivity, which the author claims was prophetically anticipated by Goethe in his poem “The Mysteries”.

For this reason, the author approves of the Psychological Club, and sees it as a vehicle for embodying such an analytical collectivity.
Noll had claimed that the text was by Jung, that it was presented by him at the inaugural meeting of the Psychological Club, which took place on 26 February 1916, and that it presented the esoteric messianic mission of the Jung Cult.
I demonstrated that no such text was presented at the inaugural meeting, and that there was sufficient evidence to demonstrate that Jung was not the author of the text, and that the most likely author was Maria Moltzer.
Bair criticized my work and defended Noll's scholarship, and argued that each of our cases for authorship should be taken as unproven.
She put forward the case that Franz Riklin should be considered as another candidate, and suggested that both Riklin and Moltzer may have been responsible for the content of the text, and that some of the handwriting on the text resembled that of Riklin.
Another possibility she suggested is that Riklin wrote these comments on Jung's draft, or that he was the author.
The question of considering Riklin as a candidate for the authorship of the text is certainly a valid one. However, I actually considered this and discarded it during the course of my research for my previous book.
I closely studied examples of Riklin's handwriting, and found that they bear no resemblance to the writing on the text in the Countway library.
More critically, Riklin wrote a reply to the Club inquiry, dated 16 November, 1916. He stated that his few visits to the Club had convinced him that there was a spirit there that was no good for him, and it presented nothing in common with his life and needs.
He couldn't identify the Club with analysis, and found that many were against him, which he considered went beyond what he considered tolerable human relations.
He noted that he would have put up with what he had experienced towards him if he had the sense that he was needed, but he had other tasks.
He ended by turning the question around, and asking, what did the Club want from him, or what did it want to criticize? So far, he had heard little that was useful.
I find it quite inconceivable that the same person who wrote the above would also have written the visionary manifesto for the Club embodied in "analytical collectivity".
Thus, the most likely author still remains Maria Moltzer.
If there are shortcomings in how Bair's biography deals with Jung's inner life and the social organization of analytical psychology, how does it deal with his outer life?
To explore this question, we may consider how the biography treats Jung's travels.
In the 1920s, Jung embarked upon a series of travels, to North Africa (1920), to New Mexico (1924–1925), and to Kenya and Uganda (1925).
These travels formed part of Jung's attempt to forge a psychology that had cross-cultural validity.
Furthermore, given Jung's theses concerning phylogenetic inheritance, it followed that what one could witness in less civilized cultures could correspond in some manner to phylogenetic layers in the unconscious of Europeans.
For Jung, such travels could be considered as a form of phylogenetic time travelling. Thus, the motivation for his travels directly stemmed from the theoretical issues with which he was engaged.
At the end of 1924, Jung visited New Mexico.
Bair claimed that the ethnologist and linguist Jaime de Angulo had maintained that the Pueblos were "too civilised" and did not deserve serious study.
The opposite was actually the case. On 16 January 1925, Jaime de Angulo had expressed his intentions to Mabel Dodge:
I made up my mind that I would kidnap him if necessary and take him to Taos. It was quite a fight because his time was so limited, but I finally carried it. And he was not sorry that he went. It was a revelation to him, the whole thing. Of course I had prepared Mountain Lake. He and Jung made contact immediately and had a long talk on religion. Jung said that I was perfectly right in all that I had intuited about their psychological condition. He said that evening "I had the extraordinary sensation that I was talking to an
Egyptian priest of the fifteenth century before Christ".
According to Bair, what Mountain Lake told Jung was superficial.

In actuality, Jung considered this one of the key conversations in his life. To Cary de Angulo, he wrote that:
"I made friends with
Mountain Lake and I talked to him sympathetically as if he were a patient in advanced analysis, it was a great time".
According to Bair, what Jung had to say about his time in Taos boiled down to just a few paragraphs in the Memories protocols in which he appeared to be irritated to have to talk about it.
In actuality, Jung dealt with his experiences in Taos at length in a manuscript entitled "African Voyage".
That same year, Jung visited the Wembley Exhibition in London, where he was impressed by the survey of tribes under British rule.
He consequently decided to make a trip to Africa. Jung made the trip together H. G. Baynes and George Beckwith.
Along the way, they met an English woman called Ruth Bailey, who then joined them for the rest of the trip. The trip made a profound impression on Jung.
On the way back, they followed the course of the Nile up north. Jung subsequently recalled:
Thus the journey from the heart of Africa to Egypt became, for me, a kind of drama of the birth of light. That drama was intimately connected with me, with my psychology . . . I had not known in advance what Africa would give me; but here lay the satisfying answer, the fulfilling experience. It was worth more than any ethnological yield would have been . . . I had wanted to find out how Africa would affect me, and I had found out.
By contrast, Bair viewed Jung's travels as a form of escapism.
She noted that Jung's trip to East Africa enabled him to reflect on what in his "home 'atmosphere"' was "too highly charged to endure".
The implication is that Jung travelled to get away from the triangular situation between himself, his wife, and Toni Wolff.
The sentence cited actually comes from Memories, and Jung was not referring to his "home" but to Europe in general: "the atmosphere had become too highly charged for me in Europe".
Bair claimed that on Jung's return, he wondered why he went.
No source is given for this statement, and it is contradicted by the abiding sense of the significance of his trip which is present in Memories.
According to Bair, Jung reconsidered the papers and talks he had been producing and asked himself whether they contained a coherent message.
No source is given for this statement. In actuality, on Jung's return, he continued to work on the Red Book, and there are no signs that he was in any doubt that it contained a coherent message.
Bair then referred to the following statement from the Memories protocols, without noting where they are from:
My "scientific" question went: what would happen if I switched off consciousness? I noticed from dreams that something stood in the background, and I wanted to give this a fair chance to come forward.
She also referred to Jung's comments about resorting to yoga, which she had previously referred to in connection with the composition of the second half of Transformations and Symbols of the Libido.
In actuality, these passages do not refer to Jung's thoughts and activities after his African voyage, but to his confrontation with the unconscious, and more specifically, to the years between 1913 and 1917.
There is no evidence that Jung continued to practise yoga after this period. Chronology is the foundation of historical work. Without an accurate chronology, a biography lacks a firm basis.
As we have seen, it was in 1928 that Jung's work on the Red Book began to draw to a close, when the Sinologist Richard Wilhelm sent him a copy of the Chinese text, The Secret of the Golden Flower.
Jung's collaborations with Orientalists such as Wilhelm, Heinrich Zimmer, Walter Evans-Wentz, and Wilhelm Hauer played an important role in his attempt to construct a psychology which had both historical and cross-cultural validity.
According to Bair, The Secret of the Golden Flower gave Jung the courage to make public his study of alchemy, which he been keeping "almost sheepishly hidden".
She added that this enabled him to overcome Toni Wolff's objections that alchemy was simply quackery.
Jung himself had this to say about the significance of the text for him in his preface to the second German edition of 1938:
My deceased friend, Richard Wilhelm . . . sent me the text of The Secret of the Golden Flower at a time that was crucial for my own work. This was in 1928. I had been investigating the processes of the collective unconscious since

the year 1913, and had obtained results that seemed to me questionable in more than one respect…My results, based on fifteen years of effort, seemed inconclusive, because no possibility of comparison offered itself.... The text that Wilhelm sent me helped me out of this difficulty. It contained exactly those items I had long sought for in vain among the Gnostics. Thus the text afforded me a welcome opportunity to publish, at least in a provisional form, some of the essential results of my investigations.

At that time it seemed to me a matter of no importance that The Secret of the Golden Flower is not only a Taoist text concerned with Chinese yoga, but is also an alchemical treatise. A deeper study of the Latin treatises has taught me better and has shown me that the alchemical character of the text is of prime significance.

Thus, Jung here notes that he did not initially realize the significance of the alchemical nature of the text, and in fact, he does not refer to alchemy in his commentary to the text!

Concerning Toni Wolff's relation to alchemy, it is interesting to note that Thadeus Reichstein, who subsequently won the Nobel prize for Chemistry, presented a paper on the subject to the Psychological Club on 7 Nov 1931.

He commenced by saying that the president of the Club had invited him to lecture on alchemy a year ago. The president of the Club was Toni Wolff.

In 1946, she presented a paper to the Analytical Psychology Club in London, which was taken up with explaining and justifying why Jung took up alchemy, and indicating the significance of its study.

Another Orientalist with whom Jung collaborated with was the Indologist Wilhelm Hauer, who also founded the German Faith Movement. Bair stated that Jung had practised yoga for twenty years, and was interested in Hauer's views concerning its utility in psychotherapy.

However, there is no evidence that Jung practiced yoga for twenty years: he frequently cautioned Westerner's against its use, and his correspondence with Hauer shows no signs of a practical interest in yoga.

What interested Jung was the symbolism of yoga, and the parallels between this and the individuation processes of his patients.

Bair stated that in 1934, Jung severed all connection to Hauer.

This is not the case, as their correspondence, which continues through to 1938, shows that they maintained amicable colleagiate terms, and discussed the possibility of several collaborative projects.

Indeed, Hauer presented a series of lectures to the Psychological Club in 1938, which Bair noted later on, which contradicts the previous statements.

Jung's interdisciplinary relations with such scholars featured prominently in his speech at the founding of the Jung Institute in 1948, where he presented a list of about twenty topics for further research in complex psychology.

According to Bair, this list actually represented the topics which Jung focused on for the rest of his life and that he completed research on them. A study of his subsequent

works shows that neither is the case. As was clearly indicated, the list represented Jung's recommendations for students.

Finally, we come to the issue of sex.

Jung to Spielrein: When I fall in love, one of my first instincts is to feel sorry for the woman involved, because I know, whatever she may imagine when the affair starts, what she really wants is something permanent, the everlasting peace of the double bed, something resolved.

This statement occurs in Christopher Hampton's recent play, The Talking Cure. There is no evidence that it—or anything like it—ever took place. As we have seen, much speculation and rumour has surrounded Jung's relations with his female patients, and has been taken as established fact.

A former editor of the Journal of Analytical Psychology, Coline Covington, asserted that:

Soon after his treatment of Sabina [Spielrein], Jung suffered from what seems to have been a psychotic breakdown. Following this episode, Jung continued to exhibit compelling erotic transferences to his women patients (to the point of including Toni Wolff in his domestic household) in which he would replicate his childhood relationships—his intense relationship with his nurse and more distant one with his mother and his desire to eliminate his father altogether so as not to have to know about his own need for a father who would both love him and his mother.

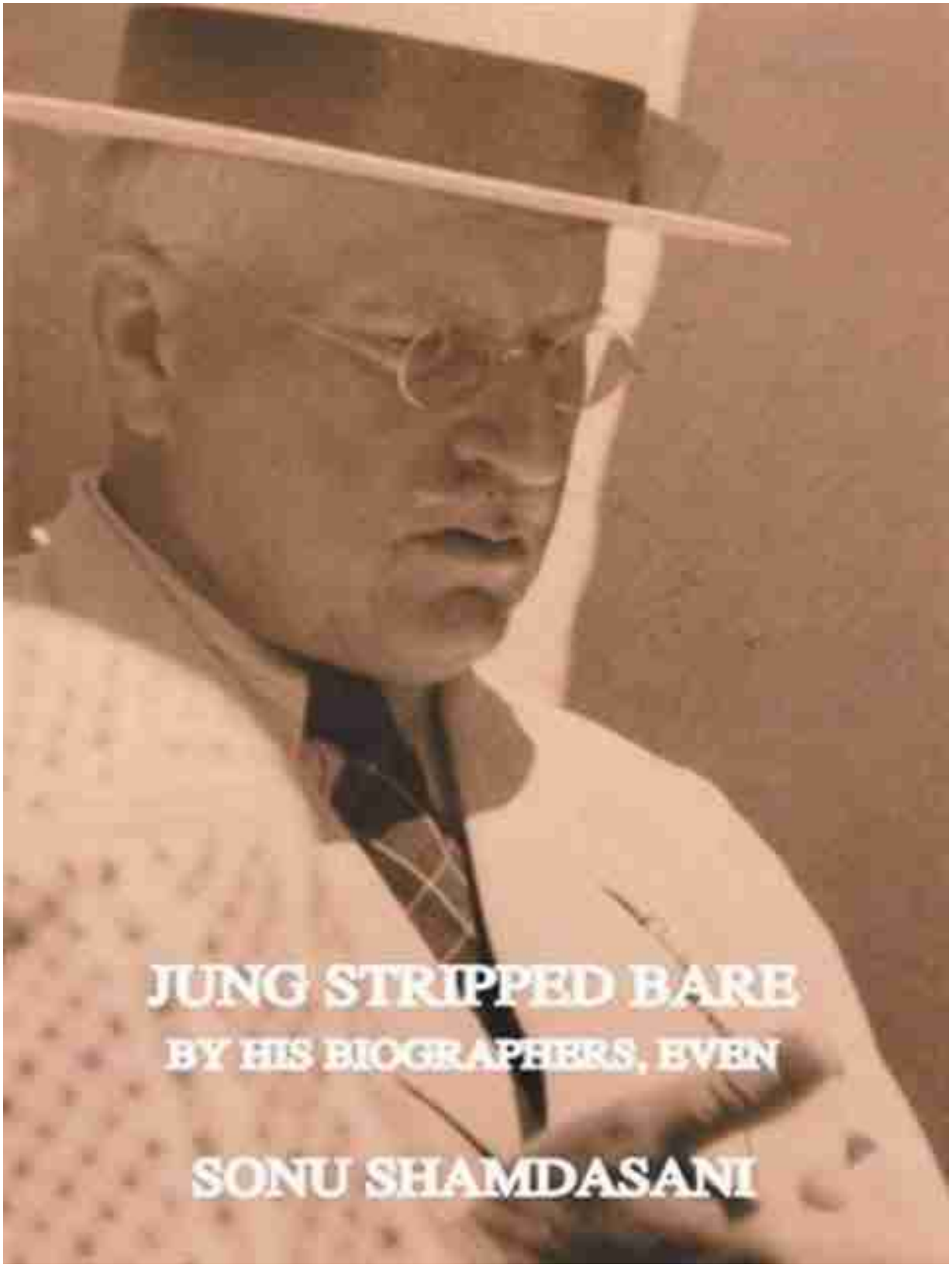
The implication of this is that Jung's treatment and relation with Spielrein played a role in his "psychotic breakdown". However, Jung's formal treatment of Spielrein actually took place in 1905.

Covington does not cite which patients she is referring to, or any evidence to show that Jung had "compelling erotic

transferences" to them, but she somehow "knows" what Jung didn't know, namely that in these relations, Jung was unconsciously replicating his unavowed Oedipal desires.
One case which has attracted speculation is that of Christiana Morgan. In the 1930s, Jung presented a series of seminars to the Psychological Club on her visions. At the beginning of his seminar, he indicated his intention:
the lectures are about the development . . . of the transcendent function out of dreams and visions, and the actual representing of those images which ultimately serve in the synthesis of the individual: the reconciliation of the pairs of opposites and the whole process of individuation.
Christiana Morgan has been the subject of a biography by Claire Douglas. In this, Douglas contended that Jung exploited Morgan, and entered into a sexual relationship with her.
Douglas stated that after Morgan's death, Henry Murray sent her correspondence with Jung to Gerhard Adler, who forwarded them to Franz Jung. She commented:
Until the Jung family releases the documents they own, there can only be suppositions about J's problems with his anima and with countertransference, and about that gossip that Jung broke through a number of his patients' rings of fire by sexually exploiting them.
Bair in turn cited and affirmed this position. She stated that the Jung estate claims that the letters exist, but, up to 2003, has not made them available to scholars.
Living members of the Jung heirs do not know of such a hidden cache of documents. There are a number of letters between Jung and Christiana Morgan at the Jung archives at the ETH, which are accessible. I consulted these in 2002. They do not provide any evidence of sexual exploitation on the part of Jung, and do not support the account of their relationship presented by Douglas and Bair.
I also found no evidence for this in the papers of Christiana Morgan at the Countway Library of Medicine at Harvard, nor in the Henry Murray Papers in the Houghton Library at Harvard.
If individuals wish to make such claims, then they are beholden to provide the evidence for them.
On 31 October 1930, Jung wrote to Morgan:
This letter is a humble request—would you give me the permission, to use your material you trusted to my hands, in order to explain the secrets of unconscious initiation processes? As a matter of fact I already used it in a course of 12 German doctors, from a purely impersonal point of view naturally, hiding any personal inferences.
While the seminars were in progress, Jung sent Morgan copies of the notes which were prepared.
In June 1931, Morgan thanked Jung for not having detracted from the quality of the visions, and for actually having enhanced them.
During the course of the seminars, there was some gossip about the identity of the subject.
On 5 November 1931, Morgan wrote to Jung that she had considered this in advance, and felt all right about it. She was not pleased that Peter Baynes had informed someone as to her identity, but ultimately had a sense that such experiences were not purely personal and belong to Jung and his work as much as to herself.
In a later letter on 15 August 1932, Jung explained the attitude he took to her material:
Concerning the trances I am well aware of the personal side of it, but I carefully kept away from any hint to the personal implications. Otherwise people begin to find it too interesting and then they fall into the error to devour each others personal psychology instead of looking for themselves and learning the more difficult task of an impersonal attitude. There are some, quick enough to grasp something of the actual personal background and it is often difficult to keep them off the scent. Life on a personal level is the
smaller affair, the higher level however is impersonal. And there is such a thing as responsibility to history. Many years later, Morgan wrote to Jung informing him of the gratitude in which she and Henry Murray held him. She informed him that it was through him, and in particular, his concept of the anima, that they found the "Way", and that they owed their creative life and joy to him.
In a similar manner to Brome, Bair utilized anonymous sources.
Also like Brome, these sources are mentioned in connection to comments about Jung's alleged extra-marital relationships.
Bair noted that around 1907 "As the women fluttered before him, his numerous flirtations grew increasingly dangerous, and by extension, increasingly exciting".
No source is given for this statement. Referring to events in 1909, she argued that diaries of some wealthy women

who lived in Zürichberg hinted at other liaisons, and that
there is one in which a woman graphically described “treatment sessions” in her house which turned into sex.
This is a serious allegation. It goes beyond Brome’s claims concerning Jung’s extramarital relations, as it alleges that these encounters took place in a context of treatment, and hence would have constituted malpractice.
In the footnote, Bair noted that in her interviews with daughters of these women, they indicated that “something between flirtation and actual affairs” had occurred between their mothers and Jung.
We are not told how many women these were. In historical work, it is essential to provide evidence for one’s assertions.
Otherwise, there is no way to judge their veracity. I have studied a number of diaries of patients of Jung. In my own experience, in some of these it is not always easy to differentiate reported events and conversations from dreams, active imaginations, or fantasies.
In addition to anonymous sources, there are quite a number of statements for which no sources are given. An example is the following: speaking of Jung’s financial circumstances in 1914, Bair referred to “Jung’s insistence that he was incapable of adult activity”.
Where does such a strange statement come from? The relationships that Brome and Bair allege may have taken place: but firm evidence needs to be given for them. Given the errors in their works, I will, for the time being, give little credence to such allegations until documents are presented in the public domain.
The same goes for other information attributed to anonymous sources, unidentified private archives, and to unattributed information.
This chapter has by no means been a comprehensive review of Bair’s biography, and has focused on factual errors, of which there are many more than those detailed above. As a result of the cumulative effect of these errors, I find the general portrait of Jung in this biography to be quite unconvincing.
If, as Jung had maintained, the cardinal task for any biography of him was to put the development of his thought in the centre, the latest biography does not succeed, any more than those before it. Sonu Shamdasani; Jung Stripped Bare by his Biographers Even; Pages 87-127
https://www.dropbox.com/s/hwzrccp1arrvi09/Trungjung-Sonu %20Shamdasani %20- %20Jung %20Stripped %20Bare %20By %20His %20Biographers %2C %20Even.pdf?dl=0

Examples of Deirdre Bair's errors in her "Jung: A Biography" **(2014-09-29 06:55)**



[Examples of Deirdre Bair's errors in her "Jung: A Biography" as cited in Footnotes provided by Sonu Shamdasani in "Jung Stripped Bare-By his Biographers Even."]

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22. Bair noted that Jung asked Cary Baynes to write his biography in the 1930s, without citing a source (Bair, 2003, p. 585) There is no mention in their correspondence of this.
51. This copy of the protocols was donated by Helen Wolff to Princeton University Press, who in turn donated them to the Library of Congress in 1983, placing a ten year restriction on them. I studied these in 1991, and they have been on open access since 1993. Bair stated that the copy in the Library of Congress, which is in the Bollingen collection, is restricted (2003, p. 657, n. 7). This is actually unrestricted and was moved to a separate collection. The copy at the ETH in Zürich is restricted.
86. Countway ms., CLM; Hull draft translation, LC; Draft translation, BL. During the editing, there was some discussion about one passage in the manuscript. In Hull's draft translation of Jung's boyhood fantasy concerning Basle Cathedral, the manuscript reads: "God sits on his golden throne, high above the world, and shits on the cathedral; from under the throne falls an enormous turd falls" (p. 32, LC). In the Countway manuscript, the same passage reads: "God sits on his golden throne, high above the world, and shits on the cathedral [in hand: shits on his church]" (CLM, p. 32). Bair commented that neither Jaffé nor Marianne Niehus would permit Jung to use the word "shit" in this context, suggesting that it was censored (2003, p. 635). However, the original German typescript reads: "unter dem Thron fällt ein ungeheures Excrement" ("an enormous excrement falls under the throne") (JA, p. 19). This manuscript is on open access. This correctly reproduces Jung's handwritten manuscript (Jung family archives, personal communication, Ulrich Hoerni).
93. Adler, 1975, p. 550, tr. mod. Bair described this letter as 'curious' and claimed that it indicated power which Marianne and Walther Niehus had (2003, p. 606–607). However, as the documents cited here show, this letter is in consonance with a number of other critical statements by Jung.
101. In the late 1980s, research on the composition of the text was concurrently and independently undertaken by Alan Elms and myself (see Elms 1994 and Shamdasani 1995). Prior to this, the status of the text was unquestioned in the public domain. Bair claimed that the divergences between the English and German editions caused led to speculation concerning censorship between scholars from the moment that the work was published (2003, p. 638). This was simply not the case, as there was no public debate concerning censorship until our research was published. In her footnote, she wrote: "most prominent among them Shamdasani and Elms, who base many of their charges on incomplete evidence and non-objective speculation" (p. 847, n. 69). No evidence is given of this, and Bair does not even provide the reference for anything that I have written on the subject.
102. Jung discussed his relationship with Toni Wolff in the protocols, LC, p. 98, pp. 171–174; see Shamdasani, 1995, pp. 124–125. Bair stated that in the protocols she read, there was no discussion of this (2003, p. 838, n. 61).
122. In 1933, Fordham had gone to Zurich to meet Jung for training, and was turned down, due to the difficulty of foreigners finding work. (Fordham 1993, pp. 67–69). The date of this trip is confirmed by Fordham's diary (private possession, Max Fordham). Bair misdated this meeting to the early years of the Second World War and claimed that by this time Fordham was angry that Baynes had published an account of his analysis which was too easily recognizable (2003, p. 472). Baynes' Mythology of the Soul only appeared in 1940. Bair also claimed that until his death, Fordham insisted that he did not resent Jung, and alleged that his "grudge" towards him was as great as that towards Baynes
(ibid.). Over the course of many conversations I held with Fordham between 1988 and 1995, I did not notice any resentment expressed towards Baynes or Jung: his attitude towards them was one of admiration and gratitude.
129. Jung to Read, 17 July 1946, RA. Bair claimed that most of Jung's correspondence during the Collected Works project was with Hull (2003, p. 582). This is not the case, as Jung had extensive correspondences with Gerhard Adler, Michael Fordham and Herbert Read.
136. 11 May 1955, CMAC, orig. in English. Bair claimed that Jung praised Hull's translations in all extant statements, and that there is no evidence that he had any reservations about them (2003, p. 583). The citations here indicate that this was not the case. In Hannah's view, as a "thinking type", Hull's translations left out feeling and the irrational. (1976, p. 334). Von Franz noted that Jung's writings had a double aspect, a logically understandable argument on the one hand, and on the other, the "unconscious" was allowed its say: "the reader . . .finds himself at the same time exposed to the impact of that 'other voice', the unconscious, which may either grip or frighten him off. That 'other voice' can, among other factors, be heard in Jung's special way of reviving the original etymological meanings of words and allowing both feeling and imaginative elements to enter into his scientific exposition." She noted that

“unfortunately, this double aspect of Jung’s writings has not been preserved in the monumental English edition of his Collected Works, translated by R. F. C. Hull” (Von Franz, 1972, p. 4). Franz Jung recalled heated discussions between Jung and Hull on issues of translation. He noted that Hull would come to see Jung with a completed translation, and would be unwilling to correct what he had done (personal communication).

159. Jung, CW 5, (1952), pp. 13–14. Bair misdated this episode to 1915 (2003, p. 255).

192. Bair described Barbara Hannah as a lesbian (Bair, 2003, p. 364). Emmanuel Kennedy, Hannah’s literary executor, who has her diaries, stated that this is not true. He also noted that many of Bair’s descriptions of Hannah are derogatory (personal communication).

216. The first to posit that Jung had a “death-wish” against Freud was Freud himself when they met at Bremen in 1909, as an interpretation of Jung’s interest in the corpses recently found there (Jones, 1955, p. 166). Jung commented to Bennet, “I had branded myself, in becoming identified with Freud. Why should I want him to die? I had come to learn. He was not standing in my way: he was in Vienna, I was in Zürich. Freud identified himself with his theory—in this case, his theory of the old man of the tribe whose death every young man must want; the son must want to displace the father. But Freud wasn’t my father!” (Bennet 1961, p. 44). According to Jones, it was at Bremen that Jung was persuaded to have his first alcoholic drink since leaving the Burghölzli, with its teetotal regime (1955, pp. 61, 165). This point is repeated by Paul Roazen (1974, p. 246), McLynn (1996, p. 135), and Bair (2003, p. 161). However, in commenting on Jones’ biography, Jung pointed out to Bennet that this was mistaken, and that he had celebrated leaving the Burghölzli by drinking (Bennet, diary, 18 September, 1959, Bennet papers, ETH).

257. Oeri, 1935, p. 526. A few pages earlier, Bair had actually referred to Oeri’s article, (p. 44). In the protocols of the Zofingia society, the student debating organization which Jung attended, his name is generally given as “Jung vulgo Walze” (Staatsarchiv, Basel).

262. Bair claimed that Jung did not practice hypnosis or believe in its powers (p. 738, n. 84). This is not the case. Volumes 1 to 4 of Jung’s Collected Works present numerous cases of hypnosis and discussions of it. For an account of Jung’s involvement with hypnosis, see Shamdasasni, 2001. In 1913, Jung recalled that he resolved to abandon the use of hypnotic suggestion not because it was inefficacious, but because he did not understand how it cured: “I was resolved to abandon suggestion altogether rather than allow myself to be passively transformed into a miracle-worker” (CW 4, § 582).

263. When Jung visited Freud in March 1909, a loud noise occurred at a critical point in the conversation, which he interpreted parapsychologically as a “catalytic exteriorisation phenonemena”. For Freud’s understanding of this event, see Freud to Jung, 16 April 1909, (McGuire, 1974, p. 218). Bair mistakenly stated that this occurred on their first meeting (p. 117).

269. The Honegger papers are in the archives of the ETH in Zurich. A number of years ago, a copy was given to William McGuire for his personal study. McGuire subsequently deposited them in the Library of Congress. The ETH requested the return of their materials. Bair stated that the Jung estate claimed ownership of the papers (2003, p. 642), which is false (personal communication, Ulrich Hoerni).

272. On this question, see Jung’s discussion of this issue in his 1912 lectures at Fordham University, “Attempt at a portrayal of psychoanalytic theory”, CW 4, §§ 407–457. While Jung was in America on this trip, Bair claimed that Emma Jung wrote to him usually every day (2003, p. 229) and noted that the letters are in the Jung family archive (ibid., p. 723, n. 60). However, there are no letters from Emma Jung to C. G. Jung in 1912 there (personal communication, Andreas Jung).

280. [Bair 2003], p. 246. Bair added that Jung did not respond to Freud’s citation of the letter because of his distress and confusion. The letter cited to Bjerre cited above suggests otherwise.

281. In August 1913, Jung presented a paper in London at the International Medical Congress. Bair erroneously stated that he gave a series of lectures (2003, p. 239). Jung actually gave one lecture, “General aspects of psychoanalysis” (CW 4).

282. Bair argued that Jung’s work began as an attempt to show how myths could be used to explain psychological concepts, which is mistaken (2003, p. 201).The work applied the libido theory to the interpretation of mythological symbols.

283. Bair erroneously claimed that Flournoy gave Jung his translation of Frank Miller’s fantasies with what he had gleaned from her in conversation and correspondence (2003, p. 213). Frank Miller wrote an article in French, to

which Flournoy wrote an introduction. Bair also claimed that Frank Miller actually invented her fantasies (p. 214). There is no evidence to support this. On Frank Miller, see Shamdasani, 1990.

284. Bair claimed that in the second part of the work, Jung argued that the sex drive did not have primacy, as other factors were present, such as the archetypes of the collective unconscious (2003, p. 201). This is to confound Jung's subsequent theories with his arguments in 1912.

289. 27 October 1913, McGuire, 1974, p. 550. Bair noted that Freud informed Maeder that Jung was an anti-Semite, but the reference given is to the Jung's letter to Freud concerning 'bona fides' (p. 240). Freud's letter to Maeder of 21 September 1913 (LC) contains no reference to anti-semitism. This may be a confusion with Maeder's statement in his interview with Nameche that he received a letter from Freud in which he wrote, "Maeder, you are an anti-Semite" (CLM, p. 4).

293. Bair claimed that in the protocols, Jung identified this figure as Maria Moltzer (p. 291). Such an explicit identification is not found in the protocols in the Library of Congress. The argument for Moltzer as the woman in question was made by myself (Shamdasani, 1995, p. 129, 1998a, p. 16). If there exists documentation where Jung explicitly made this identification, it should be produced. In the early 1920s, Riklin painted frescos on the ceilings of Amsthaus 1 in Zürich, together with Augusto Giacometti. Bair misdated this to 1912 (p. 223). On Moltzer, see also Shamdasani, 1998b.

296. Protocols, LC, p. 98. In the protocols, there then follows an excerpt of Jung's discussion of this dream in the 1925 seminar (protocols, pp. 99–100; Jung 1925, pp. 56–57). What Bair cited as Jung's discussion of this dream in the protocols on p. 727, n. 13 is actually a quotation from this excerpt.

299. Bair claimed that Emma Jung was forbidden to read the Black Books, and that in early 1914, Toni Wolff was the only person to read them. (pp. 249–250). Material in the Jung family archives suggests otherwise, as will be clear when the Red Book is published. Bair also reported that Jung "drew" in the Black Books, which was generally not the case.

300. Information from Andreas Jung. Bair erroneously claimed that he was away more than he was at home that year (p. 248).

301. Bair erroneously noted that these dreams contain "yellow flood" and "dark red blood" (2003, p. 243). Neither in Memories, nor in the Black Books are these motifs to be found.

309. [Bair 2002] Ibid., p. 292. Bair also stated that the figure of Philemon led Jung to study Gnosticism (p. 396). However, Jung's reading notes (JA) and references in
Transformations and Symbols of the Libido indicate that he started studying Gnosticism in 1910. Bair reproduced a photograph of Jung's mural of Philemon together with his a mural of a mandala and stated that they are on the wall of his "private room" in his tower at Bollingen (facing p. 370). Actually, they are in separate bedrooms.

316. Bair, 2003, p. 297. Bair claimed that the Sermones followed the style and subject matter of the works of G. R. S Mead, and that Jung was studying sixteen or eighteen volumes of Mead's work at this time (p. 296). The first statement is mistaken. No source is given for the second, and no evidence exists to support it.

331. Bair claimed that the only member of the Club who declined was Fanny Bowditch Katz. In actuality, between half and two-thirds of the membership responded.

335. I wrote: "these points strongly suggest that 'Analytical collectivity' was actually written by Moltzer. Whilst this is not definitively proved, the balance of the evidence clearly points in this direction" (Shamdasani, 1998a, p. 72). "We have seen that no positive corroborative evidence has arisen to indicate that 'Analytical collectivity' was by Jung, and that sufficient evidence exists to refute the claim that Jung was the author, beyond all reasonable doubt" (p. 84).

338. Archives, Psychological Club, Zürich. Riklin made no reference to Harold McCormick's letter.

339. Moltzer resigned from the Club in 1918. Bair claimed that she subsequently returned to Holland for the rest of her life (p. 259). She actually remained in Switzerland, and lived at 198 Zollikerstrasse, Zollikerberg. She was buried in Zollikon cemetery.

345. Bair stated that the account in Memories was evidently pieced together from what Jung said about Taos in various passages in the Collected Works (p. 762, n. 40). Actually, it was excerpted from the manuscript, "African Voyage". It is explicitly stated in Memories that the section is an "extract from an unpublished manuscript" (1962, p. 274). On this ms., see Shamdasani, 2003, pp. 323–328.

350. Jung/Jaffé 1962, p. 303. The sentence in German actually reads: "That the air had become too thick for me in

Europe."

352. Bair claimed that the Psychological Club wanted a further seminar based on Jung's experiences (2003, p. 357). Such a request was not noted in the Club minutes. Bair also claimed that Jung received requests for new writings and translations "every day" (ibid.). I have made a comprehensive study of Jung's correspondences in the 1920s, and this is simply not the case.

356. After his Africa trip, Bair referred to Jung's annual month of military service (pp. 361–362). However, after the First World War, Jung was only on military service twice—for five days in 1923 and 1927 (personal communication, Andreas Jung).

357. Bair, 2003, p. 395. Concerning Jung's religious attitudes, Bair stated that Jung once described himself as a "Christian-minded agnostic" (p. 127). The phrase comes from a letter Jung which wrote to Eugene Rolfe on 19 November 1960, in response to Rolfe's book, The Intelligent Agnostic's Introduction to Christianity. Jung wrote: "you have fulfilled your task of demonstrating the approach to Christianity to a Christian-minded agnostic" (Adler, 1975, p. 610). The phrase is not a self-description, but refers to the intended reader of Rolfe's book. On Rolfe's correspondence with Jung concerning his book, see Rolfe, 1989, p. 130f.

359. Bair claimed that the first results of Jung's research into alchemy was The Psychology of the Transference in 1946 (p. 526). This was actually preceded by "Dream symbols of the individuation process" (1936), "The process of redemption in alchemy" (1937), "Some remarks on the visions of Zosimos" (1938), "The spirit Mercurius" (1943), Psychology and Alchemy (1944), "The enigma of Bologna" (1945) and "The philosophical tree" (1945).

360. "Ueber Alchemie", Library of the Psychological Club, Zürich. Reichstein later won the Nobel prize for Chemistry.

361. Toni Wolff, (1946). A similar point is made by Hayman, who cites this article (1999, p. 288). We may also note that Toni Wolff's paper, "Christianity within," took its point of departure from Jung's Psychology and Alchemy (in Wolff, 1959).

362. Bair, 2003, p. 434. On Jung's collaboration with Hauer, see my introduction to Jung, 1932.

366. Bair, 2003, p. 469. This is an example of what Richard Ellmann referred to in his review of Bair's Beckett biography as the way in which Bair "hangs on to wrong views even while amassing information that discredits them" (Ellmann, 1978, p. 236).

367. Bair, 2003, p 750, n. 36. Bair noted that Jung abandoned this term and referred to his work as "analytical psychology". The reverse is actually the case.

372. There has been a great deal of mythology written concerning Sabina Spielrien and Jung's relation with her. For correctives, see Angela Graf-Nold (2001), Zvi Lothane (1999), and Fernando Vidal (2001).

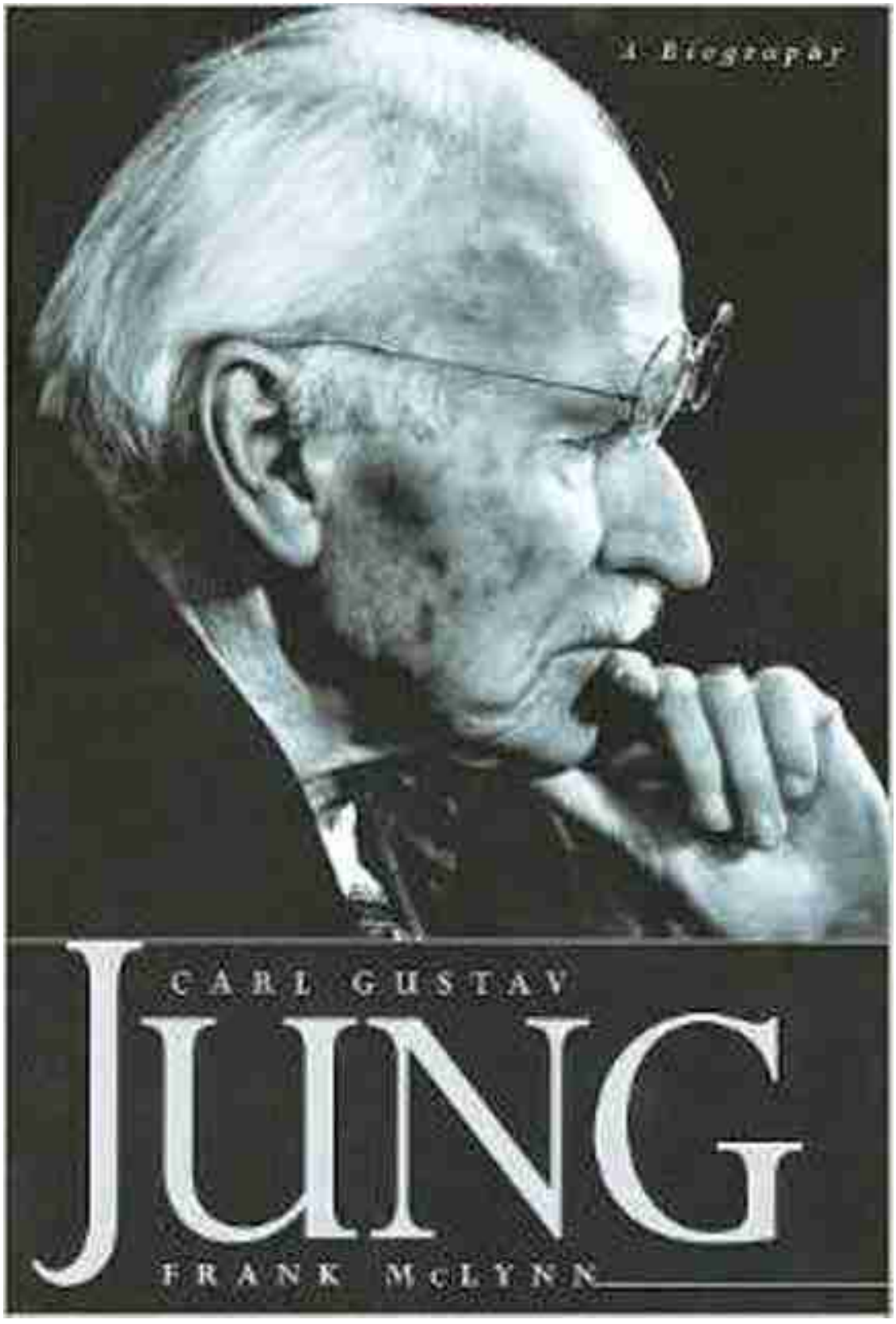
373. Jung, 1930–1934, p. 3. Bair suggested that the reason why Jung may have chosen to discuss Morgan's work was because it would offer an opportunity for triangular relations between the participants to be worked out on a neutral terrain, which is quite implausible. She claimed that the lectures paralleled Jung's "strong attraction" towards Morgan, but does not provide sufficient evidence for this (Bair, 2003, p. 391).

374. Douglas 1993, p. 167. There is no indication of an affair between Jung and Morgan in Forrest Robinson's biography of Henry Murray (1992), which is based on extensive interviews with Murray.

379. Bair erroneously stated that there was no such gossip during the course of the seminars, while also claiming that Jung betrayed Morgan's privacy, as she could be recognized (2003, p. 391).

386. On Bair's errors in her treatment of Jung's relationship to Victor White, see Ann Lammers, 2004.

Sonu Shamdasani eviscerates the scholarship of Frank McLynn's "Carl Gustav Jung: A Biography" (2014-09-29 15:20)



[Sonu Shamdasani eviscerates the scholarship of Frank McLynn's "Carl Gustav Jung: A Biography"]
In 1996, Frank McLynn, another professional biographer, published his biography of Jung.
At the outset, he stated that his book "does not purport to be a definitive biography of Jung. Such a work will not be possible until all the relevant documentation is released into
the public domain"
If the last sentence seems to present an appropriately cautious position, it is cancelled out by the statement which follows: "Nevertheless, I would be surprised if future discoveries significantly alter our perception of Jung's doctrines and their implications".
How is McLynn in a position to know the insignificance of what he has not read? He nevertheless expressed his certainty that future research would reveal the names of Jung's "unknown" mistresses, and the dates of their liaisons.
He added that due to the controversies around Jung's work, he did not "seek expert advice or academic readings" so as not to "absorb any of the conscious or unconscious parti pris the man and his doctrines provoke".
No new research on Jung is presented.
Instead, we have the mirror opposite of Wehr: instead of a respectful tracing of known events in Jung's life and Jung's own interpretations of them, McLynn is harshly critical of Jung.
McLynn regarded Memories uncritically, and this led him to make rash judgements. He claimed that "Jung did not, in any significant sense of the word love Emma [his wife].
This fact might be inferred, as Anthony Storr suggests, from the simple fact that Emma is mentioned just twice, in entirely trivial contexts, in Memories".
Similarly, he interpreted the lack of mention of Bleuler as follows: "Jung's anger towards his father, it seems, was visited on all successive 'father figures"'.
However, in the protocols of Jung's interviews with Jaffé for Memories, there were several significant comments concerning his wife and Bleuler, which cause McLynn's fantastic extrapolations to collapse.
Far from avoiding parti pris, this work epitomized the prevalent Freudocentric view of Jung.
This perspective is clearly apparent in his reading of Jung's "confrontation with the unconscious", which he viewed as "a general process of mental disintegration which took him to the edge of the abyss".
For McLynn, Jung had a "mental illness". In McLynn's account of Jung, everything revolves around Freud.
The biographer's idée fixe becomes attributed to Jung. This is apparent in his reading of Jung's Siegfried dream: "Once again Jung shied away from the obvious meaning. It is a commonplace of Jungian hermeneutics that Siegfried stands for Freud and that the murder and guilt represent Jung's 'parricide'."
McLynn claimed that Salome stood for Toni Wolff, though he left open the possibility that she may also have stood for Lou-Andreas Salomé.
Concerning Jung's Philemon, McLynn categorically stated that "the entire Philemon experience was a schizophrenic episode, a psychotic symptom in no essential way different from the delusions and voices perceived by the Burghölzli patients".
McLynn looked at Jung's painting of Philemon and could only see Freud.
Hence, Philemon can be considered "as a Janus figure: at once a sign of Jung's regaining his own authority . . . after destroying Freud/Siegfried and a prefiguring of his emphasis on the tasks of the second half of life, when gurus and wise old men come into their own".
Like Stern, McLynn regarded Jung as a prophet masquerading as a scientist: "Acres of print could have been saved if Jung had come clean and admitted that he was a prophet".
He regarded Jung's work as being "far from intellectually coherent".
However, one can question the level of his familiarity with it.
For example, Jung, he claimed, was "never much interested in child psychology".
Consequently, he concluded, "Perhaps the most serious defect in Jung's psychology is the lack of any theory or analysis of childhood".
However, Jung conducted detailed investigations into children's dreams, on which he held a seminar lasting several years, published in German in 1987.
Regarding Jung' love life, McLynn felt free to nominate mistresses at will.
He explained Jung's warning to Sabina Spielrein about meeting Mira Gincburg by claiming "presumably she was yet

another of Jung's mistresses whose revelations could be embarrassing".
No evidence is provided to support this claim.
McLynn simply stated that Fräulein Aptekmann and Martha Boddinghaus were also mistresses of Jung, without providing any evidence.
The image of Jung that emerges in this work is that of a psychotic philanderer. Regrettably, this image is not confined to McLynn's Sonu Shamdasani, Jung Stripped Bare by His Biographers Even, Pages 81-83.

Carl Jung on Gnostic, Gnosticism, and Gnosis **(2014-09-30 09:21)**

Gnosis, as a special kind of knowledge, should not be confused with. "Gnosticism." Carl Jung, Footnote #13, Psychology and Religion, Page 45.
We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation

and individual knowledge. This belief was rooted in the proud feeling of man's affinity with the gods. Carl Jung, Psychological Types, Page 242.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 399.

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439.

Further, according to an early Christian-Gnostic idea, the spirit which appeared in the form of a dove was interpreted as Sophia-Sapientia—Wisdom and the Mother of Christ. Thanks to this motif of the dual birth, children today, instead of having good and evil fairies who magically "adopt" them at birth with blessings or curses, are given sponsors—a "godfather" and a "godmother." Carl Jung, The Portable Jung; Page 63.

The doctrine that all evil thoughts come from the heart and that the human soul is a sink of iniquity must lie deep in the marrow of their bones. Were that so, then God had made a sorry job of creation, and it were high time for us to go over to Marcion the Gnostic and depose the incompetent Demiurge. Ethically, of course, it is infinitely more convenient to leave God the sole responsibility for such a Home tor Idiot Children, where no one is capable of putting a spoon into his own mouth. But it is worth man's while to take pains with himself, and he has something in his soul that can grow. It is rewarding to watch patiently the silent happenings in the soul, and the most and the best happens when it is not regulated from outside and from above. I readily admit that I have such a great respect for what happens in the human soul that I would be afraid of disturbing and distorting the silent operation of nature by clumsy interference. Carl Jung, The Portable Jung; Pages 362-363.

Therefore the center of the circle which expresses such a totality would correspond not to the ego but to the self as the summation of the total personality. (The center with a circle is a very well-known allegory of the nature of God.) In the philosophy of the Upanishads the Self is in one aspect the personal atman, but at the same time it has a cosmic and metaphysical quality as the suprapersonal Atman.

We meet with similar ideas in Gnosticism: I would mention the idea of the Anthropos, the Pleroma, the Monad, and the spark of light (Spinther) in a treatise of the Codex Brucianus:

This same is he [Monogenes] who dwelleth in the Monad, which is in the Setheus, and which came from the place of which none can say where it is. . . . From Him it is the Monad came, in the manner of a ship, laden with all good things, and in the manner of a field, filled or planted with every kind of tree, and in the manner of a city, filled with all races of mankind. . . . This is the fashion of the Monad, all these being in it: there are twelve Monads as a crown upon its head. . . . And to its veil which surroundeth it in the manner of a defense. there are twelve gates. . . . I his same is the Mother-City-begotten. Carl Jung, The Portable Jung, Page 367.

In alchemical literature this prophetess is taken to be Maria Prophetissa, also called the Jewess, sister of Moses, or the Copt, and it is not unlikely that she is connected with the Maria of Gnostic tradition. Epiphanius testifies to the existence of writings by this Maria, namely the "Interrogationes magnae" and "Interrogationes parvae," said to describe a vision of how Christ, on a mountain, caused a woman to come forth from his side and how he mingled himself with her. Carl Jung, The Portable Jung, Page 406.

So the union of the two is a kind of self-fertilization, a characteristic always ascribed to the mercurial dragon. From

these hints it can easily be seen who the philosophical man is: he is the androgynous original man or Anthropos of Gnosticism, close parallel in India is purusha. Of him the Brihadaranyaka Upanishad says: ”He was as large as a man and woman embracing. He divided his self [Atman] in two, and thence arose husband and wife. He united himself with her and men were born,” etc. The common origin of these ideas lies in the primitive notion of the bisexual original man. Carl Jung, The Portable Jung, Pages 407-408.

The Son of Man is an anticipation of the idea of the self: hence the Gnostic adulteration oi Christ with the other synonyms for the self among the Naassenes, recorded by Hippolytus. The also a connection with the symbolism of Horus: on the one hand, Christ enthroned with the four emblems o\ the evangelists—three animals and an angel; on the other. Father Horus with his four sons, or Osiris with the four sons of Horus. Horus is also the rising sun and Christ was still worshiped as such by the early Christians. Carl Jung, The Portable Jung, Page 443.

That there is a general interest in these matters a denied, however much it offends against good taste. I am not thinking merely of the interest taken in psychology a science, or of the still narrower interest in the analysis of Freud, but of the widespread and every interest in all sorts of psychic phenomena, including spiritualism, astrology, Theosophy, parapsychology, and so forth. The world has seen nothing like it since the end of the seventeenth century. We can compare it only to the flowering of Gnostic thought in the first and second centuries after Christ. The spiritual currents of our time have, in a deep affinity with Gnosticism. There is even an ”eglise gnostique de la France,” and I know o(two schools in Germany which openly declare themselves Gnostic. The most impressive movement numerically is undoubtedly Theosophy, together with its continental sister, Anthroposophy; these are pure Gnosticism in Hindu dress. Compared with them the interest in scientific psychology is negligible. What is striking about these Gnostic systems is that they are based exclusively on the manifestations of the unconscious, and that their moral teachings penetrate into the dark side of life, as is clear!) shown by the refurbished European version of Kundalini-yoga. The same is true of parapsychology, as everyone acquainted with it will agree. Carl Jung, The Portable Jung, Page 467.

Modern man, in contrast to his nineteenth-century brother, turns to the psyche with very great expectations, and does so without reference to any traditional creed but rather with a view to Gnostic experience. The fact that all the movements I have mentioned give themselves a scientific veneer is not just a grotesque caricature or a masquerade, but a positive sign that they are actually pursuing ”science,” i.e., knowledge, instead of faith, which is the essence of the Western forms of religion. Modern man abhors faith and the religions based upon it. He holds them valid only so far as their knowledge-content seems to accord with his own experience of the psychic background. He wants to know —to experience for himself. Carl Jung, The Portable Jung, Pages 467-468.

I have purposely cited the ecclesiastical allegories in greater detail here, so that the reader can see how saturated Gnostic symbolism is in the language of the Church, and how, on the other hand, particularly in Origen, the liveliness of his amplifications and interpretations has much in common with Gnostic views.

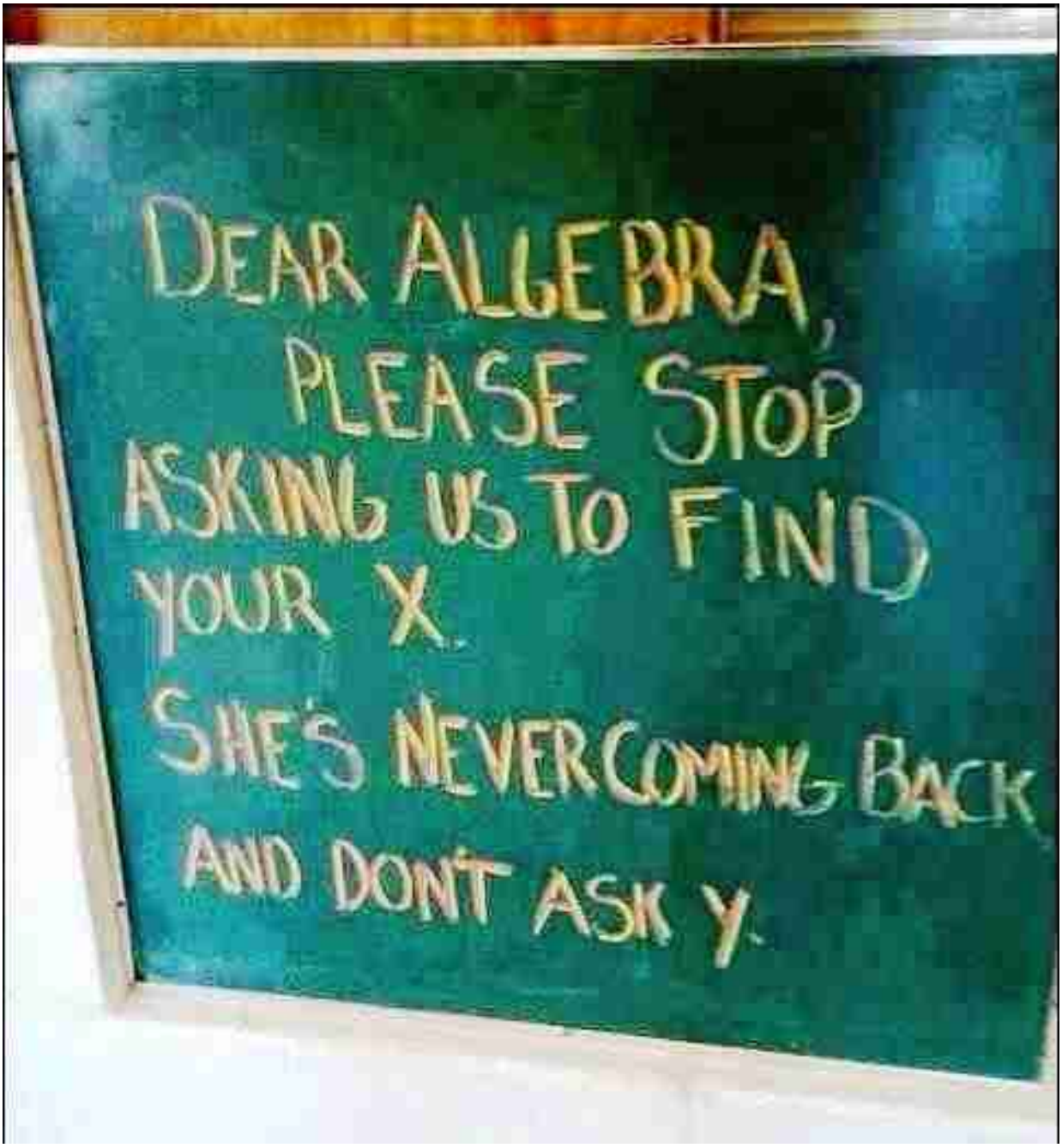
Thus, to him as to many of his contemporaries and successors, the idea of the cosmic correspondence of the ”spiritual inner man” was something quite familiar: in his first Homily on Genesis he says that God first created heaven, the whole spiritual substance, and that the counterpart of this is ”our mind, which is itself a spirit, that is, it is our spiritual inner man which sees and knows God.” Carl Jung; Aion; Page 215.

The Pleroma, or fullness, is a term from Gnosticism. It played a central role in the Valentinian system. Hans Jonas states that ”Pleroma is the standard term for the fully explicated manifold of divine characteristics, whose standard number is thirty, forming a hierarchy and together constituting the divine realm” (The Gnostic Religion: The Message of the Alien God and the Beginnings of Christianity [London: Routledge, 1992], p. 180).

In 1929, Jung said: ”The Gnostics ... expressed it as Pleroma, a state of fullness where the pairs of opposites, yea and nay; day and night, are together, then when they ’become,’ it is either day or night. In the state of ’promise’ before they become, they are nonexistent, there is neither white nor black, good nor bad” (Dream Analysis: Notes of the Seminar Given in 1928-1930, ed. William McGuire [Bollingen Series, Princeton: Princeton University Press, 1984], p. 131)

4.10 October

Carl Jung and Algebra (2014-10-02 07:15)



School came to bore me. It took up far too much time which I would rather have spent drawing battles and playing with fire. Divinity classes were unspeakably dull, and I felt a downright fear of the mathematics class. The teacher pretended that algebra was a perfectly natural affair, to be taken for granted, whereas I didn't even know what numbers really were.

They were not flowers, not animals, not fossils; they were nothing that could be imagined, mere quantities that resulted from counting. To my confusion these quantities were now represented by letters, which signified sounds, so that it became possible to hear them, so to speak. Oddly enough, my classmates could handle these things and found them self-evident. No one could tell me what numbers were, and I was unable even to formulate the question.

To my horror I found that no one understood my difficulty. The teacher, I must admit, went to great lengths to explain to me the purpose of this curious operation of translating understandable quantities into sounds. I finally grasped that what was aimed at was a kind of system of abbreviation, with the help of which many quantities could be put in a short formula. But this did not interest me in the least.

I thought the whole business was entirely arbitrary. Why should numbers be expressed by sounds? One might just as well express a by apple tree, b by box, and x by a question mark, a, b, c, x, y, z were not concrete and did not explain to me anything about the essence of numbers, any more than an apple tree did.

But the thing that exasperated me most of all was the proposition: If a = b and b = c, then a = c, even though by definition a meant something other than b, and, being different, could therefore not be equated with &, let alone with c. Whenever it was a question of an equivalence, then it was said that a = a, b = &, and so on. This I could accept, whereas a = b seemed to me a downright lie or a fraud. I was equally outraged when the teacher stated in the teeth of his own definition of parallel lines that they met at infinity.

This seemed to me no better than a stupid trick to catch peasants with, and I could not and would not have anything to do with it. My intellectual morality fought against these whimsical inconsistencies, which have forever debarred me from understanding mathematics. Right into old age I have had the incorrigible feeling that if, like my schoolmates, I could have accepted without a struggle the proposition that a = &, or that sun = moon, dog = cat, then mathematics might have fooled me endlessly just how much I only began to realize at the age of eighty-four.

All my life it remained a puzzle to me why it was that I never managed to get my bearings in mathematics when there was no doubt whatever that I could calculate properly. Least of all did I understand my own moral doubts. Carl Jung, Memories Dreams and Reflections, Pages 27-28.

Marie Louise Von Franz on Eros **(2014-10-04 08:08)**

”Eros weaves links between us and the others, but there are also internal connections. Connection is the right term. For example, we talk about network of associations when the various amplifications of an archetypal form is a network. They connect each other and form a plot. For this reason, Jung said that archetypes act for contamination.
To contaminate in Latin means weave. Likewise, our mental processes constitute a network, a network of associations. Than also our feelings appear as a network.
We continuously create connections.
To make active imagination is like weaving a cloth and this put us in connection to destiny, because unconscious fantasies are their destiny. ”
Marie Louise von Franz
http://jungiangenealogy.weebly.com/sophia.html

Carl Gustav Jung and The Red Book: Liber Novus by Lance S. Owens and Stephan A. Hoeller (2014-10-04 11:03)

Carl Gustav Jung and The Red Book: Liber Novus by Lance S. Owens and Stephan A. Hoeller
Encyclopedia of Psychology and Religion, 2nd edition (New York, Heidelberg, Dordrecht, London: Springer Reference, 2014)
http://www.springerreference.com/docs/html/chapterdbid/306661.html
Description:
The Red Book is an exquisite red leather□bound folio manuscript crafted by the Swiss psychologist and physician Carl Gustav Jung between 1915 and about 1930.
It recounts and comments upon the author's imaginative experiences between 1913 and 1916, and is based on manuscripts first drafted by Jung in 1914□15 and 1917.
Despite being nominated as the central work in Jung's oeuvre (LN 221), it was not published or made otherwise accessible for study until 2009.
While the work has in past years been descriptively called "The Red Book," Jung did emboss a formal title on the folio's

spine: he titled the work Liber Novus (the “New Book”).
His manuscript is now increasingly cited as Liber Novus, and under this title implicitly includes draft material intended for but never transcribed into the red leather folio proper.
Composition and Publication
Liber Novus contains a literary and artistic recension of what has been called Jung’s “confrontation with the unconscious,” an intense period of imaginative activity accompanied by waking visions that began in 1913 and continued with variable intensity for about six years.
In his biographical memoir, Jung clearly announced the centrality of these events to his life work. (Jung/Jaffe 170ff) Speaking to Aniela Jaffe in 1957, Jung stated:
The years . . . when I pursued the inner images were the most important time of my life. Everything else is to be derived from this. … Everything later was merely the outer classification, the scientific elaboration, and the integration into life. But the numinous beginning, which contained everything, was then. (LN vii)
Nonetheless, throughout his life and for nearly a half‑century after his death the details of what happened during this period remained a mystery. Lacking access to Jung’s own primary records, historians, biographers and critics struggled to contextualize or understand these seminal years of activity and their profound influence upon his later work. (Shamdasani, 2005)
C. G. Jung Jung kept an extensive and detailed record of his imaginative or visionary experiences—an endeavor he initially referred as “my most difficult experiment.” (LN 200)
First, there were six sequentially dated journals, known as the “Black Books” (so named because of their black covers), which he began on the night of 12 November 1913 and continued recording through the early 1920s.
The journals are the record of his experiment, and might be described as his contemporaneous ledger of a voyage of discovery into an imaginative inner world; in Liber Novus he explains, “This inner world is truly infinite, in no way poorer than the outer one. Man lives in two worlds.” (LN 264)
During the initial months of fantasy activity, Jung conceived of his activity as primarily referent to his personal situation. After the outbreak of world war in August 1914—an event presaged in visions Jung had recorded during the prior winter—the magnitude and meanings of his experience constellated in a broader context.
What he had endured apparently had more than personal import; it was a reflection of a crucial cultural moment and it needed formal record. He began that record by compiling an approximately 1000 page draft manuscript detailing the initial flood of imaginative material recorded in his “Black Book” journals between November 1913 and April 1914, adding further reflections on its meaning. With this protean draft at hand, he next turned to creating an enduring testament to the experience.
With prodigious artistic craft—employing antique illuminated calligraphy and stunning imagery—he labored for sixteen years translating the manuscript records of his experiences into an elegant folio‑sized leather‑bound volume. This is the “Red Book”, titled Liber Novus, “The New Book”.
Despite his extended labors on the transcription and accompanying symbolic artwork, the book was never finished; only approximately two thirds of the text Jung compiled was transcribed into the Red Book. The remainder survives in his draft manuscripts. Jung did not record Liber Novus as a private, aesthetic pretension. He clearly addressed it to readers in some future time, though from the beginning he was never quite sure when that time might come. (LN 212f, 223)
During his life Jung eventually allowed only a handful of his students and colleagues to examine the work; after his death in 1961, his heirs refused all requests for access to the Red Book and related materials. Finally, in 2009—with full cooperation of Jung’s estate, and after thirteen years of exhaustive editorial work by Dr. Sonu Shamdasani—The Red Book: Liber Novus was published in a full‑sized facsimile edition, complete with an English translation, the concluding portions of manuscripts not transcribed into the Red Book volume, a comprehensive introduction, and over 1500 editorial notes, including excerpts from Jung’s Black Book journals and other previously unknown contemporaneous documents.
Editions in multiple languages soon followed. In sum, publication of The Red Book: Liber Novus signaled a watershed moment in the understanding of the life and work of C. G. Jung. In its light, Jung’s legacy is undergoing an intense reconsideration. (Stein, 2012)
The Threshold of Vision:

A comprehensive understanding of Liber Novus requires consideration of the singular visionary activity underlying the text, the hermeneutic method employed in translating these imaginative experiences to literary form, the signal themes emerging from the book as a whole, and the influence of the entire project on Jung's subsequent work. Among these tasks, understanding what Jung experienced in his "waking dreams" or "visions"—the imaginative activity that is foundational to Liber Novus—is perhaps the primary and most difficult one. For several years prior to 1913, Jung's interest had focused on the evidence he saw in myths, dreams, fantasies and psychotic delusions of an autonomous myth-making function inherently underlying human consciousness.

The psyche—the soul—seemingly expressed itself in an arcane language of myth and symbol. To further understand the psyche, Jung recognized a need to investigate this mythopoetic substratum of consciousness. During the same period, he was increasingly disillusioned with theoretical constructs about the origin and nature of unconscious contents—a disenchantment that led to termination of his six year misadventure with Freud. As he explained in the draft manuscript of Liber Novus, speaking of his situation around this time, "I had to accept that what I had previously called my soul was not at all my soul, but a dead system that I had contrived." (LN 232 n39)

Around the beginnings of 1913 Jung noted growing internal turmoil. This crested in October of 1913 when he was overcome by the spontaneous and detailed vision of a monstrous flood of blood covering all of Northern Europe up to the Alps. The same vision recurred two weeks later and again lasted for about an hour. (Jung/Jaffe, 175)

The eruption of two visual hallucinations portending vast death and destruction caused Jung to fear that he was "menaced with a psychosis." (Jung/Jaffe 200, LN 198)

Over the next weeks he outwardly surveyed his situation, seeking some therapeutic or palliative insight. Finding none, he determined to search inward. And so, on the evening of 12 November 1913, Jung sat at his desk, opened his journal and addressed the mystery petitioning him: "My Soul, where are you? Do you hear me? I speak, I call you—are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again…." (LN 232)

This journal entry begins the record that became Liber Novus. But the course then before him was obscure. He had no theory or concept to explain what he was doing, whom he was addressing, or how he should proceed. He determined to simply let things happen, let the unconscious have a voice. During twenty-five subsequent evenings, he practiced turning off outward consciousness and engaging any awaiting unconscious contents. Slowly responses began to come, finding voice through him. He explained, "Sometimes it was as if I were hearing it with my ears, sometimes feeling it with my mouth, as if my tongue were formulating words; now and then I heard myself whispering aloud." (Jung/Jaffe 178)

By early December 1913 Jung discovered that his focused imaginative activity could evoke autonomous visionary scenes, personages and dialogic interactions. The initial vision is recorded in his journal on 12 December 1913 and recounted in Liber Novus: "The spirit of the depths opened my eyes and I caught a glimpse of the inner things, the world of my soul, the many-formed and changing…." (LN 237)

In the introduction to Liber Novus, Dr. Shamdasani further explains:

From December 1913 onward, he carried on in the same procedure: deliberately evoking a fantasy in a waking state, and then entering into it as into a drama. These fantasies may be understood as a type of dramatized thinking in pictorial form…. In retrospect, he recalled that his scientific question was to see what took place when he switched off consciousness. The example of dreams indicated the existence of background activity, and he wanted to give this a possibility of emerging, just as one does when taking mescalin. (LN 200)

With almost nightly frequency through January 1914, and then more sporadically until the early summer of1914, Jung volitionally engaged "visual fantasies" or "visions." Herecorded about thirty-five major visionary episodes in his journals during this period; these accounts along with commentary appended the next year comprise the first and second sections ("Liber Primus" and "Liber Secundus") of Liber Novus. The majority of this material was recorded into the red leather folio. A final section, compiled in 1917 and titled "Scrutinies", adds account of a second period of visionary activity between late-1915 and 1916. This last section exists in draft manuscript and contains Jung's summary revelation to Liber Novus, the "Septem Sermones ad Mortuos" (Seven Sermons to the Dead). Independently titled and privately printed by Jung in 1916, these summary sermons comprise a vast cosmogonic myth and are the only portion of Liber Novus disclosed and distributed by Jung during his lifetime. (Hoeller, 1982)

Thematic Content of Liber Novus:

While many alternative summaries are possible, the following list reflects themes Jung focused upon in his own consideration of the text.

Reclaiming the soul. At the outset of his experiment, Jung recognized the need to reclaim and revalorize something lost and forgotten by his age. In the opening pages of Liber Novus, the primordial power of the "spirit of the depths" confronts the arrogant "spirit of this time"—the secular materialism and positivistic science that dominates European culture. The spirit of the depths instructs Jung to turn away from the spirit of the time, and to look into the depths, to speak to his soul, "to call upon her as a living and self-existing being." (LN 232)

Liber Novus recounts Jung's struggle to reclaim the soul; and it exposes the method by which he revalorizes the soul's mythopoetic and symbolic voice. Experiencing God. Early in the dialogue, Jung petitions his soul: "I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard—are you God?" (LN 233)

This question resonates throughout Liber Novus. In his journey through vision, Jung confronts God not as a theological concept, but as an experience encompassing light and dark qualities, and as a fact in intimate relationship with human consciousness. Renewing the God Image. In a keynote fantasy, Jung meets Izdubar, an ancient god from the East. The meeting goes tragically wrong—confronted by Jung's toxic modernity, Izdubar is stricken and sickened unto death. The dying Izdubar asks Jung if his Western lands have gods. Jung replies, no, just words. Having lost contact with the experience of deity, only verbal concepts remained. Jung undertakes the healing and regeneration of the stricken god. A theophanic recognition ensues: "I am the egg that surrounds and nurtures the seed of the God in me." (LN 284)

Imitating Christ. His visions inexorably led Jung toward confrontation with the imitatio Christi; this becomes a leitmotif throughout Liber Novus. Jung surveys what it means to be not just a Christian believer, but a Christ—a full and conscious participant in the act of redemption. Near the end of Liber Novus, Christ appears in a vision and is addressed:

"My master and my brother, I believe you have completed your work…. What one individual can do for men, you have done and accomplished and fulfilled. The time has come when each must do his own work of redemption. Mankind has grown older and a new month has begun." (LN 356)

Harrowing Hell. In an astonishing passage, Jung declares: "No one knows what happened during the three days Christ was in Hell. I have experienced it." Indeed, two evenings after witnessing a rebirth of the God—which he describes as a vision of "eternal light, immeasurable and overpowering" (LN 286)—Jung descends into Hell; he confronts the ultimate darkness of evil. This horror he must acknowledge as resident within himself and all humankind. He concludes, "Man must recognize his complicity in the act of evil." (LN 291)

The work of redemption demands conscious confrontation with the existential fact of evil. Conjoining Opposites. Throughout Liber Novus Jung attempts to come to term with what has been rejected, with the opposite, the adversary: the missing half that brings wholeness and heals the wound of one□sided consciousness. He explains, "You begin to

have a presentiment of the whole when you embrace your opposite principle, since the whole belongs to both principles, which grow from one root." (LN 248)

In Liber Novus, unification of the opposites has not only personal developmental implications, but also a profound soteriological function. Prophesying a New Age. Liber Novus has a distinctly prophetic tenor. While Jung adamantly rejected the mantle of prophet, his "new book" certainly challenges readers with its prophetic voice. On the first folio page of Liber Novus, Jung begins by quoting Latin Vulgate verses from Isaiah and the Gospel of John—prophetic words read over two millennia as prelude and prologue of the Christian age. Even the title—Liber Novus, the "New Book"—asks readers to contextualize his text against historically received testaments of prophetic vision. A comment by Jung, recorded in 1923, places the book's tenor in an even stranger perspective: Jung privately avowed to a close disciple his impression that the guiding figure behind Liber Novus, "was the same who inspired Buddha, Mani, Christ, Mahomet—all those who may be said to have communed with God." (LN 213)

Among many possible readings, Liber Novus can be read as a prophetic book. And throughout Liber Novus one paramount prophetic declaration recurs: the Christian age has reached its terminus; the aeon of Pisces is nearing its end. Humankind stands at the difficult threshold of a new age of consciousness, heralded by a transforming divine image. Jung had seen it. (Owens, 2011)

Influence on Jung's Later Work:

C. G Jung has most frequently been categorized encyclopedically as psychologist and founder of analytical psychology. But Liber Novus—described by its editor as "the book that stands at the center of his oeuvre"—is distinctly not a clinical or theoretical work of psychology. The word psychology does not appear in the text even once. If this is the foundation to Jung's life work—or, as Jung said, "the numinous beginning, which contained everything"—then his work has to date been inadequately contextualized and too narrowly characterized. (Shamdasani, 2012b)

Between 1913 and about 1920, Jung's engagement with imagination and its mythopoetic voice offered direct empirical evidence of an apparently autonomous psychoid realm underlying consciousness. Though it was a rare experience, focused engagement and dialogue with this otherwise inherently unconscious dimension opened measureless perspectives on the nature of consciousness itself. While potentially overwhelming and disorienting, the process of accessing and interacting with this realm—through functions of dream, fantasy, imagination and vision—had a transformative and expansive effect on human consciousness. This Jung witnessed with his own life. Jung's experiment, formally documented in Liber Novus, provided him with a unique perspective on mystical and revelatory religious experience and on the general human propensity for mythic and imaginative expression. The primary hermeneutic task of translating into text and symbolic image his own encounter with mythopoetic imagination subsequently informed his recognition and appreciation of other similar enterprises in history. His extensive writings on mythology, Eastern and Western religious traditions, alchemy, Hermeticism and Gnosticism are all influenced by a hermeneutics of human imagination and vision grounded in his own experiences recorded in Liber Novus. (Shamdasani, 2012a)

The reassessment of Jung's life and work under the revelatory light of Liber Novus is a generational task only recently begun. As this effort proceeds and the foundation of C. G. Jung's hermeneutic enterprise is better understood, it is likely that the influence and appreciation of his work will reach far beyond the cloisters of analytical psychology. As Sonu Shamdasani suggested shortly after publication of Liber Novus:

If, as Jung claimed, Dante and Blake clothed visionary experience in mythological forms, could we not pose the question: Did Jung in turn attempt to clothe visionary experience in conceptual psychological forms? If so, the power and significance of his work does not reside in his concepts, which are familiar to us, but in the visionary experience which was at the back of them. (Shamdasani, 2010)

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See Also:

Analytical Psychology, Anima and Animus, Archetype, Archetypal Cultural Psychology, Collective Unconscious, Jung, Carl Gustav, Jung, Carl Gustav, and Gnosticism, Jung, Carl Gustav, and Phenomenology, Jung, Carl Gustav, and Religion, Jung and the Psychology of Religion, Jungian Feminists, Jungian Self, Mandala, Shadow, Myths, Myths and Dreams, Post□Jungians.

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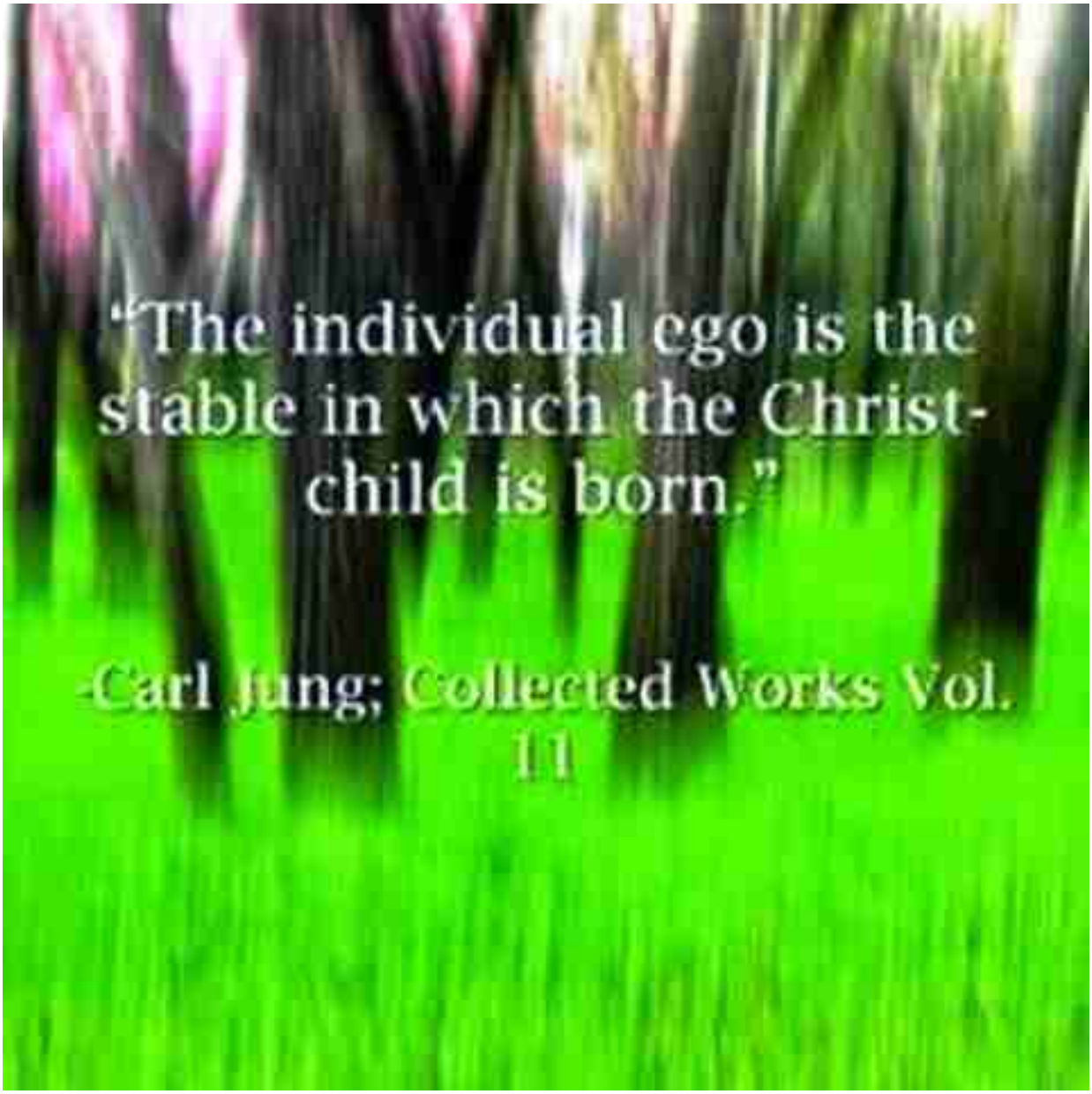
Carl Jung quotations on the "Ego." Anthology (2014-10-06 13:41)



[Carl Jung quotations on the "Ego."]
Natural man is not a "self"—he is the mass and a particle in the mass, collective to such a decree that he is not even sure of his own ego. Carl Jung, Psychology and Alchemy, Page 81.
I conjecture that the treasure is also the "companion," the one who goes through life at our side—in all probability a close analogy to the lonely ego who finds a mate in the self, for at first the self is the strange non-ego. Carl Jung, Psychology and Alchemy, Page 117.
But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.
That center, that other order of consciousness which to me is unconscious, would be the self, and that doesn't confine itself to myself, to my ego: it can include I don't know how many other people. Carl Jung, Zarathustra Seminar, Page 783.
On the whole my illness proved to be a most valuable experience which gave me the inestimable opportunity of a

glimpse behind the veil. The only difficulty is to get rid of the body, to get quite naked and void of the world and the ego-will. Carl Jung, Letters Volume 1, Pages 355-357

The ego says “I will,” the self says “thou shalt.” Carl Jung, Zarathustra Seminar, Page 568.

The self in its divinity (i.e., the archetype) is unconscious of itself. It can become conscious only within our consciousness. And it can do that only if the ego stands firm. Carl Jung; Letters Volume 1; 335-336.

I wouldn’t call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say ’I’ only when they have found their ego. The ego, therefore, is rather a find or an experience and not a creation. Carl Jung, Letters Volume 1; Pages 254-255.

The ego wants explanation always in order to assert its existence...Try to live without the ego. Whatever must come to you, will come. Don’t worry! ...Don’t allow yourself to be led astray by the ravings of the animus...He will try every stunt to get you out of the realization of stillness, which is truly the Self. Carl Jung, Letters Volume 1; Page 427.

Whatever happens in the fantasy must happen to you. You should not let yourself be represented by a fantasy figure. You must safeguard the ego and only let it be modified by the unconscious, just as the latter must be acknowledged with full justification and only prevented from suppressing and assimilating the ego. Carl Jung, Letters Volume 1, Page 561

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

Superman is an inflated ego and a disappearing self. He lacks the spark. What would the rainbow be if it had no dark cloud behind it? Carl Jung, Conversations with C.G. Jung, Page 63.

When someone says, in the words of the ”Our Father, ” ”Thy will be done,” we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Conversations with C.G. Jung, Page 36.

I do not know whether Karma creates the ego or the ego creates Karma. Carl Jung, Conversations with C.G. Jung, Page 43.

... something which existed before the ego and is in fact its father or creator. Carl Jung, CW 11, Transformation of Symbolism of the Mass, Page 263.

The ego is the workshop where the self is made. Carl Jung, Conversations with C.G. Jung, Page 35.

Whenever the creative force predominates, human life is ruled and molded by the unconscious as against the active will, and the conscious ego is swept along on a subterranean current, being nothing more than a helpless observer of events.” Carl Jung, Modern Man in Search of a Soul; Pages 168-171.

Conscious and unconscious are not necessarily in opposition to one another, but complement one another to form a totality, which is the self. Carl Jung; from ”e Relations between the Ego and the Unconscious”, 1928.

The unconscious [at times] produces contents which are valid not only for the person concerned, but for others as well, in fact for a great many people and possible for all. Carl Jung; ”The Relations between the Ego and the Unconscious”, 1928.

Since the relation of the ego to the self is like that of the son to the father, we can say that when the Self calls on us to sacrifice ourselves, it is really carrying out the sacrificial act on itself. Carl Jung; “Transformation Symbolism in the Mass.”; CW 11; Par 398.

Every sacrifice is . . . to a greater or lesser extent a self-sacrifice. The degree to which it is so depends on the significance of the gift. If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt. I can also be sure that the power that suppresses this claim, and thus suppresses me, must be the self. Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it . The self is the sacrificer, and I am the sacrificed gift, the human sacrifice. Carl Jung; ”Transformation Symbolism in the Mass”; CW 11, par. 397.

The term ”self” seems a suitable one for the unconscious substrate whose actual exponent in consciousness is the ego. The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors that radiate outward from the self surround the ego on all sides and are therefore supraordinate to it. The self, like the unconscious, as an a priori existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego. It is not I who create myself; rather, I happen to myself Carl Jung; ”Transformation Symbolism in the

Mass"; CW 11, par. 391.

And Gerhard Dorn cries out, "Transform yourselves into living philosophical stones!" There can hardly be any doubt that not a few of those seekers had the dawning knowledge that the secret nature of the stone was man's own self. This "self" was evidently never thought of as an entity identical with the ego, and for this reason it was described as a "hidden nature" dwelling in inanimate matter, as a spirit, daemon, or fiery spark. By means of the philosophical opus, . . . this entity was freed from darkness and imprisonment, and finally it enjoyed a resurrection. . . . It is clear that these ideas can have nothing to do with the empirical ego, but are concerned with a "divine nature" quite distinct from it, and hence, psychologically speaking, with a consciousness-transcending content issuing from the realm of the unconscious. Carl Jung; "Psychology and Religion" in CW 11, par. 154.

It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.

It is of the greatest importance that the ego should be anchored in the world of consciousness and that consciousness should be reinforced by a very precise adaptation. For this, certain virtues like attention, consciousness, patience, etc., are of the greatest value on the moral side, just as accurate observation of the symptomatology of the unconscious and objective self-criticism are valuable on the intellectual side. Carl Jung; CW 9/2, par. 46.

This subjective knowledge of the self [is what is meant by]: "No one can know himself unless he knows what, and not who, he is, on what he depends, or whose he is (or to whom or what he belongs) and for what end he was made." This distinction . . . is crucial. . . . Not the subjective ego-consciousness of the psyche is meant, but the psyche itself as the unknown, unprejudiced object that still has to be investigated. . . . "What" refers to the neutral self, the objective fact of totality, since the ego is on the one hand causally "dependent on" or "belongs to" it, and on the other hand is directed toward it as to a goal Carl Jung; CW 9/2, par. 252.

The "supraordinate personality" is the total man, i.e., man as he really is, not as he appears to himself. . . . I usually describe the supraordinate personality as the "self," thus making a sharp distinction between the ego, which, as is well known, extends only as far as the conscious mind, and the whole of the personality, which includes the unconscious as well as the conscious component. The ego is thus related to the self as part to whole. To that extent the self is supraordinate. Carl Jung; The Psychological Aspects of the Kore," CW 9i, pars. 314f.

The ego is the subject of all successful attempts at adaptation so far as these are achieved by the will. Carl Jung; CW 9ii; para 11

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view. Carl Jung Memories Dreams and Reflections; Page 353.

Once we have freed ourselves from the prejudice that we have to refer to concepts of external experience or to a priori categories of reason, we can turn our attention and curiosity wholly to that strange and unknown thing we call spirit. Carl Jung; Spirit and Life ; CW 8; Paragraph 626

From the psychological point of view, the phenomenon of spirit, like every autonomous complex, appears as an intention of the unconscious superior to, or at least on a par with, intentions of the ego. If we are to do justice to the essence of the thing we call spirit, we should really speak of a "higher" consciousness rather than of the unconscious. Carl Jung; Spirit and Life; CW 8, par. 643.

The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort. To become conscious of it involves recognizing the dark aspects of the personality as present and real. This act is the essential condition for any kind of self-knowledge. Carl Jung; Aion; CW 9; Part II; Page 14.

. . . one must learn . . . between intentional and unintentional contents of the mind. The former are derived from the ego personality; the latter, however, arise from a source that is not identical with the ego, but is its "other side". Carl Jung; Man and His symbols; P. 22.

Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky Carl Jung; Book of Job; Para. 758.

The self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness. Carl Jung; Memories Dreams and Reflections; Page 398 and Psychology and Alchemy, CW 12, par. 44.

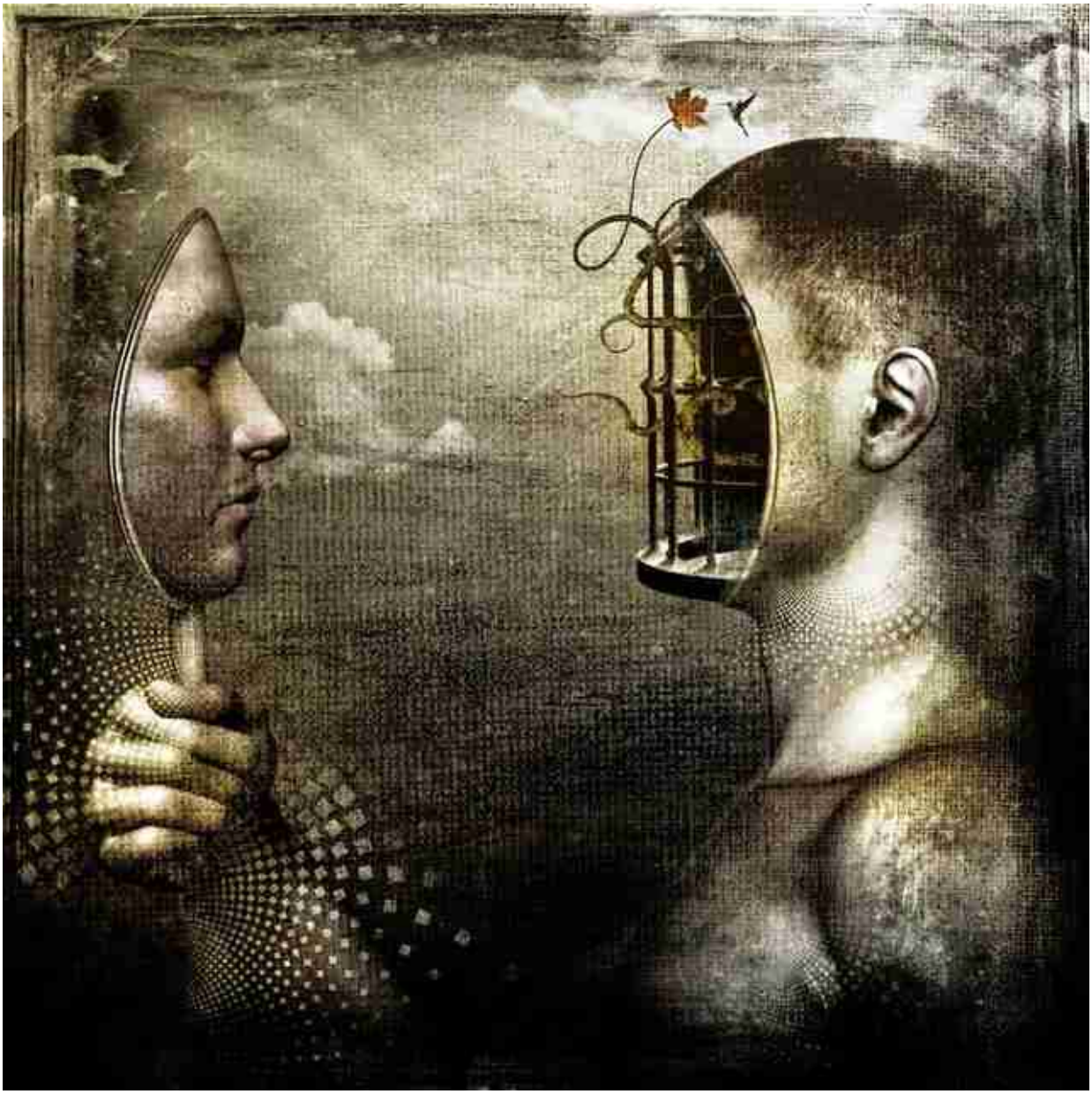
Dreams...are invariably seeking to express something that the ego does not know and does not understand. Carl Jung Quotation, CW 17, Paragraph 187

The concept of the unconscious is for me an exclusively psychological concept, and not a philosophical concept of a metaphysical nature. In my view the unconscious is a psychological borderline concept, which covers all psychic contents or processes that are not conscious, i.e., not related to the ego in any perceptible way. My justification for speaking of the existence of unconscious processes at all is derived simply and solely from experience. Carl Jung; Definitions; CW 6, par. 837.

The individual ego is the stable in which the Christ-child is born. Carl Jung; Collected Works Vol. 11

Only a life lived in a certain spirit is worth living. It is a remarkable fact that a life lived entirely from the ego is dull not only for the person himself but for all concerned. Carl Jung; Spirit and Life; CW 8; The Structure and Dynamics of the Psyche; Page 645.

Carl Jung and ”Self Education.” (2014-10-06 15:46)



What was formerly a method of medical treatment now becomes a method of self-education, and with this the horizon of our psychology is immeasurably widened.
The crucial thing is no longer the medical diploma, but the human quality.
This is a significant turn of events, for it places all the implements of the psychotherapeutic art that were developed in clinical practice, and then refined and systematized, at the service of our self-education and self-perfection, with the result that analytical psychology has burst the bonds which till then had bound it to the consulting-room of the doctor.
It goes beyond itself to fill the hiatus that has hitherto put Western civilization at a psychic disadvantage as compared with the civilizations of the East.
We Westerners knew only how to tame and subdue the psyche; we knew nothing about its methodical development and its functions.
Our civilization is still young, and young civilizations need all the arts of the animal-tamer to make the defiant barbarian and the savage in us more or less tractable.

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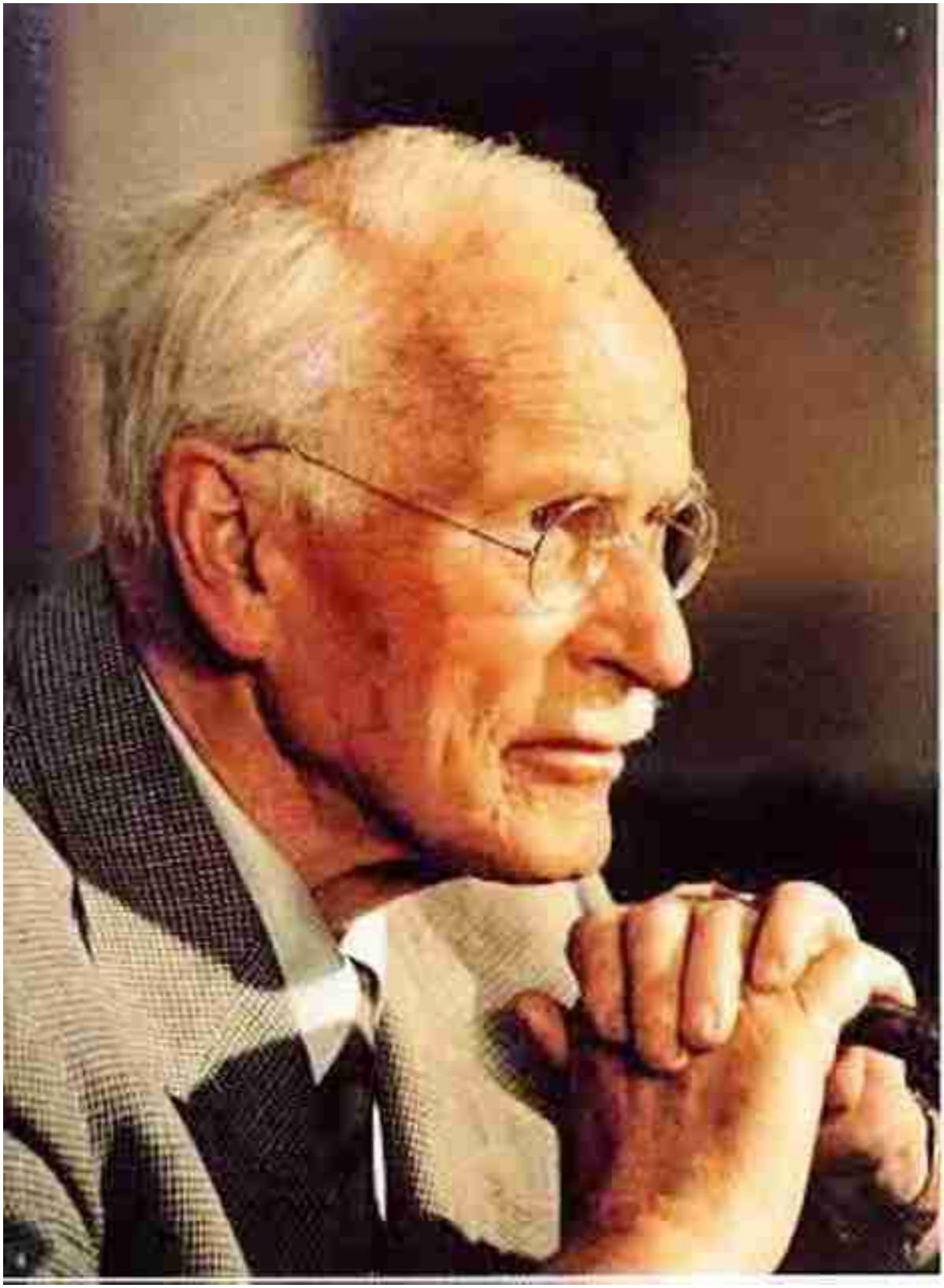
But at a higher cultural level we must forgo compulsion and turn to self-development. For this we must have a way, a method, which, as I said, has so far been lacking.
It seems to me that the findings and experiences of analytical psychology can at least provide a foundation, for as soon as psychotherapy takes the doctor himself for its subject, it transcends its medical origins and ceases to be merely a method for treating the sick.
It now treats the healthy or such as have a moral right to psychic health, whose sickness is at most the suffering that torments us all.
For this reason analytical psychology can claim to serve the common weal more so even than the previous stages which are each the bearer of a general truth.
But between this claim and present-day reality there lies a gulf, with no bridge leading across.
We have yet to build that bridge stone by stone. Carl Jung, Problems of Psychotherapy, Page 75.

Carl Jung: The serious problems in life, however, are never fully solved. **(2014-10-08 13:42)**

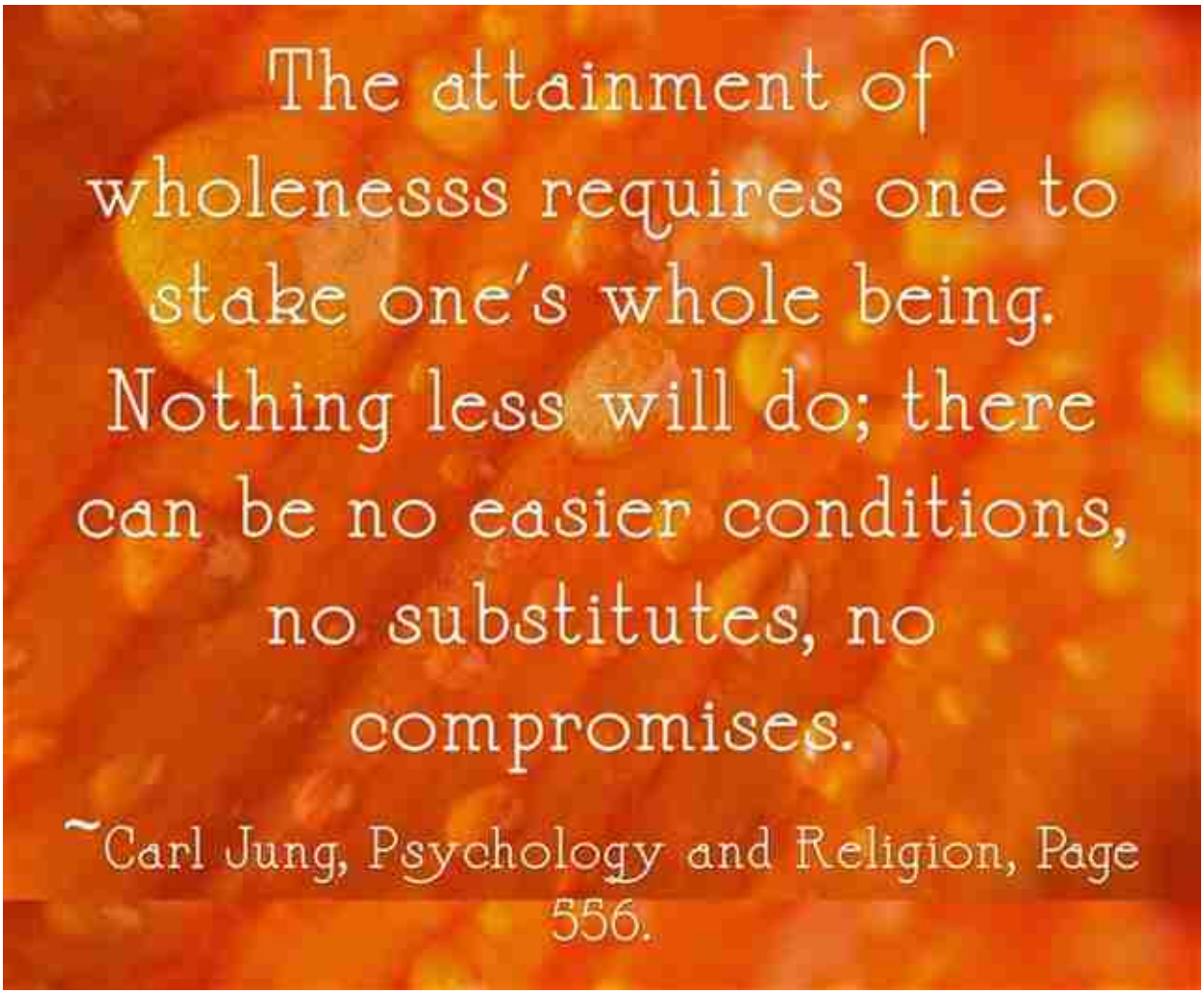


The serious problems in life, however, are never fully solved.
If ever they should appear to be so it is a sure sign that something has been lost.

4480

The meaning and purpose of a problem seem to lie not in its solution but in our working at it incessantly.
This alone preserves us from stultification and petrifaction.
So also the solution of the problems of youth by restricting ourselves to the attainable is only temporarily valid and not lasting in a deeper sense.
Of course, to win for oneself a place in society and to transform one's nature so that it is more or less fitted to this kind of existence is in all cases a considerable achievement.
It is a fight waged within oneself as well as outside, comparable to the struggle of the child for an ego.
That struggle is for the most part unobserved because it happens in the dark; but when we see how stubbornly childish illusions and assumptions and egoistic habits are still clung to in later years we can gain some idea of the energies that were needed to form them.
And so it is with the ideals, convictions, guiding ideas and attitudes which in the period of youth lead us out into life, for which we struggle, suffer, and win victories: they grow together with our own being, we apparently change into them, we seek to perpetuate them indefinitely and as a matter of course, just as the young person asserts his ego in spite of the world and often in spite of himself.
The nearer we approach to the middle of life, and the better we have succeeded in entrenching ourselves in our personal attitudes and social positions, the more it appears as if we had discovered the right course and the right ideals and principles of behaviour.
For this reason we suppose them to be eternally valid, and make a virtue of unchangeably clinging to them.
We overlook the essential fact that the social goal is attained only at the cost of a diminution of personality. Many—far too many aspects of life which should also have been experienced lie in the lumber-room among dusty memories; but sometimes, too, they are glowing coals under grey ashes. Carl Jung, The Structure and Dynamics of the Psyche, The Stages of Life, Pages 394-395.

Carl Jung: The attainment of wholenesss requires one to stake one's whole being. **(2014-10-09 06:35)**



I would not under any circumstances like it to be understood that I am making any recommendations or offering any advice.
But when one begins to talk about Zen in the West I consider it my duty to show the European where our entrance lies to that "longest road" which leads to satori, and what kind
of difficulties bestrew the path which only a few of our great ones have trod—beacons, perhaps, on high mountains, shining out into the dim future.
It would be a disastrous mistake to assume that satori or samadhi are to be met with anywhere below these heights. As an experience of totality it cannot be anything cheaper or smaller than the whole.
What this means psychologically can be seen from the simple reflection that consciousness is always only a part of the psyche and therefore never capable of psychic wholeness: for that the indefinite extension of the unconscious is needed.
But the unconscious can neither be caught with clever formulas nor exorcized by means of scientific dogmas, for something of destiny clings to it—indeed, it is sometimes destiny itself, as Faust and Zarathustra show all too clearly. The attainment of wholenesss requires one to stake one's whole being. Nothing less will do; there can be no easier conditions, no substitutes, no compromises.
Considering that both Faust and Zarathustra, despite the highest recognition, stand on the border-line of what is comprehensible to the European, one could hardly expect the educated public, which has only just begun to hear about the obscure world of the psyche, to form any adequate conception of the spiritual state of a man caught in the toils of the individuation process—which is my term for "becoming whole."

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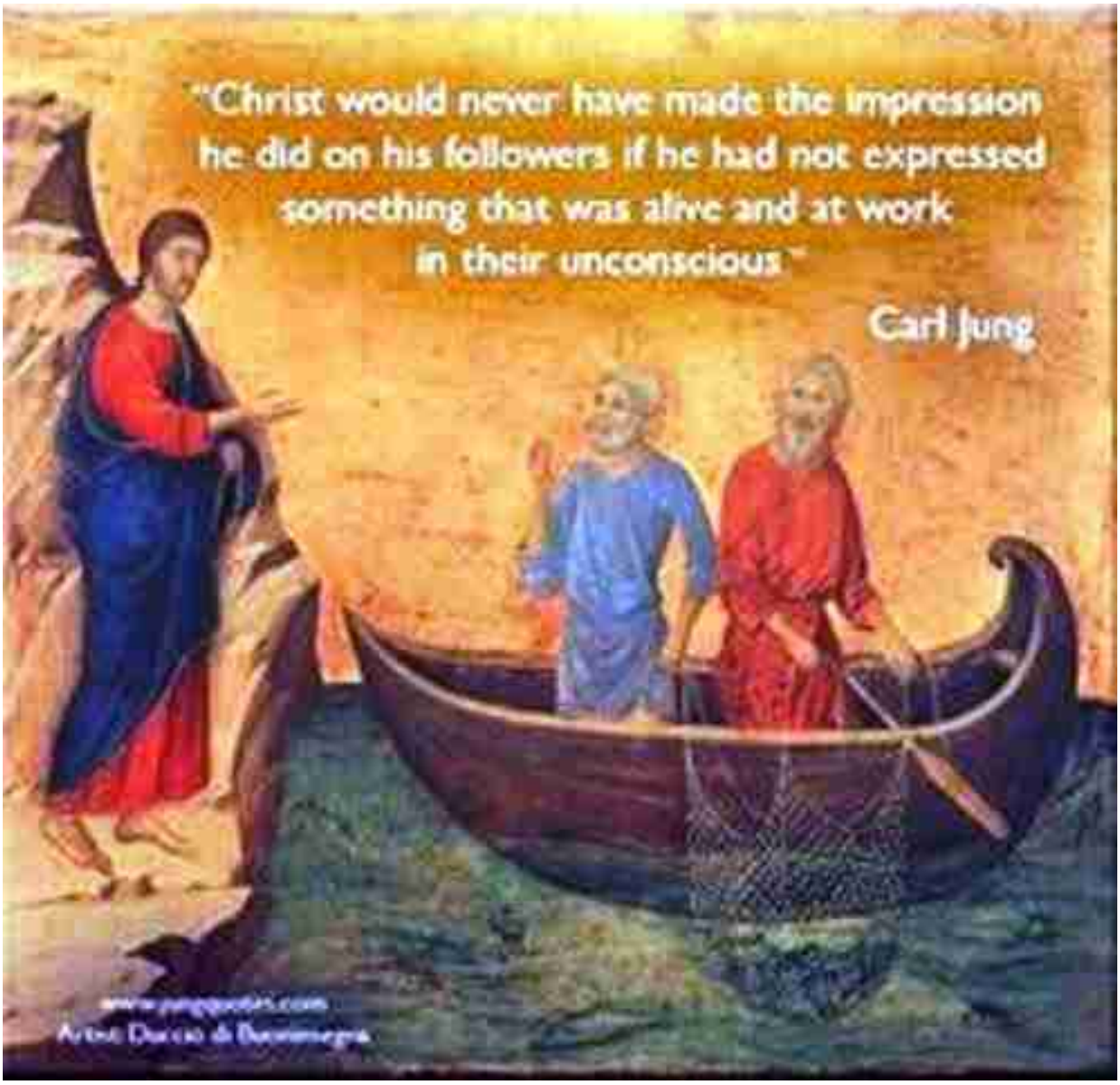
People then drag out the vocabulary of pathology and console themselves with the terminology of neurosis and psychosis, or else they whisper about the ”creative secret.”
But what can a man ”create” if he doesn’t happen to be a poet?
This misunderstanding has caused not a few persons in recent times to call themselves—by their own grace—”artists,” just as if art had nothing to do with ability.
But if you have nothing at all to create, then perhaps you create yourself.
Zen shows how much ”becoming whole” means to the East.
Preoccupation with the riddles of Zen may perhaps stiffen the spine of the faint-hearted European or provide a pair of spectacles for his psychic myopia, so that from his ”damned hole in the wall” he may enjoy at least a glimpse of the world of psychic experience, which till now lay shrouded in fog.
No harm can be done, for those who are too frightened will be effectively protected from further corruption, as also from everything of significance, by the helpful idea of ”auto-suggestion.”
I should like to warn the attentive and sympathetic reader, however, not to underestimate the spiritual depth of the East, or to assume that there is anything cheap and facile about Zen.
The assiduously cultivated credulity of the West in regard to Eastern thought is in this case a lesser danger, as in Zen there are fortunately none of those marvellously incomprehensible words that we find in Indian cults.
Neither does Zen play about with complicated hatha-yoga techniques, which delude the physiologically minded European into the false hope that the spirit can be obtained by just sitting and breathing.
On the contrary, Zen demands intelligence and will power, as do all greater things that want to become realities.
Carl Jung, Psychology and Religion, Pages 556-557.

Carl Jung on the Personality of Christ **(2014-10-10 09:59)**

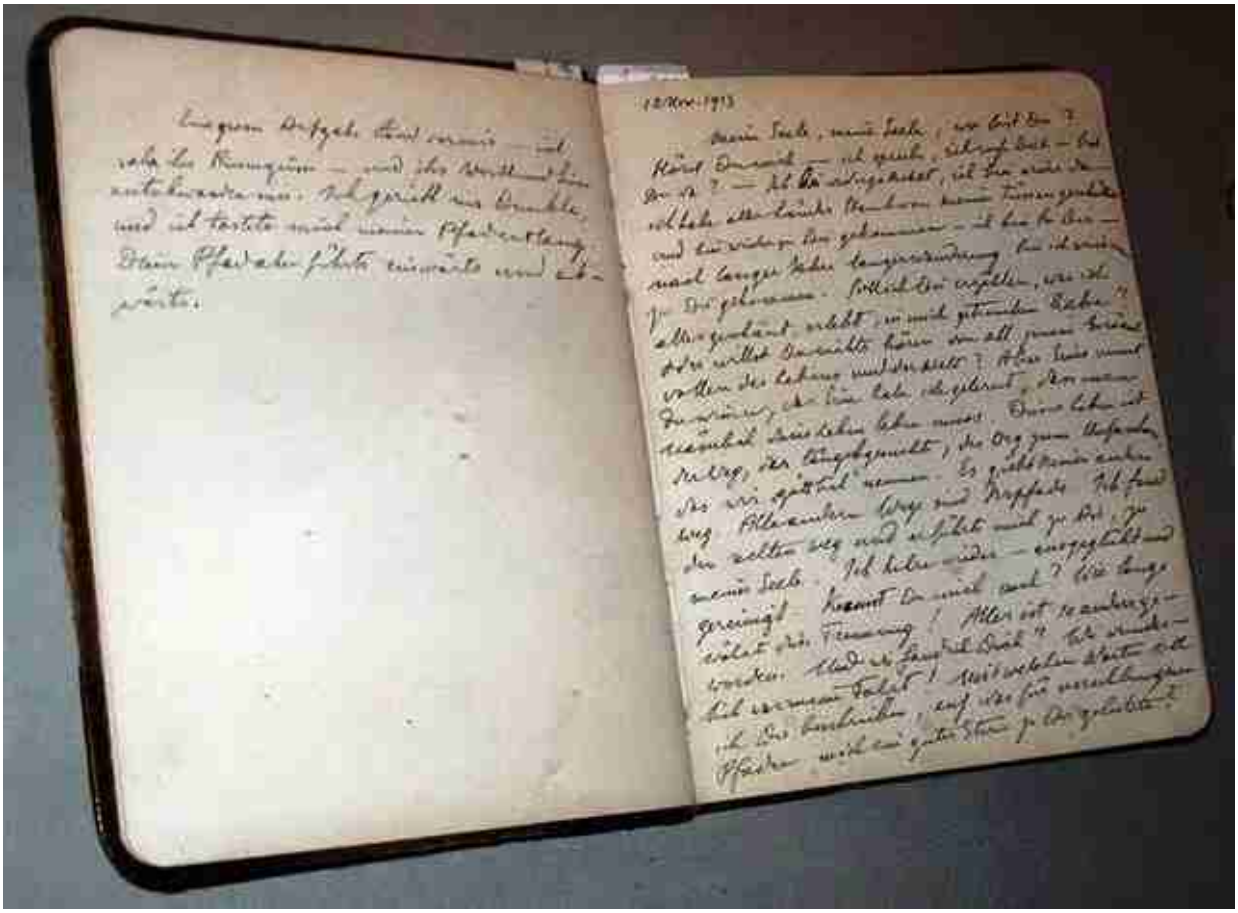


One of the most shining examples of the meaning of personality that history has preserved for us is the life of Christ.
In Christianity, which, be it mentioned in passing, was the only religion really persecuted by the Romans, there rose up a direct opponent of the Caesarean madness that afflicted not only the emperor, but every Roman as well: civis Romanus sum.
The opposition showed itself wherever the worship of Caesar clashed with Christianity.
But, as we know from what the evangelists tell us about the psychic development of Christ's personality, this opposition was fought out just as decisively in the soul of its founder.
The story of the Temptation clearly reveals the nature of the psychic power with which Jesus came into collision: it was the power-intoxicated devil of the prevailing Caesarean psychology that led him into dire temptation in the wilderness.
This devil was the objective psyche that held all the peoples of the Roman Empire under its sway, and that is why it promised Jesus all the kingdoms of the earth, as if it were trying to make a Caesar of him.
Obeying the inner call of his vocation, Jesus voluntarily exposed himself to the assaults of the imperialistic madness that filled everyone, conqueror and conquered alike.

In this way he recognized the nature of the objective psyche which had plunged the whole world into misery and had begotten a yearning for salvation that found expression even in the pagan poets.
Far from suppressing or allowing himself to be suppressed by this psychic onslaught, he let it act on him consciously, and assimilated it.
Thus was world-conquering Caesarism transformed into spiritual kingship, and the Roman Empire into the universal kingdom of God that was not of this world.
While the whole Jewish nation was expecting an imperialistically minded and politically active hero as a Messiah, Jesus fulfilled the Messianic mission not so much for his own nation as for the whole Roman world, and pointed out to humanity the old truth that where force rules there is no love, and where love reigns force does not count.
The religion of love was the exact psychological counterpart to the Roman devil-worship of power.
The example of Christianity is perhaps the best illustration of my previous abstract argument.
This apparently unique life became a sacred symbol because it is the psychological prototype of the only meaningful life, that is, of a life that strives for the individual realization—absolute and unconditional—of its own particular law.
Well may we exclaim with Tertullian: anima naturaliter Christiana!
The deification of Jesus, as also of the Buddha, is not surprising, for it affords a striking example of the enormous valuation that humanity places upon these hero figures and hence upon the ideal of personality.
Though it seems at present as if the blind and destructive dominance of meaningless collective forces would thrust the ideal of personality into the background, yet this is only a passing revolt against the dead weight of history.
Once the revolutionary, unhistorical, and therefore uneducated inclinations of the rising generation have had their fill of tearing down tradition, new heroes will be sought and found.
Even the Bolsheviks, whose radicalism leaves nothing to be desired, have embalmed Lenin and made a saviour of Karl Marx.
The ideal of personality is one of the ineradicable needs of the human soul, and the more unsuitable it is the more fanatically it is defended. Indeed, the worship of Caesar was itself a misconceived cult of personality, and modern Protestantism, whose critical theology has reduced the divinity of Christ to vanishing point, has found its last refuge in the personality of Jesus.
Yes, this thing we call personality is a great and mysterious problem.
Everything that can be said about it is curiously unsatisfactory and inadequate, and there is always a danger of the discussion losing itself in pomposity and empty chatter.
The very idea of personality is, in common usage, so vague and ill-defined that one hardly ever finds two people who take the word in the same sense.
If I put forward a more definite conception of it, I do not imagine that I have uttered the last word.
I should like to regard all I say here only as a tentative attempt to approach the problem of personality without making any claim to solve it.
Or rather, I should like my attempt to be regarded as a description of the psychological problems raised by personality.
All the usual explanations and nostrums of psychology are apt to fall short here, just as they do with the man of genius or the creative artist.
Inferences from heredity or from environment do not quite come off; inventing fictions about childhood, so popular today, ends—to put it mildly—in unreality; explanations from necessity—”he had no money,” ”he was a sick man,” etc.—remain caught in externals.
There is always something irrational to be added, something that simply cannot be explained, a deus ex machina or an asylum ignorantiae, that well-known sobriquet for God.
The problem thus seems to border on the extra human realm, which has always been known by a divine name.
As you can see, I too have had to refer to the ”inner voice,” the vocation, and define it as a powerful objective psychic factor in order to characterize the way in which it
functions in the developing personality and how it appears subjectively.
Mephistopheles, in Faust, is not personified merely because this creates a better dramatic or theatrical effect, as though Faust were his own moralist and painted his private devil on the wall.
The opening words of the Dedication—”Once more you hover near me, forms and faces”—are more than just an aesthetic flourish.

Like the concretism of the devil, they are an admission of the objectivity of psychic experience, a whispered avowal that this was what actually happened, not because of subjective wishes, or fears, or personal opinions, but somehow quite of itself.
Naturally only a numskull thinks of ghosts, but something like a primitive numskull seems to lurk beneath the surface of our reasonable daytime consciousness. Carl Jung, The Development of Personality, Pages 180-182.

Carl Jung and the Soul ”as a living and self-existing being.” (2014-10-11 05:02)

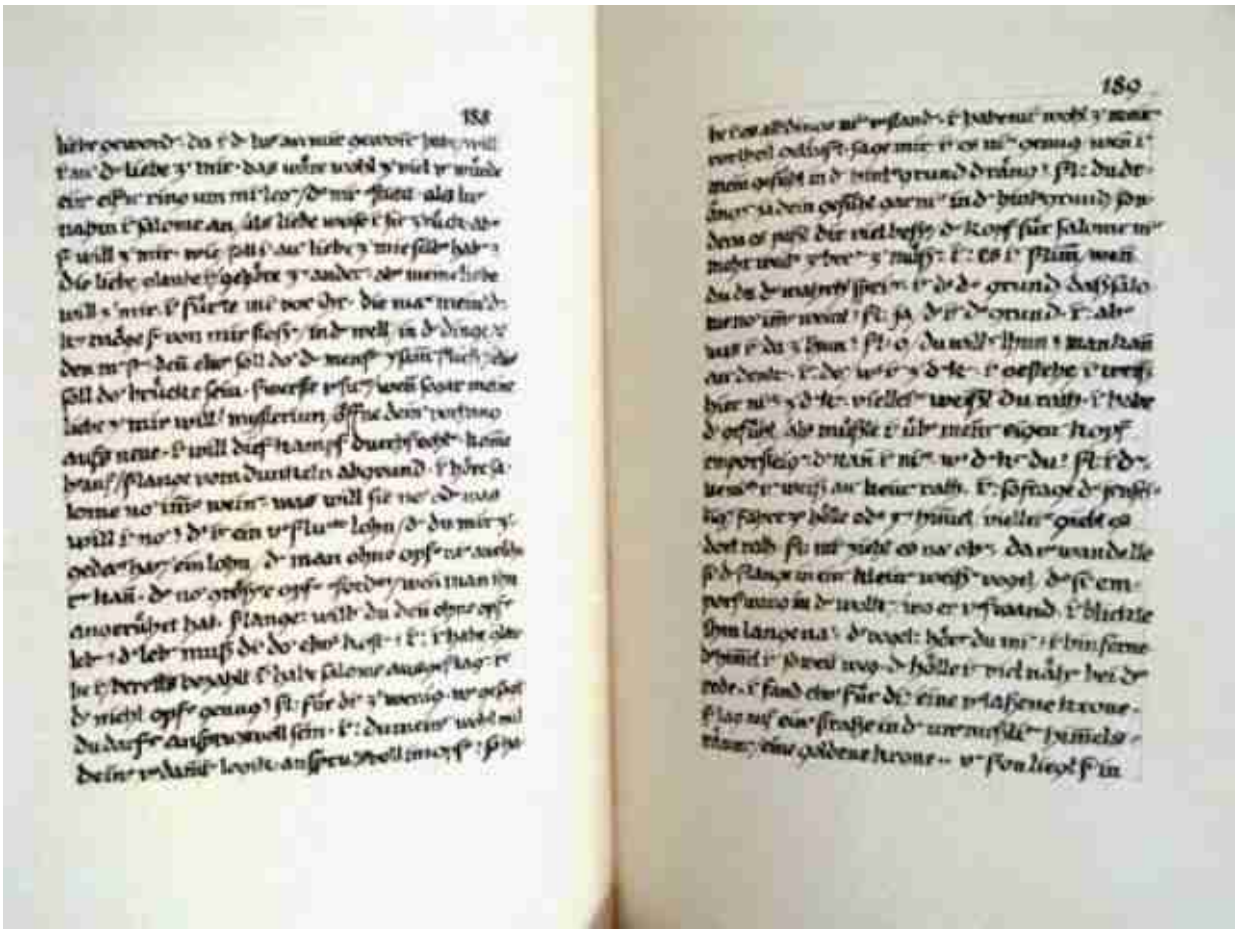


[Carl Jung and the Soul ”as a living and self-existing being.”]
The spirit of the depths forced me to say this and at the same time to undergo it against myself, since I had not expected it then. I still labored misguidedly under the spirit of this time, and thought differently about the human soul.
I thought and spoke much of the soul.
I knew many learned words for her, I had judged her and turned her into a scientific object.
I did not consider that my soul cannot be the object of my judgment and knowledge: much more are my judgment and knowledge the objects of my Soul.
Therefore the spirit of the depths forced me to speak to my soul, to call upon her as a living and self-existing being. I had to become aware that I had lost my soul.
From this we learn how the spirit of the depths considers the soul: he sees her as a living and self-existing being, and with this he contradicts the spirit of this time for whom the soul is a thing dependent on man, which lets herself be judged and arranged, and whose circumference we can grasp.

4486

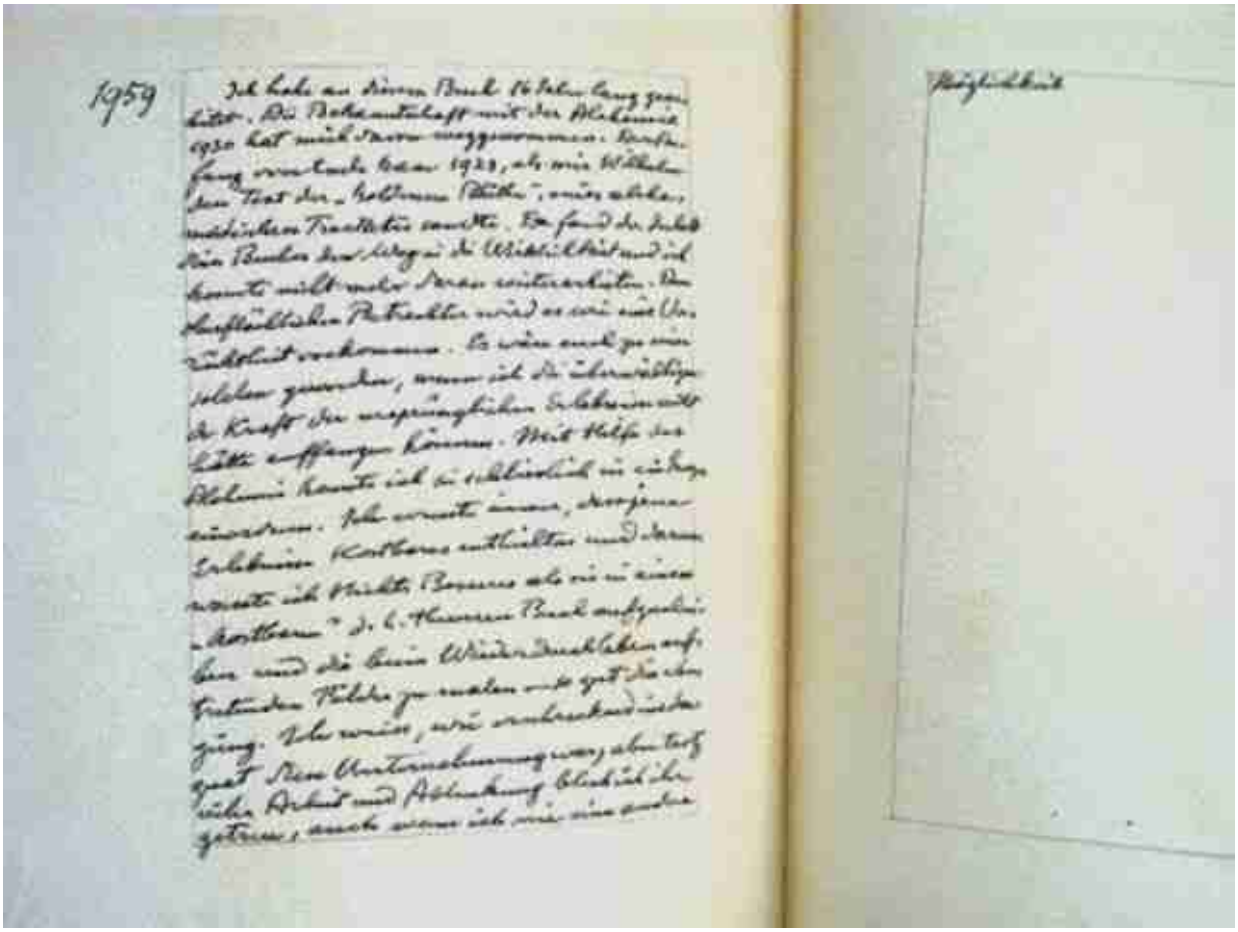
I had to accept that what I had previously called my soul was not at all my soul, but a dead system.
Hence I had to speak to my soul as to something far off and unknown, which did not exist through me, but through whom I existed. Carl Jung, The Red Book, Page 232.

Not only did Dr. Jung write "The Red Book" but did so in full Gothic Calligraphy. **(2014-10-11 08:31)**



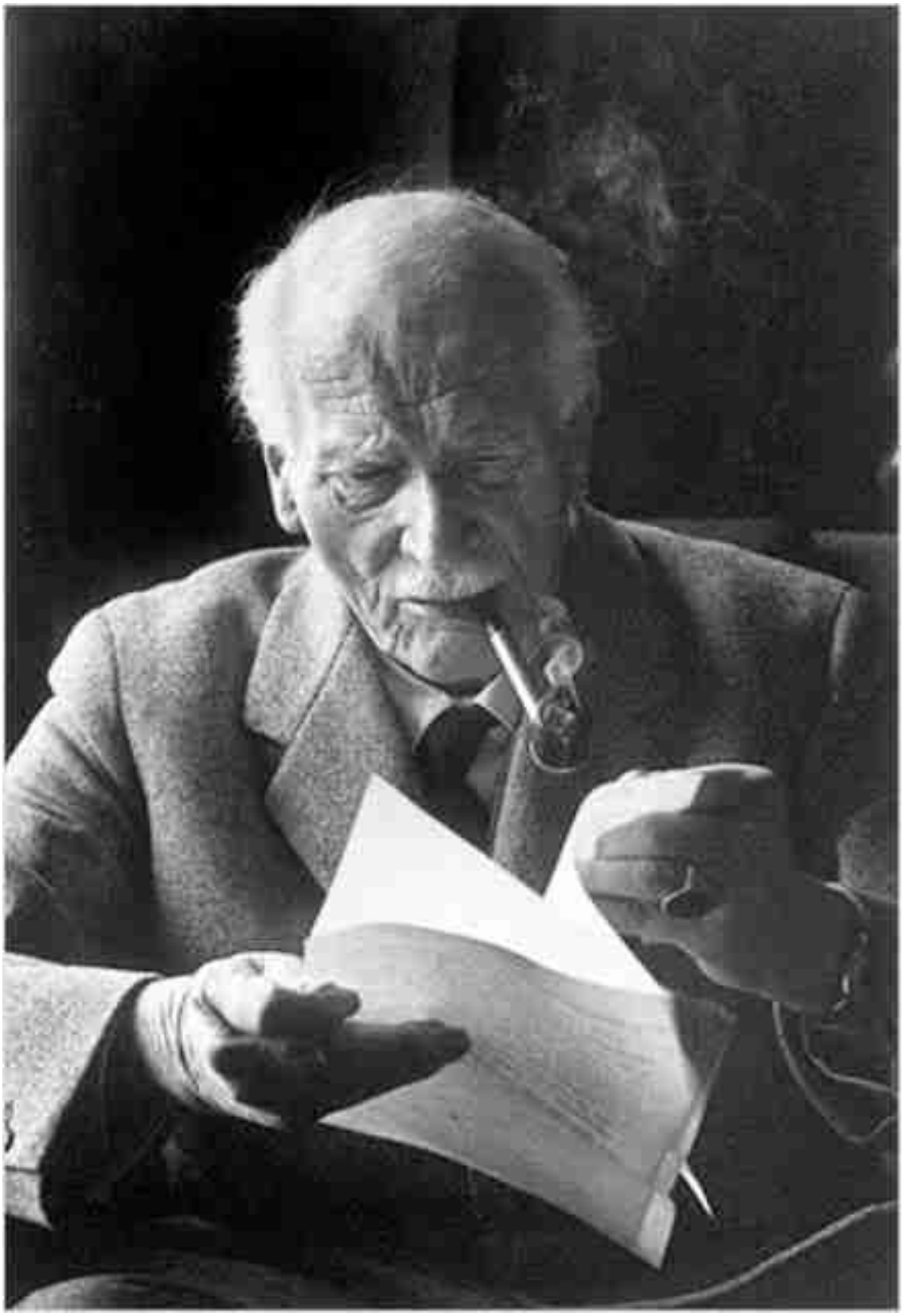
Not only did Dr. Jung write "The Red Book" but did so in full Gothic Calligraphy.
"After Jung ceased making entries into The Red Book in 1930, he took it up a final time in 1959, to enter only a one-page epilogue, written in modern cursive script. This final entry seems to anticipate that the work will one day be seen by the world.
Part of the last sentence reads: "… aber trotz mehr Arbeit und Ablenkung blieb ich ihr getreu, auch wenn ich nie eine andere Möglichkeit…"
Then it stops—mid-sentence. The translation reads "… but despite much work and distraction I remained true to it, even if I never another possibility …"
What is absolutely fascinating here (and I do not think it was an accident that Jung ended the book this way)— he did live another two years—is that:
Pages 188 and 189, the last entries from 1930, are written in full Gothic calligraphy:
The next page, dated 1959 in the margin, is the epilogue, written in normal cursive.
It is contained on a single page, except for one word that is tucked alone in the top corner of the next page.
The rest of that page is blank—It is impossible to believe that Jung's isolation of that specific single word on its own page is not premeditated.

This freestanding, final word is the noun, “Möglichkeit,” which in German, is “possibility.”

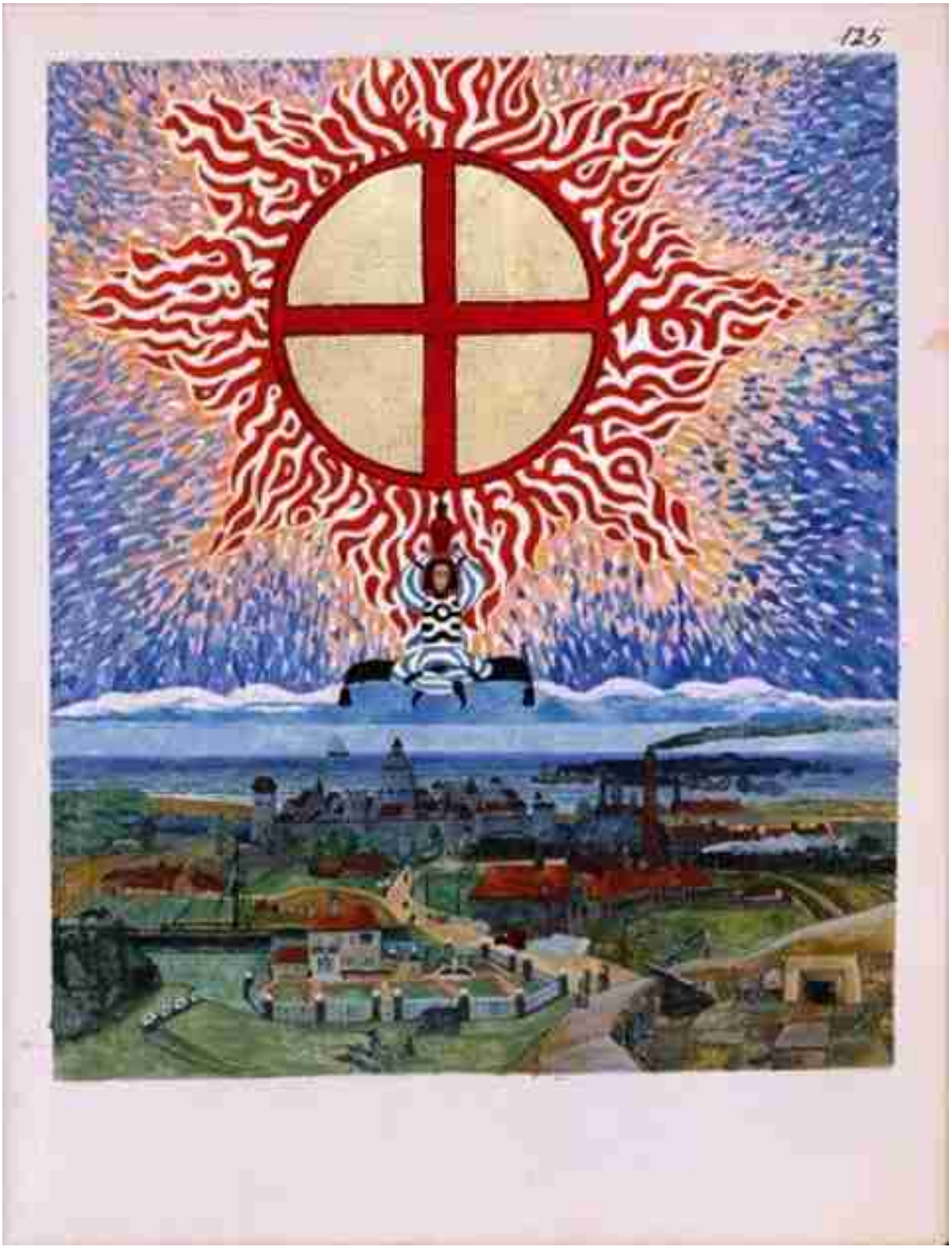


Then it stops—mid-sentence. The translation reads “… but despite much work and distraction I remained true to it, even if I never another possibility …”

Möglichkeit



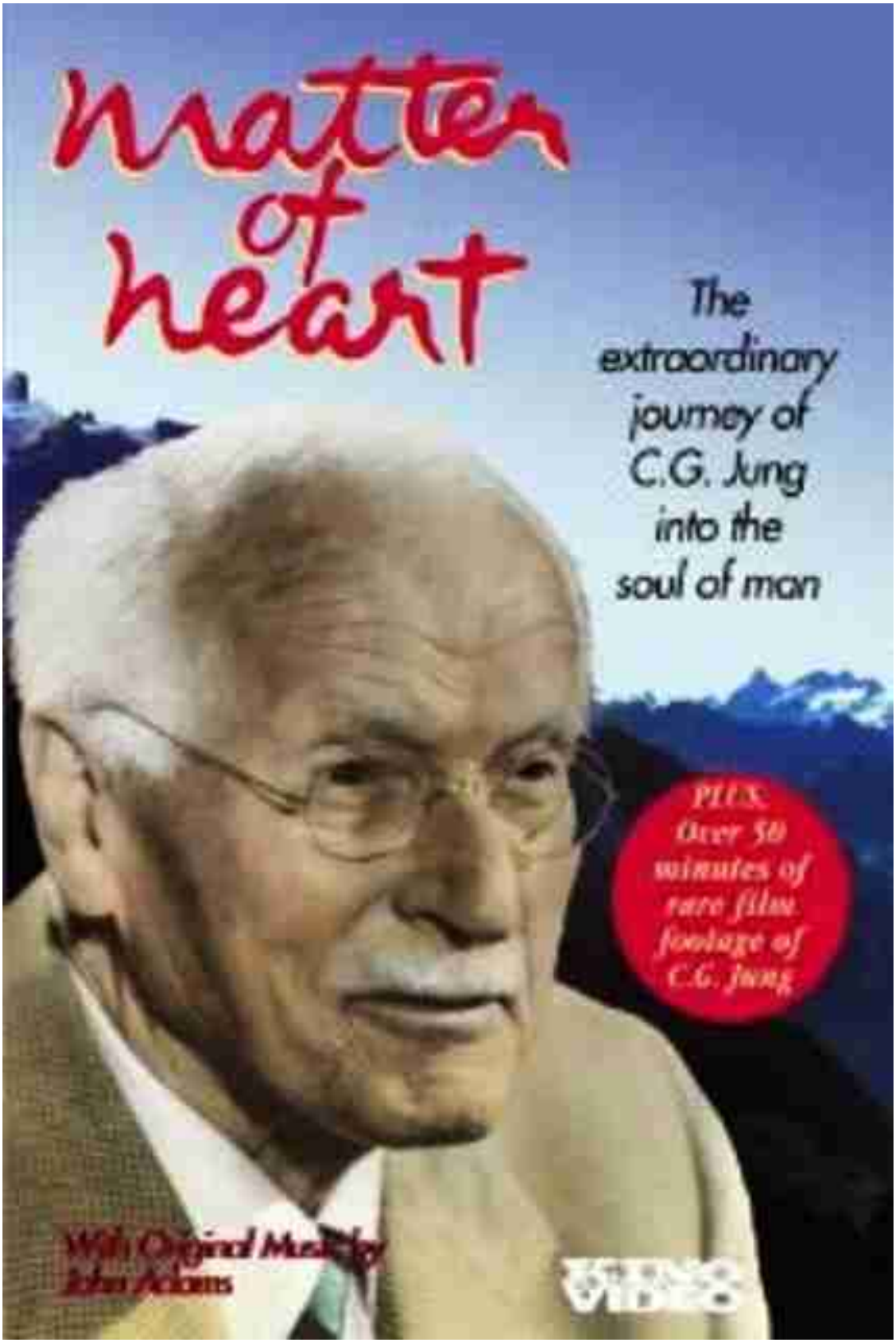
am⁷ dubis de⁹ bei de⁹ anfang⁹.
am⁷ dubis de⁹ stern de⁹ elemens.
am⁷ dubis die blume die uñ⁹ alle
vluch⁹.
am⁷ dubis de⁹ hirz de⁹ aus de⁹ walde
lauft.
am⁷ dubis de⁹ gesang de⁹ serne nem⁹
das wasser leret.
am⁷ dubis ende vñ⁹ anfang.



http://www.theasc.com/blog/2009/11/23/the-red-book-a-psychic-odyssey/
Image 1: Pages 188 and 189, the last entries from 1930, are written in full Gothic calligraphy:
Image 2: The next page, dated 1959 in the margin, is the epilogue, written in normal cursive.
Image 3: This freestanding, final word is the noun, “Möglichkeit,” which in German, is “possibility.”

Image 4: Carl Jung reviewing papers.
Image 5: Illustration 54.
Image 6: Illustration 125.

Excerpts from ”A Matter of Heart.” **(2014-10-11 19:28)**



C. G. Jung on Film: Transcript of the Biographical Film ”Matter of Heart”
Matter of Heart - A film Transcript

DIRECTED AND EDITED BY MARK WHITNEY
PRODUCED BY MICHAEL WHITNEY
CONCEIVED AND WRITTEN BY SUZANNE WAGNER
SPECIAL CONSULTANT SAM FRANCIS
ORIGINAL MUSIC COMPOSED BY JOHN ADAMS
EXECUTIVE PRODUCER GEORGE WAGNER
Participants In Matter of Heart in Order of Appearance:
Marie-Louise von Franz, Ph.D. Analyst, Zurich
Barbara Hannah Analyst, Zurich
Lilian Frey-Rohn, Ph.D. Analyst, Zurich
Sir Laurens van der Post Author, statesman, London
Baroness Vera von der Heydt Analyst, London
C.A. Meier, M.D. Analyst, Zurich
Mary Bancroft Author, New York
Joseph Henderson, M.D. Analyst, San Francisco
Aniela Jaffé. Analyst, Zurich
Jane Wheelwright Analyst, San Francisco
Joseph Wheelwright, M.D. Analyst, San Francisco
Heinrich Fier; M.D. Analyst, Zurich
Hilde Kirsch Analyst, Loa Angeles
Gerhard Adler, Ph.D. Analyst, London
Michael Fordham, M.D. Analyst, London
James Kirsch, M.D. Analyst, Los Angel's
Rudolf Niehus, M.D. Grandson, Zurich
Johanna Molar-Fritzsche. Family Friend, Zurich
Dietar Baumann, M.D. Grandson, Analyst, Zurich
Hugenmatter Family Neighbors, Bollingen
Tadeus Reichstein, Ph.D. Nobel Laureate, Basal
Matter of Heart
[Opening Scenes with Text]
The psyche is the greatest of all cosmic wonders and the sine qua non of the world as an object. it is in the highest degree odd that Western man, with but very few and ever fewer exceptions, apparently pays so little regard to this fact.
Swamped by the knowledge of external objects, the subject of all knowledge has been temporarily eclipsed to the point of seeming nonexistence.
C.G. Jung, 1946 Collected Works 8, para. 357
Not nature but the "genius of mankind" has knotted the hangman's noose with which it can execute itself at any moment.
C.G. Jung, 1952 C.W. 11, para. 734
VON FRANZ: I met him when I was eighteen. And I began in the year later in '34: I began analysis with him.
We went out there to the tower, and out of the bushes suddenly–we were standing around, kind of, you know awkwardly, as one does, not knowing what was going to happen–and then out of the bushes came a man, and I was deeply impressed by him. I thought he naturally, he was a Methuselah because when you are eighteen you 'think a 58 year old is ready for the cemetery.
He told that story which you can read in the Memories about this girl who was on the moon and had to fight a demon, and the black demon got her. And he pretended, or he told it in a way as if she really had been on the moon and it had happened. And I was very rationalistically trained from school so I said indignantly, "But she imagined to be on the moon, or she dreamt it, but she wasn't on the moon." And he looked at me earnestly and said, "Yes she was on the moon." I still remember looking over the lake there and thinking, "Either this man is crazy, or I am too stupid to understand what he means." And then suddenly it dawned on me, "He means that what happens psychically is

the real reality, and this other moon, this stony desert which goes round the earth, that's illusion, or that's only pseudo-reality." And that hit me tremendously deeply. When I crawled, rather drunk into bed because he gave us a lot of Burgundy that evening, I thought, "It will take you ten years to digest what you experienced today."
HANNAH: Both Jung and I minded most of all about wholeness, about becoming whole and that I'd got at it through my art by always trying to draw paintings that looked whole: animals, primitives, anything, anything that seemed still at one with itself and whole, and he'd got at it by studying the things that go wrong with people. And then realizing the way to cure, to get it right, was to find their wholeness, to find the opposite to the thing that was destroying them so terribly. And of course I went through a tremendous encounter with the unconscious, one always does in analysis, particularly with him. He didn't let you pick flowers by the wayside.
FREY: When you met him in the club or when you met him privately or in analysis, it was always a man interested in the, I would like to use the word, in the supernatural food. Always. And to the depths. And you see, you could come into his room in analysis, and he was just speaking about the dreams you had had before, last night, not knowing them, but he was, he was involved. He was so transparent for people, and that was the fascinating thing in the relationship with Jung. Therefore, everybody who knew Jung had the feeling he speaks one's own language.
L. VAN DER POST: We started talking, and I went home with him afterwards, and to Mrs. Jung's despair, we sat talking till about three o'clock in the morning without break. And again it was I had this very strange feeling, although it was snowing outside and bitterly cold, that I was sitting around one of the first fires in a camp somewhere in the bush in Africa talking as you can only talk in those conditions. And I said to him, "why don't you come back to Africa with me?" He said, "You know, when I came back from Mt. Elgon and from Kenya and living amongst the witchdoctors of Africa," he said, "I found so much witchcraft in Switzerland I felt that I had to deal with all this witchcraft first before I could, you know, before I could travel again." And he was to refer to himself as an old witchdoctor. Very often when people asked him, "Are you a Protestant, are you a Catholic?" he said, "Don't ask me these questions." He said, "You know, I'm only an old African who finds his God in his dreams." And he really meant that. He really meant that. He had this tremendous human, almost animal warmth and immediacy. It was the immediacy of the laugh that got one.
HANNAH: Schopenhauer said that humor was the only divine quality of man. And in that, Basel helped him a lot. The Baselers have an extraordinary sense of humor and their carnival is really marvelous.
WAGNER: Jung took you there once?
HANNAH: Yes, he did. We went there the night before and got up at 4 o'clock, 3 o'clock in the morning, I think, to see the so-called Morgen-Streich. And the procession comes through with lights. It's most impressive.
L. VAN DER POST: This feeling that he had that if man lived his life religiously, if he lived his life symbolically, then it all–it was almost as if what the theologians called God and my Zulus called M-cooloo-coolo the first spirit–well, the first spirit had passed over some of his power and some of his responsibilities to the human being and that the human being had a God-like task to perform in creation. And the extent to which he performed it, he derived his meaning. That's a very important part of Jung's thinking.
Today humanity, as never before, is spit: into two apparently irreconcilable halves.
The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate.
That is to say, when the individual remains undivided and does not become conscious of his inner contradictions, the world must perforce act out the control' and be torn into opposite halves.
C.G. Jung, 1959 C.W. 9, II, para. 126
C.G. Jung was born In Kesswil, Switzerland, July 26, 1875. He spent his childhood In Laufen next to the Rheinfalls.
Jung died at age 88 in 1961 at his home In Kusnacht, near Zurich.
He studied medicine In Basel and In 1900 at 25, he became staff physician at the Burgholzli Mental Hospital.
He married Emma Rauschenbach of Schaffhausen in 1903. They had four daughters and a son.
Jung's correspondence with Sigmund Freud began in 1906.
JUNG: Oh well, I just paid a visit to him in Vienna, and then we talked for thirteen hours without interruption, thirteen hours without interruption! We didn't realize that we were almost dead at the end of it. But it was tremendously interesting. He was the old man and had great experience, and he was of course way ahead of me, and so I settled down to learn something first.
In 1909, Jung and Freud sailed to the United States at the Invitation of Clark University.
We were together everyday and analyzed each other's dreams. C.G. Jung, 1961 M.D.R. (paperback, p.158)

Jung published Symbols of Transformation In 1913, later designated his psychology "Analytical" Psychology: as distinct from Freud's "Psychoanalytic" theory.
I had written that book that cost me my friendship with Freud because he couldn't accept it. To him the unconscious was a product of consciousness, and it simply contained the remnants, I mean, it was sort of a storeroom where all the discarded things of consciousness were heaped up and left. But to me the unconscious, then was already a matrix, a sort of basis of consciousness of a creative nature, namely, capable of autonomous acts, autonomous intrusions into consciousness.
Philemon and other figures of my fantasies brought home to me the crucial Insight that there are things In the psyche which I do not produce, but which produce themselves and have their own life.
Psychologically, Philemon represented superior Insight.
All my works, all my creative activities, have come from those Initial fantasies and dreams which began in 1912. C.G. Jung, 1961 M.D.R. (paperback, p. 183)
JUNG: Man's soul is a complicated thing, and it takes sometimes half a lifetime to get somewhere in one's psychological development. You know, it is by no means always a matter of psychotherapy or treatment of neuroses. Psychology has also the aspect of a pedagogical method in the widest sense of the word. It is something.
BLACK: A system of education.
JUNG: It is an education. It is something like antique philosophy, and not what we understand by a technique. It is something that touches upon the whole of man and which challenges also the whole of man in the patient or whatever the receiving party is as well as in the doctor.
VON DER HEYDT: One of the tremendous things which Jung did was to always emphasize the aspect of man's totality. And our totality is not complete unless we take our human failings into it. It doesn't mean that I necessarily have always to live my human failings. I obviously may have to take responsibility for them, but they are not only a part of me but they are part of every human being. That is to say, it is part of man.
JUNG: Consciousness is one factor, and there is another factor, equally important, and that is the unconscious. That can interfere with consciousness anytime it pleases. "And, of course," I say to myself, "now this is very uncomfortable because I think I am the only master in my house." But I must admit that there is another somebody in that house that can play tricks. And I had to deal with the unfortunate victims of that interference every day in my patients.
C.A. MEIER: Analysis proper, and particularly Jungian analysis, begins and ends with conscience. That is, that you take responsibility, that you take into consideration all those manifestations which so far have remained in the unconscious, in other words, you were not conscious of. And if you start taking responsibility for those manifestations, like shadow qualities and whatnot, then this is a very strong test for your conscience, isn't it? And so, I mean, you have to, only have to, think of the beginning of psychoanalysis. I mean, it took an enormous amount of moral courage to face these facts which so far have not been considered, or repressed.
BANCROFT: I felt that Jung should tell me what I should do: whether I should write a book, whether I should get a divorce, what I should do. And he wouldn't and so I got mad at him. And I said, "Why is everybody so mean to me?" And he said, " Why are you so mean to everybody?" So I stormed out. And, you got what I said there. I said to him, "Why is everybody so mean to me?" and he said, "Why are you so mean to everybody?" That was the trigger point. I was gone for a year. And I wrote, oh, I don't know, every now and then I'd sit down at the typewriter and write him what a son of a bitch I thought he was, how when I first got to Europe everyone thought he was a charlatan, and I thought he was too. He was the most conceited, vain man. And you know, I really had a great time.
WAGNER: And you sent all these letters?
BANCROFT: Sent the letters! Of course I did. And I thought, "I hope he drops dead of a stroke." And I felt very good. I just felt fine. When I can get mad, my, I can lose five pounds just by getting mad. Just the adrenalin goes, and I just think, you know, it's the opposite of "poor little me." Then it's "I don't care; let them all go stuff it up, I don't care what happens to them." And one morning I woke up, and I began to laugh. I thought, "For God sake, what's been going on here! What a jackass you are," and suddenly I realized; 'Sure, he really hit it:" And sot phoned Miss Schmidt, Fraulein Schmidt, and asked if I could have an appointment, and she laughed and said, "Oh yes," she said. "Professor Jung told me to save some time for you. He thought you'd be calling shortly."
HANNAH: And sometimes he'd be quite unfair to one, and he'd think, he'd tell me, at the club for instance, he'd go and sometimes be horrid to people, and then he'd go home saying, "Now wasn't that nasty of me? I really spoilt

their weekend, I'm sure ." It was always on Saturday evenings. But when they next came to analysis, he found that that particular nastiness was exactly what they needed. I really got more from Jung when he hit me over the head than any other time. I don't mean literally.
HENDERSON: He had very small eyes, and when he looked through those little eyes, usually over the top of his eyeglasses, you knew that he was looking at something that you couldn't see. And what came out was usually some very simple fact. It wasn't any aura or any great message that came back from the beyond. It was something about your ordinary life, or the ordinary situation. I described a party where I felt the shadow got loose with Jung in the center of it, where they threw a knotted towel from one person to another around a circle. Jung kept this thing going beyond, almost beyond endurance, and I fell down and broke my glasses, and somebody else skinned a knee, and at the end of the party we were all in a shambles. But this was characteristic of Jung's intolerance of persona. He was so afraid that the party would stick on a polite persona level that he engineered it to bring out the shadow. And in the end we all had a marvelous time. We all got drunk, and it was, it ended very happily.
Biographies should show people In their undershirts. Goethe had his weaknesses, and Calvin was often cruel. Considerations of this kind reveal the true greatness of a man. This way of looking at things is better than false hero worship! C.G. Jung, 1943 C.G. Jung Speaking, p. 165.
C.A. MEIER: He became a human being and a total one. I mean he included everything. He could be terrible. He could be absolutely terrible.
J. KIRSCH: In these rages?
C.A. MEIER: Ja. I remember one thing when we sailed on the lake up there at Bollingen, you know, in his boat. And the wind died down completely, and we were way out from the Turm, you know, way off. So there was nothing else but to row. And I was an old sailor, you know; I knew how to row, indeed, better than he did, as a matter of fact. So I went and rowed, and he started criticizing me for every single part of a movement I made with those oars, you know. And he knew it better, of course.
J. KIRSCH: Oh, and could he row himself?
C.A. MEIER: And Joan was in the boat as well, my wife. And so, it was absolutely, it was hell! It was real hell until I said, "Good. Fine! Do it yourself!"
KIRSCH: And he did it?
C.A MEIER: Yes, he had to!
J. KIRSCH: He had to if you gave him
C.A, MEIER: He had to. I wouldn't make one single move.
KIRSCH: And did he ever apologize?
C.A. MEIER: No!
J. KIRSCH: No?
C.A. MEIER: Oh, he could be terrible. He could be a real devil.
JAFFÉ: When I was his secretary, he grumbled at me in a very loud voice, and he didn't like when I took it personally. So I took it, and sooner or later there was a big and very beautiful–how do you say it–balloon or recompense, a compensation. He compensated it. He knew exactly what he had done, and then he–one was rewarded if one could stand it and if one didn't take it personally. You see, he was so burdened by his ideas and by people outside and his inner figures. So I understood it quite well. He had to have a "let out." Ventile.
WAGNER: Ventilate?
JAFFÉ: Vent out, the steam has to go out.
WAGNER: Yes, and it sometimes came out on you when you were there.
JAFFÉ: Yes. Why not?
VON FRANZ: The personal shadow is the personal shortcomings of things which every human being could be conscious of which is not archetypal. For instance, such things as greed for money or jealousy, inferiorities which everybody has but prefers not to know about. If one is jealous or if one is suddenly possessed by wanting money or soon, one could know about it if one is honest with oneself. But the collective shadow has to do with the dark side of the archetype of the Self, that means, is the shadow of the God image. In the Christian tradition, it would be the devil. And that has always been personified and felt as something which has not to do with, directly with the human being. I mean, if somebody is possessed by the devil, he is much worse than just, he is not human. It's

demonic. And, but on the other hand, generally that merges. First you have this area, of dim, dark side, and behind it lurks the other. I've for instance, seen that, when Germany went to the devil in Nazism, people fell into it through their personal shadow. For instance, they didn't want to lose their job because they were clinging to money. That was their personal shadow. But then they joined in with the Nazi movement for that reason and did much worse things than they would have done normally under normal social conditions. So you can say the personal shadow is the bridge to the collective shadow or the open door to the collective shadow. But the collective shadow comes up in those terrible mass psychoses. It's like if you have your room, and there is one door not shut, and there the devil can come in. And if you know your personal shadow, you can shut all the doors.

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing Is the life of the Individual.

This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals.

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, bait also its makers. We make our own epoch. C.G. Jung, 1934 C.W. 10, para. 315

JOE WHEELWRIGHT: I think that it is quite an important fact, historically, that there were very few of us that intentionally became analysts. What happened was that we all had neuroses, and we were–nice fat juicy ones–and we were vibrating like an aeolian harp in a high wind. And very often this was exacerbated by a marriage relationship, and so that—most of us, of my generation, didn't prepare to be an analyst, but we went to an analyst so that he could tinker with our psyches, and somewhere along the line we'd say, "Wouldn't it be peachy if I could be one of those, too!"

JANE WHEELWRIGHT: I have to remember our first appointment because Joe and I went together, and he talked right over the top of my head to Joe, arranging my appointments. And I finally said,"Well, where do I come in?" And he said, "Oh, that comes later." And I'll never forget that.

JOE WHEELWRIGHT: Jane and I arrived in Zurich in 1932. We had a very deep bond between the two of us, but we also were very dissimilar, and so we got into horrendous clashes and crashes. We just were anxious to get a hold of something that would give us some tools to work with so that we could resolve these clashes.

JANE WHEELWRIGHT: I was not so enamoured of him at first. I didn't–I thought the way he talked–no, it was his writing-of course, it was very intuitive writing–it wasn't my dish. And I kept thinking, "Who the hell does he think he is?" You know. "How does he, how do you, know what he's saying?" I mean, "How does he know what he's saying is right?" I was really very resistant.

JUNG: It is almost a rule, but I don't want to make too many rules in order not to be schematic: that an introvert marries an extravert for compensation, or another type marries the countertype to complement himself

JANE WHEELWRIGHT: I thought, "Well, he's just talking through his hat. And I just can't go for that stuff." Until I got in trouble and had him head on, and then, my God, he just made all kinds of sense.

JANE WHEELWRIGHT: I liked his opening comment. He said, "Oh, so you're in the soup too!" I liked the too.

WAGNER: That you'd be in it together.

JANE WHEELWRIGHT: Yes!

JUNG: The archetype is a force. It has an autonomy. It can suddenly seize you. It is like a seizure. So for instance, falling in love at first sight; that is such a case. You see, you have a certain image in yourself, without knowing it, of the woman. Now you see that girl, or at least a good imitation of your type, and instantly you get a seizure, and you are gone. And afterwards you may discover that it was a hell of a mistake. Or you see, a man is quite capable, if he is intelligent enough to see that the woman of his "choice," as one says, was no choice; he has been captured. He sees that she is no good at all, that she is a hell of a business, and he tells me so. He says, "For God's sake, doctor, help me to get rid of that woman!" He can't; he is like clay in her fingers. And that is the archetype; that is the archetype of the anima. And he thinks it is all his soul, you know. Like the girls, you know, when a man sings very high, then she thinks he must have a very wonderful spiritual character because he can sing the high "C," and then she is badly disappointed when she marries that particular number. Well, that is the archetype of the animus.

JOE WHEELWRIGHT: This is built right into the center of Jung's whole psychology. That one should develop one's "contra-sexual components," as Margaret Mead so quaintly phrases it. But Jung prefers to talk about the animus and the anima, meaning the feminine side of the–or the masculine side of the woman and the feminine side of the man.

And so that all of us who are really committed and involved in the Jungian world are very busy trying to develop our animuses or our animas. And we don't ever expect that it's going to be quite a dead heat and that our voices will alternate from soprano to basso or that we are going to get a reissue of our vital parts, but on the other hand, we do feel that usually, going on a two-step operation, first with the projection of one's anima or one's animus and then the gradual peeling of it off and retaking it back in again and assimilating it, and hopefully integrating it into one's consciousness, that this androgynous or almost androgynous state of being is the way one hopes to be before they throw the switch.

VON FRANZ: In the beginning stages of a relationship, there is generally a lot of projection mixed up with it. And that is responsible for all those love quarrels. I mean, she makes demands which he can't fulfill and he makes demands she can't fulfill, and animus-anima crossing the swords, and I mean, if you tape record a love quarrel, it's the same all over the world, literally, and that is projection. And if people don't run away but work it out and take back all what is projection in it, then appears, or is peeled out of all this, the true relationship. Now, it might be none, and then it would be like the Freudian thing, "Goodbye, and now I see you simply represented that and that in me and thank you very much, goodbye" Or, there might be a tremendous amount of relationship, true relationship, built up, which is not the same thing as projection.

JOE WHEELWRIGHT: The intensity of our struggle suddenly became clear to me, that Jane had a thinking function developed and I had a developed feeling function. And of course that was upside down. Everybody knows that men think and women feel. Only that didn't happen to be so with us.

JANE WHEELWRIGHT: But I think that his, what he did for women, came through his tremendous interest in the individual. And women could be individuals, too. And this problem of what is feminine and what is masculine, and so forth and so on, almost came second to that. So, I think in a sense–and then, of course, his discovery of the animus and the anima, that did a lot.

FIERZ: Jung was not apt to be a father figure. He was in an astonishing way, near to you, natural. He could sit down, and, after ten seconds, you felt you speak with a brother, not with a father. And if you have had this brother relationship to him, where you discuss in a free way, where you accepted that he got angry, where you also were ready to get angry at him, as men do in an upright clear way. It was easy to get along with him. But the moment where one thought that he was a father figure, he was for men very destructive because he was too irrational to give guidance as a father. He changed too openly, too often, his mind to give such a guidance. That's a natural thing to change one's mind. Quite a normal thing. But a father should give a certain guidance, and he had no intention at all to give a guidance. So, for men it was often difficult because the moment men look, and many men look for a father, for a father. Whereas, with women, it went much better because a woman doesn't look so much for a father; she looks for her lover. And he was charming, seducing; and there he offered transference, often a little bit too much, but with a great healing power, with a great healing power.

WAGNER: Well, what about the atmosphere in Zurich at that time?

JANE WHEELWRIGHT: Well, that's what put me off. Oh, the cultism was just reeking! It was just awful. There were the transferences. And I swore I would never get a transference. That was one thing I decided right away because it just looked too awful. I mean these people were just goofy. But I got a transference.

WAGNER: Couldn't help it.

JANE WHEELWRIGHT: Couldn't help it. I mean, after all, you get a transference because what's missing in you has got to be seen in somebody else. And there was plenty missing in me. You know, with a man of Jung's caliber, there's a lot missing.

JUNG: It is a regular observation that when you talk to an individual and this individual gives you insight into his inner preoccupations, interests, emotions, in other words, hands over his personal complexes, then you get slowly and willy-nilly into the situation of authority. A point of–you become a point of reference. You know you are in possession of all the important items in a person's development. Now you see, that creates an emotional relationship to the analyst, and that is what Freud called the transference, which is a central problem of analytical psychology. It is just so, as if these people had handed out their whole existence, and that can have very peculiar effects upon the individual. Either they hate you for it or they love you for it, but you are not indifferent to them.

JANE WHEELWRIGHT: But I never felt as though I had too much transference. It didn't last too long because Jung, the one nice thing about, or the good thing about him, was he gave so much of himself. He just gave you everything he

had. So it wasn't as though you had a hangover. You got it all. You know?
BANCROFT: I never felt in awe of him. I just thought sometimes he was funny, when we used to have a little argument about God. He said, you know, "I'm not so sure about God. I'm perfectly willing if he shows up. Fine." used to say to Jung, "Of course, if he shows up he'll probably look like you." And I guess that I thought, before I got mad at him, I thought that he would have a, some kind of a, solution to life's problems. Then I found I had to find the solution myself. Which I suppose is, was, what he did. Brings you to that point.
HENDERSON: We didn't know whether we were fish, flesh, or fowl, and we had to find ourselves anew.
I dreamt that Jung was a Protestant clergyman standing at a pulpit giving a sermon and we were all in the pews, and when he finished his sermon all the others got up and began to chant "Mandala, mandala," the way they might in Christian times have sung "Hosannah". And this represented a worshipful attitude to Jung that was laughable, as you can imagine. So I thought I hate to tell Jung this dream, but I did, and he said, "Well, of course you should feel that way." I was simply projecting my own Protestant background, making Jung a father figure, making the other people into a group, which they were not.
FREY: Freud always wanted to break a transference and to...
WAGNER: Resolve it?
FREY: To resolve it and to bring people to life again, down to the adaptation to life again. But Jung had another point of view. He had the feeling, as long as we had a strong transference, one must serve it because he said there is a greater personality involved in transference. And we don't know what this greater personality has in storage, and so we must serve it. And that was tremendously difficult for Jung. He often told us, you see, "I should have ten lives," in order really to follow the development of the individuation process so deeply as he did with us all. But that was also what interested him. He many times said, "Without you women I couldn't have developed my psychology."
JUNG: I had a case that was an intelligent young woman. She was a student of philosophy, a very good mind, where one could expect easily that she would see that I am not the parental authority. But she was utterly unable to get out of this delusion. And in such a case what one always has recourse to is the dreams. It is just as if one would ask the unconscious, "Now, what do you say to such a condition?" You see, she says, through the conscious, "Of course I know you are not my father, but I just feel like that, it is like that, I depend upon you:' And then I say, "Now let's see what the unconscious says." Now the unconscious produced dreams in which I really assume a very curious role. You know she was a little infant, she was sitting on my knees, I held her in my arms. I was a very tender father to the little girl, you know, and more and more her dreams became emphatic in that respect. Namely, that I was sort of a giant and she was a very little frail human thing, you know, quite a little girl in the hands of an enormous being. And the last dream of that series (I cannot tell you all the dreams) was that I was out in nature, I stood in a field of wheat, an enormous field of wheat that was ripe for harvest. I was a giant, and I held her in my arms like a baby, and the wind was blowing over that field of wheat. Now, you know when the wind is blowing over wheat it makes these waves in the wheat field, and with these waves I swayed, like that, putting her, as if it were to sleep. And she felt as being in the arms of a god, of the godhead, and I thought "Now the harvest is ripe and I must tell her." And I told her, "You see, what you want and what you project into me, because you are not conscious of it, is you have the idea of a deity you don't possess. Therefore you see it in me."
That clicked! She suddenly became aware of an entirely heathenish image that comes fresh from the archetype. She had not the idea of a Christian God, or of an Old Testament Yahweh. It was a heathenish god. you see, a god of nature, of vegetation. He was the wheat himself, he was the spirit of the wheat, the spirit of the wind, and she was in the arms of that numen. Now that is the living experience of an archetype. Now that made a tremendous impression upon that girl, and instantly it clicked. She saw what she really was missing, that missing value that was in the form of a projection on myself and made myself indispensable to her. And then she thought, well he is not indispensable. Because, it is as the dream says, she is in the arms of that archetypal idea.
Now that is a numinous experience you see, and that is the thing that people are looking for, an archetypal experience that gives them an incorruptible value. You see, they depend upon outer conditions, they depend upon their desires, their ambitions. They depend upon other people because they have no value in themselves. They have nothing in themselves. They are only rational and they are not in the possession of a treasure that would make them independent. But when that girl can hold that experience, then she doesn't depend anymore. She cannot depend anymore because that value is in herself. And that is a sort of liberation and that is of course, it makes her complete.

You know, in as much as she can realize such a numinous experience she is able to continue her path, her way, her individuation. The acorn can become an oak, and not a donkey.
JAFFE: If you have a relationship to C.G. Jung, then you have to work on it and the meaning is a result, perhaps, you see. One can say, I projected on him a father, but I also projected on him a mother, you see, and the one who accepted me, I could say. And from this, in the course of the years, I found a place in this world. I found a place in myself and in the world. A transference is a projection. So I projected on him this and that. And he took it seriously, and he acted accordingly. But he never laughed at it. He accepted it. He accepted it.
FIERZ: I remember once a patient wanted to marry Jung. She was convinced that he was the man for her and for her lifetime. And when Jung explained to her that he already was married, she continued to be convinced, and, therefore, Jung accepted. She went on, prepared a marriage to Jung, had printed cards, everything was ready. Jung continued to accept in full confidence of unconscious reactions coming from the patient or from him. And the day before the planned marriage, he got an express letter from the patient telling him that this night God had told her that, unhappily, enough, the marriage would not be possible. The patient came out of her psychosis. Had always in her memory this event, and was completely balanced afterwards. That's how Jung handled the transference situation as a full reality and having fully confidence in the unconscious which would lead the patient and himself through a seemingly difficult situation.
FREY: He could see what every woman was really substantially like and helped her to find her main interest: literature, politics, psychotherapy, or astrology, or what you want. He had an art to follow a person until she found herself. And the value of transference was great for Jung himself.
H. KIRSCH: It really was as if he was always in, inside of your unconscious and not trespassing, but because he has been wherever one was, and so he knew how to be there. He also would never use any of his terms, ever. My last interview I told him a dream, and I realized, "My god, that man is 85 years old," and it was pages of dream, and so I only told him half the dream, thinking I can't put that all on him. And so then he started. You know, he didn't ask you for one association, very seldom he did. He just started to talk. And i was kind of–not making the connection, which what he was talking about had anything to do with my dream, but I knew better, that I will find the connection, if I listen, eventually. And suddenly he said, "Oh, that is as if you dream..." and he told me the second part of my dream which I hadn't told him.
G. ADLER: After about two years, I had a dream in which Jung had died. And I was in his house in the antechamber where he was laid up, and I paced up the room, very depressed, very unhappy, and suddenly my feeling changed as if I had pulled up my socks and said, "Well, all right, he's dead. Now it is for us to go on and work." I told Jung that dream, and he said, "Well, all right - now you can see patients. You are ready to see patients."
FREY: One didn't see it, but one felt it, that a ray of his spirit was falling onto us. And one was terribly spoiled because, compared with this, other men were no more so interesting!
WAGNER: Yes, that must have been a problem.
FREY: I will say besides one's own husband.
WAGNER: Well, you were married. And you had a deep relationship. How did your husband feel? Did he ever feel jealous of Jung?
FREY: Sure. All our husbands, all of the husbands of the women around were very jealous. But since they knew and they understand that Jung was not falling into the traps and wishes of the women, so they had not to be really jealous because Jung never misused his position in all these transferences.
L VAN DER POST: Now, Jung worked in this rejected feminine world of the unconscious for years. People came to him. He was particularly successful with women patients. And one person came into his life very early on because she's already with Jung and Emma Jung at the famous conference in Vienna where they are all photographed together. And that is Toni Wolff.
C.A. MEIER: Well, all I can say is that, of course, she was a most extraordinary person; there is no doubt about that. And she was great help to Jung, too. I mean, when it comes to psychological types, for instance, she played a very important part there, very important.
J. KIRSCH: In his development of his ideas?
C.A. MEIER: She had all this knowledge in philosophy and so on and so forth, and she was, she had been one of his patients to begin with.

J. KIRSCH: I see.
C.A. MEIER: Oh yes, and I remember very well, he was very proud of the fact that he had succeeded in curing her.
L VAN DER POST: A lot of people who knew her said that they despaired of her ever recovering from whatever her psychological disturbance was. I think one must accept that it was profound enough to fit the rare, exceptional spirit that she was because, in a sense, the rarer, the more exceptional, the spirit, the deeper the psychological suffering. And Jung managed to bring her out of this so that by the time of the famous Vienna conference, she was already an integrated, working personality. And to me, that photograph is very moving because the one who looks young, as if the has just beep born, is Toni Wolff. She sits there with these large eyes.
Jung had an instinct that what was wrong with life, what made life tear apart, made it incomplete, was because the feminine was rejected, driven insane, driven mad by a world of men. Rejected by a masculine-dominated world. And that time when he let himself go and when he landed deep down in what he came to call the collective unconscious, all this rejected feminine in himself confronted him.
FORDHAM: Toni Wolff was being analyzed by Jung when Jung started to have his active imagination and really got going, and he got rather unstable. And that Toni Wolff simply said that she wasn't going to go on with her analysis with him and that she was going to have a relationship with him and, more or less, I gather, took him by the ear and did so.
L. VAN DER POST: In this unfamiliar, terrifying underground of the collective unconscious, she was Jung's guide to such an extent that she lived with him, and she took over the whole of the burden. And of course, the tensions caused by that in Zurich and in the family must have been tremendous.
FORDHAM: She reflected his anima in a way that Mrs. Jung didn't.
VON DER HEYDT: It was she who introduced him to all the Eastern things: Eastern spirituality, Eastern philosophy, and so on.
ADAMS: They were lovers, I take it.
VON DER HEYDT: Oh yes.
ADAMS: Yes. Emma knew of their relationship, but she didn't wish to divorce Jung.
VON DER HEYDT: Oh, good gracious, no. It would never have entered her head. I Mean, that wouldn't have been done.
ADAMS: That's rather unusual.
VON DER HEYDT: No, I don't think so, not at that time. I mean, I don't even think nowadays, I mean, she had four children, and I don't think that Jung would have wanted a divorce at all.
ADAMS: Well, perhaps this isn't really relevant, but not many women will countenance open infidelity.
VON DER HEYDT: Please forgive me. I'm not so sure if that is not a kind of British, maybe even English, prejudice, conditioning, or something. I think that
ADAMS: I think it's an American one, too.
VON DER HEYDT: Is it?
FREY: Without Toni Wolff he couldn't have made it because she had brakes in a way, and she was stopping him always when he had a temperament where he was losing himself completely and without boundaries. And Toni Wolff stopped him and always brought him back to reality, and that was tremendously important for Jung. And then she also understood him. She had such a bright mind that she grasped it even before he understood it. And she was also really furthering his intuition very much because at that time he was also a medical doctor. He had worked at the Asylum of Bergholzli, and he was very' intellectual, until really he came to know her.
J. KIRSCH: That was the point: there was nothing shadow in it, no shadow. Jung wanted to be, and tried to be, as conventional as possible, wherever possible, so that in the inner world, where he had this relationship with both women, he could be as unconventional as he really was, as unique as he really was. It was quite a thing for him to do between, around 1910. You know, the Victorian age wasn't quite so far gone, and it wasn't anything he hid. I remember I was walking in Zurich there near the Institute, and there was Jung and Toni Wolff walking. It was nothing hiding. And it was in this relationship that he had these tremendous experiences of the coniunctio. That's when he understood the mystical background of sexuality, mystical, or the psychological archetype that was working.
H. KIRSCH: That was later such an established relationship, and Mrs. Jung was so included that I am very sure he would not have parked his car in front of Toni Wolff's house–who was one minute away from the Institute, and

everybody would know when he was there and when he was not there–if he would have had the slightest doubts about it.
J. KIRSCH: And so this relationship with Toni Wolff was not an affair, it was another wife.
NIEHUS: Two wives and one man. That's an excuse! My opinion is he should, as C.G., he should know earlier that that was his anima and so, come to a stop.
C.A. MEIER: One day Mrs. Jung approached me and said, "Would you please cooperate analytically with me and Toni Wolff'?" So we did a threesome analysis for quite a long period of time. That was very funny.
J. KIRSCH: I see, of mutual dreams or just Jung's dreams?
C.A. MEIER: No, no, Jung's dreams! Mrs. Jung's dreams and Toni's dreams and my dreams.
J. KIRSCH: Oh, all three. I see. And you found this very helpful?
C.A. MEIER: It was interesting. It was very interesting.
FORDHAM: Mrs. Jung wasn't at all brow beaten by Jung. She was down right and direct, and she did a lot of work on his papers too. She obviously stood by Jung all through his periods of crisis. She was a much more solid sort of character than Jung.
FREY: First, she had given birth to five children. And then Jung told us, and she told us, that she felt the need, also, to know more, and then she studied physics and mathematics and many other things. And then she had an analysis with her own husband.
WAGNER: She did! How difficult!
FREY: Yes. She had also another analysis, but the main thing was analysis with Jung, and afterwards, he allowed her to analyze. And she was a very good analyst and the opposite of her husband. He was more intuition and thinking, and Emma Jung was sensation, mainly sensation. Absolutely down to the earth, and more to that, to the depths of the earth.
J. MEIER: Mrs. Jung had a fantastic sense of humor. She giggled and laughed, and she was a very, very nice woman. Motherly. But I think she helped a lot in working out, let's say, the animus-anima problem. It's those three who did the work, I think.
L. VAN DER POST: Emma Jung said to a close friend of mine, just before she died, that she had never ceased to be grateful, in her life, for Toni Wolff, because Toni Wolff was able to do for her husband something that she could not have done.
JANE WHEELRIGHT: I think that what's remarkable is that they made it. And I think they are the ones, that Toni and Emma are the ones that made the threesome situation possible. They worked it out, something, worked out something between them.
ADLER: Jung, in his dedication copy of Answer to Job, wrote: –well I have to translate it–"Unasked, dropped from heaven"; "Ungefragt vom Himmel gefallen." So, no, no I think naturally their relationship changed; relationships do change. But it existed.
In our time, when such threatening forces of cleavage are at work, splitting peoples, individuals, and atoms, It Is doubly necessary that those which unite and hold together should become effective; for life is founded on the harmonious Interplay of masculine and feminine forces, within the individual human being as well as without.
Bringing these opposites into union is one of the most important tasks of present-day psychotherapy.
Emma Jung, 1935 Anima and Animus, p. 87
After my wife's death In 1955, I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden, was myself! I could no longer hide myself behind the "maternal" and the "spiritual" towers. So, In that same year, I added an upper story to this section, which represents myself, or my ego-personality.
I had started the first tower in 1923, two months after the death of my mother. These two dates are meaningful because the tower, as we shall see, Is connected with the dead.
At Bollingen I am in the midst of my true life, I am most deeply myself. Here lam, as it were, the "age-old son of the mother." That is how alchemy puts it, very wisely, for the "old man," the "ancient," whom I had already experienced as a child, Is personality No. 2, who has always been and always will be. He exists outside time and is the son of the maternal unconscious. In my fantasies he took the form of Philemon, and he comes to life again at Bollingen. C.G. Jung, 1961 M.D.R. (paperback, p. 225)

D. BAUMANN: And he was always very present and very concerned also about the future of life on this globe and of mankind. I think he needed space and quietness to meditate about them and to find as much answer as he could find.
It was at the same time, I think, a total participation, but also–well, I wouldn't call it a withdrawal, but a philosophical distance, or I don't know how to call it.
C.A. MEIER: He went to Bollingen so often during the year, and he did all his reading up there.
J. KIRSCH: Most of the reading was done there and also most of the writing?
C.A. MEIER: Also most of the writing.
D. BAUMANN: In the fall of 1922.
FARMER: He was still coming by bicycle then, from Kusnacht.
D. BAUMANN: Dr. Jung came by bicycle from Kusnacht.
The Hugenmatter family, Bollingen Neighbors.
For 400 years the Hugenmatters have farmed this land.
D. BAUMANN: The western part of the land was sold by Mr. Hugenmatter's father to Dr. Jung. Mr. Hugenmatter's father and Dr. Jung had a very good relation.
FARMER: He spoke to everyone.
D. BAUMANN: He spoke with everybody.
FARMER: When we were in trouble, he came to help.
Von Franz: well, we nave to revive primitive superstition. Because in primitive people their sword has a soul, their hammer has a soul, no smith would start making a sword without a ritual first. Still, in the middle ages, the heroes who depended on their swords–think if your sword breaks in battle, you are a dead man. So their sword had a name and a soul. They knew that sword, and the solidity of that sword was their fate. And now it's still so. Let a few of your atomic plants explode and please. Matter, if it has to cooperate with you, needs loving care, and not, only technically by oiling and so on, you have to kind of live with it. Otherwise it plays you tricks.
One of the last times he went to the tower, for instance, he hadn't been there for a long time, and the first days the covers of the pans liked to jump off and fall on the floor in the wrong moments. And you know how objects can absolutely misbehave. So he put himself up in the middle of the kitchen and said, "Now ladies and gentlemen, pots and spoons, I know I have neglected you for a long time, and you are angry with me, but I beg your pardon, and I ask you now to cooperate again." And from then on there were no more accidents. He had great fun with that. If you notice, its highly symbolic, the days you can't open a door, or you can't get at something, or some object hides from you just when you–generally, when you are not in yourself, and in an impatient mood, or so on; then everything plays you tricks. It's naturally your own unconscious mixed up with it, but it communicates with matter.
JUNG: We are only deeply unconscious of these facts because we live all by our senses and outside of ourselves. Ifa man could look into it himself, he could discover it. And when a man discovers it in our days, he thinks he is crazy, and he may be crazy.
VON FRANZ: He played a lot, along the lake. And he did it very often alone. He took always a little shovel, removed the sand, and then played with little rivers, and soon. And he said, when he was 83, he said one day when we were playing, I was generally watching him and playing a bit with him, and he said to me, "You know, only today I have suddenly thought, 'what am I doing when I'm playing like that? That's what I have done all my life, digging out springs."' He was just enjoying that. He called it the water-works. And always before, he was writing. He did some
VON DER HEYDT: For Jung, religion was an attitude. For Jung, religion was an attitude to life and had absolutely nothing whatever to do with any kind of creed. And he was actually ambivalent about creeds because, on the one hand, he said that a creed would stop you from having an experience. And since he believed that religion was not only an attitude but had to do with experience, personal experience if you block it by a creed, obviously you can't have an experience. But, at the same time, he also thought that a creed might be tremendously important framework for someone whose ego was too weak to stand the horror, the void, of complete loneliness.
L. VAN DER POST: He was always saying, "Why don't the priests go down with me into the collective, into the unconscious of modern man, to learn what the modern soul is about before they start to cure it." Because nobody, nobody would look at the soul of a man in a modern way. They all behaved, as I said before, as if creation was accomplished, as if the soul was an accomplished fact. And it wasn't. That's why the Book of Revelations had so much

meaning to Jung, and that's why he saw it having its place in the Bible. You know, Calvin fought very desperately to have the Book of Revelations removed from the Bible because he called it a dark and dangerously obscure book. But it really is very meaningful because it's the one book which suggests that the revelation of God doesn't end with the coming of Christ, there is more to come. That religion is a process of continuing revelation, and experiencing of revelation; and being obedient to your greater awareness of becoming in life.

VON DER HEYDT: He was very conscious of the center of his being which he called the Self. And he would talk about the God image living, being alive, in this center of our whole being. He always said he did not wish to discuss the existence of God because this was a metaphysical question which he was not prepared to go into. But from the psychological point of view, he knew that the God image was within oneself. The God image changes; God does not change.

From 1912 to 1916 Jung had his first encounter with the collective unconscious.

He painted and wrote In Journals objectifying his experience. Later, he used excerpts to make the 'Red Book'.

JUNG: I never could claim that any kind of human work could reveal something about the nature of God or about his existence. I only know that the idea of God is a pattern, an age old pattern, a primitive pattern that always has been and never lost its–what we call–numinosity. It is always there, and it still plays the same role as it always did. We can establish the existence of that pattern, and that is, for our practical purposes, enough. Because when we can integrate such an idea in our minds, the idea of such a being, then that gives an entirely different scope to things.

Man's relation to God probably has to undergo a certain important change: instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine will in us will be our form of worship and commerce with God.

His goodness means grace and light and His dark side, the terrible temptation of power.

Man has already received so much knowledge that he can destroy his own planet.

Let us hope that God's good spirit will guide him In his decisions because It will depend upon man's decision whether God's creation will continue.

Nothing shows more drastically than this possibility how much of divine power has come within the reach of man.

C.G. Jung, 1956 Letters, Vol. II, p. 316

J. KIRSCH: He does not project you see, so to speak, nor does he confuse the image of God that exists in man with God himself. He says he cannot make any statements about God, but about the image of God as it exists in the human being. And so this whole ego-Self relationship is really at the basis of Jung's work. That's all it is about, that the Self is experienced as something inside man but not the same as the ego. But he doesn't project it.

L. VAN DER POST: Jung puts the burden squarely on each person. And this psychology of individuation, of making what you are and what you've inherited of the universe, of making that specific, of making what you've got of the collective in you, making that individual, and carrying it as an individual, and not only standing still in it but allowing an act of becoming in the midst of your being to become your own way of moving through life. This is the hardest thing you can ask of human beings.

WAGNER: What would you say the main value of the research and the writing that you and Jung have done on alchemy is?

VON FRANZ: I would say that a civilization needs a myth to live. We know that if missionaries destroy the myth of a primitive people, they destroy them, also physically, they begin to drink, they degenerate, they are lost, and no civilization can live only from welfare. It needs a myth to live. All great civilizations, when they were flourishing, had a living myth, and I think that the Christian myth on which we have lived has degenerated and has become one sided and insufficient, and I think that alchemy is the complete myth. And that, therefore, if our Western civilization has a possibility of survival, it would be by accepting the alchemical myth which is a completion and continuation and a richer completion of the Christian myth. That's a myth we could live again with. In contrast to the Christian myth which doesn't satisfy a great amount of people anymore. And the Christian myth is deficient in not including enough of the feminine or–in Catholicism they have the Virgin Mary, but it's only the purified feminine; it's not the dark feminine–and in excluding matter and treating matter as dead and the realm of the devil and in not facing the problem of the opposites, of evil. And alchemy faces the problem of the opposites, faces the problem of matter, and faces the problem of the feminine–the three things which are lacking in Christianity, and, therefore, it complements the Christian myth, and could revive it too, that way.

HANNAH: For 2000 years the Christian religion has told you to repress evil, and look at the damn thing now. It began to be so visible at the First World War, and that's now a very great many years ago, isn't it?
WAGNER: And it's on a much grander scale, a much larger scale. The possibility
HANNAH: Oh, far, far!
FREY: What is it? What did we really learn from alchemy? It's finally that in each of us there is a rejected part which can become the cornerstone, like it's written in the Bible. And we have to be aware of the stinking side, of the bad smelling side, of the–as Jung says about the urine, about the excrement–and all that in our lives. And this is the beginning of the way of God. This is the beginning of the transformation.
L. VAN DER POST: The psychology of individuation has nothing to do with politics at all because it deals with the ultimate values. But yet, it has shattering political implications. And I think we are not now–we cannot behave as if this journey into the collective unconscious hasn't happened, because it has happened. We can't plead ignorance anymore. It has happened, and because it's happened, because we are facing a universe within, objective universe within as great as the universe without, we can never be the same again. We cannot ignore it. And it has enormous political consequences for us. And the kind of society, the kind of politics that will save us, will have to be aware; more important than any other quality in our politicians, we must demand psychological illumination, psychological awareness because otherwise we get people sparring with their own shadows; otherwise you get nations as we had in 1939 like the Germans projecting their shadows onto the Jews, and then when they were eliminating the Jews, onto the Poles, and God knows whatnot else, you see. And Jung often said to me–he said, "The human being who starts by withdrawing his own shadow from his neighbor is doing work of immense, immediate political and social importance."
VON FRANZ: What you would call the personal shadow of people didn't upset him. He just grumbled and cursed a bit, but that's not the problem of evil. It's that major evil of complete destruction which worried him.
WAGNER: And his real approach to that was the inner work that he did.
VON FRANZ: Yes, the only thing you can do: to confront yourself with it, where you are. All the rest, all the benevolent–if benevolent preaching would help then we would be out of the trouble long ago because we have, we get, a lot of benevolent and reasonable preaching, but it doesn't help. So the only place where you can really put the hand on it and deal with it, body to body, the problem of evil, is in yourself. And there you have to–the hope to change something, but the hope to change the world is a childish illusion.
L. VAN DER POST: As we've seen the collectivist pattern taking over all over society, the paradox get a form of totalitarianism which is producing collectivism. Then you get a kind of creation of greater and greater monopolies of commerce, bigger and bigger business producing a kind of organization man which is the equivalent of the totalitarian organization man where the–where this individual thing disappears. And really, this kind of individual, this kind of politics of individuation which you might call democracy, ceases to exist. And this is the point where we have reached, we've reached at the moment. And at this point, all that's inferior, which Jung used to call the shadow in man, tends to come to the surface.
JUNG: The world hangs on a thin thread, and that is the psyche of man. Nowadays we are not threatened by elementary catastrophes. There is no such thing in nature as an H-bomb; that is all man's doing. We are the great danger. The psyche is the great danger. What if something goes wrong with the psyche? You see, and so it is demonstrated to us in our days, what the power of the psyche is of man, how important it is to know something about it. But we know nothing about it. Nobody would give credit to the idea that the psychical processes of the ordinary man have any importance whatever. One thinks, "Oh, he has just what he has in his head. He is all from his surroundings, he is taught such and such a thing, believes such and such a thing, and particularly if he is well housed and well fed, then he has no ideas at all." And that's the great mistake because he is just that as which he is born, and he is not born as tabula rasa, but as a reality.
WAGNER: Jung had a vision at the end of his life of a catastrophe. It was a world catastrophe.
VON FRANZ: I don't want to speak much about it. One of his daughters took notes and after his death gave it to me, and there is a drawing with a line going up and down, and underneath is the last 50 years of humanity. And some remarks about a final catastrophe being ahead. But I have only those notes.
WAGNER: What is your own feeling about it, the world situation?
VON FRANZ: Well, one's whole feeling revolts against this idea but since I have those notes in a drawer, I don't allow

myself to be too optimistic. I think, well, we have always had wars and enormous catastrophies, and I have no more personal fear much about that. I mean at my age, if you have anyhow soon to go–so or so egocentrically spoken. But the beauty of all the life–to think that the billions and billions and billions of years of evolution to build up the plants and the animals and the whole beauty of nature–and that man would go out of sheer shadow foolishness and destroy it all. I mean that all life might go from the planet. And we don't know–on Mars and Venus there is no life; we don't know if there is any life experiment elsewhere in the galaxies. And we go and destroy this. I think it is so abominable. I try to pray that it may not happen–that a miracle happens.

WAGNER: Do you find that young people that you see now are aware of that? That it's in their consciousness?

VON FRANZ: Yes, it's partly in their unconscious and partly in their consciousness, and I think in a very dangerous way, namely, in a way of giving up and running away into a fantasy world. You know, when you study science fiction, you see there's always the fantasy of escaping to some other planet and begin anew again, which means give up the battle on this earth, consider it hopeless and give up. I think one shouldn't give up, because if you think of Answer to Job, if man would wrestle with God, if man would tell God that he shouldn't do it, if we would reflect more. That's why reflection comes in.

Jung never thought that we might do better than just possibly sneak round the corner with not too big a catastrophe. When I saw him last, he had also a vision while I was with him, but there he said, "I see enormous stretches devastated, enormous stretches of the earth. But, thank God it's not the whole planet."

I think that if not more people try to reflect and take back their projections and take the opposites within themselves, there will be a total destruction.

VON FRANZ: There are a lot of people who go through life and the unconscious is no reality to them. They say at breakfast, "I had a funny dream," and then in the afternoon they don't know anything about it anymore. But if they paint them and interpret them and think about them, the dream becomes real.

And that's why you have to be lonely so that the unconscious becomes stronger. You–it's like loading up the unconscious, and then it manifests.

Hermes Trismegistos said, in one active imagination, to an alchemist, "I am the friend of whoever is lonely."

We have now, you see, (in the image of Aquarius) it's a man who pours water into the fish. Now the fish is the unconscious. So we have to support the unconscious. It's not enough to, to just have it. We have to actively turn towards it and support it so that it then helps us.

Jung once said, "The toads and the frogs are God's first attempt to make man on the cold blooded level, and then he didn't quite succeed. But he kept the idea, he kept the idea in mind, and made us later."

There are many people who are not in analysis, but if they are naturally gifted, which I would call if they are honest, they can find these things without analysis.

I have lived in this tower sometimes three weeks alone without speaking one word to anybody. And I sometimes thought I was going off my head, but the unconscious became alive. It was my partner.

JUNG: There are no other similar beings like man that are articulate and could give account of their functioning.

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Marie Louise Von Franz on meeting Carl Jung (2014-10-12 06:47)

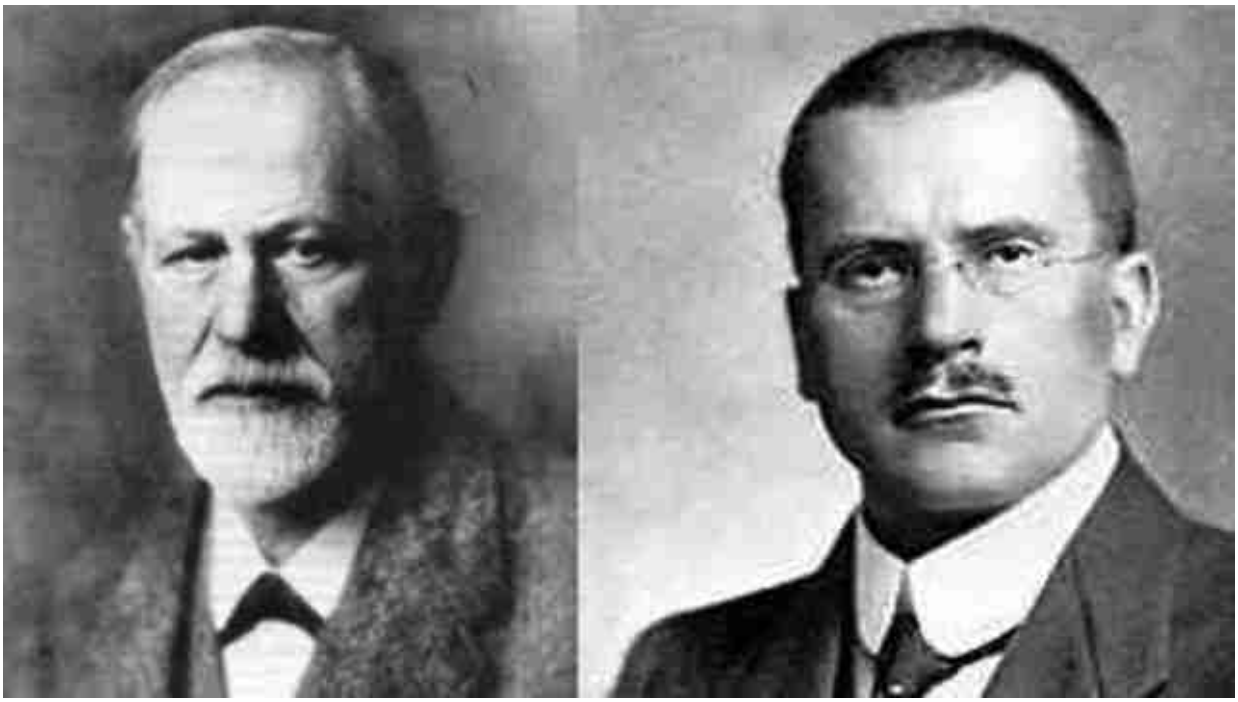
[Marie Louise Von Franz on meeting Carl Jung]
VON FRANZ: I met him when I was eighteen. And I began in the year later in '34: I began analysis with him.
We went out there to the tower, and out of the bushes suddenly–we were standing around, kind of, you know awkwardly, as one does, not knowing what was going to happen–and then out of the bushes came a man, and I was deeply impressed by him.
I thought he naturally, he was a Methuselah because when you are eighteen you 'think a 58 year old is ready for the cemetery.
He told that story which you can read in the Memories about this girl who was on the moon and had to fight a demon, and the black demon got her.
And he pretended, or he told it in a way as if she really had been on the moon and it had happened.
And I was very rationalistically trained from school so I said indignantly, "But she imagined to be on the moon, or she dreamt it, but she wasn't on the moon."
And he looked at me earnestly and said, "Yes she was on the moon."
I still remember looking over the lake there and thinking, "Either this man is crazy, or I am too stupid to understand what he means."
And then suddenly it dawned on me, "He means that what happens psychically is the real reality, and this other moon, this stony desert which goes round the earth, that's illusion, or that's only pseudo-reality."
And that hit me tremendously deeply. When I crawled, rather drunk into bed because he gave us a lot of Burgundy that evening, I thought, "It will take you ten years to digest what you experienced today." Marie Louise Von Franz; Excerpt from "A Matter of Heart."

Marie Louise Von Franz on the "Shadow." (2014-10-12 07:03)

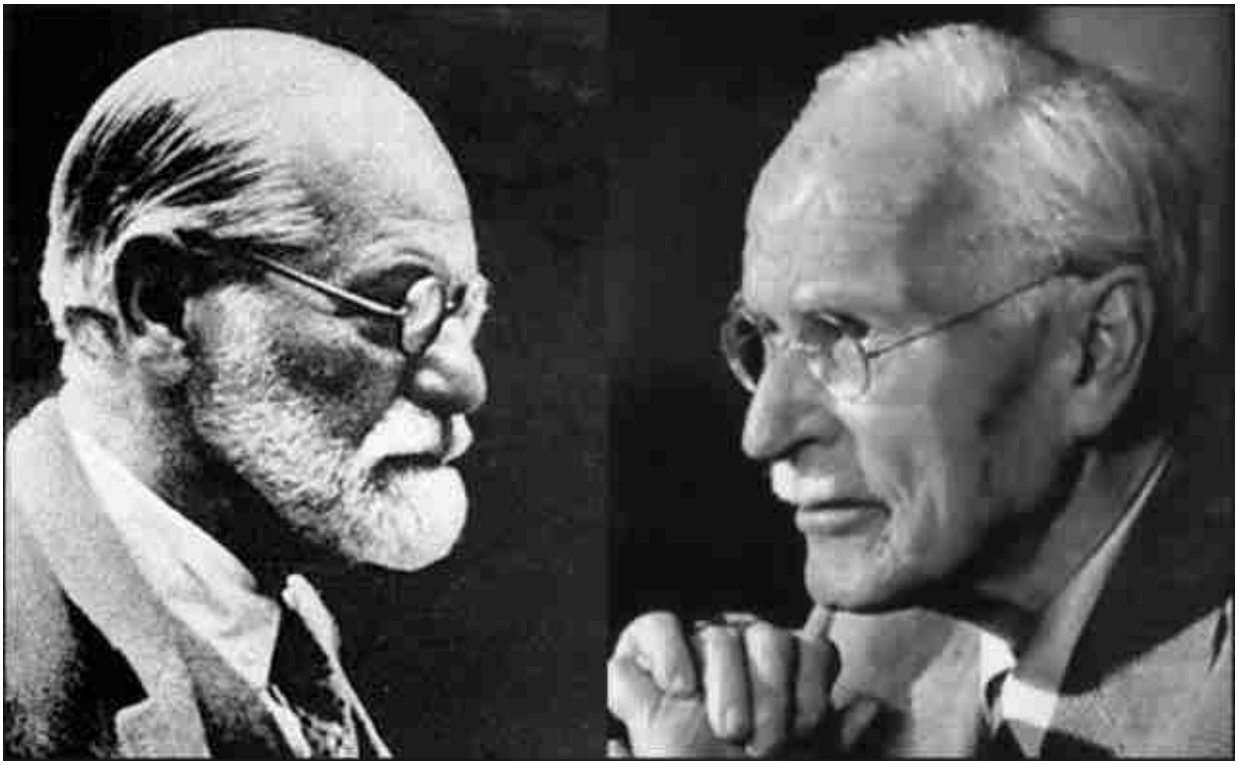
[Marie Louise Von Franz on the "Shadow."]
VON FRANZ: The personal shadow is the personal shortcomings of things which every human being could be conscious of which is not archetypal.
For instance, such things as greed for money or jealousy, inferiorities which everybody has but prefers not to know about.
If one is jealous or if one is suddenly possessed by wanting money or soon, one could know about it if one is honest with oneself.
But the collective shadow has to do with the dark side of the archetype of the Self, that means, is the shadow of the God image.
In the Christian tradition, it would be the devil. And that has always been personified and felt as something which has not to do with, directly with the human being.
I mean, if somebody is possessed by the devil, he is much worse than just, he is not human. It's demonic. And, but on the other hand, generally that merges.

First you have this area, of dim, dark side, and behind it lurks the other.
I've for instance, seen that, when Germany went to the devil in Nazism, people fell into it through their personal shadow.
For instance, they didn't want to lose their job because they were clinging to money.
That was their personal shadow.
But then they joined in with the Nazi movement for that reason and did much worse things than they would have done normally under normal social conditions. So you can say the personal shadow is the bridge to the collective shadow or the open door to the collective shadow.
But the collective shadow comes up in those terrible mass psychoses.
It's like if you have your room, and there is one door not shut, and there the devil can come in.
And if you know your personal shadow, you can shut all the doors. Marie Louise Von Franz; Excerpt from A Matter of the Heart.

Carl Jung on Sigmund Freud and Philemon **(2014-10-12 14:07)**



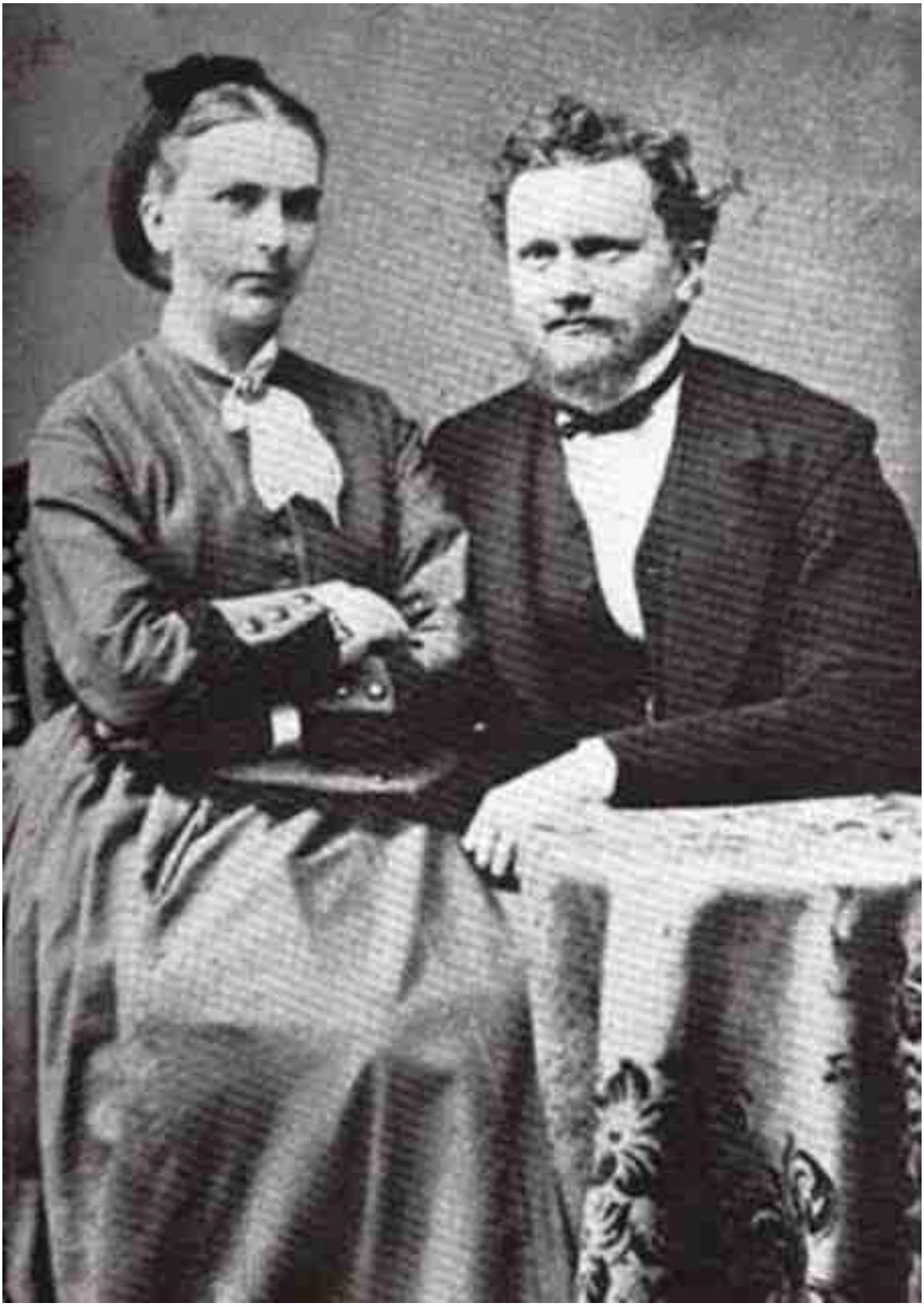
I had written that book that cost me my friendship with Freud because he couldn't accept it. To him the unconscious was a product of consciousness, and it simply contained the remnants, I mean, it was sort of a storeroom where all the discarded things of consciousness were heaped up and left. But to me the unconscious, then was already a matrix, a sort of basis of consciousness of a creative nature, namely, capable of autonomous acts, autonomous intrusions into consciousness.



Philemon and other figures of my fantasies brought home to me the crucial Insight that there are things In the psyche which I do not produce, but which produce themselves and have their own life.
Psychologically, Philemon represented superior Insight.

All my works, all my creative activities, have come from those Initial fantasies and dreams which began in 1912. Carl Jung, Memories Dreams and Reflections, Page 153.

Carl Jung and the Death of his Mother and Bollingen Tower (2014-10-12 14:33)



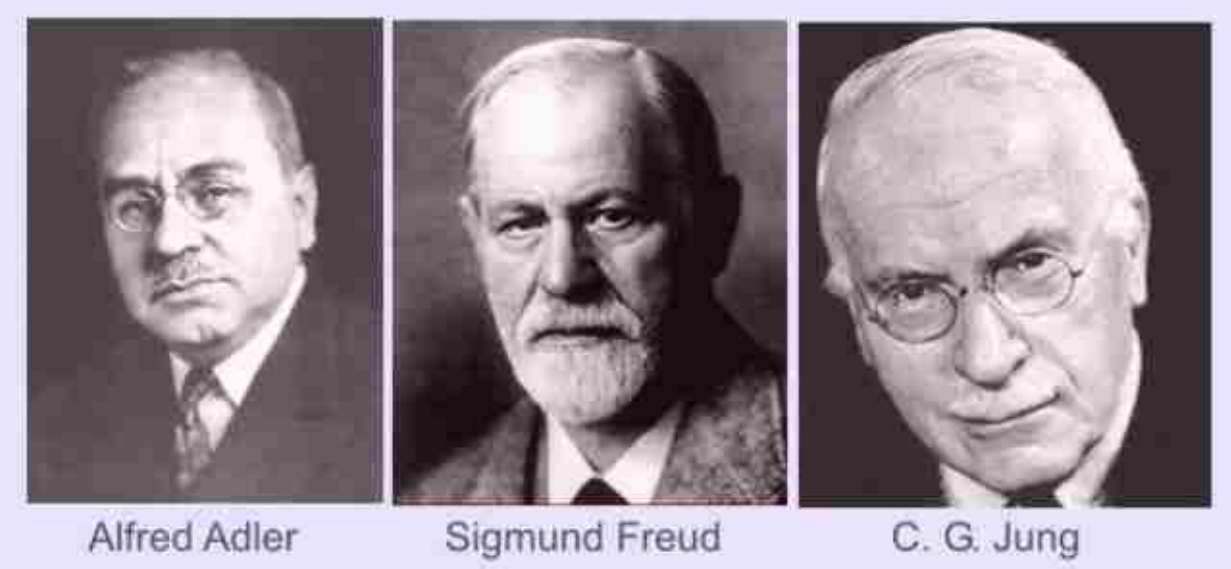
After my wife's death In 1955, I felt an inner obligation to become what I myself am.
To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so

low, so hidden, was myself!
I could no longer hide myself behind the ”maternal” and the ”spiritual” towers. So, In that same year, I added an upper story to this section, which represents myself, or my ego-personality.
I had started the first tower in 1923, two months after the death of my mother. These two dates are meaningful because the tower, as we shall see, Is connected with the dead.
At Bollingen I am in the midst of my true life, I am most deeply myself. Here lam, as it were, the ”age-old son of the mother.”

That is how alchemy puts it, very wisely, for the ”old man,” the ”ancient,” whom I had already experienced as a child, Is personality No. 2, who has always been and always will be. He exists outside time and is the son of the maternal unconscious.
In my fantasies he took the form of Philemon, and he comes to life again at Bollingen. C.G. Jung, 1961 M.D.R. (paper-

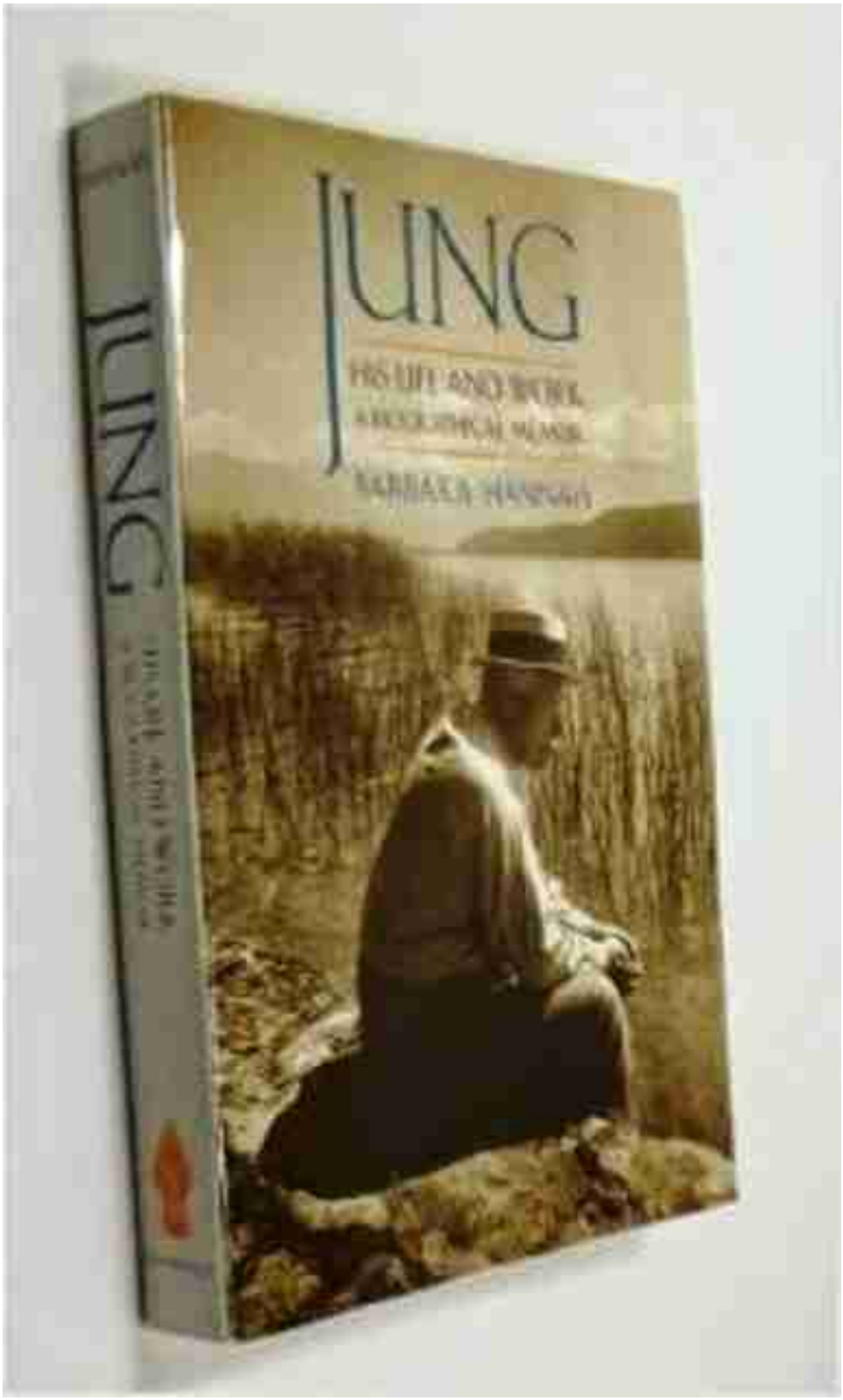
back, p. 225)
Image 1: Carl Jung's Parents
Image 2: Bollingen Tower in 1923.

[Dr. Freud's denunciation of Dr. Adler and Dr. Jung] **(2014-10-13 09:04)**



[Dr. Freud's denunciation of Dr. Adler and Dr. Jung]
After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis." Sigmund Freud to James Jackson Putnam, 20Aug1912.
Note: This quotation was found in the Introduction to "Contra Jung" on Page xv which also provided the following Footnote:
Footnote 26: Nathan Hale, ed., James Jackson Putnam and Psychoanalysis: Letters between Putnam and Sigmund Freud, Ernest Jones, William James, Sándor Ferenczi, and Morton Prince, 1877–1917
(Cambridge, Mass.: Harvard university Press, 1971), p. 146.
My American lectures are now finished and will contain various proposals for the modification of certain theoretical formulations. this step was difficult. I shall not however overcome my father following Adler's recipe, as you seem to suppose. this doesn't apply to me. Dr. Jung to Dr. Freud, Freud/Jung Letters, Page 512.

Sonu Shamdasani reviews Barbara Hannah's "Jung: His Life and Work." **(2014-10-14 05:50)**

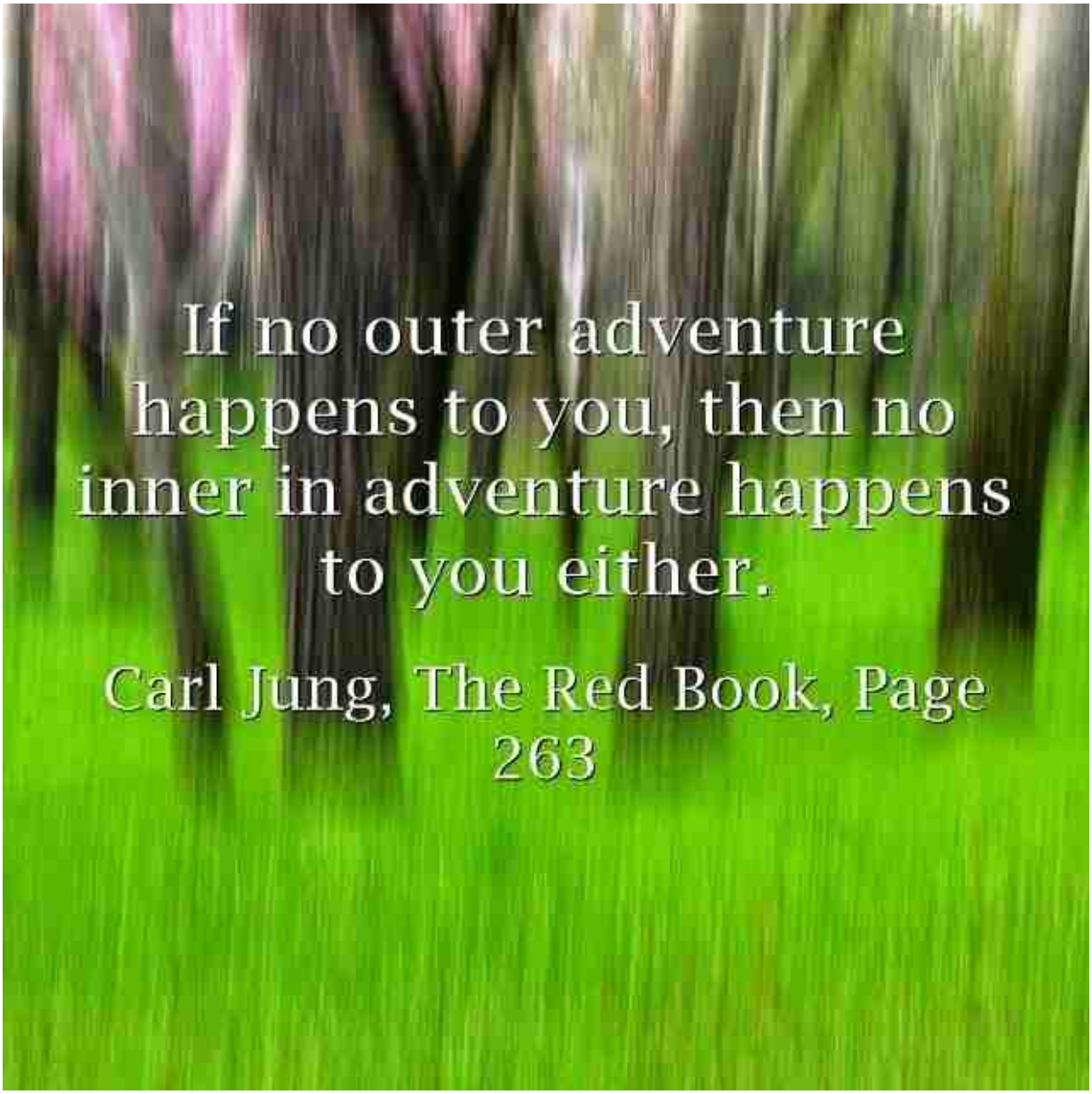


Jung: His Life and Work

In 1976, Barbara Hannah published her work, Jung: His Life and Work. A Biographical Memoir. Hannah was a painter

and had come to Zürich at the beginning of 1929 to work with Jung.
She remained in Switzerland, and practised as an analyst.
In the 1930s, she prepared a several volume résumé of Jung's lectures at the Federal Institute of Technology, and also translated some of his writings.
In the preface to her book, she stated that as a biographical memoir, her aim was to show Jung's life as it appeared to her.
She felt that it was too early for a detailed biography, as there were many documents held by the Jung family which were not yet accessible for study.
She admitted that she knew little of Jung's family life, but was approaching it solely from her own standpoint, that is, of a student who also knew him outside of analysis.
Her aim was to show how he "first lived his psychology and only much later formulated in words what he had lived"
Thus, her focus was on his own process of individuation.
A subsidiary aim was to put on record information that might otherwise subsequently die with her, and in particular, concerning his relationship with Toni Wolff.
In a paper written in 1967, "Some glimpses of the individuation process in Jung himself", Hannah noted that Jung's continued presence in people's dreams and active imaginations "gives us the sense of his near presence", and rendered his death less of an "icy barrier" than that of others that she had been affected by.
There is a sense in which her biography seeks to evoke this sense of presence.
In the early chapters of her book, she drew heavily on Memories, Dreams, Reflections, supplemented with anecdotes that Jung narrated to her, and things she had heard from other people.
The work qualitatively changes after the time Hannah herself came to Zürich in the 1920s, given her presence at some of the events she narrated, her acquaintances with other figures in Jung's circle, and the manner in which she took note of comments made by Jung.
Hannah's account of his "confrontation with the unconscious" faithfully followed the account in Memories, supplemented by comments that Jung made to Hannah.
Though not a scholarly study or a professional work of history, Hannah's work drew on a lifetime's involvement with Jung's psychology.
It contains invaluable firsthand information.
However, it is not always possible to evaluate the veracity of her accounts.
If the book does contain unverified gossip, it is at least first-hand gossip, which has not been subjected to decades of elaboration.
As a "biographical memoir", Hannah's work is restricted in what it sets out to do, but this restriction proves to be its strength.
As such I regard it as still the only indispensable biography of Jung.
Subsequent biographies have only heightened its significance.
In assessing these works, it is important to look at the narrative conventions employed.
Of the "posthumous" biographers, Hannah could draw upon years of direct contact with Jung in preparing her book, and phrases like "Jung told me" occur frequently.
The same does not hold for the next batch of biographers.
As we saw in the case of Memories, a first person narrative contributed greatly to a particular account being taken as definitive.
In the works we now turn to, we see how in a lesser way, third person narratives could still be used in a manner which gives the impression that the biography in question presents a window into Jung's intimate thoughts —even without documentary evidence. Sonu Shamdasani, Jung Stripped Bare: By His Biographers Even, Pages 71-72

Carl Jung ” If no outer adventure happens to you, then no inner adventure happens to you either. ” (2014-10-15 05:58)



If no outer adventure happens to you, then no inner adventure happens to you either. The part that you take over from the devil-joy; that is-leads you into adventure.
In this way you will find your lower as well as your upper limits. It is necessary for you to know your limits.
If you do not know them, you run into the artificial barriers of your imagination and the expectations of your fellow men.
But your life will not take kindly to being hemmed in by artificial barriers.
Life wants to jump over such barriers and you will fallout with yourself.
These barriers are not your real limits, but arbitrary limitations that do unnecessary violence to you. Therefore try to find your real limits.
One never knows them in advance, but one sees and understands them only when one reaches them. And this happens to you only if you have balance.
Without balance you transgress your limits without noticing what has happened to you. You achieve balance,

however, only if you nurture your opposite.
But that is hateful to you in your innermost core, because it is not heroic. Carl Jung, The Red Book, Page 263.
If you take a piece of joy from the devil and set off on adventures with it, you accept your pleasure.
But pleasure immediately attracts everything you desire, and then you must decide whether your pleasure spoils or enhances you.
If you are of the devil, you will grope in blind desire after the manifold, and it will lead you astray.
But if you remain with yourself as a man who is himself and not of the devil, then you will remember your humanity.
You will not behave toward women per se as a man, but as a human being, that is to say; as if you were of the same sex as her. You will recall your femininity.
It may seem to you then as if you were unmanly; stupid, and feminine so to speak.
But you must accept the ridiculous, otherwise you will suffer distress, and there will come a time, when you are least observant, when it will suddenly round on
you and make you ridiculous.
It is bitter for the most masculine man to accept his femininity; since it appears ridiculous to him, powerless and tawdry. Carl Jung, The Red Book, Page 263.

Carl Jung “The less we understand of what our fathers and forefathers sought, the less we understand ourselves…” (2014-10-15 07:10)

[Carl Jung “The less we understand of what our fathers and forefathers sought, the less we understand ourselves…”]
Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors. The ”newness” in the individual psyche is an endlessly varied recombination of age-old components. Body and soul therefore have an intensely historical character and find no proper place in what is new, in things that

have just come into being. That is to say, our ancestral components are only partly at home in such things.
We are very far from having finished completely with the Middle Ages, classical antiquity, and primitivity, as our modern psyches pretend. Nevertheless, we have plunged down a cataract of progress which sweeps us on into the future with ever wilder violence the farther it takes us from our roots.

Once the past has been breached, it is usually annihilated, and there is no stopping the forward motion. But it is precisely the loss of connection with the past, our uprootedness, which has given rise to the ”discontents” of civilization and to such a flurry and haste that we live more in the future and its chimerical promises of a golden age than in the present, with which our whole evolutionary background has not yet caught up.

We rush impetuously into novelty, driven by a mounting sense of insufficiency, dissatisfaction, and restlessness. We no longer live on what we have, but on promises, no longer in the light of the present day, but in the darkness of the future, which, we expect, will at last bring the proper sunrise.

We refuse to recognize that everything better is purchased at the price of something worse; that, for example, the hope of greater freedom is canceled out by increased enslavement to the state, not to speak of the terrible perils to which the most brilliant discoveries of science expose us.

The less we understand of what our fathers and forefathers sought, the less we understand ourselves, and thus we help with all our might to rob the individual of his roots and his guiding instincts, so that he becomes a particle in the mass, ruled only by what Nietzsche called the spirit of gravity.

Reforms by advances, that is, by new methods or gadgets, are of course impressive at first, but in the long run they are dubious and in any case dearly paid for. They by no means increase the contentment or happiness of people on the whole. Mostly, they are deceptive sweetenings of existence, like speedier communications which unpleasantly accelerate the tempo of life and leave us with less time than ever before. Omnis festinatio ex parte diaboli est – all haste is of the devil, as the old masters used to say.

Reforms by retrogressions, on the other hand, are as a rule less expensive and in addition more lasting, for they return to the simpler, tried and tested ways of the past and make the sparsest use of newspapers, radio, television, and all supposedly time saving innovations.

In this book I have devoted considerable space to my subjective view of the world, which, however, is not a product of rational thinking. It is rather a vision such as will come to one who undertakes, deliberately, with half-closed eyes and somewhat closed ears, to see and hear the form and voice of being. If our impressions are too distinct, we are held to the hour and minute of the present and have no way of knowing how our ancestral psyches listen to and understand the present – in other words, how our unconscious is responding to it.

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present.

In the Tower at Bollingen it is as if one lived in many centuries simultaneously. The place will outlive me, and in its location and style it points backward to things of long ago. There is very little about it to suggest the present. If a man of the sixteenth century were to move into the house, only the kerosene lamp and the matches would be new to him; otherwise, he would know his way about without difficulty.

There is nothing to disturb the dead, neither electric light nor telephone. Moreover, my ancestors' souls are sustained by the atmosphere of the house, since I answer for them the questions that their lives once left behind. I carve out rough answers as best I can. I have even drawn them on the walls.

It is as if a silent, greater family, stretching down the centuries, were peopling the house. There I live in my second personality and see life in the round, as something forever coming into being and passing on. -Carl Jung, Memories, Dreams, Reflections, Pages 235-237

Carl Jung learns about Myth from Mountain Lake of the Pueblos and from the Plain of Kenya.
(2014-10-15 17:00)

[Carl Jung learns about Myth from Mountain Lake of the Pueblos and from the Plain of Kenya.]
[Mountain Lake said] "The Americans want to stamp out our religion. Why can they not let us alone? What we do, we do not only for ourselves but for the Americans also. Yes, we do it for the whole world. Everyone benefits by it."
I could observe from his excitement that he was alluding to some extremely important element of his religion. I therefore asked him: "You think, then, that what you do in your religion benefits the whole world?" He replied with great animation, "Of course. If we did not do it, what would become of the world?" And with a significant gesture he pointed to the sun.
I felt that we were approaching extremely delicate ground here, verging on the mysteries of the tribe. "After all," he said, "we are a people who live on the roof of the world; we are the sons of Father Sun, and with our religion we daily help our father to go across the sky. We do this not only for ourselves, but for the whole world. If we were to cease practicing our religion, in ten years the sun would no longer rise. Then it would be night forever."
I then realized on what the "dignity," the tranquil composure of the individual Indian, was founded. It springs from his being a son of the sun; his life is cosmologically meaningful, for he helps the father and preserver of all life in his daily rise and descent. Carl Jung, Memories, Dreams, Reflections, Pages 251-252..
From Nairobi we used a small ford to visit the Athi Plains, a great game preserve. From a low hill in this broad savanna a magnificent prospect opened out to us. To the very brink of the horizon we saw gigantic herds of animals: gazelle, antelope, gnu, zebra, warthog, and so on.

Grazing, heads nodding, the herds moved forward like slow rivers. There was scarcely any sound save the melancholy cry of a bird of prey. This was the stillness of the eternal beginning, the world as it had always been, in the state of non-being; for until then no one had been present to know that it was this world.
I walked away from my companions until I had put them out of sight, and savored the feeling of being entirely alone. There I was now, the first human being to recognize that this was the world, but who did not know that in this moment he had first really created it.
There the cosmic meaning of consciousness became overwhelmingly clear to me. "What nature leaves imperfect, the art perfects," say the alchemists. Man, I, in an invisible act of creation put the stamp of perfection on the world by giving it objective existence.

This act we usually ascribe to the Creator alone, without considering that in so doing we view life as a machine calculated down to the last detail, which, along with the human psyche, runs on senselessly, obeying foreknown and predetermined rules. In such a cheerless clockwork fantasy there is no drama of man, world, and God; there is no "new day" leading to "new shores," but only the dreariness of calculated processes.
My old Pueblo friend came to mind. He thought that the raison d'être of his pueblo had been to help their father, the sun, to cross the sky each day. I had envied him for the fullness of meaning in that belief, and had been looking about without hope for a myth of my own.
Now I knew what it was, and knew even more: that man is indispensable for the completion of creation; that, in fact, he himself is the second creator of the world, who alone has given to the world its objective existence – without which, unheard, unseen, silently eating, giving birth, dying, heads nodding through the millions of years, it would have gone on in the profoundest night of non-being down to its unknown end.
Human consciousness created objective existence and meaning, and man found his indispensable place in the great process of being. Carl Jung, Memories Dreams and Reflections, Pages 255-256.

Carl Jung: "After this I catch sight of Odysseus and his journey on the high seas." (2014-10-16 06:13)

On the night when I considered the essence of the God, I became aware of an image:
I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet.
Some distance away I saw a house with columns. A beautiful maiden steps out of the door. She walks uncertainly and I see that she is blind.
The old man waves to me and I follow him to the house at the foot of the sheer wall of rock.
The serpent creeps behind us. Darkness reigns inside the house. We are in a high hall with glittering walls.
A bright stone the color of water lies in the background.
As I look into its reflection, the images of Eve, the tree, and the serpent appear to me.
After this I catch sight of Odysseus and his journey on the high seas.
Suddenly a door opens on the right, onto a garden full of bright sunshine.
We step outside and the old man says to me, "Do you know where you are?" Carl Jung, The Red Book, Page 245.
Footnote 159: Black Book 2 continues:

”The crystal shines dimly. I think again of the image of Odysseus, how he passed the rocky island of the Sirens on his lengthy odyssey. Should I, should I not?” (P.74).
Eve / and the serpent show me that my next step leads to pleasure and from there again on lengthy wanderings like Odysseus.
He went astray when he played his trick at Troy. The bright garden is the space of pleasure. He who lives there needs no vision; he feels the unending.
A thinker who descends in to his fore thinking finds his next step leading into the garden of Salome.
Therefore the thinker fears his forethought, although he lives on the foundation of fore thinking. The visible surface is safer than the underground. Thinking protects against the way of error, and therefore it leads to petrification. Carl Jung, The Red Book, Pages 247-248.
Footnote 223: In Book II of the Odyssey, Odysseus makes a libation to the dead to enable them to speak.
Walter Burkert notes: ”The dead drink the pourings and indeed the blood. They are invited to come to the banquet, to the satiation with blood; as the libations seep into the earth, so the dead will send good things up above” (Greek Religion, tr. J. Raffar [Oxford: Basil Blackwell, 1987], pp. 194-95).

Carl Jung: ”like Odysseus, was presented by fate with a nekyia, the descent into the dark Hades”
(2014-10-16 06:16)

Jung had used this motif in a metaphorical sense in 1912 in Transformations and Symbols of the Libido: ”like Odysseus, I have sought to allow this shade [Miss Frank Miller] to drink only as much so as to make it speak so it can give away some of the secrets of the underworld” (CW B, §57n).
Around 1910, Jung went on a sailing trip with his friends Albert Oeri and Andreas Vischer, during which Oeri read aloud the chapters from the Odyssey dealing with Circe and the nekyia.
Jung noted that shortly after this, he ”like Odysseus, was presented by fate with a nekyia, the descent into the dark Hades” (Jung/Jaffe, Erinnerungen, Triiume, Gedanken, p. 104).
The passage which follows depicting the prophet’s revival of the child paraphrases Elisha’s revival of the son of the Shunammite widow in 2 Kings 4:32-36. Carl Jung, The Red Book, Page 304.
A figure like the prophet, which is clear and complete in itself, arouses less curiosity than the unexpected form of blind Salome, which is why one may expect that the formative process will first address the problem of Eros.
Hence an image of Eve appears first, together with images of the tree and the serpent.
This apparently refers to temptation, as already encapsulated in the figure of Salome. Temptation brings about a further movement toward the side of Eros.
This in turn forebodes many adventurous possibilities, for which the wandering of Odysseus is the fitting image.

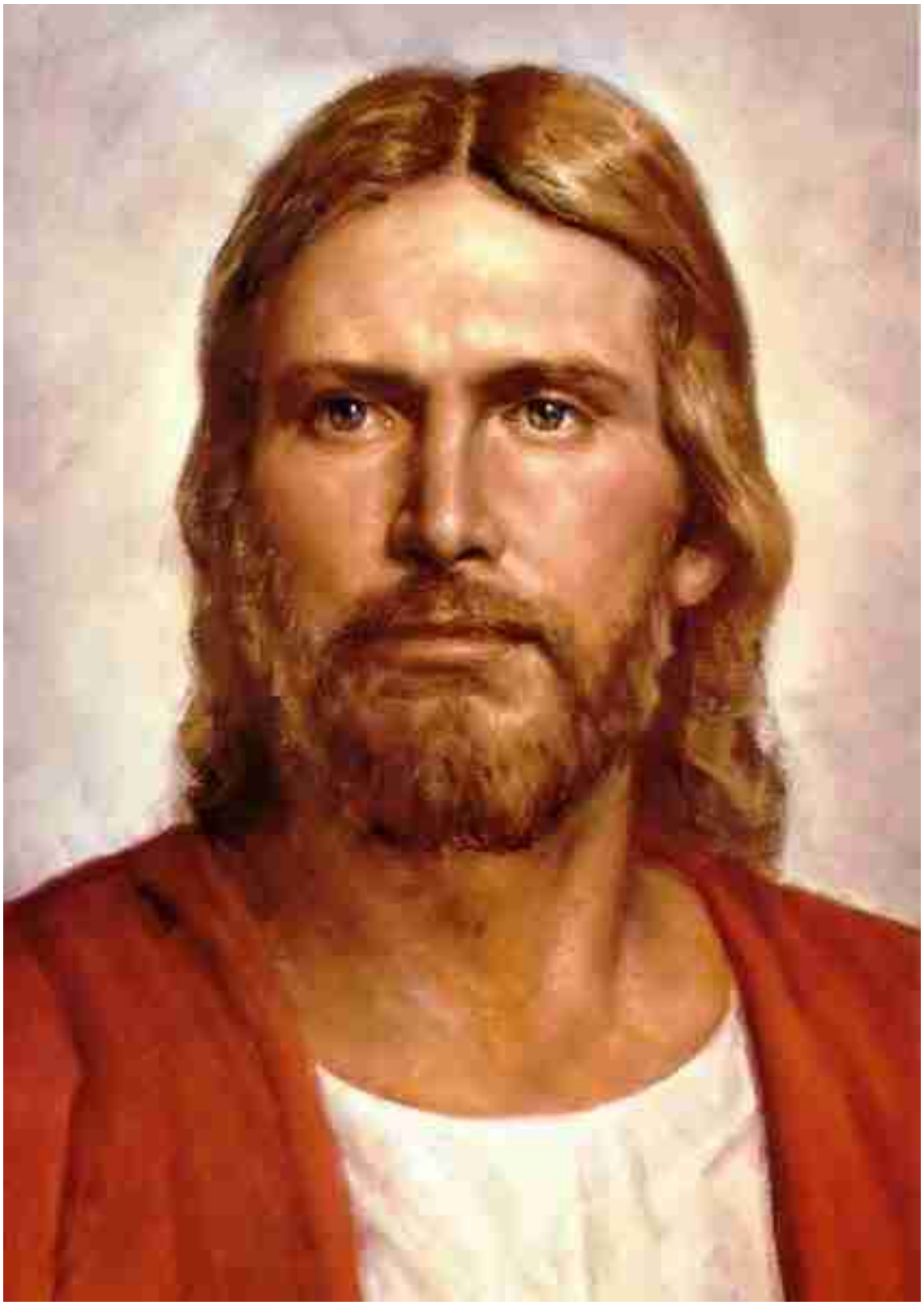
This image stimulates and invites adventurousness; it is as if a door opened to a new opportunity to free the gaze from the dark confinement and depths in which it was held fast.
Hence the vision opens onto a sunny garden, whose red blooming trees represent a development of erotic feeling, and whose wells mean a steady source.
The cool water of the well, which does not inebriate, indicates the Logos. (Therefore Salome also speaks later of the deep ”wells” of the prophet’)
This suggests that the development of Eros also means a source of knowledge. And with this Elijah begins to speak.
Carl Jung, The Red Book, Page 366.

...the guiding figure behind Liber Novus, “was the same who inspired Buddha, Mani, Christ, Mahomet...
(2014-10-17 11:08)

“...that the guiding figure behind Liber Novus, “was the same who inspired Buddha, Mani, Christ, Mahomet—all

those who may be said to have communed with
God." (LN 213). Lance Owens & Stephen Hoeller, C. G. Jung and The Red Book: Liber Novus – Encyclopedia of Psychology and Religion.
JANUARY 26,1924
You had the night before had a dream in which I appeared in a disguise and was to do work on the Red Book and you had been thinking about it all that day and during Dr. Wharton's hour preceding mine especially (pleasant for her I must say) ...
As you had said you had made up your mind to turn over to me all of your unconscious material represented by the Red Book etc. to see what I as a stranger and impartial
observer would say about it.
You thought I had a good critique and an impartial one.
Toni you said was deeply interwoven with it and besides did not take any interest in the thing in itself nor in getting it into usable form.
She is lost in "bird fluttering" you said.
For yourself you said you had always known what to do with your ideas, but here you were baffled.
When you approached them you became enmeshed as it were and could no longer be sure of anything.
You were certain some of them had great importance, but you could not find the appropriate form-as they were now you said they might come out of a madhouse.
So then you said I was to copy down the contents of the Red Book-once before you had had it copied, but you had since then added a great deal of material, so you wanted it done again and you would explain things to me as I went along, for you understood nearly everything in it you said.
In this way we could come to discuss many things which never came up in my analysis and I could understand your ideas from the foundation.
You told me then something more of your own attitude toward the "Red Book."
You said some of it hurt your sense of the fitness of things terribly; and that you had shrunk from putting it down as it came to you, but that you had started on the principle of "voluntariness" that is of making no corrections and so you had stuck to that.
Some of the pictures were absolutely infantile, but were intended so to be.
There were various figures speaking, Elias, Father Philemon, etc. but all appeared to be phases of what you thought ought to be called "the master."
You were sure that this latter was the same who inspired Buddha, Mani, Christ, Mahomet-all those who may be said to have communed with God.

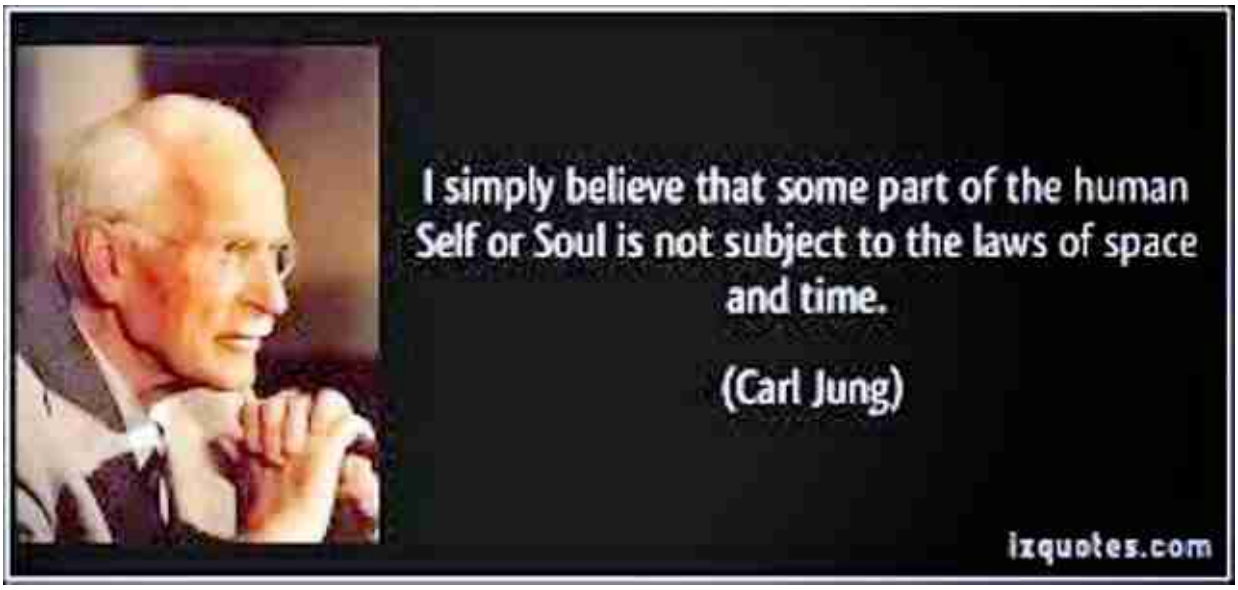
But the others had identified with him.
You absolutely refused to. It could not be for you, you said, you had to remain the psychologist-the person who understood the process.
I said then that the thing to be done was to enable the world to understand the process also without their getting the notion that they had the Master caged as it were at their beck & call.



They had to think of him as a pillar of fire perpetually moving on and forever out of human grasp.
Yes, you said it was something like that. Perhaps it cannot yet be done.
As you talked I grew more and more aware of the immeasurability of the ideas which are filling you.

You said they had the shadow of eternity upon them and I could feel the truth of it. The Red Book, Introduction, Page 214.

Carl Jung If the human [soul] is anything... (2014-10-18 05:38)



If the human [soul] is anything, it must be of unimaginable complexity and diversity, so that it cannot possibly be approached through a mere psychology of instinct. I can only gaze with wonder and awe at the depths and heights of our psychic nature.
Its non-spatial universe conceals an untold abundance of images which have accumulated over millions of years of living development and become fixed in the organism.
My consciousness is like an eye that penetrates to the most distant spaces, yet it is the psychic non-ego that fills them with non-spatial images. And these images are not pale shadows, but tremendously powerful psychic factors. . . .
Beside this picture I would like to place the spectacle of the starry heavens at night, for the only equivalent of the universe within is the universe without; and just as I reach this world through the medium of the body, so I reach that world through the medium of the psyche. Carl Jung; Memories Dreams and Reflections; Page 399 and Freud and Psychoanalysis, CW 4, pp. 331 f.

Carl Jung: Psyche cannot be totally different from matter, for how otherwise could it move matter? (2014-10-18 05:43)

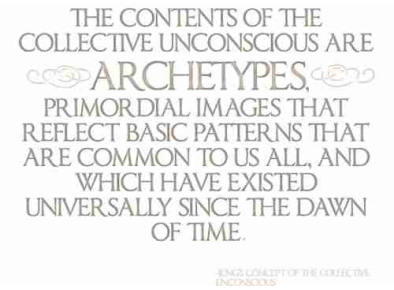
["Matter" comes from the root word "Mater" or "Mother" and is ultimately the "Great Mother" which gives form to all of Creation and consequently has historically been legitimately worthy of the highest respect and veneration.
Sadly over recent centuries the role of "Matriarchy" has in many circles been an object of denigration.
One can only hope that at the Dawn of the 21st Century that the utterly majestic role of The Feminine will be more widely understood and embraced.
It is a tragedy that even at the dawn of the 21st Century "Matter" is rejected and considered to be "Evil" as in so doing harmony with the soul and the attainment of "Gnosis-Individuation" shall not be attained.]
Psyche cannot be totally different from matter, for how otherwise could it move matter?
And matter cannot be alien to psyche, for how else could matter produce psyche?
Psyche and matter exist in one and the same world, and each partakes of the other, otherwise any reciprocal action would be impossible.
If research could only advance far enough, therefore, we should arrive at an ultimate agreement between physical and psychological concepts. Carl Jung; Aion; Page 261.

Carl Jung: I, your soul, am your mother, who tenderly and frightfully surrounds you... **(2014-10-18 05:50)**

I, your soul, am your mother, who tenderly and frightfully surrounds you,
your nourisher and corrupter; I prepare good things and poison for you.
I am your intercessor with Abraxas.

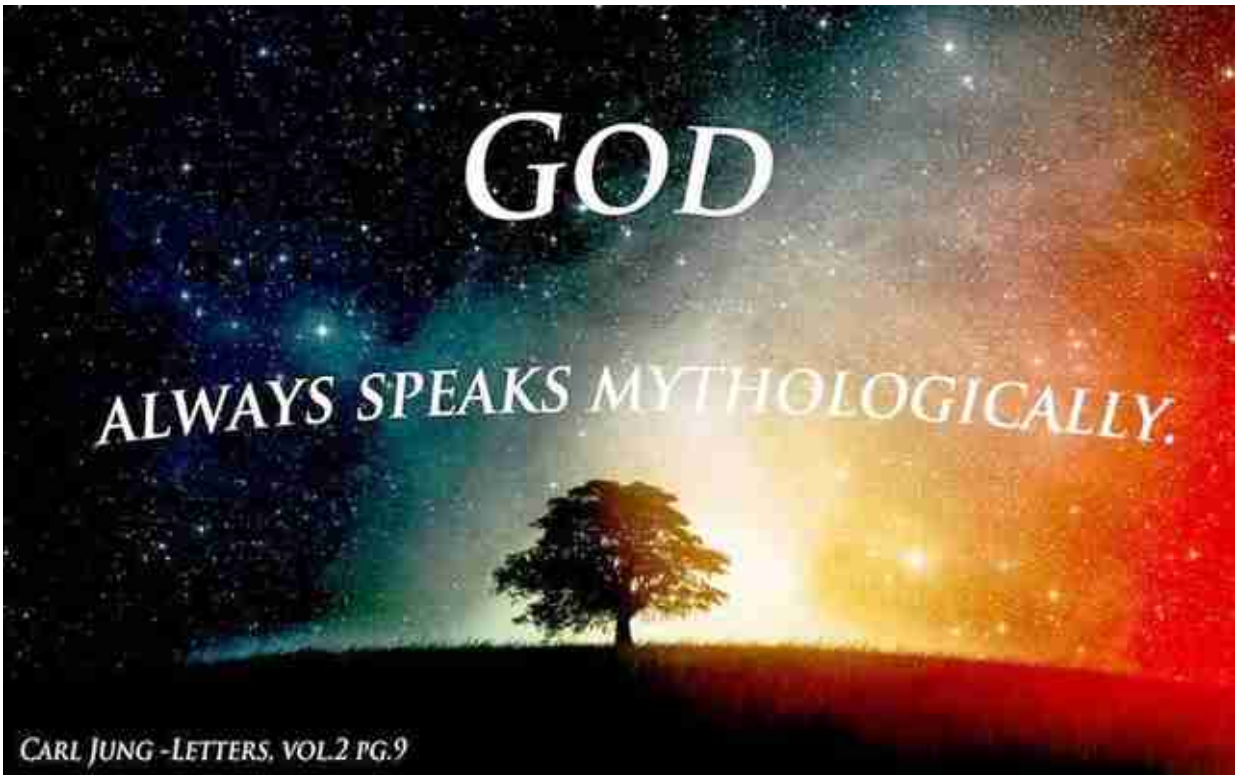
I teach you the arts that protect you from Abraxas.
I stand between you and Abraxas the all-encompassing.
I am your body, your shadow, your effectiveness in this world, your manifestation in the world of the Gods, your effulgence, your breath, your odor, your magical force.
You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung; The Red Book; Appendix C; Page 371.

Carl Jung: No matter how isolated you are and how lonely you feel.... **(2014-10-19 06:00)**



Neither propaganda nor exhibitionist confessions are needed.
If the archetype, which is universal, i.e., identical with itself always and anywhere, is properly dealt with in one place only, it is influenced as a whole, i.e. simultaneously and everywhere.
Thus an old alchemist gave the following consolation to one of his disciples:
“No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you.”
It seems to me that noting essential has ever been lost, because the matrix is ever present within us and from this it can and will be reproduced if needed.
But only those can recover it who have learned the art of averting their eyes from the blinding light of current opinion, and close their ears to the noise of ephemeral slogans. C. G. Jung: Letters, Volume II, Page 595.

Carl Jung ”Ancient genealogy suffers from four marked defects:...” **(2014-10-19 06:37)**



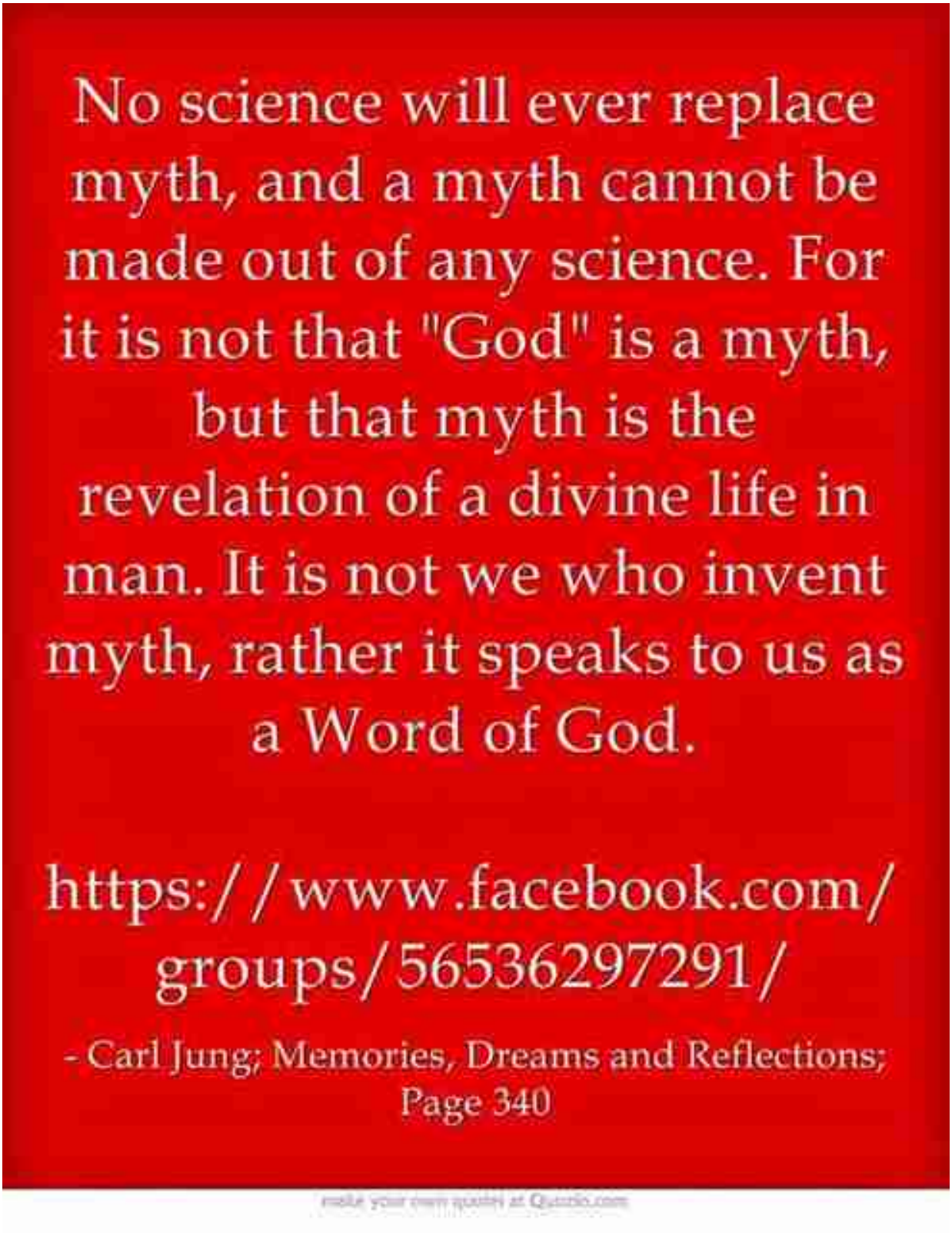
Ancient genealogy suffers from four marked defects:
it can hardly be disentangled from mythology;
it is fragmentary, frequently unreliable and contradictory;
it confuses tribal origins with individual names;
it is artificial in that often its main purpose is to offer a descent that would allow a person to qualify for office, priestly or secular.
The psyche is nothing different from the living being.
It is the psychical aspect of the living being. It is even the psychical aspect of matter. It is a quality. Carl Jung; Conversations with Carl Jung and Richard L. Evans

Carl Jung and Joseph Campbell on ”Projection.” (2014-10-20 05:22)

[Carl Jung and Joseph Campbell]
”Those who know, not only that the Everlasting lives in them, but that what they, and all things, really are IS the Everlasting, dwell in the groves of the wish-fulfilling trees, drink the brew of immortality, and listen everywhere to the unheard music of eternal concord. These are the immortals.” –Joseph Campbell, The Hero with a Thousand Faces
“Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be.
In this latter case, unfortunately, there is no scientific test that would prove the discrepancy between perception and reality.
Although the possibility for gross deception is infinitely greater here than in our perception of the physical world, we still go on naively projecting our own psychology into our fellow human beings.
In this way everyone creates for himself a series of more or less imaginary relationships based essentially on projection.
Among neurotics there are even cases where fantasy projections provide the sole means of human relationship.
A person whom I perceive mainly through my projections is an imago or, alternately, a carrier of imagos or symbols.
All the contents of our unconscious are constantly being projected into our surroundings, and it is only by recognizing certain properties of the objects as projections or imagos that we are able to distinguish them from the real properties of the objects.
But if we are not aware that a property of the object is a projection, we cannot do anything else but be naively convinced that it really does belong to the object.
All human relationships swarm with these projections; anyone who cannot see this in his personal life need only have his attention drawn to the psychology of the press in wartime.
Cum grano salis [Latin for with a grain of salt], we always see our own unavowed mistakes in our opponent.
Excellent examples of this are to be found in all personal quarrels.
Unless we are possessed of an unusual degree of self-awareness we shall never see through our projections but must always succumb to them, because the mind in its natural state presupposes the existence of such projections.
It is the natural and given thing for unconscious contents to be projected. In a comparatively primitive person this creates that characteristic relationship to the object, which Levy-Bruhl has fittingly called ‘mystic identity’ or ‘partici-

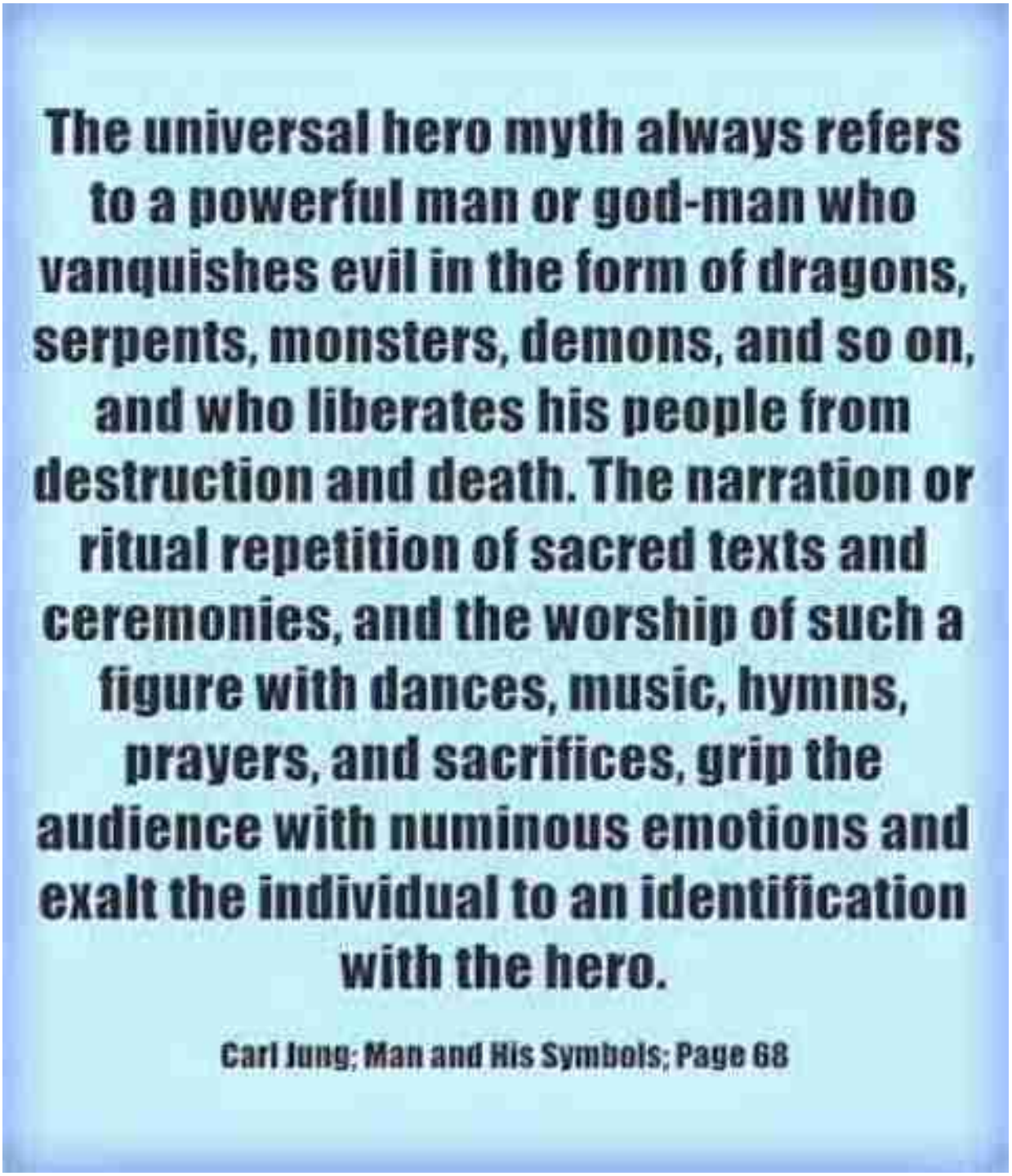
pation mystique.'
Thus every normal person of our time, who is not reflective beyond the average, is bound to his environment by a whole system of projections."
Jung, C. G., Collected Works, "The Structure and Dynamics of the Psyche," Volume 8, par. 507.

Carl Jung on the need for Mythic Statements. **(2014-10-20 06:36)**

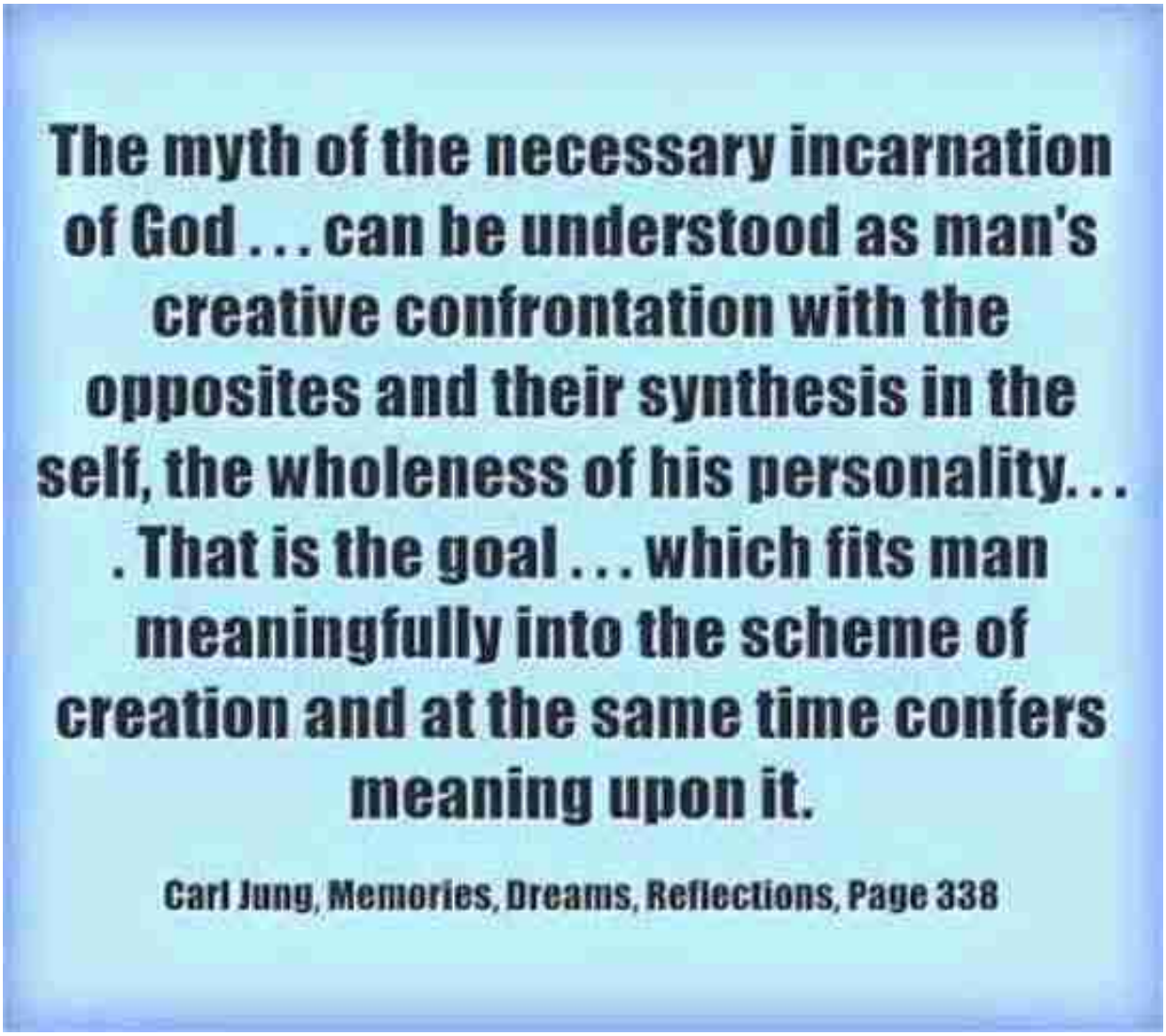


[Carl Jung on the need for Mythic Statements.]
The need for mythic statements is satisfied when we frame a view of the world which adequately explains the meaning of human existence in the cosmos, a view which springs from our psychic wholeness, from the co-operation

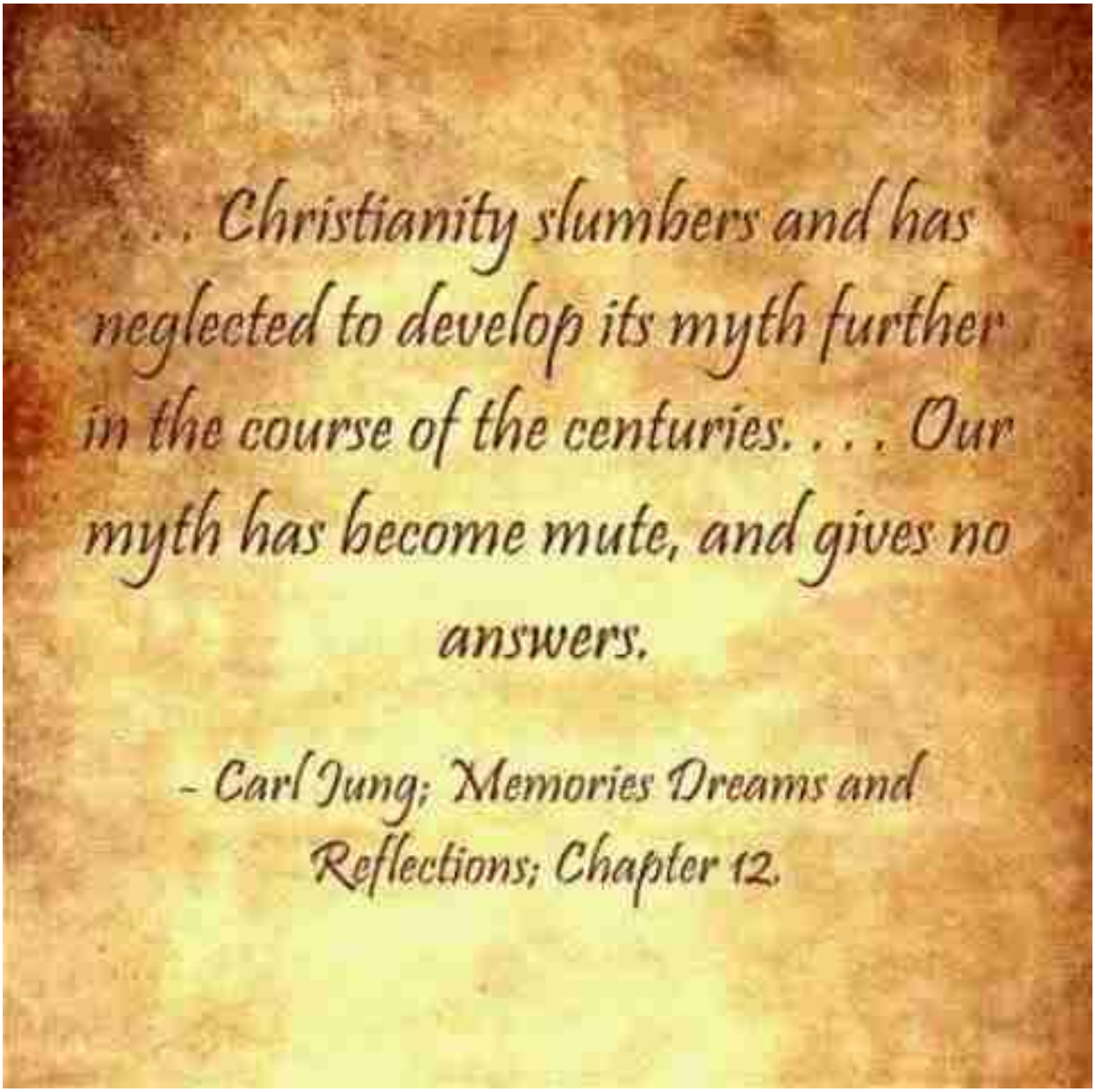
between conscious and unconscious.
Meaninglessness inhibits fullness of life and is therefore equivalent to illness.
Meaning makes a great many things endurable perhaps everything.



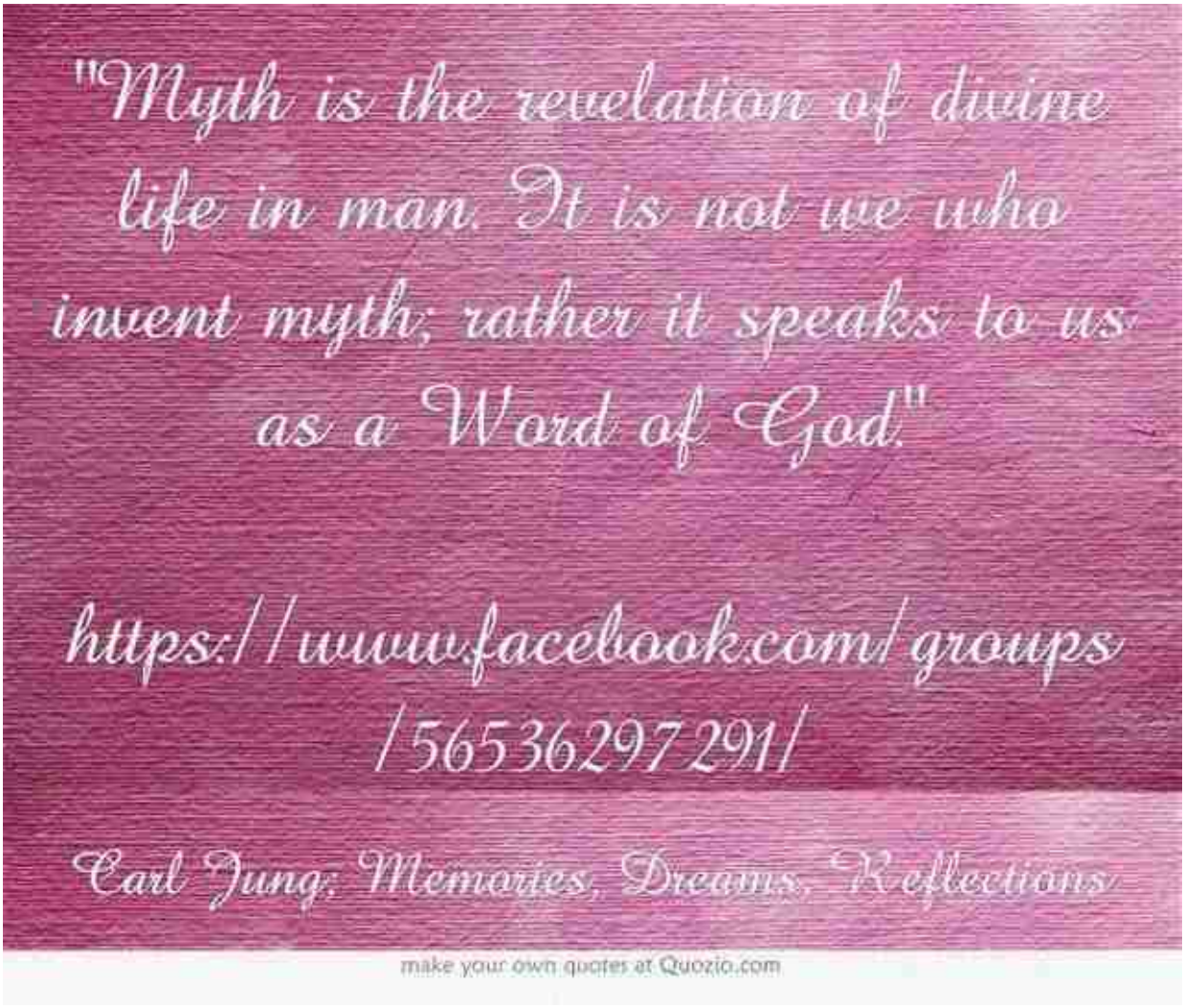
No science will ever replace myth, and a myth cannot be made out of any science.
For it is not that ”God” is a myth, but that myth is the revelation of a divine life in man.



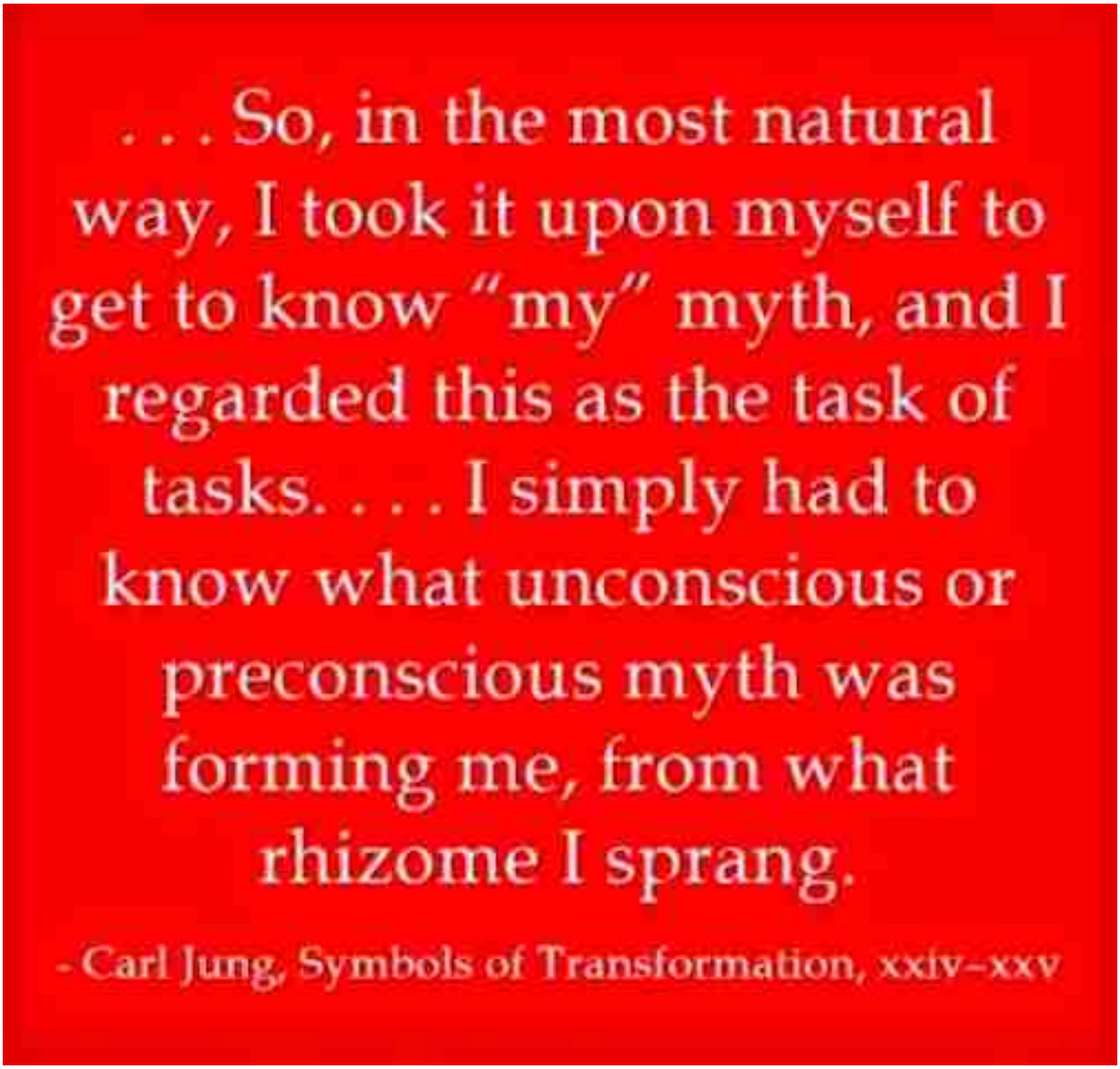
It is not we who invent myth, rather it speaks to us as a Word of God.
The Word of God comes to us, and we have no way of distinguishing whether and to what extent it is different from God.



There is nothing about this Word that could not be considered known and human, except for the manner in which it confronts us spontaneously and places obligations upon
us.
It is not affected by the arbitrary operation of our will.



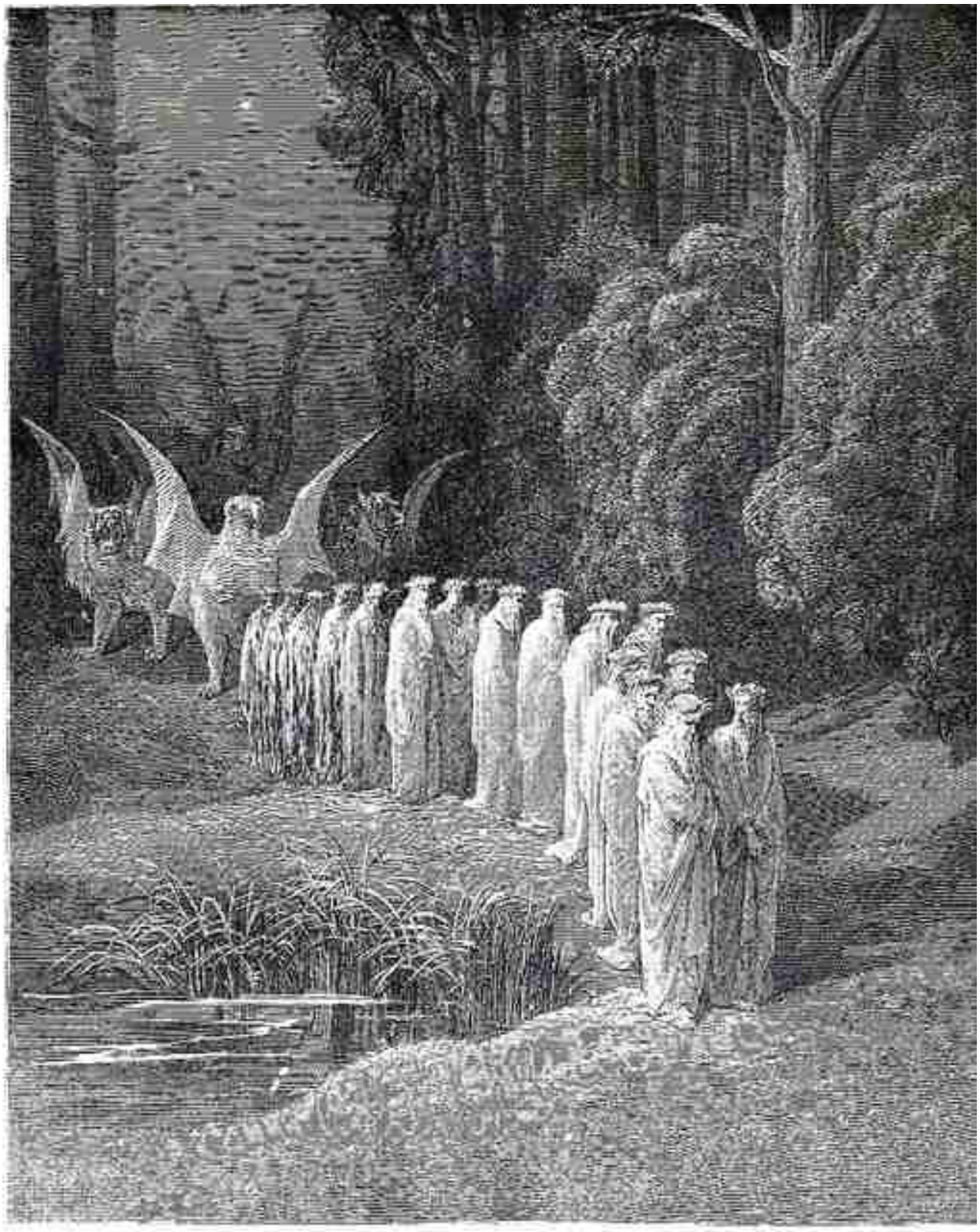
We cannot explain an inspiration.
Our chief feeling about it is that it is not the result of our own ratiocinations, but that it came to us from elsewhere.
And if we happen to have a precognitive dream, how can we possibly ascribe it to our own powers?
After all, often we do not even know, until some time afterward, that the dream represented foreknowledge, or knowledge of something that happened at a distance.
The Word happens to us; we suffer it, for we are victims of a profound uncertainty: with God as a complexio oppositorum, all things are possible, in the fullest meaning of the phrase.



Truth and delusion, good and evil, are equally possible.
Myth is or can be equivocal, like the oracle of Delphi or like a dream.
We cannot and ought not to repudiate reason; but equally we must cling to the hope that instinct will hasten to our aid in which case God is supporting us against God, as Job
long ago understood.
Everything through which the ”other will” is expressed proceeds from man his thinking, his words, his images, and even his limitations.
Consequently he has the tendency to refer everything to himself, when lie. begins to think in clumsy psychological terms, and decides that everything proceeds out of his intentions and out of himself.
With childlike naivete he assumes that he knows all his own reaches and knows what he is ”in himself.”
Yet all the while he is fatally handicapped by the weakness of his consciousness and the corresponding fear of the unconscious.
Therefore he is utterly unable to separate what he has carefully reasoned out from what has spontaneously flowed to him from another source.
He has no objectivity toward himself and cannot yet regard himself as a phenomenon which he finds in existence and with which, for better or worse, he is identical.
At first everything is thrust upon him, everything happens to him, and it is only by great effort that he finally succeeds

in conquering and holding for himself an area of relative freedom. Carl Jung, Memories Dreams and Reflections, Pages 340-341.

Carl Jung ...what a human being ”brings over” at the time of his death is so important. **(2014-10-20 12:13)**



[Carl Jung ...what a human being ”brings over” at the time of his death is so important.]
The maximum awareness which has been attained anywhere forms, so it seems to me, the upper limit of knowledge to which the dead can attain.
That is probably why earthly life is of such great significance, and why it is that what a human being ”brings over” at

the time of his death is so important. Only here, in life on earth, where the opposites clash together, can the general level of consciousness be raised. That seems to be man's metaphysical task which he cannot accomplish without "mythologizing."

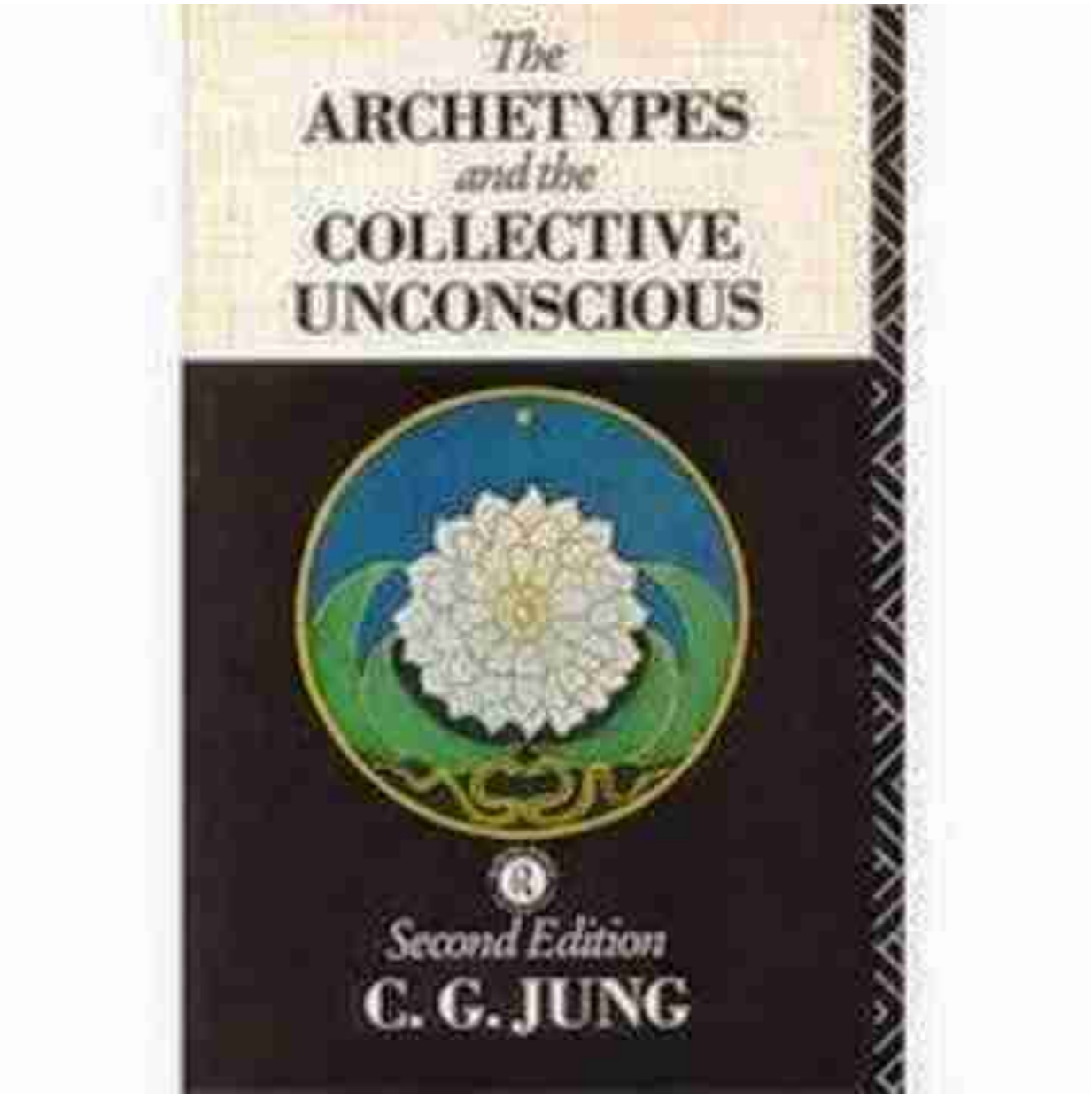
Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition. True, the unconscious knows more than consciousness does; but it is knowledge of a special sort, knowledge in eternity, usually without reference to the here and now, not couched in language of the intellect.

Only when we let its statements amplify themselves, as has been shown above by the example of numerals, does it come within the range of our understanding; only then does a new aspect become perceptible to us.

This process is convincingly repeated in every successful dream analysis. That is why it is so important not to have any preconceived, doctrinaire opinions about the statements made by dreams.

As soon as a certain "monotony of interpretation" strikes us, we know that our approach has become doctrinaire and hence sterile. Carl Jung, Memories Dreams and Reflections, Page 311.

Carl Jung on the ”Mother Complex.” **(2014-10-21 15:53)**



[Carl Jung on the ”Mother Complex.”]
The Mother-Complex
The mother archetype forms the foundation of the so-called mother-complex.
It is an open question whether a mother-complex can develop without the mother having taken part in its formation as a demonstrable causal factor.
My own experience leads me to believe that the mother always plays an active part in the origin of the disturbance, especially in infantile neuroses or in neuroses whose aetiology undoubtedly dates back to early childhood.
In any event, the child’s instincts are disturbed, and this constellates archetypes which, in their turn, produce fantasies that come between the child and its mother as an alien and often frightening element.
Thus, if the children of an overanxious mother regularly dream that she is a terrifying animal or a witch, these experiences point to a split in the child’s psyche that predisposes it to a neurosis.
The Mother-Complex of the Son
The effects of the mother-complex differ according to whether it appears in a son or a daughter.

Typical effects on the son are homosexuality and Don Juanism, and sometimes also impotence. In homosexuality, the son's entire heterosexuality is tied to the mother in an unconscious form; in Don Juanism, he unconsciously seeks his mother in every woman he meets.
The effects of a mother-complex on the son may be seen in the ideology of the Cybele and Attis type: self-castration, madness, an early death. Because of the difference in sex, a son's mother-complex does not appear in pure form.
This is the reason why in every masculine mother-complex, side by side with the mother archetype, a significant role is played by the image of the man's sexual counterpart, the anima.
The mother is the first feminine being with whom the man-to-be comes in contact, and she cannot help playing, overtly or covertly, consciously or unconsciously, upon the son's masculinity, just as the son in his turn grows increasingly a ware of his m other's femininity, or unconsciously responds to it by instinct.
In the case of the son, therefore, the simple relationships of identity or of resistance and differentiation a re continually cut across by erotic attraction or repulsion, which complicates matters very considerably.
I do not mean to say that for this reason the mother-complex of a son ought to be regarded as more serious than that of a daughter.
The investigation of these complex psychic phenomena is still in the pioneer stage.
Comparisons will not become feasible until we have some statistics at our disposal, and of these, so far, there is no sign.
Only in the daughter is the mother-complex clear and uncomplicated.
Here we have to do either with an overdevelopment of feminine instincts indirectly caused by the mother, or with a weakening of them to the point of complete extinction.
In the first case, the preponderance of instinct makes the daughter unconscious of her own personality; in the latter, the instincts are projected upon the mother.
For the present we must content ourselves with the statement that in the daughter a mother-complex either unduly stimulates or else inhibits the feminine instinct, and that in the son it injures the masculine instinct through an unnatural sexualization.
Since a "mother-complex" is a concept borrowed from psychopathology, it is always associated with the idea of injury and illness.
But if we take the concept out of its narrow psychopathological setting and give it a wider connotation, we can see that it has positive effects as well.
Thus a man with a mother-complex may have a finely differentiated Eros instead of, or in addition to, homosexuality. (Something of this sort is suggested by Plato in his Symposium.)
This gives him a great capacity for friendship, which often creates ties of astonishing tenderness between men and may even rescue friendship between the sexes from the limbo of the impossible.
He may have good taste and an aesthetic sense which are fostered by the presence of a feminine streak.
Then he may be supremely gifted as a teacher because of his almost feminine insight and tact.
He is likely to have a feeling for history, and to be conservative in the best sense and cherish the values of the past.
Often he is endowed with a wealth of religious feelings, which help to bring the ecclesia spiritualis into reality; and a spiritual receptivity which makes him responsive to revelation.
In the same way, what in its negative aspect is Don Juanism can appear positively as bold and resolute manliness; ambitious striving after the highest goals; opposition to all stupidity, narrow-mindedness, injustice, and laziness; willingness to make sacrifices for what is regarded as right, sometimes bordering on heroism; perseverance, inflexibility and toughness of will; a curiosity that does not shrink even from the riddles of the universe; and finally, a revolutionary spirit which strives to put a new face upon the world.
All these possibilities are reflected in the mythological motifs enumerated earlier as different aspects of the mother archetype.
As I have already dealt with the mother-complex of the son, including the anima complication, elsewhere, and my present theme is the archetype of the mother, in the following discussion I shall relegate masculine psychology to the background.
The Mother-Complex of the Daughter
(a) Hypertrophy of the Maternal Element.—We have noted that in the daughter the mother-complex leads either to

a hypertrophy of the feminine side or to its atrophy.
The exaggeration of the feminine side means an intensification of all female instincts, above all the maternal instinct.
The negative aspect is seen in the woman whose only goal is childbirth.
To her the husband is obviously of secondary importance; he is first and foremost the instrument of procreation, and she regards him merely as an object to be looked after, a long with children, poor relations, cats, dogs, and household furniture.
Even her own personality is of secondary importance; she often remains entirely unconscious of it, for her life is lived in and through others, in more or less complete identification with all the objects of her care.
First she gives birth to the children, and from then on she clings to them, for without them she has no existence whatsoever.
Like Demeter, she compels the gods by her stubborn persistence to grant her the right of possession over her daughter.
Her Eros develops exclusively as a maternal relationship while remaining unconscious as a personal one. An unconscious Eros always expresses itself as will to power.
Women of this type, though continually "living for others," are, as a matter of fact, unable to make any real sacrifice.
Driven by ruthless will to power and a fanatical insistence on their own maternal rights, they often succeed in annihilating not only their own personality but also the personal lives of their children.
The less conscious such a mother is of her own personality, the greater and the more violent is her unconscious will to power.
For many such women Baubo rather than Demeter would be the appropriate symbol.
The mind is not cultivated for its own sake but usually remains in its original condition, altogether primitive, unrelated, and ruthless, but also as true, and sometimes as profound, as Nature herself.
She herself does not know this and is therefore unable to appreciate the wittiness of her mind or to marvel philosophically at its profundity; like as not she will immediately forget what she has said.
(b) Overdevelopment of Eros.—It by no means follows that the complex induced in a daughter by such a mother must necessarily result in hypertrophy of the maternal instinct. Quite the contrary, this instinct may be wiped out altogether.
As a substitute, an overdeveloped Eros results, and this almost invariably leads to an unconscious incestuous relationship with the father.
The intensified Eros places an abnormal emphasis on the personality of others.
Jealousy of the mother and the desire to outdo her become the leitmotifs of subsequent undertakings, which are often disastrous.
A woman of this type loves romantic and sensational episodes for their own sake, and is interested in married men, less for themselves than for the fact that they are married and so give her an opportunity to wreck a marriage, that being the whole point of her manoeuvre.
Once the goal is attained, her interest evaporates for lack of any maternal instinct, and then it will be someone else's turn.
This type is noted for its remarkable unconsciousness.
Such women really seem to be utterly blind to what they are doing, which is anything but advantageous either for themselves or for their victims.
I need hardly point out that for men with a passive Eros this type offers an excellent hook for anima projections.
(c) Identity with the Mother.—If a mother-complex in a woman does not produce an overdeveloped Eros, it leads to identification with the mother and to paralysis of the daughter's feminine initiative.
A complete projection of her personality on to the mother then takes place, owing to the fact that she is unconscious both of her maternal instinct and of her Eros.
Everything which reminds her of motherhood, responsibility, personal relationships, and erotic demands arouses feelings of inferiority and compels her to run away—to her mother, naturally, who lives to perfection everything that seems unattainable to her daughter.
As a sort of superwoman (admired involuntarily by the daughter), the mother lives out for her beforehand all that the girl might have lived for herself.

She is content to cling to her mother in selfless devotion, while at the same time unconsciously striving, almost against her will, to tyrannize over her, naturally under the mask of complete loyalty and devotion.
The daughter leads a shadow-existence, often visibly sucked dry by her mother, and she prolongs her mother's life by a sort of continuous blood transfusion.
These bloodless maidens are by no means immune to marriage.
On the contrary, despite their shadowiness and passivity, they command a high price on the marriage market.
First, they are so empty that a man is free to impute to them anything he fancies.
In addition, they are so unconscious that the unconscious puts out countless invisible feelers, veritable octopus-tentacles, that suck up all masculine projections; and this pleases men enormously.
All that feminine indefiniteness is the longed-for counterpart of male decisiveness and single-mindedness, which can be satisfactorily achieved only if a man can get rid of everything doubtful, ambiguous, vague, and muddled by projecting it upon some charming example of feminine innocence.
Because of the woman's characteristic passivity, and the feelings of inferiority which make her continually play the injured innocent, the man finds himself cast in an attractive role: he has the privilege of putting up with the familiar feminine foibles with real superiority, and yet with forbearance, like a true knight. (Fortunately, he remains ignorant of the fact that these deficiencies consist largely of his own projections.)
The girl's notorious helplessness is a special attraction.
She is so much an appendage of her mother that she can only flutter confusedly when a man approaches.
She just doesn't know a thing.
She is so inexperienced, so terribly in need of help, that even the gentlest swain becomes a daring abductor who brutally robs a loving mother of her daughter.
Such a marvellous opportunity to pass himself off as a gay Lothario does not occur every day and therefore acts as a strong incentive. This was how Pluto abducted Persephone from the inconsolable Demeter.
But, by a decree of the gods, he had to surrender his wife every year to his mother-in-law for the summer season. (The attentive reader will note that such legends do not come about by chance!)
(d) Resistance to the Mother.—These three extreme types are linked together by many intermediate stages, of which I shall mention only one important example.
In the particular intermediate type I have in mind, the problem is less an over-development or an inhibition of the feminine instincts than an overwhelming resistance to maternal supremacy, often to the exclusion of all else.
It is the supreme example of the negative mother-complex. The motto of this type is: Anything, so long as it is not like Mother!
On one hand we have a fascination which never reaches the point of identification; on the other, an intensification of Eros which exhausts itself in jealous resistance.
This kind of daughter knows what she does not want, but is usually completely at sea as to what she would choose as her own fate.
All her instincts are concentrated on the mother in the negative form of resistance and are therefore of no use to her in building her own life.
Should she get as far as marrying, either the marriage will be used for the sole purpose of escaping from her mother, or else a diabolical fate will present her with a husband who shares all the essential traits of her mother's character.
All instinctive processes meet with unexpected difficulties; either sexuality does not function properly, or the children are unwanted, or maternal duties seem unbearable, or the demands of marital life are responded to with impatience and irritation.
This is quite natural, since none of it has anything to do with the realities of life when stubborn resistance to the power of the mother in every form has come to be life's dominating aim.
In such cases one can often see the attributes of the mother archetype demonstrated in every detail.
For example, the mother as representative of the family (or clan) causes either violent resistances or complete indifference to anything that comes under the head of family, community, society, convention, and the like.
Resistance to the mother as uterus often manifests itself in menstrual disturbances, failure of conception, abhorrence of pregnancy, hemorrhages and excessive vomiting during pregnancy, miscarriages, and so on.
The mother as materia, 'matter,' may be at the back of these women's impatience with objects, their clumsy handling

of tools and crockery and bad taste in clothes.
Again, resistance to the mother can sometimes result in a spontaneous development of intellect for the purpose of creating a sphere of interest in which the mother has no place.
This development springs from the daughter's own needs and not at all for the sake of a man whom she would like to impress or dazzle by a semblance of intellectual comradeship.
Its real purpose is to break the mother's power by intellectual criticism and superior knowledge, so as to enumerate to her all her stupidities, mistakes in logic, and educational shortcomings, Intellectual development is often accompanied by the emergence of masculine traits in general. Carl Jung, Archetypes of the Collective Unconscious, Pages 85-91.

Carl Jung and Positive Aspects of the Mother Complex. **(2014-10-22 08:31)**

[Carl Jung and Positive Aspects of the Mother Complex.]
Positive Aspects of the Mother-Complex

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The Mother

The positive aspect of the first type of complex, namely the overdevelopment of the maternal instinct, is identical with that well-known image of the mother which has been glorified in all ages and all tongues. This is the mother-love which is one of the most moving and unforgettable memories of our lives, the mysterious root of all growth and change; the love that me and homecoming, shelter, and the long silence from which everything begins and in which everything ends. Intimately known and yet strange like Nature, lovingly tender and yet cruel like f ate, joyous and untiring giver of life—mater dolorosa and mute implacable portal that closes upon the dead. Mother is mother love, my experience and my secret.

Why risk saying too much, too much that is false and inadequate and beside the point, about that human being who was our mother, the accidental carrier of that great experience which includes herself and myself and all mankind, and indeed the whole of created nature, the experience of life whose children we are? The attempt to say these things has always been made, and probably always will be; but a sensitive person cannot in all fairness load that enormous burden of meaning, responsibility, duty, heaven and hell, on to the shoulders of one frail and fallible human being—so deserving of love, indulgence, understanding, and forgiveness—who was our mother. He knows that the m other carries for us that in born image of the mater natura and mater spiritualis, of the totality of life of which we are a small and helpless part. Nor should we hesitate for one moment to relieve the human mother of this appalling burden, for our own sakes as well as hers.

It is just this massive weight of meaning that ties us to the mother and chains her to her child, to the physical and mental detriment of both. A mother-complex is not got rid of by blindly reducing the mother to human proportions. Besides that we run the risk of dissolving the experience ”Mother” into atoms, thus destroying something supremely valuable and throwing away the golden key which a good fairy laid in om cradle. That is why mankind has always instinctively added the pre-existent divine pair to the personal parents—the ”god”-father and ”god”-mother of the newborn child—so that, from sheer unconsciousness or shortsighted rationalism, he should never forget himself so far as to invest his own parents with divinity.

The archetype is really far less a scientific problem than an urgent question of psychic hygiene. Even if all proofs of the existence of archetypes were lacking, and all the clever people in the world succeeded in convincing us that such a thing could not possibly exist, we would have to invent them forthwith in order to keep our highest and most important values from disappearing into the unconscious. For when these fall into the unconscious the whole elemental force of the original experience is lost. What then appears in its place is fixation on the mother-imago; and when this has been sufficiently rationalized and ”corrected,” we are tied fast to human reason and condemned from then on to believe exclusively in what is rational.

That is a virtue and an advantage on the one hand, but on the other a limitation and impoverishment, for it brings us nearer to the bleakness of doctrinairism and ” enlightenment.” This Deesse Raison emits a deceptive light which illuminates only what we know already, but spreads a darkness over all those things which it would be most needful for us to know and become conscious of. The more independent ”reason” pretends to be, the more it turns into sheer intellectuality which puts doctrine in the place of reality and shows us man not as he is but how it wants him to be.

Whether he understands them or not, man must remain conscious of the world of the archetypes, because in it he is still a part of Nature and is connected with his own roots. A view of the world or a social order that cuts him off from the primordial Images of life not only is no culture at all but, in increasing degree, is a prison or a stable. If the primordial images remain conscious in some form or other, the energy that belongs to them can flow freely into man.

But when it is no longer possible to maintain contact with them, then the tremendous sum of energy stored up in these images, which is also the source of the fascination underlying the infantile parental complex, falls back into the unconscious. The unconscious then becomes charged with a force that acts as an irresistible vis a tergo to whatever view or idea or tendency our intellect may choose to dangle enticingly before our desiring eyes.

In this way man is delivered over to his conscious side, and reason becomes the arbiter of right and wrong, of good and evil. I am far from wishing to belittle the divine gift of reason, man’s highest faculty. But in the role of absolute tyrant it has no meaning—no more than light would have in a world where its counterpart, darkness, was absent. Man would do well to heed the wise counsel of the mother and obey the inexorable law of nature which sets limits

to every being. He ought never to forget that the world exists only because opposing forces are held in equilibrium. So, too, the rational is counterbalanced by the irrational, and what is planned and purposed by what is.

This excursion into the realm of generalities was unavoidable, because the mother is the first world of the child and the last world of the adult. We are all wrapped as her children in the mantle of this great Isis. But let us now return to the different types of feminine mother-complex. It may seem strange that I am devoting so much more time to the mother-complex in woman than to its counterpart in man. The reason for this has already been mentioned: in a man, the mother-complex is never " pure," it is always mixed with the anima archetype, and the consequence is that a man's statements about the mother are always emotionally prejudiced in the sense of showing "animosity." Only in women is it possible to examine the effects of the mother archetype without admixture of animosity, and even this has prospects of success only when no compensating animus has developed.

The Overdeveloped Eros

I drew a very unfavourable picture of this type as we encounter it in the field of psychopathology. But this type, uninviting as it appears, also has positive aspects which society could ill afford to do without. Indeed, behind what is possibly the worst effect of this attitude, the unscrupulous wrecking of marriage we can see an extremely significant and purposeful arrangement of nature.

This type often develops in reaction to a mother who is wholly a thrall of nature, purely instinctive and therefore all devouring. Such a mother is an anachronism, a throw-back to primitive state of matriarchy where the man leads an insipid existence as a mere procreator and serf of the soil. The reactive intensification of the daughter's Eros is aimed at some man who ought to be rescued from the preponderance of the female-maternal element in his life. A woman of this type instinctively intervenes when provoked by the unconsciousness of the marriage partner.

She will disturb that comfortable ease so dangerous to the personality of a man but frequently regarded by him as marital faithfulness. This complacency leads to blank unconsciousness of his own personality and to those supposedly idea marriages where he is nothing but Dad and she is nothing bu Mom, and they even call each other that. This is a slippery pad that can easily degrade marriage to the level of a mere breeding pen.

A woman of this type directs the burning ray of her Eros upon a man whose life is stifled by maternal solicitude, and by doing so she arouses a moral conflict. Yet without this there can be no consciousness of personality. "But why on earth," you may ask, "should it be necessary for man to achieve, by hook or by crook, a higher level of consciousness?" This is truly the crucial question, and I do not find the answer easy.

Instead of a real answer I can only make a confession of faith: I believe that, after thousands and millions of years, someone had to realize that this wonderful world of mountains and oceans, suns and moons, galaxies and nebulae, plants and animals, exists. From a low hill in the Athi plains of East Africa I once watched the vast herds of wild animals grazing in soundless stillness, as they had done from time immemorial, touched only by the breath of a primeval world. I felt then as if I were the first man, the first creature, to know that all this is.

The entire world round me was still in its primeval state; it did not know that it was. And then, in that one moment in which I came to know, the world sprang into being; without that moment it would never have been. All Nature seeks this goal and finds it fulfilled in man, but only in the most highly developed and most fully conscious man. Every advance, even the smallest, along this path of conscious realization adds that much to the world.

There is no consciousness without discrimination of opposites. This is the paternal principle, the Logos, which eternally struggles to extricate itself from the primal warmth and primal darkness of the maternal womb; in a word, from unconsciousness. Divine curiosity yearns to be born and does not shrink from conflict, suffering, or sin. Unconsciousness is the primal sin, evil itself, for the Logos.

Therefore its first creative act of liberation is matricide, and the spirit that dared all heights and all depths must, as Synesius says, suffer the divine punishment, enchainment on the rocks of the Caucasus. Nothing can exist without its opposite; the two were one in the beginning and will be one again in the end. Consciousness can only exist through continual recognition of the unconscious, just as everything that lives must pass through many deaths.

The stirring up of conflict is a Luciferian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light. On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all, superfluities to ashes (omnes superfluitates comburit). But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness. There is no change from

darkness to light or from inertia to movement without emotion.
The woman whose fate it is to be a disturbing element is not solely destructive, except in pathological cases. Normally the disturber is herself caught in the disturbance; the worker of change is herself changed, and the glare of the fire she ignites both illuminates and enlightens all the victims of the entanglement. What seemed a senseless upheaval becomes a process of purification:
So that all that is vain Might
dwindle and wane.
If a woman of this type remains unconscious of the meaning of her function, if she does not know that she is
Part of that power which would
Ever work evil but engenders good,
she will herself perish by the sword she brings. But consciousness transforms her into a deliverer and redeemer.
The ”Nothing-But” Daughter
The woman of the third type, who is so identified with the mother that her own instincts are paralysed through projection, need not on that account remain a hopeless nonentity forever. On the contrary, if she is at all normal, there is a good chance of the empty vessel being filled by a potent anima projection. Indeed, the fate of such a woman depends on this eventuality; she can never find herself at all, not even approximately, without a man’s help; she has to be literally abducted or stolen from her mother. Moreover, she must play the role mapped out for her for a long time and with great effort, until she actually comes to loathe it.
In this way she may perhaps discover who she really is. Such women may be come devoted and self-sacrificing wives of ’ husbands whose whole existence turns on their identification with a profession or a great talent, but who, for the rest, are unconscious and remain so. Since they are nothing but masks themselves, the wife, too, must be able to play the accompanying part with a semblance of naturalness. But these women sometimes have valuable gifts which remained undeveloped only because they were entirely unconscious of their own personality.
They may project the gift or talent upon a husband who lacks it himself, and then we have the spectacle of a totally insignificant man who seemed to have no chance whatsoever suddenly soaring as if on a magic carpet to the highest summits of achievement. Cherchez la femme, and you have the secret of his success. These women remind me—if I may be forgiven the impolite comparison—of hefty great bitches who t urn tail before the smallest cur simply because he is a terrible male and it never occurs to them to bite him.
Finally, it should be remarked that emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole ”mystery” of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he doesn’t, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible.
”The Mothers, the Mothers, how eerily it sounds!” With this sigh, which seals the capitulation of the male as he approaches the realm of the Mothers, we will turn to the fourth type.
The Negative Mother-Complex
As a pathological phenomenon this type is an unpleasant, exacting, and anything but satisfactory partner for her husband, since she rebels in every fibre of her being against everything that springs from natural soil. However, there is no reason why increasing experience of life should not teach her a thing or two, so that for a start she gives up fighting the mother in the personal and restricted sense. But even at her best she will remain hostile to all that is dark, unclear, and ambiguous, and will cultivate and emphasize everything certain and clear and reasonable.
Excelling her more feminine sister in her objectivity and coolness of judgment, she may become the friend, sister, and competent adviser of her husband. Her own masculine aspirations make it possible for her to have a human understanding of the individuality of her husband quite transcending the realm of the erotic. The woman with this type of m other-complex probably has the best chance of all to make her marriage an outstanding success during the second half of life.
But this is true only if she succeeds in overcoming the hell of ”nothing but femininity,” the chaos of the maternal womb, which is her greatest danger because of her negative complex. As we know a complex can be really overcome only if it is lived out to the full. In other words, if we are to develop further we have to draw to us and drink down to

the very dregs what, because of our complexes, we have held at a distance.
This type started out in the world with averted face, like Lot's wife looking back on Sodom and Gomorrah. And all the while the world and life pass by her like a dream—an annoying source of illusions, disappointments, and irritations, all of which are due solely to the fact that she cannot bring herself to look straight ahead for once. Because of her merely unconscious, reactive attitude toward reality, her life actually becomes dominated by what she fought hardest against—the exclusively maternal feminine aspect. But if she should later turn her face, she will see the world for the first time, so to speak, in the light of maturity, and see it embellished with all the colours and enchanting wonders of youth, and sometimes even of childhood. It is a vision that brings knowledge and discovery of truth, the indispensable prerequisite for consciousness. A part of life was lost, hut the meaning of life has been salvaged for her.
The woman who fights against her father still has the possibility of leading an instinctive, feminine existence, because she rejects only what is alien to her. But when she fights against 'the mother she may, at the risk of injury to her instincts, attain to greater consciousness, because in repudiating the mother she repudiates all that is obscure, instinctive, ambiguous, and unconscious in her own nature. Thanks to her lucidity, objectivity, and masculinity, a woman of this type is frequently found in important positions in which her tardily discovered maternal quality, guided by a cool intelligence, exerts a most beneficial influence.
This rare combination of womanliness and masculine understanding proves valuable in the realm of intimate relationships as well as in practical matters. As the spiritual guide and adviser of a man, such a woman, unknown to the world, may play a highly influential part. Owing to her qualities, the masculine mind finds this type easier to understand than women with other forms of mother-complex, and for this reason men often favour her with the projection of positive mother-complexes. The excessively feminine woman terrifies men who have a mother-complex characterized by great sensitivity.
But this woman is not frightening to a man, because she builds bridges for the masculine mind over which he can safely guide his feelings to the opposite shore. Her clarity of understanding inspires him with confidence, a factor not to be underrated and one that is absent from the relationship between a man and a woman much more often than one might think.
The man's Eros does not lead upward only but downward into that uncanny dark world of Hecate and Kali, which is a horror to any intellectual man. The understanding possessed by this type of woman will be a guiding star to him in the darkness and seemingly unending mazes of life. Carl Jung, Archetypes of the Collective Unconscious, Pages 91-100, Para 172-186.

Carl Jung references to the "Blue Star" in The Red Book. **(2014-10-22 15:13)**

[Carl Jung references to the "Blue Star" in The Red Book.]
I saw you, Oh DIAHMON, at the noonday hour when the sun stood highest; you stood speaking with a blue shade, blood stuck to its forehead and solemn torment darkened it.

But life is duration, the flame dies away. I carried that over, I saved it from the fire. That is the son of the fire flower. You saw that in me, I myself am of the eternal fire of light. But I am the one who saved it for you, the black and golden seed and its blue starlight.

But I said to him, "Illustrious one, when will you give me the dark and golden treasure and its blue starlight?" DIAHMON replied, "When you have surrendered everything that wants to burn to the holy flame." Carl Jung, The Red Book, Page 354.

[Soul:] "Now let us try this: it is something of the golden bird. It is not the white bird, but the golden one. It is different. The white bird is a good daimon, but the golden one is above you and under your God. It flies ahead of you. I see it in the blue ether, flying toward the star. It is something that is part of you. And it is at once its own egg, containing you. The Red Book, Footnote 125, Page 354

It was noon on a hot summer's day and I was taking a stroll in my garden; when I reached the shade of the high trees, I met DIAHMQN strolling in the fragrant grass. But when I sought to approach him, a blue shade came from the other side, and when DIAHMQN saw him, he said, "I find you in the garden, beloved. The sins of the world have conferred beauty upon your countenance. Carl Jung, The Red Book, Page 359.

Just like the sun, which is also such a star, which is a God and grandfather of souls, the star of the individual is also like the sun, a God and grandfather of the souls. He is visible from time to time, just as I have described him. His light is blue, like that of a distant star. He is far out in space, cold and solitary, since he is beyond death. To attain individuality, we need a large share of death. Carl Jung's Soul, The Red Book, Appendix C, Page 371.

Only by living life can you free yourself from it. So live it to such a degree that it befits you. To the degree that you live it, you also fall victim to the power of Abraxas and his dreadful deceptions. But to the same degree the star God in you gains in longing and power, in that the fruit of deception and human disappointment falls to him. Pain and disappointment fill the world of Abraxas with coldness, all of your life's warmth slowly sinks into the depths of your soul, into the midpoint of man, where the far blue starlight of your one God glimmers. Carl Jung's Soul, The Red Book, Appendix C, Page 371.

If you flee Abraxas from fear, you escape pain and disappointment and you remain terrified, that is, out of unconscious love you cling to Abraxas and your one God cannot catch fire. But through pain and disappointment you redeem yourself since your longing then falls of its own accord like a ripe fruit into the depths, following gravity, striving toward the midpoint, where the blue light of the star God arises. Carl Jung's Soul, The Red Book, Appendix C, Page 371.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Appendix C, Page 371

[Carl Jung’s experience(s) with Loneliness] **(2014-10-22 15:51)**

[Carl Jung’s experience(s) with Loneliness]
Knowledge of processes in the background early shaped my relationship to the world. Basically, that relationship was

the same in my childhood as it is to this day.
As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know.
Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible.
The loneliness began with the experiences of my early dreams, and reached its climax at the time I was working on the unconscious.
If a man knows more than others, he becomes lonely.
But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others. Carl Jung, Memories Dreams and Reflections, Page 356.
This un-childlike behavior was connected on the one hand with an intense sensitivity and vulnerability, on the other hand–and this especially–with the loneliness of my early youth. (My sister was born nine years after me.) I played alone, and in my own way.
Unfortunately I cannot remember what I played; I recall only that I did not want to be disturbed. I was deeply absorbed in my games and could not endure being watched or judged while I played them.
My first concrete memory of games dates from my seventh or eighth year. I was passionately fond of playing with bricks, and built towers which I then rapturously destroyed by an ”earthquake.” Between my eighth and eleventh years I drew endlessly–battle pictures, sieges, bombardments, naval engagements.
Then I filled a whole exercise book with ink blots and amused myself giving them fantastic interpretations. One of my reasons for liking school was that there I found at last the playmates I had lacked for so long. Carl Jung, Memories Dreams and Reflections, Page 18.
It would never have occurred to me to speak of my experience openly, nor of my dream of the phallus in the underground temple, nor of my carved manikin. As a matter of fact, I did not say anything about the phallus dream until I was sixty-five.
I may have spoken about the other experiences to my wife, but only in later years. A strict taboo hung over all these matters, inherited from my childhood. I could never have talked about them with friends.
My entire youth can be understood in terms of this secret. It induced in me an almost unendurable loneliness. My one great achievement during those years was that I resisted the temptation to talk about it with anyone.
Thus the pattern of my relationship to the world was already prefigured: today as then I am a solitary, because I know things and must hint at things which other people do not know, and usually do not; even want to know. Carl Jung, Memories Dreams and Reflections. Page 42.
The consequence of my resolve, and my involvement with things which neither I nor anyone else could understand, was an extreme loneliness.
I was going about laden with thoughts of which I could speak to no one: they would only have been misunderstood.
I felt the gulf between the external world and the interior world of images in its most painful form.
I could not yet see that interaction of both worlds which I now understand. I saw only an irreconcilable contradiction between ”inner” and ”outer.” Carl Jung, Memories Dreams and Reflections, Page 194.

International Psychoanalytic Congress 1911 with Emma Jung, Toni Wolff, Cindy Lou Andreas-Salome, etc.
(2014-10-24 07:33)

International Psychoanalytic Congress. Photograph, 1911.
Front row left to right: 1) Poul Bjerre 2) Eugen Bleuler 3) Maria Moltzer 4) Maria Gincburg 5) Cindy Lou Andreas-Salomé 6) Beatrice M. Hinkle 7) Emma Jung 8) M. von Stack 9) Toni Wolff 10) Martha Boeddinghaus 11) Franz Riklin;
Second row, left to right: 1) Otto Rank 2) Ludwig Binswanger 3) O. [Oskar?] Rothenhäusler 4) Isidor Sadger 5) Oskar Pfister 6) Sándor Ferenczi 7)
Sigmund Freud 8) Carl Gustav Jung 9) Karl Abraham 10) unknown 11) W. Wittenberg 12) James J. Putnam 13) Ernest Jones 14) Wilhelm Stekel;
Third row, left to right: 1) Jan Nelken 2) Ludwig Jekels 3) Max Eitingon 4)
Leonhard Seif 5) Karl Landauer 6) A. Stegmann 7) unknown 8) unknown 9) Guido Brecher 10) Alfred von Winterstein 11) Johannes Jaroslaw Marcinowski;
Fourth row: 1) Rudolf Foerster 2) unknown 3) Abraham Arden Brill 4) Alphonse Maeder 5) Jan Egbert Gustaaf van Emden 6) Paul Federn 7) unknown 8) unknown 9) Adolf Keller;
Fifth row: 1) Eduard Hitschmann 2) unknown 3) unknown 4) unknown
Date 21 September 1911

Carl Jung on Celebrate a Last Supper [with yourself] **(2014-10-26 06:37)**

If the projected conflict is to be healed, it must return into the psyche of the individual, where it had its unconscious beginnings.
He must celebrate a Last Supper with himself, and eat his own flesh and drink his own blood; which means that he must recognize and accept the other in himself. . . .
Is this perhaps the meaning of Christ's teaching, that each must bear his own cross?
For if you have to endure yourself, how will you be able to rend others also? Carl Jung, Mysterium Coniunctionis, CW 14, par. 512

Carl Jung on the celebration of the Mass and Holy Communion. **(2014-10-26 06:42)**

[Carl Jung on the celebration of the Mass and Holy Communion.]
Although the Mass itself is a unique phenomenon in the history of comparative religion, its symbolic content would

be profoundly alien to man were it not rooted in the human psyche.
But if it is so rooted, then we may expect to find similar patterns of symbolism both in the earlier history of mankind and in the world of pagan thought contemporary with it. . . .
The liturgy of the Mass contains allusions to the ”prefigurations” in the Old Testament, and thus indirectly to ancient sacrificial symbolism in general.
It is clear, then, that in Christ’s sacrifice and the Communion one of the deepest chords in the human psyche is struck: human sacrifice and ritual anthropophagy. . . .
I must content myself with mentioning the ritual slaying of the king to promote the fertility of the land and the prosperity of his people, the renewal and revivification of the gods through human sacrifice, and the totem meal, the purpose of which was to reunite the participants with the life of their ancestors.
These hints will suffice to show how the symbols of the Mass penetrate into the deepest layers of the psyche and its history. Carl Jung, Transformation Symbolism in the Mass,” Psychology and Religion, CW 11, Para 339.

Carl Jung on being ”Alone.” (2014-10-26 16:22)

[Carl Jung on being ”Alone.”]
My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you

are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you. The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending, the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

To the extent that he does live in reality the whole range of his particular life, the individual is . . . an alchemical retort, in which the elements present in the collective are melted down and refashioned to form a new synthesis, which is then offered to the collective. But the predigestion of evil which he carried out as part of the process of assimilating his shadow makes him, at the same time, an agent for the immunization of the collective. An individual's shadow is invariably bound up with the collective shadow of his group, and as he digests his own evil, a fragment of the collective evil is invariably co-digested at the same time. Erich Neumann, Depth Psychology and a New Ethic, p. 130.

The highest and most decisive experience of all . . . is to be alone with . . . [one's] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, Psychology and Alchemy, CW 12, par. 32.

[The philosophers] called their stone animate because, at the final operations, by virtue of the power of this most noble fiery mystery, a dark red liquid, like blood, sweats out drop by drop from their material and their vessel. And for this reason they have prophesied that in the last days a most pure [or genuine] man, through whom the world will be freed, will come to earth and will sweat bloody drops of a rosy or red hue, whereby the world will be redeemed from its Fall. In like manner, too, the blood of their stone will free the leprous metals a and also men from their diseases. . . . and that is the reason why the stone is called animate.

For in the blood of this stone is hidden its soul. . . . For a like reason they have called it their microcosm, because it contains the similitude of all things of this word, and therefore again they say that it is animate, as Plato calls the macrocosm animate. Gerhard Dorn, Quoted in Alchemical Studies, CW 13, par. 381.

Since the stone represents the homo totus, it is only logical for Dorn to speak of the "putissimus homo" [most true man] when discussing the arcane substance and its bloody sweat, for this is what it is all about. He is the arcanum, and the stone and its parallel or prefiguration is Christ in the garden of Gethsemane. This "most pure" or "most true" man must be no other than what he is, just as "argentum putum" is unalloyed silver; he must be entirely man, a man who knows and possesses everything human and is not adulterated by any influence or admixture from without. This man will appear on earth only "in the last days." He cannot be Christ, for Christ by his blood has already redeemed the world from the consequences of the Fall. . . . On no account is it a question here of a future Christ and salvator microcosmi, but rather of the alchemical servator cosmi (preserver of the cosmos), representing the still unconscious idea of the whole and complete man, who shall bring about what the sacrificial death of Christ has obviously left unfinished, namely the deliverance of the world from evil. Like Christ he will sweat a redeeming blood, but . . . it is "rose-colored"; not natural or ordinary blood, but symbolic blood, a psychic substance, the manifestation of a certain kind of Eros which unifies the individual as well as the multitude in the sign of the rose and makes them whole. Gerhard Dorn, Quoted in Alchemical Studies, CW 13, par. 390.

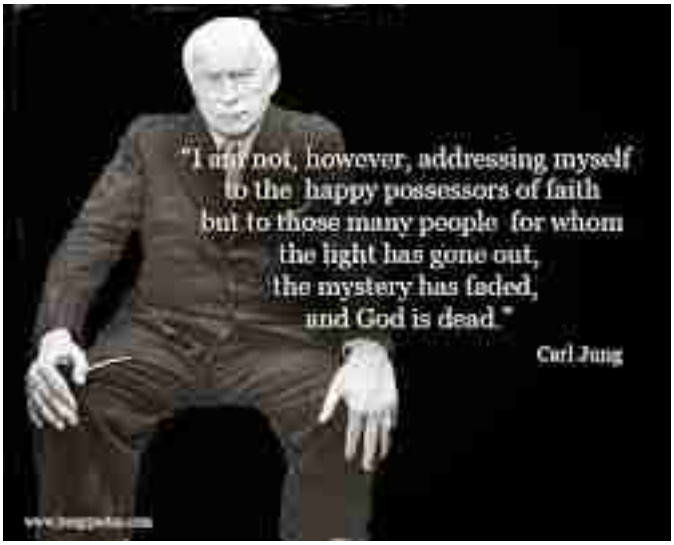
As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: Page 32.

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

What is meant is, that you should be with yourself, not alone but with yourself, and you can be with yourself even in

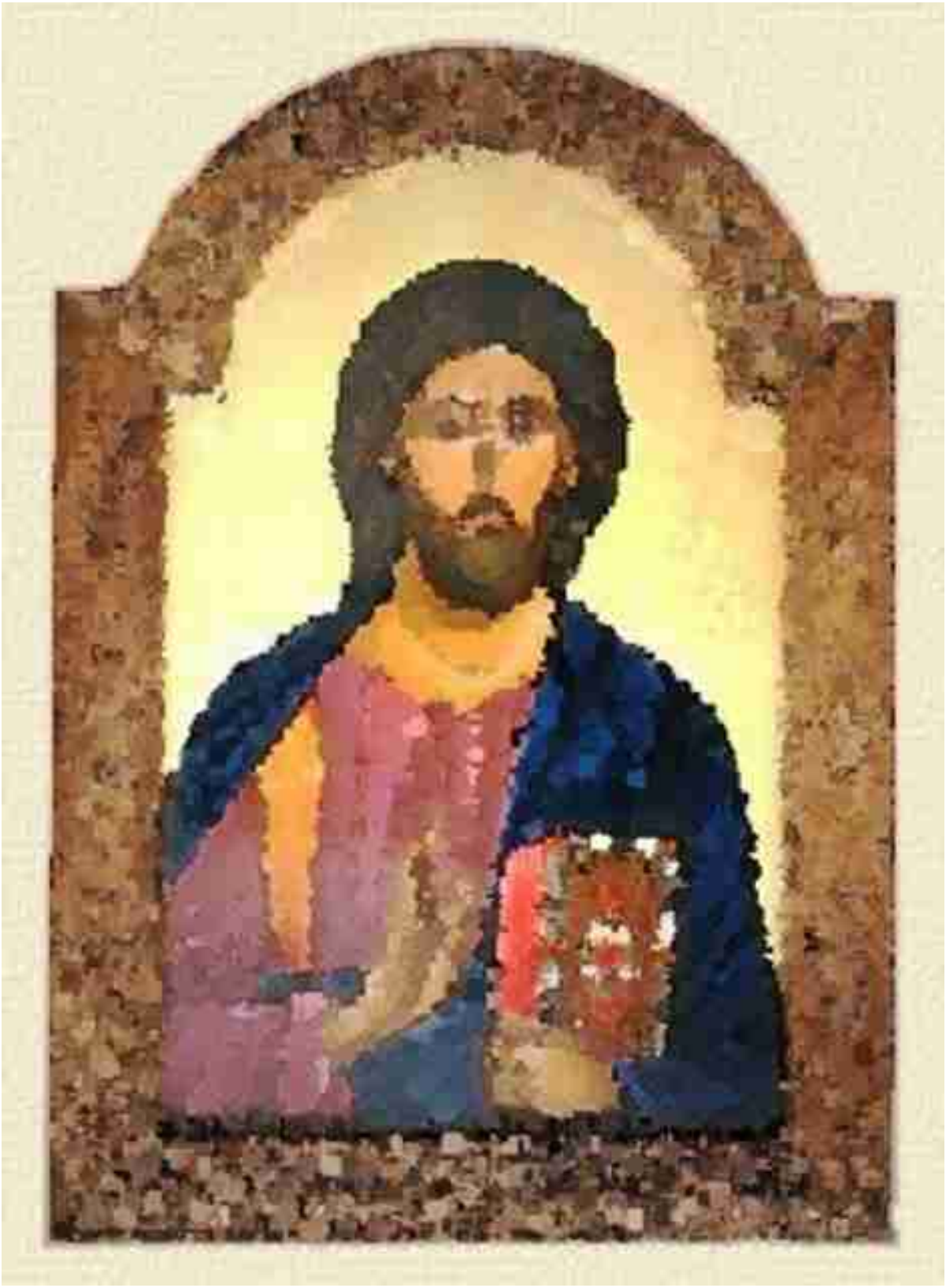
a crowd. Carl Jung, Zarathustra Seminar, Page 1484.

Carl Jung "…The present is a time of God's death and disappearance." **(2014-10-27 09:31)**



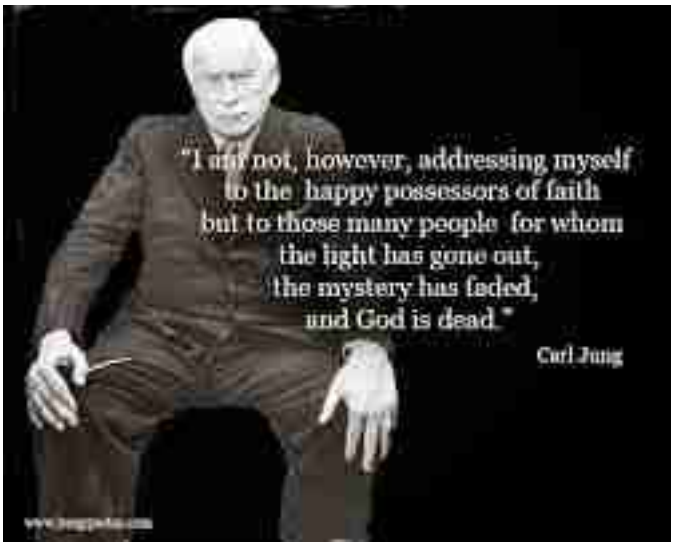
[Carl Jung "…The present is a time of God's death and disappearance."]
I only know and here I am expressing what countless other people know that the present is a time of God's death and disappearance.
The myth says he was not to be found where his body was laid.
"Body" means the outward, visible form, the erstwhile but ephemeral setting for the highest value.
The myth further says that the value rose again in a miraculous manner, transformed.
It looks like a miracle, for, when a value disappears, it always seems to be lost irretrievably.
So it is quite unexpected that it should come back.
The three days' descent into hell during death describes the sinking of the vanished value into the unconscious, where, by conquering the power of darkness, it establishes a new order, and then rises up to heaven again, that is, attains supreme clarity of consciousness.
The fact that only a few people see the Risen One means that no small difficulties stand in the way of finding and recognizing the transformed value. Carl Jung, "Psychology and Religion," Psychology and Religion, CW 11, par. 149.

Does individuation originate from the ego or the Self? This confronts us with the ego-Self paradox.
(2014-10-28 04:34)



[Does individuation originate from the ego or the Self? This confronts us with the ego-Self paradox.]
[For the alchemis] . . . . it is not a question of a one-way ascent to heaven, but, in contrast to the route followed by the Christian Redeemer, who comes from above to below and from there returns to the above, the filius macrocosmi starts from below, ascends on high, and, with the powers of Above and Below united in himself, returns to earth again. He carries out the reverse movement and thereby manifests a nature contrary to that of Christ and the Gnostic Redeemers. Carl Jung, "The Spirit Mercurius," Alchemical Studies, CW 13, par. 280.
The self, like the unconscious, is an a priori existent out of which the ego evolves. It is, so to speak, an unconscious prefiguration of the ego. It is not I who create myself, rather I happen to myself . . . [However] psychology must reckon with the fact that despite the causal nexus man does enjoy a feeling of freedom, which is identical with autonomy of consciousness . . . . The existence of ego consciousness has meaning only if it is free and autonomous. By stating these facts we have, it is true, established an antimony, but we have at the same time given a picture of things as they are . . . . In reality both are always present: the supremacy of the self and the hybris of consciousness. Carl Jung, "Transformation Symbolism in the Mass," Psychology and Religion, CW 11, par. 391.
If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance. Carl Jung, The Mysteries: Papers from the Eranos, Page 324.

Carl Jung "...The present is a time of God's death and disappearance." (2014-10-28 04:39)



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Carl Jung on ”Resurrection.” **(2014-10-28 04:45)**

[Carl Jung on ”Resurrection.”]
The utter failure came at the Crucifixion in the tragic words, ”My God, my God, why hast thou forsaken me?”
If you want to understand the full tragedy of those words you must realize what they meant: Christ saw that his whole life, devoted to the truth according to his best conviction, had been a terrible illusion.
He had lived it to the full absolutely sincerely, he had made his honest experiment, but it was nevertheless a compensation.
On the cross his mission deserted him. But because he had lived so fully and devotedly he won through to the Resurrection body. Carl Jung, C.G. Jung Speaking, pp. 97f.
The state of imperfect transformation, merely hoped for and waited for, does not seem to be one of torment only, but of positive, if hidden, happiness.

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It is the state of someone who, in his wanderings among the mazes of his psychic transformation, comes upon a secret happiness which reconciles him to his apparent loneliness.
In communing with himself he finds not deadly boredom and melancholy but an inner partner; more than that, a relationship that seems like the happiness of a secret love, or like a hidden springtime, when the green seed sprouts from the barren earth, holding out the promise of future harvests.
It is the alchemical benedicta viriditas, the blessed greenness, signifying on the one hand the ”leprosy of the metals” (verdigris), but on the other the secret immanence of the divine spirit of life in all things. Carl Jung, Mysterium Coniunctionis, CW 14, par. 77, note 215.
When Nietzsche said ”God is dead,” he uttered a truth which is valid for the greater part of Europe. People were influenced by it not because he said so, but because it stated a widespread psychological fact. The consequences were not long delayed: after the fog of -isms, the catastrophe. Carl Jung, Psychology and Religion, CW 11, par. 145.
We are living in what the Greeks called the Kairos the right moment for a ”metamorphosis of the gods,” of the fundamental principles and symbols. This peculiarity of our time . . . is the expression of the unconscious man within us who is changing. Carl Jung, The Undiscovered Self,” Civilization in Transition, CW 10, par. 585.

Carl Jung and excerpts from “Answer to Job.” **(2014-10-28 14:41)**

[Carl Jung and excerpts from “Answer to Job.”]
The book of Job is a landmark in the long historical development of a divine drama. At the time the book was written,

there were already many testimonies which had given a contradictory picture of Yahweh—the picture of a God who knew no moderation in his emotions and suffered precisely from this lack of moderation. He himself admitted that he was eaten up with rage and jealousy and that this knowledge was painful to him. Insight existed along with cruelty, creative power along with destructiveness. Everything was there, and none of these qualities was an obstacle to the other. Such a condition is only conceivable either when no reflecting consciousness is present at all, or when the capacity for reflection is very feeble and a more or less adventitious phenomenon. A condition of this sort can only be described as amoral. Carl Jung, Answer to Job, Para 560.

It does not seem to fit God's purpose to exempt man from conflict and hence from evil. Carl Jung, Answer to Job, Para 659.

The inner instability of Yahweh is the prime cause not only of the creation of the world, but also of the pleromatic drama for which mankind serves as a tragic chorus. . . . the two main climaxes are formed first by the Job tragedy and secondly by Ezekiel's revelation. Carl Jung, Answer to Job, Para 686.

The only thing that really matters now is whether man can climb up to a higher moral level, to a higher plane of consciousness, in order to be equal to the superhuman powers which the fallen angels have played into his hands. Carl Jung, Answer to Job, Para 746.

Even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky Carl Jung; Book of Job; Para. 758.

From the ancient records we know that the divine drama was enacted between God and his people, who were betrothed to him, the masculine dynamis, like a woman, and over whose faithfulness he watched jealously. A particular instance of this is Job, whose faithfulness is subjected to a savage test. As I have said, the really astonishing thing is how easily Yahweh gives in to the insinuations of Satan. If it were true that he trusted Job perfectly, it would be logical for Yahweh to defend him, unmask the malicious

slanderer, and make him pay for his defamation of God's faithful servant. But Yahweh never thinks of it, not even after Job's innocence has been proved. We hear nothing of a rebuke or disapproval of Satan. Therefore we cannot doubt Yahweh's connivance. His readiness to deliver Job into Satan's murderous hands proves that he doubts Job precisely because he projects his own tendency to unfaithfulness upon a scapegoat. There is reason to suspect that he is about to loosen his matrimonial ties with Israel but hides this intention from himself. (para. 616)

The invasion of evil signifies that something previously good has turned into something harmful . . . the ruling moral principle, although excellent to begin with, in time loses its essential connection with life, since it no longer embraces life's variety and abundance. What is rationally correct is too narrow a concept to grasp life in its totality and give it permanent expression. Carl Jung, Answer to Job.

Carl Jung on the "Assimilation of the Christ-image" and the Passion of Christ. (2014-10-28 17:28)

[Carl Jung on the “Assimilation of the Christ-image” and the Passion of Christ.]
If the adept experiences his own self, the ”true man,” in his work, then, as the passage from the ”Aquarium sapientum” shows, he encounters the analogy of the true man—Christ—in new and direct form, and he recognizes in the transformation in which he himself is involved a similarity to the Passion.
It is not an ”imitation of Christ” but its exact opposite: an assimilation of the Christ-image to his own self, which is the ”true man.”
It is no longer an effort, an intentional straining after imitation, but rather an involuntary experience of the reality represented by the sacred legend.
This reality comes upon him in his work, just as the stigmata come to the saints without being consciously sought. They appear spontaneously.
The Passion happens to the adept, not in its classic form—otherwise he would be consciously performing spiritual exercises—but in the form expressed by the alchemical myth.
It is the arcane substance that suffers those physical and moral tortures; it is the king who dies or is killed, is dead and buried and on the third day rises again.
And it is not the adept who suffers all this, rather it suffers in him, it is tortured, it passes through death and rises again.
All this happens not to the alchemist himself but to the ”true man,” who he feels is near him and in him and at the same time in the retort.
The passion that vibrates in our text and in the Aurora is genuine, but would be totally incomprehensible if the lapis were nothing but a chemical substance. Nor does it originate in contemplation of Christ’s Passion; it is the real experience of a man who has got involved in the compensatory contents of the unconscious by investigating the unknown, seriously and to the point of self-sacrifice.
He could not but see the likeness of his projected contents to the dogmatic images, and he might have been tempted to assume that his ideas were nothing else than the
familiar religious conceptions, which he was using in order to explain the chemical procedure.
But the texts show clearly that, on the contrary, a real experience of the opus had an increasing tendency to assimilate the dogma or to amplify itself with it.
That is why the text says that Christ was ”compared and united” with the stone. The alchemical Anthropos showed itself to be independent of any dogma. Carl Jung, Mysterium Coniunctionis, Page 349, Para 492.

Per Edward F. Edinger the "X" in the passage below was Father Victor White. **(2014-10-28 17:32)**

[Per Edward F. Edinger the "X" in the passage below was Father Victor White.]
I [Esther Harding] spoke of the clergy and how they are reaching out for his ideas. . . .
He said, "Only the clergy and we are concerned with the education of the soul.
People may have to go back to the Church when they reach a certain stage of analysis. Individuation is only for the few." ...
Jung went on to say that X. [a mutual acquaintance, a cleric] had never really faced his problem, nor taken up his cross, that ,is, the opposition that forms the cross (crossing his fingers as he spoke).
He need not have been afraid; the Church would not have rejected him.
A Jesuit said to X. once, "You make a fist in your pocket and go on with the ritual!"
But he could not face the fact of evil—just as he denied that Jesus had a shadow, though that is clearly portrayed, even in the records we have.
Not only did he fail on Palm Sunday, allowing himself to be venerated as an imperial savior, and then cursed the fig tree because it did not fall into line, but also he was actually unable to carry his cross, someone else had to carry it for him, a most significant point.
And so he had to be fixed on the cross. If we do not carry our own cross, we will surely be crucified.
So X., who had not enough backbone to carry his cross, had an illness and must die of cancer.... C.G. Jung Speaking, From Esther Harding's Notebooks 1950, Page 440

The ”littleness” of the Holy Spirit stems from the fact that God’s pneuma dissolves into the form of little flames (2014-10-28 17:40)

The ”littleness” of the Holy Spirit stems from the fact that God’s pneuma dissolves into the form of little flames, remaining none the less intact and whole.
His dwelling in a certain number of human individuals and their transformation into huiõi tou theou1 signifies a very important step forward beyond ”Christocentrism.”. . .
On the level of the Son there is no answer to the question of good and evil; there is only an incurable separation of the opposites . .
. . It seems to me to be the Holy Spirit’s task and charge to reconcile and reunite the opposites in the human individual through a special development of the human soul. Carl Jung, Symbolic Life, Page CW 18, pars. 1552f.
The fundamental idea of the theologians is always this: the earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death . . .
until the last day when, after fulfilling her earthly task, she becomes ”unnecessary” and ”dies,” as indicated in Psalm 71:7: ”until the moon shall fail.” These ideas were expressed in the symbolism of Luna as the Church. Just as the kenosis of Christ was fulfilled in death . . . even so it is with the parallel kenosis of Ecclesia-Luna. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.
If the death of the Church can be postponed to the ”last day,” The man who is not particularly bold . . . will . . . thank God that the Holy Spirit does not concern himself with us overmuch. One feels much safer under the shadow of the Church, which serves as a fortress to protect us against God and his Spirit. It is very comforting to be assured by the Catholic Church that it ”possesses” the Spirit, who assists regularly at its rites. Then one knows that he is well chained

up. Carl Jung, ”Letter to Père Lachat,” The Symbolic Life, CW 18, par. 1534.

It is for your own good that I am going because unless I go the Advocate [Paraclete] will not come to you; but if I do go,
I will send him to you. (John 16:7, Jerusalem Bible)

I shall ask the Father, and he will give you another Advocate [Paraclete] to be with you forever, that Spirit of truth whom the world can never receive since it neither sees nor knows him; but you know him, because he is with you, he is in you. I will not leave you orphans; I will come back to you.
In a short time the world will no longer see me; but you will see me, because I live and you will live. On that day you will understand that I am in my Father and you in me and I in you. (John 14:16 20, Jerusalem Bible)

Carl Jung on the “continued and progressive divine incarnation. **(2014-10-28 17:45)**

[Carl Jung on the “continued and progressive divine incarnation.]
The continuing, direct operation of the Holy Ghost on those who are called to be God’s children implies, in fact, a

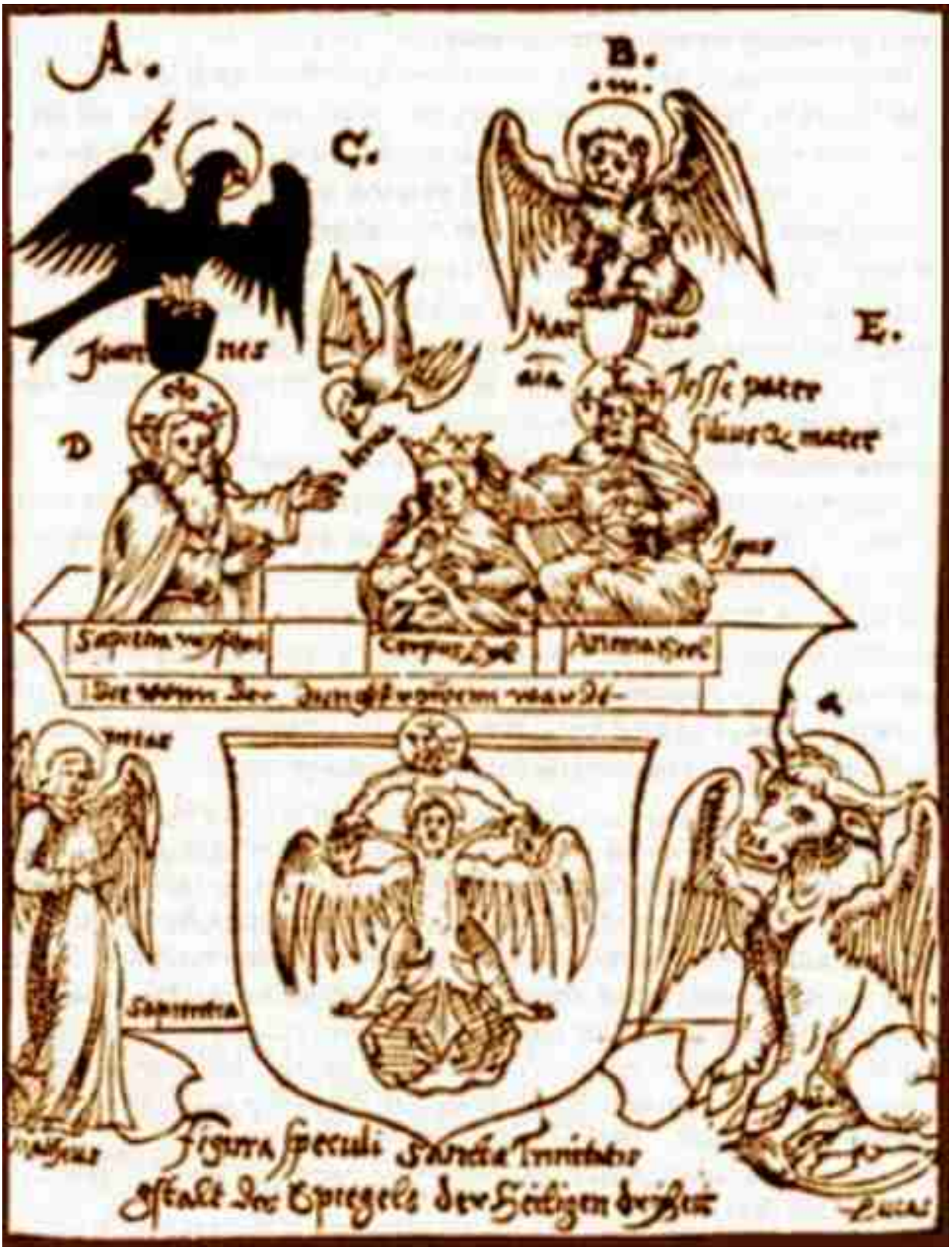
broadening process of incarnation. Christ, the son begotten by God, is the first-born who is succeeded by an ever-increasing number of younger brothers and sisters.
These are, however, neither begotten by the Holy Ghost nor born of a virgin. . .. Their lowly origin (possibly from the mammals) does not prevent them from entering into a close kinship with God as their father and Christ as their brother. Carl Jung, "Answer to Job," Psychology and Religion, CW 11, par. 658.
[There is a] . . . continued and progressive divine incarnation. Thus man is received and integrated into the divine drama. He seems destined to play a decisive part in it; that is why he must receive the Holy Spirit.
I look upon the receiving of the Holy Spirit as a highly revolutionary fact which cannot take place until the ambivalent nature of the Father is recognized. If God is the summum bonum, the incarnation makes no sense, for a good god could never produce such hate and anger that his only son had to be sacrificed to appease it.
A Midrash says that the Shofar is still sounded on the Day of Atonement to remind YHWH of his act of injustice towards Abraham (by compelling him to slay Isaac) and to prevent him from repeating it.
A conscientious clarification of the idea of God would have consequences as upsetting as they are necessary. They would be indispensable for an interior development of the trinitarian drama and of the role of the Holy Spirit.
The Spirit is destined to be incarnate in man or to choose him as a transitory dwelling-place. "Non habet nomen proprium," says St. Thomas; because he will receive the name of man.
That is why he must not be identified with Christ. We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his.
Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, "Letter to Pèe Lachat," The Symbolic Life, CW 18, par. 1551.

Carl Jung: The ego participates in God's suffering. **(2014-10-29 06:34)**

The ego participates in God's suffering.

We have become participants in the divine nature. We are the vessel…of the deity suffering in the body of the "slave"(Phil. 2:5).
Buddha's insight and the incarnation in Christ break the chain through the intervention of the enlightened human consciousness which thereby acquires a metaphysical and cosmic significance.
Individuation and individual existence are indispensable for the transformation of God.
Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.

Carl Jung and the Assumption and Coronation of Mary (2014-10-29 12:35)



Assumption and Coronation of Mary

The dogmatization of the Assumptio Mariae points to the hieros gamos in the pleroma, and this in turn implies . . . the future birth of the divine child, who, in accordance with the divine trend towards incarnation, will choose as his

birthplace the empirical man.
The metaphysical process is known to the psychology of the unconscious as the individuation process. Carl Jung, Jung, ”Answer to Job,” Psychology and Religion, CW 11, par. 755.
The nuptial union in the thalamus (bridal-chamber) signifies the hieros gamos, and this in turn is the first step towards incarnation, towards the birth of the saviour who, since antiquity, was thought of as the filius solis et lunae, the filius sapientiae, and the equivalent of Christ. When, therefore, a longing for the exaltation of the Mother of God passes through the people, this tendency, if thought to its logical conclusion, means the desire for the birth of a saviour, a peacemaker, a ”mediator pacem faciens inter inimicos.”
Although he is already born in the pleroma, his birth in time can only be accomplished when it is perceived, recognized, and declared by man. Carl Jung, Jung, ”Answer to Job,” Psychology and Religion, CW 11, par. 748.
The taking up of the body had long been emphasized as an historical and material event, and the alchemists could therefore make use of the representations of the Assumption in describing the glorification of matter in the opus.
The illustration of this process in Reusner’s Pandora shows, underneath the coronation scene, a kind of shield between the emblems of Matthew and Luke, on which is depicted the extraction of Mercurius from the prima materia.
The extracted spirit appears in monstrous form: the head is surrounded by a halo, and reminds us of the traditional head of Christ, but the arms are snakes and the lower half of the body resembles a stylized fish’s tail.
This is without doubt the anima mundi who has been freed from the shackles of matter, the filius macrocosmi or Mercurius-Anthropos, who, because of his double nature, is not only spiritual and physical but unites in himself the morally highest and lowest.
The illustration in Pandora points to the great secret which the alchemists dimly felt was implicit in the Assumption.
The proverbial darkness of sublunary matter has always been associated with the ”prince of this world,” the devil.
He is the metaphysical figure who is excluded from the Trinity but who, as the counterpart of Christ, is the sine qua non of the drama of redemption.
His equivalent in alchemy is the dark side of Mercurius duplex and . . . the active sulphur.
He also conceals himself in the poisonous dragon, the preliminary, chthonic form of the lapis aethereus. Carl Jung, Mysterium Coniunctionis, CW 14, par. 238.
Image: Coronation of the Virgin and the Extraction of Mercurius.

Carl Jung ”I had to understand that I was unable to make the people see what I am after. I am practically alone.” (2014-10-29 12:56)

I had to understand that I was unable to make the people see what I am after. I am practically alone.

There are a few who understand this and that, but almost nobody sees the whole….
I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in "Aspects of Jung's Personality," in Psychological Perspectives 6/1 (Spring 1975), p. 14.

Carl Jung and ”I look upon the receiving of the Holy Spirit as a highly revolutionary fact...” (2014-10-29 15:21)

There were very good reasons why the Catholic Church has carefully purified Christ and his mother from all contamination by the peccatum originate.
Protestantism was more courageous, even daring or—perhaps?—more oblivious of the consequences, in not denying—expressis verbis—the human nature (in part) of Christ and (wholly) of his mother.

Thus the ordinary man became a source of the Holy Spirit, though certainly not the only one.
It is like lightning, which issues not only from the clouds but also from the peaks of the mountains.
This fact signifies the continued and progressive divine incarnation.
Thus man is received and integrated into the divine drama.
He seems destined to play a decisive part in it; that is why he must receive the Holy Spirit.
I look upon the receiving of the Holy Spirit as a highly revolutionary fact which cannot take place until the ambivalent nature of the Father is recognized.
If God is the summum bonum, the incarnation makes no sense, for a good god could never produce such hate and anger that his only son had to be sacrificed to appease it.
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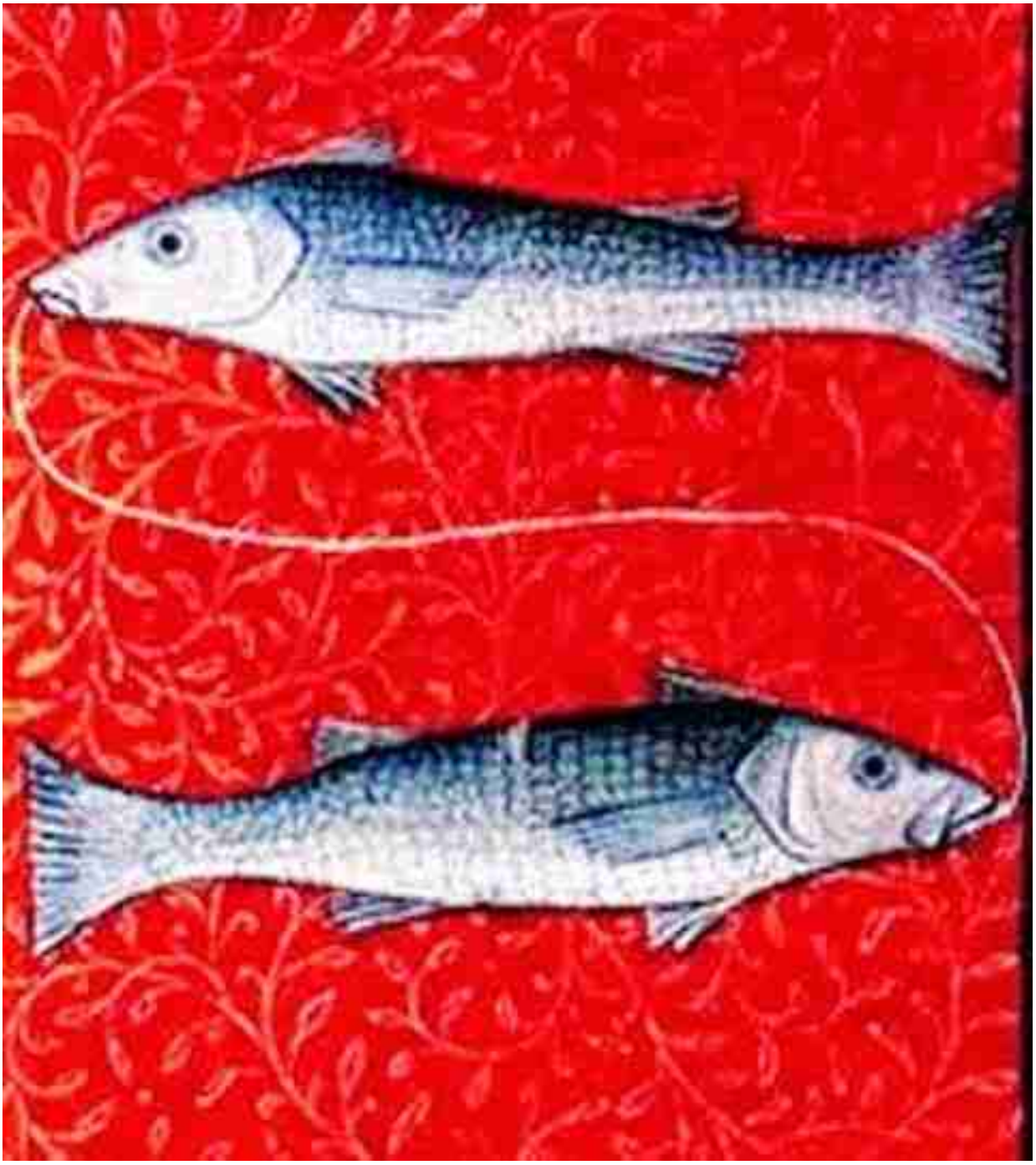
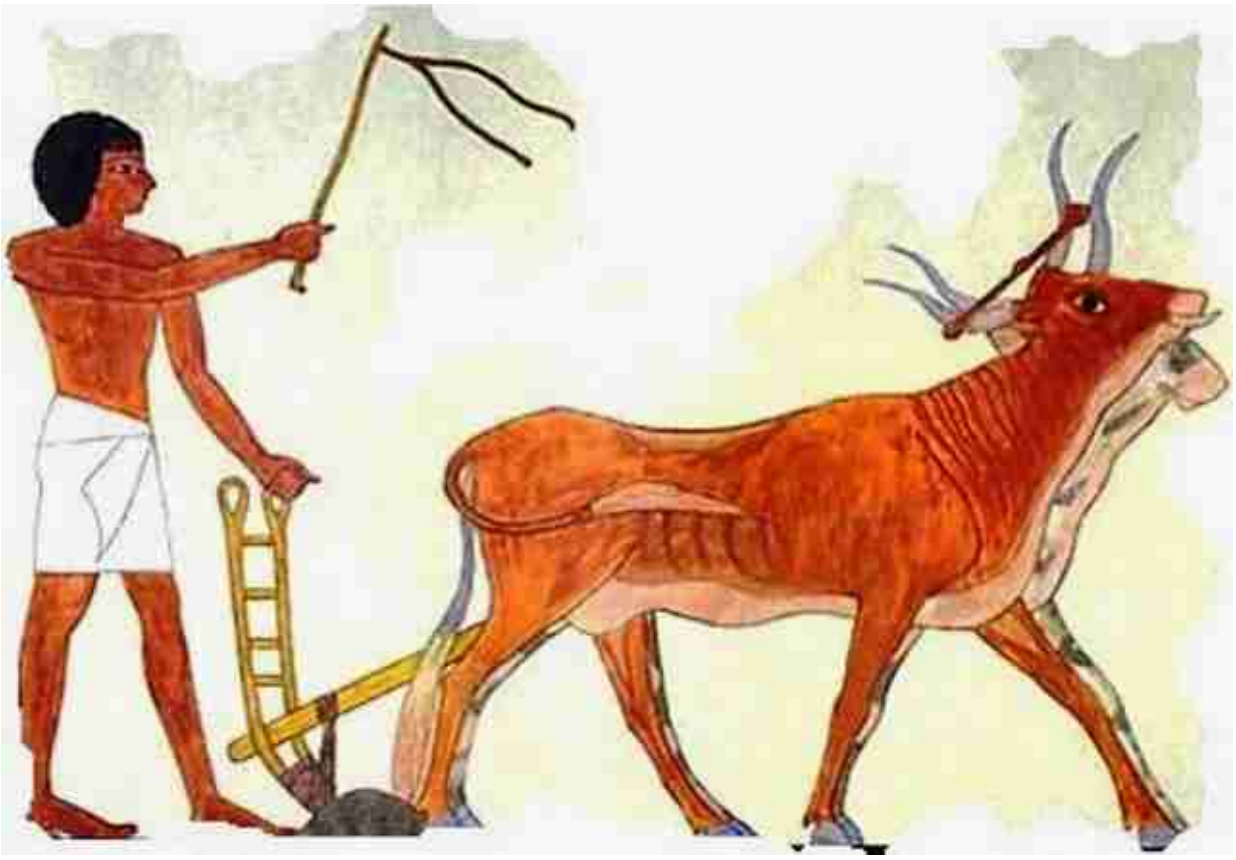
Carl Jung, The Symbolic Life, Pages 687-688, Para 1551.

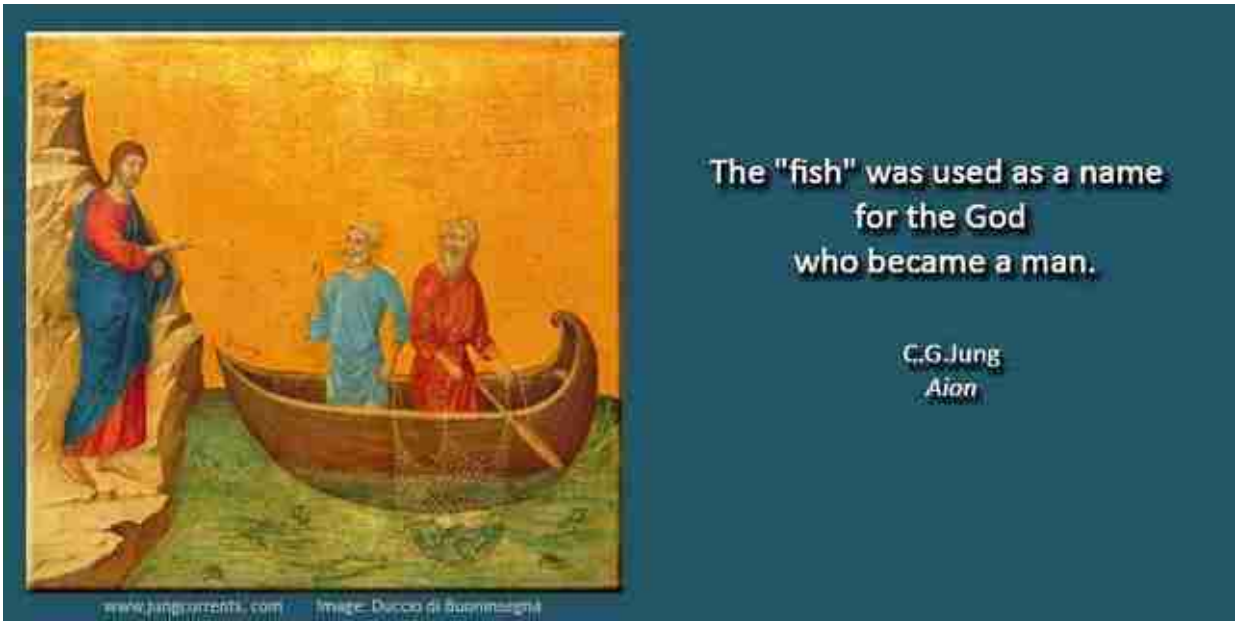
Carl Jung: ”The comparison of the fishes with a yoke of oxen ploughing merits special attention.” (2014-10-31 07:18)



The comparison of the fishes with a yoke of oxen ploughing merits special attention.
Oxen stand for the motive power of the plough. In the same way, the fishes represent the driving forces of the coming world of consciousness.
Since olden times the plough has stood for man’s mastery over the earth: wherever man ploughs, he has wrested a patch of soil from the primal state and put it to his own use.
That is to say: the fishes will rule this world and subdue it by working astrologically through man and moulding his consciousness.
Oddly enough, the ploughing does not begin, like all other things, in the east, but in the west.



This motif turns up again in alchemy.
”Know,” says Ripley, ”that your beginning should be made towards sunset, and from there you should turn towards midnight, when the lights cease altogether to shine, and you should remain ninety nights in the dark fire of purgatory without light.
Then turn your course towards the east, and you will pass through many different colours,” etc.”
The alchemical work starts with the descent into darkness (nigredo), i.e., the unconscious.
The ploughing or mastery of the earth is undertaken ”at the command of the Father.”



Thus God not only foresaw the enantiodromia that began in the year 1000, but also intended it.
The Platonic month of the Fishes is to be ruled by two principles.
The fishes in our text are parallel, like the oxen, and point to the same goal, although one is Christ and the other the Antichrist. Carl Jung, Aion, Page 149, Para 231.

Happy News!!! A new website devoted to the work of C.G. Jung. **(2014-10-31 15:02)**

Kindly check out this new website I have established devoted to the life, work and legacy of C.G. Jung.
I would appreciate feedback on your opinion of how the ”Search” feature meets your needs when looking up Names, Topics and Terms related to Depth Psychology.
Thank you

A Dream Carl Jung had as a young man. **(2014-10-31 19:07)**

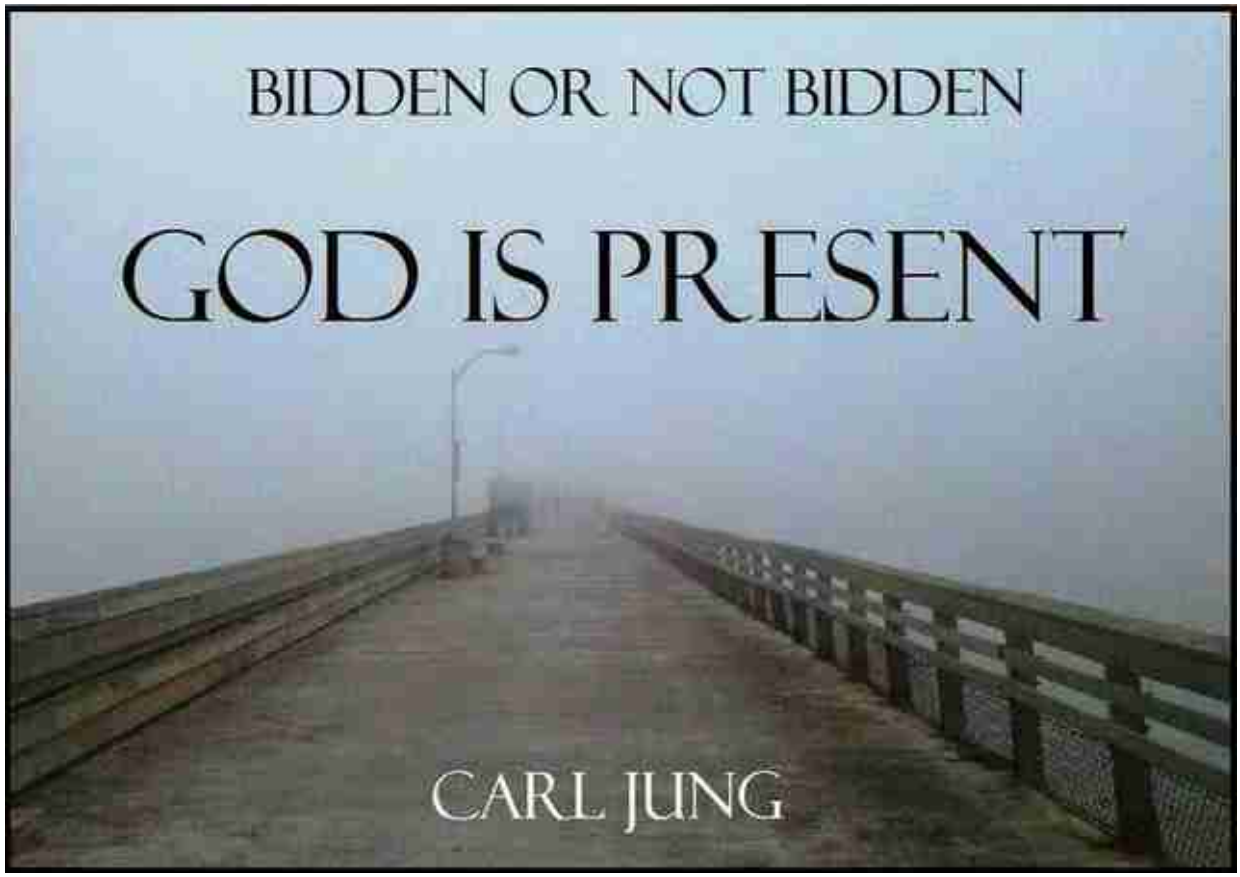
[A Dream Carl Jung had as a young man.]
About this time I had a dream which both frightened and encouraged me. It was night in some unknown place, and I was making slow and painful headway against a mighty wind.
Dense fog was flying along everywhere.
I had ray hands cupped around a tiny light which threatened to go out at any moment.
Everything depended on my keeping this little light alive.
Suddenly I had the feeling that something was coming up behind me. I looked back, and saw a gigantic black figure following me.
But at the same moment I was conscious, in spite of my terror, that I must keep my little light going through night and wind, regardless of all dangers.
When I awoke I realized at once that the figure was a ”specter of the Brocken,” my own shadow on the swirling mists, brought into being by the little light I was carrying.
I blew, too, that this little light was my consciousness, the only light I have.
My own understanding is the sole treasure I possess, and the greatest.
Though infinitely small and fragile in comparison with the powers of darkness, it is still a light, my only light. Carl Jung, Memories Dreams and Reflections, Page 87.

4.11 November

Passages from a Gnostic Hymn and "The Red Book (2014-11-01 08:38)

[Passages from a Gnostic Hymn and “The Red Book.]
My soul, O most splendid one,…whither has thou gone? Return again. Awake, soul of splendor, form the slumber of drunkenness into which thou has fallen…follow me to the place of the exalted earth where thou dwellest from the beginning. Cited by Hans Jonas, The Gnostic Religion, Page 83.
My soul you-are you there? I have returned, I am here again. I have shaken the dust of all the lands from my feet, and I have come to you, I am with you. After long years of long wandering, I have come to you again. Carl Jung, The Red Book, Page 232.

Carl Jung on Individuation and be ”Bidden” to ones ”Vocation.” (2014-11-01 11:24)



[Carl Jung on Individuation and be ”Bidden” to ones ”Vocation.”]
What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass as out of a swathing mist?
Not necessity, for necessity comes to many, and they all take refuge in convention.
Not moral decision, for nine times out of ten we decide for convention likewise.
What is it, then, that inexorably tips the scales in favour of the extra-ordinary?
It is what is commonly called vocation: an irrational factor that destines a man to emancipate himself from the herd and from its well-worn paths.
True personality is always a vocation and puts its trust in it as in God, despite its being, as the ordinary man would say, only a personal feeling.
But vocation acts like a law of God from which there is no escape.
The fact that many a man who goes his own way ends in ruin means nothing to one who has a vocation.

He must obey his own law, as if it were a daemon whispering to him of new and wonderful paths.
Anyone with a vocation hears the voice of the inner man: he is called.
That is why the legends say that he possesses a private daemon who counsels him and whose mandates he must obey.
The best known example of this is Faust, and an historical instance is provided by the daemon of Socrates.
Primitive medicine-men have their snake spirits, and Aesculapius, the tutelary patron of physicians, has for his emblem the Serpent of Epidaurus.
He also had, as his private daemon, the Cabir Telesphoros, who is said to have dictated or inspired his medical prescriptions. Carl Jung, The Development of Personality, CW 17, Page 175, Paras 299-300.
Only the man who can consciously assent to the power of the inner voice becomes a personality; but if he succumbs to it he will be swept away by the blind flux of psychic events and destroyed.
That is the great and liberating thing about any genuine personality: he voluntarily sacrifices himself to his vocation, and consciously translates into his own individual reality
what would only lead to ruin if it were lived unconsciously by the group.
One of the most shining examples of the meaning of personality that history has preserved for us is the life of Christ.
In Christianity, which, be it mentioned in passing, was the only religion really persecuted by the Romans, there rose up a direct opponent of the Caesarean madness that afflicted not only the emperor, but every Roman as well: civis Romanus sum.
The opposition showed itself wherever the worship of Caesar clashed with Christianity.
But, as we know from what the evangelists tell us about the psychic development of Christ's personality, this opposition was fought out just as decisively in the soul of its founder.
The story of the Temptation clearly reveals the nature of the psychic power with which Jesus came into collision: it was the power-intoxicated devil of the prevailing Caesarean psychology that led him into dire temptation in the wilderness.
This devil was the objective psyche that held all the peoples of the Roman Empire under its sway, and that is why it promised Jesus all the kingdoms of the earth, as if it were trying to make a Caesar of him.
Obeying the inner call of his vocation, Jesus voluntarily exposed himself to the assaults of the imperialistic madness that filled everyone, conqueror and conquered alike.
In this way he recognized the nature of the objective psyche which had plunged the whole world into misery and had begotten a yearning for salvation that found expression even in the pagan poets.
Far from suppressing or allowing himself to be suppressed by this psychic onslaught, he let it act on him consciously, and assimilated it.
Thus was world-conquering Caesarism transformed into spiritual kingship, and the Roman Empire into the universal kingdom of God that was not of this world. While the whole Jewish nation was expecting an imperialistically minded and politically active hero as a Messiah, Jesus fulfilled the Messianic mission not so much for his own nation as for the whole Roman world, and pointed out to humanity the old truth that where force rules there is no love, and where love reigns force does not count.
The religion of love was the exact psychological counterpart to the Roman devil-worship of power. Carl Jung, The Development of Personality, CW 17, Pages 180-181, Paras 308-309.

In fact, the inner voice is a ”Lucifer” in the strictest and most unequivocal sense of the word, and it faces people with ultimate moral decisions without which they can never achieve full consciousness and become personalities.
The highest and the lowest, the best and the vilest, the truest and the most deceptive things are often blended together in the inner voice in the most baffling way, thus opening up in us an abyss of confusion, falsehood, and

despair. Carl Jung, The Development of Personality, CW 17, Page 185, Para 319.

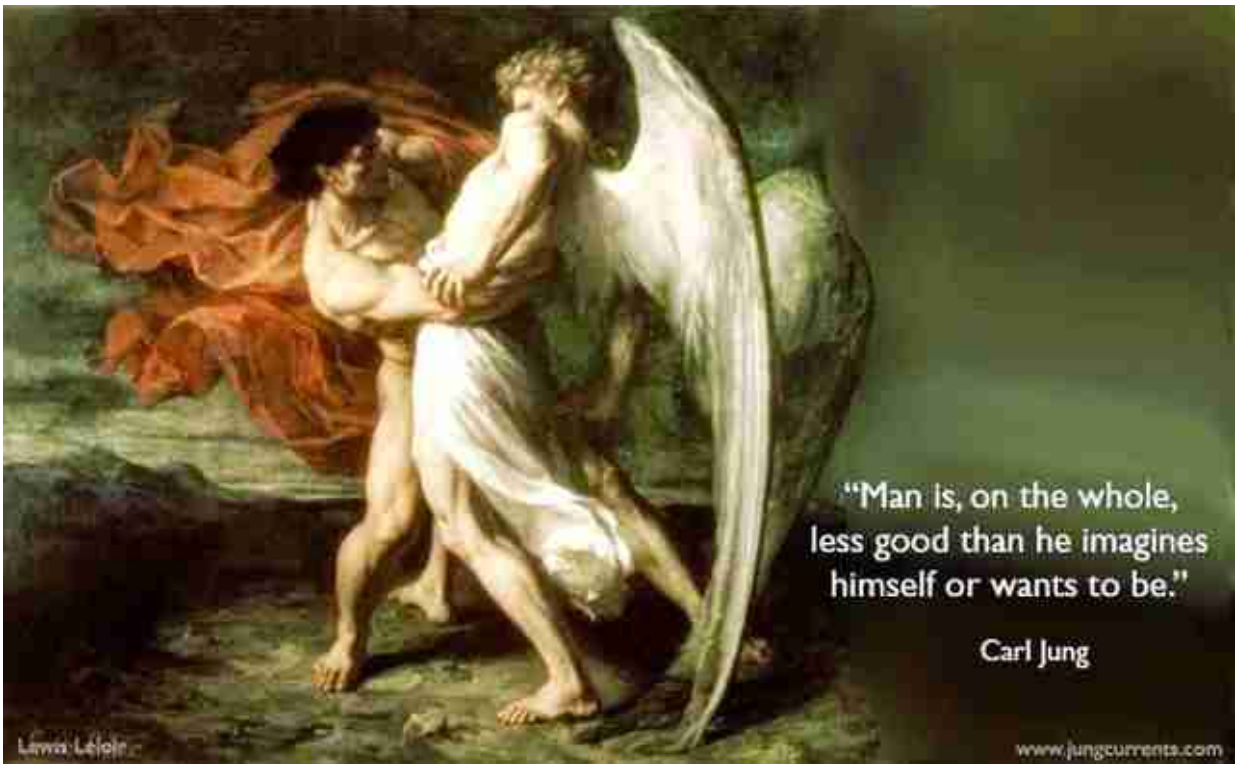
Carl Jung on the “Sacrificer.” **(2014-11-01 15:16)**

[Carl Jung on the “Sacrificer.”]
What I sacrifice is my own selfish claim, and by doing this I give up myself.
Every sacrifice is therefore, to a greater or lesser degree, a self-sacrifice.
The degree to which it is so depends on the significance of the gift.
If it is of great value to me and touches my most personal feelings, I can be sure that in giving up my egoistic claim I shall challenge my ego personality to revolt.
I can also be sure that the power which suppresses this claim, and thus suppresses me, must be the self.
Hence it is the self that causes me to make the sacrifice; nay more, it compels me to make it.
The self is the sacrificer, and I am the sacrificed gift, the human sacrifice.
Let us try for a moment to look into Abraham’s soul when he was commanded to sacrifice his only son.

4600

Quite apart from the compassion he felt for his child, would not a father in such a position feel himself as the victim, and feel that he was plunging the knife into his own breast?
He would be at the same time the sacrificer and the sacrificed. Carl Jung, Psychology and Religion, CW 11, Page 261-262, Para 397.

Carl Jung ”He [the God] appears at first in hostile form, as an assailant with whom the hero has to wrestle.”
(2014-11-01 17:17)



He [the God] appears at first in hostile form, as an assailant with whom the hero has to wrestle.
This is in keeping with the violence of all unconscious dynamism.
In this manner the god manifests himself and in this form he must be overcome.
The struggle has its parallel in Jacob’s wrestling with the angel at the ford Jabbok.
The onslaught of instinct then becomes an experience of divinity, provided that man does not succumb to it and follow it blindly, but defends his humanity against the animal nature of the divine power.
It is ”a fearful thing to fall into the hands of the living God,” and ”whoso is near unto me, is near unto the fire, and whoso is far from me, is far from the kingdom”; for ”the Lord is a consuming fire,” the Messiah is: Carl Jung, “Symbols of Transformation,” Page 337, Para 524.
”the Lion of the tribe of Judah”:
Judah is a lion’s whelp;
from the prey, my son, thou art gone up.
He stooped down, he couched as a lion,
and as an old lion; who shall rouse him up? Hebrews 10 : 31
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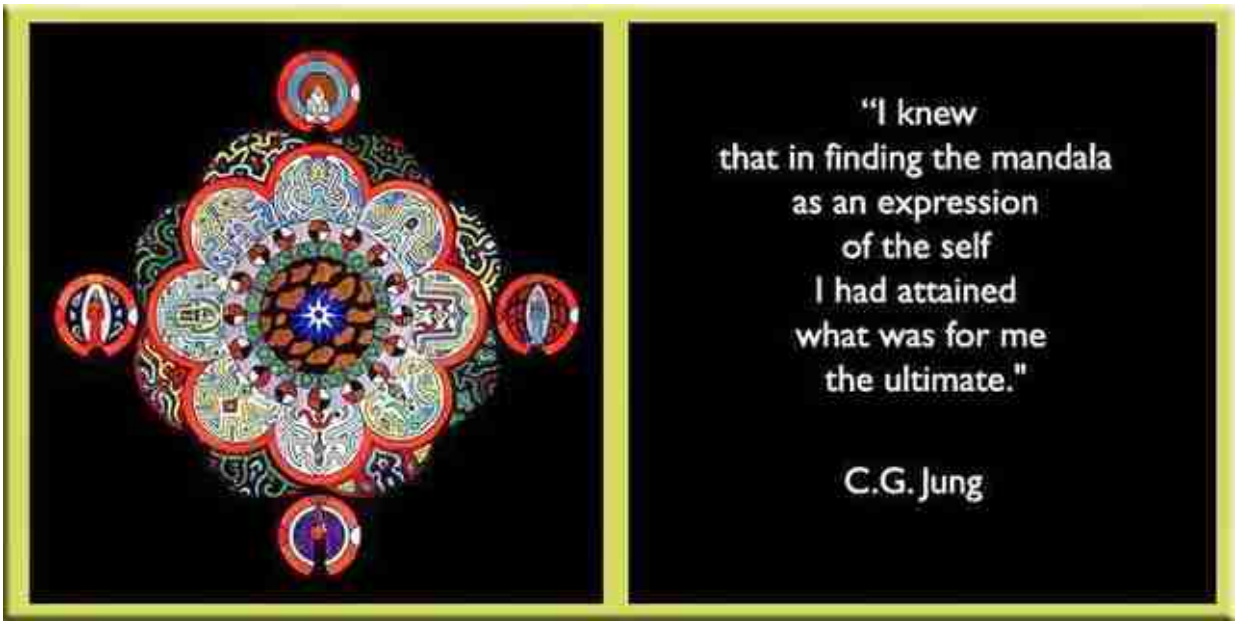
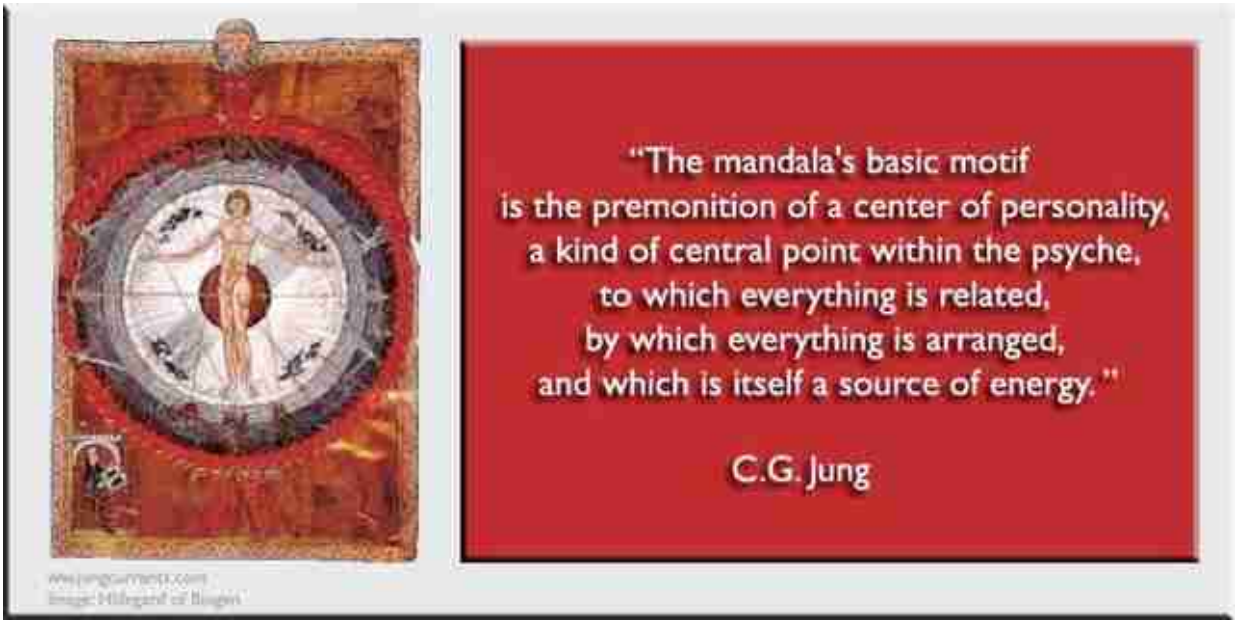
Carl Jung ”Mandalas.” **(2014-11-02 04:36)**





"The 'squaring of the circle'
is one of the many archetypal motifs
which form the basic patterns
of our dreams and fantasies.

But it is distinguished by the fact that
it is one of the most important of them
from the functional point of view.
Indeed, it could even be called
the archetype of wholeness."

C. G. Jung

www.jungcurrents.com

"I began to understand that the goal
of psychic development is the self.

There is no linear evolution;
there is only a circumambulation
of the self."

C. G. Jung
Memories, Dreams, Reflections

www.jungcurrents.com

The mandala symbolizes,
by its central point,
the ultimate unity
of all archetypes.
C.G. Jung
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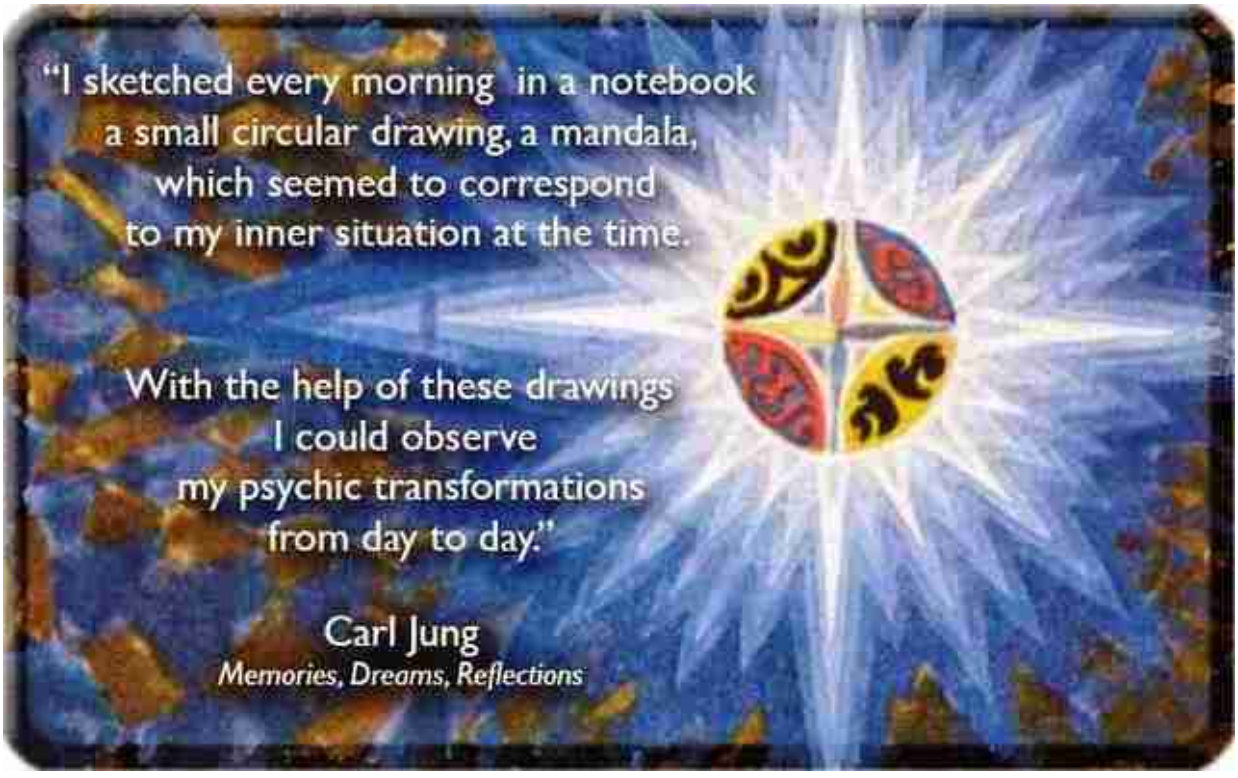
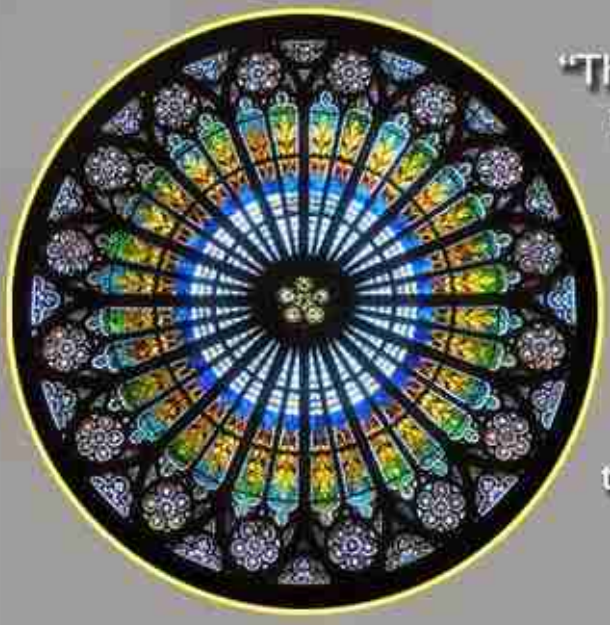

"I sketched every morning in a notebook
a small circular drawing, a mandala,
which seemed to correspond
to my inner situation at the time.
With the help of these drawings
I could observe
my psychic transformations
from day to day."
Carl Jung
Memories, Dreams, Reflections

"My mandalas were cryptograms concerning the state of the self which was presented to me anew each day…

It became increasingly plain to me that the mandala is the center. It is the exponent of all paths. It is the path to the center, to individuation."

C.G. Jung

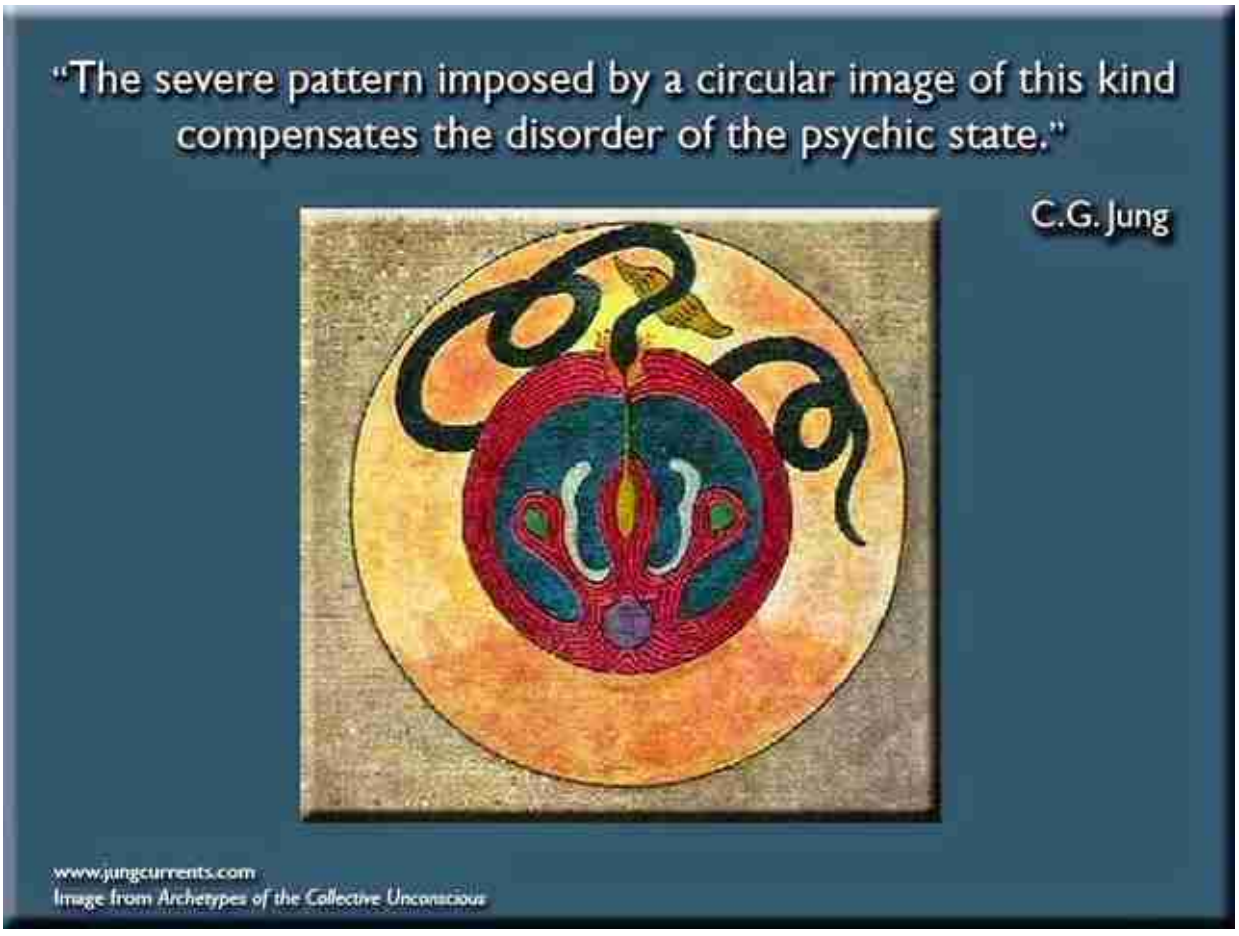


"The mandala is an archetypal image whose occurrece is attested thoughout the ages....

The circular image represents the wholeness, or, to put it in mythic terms, the divinity incarnate in man."

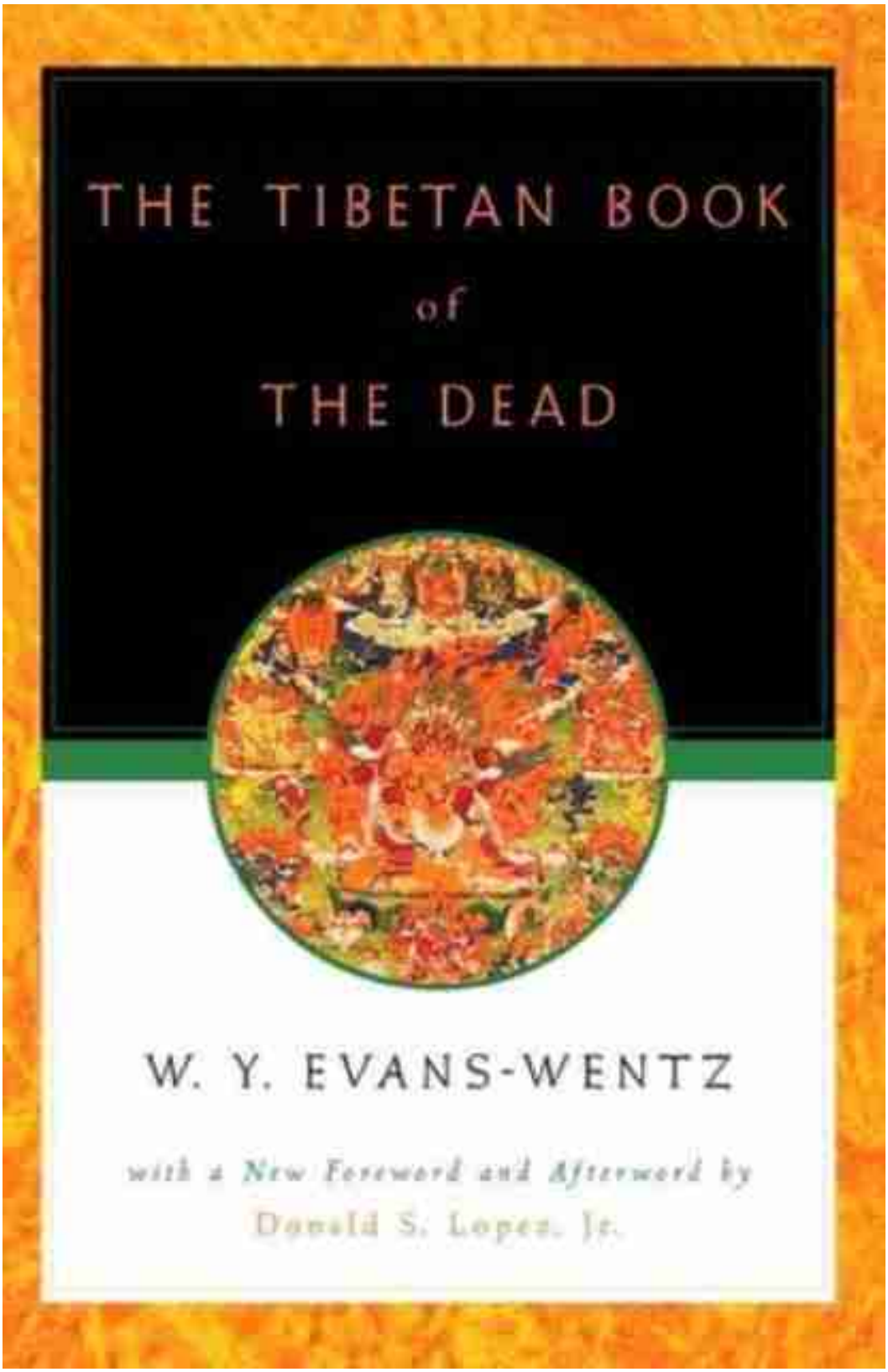
C.G. Jung

www. jungcurrents.com



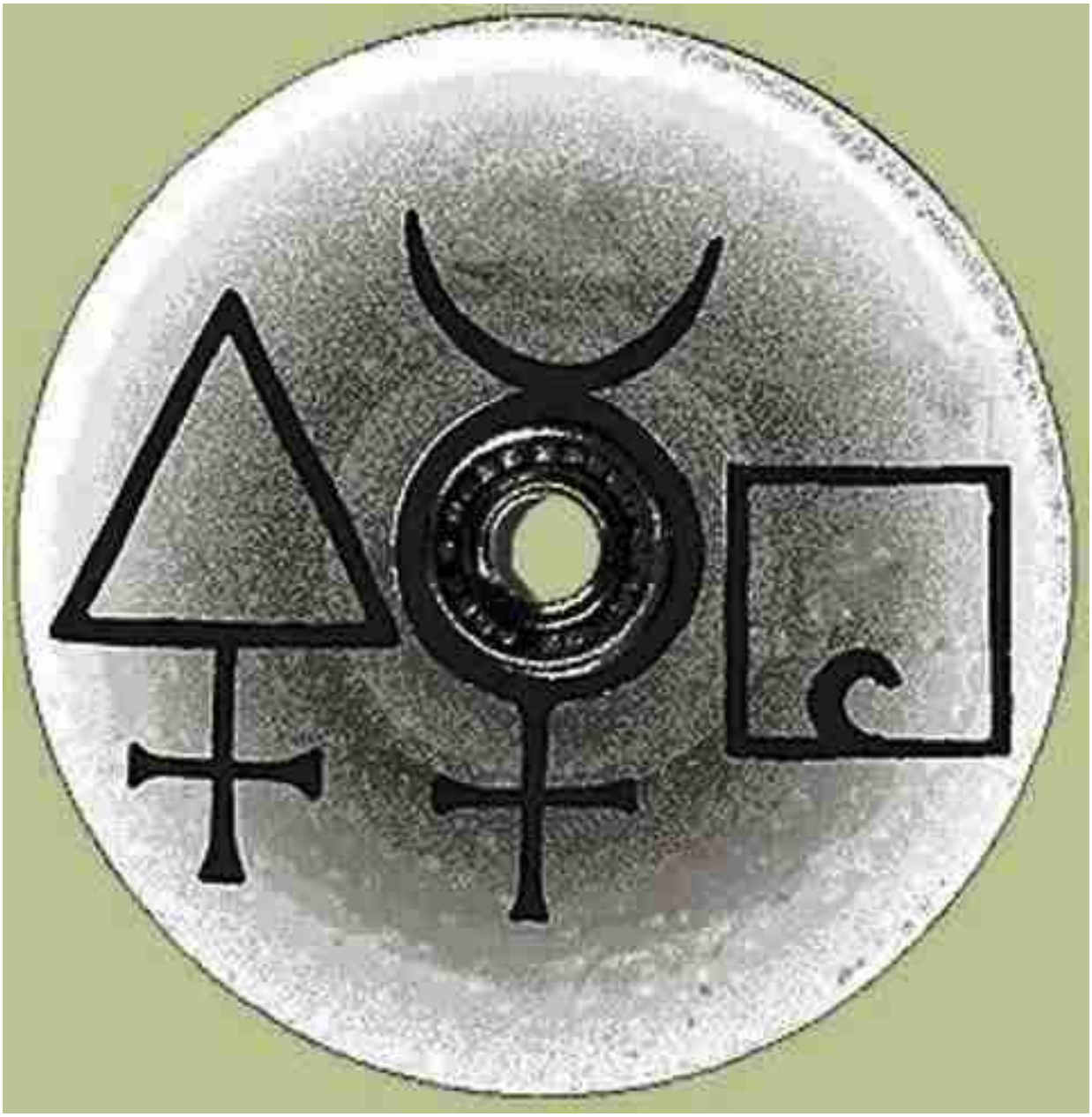
Jung Currents:

Carl Jung: ” Fear of self-sacrifice lurks deep in every ego...” **(2014-11-02 08:48)**



When Freud coined the phrase that the ego was ”the true seat of anxiety,” he was giving voice to a very true and profound intuition.
Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength.
No one who strives for selfhood (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self—the subhuman, or supra-human, world of psychic ”dominants” from which the ego originally emancipated itself with enormous effort, and then only partially, for the sake of a more or less illusory freedom.
This liberation is certainly a very necessary and very heroic undertaking, but it represents nothing final: it is merely the creation of a subject, who, in order to find fulfilment, has still to be confronted by an object.
This, at first sight, would appear to be the world, which is swelled out with projections for that very purpose.
Here we seek and find our difficulties, here we seek and find our enemy, here we seek and find what is dear and precious to us; and it is comforting to know that all evil and all good is to be found out there, in the visible object, where it can be conquered, punished, destroyed, or enjoyed.
But nature herself does not allow this paradisal state of innocence to continue forever.
There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality.
It is from this profound intuition, according to lamaist doctrine, that the Chonyid state derives its true meaning, which is why the Chonyid Bardo is entitled ”The Bardo of the Experiencing of Reality.” Carl Jung, Psychological Commentary to the Tibetan Book of the Dead, CW 11, Page 849, Para 849.

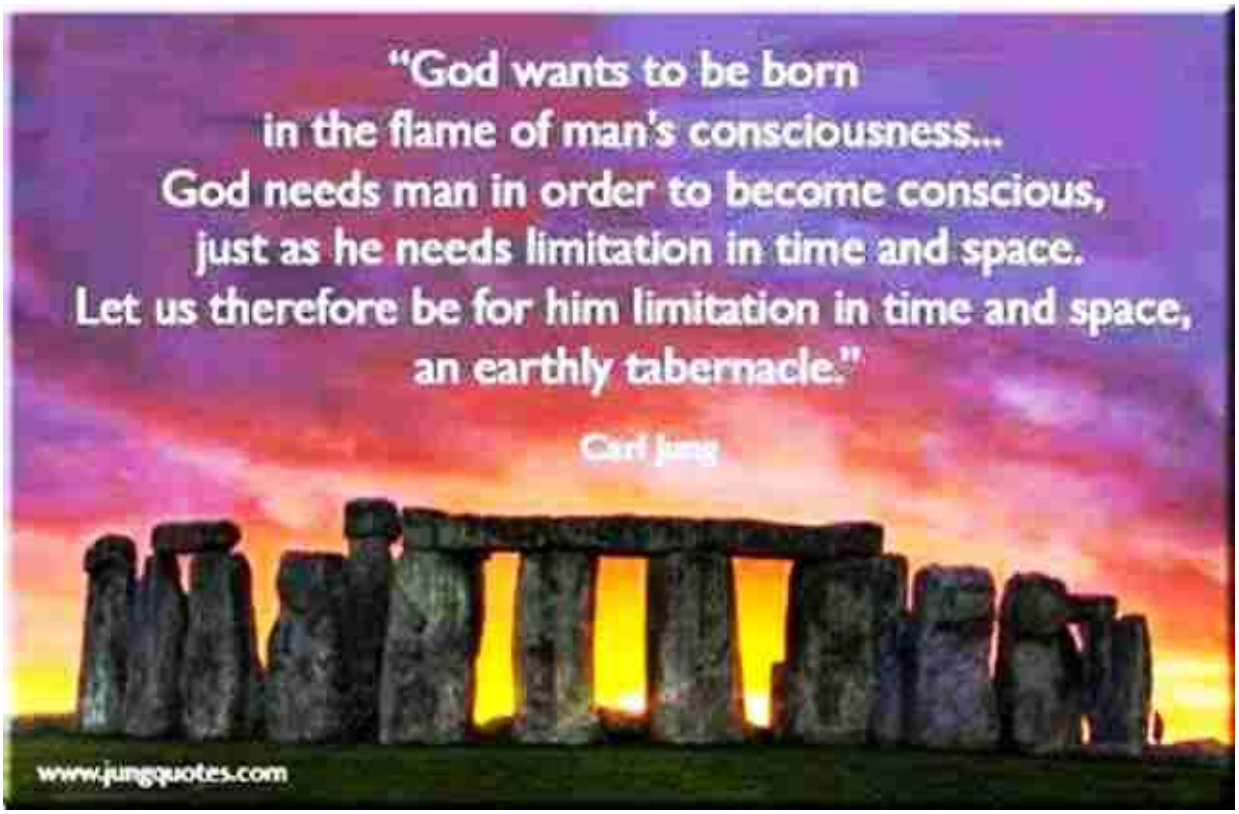
Carl Jung: ”Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering.” (2014-11-02 16:58)



Apart from its lunar wetness and its terrestrial nature, the most outstanding properties of salt are bitterness and wisdom.
As in the double quaternio of the elements and qualities, earth and water have coldness in common, so bitterness and wisdom would form a pair of opposites with a third thing between.
The factor common to both, however incommensurable the two ideas may seem, is, psychologically, the function of feeling.
Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering.
Indeed, bitterness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness. Salt, as the carrier of this fateful alternative, is co-ordinated with the nature of woman.
The masculine, solar nature in the right half of the quaternio knows neither coldness, nor a shadow, nor heaviness,

melancholy, etc., because, so long as all goes well, it identifies as closely as possible with consciousness, and that as a rule is the idea which one has of oneself.
In this idea the shadow is usually missing: first because nobody likes to admit to any inferiority, and second because logic forbids something white to be called black.
A good man has good qualities, and only the bad man has bad qualities.
For reasons of prestige we pass over the shadow in complete silence.
A famous example of masculine prejudice is Nietzsche's Superman, who scorns compassion and fights against the "Ugliest Man"—the ordinary man that everyone is.
The shadow must not be seen, it must be denied, repressed, or twisted into something quite extraordinary.
The sun is always shining and everything smiles back.
There is no room for any prestige-diminishing weakness, so the sol niger is never seen. Only in solitary hours is its presence feared. Carl Jung, Mysterium Coniunctionis, Page 246, Para 330.

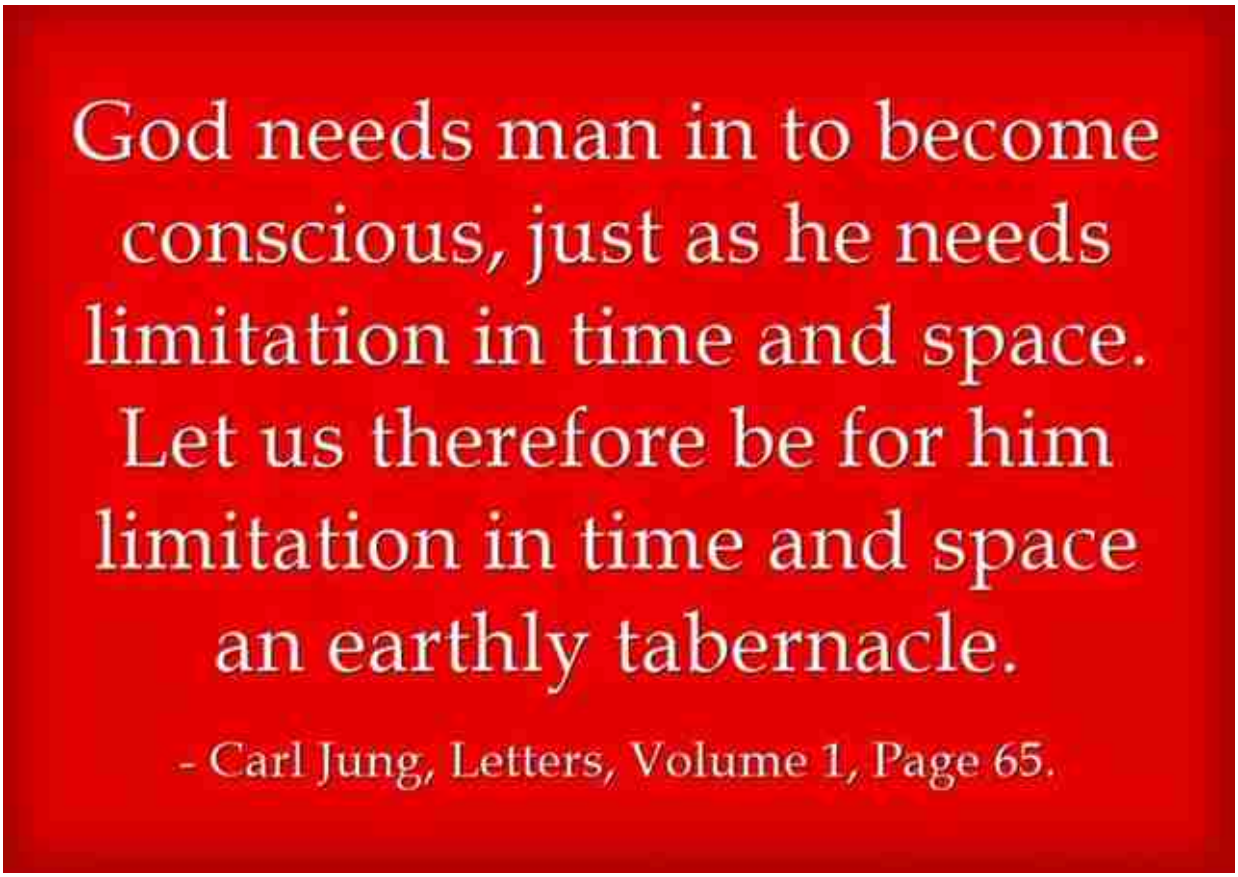
Carl Jung: God to be born in the flame of man's consciousness, leaping ever higher. **(2014-11-03 06:55)**



[Excerpt from Letter Carl Jung to Walter Robert Corti.]
That you "live for God" is perhaps the healthiest thing about you—"He that is near me is near the fire," so runs a Gnostic saying of the Lord.
But where God is nearest the danger is greatest.
God to be born in the flame of man's consciousness, leaping ever higher.
And what if this has no roots in the earth?
If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes?
Could God then be born?
One must to suffer God.

That is the supreme task for the carrier of He must be the advocate of the earth.
God will take care of himself.
My inner principle is: Deus et homo.
God needs man in to become conscious, just as he needs limitation in time and space.
Let us therefore be for him limitation in time and space an earthly tabernacle.
Jesus-Mani-Buddha-Lao-tse are for me the four pillars of the temple of the spirit.
I could give none preference over the other.
Sometime I will show you some Manichean Turfan frescoes.
•
Next Saturday, I shall be at my country seat, a tower by the Upper Lake, halfway between Bollingen and Schmerikon.
You can come to see me there.
With best regards,
Dr. C.G. Jung.
[Carl Jung; Excerpt Letter to Walter Robert Corti, Volume 1, Page 65.]

Carl Jung: God needs man in to become conscious, just as he needs limitation in time and space. **(2014-11-03 07:05)**



God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle. Carl Jung, Letters, Volume 1, Page 65.

Carl Jung: It is only through the psyche that we can establish that God acts upon us... **(2014-11-03 09:30)**

Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude, as our text remarks.
But only there is it possible to meet the ”god of salvation.”
Light is manifest in the darkness, and out of danger the rescue comes.
In his sermon on Luke 19:12 Meister Eckhart says:
”And who can be nobler than the man who is born half of the highest and best the world has to offer, and half of the innermost ground of God’s nature and God’s loneliness? Therefore the Lord speaks in the prophet Hosea: I will lead the noble souls into the wilderness, and speak into their hearts. One with the One, One from the One, and in the One itself the One, eternally!” Carl Jung, Mysterium Coniunctionis, Para 258.
It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. We cannot tell whether God and the unconscious are two different entities.
Both are border-line concepts for transcendental contents. But empirically it can be established, with a sufficient degree of probability, that there is in the unconscious an archetype of wholeness which manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will, to relate other archetypes to its centre.
Consequently, it does not seem improbable that the archetype produces a symbolism which has always characterized and expressed the Deity . . .
The God-image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the self. It is this archetype from which we can no longer distinguish the God image empirically.” Carl Jung; Memories Dreams and Reflections; Page 395 and Psychology and Religion; West and East, CW 11, Page 468.

C.G. Jung Quotations **(2014-11-03 11:10)**

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JungNet — The Writings of C. G. Jung | Dedicated to the Wisdom of C. G. Jung **(2014-11-03 11:14)**

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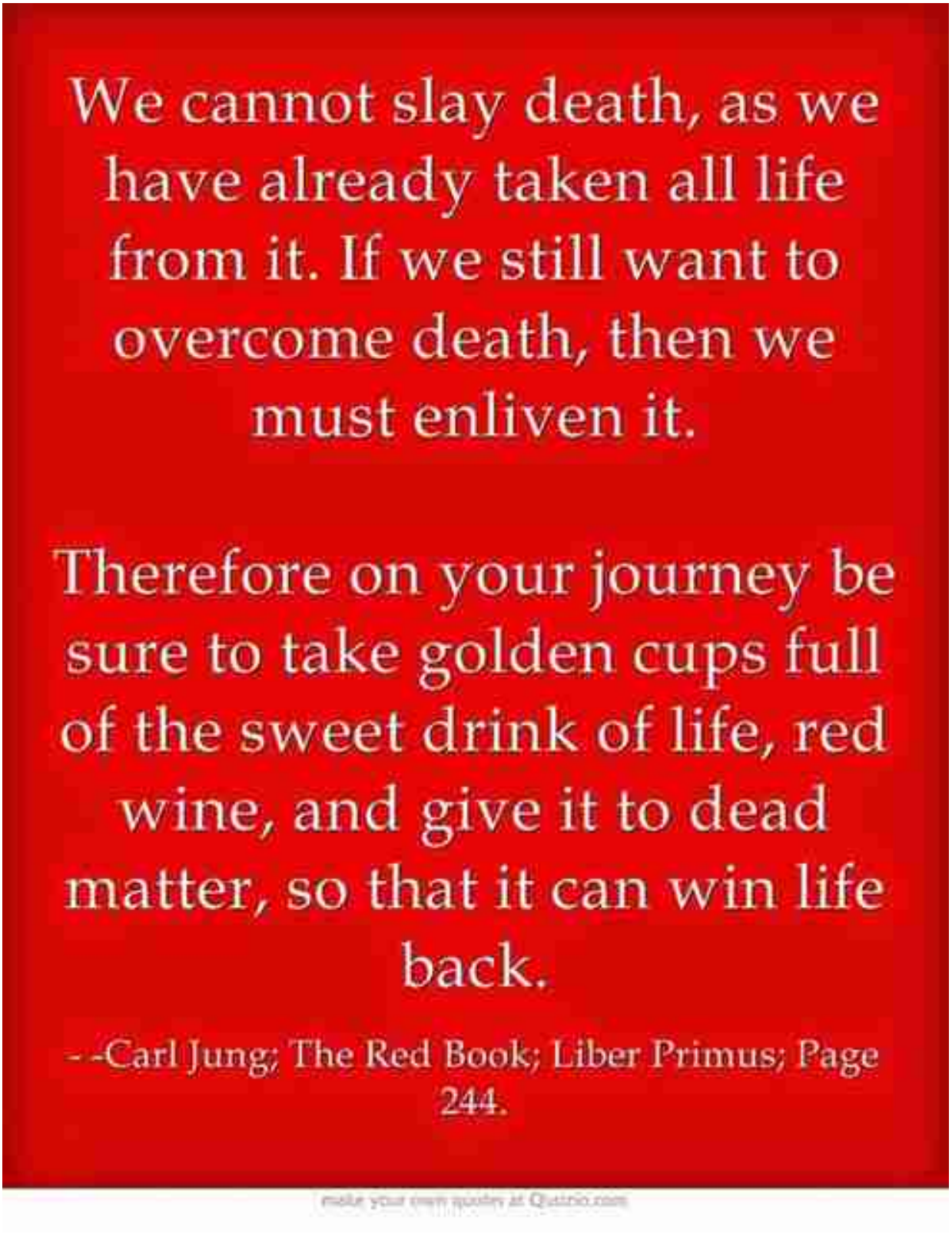
We cannot slay death, as we have already taken all life from it. If we still want to overcome death, then we must enliven it.
Therefore on your journey be sure to take golden cups full of the sweet drink of life, red wine, and give it to dead matter, so that it can win life back.
- -Carl Jung; The Red Book; Liber Primus; Page 244.
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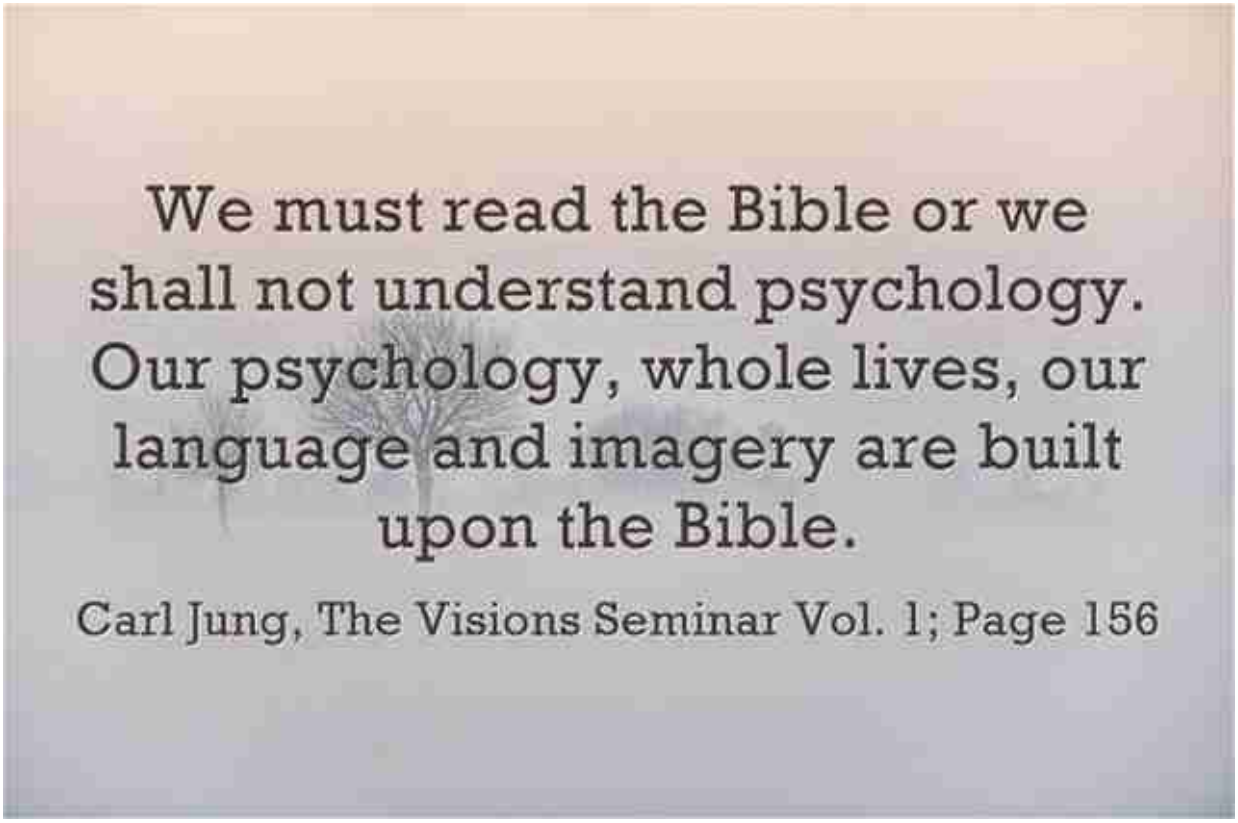
Carl Jung: We must read the Bible or we shall not understand psychology. **(2014-11-03 18:33)**



We must read the Bible or we shall not understand psychology.
Our psychology, whole lives, our language and imagery are built upon the Bible. Carl Jung, The Visions Seminar Vol. 1; Page 156.
The psychological situation from which we started is tantamount to ”Why seek ye the living among the dead? He is not here” (Luke 24 : 5f.).
But where shall we find the risen Christ?
I do not expect any believing Christian to pursue these thoughts of mine any further, for they will probably seem to him absurd. I am not, however, addressing myself to the happy possessors of faith, but to those many people for whom the light has gone out, the mystery has faded, and God is dead.
For most of them there is no going back, and one does not know either whether going back is always the better way.
To gain an understanding of religious matters, probably all that is left us today is the psychological approach.
That is why I take these thought forms that have become historically fixed, try to melt them down again and pour them into molds of immediate experience.
It is certainly a difficult undertaking to discover connecting links between dogma and immediate experience of psychological archetypes, but a study of the natural symbols of the unconscious gives us the necessary raw material.
Carl Jung; Psychology and Religion, Page 89. Paras 147-148.

Carl Jung on the relationship of “Mind” and “Body.” (2014-11-03 19:43)

[Carl Jung on the relationship of “Mind” and “Body.]
We will put it aside for the time being and turn back to the original question of mind and body.
From what has been said, it should be clear that the psyche consists essentially of images.
It is a series of images in the truest sense, not an accidental juxtaposition or sequence, but a structure that is throughout full of meaning and purpose; it is a ”picturing” of vital activities.
And just as the material of the body that is ready for life has need of the psyche in order to be capable of life, so the psyche presupposes the living body in order that its images may live.
Mind and body are presumably a pair of opposites and, as such, the expression of a single entity whose essential nature is not knowable either from its outward, material manifestation or from inner, direct perception.
According to an ancient belief, man arose from the coming together of a soul and a body.
It would probably be more correct to speak of an unknowable living being, concerning the ultimate nature of which nothing can be said except that it vaguely expresses the quintessence of ”life.”
This living being appears outwardly as the material body, but inwardly as a series of images of the vital activities taking place within it.
They are two sides of the same coin, and we cannot rid ourselves of the doubt that perhaps this whole separation of mind and body may finally prove to be merely a device
of reason for the purpose of conscious discrimination—an intellectually necessary separation of one and the same fact into two aspects, to which we then illegitimately attribute an independent existence. Carl Jung, The Structure and Dynamics of the Psyche, Page 325, Para 618-619.

Carl Jung: I am an orphan, alone; nevertheless I am found everywhere. **(2014-11-04 10:21)**

On the third face, the one facing the lake, I let the stone itself speak, as it were, in a Latin inscription.
These sayings are more or less quotations from alchemy.
This is the translation:
I am an orphan, alone; nevertheless I am found everywhere.
I am one, but opposed to myself.
I am youth and old man at one and the same time.
I have known neither father nor mother, because I have had to be fetched out of the deep like a fish, or fell like a white stone from heaven. In woods and mountains
I roam, but I am hidden in the innermost soul of man.
I am mortal for everyone, yet I am not touched by the cycle of aeons.

In conclusion, under the saying of Arnaldus de Villanova, I set down in Latin the words:
”In remembrance of his seventy-fifth birthday C. G. Jung made and placed this here as a thanks offering, in the year 1950.” Carl Jung, Memories Dreams and Reflections, Page 227-228.

Carl Jung Quotations [2] | JungNet — The Writings of C. G. Jung (2014-11-05 13:36)

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Carl Jung’s Letter to Hermann Hesse dated August 19, 1950. | JungNet — The Writings of C. G. Jung (2014-11-05 18:39)

Carl Jung’s Letter to Hermann Hesse dated August 19, 1950. | JungNet — The Writings of C. G. Jung

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Carl Jung’s Letter to Emanuel Maier regarding Hermann Hesse | JungNet — The Writings of C. G. Jung (2014-11-06 06:21)

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Analytical Psychology in Exile: The Correspondence of CG Jung and Erich Neumann. | JungNet — The Writings of C. G. Jung (2014-11-06 11:04)

Analytical Psychology in Exile: The Correspondence of CG Jung and Erich Neumann.

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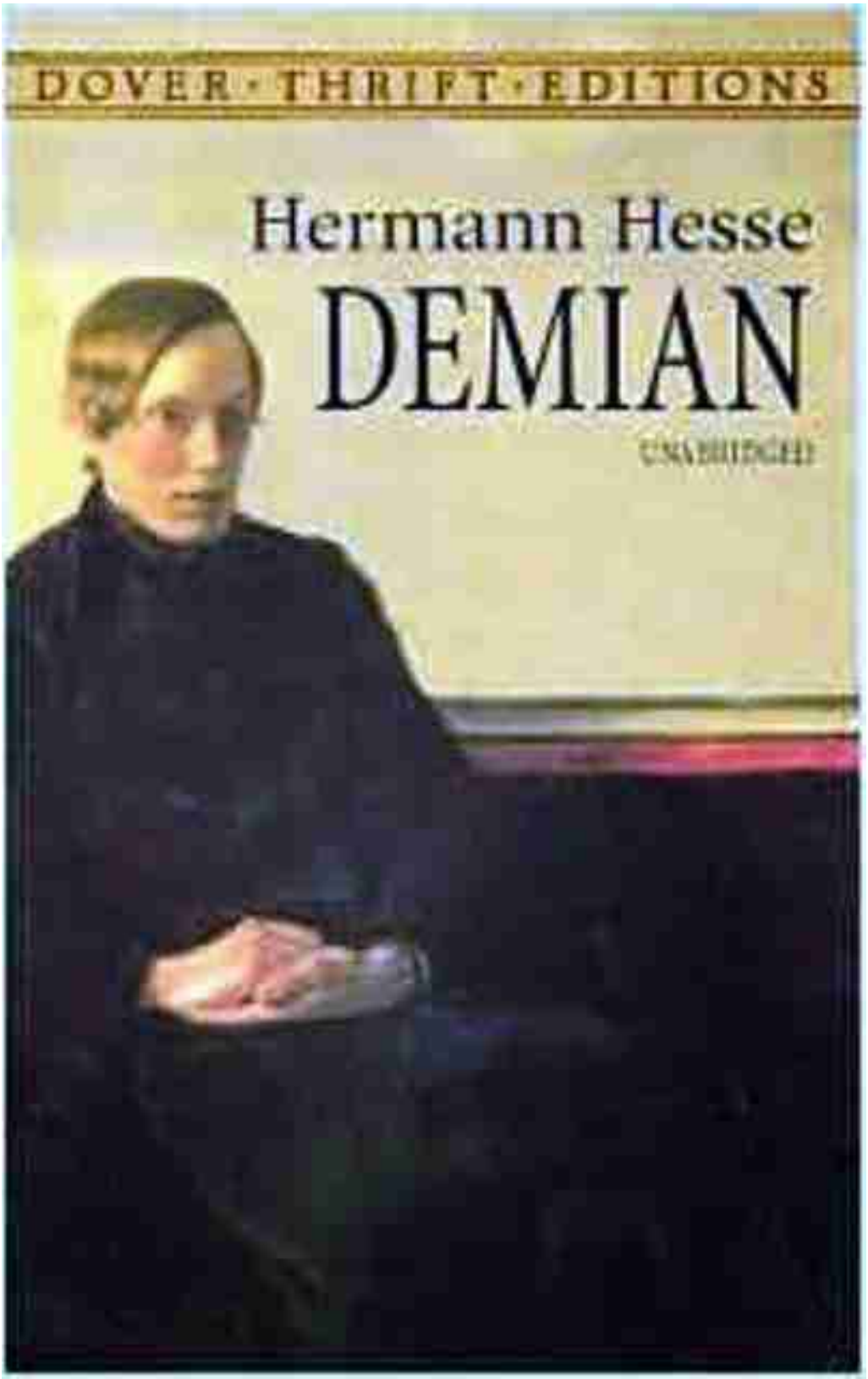
Carl Jung’s letter to Hermann Hesse on “Demian.” **(2014-11-07 05:13)**



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[Carl Jung’s letter to Hermann Hesse on “Demian.”]

4620

To Hermann Hesse
Dear Herr Hesse, 3 December 1919
I must send you my most cordial thanks for your masterly as well as veracious book: Demian.
I know it is very immodest and officious of me to break through your pseudonym; but, while reading the book, I had the feeling that it must somehow have reached me via Lucerne.
Although I failed to recognize you in the Sinclair sketches in the Neue Zurcher Zeitung.
I always wondered what sort of person Sinclair must be, because his psychology seemed to me so remarkable.
Your book came at a time when, once again, I was oppressed by the darkened consciousness of modern man, and by his hopeless bigotry, as Sinclair was by little Knauer.
Hence your book hit me like the beam of a lighthouse on a stormy night.
A good book, like every proper human life, must have an ending.
Yours has the best possible ending, where everything that has gone before runs truly to its end, and everything with which the book began begins over again-with
the birth and awakening of the new man.
The Great Mother is impregnated by the loneliness of him that seeks her.
In the shell burst she bears the ”old” man into death, and implants in the new the everlasting monad, the mystery of individuality.
And when the renewed man reappears the mother reappears too-in a woman on this earth.
I could tell you a little secret about Demian of which you became the witness, but whose meaning you have concealed from the reader and perhaps also from yourself.
I could give you some very satisfying information about this, since I have long been a good friend of Demian’s and he has recently initiated me into his private affairs-under the
seal of deepest secrecy.
But time will bear out these hints for you in a singular way.
I hope you will not think I am trying to make myself interesting by mystery-mongering; my amor fati is too sacred to me for that.
I only wanted, out of gratitude, to send you a small token of my great respect for your fidelity and veracity, without which no man can have such apt intuitions.
You may even be able to guess what passage in your book I mean.
I immediately ordered a copy of your book for our Club library.
It is sound in wind and limb and points the way.
I beg you not to think ill of me for my invasion. No one knows of it.
Very sincerely and with heartfelt thanks,
C.G. Jung C.G. Jung, Letters Volume 1, Pages 573-574.
The Psychology of C.G. Jung in the Works of Hermann Hesse by Emanuel Maier

Carl Jung to Hermann Hesse: ”Naturally we shouldn’t quarrel about words.” **(2014-11-07 05:34)**

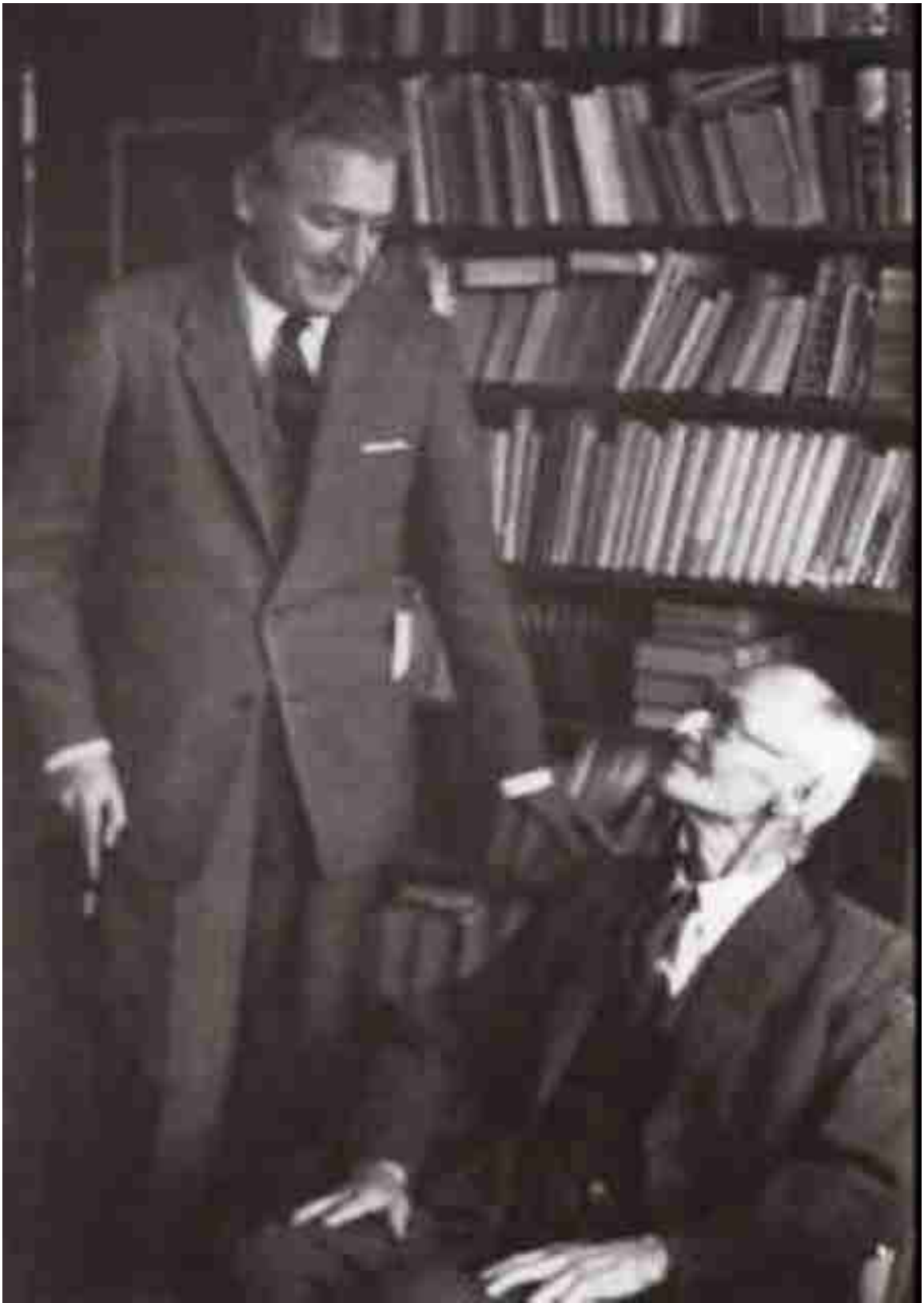


Image: Miguel Serrano and Hermann Hesse
To Hermann Hesse

4622

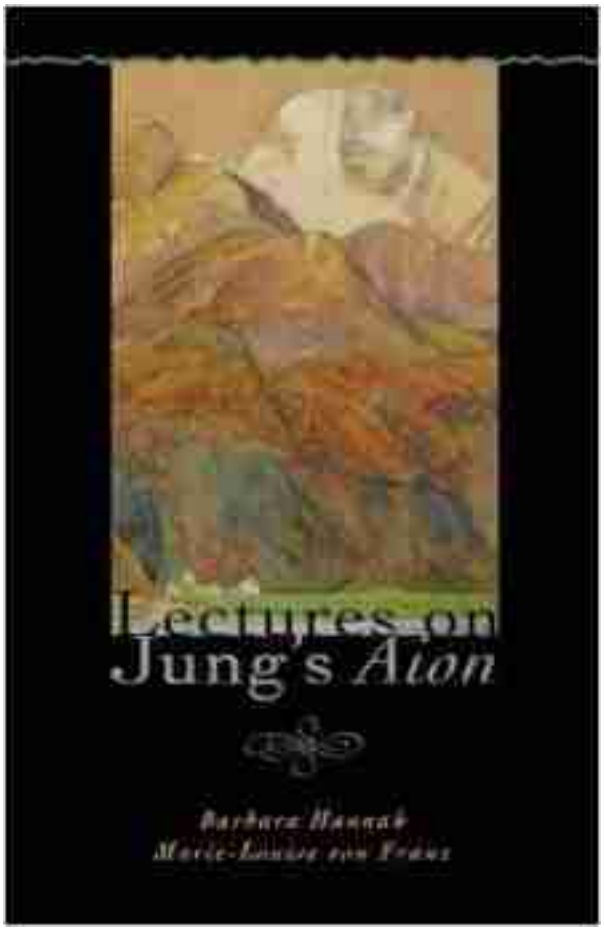
Dear Herr Hesse, 1 October 1934
Best thanks for your detailed answer!
Naturally we shouldn't quarrel about words.
Nevertheless I would note in all humility that the expression "sublimation" is not appropriate in the case of the artist because with him it is not a question of transfom1ing a primary instinct but rather of a primary instinct (the artistic instinct) gripping the whole personality to such an extent that all other instincts are in abeyance, thus giving rise to the work of divine perfection.
Excuse this terminological hair-splitting, but we have to deal with a wicked world in which innumerable flies get caught in the cobwebs of concepts.
With best regards,
Yours sincerely,
C.G. Jung C.G. Jung, Letters Volume 1, Pages 173-174. [Buy this book here]

Carl Jung letter to Aniela Jaffe (2014-11-07 22:13)

[Carl Jung letter to Aniela Jaffe]
To Aniela Jaffe
Dear Frau Jaffe, Bollingen, 22 December 1942
Heartiest thanks for the very welcome and edible Christmas present you have destined for me.
I hope you haven't stinted yourself of these things! To me they come most opportunely, especially here in Bollingen where one is a bit pinched.
Your dream is very remarkable in that it coincides almost literally with my first systematic fantasy/ which I had

between the ages of 1 5 and 1 6. It engrossed me for weeks, always on the way to school, which took three-quarters of an hour.
I was the king of an island in a great lake like a sea, stretching from Basel to Strassburg.
The island consisted of a mountain with a small medieval town nestling below.
At the top was my castle, and on its highest tower were things like copper antennae which collected electricity from the air and conducted it into a deep vault underneath the tower.
In this vault there was a mysterious apparatus that turned the electricity into gold.
I was so obsessed with this fantasy that reality was completely forgotten.
It seems to me that your dream is an important contribution to the psychology of the self.
Through the self we are plunged into the torrent of cosmic events.
Everything essential happens in the self and the ego functions as a receiver, spectator, and transmitter.
What is so peculiar is the symbolization of the self as an apparatus.
A ”machine” is always something thought up, deliberately put together for a definite purpose.
Who has invented this machine? (Cf. the symbol of the ”world clock” !)
The Tantrists say that things represent the distinctness of God’s thoughts.
The machine is a microcosm, what Paracelsus called the ”star in man.”
I always have the feeling that these symbols touch on the great secrets, the magnalia Dei.
With best greetings and cordial thanks,
Ever sincerely yours,
C.G.J. Carl Jung, Letters Volume 1, Pages 325-326.

Books by Barbara Hannah [Jungian] **(2014-11-07 23:12)**



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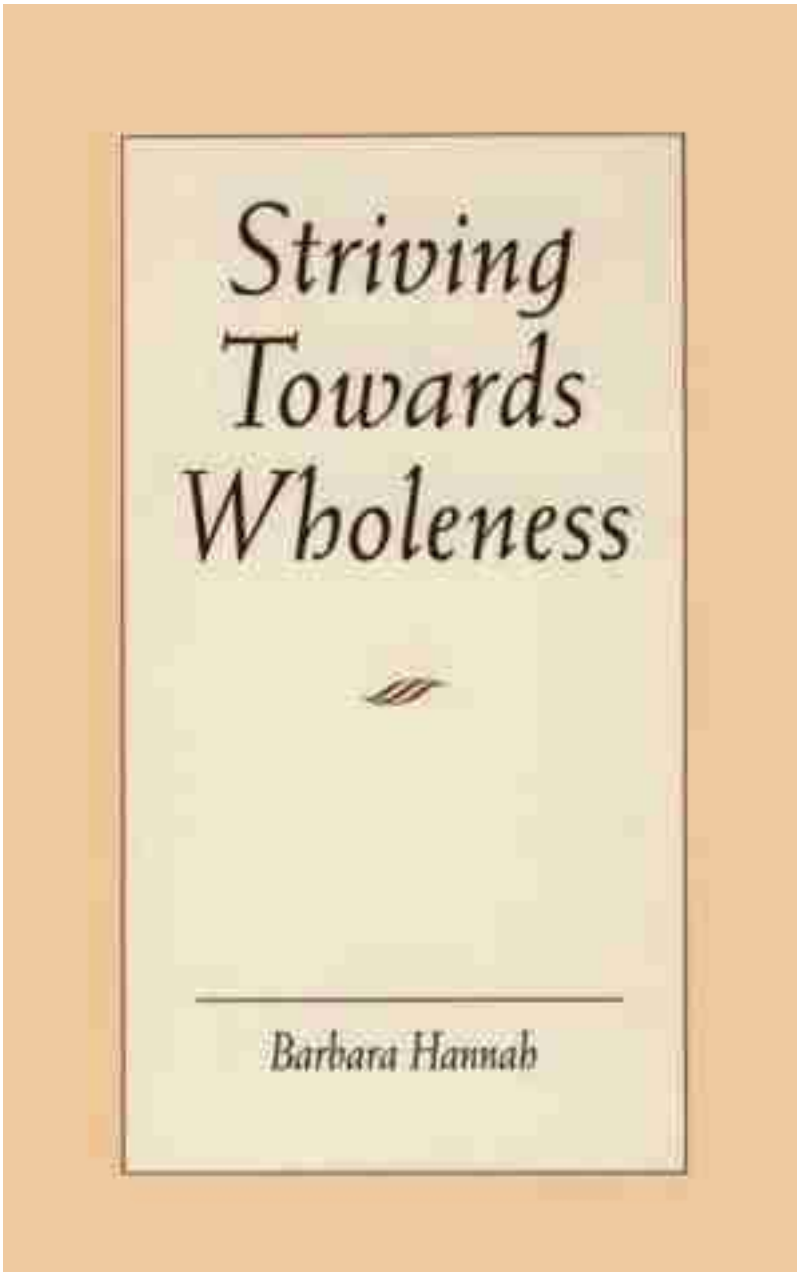

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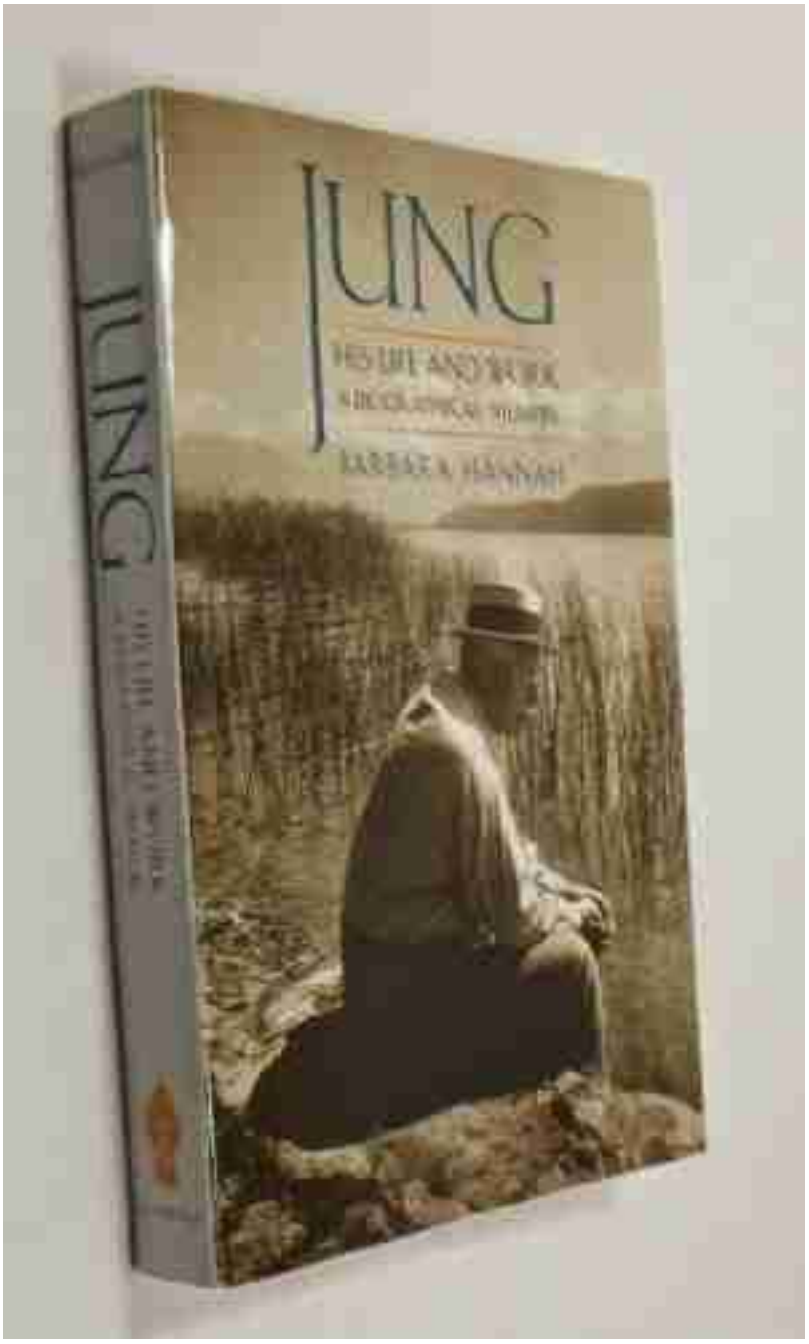

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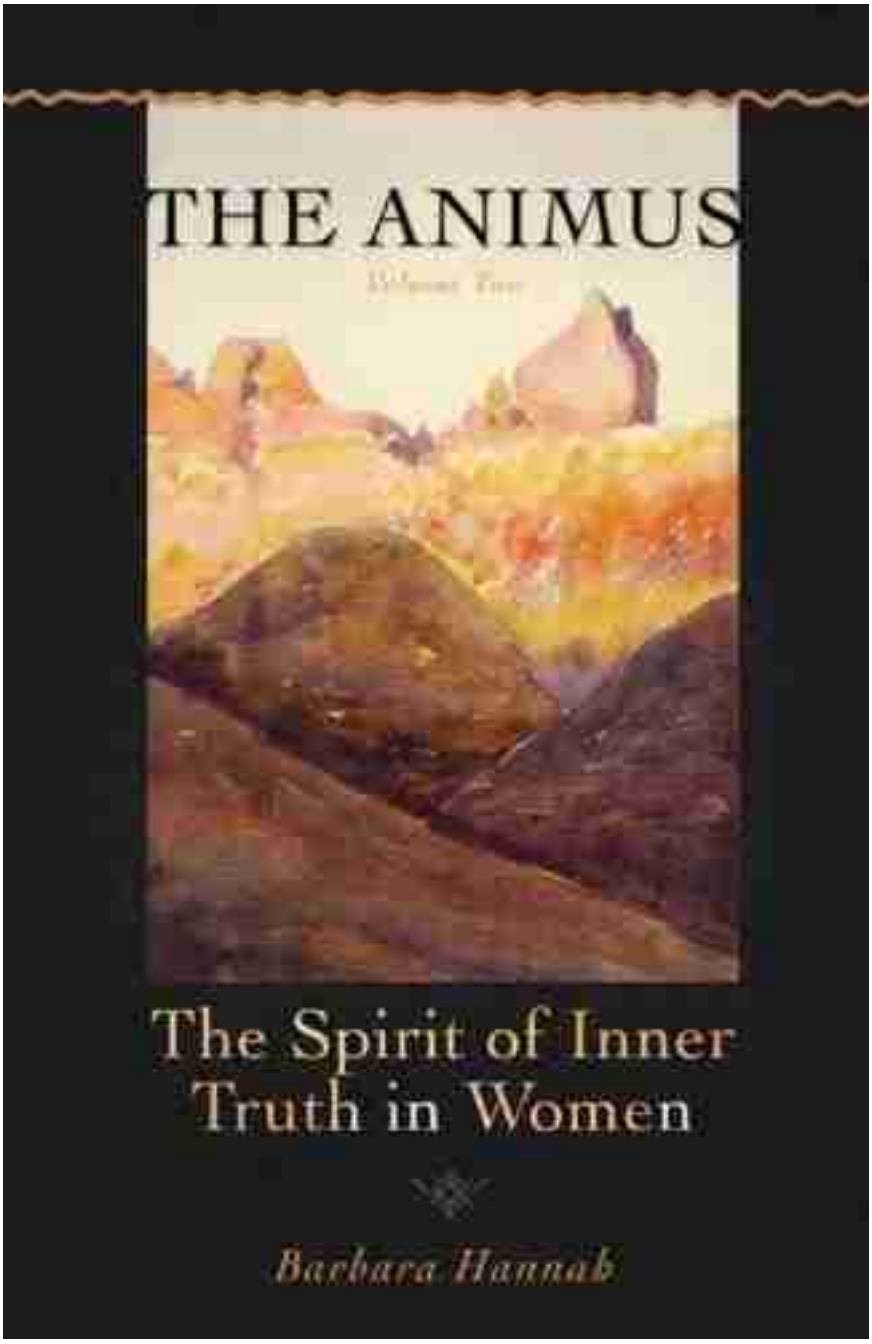

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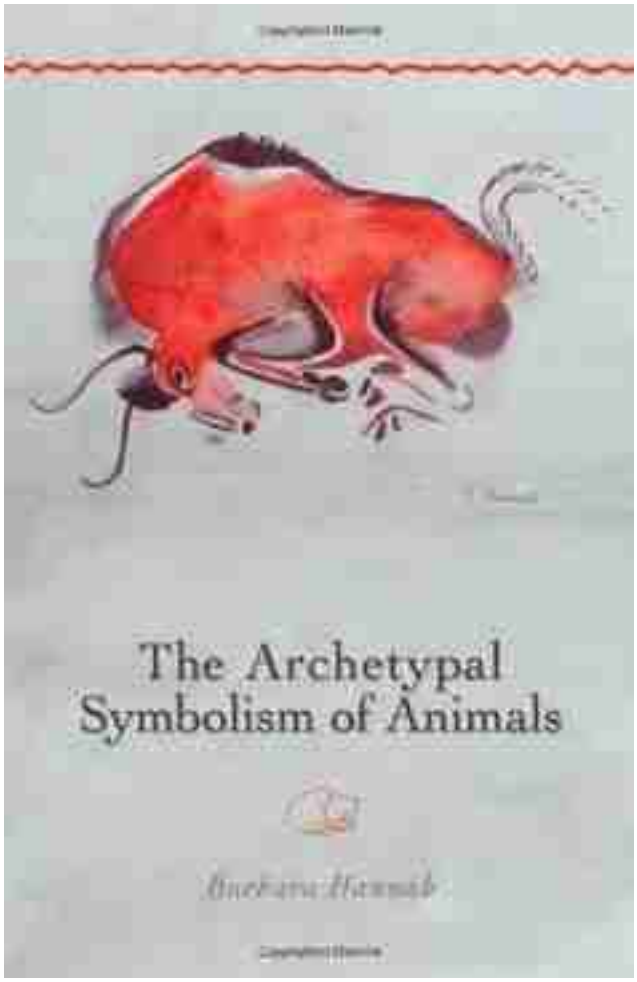

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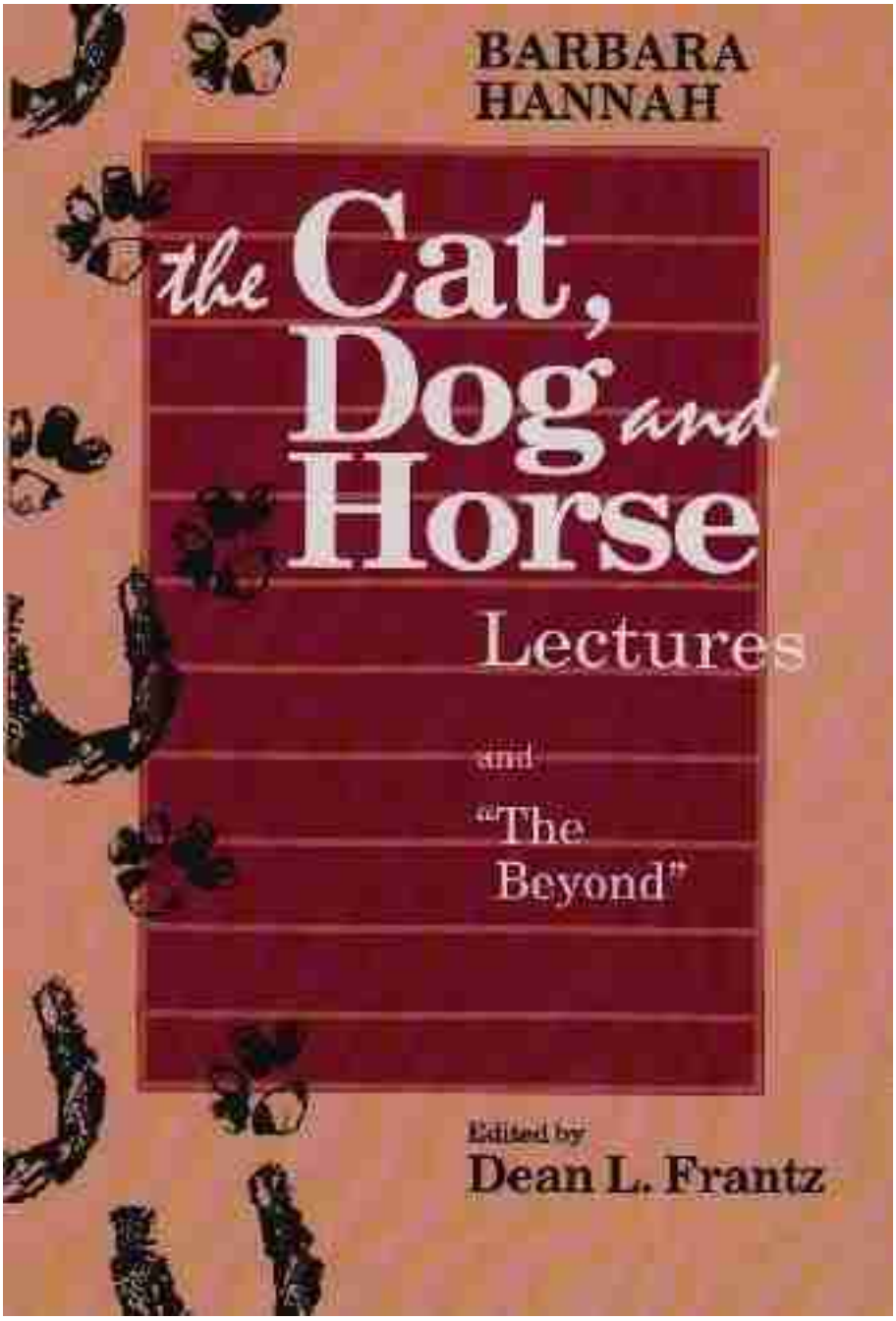

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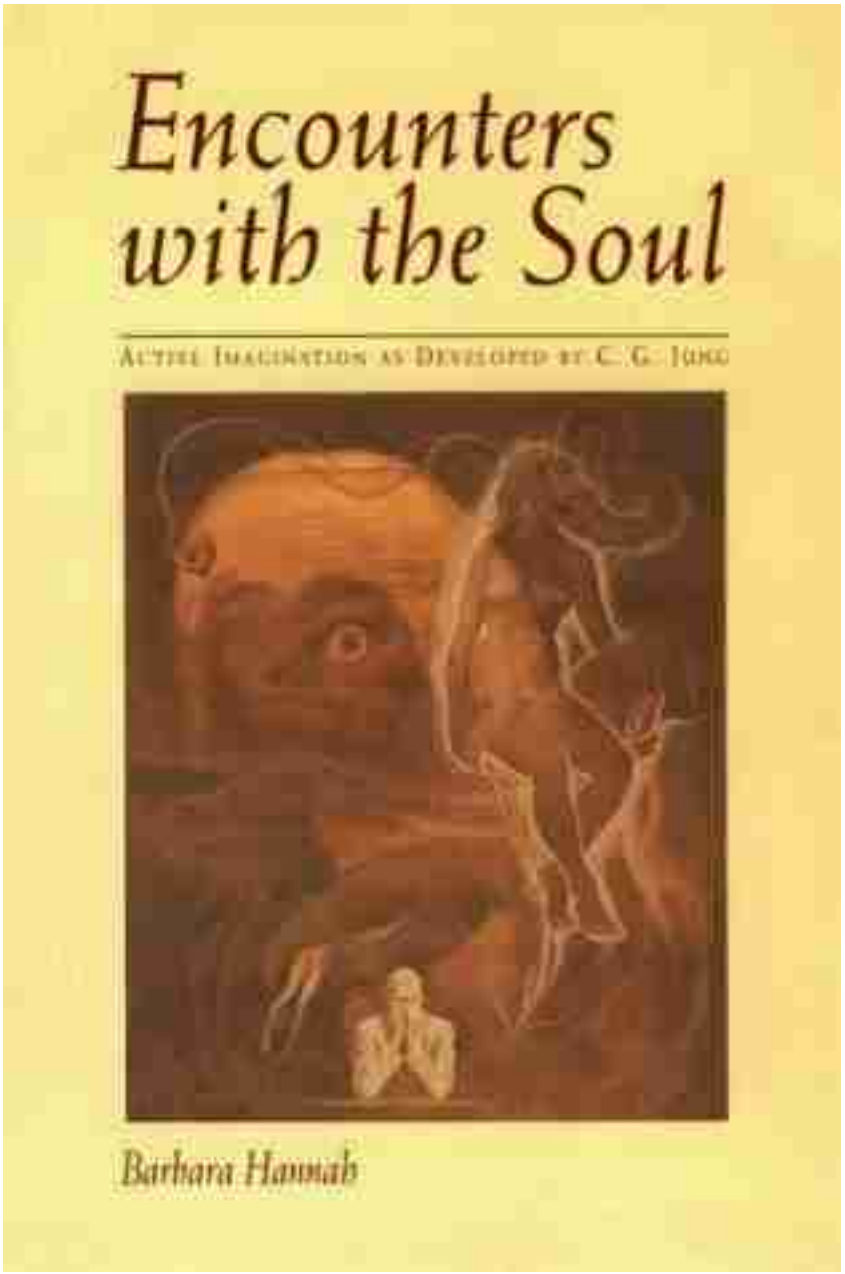

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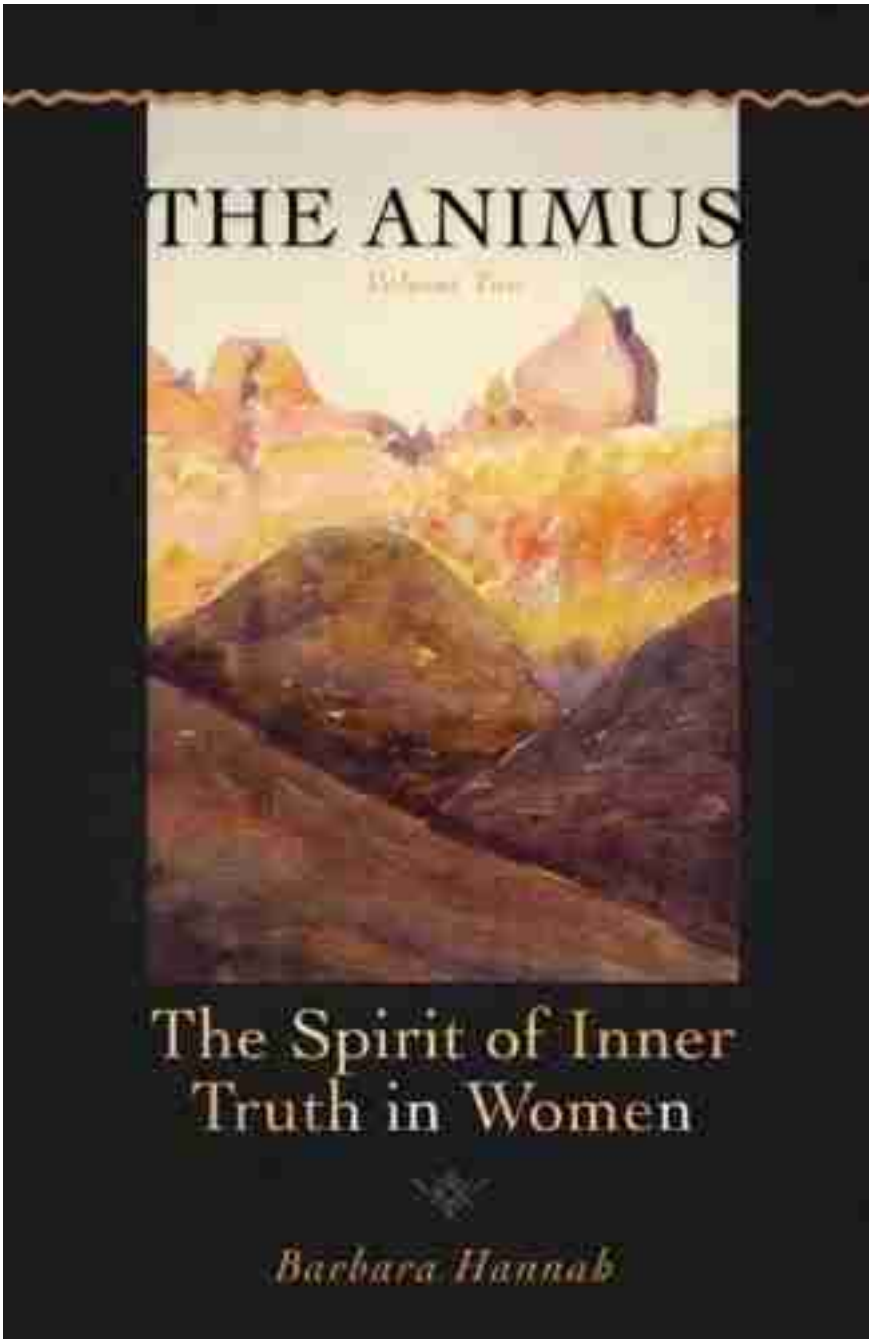

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[Books by Edward F. Edinger]

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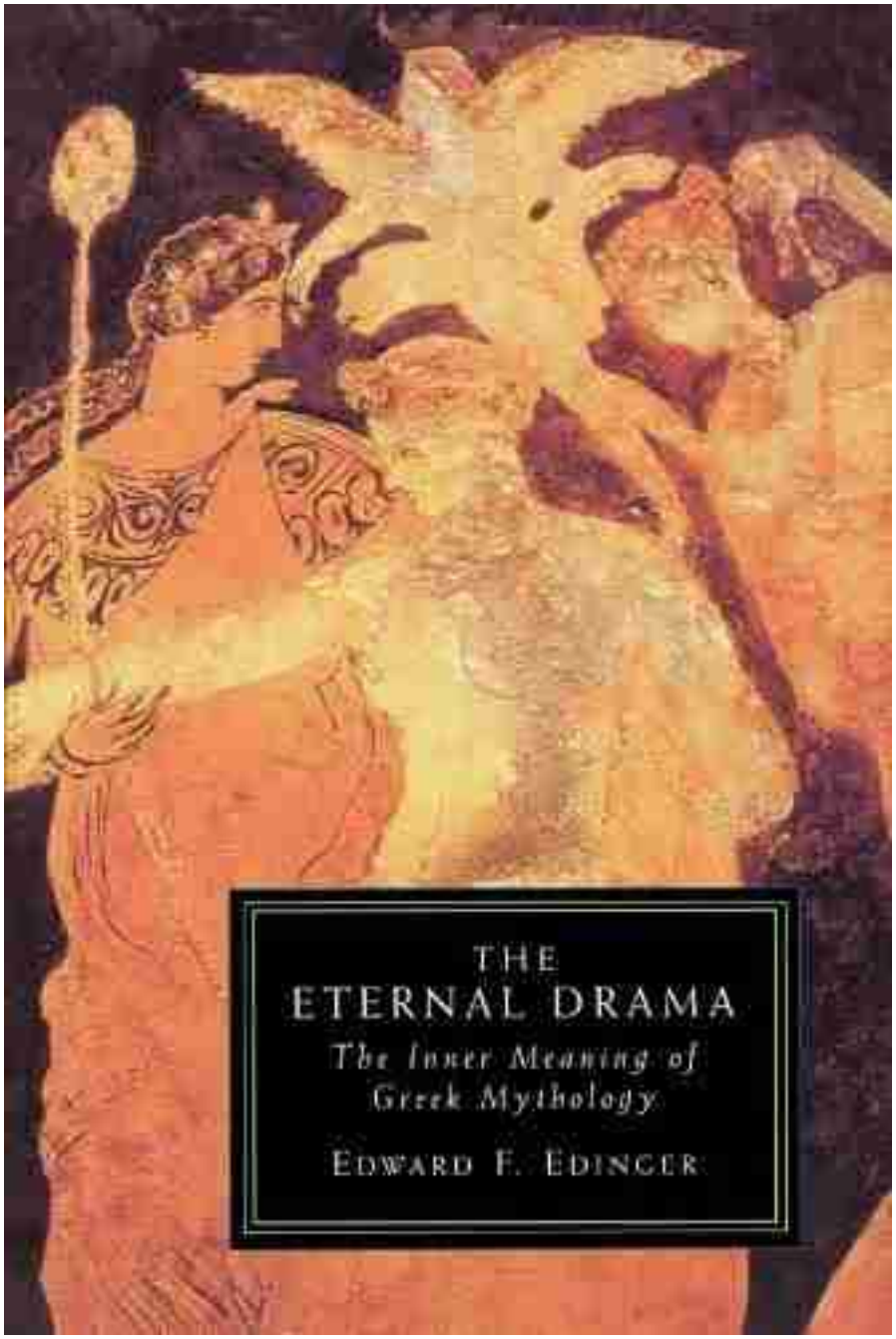

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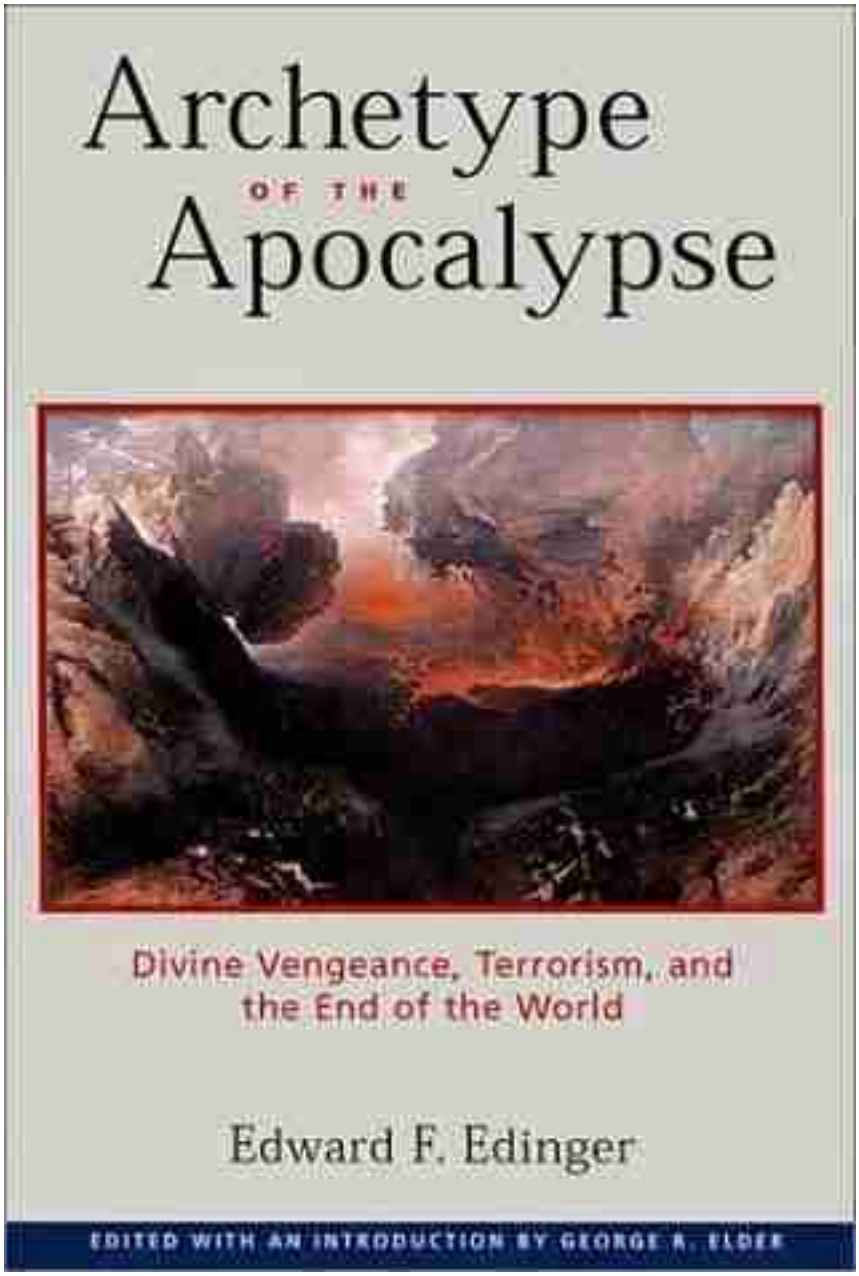

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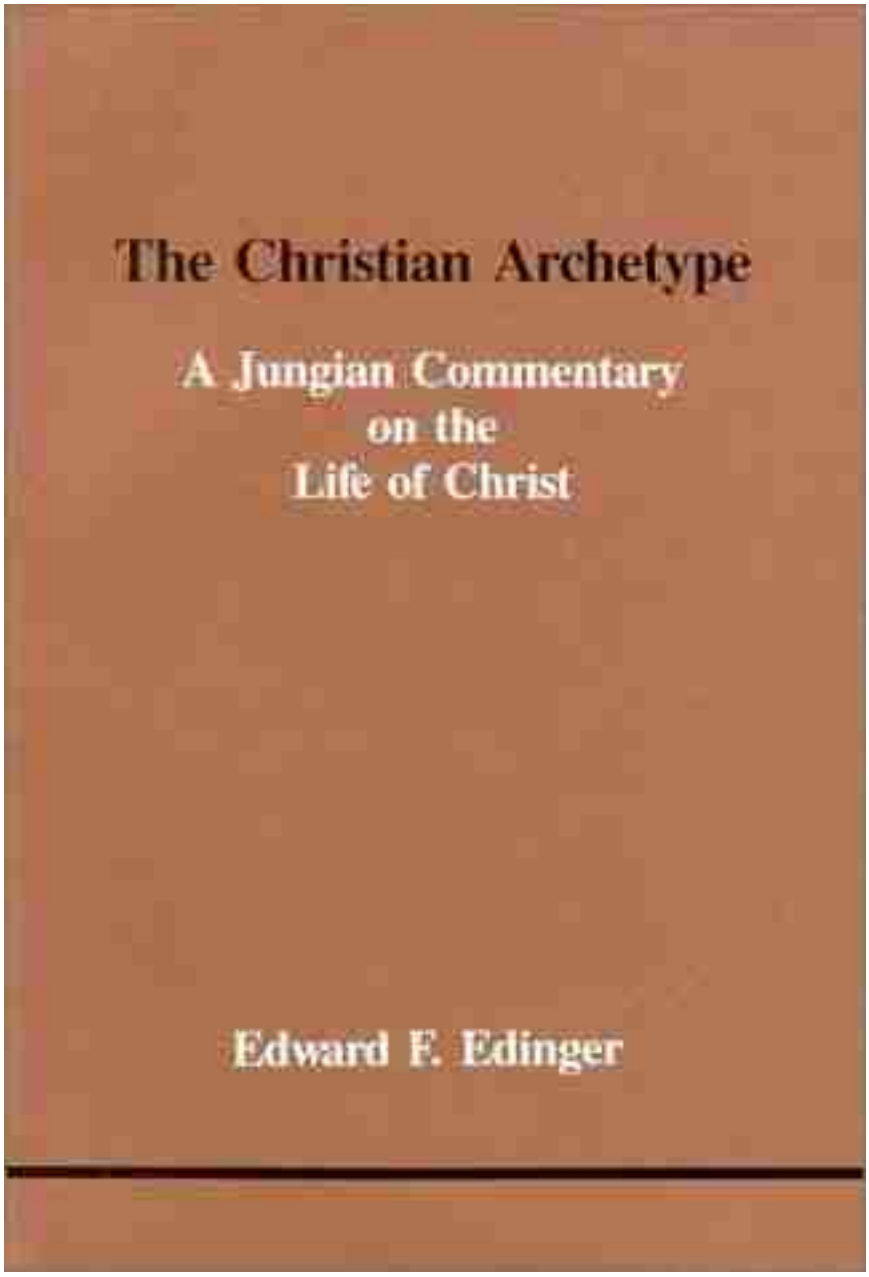

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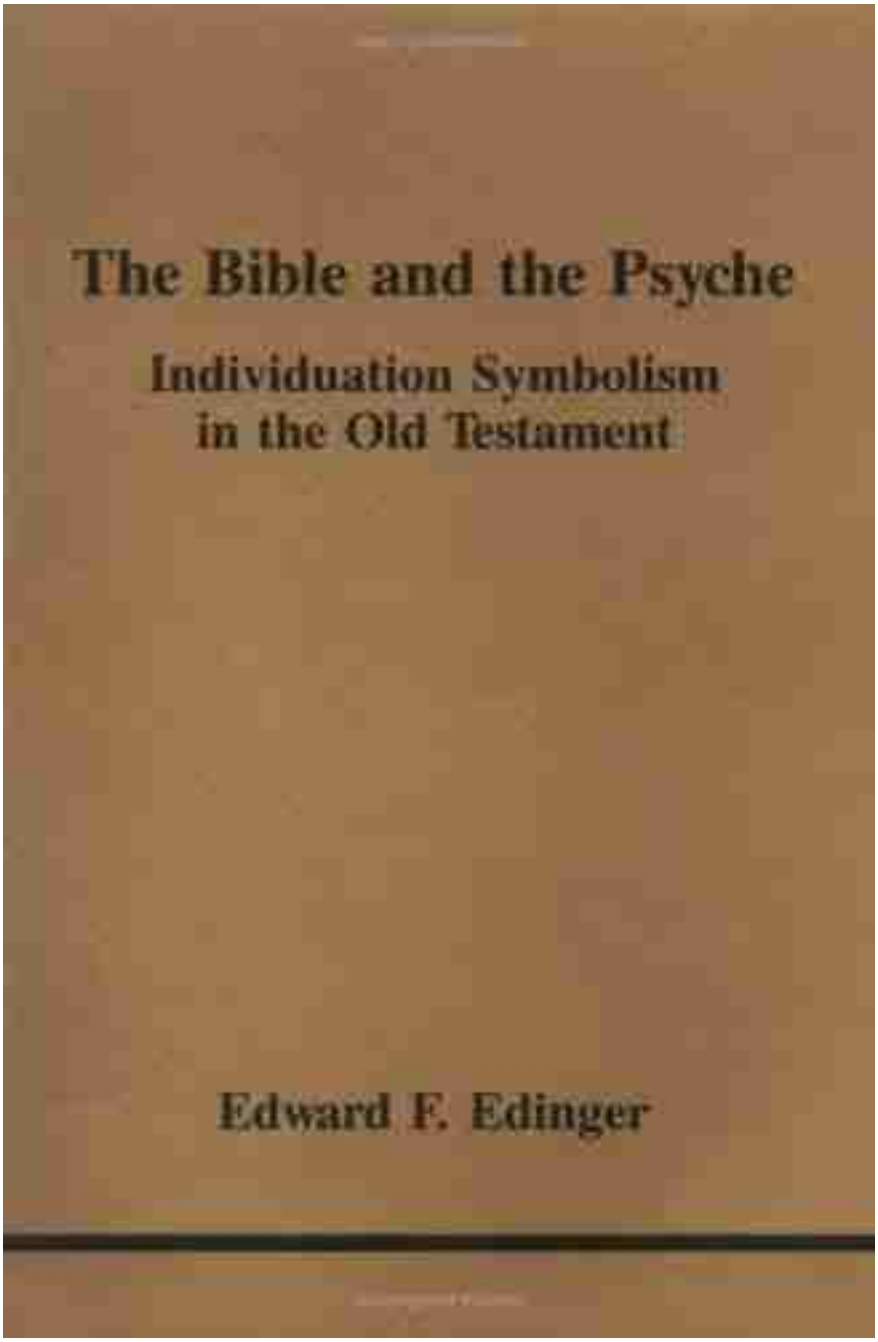

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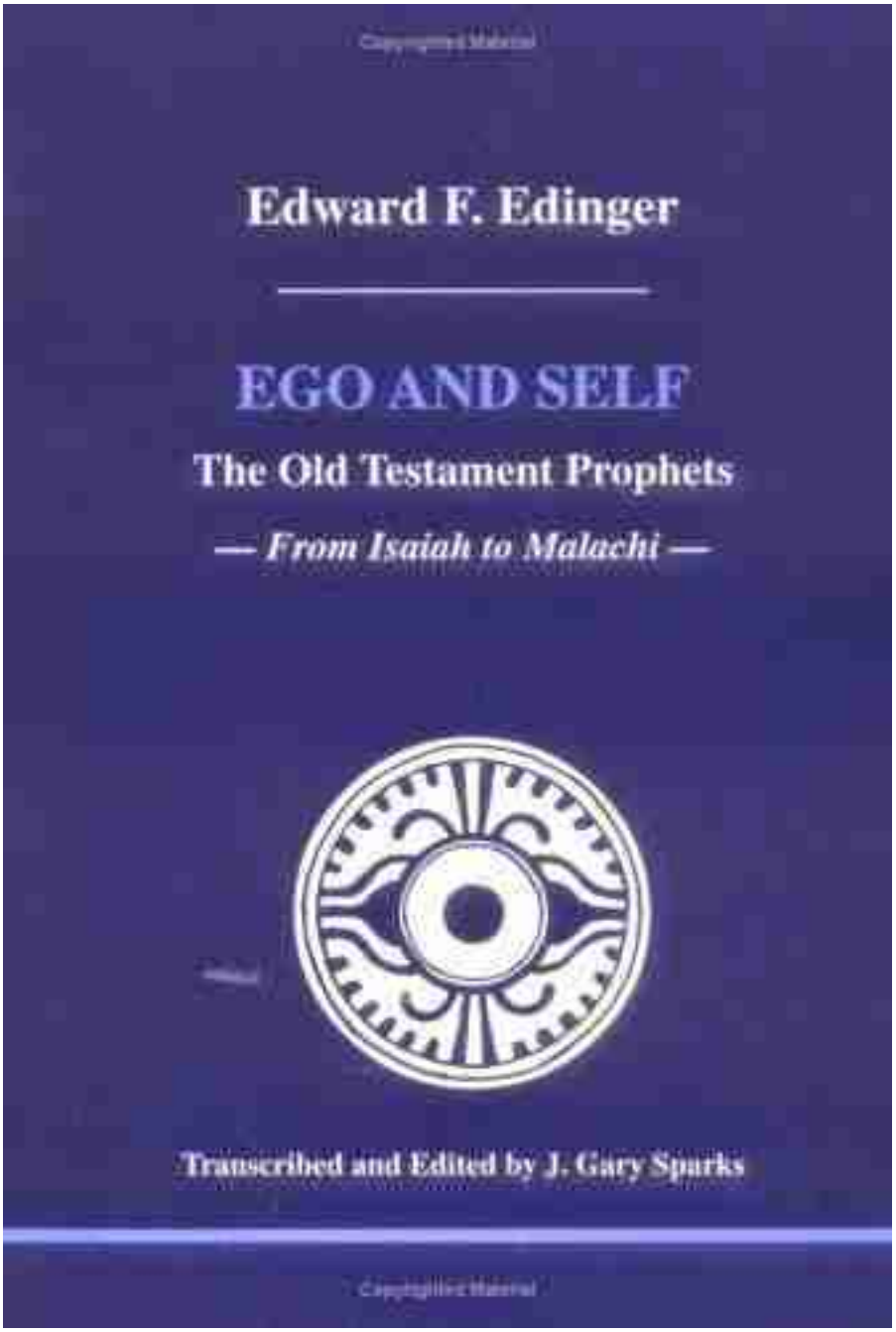

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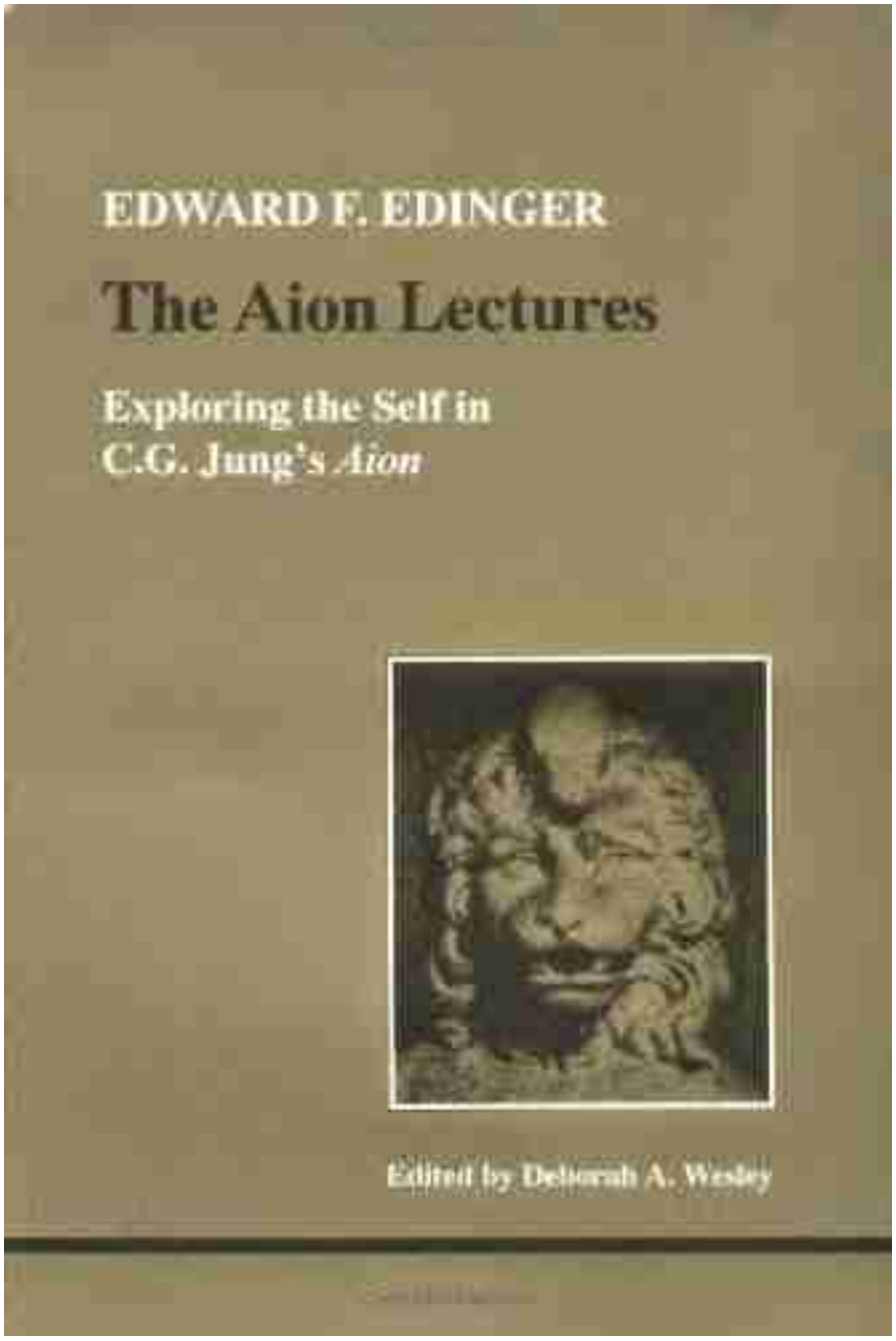

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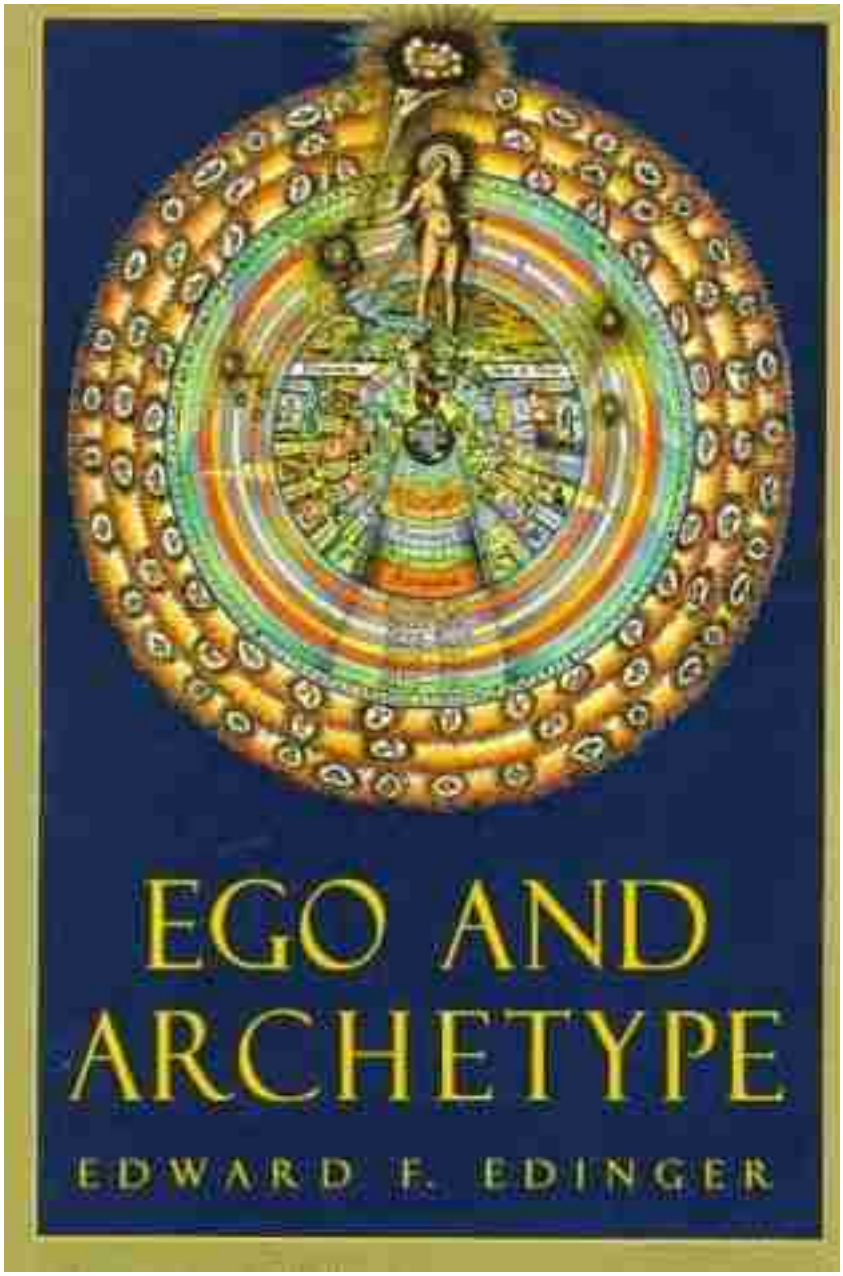

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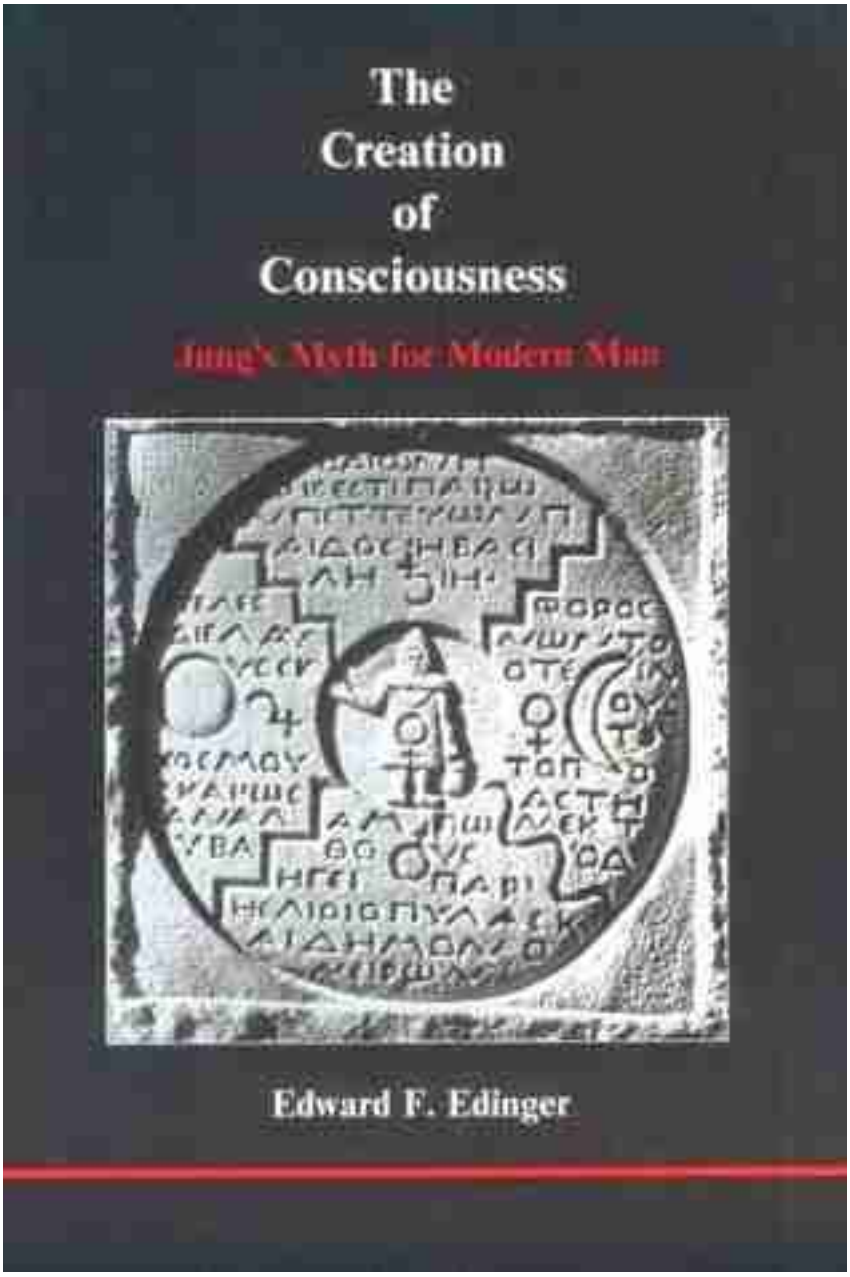

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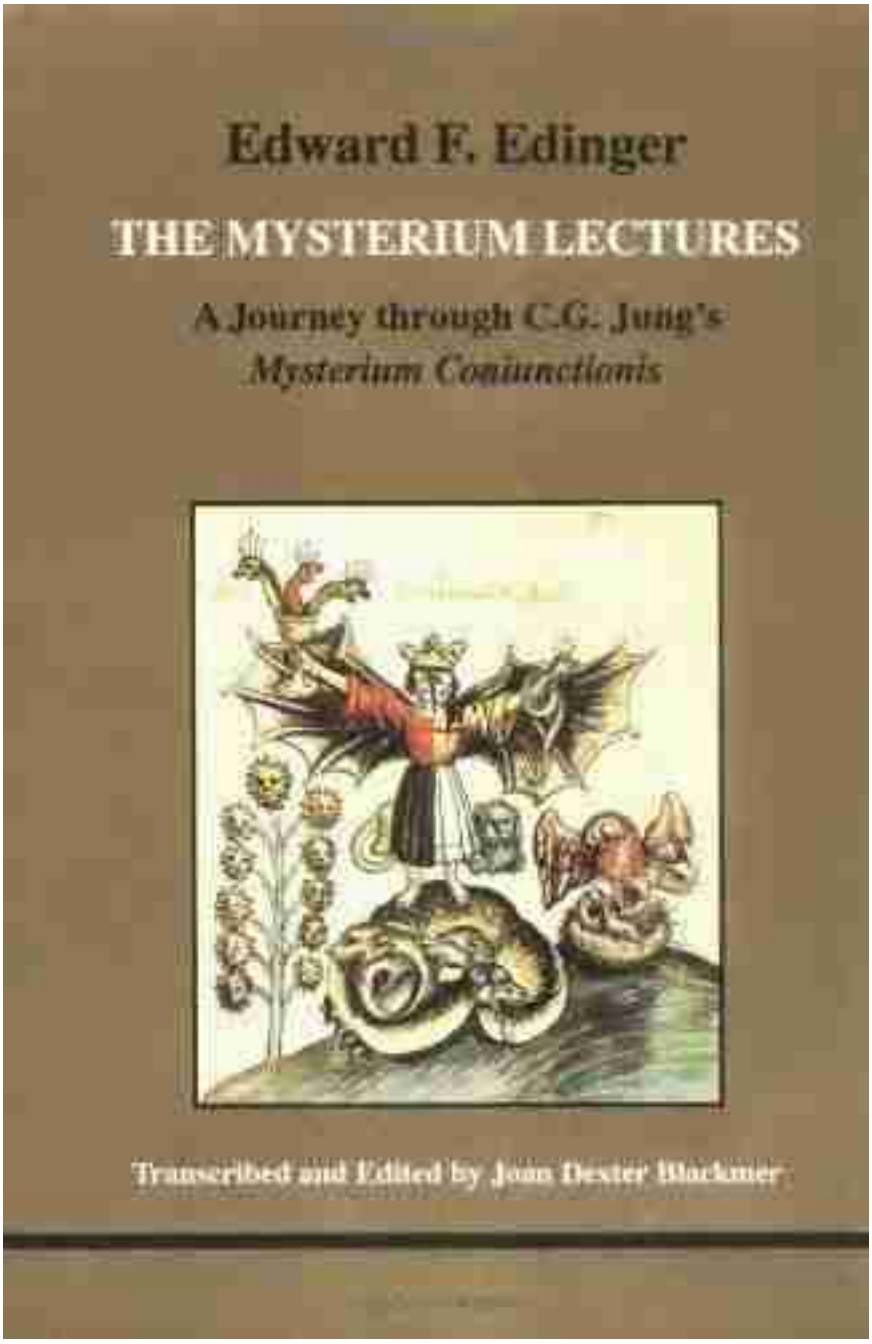

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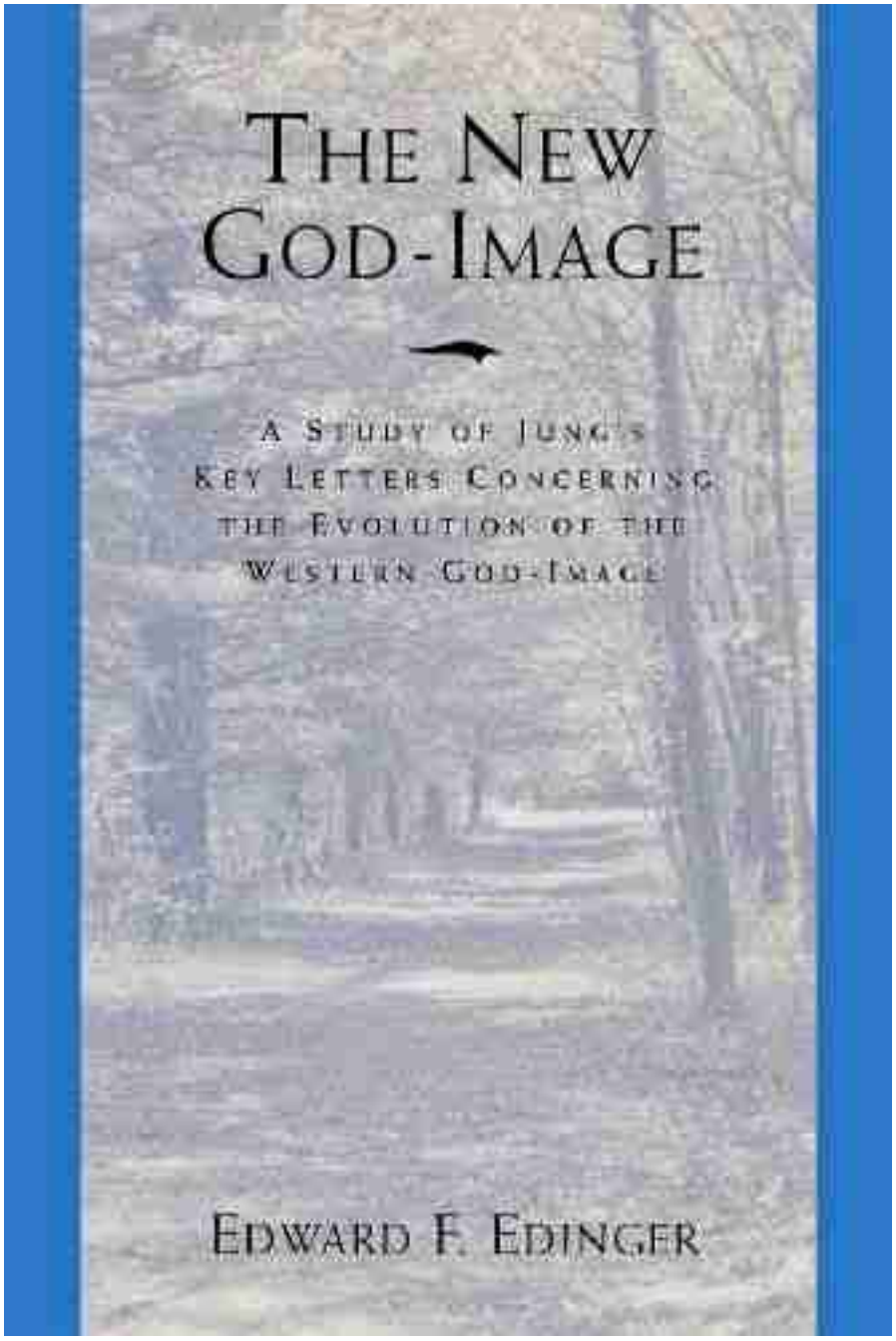

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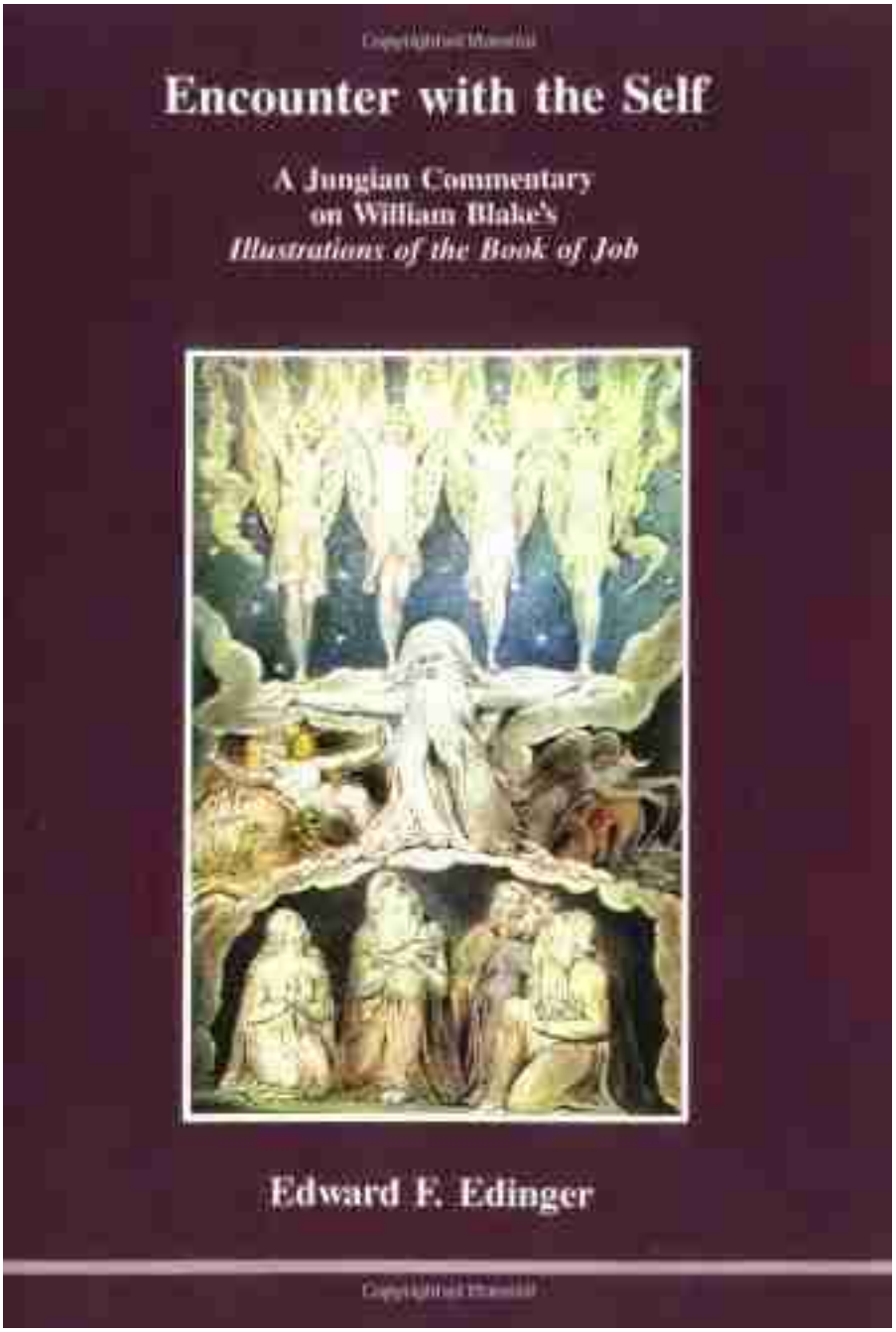

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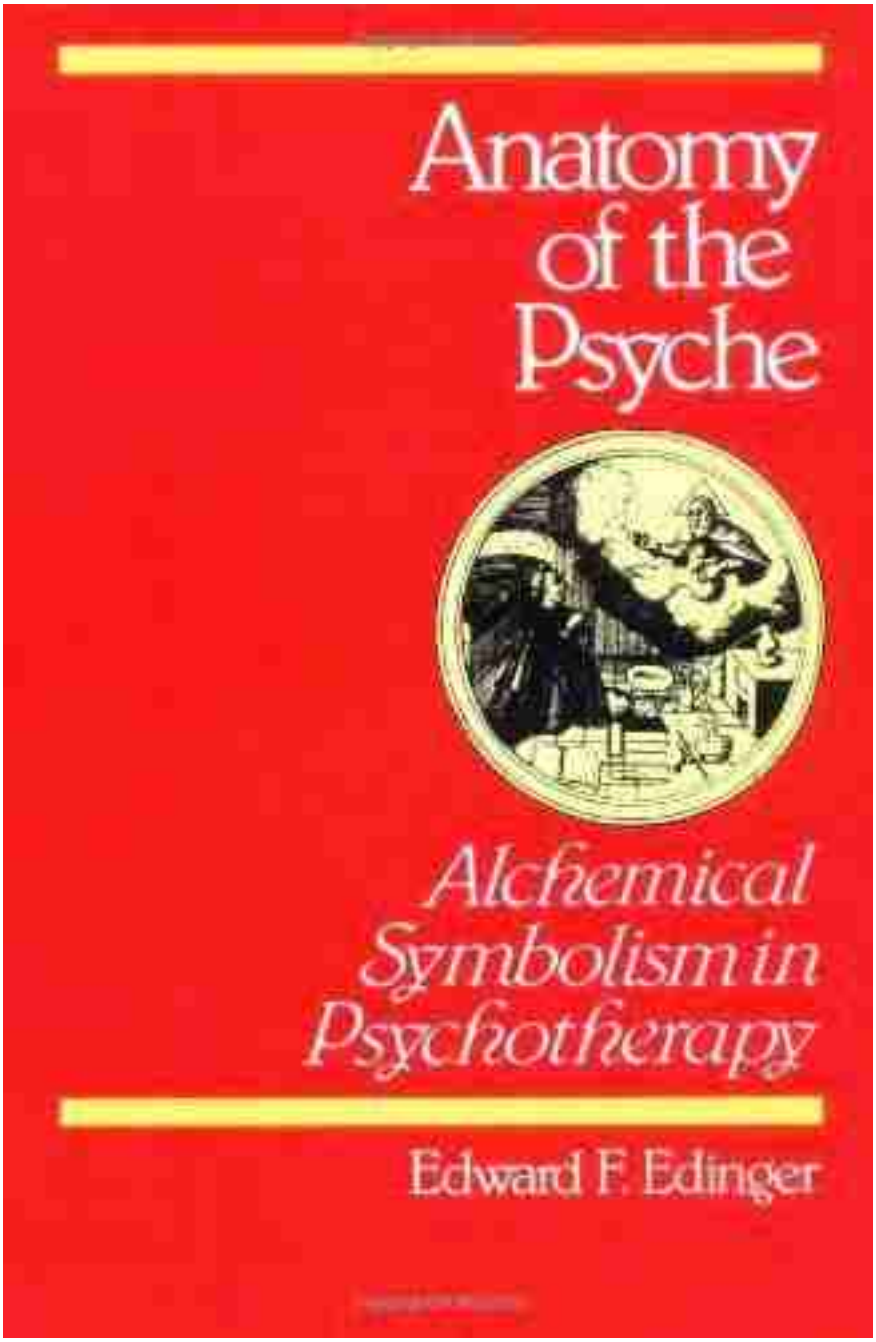

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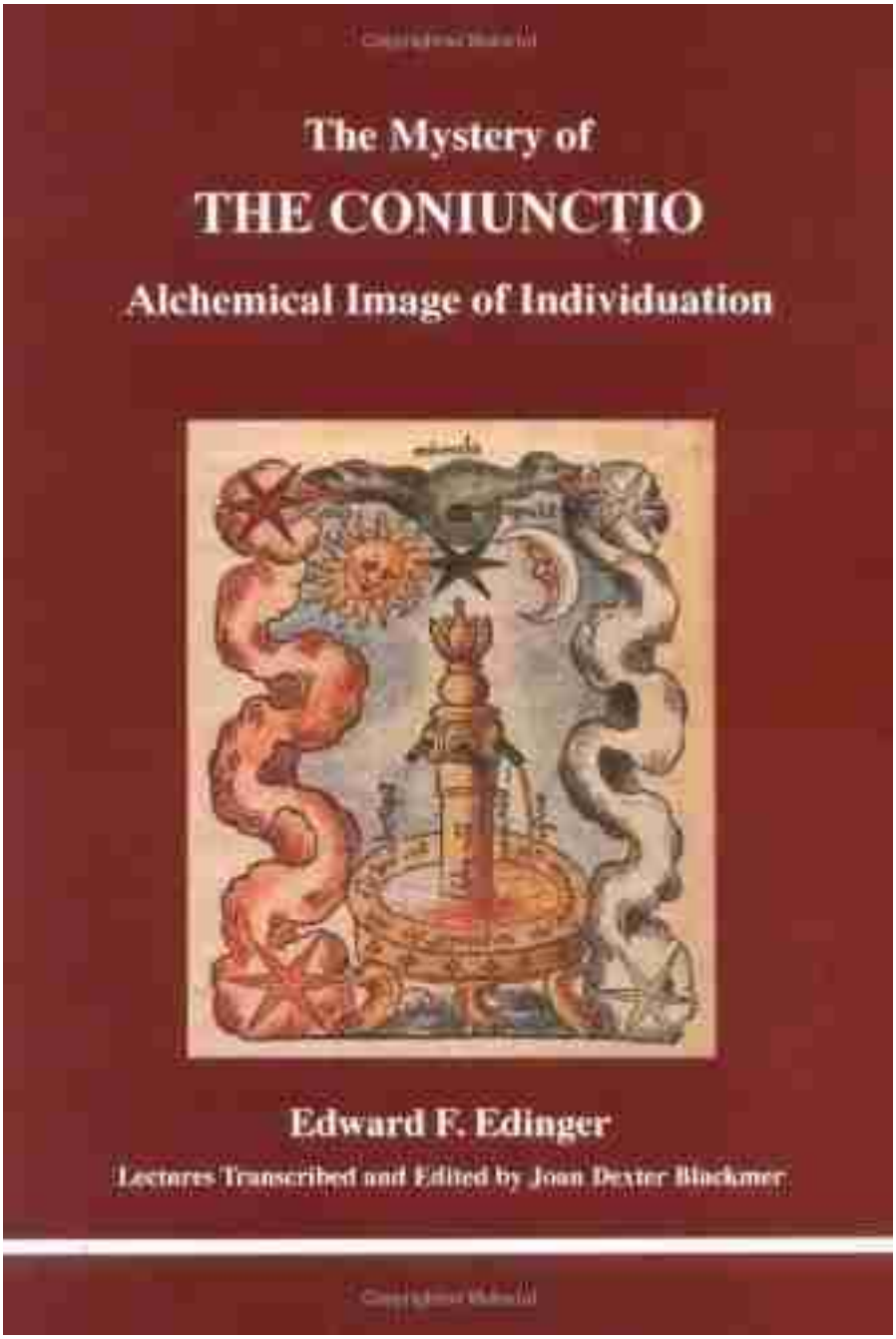

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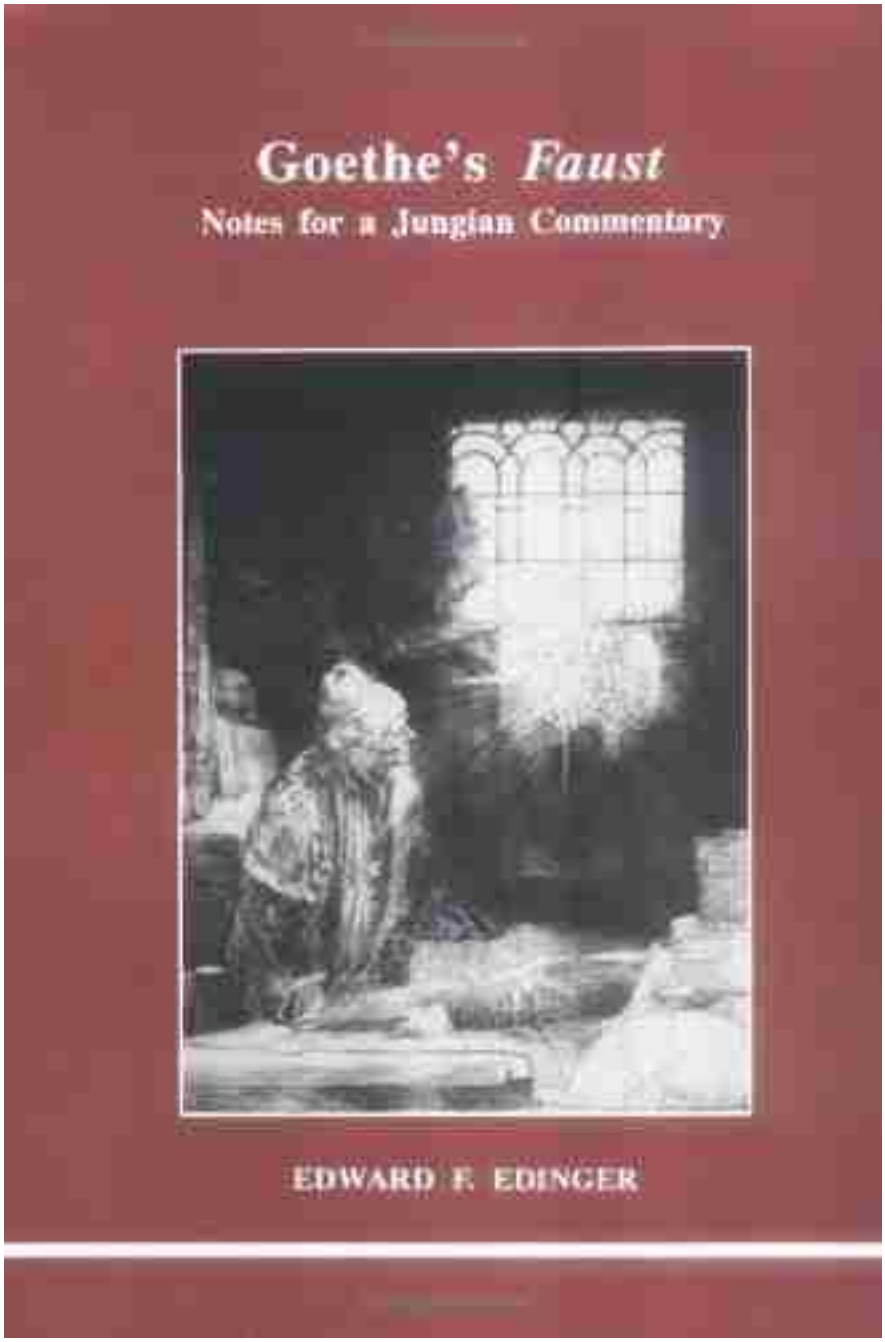

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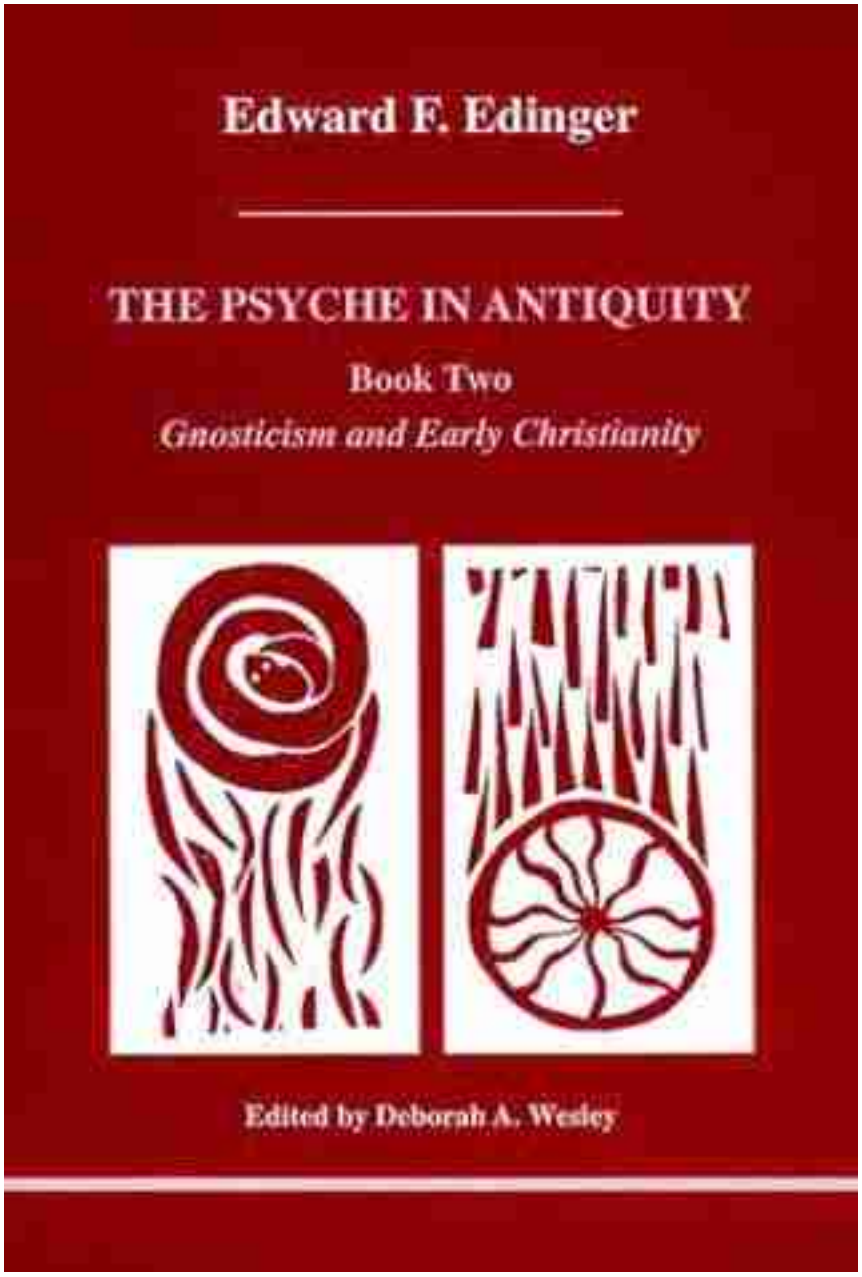

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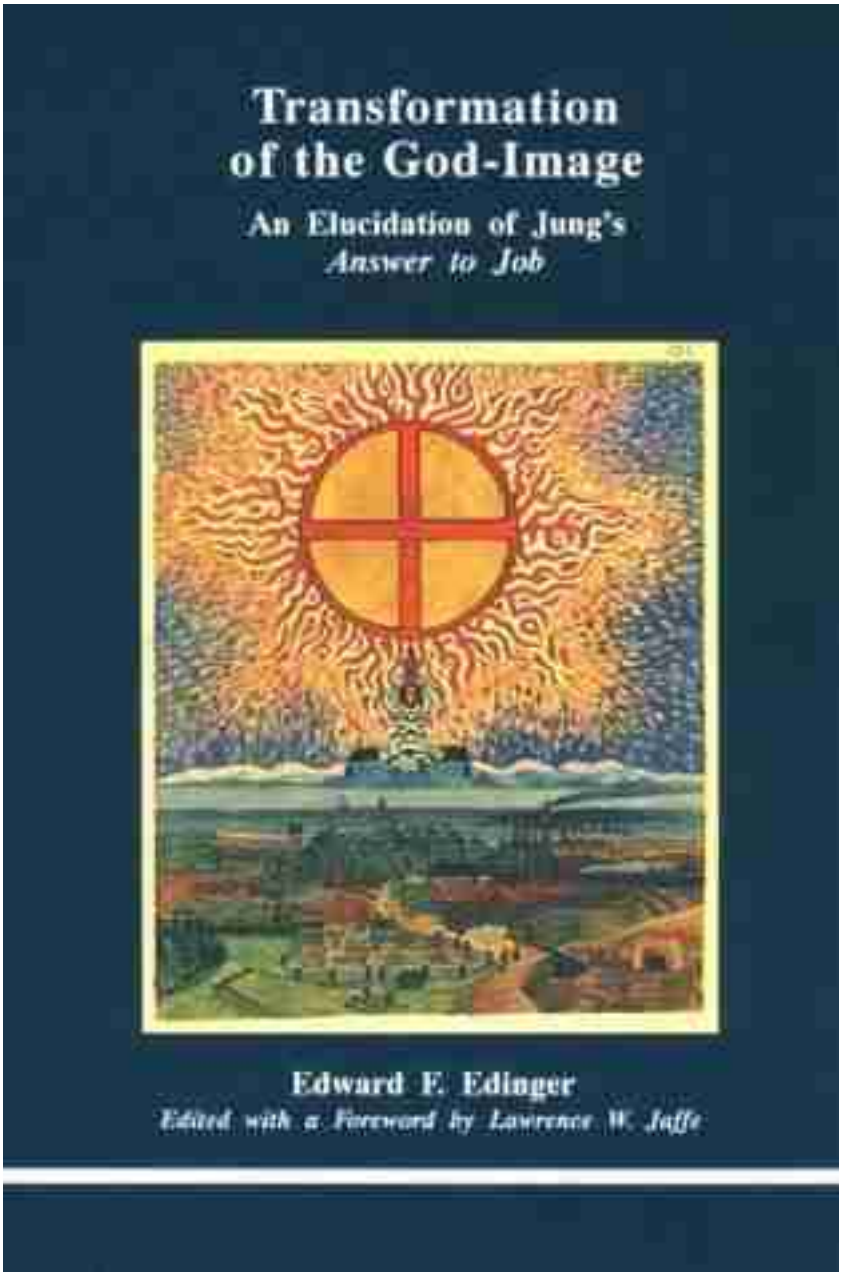

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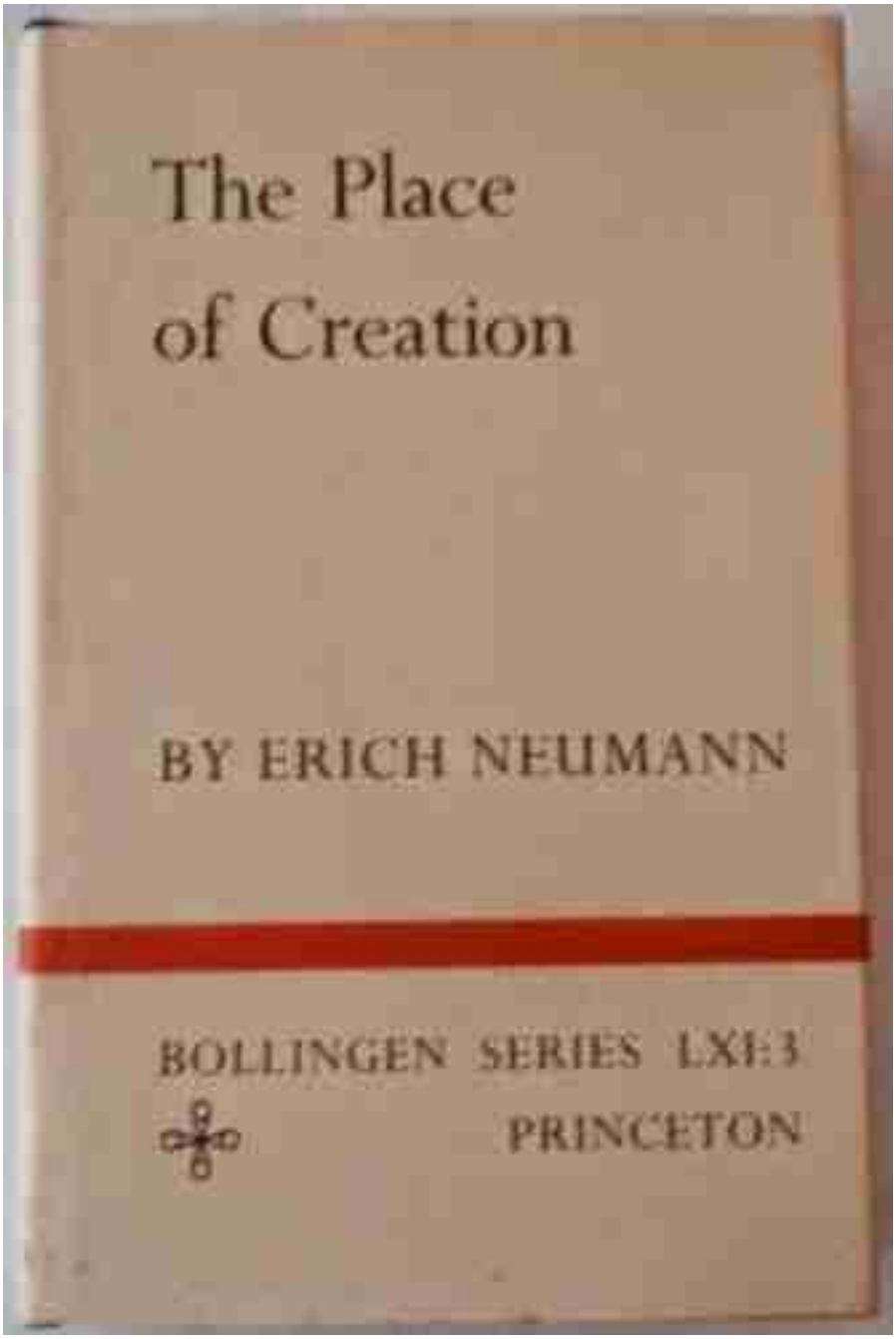

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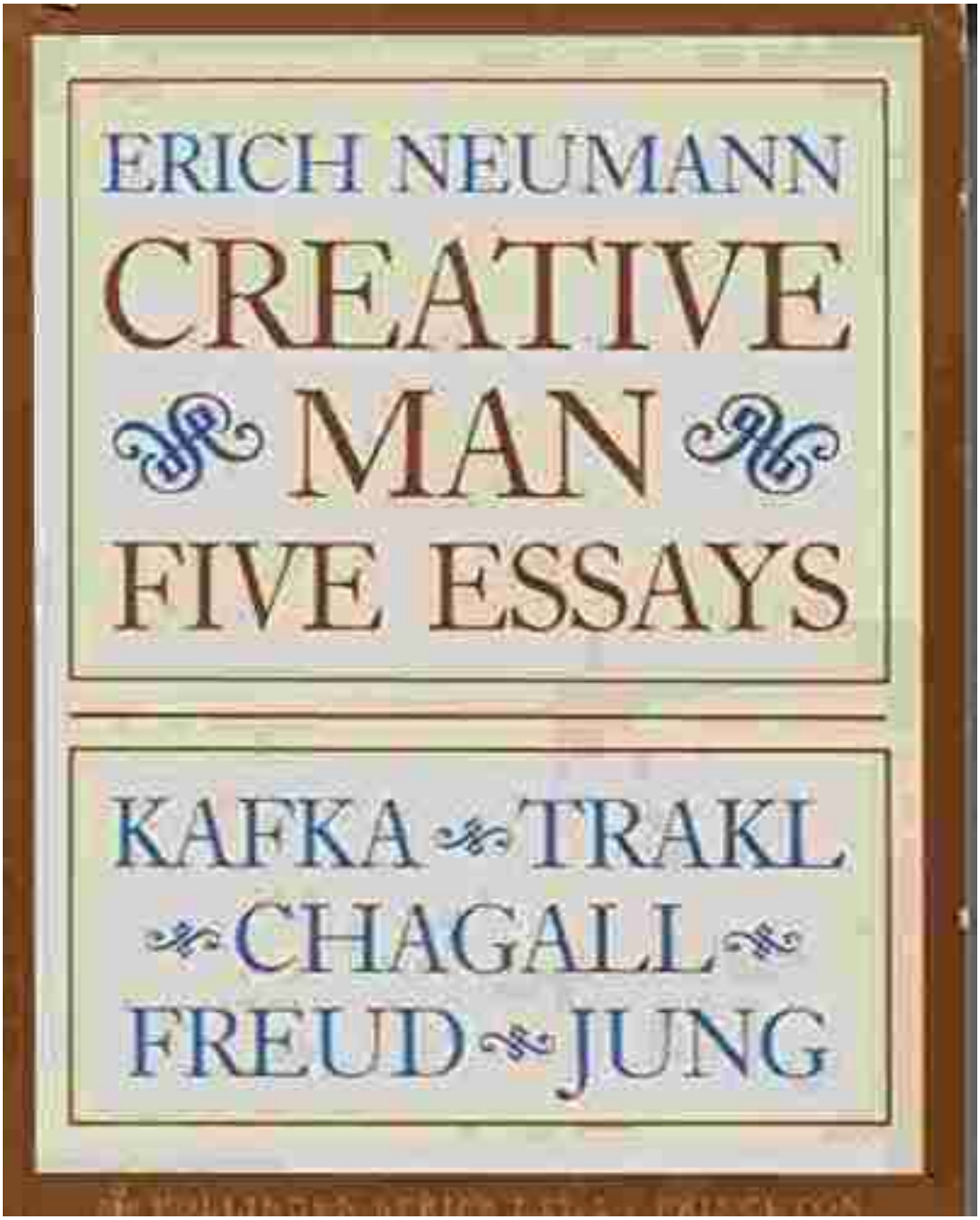

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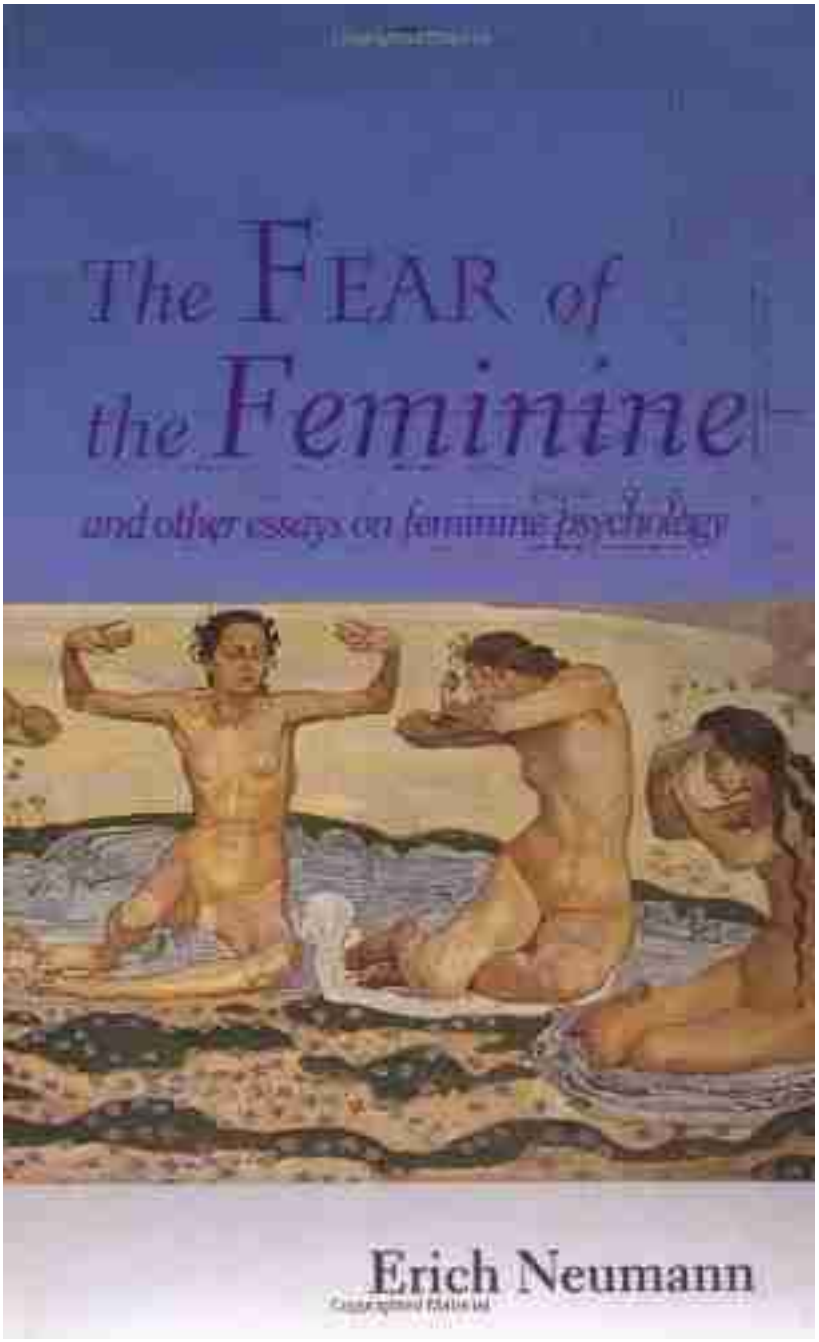

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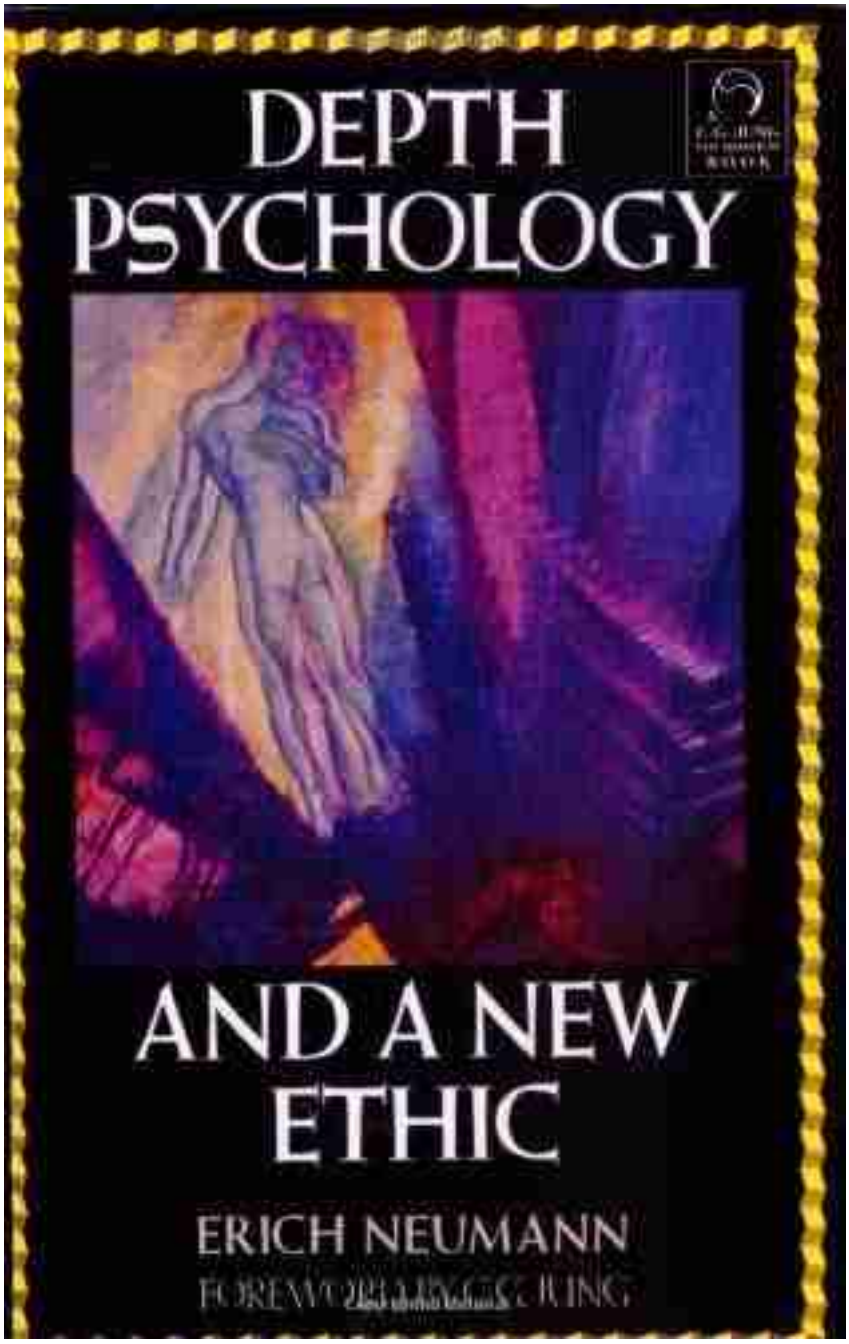

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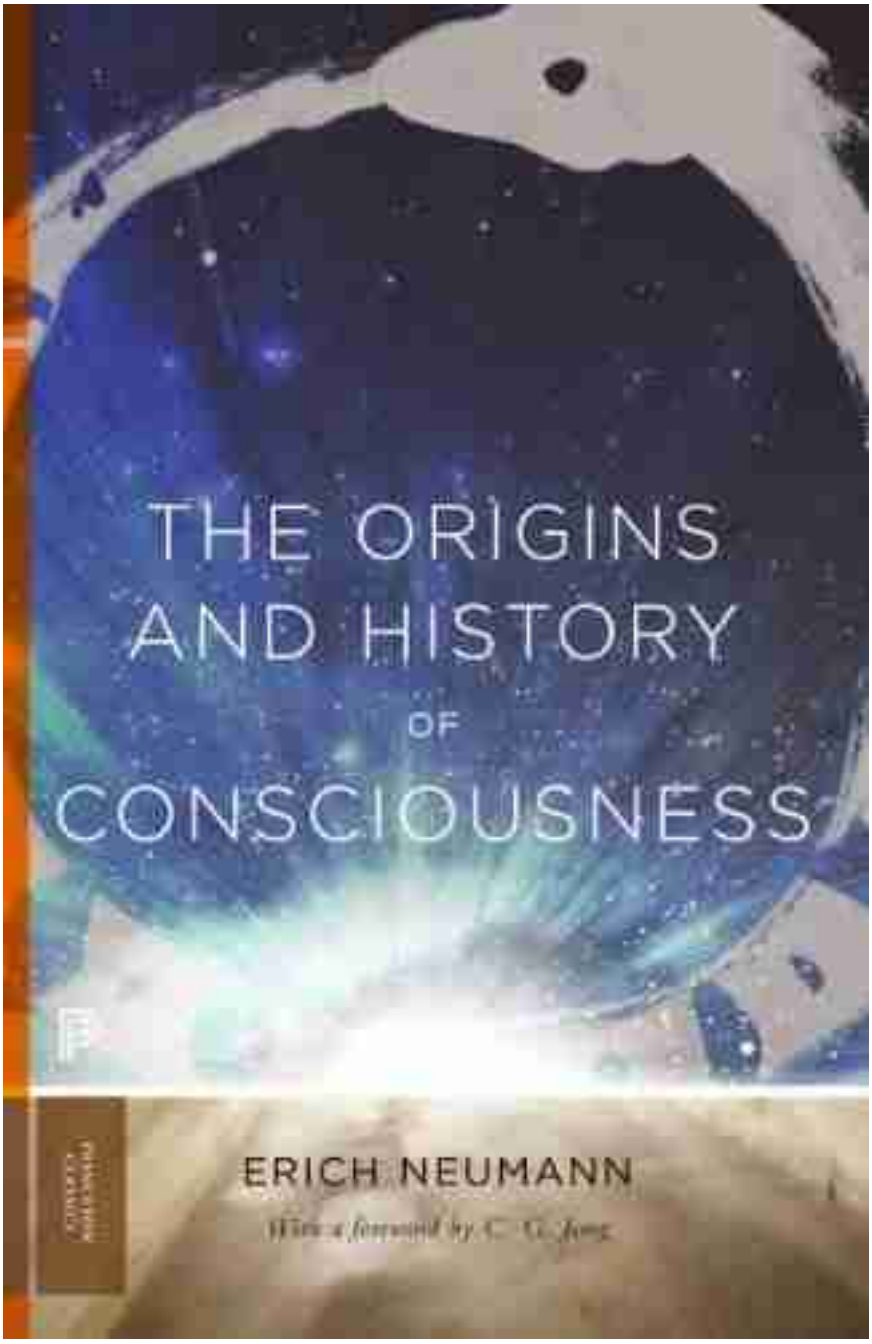

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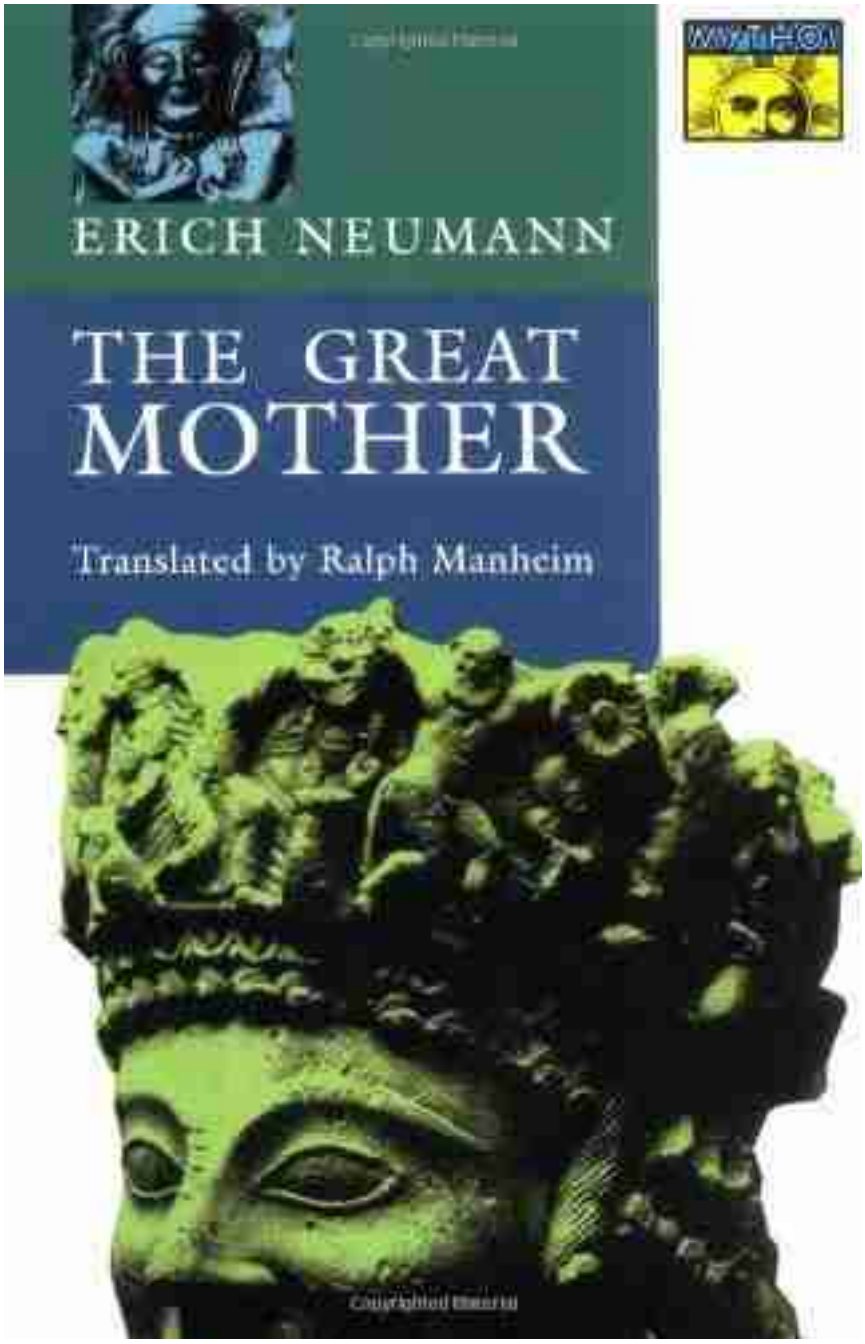

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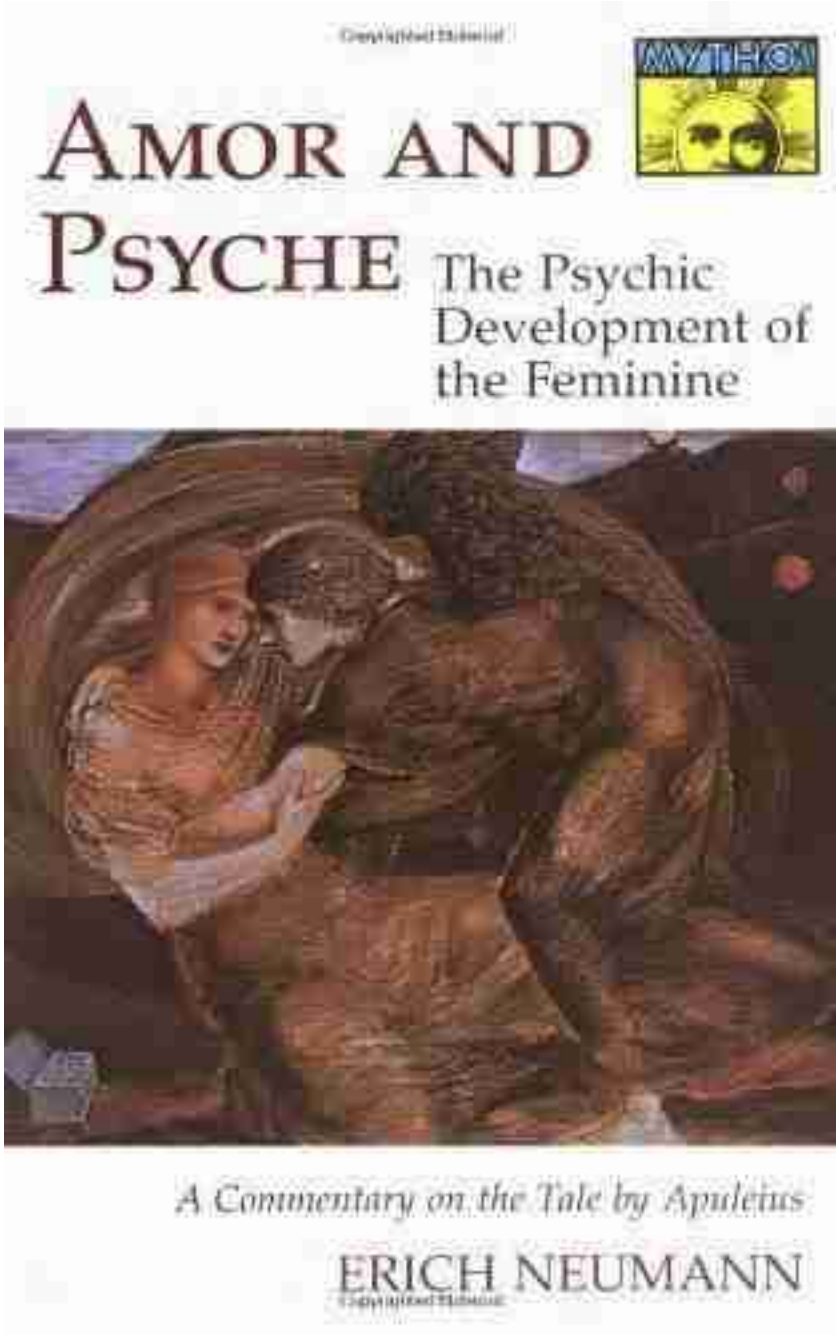

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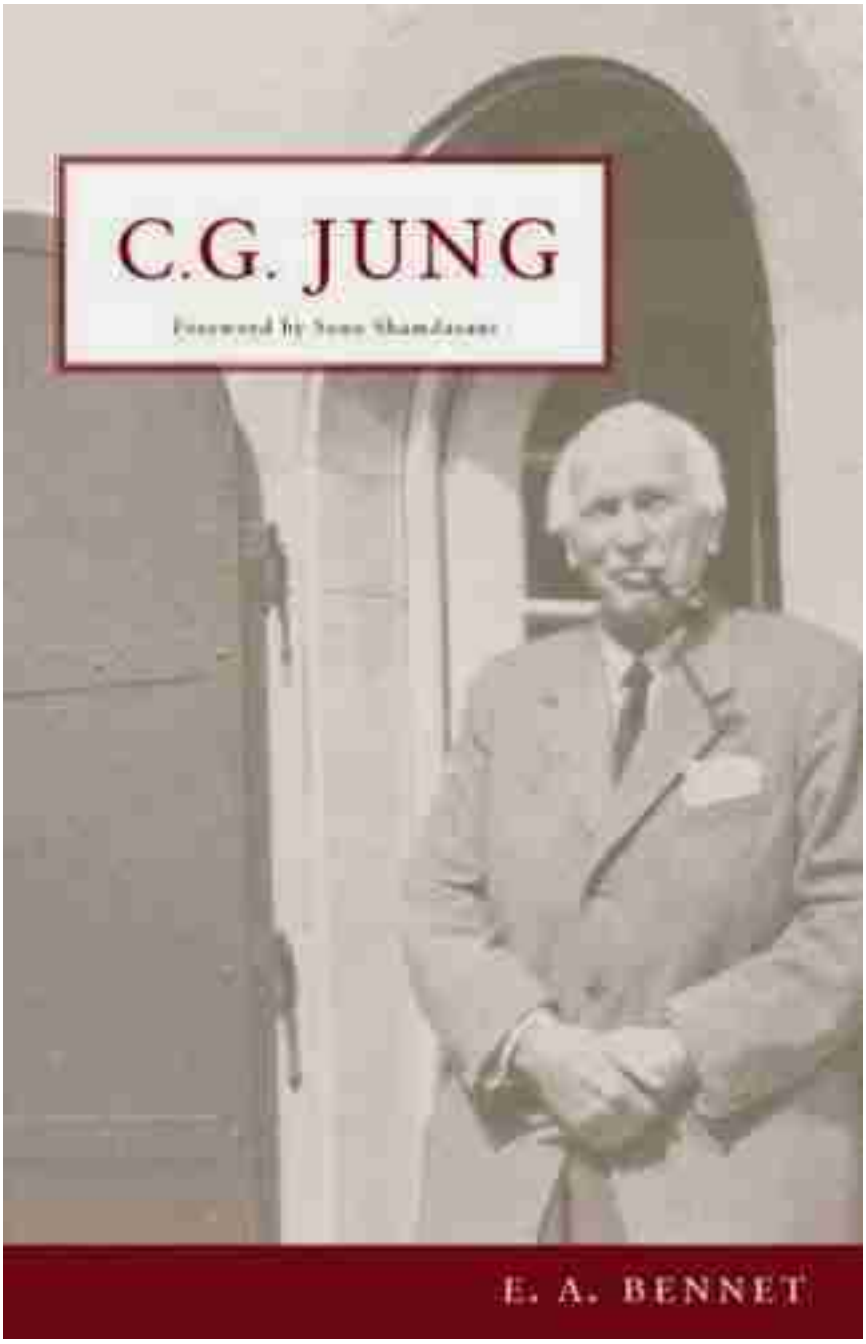

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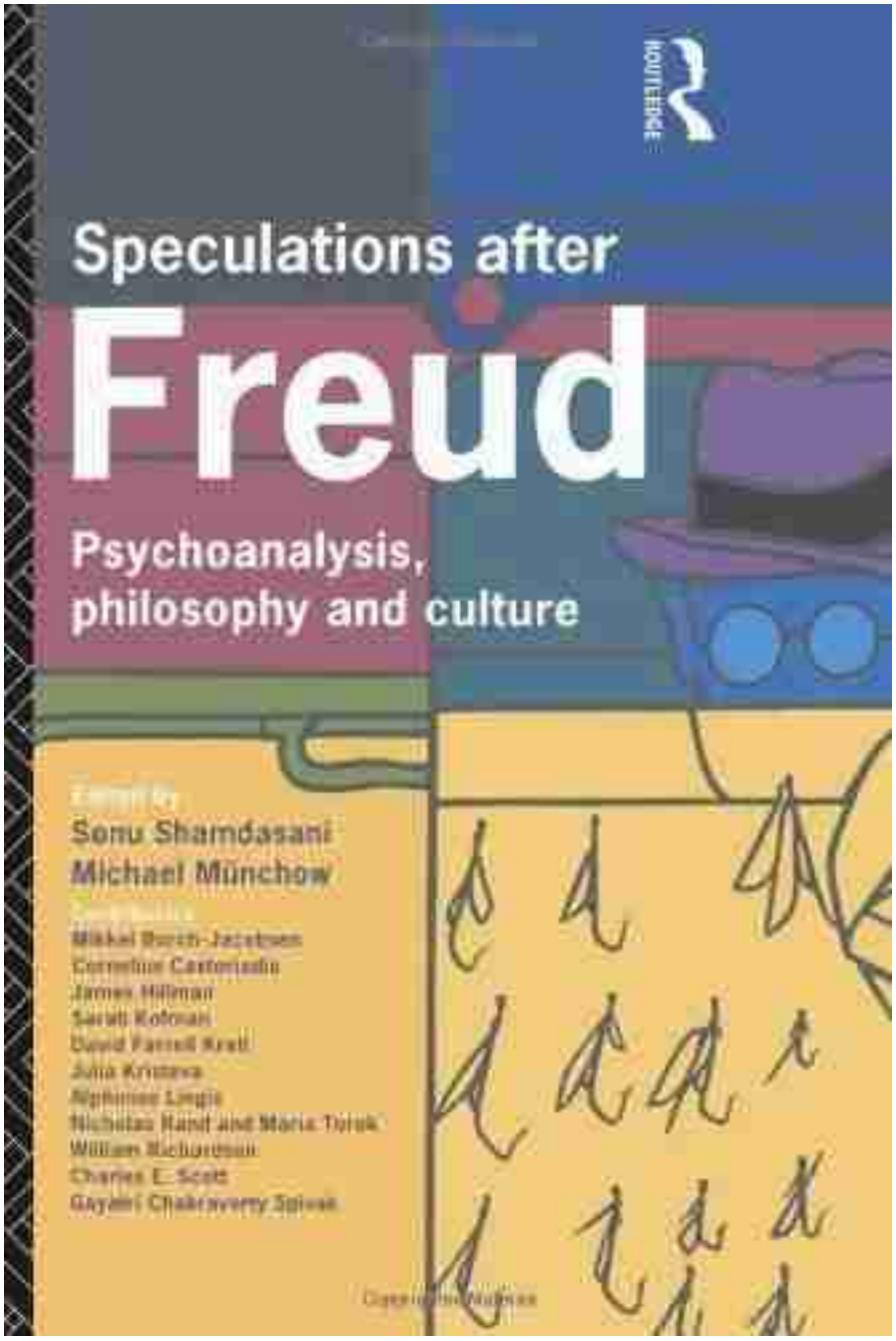

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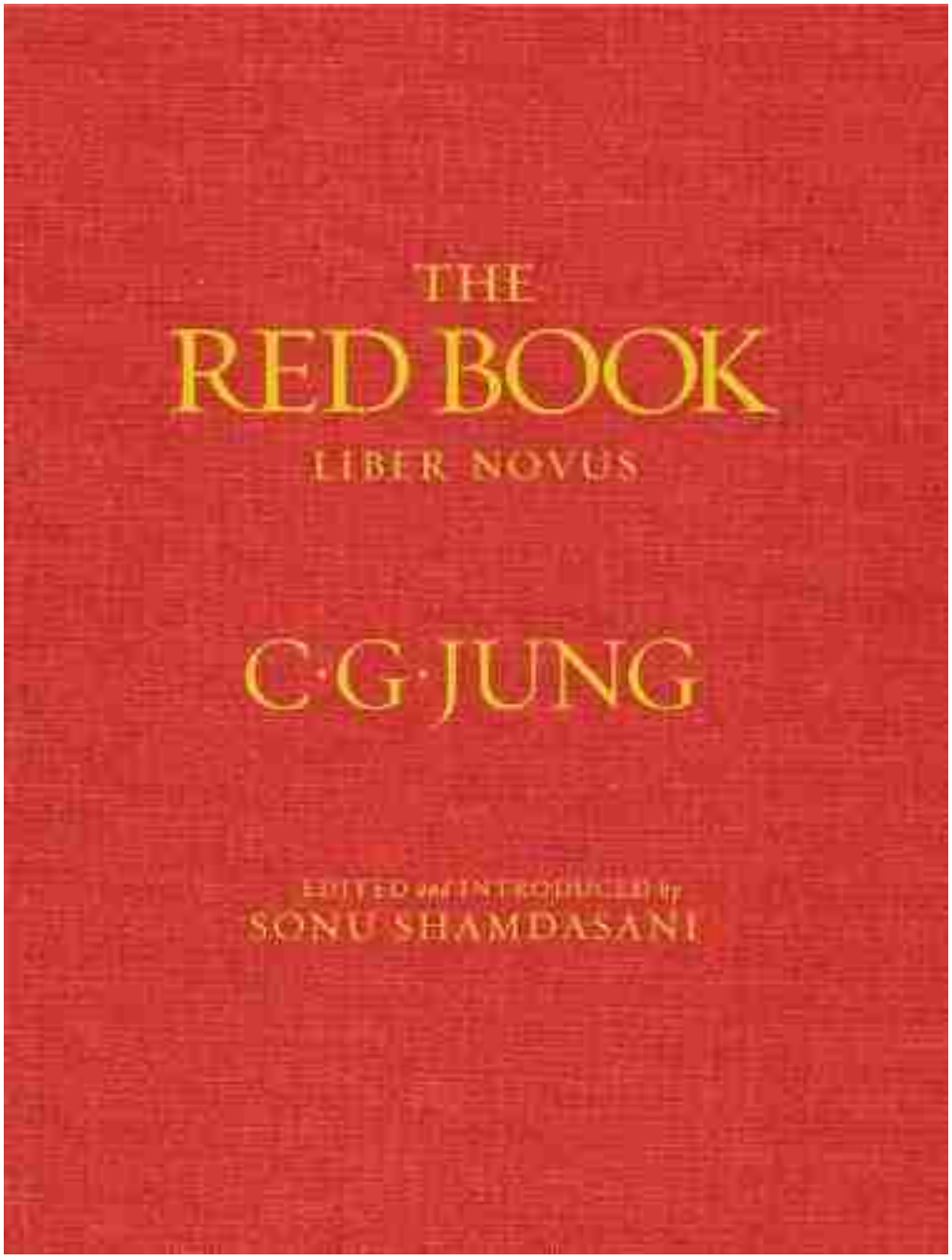

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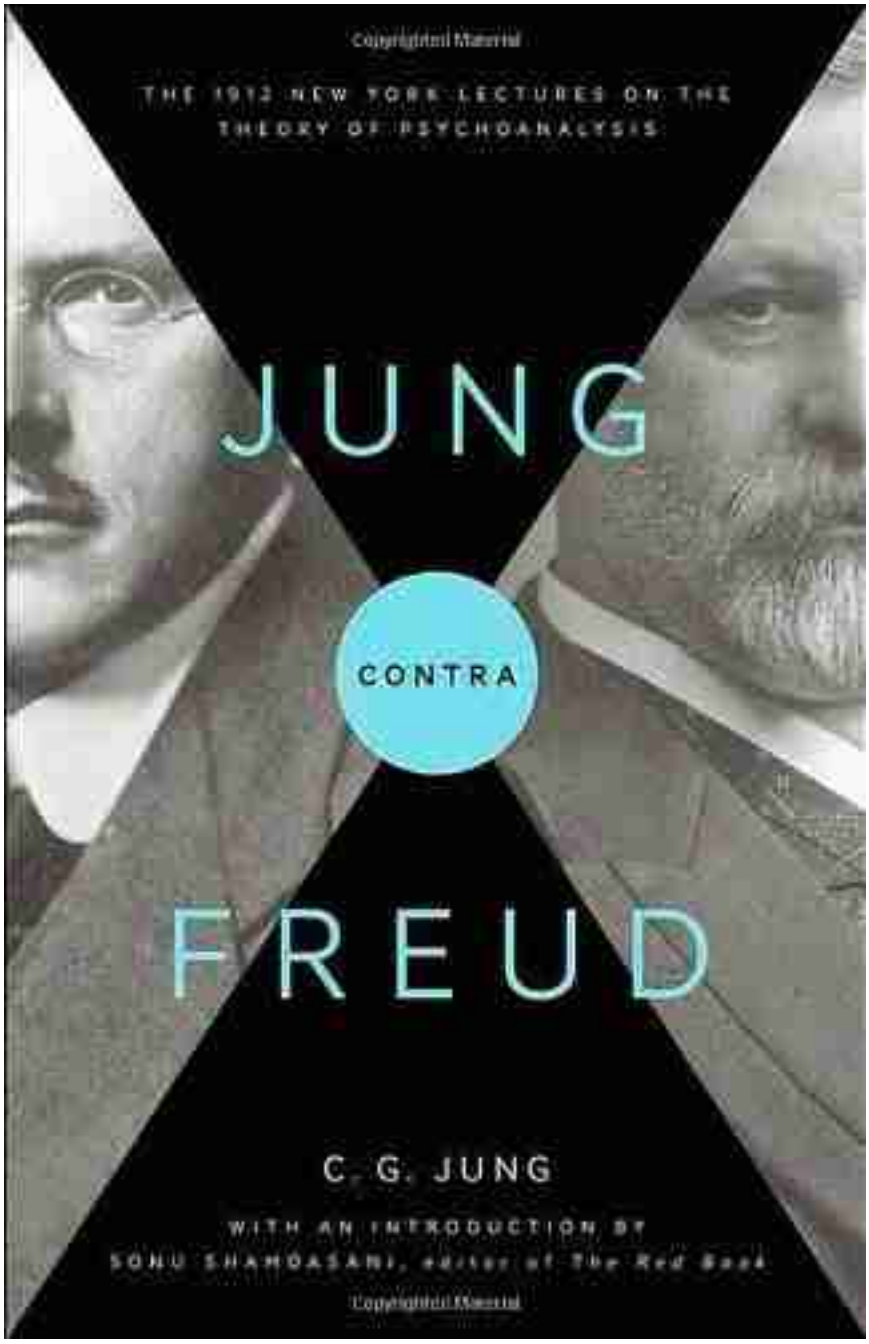

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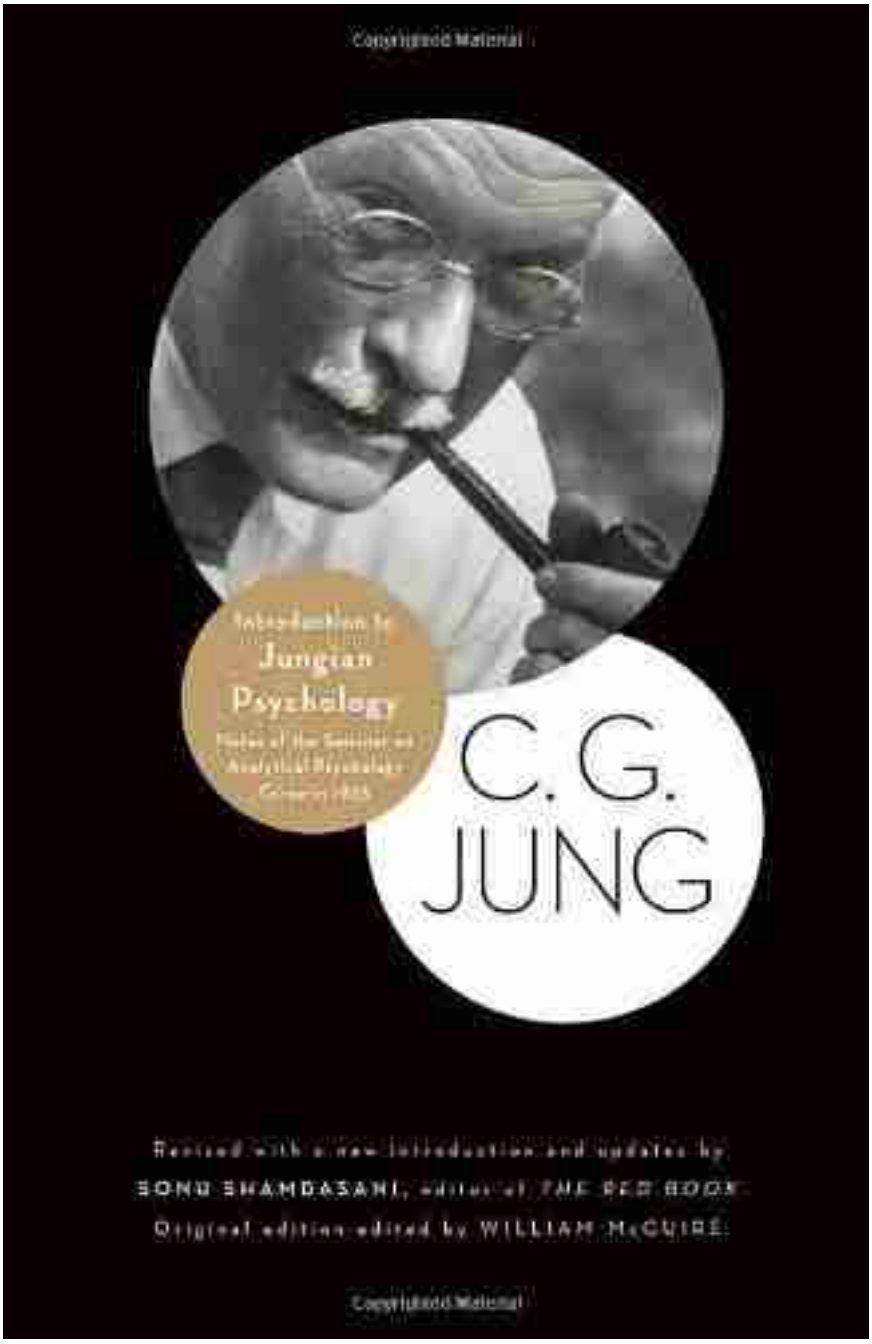

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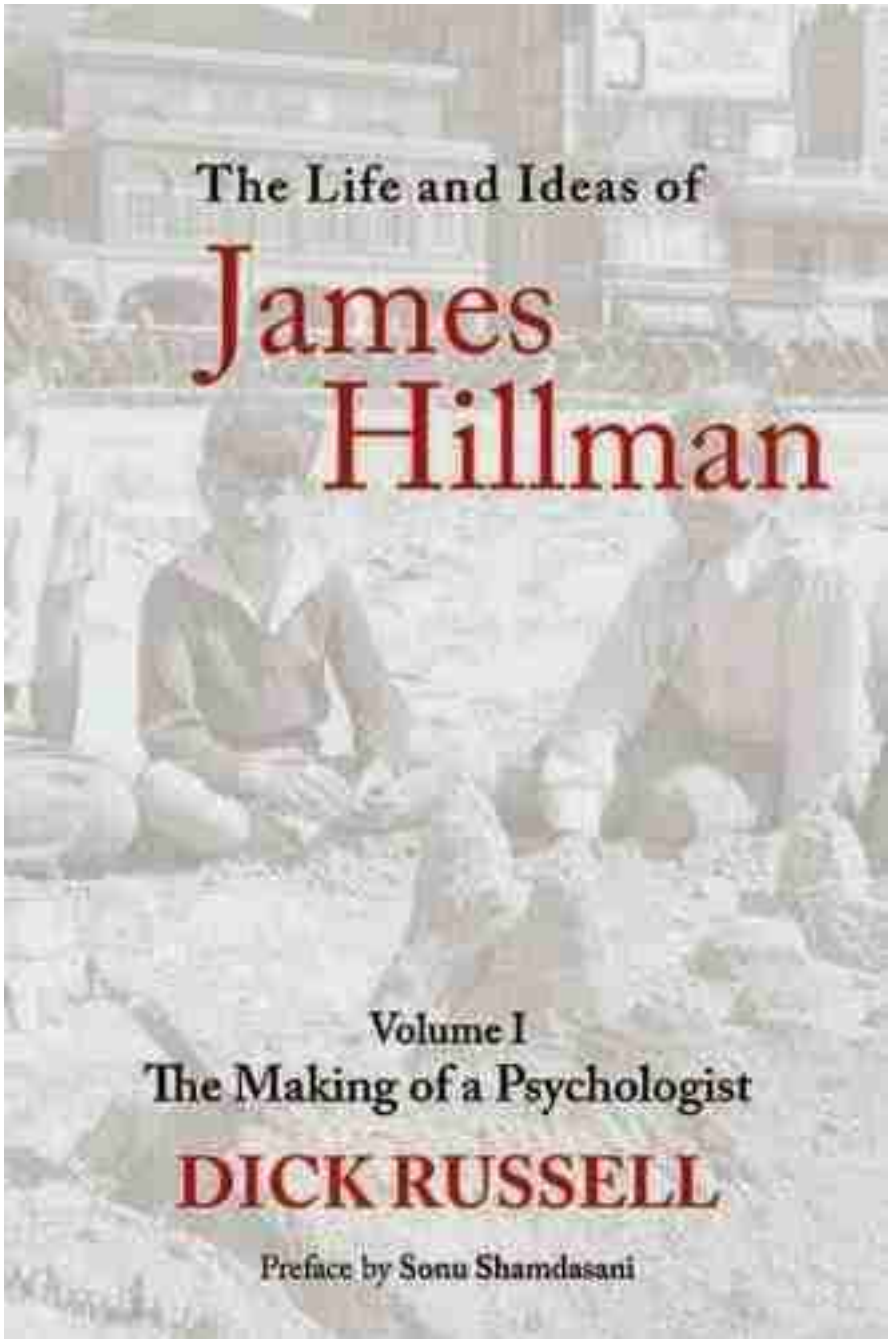

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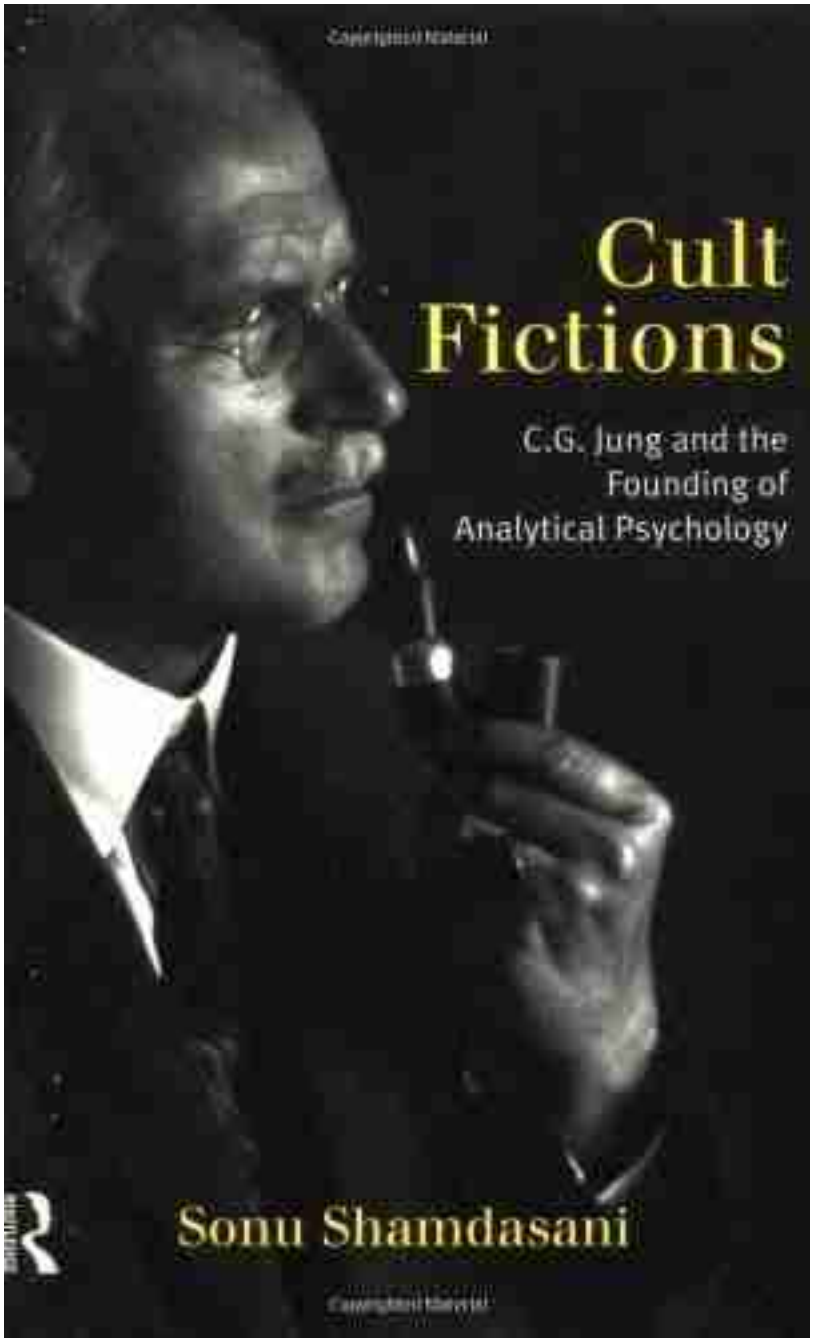

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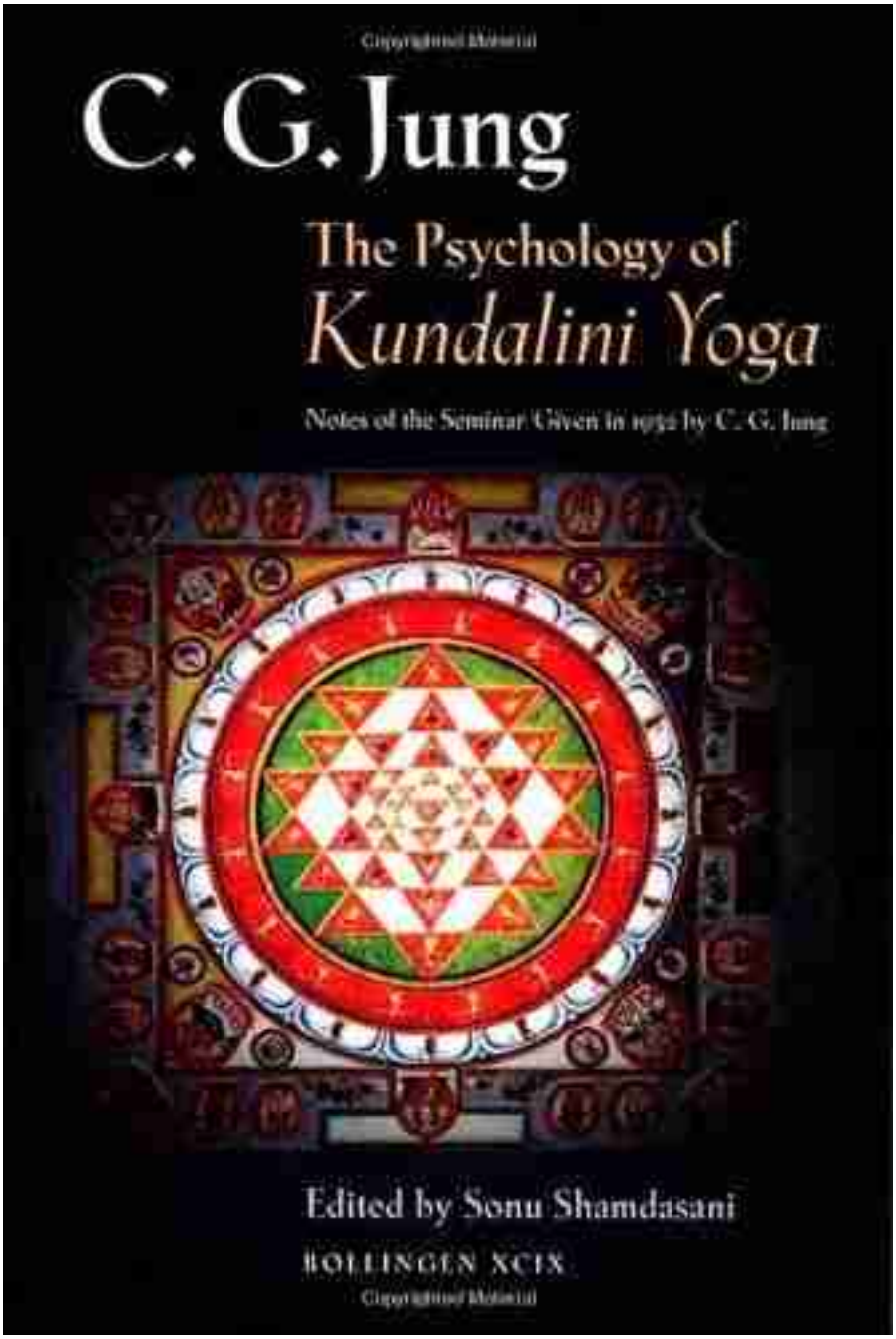

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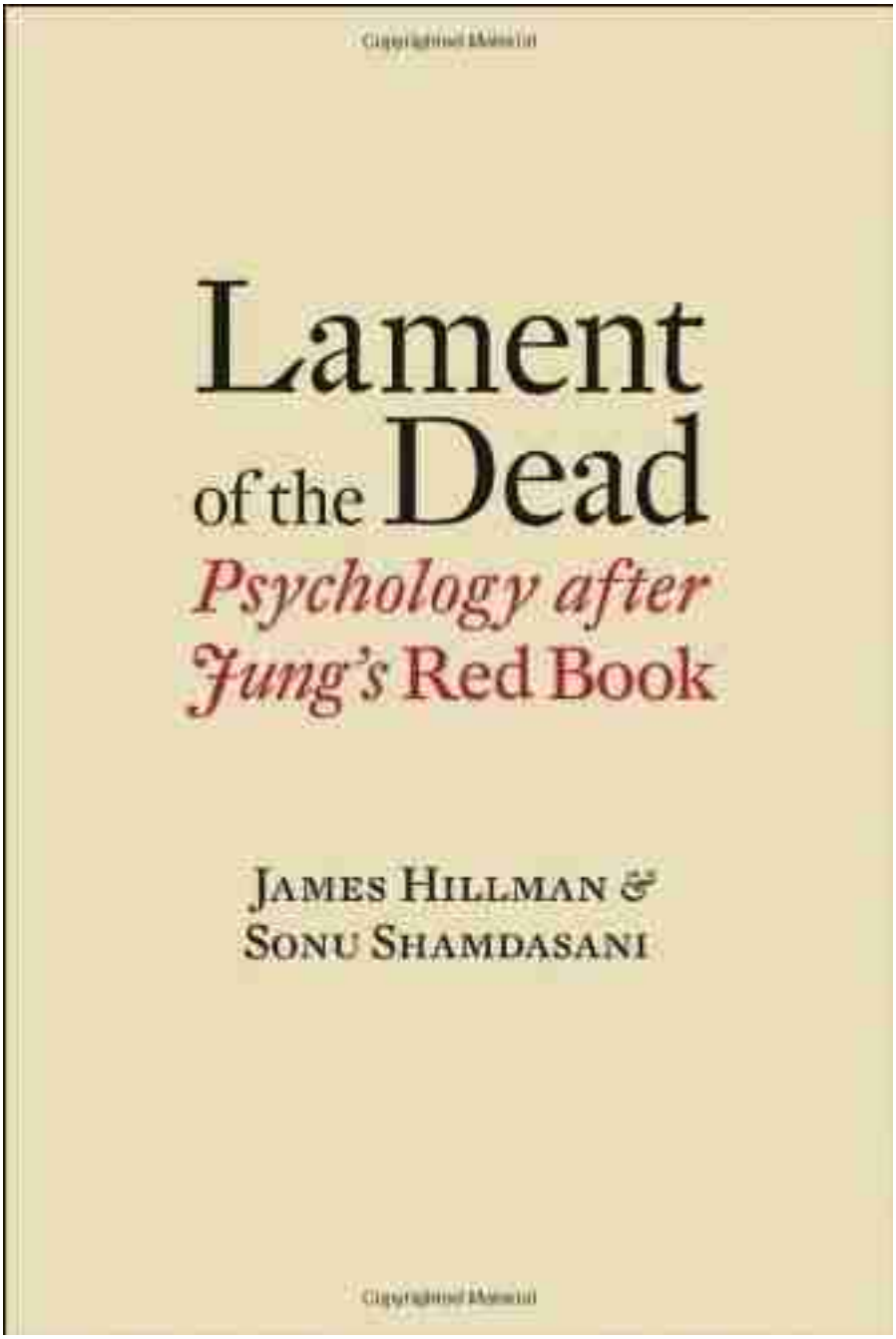

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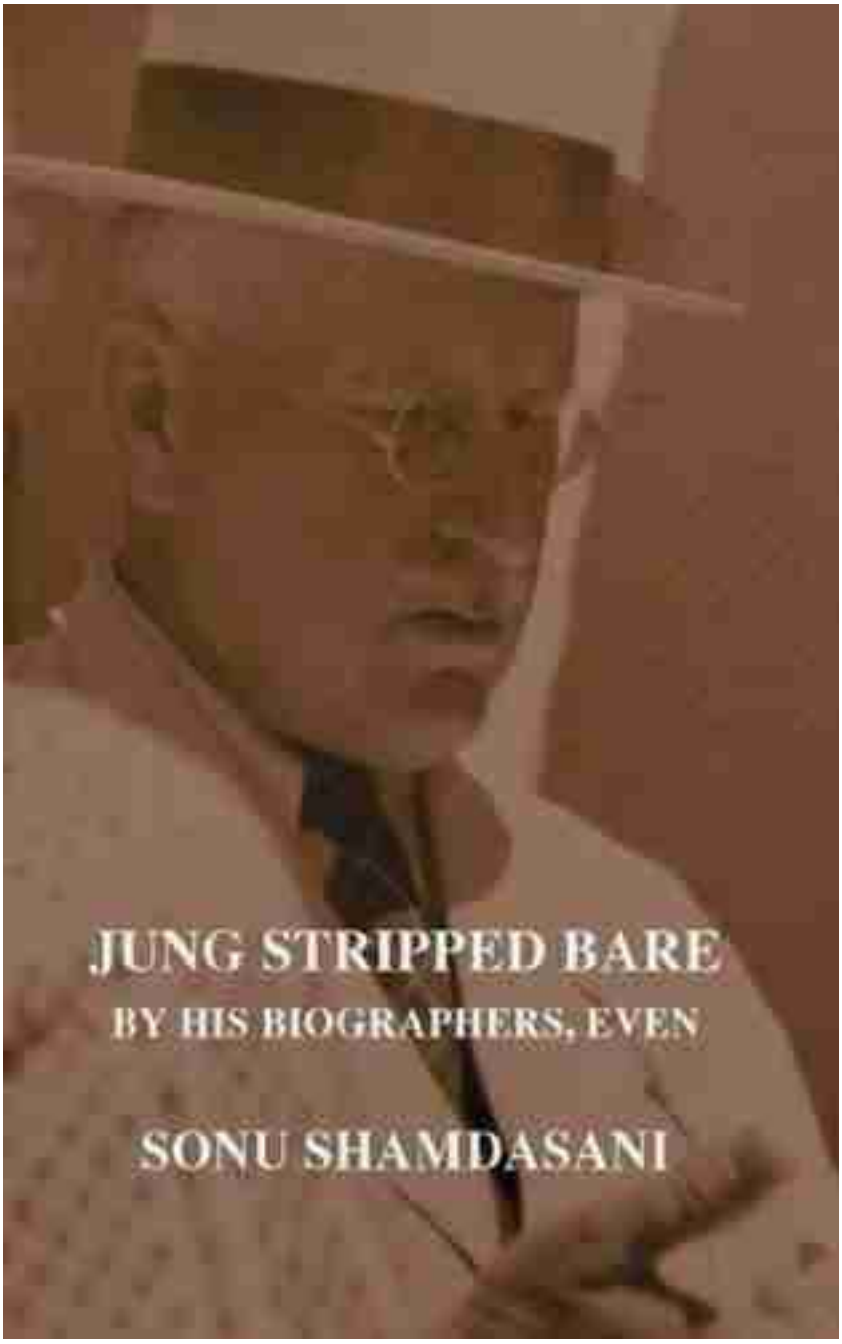

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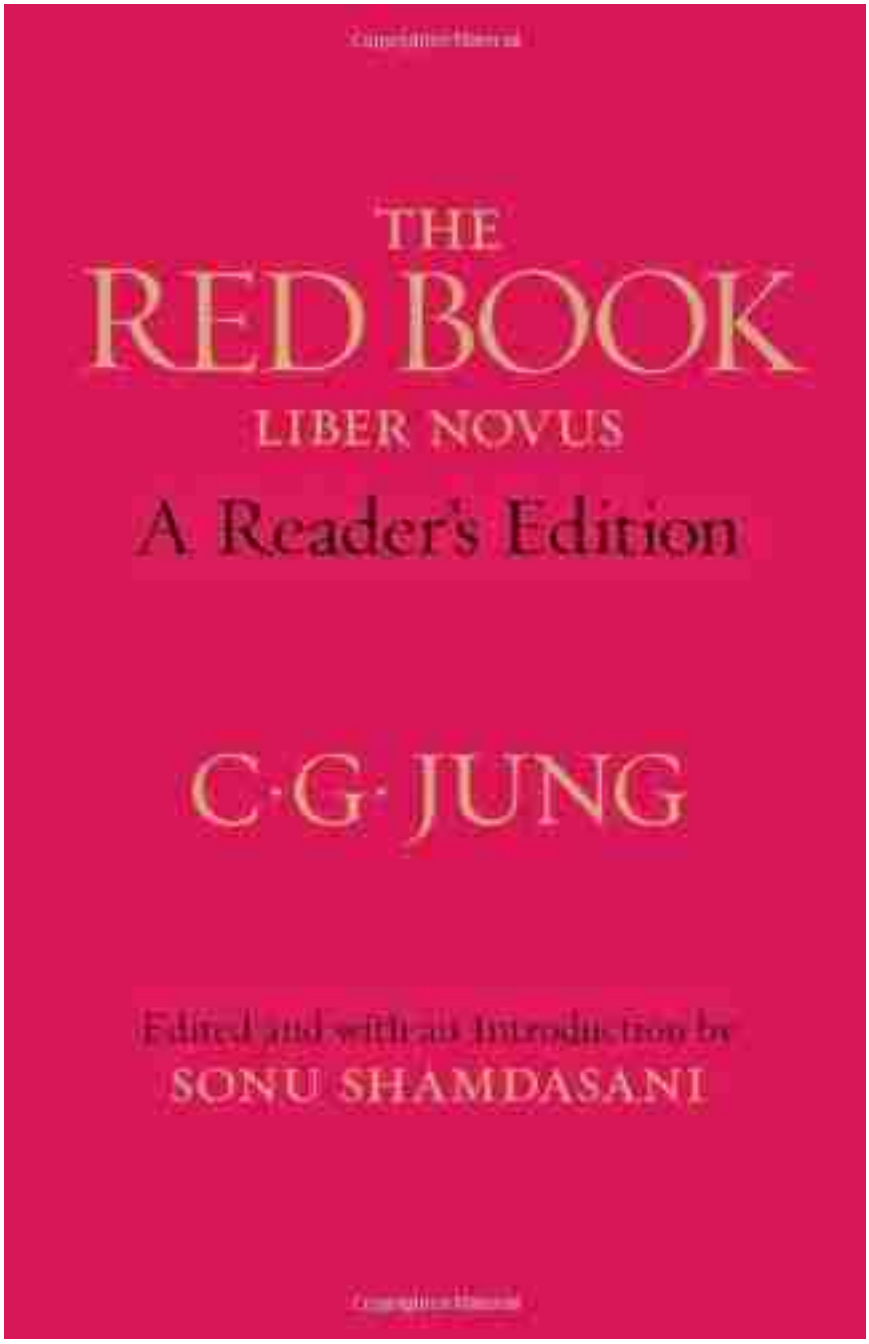

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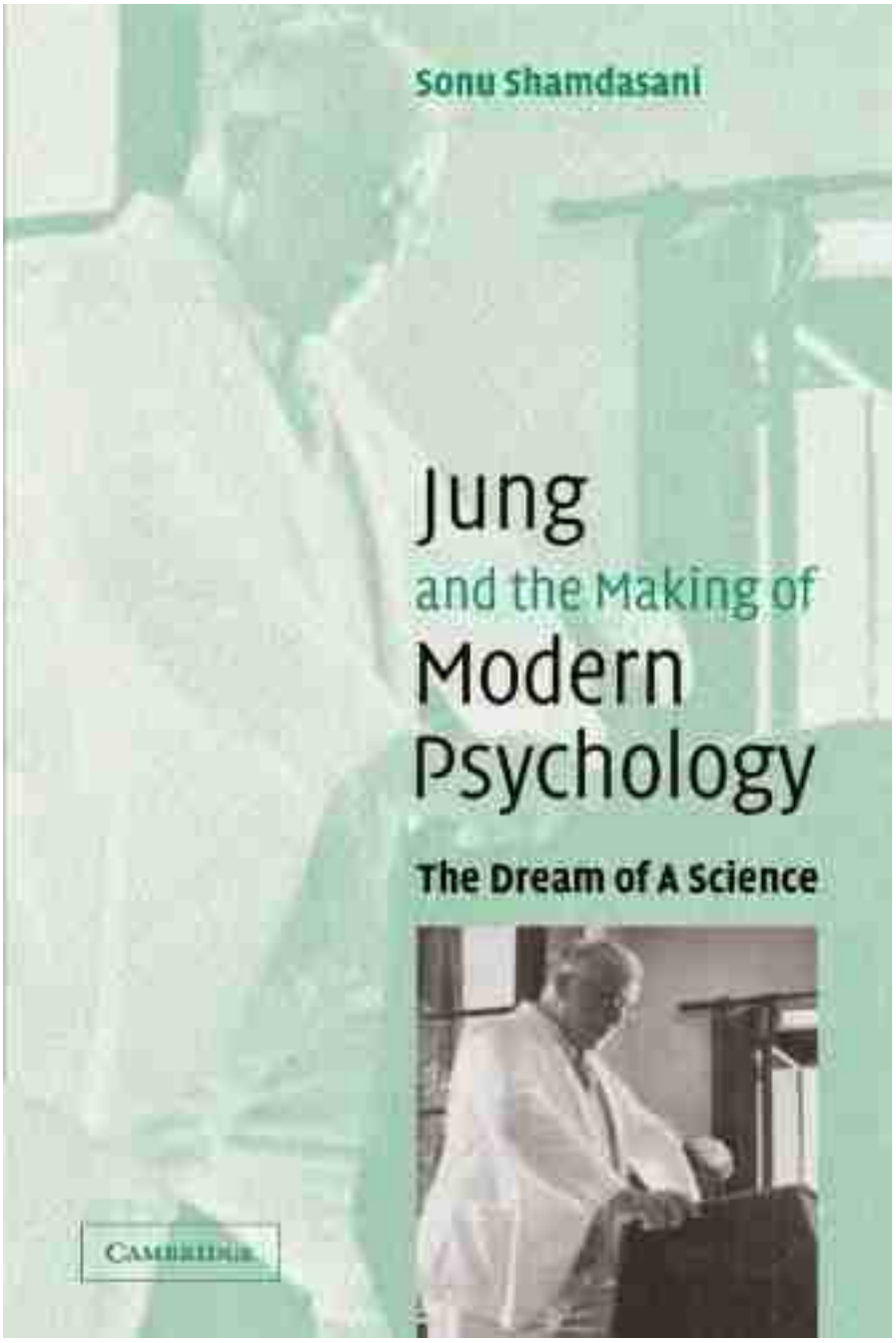

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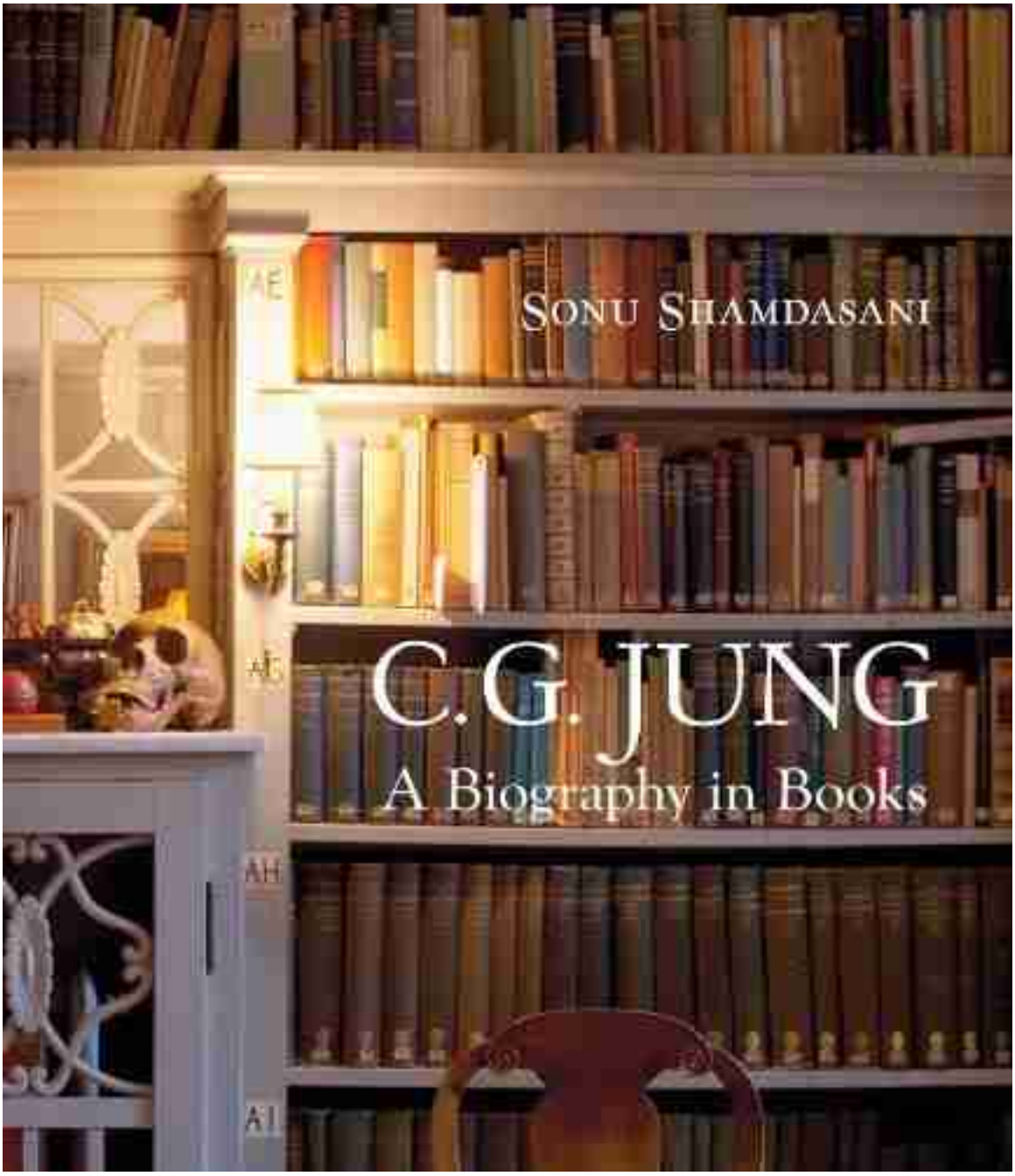

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Aniela Jaffe Books [Jungian] **(2014-11-08 15:13)**

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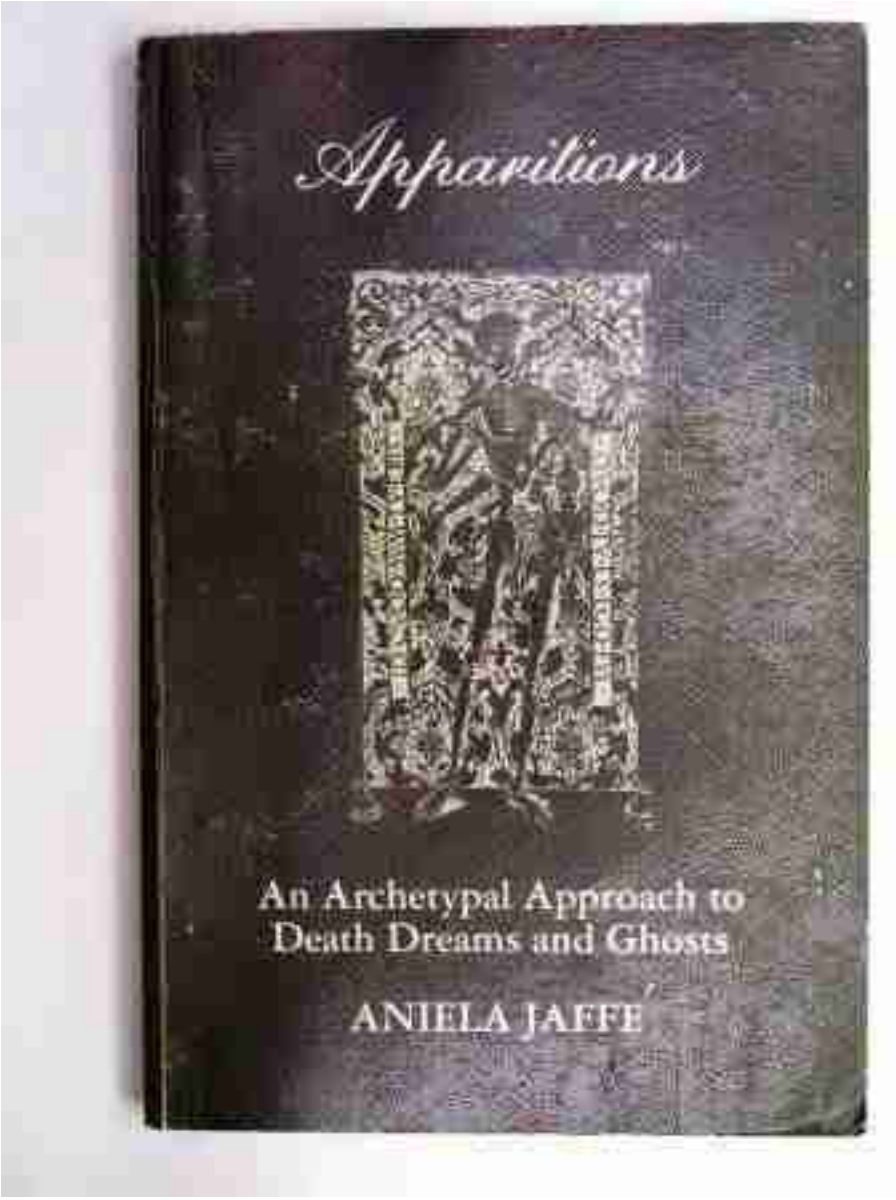

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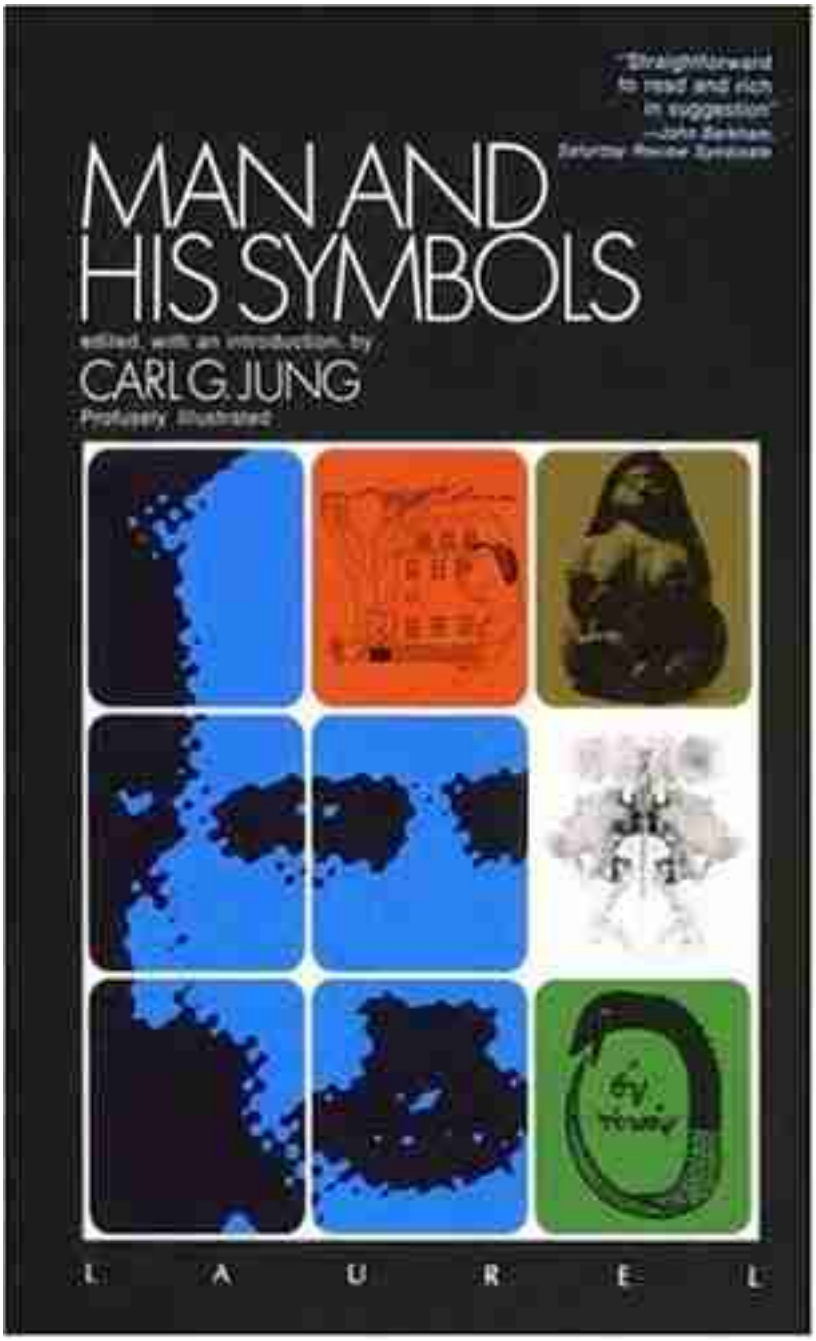

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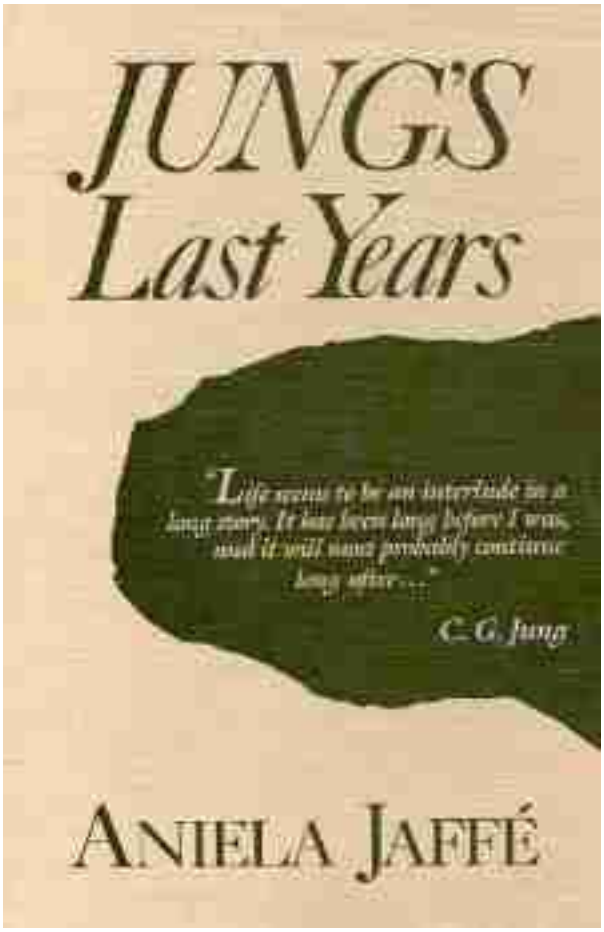

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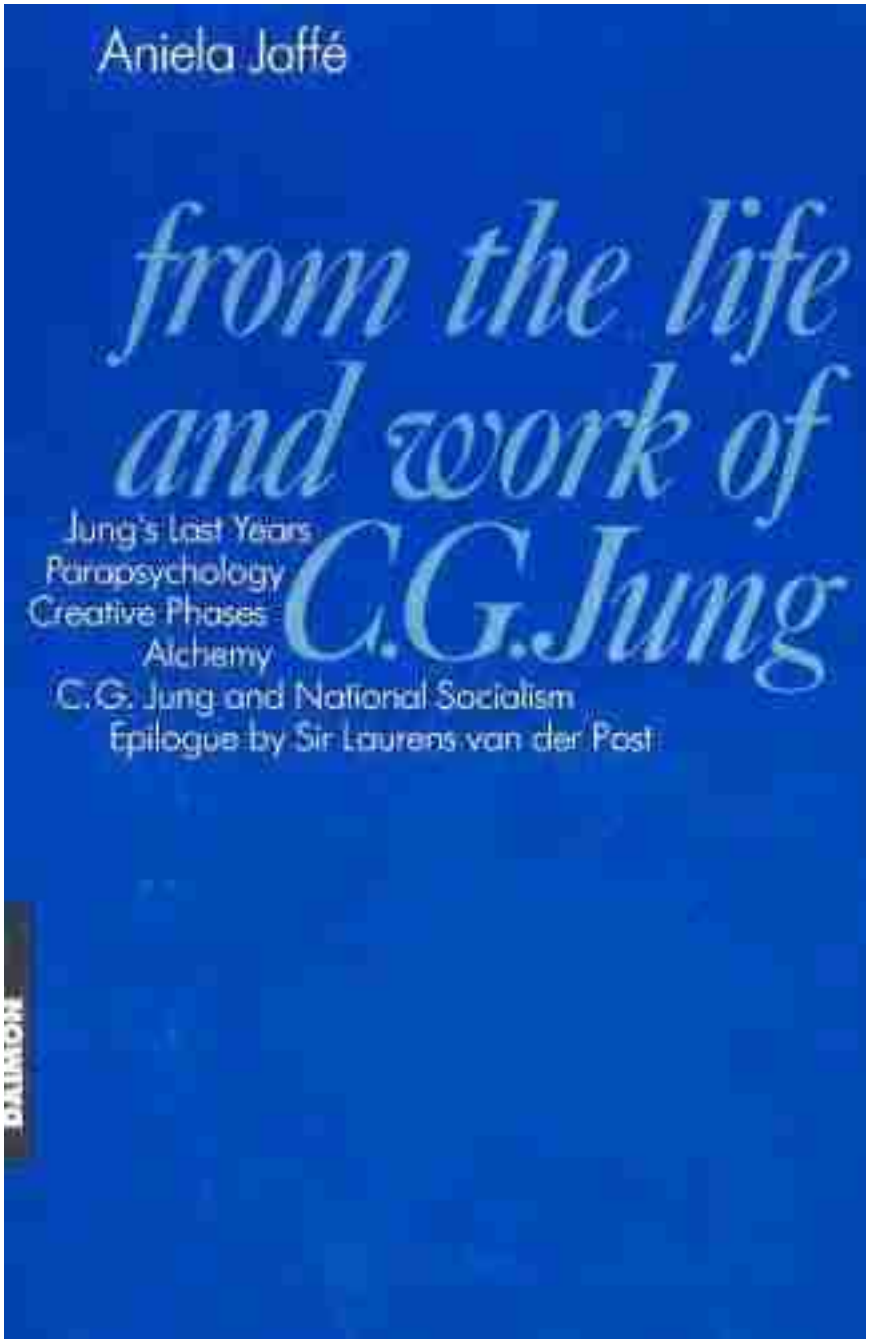

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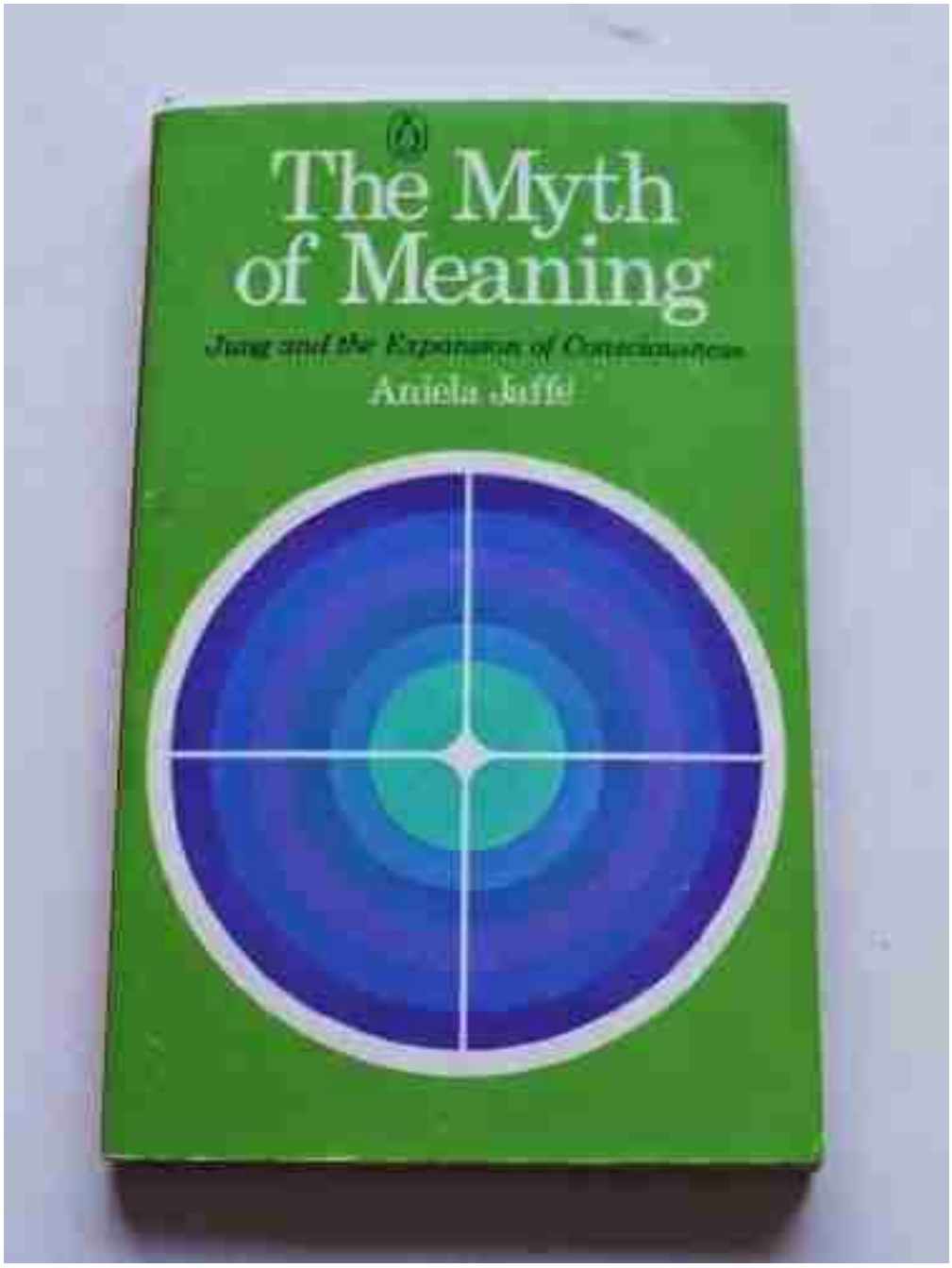

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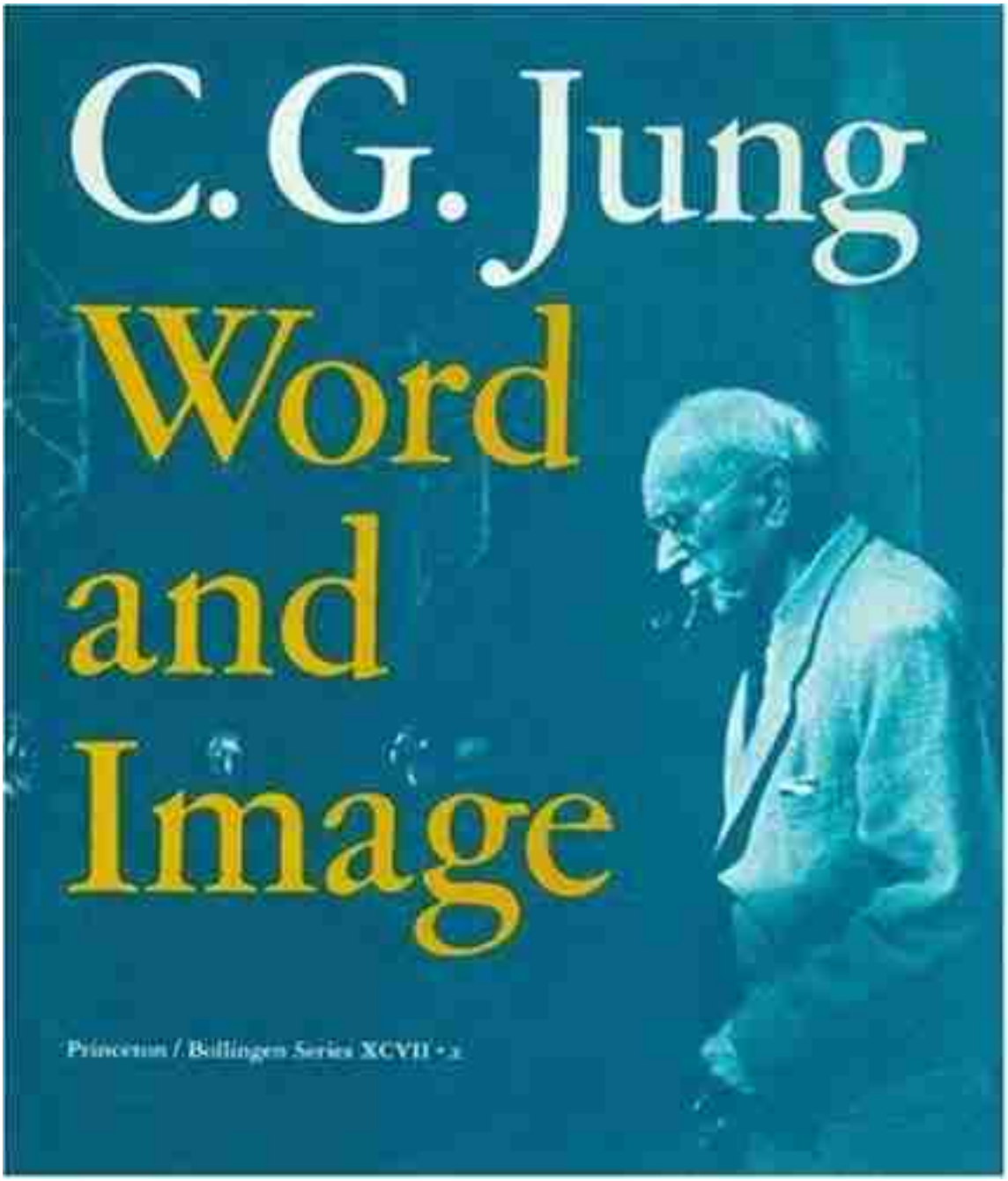

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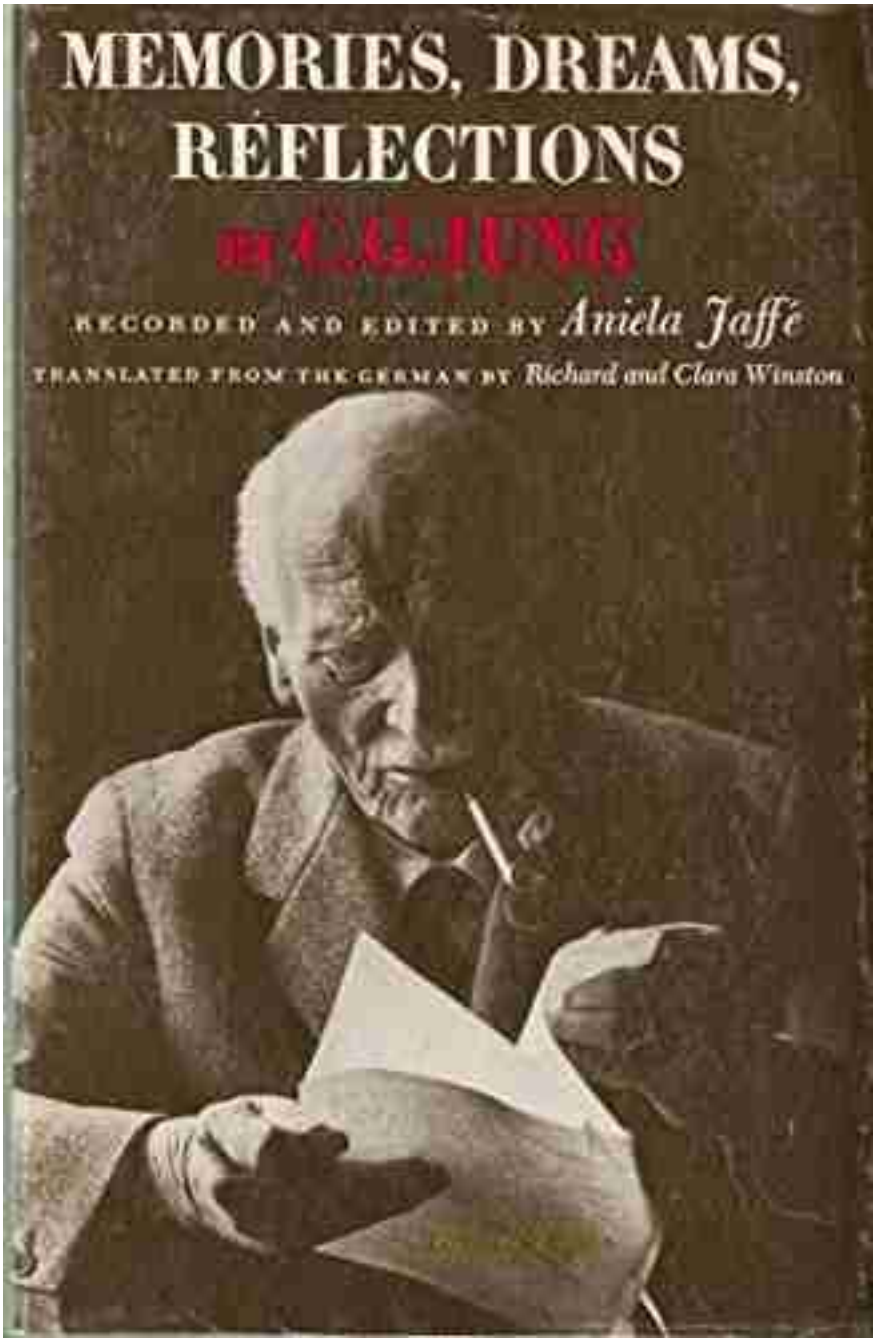

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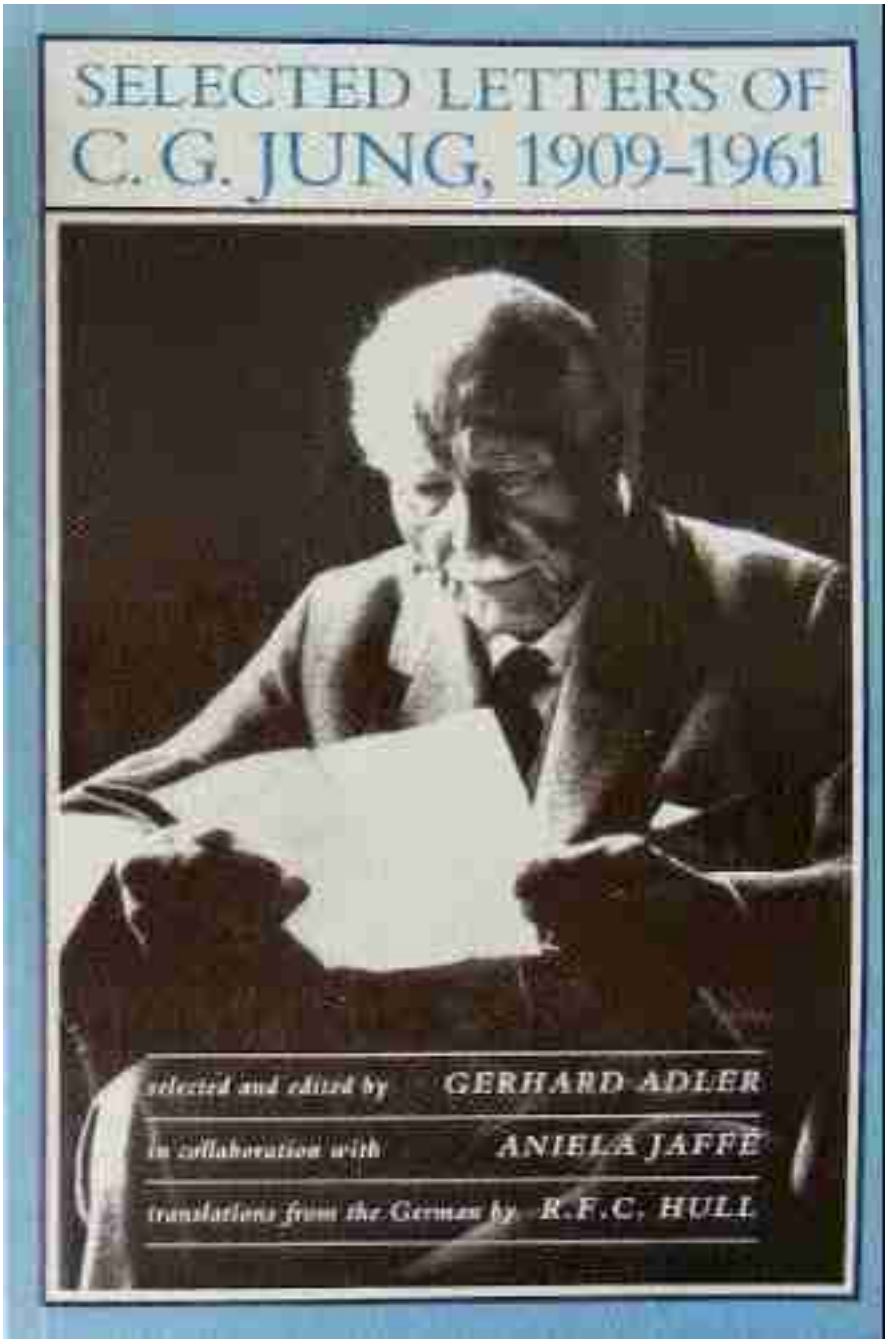

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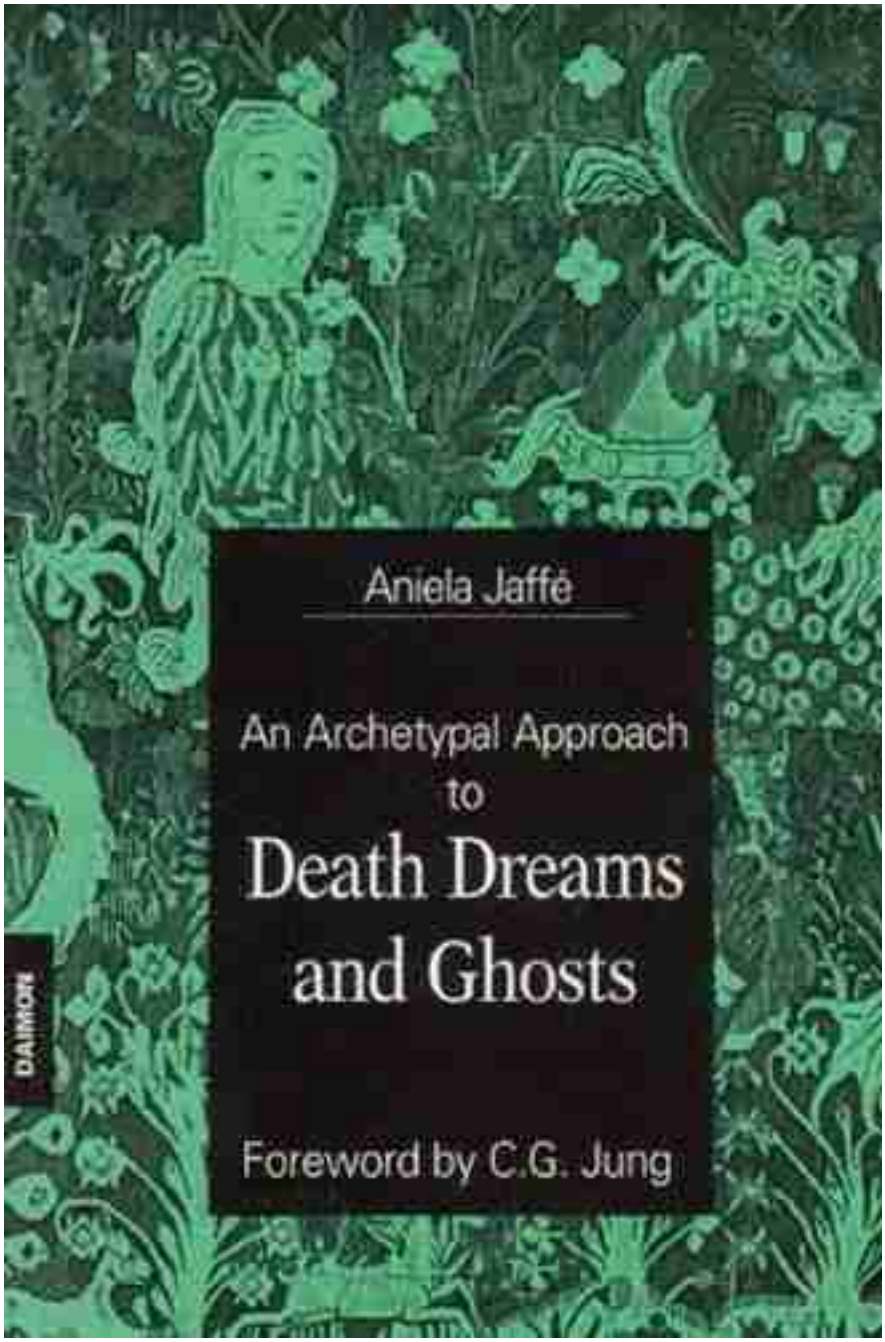

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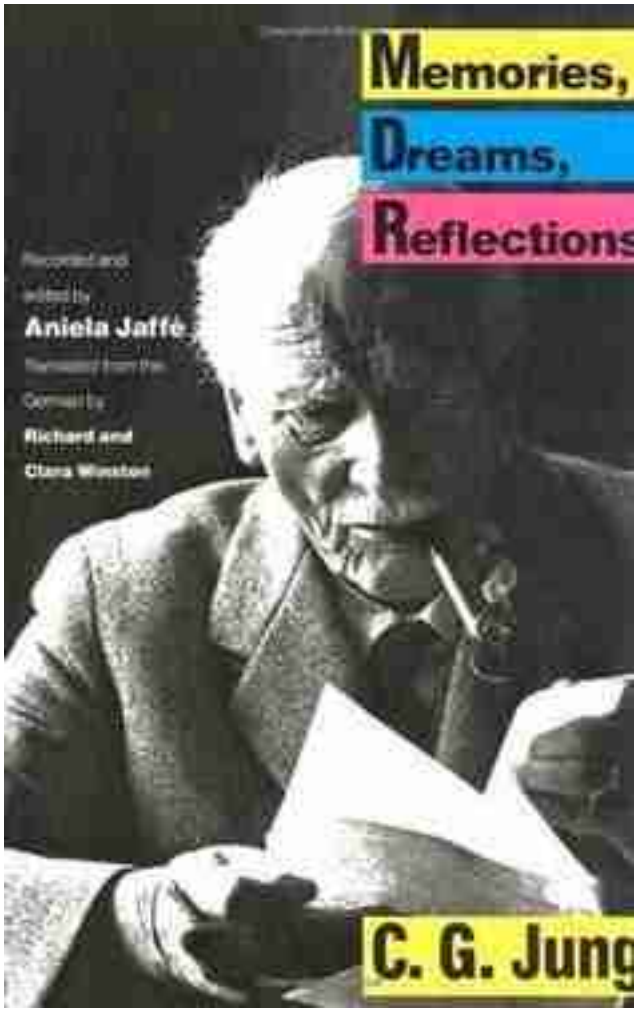

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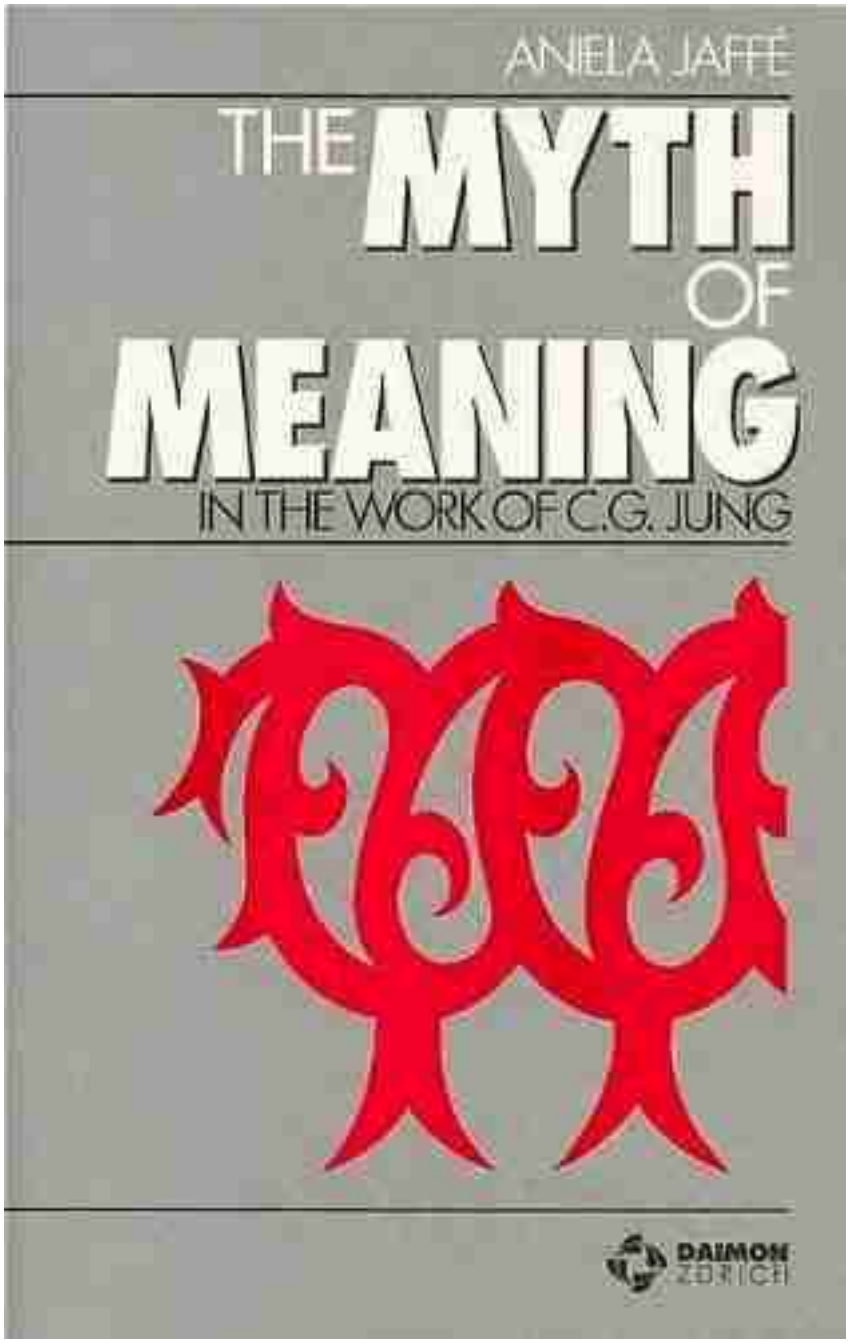

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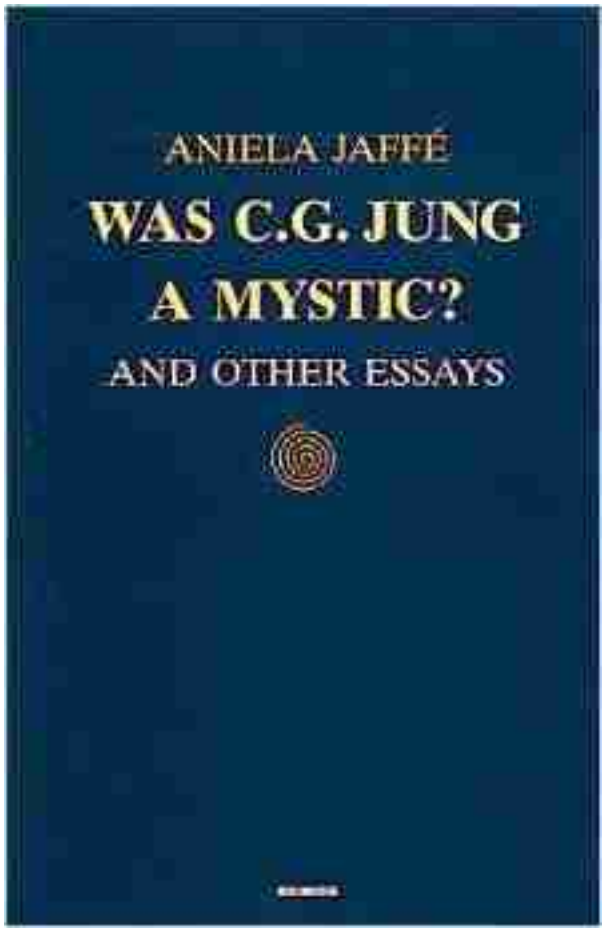

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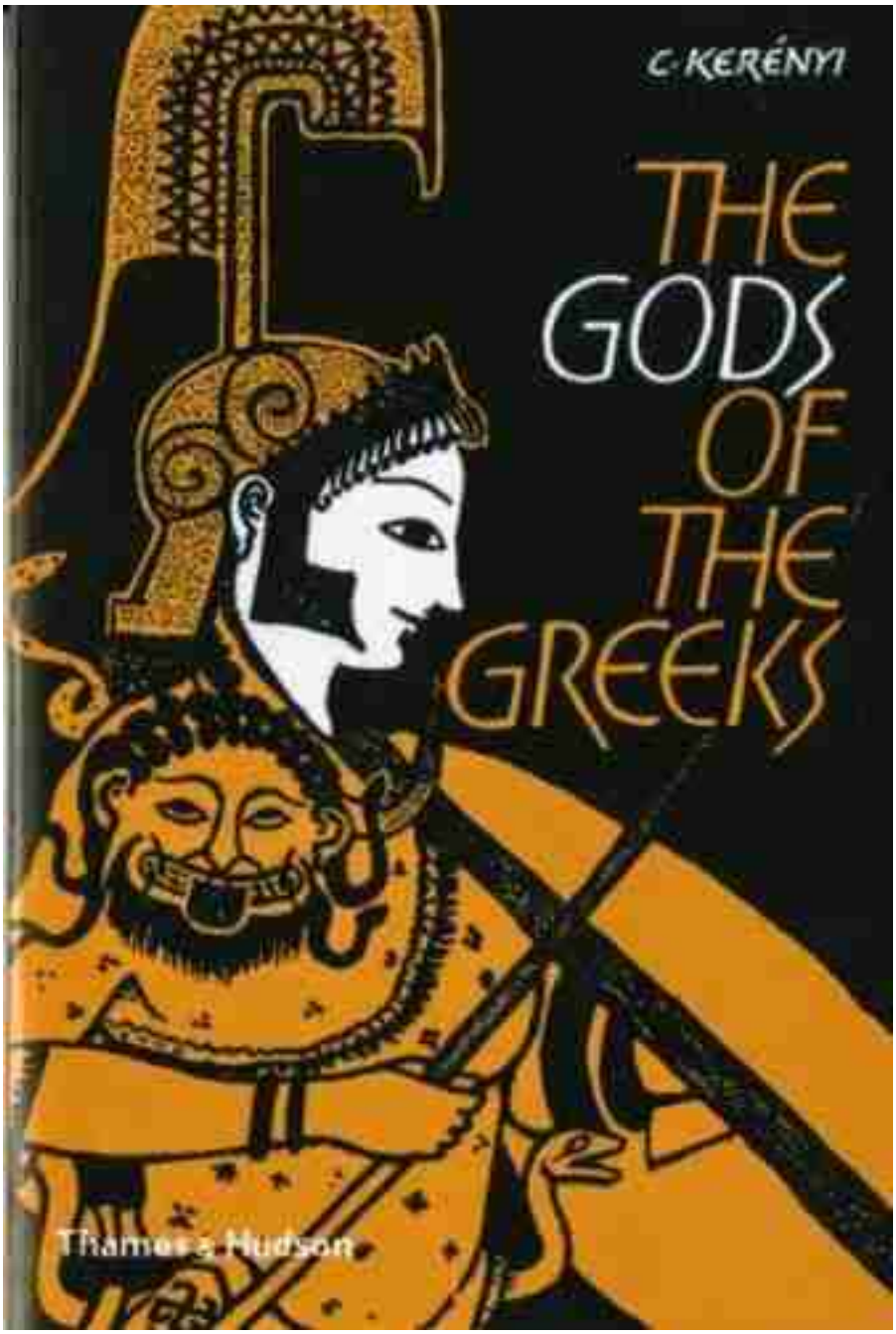

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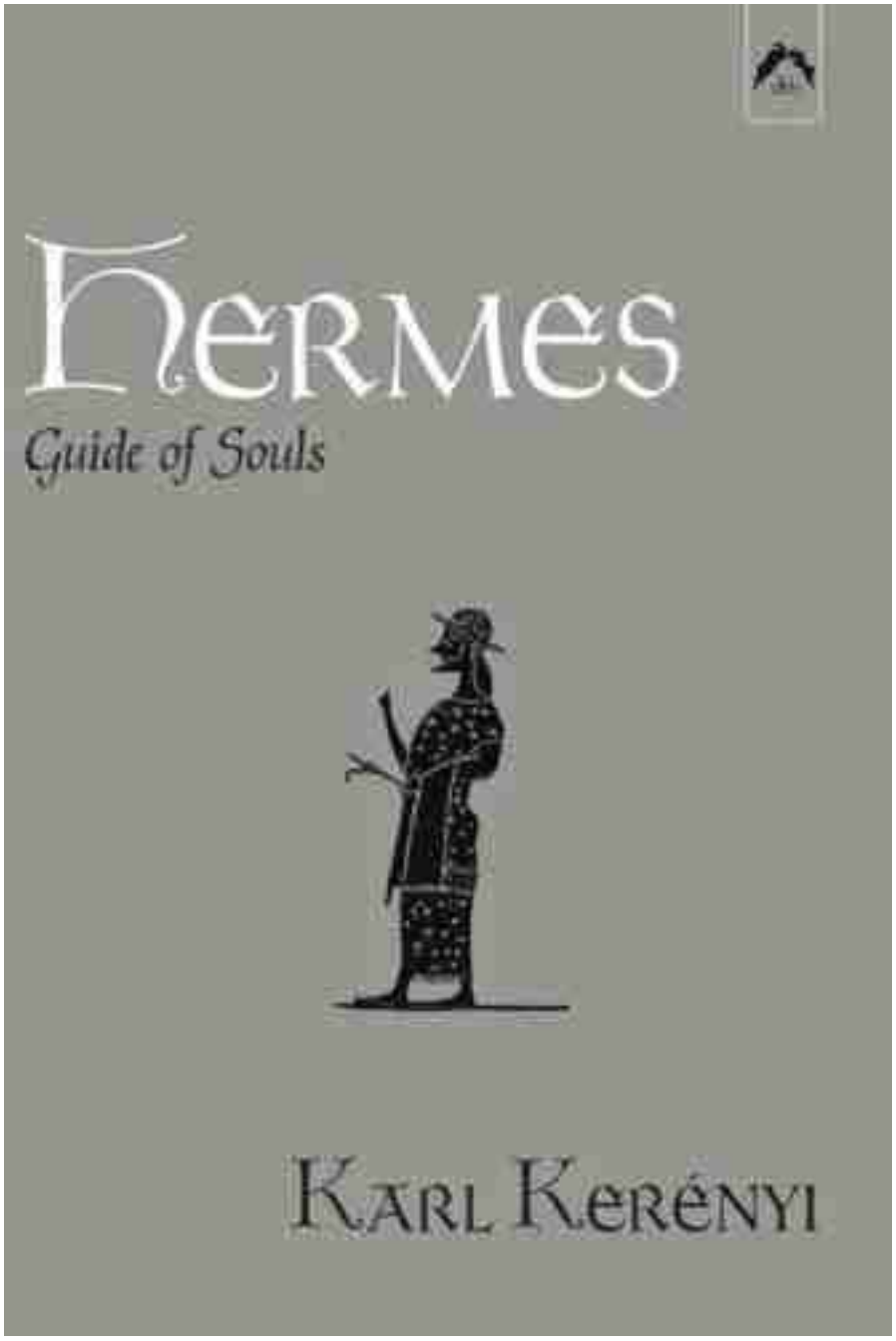

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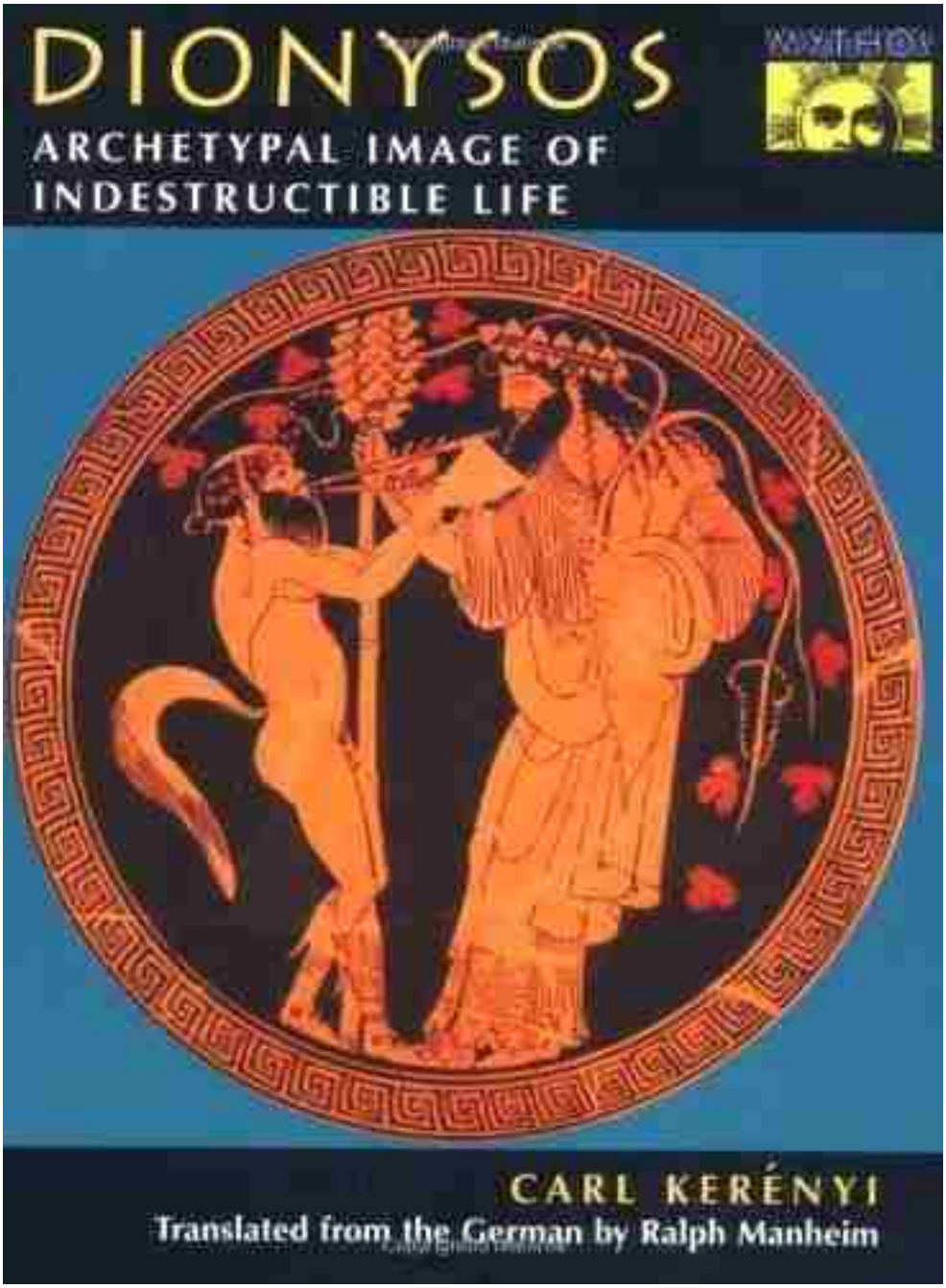

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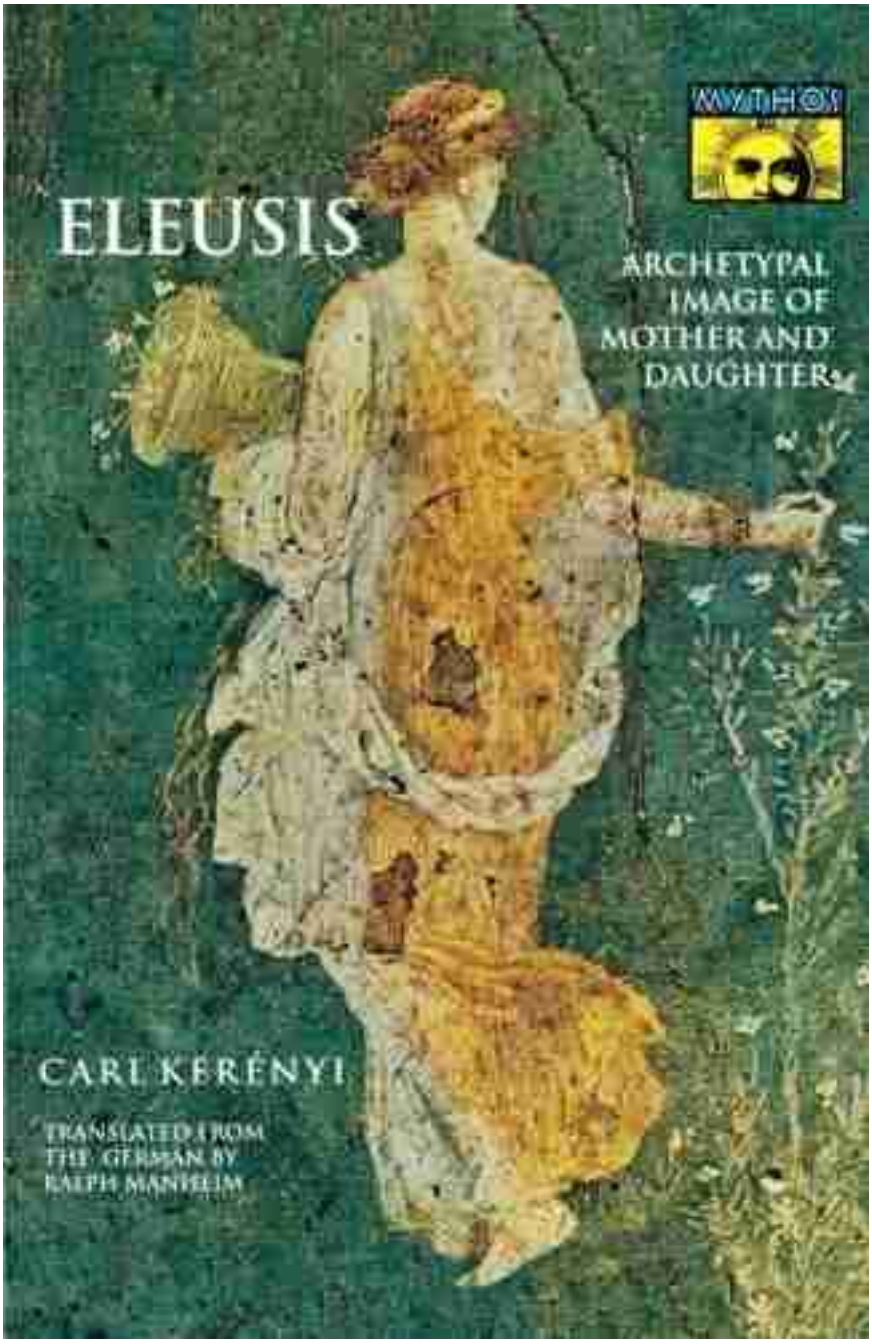

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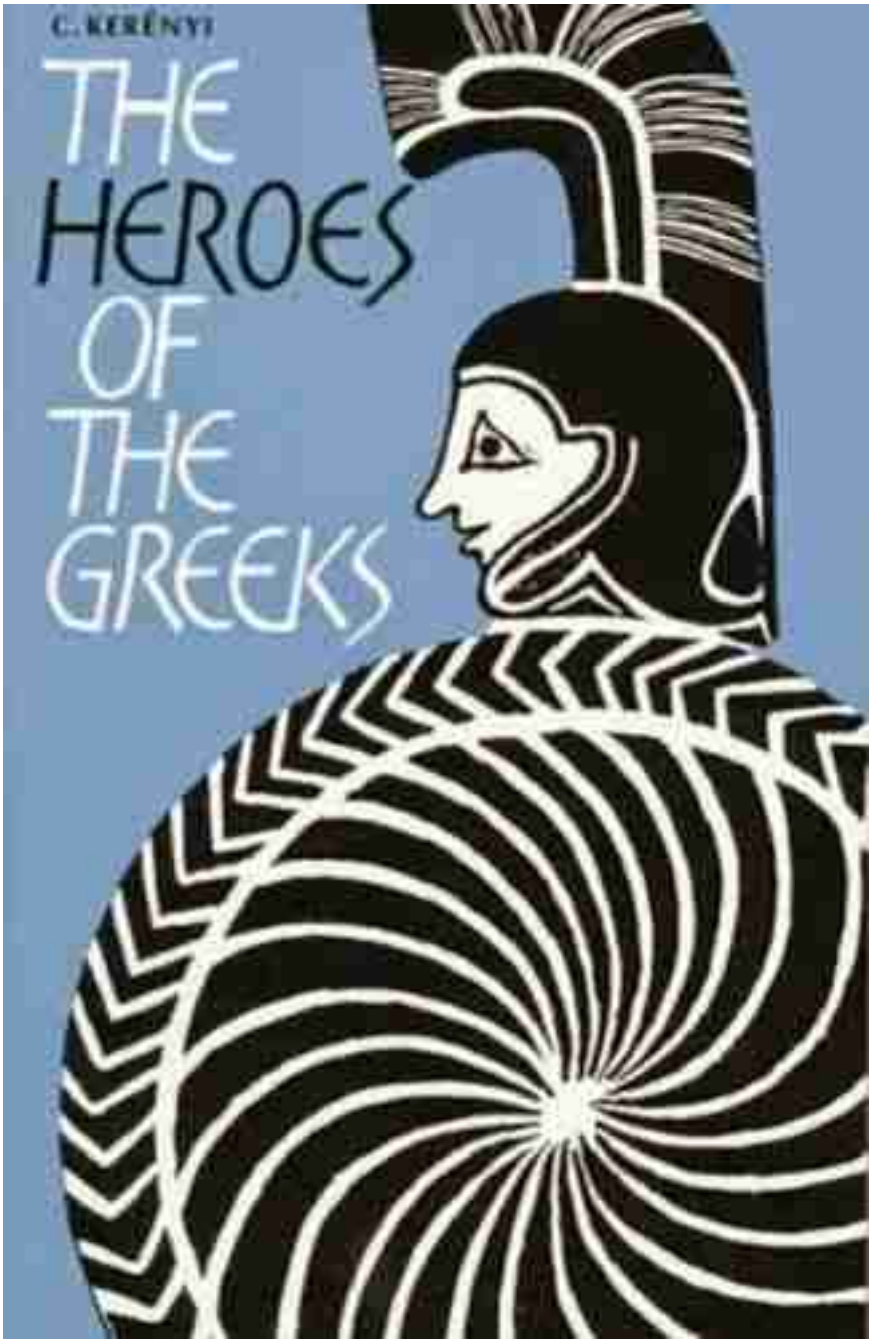

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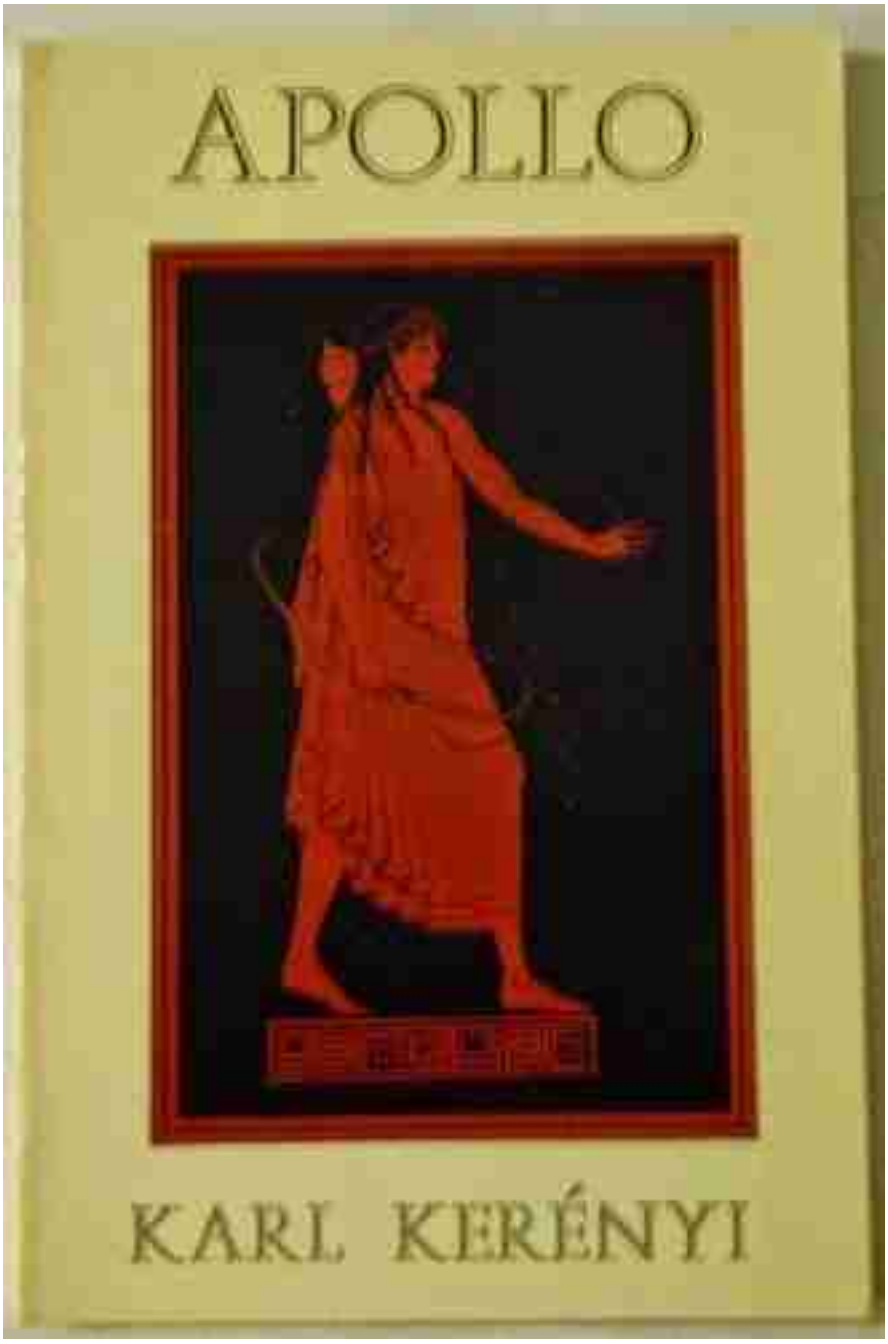

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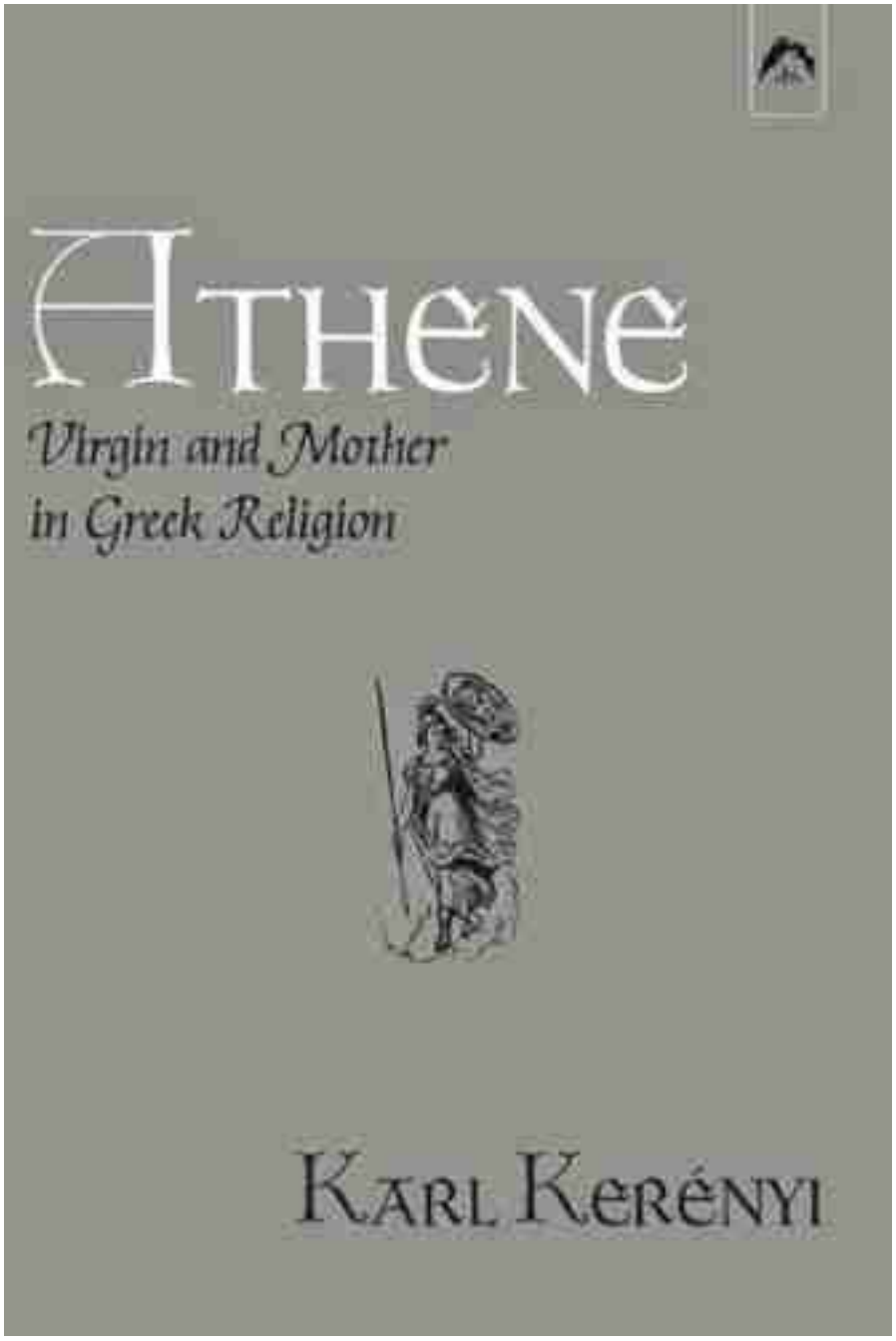

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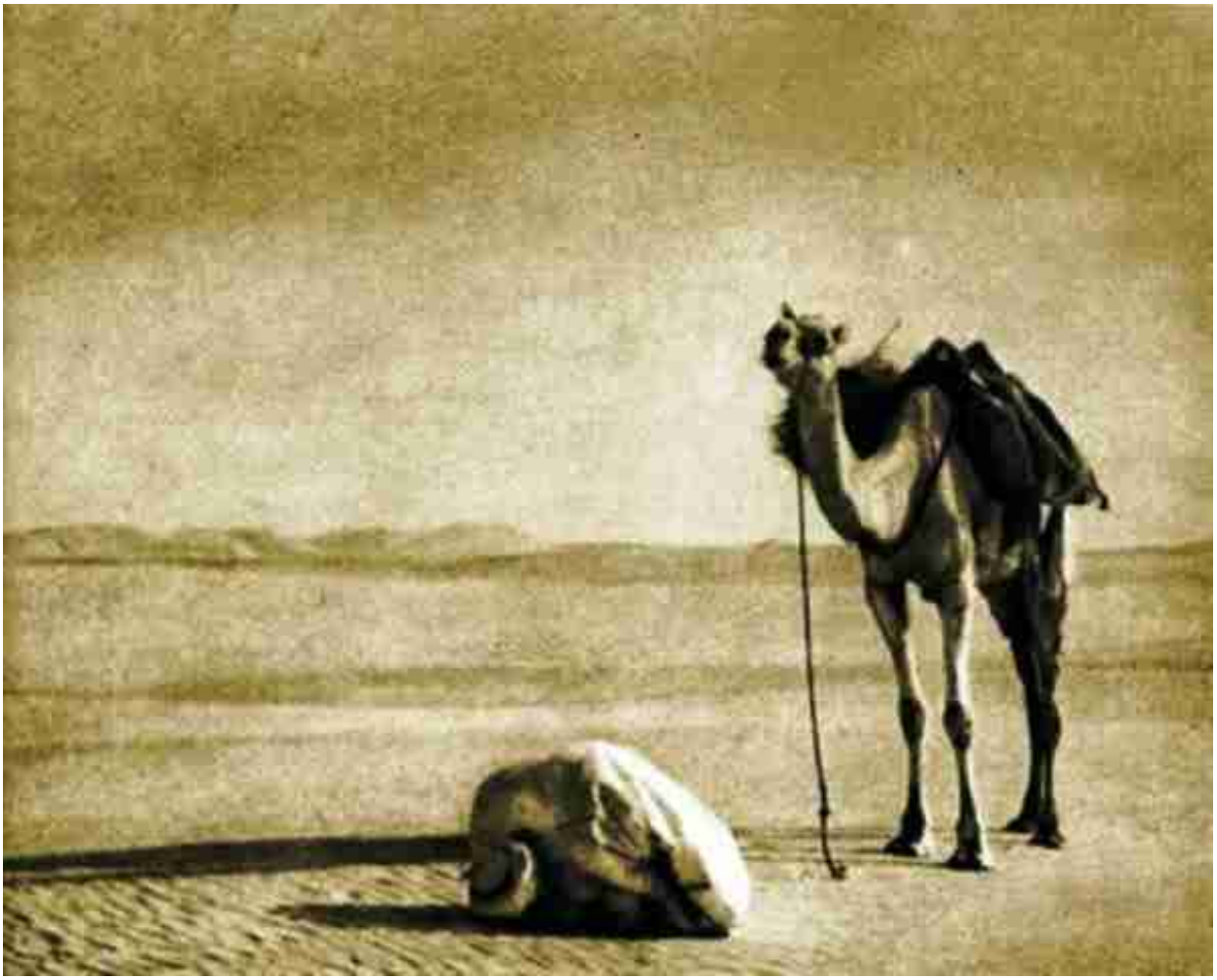
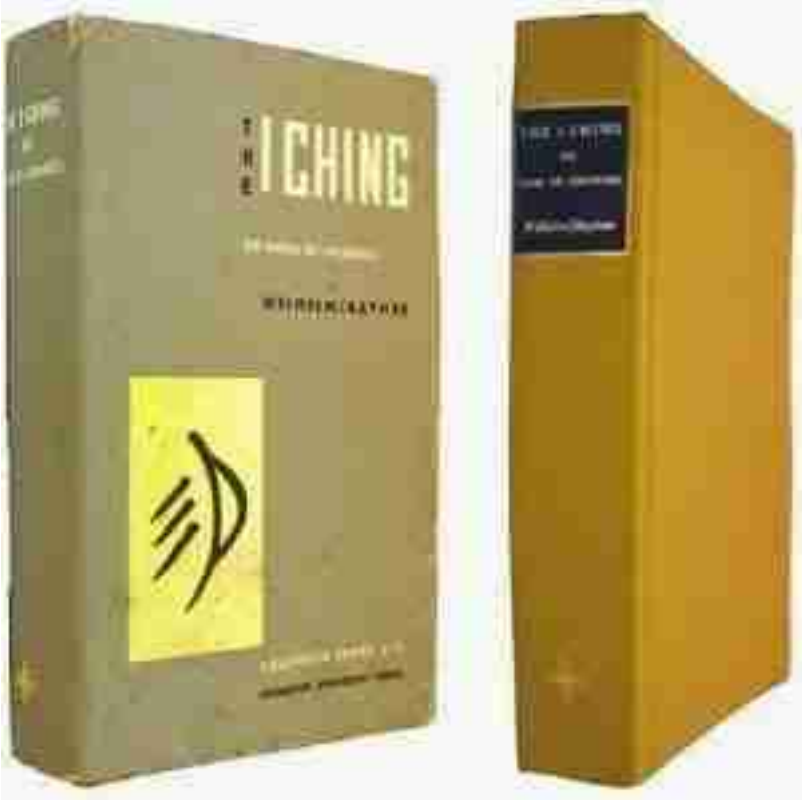
Carl Jung on Christianity, Buddhism and Islam (2014-11-08 18:32)



[Carl Jung on Christianity, Buddhism and Islam]
To Paul Maag
Dear Colleague, 20 June 1933
How subjective belief is you can see from the fact that I positively do not believe that Christianity is the only and the highest manifestation of the truth.
There is at least as much truth in Buddhism, and in other religions too.
If for instance I had to choose between the Greek Orthodox Church and Islam, I would opt for Islam.
If you brag about your belief, others brag about theirs.
Thus all discussion is only a religious war, but any real discussion remains impossible.
With collegial regards,
Yours sincerely,
C.G. Jung Carl Jung Letters Volume 1, Page 127. [Excerpt]

Books by Richard Wilhelm [Jungian] **(2014-11-09 05:29)**



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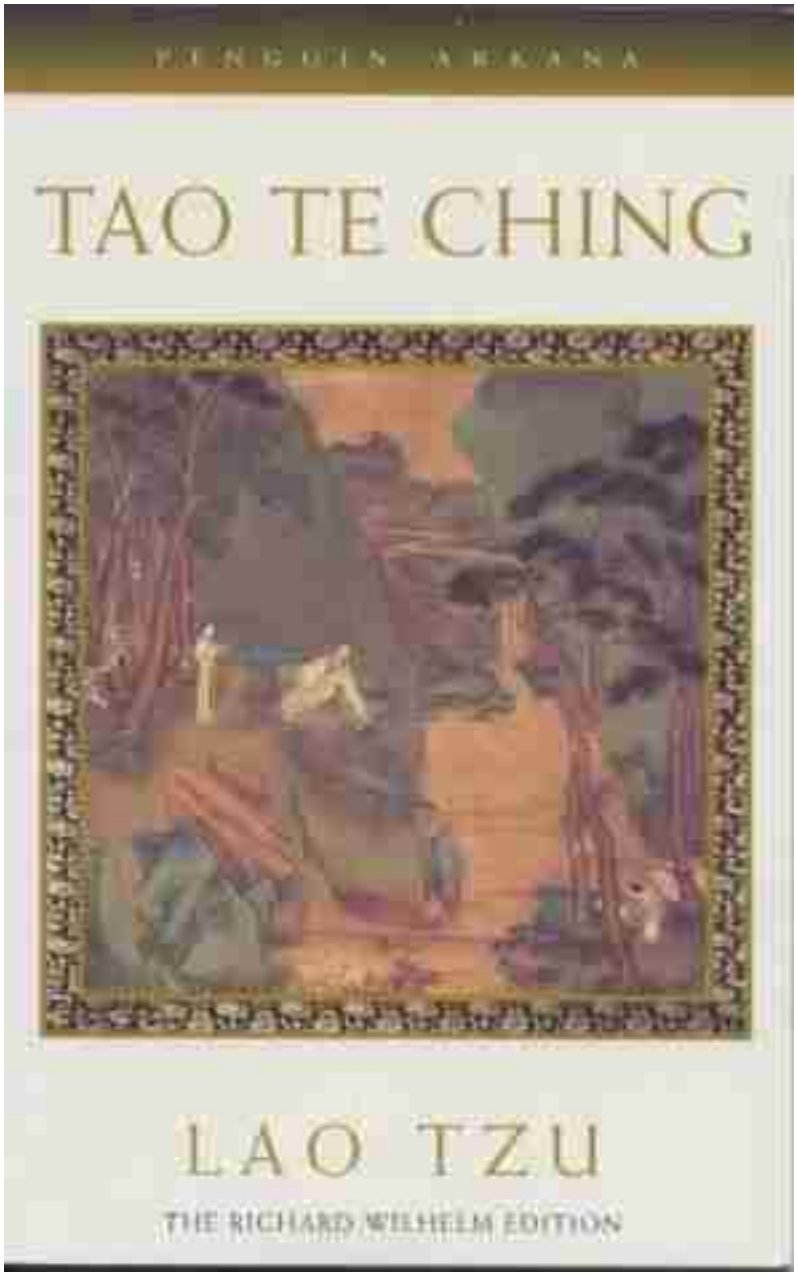

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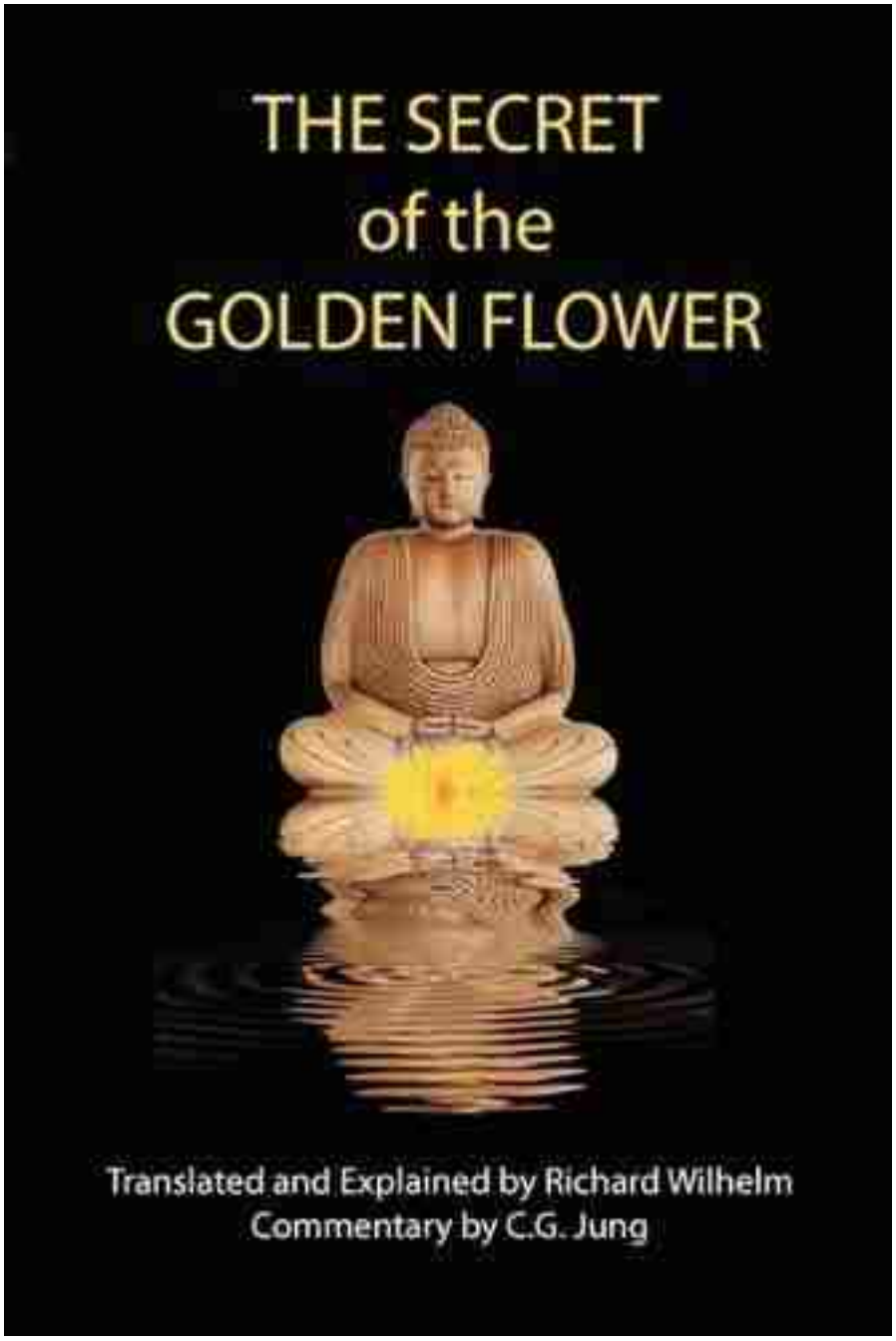

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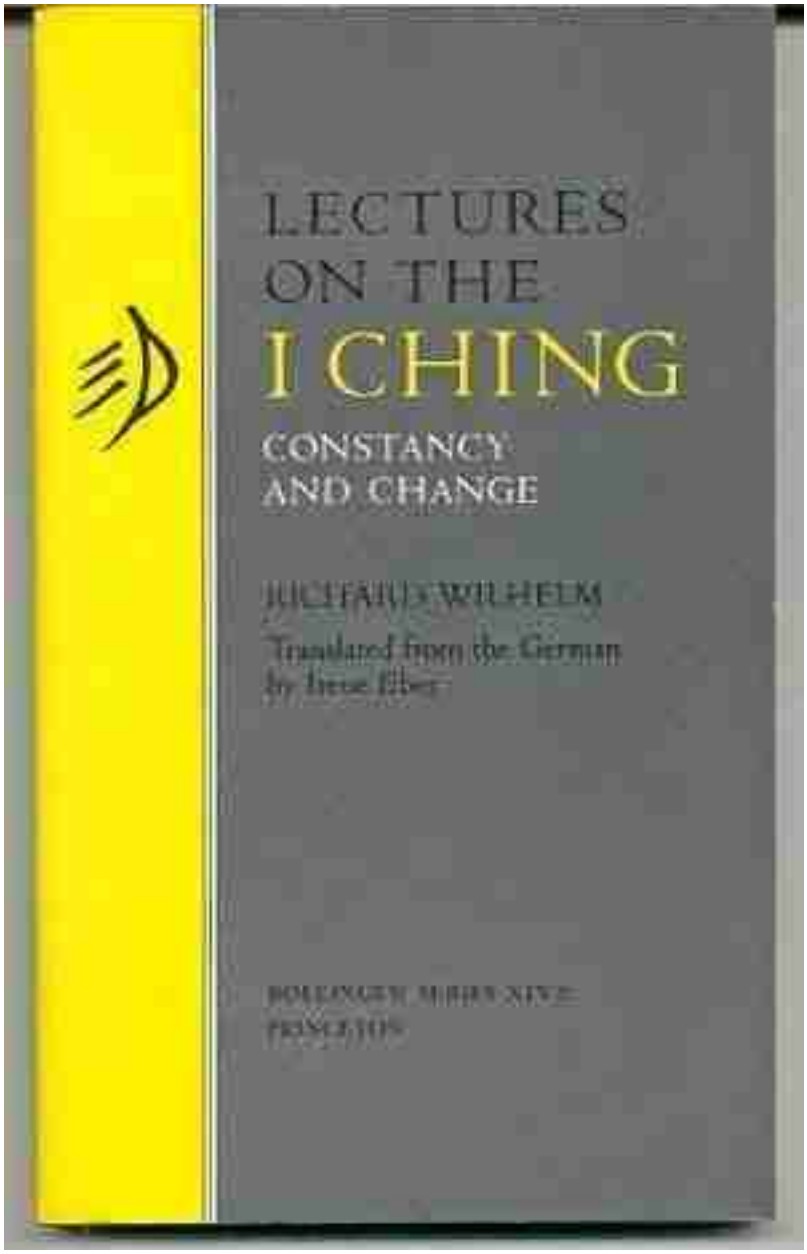

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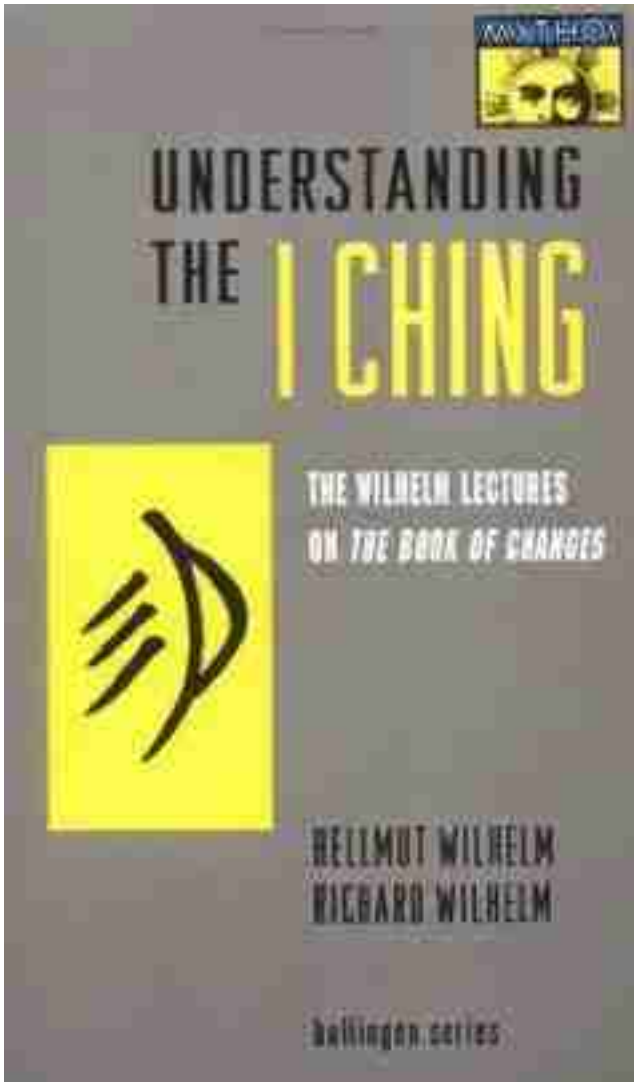

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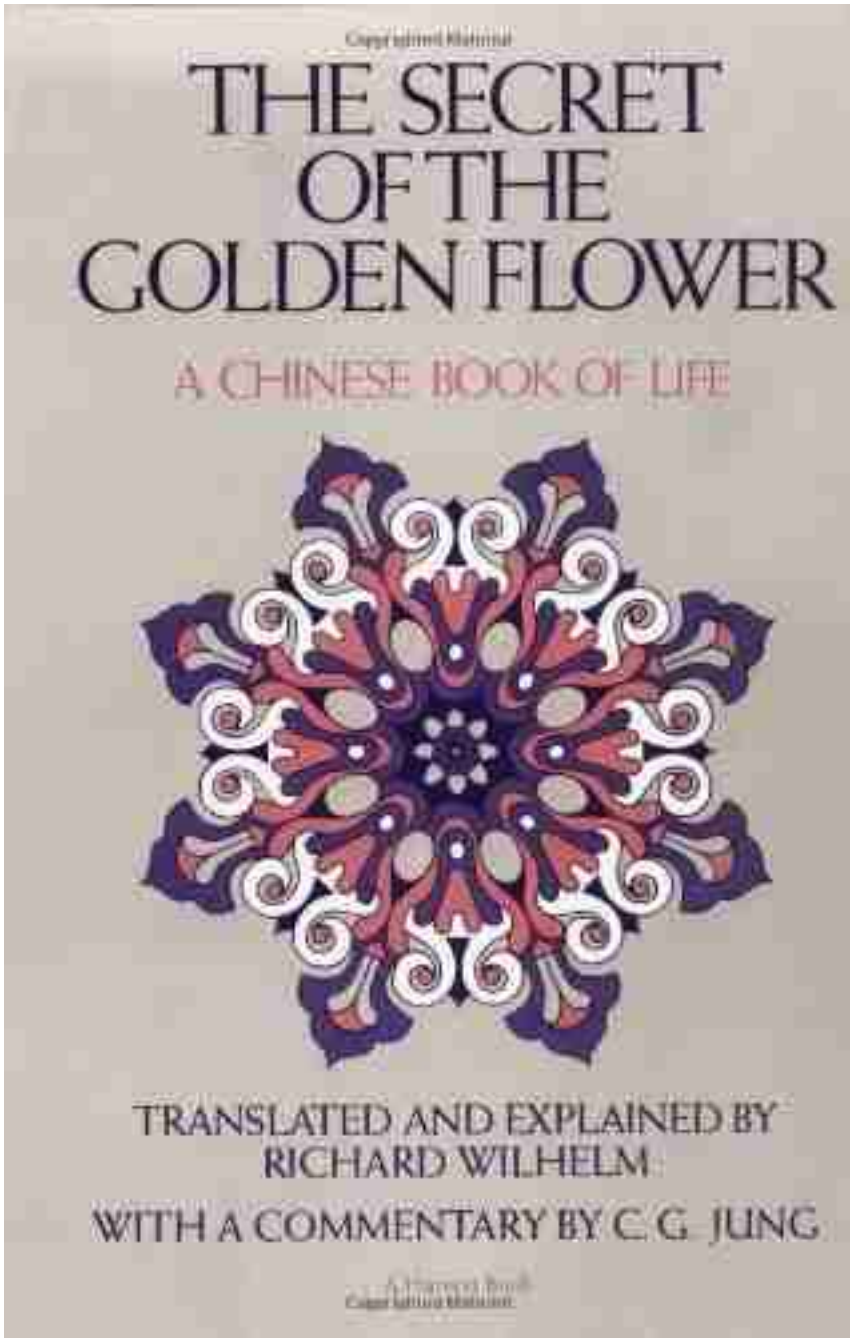

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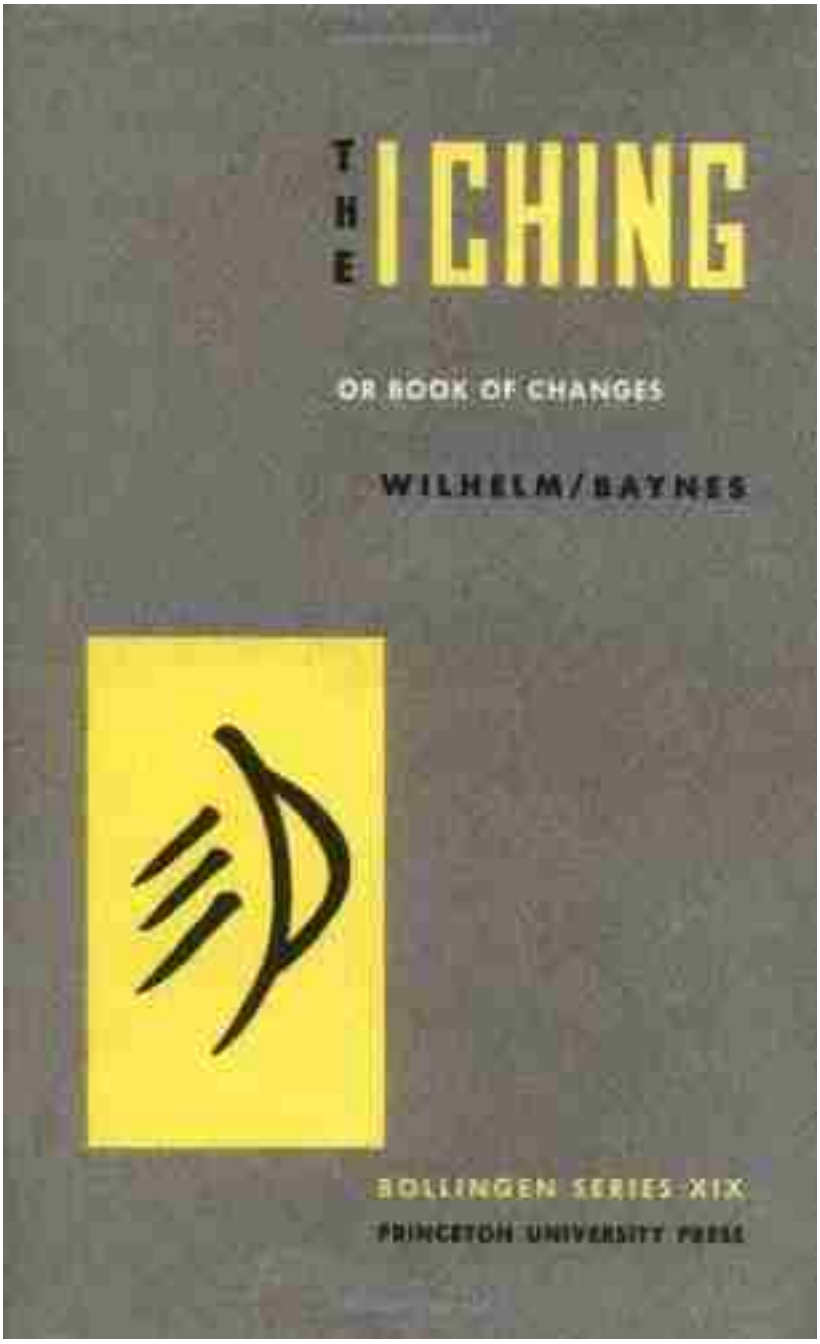

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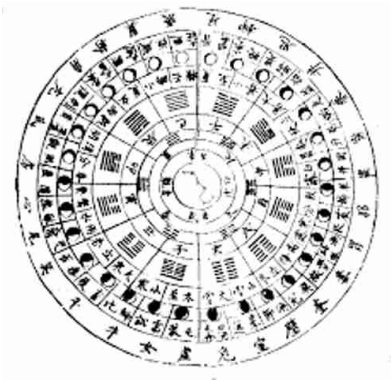

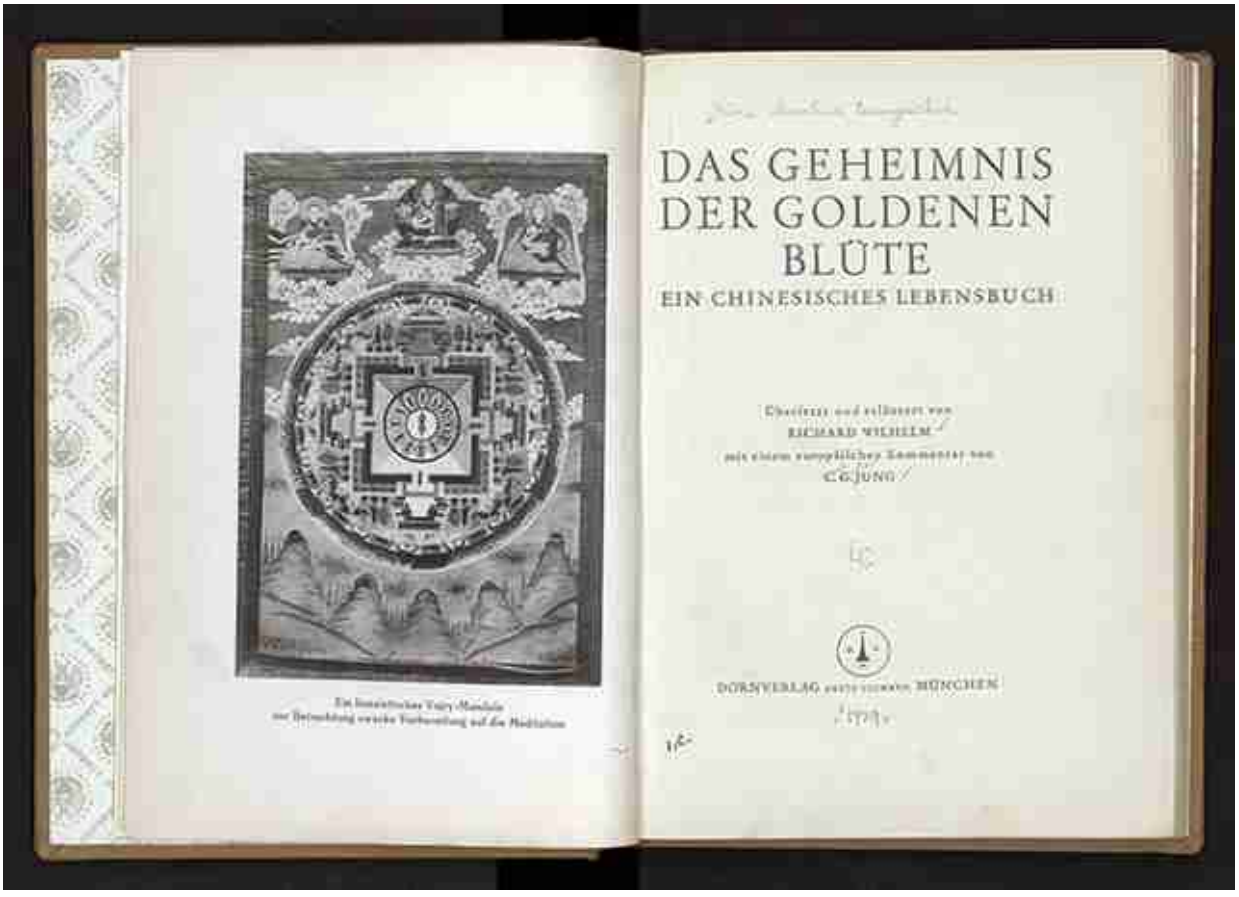

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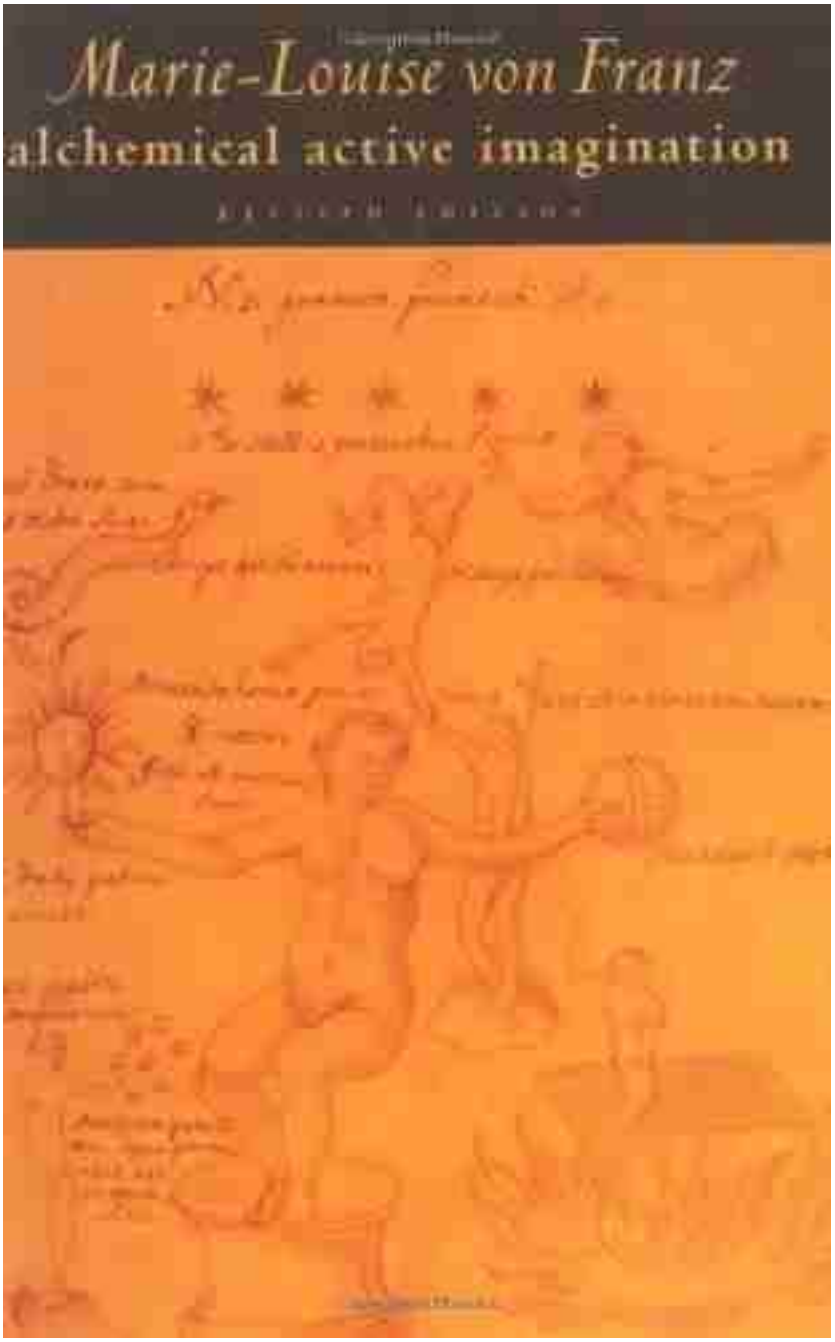

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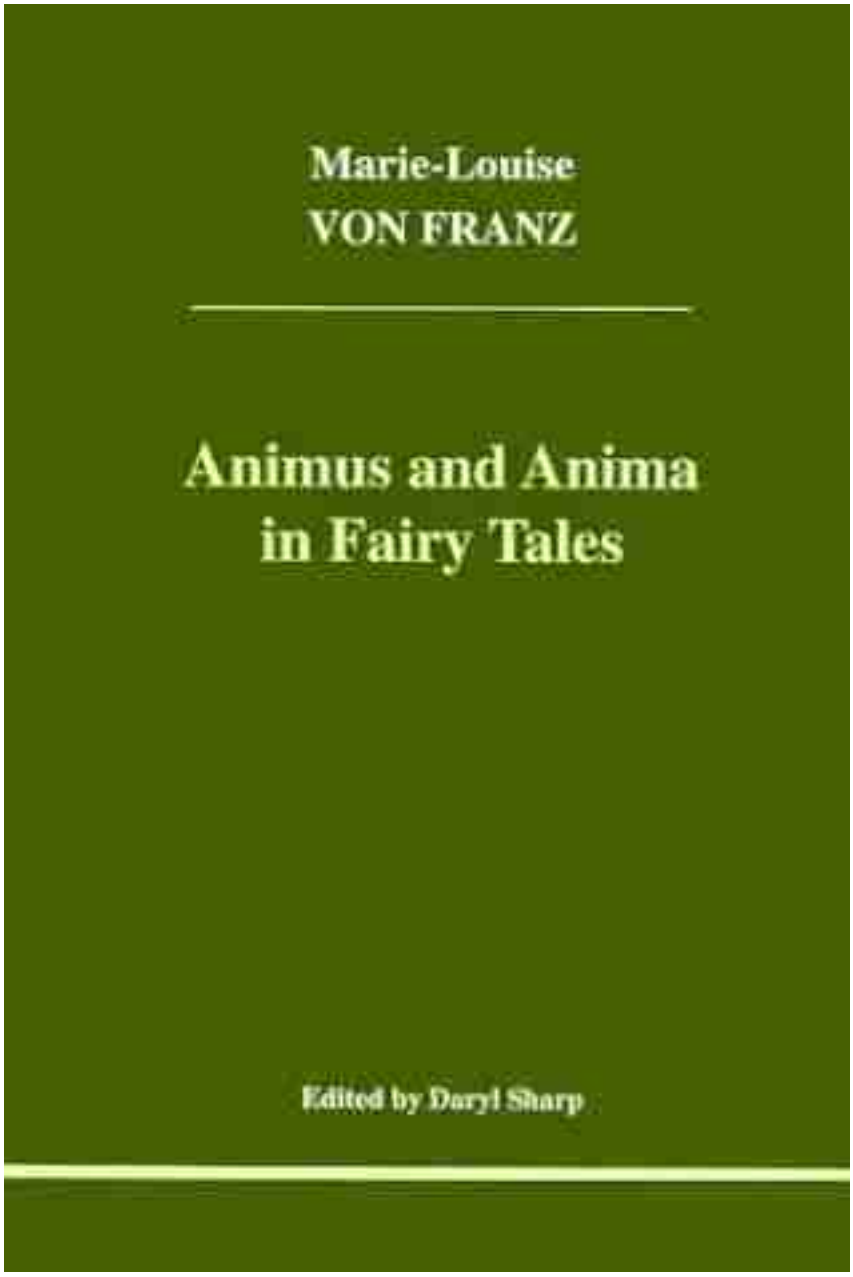

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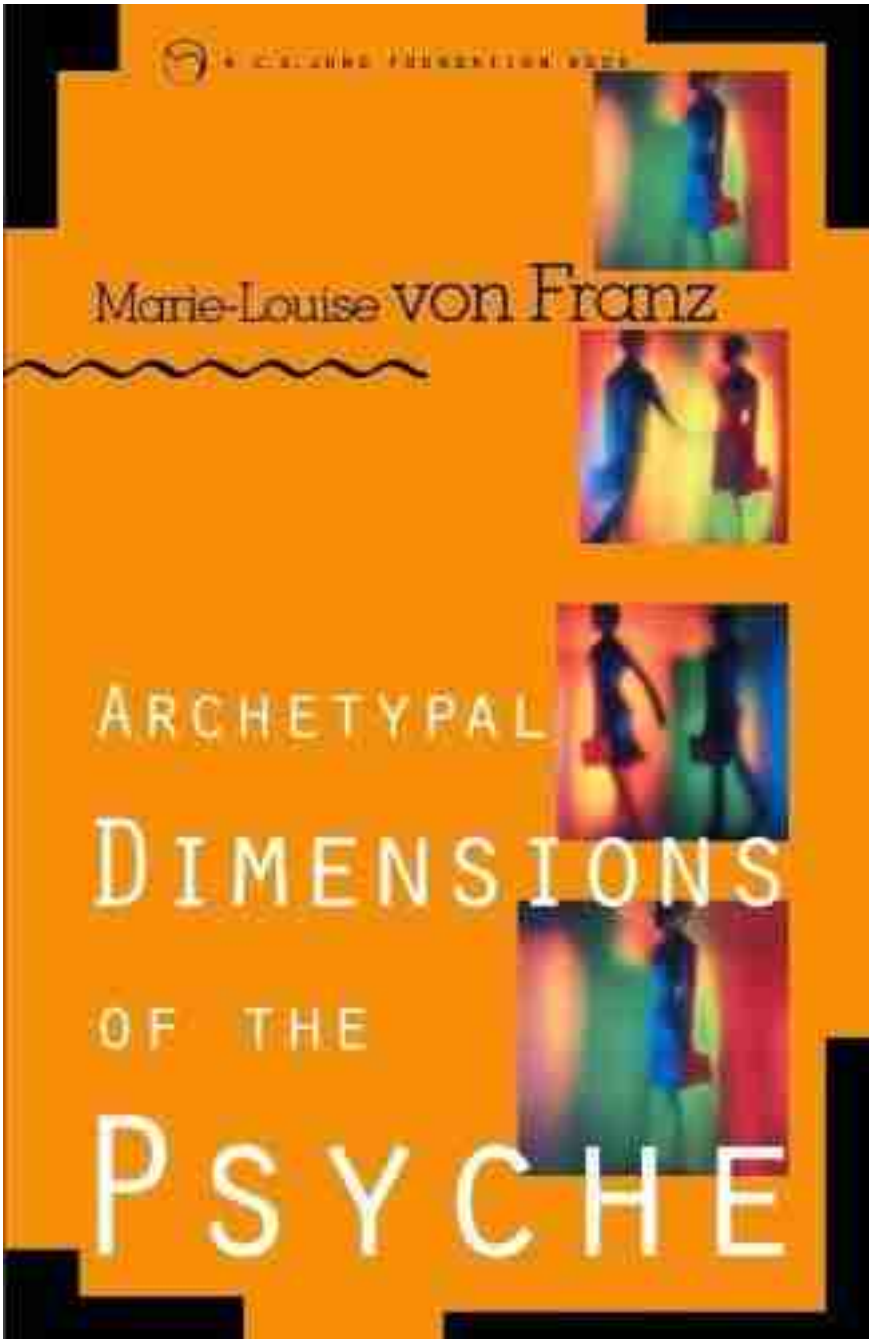

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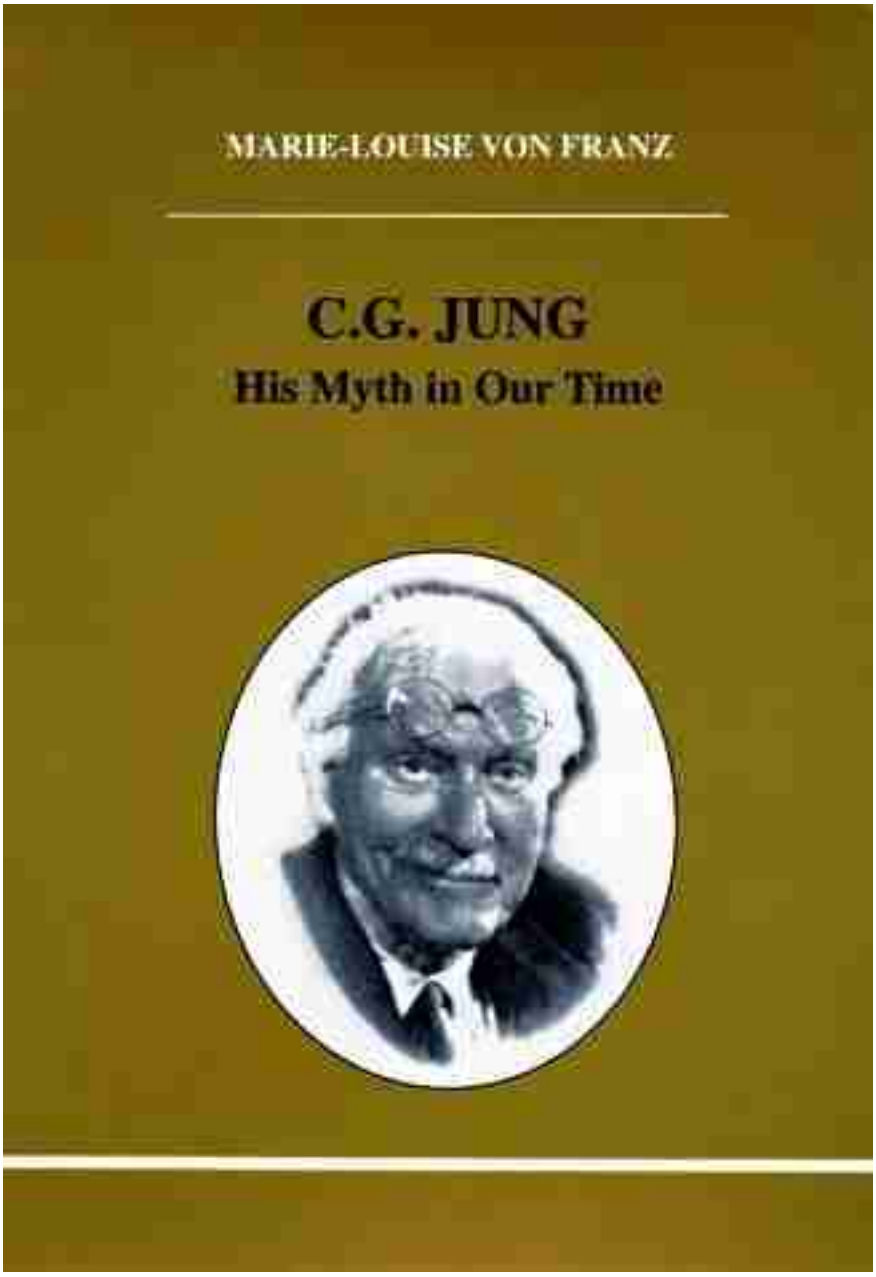

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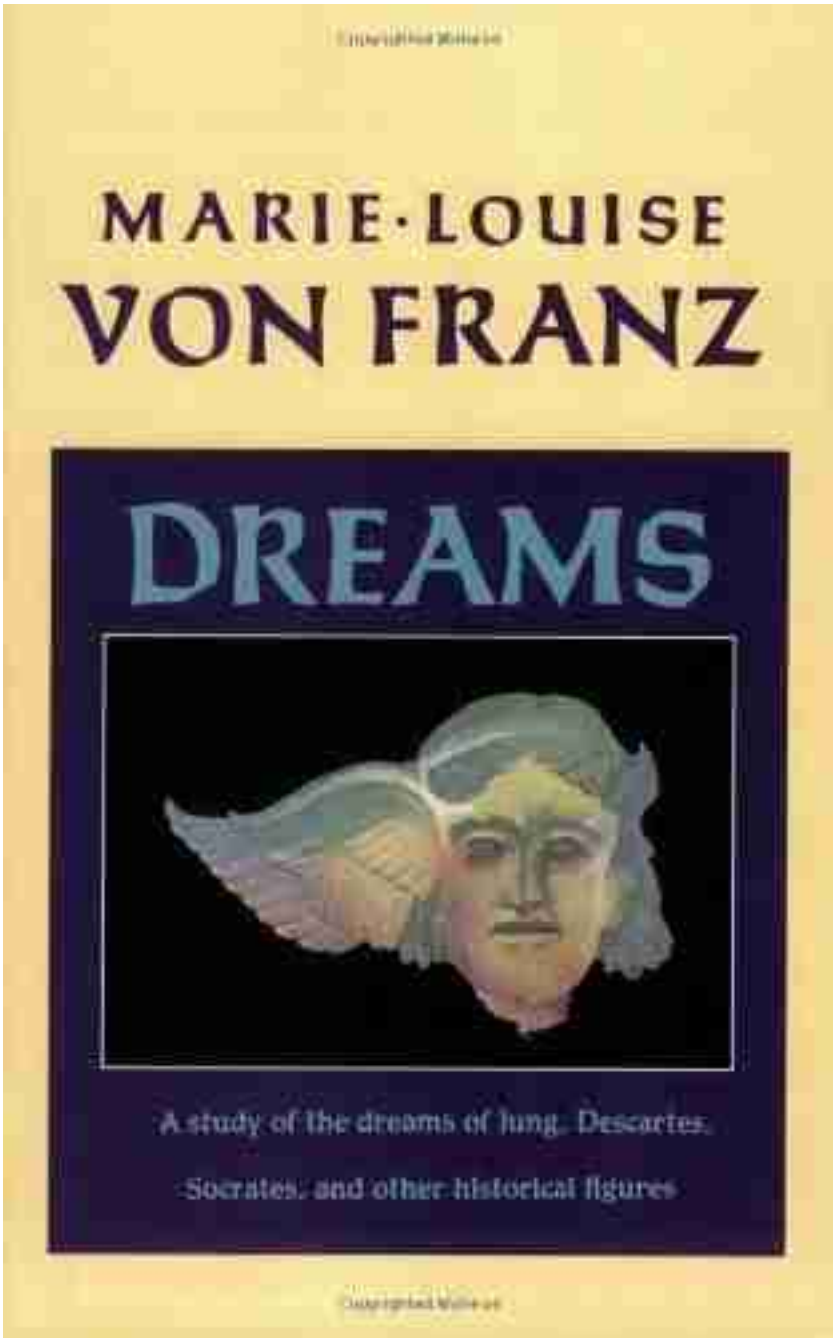

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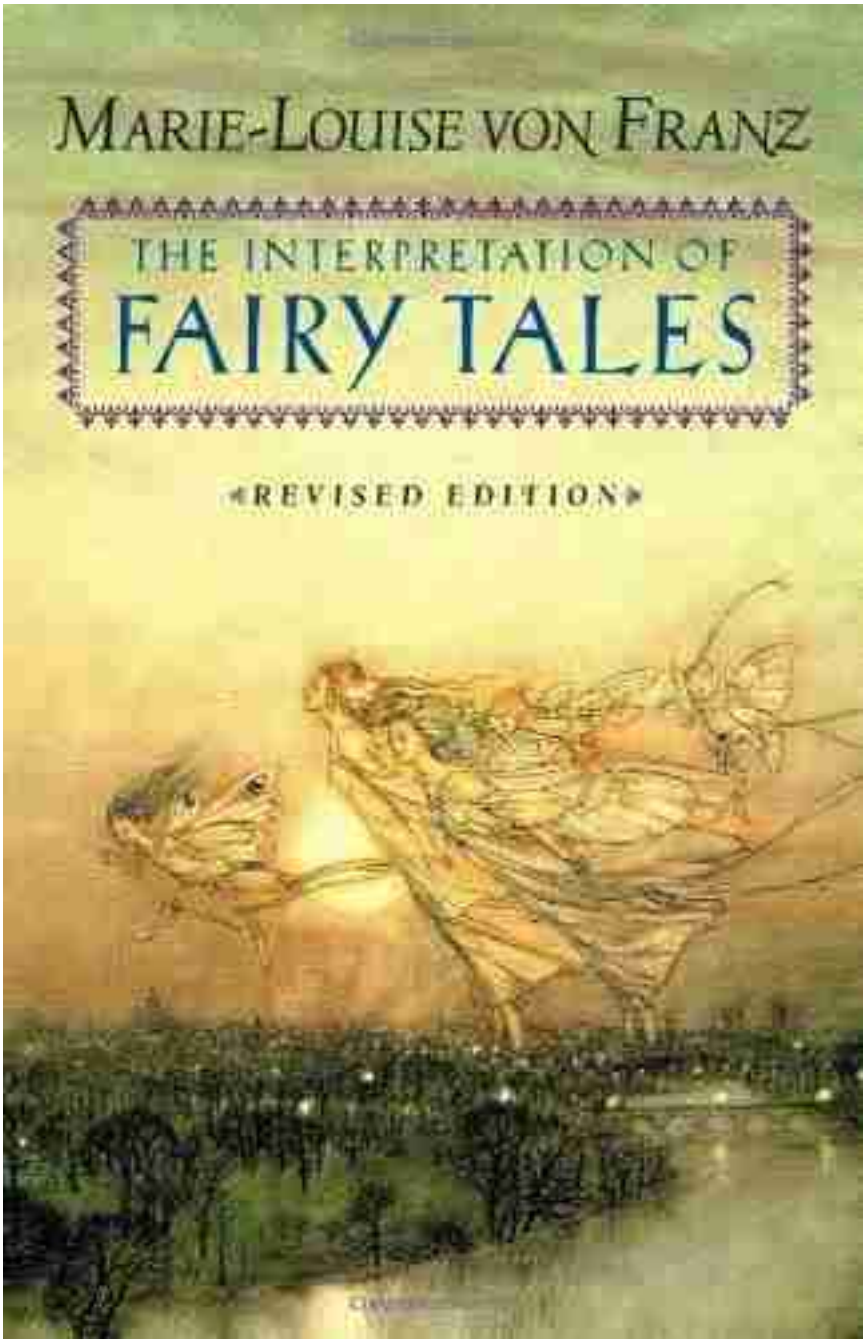

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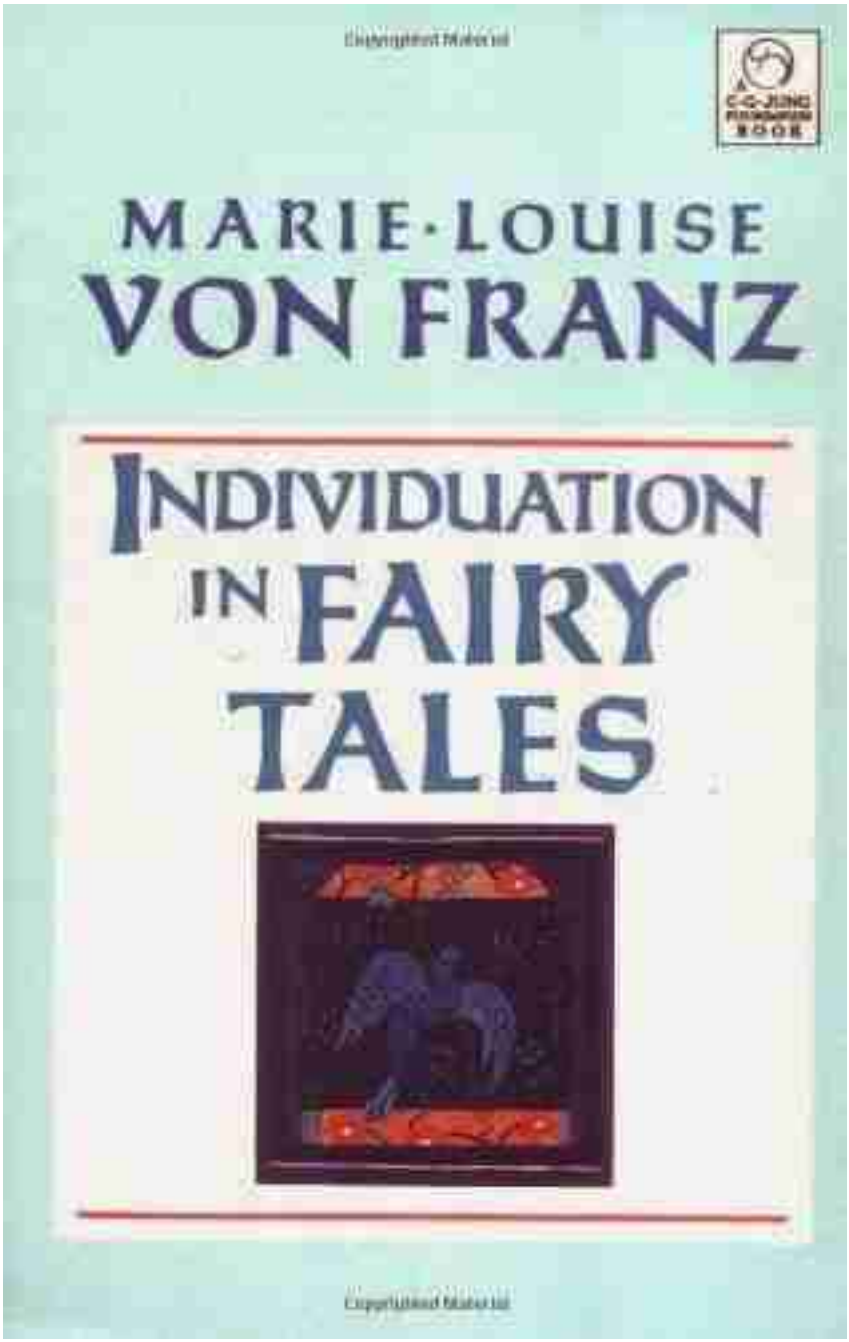

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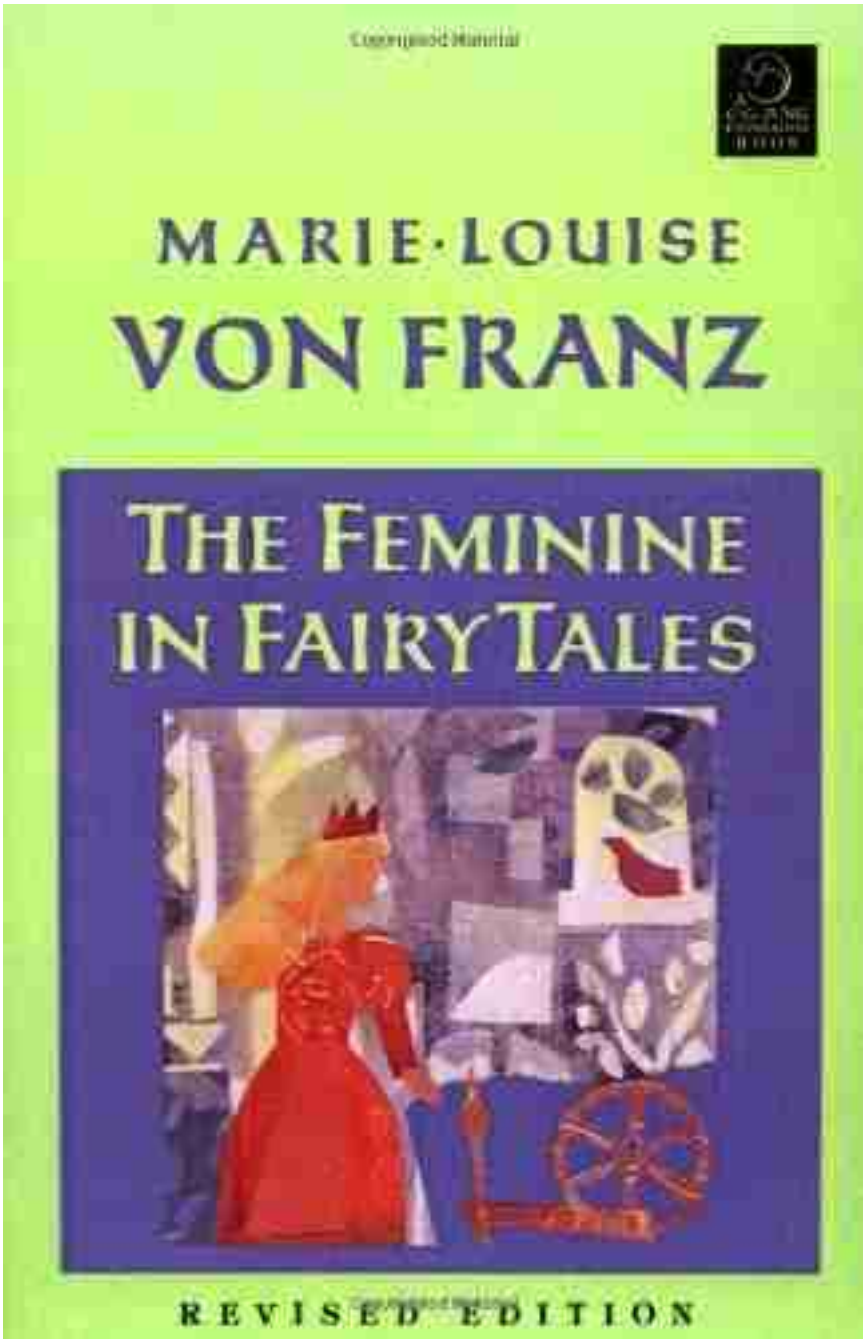

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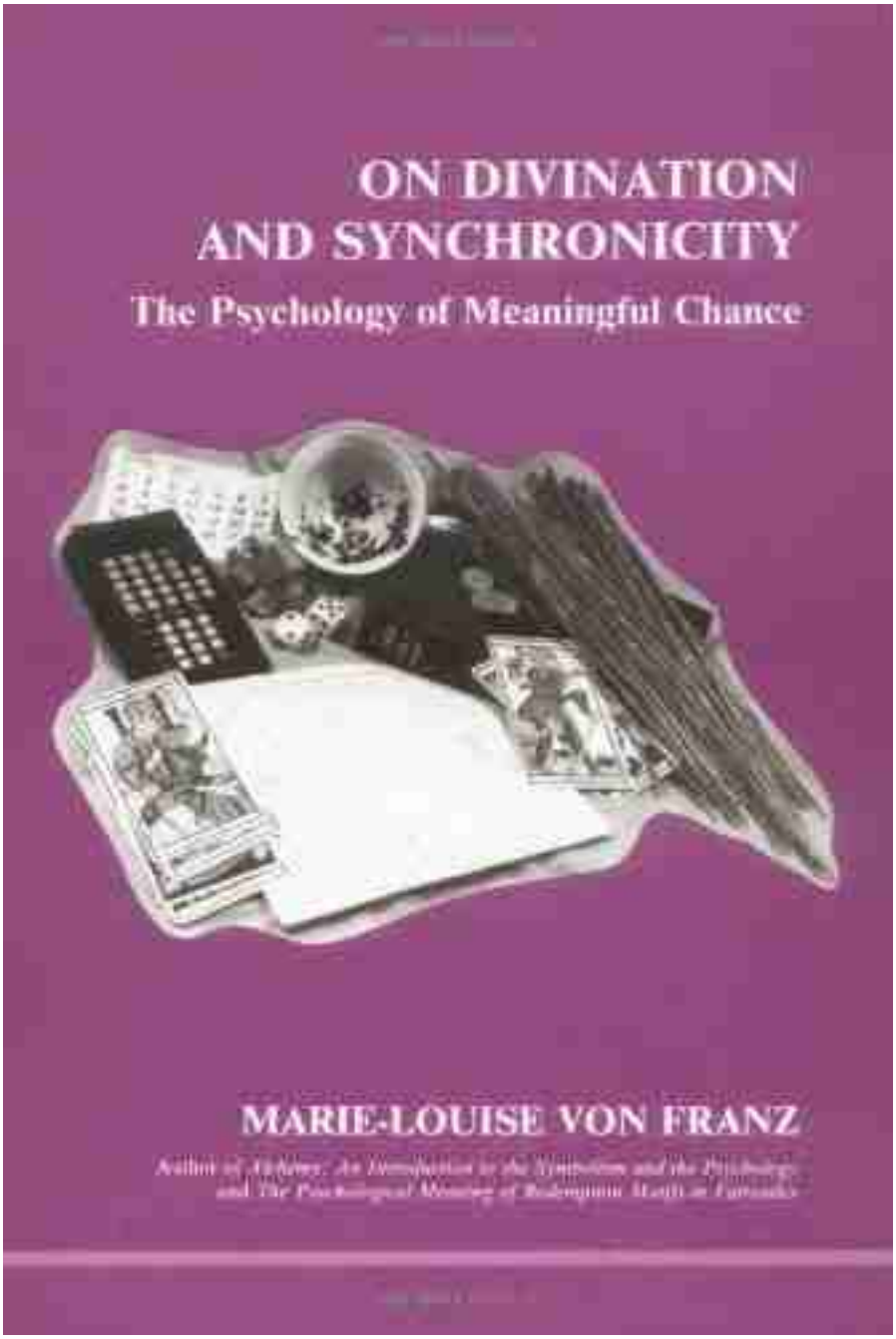

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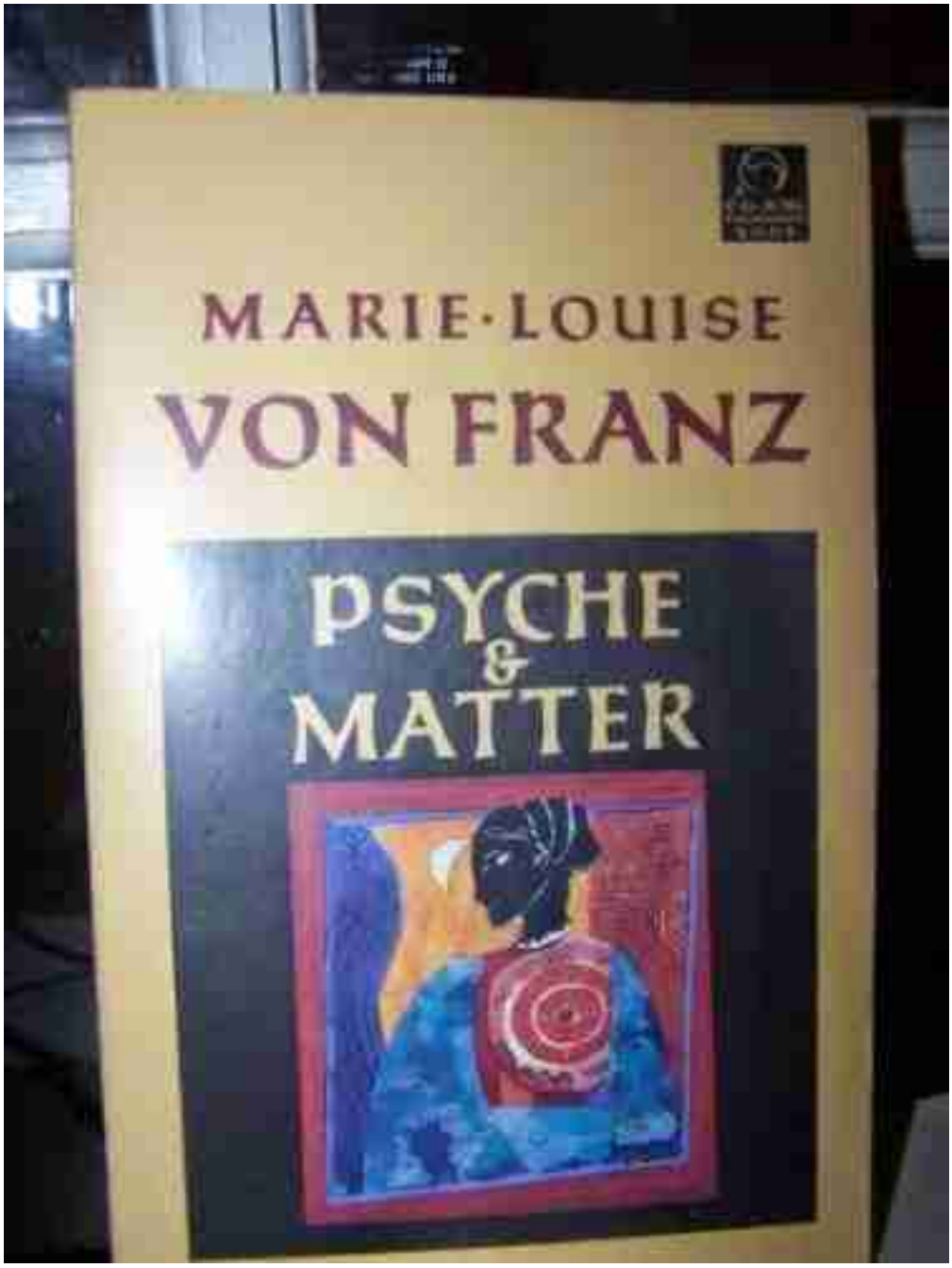

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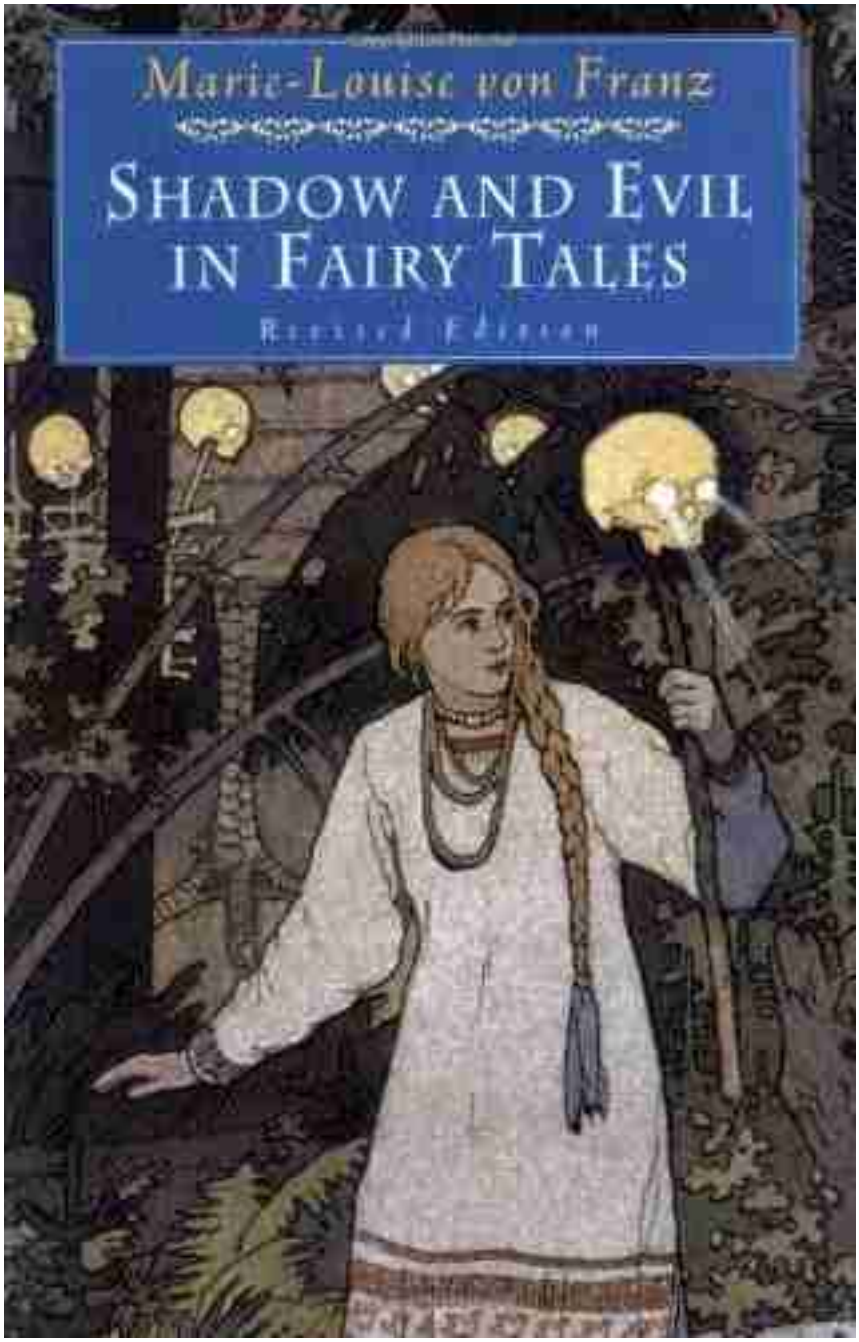

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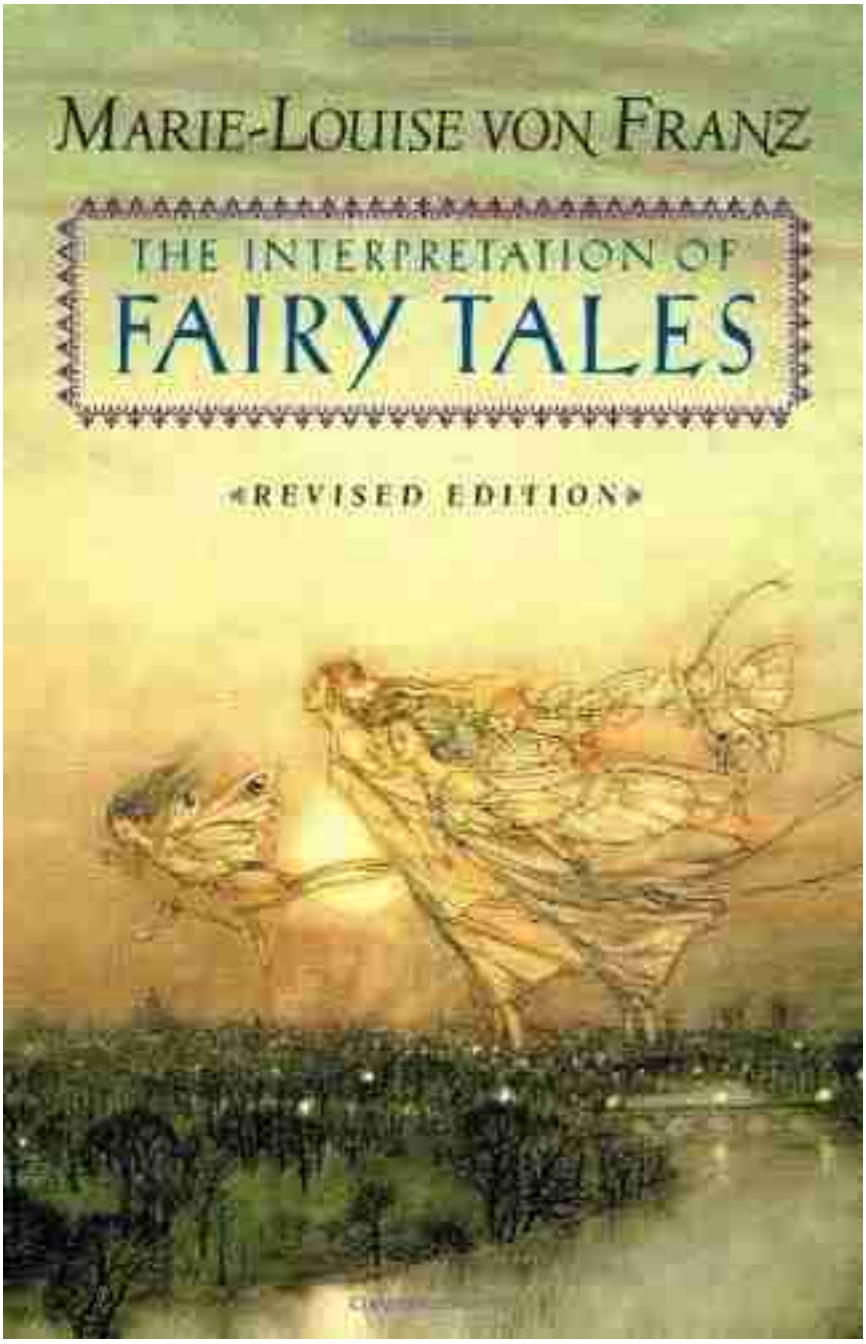

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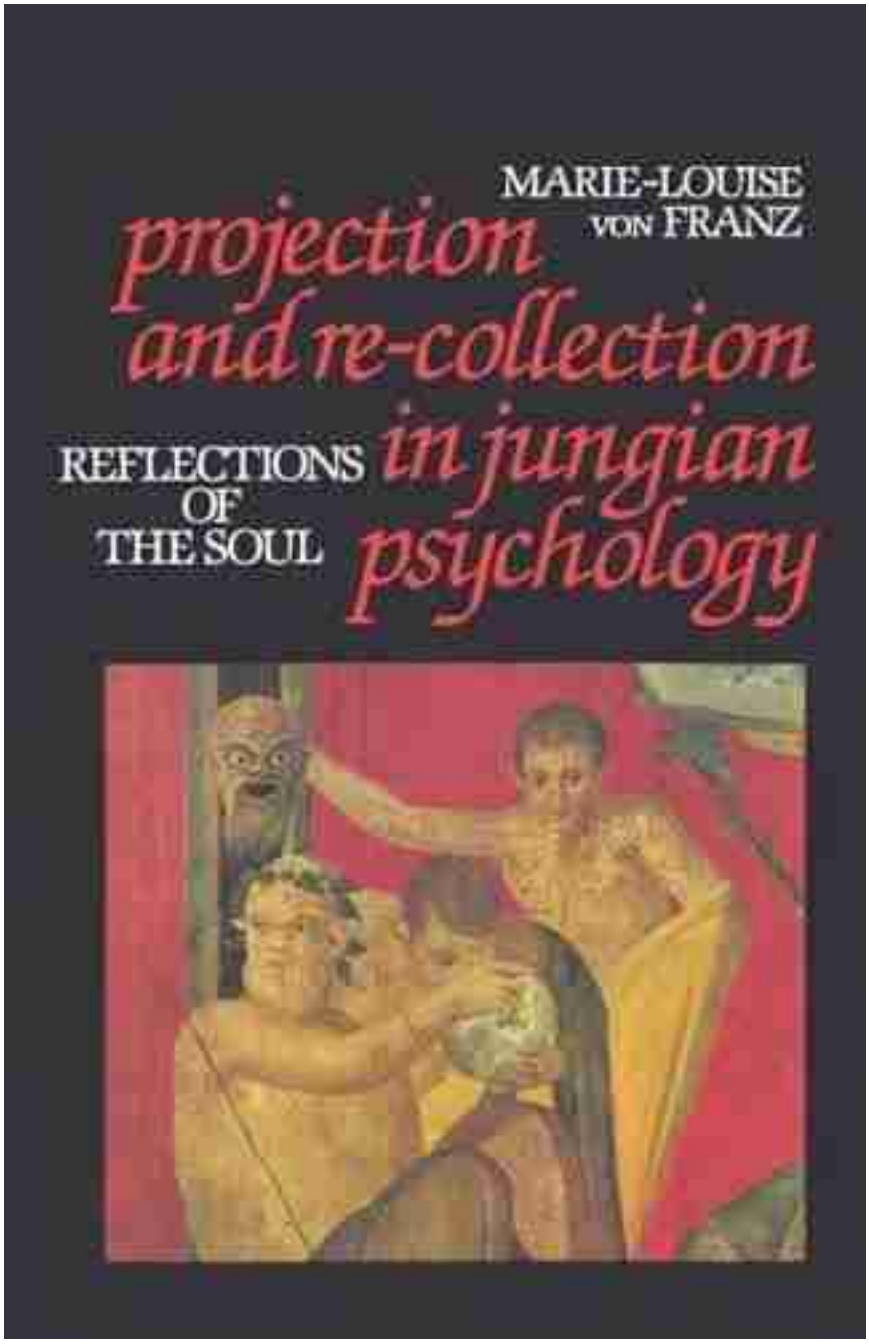

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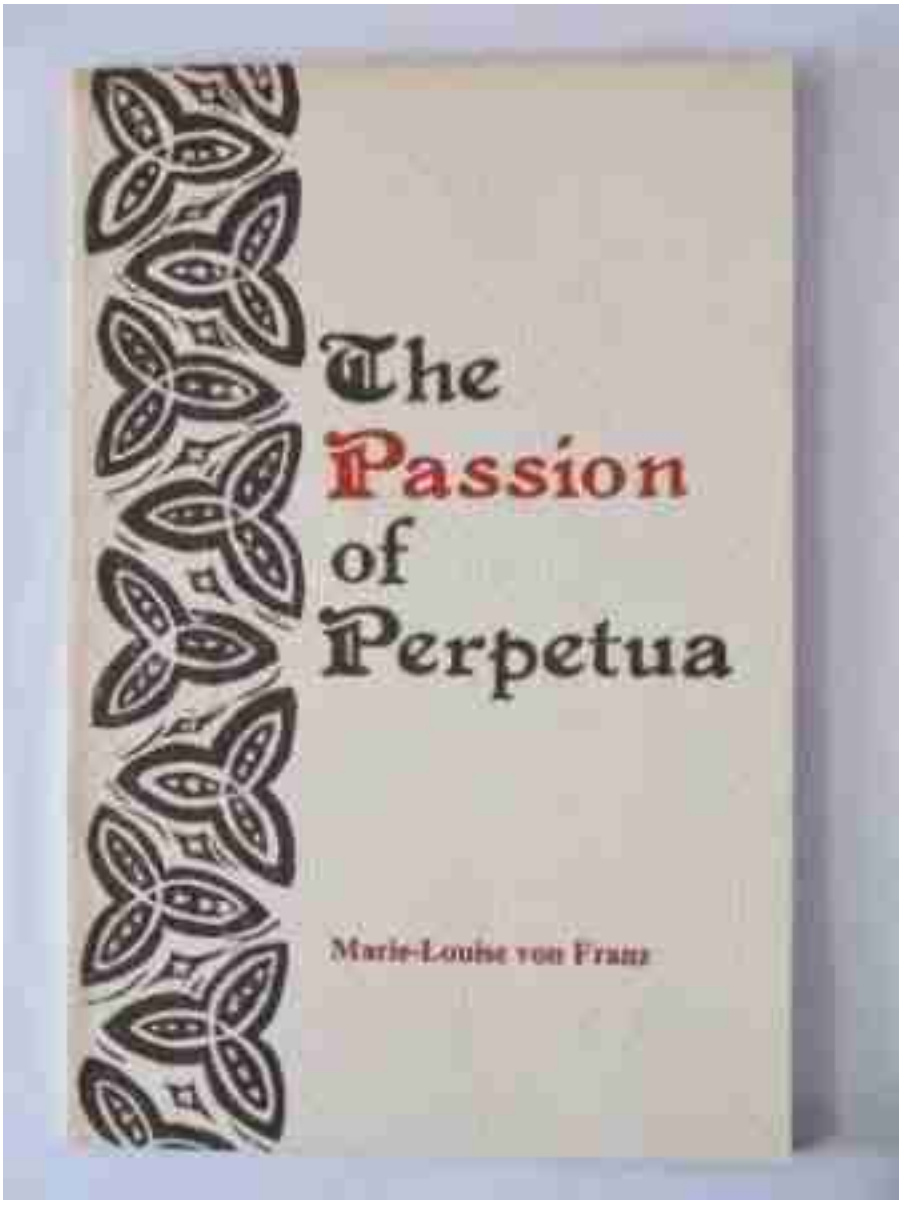

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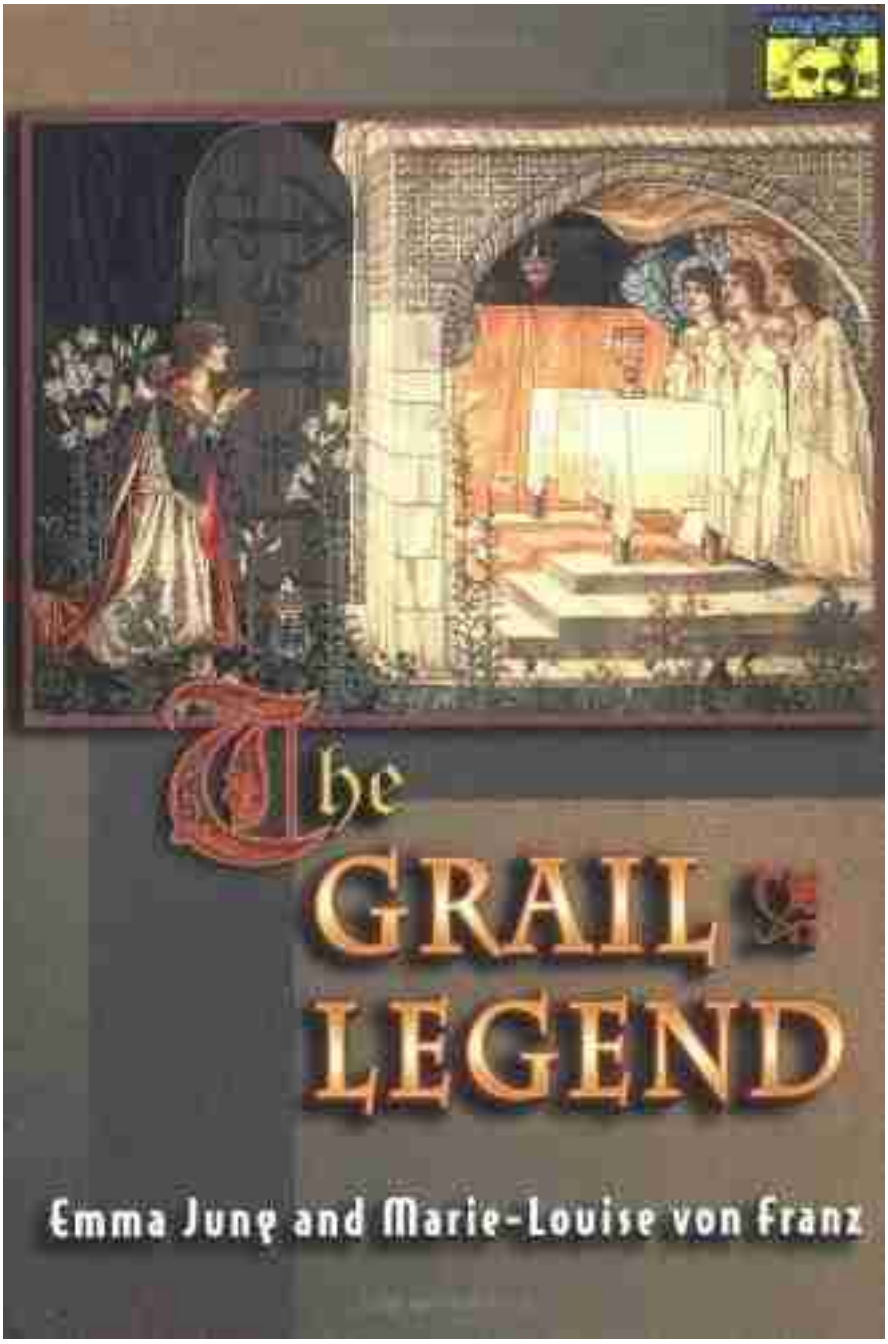

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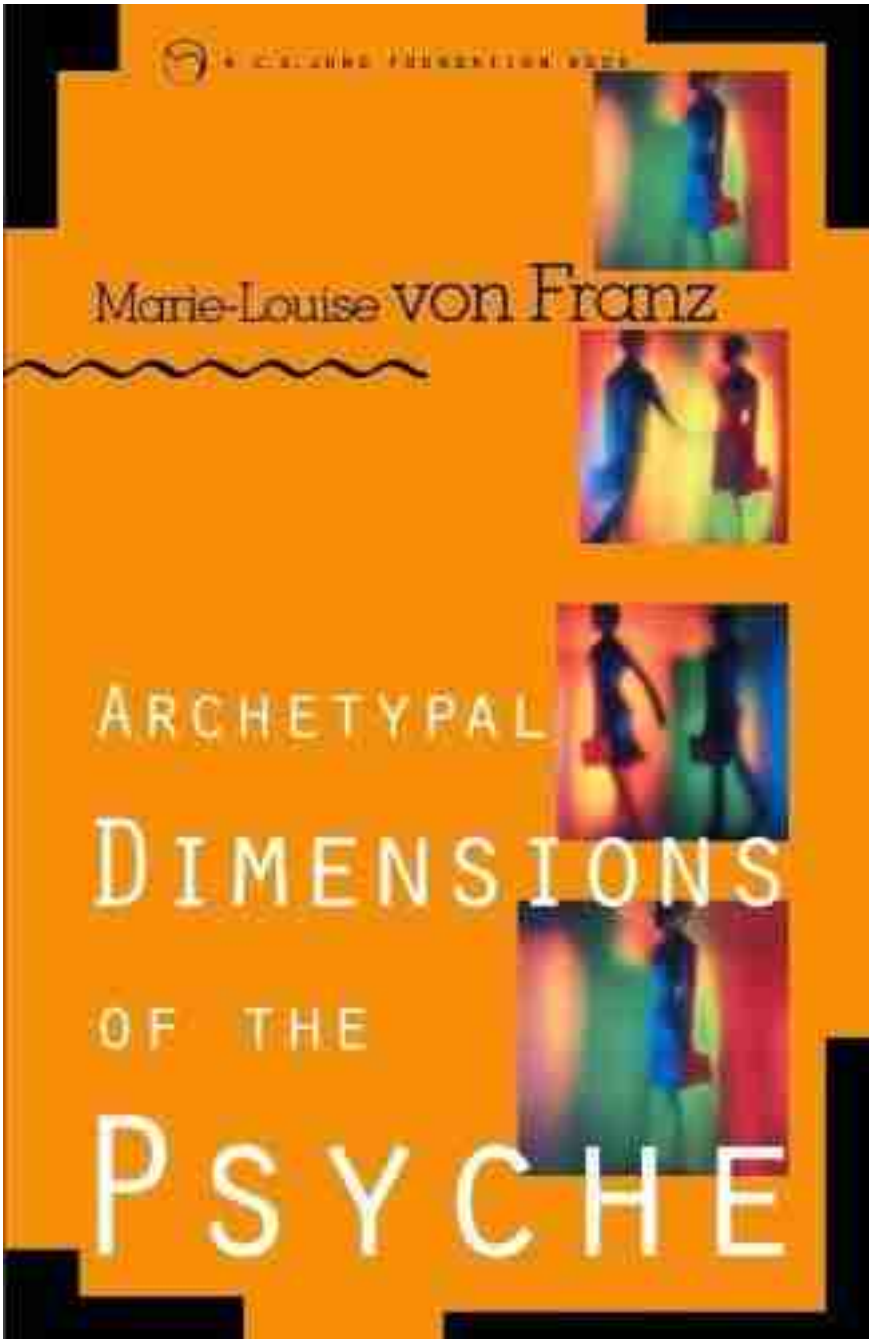

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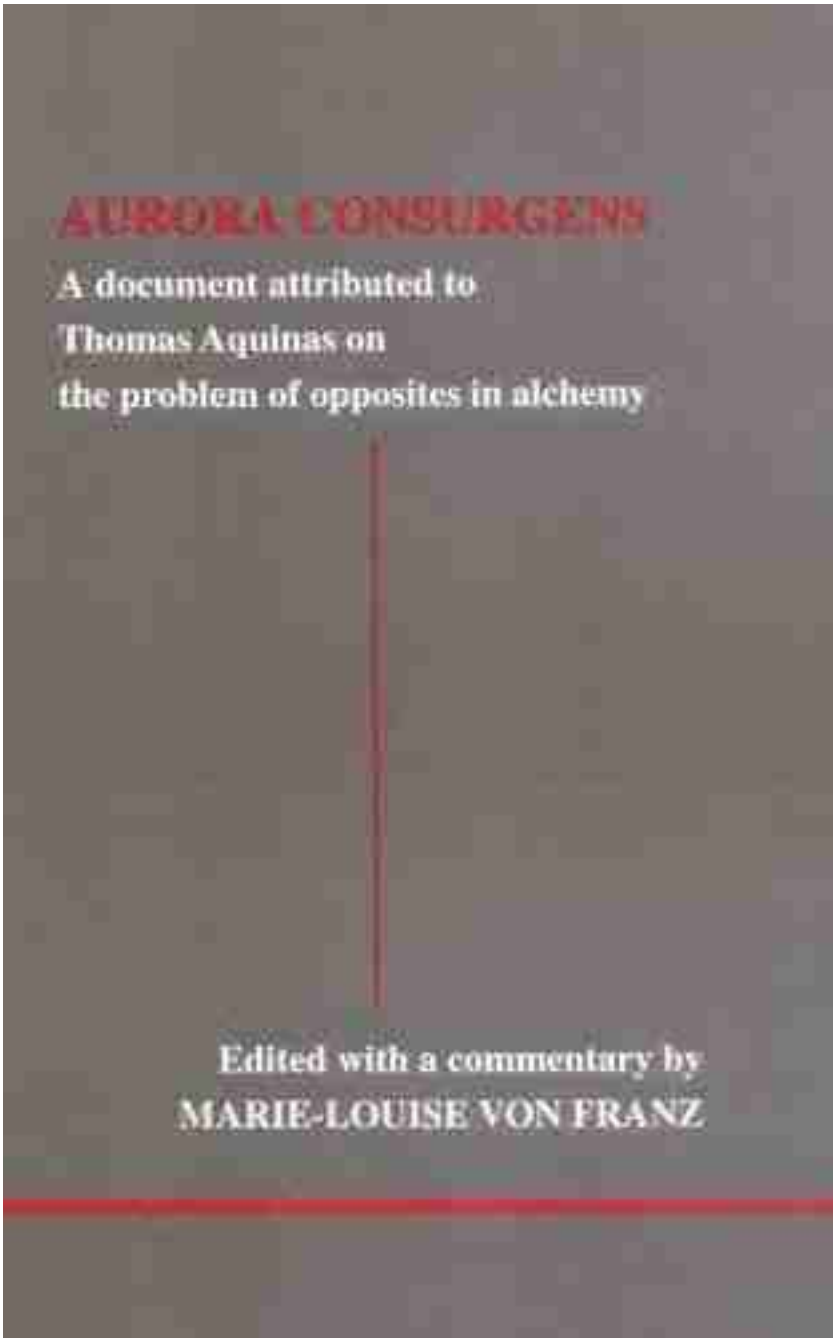

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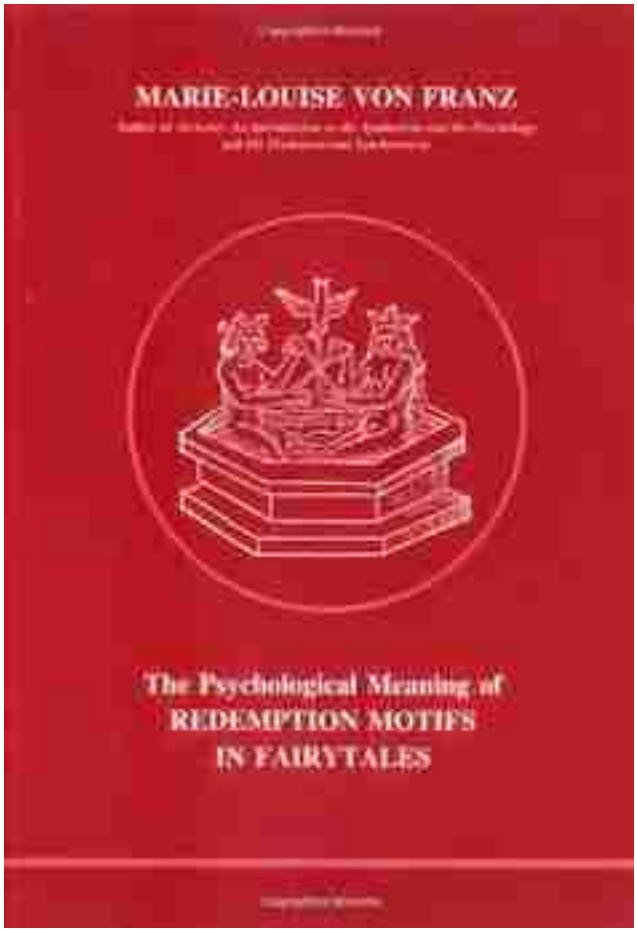

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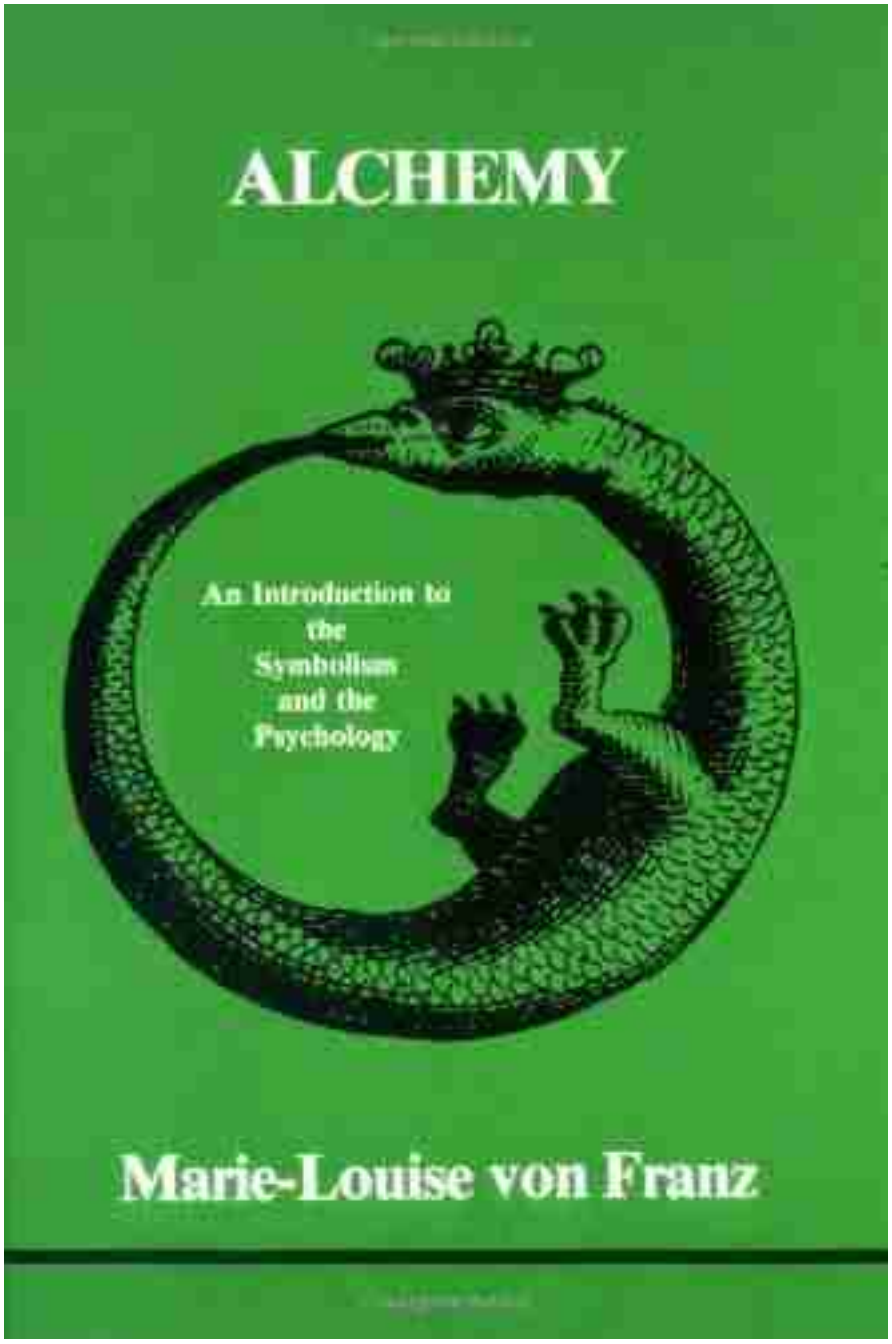

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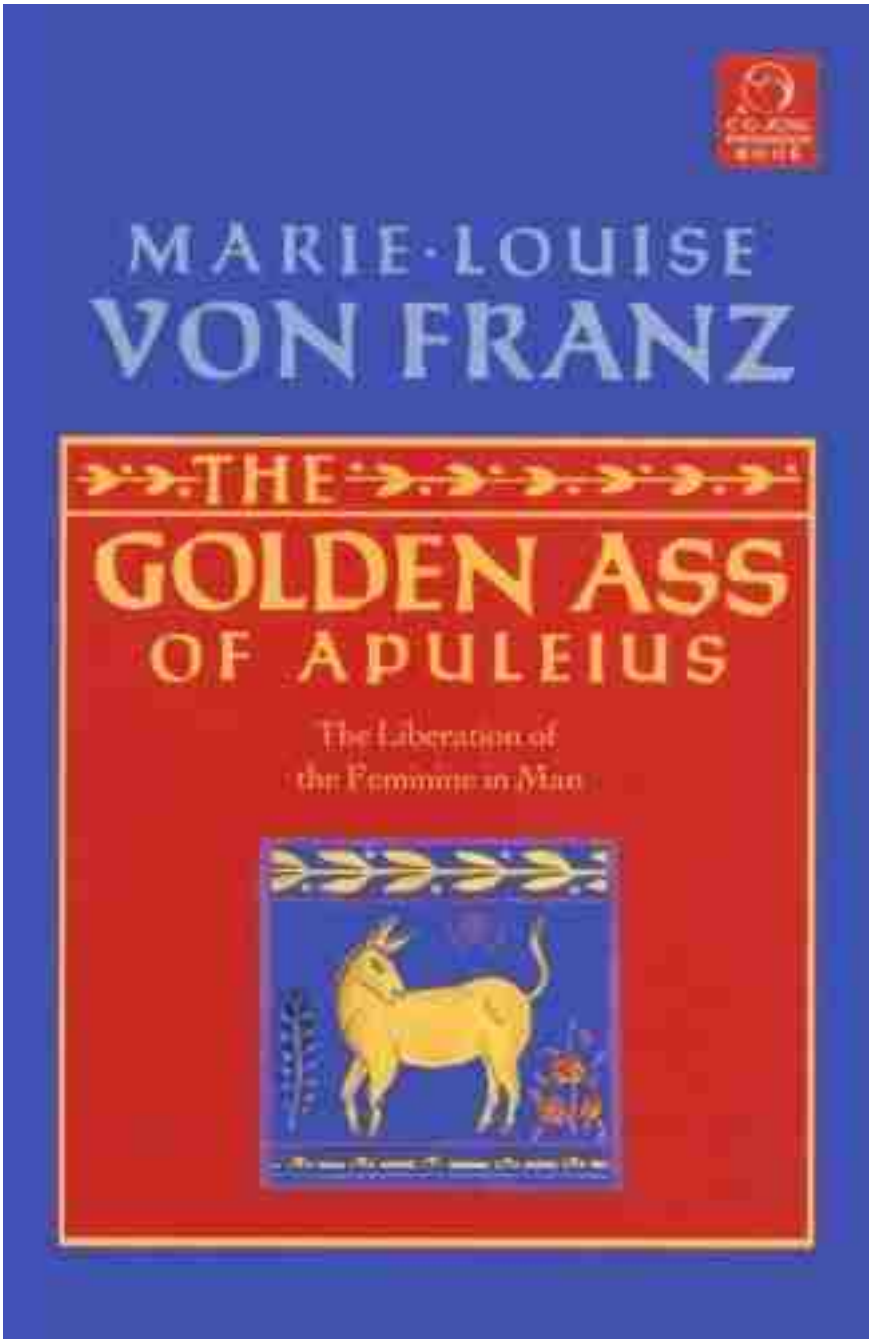

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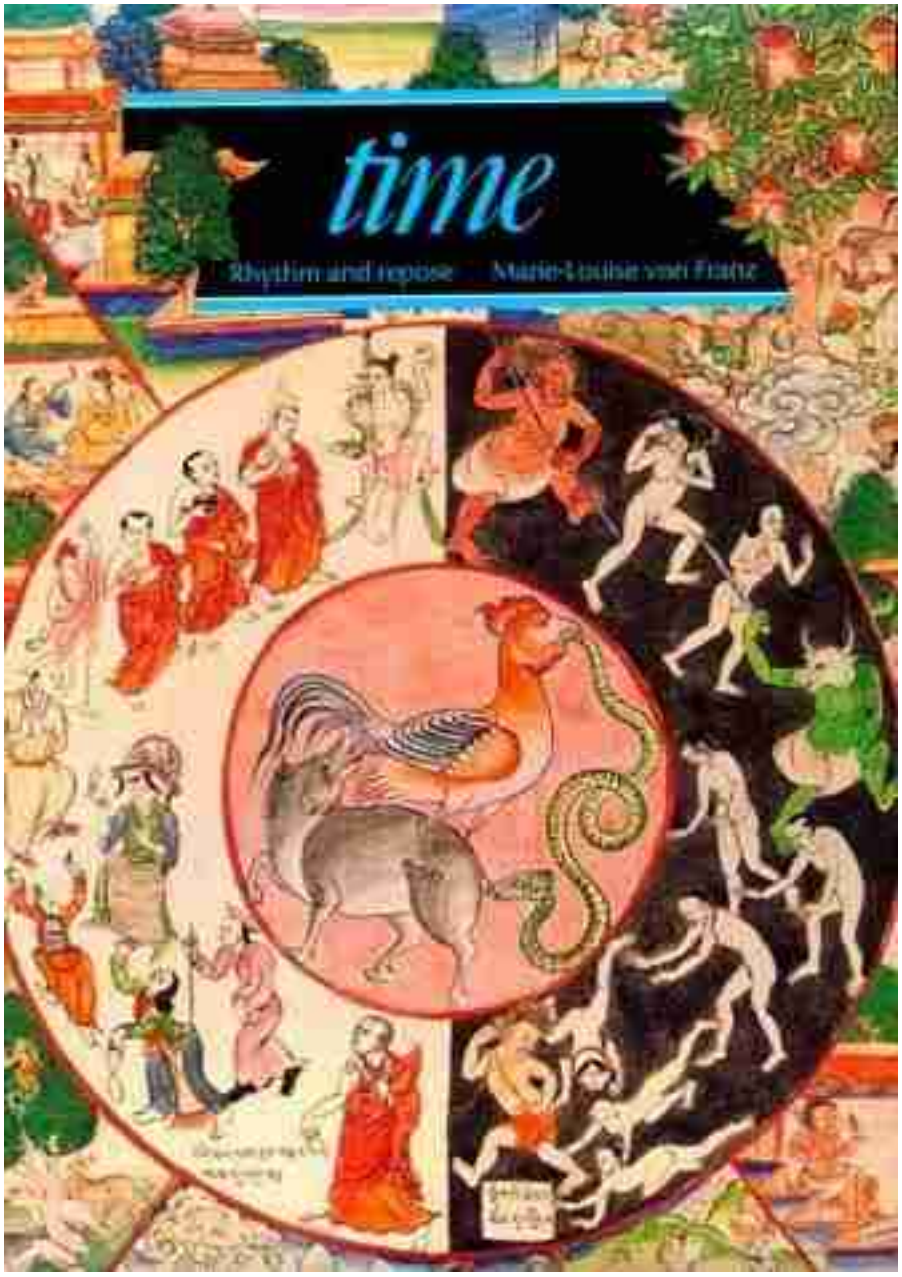

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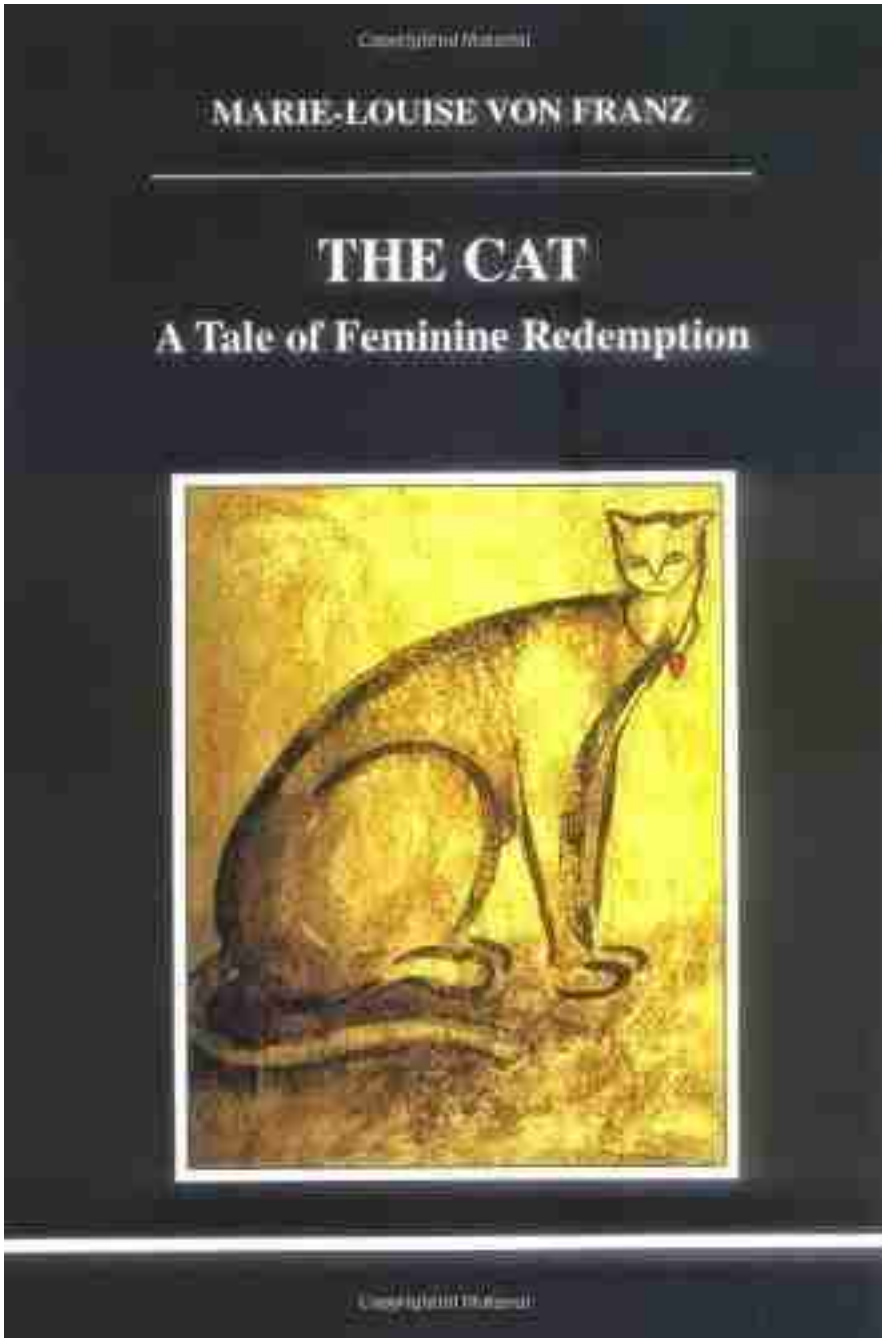

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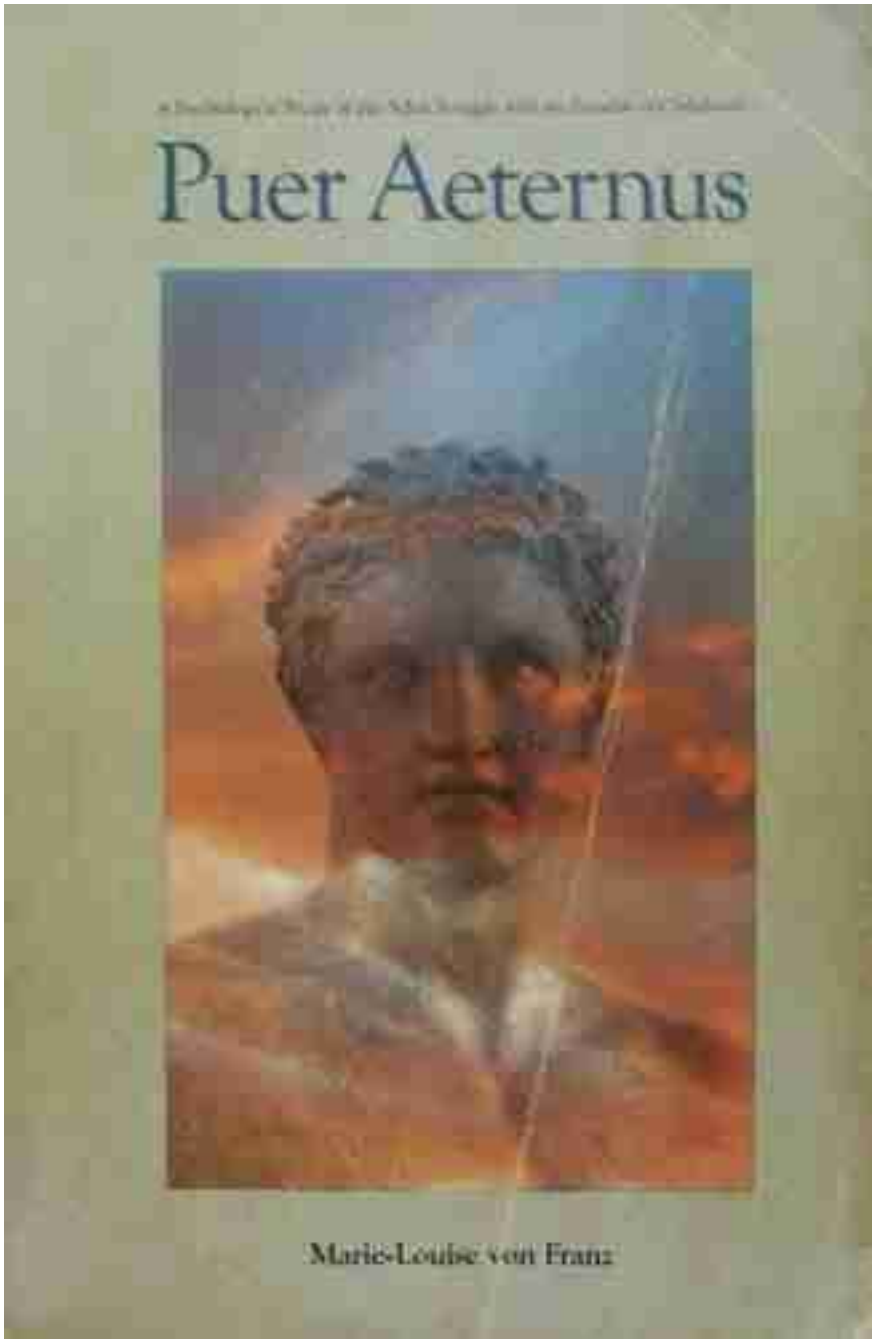

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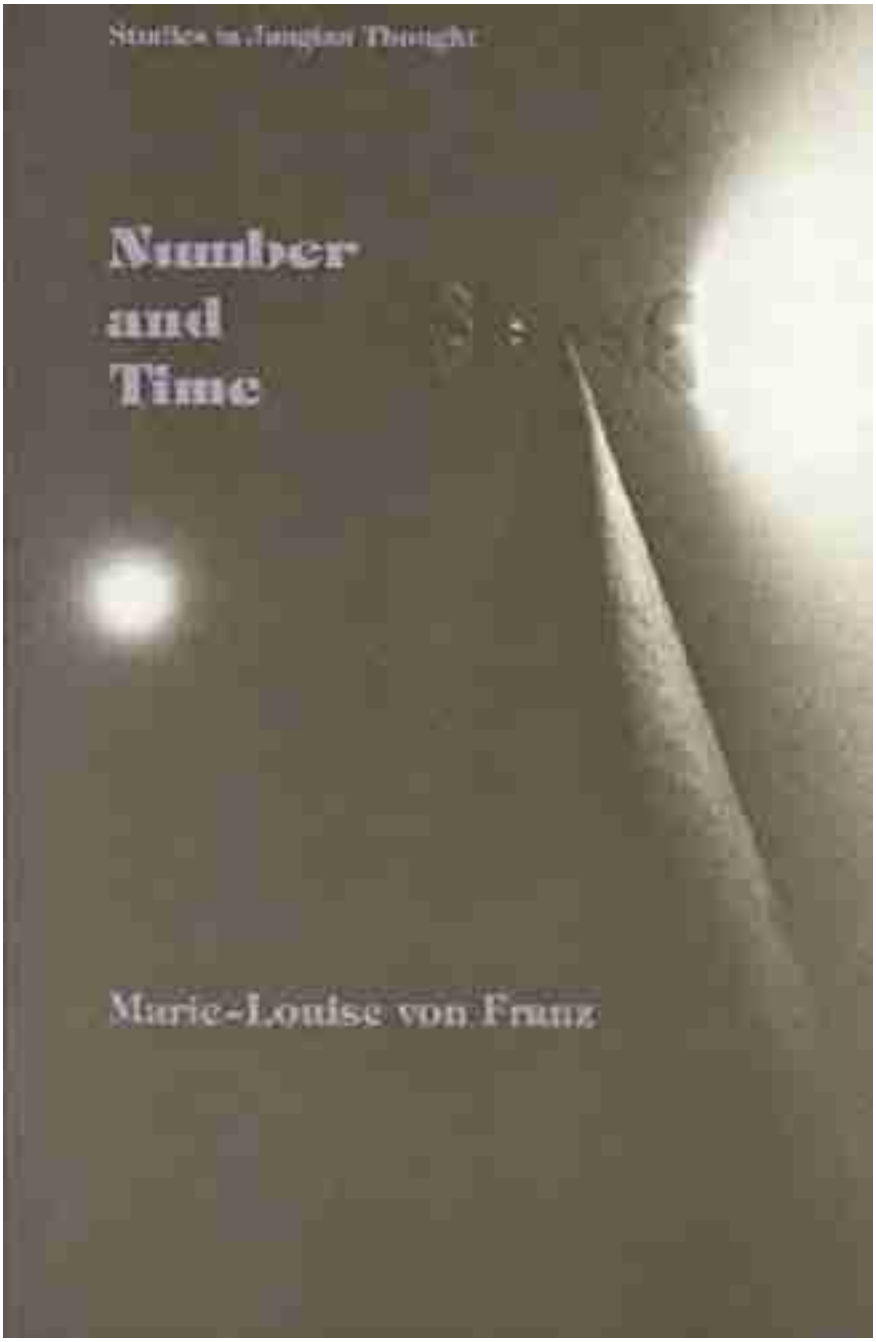

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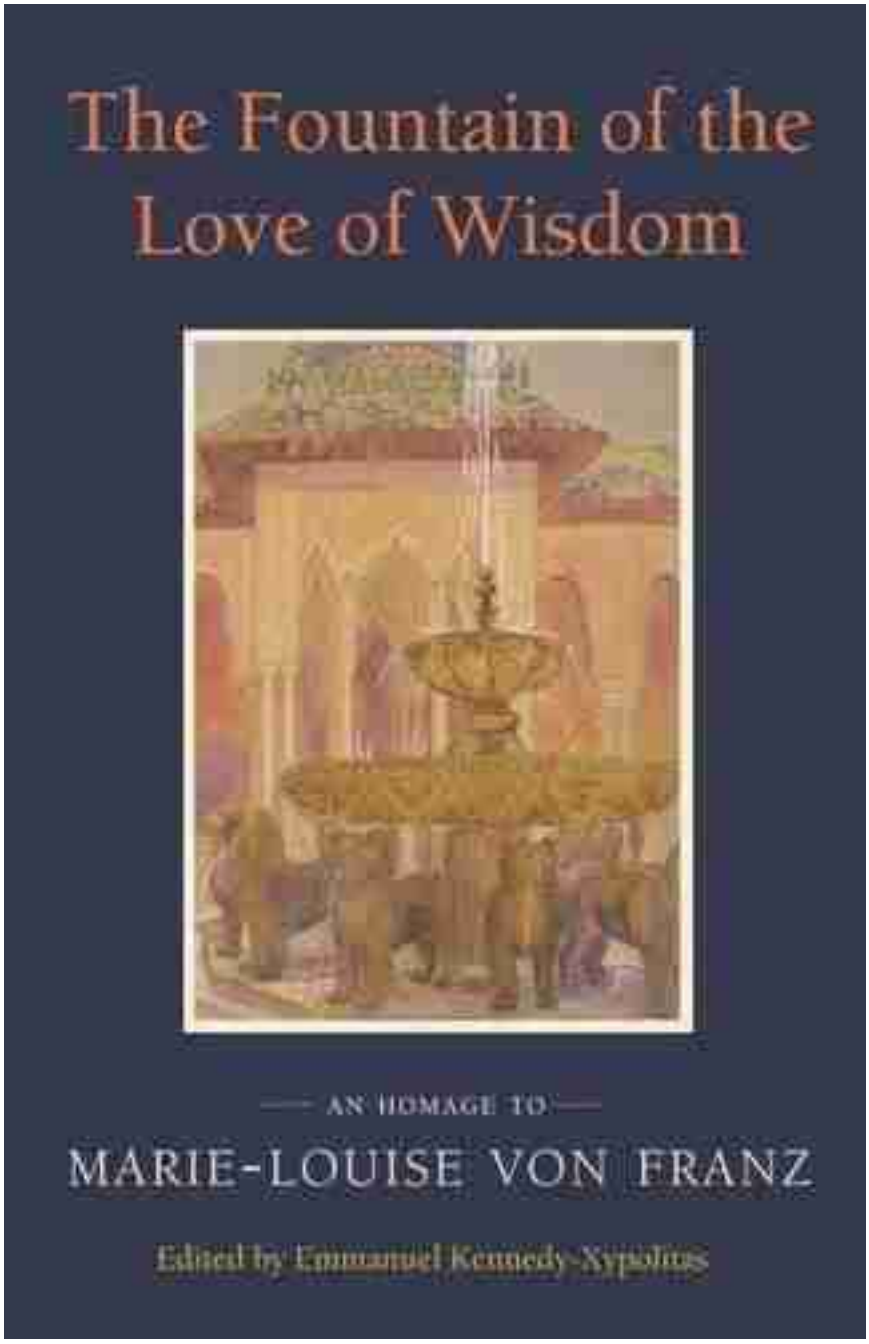

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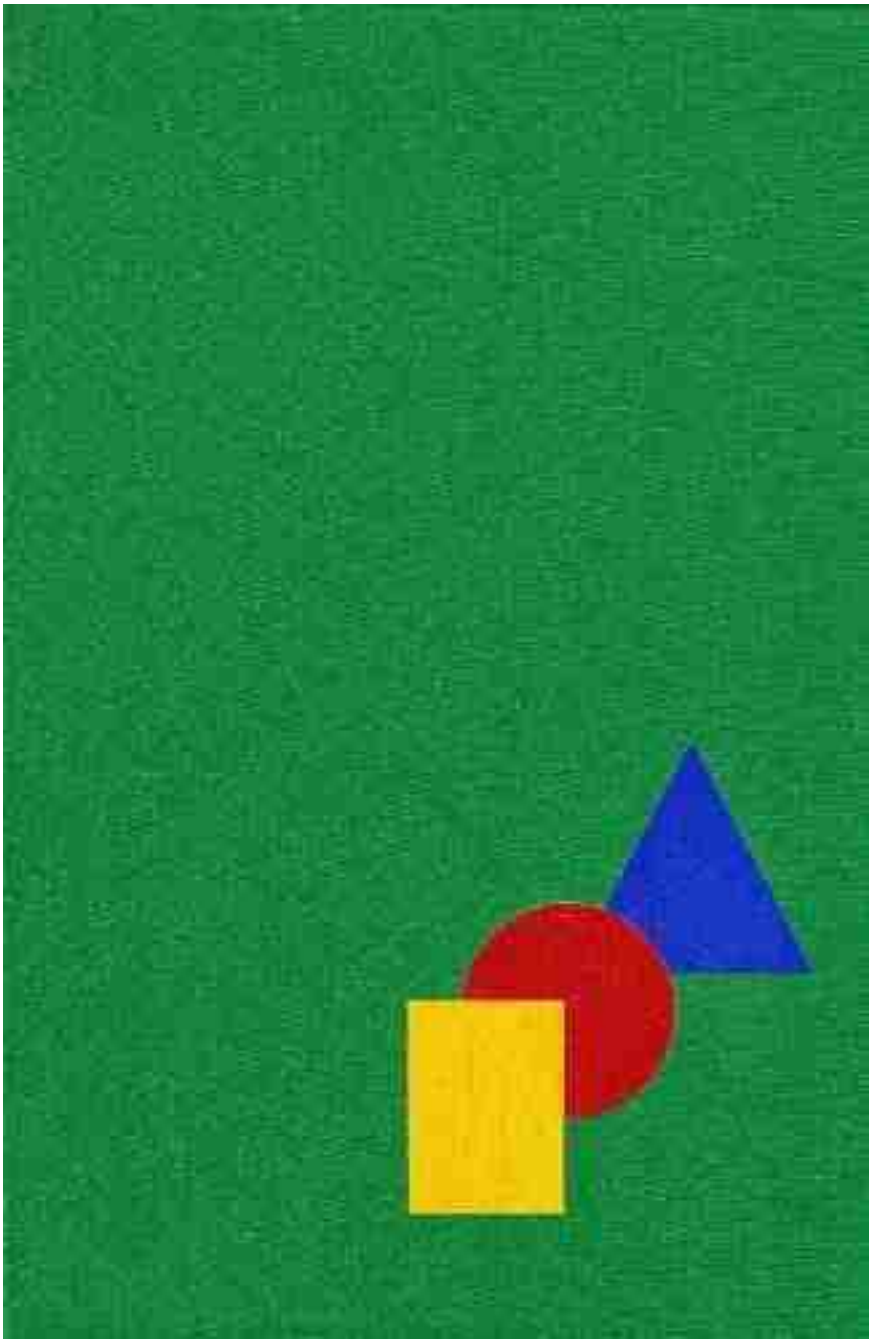

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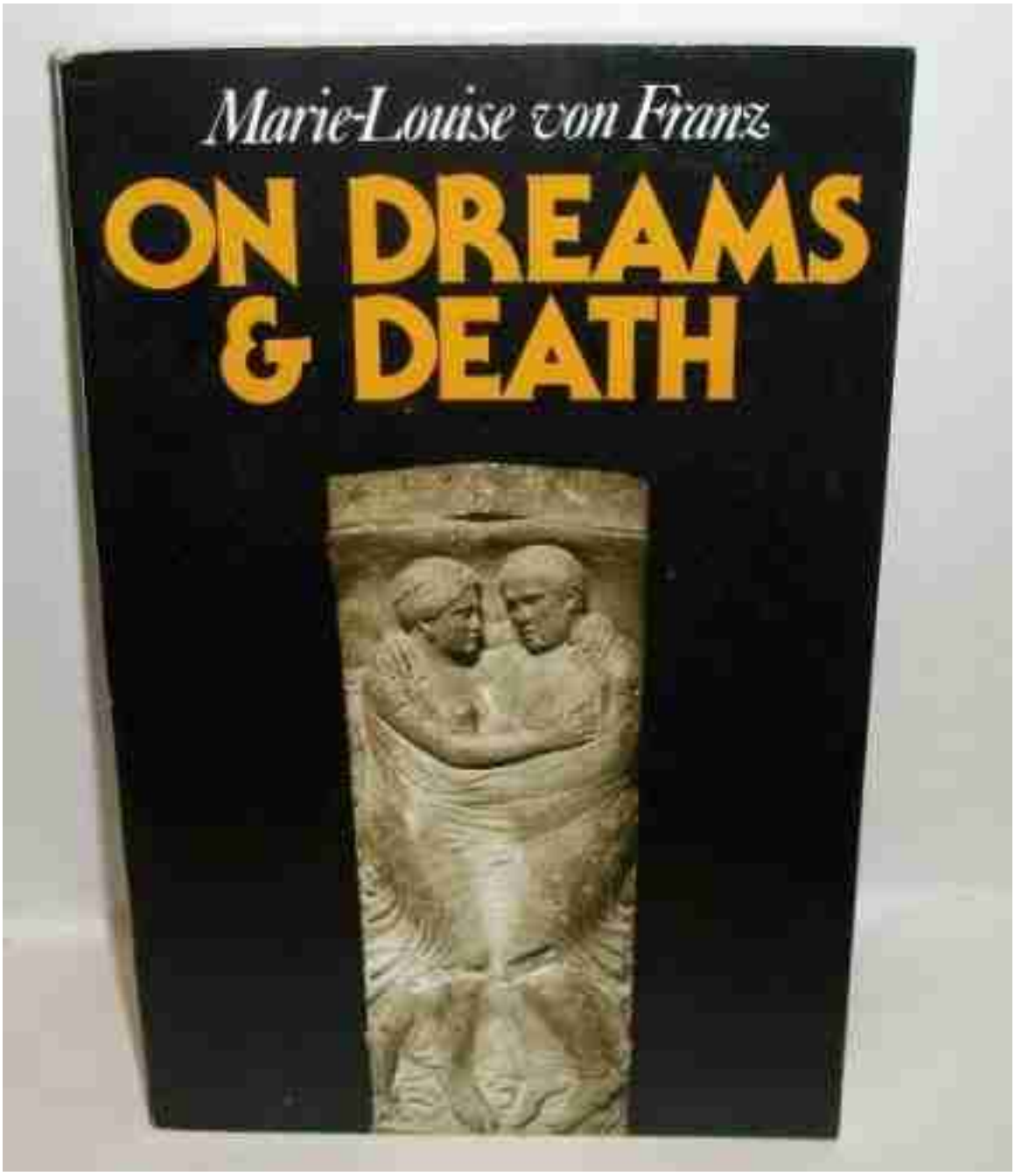

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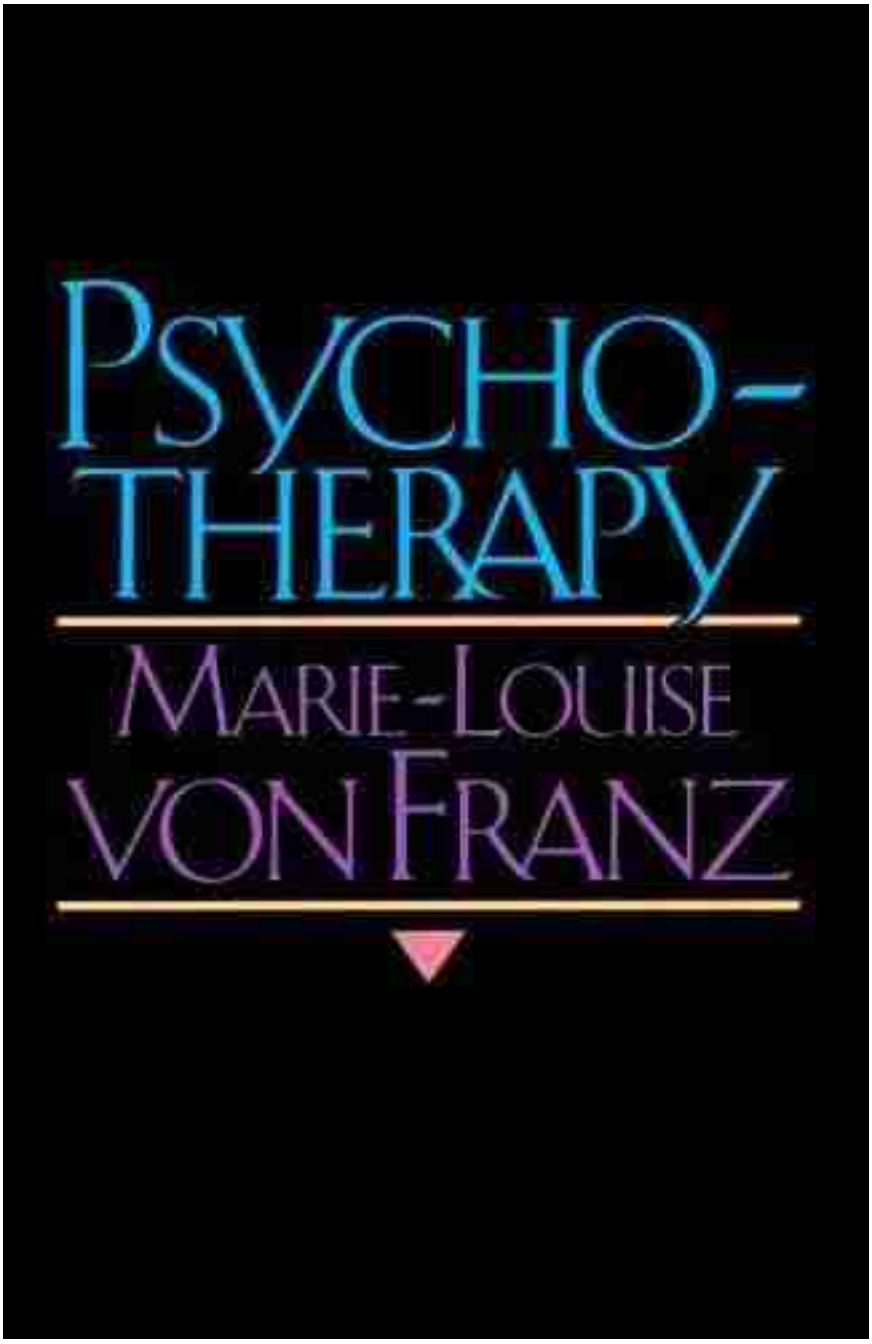

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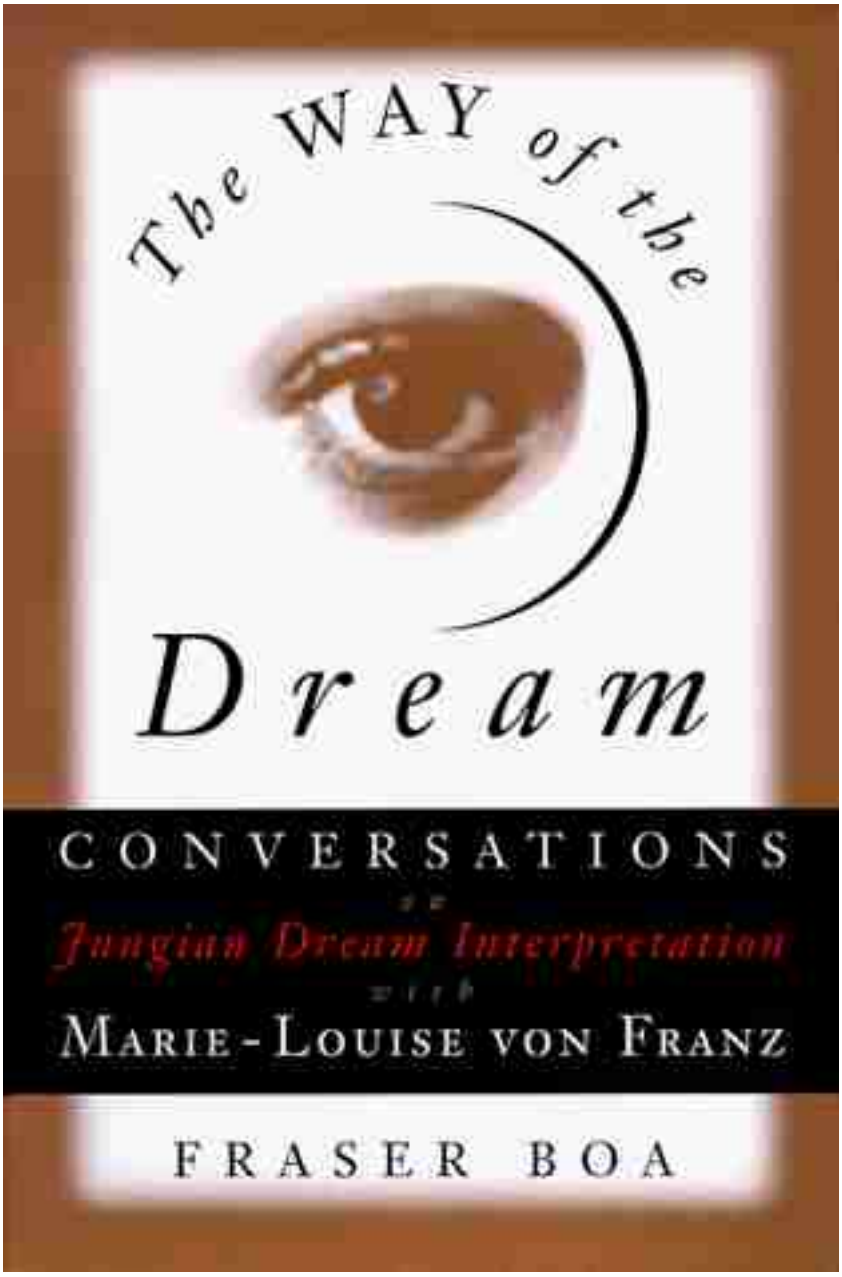

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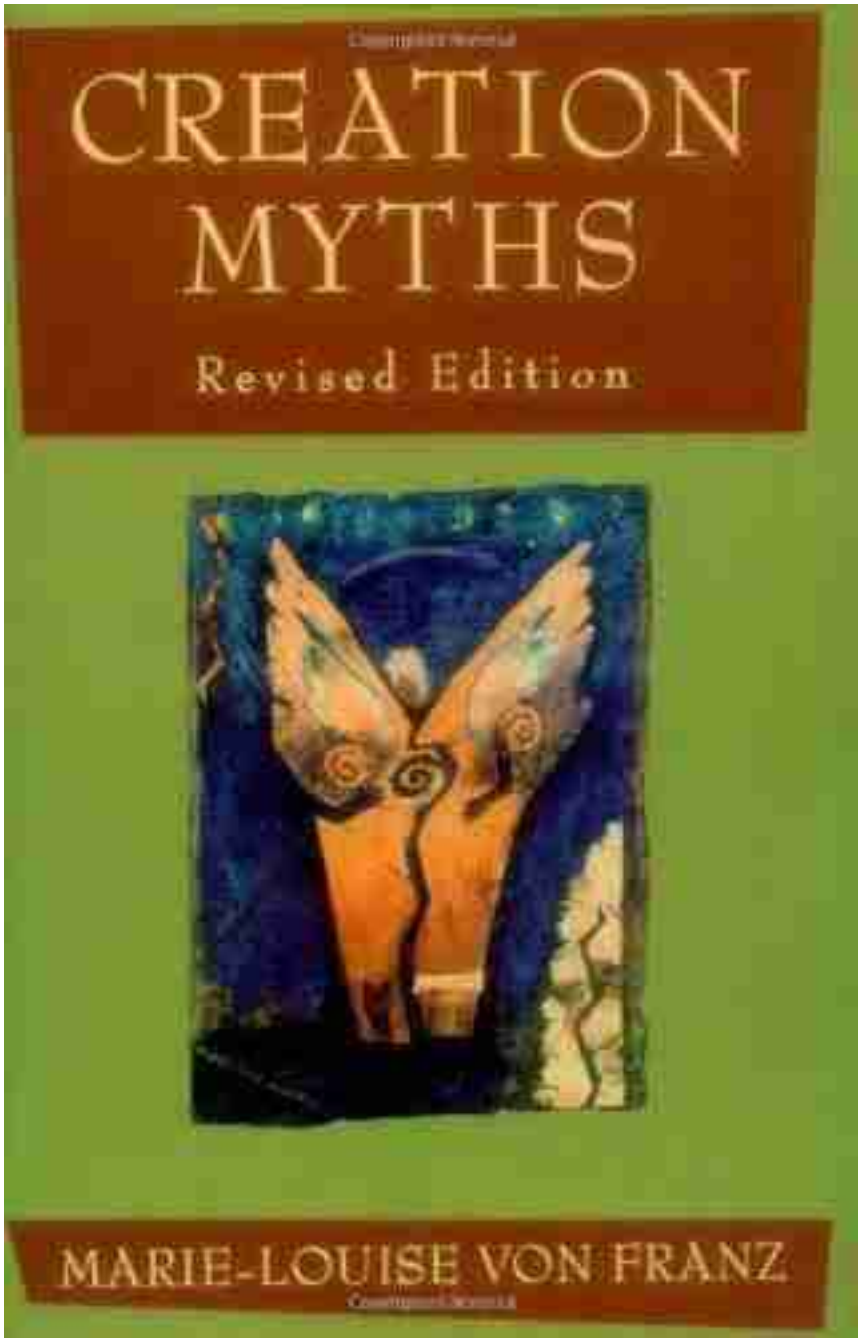

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Books by Marie Louise Von Franz

Carl Jung on the Spiritual Exercises of the West **(2014-11-09 07:56)**

[Carl Jung on the Spiritual Exercises of the West]
Dear Pastor van Dijk, 25 February 1946
The question of meditation is really a problem of the first order.
I have read your brochure and gather that you want to put spiritual exercises on a Protestant basis.
Two different ways have developed in the West.
One is historical and probably originates in Benedictine contemplation Benedictine mysticism, the Victorines, and in particular the Itinerarium of St. Bonaventura .
Then we have the exercises of Loyola, stemming from Islam.
All these various Christian methods of contemplation and meditation have one thing in common : the image to be meditated upon as well as the kind of meditation are presented to the candidate from outside.
This meditation can do no more than merely fill out the image given.
If you want to compare the technique of modern psychotherapy with these old methods, you could understand it as something similar, since here too certain contents are reflected upon and observed though the system is different. In

psychotherapy, dreams are subjected to meditative observation for the purpose of restoring the broken connection between consciousness and the unconscious or integrating the latter's contents.
In this case, of course, no external object is prescribed for conscious meditation, it is always provided by the unconscious.
This kind of psychic experience goes back historically to philosophical alchemy, and in ecclesiastical tradition has superficial connections with the sects of the Free Spirit (13th cent.)
The two Christian trends have a considerably deeper connection with the psychology of Origen.
But the real source is to be found outside and prior to Christianity in those peculiar psychic processes reported by Apuleius in his Metamorphoses/ and in the Mithras Liturgy, the Acts of Thomas and of John.
With best thanks for your brochure,
Yours sincerely, C.G. Jung Letters Vol. 1, Pages 415-416.

Books written by Carl Jung and ”Jungian” Authors (2014-11-09 11:59)

Below are links to Books written by various ”Jungian” authors. This is a work in progress and will be added to from time to time.
If any links do not work please let me know.
Should anyone wish to add a book written by an author not already represented on their respective link please let me know and I will add it.
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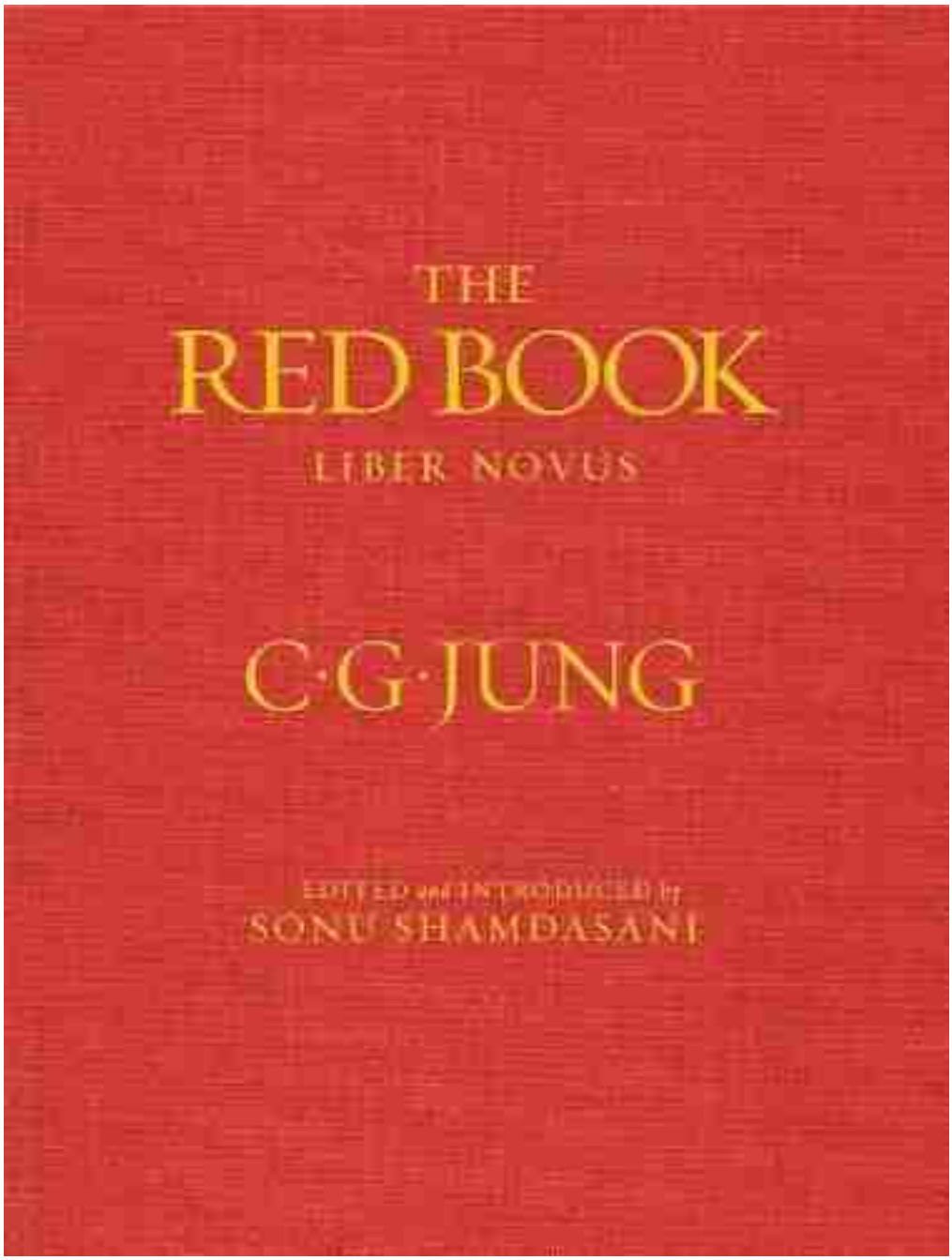

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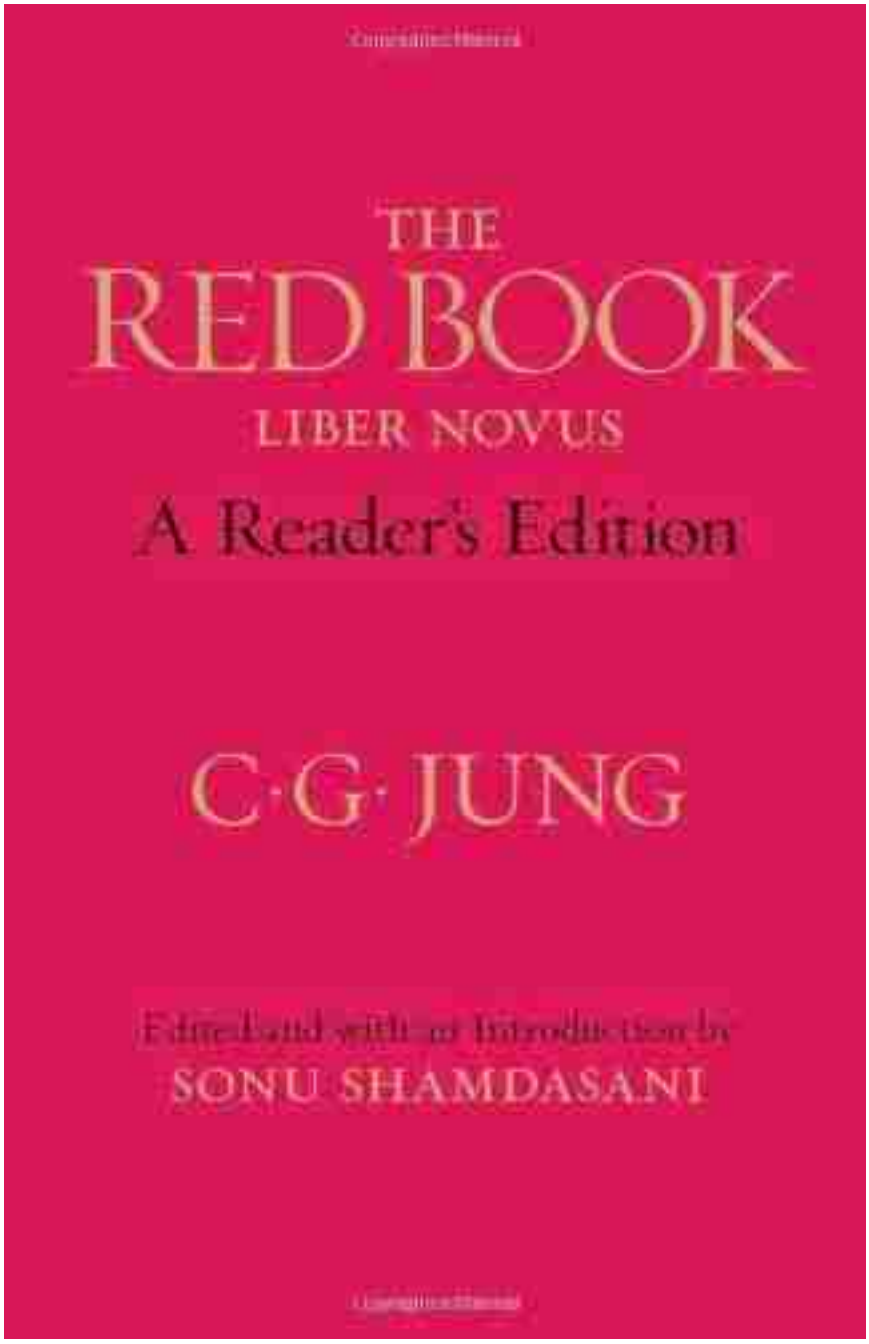

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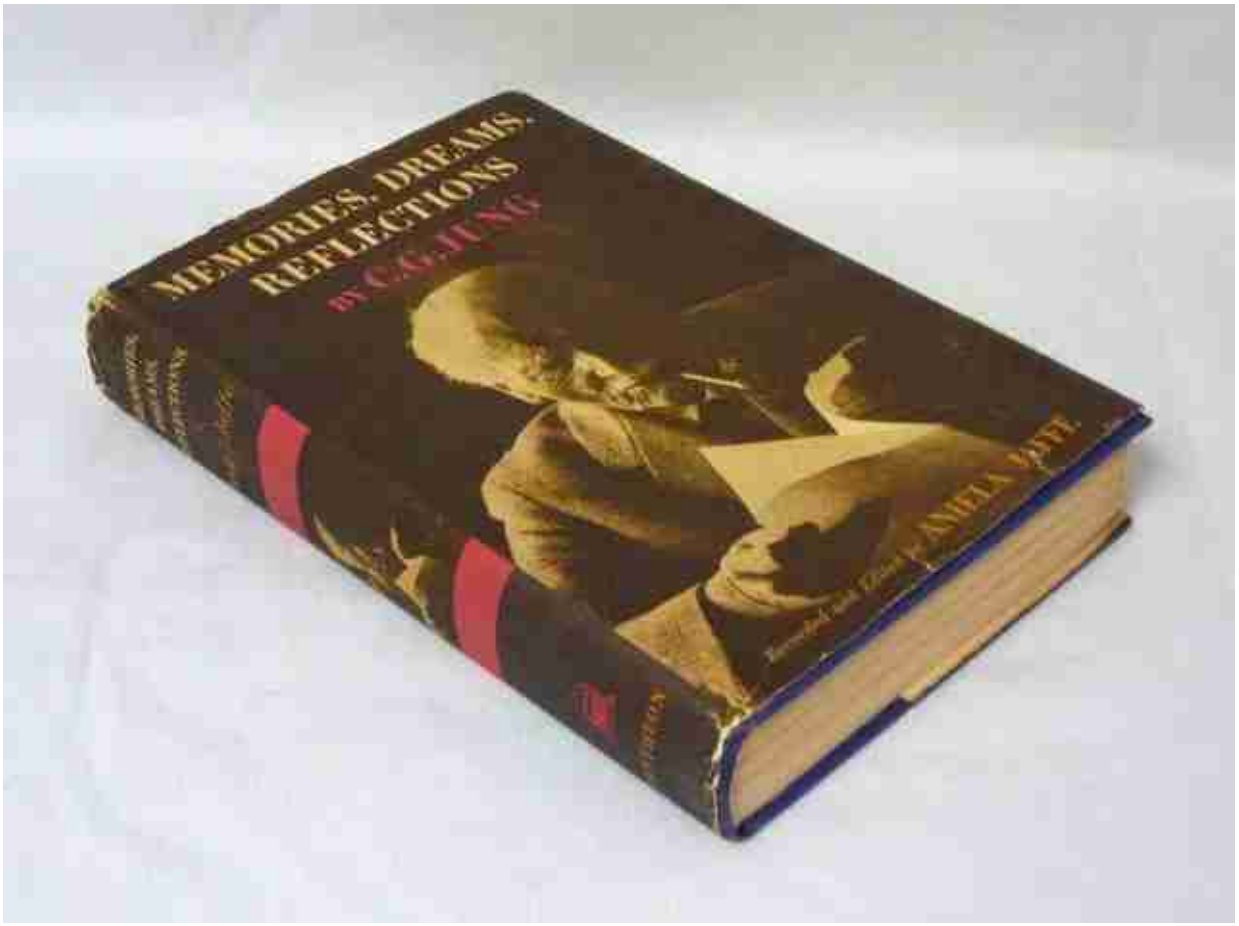

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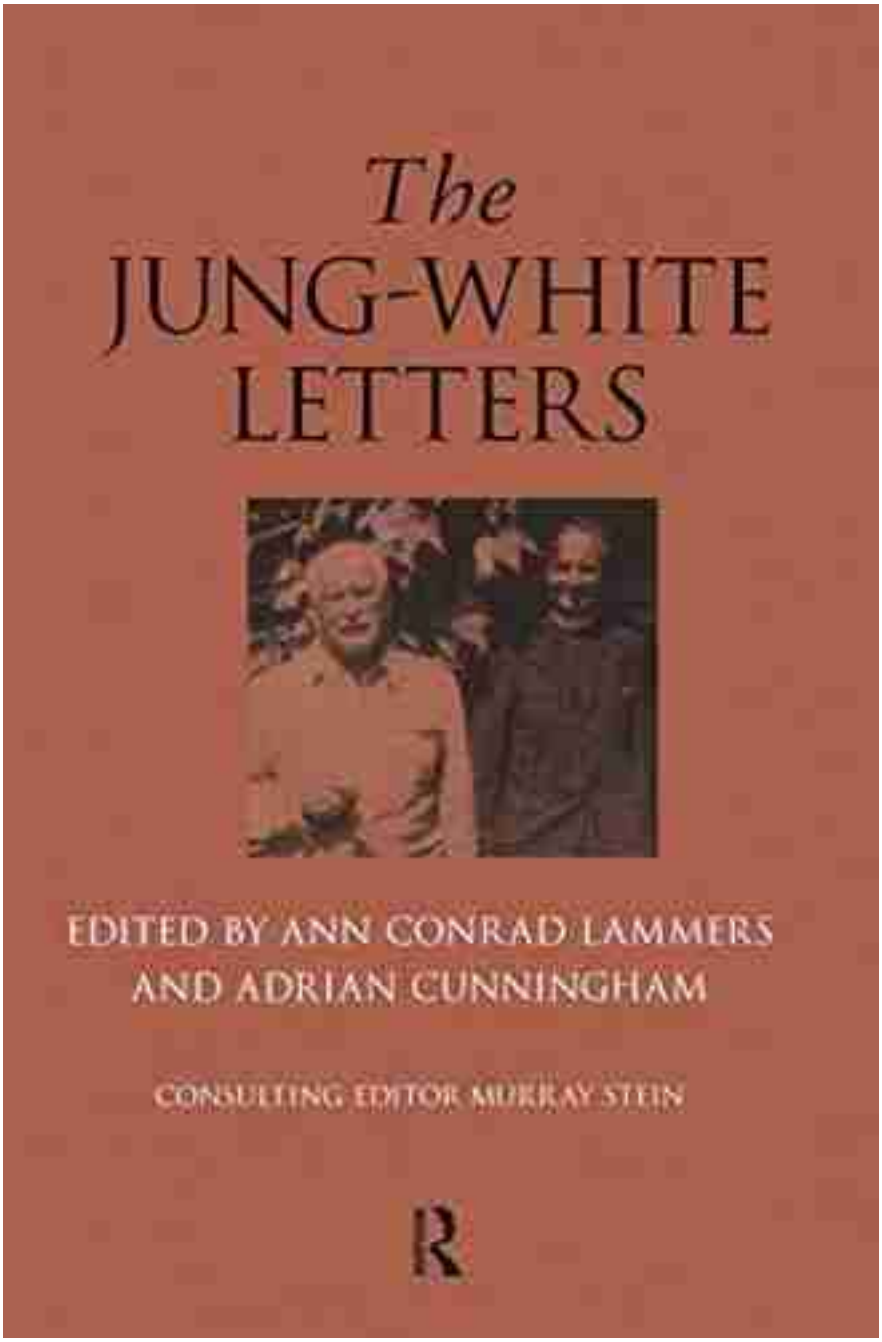

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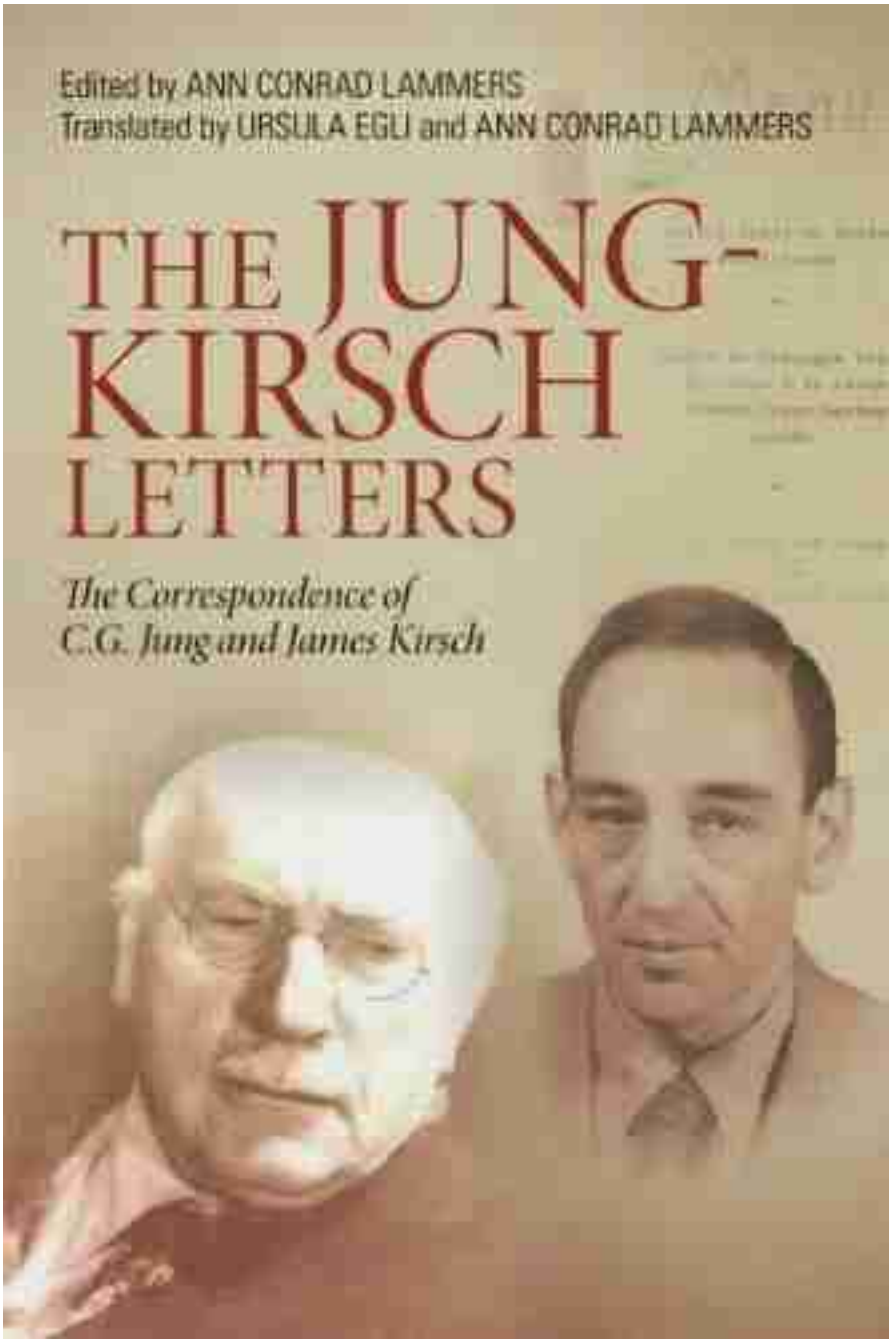

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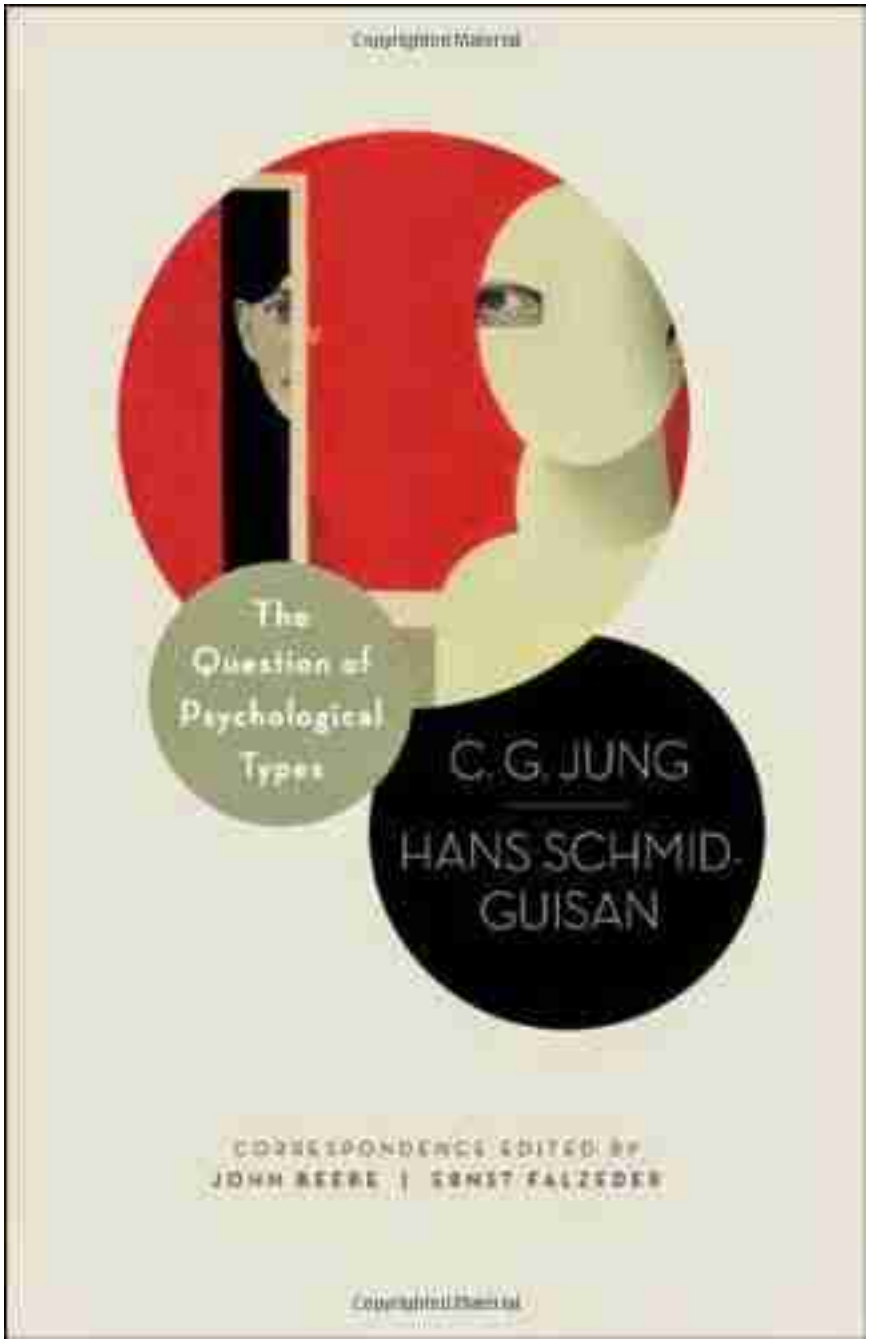

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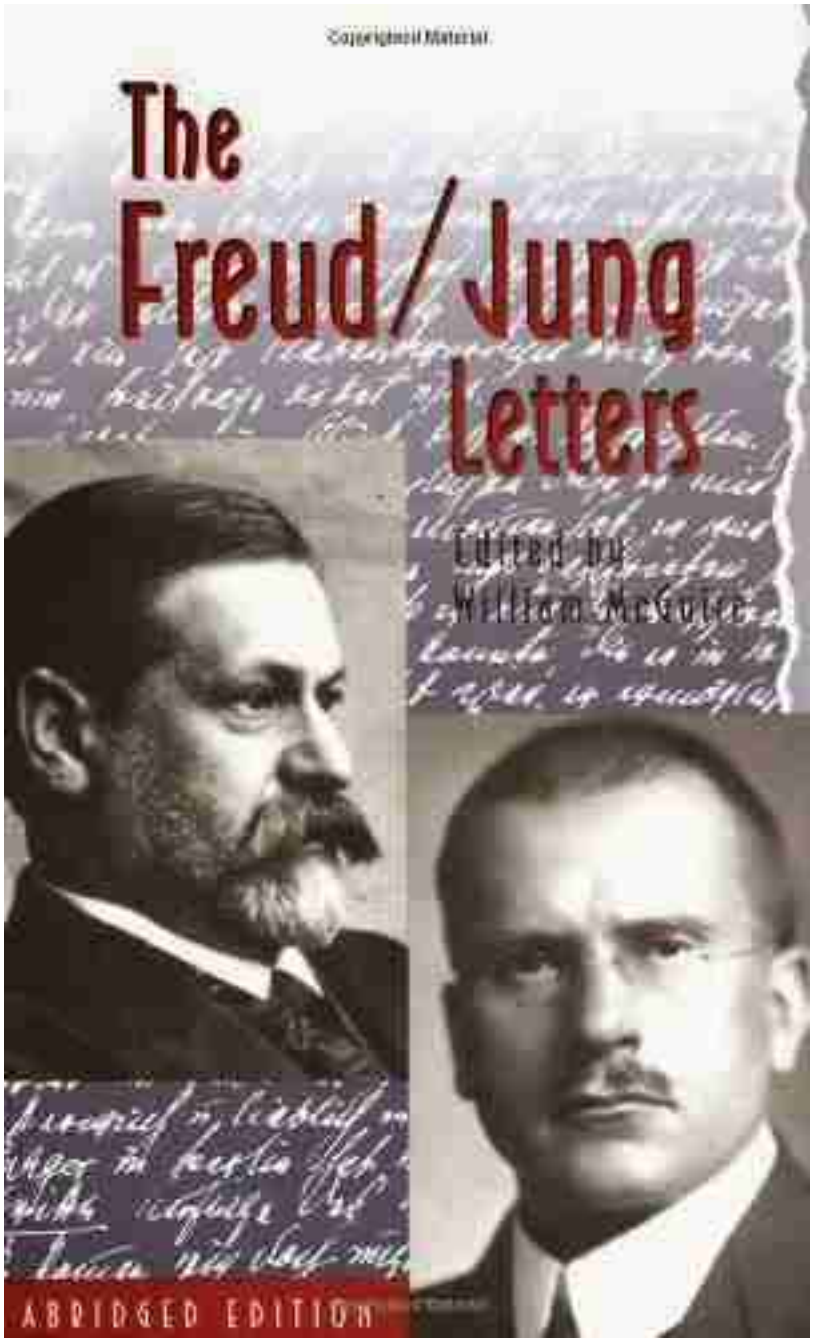

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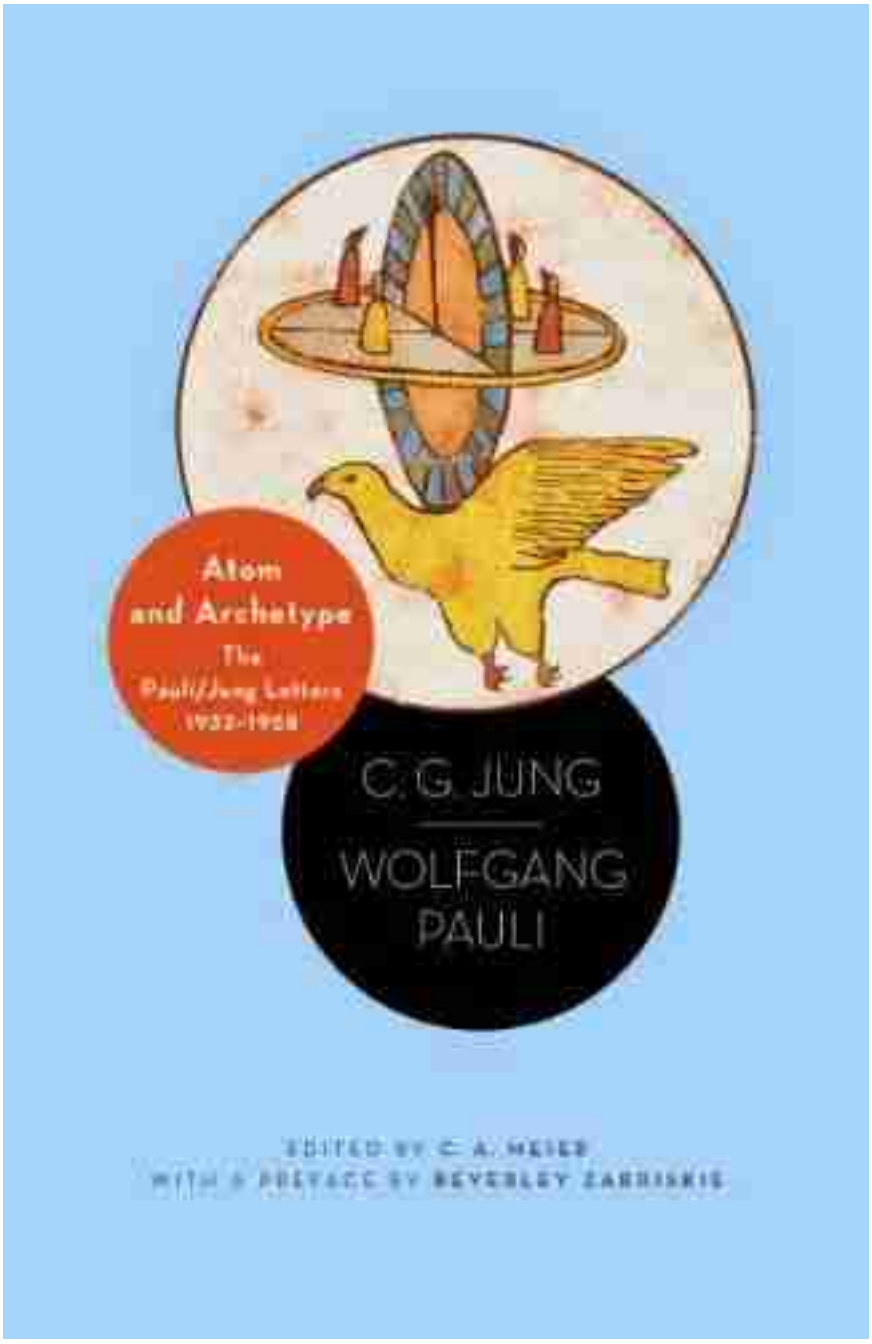

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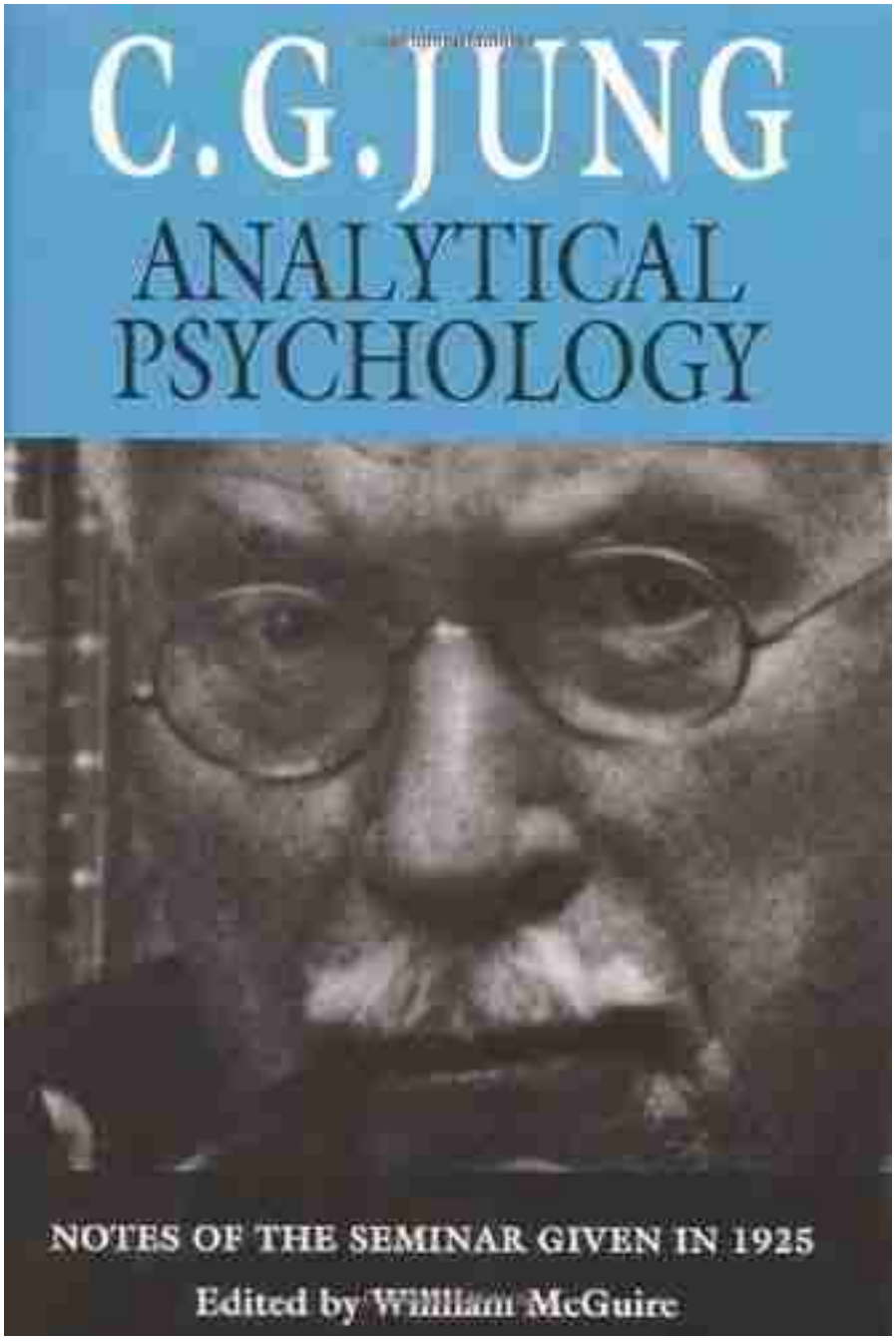

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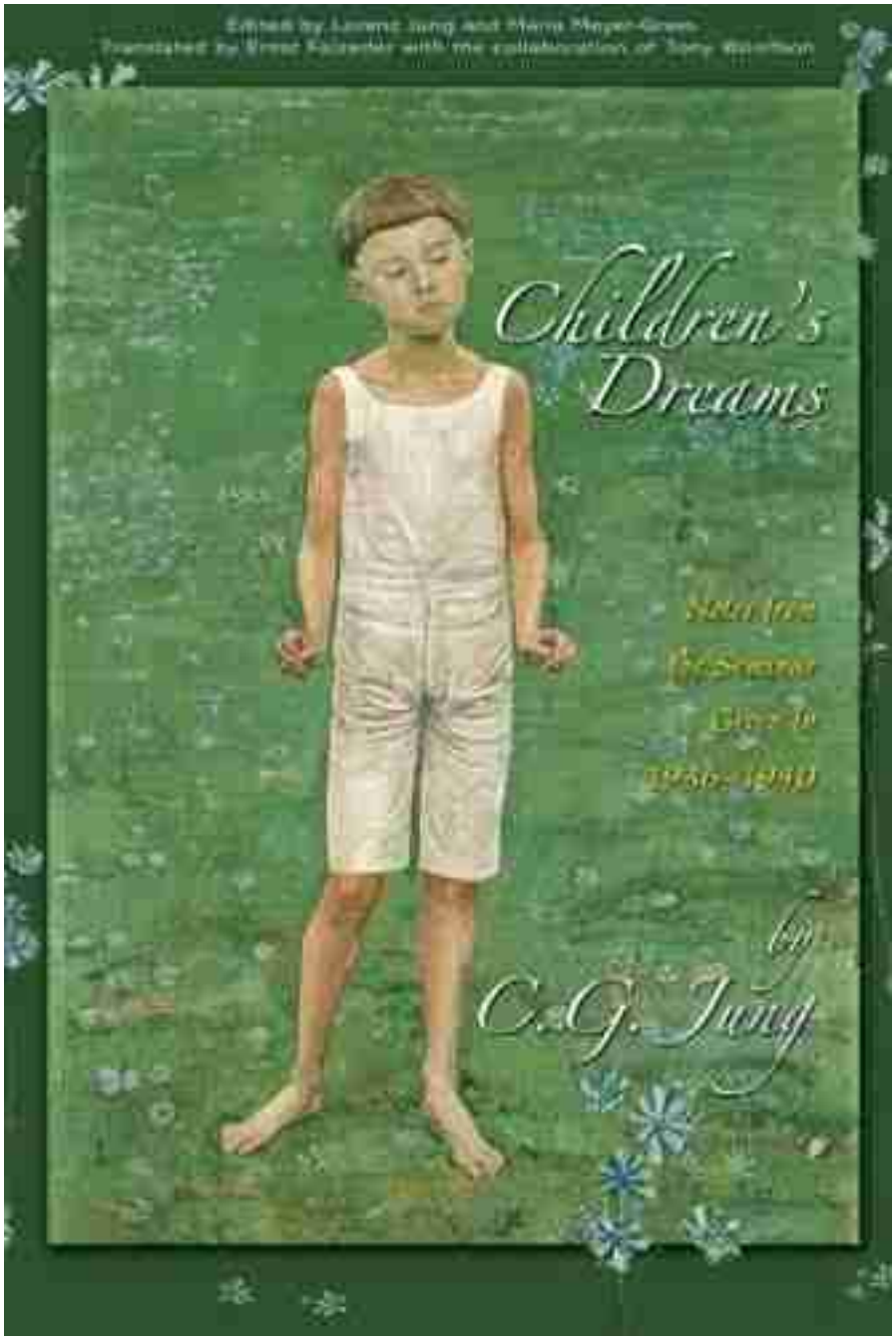

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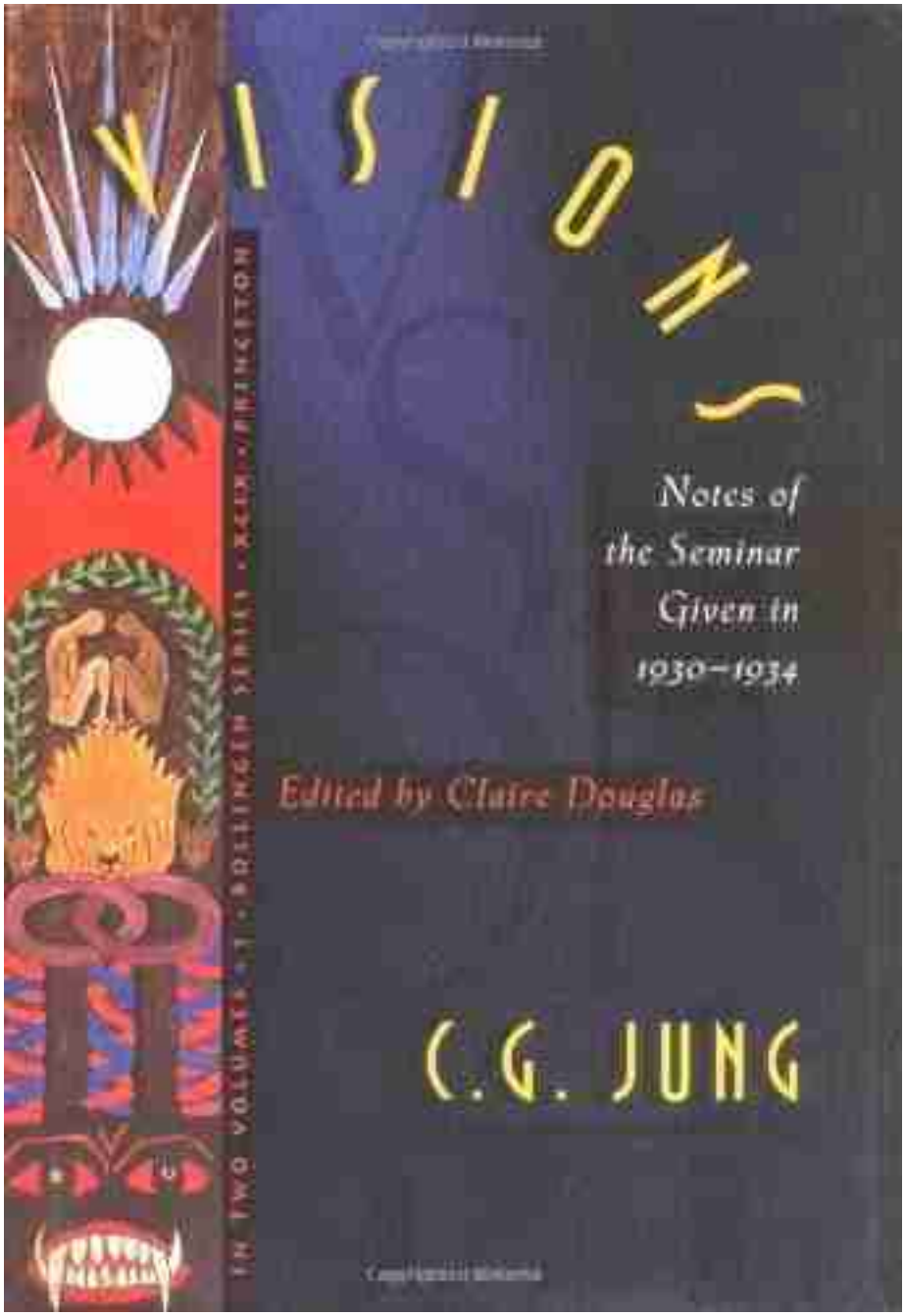

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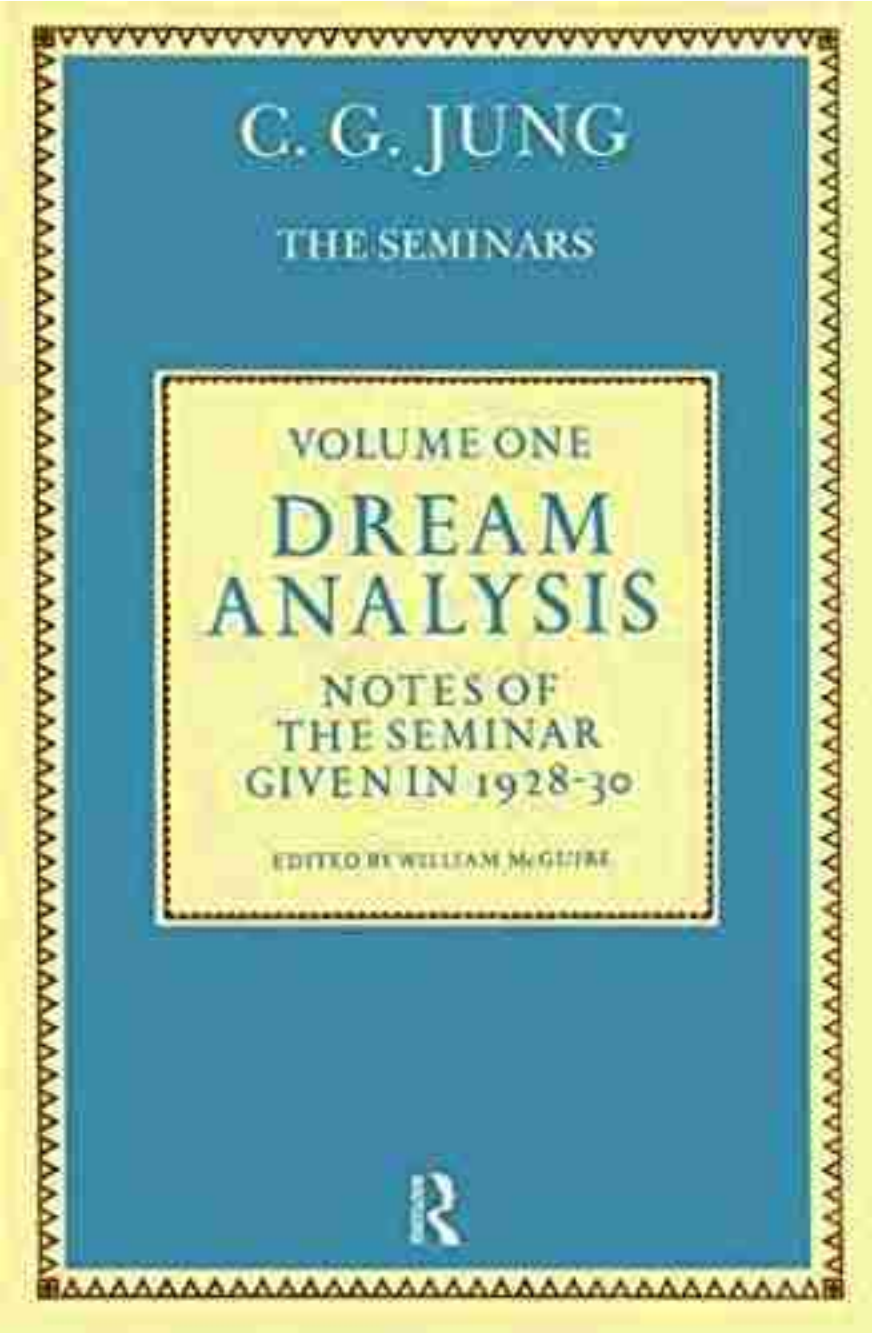

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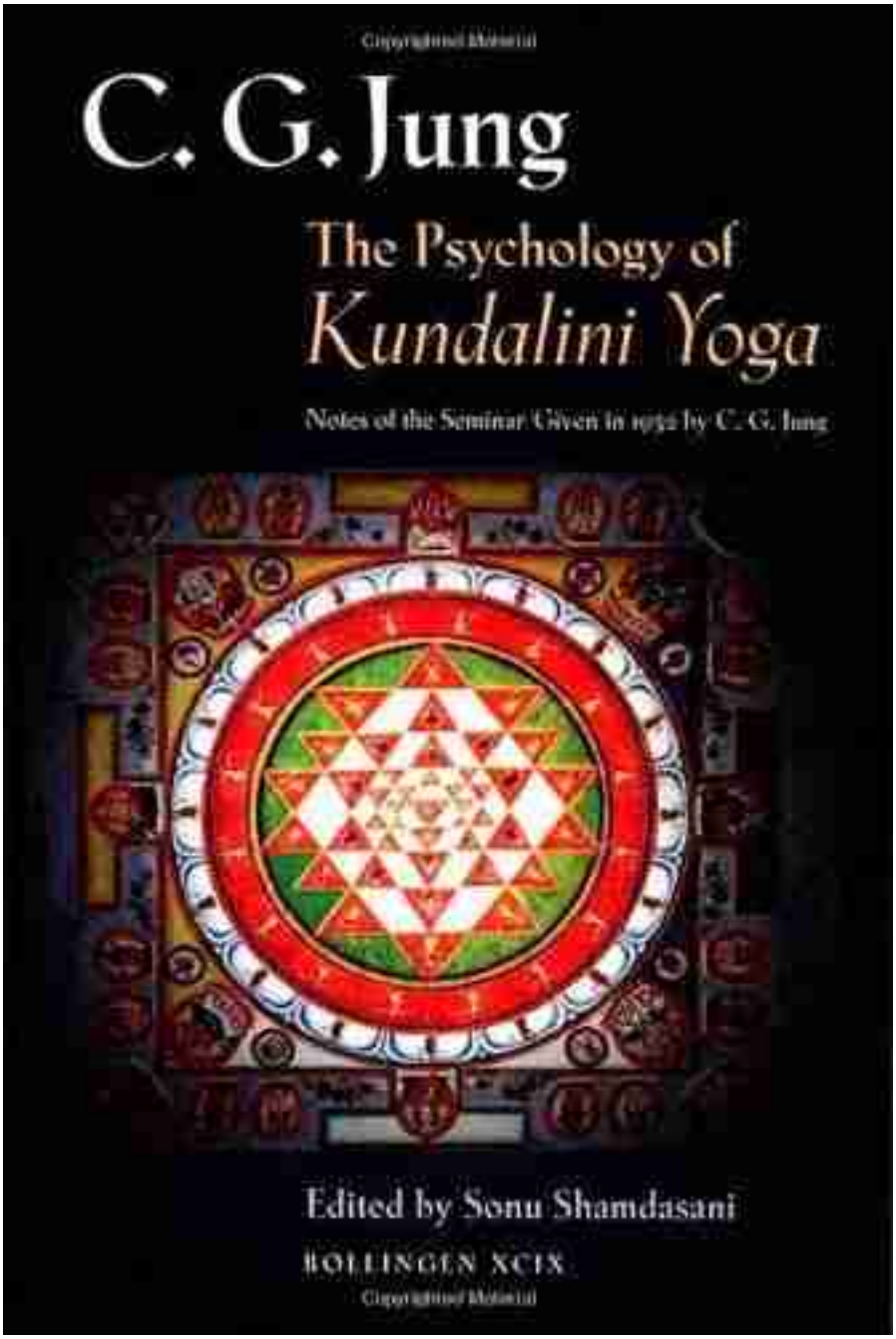

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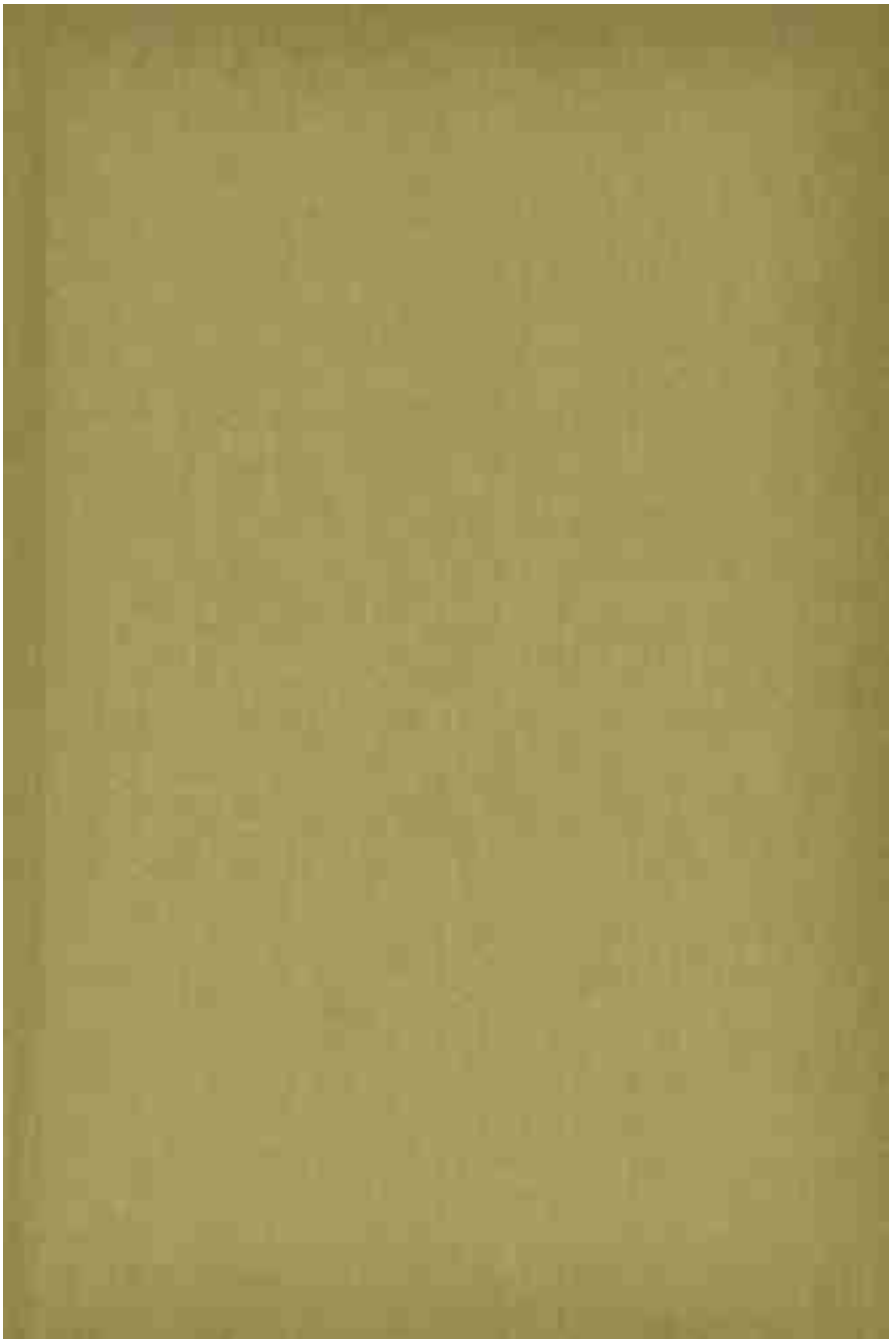

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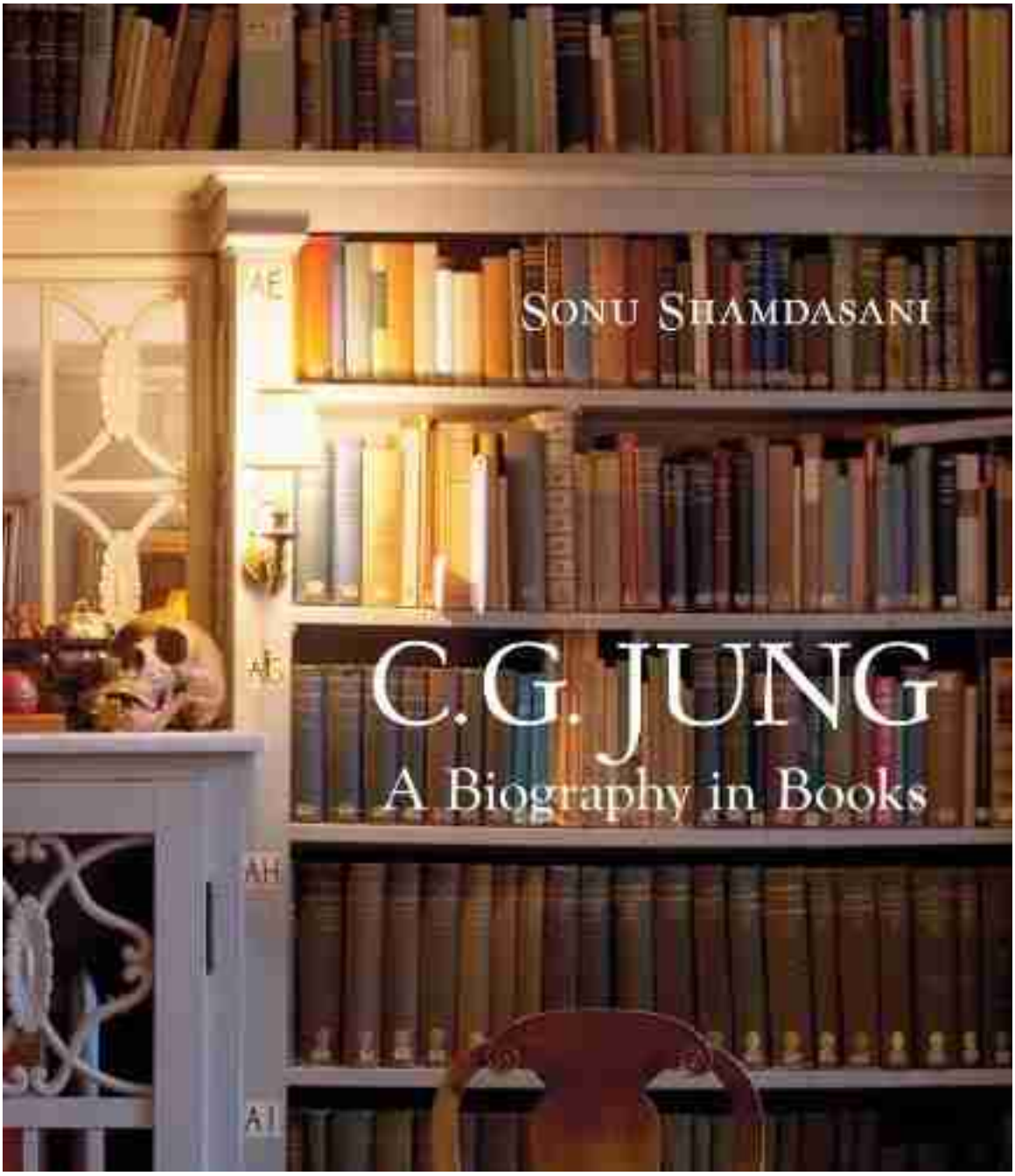

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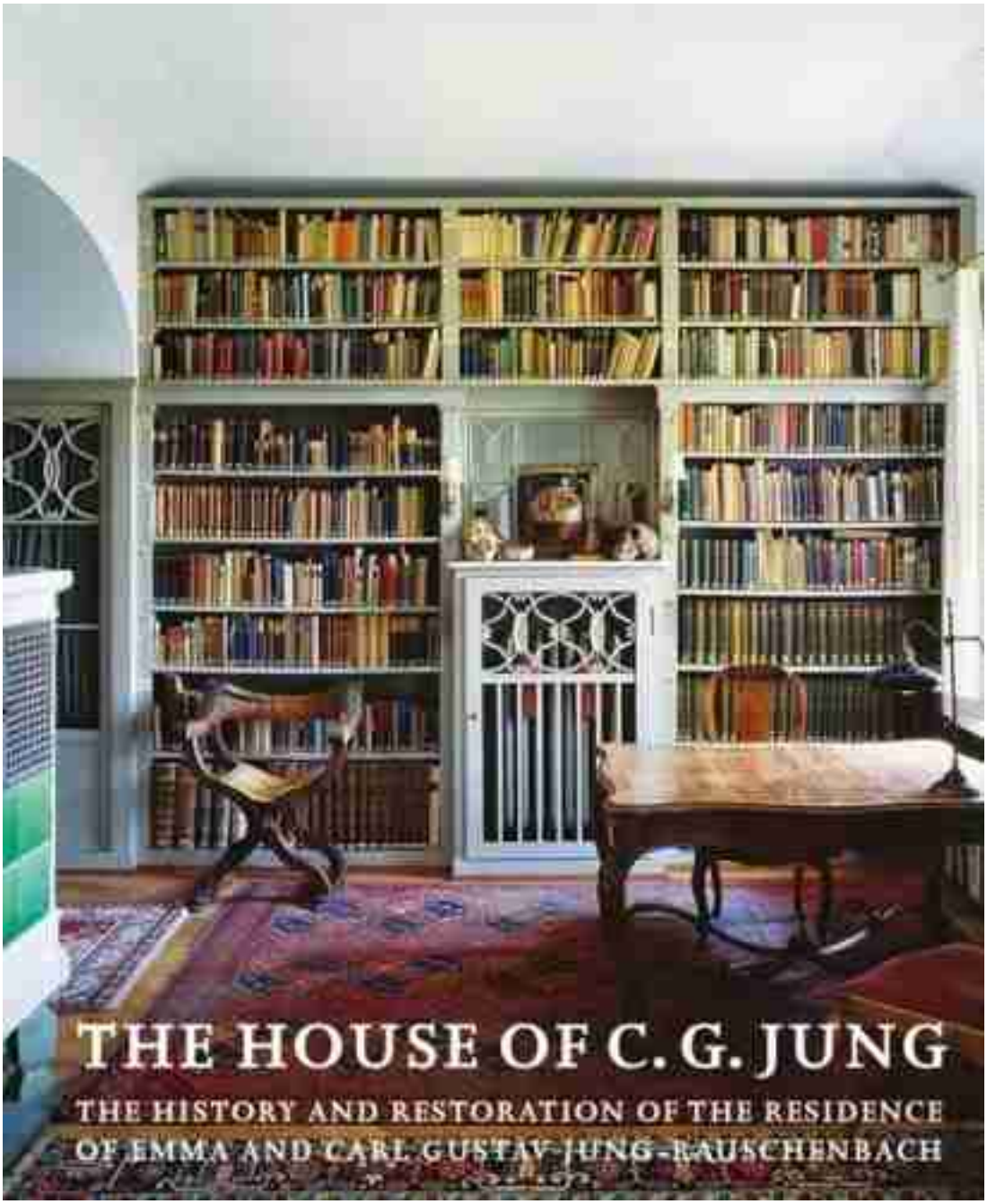

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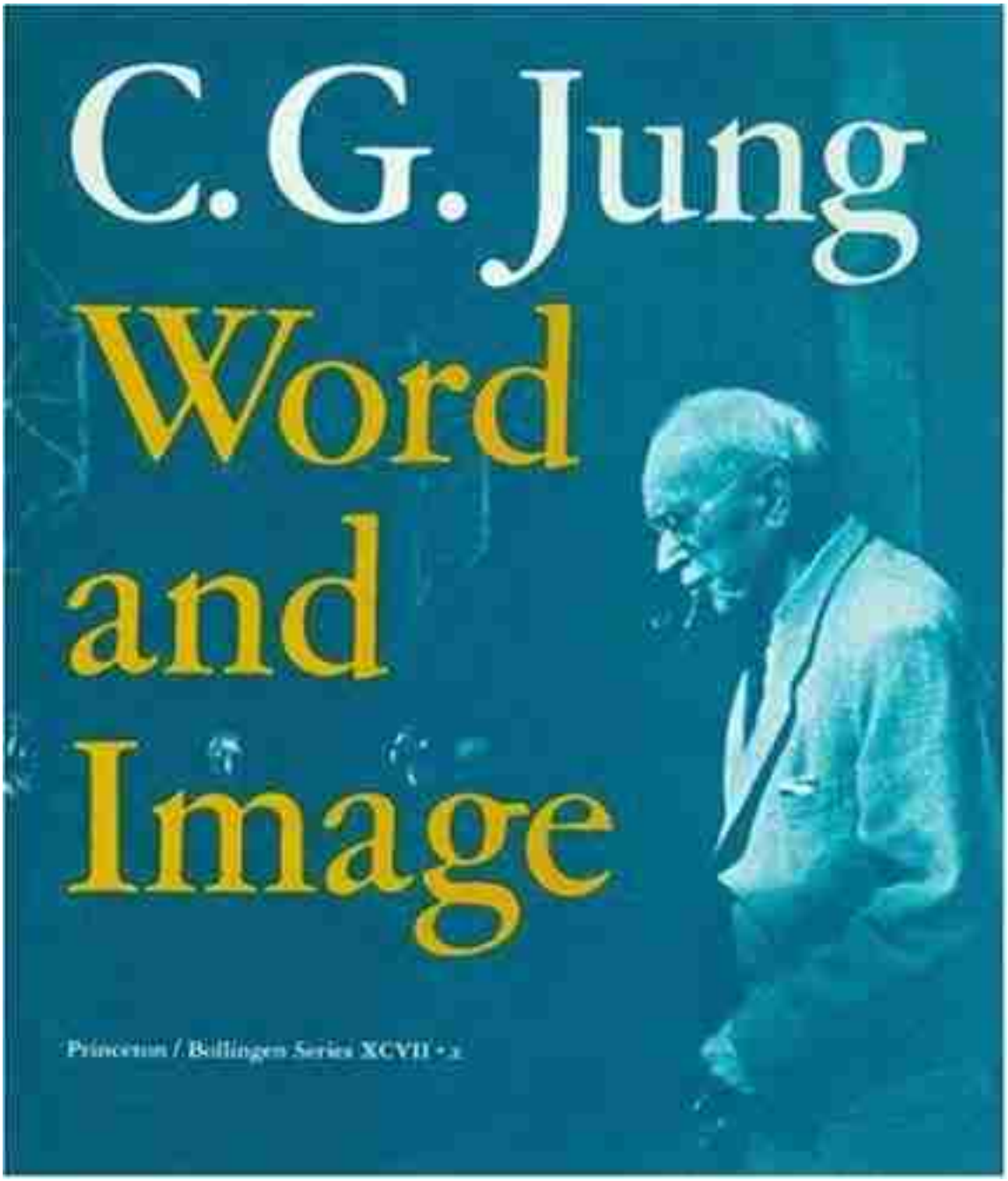

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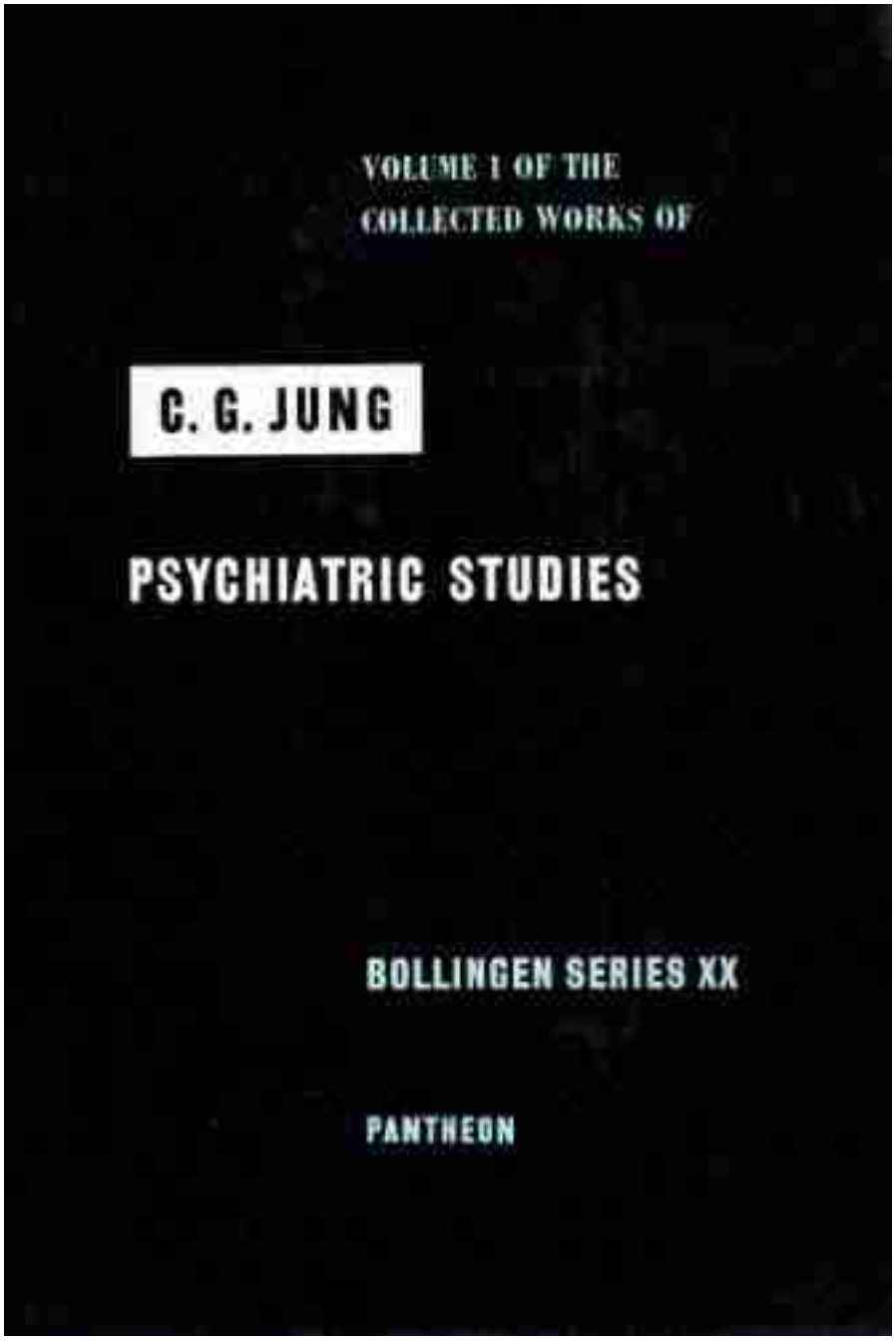

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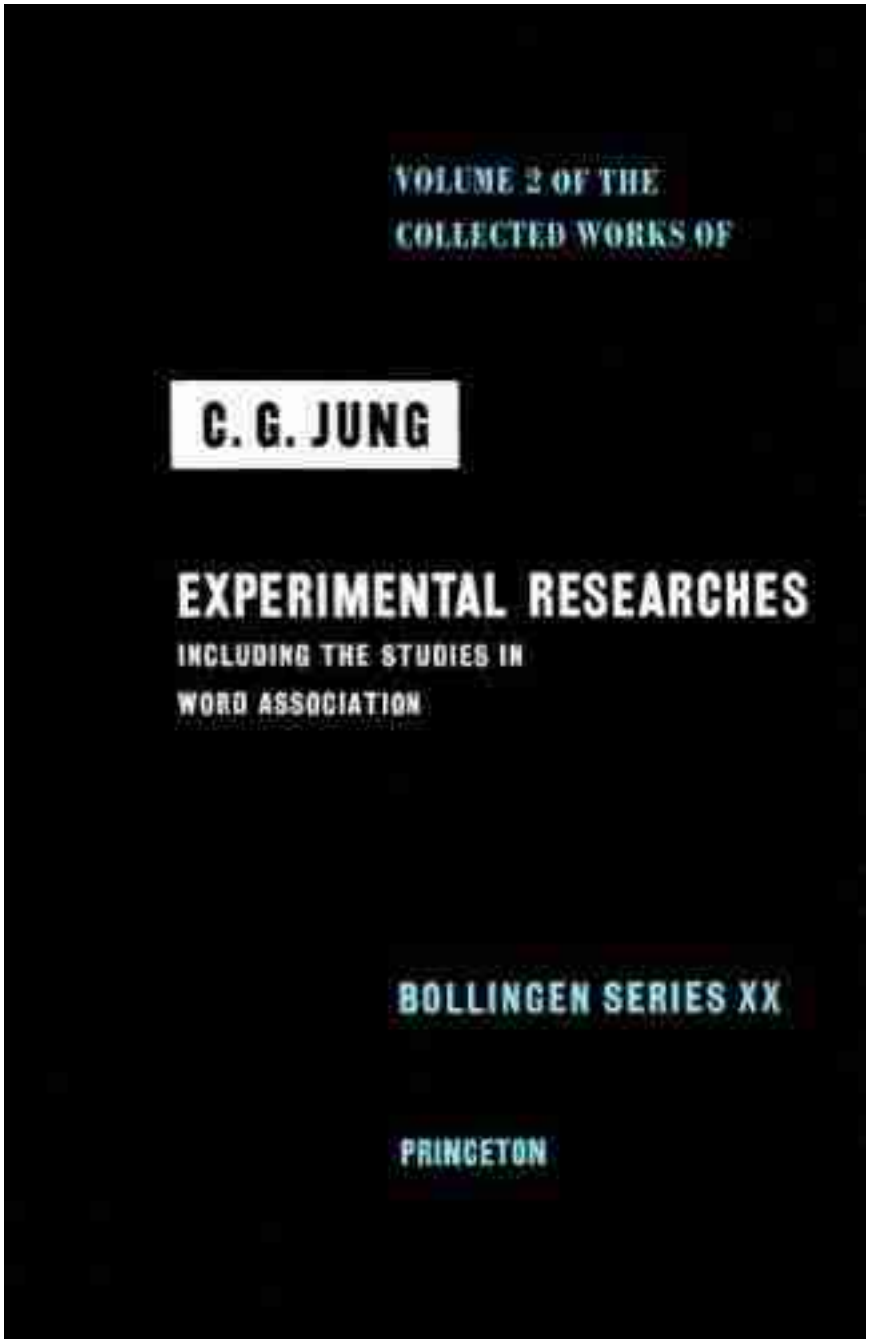

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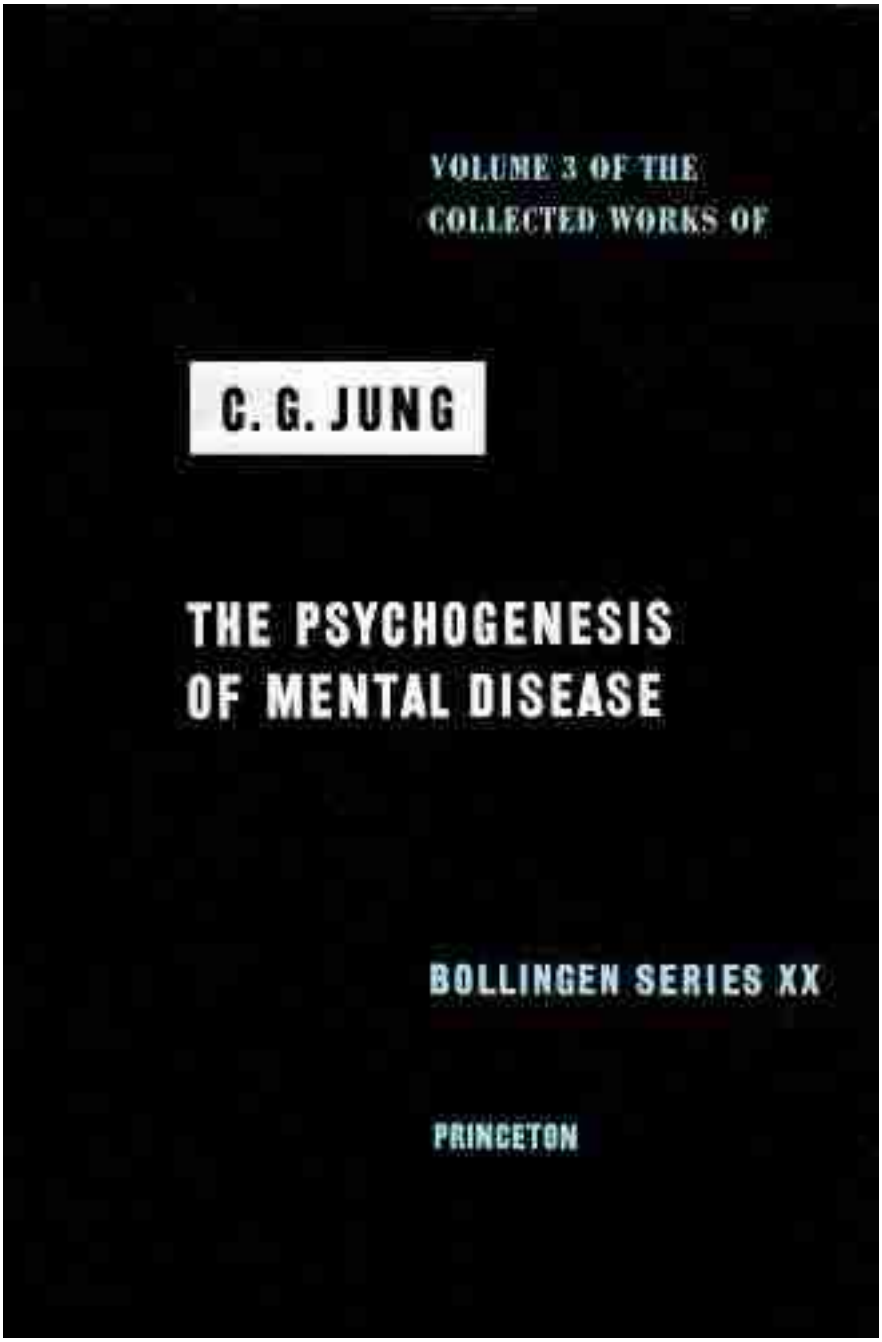

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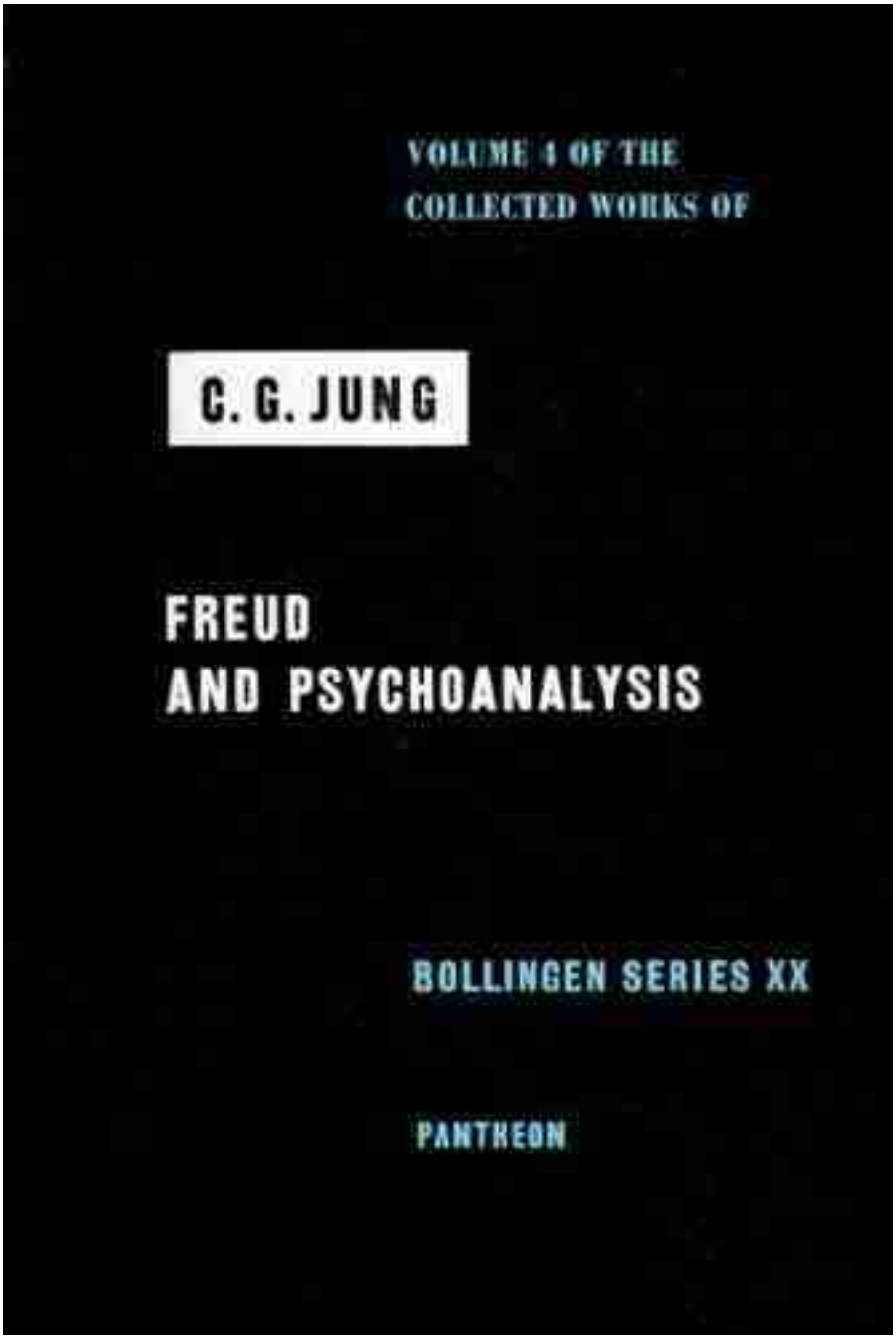

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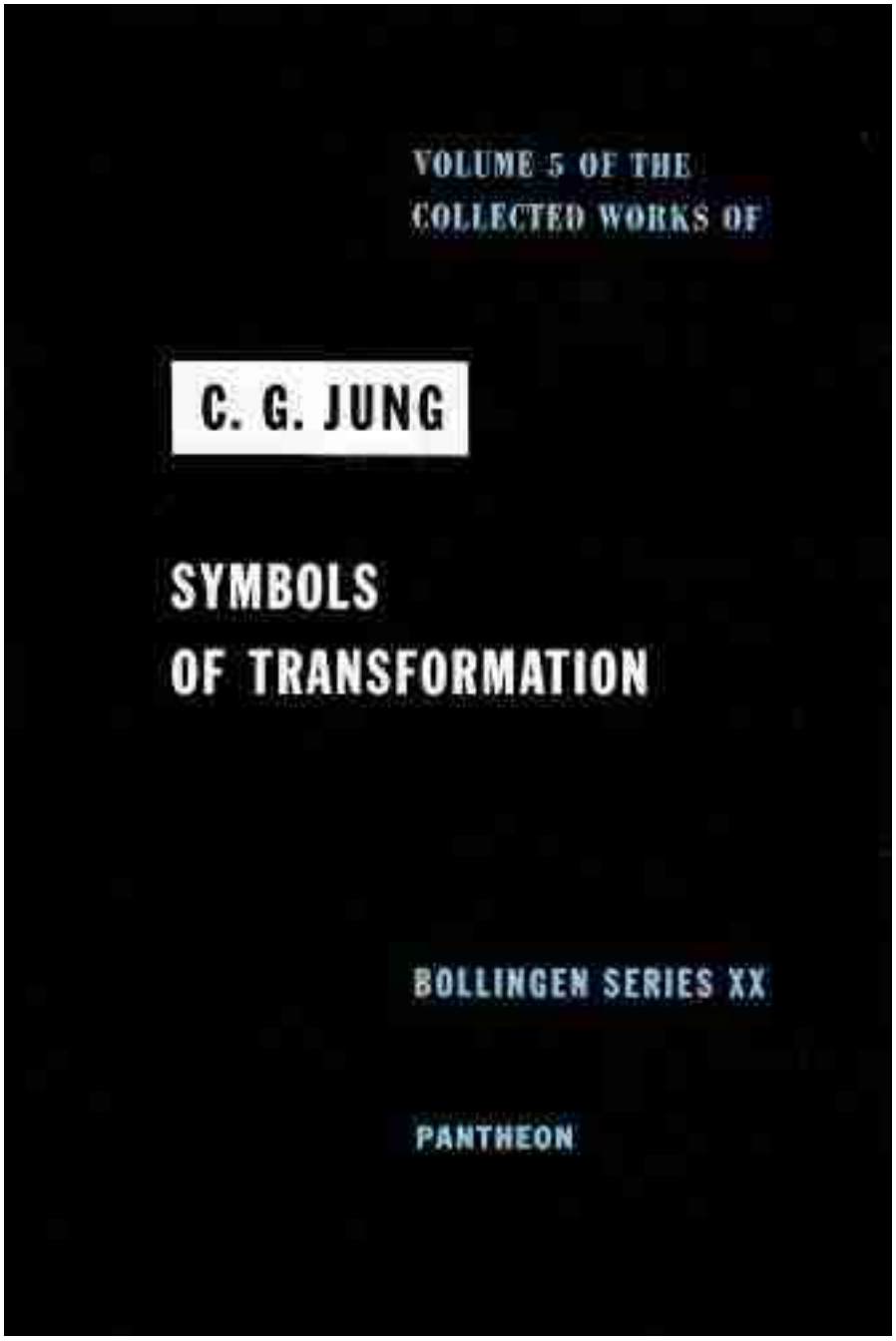

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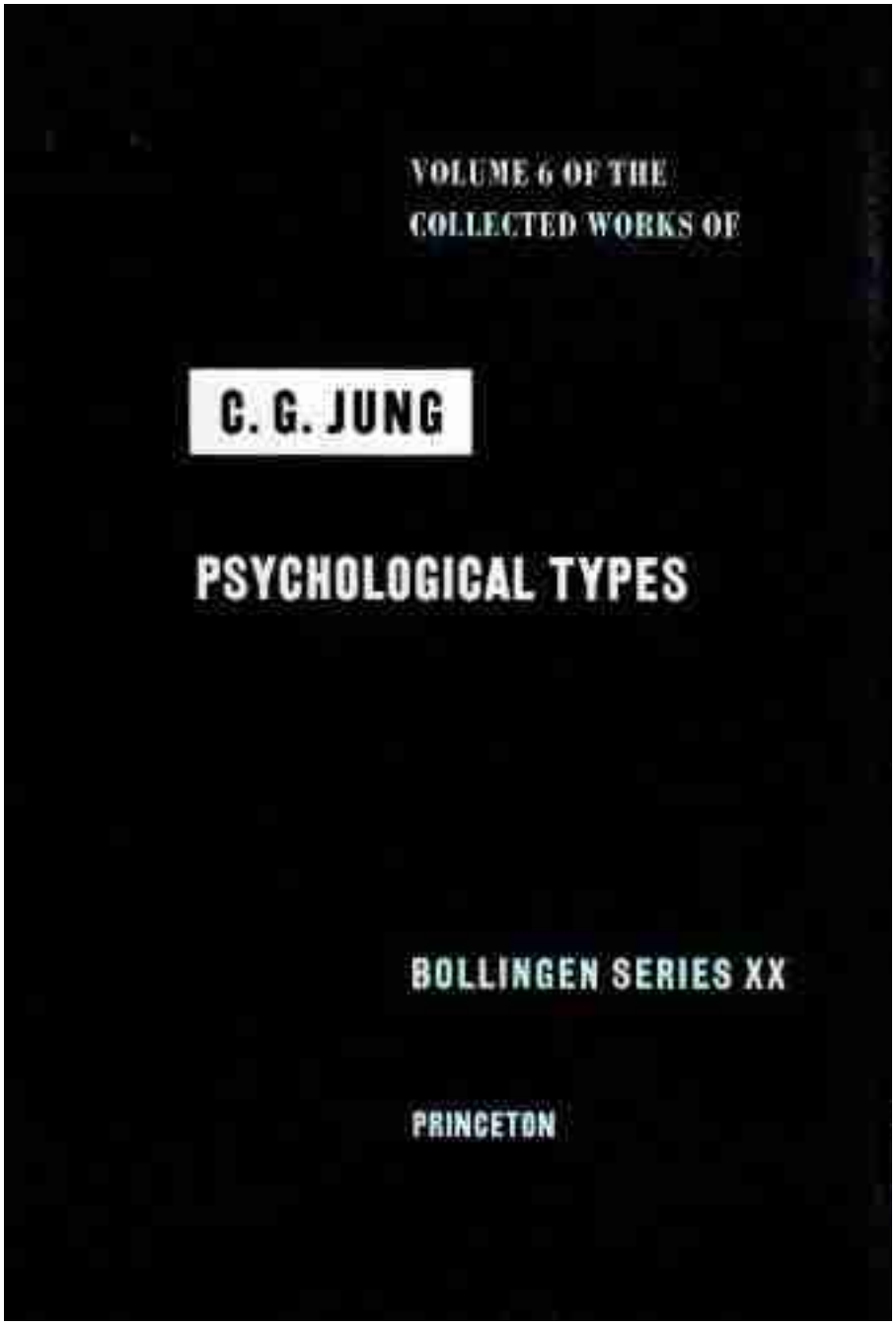

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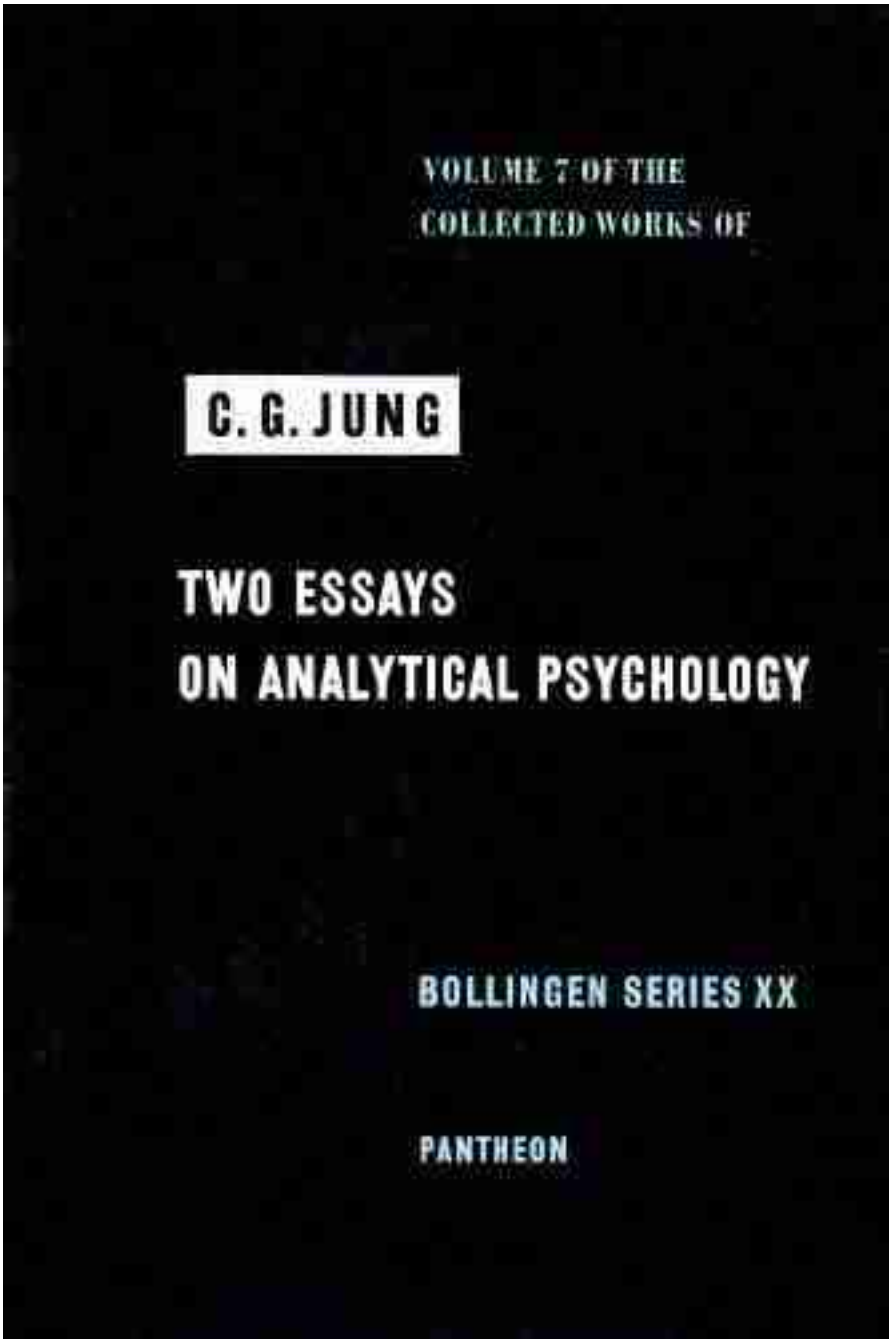

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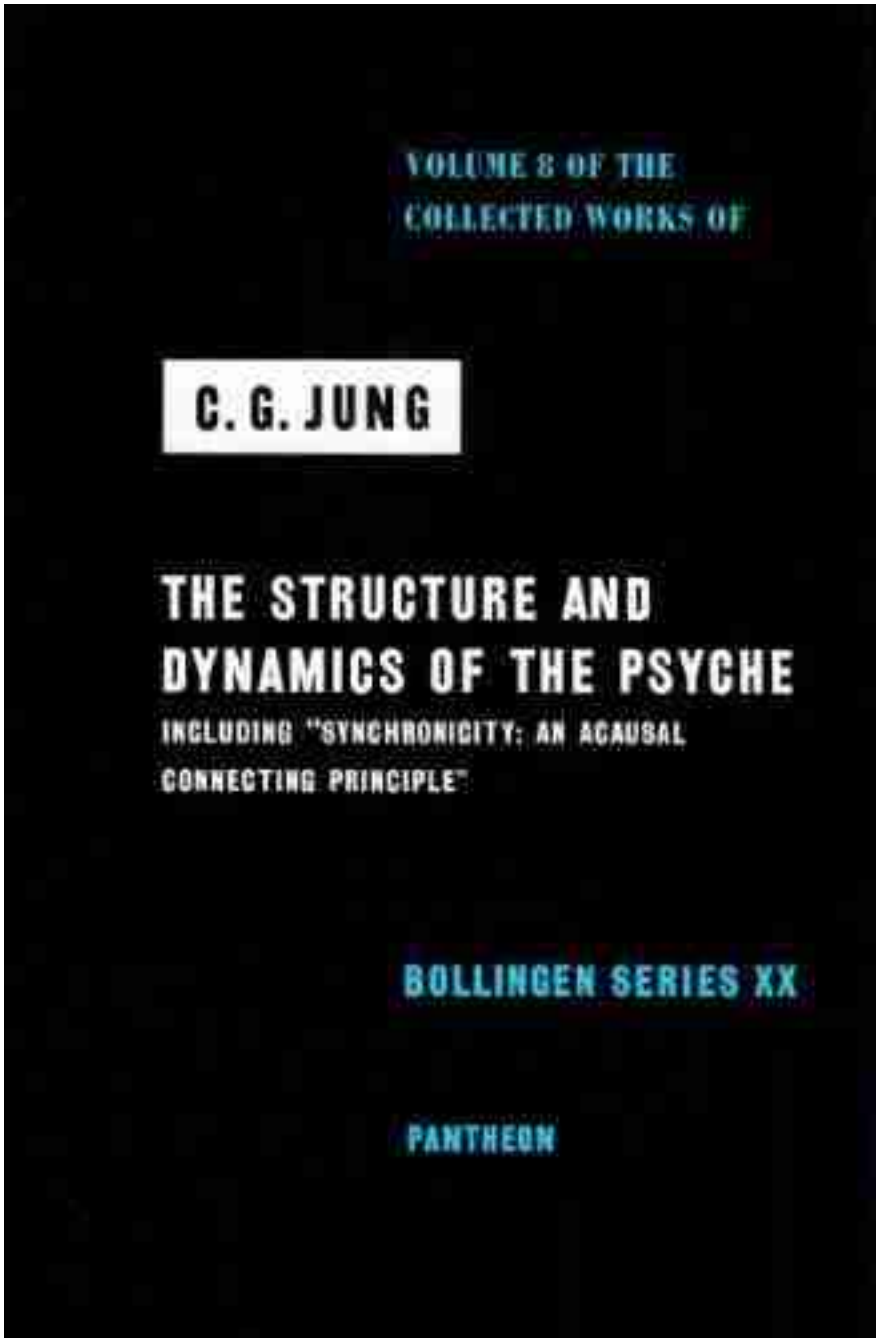

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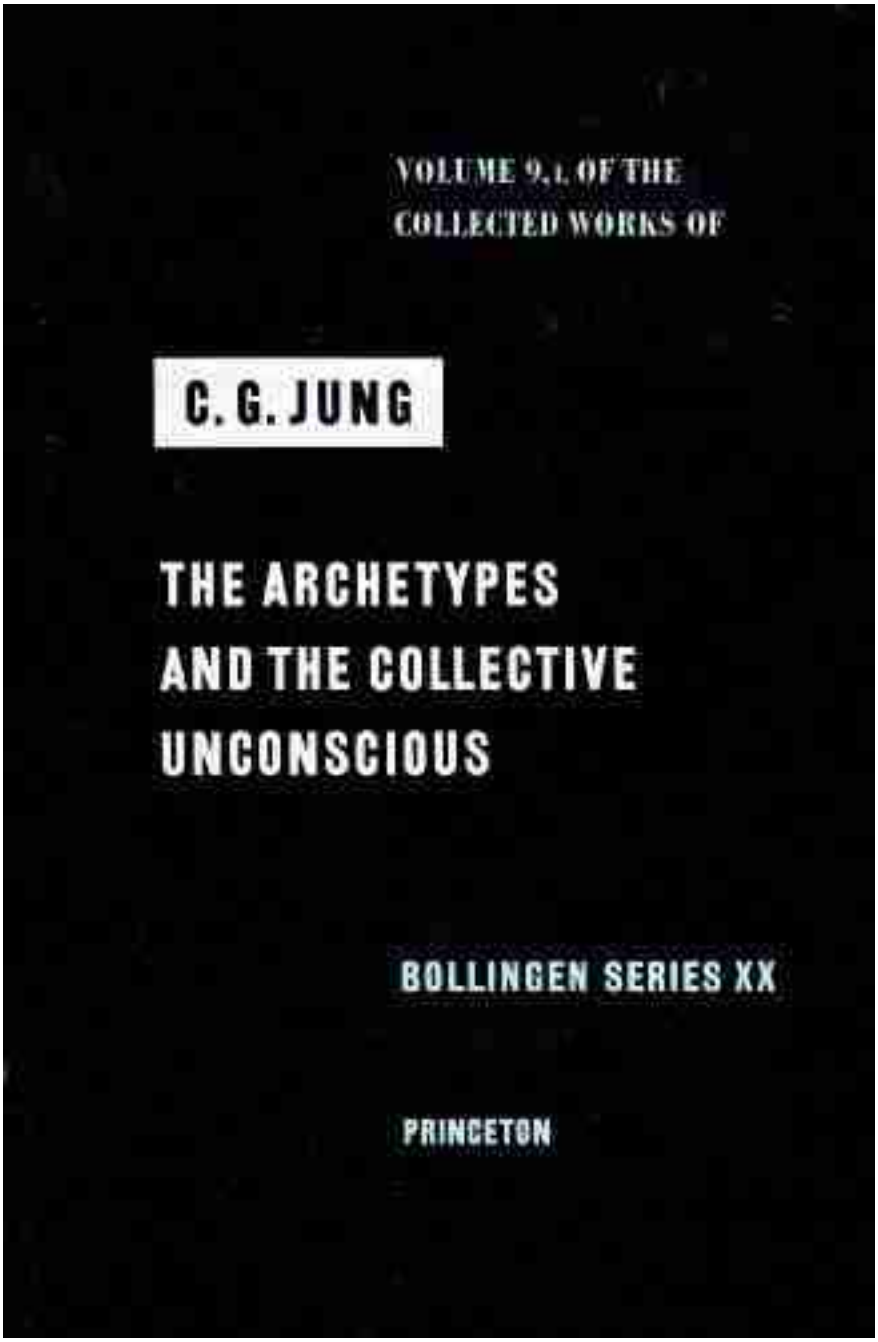

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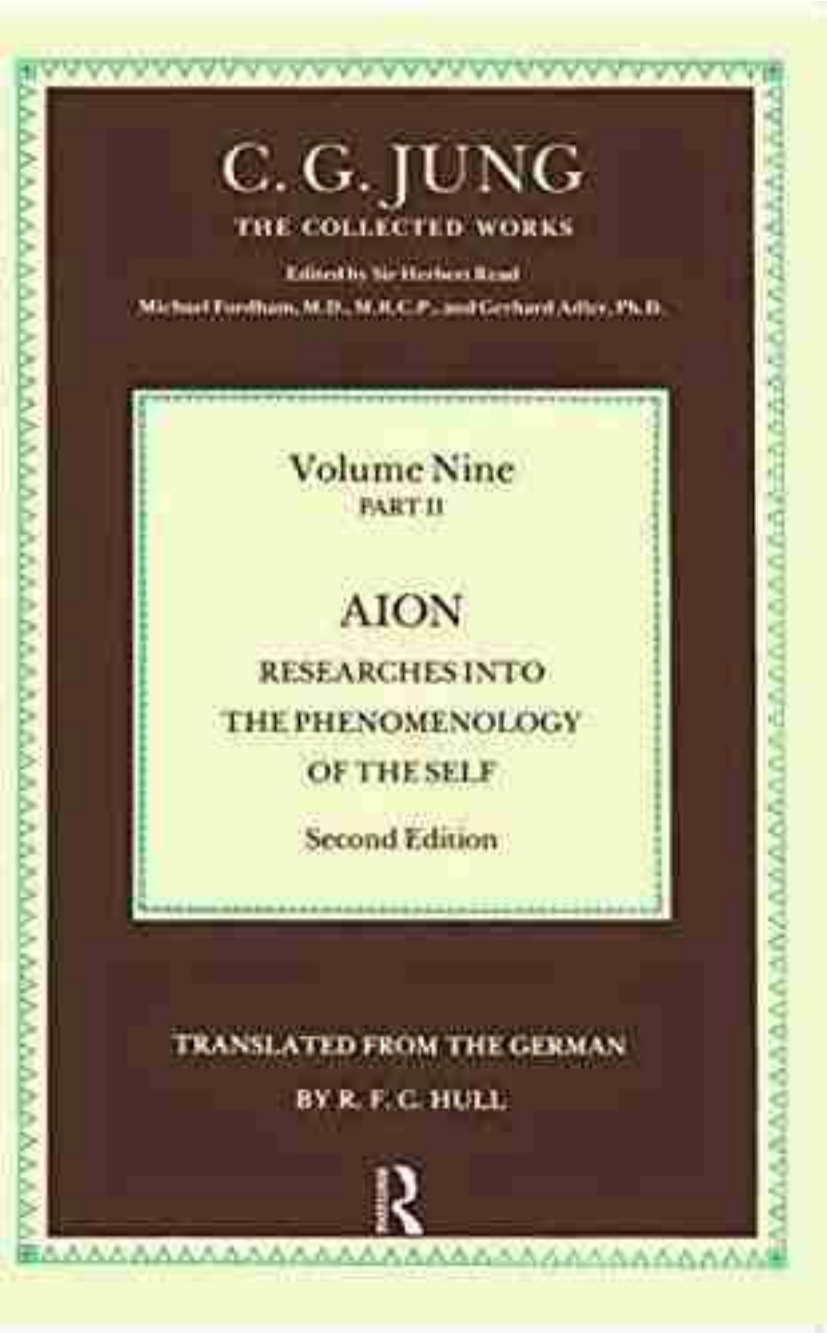

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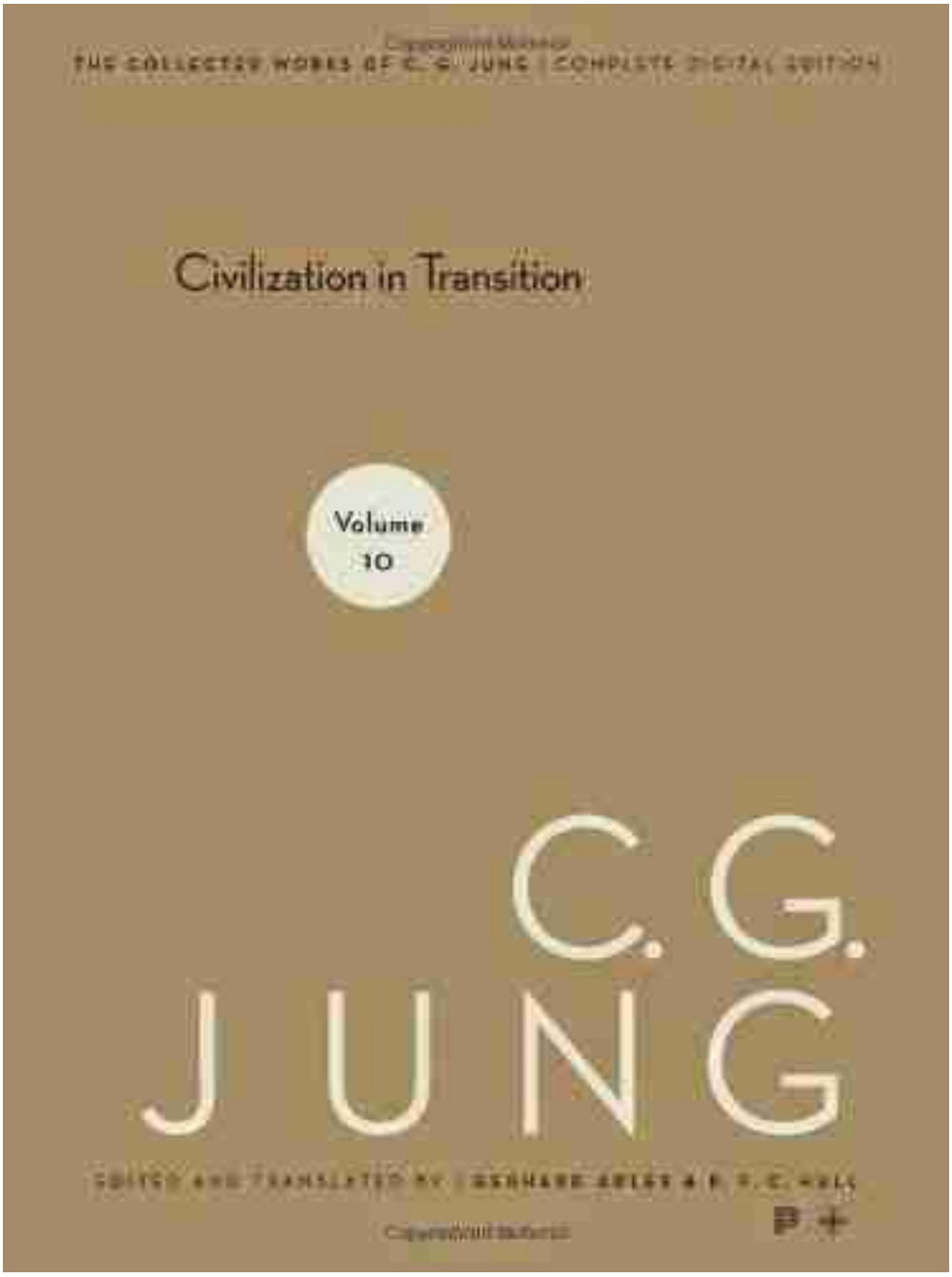

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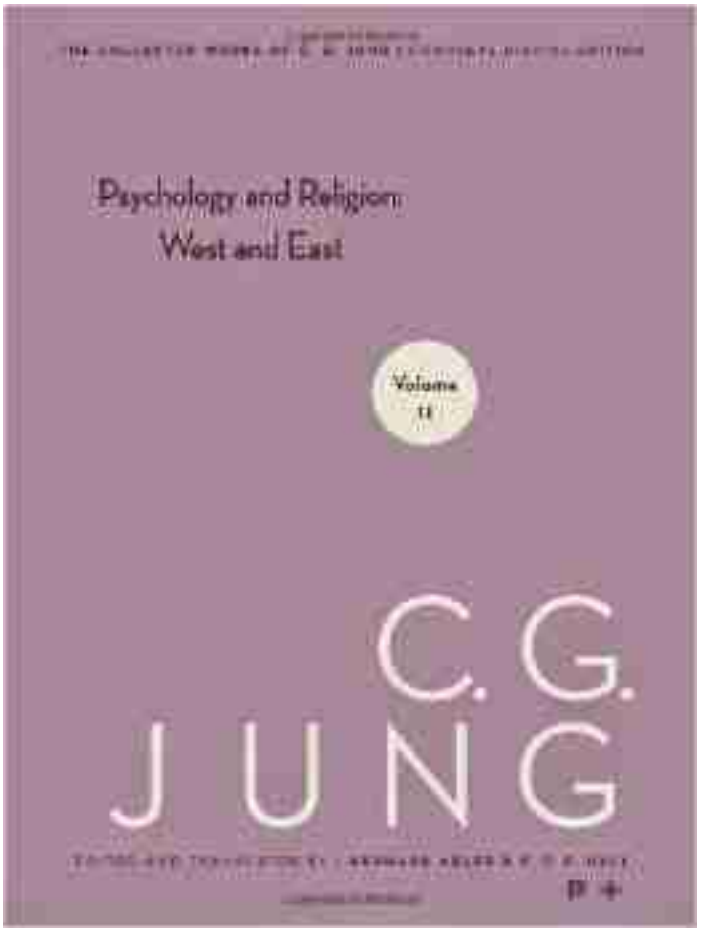

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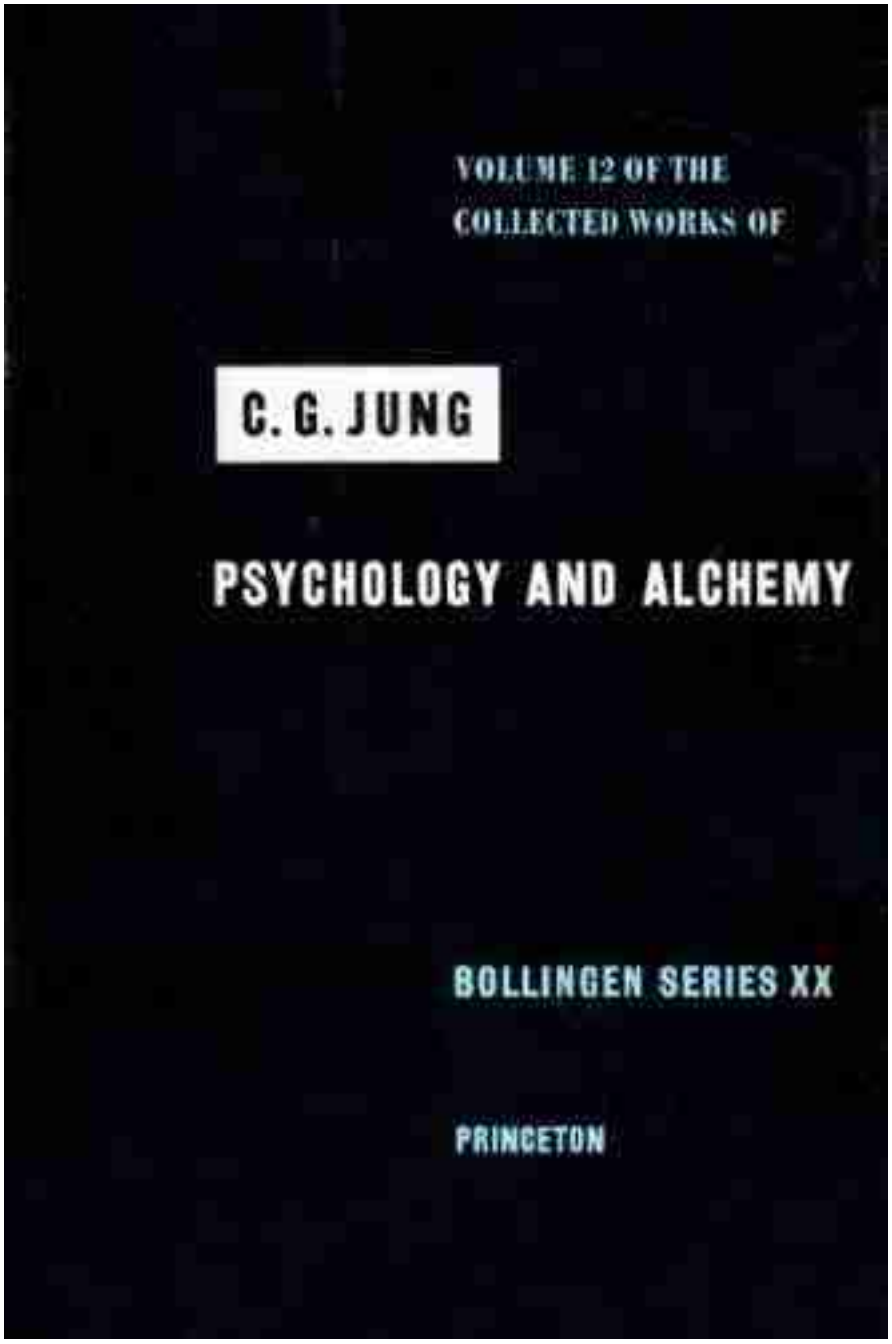

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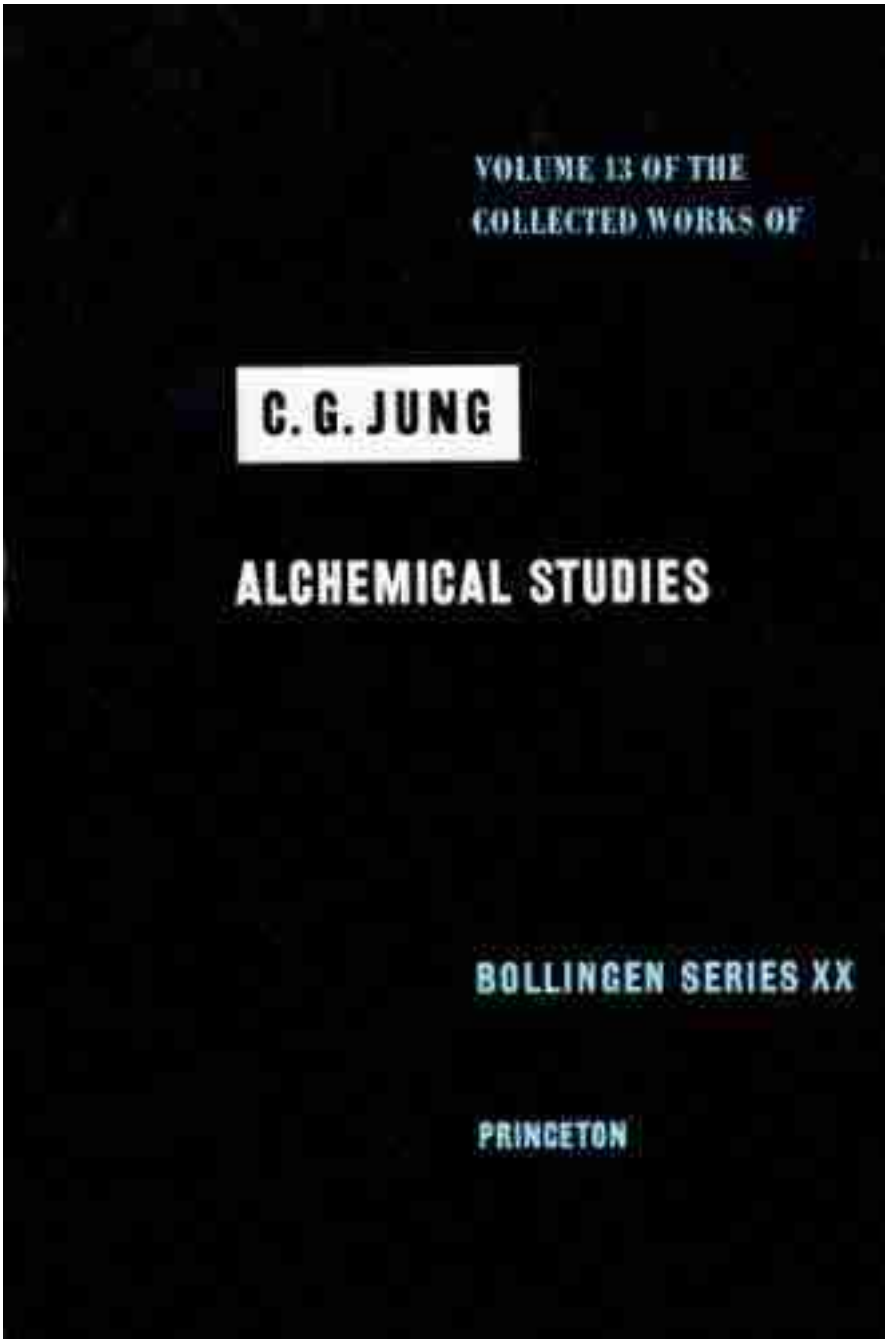

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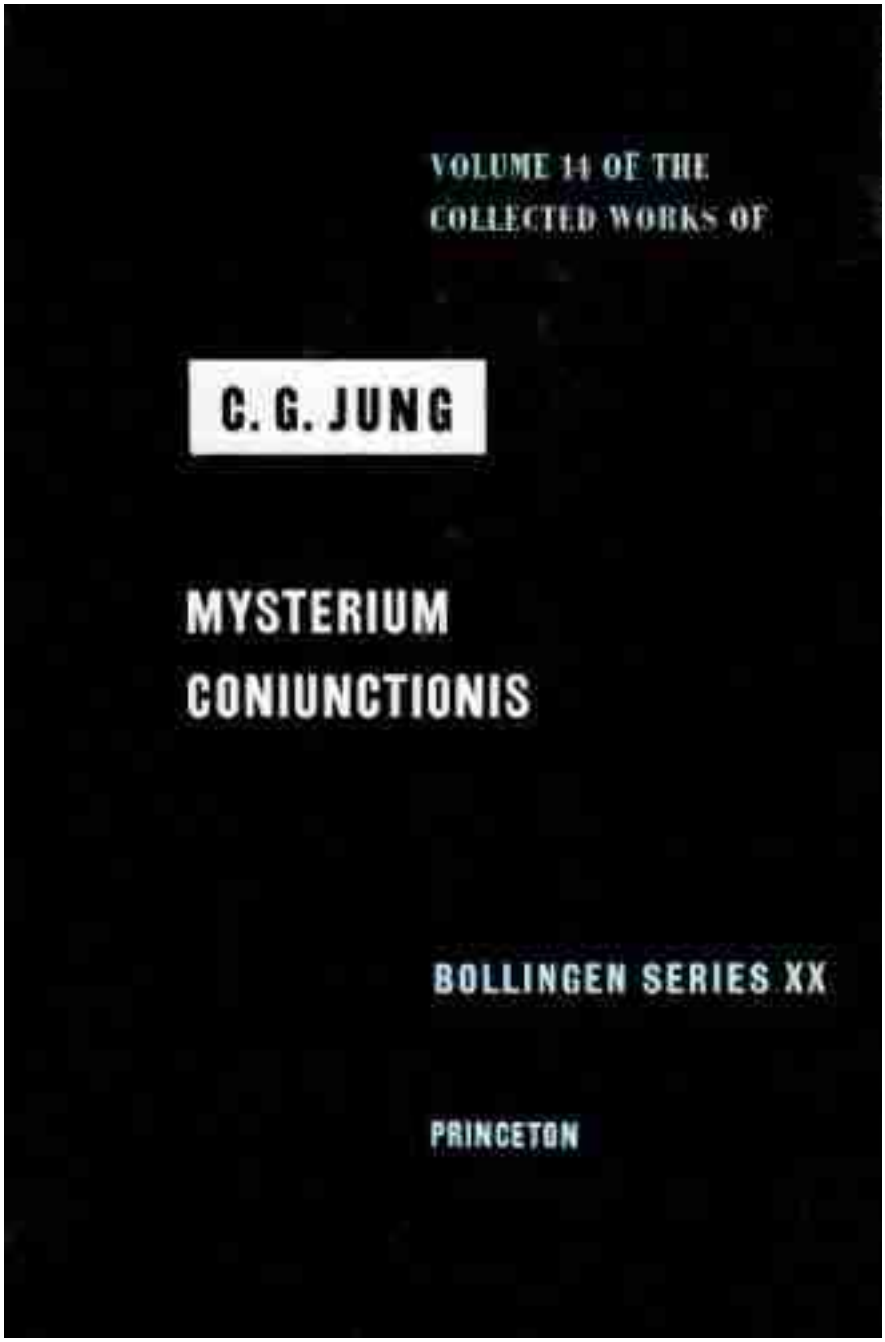

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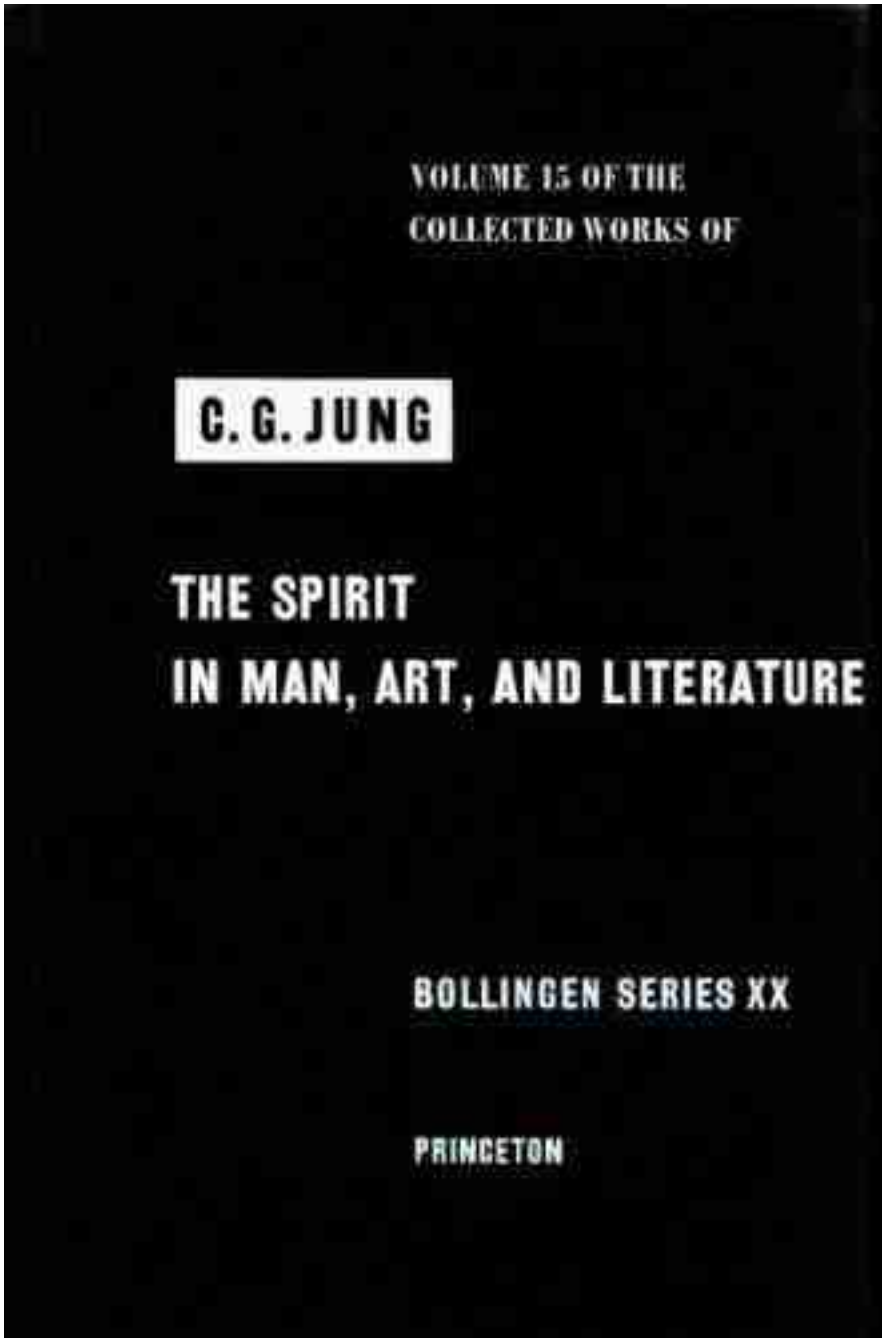

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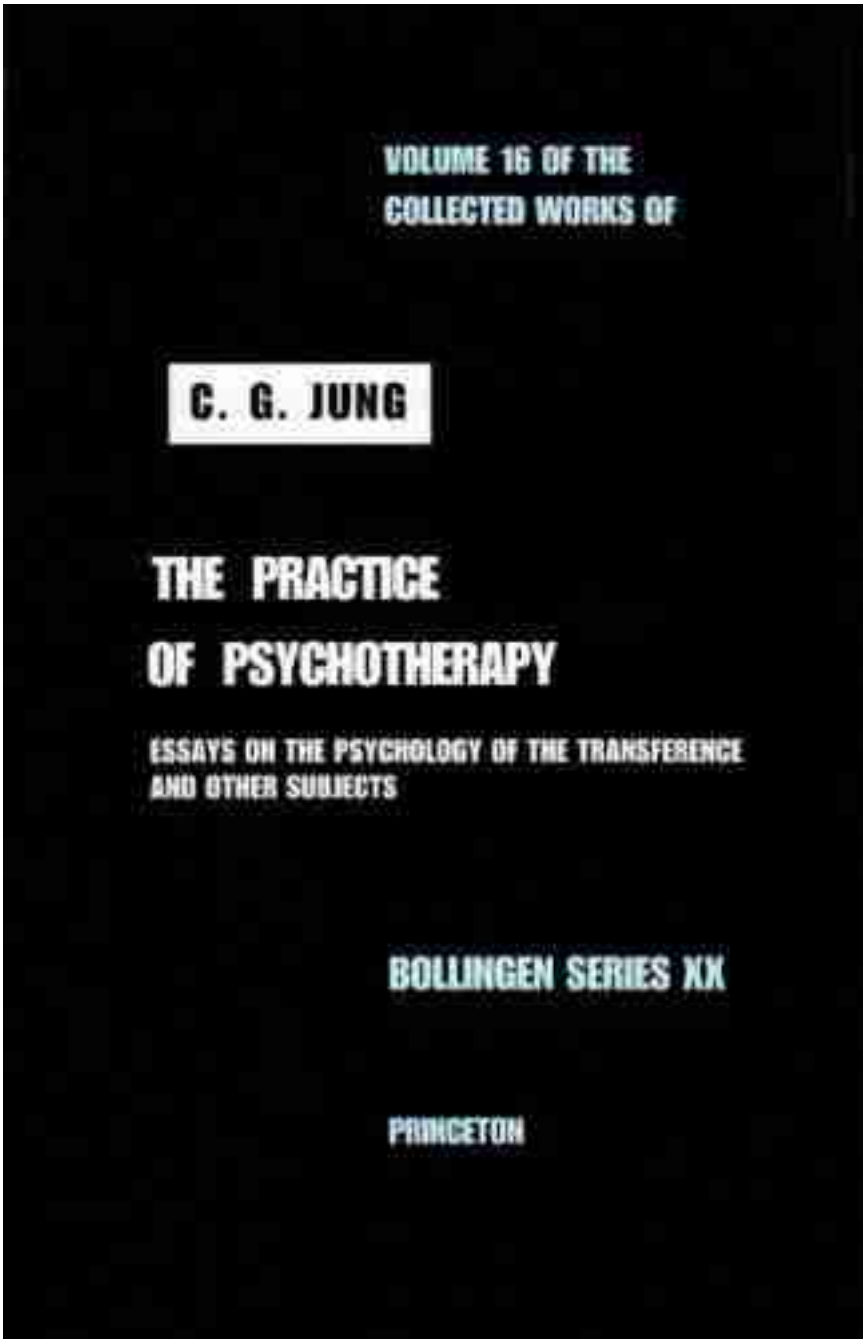

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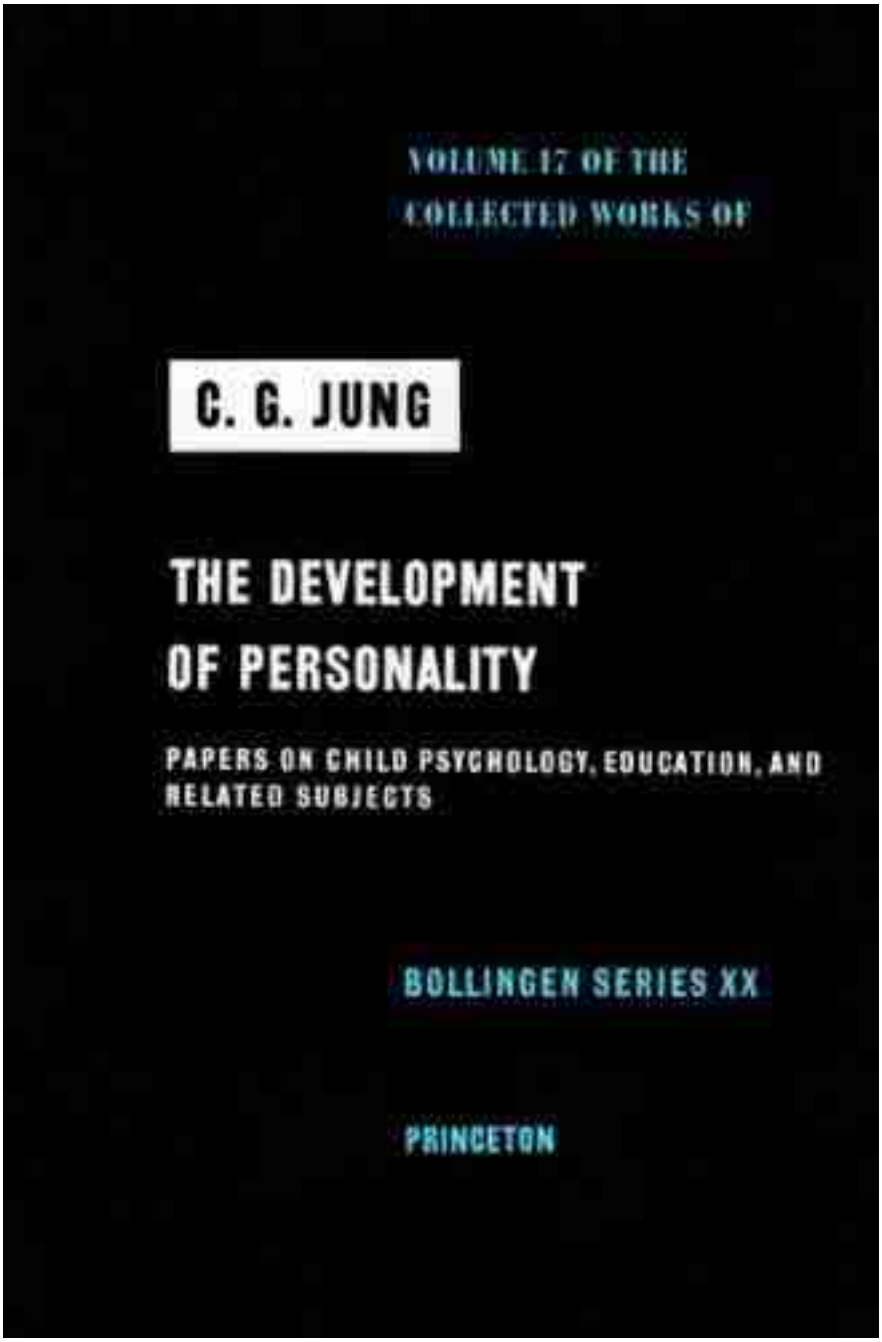

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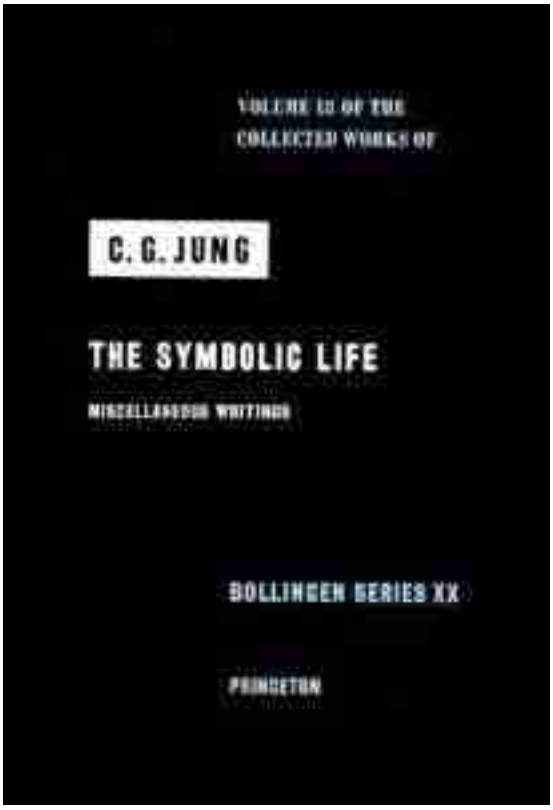

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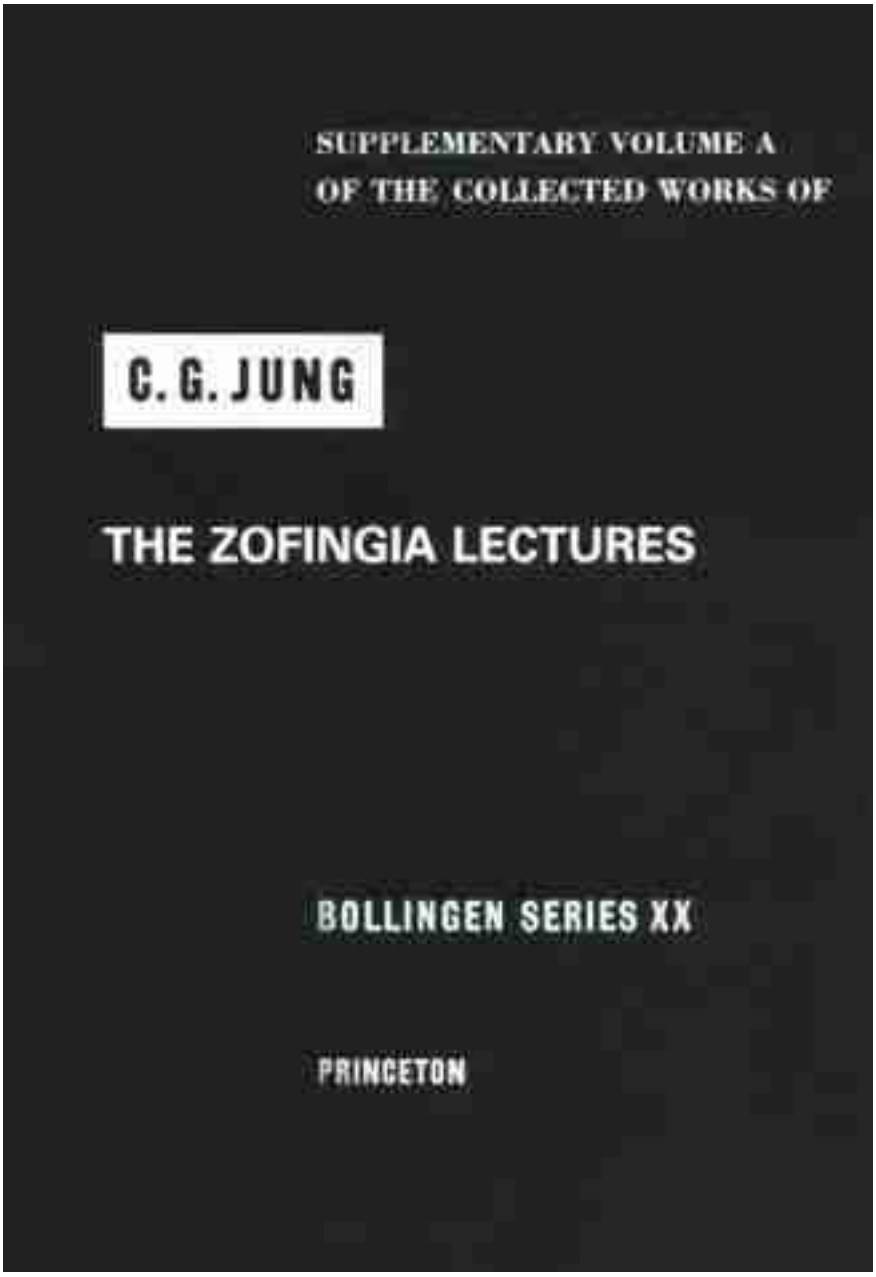

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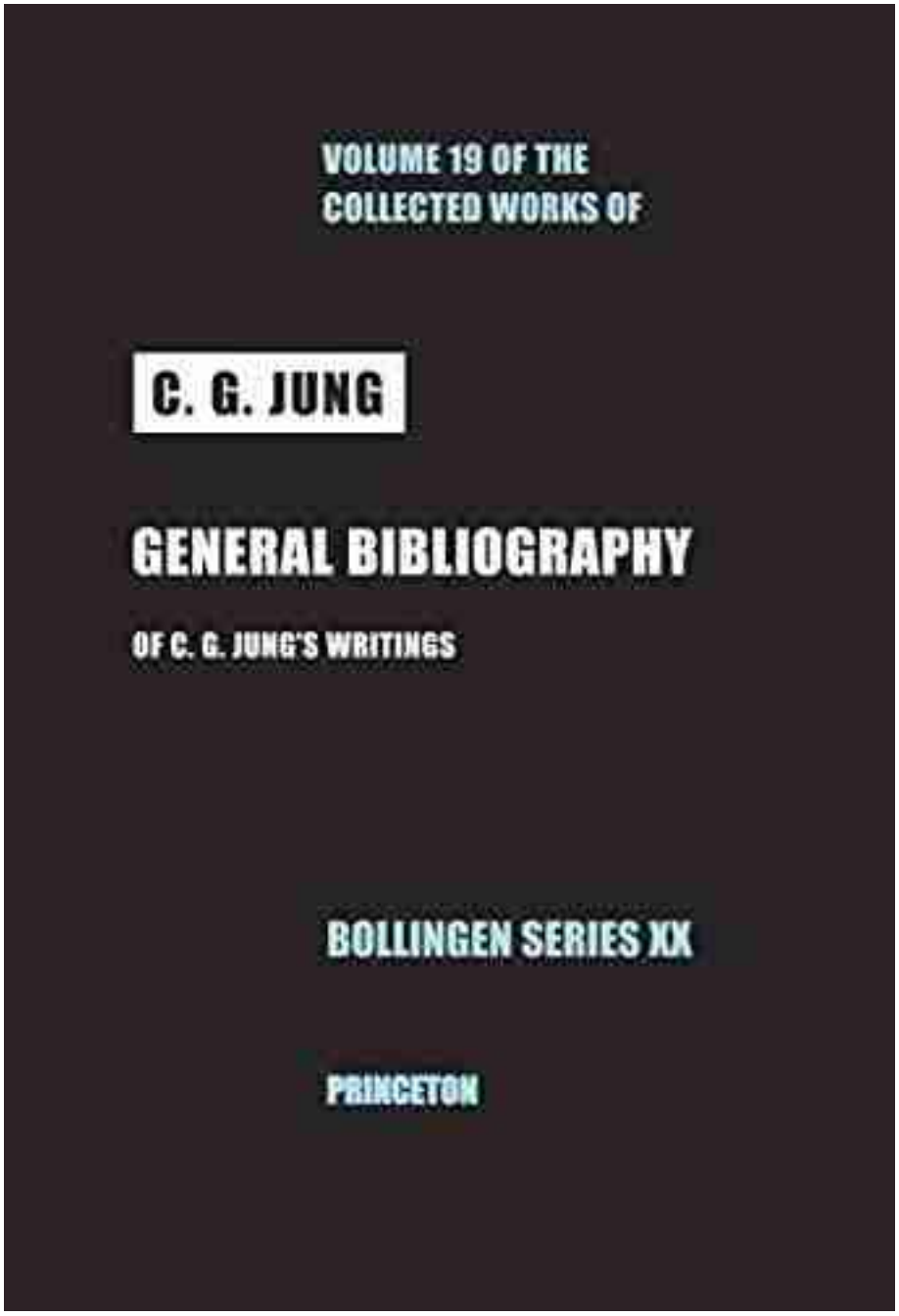

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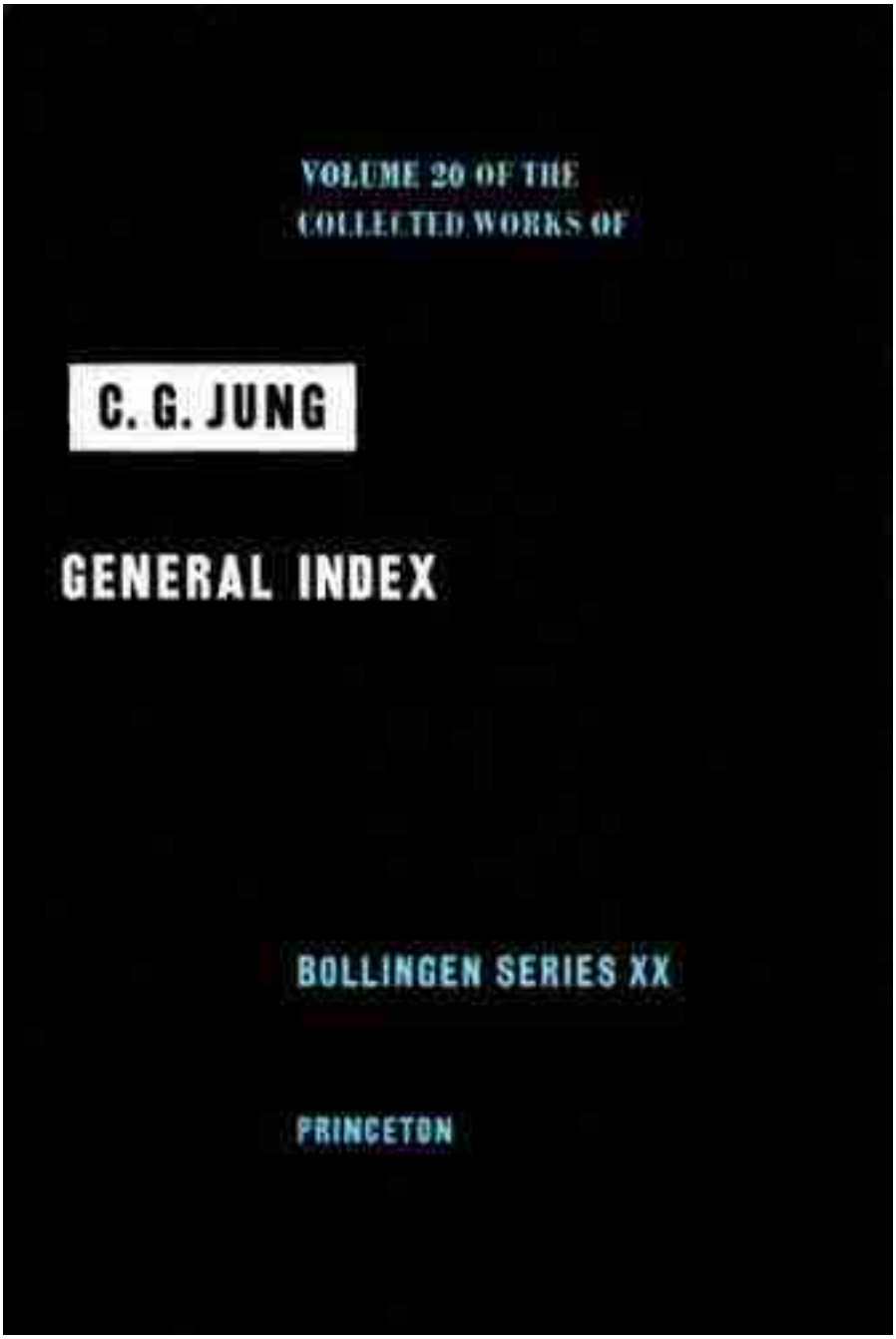

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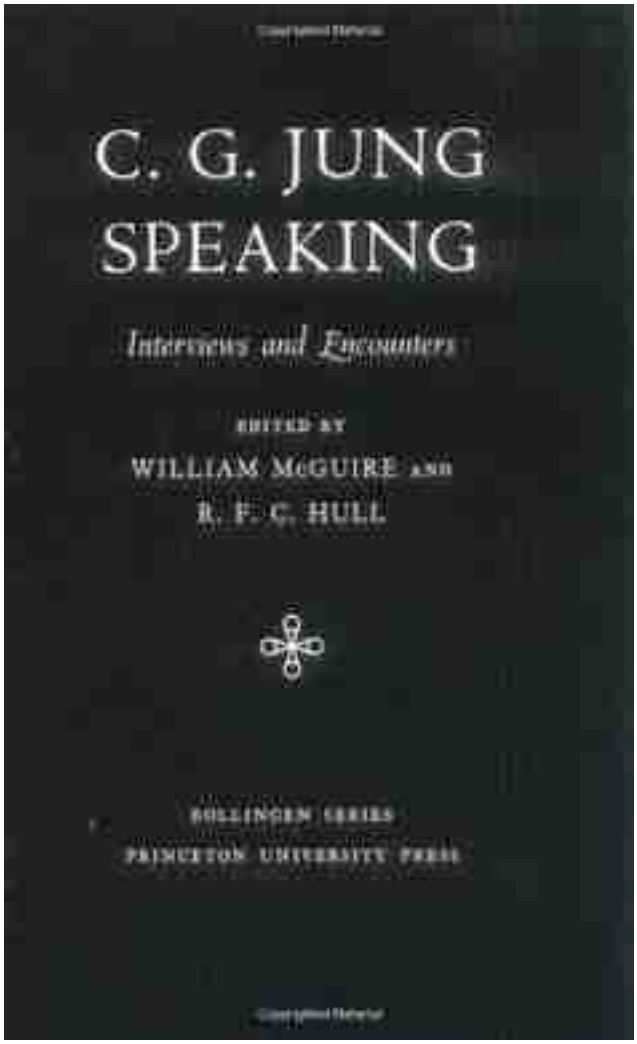

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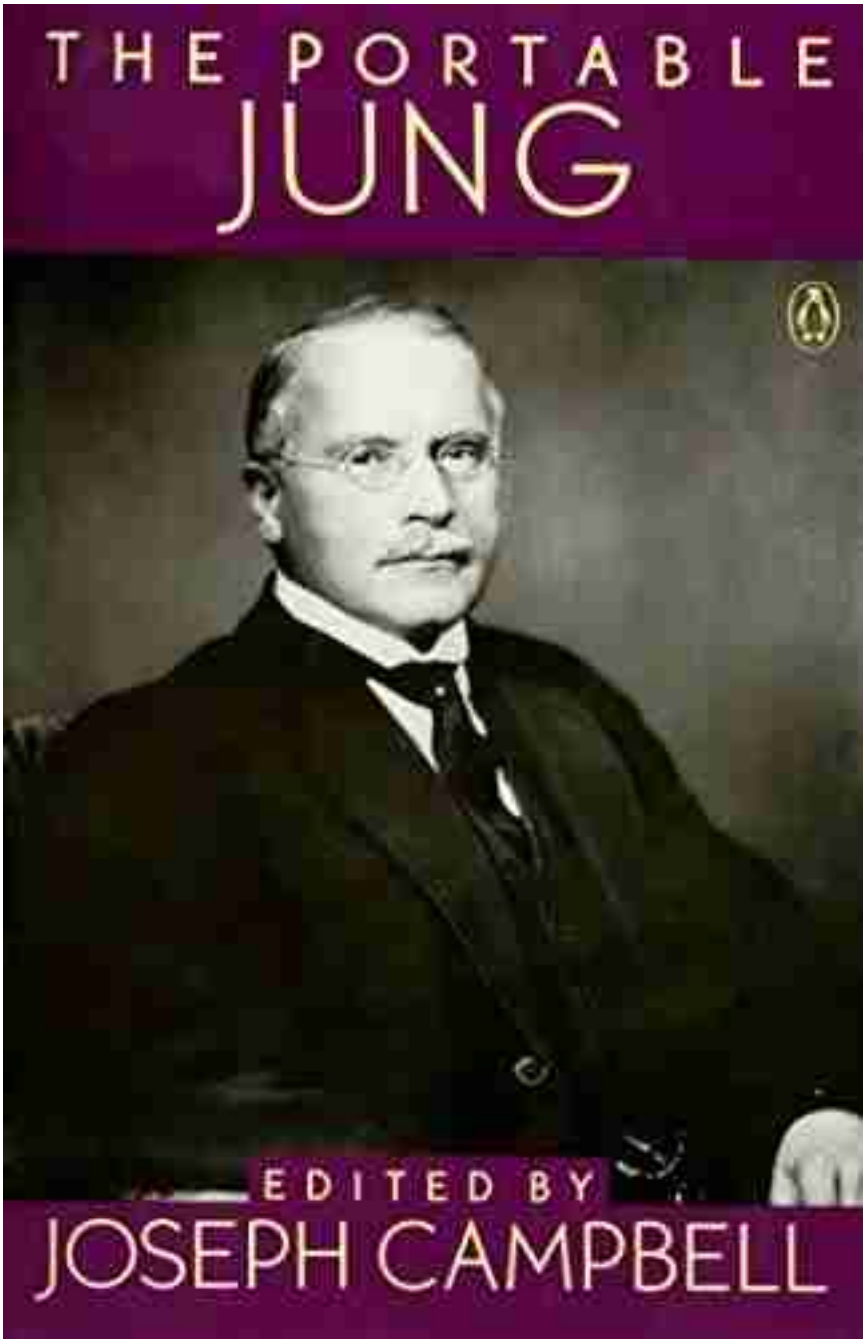

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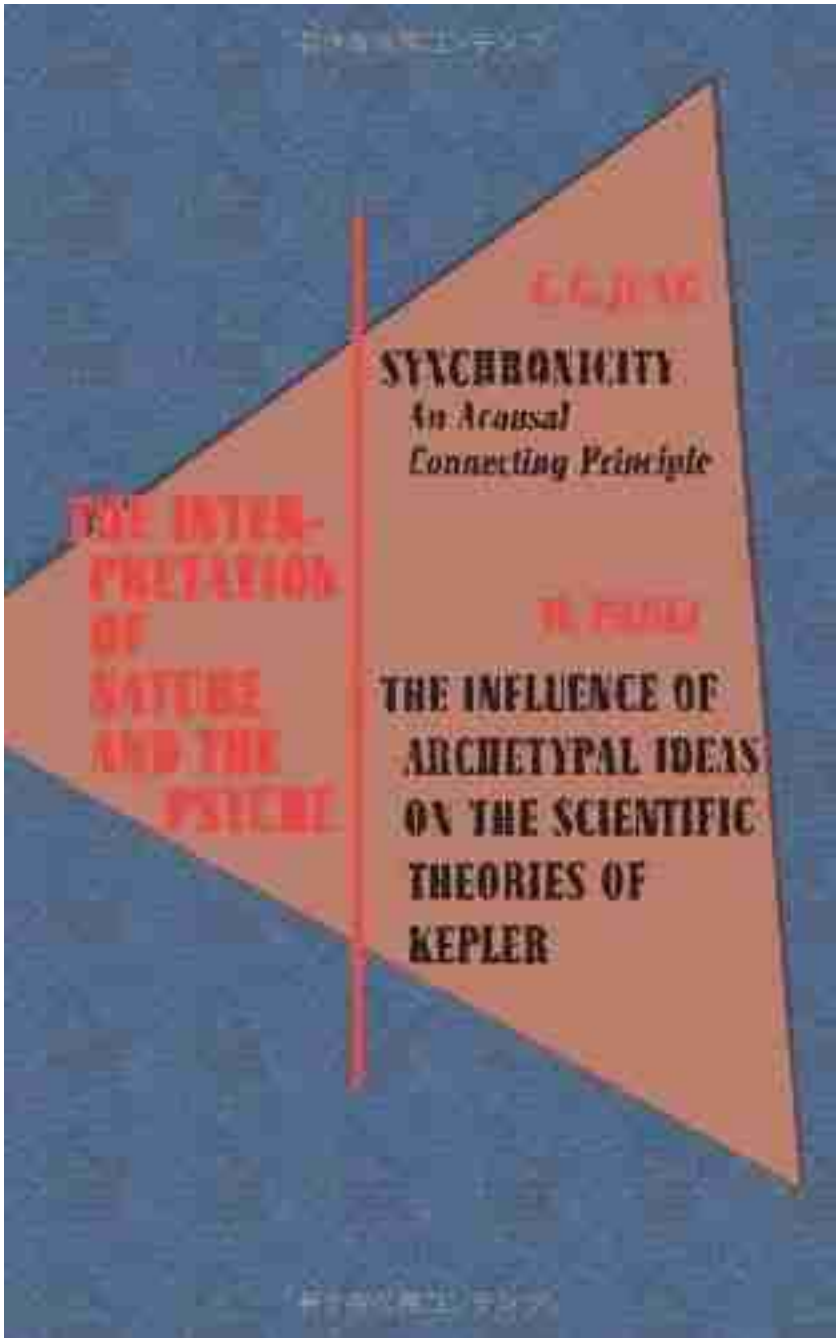

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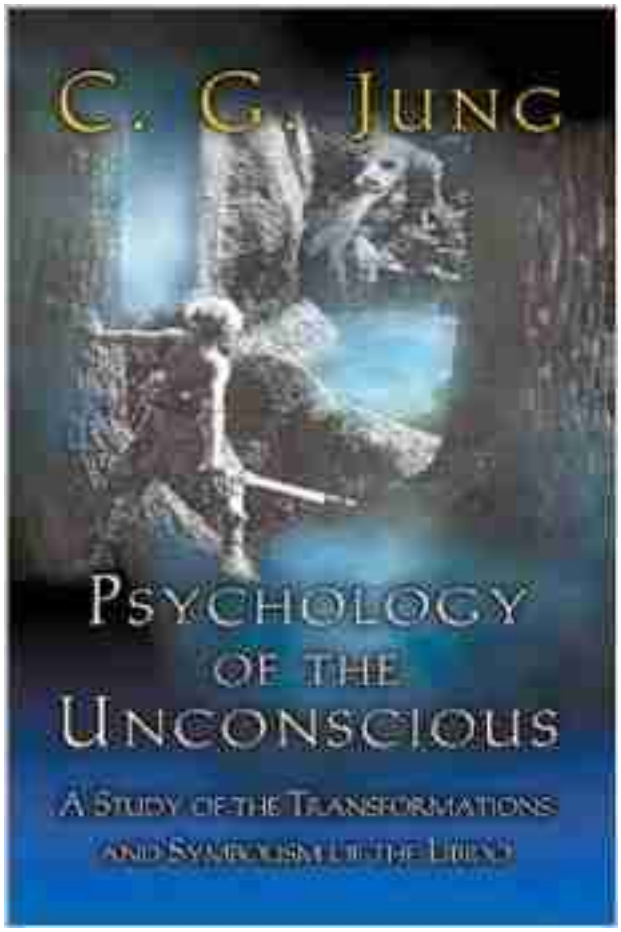

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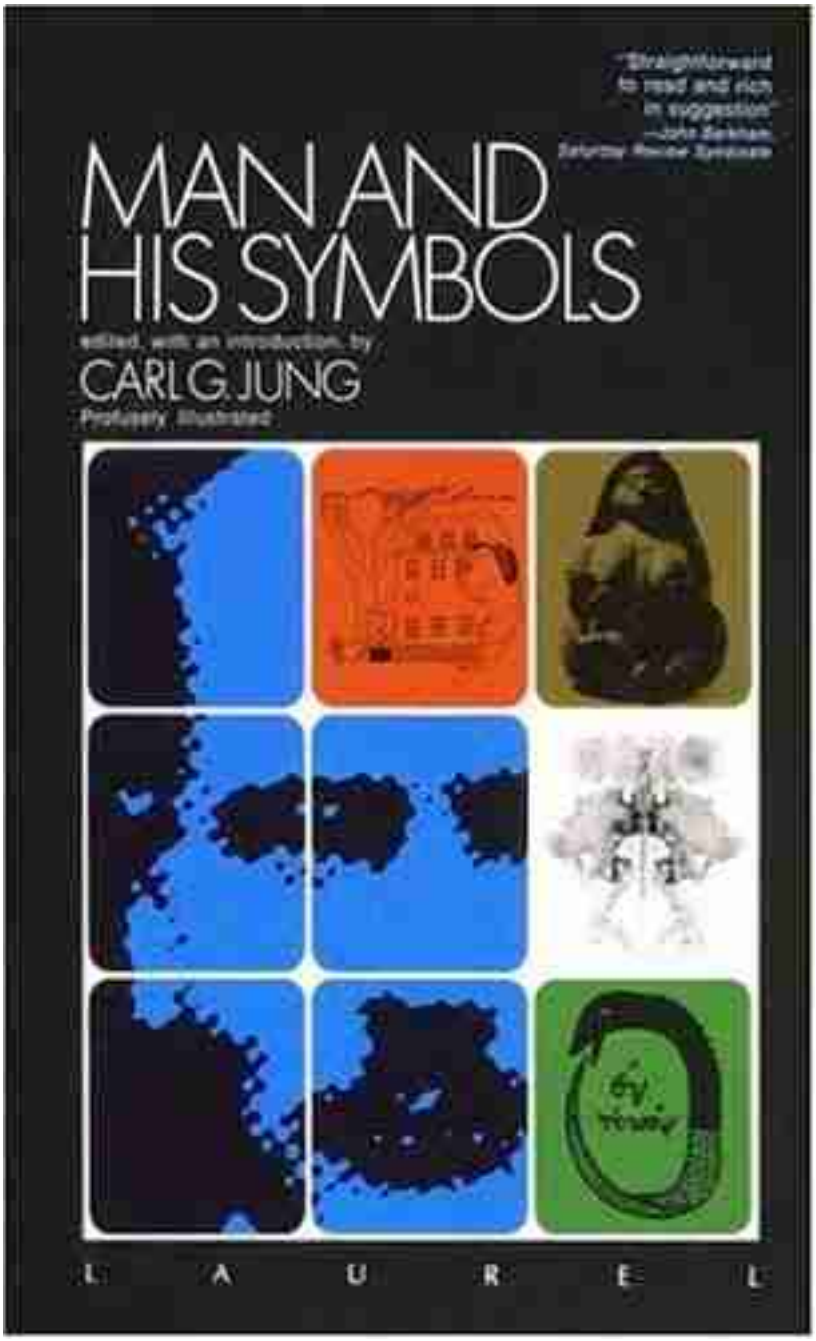

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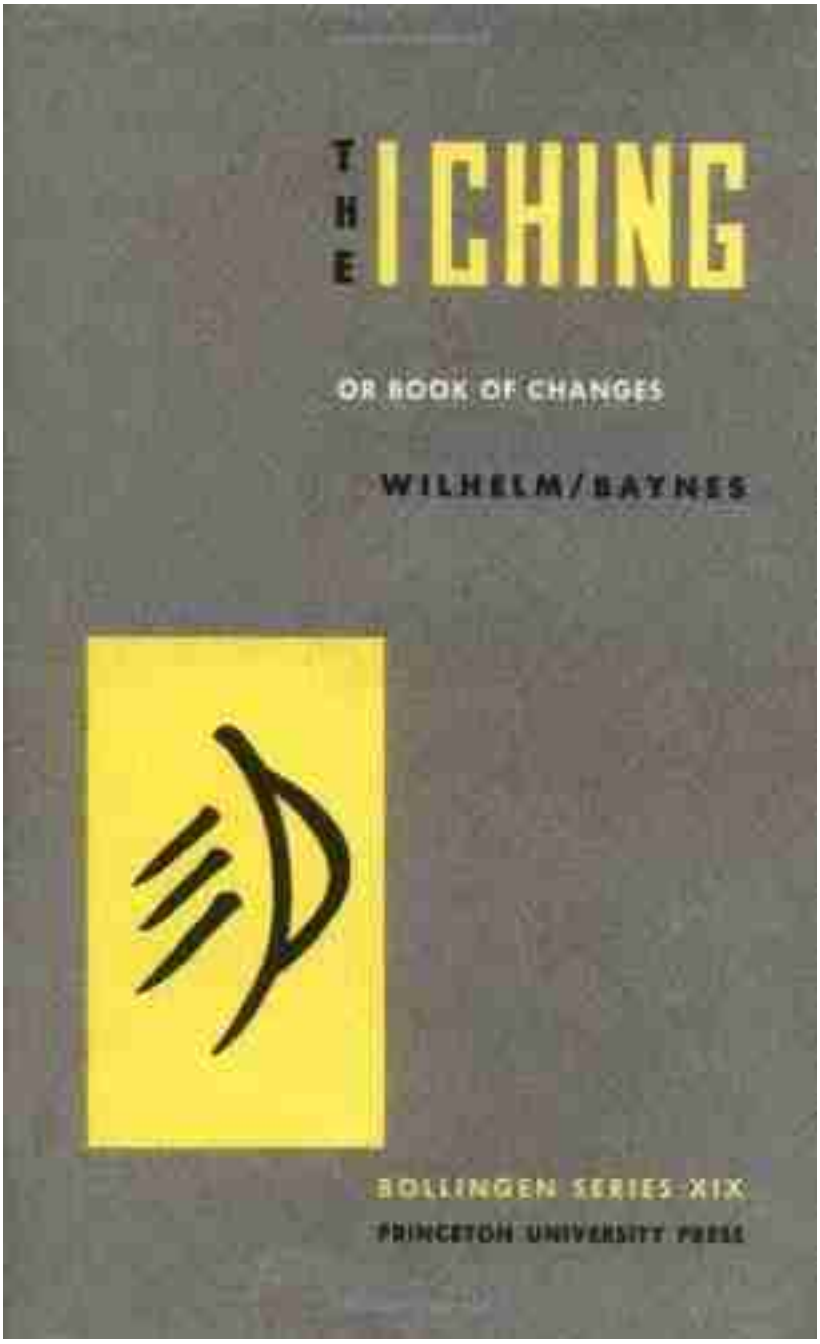

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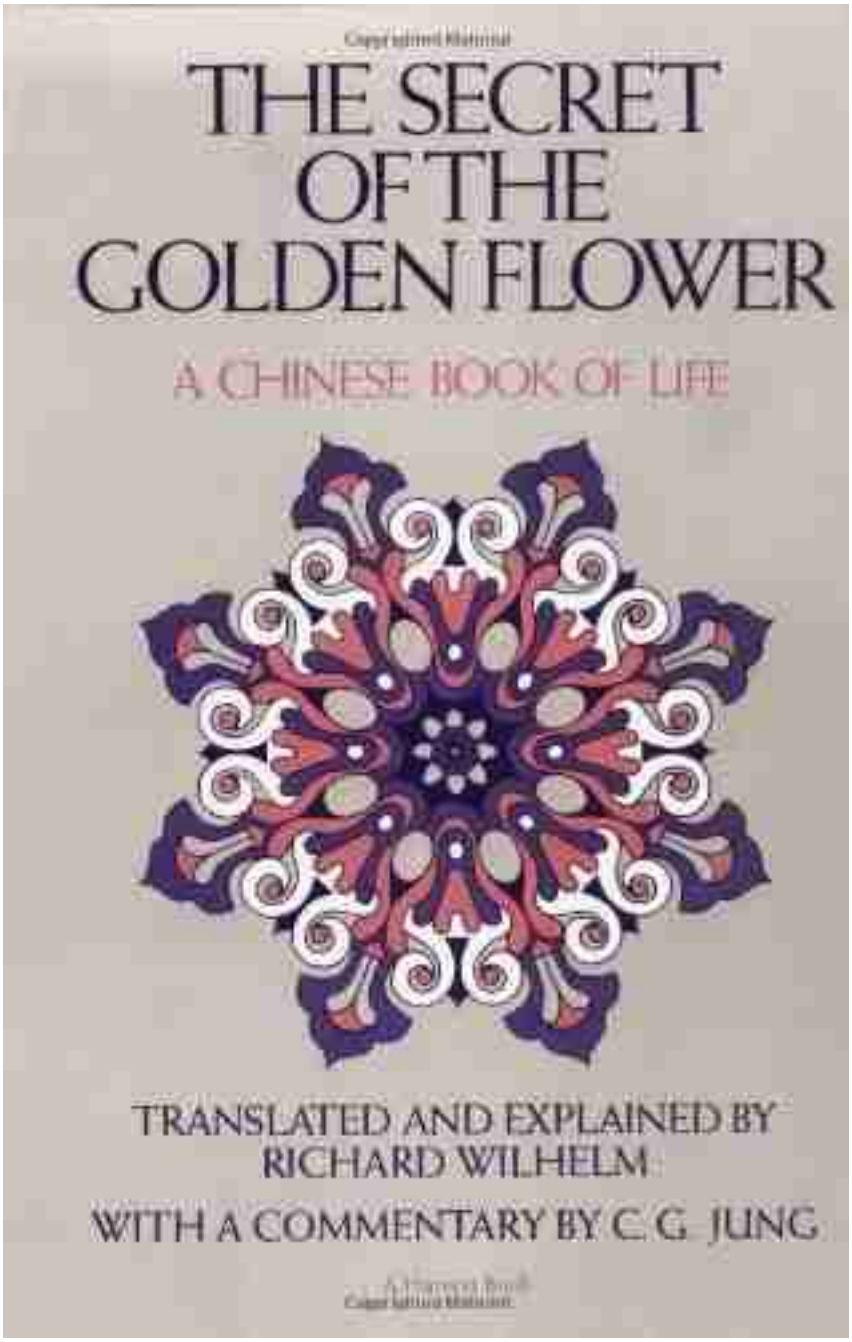

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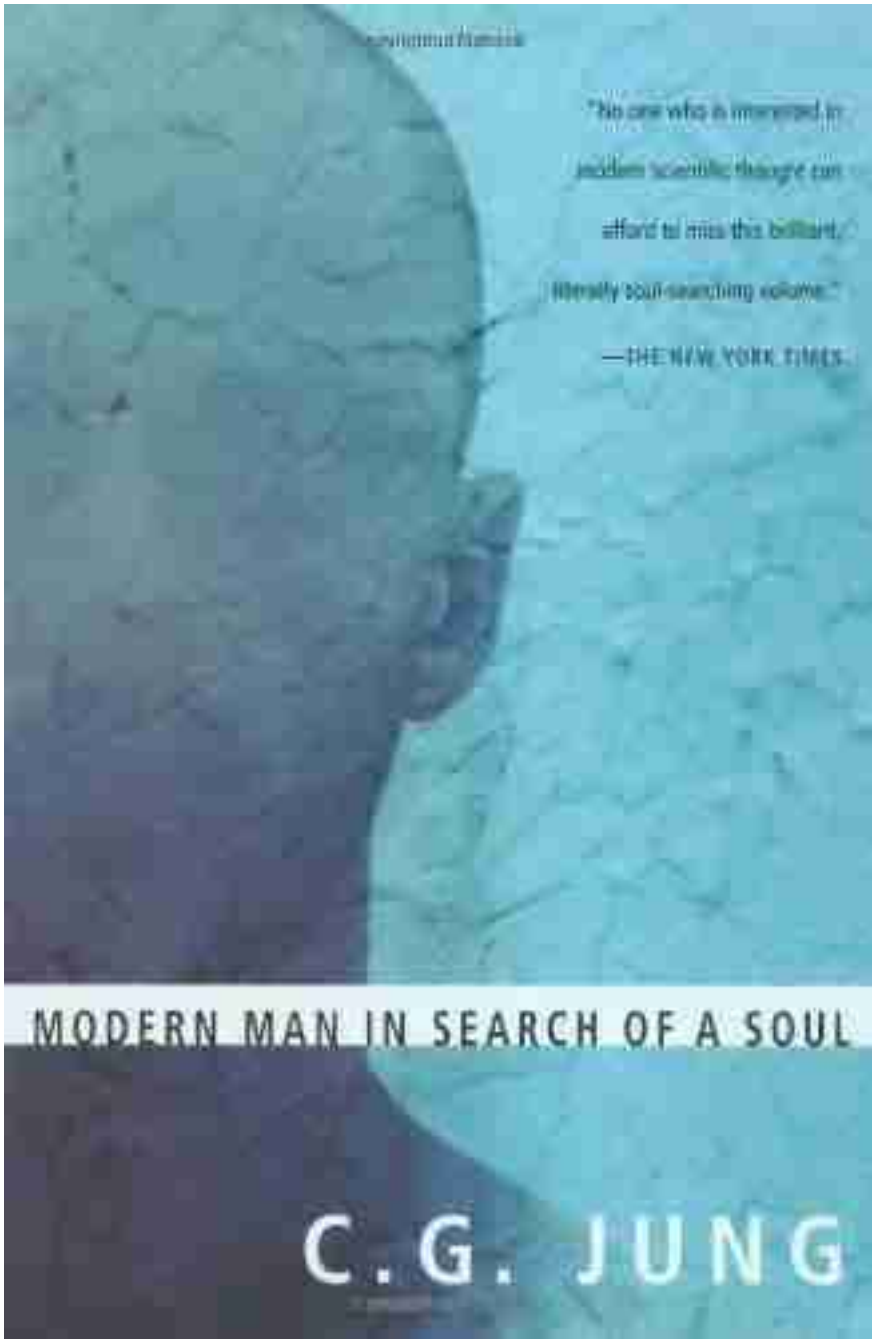

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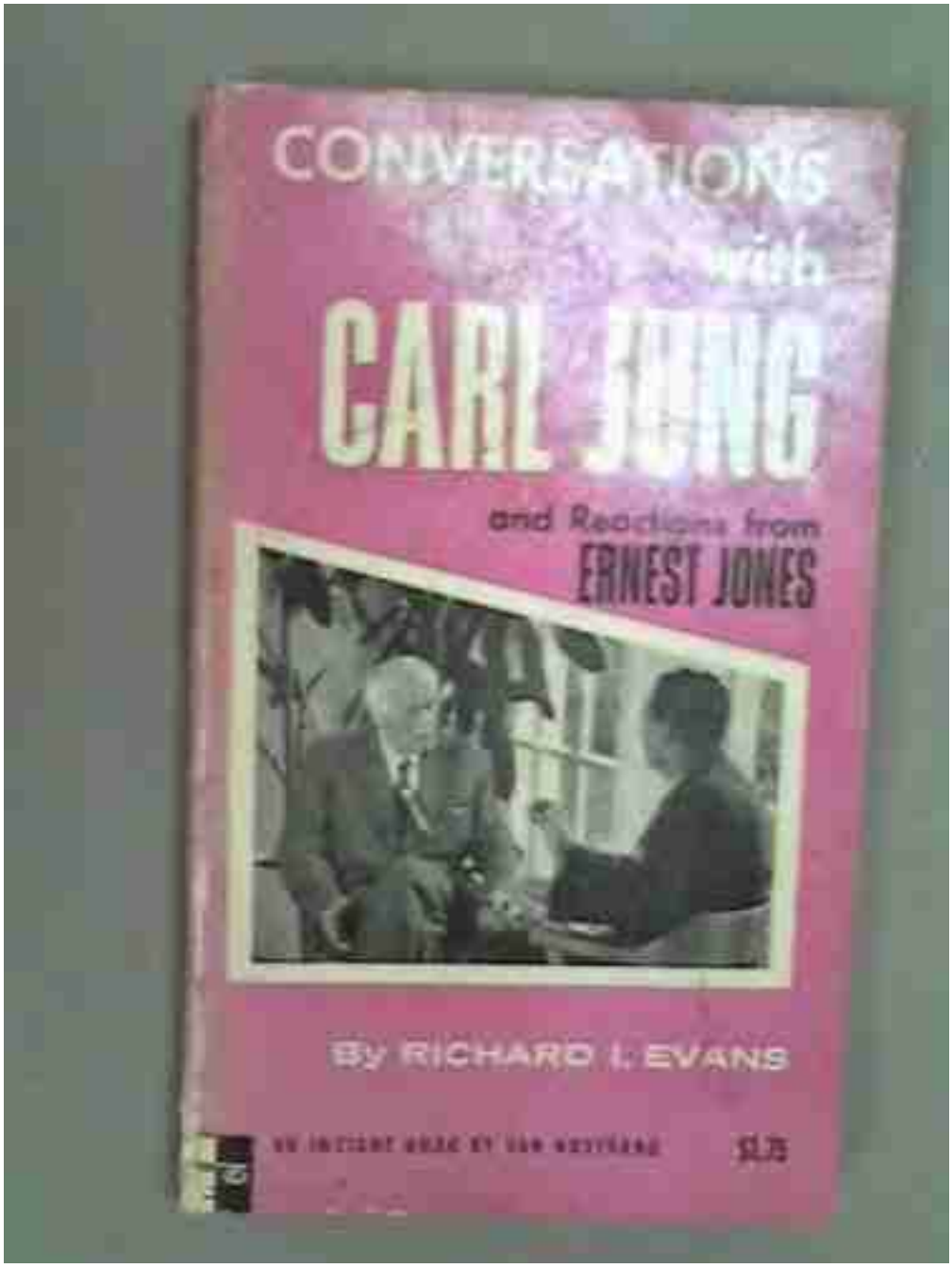

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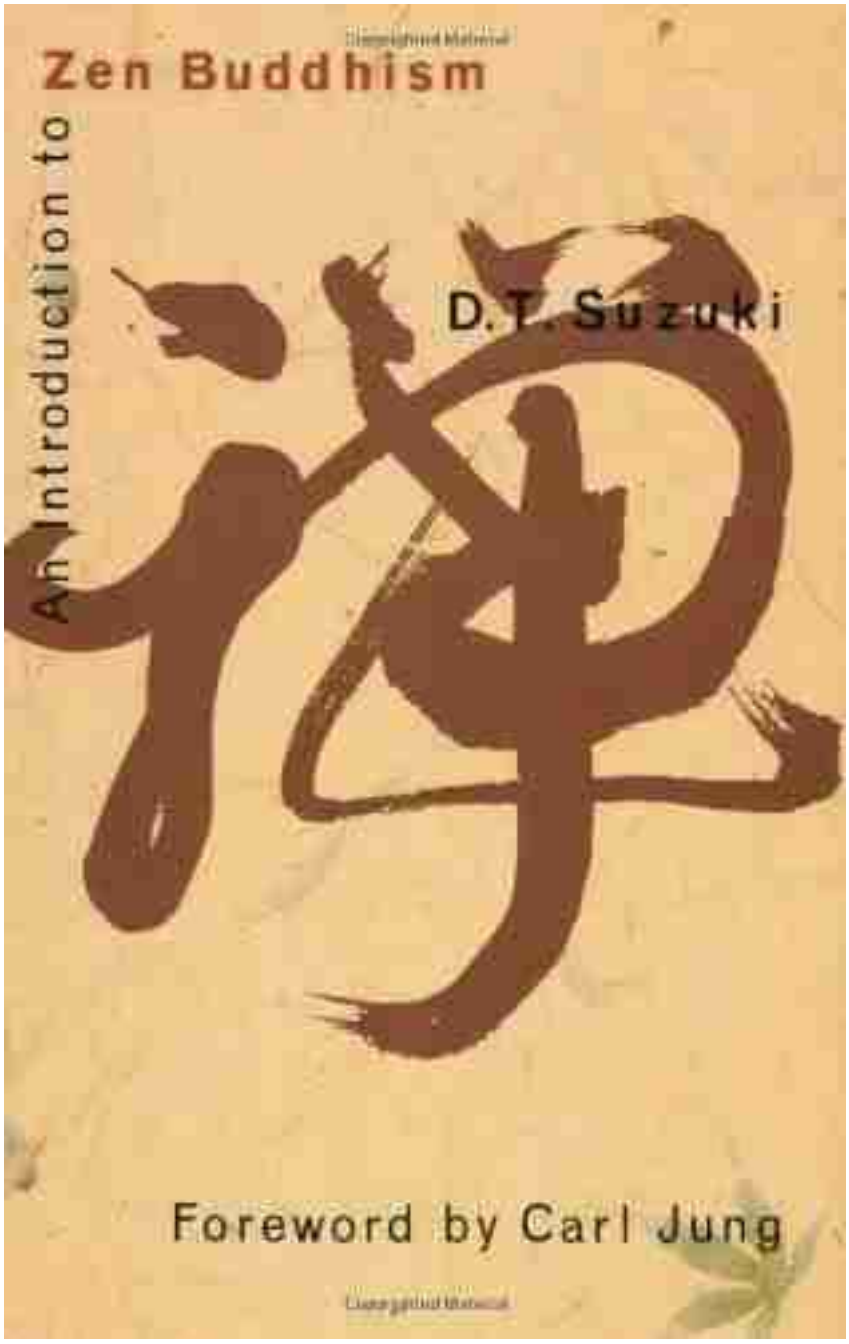

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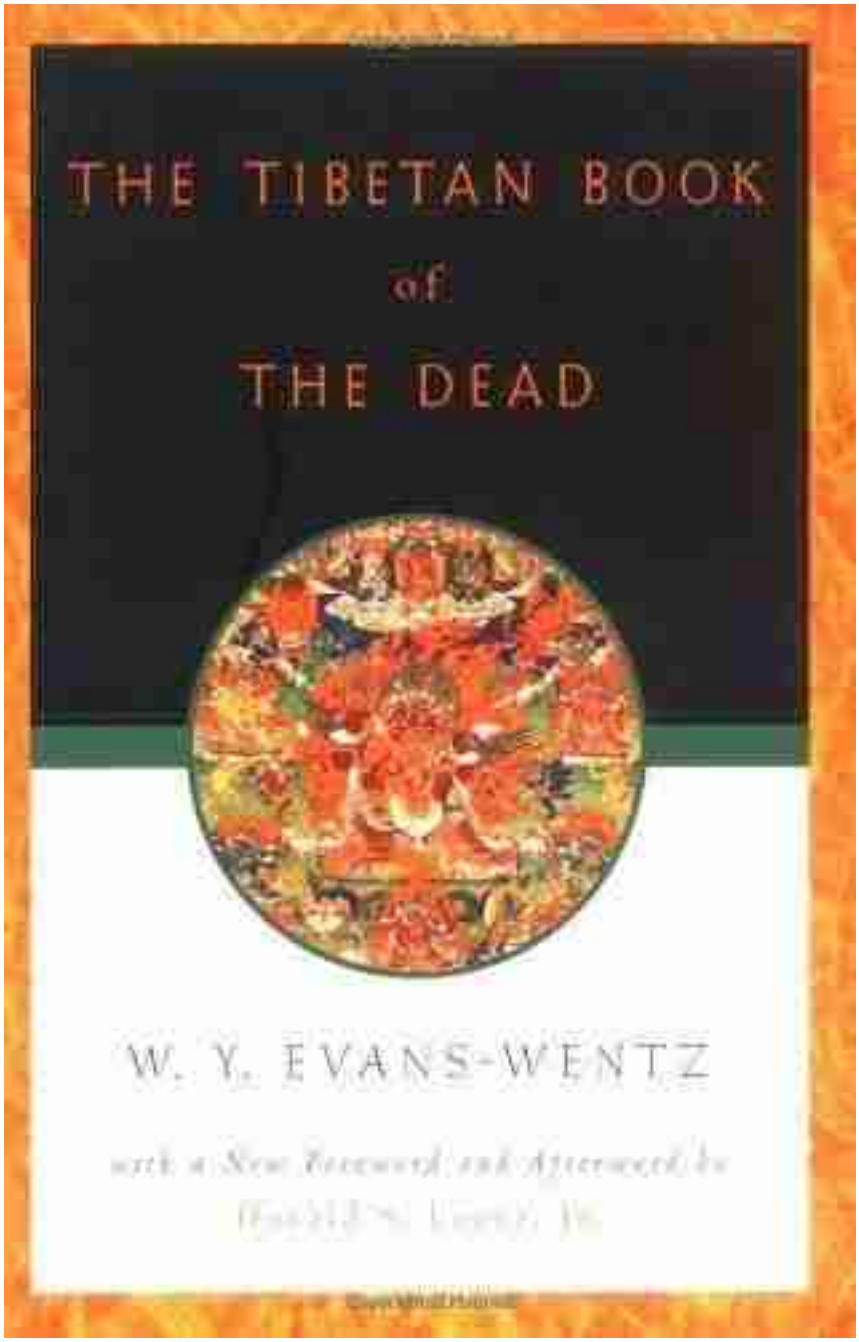

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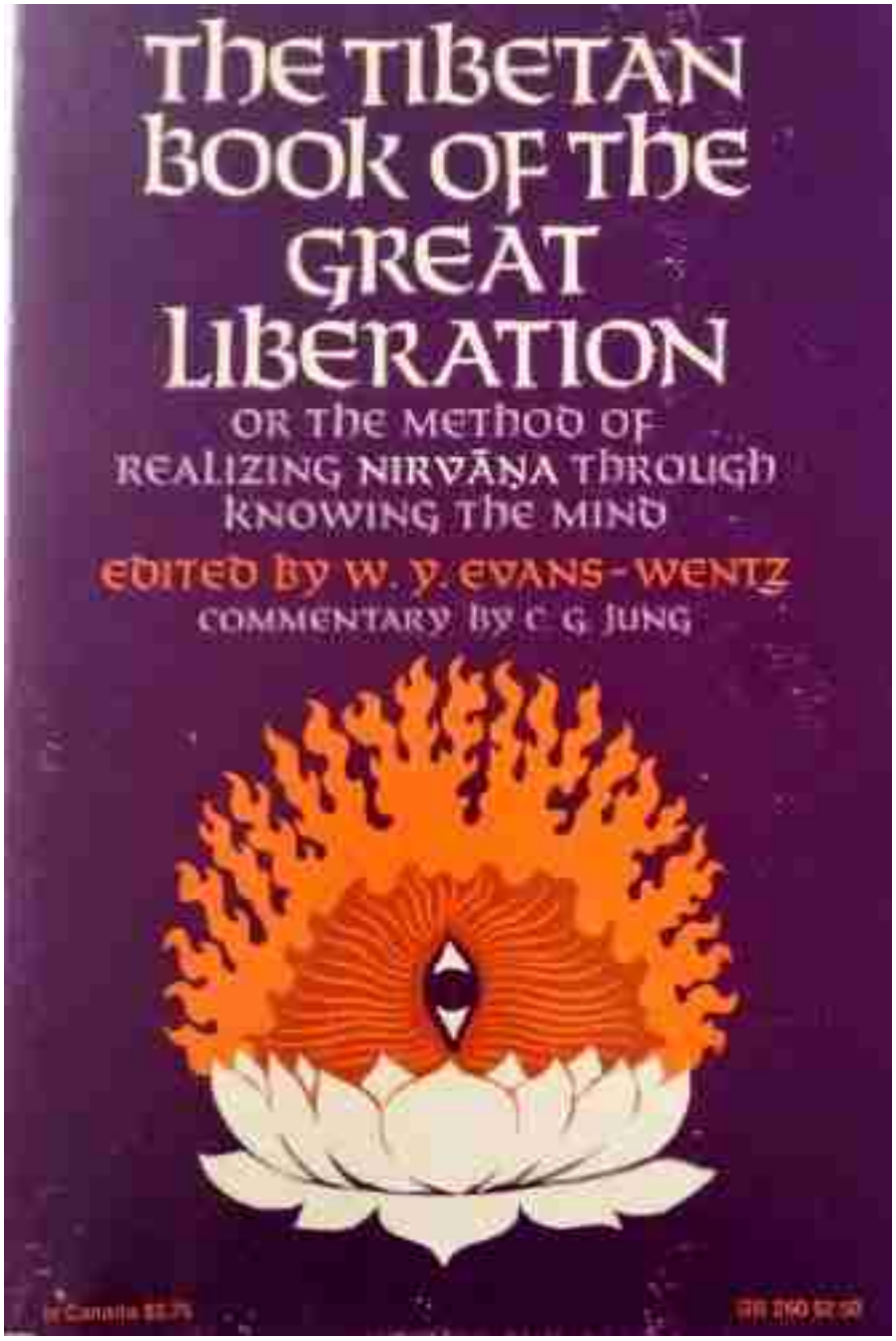

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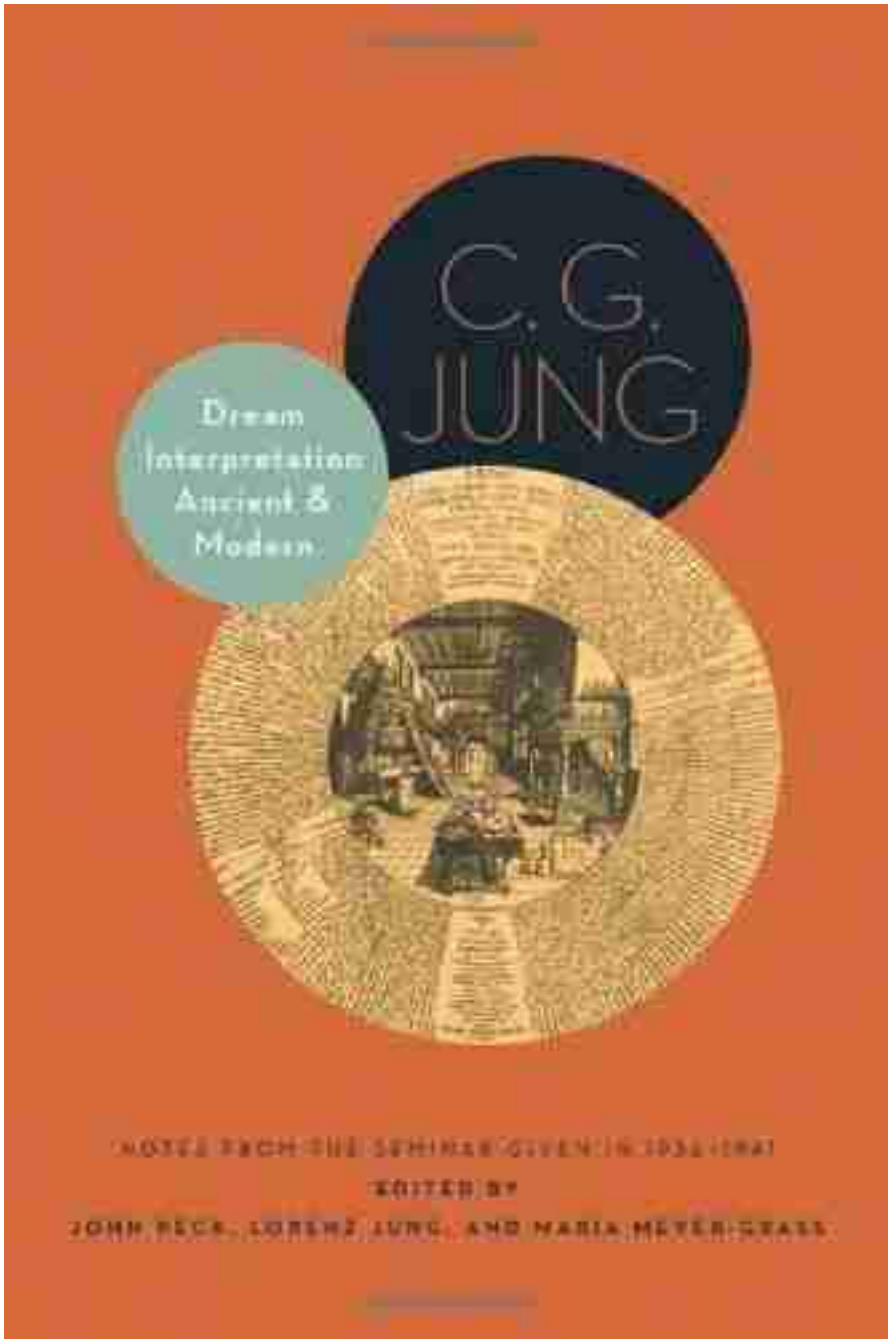

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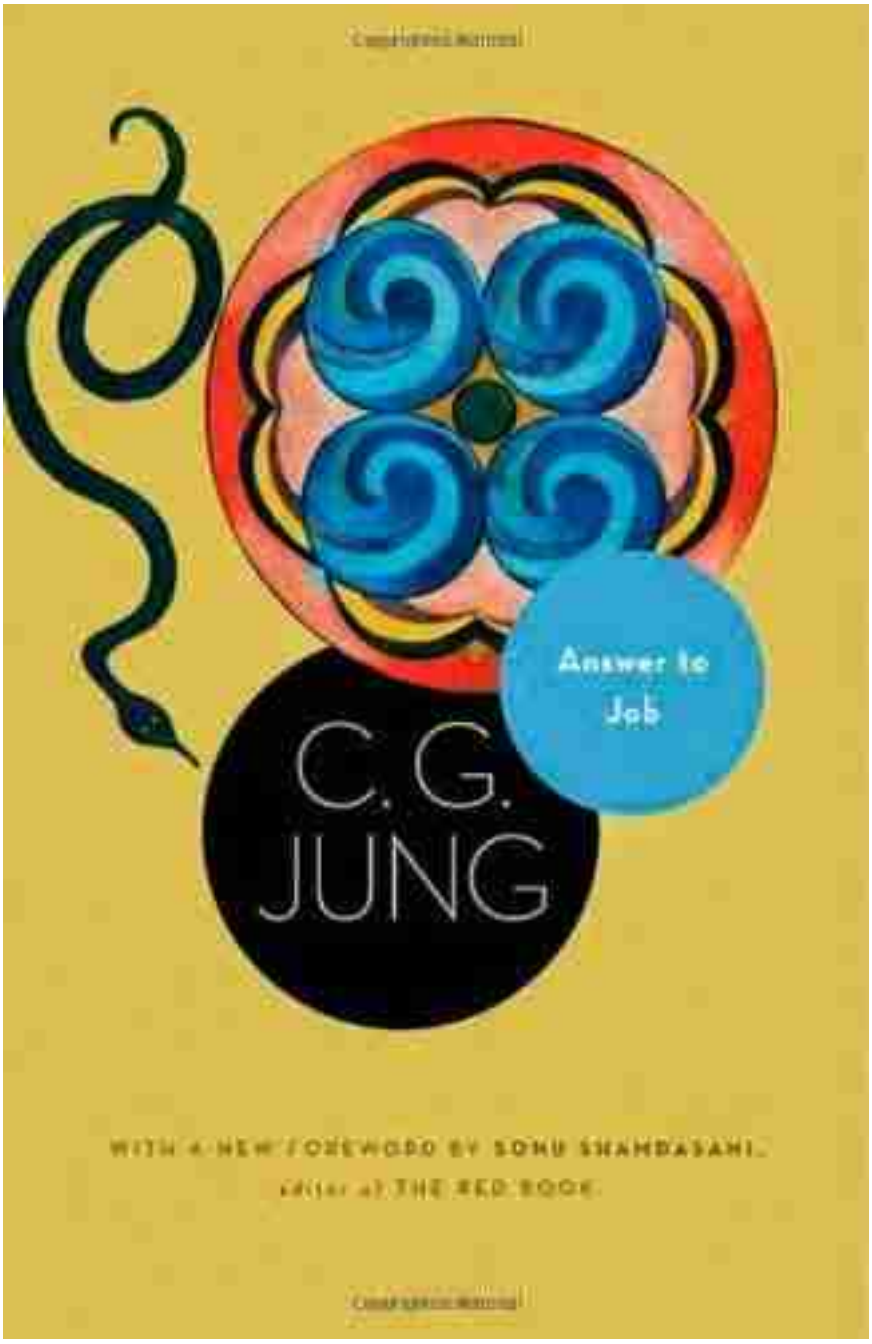

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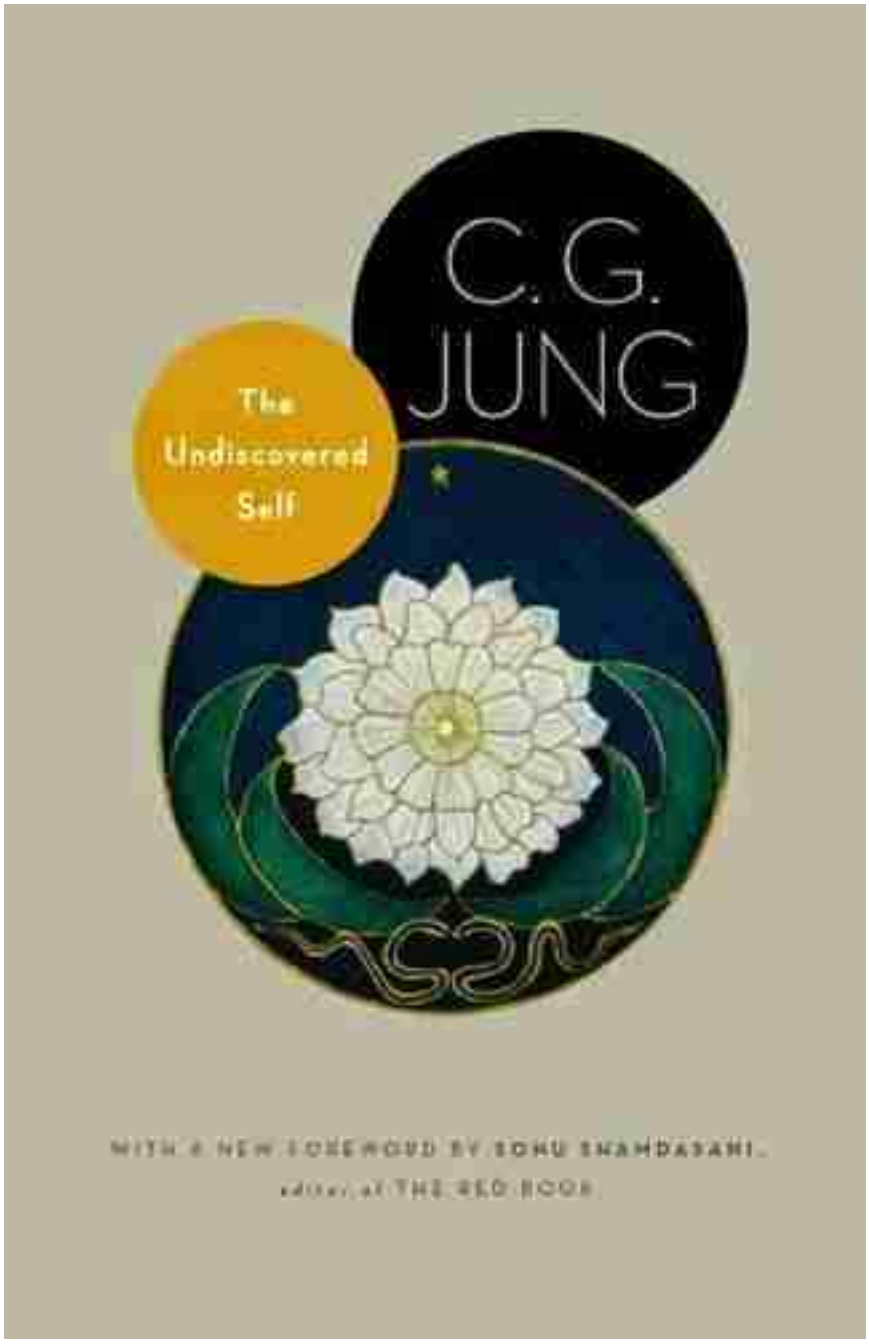

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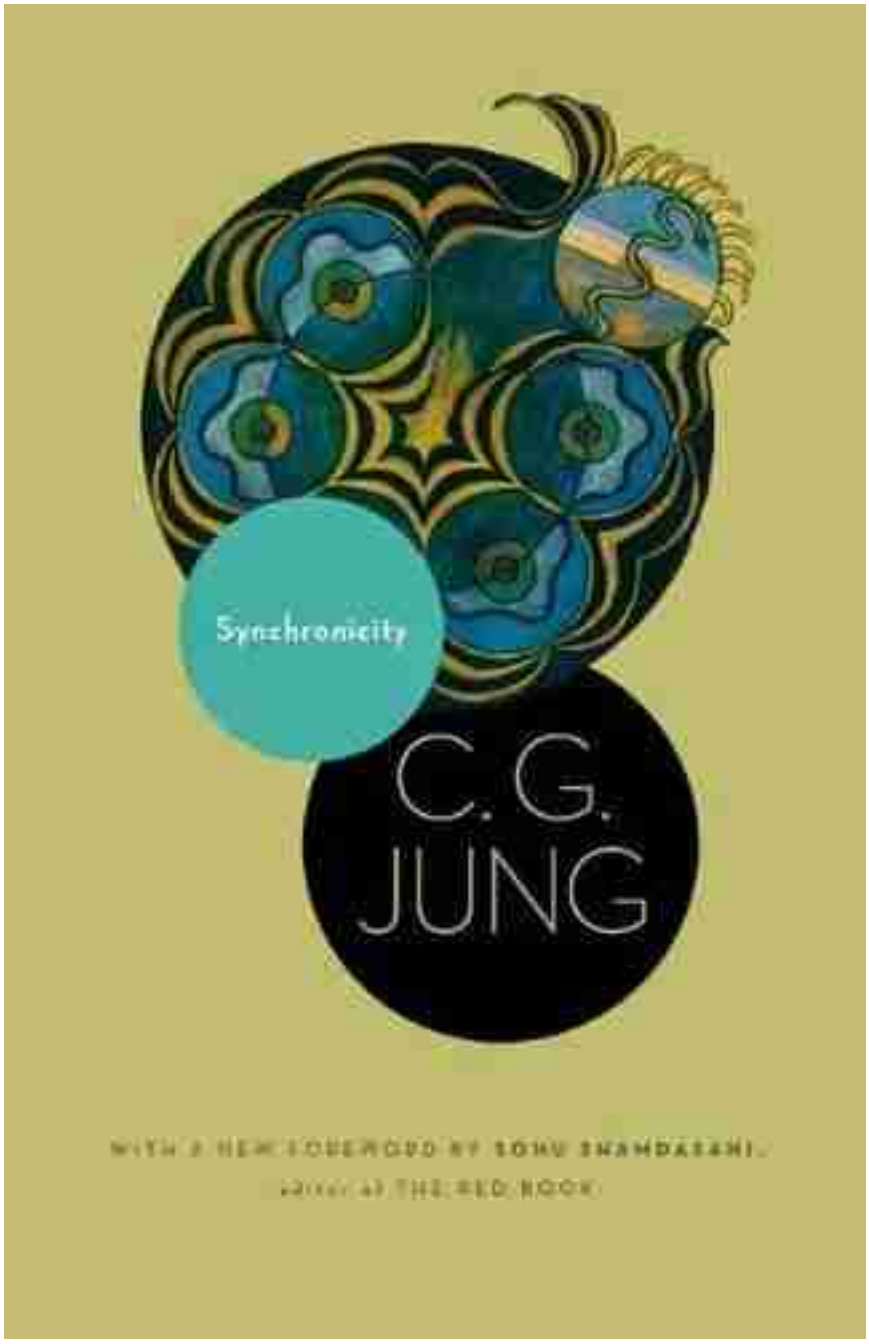

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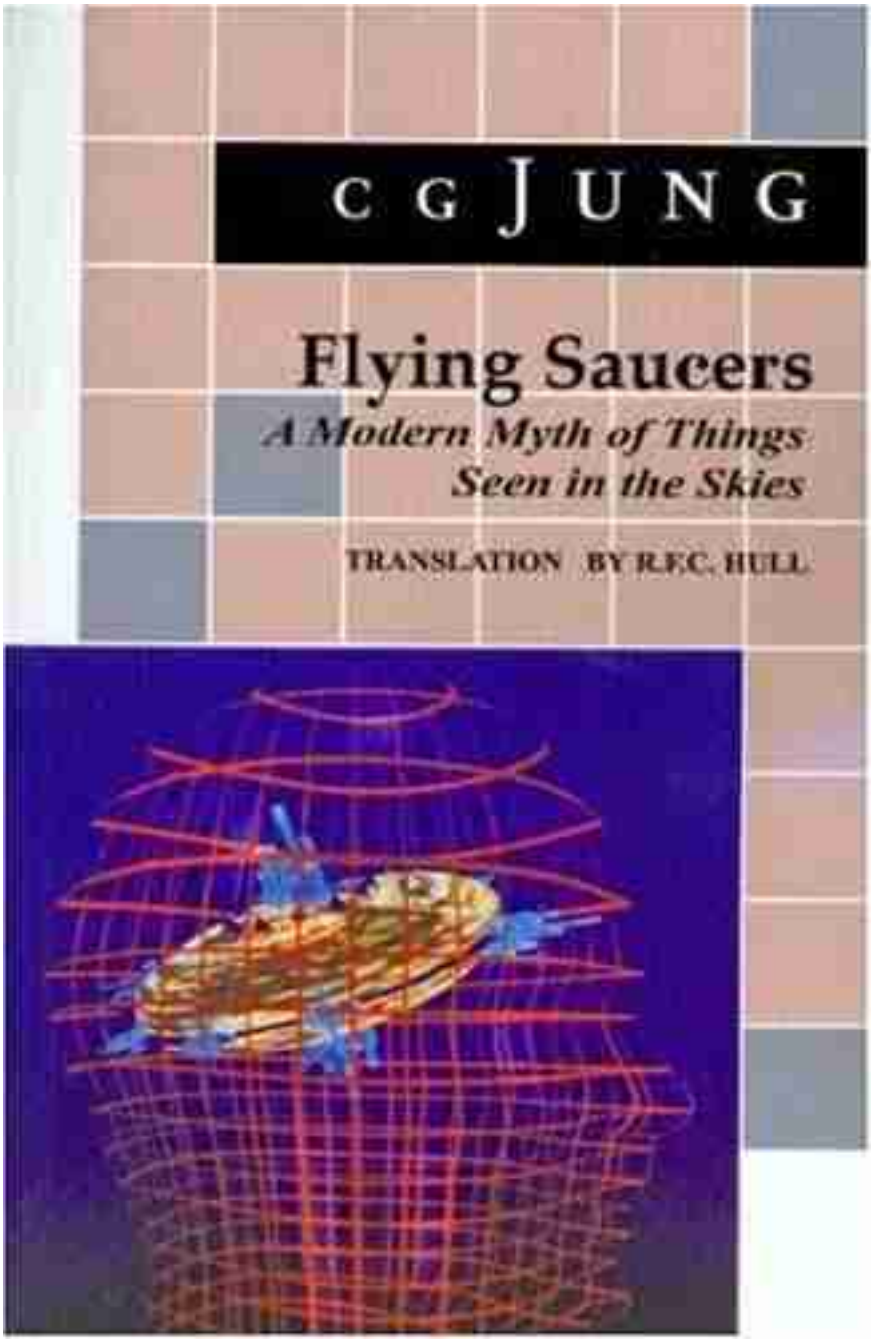

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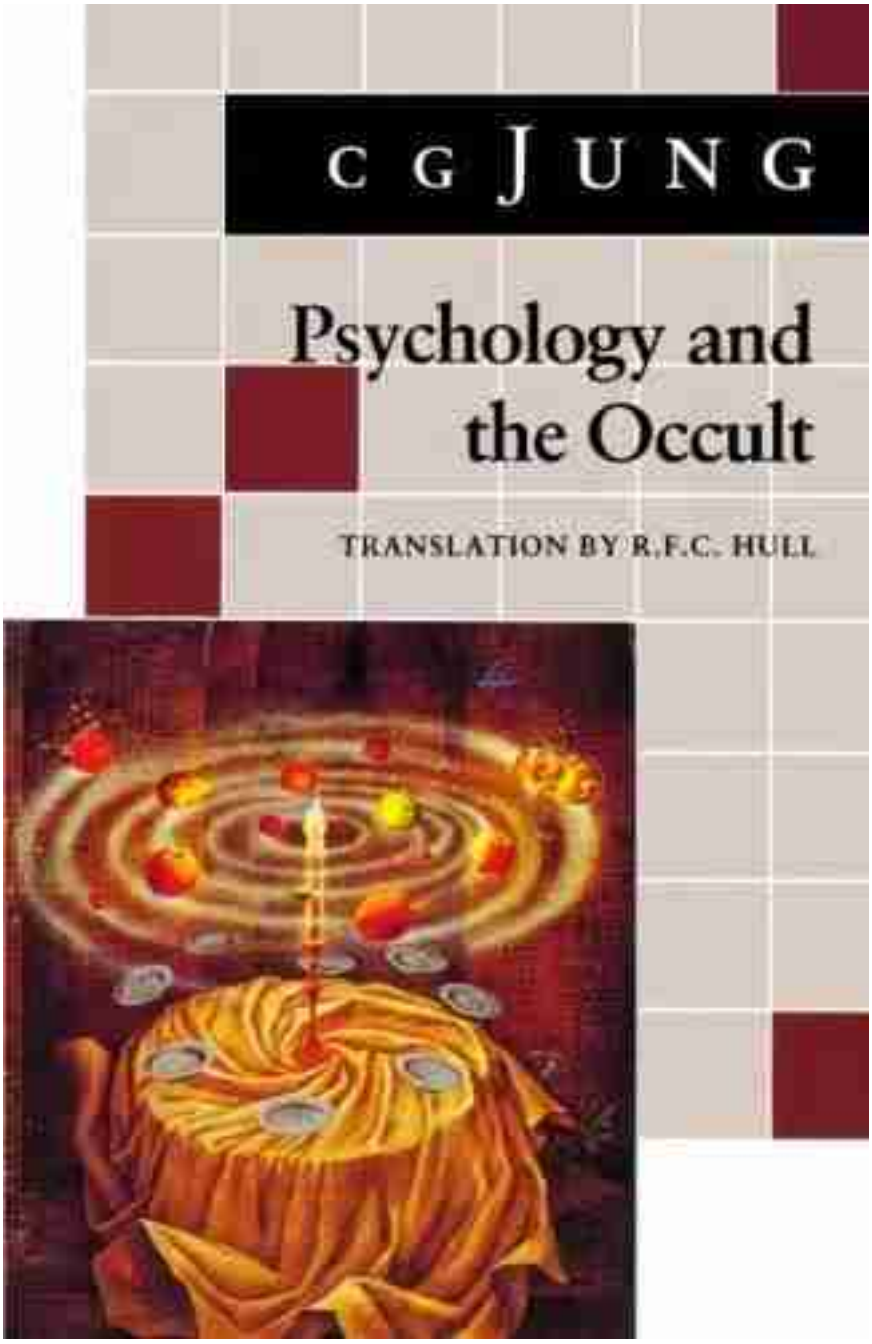

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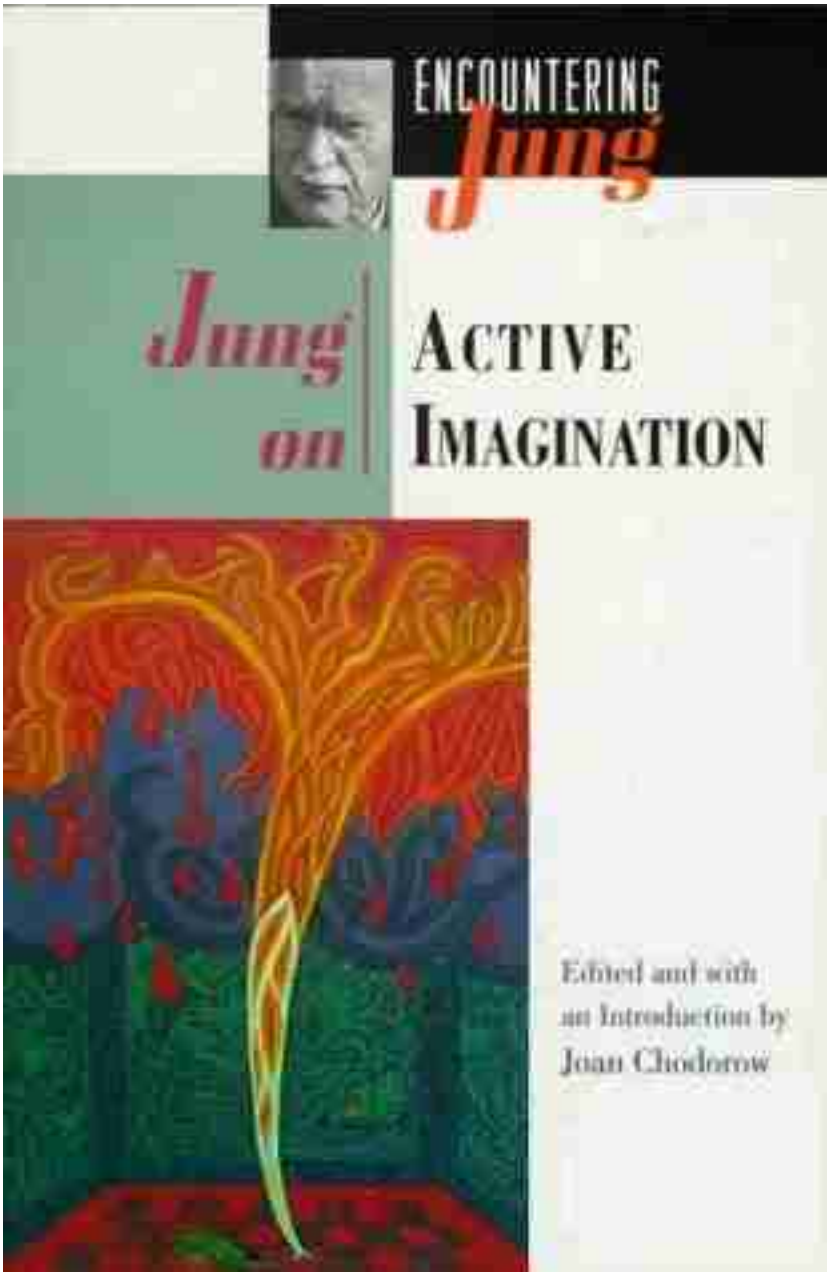

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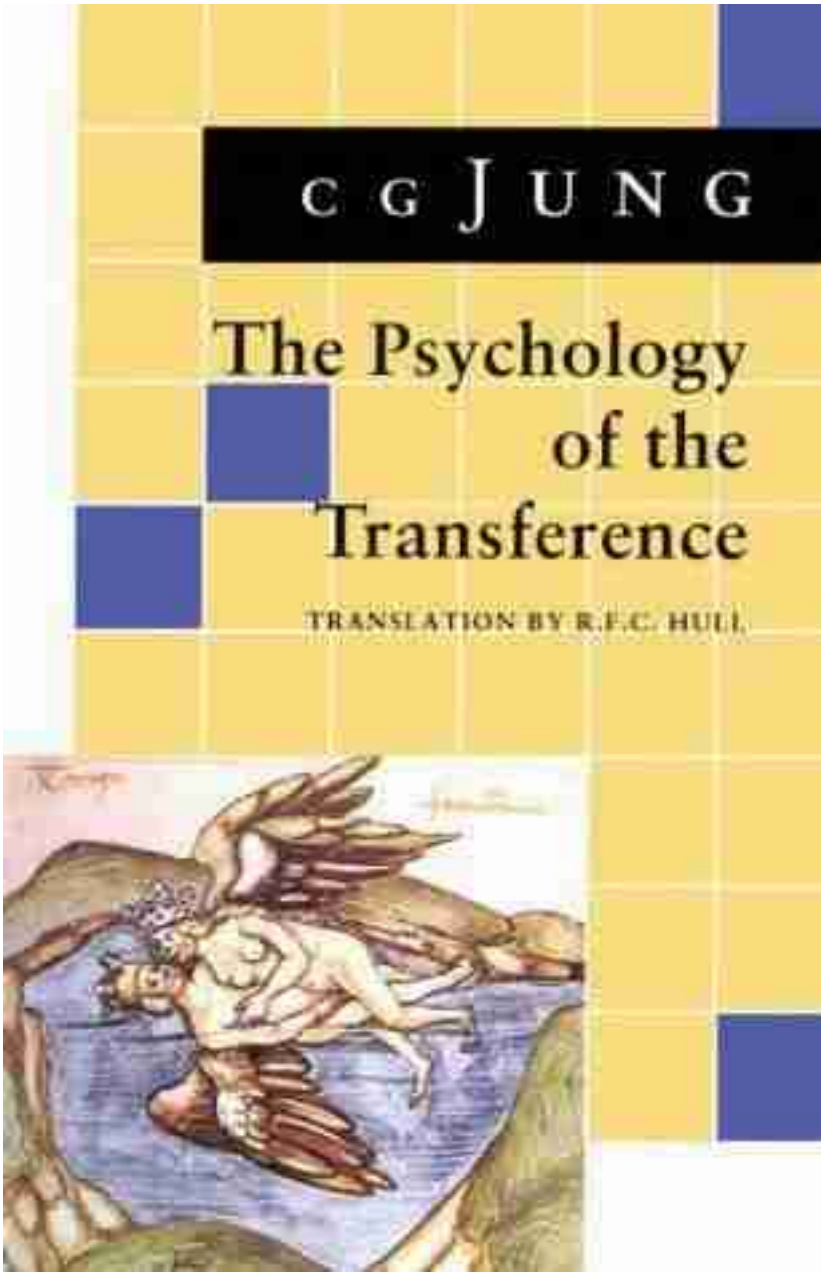

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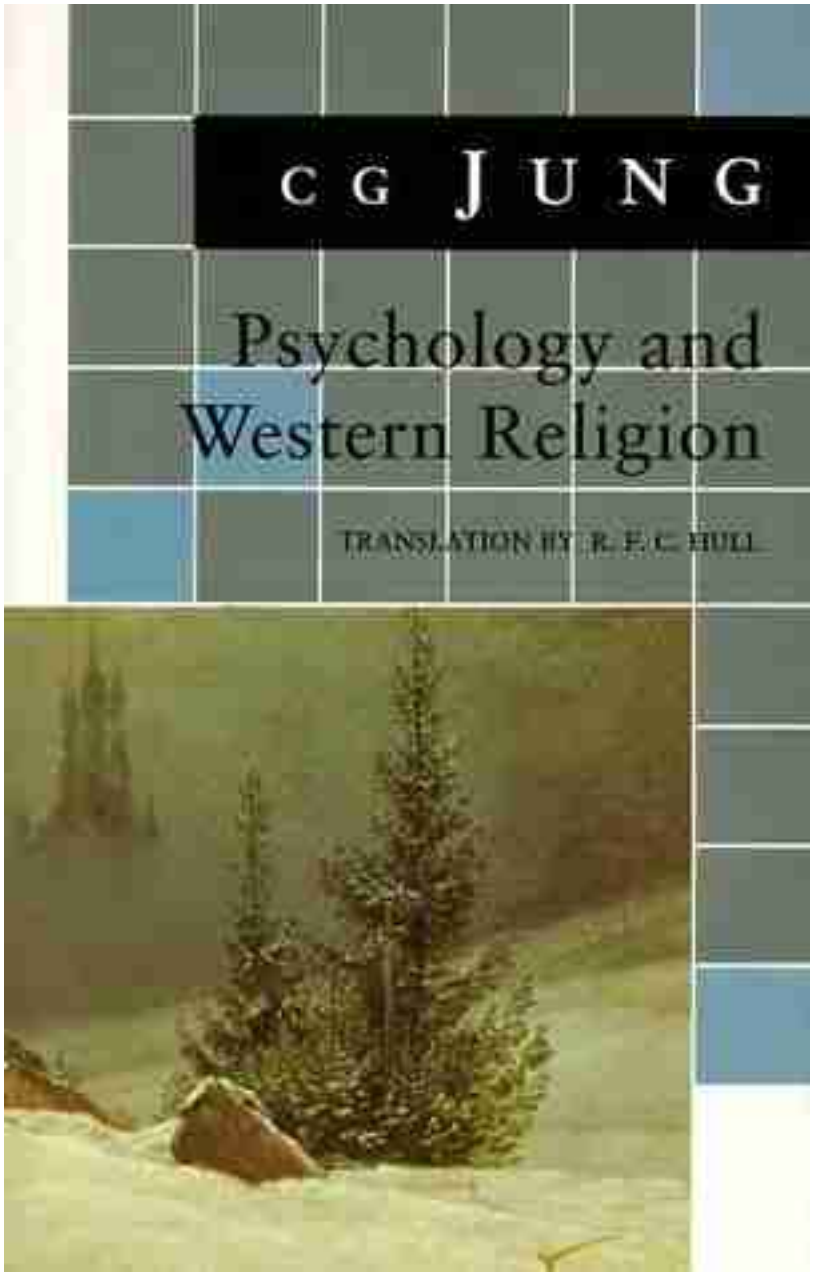

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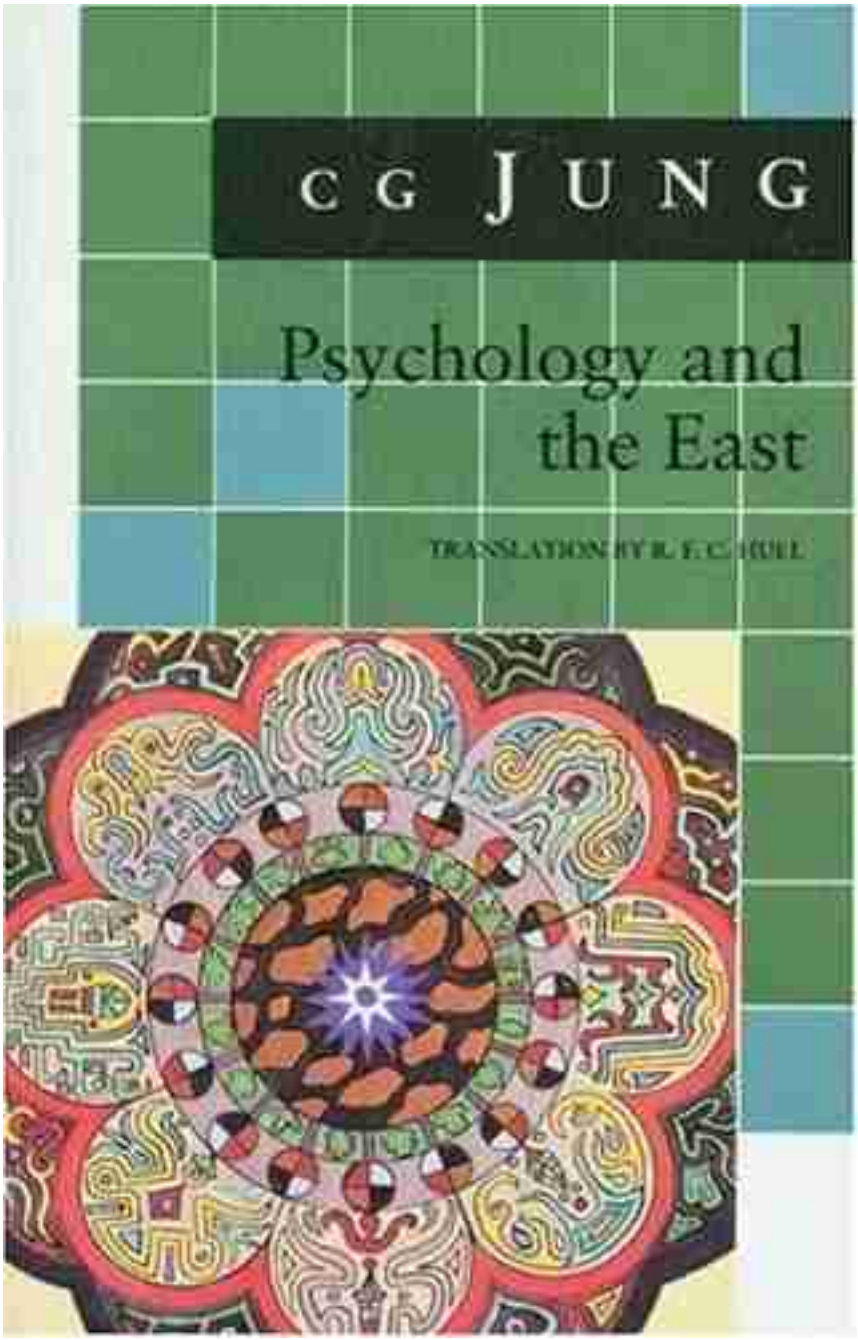

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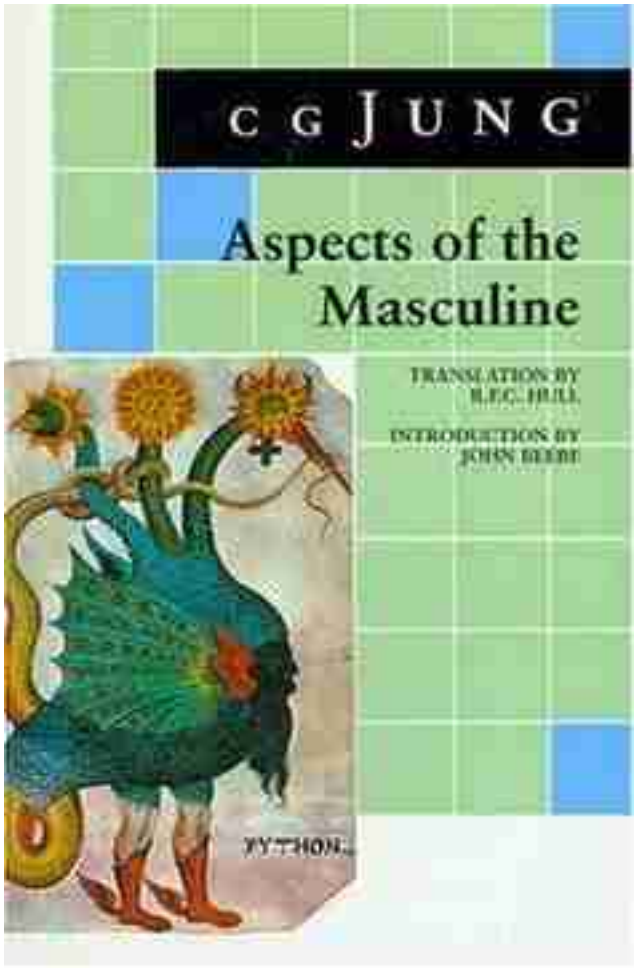

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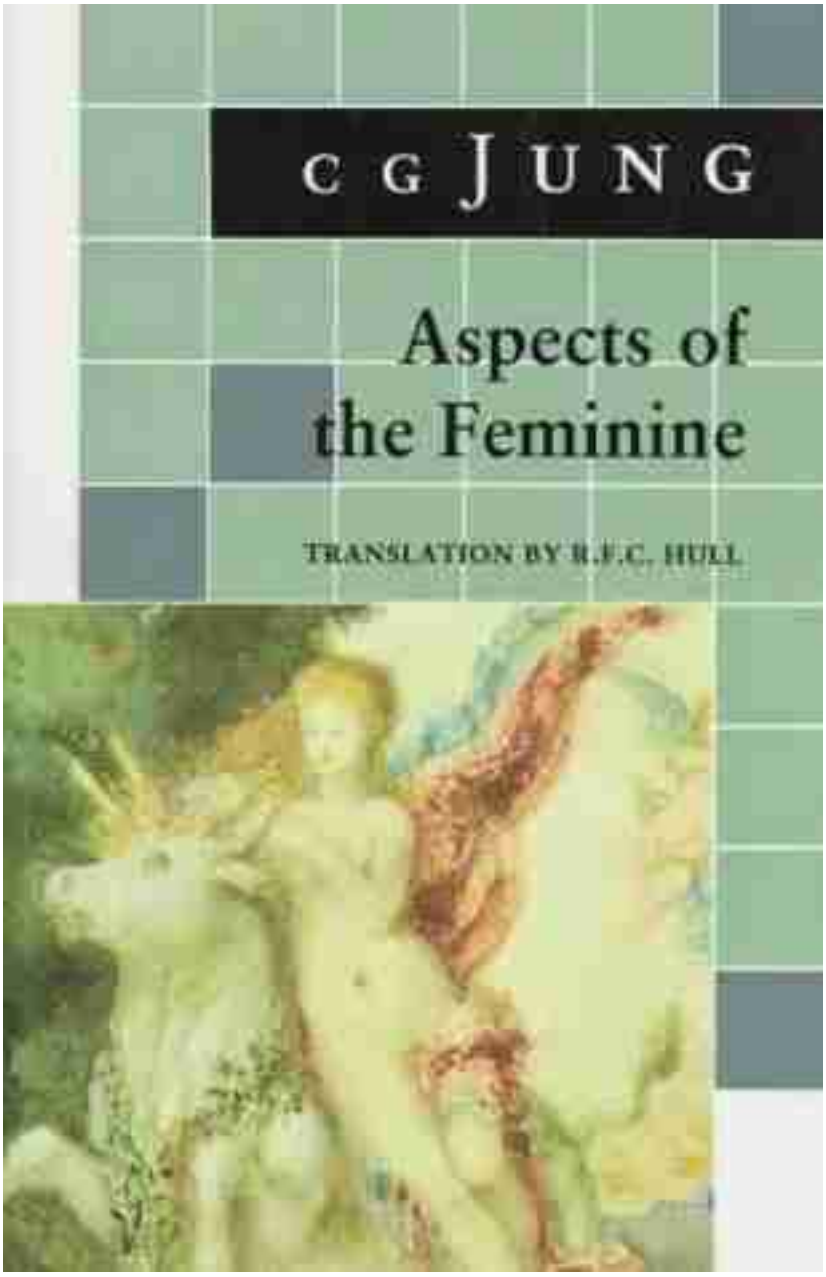

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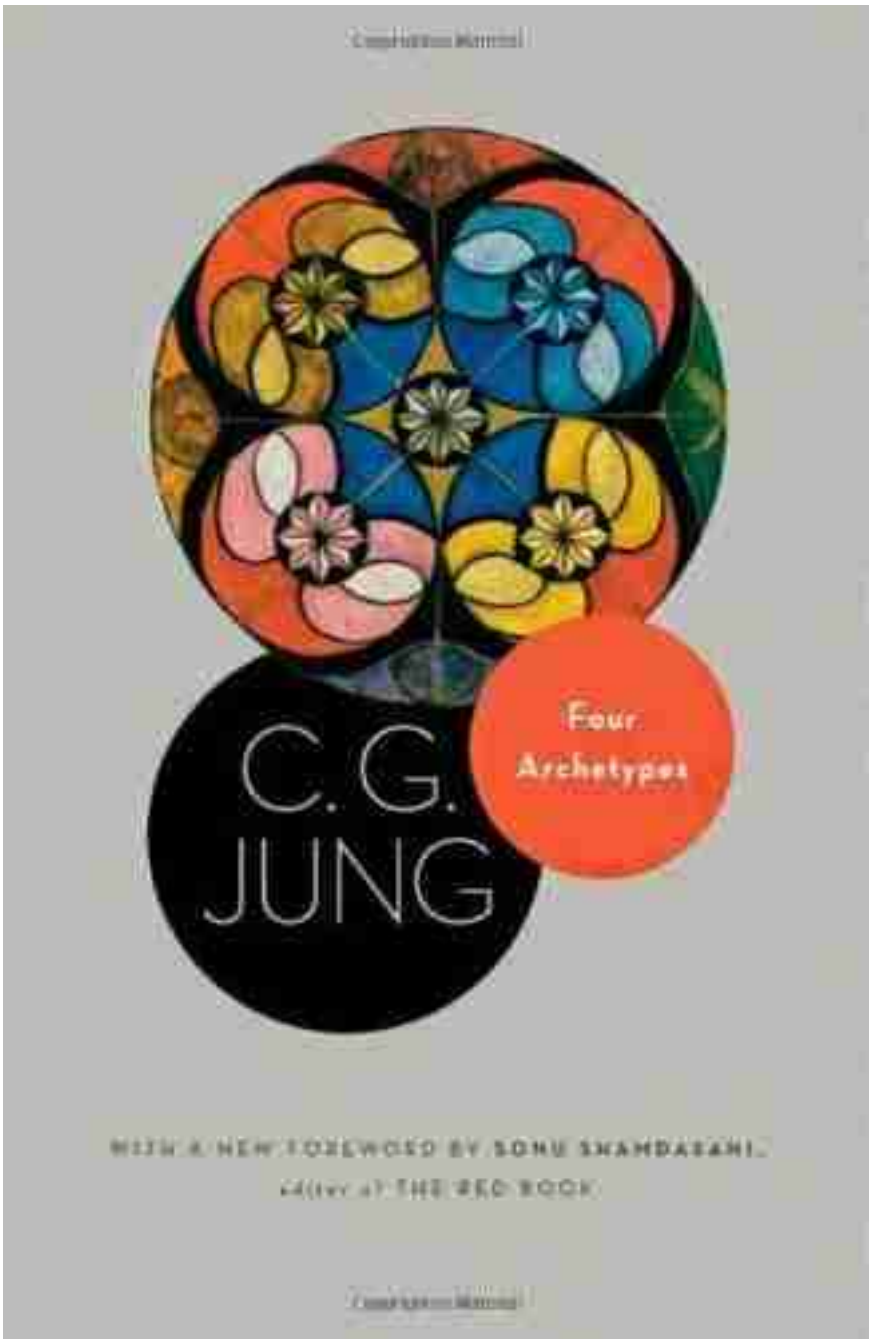

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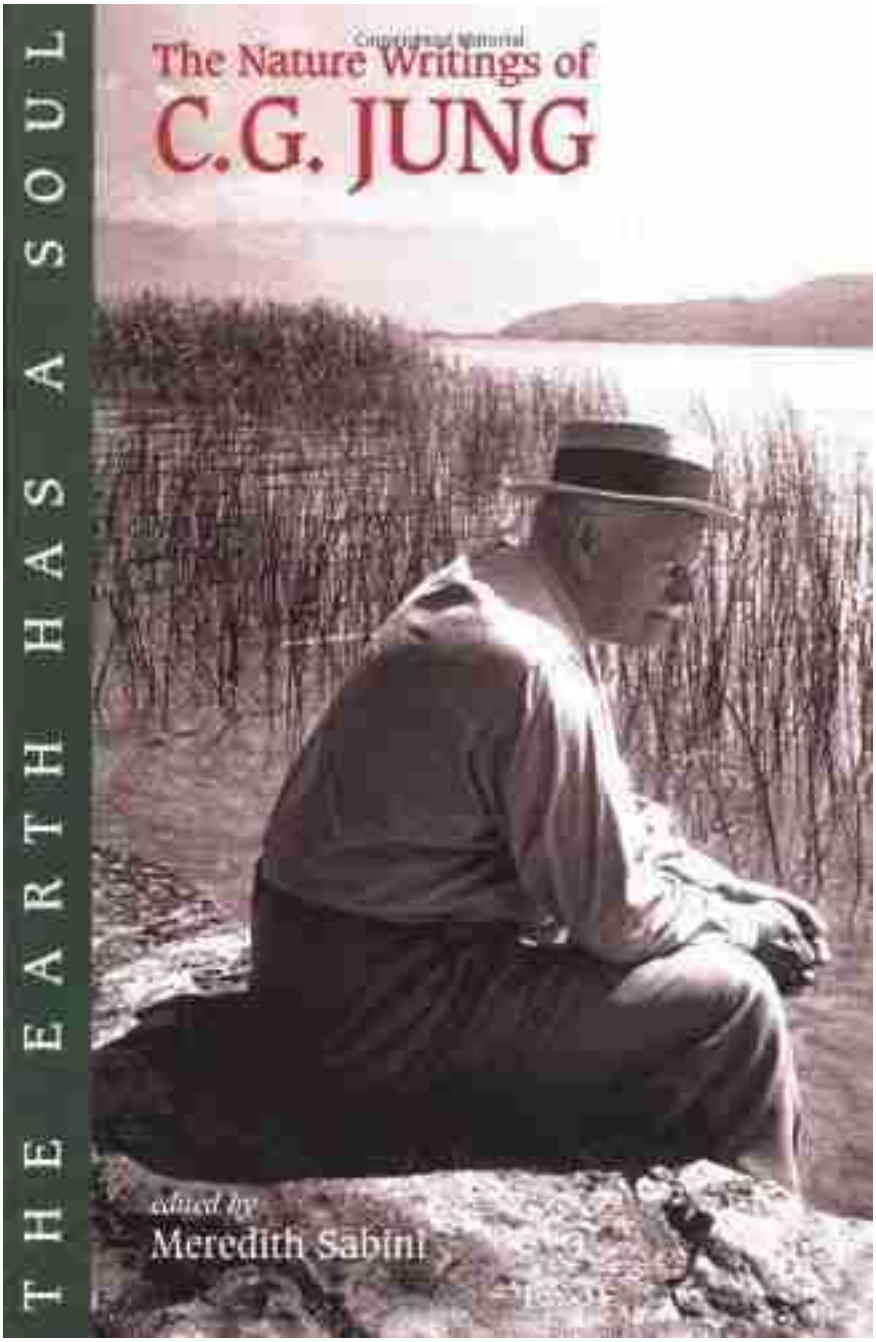

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Books by Carl Jung

Carl Jung: It is a desire, an ardent longing and even greed for God; I would not call it love. **(2014-11-10 16:57)**

Northern India is characterized by the fact that it is part of the immense Asiatic continent.
I noticed a frequent note of harshness in the way the people talked to each other, recalling harassed camel-drivers or irritable horse-dealers.
The variety of Asiatic costumes here supersedes the immaculate whiteness of the mild plant-eaters.
Women's dresses are gay and provocative.
The many Pathans, proud, unconcerned, and ruthless, and the bearded Sikhs, with their contradictory character—over-masculine brutality combined with melting sentimentality—give a strong Asiatic tinge to the appearance of the masses.
The architecture shows clearly how much the Hindu element has succumbed to the predominating Asiatic influence.
Even the temples of Benares are small and not very impressive, if it were not for their noisiness and dirt.
Shiva, the destroyer, and the bloodthirsty and blood-curdling Kali seem to be in the foreground.
The fat, elephant-headed Ganesha is also much in demand to bring good luck.
In comparison, Islam seems to be a superior, more spiritual, and more advanced religion.
Its mosques are pure and beautiful, and of course wholly Asiatic.
There is not much mind about it, but a great deal of feeling.
The cult is one wailing outcry for the All-Merciful.
It is a desire, an ardent longing and even greed for God; I would not call it love.
But there is love, the most poetic, most exquisite love of beauty in these old Moguls.
In a world of tyranny and cruelty, a heavenly dream crystallized in stone: the Taj Mahal.
I cannot conceal my unmitigated admiration for this supreme flower, for this jewel beyond price, and I marvel at that love which discovered the genius of Shah Jehan and used it as an instrument of self-realization.
This is the one place in the world where the—alas—all too invisible and all too jealously guarded beauty of the Islamic Eros has been revealed by a well-nigh divine miracle.
It is the delicate secret of the rose gardens of Shiraz and of the silent patios of Arabian palaces, torn out of the heart of a great lover by a cruel and incurable loss.
The mosques of the Moguls and their tombs may be pure and austere, their divans, or audience halls, may be of impeccable beauty, but the Taj Mahal is a revelation.
It is thoroughly un-Indian.

It is more like a plant that could thrive and flower in the rich Indian earth as it could nowhere else.
It is Eros in its purest form; there is nothing mysterious, nothing symbolic about it.
It is the sublime expression of human love for a human being. Carl Jung, Civilization in Transition, Pages 519-520

Esther Harding Books [Jungian] **(2014-11-10 17:37)**

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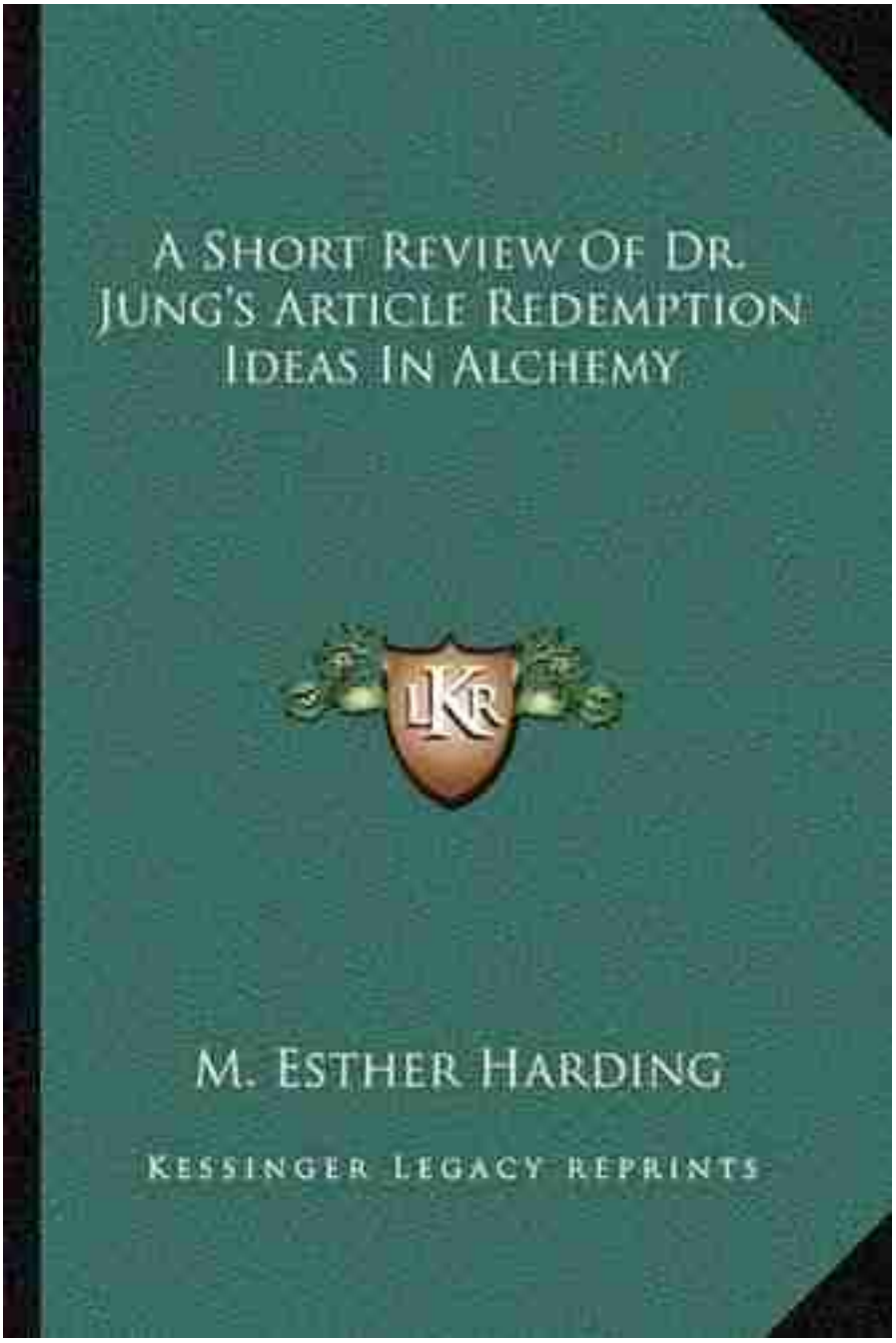

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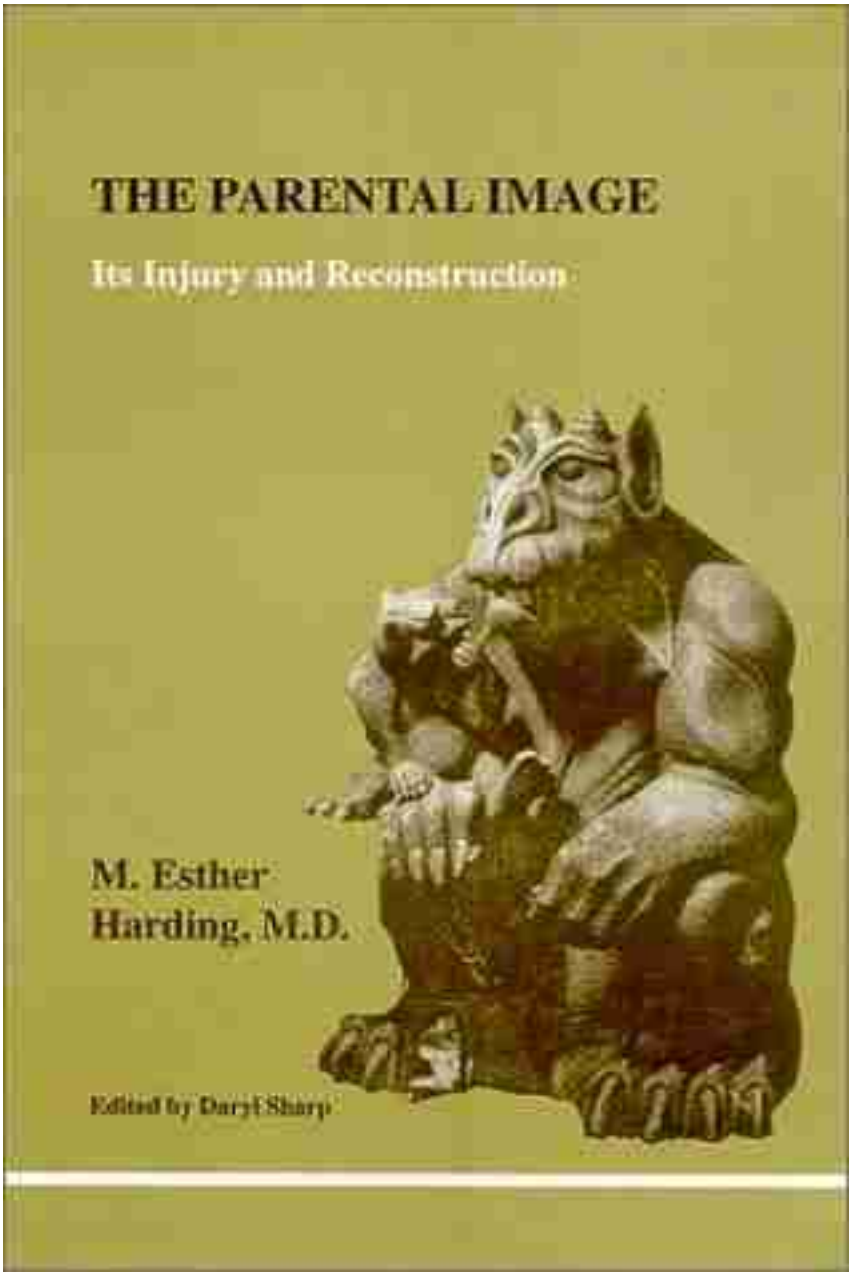

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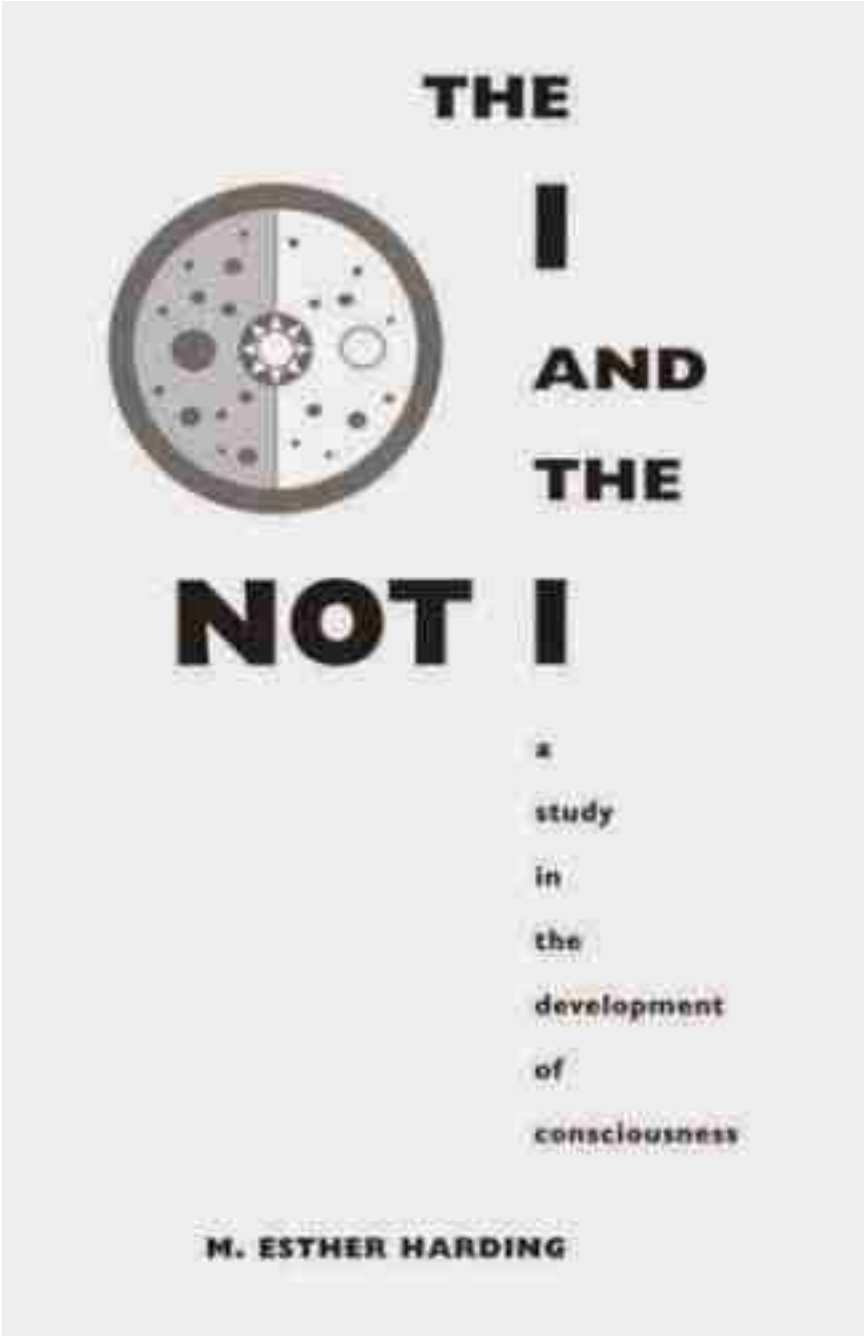

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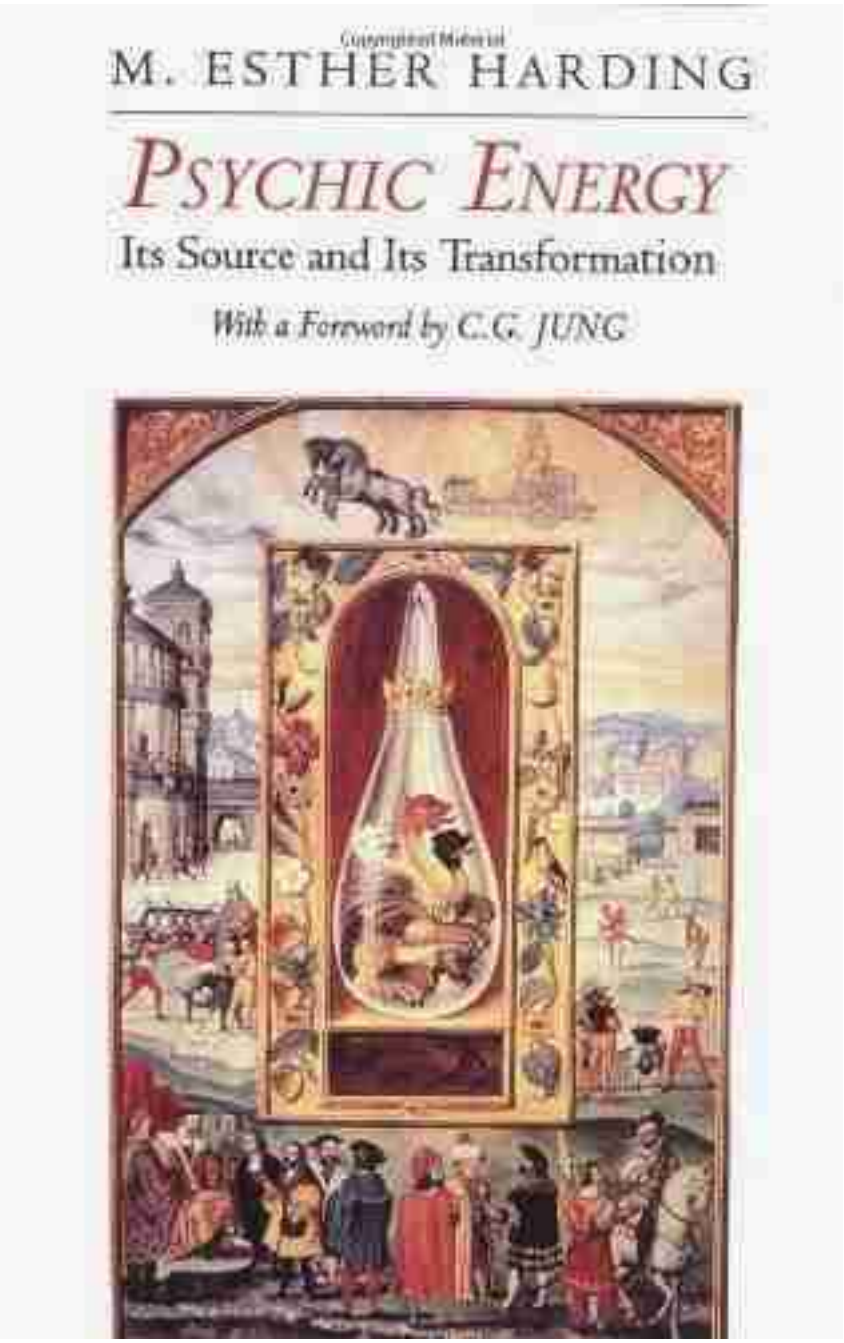

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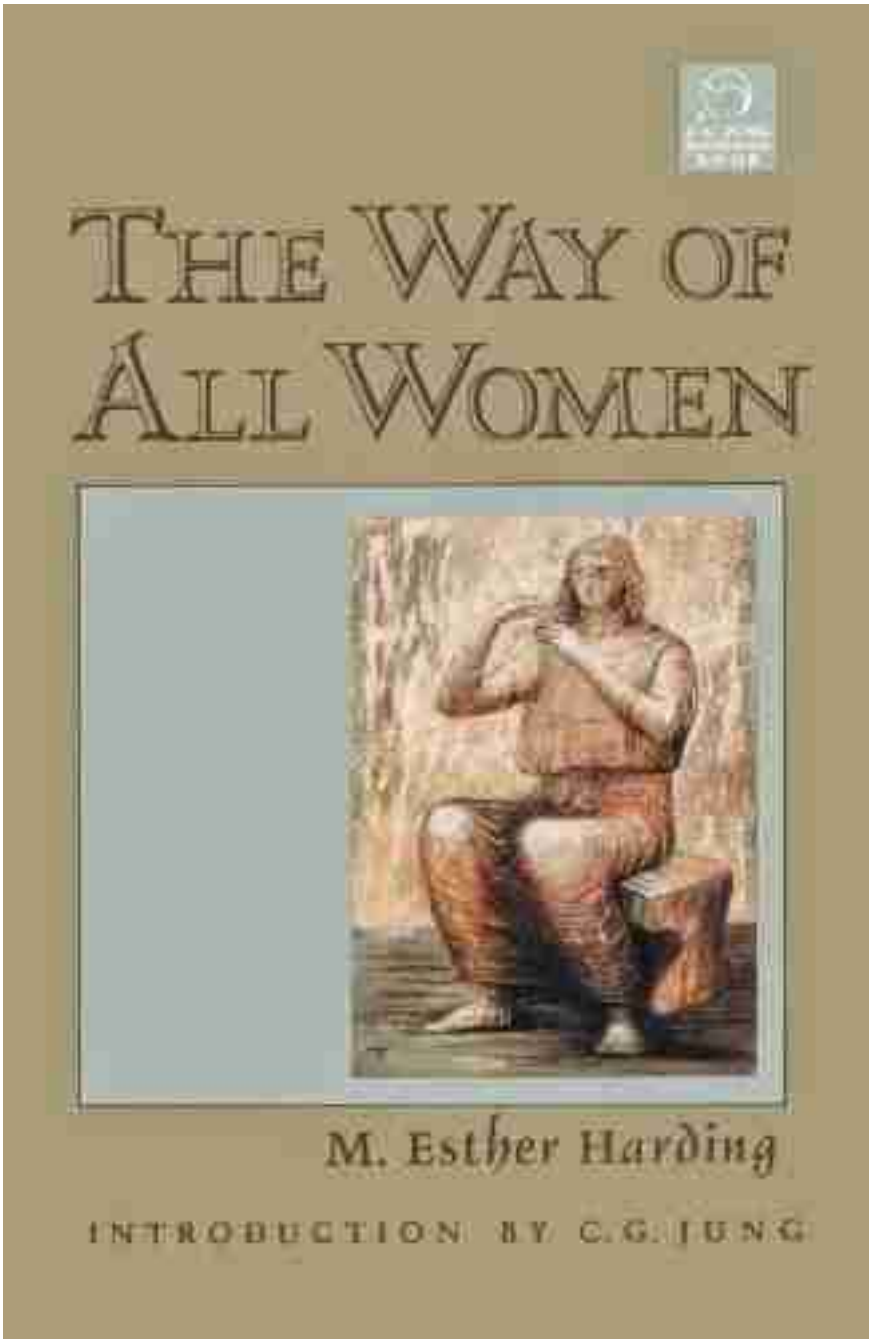

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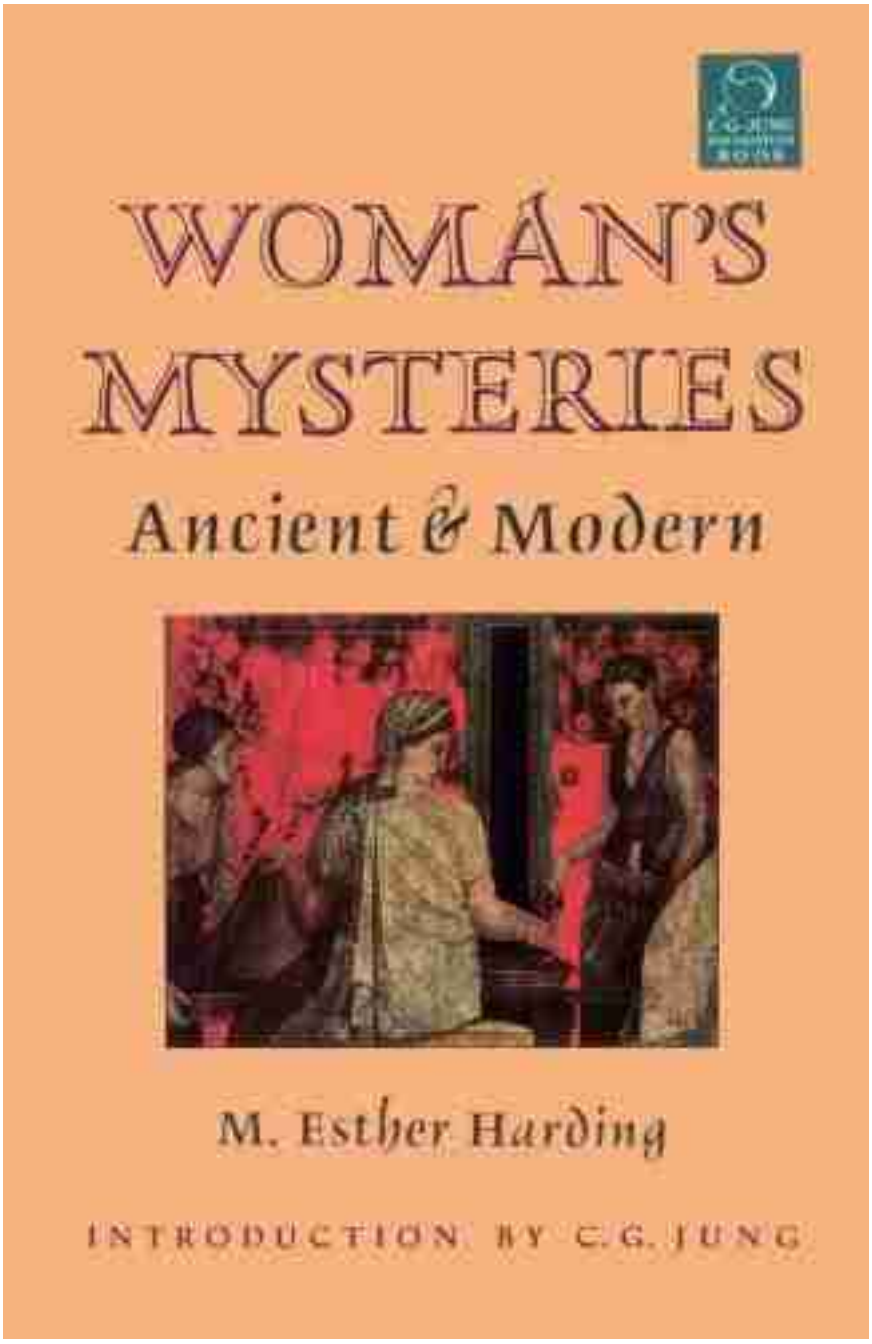

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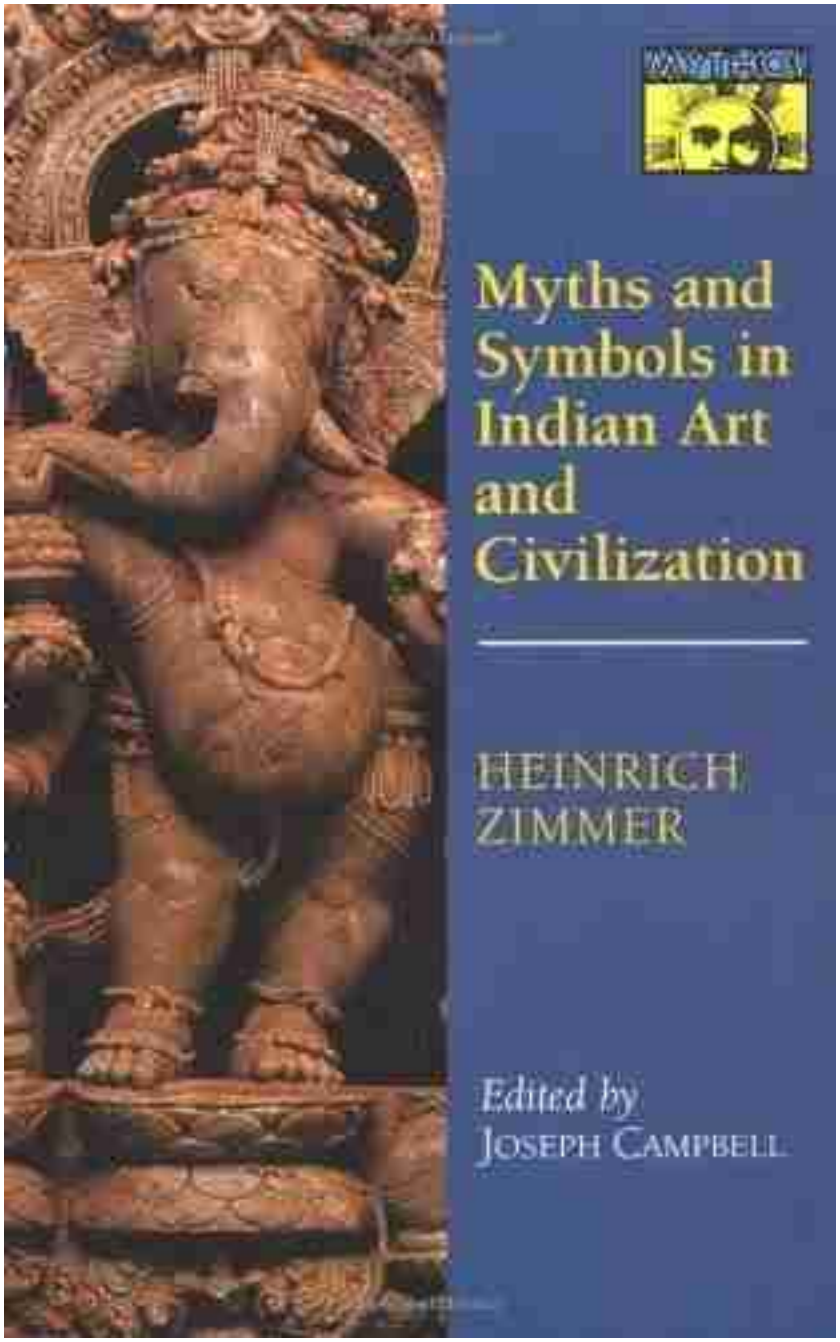
Heinrich Zimmer Books [Jungian] **(2014-11-11 06:49)**



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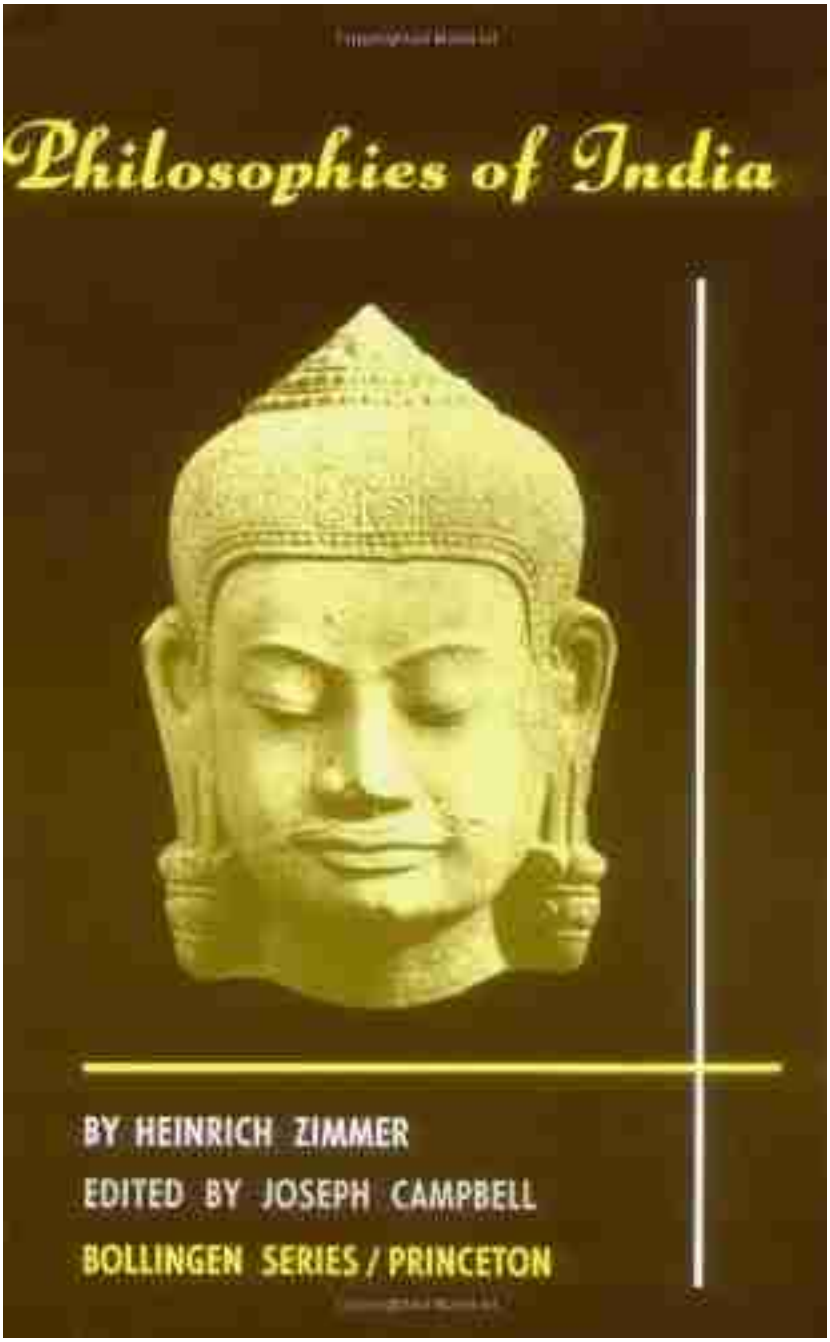

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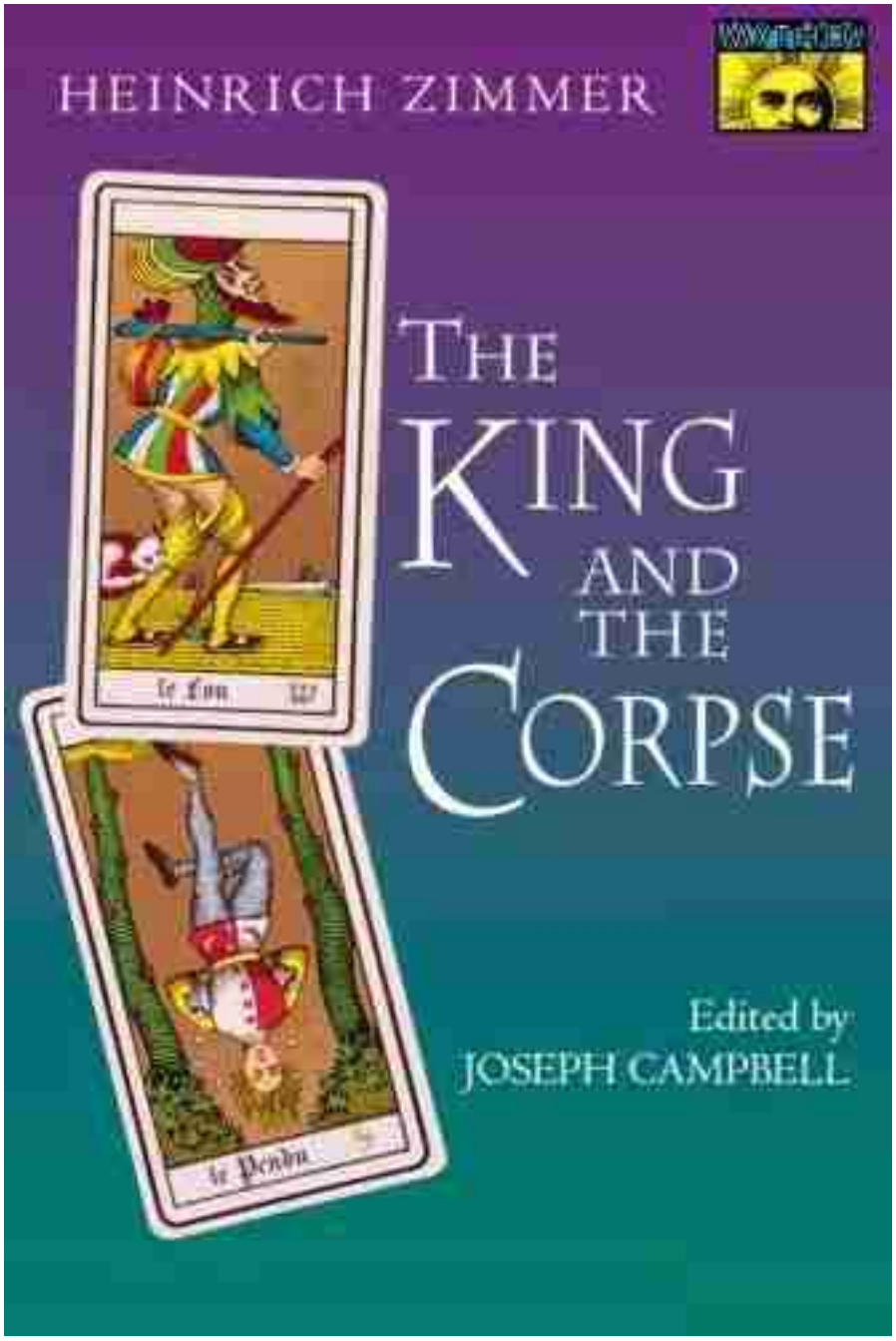

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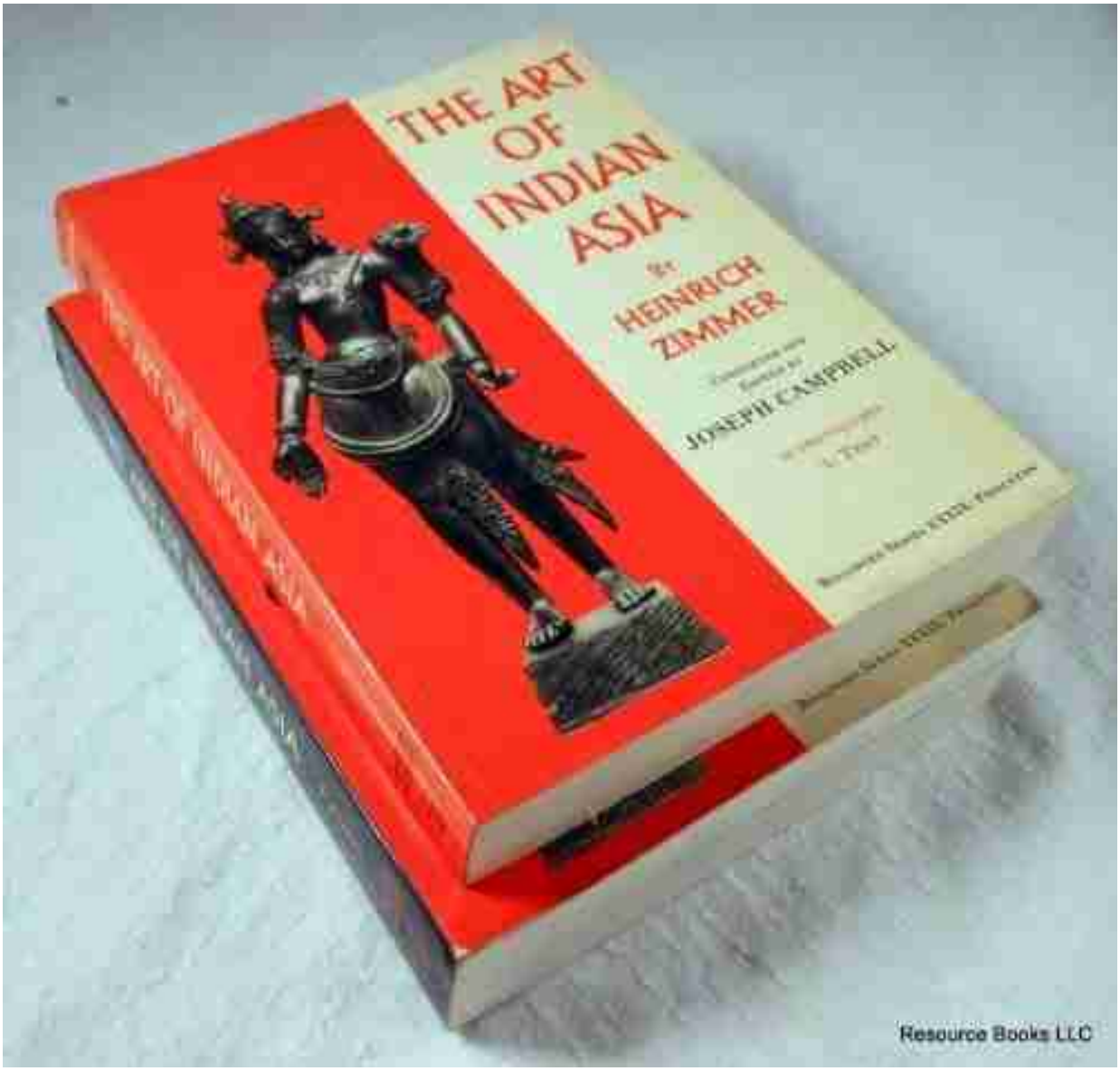

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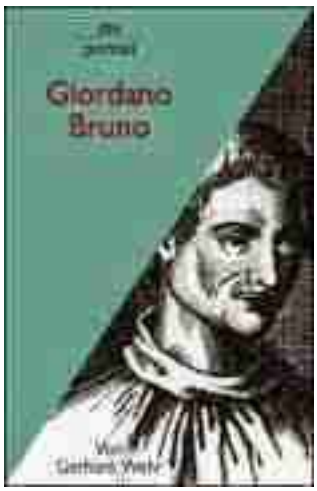
Gerhard Wehr Books [Jungian] **(2014-11-11 07:40)**



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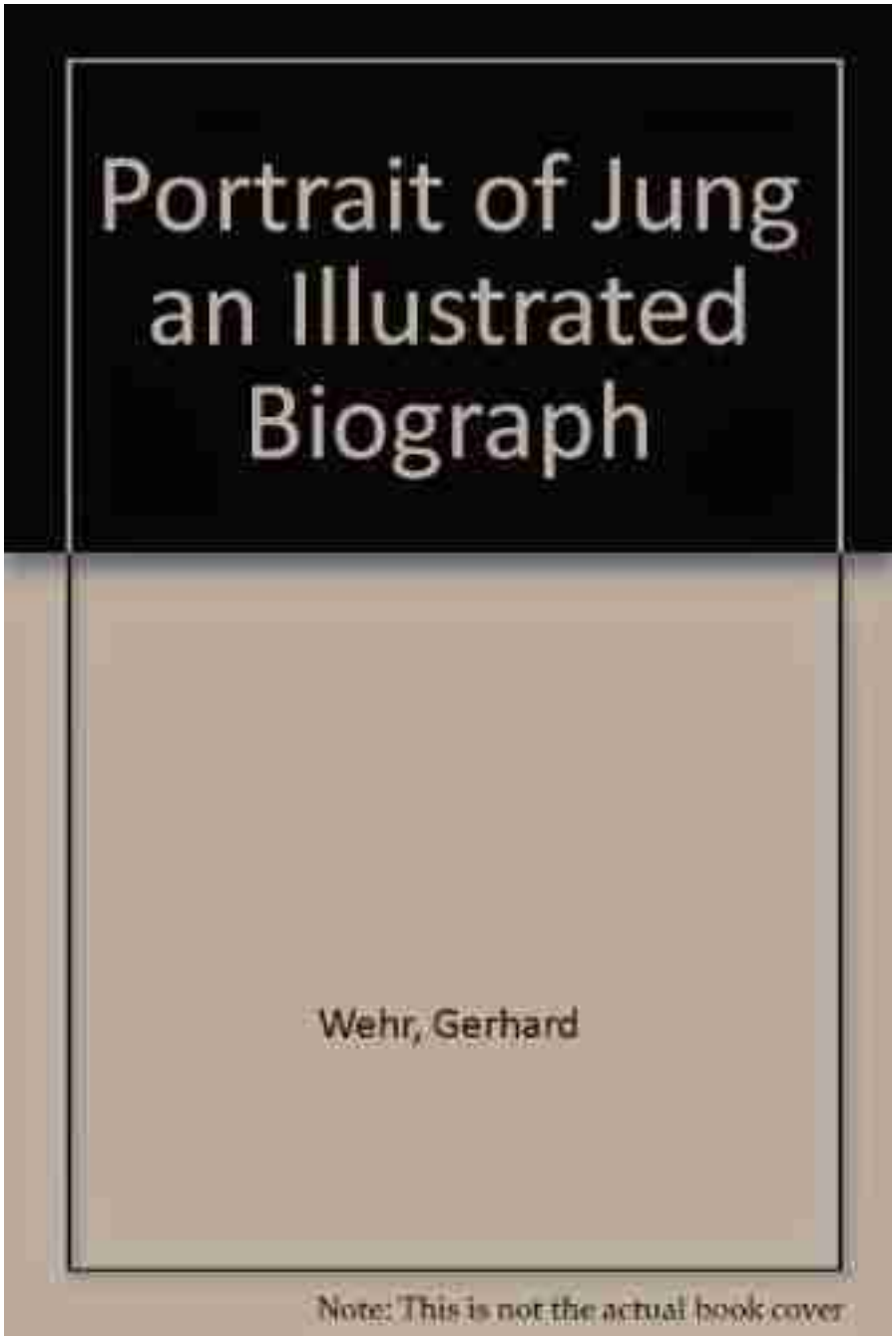

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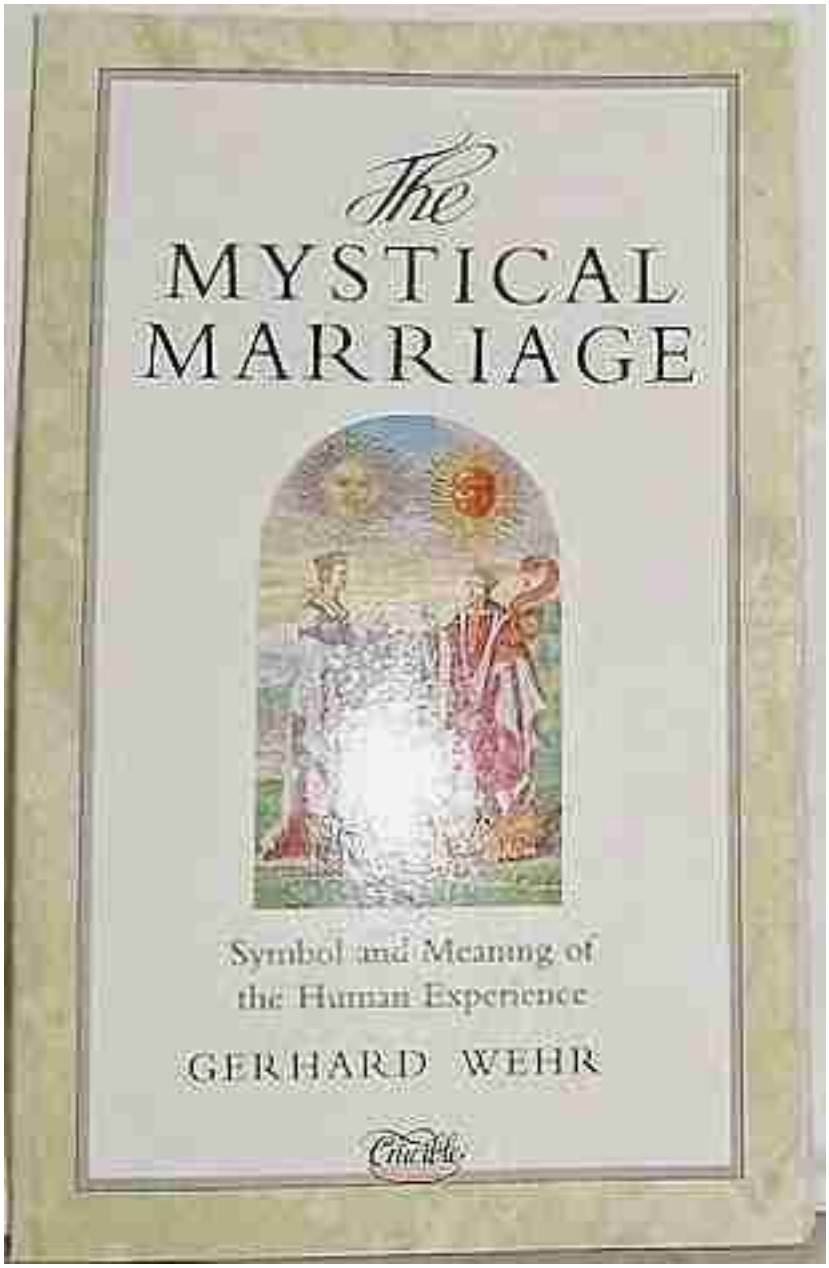

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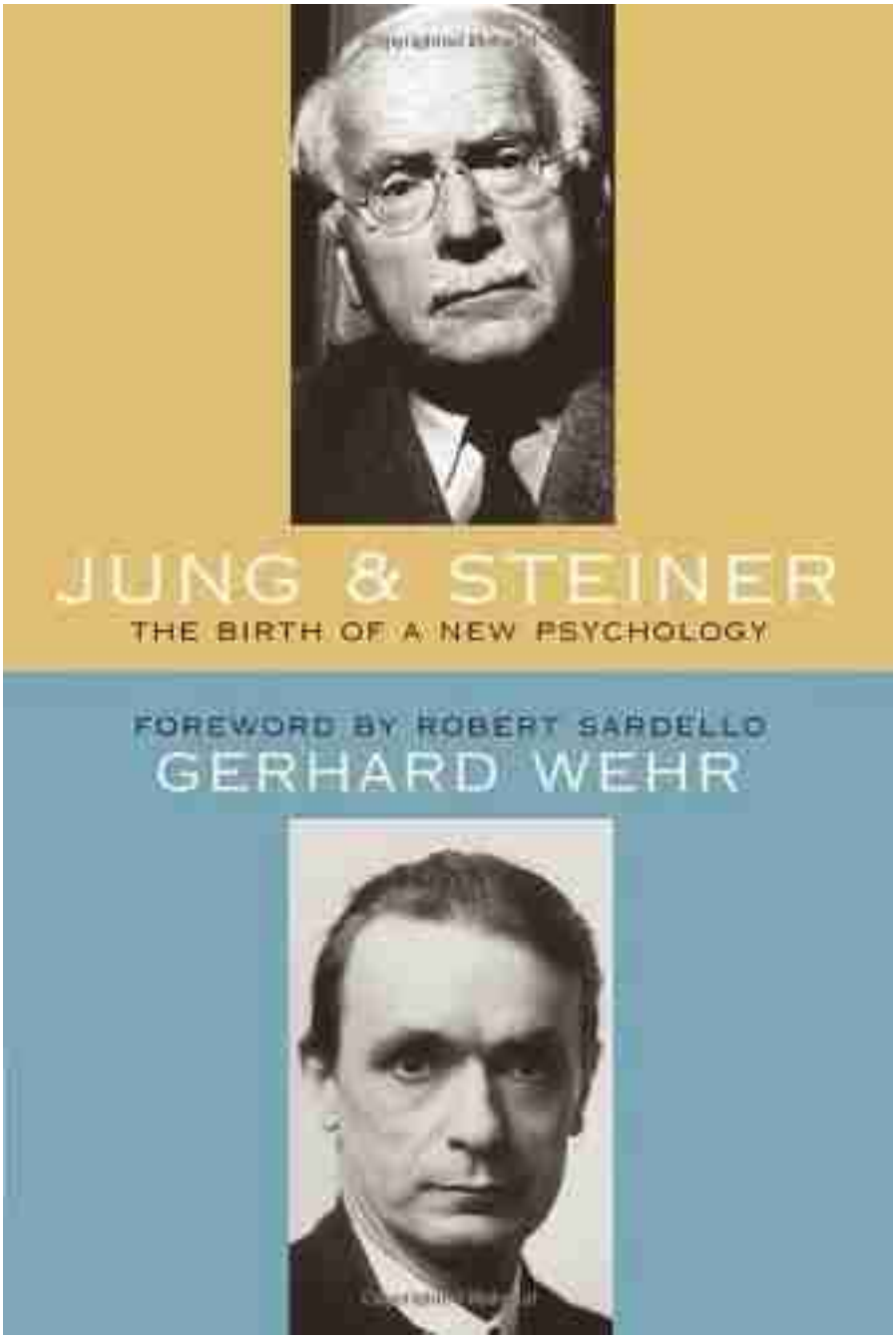

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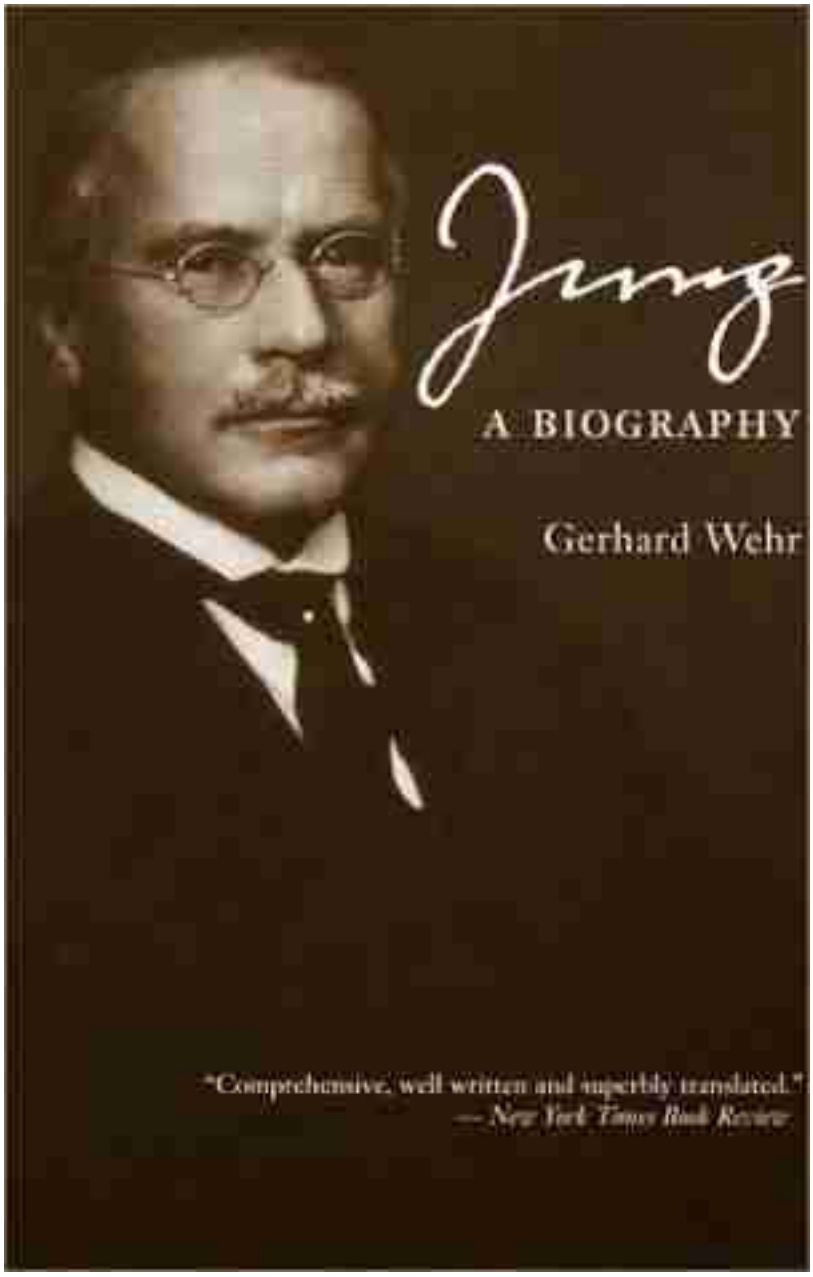

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E.A. Bennett Books [Jungian] **(2014-11-11 13:38)**

x

Image: E.A. Bennett and Carl Jung at lakeside Bollingen 1957.

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Notes written by Carl Jung, Marie Louise Von Franz, Barbara Hannah, C.A. Meier, and Rivkah Scharf (Kluger) written in 1953. **(2014-11-12 06:35)**

Note written by Carl Jung in 1953.

Note written by Marie Louise Von Franz in 1953.

Note written by Barbara Hannah in 1953.

Note written by C.A. Meier in 1953.

Note written by Rivkah Scharf (Kluger) in 1953.

Carl Jung on the "Objective Psyche." **(2014-11-12 06:50)**

Carl Jung and Jolandi Jacobi

Michael Fordham
[Carl Jung on the "Objective Psyche."]
Dear Dr. Jacobi, 15 April 1948
I understand what Fordham means but it doesn't agree at all with my view of the objective psyche.

We also speak of the ”objective world,” by which we do not mean that this objective world is the one we are conscious of.
There is no object of which we are totally conscious.
So, too, the collective unconscious becomes conscious in part and to the at extent it is then a conscious object.
But over and above that it is still present unconsciously, though it can be discovered.
It behaves exactly like the world of things, which is partly known, partly unknown, the unknown being just as objectively real as that which is known to me.
I chose the term ”objective psyche” in contradistinction to ”subjective psyche” because the subjective psyche coincides with consciousness, whereas the objective psyche does not always do so by any means.
I wanted to let you know my exact position so that you can make use of this definition if necessary.
With friendly greetings,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 497.

Carl Jung on the dream of Wilhelm Laiblin (2014-11-12 11:06)

[Carl Jung on the dream of Wilhelm Laiblin]
Dear Herr Laiblin, 19 March 1934
Best thanks for your letter, which interested me very much.
Also for your two open letters to the bishop.
As to your dream, I entirely agree with you that the falling stars and moons refer to the collapse of a whole world of ideas that has become obsolescent.
I think we may also hazard the conjecture that the three moons refer to the Trinity concept.
The second part of the dream unquestionably refers to the anima, who offers you food and drink at an exorbitant price.
There is nothing in the dream to indicate that there is any necessity, or a personal reason, to take up an attitude in public.
The stars are falling anyway, one cannot and need not accelerate their fall.
I think I can understand why the bishop has not replied to your letters.
Anyone who has to run a church under these circumstances cannot concern himself with problems that cast doubt on the validity of this same church.
The meaning of the dream is only that when the churches keep silent the psyche gives you food and drink.
I certainly understand that in the present atmosphere, which strives for collective solutions, it was obvious that you should speak out for yourself.
We are in fact not absolutely dependent on the unconscious but can and should on occasion act on our environment at our own discretion.
For my part I would have looked at the dream in another light.
It would have occurred to me that the unconscious, in a very unchristian manner, was urging me to go home and nourish myself in silence and bear the costs of such an undertaking.
So long as the Church does not practice restraint of conscience, it can safely be kept alive for all those, the weak ones, to whom no offence should be given. I am therefore extremely conservative and reserved in these matters, for I am convinced that the Catholic as well as the Protestant form of faith have not by any means lost their raison d’etre.
A renewal of religious beliefs has no form at present, so that the weak and those who are dependent on forms should not be prematurely precipitated into formlessness.
I am naturally in complete agreement with the content of your letters.

If one says it at all, then one has to say it like that.
I only ask myself whether it is the right time to say such things now.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Volume 1, Pages 153-154.

Carl Jung on Symbolic Love. **(2014-11-12 11:36)**

Dear Fraulein Kaufmann, 30 April 1936
I cannot possibly answer your question in a letter.
I think you would do best to take the whole problem of love as a miracu lum per gratiam Dei which nobody really understands.
It is always fate, whose ultimate roots we shall never dig out.
One shouldn't let oneself be upset by God's doings. The sublime nonsense or nonsensical sublimity of love may invite us to philosophic wonder.
The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union.
There is a "real" partner only if you make him real.
Reality is an anthropomorphism.
You really ought to have asked this question when you were here.
Volumes could be written about it, which I shall on no account do, however.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Volume 1, Pages 213-214.

Books by Toni Wolff [Jungian] **(2014-11-12 14:59)**

Sadly some of the works by Toni Wolff have not been translated into English. This is a tragedy.

Books by Toni Wolff

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Books by C.A. Meier ”Jungian” (2014-11-12 15:38)

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Carl Jung on the Ego and the Unconscious (2014-11-12 16:01)

To W. Y. Evans-Wentz
My dear Mr. Evans-Wentz, 8 December 1938
I shall try to comply with your wishes as much as possible with reference to Book II which I shall make the chief subject of my inquiries.
The Eastern idea which Mr. Sturdy seems to share is that what I call the unconscious is consciousness, even super-consciousness.
This is a metaphysical assumption of course.
I remain within our ordinary Western consciousness, the only kind of consciousness I know.
The nature of that psyche which reaches beyond my consciousness is essentially unknown to me.
Therefore one aptly calls it the unconscious.

Of course I wouldn’t know of it if there were not parts of it that reach my consciousness, but the main body of this psyche is essentially unconscious to me, as its origins are equally unknown to me.
We know of no consciousness that is not the relation between images and an ego. But unfortunately we have no means to ascertain that every living organism is equipped with what we call an ego.
We even know of dim states of consciousness where our own ego becomes equally dimmed, yet the state is definitely psychic.
From such an experience we may conclude that there is an enormous mass of psychic functioning which is not exactly conscious to an ego, or which is altogether without an ego.
The latter condition would be utterly ”dark,” i.e., deprived of the light of consciousness.
To speak of consciousness in a cell is to me a highly metaphysical assertion for which we have no evidence whatsoever.
On the other hand it is easy to assume that each living organism has probably something like a psychic function.
All psychic functioning without an ego has peculiar characteristics that adhere to every psychic fragment which is not the result of conscious functioning.
Dreams, for instance, are not the result of conscious functioning in the main.
They have therefore a peculiar character which we call unconscious.
If the Indians would call sublime psychic experience ”psyche” or something equivalent to it, I would agree with them, but to call it consciousness cannot be substantiated
by any evidence.
If the highest psychic condition is Sunyata, then it cannot be consciousness, because consciousness is by definition the relationship between the subject and a
representation.
One is conscious of something.
As long as you are conscious of Sunyata it is not Sunyata, because there is still a subject that is conscious of something.
Void is even the void of consciousness, and there I completely agree with the East.
I hope to be able to do the promised bit of work in my winter vacations.
Hoping you are always in good health,
I remain,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 2, Pages 248-250.

Books by Wolfgang Pauli [Jungian] **(2014-11-12 18:24)**

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Body and spirit are to me mere aspects of the reality of the psyche. ˜Carl Jung (2014-11-12 19:29)

Airplanes and such devilish inventions ought to be avoided. C.G. Jung Carl Jung, Letters Vol. 1, Pages 198-200.

Body and spirit are to me mere aspects of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

Body is as metaphysical as spirit. Carl Jung, Letters Vol. 1, Pages 198-200.

Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche. Carl Jung, Letters Vol. 1, Pages 198-200.

Carl Jung on the causality of fantasy (2014-11-13 02:27)

To Henry A. Murray
My dear Dr. Murray, 10 September 1935
Thank you for your interesting letter.
I think going to Samoa is a very wonderful plan, but nothing for myself as I'm fettered to all sorts of obligations in Zurich.
Next summer I'm going to Harvard University,! as you probably will have heard, which is adventurous enough.
I'm sorry that I will not be able to see you, as you just then sail for the happy isles.
Look out that the paradise doesn't eat the bottom out of your soul.
It is dangerous ground, all the more so as one is not aware of it.
While writing this letter I received your second one.
I'm sorry for the delay of my answer, but I'm so overburdened with work that I'm really often quite unable to answer or even to read long letters.
My plans for summer 1936 are not yet fixed at all except that, as I say, I'm going to Harvard to endure a tercentenary. I don't know
exactly what that means, but I imagine all sorts of tiresome things.
I'm also certain that many of my friends and acquaintances want to see me.
A bit of nature, I admit, would be rather heaven-sent, but it shouldn't be too far away and not too adventurous, as my wife is probably accompanying me.
Airplanes and such devilish inventions ought to be avoided.
To write the book you suggest would be a very difficult and expensive enterprise.
Concerning your trouble with the question of the causality of fantasy images, I want to say that it is certainly true that external conditions are the cause of inner reactions, but the external cause is only one condition of the reaction, the other condition is always the quality of the thing that reacts.
One cannot assume that at any time the thing that reacts has been a thing without quality.

In other words, the psyche as an inherent quality of the living body always had its peculiar and specific quality which is not equal to the nature of the external things.
A psychic image is, as you know, by no means identical with the external object itself.
It would be an unjustified assertion to assume that the psyche wholly derives from the influences of external facts, as it would be to assume that all external objects are nothing but projected images of the mind.
When you carefully study the primitive mind, you will see that primitives are in no way concerned with their personalities, but their personalities are very much concerned with themselves.
So the unconscious in them produces actions and images without their consciousness, as is the case in our dreams.
These images are surely answers to external facts and conditions, but they are the answers of the psyche and therefore produce accurate pictures of the psychic facts.
If you compare the sun myth to the actual experience of the senses, then you see the whole difference.
The conscious mind perceives the sun as a round celestial body, the unconscious produces a myth which in its imagery has nothing but a very faint relation with the actual perception of the senses.
If the Freudians say that this is nothing but infantile, then they are right in so far as these images begin to become actual already in childhood.
But they are all based upon the inherent qualities of the inherited psyche.
That's the reason why with children you not too rarely find dreams that are anything but childish.
If one holds that the images the child produces always were childish impressions in the history of mankind, one only repeats what has been said before, namely that the peculiar reactions of the psyche already begin to manifest themselves in early childhood.
It is certainly a very great error to assume that the psyche is without qualities except those that are insinuated or suggested by external objects.
If that were the case, then our unconscious would only produce exact replicas of external facts, which is by no means the case.
I'm chiefly concerned with the psyche itself, therefore I'm leaving out body and spirit.
Philosophy and theology know all about spirit.
Physiology and medicine know all about the body, but I'm a humble psychologist whose particular metier is to investigate the peculiar nature of the psyche.
Body and spirit are to me mere aspects of the reality of the psyche.
Psychic experience is the only immediate experience.
Body is as metaphysical as spirit.
Ask the modern physicist what body is, they are coming fast across to the recognition of the reality of the psyche.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 198-200.

Carl Jung letter to Pascual Jordan (2014-11-13 05:36)

To Pascual Jordan
Dear Professor Jordan, 10 November 1934
Thank you very much for kindly sending me your offprints,! Some of which I already knew.
Although I am no mathematician, I am interested in the advances of modern physics, which is coming ever closer to the nature of the psyche, as I have seen for a long time.
I have often talked about it with Pauli.
One is, to be sure, concerned here with aspects of the psyche which can be mentioned only with the greatest caution, as one is exposed to too many misunderstandings.

Probably you will get a taste of them in time.
So long as you keep to the physical side of the world, you can say pretty well anything that is more or less provable without incurring the prejudice of being unscientific, but if
you touch on the psychological problem the little man, who also goes in for science, gets mad.
With respect to your paper I can only tell you that I have read it with the greatest interest.
It marks an extremely memorable moment in the history of the mind, the moment when the circle closes, or when the cutting of the tunnel from opposite sides of the mountain
is complete.
I don't know whether Pauli has told you of the letter I wrote him after reading your MS.
If not, I am taking the liberty of sending you a carbon copy.
At the same time I would like to tell you that I have asked my bookseller to send you the book containing my essay "The Structure of the Psyche."
As to the hypothesis of the collective unconscious, not nearly all the material bearing on this matter has yet been published.
For the reasons mentioned above, I must restrict myself at present wholly to the parallelism of psychic phenomena.
With this in mind, I have also brought out a little book with the late Richard Wilhelm, which deals with a Taoist text called The Secret of the Golden Flower.
There you will find those parallels of which I speak.
The strange cases of parallelism in time, which are commonly called coincidences but which I call synchronistic phenomena, are very frequent in the observation of the unconscious.
In this connection there is a rather crazy book by Kammerer, The Law of Series, which may be known to you.
It may be said in passing that Chinese science is based on the principle of synchronicity, or parallelism in time, which is naturally regarded by us as superstition.
The standard work on this subject is the I Ching, of which Richard Wilhelm brought out a translation with an excellent commentary.
Again with best thanks and kindest regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 276-278

Books by Linda Fierz-David **(2014-11-13 06:07)**

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Books by Irene Champernowne [Jungian] **(2014-11-13 11:03)**

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Carl Jung: ” Music certainly has to do with the collective unconscious…” **(2014-11-13 12:32)**

[Carl Jung on Music and the Collective Unconscious]
To Serge Moreux
Dear M. Moreux, 20 January 1950
While I thank you for your kind letter, I must tell you that unfortunately I am obliged to limit my activity for reasons of age and health, and so it will not be possible for me to write an article for the projected number of Polyphonie.
Music certainly has to do with the collective unconscious-as the drama does too; this is evident in Wagner, for example. Music expresses, in some way, the movement of the feelings (or emotional values) that cling to the unconscious processes.
The nature of what happens in the collective unconscious is archetypal, and archetypes always have a numinous quality that expresses itself in emotional stress.
Music expresses in sounds what fantasies and visions express in visual images.
I am not a musician and would not be able to develop these ideas for you in detail.
I can only draw your attention to the fact that music represents the movement, development, and transformation of motifs of the collective unconscious.
In Wagner this is very clear and also in Beethoven, but one finds it equally in Bach’s ”Kunst der Fuge.”
The circular character of the unconscious processes is expressed in the musical form; as for example in the sonata’s four movements, or the perfect circular arrangement of the ”Kunst der Fuge,” etc.
I am with best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 542.

Books by Ann Ulanov [Jungian] **(2014-11-13 14:10)**

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Books by June Singer [Jungian] **(2014-11-14 08:44)**

June Singer

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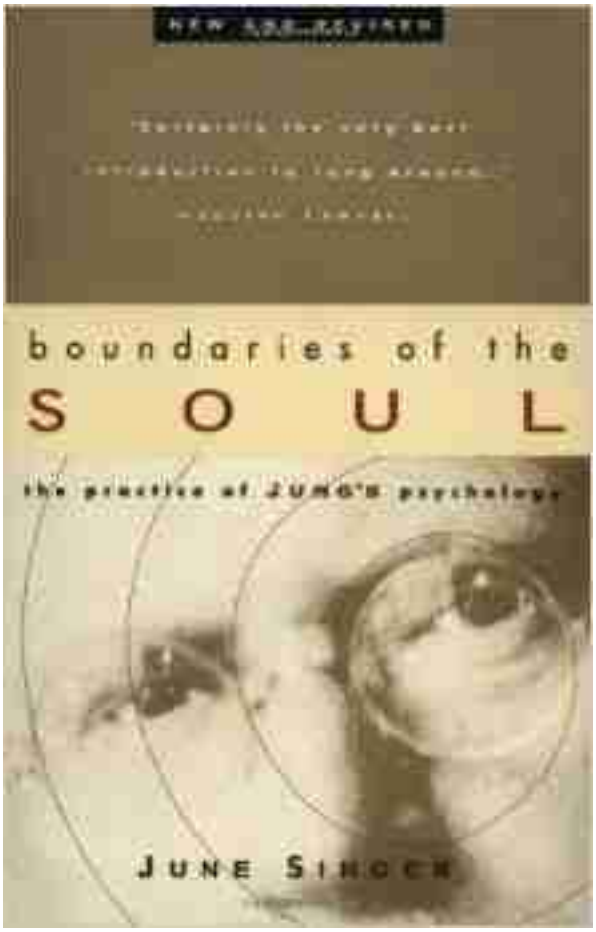

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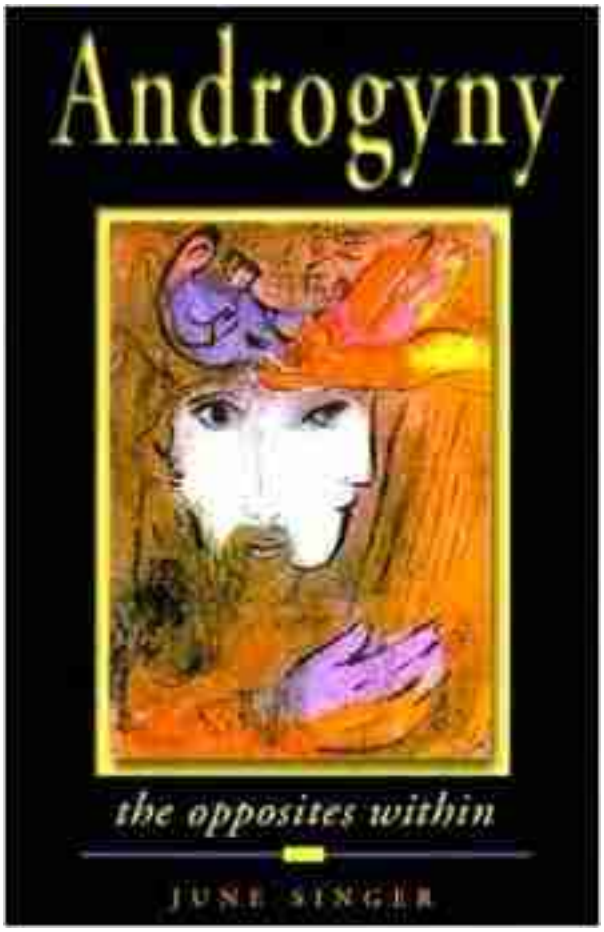

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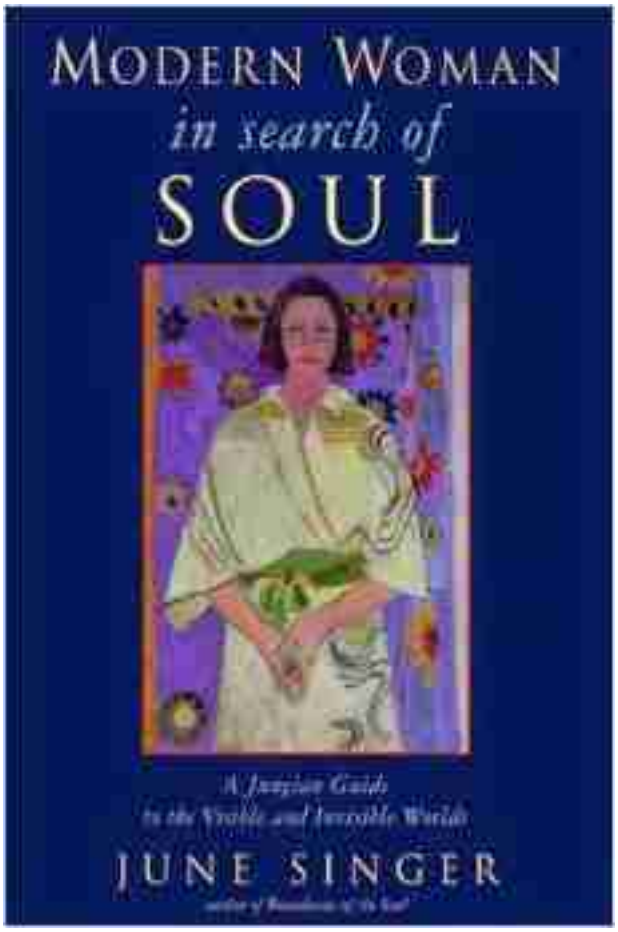

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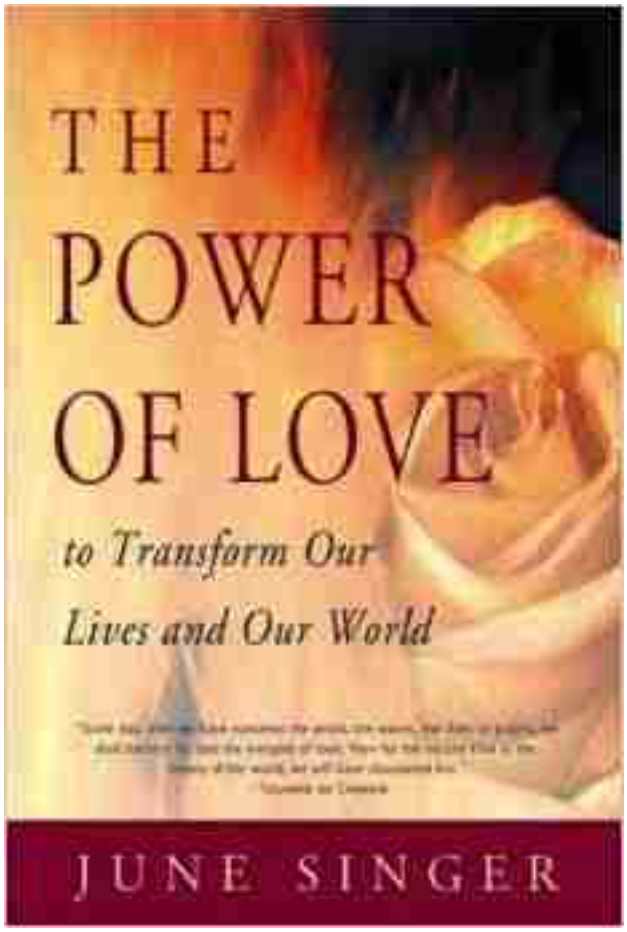

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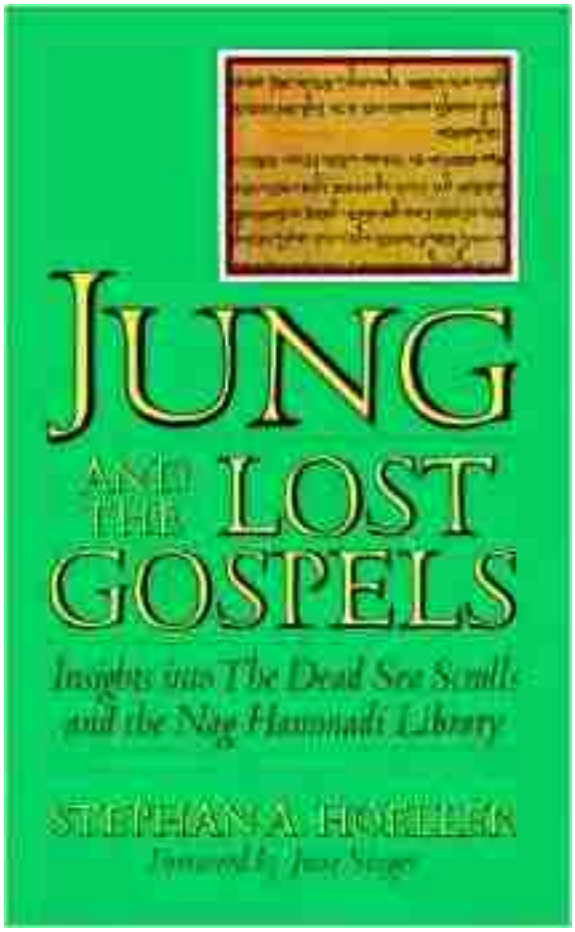

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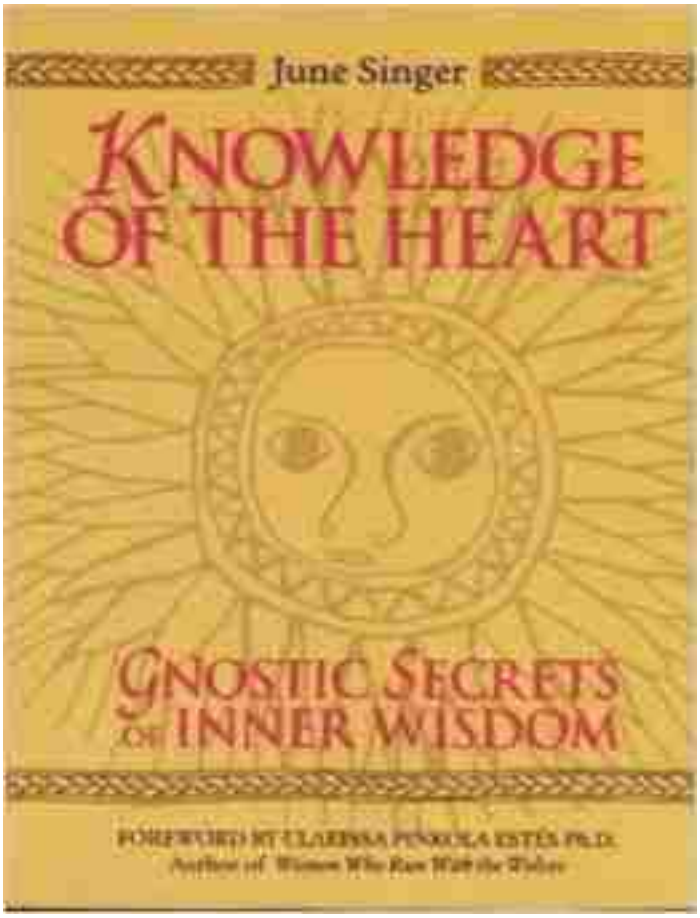

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Books by June Singer

Carl Jung on “not-knowing” (2014-11-14 09:40)

To Claire Kaufmann
Dear Fraulein Kaufmann, 29 October 1935
You are quite right that on the philosophical level the concept is always a symbol even though it is an expression for something known.
I absolutely agree with you when you understand knowing at the same time as not-knowing, but one must go pretty far before one finds people who admit that this is so.
Your view fully accords with the standpoint of St. Paul that thinking opens the way to God.
”For the spirit,” as Paul says, ”searcheth . . . the deep things of God.” [1 Cor. 2:10.]
What you say about the theoretical development of my empirical views is also very true.
I found long ago that further building needed to be done. But I am still working on the foundations.
With kind regards,
Yours sincerely,
C.G. Jung, Carl Jung, Letters Vol. 1, Page 202.

Carl Jung on the Mandala as a collective phenomenon **(2014-11-14 12:51)**

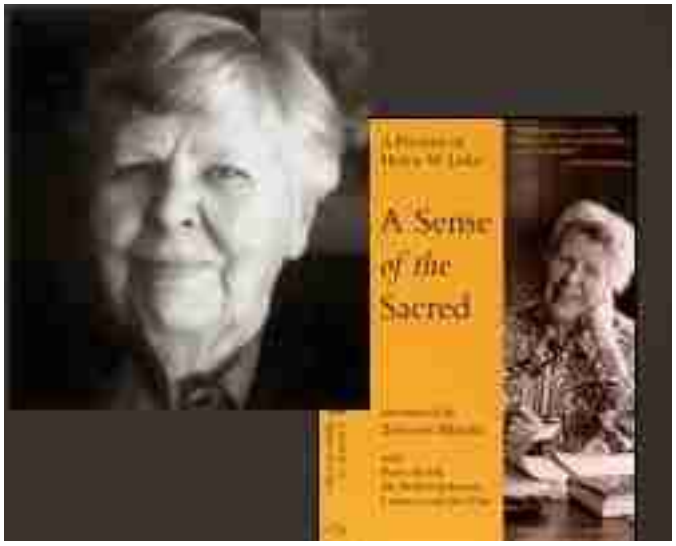
If the motif of the mandala is an archetype it ought to be a collective phenomenon, i.e., theoretically it should appear in everyone.
In practice, however, it is to be met with in distinct form in relatively few cases, though this does not prevent it from functioning as a concealed pole round which everything ultimately revolves.
In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called ”individuation.”
All life is bound to individual carriers who realize it, and it is simply inconceivable without them.
But every carrier is charged with an individual destiny and destination, and the realization of these alone makes sense of life.
True, the ”sense” is often something that could just as well be called ”nonsense,” for there is a certain incommensurability between the mystery of existence and human understanding.
”Sense” and ”nonsense” are merely man-made labels which serve to give us a reasonably valid sense of direction.
Carl Jung, Psychology and Alchemy, Page 222, Para 330.

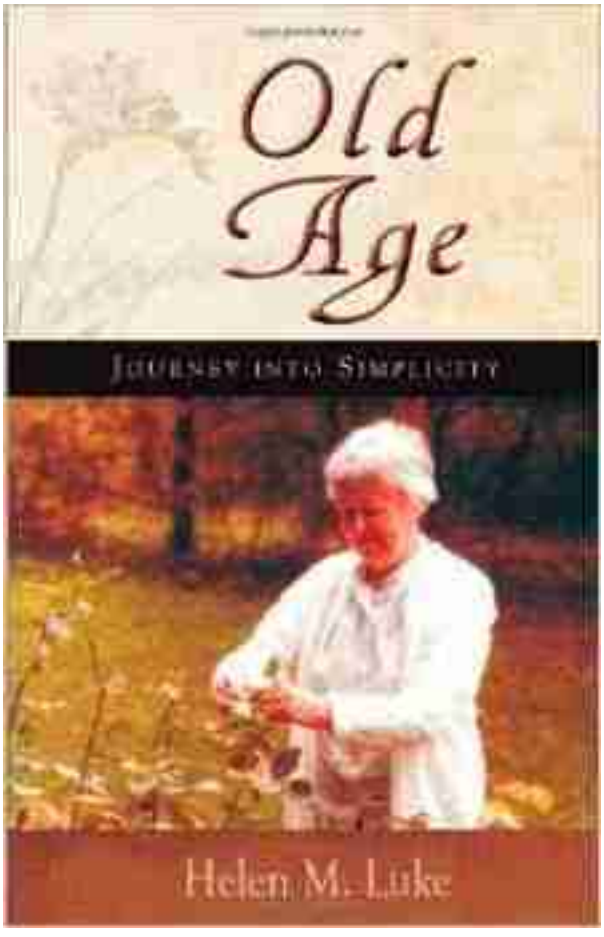
4854

Carl Jung and dream of the “Arab.” **(2014-11-14 15:13)**

To Alice Lewisohn Crowley
My dear Mrs. Crowley, 20 July 1942
Your dream of June 26th-the Arab-has anticipated several of my dreams this month, in which I was in Africa, I myself wearing a long shoka (something like a long white shirt.)
This figure refers to Mercurius, for I first dreamt of Mercury as a young Arab prince whom I had to push under water. This is what happens to Mercury!
Your dream of July 6th is also to the point.
I dreamt of an Eastern prophet, followed by a woman who was almost hypnotized by his prophetic stammerings. Clearly my anima being completely fascinated by my shadow, who in his place is seized by the spirit of life (Mercury!)
.
”Being naked” often means ”accessible to all influences.”
Having no persona is a state of self-being regardless of the world of conditioned relations.
I am awfully busy on my Mercury material and I had to live it, i.e., it caught hold of me, played the transformation of Mercury on my own human system and gave me incidentally a remarkably miserable fortnight.5 Your dreams have caught some of it.
I am all right again, but not yet through with my material.
Yours cordially,
C.G. Jung Carl Jung, Letters Volume 1, Page 319.

Books by Helen Luke [Jungian] **(2014-11-14 16:26)**





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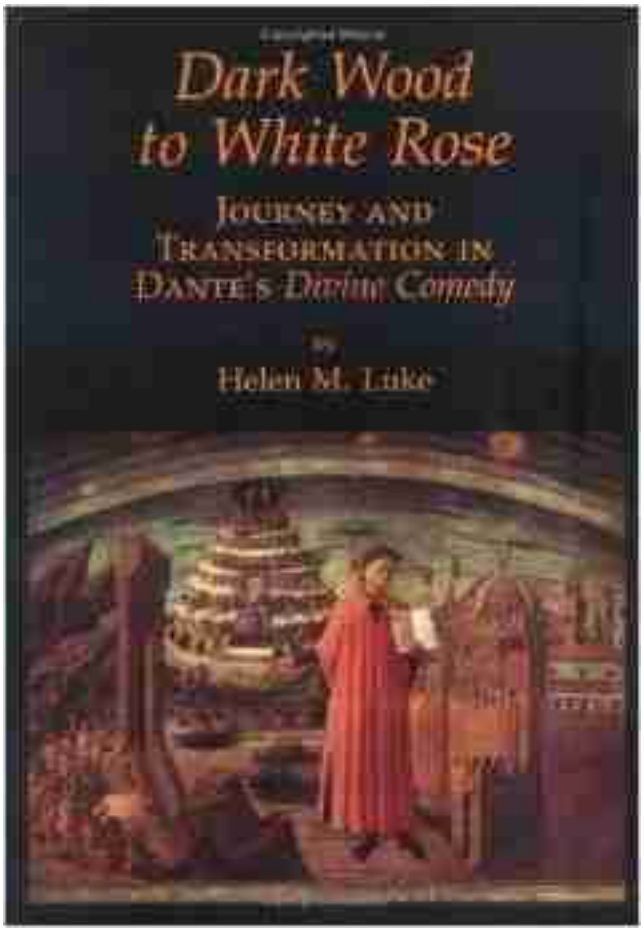

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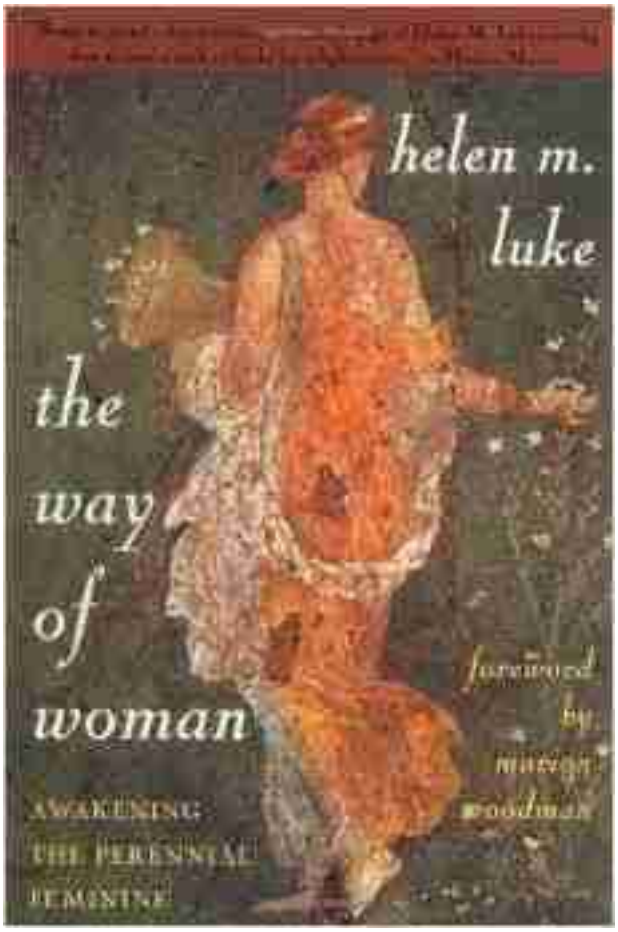

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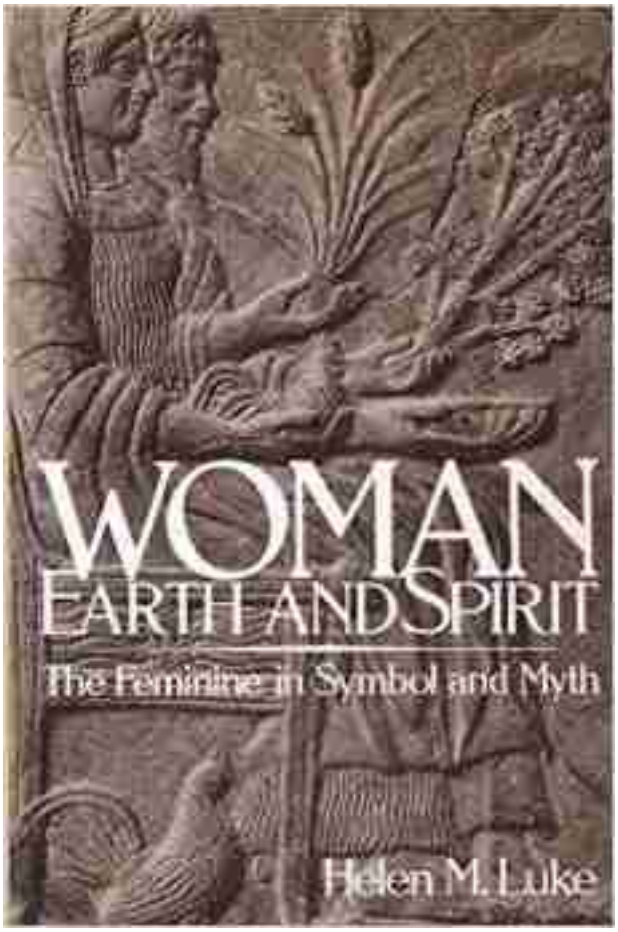

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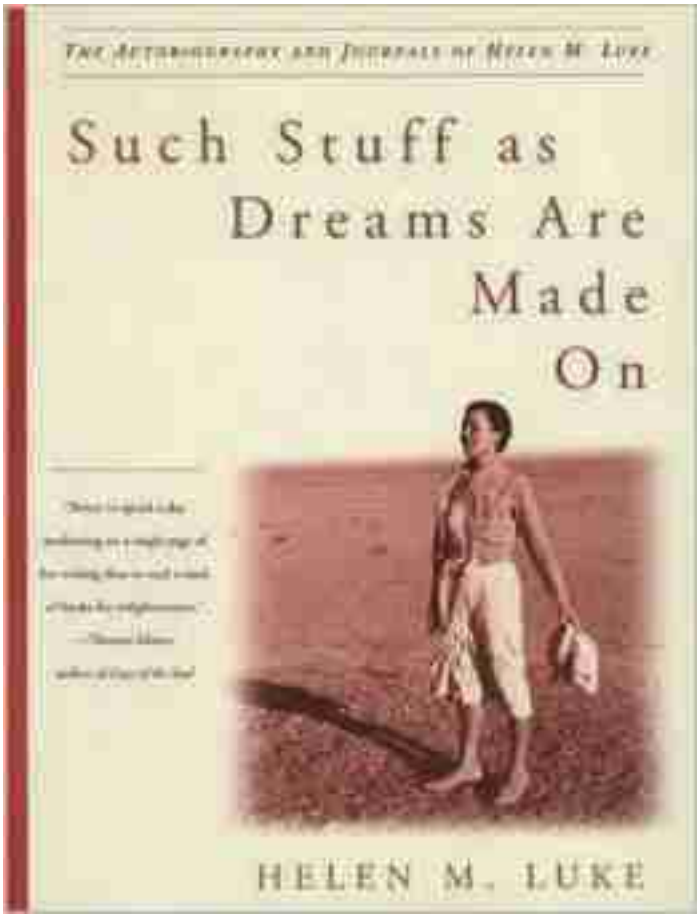

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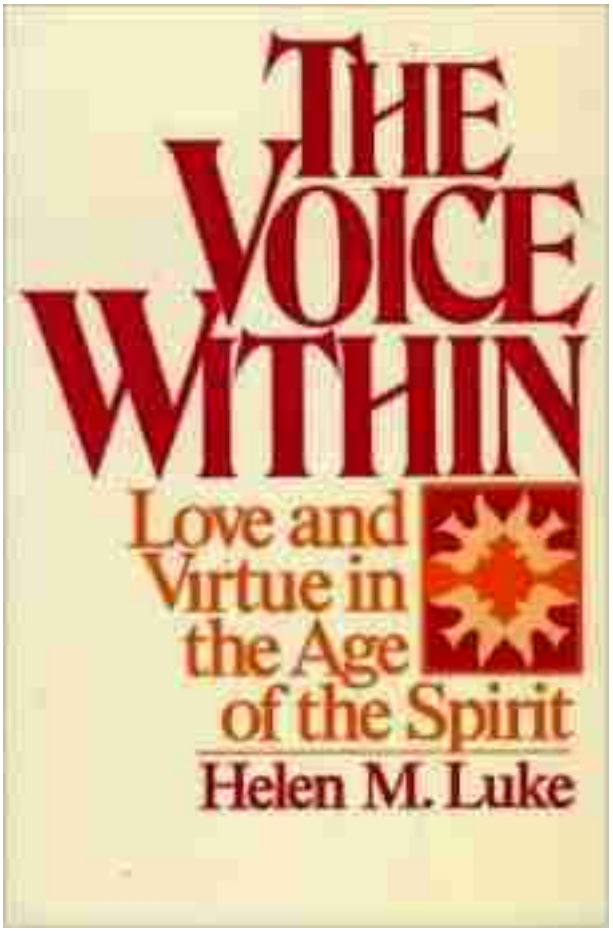

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Carl Jung on the Archetype of the Self **(2014-11-14 17:06)**

[Carl Jung on the Archetype of the Self]
To Bernhard Milt
Dear Colleague, 13 April 1 946
Very tardily I am at last getting down to answering your kind letter of 28 November 45 •
By way of excuse I can only plead that I have not yet regained my former working capacity.
I beg you, therefore, to pardon my negligence.
You raise in your letter the question of the archetype of the self.
As you rightly suppose, this archetype is not so much a working hypothesis as something that is found.

There are, as I have shown for instance in Psychology and Alchemy with the help of empirical material, typical symbols in dreams which, faute de mieux, I have called symbols of wholeness or of the self.
I have also gone into the reasons for this nomenclature.
I have often asked myself whether the term ”archetype” (primordial image) is a happy one.
In general I find it most disadvantageous to let neologisms run riot in any science.
The science then becomes too specialized in an unjustifiable way and loses contact with the world.
I therefore prefer to use terms that are also current in other fields, at the risk of provoking occasional misunderstandings.
For instance, Jakob Burckhardt applied the term ”primordial image” to Faust and with every conceivable psychological justification.
Equally, I believe, the word ”archetype” is thoroughly characteristic of the structural forms that underlie consciousness as the crystal lattice underlies the crystallization process.
I must leave it to the philosopher to hypostatize the archetype as the Platonic eidos.
He wouldn’t be so far from the truth anyway.
The expression is much older than Augustine.
It is found with a philosophical stamp as far back as the Corpus Hermeticum, where God is called the ”archetypal light.”
In Augustine, who was still a Platonist, the archetype has absolutely the connotation of a primordial image, and so far as it is meant Platonically it does not agree at all badly with the psychological version.
The old Platonic term differs from the psychological one only in that it was hypostatized, whereas our ”hypostatization” is simply an empirical statement of fact without any metaphysical colouring.
Frischknecht is wrangling with me badly.
I get a letter from him from time to time. Recently I had to spell it out to him that the theologian looks at the world through the good Lord’s eyes, but the scientist only through human eyes.
In his essay on Brother Klaus he has not even noticed that he has tacitly imputed to me Freud’s personalistic standpoint, without remarking that this is just what I have been criticizing Freud for these last 30 years.
Basically I have every sympathy with the difficulties of the theologian.
It is no small matter to have to admit that in the end all dogmatic assertions are human statements-with, as I always emphasize, quite definite psychic experiences underlying them .
Considering the extraordinary difficulty of epistemological self-limitation it is really not surprising that any number of misunderstandings come about.
I am quite sure that if I had chosen any other term for the archetype, misunderstandings of another colour would have cropped up, but they would have cropped up anyhow.
With collegial regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Volume 1, Page

Books by Daryl Sharp (2014-11-15 07:31)

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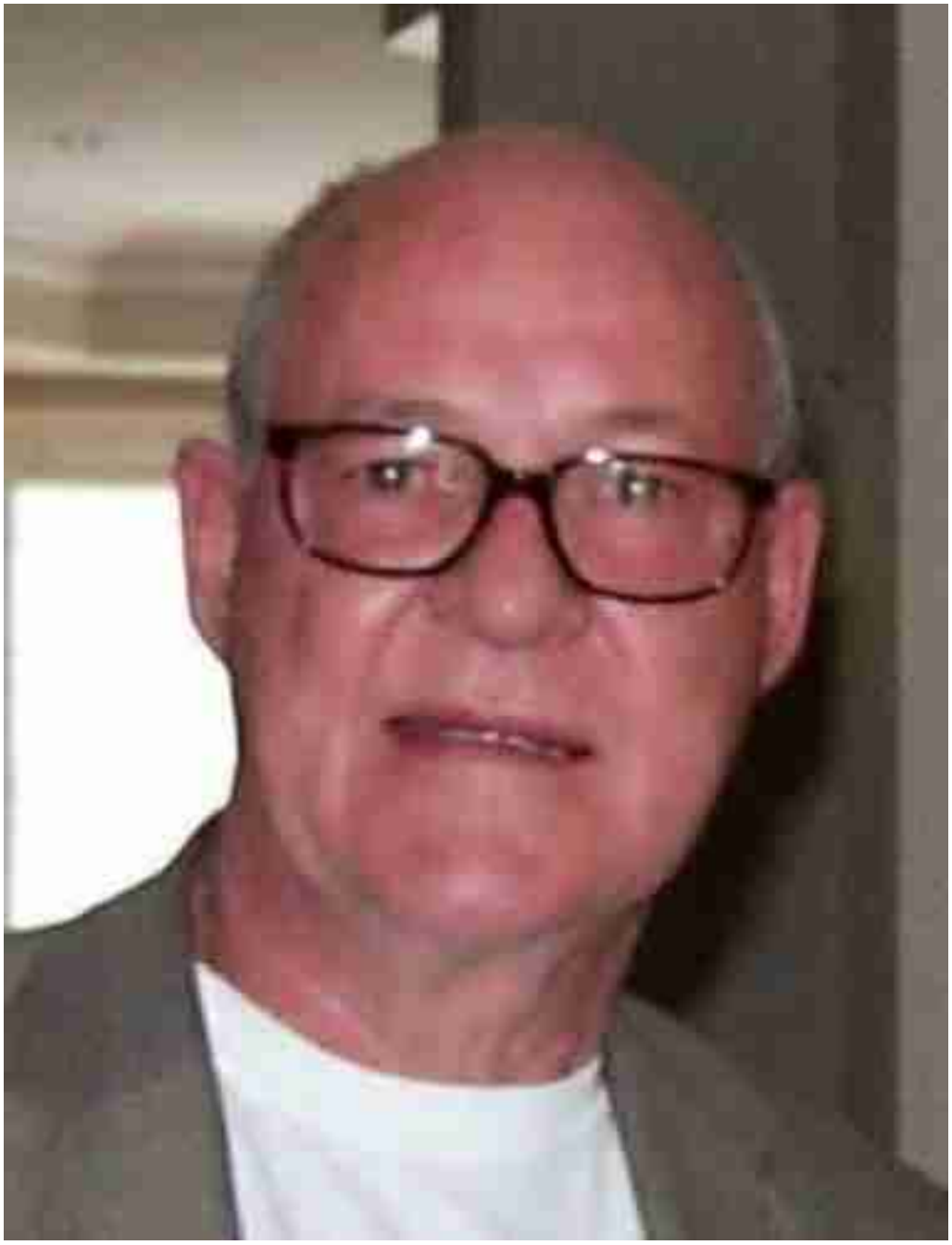

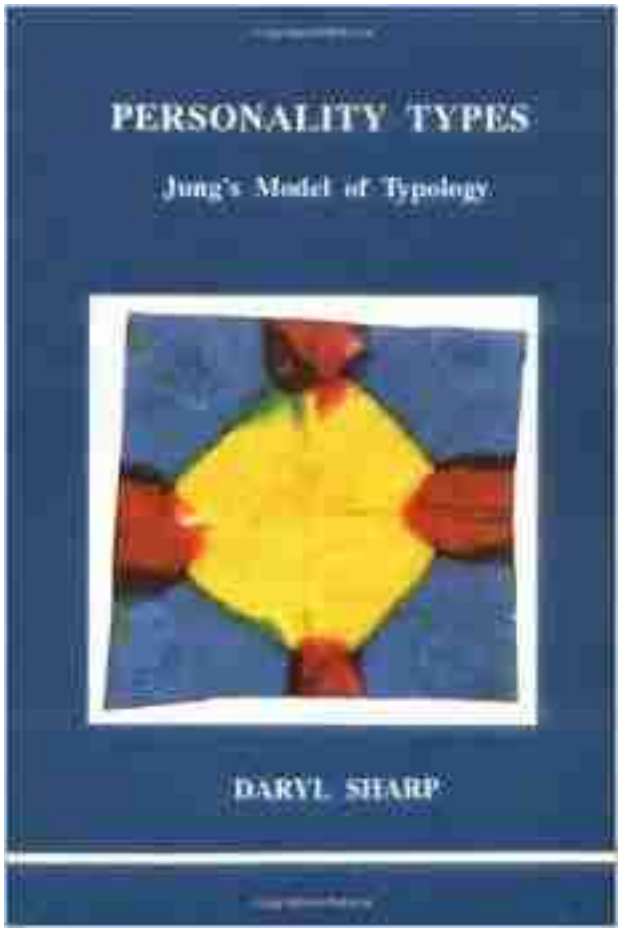

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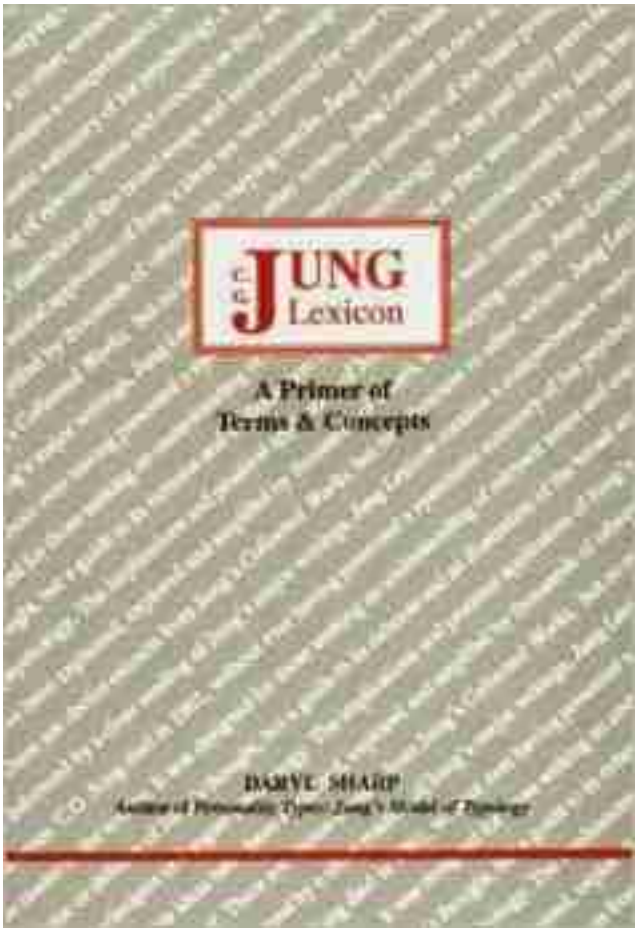

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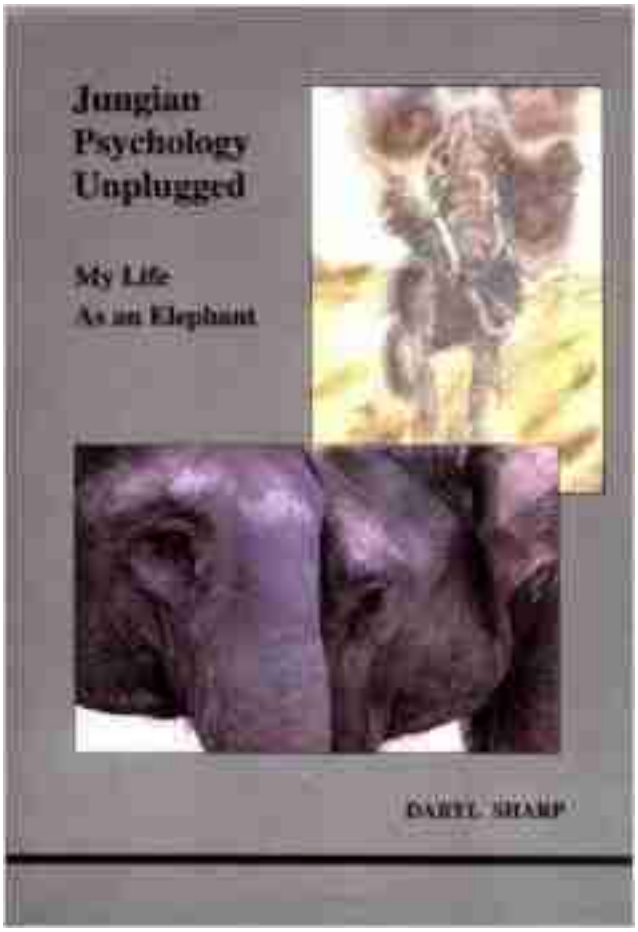

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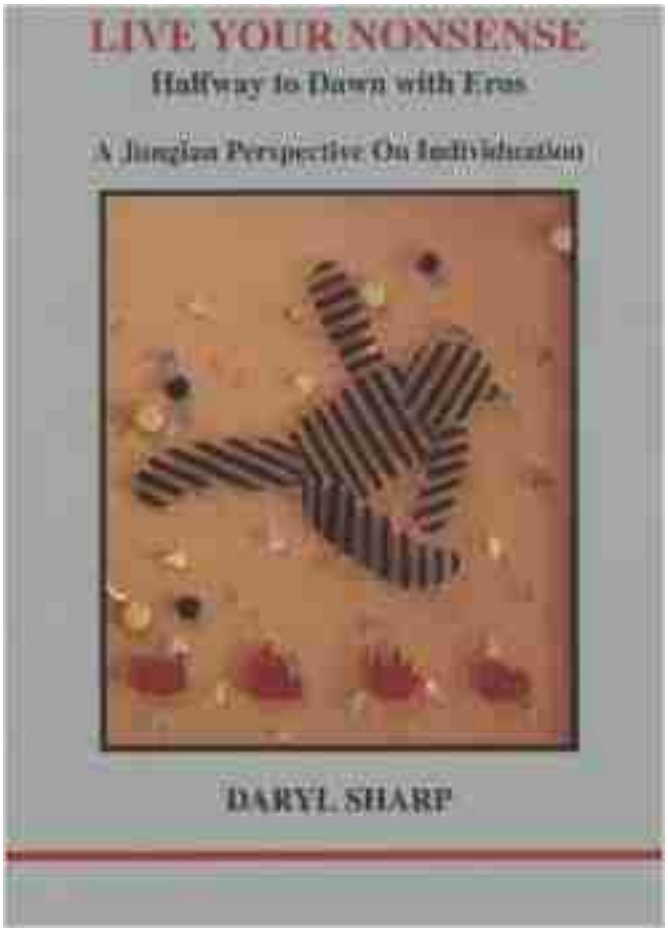

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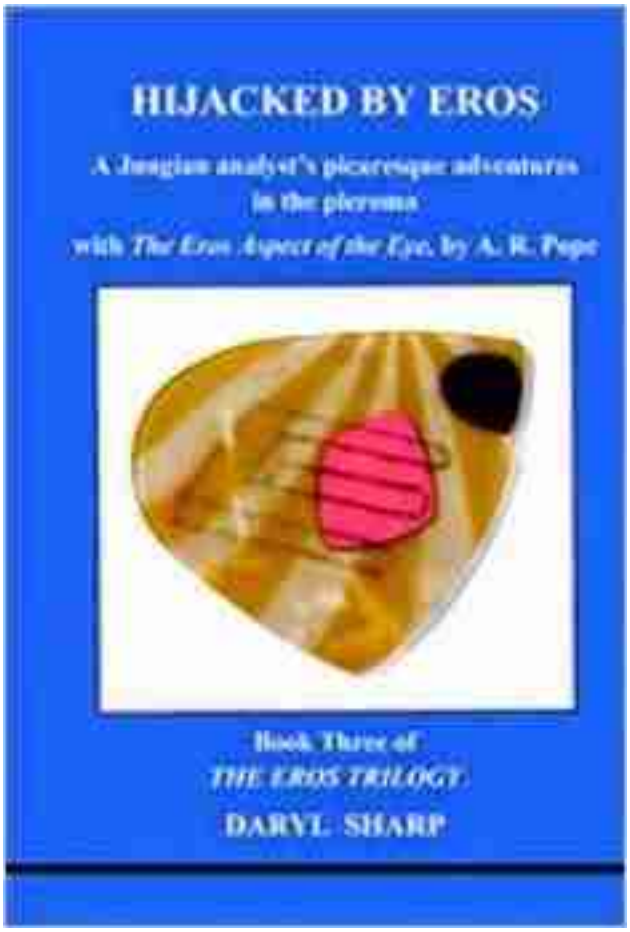

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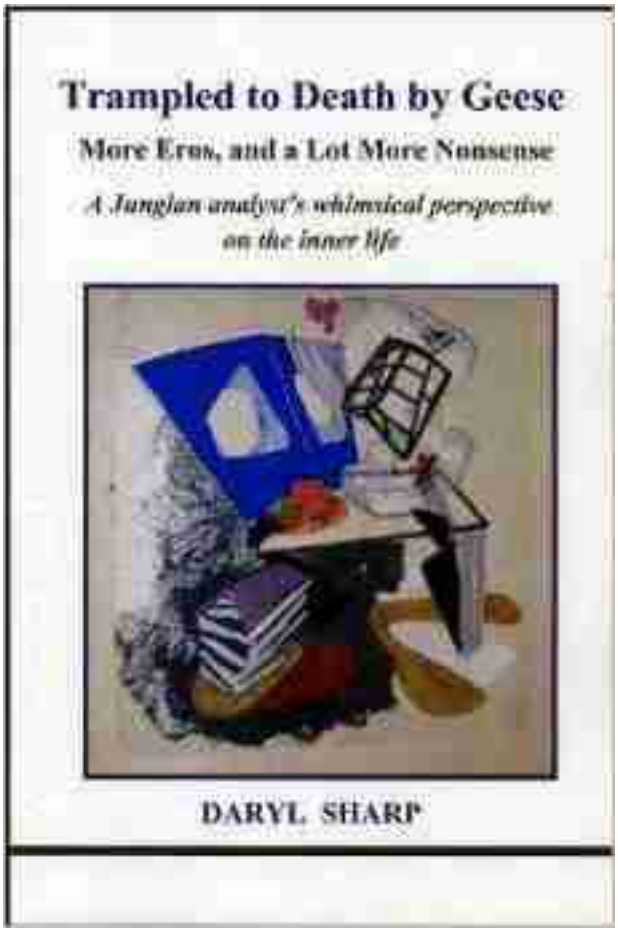

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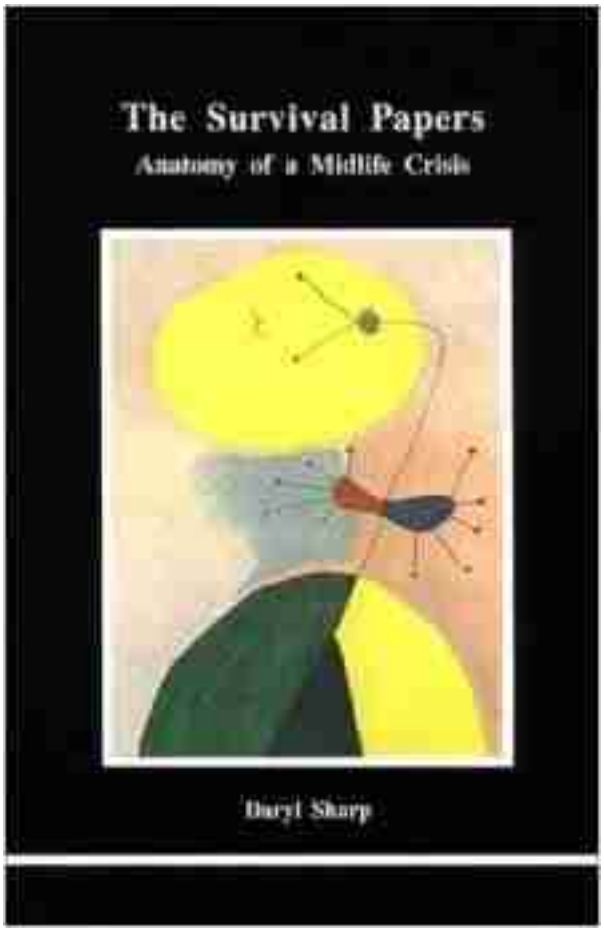

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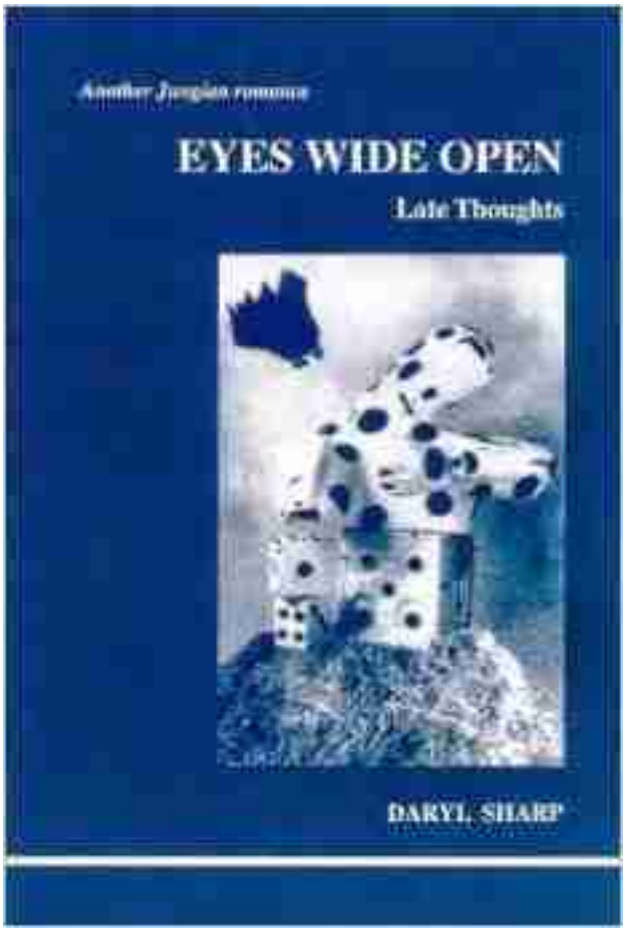

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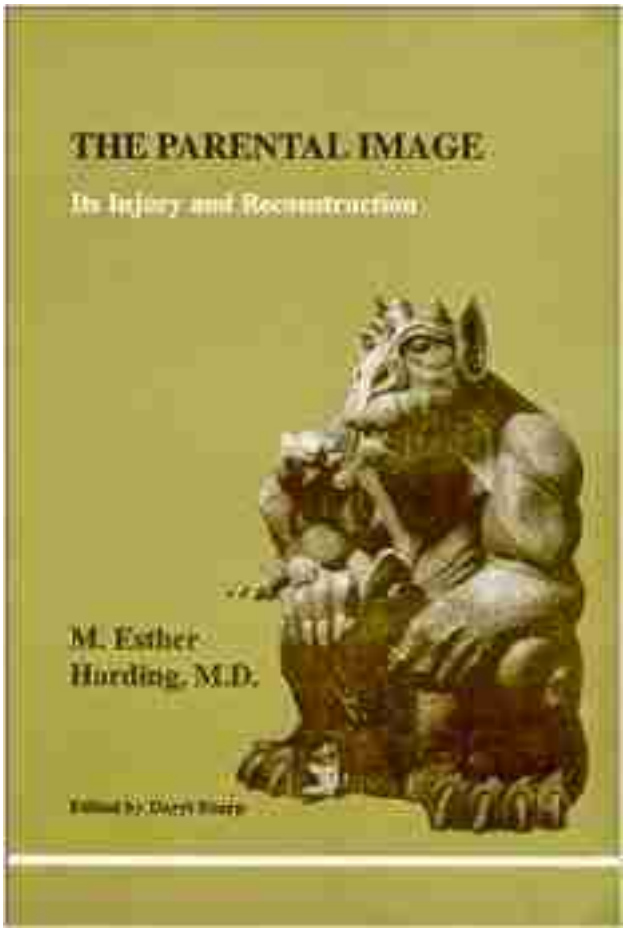

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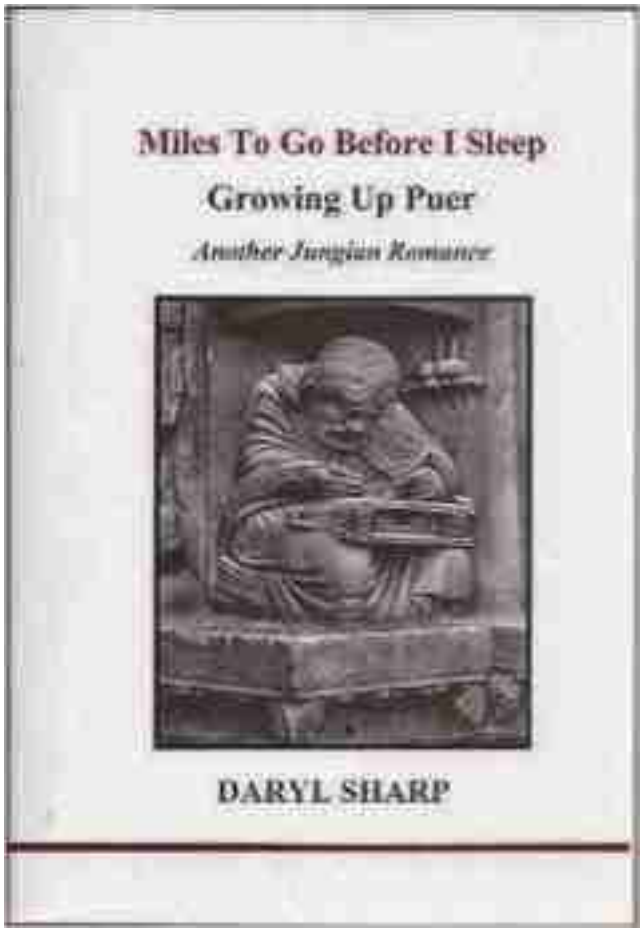

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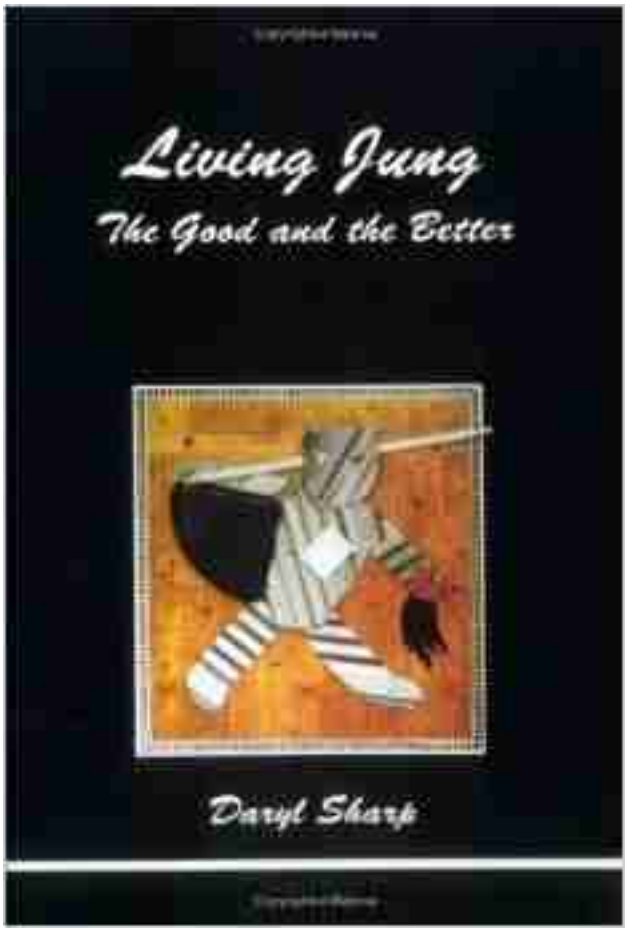

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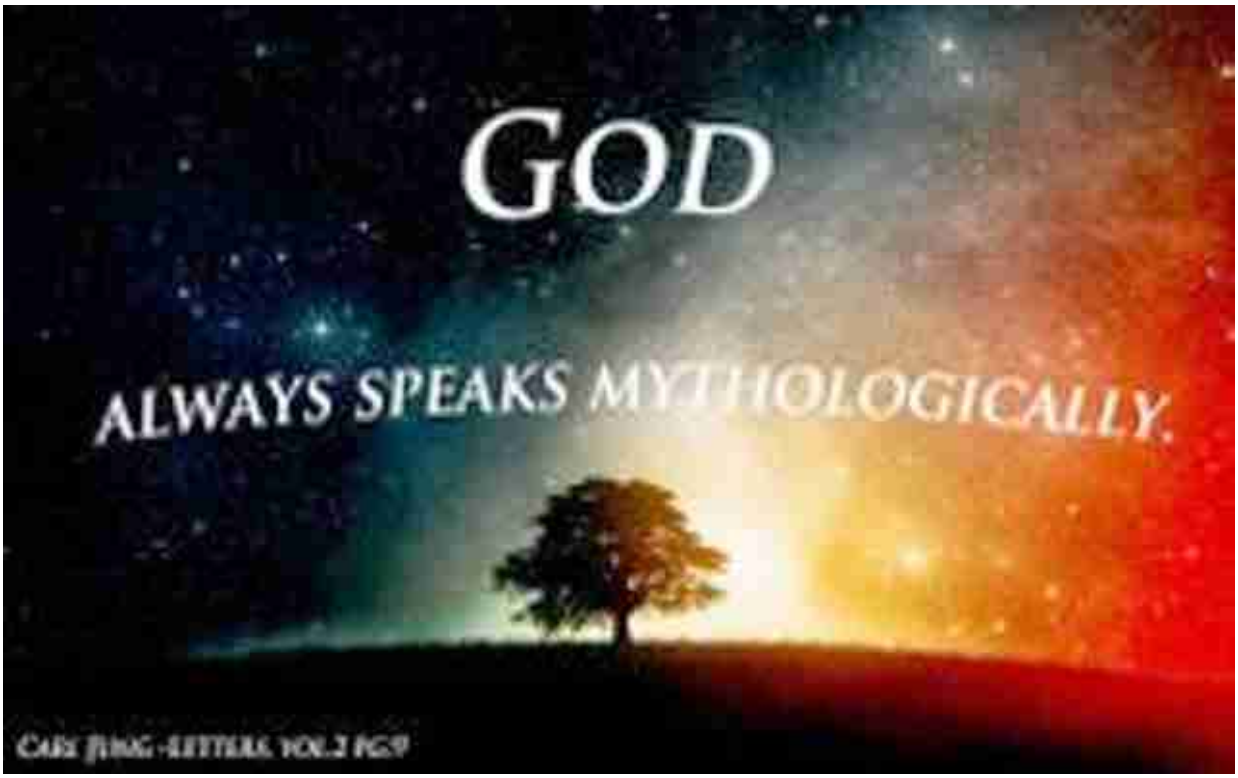
Carl Jung on the empirical element in religious experiences: revelation (2014-11-15 08:26)



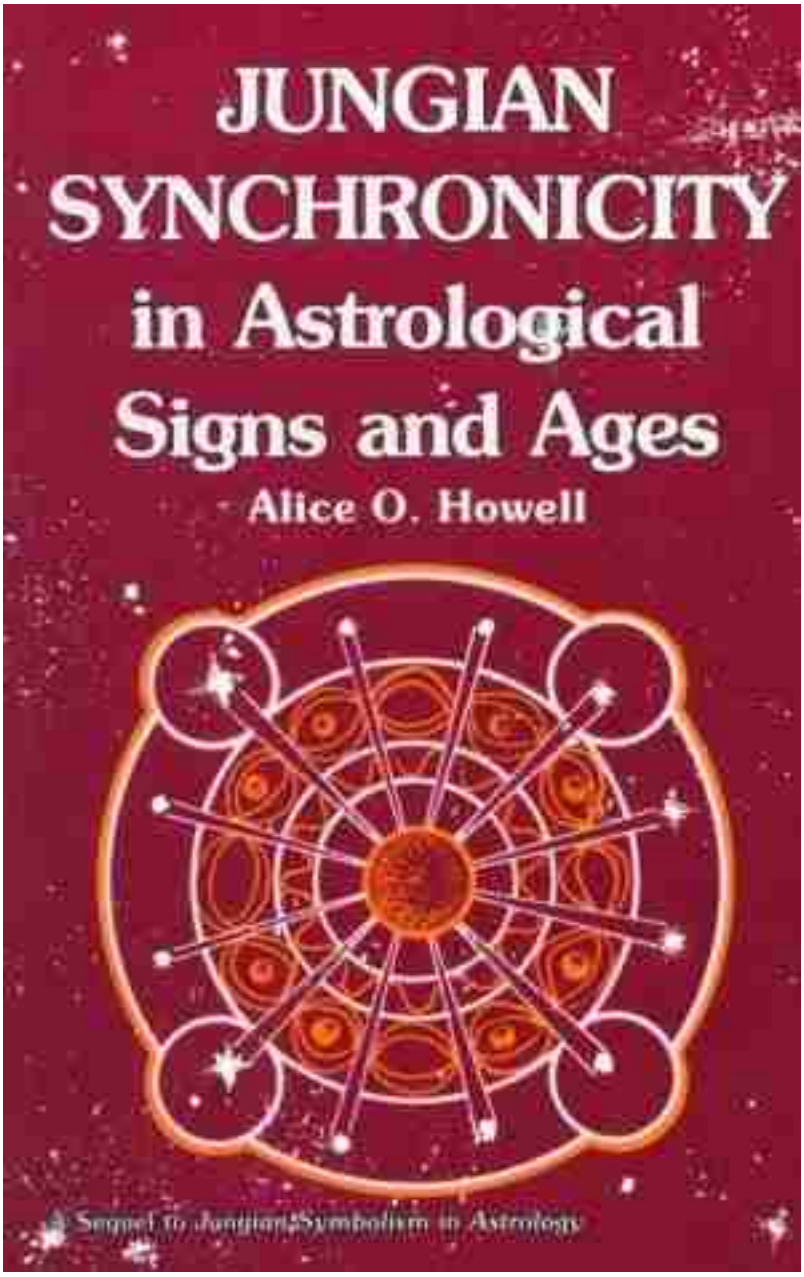
[Carl Jung on the empirical element in religious experiences: revelation.]
To W. E. Hocking
My dear Professor Hocking, 5 May 1939
Thank you very much for your kind letter. It is pure pleasure to answer it.
I emphatically agree with your standpoint concerning the empirical element in religious experiences, viz. revelation. But I realize on the other hand the tremendous complication which arises from such a recognition for all forms of creeds with the sole exception of some Indian religions.
The Vishnu religion, for instance, could assimilate Christ as an avatar/ but Buddhism would concede only a mild interest to Christ.
For Christianity particularly it is true that it is altogether of the papal standpoint: Sit ut est aut non sit.
If the Christian truth is not supreme and solely valid, then it believes it has lost its raison d' etre and, if I may express my humble opinion, it would have lost it. It would instantly have to turn into a sort of philosophical syncretism.
I think that this is a most serious point.
I hope that my book Psychology and Religion has been forwarded to you.
I have discussed there the question of "individual revelation" at length.
It is a point that is of daily concern to myself, since time and again I have to deal with patients whose fundamental problem is how to assimilate a religious experience that contradicts or modifies the traditional Christian truth.
I take the liberty of sending you an offprint of a little paper I wrote about the Beatus Niklaus, a Swiss saint who for the mere lack of money has not been canonized yet, but he is on the list.
His is a typical case of a non-dogmatic religious experience.
St. Francis is another more famous example.
Hoping you are always in good health, I remain,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 269-279

Carl Jung on Catholicism and Protestantism (2014-11-15 16:21)

To Pastor Paul Metraux
Dear Pastor Metraux, 23 May 1945
Protestantism is above all a religion for adults-if it is understood.
The Catholic Church is a mother, but the role played by Protestantism is more that of the father.
Protestantism makes the child into a man, and every man has a different point of view.
Therefore the fact that Protestantism is divided seems to me to be precisely the guarantee of its vitality.
I consider this dissociation a sign of life with nothing basically alarming about it.
I am convinced that Protestantism answers a fundamental human need, because Catholicism puts too much church between God and man, whereas-for the weak Protestantism does not put enough between God and man.
As far back as the Old Testament we can see that most courageous men were only just able to bear the presence of God.
Yours sincerely, C.G. Jung Carl Jung, Letters Vol. 1, Page 368.

Books by Alice O. Howell [Jungian] (2014-11-16 06:25)

Alice O. Howell



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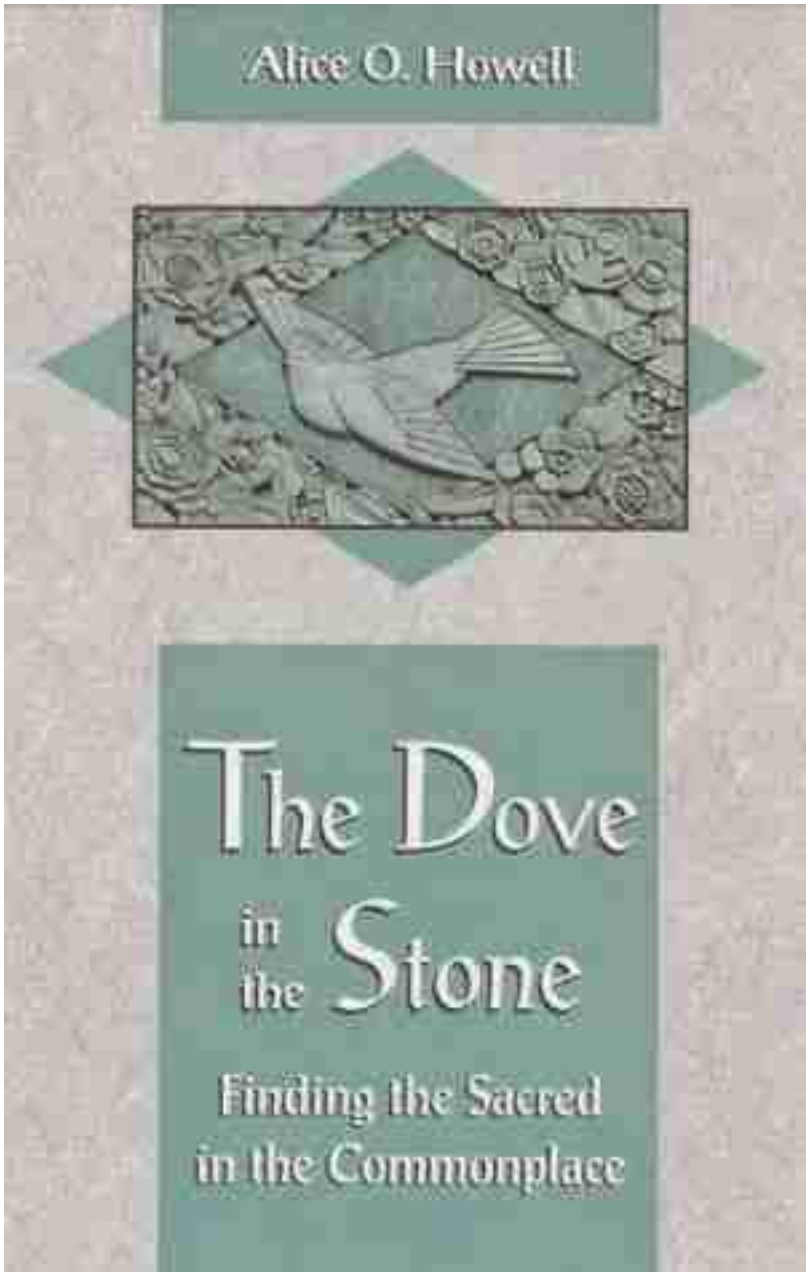

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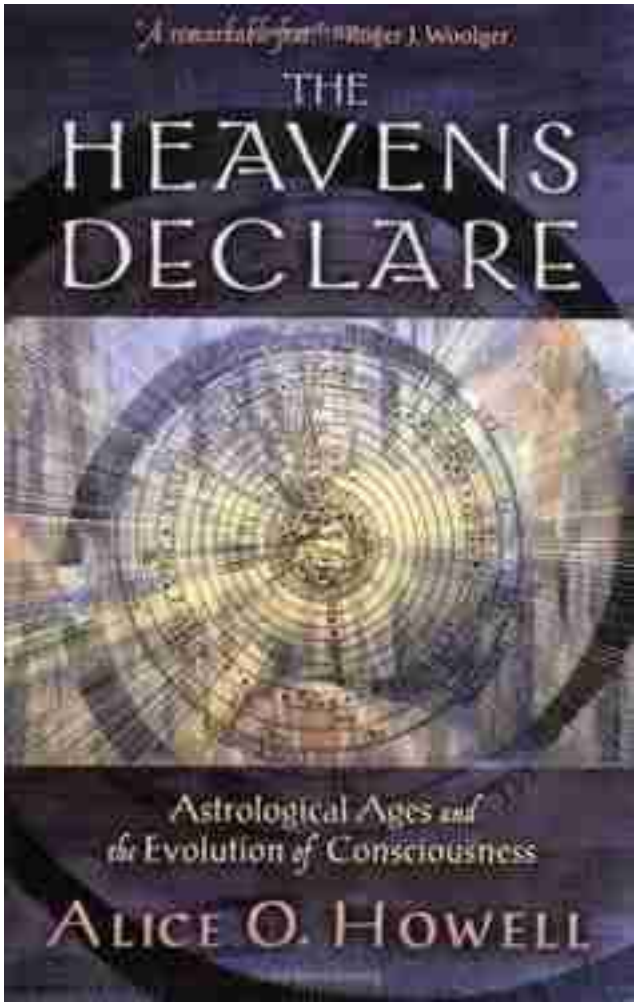

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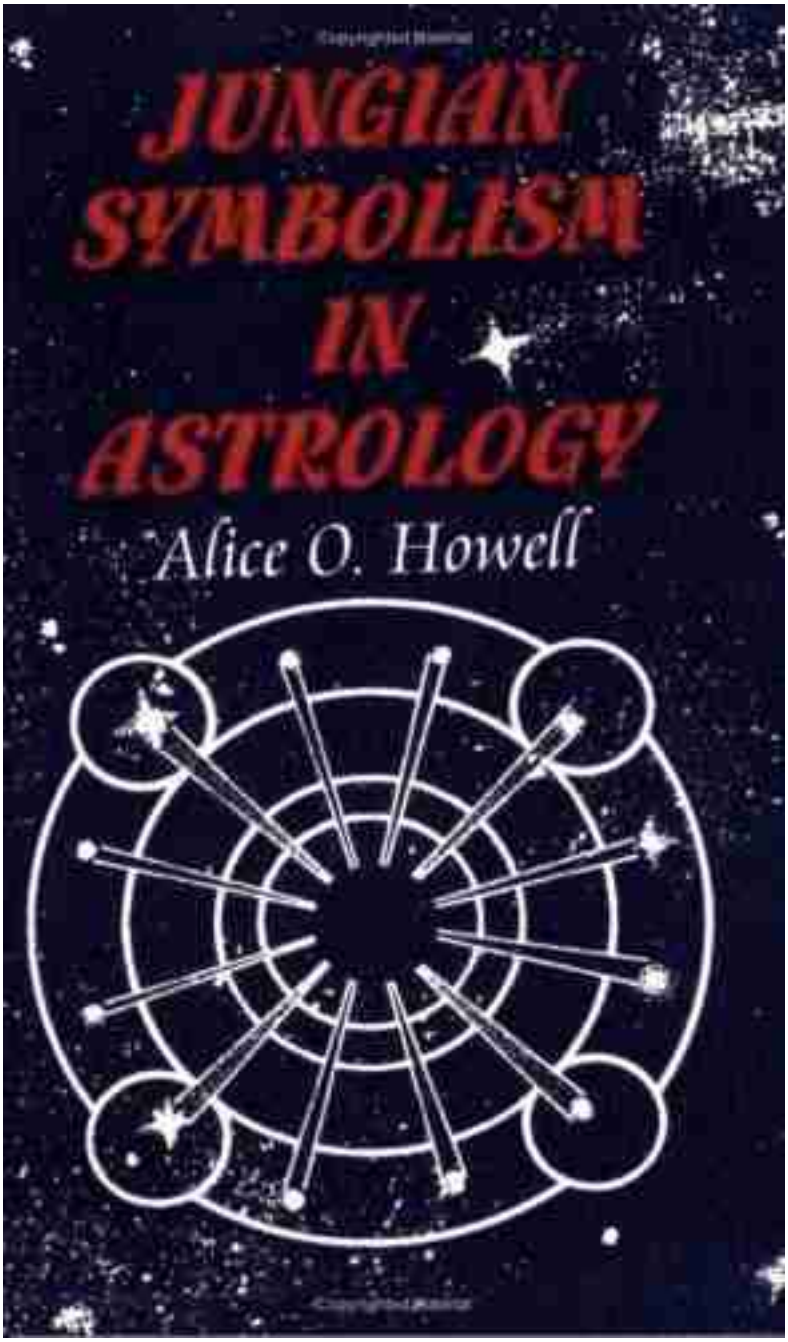

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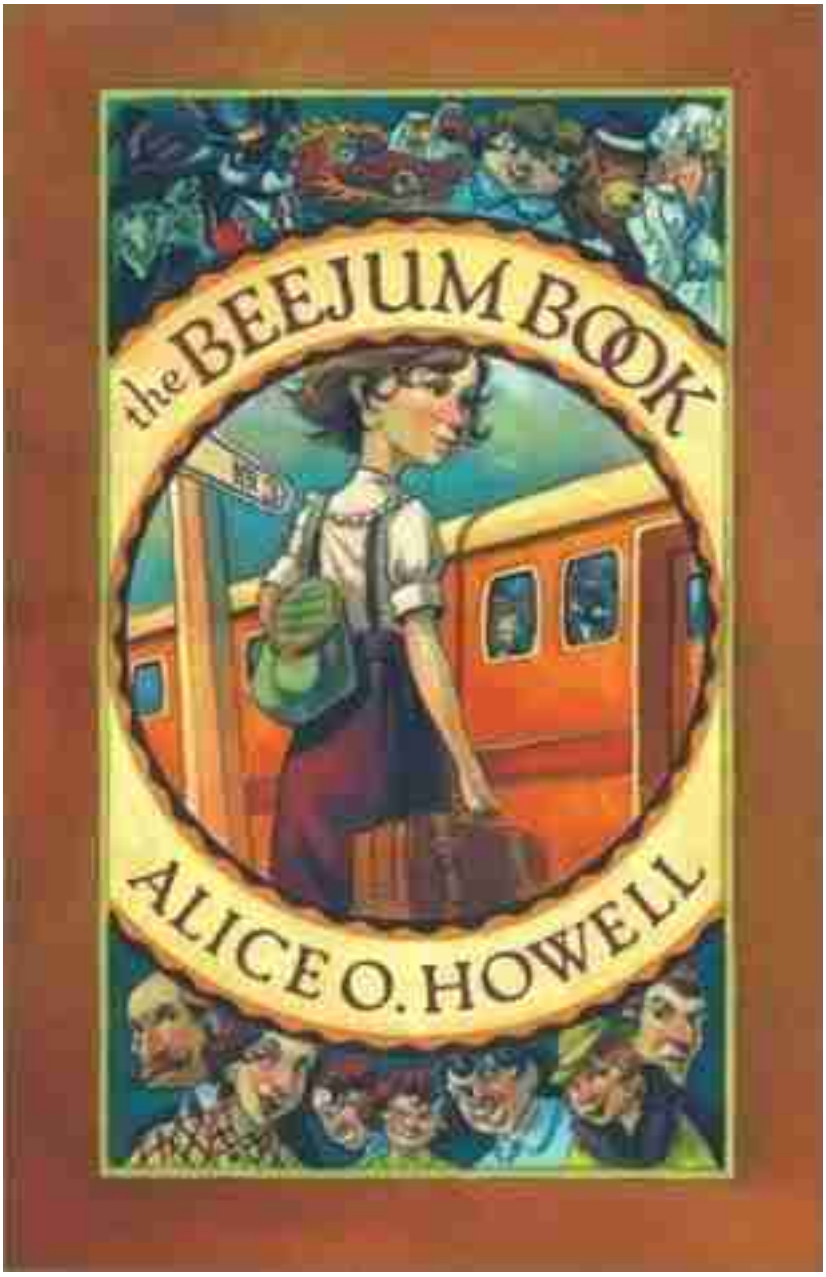

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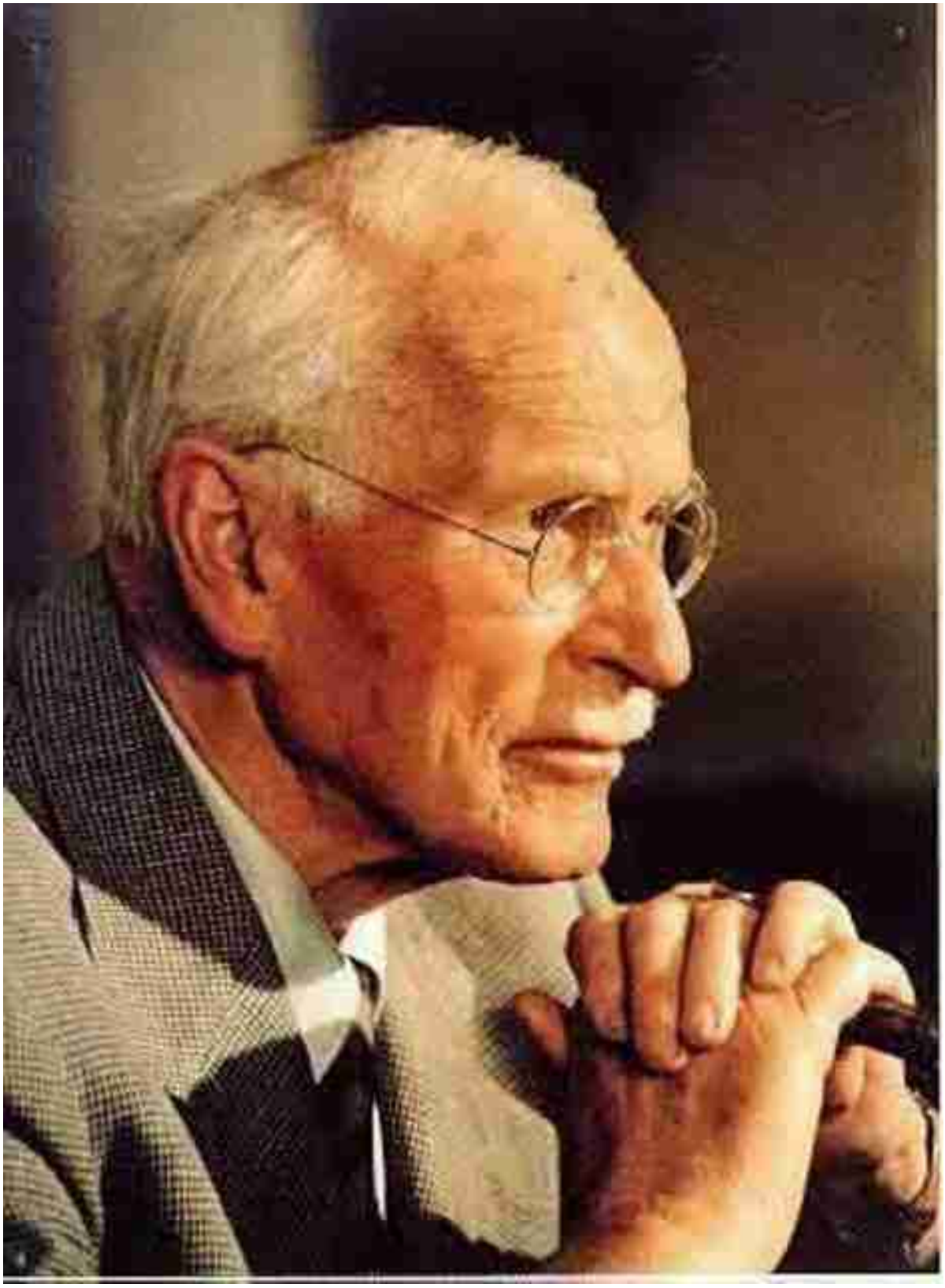
Carl Jung on Illnesses, Accidents and Homoeopathy **(2014-11-16 06:56)**

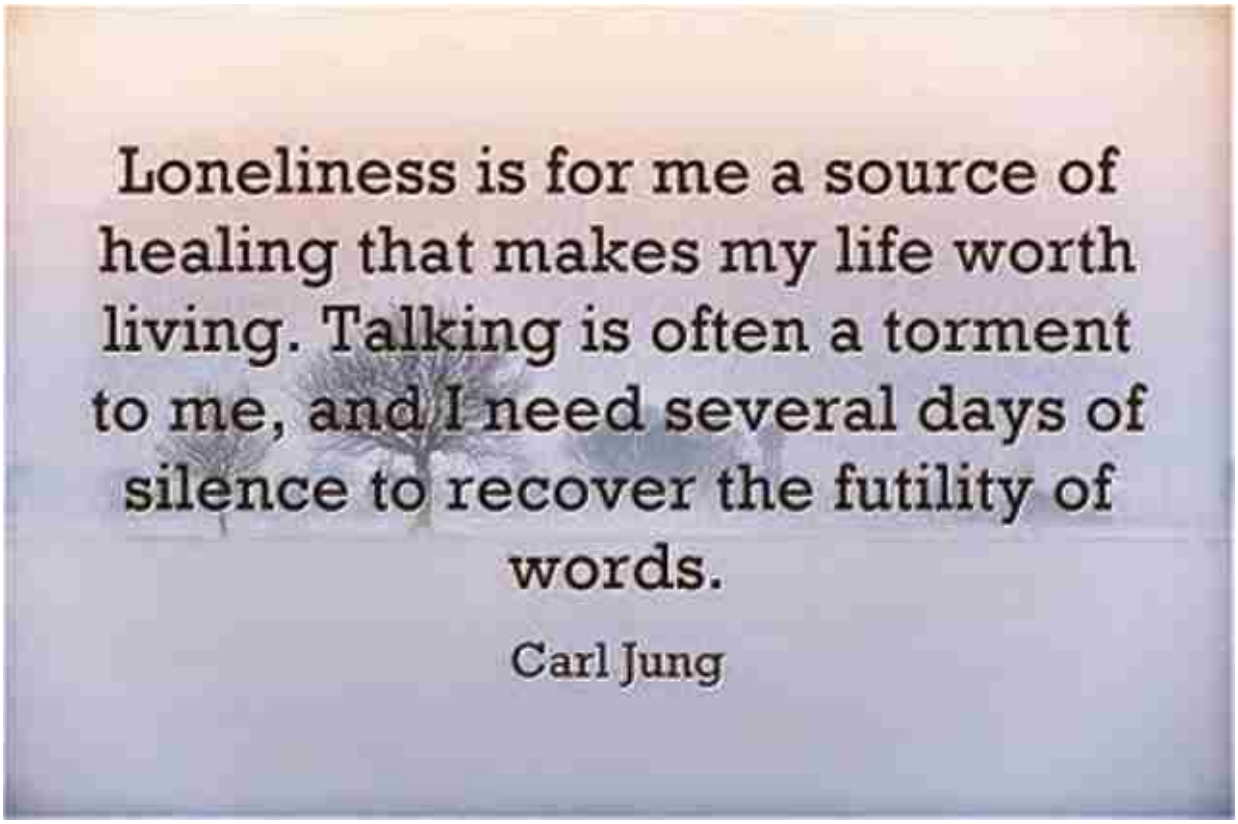


To Joachim Knopp
Dear Herr Knopp, 10 July 1946

4886

1 . An author by the name of Jakob Lorber is unfortunately not known to me.
2. With regard to homoeopathy you are quite right in considering it a continuation of alchemical practice. This is indeed so. I recommend you to take a look at the writings of Hahnemann. You will find them listed in any encyclopedia .
3• Regarding organic illness (accidents, injuries, etc.) it can be stated with certainty that these things do at least have psychological syndromes, i.e., there is a concomitant psychic process which can sometimes also have an aetiological significance, so that it looks as though the illness were a psychic arrangement.
At any rate there are numerous cases where the symptoms exhibit, in a positively remarkable way, a symbolic meaning even if no psychological pathogenesis is present.
4• One cannot say that every symptom is a challenge and that every cure takes place in the intermediate realm between psyche and physis.
One can only say that it is advisable to approach every illness from the psychological side as well, because this may be extraordinarily important for the healing process.
When these two aspects work
together, it may easily happen that the cure takes place in the intermediate realm, in other words that it consists of a complexio oppositorum, like the lapis. In this case the illness is in the fullest sense a stage of the individuation process.
5• I don't know under what conditions you could study in Switzerland. But I would advise you to write tentatively to the Dean of the Medical Faculty [in Zurich) .
Someone there might be able to help you. I myself have long since given up lecturing at the University, nor do I lecture any more at the Federal Polytechnic. So in this respect I can give you no information.
..Unfortunately I don't know any psychotherapist for you now in Germany why has my confidence.
Some of these people are dead, some have disappeared. As you know, my teachings were suppressed as much as possible in Germany both before and during the "era ."
Consequently, though I am very well known in Anglo-Saxon countries only a very few people know me in Germany-a land of the dead as you rightly say.
Yours truly,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 428-429.

Carl Jung on Loneliness. [Anthology] **(2014-11-16 08:21)**



[Carl Jung on Loneliness]
It is … only in the state of complete abandonment and loneliness that we experience the helpful powers of our own natures. Carl Jung; Modern Man in Search of a Soul
As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.
If a man knows more than others, he becomes lonely. But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others. Carl Jung; Memories Dreams and Reflections; Page 356.
Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need several days of silence to recover the futility of words. Carl Jung

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Book by Hans Schmid-Guisan [Jungian] **(2014-11-16 14:42)**

Book by Hans Schmid-Guisan and Carl jUng

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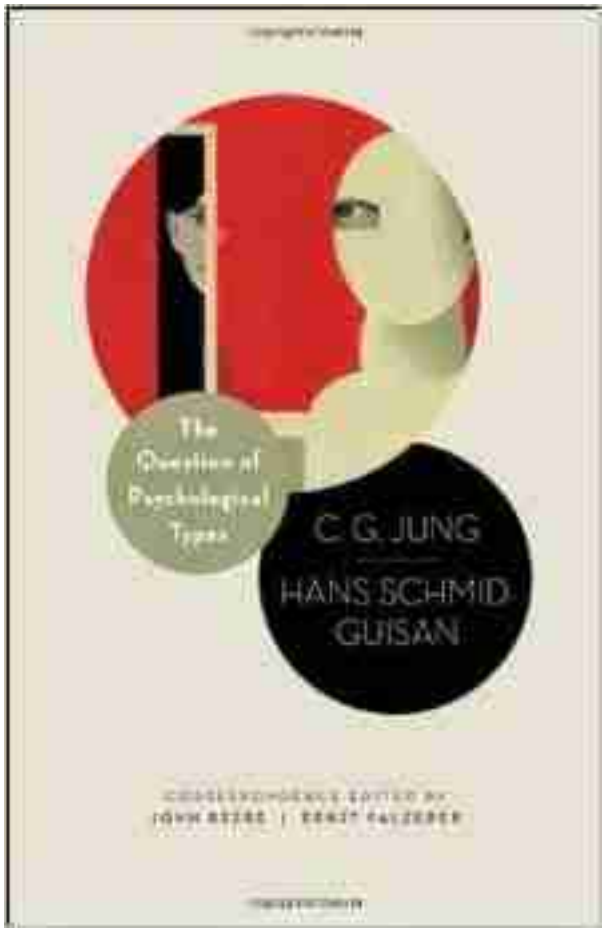

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Books by Iona Miller [Jungian] **(2014-11-16 15:31)**

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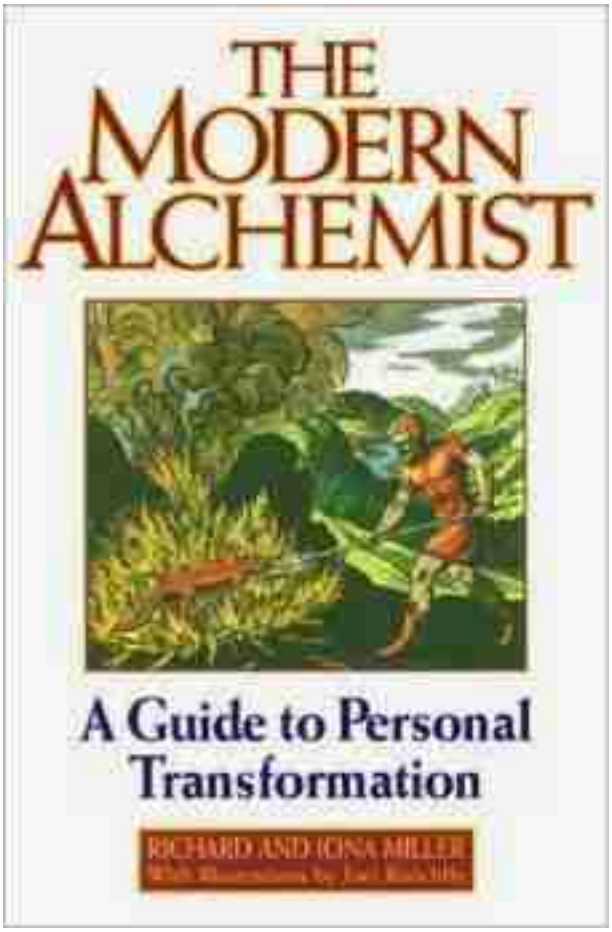

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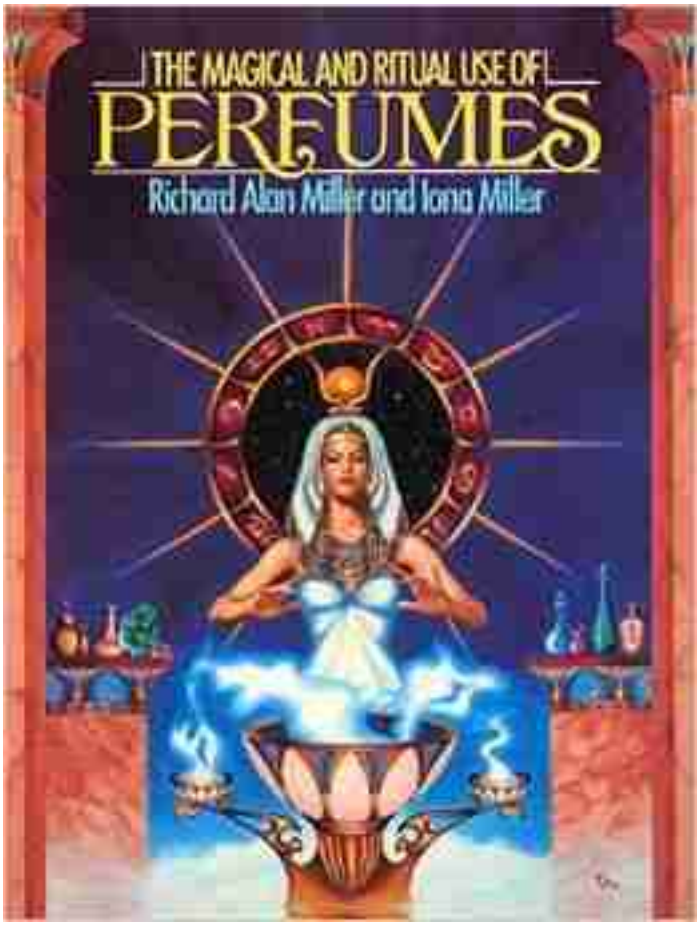

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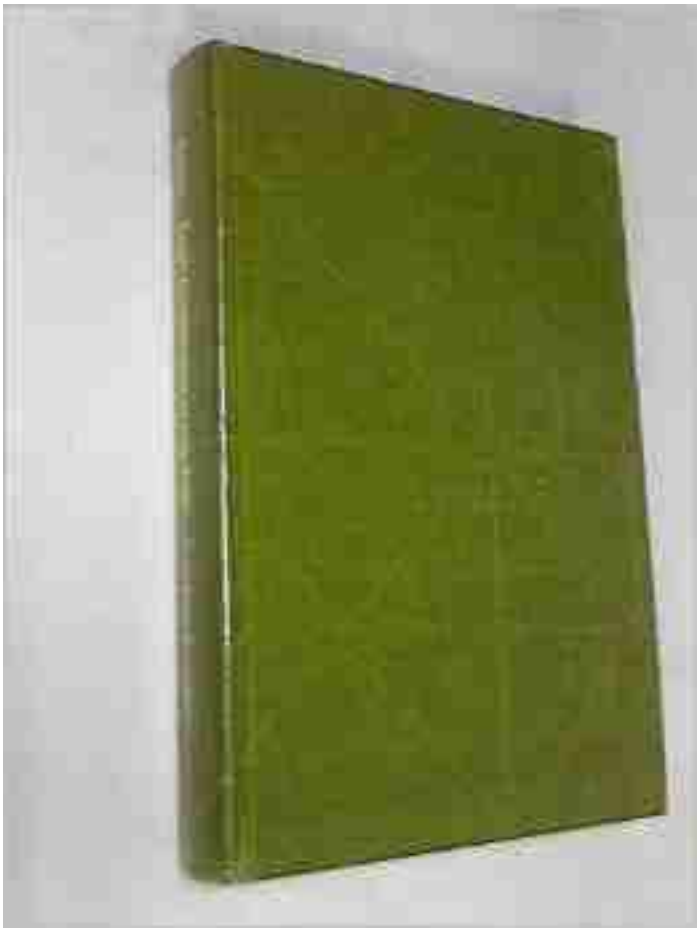

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Books by Eleanor Bertine [Jungian] **(2014-11-16 15:41)**

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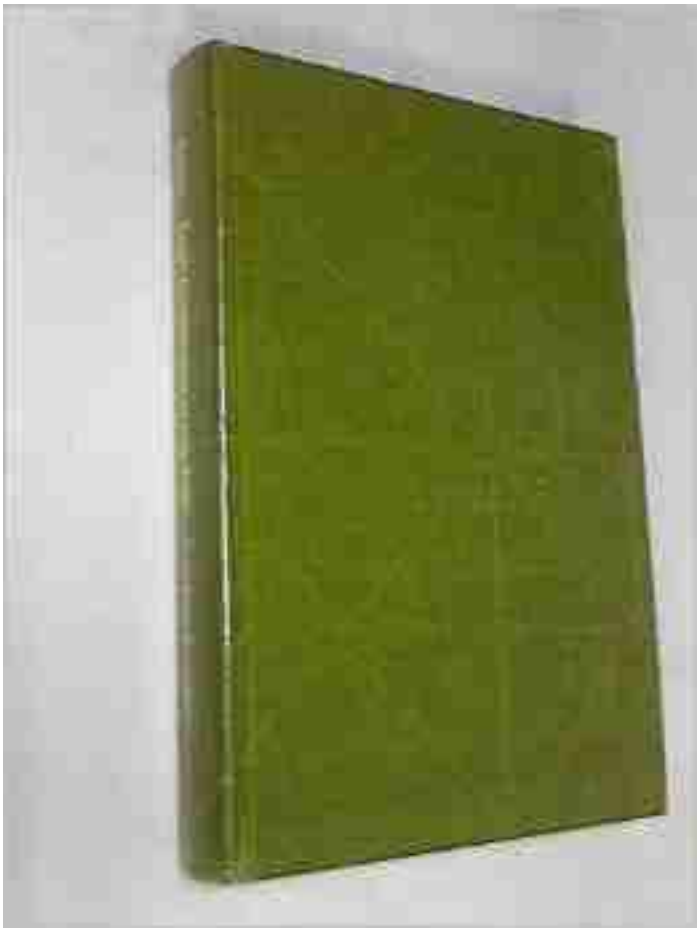

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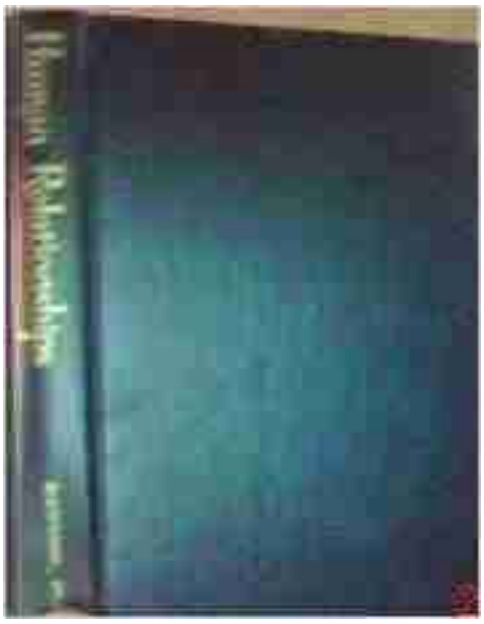

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Book by Suzanne Gieser [Jungian] **(2014-11-16 16:42)**

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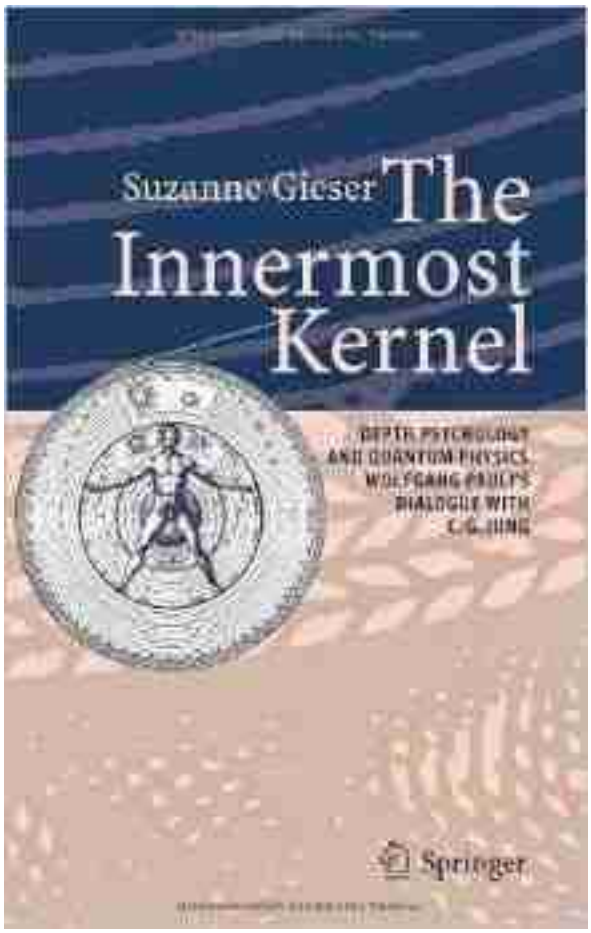

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Carl Jung on “Paranormal Cognition.” **(2014-11-16 17:18)**

[Carl Jung on “Paranormal Cognition.”]
To Laurence J. Bendit

4896

Dear Dr. Bendit, 12 November 1945

I have read your essay on Paranormal Cognition (P.C.) with greatest interest and I fully agree with you in all your general statements.

There are only some minor points which I want to comment on.

The fact, for instance, that you couldn't find a word about the famous 1;2 in my writings is merely due to the misfortune that a considerable part of my work is not translated .

You would have found not only an acknowledgement of "telepathy" but also an example of P .C . in Kerenyi and Jung : Einfiihrung in das Wesen der Mythologie (Amsterdam 1 941, p. 2 30 f.).

I'm acquainted with P .C. and I have seen many a case of it.

The reason why I haven't said more about it publicly is that I don't like to talk about things which are difficult to prove.

I include P .C. in the concept of intuition, "perception by the way of the unconscious."

Sensation is perception in absolute time and space, intuition is perception in relative time and space, or "elastic" time and ditto space.

Dunne is by no means the first to have recognized the prophetic quality of dreams.

Any old medicine man 1o,ooo years ago has done so.

What's wrong with intuition?

Is there any difference between "perception by the way of the unconscious" (i.e., you don't know how you get it) and P .C. which is also "perception in an unknown way"?

Or does P.C. claim to know what P.C. is?

I confess I don't know how to make a difference between intuition and P .C. I like your little book, and I appreciate your unorthodox attitude in that case where it was chiefly a matter of an insufficient adaptation to P .C.

I suppose you have also seen cases where P .C. developed under the influence of analytical treatment?

I am fully aware of the extraordinary importance of such phenomena, which transcend our actual means of understanding.

They give you a certain feeling of hopelessness.

This has been one of the main reasons why I tried to explore the unconscious from another side, which seemed to be more accessible than the "parapsychological" phenomena, which are, at least for the time being, far beyond the reach of our actual mental capacity, although I always kept them in mind and left a place for them in my definition of intuition.

Physiology has not done so yet, but it ought to leave room for paraphysiology, which comes in where it is a question of materialization .

I have seen enough of this phenomenon to convince me entirely of its existence. Being an honorary member of the British and American SPR I have read almost all the important publications in this field.

All this on top of my own experiences has led me to the conclusion that space as well as time and matter are relative to the psyche, i.e., they are to a certain extent psychic functions.

I discussed this problem with Rhine whose experiments with the space and time factor prove my hypothesis with sufficient evidence.

I don't know whether Rhine has already published his experiments concerning the psychic influences on mechanical dice-throwing.

They prove, as far as I know, the extension ofpsychic relativity to matter.

If this is true, my hypothesis would be at least a point of view from which a theoretical handling of P .C. and paraphysiology could start.

I should like to send you something in exchange for your book but unfortunately I have no copies left of my English translations.

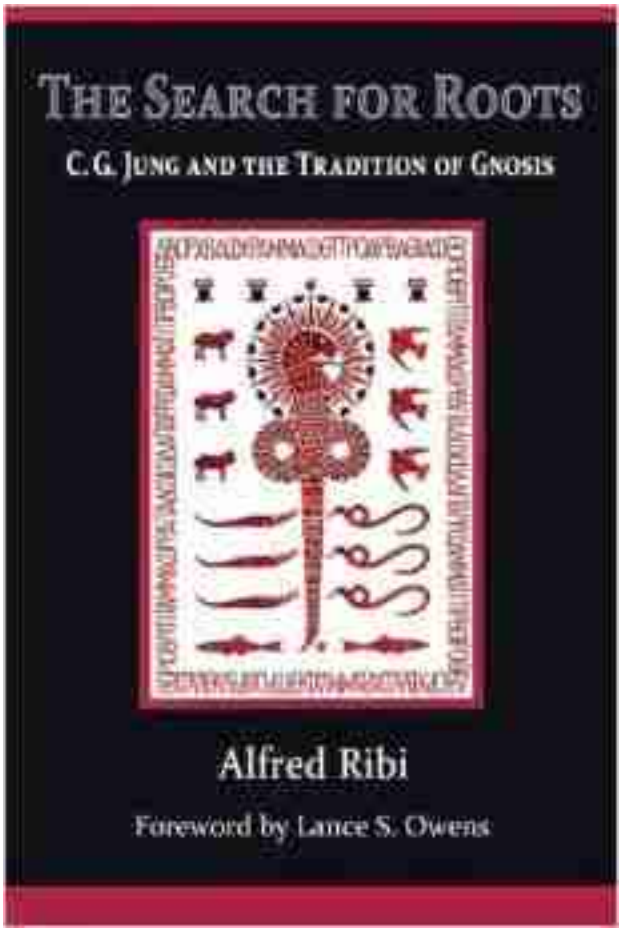
Not knowing whether you are sufficiently acquainted with the German language I don't dare to send you one of my German publications, but let me know in case you do read German.

Sincerely yours,

C.G. Jung Carl Jung, Letters Volume 1, Pages 389-390.

Books by Lance S. Owens [Jungian] **(2014-11-16 17:27)**

Books by Lance S. Owens



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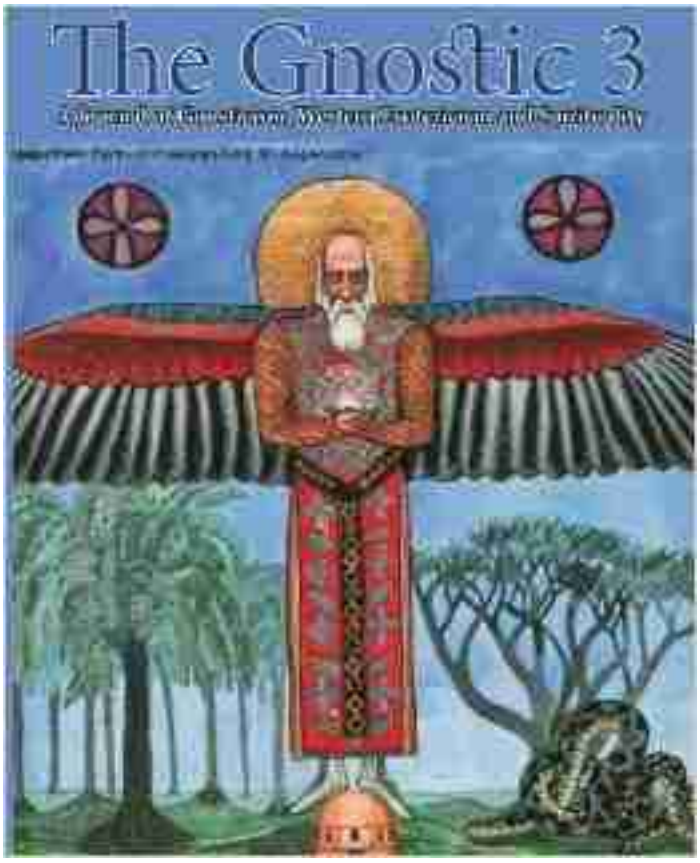

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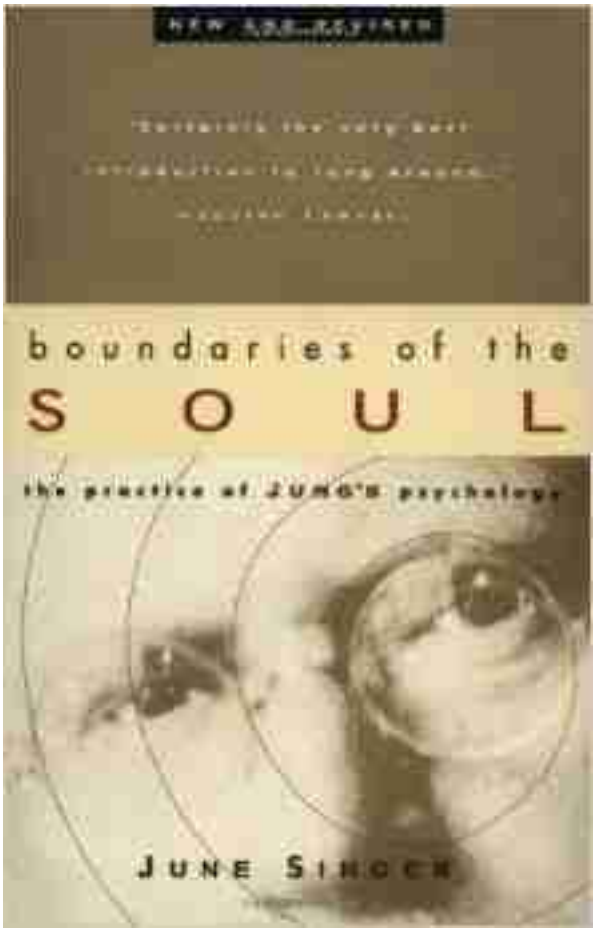

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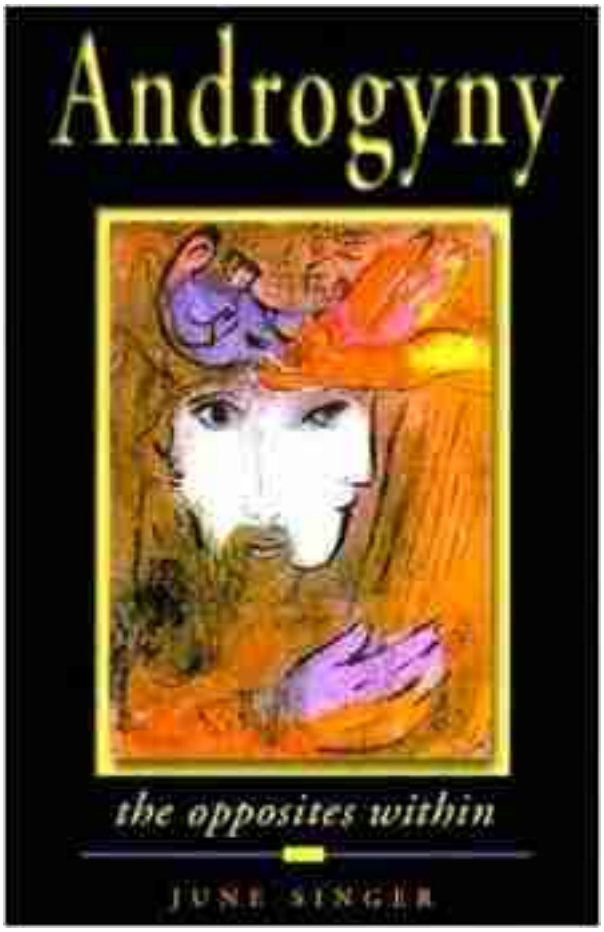

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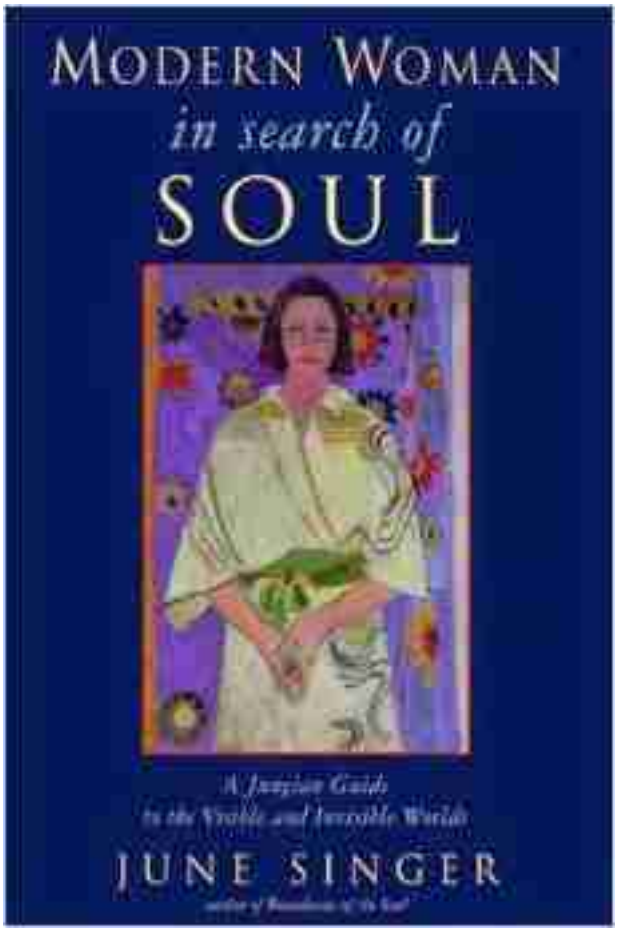

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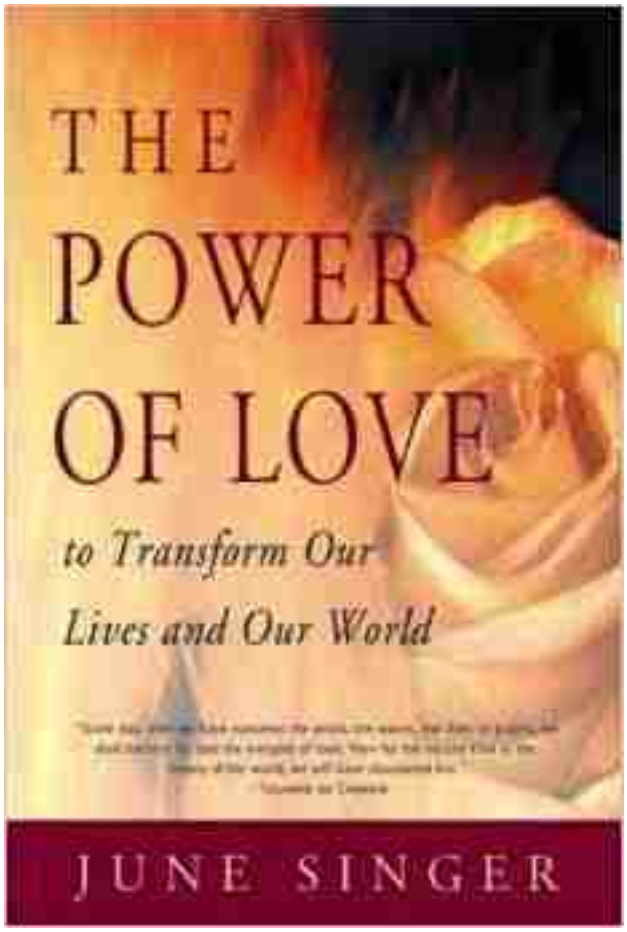

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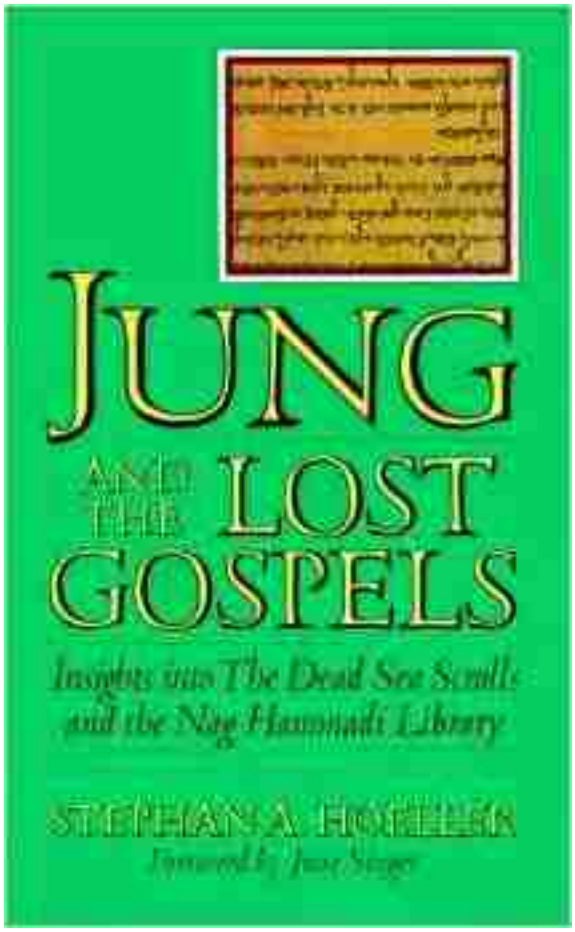

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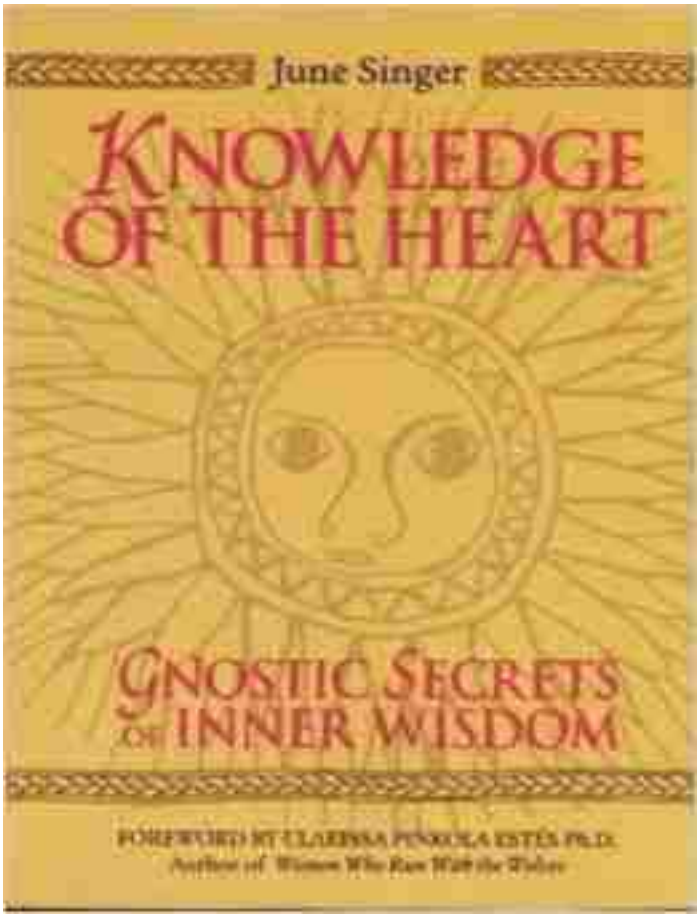

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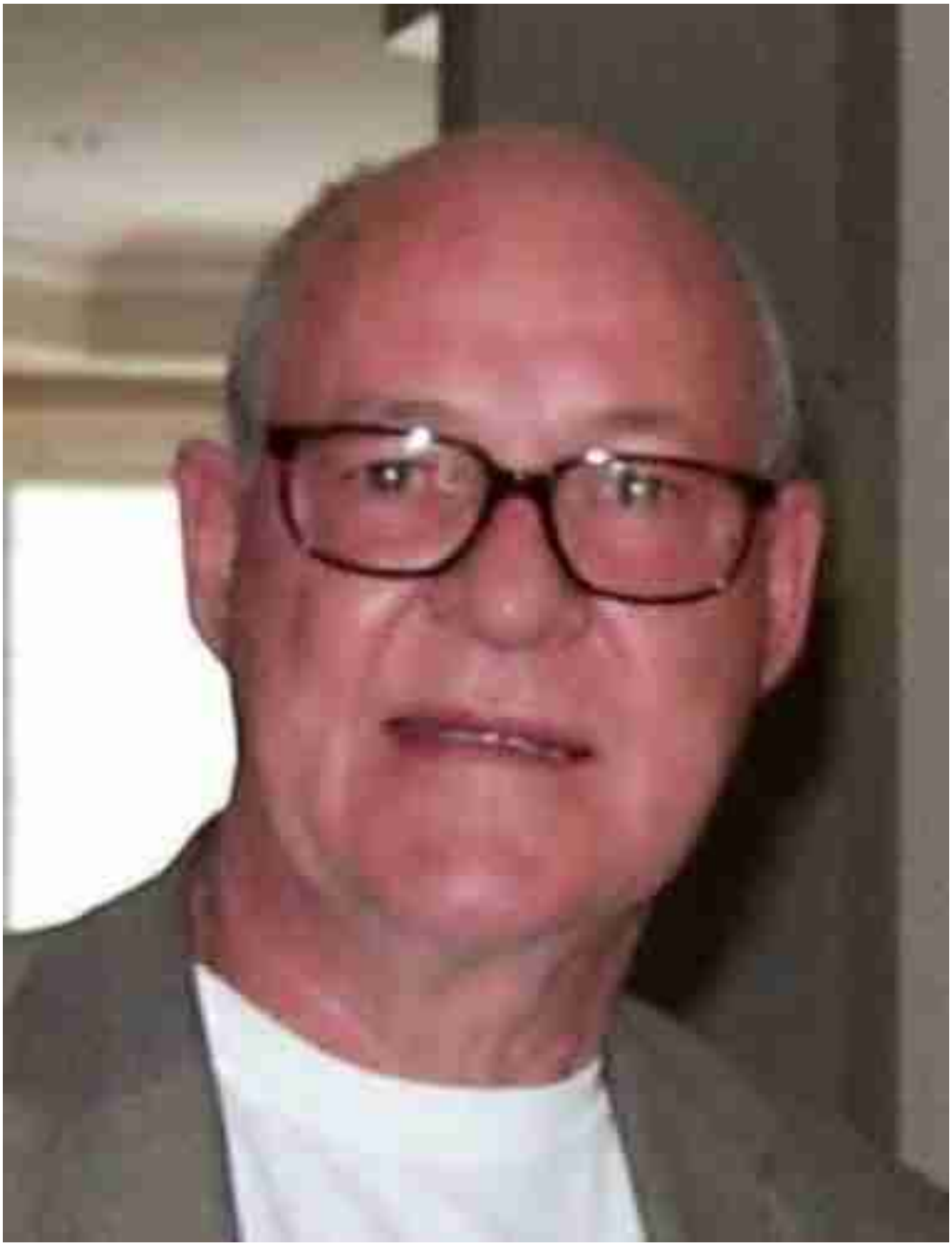

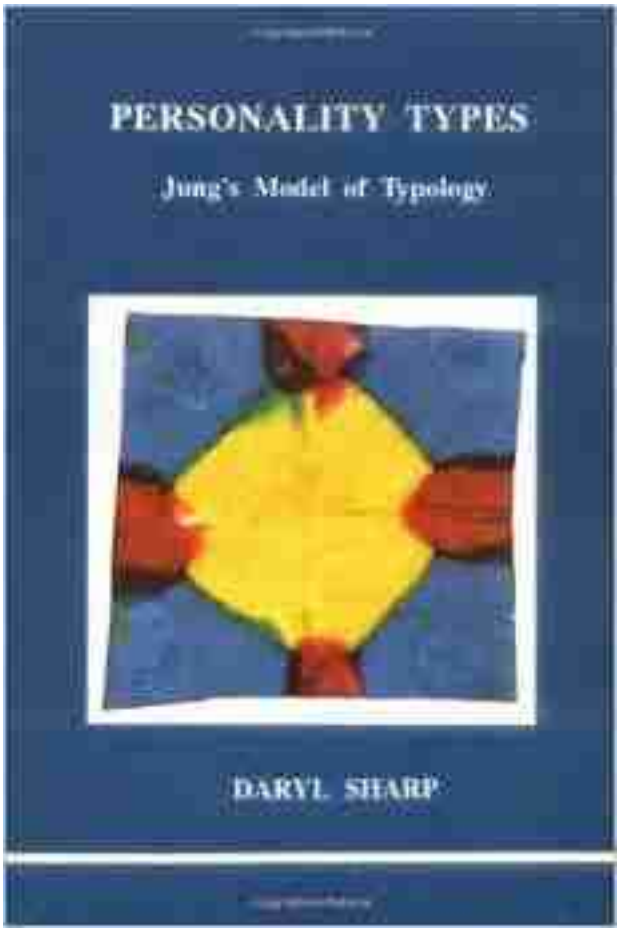

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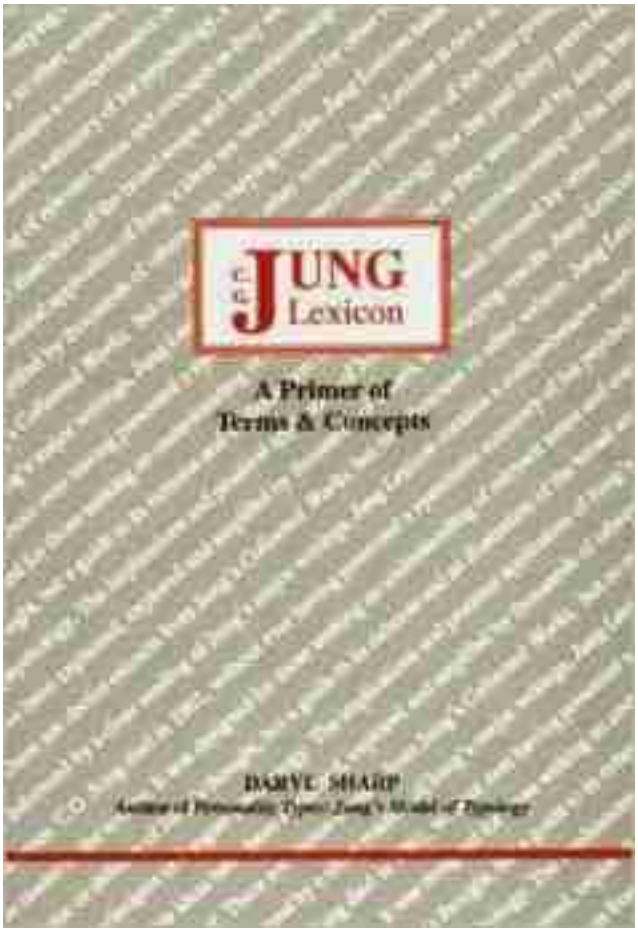

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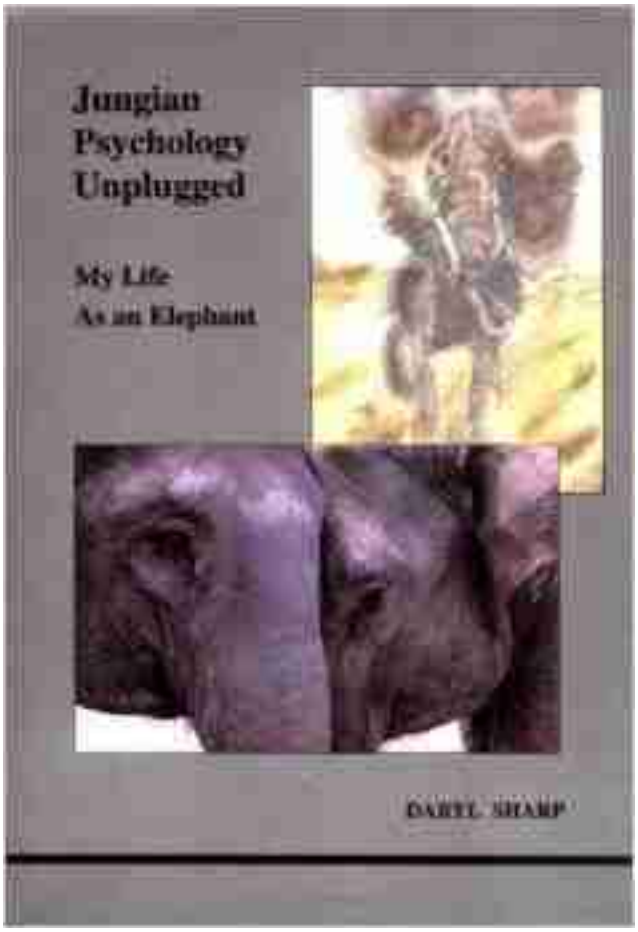

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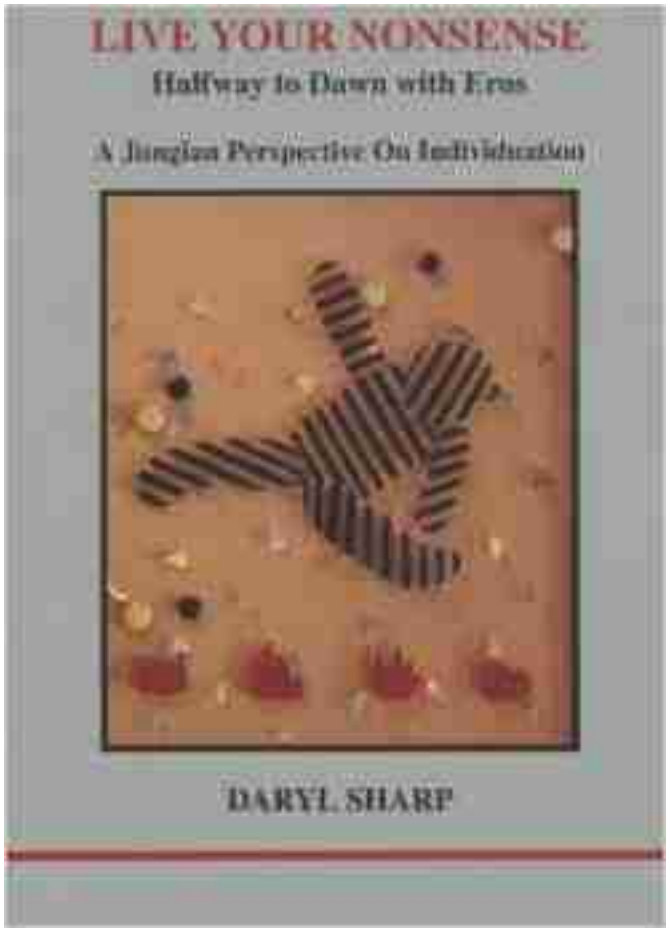

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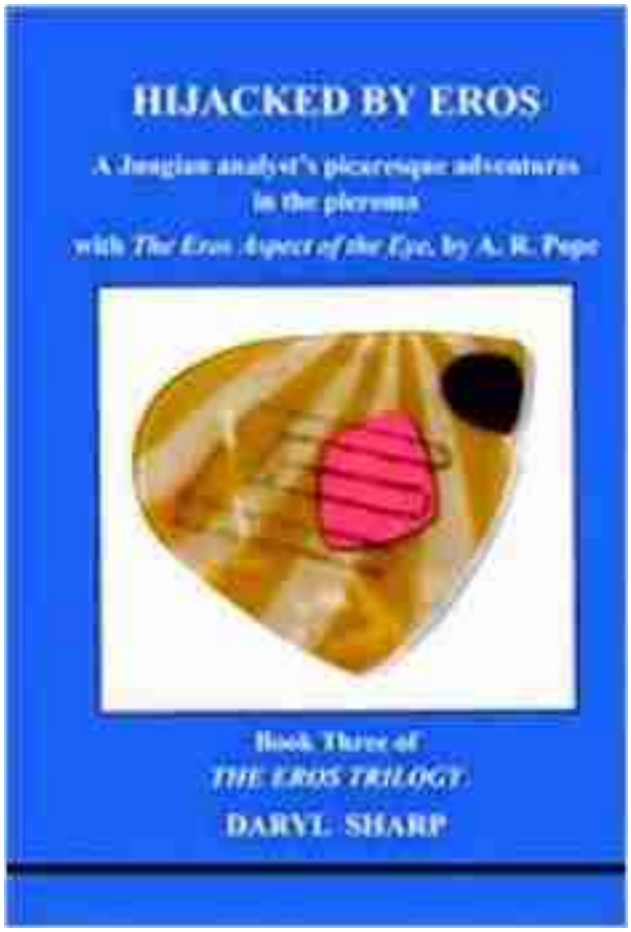

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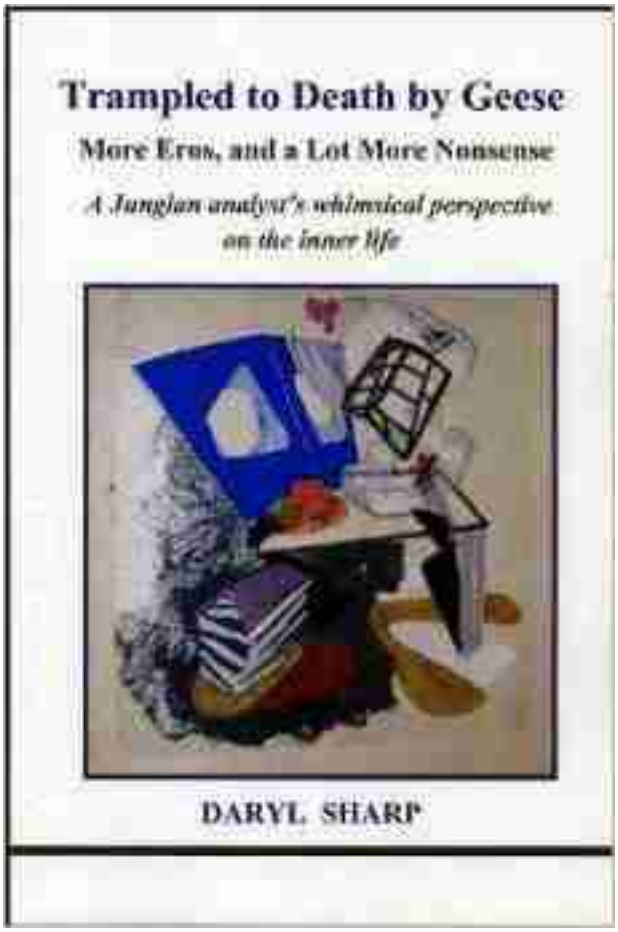

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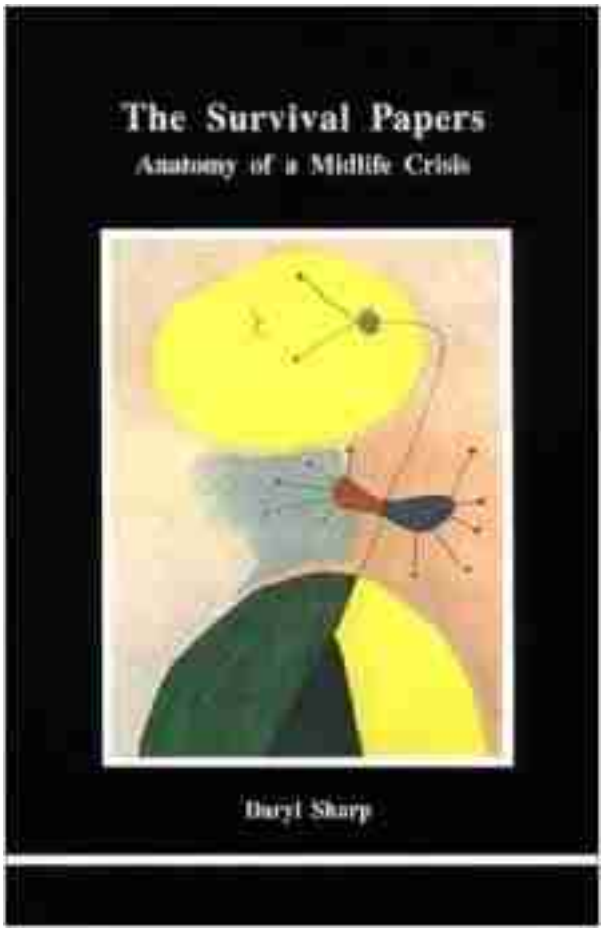

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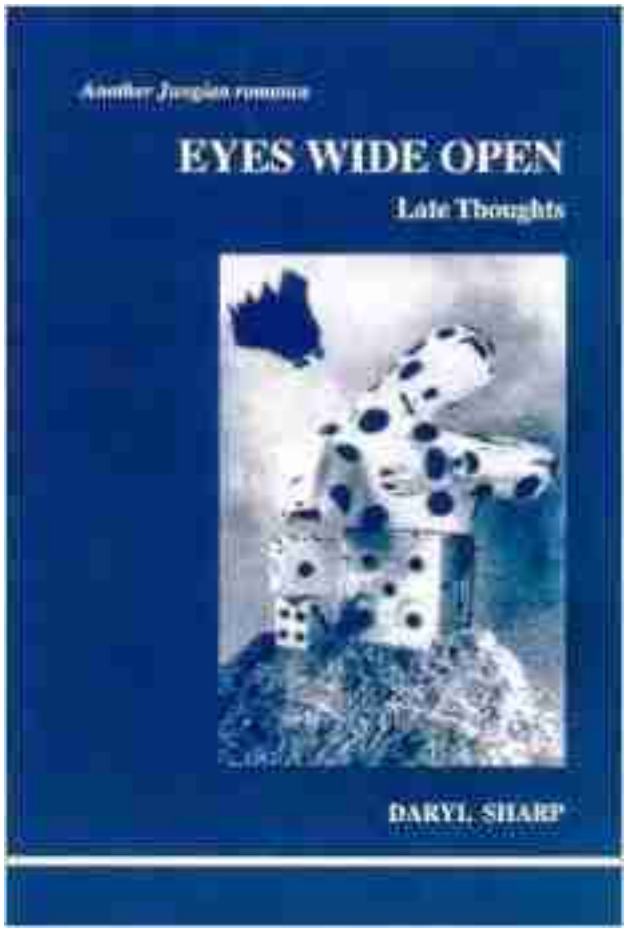

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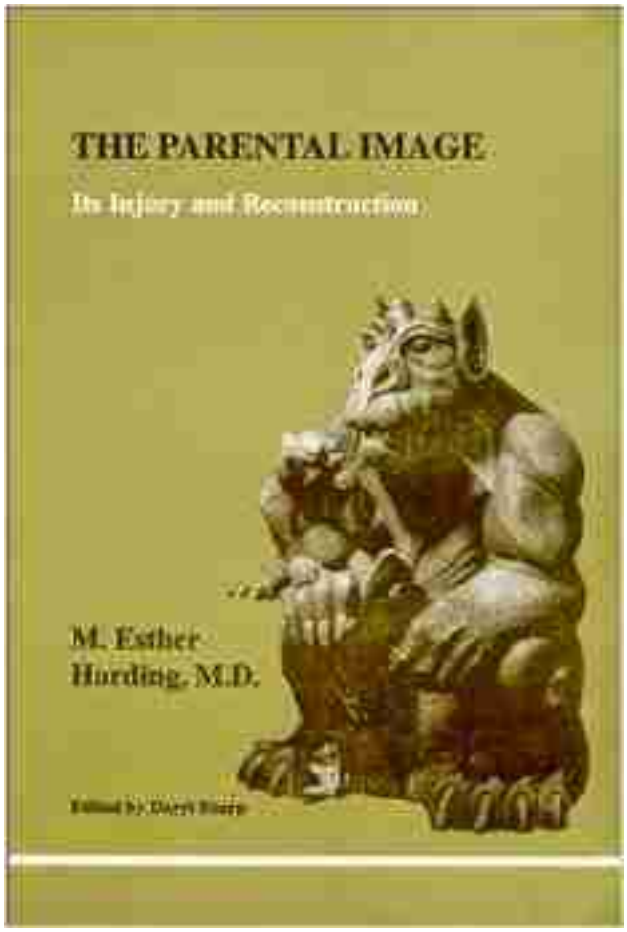

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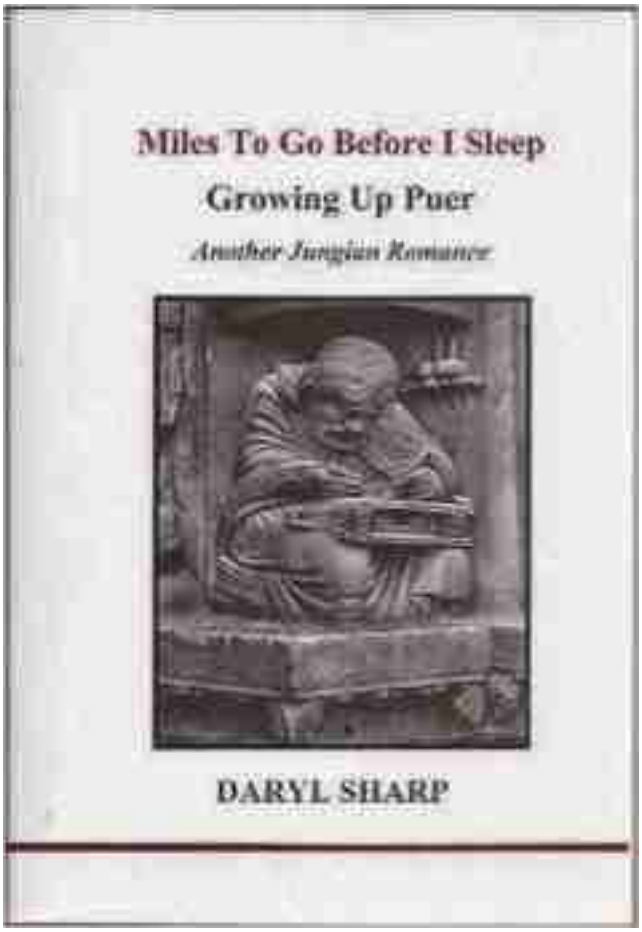

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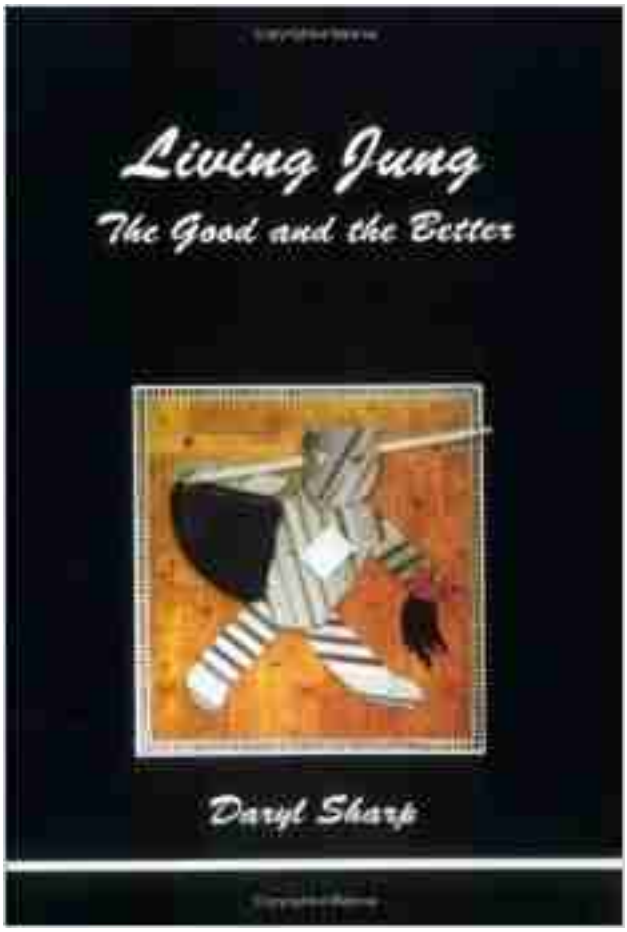

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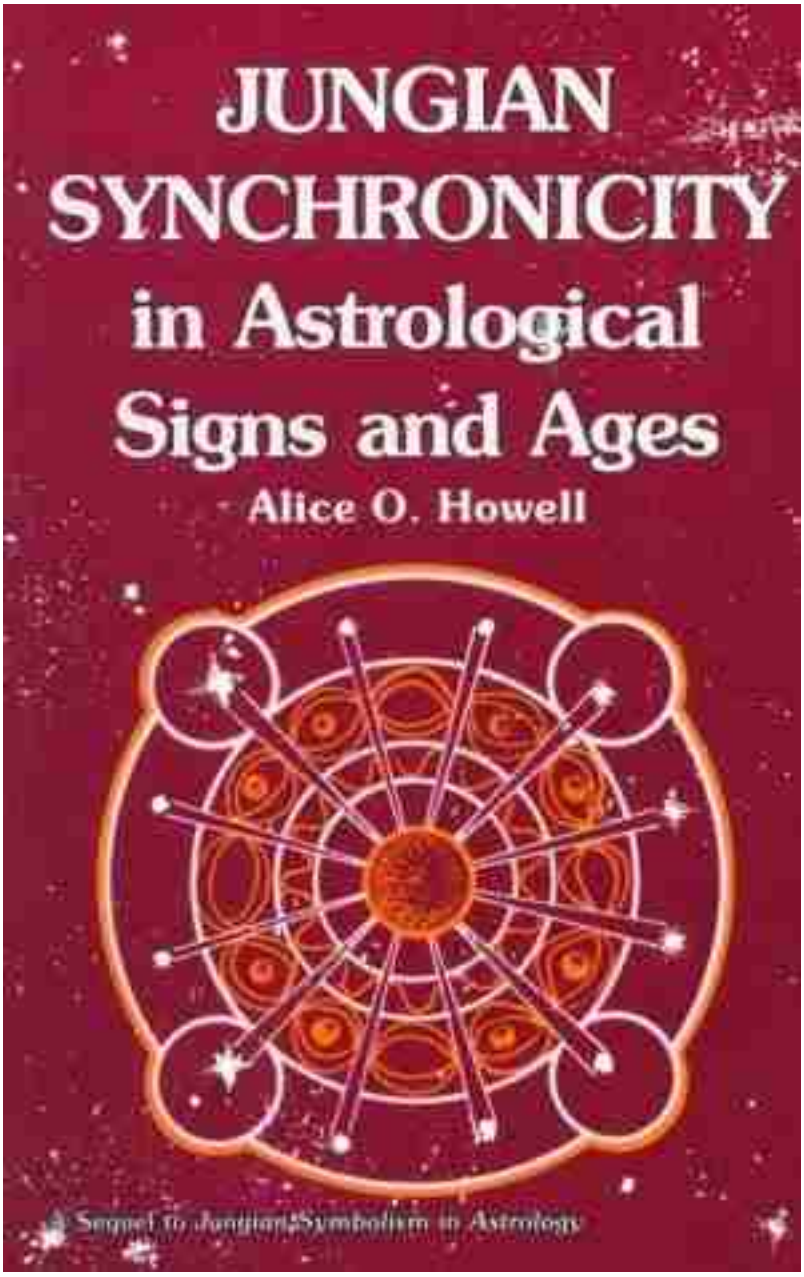

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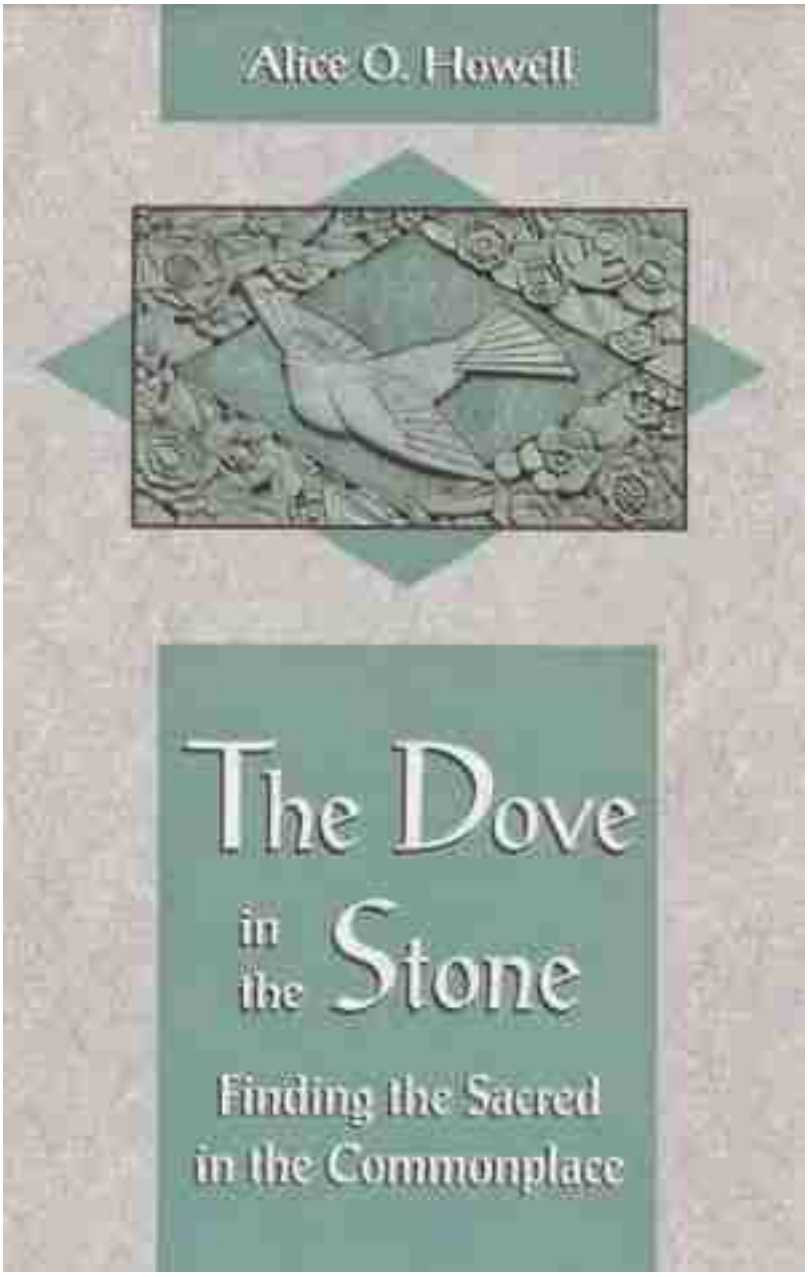

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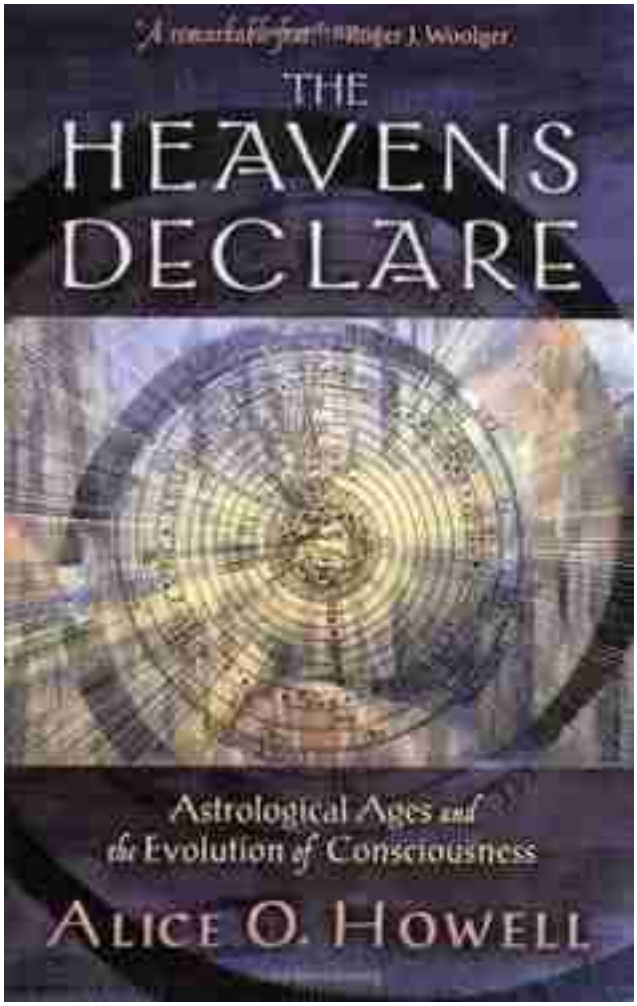

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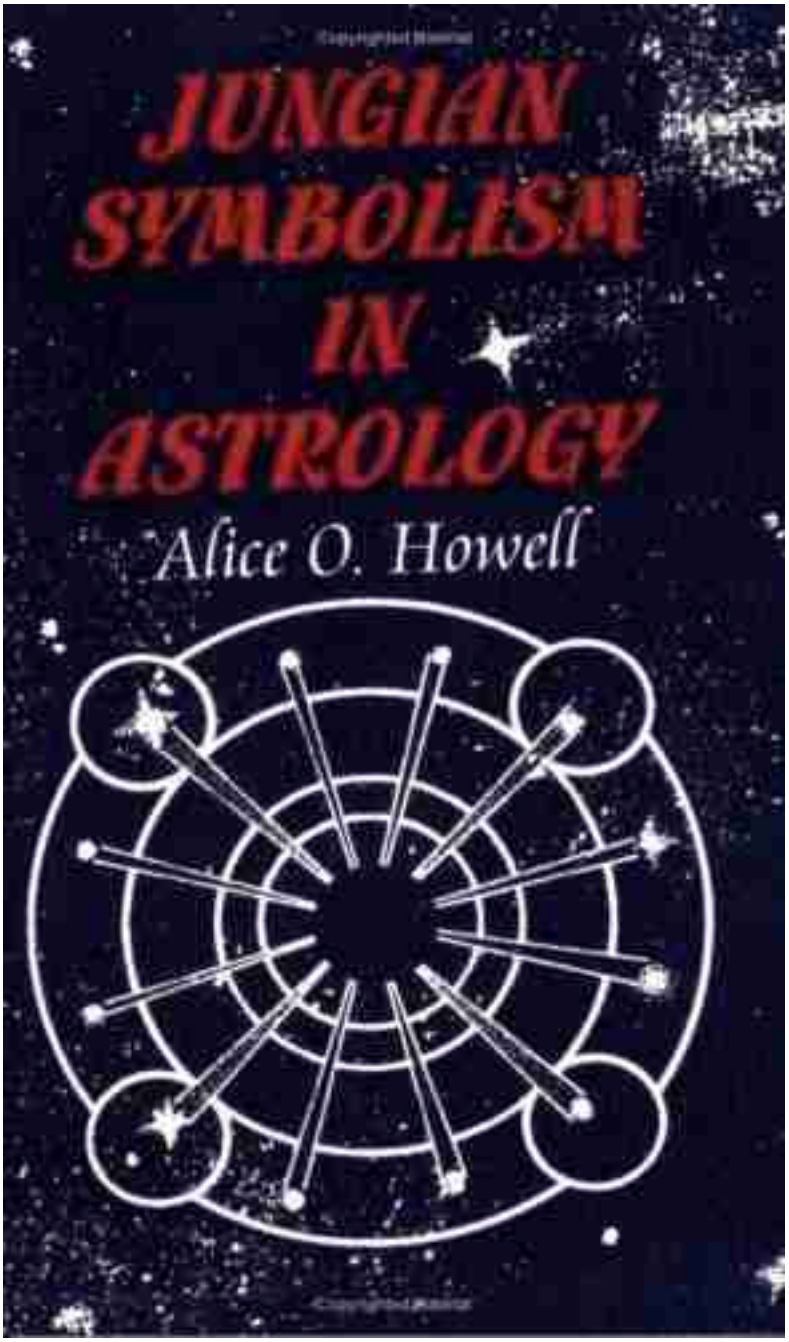

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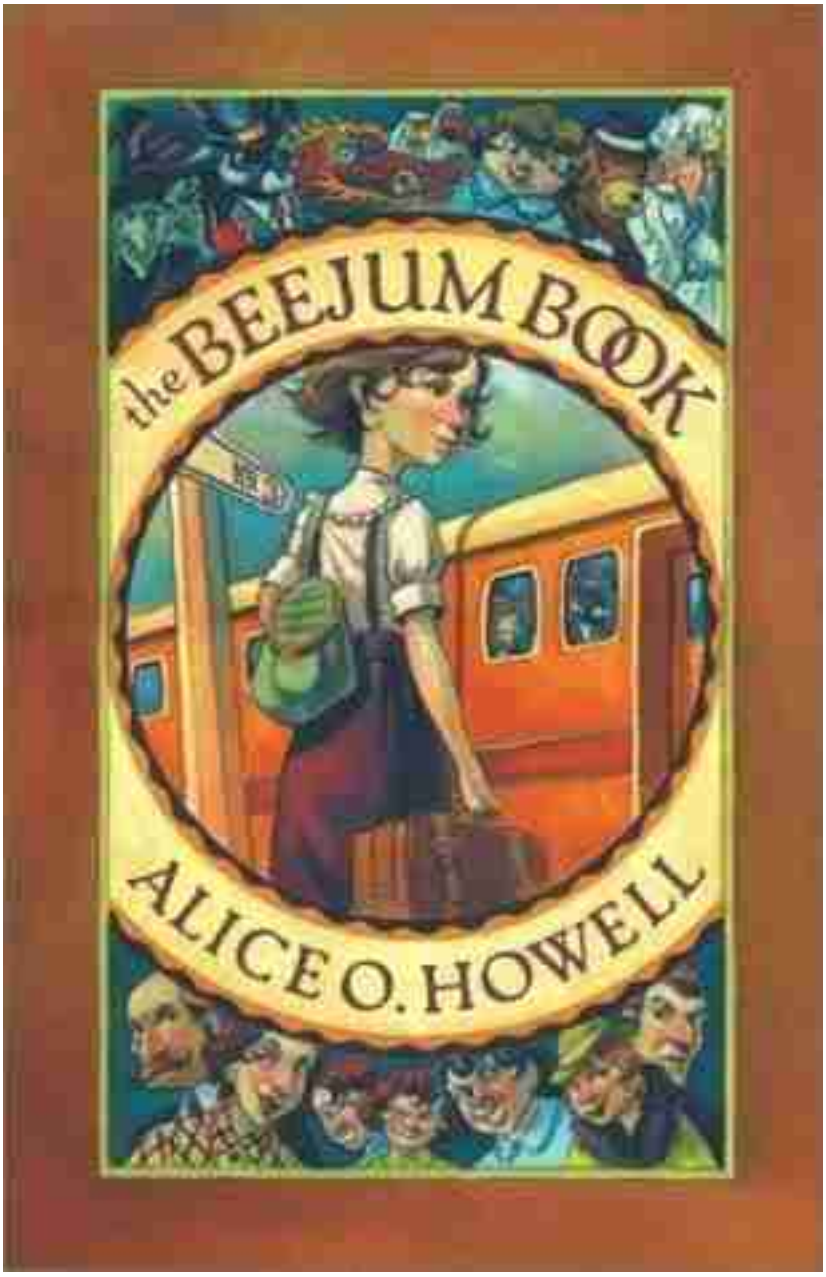

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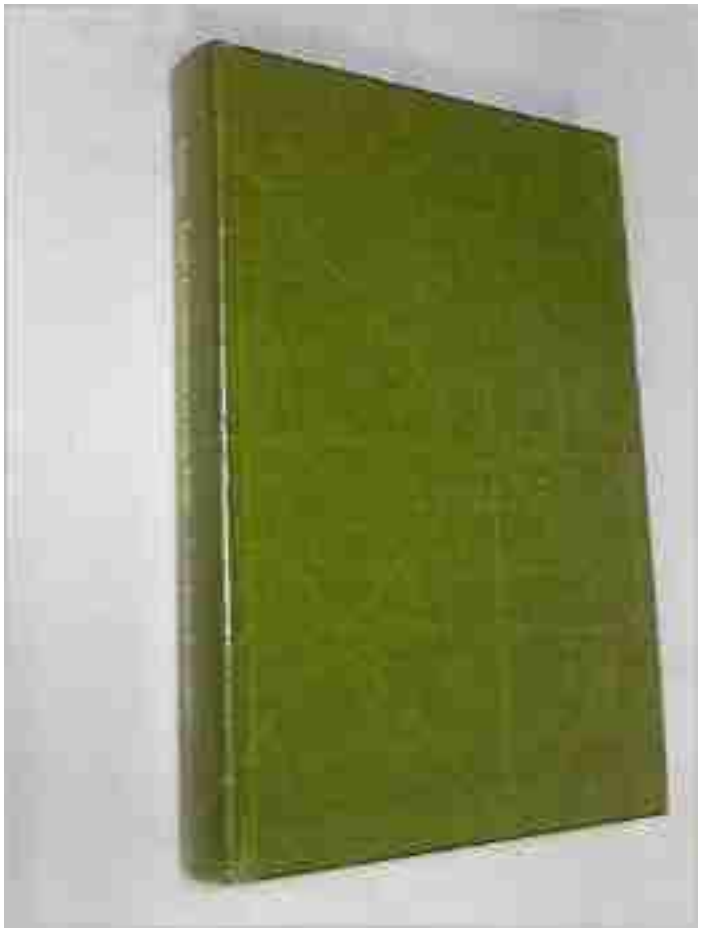

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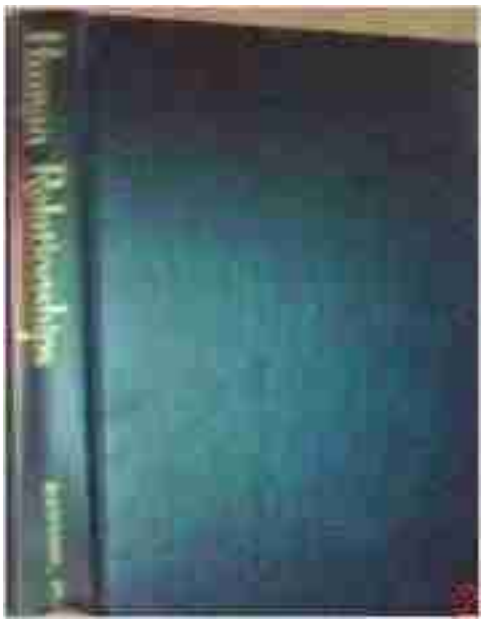

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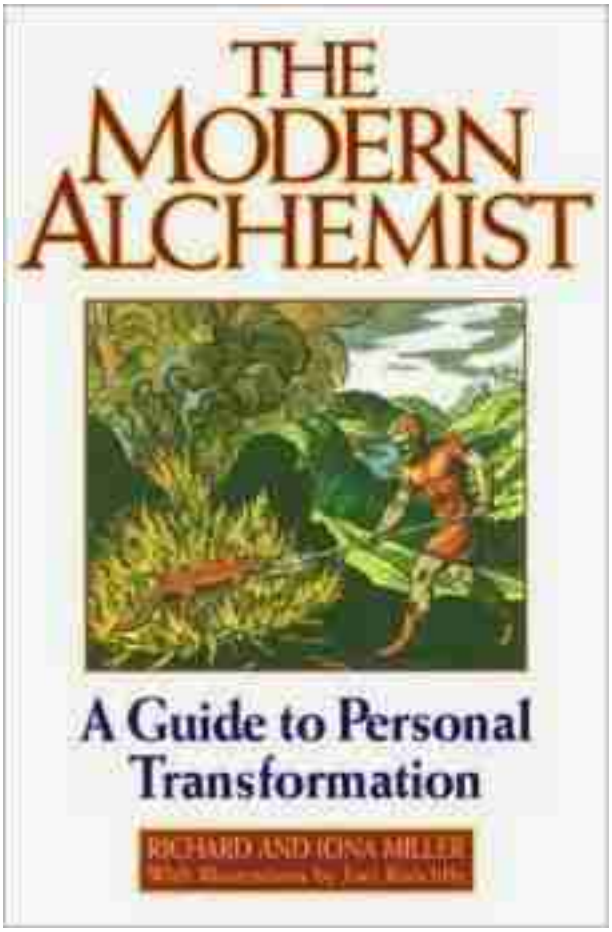

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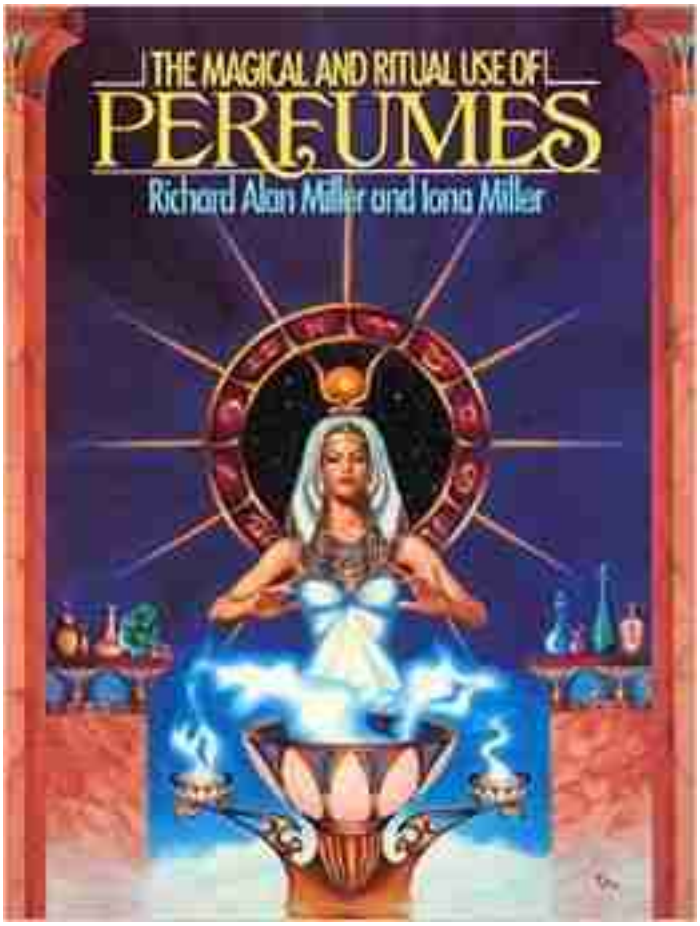

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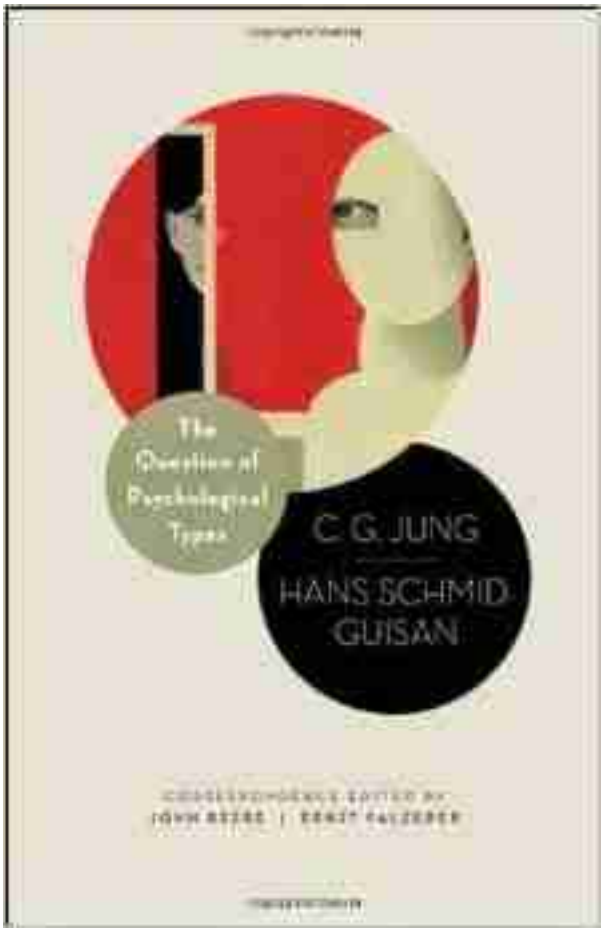

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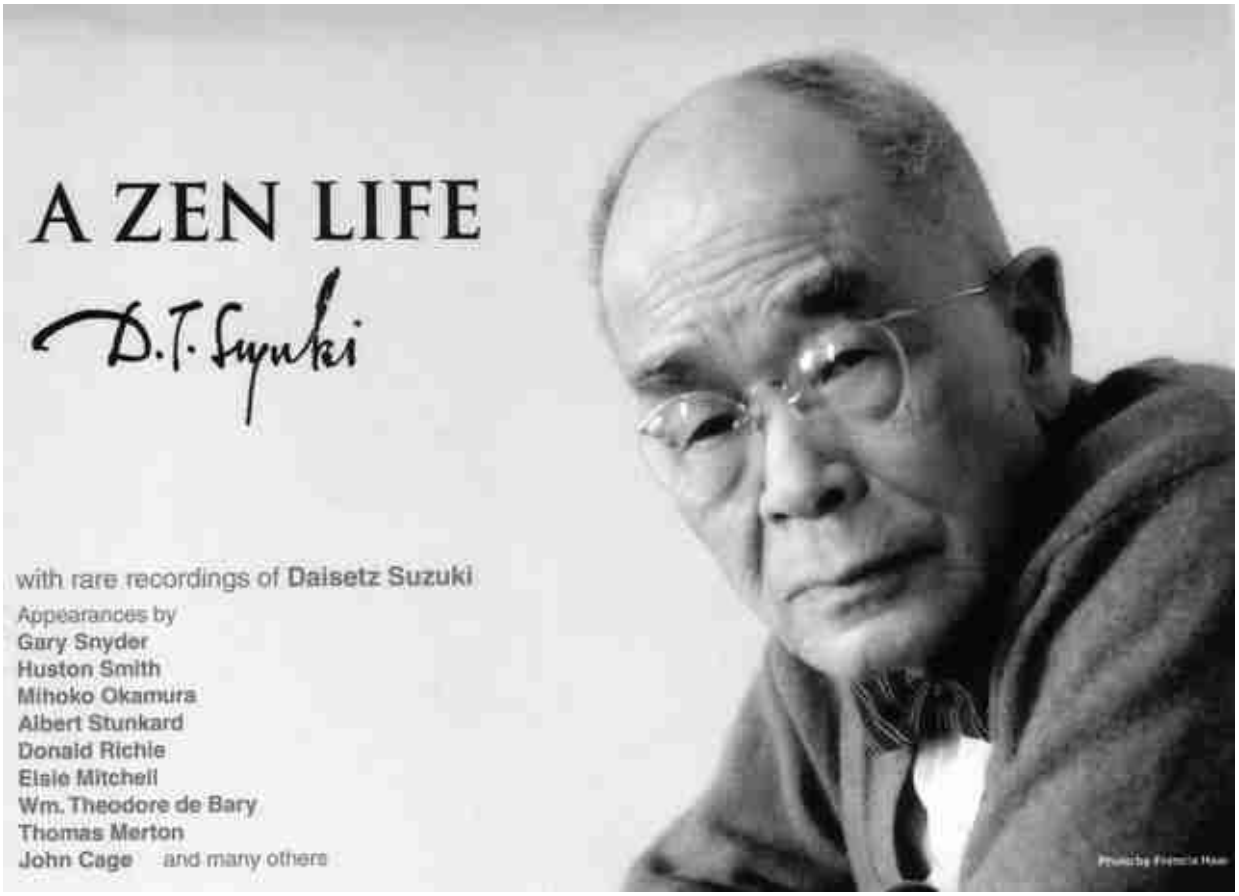
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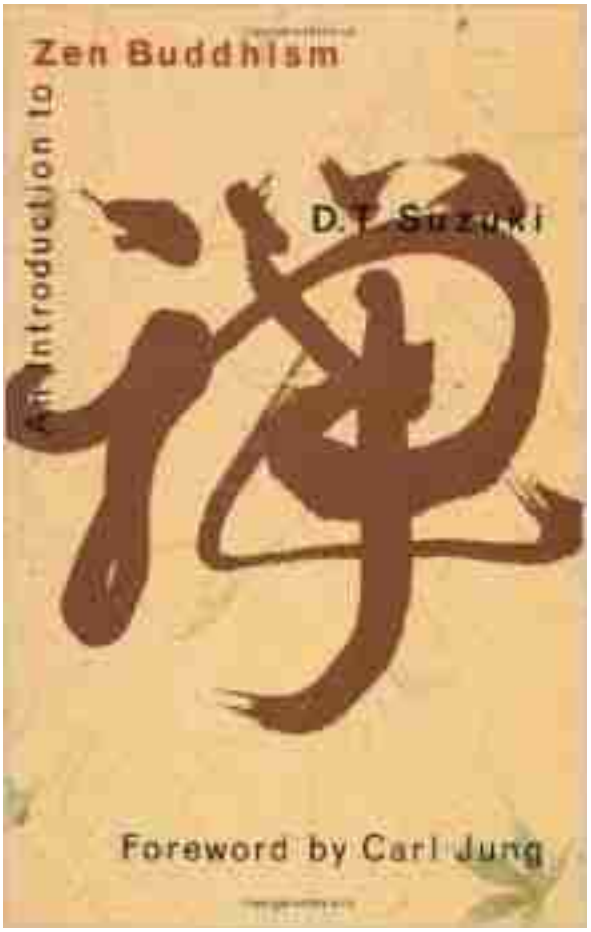

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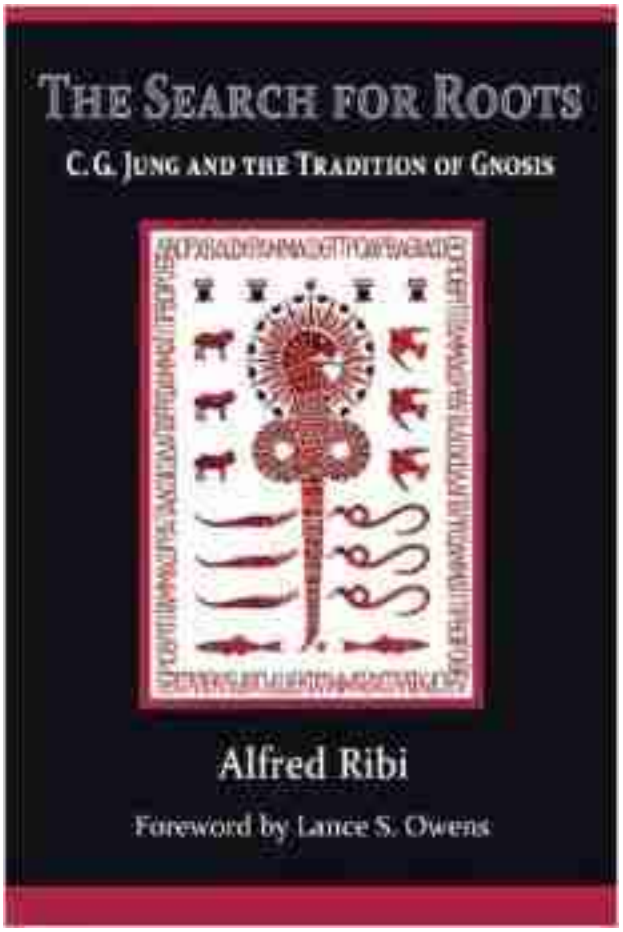

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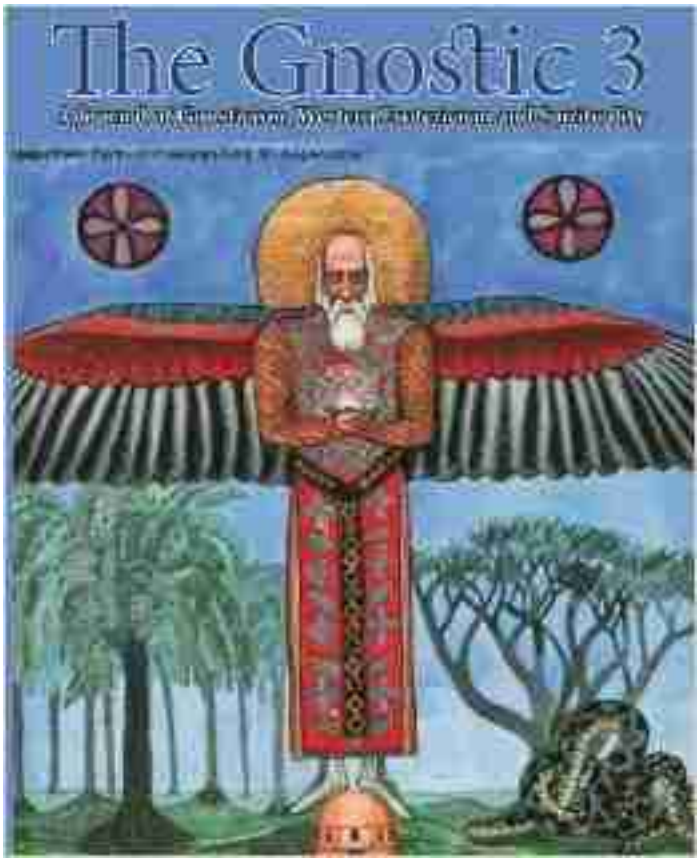

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Carl Jung on Visions of the Anima **(2014-11-17 06:19)**

[Carl Jung on Visions of the Anima]
To Mr. O.
My dear O., 7 May 1947
Your material is, as I feared, much too rich ! It needs a tremendous amount of mental work to reduce it.
Your first vision where your Beatrice appears contains a point where I can show you how you can come in.
Beatrice, as an anima figure, is most certainly a personification; that means, a personal being created in this shape by the unconscious.
You can safely assume that this is the shape your anima has chosen in order to demonstrate to you how she looks.
Such a huge Beatrice is surely an unexpected sight. Instead of reacting to this rather amazing sight, you are satisfied with continuing your vision.
But the natural thing would be that you make use of the opportunity and start some dialogue with your anima.
Anybody who feels natural about such things would follow his surprise and put a question or two to her: why she appears as Beatrice? why she is so big? why you are so small? why she nurses your wife and not yourself? Etc.
You also might ask her-since she is the ”messenger of the grail”-what that funny thing is with that orange? what the magic ring means? What is the matter with all those animals?
Treat her as a person, if you like as a patient or a goddess, but above all treat her as something that does exist.
Moreover, in this vision you get right under the influence of your anima, and that’s the reason why she begins to feed your wife, because your wife becomes underfed when you fall for your anima.
Therefore you must talk to this person in order to see what she is about and to learn what her thoughts and character are.
If you yourself step into your fantasy, then that overabundance of material will soon come to more reasonable proportions.
But since you are giving free rein to your intuitions you are just swamped by it.
Keep your head and your own personality over against the overwhelming multitude of images and aspects.
You can do that, as I tell you, by stepping into the picture with your ordinary human reactions and emotions.
It is a very good method to treat the anima as if she were a patient whose secret you ought to get at.
Yours sincerely,
C.G. Jung Carl Jung, Letters Volume II, Page 461.

Carl Jung on ESP, Intuition and Relative Immortality. **(2014-11-17 08:06)**

[Carl Jung on ESP, Intuition and Relative Immortality.]
To Laurence J. Bendit
Dear Dr. Bendit, 20 April 1946
I do remember X. and I'm sorry to hear that he died.
He was my patient once. I'm glad to know that his end was correct.
Concerning Ascona I must say that the meetings continued throughout the whole war.
You should apply as soon as possible to Mrs. Frobe (Casa Gabriella, Ascona-Moscia, Tessin) for tickets.
The meeting will take place at the end of August.
It would be a great pleasure to meet you there and to discuss matters with you.

4944

Your views about extra-sensory perception are not fundamentally different from mine. It's only the definition which I was criticizing.
People are apt to consider intuition as something quite particular, something much "higher" than sensory perception. As you know I call intuition any kind of perception which takes place in a way that cannot be explained by the function of the senses.
Intuition of divine thoughts or of a small tumour in the bone is in no way different as the nature of an object has nothing to do with the function of intuition.
It has to do with it just as little as the faculty of seeing with the nature of the object which you see.
It is always the function of seeing or hearing, the nature of which does not depend upon the object.
I do not make the difference between intuition as a merely unconscious perception and a hypothetical intuition which would produce say a pneumatic truth.
Whether intuition takes place in a normal state of mind or in an ecstasy or in a delirium, it is always the same function which in certain cases however reaches an acuteness
or an autonomy which it does not in other cases.
But there are people with an unusual faculty of thinking or reasoning or with an extraordinary sense-perception; for instance there are chamoix-hunters in our country who see the stars in bright sky during daytime, etc.
This is the reason why I classify any kind of extra-sensory perception under the term of intuition no matter what the object is.
Inasmuch as any function of consciousness can be directed, controlled, differentiated, intuition also can be practised and differentiated.
That you can perceive things which your senses would not allow you to catch hold of or your thinking would not allow you to infer forms an additional problem.
It forces us to speculate about the nature of time and space.
The fact that extra-sensory perception is real proves that time and space are psychically relative.
That means that they can be more or less annihilated.
If that is the case, an extreme also is possible where time and space don't exist at all.
If a thing is capable of non-existence then we must assume that it is also capable of absolute existence.
We know that time and space are indispensable and inalterable conditions of our three-dimensional world, what you call the world of the soma.
The non-existent space and time cannot be an object of our observation.
Therefore there is no possibility of proving that they do not exist.
The most we can know is that under certain psychic conditions time and space reveal a certain elastic quality, i.e., a psychic relativity, where they begin to behave as if they were dependent upon the psyche.
From this fact I conclude that the human psyche (and presumably the animal psyche too) has a non-spatial and a non-temporal quality, i .e., a relative power to make time and space non-existent.
This would speak in favour of a relative immortality, as only in time can something come to an absolute end, but in relative time it can only come to a relative end.
Concerning space we would come to the conclusion that the psyche is only to be located relatively. In other words, the whereabouts or the extension of the psyche in space is relatively uncertain.
Concerning spirit (pneuma) I want to say that spirit and matter are a pair of opposite concepts which designate only the bipolar aspect of observation in time and space.
Of their substance we know nothing. Spirit is just as ideal as matter.
They are mere postulates of reason.
Therefore I speak of psychic contents that are labelled "pneumatic" and others "material."
I'm much obliged to you that you mention a possible translator of my writings.
The great difficulty of translating my works consists in the fact that one rarely finds a translator who is educated enough to understand my technical language or my thought.
I have a thoroughly humanistic training and my language is imbued with all sorts of allusions which are completely dark to somebody lacking an academic training. (. . .)
Yours sincerely,

C.G. Jung Carl Jung, Letters Volume 1, Pages 420-422.
C.G. Jung Letters, Vol. 1: 1906-1950 by C. G. Jung http://www.amazon.com/dp/0691098956/ref=cm _sw _r _pi _dp _4pEAub1MPRB6J

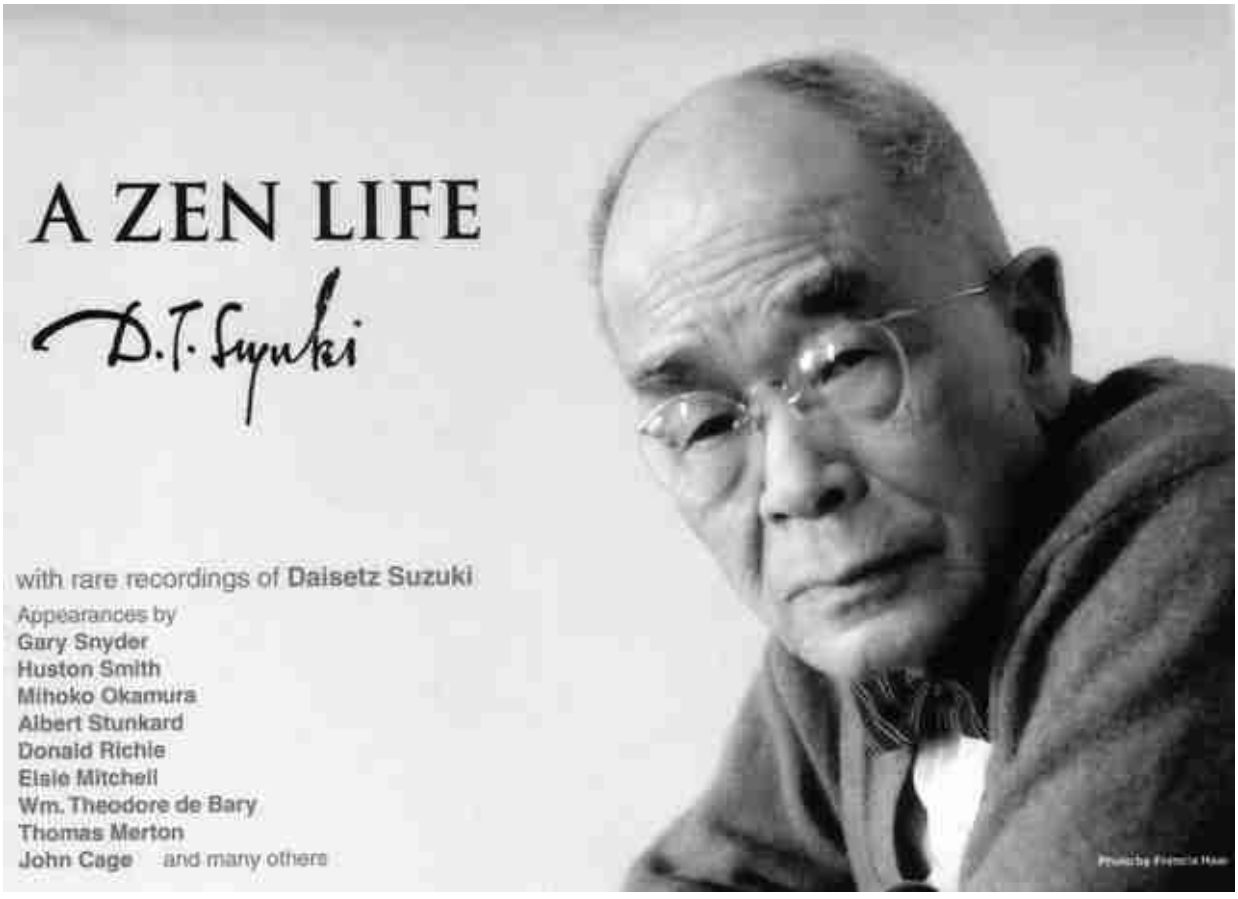
Carl Jung on “Active Imagination.” (2014-11-17 11:59)

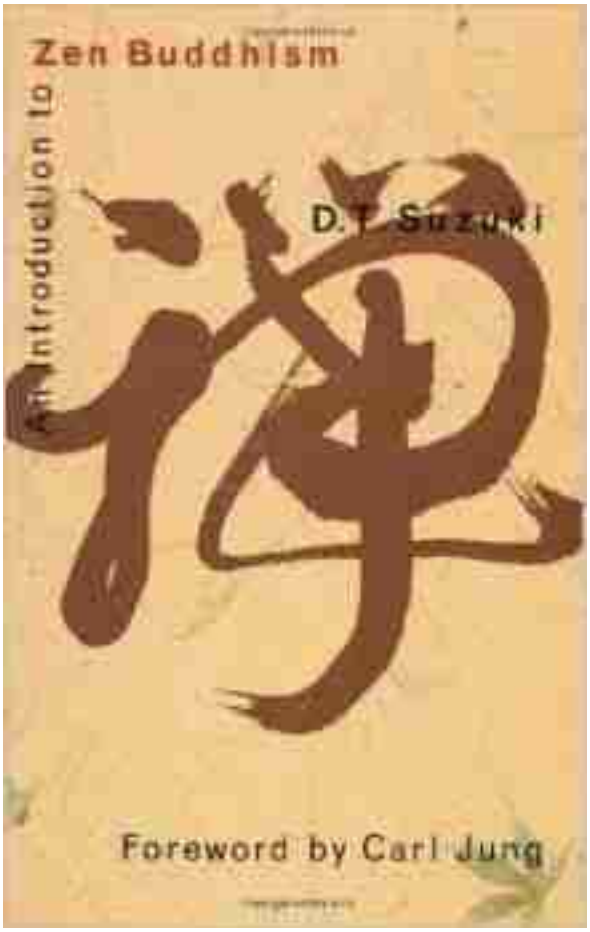
[Carl Jung on “Active Imagination.”]
To Mr. O.
My dear Mr. O. 2 May 1947
I’m somewhat astonished that you haven’t learned yet to apply what I call ”active imagination,” as this is the indispensable second part of any analysis that is really meant to go to the roots.
I wish you would carefully study what I have written about it in “The Relations between the Ego and the Unconscious.”
It is true, not much has been published about this subject.
Most is contained in my Seminars. It is too difficult a subject to deal with before a merely intellectual public.
The dream you write about is suggestive in that respect: it is a massa informis which is meant to be shaped.
It shouldn’t go down the sink as it is always expected to do, it must remain on the surface, because it is the prima materia4 of whatever you are going to
do about it.
The point is that you start with any image, for instance just with that yellow mass in your dream.
Contemplate it and carefully observe how the picture begins to unfold or to change.
Don’t try to make it into something, just do nothing but observe what its spontaneous changes are.
Any mental picture you contemplate in this way will sooner or later change through a spontaneous association that causes a slight alteration of the picture.
You must carefully avoid impatient jumping from one subject to another.

4946

Hold fast to the one image you have chosen and wait until it changes by itself. Note all these changes and eventually step into the picture yourself, and if it is a speaking figure at all then say what you have to say to that figure and listen to what he or she has to say.
Thus you can not only analyse your unconscious but you also give your unconscious a chance to analyse yourself, and therewith you gradually create the unity of conscious and unconscious without which there is no individuation at all. If you apply this method, then I can come in as an occasional adviser, but if you don't apply it, then my existence is of no use for you.
Yours sincerely,
C.G. Jung
Carl Jung, Letters Volume 1, Pages 459-460.

Book by D.T. Suzuki [Jungian] Foreword by C.G. Jung **(2014-11-17 12:21)**





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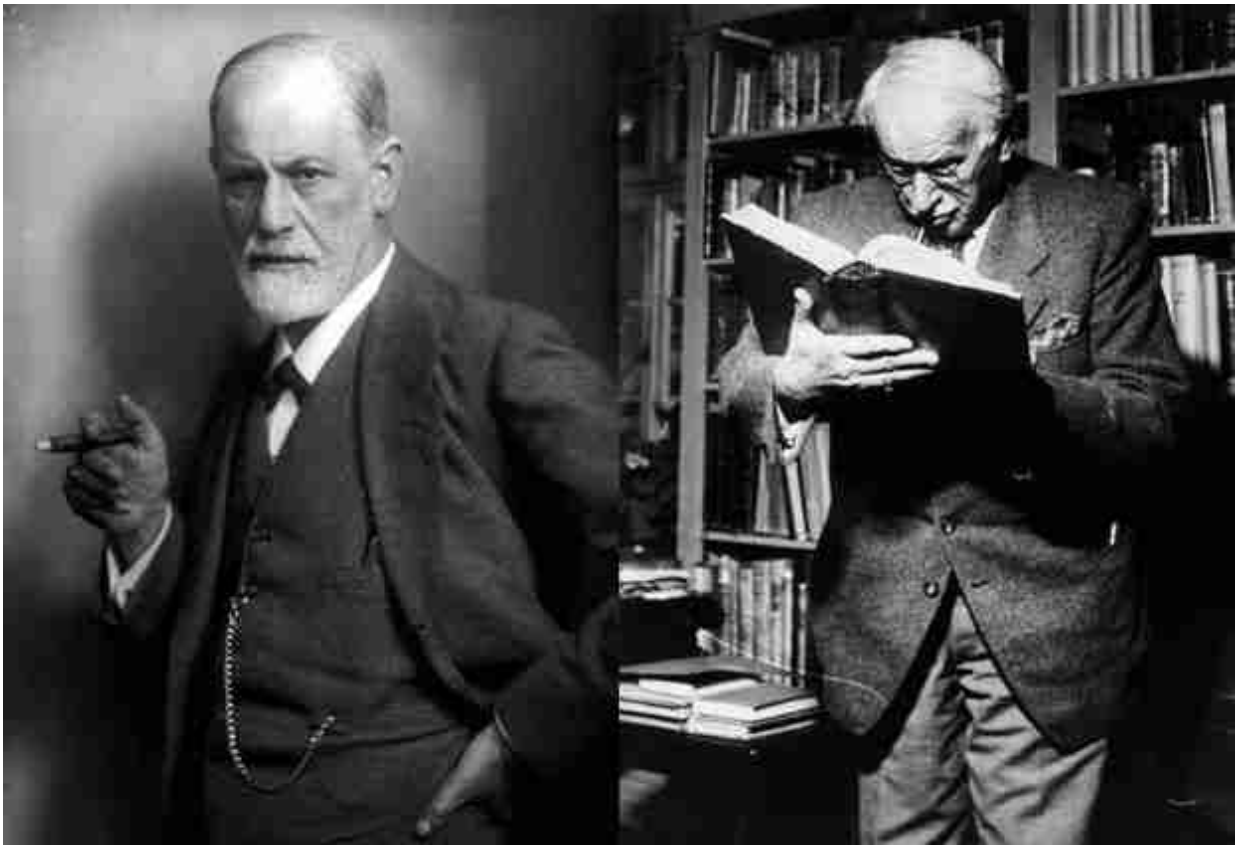
Carl Jung on "Suffering in sympathy with the psychic difficulties of the sick... (2014-11-17 15:11)



To Helene Kiener
Dear Fraulein Kiener, 6 December 1935
Suffering in sympathy with the psychic difficulties of the sick is a peculiarity which none escapes who has to do with such people.
It is a well-known childhood ailment.
In the beginning it is very exhausting and burdensome.
When I started analyzing I could usually endure only two cases a day because it was too much of a strain for me.
This apparent weakness disappears with time and practice.
Only, at the beginning one must not overexert oneself, otherwise one becomes discouraged and disappointed.
It is advisable to use all the available time to recover by doing something quite different.
In this way you accustom yourself to change round quickly and to concentrate only on the hours you spend with the sick person.
May you have patience and sufficient instinct to learn to overcome as soon as possible the infection that emanates from every sick psyche.
Best thanks for your a posteriori birthday wishes.
With kindest regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 204.

Carl Jung: The first childhood dreams contain the samskaras, the archetypes. **(2014-11-18 05:01)**

The first childhood dreams contain the samskaras, the archetypes.
It is thus in no way surprising that we find obvious cakras or mandalas in children's drawings.
Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras.
We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, Kundalini Yoga Seminar, Pages 73-74.

Carl Jung ”Consciousness is Maya, a veil which consists of the projection of earlier experience (samskaras).” **(2014-11-18 05:34)**

Mahayana teaches that all things are embryos of the Buddha; they are embryos of the Tathagata, the complete.

All things are formed out of the same energy; vajra is immanent in everything.
Thus also the fourth body (subtle body) of the Buddha is a manifestation of the lightening power in the form of bliss; it is vajrasattva or ananda—bliss. (Nietzsche: “Since all pleasure wants eternity, wants deep, deep eternity.”)
In this state of bliss and in the form of vajra the tathagata embraces its Sakti.
This is the eternal cohabitation of the god with its female form, its offspring, its emanation, its matter.
This belief occurs above all in Shivaism.
The worshiped god is Siva, the many-armed.
He is the hunter on the mountains, the lightening, the hidden power of creation. He is purely contemplative.
His spouse is Sakti, the emanation of power, the active creative power.
This idea corresponds to an old Upanishad concept of purusha and prakriti. (Siva and Sakti = purusha; and prakriti = linga and yoni.)
Siva is also conceived and portrayed in images of worship as Siva-bindu (bindu = point), that is, as the latent point-shaped power of creation.
Surrounding Siva-bindu, around the center, rests the Sakti in the shape of a wheel or cakra. This is the primal form of the mandala.
Such a cakra is also called a padma-lotus.
To this relate the mystical syllables Om mani padme hum, which are best translated as something like: “Oh, by the gem in the lotus.”
They mean the highest perfection and the first beginning at the same time.
Contained therein is everything that can be said.
For us such speculations are the ultimate point at which one may arrive, whereas for the Indian they are simply the starting point, or point of departure.
He begins with the internal, whereas we constantly live in the external.
The visible world is for him Maya, appearance, illusion, Maya-Sakti, that is, the product of Sakti.
Consciousness is Maya, a veil which consists of the projection of earlier experience (samskaras).
The tabula rasa of childlike consciousness is predetermined through the experience of foresight—through the collective unconscious, we would say.
But the Indian says: Sakti has consciousness in itself. (Herein lies a key to the inconceivable.)
The first childhood dreams contain the samskaras, the archetypes.
It is thus in no way surprising that we find obvious cakras or mandalas in children’s drawings.
Small children are very old; later on we soon grow younger.
In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras.
We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, Kundalini Yoga Seminar, Pages 73-74.

[Carl Jung on when Intelligence couples with moral weakness.] **(2014-11-18 10:17)**

[Carl Jung on when Intelligence couples with moral weakness.]
Anonymous
Dear Herr N., 23 November 1945
When moral weakness is coupled with a relatively good intelligence, as seems to be the case with you, one must use this intelligence when the ethical sense fails.
This trite bit of wisdom cannot teach you any psychotherapy, but you must understand it and simply apply it yourself. If you can make this minimal use of your intelligence, you
are saved.
If not, not.
Yours truly,
C.G. Jung
Note: N., who was awaiting trial for a petty offence, asked for advice as to how not to succumb to similar temptations in the future (he was at the time on probation for a similar offence committed two years before). Carl Jung, Letters

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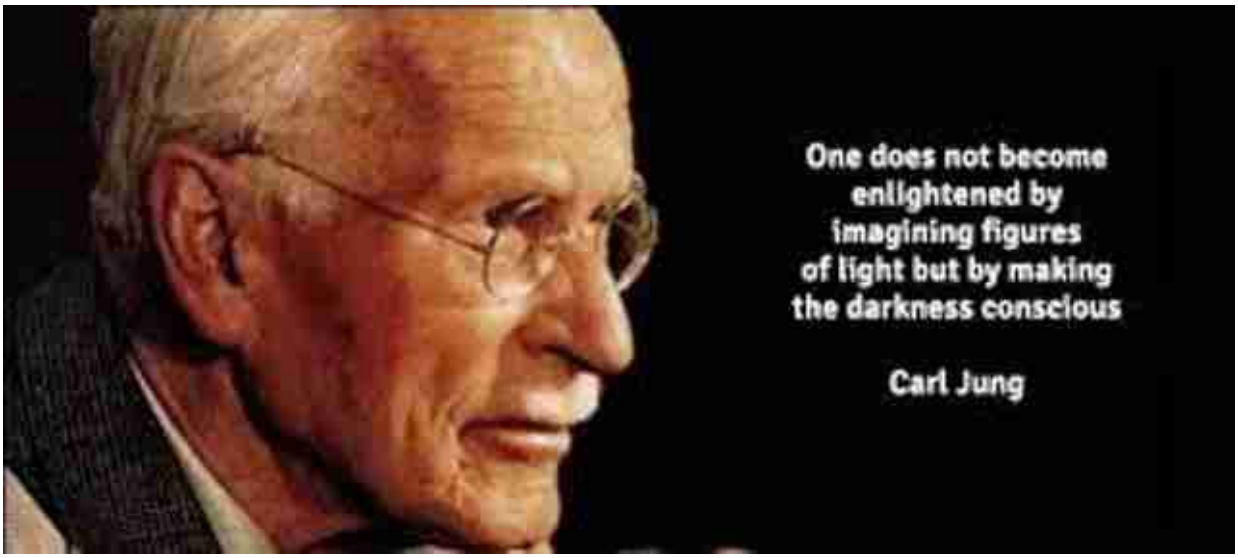
Carl Jung: ”Knowing your own darkness is the best method for dealing with the darknesses of other people.” (2014-11-18 13:57)



To Kendig B. Cully
Dear Sir, 25 September 1937
You can learn a great deal of psychology through studying books, but you will find that this psychology is not very helpful m practical life.
A man entrusted with the care of souls ought to have a certain wisdom of life which does not consist of words only but chiefly of experience.
Such psychology, as I understand it, is not only a piece of knowledge but a certain wisdom of life at the same time.
If such a thing can be taught at all, it must be in the way of a personal experience of the human soul.
Such an experience is possible only when the teaching has a personal character, namely when you are personally taught and not generally.
In India since ancient times they have the custom that practically everybody of a certain education, at least, has a guru, a spiritual leader who teaches you and you alone what you ought to know.
Not everybody needs to know the same thing and this kind of knowledge can never be taught in the same way.
That is a thing which is utterly lacking in our universities: the relation of master and disciple.
And that is at the same time the thing which you ought to have and any of your colleagues who want to have a psychological preparation.
Anybody whose calling it is to guide souls should have his own soul guided first, so that he knows what it means to deal with the human soul.
Knowing your own darkness is the best method for dealing with the darknesses of other people.
It would not help you very much to study books only, though it is indispensable too.
But it would help you most to have a personal insight into the secrets of the human soul.
Otherwise everything remains a clever intellectual trick, consisting of empty words and leading to empty talk.
You may try to find out what I mean in my books and if you have a close friend, try to look behind his screen in order to discover yourself.
That would be a good beginning.
Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 236-237.

On the Psychology of the Trickster Figure ˜C.G. Jung (2014-11-18 17:11)

On the Psychology of the Trickster Figure C.G. Jung
It is no light task for me to write about the figure of the trickster in American Indian mythology within the confined space of a commentary. When I first came across Adolf Bandelier's classic on this subject, The Delight Makers, many years ago, I was struck by the European analogy of the carnival in the medieval Church, with its reversal of the hierarchic order, which is still continued in the carnivals held by student societies today. Something of this contradictoriness also inheres in the medieval description of the devil as simia dei (the ape of God), and in his characterization in folklore as the "simpleton" who is "fooled" or "cheated." A curious combination of typical trickster motifs can be found in the alchemical figure of Mercurius; for instance, his fondness for sly jokes and malicious pranks, his powers as a shape-shifter, his dual nature, half animal, half divine, his exposure to all kinds of tortures, and—last but not least—his approximation to the figure of a saviour. These qualities make Mercurius seem like a daemonic being resurrected from primitive times, older even than the Greek Hermes. His rogueries relate him in some measure to various figures met with in folklore and universally known in fairytales: Tom Thumb, Stupid Hans, or the buffoon-like Hanswurst, who is an altogether negative hero and yet manages to achieve through his stupidity what others fail to accomplish with their best efforts. In Grimm's fairytale, the "Spirit Mercurius" lets himself be outwitted by a peasant lad, and then has to buy his freedom with the precious gift of healing.
Since all mythical figures correspond to inner psychic experiences and originally sprang from them, it is not surprising to find certain phenomena in the field of parapsychology which remind us of the trickster. These are the phenomena connected with poltergeists, and they occur at all times and places in the ambience of pre-adolescent children. The malicious tricks played by the poltergeist are as well known as the low level of his intelligence and the fatuity of his "communications." Ability to change his shape seems also to be one of his characteristics, as there are not a

few reports of his appearance in animal form. Since he has on occasion described himself as a soul in hell, the motif of subjective suffering would seem not to be lacking either. His universality is co-extensive, so to speak, with that of shamanism, to which, as we know, the whole phenomenology of spiritualism belongs. There is something of the trickster in the character of the shaman and medicine-man, for he, too, often plays malicious jokes on people, only to fall victim in his turn to the vengeance of those whom he has injured. For this reason, his profession sometimes puts him in peril of his life. Besides that, the shamanistic techniques in themselves often cause the medicine-man a good deal of discomfort, if not actual pain. At all events the ”making of a medicine-man” involves, in many parts of the world, so much agony of body and soul that permanent psychic injuries may result. His ”approximation to the saviour” is an obvious consequence of this, in confirmation of the mythological truth that the wounded wounder is the agent of healing, and that the sufferer takes away suffering.

These mythological features extend even to the highest regions of man’s spiritual development. If we consider, for example, the daemonic features exhibited by Yahweh in the Old Testament, we shall find in them not a few reminders of the unpredictable behaviour of the trickster, of his senseless orgies of destruction and his self· imposed sufferings, together with the same gradual development into a saviour and his simultaneous humanization. It is just this transformation of thl:’ meaningless into the meaningful that reveals the trickster’s compensatory relation to the ”saint.” In the early Middle Ages, this led to some strange ecclesiastical customs based on memories of the ancient saturnalia. Mostly they were celebrated on the days immediately following the birth of Christ—that is, in the New Year—with singing and dancing. The dances were the originally harmless tripudia of the priests, lower clergy, children, and subdeacons and took place in church. An episcopus puerorum (children’s bishop) was elected on Innocents’ Day and dressed in pontifical robes. Amid uproarious rejoicings he paid an official visit to the palace of the archbishop and bestowed the episcopal blessing from one of the windows. The same thing happened at the tripudium hypodiaconorum, and at the dances for other priestly grades. By the end of the twelfth century, the subdeacons’ dance had degenerated into a real festum stuttorum (fools’ feast). A report from the year I1g8 says that at the Feast of the Circumcision in Notre Dame, Paris, ”so many abominations and shameful deeds” were committed that the holy place was desecrated ”not only by smutty jokes, but even by the shedding of blood.” In vain did Pope Innocent III inveigh against the ”jests and madness that make the clergy a mockery,” and the ”shameless frenzy of their play-acting.” Two hundred and fifty years later (March 12, 1444), a letter from the Theological Faculty of Paris to all the French bishops was still fulminating against these festivals, at which ”even the priests and clerics elected an archbishop OT a bishop or pope, and named him the Fools’ Pope” (fatuorum papam). ”In the very midst of divine service masqueraders with grotesque faces, disguised as women, lions, and mummers, performed their dances, sang indecent songs in the choir, ate their greasy food from a corner of the altar near the priest celebrating mass, got out their games of dice, burned a stinking incense made of old shoe leather, and ran and hopped about all over the church.”

It is not surprising that this veritable witches’ sabbath was uncommonly popular, and that it required considerable time and effort to free the Church from this pagan heritage.

In certain localities even the priests seem to have adhered to the ”libertas decembrica,” as the Fools’ Holiday was called, in spite (or perhaps because?) of the fact that the older level of consciousness could let itself rip on this happy occasion with all the wildness, wantonness, and irresponsibility of paganism.4 These ceremonies, which still reveal the spirit of the trickster in his original form, seem to have died out by the beginning of the sixteenth century. At any rate, the various conciliar decrees issued from 1581 to 1585 forbade only the festum puerorum and the election of an episcopus puerorum.

Finally, we must also mention in this connection the festum asinorum, which, so far as I know, was celebrated mainly in France. Although considered a harmless festival in memory of Mary’s flight into Egypt, it was celebrated in a somewhat curious manner which might easily have given rise to misunderstandings. In Beauvais, the ass procession went right into the church.5 At the conclusion of each part (Introit, Kyrie, Gloria, ete.) of the high mass that followed, the whole congregation brayed) that is, they all went ”Y-a” like a donkey (”hac modulatione hinham concludebantur”). A codex dating apparently from the eleventh century says: ”At the end of the mass, instead of the words ’Ite missa est,’ the priest shall bray three times (ter hinhamabit), and instead of the words ’Deo gratias,’ the congregation shall answer ·Y·a’ (hinham) three times,”

Du Cange cites a hymn from this festival:

Orientis partibus

Adventavit Asinus
Pulcher et fortissimus
Sarcinis aptissimus.
Each verse was followed by the French refrain:
Hez, Sire Asnes, car chantez
Belle bouche rechignez
Vous aurez du foin assez
Et de l'avoine a plantez.
The hymn had nine verses, the last of which was:
Amen, dicas, Asine (hie genufleetebatur)
Jam satur de gramine.
Amen, amen, itera
Aspernare vetera.
Du Cange says that the more ridiculous this rite seemed, the greater the enthusiasm with which it was celebrated. In other places the ass was decked with a golden canopy whose corners were held "by distinguished canons"; the others present had to "don suitably festive garments, as at Christmas." Since there were certain tendencies to bring the ass into symbolic relationship with Christ, and since, from ancient times, the god of the Jews was vulgarly conceived to be an ass-a prejudice which extended to Christ himself,7 as is shown by the mock crucifixion scratched on the wall of the Imperial Cadet School on the Palatine 8-the danger of theriomorphism lay uncomfortably close. Even the bishops could do nothing to stamp out this custom, until finally it had to be suppressed by the "auctoritas supremi Senatus." The suspicion of blasphemy becomes quite open in Nietzsche's "Ass Festival," which is a deliberately blasphemous parody of the mass.9

These medieval customs demonstrate the role of the trickster to perfection, and, when they vanished from the precincts of the Church, they appeared again on the profane level of Italian theatricals, as those comic types who, often adorned with enormous ithyphallic emblems, entertained the far from prudish public with ribaldries in true Rabelaisian style. Callot's engravings have preserved these classical figures for posterity—the Pulcinellas, Cucorognas, Chico Sgarras, and the like.

In picaresque tales, in carnivals and revels, in magic rites of healing, in man's religious fears and exaltations, this phantom of the trickster haunts the mythology of all ages, sometimes in quite unmistakable form, sometimes in strangely modulated guise.n He is obviously a "psychologem," an archetypal psychic structure of extreme antiquity. In his clearest manifestations he is a faithful reflection of an absolutely undifferentiated human consciousness, corresponding to a psyche that has hardly left the animal level. That this is how the trickster figure originated can hardly be contested if we look at it from the causal and historical angle. In psychology as in biology we cannot afford to overlook or underestimate this question of origins, although the answer usually tells us nothing about the functional meaning. For this reason biology should never forget the question of purpose, for only by answering that can we get at the meaning of a phenomenon. Even in pathology, where we are concerned with lesions which have no meaning in themselves, the exclusively causal approach proves to be inadequate, since there are a number of pathological phenomena which only give up their meaning when we inquire into their purpose. And where we are concerned with the normal phenomena of life, this question of purpose takes undisputed precedence.

When, therefore, a primitive or barbarous consciousness forms a picture of itself on a much earlier level of development and continues to do so for hundreds or even thousands of years, undeterred by the contamination of its archaic qualities with differentiated, highly developed mental products, then the causal explanation is that the older the archaic qualities are, the more conservative and pertinacious is their behaviour. One simply cannot shake off the memory-image of things as they were, and drags it along like a senseless appendage.

This explanation, which is facile enough to satisfy the rationalistic requirements of our age, would certainly not meet with the approval of the Winnebagos, the nearest possessors of the trickster cycle. For them the myth is not in any sense a remnant-it is far too amusing for that, and an object of undivided enjoyment. For them it still "functions," provided that they have not been spoiled by civilization. For them there is no earthly reason to theorize about the meaning and purpose of myths, just as the Christmas—tree seems no problem at all to the naIve European. For the thoughtful observer, however, both trickster and Christmas-tree afford reason enough for reflection. Naturally

it depends very much on the mentality of the observer what he thinks about these things. Considering the crude primitivity of the trickster cycle, it would not be surprising if one saw in this myth simply the reflection of an earlier, rudimentary stage of consciousness, which is what the trickster obviously seems to be.

The only question that would need answering is whether such personified reflections exist at all in empirical psychology. As a matter of fact they do, and these experiences of split or double personality actually form the core of the earliest psychopathological investigations. The peculiar thing about these dissociations is that the split-off personality is not just a random one, but stands in a complementary or compensatory relationship to the ego-personality. It is a personification of traits of character which are sometimes worse and sometimes better than those the ego-personality possesses. A collective personification like the trickster is the product of an aggregate of individuals and is welcomed by each individual as something known to him, which would not be the case if it were just an individual outgrowth.

Now if the myth were nothing but an historical remnant, one would have to ask why it has not long since vanished into the great rubbish-heap of the past, and why it continues to make its influence felt on the highest levels of civilization, even where, on account of his stupidity and grotesque scurrility, the trickster no longer plays the role of a ”delight-maker.” In many cultures his figure seems like an old river-bed in which the water still flows. One can see this best of all from the fact that the trickster motif does not crop up only in its mythical form but appears just as naively and authentically in the unsuspecting modern man—whenever, in fact, he feels himself at the mercy of annoying ”accidents” which thwart his will and his actions with apparently malicious intent. He then speaks of ”hoodoos” and ”jinxes” or of the ”mischievousness of the object.” Here the trickster is represented by counter-tendencies in the unconscious, and in certain cases by a sort of second personality, of a puerile and inferior character, not unlike the personalities who announce themselves at spiritualistic seances and cause all those ineffably childish phenomena so typical of poltergeists. I have, I think, found a suitable designation for this character-component when I called it the shadow. On the civilized level, it is regarded as a personal ”gaffe,” ”slip,” ”faux pas,” etc., which are then chalked up as defects of the conscious personality. We are no longer aware that in carnival customs and the like there are remnants of a collective shadow figure which prove that the personal shadow is in part descended from a numinous collective figure. This collective figure gradually breaks up under the impact of civilization, leaving traces in folklore which are difficult to recognize. But the main part of him gets personalized and is made an object of personal responsibility.

Radin’s trickster cycle preserves the shadow in its pristine mythological form, and thus points back to a very much earlier stage of consciousness which existed before the birth of the myth, when the Indian was still groping about in a similar mental darkness. Only when his consciousness reached a higher level could he detach the earlier state from himself and objectify it, that is, say anything about it. So long as his consciousness was itself trickster-like, such a confrontation could obviously not take place. It was possible only when the attainment of a newer and higher level of consciousness enabled him to look back on a lower and inferior state. It was only to be expected that a good deal of mockery and contempt should mingle with this retrospect, thus casting an even thicker pall over man’s memories of the past, which were pretty unedifying anyway. This phenomenon must have repeated itself innumerable times in the history of his mental development. The sovereign contempt with which our modern age looks back on the taste and intelligence of earlier centuries is a classic example of this, and there is an unmistakable allusion to the same phenomenon in the New Testament, where we are told in Acts 17:30 that God looked down from above (lJ7l’€pL8wv, despiciens) on the XPOVOL T ’ ayvoa” the times of ignorance (or unconsciousness).

This attitude contrasts strangely with the still commoner and more striking idealization of the past, which is praised not merely as the ”good old days” but as the Golden Age-and not just by uneducated and superstitious people, but by all those legions of theosophical enthusiasts who resolutely believe in the former existence and lofty civilization of Atlantis.

Anyone who belongs to a sphere of culture that seeks the perfect state somewhere in the past must feel very queerly indeed when confronted by the figure of the trickster. He is a forerunner of the saviour, and, like him, God, man, and animal at once. He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. Because of it he is deserted by his (evidently human) companions, which seems to indicate that he has fallen below their level of consciousness. He is so unconscious of himself that his body is not a unity, and his two hands fight each other. He takes his anus off and entrusts it with a special task. Even his sex is optional despite its phallic qualities: he can turn himself into a woman and bear children. From his penis he makes all kinds of useful plants. This is a reference to his original nature as a Creator, for the world is made from the body

of a god.

On the other hand he is in many respects stupider than the animals, and gets into one ridiculous scrape after another. Although he is not really evil, he does the most atrocious things from sheer unconsciousness and unrelatedness. His imprisonment in animal unconsciousness is suggested by the episode where he gets his head caught inside the skull of an elk, and the next episode shows how he overcomes this condition by imprisoning the head of a hawk inside his own rectum. True, he sinks back into the former condition immediately afterwards, by falling under the ice, and is outwitted time after time by the animals, but in the end he succeeds in tricking the cunning coyote, and this brings back to him his saviour nature. The trickster is a primitive "cosmic" being of divine-animal nature, on the one hand superior to man because of his superhuman qualities, and on the other hand inferior to him because of his unreason and unconsciousness. He is no match for the animals either, because of his extraordinary clumsiness and lack of instinct. These defects are the marks of his human nature, which is not so well adapted to the environment as the animal's but, instead, has prospects of a much higher development of consciousness based on a considerable eagerness to learn, as is duly emphasized in the myth.

What the repeated telling of the myth signifies is the therapeutic anamnesis of contents which, for reasons still to be discussed, should never be forgotten for long. If they were nothing but the remnants of an inferior state it would be understandable if man turned his attention away from them, feeling that their reappearance was a nuisance. This is evidently by no means the case, since the trickster has been a source of amusement right down to civilized times, where he can still be recognized in the carnival figures of Pulcinella and the clown. That is one important reason for his still continuing to function. But it is not the only one, and certainly not the reason why this reflection of an extremely primitive state of consciousness solidified into a mythological personage. Mere vestiges of an early state that is dying out usually lose their energy at an increasing rate, otherwise they would never disappear. The last thing we would expect is that they would have the strength to solidify into a mythological figure with its own cycle of legends—unless, of course, they received energy from outside, in this case from a higher level of consciousness or from sources in the unconscious which are not yet exhausted. To take a legitimate parallel from the psychology of the individual, namely the appearance of an impressive shadow figure antagonistically confronting a personal consciousness: this figure does not appear merely because it still exists in the individual, but because it rests on a dynamism whose existence can only be explained in terms of his actual situation, for instance because the shadow is so disagreeable to his ego-consciousness that it has to be repressed into the unconscious. This explanation does not quite meet the case here, because the trickster obviously represents a vanishing level of consciousness which increasingly lacks the power to take express and assert itself. Furthermore, repression would prevent it from vanishing, because repressed contents are the very ones that have the best chance of survival, as we know from experience that nothing is corrected in the unconscious. Lastly, the story of the trickster is not in the least disagreeable to the Winnebago consciousness or incompatible with it but, on the contrary, pleasurable and therefore not conducive to repression. It looks, therefore, as if the myth were actively sustained and fostered by consciousness. This may well be so, since that is the best and most successful method of keeping the shadow figure conscious and subjecting it to conscious criticism. Although, to begin with, this criticism has more the character of a positive evaluation, we may expect that with the progressive development of consciousness the cruder aspects of the myth will gradually fall away, even if the danger of its rapid disappearance under the stress of white civilization did not exist. We have often seen how certain customs, originally cruel or obscene, became mere vestiges in the course of time.

The process of rendering this motif harmless takes an extremely long time, as its history shows; one can still detect traces of it even at a high level of civilization. Its longevity could also be explained by the strength and vitality of the state of consciousness described in the myth, and by the secret attraction and fascination this has for the conscious mind. Although purely causal hypotheses in the biological sphere are not as a rule very satisfactory, due weight must nevertheless be given to the fact that in the case of the trickster a higher level of consciousness has covered up a lower one, and that the latter was already in retreat. His recollection, however, is mainly due to the interest which the conscious mind brings to bear on him, the inevitable concomitant being, as we have seen, the gradual civilizing, i.e., assimilation, of a primitive daemonic figure who was originally autonomous and even capable of causing possession.

To supplement the causal approach by a final one therefore enables us to arrive at more meaningful interpretations not only in medical psychology, where we are concerned with individual fantasies originating in the unconscious, but

also in the case of collective fantasies, that is myths and fairytales.
As Radin points out, the civilizing process begins within the framework of the trickster cycle itself, and this is a clear indication that the original state has been overcome. At any rate the marks of deepest unconsciousness fall away from him; instead of acting in a brutal, savage, stupid, and senseless fashion, the trickster's behaviour towards the end of the cycle becomes quite useful and sensible. The devaluation of his earlier unconsciousness is apparent even in the myth, and one wonders what has happened to his evil qualities. The naive reader may imagine that when the dark aspects disappear they are no longer there in reality. But that is not the case at all, as experience shows. 'What actually happens is that the conscious mind is then able to free itself from the fascination of evil and is no longer obliged to live it compulsively. The darkness and the evil have not gone up in smoke, they have merely withdrawn into the unconscious owing to loss of energy, where they remain unconscious so long as all is well with the conscious. But if the conscious should find itself in a critical or doubtful situation, then it soon becomes apparent that the shadow has not dissolved into nothing but is only waiting for a favourable opportunity to reappear as a projection upon one's neighbour. If this trick is successful, there is immediately created between them that world of primordial darkness where everything that is characteristic of the trickster can happen-even on the highest plane of civilization. The best examples of these "monkey tricks," as popular speech aptly and truthfully sums up this state of affairs in which everything goes wrong and nothing intelligent happens except by mistake at the last moment, are naturally to be found in politics.
The so-called civilized man has forgotten the trickster. He remembers him only figuratively and metaphorically, when, irritated by his own ineptitude, he speaks of fate playing tricks on him or of things being bewitched. He never suspects that his own hidden and apparently harmless shadow has qualities whose dangerousness exceeds his wildest dreams. As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history shows, may even be personified and incarnated.
The disastrous idea that everything comes to the human psyche from outside and that it is born a tabula rasa is responsible for the erroneous belief that under normal circumstances the individual is in perfect order. He then looks to the State for salvation, and makes society pay for his inefficiency. He thinks the meaning of existence would be discovered if food and clothing were delivered to him gratis on his own doorstep, or if everybody possessed an automobile. Such are the puerilities that rise up in place of an unconscious shadow and keep it unconscious. As a result of these prejudices, the individual feels totally dependent on his environment and loses all capacity for introspection. In this way his code of ethics is replaced by a knowledge of what is permitted or forbidden or ordered. How, under these circumstances, can one expect a soldier to subject an order received from a superior to ethical scrutiny? He has not yet made the discovery that he might be capable of spontaneous ethical impulses, and of performing them-even when no one is looking.
From this point of view we can see why the myth of the trickster was preserved and developed: like many other myths, it was supposed to have a therapeutic effect. It holds the earlier low intellectual and moral level before the eyes of the more highly developed individual, so that he shall not forget how things looked yesterday. We like to imagine that something which we do not understand does not help us in any way. But that is not always so. Seldom does a man understand with his head alone, least of all when he is a primitive. Because of its numinosity the myth has a direct effect on the unconscious, no matter whether it is understood or not. The fact that its repeated telling has not long since become obsolete can, I believe, be explained by its usefulness. The explanation is rather difficult because two contrary tendencies are at work: the desire on the one hand to get out of the earlier condition and on the other hand not to forget it.15 Apparently Radin has also felt this difficulty, for he says: "Viewed psychologically, it might be contended that the history of civilization is largely the account of the attempts of man to forget his transformation from an animal into a human being." 16 A few pages further on he says (with reference to the Golden Age): "So stubborn a refusal to forget is not an accident." 17 And it is also no accident that we are forced to contradict ourselves as soon as we try to formulate man's paradoxical attitude to myth. Even the most enlightened of us will set up a Christmas-tree for his children without having the least idea what this custom means, and is invariably disposed to nip any attempt at interpretation in the bud. It is really astonishing to see how many so-called superstitions are rampant nowadays in town and country alike, but if one took hold of the individual and asked him, loudly and clearly, "Do you believe in ghosts? in witches? in spells and magic?" he would deny it indignantly. It is a hundred to one he has never heard of such things and thinks it all rubbish. But in secret he is all for it, just like a jungle-dweller. The public knows very little

of these things anyway, for everyone is convinced that in our enlightened society that kind of superstition has long since been eradicated, and it is part of the general convention to act as though one had never heard of such things, not to mention believing in them.

But nothing is ever lost, not even the blood pact with the devil. Outwardly it is forgotten, but inwardly not at all. We act like the natives on the southern slopes of Mount Elgon, in East Africa, one of whom accompanied me part of the way into the bush. At a fork in the path we came upon a brand new "ghost trap," beautifully got up like a little hut, near the cave where he lived with his family. I asked him if he had made it. He denied it with all the signs of extreme agitation, asserting that only children would make such a "ju-ju." Whereupon he gave the hut a kick, and the whole thing fell to pieces.

This is exactly the reaction we can observe in Europe today. Outwardly people are more or less civilized, but inwardly they are still primitives. Something in man is profoundly disinclined to give up his beginnings, and something else believes it has long since got beyond all that. This contradiction was once brought home to me in the most drastic manner when I was watching a "Strudel" (a sort of local witch-doctor) taking the spell off a stable. The stable was situated immediately beside the Gotthard railway line, and several international expresses sped past during the ceremony. Their occupants would hardly have suspected that a primitive ritual was being performed a few yards away.

The conflict between the two dimensions of consciousness is simply an expression of the polaristic structure of the psyche, which like any other energic system is dependent on the tension of opposites. That is also why there are no general psychological propositions which could not just as well be reversed; indeed, their reversibility proves their validity. We should never forget that in any psychological discussion we are not saying anything about the psyche, but that the psyche is always speaking about itself. It is no use thinking we can ever get beyond the psyche by means of the "mind," even though the mind asserts that it is not dependent on the psyche. How could it prove that? We can say, if we like, that one statement comes from the psyche, is psychic and nothing but psychic, and that another comes from the mind, is "spiritual" and therefore superior to the psychic one. Both are mere assertions based on the postulates of belief.

The fact is, that this old trichotomous hierarchy of psychic contents (hylic, psychic, and pneumatic) represents the polaristic structure of the psyche, which is the only immediate object of experience. The unity of our psychic nature lies in the middle, just as the living unity of the waterfall appears in the dynamic connection between above and below. Thus, the living effect of the myth is experienced when a higher consciousness, rejoicing in its freedom and independence, is confronted by the autonomy of a mythological figure and yet cannot flee from its fascination, but must pay tribute to the overwhelming impression. The figure works, because secretly it participates in the observer's psyche and appears as its reflection, though it is not recognized as such. It is split off from his consciousness and consequently behaves like an autonomous personality. The trickster is a collective shadow figure, a summation of all the inferior traits of character in individuals. And since the individual shadow is never absent as a component of personality, the collective figure can construct itself out of it continually. Not always, of course, as a mythological figure, but, in consequence of the increasing repression and neglect of the original mythologems, as a corresponding projection on other social groups and nations.

If we take the trickster as a parallel of the individual shadow, then the question arises whether that trend towards meaning, which we saw in the trickster myth, can also be observed in the subjective and personal shadow. Since this shadow frequently appears in the phenomenology of dreams as a well-defined figure, we can answer this question positively: the shadow, although by definition a negative figure, sometimes has certain clearly discernible traits and associations which point to a quite different background. It is as though he were hiding meaningful contents under an unprepossessing exterior. Experience confirms this; and what is more important, the things that are hidden usually consist of increasingly numinous figures. The one standing closest behind the shadow is the anima,18 who is endowed with considerable powers of fascination and possession. She often appears in rather too youthful form, and hides in her turn the powerful archetype of the wise old man (sage, magician, king, etc.). The series could be extended, but it would be pointless to do so, as psychologically one only understands what one has experienced oneself. The concepts of complex psychology are, in essence, not intellectual formulations but names for certain areas of experience, and though they can be described they remain dead and irrepresentable to anyone who has not experienced them. Thus, I have noticed that people usually have not much difficulty in picturing to themselves what is meant by the shadow, even if they would have preferred instead a bit of Latin or Greek jargon that sounds more "scientific." But it costs them

enormous difficulties to understand what the anima is. They accept her easily enough when she appears in novels or as a film star, but she is not understood at all when it comes to seeing the role she plays in their own lives, because she sums up everything that a man can never get the better of and never finishes coping with. Therefore it remains in a perpetual state of emotionality which must not be touched. The degree of unconsciousness one meets with in this connection is, to put it mildly, astounding. Hence it is practically impossible to get a man who is afraid of his own femininity to understand what is meant by the anima.

Actually, it is not surprising that this should be so, since even the most rudimentary insight into the shadow sometimes causes the greatest difficulties for the modern European. But since the shadow is the figure nearest his consciousness and the least explosive one, it is also the first component of personality to come up in an analysis of the unconscious. A minatory and ridiculous figure, he stands at the very beginning of the way of individuation, posing the deceptively easy riddle of the Sphinx, or grimly demanding answer to a ”quaestio crocodilina.”

If, at the end of the trickster myth, the saviour is hinted at, this comforting premonition or hope means that some calamity or other has happened and been consciously understood. Only out of disaster can the longing for the saviour arise—in other words, the recognition and unavoidable integration of the shadow create such a harrowing situation that nobody but a saviour can undo the tangled web of fate. In the case of the individual, the problem constellated by the shadow is answered on the plane of the anima, that is, through relatedness. In the history of the collective as in the history of the individual, everything depends on the development of consciousness. This gradually brings liberation from imprisonment in unconsciousness, and is therefore a bringer of light as well as of healing.

As in its collective, mythological form, so also the individual shadow contains within it the seed of an enantiodromia, of a conversion into its opposite.

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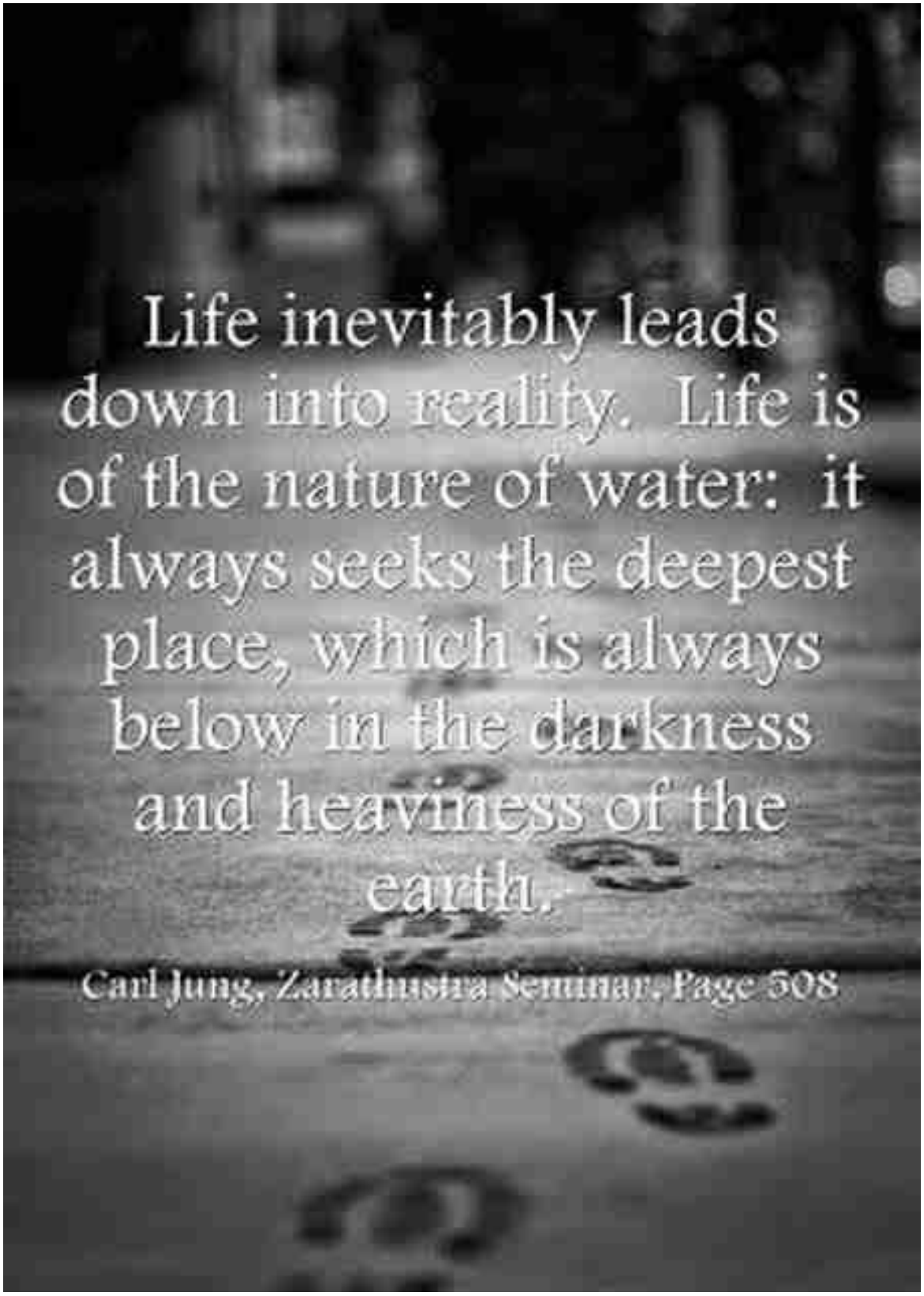
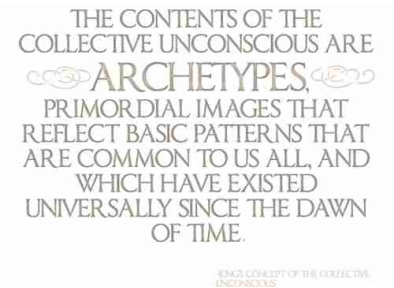
Carl Jung “Psychological treatment cannot rid you of the basic facts of your nature;... **(2014-11-19 08:24)**



[Carl Jung “Psychological treatment cannot rid you of the basic facts of your nature;...]
Anonymous

Dear Fraulein N., 23 January 1941
There is much that I do not understand in your letter.
If you are suffering from an inferior extraversion, then that is a fact which is nobody's fault and for which you can hold nobody responsible.
It is a difficulty which is rooted in your own nature and which you can only acknowledge in an attempt to do the best you can with it.
Nor does it matter at all whether I have a high or a low opinion of you.
The only thing that matters is what you do yourself.
Nobody can "fence you in," a s you put it.
But people who have no money, for instance, are fenced in by that very fact without being able to hold anybody else responsible.
There are a whole lot of facts in your letter which you'll just have to face up to instead of tracing them back to the faulty behaviour of other people.
Psychological treatment cannot rid you of the basic facts of your nature; it can only give you the necessary insight, and only to the extent that you are capable of it.
There are countless people with an inferior extraversion or with too much introversion or with too little money who in God's name must plod along through life under such conditions.
These conditions are not diseases but normal difficulties of life.
If you blame me for your psychological difficulties it won't help you at all, for it is not my fault you have them . It's nobody's fault.
I can't take these difficulties away from you, but have merely tried to make you aware of what you need in order to cope with them.
If you could stop blaming other people and external circumstances for your own inner difficulties you would have gained an infinite amount.
But if you go on making others responsible, no one will have any desire to stand by you with advice.
Yours sincerely, C. G. Jung Carl Jung, Letters Volume 1, Page 292.

Carl Jung: "Hence the archetype can never enter consciousness in its entirety..." (2014-11-19 08:49)



To Elisabeth Metzger
Dear Frau Metzger, 7 February 1942
Your conception of the archetype as a psychic gene is quite possible.
It is also a plausible hypothesis that the archetype is produced by the original life urge and then gradually grows up into consciousness-with the qualification, however, that the innermost essence of the archetype can never become wholly conscious, since it is beyond the power of imagination and language to grasp and express its deepest nature.
It can only be experienced as an image.
Hence the archetype can never enter consciousness in its entirety but remains a borderline phenomenon, in the

sense that external stimuli impinge upon the inner archetypal datum in a zone of friction, which is precisely what we might describe consciousness as being.
This view would do greater justice to the essentially conflicting nature of consciousness.
From the rest of your remarks I see that you have already formed trenchant views of the nature of the psyche.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 313.

The Structure of the Psyche by C.G. Jung **(2014-11-19 14:34)**

The Structure of the Psyche by C.G. Jung
The only things we experience immediately are the contents of consciousness. In saying this I am not attempting to reduce the ”world” to our ”idea” of it. What I am trying to emphasize could be expressed from another point of view by saying: Life is a function of the carbon atom. This analogy reveals the limitations of the specialist point of view, to which I succumb as soon as I attempt to say anything explanatory about the world, or even a part of it.
My point of view is naturally a psychological one, and moreover that of a practising psychologist whose task it is to find the quickest road through the chaotic muddle of complicated psychic states. This view must needs be very different

from that of the psychologist who can study an isolated psychic process at his leisure, in the quiet of his laboratory. The difference is roughly that between a surgeon and an histologist. I also differ from the metaphysician, who feels he has to say how things are "in themselves," and whether they are absolute or not. My subject lies wholly within the bounds of experience.

My prime need is to grasp complicated conditions and be able to talk about them. I must be able to differentiate between various groups of psychic facts. The distinctions so made must not be arbitrary, since I have to reach an understanding with my patient. I therefore have to rely on simple schemata which on the one hand satisfactorily reflect the empirical facts, and on the other hand link up with what is generally known and so find acceptance.

If we now set out to classify the contents of consciousness, we shall begin, according to tradition, with the proposition: Nihil est in intellectu quod non antea fuerit in sensu.

Consciousness seems to stream into us from outside in the form of sense-perceptions. We see, hear, taste, and smell the world, and so are conscious of the world. Sense-perceptions tell us that something is. But they do not tell us what it is. This is told us not by the process of perception but by the process of apperception, and this has a highly complex structure. Not that sense-perception is anything simple; only, its complex nature is not so much psychic as physiological. The complexity of apperception, on the other hand, is psychic. We can detect in it the cooperation of a number of psychic processes. Supposing we hear a noise whose nature seems to us unknown. After a while it becomes clear to us that the peculiar noise must come from air-bubbles rising in the pipes of the central heating: we have recognized the noise. This recognition derives from a process which we call thinking. Thinking tells us what a thing is.

I have just called the noise "peculiar." When I characterize something as "peculiar," I am referring to the special feeling-tone which that thing has. The feeling-tone implies an evaluation.

The process of recognition can be conceived in essence as comparison and differentiation with the help of memory. When I see a fire, for instance, the light-stimulus conveys to me the idea "fire." As there are countless memory-images of fire lying ready in my memory, these images enter into combination with the fire-image I have just received, and the process of comparing it with and differentiating it from these memory-images produces the recognition; that is to say, I finally establish in my mind the peculiarity of this particular image. In ordinary speech this process is called thinking.

The process of evaluation is different. The fire I see arouses emotional reactions of a pleasant or unpleasant nature, and the memory-images thus stimulated bring with them concomitant emotional phenomena which are known as feeling-tones. In this way an object appears to us as pleasant, desirable, and beautiful, or as unpleasant, disgusting, ugly, and so on. In ordinary speech this process is called feeling.

The intuitive process is neither one of sense-perception, nor of thinking, nor yet of feeling, although language shows a regrettable lack of discrimination in this respect. One person will exclaim: "1 can see the whole house burning down already!" Another will say: "It is as certain as two and two make four that there will be a disaster if a fire breaks out here." A third will say: "1 have the feeling that this fire will lead to catastrophe." According to their respective temperaments, the one speaks of his intuition as a distinct seeing, that is, he makes a sense-perception of it. The other designates it as thinking: "One has only to reflect, and then it is quite clear what the consequences will be." The third, under the stress of emotion, calls his intuition a process of feeling. But intuition, as I conceive it, is one of the basic functions of the psyche, namely. perception of the possibilities inherent in a situation. It is probably due to the insufficient development of language that "feeling," "sensation," and "intuition" are still confused in German, while sentiment and sensation in French, and "feeling" and "sensation" in English, are absolutely distinct, in contrast to sentiment and "feeling," which are sometimes used as auxiliary words for "intuition." Recently, however, "intuition" has begun to be commonly used in English speech.

As further contents of consciousness, we can also distinguish volitional processes and instinctual processes. The former are defined as directed impulses, based on apperception, which are at the disposal of so-called free will. The latter are impulses originating in the unconscious or directly in the body and are characterized by lack of freedom and by compulsiveness.

Apperceptive processes may be either directed or undirected. In the former case we speak of "attention," in the latter case of "fantasy" or "dreaming." The directed processes are rational, the undirected irrational. To these last-named processes we must add—as the seventh category of contents of consciousness—dreams. In some respects dreams

are like conscious fantasies in that they have an undirected, irrational character. But they differ inasmuch as their came, course, and aim are, at first, very obscure. I accord them the dignity of coming into the category of conscious contents because they are the most important and most obvious results of unconscious psychic processes obtruding themselves upon consciousness. These seven categories probably give a somewhat superficial survey of the contents of consciousness, but they are sufficient for our purpose.

There are, as we know, certain views which would restrict everything psychic to consciousness, as being identical with it. I do not believe this is sufficient. If we assume that there is anything at all beyond our sense-perception, then we are entitled to speak of psychic elements whose existence is only indirectly accessible to us. For anybody acquainted with the psychology of hypnotism and somnambulism, it is a well-known fact that though an artificially or morbidly restricted consciousness of this kind does not contain certain ideas, it nevertheless behaves exactly as if it did. For instance, there was an hysterically deaf patient who was fond of singing. One day the doctor unobtrusively sat down at the piano and accompanied the next verse in another key, whereupon the patient went on singing in the new key. Another patient always fell into ”hystero-epileptic” convulsions at the sight of a naked flame. He had a markedly re· stricted field of vision, that is, he suffered from peripheral blindness (having what is known as a ”tubular” field of vision). If one now held a lighted match in the blind zone, the attack followed just as if he had seen the flame. In the symptomatology of such states there are innumerable cases of this kind, where with the best will in the world one can only say that these people perceive, think, feel, remember, decide, and act unconsciously, doing unconsciously what others do consciously. These processes occur regardless of whether consciousness registers them or not.

These unconscious psychic processes also include the not inconsiderable labour of composition that goes into a dream. Though sleep is a state in which consciousness is greatly restricted, the psyche by no means ceases to exist and to act. Consciousness has merely withdrawn from it and, lacking any objects to hold its attention, lapsed into a state of comparative unconsciousness. But psychic life obviously goes on, just as there is unconscious psychic activity during the waking state. Evidence for this is not difficult to find; indeed, Freud has described this particular field of experience in The Psychopathology of Everyday Life. He shows that our conscious intentions and actions are often frustrated by unconscious processes whose very existence is a continual surprise to us. We make slips of the tongue and slips in writing and unconsciously do things that betray our most closely guarded secrets-which are sometimes unknown even to ourselves. ”Lingua lapsa verum dicit,” says an old proverb. These phenomena can also be demonstrated experimentally by the association tests, which are very useful for finding out things that people cannot or will not speak about.

But the classic examples of unconscious psychic activity are to be found in pathological states. Almost the whole symptomatology of hysteria, of the compulsion neuroses, of phobias, and very largely of schizophrenia, the commonest men tal illness, has its roots in unconscious psychic activity. We are therefore fully justified in speaking of an unconscious psyche. It is not directly accessible to observation-otherwise it would not be unconscious -but can only be inferred. Our inferences can never go beyond: ”it is as if.”

The unconscious, then, is part of the psyche. Can we now, on the analogy of the different contents of consciousness, also speak of contents of the unconscious? That would be postulating another consciousness, so to speak, in the unconscious. I will not go into this delicate question here, since I have discussed it in another connection, but will confine myself to inquiring whether we can differentiate anything in the unconscious or not. This question can only be answered empirically, that is, by the counter-question whether there are any plausible grounds for such a differentiation.

To my mind there is no doubt that all the activities ordinarily taking place in consciousness can also proceed in the unconscious. There are numerous instances of an intellectual problem, unsolved in the waking state, being solved in a dream. I know, for instance, of an expert accountant who had tried in vain for many days to clear up a fraudulent bankruptcy. One day he had worked on it till midnight, without success, and then went to bed. At three in the morning his wife heard him get up and go into his study. She followed, and saw him industriously making notes at his desk. After about a quarter of an hour he came back. In the morning he remembered nothing. He began working again and discovered, in his own handwriting, a number of notes which straightened out the whole tangle finally and completely.

In my practical work I have been dealing with dreams for more than twenty years. Over and over again I have seen how thoughts that were not thought and feelings that were not felt by day afterwards appeared in dreams, and in

this way reached consciousness indirectly. The dream as such is undoubtedly a content of consciousness, otherwise it could not be an object of immediate experience. But in so far as it brings up material that was unconscious before, we are forced to assume that these contents already had some kind of psychic existence in an unconscious state and appeared to the ”remnant” of consciousness only in the dream. The dream belongs to the normal contents of the psyche and may be regarded as a resultant of unconscious processes obtruding on consciousness.

Now if, with these experiences in mind, we are driven to assume that all the categories of conscious contents can on occasion also be unconscious, and can act on the conscious mind as unconscious processes, we find ourselves faced with the somewhat unexpected question whether the unconscious has dreams too. In other words, are there resultants of still deeper and-if that be possible-still more unconscious processes which infiltrate into the dark regions of the psyche? I should have to dismiss this paradoxical question as altogether too adventurous were there not, in fact, grounds which bring such an hypothesis within the realm of possibility.

We must first see what sort of evidence is required to prove that the unconscious has dreams. If we wish to prove that dreams appear as contents of consciousness, we have simply to show that there are certain contents which, in character and meaning, are strange and not to be compared with the other contents which can be rationally explained and understood. If we are to show that the unconscious also has dreams, we must treat its contents in a similar way. It will be simplest if I give a practical example:

The case is that of an officer, twenty-seven years of age. He was suffering from severe attacks of pain in the region of the heart and from a choking sensation in the throat, as though a lump were stuck there. He also had piercing pains in the left heel. There was nothing organically the matter with him. The attacks had begun about two months previously, and the patient had been exempted from military service on account of his occasional inability to walk. Various cures had availed nothing. Close investigation into the previous history of his illness gave no clue, and he himself had no idea what” the cause might be. He gave the impression of having a cheerful, rather light-hearted nature, perhaps a bit on the tough side, as though saying theatrically: ”You can’t keep us down.” As the anamnesis revealed nothing, I asked about his dreams. It at once became apparent what the cause was. Just before the beginning of his neurosis the girl with whom he was in love jilted him and got engaged to another man. In talking to me he dismissed this whole story as irrelevant-”a stupid girl, if she doesn’t want me it’s easy enough to get another one. A man like me isn’t upset by a thing like that.” That was the way he treated his disappointment and his real grief. But now the affects came to the surface. The pains in his heart soon disappeared, and the lump in his throat vanished after a few bouts of weeping. ”Heartache” is a poeticism, but here it became an actual fact because his pride would not allow him to suffer the pain in his soul. The ”lump” in the throat,” the so-called globus hystericus, comes, as everyone knows, from swallowed tears. His consciousness had simply withdrawn from contents that were too painful to him, and these, left to themselves, could reach consciousness only indirectly, as symptoms. All this was a rationally understandable and perfectly intelligible process, which could just as well have passed off consciously, had it not been for his masculine pride.

But now for the third symptom. The pains in the heel did not disappear. They do not belong in the picture we have just sketched, for the heart is in no way connected with the heel, nor does one express sorrow through the heel. From the rational point of view, one cannot see why the other two syndromes should not have sufficed. Theoretically, it would have been entirely satisfactory if the conscious realization of the repressed psychic pain had resulted in normal grief and hence in a cure.

As I could get no clue to the heel symptom from the patient’s conscious mind, I turned once more to the previous method to the dreams. The patient now had a dream in which he was bitten in the heel by a snake and instantly paralysed. This dream plainly offered an interpretation of the heel symptom. His heel hurt him because he had been bitten there by a snake. This is a very strange content, and one can make nothing of it rationally. We could understand at once why his heart ached, but that his heel should ache too is beyond all rational expectation. The patient was completely mystified.

Here, then, we have a content that propels itself into the unconscious zone in a singular manner, and probably derives from some deeper layer that cannot be fathomed rationally. The nearest analogy to this dream is obviously the neurosis itself. When the girl jilted him, she gave him a wound that paralyzed him and made him ill. Further analysis of the dream elicited something from his previous history that now became clear to the patient for the first time: He had been the darling of a somewhat hysterical mother. She had pitied him, admired him, pampered him so much

that he never got along properly at school because he was too girlish. Later he suddenly swung over to the masculine side and went into the army, where he was able to hide his inner weakness by a display of ”toughness.” Thus, in a sense, his mother too had lamed him.

We are evidently dealing here with that same old serpent who had been the special friend of Eve. ”And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel,” runs the saying in Genesis, an echo of the much more ancient Egyptian hymn that used to be recited or chanted for the cure of snake-bite:

The mouth of the god trembled with age, His spittle fell to the earth,
And what he spat forth fell upon the ground. Then Isis kneaded it with her hands
Together with the earth which was there; And she made it like a spear.
She wound not the living snake about her face, But threw it in a coil upon the path
Where the great god was wont to wander
At his pleasure through his two kingdoms.
The noble god stepped forth in splendour,
The gods serving Pharaoh bore him company,
And he went forth as was each day his wont.
Then the noble worm stung him ...
His jawbones chattered,
He tremhled in all his limbs, And the poison invaded his flesh
As the Nile invades his territory.

The patient’s conscious knowledge of the Bible was at a lamentable minimum. Probably he had once heard of the serpent biting the heel and then quickly forgotten it. But something deep in his unconscious heard it and did not forget; it remembered this story at a suitable opportunity. This part of the unconscious evidently likes to express itself mythologically, because this way of expression is in keeping with its nature.

But to what kind of mentality does the symbolical or metaphorical way ,bf expression correspond? It corresponds to the mentality of the primitive, whose language possesses no abstractions but only natural and ”unnatural” analogies. This primeval mentality is as foreign to the psyche that produced the heartache and the lump in the throat as a brontosaurus is to a racehorse. The/dream of the snake reveals a fragment of psychic activity that has nothing whatever to do with the dreamer as a modern individual. It functions at a deeper level, so to speak, and only the results of this activity rise up into the upper layer where the repressed affects lie, as foreign to them as a dream is to waking consciousness. Just as some kind of analytical technique is needed to understand a dream, so a knowledge of mythology is needed in order to grasp the meaning of a content deriving from the deeper levels of the psyche.

The snake-motif was certainly not an individual acquisition of the dreamer, for snake-dreams are very common even among city-dwellers who have probably never seen a real snake.

It might be objected that the snake in the dream is nothing but a concretized figure of speech. We say of certain women that they are treacherous as snakes, wily as serpents; we speak of the snake of temptation, etc. This objection does not seem to me to hold good in the present instance, though it would be difficult to prove this because the snake is in fact a common figure of speech. A more certain proof would be possible only if we succeeded in finding a case where the mythological symbolism is neither a common figure of speech nor an instance of cryptomnesia—that is to say, where the dreamer had not read, seen, or heard the motif somewhere, and then forgotten it and remembered it unconsciously. This proof seems to me of great importance, since it would show that the rationally explicable unconscious, which consists of material that has been made unconscious artificially, as it were, is only a top layer, and that underneath is an absolute unconscious which has nothing to do with our personal experience. This absolute unconscious would then be a psychic activity which goes on independently of the conscious mind and is not dependent even on the upper layers of the unconscious, untouched—and perhaps untouchable—by personal experience. It would be a kind of supra-individual psychic activity, a collective unconscious, as I have called it, as distinct from a superficial, relative, or personal unconscious.

But before we go in search of this proof, I would like, for the sake of completeness, to make a few more remarks about the snake-dream. It seems as if this hypothetical deeper layer of the unconscious—the collective unconscious, as I shall now speak of it—had translated the patient’s experiences with women into the snake-bite dream and thus

turned them into a regular mythological motif. The reason—or rather, the purpose—of this is at first somewhat obscure. But if we remember the fundamental principle that the symptomatology of an illness is at the same time a natural attempt at healing—the heartaches, for example, being an attempt to produce an emotional outburst—then we must regard the heel symptom as an attempt at healing too. As the dream shows, not only the recent disappointment in love, but all other disappointments, in school and elsewhere, are raised by this symptom to the level of a mythological event, as though this would in some way help the patient.

This may strike us as flatly incredible. But the ancient Egyptian priest-physicians, who intoned the hymn to the Isis-serpent over the snake-bite, did not find this theory at all incredible; and not only they, but the whole world believed, as the primitive today still believes, in magic by analogy or ”sympathetic magic.”

We are concerned here, then, with the psychological phenomenon that lies at the root of magic by analogy. We should not think that this is an ancient superstition which we have long since outgrown. If you read the Latin text of the Mass carefully, you will constantly come upon the famous ”sicut”; this always introduces an analogy by means of which a change is to be produced. Another striking example of analogy is the making of fire on Holy Saturday. In former times, the new fire was struck from the stone, and still earlier it was obtained by boring into a piece of wood, which was the prerogative of the Church. Therefore in the prayer of the priest it is said: ”Deus, qui per Filium tuum, angularem scilicet lapidem, claritatis tuae fidelibus ignem contulisti productum ex silice, nostris profuturum usibus, novum hunc ignem sanctifica.”—”O God, who through thy Son, who is called the cornerstone, hast brought the fire of thy light to the faithful, make holy for our future use this new fire struck from the firestone.” By the analogy of Christ with the cornerstone, the firestone is raised to the level of Christ himself, who again kindles a new fire.

The rationalist may laugh at this. But something deep in us is stirred, and not in us alone but in millions of Christian men and women, though we may call it only a feeling for beauty. What is stirred in us is that faraway background, those immemorial patterns of the human mind, which we have not acquired but have inherited from the dim ages of the past.

If this supra-individual psyche exists, everything that is translated into its picture-language would be depersonalized, and if this became conscious would appear to us sub specie aeternitatis. Not as my sorrow, but as the sorrow of the world; not a personal isolating pain, but a pain without bitterness that unites all humanity. The healing effect of this needs no proof.

But as to whether this supra-individual psychic activity actually exists, I have so far given no proof that satisfies all the requirements. I should now like to do this once more in the form of an example. The case is that of a man in his thirties, who was suffering from a paranoid form of schizophrenia. He became ill in his early twenties. He had always presented a strange mixture of intelligence, wrong-headedness, and fantastic ideas. He was an ordinary clerk, employed in a consulate. Evidently as a compensation for his very modest existence he was seized with megalomania and believed himself to be the Saviour. He suffered from frequent hallucinations and was at times very much disturbed. In his quiet periods he was allowed to go unattended ip the corridor. One day I came across him there, blinking through the window up at the sun, and moving his head from side to side in a curious manner. He took me by the arm and said he wanted to show me something. He said I must look at the sun with eyes half shut, and then I could see the sun’s phallus. If I moved my head from side to side the sunphallus would move too, and that was the origin of the wind.

I made this observation about 1906. In the course of the year 1910, when I was engrossed in mythological studies, a book of Dieterich’s came into my hands. It was part of the so-called Paris magic papyrus and was thought by Dieterich to be a liturgy of the Mithraic cult.3 It consisted of a series of instructions, invocations, and visions. One of these visions is described in the following words: ”And likewise the so-called tube, the origin of the ministering wind. For you will see hanging down from the disc of the sun something that looks like a tube. And towards the regions westward it is as though there were an infinite east wind. But if the other wind should prevail towards the regions of the east, you will in like manner see the vision veering in that direction.” The Greek word for ’tube,’ means a wind-instrument, and the combination au’\o, 7raxv, in Homer means ’a thick jet of blood.’ So evidently a stream of wind is blowing through the tube out of the sun.

The vision of my patient in 1906, and the Greek text first edited in 1910, should be sufficiently far apart to rule out the possibility of cryptomnesia on his side and of thought-transference on mine. The obvious parallelism of the two visions cannot be disputed, though one might object that the similarity is purely fortuitous. In that case we should

expect the vision to have no connections with analogous ideas, nor any inner meaning. But this expectation is not fulfilled, for in certain medieval paintings this tube is actually depicted as a sort of hose-pipe reaching down from heaven under the robe of Mary. In it the Holy Ghost flies down in the form of a dove to impregnate the Virgin. As we know from the miracle of Pentecost, the Holy Ghost was originally conceived as a mighty rushing wind, the 7rVfv }la, "the wind that bloweth where it listeth." In a Latin text we read: "Animo descensus per orbem sol is tribuitur" (They say that the spirit descends through the disc of the sun). This conception is common to the whole of late classical and medieval philosophy.

I cannot, therefore, discover anything fortuitous in these visions, but simply the revival of possibilities of ideas that have always existed, that can be found again in the most diverse minds and in all epochs, and are therefore not to be mistaken for inherited ideas.

I have purposely gone into the details of this case in order to give you a concrete picture of that deeper psychic activity which I call the collective unconscious. Summing up, I would like to emphasize that we must distinguish three psychic levels: (1) consciousness, (2) the personal unconscious, and (3) the collective unconscious. The personal unconscious consists firstly of all those contents that -became unconscious either because they lost their intensity and were forgotten or because consciousness was withdrawn from them (repression), and secondly of contents, some of thein sense-impressions, which never had sufficient intensity to reach consciousness but have somehow entered the psyche. The collective unconscious, however, as the ancestral heritage of possibilities of representation, is not individual but common to all men, and perhaps even to all animals, and is the true basis of the individual psyche.

This whole psychic organism corresponds exactly to the body, which, though individually varied, is in all' essential features the specifically human body which all men have. In its development and structure, it still preserves elements that connect it with the invertebrates and ultimately with the protozoa. Theoretically it should be possible to "peel" the collective unconscious, layer by layer, until we came to the psychology of the worm, and even of the amoeba.

We are all agreed that it would be quite impossible to understand the living organism apart from its relation to the environment. There are countless biological facts that can only be explained as reactions to environmental conditions, e.g., the blindness of Proteus anguinus) the peculiarities of intestinal parasites, the anatomy of vertebrates that have reverted to aquatic life.

The same is true of the psyche. Its peculiar organization must be intimately connected with environmental conditions. We should expect consciousness to react and adapt itself to the present, because it is that part of the psyche which is concerned chiefly with events of the moment. But from the collective unconscious, as a timeless and universal psyche, we should expect reactions to universal and constant conditions, whether psychological, physiological, or physical.

The collective unconscious-so far as we can say anything about it at all-appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. In fact, the whole of mythology could be taken as a sort of projection of the collective unconscious. We can see this most dearly if we look at the heavenly constellations, whose originally chaotic forms were organized through the projection of images. This explains the influence of the stars as asserted by astrologers. These influences are nothing but unconscious, introspective perceptions of the activity of the collective unconscious. Just as the constellations were projected into the heavens, similar figures were projected into legends and fairytales or upon historical persons. We can therefore study the collective unconscious in two ways. either in mythology or in the analysis of the individual. As I cannot make the latter material available here, I must confine myself to mythology. This is such a wide field that we can select from it only a few types. Similarly, environmental conditions are endlessly varied, so here too only a few of the more typical can be discussed. Just as the living body with its special characteristics is a system of functions for adapting to environmental conditions, so the psyche must exhibit organs or functional systems that correspond to regular physical events. By this I do not mean sense-functions dependent on organs, but rather a sort of psychic parallel to regular physical occurrences. To take an example, the daily course of the sun and the regular alternation of day and night must have imprinted themselves on the psyche in the form of an image from primordial times. We cannot demonstrate the existence of this image, but we find instead more or less fantastic analogies of the physical process. Every morning a divine hero is born from the sea and mounts the chariot of the sun. In the West a Great Mother awaits him, and he is devoured by her in the evening. In the belly of a dragon he traverses the depths of the midnight sea. After a frightful combat with the serpent of night he is born again in the morning.

This conglomerate myth undoubtedly contains a reflection of the physical process. Indeed this is so obvious that many

investigators assume that primitives invent such myths merely to explain physical processes. There can be no doubt that science and philosophy have grown from this matrix, but that primitives think up such things merely from a need for explanation, as a sort of physical or astronomical theory, seems to me highly improbable.

What we can safely say about mythical images is that the physical process imprinted itself on the psyche in this fantastic, distorted form and was preserved there, so that the unconscious still reproduces similar images ,today. Naturally the question ow arises: why does the psyche not register the actual process, 1l1stead of mere fantasies about the physical process?

If you can put yourself in the mind of the primitive, you will at once understand why this is so. He lives in such "participation mystique" with his world, as Levy-Bruhl calls it, that there is nothing like that absolute distinction between subject and object which exists in our minds. What happens outside also happens in him, and what happens in him also happens outside. I witnessed a very fine example of this when I was with the Elgonyi, a primitive tribe living on Mount Elgon, in East Africa. At sunrise they spit on their hands and then hold the palms towards the sun as it comes over the horizon. "We are happy that the night is past," they say. Since the word for sun, adhista, also means God, I asked: "Is the sun God?" They said "No" to this and laughed, as if I had said something especially stupid. As the sun was just then high in the heavens, I pointed to it and asked: "When the sun is there you say it is not God, but when it is in the east you say it is God. How is that?" There was an embarrassed silence till an old chief began to explain. "It is so," he said. "'When the sun is up there it is not God, but when it rises, that is God [or: then it is God]." To the primitive mind it is immaterial which of these two versions is correct. Sunrise and his own feeling of deliverance are for him the same divine experience, just as night and his fear are the same thing. Naturally his emotions are more important to him than physics; therefore what he registers is his emotional fantasies. For him night means snakes and the cold breath of spirits, whereas morning means the birth of a beautiful god.

There are mythological theories that explain everything as coming from the sun and lunar theories that do the same for the moon. This is due to the simple fact that there are countless myths about the moon, among them a whole host in which the moon is the wife of the sun. The moon is the changing experience of the night, and thus coincides with the primitive's sexual experience of woman, who for him is also the experience of the night. But the moon can equally well be the injured brother of the sun, for at night affect-laden and evil thoughts of power and revenge may disturb sleep. The moon, too, is a disturber of sleep, and is also the abode of departed souls, for at night the dead return in dreams and the phantoms of the past terrify the sleepless. Thus the moon also signifies madness ("lunacy"). It is such experiences as these that have impressed themselves on the mind, rather than the changing image of the moon.

It is not storms, not thunder and lightning, not rain and cloud that remain as images in the psyche, but the fantasies caused by the affects they arouse. I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on the solid and familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact. Man's curses against devastating thunderstorms, his terror of the unchained elements-these affects anthropomorphize the passion of nature, and the purely physical element becomes an angry god.

Like the physical conditions of his environment, the physiological conditions, glandular secretions, etc., also can arouse fantasies charged with affect. Sexuality appears as a god of fertility, as a fiercely sensual, feminine daemon, as the devil himself with Dionysian goat's legs and obscene gestures, or as a terrifying serpent that squeezes its victims to death.

Hunger makes food into gods. Certain Mexican tribes even give their food-gods an annual holiday to allow them to recuperate, and during this time the staple food is not eaten. The ancient Pharaohs were worshipped as eaters of gods. Osiris is the wheat, the son of the earth, and to this day the Host must be made of wheat-meal, i.e., a god to be eaten, as also was Iacchos, the mysterious god of the Eleusinian mysteries. The bull of Mithras is the edible fruitfulness of the earth.

The psychological conditions of the environment naturally leave similar mythical traces behind them. Dangerous situations, be they dangers to the body or to the soul, arouse affect-laden fantasies, and, in so far as such situations typically repeat themselves, they give rise to archetypes, as I have termed myth-motifs in general.

Dragons make their lairs by watercourses, preferably near a ford or some such dangerous crossing; jinn and other devils are to be found in waterless deserts or in dangerous gorges; spirits of the dead haunt the eerie thickets of

the bamboo forest; treacherous nixies and sea-serpents live in the depths of the ocean and its whirlpools. Mighty ancestor-spirits or gods dwell in the man of importance; deadly fetish-power resides in anyone strange or extraordinary. Sickness and death are never due to natural causes, but are invariably caused by spirits, witches, or wizards. Even the weapon that has killed a man is mana, endowed with extraordinary power.

How is it then, you may ask, with the most ordinary everyday events, with immediate realities like husband, wife, father, mother, child? These ordinary everyday facts, which are eternally repeated, create the mightiest archetypes of all, whose ceaseless activity is everywhere apparent even in a rationalistic age like ours. Let us take as an example the Christian dogma. The Trinity consists of Fat ler, Son, and Holy Ghost, who is represented by the bird of Astarte, the dove, and who in early Christian times· was called Sophia and thought of as feminine. The worship of Mary in the later Church is an obvious substitute for this. Here we have the archetype of the family "in a supracelestial place," as Plato expresses it, enthroned as a formulation of the ultimate mystery. Christ is the bridegroom, the Church is the bride, the baptismal font is the womb of the Church, as it is still called in the text of the Benedictio fontis. The holy water has salt put into it, with the idea of making it like the amniotic fluid, or like sea-water. A hieros gamos or sacred wedding is performed on Holy Saturday before Easter, which I have just mentioned, and a burning candle as a phallic symbol is plunged three times into the font, in order to fertilize it and lend it the power to bear the baptized child anew (quasimodo genitus). The mana personality, the medicine-man, is the pontifex maximus, the Papa; the Church is mater ecclesia, the magna mater of magical power, and mankind are children in need of help and grace.

The deposit of mankind's whole ancestral experience—so rich in emotional imagery—of father, mother, child, husband and wife, of the magic personality, of dangers to body and soul, has exalted this group of archetypes into the supreme regulating principles of religious and even of political life, in unconscious recognition of their tremendous psychic power.

I have found that a rational understanding of these things in no way detracts from their value; on the contrary, it helps us not only to feel but to gain insight into their immense significance. These mighty projections enable the Catholic to experience large tracts of his collective unconscious in tangible reality. He has no need to go in search of authority, superior power, revelation, or something that would link him with the eternal and the timeless. These are always present and available for him: there, in the Holy of Holies on every altar, dwells the presence of God.- It is the Protestant and the Jew who have to seek, the one because he has, in a manner of speaking, destroyed the earthly body of the Deity, the other because he can never find it. For both of them the archetypes, which to the Catholic world have become a visible and living reality, lie in the unconscious. Unfortunately I cannot enter here into the remarkable differences of attitude towards the unconscious in our culture, but would only point out that this question is one of the greatest problems confronting humanity.

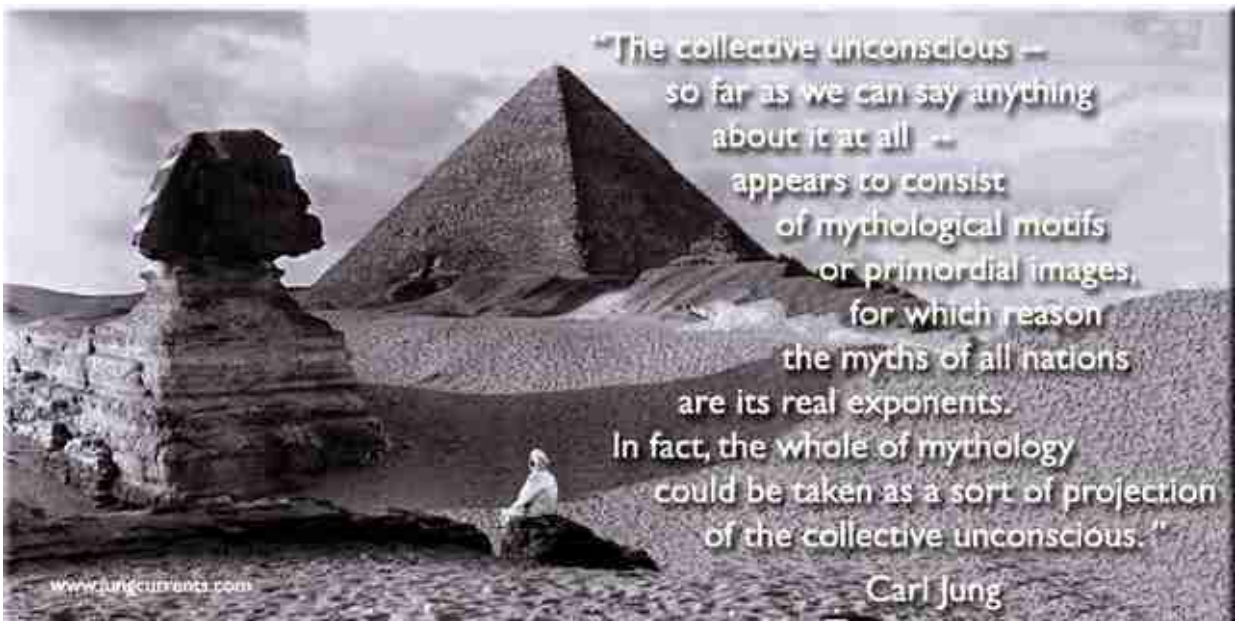
That this is so is immediately understandable when we consider that the unconscious, as the totality of all archetypes, is the deposit of all human experience right back to its remotest beginnings. Not, indeed, a dead deposit, a sort of abandoned rubbish-heap, but a living system of reactions and aptitudes that determine the individual's life in invisible ways—all the more effective because invisible. It is not just a gigantic historical prejudice, so to speak, an a priori historical condition; it is also the source of the instincts, for the archetypes are simply the forms which the instincts assume. From the living fountain of instinct flows everything that is creative; hence the unconscious is not merely conditioned by history, but is the very source of the creative impulse. It is like Nature herself—prodigiously conservative, and yet transcending her own historical conditions in her acts of creation. No wonder, then, that it has always been a burning question for humanity how best to adapt to these invisible determinants. If consciousness had never split off from the unconscious—an eternally repeated event symbolized as the fall of the angels and the disobedience of the first parents—this problem would never have arisen, any more than would the question of environmental adaptation.

The existence of an individual consciousness makes man aware of the difficulties of his inner as well as his outer life. Just as the world about him takes on a friendly or a hostile aspect to the eyes of primitive man, so the influences of his unconscious seem to him like an opposing power, with which he has to come to terms just as with the visible world. His countless magical practices serve this end. On higher levels of civilization, religion and philosophy fulfill the same purpose. Whenever such a system of adaptation breaks down a general unrest begins to appear, and attempts are made to find a suitable new form of relationship to the unconscious.

These things seem very remote to our modern, "enlightened" eyes. When I speak of this hinterland of the mind, the unconscious, and compare its reality with that of the visible world, I often meet with an incredulous smile. But

then I must ask how many people there are in our civilized world who still believe in mana and spirits and suchlike theories-in other words, how many millions of Christian Scientists and spiritualists are there? I will not add to this list of questions. They are,merely intended to illustrate the fact that the problem of invisible psychic determinants is as alive today as ever it was.
The collective unconscious contains the whole spiritual heritage of mankind's evolution, born anew in the brain structure of every individual. His conscious mind is an ephemeral phenomenon that accomplishes all provisional adaptations and orientations, for which reason one can best compare its function to orientation in space. The unconscious, on the other hand, is the source of the instinctual forces of the psyche and of the forms. or categories that regulate them, namely the archetypes. All the, most powerful ideas in history go back to archetypes. This is particularly ,true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying and adapting these ideas to reality. For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us.
Source may be found here

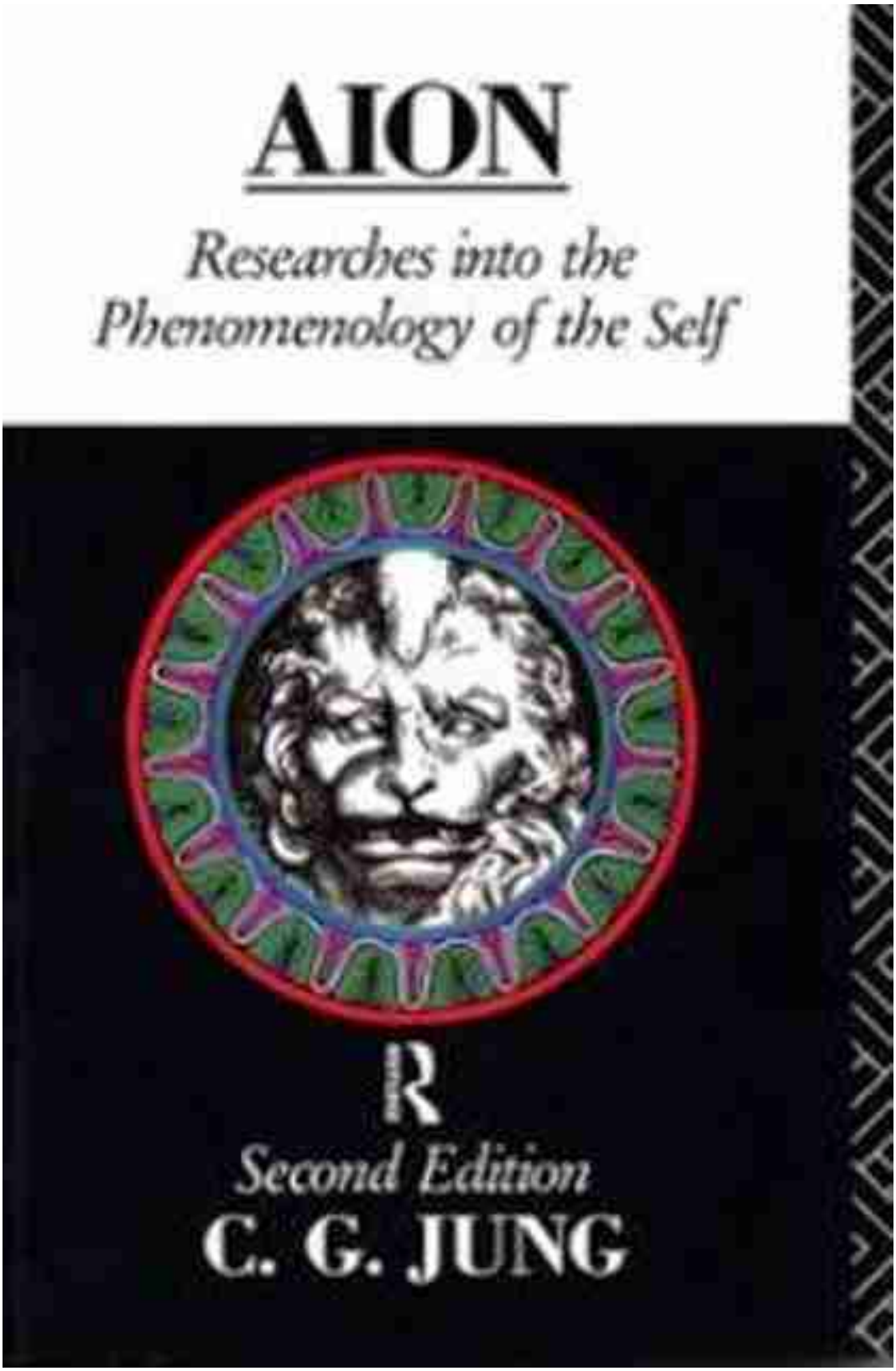
Carl Jung's response to a question about the relation between symbolic and rational-conceptual thinking…
(2014-11-19 15:53)



[Carl Jung's response to a question about the relation between symbolic and rational-conceptual thinking and to what extent the loss of the former during the Middle Ages was responsible for the alienation of scientific thought from a more general humanistic approach.]
To B. Milt
Dear Colleague, 8 June 1942
Your questions are not easy to answer as they touch on territory which for all the work of historical specialists still remains very much in the dark, probably because, as you quite rightly remark, the Western mind has deviated in a particular direction from its original basis.
Paracelsus, it seems to me, is one of the most outstanding exponents of a spiritual movement which sought to reverse this turning away from our psychic origins as a result of Scholasticism and Aristotelianism.
One can with a good conscience be in some doubt whether Paracelsus still remained in the origins or whether he got stuck in them again.

The object-orientedness of the Western mind, as I am accustomed to call it, makes us forget that all knowledge is subjectively-that is, psychically-conditioned.
This trend, manifesting itself first in the Church in the form of Platonism and Augustinism, succumbed to Aristotelianism.
The Arabs were in a sense responsible for this development because, through their transmission of Aristotle, they threatened the Platonism of the Church.
As we know, it was Thomas Aquinas who effectively parried this growing danger from the Arab side.
In my view, however, it would be wrong to overestimate the philosophical importance of the Arabs.
They were in the main faithful transmitters and handed down to the Middle Ages not only Aristotle but also a lot of Neoplatonic and Neopythagorean influences which became the roots of Western science.
By this I mean alchemy in the first place.
The quintessence of Hermetic philosophy is a classical feeling for nature and is pagan par excellence.
This lumen naturae was bound to appear obnoxious to the Church, for which reason the philosophical tendency in alchemy did not visibly break through until about the fourteenth century.
The parallel development in China is instructive in that alchemy was there allied with Taoism and in the first centuries after Christ was pressed back by Confucianism along with Taoism and its ancient sources.
But in keeping with the greater tolerance in China, alchemy resumed its philosophical flights perhaps in the eighth century, and put forth blossoms such as The Secret of the Golden Flower, which Richard Wilhelm brought out with my collaboration.
Confucianism could in a sense be compared with the Aristotelianism of the Church.
The symbol-laden obscurantism of our medieval alchemy, which strikes us as almost pathological, was due not least to the necessity of disguising the paganism of the alchemists' views because of the mortal danger of falling foul of the Holy Inquisition.
Since the essential source of knowledge in Hermetic philosophy was the lumen naturae, or individual revelation, it is altogether understandable that the revelation administered by the Church could not tolerate a second one.
Consequently, those deep springs bubbling up from nature, i.e., from the depths of the psyche, were largely blocked and the psychic component of our cognitive processes was excluded from the purview of consciousness.
As I have had the good fortune to go more closely into the psychology of Orientals, it has become clear to me that anything like a question of the unconscious-a quite notorious question for us simply doesn't exist for these people.
In the case of the Indians and Chinese, for instance, it is overwhelmingly clear that their whole spiritual attitude is based on what with us is profoundly unconscious.
It was therefore left to psychopathology rather than, say, theology to discover that a quite substantial portion of our psyche has disappeared-to wit, the so-called unconscious.
So it is not in the least surprising, but actually certain on a priori grounds, that we should 'find the nearest analogy to our "unconscious" in alchemy and Hermetic philosophy, and all we have really done today is unwittingly to take up again that spiritual quest whose exponent among many others was Paracelsus.
Our Western intellectualistic and rationalistic attitude has gradually become a sickness causing disturbances of the psychic equilibrium to an extent that can hardly be estimated at present.
If you like to call the attitude of Paracelsus experimental, then the result of the experiment was that he got the practical outcome of the Church's Aristotelianism, namely the objectification of nature, really going.
As to the other side of him, one can safely say it was not a success.
The adversities of his time saw to it that he remained stuck in occultism, thanks to the fact that that age had as little a conception of psychology as Catholic philosophy has today.
The psyche as an object of scientific study had still to be discovered.
I don't know whether I have answered your questions adequately, but you know as well as I do how complicated and far-reaching are the factors that have to be considered.
With collegial regards,
Yours sincerely,
C.G. Jung; Carl Jung, Letters Vol.1, Pages 316-318.

Phenomenology of the Self by C.G. Jung on the ”Ego.” **(2014-11-20 08:12)**

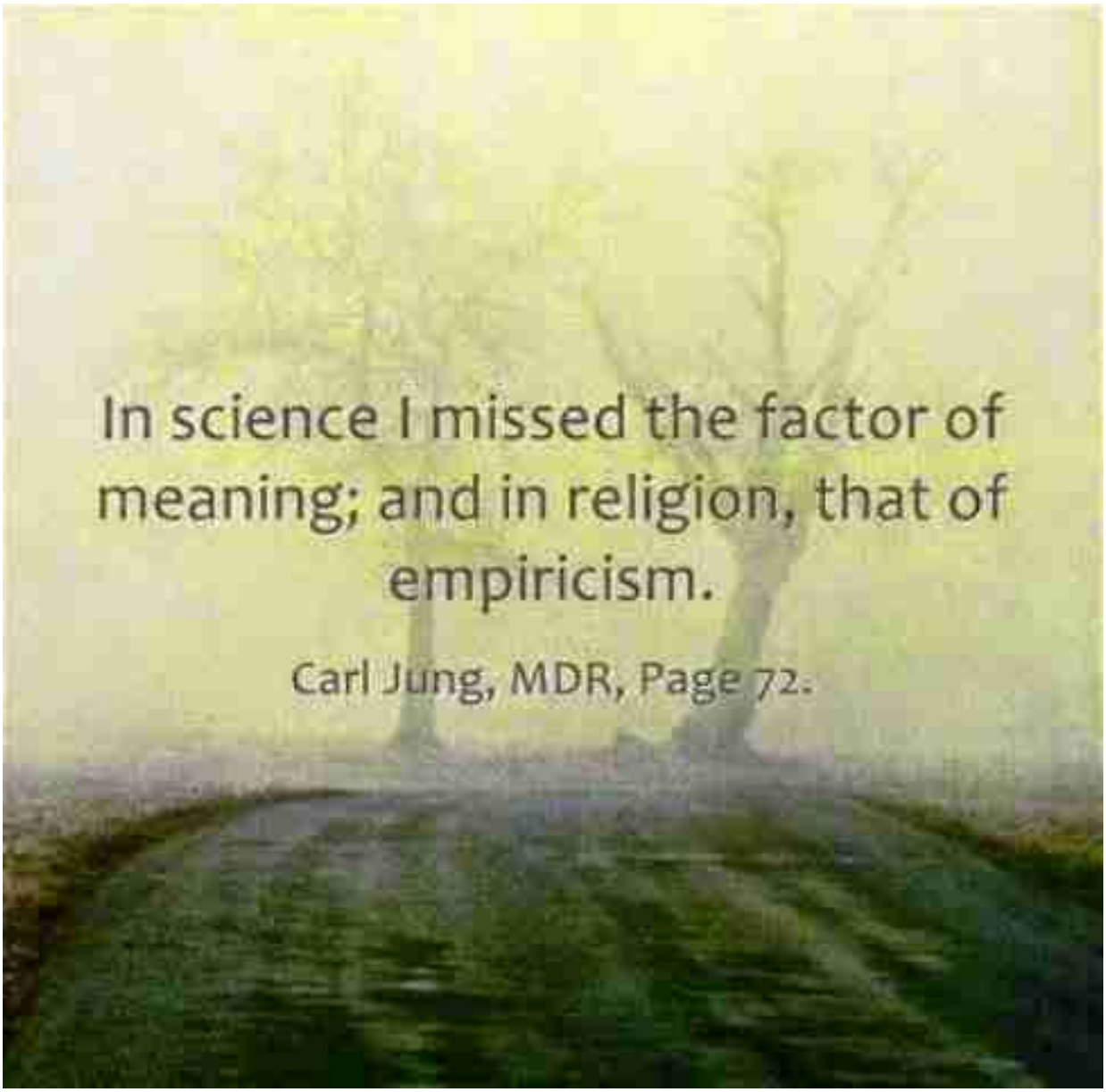


[Phenomenology of the Self by C.G. Jung on the ”Ego.”]
I. The Ego
Investigation of the psychology of the unconscious confronted me with facts which required the formulation of new concepts.
One of these concepts is the self.
The entity so denoted is not meant to take the place of the one that has always been known as the ego, but includes it in a supraordinate concept.
We understand the ego as the complex factor to which all conscious contents are related.
It forms, as it were, the centre of the field of consciousness; and, in so far as this comprises the empirical personality, the ego is the subject of all personal acts of consciousness.
The relation of a psychic content to the ego forms the criterion of its consciousness, for no content can be conscious unless it is represented to a subject.
With this definition we have described and delimited the scope of the subject.
Theoretically, no limits can be set to the field of consciousness, since it is capable of indefinite extension.
Empirically, however, it always finds its limit when it comes up against the unknown.
This consists of everything we do not know, which, therefore, is not related to the ego as the centre of the field of consciousness.
The unknown falls into two groups of objects: those which are outside and can be experienced by the senses, and those which are inside and are experienced immediately.
The first group comprises the unknown in the outer world; the second the unknown in the inner world. We call this latter territory the unconscious.
The ego, as a specific content of consciousness, is not a simple or elementary factor but a complex one which, as such, cannot be described exhaustively.
Experience shows that it rests on two seemingly different bases: the somatic and the psychic.
The somatic basis is inferred from the totality of endosomatic perceptions, which for their part are already of a psychic nature and are associated with the ego, and are therefore conscious.
They are produced by endosomatic stimuli, only some of which cross the threshold o consciousness.
A considerable proportion of these stimuli occur unconsciously, that is, subliminally.
The fact that they are subliminal does not necessarily mean that their status is merely physiological, any more than this would be true of a psychic content. Sometimes they are capable of crossing the threshold, that is, of becoming perceptions.
But there is no doubt that a large proportion of these endosomatic stimuli are simply incapable of consciousness and are so elementary that there is no reason to assign them a psychic natureunless of course one favours the philosophical view that all life-processes are psychic anyway.
The chief objection to this hardly demonstrable hypothesis is that it enlarges the concept of the psyche beyond all bounds and interprets the life-process in a way not absolutely warranted by the facts.
Concepts that are too broad usually prove to be unsuitable instruments because they are too vague and nebulous.
I have therefore suggested that the term ”psychic” be used only where there is evidence of a will capable of modifying reflex or instinctual processes.
Here I must refer the reader to my paper ”On the Nature of the Psyche,” where I have discussed this definition of the ”psychic” at somewhat greater length.
The somatic basis of the ego consists, then, of conscious and unconscious factors.
The same is true of the psychic basis: on the one hand the ego rests on the total field of consciousness, and on the other, on the sum total of unconscious contents.
These fall into three groups: first, temporarily subliminal contents that can be reproduced voluntarily (memory); second, unconscious contents that cannot be reproduced voluntarily; third, contents that are not capable of becoming conscious at all.
Group two can be inferred from the spontaneous irruption of subliminal contents into consciousness.
Group three is hypothetical; it is a logical inference from the facts underlying group two.
This contains contents which have not yet irrupted into consciousness, or which never will.

When I said that the ego ”rests” on the total field of consciousness I do not mean that it consists of this.
Were that so, it would be indistinguishable from the field of consciousness as a whole.
The ego is only the latter’s point of reference, grounded on and limited by the somatic factor described above.
Although its bases are in themselves relatively unknown and unconscious, the ego is a conscious factor par excellence.
It is even acquired, empirically speaking, during the individual’s lifetime.
It seems to arise in the first place from the collision between the somatic factor and the environment, and, once established as a subject, it goes on developing from further collisions with the outer world and the inner.
Despite the unlimited extent of its bases, the ego is never more and never less than consciousness as a whole.
As a conscious factor the ego could, theoretically at least, be described completely.
But this would never amount to more than a picture of the conscious personality; all those features which are unknown or unconscious to the subject would be missing. A total picture would have to Include these.
But a total description of the personality is, even in theory, absolutely impossible, because the unconscious portion of it cannot be grasped cognitively.
This unconscious portion, as experience has abundantly shown, is by no means unimportant.
On the contrary, the most decisive qualities in a person are often unconscious and can be perceived only by others, or have to be laboriously discovered with outside help.
Clearly, then, the personality as a total phenomenon does not coincide with the ego, that is, with the conscious personality, but forms an entity that has to be distinguished from the ego.
Naturally the need to do this is incumbent only on a psychology that reckons with the fact of the unconscious, but for such a psychology the distinction is of paramount importance.
Even for jurisprudence it should be of some importance whether certain psychic facts are conscious or not for instance, in adjudging the question of responsibility.
I have suggested calling the total personality which, though present, cannot be fully known, the self.
The ego is, by definition, subordinate to the self and is related to it like a part to the whole, Inside the field of consciousness it has, as we say, free will.
By this I do not mean anything philosophical, only the well-known psychological fact of ”free choice/’ or rather the subjective feeling of freedom.
But, just as our free will clashes with necessity in the outside world, so also it finds its limits outside the field of consciousness in the subjective inner world, where it comes into conflict with the facts of the self.
And just as circumstances or outside events ”happen” to us and limit our freedom, so the self acts upon the ego like an objective occurrence which free will can do very little to alter.
It is, indeed, well known that the ego not only can do nothing against the self, but is sometimes actually assimilated by unconscious components of the personality that are in the process of development and is greatly altered by them.
It is, in the nature of the case, impossible to give any general description of the ego except a formal one.
Any other mode of observation would have to take account of the individuality which attaches to the ego as one of Its main characteristics.
Although the numerous elements composing this complex factor are, in themselves, everywhere the same, they are infinitely varied as regards clarity, emotional colouring, and scope.
The result of their combination the ego is therefore, so far as one can judge, individual and unique, and retains its identity up to a certain point. Its stability is relative, because far-reaching changes of personality can sometimes occur.
Alterations of this kind need not always be pathological; they can also be developmental and hence fall within the scope of the normal.
Since it is the point of reference for the field of consciousness, the ego Is the subject of all successful attempts at adaptation so far as these are achieved by the will.
The ego therefore has a significant part to play in the psychic economy.
Its position there is so important that there are good grounds for the prejudice that the ego is the centre of the personality, and that the field of consciousness is the psyche per se.
If we discount certain suggestive ideas in Leibniz, Kant, Schelling, and Schopenhauer, and the philosophical excursions of Gams and von Hartmann, It is only since the end of the nineteenth century that modern psychology, with its in-

ductive methods, has discovered the foundations of consciousness and proved empirically the existence of a psyche outside consciousness.
With this discovery the position of the ego, till then absolute, became relativized; that Is to say, though It retains its quality as the centre of the field of consciousness, it is questionable whether it is the centre of the personality. It is part of the personality but not the whole of; It.
As I have said, it is simply impossible to estimate how large or how small its share is; how free or how dependent it Is on the qualities of this its freedom is limited and its dependence proved in ways that are often decisive.
In my experience one would do well not to underestimate its dependence on the unconscious.
Naturally there is no need to say this to persons who already overestimate the latter's importance. Some criterion for the right measure is afforded by the psychic consequences of a wrong estimate, a point to which we shall return later on.
We have seen that, from the standpoint of the psychology of consciousness, the unconscious can be divided into three groups of contents.
But from the standpoint of the psychology of the personality a twofold division ensues: an "extra-conscious" psyche whose contents are personal, and an "extra-conscious" psyche whose contents are impersonal and collective.
The first group comprises contents which are integral components of the individual personality and could therefore just as well be conscious; the second group forms, as it were, an omnipresent, unchanging, and everywhere identical quality or substrate of the psyche per se.
This is, of course, no more than a hypothesis. But we are driven to it by the peculiar nature of the empirical material, not to mention the high probability that the general similarity of psychic processes in all individuals must be based on an equally general and impersonal principle that conforms to law, just as the instinct manifesting itself in the individual is only the partial manifestation of an instinctual substrate common to all men.
http://www.the16types.info/vbulletin/content.php/208-Phenomenology-of-the-Sel f-Jung

Carl Jung on Religion, Science and Belief **(2014-11-20 08:17)**



[Carl Jung on Religion, Science and Belief.]
To Paul Maag
Dear Colleague, 12 June 1933
Best thanks for your kind letter.
You assume, unjustly, that your specifically orthodox position arouses in me a feeling of mockery.
Nothing could be further from my mind.
I can only emphasize yet again that I must fulfill my scientific duty as a psychologist and therefore may not go beyond the bounds proper to science without making myself guilty of intellectual presumption.
I cannot under any circumstances square it with my scientific conscience to presume to make any arrogant assertions about God that spring from a belief or a subjective opinion.
Even what I may personally believe about the ultimate things is, regarded as an object of science, open to scientific criticism.
But that in no way prevents me from having views of my own.
These views cannot possibly be known to you since I have never expressed them.

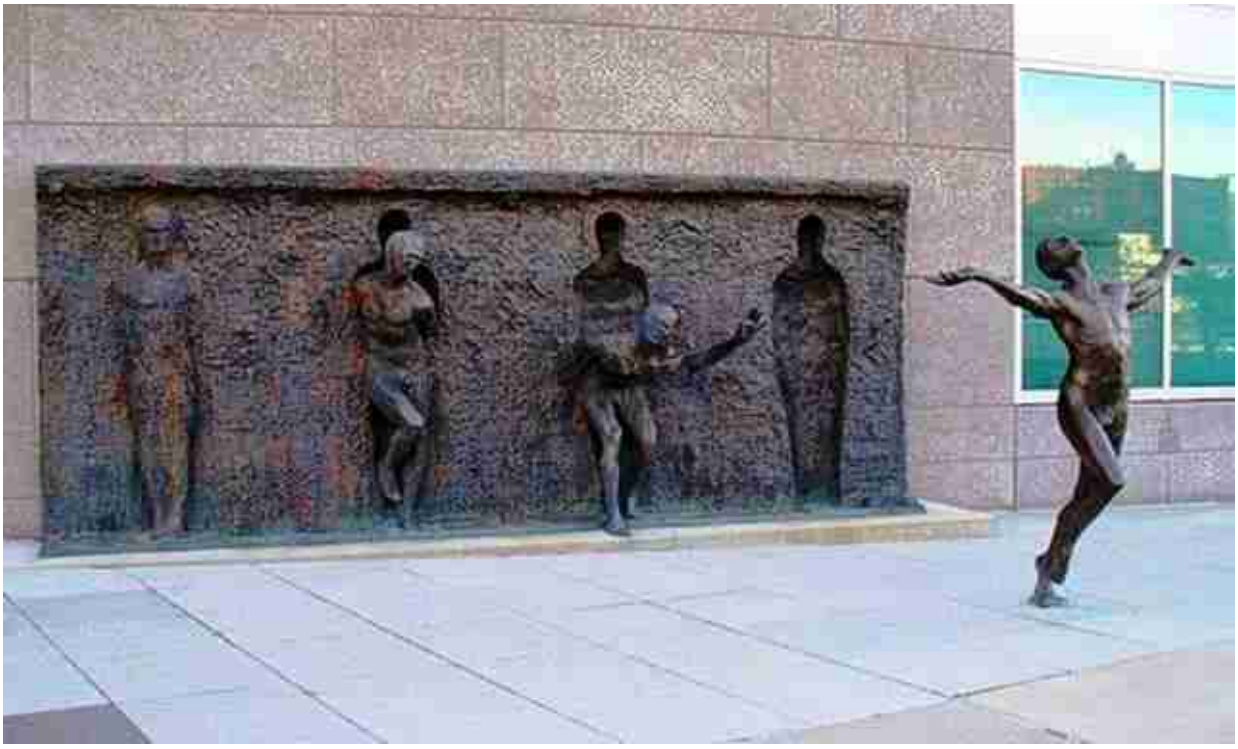
When therefore you state in• your estimable letter that you know exactly what kind of God I believe in, I can only marvel at your powers of imagination.
In my humble opinion you would perhaps have done better to ask me first what I actually think about God outside the bounds of my science.
It might then have turned out that I am a Mohammedan, or a Buddhist, or possibly even an orthodox Christian like you.
Whatever my subjective opinion may be, I would consider it absolutely immoral to use them to anticipate what is scientifically knowable.
My subjective attitude is that I hold every religious position in high esteem but draw an inexorable dividing line between the content of belief and the requirements of science.
I consider it unclean to confuse these incommensurables.
Even more, I consider it presumptuous to credit human knowledge with a faculty that demonstrably exceeds its limitations.
We must admit in all modesty the limitations of all human knowledge and take it as a gift of grace if ever an experience of the Unfathomable should come our way.
What men have always named God is the Unfathomable itself. Were that not so, it would be as possible for an ant to know man and his nature as it is for us to know the nature of the ant.
As you. see, I am wholly incorrigible and utterly incapable of coming up with a mixture of theology and science.
This was, as you well know: the prerogative of the early Middle Ages and is still the prerogative of the Catholic Church today, which has set the Summa of Thomas Aquinas above the whole of science.
It has been one of the greatest achievements of Protestantism to have separated the things of God from .the things of the world.
With our human knowledge we always move in the human sphere, but in the things of God we should keep quiet and not make any arrogant assertions about what is greater than ourselves.
Belief as a religious phenomenon cannot be discussed.
It seems to me, however, that when belief enters into practical life we are entitled to the opinion that it should be coupled with the Christian virtue of modesty, which does not brag about absoluteness but brings itself to admit the unfathomable ways of God which have nothing to do with the Christian revelation.
Even though the apostles and Paul and John of the Apocalypse himself emphasize its uniqueness and exclusiveness, we nevertheless know that they were all mortal men who for that reason were also subject to the limitations of human knowledge.
Hoping I have made my standpoint sufficiently plain,
With collegial regards,
C.G. Jung, Carl Jung, Letters Vol. 1, Pages 124-125.

Carl Jung and ”Aion.” **(2014-11-20 12:29)**

Aion: a lion-headed, snake-encircled Mithraic God-image of time (also called Kronos or Deus Leontocephalus) who for Jung represented death/rebirth and a psychological union of opposites like light and darkness, male and female,

creation and destruction.
”Eon,” a long length of time, also meant for Jung the two-thousand-year Christian eon, which coincided with its astrological sign, Pisces, in which one fish represents Christ and the other its future opposite, the Antichrist.
Below all this works the archetype of the hostile brothers; too, the astrological characteristics of the fish contain essential components of the Christian myth: the cross, the moral conflict and its splitting into two figures, the son of a virgin, the classical mother-son tragedy, the danger at birth, and the savior.
For the alchemist, the fish also symbolized the Lapis; for Jung, unconscious wholeness.
Some history...
Two thousand years ago, the late Roman Empire saw a roar of libido emanating from the collective unconscious, an outpouring we can no longer imagine thanks to the psychological barriers erected by centuries of Christianity.
The Roman gods were dying, foreshadowing Nietzsche and our era.
Christian ritual and dogma contained and channeled the animal ancestral forces splashing across Europe and symbolized by the Colosseum, thereby exalting the individual, providing a new ethic, forging a new sense of community, giving people for whom the old religions and myths no longer worked a sense of purpose, and splitting spirit and nature so each could develop independently.
The result: modern civilization, standing on the ruins of Rome.
Starting with the Reformation (which was helped along by an interest in antiquity inspired by the fall of the Byzantine Empire under Islam’s onslaught and by the resulting spread of Greek language and literature through Europe) that broke the church’s authority, eroded ritual, and splintered Christianity, religious and traditional containers for the instinctual-archetypal forces began to lose their meaning. ”The bridge from dogma to the inner experience of the individual has broken down” (Aion)
The Reformation coincided with the point where the ecliptic intersects the meridian at the second fish’s tail.
The enantiodromia (conversion into an opposite) from Christ to Antichrist falls midway between the two fishes, which was around the Renaissance.
At that time Post-Reformation Christianity gave the bipolar Self expression (the Incarnation of God in us) but compensated for the Gothic overemphasis on spirit by further dividing spirit from instinct and matter, faith from knowledge.
1750: Enlightenment - tail of second fish - reason replaces faith.
Alchemy and astrology arose by way of further compensation and set the stage for scientific materialism, which could now oppose and control nature by reeling in our identification with/projections onto it.
The result of all this: the vertical development of spirituality gave way to the horizontal development of materialism.
Jung speculated that the polarity of the God-image was behind the Reformation and the split of modern society into two armed camps.
Compensating for this: psychology, a symbol system potentially useful for containing and channeling the instinctual-archetypal forces and reuniting the God-image.
Around and because of the French Revolution: an explosion of nonpersonal stuff piled up since the Enlightenment.
The pagan in us got much stronger. The decay of traditional symbol systems increased.
Ideally, the autonomous activity of the unconscious is zero; today it’s higher than ever before.
The freed surplus of libido also has caused inflation (because attributing things to the gods at least jibed with their nonego status and because an archetype that loses its container becomes identified with the conscious mind) and activated various isms, utopian fantasies, psychic infections, and a longing for herdism and the State (as opposed to the earlier traditions and heirarchical orders).
Too, collective ideals compensate the rise of individuality that began with the Reformation.
Meanwhile the rise of exogamous libidinal tendencies (stranger-love) prompted a counterreaction of endogamous (relative-love) libido that powers religions, sects, nations, and isms.
Ultimately, however, only individuation can fuse the two tendencies and prevent the endogamous reaction from growing dangerously powerful. See cross-cousin marriage.
”A civilization does not decay, it regenerates.” (Civilization in Transition)
http://www.terrapsych.com/jungdefs.html

Carl Jung on Consciousness and Becoming Conscious **(2014-11-20 15:13)**



[Carl Jung on Consciousness and Becoming Conscious]
Consciousness and Becoming Conscious Consciousness is the divine light; it is the possibility of seeing oneself, and this means to me that it is the very basis of life.
Consciousness is the transformation and the transformer of the primordial instinctual images.
The act of becoming conscious happens to man in darkness.
If he can grasp and handle consciousness then the fire brought from Heaven becomes a sacrificial flame, not the wrath of the gods.
The acquisition of consciousness by force creates a sense of guilt.
Consciousness is only possible if a spark of the essence becomes detached from the unconscious, religiously one could say from God.
Consciousness is obviously the supreme quality: the destiny of the world is to achieve entry into human consciousness.
Man is the being God has sought not only to show him the world, but because the Creator needs man to illuminate his creation.
We must become conscious for God because, through us, God becomes conscious and then becomes man.
We have to realize the inborn divine will, which is the process of individuation.
If I am all things I cannot discover anything.
I am a point that requires space and time to expand into consciousness.
If I am all things I cannot distinguish myself from the rest or recognize what is different from me.
Man is the dividing line of the acts of consciousness; he illuminates the night of the unconscious around him.
The actuality of things is a great puzzle.
What existed before and outside us? At a certain time a vast change must have taken place; yet even then, at that moment,
the possibility of consciousness must already have been present in the world.
If a sudden separation occurs in the pleroma there arises the possibility of creation and consciousness.
In the completeness of the pleroma there is nothing to explain or distinguish because change and causality cease to exist

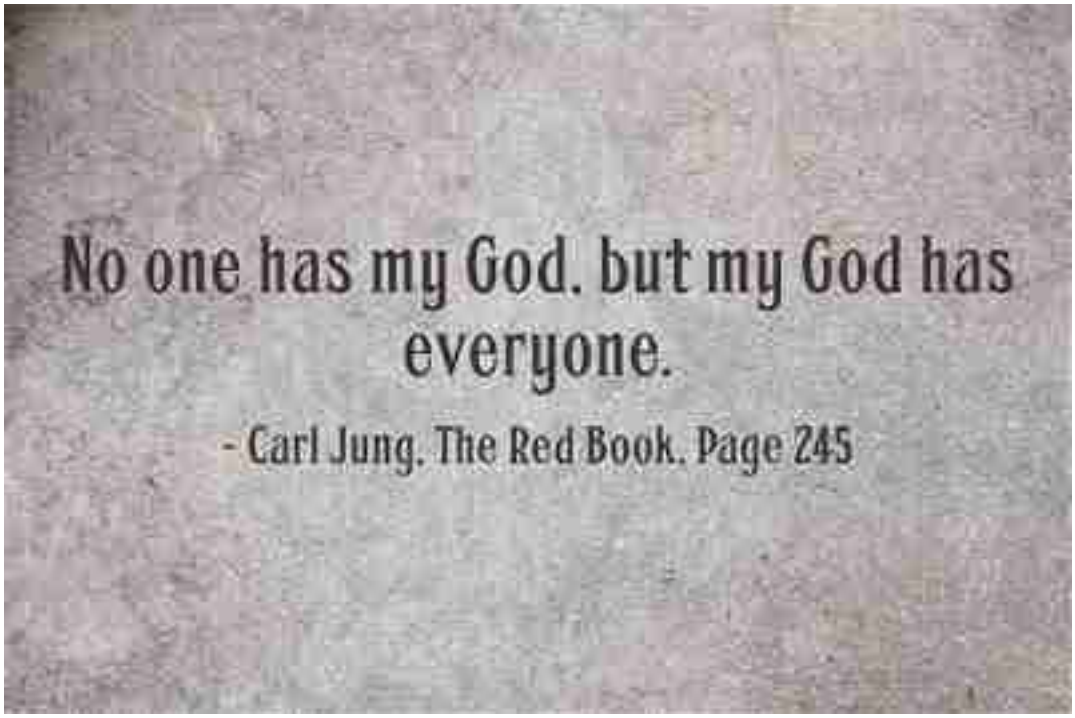
there.
When we have achieved our greatest capacity for consciousness the task is to continue our efforts to carry into reality what we have learned.
In certain areas this cannot be done – I could not commit a murder, for instance.
With the contents of my consciousness I must live as naturally as a plant.
If I act inadequately it is the ape in me that does it.
The positive result of analysis enables us to become unconscious again.
Analysis is an intermezzo that lasts until the individual's greatest possible capacity for consciousness has been achieved.
Then he can return to nature and re-enter the dark current of life, practice Zen, or spend his time in alehouses.
Unfortunately the last possibility does not agree with my health!
We do not know our own role in life.
We behave like the lizard; we do what it does except that we also talk …
We approach life from the side of consciousness, but at certain times we have to make the sacrificium intellectus.
We must sacrifice everything and become again as a child; not to remain a child, be it understood, but to re-enter childhood.
This state implies a divinely transformed nature, a higher level of existence, and a more profound realization of the world.
The unconscious has first to be activated; then we must extricate ourselves, doubting all the things we have hitherto believed; then we can turn back and resume our place in the collective unconscious.
This higher consciousness must be re-integrated into the dark flow of life so that we see then only that, which is immediately before our eyes.
Even Goethe could only know a fraction of his possibilities and his destiny.
Mankind today is faced with problems that formerly concerned only the gods.
Man can now choose between total destructiveness and complete constructiveness.
These are superhuman possibilities.
The light of consciousness needs to be clearly distinguished from the cunning of the unfathomable depths of the spirit.
The psyche is emancipated from instinctual patterns and from causality. The psyche is also the scene of conflicts between instinct and free will, for instincts are without order and collide with the organised consciousness.
Europeans are especially likely to believe that they can replace instinct by intellect. Carl Jung; Conversations with C.G. Jung; Consciousness and becoming Conscious; Pages 9-13.

Carl Jung: ... consciousness possesses spatiality only when it is in participation with that world. **(2014-11-20 15:48)**

[Carl Jung: ... consciousness possesses spatiality only when it is in participation with that world.]
To Dr. S.
Dear Colleague, 22 February 1938
The feeling of inner detachment and isolation is not in itself an abnormal phenomenon but is normal in the sense that consciousness has withdrawn from the phenomenal world and got outside time and space.
You will find the clearest parallels in Indian philosophy, especially in Yoga.
In your case the feeling is reinforced by your psychological studies.
The assimilated unconscious apparently disappears in consciousness without trace, but it has the effect of detaching consciousness from its ties to the object.
I have described this development in my commentary on the Golden Flower.
It is a sort of integration process and emancipation of consciousness.
The cross is an indication of this, since it represents an integration of the 4 (functions).
It is perfectly understandable that, when consciousness detaches itself from the object, the feeling arises that one does not know where one stands.
Actually one is standing nowhere, because standing has a below and an above.
But there one has no below and above at all, because spatiality pertains to the world of the senses, and consciousness possesses spatiality only when it is in participation with that world.
It is a not-knowing, which has the same positive character as nirvana in the Buddhist definition, or the wu-wei,:-not-doing, of the Chinese, which does not mean doing nothing.
The profound doubt you seem to be suffering from is quite in order as it simply expresses the detachment of consciousness and the resultant explanation of the objective world as an illusion.
The neurotic character of your skepticism is due essentially to the fact that you cannot accept positively the develop-

ment that is being prepared or is already in progress but fight against it for understandable reasons: it is a figurative death against which one naturally has all kinds of objections to make.
If your shadow exhibits no inferior features you can be sure that your consciousness is living in the shade, that is, is playing a negative role.
But that doesn't necessarily make you a dark horse.
It only means that your consciousness is not yet able to see anything positive in this development towards not-being.
As a result, the shadow naturally gets a positive value.
There is indeed an important task you have left unfinished.
The development now being offered to you is not accepted positively, whereas it is the meaning and purpose of all life's wisdom to go along with natural developments that spring from the functioning of the whole personality.
With best greetings and wishes;
,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 240-241.

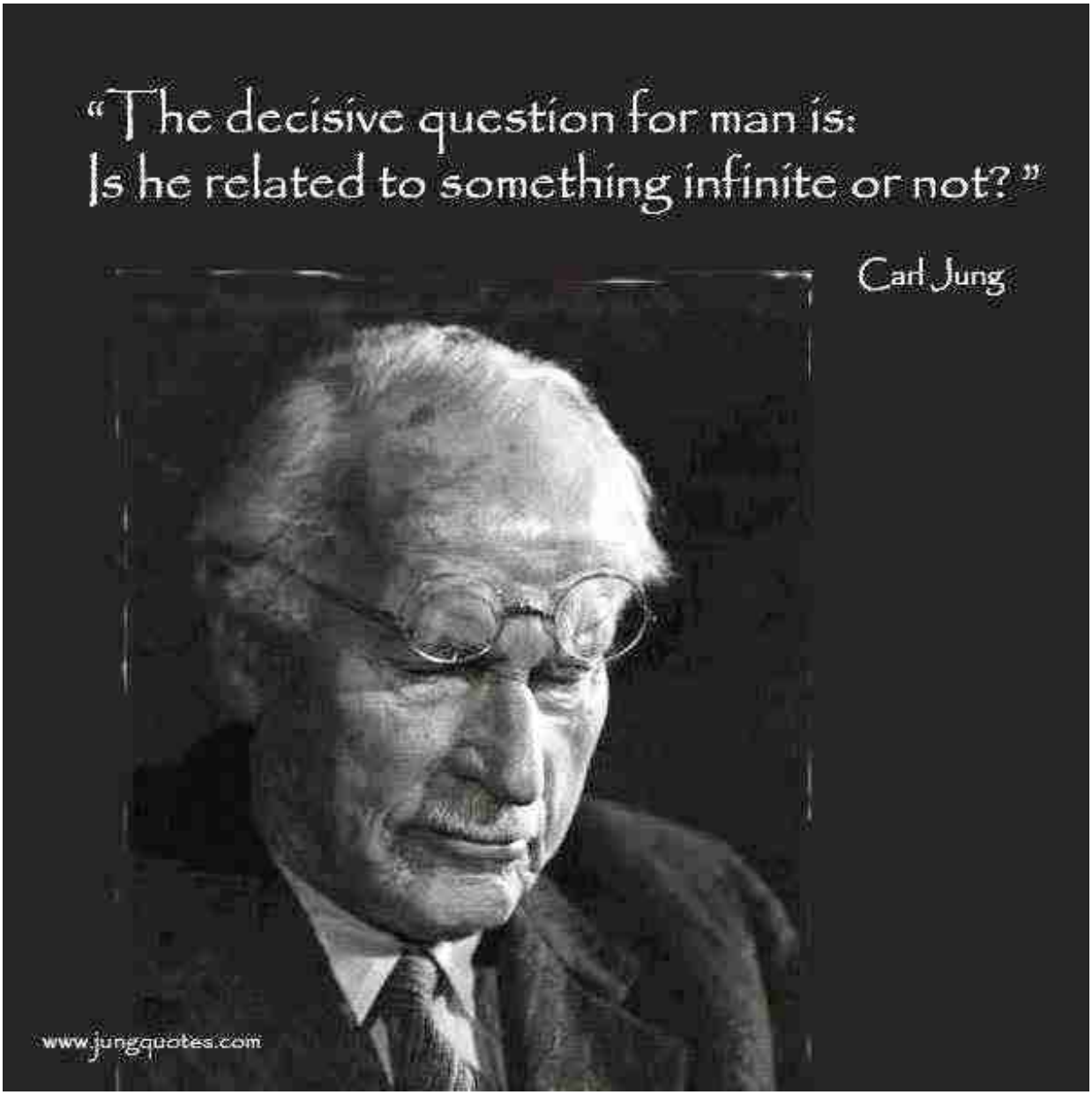
Carl Jung: "If my God is lamed……." (2014-11-21 06:25)



[Carl Jung: "If my God is lamed……."]
If my God is lamed, I must stand by him, since I cannot abandon the much-loved. I sense that he is my lot, my brother, who abided and grew in the light while I was in the darkness and fed myself with poison.
It is good to know such things: if we are surrounded by night, our brother stands in the fullness of the light, doing his great deeds, tearing up the lion and killing the dragon.
And he draws his bow against ever more distant goals, until he becomes aware of the sun wandering high up in the sky and wants to catch it.
But when he has discovered his valuable prey; then your longing for the light also awakens.
You discard the fetters and take yourself to the place of the rising light.
And thus you rush toward each other.

He believed he could simply capture the sun and encountered the worm of the shadows.
You thought that in the East you could drink from the source of the light, and catch the horned giant, before whom you fall to your knees.
His essence is blind excessive longing and tempestuous force.
My essence is seeing limitation and the incapacity of cleverness.
He possesses in abundance what I lack.
Consequently I will also not let him go, the Bull God, who once wounded Jacob's hip and whom I have now lamed.
I want to make his force my own. Carl Jung, The Red Book, Page 281.

The Spiritual Problem of Modern Man by C.G. Jung **(2014-11-21 06:57)**



The Spiritual Problem of Modern Man by C.G. Jung
The spiritual problem of modern man is one of those questions which are so much a part of the age we live in that

we cannot see them in the proper perspective. Modern man is an entirely new phenomenon; a modern problem is one which has just arisen and whose answer still lies in the future. In speaking of the spiritual problem of modern man we can at most frame a question, and we should perhaps frame it quite differently if we had but the faintest inkling of the answer the future will give. The question, moreover, seems rather vague; but the truth is that it has to do with something so universal that it exceeds the grasp of any single individual. We have reason enough, therefore, to approach such a problem in all modesty and with the greatest caution. This open avowal of our limitations seems to me essential, because it is these problems more than any others which tempt us to the use of high-sounding and empty words, and because I shall myself be forced to say certain things which may sound immoderate and incautious, and could easily lead us astray. Too many of us already have fallen victim to our own grandiloquence.

To begin at once with an example of such apparent lack of caution, I must say that the man we call modern, the man who is aware of the immediate present, is by no means the average man. He is rather the man who stands upon a peak, or at the very edge of the world, the abyss of the future before him, above him the heavens, and below him the whole of mankind with a history that disappears in primeval mists. The modern manor, let us say again, the man of the immediate present-is rarely met with, for he must be conscious to a superlative degree. Since to be wholly of the present means to be fully conscious of one's existence as a man, it requires the most intensive and extensive consciousness, with a minimum of unconsciousness. It must be clearly understood that the mere fact of living in the present does not make a man modern, for in that case everyone at present alive would be so. He alone is modern who is fully conscious of the present.

The man who has attained consciousness of the present is solitary. The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. Even in a civilized community the people who form, psychologically speaking, the lowest stratum live in a state of unconsciousness little different from that of primitives. Those of the succeeding strata live on a level of consciousness which corresponds to the beginnings of human culture, while those of the highest stratum have a consciousness that reflects the life of the last few centuries. Only the man who is modern in our meaning of the term really lives in the present; he alone has a present-day consciousness, and he alone finds that the ways of life on those earlier levels have begun to pall upon him. The values and strivings of those past worlds no longer interest him save from the historical standpoint. Thus he has become "unhistorical" in the deepest sense and has estranged himself from the mass of men who live entirely within the bounds of tradition. Indeed, he is completely modern only when he has come to the very edge of the world, leaving behind him all that has been discarded and Outgrown, and·acknowledging that he stands before the Nothing out of which All may grow.

This sounds so grand that it borders suspiciously on bathos, for nothing is easier than to affect a consciousness of the present. A great horde of worthless people do in fact give themselves a deceptive air of modernity by skipping the various stages of development and the tasks of life they represent. Suddenly they appear by the side of the truly modern man-uprooted wraiths, bloodsucking ghosts whose emptiness casts discredit upon him in his unenviable loneliness. Thus it is that the few present-day men are seen by the undiscerning eyes of the masses only through the dismal veil of those spectres, the pseudo-modems, and are confused with them. It cannot be helped; the "modern" man is questionable and suspect, and has been so at all times, beginning with Socrates and Jesus.

An honest admission of modernity means voluntarily declaring oneself bankrupt, taking the vows of poverty and chastity in a new sense, and-what is still more painful-renouncing the halo of sanctity which history bestows. To be "unhistorical" is the Promethean sin, and in this sense the modern man is sinful. A higher level of consciousness is like a burden of guilt. But, as I have said, only the man who has outgrown the stages of consciousness belonging to the past, and has amply fulfilled the duties appointed for him by his world, can achieve full consciousness of the present. To do this he must be sound and proficient in the best sense-a man who has achieved as much as other people, and even a little more. It is these qualities which enable him to gain the next highest level of consciousness.

I know that the idea of proficiency is especially repugnant to the pseudo-moderns, for it reminds them unpleasantly of their trickery. This, however, should not prevent us from taking it as our criterion of the modern man. We are even forced to do so, for unless he is proficient, the man who claims to be modern is nothing but a trickster. He must be proficient in the highest degree, for unless he can atone by creative ability for his break with tradition, he is merely

disloyal to the past. To deny the past for the sake of being conscious only of the present would be sheer futility. Today has meaning only if it stands between yesterday and tomorrow. It is a process of transition that forms the link between past and future. Only the man who is conscious of the present in this sense may call himself modern.

Many people call themselves modern, especially the pseudo-moderns. Therefore the really modern man is often to be found among those who call themselves old-fashioned. They do this firstly in order to make amends for their guilty break with tradition by laying all the more emphasis on the past, and secondly in order to avoid the misfortune of being taken for pseudo-moderns. Every good quality has its bad side, and nothing good can come into the world without at once producing a corresponding evil. This painful fact renders illusory the feeling of elation that so often goes with consciousness of the present the feeling that we are the culmination of the whole history of mankind, the fulfillment and end-product of countless generations. At best it should be a proud admission of our poverty: we are also the disappointment of the hopes and expectations of the ages. Think of nearly two thousand years of Christian Idealism followed, not by the return of the Messiah and the heavenly millennium, but by the World War among Christian nations with its barbed wire and poison gas. What a catastrophe in heaven and on earth!

In the face of such a picture we may well grow humble again. It is true that modern man is a culmination, but tomorrow he will be surpassed. He is indeed the product of an age-old development, but he is at the same time the worst conceivable disappointment of the hopes of mankind. The modern man is conscious of this. He has seen how beneficent are science, technology, and organization, but also how catastrophic they can be. He has likewise seen how all well-meaning governments have so thoroughly paved the way for peace on the principle ”in time of peace prepare for war” that Europe has nearly gone to rack and ruin. And as for ideals, neither the Christian Church, nor the brotherhood of man, nor international social democracy, nor the solidarity of economic interests has stood up to the acid test of reality. Today, ten years after the war,3 we observe once more the same optimism, the same organizations, the same political aspirations, the same phrases and catchwords at work. How. can we but fear that they will inevitably lead to further catastrophes? Agreements to outlaw war leave us skeptical, even while we wish them every possible success. At bottom, behind every such palliative measure there is a gnawing doubt. I believe I am not exaggerating when I say that modern man has suffered an almost fatal shock, psychologically speaking, and as a result has fallen into profound uncertainty.

These statements make it clear enough that my views are coloured by a professional bias. A doctor always spies out diseases, and I cannot cease to be a doctor. But it is essential to the physician’s art that he should not discover diseases where none exists. I will therefore not make the assertion that Western man, and the white man in particular, is sick, or that the Western world is on the verge of collapse. I am in no way competent to pass such a judgment.

Whenever you hear anyone talking about a cultural or even about a human problem, you should never forget to inquire who the speaker really is. The more general the problem, the more he will smuggle his own, most personal psychology into the account he gives of it. This can, without a doubt, lead to intolerable distortions and false conclusions which may have very serious consequences. On the other hand, the very fact that a general problem has gripped and assimilated the whole of a person is a guarantee that the speaker has really experienced it, and perhaps gained something from his sufferings. He will then reflect the problem for us in his personal life and thereby show us a truth. But if he projects his own psychology into the problem, he falsifies it by his personal bias, and on the pretense of presenting it objectively so distorts it that no truth emerges but merely a deceptive fiction.

It is of course only from my own experience with other persons and with myself that I draw my knowledge of the spiritual problem of modern man. I know something of the intimate psychic life of many hundreds of educated persons, both sick and healthy, coming from every quarter of the civilized, white world; and upon this experience I base my statements. No doubt I can draw only a one-sided picture, for everything I have observed lies in the psyche-it is all inside. I must add at once that this is a remarkable fact in itself, for the psyche is not always and everywhere to be found on the inside. There are peoples and epochs where it is found outside) because they were wholly unpsychological. As examples we may choose any of the ancient civilizations, but especially that of Egypt with its monumental objectivity and its naive confession of sins that have not been committed. We can no more feel psychic problems lurking behind the Apis tombs of Saqqara and the PyramIds than we can behind the music of Bach. Whenever there exists some external form, be It an ideal or a ritual, by which all the yearnings and hopes of the soul are adequately expressed-as for instance in a living religion-then we may say that the psyche is outside and

that there is no psychic problem, just as there is then no unconscious in our sense of the word. In consonance with this truth, the discovery of psychology falls entirely within the last decades, although long before that man was introspective and intelligent enough to recognize the facts that are the subject-matter of psychology. It was the same with technical knowledge. The Romans were familiar with all the mechanical principles and physical facts which would have enabled them to construct a steam engine, but all that came of it was the toy made by Hero of Alexandria. The reason for this is that there was no compelling necessity to go further. This need arose only with the enormous division of labour and the growth of specialization in the nineteenth century. So also a spiritual need has produced in our time the "discovery" of psychology. The psychic facts still existed earlier, of course, but they did not attract attention-no one noticed them. People got along without them. But today we can no longer get along unless we pay attention to the psyche.

It was men of the medical profession who were the first to learn this truth. For the priest, the psyche can only be something that needs fitting into a recognized form or system of belief in order to ensure its undisturbed functioning. So long as this system gives true expression to life, psychology can be nothing but a technical adjuvant to healthy living, and the psyche cannot be regarded as a factor sui generis. While man still lives as a herd-animal he has no psyche of his own, nor does he need any, except the usual belief in the immortality of the soul. But as soon as he has outgrown whatever local form of religion he was born to-as soon as this religion can no longer embrace his life in all its fullness-then the psyche becomes a factor in its own right which cannot be dealt with by the customary measures. It is for this reason that we today have a psychology founded on experience, and not upon articles of faith or the postulates of any philosophical system. The very fact that We have such a psychology is to me symptomatic of a profound convulsion of the collective psyche. For the collective psyche shows the same pattern of change as the psyche of the individual. So long as all goes well and all our psychic energies find an outlet in adequate and well-regulated ways, we are disturbed by nothing from within. No uncertainty or doubt besets us, and we cannot be divided against ourselves. But no sooner are one or two channels of psychic activity blocked up than phenomena of obstruction appear. The stream tries to flow back against the current, the inner man wants something different from the outer man, and we are at war with ourselves. Only then, in this situation of distress, do we discover the psyche as something which thwarts our will, which is strange and even hostile to us, and which is incompatible with our conscious standpoint. Freud's psychoanalytic endeavours show this process in the clearest way. The very first thing he discovered was the existence of sexually perverse and criminal fantasies which at their face value are wholly incompatible with the conscious outlook of civilized man. A person who adopted the standpoint of these fantasies would be nothing less than a rebel, a criminal, or a madman.

We cannot suppose that the unconscious or hinterland of man's mind has developed this aspect only in recent times. Probably it was always there, in every culture. And although every culture had its destructive opponent, a Herostratus who burned down its temples, no culture before ours was ever forced to take these psychic undercurrents in deadly earnest. The psyche was merely part of a metaphysical system of some sort. But the conscious, modern man can no longer refrain from acknowledging the might of the psyche, despite the most strenuous and dogged efforts at self-defence. This distinguishes our time from all others. We can no longer deny that the dark stirrings of the unconscious are active powers, that psychic forces exist which, for the present at least, cannot be fitted into our rational world order. We have even elevated them into a science-one more proof of how seriously we take them. Previous centuries could throw them aside unnoticed; for us they are a shirt of Nessus which we cannot strip off.

The revolution in our conscious outlook, brought about by the catastrophic results of the World War, shows itself in our inner life by the shattering of our faith in ourselves and our own worth. We used to regard foreigners as political and moral reprobates, but the modern man is forced to recognize that he is politically and morally just like anyone else. Whereas formerly I believed it was my bounden duty to call others to order, I must now admit that I need calling to order myself, and that I would do better to set my own house to rights first. I admit this the more readily because I realize only too well that my faith in the rational organization of the world-that old dream of the millennium when peace and harmony reign-has grown pale. Modern man's skepticism in this respect has chilled his enthusiasm for politics and world-reform; more than that, it is the worst possible basis for a smooth flow of psychic energies into the outer world, just as doubt concerning the morality of a friend is bound to prejudice the relationship and hamper its development. Through his skepticism modern man is thrown back on himself; his energies flow towards their source, and the collision washes to the surface those psychic contents which are at all times there, but lie hidden in

the silt so long as the stream flows smoothly in its course. How totally different did the world appear to medieval man! For him the earth was eternally fixed and at rest in the centre of the universe, circled by a sun that solicitously bestowed its warmth. Men were all children of God under the loving care of the Most High, who prepared them for eternal blessedness; and all knew exactly what they should do and how they should conduct themselves in order to rise from a corruptible world to an incorruptible and joyous existence. Such a life no longer seems real to us, even in our dreams. Science has long ago torn this lovely veil to shreds. That age lies as far behind as childhood, when one's own father was unquestionably the handsomest and strongest man on earth.

Modern man has lost all the metaphysical certainties of his medieval brother, and set up in their place the ideals of material security, general welfare and humanitarianism. But anyone who has still managed to preserve these ideals unshaken must have been injected with a more than ordinary dose of optimism. Even security has gone by the board, for modern man has begun to see that every step forward in material "progress" steadily increases the threat of a still more stupendous catastrophe. The imagination shrinks in terror from such a picture. What are we to think when the great cities today are perfecting defense measures against gas attacks, and even practice them in dress rehearsals? It can only mean that these attacks have already been planned and provided for, again on the principle "in time of peace prepare for war." Let man but accumulate sufficient engines of destruction and the devil within him will soon be unable to resist putting them to their fated use. It is well known that fire-arms go off of themselves if only enough of them are together.

An intimation of the terrible law that governs blind contingency, which Heraclitus called the rule of enantiodromia (a running towards the opposite), now steals upon modern man through the by-ways of his mind, chilling him with fear and paralyzing his faith in the lasting effectiveness of social and political measures in the face of these monstrous forces. If he turns away from the terrifying prospect of a blind world in which building and destroying successively tip the scales, and then gazes into the recesses of his own mind, he will discover a chaos and a darkness there which everyone would gladly ignore. Science has destroyed even this last refuge; what was once a sheltering haven has become a cesspool.

And yet it is almost a relief to come upon so much evil in the depths of our own psyche. Here at least, we think, is the root of all the evil in mankind. Even though we are shocked and disillusioned at first, we still feel, just because these things are part of our psyche, that we have them more or less in hand and can correct them or at any rate effectively suppress them. We like to assume that, if we succeeded in this, we should at least have rooted out some fraction of the evil in the world. Given a widespread knowledge of the unconscious, everyone could see when a statesman was being led astray by his own bad motives. The very newspapers would pull him up: "Please have yourself analyzed; you are suffering from a repressed father-complex."

I have purposely chosen this grotesque example to show to what absurdities we are led by the illusion that because something is psychic it is under our control. It is, however, true that much of the evil in the world comes from the fact that man in general is hopelessly unconscious, as it is also true that with increasing insight we can combat this evil at its source in ourselves, in the same way that science enables us to deal effectively with injuries inflicted from without.

The rapid and worldwide growth of a psychological interest over the last two decades shows unmistakably that modern man is turning his attention from outward material things to his own inner processes. Expressionism in art prophetically anticipated this subjective development, for all art intuitively apprehends coming changes in the collective unconsciousness.

The psychological interest of the present time is an indication that modem man expects something from the psyche which the outer world has not given him: doubtless something which our religion ought to contain, but no longer does contain, at least for modern man. For him the various forms of religion no longer appear to come from within, from the psyche; they seem more like items from the inventory of the outside world. No spirit not of this world vouchsafes him inner revelation; instead, he tries on a variety of religions and beliefs as if they were Sunday attire, only to lay them aside again like worn-out clothes.

Yet he is somehow fascinated by the almost pathological manifestations from the hinterland of the psyche, difficult though it is to explain how something which all previous ages have rejected should suddenly become interesting. That there is a general interest in these matters cannot be denied, however much it offends against good taste. I am not thinking merely of the interest taken in psychology as a science, or of the still narrower interest in the

psychoanalysis of Freud, but of the widespread and ever-growing interest in all sorts of psychic phenomena, including spiritualism, astrology, Theosophy, parapsychology, and so forth. The world has seen nothing like it since the end of the seventeenth century. We can compare it only to the flowering of Gnostic thought in the first and second centuries after Christ. The spiritual currents of our time have, in fact, a. deep affinity.with Gnosticism. There is even an "Eglise gnostique de la France," and I know of two schools in Germany which openly declare themselves Gnostic. The most impressive movement numerically is undoubtedly Theosophy, together with its continental sister, Anthroposophy; these are pure Gnosticism in Hindu dress. Compared with them the interest in scientific psychology is negligible. What is striking about these Gnostic systems is that they are based exclusively on the manifestations of the unconscious, and that their moral teachings penetrate into the dark side of life, as is clearly shown by the refurbished European version of Kundalini-yoga. The same is true of parapsychology, as everyone acquainted with this subject will agree.

The passionate interest in these movements undoubtedly arises from psychic energy which can no longer be invested in obsolete religious forms. For this reason such movements have a genuinely religious character, even when they pretend to be scientific. It changes nothing when Rudolf Steiner calls his Anthroposophy "spiritual science," or when Mrs. Eddy invents a "Christian Science." These attempts at concealment merely show that religion has grown suspect-almost as suspect as politics and world-reform.

I do not believe that I am going too far when I say that modern man, in contrast to his nineteenth-century brother, turns to the psyche with very great expectations, and does so without reference to any traditional creed but rather with a view to Gnostic experience. The fact that all the movements I have mentioned give themselves a scientific veneer is not just a grotesque caricature or a masquerade, but a positive sign that they are actually pursuing "science," i.e., knowledge instead of faith which is the essence of the Western forms of religion. Modern man abhors faith and the religions based upon it. He holds them valid only so far as their knowledge-content seems to accord with his own experience of the psychic background. He wants to know-to experience for himself.

The age of discovery has only just come to an end in our day, when no part of the earth remains unexplored; it began when men would no longer believe that the Hyperboreans were one-footed monsters, or something of that kind, but wanted to find out and see with their own eyes what existed beyond the boundaries of the known world. Our age is apparently setting out to discover what exists in the psyche beyond consciousness. The question asked in every spiritualistic circle is: What happens after the medium has lost consciousness? Every Theosophist asks: What shall I experience at the higher levels of consciousness? The question which every astrologer asks is: What are the operative forces that determine my fate despite my conscious intention? And every psychoanalyst wants to know: What are the unconscious drives behind the neurosis?

Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences. The European of yesterday will feel a slight shudder run down his spine when he gazes more deeply into these delvings. Not only does he consider the subject of this so-called research obscure and shuddersome, but even the methods employed seem to him a shocking misuse of man's finest intellectual attainments. What is the professional astronomer to say when he is told that at least a thousand times more horoscopes are cast today than were cast three hundred years ago? What will the educator and advocate of philosophical enlightenment say about the fact that the world has not grown poorer by a single superstition since the days of antiquity? Freud himself, the founder of psychoanalysis, has taken the greatest pains to throw as glaring a light as possible on the dirt and darkness and evil of the psychic background, and to interpret it in such a way as to make us lose all desire to look for anything behind it except refuse and smut. He did not succeed, and his attempt at deterrence has even brought about the exact opposite-an admiration for all this filth. Such a perverse phenomenon would normally be inexplicable were it not that even the scatologists are drawn by the secret fascination of the psyche.

There can be no doubt that from the beginning of the nineteenth century-ever since the time of the French Revolution the psyche has moved more and more into the foreground of man's interest, and with a steadily increasing power of attraction. The enthronement of the Goddess of Reason in Notre Dame seems to have been a symbolic gesture of great significance for the Western world-rather like the hewing down of Wotan's oak by Christian missionaries. On both occasions no avenging bolt from heaven struck the blasphemer down.

It is certainly more than an amusing freak of history that just at the time of the Revolution a Frenchman, Anquetil du

Perron, should be living in India and, at the beginning of the nineteenth century, brought back with him a translation of the Oupnek'hat) a collection of fifty Upanishads, which gave the West its first deep insight into the baffling mind of the East. To the historian this is a mere coincidence independent of the historical nexus of cause and effect. My medical bias prevents me from seeing it simply as an accident. Everything happened in accordance with a psychological law which is unfailingly valid in personal affairs. If anything of importance is devalued in our conscious life, and perishes-so runs the law-there arises a compensation in the unconscious. We may see in this an analogy to the conservation of energy in the physical world, for our psychic processes also have a quantitative, energic aspect. No psychic value can disappear without being replaced by another of equivalent intensity. This is a fundamental rule which is repeatedly verified in the daily practice of the psychotherapist and never fails. The doctor in me refuses point blank to consider the life of a people as something that does not conform to psychological law. For him the psyche of a people is only a somewhat more complex structure than the psyche of an individual. Moreover, has not a poet spoken of the "nations of his soul"? And quite correctly, it seems to me, for in one of its aspects the psyche is not individual, but is derived from the nation, from the collectivity, from humanity even. In some way or other we are part of a single, all-embracing psyche, a single "greatest man," the homo maximus, to quote Swedenborg.

And so we can draw a parallel: just as in me, a single individual, the darkness calls forth a helpful light, so it does in the psychic life of a people. In the crowds that poured into Notre Dame, bent on destruction, dark and nameless forces were at work that swept the individual off his feet; these forces worked also upon Anquetil du Perron and provoked an answer which has come down in history and speaks to us through the mouths of Schopenhauer and Nietzsche. For he brought the Eastern mind to the West, and its influence upon us we cannot as yet measure. Let us beware of underestimating it! So far, indeed, there is little of it to be seen on the intellectual surface: a handful of orientalists, one or two Buddhist enthusiasts, a few sombre celebrities like Madame Blavatsky and Annie Besant with her Krishnamurti. These manifestations are like tiny scattered islands in the ocean of mankind; in reality they are the peaks of submarine mountain-ranges. The cultural Philistines believed until recently that astrology had been disposed of long since and was something that could safely be laughed at. But today, rising out of the social deeps, it knocks at the doors of the universities from which it was banished some three hundred years ago. The same is true of Eastern ideas; they take root in the lower levels and slowly grow to the surface. Where did the five or six million Swiss francs for the Anthroposophist temple at Dornach come from? Certainly not from one individual. Unfortunately there are no statistics to tell us the exact number of avowed Theosophists today, not to mention the unavowed. But we can be sure there are several millions of them. To this number we must add a few million Spiritualists of Christian or Theosophist leanings.

Great innovations never come from above; they come invariably from below, just as trees never grow from the sky downward, but upward from the earth. The upheaval of our world and the upheaval of our consciousness are one and the same. Everything has become relative and therefore doubtful. And while man, hesitant and questioning, contemplates a world that is distracted with treaties of peace and pacts of friendship, with democracy and dictatorship, capitalism and Bolshevism, his spirit yearns for an answer that will allay the turmoil of doubt and uncertainty. And it is just the people from the obscurer levels who follow the unconscious drive of the psyche; it is the much-derided, silent folk of the land, who are less infected with academic prejudices than the shining celebrities are wont to be. Looked at from above, they often present a dreary or laughable spectacle; yet they are as impressively simple as those Galileans who were once called blessed. Is it not touching to see the offscourings of man's psyche gathered together in compendia a foot thick? We find the merest babblings, the most absurd actions, the wildest fantasies recorded with scrupulous care in the volumes of Anthropophyteia) while men like Havelock Ellis and Freud have dealt with like matters in serious treatises which have been accorded all scientific honours. Their reading public is scattered over the breadth of the civilized, white world. How are we to explain this zeal, this almost fanatical worship of everything unsavoury? It is because these things are psychological-they are of the substance of the psyche and therefore as precious as fragments of manuscript salvaged from ancient middens. Even the secret and noisome things of the psyche are valuable to modern man because they serve his purpose. But what purpose?

Freud prefixed to his Interpretation of Dreams the motto: Flectere si nequeo superos Acheronta movebo-"If I cannot bend the gods on high, I will at least set Acheron in uproar." But to what purpose?

The gods whom we are called upon to dethrone are the idolized values of our conscious world. Nothing, as we know, discredited the ancient gods so much as their love-scandals, and now history is repeating itself. People are laying

bare the dubious foundations of our belauded virtues and incomparable ideals, and are calling out to us in triumph: "There are your man-made gods, mere snares and delusions tainted with human baseness-whited sepulchres full of dead men's bones and of all uncleanness." We recognize a familiar strain, and the Gospel words which we failed to digest at Confirmation come to life again.

I am deeply convinced that these are not just vague analogies. There are too many persons to whom Freudian psychology is dearer than the Gospels, and to whom Bolshevism means more than civic virtue. And yet they are all our brothers, and in each of us there is at least one voice which seconds them, for in the end there is one psyche which embraces us all.

The unexpected result of this development is that an uglier face is put upon the world. It becomes so ugly that no one can love it any longer; we cannot even love ourselves, and in the end there is nothing in the outer world to draw us away from the reality of the life within. Here, no doubt, we have the true significance of this whole development. After all, what does Theosophy, with its doctrines of karma and reincarnation, seek to teach except that this world of appearance is but a temporary health-resort for the morally unperfected? It depreciates the intrinsic value of the present-day world no less radically than does the modern outlook, but with the help of a different technique; it does not vilify our world, but grants it only a relative meaning in that it promises other and higher worlds. The result in either case is the same.

I admit that all these ideas are extremely unacademic, the truth being that they touch modern man on the side where he is least conscious. Is it again a mere coincidence that modern thought has had to come to terms with Einstein's relativity theory and with nuclear theories which lead us away from determinism and border on the inconceivable? Even physics is volatilizing our material world. It is no wonder, then, in my opinion, if modern man falls back on the reality of psychic life and expects from it that certainty which the world denies him.

Spiritually the Western world is in a precarious situation, and the danger is greater the more we blind ourselves to the merciless truth with illusions about our beauty of soul. Western man lives in a thick cloud of incense which he burns to himself so that his own countenance may be veiled from him in the smoke. But howdo we strike men of another colour? What do China and India think of us? What feelings do we arouse in the black man? And what about all those whom we rob of their lands and exterminate with rum and venereal disease?

I have an American Indian friend who is a Pueblo chieftain. Once when we were talking confidentially about the white man, he said to me: "We don't understand the whites. They are always wanting something, always restless, always looking for something. What is it? We don't know. 'Ve can't understand them. They have such sharp noses, such thin, cruel lips, such lines in their faces. We think they are all crazy."

My friend had recognized, without being able to name it, the Aryan bird of prey with his insatiable lust to lord it in every land, even those that concern him not at all. And he had also noted that megalomania of ours which leads us to suppose, among other things, that Christianity is the only truth and the White Christ the only redeemer. After setting the whole East in turmoil with our science and technology, and exacting tribute from it, we send our missionaries even to China. The comedy of Christianity in Africa is really pitiful. There the stamping 0.ut of polygamy, no doubt highly pleasing to God, has given rise to prostitution on such a scale that in Uganda alone twenty thousand pounds are spent annually on preventives of venereal Infection: And the good European pays his missionaries for these edifying achievements! Need we also mention the story of suffering in Polynesia and the blessings of the opium trade?

That is how the European looks when he is extricated from the cloud of his own moral incense. No wonder that unearthing the psyche is like undertaking a full-scale drainage operation. Only a great idealist like Freud could devote a lifetime to such unclean work. It was not he who caused the bad smell, but all of us-we who think ourselves so clean and decent from sheer ignorance and the grossest self-deception. Thus our psychology, the acquaintance with our own souls, begins in every respect from the most repulsive end, that is to say with all those things which we do not wish to see.

But if the psyche consisted only of evil and worthless things, no power on earth could induce the normal man to find it attractive. That is why people who see in Theosophy nothing but lamentable intellectual superficiality, and in Freudian psychology nothing but sensationalism, prophesy an early and inglorious end to these movements. They overlook the fact that such movements derive their force from the fascination of the psyche, and that it will express itself in these forms until they are replaced by something better. They are transitional or embryonic stages from

which new and riper forms will emerge.

We have not yet realized that Western Theosophy is an amateurish, indeed barbarous imitation of the East. We are just beginning to take up astrology again, which to the Oriental is his daily bread. Our studies of sexual life, originating in Vienna and England, are matched or surpassed by Hindu teachings on this subject. Oriental texts ten centuries old introduce us to philosophical relativism, while the idea of indeterminacy, newly broached in the West, is the very basis of Chinese science. As to our discoveries in psychology, Richard Wilhelm has shown me that certain complicated psychic processes are recognizably described in ancient Chinese texts. Psychoanalysis itself and the lines of thought to which it gives rise-a development which we consider specifically Western-are only a beginner's attempt compared with what is an immemorial art in the East. It may not perhaps be known that parallels between psychoanalysis and yoga have already been drawn by Oscar Schmitz.

Another thing we have not realized is that while we are turning the material world of the East upside down with our technical proficiency, the East with its superior psychic proficiency is throwing our spiritual world into confusion. We have never yet hit upon the thought that while we are overpowering the Orient from without, it may be fastening its hold on us from within. Such an idea strikes us as almost insane, because we have eyes only for obvious causal connections and fail to see that we must lay the blame for the confusion of our intellectual middle class at the doors of Max Muller, Oldenberg, Deussen, Wilhelm, and others like them. What does the example of the Roman Empire teach us? After the conquest of Asia Minor, Rome became Asiatic; Europe was infected by Asia and remains so today. Out of Cilicia came the Mithraic cult, the religion of the Roman legions, and it spread from Egypt to fog-bound Britain. Need I point out the Asiatic origin of Christianity?

The Theosophists have an amusing idea that certain Mahatmas, seated somewhere in the Himalayas or Tibet, inspire and direct every mind in the world. So strong, in fact, can be the influence of the Eastern belief in magic that Europeans of sound mind have assured me that every good thing I say is unwittingly inspired in me by the Mahatmas, my own inspirations being of no account whatever. This myth of the Mahatmas, widely circulated in the West and firmly believed, far from being nonsense, is-like every myth-an important psychological truth. It seems to be quite true that the East is at the bottom of the spiritual change we are passing through today. Only, this East is not a Tibetan monastery full of Mahatmas, but lies essentially within us. It is our own psyche, constantly at work creating new spiritual forms and spiritual forces which may help us to subdue the boundless lust for prey of Aryan man. We shall perhaps come to know something of that narrowing of horizons which has grown in the East into a dubious quietism, and also something of that stability which human existence acquires when the claims of the spirit become as imperative as the necessities of social life. Yet in this age of Americanization we are still far from anything of the sort; it seems to me that w are only at the threshold of a new spiritual epoch. I do not wish to pass myself off as a prophet, but one can hardly attempt to sketch the spiritual problem of modern man without mentioning the longing for rest in a period of unrest, the longing for security in an age of insecurity. It is from need and distress that new forms of existence arise, and not from idealistic requirements or mere wishes.

To me the crux of the spiritual problem today is to be found in the fascination which the psyche holds for modern man. If we are pessimists, we shall call it a sign of decadence; if we are optimistically inclined, we shall see in it the promise of a far-reaching spiritual change in the Western world. At all events, it is a significant phenomenon. It is the more noteworthy because it is rooted in the deeper social strata, and the more important because it touches those irrational and-as history shows -incalculable psychic forces which transform the life of peoples and civilizations in ways that are unforeseen and unforeseeable. These are the forces, still invisible to many persons today, which are at the bottom of the present "psychological" interest. The fascination of the psyche is not by any means a morbid perversity; it is an attraction so strong that it does not shrink even from what it finds repellent. Along the great highways of the world everything seems desolate and outworn. Instinctively modern man leaves the trodden paths to explore the by-ways and lanes, just as the man of the Greco-Roman world cast off his defunct Olympian gods and turned to the mystery cults of Asia. Our instinct turns outward, and appropriates Eastern theosophy and magic; but it also turns inward, and leads us to contemplate the dark background of the psyche. It does this with the same skepticism and the same ruthlessness which impelled the Buddha to sweep aside his two million gods that he might attain the original experience which alone is convincing.

And now we must ask a final question. Is what I have said of modern man really true, or is it perhaps an illusion? There can be no doubt whatever that to many millions of Westerners the facts I have adduced are wholly irrelevant

and fortuitous, and regrettable aberrations to a large number of educated persons. But-did a cultivated Roman think any differently when he saw Christianity spreading among the lower classes? Today the God of the West is still a living person for vast numbers of people, just as Allah is beyond the Mediterranean, and the one believer holds the other an inferior heretic, to be pitied and tolerated failing all else. To make matters worse, the enlightened European is of the opinion that religion and such things are good enough for the masses and for women, but of little consequence compared with immediate economic and political questions.

So I am refuted all along the line, like a man who predicts a thunderstorm when there is not a cloud in the sky. Perhaps it is a storm below the horizon, and perhaps it will never reach us. But what is significant in psychic life always lies below the horizon of consciousness, and when we speak of the spiritual problem of modern man we are speaking of things that are barely visible-of the most intimate and fragile things, of flowers that open only in the night. In daylight everything is clear and tangible, but the night lasts as long as the day, and we live in the night-time also. There are people who have bad dreams which even spoil their days for them. And for many people the day's life is such a bad dream that they long for the night when the spirit awakes. I believe that there are nowadays a great many such people, and this is why I also maintain that the spiritual problem of modern man is much as I have presented it.

I must plead guilty, however, to the charge of one-sidedness, for I have passed over in silence the spirit of the times, about which everyone has so much to say because it is so clearly apparent to us all. It shows itself in the ideal of internationalism and supernationalism, embodied in the League of Nations and the like; we see it also in sport and, significantly, in cinema and jazz. These are characteristic symptoms of our time, which has extended the humanistic ideal even to the body. Sport puts an exceptional valuation on the body, and this tendency is emphasized still further in modern dancing. The cinema, like the detective story, enables us to experience without danger to ourselves all the excitements, passions, and fantasies which have to be repressed in a humanistic age. It is not difficult to see how these symptoms link up with our psychological situation. The fascination of the psyche brings about a new self-appraisal, a reassessment of our fundamental human nature. ”\le can hardly be surprised if this leads to a rediscovery of the body after its long subjection to the spirit-we are even tempted to say that t?e flesh is getting its own back. When Keyserling sarcastically singles out the chauffeur as the culture-hero of our time, he has struck, as he often does, close to the mark. The body lays claim to equal recognition; it exerts the same fascination as the psyche. If we are still caught in the old idea of an antithesis between mind and matter, this state of affairs must seem like an unbearable contradiction. But if we can reconcile ourselves to the mysterious truth that the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit-the two being really one-then we can understand why the striving to transcend the present level of consciousness through acceptance of the unconscious must give the body its due, and why recognition of the body cannot tolerate a philosophy that denies it in the name of the spirit. These claims of physical and psychic life, incomparably stronger than they were in the past, may seem a sign of decadence, but they may also signify a rejuvenation, for as Holderlin says:

Where danger is,
Arises salvation also.

And indeed we see, as the Western world strikes up a more rapid tempo-the American tempo-the exact opposite of quietism and world-negating resignation. An unprecedented tension arises between outside and inside, between objective and subjective reality. Perhaps it is a final race between aging Europe and young America; perhaps it is a healthier or a last desperate effort to escape the dark sway of natural law, and to wrest a yet greater and more heroic victory of waking consciousness over the sleep of the nations. This is a question only history can answer.

The spiritual problem of modern man is one of those questions which are so much a part of the age we live in that we cannot see them in the proper perspective. Modern man is an entirely new phenomenon; a modern problem is one which has just arisen and whose answer still lies in the future. In speaking of the spiritual problem of modern man we can at most frame a question, and we should perhaps frame it quite differently if we had but the faintest inkling of the answer the future will give. The question, moreover, seems rather vague; but the truth is that it has to do with something so universal that it exceeds the grasp of any single individual. We have reason enough, therefore, to approach such a problem in all modesty and with the greatest caution. This open avowal of our limitations seems to me essential, because it is these problems more than any others which tempt us to the use of high-sounding and empty words, and because I shall myself be forced to say certain things which may sound immoderate and incautious,

and could easily lead us astray. Too many of us already have fallen victim to our own grandiloquence.

To begin at once with an example of such apparent lack of caution, I must say that the man we call modern, the man who is aware of the immediate present, is by no means the average man. He is rather the man who stands upon a peak, or at the very edge of the world, the abyss of the future before him, above him the heavens, and below him the whole of mankind with a history that disappears in primeval mists. The modern manor, let us say again, the man of the immediate present-is rarely met with, for he must be conscious to a superlative degree. Since to be wholly of the present means to be fully conscious of one's existence as a man, it requires the most intensive and extensive consciousness, with a minimum of unconsciousness. It must be clearly understood that the mere fact of living in the present does not make a man modern, for in that case everyone at present alive would be so. He alone is modern who is fully conscious of the present.

The man who has attained consciousness of the present is solitary. The "modern" man has at all times been so, for every step towards fuller consciousness removes him further from his original, purely animal participation mystique with the herd, from submersion in a common unconsciousness. Every step forward means tearing oneself loose from the maternal womb of unconsciousness in which the mass of men dwells. Even in a civilized community the people who form, psychologically speaking, the lowest stratum live in a state of unconsciousness little different from that of primitives. Those of the succeeding strata live on a level of consciousness which corresponds to the beginnings of human culture, while those of the highest stratum have a consciousness that reflects the life of the last few centuries. Only the man who is modern in our meaning of the term really lives in the present; he alone has a present-day consciousness, and he alone finds that the ways of life on those earlier levels have begun to pall upon him. The values and strivings of those past worlds no longer interest him save from the historical standpoint. Thus he has become "unhistorical" in the deepest sense and has estranged himself from the mass of men who live entirely within the bounds of tradition. Indeed, he is completely modern only when he has come to the very edge of the world, leaving behind him all that has been discarded and Outgrown, and·acknowledging that he stands before the Nothing out of which All may grow.

This sounds so grand that it borders suspiciously on bathos, for nothing is easier than to affect a consciousness of the present. A great horde of worthless people do in fact give themselves a deceptive air of modernity by skipping the various stages of development and the tasks of life they represent. Suddenly they appear by the side of the truly modern man-uprooted wraiths, bloodsucking ghosts whose emptiness casts discredit upon him in his unenviable loneliness. Thus it is that the few present-day men are seen by the undiscerning eyes of the masses only through the dismal veil of those spectres, the pseudo-modems, and are confused with them. It cannot be helped; the "modern" man is questionable and suspect, and has been so at all times, beginning with Socrates and Jesus.

An honest admission of modernity means voluntarily declaring oneself bankrupt, taking the vows of poverty and chastity in a new sense, and-what is still more painful-renouncing the halo of sanctity which history bestows. To be "unhistorical" is the Promethean sin, and in this sense the modern man is sinful. A higher level of consciousness is like a burden of guilt. But, as I have said, only the man who has outgrown the stages of consciousness belonging to the past, and has amply fulfilled the duties appointed for him by his world, can achieve full consciousness of the present. To do this he must be sound and proficient in the best sense-a man who has achieved as much as other people, and even a little more. It is these qualities which enable him to gain the next highest level of consciousness.

I know that the idea of proficiency is especially repugnant to the pseudo-moderns, for it reminds them unpleasantly of their trickery. This, however, should not prevent us from taking it as our criterion of the modern man. We are even forced to do so, for unless he is proficient, the man who claims to be modern is nothing but a trickster. He must be proficient in the highest degree, for unless he can atone by creative ability for his break with tradition, he is merely disloyal to the past. To deny the past for the sake of being conscious only of the present would be sheer futility. Today has meaning only if it stands between yesterday and tomorrow. It is a process of transition that forms the link between past and future. Only the man who is conscious of the present in this sense may call himself modern.

Many people call themselves modern, especially the pseudo-moderns. Therefore the really modern man is often to be found among those who call themselves old-fashioned. They do this firstly in order to make amends for their guilty break with tradition by laying all the more emphasis on the past, and secondly in order to avoid the misfortune of being taken for pseudo-moderns. Every good quality has its bad side, and nothing good can come into the world without at once producing a corresponding evil. This painful fact renders illusory the feeling of elation that so often

goes with consciousness of the present the feeling that we are the culmination of the whole history of mankind, the fulfillment and end-product of countless generations. At best it should be a proud admission of our poverty: we are also the disappointment of the hopes and expectations of the ages. Think of nearly two thousand years of Christian Idealism followed, not by the return of the Messiah and the heavenly millennium, but by the World War among Christian nations with its barbed wire and poison gas. What a catastrophe in heaven and on earth!

In the face of such a picture we may well grow humble again. It is true that modern man is a culmination, but tomorrow he will be surpassed. He is indeed the product of an age-old development, but he is at the same time the worst conceivable disappointment of the hopes of mankind. The modern man is conscious of this. He has seen how beneficent are science, technology, and organization, but also how catastrophic they can be. He has likewise seen how all well-meaning governments have so thoroughly paved the way for peace on the principle ”in time of peace prepare for war” that Europe has nearly gone to rack and ruin. And as for ideals, neither the Christian Church, nor the brotherhood of man, nor international social democracy, nor the solidarity of economic interests has stood up to the acid test of reality. Today, ten years after the war,3 we observe once more the same optimism, the same organizations, the same political aspirations, the same phrases and catchwords at work. How. can we but fear that they will inevitably lead to further catastrophes? Agreements to outlaw war leave us skeptical, even while we wish them every possible success. At bottom, behind every such palliative measure there is a gnawing doubt. I believe I am not exaggerating when I say that modern man has suffered an almost fatal shock, psychologically speaking, and as a result has fallen into profound uncertainty.

These statements make it clear enough that my views are coloured by a professional bias. A doctor always spies out diseases, and I cannot cease to be a doctor. But it is essential to the physician’s art that he should not discover diseases where none exists. I will therefore not make the assertion that Western man, and the white man in particular, is sick, or that the Western world is on the verge of collapse. I am in no way competent to pass such a judgment.

Whenever you hear anyone talking about a cultural or even about a human problem, you should never forget to inquire who the speaker really is. The more general the problem, the more he will smuggle his own, most personal psychology into the account he gives of it. This can, without a doubt, lead to intolerable distortions and false conclusions which may have very serious consequences. On the other hand, the very fact that a general problem has gripped and assimilated the whole of a person is a guarantee that the speaker has really experienced it, and perhaps gained something from his sufferings. He will then reflect the problem for us in his personal life and thereby show us a truth. But if he projects his own psychology into the problem, he falsifies it by his personal bias, and on the pretense of presenting it objectively so distorts it that no truth emerges but merely a deceptive fiction.

It is of course only from my own experience with other persons and with myself that I draw my knowledge of the spiritual problem of modern man. I know something of the intimate psychic life of many hundreds of educated persons, both sick and healthy, coming from every quarter of the civilized, white world; and upon this experience I base my statements. No doubt I can draw only a one-sided picture, for everything I have observed lies in the psyche-it is all inside. I must add at once that this is a remarkable fact in itself, for the psyche is not always and everywhere to be found on the inside. There are peoples and epochs where it is found outside) because they were wholly unpsychological. As examples we may choose any of the ancient civilizations, but especially that of Egypt with its monumental objectivity and its naive confession of sins that have not been committed. We can no more feel psychic problems lurking behind the Apis tombs of Saqqara and the PyramIds than we can behind the music of Bach. Whenever there exists some external form, be It an ideal or a ritual, by which all the yearnings and hopes of the soul are adequately expressed-as for instance in a living religion-then we may say that the psyche is outside and that there is no psychic problem, just as there is then no unconscious in our sense of the word. In consonance with this truth, the discovery of psychology falls entirely within the last decades, although long before that man was introspective and intelligent enough to recognize the facts that are the subject-matter of psychology. It was the same with technical knowledge. The Romans were familiar with all the mechanical principles and physical facts which would have enabled them to construct a steam engine, but all that came of it was the toy made by Hero of Alexandria. The reason for this is that there was no compelling necessity to go further. This need arose only with the enormous division of labour and the growth of specialization in the nineteenth century. So also a spiritual need has produced in our time the ”discovery” of psychology. The psychic facts still existed earlier, of course, but they did not

attract attention-no one noticed them. People got along without them. But today we can no longer get along unless we pay attention to the psyche.

It was men of the medical profession who were the first to learn this truth. For the priest, the psyche can only be something that needs fitting into a recognized form or system of belief in order to ensure its undisturbed functioning. So long as this system gives true expression to life, psychology can be nothing but a technical adjuvant to healthy living, and the psyche cannot be regarded as a factor sui generis. While man still lives as a herd-animal he has no psyche of his own, nor does he need any, except the usual belief in the immortality of the soul. But as soon as he has outgrown whatever local form of religion he was born to-as soon as this religion can no longer embrace his life in all its fullness-then the psyche becomes a factor in its own right which cannot be dealt with by the customary measures. It is for this reason that we today have a psychology founded on experience, and not upon articles of faith or the postulates of any philosophical system. The very fact that We have such a psychology is to me symptomatic of a profound convulsion of the collective psyche. For the collective psyche shows the same pattern of change as the psyche of the individual. So long as all goes well and all our psychic energies find an outlet in adequate and well-regulated ways, we are disturbed by nothing from within. No uncertainty or doubt besets us, and we cannot be divided against ourselves. But no sooner are one or two channels of psychic activity blocked up than phenomena of obstruction appear. The stream tries to flow back against the current, the inner man wants something different from the outer man, and we are at war with ourselves. Only then, in this situation of distress, do we discover the psyche as something which thwarts our will, which is strange and even hostile to us, and which is incompatible with our conscious standpoint. Freud's psychoanalytic endeavours show this process in the clearest way. The very first thing he discovered was the existence of sexually perverse and criminal fantasies which at their face value are wholly incompatible with the conscious outlook of civilized man. A person who adopted the standpoint of these fantasies would be nothing less than a rebel, a criminal, or a madman.

We cannot suppose that the unconscious or hinterland of man's mind has developed this aspect only in recent times. Probably it was always there, in every culture. And although every culture had its destructive opponent, a Herostratus who burned down its temples, no culture before ours was ever forced to take these psychic undercurrents in deadly earnest. The psyche was merely part of a metaphysical system of some sort. But the conscious, modern man can no longer refrain from acknowledging the might of the psyche, despite the most strenuous and dogged efforts at self-defence. This distinguishes our time from all others. We can no longer deny that the dark stirrings of the unconscious are active powers, that psychic forces exist which, for the present at least, cannot be fitted into our rational world order. We have even elevated them into a science-one more proof of how seriously we take them. Previous centuries could throw them aside unnoticed; for us they are a shirt of Nessus which we cannot strip off.

The revolution in our conscious outlook, brought about by the catastrophic results of the World War, shows itself in our inner life by the shattering of our faith in ourselves and our own worth. We used to regard foreigners as political and moral reprobates, but the modern man is forced to recognize that he is politically and morally just like anyone else. Whereas formerly I believed it was my bounden duty to call others to order, I must now admit that I need calling to order myself, and that I would do better to set my own house to rights first. I admit this the more readily because I realize only too well that my faith in the rational organization of the world-that old dream of the millennium when peace and harmony reign-has grown pale. Modern man's skepticism in this respect has chilled his enthusiasm for politics and world-reform; more than that, it is the worst possible basis for a smooth flow of psychic energies into the outer world, just as doubt concerning the morality of a friend is bound to prejudice the relationship and hamper its development. Through his skepticism modern man is thrown back on himself; his energies flow towards their source, and the collision washes to the surface those psychic contents which are at all times there, but lie hidden in the silt so long as the stream flows smoothly in its course. How totally different did the world appear to medieval man! For him the earth was eternally fixed and at rest in the centre of the universe, circled by a sun that solicitously bestowed its warmth. Men were all children of God under the loving care of the Most High, who prepared them for eternal blessedness; and all knew exactly what they should do and how they should conduct themselves in order to rise from a corruptible world to an incorruptible and joyous existence. Such a life no longer seems real to us, even in our dreams. Science has long ago torn this lovely veil to shreds. That age lies as far behind as childhood, when one's own father was unquestionably the handsomest and strongest man on earth.

Modern man has lost all the metaphysical certainties of his medieval brother, and set up in their place the ideals of

material security, general welfare and humanitarianism. But anyone who has still managed to preserve these ideals unshaken must have been injected with a more than ordinary dose of optimism. Even security has gone by the board, for modern man has begun to see that every step forward in material ”progress” steadily increases the threat of a still more stupendous catastrophe. The imagination shrinks in terror from such a picture. What are we to think when the great cities today are perfecting defense measures against gas attacks, and even practice them in dress rehearsals? It can only mean that these attacks have already been planned and provided for, again on the principle ”in time of peace prepare for war.” Let man but accumulate sufficient engines of destruction and the devil within him will soon be unable to resist putting them to their fated use. It is well known that fire-arms go off of themselves if only enough of them are together.

An intimation of the terrible law that governs blind contingency, which Heraclitus called the rule of enantiodromia (a running towards the opposite), now steals upon modern man through the by-ways of his mind, chilling him with fear and paralyzing his faith in the lasting effectiveness of social and political measures in the face of these monstrous forces. If he turns away from the terrifying prospect of a blind world in which building and destroying successively tip the scales, and then gazes into the recesses of his own mind, he will discover a chaos and a darkness there which everyone would gladly ignore. Science has destroyed even this last refuge; what was once a sheltering haven has become a cesspool.

And yet it is almost a relief to come upon so much evil in the depths of our own psyche. Here at least, we think, is the root of all the evil in mankind. Even though we are shocked and disillusioned at first, we still feel, just because these things are part of our psyche, that we have them more or less in hand and can correct them or at any rate effectively suppress them. We like to assume that, if we succeeded in this, we should at least have rooted out some fraction of the evil in the world. Given a widespread knowledge of the unconscious, everyone could see when a statesman was being led astray by his own bad motives. The very newspapers would pull him up: ”Please have yourself analyzed; you are suffering from a repressed father-complex.”

I have purposely chosen this grotesque example to show to what absurdities we are led by the illusion that because something is psychic it is under our control. It is, however, true that much of the evil in the world comes from the fact that man in general is hopelessly unconscious, as it is also true that with increasing insight we can combat this evil at its source in ourselves, in the same way that science enables us to deal effectively with injuries inflicted from without.

The rapid and worldwide growth of a psychological interest over the last two decades shows unmistakably that modern man is turning his attention from outward material things to his own inner processes. Expressionism in art prophetically anticipated this subjective development, for all art intuitively apprehends coming changes in the collective unconsciousness.

The psychological interest of the present time is an indication that modem man expects something from the psyche which the outer world has not given him: doubtless something which our religion ought to contain, but no longer does contain, at least for modern man. For him the various forms of religion no longer appear to come from within, from the psyche; they seem more like items from the inventory of the outside world. No spirit not of this world vouchsafes him inner revelation; instead, he tries on a variety of religions and beliefs as if they were Sunday attire, only to lay them aside again like worn-out clothes.

Yet he is somehow fascinated by the almost pathological manifestations from the hinterland of the psyche, difficult though it is to explain how something which all previous ages have rejected should suddenly become interesting. That there is a general interest in these matters cannot be denied, however much it offends against good taste. I am not thinking merely of the interest taken in psychology as a science, or of the still narrower interest in the psychoanalysis of Freud, but of the widespread and ever-growing interest in all sorts of psychic phenomena, including spiritualism, astrology, Theosophy, parapsychology, and so forth. The world has seen nothing like it since the end of the seventeenth century. We can compare it only to the flowering of Gnostic thought in the first and second centuries after Christ. The spiritual currents of our time have, in fact, a. deep affinity.with Gnosticism. There is even an ”Eglise gnostique de la France,” and I know of two schools in Germany which openly declare themselves Gnostic. The most impressive movement numerically is undoubtedly Theosophy, together with its continental sister, Anthroposophy; these are pure Gnosticism in Hindu dress. Compared with them the interest in scientific psychology is negligible. What is striking about these Gnostic systems is that they are based exclusively on the manifestations

of the unconscious, and that their moral teachings penetrate into the dark side of life, as is clearly shown by the refurbished European version of Kundalini-yoga. The same is true of parapsychology, as everyone acquainted with this subject will agree.

The passionate interest in these movements undoubtedly arises from psychic energy which can no longer be invested in obsolete religious forms. For this reason such movements have a genuinely religious character, even when they pretend to be scientific. It changes nothing when Rudolf Steiner calls his Anthroposophy "spiritual science," or when Mrs. Eddy invents a "Christian Science." These attempts at concealment merely show that religion has grown suspect-almost as suspect as politics and world-reform.

I do not believe that I am going too far when I say that modern man, in contrast to his nineteenth-century brother, turns to the psyche with very great expectations, and does so without reference to any traditional creed but rather with a view to Gnostic experience. The fact that all the movements I have mentioned give themselves a scientific veneer is not just a grotesque caricature or a masquerade, but a positive sign that they are actually pursuing "science," i.e., knowledge instead of faith which is the essence of the Western forms of religion. Modern man abhors faith and the religions based upon it. He holds them valid only so far as their knowledge-content seems to accord with his own experience of the psychic background. He wants to know-to experience for himself.

The age of discovery has only just come to an end in our day, when no part of the earth remains unexplored; it began when men would no longer believe that the Hyperboreans were one-footed monsters, or something of that kind, but wanted to find out and see with their own eyes what existed beyond the boundaries of the known world. Our age is apparently setting out to discover what exists in the psyche beyond consciousness. The question asked in every spiritualistic circle is: What happens after the medium has lost consciousness? Every Theosophist asks: What shall I experience at the higher levels of consciousness? The question which every astrologer asks is: What are the operative forces that determine my fate despite my conscious intention? And every psychoanalyst wants to know: What are the unconscious drives behind the neurosis?

Our age wants to experience the psyche for itself. It wants original experience and not assumptions, though it is willing to make use of all the existing assumptions as a means to this end, including those of the recognized religions and the authentic sciences. The European of yesterday will feel a slight shudder run down his spine when he gazes more deeply into these delvings. Not only does he consider the subject of this so-called research obscure and shuddersome, but even the methods employed seem to him a shocking misuse of man's finest intellectual attainments. What is the professional astronomer to say when he is told that at least a thousand times more horoscopes are cast today than were cast three hundred years ago? What will the educator and advocate of philosophical enlightenment say about the fact that the world has not grown poorer by a single superstition since the days of antiquity? Freud himself, the founder of psychoanalysis, has taken the greatest pains to throw as glaring a light as possible on the dirt and darkness and evil of the psychic background, and to interpret it in such a way as to make us lose all desire to look for anything behind it except refuse and smut. He did not succeed, and his attempt at deterrence has even brought about the exact opposite-an admiration for all this filth. Such a perverse phenomenon would normally be inexplicable were it not that even the scatologists are drawn by the secret fascination of the psyche.

There can be no doubt that from the beginning of the nineteenth century-ever since the time of the French Revolution the psyche has moved more and more into the foreground of man's interest, and with a steadily increasing power of attraction. The enthronement of the Goddess of Reason in Notre Dame seems to have been a symbolic gesture of great significance for the Western world-rather like the hewing down of Wotan's oak by Christian missionaries. On both occasions no avenging bolt from heaven struck the blasphemer down.

It is certainly more than an amusing freak of history that just at the time of the Revolution a Frenchman, Anquetil du Perron, should be living in India and, at the beginning of the nineteenth century, brought back with him a translation of the Oupnek'hat) a collection of fifty Upanishads, which gave the West its first deep insight into the baffling mind of the East. To the historian this is a mere coincidence independent of the historical nexus of cause and effect. My medical bias prevents me from seeing it simply as an accident. Everything happened in accordance with a psychological law which is unfailingly valid in personal affairs. If anything of importance is devalued in our conscious life, and perishes-so runs the law-there arises a compensation in the unconscious. We may see in this an analogy to the conservation of energy in the physical world, for our psychic processes also have a quantitative, energic aspect. No psychic value can disappear without being replaced by another of equivalent intensity. This is a fundamental rule

which is repeatedly verified in the daily practice of the psychotherapist and never fails. The doctor in me refuses point blank to consider the life of a people as something that does not conform to psychological law. For him the psyche of a people is only a somewhat more complex structure than the psyche of an individual. Moreover, has not a poet spoken of the ”nations of his soul”? And quite correctly, it seems to me, for in one of its aspects the psyche is not individual, but is derived from the nation, from the collectivity, from humanity even. In some way or other we are part of a single, all-embracing psyche, a single ”greatest man,” the homo maximus, to quote Swedenborg.

And so we can draw a parallel: just as in me, a single individual, the darkness calls forth a helpful light, so it does in the psychic life of a people. In the crowds that poured into Notre Dame, bent on destruction, dark and nameless forces were at work that swept the individual off his feet; these forces worked also upon Anquetil du Perron and provoked an answer which has come down in history and speaks to us through the mouths of Schopenhauer and Nietzsche. For he brought the Eastern mind to the West, and its influence upon us we cannot as yet measure. Let us beware of underestimating it! So far, indeed, there is little of it to be seen on the intellectual surface: a handful of orientalists, one or two Buddhist enthusiasts, a few sombre celebrities like Madame Blavatsky and Annie Besant with her Krishnamurti. These manifestations are like tiny scattered islands in the ocean of mankind; in reality they are the peaks of submarine mountain-ranges. The cultural Philistines believed until recently that astrology had been disposed of long since and was something that could safely be laughed at. But today, rising out of the social deeps, it knocks at the doors of the universities from which it was banished some three hundred years ago. The same is true of Eastern ideas; they take root in the lower levels and slowly grow to the surface. Where did the five or six million Swiss francs for the Anthroposophist temple at Dornach come from? Certainly not from one individual. Unfortunately there are no statistics to tell us the exact number of avowed Theosophists today, not to mention the unavowed. But we can be sure there are several millions of them. To this number we must add a few million Spiritualists of Christian or Theosophist leanings.

Great innovations never come from above; they come invariably from below, just as trees never grow from the sky downward, but upward from the earth. The upheaval of our world and the upheaval of our consciousness are one and the same. Everything has become relative and therefore doubtful. And while man, hesitant and questioning, contemplates a world that is distracted with treaties of peace and pacts of friendship, with democracy and dictatorship, capitalism and Bolshevism, his spirit yearns for an answer that will allay the turmoil of doubt and uncertainty. And it is just the people from the obscurer levels who follow the unconscious drive of the psyche; it is the much-derided, silent folk of the land, who are less infected with academic prejudices than the shining celebrities are wont to be. Looked at from above, they often present a dreary or laughable spectacle; yet they are as impressively simple as those Galileans who were once called blessed. Is it not touching to see the offscourings of man’s psyche gathered together in compendia a foot thick? We find the merest babblings, the most absurd actions, the wildest fantasies recorded with scrupulous care in the volumes of Anthropophyteia) while men like Havelock Ellis and Freud have dealt with like matters in serious treatises which have been accorded all scientific honours. Their reading public is scattered over the breadth of the civilized, white world. How are we to explain this zeal, this almost fanatical worship of everything unsavoury? It is because these things are psychological-they are of the substance of the psyche and therefore as precious as fragments of manuscript salvaged from ancient middens. Even the secret and noisome things of the psyche are valuable to modern man because they serve his purpose. But what purpose?

Freud prefixed to his Interpretation of Dreams the motto: Flectere si nequeo superos Acheronta movebo-”If I cannot bend the gods on high, I will at least set Acheron in uproar.” But to what purpose?

The gods whom we are called upon to dethrone are the idolized values of our conscious world. Nothing, as we know, discredited the ancient gods so much as their love-scandals, and now history is repeating itself. People are laying bare the dubious foundations of our belauded virtues and incomparable ideals, and are calling out to us in triumph: ”There are your man-made gods, mere snares and delusions tainted with human baseness-whited sepulchres full of dead men’s bones and of all uncleanness.” We recognize a familiar strain, and the Gospel words which we failed to digest at Confirmation come to life again.

I am deeply convinced that these are not just vague analogies. There are too many persons to whom Freudian psychology is dearer than the Gospels, and to whom Bolshevism means more than civic virtue. And yet they are all our brothers, and in each of us there is at least one voice which seconds them, for in the end there is one psyche which embraces us all.

The unexpected result of this development is that an uglier face is put upon the world. It becomes so ugly that no one can love it any longer; we cannot even love ourselves, and in the end there is nothing in the outer world to draw us away from the reality of the life within. Here, no doubt, we have the true significance of this whole development. After all, what does Theosophy, with its doctrines of karma and reincarnation, seek to teach except that this world of appearance is but a temporary health-resort for the morally unperfected? It depreciates the intrinsic value of the present-day world no less radically than does the modern outlook, but with the help of a different technique; it does not vilify our world, but grants it only a relative meaning in that it promises other and higher worlds. The result in either case is the same.

I admit that all these ideas are extremely unacademic, the truth being that they touch modern man on the side where he is least conscious. Is it again a mere coincidence that modern thought has had to come to terms with Einstein's relativity theory and with nuclear theories which lead us away from determinism and border on the inconceivable? Even physics is volatilizing our material world. It is no wonder, then, in my opinion, if modern man falls back on the reality of psychic life and expects from it that certainty which the world denies him.

Spiritually the Western world is in a precarious situation, and the danger is greater the more we blind ourselves to the merciless truth with illusions about our beauty of soul. Western man lives in a thick cloud of incense which he burns to himself so that his own countenance may be veiled from him in the smoke. But howdo we strike men of another colour? What do China and India think of us? What feelings do we arouse in the black man? And what about all those whom we rob of their lands and exterminate with rum and venereal disease?

I have an American Indian friend who is a Pueblo chieftain. Once when we were talking confidentially about the white man, he said to me: "We don't understand the whites. They are always wanting something, always restless, always looking for something. What is it? We don't know. 'Ve can't understand them. They have such sharp noses, such thin, cruel lips, such lines in their faces. We think they are all crazy."

My friend had recognized, without being able to name it, the Aryan bird of prey with his insatiable lust to lord it in every land, even those that concern him not at all. And he had also noted that megalomania of ours which leads us to suppose, among other things, that Christianity is the only truth and the White Christ the only redeemer. After setting the whole East in turmoil with our science and technology, and exacting tribute from it, we send our missionaries even to China. The comedy of Christianity in Africa is really pitiful. There the stamping 0.ut of polygamy, no doubt highly pleasing to God, has given rise to prostitution on such a scale that in Uganda alone twenty thousand pounds are spent annually on preventives of venereal Infection: And the good European pays his missionaries for these edifying achievements! Need we also mention the story of suffering in Polynesia and the blessings of the opium trade?

That is how the European looks when he is extricated from the cloud of his own moral incense. No wonder that unearthing the psyche is like undertaking a full-scale drainage operation. Only a great idealist like Freud could devote a lifetime to such unclean work. It was not he who caused the bad smell, but all of us-we who think ourselves so clean and decent from sheer ignorance and the grossest self-deception. Thus our psychology, the acquaintance with our own souls, begins in every respect from the most repulsive end, that is to say with all those things which we do not wish to see.

But if the psyche consisted only of evil and worthless things, no power on earth could induce the normal man to find it attractive. That is why people who see in Theosophy nothing but lamentable intellectual superficiality, and in Freudian psychology nothing but sensationalism, prophesy an early and inglorious end to these movements. They overlook the fact that such movements derive their force from the fascination of the psyche, and that it will express itself in these forms until they are replaced by something better. They are transitional or embryonic stages from which new and riper forms will emerge.

We have not yet realized that Western Theosophy is an amateurish, indeed barbarous imitation of the East. We are just beginning to take up astrology again, which to the Oriental is his daily bread. Our studies of sexual life, originating in Vienna and England, are matched or surpassed by Hindu teachings on this subject. Oriental texts ten centuries old introduce us to philosophical relativism, while the idea of indeterminacy, newly broached in the West, is the very basis of Chinese science. As to our discoveries in psychology, Richard Wilhelm has shown me that certain complicated psychic processes are recognizably described in ancient Chinese texts. Psychoanalysis itself and the lines of thought to which it gives rise-a development which we consider specifically Western-are only a beginner's

attempt compared with what is an immemorial art in the East. It may not perhaps be known that parallels between psychoanalysis and yoga have already been drawn by Oscar Schmitz.

Another thing we have not realized is that while we are turning the material world of the East upside down with our technical proficiency, the East with its superior psychic proficiency is throwing our spiritual world into confusion. We have never yet hit upon the thought that while we are overpowering the Orient from without, it may be fastening its hold on us from within. Such an idea strikes us as almost insane, because we have eyes only for obvious causal connections and fail to see that we must lay the blame for the confusion of our intellectual middle class at the doors of Max Muller, Oldenberg, Deussen, Wilhelm, and others like them. What does the example of the Roman Empire teach us? After the conquest of Asia Minor, Rome became Asiatic; Europe was infected by Asia and remains so today. Out of Cilicia came the Mithraic cult, the religion of the Roman legions, and it spread from Egypt to fog-bound Britain. Need I point out the Asiatic origin of Christianity?

The Theosophists have an amusing idea that certain Mahatmas, seated somewhere in the Himalayas or Tibet, inspire and direct every mind in the world. So strong, in fact, can be the influence of the Eastern belief in magic that Europeans of sound mind have assured me that every good thing I say is unwittingly inspired in me by the Mahatmas, my own inspirations being of no account whatever. This myth of the Mahatmas, widely circulated in the West and firmly believed, far from being nonsense, is-like every myth-an important psychological truth. It seems to be quite true that the East is at the bottom of the spiritual change we are passing through today. Only, this East is not a Tibetan monastery full of Mahatmas, but lies essentially within us. It is our own psyche, constantly at work creating new spiritual forms and spiritual forces which may help us to subdue the boundless lust for prey of Aryan man. We shall perhaps come to know something of that narrowing of horizons which has grown in the East into a dubious quietism, and also something of that stability which human existence acquires when the claims of the spirit become as imperative as the necessities of social life. Yet in this age of Americanization we are still far from anything of the sort; it seems to me that w are only at the threshold of a new spiritual epoch. I do not wish to pass myself off as a prophet, but one can hardly attempt to sketch the spiritual problem of modern man without mentioning the longing for rest in a period of unrest, the longing for security in an age of insecurity. It is from need and distress that new forms of existence arise, and not from idealistic requirements or mere wishes.

To me the crux of the spiritual problem today is to be found in the fascination which the psyche holds for modern man. If we are pessimists, we shall call it a sign of decadence; if we are optimistically inclined, we shall see in it the promise of a far-reaching spiritual change in the Western world. At all events, it is a significant phenomenon. It is the more noteworthy because it is rooted in the deeper social strata, and the more important because it touches those irrational and-as history shows -incalculable psychic forces which transform the life of peoples and civilizations in ways that are unforeseen and unforeseeable. These are the forces, still invisible to many persons today, which are at the bottom of the present ”psychological” interest. The fascination of the psyche is not by any means a morbid perversity; it is an attraction so strong that it does not shrink even from what it finds repellent. Along the great highways of the world everything seems desolate and outworn. Instinctively modern man leaves the trodden paths to explore the by-ways and lanes, just as the man of the Greco-Roman world cast off his defunct Olympian gods and turned to the mystery cults of Asia. Our instinct turns outward, and appropriates Eastern theosophy and magic; but it also turns inward, and leads us to contemplate the dark background of the psyche. It does this with the same skepticism and the same ruthlessness which impelled the Buddha to sweep aside his two million gods that he might attain the original experience which alone is convincing.

And now we must ask a final question. Is what I have said of modern man really true, or is it perhaps an illusion? There can be no doubt whatever that to many millions of Westerners the facts I have adduced are wholly irrelevant and fortuitous, and regrettable aberrations to a large number of educated persons. But-did a cultivated Roman think any differently when he saw Christianity spreading among the lower classes? Today the God of the West is still a living person for vast numbers of people, just as Allah is beyond the Mediterranean, and the one believer holds the other an inferior heretic, to be pitied and tolerated failing all else. To make matters worse, the enlightened European is of the opinion that religion and such things are good enough for the masses and for women, but of little consequence compared with immediate economic and political questions.

So I am refuted all along the line, like a man who predicts a thunderstorm when there is not a cloud in the sky. Perhaps it is a storm below the horizon, and perhaps it will never reach us. But what is significant in psychic life

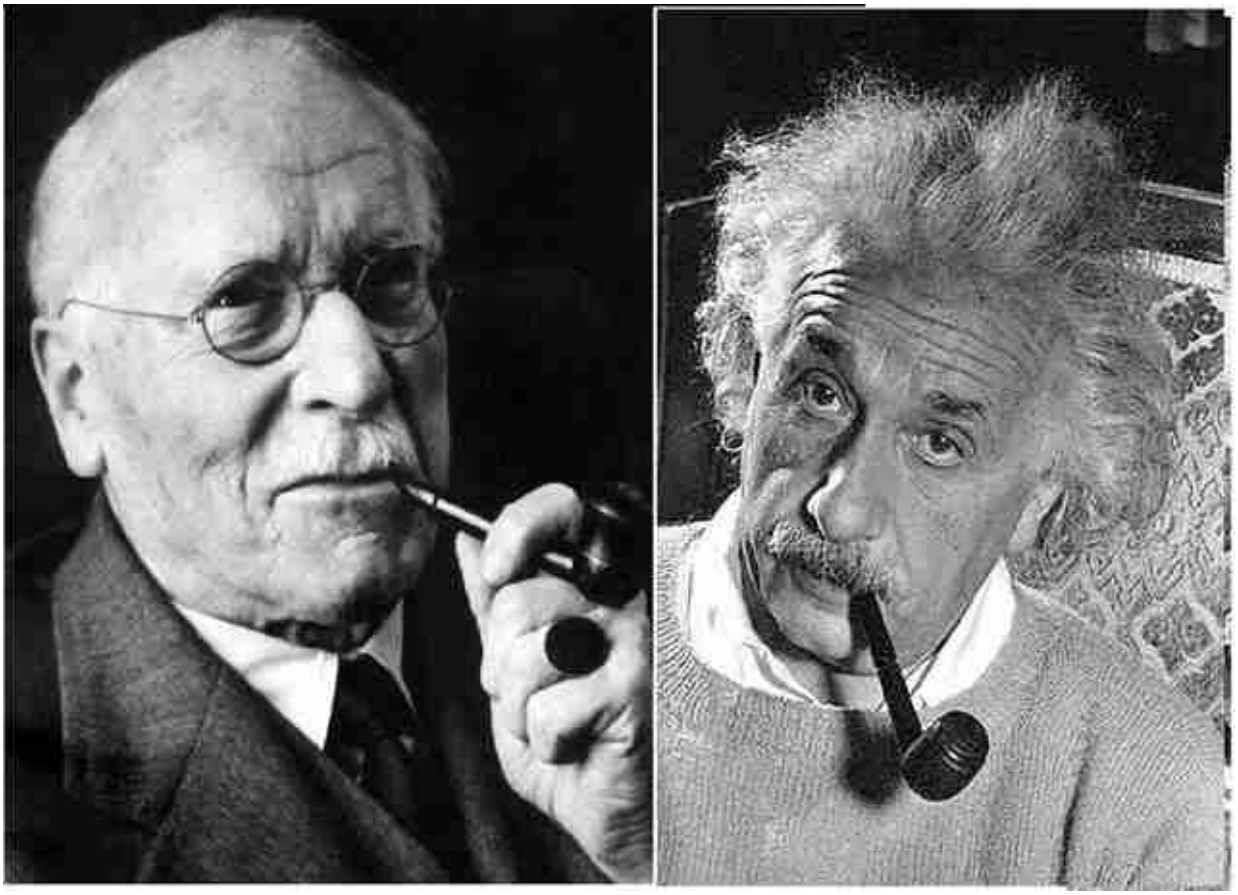
always lies below the horizon of consciousness, and when we speak of the spiritual problem of modern man we are speaking of things that are barely visible-of the most intimate and fragile things, of flowers that open only in the night. In daylight everything is clear and tangible, but the night lasts as long as the day, and we live in the night-time also. There are people who have bad dreams which even spoil their days for them. And for many people the day's life is such a bad dream that they long for the night when the spirit awakes. I believe that there are nowadays a great many such people, and this is why I also maintain that the spiritual problem of modern man is much as I have presented it.

I must plead guilty, however, to the charge of one-sidedness, for I have passed over in silence the spirit of the times, about which everyone has so much to say because it is so clearly apparent to us all. It shows itself in the ideal of internationalism and supernationalism, embodied in the League of Nations and the like; we see it also in sport and, significantly, in cinema and jazz. These are characteristic symptoms of our time, which has extended the humanistic ideal even to the body. Sport puts an exceptional valuation on the body, and this tendency is emphasized still further in modern dancing. The cinema, like the detective story, enables us to experience without danger to ourselves all the excitements, passions, and fantasies which have to be repressed in a humanistic age. It is not difficult to see how these symptoms link up with our psychological situation. The fascination of the psyche brings about a new self-appraisal, a reassessment of our fundamental human nature. "\le can hardly be surprised if this leads to a rediscovery of the body after its long subjection to the spirit-we are even tempted to say that t?e flesh is getting its own back. When Keyserling sarcastically singles out the chauffeur as the culture-hero of our time, he has struck, as he often does, close to the mark. The body lays claim to equal recognition; it exerts the same fascination as the psyche. If we are still caught in the old idea of an antithesis between mind and matter, this state of affairs must seem like an unbearable contradiction. But if we can reconcile ourselves to the mysterious truth that the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit-the two being really one-then we can understand why the striving to transcend the present level of consciousness through acceptance of the unconscious must give the body its due, and why recognition of the body cannot tolerate a philosophy that denies it in the name of the spirit. These claims of physical and psychic life, incomparably stronger than they were in the past, may seem a sign of decadence, but they may also signify a rejuvenation, for as Holderlin says:

Where danger is,
Arises salvation also.

And indeed we see, as the Western world strikes up a more rapid tempo-the American tempo-the exact opposite of quietism and world-negating resignation. An unprecedented tension arises between outside and inside, between objective and subjective reality. Perhaps it is a final race between aging Europe and young America; perhaps it is a healthier or a last desperate effort to escape the dark sway of natural law, and to wrest a yet greater and more heroic victory of waking consciousness over the sleep of the nations. This is a question only history can answer.

Carl Jung on meeting Albert Einstein **(2014-11-21 08:21)**



When he was just starting to work on the theory of relativity, Einstein came often to my house and I bombed with questions about the new theory.
I'm not good at math and imagine the problem that the poor guy had to explain relativity.
He didn't know how to explain it.
Faced with the difficulty of it, I felt insignificant, I wanted to sink into the ground.
Until one day he asked me something and psychology was my revenge.
"The expertise " Jung adds" is a big disadvantage; the intensification is such that you can't explain.
I have since had many opportunities to observe that nowadays the conversation is impossible between the infinitely graduates.
Everyone is so advanced in the field of your enthusiasm and feel so comfortable there that barely, and hardly care, talk about everything else.
Would be exposed as a crab out of the shell. Carl Jung on meeting Albert Einstein

Carl Jung's answer to the question whether Jung possessed any "secret knowledge" surpassing his written formulations. **(2014-11-21 14:51)**

[Carl Jung's answer to the question whether Jung possessed any "secret knowledge" surpassing his written formulations.]
To Bernhard Baur-Celio 30 January 1934
I cannot leave your "question of conscience" unanswered.
Obviously I speak only of what I know and what can be verified.
I don't want to addle anybody's brains with my subjective conjectures.
Beyond that I have had experiences which are, so to speak, "ineffable," "secret" because they can never be told properly and because nobody can understand them (I don't know whether I have even approximately understood them myself), "dangerous" because 99 % of humanity would declare I was mad if they heard such things from me, "catastrophic" because the prejudices aroused by their telling might block other people's way to a living and wondrous mystery, "taboo" because they are an "Holy (numinous) precinct, sanctuary" protected by "Fear of the gods (or demons)" as faithfully described by Goethe:
Shelter gives deep cave.
Lions around us stray,
Silent and tame they rove,
And sacred honors pay
To the holy shrine of love.
And already too much has been said-my public might be fatally infected by the suspicion of "poetic license"-that most painful aberration!
Can anyone say "credo" when he stands amidst his experience, "In faith trusting the terrifying apparition." when he

knows how superfluous ”belief” is, when he more than just ”knows,” when the experience has even pressed him to the wall?
I don’t want to seduce anyone into believing and thus take his experience from him.
I need my mental and physical health in fullest measure to hold out against what people call ”peace,” so I don’t like boosting my experiences.
But one thing I will tell you: the exploration of the unconscious has in fact and in truth discovered the age-old, timeless way of initiation.
Freud’s theory is an apotropaic .attempt to block off and protect oneself from the perils of the “long road”; only a ”knight” dares ”la queste” and the ”adventure.”
Nothing is submerged for ever-that is the terrifying discovery everyone makes who has opened that portal.
But the primeval fear is so great that the world is grateful to Freud for having proved ”scientifically” (what a bastard of a science!) that one has seen nothing behind it.
Now it is not merely my ”credo” but the greatest and most incisive experience of my life that this door, a highly inconspicuous side-door on an unsuspicious looking and easily overlooked footpath-narrow and indistinct because only a few have set foot on it-leads to the secret of transformation and renewal.
Enter ye in at the strait gate: for wide is the gate, and broad is the way,
that leadeth to destruction, and many there be which go in thereat:
Because strait is the gate, and narrow is the way, which leadeth unto life,
and few there be that find it.
Beware of false prophets, which come to you in sheep’s clothing,
but inwardly they are ravening wolves. (Matthew 7:13-15)
Now you will understand why I prefer to say ”scio” and not ”credo” -because I don’t want to act mysterious.
But it would infallibly look as though I were acting mysterious if I spoke of a real, living mystery.
One is mysterious when one speaks of a real mystery.
Therefore better not speak of it in order to avoid that evil and confusing look.
Like all real life it is a voyage between Scylla and Charybdis. Carl Jung, Letters Vol. 1, Pages 140-143.
[Note: According to a communication from Prof. Baur-Celio, this letter reached him in the form reproduced here, without beginning or end.]

Carl Jung Letter to Claire Kaufmann **(2014-11-22 08:33)**

To Claire Kaufmann
Dear Fraulein Kaufmann, 12 March 1934
I have nothing against your wish to write me letters ”that reach him,” on the contrary I must say that I am interested in what you thin.
Though I don’t know who you are and your name conveys nothing to me, your philosophical discussion is none the less interesting for that.
So if you don’t expect me to give detailed answers everything is in order.
It is serenely feminine of you to define a man as a philosopher ”if his life is realized in the concept.”
We know very well that a man’s ambition is for his concepts to be realized in life, whereas it is the most secret longing of all women for their lives to be realized in concepts.
This is not a fundamental criticism, only a friendly hint at the very natural fact that a man wants to understand, whereas a woman wants to be understood.
For this purpose she tries to make her life understandable to herself.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 151

On the Nature of Four: Jung's Quarternity, Mandalas, the Stone and the Self **(2014-11-22 09:58)**

On the Nature of Four: Jung's Quarternity, Mandalas, the Stone and the Self
The "squaring of the circle" is one of the many archetypal motifs
which form the basic patterns of our dreams and fantasies. But it
is distinguished by the fact that it is one of the most important
of them from the functional point of view. Indeed, it could even
be called the archetype of wholeness.
- from Mandalas. C. G. Jung. trans. from Du (Zurich, 1955)

During a difficult period in his life in which he withdrew from his teaching position and devoted much of his time investigating the nature of the unconscious, Jung frequently painted or drew mandalas, but only learned to understand the mandala symbology many years after he had begun creating the images.

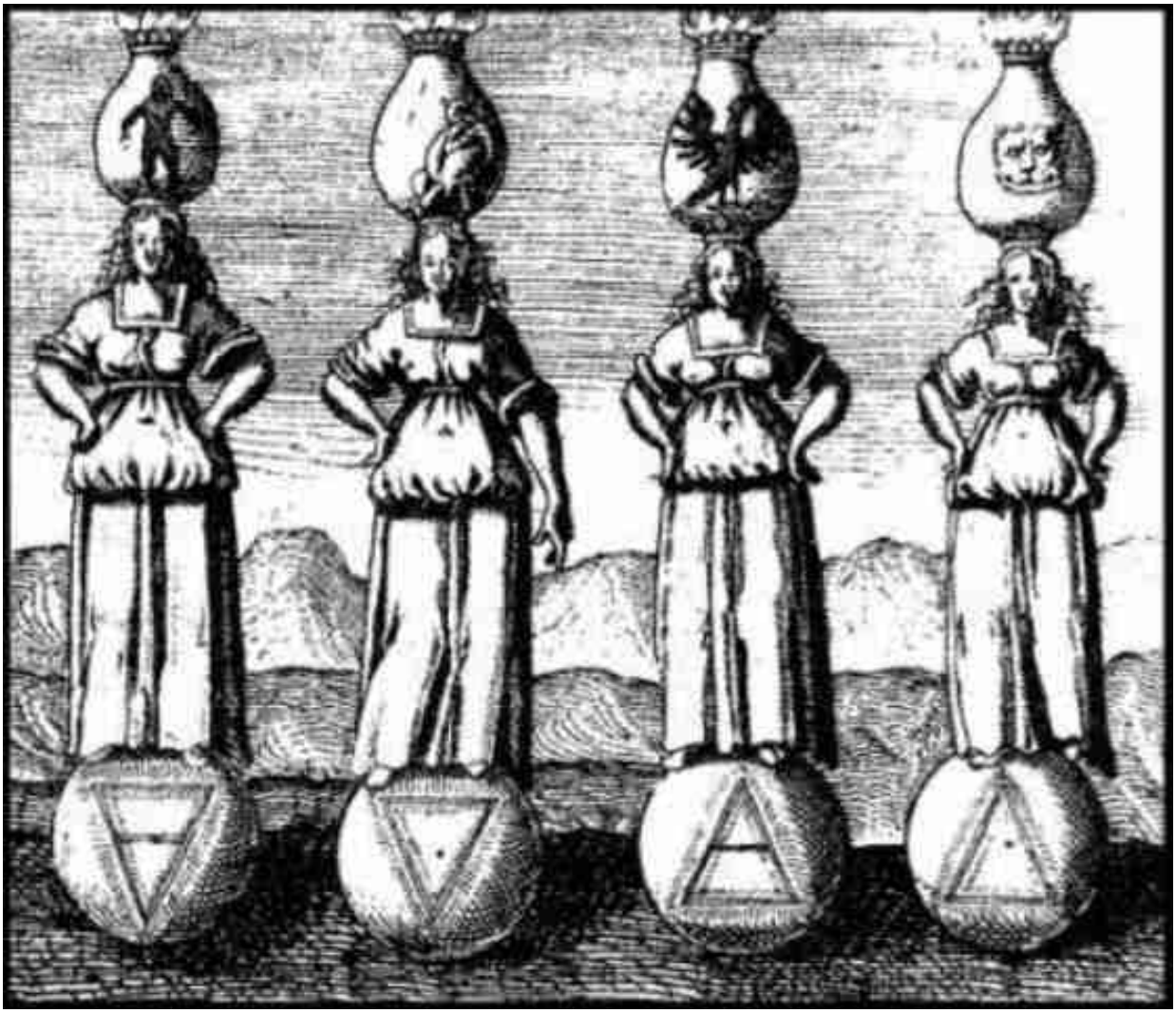
He understood only that he felt compelled to make the figures and that they comforted him, "Only gradually did I

discover what the mandala really is: “Formation, Transformation, Eternal Mind’s eternal recreation”. And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deceptions” (MDR 195-196). Mandalas are defined by Jung as magic circles, containing certain design motifs that he found to have a universal nature, across cultures and across time, whether they are the transiently created mandalas from Tibet, sand paintings from the American southwest, or illustrations from ancient, medieval, and Renaissance alchemical works.

Jung believes that his mandalas were “cryptograms” of the state of the self as it was on the day the mandala was created. Each mandala that he spontaneously created was different from their predecessors and the paintings were precious to him, he “guarded them like pearls” (MDR 196). He also believes that mandalas appear in connection with dreams, chaotic psychic states of disorientation or panic (CW 9i 645) as they did in Jung’s own life, and that a function of the mandalas is to bring order out of chaos. Edinger agrees, “Quaternity, mandala images emerge in times of psychic turmoil and convey a sense of stability and rest. The image of the fourfold nature of the psyche provides stabilizing orientation. It gives one a glimpse of static eternity.” (Edinger 182). Jung eventually came to believe that the mandala itself is an image of “squaring the circle” and as such could be called an archetype of wholeness (CW 9i 715).

Jung’s continuing practice of drawing and painting mandalas eventually leads him to understand them as symbols of the Self, that they are informed by archetypal forces in the unconscious that the artist is not aware of during the creation of the work.

Working with mandalas, Jung eventually realizes that like the designs he was drawing, his own life had been a series of meandering paths that bent back upon each other and yet always led back to the center. The mandala symbolically represents that path to the center, to individuation (MDR 196). Jung’s later practice of having his patients to spontaneously create mandalas is a prime example of Jung’s own explorations into the unconscious becoming effective tools in his psychiatric practice. In “Concerning Mandala Symbolism” several mandalas painted by some of Jung’s patients are reproduced and his commentary on each shows the universality of the symbolism across the patients’ cultural differences. He doesn’t go into the clinical details of the patients’ therapy but notes that “a rearranging of the personality is involved, a kind of new centering” over time as the mandala-creating process continued. (CW 9i 645). Jung’s reasoning for the similarity in mandala symbols created by his patients is that these symbols and images come from the collective unconscious and are therefore archetypes, or primordial images, which reside in each of us (CW 9i 711).



Jung also found that mandalas created by individuals often contain motifs related to the number four, which he terms a “quaternity”. The symbol might be “in the form of a cross, a star, a square, an octagon, etc. A form of this symbol is frequently found in alchemical texts as the “squaring the circle” or quadratura circuli (CW 9i 713). Jung thought that “squaring the circle” was a “problem that greatly exercised medieval minds” and this was also a “symbol of the opus alchymicum because it breaks down the original chaotic unity into the four elements and then combines them again in a higher unity” (CW 12 165). However, Jung is not the first to write about the symbolism of the quaternity as Ellenberger reports:

“In France Fabre d’Olivet had previously written about the same subject in the nineteenth century. However, Jung was certainly the first to relate it so closely to the process of individuation. The mandala is a circular figure ornamented with symbols that is generally divided into four sections. It is well known in India and Tibet, where it was used for centuries by ascetics and mystics to aid in contemplation” (712).

The fourfold symmetry of the quaternity eventually led Jung to study alchemical works and in these he found many examples, such the four main steps in the alchemical process: nigredo (black), albedo (white), citrinalis (yellow), and rubedo (red) (Henderson and Sherwood 5). Alchemical processes have fourfold properties such as hot, cold, wet, and dry while all materials are said to be combinations of the four elements: earth, air, fire, and water. He found that even the alchemical Philosopher’s Stone had a four-fold nature, “The lapis is called a “sacred rock” and is described as having four parts (CW 9ii 143). Elias Ashmole, in his Theatricum Chemicum Britannicum, an 18th century collection of English alchemical texts, he even describes four different Philosopher’s Stones: Mineral, Vegetable, Magical, and Angelical, each with a different functionality (Edinger 264).

We find a wide spectrum of four-fold symbols and systems in religion, myth, history and culture. There are four winds

(Boreas, Eurus, Notus, Zephyrus), four seasons (winter, spring, summer, fall), four directions (north, east, south, west), four Evangelists (Matthew, Mark, Luke, John), four letters in the sacred name of God (YHVH), four ancient ages (gold, silver, bronze, iron), and four medieval humours: sanguine (blood), choleric (yellow bile), phlegmatic (phlegm), melancholic (black bile)to name a few.

Adding a fourth to an already established thee has a transformational effect. In geometry, a fourth point transforms the two-dimensional triad or triangle into a figure with depth, the cube and the tetrahedron (a form lapis). As the mathematician Michael Schneider observes, "There are always four ways (another quaternity) to look at any three-dimensional structure: as points, lines, areas, and volumes, or as corners, edges, faces, and from the center outward (63). Ellenberger notes that "The quaternity can appear as a geometric figure of square or sometimes rectangular shape, or it will have some relation wit the number four: four persons, four trees, and so on. Often it is a matter of completing a triadic figure with a fourth term, thus making it into a quaternity" (712). Jung searches for the quaternity when a trinity is encountered, "Jung over and over again in his writings returns to the alchemical question: "Three are here but where is the fourth?" (Edinger 189). The completion of the quaternity is seen frequently in alchemical works, even whimsically, "All things do live in the three/ But in the four they merry be" (quoted in CW 12 125).

One Trinity that was completed in the last century, with the bodily assumption of the Virgin Mary into heaven (defined as dogma in 1950 by Pope Pius XII), transformed the Christian Trinity into a Quaternity, and one that Jung believes was achieved by the overwhelming insistence of the Catholic masses (CW 9ii, 142). "... the quaternity is the sine qua non of divine birth and consequently of the inner life of the trinity. Thus circle and quaternity on one side and the threefold rhythm on the other interpenetrate so that each is contained in the other" (CW 11 125). Jung believes that this was the most significant religious event since the reformation (quoted in EJ 321).

Another quaternity that Jung develops is that of the four psychic functions: sensing, thinking, feeling, and intuiting. "The essential function of sensation is to establish that something exists, thinking tells us what it means, feeling what its value is, and intuition surmises whence it comes and whither it goes. (CW 6 983). Sensation and intuition he terms irrational types with thinking and feeling are rational types. Jung diagrams the four functions in a basic symbol of

the quaternity, as a cross with the irrational functions at right angles with the ration functions. Along with what he terms the two general attitudes, extroversion and introversion, Jung feels that these now eight types provide a useful framework for these psychological concepts (CW 6 987). Jung's suggestion that his psychological typology could be compared with a trigonomic net or a crystallographic axial system suggests the lapis, or Philosopher's Stone once again circling back to alchemical concepts (CW 6 987).

During the years that Jung spends drawing and painting mandalas, he comes to understand that "the goal of psychic development is the self. There is no linear evolution; there is only a circumambulation of the self" (MDR 196). If there is one concept about the development of the self, of individuation that is important for those of us in the 21st century caught in a Cartesian-Newtonian notion of reality is that "there is no linear evolution" for this process; that the process is one of circling, rotating, orbiting, circumambulating around the center – we must square the circle. We must create our own mandalas and go where they lead us. As much as we might wish for a clearly delineated way, here is no straight line to follow:

"From the circle and quaternity motif is derived the symbol of the geometrically formed crystal and the wonder-working stone. From here analogy formation leads on to the city, castle, church, house, and vessel. Another variant is the wheel (rota). The former motif emphasizes the ego's containment in the greater dimension of the self; the latter emphasizes the rotation which also appears as a ritual circumambulation. Psychologically, it denotes concentration on and preoccupation with a centre. (CW 9ii 352).

The circumambulation Jung describes, the process of "squaring the circle" or "circling the square" has an uncertainty built into the journey: do we ever achieve individuation or is it a goal that is ever just out of reach? It is important to take the path that the mandala represents, to revolve around the center, to rotate near and around the center, and hopefully, move towards the self.. As Jung remarks "… the self is our life's goal, for it is the completest expression of that fateful combination we call individuality…" (CW 7 404).

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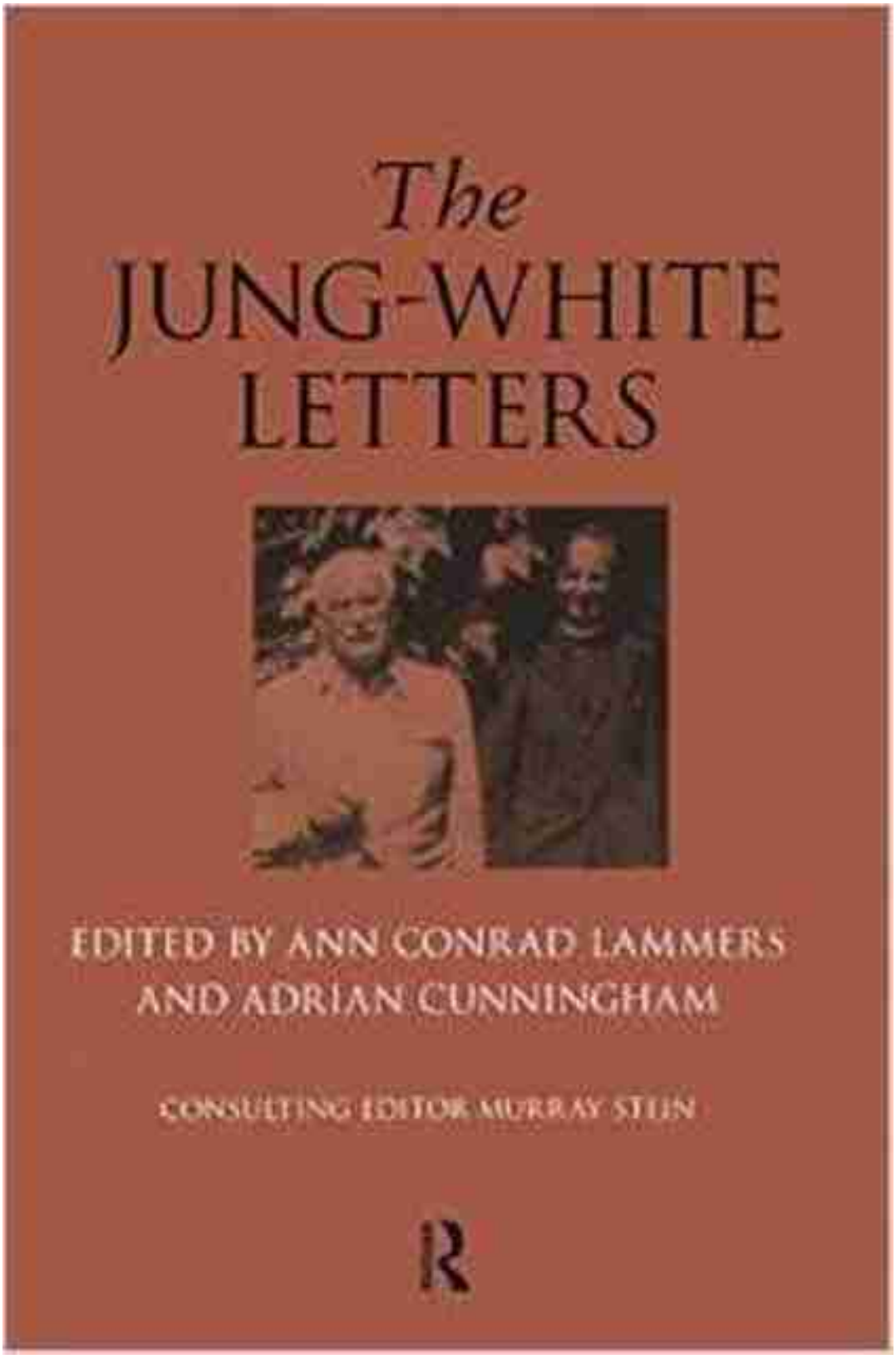
Carl Jung's Letter to Father White **(2014-11-22 14:36)**



[Carl Jung's Letter to Father White]
To Father Victor White

My dear Father White, 5 October 1945
In the meantime I have finished reading the pamphlets you kindly have sent to me.
My first reaction was: what a pity that you live in England and that I don't have you at my elbow when I am blundering in the wide field of theological knowledge.
You must grant me attenuating circumstances though: besides all the other things I had to learn, I arrived only very late at the treasure-house of patristic wisdom, so late in fact that my limited powers didn't suffice any more to acquire all that would be needed to elucidate and explain the perplexities of modern psychological experience.
Excuse the irreverential pun: you are to me a white raven inasmuch as you are the only theologian I know of who has really understood something of what the problem of psychology in our present world means.
You have seen its enormous implications.
I cannot tell you how glad I am that I know a man, a theologian, who is conscientious enough to weigh my opinions on the basis of a careful study of my writings!
My temperamental empiricism has its reasons.
I began my career with repudiating everything that smelt of belief.
That explains my critical attitude in my Psychology of the Unconscious.
You should know that this book was written by a psychiatrist for the purpose of submitting the necessary material to his psychiatric colleagues, material which would demonstrate to them the importance of religious symbolism .
My audience then was a thoroughly materialistic crowd/ and I would have defeated my own ends if I had set out with a definite creed or with definite metaphysical assertions.
I was not and I did not want to be anything else but one of them.
My principle was always not to seek the place where I might do something useful, but to do it where I actually was .
I was impressed with their utter lack of knowledge in matters of symbolism and I wanted to do my best to provide it for them.
Only too late I have discovered that it wasn't my colleagues at all but very different people who became interested in my work.
I have tried to accommodate myself to the psychiatric and medical mind, hardened and often made cynical through the relentless onslaught of brutal and cruel facts and the depravity of mankind.
Thus, when I said that God is a complex/ I meant to say: Whatever He is, He is at least a very tangible complex.
You can say, He is an illusion, but He is at least a psychological fact.
I surely never intended to say: He is nothing else but a complex.
Naturally when my book got into the hands of readers outside my psychiatric sphere they read it with very different eyes. Hence many mistakes!
My book was originally nothing but a reprint from a psychiatric periodical, which was supposed to be read by doctors chiefly.
Concerning my gnoseological standpoint at that time please see note 42, p. 307, Engl. edit. of Psychology of the Unconscious.
You have rendered justice to my empirical and practical standpoint throughout.
I consider this as a very meritorious act, since most of my philosophically or theologically minded readers overlook my empiricism completely.
I never allow myself to make statements about the divine entity, since that would be a transgression beyond the limit of science.
It would therefore be unfair to criticize my opinions as if they were a philosophical system .
My personal view in this matter is that man's vital energy or libido is the divine pneuma all right and it was this conviction which it was my secret purpose to bring into the
vicinity of my colleagues' understanding.
When you want to talk to scientists you cannot start with a religious creed .
You have to show the facts and let them draw their own conclusions.
You also cannot say that man's goal is actually realized in God, you must again show facts demonstrating in what the goal is realized.
What you can show in this respect is the symbol of the self, a well-defined psychological phenomenon, which anybody

may call God, but the scientists cannot prove it to be God.
As a scientist I must give a wide berth to anything dogmatic or metaphysical, since it is not the scientist's task to preach the Gospel.
But it is precisely what the theologian has to say, namely that the dogma is the hitherto most perfect answer to and formulation of the most relevant items in the objective psyche and that God has worked all these things in man's soul.
The scientist however cannot prove such an assertion, he can only try his best in his limited sphere.
I sympathize fully with you when you say : "The task before us is gigantic indeed."
It is enormous and I marvel at the intellectual pachydermia of those who ought to know better and who didn't take notice apparently, or worse-who try to get rid of the octopus by the most futile arguments.
I have frequent discussions with Catholic as well as Protestant theologians.
As a rule they are astonishingly innocent of actual psychological experience and often they seem to have forgotten the wisdom of the Fathers.
It is all very well to have it summarized most beautifully by St. Thomas Aquinas, but when it comes to the interpretation of man's living soul you need actual knowledge.
It is far from me to depreciate concepts and formulas.
On the contrary I envy you and all those enjoying full possession of Scholastic philosophy and I would surely be among the first to welcome an explicit attempt to integrate the findings of psychology into the ecclesiastical doctrine.
I am sure I should draw the greatest benefit from it.
I am grateful for every hint you dropped in your papers .
I was for instance most interested in what you said about the problem of the Third Person.
I wish you would enlighten me about this subject a bit more.
Could you tell me about the sources where I can find more enlightenment?
You can perhaps imagine my feelings of inadequacy when I have to tackle such a problem at short notice.
It is usually so, that I keep quiet for years about such intricate matters as for instance the Trinity.
But all of a sudden the subject comes up in a discussion or in a lecture and somebody deals with it in a really inadequate way, then I feel somebody ought to say something more to the point and I am launched utterly unprepared, only supported by my experience with practically nothing on the other, the theological side. There I would need some solid theological help.
I realize that it can come only from the Catholic side, as the sola fide standpoint8 of the Protestant has lost the tradition of the doctrine
too much to be useful in disentangling the knots in the empirical material.
This collaboration has been realized to a certain extent as I enjoy the most valuable help of Prof. Hugo Rahner, S.J., at Innsbruck University.
He is an authority on the Hermeneutics, science of interpretation, more especially of the Bible.of the Fathers.
But I see him only rarely and it is most difficult to find out how far his psychological understanding reaches.
I think he is too careful.
Do you know the Eranos-Jahrbiicher?
Do you read German?
There is stuff for you.
If you read German I should like to send you my book Psychology and Alchemy, much better than the badly translated Integration of the Personality which was forced out of my hands by the thrift and "pep" of an American publisher.
There will be an English edition of Psychology and Alchemy within the next year.
I owe you special thanks for kindly remembering my seventieth birthday.
The Eranos circle has dedicated to me a Festschrift in which you will find a brilliant paper by Rahner about Moly and Mandragora and an equally remarkable essay by Layard on the subject of primitive marriage-classes and the virgin archetype.
You accuse me of repudiating the divine transcendence altogether.
This is not quite correct.
I merely omit it, since I am unable to prove it.
I don't preach, I try to establish psychological facts.

I can confirm and prove the interrelation of the God-image with other parts of the psyche, but I cannot go further without committing the error of a metaphysical assertion, which is far beyond my scope.
I am not a theologian and I have nothing to say about the nature of God.
There is no place for subjective confessions in science.
Whatever I say about ”God” is said about the image expressis verbis.
And the image is relative, as you yourself have stated.
It is again a matter of to-whom-you talk.
My public does not consist of theologians but of utterly worldly, educated people of our day.
When you talk of God, they do not know of what you talk, since such ideas have been dismissed long ago as nebulous fantasies.
I show facts to them and not metaphysical assertions which they cannot grasp.
If I were talking to peasants I certainly would talk about God, since I know that they know of what I am talking.
It is of the highest importance that the educated and ”enlightened” public should know religious truth as a thing living in the human soul and not as an abstruse and unreasonable relic of the past.
People must be taught to see where they come in, otherwise you never bridge the gulf between the educated mind and the world of dogmatic ideas, which they comprehend nowhere and which moreover offend their reason.
If the Reformers for instance had ever understood what the Holy Mass is or what the rites in general stands for, they would certainly not have abandoned it.
The appalling lack of understanding threatens the Christian religion with complete oblivion.
You cannot preach to a man who does not understand the language.
To shout and to repeat makes no sense.
But you feel as I do, that the theologian ought to learn a new language.
What if St. Paul had talked on the ayopa as if he were in a synagogue?
Understanding begins with the individual mind and this means psychology.
It is a gigantic task indeed to create a new approach to an old truth.
More than once I have put the question to my theological friends: what about new wine in old skins?
The old way of interpreting has itself to be interpreted, this time with the help of science.
This method can reach the modern mind as I have seen in many cases.
I do not combat the Christian truth, I am only arguing with the modern mind.
We have known for long and sufficiently well how things ought to be, but we do not know how to bring them about. This is my main concern.
People. are not to be lured any more by the promises of Heaven and Hell, they want to understand.
I cannot ”tell” my patient, I have to seek him and I must learn his language and think his thoughts, until he knows that I understand him correctly.
Then only is he ready to understand me and at the same time the strange language of the unconscious, that tells him of eternal truths, and incidentally he will discover that he has heard similar things before.
That’s the practical way. But to get there you have to avoid ”suggestions.”
Well-a long letter! Not my style at all.
”It” has made an exception in your case, my dear Father, because ”it” has appreciated your conscientious and far-sighted work.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 383-387.
The Jung-White Letters by Ann Conrad Lammers http://www.amazon.com/dp/1583911944/ref=cm _sw _r _pi _dp _2znCub0N3AM5W

Carl Jung on “Kierkegaard.” **(2014-11-22 16:08)**

[Carl Jung on “Kierkegaard.”]
To Arnold Kiinzli
Dear Herr Kiinzli 16 March 1943
That Kierkegaard was a stimulating and pioneering force precisely because of his neurosis is not surprising since he started out with a conception of God that had a peculiar Protestant bias which he shares with a great many Protestants
To such people his problems and his grizzling are entirely acceptable because to them it serves the same purpose as it served him you can then settle everything in
the study and need not do it in life.
Out there things are apt to get unpleasant.
I am to be sure a doctor but even more than that I am concerned with the saving good of man for I am also a psychiatrist I would have said to Kierkegaard straight off It does not matter what you say but what it says in you to it you must address your answers.
God is straightway with you and is the voice within you
You have to have it out with that voice Whatever stuffing Kierkegaard had in him would then have been plain to see.
A changed man certainly but a whole one not a jangling hither and thither of displeasing fragmentary souls
True creative genius does not let itself be spoilt by analysis but is freed from the impediments and distortions of a neurosis.
Neurosis does not produce art. It is uncreative and inimical to life. It is failure and bungling.
But the moderns mistake morbidity for creative birth—part of the general lunacy of our time.
It is, of course, an unanswerable question what an artist would have created if he had not been neurotic.
Nietzsche’s syphilitic infection undoubtedly exerted a strongly neuroticizing influence on his life.
But one could imagine a sound Nietzsche possessed of creative power without hypertension—something like Goethe.
He would have written much the same as he did, but less strident, less shrill—i.e., less German—more restrained, more responsible, more reasonable and reverent.
Jacob Burckhardt might have been a friend to him.

Neurosis is a justified doubt in oneself and continually poses the ultimate question of trust in man and in God.
Doubt is creative if it is answered by deeds, and so is neurosis if it exonerates itself as having been a phase—a crisis which is pathological only when chronic.
Neurosis is a protracted crisis degenerated into a habit, the daily catastrophe ready for use.
To the question whether anxiety is the subject or object of the philosophers, I can only answer: anxiety can never be the object unless it is, or was, first the subject. In other words, anxiety, as affect, always has us, wherefore we say—lucus a non lucendo and euphemistically!—" I have anxiety."
The philosopher starts from the anxiety that possesses him and then, through reflection, turns his subjective state of being possessed into a perception of anxiety.
Question: is it an object worthy of anxiety, or a poltroonery of the ego, shitting its pants? (Compare Freud, "The ego is the seat of anxiety," with Job 28:28, "The fear of the Lord, that is wisdom.")
What is the "anxiety of the ego," this "modestly modest" over-weeningness and presumption of a little tin god, compared with the almighty shadow of the Lord, which is the fear that fills heaven and earth?
The first leads to apotropaic defensive philosophy, the second to "knowledge of God".
Would you have the time and inclination to review Walter Ehrlich's Der Mensch and die numinosen Regionen (Chur, 1943)?
A philosopher who leaves the sham science r of psychology far below him and with godlike nimbleness bestrides the rainbow bridge of hypostases without being seized with vertigo.
We empirical worms stare up at the heights gawping
I can send you the book if you would care to do it
The review would be for the new Zeitschrift fur Psychologie not more than 3-4 typewritten pages preferably less
With best regards
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol 1, Pages 332-334.

Carl Jung on the Symbolism of the "washing of the hands." **(2014-11-22 17:20)**

[Carl Jung on the Symbolism of the "washing of the hands."]
We have shown the connection between the nature of the girl and the elves. Elves don't have souls.
In her playful way, the girl now does something very significant: she washes her hands.
Washing one's hands has always been connected with a great and magnificent ceremony.
At first, washing one's hands was probably done out of politeness and custom, but it is also a symbolic act.
Thus the priest in Catholic mass prays for moral lustration during the washing of hands, the introductory part of mass.
In Matthew 27:24, there is the well-known passage: "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it."
Something similar is found in Deuteronomy, where the following is demanded after a manslaughter: "And all the elders of that city, that are next unto the slain man, shall wash their hands" (21:6).
In Cornwall, according to the biblical tradition, washing one's hands was the sign of innocence of a certain crime.
An Icelandic prayer says: "I remove my enemies and adversaries from me by washing."
In this context let us also remember the statement of Lady Macbeth: "A little water clears us of this deed: How easy is it, then!"
Who can forget the scene in which Lady Macbeth enters the hall after the bloody deed at midnight, watched by the doctor and the gentlewoman: "Look, how she rubs her hands
It is an accustomed action with her, to seem thus washing her hands."
In ancient customs, too, washing one's hands is considered necessary in extraordinary circumstances, for example, in Silesia, one has to wash one's hands after a burial to avoid dying or losing one's teeth.
In the Rhineland, you should wash your hands after a sudden fright to prevent lasting harm. In Southern Germany and in Switzerland, special blessings by washing the hands are customary, which impressively show the importance of this act.
In all cultures, washing one's hands is a symbolic act, an integral part of the ritual.
The Egyptian priest, for example, is called uibu, the washed one, or uibu totui, the clean one with both hands.

In alchemy, too, we know of the ablutio, when the pure white color emerges after the nigredo, the blackness. Carl Jung, Children's Dream Seminar Pages 301-302.

Carl Jung on the "Shadow." **(2014-11-23 07:00)**

[Carl Jung on the ”Shadow.”]
II. The Shadow
Whereas the contents of the personal unconscious are acquired during the individual’s lifetime, the contents of the collective unconscious are invariably archetypes that were present from the beginning.
Their relation to the instincts has been discussed elsewhere.
The archetypes most clearly characterized from the empirical point of view are those which have the most frequent and the most disturbing influence on the ego.
These are the shadow, the anima and the animus.
The most accessible of these, and the easiest to experience, is the shadow, for its nature can in large measure be inferred from the contents of the personal unconscious.
The only exceptions to this rule are those rather rare cases where the positive qualities of the personality are repressed, and the ego in consequence plays an essentially negative or unfavorable role.
The shadow is a moral problem that challenges the whole ego-personality, for no one can become conscious of the shadow without considerable moral effort.
To become conscious of it involves recognizing the dark aspects of the personality as present and real.
This act is the essential condition for any kind of self-knowledge, and it therefore, as a rule, meets with considerable resistance. Indeed, self-knowledge as a psychotherapeutic measure frequently requires much painstaking work extending over a long period.
Closer examination of the dark characteristics – that is, the inferiorities constituting the shadow – reveals that they have an emotional nature, a kind of autonomy, and accordingly an obsessive, or, better, possessive quality.
Emotion, incidentally, is not an activity of the individual but something that happens to him.
Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality.
On this lower level with its uncontrolled or scarcely controlled emotions one behaves more or less like a primitive, who is not only the passive victim of his affects, but also singularly incapable of moral judgment.
Although, with insight and good will, the shadow can to some extent be assimilated into the conscious personality, experience shows that there are certain features which offer the most obstinate resistance to oral control and prove almost impossible to influence.
These resistances are usually bound up with projections, which are not recognized as such, and their recognition if a moral achievement beyond the ordinary.
While some traits peculiar to the shadow can be recognized without too much difficulty as one’s own personal qualities, in this case both insight and good will are unavailing because the cause of the emotion appears to lie, beyond all possibility of doubt, in the other person.
No matter how obvious it may be to the neutral observer that it is a matter of projection, there is little hope that the subject will perceive this himself.
He must be convinced that he throws a very long shadow before he is willing to withdraw his emotionally-toned projections from their object.
Let us suppose that a certain individual shows no inclination whatever to recognize his projections.
The projection-making factor then has a free hand and can realize its object – if it has one – or bring about some other situation characteristic of its power.
As we know, it is not the conscious subject but the unconscious which does the projecting.
Hence one meets with projections, one does not make them.
The effect of projection is to isolate the subject from his environment, since instead of a real relation to it there is now only an illusory one.
Projections change the world into the replica of one’s own unknown face.
In the last analysis, therefore, they lead to an autoerotic or autistic condition in which one dreams a world whose reality remains forever unattainable.
The resultant sentiment d’incompletude and the still worse feelings of sterility are in their turn explained by projection as the malevolence of the environment, and by means of this vicious circle the isolation is intensified.
The more projections are thrust in between the subject and the environment, the harder it is for the ego to see

through its illusions.
A forty-five year old patient who had suffered from a compulsion neurosis since he was twenty and had become completely cut off from the world once said to me: “But I can never admit to myself that I’ve wasted the best twenty-five years of my life!”
It is often tragic to see how blatantly a man bungles his own life and the lives of others yet remains totally incapable of seeing how much the whole tragedy originates in himself, and how he continually feeds it and keeps it going. Not consciously, of course – for consciously he is engaged in bewailing and cursing a faithless world that recedes further and further into the distance.
Rather, it is an unconscious factor which spins the illusions that veil his world.
And what is being spun is a cocoon, which in the end will completely envelop him.
One might assume that projections like these, which are so very difficult if not impossible to dissolve, would belong to the realm of the shadow – that is, to the negative side of the personality.
This assumption becomes untenable after a certain point, because the symbols that then appear no longer refer to the same but to the opposite sex, in a man’s case to a woman and vice versa.
The source of projections is no longer the shadow – which is always of the same sex as the subject – but a contrasexual figure.
Here we meet the animus of a woman and the anima of a man, two corresponding archetypes whose autonomy and unconsciousness explain the stubbornness of their projections.
Though the shadow is a motif as well known to mythology as anima and animus, it represents first and foremost the personal unconscious, and its content can therefore be made conscious without too much difficulty.
In this it differs from anima and animus, for whereas the shadow can be seen through and recognized fairly easily, the anima and animus are much further away from consciousness and in normal circumstances are seldom if ever realized.
With a little self-criticism, one can see through the shadow – so far as its nature is personal.
But when it appears as an archetype, one encounters the same difficulties as with anima and animus. In other words, it is quite the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil. The Structure of the Psyche by C.G. Jung

Carl Jung on “Meditation and Imagination.” **(2014-11-23 07:09)**

Carl Jung on “Meditation and Imagination.”
The point of view described above is supported by the alchemist’s remarkable use of the terms meditatio and imaginatio.
Ruland’s Lexicon alchemiae defines meditatio as follows:
“The word meditatio is used when a man has an inner dialogue with someone unseen.
It may be with God, when He is invoked, or with himself, or with his good angel” (fig.137).
The psychologist is familiar with this “inner dialogue”; it is an essential part of the technique for coming to terms with the unconscious.
Ruland’s definition proves beyond all doubt that when the alchemists speak of meditari they do not mean mere cogitation, but explicitly an inner dialogue and hence a living relationship to the answering voice of the “other” in ourselves, i.e., of the unconscious.
The use of the term “meditation” in the Hermetic dictum “And as all things proceed from the One through the meditation of the One” must therefore be understood in this alchemical sense as a creative dialogue, by means of which things pass from an unconscious potential state to a manifest one.
Thus we read in a treatise of Philalethes:
“Above all it is marvelous that our stone, although already perfect and able to impart a perfect tincture, does voluntarily humble itself again and will meditate a new volatility, apart from all manipulation.”

What is meant by a “meditated volatility” we discover a few lines lower down, where it says:
“Of its own accord it will liquefy . . .and by God’s command become endowed with spirit, which will fly up and take the stone with it.”
Again, therefore, to “meditate” means that through a dialogue with God yet more spirit will be infused into the stone, i.e., it will become still more spiritualized, volatilized, or sublimated (cf. fig. 178).

Carl Jung and “I cannot and shall not exclude non-Aryan speakers.” **(2014-11-23 07:41)**

[Carl Jung and “I cannot and shall not exclude non-Aryan speakers.”]
To Eric Benjamin Strauss
Dear Dr. Strauss, 26 March 1938
Thank you for your letter. I shall answer it more fully when I have Professor Goring’s reply.
As you know pars. 2, 3, and 4 of our regulations allows the participation of everyone, quite apart from his political or religious convictions.
The question of race is not mentioned at all.
I should be much obliged if you could give me the list of those names which have aroused the discussion.
I cannot and shall not exclude non-Aryan speakers.
The only condition on which I insist is that everybody, Aryan or non-Aryan, refrains from making remarks apt to arouse the political psychosis of our days.
If a speaker should trespass this limit I should stop him right away.
A scientific Congress is not the place to indulge in political follies.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. 1, Page 242.

Carl Jung: ”... When I treat Catholics who arc suffering from neurosis...” **(2014-11-23 11:51)**

To Jolande Jacobi 24 June 1935
... When I treat Catholics who arc suffering from neurosis I consider it my duty to lead them back to the bosom of the Church where they belong.
The ultimate decisions rest with the authority of the Church for anyone who is of the Catholic faith.
Psychology in this context therefore means only the removal of all those factors which hinder final submission to the authority of the Church.
Anyone who puts another ”factor” above the authority of the Church is no longer a Catholic. . Carl Jung, Letters Volume 1, Page 191.

Carl Jung on overcoming Suffering in India and the West. **(2014-11-23 12:32)**

[Carl Jung on overcoming Suffering in India and the West.]
Walther Uhsadel (cf. Ubsadel, 4 Aug. 36), in his book Evangells. che Seelsorgc (1966), p.121, reports a conversation he had with Jung in 1938 at his house in Kiisnacht.
Jung, pointing to a copy of one of the glass windows in the monastery at Konigsfeldeo, Aargau, Switzerland, representing the
Crucifixion, said:
”You see, this is the crux for us.”
When I asked him why, he replied:
“I’ve just got back from India and it has struck me with renewed force.
Man has to cope with the problem of suffering.
The Oriental wants to get rid of suffering by casting it off.
Western man tries to suppress suffering with drugs.
But suffering has to be overcome, and the only way to overcome it is to endure it. We learn that only from him.”
And here he pointed to the Crucified. Carl Jung, Letters, Volume 1, Page 236.

Dr. Jung's "short" 3-6 hour walks at 63 years of age. **(2014-11-24 05:38)**

[Dr. Jung's "short" 3-6 hour walks at 63 years of age.]
To Edwin Schmid
Dear Colleague, 18 April 1938
I am doing excellently on your diet.
The "short" walks have already stretched out to 3-6 hours.

I can also go mountain-climbing again, which suits me fine. Yesterday I climbed about 8oo metres without difficulty, from 900 to 1700.
The heart is coping well, only the legs are a bit stiff afterwards.
Should I take only dextrose, for instance in tea and coffee?
I am scrubbing oil on myself with a hard brush.
I hope to get some sunbathing. Up there in the snow it was too cold.
I have also dug, spread manure, and set potatoes, and besides that have written a longish paper in English.
As you see, I am bursting with energy.
With very best thanks,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 244.
Note: [Dr. Schmid was treating Jung for the amoebic dysentery he contracted during his stay in India (Memories, p.280/262)]

Carl Jung: In the evening I light the old lamps... (2014-11-24 05:48)

At times I am as laid out in the countryside and in the things themselves, and live in every tree, in the splashing of the waves, in the clouds, the animals that come and go, and in the things … here is space for the spaceless Empire of the background.
I have refrained from electricity and heating itself stove and oven. In the evening I light the old lamps … thoughts

emerge, which date back to centuries and accordingly anticipate distant future. Carl Jung; Memories, Dreams and Reflections; Page 229.

Carl Jung: ”Buddha quietly turned the disciple’s mind to the path of redemption...” **(2014-11-24 06:07)**

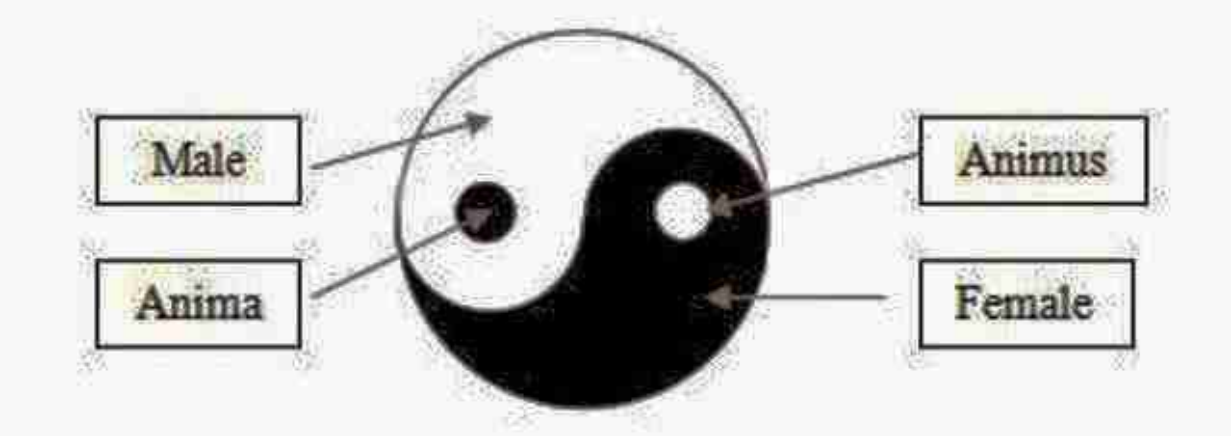
To Isobel Moore
Dear Miss Moore, 2 May 1938
Buddha was once asked by one of his disciples why all his disciples, though redeemed, didn’t possess the wonderful gifts of the fourth degree of contemplation, namely: sitting on the air, walking through walls, remembering their past lives, seeing things in the future, and touching the sun and moon.
Buddha quietly turned the disciple’s mind to the path of redemption and let him see how foolish it was to ask for such miracles.
That is what the superior Indian thinks about the claims of the yogins.
I’m not aware of Freud having written an article on yoga.
I have written such an article a few years ago.
It has often happened that my name has been exchanged for Freud’s.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. 1, Page 244.

Carl Jung warns against the use of even non-addictive drugs by Americans. **(2014-11-24 09:20)**

[Carl Jung warns against the use of even non-addictive drugs by Americans.]
Evans: There is certainly nothing mystical about the statements you have just been making. Now to pursue this further, another development that falls right in line with this whole discussion of psychosomatic medicine has been the use of drugs to deal with psychological problems. Of course, historically drugs have been used a great deal by people to try to forget their troubles, to relieve pain, etc. However, a particular development has been the so-called non-addictive tranquilizing drugs. These, of course, became prominent in France with the drug, chlorpromazine. Then followed such drugs as reserpine-serpentina, and a great variety of milder tranquilizers, known by such trade names as Miltown and Equinal. They are now being administered very freely to patients by general practitioners and internists. In other words, not only are the stronger tranquilizers being administered to mentally ill patients such as schizophrenics, but to a great extent today these drugs are being dispensed almost as freely as aspirins to reduce everyday tensions.
Jung: This practice is very dangerous.
Evans: Why do you think this is dangerous? These drugs are supposed to be nonaddictive.
Jung: It's just like the compulsion that is caused by morphine or heroin. It becomes a habit. You don't know what you do, you see, when you use such drugs. It is like the abuse of narcotics.
Evans: But the argument is that these are not habit-forming; they are not physiologically addictive.
Jung: Oh, yes, that's what one says.
Evans: But you feel that psychologically there is still addiction?
Jung: Yes. For instance, there are many drugs that don't produce habits, the kind of habits that morphine does; yet it becomes a different kind of habit, a psychical habit, and that is just as bad as anything else.
Evans: Have you actually seen any patients or had any contact with individuals who have been taking these particular drugs, these tranquilizers?
Jung: I can't say. You see, with us there are very few. In America there are all the little powders and the tablets. Happily enough, we are not yet so far. You see, American life is in a subtle way so one-sided and so uprooted that you must have something with which to compensate the real nature of man. You have to pacify your unconscious all along the line because it is in absolute uproar; so at the slightest provocation you have a big moral rebellion in

America. Look at the rebellion of modern youth in America, the sexual rebellion, and all that. These rebellions occur because the real, natural man is just in open rebellion against the utterly inhuman form of American life. Americans are absolutely divorced from nature in a way, and that accounts for that drug abuse.
Evans: But what about the treatment of individuals who are seriously mentally ill? We have the problem of hospitalized, psychotic patients. For instance, certain schizophrenics are so withdrawn that they are virtually impossible to interact with in psychotherapy; so in many hospitals in the United States, drugs such as chlorpromazine have been used in order to render many such patients more amenable to psychotherapy. I don't think most of our practitioners believe the drugs cure the patients in themselves, but they at least make the patient more amenable to therapy.
Jung: Yes, the only question is whether that amenability is a real thing or drug-induced. I am sure that any kind of suggestive treatment will have effect, because these people simply become suggestible. You see, any drug or shock in the mind will lower stamina, making these people accessible to suggestion. Then, of course, they can be led, can be made into something, but it is not a very happy result. Carl Jung; Conversations with C.G. Carl Jung
http://gnosis.org/Evans-Jung-Interview/evans5.html

Carl Jung on the Anima and Animus **(2014-11-24 12:28)**



[Carl Jung on the Anima and Animus]
III. The Syzygy: Anima and Animus
What, then, is this projection-making factor? The East calls it the "Spinning Woman" Maya, who creates illusion by her dancing. Had we not long since known it from the symbolism of dreams, this hint from the Orient would put us on the right track: the enveloping, embracing, and devouring element points unmistakably to the mother, that is, to the son's relation to the real mother, to her imago, and to the woman who is to become a mother for him.
His Eros is passive like a child's; he hopes to be caught, sucked in, enveloped, and devoured.
He seeks, as it were, the protecting, nourishing, charmed circle of the mother, the condition of the infant released from every care, in which the outside world bends over him and even forces happiness upon him. No wonder the real world vanishes from sight!
If this situation is dramatized, as the unconscious usually dramatizes it, then there appears before you on the psychological stage a man living regressively, seeking his childhood and his mother, fleeing from a cold cruel world which denies him understanding.
Often a mother appears beside him who apparently shows not the slightest concern that her little son should become a man, but who, with tireless and self-immolating effort, neglects nothing that might hinder him from growing up and marrying.
You behold the secret conspiracy between mother and son, and how each helps the other to betray life.
Where does the guilt lie? With the mother, or with the son? Probably with both. The unsatisfied longing of the son for life and the world ought to be taken seriously.

There is in him a desire to touch reality, to embrace the earth and fructify the field of the world. But he makes no more than a series of fitful starts, for his initiative as well as his staying power are crippled by the secret memory that the world and happiness may be had as a gift from the mother.
The fragment of world which he, like every man, must encounter again and again is never quite the right one, since it does not fall into his lap, does not meet him half way, but remains resistant, has to be conquered, and submits only to force.
It makes demands on the masculinity of a man, on his ardour, above all on his courage and resolution when it comes to throwing his whole being into the scales.
For this he would need a faithless Eros, one capable of forgetting his mother and undergoing the pain of relinquishing the first love of his life.
The mother, foreseeing this danger, has carefully inculcated into him the virtues of faithfulness, devotion, loyalty, so as to protect him from the moral disruption which is the risk of every life adventure.
He has learnt these lessons only too well, and remains true to his mother. This naturally causes her the deepest anxiety (when, to her greater glory, he turns out to be a homosexual, for example) and at the same time affords her an unconscious satisfaction that is positively mythological.
For, in the relationship now reigning between them, there is consummated the immemorial and most sacred archetype of the marriage of mother and son.
What, after all, has commonplace reality to offer, with its registry offices, pay envelopes, and monthly rent, that could outweigh the mystic awe of the hieros games?
Or the star-crowned woman whom the dragon pursues, or the pious obscurities veiling the marriage of the Lamb?
This myth, better than any other, illustrates the nature of the collective unconscious.
At this level the mother is both old and young, Demeter and Persephone, and the son is spouse and sleeping suckling rolled into one.
The imperfections of real life, with its laborious adaptations and manifold disappointments, naturally cannot compete with such a state of indescribable fulfilment.
In the case of the son, the projection-making factor is identical with the mother-imago, and this is consequently taken to be the real mother.
The projection can only be dissolved when the son sees that in the realm of his psyche there is an image not only of the mother but of the daughter, the sister, the beloved, the heavenly goddess, and the chthonic Baubo.
Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man.
It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forgo; she is the much needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life.
And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya and not only into life's reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despair, counterbalance one another.
Because she is his greatest danger she demands from a man his greatest, and if he has it in him she will receive it.
This image is "My Lady Soul," as Spitteler called her.
I have suggested instead the term "anima," as indicating something specific, for which the expression "soul" is too general and too vague.
The empirical reality summed up under the concept of the anima forms an extremely dramatic content of the unconscious.
It is possible to describe this content in rational, scientific language, but in this way one entirely fails to express its living character.
Therefore, in describing the living processes of the psyche, I deliberately and consciously give preference to a dramatic, mythological way of thinking and speaking, because this is not only more expressive but also more exact than an abstract scientific terminology, which is wont to toy with the notion that its theoretic formulations may one fine day be resolved into algebraic equations.
The projection-making factor is the anima, or rather the unconscious as represented by the anima.

Whenever she appears, in dreams, visions, and fantasies, she takes on personified form, thus demonstrating that the factor she embodies possesses all the outstanding characteristics of a feminine being.
She is not an invention of the conscious, but a spontaneous product of the unconscious. Nor is she a substitute figure for the mother.
On the contrary, there is every likelihood that the numinous qualities which make the mother-imago so dangerously powerful derive from the collective archetype of the anima, which is incarnated anew in every male child.
Since the anima is an archetype that is found in men, it is reasonable to suppose that an equivalent archetype must be present in women; for just as the man is compensated by a feminine element, so woman is compensated by a masculine one.
I do not, however, wish this argument to give the impression that these compensatory relationships were arrived at by deduction.
On the contrary, long and varied experience was needed in order to grasp the nature of anima and animus empirically.
Whatever we have to say about these archetypes, therefore, is either directly verifiable or at least rendered probable by the facts.
At the same time, I am fully aware that we are discussing pioneer work which by its very nature can only be provisional.
Just as the mother seems to be the first carrier of the projection-making factor for the son, so is the father for the daughter.
Practical experience of these relationships is made up of many individual cases presenting all kinds of variations on the same basic theme.
A concise description of them can, therefore, be no more than schematic.
Woman is compensated by a masculine element and therefore her unconscious has, so to speak, a masculine imprint.
This results in a considerable psychological difference between men and women, and accordingly I have called the projection-making factor in women the animus, which means mind or spirit.
The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros.
But I do not wish or intend to give these two intuitive concepts too specific a definition.
I use Eros and Logos merely as conceptual aids to describe the fact that woman's consciousness is characterized more by the connective quality of Eros than by the discrimination and cognition associated with Logos. In men, Eros, the function of relationship, is usually less developed than Logos. In women, on the other hand, Eros is an expression of their true nature, while their Logos is often only a regrettable accident.
It gives rise to misunderstandings and annoying interpretations in the family circle and among friends.
This is because it consists of opinions instead of reflections, and by opinions I mean a priori assumptions that lay claim to absolute truth.
Such assumptions, as everyone knows, can be extremely irritating.
As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are tight.
Men can argue in a very womanish way, too, when they are anima-possessed and have thus been transformed into the animus of their own anima.
With them the question becomes one of personal vanity and touchiness (as if they were females); with women it is a question of power, whether of truth or justice or some other "ism" for the dressmaker and hairdresser have already taken care of their vanity.
The "Father" (i.e., the sum of conventional opinions) always plays a great role in female argumentation.
No matter how friendly and obliging a woman's Eros may be, no logic on earth can shake her if she is ridden by the animus.
Often the man has the feelingand he is not altogether wrong that only seduction or a beating or rape would have the necessary power of persuasion.
He is unaware that this highly dramatic situation would instantly come to a banal and unexciting end if he were to quit the field and let a second woman carry on the battle (his wife, for instance, if she herself is not the fiery war horse).
This sound idea seldom or never occurs to him, because no man can converse with an animus for five minutes without becoming the victim of his own anima.
Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by

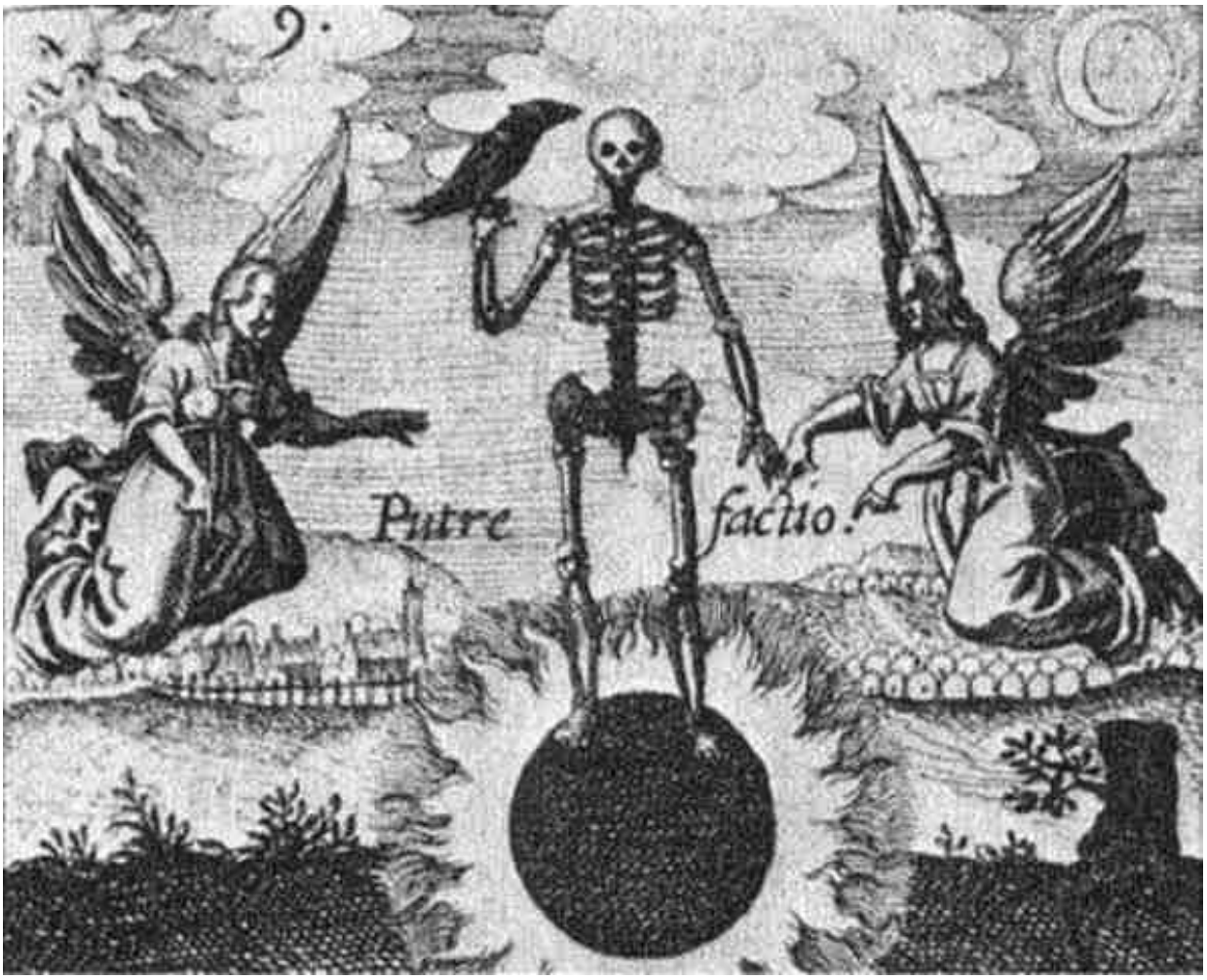
the vast number of commonplaces, misapplied truisms, cliches from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic.
It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains
essentially the same.
This singular fact is due to the following circumstance: when animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction.
The outcome need not always be negative, since the two are equally likely to fall in love (a special instance of love at first sight).
The language of love is of astonishing uniformity, using the well-worn formulas with the utmost devotion and fidelity, so that once again the two partners find themselves in a banal collective situation.
Yet they live in the illusion that they are related to one another in a most individual way.
In both its positive and its negative aspects the anirna /animus relationship is always full of ”animosity/’ i.e., it is emotional, and hence collective.
Affects lower the level of the relationship and bring it closer to the common instinctual basis, which no longer has anything individual about it.
Very often the relationship runs its course heedless of its human performers, who afterwards do not know what happened to them.
Whereas the cloud of ”animosity” surrounding the man is composed chiefly of sentimentality and resentment, in woman it expresses itself in the form of opinionated views, interpretations, insinuations, and misconstructions, which all have the purpose (sometimes attained) of severing the relation between two human beings.
The woman, like the man, becomes wrapped in a veil of illusions by her demon-familiar, and, as the daughter who alone understands her father (that is, is eternally right in everything), she is translated to the land of sheep, where she is put to graze by the shepherd of her soul, the animus.
Like the anima, the animus too has a positive aspect.
Through the figure of the father he expresses not only conventional opinion butequally what we call ”spirit,” philosophical or religious ideas in particular, or rather the attitude resulting from them.
Thus the animus is a psychopomp, a mediator between the conscious and the unconscious and a personification of the latter.
Just as the anima becomes, through integration, the Eros of consciousness, so the animus becomes a Logos; and in the same way that the anima gives relationship and relatedness to a man’s consciousness, the animus gives to woman’s consciousness a capacity for reflection, deliberation, and self-knowledge.
The effect of anima and animus on the ego is in principle the same.
This effect is extremely difficult to eliminate because, in the first place, it is uncommonly strong and immediately fills the ego-personality with an unshakable feeling o lightness and righteousness. In the second place, the cause of the effect is projected and appears to lie in objects and objective situations.
Both these characteristics can, I believe, be traced back to the peculiarities of the archetype.
For the archetype, of course, exists a priori. This may possibly explain the often totally irrational yet undisputed and indisputable existence of certain moods and opinions.
Perhaps these are so notoriously difficult to influence because of the powerfully suggestive effect emanating from the archetype. Consciousness is fascinated by it, held captive, as if hypnotized.
Very often the ego experiences a vague feeling of moral defeat and then behaves all the more defensively, defiantly, and self-righteously, thus setting up a vicious circle which only increases its feeling of inferiority.
The bottom is then knocked out of the human relationship, for, like megalomania, a feeling of inferiority makes mutual recognition impossible, and without this there is no relationship.
As I said, it is easier to gain insight into the shadow than into the anima or animus.
With the shadow, we have the advantage of being prepared in some sort by our education, which has always endeavoured to convince people that they are not one-hundred-per-cent pure gold.
So everyone immediately understands what is meant by ”shadow,” ”inferior personality,” etc.
And if he has forgotten, his memory can easily be refreshed by a Sunday sermon, his wife, or the tax collector. With

the anima and animus, however, things are by no means so simple.
Firstly, there is no moral education in this respect, and secondly, most people are content to be self-righteous and prefer mutual vilification (if nothing worse!) to the recognition of their projections. Indeed, it seems a very natural state of affairs for men to have irrational moods and women irrational opinions.
Presumably this situation is grounded on instinct and must remain as it is to ensure that the Empedoclean game of the hate and love of the elements shall continue for all eternity.
Nature is conservative and does not easily allow her courses to be altered; she defends in the most stubborn way the inviolability of the preserves where anima and animus roam.
Hence it is much more difficult to become conscious of one's anima/animus projections than to acknowledge one's shadow side.
One has, of course, to overcome certain moral obstacles, such as vanity, ambition, conceit, resentment, etc., but in the case of projections all sorts of purely intellectual difficulties are added, quite apart from the contents of the projection, which one simply doesn't know how to cope with.
And on top of all this there arises a profound doubt as to whether one is not meddling too much with nature's business by prodding into consciousness things which it would have been better to leave asleep.
Although there are, in my experience, a fair number of people who can understand without special intellectual or moral difficulties what is meant by anima and animus, one finds very many more who have the greatest trouble in visualizing these empirical concepts as anything concrete.
This shows that they fall a little outside the usual range of experience. They are unpopular precisely because they seem unfamiliar.
The consequence is that they mobilize prejudice and become taboo like everything else that is unexpected.
So if we set it up as a kind of requirement that projections should be dissolved, because it is wholesomer that way and in every respect more advantageous, we are entering upon new ground. Up till now everybody has been convinced that the idea "my father," "my mother," etc., is nothing but a faithful reflection of the real parent, corresponding in every detail to the original, so that when someone says "my father" he means no more and no less than what his father is in reality.
This is actually what he supposes he does mean, but a supposition of identity by no means brings that identity about.
This is where the fallacy of the enkekalymmenos ('the veiled one') comes in.
If one includes in the psychological equation X's picture of his father, which he takes for the real father, the equation will not work out, because the unknown quantity he has introduced does not tally with reality.
X has overlooked the fact that his idea of a person consists, in the first place, of the possibly very incomplete picture he has received of the real person and, in the second place, of the subjective modifications he has imposed upon this picture.
X's idea of his father is a complex quantity for which the real father is only in part responsible, an indefinitely large share falling to the son.
So true is this that every time he criticizes or praises his father he is unconsciously hitting back at himself, thereby bringing about those psychic consequences that overtake people who habitually disparage or overpraise themselves.
If, however, X carefully compares his reactions with reality, he stands a chance of noticing that he has miscalculated
The fallacy, which stems from Eubulidcs the Megarian, runs: "Can you recognize your father?" Yes. "Can you recognize this veiled one?"
No, "This veiled one is your father. Hence you can recognize your father and not recognize him," somewhere by not realizing long ago from his father's behaviour that the picture he has of him is a false one.
But as a rule X is convinced that he is right, and if anybody is wrong it must be the other fellow.
Should X have a poorly developed Eros, he will be either indifferent to the inadequate relationship he has with his father or else annoyed by the inconsistency and general Incomprehensibility of a father whose behaviour never really corresponds to the picture X has of him.
Therefore X thinks he has every right to feel hurt, misunderstood, and even betrayed.
One can imagine how desirable it would be in such cases to dissolve the projection.
And there are always optimists who believe that the golden age can be ushered in simply by telling people the right way to go.

But just let them try to explain to these people that they are acting like a dog chasing its own tail.
To make a person see the shortcomings of his attitude considerably more than mere ”telling” is needed, for more is involved than ordinary common sense can allow.
What one is up against here is the kind of fateful misunderstanding which, under ordinary conditions, remains forever inaccessible to insight.
It is rather like expecting the average respectable citizen to recognize himself as a criminal.
I mention all this just to illustrate the order of magnitude to which the anima/animus projections belong, and the moral and intellectual exertions that are needed to dissolve them.
Not all the contents of the anima and animus are projected, however.
Many of them appear spontaneously in dreams and so on, and many more can be made conscious through active imagination.
In this way we find that thoughts, feelings, and affects are alive in us which we would never have believed possible.
Naturally, possibilities of this sort seem utterly fantastic to anyone who has not experienced them himself, for a normal person ”knows what he thinks.”
Such a childish attitude on the part of the ”normal person” is simply the rule, so that no one without experience in this field can be expected to understand the real nature of anima and animus.
With these reflections one gets into an entirely new world of psychological experience, provided of course that one succeeds in realizing them in practice. Those who do succeed can hardly fail to be impressed by all that the ego does not know and never has known.
This increase in self-knowledge is still very rare nowadays and is usually paid for in advance with a neurosis, if not with something worse.
The autonomy of the collective unconscious expresses itself in the figures of anima and animus.
They personify those of its contents which, when withdrawn from projection, can be integrated into consciousness.
To this extent, both figures represent -functions which filter the contents of the collective unconscious through to the conscious mind.
They appear or behave as such, however, only so long as the tendencies of the conscious and unconscious do not diverge too greatly.
Should any tension arise, these functions, harmless till then, confront the conscious mind in personified form and behave rather like systems split off from the personality, or like part souls.
This comparison is inadequate in so far as nothing previously belonging to the ego personality has split off from it; on the contrary, the two figures represent a disturbing accretion.
The reason for their behaving in this way is that though the contents of anima and animus can be integrated they themselves cannot, since they are archetypes. As such they are the foundation stones of the psychic structure, which in its totality exceeds the limits of consciousness and therefore can never become the object of direct cognition.
Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition.
Hence they remain autonomous despite the integration of their contents, and for this reason they should be borne constantly in mind.
This is extremely important from the therapeutic standpoint, because constant observation pays the unconscious a tribute that more or less guarantees its co-operation.
The unconscious as we know can never be ”done with” once and for all. It is, in fact, one of the most important tasks of psychic hygiene to pay continual attention to the symptomatology of unconscious contents and processes, for the good reason that the conscious mind is always in danger of becoming one-sided, of keeping to well-worn paths and getting stuck in blind alleys.
The complementary and compensating function of the unconscious ensures that these clangers, which are especially great in neurosis, can in some measure be avoided.
It is only under ideal conditions, when life is still simple and unconscious enough to follow the serpentine path of instinct without hesitation or misgiving, that the compensation works with entire success.
The more civilized, the more unconscious and complicated a man is, the less he is able to follow his instincts.
His complicated living conditions and the influence of his environment are so strong that they drown the quiet voice

of nature.
Opinions, beliefs, theories, and collective tendencies appear in its stead and back up all the aberrations of the conscious mind. Deliberate attention should then be given to the unconscious so that the compensation can set to work. Hence it is especially important to picture the archetypes of the unconscious not as a rushing phantasmagoria of fugitive images but as constant, autonomous factors, which indeed they are.
Both these archetypes, as practical experience shows, possess a fatality that can on occasion produce tragic results. They are quite literally the father and mother of all the disastrous entanglements of fate and have long been recognized as such by the whole world. Together they form a divine pair, one of whom, in accordance with his Logos nature, is characterized by pneuma and nous, rather like Hermes with his ever-shifting hues, while the other, in accordance with her Eros nature, wears the features of Aphrodite, Helen (Selene), Persephone, and Hecate.
Both of them are unconscious powers, ”gods” in fact, as the ancient world quite rightly conceived them to be.
To call them by this name is to give them that central position in the scale of psychological values which has always been theirs whether consciously acknowledged or not; for their power grows in proportion to the degree that they remain unconscious.
Those who do not see them are in their hands, just as a typhus epidemic flourishes best when its source is undiscovered.
Even in Christianity the divine syzygy has not become obsolete, but occupies the highest place as Christ and his bride the Church.
Parallels like these prove extremely helpful in our attempts to find the right criterion for gauging the significance of these two archetypes. What we can discover about them from the conscious side is so slight as to be almost imperceptible.
It is only when we throw light into the dark depths of the psyche and explore the strange and tortuous paths of human fate that it gradually becomes clear to us how immense is the influence wielded by these two factors that complement our conscious life.
Recapitulating, I should like to emphasize that the integration of the shadow, or the realization of the personal unconscious, marks the first stage in the analytic process, and that without it a recognition of anima and animus is impossible.
The shadow can be realized only through a relation to a partner, and anima and animus only through a relation to the opposite sex, because only in such a relation do their projections become operative.
The recognition of anima or animus gives rise, in a man, to a triad, one third of which is transcendent: the masculine subject, the opposing feminine subject, and the transcendent anima. With a woman the situation is reversed.
The missing fourth element that would make the triad a quaternity is, in a man, the archetype of the Wise Old Man, which I have not discussed here, and in a woman the Chthonic Mother.
These four constitute a half immanent and half transcendent quaternity, an archetype which I have called the ’marriage quaternio.
The marriage quaternio provides a schema not only for the self but also for the structure of primitive society with its cross-cousin marriage, marriage classes, and division of settlements into quarters.
The self, on the other hand, is a God image, or at least cannot be distinguished from one. Of this the early Christian spirit was not ignorant, otherwise Clement of Alexandria could never have said that he who knows himself knows God.
Carl Jung, Aion

[Carl Jung on the Black Sun ”Sol Niger.” (2014-11-24 15:29)



[Carl Jung on the Black Sun ”Sol Niger.”]
To Wellmann W. Schmied
Dear Sir, 5 November 1942
With regard to your question about the black sun, Baudelaire’s ”soleil noir”is by no means an exception.
The idea of a counter earth occurs, for instance, in the Pythagorean system, and we find the sol niger in alchemy, also the ignis niger.
The corresponding idea of a black moon does not exist, because this would coincide with the new moon and so is already anticipated.
The moon plays a considerable role with women, while the sun vision occurs both with women and men.
The question of wo men’s initiation pictures is obscure in so far as the archetypal material in this respect is not nearly so extensive as men’s.
This for the simple reason that the initiations were evolved and handed down chiefly by men.
Nevertheless there are all sorts of clues in Greek mythology (also in primitive psychology).
I would particularly draw your attention to the figures of Hecate, Demeter, and Kore, and the Magna Mater.
It is this last figure that plays the most important and most repellent role in female initiations.
The ”terrible” refers to her.
You will find something about it in Kerenyi and Jung: Einfiihrung in das Wesen der Mythologie (Pantheon Akademische Verlagsanstalt, Amsterdam and Leipzig, 1941).
Much of interest also in H. Thurnwald: Menschen der Siidsee (Enke Verlag, Stuttgart, 1937).
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 322-323.

Carl Jung on the “Lion” in a child’s dream **(2014-11-24 17:05)**

[Carl Jung on the “Lion” in a child’s dream]
Professor Jung:

The dream begins as follows: “I went into the forest,” meaning, I went into my darkness, where anything that cannot be explained comes from.
It could also have been still water—running water has a different meaning—or a labyrinth, a cave or the basement, the dark space of the house, the dark attic, the toilet.
For this is the place of fantasy; there creative work is done.
There are children who cannot defecate without fantasizing.
In the case of adults suffering from constipation, it is sometimes necessary to stir up again the fantasies that alone make them able to defecate.
In Kundalini yoga, Muladhara (Sanskrit, literally: root support) is the lowest chakra.
The Perineal chakra is situated in the hypogastrium (lower abdomen), the so-called cloacal zone.
There the Kundalini lives in her lotus.
She is the creative fantasy par excellence.
So going into the forest, to the dark place, means concentration on those regions of the body that belong precisely there, in this darkness.
A gloomy, evil darkness, filled with fantasies.

And now there comes a lion, the devouring monster.

This is the instinctual life.
The child is 8 years old, already in prepuberty.
If a cathexis with libido happens here, a phenomenon of prepuberty may appear in the form of an immature sexual instinct, or this may happen in the form of a flooding with fantasies that only later in puberty will become actual sexual fantasies.
The lion is a kind of fantasy that grasps and completely devours the child.
All the images in this dream go back to primal situations.
In former times, the woods were really full of danger zones.
Robbers were in it. In dreams, the forest is the uncanny place, which is filled with the projections of fantasy:
Pan, witches, wild hunters, Rübezahl, or any other delusion spreading panic-stricken fright.
The dreamer is 8 years old.
Between eight and nine years of age, the transition toward ego consciousness takes place.
The child frees herself from the closest ties to the familial milieu.
She already has experienced a part of reality.

The libido that had been tied to the parents is decathected, often introverted, goes into the unconscious, and arranges something there.
As to the lion: it is the king, the mighty instinctual energy, the fiery principle, the heat of the sun, desire.
In royal coats of arms it stands for great courage, strength, and power.

The deus leontocephalus is the god of time.
He appears at the climax of the zodiacal circle, at the end of July and the beginning of August.
He stands for fire.
The lion is also the symbol of Mark the Evangelist and of St. Hieronymus.
Most often it is depicted as the animal supporting the pillars of portals, the pulpit, or the font.
This lion, as a Christian symbol, is the sign for domesticated paganism and is meant to stand for the power of heathen Rome.
That is why the lion is the bearer of the pillar of the church.
The constellation of the Lion is the domicilium solis.
In the Mithras cult there were underground grottos, for example, at the Saalburg near Frankfurt-on-Main.
In these mythraeums, most often there stood a strange statue near the altar, a man's figure with a lion's head, with a snake coiled around it that laid its head on that of the lion.
This is the deus leontocephalus, that is, Aion, meaning infinitely long time, the god of time who combines the opposites.
This is an old Persian image.
In the north, the bear appears instead of the lion.
Originally these probably were animal masks.
In antiquity, in the Mithras cult one even went so far as to imitate the voices of animals.
It was believed that the god would hear better something roared in the voice of an animal; or one whistled and clacked one's tongue to attract him.
His animal attribute was thought to listen more to that.
This goes back to the fact that the gods were originally conceived as animals.
Another conception, that of god as a bird, is still found in Christendom: the dove of the Holy Spirit, corresponding to the feminine aspect of the Holy Spirit in early Christendom.
In the so-called Acts of St. Thomas, the Holy Spirit is simply the feminine side of the deity, the Woman God.
The lion is always goal oriented, a directed fire.
When a lion attacks, it always runs toward its target in a direct line.
It is, by the way, always interesting to know about the natural character of animals.
Whenever animals appear in dreams, read Brehm!
Our forebears knew even more about the life of animals.

The Rosicrucian conception of overcoming the lion is that of overcoming the instincts.
In alchemical tracts there are descriptions of how the lion's paws are chopped off.
In the Mithras cult, as well as in The Epic of Gilgamesh, it is the bull that is overcome.
In our dream the lion embodies an instinctual force that the girl does not have under control.

We know only that she is overwhelmed by something instinctual, stronger than she is, by an instinctual force that is represented by a feared beast of prey.
She is the victim of an animal instinct.
The child then acquires a psychology that would no longer be appropriate for her age, but for an animal.
She regresses to an animal-like being.
The lion means all-consuming fire; that is why it is the symbol for the heat in August that burns all the vegetation.
So the child comes into a state of inexorable desire.
The desire will also play a role later on. Examples of such states are when the Malaysians go berserk or run amok.
The Maenads, those raving women, tear up young goats and eat them raw in Dionysian orgies.
The Indian goddess Kali has got teeth like a wild animal; she has drunk wine and blood and is dripping with blood and grease.
She is a raving lioness.
In most pictorial images, she is riding on a lion, or goes over the bodies of her male victims.
When she went into a fury, her husband Shiva was called.
He lay down among the bodies of her victims; she then came to him and recognized him, thus coming to her senses.
The consequence of the regression in this child was that she could not concentrate.
Regressing adults, too, can't concentrate, but revert to a primitive state.
Similarly, primitives, or civilized persons who stay primitive, cannot concentrate.
We also understand why the child wants to ride on the lion: this is the backside.

But then she fell off, that is, she falls down into those regions where one is completely being driven, loses consciousness, and is devoured by fantasies.
In primitives, this phenomenon leads to various measures of precaution out of fear of such emotional states.
The same may happen in the case of adults when they have all too lively fantasies or embarrassing ideas.
They fear those fantasies because they easily fall victim to them.
That is why one avoids speaking about certain things or thinking of something particular—because then one can be robbed of one's soul or devoured by the fantasies.

When this happens to the child, it becomes clear that she can no longer follow in school or is superficial; her interest is occupied by an overpowering fantasy production.
Her interest vanishes and her achievements become unsatisfactory.
So here comes a well-known solution: when you are in this passive and vulnerable situation, you have to call in sick.
You are paralyzed; someone has to take care of you. If an adult happens to be devoured, he eventually has to call the doctor, so that the latter may carry him on his back, or accompany him and play the roles of mother and father, until he has found himself again.
In our dream, this happens when the mother brings the girl home and lays her down in her bed.
The bed is the place of shelter and care.
Now this is precisely the opposite of the situation at the beginning of the dream: originally the child wants to stroke the lion, just in the way little kids do.
She has started to play with her own force.
It is possible to lose consciousness to a certain extent during play, and then to become identical to this play.
So this is also dangerous.
We can, for instance, see that when primitives perform dances: eventually they become identical to their roles.
In play, the child becomes unconscious with the lion, and identical to it.
This means that she wants to assimilate the instinctual forces.
The center of the ego has to be equipped with the instinctual forces.
This, however, entails the dangers of the rapacious animal, namely, being devoured by it.
The same happens in the dream: what the mother takes home is precisely the child devoured by the lion.
The child has turned into a little lion, she has become an invisible lion child.
We find such ideas also in primitives: in some South American tribes, the humans turn into parrots.
Although they don't look like parrots, they feel like parrots. Carl Jung, Children's Dream Seminar, Pages 58-66.

Carl Jung on the "Dog." **(2014-11-24 18:51)**

[Carl Jung on the "Dog."]
The dog is the gravedigger who disposes of the bodies, as happened in ancient times in Persia.
There it was also customary to lead a dog to the bed of a dying person who then had to grant the dog a bite, presumably to appease him so that he spared his body.
Cerberus, too, is calmed by the honey cake of Heracles.
In the Mithras reliefs, a dog jumps up on the killed bull.
Cerberus is the guardian between life and death.
Anubis with the jackal head helps Isis to gather the dismembered and scattered body of Osiris, so that he can be incorporated by Osiris and reborn.
The dog helps with dying, and consequently also helps with rebirth.
In the present case, a man comes with a dog, and their appearance causes a transformation.
Unity, agreement, and evenness can work wonders.
Man and dog stand for a harmonious unit between man and animal, that is, between consciousness and less consciousness, to put it cautiously.
Strangely enough, by the way, one often speaks about human characteristics while meaning animal ones.
In this man-dog pair the unconscious (the consciously domesticated dog) is, so to speak, bound, and so the miracle can happen. Carl Jung, Children's Dreams Seminar, Page 45.

Carl Jung: ...the collective man is subhuman... (2014-11-25 07:25)

To Dr. Ed. Lauchenauer
Dear Dr. Lauchenauer, 16 January 1940
What the public still doesn't know and can't get into its head is that the collective man is subhuman, nothing but a beast-man, as was clearly demonstrated by the exquisite bestiality of the young German fighters during the Blitzkrieg in Poland.
Any organization in which the voice of the individual is no longer heard is in danger of degenerating into a subhuman monster.
With kind regards,
Yours sincerely,
C.G. Jung, Carl Jung, Letters Vol. 1, Page 282.

Carl Jung and “Wolf Soul.” **(2014-11-25 07:38)**

Anonymous
My dear Mrs. N., 6 September 1943
Your relation to Mrs. X. seems to be disturbed by the ”wolf soul .”
As you pointed out, envy, competition, feelings of inferiority etc. arose between you.
With reference to myself there is also the factor of jealousy, the latter of a very elementary sort .
One is-helas-never at the end of that seemingly endless animal tail, which one cannot cut off but only tolerate or suffer.
Mrs. X. is less aware of it and takes what she knows more lightly, whereas you take it almost too seriously, at least with the whole weight of a hard fact.
It is however a ”relative” fact.
With an introvert-on account of his inferior Eros -it weighs more and seems to be more important.
But the extravert should teach him to look a bit more away from it.
As Lord Beaconsfield said : ”Important things are not so very important,” etc. She constellates your shadow naturally

and it gives you a nice feeling of inferiority, thus far quite healthy.
Only don’t take it too seriously and don’t believe that Mrs. X. has not her private hell too.
Everybody has, but it is the extravert’s particular game to show the least of trouble and to cause the most of it.
Don’t rely too much on your inferior Eros, and keep even smarting relations.
You learn a lot from them .
If your animus misbehaves, then you have not used your feelings.
Social feelings are never 100 % pure gold but consist of about 40 % make-up.
This is no deception but an altruistic endeavor and produces a good conscience, a thing not to be despised.
Don’t worry yourself too much (wolfishness against oneself).
Worry Mrs. X.
This is better.
Yours cordially,
C.G. Jung Carl Jung, Letters Vol. 1, Page 337.

Carl Jung on why Prayers are very necessary **(2014-11-25 07:54)**

[Carl Jung on why Prayers are very necessary]
Anonymous

Dear N. N., 10 September 1 943
Here I send you merely a greeting to tell you that I have understood your letter.
I have thought much about prayer.
It-prayers-are very necessary because it makes the Beyond we conjecture and think about an immediate reality, and transposes us into the duality of the ego and the dark Other.
One hears oneself speaking and can no longer deny that one has addressed ”That.”
The question then arises:
What will become of Thee and of Me? of the transcendental Thou and the immanent I?
The way of the unexpected, not-to-be expected, opens, fearful and unavoidable, with hope of a propitious turn or a defiant ”I will not perish under the will of God unless I myself will it too.”
Then only, so I feel, is God’s will made perfect.
Without me it is only his almighty will, a frightful fatality even in its grace, void of sight and hearing, void of knowledge for precisely that reason.
I go together with it, an immensely weighty milligram without which God had made his world in vain.
Best wishes,
Yours ever,
Jung Carl Jung, Letters Vol. 1, Page 338.

Carl Jung’s view of “Vivisection.” **(2014-11-25 11:30)**

[Carl Jung's view of "Vivisection."]
What fascinated me most of all was the morphological point of view in the broadest sense.
With physiology it was just the opposite.
I found the subject thoroughly repellent because of vivisection, which was practiced merely for purposes of demonstration.
I could never free myself from the feeling that warm-blooded creatures were akin to us and not just cerebral automata.
Consequently I cut demonstration classes whenever I could.
I realized that one had to experiment on animals, but the demonstration of such experiments nevertheless seemed to me horrible, barbarous, and above all unnecessary.
I had imagination enough to picture the demonstrated procedures from a mere description of them.
My compassion for animals did not derive from the Buddhistic trimmings of Schopenhauer's philosophy, but rested on the deeper foundation of a primitive attitude of mind on an unconscious identity with animals.
At the time, of course, I was wholly ignorant of this important psychological fact.
My repugnance for physiology was so great that my examination results in this subject were correspondingly poor.
Nevertheless, I scraped through. Carl Jung, Memories Dreams and Reflections, Page 101.

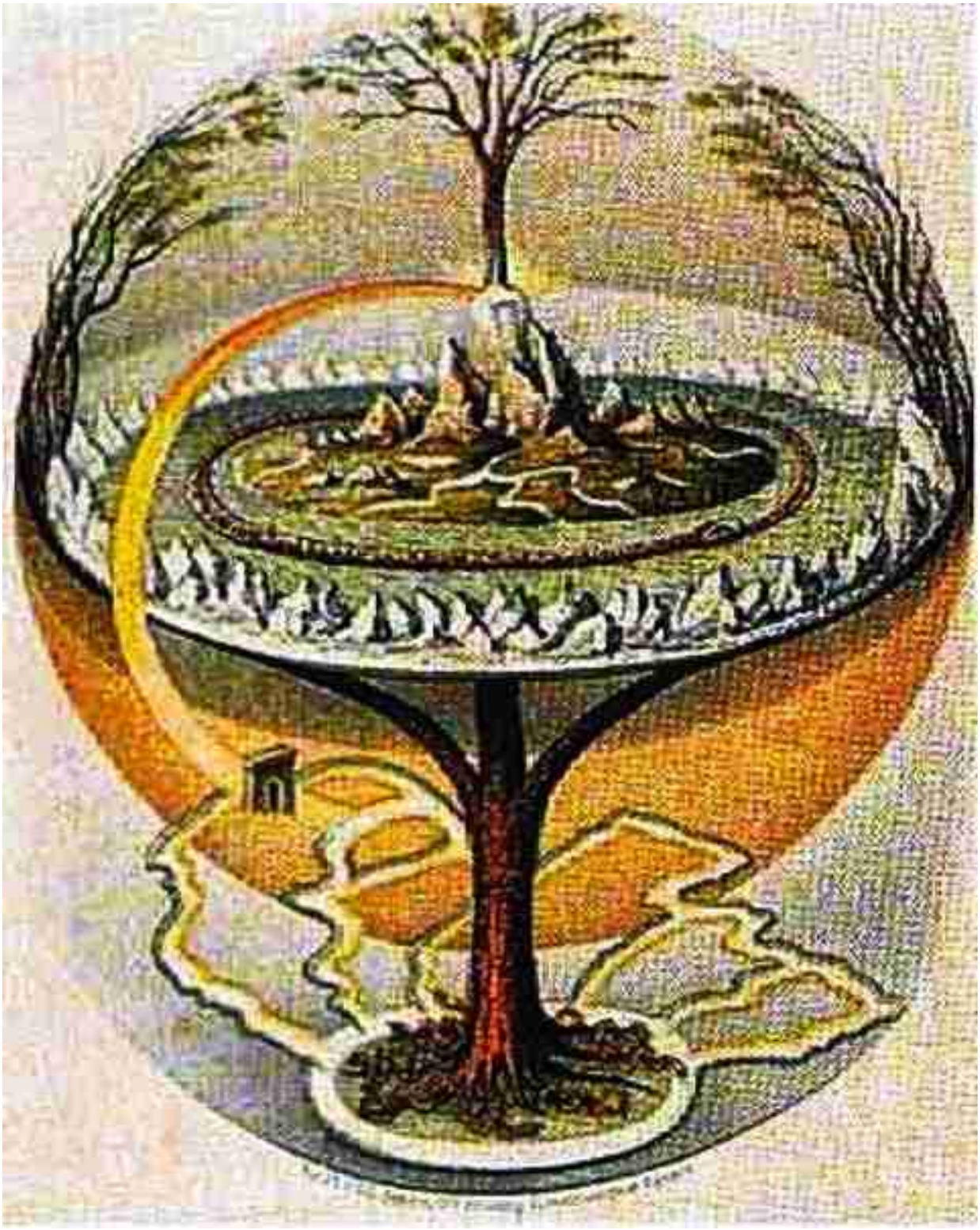
Carl Jung: The staff represents guidance **(2014-11-25 14:05)**

The staff represents guidance; it will become a guide as an inner law when someone came into the inner ring of fire and remains suspended in the soul fire.

5060

In humility we stay on hanging in the fire, until we are burned up.
That's how the transformation of the ego into spiritual, immortal man goes.
There are many mythological images of this: Isis holds the little son of the king of Phoenicia over the fire at night to make him immortal.
But once the mother happens on this, she cries out loud; Isis quickly has to draw the child out of the fire, and immortality is lost. Carl Jung, Children's Dreams Seminar, Page 102.

Carl Jung on the “Tree.” **(2014-11-25 15:15)**



[Carl Jung on the “Tree.”]
The tree is the world tree.
Odin was hanged on a tree.
Also, the wood for the Christian cross comes from the tree of paradise.

5062

Christ is crucified on the tree of life.
Strangely enough, the cross has a feminine meaning.
It symbolizes the woman, the cruel woman, in whose arms Christ died.
There is a legend that Mary talks to the cross, which she addresses as “mother cross,” how cruelly she would treat her son.
Here, too, the tree as a cross takes the place of the mother who, however, was completely depersonalized.
She is the mother of death.
The mother gives birth, and at the end of life, as earth, she again receives the dead in herself.
In a Maori myth, death is the old ancestress Hine-nui-te-po.
She sleeps with her mouth open.
Maui, the hero, wants to overpower her in order to defeat death.
He has arranged with all creatures that none of them make a sound when he creeps into her mouth.
But a little bird cannot stifle a laugh.
Hine-nui-te-po wakes up and snaps her mouth shut.
So that’s how Maui finds his fate.
The ancestress is in the past, but also in the future.
She is the beginning and the end.
The Madonna too, the heavenly mother, has her hellish counterpart in the devil’s grandmother; likewise, Kwannon, the goddess of mercy, has a hellish manifestation.
In the East it is not believed that deities can be good only.
Also the mother has got a reverse side, like the mirror; there she becomes the tree of the dead, in which the dead are buried.
A Germanic legend recounts: the last men on earth vanish again in the tree from which they originally came out.
There has to be a consciousness that mirrors the world; otherwise, the world would not exist at all.
The primitive man still had a premonition that the world will cease to exist when consciousness ceases to exist.
This will be when the forest reappears; Earth will belong to the forest.
The tree is the vegetative, unconscious life, which will emerge again when human consciousness has been extinguished.
Death, as he appears in the magic mirror, is a “hanging” [Aufhängung].
Hanging is a ritual in sacrifice.
Christ too was called the “hanged” by the pagans.
On the other hand, death is also characterized by the motif of dismembering.
This connection is also evidenced historically: the relation to Wotan and Dionysus.
Dionysus is the dismembered one. Carl Jung, Children’s Dreams Seminar, Pages 83-84.

Carl Jung on ”Moira, the personification of inevitable fate.” (2014-11-25 16:27)

In this connection, we might refer to a Greek concept that is found in Plato’s Timaeus.
According to it, the Moira, the personification of inevitable fate—the mother—is in the center of Earth.
The iron axis of the world, around which the whole cosmos is revolving, goes through her womb.
In this dream, sticking the staff into the fire also means an act of procreation.
It is interesting that the iron staff as crozier is also the symbol of Osiris, as it is the attribute of the shepherd or of the male deity in general.
So here the image of an animus figure is reduced to a simple symbol of the creative and procreative force, similar to what happened with the mother image.
The dreamer now has to sit for ever, forever on the staff, on a board, that is. When we look at the drawing made by the girl, we are struck by the similarity with the above-mentioned mandala figure.
Here the tree of life is rendered in the form of a Tau cross.
Although the bird on it is certainly a fertility symbol of phallic meaning, we think we can find a connection in the two drawings, which would point to the hanging on the tree of life, a motif which had already appeared in the previous dream.
Another important symbol is found in a very old Egyptian sign, the “key of life.”
It has the general meaning of stirring up the dead to eternal life, and later becomes the overall sign of the Babylonian goddess Astarte, whose name is translated as “She Who Gives Life.”
Astarte stands in close connection with, and is often identified with, the divine goddess Ishtar, an Asian goddess of love and war.
Her animal is the lion, and she is often depicted as standing or riding on him. In the previous dream, the lion was interpreted as an unbridled, desirous, and instinctual force.

Ishtar too represents a wild, unbridled instinctual force, uninhibited desire.
She transforms the men she desires into animals; in the Gilgamesh Epic, for example, she unleashes the heavenly bull against whom Gilgamesh has to fight.
The only one she really loves is the young man Tammuz, mentioned earlier.
His death induces her to go on a journey through the underworld.
In doing so, she falls into the hands of Ereshkigal, goddess of the underworld, who wants to keep Tammuz for herself and takes Ishtar prisoner.
Only after she is soothed by a gift from the Earth goddess does she set both of them free by pouring the water of life over them, thus reawakening them. Carl Jung, Children's Dreams Seminar, Pages 95-96.

Carl Jung: “But are good intentions enough to impress men?” **(2014-11-25 18:23)**

To the Secretary of the Union Mondiale
de la Femme pour la Concorde

5066

Internationale, Geneva
Dear Madame, 27 January 1941
I agree with you entirely that it would be desirable if we could make humanity more reasonable simply by instruction and by good intentions.
But are good intentions enough to impress men?
If they were impressionable, the last war with all its atrocities should have served as a lesson.
Yet we have to assume that it produced no effect since hardly a generation later everything is forgotten.
That is why it seems to me useless to try to educate men by talking to them and instructing them .
Men have to be gripped, because only those who are gripped can grip others.
Spirit cannot be learned, it is given to us by God's grace, which cannot be had by force or reason.
But if men if good will applied themselves to the solution of the conflicts and the causes of the conflicts in their own vicinity, and tried to free themselves from outside influences, they could at least set an example.
As we know, example is more effective than admonition.
In ten lectures I could not add anything at all to what I have just said.
I know that this way of looking at things is neither brilliant nor inspiring, and that-precisely because of its simplicity-it would not have any popular effect.
But since it is my conviction, I could not say anything else in speaking publicly.
This point of view being doubtless out of key with the aim of your organization, it seems to me that you would do better not to receive me among your lecturers.
Thanking you nevertheless for your amiable intention,
I am,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 293.

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one of five music renditions played at Dr. Jung's Funeral (2014-11-25 18:49)

This is one of five music renditions played at Dr. Jung's Funeral at the Friday, June 9, 1961 in the Reformed Church At Kusnacht

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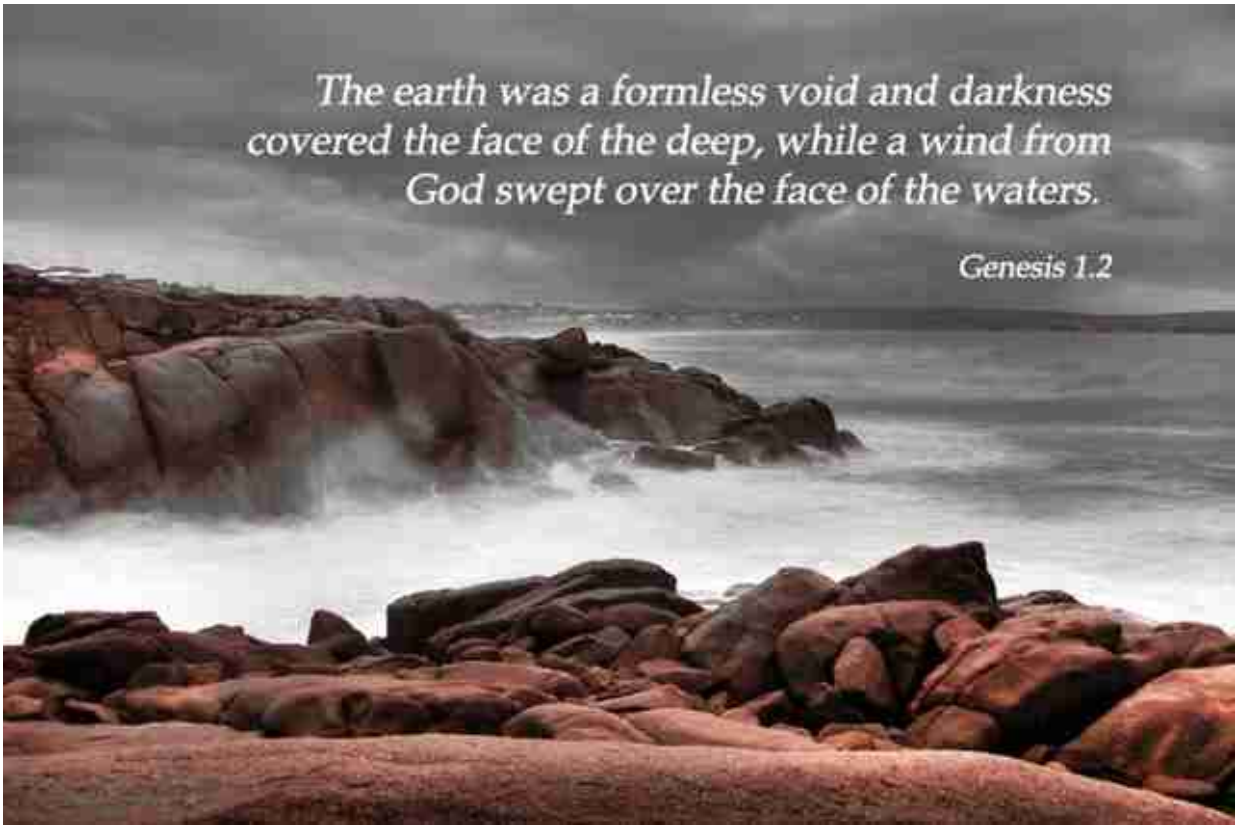
5068

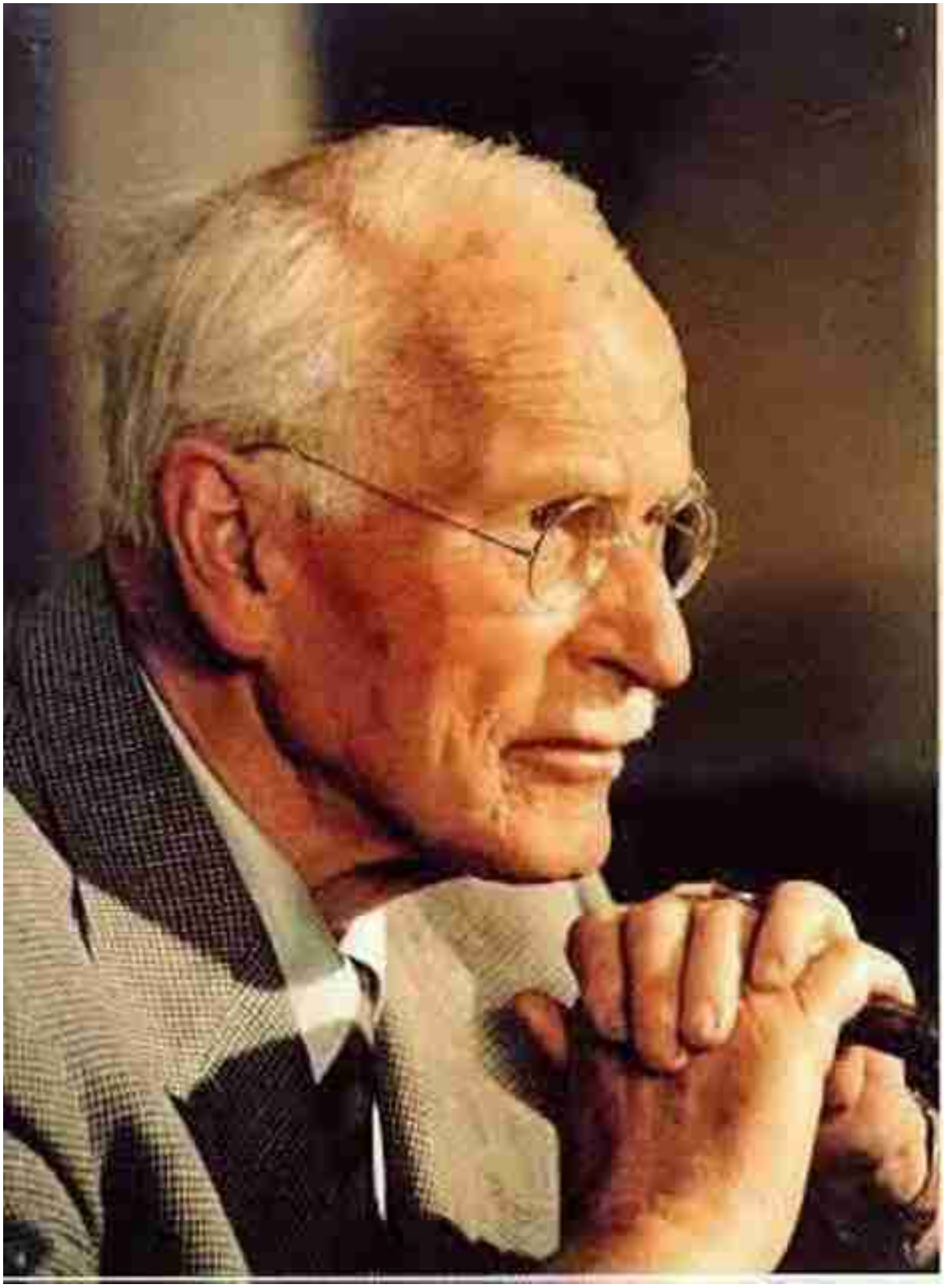
Carl Jung: "The spirit of God moved upon the face of the waters"—like the hen on the egg—He impregnated it. **(2014-11-25 20:42)**



[Carl Jung: "The spirit of God moved upon the face of the waters"—like the hen on the egg—He impregnated it.]
Professor Jung: This idea also suggested itself to the classical Pythagorean and the Neoplatonist philosophers.
The Gnostics, too, had a sequence of stages of earth, water, air, and fire.
Dr. Frey: In modern astrology, other points are more important for the classification into stages.
In connection with the trigon, the following applies: in the fire trigon, for example, Aries represents the deepest, Leo the middle, and Sagittarius the highest stage.
In psychological terms, we could say that the first stage is the unconscious, the second what is colored by the ego, and the third one the superego.
The order in each trigon group results from the fact that in each respective case, the first signs—Sagittarius, Taurus, and so on—are more collective, more primitive, than the later ones.
Professor Jung: The idea of a sequence of stages is the image of a creative process: an emergence from the earth through water, through air, and through fire.
We find this image in those philosophers of Neo-Pythagorean and Neoplatonist orientation.
The four stages correspond psychologically to the four stages of individuation.
Earthly man—a Gnostic concept—is hylikos; then a higher development is psychikos, water and air in one.
The word "psyche" (soul) is connected to "physein" (Greek, to blow); psychos corresponds with psychros (Greek, cold, damp).
"The soul of a drunkard is moist," says Heraclitus.
The soul oscillates between air and water.
It is always the go-between for the two principles marking the extremes: below there is earth, the material matter; above there is pneumatikos (spirit), air, and fire.
Dry, hot air—this is the spirit.
The psyche is originally moist vapor: brooding mist, a creature of the mist.
The air settles on the water, fertilizing.

“The spirit of God moved upon the face of the waters”—like the hen on the egg—He impregnated it.
The germ of fire enters man as his soul, as his life, and makes man warm; this is a kind of descensus of the spirit into matter.
The mysteries are about setting these germs of fire free again.
This is an idea that goes way back to megalithic times.
All initiations have had the goal of creating an immortal human being, surviving death.
This is always about peeling the immortal germ out of mortal nature, and giving this germ a form, that is, there is an effort, so to speak, to replace consciousness, identical with the ego, with the new, the spiritual man.
The dogmatic life of Christ demonstrated all of this: the transfiguration, when the fire man, the light man appears; the death, the rising again, the ascension into heaven.
This idea is also prominent in the teachings of Mani. Carl Jung, Children’s Dreams Seminar, Pages 100-101.

Carl Jung: "So one never can tell how the future religion will look or what it will be based on." (2014-11-26 05:49)



To Leslie Hollingsworth

Dear Mr. Hollingsworth, 21 April 1934
Of course one can guess what the religion of the future might be, but it's hardly worthwhile guessing.
Surely the Christians of 8o A.D.
guessed too, but they never would have guessed the splendors of the Vatican and Alexander VI on St. Peter's throne and the popes of Avignon and 10,000 Christian heretics burnt in Spain, etc.
So one never can tell how the future religion will look or what it will be based on.
Also one can't say whether the religion will be based upon love or upon fear, because Christianity has shown that even a religion of love can be based on fear, and moreover it can cause fear just as well as love.
We also don't know whether it will be a brotherhood of man or anything as lovely as that.
Religions are not necessarily lovely or good.
They are powerful manifestations of the spirit and we have no power to check the spirit.
Surely great catastrophes such as earthquakes or fires are no longer convincing to the modern mind, but we don't need them.
There are things much more gruesome, namely man's insanity, the great mental contagions from which we actually suffer most indubitably.
Everybody wants peace and understanding and with an infernal fatality the nations are working for war and misunderstanding.
Not even the most modest disarmament has been possible.
That shows where our real catastrophes come from.
Curiously enough people are still too unconscious to become aware of the real dangers they are threatened with.
By the way, my so-called article in the Cosmopolitan Magazine was an interview with a reporter and not an article written by myself.
I have not even seen a copy of it.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 158-159.

Carl Jung: "These royal tombs, deliberately built for eternity..." (2014-11-26 06:56)

[Carl Jung: "These royal tombs, deliberately built for eternity..."]
In the pyramid of Borobudur in Java, the picture of Buddha is clearly visible on the lower terraces, surrounded by scenes from his life.
On the middle terraces it stands alone, without any narrative framework.
Higher up still, its portrayal is hardly visible any longer, and finally completely eludes the human eye on the uppermost

terrace.
The pyramids are huge central edifices rising above a quadratic base, with a strong emphasis on the top as the actual center of the towering rock mass.
Such a central edifice is a body mandala, that is, a sacred area that offers not only protection, but also a place in whose center the god is born or has his home.
These royal tombs, deliberately built for eternity in the third millennium b.c. (the Cheops pyramid was built around 2800 b.c.), make an immense, if remote, impression even today; they are perfect and inaccessible at the same time, and, like something final or absolute, extend from the dim and distant past into our age.
In such a perfect form, which cannot be surpassed in its simplicity, there is no twilight zone in which fairy tales or legends could emerge.
As if in awe, neither language nor popular belief have taken possession of these monuments, and dealt with or shaped their meaning.
With great aplomb, however, Goethe wrote to Lavater in 1780, at the age of thirty one: “the desire to acuminate the pyramid of my existence, whose base was given to me as a foundation, as high up into the air as possible, prevails over everything else, and makes immediate forgetting nearly impossible.

I must not tarry, for I am already far advanced in years, and perhaps fate breaks me in two in the middle, and the Babylonian Tower will remain blunt and unfinished.
At least it should be said: He was of audacious design; and if I live the forces shall reach, God willing, up to the top."
To conclude, the symbol of the pyramid provides the following indications for our dream: it is an archetypal image, a body mandala, in whose depths the body of the king rests as a mummy, and at whose summit the glorification of the soul takes place.
The composition of the form displays how matter becomes dematerialized, and the arrangement of the reflecting surfaces shows how mass reflects the Eternal Light. Carl Jung, Children's Dream Seminar, Pages 282-283.

Carl Jung attempts to get Americans to give Indian all the rights of American Citizens. **(2014-11-26 13:43)**

To Antonio Mirabal
My dear friend Mountain Lake, 21 October 1932

It was very nice of you indeed that you wrote a letter to me.
I thought you had quite forgotten me.
It is very good that this woman from California has come to see you and to remember you of myself.
It is good that she could give you my address.
I often thought of you' the meantime and I even talked of you often to my pupils.
And whenever I had the opportunity to talk to Americans, I tried to give them the right idea about your people and how important it be for them to give you all the rights of the American Citizen.
I believe that things are getting better in the future.
I am glad to hear that your crops were good.
I wish you would write what your religious customs are in order to secure a good harvest.
Have you got corn-dances, or other ways by which you make and the corn grow?
Are your young men still worshipping the Father Sun?
Are you also making occasionally sand-paintings like the Navajos?
Any information you can give me about your religious life as always welcome to me.
I shall keep all that information to myself, but it is most helpful to me; as I am busy exploring the truths which Indians believe.
It always impressed me as a great truth but one hears so little about it, and particularly over here, where there are no Indians.
Times are very hard indeed and unfortunately I can't travel as far a I used to do.
All you tell be about religion is good news to me.
There are interesting religious things over here, only remnants of old things.
I will send you something which is still alive in the country of the old beliefs.
I was glad to hear that you are in better health than when I saw you.
I'm sure your tribe needs you very much, and I wish that saw will live still many happy years.
If you ever see Mrs. Schevill again, please give her my best greetings.
.
As ever your friend,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 101-102.

Carl Jung : The unconscious assimilate the peculiar nature of the country. **(2014-11-26 17:51)**

To William G. Mather
Dear Professor Mather, 26 September 1945
Your letter interested me very much.
Your idea that primitive methods or religious exercises have something to do with the experience of the unconscious is perfectly correct.
I suppose you mean to say that these people are white people and not Hopi Indians or something of the sort that celebrate snake dances.
If I'm right in assuming that you mean white sectarians, then it is obviously a matter of the phenomenon peculiar to colonial settlers.
Inasmuch as civilized white people settle down on virgin soil their unconscious assimilates the peculiar nature of the country.
So much so that even their children begin to resemble to a certain extent the autochthonous population of that country.
In Africa and in India you observe a violent resistance in the white man against the primitive or exotic country in which he lives.
In Africa, for instance, I observed that the settlers there either hate that country or they just love it.
In either case (if they are real settlers, and not only transient officials that serve their 20 years of exile) they nolens volens begin to get assimilated by the soil and they develop a very curious mentality.
It is just as if the unconscious part of their psyche was sinking down into the peculiar phenomenon "going black."
You can observe how these people get lured away unconsciously from their civilized sphere.
Even in America you can observe similar things: for instance the students' most remarkable initiation ceremonies that above all resemble Indian rituals.
No wonder if sects show similar symptoms: in the case you mention the relation to snakes which always represents the integration of the chthonic (earth) element.

To the same chapter belongs the positive or negative emphasis on sex.
It is practically the same whether you emphasize sex through affirmation or negation.
It simply means sex is all-important.
If it is denied it simply means the chthonic element is all-important, yet in a hostile way.
In the other case it is understood as something positive.
The torture of the body, for instance, which is so frequent with primitives, shows merely the importance of the body.
And very often you cannot tell which is the greater pleasure: granting chthonic lusts or denying them.
All this has nothing to do with theology or other spiritual factors.
It is chiefly the question of the overwhelming tendency of the unconscious to get rooted in the soil.
You can observe similar phenomena in Europe, where nature can have an overwhelming influence, as for instance the sea or barren islands or lonely parts of the country or mountainous regions as in Switzerland.
In Switzerland we have many sects which have something in common with those of Wales and other mountainous parts of Britain.
Invariably they have mostly a very peculiar relation to sex either in a positive or a negative way.
Hoping I have answered your question to your satisfaction,
I remain,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1,

Carl Jung: “If Christ in Gethsemane had no fear, then his passion is null and void…” (2014-11-26 18:13)

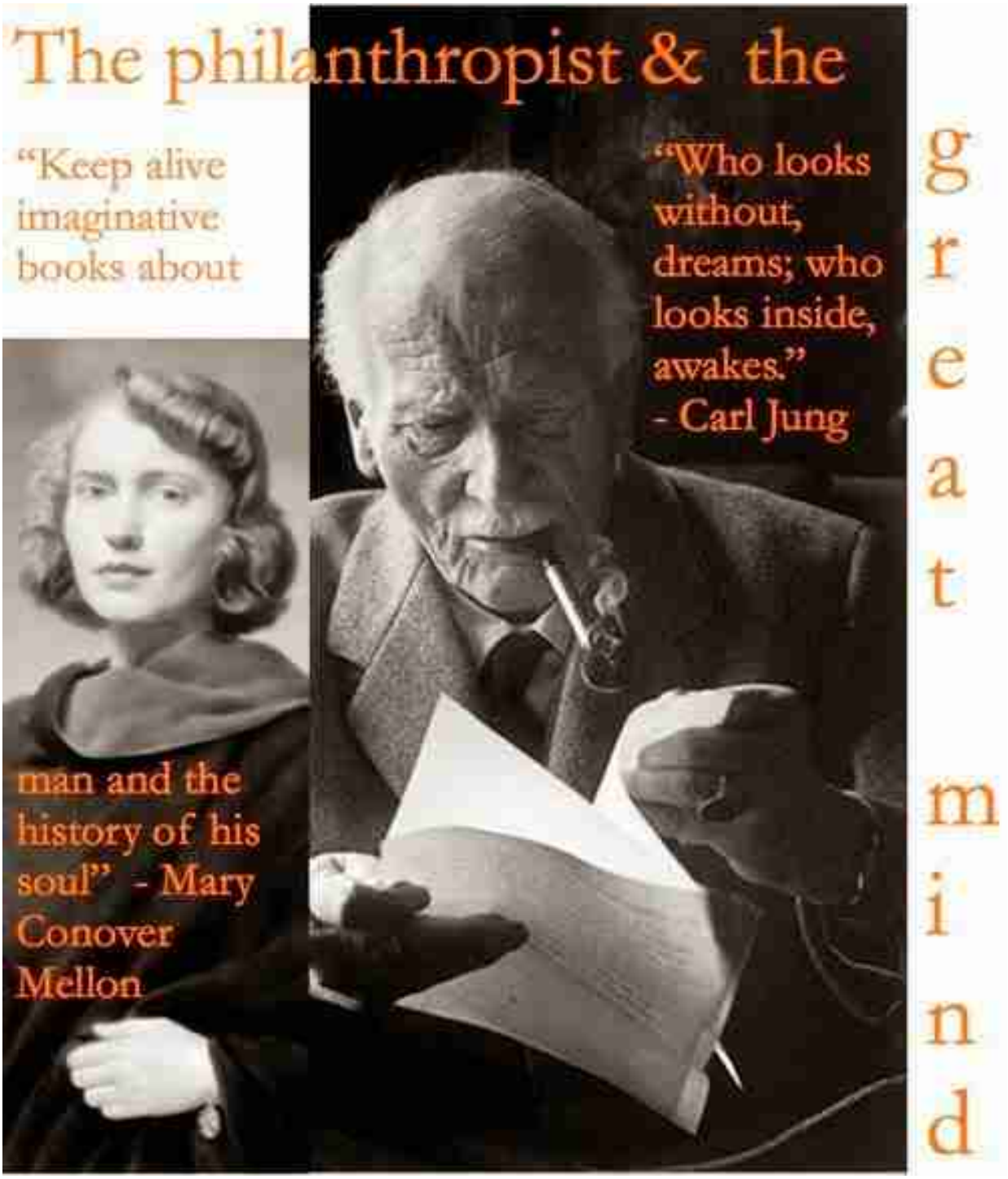
[Carl Jung: “If Christ in Gethsemane had no fear, then his passion is null and void…”]
To Pastor Fritz Buri
Dear Pastor Buri, 10 December 1945

5078

Very many thanks for kindly sending me your book, Die religiose Ueberwindung der Angst.
I have been waiting for a rejoinder to Pfister's book from theological quarters.
I myself cannot agree with Pfister.
First and foremost because fear is a fundamental reaction of nature.
Kierkegaard's view that animals have no fear is totally disproved by the facts. There are whole species which consist of nothing but fear.
A creature that loses its fear is condemned to death.
When "cured" by missionaries of their natural and justified fear of demons, primitives degenerate.
I have seen enough of this in Africa whatever the missionaries may say.
Anyone who is afraid has reason to be.
There are not a few patients who have to have fear driven into them because their instincts have atrophied.
A man who has no more fear is on the brink of the abyss.
Only if he suffers from a pathological excess of fear can he be cured with impunity.
Second, where the religions are concerned, they deliver from fear and at the same time create fear, even Christianity, and that is right because one person has too much, another too little.
Absolute deliverance from fear is a complete absurdity.
What about the fear of God?
Doesn't God ordain fearful things?
Has Pfister no fear if both legs are broken for him and in the end he must dangle from a meat-hook through his chin?
Does no fear warn him of danger to body and soul?
Has he no fear for the life of his sick child?
A man without fear is a superman. I don't like supermen.
They are not even likeable.
If Christ in Gethsemane had no fear, then his passion is null and void and the believer can subscribe to docetism!
Third, religions are not by any means mere fear-constructs.
Far be it from me to deny the existence of apotropaisms, but like all religious phenomena, they go back to something that the biologist can only describe as a basic instinct of human nature.
His science does not entitle him to assert that religions are revelations of the divine spirit, which they very easily might be although we are unable to prove it.
In this sense I must describe every religious idea as a "fiction" since, formally at any rate, it is a conflation of imaginative possibilities.
On the other hand, we can be sure that it is not motivated by any conscious intention, rather it "happens" to man on an unconscious level (unconscious=unknown) .
That is the utmost science can establish .
The wonder does not lie in the content of the "fiction" but in the existence of the fiction, even if it should be a conscious device used for illegitimate purposes (e.g., banishing fear.)
But it is putting the cart before the horse to explain all dogmas and rites as apotropaic fear-constructs.
It is not only a scandal if theologians entertain such notions, but psychologically false as everyone knows who has had a religious experience, and as is also proved by the
investigation of primitive rites.
It verges directly on atheism to try to reduce the religious function to anything other than itself . . . .
Fourth, as a psychotherapist I do not by any means try to deliver my patients from fear.
Rather, I lead them to the reason for their fear, and then it becomes clear that it is justified. (I could tell you a few instructive stories in this respect!)
If my patient understands religious language, I say to him: Well, don't try to escape this fear which God has given you, but try to endure it to the end-sine poena nulla
gratia!4
I can say this because I believe I am a religious man and because I know with scientific certainty that my patient hasn't invented his fear but that it is preordained.
By whom or what?

By the unknown.
The religious man calls this absconditum ”God,” the scientific intellect calls it the unconscious.
Deriving fear from repression is a neurotic speculation, an apotropaism invented for cowards; a pseudo-scientific myth in so far as it declares a basic biological instinct unreal and twists it into an Ersatz-formation.
One could just as well explain life as a flight from death or love as an evasion of the hate which one hasn’t the courage to muster.
They are neurotic artifices with which one diddles hysterics out of the only meaning they have (which lies precisely in their neurosis), naturally with the best but unendurably shallow intentions.
I hope you will not take it amiss if I hazard the conjecture that you may have read rather too little of me.
I infer this from the difficulties which my manner of expression seems to cause you.
Fictio and imaginatio have for me their original, full meaning as important activities that concern not only man but God. (Deus imaginatur mundum. Trinitas imaginata in creatura.)
Formal dogma is fictios imaginatio; but its origin, its very existence, is a revelation of hidden
contents which are not in accord with the mundus sensibilis. (Hence Tertullian’ s unsurpassa ble paradox.)
In the hope that it will make my standpoint somewhat clearer to you I am taking the liberty of sending you my little book Psychology and Religion, as a token of gratitude for the rich stimulation your book has afforded me.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 398-401.

Mary Conover Mellon was only 33 when she first heard a speech by Dr. Carl Jung (2014-11-27 07:16)



Mary Conover Mellon was only 33 when she first heard a speech by Dr. Carl Jung, a pioneer in psychology and one of the great thinkers of the 20th century.

Her response at the time revealed not only her humility but also her courage to let intuition inspire her giving.

”Though I don’t know what he means, this has something very much to do with me.”

At that moment, she began to consider a new philanthropic direction - one that would result in the creation of the Bollingen Foundation (named after Jung’s home in Switzerland) and the publication of Jung’s collected works in English.

Of course, it helped that her husband was Paul Mellon, son and heir to the fortune amassed by Andrew Mellon, in-

dustrialist, investor and Secretary of the Treasury in three different administrations.
But if the money came from Paul, a man who was already a remarkable philanthropist in his own right (the National Gallery of Art in Washington owes its founding and much of its growth to the Mellon family), the leadership for Bollingen came from Mary.
Paul called her the "founding nurturer."
As chronicled in William McGuire's book Bollingen: An Adventure in Collecting the Past, she negotiated the project with Jung directly - as World War II shook the very roots of all assumptions about decency, democracy and the staying power of benevolent imagination.
"The world is such a mess that it becomes all the more important to me to do what I can to keep alive and make available such works as yours, and those of others who can contribute real, scholarly and imaginative books about man, and the history of his soul."
The foundation created the Bollingen Series of books, which now has more than 250 titles, including the 20 volumes of Jung's collected works and Joseph Campbell's The Hero with a Thousand Faces.*
The philanthropy not only supported leading scholarship, it created culture:
"Never before in the history of publishing has there been an author list as distinguished as that of Bollingen, nor has a publishing program had a more telling impact on the thought of its time." — Jean Martin, Wilson Library Bulletin
Before the foundation was wound up in 1968, it also granted 300 fellowships providing funding to poets like Marianne Moore and artists like Isamu Noguchi.
Mary Mellon was the editor of the series until her death at the age of 42, following an asthma attack in 1946.
"What one senses in Mary Mellon's ambitions for Bollingen is the overwhelming importance of Jungian ideas and the international intellectual network that centered on Jung," wrote Professor Thomas Bender in a New York Times book review. "Without her determination and energy - and her husband's fortune - it would not have happened."**
Which brings me to the theme of this post:
The "best" philanthropy, many donors attest, comes from objective analysis, theories of change, rigorous research and strategic planning. They believe success is proven with measurement and numbers. No doubt, these are all valuable tools. But they will never replace the qualities Mary Conover Mellon brought to her philanthropy - intuition, heart and personal commitment.
Earlier this year, John Kania, of FSG, shared with me the wisdom of William O'Brien, past president of Hanover Insurance Companies:
"The success of the intervention depends on the interior condition of the intervener."
I believe we separate our interior and exterior philanthropy at the risk of diminishing the potency of our giving. Can there be a more empowering "intervention" than to act on the passion, compassion and truth we know deep within? Giving is so wonderful, in part, because it can connect us with this deeper self.
Philanthropists often seek to transform the outside world, but they miss a big opportunity if they ignore this fundamental truth — that giving can change the giver as much or more than the recipients.This is a story often overlooked in philanthropy's quest for measurable impact. And I'm grateful to be able to tell Mary and Paul's story here as a way to honor their kind of inside-out philanthropy.
But the last word is best reserved for the man who inspired the philanthropy in the first place. His seminal work in analytic psychology always pointed to the transformational power to be found within.
In 1916, he wrote the following to his patient, Fanny Bowditch:
"Dear Miss Bowditch,
It is understandable that, as long as you look at other people and project your psychology into them, you can never reach harmony with yourself…
Your vision will become clear only when you can look into your own heart.
Without, everything seems discordant; only within does it coalesce into unity. Who looks outside dreams; who looks inside awakes.
With best regards,
Yours sincerely, Dr. Jung"

The series is now under the direction of Princeton University Press. In recent years, more of Jung's work has surfaced

and been published, including The Red Book in 2009. The Philemon Foundation works to further the original goal of the Bollingen Foundation in publishing these hitherto unpublished works.
* In fact, the Bollingen experience inspired further philanthropy by Paul: "The Yale Center for British Art holds one of the world's greatest collections of the work of William Blake thanks to the enthusiasm of its founder, Paul Mellon, for Blake's art and ideas. .. It was the interest of his first wife, Mary Conover Mellon, whom he married in 1935, in the thought and methods of Carl Jung that helped transform Paul Mellon into a major collector of Blake's work."
Photo credits (fair use) : Vassar Quarterly (Mellon); Henri Cartier-Bresson (Jung)
http://stevenscottcrandell.tumblr.com/post/102597490802/mary-conover-mellon -was-only-33-when-she-first

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Carl Jung: "Believe me, I often think of you and I often wish I could see you again." (2014-11-27 07:23)

To Mary Mellon
My dear Mrs. Mellon, Bollingen, 8 September 1941
Thank you very much for your kind letter! •
I just got it and I answer it immediately.
I wrote a long letter to you in spring. But I think you never got it.

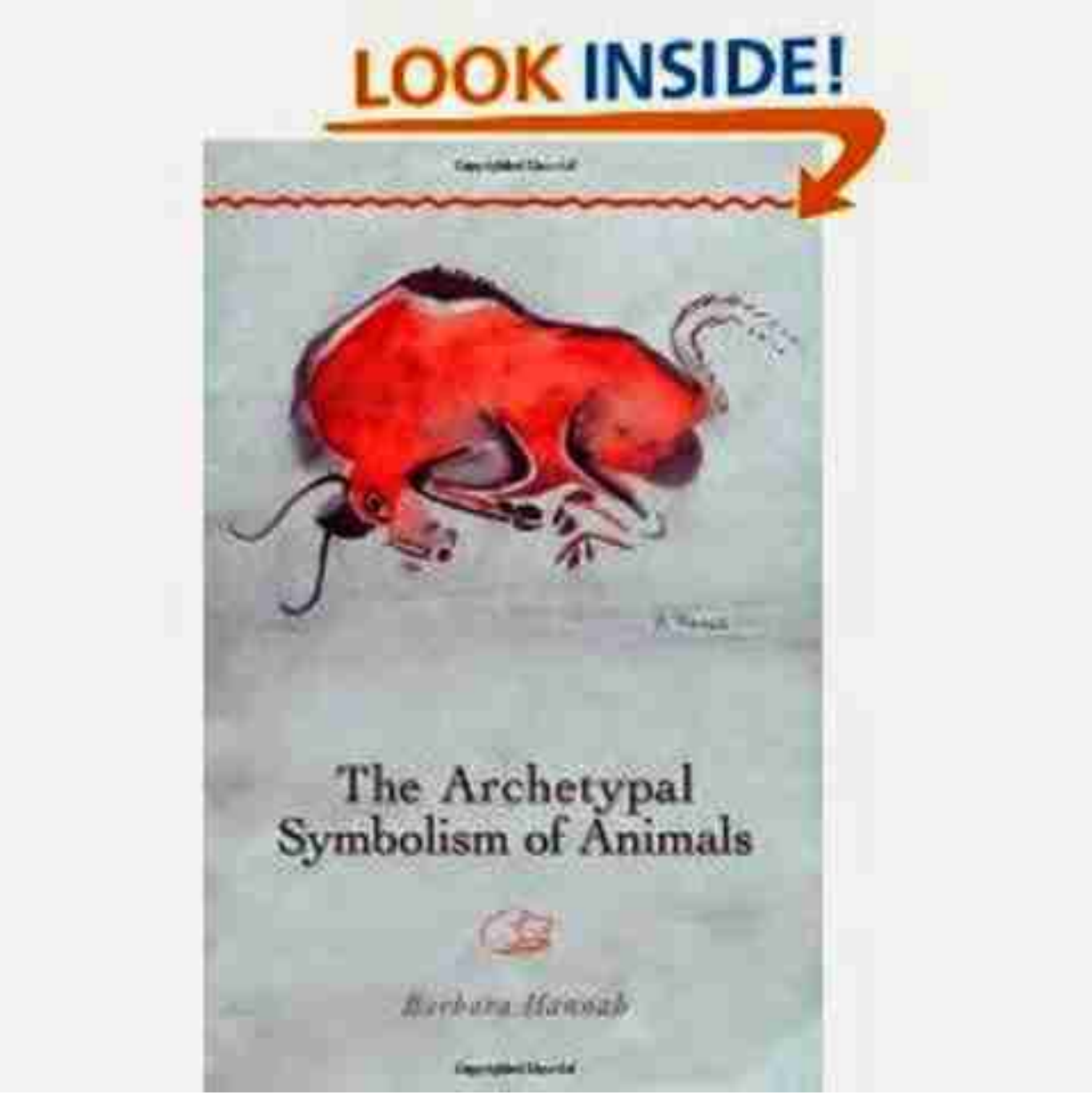
At least I heard from our post office that the letter has not been let through. I don't know why.
Believe me, I often think of you and I often wish I could see you again.
But you are further away than the moon.
I thought of you in Ascona, where we had a very nice meeting.
Your dream is shocking indeed.
You get such dreams when you are too much identified with somebody.
The unconscious then tries to throw something in between.
You probably have a very living image of myself and it might keep you too much away from yourself, no matter what I am.
It must be something of the sort, because all your letters emanate an immediate warmth and something like a living substance which has an almost compelling effect.
I get emotional about them and I could do something foolish if you were not on the other side of the ocean.
Please don't misunderstand me: I am in a healthy condition of mind, but I merely describe, with utmost honesty, that which is produced by a letter of yours.
It is slightly uncanny, and it proves that there is a living connection through the non-space, i.e., an unconscious identity.
Such a thing is dangerous to a certain degree, at least it can cause a certain alienation from yourself.
I do consider your dream as a very necessary compensation, though a painful one.
My attitude is one of honest and sincere devotion beyond all doubt.
It has never changed .
You don't need to do anything about it, because I think a normally functioning unconscious will compensate the trouble efficiently.
It is f.i. enough to get this shock of such a poisonous dream.
You know, we have to realize that no matter how much we should like to be able to talk to each other, we shall be separated for a long time, perhaps forever, if such a human
concept can be applied to whatever happens after death .
You know time and space are only relative realities, which under certain conditions do not exist at all.
Yet our conscious life detains us within the confines of time and space.
Perhaps you ought to realize the facts as they are.
We don't know what is going to happen over here.
Germany exhales a simply devastating atmosphere.
It is well-nigh indescribable.
I am not going to lecture this winter.
I feel it is time to reduce my public work.
A time might come when there will be nothing left but the life within.
It is splendid that Paul is with the army.
It is true, he has the air of a good marksman. We know them well in Switzerland.
I hope my lectures about the Mass will please you.
I don't write a book about Paracelsus, only two lectures, because I have been asked to lecture about him on the occasion of the 400th return of the day of his death (1541).
Please give my best regards to Paul. Sincerely hoping that my letter will reach you, I remain yours,
Affectionately,
C.G. Jung
P .S. Can't you pull a wire and tell the Bermuda censor who I am and that I am a F.R.S. and that I got an honorary D.Sc. at Oxford? And moreover I am a thoroughly reliable individual? Carl Jung, Letters Vol. 1, Pages 303-304.

Carl Jung on the importance of Painting. **(2014-11-27 08:19)**

I have turned these hints to practical account, urging my patients at such times to paint in reality what they have seen in dream or fantasy.
As a rule I am met with the objection, ”But I am not a painter!”
To this I usually reply that neither are modern painters, and that consequently modern painting is free for all, and that anyhow it is not a question of beauty but only of the trouble one takes with the picture.
How true this is I saw recently in the case of a talented professional portraitist; she had to begin my way of painting all over again with pitiably childish efforts, literally as if she had never held a brush in her hand.
To paint what we see before us is a different art from painting what we see within.
Many of my more advanced patients, then, begin to paint.
I can well understand that everyone will be profoundly impressed with the utter futility of this sort of dilettantism.
Do not forget, however, that we are speaking not of people who still have to prove their social usefulness, but of those who can no
longer see any sense in being socially useful and who have come upon the deeper and more dangerous question of the meaning of their own individual lives.
To be a particle in the mass has meaning and charm only for the man who has not yet reached that stage, but none for the man who is sick to death of being a particle.
The importance of what life means to the individual may be denied by those who are socially below the general level of adaptation, and is invariably denied by the educator whose ambition it is to breed mass-men.
But those who belong to neither category will sooner or later come up against this painful question.
Although my patients occasionally produce artistically beautiful things that might very well be shown in modern ”art” exhibitions, I nevertheless treat them as completely worthless when judged by the canons of real art.
As a matter of fact, it is essential that they should be considered worthless, otherwise my patients might imagine themselves to be artists, and the whole point of the exercise would be missed.
It is not a question of art at all or rather, it should not be a question of art but of something more and other than mere art, namely the living effect upon the patient himself.
The meaning of individual life, whose importance from the social standpoint is negligible, stands here at its highest, and for its sake the patient struggles to give form, however crude and childish, to the inexpressible.
But why do I encourage patients, when they arrive at a certain stage in their development, to express themselves by means of brush, pencil, or pen at all?
Here again my prime purpose is to produce an effect.
In the state of psychological childhood described above, the patient remains passive; but now he begins to play an active part.
To start off with, he puts down on paper what he has passively seen, thereby turning it into a deliberate act.

He not only talks about it, he is actually doing something about it.
Psychologically speaking, it makes a vast difference whether a man has an interesting conversation with his doctor two or three times a week, the results of which are left hanging in midair, or whether he has to struggle for hours with refractory brush and colours, only to produce in the end something which, taken at its face value, is perfectly senseless.
If it were really senseless to him, the effort to paint it would be so repugnant that he could scarcely be brought to perform this exercise a second time.
But because his fantasy does not strike him as entirely senseless, his busying himself with it only increases its effect upon him.
Moreover, the concrete shaping of the image enforces a continuous study of it in all its parts, so that it can develop its effects to the full.
This invests the bare fantasy with an element of reality, which lends it greater weight and greater driving power.
And these rough-and-ready pictures do indeed produce effects which, I must admit, are rather difficult to describe.
For instance, a patient needs only to have seen once or twice how much he is freed from a wretched state of mind by working at a symbolical picture, and he will always turn to this means of release whenever things go badly with him.
In this way something of inestimable importance is won the beginning of independence, a step towards psychological maturity.
The patient can make himself creatively independent through this method, if I may call it such.
He is no longer dependent on his dreams or on his doctor's knowledge; instead, by painting himself he gives shape to himself.
For what he paints are active fantasies that which is active within him.
And that which is active within is himself, but no longer in the guise of his previous error, when he mistook the personal ego for the self; it is himself in a new and hitherto alien sense, for his ego now appears as the object of that which works within him.
In countless pictures he strives to catch this interior agent, only to discover in the end that it is eternally unknown and alien, the hidden foundation of psychic life. Carl Jung, The Practice of Psychotherapy, Pages 47-49.

Carl Jung: "...the lowest layers of our psyche still have an animal character." **(2014-11-27 17:54)**



To Robert Eisler
Dear Dr. Eisler, 25 June 1946
What I said in Two Essays about archetypes in the animal psyche was only an aside.
I hazard the conjecture, which is based .on certain experiences, that the lowest layers of our psyche still have an animal character.
Hence it is highly probable that animals have similar or even the same archetypes.
That they do have archetypes is certain in so far as the animal-plant symbioses clearly demonstrate that there must be an inherited image in the animal which drives it to specific instinctive actions.
I have dealt with this point only in one essay: "Instinct and the Unconscious" (in Contributions to Analytical Psychology, Kegan Paul, London, 1928).
An offprint of my lecture "Archetypes of the Collective Unconscious" follows by the same post.
I have also asked my publisher to send you a copy of my Psychology and Alchemy, which of all my writings is probably the most concerned with archetypes.

Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 427-428.

Carl Jung on the Symbol of Losing Teeth **(2014-11-28 06:20)**

To Elined Kotschnig
Dear Mrs. Kotschnig, 16 April 1936
The symbol of losing teeth has the primitive meaning of losing one's grip because under primitive circumstances and in the animal kingdom, the teeth and mouth are the gripping organ.
If one loses teeth, one loses the grip on something.
Now this can mean a loss of reality, a loss of relationship, a loss of self-control, etc.
The English word grip is contained in the German word Begriff (conception or notion).
The Latin word conceptio means the same, i.e., catching hold of something, having a grip on something.
Thus the lost tooth also can mean that one loses a certain conception of things, a hitherto valid opinion or attitude.

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For instance pregnancy can have such an effect that one loses one's grip on the psychic continuity as the physiological condition takes the lead over the mind. The dream of the bone in the skull seems to point to the hole in the skull through which the soul escapes according to primitive belief.
This can mean a fear of death or a somewhat dangerous communication with the unconscious.
That the bone comes out of the mouth in the form of a tooth would convey the idea that a certain old opinion has been lost or is to be lost.
Occasionally it can also mean getting old or older, particularly so with women that have children, because there is a saying that each child cost a tooth.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. 1, Page 212.

Carl Jung: "The counterpart of sentimentality is as we know brutality." **(2014-11-28 06:47)**

To Wilhelm Laiblin
Dear Herr Laiblin,

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The toad that appears in your book generally signifies an anticipation of the human being on the level of the coldblooded creatures, and actually stands for the psyche associated with the lower spinal cord. Like the snake, it is a symbol of the creative unconscious.
What interested me most in your letter was that you as the Ergriffener look at the situation more from the feminine side.
This fits exactly, because the Ergreifer is the man and the Ergriffener is the woman.
But the Ergirffener whose ergreifer one does not see is taken for the Ergreifender and also functions as such (i.e. dangerously).
The counterpart of sentimentality is as we know brutality.
Wotan's inner meaning, represented by his lost eye, is Erda, the Magna Mater.
I understand perfectly why you feel the German phenomenon differently.
It would be the same with me, but I am caught my outsiderness and dare not let myself see it too exclusively from the inside.
That would also rob me of the capacity to make the German character comprehensible to the non-German world.
The West knows too much about sentimentalities to believe m them.
With best regards,
Yours sincerely,
C.G. Jung
1. L., to whom Jung had sent "Wotan," asked why the outsider was more impressed by the masculine aspect of events in Germany whereas to one judging from inside the feminine aspect was more impressive
2. : Ergriffener = he who is gripped; Ergreifer/Ergreifender =he who grips. Carl Jung, Letters Vol. 1, Page 213.

Carl Jung: "The feminine mind is pictorial and symbolic and comes close to what the ancients called Sophia." (2014-11-28 15:12)

To Dr. S.

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Dear Colleague, 22 March 1935
The working out of the dreams you sent me contains all the viewpoints needed for their interpretation.
In other words, you have found an adequate interpretation through your discussion of them.
I would only add that there is obvious alteration of the anima figure.
That may also be the reason why she seems to vanish away.
She disappears in her earlier form and grows dearer in another, which very often happens in the course of this process.
She can change from a child into an old woman and from an animal into a goddess.
If she is old, this is an indication that one's consciousness has become considerably more childish.
If she is young, then one is too old in one's conscious attitude.
The puerilization of the conscious attitude should not be understood as a regression; it is often necessary in order to produce an unprejudiced, naive, receptive consciousness.
This is needed to understand the spiritual side of the anima figure.
won't say anything more about this so as not to anticipate your further work along these lines.
The psoriasis of the anima figure is due to certain contents which the anima has within her, as though in tl1e blood. and which I sweat out on the surface.
This is also indicated by the snakelike patterns of the psoriasis.
It is a kind of painting that appears on the skin.
Very often this points to the need to portray certain contents or states graphically, and in colour.
This is sometimes necessary because they cannot be grasped conceptually but only concretely.
This "art" activity is also indicated by the fact that the anima discovers all sorts of feminine handicrafts in her trunk.
That is to say all these works of the anima are products of the feminine mind in a man.
The feminine mind is pictorial and symbolic and comes close to what the ancients called Sophia.
No fee required.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 189.

Carl Jung: ”I will lead him into the night of the soul so that one of them at last may know what he is actually dealing with.”] (2014-11-29 06:15)

To Pastor Max Frischknecht
Dear Pastor Frischknecht, 17 July 1945
Thank you for your letter and essay.
I, too, think that your youth is still an encumbrance to you.
But it seems to me that certain obligations are laid even upon youth.
I have read your essay with interest.
As you yourself regard it with a critical eye, I will raise no further objections.
I am only interested to know how you come to grips with the fact that in the Old Testament Satan is one of God’s angels and a member of the heavenly choir and thus part of the divine substance. (A relative separation first occurs in the Book of Job.)
I hope it has become clear to you in the meantime that the archetype, as a psychological datum, does not delineate

any historical God and therefore cannot be identified with any existing ideas of God.
I can only repeat: I am not a theologian but an empiricist who can establish only the possibility, given by the archetype, of no matter what ideas of God.
I hope you will have an opportunity to make the necessary corrections, since it should be in the interests of the theologian today not to block still further the approaches to an understanding of religion by misconceptions that can so easily be removed.
I call it tragic blindness when theologians, of all people, accuse me of psychologism, or-how stupid can they get?-of worshipping the self.
The chief difficulty, it seems to me, is that the theologian preaches away just as though he had an old heathen congregation before him that had still heard nothing of the great news from Palestine.
By so doing he completely misses the mark with modern man.
He would do better to think a bit more so as to make his preaching understandable.
Why does he go on pouring new wine into old bottles?
Why is he not glad when science tenders him some help?
After all, nobody believes any more that His Reverence is filled with the Holy Ghost every Sunday morning.
And how does Luther know that the Holy Ghost is not a sceptic?
This is theological presumptuousness.
The spirit bloweth where it listeth and not where Calvin with his providentia specialis wants it to blow.
Does theology still not know the harm it does to the religious life?
Perhaps, my dear Pastor, you will allow an old man, who has had some experience of life and the world, to offer you the above points for reflection.
You still have a long stretch of the road before you, and the future will call the theologian to account as never before.
Nowadays people want to understand and not just be harangued in an edifying manner. I hear over and over again: ”Well, I knew ages ago what the parson says about it, but that’s no help to me.”
Why do the young complain that not a flicker of light comes from the Church?
This question cannot leave anybody cold who still has some truck with Christian civilization.
The theologian today must know a bit more about the human soul if he wants to address it.
I once told Archbishop Temple: ”Send me an intelligent young theologian. I will lead him into the night of the soul so that one of them at last may know what he is actually dealing with .”
But nobody came.
Naturally they knew it all already, and much better.
That is why the light has gone out.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 372-373.

Carl Jung on the Pyramids, Death and Resurrection. **(2014-11-29 13:54)**

Then the dreamer sees the pyramids.
The symbol of the pyramid we are most familiar with is that in the Egyptian cultural environment and in China.
In Egypt, the pyramids even give a great historical epoch its name, the Age of the Pyramids.
The pyramids are burial sites, tombs of the kings.
For the ancient Egyptians, however, the king was much more than merely a real figure of social life, more than a representative of foreign and domestic politics; he stands in a special relation with the gods.

He is of divine origin, successor to the god Re, who, having grown old and tired, had retired to heaven and given over the reign to the kings on earth.
Frequently the name of the god Atum or Horus was added to his own, and he is often directly referred to as the sun.
After death he becomes a god again, namely, Osiris.
There is a spatial connection between his tomb, the pyramid, and the temple in which the god is worshipped; the former is even sometimes directly addressed as Osiris.
The pyramid [. . .] is entirely based on the Egyptians' ideas on life after death: man is composed of at least three parts, the body, the soul (Ba), and the Ka, a being of its own,
for whom it is hard to find a translation.

After death follows the resurrection.
It can take place only if the form of the deceased's body has been preserved by embalming.
Ba, the soul, often rendered as a bird, has to be able to visit the embalmed body; its way goes through the tomb shaft, situated in the pyramid.

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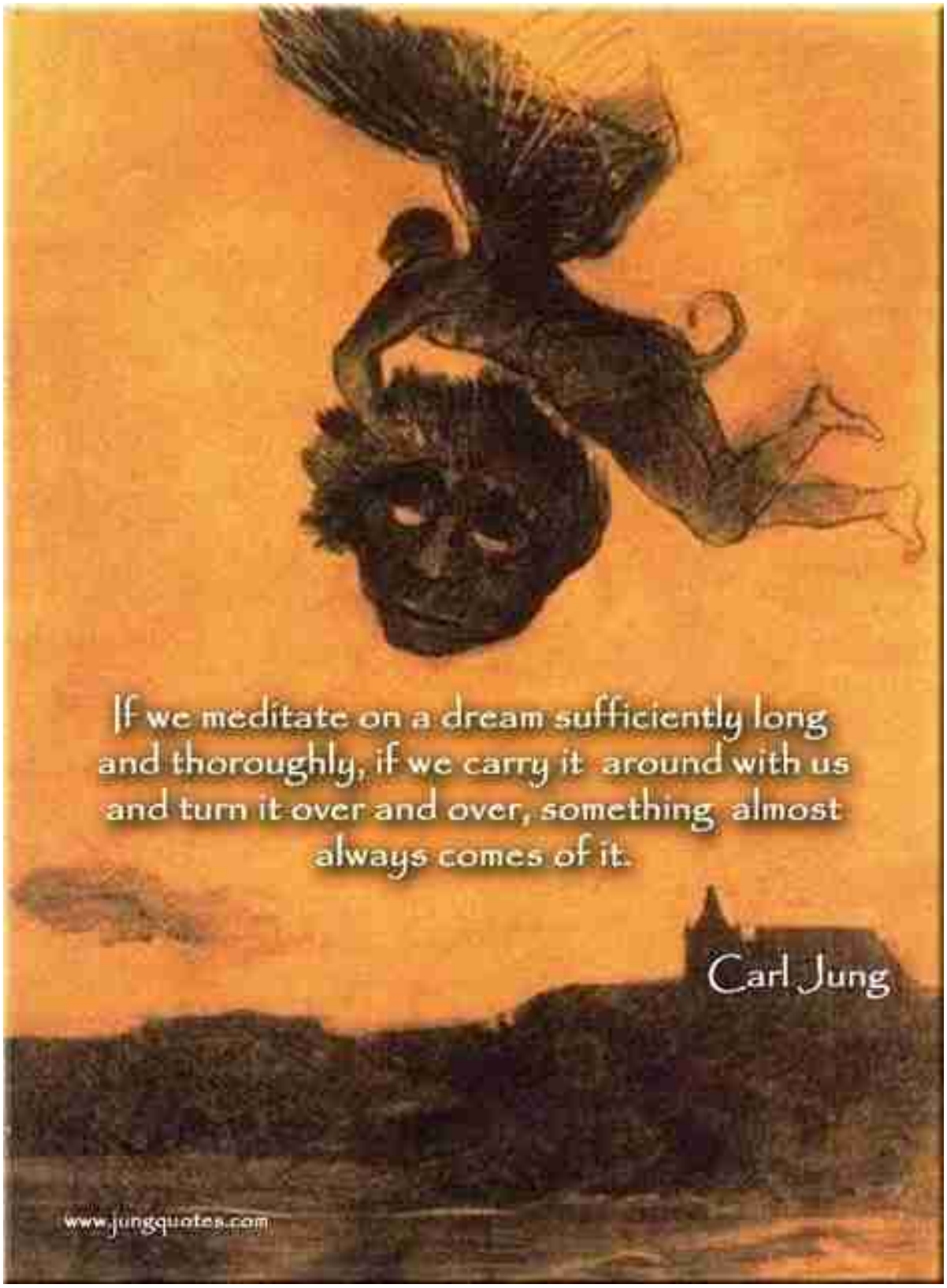
After death, the pyramid itself serves as a home for Ka.
Obviously, Ka is the most important element, an independent spiritual being who has his home in the living individual, guides him through the entire course of life, and after death continues the life, which the deceased began here on earth, in the grave.
Ka is supplied in the pyramid tombs, therefore, with all the household things that are necessary for his housekeeping after death: food and drink, personal objects, weapons, rouge-pots, mirrors, and so on, even the domestic servants who do the housekeeping for him.
For the resurrection it is also necessary that there is a portrait-like mask of the deceased in the grave.
It is either laid over the face of the corpse or is displayed, in the form of a sculpture or picture, in a special place in the burial chamber. [. . .]
In the Cheops Pyramid, as well as in the grave of Osiris in Abydos, another characteristic of the resurrection is stressed as important: the burial chamber is subterraneously
connected to the Nile by special channels, through which the fertilizing water of the Nile can find its way into the burial chamber in times of inundation. [. . .]

In China, the second cultural environment in which pyramid tombs were erected, the idea of resurrection is symbolically expressed by the choice of the grave site.
It is situated between the mountain and the valley, between heaven and earth, in the Fengshui—that is, in the most favorable geomantic position, where the sun and the
south wind can reach it—and among trees, at the roots of which water pours out of the ground.
In all ethnicities building pyramids as burial sites, there exists, according to Baumann, the idea that the process of physical centering is preceded by destruction, only after
which can the new emerge in durable forms.
So we are able to deduce death and resurrection, the destruction of the one personality and the building of a new one, from the symbol of the old pyramids. Carl Jung, Children's Dreams Seminar, Pages 152-154.

Carl Jung: "This is the secret of dreams—that we do not dream, but rather we are dreamt." (2014-11-29 14:53)



Participant: What sense does it make to dream dreams of a purely catastrophic nature?

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Professor Jung:
This is the secret of dreams—that we do not dream, but rather we are dreamt.
We are the object of the dream, not its maker.
The French say: “To make dream.”
This is wrong.
The dream is dreamed to us.
We are the objects.
We simply find ourselves put into a situation.
If a fatal destiny is awaiting us, we are already seized by what will lead us to this destiny in the dream, in the same way it will overcome us in reality.
One of my friends, who was attacked by a mamba (cobra) in Africa, dreamed of this event two months in advance in Zurich.
The snake attacked him in the dream exactly in the way it later did in reality.
Such a dream is anticipated fate.
Participant:
So we cannot always assume that the dream wants to make something conscious?
Professor Jung:
No, not at all.
This is anthropomorphic thinking.
We can only try to understand what the dream offers.
If we are wise, we can put it to use.
We must not think that dreams necessarily have a benevolent intention.
Nature is kind and generous, but also absolutely cruel.
That is its characteristic.
Think of children.
There is nothing more cruel than children, and yet they are so lovely.
If I had such a dream, I would naturally react differently from the woman in question.
But as I am a different person, I also have a different dream.
So that’s not how we should think. We can only compare.
The hopeless case has the hopeless dream, the hopeful one has the hopeful dream.
Participant:
Is it possible to understand all dreams? Isn’t it already in the nature of such a dream that it cannot be understood?
Professor Jung:
If the dreamer had had it in her to understand this dream at some point later on, there probably would have been a suffix of hope added to it.
There would be a ray of light at the end, which would give the doctor a hint.
He could then say: “You have had a very alarming dream.”
And the patient would perhaps understand him. If she understands the dream, she will be on her way to integrate the pathological part.
With this patient, I had talked about dreams. Interestingly, she did not mention these dreams.
But when she was gone, they came to her as an esprit d’escalier.
She then told me about them in a letter.
If the dreamer had actually told them, I would have been even more scared.
I had seen her a couple of times, but had not come far enough to identify the content of her peculiar disturbance.
She did not come into a mental institution, but hovers above the ground as a shadow.
Right before she came to me, she had undergone a psychotic phase.
She came to me during the downhill phase of a psychotic interval.
You can see which fate the two dreams from childhood have anticipated.
Participant: Couldn’t there come positive dreams again later on, which would lessen the uncanny aspect?
Professor Jung:

Positive dreams may well follow, but none of them have the importance of the childhood dreams, because the child is much nearer the collective unconscious than the adults.
Children still live directly in the great images.
There are high points in life—puberty, midlife—when the great dreams appear again, those dreamed out of the depth of the personality.
In the life of the adult, dreams mostly refer to personal life.
Then the persona is in the foreground, what is essential in their personality has long emigrated, is long gone, perhaps never to be reached again. Children's Dreams Seminar, Pages 159-160.

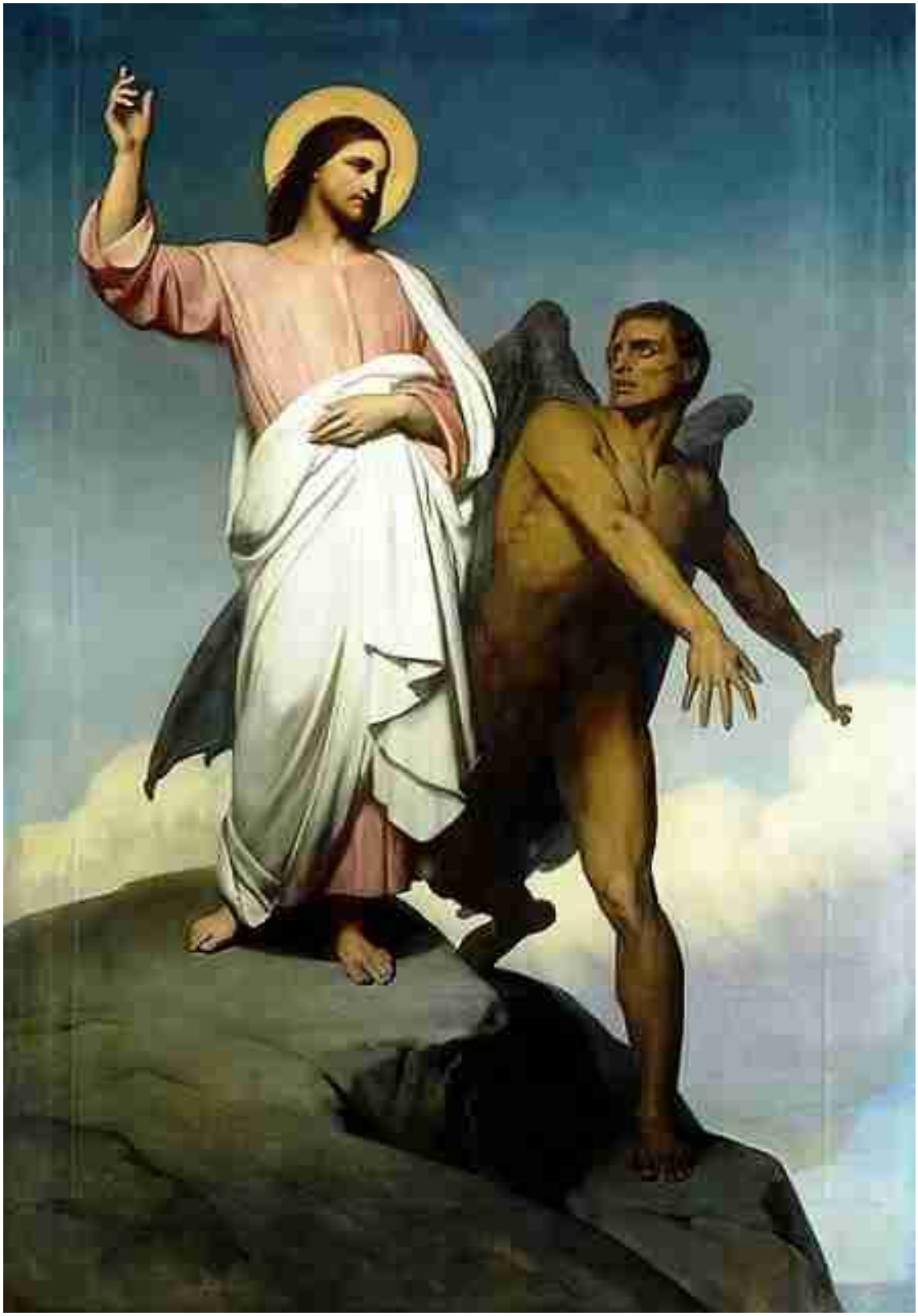
Carl Jung on the Ashes of the Dead and Resurrection. **(2014-11-29 17:28)**

We still have to deal especially with ashes as the product of cremation.
All cults of cremation have an idea in common, to assist the dead person on his way to the hereafter, that is, to assist in resurrection by freeing the soul through destruction of the mortal remains: the soul can thus float into the next world, into heaven.
The custom of simultaneously cremating his possessions, even his wife, with the dead person, is connected with this

idea.
This concept is very clearly expressed in an Indian prayer, which the man conducting the funeral addresses to the dead person during cremation: Arabia, flies to Egypt after having lived for five hundred years, where it sets itself on fire after self-laceration, to give birth to itself out of its own ashes.
But the flight to Egypt is the flight to Heliopolis, where the old phoenix is buried as a god.
So the ashes and the pyramid are both symbols of the resurrection of the dead, although they belong to different cultural environments. [. . .]
Above the pyramid there are the death masks: in order to understand them, let us start from the notion of the mask. [. . .]
A special, and the most frequent, form of the mask is the death mask.
We have already talked about the Egyptian death mask.
It can be effective in resurrection only if it is portrait-like.
Death masks are still in use today: on tombstones, often in an artistic form—let me remind you of Italian cemeteries—they show a portrait of the deceased as true to life as possible, and so keep his memory alive for the bereaved.
Death masks are frequently used by primitive peoples in puberty rites, those dramatized representations of the process of puberty, of the death of the infantile personality, and the rising of the adult personality.[. . .] Carl Jung, Children's Dream Seminar, Pages 155-156.

A Presentation on the "Devil" from Dr. Jung's "Children's Dreams Seminar," (2014-11-30 08:33)

[A Presentation on the “Devil” from Dr. Jung’s “Children’s Dreams Seminar,”]
Mrs. Brunner:
This leads us to the devil: our concept of the devil has developed out of the Old Testament, the New Testament, and, above all, the later Christian dogma.
In the Old Testament, the devil pales beside the almighty Yahweh.
In the Book of Job he is still listed among the “sons of God.”
By his association with the Persian Ahriman he acquires Persian traits.
Ahriman is the antagonist of light; he means darkness and death; he comes from heaven in the form of a serpent.
Philo was the first, following the Persian view, to make the serpent of the Hebrew Fall of Man the Satan and the image of evil lust.
In the New Testament, the devil fights, as the lord of this world, against the kingdom of God.
Consequently, he not only becomes the master of all evil, but also of what could have endangered the spread of the Church’s power: the Church saw Gnosis and Reformation as temptations by the devil.
In the Gnosis, several pairs of gods, none of whom assume a material form, stem from the highest god.
From Sophia, the divine wisdom, a relatively ignorant being is born, the Demiurge, who creates the world.
Later, the Church Father Irenæus replaces the Demiurge with Satan, the fallen angel of pride.
The notion of the fallen Lucifer means that a being of the light has fallen under the law of gravity, that it has assumed a material body.
In Dante’s Divine Comedy, Lucifer, with his three heads in the earth’s deepest abyss, is the counterpart to the Holy Trinity.
In the New Testament, the devil is still rather shapeless.
He became the devil incarnate only through ideas introduced by non-Jewish converted and subjugated peoples, whose gods had been degraded to devils by Christianity.
To the saints, the devil appears in his incarnate form, so, for example, to St. Simeon in the form of the man on the cherub carriage telling him: “Come, get on the carriage, so
that you may receive your crown.”
To St. Paternian the devil appears in the form of a girl.
When his voluptuousness is aroused by this, he recognizes the Tempter and remembers that all who soil themselves with wantonness will be punished in the fire.
In the thirteenth and fourteenth centuries, the belief in the devil reached its climax.
Misfortune, illness, blasphemy, passion—all these were attributed to the devil and his sorcery.
Pagan magic and rituals were revived in the belief in witches, particularly in its feminine and natural aspects.
In the seventeenth and eighteenth centuries, belief in the devil decreased.
The devil was rationalized and depersonalized.
He was no longer the evil power at whose mercy mortals lived, but he became the evil instinct within man’s heart—egotism.
The vital symbol was reduced to a pale allegory.
Let us summarize the most important characteristics of the devil concept: the devil is the black one, the opposite of light.
When he appears red, he is of a fiery, that is, passionate nature, and causes wantonness, hate, or unruly love.
As the “green one” he is related to vegetation and nature. He appears as a goat, snake, cat, or poodle; he is seen with a cloven hoof, filthy and with a tail.
He is living in the earth, and represents the earth power of the Titans and man’s being bound to the earth. He stands for our animal nature.
As a wild hunter and heir to Wotan, he is the spirit of eternal unrest, who storms through the skies on his horse.
His wings point to his relation to the thinking function.
As Mephistopheles, he is arrogant, egomaniacal, cunning, and eager to draw man into dust and matter.



Finally, as Lucifer, true to his name, he is the bearer of the spark of light, who descended through the planetary spheres from the highest light down into matter, seeking to liberate it as a work of salvation.
Filthy and rough like a tomcat below, but more brilliant than the sun above—that's how a judge of the witch trials described him.

He who becomes slave to the devil has to burn in the fire.
For those who have not been redeemed by Christ on the cross, the fire of hell will be eternal agony.
As Purgatory, it has the effect of purification by which man attains sight of the face of God.
Frazer offers a great deal of evidence for fire's power to purify and to promote light and fertility.
In all cultures, fires were, and still are, lit on the eve of great feasts and great changes, as in the Walpurgis night, at midsummer celebrations, at Easter, and so on.
The old god, or his earthly representative, is burned in the new fires.
Cremation should enable rebirth in the next world.
The prophet Elijah went into heaven on a fiery wagon.
According to Heraclitus, the world was created in fire, and will perish in fire. His fire is the power of God.
Similarly, Simon Magus sees the dynamis of the fire at the origin of the cosmos.

It is logos; it is the primeval unity and it is the root of the cosmos.
Fire has a double nature, a hidden and a visible side.
In the hidden fire above heaven, all things are preserved.
Through fire, which consumes the material form, the soul becomes the pure image, godlike and immortal.
In alchemy it says: In this fire, which God created in the earth, just as he created the Purgatory in hell, God Himself is glowing in divine love.
And Jesus Christ says, according to an apocryphal word of the Lord: "He who is near me, is near the fire."
So the savior is of a fiery nature. In the Krishna legend, however, the savior is born to a parental couple, at whose wedding the carriage is steered by evil demons.
Children's Dreams Seminar; Pages 173-176.

Carl Jung: "It can also lead to the fact that such children do not really get into their bodies..."
(2014-11-30 09:25)

[Carl Jung: "It can also lead to the fact that such children do not really get into their bodies, that many body zones are not connected at all."]
If we may assume, then, that human dispositions are there in prototypical form, we are free—indeed it behooves us—to prove that these are ideas and images that can be found throughout the whole history of mankind.
The wedding couple in our dream, the carriage and its ritual use, the devil—these are ideas, images, which have had their clear impact on the history of peoples, and which are present again in potentia in every child.
They are particularly vivid in children, because children are still nearer the collective unconscious.
The mental state of the first years of life does not differ from the collective unconscious; it is a world rich of images.
There is nobody to look at them, because no consciousness exists.
It is a world ocean full of the strangest figures.
The child emerges from this sea.
Later in life, people sometimes still have a faint memory of this golden background.
The more memories of what had been exist, the more difficult the adjustment will seem. This can even have the effect that no real interest in questions of the present can be summoned.
It can also lead to the fact that such children do not really get into their bodies, that many body zones are not connected at all.
They know the body only from looking at it, they themselves are not in it, so as to feel through it.
The breathing teacher then says: the breathing does not go through at all. They are incapable of completely

inhabiting the body.
This can be seen in the clumsy and stiff posture of such persons.
They walk around as if they pulled themselves on strings.
These are effects of the past that still projects out [into the present].
It is still too strong.
“That life which was before, and which is different from the life we are leading now”—this is a theme you will encounter more than once in the history of peoples.
The best example is the Tibetan Book of the Dead, the Bardo Thödol.
The Bardo lifespan is forty-nine days.
The souls live, so to speak, in a collective world, and are confronted with spirits and other images of life, “images of all creatures,” as Goethe says in Faust. Carl Jung, Children’s Dreams Seminar, Pages 182-183.

Carl Jung on ”Three” and ”Time.” (2014-11-30 11:30)

Participant: The three Fates represent the coming into being and the fading away of what happens.
Professor Jung: In Mahayana Buddhism, you will find the Three as the center of the carnal world: a cock, a snake, and a pig.
The cock is lust, the snake envy, and the pig ignorance.

These three are the roots of the world, these are the three causes of what happens in the world.
This can be found in the so-called Kilkor Mandala, which has these three figures at its center.
At Friday's lecture you heard about the visions of Mahasukha, and that he had three eyes to see the past, the present, and the future.
This shows that the Three stands in connection with time.
The Three is time, and time is always identical with the flow of energy.

We can conceive time only on the basis of movement.
There must be change to make time possible.
Proclus says: “Wherever there is creation, there is also time.”
The Neoplatonic god of creation is Chronos, that is, time.

This is the original form of Bergson's idea of the durée créatrice.
Time has these two aspects: that which lies behind us, and that which lies ahead. Certain [American] Indians have only one word for time: day.
Pointing forward means tomorrow, pointing backward yesterday, and a movement downward today.
Threeness designates the course things take.
Time is identical with the course things take.
Time, as such, does not exist at all.
There is only the course things take, which we measure with the notion of time. For primitive man, who is close to nature, the course of time is no abstraction.
For him there is only a then, a now, and a before.
He doesn't have a watch, does he, on whose numbers he could read the time.
He completely exists in that stream of events, which is permanently flowing into a dark hole, which comes to us from a dark future, which flows through us, and sinks into eternal darkness behind us.
Primitive man has no history; there is no history before the grandfather, prehistory lies only about three generations back.
The primitive is most deeply impressed by this strange stream of events, however, coming from the tomorrow, flowing through the today, and sinking into the yesterday.
For him this is a directly experienced fact of life.
This continuity of events is also at the basis of the Chinese concept of nature, according to which everything happening at a given moment is happening exactly as it has to.
You will find this idea in the Book of Changes, the I Ching.
When I throw a handful of peas, they will roll in all directions.
Try to interpret this, and you will understand the importance of the moment.
If you practice such a method to some extent, you will see how remarkably well the meaning of the I Ching matches the psychological situation.
It is more than a façon de parler.
It is a highly remarkable fact that can also be proven by data from astrology—which is not just superstition, provided you have the necessary experience.
Astrology has to do with stars only insofar as the course of events is measured with the help of them.
Telepathic experiences also belong here.
Some smart alecks say it's all nonsense, but most often they have never heard of such experiences, simply because this does not fit into their worldview.
All these phenomena of synchronicity—which are really striking once we pay attention to them—only mean that corresponding things are happening at the same moment.
This points to the substantiality of events in time.
It is an archaic experience such as that of expanded space.
We have seen that time has three aspects: past, present, and future.
The three snakes in our dream are probably a reference to time.
Originally time itself was depicted as a snake, as in the Zodiacal snake.
Religious heroes were often portrayed in connection with time.
In the Upanishads, too, Prajapati is the year, is Chronos, the creator of the world.

Christ is also the ecclesiastical year; in certain early Christian drawings he was depicted as a snake carrying the stars on its back—twelve stars representing the twelve disciples.
It is the time, the year with its twelve months.
Time symbolism also played a great role in the Mithras cult.
The figure of Aion usually stood at the main altar of the Mithras cult—he is a man with a lion's head, enveloped by the Zodiacal snake, Zrvan akarana, meaning "boundless time."

As you can see, there is ample evidence for the snake as a symbol of the passing of time.
In our dream, the child is told to go into this circle of snakes to transform herself.
The transformation is inevitable because she is stepping into the fire with the corruptible body.
In our rational thinking this would equal self-destruction, but the irrational meaning is: transformation to immortality.

Carl Jung, Children's Dream Seminar, Pages 203-207.

Carl Jung on the "Chief" and the "Medicine Man." (2014-11-30 15:57)

Professor Jung:

In the life of a primitive tribe, these two personalities are really the decisive authorities.
The chief is violent; he is the strongest man of the tribe.
The moment he is no longer strong, he is killed on the spot.
In the New Testament there is also an example of the slaying of the former king: Christ is sacrificed, and Barabbas is set free.
This referred to an old custom, namely, that a criminal was allowed, on a certain day of the year, to freely walk around the town.
He could rob everything—provided that he was not caught after sunset, in which case he was killed.
He was a king, and had royal power.
This custom stemmed from the fact that the king has absolute authority as long as he is in power.
The moment he shows a slight weakness, he is finished.
Another example is the Nordic kings.
They were allowed to rule as long as the harvests were good.
If the harvest was bad, however, they were killed, because in that case they had not fertilized the country well.
It was uncomfortable to have been king of the primitives.
The counterpart of the powerful man is the medicine man; most often he is the intelligent one of the tribe.
I myself was able to notice that either he is the crazy one of the tribe, or a man of superior shrewdness, simply more intelligent than the others, or dangerous because of his cunning.
He has contact with the spirits and receives their revelations.
He can even rule the tribe, over the chief 's head, through divine revelation.
There is a wonderful example in the book of Rasmussen on the Polar Eskimos: There is a story told about a medicine man who, when his tribe suffered great hardship because of a lack of food, had a vision of a land offering food.
He persuaded his tribe to go with him over the ice of Baffin Bay.
They came to the shores of North America, where they found plenty of food.
One half of the tribe turned back before that, and perished.

The other half went with him, and was able to be saved by him.
He had the inner certainty of a sleepwalker, with the help of which he led his people to the right place.
This is what the medicine man can do. It need not always be cunning; the idea that will save the situation can also come from the heart, as in this case.
The prophets in the Old Testament also were such medicine men.
There often is a conflict between the chief and the medicine man.
The chief is often afraid of the medicine man.
I have experienced such a situation myself.
A chief wanted to tell me something about the medicine man.
Out of fear he took me into the bush with him and posted sentinels.
He only whispered—when I asked him why he talked in such a low voice, he answered: "If the medicine man knew, he would poison me at once." Carl Jung, Children's Dreams Seminar, Pages 141-143.

4.12 December

Carl Jung: “And it was Brigitta of Sweden (1303 -1373) who helped me to gain insight.” **(2014-12-01 07:09)**

[Carl Jung: “And it was Brigitta of Sweden (1303 -1373) who helped me to gain insight.”]
To Hans Schmid
Dear friend, 6 November 1915
In the meantime, and after long reflection, the problem of resistance to understanding has clarified itself for me.
And it was Brigitta of Sweden (1303 -1373) who helped me to gain insight.
In a vision she saw the devil who spoke w1th God and had the following to say about the psychology of devils:
”Their belly is so swollen because their greed was boundless, for they filled themselves and were not sated, and so great was their Greed that, had they but been able to gain the whole world, they would gladly have exerted themselves, and would moreover have desired to reign in heaven. A like greed is mine. Could I but win all the souls in heaven and on earth and in purgatory, I would gladly snatch them.”
So the devil is the devourer.
Understanding = comprehendere and is likewise a devouring.
Understanding swallows you up.
But one should not let oneself be swallowed if one is not minded to play the hero’s role, unless it be that one really is a hero who can overpower the monster from within.
And the understander in tum must be willing to play the role of Fafner and devour indigestible heroes.

It is therefore better not to ”understand” people who might be heroes, because the same fate might befall oneself. One can be destroyed by them.
In wanting to understand, ethical and human as it sounds, there lurks the devil’s will, which though not at first perceptible to me, is perceptible to the other.

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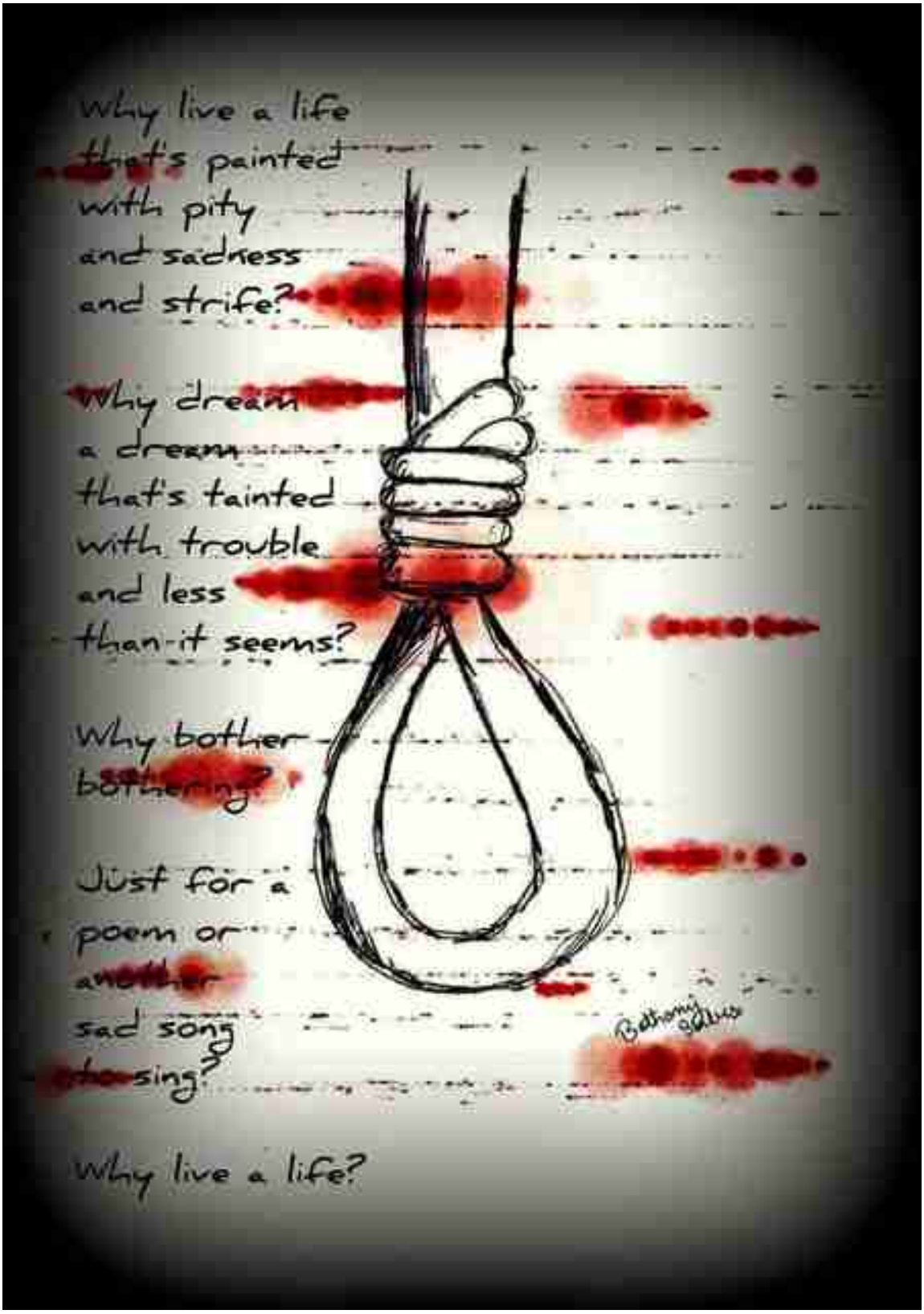
Understanding is a fearfully binding power, at times a veritable murder of the soul as soon as it flattens out vitally important differences.
The core of the individual is a mystery of life, which is snuffed out when it is ”grasped.”
That is why symbols want to be mysterious; they are not so merely because what is at the bottom of them cannot be clearly apprehended.
The symbol wants to guard against Freudian interpretations, which are indeed such pseudo-truths that they never lack for effect.
With our patients ”analytical” understanding has a wholesomely destructive effect, like a corrosive or thermocautery, but is banefully destructive on sound tissue.
It is a technique we have learnt from the devil always destructive, but useful where destruction is necessary.
But on can commit no greater mistake than to apply the principles of this technique to an analyzed psychology.
More than that all understanding in general, which is a conformity with general points of view, has the diabolical element in it and kills.
It is a wrenching of another life out of its own course, forcing it into a strange one in which it cannot live.
Therefore, in the later stages of analysis, we must help people towards those hidden and unlockable symbols, where the germ lies hidden like the tender seed in the hard shell.
There should truly be no understanding in this regard, even if one were possible.
But if understanding is general and manifestly possible, then the symbol is ripe for destruction, as it no longer conceals the seed which is about to break from their shell.
I now understand a dream I once had, which made a great impression on me: I was standing in my garden and had dug open a rich spring of water that gushed forth.
Then I had to dig another deep hole, where I collected all the water and conducted it back into the depths of the earth again.
So is healing given to us in the unlockable and ineffable symbol, for it prevents the devil from swallowing up the seed of life.
The menacing and dangerous thing about analysis is that the individual is apparently understood: the devil eats his soul away, which naked and exposed, robbed of its protecting shell, was born like a child into the light.
That is the dragon, the murderer, that always threatens the newborn divine child.
He must be hidden once more from the ”understanding” of humanity.
True understanding seems to be one which does not understand yet lives and works.
Once when Ludwig the Saint visited the holy Aegidius incognito, and as the two, who did not know each other came face to face, they both fell to their knees before each other embraced and kissed-and spoke no word together.
Their gods recognized each other, and their human parts followed.
We must understand the divinity within us, but not the other, so far as he is able to go by himself and understand himself.
The patient we must understand, for he needs the corrosive medicine.
We should bless our blindness for the mysteries of the other; it shields us from devilish deeds of violence.
We should be connivers at our own mysteries but veil our eyes chastely before the mystery of the other, so far as, being unable to understand himself, he does not need the ”understanding” of others.
[UNSIGNED] Carl Jung, Letters Vol. 1, Pages 31-32
Images:
1. Brigitta of Sweden
2. Fafner guarding his hoard of gold

Carl Jung on the “Art of Interpreting Dreams.” **(2014-12-01 08:33)**

[Carl Jung on the “Art of Interpreting Dreams.”]
The art of interpreting dreams cannot be learnt from books.
Methods and rules are good only when we can get along without them.
Only the man who can do it anyway has real skill, only the man of understanding really understands.
No one who does not know himself can know others.
And in each of us there is another whom we do not know.
He speaks to us in dreams and tells us how differently he sees us from the way we see ourselves.
When, therefore, we find ourselves in a difficult situation to which there is no solution, he can sometimes kindle a light that radically alters our attitude—the very attitude that led us into the difficult situation. Carl Jung, Civilization in Transition, Page 152.

Carl Jung on "Suicide." **(2014-12-01 17:35)**



To Eleanor Bertine
Dear Dr. Bertine, 25 July 1946

I'm just spending a most agreeable time of rest in my tower and enjoy sailing as the only sport which is still available to me.
I have just finished two lectures for the Eranos meeting of this summer.
It is about the general problem of the psychology of the unconscious and its philosophical implications.
And now I have finally rest and peace enough to be able to read your former letters and to answer them.
I should have thanked you for your careful reports about Kristine Mann's illness and death long ago, but I never found time enough to do so.
There have been so many urgent things to be done that all my time was eaten up and I cannot work so quickly any longer as I used to do.
It is really a question whether a person affected by such a terrible illness should or may end her life.
It is my attitude in such cases not to interfere.
I would let things happen if they were so, because I'm convinced that if anybody has it in himself to commit suicide, then practically the whole of his being is going that way.
I have seen cases where it would have been something short of criminal to hinder the people because according to all rules it was in accordance with the tendency of their unconscious and thus the basic thing.
So I think nothing is really gained by interfering with such an issue.
It is presumably to be left to the free choice of the individual.
Anything that seems to be wrong to us can be right under certain circumstances over which we have no control and the end of which we do not understand.
If Kristine Mann had committed suicide under the stress of unbearable pain, I should have thought that this was the right thing.

As it was not the case, I think it was in her stars to undergo such a cruel agony for reasons that escape our understanding.
Our life is not made entirely by ourselves.
The main bulk of it is brought into existence out of sources that are hidden to us.
Even complexes can start a century or more before a man is born.
There is something like karma.
Kristine's experience you mention is truly of a transcendent nature.
If it were the effect of morphine it would occur regularly, but it doesn't.
On the other hand it bears all the characteristics of an ekstasis.
Such a thing is possible only when there is a detachment of the soul from the body.
When that takes place and the patient lives on, one can almost with certainty expect a certain deterioration of the character inasmuch as the superior and most essential part of the soul has already left.
Such an experience denotes a partial death.
It is of course a most aggravating experience for the environment, as a person whose personality is so well known seems to lose it completely and shows nothing more than demoralization or the disagreeable symptoms of a drug-addict .
But it is the lower man that keeps on living with the body and who is nothing else but the life of the body.
With old people or persons seriously ill, it often happens that they have peculiar states of withdrawal or absent-

mindedness, which they themselves cannot explain, but which are presumably conditions in which the detachment takes place.
It is sometimes a process that lasts very long.
What is happening in such conditions one rarely has a chance to explore, but it seems to me that it is as if such conditions had an inner consciousness which is so remote from our matter-of-fact consciousness that it is almost impossible to retranslate its contents into the terms of our actual consciousness.
I must say that I have had some experiences along that line.
They have given me a very different idea about what death means.
I hope you will forgive me that I'm so late in answering your previous letters. As I said, there has been so much in between that I needed a peaceful time when I could risk entering into the contents of your letter.
My best wishes!
Yours sincerely,
C.G. Jung
Note: About 3 or 4 months before her death, while in hospital with a good deal of pain, depressed and unhappy, Dr. Mann saw one morning an ineffable light glowing in her room.
It lasted for about an hour and a half and left her with a deep sense of peace and joy.
The recollection of it remained indelible, although after that experience her state of health worsened steadily and her mind deteriorated.
Jung felt that at the time of the experience her spirit had left her body. Carl Jung, Letters Vol. 1, Pages 435-437.

Carl Jung on "Animals." (2014-12-01 19:57)

The Animals. We appreciate them much more. We think of the psychology of animals.
In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.
There is so much that fills me: plants, animals, clouds, day and night, and the eternal in man.
The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things.
Carl Jung; Memories Dreams and Reflections; Page 359.

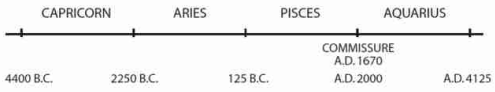
At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the
procession of the seasons. Carl Jung; Memories, Dreams and Reflections; Chapter 8.
Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.
This is old age, and a limitation.
Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man.
The more uncertain I have felt about myself, the more there has
grown up in me a feeling of kinship with all things.
In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world, and has revealed to me an unexpected unfamiliarity with myself. Carl Jung; Memories, Dreams and Reflections; Page 359.
Even domestic animals, to whom we erroneously deny a
conscience, have complexes and moral reactions. Carl Jung, Civilization in Transition, Page 446.
Emotional manifestations are based on similar patterns, and are recognizably the same all over the earth. We understand them
even in animals, and the animals themselves understand each other in this respect, even if they belong to different species. Carl Jung, Symbols of Transformation, Page 234.
The most pronounced intuitives have what the Scotch call second sight, they can, for instance, foretell the weather, many animals also have this last power. Carl Jung, ETH Lectures, Page 100.
Often when people behave in an exceedingly unexpected manner the appearance of an archetype is the explanation ; archetypes
go back not only through human history, but to our ancestors the animals, that is why we are able to understand animals so well and make friends with them. Carl Jung, ETH Lectures, Vol. 2, Page 177.
Primitives are re ally human animals living on the lap of the earth and from its sap. We are merely enlightened! Carl Jung, ETH Lectures, Vol. 2, Page 200.
In these days, on the other hand, we are becoming very sentimental about animals, every kind of society for the prevention of cruelty to animals exists, which shows that we are getting more friendly towards our instincts. Carl Jung, ETH Lectures, Vol. 2, Page 220.
One of the aims of some kinds of Yoga is to understand the voice of all animals, but we are not convinced in the West that horses and dogs have such important thoughts. Carl Jung, ETH Lectures, Vol. 2, Page 17.

Carl Jung on “White Animals.” **(2014-12-02 06:27)**

[Carl Jung on “White Animals.”]
Participant: White animals are those animals that don’t live in the daylight, that are always underground. This clearly points toward the unconscious.
Professor Jung: Which animals are white?
Participant: The white horse in folklore, fairy tales, and myths. It also appears in a book by Kubin, Die andere Seite.
Professor Jung:
Kubin’s book is actually quite silly.
It was written by a modern artist keen not to think anything, in contrast with the artists of the Renaissance.
He gives a description of the unconscious tel quel [as it is], pure raw material, a reproduction.
It features a crazy horse that thunders through the vaults of the underworld.
So this is such a white animal, but in this case it is a mythological one.
Such animals also exist in reality.
The Proteus in the karst caves is white, for example, because it needs no color.
Participant: Worms and cockchafer grubs are white, too.
Professor Jung: Yes, all intestinal worms, tapeworms, and the like,
and in general many animals that live in the dark, are white.
These are animals that symbolize the unconscious, the source just coming out of the womb of the earth.
This is one of the reasons why the boa in our dream is white.
But then it is not completely white, but has black crosses.
This indicates that it is not just a cave tapeworm, but that its white color has still another meaning, derived from the contrast with black.
What does “white snake” mean in a positive sense? Where does it appear?

Participant: In fairy tales.
Professor Jung: How does it appear in fairy tales?
Participant: Doesn't it have something to do with divination and premonition?
Professor Jung:
It is, of course, the magic serpent; it reveals a secret, and usually appears with a little golden crown on her head to indicate that it is the queen serpent—a doctor snake. It brings wisdom and revelation, it knows about the secret treasure and the secret path.
It is a helpful animal.
Thus the white color is also a favorable color, obviously a color of enlightenment.
Participant: In old dream books, white animals are also favorable.
Professor Jung:
Which corresponds with the fact that black animals are unfavorable.
Now there are black crosses on the snake. What does that mean?
Participant: The unification of the opposites, of white and black.
Professor Jung:
So the snake is of a contradictory nature: white on the one hand, black on the other.
If we call to mind that the snake represents the cerebrospinal nervous system, it follows that a symbol of this other, uncanny, contradiction and strangeness is expressed by
this image.
A psychical content is expressed through it.
The snake is not just a natural animal, but also a mythological animal.
It not only stands for instinct, but also has a symbolic quality.
We must not forget that sexuality is not just sexuality, but also a psychical experience.
It has a psychical quality; it is somehow symbolic and magic.
It never appears in its essence as such, therefore, but is always also a strange psychical state at the same time. Carl Jung, Children's Dreams Seminar, Pages 214-215.

Carl Jung on the zodiacal signs through which the point of the vernal equinox went in historical times.
(2014-12-02 07:03)



Here we have a portrayal of the zodiacal signs through which the point of the vernal equinox went in historical times.
As you can see, from the fourth to the second millennium b.c. the point of the vernal equinox went through the sign of Taurus, and then entered the age of Aries.
About from 600 to 350 b.c. there were the light stars of the head of Aries.
It is the age of the great philosophers all over the world: Heraclitus, Empedocles, Thales, Buddha, Lao Tse, and Confucius.
Around 125 b.c., the age of Pisces began, coinciding with the beginnings of Christianity.
As early as the first century, the concept of the Antichrist also came into being, referring to the second fish.
Our age falls in the era of the second fish, it is the anti-Christian age.
The time of the French Enlightenment coincides with the beginning of the second fish. Voltaire's écrasez l'infâm is characteristic of that time. Between these, there is the so-called commissure.
The Renaissance falls into that transitory period, the expansion of the conception of the earth, the discovery of the

earth.
America is discovered, a Reformation is made, the power of the Church is shaken by the great schism.
This is the first blow to the specifically Catholic attitude, although that era is still under the imprint of Christianity until the Enlightenment.
From the Enlightenment onward, the erosion of Christianity as such starts, and the goddess of reason is enthroned.
Now the Antichrist threatens to invade the cultural world.
These zodiacal signs are symbols that have been projected onto the sky from times immemorial, and probably reflect the structure of the unconscious.
The saga of Gilgamesh still stems from the end of the Taurus age, and was only later cast into a literary form.
It was found in the library of Sardanapal, or Ashurbanipal (668–627 or 626 b.c.),125 written on brick slabs.
It is the myth of the natural hero who takes the path of the sun to unearth the secret of immortality.
He goes through the columns of Heraclitus, and in the land of the West finds the old ferryman Utnapishtim, who had traveled the waters of death, and, therefore, came to live among the immortals.
He tells Gilgamesh the secret.
He says:
“Gilgamesh, you have struggled hard and suffered many a hardship. What can I give you so that you can return to your land? I will tell you a secret, of a hidden magic herb I will talk to you. The herb looks like boxthorn and grows deep down in the sea, its thorn is like the spine of a porcupine, it blossoms in the freshwater sea far away. If you can lay your hands on this herb and eat of it, you will find eternal youth and life.”
This is a wonderful description from ancient times.
So here you have the magic herb.
It is an herb with healing powers, a power that will heal forever. It is the so-called panacea, a cure-all, the elixir vitae, the quinta essentia.
At the same time it is also the herb that helps the adept to produce the lapis philosophorum.
The herb is called lunaria or lunatica; it grows on the mountain Mambracus or Mambraces, like the stone for which one should also always look on high mountains.
Carl Jung, Children’s Dreams Seminar, Pages 219-220

Carl Jung on the Symbol of the "Diamond." **(2014-12-02 13:07)**

Professor Jung:
As a matter of fact, it does have something to do with consciousness. Could you give more details about it?
Participant:
The transparent stone refers to the diamond. It is refined earth, the epitome of refined earth.
The earth is dark, gloomy, nontransparent, and starts to become transparent in the stone.
Although the stone is earth, hardest earth, it assumes the character of transparent water.
We speak of a diamond "of the first water."
Because of its transparency, the philosopher's stone is also called vitrum aureum (the golden glass) or vitrum malleabile (the malleable glass).
In the Book of Revelation it says that the streets of the new Jerusalem were like golden glass
Professor Jung:
So it is the same idea as in alchemy—that the earth had been transformed into a transparent, waterlike, yet hard and imperishable, incorruptible structure.
Therefore, the philosopher's stone is the expression of the highest perfection of the earthly body, and, therefore, you also find the idea that the lapis philosophorum is man himself, that is, his corpus glorificatum, his body at the Resurrection.
This immortal body is the subtle body that had left the physical body and is beyond corruption.

The diamond, the hardest mineral, is synonymous with the lapis philosophorum.
This is ancient metaphysics, old speculation in symbolic form.
What does this mean psychologically?
It was mentioned that the diaphanitas and the stoniness, the inelasticity, could have to do with the nature of consciousness.
You can find this connection in the old texts of alchemy, the idea, that is, that the stone is the product of a mental operation, the equivalent, so to speak, of enlightenment.
Therefore the stone says in a Hermetic text: "I create the light, the light that is greater than all other lights in the world."
So what is actually meant is a phenomenon of consciousness, a product of human effort, and at the same time a donum gratiae, a gift of God's grace.
It is always stressed that it is impossible to do it on one's own, it can only be given per gratiam dei, but man still has to make the effort to make this structure.
It originally was a head, that is, a consciousness that was in the head.
It is symbolized as the head of Osiris that was washed ashore from the sea and venerated by the women of Byblos.

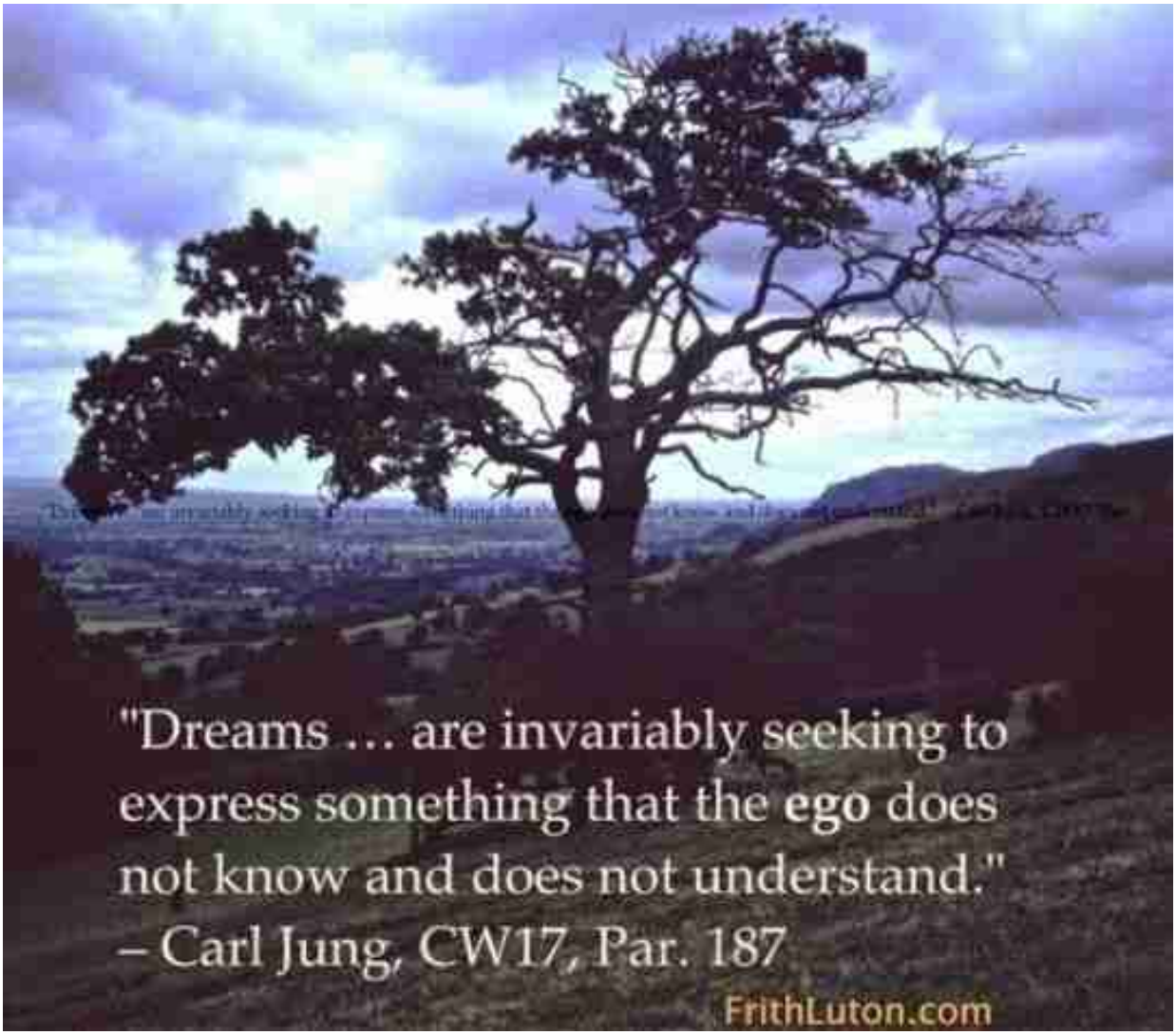
This severed head, the so-called round element, is the epitome of perfection.
A consciousness has crystallized that is imperturbable, a detached consciousness, characterized by wholeness (represented by roundness).
Participant:
In the legend of Perseus, too, we find this idea, in the severed head of the Gorgon.

Here, roundness is linked to the mortification of the mother.
Professor Jung:
Yes, quite right. In the stars you find the constellation of Perseus with the Gorgon's head above the sign of Taurus.
The great Gorgon's head is the horrible face entwined by snakes; it is the face of the past in front of which we are petrified.
The fear it provokes can be traced back to the fear of the devouring mother, the horror of this; for this face can turn you into dead earth again.
This danger was averted by Perseus by cutting the Gorgon's throat with a fiery sword, a diamond sword.

This would mean that the danger is averted by the intervention of consciousness, of thinking; because it was an act of consciousness that detached him from that horror.
When the flood of blackness is later inundating him again, he can free himself from it, because he cut the head of the horrible mother.
You find a similar standpoint in the philosophy of the Upanishads; the knowledge about Atman liberates from the law of the earth.
So the head is that round thing, originally hidden in matter, that Zosimos called the Omega element.
That's why the ancient philosophers called themselves "children of the golden head."
This was the opposite of the caput mortuum or caput corvi,which is the sediment that precipitates, or the opposite of nigredo.

This caput aureum, however, is the end product of the process.
It is also round, it is the wholeness, and it is a transparent stone. Carl Jung, Children's Dreams Seminar, Pages 221-223.

Carl Jung on how to "apply a structure to the dream." (2014-12-02 18:19)



Professor Jung:
This year I would like to forgo a longer introduction to the technique of dream analysis, and just briefly address a few general questions.
As you know, we apply a structure to the dream, that corresponds to the pattern of a drama.
We distinguish four elements: the introduction often specifies place and time, as well as the actors (dramatis personae) of the dream action.
There follows the exposition, which unfolds the problem of the dream.
It contains, so to speak, the theme, or maybe the question posed by the unconscious.
From this arises the peripateia: the dream action leads to increasing complexity, until it reaches a climax and changes—sometimes in the form of a catastrophe.
Finally, the lysis gives a solution or the result of the dream.

As you know, in every interpretation of a dream we first of all ask: How does such a dream come into being? What caused it? What are the experiences of the previous day? What happened? Is there a remarkable situation?
An important additional question is also whether the dreamer is conscious of anything about it; this must by no means be taken for granted.
In the case of children's dreams as remembered by adults, we are only exceptionally able to ascertain the situation out of which they arose.
And yet we have to try by all means to search for it, and to keep in view the question of causality, even if we cannot answer it empirically for the time being. We have to reach a point where we can deduce the preceding situation from the dream itself.
Our dream analysis is of value only if we can subsequently detect, from the interpretation, what caused the dream.
Naturally this has to be done with the necessary care, because one can go considerably astray.
In addition, we subject each detail of the dream, its symbolic figures, and the sequence of the actions to a careful examination.
Whenever possible, we take note of the context of each idea or image.
By context, I mean the association material in which the idea is embedded.
When someone says, for example: "I dreamed of a glass," do we then understand what this means?
We don't understand anything yet. It could be a wine glass, a beer glass, a test-tube, a bottle, or a window pane.
First we have to know in which context the image "glass" is situated. So we can't avoid asking about it, and then, sure enough, we may often hear the most astonishing answers.
In the case of banal ideas—as they so frequently occur in dreams—it perhaps suffices to confine ourselves to taking note of the context; this will not always be sufficient in the case of more complicated ideas, because often precisely the very important things are held back, as the complexes prevent the person from making the statement.
We also know this from the association experiment.
In these cases, we are forced to delve deeper into gathering information on the context, which I have called amplification.
In the interpretation of children's dreams, too, we will have to revert to this method.
As I explained last winter, we have always to reckon with the fact that the child cannot provide any associations to the dream.
In addition, precisely the most important children's dreams are frequently told only much later, so there is no possibility of getting information on the context.
This method of amplification is an expansion, a conscious enrichment.
I make the dreamer focus his interest on the image, and to bring up all associations linked to the image.
This must not be confounded with free association, in which we glide from one association to another, without regard to the initial idea.
In doing so, however, we lose the certainty that the final element still has a relation to the initial one.
Of course we encounter complexes, but for that we need no dream, and moreover we don't want to discover complexes anyway; instead, we want to know what the dream says.
Freud adhered to this method of free association, and he could do that because for him the dream is not the essential thing, whereas for me it is.
For him, it is the façade, for me, the essence.
In this I rely on a Jewish authority, the Talmud, where it says: "The dream is its own interpretation," meaning that we have to take the dream for what it is.
We should not see in the dream something different from what it expresses, but we actually have to learn to see differently—that's the difficulty.
When I analyzed an Asian, I noticed the difference: he had an amazing ability to "smell" his context.
Unabashedly, he said out loud what we ourselves would have noticed only with great difficulty.
The natural faculties Asian people show in this respect are astonishing.
They are helped, however, by their language, with its richness of images, in which everything is already given.
On the other hand, they are not used to designating something precisely.
Tell an Asian man, "Please, bring me a blade of grass," and he will bring you the whole meadow.

We have lost the larger context, because we see only the separate details; Asians, however, always have an overall picture.
William McDougall has something characteristic to say about this.
He had the typical Western mind, stuck on details.
He was interested in Chinese philosophy, and had trouble understanding the notion of Tao.
So he asked a Chinese—his pupil—about the meaning of Tao, but did not understand anything of what the Chinese explained to him.
So the latter grew impatient, dragged the professor to the window and asked him: "What do you see?" "Houses, cars, people; and also trees, clouds; it is raining and the wind is blowing."
And the Chinese said: "Well, you see, this is Tao."
We have to try to gain such an overall picture with the help of amplification, even in the case of very simple dream images.
So, for instance, what does it mean if someone dreams of a rabbit?
Then we must not look at it separately, by itself, but we have to see it in the field, notice how its fur matches the earth; we must also feel that the hunter belongs in this context, and the dog, the corn in the field, and the flowers.
Only then will we know what a rabbit is.
In interpreting the single dream elements, I proceed in this complementary way.
Only from this general view do I realize the meaning, and I've had quite a few surprises.
If someone dreams of a bicycle, for example, I will ask: "How would you describe it if I had never seen a bicycle before?"
The dreamer has to create an image for me, to write an elementary school composition, so to speak, so that I will know how he sees it.
A downright "myth" of the bicycle can result from such a description.
Perhaps we discover that it is a sun wagon, in which a ghost journey is made.
The primitive mythology of the European may come to light on such an occasion.
In using this method, we are not necessarily bound to the concrete statement of the dreamer, but can amplify the dream images ourselves.
In this, we have to revert to those images we all have in common, namely, the archetypal images of the collective unconscious, as they are found in language, myths, and so on.
So we explain a dream by amplifying the range of the image for each single element, in using all our knowledge.
To verify an interpretation, we must have a look not only at the dream by itself, but maybe also in the context of a whole series.
Then we will often discover that the dreamer had a dream right before or afterward, in which our interpretation is already contained.
In a series we can compare dreams with one another and thus eliminate errors.
Let me give you an example for such a verification: I was told a dream in which the patient's father holds a globe, trying to divide it into two halves, such that there would be exactly the same number of people in the East as in the West.
The dream reminded me of the history of creation in Genesis, in which God also makes a division, when on the second day
He divided the waters that were under the firmament from the waters that were above the firmament.
From this I concluded that a process of growing consciousness had occurred in the dreamer, that he had started to think consciously and autonomously.
This hypothesis could later be verified.
This person had already dreamed of the act of creation the night before; he had dreamed that God had created a world with lightning and thunder.
Of this dream, however, I knew nothing.
You see how we can retrospectively verify the interpretation of a single dream image in the context of a dream series.
Carl Jung, Children's Dreams Seminar, Pages 236-240.

Carl Jung on the snake as earth demon, as savior, and as time. **(2014-12-03 06:44)**

I turn now to one last aspect of the snake, actually already contained in the preceding one: the snake as a time symbol.
It is the snake that is Chronos, Greek for time.
It is the ring of coming into being, the (one and all).
“All cults and mysteries serve it. As Oceanos or Jordan it is the humid substance, and nothing in the world—immortal or mortal—can exist without it. Everything is subject
to it, and it itself is good, and, just as in the horn of the one0horned bull (Moses), it embraces the beauty of all other things . . .like the river rising in Eden and dividing itself into four origins.”
Simon Magus, however, says: “And it is always one and the same, that which is living in us, that which lives and is dead, and which is awake and asleep, and is young and old. When it changes, the latter is the former, and again the former, when it changes, is the latter.”
Meister Eckhart calls this “the river flown into itself.”
Christ was also interpreted in this sense as the great ecclesiastical year; he was the Zodiacal snake, whose pictures represent the twelve apostles.
The Indian god of creation Prajapati, too, is the world year.

The idea that the snake represents time, the coming into being, and the durée créatrice is probably connected with the fact that it sheds its skin.
Many fairy tales of the primitives interpret this as a reincarnation, and infer the snake's immortality from this.
We have also heard that Philo regarded it as immortal.
So that is probably also the reason why it is in possession of the herb of immortality.
In Mithraism one has also found the figure of a god with a lion head, on whom a snake winds upward, laying its head upon his.

He is the god Aion or Zervan, the god of eternal duration.

Similarly, in Kundalini yoga the snake, climbing up the spine and touching the various chakras in a temporal development, stands for the vital force by which man is simultaneously put into the course of time.
It stands for nature in contrast to the spirit, yet at the same time it is the principle leading to the lapis, to perfection beyond nature.
It is quite impossible to bring some order into the whole wealth of this material, and still harder to interpret the meaning and the real essence of the snake as a symbol.
When I stressed three main aspects—the snake as earth demon, as savior, and as time symbol—this was just an attempt to organize the many aspects.
When the snake appears in a dream, you basically have to take into account all three aspects.
I now come back to the dream to evaluate the remaining details of the description.
The snake appears to the girl either in the forest, or it chases her as far as into her bedroom.
The encounter in the woods is, so to speak, the more natural place, because the forest stands for the dark, unconscious side, where one meets one's animals and projections.
Initially it looks as if the dreamer came to meet the snake.
But then the situation is reversed; the snake chases the dreamer as far as into her bedroom.
There exists an intense attraction between the snake and the child; the snake becomes active and the child thinks it wants to bite her.
It haunts her with glowing eyes, sparkling like diamonds.
The snake is famed for its gaze, by which it hypnotizes its victims, to devour them afterward; one also says of certain women, the "vamp" type who exerts a kind of terrifying attraction, that they would have that snakelike gaze.
Its eyes sparkling like diamonds could be an indication that the snake does after all possess the diamond, the lapis, carrying it in its head, whereby it would not only have the pure, negative instinctual characteristic, but also, as seems to be indicated, the possibility of higher consciousness.
The glowing eyes are easy to explain. As has often been said, the snake is connected with the secret fire; it carries within itself the punctum igneitatis of self-destruction; it
is also in connection with the fiery lion.
Mercury is the kyllenian fire, and many dragons in mythology are fire-spitting monsters; all of this has to do with the fact that it dwells in the depths of the earth, psychologically speaking, that it has to do with the sphere of emotional outbreaks, with the drives.
By the way, the motif of the snake's eyes is sometimes accentuated in other contexts, too.
You may remember the vision of St. Ignatius, from the lecture at the beginning of this summer, to whom a snake with many eyes appeared after rigorous ascetic exercises.
He says that a certain something appeared to him, beautiful and great, greatly comforting him.
Sometimes it would have been a snake full of sparkling eyes, although it was not eyes.
Later he interprets this as a vision of the devil, and wards it off.
Argus, too, is such a dragon figure with innumerable eyes.
This multiplicity of eyes may be connected with the multiplicity of subliminal perceptions: man is, so to speak, more clear-sighted in the unconscious than in the conscious, and, above all, sees into many more directions simultaneously.
Hence the snake's power of prediction, also bestowing the gift to understand birds' voices.
The last remaining statement of the dream says: "the snake that wants to bite me."
It is questionable if this is so objectively.
In any case the child supposes this, because she is frightened.
Because she flees the snake, the latter chases her, for it just wants to get near her.
Obviously, it wants to unite with her in one form or another, and chases her as far as into her bedroom, that is, into her most intimate living space.
The girl rejects it, however, being frightened by its instinctual, negative, demonic aspect.
Incidentally, in many Asian fairy tales we find the motif that girls transform themselves into snakes at night, or, conversely, that snakes walk as girls, or one sees how at night snakes glide into a girl's mouth.
This is interpreted as possession by a demon.
So we might assume that the dreamer has a conscious attitude that cannot accept this power the snake stands for, a

so-called Christian attitude, which, of course, can only be the result of the milieu; or else a too orderly, well-behaved, rational scope of consciousness, which naturally provokes, attracts, and at the same time rejects the snake as its counterpart.
The girl being young, the snake might well rather stand for temptations of a worldly nature, that is, for life and “the lord of this world,” whom the snake after all represents.
If she cannot accept it, the snake will probably poison her and create a flood, that is, an inundation of her consciousness with unconscious images.
For the rest, it can be said of the problem that the child faces a rather common situation, which makes a solution more likely.
Professor Jung: In her exhaustive paper, Ms. von Franz has very beautifully pointed out the three main aspects of the snake symbol: the aspects of the chthonic snake, the soter, and the time snake.
You can now picture how ambiguous this symbol is, and how manifold its manifestations are.
The snake touches on the deepest instincts of man, so that from time immemorial one thought it to be in possession of great secrets. Let us now deal with our dream in detail. Carl Jung, Children’s Dream Seminar, Pages 248-251.

Carl Jung and “Actually you shouldn’t want to have visions…” (2014-12-03 06:59)

Anonymous
Dear Frau N., 10 December 1932

5142

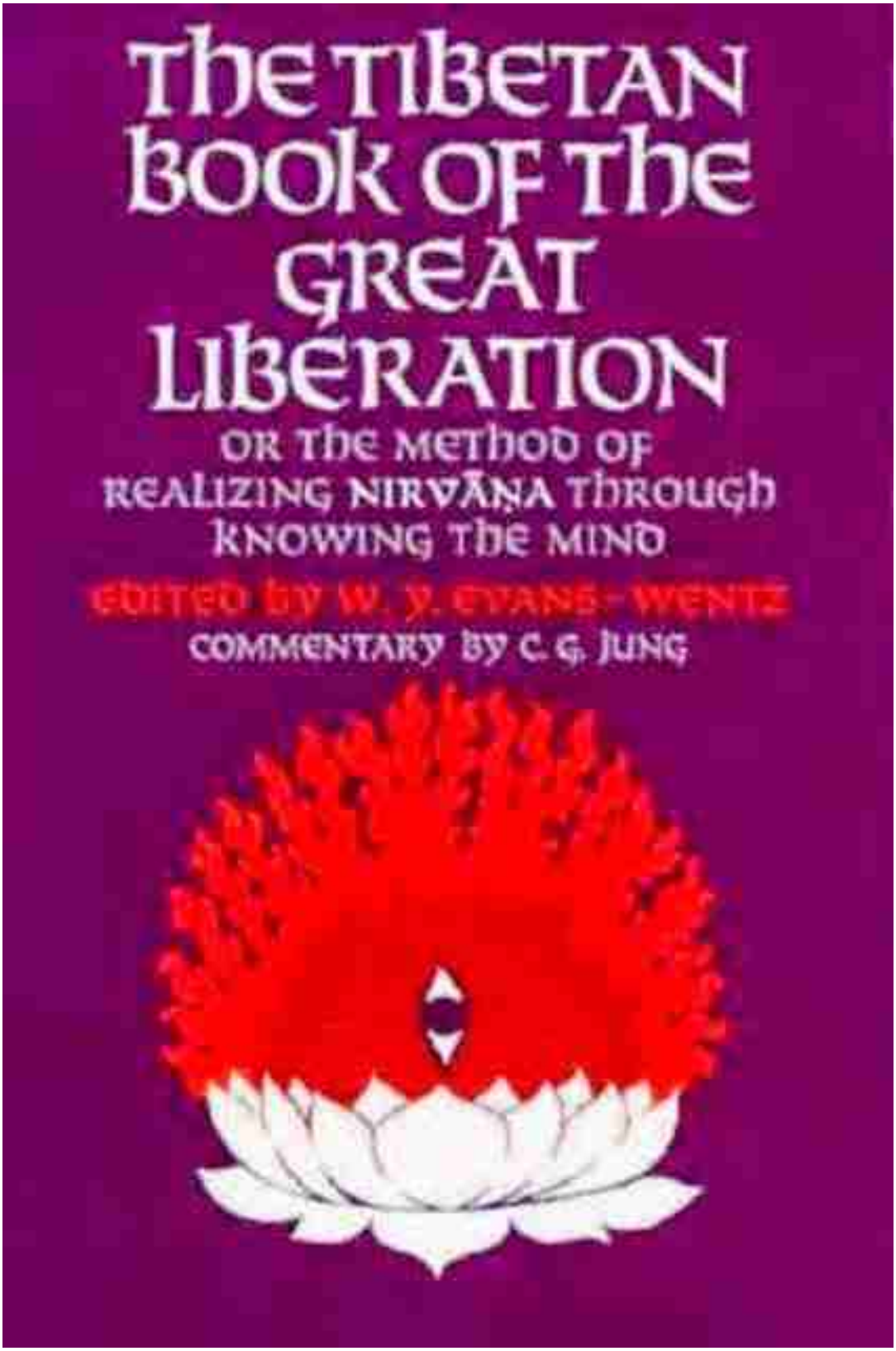
Best thanks for kindly sending me your book of visions!
I shall read it as soon as my time allows and then tell you something of my impressions.
Wanting to know the truth is also a striving for power and pleasure.
Actually you shouldn't want to have visions, they should just come to ""May it be good, happy, favorable, and propitious."
My patients, for instance, have to seek visions as a punishment, and not in order to discover some kind of truth but rather to see their own errors.
The secrets of the world's depths reveal themselves when they want and not when we want.
I hope to find in your book something of the eternal images if it is the genuine article.
Hang it, that affair of the madwoman-why did it have to happen to you?
Excuse the interjectory character of my thought!
Meanwhile with best regards and sincere thanks,
Yours sincerely,
C.G. Jung, Letters Vol. 1, Page 111.
Image: Illumination from Liber Scivias, showing Hildegard of Bingen receiving a vision, dictating to her scribe and sketching on a wax tablet.

Carl Jung on the “Ego” and “Super-Consciousness.” **(2014-12-03 16:39)**

[Carl Jung on the “Ego” and “Super-Consciousness.”]
To W. Y. Evans-Wentz
My dear Mr. Evans-Wentz, 9 February 1939
Thank you very much for kindly sending me Mr. Sturdy’s letter.

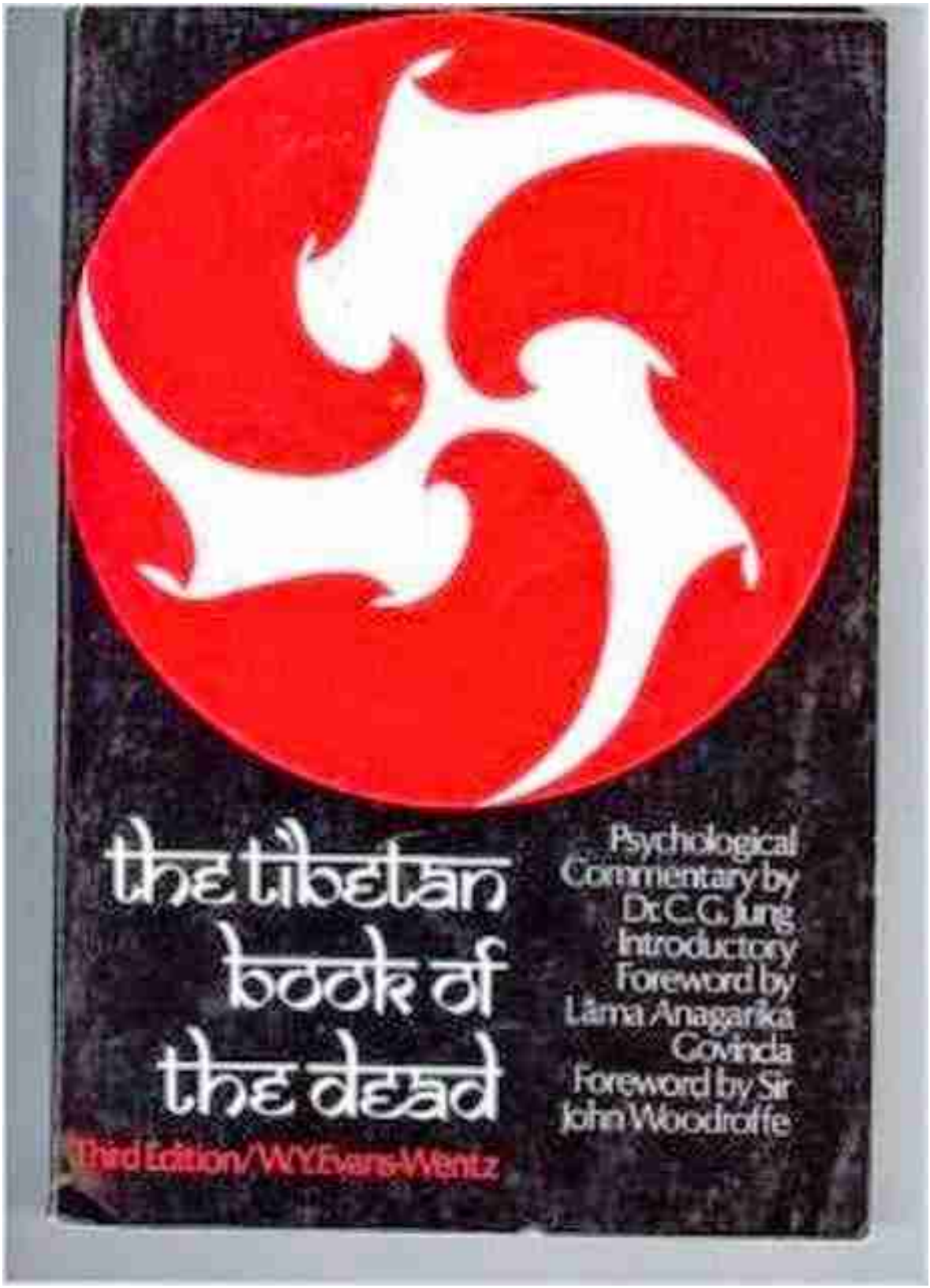
I can appreciate his standpoint and I quite agree with him that there are states of intensified consciousness which deserve the name ”super-consciousness.”
No matter how far that ”super-consciousness” reaches, I’m unable to imagine a condition where it would be completely all embracing, i.e., where there would not be something unconscious left over.
To assume something which is beyond human grasp is a prerogative of faith .
It belongs to metaphysics and not to science, as it is beyond proof and experience.
The question of a highly intensified consciousness however is not the important question.
The point at issue is rather the question of the ego.
The ego in psychology is the cognizing subject designated as ”I.”
Thus Mr. Sturdy correctly quotes St. Paul’s saying: ”I have seen things . . .. ”
So even in his ekstasis Paul himself assures us that an ”I” has seen.
Now, if his ego had been completely dissolved and abolished, he never could have said ”I have seen,” he might have said ”God has seen,” or rather he would not
have been able to tell us even about the fact that something had been seen at all.
So no matter how far an ekstasis goes or how far consciousness can be extended, there is still the continuity of the apperceiving ego which is essential to all forms of consciousness.
It is quite true that we can be oblivious even of our body (being a doctor, I know this only too well) but that does not mean that the psychological ego does not exist anymore.
As a matter of fact, I am going on talking as if I were fully conscious of my ego .
I form my sentences with ”I” just as before and if anybody should say to me: ”What you are experiencing is not your experience at all, it belongs to somebody else!”
I would certainly reject such a statement.
By such a rejection I would confirm the fact that it was my ego that has apperceived.
When I say that anything psychic beyond consciousness is ”dark,” it is quite certainly dark to me because I don’t know it, but I cannot decide whether it is dark or bright in itself, simply because I don’t know it.
And I know no way to ascertain the existence of consciousness for instance in a caterpillar.
One can only believe that psychic existence beyond consciousness is dark or bright.
The so-called ”psychic” reactions of lower organisms are very well known to me, but there is no proof at all that these psychic reactions are conscious to an ego, they can be merely psychic.
Psyche is (as is generally known) by no means identical with consciousness, since we know that there are plenty of reactions in man of which he is completely unconscious.
Such reactions can be experimentally produced, observed, and measured, and it is a fact established by thousands of experiments that the individual himself is completely unconscious of them.
One could of course hold that man habitually suffers from double consciousness (double personality), but there is absolutely no evidence for such an assumption.
I cannot see why it is a mystery how the unconscious can ever become known to consciousness.
It is a fact of everyday experience that formerly unconscious contents more or less suddenly emerge into consciousness.
As a matter of fact our consciousness couldn’t function if the unconscious psychic process didn’t support it by providing it with the necessary material.
For instance, if you have forgotten a name and the unconscious obstinately retains it, then you depend almost entirely upon the good will of the unconscious that it allows
you to recall it.
It happens very often that your memory fails you in an almost diabolical way.
I don’t know what Mr. Sturdy means by ”being able to control one’s dreams.”
Can he produce dreams at will? For instance, can he say ” today I’m going to dream such and such a dream”?
I have never heard of such a thing.
That you can learn to remember your dreams has nothing to do with ”to control one’s dreams.”
There is not one word about control of dreams in Dunne’s book.
Inasmuch as you can remember your dreams at all, it is evident that your consciousness continues at least in a dim

way through sleep, otherwise you couldn't dream and you couldn't remember the dream.
"As long as Sunyata is cognized by a subject it remains object."
But when the subject enters Sunyata and becomes identical with it, the subject itself is Sunyata, namely void.
And when the void is really void, there is not even a cognizing subject in it.
The subject has vanished and there cannot be a consciousness of this fact, because there is nothing left any more.
There can also be no memory of it, because there was nothing.
I don't know what Mr. Sturdy means when he says that telepathy and psychometry etc. ought to be considered.
What is their connection with the fact that there is no consciousness without an ego that is conscious of something?
Surely telepathy widens out our consciousness, but there is always an ego conscious of something.
Mr. Sturdy seems to forget that I'm a psychologist who is a scientist whose duty it is to explore knowable things.
The scientist sees no merit in preaching certain metaphysical convictions.
Thus I accept the fact that there are people who are convinced of the existence of a personal God, or who are convinced that the psychic material which is unconscious to me is conscious to the "I" of God .
I can accept that there is a belief in the Virgin Birth, the immaculate conception, in Parvarti being the wife of Siva, or anything under the sun, but I surely cannot suggest that this is absolute truth, because I simply have no evidence for it.
I want to know what there is to be known, but I don't want to make assumptions about things of which I know that one cannot know them.
Thus it is absolutely impossible to know what I would experience when that'I" which could experience didn't exist anymore.
One calls this a contradictio in adjecto.
To experience Sunyata is therefore an impossible experience by definition, as I explained above, and it is also impossible to experience consciousness in a field of which I know nothing.
You can expand your consciousness so that you even cover a field that had been unconscious to you before, but then it is your ego that is conscious of this new acquisition, and there is absolutely no reason to believe then that there is not a million times more unconscious material beyond that little bit of a new acquisition.
Thus agnosticism is my duty as a scientist.
I don't compete with confessions of religious creeds.
I never claimed to be a metaphysician and I do not sympathize with the preaching of more metaphysical convictions.
We have too many of them already and too few that are really believed.
I am sure you will have a wonderful time in Heluan.
I often think of the splendor of the Egyptian sun in our misty "Niflheim" (home of the mists).
Though I'm thinking furiously about the fundamental psychological problems of the East,
I haven't done much yet in the way of commenting on the Great Liberation.



The time for it will be April when I shall have the necessary time.
I hope that you will get my Ms. by May.
I enclose [Mr. Sturdy's] two letters.
Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 261-264.



(2014-12-04 06:03)

[Carl Jung's defense of Erich Neumann.]
To Jilrg Fierz.

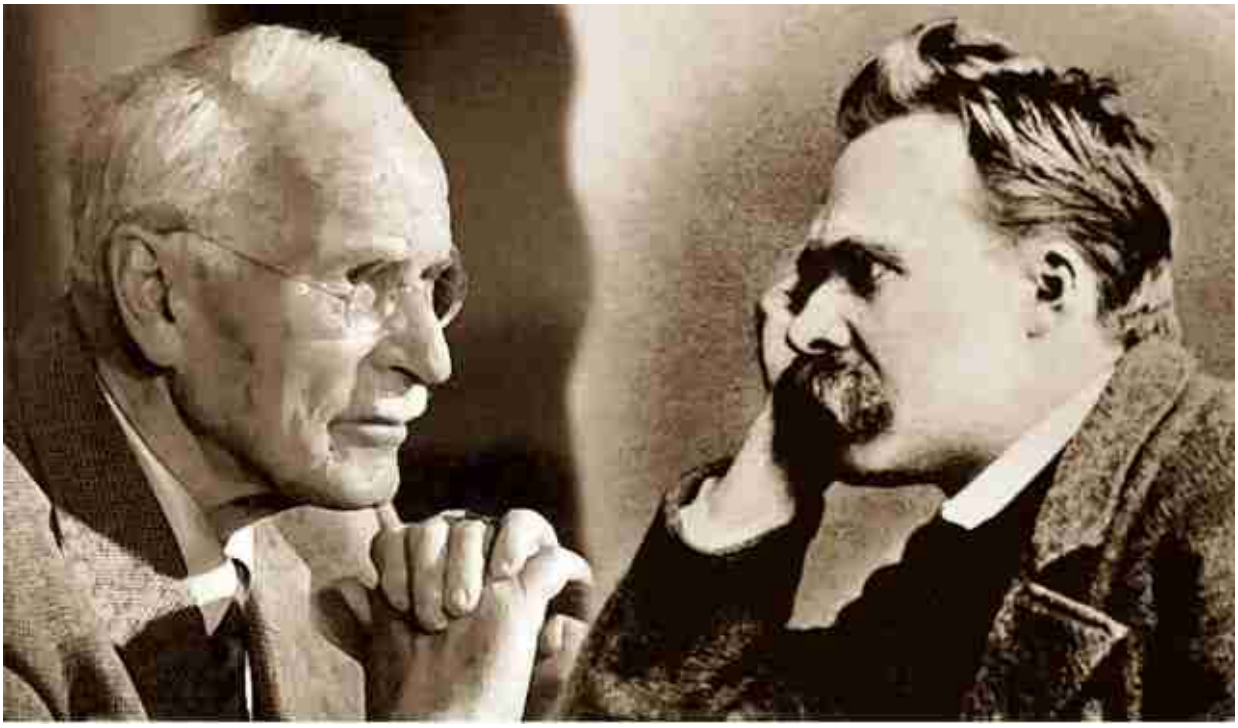
Dear Dr. Fierz, 13 January 1949
Above all you must realize that I am not in the habit of interfering with my pupils.
I have neither the right nor the might to do that.
They can draw such conclusions as seem right to them and must accept full responsibility for it.
There have been so many pupils of mine who have fabricated every sort of rubbish from what they took over from .me.
I have never said that I stand ”uncompromisingly” behind Neumann.
There is naturally no question of that.
It should be obvious that I have my reservations.
If you want to understand Neumann properly you must realize that he is writing in the spiritual vacuum of Tel-Aviv.
Nothing can come out of that place for the moment except a monologue.
He writes as he fancies. No doubt this is provocative, but I have found that provocative books are by no means the worst.
The get people’s goat only because such people cannot be reached in any other way.
If people want to know what I think about these things they have my books, and everyone is free to listen to my views.
They could just as well read my books instead of getting worked up about Neumann.
If I recommend his book it is chiefly because it shows the sort of conclusions you come to when you ruthlessly think out ethical problems to the end.
One must also remember that Neumann is a Jew and consequently knows Christianity only from the outside; and further, that it has been drastically demonstrated to the Jews that evil is continually projected.
For the rest-where confession is concerned-it is indeed the case that if a person does not regard something as a sin he has no need to confess it.
If Neumann recommends the ”inner voice” as the criterion of ethical behaviour instead of the Christian conscience, this is in complete agreement with the Eastern view that in everybody’s heart there dwells a judge who knows all his evil thoughts.
In this respect Neumann also stands on the best footing with very many Christian mystics.
If the mentally insane assert the same thing, that has always been so, only one should know that the voices of the insane are somewhat different from what Neumann calls the inner voice.
Many insane people play themselves up as ethicists par excellence with no encouragement from Neumann.
There is of course no external justification for the inner voice, for the simple reason that nobody knows what is good and what evil.
It would all be terribly simple if we could go by the decalogue or the penal code or any other moral codex, since all the sins catalogued there are obviously so pointless or morbid that no reasonable person could fail to see how fatuous they are.
Ethical decision is concerned with very much more complicated things, namely conflicts of duty, the most diabolical things ever invented and at the same time the loneliest ever dreamt of by the loneliest of all, the Creator of the world.
In conflicts of duty one codex says Whoa there! and the other says Get up! and you are none the wiser for it.
It is an actual fact that what is good to one appears evil to the other.
You have only to think of the careworn mother who meddles in all her son’s doings-from the most selfless solicitude of course-but in reality with murderous effect.
For the mother it is naturally a good thing if the son does not do this and does not do that, and for the son it is simply moral and physical ruin-so scarcely a good thing.
You are quite right when you say that Neumann’s individual ethic makes far heavier demands on us than the Christian ethic does.
The only mistake Neumann commits here is a tactical one: he says out loud, imprudently, what was always true.
As soon as an ethic is set up as an absolute it is a catastrophe.
It can only be taken relatively, just as Neumann can only be understood relatively, that is, as a religious Jew of German extraction living in Tel-Aviv.

If one imagines one can simply make a clean sweep of all views of the world, one is deceiving oneself: views of the world are grounded in archetypes, which cannot be tackled so easily.
What Neumann offers us is the outcome of an intellectual operation which he had to accomplish for himself in order to gain a new basis for his ethic.
As a doctor he is profoundly impressed by the moral chaos and feels himself in the highest degree responsible.
Because of this responsibility he is trying to set the ethical problem to rights, not in order to give out a legal ukase but to clarify his ethical reflections, naturally in the expectation of doing this also for the world around him.
In reading such a book you must also consider what sort of a world we are living in.
You know, perhaps, that today Christianity is relativized by the splitting of the Church into so-and-so many million Catholics and so-and-so many million Protestants and that
Bolshevism reigns supreme from Thuiringen to Vladivostok-and on top of this there is an East with several billion non-Christians who have their views of the world too.
Since this world is one world we are faced with the question: How do we come to grips with it?
We cannot simply restrict ourselves to our view of the world, but must perforce find a standpoint from which a view will be possible that goes a little step beyond the Christian as well as the Buddhist, etc.
As a Christian you must exert yourself and make it your daily preoccupation to bridge the woeful conflict in the Church by finding a mediating position .
One cannot be simply Protestant or Catholic.
That is much too facile, for in the end the one is the other's brother and this cannot be got rid of simply by declaring one of them invalid.
Neumann postulates a position which in the deepest sense is valid for everyone. If there is an inner deciding factor it must be valid for all men.
The question is only: is there an inner voice, i .e., a vocation?
Undoubtedly there isn't for 99 % of humanity, just as a whole lot of things don't exist for this vast majority for the simple reason that they don't know about them.
There isn't even a quite ordinary hygiene which would be valid for more than about 90 % of humanity, let alone a corresponding moral code.
If ethical decision is not in the last resort somehow inherent in human nature, then the case is completely hopeless, for no book of laws has lasted in the long run.
Subjectively I am absolutely convinced of the inner deciding factor and my practical work with patients aims exclusively at bringing it to consciousness.
What you can learn from moral codes and manuals of morality and penal codes are practicalities which no intelligent person will overlook.
But no book of laws has ever been written for conflicts of duty and there alone does the real ethical problem begin.
There alone will you learn ethical responsibility.
Everything else is settled by adaptation and plain horse sense.
I do not regard it for a moment as particularly meritorious morally for a person to avoid everything that is customarily considered a sin.
Ethical value attaches only to those decisions which are reached in situations of supreme doubt.
That is the question that burns Neumann's soul and in this he has my support, no matter whether my position is relativized or not. I am no opportunist, but I observe in this respect certain fundamental ethical principles and not utilitarian ones.

If I were to write about ethics I would naturally not express myself like Neumann.
But neither am I the Neumann who has been pushed by an atrocious fate into a militant counter-position.
If he has confronted the world with a difficulty which so-and-so many people have to torment themselves with, it does not surprise me in the least and I shall not fault him for that.
Nor can I regret it if these so-called Christians are tormented a bit.
They have richly deserved it.
They are always gabbling about Christian morality and I would just like to see someone for once who really follows it.
They can't muster even the slightest understanding for Neumann, let alone brotherly love.
I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to free them by following his voice and his vocation to the bitter end.
Had he not done so there would never have been a Christianity.
It is quite certain that the "community" will be outraged by this problem of an individual ethic, but that must be so for the question nowadays is: Community of whom or with whom? Not community as such, for we have always had that and what was the result?
The "people's community" in Germany and suchlike.
It is high time people reflected how they are constituted or what is the constitution of the thing they want to introduce into a community.
A bad cause is not made better by multiplying it by 10,000 and 100 rapscallions do not add up to a single decent man.
As a first rule for book-reading I would recommend you always to consider who the author is.
We should have learnt by now that thoughts expressed by words never represent anything absolute, and that only the clueless make themselves new garments out of the rags of thought.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 518-522.
Image: Erich Neumann

Image: Erich Neumann, Carl Jung, Mircea Eliade
Depth Psychology and a New Ethic by Erich Neumann http://www.amazon.com/dp/0877735719/ref=cm _sw _r _pi _dp _DedGub1597JN8

Carl Jung on Nietzsche, Zarathustra and the "Will to Truth." **(2014-12-04 11:30)**



Professor Jung:
I hope you realize that "The Happy Isles," is a very intricate chapter, difficult and profound.
It contains problems of the greatest importance, and I must confess I feel a bit hesitant in commenting upon it because it leads us into depths which are difficult to deal with.
You remember we got as far as that paragraph where he speaks of the possibility of our being at least the great grandfathers of the Superman.
He [Neitzche] continues,
God is a conjecture: but I should like your conjecturing restricted to the conceivable. Could ye conceive a God?-But let this mean Will to Truth unto you, that everything be transformed into the humanly conceivable, the humanly visible, the humanly sensible! Your own discernment shall ye follow out to the end!
We are already acquainted with the fact that Nietzsche takes God as a human conjecture that is not even very commendable, and he also declares God to be dead.
Here we see a deeper reason for this particular attitude.
It is less a concession to the spirit of his age than a concession, one could say, to his own honesty; he doesn't care to make a conjecture which goes beyond the reach of man.
This attitude was prepared by Kant; as you know, Kant has shown in an irrefutable way that one cannot make metaphysical assumptions.
The spirit of the age influenced Nietzsche to a great extent nevertheless in his assumption that God was a human conjecture; one could hold just as well that he was an
experience. Kant left it open: he clearly saw that his intellectual or philosophical criticism was just philosophical criticism and he did not touch upon the field of experience, particularly the experience of things which cannot be

submitted to theological criticism.
You see, he lived at a time when to assume or even to explain the world through the existence of God was taken for granted. It was the truth.
It was considered quite reasonable then to think in such a way.
As late as the 18th century practically every scientific book began with the creation of the world by God, the six days' work.
It was absolutely certain, with no discussion, that God had created the world and still maintained the functioning of the world.
But in the time of Nietzsche that former immediate certainty was lost sight of, so Nietzsche's saying that God is a conjecture is not only a concession to the spirit of his time, but is also the conscientiousness of the critical philosopher which does not allow him to assume more than he can prove, or more than is within the human scope.
To assume, like the dogmatic Christian formulation, that God is the infinite or eternal one, or that he has any such quality, is an absolutely man-made assumption, and an
honest man will never make any statement which reaches beyond the limits of the human mind.
It is as if you promised to pay somebody one million francs after two hundred years; naturally in two hundred years you will no longer exist, and moreover you never will have such a sum at your disposal, so you have overreached yourself.
An honest and responsible thinker therefore will restrain himself and refrain from making such assumptions.
The fallacy is of course the assumption that God is only a conjecture, for he might be an experience, but the recognition of that possibility had completely disappeared, certainly from the field of Nietzsche's vision.
You see, the assumption that the conception of God is really man-made is, as an assumption, perfectly all right-nobody can contradict it, just as a blind belief in the dogma cannot be discussed philosophically.
So he asks, "Could ye conceive a God?"
No, you cannot; you cannot conceive of something that is outside of human reach.
By saying a thing is infinite you have not created infinity, but have created a mere word.
Therefore Nietzsche says that it is the will to truth in man which forbids him to invent something which is not humanly conceivable, and that this attitude should be the regulation of one's thought, in order that one may never assume more.
Also concerning the nature of the world you must not make any assumptions that overreach human limits; you must have the courage to create a world which is admittedly man-made and anthropomorphous.
In other words you must admit the anthropomorphous quality of all conceptions.
Now, this is an attitude which we meet every day, because we are still inclined to assume that our scientific truth is something more than man-made, that it has a certain objectivity, and is not relative only.
But as a matter of fact, whatever we touch or experience is within the scope of our psychology.
If I should say such a thing to a professor of philosophy he would kill me on the spot, because that means doing away with his assumption that his thinking is beyond psychology.
But the universal image of the world is a psychological fact or feature, though it is influenced, I admit, by something beyond our psychology.
What that is we don't know.
There the physicist has the last word: he will inform us that it consists of atoms and peculiar things within the atoms, but that hypothesis is constantly changing, and there
we have clearly come to a certain end.
If he goes a bit further he begins to speculate, then he falls into the mind, and presumably he falls right into the collective unconscious, where he discovers the psychologist already at work.
The speculative modern physicist will surely come into very close contact with the psychologist, and as a matter of fact he already has.
Carl Jung, Zarathustra Seminar, Page 926-928. [Dr. Jung discusses "Will to Truth" on Pages 926-928 and Pages 1119-1121.]
[Nietzche] Your people would ye justify in their reverence: that called ye "Will to Truth," ye famous wise ones!
[Dr. Jung] That is also quite obvious.

[Nietzche] And your heart hath always said to itself: ”From the people have I come: from thence came to me also the voice of God.”
[Dr. Jung] Now this is a bit more serious-this is a terrifying truth really.
We have all come from the people-we are the people-and if the majority say; ”I am the voice of God,” well then, this is a truth because it works.
The majority of the people establish it, and the greater part of myself is collective, made of entirely collective stuff.
The molecules of my body are chemically in no way different from the molecules of anybody else.
The making of my mind is absolutely the same as everybody else’s.
There is only a peculiar variation of the composition, the element in myself that accounts for my so-called individuality.
So to begin with, we are 99•99999 percent collective, and just a bit of unaccountable something is individual.
But that is the thumbling which is the maker of things, or the grain of mustard that becomes the whole kingdom of heaven.
This is a funny fact but it is so.
You see, there is a definite valid stand point that vox populi est vox Dei, ”that the voice of the people is the voice of God.”
For instance, if you are convinced that humanity is a manifestation of the divine will, you must assume that the voice of humanity is a manifestation of the divine voice, and so you must own that the consensus gentium, the consent of the majority of human beings, establishes the truth.
And it is really so: a truth is a truth as long as it works.
We have no other criterion except in cases where we can experiment, but they are very few.
We cannot experiment with history or geology or astronomy for example.
There are few natural sciences in which we can experiment.
So this standpoint that the people’s voice is the voice of God, a superior overwhelming voice, is a very important psychological truth which has to be taken into consideration in every case.
You see, Nietzsche preaches that truth, but of course in an unconscious sense.
He blames them for having such a view, but it would be a redeeming truth to himself if he could only accept it.
For he is just the one who says that the voice of the people is nonsense, that there is only one truth and that an individual truth.
He believes that his truth is the only truth. But how can anyone say his truth is the only one?
Yet, that is the individualistic point of view, which leads people far afield and very often quite astray.
Of course it is necessary that a person should have his own individual point of view, but he should know that he is then in terrible conflict with the vox populi in himself and that is what we always forget.
We must never forget that our individual conviction is a sort of Promethean sin, a violence against the laws of nature that we are all fishes in one shoal and in one river; and if we are not, it is a presumption, a rebellion.
And that conflict is in ourselves.
But the individual thinks that the conflict is by no means in himself, and whatever individual feeling he has on account of an individual conception, he projects into others: they are against me because I have such a conception-entirely forgetting that he is against himself.
If ever you discover an individual truth, you will find that you are in a conflict about it.
You are contradicted by yourself and at every turn you meet an obstacle which you think other people have put in your way.
Inasmuch as you make individual opinions public naturally you will meet obstacles, and then you take it as a truth that you are persecuted; you develop a sort of paranoia.
Therefore whoever discovers an individual truth should discover at the same time that he is the first enemy of himself, that he is the one who has the strongest objection to his truth, and he should be careful not to project it or he will develop a paranoia. Carl Jung, Zarathustra Seminar, Pages 1119-1121.

Dream of a Ten-Year-Old Girl of a Snake with Eyes Sparkling Like Diamonds (2014-12-05 06:13)

Dream of a Ten-Year-Old Girl of a Snake with Eyes Sparkling Like Diamonds Presented by Marie-Louise von Franz
Text:
A snake with eyes sparkling like diamonds chases me in a forest or in my bedroom.
This dream frightens me so much that I no longer dare move in the bed, because even when awake, everywhere in the room I see the glowing eyes of the snake that wants to bite me.
Ms. von Franz:
As is evident from the text, the dream has often recurred.
When a dream appears with such forcefulness, we have to conclude that it will be of central importance for the dreamer's psychology, indeed, that the situation here depicted will perhaps govern her whole life.
Already among the primitives, recurrent dreams are accorded a very special importance.
Now, the difficulty in the interpretation of this dream lies in the fact that it does not really have a plot or activity, but only contains one single image; therefore, we are not able to apply the usual dramatic schema (exposition, statement of the problem, peripateia, lysis or catastrophe).

In fact, the dream takes the form of a vision, of an apparition, which is also confirmed by the fact that the dreamer still sees the snake “even when awake”—we would say half-asleep.
She does not dare move in the bed, “because even when awake, everywhere in the room I still see the glowing eyes of the snake that wants to bite me.”
Thus, the image appears so intensely that, like a vision in the waking state, it is even able to interrupt the continuity of waking consciousness.
So we have only the image of the snake by which to orient ourselves, an image which, as you know, is so enormously widespread in all religions and myths of the world that, frankly speaking, I was able to draw only very general conclusions regarding the situation of the dreamer.
A few details of the description, however, may perhaps show the path to the particular way in which the dreamer reacted—that is, the emphasis on the gaze of the snake, the eyes, described first as sparkling like diamonds, then, in a gradual increase of its evil character, as glowing, and, by the final sentence, that the snake “wants to bite her.”
As far as the snake in general is concerned, it nearly always belongs to the chthonic-female element of religions, indeed it very often is its embodiment proper.
In dualistically oriented systems, therefore, it often stands in opposition to a bright, male, spiritual world, from whose perspective it represents the demonic-evil.
Through the story of Paradise, the snake has, as it were, taken this meaning for the whole Christian world.
Philo of Alexandria in particular, probably under Persian influence, contributed to this snake symbolism and to the development of the devil concept.
For him, however, it is at the same time also the most spiritual animal, of a fiery nature and of great velocity.
Through its ability to shed its skin, it is even immortal.
But in other cultures, too, the snake plays the role of the primal enemy of the upper world of the gods: the Midgard snake, together with the Fenris wolf, threatens the gods in Asgard by creating a flood.
In Greece it is Gaia, the earth goddess, who creates half-snakes, the Titans, who storm Olympus and wrestle with Zeus.
Simultaneously, she is the mother of Echidna (snake), of the Sphinx, Cerberus, and others.
Leviathan, too, the antagonist of Jehovah, is a snake, a dragon at the bottom of the sea.
In the Mithras cult, the snake is the animal opposed to life that, together with the scorpion and the ant, absorbs the life-giving effect of the bull sacrifice.
It is the antagonist of the lion, the damp, cold, dark animal in contrast to the animal of the heat of the sun.
It devours the vital force of the sacrificed bull, or it wraps itself around a Kratér (vessel), with the lion facing her.
It stands in a similar opposition to the lion as it does to the eagle, which is the sun-bird and spiritual principle.
Thus, an eagle sits on top of the Germanic world tree, but a dragon dwells below, while the squirrel Ratatwiskr (bearer of discord) transmits mutual insults.
In Indian mythology and in fairy tales, the races of the snakes and eagles are eternal enemies, and seek to destroy each other.
Once, the snakes outwitted the eagles, which then had to serve them, but the eagle Garuda, Vishnu’s mount, stole the soma, the drink of immortality that he was supposed to obtain for them.
A North American fairy tale recounts that a child-stealing witch seizes the hero Tsoavits, but an eagle leads him back again.
At this, the witch seeks help from her grandfather, the giant snake, but is devoured by him on the spot. “Ever since all witches have been snakelike.”
The snake is also closely related to the basilisk or dragon, whose defeat signals the beginning of nearly every heroic legend.
I will mention only Heracles and the lernaic snake, and Siegfried and the Christian St. George, both modeled after him.
In wanting to help the bright upper world to achieve victory, indeed by embodying the new sun himself, the hero stands in opposition to the snake.
It is because of this that two snakes—sent by Hera, the evil Great Mother—already threaten Heracles in his crib; later she sends him fits of madness, during which he even kills his own children.

A snake also steals the herb of immortality, obtained with great difficulty, from Gilgamesh, while he is inattentively bathing in a pond.
The hero Philoctetes, too, a figure identical with Heracles, is bitten by a snake in the foot because of the curse from the nymph Chryse, whose love he did not requite; he slowly wastes away from the wound.
In a very similar way, the son god Re is poisoned, according to an Egyptian hymn, by a venerable worm, formed out of his own saliva and laid in his way by Isis, who is enraged at him.
She then heals him only after he discloses his name to her, but his power remains broken.
Apollo also had to first conquer the python in Delphi before he could create his oracles there.
Strangely enough, such prophetic abilities often arise out of defeating a dragon, just as Siegfried understands the voices of the birds after having eaten Fafner's flesh.
As far as the especially numerous snake and dragon fights in Greek mythology are concerned, it should be pointed out that matriarchy had ruled in the Aegean culture before the Indo-Germanic populations of the Greeks invaded it about 2,000 b.c., and that the cults of the Great Mother, later worshipped as Cybele, Agdistis, Mountain Mother, Artemis of Ephesus, and so on, stem from this time. (As a matter of fact, we know about the free status of women in Crete.)
This Great Mother was often depicted together with a snake.
The shield goddess Athena, too, is pre-Greek, and often the snake is her companion (compare Phidias's depiction).
Hence, for the Greeks, overcoming the snake means at the same time overcoming the goddess of the ground, overcoming the unconscious reemergence of the pre-Greek layer, which in the postclassical period broke through again in the mysteries of Cybele, Sabazio, the Phrygian Mother goddess, and others, and which has inundated the whole spectrum of Mediterranean culture.
It is quite clear from this compilation of images that the snake symbolizes the vital, instinctual, and drive stirrings in man, his unconscious dark side in contrast to brightness, to the conscious side of his nature.
Scientifically speaking, the snake has only a cerebrospinal nervous system, and so represents all the stirrings originating in this sphere.
In various Gnostic systems it is identified with the human spinal cord, proof that already then one was aware of these correspondences.
This is a direct parallel to the Indian Kundalini snake in Kundalini yoga, climbing up and down in the spinal cord.
In the contexts previously described, the snake plays the role of an evil demon, hostile to light, and represents a dark, ambiguous deity of the depths.
But this is only one side of its being; at the same time it is also a god of healing and salvation.
In the mysteries of Sabazios it represented the highest deity: according to the testimony of Clement of Alexandria, a snake was pulled through the abdomen of mystics.
Arnobius also testifies that a golden snake was drawn through the clothing of the initiated.
The snake ritual signifies the mystical unification with the deity, toward whom the mystic is in a feminine position.
Similarly, the snake is the animal accompanying and, in earlier stages, personifying Asklepios; according to Artemidorus, its appearance in dreams of the sick signals healing and the return of vital power.
A Grimm fairy tale shows particularly well how strongly it is associated with the mysterious vital power of a human being: a child who eats with a snake thrives until his mother slays the snake.
From this moment on the child, too, loses weight and wastes away until he finally dies.
Likewise, Porphyry writes in the biography of his revered teacher, Plotinus, that the latter's disciples had observed by his bedside, a few days before his death, how a snake came out of Plotinus's mouth and left; the master died shortly thereafter.
For these reasons the appearance of a snake at the sickbed can also mean death. It was also generally assumed that the souls of the dead would live on as chthonic snake gods, as inhabitants of the underworld where they became guardians of a treasure.
Thus, snakes were ritualistically worshipped in holes and crevices in the ground in the Asklepieias of Ptolemy and Hygieia.
At the so-called Arrhetophorias, obols and cakes in the form of a snake or phallus were sacrificed in crevices in the ground.

An erect snake made of granite was found in the pits.
Thus the snake becomes the guardian of the secret treasure, and very often also the possessor of the herb of life (compare the Indian fairy tale in which it wants to have the soma potion) with which it can reawaken the dead.
A Greek saga recounts that the hero Glaucus, sitting next to the corpse of his murdered friend Polyeides, catches sight of a snake, which he slays.
Thereafter a second snake appears, fetches an herb, returns, and reanimates its dead friend.
At this they disappear together and leave the herb for Glaucus, who revives his friend Polyeides with it.
This motif emerges in identical form in the Grimm fairy tale "The Three Snake Leaves," and in numerous other fairy tales.
When the snake, as I mentioned in the beginning, steals the herb of life from Gilgamesh in a moment of inattention or unconsciousness, this somehow belongs to this same sphere.
The snake arrives there, attracted by the scent of the flower that Gilgamesh had fished up from the bottom of the sea along with the herb, and, one is almost tempted to say, takes back what is hers.
Perhaps you recall the dream series that was discussed at the end of last winter, in which a boy dreams that he is searching for a transparent stone and that a lion, also wanting the lapis, appears at that moment—similarly, the snake is also a lover of stone or the herb of life. (Incidentally, in that series, a white snake with black crosses on its back appears in a dream directlypreceding the former, a symbolically depicted soter snake, the serpens mercurii, which dwells in the earth.
And earlier still, it was the spring, the water of life, with which it is identical.)
The snake is not only the guardian of the stone or herb, however; it is essentially identical with it, or contains it in itself.
The Indians believe that the cobra carries a diamond in its head; and an Indian fairy tale recounts that a snake daily brings a scholar a gold piece for reading to it from spiritual works in a garden, until the old man's greedy son hits the snake on the head and breaks the jewel inside; the snake kills the son in revenge and disappears, lamenting: "Woe, who has shattered my jewel?"
The particular reason why I presented this fairy tale is because such an association may resonate in the expression of our dream text: "eyes sparkling like diamonds."
As already suggested, the snake and its relation to the lapis play an essential role in alchemy.
Thus, a text from the Musaeum Hermeticum says: "A terrifying dragon lives in the forest who lacks nothing; when it sees the sun's rays, it forgets its poison and flies so dreadfully that no living animal can resist and not even the basilisk is its equal. Whoever knows how to kill it wisely . . . will escape all dangers . . . and its poison turns into the ultimate medicina.
Suddenly it swallows its own poison by eating its own poisonous tail.
It is forced to complete all that within itself.
Then a magnificent balsam will flow forth from it."
A thought parallel to this is that the gold is already present in the initial situation, but that it is either old and sterile or compositum; this gold is dissolved in a type of aqua fortis,
which corresponds to the snake.
Yet, the whole process is something taking its course within itself, which is why it is also said that a punctum igneitatis exists in Mercury himself through which that (immanent) dissolution happens.
I do not want to go into this alchemical problem here any longer, but to address instead a source of alchemical symbolism, the concepts of the Gnostic sects of the Ophites and Naassenes.
Ophis is Greek for snake.
Likewise, Naas is the Hebrew word for snake.
The Gnostics gave themselves these names in saying "that they alone could grasp the depths of God."
Thus the snake is the deus absconditus, the dark, deep, incomprehensible side of God.
The so-called Perates, too, especially elaborated on the theory of the snake.
"The primeval power originating from the father, the logos, is a snake; so are the stars, but they are the evil snakes. This is why Moses shows the perfect snake to the children of Israel. . . . Whoever sets his hopes on it will not be destroyed by the snakes of the desert, that is, the gods of creation. This all-encompassing snake is the wise logos of

Eva, this is the mystery of Eden, this is the river that flows out of Eden."
This explains the meaning of the words "and as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."
The snake is the "great beginning," of which it is said:
"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."
What is made by it is life.
The snake stands for vital power, as we have seen.
Eve originated through it; Eve is life.
This Eve is the mother of anything alive.
The evil materia, however, in contrast to the logos, is also, in the final analysis, a snake.
At first, it is the water to the Perates, flowing around the world as in a ring; it is Kronos.
They say of it: "It is a power bright as water, and no creature can escape this power, Chronos; it is the reason why each creature is doomed to perish; it is the water of Styx."
One can view the battle of these two snakes in the sky: "The logos is the constellation of the dragon; to the right and left of it are the crown and lyre. In front of the dragon kneels that pitiable man, Heracles. Behind his back the evil master of this world, the constellation of the snake, draws nearer so as to steal the crown from him. The bearer of the snake, however, keeps them together and prevents it from touching the crown."
Here again, the snake is aiming at what is most valuable.
The main ritual of the Perates, the evening meal, proceeded as follows: they piled loaves of bread on the table and summoned the snake that, as a holy animal, was cared for
in a container box.
The snake came near and slithered on top of the loaves.
Through this the breads were consecrated.
Each member kissed the snake on the mouth and prostrated himself before it.
Thus logos is present in the form of the snake at the Lord's Supper.
It is Christ both as logos and as snake.
The rituals of the Sabazios mysteries, mentioned earlier, also belong to this area; they are the coniunctio with the divine logos.
But in other cultures as well, the snake is the savior of the logos: Quetzalcoatl, the god of the Toltecs, is a winged snake, the son of the "cloud snake," who appears as the bearer of culture and savior.
Upon Tollan's fall, he again disappears in a lake in the form of a snake.
According to the Gnostics, the evil snake, too, was not evil originally, but became so as follows: Justinos recounts that on his journey west, Heracles had united with a virgin,
half snake, half human (cf. Herodotus), in order to regain his stolen horse.
Elohim likewise is said to have united with a virgin half-snake and half-human, called Eden or Israel, and to have procreated with her twelve paternal angels and twelve maternal ones.
He then leaves her and returns to the upper, good god.
Out of her sorrow at having been left, she then becomes that evil power, hostile toward God.
Her servant, the angel Naas (snake), later brings about the crucifixion of Christ; Christ, however, left Eden his body on the cross, with the words: "Woman, behold thy son!"28
But these are the very words Christ spoke to Mary when he entrusted John to her.
So John is, as it were, the body, the mortal part of Christ! Strangely enough, in medieval art John, too, has the characteristics of a snake. In a picture of Quentin Matsys, he holds a communion cup containing a small dragon, which he consecrates.
In the great division of the cosmos, shared by nearly all Gnostic sects, there are three realms, and always right at the bottom there is the snake leviathan,the ouroboros, reappearing in alchemy.
But the latter is Eve, that is, life. Leviathan is the master of this world, of whom it is said in Isaiah 27:1: "In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

Alchemy also knows—besides the tail-eater who unites the opposites in itself—the image of two snakes uniting, a fleeing and a wingless one (see also the contrast eagle—snake). Marie Louise Von Franz, Children's Dreams, Pages 240-248.

Carl Jung answers questions of J.B. Rhine (2014-12-05 06:43)

Answers to Rhine's Questions November 1945
As suggested by Jung (Rhine, 18 Sept.1945) R. submitted the following questions:
1. What do you think is the proper relation of parapsychology to the general science of psychology?
2. What is your view of the mind-body relation, and to what extent is parapsychology of help on this question?
3• What, in your judgment, has parapsychology taught us regarding the character of the human psyche?
4• To what extent do you see a useful reiation between parapsychology and psychiatry?
5• Can you interpret the experimental findings of parapsychology in extra•sensory perception and its apparent reach beyond the limits of space and time as we think of them, in terms of your views of the human personality?
1) I consider parapsychology as a branch or discipline of general psychology, more especially of the psychology of the unconscious.
2) The psychology of the unconscious has much to say about the mind-body relation (psychogenic disturbances of the physiological functions). Parapsychology is apt to demonstrate the existence of phenomena of a psychic nature, which influence material objects or create physical bodies in a place where no such or similar matter was before. Thus parapsychology may elucidate the problem of how the living is shaped and continuously reshaped through the unconscious psyche.
3) Parapsychology has shown above all that the psyche has an aspect of a relative-temporal and relative-spatial character. It has shown, moreover, that the unconscious psyche has a faculty to influence matter detached from bodily contact and to assemble matter beyond the reach of the body to such a degree that it appears as a physical body

perceptible to our senses as well as to the photographic plate.
4) I see, for the time being at least, no ”useful” connection between parapsychology and psychiatry. It is as yet a merely scientific problem, but as such of the highest importance. Parapsychological phenomena appear not infrequently in the beginning of psychoses, perhaps less frequently during the course of such diseases.
5) I can explain extra-sensory perception only through the working hypothesis of the relativity of time and space. They seem to be psychically relative, i.e., what one calls absolute space, for instance, only exists in the world of macrophysical aspects. In the microphysical world the relativity of space and time is an established fact. The psyche, inasmuch as it produces phenomena of a. non-spatial or a non-temporal character, seems to belong to the microphysical world. This would also explain the obvious non-spatial nature of psychic existences such as thought etc. and the fact of precognition. In so far as the psyche is an energic phenomenon, it has mass, but mass of microphysical extension or weight. From this fact we can derive material effects of the psyche.
As the relativity of time and space includes the relativity of causality, and as the psyche partakes of relative time-space, it also relativizes causality and therefore enjoys, in so far as it is microphysical, an at least relative independence of absolute causality. (Chinese philosophy says that as long as things are in the North-East, i.e., before they have risen, they can be altered. When they have entered the East, they take their unalterable course.)
The fact that the future can be occasionally foreseen does not exclude freedom in general, but only in this particular case.
Freedom could become doubtful only if everything could be foreseen .
Viewed from the psychological standpoint, extra-sensory perception appears as a manifestation of the collective unconscious.
This particular psyche behaves as if it were one and not as if it were split up into many individuals. It is non-personal. (I call it the ”objective psyche.”)
It is the same everywhere and at all times. (If it were not so, comparative psychology would be impossible.)
As it is not limited to the person, it is also not limited to the body.
It manifests itself therefore not only in human beings but also at the same time in animals and even in physical circumstances. (Cf. the oracle technique of the I Ching and character horoscopes.)
I call these latter phenomena the synchronicity of archetypal events.
For instance, I walk with a woman patient in a wood. She tells me about the first dream in her life that had made an everlasting impression upon her.
She had seen a spectral fox coming down the stairs in her parental home.
At this moment a real fox comes out of the trees not 40 yards away and walks quietly on the path ahead of us for several minutes .
The animal behaves as if it were a partner in the human situation.
(One fact is no fact, but when you have seen many, you begin to sit up.)
The bread-knife is still in my possession.1 The table is gone.
Carl Jung, Letters Vol. 1, Pages 363-364.

Carl Jung and “A renewal of religious beliefs has no form at present...” (2014-12-05 18:14)

To Wilhelm Laiblin
Dear Herr Laiblin, 19 March 1934
Best thanks for your letter, which interested me very much.
Also for your two open letters to the bishop.
As to your dream, I entirely agree with you that the falling stars and moons refer to the collapse of a whole world of ideas that has become obsolescent.
I think we may also hazard the conjecture that the three moons refer to the Trinity concept.
The second part of the dream unquestionably refers to the anima, who offers you food and drink at an exorbitant price.
There is nothing in the dream to indicate that there is any necessity, or a personal reason, to take up an attitude in public.
The stars are falling anyway, one cannot and need not accelerate their fall.

I think I can understand why the bishop has not replied to your letters.
Anyone who has to run a church under these circumstances cannot concern himself with problems that cast doubt on the validity of this same church.
The meaning of the dream is only that when the churches keep silent the psyche gives you food and drink.
I certainly understand that in the present atmosphere, which strives for collective solutions, it was obvious that you should speak out for yourself.
We are in fact not absolutely dependent on the unconscious but can and should on occasion act on our environment at our own discretion.
For my part I would have looked at the dream in another light.
It would have occurred to me that the unconscious, in a very unchristian manner, was urging me to go home and nourish myself in silence and bear the costs of such an undertaking.
So long as the Church does not practice restraint of conscience, it can safely be kept alive for all those, the weak ones, to whom no offence should be given. I am therefore extremely conservative and reserved in these matters, for I am convinced that the Catholic as well as the Protestant form of faith have not by any means lost their raison d'etre.
A renewal of religious beliefs has no form at present, so that the weak and those who are dependent on forms should not be prematurely precipitated into formlessness.
I am naturally in complete agreement with the content of your letters.
If one says it at all, then one has to say it like that.
I only ask myself whether it is the right time to say such things now.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 153-154.

Carl Jung on Mary Mellon's dream of the "Two Jungs." **(2014-12-06 17:46)**

To Mary Mellon Bollingen, 18 April 1941
My dear Mrs. Mellon, anna miseriae
I should have written to you long ago, but I was kept so busy by lectures, meetings, patients, that I never found a quiet moment.
On top of all I felt very tired and deeply depressed by the senselessness of this war.
It is mere destruction.
Why in hell is Man unable to grow up?
The Lord of this world is surely the Devil.
Mrs. Frobe brought me cheerful news about yourself and the splendid work you do.
She was in high spirits, as I well understand.
I am missing the great world and the travelling therein and I envied her.
I think such reactions are just human, all-too-human.
You hardly can imagine the thickness of the black cloud suspended over Europe, and one wishes to escape from the soundless pressure of evil and dull idiocy.
Excuse these lamentations ! They always come first, when I have to reach out into the world to shake somebody's hand across the Atlantic.

I feel then how far I am withdrawn from this world of illusion and of ever-renewed attempts at an illusory goal.
I am deeply indebted to you for all you do for the common cause.
I naturally agree with the Bollingen Press idea.
Little Bollingen at Yale!
It is marvellously grotesque.
In as much as I am able to advise you I shall be only too glad to do it, but then I have to dictate letters.
Your dreams: Twin children, twin men, twin Jungs-this series suggests the projection of a dualism in yourself which, however, becomes chiefly visible in myself.
It is probable, therefore, that it should be seen in myself rather than in yourself; in other words: it should be seen as an objective and not as a subjective problem.
It is matter of a dualism in the unconscious (therefore projected) personality, which we designate as the self or the unknowable totality of man, for which I am the paradigm in your dream.
You can formulate the idea in the well-known Hindu style: I am the victim and the killer, the food and the eater, I am yea and nay!
My invitation means that you should come up to the level of such understanding, whose vehicle is love and not the mind.
This love is not transference and it is no ordinary friendship or sympathy.
It is more primitive, more primeval and more spiritual, than anything we can describe.
That upper floor is no more you or I, it means many, including yourself and anybody whose heart you touch.
There is no distance, but immediate presence.
It is an eternal secret-how shall I ever explain it?
I wish you could come again to Ascona.
But the world-wide darkness is still on the increase.
I am grateful to fate that you have such dreams, otherwise the world would be rather empty in the Western Hemisphere.
I hope your husband has received my letter about mathematics.
Please give him my best regards!
Also to Prof. Zimmer, when you see him.
I had a letter from Ximena de Angulo about my Zosimos.
I am going to write to her.
At all events you can set her mind at peace by telling her she should not worry about the German text, since the English text is carefully revised and fully reliable.
My best and sincerest wishes to you!
Affectionately yours,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 297-298.
P.S. Excuse me sending you such an unaesthetic letter!
We are rationed but living conditions are still normal. Of course no petrol anymore, no cars, English tobacco on the decline.
Central heating very limited, general state of health therefore much better, decrease of children's diseases by about 50 %.
No grippe to speak of! I am planting potatoes and beans. At times I feel old and rotten.
But I have recovered from the worst of my fatigue.
Next time I shall answer more promptly.

Carl Jung on the Fear of Snakes **(2014-12-07 06:04)**

Professor Jung:
This, too, would follow from the parents' psychology.
In addition, the fear of the snake cannot be readily explained in the context of inheritance; it is simply there.

Either you fear a snake, or you don’t.
There are individuals for whom a stay in the tropics becomes a perfect hell because of their constant fear of running into a snake.
After all, it is very inconvenient to suddenly discover a snake in your bed, or in your shoes, in your trousers, in the cupboard, or in all sorts of impossible places.
Snakes are always where you don’t suspect them.
The uncanny thing with these animals is that they are completely inhuman; they aren’t in any rapport with human beings.
The snake wardens in the zoos know this.
For some time, the snakes let one do anything with them, and one day they wind themselves around the warden with lightning speed, trying to squeeze him to death.
You can make contact with nearly all animals, but there seems to be no possible psychic bridge to the cold-blooded animals any longer, although they let themselves be hypnotized, as we know.
No “niceties” any longer here. Carl Jung, Children’s Dreams, Pages 252-253.

Carl Jung and "...a content emerges from within quite spontaneously, without causal involvement of the environment." **(2014-12-07 06:34)**

[Carl Jung on "…cases in which a content emerges from within quite spontaneously, without causal involvement of the environment."]
Professor Jung:
I am thinking of something else, namely, of cases in which a content emerges from within quite spontaneously, without causal involvement of the environment.
Participant: Could it be a psychic inclusion?
Professor Jung:
Yes, that's what I mean.
I am calling this a psychic teratoma. This is a term borrowed from medicine.
There it refers to a kind of tumor as the result of a developmental disorder, and containing parts of a twin, for example, hair, teeth, finger parts, an eye, and so on. Teratomas are to be conceived of as an incomplete development of a fetus that is included in the other, fully developing twin.
Something analogous exists in the psychic realm too; though one can't talk of a psychic twin, but rather of an encapsulated entity of inheritance.
You all know what an entity of inheritance is, don't you?
You know, for instance, the peculiarity of the lower lip in the Habsburg family, although it has nothing to do with a teratoma.
Now, if an entity of inheritance simply grows along unbeknownst to the individual, then we are dealing with a kind of teratoma.
It is like the inclusion of something alien that is not properly connected to the surrounding environment.
This creates a character who, on the one hand, may have a normal disposition, but in whom, on the other, something is hidden that doesn't want at all to connect with the rest
of the person.
It's not always easy to identify a teratoma; when folks say, for instance, "Now that's a very nice guy; unfortunately he's in herited that particular family trait that ruins his whole life," there needn't necessarily be a teratoma present, but it may point to some manifest feature, such as mendacity, alcoholism, or the like.
If something completely incommensurable is enclosed in the character, however, something that in no way would fit the character or could be derived from his mentality, then we can assume the existence of a teratoma.
When this part of the soul becomes conscious it can cause immense disturbance.
That is why one may touch this encapsulated world only with utmost caution, because otherwise there is the danger that all of a sudden a second personality erupts.
Such cases can be observed in the mentally insane.
Do you think that the present case could point to such a teratoma?
Participant: No, it wouldn't manifest itself as such a general symbol.
Professor Jung:
Quite right.
As I described it, the characteristic feature of the teratoma lies in the fact that it is a pathologically grotesque phenomenon, for example, consisting of only one eye, or two
teeth, and so on.
The snake in our dream has no such pathological character at all, but is a general symbol.
So, by no means is it a teratoma.
What then can, on the contrary, be concluded from this universal symbol?
Participant: That the child is not abnormal.
Professor Jung:
Yes, that she is quite normal overall.
Only the facts of concretism and the force personified in the snake are striking, both being strongly accentuated.
So where must we locate the reason for the split?
Participant: In environmental influences.
Professor Jung:
Yes, very probably there must exist parental influences, affecting an in itself normal disposition of the child, and

causing there a split that is an adequate answer to the situation at home.
The cause of the split, with which we are obviously dealing here, is thus clarified.
We now arrive at the question: “How should we conceive the character of the split?”
Naturally, such a disturbance affects the child’s whole behavior.
Don’t forget that this anxiety-triggering figure is very dynamic and contains very much energy. Carl Jung, Children’s Dream Seminar, Pages 253-254.

Carl Jung on Pascual Jordan, Time, Space and the Unconscious. **(2014-12-07 14:07)**

To Wolfgang Pauli
Dear Professor Pauli, 29 October 1934

5172

Best thanks for kindly sending me Jordan's paper.
I think this paper should be published, as it is concerned with the actual change over of the physicist's mode of observation to the psychological field.
This paper was inevitable.
Having come to the conclusion that the observed is also a disturbance by the observer, the consistent investigator of the unknown interior of the atom could not help seeing that the nature of the observing process becomes perceptible in the disturbance caused by the observation.
To put it more simply, if you look long enough into a dark hole you perceive what is looking in is also the principle of cognition in yoga, which derives all cognition from the absolute emptiness of consciousness.
This method of cognition is thus a special instance of the introspective investigation of the psyche in general.
With regard to Jordan's reference to para-psychological phenomena, clairvoyance in space is of course one of the most obvious phenomena that demonstrate the relative non-existence of our empirical space picture.
In order to supplement this argument, he would also have to adduce clairvoyance in time, which would demonstrate the relativity of our time picture.
Jordan naturally sees these phenomena from the standpoint of the physicist, whereas I start from that of the psychologist, namely, from the fact of the collective unconscious

as you. have so rightly noted, which represents a layer of the psyche in which individual differences of consciousness are more or less obliterated.
But if individual consciousnesses are blotted out in the unconscious, then all perception in the unconscious takes place as though a single person.
Jordan says that senders and receivers in the same conscious space simultaneously observe the same object.
One could invert this proposition and say that in unconscious ”space” senders and receivers are the same perceiving

subject.
As you see, I as a. psychologist would speak from the standpoint of the perceiving subject, whereas the physicist speaks from the standpoint of the common space in which two or more observers are present.
Jordan's View, earned to its log1cal conclusion, would lead to the assumption of an absolutely unconscious space in which an infinity of observers observe the same object.
The psychological version would be: in the unconscious there is only one observer who observes an infinity of objects.
If you should draw Jordan's attention to my writings, perhaps I may reccomend you to mention-besides the essay already cited by you - Basic Postulates of Analytical Psychology" in the same volume.
As regards the collective unconscious, there is in an earlier volume, Seelenprobleme der Gegenwart, an essay where I treat this theme in greater detail, namely "The Structure of the Psyche."
I would be grateful if I could keep Jordan's paper a while longer.
It has just occurred to me that with regard to the relativity of time there is a book by one of Eddington's pupils, Dunne, An Experiment with Time, in which he treats clairvoyance in time in the same way as Jordan treats clairvoyance in space.
He postulates an infinite number of time dimensions roughly corresponding to Jordan's "intermediate stages."
It would interest me very much to hear what your attitude is to Dunne's arguments.
I also thank you for your personal news and wish you further progress.
With kindest regards,
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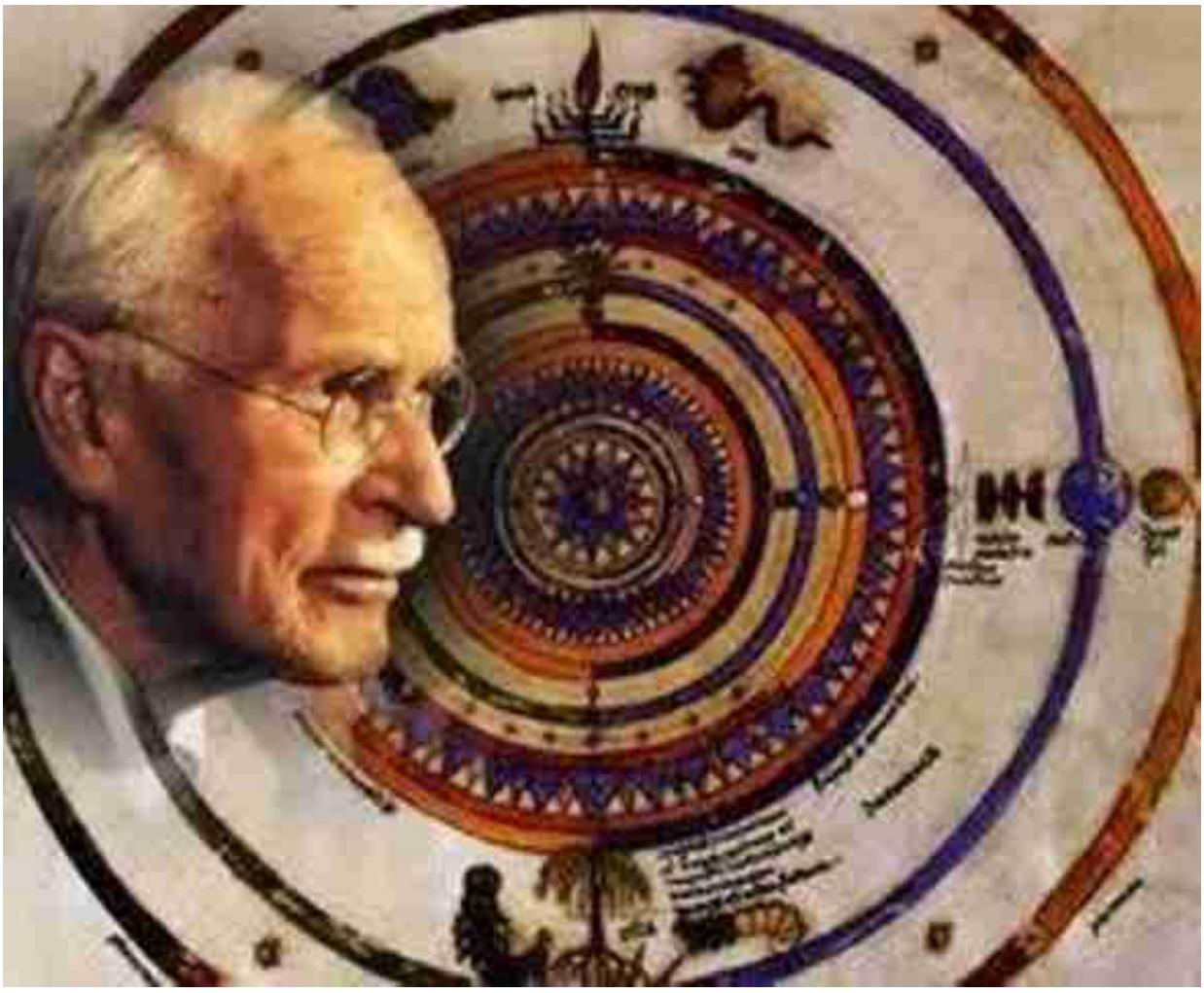
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 174-176.
Images:
Wolfgang Pauli
Pascual Jordan

Carl Jung on Jazz, Cinema, Sports and the Human Body. **(2014-12-08 06:29)**

So I am refuted all along the line, like a man who predicts a thunderstorm when there is not a cloud in the sky.
Perhaps it is a storm beneath the horizon that he senses-and it may never reach us.
But what is significant in psychic life is always below the horizon of consciousness, and when we speak of the spiritual problem of modern man we are dealing with things that are barely visible-with the most intimate and fragile things -with bowers that open only in the night.
In daylight everything is clear and tangible; but the night lasts as long as the day, and we live in the night-time also.
There are persons who have bad dreams which even spoil their days for them.
And the day's life is for many people such a bad dream that they long for the night when the spirit awakes.
I even believe that there are nowadays a great many such people, and this is why I maintain that the spiritual problem of modern man is much as I have presented it.
I must plead guilty, indeed, to the charge of one-sidedness, for I have not mentioned the modern spirit of commitment to a practical world about which everyone has much to say because it lies in such full view.
We find it in the ideal of internationalism or super-nationalism which is embodied in the League of Nations and the like; and we find it also in sport and, very expressively, in the cinema and in jazz music.
These are certainly characteristic symptoms of our time; they show unmistakably how the ideal of humanism is made to embrace the body also.
Sport represents an exceptional valuation of the human body, as does also modern dancing.
The cinema, on the other hand, like the detective story, makes it possible to experience without danger all the excitement, passion and desirousness which must be repressed in a humanitarian ordering of life.
It is not difficult to see how these symptoms are connected with the psychic situation.
The attractive power of the psyche brings about a new self-estimation -a re-estimation of the basic facts of human nature.
We can hardly be surprised if this leads to the rediscovery of the body after its long depreciation in the name of the spirit.
We are even tempted to speak of the body's revenge upon the spirit.
When Keyserling sarcastically singles out the chauffeur as the culture hero of our time, he has struck, as he often does, close to the mark.
The body lays claim to equal recognition; like the psyche, it also exerts a fascination.
If we are still caught by the old idea of an antithesis between mind and matter, that present state of affairs means an unbearable contradiction; it may even divide us against ourselves.
But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit–the two being
really one-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body.
We shall also see that belief in the body cannot tolerate an outlook that denies the body in the name of the spirit.
These claims of physical and psychic life are so pressing compared to similar claims in the past, that we may be tempted to see in this a sign of decadence.
Yet it may also signify a rejuvenation, for as Holderlin says:
Danger itself
Fosters the rescuing power. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

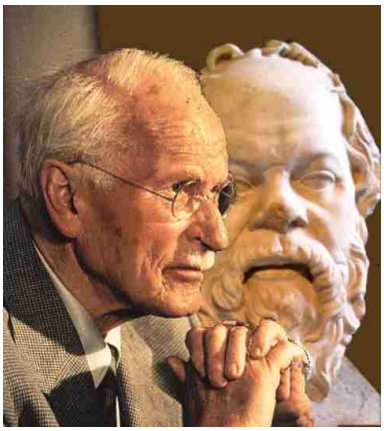
Carl Jung on Hosea the Prophet **(2014-12-09 07:09)**



To Pastor Olivier Vuille
Dear Pastor Vuille, 22 February 1946
Your question raises a problem which is not easy to solve.
If Hosea were a modern man his language would lead us to suppose that he had a special rapport with his mother, since the way he expresses himself denotes a great preponderance of feeling.
But it would be dangerous to conclude this about the ancient prophet, since the biographical details, which alone would permit us to draw such a conclusion, are absolutely lacking.
We have only one text whose singular content and peculiar language could be• understood as coming from other sources than the author's particular personality.
And it must not be forgotten that this personality was speaking as a prophet.
This fact prevents us from making use of a personalistic psychology, since what a prophet imagines is derived far less from his personal unconscious than from the collective unconscious and can be explained only by the latter.
It is preferable, therefore, to explain Hosea's imagery by the archetype of the "divine marriage" an image that he must have encountered frequently in his pagan
environment-than to derive it from a personal idiosyncrasy.
In the same way that we cannot deduce the principal ideas of Faust from Gothe's attitude toward his parents, we are unable to make such deductions about Hosea, a man who lived in psychological conditions so different from our own that we can hardly imagine them.
Thus I cannot allow myself to make personalistic interpretations, especially as the language of prophecy does not

seem to me to arise from the personal imagination but rather from collective imagery.
Here again -as in great poetry, religious experiences, prophetic dreams and visions-archetypal images are the causal factors, and they have little to do with the prophet's individual disposition.
Hosea's way of representing the relationship between the Divinity and his people as a marriage1 is completely explicable in the spiritual atmosphere of
Palestine and Syria in his time, where the idea of the hierosgamos played a great part.
I am taking the liberty of enclosing a study by one of my students, which I hope you will return at your convenience.
In it you will see the method we use for studying the psychology of cases like this.
With best regards,
C.G. Jung Carl Jung, Letters Vol.1, Pages 414-415.

Carl Jung and ... a tremendous revolution in Christianity has long been due...] **(2014-12-09 10:23)**



To Hans Meyer
Dear Colleague, 30 January 1946
I was very interested in your paper and will see if it can be placed with the Neue Schweizer Rundschau.
At all events I will recommend it to the editor as the first German attempt to get at the problem psychologically.
I can only agree with your reflections.
You have set yourself a frame of reference that restricts the problem to the actions and sufferings of Germany.
To go beyond that would probably not be appropriate at the moment, even though the argument as such would have to be carried further, to the point where it embraced all
Europe.
Germany is an isolated instance at present, but she represents merely the tip of an iceberg.
European man, indeed man in general, has for the first time in his history dropped out of the original scheme of things and is growing up in a world which he has robbed of every influence on his psychic life and now loads him with a crushing responsibility.
At the same time fate has pressed the atom bomb into his hands and with it the means of destroying himself for good and all.
In the face of this situation there is naturally a compensating reaction in the unconscious, whose outcome, considering the ineffectuality of our consciousness, could have no other consequences than a catastrophe.
In reality, however, a tremendous revolution in Christianity has long been due, since our erstwhile religious views have been overtaken by events and need a reformation.
400 years ago it was Germany who performed this service for the world.
The unconscious is pure nature, with the result that what stands behind the bad foreground is a natural fact beyond

good and evil.
It always depends on human comprehension whether the archetypal content of the unconscious will take a favorable or a nefarious turn.
The unconscious is the future in the form or disguise of the past.
It is not a ”wish” but a ”must.”
What happens when man introjects God? A superman psychosis, because every blockhead thinks that when he withdraws a projection its contents cease to exist.
Insight, insight!
I have tried all my life to din a bit of understanding into people.
May others have better luck.
With collegial regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 407.

Carl Jung on the Symbolism of “Water” in the West and East (2014-12-09 14:40)

The waters of the rivers Styx and Acheron carry the dead to the other side, from the upper world to the underworld. The dead haunt fathomless lakes, such as the Mumel lake or the legendary Pilatus lake. According to Virgil, the entrance to the realm of the dead is at the Lago d’Averno.
Poets and fairy tales tell of the dangers of the depths; the Lorelei draws ships into the vortices of the river Rhine, “half drew she him, half sank he down.”

The water is also the place of transformation: Proteus, the water god, turns into a lion, a snake, a tree; Thetis, the Nereid, transforms herself into a bird and a tree while courting Peleus.

As far as the situation of the dreamer at that moment is concerned, it seems as if only the negative aspects of the water would have to be taken into account; for just as she fled from the snake in her vision, she here is afraid of the water and nearly drowns in it.
At the moment it has, just like the snake, a frightening and nearly destructive influence.
If we focus our interest on the possibilities of a later solution of the problem, however, we will have to consider also some positive aspects of the water, above all its changeability and healing power.
In Zimmer's book Maya we find the following passage referring to this: "The waters are the Gegenwelt [counterworld]

to the dry sphere of the waking day, into which the eye looks outward; in them the hidden nature of things is mirrored to the inner view. . . . Down into the water means down into knowledge.
The ageless waters, taking all forms of nature, circulating as its life, know everything, they have been present since the beginning and conserve everything in their liveliness—nothing is forgotten.
Thus Vishnu speaks to the holy Naranda: Immerse yourself in water, and you will know about my Maya."

In another place he writes:
The waters of life are the womb of all forms of the world, as well as their grave in which they are reborn, they circulate in and build, they carry and dissolve every form, they are the palpable element of the all divine Maya, whose nature the saints and seers tentatively try to grasp. They hold the secret of this Maya as the force of their own, versatile nature, and do not yield it, but let it be tasted when someone opens up to them. How the world comes into being, every hour, outside as world gestalt in the flow of coming into being and happening, coming to the fore, as gestalt of the inner world, from the dark ness of the unconsciousness into the light of consciousness—all this
can be experienced, but how could it be fathomed?
Zimmer also quotes the wondrous motif of someone who immerses himself in water and emerges into a new life, sinking from life dream to life dream in doing so:
The Brahmin Sutapas went into the sacred waters in Benares. The Brahmin turned into a girl of a Chandala family that dwelled near the sacred bathing place at the mouth of the Koka. The girl was beautiful, grew up, and was married to an unsightly man. She bore him two sons, who were both blind, and later a daughter, who was deaf. Her husband was poor. The young, naive woman went to the river, and there she always sat and cried. Once, however, when she had gone to the river to fetch water with her jug, she went down in the water to bathe—and out of the water reemerged that Brahmin Supata, the pious, agile ascetic. The Chandala came to look for his wife and wept for her; the Brahmin comforted him and taught him also to dive into the metamorphosed waters; he had barely dived into the water when he was freed of all stigma, thanks to the magical power of the sacred bathing place. On a carriage of the gods he went heavenward before the eyes of the Brahmin, light as the moon. The Brahmin, however, full of sorrow, also went into the waters of the Koka, and ascended into the highest heaven, only to come to earth again and live in a middle-class family. Being ill and suffering, he recalled his former life, went again into the waters of the Koka to ascend into heaven, to be reborn again, and to tell this story as Prince Kamadamana.
The cleansing, healing power of the water is also known in Christianity, as the baptismal water that washes away original sin and admits the baptized child into the Church, the Corpus Christi.
The Jews also baptized, and admitted the proselytes into the community.
The Gospel of John quotes Christ's words to Nicodemus:
"Verily, verily, I say unto thee, Except a man be born again [of water and the spirit], he cannot see the kingdom of God."

Above all, however, we would like to refer to the Revelation of John:
“And he shewed me a pure river of water of life, clear as crystal . . . on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month” (22:1–2).
So far the water, into which our dreamer fell, showed only negative aspects for her.
The possibility is open, however, that what she fears will change and bring her salvation.
Between the Bauschänzli and the quay bridge she suddenly falls into the water in an upright position.
We see from this that she crossed the bridge on the right side.
Could this suggest that she has always been conscious of her difficulties and of her failure?
Or that her failure lies in the field of outer reality?
It is striking that she falls into the water “in an upright position,” which she expressly mentions.
This can be interpreted in two ways:
it can mean that, despite everything, she “keeps her head held high,” or that the heavy weight that pulls her down is not in her head, but rather in the instinctual sphere.
I do not know if we may interpret that circumstance—her falling into the water in an upright position—in this way.
“Slowly I am sinking deeper and deeper.”
This might symbolize a slowly progressing process of being flooded by the unconscious.
“I nearly drown” has a parallel in the story about the vision of the snake:
“I no longer dare move in the bed, because even when awake, everywhere in the room I see the glowing eyes of the snake that wants to bite me.”
Her light consciousness of the day is flooded and disturbed by the frightening snake image from the unconscious, so she is deprived of her freedom of movement.
Here, she nearly drowns—the capabilities of her senses are minimized by the unconscious content entering in her ears, nose, and mouth.
She is prevented from seeing, hearing, and speaking, and can hardly breathe at all.
So she is in an extremely reduced state; there is hardly any possibility left to contact the outer world, life.
Psychologically speaking, this could indicate a nearly autistic state, or a very great introversion, which severely restricts
the possibilities of her moving or expressing herself. Carl Jung, Children’s Dreams Seminar, Pages 268-272.
Images:
1. Charon and the River Styx
2. The Song of Lorelei
3. The Waters of Proteus
4. The Waters of Vishnu
5. Nicodemus “Except Ye be Born of Water and Spirit

Carl Jung on “Parental Power” and the “Idea of Suicide.” **(2014-12-10 06:32)**

Anonymous
Dear Sir, 10 July 1946
By parental power is usually understood the influence exerted by any person in authority.
If this influence occurs in childhood and in an unjustified way, as happened in your case, it is apt to take root in the unconscious.
Even if the influence is discontinued outwardly, it still goes on working in the unconscious and then one treats oneself as badly as one was treated earlier.
If your work now gives you some joy and satisfaction you must cultivate it, just as you should cultivate everything that gives you some joy in being alive. The idea of suicide, understandable as it is, does not seem commendable to me.
We live in order to attain the greatest possible amount of spiritual development and self-awareness.
As long as life is possible, even if only in a minimal degree, you should hang on to it, in order to scoop it up for the purpose of conscious development.
To interrupt life before its time is to bring to a standstill an experiment which we have not set up.
We have found ourselves in the midst of it and must carry it through to the end.
That it is extraordinarily difficult for you, with your blood pressure at 8o, is quite understandable, but I believe you will not regret it if you cling on even to such a life to the very last.
If, aside from your work, you read a good book, as one reads the Bible, it can become a bridge for you leading inwards,

along which good things may flow to you such as you perhaps cannot now imagine.
You have no need to worry about the question of a fee.
With best wishes,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 434.

Carl Jung on the "Language of Dreams" and a Child's later Life. **(2014-12-10 11:12)**

Without the word nearly (she says: "I nearly drown") we would have to fear the worst.
This little word, however, extenuates the seriousness of the prognosis a bit—it leaves a door open, and is a mere hint of the possibility of salvation.
We can't exactly deduce the dreamer's difficulties from this dream, but it can be assumed that she will have a hard

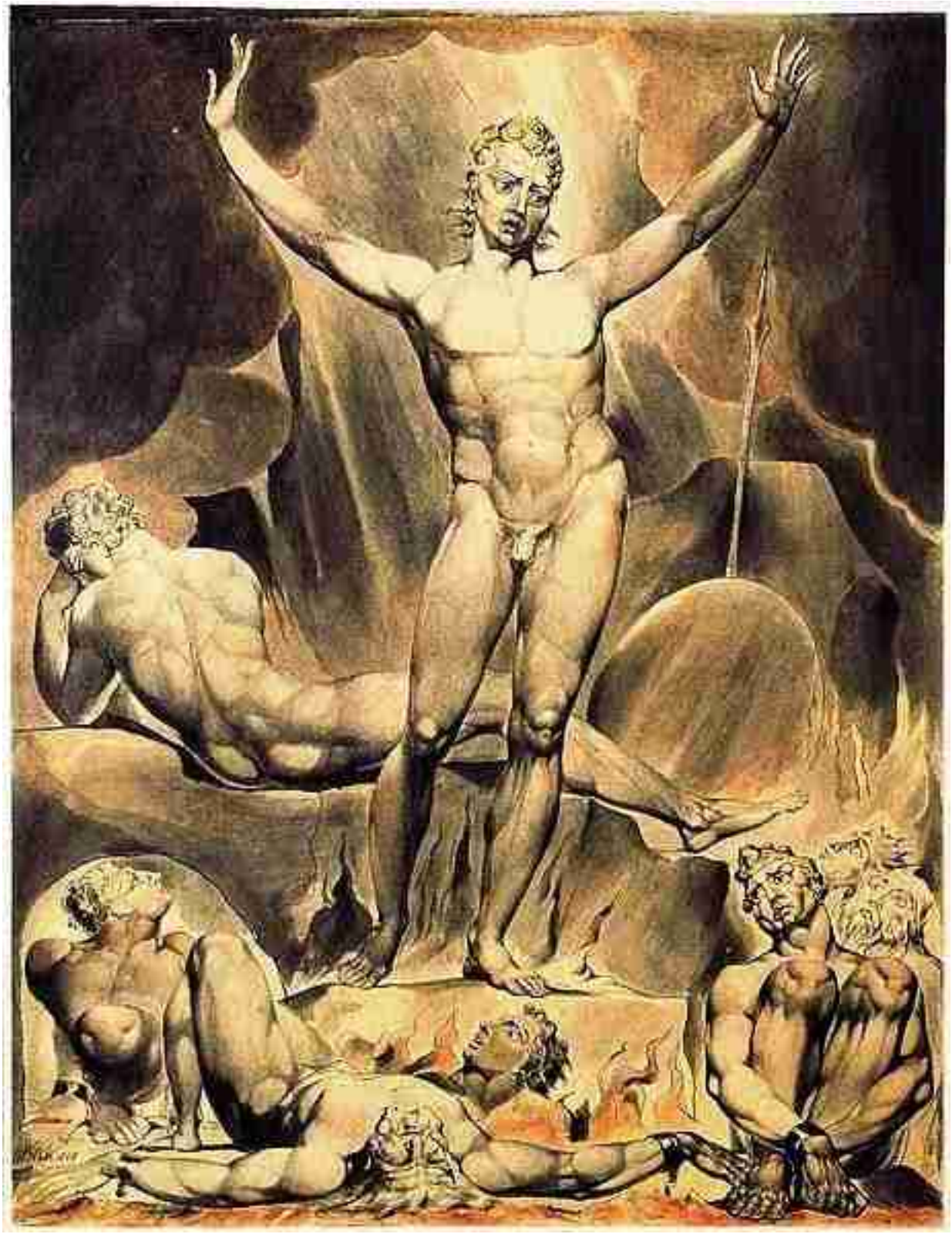
time in her fight against powerful psychical forces, not only as a child, but also in her later life.
The dream indicates, by its frequent recurrence and by the intensity of the images and the danger, that this is not about just a temporary difficulty in finding the way from childhood to adulthood; these elements symbolize the fateful meaning of a great life task, and grave problems that touch on her innermost being.
Her future prospects may well be alarming, being threatened by the archetypal powers of the snake and the water; both of them, however, also hold great possibilities of healing and rebirth.
There is legitimate hope that she will reach the other side after all.
Professor Jung:
The dream is of the girl whose snake vision we discussed last time.
Again it is a dream that has a surprising effect in its simplicity.
But precisely these "simple" dreams are not simple at all.
Here we will practice the art of making simple dreams "complicated."
To do so, we first of all have to take into account the language of the images used in the dream.
We do this with the help of mythological parallels and amplifications, which may sometimes seem somewhat superfluous to us.
We so often believe that children think in a very simple way, but that is precisely the error.
The language used by children is much, much older than they themselves.
The whole mental and spiritual culture is handed down in language, and in language lies the whole prehistory of man.
When we speak in this language, we also speak this prehistory.
So if we do not find out and are not clear about the meaning or the connotations of the images in this language, we won't be able to approach the meaning of the dream.
It is not always easy to comprehend these linguistic images, the more so as the German language shows a certain primitiveness: its most important terms are ambiguous and fluoresce in all kinds of colors.
You can imagine what happens when these images are dreamed to boot, the various meanings coalesce, and a complex mix-up of images ensues.
So if, for instance, as in our dream, the quay bridge appears, at first it seems natural to us to assume that this is the quay bridge—and nothing else.
But we forget that this is a dream image that emerged from the richness of the unconscious.
This makes even our unpretentious quay bridge a bridge, a bridge of a highly general meaning.
In dreams, that is, in the language of the unconscious, even the best known and most mundane bridge, and be it a little footbridge, is after all "the bridge."
The same is true of many concrete objects we are dreaming of: banal as they may seem, they refer to all kinds of philosophical and religious problems, or to dark places in human nature.
We can observe this phenomenon also in psychopathology; in cases of schizophrenia, psychical problems of a definitely complex nature are often expressed in quite banal images.
The patients can't help but think that way; they have only their appalling platitudes at their disposal.
If we were able to understand the general meaning of these images, however, we would be able to grasp the meaning of the psychoses.
We could even heal a patient if we succeeded in making the general meaning of his images clear to him.
Then we'd have to tell him, for example: "Well, look, this isn't about this quay bridge at all, it's about the bridge as such."
And what does bridge mean?
This idea refers to a great multiplicity of possibilities of psychic experience.
It can mean: "To get to the other side," "Crossing the great water," or "Everything is transition."
It can contain the simplest meaning as well as the deepest wisdom.
If a general symbol like the bridge appears, we must not let ourselves be misled by any commonplace views.
But then, are we actually familiar with anything else but commonplace views today?
Who is crossing the quay bridge, thinking: "Everything is transition"?
In the Middle Ages this was different.

At that time, people still had a relation to the symbol.
So a chapel was built on the bridge, and a sanctuary lamp was put in it.
There was a Saint Nepomuk and other saintly figures who guarded the bridge.
They reminded the people of the fact that each bridge is “the bridge,” that everything is transition.
At that time these things were experienced as real.
They gave the medieval mind a strange aura, which we can no longer completely understand.
Anything banal was, at the same time, also something general, and a part of the whole.
For them, a stone is not just a stone, but it can also be the soul of an ancestor, ancestors can live in it; and an animal is not necessarily simply an animal, but it is also an ancestor, a totem father.
The whole landscape is like the open book of your unconscious.
Everything is ensouled by the unconscious of the people.
When you walk through the landscape with a Negro, you don’t just take a walk in the “topography,” where everything is abstract and scientific, but you will experience
mythology.
When you climb a mountain or go into the bamboo woods with him, this is no ordinary venture, because you will come into the realm of the secluded spirits. In the soundless, green silence of the wood we feel as if we were immersed in the water of the sea.
Then there is no more botany; the whisper of the bamboo leaves, the gentle murmur of the wind—these are the voices of the spirits, and they give people the shivers.
This is an awe-inspiring experience.
We all know this magic from childhood, when the world still had a certain golden glow and everything was still very strange.
For the child, the world is mythology, as it is for primitive man, and this is also the atmosphere out of which dreams have to be understood.
For this reason, I insist that in each dream analysis the whole spectrum of the linguistic symbol be staked out.
This method is not without danger, because at first it leads you away from the personal psychology of the dream, and we are in danger of going astray.
The wealth of the material can seduce us to such an extent that we no longer know where we are.
We have to be very sure of our ground, otherwise we will become enmeshed in a formidable entanglement of possibilities.
The dream analysis has eventually to come back, after all, to the child who dreamed these dreams in order to assess the meaning of the individual contents.
The particular motivation of the dream cannot be derived from the general spectrum of meanings of the images, but can only be deduced from the personal amplification, from the context, and from the individual situation of the child.
Only if we know the whole psychological situation of the child will we be able to deal with the decision about practical questions.
As I mentioned already, it is only in the most exceptional cases that we are in a situation to ask the child him or herself about the context, considering that we are dealing with a
remembered dream or that the child is still too little to answer.
From a certain age onward, however, children are indeed able to answer.
I once had a consultation with an eight-year-old girl.
She came dolled up like a little monkey with a little purse, and told her dreams with all the tricks of the trade.
With this little girl it was quite possible to have a conversation.
So let us suppose you are told the present dream by the child herself.
What would you say to her?
Of course, you must not disclose your mythological knowledge to her, for these are just your theoretical tools, and the practical side is quite a different thing.
So imagine her to be an intelligent girl. Carl Jung, Children’s Dreams Seminar, Pages 271-275.

Carl Jung on "why one's fate always strives for posthumous recognition. **(2014-12-10 17:20)**

To Alwine von Keller
Dear Frau von Keller, 21 August 1944
Best thanks for your long letter. I have heard nothing from Frau X. for a long time.
I only hope things are going better with her.
She is indeed a problem, like all Germans today.
I am very grateful to you for news about Zimmer for I have had but little.
Like the physician who attended me, Dr. Haemmerl he died on the eve of his fame.
This seems to be a particularly critical moment.
There is indeed a great danger in being praised before the eve.
That is why one's fate always strives for posthumous recognition.
It would almost have done away with me too, for the sole reason that I was appointed professor in Basel.
I am extremely glad that this year's Eranos meeting went off very well without me.
By the beginning of winter I hope to have got my wits together again so that I can also think of other people.
Meanwhile with best thanks and friendly greetings,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 344-345.

Carl Jung on “Evil,” “Power,” and Lucifer as the Anthropos (2014-12-10 17:39)



To Max Pulver
Dear Dr. Pulver, 2 November 1944
Many thanks for kindly sending me your interesting and timely book.

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The third chapter seems to me particularly valuable.
Regarding the problem of evil and power, it has always struck me as significant that ”Macht” [power] is derived from ”machen” [to make); and since ”making” is a specific activity of man, one might come to the conclusion that the characteristic expression of human life bears the stamp of evil and that in consequence the Anthropos is really Lucifer.
Again with thanks and kind regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 352-353.
Note: Anthropos =The Original Man, man in his ideal, archetypal totality and one of the symbols of the self.

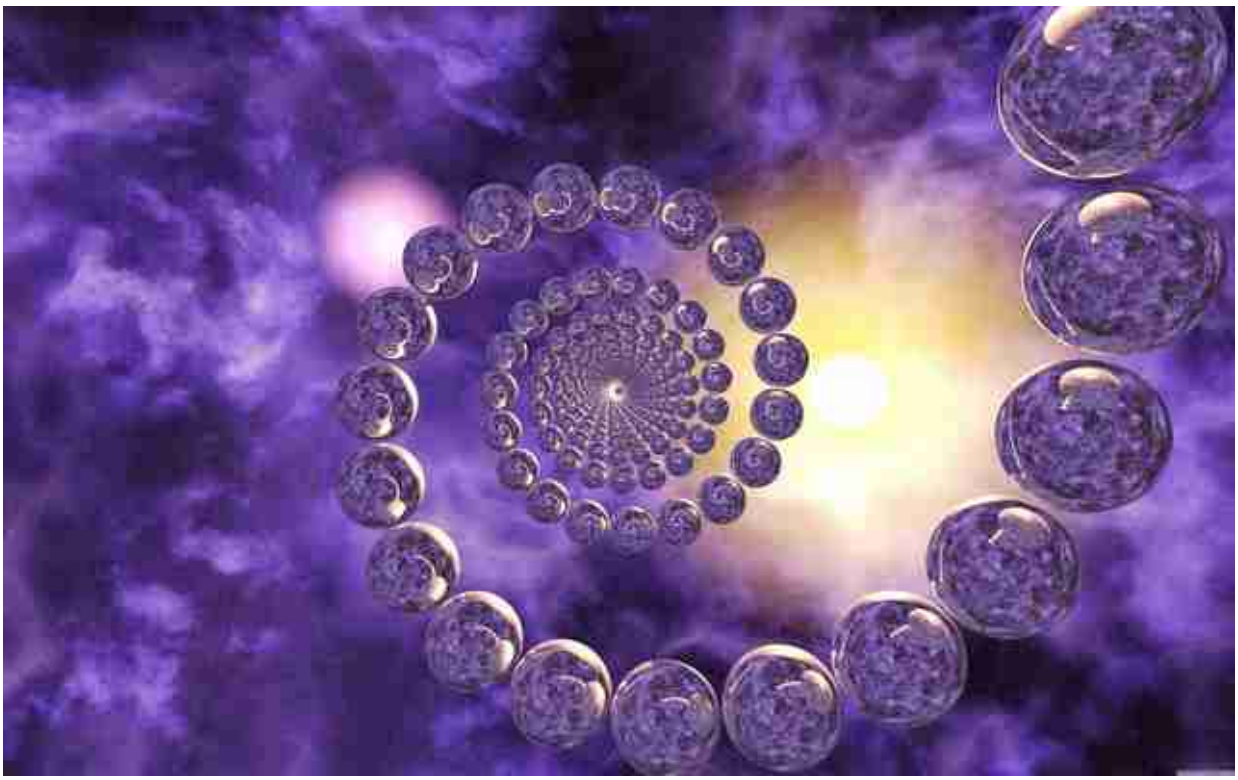
Carl Jung on “Recurring Dreams” and “Retrogressive Birth.” (2014-12-10 18:12)

Professor Jung:
Yes, we have to conclude that there is an inner constellation that did not change over the years.
When a dream recurs so frequently, I usually refrain from searching for the specific motives.
Moreover, I quite generally take the view that a neurosis is not of traumatic origin, that is, that it can’t be traced back

to a singular frightening experience; I try to understand it in the context of its present meaning.
For what lives and takes effect today is also recreated today, again and again. I also relate frequently recurring dreams to what is currently going on, therefore, and to what is recreated over and over again, and not to something that lies many years back.
So this dream, too, refers to an inner constellation, which has not changed over the years.
We already know from the previous dream that there exists a certain splitting in the dreamer, that is, that consciousness and the unconscious are split off from each other.
We further saw that the unconscious and consciousness even attract each other, as expressed in the threat that the snake poses to the dreamer.
This dream goes a step further than the mere threat; the danger becomes manifest: the dreamer falls into the water, in which she is, so to speak, completely swallowed by the monster of the unconscious.
We have to take into account a peculiar detail, the fact that she falls down in an upright position.
This is very unusual, because usually one falls sideways one way or the other.
When someone, as in this case, falls down with the hands on the body and with the feet first, this expresses a certain stiffness, as if one were enclosed by something.
The feeling of suffocation the dreamer experiences when sinking also points to this tight enclosure.
It is as if she were pulled into the mouth of a monster and swallowed.
Myths express the sucking and suffocating aspect of water by populating it with monsters, dragons, or other water creatures.
Many primitive heroic myths also tell the story that the hero is devoured by the dragon, complete with his ship.
In the monster's belly he is pressed to such an extent that, so as not to be crushed, he pushes the remains of the ship against the walls of the stomach.
The experience of being pressed is a very important motif.
In our dream it also finds expression in the feeling of suffocating.
To what does this refer? From where do we have such a direct experience?
Participant: From birth.
Professor Jung:
Although the newborn is not consciously aware of it, the nervous system registers these events.
Dreams that refer back to birth, and seem to be based on a perfect knowledge of anatomy, are not infrequent.
This led Rank to the assumption, for instance, that all neuroses can be traced back to the trauma of birth.
Birth is indeed a trauma, an impressive moment, and it is also possible that such an impression continues to have an effect throughout life, especially if there were complications at birth.
But we must not generalize this fact.
Participant: Is this dream not about a "reversed" birth?
Professor Jung:
That's right, it is like a retrogressive birth, a going back into the womb, into the prenatal state.
This immersion into the unconscious actually represents a figurative death, a frequent motif of the transformation process, standing in close connection to the symbolism
of rebirth.
This is not at all evident from the dream at first sight, but we may add it from our knowledge.
The dream itself describes only the danger; it shows that in each transformation, and whenever a transition occurs, the ground may cave in, so that we fall down into an unconscious state.
When are there such transitions in practical life?
Participant: At the beginning of school, at the development from childhood to adulthood, at the beginning of professional life.
Professor Jung:
These are transitions, transformations in life, in which we change from one state into another, from a previous situation into a new one.
This we can only achieve if we are at one with ourselves.
A split personality will have difficulties in all these transitions, comparable to a sinking in water.

What does this mean in concrete terms?
Participant: That we are in over our head.
Professor Jung:
Quite right. We also say: “I can’t keep my head above water,” or “In such a situation you’ll go under.”
The difficulties may vary greatly, it could be overwhelming affects, or experiences we can’t cope with, but these are always very deep experiences into which we sink, so to speak.
It is a fact, by the way, that persons with splits are particularly destined to have such very deep-going experiences.
Why?
Participant: So that the split may be overcome.
Professor Jung:
Yes, fate imposes hard experiences on them, to hit them in their innermost being, where they are still at one with themselves, that is, in the instinct.
With their split, such persons will always blunder into split situations.
They will have to endure things that stand in sharpest contrast to each other.
So, for example, they will have friends of completely different characters.
In all these cases, those persons never know who they actually are.
They don’t know: Am I white or am I black?
I’m actually both, because I’m the friend of A and of B. Something is bound to happen here.
This situation downright invites fate to intervene with a blow, so that deep regions are touched and may grow again as a unity.
Split persons always generate split situations, conflict situations.
To such persons in particular, to those who do not know who they are, it happens that they are particularly confronted with decisions, whereas other people can go
on living in their unambiguous situations.
The treatment of such split persons is not easy.
We often simply do not manage to reunite the halves, which have come apart, into a whole.
We can only say: Hopefully something really overwhelming will happen to them, so that they realize who they are.
So this dream points to the fateful necessity of having ultimate experiences, so that the point is touched where the person is still one.
Such a person has to be completely torn apart at first to recompose himself anew.
This last unity has to be found, and this will happen only if the person is wounded in his innermost being, most often by someone chosen by fate to be the hammer, because as a rule he can’t do it on his own. Carl Jung, Children’s Dream Seminar, Pages 276-279.

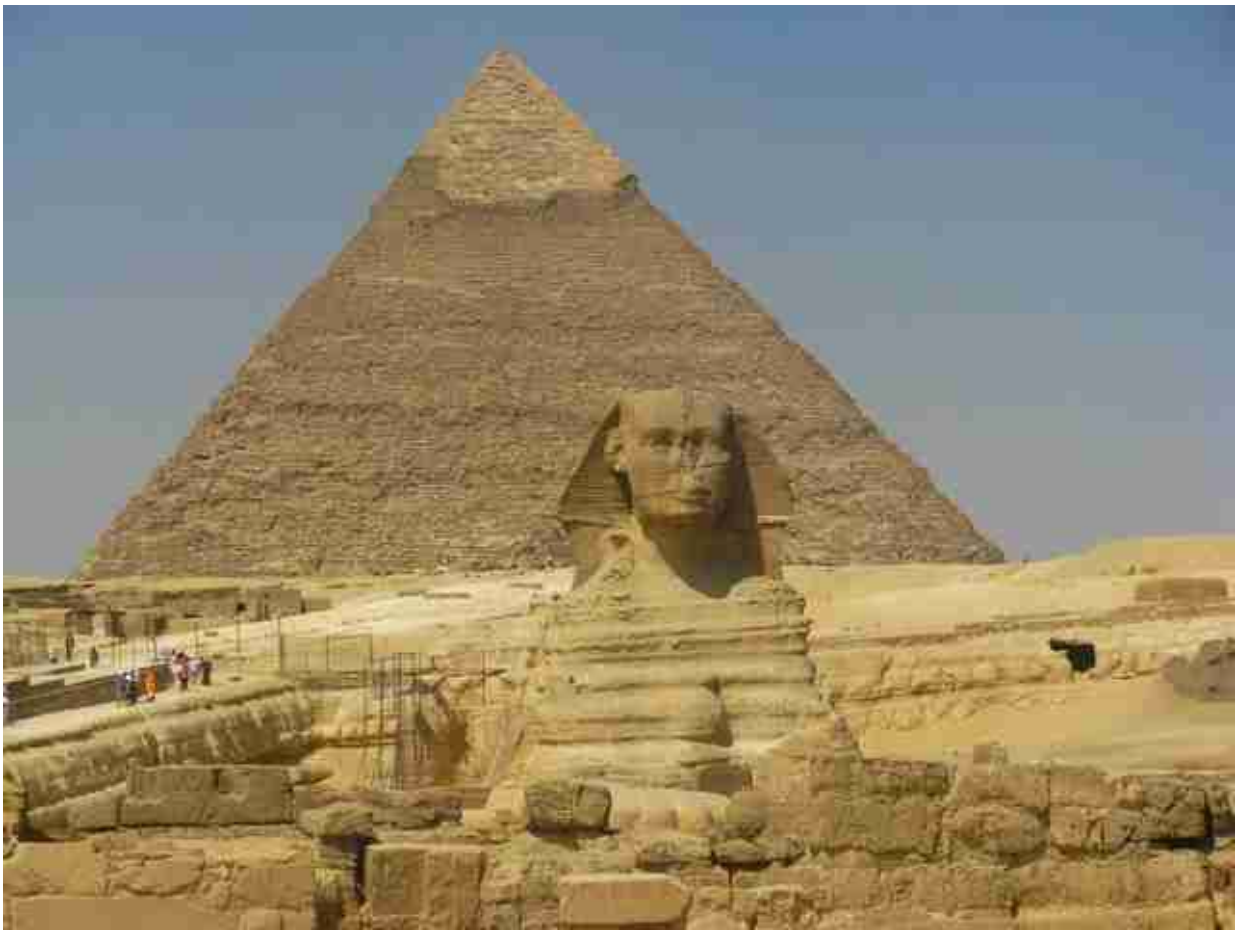
Carl Jung on Dreams from God. **(2014-12-11 07:27)**



To Pastor Ernst Fischer
Dear Pastor Fischer, 21 December 1944
The article you sent me in the Volksblattmay refer to a dream but the development is literary so that one can never be quite certain how much invention is mixed up with it.
The dream is not uninteresting and was obviously dreamt by a very religious person.
We know, of course, that what happens in the dream is a drama taking place on one's own interior stage, where the dreamer is the actors, the libretto, the theatre, and the public rolled into one.
Here the dreamer witnesses how his wife and daughter suddenly vanish as though rapt up to heaven.
This is undoubtedly a process of dissociation which the dream by projection extends to any number of other families.
If we take this bit as genuine, we would have to conclude that the dreamer is suffering from a dissociation affecting not only himself but his whole circle.
His dissociation consists in a splitting-off of the feminine element in the unconscious, which in Western languages is designated by anima, psyche, and their cognates, all of the feminine gender.
These dissociations usually occur when consciousness has in one respect or another strayed too far from its natural basis and consequently gets into conflict with its natural preconditions.
This is such a common phenomenon in the history of culture that for the purpose of healing such dissociations reconciliation rites were instituted which frequently took the form of the hierosgamos.
Even in Christianity we have this symbolism in the nuptiae agni and in the union of the sponsus Christ with the sponsa ecclesia.
This reconciliation symbolism as a cure for psychic dissociation is found in most religions.
Even in the strongly masculine Jewish religion we have the love symbolism of the pardes rimmonim and the ultimate union of the Shekhinah with the sponsus Tifereth.
The dissociated state is itself a morbid one and people who run around in such a state are liable to infect others.
The excitement emanating from this article tends to rouse the naive reader to expect some kind of miracle which is not altogether as it should be.
I therefore always advise my patients when they have significant dreams of this nature to regard them as messages

directed to their own private address (somnia a Deo missal and I would have given the same advice to the writer of this article.
On top of that he lays himself bare before the eyes of the knowledgeable.
It would be another matter if together with the dream he had made an insightful confession of his own state.
But from lack of knowledge this was obviously impossible.
Hoping I have given a satisfactory answer to the complicated questions raised by the article
I remain,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 355-356.

Aniela Jaffe: Pyramids are an expression of an archetypal image. **(2014-12-11 08:24)**



“I see a pyramid in front of me”—no further details about its form or dimension are revealed.
But we will hardly prejudice the meaning of the dream if we assume that this is a building of immense proportions—there is room for a whole house on its top, and in most cases the term pyramid generally indicates, in common usage, a high building that rises above a quadratic base.
In addition, most often there is still another qualification: a pyramid as it is found in Egypt is a tomb of a Pharaoh.
Pyramids as sacred buildings, however, have been erected not only in Egypt, but also in Mexico, China, and Java, in completely different cultural environments. They are an expression of an archetypal image.
Of the many observations that have been made on the construction of those pyramids, so mysterious to this day, I would like to single out only those that seem to be important for the understanding of the dream, acting on the

assumption that this is about the Egyptian pyramid.
It has been observed that the pyramids, in whose interior the mummy of a Pharaoh was conserved in a burial chamber, had a glossy, polished, and reflecting surface.
The rising triangular areas acted like gigantic mirrors that during the day reflected the sunlight onto the land like a gigantic cone of light, and at night showed the stellar constellations.
The hieroglyph for certain pyramids, therefore, means source of light, and various inscriptions indicate its light symbolism.
Something very strange or even contradictory seems to lie in the fact that these of all buildings symbolize light and radiance, because with all the impact of their completely unstructured, immense surfaces they seem to represent the impenetrability of stone and the epitome of structured matter.
This double aspect is also expressed in the composition of the form: with their greatest width, the surface areas solidly rest on the ground, and then narrow more and more toward the top; they seem almost to dematerialize.
Finally, coming from four sides, the surfaces meet in one single point of no square dimension at all.
This point has always been considered the crowning feature of the whole edifice, however, its most sacred and mystic place.
Often the tops of Egyptian pyramids were gilded or made of a specially gleaming stone.
It was assumed that after the Pharaoh's death his soul, that is, his image, the Ka soul, would travel through the underworld and then be transformed into the god Osiris, or rise to Atum, the highest god of light, exactly at this top of his grave. Aniela Jaffe, Children's Dreams Seminar, Pages 281-282.

There are two Bodies in Man **(2014-12-11 10:02)**

"so there are two bodies in man, one composed of the elements, the other of the stars; therefore, these two have to be well distinguished from each other. In death the elementary body is buried together with its spirit, the ethereal ones

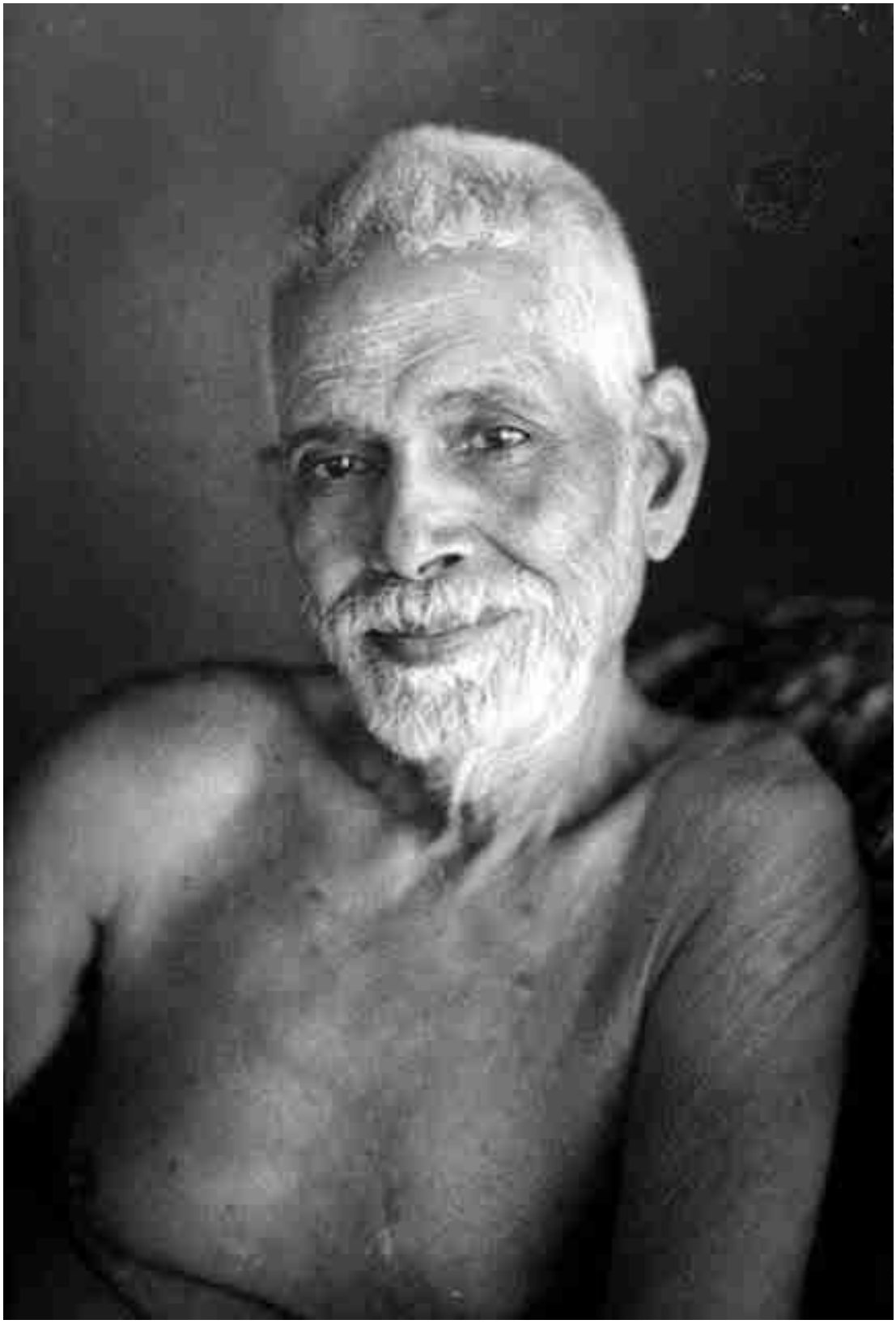
are consumed in the firmament, and the spirit of the God-image goes to Him of which it is the image." Paracelsus, De Lunaticus.

"Ruland says, 'Imagination is the star in man, the celestial or supercelestial body.' This astounding definition throws a quite special light on the fantasy processes connected with the opus. We have to conceive of these processes not as the immaterial phantoms we readily take fantasy-pictures to be, but as something corporeal, a 'subtle body,' semi-spiritual in nature." Carl Jung, Representations of Redemption in Alchemy."

"since divine wisdom is only partly enclosed in the body of the world, the greater part of it is outside, and it imagines far higher things than the body of the world could conceive (concipere). And these things are outside nature: God's own secrets. The soul is an example of this: it too imagines many things [. . .] outside the body, just as God does." An Alchemist cited in Children's Dreams Seminar, Page 287.

And, finally: imagination is, therefore, not "a question of actualizing those contents of the unconscious that are outside nature, that is, not a datum of our empirical world, and therefore a priori of archetypal character. The place or the medium of realization is neither mind nor matter, but that intermediate realm of subtle reality that can be adequately expressed [only] by the symbol." Carl Jung, Psychology and Alchemy, CW 12, § 394

Carl Jung and Ramana Maharshi (2014-12-11 16:03)



To Gualthernus H. Mees
Dear Dr. Mees, 15 September 1947

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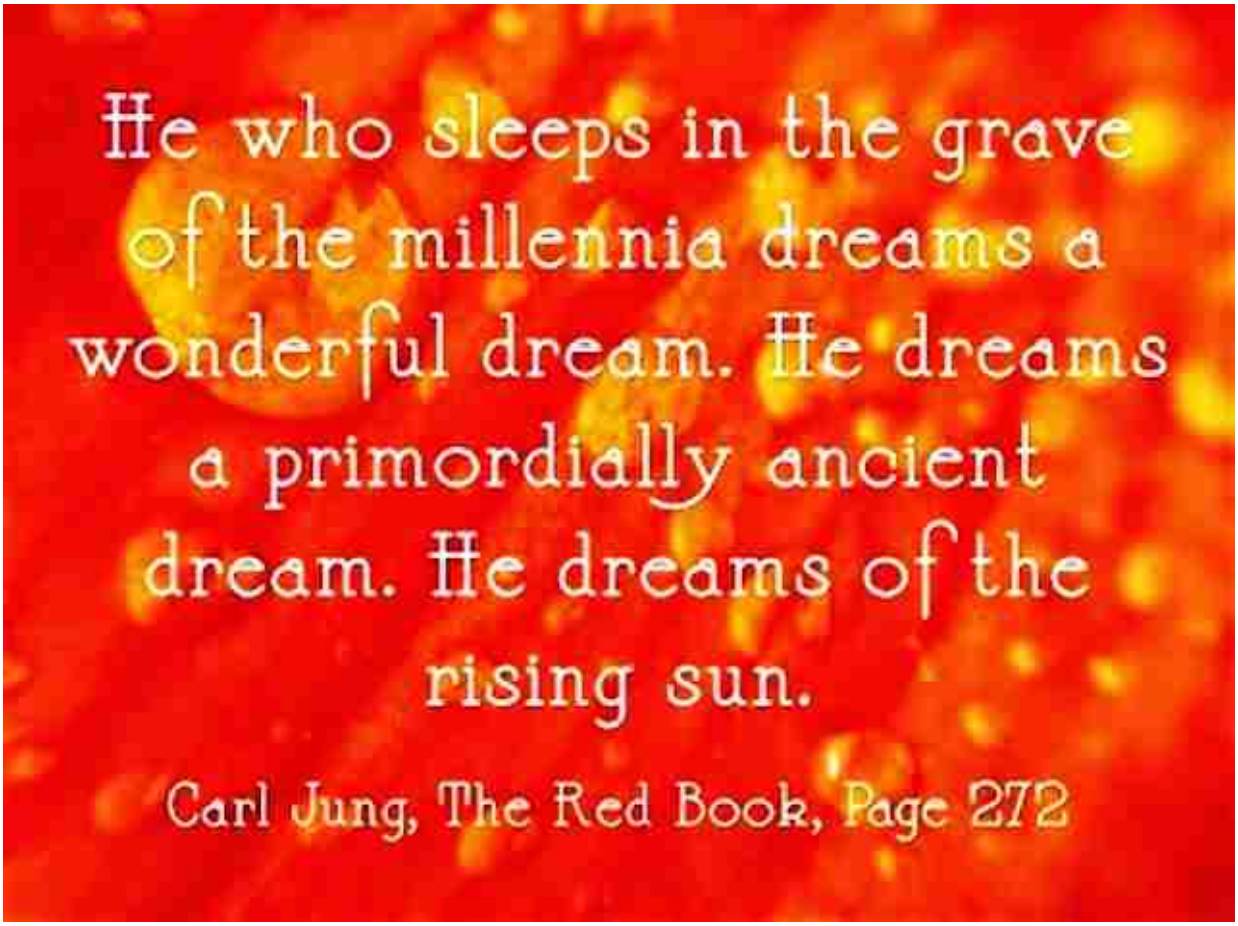
I'm very sorry indeed that I had no chance to answer your three letters which I have received in the last years.
First I couldn't because we were surrounded on all sides by the Nazis and later on I had two serious illnesses which have prevented me from coping with my enormous mail.
Thus I'm also late in answering your last letter which somehow got snowed under.
I often thought of you and I'm very sorry to hear that you had a bad time.
I hope that by now you have recovered completely from your ailments.
I was very much interested in your news about the Maharshi.
I'm well aware of the fact that my very Western criticism of such a phenomenon as the Maharshi was rather upsetting to you.
I consider a man's life lived for 65 years in perfect balance as most unfortunate.
I'm glad that I haven't chosen to live such a miracle.
It is so utterly inhuman that I can't see for the life of me any fun in it.
It is surely very wonderful but think of being wonderful year in year out!
Moreover I think it is generally much more advisable not to identify with the self.
I quite appreciate the fact that such a model is of high pedagogical value to India .
Right now such a wonderful example of balance would be most needed in the Punjab or in Calcutta or in the respective governments of Hindustan and Pakistan.
Concerning Zimmer's book I must say that I had no hand in its publication except that I took it in hand to be published by my Swiss publisher.
Thus I was fully unaware of how the text came into existence or what its defects are.
I had to leave the entire responsibility to my friend Zimmer who was a great admirer of the Maharishi.
I'm sorry that I was under the impression when we met in Trivandrum that you introduced your friend Raman Pillai as a remote pupil of Shri Ramana .
This however doesn't matter very much, since the basic coincidence of most of the Indian teaching is so overwhelmingly great that it means little whether the author is called Ramakrishna or Vivekananda or Shri Auroobindo, etc.
I only hope that you didn't endanger your health too much!
It must be awful to live in a continuous sweat-bath for months of the year.
I should much appreciate it if you could once enlighten me about the Maharishi's daily activities.
I wonder wherein his self-realization consists and what he actually did do.
We know this running away business from parents etc. with our saints too !?
But some of them have done something tangible-if it was only a crusade or something like a book or the Canto di Sole.
I had a chance, when I was in Madras, to see the Maharishi, but by that time I was so imbued with the overwhelming Indian atmosphere of irrelevant wisdom and with the obvious Maya of this world that I didn't care anymore if there had been twelve Maharishis on top of each other.
I was profoundly overawed and the black pagoda of Bhuvaneshvara took all the air out of me.
India is marvelous, unique, and I wish I could stand once more on Cape Comorin and know once more that this world is an incurable illusion.
This is a very helpful and salutary insight, when you must not live daily in this damn machinery and these undeniable realities which behave exactly as if they were real.
I'm sending this to the address you gave me in Holland, hoping that it will be forwarded to you if you have left.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol.1, Pages 477-479.

Carl Jung and "...the dream is a pure product of the prenatal psyche..." **(2014-12-11 16:56)**



Professor Jung: Yes, the dream is a pure product of the prenatal psyche, and belongs, so to speak, to a virginal layer that hasn't had any contact yet with the outer world.
In such cases the images persist in their original form.
This glass house does not correspond to any experience; otherwise, the dreamer might perhaps have rather talked of a "lantern," and then tried to make a connection between this strange object and some known form.
Here, however, it remains completely unreal.
Even if he had once seen a pyramid, there certainly was no glass house on top.
During this winter term we will deal with some more of those abstract dreams.
The dream in which four gods rise from the four corners also comes from layers that had not been in touch with the world before.
In all these cases with such remote images, we have to consult an extremely multi-layered symbolism to reach an understanding.
Let us only add some few remarks to the exhaustive paper of Mrs. Jaffé.
It was mentioned that the glass house standing on top of the pyramid represents its center.
We also find this idea of the vessel as the center of the pyramid elsewhere, for example, in the Maya culture.
During the excavations of the great pyramid, a lime vessel was found beneath the altar inside, there where the ancient temple had stood.
It contained a wonderful work of art in the form of a mandala, made of about three thousand small turquoise stones.
It portrays four snakes aligned in such a way that they point to the four world regions.
The vessel also plays a crucial role in alchemy, where it appears in the most varied forms.
As you have heard, it can also be a glass house, the domus vitrea.
Often an old man sits in it, the senex, sweating, for the glass house is a sweat house.

In the Visio Arislei, the king's daughter and son are imprisoned in the triple glass house under the sea.
It is unbearably hot there.
In this heat the transformation of the dead prince takes place.
To perform such transubstantiations, the alchemists often used round glass bowls, called uteri, whose roundness indicated perfection.
A beautiful parallel can be found in the Mountain Chant of the Navajo Indians.
It is a healing ceremony to which they subject themselves when they have had a bad dream, for instance, or do not feel well for some other reason.
In this ceremony, a circle of about 650 to 1,000 feet in diameter is staked out.
In the center of this circle, which represents a mandala, there is the medicine lodge with the sweat lodge66 at its side.
The latter is a little round hut built of branches and earth.
Often the rainbow goddess is drawn with colored sand on its top, leaning over the hut as over her own uterus.
The hut is heated up and the man to be healed crawls into it and starts to sweat.
Do you know of a parallel in the heroic myths?
Participant: The night sea journey in the womb of the whale.
Professor Jung: Yes, there the hero sweats so much that he loses all his hair and reemerges bald-headed, like a newborn child.
As a matter of fact, he is reborn indeed.
In India the sweating corresponds to the tapas.
This is a kind of self-brooding.
By the concentration of the soul powers on this one point, on the central point of the self, it is hatched like an egg.
One is enclosed in it oneself, as in the retort or in the uterus.
Where do we find similar ideas on transubstantiation?
Participant: In the Christian church, in the ritual of consecrating the baptismal water.
Professor Jung: Yes, this ritual of the benedictio fontis was performed on Holy Saturday.
It goes back to the seventh or eighth century and is full of mysterious things. The regulations for this ritual are laid down in the Missale Romanum.
After certain preparations of the water, for example, separating the water in the form of a cross, exorcizing, and benediction, there follows the fertilization with the help
of the Paschal Candle.
It is thrice dipped into the baptismal font, which contains the sacral water, the third time down to the fundus, the bottom of the font.
This imparts the facultas regerandi to the baptismal water, the power to give new birth to man.
Man is reborn into a new childhood through being touched by this magic water and is completely purified.
This fertilization of the uterus ecclesia is a veritable coniunctio, because the candle represents Christ Himself, and the baptismal water the mater gratia, the Mother of Grace.
In this union the transformation of the water to the aqua permanens occurs, the eternal divine water, as it is called in alchemy. Carl Jung, Children's Dreams Seminar, Pages 294-297.

Carl Jung letter to Allen W. Dulles **(2014-12-12 05:03)**

To Allen W. Dulles
My dear Dulles 11 February 1945

5200

Since after my illness I get interested once more in the affairs of the world the various ways of propaganda began to interest me.
German propaganda tries inevitably to hollow out a moral hole with the hope of an eventual collapse.
A better propaganda appeals to the moral strength and not to the feebleness of the enemy.
As far as the psychological effectiveness of Allied propaganda is concerned, it strikes me that the best things that have appeared so far are General Eisenhower's proclamations to the German people.
These proclamations, couched in simple, human language which anyone can understand offer the German people something they can cling to and tend to strengthen any belief which may exist in the justice and humanity of the Americans.
Thus they appeal to the best in the German people, to their belief in idealism, truth, and decency.
They fill up the hole of moral inferiority, which is infinitely better propaganda than destructive insinuations.
General Eisenhower certainly should be congratulated.
Sincerely yours,
C.G. Jung, Carl Jung, Letters Vol. 1, Pages 356-357.

Carl Jung on the Vision of Brother Klaus. **(2014-12-12 05:42)**

To Fritz Blanke
Dear Colleague, 2 May 1945
The "Bear-skinned" comes into the category of unorthodox beings, more specifically that of werewolves, "doctor animals," leopard men, and "Beriserkr."

The man charged with mana, or numinous man, has theriomorphic attributes, since he surpasses the ordinary man not only upwards but downwards.
Heroes have snake's eyes (Nordic: ormr i auga), are half man half serpent (Kekrops, Erechtheus) , have snake-souls and snake's skin; the medicine-man can change into all sorts of animals.
Among the American Indians, certain animals appear to the primitive medical candidate; there is an echo of this in the dove of the Holy Ghost at the unearthly baptismal birth (when the Christ came to Jesus).
Another echo is the "Brother Wolf" of St. Francis.
Characteristic of the Germanic mentality of Brother Klaus is the figure of the pilgrim reminiscent of Wotan, for whom "die Wtitenden" [the raging ones] , the Bear-skinned, are an excellent match.
Evidently the figure of Christ appears here in two forms:
1. as a pilgrim who, like the mystic, has gone on the peregrinatio animae;
2. as a bear whose pelt contains the golden lustre.
In alchemy the bear is one of the theriomorphic symbols of transformation, like the dragon, lion, and eagle. (See Psychology and Alchemy, fig. 90.)
These are all stages of spiritual transformation, like the Kopa etc. of Mithraism.
In alchemical mysticism there finally arises out of the lion (or bear) the aurum philosophicum in the form of a novus sol, i.e., the golden lustre.

(Folklore and alchemy interpenetrated at a very early date!)
The meaning of the vision may be as follows: on his spiritual pilgrimage and in his instinctual (bear-like, i .e., hermit-like) subhumanness Brother Klaus recognizes himself as Christ.
This runs parallel with his manifest adoption by God the Father and God the Mother.
The brutal coldness of feeling that the saint needed in order to abandon his wife and children and friends is encountered in the subhuman animal realm.
Hence the saint throws an animal shadow. (Analogies: Antichrist, the Temptation. Quid mihi et tibi es, mulier?)
Whoever can suffer within himself the highest united with the lowest is healed, holy, whole.
The vision is trying to show him that the spiritual pilgrim and the Beriserker are both Christ, and this opens the way to forgiveness of the great sin which holiness is. (Sine peccato nulla gratia!)
He is frightened to death by God's wrath (Trinity vision) because this wrath is aimed at him, who has betrayed his nearest and dearest and the ordinary man for God's sake.
Yours sincerely,
C.G. Jung Carl Jung; Letters Vol. 1; Pages 363-365.
Note: B. inquired about Nicholas von der Flue's vision of the "man with the bearskin."
In this vision the Blessed Brother Klaus saw a divine pilgrim whom he seemed to have identified with Christ, and whose clothes changed into a bear•skin, glistening with gold
(cf. von Franz, Die Visionen des Niklaus von der Flue, 1959, p. 8 1) .
In "Brother Klaus" Jung discusses the Trinity vision (cf. n. 12 infra) but mentions the Bear-skin vision only in passing (par. 487).
In a letter to Mary Mellon of 24 Sept. 45 (not published in this selection) Jung reports an incident which throws light on the role of Nicholas von der Flue in Swiss psychology.
He writes:
"We lived (during the war] in ghostlike suspension and in an unbelievable sort of unreality, never too sure of our existence. Several times it hung on a hair that we were invaded. We hardly dared to believe in a miracle. But it came off. My son is an officer in a Catholic infantry regiment. He told me that his soldiers had the collective vision of the blessed brother Niklaus von der Fliie, extending his hands towards the Rhine to ward off the German troops approaching our frontiers. The blessed Brother is actually going to be canonized in Rome. It is nice to have such protective saints . . . ."
Note: In this vision Brother Klaus "saw the head of a human figure with a terrifying face, full of wrath and threats," whereupon "overcome with terror he instantly turned his face away and fell to the ground." "Archetypes of the Collective Unconscious," CW 9, i, pars. 1 2 ff.; "Brother Klaus," par. 478.)
On account of its terrifying and therefore heretical character this vision was later adjusted to dogmatic concepts and brought into connection with the Trinity picture in the parish church at Sachseln (where Brother Klaus had been baptized) and called the "Trinity vision."
Carl Jung; Letters Vol. 1; Pages 363-365.

Carl Jung: Ennoia = “thinking mind, knowledge, insight”: a way to reach higher consciousness. **(2014-12-12 11:51)**

Professor Jung:
Exactly, we find this vessel of transformation in the writings of Zosimos, an alchemist of the third century a.d.70.
It probably goes back to the fourth tract of the Corpus Hermeticum, in which it is said that God had sent a vessel from heaven to earth, in which the humans could submerge in order to reemerge renewed in the state of ennoia.
[Note: Ennoia = Greek, “thinking mind, knowledge, insight”: a way to reach higher consciousness. Cf. C. G. Jung, “The Visions of Zosimos,” in CW 13, § 97]
A medieval variation of this kratér is the Grail.

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It is a miraculous bowl from which Christ is said to have taken the Last Supper.
Another legend says that Joseph of Arimathea had collected Christ's blood in it.
It is also a blood vessel, filled with the blood of Christ, with the spirit of God.
The power of giving man new life by filling him with its spirit is inherent in both the kratér and the Grail.
Wolfram von Eschenbach brings another version of the story of the Grail.
Do you know about it?
Participant: He talks about the Grail as a stone.
Professor Jung:
Yes, for him it is a stone. Wolfram von Eschenbach quotes a very strange expression in connection with the Grail, namely, lapsit exillis.
Now this is bungled Latin; he himself did not understand Latin.
Philologists have tried their hands at its interpretation in all kinds of ways. One of them interpreted it as "ex illis,"

“from those” (i.e., “from those eternal stars”); another as “ex coelis,” “from the heavens.”
In my view, however, this “lapsit exillis” could refer to the lapis.
There is evidence for this. Arnoldus de Villanova, a doctor living around the year 1250, left some alchemical texts, in which the stone is called “lapis exilis” in a hexameter, meaning that the stone is one that can be had vili pretio, cheaply.

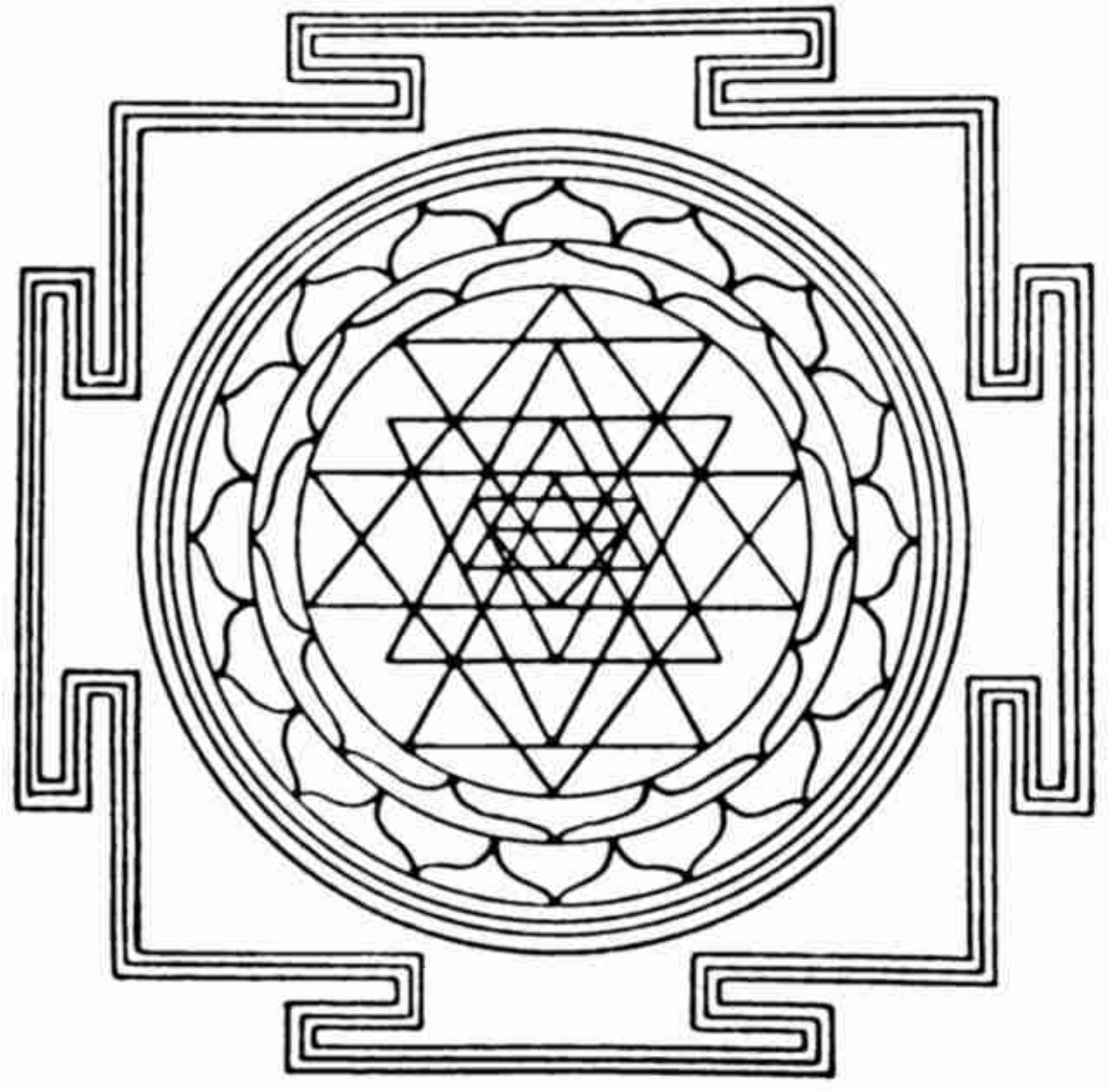
It is found everywhere, in the streets, in dung, in toilets.
An alchemist held that people would sell it at a quite different price if they only knew its value.
This stone is, of course, the cornerstone that was discarded by the builders, and that is an allegoria Christi.
The Christian Church also knew about the secret similarity between the stone and Christ.

In the ritual of striking fire, the new fire, which is an image of Christ, is struck out of the cornerstone, the lapis

angularis.
In 1330, Petrus Bonus for the first time expressed the idea that the stone was an allegory of Christ.
So this enigmatic expression, “lapsit exillis,” can be interpreted as “lapis exilis,” that insignificant, unimportant stone, to which nobody pays attention, although it is the greatest treasure.
Do you know about a passage in the Old Testament where the stone plays a role?
Participant: The rolling stone in the dream of Nebuchadnezzar in the Book of Daniel.

Professor Jung:
Yes, that dream speaks about a great, tall, and bright image of a terrible form. It was made of four different materials—gold, silver, brass, and iron—and its feet were of clay.
While the king looked at the image, a stone rolled down the mountain and smote the image upon its feet, so that this great being collapsed.
The strange thing about it is that the stone broke away from the mountain “without hands,” without being touched by anybody.
In the Book of Daniel this stone became a great mountain, and filled the whole earth.
Daniel’s prophecy that this stone will smite and destroy all kingdoms, but shall stand forever itself, might well have been why Christ was compared to it in the patristic literature.
Where else does the mountain appear in connection with the precious stone?
Participant: In your lecture you mentioned that the city of Meru is on top of the mountain.
Professor Jung: Yes, this connection is found in the Indian Shri-Chakra-Sambhara Tantra.
We also find it in alchemy, where the city, the vas hermeticum, is lying on top of the mons.
Often the image of the vitrum aureum, the golden glass, appears in connection with the idea of the eternal city.
As you have heard in the paper, it says in the Revelation of John: “and the city was pure gold, like unto clear glass” (21:18).
What does this glass indicate?
Participant: Something hard and indestructible.
Professor Jung: This is characteristic not of the glass, but of stone in general.
The wondrous thing about glass is the diaphanitas, its transparency.
One has also tried to express the spiritual nature of the stone or the vessel with the help of this characteristic.

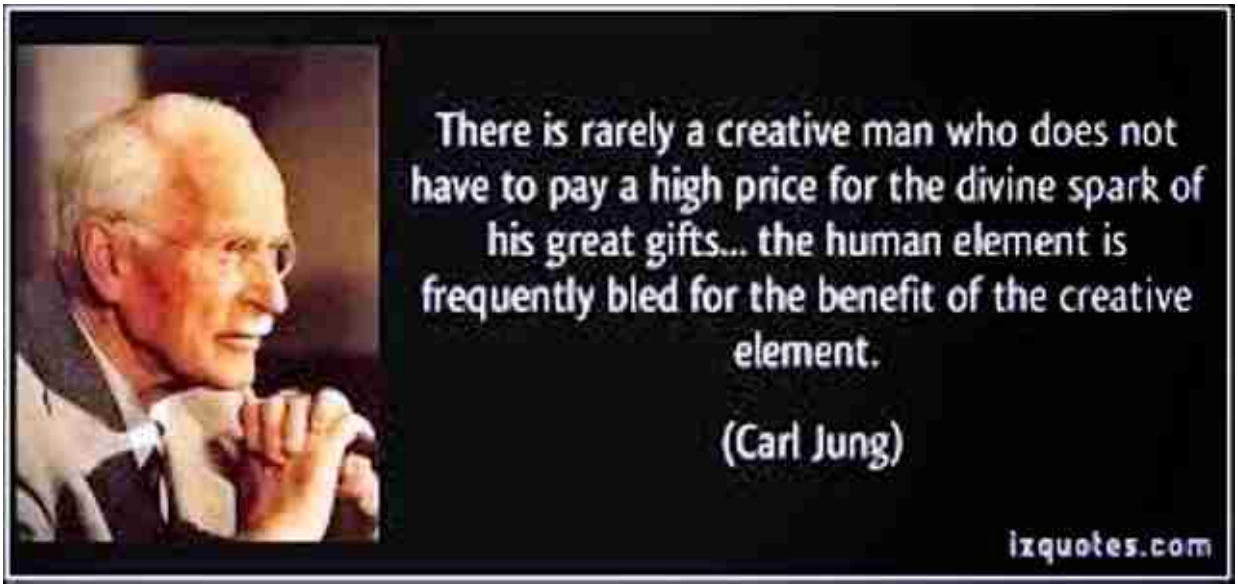
The same is true when we talk about the lapis spiritualis, the lapis invisibilitatis, or the lapis aethereus, or about the diamond stone light as water.



All these expressions are meant to illustrate the spiritual existence of the stone; they are about an object that is a body, yet at the same time transparent.
The glass house in the present dream also points to this spiritual existence.
Mrs. Jaffé quite correctly interprets the Doppelgänger in the glass house as corpus subtile, as a subtle body, a spiritual mirror image, so to speak.
One creates oneself in this transparent vessel; the double in the glass house is like a second one, who is also there, and who awaits his preparation there.
This is a vision of what we have to call the Self.
There the transformation to one's own self occurs, the other within us is consolidated there.
This other has miraculous qualities: he is transparent and has a subtle and incorruptible body.
For the time being, he is still in a suspended state; he has not yet become.
Through the union with the human being, he is clothed in matter, thus acquiring actual existence in actu and is saved

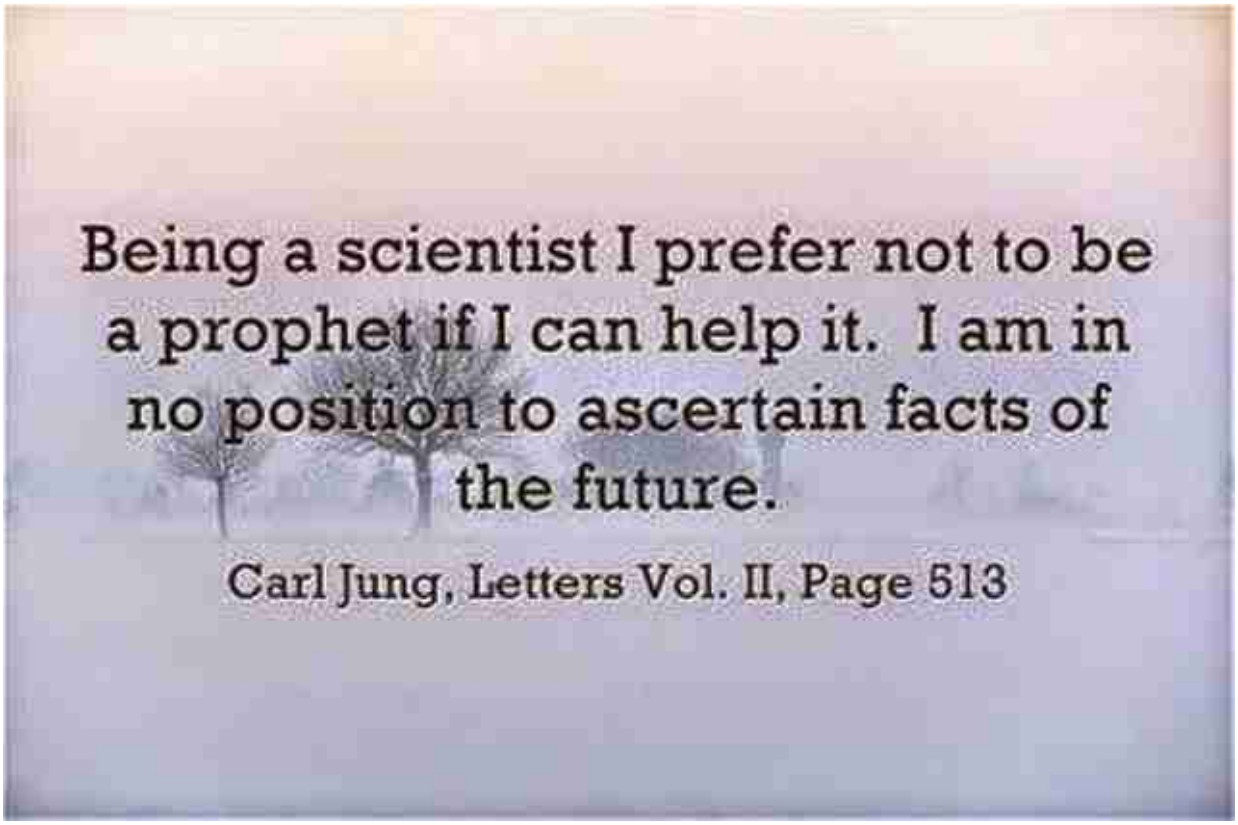
from his potential existence.
This idea is also at the base of the homunculus, that miraculous being that, so to speak, creates himself in the stone.
In the dream, the glass house is on top of the pyramid, and so there is also a connection between the double and the king, resting in the tomb as a mummy.
The lapis is thus related to the grave, to death. Carl Jung, Children's Dreams Seminar, Pages 294-298.

Carl Jung on the "Creative Element." **(2014-12-13 06:42)**



To Dr. Tochtermann
Dear Colleague, 13 January 1940
By the "creative element" you probably mean a person's creative faculty.
Your question as to whether this faculty is present from the beginning is not easy to answer.
There are undoubtedly cases where one can take it as certain that it was present from the start, but in other cases it seems to develop in the course of life.
I personally incline to the view that this faculty, like everything else, was present from the start.
Your second question, regarding the relation between creativity and the mother complex, can be answered as follows: A creative person who has not yet developed this faculty sufficiently will generally have a mother complex, which does not mean that anyone with a mother complex is also creative.
So when a mother complex is resolved by analysis, in one case a creative person will emerge, in another a timid little boy who would rather have hidden behind his mother all his life. In the first case the mother complex is unreal, in the other it is real.
With collegial regards,
Yours sincerely,

Carl Jung and “It seems to be that you have very many opinions.” **(2014-12-13 07:34)**



Anonymous
Dear Dr. N., 6 January 1943
Permit me a few remarks on the content of your letter of 25 December 42 .
It seems to be that you have very many opinions.
But if one wants to understand something, it is advisable to have no opinions and to learn to weigh the facts carefully.
In the case of dreams, for instance, you completely overlook the fact that it is not a question of mere phenomenology but of actual determinants which can only
be discovered by carefully taking up the whole dream context.
You also assume that what you know about a dream is everything that can be known about it.
But that isn’t so at all.
There are still very many things behind and besides, which one needs to know in order to understand a dream properly.
Incidentally, you can give up from the start trying to understand your own dreams, because everywhere you will strike your own blind spot.
Maybe you are of the opinion that you don’t have one, but I would advise you to drop this opinion if you want to get anywhere.
Maybe, too, you want to get nowhere and therefore your opinions are quite particularly dear to you.
One can thoroughly deceive oneself about oneself in this respect.
At all events your mental situation is thoroughly conducive to dreams about burglars.
One always has such dreams when there is something outside that wants to get inside, but is kept outside with the greatest cunning.
Dreams do not ” jumble up the personalities.”
On the contrary, everything is in its proper place, only you don’t understand it.
As to the dream of the mountaineer, I knew my colleague.
He, too, was a man who lived by his opinions and continually made his reckoning without the host.

In his case I didn't need to prophesy anything at all, for I knew only too well that he was walking on air and could fall through at any moment, which was what actually happened
because he took my warning for a mere opinion that could be offset by umpteen other opinions.
Unfortunately my opinion was on the side of fact while his wasn't.
Certainly telepathy is a phenomenon conditioned by space and time.
But it demonstrates the relativity of space and time, and this is something I didn't invent.
You might consult your countryman, Prof. Jordan in Rostock, on this question.
You seem to have very strange ideas about religion.
Rightness is not a category that can be applied to religion anyway.
Religion consists of psychic realities which one cannot say are right or wrong. Are lice or elephants right or wrong?
It is enough that they exist.
Here you show your very defective sense for facts which you compensate by masses of opinions.
I have a scientific training and hence an entirely different standpoint which is obviously alien to you in every respect.
Thus for me religious statements are not opinions but facts that one can look at as a botanist at his plants.
The criterion is the old dictum: Quod semper quod ubique quod ab omnibus creditur.
The science of religion including the psychology of religion has to come to terms with this fact.
No opinions prevail against it.
The question of dream psychology is a very difficult topic which can be discussed with some prospect of success only if one has the necessary rudiments of knowledge together with thorough practical experience.
The fact of having dreams is not nearly enough.
You also have a digestive system but this is not nearly enough to make you a physiological chemist.
Yours very truly,
C.G. Jung
Carl Jung, Letters Vol. 1, Pages 326-328.

Carl Jung and the Gnostic Anima. **(2014-12-13 15:59)**

The Gnostics already knew about the transformations of the anima.
In their writings we find a kind of development of the anima, from its most primitive stage up to wisdom.
The most primitive anima is Chawwa, the earth.
She is Eve, who represents the all-motherly and the receiving.
At this stage, the anima is still a purely sexual being, a kind of earth goddess in a nearly prehuman developmental form.
A further stage is Helen.
According to a Gnostic legend, Simon Magus discovered a girl in a brothel in Tyrus (Phoenicia), in whom he recognized a reincarnation of Helen of Troy, and whom he therefore named after her.
Helen of Troy was an adulteress and the lover of many a hero of those times.
She was actually the type of the “femme qui se fait suivre.”
The link between these two women is that both of them carry a light within them, regardless of their bad reputation.
Helen of Troy means beauty to the man, the Gnostic Helena ennoia (consciousness).
At this stage, man still experiences the anima as a collective figure, but a certain concentration on the one woman has already taken place.
This is a very human stage, partly conducive to cultural development.
The next stage of the anima is Mary, who was also an extraordinary person.
She was the lover of the Holy Spirit and so become the mother of God.
The humiliation by illegitimate motherhood is compensated by the symbolism of her being the mother of God.
Although this stage still bears human traits, it already points to the spiritual.

For the Gnostics, the highest developmental stage of the anima is Sophia.
She is one-half of the divine syzygy (Greek, “pair,” “yoked together”; conjunction and opposition of sun and moon).
She is the most spiritual form of the universal mother.
Any human or personal aspect has disappeared.
The anima as a friend or soror mystica has always played a great role in history.
In the cours d’amour of René d’Anjou she even takes precedence over the wife.
The term maîtresse actually means mistress or master.
In the Middle Ages, for example, the worship of the anima led to courtly love, in which the knight was committed to his lady and was at her service.
In later history we know of women such as Madame de Maintenon, Ninon de Lenclos, or Madame de Guyon.
The latter was a woman of the highest spiritual eroticism and of a strangely deep wisdom.
She deserved being called a saint.
It is no sign of culture if a woman is only a daughter, or only a pregnant mother, or only a whore.
The primitives and also the apes do act out this onesidedness.
But should she become the femme inspiratrice, oscillating between goddess and whore, representing all the doubtfulness and diversity of life, the highest skills and the highest Eros are called for.
Such women are manifestations of a much more developed culture, and this was known in the Middle Ages and also in Greece in its heyday.
You know, of course, about Aspasia, the mistress of Pericles and of many cultured men of her time. Carl Jung, Children’s Dreams Seminar, Pages 320-321.

Carl Jung and Catholicism and Protestantism **(2014-12-14 05:45)**

To Pastor H. Wegmann
Dear Pastor Wegmann, 6 December 1945
Your standpoint, I think, is sufficiently clear.
I have nothing against it in principle, since Protestantism stands or falls by it.
There must be individual freedom in Biblical exegesis.
The only question seems to be whether this freedom should be exclusive or not.
Being gripped by Christ, as you yourself say, is no unambiguous matter.
Even those who persecute him are gripped by him.
For one person he is a human being, for another God.
•Now, the sermon is not a dialogue between two individuals but an address to a collectivity consisting of widely divergent mind .
Hence, quite rightly, the gospel should be preached, i.e., something that has the support of a consensus.
One can, it seems to me, go to extremes in two opposite directions: one man preaching his subjective standpoint, the other moving exclusively along traditional lines.
The one stirs up polemics, the other peters out in conventionality.
One need not, however, go to extremes, but only remember that the community has different needs.
Thus the fact that there is a genuine religiosity in the Catholic Church proves the existence of a need for fixed and immovable ideas and forms.
But you also come across this need with Protestants, particularly as the Bible guarantees no solid foundation.
You mention for instance the Book of Job .
For every thinking person the question arises:
What about God's omniscience?
What, above all, about his morality?
He dickers with the devil, lets himself be bamboozled by him and torments the wretched Job simply because he is unsure of himself.
It is as if a potter made a bet with his apprentice as to whether the pot he had fashioned would go kaput if he hurled it to the ground.
What does the pot, which in this case is a human being, say to that?
What does it mean when he calls upon God to help him against God?
And how does this conception of God square with the New Testament one?
How, come to that, does the layman square it with the ambiguous figure of Christ, not only with the discrepancy between the Synoptic and the Johannine Christ but also with the biographically elusive, so-called "personal" figure?
It took many centuries of the most strenuous mental effort to produce anything like a unified conception which a "keen" Protestantism deems itself entitled to cold-shoulder.
This discontinuity gives me much food for thought.
I always have the feeling of being torn up by the roots.
Protestantism pur sang strikes me as something dynamic but unbalanced which, lacking a counterweight, plunges ahead and dissolves into countless subjectivisms.
If I had any say in the matter I would suggest calling this manifestation of the individuation process, now emerging more and more clearly, no longer a denomination and not squeezing it into an ostensible Church, since Protestantism is by its very nature anti-ecclesiastical.
A Church must have a common foundation, and that foundation is certainly not the Bible nor is it the figure of Christ, which has provoked the most divergent views among the theologians themselves.
Why the devil didn't the Protestant theologians of the day travel to the Tridentinum when safe conduct was nevertheless assured them?
The Protestants are equally to blame for it that the evolutionary process within the Church has not proceeded more rapidly.
The individuation process is a development on the native soil of Christianity.
But Protestantism is not a Church and will not be a Church, and particularly not a Counter church, although it is rooted in the Church, namely the primitive Church and its tradition.

Whatever the specialist may think about Meyer's exegesis, I regard it as a signpost that should not be overlooked .
He brings the foundations of Protestantism closer again to the primitive Church and allows the lone wanderer, the fate-marked heretic (significantly derived from aip£'iv, to take, choose, decide for something!) to divine something of that maternal foundation where he is connected with the whole of Christendom.
And since the outpoured Holy Ghost is himself a great heretic, he also inflicts choice and agonizing decision, on all those solitaries who disturb and loosen up the Ecclesia by enriching her-provided of course that they can and want to link back to a maternal Church.
Whether the earthly Church recognizes this linking-back or not is perhaps a painful, personal, subsidiary question.
The main thing is that the linking-back should occur in the spirit, and in a spirit of childlikeness and humility.
Should the earthly Church not be present at this act, then the case is no different from that of the priest who, in the absence of a congregation, celebrates the Mass by himself.
The space the congregation otherwise fills will not be empty, and if the mother does not succour her children, then the grandmother will, who always intervenes when the mother fails.
The grandmother is less exclusive than the mother.
The Magna Mater has already had pagan children and as Ecclesia spiritualis she embraces a Christendom as huge as it is fragmented.
You write that the Protestant dynamism is endangered by the spirit of tradition.
In my opinion this danger appears only where the dynamism of the Holy Ghost is at work, that is, where a solitary heretic must strike a new path through the primeval jungle.
But where the "Holy Ghost" can be damped down by tradition, it is no longer a question of a "holy" Ghost-who cannot be damped down -but of a man-made secession which had probably better be stopped.
In Protestantism diversionary tactics have virtually been elevated into a principle, which on the one hand hinders the linking-back to the immemorial collective origin and on the other hand renders any agreement on what has been achieved impossible.
Because of his narrow spiritual foundation the Protestant is constantly driven into spiritual arrogance, of which, as you know, we have some terrifying examples before our eyes.
The Catholic, however, has to squander his best energies in papering over the crumbling Church walls, while the religious problems slip out of his hands into those of the Protestants, who create the greatest confusion by carrying them to extremes.
Meyer's book has opened my eyes again to the truly neurotic situation of the Christian today.
The highest cultural principles of the West glower at each other across the schism-the Christian is split within himself.
Therefore it is quite possible that the devil will overrun the world.
A universal Church would have more authority than a split one.
It is clear that the Catholic Church cannot give up her claim to catholicity without collapsing into nothing.
If on the other hand Protestantism were to give up its ambitious claim to be itself a Church, it would have lost nothing but only gained itself, whole and complete.
You cannot have both, Church and freedom, and if both want both undiminished, no Solomon will be found to pronounce judgment.
Anyone who wants both must sacrifice something on both sides.
The tragedy is that the two creeds cannot bring this to pass.
Ecclesia semper catholica aut nihil, but Protestantism culminates in the individual.
The claim of the Church is legitimate in principle, and so is the individual's. To share in the tradition the Protestant would definitely have to sacrifice some of his subjectivism and spiritual arrogance, and for the sake of catholicity the Church
would have to make some radical exceptions to the rule.
Forgive me, my dear Pastor, that this letter has turned out so long.
Your decisive standpoint has enabled me to formulate my thoughts about the schism in the Church.
And for that I am sincerely grateful to you.
With best regards,
Yours sincerely,

C.G. Jung
Carl Jung, Letters Vol. 1, Pages 395-398.

Carl Jung: "Everything that irritates us about others can lead us to an understanding of ourselves" in context. (2014-12-14 06:49)

[Carl Jung: "Everything that irritates us about others can lead us to an understanding of ourselves" in context.]
We always require an outside point to stand on, in order to apply the lever of criticism.
This is especially so in psychology, where by the nature of the material we are much more subjectively involved than in any other science.
How, for example, can we become conscious of national peculiarities if we have never had the opportunity to regard our own nation from outside?
Regarding it from outside means regarding it from the standpoint of another nation.
To do so, we must acquire sufficient knowledge of the foreign collective psyche, and in the course of this process of assimilation we encounter all those in compatibilities which constitute the national bias and the national peculiarity.
Everything that irritates us about others can lead us to an understanding of ourselves.
I understand England only when I see where I, as a Swiss, do not fit in. I understand Europe, our greatest problem, only when I see where I as a European do not fit into the world.
Through my acquaintance with many Americans, and my trips to and in America, I have obtained an enormous amount of insight into the European character; it has always seemed to me that there can be nothing more useful for a European than some time or another to look out at Europe from the top of a skyscraper.

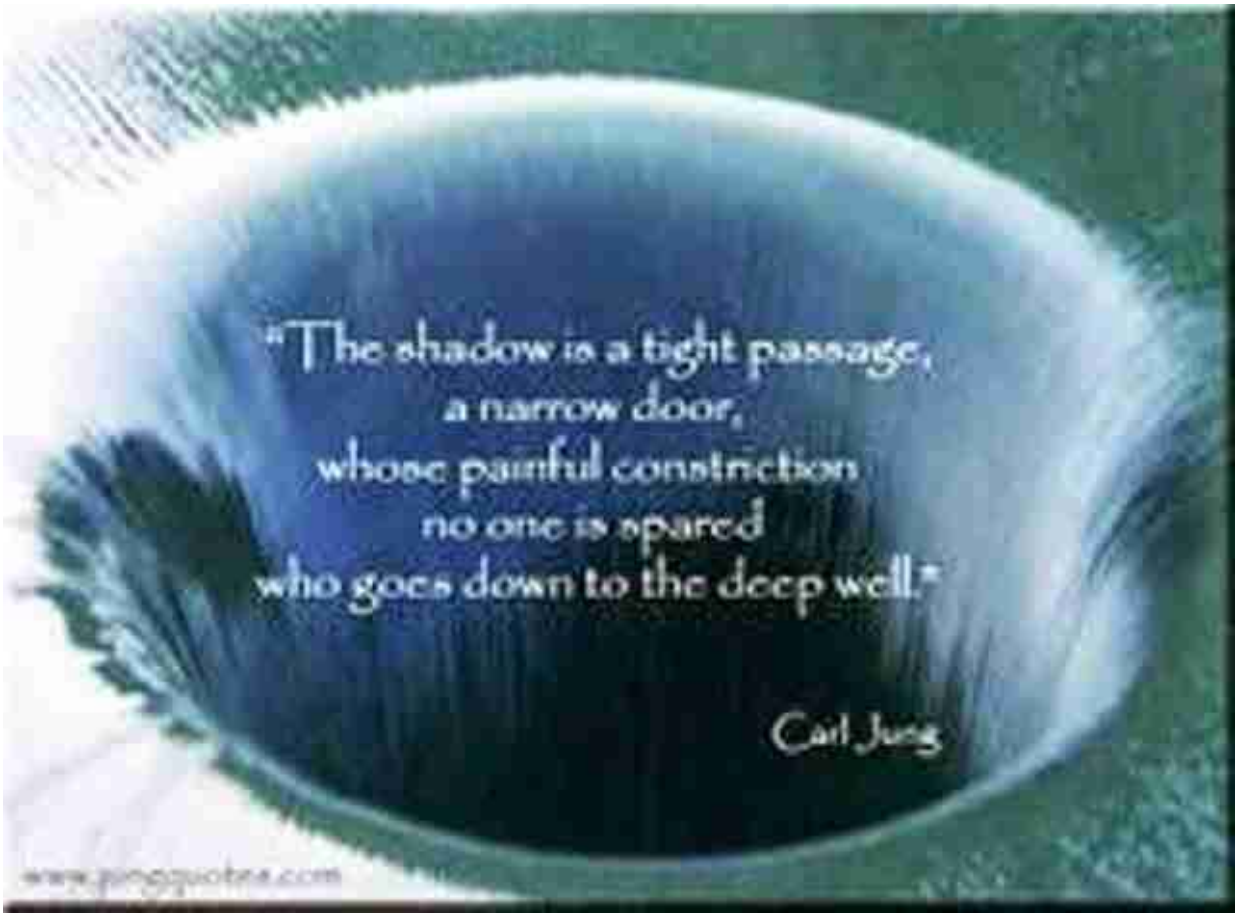
When I contemplated for the first time the European spectacle from the Sahara, surrounded by a civilization which has more or less the same relationship to ours as Roman antiquity has to modern times, I became aware of how completely, even in America, I was still caught up and imprisoned in the cultural consciousness of the white man.
The desire then grew in me to carry the historical comparisons still farther by descending to a still lower cultural level.
Carl Jung, Memories Dreams and Reflections, Pages 246-247.

Carl Jung and “I can only hope and wish that no one becomes ”Jungian.” (2014-12-14 08:19)

To J. H. van der Hoop
Dear Colleague, 14 January 1946
It made me very happy to hear from you again after these terrible years.
I have often thought of you and felt tempted to write to you.
But I didn’t because I was afraid of compromising you.
On account of my critical utterances I was ”marked down” by the Gestapo, my books were banned in Germany, and in France they were for the most part destroyed.

During the last five years I have succeeded in establishing pleasant working relations with my one-time opponents, some of the leading minds among the Freudians here.
We have founded a ”Teaching Institute for Psychotherapy” at the University, directed by a Curatorium of nine doctors.
The ”Institute” consists in regular lectures being held .
The Curatorium, to which some ten guests are invited, meets regularly every fortnight for common scientific work.
At present we are concerned with the psychology of the transference.
Even the president of the Psychoanalytical Society takes part.
The transactions are pervaded by a thoroughly positive spirit, and the discussions are fruitful and in every way enjoyable.
I can only hope and wish that no one becomes ”Jungian.”
I stand for no doctrine, but describe facts and put forward certain views which I hold worthy of discussion.
I criticize Freudian psychology for a certain narrowness and bias, and the Freudians for a certain rigid, sectarian spirit of intolerance and fanaticism.
I proclaim no cut-and-dried doctrine and I abhor ”blind adherents.”
I leave everyone free to deal with the facts in his own way, since I also claim this freedom for myself.
I can thoroughly approve the facts Freud describes and the way he treats these facts provided they stand the test of critical reason and common sense.
I diverge only when it comes to interpreting the facts, which Freud conceived in a demonstrably unsatisfactory way.
Since the psyche is not personal only and not only of today, we have to draw upon the psychology of primitives as well as the history of the mind in explaining them, avoiding at the same time certain medical and biological prejudices.
An example of faulty method would be Freud’s Totem and Taboo or The Future of an Illusion.
Here doctrinaire assumptions led to erroneous conclusions.
His conception of the incest problem is also unsatisfactory.
The fact that it was just the Allied representatives who would not allow me to resign from the Presidium of the International Medical Society for Psychotherapy is now taking its revenge on me, as I am suspected of collaboration with the Nazis.
For instance, I have been blamed for the death of 6oo Jews.
These insinuations originate demonstrably with the Freudians.
This is called scientific discussion!!
I should be glad to welcome you again in Zurich.
For me long journeys are unfortunately out of the question; my cardiac infarct has left me with a lasting scar and a correspondingly low cardiac performance.
I hope you are now recovering from the terrible time of suffering.
For us the uncertainty and the constant alerts were not easy to bear, but nothing in comparison with what Holland suffered and what we could follow only from a distance with impotent rage.
Heyer had the impertinence to write to me recently that he was only an ”ideologist,” of course no Nazi.
If there is anything I can do for you please let me know.
With best regards and wishes,
Yours sincerely,
C.G. Jung
Carl Jung, Letters Vol. 1, Pages 404-406.

Carl Jung: “Whoever goes to himself risks a confrontation with himself. . . .” **(2014-12-14 13:13)**



True, whoever looks into the mirror of the water will see first of all his own face.
Whoever goes to himself risks a confrontation with himself. . . .
The meeting with oneself is, at first, the meeting with one’s own shadow.
The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well.
But one must learn to know oneself in order to know who one is.
For what comes after the door is, surprisingly enough, a boundless expanse full of unprecedented uncertainty, with apparently no inside and no outside, no above and no below, no here and no there, no mine and no thine, no good and no bad.
It is the world of water, where all life floats in suspension; where the realm of the sympathetic system, the soul of everything living, begins; where I am indivisibly this and that; where I experience the other in myself and the other-than-myself experiences me. . . .
Our concern with the unconscious has become a vital question, a question of spiritual being or non-being.
All those who have had an experience like that mentioned in the dream know that the treasure lies in the depths of the water and will try to salvage it.
As they must never forget who they are, they must on no account imperil their consciousness.
They will keep their standpoint firmly anchored to the earth, and will thus—to preserve the metaphor—become fishers who catch with hook and net what swims in the water. . .
Whoever looks into the water sees his own image, but behind it living creatures soon loom up; fishes, presumably, harmless dwellers of the deep—harmless, if only the lake were not haunted.
They are water-beings of a peculiar sort.
Sometimes a nixie gets into the fisherman’s net, a female, half-human fish.

Nixies are entrancing creatures. Carl Jung, Archetypes of the Collective Unconscious, CW 9, §§ 43–52.

Carl Jung on Saint Nicholas. **(2014-12-14 16:01)**

The figure of Jack Frost appears in the dream.
He is a figure from English folklore, and there are similar figures in German popular belief.
There is St. Nicholas, the icily gray and cold one; he is the old man symbolizing the beginning of winter.
St. Nicholas, however, is a benevolent figure. Why?

Participant: He's like the Erinyes, who are evil and benevolent at the same time.
Professor Jung: Yes, often a good name stands for an evil cause.
Participant: St. Nicholas is also split into two figures. He usually is accompanied by Knecht Ruprecht, who represents the devil. He comes with a rod and a sack, in which there are the children he has already taken.

Professor Jung: Where does he carry the bad children?
Participant: Into the forest.
Professor Jung: Yes, into the forest. And what happens there? What is the forest?
Participant: It is a dark place, full of dangers.
Professor Jung:
You know the saying “To hell with him!”

This means that the devil takes you to the place of darkness and terror, actually to the place of the dead.
St. Nicholas, too, takes the children to the place of darkness.
As the gray one, who appears at the beginning of December, he is also death, who takes man into the world beyond.
He is a kind of judge of the dead, who punishes the bad and rewards the good, similar to Osiris, the judge of the underworld.

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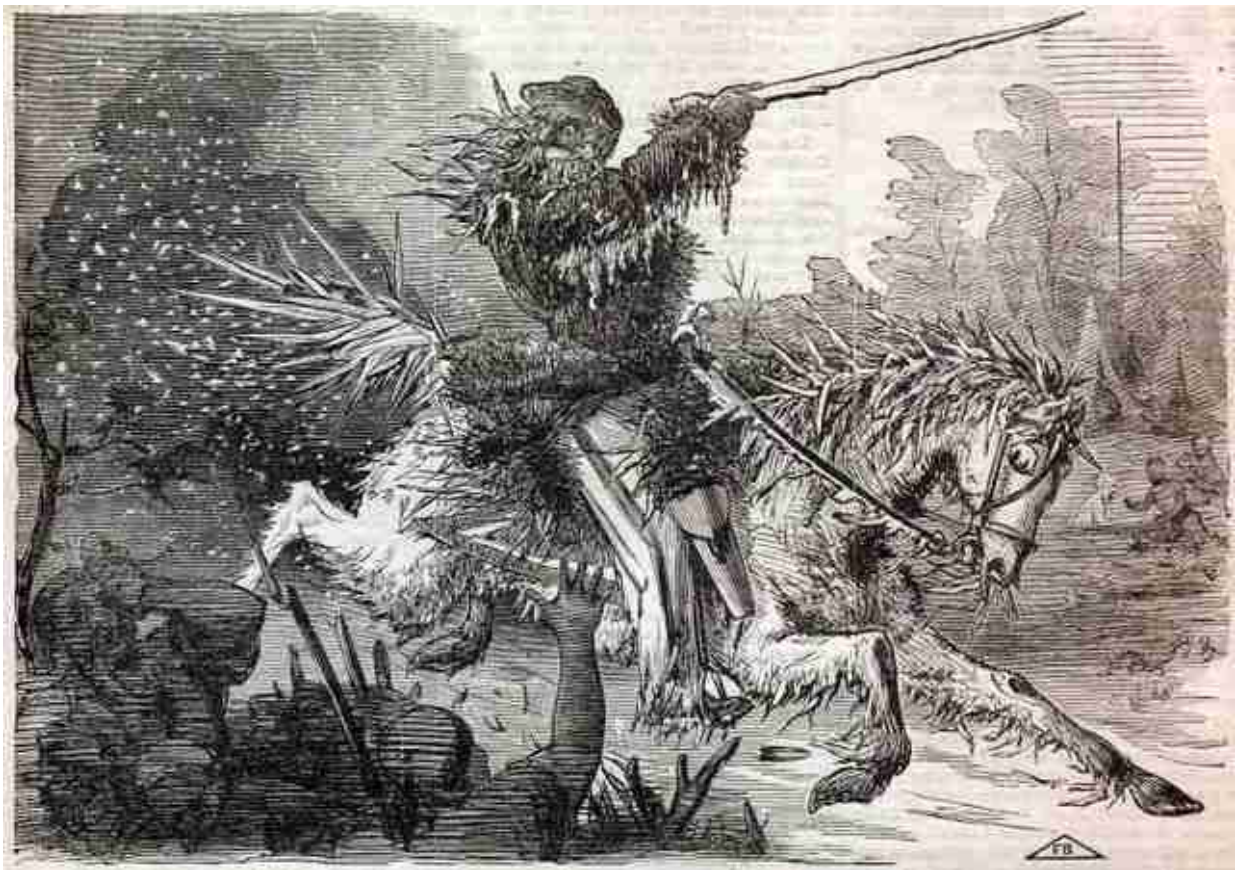
So a very serious meaning is concealed behind the figure of St. Nicholas.
Jack Frost corresponds to St. Nicholas, although he is much less incorporated into folkloric culture.
He, too, appears at the beginning of winter and represents coldness, which implies a memento mori.
A white ghost, he seems to be covered by the shroud of snow. Carl Jung, Children's Dreams Seminar, Pages 340-341.

Carl Jung on Physical and Psychic processes. **(2014-12-15 05:50)**

To Markus Fierz
Dear Professor Fierz, 7 May 1945
Best thanks for your prompt and detailed answer, which I found very satisfactory.
I am particularly pleased with your suggested change on p. 25, which is much more promising than my version.
I quite agree with your view that the situation indicated in this sentence is similar to the situation in psychology where discrimination is the precondition of knowledge, only it seems to me a sidetrack which, though entirely right in itself, does not, as you yourself remark, quite fit into the context of my argument.
The ego-complex consists of all conscious contents, since consciousness is the exponent of the whole personality.
Hence its contents are also of a personal nature and must be distinguished from those of the objective psyche.
My argument is concerned with a more general reflection, namely the reconstruction of the physical process as a psychic process.
The parallel to this is the idea that the psychic process would, conversely, also be ”reconstructed” as a physical process.
The physical reconstruction would differ from the psychic in that it is not really a construction but would have to be conceived as an end-state or as an influence on the physical process, much as Schrodinger conceives it in his new English publication What Is Life?-an influencing of the physical processes by the psychic.
The materialistic premise is that the physical process causally determines the psychic process.
The spiritualistic premise is the reverse of this.
I think of this relationship in the physical sense as a reciprocal one, in which now one side and now the other acts as a cause.
One could also say that under certain conditions the physical process reflects itself in the psychic, just as the psychic does in the physical.
Of the utmost importance, it seems to me, is your information that the result of a measurement is essentially conditioned by the very nature of the measurement.
From this it is evident that an objective and absolute measurement is actually impossible.
Nevertheless a certain amount of measurement and a certain amount of knowledge of the physical are rendered possible by the psychic.
We would have to conclude that a certain molding and influencing of the physical process by the psychic are objectively present.
Whether this can be proved is naturally another matter.
If, faced with a reciprocal relationship, we can speak of an Archimedean point at all, then in my view such a point would be at least theoretically possible, since for the physical world there is an ”outside” in the psychic, and consequently the physical would be an ”outside” for the psychic at least in theory.
Your idea that the behaviour of physical processes is essentially conditioned by the physicist’s method and mode of observation is very interesting.

If we apply this idea to psychic processes, then psychological observation would also be prejudicial to the behaviour of the psyche.
In both cases the physical as well as the psychic would be needed. for the purpose of complementation, from which it follows that an approximately adequate knowledge of the physical could be completed by psychic complementation and, conversely, that any psychological knowledge could be completed only by knowledge of the physical.
In accordance with your view, psychology would be faced with the difficult task of explaining what the explanation of the physical as a psychic process actually means, and physics would be faced with the equally impossible task of explaining what are the physics of psychological theory.
Actually this seems to me possible only if, by a combination of physical and psychic knowledge, one could reach a plane above and beyond the present dichotomous mode
of observation by virtue of being in possession of both standpoints.
I have a vague recollection that Pauli once said something similar.
I still have a lot of thinking to do as regards your opinion that the moral commitment of psychological knowledge involves a crucial difference between this and the physicist's knowledge.
At the moment I could not say anything adequate.
The moral "ought" is certainly, in itself, a genuine phenomenon, but whether it signifies a radical difference still seems to me somehow questionable.
Again with best thanks,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 365-367.
Note: The changed passage occurs in "Analytical Psychology and Education," par. 163 : "As physics has to relate its measurements to objects, it is obliged to distinguish
the observing medium from the thing observed, with the result that the categories of space, time, and causality become relative."
Note: F. wrote: "Therefore I do not know whether it is not just the mathematical unequivocality but the moral non-commitment of physics which can be understood
as a justification for the peculiar equivocality of psychology, which on the other hand is morally committed."

Carl Jung and “What does the Jack Frost in our Dream signify?” (2014-12-15 06:53)



What does Jack Frost in our dream signify?
Participant: Death wants to get to the dreamer.
Professor Jung:
Yes, it is not yet spring, and winter is here already.
Participant: Do we have to see the figure of Jack Frost in such a negative light? If he wants to take the dreamer into the forest, this might perhaps only mean a state of introversion, out of which a new content could arise.
Professor Jung:
Such an optimistic interpretation is not appropriate here.
We must not forget that the dream has no lysis, and that it is extremely meager.
It is impossible to conceive of the figure of Jack Frost, therefore, as positive.
Even if the Samichlaus appeared in his place, it would be misleading to think of a joyous children’s party or any other merry event.
We have to try to grasp Jack Frost in his ominous meaning, as the one who freezes all life.
We also have to stick to the dream, in which the child does not experience joy, but fear of the ghost of coldness.
And this figure touches her!
Participant: This increases the negative effect of this figure. It is similar to the Erlking.
Professor Jung:
Yes, the Erlking is also such a ghost.
In Goethe’s poem the increasing anxiety of the child is beautifully expressed, until the moment where he says:
“Dear father, oh father, he seizes my arm! The Erlking, father, has done me harm!”
Then the child dies.
Participant: It also seems very dangerous to me that Jack Frost touches the girl on her belly.
Professor Jung:

Yes, the belly is the kitchen, the stove, radiating warmth. In the belly we are sheltered as long as we are embryos.
If we are cold, we'd like to crawl into our own belly to warm up.
This place of warmth is also the origin and the center of all life; this is expressed in the word "liver," the main organ in the abdomen.
It is "the liver," he who lives.
Participant: Can we see from the dream if this is about a psychical or physical death?
Professor Jung:
This is not easy to see.
Let us assume that the child told this dream at the age of ten, that is, at a time when there was no visible sign of a neurosis yet.
In this case, I would really have been in doubt whether it referred to a physical or a spiritual death.
I would have been able to say only that the dream indicated something extremely alarming, but I would not have been able to decide if this would later lead to an obsessional neurosis, to a psychosis, or to suicide.
But then the dreamer took her own life at the age of thirty-six in a mental institution!
The psychosis began with extreme anxiety states that intensified until the fatal end.
The dream does contain a detail that could point to the suicide.
She herself intervened in her life with a cold hand.
Participant: Was this the reason why she escaped into masturbation? Was it an attempt to keep herself warm?
Professor Jung:
Yes, for her it was a defensive move, an apotropaic magic, a stress on life in aspectu mortis, just as people may become sexually aroused when they are in mortal danger or confronted with hopeless, life-threatening situations.
There was ample evidence of this desperate eroticism in the earthquake at Messina.
It is as if the life instinct asserted itself, and as if life tried to affirm itself in a quandmême.
145 So, you see, the dream is very tragic.
I would not hesitate to make a connection between the fact that the dreamer pinched herself and the suicidal outcome. Any more questions?
Participant: You mentioned that the dreamer at first fell ill with an obsessional neurosis, which masked a latent psychosis. How did the psychosis become manifest?
Professor Jung:
Behind each classical obsessional neurosis a psychosis is hidden.
In the dreamer the mental illness broke out when the voices began to become audible.
From then on the process could not be arrested by anything.
Participant: Doesn't emotion also originate in the belly?
Professor Jung:
Yes, of course, it is the seat of the solar plexus, where the psychical and the physical are still one.
But you must not conceive of the belly as too complicated.
It is merely the center of warmth, the seat of life.
Because the psychical and the physical are still one in it, it is hard to tell if it was a physical or a psychical illness that prematurely destroyed the dreamer.
The unconscious actually does not seem to care one way or the other.
Moreover, the unconscious has a different relation to death than we ourselves have.
For example, it is very surprising in which way dreams anticipate death.
Often this does not happen the way we look at death, but in a completely different manner.
You will find something analogous in astrology or also in chiromancy and other ancient "mancies," in which the indications for death are also very questionable.
It is as if death was something other than what we think.
That is, approximately, how we could put it.
It might be linked to the fact that the unconscious has a different relation to time than we have.
In the unconscious there exist, so to speak, an elastic space and an elastic time.
It seems as if these deeper layers of the psyche were characterized by particularly strange features, and this, of

course, is also expressed in dreams.
So I would not have dared to predict from the dream's character if a physical or psychical death was implied.
Participant: Wouldn't it have helped the dreamer if she had later gone to a female analyst? What she missed was probably primitive, vital warmth. Perhaps she never received enough maternal love; moreover, the dream expresses a very negative attitude toward men.
Professor Jung:
If we are dealing, as in this dream, with such deep- reaching and life-threatening affairs, the sex is no longer of importance.
In these cases, a physical force has to intervene, a force that pulls the person out of the predicament and saves her from drowning, so to speak.
These fine details no longer play a role, and it doesn't make any difference at all if it is a man or a woman who tries to come to the rescue. Carl Jung, Children's Dreams Seminar, Pages 341-344.
Jack Frost is a figure believed to have originated in Viking folklore, an elfish creature who personifies crisp, cold, winter weather. He is said to leave frosty crystal patterns on leaves and windows on cold mornings. It is also thought that the English derived the name Jack Frost from the Norse character names, Jokul ("icicle") and Frosti ("frost") (trans.). Children's Dreams Seminar, Footnote 138, Page 338.

Carl Jung's Letter to Father Victor White (2014-12-15 13:55)

Dear Victor, 16 December 1948
The spirit prompts me to write to you.
It is quite a while ago since I have heard of you and very much longer since I have heard you really.
I may be all wrong, but I confess to have a feeling as if when you were in America a door had been shut, softly but tightly.
I don't want to disturb you, but I feel as if I ought to tell you about my fantasy, so that you know my side of the picture at least.
I know there are things somewhere too damned difficult to be even mentioned, but they should not cut you off entirely.
It is not bad for you to get a breath from the great wind of the world occasionally and from all the dark things "that go bump in the night."
That is why I take the liberty of knocking at your door.
I suppose you are very busy.
Don't feel pressed for an answer, please!
I am looking for my own peace and that is the reason why I tell you about my qualms.
Having done so I recline in my grandfather's chair going on dreaming about Virgil's "Tityre, tu patulae recubans sub tegmine fagi ... "
Light that wants to shine needs darkness.
Cordially yours,

C.G. Carl Jung, Letters Vol. 1, Page 514.
Note: Virgil, Eclogue, I,1: ”Tityrus, thou liest canopied beneath thy spreading beech.”

Carl Jung and ”... the prolongation of the cross downwards signifies a predominance of the unconscious is not improbable.” (2014-12-16 05:53)

To Udo Rukser
Dear Herr Rukser, 6 September 1947
Your conjecture that the prolongation of the cross downwards signifies a predominance of the unconscious is not improbable.
I have always regarded this prolongation as a moving upwards of the triad which goes together with the Christian Trinity symbol, i.e., with the predominance of the so-called ”upper triad” representing the spirit.
The more strongly the spiritual element comes to the forefront, the greater the danger of its becoming identical with consciousness.
There then supervenes, as you correctly surmise, a compensatory emphasis on the unconscious.
You are also right when you conjecture that a one-sided orientation of consciousness always leads to a counter-reaction.
The greater the danger of mass-mindedness, the stronger the emphasis on the individual.
The fact, for instance, that our age has truly discovered the unconscious comes under this head, as well as the widespread interest in psychology, which to begin with looked like an exclusively subjective affair.
But with psychology the real man becomes a problem, that is to say the individual, for there are no other men except

individuals.
In this movement, widely supported by the public, there is already an attempt to combat mass-mindedness and the resultant totalitarianism.
The interest in psychology has the inevitable consequence that individual self-awareness is heightened, which we know from experience is the best weapon against the devastating influence of the mass psyche.
If this movement forges ahead and increases in scope, the greatest threat to our civilization would be checked.
But if the reaction fails, we must inevitably look forward to further frightful catastrophes, for mass man breeds mass catastrophe.
The greatest dangers today are the huge mass States like Russia and America .
However, history teaches that such monsters are usually short-lived.
That at least is a hope!
With kind regards,
Yours sincerely,
C.G. Jung, Carl Jung, Letters Vol. 1, Pages 476-477.

Carl Jung's touching letter to Aniela Jaffe. **(2014-12-16 06:10)**

To Aniela Jaffe
Dear Aniela, Bollingeil, 10 August 1947
I thank you with all my heart for your response to my "Trinity": I couldn't imagine a more beautiful one. It is a "total" reaction, and it had a "total" effect on me too.
You have perfectly imaged what I imagined into my work.

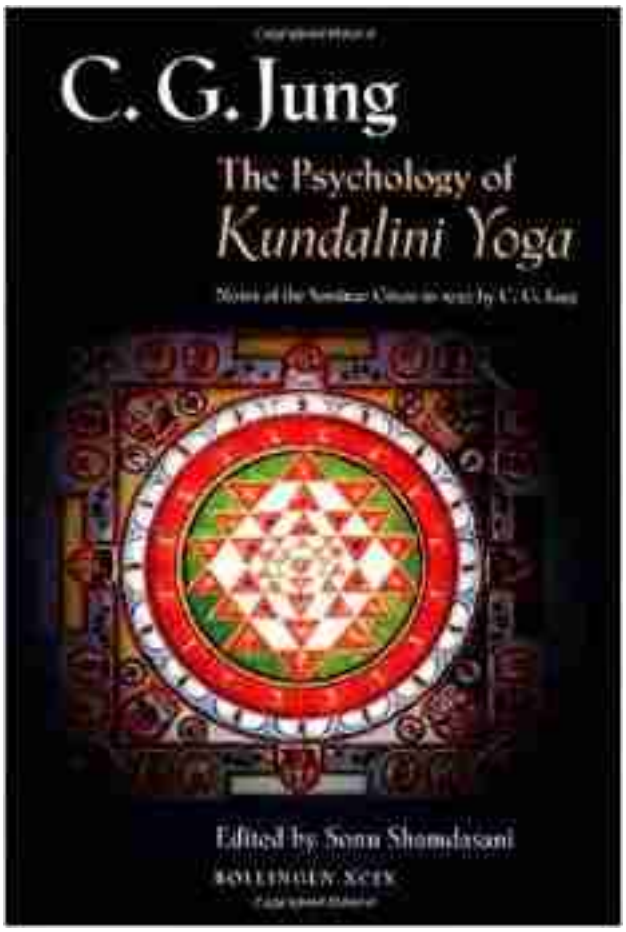
It again became clear to me from your letter how much one misses when one receives no response or a mere fragment, and what a joy it is to experience the opposite-a creative resonance which is at the same time like a revelation of the feminine being.

It is as though a wine, which by dint of toil and sweat, worry and care has finally become mature and good, were being poured into a precious beaker.
Without this receptacle and acceptance a man's work remains a delicate child, followed with doubting eyes and released into the world with inner anxiety.
But when a soul opens to the work, it is as though a seed were lodged in good earth, or the gates of a city were closed in the evening, so that it can enjoy surer repose.
I thank you.
Cordially,
C.G.J. Carl Jung, Letters Vol. 1, Page 474.

Carl Jung and "astrology, in the sequence of the historical ages." (2014-12-16 07:12)

Another parallel is given by astrology, in the sequence of the historical ages. About six thousand years ago, the first historical written records were made in the Age of Taurus.
The earth element is assigned to the constellation Taurus.
In ancient Egypt, the spirit found its expression through the medium of matter, the stone, and the earth.
Two thousand years later, the vernal equinox entered the constellation Aries.
With that, a fiery age began, as witnessed by Moses, when he sees God in a fiery bush, or when God appears to His people as a pillar of fire.
Around the birth of Christ, there follows the Age of Pisces.
Pisces is a water sign.
That is probably why we have to look for the spirit in the water, in life's flow of images, and in the unconscious.
And now we are on the threshold of the sign of Aquarius.
The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal.
Here the spirit is meant to become something subtle again, and man to become who he is.
This juxtaposition shows what is meant by man in general and by the one person in our dream.
These final stages correspond to the lotuses of Atman-, Purusha-, or God-knowledge.
It is a union with Christ and an experience of the self, or an anthropogenesis that will be fully realized only in the coming Age of Aquarius.
I am not able to make this reaching of the final stage clear to you.
Let me quote instead from Meister Eckhart's sermons.
You surely know the words of Meister Eckhart: "All nature means man."
And another one: "All creatures feel an urge to rise from their lives to their inner nature. All creatures carry my reason within themselves, so that they may gain reason in me. I alone again prepare all creatures for God!" (All creatures—thus also man!)
And about the final transformation: "When the soul has to realize that no creature at all can come into the Kingdom of God, it begins to feel itself, goes its own way and no longer seeks God. Only then does it die its highest death. In this death the soul loses all desire, all capability of thinking, all form, and is deprived of all essence.
Now at last it finds itself in the highest primordial image, in which God lives and is active, where He is His own kingdom."
Here the soul has found out that it itself is the "Kingdom of God."
That is why the Church Fathers particularly stress "that the humanness of Jesus must not be just adored separately from the deity, but both have to be worshiped together in one single act." Carl Jung, Children's Dreams Seminar, Pages 353-355.

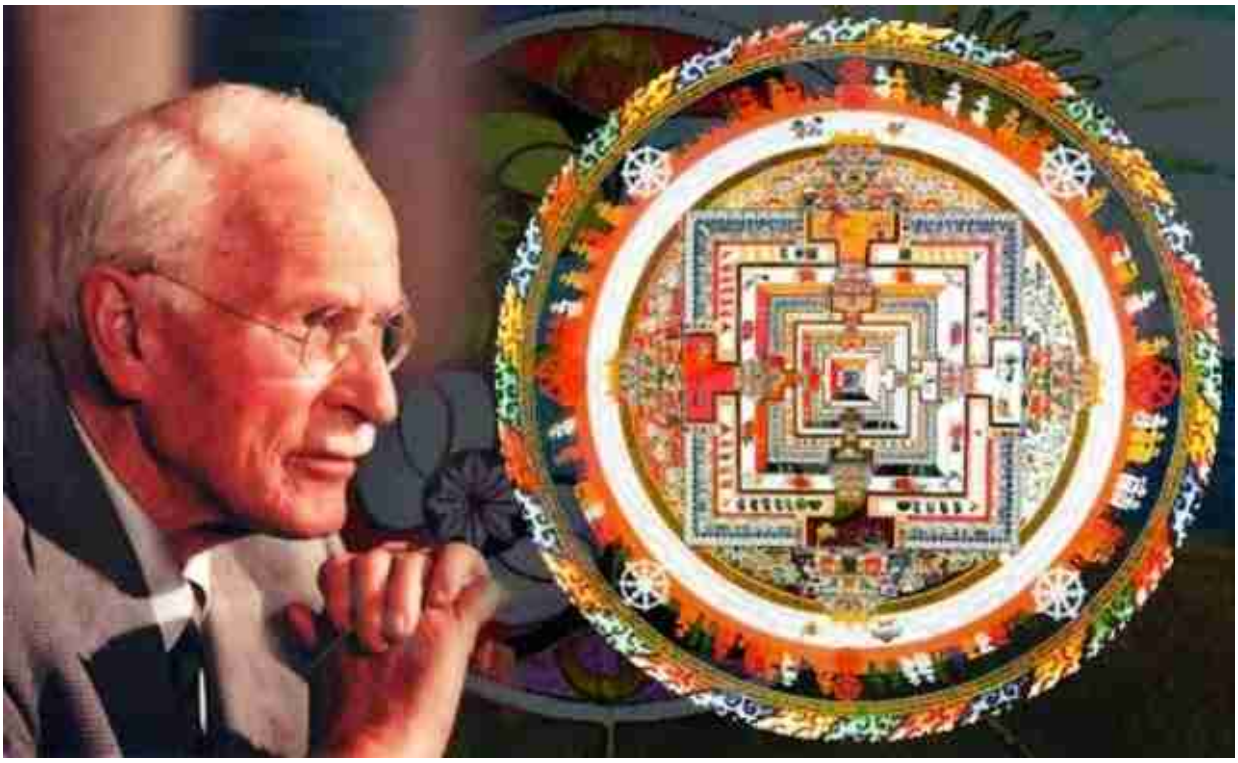
Carl Jung and Tantric Yoga in the Dream of a Child. **(2014-12-16 07:20)**



I think there is a very elaborate parallel in Tantric Yoga.
This visualizing yoga knows seven mandalas, situated one above the other, which correspond to certain body parts, and which are successively to be awakened and meditated by the ascending Kundalini serpent.
The lowest of these mandalas is the earth lotus.
It corresponds to the gray mouse.
It is the place of the world-bound souls.
In its center there is the lingam, colored like a fresh sapling, perhaps reminiscent of a worm.
Coiled around the lingam, the Kundalini serpent sleeps.
In it sleeps the essence of the highest experience.
When it awakens, it ascends, passing through all lotuses to bring them to life. It is the driving force, the compulsion to become conscious.
The animals in our dream can be seen as a transformational form of the Kundalini.
The dragon in the second lotus corresponds to the snakes in our dream.
Above, there is the fire circle, the center of emotions.
This is the navel lotus, in the region of the solar plexus.
The fish correspond to the heart-lotus, with a fleeing antelope.
Nearby there is the place of the “divine wish-tree.” In this lotus thinking begins.
Then follows the ether airspace or firmament-lotus, which reveals its connection with the blue mouse by its blue ovary and by its name, “circle of purification and ablution.”
Above, in the two-leaved, winged circle of knowledge, there are no longer any animals.
There the yogi sees the highest, eternal god, the incarnate, primordial man.
And finally, in the highest, thousand-petaled lotus, the yogi receives the “knowledge of one’s own self.”

The name of this place is “eternal blessedness,” and some call it salvation, Atman knowledge, or knowledge of existence itself. Carl Jung, Children’s Dreams Seminar, Pages 353-355.
The Psychology of Kundalini Yoga by C. G. Jung http://www.amazon.com/dp/0691006768/ref=cm _sw _r _pi _dp _QqbKub0JEDN0M

Carl Jung on Tantric Yoga, Astrology and the Final Transformation of Man. **(2014-12-16 07:29)**



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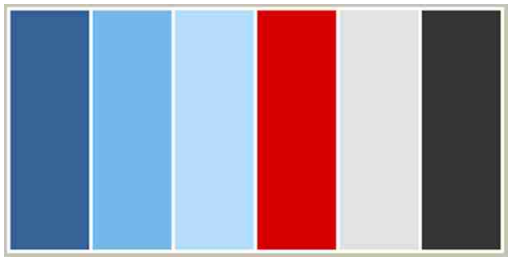
Carl Jung: ”The sin to be repented, of course, is unconsciousness.” (2014-12-16 11:21)

St. Paul’s concept of ayvoia (ignorantia) may not be too far removed from dyiwia, since both mean the initial, unconscious condition of man.
When God ”looked down” on the times of ignorance, the Greek word used here, WeptSwv (Vulgate: despiciens) has the connotation ’to disdain, despise.’
At all events, Gnostic tradition says that when the highest God saw what miserable, unconscious creatures these human beings were whom the demiurge had created, who were not even able to walk upright, he immediately got the work of redemption under way.
And in the same passage in the Acts, Paul reminds the Athenians that they were ”God’s offspring,” and that God, looking back disapprovingly on ”the times of ignorance,” had sent the message to mankind, commanding ”all men every-where to repent.”
Because that earlier condition seemed to be altogether too wretched, the (transformation of mind) took on the moral character of repentance of sins, with the result that the Vulgate could translate it as ”poenitentiam agere.”
The sin to be repented, of course, is unconsciousness.
As we have seen, it is not only man who is in this condition, but also, according to the Gnostics, the God without

consciousness.
This idea is more or less in line with the traditional Christian view that God was transformed during the passage from the Old Testament to the New, and, from being the God of wrath, changed into the God of Love—a thought that is expressed very clearly by Nicolaus Caussin in the seventeenth century. Carl Jung, Aion, Pages 191-192.

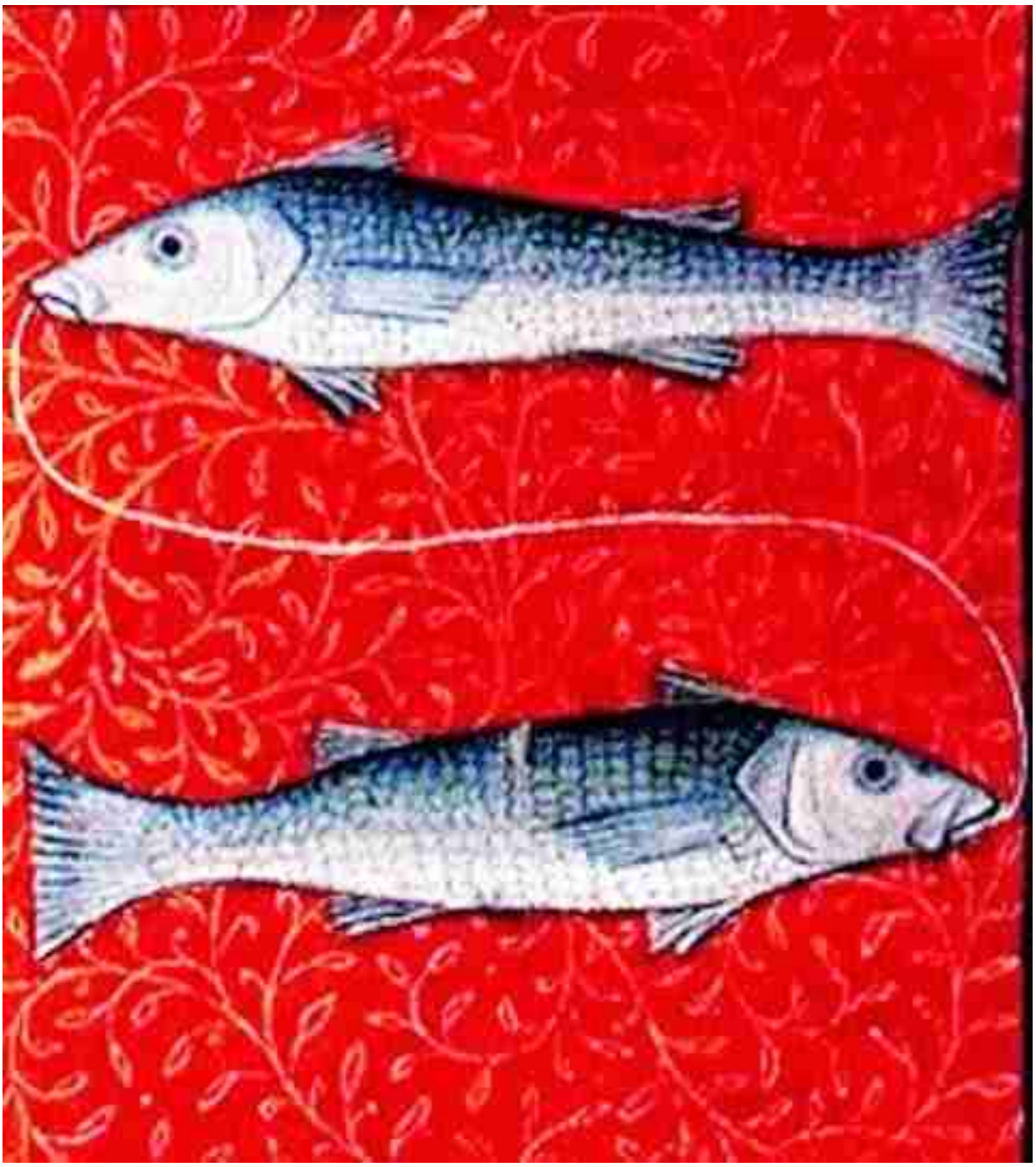
Carl Jung on the Symbolism of the Colors: Gray, Blue, Red. **(2014-12-17 06:28)**



[Carl Jung on the Symbolism of the Colors: Gray, Blue, Red.]
As we have heard, different colors correspond to the four stages.
We mentioned already that the color gray is the color of ghosts.
Gray is a combination color; it is semidarkness, in which light just starts to emerge from complete blackness.
In alchemy, nigredo is the initial state, in which death reigns, absolute unconsciousness.
Then follows the albedo, that is, whitening.
The alchemists call it the rising sun that brings the morning and the crack of dawn.
In this respect there is a certain analogy to the stage of the gray mouse.
In alchemy, red comes after white: after dawn comes sunrise, and after sunrise the full sun.
In Greek alchemy, the complete constellation is called the “midday position of the sun.”
When the sun reaches its zenith, the meaning of the day is fulfilled.
What has been prepared during the night has now reached its highest perfection. In other contexts, too, the finished body is called rubinus or carbunculus in alchemy.
It is a more intense state than albedo.
Red, as it is, is an emotional color and stands for blood, passion, and fire.
The blue color is assigned to the following stage.
Blue stands in stark contrast to red and indicates a cool and calming state.
Blue is the color of Mary’s mantle in heaven.
She is the womb in which Christ was born, and has always represented the symbol of a spiritual vessel.
Blue is also the color of water and can thus represent the unconscious: just as we see the fish in the clear blue of the water, the spiritual contents contrast with the darkness of the unconscious.
The color blue cannot be found in alchemy, but it is found in the East, where it takes the place of black and actually represents a color of the underworld.
In Egypt, too, Osiris in the underworld is portrayed in black or blue.
It is more a bluish-green color that characterizes not only the underworld (Osiris as the “Master of Green”), but also the water world.
This world corresponds to the “lower waters,” in which the animals live as disembodied spirits.
Thus blue is also the bluish-green sea that houses the spirits of the dead.
The fourth stage is man, to whom no color is assigned.
So the development occurs in four stages, and this is no coincidence.
This is the most frequently found structure, as, for instance, in a basic law of alchemy, according to which the process

of transformation occurs in four stages.
This gives expression to the idea that everything human develops out of something divided into four.
In the legend of paradise, the river that flows out of the Garden of Eden parts and becomes four riverheads.
This image has been taken up by the Gnostics to illustrate the development of the inner human being.
According to Simon Magus, paradise is the uterus, and the Garden of Eden the navel.
Four flows emanate from the navel, two air- and two blood-vessels, so to speak, through which the growing child receives its food, the blood, and the pneuma.
In antiquity, the world was classified into four elements, to which also four temperaments corresponded.
Four reemerges in the work of Schopenhauer in the theorem of the Fourfold Root of the Principle of Sufficient Reason.
In Christianity, the division into four is expressed by the symbol of the cross.
Where else does the division into four appear in Christianity?
Participant: In the benedictio fontis.
Professor Jung: Yes, in it the priest divides the water in the form of the cross, he seemingly divides it into four parts.
In this way he repeats the beginning of creation.
By this act the water becomes the mysterious, eternal, and divine water, by which man is cleansed of all sinfulness and impurity.
The ablution, as it were, puts him back into the primordial state of innocence.
Apart from the four there are, of course, still other sacred numbers, but in each case of totality quaternity plays an important role, be it about the most primitive or the most elaborate ideas.
The four always expresses the coming into being of what is essentially human, the emergence of human consciousness.
Thus, the alchemical process also begins with such a division into the four elements, by which the body is put back into its primordial state and so can undergo transformation. Carl Jung, Children's Dreams Seminar, Pages 365-367.

Carl Jung on the Symbolism of Fish. **(2014-12-17 06:35)**



The fish, the next transformational form of the mouse, represent the water element.
Here the chthonic quality recedes into the background, and the spiritual begins.
Mrs. Brunner has quite correctly pointed out that fish are like thoughts and premonitions that rise from the unconscious.
There is an analogy in alchemy: when the primordial water, the humidum radicale, is sufficiently heated up, something like fish eyes (that is, steam bubbles) appears in it.
This is what is most precious in fish, that which is capable of being illuminated.
We may here interpret the fish, therefore, as the transition into spiritual element, into the air.
In creation there was only the primordial water at first, which also contained the air.

Then, it says, God divided the waters which were under the firmament from the waters which were above the firmament.
The lower waters border the underworld, but the upper waters are the spirit.
According to alchemical philosophy, the spirit of life becomes visible here, the Holy Spirit.
The upper waters form the body of the pneuma and are a kind of corpus spirituale, or a spiritus corporalis, a subtle spirit.
At the final stage, humans come into being. Carl Jung, Children's Dreams Seminar, Page 365.

Carl Jung on the Symbolism of Snakes. **(2014-12-17 06:40)**

The same was true of the snakes.
If such a snake from the grave came into the house, the whole family moved out, because the spirit of the dead had taken possession of the house (the same can also be

found in certain primitive tribes!).
In their capacity as spirits of the dead, snakes were even publicly worshipped in Greece.
The snake that was worshipped in the Erechtheion on the Acropolis was considered to be the spirit of King Erechtheus or Erechthonios, who was buried there.
Usually the living spirit of the dead was fed by sacrificed food offered to it through burial holes.
The snake cult also had an apotropaic meaning, because snakes are animals that suddenly appear out of the darkness and, therefore, frighten people.
Moreover, man is incapable of establishing a rapport with them.
They are as enigmatic and frightening as the unconscious, so, since time immemorial, man has protected himself against them as he has done against the unconscious.
Primitives, for example, wear amulets on each joint, and their whole life is completely regulated by an immense number of practices governed by fear.
They live as if imprisoned within walls they have erected out of fear of their unconscious, for it might well play a sudden trick on them.
Snakes, and particularly red ones, are not only spirits of the dead, but can also represent emotional states, as you have heard in the paper.
They stand for the heat of the soul, the fire of passion, and thus represent a more intense stage of development.
Carl Jung, Children's Dreams Seminar, Pages 364-365.

Carl Jung: "The Mouse is a Soul Animal." (2014-12-17 06:45)

But why is it the mouse, of all animals, that is the medium of the development? We cannot give any compelling reasons for this, but Mrs. Brunner has given you enough evidence that the mouse is a soul animal.
She has also quite correctly pointed to the transparency of the mouse and interpreted it as spirituality.
Transparency is a criterion for the spirituality of matter.
So the lapis philosophorum is also called vitrum (glass), precisely because it is of a spiritual nature, or lapis aethereus.
So we have to imagine that the mouse, by virtue of its transparency, can form the spiritual vessel, in which the various transformations from animal to man take place.
The starting point of this development is the gray mouse.
The gray mouse is, as Mrs. Brunner has mentioned, an animal that stands in connection to the darkness of the soul; it represents that fleetingly glimpsed, dark nature
of man that makes itself unpleasantly felt from time to time, above all at night.
Mice are also allegories of gnawing thoughts, therefore, of pricks of conscience, that haunt us like spirits at night.
These are chthonic animals with a certain relation to death.
As deathly animals, they are brought in connection with Apollo.
The Greeks worshipped Phoebus Smintheus, that is, the Mouse-Apollo, in whose temple mice were kept under the altar.
There they were looked after and cared for, and in a way this had the meaning of apotropaic magic.
We might ask what, for heaven's sake, Apollo, the sun god, should have to do with mice.
Now we know that Apollo is not only the god of light, but also the bearer of death, because his arrows can bring the plague, which is an illness that is spread by animals such as mice and rats.
The mouse in general is an uncanny, deathly messenger.
A great mouse plague is an evil omen for a country.
This is understandable, because there were times when veritable mice epidemics broke out, when they multiplied in great numbers, destroyed all the crops, and
caused famine and illness.
Participant: In Faust the mice also appear as spirits.
Professor Jung: Where?
Participant: When the pentagram prevents the devil from crossing the threshold.
Professor Jung: Yes, there Mephistopheles calls his assistants, the rats and the mice, that they should gnaw through the pentagram:
"The Lord of Rats and Mice,
Of Flies, Frogs, Bugs, and Lice,
Summons you to venture here,
And gnaw the threshold here."
Participant: The gray color of the mouse is also the color of the spirits.
Professor Jung: Yes, it is the color of darkness and of the spirits.
So, you see, for all these reasons we may understand the mouse as a dark and enigmatic starting point of the development.
In Greek antiquity, for example, the mice that crept out of graves were considered the spirits of the dead, and were, therefore, taken care of and fed. Carl Jung, The Children's Seminar, Pages 363-364.
Image: The Bronze Mouse of Apollo Smintheus

Carl Jung ” I have raised corn, potatoes, beans and lately even wheat, also poppy for oil.” (2014-12-17 07:01)

To Eugene H. Henley
My dear Henley, 20 April 1946
I should have written to you long ago to thank you for your kindness and generosity.
The tobacco has safely arrived and I must say that Granger has remained my true love.
I hope that you have received the two books I sent you.
I’m having another one sent to you.
Ever since my recovery I have been very busy and I only have to be careful not to overwork.
There is so much to do and particularly such a flood of letters that I hardly can keep up with it.
For some time the current affairs ate up whatever time was left to me and so all my personal correspondence had to go by the board for a while.
I now have my spring vacations and can atone for some of my sins at last.
I’m up at Bollingen and enjoy a most beautiful spring.
I can sail my boat again which gives me no end of pleasure.
I have read with great interest all the news about conditions in America.
We only get some scarce information through the papers and it isn’t always very clear.
Having been shut off from the world for such a long time, one is no longer au courant with the status of the world in general.
Our so-called peace is a troubled affair and the greatest part of Europe is still in hysterics.
No wonder really!
The mental and moral, social and financial catastrophe is simply gigantic.
The mental and moral devastation is the one I’m chiefly concerned with, since we begin now to get more immediate and personal acquaintance with the facts of the atrocities of the war.
We see now the people who have been in the bombed cities and have undergone the nightmare of hell.
The mentality created by the Nazis in Germany is really a study in itself.
People were horrified by my assertion that the Germans were psychopaths, but this is really a very mild judgment considering the spiritual catastrophe of the German mind.
I have seen a great deal of X.

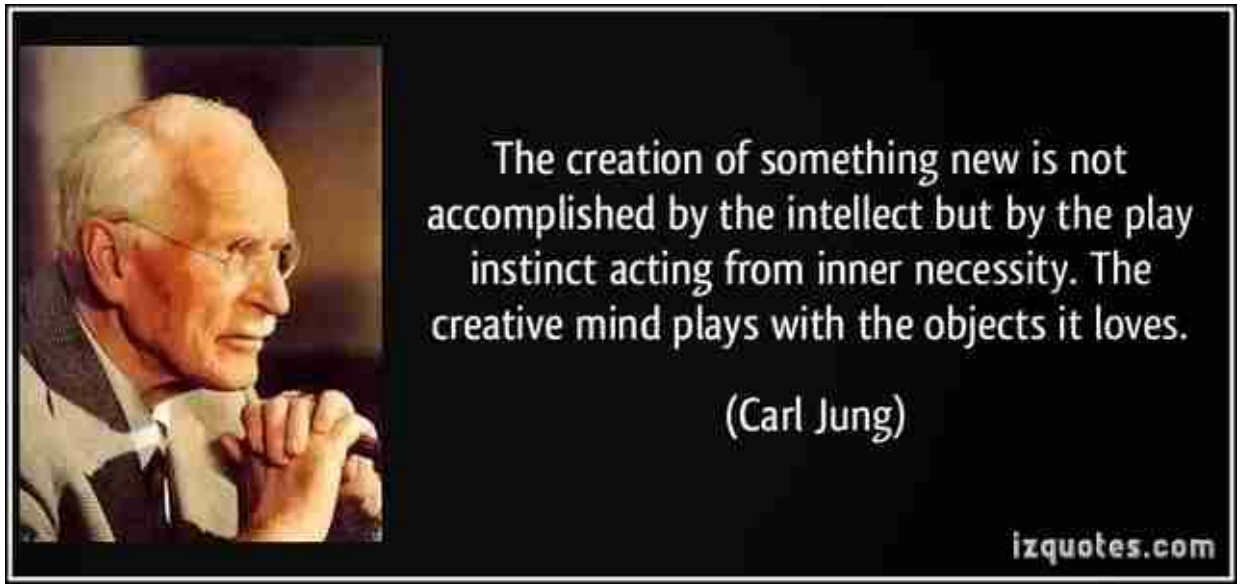
In a way he has pleased me very much.
He is running his job very efficiently and he could really do something pretty great.
But he gets into drink from time to time and then he is just damn foolish, so that one is never too sure that he doesn't get mixed up in a fatal scandal.
In that respect he is excuse me-typically American, as he is unexpectedly efficient in one way and in another way as astonishingly childish .
A European of his calibre would be far less efficient because he would be just too childish, and he would be far less childish because he would be
cleverer.
There is a great distance between the ego and the shadow in an American and that is the reason why so many of your boys get on with the Germans so well-because there is something similar in the Germans, namely the great tension between the positive and the negative pole.
The only difference is that in the American the tension exists between the civilized and the primitive man, in the German between the cultural man and the devil.
This is one of the reasons why the Americans are easily led astray or influenced by the Germans.
I think there is no small danger for your boys in Germany.
I see it also in X., who is always in danger of getting too much under their influence.
They are so damn plausible, like old Hitler, who may roast in hell for ever.
But I must say this for him: he was an eye opener!
He has even opened my eyes several inches.
You quote in your letter my saying that I had no illusions.
Against this statement I must say that before the Hitler era I still had some illusions which have been radically destroyed by the prodigious efforts of the Germans.
I really had not thought that man could be so absolutely bad.
I thought he could be evil, but evil has at least a certain character, while evil in Germany was rotten.
It was a carrion of evil, unimaginably worse than the normal devil.
Since Germany is not on the moon, I have drawn my conclusions for the rest of mankind.
Conditions in Switzerland are somewhat better than during the war, though our bread-ration has been reduced again to 250 gr. A day, which isn't bad since we have more possibilities of other foodstuffs than in other countries.
During the war I cultivated my own fields.
I have raised corn, potatoes, beans and lately even wheat, also poppy for oil.
We have eaten polenta like Italians.
It isn't so bad, but not very interesting.
My best regards to Mrs. Henley,
Gratefully yours,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 423-425.
Note: Granger is a type of American tobacco.

Carl Jung on Old People, Death, Soul. **(2014-12-17 07:14)**

To Margaret Erwin Schevill
Dear Mrs. Schevill, 25 July 1946
Thank you very much for your kind birthday-letter which has reached me a day before the eventful date.
The idea of a seminar for old people is not bad at all, although it would be exceedingly difficult to find suitable material along which one could develop the ideas that deserve to be talked about.
It could be done however in an absolutely unpremeditated way in the form of questions and answers.
Of course all of the people ought to be seriously concerned with the question of death or should have felt the touch of it at least.
I'm sorry to hear that Mr. Schevill died. I did not know it.
I hope he had an easy death and not such a terrible agony as for instance Kristine Mann.
I'm terribly sorry X. has to suffer from cancer, in her case cancer really comes too early and it is a mean way of killing people anyhow.
But nature is horrible in many respects.
It is a fact that the body very often apparently survives the soul, often even without a disease.
It is just as if the soul detached itself from the body sometimes years before death actually occurs, or sometimes with perfectly healthy people who are going to die within a short delay by acute illness or accident.
As far as we know at all there seems to be no immediate decomposition of the soul.
One could almost say, on the contrary.
It is curious that you mention the problem of transference and its importance for the problem of death.
I'm just about to publish a book about the psychology of transference/ where I try to elucidate its problems with reference to its meta-psychical aspects.
I'm glad to hear that your books thrive. Mine do too!

Actually I'm enjoying my summer vacations and I'm full of the best intentions to restrict my work with patients to the utmost, and you know that the way to hell is always paved with good intentions.
You know, for old people, the concept of "next year" or something of the sort is always problematic since one has learned that time is a most relative thing and can come to a complete end whenever it chooses.
It would be nice to see you again if you come across the dividing ocean.
Cordially yours,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 437-438.

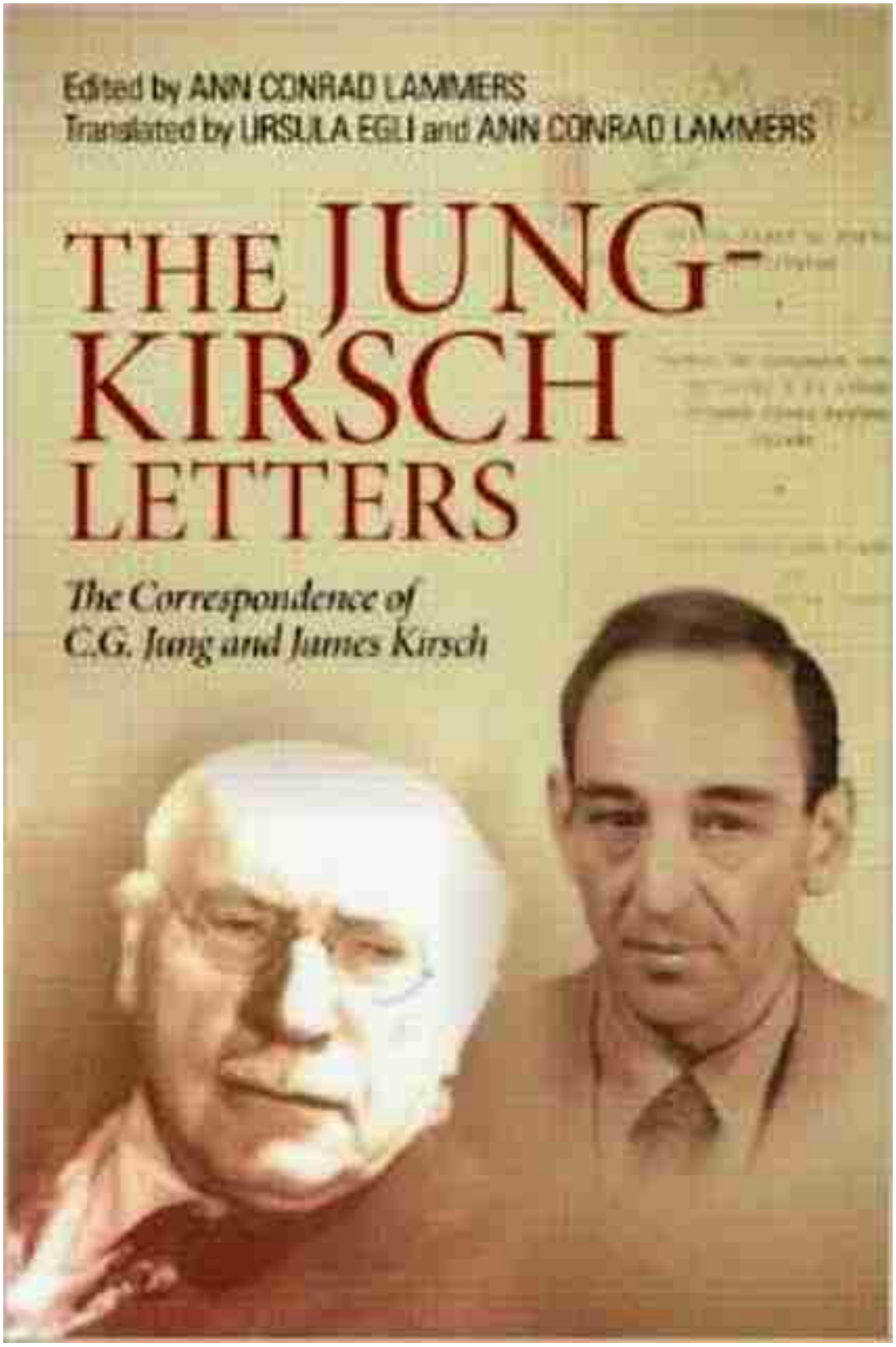
Carl Jung on the Biological and Psychological Transformation of Instinct. **(2014-12-17 12:49)**



To Father Victor White
My dear Father White, 13 February 1946
My answer to your kind letter comes very late indeed: I have a bad conscience.
There are certain reasons, however, that may excuse my long silence.
For a number of weeks I felt very low on account of a grippe in the head and in the intestines and besides this ailment I was caught in the grips of a book that eats me alive if I don't write it.
As I must still see certain patients, give consultations, write letters etc., my time for work is very short.
This evening I shall give a report about the way you conceive of my psychology before a group of doctors, who regularly come to my house every fortnight.
Once I mentioned a parallel you draw between St. Thomas' philosophy and my psychology, which remark met with great interest.
They asked me to give them fuller details.
On this occasion I went through your pamphlets again and found a point which I forgot to mention in my previous letter.
It is in your article "St. Thomas Aquinas and Jung's Psychology" (Blackfriars XXV, 216): "Jung's substitution of indetermined 'libido' for Freud's determined 'sexuality' was a challenge," etc. (9th line from the bottom).
Your statement as to the transformability of instinct is correct in the main, yet it could give cause for criticism from biological quarters.
Instinct as seen from a biological standpoint is something extremely conservative, so much so that it seems to be almost inalterable.

This is a fact one should not overlook in talking to a scientist.
It is a regular fact in the animal kingdom.
It is only man that shows a certain unreliability concerning the functioning of his instincts, and it is only civilized man who is capable of losing sight of his instincts to a certain extent and under certain conditions.
If he is nothing but instinctive he collides with his civilization, and if he gets a bit too far away from his instinctive basis he gets neurotic.
There is a certain optimum between the two extremes.
Transformation of instinct, therefore, can only concern a small part of it and it takes untold thousands of years until a noticeable change is effected.
This is the transformation envisaged by the biologist.
But the kind of transformation which the psychologist has in mind is something else and cannot be compared to the biological effect, as it is not a ”real” change such as is understood by a natural scientist.
It is rather a ”psychological” change, a change brought about by a psychological superstructure: a relatively small amount of instinctive energy (i.e., energy of the instinct) is led over into another form, i.e., a thought or feeling-form (idea and value) upon the basis and with the help of a pre-existing archetype.
This is done for instance by a ritual anamnesis of an archetypal figure.
You can observe this procedure in nearly all renewal or rebirth mysteries: there is an invocation and dramatic representation of the (spiritual) ancestor and his deeds.
The ”constellate” (or stimulate) the latent analogous archetype in the and its inherent fascination causes the instinctive energy (libido) to deviate from its original, biological
course and to adhere to its spiritual counterpart.
See for instance the hermeneutic conception of the Cantic.
Cant., where Christ corresponds to the ”spiritual ancestor” or archetype of man (as Adam secundus), while the fundamental instinctive basis is represented by an indubitable erotic situation.
I am most grateful to you for the information about St. Thomas and for the interesting news.
I had no idea th at my work would find so much attention.
Hoping you are always in good health,
I remain,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 412-414.

Carl Jung's Letter to James Kirsch (2014-12-17 18:15)



To James Kirsch
My dear Kirsch, 26 May 1934

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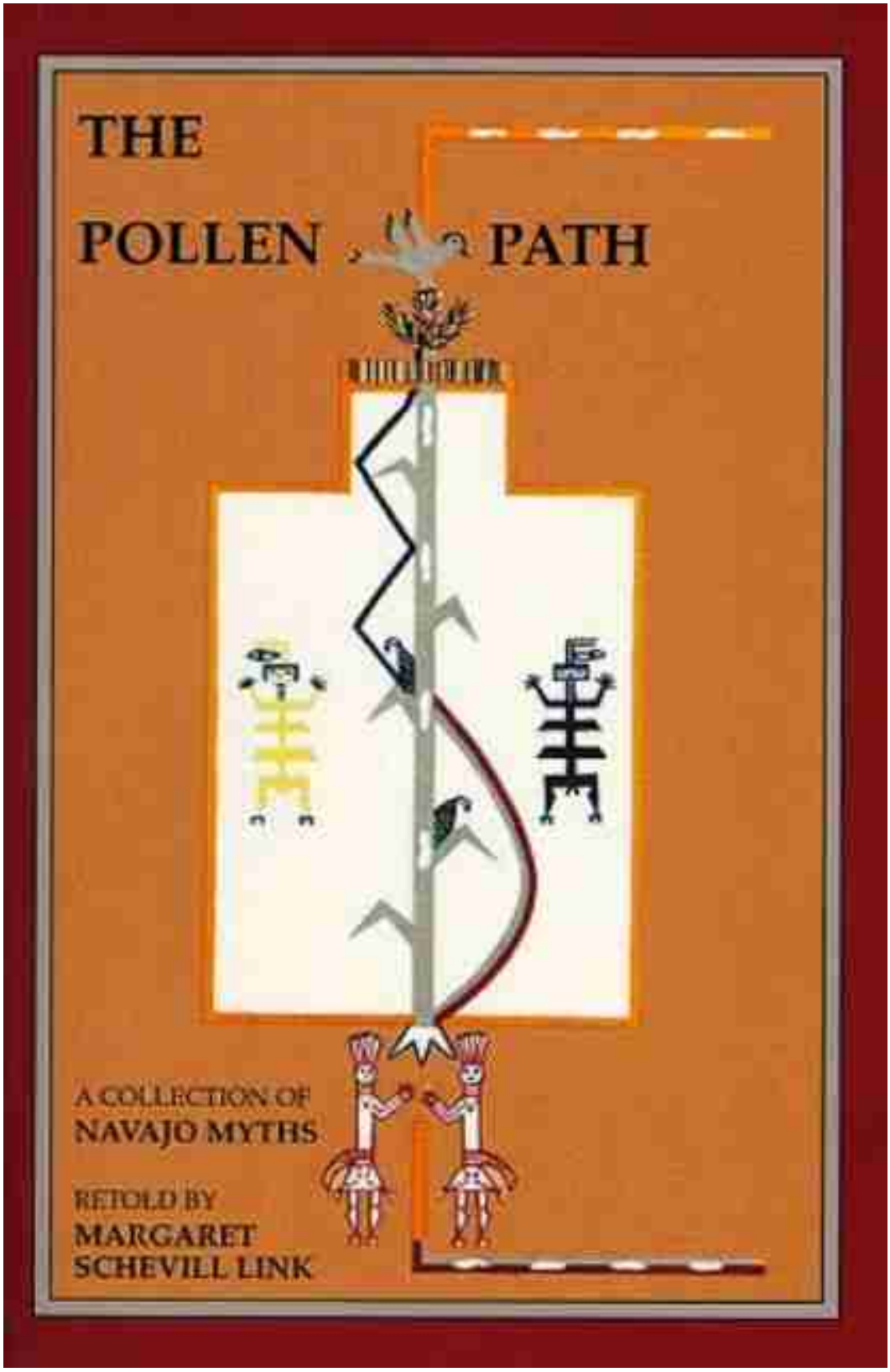
I am very glad you have written to me once again.
It appears that amusing rumours are being spread about me.
The only unquestionable fact behind an this stupid gossip is that as honorary president of the International Society for Psychotherapy I could not leave the Society in the lurch at the moment when Kretschmer resigned, I have been urgently requested by the German doctors to retain this position and l have subsequently done what anyone would have done in my place, namely, my duty towards the International Society.
This consisted essentially in preserving the framework of the international organization and in affiliating to it the German Society.This has now
been accomplished at the last Nauheim Congress.
We can also record the satisfying fact that at my suggestion a special provision was adopted whereby German Jewish doctors can individually join the International Society.
They have thus become members with equal rights.
I need hardly go into the other rumors.
It is a downright lie to quote me as saying that Jews are dishonest in analysis.
Anyone who believes 1 could say anything so idiotic must think me extraordinarily stupid.
Neither have I addressed Hitler over the radio or in any other manner, nor have I made any political statements.
With regard to my opinion that the Jews so far as we can see do not create a cultural form of their own,' this opinion is based on historical data,. the fact that the specific cultural achievement of the Jew is most clearly developed within a host culture, where he very frequently becomes its actual carrier or its promoter.
This task is so specific and demanding that it is hardly conceivable how any individual Jewish culture could arise alongside it.
Since very specific conditions do in fact exist in Palestine, I have inserted a cautious "so far as we can see" in my sentence.
I would in no wise deny the possibility that something specific is being created there, but so far I do not know it.
I simply cannot discover anything anti-Semitic in this opinion.
Coming to your suggestion that I should write a special work on this question, this has already been anticipated, as I have proposed a correspondence with Dr. Neumann who has worked with me and is now also in Palestine, that will deal with all controversial questions.
So far I have heard nothing from him.
The Jewish Christ-complex is a very remarkable affair.
As you know, I completely agree with you in this matter.
The existence of this complex makes for a somewhat hysterical attitude of mind which has become especially noticeable to me during the present anti-Christian attacks upon myself.
The mere fact that I speak of a difference between Jewish and Christian psychology suffices to allow anyone to voice the prejudice that I am an anti-Semite.
Or, in the opinion of the Schweizer Israelitisches Wochenblatt, my assertion that I am as little an anti-Semite as an anti-Chinese proves my intention to compare the Jews with a Mongolian horde.
This hypersensitivity is simply pathological and makes every discussion practically impossible.
As you know, Freud previously accused me of anti-Semitism because I could not abide his soulless materialism.
The Jew directly solicits anti-Semitism with his readiness to scent out anti-Semitism everywhere.
I cannot see why the Jew, unlike any so-called Christian, is incapable of assuming that he is being criticized personally when one has an opinion about him.
Why must it always be assumed that one wants to damn the Jewish people?
Surely the individual is not the people?
I regard this as an inadmissible method of silencing one's adversary.
In the great majority of cases I have got along very well with my Jewish patients and colleagues.
It happens with other people, too, that I have had to criticize the individual, but they do not ascribe it to the fact that they are English, American or French.
However, there is one exception worth mentioning, and that is the German.
It has happened more than once that when I criticized a German he immediately concluded that I hate the Germans.

It is really too cheap to try to hide one's inferiority behind a political prejudice ..... .' . You ought to know 'me sufficiently well to realize that an unindividual stupidity like anti-Semitism cannot be laid at my door.
You know well enough how very much I take the human being as a personality and how I continually endeavor to lift him out of his collective condition and make him an individual.
This, as you know, is possible only if he acknowledges his peculiarity which has been forced on him by fate.
No one who is a Jew can become a human being without knowing that he is a Jew, since this is the basis from which he can reach out towards a higher humanity.
This holds good for all nations and races.
Nationalism-disagreeable as it is-is therefore a sine qua non, but the individual must not remain stuck in it.
On the other hand, in so far as he is a particle in the mass he must not raise himself above it either.
As a human being I am a European, as an atom in the mass I am a Swiss bourgeois, domiciled at Seestrasse 228, Kiisnacht near Zurich.
der Seele has appeared.
I have included in it an essay by a Jewish author on the psychology of the Old Testament, just to annoy the Nazis and all those who have decried me as an anti-Semite.
The next thing that will be invented about me is that I suffer from a complete absence of convictions and am neither an anti-Semite nor a Nazi.
We happen to live in a time which overflows with lunacy.
Quem Deus vult perderf! prius dementat.
With kindest regards,
Yours,
C.G. Jung
et semper idem. Carl Jung, Letters Vol. 1, Pages 160-163.
The Jung-Kirsch Letters: The Correspondence of C.G. Jung and James Kirsch by Ann Conrad Lammers http://www.amazon.com/.../041.../ref=cm _sw _r _pi _dp _G3FKub010YSSW

Carl Jung "...I have recently read Wheelwright's book about the Navajo Creation Myth..." **(2014-12-18 07:52)**



To Margaret Erwin Schevill
Dear Mrs. Schevill, 1 September 1942

Your letter has reached me with considerable delay but it has arrived.
I think you could risk sending me a copy of the manuscriptwithout which I wouldn't be able to say much in the way of an introduction.
At all events it would be a poor sort of thing, since my mind is not actually preoccupied with Indian lore.
I'm deeply immersed in mediaeval thought rather, though I have recently read Wheelwright's book about the Navajo Creation Myth which is very interesting in a way.
Such a detailed recording of the primitive mind shows the extraordinary interwovenness of a definite natural milieu with the archetypal collective pattern, a picture which is surely most bewildering inasmuch as the numberless plants and animals and the peculiar atmospheric conditions are strange to you.
Intimate knowledge of them, however, is indispensable for the understanding of the specific value of just such a plant or such an animal.
On the whole I think the mail is safe.
Recently I got quite a number of letters and even books from the U.S.
Hoping you are always in good health,
I remain,
Yours sincerely,
C.G. Jung
Margaret Schevill Link (1887-1962) , American ethnologist, of Arizona. As a student of literature and art she had worked for some time with Jung and became interested in the myths of the Navaho Indians.

Carl Jung "...art can no more be fashioned from concepts than from the Pythagorean theorem."
(2014-12-18 08:26)

To Karl Srnetz
Dear Colleague, 19 December 1942
It would be very nice indeed if it should turn out that the Chwolson is obtainable.
Meanwhile I would like an older edition of the Vulgate and Septuagint and should be grateful if you could get these texts for me.
Your views concerning the effect of psychotherapy are absolutely correct.

In practice we have to take into account all the contributions and statements that have ever been made about the psyche.
That is why I have said that every psychological theory is a subjective confession.
Naturally everyone will speak of his own contribution.
If he didn't, he'd be making no contribution at all.
But by speaking of it he gives the impression that it is the only thing he can see, or the reader gets the erroneous idea that with each renewal of standpoint everything else has been superseded.
Naturally this is a fallacy.
Depending on the peculiar nature of the case the most primitive therapeutic methods can achieve even better results than the most refined.
When we speak of drawing, for instance, this is only a minimal auxiliary method.
In certain cases this tactic has a very good effect and in other cases it means nothing.
Here again it is not a matter of a world-shaking innovation.
Also, scientifically and theoretically important statements have no psychotherapeutic value in themselves, as they are only verbal formulas without any life of their own.
Usually when a writer or any other artist makes fraudulent use of psychology he falls into his own trap, because art can no more be fashioned from concepts than from the Pythagorean theorem.
Theoretical formulations give one absolutely no idea of the practice, which is infinitely more multifaceted and alive than any theory could convey.
Nor is it the task of theory to paint a picture of life, but rather to create a workmanlike language which is satisfied with conventional signs.
With collegial regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 324.
Note: D. Chwolson, Die Ssabier (1856). There were two Sabaean sects, the one a semi-Christian sect of Babylonia, the other the Harranite (or pseudo-Sabaean) sect of Mesopotamia. The latter considered Ion, a son of Mercury, to be their ancestor ("The Visions of Zosimos," CW 13, p. 6o, n 4). Magic, astrology, and human sacrifice played a part in their religion . The Harranite treatise "Liber Platonis quartorum" (in Theatrum chemicum, V, 1622) is quoted and commented on in Psychology and Alchemy, CW 12, pars. 366ff.

Carl Jung and “It always amuses me when people say they dismiss psychology.” (2014-12-19 07:16)

To Arthur Gloor
Dear Herr Gloor, 29 October 1945
I have glanced through your manuscript and concentrated chiefly on the part where you speak of psychology.
It is not quite clear what you want me to do.
I can only confirm that the use you make of psychological viewpoints is essentially correct in so far as you concern yourself with the personality of the artist.
You judge him, it seems to me, very fairly, also the Romantics in general.
It is another matter when you come to the psychology of art, but your hero seems to have done nothing of boast in this field.
The work of art has its own specific psychology which is sometimes notably different from the psychology of the artist.
Were it not so, the work of art would not be autonomous.
Your opinion that the unconscious is ”kept under” by the pursuit of art might be improved on as follows: So long as Christian dogma expressed the essence of the unconscious in well-nigh perfect fashion, the unconscious had no chance to manifest itself except in a purely personalistic and therefore insignificant way.
In Romanticism it appeared as a collective phenomenon, but Romanticism is not the first symptom of this slipping of the unconscious out of the well-structured dogmatic forms of the Middle Ages.
Very early on we had Christian mysticism and alchemy with its heterodoxy as manifestations of the unconscious in the grand manner.
It always amuses me when people say they dismiss psychology.
It would never occur to me to dismiss literary studies or aesthetics because they too are concerned with certain aspects of the human psyche, and I can never understand with what justification my colleagues in other professional fields can dismiss psychology out of hand.
I would never dream of putting psychology in the place of aesthetics or the like.
On the other hand it is obvious to every child that the artist has a human psyche whose qualities are at least similar

to those of ordinary mortals.
I understand the resistance better in the case of philosophers, since psychology saws off the branch they are sitting on by wickedly robbing them of the illusion that they represent the absolute spirit.
Yours truly,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 388-389.

Carl Jung: "It is all escapism to feel dependent." (2014-12-19 13:22)

To Mr. 0.
Dear 0., 20 May 1947
The two animals that maul each other under water represent a fight of opposites in your unconscious.
The fight takes place there because it doesn't take place in your consciousness.
It forms a tail-devouring Ouroboros to the exclusion of yourself and that's the reason why you are still a baby and have such a huge anima on account of it.
But even a baby can grow up and assert itself.
Small babies do assert themselves, as a matter of fact.
If you creep inside your anima-mother you simply go to sleep and then the animals can go on mauling each other into eternity. - If there are many diamonds or many oranges that is a disintegration and multiplication of the One.
Of course it's wrong, but it derives from the fact that you allow yourself to be torn asunder.
That's the baby-state all right and the mauling.
It's all very well to feel dependent upon the whole world, but this is not the point.
The point is that you are not dependent and that you begin to feel yourself as not dependent.

It is all escapism to feel dependent.
By such an attitude you just lame yourself and that's the reason why you cannot put yourself upon your own feet.
The right way is your own way, and you should make yourself go on that way.
That will lead you somewhere.-I'm not intending to discuss dreams with you.
I want to see you at your own work first.
Please consider every word I say in this letter.
Perhaps it puts some light into you.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol.1, Page 463.

Carl Jung on the Process of interpreting Children's Dreams. **(2014-12-19 17:53)**

Professor Jung: We are dealing here with children's dreams of a particular kind, which are very often not understood correctly, because it is thought that these dreams are being observed in children—that is, are directly recorded by the father or the mother.
We are not dealing with such dreams, however, but with children's dreams that have been remembered by adults.
So a selection of these dreams has already been made.
These are dreams that have stood the test of time and persisted.
If someone had written down the dreams of your childhood, for instance, and you read these notes again later, they would be completely foreign to you, and you yourself would not be able to remember them.
But some of the dreams have lingered on, as fresh as on the first day.
This is the kind of dreams we are dealing with here.

Partly I have collected these dreams myself, partly they have been told to me by participants in the seminar.
As soon as the problem of a dream is no longer acute, that is, it is solved and outgrown, the dream vanishes from memory.
If it still persists in memory, however, the problem has not been solved, or the dream touched on something that one perhaps still hasn't understood yet, or never will.
Phenomena and contents are touched on that are completely unconscious for ordinary mortals.
And these things exert an enormous influence on the shape of subsequent destiny and, therefore, get stuck in memory.
Such dreams are of special importance, because in a way their content anticipates a problem of later life.
These dreams in particular make us understand why the ancients attributed a pronounced prognostic meaning to their dreams.
Throughout the whole of antiquity, and to a large extent still in the Middle Ages, it was believed that dreams foretell the future.
Our consciousness is directed only outward, light only falls onto this world, but it throws no light backward, on the thinker of the thoughts and the doer of the deeds.
If consciousness does do it, however, it throws light on the basis of consciousness, on the unconscious, and there things may be brought to life, just as we can enliven reality by observing it.
As far as the work with the dream is concerned, we first of all structure the dream as a story, as a course of events; the dream is a drama taking place on the inner stage, and a true drama of course always has—like any course of action—a beginning, a middle, and an end.
So, to begin with, we determine the exposition of the dream, in which the specific place, the time, specific persons, and a specific problem are exposed. Usually you can already find it in the first sentence of the dream.
For you have to break down the text into sentences and thus work out the problem—it is about this and that.
This is the first part. The second part is the development of the problem.
This means: the problem stated at the beginning starts to have an effect, it gets complicated, the plot thickens, a certain development occurs.
This leads, in the third place, to the peripateia, a certain escalation that may become truly dramatic: it leads to a climax in which the turn of events then happens.
The latter constitutes a change—it can be a decision, for example, or something occurs that throws a completely different light on the problem.
This leads us to the fourth part, the lysis, the result of the dream that, of course, is not final or complete as in a conscious drama.
Most of the time, the end is somehow enigmatic, not really satisfactory to our taste.
But, in any case, this is the result for that moment. In series, the end usually presents a new problem.
One is dead, or somebody else is dead, or something completely out of the way has happened.
This then remains as a question.
Some impossible situation presents itself, and then we have to ask ourselves: what will happen next? What can be done?
An answer is given by the next dream, perhaps the same night, after a hiatus.
The second dream takes the problem up again in a different form.
Once this structuring has been done, we can start to truly work on the dream, that is, to look for the corresponding context for each motif.
This is not the same as free association, which just leads you from one thing to another; one doesn't need a dream for that, but one might as well let someone associate about a button, and one will of course also arrive at the complexes.
This does not prove at all that these complexes are also represented in the dream.
By free association we won't know yet what the dream means; because the dream does not consist of the complexes, but represents the way in which they are dealt with.
It represents what the unconscious does with the complex and how it tries to solve the dilemma.
Our look at the complex is a look at the associative connections to the dream image.
We have to know what it means for somebody to dream of an elephant, not what I as an analyst think about an

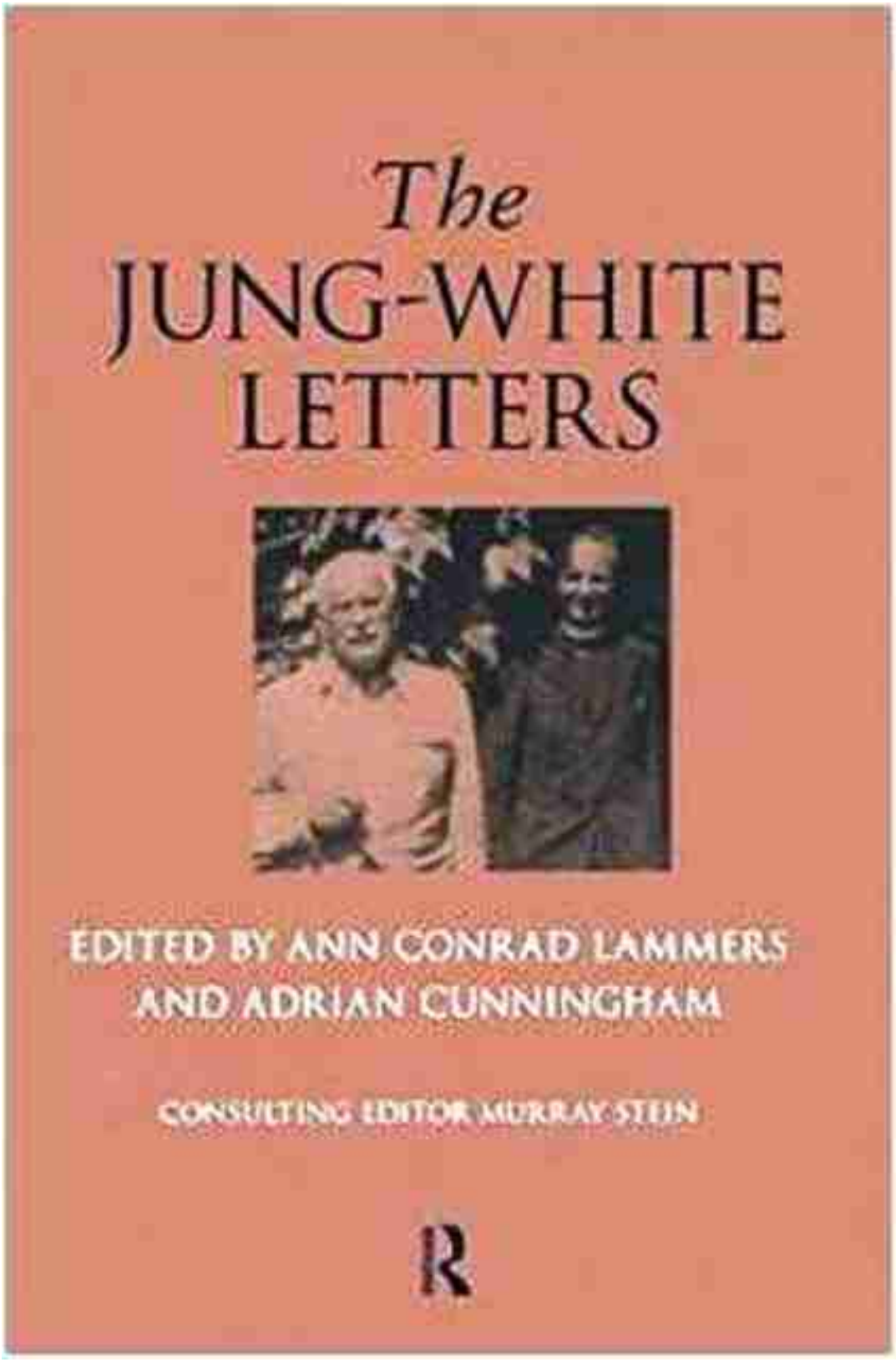
elephant, but what connections it has for the person who had the dream.
Perhaps one had been to a zoo the evening before, the other had been in the wilderness and had an experience with an elephant, or a third had been told by his wife: you are such a clumsy elephant, and so on.
For each of them the elephant means something different.
You have to carefully inquire about the events of the previous day.
In recording these contexts, you have to encourage the person whose dream you analyze not to make free associations, but always to stay with the image.
For the dream image is nothing accidental, otherwise we'd have to say that anything in nature is accidental, a chaos, and that there is no explanation.
We have to assume that the dreams take place in a world according to laws, that there exists a certain causality, not just pure arbitrariness.
There are specific reasons why the dream is precisely what it is, and not something different.
Now when you investigate the single dream images with regard to the context, you will find that certain contents—not in all dreams by far—are of an archetypal nature, meaning that these latter forms of ideas are of a collective nature and can be found everywhere.
Naturally, you will not be able to recognize them if you aren't already knowledgeable about such ideas.
One has to have the corresponding material at one's fingertips in order to recognize archetypal figures.
This gives the dream an additional, very special character.
You can then determine into which depths the dream reaches.
The archetypes always appear as mythological figures or motifs.
The final act consists in the interpretation: one formulates a hypothesis about the possible meaning of the dream.
This formulation has to be concise.
You have to insert, in other words, the expressions you found into the dream text, to reformulate the dream, but this time with the found expressions.
Then you will find the meaning of the dream. Carl Jung, Children's Dreams Seminar, Pages 379-382.

Carl Jung: ”Complete liberation means death.” (2014-12-20 07:11)

To V. Subrahamanya Iyer
Dear Sir, 29 August 1938
Thank you for your kind letter which has brought back to me all the happy and beautiful memories of my short sojourn in Mysore, the
beautiful city with the nocturnal lights on Chamundi hill.
As to your philosophical questions I generally quite agree with you.
It is self-evident that there can be no happiness unless there is suffering.
The German philosopher Schopenhauer said that happiness is merely the end of suffering.
This is a somewhat negative definition.
Inasmuch as suffering is a very positive condition happiness must be an equally positive one too.
But unfortunately the fact is that the two cannot exist without each other.
So much so that happiness easily tums into suffering even as the most intense suffering can produce a sort of superhuman happiness.
They are a pair of opposites that are indispensable to life.
The phenomenon of life consists of a great many pairs of opposites, there ts no energy without opposites.
But inasmuch as you share in the opposites you are in conflict or at least in a continuous up and down of pain and pleasure.
It is certainly desirable to liberate oneself from the operation of opposites but one can only do it to a certain extent, because no sooner do you get out of the conflict than you get out of life altogether.
So that liberation can be only a very partial one.
It can be the construction of a consciousness just beyond the opposites.
Your head may be liberated, your feet remain entangled.
Complete liberation means death.
What I call ”consciousness” would coincide with what you call ”mind.”
It is quite evident that the ego-complex is at the root of all complexes, since without an ego complexes couldn’t be experienced at all.

If you eradicate the ego completely, there is nobody left that would consciously experience.
Too much ego always leads to a state of conflict, therefore it ought to be abolished.
But it is the same thing as with the pairs of opposites: if you abolish the ego altogether, then you create unconsciousness.
One assumes however that there is a consciousness without ego, a sort of consciousness of the atman.
I'm afraid this supreme consciousness is at least not one we could possess.
Inasmuch as it exists, we do not exist.
On this occasion I want to thank you once more for the cordial welcome you have given us in Mysore.
Hoping you are always in good health, I remain,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 247-248.

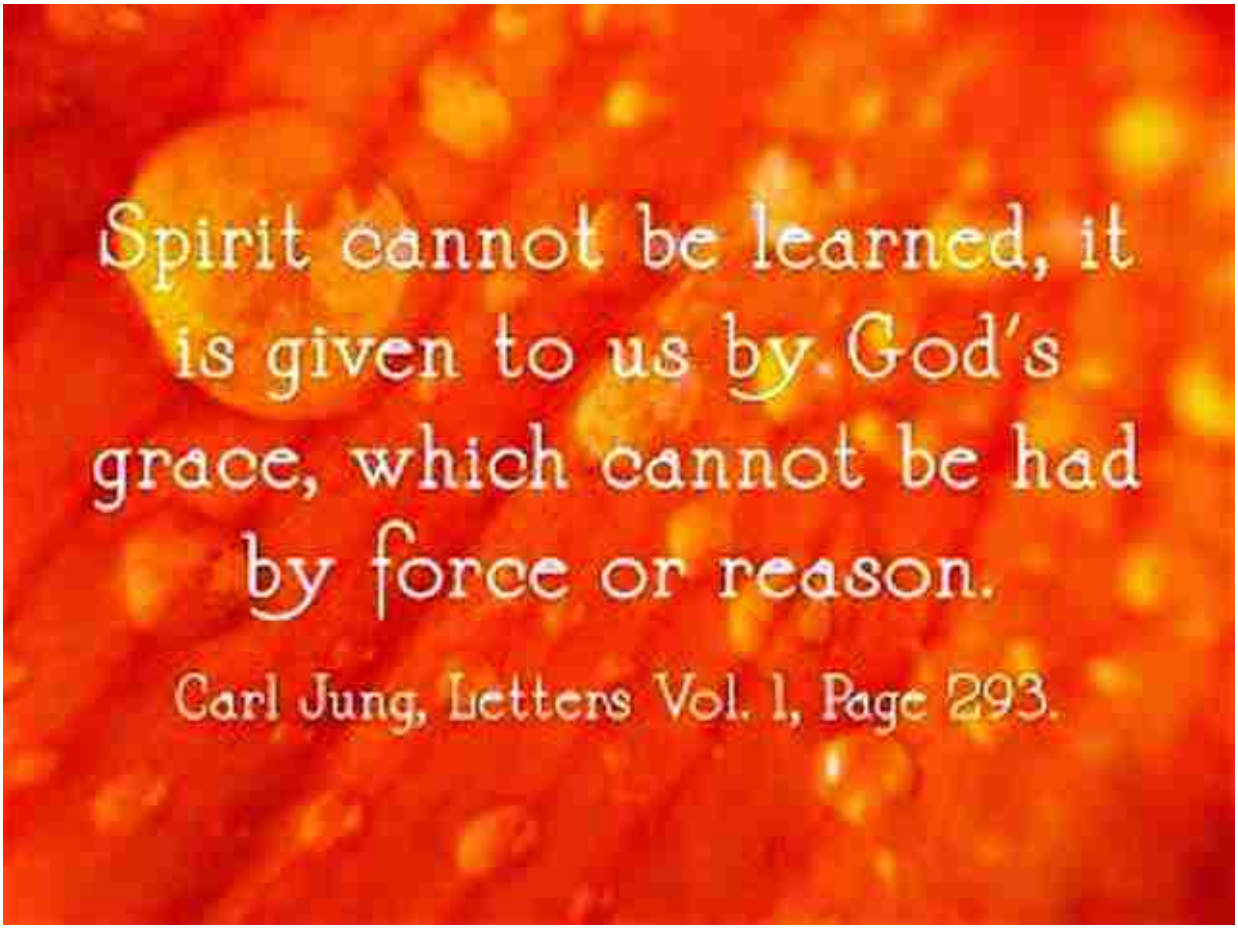
Carl Jung " I hope you will reciprocate by calling me C.G. which is the current designation of my unworthy "paucity." **(2014-12-20 16:23)**



To Father Victor White

Locarno, until 1oth of April
My dear Victor, 27 March 1947
As you see I avail myself of your kind permission to call you by your first name.
I hope you will reciprocate by calling me C.G. which is the current designation of my unworthy ”paucity.”
Well-I have to apologize for not having answered your interesting letters.
The reason is: I have been completely swamped by an article which I had to elaborate for a new edition.
It is that risky thing about the Holy Trinity.
My efficiency is still very restricted and thus I have to drop everything else when I have to do something that really demands attention.
I have finished the paper now.
It is going to appear in a book called Symbolik des Geistes.
The book will include Dr. Scharf’s essay on Satan and two other papers of mine, ”Psychologie des Geistes” and ”Der Geist Mercurius.”
In the meantime I have read your paper about Revelation with the greatest interest.
I must say it gave me a new light on St. Thomas.
His views are really astonishing.
It looks now very much more possible that he is the author of the Aurora Consurgens.
I thank you very much that you let me have your paper.
With your kind permission, I should like to quote something of it in my paper on the Trinity.
I think his angels and demons are simply wonderful.
X. is indeed on the right track in suspecting subatomic physics to be in secret league with psychology.
I am hovering over that point too and keep my mind busy with digesting physical facts and theories.
As soon as I get back to Zurich, I will read your paper once more, looking up the thing I want to quote.
It is of course that excellent point that revelation has more to do with good imagination than with good morals.
I should even say that there is only a good prophet when the devil has caught hold of one of his legs.
I beg your pardon!
I suppose you had to be mighty tactful in your paper; there are some pretty vertiginous corners.
That is of course because St. Thomas is really a great man quite apart from his saintliness.
I am looking forward to the summer.
The weather here is execrable.
For 10 days it is just pouring and no sunshine whatever.
It even has snowed down to the 900 m. level.
In Zurich the weather is much better.
It has helped my concentration on my work.
I shall not lecture in Ascona.
Working out my last lecture has given me no end of trouble.
It has gone into print.
But no proof sheets yet.
I have not seen 0. yet, since I avoid patients.
Hoping to see you in Ascona !
Yours cordially,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 452-453.

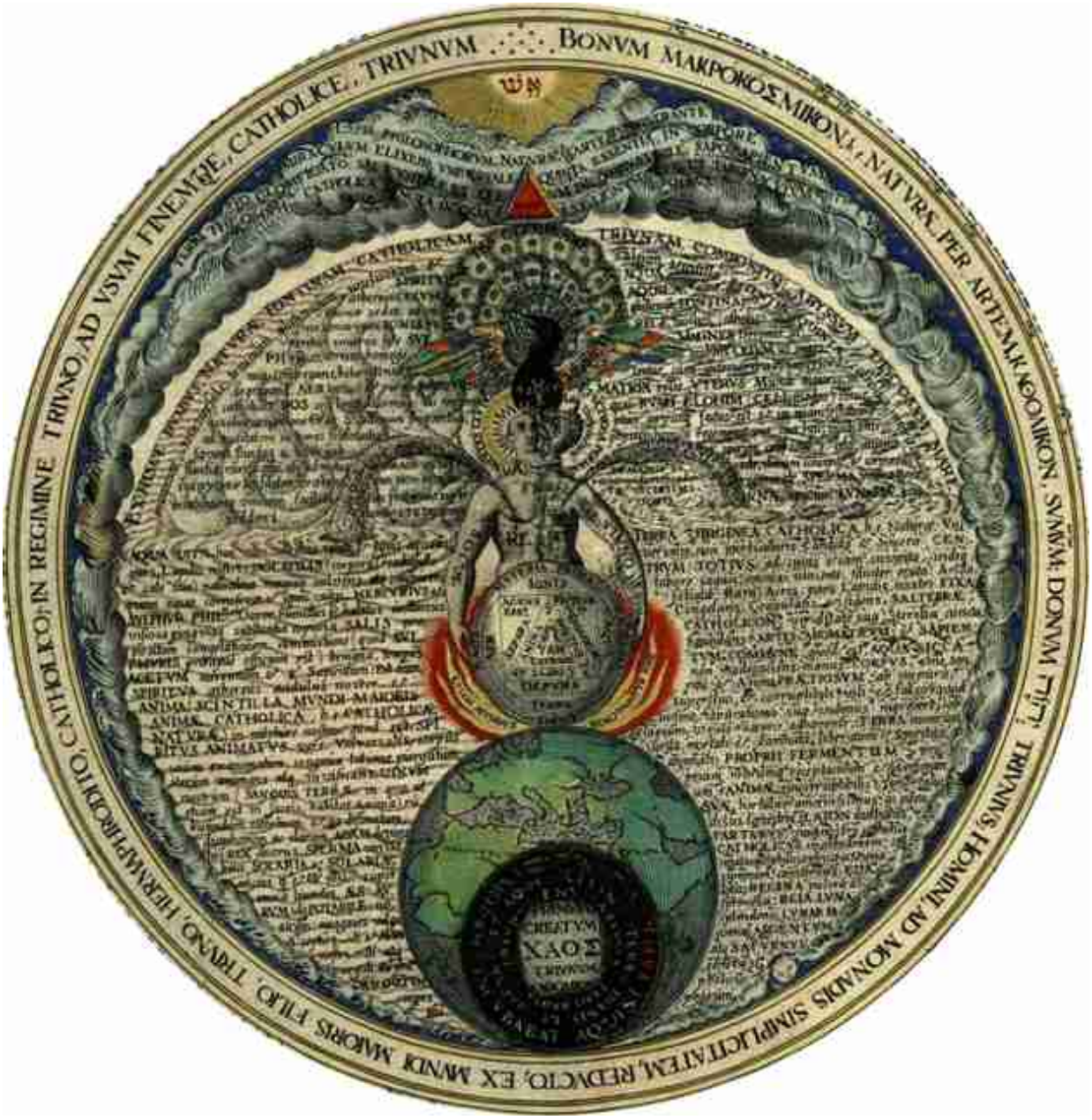
Carl Jung: "...I do not believe that reason can be the supreme law of human behaviour..." **(2014-12-21 00:33)**



To Pastor H. Wegmann
Dear Pastor Wegmann, 12 December 1945
Your friendly letter of 8.XII was just what I wanted to hear from you-namely your clear and unmistakable attitude to the question of the Church.
In truth I didn't know that you think so critically in this matter.
But I must admit your arguments are right, for I think from the religious standpoint likewise, if not even more radically.
Your previous letter did not bore me in the least; on the contrary, I fear I have been a nuisance to you with my preoccupations and would therefore beg your forgiveness for writing to you again so soon.
I must, however, overcome my scruples because the problem of religion apart from its subjective importance-is gradually swelling to cosmic proportions parallel with contemporary events.
That is, I do not believe that reason can be the supreme law of human behaviour, if only because experience shows that in decisive moments behaviour is precisely not guided by reason but rather by overpowering unconscious impulses.
There is nothing to cope with the latter but their own equivalent, something that adequately expresses their nature, gives them name and shape.
There thus arises in consciousness a receptacle, so to speak, into which the unconscious onslaught can pour and wherein it can assume cultural form .
If this does not happen, there is unquestionably a danger that the onslaught will express itself as cataclysmically as an avalanche.
This form has always been given by religion, never by reason.
The problem is particularly urgent today because civilized humanity will soon have arrived at the crossroads where it

can use the atom bomb.
The effect of the uranium bomb has proved disappointing.
The new plutonium bombs being produced on the assembly line are said to be 150 times more effective!
Thus the suicide of human civilization has moved appreciably closer, and chain reactions will be discovered in the future which will endanger the planet.
Nearly 2000 years ago the world entered the last month of the Platonic year, the aeon of Pisces, and developed chiliastic expectations.
A thousand years ago these came to light still more clearly, and now, nearly 2000 years after Christ mankind has the instrument in its hands with which it can prepare the end and assuredly will if a third World War does not come soon and smash the power of those nations which might also develop the atom bomb unless-and this is the only hope-the great reversal comes, a universal retreat from Marignano.
I can imagine this as nothing other than a religious, world-embracing movement which alone can intercept the diabolical impulse for destruction.
That is the reason why the question of the Church grips me so urgently, for the Church is the one worldly authority where spirit in the religious sense moves the brute masses.
The Church would have her raison d' etre if she could save mankind or at least civilization.
I well know that it is useless for the single individual to rack his brains over it, but one must nevertheless talk about it.
Therefore I embetier you with another long letter for which I must ask you to forgive me.
I know it is childish or superstitious but I feel a little comforted in the knowledge that I have got it off my chest.
Naturally I don' t expect an answer unless your pen sets itself in motion of its own accord.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 401-402.
[Note: In 1515 the French king Francis I defeated the Swiss fighting for Milan at Marignano, northern Italy. This defeat was a major turning-point in Swiss history, as it shattered the hope of maintaining for Switzerland the status of a European power and inaugurated the attitude of neutrality which she has adopted ever since.

Carl Jung: "... a transformation of the destructive fiery spirit into a spiritus vitae." **(2014-12-21 06:30)**



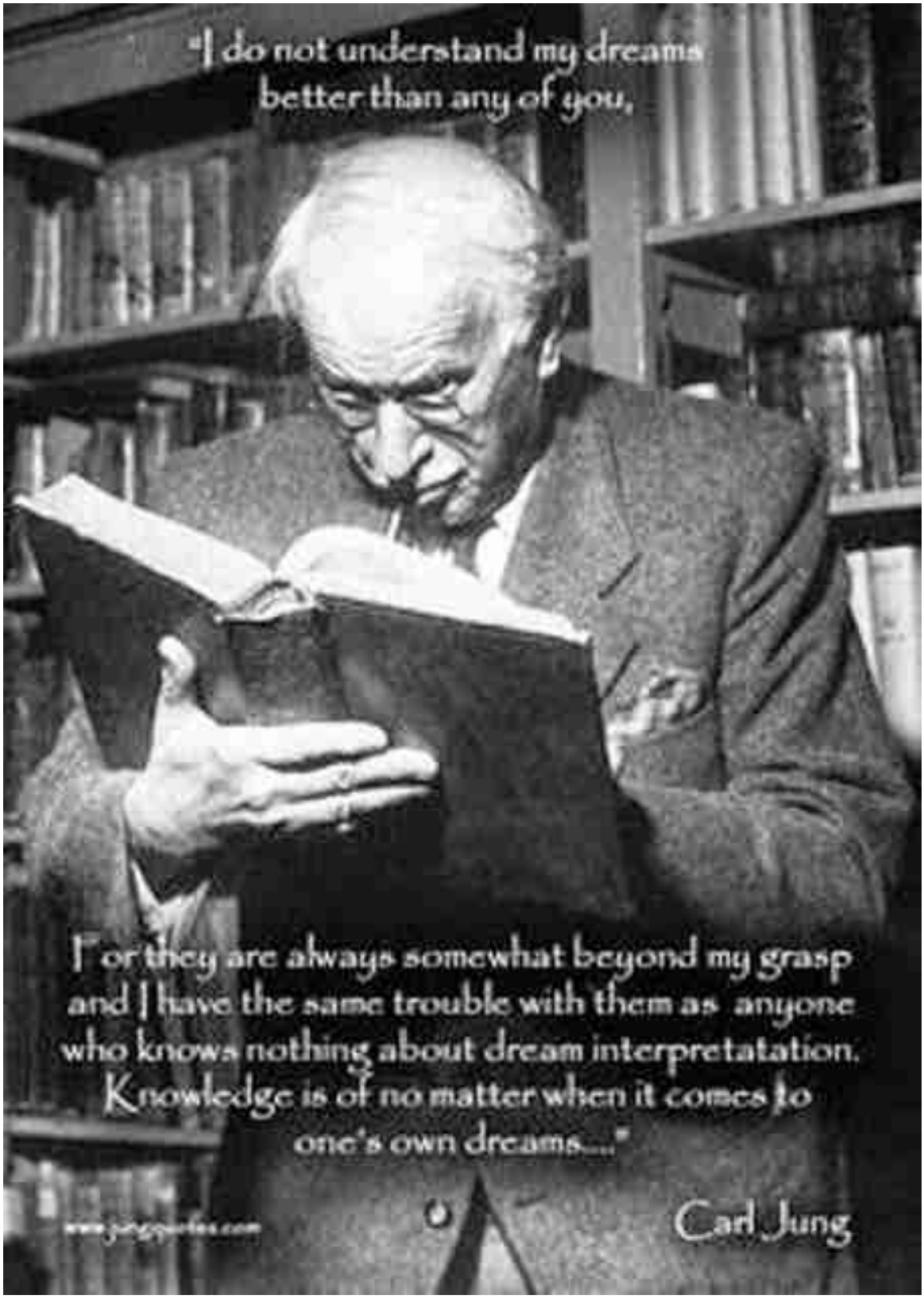
To Paul Schmitt
Dear Dr. Schmitt, 20 December 1945
I see from your letter, for which best thanks, that you are laid up in a clinic again.
I had thought your malaria had come to a standstill, but this is obviously not so.
I find it very regrettable that you must plague yourself with so many bodily disturbances.
It almost seems as if the ignis vitae of which you write were coming out at the wrong place as fire.
In alchemy there is an Anazopyrosis, by which is presumably meant a transformation of the destructive fiery spirit into a spiritus vitae.
You are in the midst of an inner confrontation with yourself which is of the highest general importance.
We all have to contribute our mite to this problem.
Occasionally we must also inquire whether something that wants to go upwards has not taken a false route downwards into the body.

With kindest regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 403.
1 Anazopyrosis, quickening by fire, an expression to be found in the ”Book of Komarios,” which according to Jung dates from the 1st cent. A.D. Cf. von Franz, Aurora Consurgens, p. 368.

Carl Jung’s deeply personal expression. **(2014-12-21 07:09)**

To the owner of this book: Dr. Jurg Fierz
Writing a prefatory note to these diversa gives me a peculiar feeling.
A collection of my essays from various times and situations of life is rather like a grasshopper with type on its feet jumping through
the world of ideas, leaving occasional traces behind it; and it requires a considerable effort of imagination to reconstruct from the zigzag track of these footprints the nature of the animal that produced them.
I envy no one this task, as I myself have a distaste for autobiography.
The immense expanse of vaguely recognizable objects in the world has lured me forth to those twilit border zones where the figure I have meanwhile become steps towards me.
The long path I have traversed is littered with husks sloughed off, witnesses of countless moultings, those relicta one calls books.
They conceal as much as they reveal.
Every step is a symbol of those to follow.
He who mounts a flight of steps does not linger on them, nor look back at them, even though age invites him to linger or slow his pace.
The great wind of the peaks roars ever more loudly in his ears.
His gaze sweeps distances that flee away into the infinite.
The last steps are the loveliest and most precious, for they lead to that fullness to reach which the innermost essence of man is born.
Kiisnacht, 21 December 1945 C.G. Jung. Carl Jung, Letters Vol. 1, Pages 404-405.
A dedication which Jung wrote for a bound volume of his own offprints prepared by F., literary editor of the Weltwoche (cf. Fierz, 10 Apr. 42, n. O).
Although, strictly speaking, not a letter it is included here for the sake of its personal expression and human interest.

Carl Jung: ”The right proportion, however, cannot be established by man alone.” (2014-12-22 07:23)



To Mr. Lyons
Dear Mr. Lyons, 12 September 1946

I’m fully aware of the fact that it must be a most bewildering business to a rational American to collide with such strange a psychology as mine.
It seems to be full of the most unwarrantable contradictions.
On the one hand you ought to know more about my work and on the other hand you have no chance to talk to me.
I understand that such a situation is more or less incomprehensible but I should advise you to read something about Zen Buddhism.
I have written a little introduction to one of Suzuki’s books and you might get hold of one of his volumes.
That would give you a certain idea of what you are up against.
One can indeed use analysis as an escape and one has to be quite particularly careful in your case that such a thing does not happen, because you must learn to use your own powers and the more one helps you to do so, the more one hinders you.
There must be a certain optimum and this consists in seeing me and not seeing me, both in the right proportions.
The right proportion, however, cannot be established by man alone.
It will be established by peculiar circumstances over which we have little or no control.
Presumably you come across myself in the right moment and then you gain something, but if you try to force circumstances it is quite likely that you don’t hit it off.
Our last meeting in Ascona was absolutely on the right line.
Such a thing can happen again .
In the meantime you must hunt alone and seek it where you find it.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 441.

Carl Jung: "It is a great consolation to know that one's included in the prayers of fellow beings."
(2014-12-23 06:09)

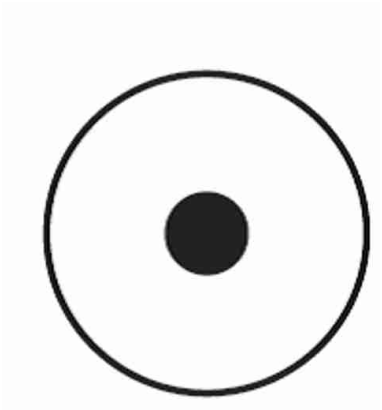
To Father Victor White

Dear Father White, 18 December 1946
Thank you for your dear letter.
It is a great consolation to know that one's included in the prayers of fellow beings.
The aspectus mortis is a mighty lonely thing, when you are so stripped of everything in the presence of God.
One's wholeness is tested mercilessly.
An accumulation of drugs however necessary has made a complete rag of myself.
I had to climb out of that mess and I am now whole again.
Yesterday I had a marvellous dream: One bluish diamond, like a star high in heaven, reflected in a round quiet pool-heaven above, heaven below.
The imago Dei in the darkness of the earth, this is myself.
The dream meant a great consolation.
I am no more a black and endless sea of misery and suffering but a certain amount thereof contained in a divine vessel.
I am very weak.
The situation dubious.
Death does not seem imminent, although an embolism can occur anytime again.
I confess I am afraid of a long drawn-out suffering.
It seems to me as if I am ready to die, although as it looks to me some powerful thoughts are still flickering like lightnings in a summer night.
Yet they are not mine, they belong to God, as everything else which bears mentioning.
Please write again to me.
You have a purity of purpose which is beneficial.
Thank you for the records, quite interesting!
I don't know whether I can answer your next letter again.
But let us hope.
Gratefully,
Yours,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 449-450.
Notes:
1. Over a month earlier Jung had had a very serious heart embolism. His letter is written by hand, apparently lying down. It is the first of a long series of handwritten
letters, often of many pages, showing his great personal interest in the correspondence with W., who seemed able to give Jung what he felt he needed most: a man with whom he could discuss on equal terms matters of vital importance to him.
It is significant that with the growing estrangement over the problem of the privatio boni (cf. White, 31 Dec. 49, n. 1) the handwritten letters are replaced by dictated, typed ones, except for the very last two (25 Mar. 60, 30 Apr. 60), written during W.'s fatal illness. About three-quarters of Jung's letters to him, comprising all the important discussions of psychological and religious problems, are published in this selection, but some of a too private nature are omitted.
2. From the alchemical saying:
Heaven above All that is above
Heaven below Also is below
Stars above Grasp this
Stars below And rejoice.
Cf. "The Psychology of the Transference," CW 1 6, par. 384.

Carl Jung ”Yesterday I had a marvellous dream...” (2014-12-23 06:26)

Yesterday I had a marvellous dream: One bluish diamond, like a star high in heaven, reflected in a round quiet pool- heaven above, heaven below.
The imago Dei in the darkness of the earth, this is myself. Carl Jung, Letters Vol. 1, Pages 449-450.

Carl Jung: ” As a matter of fact and truth, we are of double gender...” (2014-12-23 06:30)



As a consequence, most of the cosmogonic archaic beings are hermaphrodite.
This is connected with the fact that man, from the dawn of history, has had a notion of his double gender.
As a matter of fact and truth, we are of double gender, because only the greater part of the male genes decides whether the embryo becomes a male.

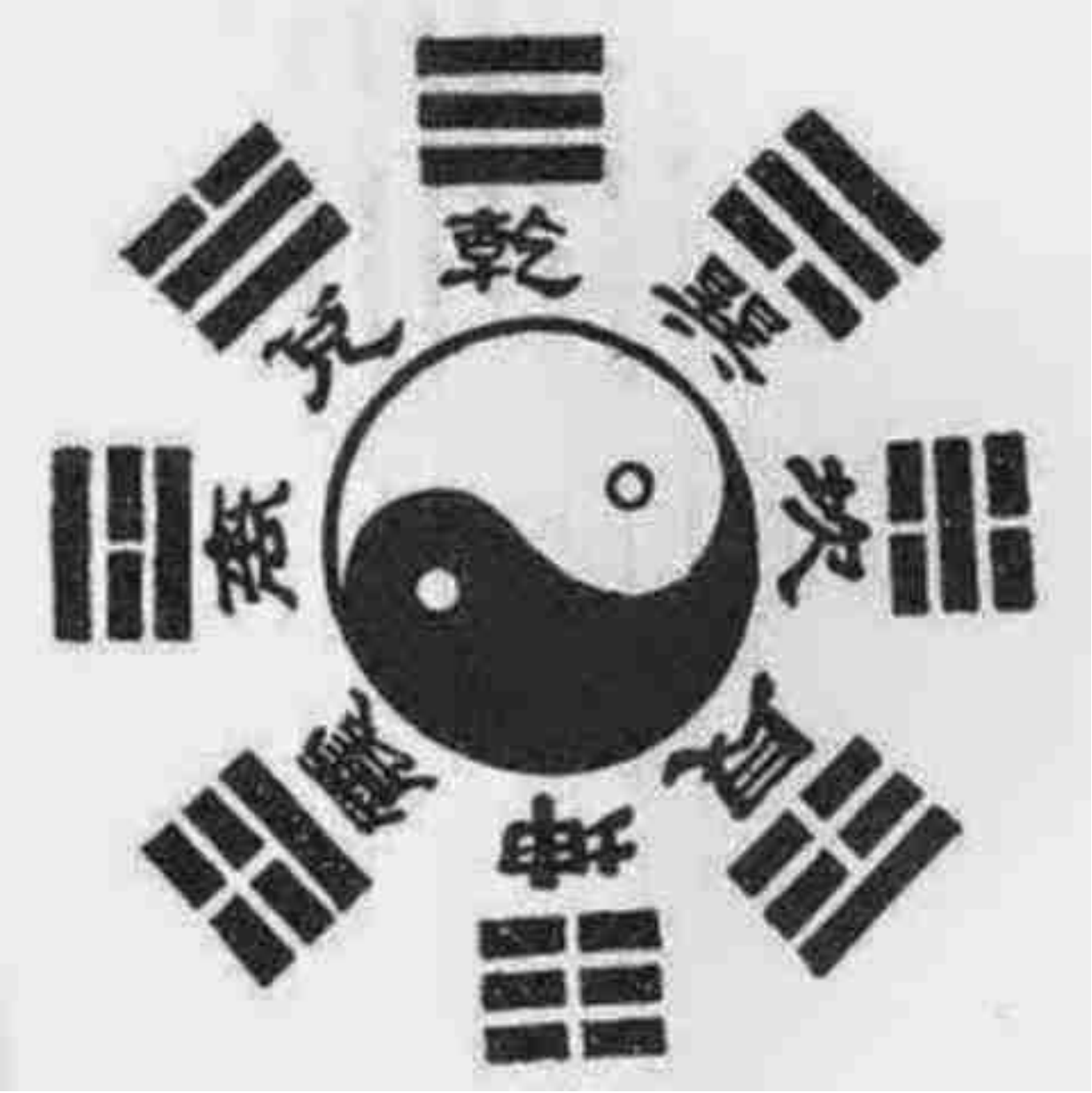
The female genes do not die away in the male, but are there in his structure, and function according to their femaleness.
This accounts for the peculiar fact that in certain men we can perceive certain female traits that correspond to the feminine ideal (and vice versa, male traits in women).
There are persons who boast of their bisexuality because it is an archetype: "I carry Eve in me, so I am a god."
God has His wife in him. In India, goddesses are only the feminine form of a masculine god: Shiva is a point or a phallus, and it is enveloped by Shakti: Carl Jung, Children's Dreams Seminar, Pages 37-38.

A Giant in a Child's Dream **(2014-12-23 17:45)**

1. Dreams of a Four- to Five-Year-Old Girl of Her Father as a Menacing Giant, of a Pergola and a Dachshund, and of Exercising in a Barn
Presented by Dr. Ignaz Reichstein
Text:
1. I'm lying in my bed and watch how the door to my parents' bedroom slowly opens. My father appears in the opening, but it's a mighty giant; he looks ferocious and threatens me with a club. I wake up frightened.
2. I'm standing in front of an endless pergola; a little dachshund jumps out of it and comes toward me. I am so scared that I wake up.
3. I am in a very big, high barn, and under the roof I climb from one beam to another.
Dr. Reichstein: In the first dream, the locale and the persons are: the dreamer's bedroom beside the parental bedroom, the dreamer herself, and her father as a giant.
Peripateia: the door to the parents' bedroom opens, the father appears in the form of a giant and threatens the dreamer with a club.

The lysis is missing.
The dreamer is in her bed next to the bedroom of the parents, usually a very protected, intimate place, in immediate proximity of the parents.
We are in bed before or during sleep, thus in a state in which the unconscious is particularly activated.
Then the dreamer sees how the door to the parents' bedroom slowly opens.
She catches sight of the place where the unconscious of the parents is activated.
Above all, this is the sphere of sexuality and the place of procreation.
From there the father comes in the form of a mighty giant, threatening her with a club.
The giant is an archetypal figure.
In German mythology, the giants are described as follows: they are primordial natural beings, mostly appearing in groups, displaying little individual character.
In the Edda, Ymir, a primordial giant, develops out of the primordial waters, out of whose body parts the world was built.
The giants stand in contrast to the gods; they are coarse creatures, indifferent to morality, who know only fleshly pleasures such as getting drunk and overeating.
On the other hand, as the eldest beings, they possess a knowledge of primordial things, an uncreated and traditional wisdom.
Utgard, their dwelling place, lies outside the circular earth, along the sea coast, or beyond the world ocean, which was thought of as a small strip—thus, in a place outside the world.
According to another myth, they are underground, in the womb of the waters or of the hollow mountains.
The gods had erected a protective barrier, the fortress Midgard (the land of man), against the attacks of the giants.
Gods and giants constantly fight against each other, as is particularly evident in the Götterdämmerung, the twilight of the gods, in which giants and gods destroy each other in a final battle.
In ancient mythology, giants and dragons often turn into each other, and enforced human sacrifices had to be made to them.
Later heroes, who took the place of the gods, put an end to these sacrifices by defeating the giants, freeing the treasures guarded by them, and saving the princesses who had been destined to be their victims.
In Greek mythology, the giants are also sons of the earth and adversaries of the gods.
In the Gigantomachia, the battle between the gods and the giants, the latter can be defeated only with the help of a mortal, which task falls to Heracles.
The club is the primitive weapon of the giants, but often also of the gods. Grimm writes: "Stones and rocks are the weapons of the race of the giants; they use only stone clubs, stone shields, no swords."
The god Thor, too, the main opponent of the giants, is armed with a hammer or a club.
It also corresponds to the thunderbolts and the flash of lightning, by which the club also assumes a fertilizing character, as can already be seen from its typically phallic form.
In Frauenlob, Simrock mentions a passage in which a virgin says about God the Father: "the smith from the upper land threw a hammer into my lap/womb."
The lightning also throws wedge-shaped thunder stones as deep into the earth as church towers are high, "nine fathoms deep," which rise again to the surface of the earth after seven or nine years.
To summarize, the giants can be characterized as follows: they are chaotic, untamed, natural, instinctual creatures; insatiable and destructive in their carnal greed, if they are not reined in by the gods to be more benevolent. Dr. Ignaz Reichstein, Children's Dreams Seminar, Pages 382-384.

Carl Jung on why he did not pursue “further pursuit of the intricacies of I Ching.” **(2014-12-24 05:43)**



To Wilfrid Lay
Dear Mr. Lay, 20 April 1946
It was a great pleasure to have a letter from your hand.
Its contents have pleased me very much as they convey essential things.
You have understood my purpose indeed, even down to my ”erudite” style.
As a matter of fact it was my intention to write in such a way that fools get scared and only true scholars and seekers can enjoy its reading.
I admire you very much for having learned and apparently mastered the difficult Chinese language.
I never got so far and that is the reason why I feel hopelessly handicapped in the further pursuit of the intricacies of I Ching.
I once had the immodest and rather foolish fantasy of writing a commentary on the I Ching, but I soon recognized the enormity of such a task and the absolute inadequacy of my equipment.
I’m not as old as you are yet, but I must say that not very long ago I recognized the immense truth of being the hsiao

jen.
Such an understanding is indispensable to anyone who wants to understand what you very rightly formulate as equipollence.
Only the hsiao jen contains the chen-jen, who is the universal basis for your equipollence.
Your method of unravelling the mysteries of a quotation, namely by looking up its context, is very subtle and I must say elucidating.
Curiously enough it coincides absolutely with my method of dream interpretation.
What you say about ”this so-called peace,” which apparently doesn’t make you particularly happy, doesn’t refer any more to the Pax Romana of olden times.
It is now, as you have noticed, a Pax Americana.
It should fill you with pride if you are still accessible to political illusions.
To me this peace is no peace at all.
I think there is no such thing as peace, since even a peaceful democracy like Switzerland is nothing but a mitigated civil war which we are wise enough or small enough to entertain chronically in order to escape worse issues.
Man, on the whole, is a fool and remains a fool.
Yet it is apparently indispensable to believe in a better future.
It never has been better, however, it has only been new and apparently incomparable, so that people have always been puzzled whether it could not be perchance the long hoped-for better future.
Hoping you are always in good health,
I remain,
Yours sincerely,
C.G. Jung
Note: Lit. ”little man.” The ”little man” is frequently referred to in the I Ching; his fate is to suffer and accept (cf. Hellmut Wilhelm, ”Das Zusammenwirken von Himmel, Erde und Mensch,” Eranos Jahrbuch 1962 , pp. 342f.).
Richard Wilhelm, in his German translation of the I Ching, used the term ”gemeiner Mensch” (common man), which in Mrs. Baynes’s English version is rendered ”inferior man.”
According to a communication from Hellmut Wilhelm, the term hsiao jen in the I Ching does not carry a derogatory meaning although it acquired this in later writings, particularly those of the Confucian school; so perhaps ”common man” would express the double meaning more accurately.
Note: L.’s concept of ”spiritual equipollence,” according to which ”everyone has a soul, and has as much chance as anyone else of becoming conscious of its extent.”

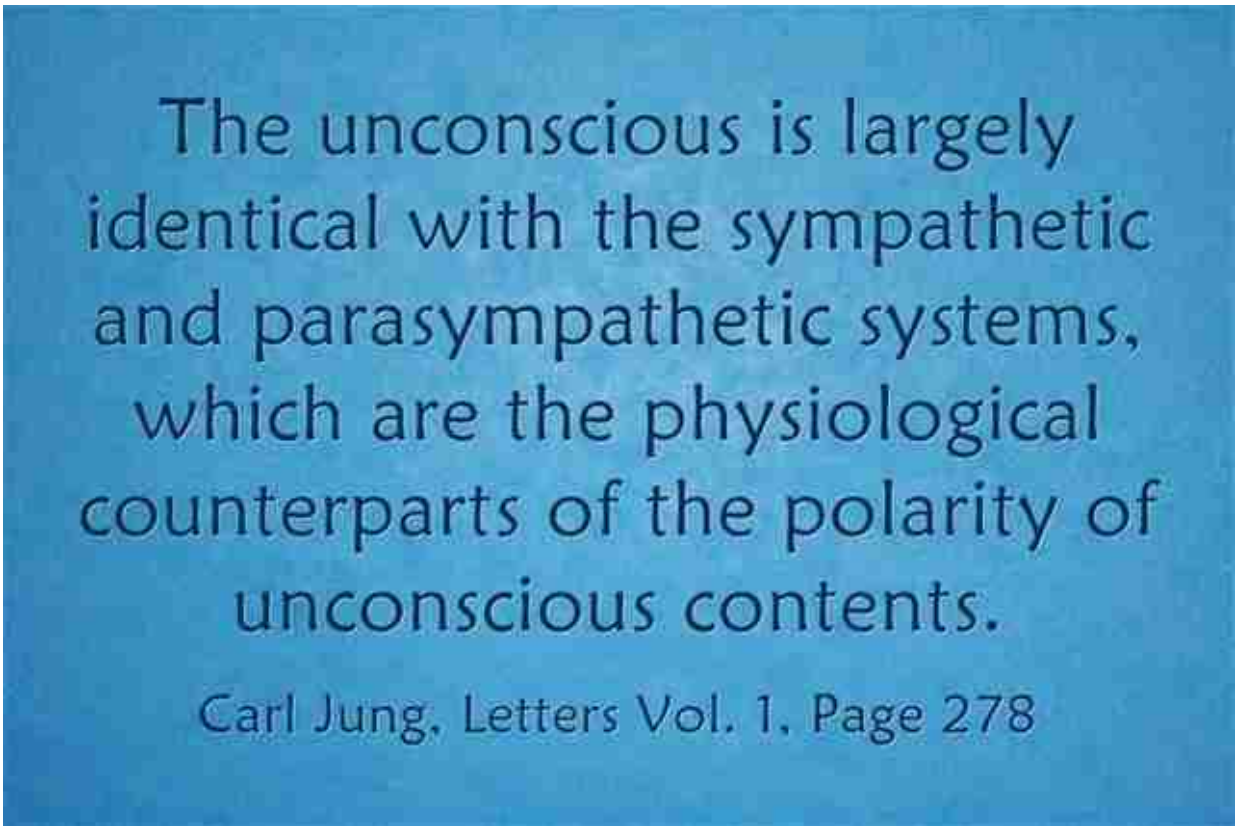
Carl Jung: "I know from my practice what it takes to drive even the simplest, most obvious truth into people." (2014-12-24 06:19)

To Fritz Verzar
Dear Colleague, 31 October 1946
Please forgive me for having kept you waiting so long for my answer.
Lately I have had so much to do that it simply wasn't possible to give your letter the attention it deserved.
But now I will delay no longer and tell you my reaction.
I am quite convinced that something ought to be done to make mankind aware of the tremendous dangers of the path they are travelling.
In some respects people are already aware that the situation is extremely dangerous, as the universal fear of war proves.
It is self-evident that it would be highly desirable to humanize humanity, but when one sees the struggle the great powers have in order to reach any kind of agreement on apparently the most reasonable measures for the well-being of the world at large, and how they fail because one or the other refuses to be talked to or cannot give way, this becomes even more impossible when certain moral questions are touched upon.
To be sure, a general agreement could be reached that human beings should not murder each other, but this would instantly be circumvented by sticking them in labour camps in Siberia, for instance, where people are not exactly murdered but are housed and fed so that they can work, and where they then perish of various diseases, while all the time the State refuses to admit that it has murdered them.
The Americans are certainly a very humane nation, or at least imagine they are, but this does not prevent so-and-so many Negroes from being lynched every year. Moreover I have some doubts whether it would not have been more humane, for instance, to shoot Grand Admiral Raeder as he wished, instead of putting him behind bars for 30 years.

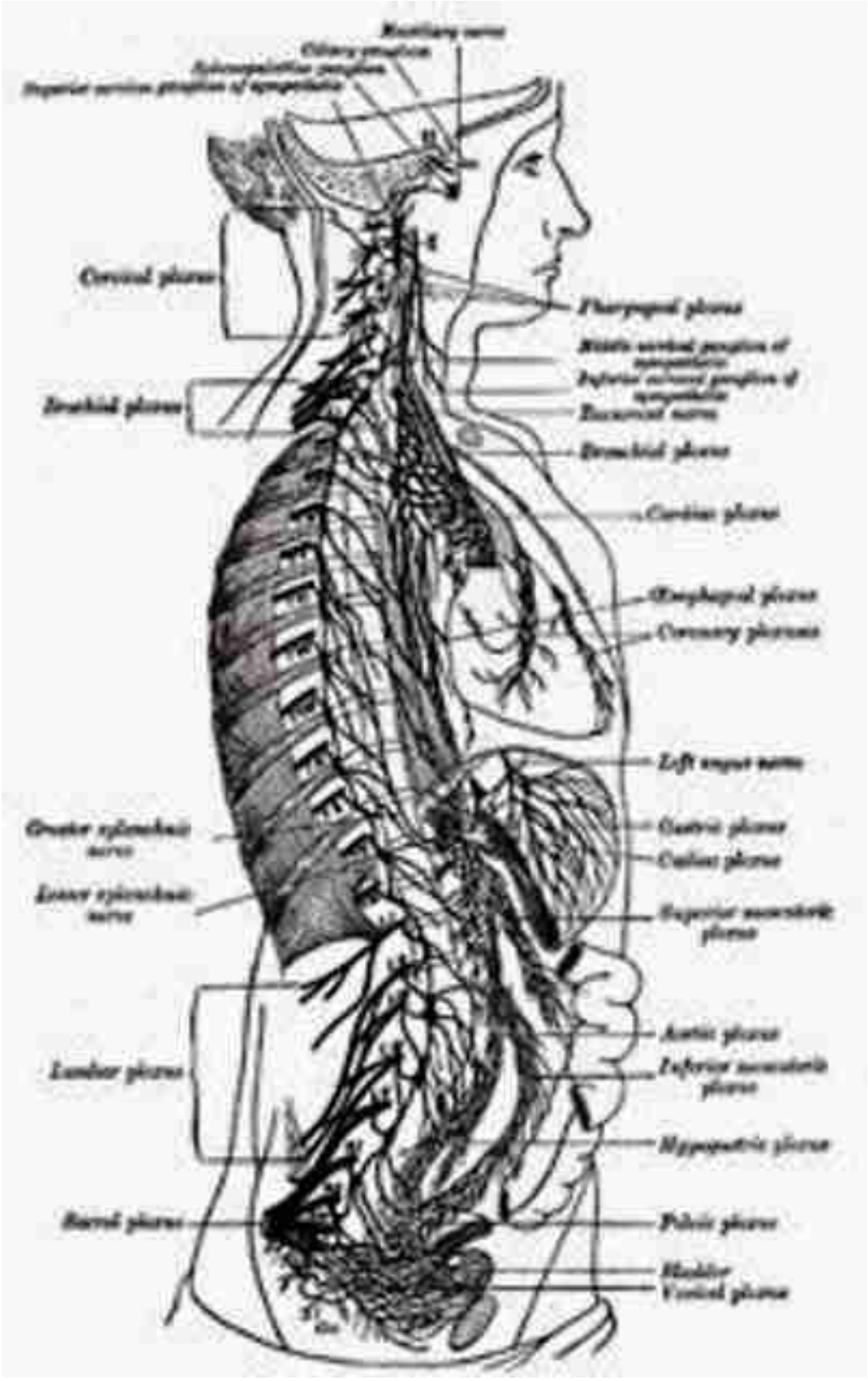
I at any rate would prefer to be shot than to spend even 10 years in prison.
When one knows how the prisoners degenerate morally and spiritually, and under what torments, one is no longer 100 per cent convinced that the death penalty would not be far more humane.
Only for outsiders, who have never been inside, is penal servitude not a hellish cruelty.
I know many cases from my psychiatric experience where death would have been a mercy in comparison with life in a prison.
Unfortunately you can't preach to people, for if it really worked the world would long since have been converted to Christianity and then there would be no crime any more.
But that is just the difficulty, that you get nowhere with teaching and telling people.
What was the end result of hundreds of years of Christian education in Germany? The barbarism was not touched by it in the slightest, and God knows enough was said every Sunday from all the pulpits in Europe.
I know from my practice what it takes to drive even the simplest, most obvious truth into people.
In certain cases it is simply impossible, and these are not even madmen but people who in their private life are considered absolutely compos mentis.
Of course governments could do something, but nowadays when you want anything from any government you are referred to the world situation, which causes the governments enough headaches as it is and leaves them no time to think about how the death penalty could be abolished or human life made sacred.
Fundamentally, no one is convinced enough of the absolute value and sanctity of man to guarantee him his life under all circumstances.
You can see that with damages for fatal accidents: a man's life is worth ca. 5000 frs.
And it is unfortunately true that the more he values his own life the less he values that of his fellow man.
After what has happened in Germany I have lost the last vestiges of any illusions I may have had about man's capacity for improvement.
If it is not possible to bring about any change in human consciousness we shall not succeed, either, in realizing an ideal which is acknowledged by all reasonable people anyway but founders again and again on the savage unreason and unconsciousness of humanity in general.
Sure I would be hopeful and would do everything in my power to support your endeavours if only I saw the slightest possibility of their meeting with success.

But unfortunately I know that no outcry and no discussion can alter things in the least.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 446-448.

Carl Jung: “You won’t get out of the ”old house” until you have drained to the last drop what is going on there.” (2014-12-25 05:14)



To Dr. S.
Dear Colleague, 20 October 1939
If you do not go along with the unconscious properly, i.e., if it finds no expression through consciousness and conscious action, it piles up its libido in the body and this leads to physical innervations.
Autoerotism, of course, is itself an unnatural hyper-innervation.
There are, however, certain clinical differences between autoerotism and hyper-innervation caused by a blocked unconscious.
In the latter case we have chiefly disturbances of the sympathetic system or psychic disturbances in the form of heightened attention to the body.
The unconscious is largely identical with the sympathetic and parasympathetic systems, which are the physiological counterparts of the polarity of unconscious contents.



You won’t get out of the ”old house” until you have drained to the last drop what is going on there.
Only then can the situation change.
With kindest regards,
Yours sincerely,

Erich Neumann's dream in which he was an old pilgrim threatened by Nazis. **(2014-12-25 05:41)**

To Erich Neumann
Dear Colleague, 16 December 1939
I was happy to hear from you again.
You have obviously waited rather too long before writing to me, for your letter is so concentrated that a full-scale reaction by post is simply impossible.
Had I had your dream I would have needed either to thin it out or to round it out.
When a dream assumes this legendary form, there are contents in it that should be taken up, elaborated, and rounded out through active imagination.
I would have needed to dramatize the dream still more to make it yield up its secrets.

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The Wotan association does not point to the Teutonic regression in Germany but symbolizes a spiritual movement affecting the whole civilized , world (Wotan as wind-god = pneuma).
This explains why Wotan also figures among Jews, though only German Jews, as I have seen many times.
The hermaphrodite is certainly an archetype.
It stands for a union of opposites and is probably a duality symbol equivalent to Aquarius and would thus have about the same value as the fish symbol at the beginning of our era.
As the alchemical symbolism shows, it signifies the self, whose Indian symbols are likewise hermaphroditic. (Cf. the Atman figure at the beginning of the Brihadaranyal a Upanishad.)
This problem transcends racial differences and comes from that wind of the spirit which is blowing over Europe and probably the whole world too, for in the Far East as well things are everywhere in rapid motion.
Here we are very impressed by the immediate danger of war in our own country, but for the time being everything is still in suspense.
In my lectures I am discussing the Eastern attitude with the help of Yoga philosophy and the Western attitude with the help of Ignatius's Exercitia Spiritualia.
My best wishes,
Ever sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 280-281.
1 N. reported a dream in which he was an old pilgrim threatened by Nazis (?).
As he was about to continue his pilgrimage, there stood at his side a "son" and a "father" who turned into an old prince. The prince told the pilgrim to go in spite of the protests of the "son," in order to expiate his condemnation at a trial.
The pilgrim started on his journey, taking only his slouch hat (association: Wotan's hat) and staff, without being allowed to take leave of the "son ."
The dream continues with the prince killing the pilgrim, but not before the pilgrim had prophesied the prince's death. Many details have been omitted in this summary.
2 In a second dream there appeared "a gigantic hermaphrodite of cosmic proportions . . . , male in its upper and female in its lower part" (again details omitted). N. had mentioned in his letter that he was working on the problem of the meaning in Jewish religion of the polarity expressed in the hermaphrodite.

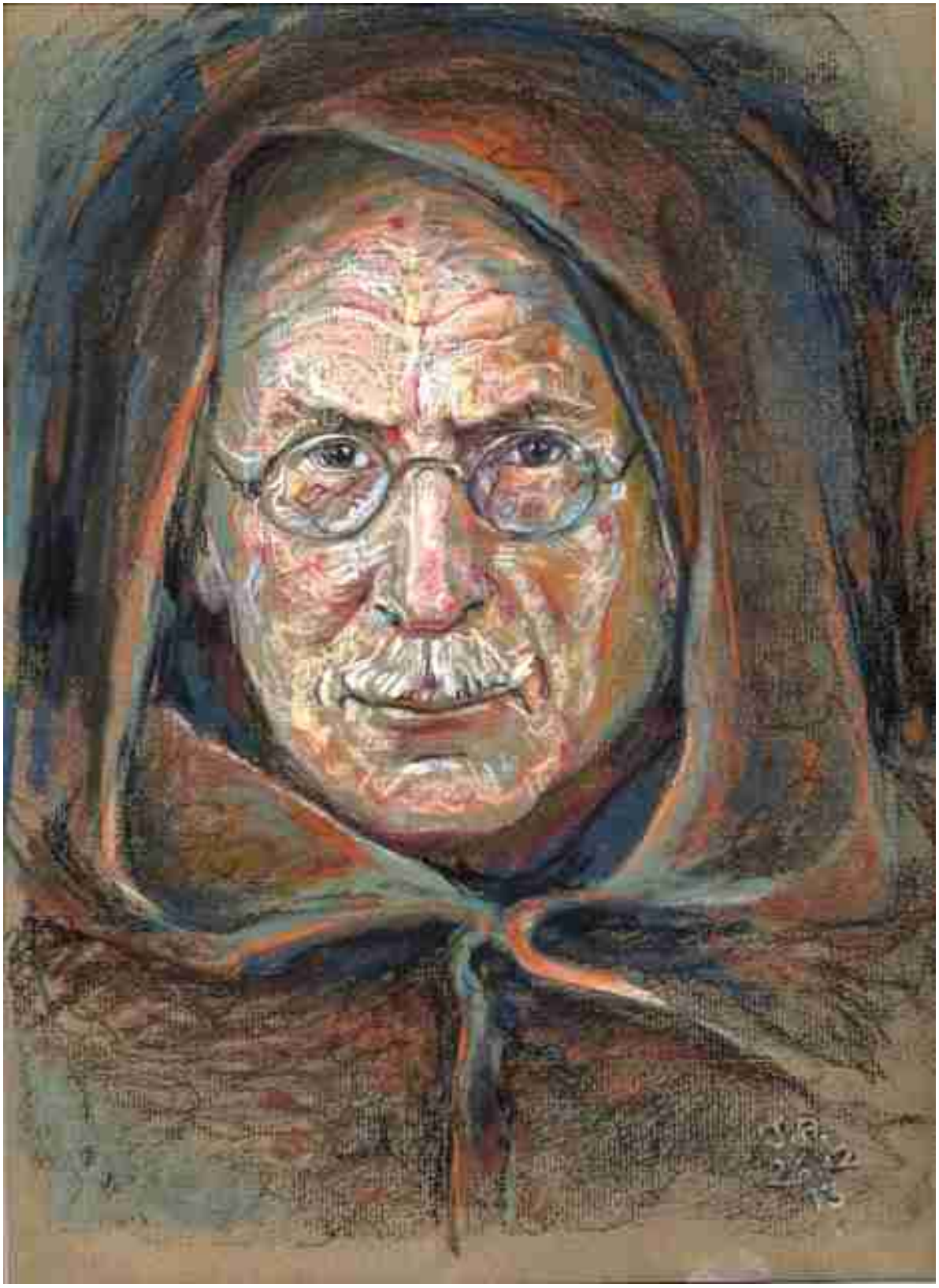
Carl Jung excerpt from ”The Opening of the Egg” (2014-12-25 07:46)

“Man stands between emptiness and fullness.
If his strength combines with fullness, it becomes fully formative.
There is always something good about such formation.
If his strength combines with emptiness, it has a dissolving and destructive effect, since emptiness can never be formed, but only strives to satisfy itself at the cost of fullness.

5286

Combined thus, human force turns emptiness into evil.
“If your force shapes fullness, it does so because of its association with fullness.
But to ensure that your formation continues to exist, it must remain tied to your strength.
Through constant shaping you gradually lose your force, since ultimately all force is associated with the shapeliness that has been given form.
Ultimately where you mistakenly imagine that you are rich, you have actually become poor, and you stand amidst your forms like a beggar.
“That is when the blinded man is seized by an increasing desire to give shape to things, since he believes that manifold increased formation will satisfy his desire.
Because he has spent his force, he becomes desirous: he begins to compel others into his service, and takes their force to pursue his own designs.” Carl Jung, The Red Book, Page 287.

Carl Jung: ”Guard against being a slave to words.” **(2014-12-25 09:18)**



I: ”But Philo Judeaus, if this is who you mean, was a serious philosopher and a great thinker.
Even John the Evangelist included some of Philo’s thoughts in the gospe!.”

5288

Anchorite: ”You are right.
It is to Philo’s credit that he furnished language like so many other philosophers.
He belongs to the language artists.
But words should not become Gods.”
I: ”I fail to understand you here.
Does it not say in the gospel according to John: God was the Word.
It appears to make quite explicit the point which you have just now rejected.”
Anchorite: ”Guard against being a slave to words.
Here is the gospel: read from that passage where it says: In him was the life.
”What does John say there?”
I: ”’And life was the light of men and the light shines in the darkness and the darkness has not understood it.
But it became a person sent from God, by the name of John, who came as a witness and to be a witness of the light.
The genuine light, which illuminates each person, came into the world: He was in the world, and the world became through him, and the world did not recognize him.’ -That is what I read here.
But what do you make of this?”
Anchorite: ”I ask you, was this [Logos] a concept, a word? It was a light, indeed a man, and lived among men.
You see, Philo only lent John the word so that John would have at his disposal the word alongside the word ’light’ to describe the son of man.
John gave to living men the meaning of the, but Philo gave as the dead concept that usurped life, even the divine life.
Through this the dead does not gain life, and the living is killed. And this was also my atrocious error.”
I: ”I see what you mean. This thought is new to me and seems worth consideration.
Until now it always seemed to me / as if it were exactly that which was meaningful in John, namely that the son of man is the,Logos in that he thus elevates the lower to the higher spirit, to the world of the Logos.
But you lead me to see the matter conversely; namely that John brings the meaning of the Logos down to man.”
Anchorite: ”I learned to see that John has in fact even done the great service of having brought the meaning of the Logos up to man.”
I: ”You have peculiar insights that stretch my curiosity to the utmost. How is that? Do you think that the human stands higher than the Logos?”
Anchorite: ”I want to answer this question within the scope of your understanding: if the human God had not become important above everything, he would not have appeared as the son in the flesh, but in the Logos.”
I: ”That makes sense to me, but I confess that this view is surprising to me. It is especially astonishing to me that you, a Christian anchorite, have come to such views.
I would not have expected this of you.”
Anchorite: ”As I have already noticed, you have a completely false idea of me and my essence. Let me give you a small example of my preoccupation.
I’ve spent many years alone with the process of unlearning.
Have you ever unlearned anything?
Well, then you should know how long it takes.
And I was a successful teacher.
As you know, for such people to unlearn is difficult or even impossible.
But I see that the sun has gone down. Soon it will be completely dark.
Night is the time of silence. I want to show you your place for the night.
I need the morning for my work, but after midday you can come to me again if you like.
Then we will continue our conversation.” [The Red Book, Pages 268-269]

Carl Jung on his use of the word “Eros.” **(2014-12-26 06:33)**

To Erminie Huntress Lantero
Dear Mrs. Lantero, 18 June 1947
Please forgive the long delay of my answer to your letter.
It is not neglect that has hindered me from answering it sooner.

5290

Your dilemma Agape-Eros is a most interesting problem.
There is indeed a big gap between the concept of Agape and the one of Eros.
The former has a definitely intellectual and ethical character, while the latter, as I apply it, has very much more the quality of an empirical concept formulating certain observable psychological facts.
Of course, I did not invent the term Eros.
I learnt it from Plato.
But I never would have applied this term if I hadn't observed facts that gave me a hint of how to use this Platonic notion.
With Plato Eros is still a daimonion or daemonium in that characteristic twilight in which the gods began to change into philosophical concepts during the course of centuries.
As I am thoroughly empirical I never took a philosophical concept for its own sake.
It was a word to me, which designated something tangible and observable, or it meant nothing.
Thus when I tried to formulate the keynote of the general masculine attitude I fell upon the term Logos which looked to me to be the right word for the observed facts.
The same when I tried to formulate a woman's general attitude I came upon the word Eros.
Logos, being an intellectual something, naturally has the character of discrimination which is the essential basis of any intellectual judgment.
Eros, on the other hand, is a principle of relatedness, and since I wanted to apply a characteristic term for relatedness it was naturally the word Eros which presented itself.
I didn't take this word from anybody.
I took it from my vocabulary and I said in so many words what I meant by it, namely a principle of relatedness.
I took this term and not the term Agape, because relatedness is a natural feature of human psychology, but Agape is not.
It is a very specified ethical concept.
Eros is nothing of the kind.
That is the reason why you find, as you say, Eros not only in the ancient Chinese religion but in many primitive religions as well.
As my whole psychology derives from immediate experience with living people, it is a matter of course that my concept of Eros also originated in immediate experiences.
My experience is a medical one in the first place, and only in the course of many years I began to study comparative religion and I also studied primitive psychology, partially in the field.
But all that came afterwards and it merely substantiated what I had found with modern individuals.
There is not one single thing in my psychology which is not substantiated essentially by actual experiences.
To my knowledge this idea of Eros has not been anticipated in modern literature, simply because nobody else has based it upon immediate observation.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 464-466.

Carl Jung and the Image of God. **(2014-12-26 18:12)**

To Gebhard Frei
Dear Dr. Frei, 13 January 1948
In your essay which I have read with great interest, you have given a fair and in all essentials correct presentation of

my views.
Your remarks about the “self and God,” on which you lay particular stress, I find very apt.
As you will see, I have taken the liberty of making a few comments in your MS, which though not very considerate of me may perhaps be of service to you.
The great difficulty is the clash between scientific and epistemological thinking on the one hand and theological and metaphysical thinking on the other.
With regard to the self, I could say that it is an equivalent of God.
That sort of thing puts the wind up the theologians because it looks as if a “God-substitute” had been created.
To the psychologist this is so absurd that he would hesitate to credit anybody with such stupidity.
He would put it like this: When I say ”God” this is a psychic image. Equally, the self is a psychic image of the transcendent, because indescribable and inapprehensible, wholeness of man. Both are expressed empirically by the same symbols, or symbols so similar that they cannot be distinguished from one another.
Psychology is concerned simply and solely with experienceable images whose nature and biological behaviour it investigates with the help of the comparative method.
This has nothing whatever to do with God per se.
How can any man in his right senses imagine he could subtract anything from or add anything to God?
If I have 20,000 frs. and I say it is 50,000 I shall soon find out that my real 20,000 have not increased by a cent.
After all, I am not such a lunatic that people could credit me with the idea of intending to create a God-substitute.
How could any man replace God?
I can’t even create a lost button with my imagination but have to buy myself a new real one!
The mistake, it seems to me, is that these critics actually believe only in words, without knowing it, and then think they have posited God.
Because they don’t know this, it appears projected on to me in the accusation that I am manufacturing a God.
This accusation is so unbelievably absurd because at the very most I speak of an imago Dei, as I have repeatedly emphasized in countless places, and I am not like the idiot who believes that the image he sees in the mirror is his real and living I.
•
My thinking is substantive, but theological-metaphysical thinking is in constant danger, as the above instance shows, of operating with substanceless words and imagining that the reality corresponding to them is then seated in heaven.
What else could the theologian show?
Well, Christ is in us and we in him ! Why shouldn’t the workings of God and the presence of the “Son of Man” in us be real and experienceable?
I thank God every day that I have been permitted to experience the reality of the imago Dei in me.
Had that not been so, I would be a bitter enemy of Christianity and of the Church in particular.
Thanks to this actus gratiae my life has meaning, and my inner eye was opened to the beauty and grandeur of dogma.
I can see that the Church is my mother, and that the spirit of my father leads me away from her to the battlefield of the world, where every day the light is in danger of being extinguished for me by the princeps huius mundi, the stifling darkness of unconsciousness.
Avidya is a cardinal evil for the Buddhists too .
It is probably the sin and malum kat’ exochen.
The tension you feel between the Church and psychology does not, in my opinion, lie in morality but in psychic facts, namely conflicts of duty, which in the last resort come from our having no sure judgment about good and evil, and the more psychological insight we acquire the more we see how fearfully the two of them interpenetrate.
The evil of the good and the good of the evil are-unfortunately, unfortunately! ineffaceable facts.
Psychology is as little to blame for this as zoology for lice.
It merely knows about them, and whoever wants to remain unconscious (thereby serving the devil) therefore hates and suspects psychology.
The reigning prince of this world shuns the light of knowledge like the plague. If good did not have its evil side and vice versa, the notion that God could lead his miserable little creature into temptation would be an absurd blasphemy.

It would then be a simple matter always to decide for the good.
But in reality it needs the highest consciousness and the greatest perspicacity to reach even a halfway intelligent decision.
Many people pride themselves on this spirit of perspicacity, but Christ says: ”Blessed are the poor in spirit, for they shall see God”
Nothing makes us so deeply conscious of our poverty as the problem of good and evil.
Did it please the Pharisees that Christ consorted with publicans and whores?
What did he say to Peter about eating unclean beasts?
Why did the Lord commend his deceitful and unjust steward because he had done
It would perhaps be advisable if you got it into your public’s head that my psychology does not deal in banalities and platitudes but with the most difficult problems it is possible to imagine, which can only be compared with those of microphysics.
They are not my invention, but I sweat at them.
Please excuse this long letter!
You may gather from it how very concerned I am to get into a right relationship with Catholic thinking in particular, for this is the precondition, which cannot be thought
out of existence, for solving the difficult problems with which the psychology of the unconscious confronts us.
With best regards,
Yours very sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 486-489.

Carl Jung on Collective Guilt **(2014-12-27 06:32)**

To Hermann Ullmann
Dear Dr. Ullmann, 25 May 1945
As you correctly surmise, the text of the interview was not submitted to me before publication.
As is regularly the case nowadays, apparently, the interviewer prints only what he understands, putting everything in black and white and suppressing a number of vitally
important conditional or parenthetical remarks.
Unfortunately the crucial concept of collective guilt was left hanging in midair-this seems to have created the greatest furor.
Germany's collective guilt consists in the fact that it was undoubtedly the Germans who started the war and committed the unspeakable atrocity of the concentration camps.
In so far as they were Germans and such things happened inside the German frontier, all Germans are befouled.
Furthermore, all Europeans are besmirched by these happenings since they took place on European soil.
This collective guilt is not a moral or a judicial construction but a psychological fact which in itself is irrational; in other words, if these things had happened in Switzerland and I crossed the French frontier with a Swiss passport and the French official remarked affably "Oh un cochon de Suisse," I would regard it as natural and logical.
One only wishes the Germans could take this to heart and not commit the tactical blunder of insisting in and out of season that nobody knew of the concentration camps and nobody could have done anything about them, etc.
It is and remains a fact that these things happened in Germany and that it was Germans who did them.
Obviously we all know that there were also people in Germany who suffered under these things and fought against them.
But it is important that the Germans in general should admit their guilt and not foist it off on others.
They have even ventured to assert that the English are to blame for the concentration camps because they did not stop Hitler's coming to power.
As to the psychopathic inferiority of the Germans, such happenings betray an alarmingly high degree of instability.
10 % is putting it very low.
I reckon with the same percentage among the Swiss.
I wish you, as an outsider, could have attended German, French, English, and American congresses, to mention only one of the possible forms of social contact.
There you could have made a collection of weird and wonderful experiences.
What one then experienced in the way of tactlessness, crudity, rudeness, etc. from the German side counterbalanced the no doubt amiable qualities of many Germans.
For 30 years we have experienced nothing but Germany's threat to her neighbours or shameful violation of them, or else her wails for understanding.
They were supposed either to knuckle under to Germany or understand and love her.
But what is Germany's duty to Europe?
"Collective guilt" raises just this question: What is Germany's debt to Europe after everything she has done in these years?
That is what Europe wants to hear from Germany.
It is therefore impossible for the individual German simply to shake off this obligation by laying the blame on others, for instance the wicked Nazis.
Nor can we Europeans shake off the German atrocities in the eyes of Indians or Americans.
So if a Pueblo Indian should one day say to me "You Europeans are worse than ravaging beasts," I would have to agree politely, for in no circumstances should I win his just
estimation by shaking off from the start every trace of complicity.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 368-370.

Carl Jung on the importance of Fear. **(2014-12-27 08:25)**

To Pastor Fritz Buri
Dear Pastor Buri, 10 December 1945
Very many thanks for kindly sending me your book, Die religiose Ueberwindung der Angst.
I have been waiting for a rejoinder to Pfister's book from theological quarters.
I myself cannot agree with Pfister.
First and foremost because fear is a fundamental reaction of nature. Kierkegaard's view that animals have no fear is totally disproved by the facts. There are whole species which consist of nothing but fear.
A creature that loses its fear is condemned to death.
When "cured" by missionaries of their natural and justified fear of demons, primitives degenerate.
I have seen enough of this in Africa whatever the missionaries may say.
Anyone who is afraid has reason to be.
There are not a few patients who have to have fear driven into them because their instincts have atrophied.
A man who has no more fear is on the brink of the abyss.
Only if he suffers from a pathological excess of fear can he be cured with impunity.
Second, where the religions are concerned, they deliver from fear and at the same time create fear, even Christianity, and that is right because one person has too much, another too little.
Absolute deliverance from fear is a complete absurdity.
What about the fear of God?
Doesn't God ordain fearful things?
Has Pfister no fear if both legs are broken for him and in the end he must dangle from a meat-hook through his chin?
Does no fear warn him of danger to body and soul?

Has he no fear for the life of his sick child?
A man without fear is a superman.
I don't like supermen.
They are not even likeable.
If Christ in Gethsemane had no fear, then his passion is null and void and the believer can subscribe to docetism!
Third, religions are not by any means mere fear-constructs.
Far be it from me to deny the existence of apotropaisms, but like all religious phenomena, they go back to something that the biologist can only describe as a basic instinct of human nature.
His science does not entitle him to assert that religions are revelations of the divine spirit, which they very easily might be although we are unable
to prove it.
In this sense I must describe every religious idea as a "fiction" since, formally at any rate, it is a conflation of imaginative possibilities.
On the other hand, we can be sure that it is not motivated by any conscious intention, rather it "happens" to man on an unconscious level (unconscious=unknown).
That is the utmost science can establish .
The wonder does not lie in the content of the "fiction" but in the existence of the fiction, even if it should be a conscious device used for illegitimate purposes (e.g., banishing fear).
But it is putting the cart before the horse to explain all dogmas and rites as apotropaic fear-constructs.
It is not only a scandal if theologians entertain such notions, but psychologically false as everyone knows who has had a religious experience, and as is also proved by the
investigation of primitive rites.
It verges directly on atheism to try to reduce the religious function to anything other than itself . . . .
Fourth, as a psychotherapist I do not by any means try to deliver my patients from fear.
Rather, I lead them to the reason for their fear, and then it becomes clear that it is justified. (I could tell you a few instructive stories in this respect!)
If my patient understands religious language, I say to him: Well, don't try to escape this fear which God has given you, but try to endure it to the end-sine poena nulla gratia! I can say this because I believe I am a religious man and because I know with scientific certainty that my patient hasn't invented his fear but that it is preordained.
By whom or what?
By the unknown.
The religious man calls this absconditum "God," the scientific intellect calls it the unconscious.
Deriving fear from repression is a neurotic speculation, an apotropaism invented for cowards; a pseudo-scientific myth in so far as it declares a basic biological instinct unreal and twists it into an Ersatz-formation.
One could just as well explain life as a flight from death or love as an evasion of the hate which one hasn't the courage to muster.
They are neurotic artifices with which one diddles hysterics out of the only meaning they have (which lies precisely in their neurosis), naturally with the best but unendurably shallow intentions.
I hope you will not take it amiss if I hazard the conjecture that you may have read rather too little of me.
I infer this from the difficulties which my manner of expression seems to cause you.
Fictio and imaginatio have for me their original, full meaning as important activities that concern not only man but God. (Deus imaginatur mundum. Trinitas imaginata in creatura.)
Formal dogma is fictios imaginatio; but its origin, its very existence, is a revelation of hidden contents which are not in accord with the mundus sensibilis. (Hence
Tertullian' s unsurpassa ble paradox.)
In the hope that it will make my standpoint somewhat clearer to you I am taking the liberty of sending you my little book Psychology and Religion, as a token of gratitude for the rich stimulation your book has afforded me.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 398-400.

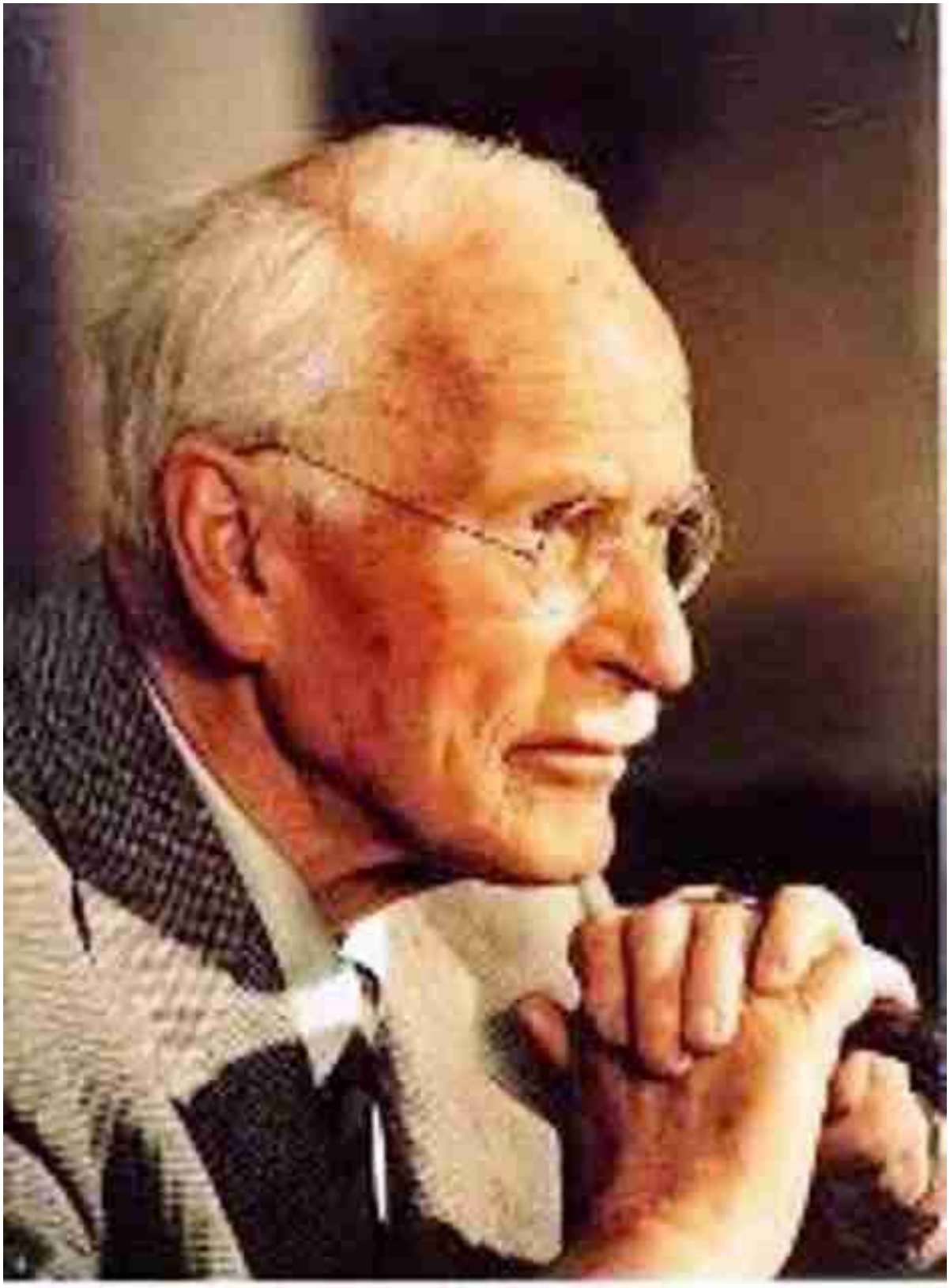
Carl Jung's advice to a patient. **(2014-12-27 13:58)**

To Mr. 0.
Dear Mr. 0., 30 April 1947

5298

Having studied your dream-material and having had a personal impression of your actual state of mind I have come to the conclusion that there is something wrong in the whole handling of your case,
in spite of the fact that everything seems to be correct.
The fact is that you have an uncannily extensive material one can hardly hope to cope with, at least I couldn't muster the amount of energy that would be required to deal with your dreams properly.
In order to keep up with them one would need at least 3 hours a week.
As you know, the principle of my technique does not consist only in analysis and interpretation of such materials as are produced by the unconscious, but also in their synthesis by active imagination.
Of the latter I have seen nothing yet.
But this is precisely the "technique" which seems to be indicated in your situation.
You are not only informed enough but also intelligent enough to go on for a long stretch on the assumption that I'm buried and that there is no analyst for you under the changing moon except the one that is in your own heart.
As you will understand, this does not mean at all that you analyse and interpret your dreams according to the rules of the thumb, but that you do what we call in the German language the "Auseinandersetzung mit dem Unbewussten," which is a dialectical procedure you carry through with yourself with the aid of active imagination.
This is the best means I know to reduce an inordinate production of the unconscious.
It doesn't seem right that a man like yourself is still dependent upon analysts.
It is also not good for you, because it produces again and again a most unwholesome dissociation of your opposites, namely pride and humility.
It will be good for your humility if you can accept the gifts of the unconscious guide that dwells in yourself, and it is good for your pride to humiliate itself to such an extent that you can accept what you receive.
I don't intend to behave as if I were a corpse already.
I'm therefore quite willing to help in your attempt in this direction, but I refuse in your own interest to plague myself with your material which is only helpful when you acquire its understanding by your own effort.
Pride is a wonderful thing when you know how to fulfill its expectations.
Did you never ask yourself who my analyst is?
Yet, when it comes to the last issue, we must be able to stand alone vis a vis the unconscious for better or worse.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 458-459.

Carl Jung and "... A tough and coldblooded extraversion...." (2014-12-28 05:57)

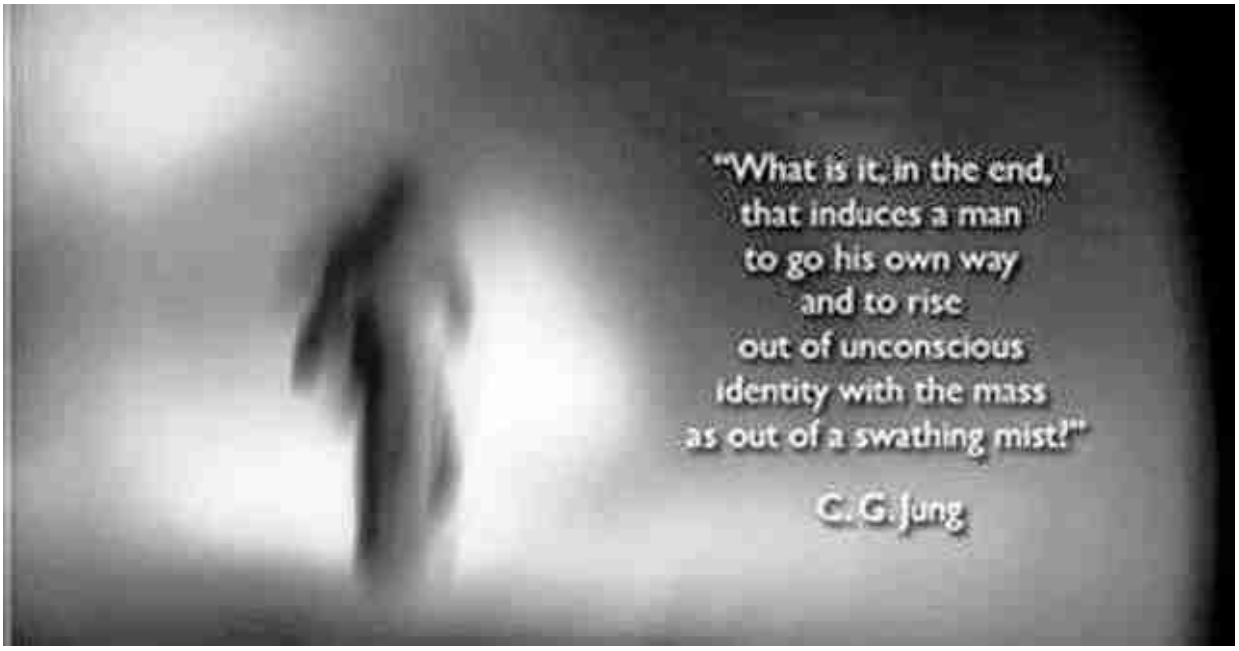


Anonymous
My dear N., July 1946

5300

I have been waiting for a sign of your existence since you vanished from the scene of my ordinary surroundings, and I often wondered what you are doing and how you are faring.
The leap from Zurich and its remoteness into the seething pool of New York must have been a real tour de force . . . .
I don't wonder that introversion has actually no chance with you.
Moreover it would be too fantastic even to think of introversion under your present circumstances.
A tough and coldblooded extraversion is the only thing that carries you across the stormy sea of your manifold activities.
I have, as you rightly surmise, just begun my vacations in Bollingen.
I enjoy sailing, the lapping of the water against the bow and the gentle breeze of the mornings. N
o mental activity-except the elaboration of attractive menus.
Yesterday I had the visit of a French Carmelite monk, a learned man, interested in the psychology of religion.
Our main theme was the Devil and the demons.
I hope you are reckless enough to take care of yourself.
My very best wishes.
Yours affectionately,
C.G. Jung, Carl Jung, Letters Vol. 1, Page

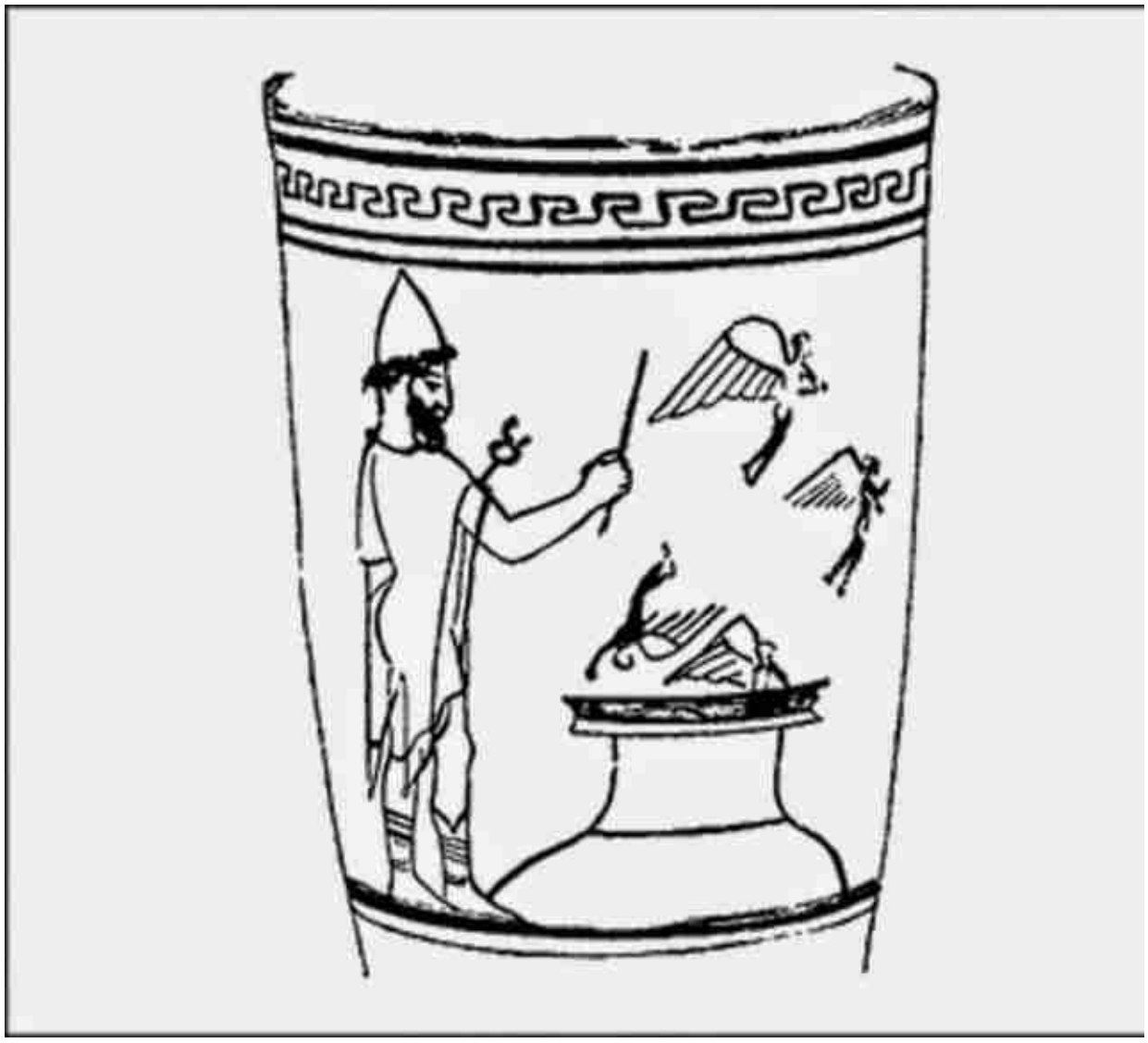
Carl Jung and "Individuation is by no means a rare thing or a luxury of the few..." (2014-12-28 06:19)



[Carl Jung and "Individuation is by no means a rare thing or a luxury of the few..."]
To Erlo van Waveren
Dear Mr. van Waveren, 25 September 1946
It has taken a very long time until I was able to get so far in my correspondence that I could answer your letter.
One could say that the whole world with its turmoil and misery is in an individuation process.
But people don't know it, that's the only difference.
If they knew it, they would not be at war with each other, because whosoever has the war inside himself has no time and pleasure to fight others.
Individuation is by no means a rare thing or a luxury of the few, but those who know that they are in such a process

are considered to be lucky.
They get something out of it, provided they are conscious enough.
Of course it is a question whether you can stand such a procedure.
But this is the question with life too.
Millions of people couldn't stand it, as you know from recent events.
Individuation is just ordinary life and what you are made conscious of.
If anybody should marvel at it, he must have been unprepared for what life holds in store for everybody.
My best wishes!
Yours sincerely,
C.G. Jung, Carl Jung, Letters Vol. 1, Page 442.

Carl Jung on the Biological foundations of Psychological concepts. **(2014-12-28 15:29)**

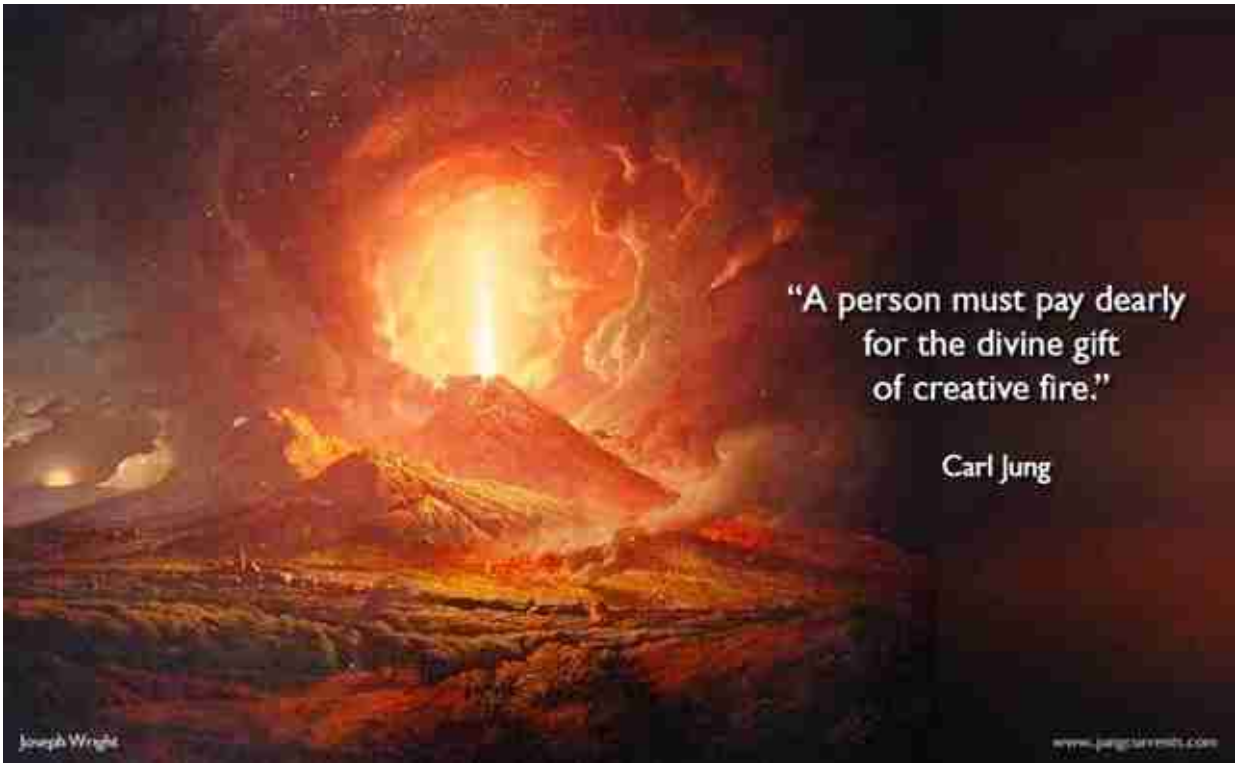


To Professor Loewenthal
Dear Professor Loewenthal, 11 April 1947

5302

I have read your letter with interest.
I think you are quite right when you correlate the concept of intro- and extraversion with all conceivable intro- and extrapetal tendencies.
My typology is based exclusively on biological data.
I have myself brought it into relationship with the biological fact that when many eggs are produced the protective instinct is little developed or not at all, whereas with few
eggs it is very strongly developed.
If you go into the ontogenetic and phylogenetic prehistory of intro- and extraversion, you necessarily come across all the polarities you mention.
At the same time the concept itself becomes increasingly generalized until it finally loses its psychological applicability.
But that is the fate of all psychological concepts.
If they are traced back to their biological foundations they become so imprecise that they lose their psychological meaning.
This is not to say that tracing types of consciousness back to instinctive data is superfluous.
To understand their structure a knowledge of the biological foundations is essential.
But since it is the nature of psychological concepts to point forwards, in the sense of an entelechy, their specific meaning consists in the apprehension of complicated
psychic facts.
They lose this meaning, as said, when they are looked at retrospectively, in terms of their origin.
They then dissolve into extremely general biological conditions.
I don't know whether you have read Jeans's critique of Kant's conception of space.
At any rate one would now have to formulate the apriorism of the so-called space category rather differently than was possible in Kant's day.
The three-dimensionality of space is an unconscious precondition which is not to be confused with an apriori judgment.
This is where Jeans's critique comes in, demonstrating that space cannot be an apriori judgment.
Its psychological reality is that of an archetype, i .e., it is just as unconscious as this and just as effective as this, which is why I have called the archetypes "dominants."
It was just this point in your letter that interested me most, since at present I am very much concerned with apriori categories.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 453-454.

Carl Jung: I think one can only speak out of the torrent of divine images…” **(2014-12-29 05:46)**



To Pastor H. Wegmann
Dear Pastor Wegmann, 20 November 1945
Best thanks for your letter.
The position you have taken interests me greatly; it gives me a chance to look more closely at my own attitude.
You are right, of course: Meyer catholicizes.
As you say, he takes the Scriptures tale quale-ostensibly: but, if I am not deceived, he has a streak of mysticism which gives his picture a special character.
The result is that the tale quale standpoint appears almost irrelevant compared with his supramundane vision of an interpretation that comes as close as possible to the ancient Church.
I find him unpalatable only when he modernizes in style and language and thus steps out of his ”ekstasis.”
When I visualize the content of the book as understood in its best sense, I discover something in it that is somehow similar to my own way of looking at things.
Not that I believe in verbal inspiration or that I find no contradictions and human peccadillos in the text; but the revelatory character imputed to it and the sometimes farcical thoughts are an integral part of his vision.
And it is this that interests me in its totality.
When Meyer amplifies and interprets he speaks to me out of its fullness; indeed, it is as though he were caught up uncritically in this visionary world and were ambling along its highways and byways, laden with everything that the centuries have piled on top of this primordial phenomenon.
A strange and rare spectacle in modern Protestantism, methinks, so far as my limited knowledge goes!
At the Paracelsus Jubilee in 1941 I heard a Benedictine• sermon, during which the jackanapes took it into his head to present the Catholic view as ”agreeable.”
How much better it would have been if he had been inspired by a supramundane vision of the nature and attributes of the Trinity and so conveyed some idea of that primordial
phenomenon from which all Christian doctrine originally sprang.
”Et mortuus est Dei filius, prorsus credibile est, quia ineptum est. Et sepultus resurrexit; certum est, quia impossibile est.”

For the primordial is indeed the supramundane, which the world knoweth not and is incapable of judging, which cannot be got at with any logic or criticism, and which can only be amplified and interpreted but never made ”agreeable .”
I only wish the theologians would accept the Kabbala and India and China as well, so as to proclaim still more clearly how God reveals himself.
If in the process Christianity should be relativized up to a point, this would only be ad majorem Dei gloriam and would do no harm to the meaning of the Christian doctrine.
For all this is true and much else besides.
Minor inconsistencies and obscurities can be left to the purists; but the great incompatibles, such as the being and non-being of God, his person and his non-person, and the coincidentia oppositorum in general, belong to the picture of the divine paradox.
It seems to me strangely beside the point if Protestants think they can adopt a critical, deliberative attitude towards God ’s revelation in its totality.
I think one can only speak out of the torrent of divine images, and in such a way that the continuity of tradition is not broken, otherwise one gets unawares into the cul de sac of subjective opinion.
Quod semper, quod ubique, quod ab omnibus creditor should be the guideline for the theologian, since he is speaking out of and to the depths of an anima naturaliter christiana which recognizes no subjective deals with God, even though the individual psyche enforces them because all life dwells only in individual carriers.
But it is just this fragmentation that has to be compensated by a continual recollection of the veritates catholicae.
It seems to me that Meyer has lived up to this need as fully as possible, if not in all particulars then at least in the general sense that he is speaking on a plane beyond the empirical Church and its ecclesiasticism.
I sense that he is dreaming of a catholicity which wants to embrace the tree of the Church as a whole.
To what extent his attempt is a success or a failure I, an incompetent layman, cannot judge .
I should be glad to hear from you sometime what you think of my ”thoughts out of season.”
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 391-393.

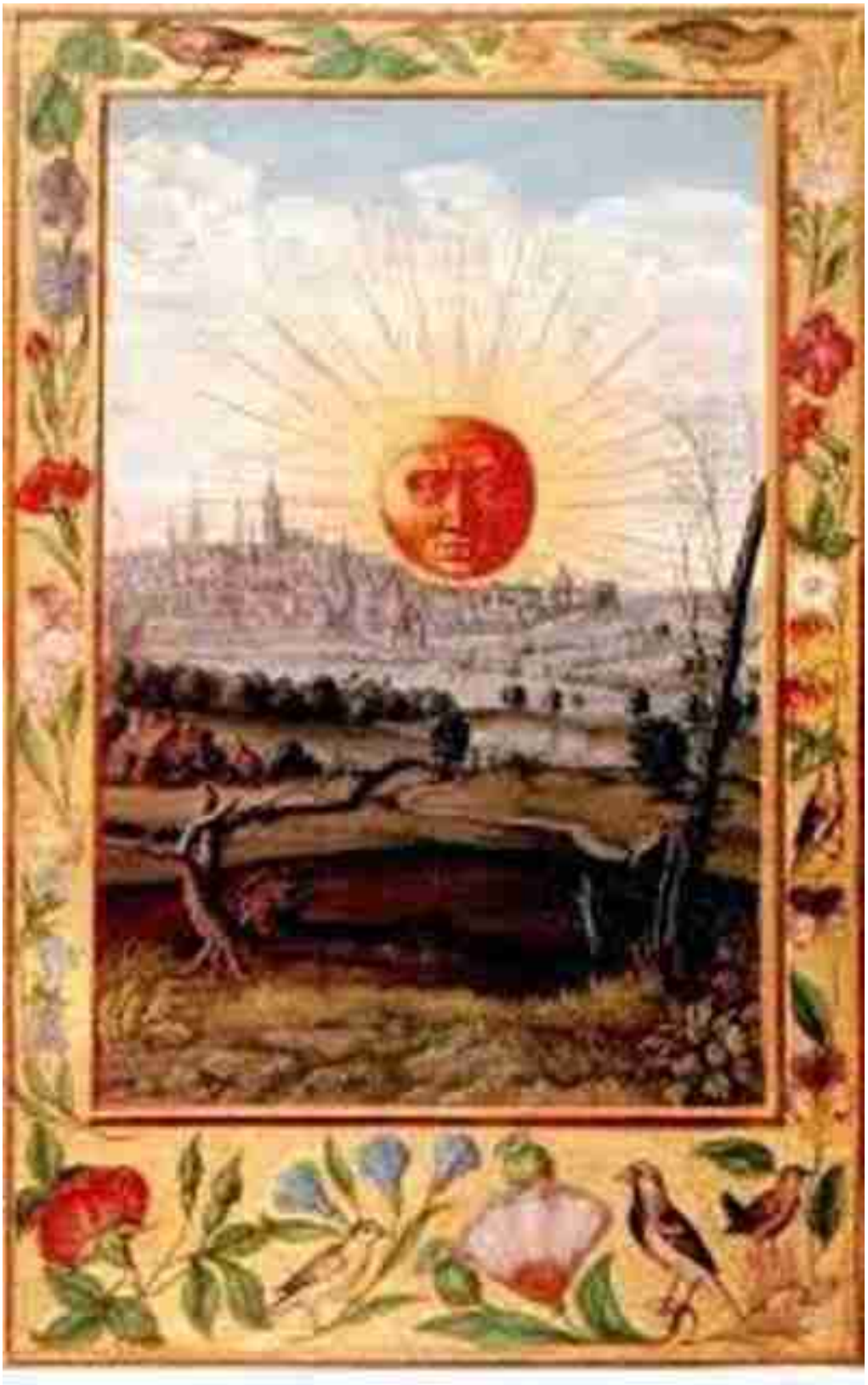
Carl Jung on the outlook of the Philosopher. **(2014-12-29 06:10)**

To Alexander Willwoll, S. J.
Dear Professor Willwoll, 14 January 1946

5306

Many thanks for kindly sending me your interesting essay.
I admire the thoroughness of your documentation and the objectivity of your argument in a field that assuredly contains much that is irritating to philosophers and theologians.
Personally it makes me sad to see how the spokesmen for the humanities often toil and moil over my writings only to reduce all my conceptual variants to a common denominator.
The philosopher should always bear in mind that our point de depart is different, since I approach the problems from the scientific, empirical side: what he calls ”ideas” I observe and describe as entia, just like a botanist his plants, a zoologist his animals, and a chemist his substances.
I am not out to build a conceptual system, but use concepts to describe psychic facts and their peculiar modes of behaviour.
For a zoologist a bear, regardless of its Himalayan, Siberian, European, or American genus, is always a bear, and the empirical psychologist proceeds in the same way with psychic entia.
What he would call the accidentia of ideas is for the philosopher and even more for the theologian just the essential thing.
This can hardly be anything but irritating. It is therefore very much to your credit that you have succeeded in treating my concepts with so much goodwill and objectivity.
Yours sincerely,
C . G. J UN G Carl Jung, Letters Vol. 1, Page 406.

Carl Jung: ”Hermeticism is not something you choose...” **(2014-12-29 16:41)**



To Rudolf Bernoulli
Dear Colleague, 5 October 1944

5308

Your very friendly letter gave me great pleasure.
I am indeed slowly getting better, but it is real slow! Fortunately I can go on with my scientific work and am at present engrossed in the secret of the Chymical Wedding.
Nowadays, certainly, the number of hermeticsm has grown increasingly small.
But it was never particularly large, because the aurea catena3 they write about does not run through schools and conscious tradition but through the unconscious.
Hermeticism is not something you choose, it is a destiny, just as the ecclesia spiritualis is not an organization but an electio.
I hope that your health, too, which had been shaky for so long, has now righted itself again.
With best regards,
Ever sincerely yours,
C.G. Jung Carl Jung, Letters Vol. 1, Page 351.

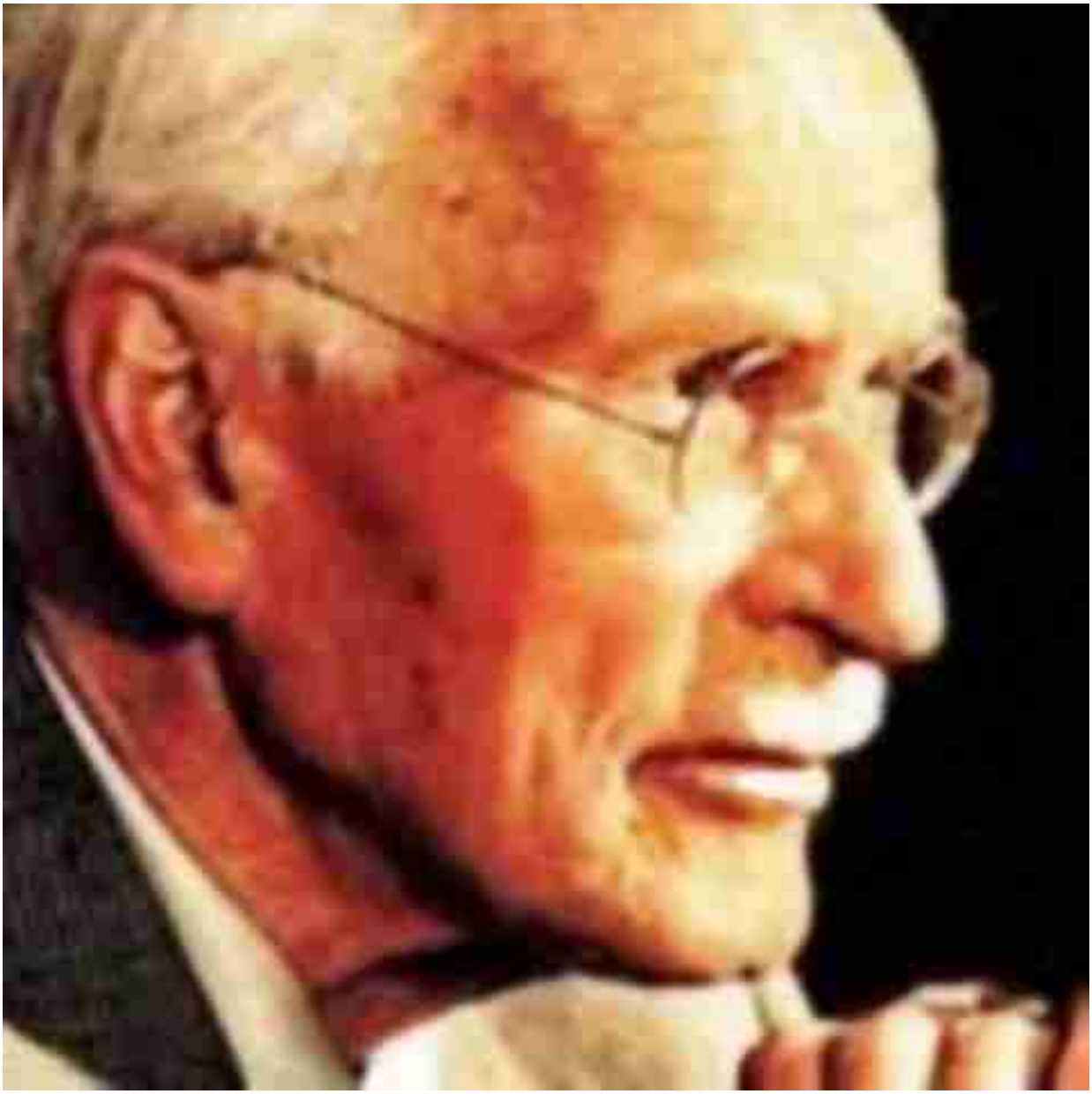
Carl Jung on Post War Germany **(2014-12-30 06:34)**

Anonymous
Dear N., 7 October 1946
It is not a simple matter to write to you.
I am trying to put myself in your shoes so as to give you an intelligible answer.
You are obviously not yet in a position yourself to form any conception of the mood of the world towards everything and everybody that comes from Germany.
Every personal relationship is overshadowed by what has happened, since everybody was affected by it in the most personal way.

Had, for instance, the Germans visited Switzerland, you would not now be able even to write to me anymore.
I really do not know what your attitude is to these facts and real possibilities that hung over us like doom year after year, or rather, how you judge their effect on non-Germans.
From the answer of your Swedish acquaintance you surely must have seen that there are any number of difficulties which, as I have discovered from the many letters I have received from Germany, are hardly appreciated in Germany itself. For us non-Germans they are on the contrary only too plain.
The letters from my German acquaintances invariably begin where they left off in 1939 or earlier.
These people obviously approach one as though nothing had happened in between, except for a few untoward accidents like disease, getting bombed out, losing a relative,
etc.
They take it entirely for granted that individual relationships are something extramundane, or that the individual exists in himself, apart from his family and nation, and therefore has no solidarity with them let alone any responsibility for them.
This curious emancipation is like anticipating the highest goal of psychic differentiation and has a chilling effect on the ordinary mortal, rather like that of a Zen Master on the Christian Westerner.
Anyone who has attained this emancipation has reached nirvana and thus made himself unreal.
There is nothing wrong with that, only one would not expect such a person to turn to people again.
That would be too spooky and moreover lacking in style.
Had the average German really attained this liberation from the social coil by a special act of grace, then the mass phenomenon of a ”people’s community” would be inexplicable.
But since a mass movement did in fact exist, the emancipation of the individual must be spurious since it needed compensating.
Accordingly the truth would be that the German, like every civilized person (not to mention the primitive!) , is answerable for his family and his nation. He must take into account his relation to the surrounding world if he wants to spare himself some very unpleasant experiences.
He would do well to realize the views and sensitivities of other people who feel a solidarity with their country if he is not to miss the mark completely.
A non-German would presuppose sufficient family responsibility, both in himself and others, not to take it as a matter of course that if he were in the German’s shoes he would be received with open arms.
If, for instance, my family had done a mortal injury to another family, or ruined them, I would certainly not take the restoration of friendly relations with a member of that family for granted; on no account could I ignore the attitude of my family as completely as my German correspondents do.
This impressive peculiarity of German psychology has led me to conclude that there must be a remarkable unconsciousness of the collective responsibility of the individual.
This fact might also explain the peculiar susceptibility to mass psychosis, which compensates the deficiency of consciousness in the most effective way, but downwards (hence the leftward-turning swastika!) .
I realize that you may feel my answer thoroughly absurd, but I would remind you that it was not we who had the mass psychosis.
I would have maintained a tactful silence had you not expressed the earnest wish to have an answer from me.
I think you should no longer take German psychology as self-evidently valid, but must consider the reactions of foreigners if you want to establish any relations with representatives of the so-called ”second-class” nations.
I know that in the sphere of your individual consciousness you do not think like that.
But I miss in your letter the consciousness of collective responsibility, which for us is an indispensable requirement not only of politeness but of human feeling in general.
I know that this condition is very difficult for you because to you it seems so ridiculous.
But I do not doubt that if you take the trouble to think it through thoroughly you will see the logic of it.
Recently a letter burst into the house from Bruno Goetz,Z the writer, in which he expressed the wish to visit me immediately.
I replied that it was too painful for me to talk with Germans as I had not yet got over the murder of Europe.
Whereupon he drenched me with a flood of literary vituperation.

To which I rejoined: Q.E.D.
Herr Goetz with his thoughtful answer has once again, but unconsciously, ridden roughshod over the feelings of the non-German in true Teutonic fashion, in order to intoxicate himself with the elation of his noble anger.
This is no longer seasonable.
The Herrenvplk has become obsolete; the stupendously harmless Herr Goetz still doesn't know that.
As a matter of fact he knows nothing at all, and appears mightily justified in his own eyes.
I am sorry for these people who have failed to hear the cock crowing for the third time.
If I had belonged to a secret society which had tried to murder you in a disgraceful way and you had miraculously escaped, it is not altogether improbable that you would feel some hesitation towards me.
With kind regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 443-446.

Carl Jung on the "Loss of the Ego." **(2014-12-30 12:34)**



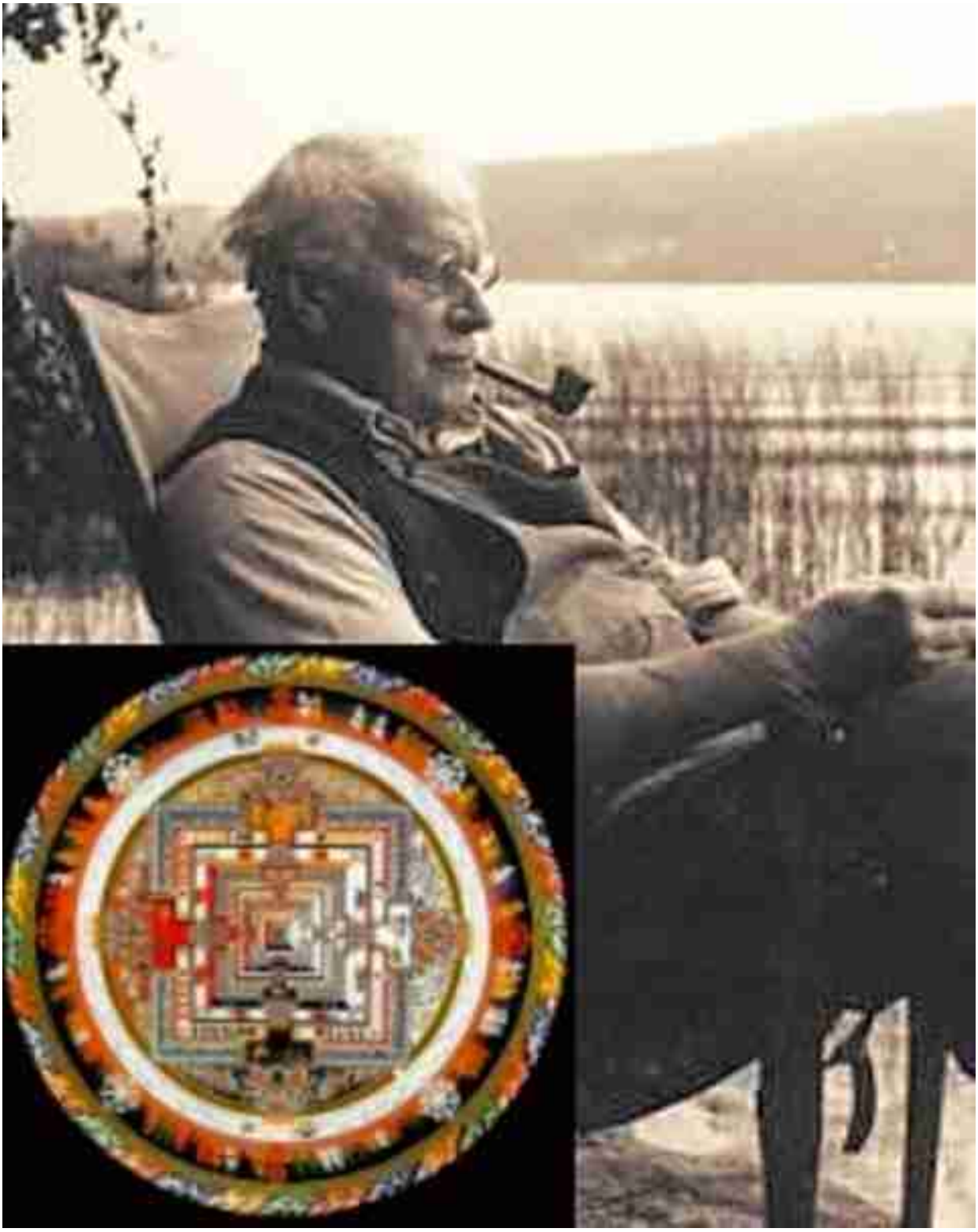
The fact that deity and devil belong together also plays a great role in alchemy.
There the devil appears in the form of the serpens Mercurii, which, however, is at the same time the serpent of the Nous.
For the Naassenes, too, the nachash, the serpent, is the Nous, or the Logos.
Psychologically speaking, the fact that the Logos at first manifests itself as a poisonous snake means that whenever a powerful content emerges from the unconscious, which we cannot yet grasp with our consciousness, there is a danger that the whole ego-consciousness will be pulled down into the unconscious and dissolved.
This introversion process can eventually lead to mental illness.
Consciousness is completely emptied, because its contents are attracted by the unconscious as by a magnet.
This process leads to a complete loss of the ego, so that the person in question becomes a mere automaton.
Such a person is actually no longer there.
He makes the impression of a piece of wood that lets itself be pushed around.
He has completely lost his initiative and spontaneity, because his consciousness has been dissolved by a content of

the unconscious.
In the process of individuation, too, new contents can announce themselves in this devouring form and darken consciousness; this is experienced as a depression, that is to say, as being pulled downward.
As the unconscious has a tendency to project itself into the outer world, there is a danger that one might get dissipated in the environment, instead of staying with oneself.
That's why the alchemists stress again and again that the alchemical vessel has to remain hermetically closed during the opus.
If the lid springs open, vapor will escape and the process will be disrupted.
Only when we bear our situation and accept our depression will it be possible for us to change internally.
Then the devouring animal will be deprived of its power, and the new content can be grasped by consciousness. Carl Jung, Children's Dreams Seminar, Page 373.

Carl Jung on "Gossip." **(2014-12-31 05:51)**

To Jolande Jacobi
Dear Dr. Jacobi, 19 August 1946
. . .
You are much too sensitive to gossip.
As soon as one has anything to do with analysis one becomes the butt of rumours.
If I had listened to them I would have been dead long ago.
Better to listen to your dreams than to the mouthings of human lemurs.
My best wishes!
Yours ever,
C.G. Jung Carl Jung, Letters Vol. 1., Pages 440-441.

Carl Jung and ...” you cannot learn any recipes by heart...” (2014-12-31 06:29)



To Richard Otto Preiswerk
Dear Cousin, 21 April 1947
Many thanks for your interesting letter, in which you confirm all my forebodings about the Near East.
I have recovered pretty well from my recent illness but must still take care not to overwork.

I was very pleased to hear that you are taking an interest in my ideas.
I am sending you through my publisher a small book, which is a short introduction to the psychology of the unconscious.
It is a remarkable thing about psychotherapy: you cannot learn any recipes by heart and then apply them more or less suitably, but can cure only from one central point; and that consists in understanding the patient as a psychological whole and approaching him as a human being, leaving aside all theory and listening attentively to whatever he has to say.
Even a thorough discussion can work wonders.
It is of course essential for the psychotherapist to have a fair knowledge of himself, for anyone who does not understand himself cannot understand others and can never be psychotherapeutically effective unless he has first treated himself with the same medicine.
Otherwise he never knows what he is doing.
You don't get anywhere with such facile, general doctrines as that neurosis consists of repressed sexuality and the like.
The psychotherapist must be a philosopher in the old sense of the word.
Classical philosophy was a certain view of the world as well as of conduct.
For the oldest authorities of the Church even Christianity was a sort of philosophical system with a code of conduct to match.
There were philosophical systems for a satisfying or happy way of living.
Psychotherapy means something of the sort too.
It must always deal with the whole man and not merely with organs.
So it must also proceed from the whole of the doctor.
I think that if you immerse yourself in my thought-processes without regarding them as a new gospel, a light will gradually go up for you about the nature of psychotherapy.
There is, by the way, a Frenchman in your vicinity who seems to be au courant: Godel in Ismailia, Suez Canal Hospital.
Recently he invited me to spend the spring holiday there.
Unfortunately the invitation came too late, and the travel difficulties lamented by you plus my still far too shaky health decided me to choose the quieter part.
One is no longer so young that one can afford to go a-venturing.
Previously anything like that would have had definite attractions.
It is sad that you can't come over this year.
But I can understand that under the present difficult conditions a journey would be as disagreeable for you as it would for me.
It is a shame everything has to go to the devil, but human beings are such fools that they obviously deserve no better fate.
With best greetings and wishes,
Yours, [Carl] Carl Jung, Letters Vol. 1, Pages 455-456.

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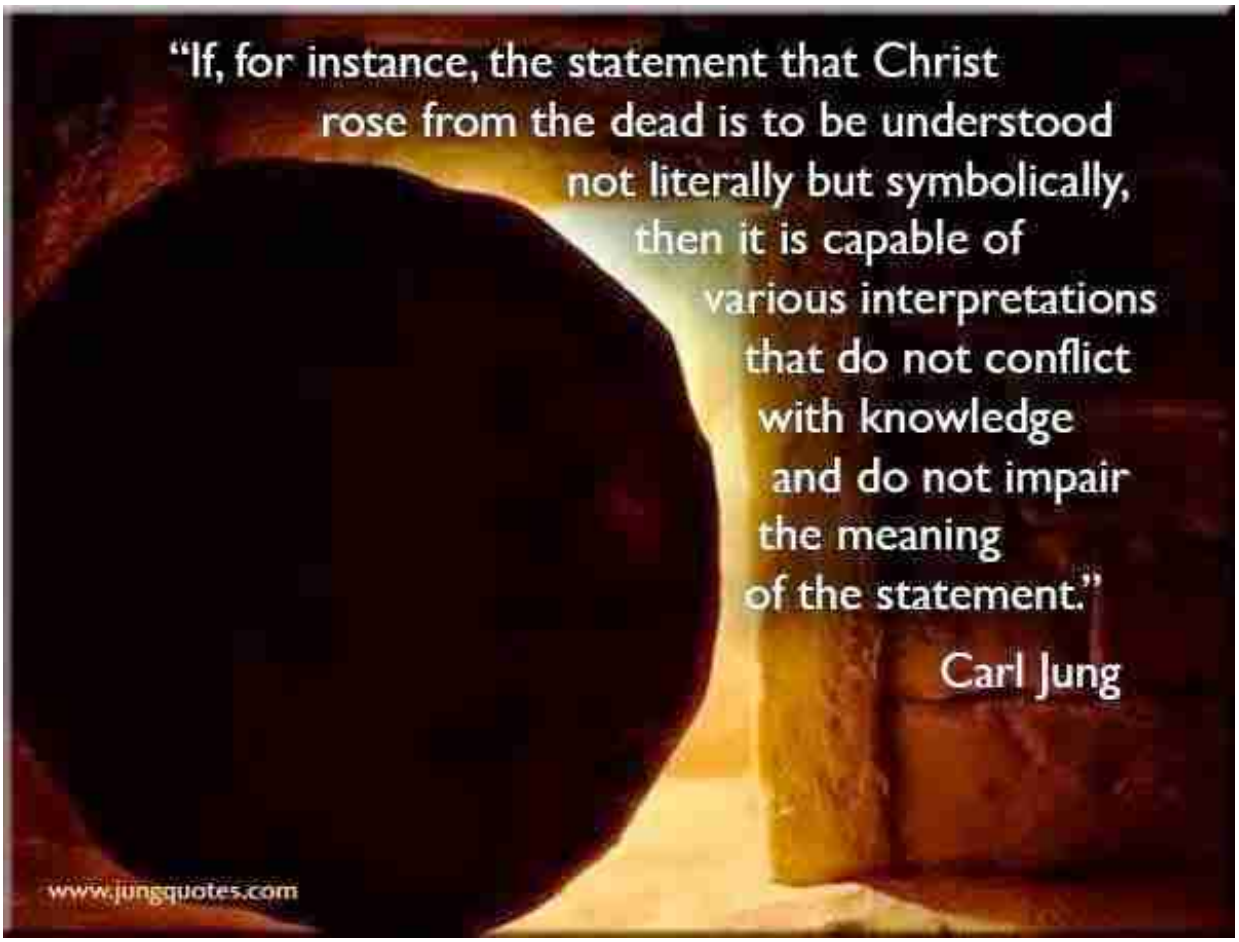
5. 2015

5.1 January

Carl Jung "What will become of the Christian Church? **(2015-01-01 06:40)**



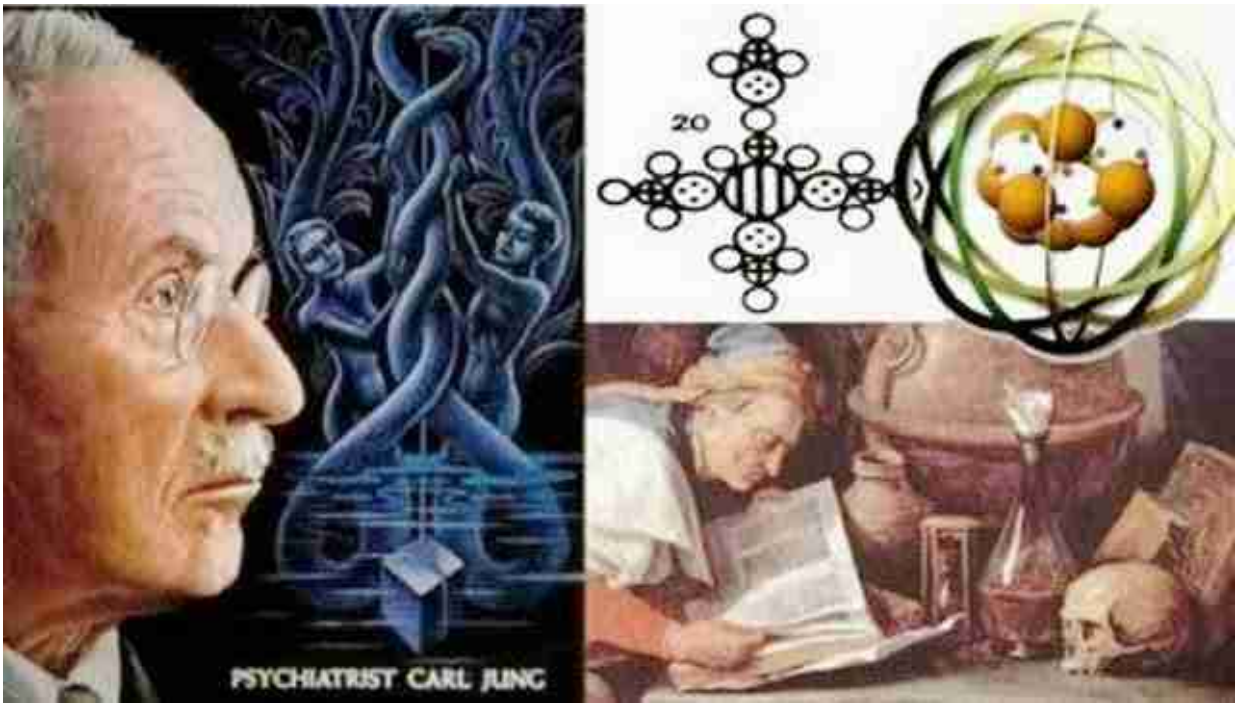
To H.G. Baynes
My dear Peter, 22 January 1942
It was a great pleasure to have your letter of Nov. 23rd.
It took its time in arriving, but it gave me at least an idea of what you are doing.
I appreciate your letter all the more as I know how difficult it is to write letters at all.
Your dealings with the clergy are interesting.
What will become of the Christian Church?
I will try to send you a MS of the Mass and one about the Trinity.
It seems as if one or the other will be included in the English edition of an Eranos book launched in America.
At the moment I am unable to give you sufficient information: there is such a turmoil of publications, translations that I have lost control.
I will try whether I can procure another copy of the Red Book.
Please don't worry about translations.
I am sure there are 2 or 3 translations already.

But I don’t know of what and by whom.
A little book about Paracelsus is about to appear.
This ”religio medica” might interest you.
I will send you a copy.
I have given up lecturing at the E.T.H.
It became too much of a strain, with everything else minus the auto, which has facilitated so many things.
I have done a lot of research work within the last years besides my practical obligations.
A certain slowing down seems to be indicated.
I cannot get reconciled to the stupidity and shortsightedness of man, nor to this world in general.
We are in for a new ”Catacomb Mentality,” the only German invention or article ”made in Germ.” of lasting value.
The devil has been seriously underrated within the last centuries.
And the Church has played along with him in an irresponsible way.
God, things are so very much worse than one likes to admit.
No reason for any optimism: this world will never be better as it is already ”le meilleur des mondes possibles.”
But it has an almost uncanny faculty of deteriorating into something infinitely worse.
The Church insists too much on faith and far too little on insight and judgment.
Thus the Church preserves a general credulity which the devil can make use of and he does use it!
Childishness has been favoured, propagated and nurtured.
Its result is Socialism, the political infantilism Ka-r’ i□ˬx□5 which is always the first step toward the Leviathan.
The future might easily be so bad that the Church could be forced by circumstances to give up all her childish worldliness and socialism and to turn to the spiritual problem of man, which she has so sadly neglected.
I would say of the Catholic Church -”criminally neglected.” (More sins are forgiven to the great sinner than to the petty one.)
It is all like talking about the weather in a howling storm at sea or in a snowstorm on a glacier.
It does not matter and nobody hears it.
The shrieking of the demons is the stillness of the spirit.
It means a withdrawal unheard of, until one hears the great silence.
Hoping you are in good health and that the same is true of your family,
I remain,
Yours cordially,
C.G. Carl Jung, Letters Vol. 1, Pages 311-313.

Carl Jung and "What the other has done to us, we'll then do ourselves later." (2015-01-01 14:10)

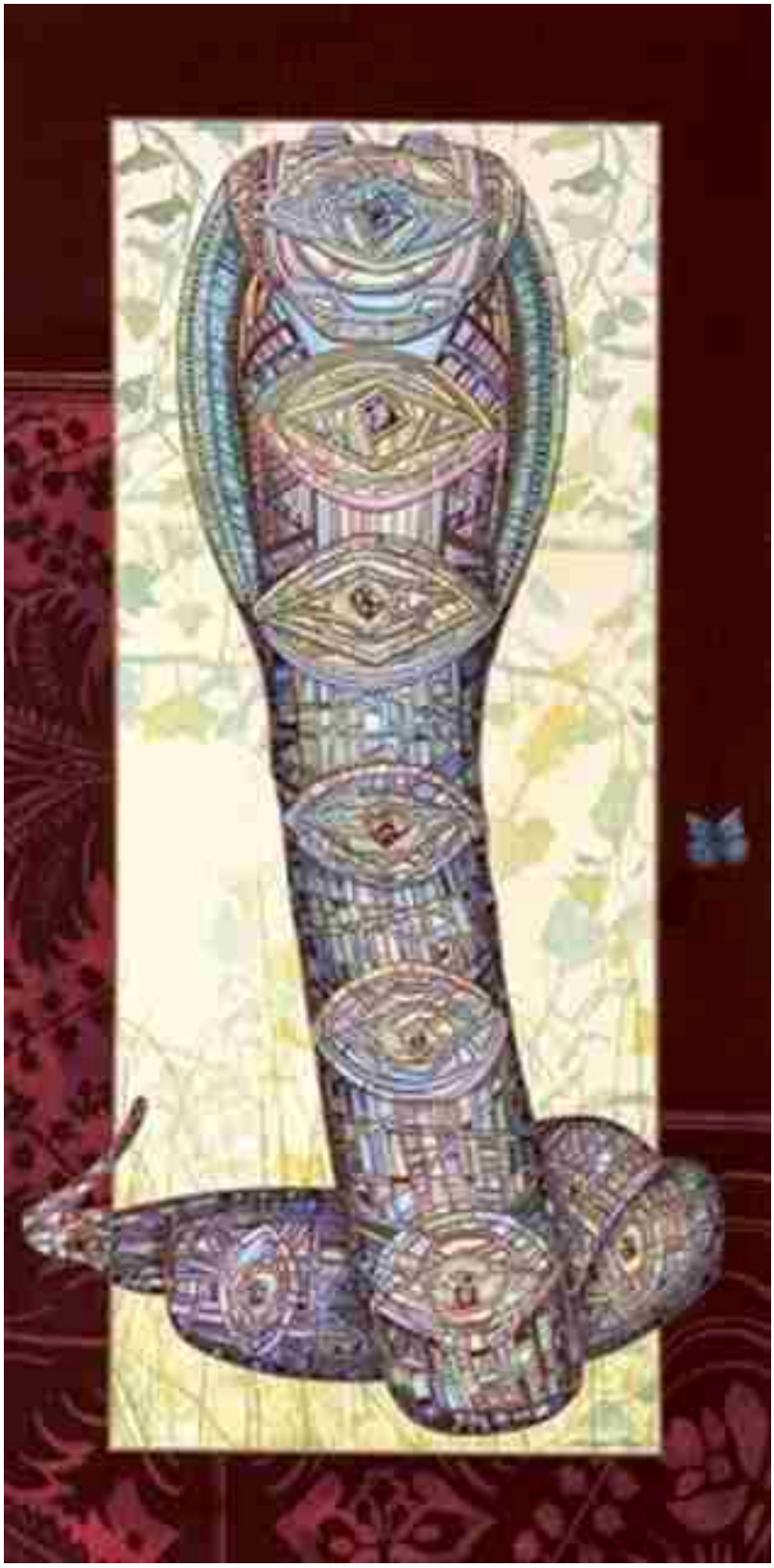
Professor Jung:
Yes, of course. It then turns out that such an attachment is extremely inexpedient, because he will be insufficiently prepared for facing the exigencies of the outer world.
If such a child is intelligent, he may cope with all the intellectual exigencies in school, but still won't achieve anything; he does not have the independence of personality.
He is totally undermined by the mother.
In the case of the doctor, the mother demanded that he tell her all about the analysis.
He wrote down every word for the mother, so she always had him in her grip.
Then I said: "This has to stop."
And of course this was the straw that broke the camel's back.
Fortunately, she didn't die.
One gets so furious with such parents!
Participant: Even if she dies, she will still be living.
It's completely useless.
The mother will still always be there.
Professor Jung:
Yes, dying is completely useless.
As the mother of God, she will always crouch there and brood over the child.
He will never get out. It's the same, of course, with the fathers.
We must by no means think that it would end with death.
What the other has done to us, we'll then do ourselves later.
Everything remains in the same place, and one lives exactly as before.
Many a bachelor is sitting in his apartment and nurses the Manes of his parents, and is as constricted and inhibited as ever. Carl Jung, Children's Dreams Seminar, Pages 438-440.
Note: Manes = Latin, the spirits of the deceased in ancient Rome.

Carl Jung: “The opus consists of three parts: insight, endurance, and action.” (2015-01-01 15:37)



To Olga Frobe-Kapteyn
Dear Frau Frobe, Bollingen, 20 August 1945
The opus consists of three parts: insight, endurance, and action. •
Psychology is needed only in the first part, but in the second and third parts moral strength plays the predominant role.
Your present situation is the result of pressure of circumstances which are unavoidable.
It is conflicts of duty that make endurance and action so difficult.
Your life’s work for Eranos was unavoidable and right.
Nevertheless it conflicts with maternal duties which are equally unavoidable and right.
The one must exist, and so must the other.
There can be no resolution, only patient endurance of the opposites which ultimately spring from your own nature.
You yourself are a conflict that rages in itself and against itself, in order to melt its incompatible substances, the male and the female, in the fire of suffering, and thus create that fixed and unalterable form which is the goal of life.
Everyone goes through this mill, consciously or unconsciously, voluntarily or forcibly.
We are crucified between the opposites and delivered up to the torture until the ”reconciling third” takes shape.
Do not doubt the rightness of the two sides within you, and let whatever may happen, happen.
Admit that your daughter is right in saying you are a bad mother, and defend your duty as a mother towards Eranos.
But never forget that Eranos is also the right thing and was latent within you from the beginning.
The apparently unendurable conflict is proof of the rightness of your life.
A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels.
But God loves human beings more than the angels.
With kindest regards,
Yours sincerely,
C.G. Jung, Carl Jung, Letters Vol. 1, Page 375

Carl Jung's Letter to Victor White **(2015-01-02 05:36)**



To Father Victor White
Dear Father White, 6 November 1946

Your dream is very much to the point!
I had all sorts of feelings or ”hunches” about you and about the risks you are running.
We are indeed on an adventurous and dangerous journey!
But the guiding principle is the ”wind”.
Norway is the northern country, i.e., the intuitive sector of the mandala.
If you could get me just one or two specimens of the ordinations against alchemy, I should be most obliged.
I am most interested in what you are going to write and I shall certainly write a preface if you wish me to do so.
After the congresses I had to spend about 5 days participating in the reception of Mr. Churchill in Bern as well as in Zurich.
At the last dinner I even had the seat beside him.
He was very tired, more than I was.
Afterwards I had to settle down to a careful overhauling of my Eranos lectures.
I have just given them the last touch.
They have grown in size, as I have inserted some rather extensive material illustrating the multiple ”luminosities” of the unconscious, representing the ”conscious-like” nuclei of volitional acts (presumably identical with archetypes).
I hope this is not too Chinese.
I have included St. Ignatius of Loyola ’s vision of the serpent with the many eyes as a most unorthodox piece of evidence.
Thank you for the photos!
They are good and a pleasant souvenir of your visit to Switzerland.
I hope your next one will not be postponed too far!
I wish I could travel more easily.
But I am kept down through too many things.
Presently I must make up my mind to tackle my dangerous paper about the psychology of the H. Trinity.
The Latin text of Aurora Consurgens is in the British Museum.
A rare print of 1625. The title of the volume is: Harmoniae Inperscrutabilis, 9 etc.
Hoping you are always in good health and in good spirits,
Yours,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 448-449.
Note: In his first letter after visiting Jung in August W. mentioned a dream in which he was sailing, with Jung at the helm, from Norway to England. They were passing through perilous rocks at great speed, but there was no feeling of fear ”because the wind was taking care of us.”
Image: Saint Ignatius Loyola’s Vision of the Snake with many eyes.

Carl Jung's Funeral Sermon given by Pastor Werner Meyer **(2015-01-02 06:54)**

Carl Jung's Funeral Sermon given by Pastor Werner Meyer
Psalm 8: How majestic is your name in all the earth! You have set your glory in the heavens. Children and infants

praise you. When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is mankind that you are mindful of them, human beings that you care for them? You have made them a little lower than the angels and crowned them with glory and honour. You made them rulers over the works of your hands; you put everything under their feet: all flocks and herds, and the animals of the wild, the birds in the sky, and the fish in the sea. Lord, how majestic is your name in all the earth!

With thanksgiving for abundance of his work and the rich harvest of his mind, we take leave from Carl Gustav Jung, born Kesswil, Switzerland, 1875 - whom it pleased God to call from this world.

The great question which urged the departed throughout his life is the question of our Psalm: 'What is mankind?'

We inscribe over this life which has now been completed on earth, a few sentences from the 13th chapter of Paul's first letter to the Corinthians:

"And if I have the gift of prophecy, and understand all mysteries, and all gnosis; and though I have a faith that could move mountains, and have not love, I am nothing …… Love never fails. When there are prophecies, they will cease; where there is knowledge, gnosis, it shall pass away. For we know in part and we prophesy in part. When I was a child, I thought like a child; but when I became a man, I put the ways of childhood behind me. Now, we see through a glass, darkly; then, we shall see face to face. Now we know in part; but then shall I know, even as I am fully know."

Dear mourners and companions in sorrows!

To praise men is not customary among Christians.

To One alone the honour is due.

To Him, who is the source, the foundation, and the goal of all things.

But it is customary among Christians to give thanks for the gifts of God, and most of all; for that gift which He bestows upon us in the form of the talented ones, and of the service which they render from man to man and to the whole of mankind.

'Ye shall know that a prophet has been among you', God, our Lord, told Israel whenever the people had heedlessly passed by men who, in the strength of their spirit, saw to the roots of the prevailing situation and had something to contribute towards its cure.

But we, who as yet have gained hardly any distance from the spiritual giant who lived amongst us, wish to speak more cautiously and modestly.

'You shall recognize that a man who knew has been among you, a man endowed with true gnosis, a "'sophos".

Those initiated into the life-work of C G Jung have a number of examples before their eyes which show how he approached the respective situations of his day, diagnostically and therapeutically.

Now it has been written: '"And if I have the gift of prophecy, and understand all mysteries, and all gnosis; …. and have not love, I am nothing …… Love never fails."

Carl Gustav Jung possessed something of both: in his researches he penetrated the to the roots of created things, he crossed the threshold to the mysteries of the archetypes; and at the same time he healed.

He was and remained a therapist of individuals, and even more so - of all mankind.

Jung explored creation respectfully, because he loved it with the sober, inexorable love which is characteristic of the physician.

The departed has joined the prophets because - in the original sense of the word - he unveiled what was hidden, yet worthy of revelation.

Surely, his work represents one of the most powerful 'earthquake centres' of recent times in reaching a new understanding of man, and in the form of a new image of humanity.

According to the Pentecostal sermon of Peter, it belongs to the continuing rule of the Holy Spirit that such earthquake centres and volcanoes are activated again and again in order to break up the smooth surface of civilized, established mankind.

Peter stated Joel's prophesy:

"I will pour out my spirit upon all flesh: and your sons and your daughters will prophesy, and your men will see visions, and your old men will dream dreams. And on my servants, both men and women, I will pour out in those days of my Spirt, and they will prophesy. And I will show wonders in the heavens above, and signs on the earth below."

In the 20th century, a topical interpretation of such a prophesy must inevitably include a phenomenon like Jung: for a long time no-one like Jung had appeared, advocating in the name of the spirit, the deeply moving experiential

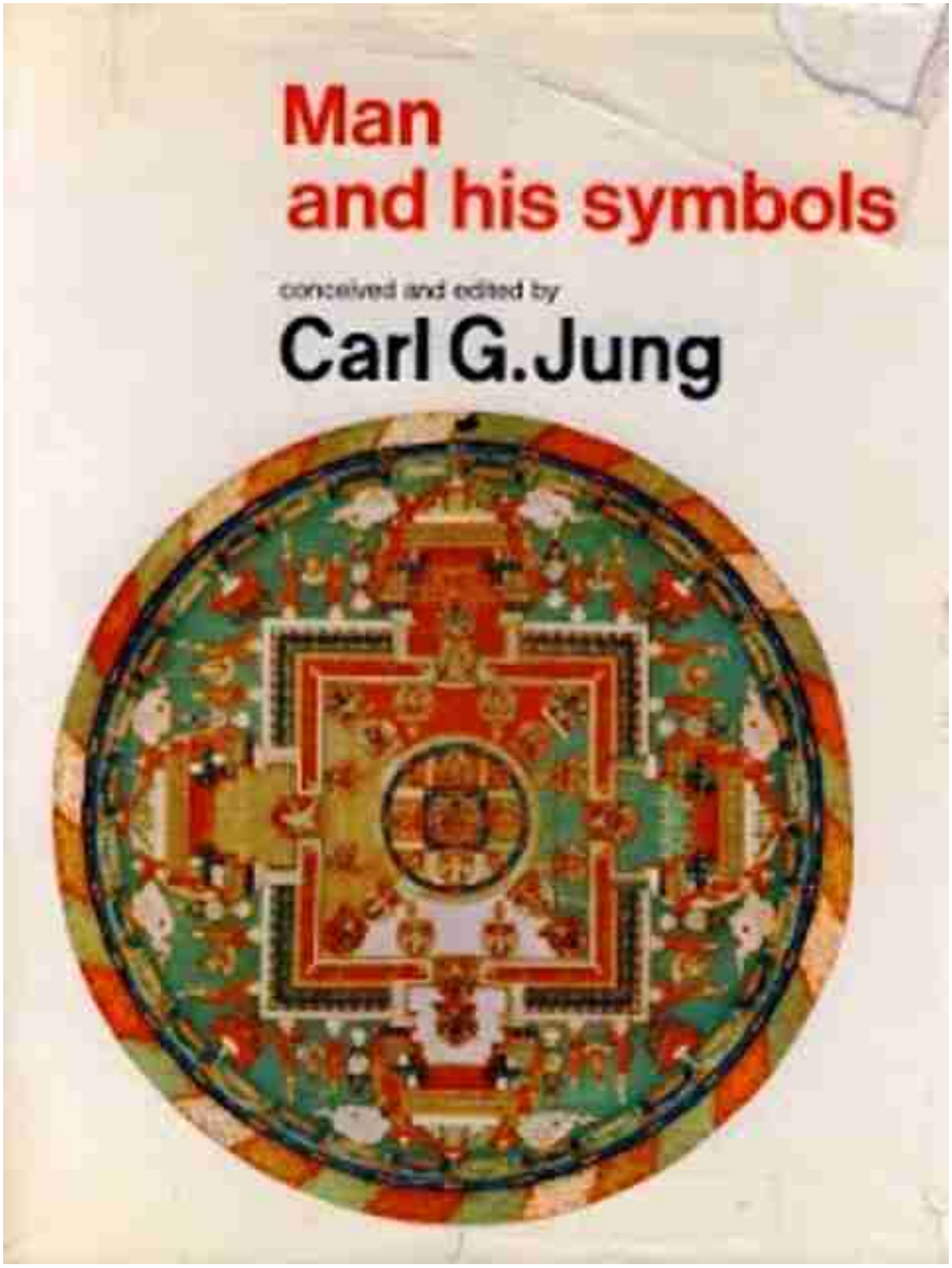
powers of the soul - without betraying it to out lower natures.
At long last, experiences of the psyche, from visions and dreams to the perception of wonders in heaven and signs in the earth, have once again become legitimate and need no longer - not even in the church - go bashfully into hiding.
The departed found clues for their decipherment.
To us, and to Christians in particular - which is by no means self-evident - Jung has restored the courage to own a soul, a soul with its unfathomable abysms, its depths and its heights, which is what the Biblical expression “image of God” means.
Once before, a prophet in the full sense of the word was also called back to the eternal world, and that in the appropriate manner: on the fiery chariot of the spirit.
This was Elijah.
Elijah had founded a school, and his closest disciple was allowed to witness his departure in the blaze of the spiritual fire.
When he saw his master carried upwards he called after him: “My father, my father, the chariot of Israel and its horsemen ……”
He realized that a great power had sped away with Elijah.
He suffered bereavement because this giant was no longer with him.
Now a patriarch of the science of mind has left us, a father and champion of the psyche and of its right to exist, a defender and guardian of true inwardness; one of the great wise men who knew how to decipher the mirror-writing of the soul, who listened to the primitive language of living creatures; who built a bulwark around the soul, and with vigorous steeds struck out victoriously against the siege and starvation which it had endured far too long from the rationalists’ mighty and seemingly invincible armour: - a champion of man’s healing.
And this gigantic work could not be, nor wanted to be, more than in part.
Precisely for this reason it bears the seal and blessing of all genuine spiritual work, submitting reverently to the fragmentary nature that is imposed by God, even on our highest creative effort.
“Now we see through a glass, darkly; then, we shall see face to face. Now we know in part - but that which is perfect shall come.”
The fortunes, too, of the departed show traits often found among prophets.
“‘Nullus propheta in sua patria” - a prophet is honoured - except in his own hometown and country.
Even this inveterate rule Jung could hardly escape.
It seems as though the distance of foreign countries, nay of continents, was needed in order to gain a true measure of the spiritual phenomenon: Jung.
But a prophet, too, somewhere needs a chair, a table and a lamp to work in order to devote himself undisturbed to his work, a place where he can rest his head.
On the shores of Lake of Zurich, close to its waters, its winds, and its secret wilderness, he found a congenial home.
By nature, prophets are wanderers.
With them, stabilitas loci is rather an exception.
Kusnacht is proud to know C G Jung as one of its citizens and honorary citizens, indeed more than proud: it is grateful; for it was he who chose Kusnacht; Kusnacht did not choose him.
But let us follow the simile of the prophet to its conclusion!
A prophet is never to be measured by the exact, orthodox rule.
Not infrequently prophets had one foot in heresy.
The borderline between prophets and heretics is a fluctuating one.
Occasionally the prophet will confront the scribes with the question whether, while pestering prophets with their trivial criticisms, they are not like flies who try to swallow whole camels.
A prophet usually sounds the alarm precisely at that moment when the learned, after great pains, have at long last come to believe that once again the church is secure within its bounds.
A prophetic magus may even be entitled to start a small revolt against scriptural exigesis, apparently even against the sacrosanct Book itself; a small revolt in the name of the soul that is unable to cope with the riddles of existence; a small revolt against Biblical traditionalism - in the name of that other Bible which Jung knew how to read as no-one had done for a long time.

That other Bible - it is the Bible of creatures and of their secret handwriting; it is the picture language of the soul, of poetry and art; it is the glossary too, of the diseased soul; the secret code of the cosmos connected with all these by ultimate mystery, the mirror-writing of sun, moon and stars.
Magi contra scribes - it is not for the first time that this constellation of opposites has occurred in the history of the human mind.
It has the precedent in the story of Christ at that most prominent moment when the Magi from the East came to Jerusalem to announce a radical change in man's history, beginning with a sublime birth among the Jewish people.
The scribes, it is true, smiled wearily at that naivety.
But Jung took his departure from the same book as those Magi, the book which the very scribes, to the great detriment of religious life, nowadays hold in least esteem.
Jung believed that from the point of view of that book, at the threshold between Pisces and Aquarius, he had something to say on the present situation.
It belongs to the style of the prophet who has been persistently ignored, to slam the door, for once, somewhat harshly.
The calendar of prophets and magi differs from that of other people.
They are not fully synchronized with the present.
But a time will come which will vindicate the departed in an altogether different way.
Both books, the holy scripture and the likewise-sealed book of psyche and cosmos must be explored with the same loving respect: for the characters of both originate from the same hand.
But even then it will still be a reading in the mirror, the deciphering of a writing which we are only allowed to see from below, and hence inverted; for the veil of a magnificent divine code covers all things.
It is love which has placed the barrier, this *cordon sanitaire between the ailing creature and the unveiled majesty.
It is love which can break down the barrier and remove the veil from our eyes, when our essence has become purified in the purgatories of life and in the baptismal waters of chastisement and experience, restored to health by the bread of life.
Then we shall fully know.
All things will be become transparent for the wisdom and the love of God.
Thus we shall behold him?
No, God will behold us, with the eye of infinite love, with the creative eye which projects into the thing seen what it has in itself.
The vision of God will become our vision.
Then, at last, we shall fluently understand the handwriting of all creation, and all the things we read will be an ecstasy of thanksgiving.
'But then ……' Spiritual men always look to the future.
They are not extinguished.
They only change their position.
And they are transformed.
God is not a God of the dead.
For Him all are alive.
"All souls are Mine', even beyond that threshold which we call death. They continue to exist, even post mortem, not only in the sense of an animistic resonance but in their actuality, though on a new plane of being. And according to the holy scripture, in particular 'the teachers who have guided many into the truth shall shine like the stars in heaven".
And though, as we have read, charity never fails, they still make us consider that charity involves subjects and objects: man shall love God without end, and be loved by Him.
Under the aspect of God's creative love, man shall be released from all constrictions and misrepresentations of his vision, freed from the distortions of perspective - the departed, too, was not free from them on this earth.
And this will be a rebirth, a gradual, painfully joyous release, an ascent from one illumination to the next.
Then only may we speak of that ultimate manhood compared with which, according to Paul, even our highest maturity in this world is but the groping of a child. Even after death we shall probably not cease to learn and to grow.

According to the Bible, to the baptismal doctrine of the church - and according to C G Jung's doctrine of archetypes - all renewal and every birth are essentially connected with the element, water.
"Unless one is born of water and spirit, they cannot behold the kingdom of God".
This time, too, at the passing of a human being from this world to the future world, water and spirit shall therefore have the last word, as they also had the first word at the first creation of the world.
I will let a little story speak for me.
This story is to be ascribed to a certain spiritual ancestor of our deceased, to the author of the Cabbala Denudata, the cabbalistic scholar Christian Knorr von Rosenroth (1636- 1689), who is also the author of that wonderful song Morgenglanz der Ewigkeit (Morning Radiance of Eternity), with whom Jung, too, was engaged in a deep, learned dialogue.
According to reliable information, Knorr von Rosenroth was seen by his daughter several times after his death.
Once he appeared to her in the form of a little boy.
His head was bandaged as though he had had a serious injury but was now approaching happy recovery.
All the time he was singing an ancient hymn about the passage of Israel through the Red Sea with the refrain: 'Come on and leap! It won't be all that deep - The great Red Sea!
As he thus appeared to his daughter, she took courage and asked him why his head was bandaged.
He told her that he had had to cross the deep chasm of the great waters on a very dangerous, narrow bridge.
Although when a small child he had got safely across, the storm had lashed and injured his head - this head heavily laden with learning.
The great man to whom we now bid farewell, on his journey of discovery through the ocean of human nature, with its startling results, pulled on his oars so powerfully that many a rationalist head got hurt, and many a sacrosanct conception was turned upside down.
But now he must himself pass through the last great waters, not only as an explorer and discoverer, but also as one who is being explored and discovered.
May he, on this passage through the great water, face the purifying storms of the judgment as joyously and vigorously as his kindred in spirit who, according to the vision just mentioned, had changed from scholar to child and called out to himself: 'Come on and leap……!'
It may well be that in the great scrutiny when things are put right by divine correction, at once painful and cheerful, this or that detail is removed, because the temporary has to give way to the permanent; the fragmentary to the consummate.
Still, this last excursion will be the most rewarding one, for: "Primus homo de terra terrenus – secundas homo de caelo caelestis"; "The first man is of the earth and is earthly, the second man is of heaven."
This had been the hope of the departed for his life companion.
May it be granted to him!
Amen.

VOCATVS·ATQVE·NON
PRIMVS·HOMO·DE·TERRA·TERRENVS
SECVNDVS·HOMO·DE·CAELO·CAELESTIS
VOCATVS·DEVS·ADERIT
FAMILIE JVNG
JOHANNES PAVL JVNG
1842 1896 †
EMILIE JVNG-PREISWERK
1848 1923 †
GERTRVD JVNG
* 1884 1935 †
EMMA JVNG-RAVSCHENBACH
1882 1955 †
CARL GVSTAV JVNG
1875 1961 †
GRETE JVNG-MERKER
1915 1983 †
DR. LIC. KARL JVNG
1908 1996 †

Carl Jung on the formation of a "Symbol." **(2015-01-03 06:44)**



To Kurt Plachte 10 January 1929
I can agree with your statements in all details and merely regret I am not in a position to give you practical examples

of my views.
Everything in me has arisen from direct experience of the mentally I or ”seekers after truth.”
For me a symbol is the sensuously perceptible expression of an inner experience.
A religious experience strives for expression and can be expressed only ”symbolically” because it transcends understanding.
It must be expressed on way or another, for therein is revealed its immanent vital force.
It wants to step over, as it were, into visible life, to take concrete shape. (The spirit shows its effective power only in the reshaping of matter.)
An idol is a petrified symbol used stereotypically for ”magical” effects.
It can have this fascinating effect so long as it touches those layers unconscious from which the symbol arose (somewhere else i.e. with other people).
Its effect is just the opposite of the symbol is an expression of the enrichment of consciousness through experience.
The idol betokens a regression to the unconscious, i.e .. an impoverishment of consciousness.
The Master speaks a ”power word” born of the richness of his vision, the disciple merely conjures with it.
For the Master the communion means: I give you myself, my flesh, my blood.
For the disciple this means: I eat the god, his flesh and blood.
The ritual anthropophagy of primitive man (the cave dweller) echoes fascinatingly deep down in us: we can do it again, mysteriously sanctified, and yet we are not primitive brutes but are sanctified by the god’s flesh.
In a few cases I have found a quite unquestionable blood lust in connection with the Communion!
Here we have religious license for what is primitive and no longer permissible. The magical word is one that lets ”a primordial word resound behind it”’; magical action releases primordial action.
I am indeed convinced that creative imagination is the only primordial phenomenon accessible to us, the real Ground of the psyche, the only immediate reality.
Therefore I speak of esse in anima, the only form of being we can experience directly.
We can distinguish no form of being that is not psychic in the first place.
All other realities are derived from and indirectly revealed by it, actually with the artificial aid named science.
We should think of the collective unconscious neither as order nor as disorder. Experience corroborates both.
With a disordered consciousness order can come out of the unconscious, just as conversely unconscious chaos can break into the too narrow cosmos of consciousness.
At the founding of the great religions there was to begin with a collective disorientation which everywhere constellated in the unconscious an overwhelming principle of order (the collective longing for redemption).
Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation!
Hence it has a fascinating effect on everyone, it is ”true’ ’temporarily valid because it is meant only for a particular situation.
If the situation changes, a new ”truth” is needed, therefore truth always relative to a particular situation.
So long as the symbol is the true and redeeming answer to the corresponding situation, it is true, valid, indeed ”absolute.”
But if the situation changes and the is simply perpetuated, it is nothing but an idol, having an impoverishing and stultifying effect, because it merely makes us unconscious
and provides no explanation and enlightenment.
Justin Martyr for instance, spoke of Christianity as ”our philosophy.”
The symbol is doctrine, the idol delusion.
I regard Hegel’s ”perceptual” thinking as a thinking analogous with *archetypes.
”Perceptual” or ”apperceptive” thinking has greater meaning and value because it unites at least two functions.
The highest form of the intellectual process would be symbolic experience and its symbolic expression.
You are right-the symbol belongs to a different sphere from the sphere of instinct.
The latter sphere is the mother, the former the Son (or God).
For my private use I call the sphere of paradoxical existence, i.e., the instinctive unconscious, the Pleroma ,a term

borrowed from Gnosticism.
The reflection and formation of the Pleroma in the individual consciousness produces an image of it (of like nature in a certain sense), and that is the symbol.
In it all paradoxes are abolished.
In the Pleroma, Above and Below lie together in a strange way and produce nothing; but when it is disturbed by the mistakes needs of the individual a waterfall arises between Above and Below, a dynamic something that is the symbol.
Like the Pleroma, the symbols is greater than man.
It overpowers him, shapes him, as if he had. opened a sluice that pours a mighty stream over him sweeps him away.
Our difficulty is that we understand the psyche as what we make regulate ourselves and we can't get it into our head that we are the helpless victims of psychic forces.
Take the professor who suffers from a "compulsion neurosis."
Compulsion neurosis is a magic word used by the modern medicine man, which means (apotropaically) nothing but neurosis (imaginary illness).
Yet real compulsion is one of the most hellish, devilish tortures, far worse than any organic disease.
It would be better if the professor thought were possessed by the devil! That would be considerably nearer to the truth.
The term "symbol" in Freud's psychoanalysis has nothing to with the symbol.
He should have said "symptom" or "metaphor" instead.
The symbol never arises in the unconscious (the Pleroma) but as you rightly say, "in self-formation."
It comes from the unconscious raw material and is formed and expressed consciously. (Cf. my definition of the symbol in Psychological Types.)
The symbol needs man for its development.
But it grows beyond him, therefore it is called "God," since it expresses a psychic situation or factor stronger than the ego. (I call it the self)
This factor is pre-existent in the collective unconscious, yet powerless until I experience it consciously then it takes the lead. ("Yet not I, but Christ liveth in me.")
It supplants the ego in essential respects.
Hence the deliverance from the feeling of ineptitude, etc. ("Thy Will be done.") Carl Jung, Letters Vol. 1, Pages 59-63.

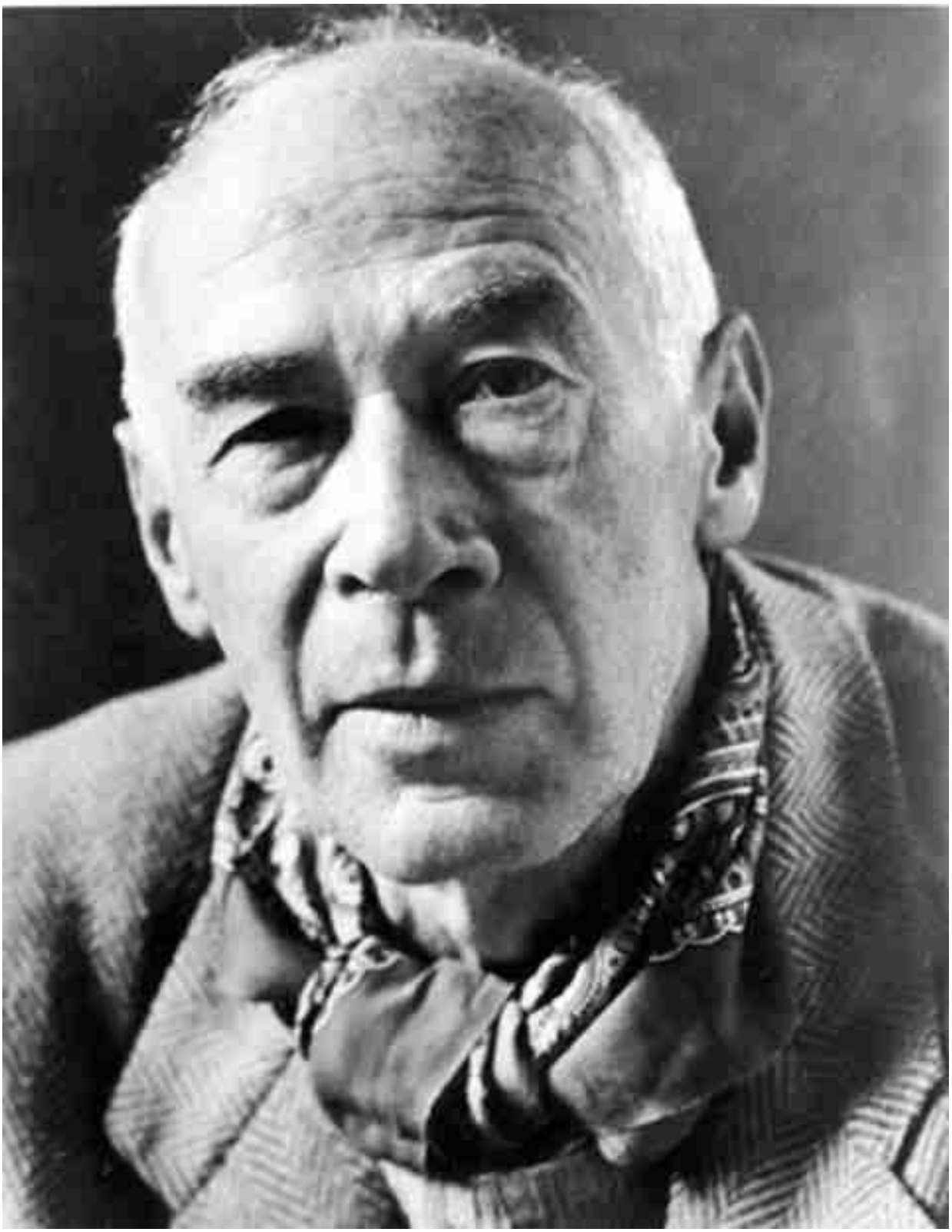
Carl Jung "...there is a whole lot of primitivity in us to be made good." **(2015-01-04 06:20)**

To Oskar A. H . Schmitz
Dear Herr Schmitz, 26 May 1923
I have read your book with attention, and must again thank you for your kindness in sending it to me.
Permit me a few remarks: to the extent that I regard the psychoanalytic and the psychosynthetic method as an instrument for self-improvement, your comparison with the method of yoga seems to me extremely plausible.
But I feel it necessary to emphasize that this is merely an analogy, because nowadays far too many Europeans are inclined to accept Oriental ideas and methods uncritically and to translate them into the mental language of the Occident.
In my view it is detrimental both to ourselves and to those ideas.
The products of the Oriental mind are based on its own peculiar history, which is radically different from ours.
Those peoples have gone through an uninterrupted development from the primitive state of natural poly-demonism to polytheism at its most splendid, and beyond that to a religion of ideas within which the originally magical practices could evolve into a method of self-improvement.
These antecedents do not apply to us.
The Germanic tribes, when they collided only the day before yesterday with Roman Christianity, were still in the initial state of a poly-demonism with polytheistic buds.
There was as yet no proper priesthood and no proper ritual.
Like Wotan's oaks, the gods were felled and a wholly incongruous Christianity, born of monotheism.
The Germanic man is still suffering from this mutilation.
I have good reasons for thinking that every step beyond the existing situation has to begin down there among the truncated nature-demons.
In other words, there is a whole lot of primitivity in us to be made good.
It therefore seems to be a grave error if we graft yet another foreign growth onto our already mutilated condition.
It would only make the original injury worse.
This craving for things foreign and faraway is a morbid sign.
Also, we cannot possibly get beyond out present level of culture unless we receive a powerful impetus from our

primitive roots.
But we shall receive it only if we go back behind our cultural level, thus giving the suppressed primitive man in ourselves a chance to develop.
How this is to be done is a problem I have been trying to solve for years.
As you know, I am a doctor, and am therefore condemned to lay my speculations under the juggernaut of reality, though this has the advantage of ensuring that everything
lacking in solidity will be crushed.
Hence I find myself obliged to take the opposite road from the one you appear to be following in Darmstadt.
It seems to me that you are building high up aloft, erecting an edifice on top of the existing one.
But the existing one is rotten.
We need some new foundations.
We must dig down to the primitive in us, for only out of the conflict between civilized man and the Germanic barbarian will there come what we need: a new experience of God.
I do not think this goal can be reached by means of artificial exercises.
On this point I must part company with Darmstadt, much as I admire your efforts.
Your brilliantly written book, with its many profound and true thoughts, will assuredly have a most beneficial influence.
But so far as practical life is concerned I cannot suppress my misgivings.
I have hinted at some of them in my chapter on Schiller.
Though it would be wrong to draw a parallel between Darmstadt and theosophy, it does seem to me that the same danger exists in both cases: of a new house being built on the old shaky foundations, and of new wine being poured into old bottles.
Though the old damage is covered up, the new building does not stand firm.
Man must after all be changed from within, otherwise he merely assimilates the new material to the old pattern.
Do you not find it also rather suspect to nourish the metaphysical needs of our time with the stuff of old legends?
What would have happened in the 1st century of our era if people had taken the Dionysus legend as the material and occasion for meditation?
Shouldn't we rather let God himself speak in spite of our only too comprehensible fear of the primordial experience?
I consider it my task and duty to educate my patients and pupils to the point where they can accept the direct demand that is made upon them from within.
This path is so difficult I cannot see how the indispensable sufferings along the way could be supplanted by any kind of technical procedure.
Through my study of the early Christian writings I have gained a deep and indelible impression of how dreadfully serious an experience of God is.
It will be no different today.
Yet nowhere in the views put forward by Rousselle can I discover that shattering conflict with the world which is the unfailing concomitant of the primordial religious experience.
.
In Rousselle personally, as you know, the darkness lies buried deep.
We need it, however, and also the fear of it, otherwise we do not know what light is.
I fully understand that you can scarcely dwell upon such abysses in a book, so I do not conclude from the character of your book that you are not aware of these abysses.
Do you know Keyserling's dreams?
And do you think he could safely stand the shock of glimpsing the face of his own shadow?
I have yet to meet a man who has done so without shuddering, and who did not talk a little deliriously afterwards.
You can hear echoes of it in Meyrink's gruesome fantasies.
And it is characteristic that (It least in his books) he has still not got over it.
Of course I have no idea of his personal attitude to what he writes.
Please excuse my outspokenness.
I have never written such a long letter about a book, from which you can judge how vital your book is to me.

With best thanks and kind regards,
Yours very sincerely,
Jung Carl Jung, Letters Vol. 1, Pages 39-41.

Carl Jung letter to Henry A. Miller (2015-01-04 16:33)



To Henry A. Murray
My dear Murray, 2 May 1925
Thank you for your nice letter!

Don’t say too many good things, as I have to be careful not to be swayed away by megalomania.
It is so important to keep close to the earth, as the spirit is always soaring up to heaven like a flame as much destructive as enlightening.
I appreciate your genuine reactions and I sympathize with your enthusiasm, because I am deeply convinced that those ideas that came to me are really quite wonderful things.
I can easily say that (without blushing) because I know how resistant and how foolishly obstinate I was when they first visited me, and what a trouble it was until I could read this symbolic language, so much superior to my dull conscious mind.
Your visit has been a joy and a refreshment to me as there are so few people capable of understanding the clarity of the profunda coeli.
I just spent about 3 weeks in the tower where I finished the 3rd edition of a little book of mine [CW 7], much inspired by the peculiar atmosphere of the place . . .
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 42.

Carl Jung letter on Astrology **(2015-01-05 00:13)**

To L. Oswald
Dear Colleague, 8 December 1928
.
Please do not consider it a presumption on your part to interrogate me.
On the contrary, I am glad you found my lecture interesting.
I have experienced nothing of the kind in Switzerland yet.
You are quite right in supposing that I reckon astrology among those movements which, like theosophy, etc., seek to assuage an irrational thirst for knowledge but actually lead it into a sidetrack.
Astrology is knocking at the gates of our universities: a Tibingen professor has switched over to astrology and a course on astrology was given at Cardiff University last year.
Astrology is not mere superstition but contains some psychological facts (like theosophy) which are of considerable importance.
Astrology has actually nothing to do with the Stars but is the 5000 year old psychology of antiquity and the Middle

Ages.
Unfortunately I cannot explain or prove this to you a letter.
You are also quite right in your view that people who subscribe all out to any of these movements exclude authentic experience for the sake of believed hypotheses, not knowing that they are mere hypotheses but believing them to be knowledge.
But in all these dubious fields there is at least something that is worth knowing and that our present-day rationalism has cast aside rather too hastily. This something is projected psychology.
Always gladly at your service,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 56.

Carl Jung “Please don’t be horrified at my writing to you again.” **(2015-01-05 06:08)**

To Richard Wilhelm
My dear Professor Wilhelm, 26 April 1929

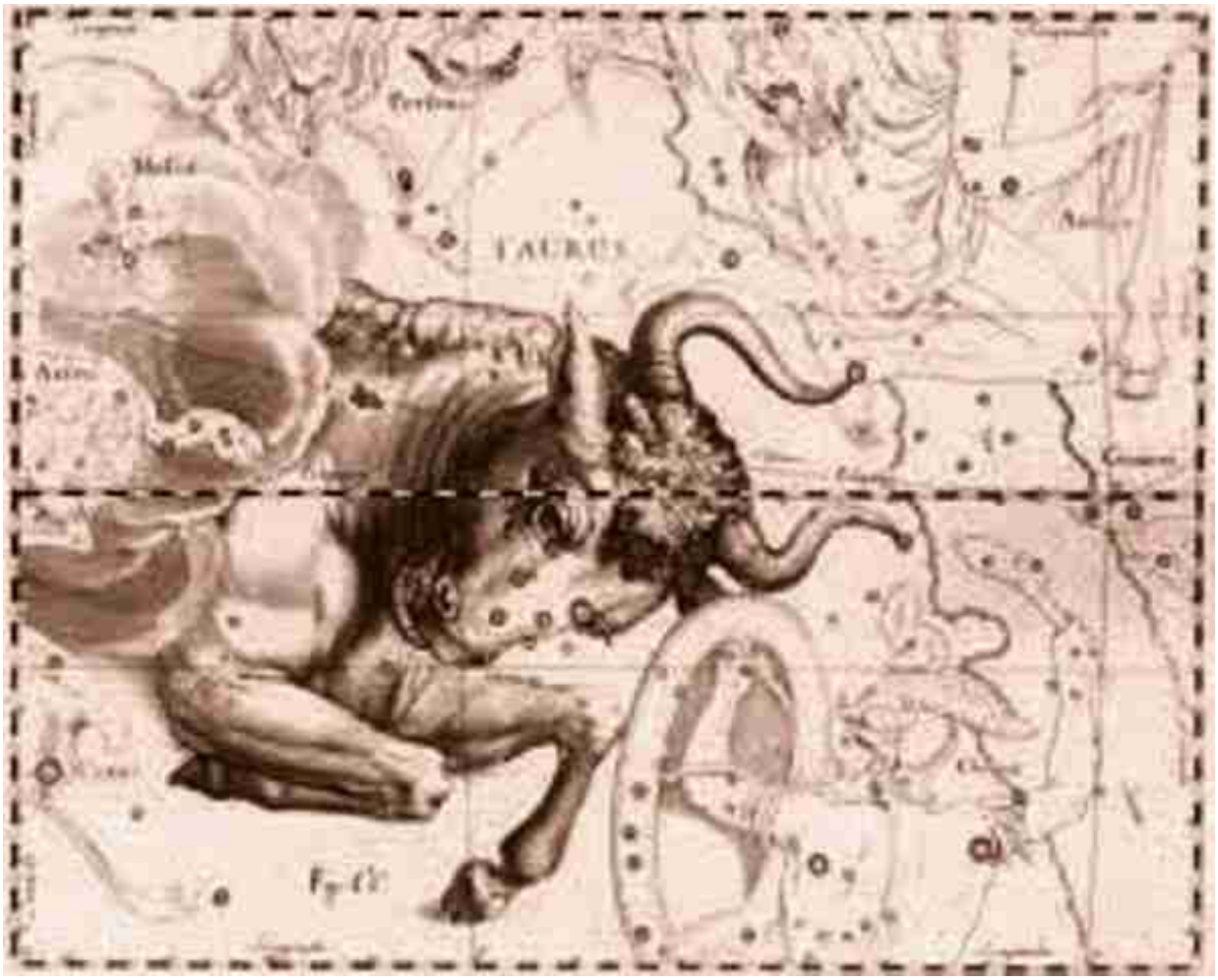
Please don't be horrified at my writing to you again.
I rushed in vain to your house in Frankfurt-not to bother you but because I was somehow worried about you.
Please don't be •offended.
You are too important to our Western world.
I must keep on telling you this.
You mustn't melt away or otherwise disappear, or get ill but wicked desires should pin you to the earth so your work can go on.
The result of my lecture at the Nauheim Psychotherapeutic Congress is that, is that without my previous knowledge, the board of the Psychotherapeutic Society has decided to ask you to give a lecture next year (presumably in Baden-Baden).
This will make history!
Think what it means if medical practitioners, who get at the ordinary person so brashly and in the most vulnerable spot were to be inoculated with Chinese philosophy
It is simply inconceivable.
I am delighted and only hope that no devils will keep you away from this historic occasion.
This really goes to the heart of the matter.
Medicine is switching over to psychology with a vengeance, and that's where the East comes in.
There's nothing to be done with the theologians and philosophers because of their arrogance.
Excuse this new intrusion I hope you are restored in health.
Don't overwork yourself.
The Lamaic mandala has been copied.
I will send back to original soon.
Your ever devoted,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 63-64.

Carl Jung "I have tried my hand at interpreting Tao." (2015-01-05 06:56)

To: Richard Wilhelm [Temporarily [till end of Sept.] Tower Bollingen, Ct. St. Gallen 10 September 1919
Dear Friend,
My commentary is now more or less finished. It has turned out to be rather more extensive [than I expected], because it represents a European reaction to the wisdom of China.
Please would you read it first so that you may correct any Chinese blunders.
I have tried my hand at interpreting Tao.
I haven't inserted any mandala pictures but can easily do so afterwards if you think it expedient.

Naturally the whole thing is too long for the Revue.
I would therefore suggest that the Revue picks out a few plums and publish them.
Further, I would like to tell you that a philological introduction or commentary from your side would be in the highest degree desirable.
For this purpose I enclose the notes you gave me in Kusnacht.
The reader ought to know something of the philosophical and religious background of the ideas in the text.
Its approximate date should be indicated.
The extremely interesting amalgamation of Taoism with Mahayana was quite new to me.
A reference in similar texts (such as the Hui Ming Ching), if any are accessible, would also be most desirable.
Please excuse these importunate but I am inspired by these texts that are so close to our unconscious.
My MS will go off to you as soon as it is copied out.
You won't need it for the philological part.
It would be useful to have a short explanation of the concepts Tao, sin, ming, shen, gui, hun, and po from the characters, which should be reproduced along with them.
In my commentary I have explained the symbols and psychic states in some detail, exclusively of course from the psychological standpoint, and at the same time drawn parallels with our psychology.
It runs to some 53 written folio sheets of about 39 lines each.
The Table of Contents is included.
I hope your health continues to make good progress.
To save time it would probably be better if you sent the whole MS, your discussion [or introduction], the text, and my commentary directly to the "Revue."
The main thing is the book edition.
With very best greetings.
Your devoted Jung.
P.S. It has just struck me that in my commentary I have suggested using "logos" for "hun" instead of "animus," because "animus" is a natural term for the "mind" of a woman, corresponding to the "anima" of a man. European philosophy must take into account the existence of feminine psychology. The "anima" of a woman might suitably be designated "Eros." Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

Carl Jung on the Ages of ”Taurus,” ”Pisces,” and ”Aquarius.” (2015-01-05 14:00)



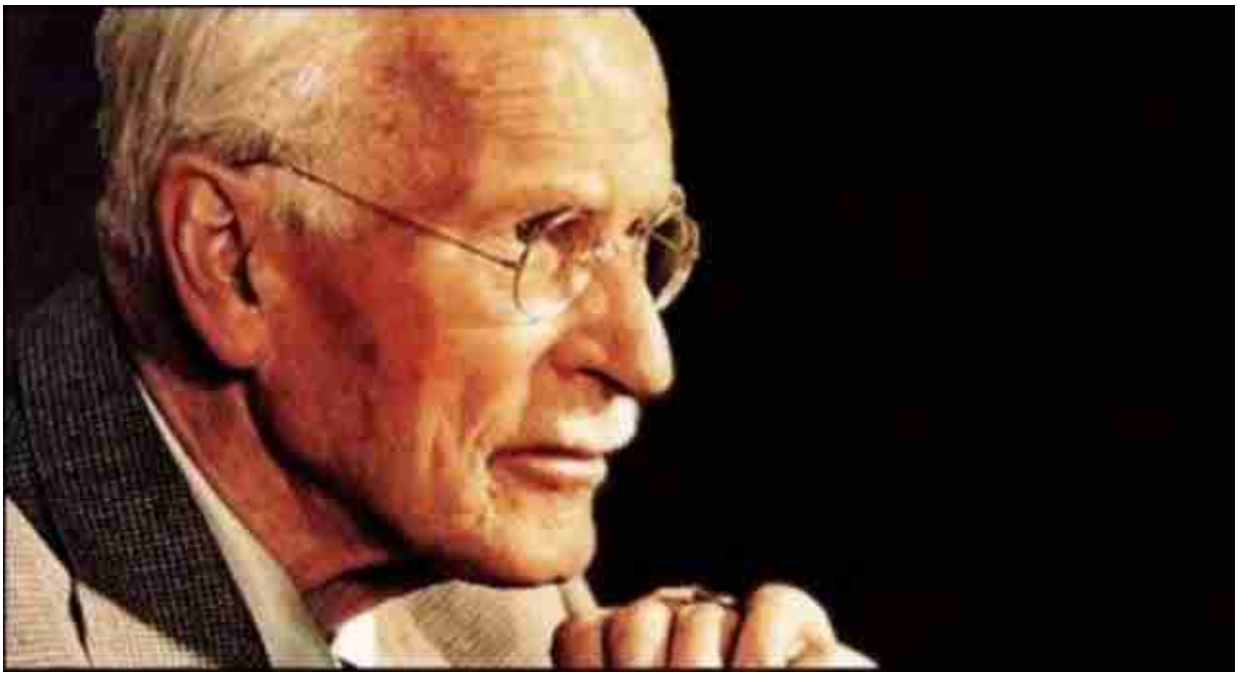
In astrological tradition the transition of the vernal equinox into the zodiacal sign of Aquarius (taking place towards the end of the 10th Cent.) will coincide with a new advance in human development.
Jung argues in Aion that whereas the aeon of Pisces was ruled by Christ and Antichrist (par. 141) and the archetypal motif of the hostile brothers. Aquarius will constellate the union of opposites (par. 142).
The “4th month” puts the beginning of world history into the aeon of Taurus, i.e., 6-7000 years ago, when man first became conscious of historical time (each “Platonic month” lasts about 2,000 years). Cf. Baur, 29 Jan 34, n1. Footnote, Carl Jung, Letters Vol. 1, Pages 69-70.

Carl Jung on the decline of Christianity. **(2015-01-05 18:01)**

To Walter Robert Corti
My dear Corti, Bollingen 12 Sept 1929
I have read no letters for 4 weeks as I had to cope with a thousand year old Chinese text which the China Institute sent me for a commentary.
We live in the age of the decline of Christianity, when the metaphysical premises of morality are collapsing.
(Recently I saw "Wells" at my house, who said the same thing and rubbed his nose with his finger, which meant: Then we ought to know-or smell-what we can do now.)
That is why the young are experimenting like young dogs.
They want to live experimentally, with no historical premises.
That causes reactions in the unconscious restlessness and longing for the fulfilment of times. (This is called "chiliasm")
When the confusion is at its height a new revelation comes, i.e. at the beginning of the fourth month of world history.
This follows psychological rules.
Wyneken is also homosexual. (Trial!)
The young today can be forbidden no stupidities since they thereby increase the salutary confusion.
People like you must look at everything and think about it and communicate with the heaven that dwells deep within them and listen inwardly for a word to come.
At the same time organize your outward life properly so that your voice carries weight.
You must first ask the publisher whether Wells book has been translated already.
Then ask Wells if he'll let you translate it.
Then, if the publisher accepts it, everything will be all right.
With best regards,
Jung
The fear is not of myself but of the myth in you. Carl Jung, Letters Vol. 1, Pages 69-70.
Notes:

1. H.G. Wells (1866-1946),British writer.
2. In astrological tradition the transition of the vernal equinox into the zodiacal sign of Aquarius (taking place towards the end of the 10th Cent.) will coincide with a new advance in human development. Jung argues in Aion that whereas the aeon of Pisces was ruled by Christ and Antichrist (par. 141) and the archetypal motif of the hostile brothers. Aquarius will constellate the union of opposites (par. 142). The “4th month” puts the beginning of world history into the aeon of Taurus, i.e., 6-7000 years ago, when man first became conscioius of historical time (each “Platonic month” lasts about 2,000 years). Cf. Baur, 29 Jan 34, n1.

Carl Jung on the value of a person (2015-01-06 06:00)



Anonymous
Dear Herr N., 27 October 1930
The wonderful Chinese statuette not only came as an extraordinary surprise but has also given me much pleasure.
As I am a great admirer of Chinese art I can appreciate your gift all the more highly.
May I take this opportunity to express the hope that the latest developments have not shaken anything essential in you.
In the last resort the value of a person is never expressed in his relation to others but consists in itself.
Therefore we should never let our self-confidence or self-esteem depend on the behaviour of another person however much we may be humanly affected by him.
Everything that happens to us, properly understood, leads us back to ourselves; it is as though there were some unconscious guidance whose aim it is to deliver us from all ties and all dependence and make us dependent on our-selves.
This is because dependence on the behaviour of others is a last vestige of childhood which we think we can’t do without.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 78

Carl Jung's Diagram of Consciousness (2015-01-06 14:56)

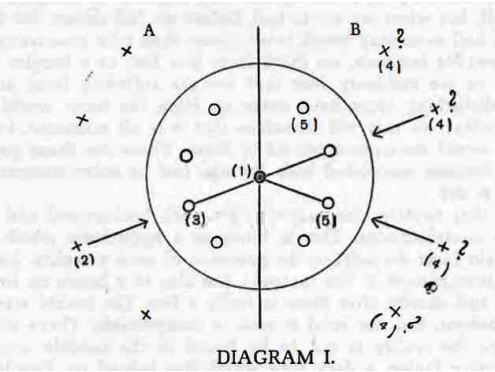


DIAGRAM I.

DIAGRAM I.
Our consciousness (1) is here shown as a spider in the web that receives:
I. Impressions from the outer world (A) , through the image which our brain registers. We are dealing here with the objective facts of everyday life, where outer people and objects impress themselves up on us; for instance Mr. D (2) affects our consciousness and induces a psychic content (3).
II. Impressions from the invisible inner world (B) which lies behind the ego.
We can say as a hypothesis that this background also contains facts and objects (4), comparable to those of the outer world, and they also impress our consciousness through the images (5) which our psyche registers.
These images, induced by the inner world can be contents existing in their own right and they do not necessarily reach consciousness, just as many images constellated by outer facts never reach us; they only do so when they are related to the ego.
The ego therefore stands in the centre and acts as a magnet, drawing all contents to it. Carl Jung, Modern Psychology, Vol. 1, Pages 29-30.

Carl Jung on Frau Hauffe's symptoms. **(2015-01-07 04:55)**

Today we come to Frau Hauffe 's symptoms: peculiar mediumistic phenomena which really do not belong to the province of medicine, but rather to that of parapsychology.
I mention these phenomena, however, because they are part of the picture and therefore of psychological importance.
Although we should have a certain critical attitude towards such things, the facts ought to be respected and we

should keep an open mind instead of closing it with theoretical prejudices.
The conditions of which I am about to speak are of a somnambulistic nature.
Somnambulism is an exceptional psychic condition; in the Clairvoyante it brought ab out a heightening of consciousness and Kerner tells us that she even became a poet.
She liked this living so to say on a higher story, it seemed •to her more normal than the usual waking condition.
Perhaps it really is more normal than the everyday point of view, but it cannot be held for any length of time, for it requires a great deal of energy.
If the Clairvoyante had been able to maintain this living on a higher level as a permanent condition, she would have been a super-woman.
Seeing visions is another of these phenomena; for instance, during three days she saw continually a mass of flames which ran through her whole body.
Such visions can sometimes be observed in ordinary neuroses and have a symbolic meaning.
Frau Hauffe also had the faculty of exteriorization, - she could see herself outside her own body, as if she were another person.
The first time this occurred, she saw herself sitting at her own bedside; this phenomenon is not only experienced by neurotics but also by people who are very ill or dying.
The eye symptoms which appeared at the beginning returned again later, the outer light was painful to her, so she concentrated on the inner light; she no longer looked out of the front door of the house but out of the back door, into the subjective world, and this led also to more positive manifestations of the unconscious.
She saw all manner of things which she projected into the outer world as ghost figures: ghosts which were connected with herself and ghosts connected with other people.
The ghosts represent their spiritual bodies, she sees people's twofold nature, double so to speak, being aware not only of the side which is perceived through the senses, but also of their psychic personality. Carl Jung, Modern Psychology, Vol. 1, Page 32.

Carl Jung: "The conditions of which I am about to speak are of a somnambulistic nature." **(2015-01-07 13:16)**

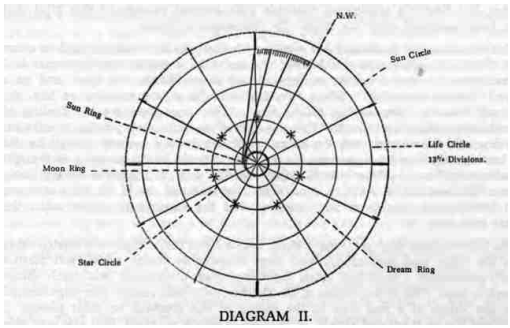


DIAGRAM II.

Lecture VIII
1st December, 1933
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With all these strange experiences the Clairvoyante began to lose ground rapidly; when she came to Kerner in 1826 she was already in a very low state of health, underfed and even scorbutic.
Refusing to take food is a sign of not wanting to live, whereas to be hungry means desire for life.
Frau Hauffe shrank from taking p art in life, she sought to open the door inwards and fasting helped her to do so.
This is a well-known technique of the ascetic, who seeks to kill desire and it is part of the practice of Yoga, the outer world is depotentiated in order that the sight may be turned inwards.
Kerner, who treats the case, observes it very faithfully if somewhat naively.
He believes the nurse when she tells him that she 'cannot bathe the patient', for she is so light that she cannot keep her under the water.
This recalls the trials for witchcraft.
Witches were supposed to float and one of the tests consisted in throwing them into deep water.
I attach no value to these stories of Frau Hauffe as facts, but it is important that people believed them of her, for this contributes to the picture of her personality.
She developed a strange feeling or sensitiveness for the quality of matter, especially minerals.
Kerner also records remarkable results from her crystal gazing.
This art is well known in China and belongs to the magic of the middle ages.
There are people who can read the past, the present and the future by gazing into a crystal, a glass of water or a mirror; in reality they are seeing processes out of their own unconscious.
Frau Hauffe affords striking examples of this faculty when in a hypnotic condition.
In the detailed record of all these experiments, Kerner tells us how he gave his patient a soap bubble to gaze into, asking her about her absent child; she saw it in bed where it was at the time and said she was glad to see it.
When asked about Kerner' s wife, she was also able to give accurate details about what she was doing at the time, although she was in a house some distance away.
Looking into a glass of water, she once saw a carriage and pair, she even noticed that one of the horses had a white blaze on its forehead and minutely described the occupants and twenty minutes later it actually came into sight, corresponding to her description in every detail.
I am not in a position to be able to prove any of this, but Kerner's statements coincide with general records of this kind that have been made all over the world for thousands of years.
The Clairvoyante developed yet another kind of vision which seemed to come from the he art region: she could intuit

the contents of papers which Kerner laid on her heart; he tested her by writing on one sheet ”There is a God” and on a second ”There is no God”.
When they had lain for a few minutes on her, she returned them to him, saying of the first: ”This one gives me the feeling of something”, and of the second: ”This one leaves me quite empty!” the experiment was repeated four times with the same result.
As Kerner assures us that he did not know in what order they were placed, there should be no question of thought transference; but experiments in this field usually point to telepathy with a living person.
William James’ medium, Mrs. Piper, for instance, could read the contents of a letter when placed on her forehead, but the experiment failed when the writer had died.
The Clairvoyante had yet other visions which have their origin in a centre other than the brain and particularly one very remarkable vision which left Kerner utterly perplexed.
I have felt much the same when confronted with such things in earlier days.
This is the vision of the Sonnenkreis (sun circle) .
She experienced it in the shape of a real disc in the region of the stomach or solar plexus, it scratched her as it rotated slowly.
It became at length so vivid, that she was able to make a very interesting drawing of it which I reproduce for you in a simplified form, as it is worth studying very carefully. (Diagram II, p. 34.)
I shall describe the circles, beginning with the biggest and going inwards and I shall speak of the three outer circles as opposed to the three inner circles.
Outer Circles.
The Sun Circle is divided into twelve parts, corresponding to the twelve months of the year.
Under it lie five other circles and over it lies an empty circle.
To us, in the West, the idea of the empty circle is somewhat mystifying, but any educated Hindu would know at once what was meant by it.
As the empty circle does not appear in the drawing, the Sun Circle is the first circle or circumference.
The 2nd circle is divided into 1 3 3/4 parts, corresponding approximately to the lunar cycle; China even today uses the moon calendar.
The whole is therefore a kind of wheel that has sun as well as moon divisions.
This 2nd circle is the Life Circle which the Clairvoyante calls her calendar; each day she makes lines on it which stand for facts or experiences that have moved her pleasantly or otherwise.
Whereas the lines from the Sun Circle to the centre are straight, these lines starting from the Life Circle are drawn at a tangent and miss the centre.
The 3rd circle, the Dream Circle, has again twelve divisions like the Sun Circle.
It is difficult to explain, as Kaner’s report is not clear about it.
Spirits seem to wander between this circle and the Life Circle.
The souls of animals also inhabit this Dream Circle, in fact the Clairvoyante considers that it is principally animals who have this circle in them.
Inner Circles.
The 4th circle, which is the outermost of the three inner circles, is divided by seven stars.
It is called the Circle of Stars.
The 5 th circle or 2nd of the inner circles is the Moon Ring and the 6th circle or the innermost is the so- called Sun Ring.
It is bright and shines like a sun.
In this c entre the Clairvoyante meets her woman guide.
The circles lie under each other and follow a rotary movement, beginning in the N.W.
She says of the Sun Circle, the largest, that it is a wall round her, inside which she likes to feel locked away from the outside world, which she distrusts.
As we have seen, she recorded her experiences on the next circle, which is divided according to the lunar calendar and which she calls the Life Circle.
Of the Moon Ring, she says that it is cold and dim, the abode of the souls, they migrate from here to the sun or to

the stars.
This idea is very old and proves the Clairvoyante's vision to b e a case of palingenesis.
The Manichaeans explained the waxing and waning of the moon by the fact that when she is a crescent, she draws the souls of the dead to her and becomes filled with them, then turning to the sun, she gives them to him and becomes a young moon again.
This idea traveled from Peking to the south of France in the notable heresy of the Albigenses.
There are westerners who hold this belief today: Gurdjieff, of Fontainebleau, is convinced that the spots on the sun are caused by the unusual number of souls that migrated there during the war, and I have met two doctors who firmly believe him.
Stars also have always been connected with birth and death; when a Roman Caesar died the astronomers had to find a new star to account for his soul. The Clairvoyante's even stars correspond to a mythological conception.
S ven is a holy number, as all basic numbers are holy.
This probably comes from the fact that the primitive cannot count further than ten, as he only has the fingers of his two hands for this purpose; in Swahili, for instance, there are only five native words for numbers.
Numbers correspond to geometrical figures, for example: [See Image]

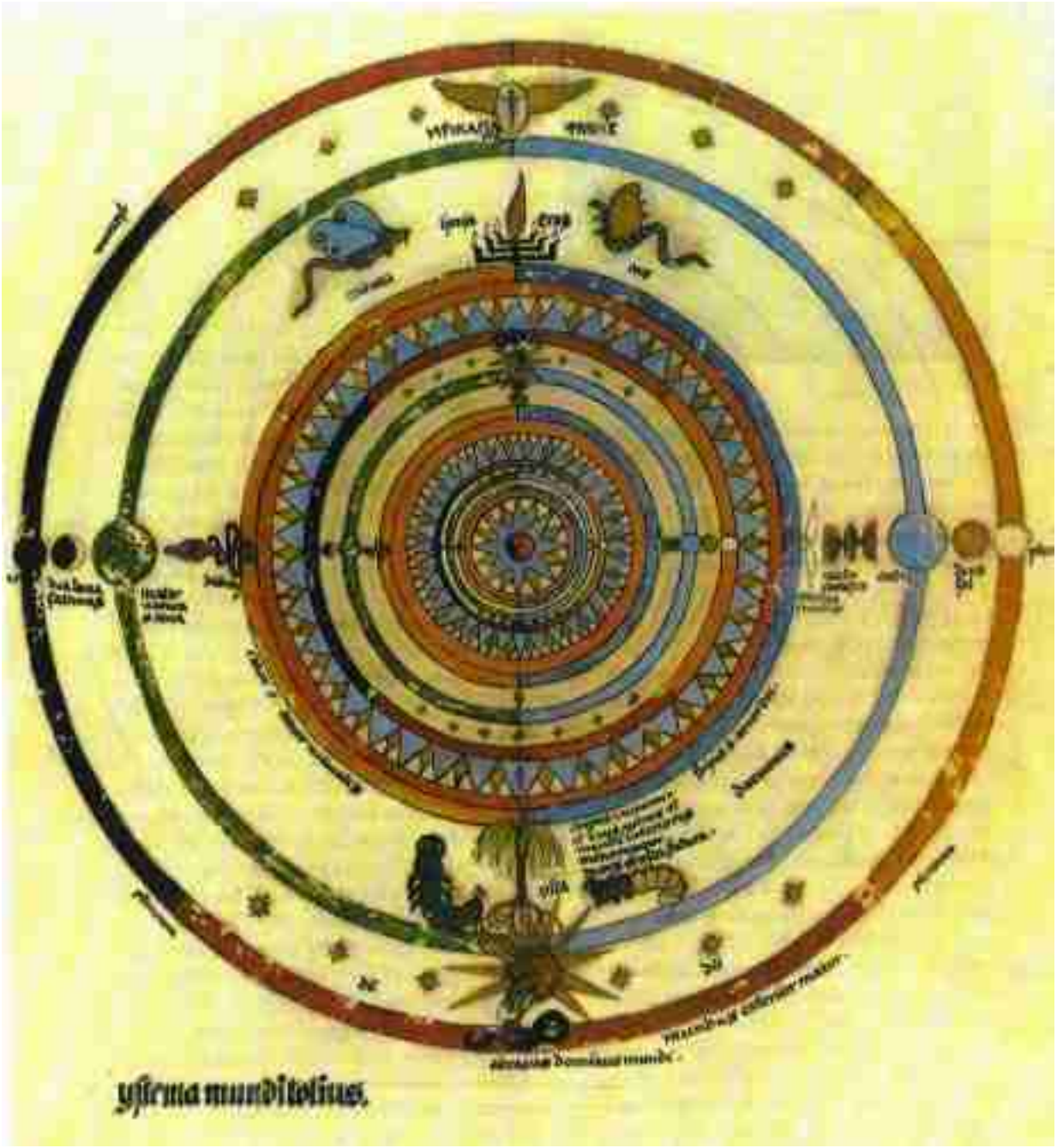
Beyond five, unless the man knows Arabic, everything is Nyingy and that may mean 6 or 10,000.
During the first World War, a rumor spread that 10,000 Germans had crossed the border.
Strong forces were sent to investigate and it was discovered that a patrol of six Germans had been seen!
No one had known how many Nyingy meant.
The primitive has a curious sense of numbers, a number is a quality: he sees a group of 2 matches plus 1 match not as 3, but as 2 two-matches and 1 one-match. Carl Jung, Modern Psychology, Pages 32-35.

Carl Jung “Yet it is not the doctor’s whole task to instruct or convince his patient...” (2015-01-07 15:24)

Yet it is not the doctor’s whole task to instruct or convince his patient; he must rather show him how the doctor reacts to his particular case.
For twist and turn the matter as we may, the relation between physician and patient remains personal within the frame of the impersonal, professional treatment.
We cannot by any device bring it about that the treatment is not the outcome of a mutual influence in which the whole being of the patient as well as that of the doctor plays
its part.
Two primary factors come together in the treatment-that is, two persons, neither of whom is a fixed and determinable magnitude.
Their fields of consciousness may be quite clearly defined, but they bring with them besides an indefinitely extended sphere of unconsciousness.
For this reason the personalities of the doctor and patient have often more to do with the outcome of the treatment than what the doctor says or thinks-although we must not undervalue this latter factor as a disturbing or healing one.
The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed.
We should expect the doctor to have an influence on the patient in every effective psychic treatment: but this influence can only take place when he too is affected by the patient.
You can exert no influence if you are not susceptible to influence.
It is futile for the doctor to shield himself from the influence of the patient and to surround himself with a smoke-screen of fatherly and professional authority.
If he does so he merely forbids himself the use of a highly important organ of information, and the patient influences him unconsciously none the less.
The unconscious changes in the doctor which the patient thus brings about are well known to many psychotherapists; they are disturbances, or even injuries, peculiar to the profession, which illustrate in a striking way the patient’s almost ”chemical” influence.
One of the best known of them is the counter-transference which the transference evokes.
But the effects are often more subtle, and their nature is best conveyed by the old idea of the demon of sickness.

According to this a sufferer transmits his disease to a healthy person whose powers subdue the demon-but not without a negative influence upon the well-being of the healer. Carl Jung, Modern Man in Search of a Soul, Pages 49-50.

Carl Jung on Mandalas (2015-01-08 08:19)

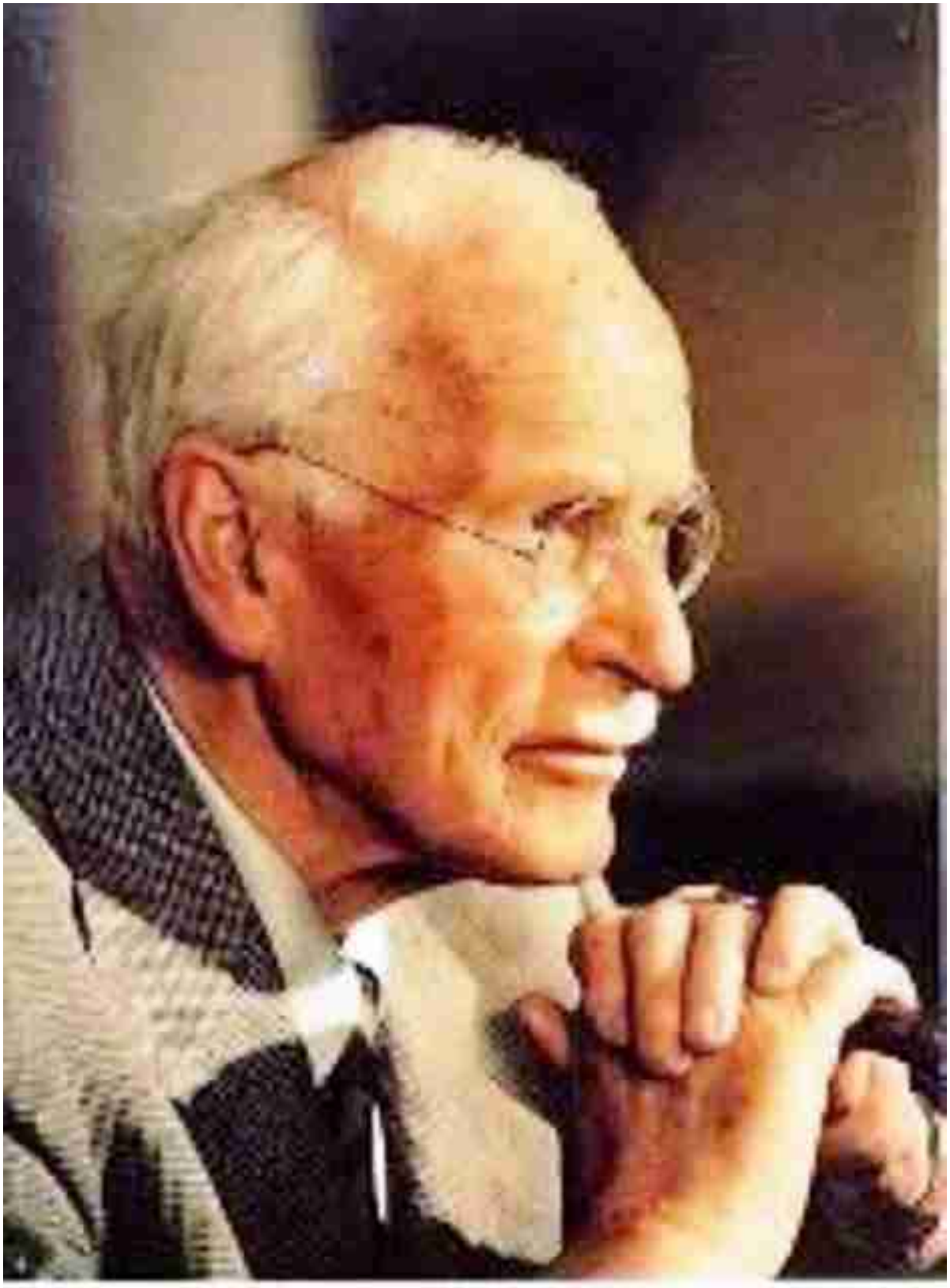


3 . Mandalas.
This third phenomenon, the circle or mandala, is one of the most remarkable in existence. Unfortunately it is very little known, although it is a fundamental expression of the human psyche.

5352

Up till the present, this phenomenon has been given very little consideration, and yet mandalas occur all over the world.
Since man has existed, the circle has had its symbolic and magic meaning, we meet it everywhere, from the sand paintings of the Pueblos to the mandalas of the Chinese and the same basic elements are always present.
It is really necessary that we should realise that such things exist, even if we know nothing of them.
I have purposely used a case of Kerner's and not one of my own in bringing this phenomenon to your notice, so that there could be no question of influence or suggestion.
When I was a student, I came across a girl of fifteen who was a somnambulist, gifted with second sight and she produced a circle very similar to the Clairvoyante's.
She spoke of the central point as full of energy and radiant light and of the second ring as cold.
Whereas the Clairvoyante of Prevorst looked up on her circle as a wall, protecting her from the darts of the outer world, the magic circle has, from time immemorial, been used as a protection against the inner world, the world of spirits. Carl Jung, Modern Psychology, Vol. 1, Page 42.

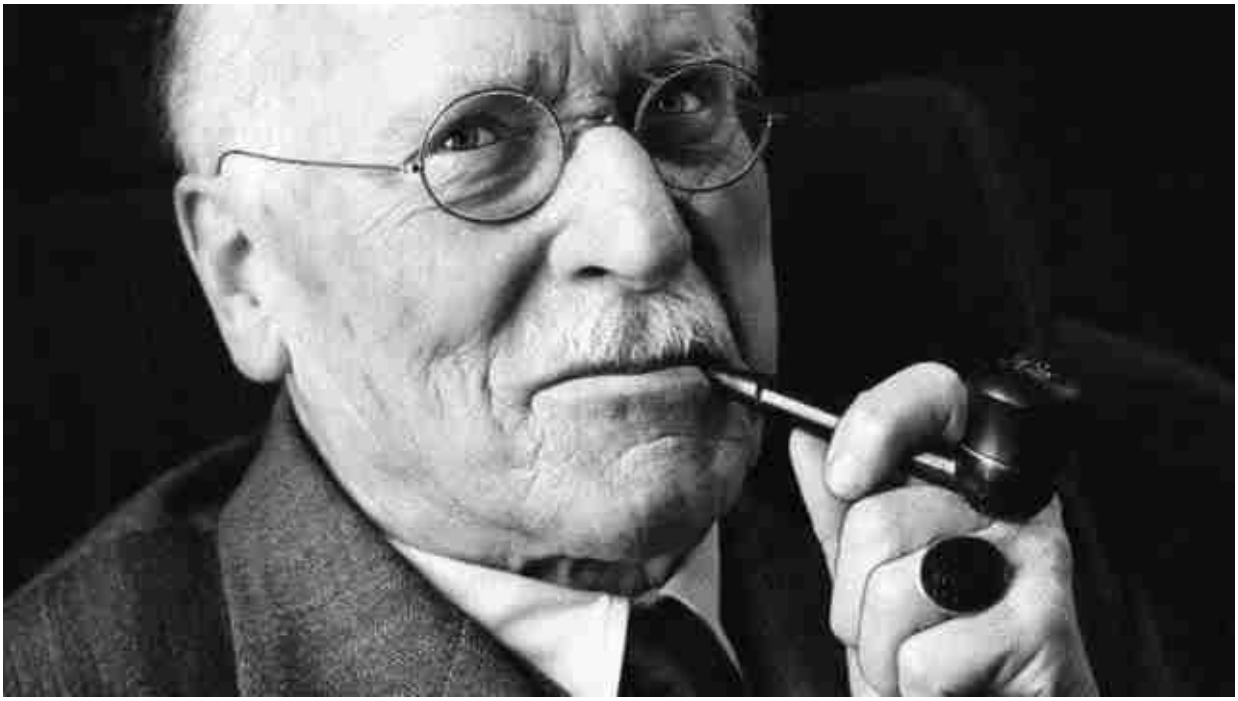
Carl Jung on the importance of Extroversion and Outward Movement **(2015-01-08 12:56)**



But this outward movement is not just ridiculous, for it is part of the psychological growth of man.
It is a right attitude for children and young people who have to forget the psychic background in order to go whole-

heartedly into the world where they must make their way.
Youth has to build many walls in order to shut off the background from the ego, so that it may believe in the outer world; for to remain under the fascination of the inner images causes hesitation and lack of accomplishment, and to live, to be wholly devoted to something, is also an art which must not be despised.
Getting into life is absolutely essential to young people.
One could argue that they should not hear the things of which I have been speaking, yet those among them who are philosophically, religiously or artistically minded, must know that something exists besides the outer world; for if they misplace the values which belong to the inner world and try to see them outside, their world picture will become distorted.
Many difficulties arise from the fact that relationships and other outside values are treated with an importance which they do not deserve. Carl Jung, Modern Psychology, Vol. 1, Page 45.

Carl Jung on the Compensation for extreme Introversion (2015-01-08 13:07)



In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God.
If people are not fated to die in a state of complete introversion, this compensation must take place.
The inner background then becomes less intense, it is clouded over and all sorts of elements of an outer reality begin to mingle with it, till the psychic background is finally translated into the banality of daily life.
We will consider this compensation in its main stages, not in regard to any particular case, but as I have been able to observe it generally.
1. The inner centre gradually disappears, the vision of the inner sun grows dim; spirits still persist and phenomena of a telepathic nature which are characterized by deviations from our laws of space and time.
2. Autonomous spirits or figures disappear, only dreams and intuitions, sudden warnings and inspirations remain.
At the same time, certain peculiarities appear in consciousness: the memory is unreliable and this partial amnesia cannot be accounted for rationally.

These disturbances are all that remain of the autonomous phenomena.
Primitives explain lapses of memory by the presence of ghosts and witches who suddenly steal away the content.
3. The whole psychic background disappears, no phenomena remain and the memory is normal.
Psychic events do not seem to exist any longer.
But the more normal the attitude becomes, the more we find a defense mechanism being set up against the contents of the psychic background which no longer app ear attractive.
Such people have resistances against these inconvenient psychic elements and begin to build a thick wall of rational scepticism and scientific attitudes round them, hoping to lock out and banish them altogether - and if something does creep through, it is dismissed as ”merely psychological”.
But on account of this splitting off, a regular witches’ Sabbath of incompatible complexes goes on behind the wall.
The conscious also grows too strong in proportion to the degree in which the psychic background is walled off.
These people begin to consider themselves very interesting and important and thus become most dreadful bores; this is an inflation of the ego and is a neurotic condition.
Because they have a wrong attitude, and really know it, they become hypersensitive (over sensitiveness is always suspicious!) and a regular egg dance has to be performed around them in order not to tread on their psychological toes.
4. This unbalanced condition improves when extraversion really sets in and all thought of the wall and what it hides is forgotten.
The person then leaves all introspection behind and turns towards the conscious world with a sense of relief and freedom.
His friends will push him still further along the path he has chosen: he must meet people, he must travel, he must throw himself into something, fill up his time, use his will etc., these people become real acrobats of the will.
The objective values now act as so many magnets, to be normal and healthy is of the first importance - but do we really know what to be ”normal” means?
The inner world is now completely in the dark and appears only here and there in the form of slight disturbances.
Such a person says that he is happy and that he feels splendid. He adopts the attitude of ”healthy mindedness” towards life which is typical of the American, built up entirely on the extraverted principle.
All seems to go swimmingly, he overflows with wonderful descriptions of his family and his enviable lot, till one day he goes over into the opposite and appears with a face a yard long, because he has had a bad dream.
Dreams are invasions from the Hinterland, from time to time the shadow from behind the wall announces itself.
A patient once came to me in exactly this exaggeratedly extraverted condition.
I advised him to take an hour off every day and spend it with himself.
He jumped at the idea, saying this would enable him to play the piano with his wife, to read, to write etc., and when I objected to one alternative after the other and with great difficulty made him realize that he was to be really alone, he looked desperate and exclaimed: ”But I should become melancholy!”
5 . The peak of extraversion is reached when the inner world becomes entirely unconscious and the person is identical with what he would like to be or thinks he is.
We can often observe this in people who have been successful in life, they are their profession, for instance, and nothing else;they are identified with the
object and have no idea what their subject is like.
Such people appear to be wonderfully adapted to their surroundings and radiate their marvelous rightness.
They have given themselves up to a cause, they are no longer themselves, they are their position, their profession, their cause, and are already living in their biographies.
There is a good story about a Basel p arson which illustrates this condition admirably (psychology consists of good stories!).
He was full of zeal for the welfare of his congregation and eager to provide it with the recreation he felt it required, but he was poor-such people choose their parents badly and never have any money, they always have to beg it from others!
On his rounds among the richer Basel citizens, he called on a very sarcastic professor of theology who was well furnished with this world’s goods.

After much pleading, during which the professor remained unmoved, the parson leapt up in a rage, screaming: ”Der Herr will es!” (The Lord demands it !)
The professor, pointing at him, replied ”Der Herr will es.” (This lord demands it.)
This road leads to the illusion that what I, a lamentably small ego, want, is the will of God.
But this outward movement is not just ridiculous, for it is part of the psychological growth of man.
It is a right attitude for children and young people who have to forget the psychic background in order to go wholeheartedly into the world where they must make their way.
Youth has to build many walls in order to shut off the background from the ego, so that it may believe in the outer world; for to remain under the fascination of the inner images causes hesitation and lack of accomplishment, and to live, to be wholly devoted to something, is also an art which must not be despised.
Getting into life is absolutely essential to young people.
One could argue that they should not hear the things of which I have been speaking, yet those among them who are philosophically, religiously or artistically minded, must know that something exists besides the outer world; for if they misplace the values which belong to the inner world and try to see them outside, their world picture will become distorted.
Many difficulties arise from the fact that relationships and other outside values are treated with an importance which they do not deserve. Carl Jung, Modern Psychology, Vol. 1, Pages 43-45.

Carl Jung on the Outward Going Development. **(2015-01-08 18:35)**

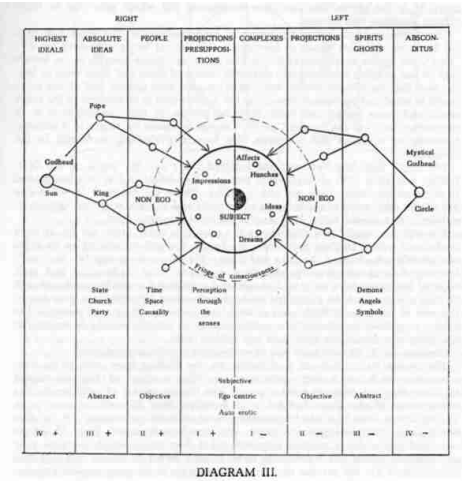


DIAGRAM III.

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Lecture XI 19th January, 1934
I shall begin by giving you a diagram [diagram III, p . 47), the Right side of which illustrates the outward going development which we were discussing in the last lecture.
The centre is the subject to which everything is related.
Right side of diagram.
We do not perceive people and objects as they really are, we see rather an image of them, for we are always caught in subjective prejudices which have the effect of a kind of fog.
This peculiar element surrounds us and has a deceiving and distorting effect upon our perception and colours our impressions.
It is the greatest possible art to see people and things objectively, and the more important they are, and the nearer they stand to us, the thicker the fog becomes; we can

even be completely caught in our own unconscious assumptions.
William James calls this fog the ”fringe of consciousness”.
The further things lie from us the more objective we can be, and in the sphere of abstract ideas (Section III + in diagram III) an impersonal or non-ego way of looking at things exists, which is quite free from subjective prejudice.
It is impossible to live entirely in the personal attitude, the non-personal catches us somehow; we need both personal and impersonal points of view.
To approach the Divinity has always been felt as an escape from the futility of personal existence.
I once saw something very touching in the newly excavated tomb of a Pharaoh: a little basket made of reeds stood in a corner and in it lay the body of a baby; a workman had evidently slipped it in at the last minute before the tomb was sealed up.
He himself was living out his life of drudgery, but he hoped that his child would climb with Pharaoh into the ship of Ra and reach the sun.
But the personal element is also necessary in life: a woman once came to me absolutely broken down because her dog had died.
She had drifted away from all human contact, the dog was her only relationship; when that disappeared she went to pieces.
The primitive makes no distinction between the personal and impersonal: ”L’etat c’est moi ”, as Louis XIV said, is just how the primitive king looks upon his kingdom.
Nature simply produces a thing, she never tells us her laws, but human intelligence discovers them and makes abstractions, classifications according to sex, age,
family, tribe, race, nation etc.
These are natural classifications, but they correspond to abstractions so they belong to Section III + in diagram III.
Abstractions can become more important than the human unit, it is a question here of ”how man”? Not of ”who”?
The abstract sphere also contains groups which are characterised .by an idea: the state, the church, parties, societies, isms etc.
These groups have the peculiarity of looking upon themselves as something superior, they usually possess a symbol, the cross, the crescent, the sun, the star, the
swastika, and so on.
The totem animals of the nations are also to be found in this zone: the Prussian eagle, the British lion, the Gallic cock and so on. Symbols such as the sun symbol belong to the
sphere of highest ideals (Section IV + in diagram III); the sun often symbolises the father, the life giver.
This brings us to the end of the right side of the diagram, the side of the conscious.
Left side of diagram.
The side which we shall now consider is the dark shadow side which we do not like to think ab out and yet it constantly invades our everyday life in the form of bad moods and
sudden tempers.
We know very little of this dark sphere, but as a working hypothesis let us visualise it as it appears on the Left side of the diagram, the unconscious side, where ghosts and phantoms take the place of people and objects.
Inside the ”fringe of consciousness” is the land of projections, of affects and moods of an inexplicable nature; dreams and phantasies reach us through this sphere and so
called hunches and inspirations.
Here again the fog circle influences the contents of this circle [Section I- in diagram III) with unconscious assumptions.
It is the spirits [Section III - in diagram III) which give rise to these affects, hunches and dreams.
The primitive has a better realisation of the autonomy of this inner side than we have. He does not speak of having a mood, but of being possessed by one; ”they”, the spirits or
ghosts, steal his soul away and make him ill, so he knows that he has to work day and night to remain aware of them and keep them at bay.
We saw that the Clairvoyante’s world was peopled with ghosts, just as the outer world is inhabited by human beings.
So the spirit world is equivalent to the outer world and these spirits also form different groups.
In this connection it is an interesting fact that the Roman Catholic Church organises its angels in a celestial hierarchy

of 9 orders and 3 groups, this hierarchy reaching its
zenith in the Godhead.
We forget that only two or three hundred years ago the world of our forefathers was alive with all manner of demons, elementals and sylvan beings and to some people today
they are still a reality.
There are peasants in our Swiss mountains who believe in witchcraft when their cow gives a quart too little milk, although they would hotly deny any belief •in the supernatural.
We will now apply this diagram to the primitive mind.
Here we are at once confronted with a striking difference: the centre, the. ego, is missing, in its place is a plurality, the men of the tribe and things.
Primitives never say ”I” , but ”we”, for they live i n complete ”participation mystique” with each other and with objects.
For instance, a man was caught and punished for stealing and although he was not the thief, he submitted without resentment because, as it was one of the men of his tribe, it
might just as well have been he.
Their own personal life means very little to primitives, a native will even commit suicide in order that his ghost may haunt the thief who has robbed him.
Diagram IV, p. 49, will help you to understand primitive psychology.

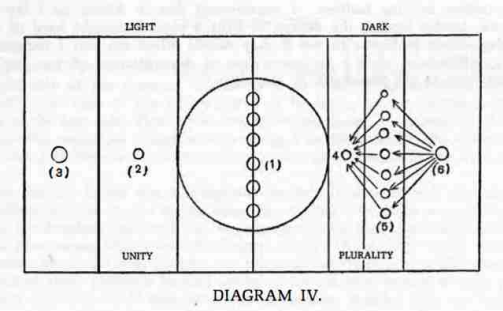

DIAGRAM IV.

The centre (1) consists of a plurality, we are dealing here with group consciousness, mob psychology; primitives are like a shoal of fish all moved together, they are given to
sudden panics like the stampedes of wild herds.
The native never thinks about himself, it is therefore very difficult to come to an understanding with him.
He lives mostly in an unconscious dream, but he does not register what is happening there.
We ourselves, however, have Christmas trees and Easter hares without enquiring what they mean, simply because they are customs which our forefathers have handed down
to us.
Is that any less unconscious?
Yet we assume that our consciousness is in every respect superior to that of the primitive!
Many of us live with no ego consciousness; neurotics, for instance, are frequently completely identified with their surroundings, they have no ”I”, but say ”we” meaning the
family, down to the uncles and aunts!
Their only standard is what others think.
A lawyer once said to me: ”You can do anything provided other people do not know it.”
But if you suggest to such people that they have no individual morality, they are utterly bewildered.
In this diagram again a very definite classification exists: one man of the tribe is set apart from the others, the Chief (2 ; he represents an idea and stands before the people as
the man who possesses mana, it comes to him from the universal source of life, the sun, Adhista (3), the positive god of day.

When we come to the dark side, the circle is again empty because there is no ego, but further back a single figure stands out again, the Medicine Man (4); he has immense
influence as the interpreter of the spirit world from which he draws his power. Actually this dark sphere has no definite and separate existence, for its contents appear as outer reality and vice versa.
The primitive is quite uncertain which is which, he is never quite sure if he dreamt a thing or did it;•it is the dream generally which pushes out reality into the background.
Dreams are so vivid to him that they are usually obeyed literally.
An African negro once dreamt that his enemies had taken him prisoner and burnt him alive.
The next day he called his relatives together and implored them to burn him.
They consented to do so to the extent that they bound his feet together and put them in the fire.
He was of course badly crippled, but he did not complain, for he was convinced that by obeying the dream he had escaped a worse fate.
On this dark side we find a multitude of ghosts and spirits (5), who are connected with the dark principle, Ayik (6).
Whereas Adhista, the sun, rules the conscious side, here in the darkness Ayik reigns, he is the night wind and moves around, p erp etrating black magic.
When I tried to speak to the natives of this dark god as of a second god, they protested : ”No, there is only one god!”
Then I saw that only one reigned at a time, from 6 a.m. to 6 p .m. Adhista, the beloved god of light where everything is good and beautiful and from 6 p.m. to 6 a.m. Ayik, the uncanny, the much feared god of darkness and evil.
What is true for the day is reversed at night.
During the day primitives forget their troubles, they lie around in the burning sun which acts like a narcotic.
The European cannot help being affected by this attitude, in such a temperature nothing matters.
I experienced this in Africa, as I lay in my hammock, hardly finding the energy to light a pipe.
I thought hard of all my most depressing problems to see if they would affect me, but I remained absolutely indifferent.
Then I became aware of the optimism of the day which switches over to the pessimism of the night. Page 50 Carl Jung, Modern Psychology, Vol. 1, Pages 46-50.

Carl Jung on the seeress of Prevorst **(2015-01-09 05:51)**

Lecture XII 26th January, 1934
Today we will begin to study the case of a psychic personality which illustrates the Right side of the diagram which we were considering last time (Diagram III, p. 47).
The case of the Clairvoyante of Prevorst, on the contrary, belongs entirely to the Left side.
This is the case of Helene Smith, described by Theodore Flournoy.
His report of it appeared in Geneva in 1900, under the curious title: ”Des Indes a la Planete Mar. Etude sur un cas de somnambulisme avec glossolalie.”
Helene Smith’ s father was a Hungarian, he was intelligent, well-educated and an excellent linguist.
As far as we know her mother was Swiss and it was from her that the daughter inherited the remarkable psychic faculties which led to the peculiar phenomena which we are about to study.
The mother was a convinced spiritualist; her belief was founded on personal experiences and she was gifted with second sight.
Helene’s brother spoke of having experienced strange phenomena and evidently could also have been a medium.
Besides this, we learn that Helene was brought up in a modest milieu, the family being rather poor and this fact had a considerable influence on her later attitude towards life.
Helene’s character was excellent and Flournoy emphasizes her intelligence and her natural dignity.
She was baptized in the Roman Catholic Church, but she was entered in the register of the Protestant Church a few months later, and was educated at a (Protestant) State school, where she was a very good pupil, if somewhat inattentive owing to her active inner life.
As she grew up, she was apprenticed to a large store where they thought very highly of her.
From childhood she was given to day dreams which, though they b ordered on visions, were not neurotic symptoms.
She was so interested in these phantasies that she liked to reproduce them in drawings and embroideries.
When Helene was fourteen, she had a very impressive vision of a light and unknown letters appeared at the same time.

Then she frequently had the vision of a man, wearing a wonderful embroidered garment, who stood beside her bed and frightened her.
She complained of being followed in the street by strange men, but whether they were objective or phantasy figures was never proved.
Her writing was liable to be suddenly disturb ed, letters being left out and replaced by strange signs.
She had an increasing feeling that spirits were near her and that she was protected by a guardian angel.
When she was ten, a big dog attacked her and a monk wearing a brown habit and a white cross on his breast, saved her by chasing the animal away.
Later, in any difficult situation, if a man for instance became too pressing, the monk would come to her rescue.
At twelve years old she used to start whenever the doorbell rang, for she was convinced that her phantasy would come true and expected daily that a distinguished man would drive up in a magnificent carriage, to carry her off to the far-away land to which she belonged.
She had a pronounced fear of the world and shunned people.
She was somehow never really happy, and her pride and ambition chafed against humble surroundings which left her strong personality unsatisfied.
When she reached the age of twenty, however, her condition rather improved and her fears slowly disappeared.
We might have expected that she would marry, but her guardian spirit, the monk, was always there to whisper that the right man had not yet turned up, thus keeping her away from the natural experiences of life.
She had, however, fundamentally a great deal of temperament, and the prospect of remaining an old maid was one of the causes of her unhappiness.
Her strong personality had to find an expression somehow. In 1892 Helene came into contact with spiritualistic séances for the first time; she was introduced to the group of Mme. N. in Geneva, but it was a very mixed gathering. Helene soon revealed herself as its leading medium.
At first the spirits conveyed their messages through automatic writing, but before long, in a state of trance, she had the following remarkable vision: a balloon app eared, which Was sometimes light and sometimes dark, bright ribbons flowed out of it, which changed into a radiant star.
In a further sitting the star developed into the grimacing face of a kind of devil, he had red hair which gave place to a bunch of roses, out of which a little snake wriggled.
These visions are very typical, the things that Helene sees correspond to inner possibilities: phantasies, spirits, light etc.
She had recently watched a balloon go up in reality and it might be argued that this event was simply reproduced in the vision, but the causality is of no importance here.
It was the vision on the contrary that seized upon the balloon as a good image for the thing which was seeking expression in consciousness.
Helene saw the light first and only remembered the actual balloon afterwards.
The sequence of these visions is an excellent il1ustration of enantiodromia: the light balloon becomes dark; the star, which is always the symbol for something particularly elevating, changes into a devil and a snake emerges from the roses; pleasant things turn into ugly ones and vice versa, things go over into their opposites.
At this period Helene also had visions when alone at home and other phenomena occurred.
For instance, once during business hours a certain pattern was lost; the man in charge, who was considerably troubled, told Helene about it and she answered automatically:"
It was sent to Mr. J. "At the same time she saw the number 18 and she added: "It was sent to him 18 days ago"-and this turned out to be the case, although she could have had no knowledge of the actual facts.
In the spiritualistic sittings with Group N. Helene gradually developed a high degree of somnambulism, in which the guide and shadow spirit came into action.
About this time she became acquainted with Flournoy who was deeply interested in these phenomena.
He observed, even at the first séance which he attended, that Helene was liable to one-sided anesthesia, for instance, she would lose all feeling in the right hand whilst the left would become hypersensitive; when her right h and was hurt she felt nothing, but after some time the pain would appear in the left hand; if asked to lift the right hand she would raise the left, insisting that it was the right.

Helene's control, a masculine and very personal figure, now appeared in the séances; he would take possession of her right arm and wrap out messages while she was apparently conscious and still able to converse with the audience, but later he actually spoke through her mouth with a gruff, masculine voice.
When he wrote through her his handwriting was absolutely different from hers.
This control was completely autonomous, sometimes he would not appear for weeks although Helene invoked him; he obeyed neither the medium nor the audience
for he had more personality than the medium herself.
At first his character was somewhat undefined, but he soon showed definite characteristics: for instance he had poetic gifts and announced himself as Victor Hugo, although the sentimental stuff which he wrote shows that the real. Victor Hugo had no connection with it!
For five months he held the stage, then a rival appeared, a certain Leopold, with a gruff voice and an Italian accent.
He behaved rudely to Victor Hugo, making fun of his verse.
The newcomer would have liked to blow up the whole group which he disdained, considering it inferior; but he wished above all to push his rival out of the way, for he was openly in love with Helene and showed it passionately, disturbing the séances with his jealous scenes.
His manner was arrogant and overbearing and he was determined to be sole master of his medium.
He wrote at first in her writing, but later in his own. Victor Hugo protested at first, but gradually he gave way and when Helene was persuaded to leave Group he disappeared altogether.
Flournoy, who observed these phenomena very closely, considers Leopold to be the result of auto-suggestion.
This marvelous word, which means nothing, had a particularly happy ring at that time, for in 1899 the idea of auto-suggestion was !he fashion and was welcomed as an explanation for everything.
Flournoy, in speaking of auto-suggestion, implies that the medium has taken it into her head to imagine such a figure.
In reality we imagine nothing, it imagines itself.
This reminds me of the story of a traveler who once persuaded an Indian to speak of his experiences; they were altogether too irrational for such a highly educated, sophisticated man and his comment was that the Indian had simply imagined it all!
The Indian replied: "Who do you suppose imagined it for me? "
How often do we act from the assumption that we have voluntarily thought so and so or that it is our intention to have imaginations?
We do not ask ourselves: "Have I imagined it purposely or did it imagine itself? "
It is too disconcerting to have to admit that something exists in us over which we have no control, and the fact that it can tell us things and act through us is altogether too uncanny; it is as bad as discovering somebody under our bed.
Auto-suggestion is therefore a very comforting idea - but if we ignore the true facts, the psyche is shorn of its helpful powers.
Flournoy would have done better to say: "Leopold suggested himself to Helene."
Leopold did not suddenly spring into existence when he appeared as a control, he was always present in Helene Smith, he was part of her psychic structure.
His first appearance was in the form of the monk.
The light of consciousness has only to travel a little to the left, to the unconscious side, for such figures to become visible.
William James had a true understanding of these facts when he said: "Thought tends to personal form."
When consciousness leaves its sphere on the right side, and moves over to the left, ideas become personified and autonomous.
This is what takes place when mediums are in a trance, everything is reversed, for the psychic picture comes up and the guide or control is in command.
Mediums then receive all manner of information that they could not possibly know, often of a sinister character.
Something like this is probably the origin of the Italian word "sinistra" (left), for these things are often very unfavorable. Page 54. Carl Jung, Modern Psychology, Vol. 1, Pages 51-54.

Carl Jung on the boundaries of the Clairvoyante's Psychology. **(2015-01-09 11:49)**

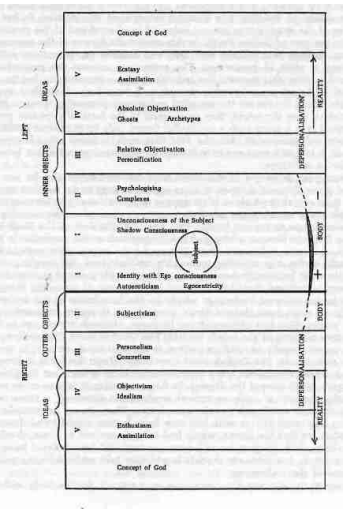

Chart I (p. 64) The Clairvoyante of Prevorst.
When we set out to establish the boundaries of the Clairvoyante's psychology, in order to localise her consciousness, we see that she stands very much on the Left side, for the outstanding fact is that she lived in the reality of inner objects; her consciousness therefore reaches its highest point in Left IV.
The question then arises: how does she stand with regard to Left V?
In what measure is her psychology influenced by something which is really beyond human reach?
The Sun Circle belongs to this sphere.
I should have to take you as far as Tibet in order to prove that such things actually exist.
It is very necessary to find parallels to a patient's strange experiences, for as long as he can make himself understood he feels that he still stands in the world, and there is hope.
I therefore have to make every effort, when dealing with such cases, to keep the bridge of understanding open.
If I can, so to speak, nod to a strange experience as to an acquaintance, the patient is related to reality and feels reassured.
If I were to say: "No, that is unheard of, that thing does not exist anywhere except in your imagination", the last bridge to human relationship would be broken down,
the patient would be isolated in his experience and then the only open door would lead to insanity.
The Clairvoyante was able to describe the Sun Circle to her doctor, Kerner, who was really interested, and in this way she related her experience to the world.
She herself, however, did not stand in Left V, the symbol alone is there and it is not very expressive, it is fainter than her experiences in Left IV.
If we proceed to the Right side, we must recognize that the Clairvoyante was very much concerned with her body: she was always ill and absorbed in her own
condition, everything had to revolve round her.
Her consciousness, however, stretched very little further into the world of reality, her relationship to people was singularly subjective, her relation to her child, for instance, was fitful and she saw Kerner in a very one-sided way.
From the nature of the curve on this chart we can draw definite conclusions, in the first place how the Clairvoyante stands in relation to the world.
Any one else with exactly the same chart would be forced to react in much the same way.
Her actual reality did not lie on this Right side, but in the spirit world.
The chart shows us further that, whereas she hardly had an interest in the outer world, the emphasis is on the Left

side.
If this condition should continue to be stable, the curve would remain as I have marked it on the chart; but, as the Clairvoyante had so little relation to the outer world, should a change set in, we can expect her sphere of consciousness to move still further to the Left; so I have drawn the arrow pointing in that direction.
The long straight line beginning at the end of Left I and running over the whole of Left II and Left III, denotes a break in the continuity of consciousness.
The Clairvoyante was only aware of these sections in a state of somnambulism; and the line does not rise again till Left IV. Carl Jung, Modern Psychology, Vol. 1, Pages 63-65.

Carl Jung on J.D. Rockefeller **(2015-01-09 12:33)**

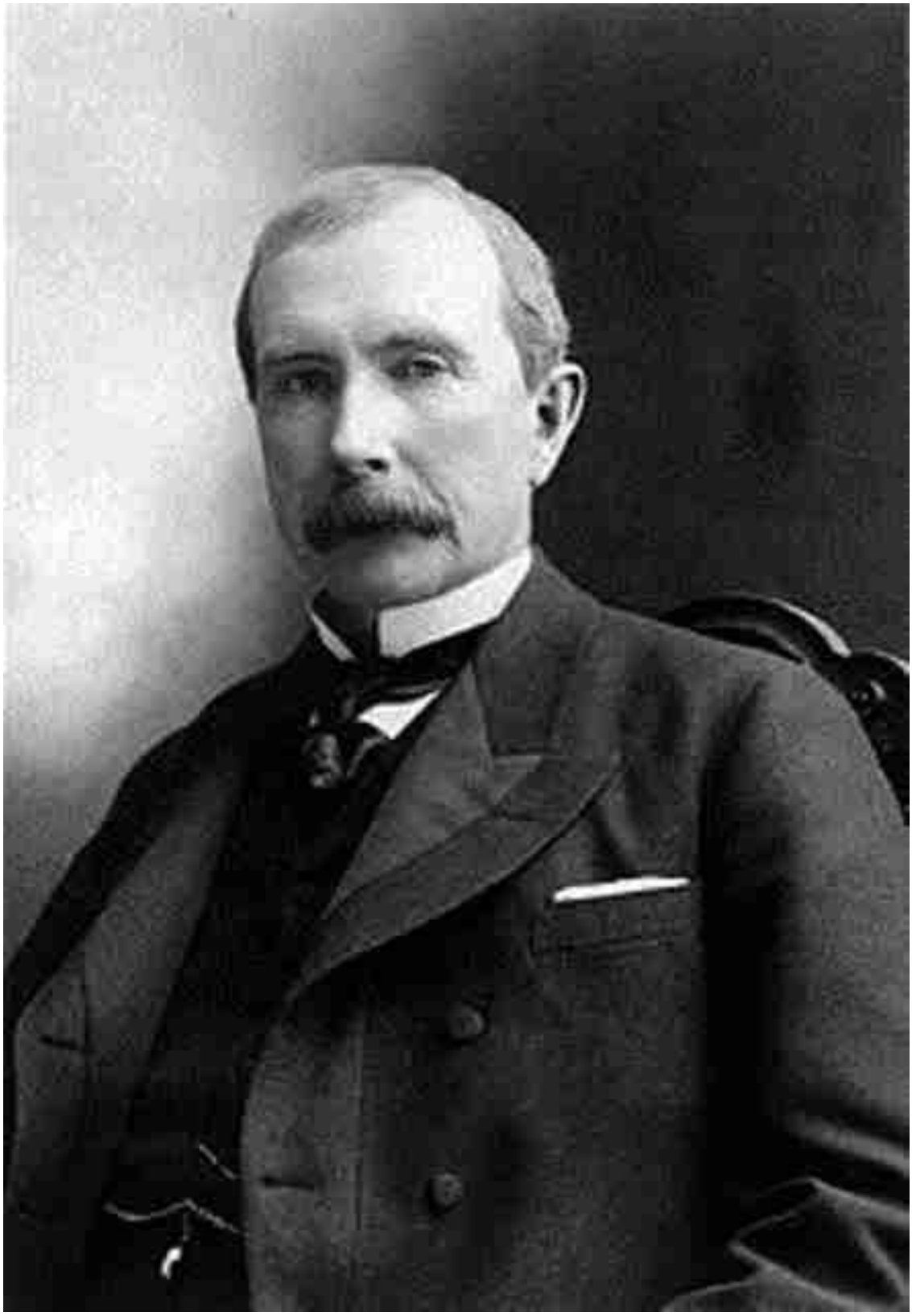

Chart IV (p. 64) Rockefeller.
Here we have a very much simplified curve, consciousness is extremely narrow.

5366

Rockefeller was really just a mountain of gold, and it had been dearly bought.
I stayed with him once in America and was able to study his psychology at close range, which was an interesting experience.
He was almost exclusively preoccupied with his bodily health, thinking of different medicines, new diets and possible new doctors!
He suffered from an extremely bad conscience, so he was conscious of Left I, where the shadow lurks, giving rise to self-criticism.
His secretary had to keep him provided with coins which he distributed among the children he met on his daily walks; he did this to get their thanks, for he was
appallingly lonely, and needed such devices in order to reach some kind of human contact.
Rockefeller's outlook ends in the subjective sphere, his consciousness reaches no further than I and II on either side.
The following conversation will serve to illustrate his subjective thinking; I was an attentive listener in spite of his slow speech and long artistic pauses.
R - So you are a European, - I like Europeans, but there are some bad people among them.
Dr. J - Yes, people are much the same as elsewhere, good and bad.
R - The Austrians are very bad people.
Dr. J - No, really, I never knew that.
R - You don't know everything, doctor, but I expect you realise that I am an idealist.
For many years I have been striving to do something for humanity, to establish a standard price for petrol throughout the world.
Every country agreed except Austria, whose government had just signed a separate agreement with Rumania - the Austrians must be very bad
people. Carl Jung, Modern Psychology, Vol. 1, Pages 66-67.

Carl Jung on the "Self in its Divinity. **(2015-01-09 17:22)**

To Aniela Jaffe
Dear Frau Jaffe, 3 September 1943
Your letter was very interesting.
The situation with the Golden Pot seems to be that the masculine and feminine principles, spirit and life are in a state of unconscious conflict which is excluded by consciousness.
The macrocosmic relationship presents a great difficulty.
It shows itself symptomatically first in the form of an urge to make the microcosmic relationship objective external tangible.
The coniunctio of the masculine and feminine halves of the self is apt to overpower the individual and force him into physical i.e. cosmic manifestation.
You want to illuminate the world as Luna (I as Sol).
But every archetype before it is integrated consciously wants to manifest itself physically since it forces the subject into its own form.
The self in its divinity (i.e., the archetype) is unconscious of itself It can be come conscious only within our consciousness.
And it can do that only if the ego stands firm.
The self must become as small as and yet smaller than the ego although it is the ocean of divinity: "God is as small as me," says Angelus Silesius.
It must become the thumbling in the heart.
The hieros gamos takes place in the vessel In principle you are not the goddess, I am not the god, otherwise man would cease to be and God would not have been born.
We can only stretch out our hands to each other and know of the inner man, Superhuman possibilities are not for us.
I am wrestling just with this problem of the coniunctio which I must now work up as the introduction to Aurora Consurgens.

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It is incredibly difficult.
Cordial greetings.
Ever sincerely yours,
C.G. Jung
P.S. The one standing behind my face (the masculine part of the self) calls to your “Elisabeth” who is the feminine half.
In this world both are thumblings (homunculi).
God as the greatest becomes in man the smallest and most invisible, otherwise man cannot endure him.
Only in that form of the self does God dwell in the macrocosm (which he himself is, though in the most unconscious form).
In man God sees himself from ”outside” and thus becomes conscious of himself.
All this in support of your difficult work on the Golden Pot! Carl Jung, Letters Vol. 1, Pages 335-337.

Carl Jung on Sigmund Freud **(2015-01-10 06:08)**

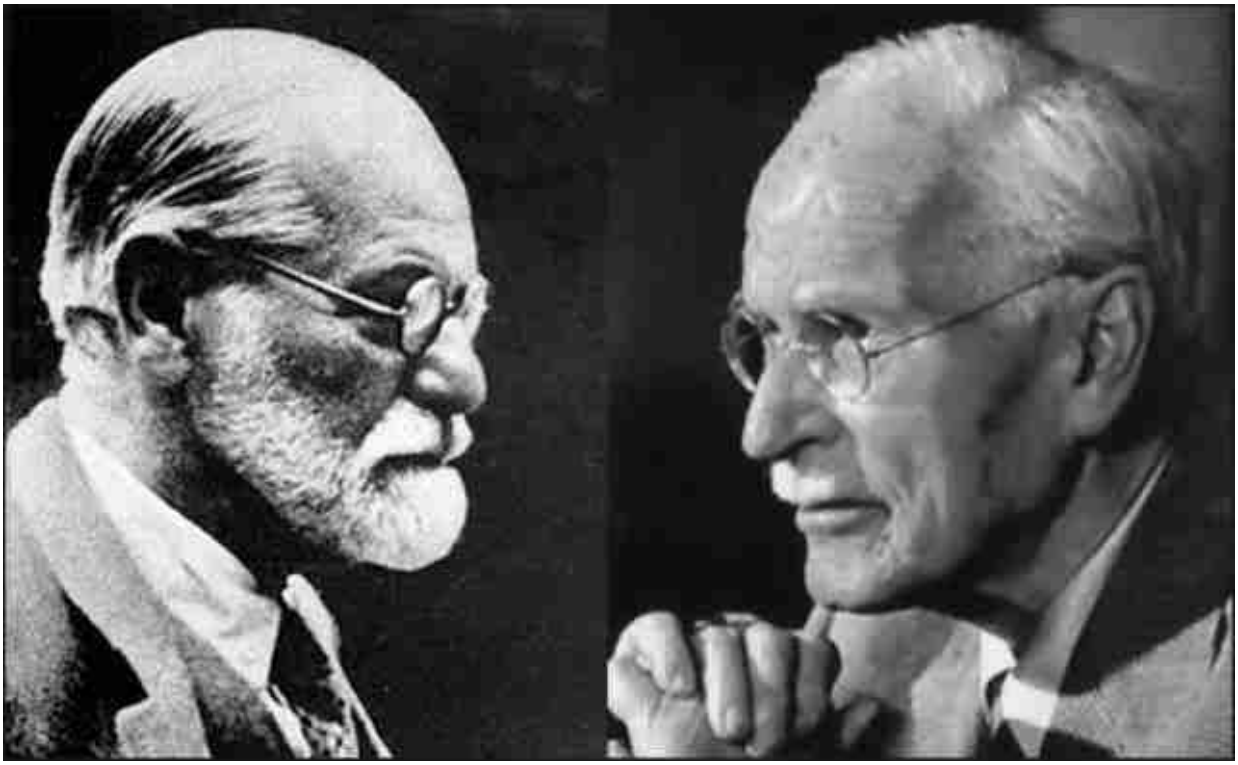


Chart III (p. 64) Sigmund Freud.
We will take this world-wide celebrity as a further example.
His summit is reached in the sphere of objective ideas.
His idea in itself is the only salvation, he does not allow other people’s ideas to exist, and he thus cuts himself off from the rest of humanity.
He no longer handles the idea, it handles him, thus he reaches enthusiasm in Right V.
Freud is the psychologist of the complexes, so his curve is high in Left II.
If it were higher one would have to call him neurotic, but this would not be justified.
We can only say that he is very much concerned with complexes and is keenly aware of the negative side of the unconscious.

The shadow is Freud's disclosure, his fullest consciousness on the Left is in I and he revealed his discoveries in this sphere to an astonished and shocked Europe!
Freud found out that neurotics must be regarded as individuals.
He also realized that as an explorer he had to be able to be subjective, for you can only induce the patient to declare his standpoint when you can tell him what you yourself think of him.
This is a chart where the curve of consciousness is unbroken, it is continuous on the Right side and runs through the centre, but the light ends in Left II.
Therefore everything on the Left is explained by the Right and every fact on the Left side beyond the sphere of the complexes, that is from Left III to Left V, is handled negatively.
Owing to the sphere of consciousness from which he views it, he must be unable to understand religious experience; so when a patient brings him a vision, or he reads of mystics and artists, it is inevitable that he should explain them as complexes. Left IV and Left V do not exist for him, so God is only a complex. Carl Jung, Modern Psychology, Vol. 1, Page 66.

Carl Jung on the Average Normal Man **(2015-01-10 06:32)**

Chart V (p. 64) The average normal man.
In the first place the normal man is very egotistical - Schopenhauer goes so far as to say that man would kill his own brother if he were in need of fat to grease his boots - and in the second place he is primitive.
Cave men still exist in all ranks of society and the least loss of self-control brings up the barbarian.
Seventy or eighty per cent of the population today belong to the middle ages, so that very few people are really adapted to this year 1934, and of those few the majority
have forgotten their shadows which trail behind their well-adapted personas!

So in Right I the normal man reaches a very high mark; he lives there with his body which is an animal.
In Right II the curve is also high, for he is entirely subjective.
In Right III, because of his own personalism, he is capable of being the loyal follower of a leader. The line is sinking.
In Right IV his consciousness has almost vanished, for it is very difficult indeed to be objective. Ideas presuppose an independence of mind and a self-discipline
that only the few possess.
Right V is very weak indeed.
On the Left side, in Section I, the average man has a dim idea of the dark things lurking in the shadow, then the line sinks and consciousness reaches no further.
This chart is simply that of the average man, no allowance has been made for type; the field of the extravert lies more to the Right and that of the introvert more to the Left.
The latter is more aware of his shadow and consequently feels inferior, he cannot meet reality directly but has to meditate over it first; by this mechanism he avoids many pitfalls, but he also misses a great many opportunities.
The extravert, on the contrary, blunders from sheer ignorance of his shadow and is sorely handicapped when he is driven to discover his inner world.
The curve of the normal man undergoes changes according to the spirit of the times, as collective consciousness may move to the Right or to the Left.
With the rise of certain religious movements, when general consciousness soars, the curve will reach Right V.
To give an historical example I will mention the wave of ecstasy which swept over the ancient world with the rise of Islam.
In our present age there is an appreciable movement of consciousness towards the Left side, the interest shown in psychology, for instance, illustrates this. Carl Jung, Modern Psychology, Vol. 1, Page 68.

Carl Jung on the Technique of Analyzing Dreams (2015-01-10 18:04)

Lecture XIII 13th July, 1934

The last lecture was devoted to a general survey of dreams.
This time we will deal with the technique of analyzing them.
We will take a very simple dream as an example but as you will see the simplest dream is not so very simple and it is very necessary to keep the dream clear and not to forget it.
Dream: I am in a small cottage with a peasant woman. I tell her of a long journey which I am going to undertake, to Leipzig, and on foot. She is very much impressed and surprised. Looking through the window I observe the landscape with hay-makers in the foreground. Quite suddenly I see an enormous animal, it is half a crab and half a lizard, first it walks to the left and then to the right, so that I stand in the middle of its movements. As it moves to the right, it comes much closer and I feel threatened. I have a rod in my hand and with that I attack the animal and kill it. Then I stand and contemplate it for a long time, very intensively.
We must first know who it was who dreamt this dream, otherwise it means nothing.
The dreamer was an academic man of 40.
He had been extremely successful in his own line, but there is always a great disadvantage in success besides its obvious advantages.
This man was in a leading position, he had climbed to a place where, so to speak, he could see down four thousand feet, and he felt that he was now in a position from which he could advance still further.
There was apparently no obstacle, yet he develop ed a neurosis, and of a very peculiar kind.
He had all the symptoms of mountain sickness, anxiety, insecurity, dizziness which even reached nausea, heavy head, and difficulty in breathing.
When I pointed this out he found it peculiar and admitted that as a young man he had once suffered from mountain sickness of which the symptoms had been exactly
the same.
The night before he had had two dreams.
First Dream: I was in a small village, in a top hat and a black overcoat, with several thick books under my arm. Some peasant boys with whom I had been to school were standing together in the street, and one said: “He does not often come back to our village.”
Second dream: I woke up before a journey. I t was already very late, and everything went wrong. I could not find my portfolio, all my other things were mislaid, and when at last I got into the street I hardly made any headway and I got to the station only as the train was steaming out. There was a curious shaped curve, and the train was a very long one. It occurred to me that if the driver put on full steam and rushed ahead when the engine reached the straight part of the line the train would be dragged off while still on the curve and there would be an accident. As I tried to shout the driver opened the throttle and there was a terrible catastrophe.
The first dream reminded the dreamer of his origin; it was a reminder of where he came from and what he consisted of.
In the second dream he failed to reach his objective in spite of his best and most frantic efforts.
He had forgotten that he consisted of a long train and that all of it had to go with him; if he had been just an engine he might have been able to achieve his object.
We will not spend any more time on these two dreams as their meaning is fairly obvious, but will concentrate up on the one which we have chosen.
We will treat it as an association test and take test words out of it.
1. Peasant woman.
2 . Distant journey - Leipzig.
3. Landscape with haymakers .
4. Monster. (Dreams are very fond of mixing animals together in this way.)
5. Left-right motif.
6. Rod.
7. Contemplation
A dream should always be written down at once, otherwise we inevitably lie to ourselves.
It should be written down in three columns, e.g.
Dream Motifs

Themselves
1. Peasant woman:
2. Cottage:
3 . Haymakers:
Associations
Widow.
There was a long pause, then the mention of the Lazar-House of St. Jakob, near Basel.
Picture in his house.
Attempts at Explanation
This is the way to work on a dream humbly, by oneself, when there is no accomplished analyst at hand to do it for one.
When I asked him what he associated with the peasant woman, he replied: «Widow».
Then there was a long pause for it was most unpleasant for him to remember that his mother was a poor widow.
He had travelled so far from his humble origin that he greatly preferred vague phantasies of a possible noble origin to remembering the actual facts.
The Egyptian Pharaohs' had two origins and two sets of parents, one human and one divine.
In a special chamber of the Egyptian temples, the birth chamber of the pharaohs is to be found, where two gods gave him birth.
We find the same motif in Greek mythology; once a goddess found a human child at her breast, she wrested the nipple from his mouth and the milk spurted over the heavens and formed the Milky Way.
This motif of the double origin lies in the collective unconscious.
The dreamer could give no associations to the cottage because it was most unpleasant for him to remember his origin.
In such a case the patient goes further afield and after a time brings back a far-fetched association.
In this case to an historic place near Basel, the St. Jakob House where fifteen hundred Swiss gave up their lives.
In such cases we must remember that it was the patient himself who gave this seemingly absurd association, and it was not as stupid as it appeared for he himself was contemplating a slaughter, not of fifteen hundred Swiss indeed but of one poor monster.
The dreamer had studied at Leipzig and his ambition was not satisfied with the university at which he already held a leading position, but coveted a chair at Leipzig.
He reported that the peasant woman was tremendously astonished at his project.
He associated a picture on the wall of his house with the haymakers.
His own haymaking as a boy would have been a far simpler association, but again his dislike of remembering that he ever did such work from necessity prevented him from giving it.
Up to this point the dream is quite b anal, but now it becomes creative – it creates a monster.
The dreamer said it was just a monster, a non- existent animal, partly a crab which, as is well known, walks backwards, though in this case it moved forwards, and partly a lizard.
I did not stress the point of the monster to the dreamer.
The left-right motif comes next.
The dreamer said that the left was unfavourable, sinister, that bad omens come from the left, but afterwards it went to the right, and to this he had no associations, he just remarked that it went to its death.
Things which come to us from the left have been thought out of the body; the heart is on the left, things happen to us from the left as it were accidentally.
Things from the right, on the other hand, are conscious, thought out by the head, directed.
The right hand knoweth not what the left hand doeth, and often does not want to know.
Everyone has two hands, and two-handed ways.
The monster first threatened him from the left, from the unconscious, then from the right, from the conscious.
The latter he felt to be dangerous, he did not want it in consciousness, and so it met its death.
The rod he associated with the magic wand.
He gained a victory over the monster, but he did not seem quite satisfied, for otherwise why this long contemplation?

I asked him why, but he was not able to answer, nor did he know what it was that he had thought.
The German word “Betrachtung” » means a long and intensive gaze, almost a magic process.
It seems as if something streamed out of our eyes.
If we meet a lion in the jungle and look quite steadily at it, it goes away, and the same is true of a snake.
It is possible to bewitch people in the same way.
If we desire something sufficiently and look at it long enough, it comes to us, that is, it does if we can endure the process ourselves, the object becomes pregnant with the gaze “Triichtin” with the “Betrachtung”.
If we can look at a picture of the god long enough, he nods.
When I was a child it was my Sunday treat to go and visit an aunt and watch a picture of hers, a clergyman, in the act of walking down some steps, until he moved and walked
down the flight.
For many years I regarded this incident as childish, but primitives do exactly the same thing, they know the magic effect of the eye.
It seems that our life can stream out of our eyes and enter the object which will then move towards us.
The real object of the dreamer in the Betrachtung of the dead monster was to bring it to life again, but he was not aware of this.
The dream gives us his whole life and I could give you many more examples of even simpler dreams which contain the dreamer’s whole life and situation.
The beginning of a dream is the exposition, the situation in which the dreamer finds himself, or in which the dream problem takes place.
The exposition of this dream says: “See, here is a woman, very like your own mother, who lives in a cottage similar to the one in which you were born. You tell her about your ambitions and she is impressed and amazed, but you are still in this cottage, remember where you began”.
A dweller on sea level can mount perhaps 6,000 feet without becoming liable to mountain sickness and one who began at 6,000 feet might mount to 12,000, but the height at
which we were born goes with us through life and can never be denied, it follows after us as the train, or goes ahead as the engine which pulls us.
Bourget deals with this theme in “L’etap e”, a book which I recommend to you.
There is already a vast difference between where this man stands today and where he started, and he should have been satisfied.
He is no longer quite young, but is 40.
By that age we should have reached our place in life and if someone has not, if he has still to ascend, one can only say that he is a great exception.
It was once written of someone: “There were no signs of genius in him before he was forty, and none afterwards either!”
The dreamer was in the second half of life, he had passed the stepping stone of 35, he had not noticed this indeed, but already at 36 curious symptoms had begun to set in.
One half of him wanted to press on, and the other half said “No!”
The exposition of this dream says: “Look, you are still where you were as a child, still in your childhood.”
And then a terrifying thought follows, the crab that goes backwards beckons to him.
There is no flaming enthusiasm for new enterprises, no hot-blooded passion, but the cold-blooded animal calls him back.
The crab belongs to the motif of the helpful animal.
There are many motifs in the collective unconscious: the ford, the dragon, the fairy prince, & c., and the motif of the helpful animal continually occurs, such as the raven which brings food and the wolf which suckled Romulus and Remus.
The crab thought leads backwards.
It comes first from the unfavorable left, and then from the right, from which it becomes so threatening that it is killed by the dreamer with his magic wand. The conscious has the power to do this, it can bewitch things consciously, think them away, and then they are no longer there, a logical opinion comes up and they are spirited magically away, this

is what we can do with the intellect.
In this case, for instance, rationalism says: “There is no such animal, it does not exist, it is nothing but the dream image”.
And the affair is settled.
But what has happened to the animal? Where is it really?
The dreamer does not know, so he contemplates it for a long time.
He has killed his animal instinct and this is a pleasure which we are unable to afford, especially in these days where we are so divorced, so far away from our own instincts.
It is so long since this man was with his instinct that he simply does not recognize it in this monstrous form.
He believed that his life was to consist of continual progress and he is not willing to sacrifice this idea.
He refused to accept my explanation of this dream, he received it acidly, and did not believe it.
So, unfortunately, he went on following his ambition and a disastrous situation followed, he would not learn the lesson which the dream held for him. Carl Jung, Modern Psychology, Vol. 1, Pages 136-139.

Carl Jung and practical applications of Dream Interpretation. **(2015-01-11 07:36)**

Lecture I 26th October, 1934
Those of you who attended last summer’s lectures will remember that they dealt with methods for revealing the inside of the human psyche.
We spoke of the word association method, combined with breathing, of the psycho-galvanic method and finally of dream analysis.
This semester we will proceed along the same path and study the psychology of dreams.
The investigation of t h e inner psyche is a practical possibility for doctors; it is the investigation of the unknown motive.
Just to know that a thing exists is not enough; one must know what it is and all about it.

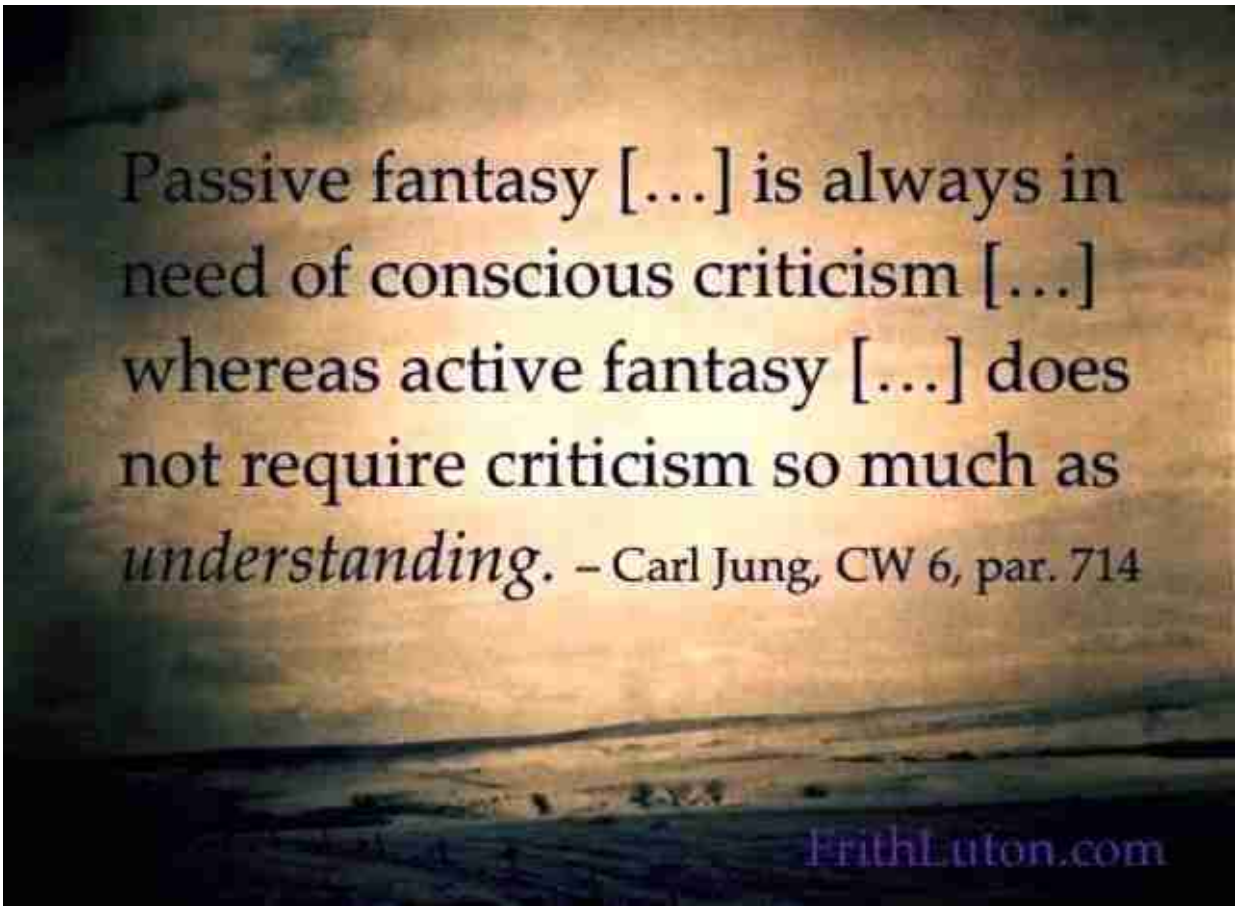
The human psyche is the most important object of all; there is nothing in the world that has not once been a content of the psyche: trains, roads, everything of that order, all spring first from the psyche.
We could not even speak without “Einfalle” (ideas, hunches) from the psyche.
We can observe what this state would be like from certain cases of insanity ; nothing at all comes through to the brain.
The psyche is the Mother of everything and its investigation is of primary importance.
The unconscious is what we do not know and yet it is a part of our psychological nature, of our psyche.
To illustrate the extremely important practical side of this investigation I will give the following example.
It concerns a patient who had been to many doctors, an educated man of 29, a doctor.
He was sent to me as a last resort, in an appalling condition, he was a mere skeleton, I really thought he might die in the consulting room.
At first I thought that it was a physical disease, until I found that there was just one symptom - difficulty in swallowing.
For s even months he had been incapable of swallowing and was only able to take two cups of milk a day, taking two hours over each.
Naturally he had become a skeleton.
His conscious material did not reveal anything.
His professional life was most satisfactory, he was engaged to a girl of good family, he loved her and reported that there were no complications.
He said he never dreamt; I replied as I do in such cases: “You will tonight” because when the conscious has said everything it can, then the word goes to the unconscious, to the depths of the psyche.
The dreams began with the fiancée at once.
The bridegroom never dreams of his bride if all is well so I again questioned him ab out her.
He assured me that nothing was wrong there.
That in itself was suspicious, there is never “nothing wrong” in anything.
After a fortnight the dreams had placed the fiancée in a very poor light indeed.
I asked him yet again: “Have you no negative thoughts about her; you know one often has ab out the least likely people”, but he was absolutely certain that he had none.
By this time I knew that the fiancé was the trouble so I sent him away, telling him to ask some man in his town who knew the girl to tell him frankly all that he knew about her.
In a few days a letter arrived from him, it was very bitter and said that he was cure d and had broken off his engagement.
The girl was just a fast girl and had intimate relations with two other men and everyone knew it except the fiancé.
He fell from the clouds when his friend told him ab out it.
This had been what he could not swallow.
He was acting that p art of his psychology of which he was unaware, but when he knew it he did not have to act it any longer.
If this had not come to light he could not have lived.
We have to take these things very seriously, but we need a floor to stand on and methods with which to get at them.
Not everyone has the nose to scent out that these things exist and even if we have an intuition about them we are apt to put it behind us, we have a natural fear of the unknown and it is not considered good form to believe that such things exist.
Doctors especially, however, cannot afford to ignore the unconscious.
Tiny suspicions probably had come into my patient’s mind, but he was a decent man and would at once repress them with such thoughts as: ”One must not be so terribly suspicious”, ”Certainly one should not have such ideas ab out people ”; so they remained on the surface of the unconscious, like a disagreeable letter that one gladly forgets.
This happens so often that there are many people who believe that the unconscious consists entirely of such things.
There must be some repetition for the sake of those who were not here last semester. (Here followed a short resume of the case and the three dreams which are to be found in Lecture XII, July 13th, 1934 and the associations to the third dream, the one in which the crab-lizard monster appears.).
We must always try to get the context of such a dream as this last in order to see the psychological background.

The art of doing this is to let the other fellow talk and to have no preconceived ideas.
We must take every piece of the dream and find the thought association in the same way that we do with the test word in the word association method: we must find out what psychological contents the word has fallen on.
There is no stereotyped explanation for dream symbols, we must not forget that words often have a totally different setting for other people than for ourselves and if we talk to them from our preconceived ideas it is as bad as talking Swiss-German to an Englishman.
In this dream we seem to be confronted with a very far-fetched association - the lazar-house of St. Jakob at Basle where 1500 Swiss lost their lives - to a simple peasant's cottage; but we have to accept that this association is a fact to the dreamer, it is a content which the dream has brought up.
Anything that has been said is a fact, in daily life we often say "Oh I did not mean to s ay that"; but in dream analysis that is absolutely inadmissible.
It is the lapsus linguae which tells the truth.
One day I was discussing a colleague with another colleague.
I said "The man is a fool", my companion replied" Yes an idiot, I mean he is quite an intelligent man."
He had private reasons for speaking and thinking well of our other colleague, but his slip of the tongue spoke the truth.
Anything which has been said is a fact, and the house of St. Jacob is a fact and one which belongs to the situation.
The patient took the dream superficially and with preconceived ideas because he was an educated man; educated people usually take their dreams in this way.
I say to them "You may be quite right, but if we look into the dream more closely we may find something more."
I will not speak of the meaning of this dream a s yet, but I should like you to keep the dream very clearly in your minds while we consider the possible ways of looking at it and of unravelling it.
There are people who hold that dreams are self-sufficient and that they can be understood without their associations.
This is an illusion.
Also there is no one entirely without prejudice, such a state is impossible.
There are Freud's, Adler's and my own ways of looking at dreams.
The psyche, or soul, is a very sensitive thing.
If we speak of the atom we are not moved by it, but when we speak of the soul everyone is personally touched, it always awakes an emotion.
Whenever one has an emotion one must keep above it, or else things become unpleasant, so I have to pay attention to keep myself from becoming emotional as I speak.
Freud looks upon dreams as consisting of repressed wishes which come up as fulfilled wishes in a hallucinatory form.
The insane have these wish-fulfilments as hallucinations while they are awake, and Freud's idea is that when we are asleep we enter into that same state.
The unconscious has wishes and desires which are highly unsuitable to our conscious idea of ourselves, so we rigidly repress them.
We repress them because of our respectable position in society, as Mr. or Mrs. So and So we simply cannot want such things, and Freud holds that these wishes rise at night when we are not so sure who we are.
They appear in a disguised form because of the factor which Freud calls the censor which changes them so that they cannot be recognized, and then they can fulfill themselves symbolically.
The word "symbolic" is used incorrectly in this place, it should be allegorical.
Where we know the thing represented, sign is the right word.
The winged wheel is the sign of the railway.
But the Swastika in Germany is really a symbol; it could not be the sign representing a political party, for no one knows what it means.
National Socialists even have asked what it means.
It is a very ancient and meaningful symbol which exists all over the world.
The sun wheel is also a symbol which existed a thousand years before wheels were invented.
When no one knows the meaning of a thing it is a symbol. Carl Jung, Modern Psychology, Vol. 2, Pages 140-142.

Carl Jung’s advice on how to converse with one’s Anima (2015-01-12 12:02)

[Carl Jung’s advice on how to converse with one’s Anima]
To Mr. 0.
My dear 0., 7 May 1947
Your material is, as I feared, much too rich!
It needs a tremendous amount of mental work to reduce it.
Your first vision where your Beatrice appears contains a point where I can show you how you can come in.
Beatrice, as an anima figure, is most certainly a personification; that means, a personal being created in this shape by the unconscious.
You can safely assume that this is the shape your anima has chosen in order to demonstrate to you how she looks.
Such a huge Beatrice is surely an unexpected sight.
Instead of reacting to this rather amazing sight, you are satisfied with continuing your vision.
But the natural thing would be that you make use of the opportunity and start some dialogue with your anima.
Anybody who feels natural about such things would follow his surprise and put a question or two to her: why she appears as Beatrice?
Why she is so big? Why you are so small? Why she nurses your wife and not yourself? Etc.
You also might ask her-since she is the ”messenger of the grail”-what that funny thing is with that orange? What the magic ring means? What is the matter with all those animals?
Treat her as a person, if you like as a patient or a goddess, but above all treat her as something that does exist.
Moreover, in this vision you get right under the influence of your anima, and that’s the reason why she begins to feed your wife, because your wife becomes underfed when you fall for your anima.
Therefore you must talk to this person in order to see what she is about and to learn what her thoughts and character are.
If you yourself step into your fantasy, then that overabundance of material will soon come to more reasonable proportions.
But since you are giving free rein to your intuitions you are just swamped by it.
Keep your head and your own personality over against the overwhelming multitude of images and aspects.
You can do that, as I tell you, by stepping into the picture with your ordinary human reactions and emotions.
It is a very good method to treat the anima as if she were a patient whose secret you ought to get at.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. I, Page 461.

Carl Jung “Whatever happens in the fantasy must happen to you.” **(2015-01-12 15:54)**



To Sibylle Birkhauser-Oeri
Dear Frau Birkhauser, 13 July 1950
As unfortunately so often happens (when one is as old as I am), l’esprit d’ escalier is beginning to play its unwelcome role.
Your case went on tormenting me until I finally discovered what it was that I did not tell you: letting the unconscious come up is only the first half of the work.
The second half, which I failed to mention, consists in coming to terms with the unconscious.
The fantasy you gave me to read shows no sign of this.
I do not know whether I am justified in concluding that you have no knowledge of this important task.
You will find an example of it in ”The Relations between the Ego and the Unconscious,” describing the case of a young man who in fantasy sees his fiancée fall into a crack in the ice and lets her drown.
You must step into the fantasy yourself and compel the figures to give you an answer.
Only in this way is the unconscious integrated with consciousness by means of a dialectical procedure, a dialogue between yourself and the unconscious figures. Whatever happens in the fantasy must happen to you.
You should not let yourself be represented by a fantasy figure.
You must safeguard the ego and only let it be modified by the unconscious, just as the latter must be acknowledged with full justification and only prevented from suppressing and assimilating the ego.
Here you need the support of a woman.
A man always stirs up the unconscious too much.
I recommend either my wife or Frl T. Wolff.
Well, I have now salved my bad conscience.
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 561.

Carl Jung “You get nowhere with theories.” (2015-01-12 16:41)

Anonymous
Dear Dr. N., 10 June 1950
You get nowhere with theories.
Try to be simple and always take the next step.
You needn’t see it in advance, but you can look back at it afterwards.
There is no ”how” of life, one just does it as you wrote your letter, for instance.
It seems, however, to be terribly difficult for you not to be complicated and to do what is simple and closest to hand.
You barricade yourself from the world with exaggerated saviour fantasies.
So climb down from the mountain of your humility and follow your nose.
That is your way and the straightest.
With kind regards,
Yours sincerely,

5380

C.G. Jung Carl Jung, Letters Vol. 1, Page 559.

Carl Jung on the unconscious in itself and of its relation to consciousness. **(2015-01-13 06:51)**

Lecture VI 30th November, 1934
At the end of the last lecture I spoke to you of the unconscious in itself and of its relation to consciousness.
The dream, as we saw, is a message from the unconscious to consciousness of a complementary or compensatory character.
The meaning of the two words is not identical.
To complement comes from the Latin complere = to supplement, to complete.
The conscious is not a totality, and the missing portions are automatically brought forward by the unconscious.
To compensate comes from the Latin compensare = to equalise.
This has rather the meaning that the unconscious creates a substitution or compensation for what the conscious has lost.
I will leave you with both words to u s e as you prefer.
Both of these functions of the dream are exceedingly useful, for we cannot grasp a situation if part of it remains unconscious.
We cannot see these unconscious contents at all until they come into the conscious and when they appear they have already taken on a form in which conscious material is mixed, so that it is difficult or impossible to conceive of them in their pure form.
They are wordless images , it is exceedingly difficult to put them into words and we feel them change in our hands as we write or say them.
We are apt to correct them too much so that they are no longer what they were.
We have four psychological functions and necessarily they all function somewhere and if this does not take place in the conscious, it will in the unconscious.

As we become aware of these different p arts of our psyche, we begin to see how they can be integrated.
Everyone possesses thinking and feeling, for instance; if the conscious is definitely that of a thinker, feeling is sure to be found only in the unconscious.
Affects, which the reasonable man ignores all day, come up in dreams at night. It is amazing how aptly dreams produce exactly the thing which was missing in the situation; one can only be filled with admiration and marvel at the manner in which the unconscious speaks.
In all muscular activity there is always a slight counter activity in order to make the action a coordinated one and the conscious and unconscious are similarly interwoven.
It is quite possible to predict the kind of dreams which a certain type of consciousness will produce and owing to my long study of these things, on hearing a dream, I am
often able to form an accurate idea of the conscious attitude of a dreamer who is a stranger to me.
Let us now consider our three dreams from this further point of view.
The first dream, where my patient was in his village with his school-fellows, is evidently a reminder of his humble origin.
This is in striking contrast to the position which he now occupies and this contrast is most aptly depicted; he is shown in his “get up” as a fashionable professor, but everything else in the dream is exactly as it was in his early childhood.
The dream asks him why he feels so big and important and tells him that his humble origin is now his problem.
Dreams are constructed rather on the lines of a drama and begin with the exposition of the problem or theme and this small initial dream can be taken as the exposition.
It leads us to expect that the following dreams will be occupied with his present exalted position, his ambition to rise still higher and with his humble origin.
Something in him begins to say “You are too high up”.
We come next to the dream of the train disaster.
This opens with nervous haste and impatience, which always indicates that we want to do the thing desperately because something in us has a resistance to doing it at all.
We hate to admit this resistance but it would be most unwise to advise a patient to ignore it.
In this dream he does get to the station at last, his plan must be put through “a tout prix” and indeed just because of the resistance which says that it should not; but he misses the train.
The ”noes” have it, the resistance has won for the present, but nevertheless something starts - the train, and it crashes!
If we go on against our own resistances there will be a disaster.
This dream is a serious warning.
If we go against the unconscious, we are making out the bill without the host.
I learnt not to do that in Africa.
In Europe we live in civilization, our modern saurians (motor cars) usually stay on the road and, if we do not cross their paths, we are safe but the primitive lives in very different conditions, he is likely at any time to come upon a situation where it is necessary for him to be at one with himself.
If the primitive wakes up in a nervous state he is already in danger, for the next thing he may have to do is to cross a river on a slippery tree trunk and if he makes the slightest slip he is in danger of drowning or of being eaten by a crocodile; or he has to go into the bush and there may be a buffalo or a hippopotamus.
His very life depends on being at one with himself, there is no time to think, so that the primitive has to decide each day if his dreams are favorable or unfavorable.
If they are unfavorable, nothing will induce him to do anything that day, no persuasion can move him to carry a load an inch for a European.
We may l augh at this, but we forget how right he is in his own world. Europeans become superstitious in Africa and learn that ”magic is the science of the jungle ”.
We are too rational, but when w e b e come superstitious we are beginning to observe the psyche and to wonder what it permits us to do.
A condition of being at variance with ourselves is announced through our dreams and we should not undertake the things which they warn us against.

We rationalize and say it is ”only neurotic” but it is much wiser to attend to the warning.
This may delay many little things, but it also avoids many dangerous situations.
I was saved in this way once in Africa.
We were with a friendly tribe who, however, were too well-armed for my taste: we spent an evening with them, they danced a fire dance.
I was exceedingly interested and even danced with them.
After a bit I had a feeling that it was going too far, that they were getting too excited and obeying my hunch, I told them to go to bed in Swiss German and enforced the request by cutting about their legs with a sjambok.
This worked and they leapt over the whip and went off in high good humour.
Two days later a British official in exactly the same conditions was speared to death by these very same men, because he was not at one with himself.
Psychic objects and conditions must be observed and in such circumstances dreams are ”derigueur” and it is very dangerous to ignore them.
If an old Roman stumbled on his door step it was ill-omened and he returned to his house for the day.
An Indian who is not at one with himself stays away from the Council.
Imagine our politicians doing that ! I should, however, welcome such an attitude; it would be very wise if our civilization paid more attention to the whole psyche, and did not live so entirely on one side of it.
This train dream then is no wish, but a warning.
It says ”Take care or there will b e a catastrophe”.
No one exists who has not the primitive in him, somewhere we are very close to the jungle and there we need to be as careful as the primitive in the bush.
In most of the ”accidental” cases of death which I have investigated, I have found that these people had been warned in some way or other.
I myself have warned many people to look out for accidents, some listen, but more do not, for something in them wants exactly that accident.
I once treated a lady who on account of theosophy lived very high up in the stratosphere.
In consequence of this she had dreams of prostitutes of a most bestial kind.
I impressed upon her that these women were her sisters, but she could not see it.
Then her dreams began to bring up an accident, a murder by assault.
I warned her in the strongest terms, I told her not to walk on the Zurich being alone and not to go out after dark and I repeated this on three occasions.
I then went away for my holidays.
Six days later I got a telegram saying that she had been assaulted and had several bones broken.
She would have been killed but for the passers-by who interfered.
She had not been able to bring about any connection between her conscious ego that lived in the stratosphere and the low prostitute who was also herself, so it was brought about in this way.
My warnings fell on deaf ears for something in her was working for just this.
Our train dream contains a similar warning and I must say to our dreamer ”Look out, you are threatened ”.
We come now again to our main dream, the one in which the crab-lizard monster appears.
The association to the lazar-house of St. Jacob in Basel and its heroic fight is a very unexpected association to a simple peasant’s cottage.
We must respect such things and look carefully at the unexpected light which has been thrown upon the situation and enquire into the psychological web from which it comes.
The tragic heroic death, the journey to Leipzig, his ambitious plan, his enterprise to reach yet higher, these all constellate a heroic, fatal battle with his humble origin.
We have to consider the conditions of the dreamer, some people have already come a very long way and are exhausted; this often happens when the last generation were peas ants, their sons possibly can go further, but they have reached their limit.
Then we come to the simple widow. Who is she?
We have spoken of her before as ”the Mother”.

Could she be the dreamer's wife ?
But if the dream meant his wife it would say so.
The dream is no facade, it says what it means.
The Cabbala says "The dream is its own interpretation."
This woman is made out of his own psychic material, but out of what part of this does she come?
We come here up on the interesting fact that the unconscious is bi-sexual; the dreamer has his own inferior femininity, somewhere in his masculinity and it is from this psychic
material that the figure of the poor widow in the dream is formed.
The "hundred percent he-ma " has an all-too feminine feeling-life, he can cry and be very sentimental.
The most feminine women similarly have a rigid masculinity somewhere, men become very much aware of this fact when they say the wrong thing!
In later life married couples often change roles : the little "commercant" becomes content to wash dishes and perform domestic tasks, while his wife wears the breeches and manages the shop.
Old Spanish women grow beards and develop bass voices, it is considered a sign of nobility.
We can see the same thing in photographs of primitives, the young men look as hard as nails, but the old men have something soft and sweet about them, while the old women look like incarnate apes.
It is because our dreamer is an intellectual man that his feminine side is uneducated and has remained behind in his home village with the parents and he boasts to her because he feels inferior.
Whenever people find it necessary to boast in front of simple people, we may be certain that they are trying to convince and overcome the inferiority in themselves.
A feeling of inferiority always indicates a real inferiority somewhere.
This is a fact and remains a fact whatever people have to say on the subject. Carl Jung, Modern Psychology, Vol. 2, Pages 158-160.

Carl Jung on Psychology and Physics (2015-01-13 10:58)

To Pascual Jordan
Dear Professor Jordan, 1 April 1948

I received your interesting book Verdriingung und Komplementaritiita little while ago.
Unfortunately a thorough study of it has not yet been possible, but. I hope to get down to it soon.
Although parapsychological problems lie on the extreme edge of my field of research, I still follow with great attention the new developments which one frequently encounters in psychology in regard to these phenomena.
Some time ago I took the liberty of sending you what I have written recently on this subject.
I hope my essay has reached you in the meantime.
Here we are discussing with Pauli the unexpected relations between psychology and physics.
Psychology as might be expected appears in the realm of physics in the field of theory-building.
The outstanding question is a psychological critique of the space-time concept.
On this point I have just made a strange discovery which I would first like to check out with Pauli from the physical side.
If I should publish anything about it in the near future I will not fail to let you know.
Again best thanks for your book,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 494.

Carl Jung and Dreams are exactly what they say. **(2015-01-13 18:01)**

Lecture VII 7th December, 1934
There are several questions this week.
The first is concerned with where dreams come from.
I have purposely not spoken of this subject as yet, but it will be dealt with as we proceed.

The second question I will answer because it concerns the material with which we are actually dealing.
Freud and Adler believe that the unconscious consists only of contents which have once been conscious; for me it is a thing in itself, it is my belief and in fact I know that dreams are exactly what they say.
An elephant is not a facade that might just as well b e a crocodile.
There really is such a beast as a duck-bill platypus, and it lays eggs, unlikely as this may seem, and so in dreams the most unlikely things are true and every detail is of importance.
Dreams, it is true, often shift things about; you experience something in the day and at night you dream that this happened to Mr. X.
It would, therefore, be possible to maintain that the dream does not say what it means, for it meant you and it says Mr. X.
Yet what it says is the actual meaning of the unconscious and the dream must be handled from this point of view.
I will give an example to make this clear.
Mrs. A. dreamt that she was married to Mr. B , they had a terrible quarrel and she decided to divorce Mr. B.
The actual facts are that the day before she had quarreled seriously with her real husband, Mr. A, and Mr. B. is just an acquaintance with a slight resemblance to Mr. A.
I questioned her ”Did you think of a divorce after your quarrel?” - ”No, indeed, what an extraordinary idea. It never even occurred to me”.
This makes the meaning of the transposition quite clear.
The unconscious wanted to introduce her to the idea of divorce.
She would be unable to see or accept it if Mr. A. were mentioned directly, it would be too disturbing and disagreeable an idea, so the unconscious brings in an indifferent acquaintance with a slight resemblance to her husband, in order that she may consider the idea without any emotion.
This is a mechanism which is also used by the doctor himself, when a patient finds something too upsetting, I say, for instance, ”You are too worried to see; so let us think how things would look if so and so had your problem”.
Then it can be considered quietly and hunches can find their way through as to what could be said or done.
The third question concerns the story of the murderous assault of which I told you last time.
This seems to have aroused general excitement, but it is not so very remarkable really, for after all many unattached ladies take walks on the Zurichberg as it is getting dusk and assaulters, who may even turn into murderous assaulters, are also about.
It is well known that fear attracts the thing feared – if you are afraid of a dog it b arks at you - so that it was not so extraordinary that the two met.
If she had stayed at home and escaped this fate, it is true that the condition of theosophic detachment might have continued, but recognizing the facts can produce the same effect without the catastrophe actually taking place; this was what I was working for.
If she had been able to take my warning she would probably have escaped the catastrophe.
It is often possible to avert small catastrophes by saying to the patient ”Look out, you are just going to do something foolish”, but it is very much more difficult in these big fatal events, people go into such things blindly and the danger comes out to meet them.
We will now return to our material.
We dealt last time with the figure of the simple widow.
The next thing is a hiatus: the dream changes, the dreamer looks out of the window and sees the haymakers.
This is a reminder of his youth, with its honest and hard work with no swindle, plot or bluff.
That the dream pushes this picture of honest labour under his nose, looks as if he had a dishonest plan, and as a matter of fact he had.
His profession is that of being a professor, but the devil has suggested to him that he might become an analyst and his secret purpose in coming to me was to copy me, to learn ”how it is done”.
This is a very common idea, he is no exception, many people come to me who have such designs.
One man after a few lessons with me remarked ”I have dark curtains already, and I could buy a red lamp!”
There are such charlatans.
I told him if he was a swindler and if he wanted to do such things, he must go elsewhere.

So this dreamer, who also has such plans, is shown the hay-makers, but it is clear that he does not look at the picture, he is not interested in them and the ambitious plan goes on.
It is the nervous haste of the train dream again, he is determined to attempt the impossible and, as he insists on remaining on this road, danger heaps up once more and the dream brings in the heroic battle.
Now he is faced with a situation where he must attempt the apparently impossible and I recognize that we must use special methods with this case.
The patient feels quite unarmed before the monster and has no associations to it.
He is too rational and merely thinks that it is nonsense to dream of a great beast that is half a lizard and half a crab.
In our modern civilization we are too rational to accept such a creature; a primitive who lives among ghosts and wild beasts would have no difficulty in finding his associations to it.
When a patient has no associations I ask him to think of me as quite stupid and to describe to m \e just what the beast looked like.
Then all the associations which he has involuntarily withheld will come out.
The dreamer says that the lizard is a vertebrate animal that likes to sun itself, it looks like a miniature dragon and has a spinal column.
The crab can live under water and has a solar-plexus.
Together they represent the instinctive being that exists in us and so we come to the conclusion that the monster stands for the dreamer's instinct.
We sprang from these lower vertebrates - children who suffer from atrophy of the brain show all the characteristics of animals - and this man has come up against his own instinctive nature and feels that he must fight it.
Our life's achievement depends on our organism.
Some people do no manual labour and live entirely on their intellect.
If the task they set themselves is above their capabilities, they get nervous symptoms and warning dreams from the unconscious.
We are always fighting our own nervous systems, such proverbs as "Where there is a will there is a way" are hysterical exaggerations.
There is a way, it is true, but it leads downhill, not up, as we suppose.
We might say "Where there is a will there is a nervous system" and we must realize that we have to take the strength of this nervous system into account.
It is very important to know how much we can do and it is immediately apparent from this dream that the dreamer is going beyond his strength.
He had the neurosis already, his nerves have already said "No", but he came to me in the hope that I would give him some magic to spirit away his symptoms, but if he lost those symptoms he would be in still greater danger and I could only warn him to be extremely careful.
The dream itself takes a different course, he does get rid of the monster, and how!
A real animal could not be got rid of like that, but his rationalism thinks that it is just psychic and that therefore it can be wished or analyzed away.
Symptoms are our best friends, we should not wish to be free of them, but to try and understand them.
Sugar in the urine, for instance, is not in itself desirable, but it is a benevolent wish of nature to tell the patient something.
We shall make no mistake if we follow nature, and if the warning is ignored a catastrophe is sure to follow, whatever form it takes.
I told my patient that his nature was against him.
He did not like this at all, for he wanted me to remove the symptoms so that he might fulfil his ambition.
Patients often hate it when I tell them such things and invent all kinds of reasons for my doing so, some think perhaps that I want to keep them under treatment.
That is a mistake.
This patient refused to accept my interpretation, he left me and went on along the same path which in three months led to a catastrophe.
I would like to draw your attention to a wonderful example of a heroic fight between man and his instinct, the

Babylonian Gilgamesh epic.
There is a thick book by Jensen that relates the material which is preserved on tablets in the British Museum, and a small one brought out by the Insel-Verlag, Leipzig, which I can thoroughly re commend.
The important points are all in this shortened edition.
Gilgamesh was a hero one third man and two thirds god, a superior being, a man of joy and pain who never tired.
He worked his subjects as he could work himself to build the city of Uruk, with a great temple and high walls.
This was slavery to ordinary men and the women be came very angry, for they liked to have their men with them sometimes, so they prayed to the gods for help against Gilgamesh. Anu, the god of Heaven, heard them and asked the great goddess Aruru to make a being of equal strength who would keep Gilgamesh quiet and bring peace to Uruk.
So she created Enkidu, the instinctive man, who lived in the woo ds, cloth e d in skins, and fed and drank with the animals.
The primitive man is coming up against the god-like man.
Gilgamesh had a warning dream about this and realized that the situation was serious.
This has a quite banal psychological explanation: a man who works only with his brain comes into conflict with his own body which wants its life too.
Enkidu is no monster, he is just the body.
Gilgamesh used cunning to get the better of the situation and effected a certain reconciliation with his body, he made friends with his nervous system and Enkidu and he did many heroic deeds together, such as the overcoming of the giant Chumbaba who was a monster made of all animals.
The goddess of love, Ishtar, came herself to Gilgamesh and made advances to him; psychologically understood, she asked him to pay more attention to his feeling side, but Gilgamesh escaped from her and went home victorious to make new plans.
Ishtar was furious and went to the highest gods to complain.
She asked them to create a wild bull, a magic monster to send against Gilgamesh and threatened, if they refused, to break down Hell's gates and c all up all the demons of the underworld.
This, psychologically understood, would be to let loose the unconscious.
The bull was created, but Gilgamesh and Enkidu killed this further monster, the plans of the Gods are again wrecked and the instinct is overcome once more.
Then a new element entered in, Enkidu began to have very negative dreams.
Gilgamesh's looks were dark when he heard that Enkidu had dreamt that an eagle carried him higher and higher into the air and then suddenly dropped him on the earth where he lay smashed and dying.
After this dream Enkidu lay down with a fever, became delirious and died.
His death freed Gilgamesh of the primitive man, but he was left alone and afraid of death for the first time.
In consequence of this he undertook a long journey to old Utnapishtim who had the herb of eternal life.
He succeeded in this enterprise, but on his way home a snake, which is instinctive nature again, stole the herb and Gilgamesh had to go home without it to face inevitable death. Carl Jung, Modern Psychology, Vol. 2, Pages 164-165.

Carl Jung “I am grateful to know that I was not altogether forgotten.” **(2015-01-14 06:01)**

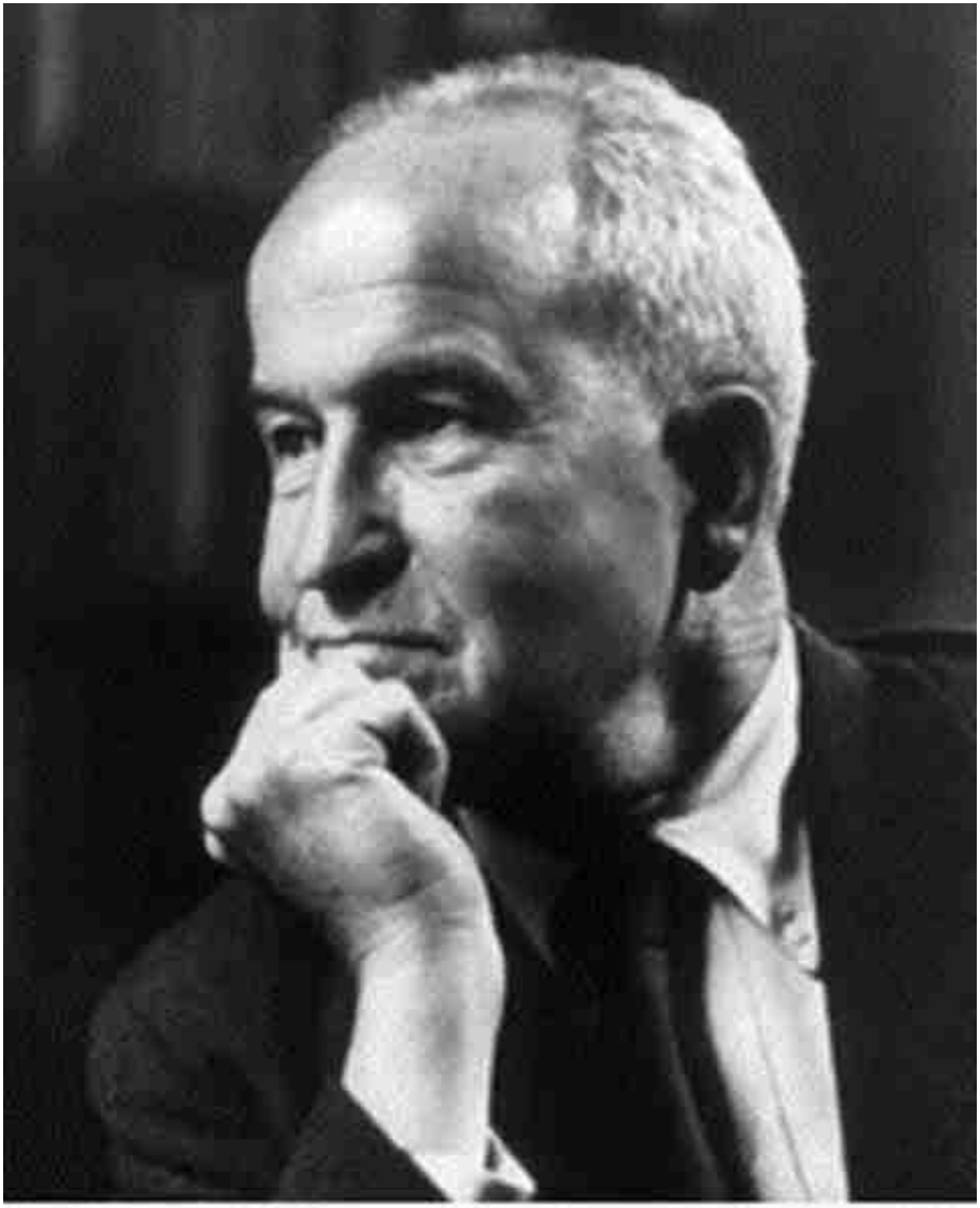


Photo: Harvard University Archives

To Henry A. Murray
My dear Murray, 2 July 1948

5390

A few days ago I received your very kind letter and the book on ”Sentiments” you have published together with Christiana.
I am glad to have this document of American psychology.
You see it is so interesting to study the way in which one tackles this subject.
I am glad to know after such a long lapse of time-and what a time-that you are both well and active.
I wish I could still as actively partake in the affairs of the world.
But reaching soon the station No. 74 of my trek through the lands, deserts, and seas of this three-dimensional world, I feel the burden of my years and the work not yet done.
Everything goes slowly and rest is indicated between times of work, although I cannot complain about my general state of health.
I was greatly surprised to hear of 52 weeks of discussion in which my name occurred. Helas-there is so much one does not know!
I am grateful to know that I was not altogether forgotten.
I don’t know who that peculiar friend is who told you of my alleged saying that you were a barren tree.
Surely such a thing has never been said by myself, since after I read your former book I confidently expected some more along the same lines.
I sincerely hope you don’t believe what people say about me. If I did, I should have buried myself long ago.
I have gone through your new book cursorily, but I shall read it as soon as I have some leisure to do it with the necessary concentration.
You must have seen much during the war, strange countries as well as strange people.
We have lived in a prison for 6 years, of which 5 years were spent in more or less continuous apprehension of inevitable extinction.
I had to settle down to a 50:50 certainty of a quick or protracted end through a bullet or a concentration camp-and no possibility of action, please, except in a world not to be reached by any Gestapo of the world.
I am looking forward with great pleasure to your promised study about Melville.
I have begun to understand why a university professor has to postpone dealing with animae and the like as he also better keeps away from incubi, sylvani, nymphae, and salamandrae.
It is such a long, long way from behavioristic psychology without man to a psychology of man.
I am greatly interested in the question of how you will set about to produce an ”embracement or the integration of the opposite.”
The opposite is a concrete object, and what if the subject should happen to be disinclined to integrate the subjective opposite corresponding to the object?
In other words: how will America proceed to embrace Russia without realizing that the Kremlin is right below the threshold of her own consciousness?
Attempts in this respect have not been exactly hopeful yet.
It is of course a banal truth, which I emphasize time and again, that without the unconditional reality of the object no projection can ever be discovered or withdrawn.
18th of July.
Here I have been interrupted for many days by an intestinal grippe affecting the liver.
That is how it is in these years when one is old and without resistance.
I cannot quite agree with your opinion about ”individuation.”
It is not ”individualization” but a conscious realization of everything the existence of an individual implies: his needs, his tasks, his duties, his responsibilities, etc.
Individuation does not isolate, it connects.
I never saw relationships thriving on unconsciousness.
You-on the other side-have had the unique experience of men doing splendid team work during the war.
We over here had the experience of helpless formidable masses shoved into hell. I have seen the German ”Arbeits-bataillone,” Mussolini’s reception in Berlin, etc.
Wonderful team work-one idea for all-two million people on Tempelhoferfeld cheering ”unisono,” all meant to be roasted in burning oil and slowly starved to death.

Le Bon does not mean theories, he means the facts.
It is difficult to get around them.
What about the masse headed by your ape man Lewis?
What about the Russian avalanche of 200 million slaves?
You say you feel that something should be done along the line of an agreement.
Exactly, quite my idea.
But what are you going to do with that mass mentality of the leaders, mostly downright criminals or lunatics (of the reasonable variety, particularly dangerous!)?
Indeed something should be done, but unfortunately the men in the Kremlin understand only their own argument, i .e., violence and ruthlessness.
That is what you are up against.
How could you deal with Hitler?
Well it is the same with Russia.
Nothing short of the atom bomb will register there.
In the week following Aug. 22nd I ought to be at the Eranos meeting in Ascona near Locarno.
It would be a great disappointment not to see you while you are in Europe.
In the beginning of September I shall be back in Kusnacht or in the tower in Bollingen about 40 km. from Zurich.
Well this is a long letter, I am afraid-too long!
I should be very glad indeed to see you here if you can manage at all.
My best regards to Christiana!
Cordially yours,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 503-505.

Carl Jung: ”An autobiography is the one thing I’m not going to write.” (2015-01-14 16:52)

To Antonios P. Savides
Dear Professor Savides, 13 January 1948
Thank you for your kind wishes for the New Year.
I must say I have some dark recollection of you, but it’s rather blurred.
An autobiography is the one thing I’m not going to write.
Such things are never quite true and they cannot be made true.
I’ve seen enough autobiographies in my lifetime and the essential things were lacking in every one of them.
The true things can be guessed from my scientific work, provided that the reader is bright enough to draw intelligent conclusions.
My best wishes!
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 489.

Carl Jung: It is as though consciousness were aware that the dragon is the lower half of man, which indeed and in truth is the case. **(2015-01-14 17:19)**

To Pastor Jakob Amstutz
Dear Pastor Amstutz, 23 January 1948
Thank you very much for the extremely interesting picture.
It is a kind of St. George, whose lower half is a dragon.
A most unusual picture!
It is as though consciousness were aware that the dragon is the lower half of man, which indeed and in truth is the case.
One can therefore take this picture as a representation of the inner conflict or of its opposite-an expression of the fact that dragon and hero actually belong together and are one.
This insight ca n be documented from mythology and would have far-reaching consequences if it were .examined from the point of view of comparative religion.
With best thanks, •

Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 489.

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Carl Jung and A dream told me that my small fishing boat had been sunk... **(2015-01-15 06:29)**

To Father Victor White
Dear Victor, Bollingen, 19 December 1947

Our letters seem to feel that they have to cover a great distance!
I have expected your letter with considerable curiosity and it confirms what I thought would be your immediate reaction.
It's all very bewildering.
Wylie's book, I find, is• a most remarkable picture of the things a European has great difficulty to understand.
Certainly such a book would be utterly impossible in Europe because it kills itself.
Yet to my mind nobody can foretell the effect it may have upon the average American.
Don't forget that "Mom" has not turned into a mother from a lovely girl on account of nothing but maturation.
The animus of women is an answer to the spirit which rules the man.
It has its origin in father's mind and shows what the girl has received from the lovely, kind, and incompetent father.
His family weakness on the other hand he owes to the animus of his mother and thus the evil is handed on from generation to generation.
I don't think that Wylie's book defeats its own ends in America.
The general hide is enormously thick. W. is ethical, but he does not-not yet-understand religion.
That is the reason why his outlook on a further moral development is so peculiarly hazy and so incredibly shallow.
But that is decidedly no reason why it should not appeal to the American appetite, which ever so often prefers sawdust instead of real food.
You remember my unsympathetic dream figure of the dry Jesuit logician?
Not very long after I wrote to you, I simply had to write a new essay I did not know about what.
It occurred to me I should discuss some of the finer points about anima, animus, shadow, and last but not least the self.
I was against it, because I wanted to rest my head.
Lately I had suffered from severe sleeplessness and I wanted to keep away from all mental exertions.
In spite of everything, I felt forced to write on blindly, not seeing at all what I was driving at.
Only after I had written about pages in folio, it began to dawn on me that Christ-not the man but the divine being-was my secret goal.
It came to me as a shock, as I felt utterly unequal to such a task.
A dream told me that my small fishing boat had been sunk and that a giant (whom I knew from a dream about 30 years ago) had provided me with a new, beautiful seagoing craft about twice the size of my former boat.
Then I knew-nothing doing! I had to go on.
My further writing led me to the archetype of the God-man and to the phenomenon of synchronicity which adheres to the archetype.
Thus I came to discuss the "Aion" and the then new aeon of *0° (following cr 30 o), the prophecy of the Antichrist and the development of the latter from 1000 A.D. in mysticism and alchemy until the recent developments, which threaten to overthrow the Christian aeon altogether.
I have found some beautiful material.
Last night I dreamt of at least 3 Catholic priests who were quite friendly and one of them had a remarkable library.
I was the whole time under a sort of military order and I had to sleep in the barracks.
There was a scarcity of beds, so that two men had to share one bed.
My partner had already gone to bed.
The bed was very clean, white, and fresh and he was a most venerable looking, very old man with white locks and a long flowing white beard.
He offered me graciously one half of the bed and I woke up when I was just slipping into it.
I must say that up to now I have handled the problem of Christ strictly on the level with the dogma, which is the leading thread through the maze of "my" un-thought thoughts.
Ad "neurosis : I mean, of course, that it is as a rule better to leave neurotics to themselves as long as they do not suffer and seek health.
There is enough of a task for the psychotherapist.
I am glad to hear that "they" gave you a hearty welcome in New York.
Please give them my best regards.

The conditions in England are indeed lamentable.
Perhaps it is just as well that you have more dreams to deal with than to write.
The latter can wait, but what you are meant to be cannot wait.
My best wishes for Xmas and New Year,
Yours cordially, c . G . Carl Jung, Letters Vol. 1, Pages 479-481.
Note: Possibly a dream Jung had when working on Psychological Types: a small horse was trying to pull a large ocean liner to the pier. Suddenly a giant appeared, slew
the little horse, and pulled the liner into dock.
http://www.amazon.com/Generation-Vipers-Philip-Wylie/dp/B0007EJRGW/ref=sr _1 _2?s=books &ie=UTF8 &qid=1421316693 &sr=1-2 &keywords=wylie+generation+of+vipers

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Carl Jung "Indeed I have often thought: if only I could have opened my own father's eyes! (2015-01-15 15:18)

To Erika Schlegel
Dear Erika, 31 July 1935
Your letter and the little picture of Tobias's father's miraculous cure! gave me great pleasure, for which I thank you with all my heart.
This picture must obviously come from a very old edition of the Bible.
The woodcut and type suggest a very early incunabulum.
Your brother will probably know what early printing it comes from.
I shall have the little picture framed tel quel, for it is of an unusual quality and has an inner connection with my own fate.

Indeed I have often thought: if only I could have opened my own father's eyes!
But he died before I had caught the fish whose liver contains the wonder-working medicine.
I am particularly touched that your son Werner also sent me his congratulations.
Please give him mv best thanks.
I hope you can recuperate in Elmau in a congenial atmosphere.
With best wishes,
Your devoted
CARL Carl Jung, Letters Vol. 1, Pages 193-194.
Note: In the Apocryphal Book of Tobit, chs. 6 and 11, it is related how Tobias heals his father's blindness with the liver and gall of a fish which he caught on a journey accompanied by the angel Raphael.- Jung discusses his own father's religious doubts in Memories, pp. 91ff./96ff.
In connection with the "very old edition of the Bible" it is of interest to note Jung's dreams concerning his father and the fish motif in ibid., pp. 213-19/203-8, esp. p. 217/207, where his father holds a Bible "bound in shiny fish skin."

Carl Jung “Misery is relative.” **(2015-01-16 06:42)**

To Dorothy Thornpson
Dear Mrs. Thompson, 23 September 1949
It is a pleasure to receive the letter of a normally intelligent person in contrast to the evil flood of idiotic and malevolent insinuations I seemed to have released in the U.S.A.
Well, you know I am just as deeply concerned with the extraordinary as well as uncanny situation of the world as you are yourself.

(By the way, I have read quite a number of your political comments and admired their practical intelligence and common sense!)
I could say quite a lot about the actual dilemma of the world from my psychological point of view.
But I am afraid it would lead too far afield into realms of psychological intricacies which would demand a great amount of explanation.
I will try to be simple.
A political situation is the manifestation of a parallel psychological problem in millions of individuals.
This problem is largely unconscious (which makes it a particularly dangerous one!).
It consists of a conflict between a conscious (ethical, religious, philosophical, social, political, and psychological) standpoint and an unconscious one which is characterized by the same aspects but represented in a ”lower,” i.e.more archaic form.
Instead of ”high” Christian ethics, the laws of the herd, suppression of individual responsibility and submission to the tribal chief totalitarian ethics).
Instead of religion, superstitious belief in an ad hoc doctrine or truth; instead of philosophy, a low-grade doctrinary system which ”rationalizes” the appetites of the herd; instead of a differentiated social organization, a meaningless chaotic agglomeration of uprooted individuals kept under by sheer force and terror and blindfolded by appropriate lies; instead of a constructive use of political power with the aim of attaining an equilibrium of freely developing forces, a destructive tendency to extend suppression over the whole world through attaining mere superiority of power; instead of psychology, use of psychological means to extinguish the individual spark and to inhibit the development of consciousness and intelligence.
You find this conflict in nearly every citizen of any Western nation.
But one is mostly unconscious of it.
In Russia, which has always been a barbarous country, the unconscious half of the conflict has reached the surface and has replaced civilized consciousness.
That is what we fear might happen to ourselves too.
We are afraid of this schizophrenia all the more since Germany has clearly demonstrated that even a civilized community can be seized by such a mental catastrophe as
it were overnight (which proves my point).
Thus we have got to realize:
1. We are not immune.
2. The destructive powers are right there in ourselves.
3• The more unconscious they are, the more dangerous.
4• We are threatened from within as well as from without.
5• We cannot destroy the enemy by force; we should not even try to overcome Russia, because we would destroy ourselves, since Russia is-as it were-identical with our unconscious, which contains our instincts and all the germs of our future development
6. The unconscious must be slowly integrated without violence and with due respect for our ethical values. This needs many alterations in our religious and philosophical views.
The West is forced to rearmament.
We have to be ready for the worst. Europe must be organized by the U.S.A. a tort et a travers if needs be.
And it will be of vital importance to the U.S.A.
But no attack ! Under no condition!
Russia can only defeat herself.
We cannot defeat our instincts, but they can inhibit each other and they do if you allow them to run freely within certain limits, i.e., only so far that they don’t just kill you.
You shoot when you are threatened in your very existence, not when you are merely hurt in your feelings or in your traditional convictions.
The accumulation of weapons, though indispensable, is a great temptation to use them.
Therefore watch the military advisers!
They will itch to pull the trigger.

Russia is certainly on the warpath and it is only fear of those who are in the know that holds her back.
Your
country is already at war with Russia, like the drole de guerre 1939/40.
There is no reason and no diplomacy that will effectively deal with Russia, because there is an elementary drive in her (as was the case with Hitler!).
I see the main trouble not in Russia but in Europe, which has become a vital extension of the U.S.A.
The great question is whether the historically differentiated nations of Europe can be sufficiently welded together to form a unified bloc.
Apart from military defensive measures the organization of Europe forms the foremost and most difficult task of American policy.
I should like to call your attention to my little book: Essays on Contemporary Events (Kegan Paul, London, 1947), where you will find some further contributions to the great problem of our time.
It seems to me that at the bottom of all these problems lies the development of science and technology, which has destroyed man's metaphysical foundation.
Social welfare has replaced the kingdom of God.
Earthly happiness can only be attained through somebody else's misfortune, as wealth grows at the expense of poverty.
"Social welfare" has become the lure, the bait and the slogan for the uprooted masses, which can only think in terms of personal needs and resentments; but they don't see that there is no escape from the law of compensation.
Their Marxist philosophy is based upon the conviction that the river once in the future can be persuaded to flow upwards.
They don't see that they themselves have to pay for this stunt by unending suffering.
Much better to know, therefore, that life on this earth is balanced between an equal amount of pleasure and misery, even when it is at its best, and that real progress is only the psychological adaptation to the various forms of individual misery.
Misery is relative.
When many people possess two cars, the man with only one car is a proletarian deprived of the goods of this world and therefore entitled to overthrow the social order.
Germany was not in possession of world-supremacy, therefore she was a "have-not."
We all think in terms of social welfare.
That is the big mistake, because the more you economize on the vulgar forms of misery, the more you are ensnared by new, unexpected, complicated, intricate, incomprehensible variants of unhappiness such as you have never dreamt of before.
Think of the almost uncanny increase of divorces and neuroses!
I must say I prefer a modest poverty or any tangible discomfort (f.i. no bathroom, no electricity, no car, etc.) to those pests.
The bit of social progress attained by Nazi Germany and Russia is compensated for by police terror, a new and very considerable item on the list of miseries, but an inevitable consequence of "social welfare."
Why not "spiritual welfare"?
There is no government on earth bothering much about it.
Yet spiritual adjustment is the problem.
If we understand what Russia is in ourselves, we know how to deal with her politically.
Ancient Rome, not knowing how to deal with its own social problem, viz. slavery, succumbed to the onslaught of barbarous tribes.
The Christian Middle Ages withstood the first Asiatic wave and the second (the Turks).
Now the world is confronted with the third.
The great danger is that we are not up to our own spiritual problem like old Rome.
Technology and "social welfare" provide nothing to overcome our spiritual stagnation, and they give us no answer to our spiritual dissatisfaction and restlessness, on account of which we are threatened from within as from without.
We have not understood yet that the discovery of the unconscious means an enormous spiritual task, which must be

accomplished if we wish to preserve our civilization.
I hope you will forgive the unsystematic way in which I represent my ideas you wanted to hear of.
My attempt is, I know, very incomplete, but I cannot write a whole book.
Nevertheless I hope that you can perceive at least something.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 534-537.
Dorothy Thompson(1894-19 61), American journalist; worked as a reporter in Germany but was expelled in 1934 because of her anti-Nazi sentiments.
Note: An acrimonious controversy had arisen in the U.S.A. over the award, by the Fellows in American Letters of the Library of Congress, of the Bollingen Prize
in Poetry to the poet Ezra Pound in 1949•
Articles published in The Saturday Review of Literature (11 and 18 June) arbitrarily dragged Jung into the conflict, presenting him as a Nazi and anti -Semite by the method of misquotation, quotation out of context, and insinuation. The only connection with Jung lay in the name of the award, in which the name ”Bollingen” appears simply because it was the Bollingen Foundation (named after the village where Jung had his country retreat) that had put the money ($1000) at the disposal of the Library.
The articles were followed by a long correspondence in which, again quite arbitrarily and without relevance to the original issues, opponents of Jung came up with unfounded accusations based on the same methods of falsification.
Concerning the award to Pound cf. ”The Case against the Saturday Review of Literature,” Poetry (Chicago), 1949.
Dorothy Thompson mentioned the controversy in her letter (10 Sept.) to Jung, referring to the ”mendacity and malice” of his opponents.

Carl Jung “It is different with the image of the winged man.” **(2015-01-17 00:33)**

To Gilles Quispel
Dear Dr. Quispel, 21 April 1950
Please forgive me for the long delay in answering your question.
I have so much to do and such an enormous correspondence that I often cannot catch up with it with my limited resources.
It can easily happen that a letter I would have most liked to answer is submerged for a long time in the flood of other, less important ones.
It is of course extremely difficult, in judging Gnostic images, to tell how much is genuine inner experience and how much is philosophical superstructure.
All the same the enumeration of the many Naassene symbols for the One in Hippolytus shows with reasonable certainty that in many instances they are genuine primordial images.
How far back the immediate experience behind these images lies, in other words, to what extent they are traditional, is another question.
That they may be spontaneous experiences we know from our experience with patients, where any knowledge of tradition must be definitely excluded.
Thus the pictures they occasionally draw are very often spontaneous recreations of images which have a religious and historical significance.
When Valentinus employs the word apokoktein for the separation of the shadow, he may well have been thinking of the mythological usage of this word, for the separation of the shadow signifies the cutting off of the chthonic side.
It does not seem exactly probable to me that when Christ cuts off his shadow this is an immediate visionary experience, but chiefly a philosophical idea very drastically

expressed.
It is different with the image of the winged man.
This is very much older than Phaedrus (it occurs for instance in Babylonia).
Coming now to the egg, this egg or uterus is not restricted to the Greek sphere but occurs also in India as hiranya-garbha (golden seed).
Finally, the breaking of the vessels is a figure of speech which occurs practically everywhere.
It need not be a primordial experience at all.
I think very many symbols simply derive from language and linguistic metaphors. On the other hand, I think it most unlikely that philosophy produces mythology. Philosophy can produce allegory but not genuine mythology, since this is far older.
It does, however, have affinities with philosophy through its budding philosophical ideas.
These ideas are then worked out in philosophy.
Their mythological aspect would amount to their involution.
But this never leads to mythology, only to allegory.
Philosophical interpretation and primordial image are always found side by side, as you quite rightly remark, for nothing promotes philosophical reflection as much as the
experience of primordial images.
This is also the case with dreams: when an unconscious content emerges into consciousness, it can effect this transition only by clothing itself with the ideas existing
in consciousness, thereby becoming perceptible.
As to how things look in the unconscious, that is beyond our ken.
Hence I define the archetypes as irrepresentable forms which clothe themselves with different material varying with each experience.
The archetypal character of certain traditional images can probably never be established as due to an immediate primordial experience.
One can conclude that the experience expresses an archetype only by demonstrating, through comparative research, that the same or very similar images occur in quite other cultures and also as verifiable primordial experiences in modern individuals.
The historical explanation of a symbol has therefore always to be sought first in its own cultural sphere, and then one must demonstrate the occurrence of the same or similar symbols in other cultural spheres in order to support the assertion that it is an archetype.
But this assertion becomes absolutely certain only when the image can be found in a modern dream, and moreover in an individual who has never had any contact with the corresponding traditions.
That, at any rate, is the procedure I follow.
Hoping I have answered your question,
I remain,
Yours very sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 553-554.

Carl Jung on Precognitive Dreams **(2015-01-17 00:42)**

To Erna Asbeck
Dear Frau Asbeck, 7 May 1947
Precognitive dreams can be recognized and verified as such only when the precognized event has actually happened.

Otherwise the greatest uncertainty prevails.
Also, such dreams are relatively rare.
It is therefore not worth looking at the dreams for their future significance.
One usually gets it wrong.
Yours truly,
C.G. Jung Carl Jung, Letters Vol. 1, Page 460-461.

Carl Jung on the Christian cistern and fish. **(2015-01-17 07:05)**

We find the cistern in a holy place, a sanctuary, a sanctified enclosure, a hieron, a Temenos.
Early Christian basilicas often had piscinas, fish ponds into which Christians were dipped; the idea was fishing believers out of the pond.
Early Christians wore a ring with two fishes on it and the net used in this fishing for believers figures on the Pope's ring.
In this dream the cistern is not in the cathedral, but under it, in a secret hidden place.
This indicates that something in antiquity, under the Christian layer, is intended; we must dig through the layers before Christ in order to discover it, and it must if possible be connected with a snake.
We do come on such figures in antiquity.
There is a Neolithic Temple in Malta, built in an irregular shape into the rock, a precipitous place leads to such a hole with water in it, breaking through into a dark corridor.
The terra-cotta figure of a sleeping woman has been found in a niche: she is sleeping the incubation sleep, that is,

sleeping for a definite purpose.
In Aesculapian Temples the sick were laid in the Temenos in order to have a healing dream, in which the gods handed them the right means for their cure.
In these antique temples the cistern was covered by a stone and sometimes a snake was set to watch over the Temple treasure.
The snake is the attribute of Aesculapius, the doctor, and was identified with him.
The Epidaurus snake was brought to Rome during the plaguebecause the Romans in their great need insisted on the presence of the God himself. Carl Jung, Modern Psychology, Page 185.

Carl Jung on the Christian Cisterns, Fish and Snakes (2015-01-17 07:58)

Lecture XIII 8th February, 1935
There is a question concerning the subsequent fate of our homo-sexual dreamer.
This interest is very understandable but I must point out that my intention in giving you these dreams was not their personal interest, but the treatment of dreams themselves.
I should have to give you a long medical treatise to explain the entire treatment of this case, dream analysis is only one part of the technique.
It was my object to make this part clear to you and not to speak of the whole of psychological therapy.
I said last time that marriage did not end the young man's difficulties.
I said this in order to show you I am not under the illusion that people who have undergone treatment with me glide through life forever afterwards on golden wheels!

The big problems of life present themselves after marriage and not before it.
This dreamer fell in love, married and had children, a l l this took place quite normally.
The subsequent difficulties were not connected with his early homo-sexuality, that difficulty was entirely overcome, but with the inherited coldness which the dreams touched up on in the incident of the sister hanging snowballs on the Christmas tree.
This coldness was very unpleasant to his wife, just as some men are stupid and tedious and their stupidity palls on their wives.
I aim at making people reasonable not perfect by analysis; if the latter possibility existed I should give up analysis at once, for when we aim at perfection we necessarily attach to ourselves a museum of the imperfections of human nature and our neighbors are unable to stand the smell!
The best I can do for anyone is to make him live up to what he is.
It is of course possible to differentiate highly individual qualities, a tenor, for instance, can have a perfect voice, but if you expect a perfect life to match it, you will be disappointed.
I always warn people not to identify with their profession or their important achievements, if they do so they are living in their own biographies.
Much of the day is spent in doing the most b anal things and the man who is identified with his achievement baths, eats and smokes significantly!
This attitude is a dangerous one and leads straight to a neurosis.
Another question is concerned with the concept of the Collective Unconscious.
(The question was read; it criticized the concept of the Collective Unconscious, and spoke of it as a dangerous idea through which all manner of things could be conjured up.)
Concepts such as the Collective Unconscious are hypotheses, such hypotheses are a helpful means to knowledge, they are the best we know of up to the present.
The formation of the world is not changed because we form a new hypothesis ab out a relatively unknown part of it.
I do not even think that the idea of the Collective Unconscious is a new one, it is rather a new term for a very old idea and from the way in which it has arisen you get an idea of how new conceptions arise.
No philosopher can say that he has found out exactly what the world is, but only that his experiences have led him to such and such conclusions.
My esteemed critics forget that it is actual experience which has taught me and that these are no speculative ideas.
If they are not of the same mind, they must find something better - this is my attitude towards such criticisms.
It is an actual empirical fact that the unconscious is no mirror of our ordinary world but has creative phantasies and living structures of its own.
If we study natural science we find that everything has a beginning, and that this beginning proceeds from yet another beginning.
We can only take facts as they come.
It is a proved fact, for instance, that primitives experience a feeling of religious exaltation when the sun rises; if a patient says to me that the sunrise has the same effect on him, I believe him, for only he can judge how he feels, but if he says that it has the same effect on everyone in the world, it is simply not true.
The Collective Unconscious is further objected to as a dangerous idea out of which all manner of things can be conjured up.
Things are only dangerous if you use them dangerously; the same could be said of the contents of the apothecary's shelf and of prescriptions in case the doctor should make a mistake in writing them out.
At this rate it would be safer to have no windows or stairs in case someone should fall.
It is a curious accusation that I conjure things in and out of the unconscious, I am not aware that I ever produced any rabbits!
We will now return to the dream that I read to you at the end of the last lecture.
I have said of dreams in general that they must always be examined with their context.
I am now going to contradict myself and say that this is not always the case.
Personal dreams come from the personal layer of the unconscious and these can only be understood with the aid of personal associations: we need to know who Mrs. So and So is.

We could say that there are two forms of speech, personal speech and universal speech; we use quite different language when we write to a member of our family and when we write a lecture.
In the same way there are personal and collective dreams, and collective dreams do not need associations.
When we hear one of Grimm's fairy tales we do not need to know what grandmother first told it.
It is quite interesting to know who dreamt such a dream as our present one, but it is not necessary.
Patients as a matter of fact can hardly ever give me any context to such a dream and if they do , it consists of associations which we could all supply from general knowledge, fairy tales or mythology, belonging to the universal spirit.
This dream, with some very trifling exceptions , deals entirely with universal themes.
The first theme is Toledo Cathedral.
The dreamer had been to Toledo some months previously but this is unimportant, he would know it from photographs and general knowledge any way and it is the universal knowledge of what this cathedral means that is significant.
It is one of the most impressive of XIIIth century buildings, one of the most beautiful of Christian churches, a model of Gothic architecture and Toledo itself is a very ancient and impressive town.
It was an Iberian city before the Roman occupations and in the VIIIth century it was the capital of the Visigoths.
It was the capital of Spain from the XIth to the XVIth century, when Philip II moved the capital to Madrid.
The second theme is the cistern.
There is no actual cistern under Toledo Cathedral, so we come here to a fact that cannot be found in concrete fact, as the Cathedral itself can, but is purely mythological and affects us in a mythological way.
The dagger and the whole description are very mythological, the dream is a s ort of mythological poem which speaks to us even though we do not know what the dreamer felt.
When we read a poem which impresses us, we may be reasonably sure that it impressed the p o et himself first.
There are cases, it is true, where the poet maintains he was not impressed; Edgar Allen Poe, for example, claims to have put his poems together in the most cold-blooded way, but I distrust this statement and think it is very much more likely that he was trying to hide an impression which was altogether too overwhelming for his taste.
This dream expresses itself mythologically so we must try to understand it in this sense and see what the universal spirit means to convey.
We must proceed with the analysis of this dream as we did with the personal dreams, but instead of asking the dreamer for his associations, we must ask the universal spirit .
We. cannot personify this so we must ask ourselves what we know about cisterns which contain serpents under churches.
This is a very difficult task and one we can break our heads over, but I have been breaking my head over these things for a long time, so there is no reason why you should not do so too.
We find the cistern in a holy place, a sanctuary, a sanctified enclosure, a hieron, a Temenos.
Early Christian basilicas often had piscinas, fish ponds into which Christians were dipped; the idea was fishing believers out of the pond.
Early Christians wore a ring with two fishes on it and the net used in this fishing for believers figures on the Pope's ring.
In this dream the cistern is not in the cathedral, but under it, in a secret hidden place.
This indicates that something in antiquity, under the Christian layer, is intended; we must dig through the layers before Christ in order to discover it, and it must if possible be connected with a snake.
We do come on such figures in antiquity.
There is a Neolithic Temple in Malta, built in an irregular shape into the rock, a precipitous place leads to such a hole with water in it, breaking through into a dark corridor.
The terra-cotta figure of a sleeping woman has been found in a niche: she is sleeping the incubation sleep, that is, sleeping for a definite purpose.
In Aesculapian Temples the sick were laid in the Temenos in order to have a healing dream, in which the gods handed them the right means for their cure.
In these antique temples the cistern was covered by a stone and sometimes a snake was set to watch over the Temple treasure.

The snake is the attribute of Aesculapius, the doctor, and was identified with him.
The Epidaurus snake was brought to Rome during the plague because the Romans in their great need insisted on the presence of the God himself.
In these facts we find some connection between the cistern and the snake.
We come now to the curious point of the connection between the cistern and the river Tagus; with this the cult takes on the character of the cave with water in it.
This belongs to such religions as the teachings of Zoroaster and the Mithraic Cult.
We find caves connected with springs or cisterns in the existing remains of the latter religion.
There is such a remnant in Saalburg near Frankfort and in Provence at Bourg St. Andeol.
The temple has disappeared at Bourg, but the wall of the rock remains in which the Mithraic Tauroktonos, a bas-relief of a real toreador can be seen, it is evidently the site of antique bull fights.
Mithras deified the toreador, who is always represented as killing the bull from above.
Present d ay toreadors are the living remains of this old cult.
There is a Mithraic temple in Rome, ten metres below the ground, but it is impossible to excavate on account of water, the temple was literally drowned in its own spring.
The underground cave also plays an important role in the cult of Attis.
Here we come on the theme of the Katabasis, the descent into the dark hole, into Hell.
The Goddess Kybele descended herself in order that her son should be born again.
The motif of rebirth in the cave is very important, it is similar to the baptismal font from which the child is reborn.
In antique cults the reborn wore white clothes and were fed on milk like Sucklings, for several days.
In antique medicine the sick were often dragged through holes in a rock or wall and given new names.
In India patients are still put in at the mouth of a leather cow and drawn right through the animal.
All these are renewal symbols, birth is symbolically represented, so the theme of magical rebirth appears in our dream.
The Church of the Nativity in Bethlehem is built over an old Attic temple.
It is very important that Christ should be said to have been born in such a place and a great many Christian Churches were built on the sites of old Attic sanctuaries. Carl Jung, Modern Psychology, Pages 183-186.

Carl Jung “This phenomenon can in fact be observed in all those countries which were directly...”
(2015-01-17 14:22)

To Oskar Splett
Dear Dr Splett 23 May 1950
I must confess that your question is very difficult to answer and I would ask you to take my remarks as more or less hypothetical I too doubt whether the term early maturation is the right one.
Like you I would rather speak of a kind of watchfulness or increased awareness
This phenomenon can in fact be observed in all those countries which were directly affected by the war most of all those where war or revolution were worst
Above all probably with the Besprisornji Russians hordes of orphaned children.
It is less a matter of real maturation than of premature watchfulness and a one-sided intensification of instinctive tendencies.
If by maturation is meant an expansion of consciousness or a rounding-out of the personality, then ”early maturation” is quite wrong.
In the vast majority of cases consciousness is not expanded but contracted; instead there are sharp ears, wide-open eyes and increased cupidity—the very things we can also observe with primitives under similar conditions.
Only in exceptional cases is there an accelerated, real maturation; the majority show a regressive development back to the primitive.
I regard this development as a direct consequence of political and social upheavals, and it seems to me that such phenomena are less observable in a more peaceful atmosphere than elsewhere.
I am thinking, for instance, of Switzerland and America, where the people escaped the effects of the war.

Since I have not undertaken any thorough researches in this field my opinion is based only on general impressions.
Yours sincerely,
C.G. JUNG Carl Jung, Letters Vol. 1, Pages 558-559.

Carl Jung on the Symbolism of the Underground Cave. **(2015-01-17 15:56)**

We were speaking in the last lecture of the underground cave and I gave you several parallels from antiquity.
The underground motif is a very frequent one, it occurs everywhere and at all times in the history of the world.
I will give you some more instances.
In the legend of St. Sylvester the dragon appears as an awful and alarming monster with sparkling and jeweled eyes.
The snake here has the same eyes.
We often meet with this motif in the descent myths, the Greek Katabasis, and in the Nekyia, the journeys to the land of the dead.
Homer in his ”Odyssey”, Pythagoras, Orpheus, and later Goethe in his ”Faust” all speak of journeys to the underworld.
Then again in Nietzsche, Zarathustra goes through the flames of a volcano to the underworld.
In such journeys snakes and dragon-like monsters are encountered and sometimes they are contained in a large tank.
The goddess in Hades had snakes’ feet and was called the Heart, or Meat-eater; the goddess, or Sarcophaga was the flesh eater.
Hecate was the goddess of the earth and the primitives represent her as an old woman with a large mouth devouring corpses.
It is usual to find a spring or river in the underworld, often it is the spring of forgetfulness, and can also be that of remembrance.
You find these ideas in the Orphic cults; representations of them, on gold leaves, have been dug up in Rome.
It is usually the hero who goes down and generally to fetch someone: Orpheus, for instance, went down in order to

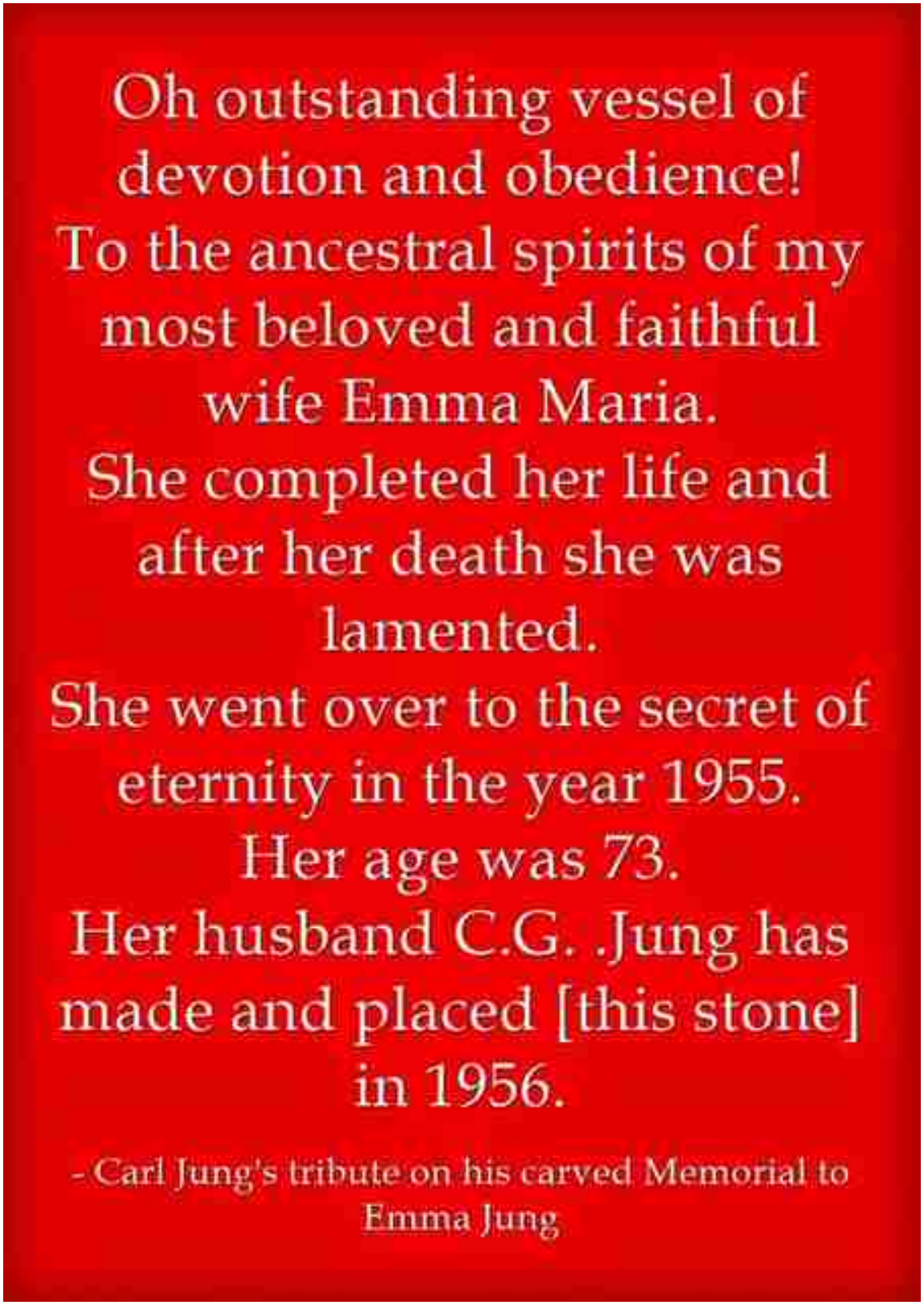
fetch Eurydice, his lost love.
Hercules descended to fetch two friends whom he found sitting on a stone bench into which they had grown.
They had also gone down to fetch someone and, tired with their long descent, sat down on a bench to rest, and later were surprised to find that they had grown into the bench.
These are the things which happen in the underworld.
Hercules with his great strength tried to free them; with a great effort the first was wrenched free, but the second, being a greater hero, was more firmly fixed, and Hercules shook the earth with his efforts so terribly that the gods forbade him to continue for fear that their temples should be shaken down.
This all points to something which in antiquity was projected but which really belongs to the human psyche.
These things do not exist in the concrete world but if a man in antiquity had had such a dream probably he would have gone on a quest to find an actual holy place where he could carry out his dream in actuality.
Antique ritual and cults are full of such secret teaching.
Modern rationalism has tried to suppress this, but we still have among us many secret cults which celebrate these mysteries.
Most of our cathedrals have underground crypts, the idea of the crypt is the hidden, underground passage to Hades.
In the Mithras cult the real worship took place below, the faithful remained above ground and could only look down through the shafts which existed.
The cult is no longer hidden with us, but in the Roman Catholic Church, for instance, the service is performed in the choir and the congregation are spectators in the nave.
People often only know by one symbol that something has happened.
All these examples are projections of a process which takes place within us. Carl Jung, Modern Psychology, Pages 187-188.

Carl Jung's Carved Memorial to his wife Emma Jung (2015-01-18 13:09)

Oh outstanding vessel of devotion and obedience!
To the ancestral spirits of my most beloved and faithful wife Emma Maria.

5414

She completed her life and after her death she was lamented.
She went over to the secret of eternity in the year 1955.
Her age was 73.
Her husband C.G. .Jung has made and placed [this stone] in 1956.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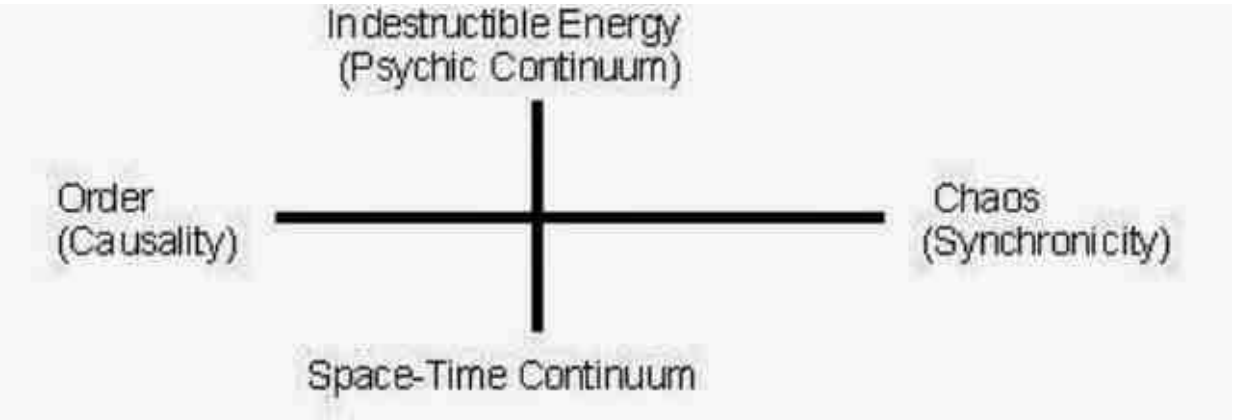
- Carl Jung's tribute on his carved Memorial to Emma Jung

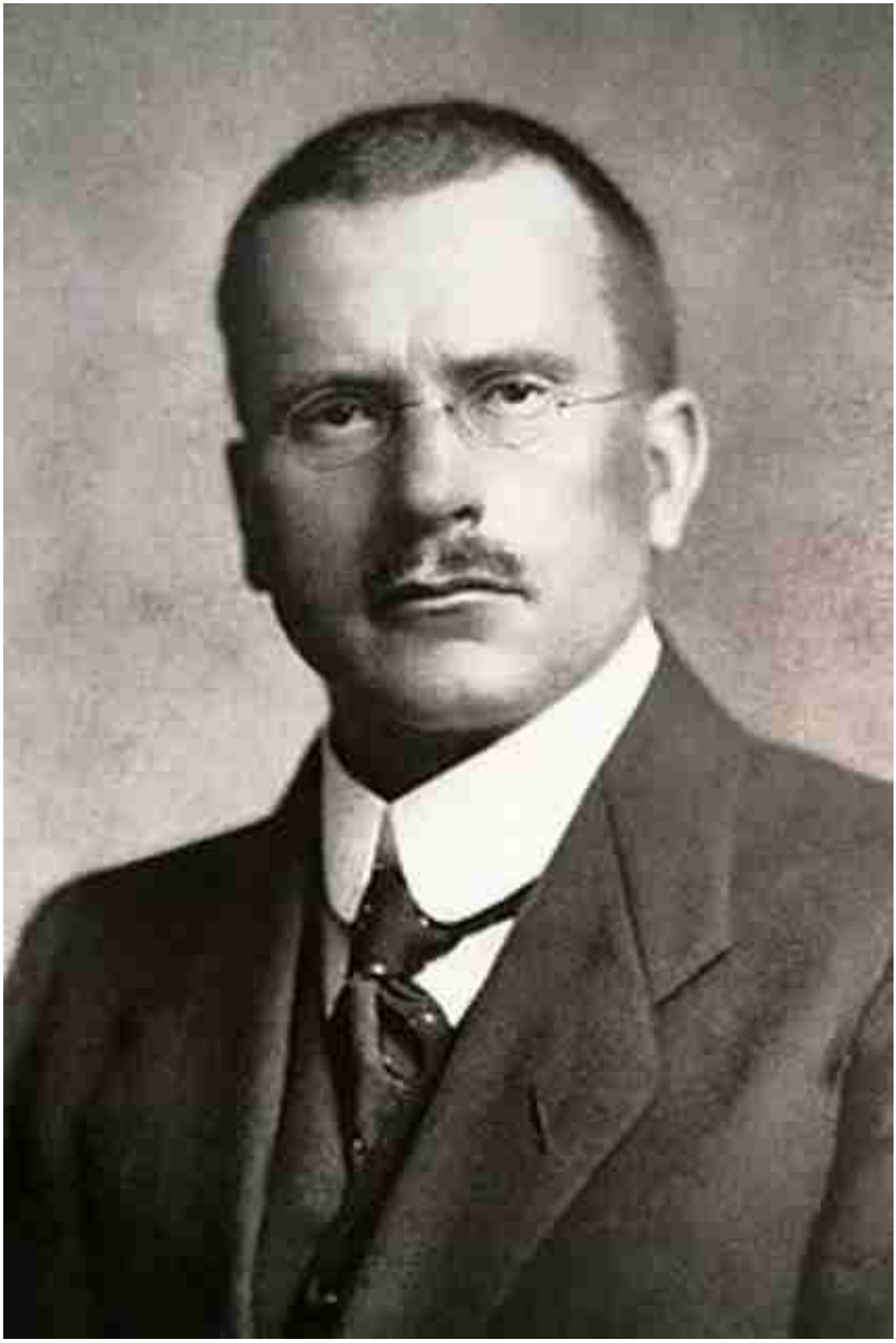
Carl Jung on Psyche/Physics and Synchronicity/Causality. **(2015-01-18 14:20)**



To Edward Whitmont
Dear Colleague 4 March 1950
I have read your paper with great interest.
Your approach to the problem of psychophysical parallelism seems to me correct in all essentials, so far as I can judge this from the psychological side.
The difficulty this problem comes up against is that what we can grasp psychologically never goes deep enough for us to recognize its connection with the physical.
And conversely, what we know physiologically is not sufficiently advanced for us to recognize what would form the bridge to the psychological.
If we approach from the psychological side we come up against the phenomena I have termed archetypes.
If I am not mistaken, these irrepresentable formations, in their whole mode of action, correspond to the ”patterns of behaviour” in biology, since they seem to represent the basic forms of psychic behaviour in general.
To know what these forms are in themselves, we would have to be able to penetrate into the whole mystery of the psyche.
But this is totally unconscious to us, because the psyche cannot lay itself by the heels.
We can do no more than carefully tap out the phenomenology that gives us indirect news of the essence of the psyche.
Similarly-from the other side-physics is tapping its way into irrepresentable territory which it can visualize only indirectly by means of models.
Both sciences, the psychology of the unconscious and atomic physics, are arriving at concepts which show remarkable points of agreement.
Here I will mention only the concept of complementarity.
If we consider the psyche as a whole, we come to the conclusion that the unconscious psyche likewise exists in a space-time continuum, where time is no longer time and space no longer space.
Accordingly, causality ceases too.
Physics has reached the same frontier.
Since the one line of research proceeds from within outwards and the other from without inwards, and there is no hope of our reaching the point where the two meet, there is nothing for it but to try to find points of comparison between the deepest insights on both sides.
But this is where the above-mentioned difficulty comes in: our knowledge of the instincts, i .e., of the underlying biological drives, is very inadequate, so that it is only with the greatest difficulty and great uncertainty that we can equate the archetypes with them.
And when it comes to the chemistry of albumen, in my view all possibilities of comparison cease altogether.
There is, however, another possibility that should not be lost sight of, and that is synchronicity, which is basically nothing other than correspondentia more specifically and more precisely understood, and was as we know one of the elements in the medieval explanation of the world.

It is conceivable-and there are facts pointing in this direction-that an archetypal situation will reflect itself also in physical processes.
Thus, as early as the dream-book of Artemidorus, we come across the case of a man dreaming that his father perished in a fire, and after a few days the dreamer himself died of a high fever.
I have observed such things.
These correspondences can go still further and give rise to the most curious meaningful coincidences.
This question could be answered more or less satisfactorily only if the dreams of physically ill persons were systematically investigated.
One might then be able to see what dream motifs correspond to what physical states.
But no investigations of the sort have yet been made.
Your approach is somewhat along these lines.
As you know, these ideas were brought to a high pitch of development by Paracelsus.
Today it is a question of finding conclusive proofs.
If one wants to work this field, one encounters the further difficulty that the statistical method of science, which alone furnishes adequate proofs, stands in a relationship of complementarity to synchronicity.
This means that when we observe statistically we eliminate the synchronicity phenomenon, and conversely, when we establish synchronicity we must abandon the statistical method.
Nevertheless, the possibility remains of collecting a series of individual instances of correspondence, each instance throwing its own light on the phenomenon of synchronicity.
It would be conceivable, for instance, that salt has a general biological significance and efficacy which correspond in some way to the symbolic significance of salt.
But this constellation could be substantiated only by a large number of individual observations.
I think this would be a very difficult undertaking as long as we know so little about the nature of synchronicity, which, incidentally, has nothing to do with synchronism but connotes a meaningful coincidence which is not necessarily synchronism in the strict sense.
With collegial regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 546-548.

Carl Jung: Doctors in general not only have a repugnance to reading voluminous books... **(2015-01-19 06:49)**



To Albert Jung
Dear Colleague, 10 November 1948

Best thanks for kindly sending me your writings.
I am sincerely grateful to you for your sympathetic and intelligent exposition. I find it particularly meritorious that you have taken all this trouble to inculcate a little psychology into the doctors.
Doctors in general not only have a repugnance to reading voluminous books, they also have a regular horror of thinking, for which they have ceased to be trained ever since their high-school days.
It therefore remains uncommonly difficult for them; so difficult, indeed, that they can read the simplest of my books only with beads of sweat on their brows, if at all.
In the end, of course, psychology is only an outlying frontier of medicine, but in its practical aspects it is so important that at least the psychiatric side of medicine will not be able to avoid acquiring some knowledge of the nature of the psyche, which after all is the essence of bodily life.
The Innerschweizer Philosophengesellschaf seems to be taking a lively interest in my psychology.
I get word of it occasionally from Professor Gebhard Frei, who has lectured on this subject.
I wish you all luck with your lecture.
At least you have the advantage of an audience which has a more pertinent conception of the psyche and its symbolism than the medical public.
Again with best thanks,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 512.

Carl Jung: Finding the right measure is also a way of relating to the world. **(2015-01-20 05:38)**

To Emma von Pelet
Dear Frau von Pelet, Bollingen, 4 April 1949

Your gift was a great joy!
Joh. Peter Hebel is our Basel poet par excellence, and I spent my whole youth at the mouth of the Wiese, of which Hebel sang.
I fear you have deprived yourself in leaving this heirloom to me.
My heartiest thanks!
What comes to you from the world, and what you answer, constitute your relation to the world.
Just this is ”going out into the world.”
For the time being you are doing so in the disguise of translations.
This is as good a work as any other.
Fruitful introversion is possible only when there is also a relation to the outside.
If Shanti is too much for you, you must draw in your horns until you have found a tolerable mean.
You shouldn’t let yourself be put upon-that would be a serious weakness.
Finding the right measure is also a way of relating to the world.
With cordial thanks and kind regards,
Yours sincerely,
C.G. Jung, Carl Jung, Letters Vol. 1, Page 527.
]
To Emma von Pelet
Dear Frau von Pelet, Bollingen, 4 April 1949
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Finding the right measure is also a way of relating to the world.
With cordial thanks and kind regards,
Yours sincerely,
C.G. Jung, Carl Jung, Letters Vol. 1, Page 527.

Carl Jung: “In the womb of the mother dwells the wisdom of the father.” (2015-01-20 11:57)

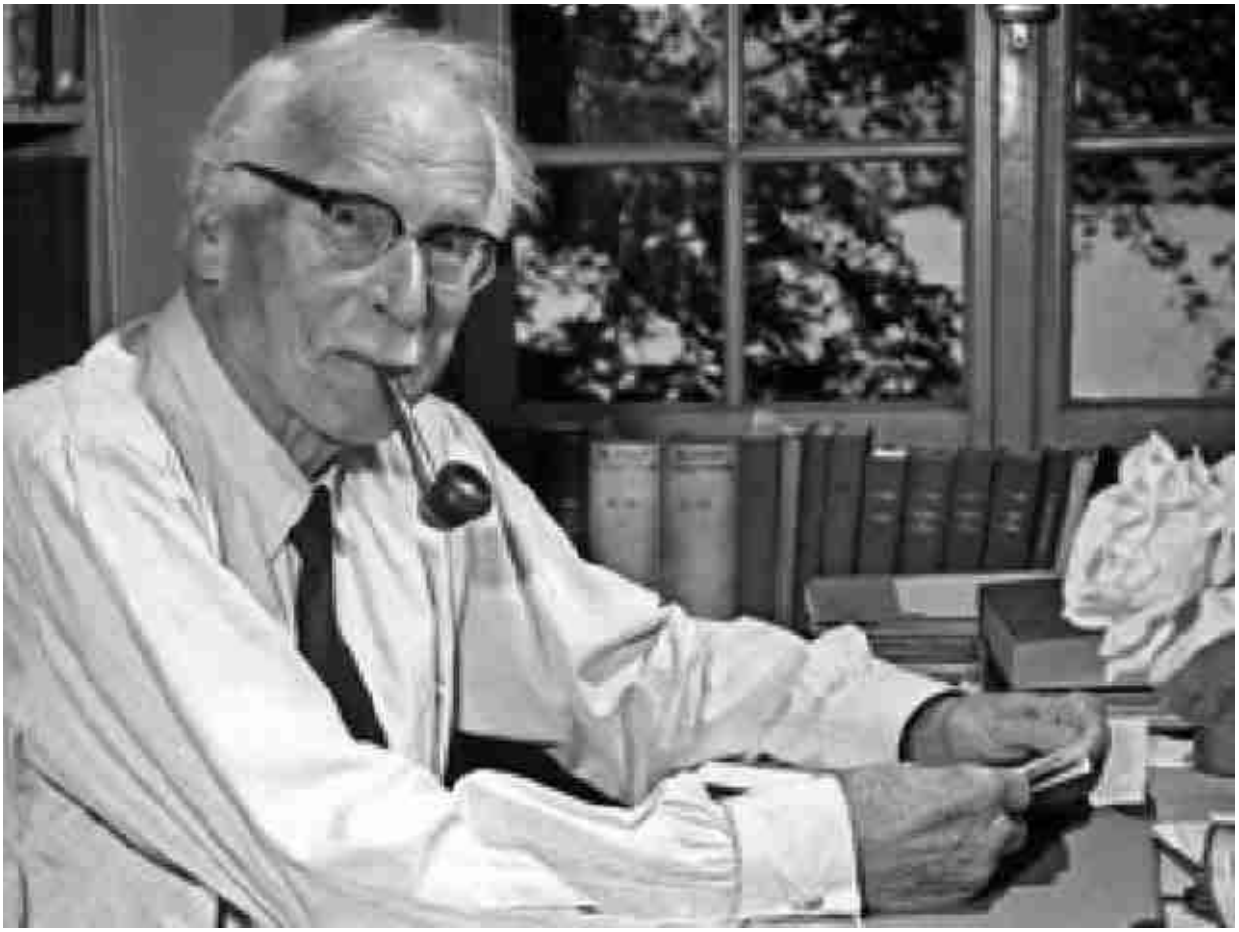
To Walter Lewino
Dear Sir, 21 April 1948
I’m sorry to be so late in answering your letter.
I’ve been overburdened with work lately and I very often cannot attend to my correspondence personally for a long time.
No doubt the anima has a very important aspect as a giver of wisdom.
She is the femme inspiratrice par excellence.
She derives her wisdom from her ”father”-in dogma [they are] represented by Mary [= anima] and God [the] Father,! viz., Holy Ghost.
”In the womb of the mother dwells the wisdom of the father.”
Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man.
As long as you are under the influence of the anima you are unconscious of that archetype, i.e., you are identical with it and that explains your preoccupation with Indian philosophy.
You are then forced to play the role of the Old Wise Man.
The archetype fulfils itself through you.
Only when you discriminate between yourself and this wisdom do you become aware of the male archetype of the spirit.
The anima is the road that leads to it and appears to be also the source of it, but it is an appearance only.
She herself is the archetype of mere life that leads into experiences and awareness.
Indian thought (f.i., Ramakrishna and many others) is based upon a mentality still ”contained in the mother,” because the general mood of India is matriarchal.
Our Western consciousness has undergone a differentiation of the parental images: we have father and mother.
We even dispossessed the mother, making her less divine than the father.
Lately, however, the archetype of the mother is decidedly developing inside the Catholic Church, aided by remarkable miracles (Assisi and Fatima), also the
attempts at bringing about the official recognition of the conclusion that Mary has been taken up to heaven together with her body.

It is most difficult to compare the Indian mentality with ours.
It could be compared, however, with the mood of Scholastic philosophy, but that is for us about 6oo years ago.
Thank you for the pictures you've sent me.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 498-499.

Carl Jung: "People will read the gospel again and again and I myself read it again and again." (2015-01-21 05:13)

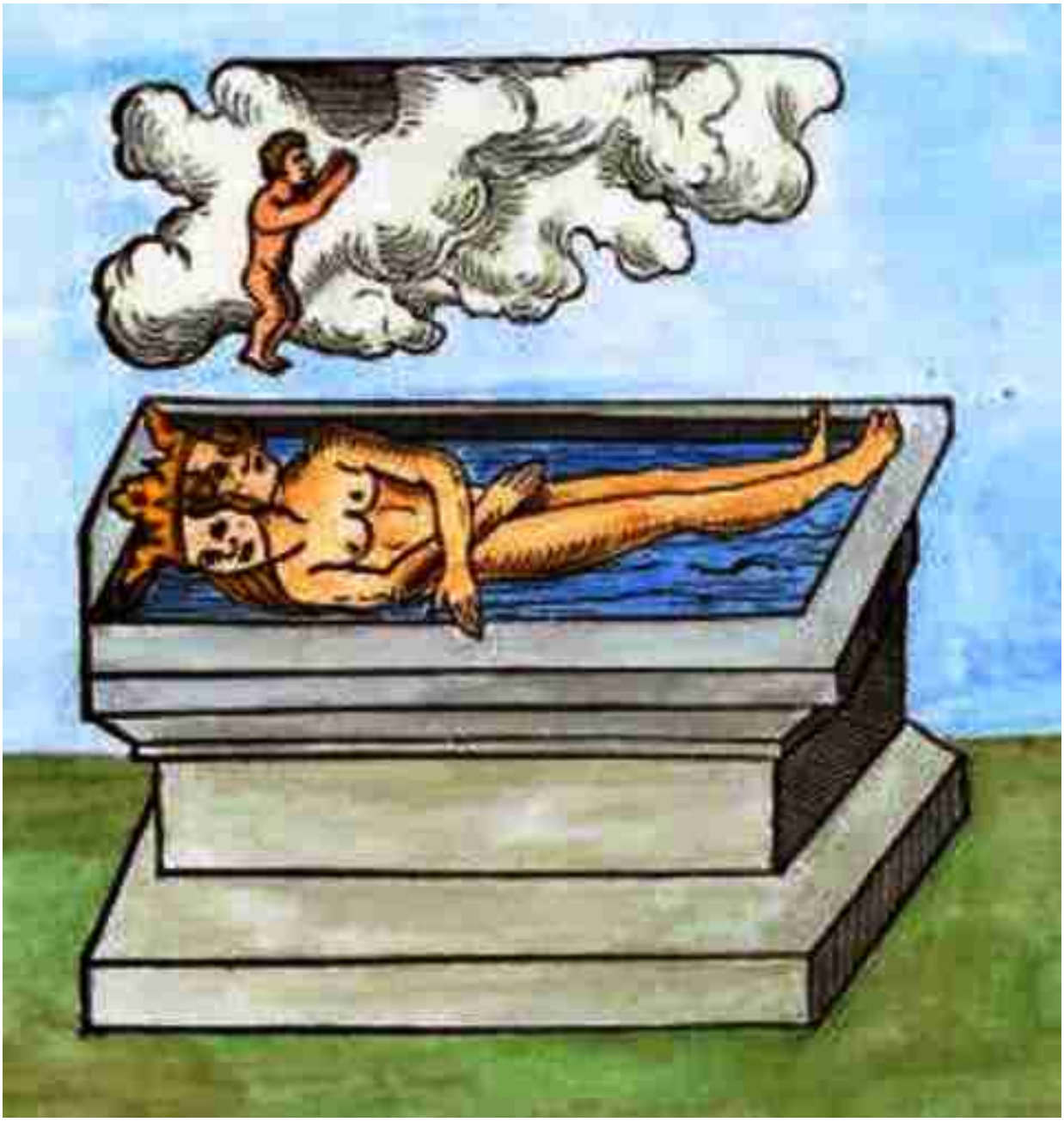
To Julia Schmid-Lohner
Dear Frau Schmid-Lohner, 20 May 1947
I think I can set your mind at rest in regard to your question whether the days of the gospel are numbered.
People will read the gospel again and again and I myself read it again and again.
But they will read it with much more profit if they have some insight into their own psyches.
Blind are the eyes of anyone who does not know his own heart, and I always recommend the application of a little psychology so that he can understand things like the gospel still better.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 463.

Carl Jung “Each man has his telos and inasmuch as he tries to fulfil it he is a real citizen. **(2015-01-21 05:38)**



To Oluf Berntsen
Dear Sir, 18 June 1947
Thank you very much for kindly sending me the interesting book by Paul Petitt which I didn’t know.
I have read it with the greatest interest.
I’m absolutely of the same conviction as he is, that there is a telos in each community.
But I should add that this telos is a summation of the individual tela.
Each man has his telos and inasmuch as he tries to fulfil it he is a real citizen.
The community is nothing without the individual and if a community consists of individuals that do not fulfil their individual telos, then the community has no telos or a very wrong one.
That is the reason why the ”confirmisme social se transforme en idolatrie, quant il devient fin en soi.”
Please give my best regards to Dr. Vischer if you see him.
Yours gratefully,
C.G. Jung Carl Jung, Letters Vol. 1, Page 464.
Note: Quotation from Petit’s article ”2o mars 1941” in the above-mentioned book. The article criticized Petain’s appeal to the French people to make a ”redressement intellectuel et moral.”

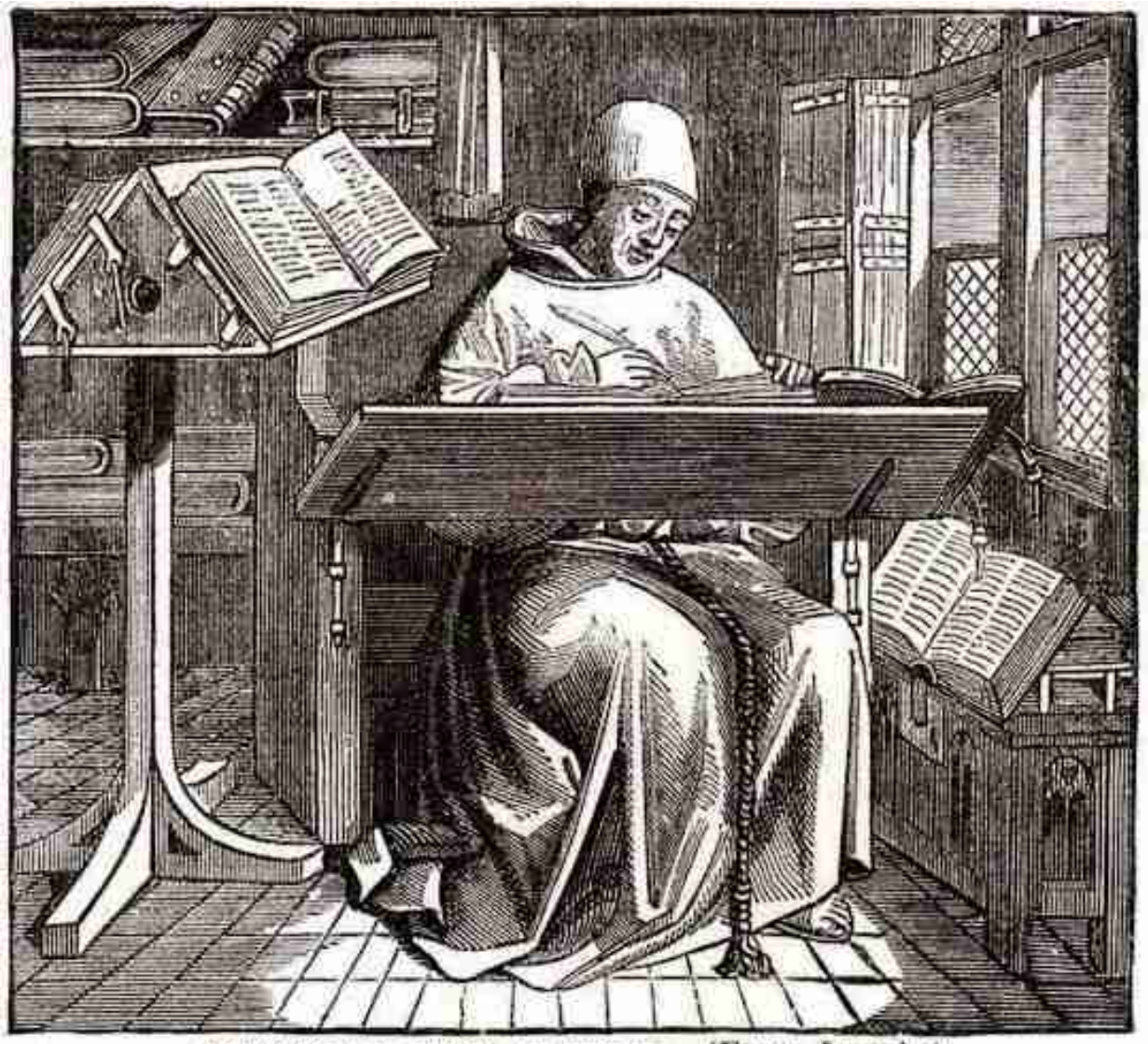
Carl Jung: The question of the ”subtle body” interests me too. **(2015-01-21 09:37)**



To Gebhard Frei
Dear Professor Frei, 17 January 1949
Many thanks for kindly sending me your recent paper on magic.
The question of the ”subtle body” interests me too.
I try, as my custom is, to approach the problem from the scientific angle.
I start with the formula: E = M, energy equals mass.
Energy is not mere quantity, it is always a quantity of something.
If we consider the psychic process as an energic one, we give it mass.
This mass must be very small, otherwise it could be demonstrated physically.
It becomes demonstrable in parapsychological phenomena, but shows at the same time that though it obeys psychic laws it does not obey physical laws,

being in part independent of time and space, which means that psychic energy behaves as though time and space had only relative validity.
Thus psychic energy can be grasped only by means of a 4- or multidimensional schema.
This can be represented mathematically, but not envisaged.
Atomic physics does the same for quantitatively measurable facts.
The psychologist, however, sees no possibility as yet of quantitatively measuring his facts.
He can only establish them, not explain them.
There are, undoubtedly, synchronistic effects with a ”vitalizing” force, i.e. ”animated” by a psychic content alien to them, they are compelled
to represent it somehow or other.
These effects do not come from consciousness but from an unconscious form of existence which appears to be permanently in a merely relative
spatio-temporal, i.e., 4-or multidimensional state.
Psychic contents in this state act as much outside me as in me, just as much outside time as in time.
I think this much can be concluded with sufficient certainty.
Of course it isn’t an explanation but merely an attempt to formulate conclusions which seem to follow from the empirical premises.
The psychic seems to me to be in actual fact partly extraspatial and extratemporal.
“Subtle body” may be a fitting expression for this part of the psyche.
With best regards and cordial thanks,
Yours very sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 522-523.

Carl Jung: “The conception of dogma must be reviewed.” (2015-01-21 16:08)



SCRIPTORIUM MONK AT WORK. (From *Lacroix.*)

To Pastor Werner Niederer
Dear Pastor Niederer, 23 June 1947
It was very kind of you to write to me at such length.
I like to get reactions from my public, otherwise I am easily overcome by a feeling of isolation in the contemporary spiritual world.
I can only agree with your thoughts.
Last year I saw an English Dominican who spontaneously admitted that everything depended on whether the Church would go along with modern psychological developments or not.
I was very surprised to hear that from a Catholic theologian. I wouldn’t have gone so far.
But it does seem to me that it would be appropriate if theology at least knew about the existence of the unconscious. This would be facilitated by St. Augustine’s ”Noli foras ire, redi ad te ipsum, in interiore homine habitat veritas.”
Above all it must be understood that there is objective psychic existence, and that psychological explanation is not necessarily psychologizing, i.e., subjectivizing.
The conception of dogma must be reviewed.
I once reproached the late Dr. Temple, Archbishop of Canterbury, with the fact that in the ”Doctrine of the Church

of England” the dogma of the Virgin Birth is hedged about with qualifications and thus thrown in doubt.
A concretistic understanding of it is thus made more difficult, and so it should be, I now think, for ”spirit” is not materia cruda but air, fire, and a ether, volatile volatilior,
a quinta essentia. Dogma is credibile quia ineptum.
To be understood at all it must be understood typice in modern terms, archetypally.
In our example Virgin = ANIMA quae non novit virum
She does not conceive by man, but conceives God himself by God himself.
That seems to me much better and more understandable, for such things can be observed and experienced.
So regarded, the dogmas gain new life, even the homoousia controversies comes alive again.
My new book Symbolik des Geistes is soon going to press.
In it questions of dogma are discussed.
In your office as pastor you must not think aloud-for the sake of the weaker brethren.
But one should know that symbols, even though not understood discursively, still have an effect on simple souls.
We doctors have to speak the vernacular with many of our patients too.
Yours sincerely,
C.G. Jung, Carl Jung, Letters Vol. 1, Pages 466-467.
Note: 2 ”Go not outside, return into thyself: truth dwells in the inner man.” Augustine, Liber de vera religione. Motto to ”A Psychological Approach to the Dogma of the Trinity.”

Carl Jung: ”Life is indeed profit and loss.” **(2015-01-22 06:02)**

Anonymous
Dear N., 19 July 1945

5430

That’s the way it is.
Life is indeed profit and loss.
Whenever the apples perfume the air, paradise is soon coming to an end.
You can face eternity properly only when you have ”forgotten the world.”
And if everything turns out all right, it wasn’t all that bad.
Better to feel the weight of the earth too much than to hang out over the edge of it.
Everything went very logically and is onn the positive side, that is, you have really lived it even though it is not what you actually wanted.
It is a hot summer.
I wish you all the best,
Ever sincerely yours,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 373-374.

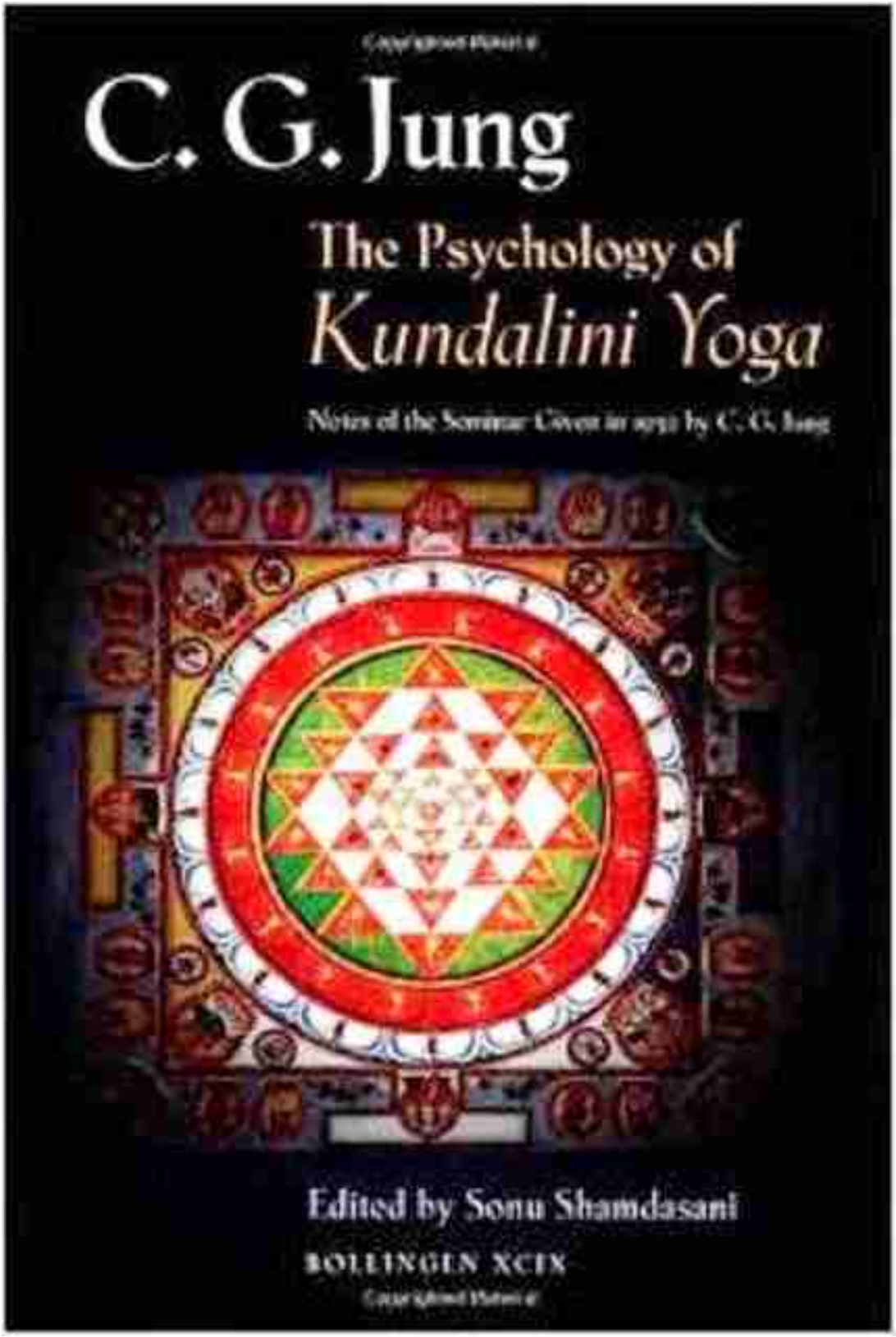
Carl Jung: “This belongs to the secret teaching of the Yoga and is difficult to understand as we are not initiated.” (2015-01-22 06:58)

Lecture VIII 21st June 1935

The cloister, which our patient came to after her brief glimpse of the sun, belongs to sun symbolism, it is, so to speak, a piece of it.
I gave you a parallel last time in the four-fold Tai-gi-tu - a Chinese temple picture.
This belongs to the secret teaching of the Yoga and is difficult to understand as we are not initiated.
I am not versed in all the secrets of it, and have to thank my deceased friend, Richard Wilhelm, for all that I do know about it.
We will go on speaking of the problem of the sun vision today.
It would be surprising if we did not find it in India, as well as in China; India is richer in pictures and poorer in philosophy than China .
This parallel comes from the Tantra Yoga philosophy which was developed later.
Fortunately an Englishman, Sir John Woodroffe, had himself initiated and published some books about it under the name of Avalon.
Chief among them is the "Serpent Power" from which I have brought you the following extracts:
" At the c entre of the region of the navel is the lotus Manipura, so-called . . . . . because, owing to the presence of the fiery Tejas, it is lustrous as a gem. It is a lotus of ten petals."
The cakra Manipura has its centre in the region of the Solar Plexus.
Its petals are the color of rain clouds which cover the lotus blue. In the middle of the triangle is the Bija of Fire,
-
Ram, and just above it is the Bindu Point, which plays an important role as the symbolic dwelling house of the gods.
Meditation is advised on the region of the fire, a triangle which is light as the rising sun.
The text says:
"The triangle has three swastikas."
These turn i n the opposite direction to the German swastika.
"The red Bija of fire, ' Ram', is seated on a ram, the carrier of Agni, the lord of fire. Here is the old red Rudra smeared with white ashes."
His hands make the gestures of giving and taking, he is the destroyer and creator. We must not forget that this is the region of the navel where we feel. It is a western prejudice that we think and feel in the head, American Indians know that this only happens if things are out of order.
These cakras are all old psychological localizations.
Primitives are so unconscious that nothing registers with them unless it affects their hearts or their stomachs and the same thing happens continually with us also.
We do not notice an emotion till a digestive disturbance draws attention to it. We prefer, it is true, to identify with our heads and remain above all these things, but we can only do this at the cost of the unconscious centers below, and today the problem of the
Sun Vision is making itself felt in the region of the Solar Plexus.
The water region below Manipura is very unconscious, it is the s eat of a sort of dog psychology.
The dog asks to be let out of the room when he needs to go.
Children's psychology begins there, but they quickly creep up out of it.
Ram is the sign of the Spring equinox, Mars is associated with him, a fiery red God.
He was the God of the doctors in the Middle Ages.
The Indian cakra Manipura is three-fold in contrast to the Chinese but the lowest cakra Muladhara is four-fold, for it is right down on the earth; this is like the Chinese who cling to the yellow earth.
There are ten petals in the Manipura cakra.
It is doubtful whether the triangle's Swastikas are re ally Swastikas, they look like the three handled pot, an alchemic idea. It would be very suitable here as the text continues:
"The Shakti Lakin!, who as the Devata of this digestive region, is said to be fond of animal food and whose breasts are ruddy with the blood and fat which drop from her mouth."
Here is the primeval form of the God and Goddess.
Rudra is the old Vedic God, a Bellower of Frightfulness, a Destroyer and Healer.
He is a forerunner of Siva.

After Manipura we pass through the diaphragm.
The God was negative below and positive above the diaphragm, the meat-eating gods are to be found in the lower centers, the Shaktis of the higher centers are not meat-eaters.
In earlier times there was nothing above the diaphragm.
The commentary says: ”Rudra should here be meditated upon as seated on a bull ”.
The Bull is the next astrological sign to the Ram so Rudra is seated on the Bull of Heaven.
This god, in his original, primeval form consists of wild, untamed instinct and emotions.
He and his Shakti are a very wild pair of Gods who react in every direction.
They arose out of Brahma and divided into masculine and feminine, and develop a s they pass through the wild emotional stage. Carl Jung, Modern Psychology, Page 227-228.

Carl Jung and Arthur Avalon (pseud. Sir John Woodroffe), The Serpent Power (2015-01-22 09:49)



[Dr. Jung greatly valued the contributions of Arthur Avalon (pseud. Sir John Woodroffe) and author of The Serpent Power in his "The Psychology of Kundalini Yoga" Seminars.]

5434

Arthur Avalon (pseud. Sir John Woodroffe), The Serpent Power (London, 1919).
The copy in Jung's library is the first edition and contains many marginal annotations.
Woodroffe was born in 1865. He studied at Oxford and became a barrister.
He was an advocate at the Calcutta high court and a fellow and Tagore law professor at the University of Calcutta.
From 1904–22, he was on the standing council for the Government of India and Puisne judge of the high court of Calcutta.
He was knighted in 1915, and returned to become a reader in Indian law at Oxford from 1923 to 1930. He died in 1936. (From Who Was Who, 1929–1940 [London, 1941], 1485.)
No evidence has emerged that he had any direct contact with Jung. Kundalini Yoga Seminar, Page xxvi, Footnote 31.
Heinrich Zimmer recalled: "The values of the Hindu tradition were disclosed to me through the enormous life-work of Sir John Woodroffe, alias Arthur Avalon, a pioneer and a classic author in Indic studies, second to none, who, for the first time, by many publications and books made available the extensive and complex treasure of late Hindu tradition:
the Tantras, a period as grand and rich as the Vedas, the Epic, Puranâs, etc.; the latest crystallisation of Indian wisdom, the indispensable closing link of a chain, affording keys to countless problems in the history of Buddhism and Hinduism, in mythology and symbolism." "Some Biographical Remarks about Henry R. Zimmer," Artistic Form and Yoga in the Sacred Images of India, translated by G. Chapple and J. Lawson (Princeton, 1984), 254. Kundalini Yoga Seminar, Page xxvi, Footnote 33.
John Woodroffe, Shakti and Shâkta: Essays and Addresses on the Shâkta Tantrashâstra, 3d ed. (London, 1929), x. Jung had a copy of this book in his library. Kundalini Yoga Seminar, Page xxvi, Footnote 34.
The following are the manuscripts upon which it appears that Jung drew directly for these seminars:
1) a three-page handwritten manuscript headed "Tantrism";
2) a four-page handwritten manuscript headed "Avalon Serpent," consisting of references and quotations from 1–76 and 210–72 of The Serpent Power (1st ed.);
3) a three-page handwritten manuscript headed "Chakras"; and
4) a two-page typewritten manuscript headed "Die Beschreibung der beiden Centren Shat-chakra Nirupana" (The description of each center Shat-chakra Nirupana)—this manuscript appears incomplete, as it breaks off midway through the description of the anvhata cakra.
Manuscripts 1) and 3) closely correspond to the text of "Indische Parallelen" (see appendix 1), which suggests that Jung used them directly to lecture from.
In addition, there exists a two-page manuscript headed "Tantra Texts. VII Shrichakrasambhara," which he evidently used in preparation for his Eidgenössische Technische Hochschule lectures on this text (Modern Psychology 3), and a two-page manuscript headed "Prapanchasara Tantra," which consists mainly in references and quotations from 25–87 of Zimmer's Artistic Form and Yoga.
The Prapanchasvratantram was vol. 18 of Woodroffe's Tantrik Texts (Calcutta, 1935), in ETH. Kundalini Yoga Seminar, Pages xxxiv-xxxv, Footnote 66.
See appendix 1. Concerning the cakras, Woodroffe stated: "According to the Hindu doctrine, these Cakras are differing centres of consciousness, vitality and Tattvik energy."
In Arthur Avalon (pseud. Sir John Woodroffe), The Serpent Power (London, 1919), 16.Hauer had defined them as "symbols of the experience of life, they show the real inner
meaning of such an experience, to help you to understand and to interpret spiritually what you have lived" (HS, 58). Kundalini Yoga Seminar, Page 2, Footnote 3.
41 Jung's interpretation of the Kundalini as the anima may in part have been suggested by the following description of her cited in The Serpent Power: "She . . . is the 'Inner Woman' to whom reference was made when it was said, 'What need have I of outer women? I have an Inner Woman within myself' " (1st ed., 272).
This sentence is heavily marked in Jung's copy of the book; the whole phrase is cited in his "Die Beschreibung der beiden Centren Shat-chakra Nirupana" (2), and the last phrase, "I have an Inner Woman within myself," is cited again in his "Avalon Serpent" manuscript (1).
In "Concerning Mandala Symbolism" (1950), while commenting on a mandala painted by a young woman in which a coiled snake appeared, Jung said of the snake:

“It is trying to get out: it is the awakening of Kundalini, meaning that the patient’s chthonic nature is becoming active. . . . In practice it means becoming conscious of one’s instinctual nature.” CW, vol. 9, part 1, §667. Kundalini Yoga Seminar, Page 22, Footnote 41

Woodroffe defined purusha as “a center of limited consciousness—limited by the associated Prakti and its products of Mind and Matter. Popularly by Purusha . . . is meant sentient being with body and senses—that is, organic life.” Arthur Avalon (pseud. Sir John Woodroffe), The Serpent Power (London, 1919), 49. Surendranath Dasgupta defined purusha as spirit (Yoga as Philosophy and Religion [London, 1924], 3) and as “consciousness itself” (ibid., 173). Kundalini Yoga Seminar, Page 38, Footnote 11.

Woodroffe stated: “Citta in its special sense is that faculty (Vrtti) by which the Mind first recalls to memory (Smarana) that of which there has been previously Anubhava or pratya janana—that is, immediate cognition.” In Arthur Avalon (pseud. Sir John Woodroffe), The Serpent Power (London, 1919), 64. Kundalini Yoga Seminar, Page 70, Footnote 8.

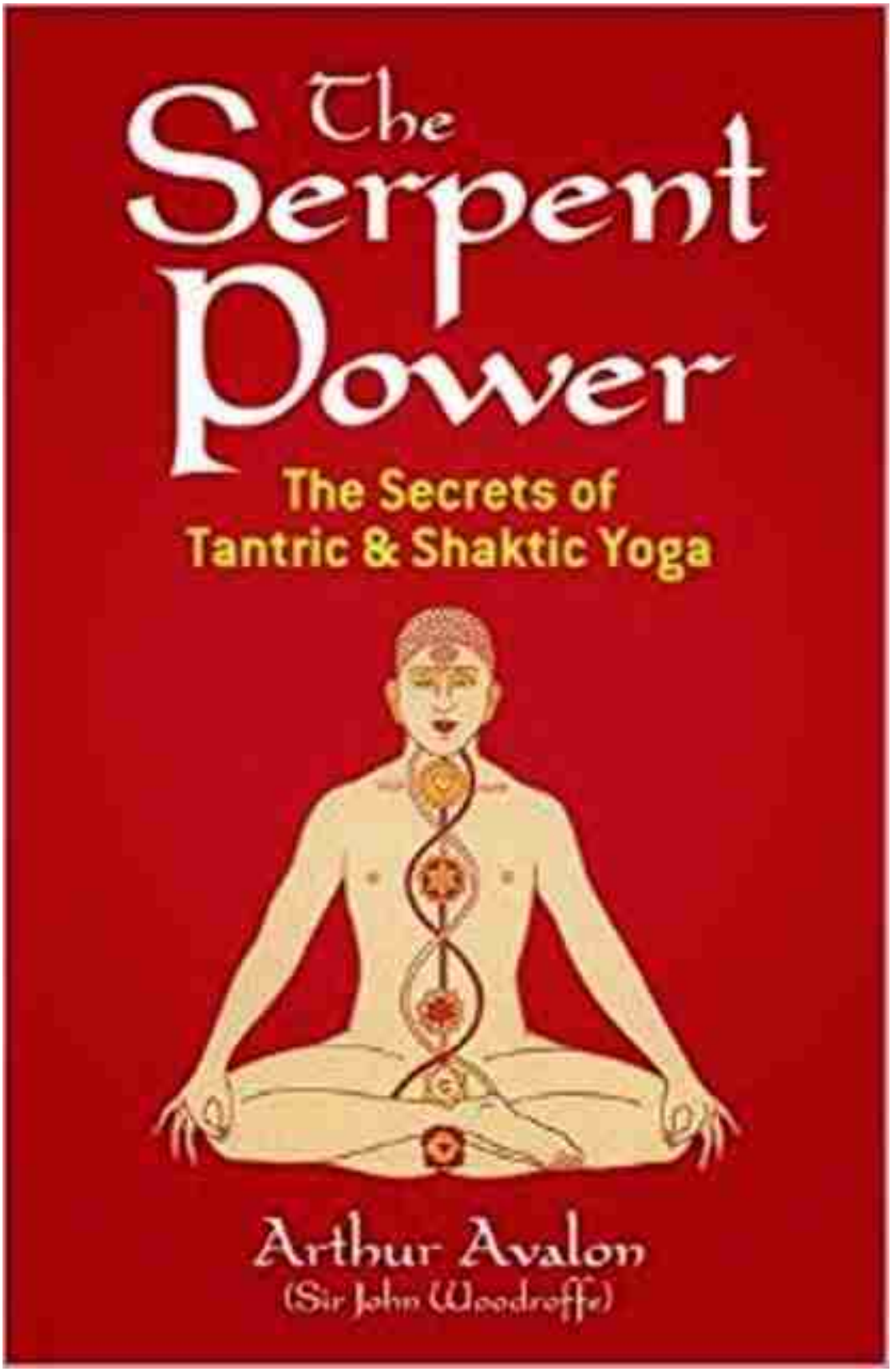
8 [In English in the original.] In his copy of Arthur Avalon’s (pseud. Sir John Woodroffe) The Serpent Power (London, 1919), Jung had marked the phrase “the Devi Kundali. . . the world bewilderer” (37). Kundalini Yoga Seminar, Page 74, Footnote 8.

9 In his copy of The Serpent Power, Jung had marked the following passage: “Kundali Sakti is Cit, or consciousness, in its creative aspect as Power.

As Sakti it is through Her activity that the world and all human beings therein exist” (254). Kundalini Yoga Seminar, Page 74, Footnote 9

Dr. Jung: Professor Zimmer has depicted the material as relatively simple to us. I find it highly complicated—an ocean of individual differences, so ill-defined that one cannot touch it anywhere! Individual problems cannot be understood in uniqueness; thus one is thankful for all references, such as Zimmer’s book Artistic Form and Yoga in the Sacred Images of India, or the translation of the tantric texts by Avalon, which show that there have always been people with such problems. The Indian conceptual world was thus for me a means to clarify personal experiences. Carl Jung, Kundalini Yoga Seminar, Page 84.

That was the symptomatology of the case, and it was that which forced me to look into things; I had the idea that something of the sort existed in the East. It was soon after Avalon’s book The Serpent Power was published, and there I found the parallel. Carl Jung, Kundalini Yoga Seminar, Pages 105-106.


The Serpent Power
The Secrets of Tantric & Shaktic Yoga
Arthur Avalon
(Sir John Woodroffe)

The Vision of the Sun by Symeon the New Theologian **(2015-01-22 15:48)**

[The Vision of the Sun by Symeon the New Theologian as cited by Dr. Jung in ”Modern Psychology” Page 229]
I can give you a parallel from the writings of Symeon, the New Theologian (970-1040), who also describes a vision of

the sun:
”My tongue lacks words, and what happens in me my spirit sees clearly but does not explain. It sees the invisible, that emptiness of all forms, simple throughout, not complex, and in extent infinite.
For it sees no beginning, and it sees no end. It is entirely unconscious of the meanings, and does not know what to call that which it sees.
Something complete app ears, it seems to me, not indeed through the being itself, but through a participation.
For you enkindle fire from fire, and you receive the whole fire ; but this remains undiminished and undivided, as before.
Similarly, that which is divided separates itself from the first; and like something corporeal spreads itself into several lights.
This, however, is something spiritual, immeasurable, indivisible, and inexhaustible.
For it is not separated, when it becomes many, but remains undivided and is in me, and enters within my poor heart like a sun or circular disc of the sun, similar to the light, for it is a light.
And following It my spirit demanded to embrace the splendor beheld, but it found It not as creature and did not succeed in coming out from among created beings, so that it might embrace
that uncreated and uncomprehended splendor.
Nevertheless it wandered everywhere, and strove to behold It.
It penetrated the air, it wandered over the Heavens, it crossed over the abysses, it searched, as it seemed to it, the ends of the world . But in all of that it found nothing, for all was created.
And I lamented and was sorrowful, and my breast burned, and I lived as one distraught in mind.
But It came, as It would, and descending like a luminous mystic cloud, It seemed to envelop my whole head so that dismayed I cried out.
But flying away again It left me alone.
And when I, troubled, sought for It, I realized suddenly that It was in me, myself, and in the midst of my heart It app eared as the light of a spherical sun ”.

Carl Jung on Sun Symbolism **(2015-01-22 16:01)**

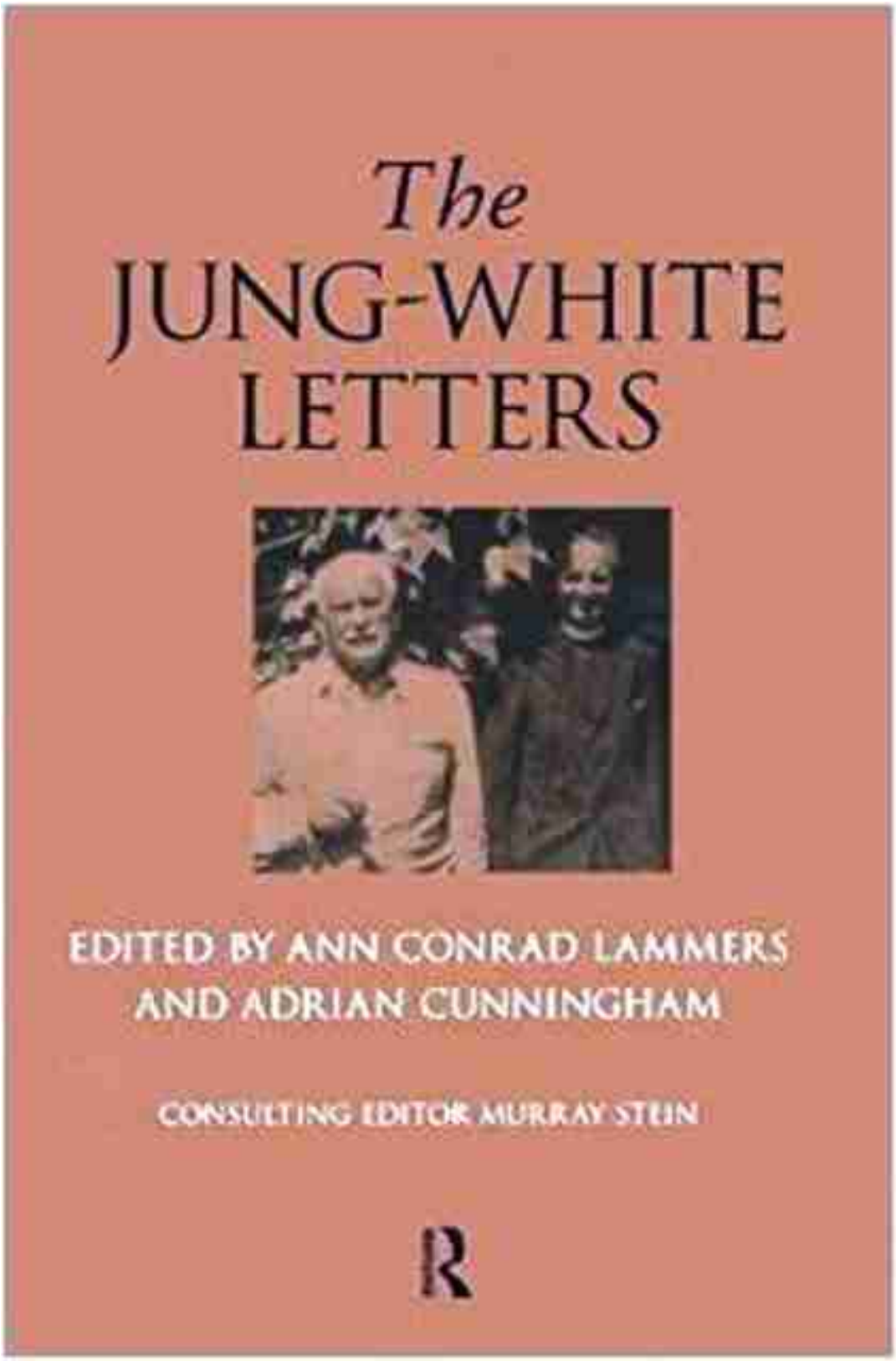
Lecture VIII 21st June 1935
The cloister, which our patient came to after her brief glimpse of the sun, belongs to sun symbolism, it is, so to speak, a piece of it.
I gave you a parallel last time in the four-fold Tai-gi-tu - a Chinese temple picture.
This belongs to the secret teaching of the Yoga and is difficult to understand as we are not initiated.
I am not versed in all the secrets of it, and have to thank my deceased friend, Richard Wilhelm, for all that I do know about it.
We will go on speaking of the problem of the sun vision today.
It would be surprising if we did not find it in India, as well as in China; India is richer in pictures and poorer in philosophy than China .
This parallel comes from the Tantra Yoga philosophy which was developed later.
Fortunately an Englishman, Sir John Woodroffe, had himself initiated and published some books about it under the name of Avalon.
Chief among them is the ”Serpent Power” from which I have brought you the following extracts:
”At the centre of the region of the navel is the lotus Manipura, so-called . . . . . because, owing to the presence of the fiery Tejas, it is lustrous as a gem. It is a lotus of ten petals.”
The cakra Manipura has its centre in the region of the Solar Plexus.
Its petals are the color of rain clouds which cover the lotus blue. In the middle of the triangle is the Bija of Fire, Ram, and just above it is the Bindu Point, which plays an important role as the symbolic dwelling house of the gods.
Meditation is advised on the region of the fire, a triangle which is light as the rising sun.
The text says:
”The triangle has three swastikas.”
These turn in the opposite direction to the German swastika.

”The red Bija of fire, ’Ram’, is seated on a ram, the carrier of Agni, the lord of fire. Here is the old red Rudra smeared with white ashes.”
His hands make the gestures of giving and taking, he is the destroyer and creator. We must not forget that this is the region of the navel where we feel. It is a western prejudice that we think and feel in the head, American Indians know that this only happens if things are out of order.
These cakras are all old psychological localizations.
Primitives are so unconscious that nothing registers with them unless it affects their hearts or their stomachs and the same thing happens continually with us also.
We do not notice an emotion till a digestive disturbance draws attention to it. We prefer, it is true, to identify with our heads and remain above all these things, but we can only do this at the cost of the unconscious centers below, and today the problem of the
Sun Vision is making itself felt in the region of the Solar Plexus.
The water region below Manipura is very unconscious, it is the seat of a sort of dog psychology.
The dog asks to be let out of the room when he needs to go.
Children’s psychology begins there, but they quickly creep up out of it.
Ram is the sign of the Spring equinox, Mars is associated with him, a fiery red God.
He was the God of the doctors in the Middle Ages.
The Indian cakra Manipura is three-fold in contrast to the Chinese but the lowest cakra Muladhara is four-fold, for it is right down on the earth; this is like the Chinese who cling
to the yellow earth.
There are ten petals in the Manipura cakra.
It is doubtful whether the triangle’s Swastikas are really Swastikas, they look like the three handled pot, an alchemic idea. It would be very suitable here as the text continues:
”The Shakti Lakin!, who as the Devata of this digestive region, is said to be fond of animal food and whose breasts are ruddy with the blood and fat which drop from her mouth.”
Here is the primeval form of the God and Goddess.
Rudra is the old Vedic God, a Bellower of Frightfulness, a Destroyer and Healer.
He is a forerunner of Siva.
After Manipura we pass through the diaphragm.
The God was negative below and positive above the diaphragm, the meat-eating gods are to be found in the lower centers, the Shaktis of the higher centers are not meat-eaters.
In earlier times there was nothing above the diaphragm.
The commentary says: ”Rudra should here be meditated upon as seated on a bull ”.
The Bull is the next astrological sign to the Ram so Rudra is seated on the Bull of Heaven.
This god, in his original, primeval form consists of wild, untamed instinct and emotions.
He and his Shakti are a very wild pair of Gods who react in every direction.
They arose out of Brahma and divided into masculine and feminine, and develop as they pass through the wild emotional stage.
We will now continue our phantasy.
She does not stay long in the cloister:
”It was a bare, arched passage, which ended in a light pointed arch. Through this I came to a staircase which led up to the daylight. The staircase was exceedingly steep and wound round a rock.”
This is the way of the snake, and has many points of resemblance with the Chinese picture I showed you last time.
You will remember that way led through rocks.
Here they have a similar meaning.
”Then the way continued up a small, iron staircase, which had a rail, and ended on a plateau overlooking an immense abyss, which seemed to reach into the infinite . I found myself in the clouds and a fog lay at my feet. The way led round a huge rock which blocked my view for a time, but I went and at last reached the summit. All around were steep, bare peaks as in the high Alps. The mountains stretched endlessly in every direction, there was no vegetation to be seen, neither path nor bridge were visible. I had no idea what to do next.”

This is clearly the way of the snake that creeps round obstacles.
The height after the depth reminds one of Goethe's:
"Descend, I could as well say ascend."
Here her intuitive fortune gave out for a while, but she looked into the abyss for a long time.
She continues:
"For a long time I stood on that peak and could see no path. Then the sun app eared, large and red, as if it were near the horizon, and on the point of setting. I felt that my way led towards the sun and I was intensely relieved."
Here we come definitely to the real vision of the sun.
I can give you a parallel from the writings of Symeon, the New Theologian (970-1040), who also describes a vision of the sun:
"My tongue lacks words, and what happens in me my spirit sees clearly but does not explain. It sees the invisible, that emptiness of all forms, simple throughout, not complex, and in extent infinite.
For it sees no beginning, and it sees no end. It is entirely unconscious of the meanings, and does not know what to call that which it sees.
Something complete app ears, it seems to me, not indeed through the being itself, but through a participation.
For you enkindle fire from fire, and you receive the whole fire; but this remains undiminished and undivided, as before.
Similarly, that which is divided separates itself from the first; and like something corporeal spreads itself into several lights.
This, however, is something spiritual, immeasurable, indivisible, and inexhaustible.
For it is not separated, when it becomes many, but remains undivided and is in me, and enters within my poor heart like a sun or circular disc of the sun, similar to the light, for it is a light.
And following It my spirit demanded to embrace the splendor beheld, but it found It not as creature and did not succeed in coming out from among created beings, so that it might embrace
that uncreated and uncomprehended splendor.
Nevertheless it wandered everywhere, and strove to behold It.
It penetrated the air, it wandered over the Heavens, it crossed over the abysses, it searched, as it seemed to it, the ends of the world . But in all of that it found nothing, for all was created.
And I lamented and was sorrowful, and my breast burned, and I lived as one distraught in mind.
But It came, as It would, and descending like a luminous mystic cloud, It seemed to envelop my whole head so that dismayed I cried out.
But flying away again It left me alone.
And when I, troubled, sought for It, I realized suddenly that It was in me, myself, and in the midst of my heart It app eared as the light of a spherical sun ".
You see how alike these visions are alike.
Last time I read you the vision which Dante had as he passed from the Inferno to the Purgatorio.
We find further sun visions later in the Purgatorio.
In the first Canto there is an appearance of the sun as the holy four-starred light; this is connected with the first time Dante saw the very old man.
The second Canto begins with "I saw the sun" and later in the same canto it is des crib ed as God's angel coming in a boat with a red glow on his face, so brilliant that it hurt Dante's eyes.
Albrecht Dietrich published a Mithraic Liturgy which contains another parallel which I will read to you.
Mithraism was once a sister religion of Christianity, but they soon split far apart.
It is not so very certain that this is Mithraic, but it is most certainly an initiation.
It describes a technique by which to induce visions, we should call it a method of active phantasying.
He says:
"Fetch from the rays breath, draw it in three times as deeply as you can.
You will feel yourself lifted up into the heights so that you believe yourself to be in the middle of the air region.
At that hour you will hear nothing of man or of beast, and you will also see nothing of the mortals upon the earth, but will see the genuinely immortal.

For that day and that hour you will see the divine order, the Gods who rule over the day rising into the heavens, and the others descending, and the way of the visible gods will
appear thro ugh the sun, God, my Father . . . . . When you see the upper world, pure and lonely with no God or angel entering it, then expect to hear crashing thunder so loud
that you are overwhelmed.
Speak then again. “Silence, silence”.
Prayer: “I am a star, that holds its course with yours, that rises resplendent out of the deep”’.
This idea is typically Indian, he declares himself one with the vision, identical with a star.
”Silence, silence” here he has to speak the Logos, the Mantra.
The text continues:
”When you have said this the disc of the sun will emerge. After you have repeated the second prayer, the one where Silence is call ed for twice and the following words, whistle twice and
click with your tongue twice and at once you will see stars shooting forward from the disc of the sun, many, m any stars, five-rayed, filling the whole air.”
”Whistling and clicking”, so you are advised to make the noises to the gods that you would to animals.
The ancients recognized the non-human aspect of the gods, so they assumed these qualities to be animal, and thought that you must attract their attention by the same kind of noises
that would attract real animals.
This is the reason that animal pictures were used to entice the Gods, the dove, for instance, and the lamb.
The text continues:
”Say again ’Silence, silence’ and when the disc of the sun has opened you will behold an infinite circle and fiery doors that are closed.
And here you should say the following prayer with your eyes shut, the third prayer:
’Hear me . . . . . ’ ” .
Here follows a long list of the attributes of the God, all referring to fire, such as Creator of Light, One who breathes Fire, Courage of the Fire, Giver of the Light, Living Light , Lord of the Light
and Body of the Light . Carl Jung, Modern Psychology, Pages 227-230.

Carl Jung: “I know what’s wrong, but how can I bring it home to him?” **(2015-01-23 09:32)**



To Father Victor White
My dear Victor, 23 April 1947

5444

You are a more conscientious letter writer than I am.
I have been eaten up by work.
But now there is a lull-most welcome indeed.
I have just finished the MS of Symbolik des Geistes.
From now on it will take quite a while until it is printed.
I had to revise my paper ”Geist der Psychologie” (”Geist” meaning the same as f.i. in Esprit des Lois) completely.
It has increased in size considerably.
I quite understand that it is very difficult to catch my meaning from the very sketchy first form of the paper.
I think we agree that the unconscious is psychic, i .e., a sort of mind.
Yet it is unc. since it is not associated with ego-consciousness, which is precisely the reason why it is ”unconscious.”
Though it might be conscious to another subject, an alter ego, it is at all events severed from the ego.
Yet it has according to its effects a psychic nature, or at least we assume it has.
I have covered these points in the new edition.
The paper is now going into print and I will send you an offprint as soon as copies are available.
I have made a great effort to explain what I mean by ”psychic: I call those biological phenomena ”psychic” which show at least traces of a will that interferes with the regular and automatic functioning
of instincts.
This formulation raises a mountain of problems, f.i., Who is the subject of this will? What is the ”knowing” coupled with every volitional act? etc.
I have dealt with these questions to the best of my ability in the enlarged paper, so you’d better wait for it.
I have gone once more through your splendid essay ”De Revelatione.”
I think, if you would give a short survey of The Psychology of St. Thomas at the Eranos meeting, you would fulfil our expectations.
You must realize that your public appreciates the demonstration of a mediaeval psychology which is strange to our ears.
We are not used to it as your colleagues are.
Moreover a genius like St. Thomas, who takes into consideration the action of angels and demons, will be accepted with the greatest attention, because it gives us a chance to
understand how a mediaeval mind tackled the modern problem of the collective unconscious.
Thus a part of your essay on St. Thomas, if you arrange it a bit for the occasion, would do.
The psychological conceptions of Aristotle have already been dealt with.
Since St. Thomas was influenced by Avicenna the latter’s views might deserve some attention.
O. is still torn asunder by the opposites inside a dense cloud of inflation.
But his is a big problem.
I am no more strong enough to tackle it myself.
I have seen him.
I can only hope that by the grace of God some light will dawn upon him.
I know what’s wrong, but how can I bring it home to him?
He won’t lap it up. No cause for optimism in his case!
X.-yes, I think she would be giving headaches right and left.
I got them too as long as she was on the premises. ”God protect me from my friends” said Bismarck. So do I.
But I have heard nothing of what she is up to recently.
When you come to Zurich before Eranos, I hope you will give us the pleasure of putting you up in the style of last year.
Yours cordially,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 457-458.

Carl Jung corrects Erich Neumann on the so-called “castration complex.” **(2015-01-24 06:21)**

To Erich Neumann
Dear Colleague, 1 July 1947

5446

The only disturbing term that struck me as I read your first volume was the so-called ”castration complex.”
I regard this term not only as an aesthetic mistake but also as an erroneous overvaluation of sexual symbolisms.
This complex actually has to do with the archetype of sacrifice, a far more comprehensive term and one which takes account of the fact that for primitives sex does not have anything
like the significance it has for us.
In primitive psychology one must always bear in mind that the search for food, or hunger, often plays a decisive role.
Thus the symbols of sacrifice are not just castrations or derivates of the same, as is especially obvious when you consider the taboos, all of which have a sacrificial meaning.
The tabooing of words or syllables, for instance, can only be derived from castration by sheer force.
Rather we must look at actual or alleged castration in the light of the archetype of sacrifice, which would make all these manifold forms far easier to understand in an unobjectionable way.
The term ”castration complex” is much too concretistic for my taste and too one-sided, although there are plenty of phenomena to which it proves perfectly applicable.
But I would have avoided everything that gives the appearance of deriving psychic events from a specific instinct.
We must put the essence of the psyche at the beginning as a phenomenon sui generis and understand the instincts as being in a special relationship to it.
If we don’t do this, all psychic differentiation •is at bottom ”nothing but.”
And then what does one do with a castrated Origen?
This is the only point I must take exception to.
For the rest I must say that I deeply admire your lucid exposition, crammed full of ideas.
I have spoken with Rascher and he says he is ready to take on the book, but not until next year because of business reasons.
An unavoidable lowering of prices is expected, and this makes all publishers hesitant.
If I should come across anything else I will let you know.
I shall now scrutinize your smaller writings more closely, as there is a chance that Rascher will eventually bring out a collection of them.
But this question has not been clarified yet.
So you see that since things are going better with me I am busying myself with your affairs and doing my best to facilitate publication.
But it’s not all that simple in view of the scope of your work.
Meanwhile with best regards,
Ever sincerely yours,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 467-468.

Carl Jung: “Your book is a remarkably clear survey of analytical psychology.” **(2015-01-24 07:10)**

To M. Esther Harding
Dear Dr. Harding, 8 July 1947
At last I am through with your huge MS.
I allowed myself to make some pencil marks on it. . . . You write ”noumenous.”
This word derives from Lat. numinosum (powerful) and not from the Greek voovp.£vov == noumenon, which means: thought (part. pass.).
The correct English rendering of numinosum would be ”numinous.”
You have heaped together practically the whole of analytic experience.
Thus your treatise will be a most helpful instrument in the hands of practical analysts.
I was quite surprised by the masterful way in which you dealt with the undoubtedly difficult problems of the individuation process and with the intricacies of alchemical symbolism.
Your book is a remarkably clear survey of analytical psychology.
You have a decidedly pedagogic vein, which makes your book readable even to a person of average intelligence. (In spite of the ”average” it seems to be pretty rare!)
My heartiest congratulations.
Yours cordially,
C.G. Jung
P.S. I don’t know T. S . Eliot. If you think that his book is worthwhile, then I don’t mind even poetry.
I am only prejudiced against all forms of modern art.
It is mostly morbid and evil on top [of that].
I am sorry that you couldn’t come across the ocean this year.
In spite of the fact that I feel more or less all right again, I more and more consider existence as something provisional and I realize now very often that I am doing a certain thing for the last time.
It has a somewhat peculiar ring.
For untold years it has happened for the first time that I could not plant my potatoes and my corn anymore and weed has overgrown my piece of black earth, as if its owner were
no more.

Things and exterior life slip past me and leave me in a world of unworldly thought and in a time measured by centuries.
I am glad that you and others carry on the work I once began. The world needs it badly.
It seems to come to a general showdown, when the question will be settled whether the actually existing man is conscious enough to cope with his own demons or not.
For the time being it seems to be a losing fight.
It would not be the first time that darkness has fallen upon a whole civilization and Master Eckhart been buried for 6oo years.
Ships of 1500 tons have been built again only after 1700 years and the mail began to function in Europe only in the second half of the XIX century as it functioned in Roman times.
Switzerland has become an island of dreams amidst ruins and putrefaction.
Europe is a rotting carcass.
Towards the end of the Roman Empire they made attempts and had insights similar to mine. Carl Jung, Letters Vol. 1, Pages 468-469.
Note: Psychic Energy: Its Source and Goal (1948) , with a foreword by Jung, now in CW 18; 2nd edn., 1963: Psychic Energy: Its Source and Transformation.

Carl Jung and "Hardness increases in proportion to the speed of approach." (2015-01-25 06:56)

Anonymous
Dear Fraulein N., Bollingen, 23 April 1945
I am sorry to hear you are ill.
Your news reached me when I was all of a dither and had to settle everything in a hurry-and I can't hurry any more.
Even so I will send you a sign of life, for since yesterday I have been in Bollingen.
Writing was simply impossible before, as I had to have time for myself and my tasks.
Just now some hard chunks of reality have hit you, and hit all the harder because I have spoilt you but you needed spoiling in order to approach closer to the earth, where you could get at the stone.
Hardness increases in proportion to the speed of approach.
Wishing you a good recovery,

Yours ever,
C.G. Jung, Carl Jung, Letters Vol. 1, Page 363.

Carl Jung: “Often what is thought is less important than who thinks it.” **(2015-01-26 05:36)**

To Arnold Kiinzli
Dear Herr Kiinzli, Einsiedeln, 28 February 1943

Your kind letter has reached me in the dark forest where I am snatching the air for a few days.
I have nothing against your views if critical analysis, as you want it to do, not only judges by the presuppositions of the past but also takes account of the facts which the present has brought to light.
Philosophical criticism must, to my way of thinking, start with a maximum of factual knowledge if it is not to remain hanging in midair and thus be condemned to sterility.
I can put up with any amount of criticism so long as it is based on facts or real knowledge.
But what I have experienced in the way of philosophical criticism of my concept of the collective unconscious, for instance, was characterized by lamentable ignorance on the one hand and intellectual prejudice on the other.
Brinkmann's book on the unconscious is an exception. A work like this-and here I entirely agree with you-is a most welcome clarification of concepts and hence a valuable stepping-stone to the future.
I have no objection whatever to objective studies of this kind, since they meet all the requirements of the scientific attitude.
They discard unconscious subjective prejudices, whereas Heidegger bristles with them, trying in vain to hide behind a blown-up language.
Here he shows his true colours.
Only listen to one seminar on psychiatry and then you will know where this language can also be heard.
At Brinkmann's lecture in the SGPP the contrast between his normal language and the twaddle he read out from Heidegger was positively comic.
This struck not only me but my psychiatric colleagues as well.
The substance of what he read out was unutterably trashy and banal, and Brinkmann could just as well have done it to make Heidegger ridiculous.
At any rate that is the effect it had.
Heidegger's modus philosophandi is neurotic through and through and is ultimately rooted in his psychic crankiness.
His kindred spirits, close or distant, are sitting in lunatic asylums, some as patients and some as psychiatrists on a philosophical rampage.
For all its mistakes the nineteenth century deserves better than to have Heidegger counted as its ultimate representative.
Moreover this whole intellectual perversion is a German national institution.
England can oblige only with James Joyce and France with surrealism.
Italy remains tame with her Benedetto Croce, who should actually be dated 1850. For all its critical analysis philosophy has not yet managed to root out its psychopaths.
What do we have psychiatric diagnosis for?
That grizzler Kierkegaard also belongs in this galere.
Philosophy has still to learn that it is made by human beings and depends to an alarming degree on their psychic constitution.
In the critical philosophy of the future there will be a chapter on "The Psychopathology of Philosophy."
Hegel is fit to bust with presumption and vanity, Nietzsche drips with outraged sexuality, and so on.
There is no thinking qua thinking, at times it is a pisspot of unconscious devils, just like any other function that lays claim to hegemony.
Often what is thought is less important than who thinks it.
But this is assiduously overlooked.
Neurosis addles the brains of every philosopher because he is at odds with himself.
His philosophy is then nothing but a systemized struggle with his own uncertainty.
Excuse these blasphemies!
They flow from my hygienic propensities, because I hate to see so many young minds infected by Heidegger.
Best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 330-332.

Carl Jung on the Symbolism of the Pool in Initiation. **(2015-01-26 07:01)**

Lecture X 5th July, 1935
You will remember that we ended the last lecture with the motif of a throne room.
The patient had just drawn the curtain aside in her phantasy.
Perhaps you expect something very exciting to be revealed but in that case I am afraid you will be disappointed.
The patient is actually following the curves of the snake.
Phantasy pictures are the way of the snake and she has to follow that way in every turn that it takes and that way is a spiral and very seldom leads anywhere direct.
She continues:
”I found myself in another dark, winding passage which I felt must lead right into the centre of the mountain. After a long, weary way I entered another big, dimly-lit cavern containing a pool . There was a kind of cupola over it, supported by four pillars.”
We have met with the symbol of the pool before in previous material and I have already brought you many analogies to it.
The pool represents the piscina, the fish pond.
The piscina was the name for the pre-Christian baptismal place.
Baptism was not always such a harmless sprinkling as it is now, earlier it entailed total immersion, a figurative death was represented, which really meant drowning.
A sect called the Mandaeans still exist in the neighborhood of Basra, Gnostic followers of John the Baptist; everything they eat must be drowned, for they hold that to be the only pure form of death.
John the Baptist was one of those who had been cleans ed through drowning and he always immersed his initiates.
We find this symbol on every step of consciousness.
At later stages such things are psychological, they are looked upon as symbols, but earlier they are quite concrete,

things are.
No one thinks of asking what they mean so there is no question of symbolism.
John baptized Christ, which shows that Christ went through his initiation as John the Baptist did.
The people of this sect practiced dream interpretation and had a real psycho-therapy.
If the King's advisers did not dare to tell the sovereign what his dreams meant, or if they could not find the right interpretation, they s ent for one of these Mandaeans who were, apparently, exceedingly independent and did not mind what they said to anybody.
Some of their interpretations were astonishingly good, I would not be able to improve upon them.
This note in the rhythm of life has a much older origin and can be found in many other places and times.
Psychotherapy is of primordial origin; it was a generally accepted fact that all illnesses could be approached from the psychic side.
The soul and the body are indeed one, so, at any rate theoretically, any illness can be approached from either side; for even if an illness has not a psychic cause it still has a psychic side.
In Germany even now they treat the sick by dragging them through a hole, through two trees, for instance, which have grown together, or through a hole in the wall.
In Cornwall there is a Neolithic clinic; a menhir stands at either end and between them a stone with a hole in it.
The sick were pulled through this hole and this is still secretly done to sick children.
I crept through it myself.
These things really do work just as well as our own chemist's shop .
What affects the body has its influence on the soul, and vice versa. In a very difficult case of illness psycho-therapy is always called in.
There are many rebirth techniques.
Initiates, for instance, were drowned in a vessel and, when brought out, swaddled like newborn babies and given new names or new garments to emphasize that they had be come different people.
Sometimes an adoption ceremony was used to symbolize rebirth, the initiates were reborn as children of different parents .
And there is the ordeal of passing through the fire door; rebirth can take place through fire or water, or through both.
Fire and water are inherent opposites and it is just this which causes rebirth.
When opposites come together new energy is born and this is the purpose of the whole procedure.
These things were originally just primitive manifestations, and in earlier times things were simply lived. It is very remarkable how the human being acts without thinking; it thinks and we do.
The early form is simple experience, then man slowly begins to wonder why he does it; then thinking people rationalize and find that what they do has a philosophical meaning.
We have the same idea in the case we are studying.
These things had as yet no meaning for this lady; you have seen how little she was re ally in them.
It takes a long and loving connection with such things to establish a relationship with them.
You have to know a great deal to see what these things contain .
If I had asked her what it was all about she would not have known in the least. Had she known it was the piscina she would have reacted quite differently, with far more affect.
These facts always present themselves in a quite b anal way so that we do not guess what they mean or where they are rooted and what important symbols they are.
We think we are better than our forefathers but all these ancient things are not so very dead.
I would not even like to s ay that the burning of heretics is over for ever.
I am too canny to speak of present day events, but I can give you an antique example of what I mean: in the year 700 A. D. the burning of witches was forbidden, 700 years later, in 1400, it was being done blithely, and in the year that my grandfather was born a witch was burnt in a Christian country by a people of Germanic origin.
Our forefathers were just as nice as we are, as benevolent, and as well meaning, but directly under the surface, not far below our feet, is the volcano, and the whole of our culture and reason can quickly be destroyed if that volcano erupts.
We only need to think of the orgy of blood which ushered in the goddess of reason in Notre-Dame.

The living symbol of baptism keeps coming up in a banal form.
The baroque building of St. Peter's in Rome is built out of this symbol: four pillars over an alter or a font.
The Catholic mass arose in a great measure from the ancient Egyptian mysteries and it is only by a study of earlier forms that we can understand how Gothic architecture was evolved.
In Luxor there is literally a kilometer of pillars, which grew out of the immense emotion which these symbols arouse .
The barque of the sun, which carried souls over the water of death, was the centre of this religion.
Safe crossing of the water of death is also a symbol of rebirth.
It is just a romantic sound to us, but it is the most important of all the processes of the psyche.
Our life energy wears out after a time; it goes b ad, and we feel empty and out of sorts.
Then it is necessary to do something to get our energy back.
On the most primitive levels in Australia every man who is initiated has a churinga which is an oval piece of wood or stone.
It is an individual symbol, a symbolic mechanism or medicine.
The initiate keeps it hidden in a hollow tree, or in a hole in the ground, and when his life energy becomes less he goes and fetches it out and rubs it.
By this process the good energy, with which the churinga was stored, enters the initiant and the bad energy flows out of him back into the churinga .
Then he buries it again and goes home filled with new energy.
In the earth the churinga gradually renews itself again and the process can be repeated.
If you do not believe this go to the Tomb of St. Anthony in Padua and there you will see people rubbing solemnly with exactly the same intention as the primitive with his churinga.
The German word " Behandlung " comes from this and the French "passe" contains the same idea, which occurs all over the world.
We can assume therefore, that the patient is approaching a holy place where there is a cupola over the fish pond, in which she will be as a fish and where she can obtain God's grace .
The little fishers of early Christianity and of Orpheus the Fisher have this same symbolism.
We have the solar plexus in the pool with four pillars.
Sun symbolism again but here it is dark and damp, in contrast to the hot burning sun, so we can assume that the counter movement has set in. Carl Jung, Modern Psychology, Pages 235-237.
Image: An ancient Egyptian Font.

Carl Jung on Sacrifice and Castration. **(2015-01-26 10:02)**

[Carl Jung on Sacrifice and Castration.]
To Erich Neumann
Dear Colleague, Bollingen, 19 July 1947
What I can do for your extremely valuable works I will do with pleasure.

5456

Unfortunately everything has been greatly delayed by my illness, which cost me a tidy year.
In old age time presses and the years become ever fewer, i.e., it is plain to behold: Utendum est aetate, cito pede labitur aetas / Nec bona tam sequitur quam bona prima fuit!
I cannot deny the justification for the term ”castration complex” and still less its symbolism, but I must dispute that ”sacrifice” is not a symbol.
In the Christian sense it is actually one of the most important symbols.
The etymology is obscure: there is as much to be said for offerre [to offer] as for operari [to effect, to be active].
”Sacrifice” is both active and passive: one offers a sacrifice and one is a sacrifice. (Both together in the sacrifice symbolism in the Mass!)
It is the same with incest, for which reason I had to supplement it with the concept of the hierosgamos.
Just as the pair of concepts ”incest/hierosgamos” describes the whole situation, so does ”castration/sacrifice.”
Couldn’t one, to proceed cautiously, say instead of castration complex castration symbol, or castration motif (like incest motif)?
You have still to go through the experience of being misunderstood.
The possibilities are beyond conception.
Perhaps you had better insert in your text a short explanation of the negative and positive aspects of the symbol, right at the beginning where you speak of the castration complex.
I very much hope it will be possible for you to come to Switzerland.
At the moment I am enjoying my urgently needed holiday in my tower on the Upper Lake.
Our Club wants to found a ”C.G. Jung Institute for Complex Psychology.”
Preparations are already in progress.
Frau Jaffe will be secretary.
She has written a magnificent essay on E .T.A. Hoffmann which I shall publish in my Psychologische Abhandlungen.
I am doing pretty well, but feel the burden of my 73 years.
With best regards,
Your devoted C.G. Jung, Carl Jung, Letters Vol. 1, Pages
Note: “Utendum est aetate, cito pede labitur aetas / Nec bona tam sequitur quam bona prima fuit! in English reads: ”Hurry with the time, for time rushes with fleet foot, and that which follows is not as good as the one that was.” Ovid, Ars amatoria, 3, 65 .

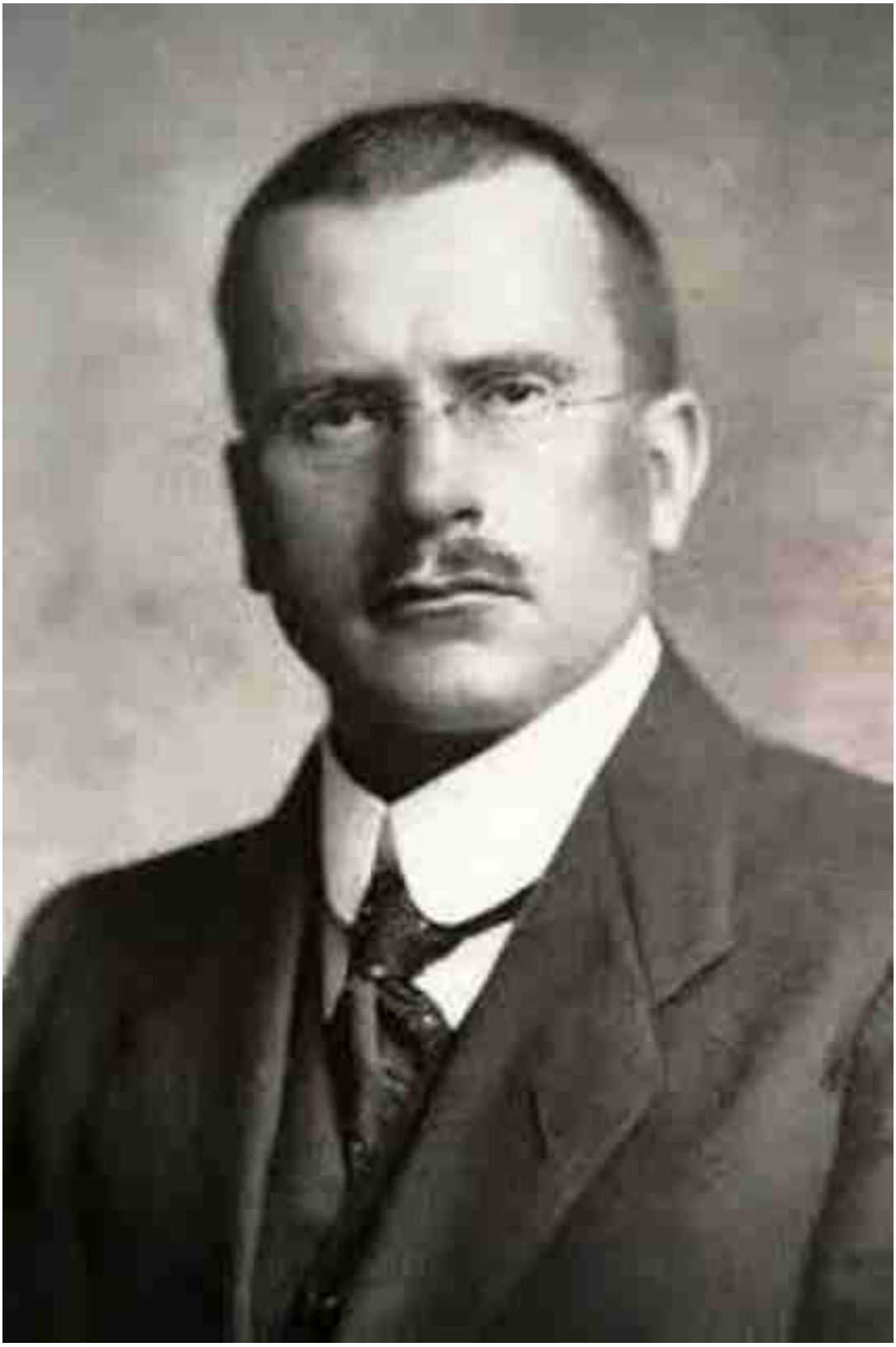
Carl Jung on the Party and the State. **(2015-01-26 10:27)**

To Heinz Westmann
Dear Mr. Westmann, 12 July 1947
Best thanks for your letter and your news about the Present Question Conference.
The theme is indeed very interesting: ”What is the critical problem in human relationships today?”
Human relationships today are threatened by collective systems, quite apart from the fact that they are still, or always were, in a dubious and unsatisfactory condition.
The collective systems, styled ”party” or ”State,” have a destructive effect on human relationships.
And they can easily be destroyed, too, because individuals are still in a condition of unconsciousness which cannot cope with the tremendous growth and fusion of the masses.
As yon know, the main endeavour of all totalitarian States is to undermine personal relationships through fear and mistrust, the result being an atomized mass in which the human
psyche is completely stifled.
Even the relation between parents and children, the closest and most natural of all, is torn asunder by the State.
All big organizations that pursue exclusively materialistic aims are the pacemakers of mass-mindedness.
The sole possibility of stopping this is the development of consciousness in the single individual, who thereby is rendered immune to the lure of collective organizations.
This alone keeps his soul alive, for its life depends on the human relationship.
The accent must fall on conscious personalization and not on State organization.
The latter inevitably leads to the blight of totalitarianism.
In this sense I wish your undertaking every success.
I am writing you this instead of a special greeting and leave it to you to make what use you will of this letter.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 472.

Carl Jung on ”Transference.” (2015-01-26 11:33)

To Olga Frobe-Kapteyn
Dear Frau Frobe, 16 August 1947
The dissolution of the transference often consists in ceasing to describe the nature of one’s relationship as ”transference.”
This designation degrades the relationship to a mere projection, which it is not.
”Transference” consists in the illusion of its uniqueness, when seen from the collective and conventional standpoint.
”Uniqueness” lies simply and solely in the relationship between individuated persons, who have no other relationships at all except individual, i.e., unique ones.
Of course it is all right with me if the lectures begin at 9:30.
Kindest regards,
Ever sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 475

Carl Jung on Language and Psychological Functions. **(2015-01-26 16:44)**



To Jiirg Fierz
Dear Herr Fierz, 10 April 1 942

5460

The application of my function theory to the spirit of language seems to me difficult and problematical in so far as language is infinitely older than the differentiation of the functions.
These are always present, but in such an undifferentiated state that they simply cannot be kept apart.
Together they constitute the psychic functioning in general and out of this matrix is produced language, partly as objective imitation and partly as subjective imitation-that is, it expresses what the object does or what the subject does.
Auditive, motor, and visual factors as well as skin sensations also play a large role.
You see this particularly with primitive languages, where many words would not be understood at all without the corresponding gestures.
Hence many primitives cannot have a conversation at night unless they make a fire in the light of which they can observe each other's miming.
I know little of the "objective spirit" the philosophers talk about, nor in my opinion does language live of itself-it always lives from man.
I think we are dealing here with the same kind of illusion as the State.
People talk of the State as though it were a living entity, when in fact it is only a conventional concept that could not live for a second unless man pumped the necessary life into it.
A psychological object-lesson could probably be derived from language without too much difficulty.
Take for instance the symptoms of emotion in language and the effects the emotions have upon it, emotive metaphors, etc.
With kind regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 315.

Carl Jung's letters to J.B. Priestley **(2015-01-27 05:41)**

To J. B. Priestley
Dear Mr. Priestley, 17 July 1946

5462

Since I saw you I have read several of your novels and plays and I enjoyed them very much.
was particularly impressed by the two aspects of your personality.
Your one face is so much turned to the world that one is surprised again and again to meet another face which is turned to the great abyss of all things.
I just wanted to tell you my impression as I want to let you know how much I appreciate the superhuman faculty of looking at things with a straight and with an inverted eye.
Yours gratefully,
C.G. Jung Carl Jung, Letters Vol. 1, Page
Note: J.B. Priestley was English novelist, playwright, and critic.

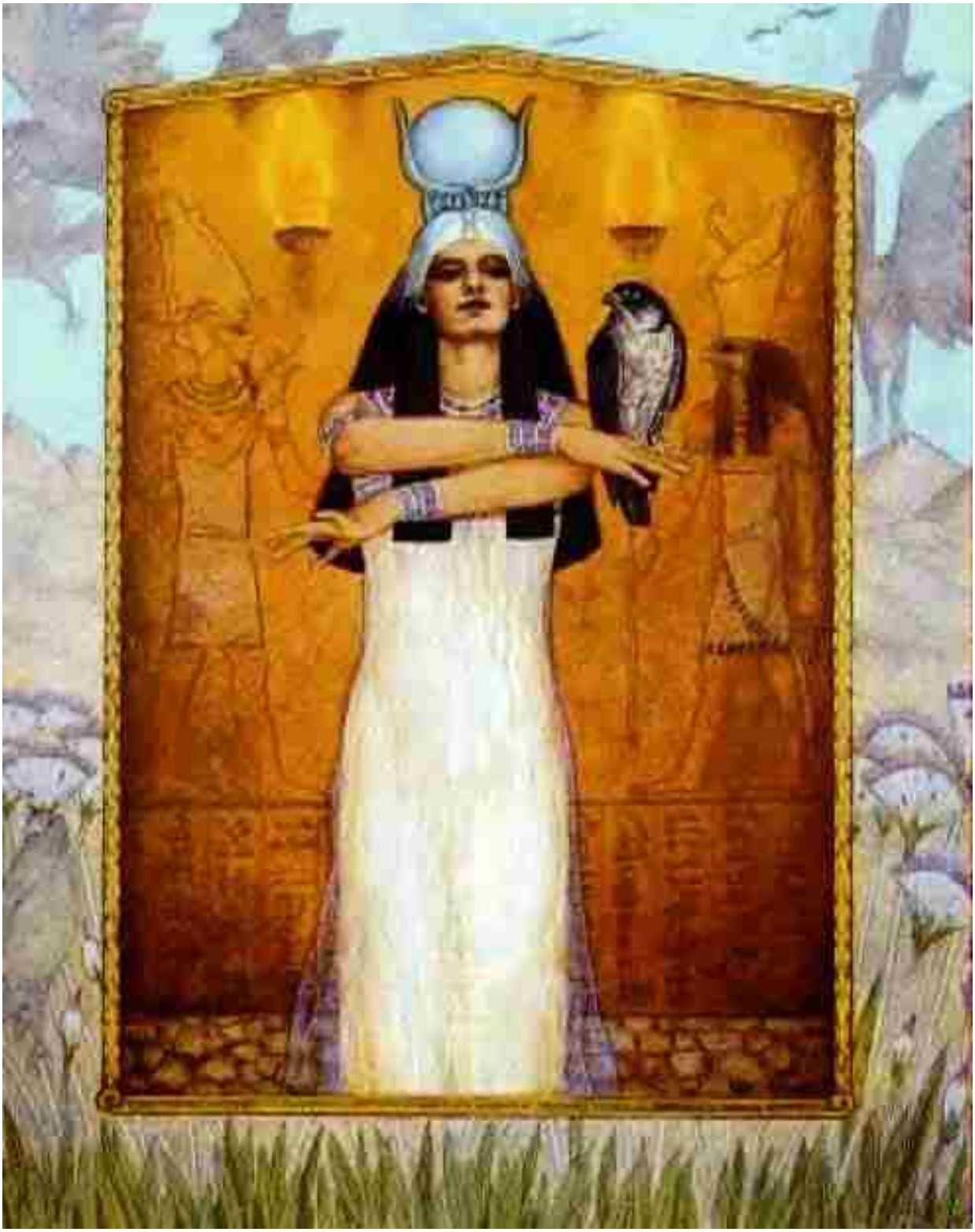
Carl Jung: You have intruded yourself as an anima figure into this witches **(2015-01-27 06:25)**

To Jolande Jacobi
JolandeJacobi, Bollingen, 26 August 1943
The mistake you are making consists in your being drawn too much into X.'s neurotic problem.
This is evident from the fact, for instance, that your animus is trying like mad to interpret when there is nothing to be interpreted.
Why does he say he has other relationships?
Why indeed!
As though anyone knew.
He just says it.

5464

That is very nice of him, inconsiderate, truthful, tactless, unpremeditated, confiding, etc., etc.
If you knew the real reason you would also know who X. was at his birth and at his death.
But we shall only find that out in the Hereafter.
He has absolutely no reason he can state, it has simply happened and can be interpreted quite superfluously in a hundred different ways, and no single interpretation holds water, being merely an insistence which, once made, only has the effect of driving him into further whimsical and uninterpretable reactions.
In reality his irrational behaviour represents the conscious and unconscious sides of the anima, and is absolutely necessary in order to gain insight into her, just as in general he needs a bevy of women in order to grasp the essence of this glamorous figure.
Of course he is still too naive to notice this.
But you, just as naively, have intruded yourself as an anima figure into this witches' Sabbath and are therefore caught up in the dance as though you were nothing but an anima.
Wherever you stick a finger in out of "love" or involuntary participation you will burn it, for it is not involvement that is expected of you, but objective, disincarnate observation, and if you
want to snatch something out of it for the heart-and no reasonable objection can be made to this-you must pay for it in blood, as was always so and always will be.
At least one must keep one's head out of it so as not to be eaten up entirely by emotional ape-men.
Where there are emotional ties one is always the disappointed disappointer.
This one has to know if one wants, or is forced, to participate correctly.
With cordial greetings,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 334-335.

Carl Jung on Egyptian Crystal Gazing. **(2015-01-27 11:06)**



Lecture 1 28th October, 1938
Those of you who were present at my lectures in the last Semester will remember that I spoke to you of dreams, of their construction and of how one could reach their meaning.
In this Semester I intend to follow up this subject by speaking of the process of ”active imagination”.

The last dream we spoke of was the dream ab out a concert where a glowing ball appeared from the Christmas Tree at the end of the dream.
This was, as we saw, no ordinary ball but a symbol which goes far back into the spiritual history of man.
Such a symbol was once a content of the collective unconscious, it lay with other phenomena at the foundation of consciousness, and in tracing its history we saw how such contents become conscious.
Speaking from an anthropomorphic point of view, it almost seems as if these contents had a will to become conscious, but this is only a hypothesis and should not be taken literally.
I was, however, impressed early with the fact that unknown contents exist on the threshold of consciousness.
I observed this phenomenon in patients as well as in the mentally deranged.
It is these unknown contents which appear in dreams.
The question then arose, was it possible to reach this place and to influence it, to induce it to give its contents more clearly?
This turned out to be possible, for I discovered that if one concentrates enough attention on the contents of the unconscious, they begin to move and various peculiar phenomena take place.
This was the technique of the old Egyptians, they believed in crystal gazing.
There was nothing in the crystal itself, they actually perceived the unconscious background which was animated by their attentive gaze.
Many old magicians in all parts of the world make use of this technique, and employ all kinds of shining objects, water, jewels and even buttons, for the purpose.
The Egyptian priests gave their clients beautiful blue crystals in which to perceive these background processes; the purpose was divination, and also the healing of the ill of the soul and even of the body.
The old Egyptians knew that the unconscious background was absolutely necessary for these purposes. Carl Jung, Modern Psychology, Vol. 3, Page 11.

Carl Jung on Active Imagination West and East (2015-01-27 12:02)

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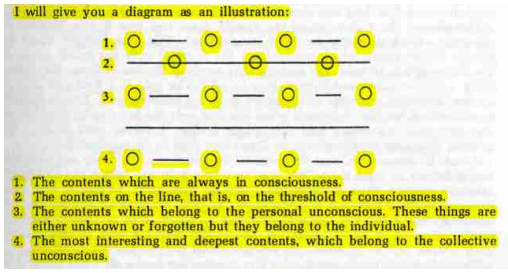
of the body.
The old Egyptians knew that the unconscious background was absolutely necessary for these purposes. Carl Jung, Modern Psychology, Vol. 3, Page 11.
The experience is age old, though naturally it was understood quite differently.
We find a similar idea with the Aesculapians.
They had rooms set apart for incubation sleep, their patients slept in these in order to have a dream which gave the diagnosis of, or even the remedy for, their illness.
The Indians, and the medicine men of primitive tribes, still res rt to similar processes, the idea is to put the patient into harmony with his psychic background.
Loss of a soul, which is a very common condition with primitives, is also cured by resuming connection with the unconscious, the soul must be caught again at all costs and this is
achieved by animating the psychic background.
Children are full of active imagination but we think of it as a childish activity.
This is an error, for we find it everywhere among primitives and in all ancient cultures all over the world.
We, in the West, in these days turn all our thoughts outwards, all our stimulus comes from outside, but this is not characteristic of all people.
The attitude of the East, for instance, is totally different.
When a Westerner turns to active phantasying, he must keep the first fragment which he sees clearly in his mind.
This in itself is not difficult to him, for he is able to concentrate on a detail and retain it for a long time.
Differentiation is characteristic of the West but not at all of the East.
It is impossible to obtain precise information from an Easterner.
If you ask him about a detail, instead of giving you one blade of grass he will give you the whole plant or even the whole field.
Even this is difficult for him and to concentrate on minute detail is impossible.
But this exclusive, detailed attention is not the concentration which is needed for active phantasying.
That requires a more flexible concentration, a concentration which allows things to move, which plays with them, so to speak.
When an image presents itself, we should not give it a cramp ed attention but should watch it with no prejudice or expectation, then we shall find that other things will
come and settle themselves round it and the whole scene will develop.
We think we make these things ourselves but they really happen.

As Herbart says there are” freisteigende Vors tellungen ”: that is, ideas or images which rise freely of themselves.
It is quite impossible to invent these things but it is very possible to repress them by a cramp ed attitude.
This technique is particularly useful in cases where it is very important to enter the unconscious.
There are only dreams in such cases and they are apt to be rather unsatisfactory dreams; they are fragments or they break off at the most important point.
It is, however, possible to tell a patient to go on with such a dream.
Neither you nor he can have any idea how it will proceed, it goes on happening, he spins it on.
When I ask a patient for the context (associations) of a dream, I ask for the web in which it is embedded.
This enables me to get a picture of what the whole thing means, and if I ask him to continue his dream, the material which he produces harmonizes with the meaning of the dream.
We think a simple thing like water is the same for everyone but we are very much mistaken; one can only marvel at what people say about such things, and at the material which
is produced by someone who is sincerely trying to spin on a dream.
It is, of course, possible to cheat.
You can make up a dream from a dictionary.
This has been done to me before now but I can detect it, to the chagrin of the inventors!
This process of active imagination is the making conscious of the material which lies on the threshold of consciousness.
Consciousness is an effort and you have to sleep in order to recuperate from the task.
This is very evident with primitives, if you talk to them for long or ask them questions they get exceedingly exhausted, and need to lie down and go to sleep.
A primitive never thinks, he just sits about in the sun; that is, his thoughts do not reach consciousness.
A primitive is insulted if you ask him what he is thinking about, for he is convinced that only lunatics use their heads.
I will give you a diagram as an illustration:



1 . The contents which are always in consciousness .
2. The contents on the line, that is, on the threshold of consciousness .
3 . The contents which belong to t h e personal unconscious. These things are either unknown or forgotten but they belong to the individual.
4 . The most interesting and deepest content s , which belong to the collective unconscious.
All these layers, even the top one, are influenced and modified when a content rises from the collective unconscious.
If there is no cramp in the conscious, and the psychic process develops continuously, naturally and without interference from the conscious, the individual’s whole life would be based on the collective
unconscious .
This does not belong to the individual, it is rather a collection of categories, an instinctive foundation, belonging to all mankind.
Although individually tinted, it is to be found in every individual, and therefore we find the motifs of the collective unconscious all over the world, in folk-lore, myths, religions, etc.
When a fragment of phantasy appears it is exceedingly difficult to concentrate the attention upon it.
It is very important to be able to do this but it can only be achieved by considerable practice
.At first people either get lost in their associations or they repress the whole thing.

We have not been educated to look inwards, though most people are able to give their attention to outside things.
The German word for contemplation is “Betrachtung”, triichtig ” means to be pregnant; you fertilize the background by concentrating your attention upon it and make it pregnant.
The Latin word ”contemplatio” comes from ”templum” (temple), a quadrangular open space.
This space was originally established by the priest or augur for the purpose of observation.
A protected space from which you can observe the inner contents and fertilize them with your attention.
And the word ”meditatio” is related to ”messen”, to measure, judge or weigh.
We do not find any detailed description of such a technique in antiquity, it would not be in keeping with the classical spirit.
But in the Middle Ages peculiar conceptions appear.
The alchemists, who were no foolish gold seekers but natural philosophers, sometimes describe their meditation as a dialogue with an invisible person; they held a conversation
with God, their guardian spirit or themselves.
This conception shows that the Middle Ages had an attitude towards inner, as well as towards outer, events.
Inner things meant something to these people, and they knew that these things could answer them with words.
If I concentrate on this thing and observe it, it will answer me when I question it.
The idea of the alchemists in the Middle Ages was that it was possible to transform chemical matter by ”real imagination”.
This was brought about by intense concentration which impregnated the material with the round image of the soul which is in man.
The materia thus received the round form, the perfect thing, and thus impressed it must turn to gold.
The gold is a figure of speech, for the alchemists mean the philosophers’ gold, not ordinary gold.
This is difficult to understand but the alchemists often say that only the hopelessly stupid think that their gold is ordinary gold.
The whole process , however, took place in the materia, they saw their soul, not in themselves, but in chemical matter.
It must be remembered that the chemical construction of the body and of matter was unknown in those days.
This was an empty hole into which the alchemists naturally poured their unconscious.
We do the same whenever we meet someone whom we do not understand, we at once shamelessly project our unconscious into him.
We can only establish a contact with something which is totally unknown to us by projection, but in this way our own secrets get into other people, just as the secrets of the
alchemists were in the actual materia.
The alchemistic development of active imagination broke off after the Middle Ages but such interruptions do not occur in the East.
Eastern culture allows such things to develop.
The concept of tapas , heat or heating, shows the brooding and hatching influence of the observer.
It is creative fervor or creative heat.
Tapas is mentioned among the things which carry the earth.
It is said in an old Vedic hymn that truth, greatness, rta, strength, consecration, tapas, Brahman and sacrifice carry the earth.
A hymn of the Rigveda says:
” What was hidden in the shell, Was born through the power of fiery torments. From this first arose love, As the germ of knowledge, The wise found the roots of existence in non- existence,
By investigating the heart’s impulses.”
Goethe says the same thing:
” You follow a false trail;
Do not think that we are not serious;
Is not the kernel of nature
In the hearts of men? ”

These describe the existence of the world as the action of the psyche – the result of Tapas.
The world is consciousness for the Indian, and Tapas is the exercise which creates the world.
It is not the world which produces concentration but concentration which produces the world.
The images which occupy my mind are re ally Maya.
Ma means building material.
We can understand the passages just quoted in this sense.
The unknown original creator of all things is, according to the Rigveda, Prajapati, the ”Lord of Creation”:
”Prajapati desired: ’I will procreate myself, I will be manifold’. He performed Tapa ; after he had performed Tapas he created these worlds.”
Tapas is to be translated, according to Deussen, as: ”He heated himself with his own heat”, in the sense of ”he brooded, he hatched.”
The technique of Yoga is based on the practice of such concentration and the resemblance between eastern Yoga and active imagination in the West should not be overlooked.
But it should also be remembered that Yoga is an ancient system, a prescribed technique, and that the western parallels are exceedingly poor in comparison.
Active imagination, as we practice it today, is no system, we could call it childishly simple.
The object of meditation is prescribed in the East but here we take a fragment of a dream or something of that kind and meditate upon it.
Every educated person in the East has a Guru who sets his chelas (disciples) definite objects of meditation.
There are no such people as Gurus in the West, no one who is endowed with power to teach us such things.
The classical Indian book on Yoga is the Patanjali Yoga-Sutra.
It dates from about the second century B.C. and is a peculiarly profound book, full of profound ideas and very difficult to translate.
The goal of the practice of Yoga is the furtherance of Samadhi, withdrawal or ecstasy.
Hauer translates this as ”Einfaltung”, introversion (as opposed to ”Entfaltung”, extraversion) sinking back into the depths.
Yoga aims at weakening the klesas.
There are instinctive elements, urges, impulses to action in the unconscious which should be overcome.
This is what the term Yoga comes from, it is a yoking of uncontrollable powers in the human psyche.
We, in the West, do not yoke these powers, we repress them, push them aside or move away from them.
We have some idea of what we are doing when we crush or repress them, but it is worse when we move them, or ourselves, aside in order not to see them.
Such things only reappear as neurotic symptoms.
We do this unconsciously to avoid unpleasantness.
”Was ich nicht weiss, macht mir nicht heiss.” (What I do not know does not annoy me.)
This point of view can also be observed in politics!
The Patanjali Yoga-Sutra, however, says that avidya, ignorance, not-knowing, is the basis of all the other klesas. Carl Jung, Modern Psychology, Vol. 3, Pages 11-15.

Carl Jung: “Recently I had to cope with about 100 letters in 14 days.” **(2015-01-27 17:29)**

To Erich Neumann
Dear Dr. Neumann, 5 August 1946
I mustn’t keep you waiting any longer although I am far from having finished reading everything you sent me.
I am particularly impressed by the lucidity and precision of your formulations. My further impressions must wait and I plead for patience.
You can scarcely imagine how overloaded I am with work, above all with letters. Recently I had to cope with about 100 letters in 14 days.
Hardly were the postal connections with abroad re-established than tempests of letters blew in.
Also it rained MSS which are particularly bothersome.
Besides that I had to see patients and give an eye to my own work.
Since my illness I am no longer as efficient as before and have to spare myself a bit.
The result is I get nowhere.
I always wanted to write to you but each time something intervened that had to be settled immediately, so that I never found the leisure to write you anything substantial.

I have also been thinking how we could get you over to Europe again, but I see no way at present.
Conditions here are difficult, as you can imagine, and everything is uncertain.
We live on our cultural island as before, but all round us is sheer destruction, physical and moral.
One has to shut one's eyes to do anything sensible oneself.
Germany is rotted beyond description.
Letters I get from there are with few exceptions either infantile or pig-headed or hysterical, which more than anything else confirms that my diagnosis of Germany's spiritual condition was right.
In France, England, and Switzerland it is now Catholic scholars who are taking an interest in my psychology.
For the rest, a book by a Reformed theologian Dr. H. Schar, Religion und Seele in der Psychologie C. G. Jungs, Z has just been published (Rascher, Zurich).
It might interest you.
It is very good and positive.
The author is lecturer on the psychology of religion at the University of Bern. I have just finished lectures on "The Spirit of Psychology" for Eranos.
They are discussions of principle.
I'll send you an offprint,
Also my little book on transference is to appear soon.
It's a risky business, but when you are old you can say more than when life is still ahead.
The situation in Palestine seems to be very difficult indeed.
The new age is being born with endless pains.
Recently I ran into X. while visiting one of my Kabbalistic pupils.
He is an interesting phenomenon.
He gets into the unconscious through the roof and as the corns on his feet are blind he can't see what he's climbing down into.
Meanwhile with best greetings and wishes,
Ever sincerely yours,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 438-439.

Carl Jung dines with Winston Churchill. **(2015-01-27 18:44)**

[Carl Jung dines with Winston Churchill.]
To Ernst Anderes
Vir Magnifice! 22 September 1946
Permit me to thank you and the University once again for the invitation to Winston Churchill's reception and quite particularly for the honour of seating me next to the illustrious guest.
Conversation with him, however, made no small demands on one's tact and ingenuity, as I was constantly in doubt as to how much question and answer I might expect from that very tired man.
Nevertheless I thank you for one of the most interesting experiences of my life.
With collegial regards,
Yours very sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 442.
Note: 1 2 3 Aug.- 16 Sept., Churchill spent a holiday in Switzerland, and afterwards visited Bern and Zurich.
In Bern the Swiss Government arranged a reception, and in Zurich the University-where Churchill gave a famous address-arranged a dinner.
On both occasions Jung was present, and in Zurich was seated next to Churchill, apparently at the behest of Churchill whose daughter Mary was interested in Jung's work.
Image: Winston Churchill's daughter, Mary, with Carl Jung.

Carl Jung to Hermann Graf Keyserling (2015-01-28 06:49)

To Count Hermann Keyserling
Dear Count, 10 December 1945
I was glad to hear through Mr. X. how you are.
It is wonderful how you have come through this catastrophe.

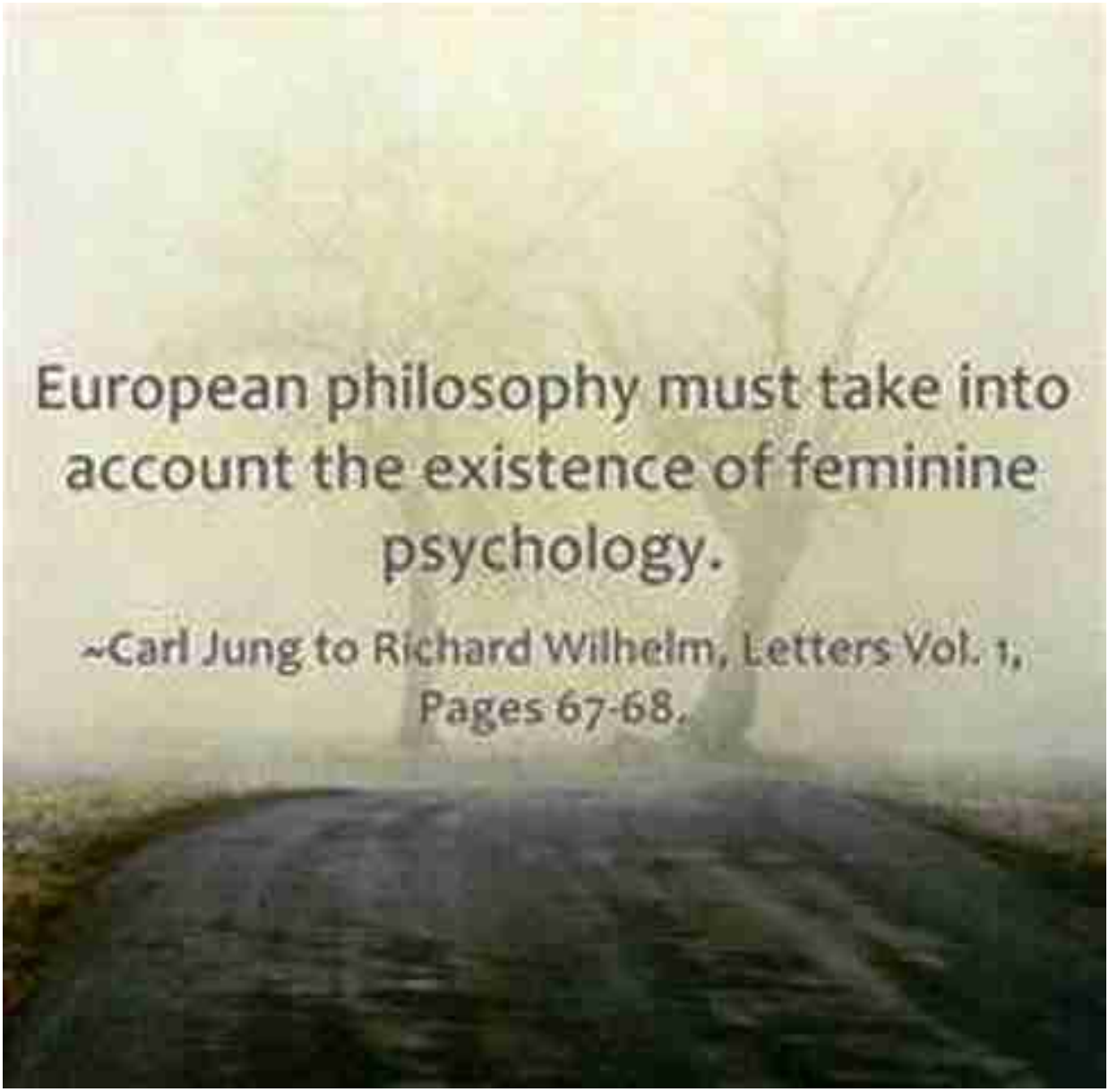
Let us hope conditions will gradually improve.
Here in Switzerland we are still rationed, but can't complain about anything since we were miraculously spared the Nazi madness.
I see from numerous examples that the Germans still have no conception of the mood of the world against Germany.
The catastrophe overshadows the whole world.
The seed of evil is sprouting everywhere.
With best greetings and wishes,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 401.

Employment in United States related to English Literature sought. **(2015-01-28 13:30)**

Marziyeh Kameli
Date of birth: 21. 09. 1981
Gender: Female Nationality: Iranian
ka.marzieh@yahoo.com
WORK EXPERIENCE:
Working as IELTS Administrator and Clerical Marker at the ELS Center
Nov 1013–Now
Teaching English as a Second Language at ELS Center Aug 2014- Now
CELTA: Teaching House at Teaching house, Washington D.C
- Taught pre- and upper- intermediate multilingual classes of 10- 17 students in English as a Second Language.
- Tailored lesson according to research and analysis of students needs

- Employed original and authentic texts; created activities targeting receptive and productive skills and language systems.
- Used and adapted materials from different Cambridge books. May 2103- Jun 2013
Teacher Training Course, Fars, Iran Sep 2000-Aug 2002
Working in Education Department as a Science Teacher, Fars, Iran Aug 2002-2009
EDUCATION:
MA in English Literature
University of Saint Thomas, MN, USA May 2012- Dec 2014
University of Cambridge ESOL Certificate in English Language Teaching to Adult (CELTA), Washington. D.C May 2013
MA in English Literature Aug 2009-Jun 2011
Jyoti Nivas College,Banglore ,India
BA in English language and literature Aug 2003 –Aug 2008 Larestan, Fars, Iran
Teacher training course
Shiraz, Fars, Iran Sep 2000-Aug 2002
High School Diploma Aug 1996-Aug 2000
Experimental Science
ACHIVEMENTS & EXTRA CURRICULAR ACTIVITIES:
• Attending conferences such as:
 Transatlantic Literature at Harvard - “Pick me up a more representative model”: The Third Space in The Brief Wondrous Life of Oscar Wao.” – 2014
 Popular Culture Association and American Culture Association in Chicago- “Re-conceptualized God in The Sparrow” -2014
 Red River Graduate Student in North Dakota- “Moving beyond Islamic fundamentalism and American Orientalism in Satrapi’s Persepolis” - 2014
• Achieved first prize of seminar on “The effect of Islam on Iranian writers” in Fars, Iran.
• Publish an essay in Jyoti Nivas College Journal titled “Endless Story”’ which deals with the oppression impose on women in Iran.
• First class in all the semesters of BA in Iran and MA in India
• Scored the highest mark in my teacher training course with 86.8 %
• Second prize for the best teacher in Fars state of Iran
• Bagged the first prize for the best teacher for five continuous years in the native place Larestan, Fars, Iran.
• Thought the undergraduate student in India as a part of my course
• Done IELTS and TOEFL tests as a part of university and visa requirements.
LANGUAGE SKILLS:
Persian (Native), English, Intermediate Hendi, Basic French.

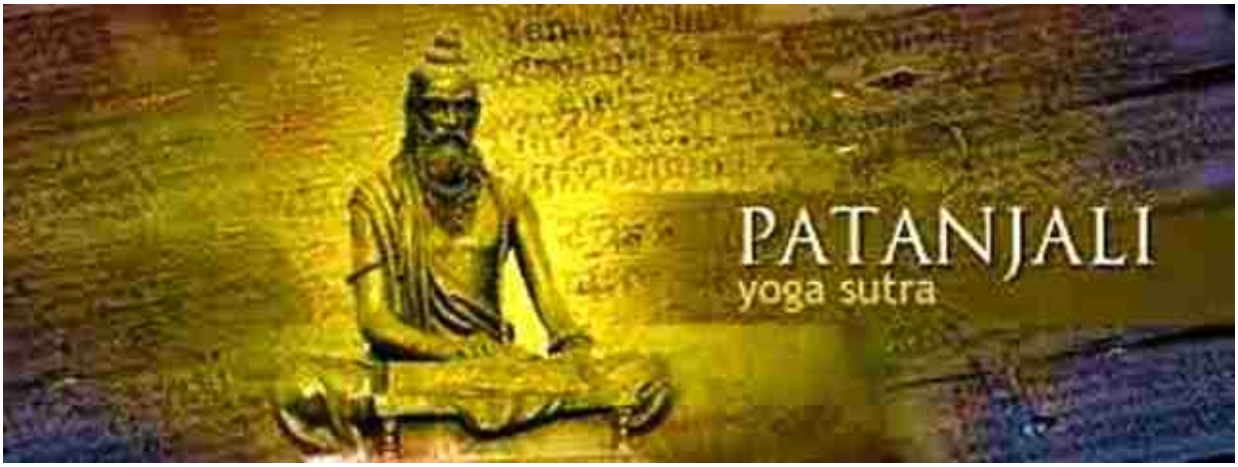
Carl Jung: “Therefore I prefer to cling on to the deed, to what we can achieve with the means at hand.”
(2015-01-28 16:05)



To Arnold Kunzli
Dear Herr Kunzli, 13 February 1943
Many thanks for your friendly answer.
One must certainly grant it the predicate ”common sense.”
I now see more clearly the terminological possibilities of a Babylonian confusion of tongues when one seriously sets about studying science as an object instead of practicing it.
It goes without saying that every age has its presuppositions, which are the more difficult to lay by the heels the more one tries to jump over one’s own head.
I don’t believe in such a futile philosophical undertaking.
Even Kant, for all his critiques, constantly employs the concepts that were current in his century.
Poring over such work, a future age may find entertainment in a past one.
Therefore I prefer to cling on to the deed, to what we can achieve with the means at hand.
If it should later turn out that these means were not as good as those we shall have in a hundred years’ time, this is

no reason for mortification today, since we know quite well that the better which
is to come would never have hatched out had we not begotten the best that is possible now, however imperfect it may be.
I regard all speculations that exceed our capacities as sterile griping and at the same time a pretext for covering up one's own infertility.
This kind of criticism leads only to the mastery of complicated banalities, the Platonic exemplar of which is embodied for me in the philosopher Heidegger.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 330.

Carl Jung on "Yoga." **(2015-01-28 18:06)**



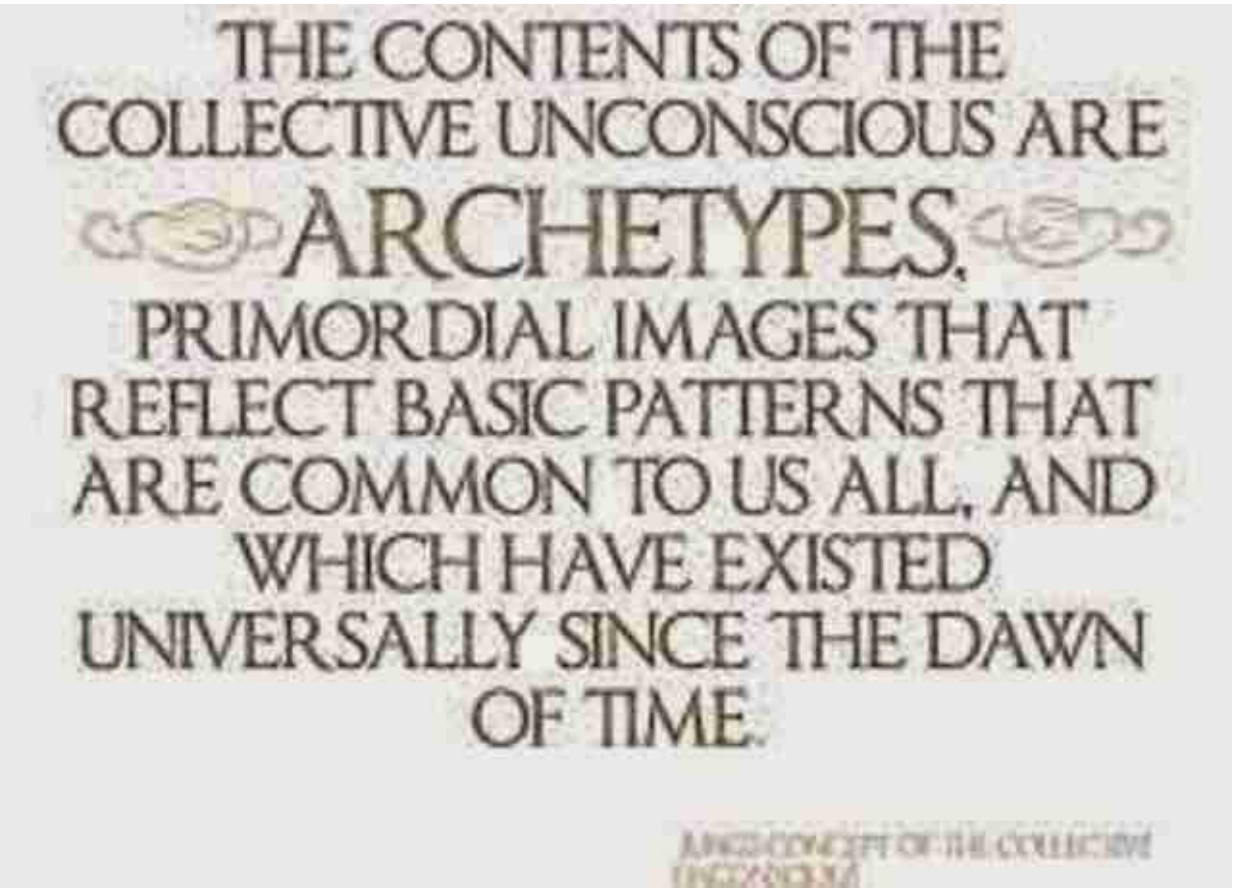
Lecture II 4th November, 1938
We spoke in the last lecture of the classical Indian book on Yoga, the Patanjali Yoga-Sutra.
We are inclined in Europe to think of Yoga as a kind of acrobatics but it is really principally philosophy.
There are Fakirs at fairs, it is true, wearing the signs of their caste, smeared with ashes or the blood of Kali, who sit rigidly still with a stiff outstretched arm and practice various other kinds of stunts, but these are not taken seriously by educated Indians.
Yoga is the oldest practical philosophy of India, it is the mother of psychology and philosophy which are one and the same thing in India.
It is impossible for anyone to be a philosopher there, till he has undergone the spiritual development of Yoga.
Yoga must on no account be under-estimated, if only because of its antiquity and the number of its adherents.
It is the oldest cult of the East and is the foundation of everything spiritual, not only in India but also in China and Japan.
I was telling you at the end of the last lecture that the immediate practical goal of Yoga is to overcome the klesas, that is, the instinctive urges and oppressions.
These are compulsive mechanisms which lie at the base of the human being.
The worst of these, on which all the others are founded, is avidya, not-knowing.
This must not be confused with unconsciousness, for it is ignorance of the essence and being of man and the world.
The other klesas are egocentricity, being imprisoned by the ego, sensuality, hatred and compulsive life; that is, clinging to life or fearing it, not being able to separate oneself from it.
This last klesa is particularly obvious just now, a small cloud app e ars on the international horizon and half mankind trembles!

Not-knowing our true being is the foundation of all the other klesas, the goal of Yoga is to strive after perception and insight, and no t-knowing is the chief enemy on the path.
Patanjali says in the Yoga Sutra that: ”Not-knowing is understanding the temporal, impure, suffering and the non-s elf as eternal, pure, joy and as the Self.”
The three dimensional world is not nearly as important in India as it is in the West, the Indian is not entangled in it as we are.
He regards it as a semblance, and he does not fear death as we do.
So the East remains very conservative and is little concerned with modern ”improvement”.
We criticize them for this but what about the improvements we are so proud of, are they such an unmixed blessing?
We have reduced the number of our shipwrecks, it is true, but when there is one it is a huge disaster, involving perhaps hundreds of lives .
There are fewer wars but what wars!
We have indeed improved war, it is impossible to imagine anything more efficient, more perfected, than modern warfare!
We have concentrated on technical and chemical knowledge, we have multiplied it beyond our wildest dreams and the result is poison gas.
A highly differentiated bomb is no doubt a great achievement, but, when there is a question of it falling on your head, you find yourself wishing for a South Sea island where the worst that is to be expected is a monkey with a coconut!
Avidya, not-knowing, is due to a lack of reflection, we just assume that temporal knowledge is eternal knowledge.
Temporal things are full of pleasures, but they are never satisfactory because they always lead to disappointment.
We chase eagerly after such things but they lead further and further away from ourselves, from the highest value, from the Self.
The worst sin is to take things which are not the Self for the Self but we will speak of this later.
This chasing after temporal things is the klesas in their aspect of not-knowing.
Through Yoga meditation it is possible to abolish not-knowing and to find out what clinging to the world leads to.
It can be overcome and wholly checked.
Karma, according to the eastern conception, is the disposition which we bring into the world.
Everything depends on our karma and everything which happens to us is a consequence of it.
Karma is the sum total of results from earlier existences, our debit and credit account.
What we have lived in one existence, we take over into the next.
The ego is an illusion which ends with death but the karma remains, it is given another ego in the next existence.
While there is any karma left it forces you into one existence after the other, so the aim of Buddhist Yoga is to bring karma to an end.
Our karma is our personal problem but while we are caught in the klesas, we are naturally caught in the karma of other people as well and so we burden our karma more and more; but it is possible to stop the spontaneous working of the klesas by concentration, by fettering our ordinary consciousness, by dhyana, meditation, pondering on the images we see, and by Samadhi, introversion, ecstasy.
If I succeed in suppressing or dominating the klesas, so that they lose their reality, I stop producing karma to involve me in further existence .
Every educated Indian knows this, for this is the main idea of Yoga.
He has his Guru to teach him these things as a matter of course.
It is a matter of your own body and cannot be learnt intellectually.
There are many different kinds of Yoga and Europeans often become hypnotized by it, but it is essentially eastern, no European has the necessary patience and it is not the right method for him.
The writings of Paul Brunton and Yeats Brown show this very clearly.
It is impossible to grasp it with the intellect.
The more we study Yoga, the more we realize how far it is from us; a European can only imitate it and what he acquires by this is of no real interest.
One of the aims of some kinds of Yoga is to understand the voice of all animals, but we are not convinced in the West that horses and dogs have such important thoughts.

We know from mythology that the motif of the helpful animal app ears in Europe also, but the idea just has the charm of a fairy story for us and we cannot really understand how educated people can be serious about such nonsense.
And it is much the same with earlier existences, we are often intrigued by the idea and get all kinds of hunches but they are never really convincing.
And we are told that through Yoga we can read the thoughts of other people.
It might be useful, of course, to get to know their plots but it would make us feel very insecure.
We are also told that you can make yourself invisible, which might be a great pleasure but which also opens the door to childish ambitions.
H. G. Wells' book: "The Invisible Man" shows what disagreeable results it could have.
Another promise is obtaining the super-human strength of an elephant, universal knowledge and a string of other delights.
We know of many of these things through Rama Krishna and Vivekananda.
You will have heard of them probably through the books written about them by Romain Rolland and also through Annie Besant.
The latter regarded Rama Krishna as a saint, even a Savior; and some Americans went so far as to build a temple for him in America.
We find shameless advertisements for Yoga in later Buddhism, they promise you that you will become beautiful, that you will speak the right word at the right moment, etc. etc.
You find nothing of all this in the old texts.
Everything that is naive in these is symbolic, but these symbols are only understood by the wise.
But the wise Indian has not our moral point of view, he says: Let the foolish believe in all those promises, they will be fascinated by these things, and then they will become entangled in life and live out their karma.
I asked an Indian about the obscenities on the walls of the Black Pagoda at Konarak.
He replied: "But see how interested the people are."
I objected that they were probably already far too much interested in sex. But the Indian answered: "That is how it should be, otherwise they keep out of life and then how can they live their karma right through? Let them be stupid, promise them every kind of treat, that is how they are meant to be."
This point of view repays meditation.
The eight limbs of Yoga are:
1 . Yama = " sittliche "discipline. This does not refer to morality but to Ethos (custom), and is collective. The Yogin's standpoint towards the world.
2. Ni-yama = self-discipline of the individual.
3. Asana = the right position of the body, that is, sitting upright in the traditional posture of the Buddhist monk. Asana is self-control practiced outwardly during the Yoga meditation and is indispensable to the Indian who is practicing Yoga. The position of the body plays a great role in Buddhism, there is, for instance , a language of the hands called the Mudras. We find these Mudras in the statues of the Buddha; and als o in the kathakali, Indian classical plays, where the actors do not speak but express the meaning of the play through their hand gestures.
The hand is frequently raised, perhaps from the level of the abdomen to the breasts; the idea is that a thought lying in the lowest regions of the body, is rising up. The drumming,
which accompanies the play, also sometimes interprets the rising of the thought. The se hand gestures have become stereotyped into the Mudras.
4. Prana-yama = belongs to the same idea as Asana, but is discipline of the breathing. Breathing in and breathing out and holding the breath. There are many people in Europe who cannot even breathe. A German wrote a book called the "Hohe Lied vom Atem " and it was exceedingly popular because there are so many people who have forgotten how to breathe.
If you watch people you will see that many of them breathe only in their throats and suddenly they have to sigh deeply because they were not really breathing at all. This is very common but it frequently results in tuberculosis, because the lungs get no air. It is a neurotic and unconscious symptom with far reaching consequences to health.
This is also the German word "sittlich" means both moral and customary. case in India, and so the rhythm of breathing is made conscious in Yoga. They learn to be able to interrupt and regulate their breathing, and through this

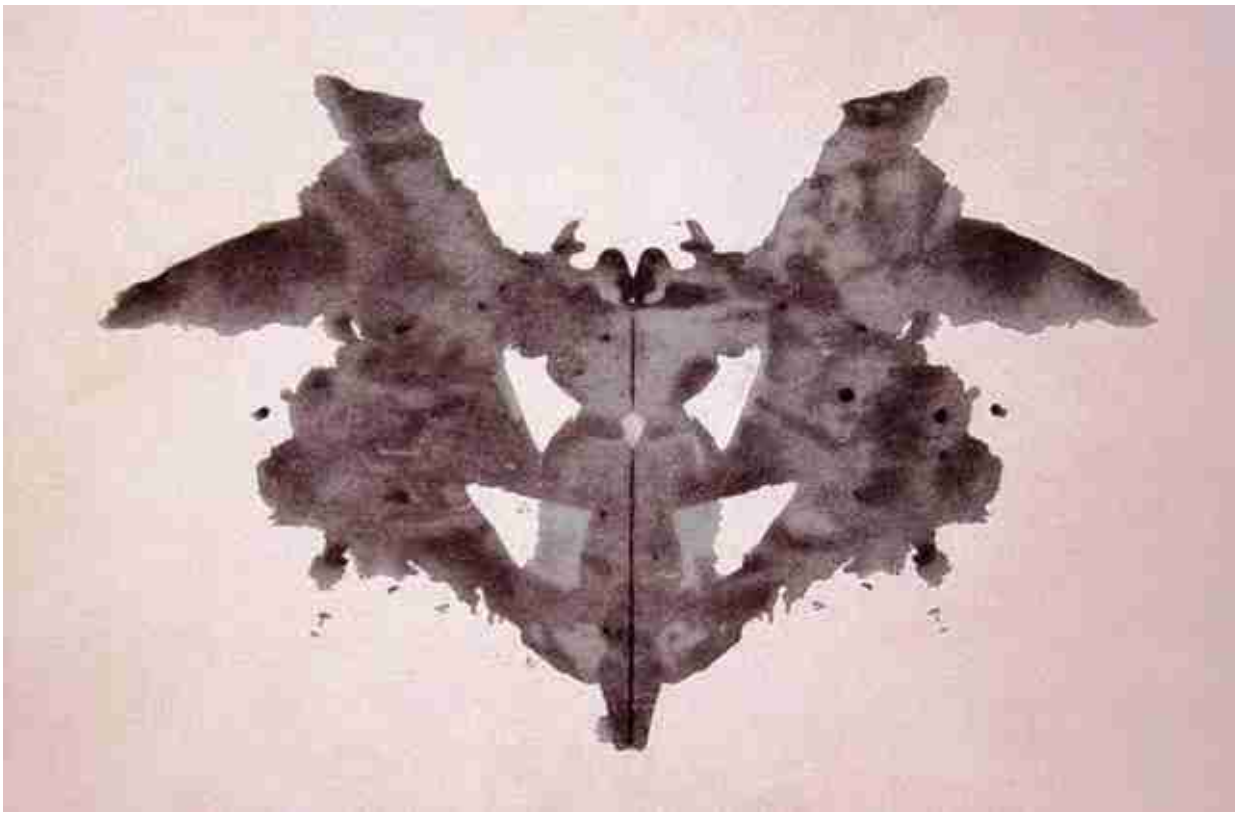
to breathe faster and slower, and to hold the breath for long periods. It is a so-called training and takes a long time to perfect.
5 . Pratya-hara = withdrawing from the senses. This is introversion and means breaking away from one's outer senses. These bind us in every kind of way, we laugh, for instance, because other people are doing so , although we have not heard the joke. Or we see everyone else staring at the sky and we do so automatically. The pratya-hara exercise is to break such habits, such impulses: this kind of aimless curiosity is interrupted because it belongs to the klesas.
6. - Dharana = concentration.
7. Dhyana = meditation, submersion.
8 . Samadhi = introversion, ecstasy.
Every educated Indian has been trained in these eight limbs of Yoga, for they are the foundation of their whole spiritual development.
The whole man is involved, not just the intellect as is the case with our education.
The Indian receives a better all-round education than we do and gives a more educated impression.
Just the intellect is developed with us, we are specialists but we have little real culture for our other side is a barbarian or even a primitive.
This is very visible in the English who are noted for their stiffness.
One meets a man who is a wonderful engineer, for instance, but all the rest of the human being is nonexistent.
I speak of the English because the contrast is so obvious in India, but I do not mean that they are worse in this respect than the other western nations.
As a matter of fact, however, the barbarian, primitive side is more obvious in other nations because they have less form than the English, and good form "covers a multitude of sins".
I hope that I have given you some insight into the substance and development of Yoga.
In order to continue on this path we should consider some old texts which are not at all easy to obtain.
There is one, however, that is very suitable to our purpose, which was translated from the original Sanskrit into Chinese in 424 A. D.
It has now been translated into English and is in the Sacred Books of the East, Vol. 49, and is called the Amitayur-Dhyana-Sutra.
A Meditation on Buddha Amitayus, and is a Mahayana Buddhist text.
The text begins with the story of a Crown Prince, who has taken his father, the King, prisoner.
The Crown Prince intends to starve his father to death, but his mother, Vaidehi, the King's wife, nourishes him when she goes to visit him.
She does this by rubbing her body with corn flour, honey and "ghee" (a sort of butter), and she conceals grape juice in the garlands of flowers that she wears round her neck. As no one notices this, the King is apparently nourished by miraculous means. Carl Jung, Modern Psychology, Pages 16-19.

Carl Jung ”Your conception of the archetype as a psychic gene is quite possible.” (2015-01-29 06:12)



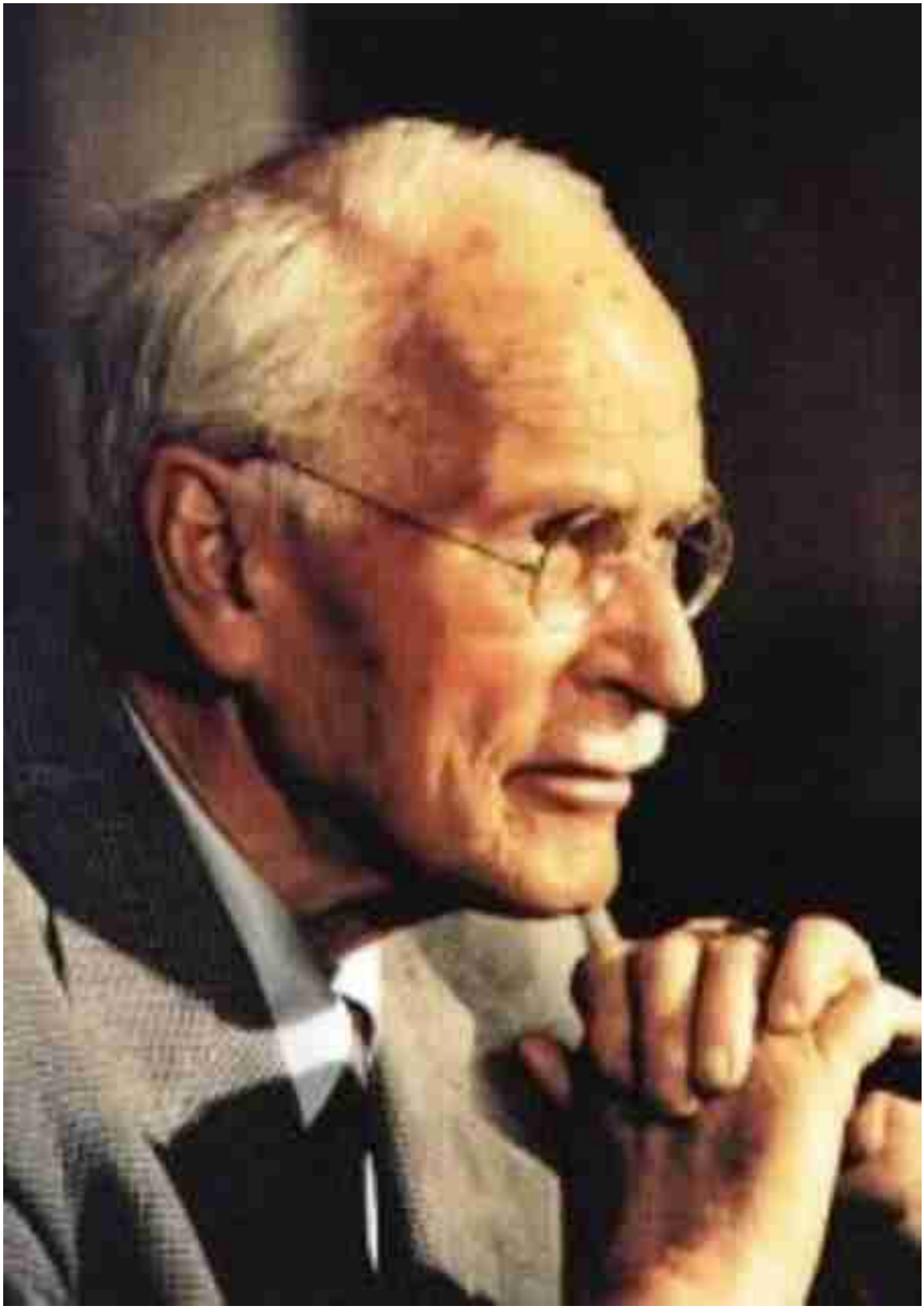
To Elisabeth Metzger
Dear Frau Metzger, 7 February 1942
Your conception of the archetype as a psychic gene is quite possible.
It is also a plausible hypothesis that the archetype is produced by the original life urge and then gradually grows up into consciousness-with the qualification, however, that the innermost essence of the archetype can never become wholly conscious, since it is beyond the power of imagination and language to grasp and express its deepest nature.
It can only be experienced as an image.
Hence the archetype can never enter consciousness in its entirety but remains a borderline phenomenon, in the sense that external stimuli impinge upon the inner archetypal datum in a zone of friction, which is precisely what we might describe consciousness as being.
This view would do greater justice to the essentially conflicting nature of consciousness.
From the rest of your remarks I see that you have already formed trenchant views of the nature of the psyche.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 313.

Carl Jung's use of Inkblots in High School **(2015-01-29 06:22)**



To Franzizka Bau mgarten-Tramer
Dear Dr. Baumgarten-Tramer, 21 November 1942
Many thanks for kindly sending me your paper "Zur Geschichte des Rorschachtests,"1 which I have read with pleasure. Inspired by Justinus Kerner's Kleksographien, I made a whole collection of inkblots back in my high school days, because these irrational configurations stimulated my fantasy activity so delightfully
that they often afforded me day-long enjoyment.
I was therefore particularly amused when I heard that Rorschach was using the same technique to determine psychic peculiarities, which was doubtless a fruitful undertaking.
I look forward to further papers from you.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 323.

Carl Jung: "This is the fateful year for which I have waited more than 25 years. **(2015-01-29 07:11)**



To H. G. Baynes
My dear Peter, Bollingen, 12 August 1940

This is the fateful year for which I have waited more than 25 years.
I did not know that i t was such a disaster.
Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe.
This year reminds me of the enormous earthquake in 26 B.C. that shook down the great temple of Karnak.
It was the prelude to the destruction of all temples, because a new time had begun.
1940 is the year when we approach the meridian of the first star in Aquarius.
It is the premonitory earthquake of the New Age.
Up to the present moment Bollingen has escaped-together with Switzerland-the general destruction, but we are in prison.
You don't see the walls, but you feel them.
The newspapers are hushed and one hardly cares to read them, except for doubtful information about the war.
For a while, just when I studied your book, I went with all my grandchildren to the West of Switzerland because we expected an attack.
Afterwards I was very busy because all doctors were with the army.
It is awkward to write, as the censor reads the stuff.
But I must tell you how often I think of you and all my friends in England.
I often complain that Mr. Chamberlain did not read my interview with Knickerbocker.
Your book is quite interesting and it seems as if your interpretations hit the nail on the head.
Certain points would need some discussion.
But one should talk, writing is too clumsy.
It is difficult to be old in these days.
One is helpless.
On the other hand one feels happily estranged from this world.
I like nature but not the world of man or the world to be.
I hope this letter will reach you and convey to you all the wishes the human heart can't suppress in spite of censors.
They are human too after all.
In autumn I resume my lectures at the E .T.H. about the individuation process in the Middle Ages!
That's the only thing with me one could call up to date.
I loathe the new style, the new Art, the new Music, Literature, Politics, and above all the new Man.
It's the old beast that has not changed since the troglodytes.
My dear Peter, I am with you and with old England!
Cordially yours, C.G.
Note: While working on the "North Africa" chapter in his Memories (IX, i) , Jung related to Aniela Jaffe that, soon after peace was declared in 1918, he had a "visionary dream" which
continued to haunt him until the outbreak of World War II:
"I was returning to Switzerland from a trip in Germany. My body was covered with burns and my clothes were burnt full of holes; for I had seen fire fa11ing like rain from heaven and
consuming the cities of Germany. I had an intimation that the crucial year would be 1 940." (Communication from A.J.)
In the autumn of 1913 , while actually on a journey, Jung had an "overpowering vision" of a "monstrous flood covering all the northern and low-lying lands between the North Sea and the Alps . . . .
Then the whole sea turned to blood."
The vision was repeated two weeks later; During the spring and early summer of 1914 he had "a thrice-repeated dream that an Arctic cold wave descended and froze the land to ice"
(Memories, pp.1755f./169). - These dreams and visions foretold the outbreak of World War I.
And in 1918 he wrote: "As the Christian view of the world loses its authority, the more menacingly will the 'blond beast' be heard prowling about in its underground prison, ready at any
moment to burst out with devastating consequences" ("The Role of the Unconscious," CW 10, par. 17). Cf. also "The Fight with the Shadow," ibid., par. 447.

Note: An interview with the American journalist H. R. Knickerbocker, ”Diagnosing the Dictators,” Hearst’s International Cosmopolitan, Jan. 1939.
In it Jung suggested that Western civilization might be spared the horrors of Nazi terrorism by turning Hitler’s aggressive libido towards Russia, as the only way to stop Hitler
making war on the West.
In this way Nazism could be induced to commit suicide. The interview is included in C. G. Jung Speaking (in press).
Alchemy I and II, Nov. 1940-Feb. 1941; May-July 1941. Carl Jung, Letters Vol. 1, Pages 285-286.

Carl Jung on Winston Churchill **(2015-01-29 16:26)**

To Jolande Jacobi
Dear Dr. Jacobi, 27 September 1946

5488

I congratulate you on your productivity!
It is indeed in all brevity a whole compendium of erotic problems.
I have suggested only a few, mostly stylistic, alterations in the text, with pencil.
The ”man who carries his Eve within him” comes from alchemy and not from the ”mouth of the people,” at least so far as I know this collective organ.
I hope very much that you have recovered to some extent.
Your news that Churchill was not bored at our table was a great relief. Conversation with him was no easy matter since he directed his answers mostly to the House of Commons.*
With best greetings,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 443.
I nearly fell over with astonishment when I discovered that I had been seated next to Churchill-and at a University dinner too! ”There will be signs and wonders. . .”!

Winston Churchill attends the most impressive reception he ever had in his life. **(2015-01-29 16:47)**

Dear N., 7 October 1946
Thank you for your letter.
Within the last weeks I had a sort of bad conscience, always thinking that I should write to you, but I had such a hectic time this summer that correspondence was pushed
into the background.
I lost about half of my vacations because of Eranos, a Congress/ and Mr. Churchill’s visit to Switzerland.
The latter event was interesting in so far as I had a chance to meet Mr. Churchill at close quarters and also his most charming daughter Mary.
The reception Churchill had in Zurich was something you really have missed. Churchill told me afterwards that it was the best and most impressive reception he ever had in his life.
Yours cordially,

C.G. Jung Carl Jung, Letters Vol. 1, Page 446.

Carl Jung: ”I now go for a walk twice a day for about 3/4 of an hour.” (2015-01-29 17:01)

To Jakob Stahel
Dear Colleague, 17 March 1947
Cordial thanks for your friendly picture postcard and kind remembrances.

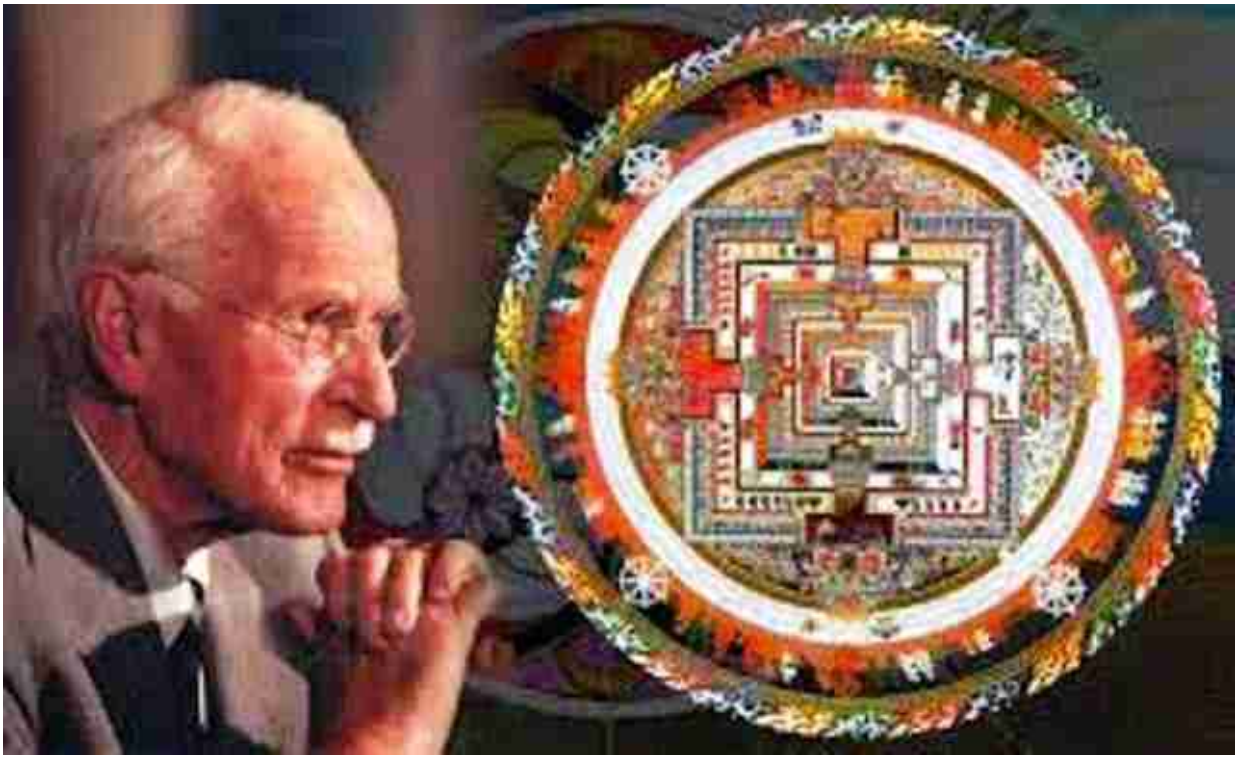
I have-touch wood!-only good to report.
I keep to my daily regime: two hours of scientific work in the morning, and in the afternoon a rest plus a visitor.
I now go for a walk twice a day for about 3/4 of an hour.
Things are already going a bit better, though not yet brilliantly.
On Thursday I go to Locarno, Hotel du Pare.
I am sorry you're having such beastly weather, I walk in all weathers and am glad I can do it, thanks to your efforts.
I hope you are making a good recovery.
The rest will do you good too.
With best wishes, also to your wife,
Yours gratefully,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 451-452.

I must confess I was against the C. G. Jung Institute only from aversion to the prominence given to my name. **(2015-01-30 03:14)**

To Jolande Jacobi
Dear Dr. Jacobi, 8 July 1947
I must confess I was against the C. G. Jung Institute only from aversion to the prominence given to my name.
However, that can be changed. It is not easy to get accustomed to the thought that "C.G. Jung" designates not merely my private person but something objective as well.
Your article is excellent.
Where do you get all this interesting information from?
Your various avocations are really remarkable.

I can soon say with Schopenhauer: legor et legar (I am read and shall be read).
I M making efforts to be lazy.
I wish I could grant you respite too.
Cordially yours,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 469-470.
Note: The C. G. Jung Institute in Zurich was founded 24 Apr. 1948; J. had taken an active part in the preparatory work. Jung's address on that occasion is in CW 18.

Carl Jung: "Only in this spiritual centre is there any possibility of salvation." (2015-01-30 07:21)



To Gunther Dass
Dear Herr Dass, 12 July 1947
As regards the "centre" you are quite right: the pairs of opposites in German psychology have flown to extremes because the centre has....-got lost.
This centre was indirectly produced by an infernal deception through the figure of the Fuhrer.
This happens in all societies where the spiritual centre has dropped out.
Only in this spiritual centre is there any possibility of salvation.
The concept of the centre was called by the Chinese Tao, which the Jesuits in their day translated as Deus.
This centre is everywhere, i.e., in everybody, and when the individual does not possess this centre he infects all the others with this sickness.
Then they lose the centre too.
Deus est circulus cuius centrum est ubique circumferentia vera nusquam!
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 470-471.
Deus est circulus cuius centrum est ubique circumferentia vera nusquam! = The true God is a circle whose center is

everywhere, the circumference nowhere!

Carl Jung on Hatha Yoga. **(2015-01-30 10:13)**

To J. A. Howard Ogdon
Dear Mr. Ogdon, 15 April 1948
Although I haven't yet finished reading your interesting book, I don't want to postpone the expression of my gratitude.

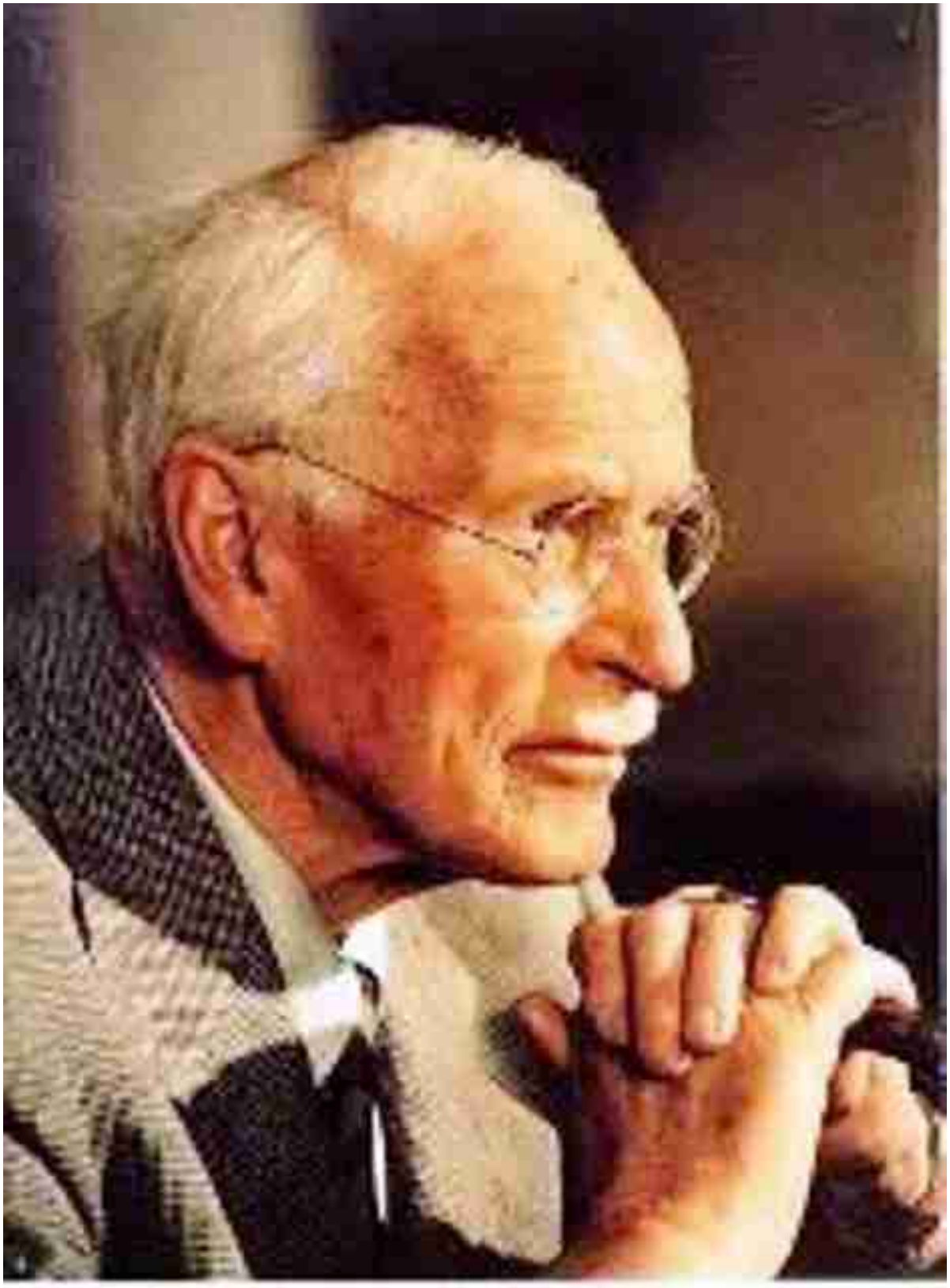
I can say that I have already learned quite a number of things from it.
I'm slowly ploughing along, taking it in gradually.
Although it is by no means the only autobiography of a cured psychosis, yours is unique owing to your psychological and general education.
This enables you to formulate and express in suitable terms what other former patients failed to formulate.
Concerning your view about Hatha-Yoga I can confirm your ideas entirely.
Yoga as well as other "mystical" practices imitate nature and that explains their efficacy.
Yoga postures are imitations of catatonic gestures, postures and mannerisms.
One could say that the classical catatonic condition is a fixed or congealed Yoga mechanism, i.e., a natural tendency released under pathological circumstances.
This is to be interpreted as a teleological attempt at self-cure, as it is a compensatory process produced under the stress of the schizophrenic dissociation of the mind.
The dissociation leads to a sort of chaotic disrupture of the mental order and the catatonic tendency tries to bring about an order, however pathological, creating fixed positions
over against the relentless flow of associations.
The prana discipline has practically the same effect.
It concentrates the psychic energy upon the inner ways in which the prana flows.
The localization in the brain is doubtful, but in general it is correct to assume that the unconscious processes are chiefly located in the lower centres of the brain from the thalamus downwards.
Thank you again for the kind gift of your book,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 497-498.
Note: Prana = vital wind, life breath, equivalent of the Greek pneuma; the discipline consists of exercises in breath control.

Carl Jung: “...an unconscious feminine figure which as you know I call the anima.”] **(2015-01-30 15:37)**

Anonymous
Dear Herr N., 22 March 1939
Your first dream shows that you yourself are identical with an unconscious feminine figure which as you know I call the anima.
So the process you are in is a real one, but it is being falsely played out on you instead of on the anima.
The second dream follows from the first.
Through the identity with the anima you are driven up to a steep cliff where you find yourself in a very precarious situation.
You can’t hold the child because it doesn’t belong to you.
The icy storm goes together with the heights on which no man can live: again an expression of an unnatural and dangerous situation.
In Goethe, Euphorion is the child of Helen, begotten by father Faust.
That is a normal situation.
Obviously the processes in Faust are real.
Such things cannot possibly be ”wishful fantasies.”
They are on the contrary the material which, when it comes up in a man, can make him go mad.
This is also true of the fourth stage of the transformation process; the experience in the Beyond.
It is an unconscious reality which in Faust’s case was felt as being beyond his reach at the time, and for this reason it is separated from his real existence by death.
It expresses the fact that he still had to “become a boy” and only then would he attain the highest wisdom.
Euphorion stands for the future man who does not flee from the bond with the earth but is dashed to pieces on it,

which means that he is not viable under the existing circumstances.
Faust's death must therefore be taken as a fact.
But like many a death it is really a mystery death which brings the imperfect to perfection.
The Paris-Helen-Euphorion episode is actually the highest stage that the transformation process has reached, but not in itself the highest, for the element Euphorion has not
been integrated into the FaustMephisto-Paris-Helen quaternity as the quinta essentia.
The connections you adduce with typology are interesting but difficult.
Goethe himself was an intuitive feeling type.
Faust first appears as Goethe's shadow, namely as an introverted scientist and doctor (thinking and sensation).
Now comes the first transformation: he discovers his countertype ("feeling is all") and at the same time realizes the projection of the anima, as is invariably the case in the analytical process.
Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia.
They represent a real Platonic world of ideas (thinking and sensation on the mystic level).
Here Goethe divines the fact that unconscious, undifferentiated functions are contaminated with the collective unconscious, with the result that they can be realized only in part rationally
but for the most part irrationally, i-.e., as an inner experience.
All the rest of Part Two is closely connected with Goethe's alchemical knowledge, which no one should underestimate.
I was amazed at the amount of Hermetic philosophy I found in it.
For your own clarification I would urgently recommend you to take account of the thought-processes of alchemy in relation to Faust.
By the same post I send you two offprints of my writings, "Die Erlosungsvorstellungen in der Alchemie" and jjDie Visionen des Zosimos."
Now a general remark.
I don't know if I am deceiving myself, but it seems to me as though you have understood the "reality character" of Faust's experience in a rather limited psychological or perhaps
psychologizing way.
Forgive me if this criticism offends you.
But I had a rather uncomfortable feeling when you spoke of "wishful fantasies."
The idea of a wishful fantasy is an expression taken over from Freud's personalistic psychology of neurosis, which enables the doctor to break a patient of his silly megalomania or
hysterical pretensions.
But this only disguises the fact that the doctor does not understand in what respect such ideas are perfectly correct.
They are just as incorrect as the dream in which you give birth to a child, but in a deeper sense they are just as correct as Goethe's Paris-Helen experience.
When an insane person says he is the forefather who has been fecundating his daughter for millions of years, such a statement is thoroughly morbid from the medical standpoint.
But from the psychological standpoint it is an astounding truth to which the broadest possible consensus gentium bears witness.
It is expressed in the words: Scit et te Deum esse.
Freud would say: "An incestuous wish-fantasy," because he would like to save the poor patient from a bit of obnoxious nonsense.
But I would say to the patient: "What a pity you are too stupid to understand this revelation properly."
In the case of Goethe's Faust-which I consider altogether superb-! would anathematize the expression "wishful fantasy" from beginning to end.
Yours sincerely,
C.G. Jung
"For He [God] doth know that . . . ye shall be as gods." Gen. 3:5. Carl Jung, Letters Vol. 1, Pages 264-266.

Carl Jung: "Each of our actions and reactions is influenced by complicated psychic factors." (2015-01-31 04:58)



Now what is to be understood by attitude?

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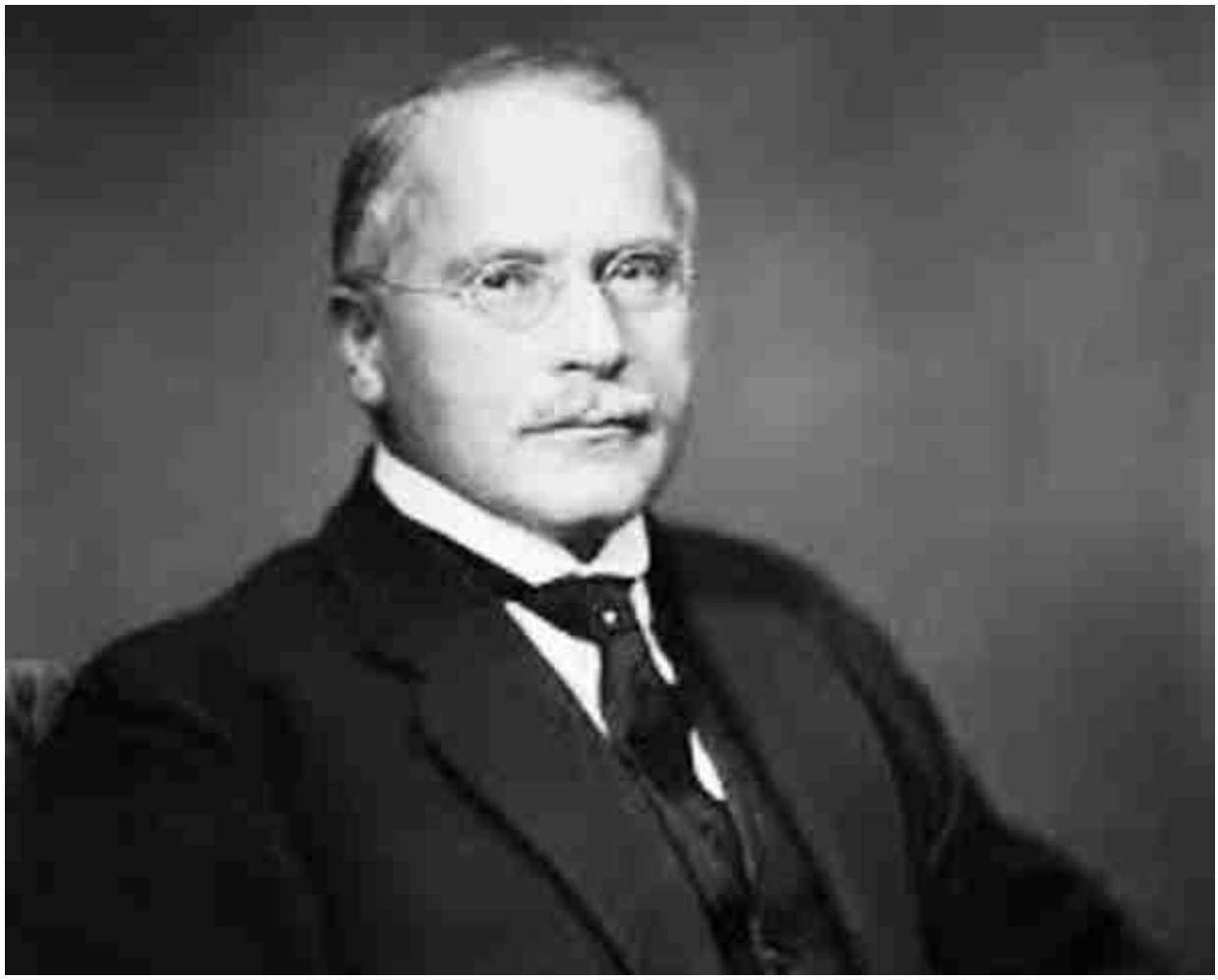
Attitude is a psychological term designating a particular arrangement of psychic contents oriented towards a goal or directed by some kind of ruling principle.
If we compare our psychic contents to an army, and the various forms of attitude to military dispositions, then attention, for example, would be represented by a concentrated force standing to arms, surrounded by reconnoitering parties.
As soon as the strength and position of the enemy are known, the disposition changes: the army begins to move in the direction of a given objective.
In precisely the same way the psychic attitude changes.
During the state of attention the dominant idea is alertness; one's own thoughts are suppressed as much as possible, along with other subjective contents.
But in going over to an active attitude, subjective contents appear in consciousness—purposive ideas and impulses to act.
And just as an army has a commander and a general staff, so the psychic attitude has a general guiding idea which is reinforced by a wide assortment of experiences, principles, affects of all kinds, etc.
That is to say, no human action is entirely simple—an isolated reaction, as it were, to a single stimulus.
Each of our actions and reactions is influenced by complicated psychic factors.
To use the military analogy again, we might compare these processes with the situation at general headquarters.
To the man in the ranks it might seem that the army retreated simply because it was attacked, or that an attack was launched because the enemy had been located.
Our conscious mind is always disposed to play the role of the common soldier and to believe in the simplicity of its actions.
But, in reality, battle was given at this particular place and this particular moment because of a general plan of attack, which for days before had been marshalling the common soldier to this point.
Again, this general plan is not simply a reaction to reconnaissance reports, but results from the creative initiative of the commander.
Furthermore, it is conditioned by the action of the enemy, and also perhaps by wholly unmilitary, political considerations of which the common soldier is quite unaware.
These last factors are of a very complex nature and lie far outside the understanding of the common soldier, though they may be only too clear to the commander of the army.
But even to him certain factors are unknown, such as his own personal psychology and its complicated assumptions.
Thus the army stands under a simple and unified command, but this command is a result of the coordinated operation of infinitely complex factors.
Psychic action takes place on a similarly complicated basis.
However simple an impulse appears to be, every nuance of its particular character, its strength and direction, its course, its timing, its aim, all depend on special psychic conditions, in other words, on an attitude; and the attitude in turn consists of a constellation of contents so numerous that they cannot be counted.
The ego is the army commander; its reflections and decisions, its reasons and doubts, its intentions and expectations are the general staff, and its dependence on outside factors is the dependence of the commander on the well-nigh incalculable influences emanating from general headquarters and from the dark machinations of politics in the background.
I hope we shall not overload our analogy if we now include within it the relation of man to the world.
The individual ego could be conceived as the commander of a small army in the struggle with his environment—a war not infrequently on two fronts, before him the struggle for existence, in the rear the struggle against his own rebellious instinctual nature.
Even to those of us who are not pessimists our existence feels more like a struggle than anything else.
The state of peace is a desideratum, and when a man has found peace with himself and the world it is indeed a noteworthy event.
Hence, in order to meet the more or less chronic state of war, we need a carefully organized attitude; and should some superman achieve enduring mental peace his attitude would need a still higher degree of detailed preparation if his peace is to have even a modest duration.

It is much easier for the mind to live in a state of movement, in a continuous up and down of events, than in a balanced state of permanency, for in the latter state—however lofty and perfect it may be—one is threatened with suffocation and unbearable ennui.
So we are not deluding ourselves if we assume that peaceful states of mind, that is, moods without conflict, serene, deliberate, and well-balanced, so far as they are lasting, depend on specially well-developed attitudes. Carl Jung, CW 8, Pages 358-360, Paras 690-693.

5.2 February

Carl Jung: "As I am getting on in age and as I am going to be gathered to my ancestors and avatars..."
(2015-02-01 06:51)



To Father Victor White
My dear Victor, 27 December 1947
I am so "distrait" by my writing that I forgot a most important point about which I should have asked you: There exists a plan to create an "Institute of Analytical Psychology" in Zurich.1 A "comite" has been elected, consisting of 5 persons (C. A. Meier, Dr. K. Binswanger, Dr. Jolande Jacobi and Dr. L. Frey-Rohn and myself), who are preparing the list of the actual founders.

I have been asked to write to you whether you would be inclined to allow us to put your name on that list.
You risk no further obligations.
We only hope you would add the moral authority of your name to the new enterprise.
We have already the names of Gebhard Frei, Prof. of modern philosophy at the collegium Sacerdotale in Schoneck, Prof. Pauli, physicist and Nobel prize man, Prof. Gonseth,4 mathematician, E.T.H., Rob. de Traz, French-Swiss novelist of fame, Ad. Vischer6 of the Curatorium Universitatis Basiliensis, etc.
Your name would be in good society.
Personally I should be much obliged to you if you could do us this pleasure.
In return you will receive further particulars about the Institute.
I have written a longish letter to you, which probably goes by slow mail.
So this forgotten item may reach you before the letter which should have contained it.
What I am ”distrait” about is depicted in that letter.
As I am getting on in age and as I am going to be gathered to my ancestors and avatars within a measurable time, the Institute is meant to carry on the work.
My former English Seminars are already substituted by a number of lectures and courses about dream psychology, ps. of fairy tales, selected topics from the Old Testament, ps. of the Gilgamesh Epic, ps. of the Renaissance (XV cent.)
[These lectures] are to be consolidated in the form of an Institute.
The Psych. Club [contributes] the rooms, the use of the library and a sum of money.
I am very busy just now, but tomorrow I am going to Bollingen for a fortnight.
Cordially yours,
C.G. Carl Jung, Letters Vol. 1, Pages 481-482.

Carl Jung: “You see, in spite of being a man in advanced age, you still have a young soul„,] (2015-02-01 11:35)

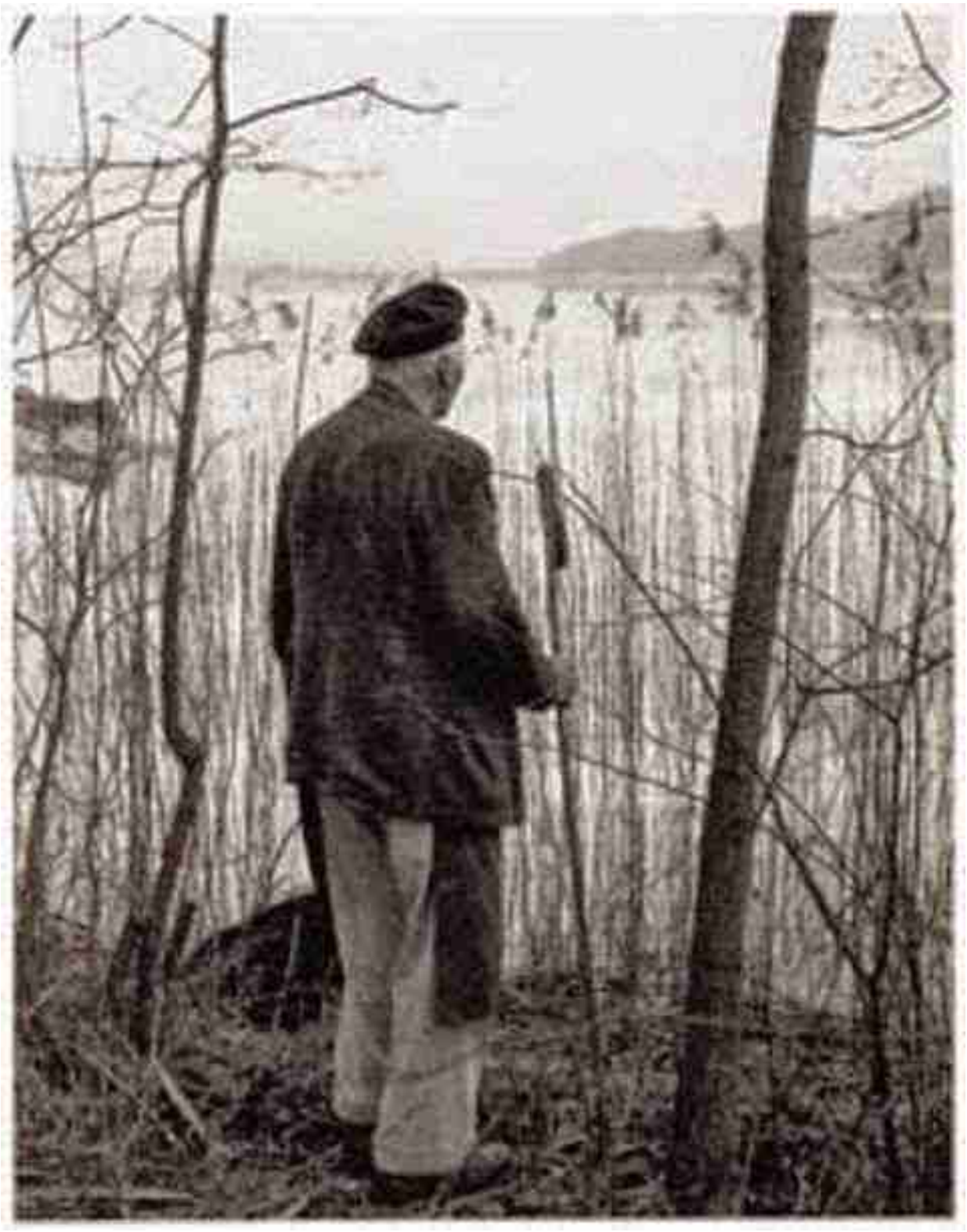
Dear Mr. N., 5 July 1932.
You will realize the extraordinary difficulty of telling anything about dreams of people one doesn’t know.
Your dream has interested me indeed.
The second part of it, the secretary-bird and the snake, has been correctly interpreted, in spite of the fact that the snake is not exactly Kundalini because the Kundalini serpent actually Dissolves into light.
But sure enough the two animals represent a pair of opposites which represent spirit and matter, or the spiritual and

chthonic principle.
Yet the fact that they are represented by two animals mean according to the rules of dream interpretation, that this peculiar conflict does not take place in a human consciousness, but outside it in the collective unconscious.
Since olden times the bird and the snake are the symbols which typify this conflict.
It is a peculiarity of our Western mind that we can think such a conflict consciously without having it.
This is rather a peculiar fact which, I find, is most difficult to explain to the said Westerner.
It's rather a curse to be able to think a thing and to imagine one possesses it while one is miles away from it in reality.
So this dream has a peculiar introduction which you omitted completely in attempting an interpretation.
You behave exactly as if you were possessing the two opposites, like any good Westerner.
What happened in reality was the following thing: you did try some Yoga stunt, and then the dream said, "Look out, that lovely young lady is threatened by the presence of the Gila
monster, pregnant with sensuality!"
You see, in spite of being a man in advanced age, you still have a young soul, a lovely anima, and she is confronted with the dangerous lizard.
In other words, your soul is threatened by chthonic poison.
Now this is exactly the situation of our Western mind. •
We think we can deal with such problems in an almost rationalistic way, by conscious attempts and efforts, imitating Yoga methods and such dangerous stuff, but we forget
entirely that first of all we should establish a connection between the higher and the lower regions of our psyche.
Such a connection exists in Eastern man, while we are cut off from our earth through more than a thousand years of Christian training.
Thus the Western man has to develop that connection with his unconscious first, and then only he will understand really what the Eastern methods aim at.
If he can't establish the connection then the conflict between bird and snake remains a sort of vicious circle that turns round and round in his mind and never even touches our reality,
it remains a mere fantastical pastime which as a rule creates an unwholesome inflation.
Now watch what the bird is doing: he plunges his head backward, out of your sight, which is a very unusual thing for the secretary-bird to do.
Now that is a hint of what one really ought to do: if you look down in front of you, you are in the sphere of your consciousness, but if you look backward, you look into the region of your unconscious, which is always there where we haven't got the eyes of our consciousness.
So the bird tells you, you ought to look behind your back and then you would discover the means by which you can attain your end.
Your aim is to kill the lizard that threatens the anima.
You are the secretary-bird that should protect the anima.
You can protect your anima by Yoga exercises which only procure a conscious thrill, but you can protect her by catching the unconscious contents that well up from the depths of yourself.
Try to see your fantasies are, no matter how disreputable they seem to be; that is your blackness, your shadow that ought to be swallowed.
The serpent is the bird, and the bird is the serpent.
You know, Eastern Yoga is based upon man as he really is, but we have a conscious imagination about ourselves and think this is our Self, which is an appalling mistake.
We are also our unconscious add that is why the bird swallows the black snake, namely to show what you ought to do in order to be complete.
Not perfection, but completeness is what is expected of you.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 95-97

Carl Jung on Parents and Children **(2015-02-01 13:08)**

Anonymous
Dear Fraulein N., 18 August 1936
With regrettable tardiness I am answering your letter of May 18th.
My correspondence is more like a flood than anything that can be kept within reasonable bounds.
As for your question I am reluctant to answer people I don't know personally, so I can only go into it in a general way.
In principle I am always in favour of children leaving their parents as soon as possible once they have reached maturity.
Parents must realize that they are trees from which the fruit falls in the autumn.
Children don't belong to their parents, and they are only apparently produced by them.
In reality they come from a thousand-year-old stem, or rather from many stems, and often they are about as characteristic of their parents as an apple on a fir-tree.
Beyond the human obligation to look after ageing parents and to maintain a friendly relation with them, there should be no other dependencies, for the young generation has to start life anew and can encumber itself with the past only in case of the greatest necessity.
With kindest regards,
Yours sincerely,
C.G. Jung, Carl Jung, Letters Vol. 1, Pages 217-218.

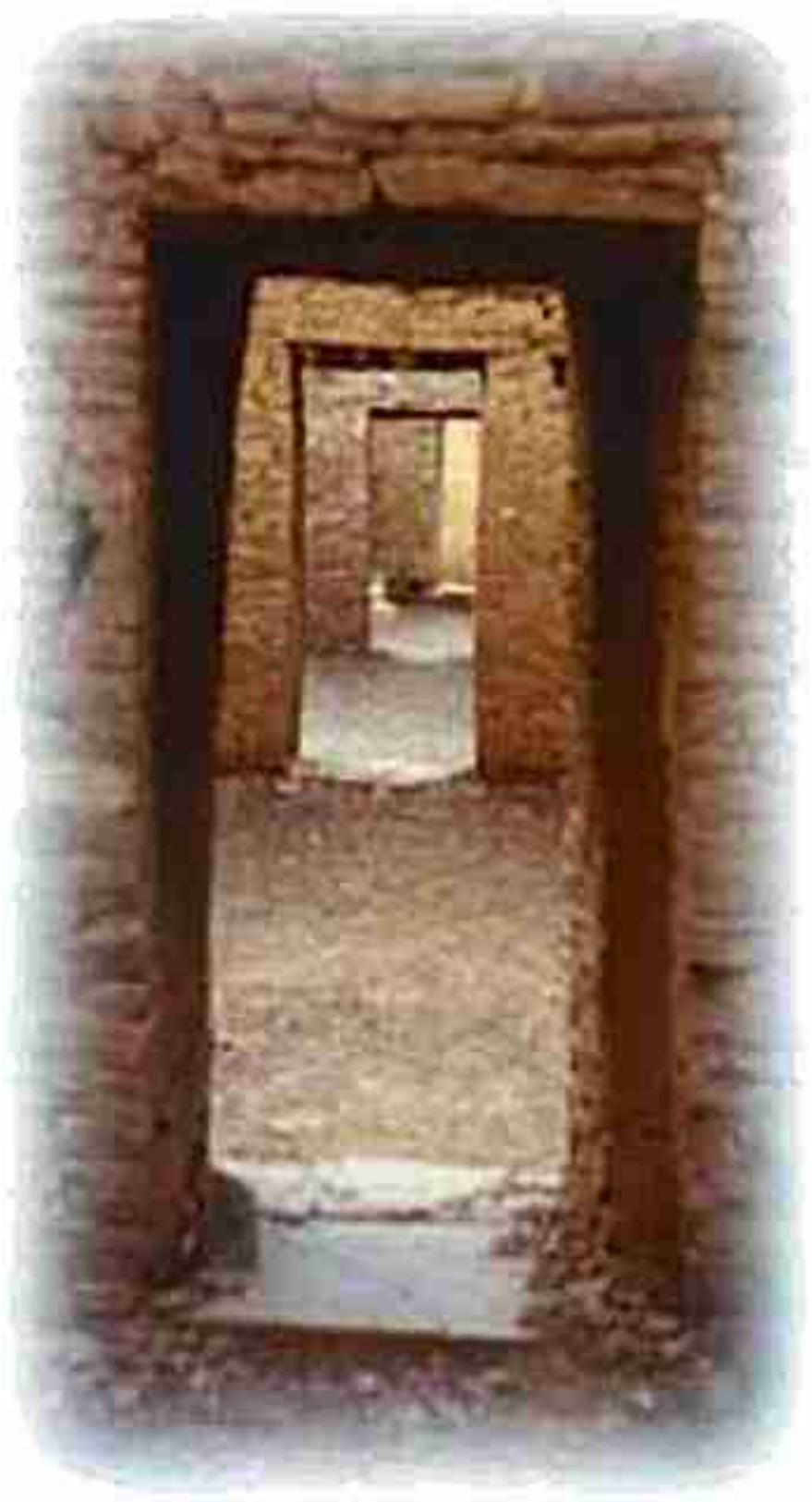
Carl Jung: “There is another way in nature, the way of a tree… **(2015-02-02 04:32)**



Often we are led to a wall, it is too high, we cannot get over it and we stand there and stare at it.
Rationalism says, “There is no getting over it, just go away.”
Yet natural development has led the patient up to an almost impossible situation to show him that this is the end of his rational solutions.

It is meant that he should get there, and perhaps stay there, make roots and grow like a tree; in time overcome the obstacle, grow over the wall.
There are things in our psychology that cannot be answered today.
You may be up against a stone wall but you should stay there and grow, and in six weeks or a year you have grown over it.
The I Ching expresses that beautifully.
A similar situation which looks quite hopeless is depicted thus: “a goat butts against a hedge and gets its horns entangled.”
But in the next line: “The hedge opens; there is no entanglement/ Power depends upon the axle of a big cart.”
So if you could stop butting against the fence you would not get your horns entangles, and presently you would have the power of a cart with four wheels.
There is another way in nature, the way of a tree…The tree stands still and grows and makes roots and eventually overcomes the obstacle. C.G. Jung. The Seminars. Volume One, Dream Analysis: Notes of the seminar given in 1928-30. p.249

Carl Jung on Old Age. **(2015-02-02 07:41)**



Old age is only half as funny as one is inclined to think.
It is at all events the gradual breaking down of the foolishness identifies as ourselves. bodily machine, with which

foolishness identifies as ourselves.
It is indeed a major effort– the magnum opus in fact– to escape in time from the narrowness of its embrace and to liberate our mind to the vision of the immensity of the world, of which we form an infinitesimal part.
In spite of the enormity of our scientific cognition we are yet hardly at the bottom of the ladder, but we are at least so far that we are able to recognize the smallness of our knowledge.
The older I grow the more impressed I am by the frailty and uncertainty of our understanding, and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials, namely the dominants which rule human existence throughout the millenniums. Carl Jung, Letters Vol. 2, Page 580.

Carl Jung: "Our life is like the course of the sun." (2015-02-02 10:08)

In the morning it gains continually in strength until it reaches the zenith-heat of high noon.
Then comes the enantiodromia: the steady forward movement no longer denotes an increase, but a decrease, in strength.
Thus our task in handling a young person is different from the task of handling an older person.
In the former case, it is enough to clear away all the obstacles that hinder expansion and ascent; in the latter, we must nurture everything that assists the descent.
An inexperienced youth thinks one can let the old people go, because not much more can happen to them anyway: they have their lives behind them and are no better than petrified pillars of the past.
But it is a great mistake to suppose that the meaning of life is exhausted with the period of youth and expansion; that, for example, a woman who has passed the menopause is "finished"
The afternoon of life is just as full of meaning as the morning; only, its meaning and purpose are different.

Man has two aims: the first is the natural aim, the begetting of children and the business of protecting the brood; to this belongs the acquisition of money and social position.
When this aim has been reached a new phase begins: the cultural aim.
For the attainment of the former we have the help of nature and, on top of that, education; for the attainment of the latter, little or nothing helps.
Often, indeed, a false ambition survives, in that an old man wants to be a youth again, or at least feels he must behave like one, although in his heart he can no longer make believe.
This is what makes the transition from the natural to the cultural phase so terribly difficult and bitter for many people; they cling to the illusion of youth or to their children hoping to salvage in this way a last little
scrap of youth.
One sees it especially in mothers, who find their sole meaning in their children and imagine they will sink into a bottomless void when they have to give them up.
No wonder that many bad neuroses appear at the onset of life's afternoon.
It is a sort of second puberty, another "storm and stress" period, not infrequently accompanied by tempests of passion—the "dangerous age."
But the problems that crop up at this age are no longer to be solved by the old recipes: the hand of this clock cannot be put back.
What youth found and must find outside, the man of life's afternoon must find within himself.
Here we face new problems which often cause the doctor no light headache.
The transition from morning to afternoon means a revaluation of the earlier values.
There comes the urgent need to appreciate the value of the opposite of our former ideals, to perceive the error in our former convictions, to recognize the untruth in our former truth, and to feel how much
antagonism and even hatred lay in what, until now, had passed for love.
Not a few of those who are drawn into the conflict of opposites jettison everything that had previously seemed to them good and worth striving for; they try to live in complete opposition to their former
ego.
Changes of profession, divorces, religious convulsions, apostasies of every description, are the symptoms of this swing over to the opposite.
The snag about a radical conversion into one's opposite is that one's former life suffers repression and thus produces just as unbalanced a state as existed before, when the counterparts of the conscious
virtues and values were still repressed and unconscious.
Just as before, perhaps, neurotic disorders arose because the opposing fantasies were unconscious, so now other disorders arise through the repression of former idols.
It is of course a fundamental mistake to imagine that when we see the non-value in a value or the untruth in a truth, the value or the truth ceases to exist. It has only become relative.
Everything human is relative, because everything rests on an inner polarity; for everything is a phenomenon of energy.
Energy necessarily depends on a pre-existing polarity, without which there could be no energy.
There must always be high and low, hot and cold, etc., so that the equilibrating process—which is energy —can take place.
Therefore the tendency to deny all previous values in favour of their opposites is just as much of an exaggeration as the earlier one-sidedness.
And in so far as it is a question of rejecting universally accepted and indubitable values, the result is a fatal loss.
One who acts in this way empties himself out with his values, as Nietzsche has already said. Carl Jung, CW 7, Pages 74-75

Carl Jung on the Stages of Life. **(2015-02-02 12:28)**

A human being would certainly not grow to be seventy or eighty years old if this longevity had no meaning for the species.
The afternoon of human life must also have a significance of its own and cannot be merely a pitiful appendage to life's morning.
The significance of the morning undoubtedly lies in the development of the individual, our entrenchment in the outer world, the propagation of our kind, and the care of our children.
This is the obvious purpose of nature.
But when this purpose has been attained—and more than attained—shall the earning of money, the extension of conquests, and the expansion of life go steadily on beyond the bounds of all reason and sense?
Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure.
Money-making, social achievement, family and posterity are nothing but plain nature, not culture.
Culture lies outside the purpose of nature. Could by any chance culture be the meaning and purpose of the second half of life?
In primitive tribes we observe that the old people are almost always the guardians of the mysteries and the laws, and it is in these that the cultural heritage of the tribe is expressed.
How does the matter stand with us? Where is the wisdom of our old people, where are their precious secrets and their visions?

For the most part our old people try to compete with the young.
In the United States it is almost an ideal for a father to be the brother of his sons, and for the mother to be if possible the younger sister of her daughter.
I do not know how much of this confusion is a reaction against an earlier exaggeration of the dignity of age, and how much is to be charged to false ideals.
These undoubtedly exist, and the goal of those who hold them lies behind, and not ahead.
Therefore they are always striving to turn back.
We have to grant these people that it is hard to see what other goal the second half of life can offer than the well-known aims of the first.
Expansion of life, usefulness, efficiency, the cutting of a figure in society, the shrewd steering of offspring into suitable marriages and good positions—are not these purposes enough?
Unfortunately not enough meaning and purpose for those who see in the approach of old age a mere diminution of life and can feel their earlier ideals only as something faded and worn out.
Of course, if these persons had filled up the beaker of life earlier and emptied it to the lees, they would feel quite differently about everything now; they would have kept nothing back, everything that wanted to catch fire would have been consumed, and the quiet of old age would be very welcome to them.
But we must not forget that only a very few people are artists in life; that the art of life is the most distinguished and rarest of all the arts.
Whoever succeeded in draining the whole cup with grace?
So for many people all too much unlived life remains over—sometimes potentialities which they could never have lived with the best of wills, so that they approach the threshold of old age with unsatisfied demands which inevitably turn their glances backward.
It is particularly fatal for such people to look back.
For them a prospect and a goal in the future are absolutely necessary.
That is why all great religions hold out the promise of a life beyond, of a supra-mundane goal which makes it possible for mortal man to live the second half of life with as much purpose and aim as the first.
For the man of today the expansion of life and its culmination are plausible goals, but the idea of life after death seems to him questionable or beyond belief.
Life's cessation, that is, death, can only be accepted as a reasonable goal either when existence is so wretched that we are only too glad for it to end, or when we are convinced that the sun strives to its setting "to illuminate distant races" with the same logical consistency it showed in rising to the zenith.
But to believe has become such a difficult art today that it is beyond the capacity of most people, particularly the educated part of humanity.
They have become too accustomed to the thought that, with regard to immortality and such questions, there are innumerable contradictory opinions and no convincing proofs.
And since "science" is the catchword that seems to carry the weight of absolute conviction in the temporary world, we ask for "scientific" proofs.
But educated people who can think know very well that proof of this kind is a philosophical impossibility.
We simply cannot know anything whatever about such things.
May I remark that for the same reasons we cannot know, either, whether something does happen to a person after death?
No answer of any kind is permissible, either for or against.
We simply have no definite scientific knowledge about it one way or the other, and are therefore in the same position as when we ask whether the planet Mars is inhabited or not.
And the inhabitants of Mars, if there are any, are certainly not concerned whether we affirm or deny their existence.
They may exist or they may not.
And that is how it stands with so-called immortality—with which we may shelve the problem.
But here my medical conscience awakens and urges me to say a word which has an important bearing on this question.
I have observed that a life directed to an aim is in general better, richer, and healthier than an aimless one, and that

it is better to go forwards with the stream of time than backwards against it.
To the psychotherapist an old man who cannot bid farewell to life appears as feeble and sickly as a young man who is unable to embrace it.
And as a matter of fact, it is in many cases a question of the selfsame childish greediness, the same fear, the same defiance and willfulness, in the one as in the other.
As a doctor I am convinced that it is hygienic—if I may use the word—to discover in death a goal towards which one can strive, and that shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose.
I therefore consider that all religions with a supra-mundane goal are eminently reasonable from the point of view of psychic hygiene.
When I live in a house which I know will fall about my head within the next two weeks, all my vital functions will be impaired by this thought; but if on the contrary I feel myself to be safe, I can dwell there in a normal and comfortable way.
From the standpoint of psychotherapy it would therefore be desirable to think of death as only a transition, as part of a life process whose extent and duration are beyond our knowledge.
In spite of the fact that the majority of people do not know why the body needs salt, everyone demands it nonetheless because of an instinctive need.
It is the same with the things of the psyche.
By far the greater portion of mankind have from time immemorial felt the need of believing in a continuance of life.
The demands of therapy, therefore, do not lead us into any bypaths but down the middle of the highway trodden by humanity.
For this reason we are thinking correctly, and in harmony with life, even though we do not understand what we think.
Do we ever understand what we think?
We only understand that kind of thinking which is a mere equation, from which nothing comes out but what we have put in.
That is the working of the intellect.
But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche.
It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them.
It is a question neither of belief nor of knowledge, but of the agreement of our thinking with the primordial images of the unconscious.
They are the unthinkable matrices of all our thoughts, no matter what our conscious mind may cogitate.
One of these primordial thoughts is the idea of life after death.
Science and these primordial images are incommensurables.
They are irrational data, a priori conditions of the imagination which are simply there, and whose purpose and justification science can only investigate a posteriori, much as it investigates a function like
that of the thyroid gland.
Before the nineteenth century the thyroid was regarded as a meaningless organ merely because it was not understood.
It would be equally shortsighted of us today to call the primordial images senseless.
For me these images are something like psychic organs, and I treat them with the very greatest respect.
It happens sometimes that I must say to an older patient: "Your picture of God or your idea of immortality is atrophied, consequently your psychic metabolism is out of gear."
The ancient athanasias pharmakon, the medicine of immortality, is more profound and meaningful than we supposed.
In conclusion I would like to come back for a moment to the comparison with the sun.
The one hundred and eighty degrees of the arc of life are divisible into four parts.
The first quarter, lying to the east, is childhood, that state in which we are a problem for others but are not yet conscious of any problems of our own.

Conscious problems fill out the second and third quarters; while in the last, in extreme old age, we descend again into that condition where, regardless of our state of consciousness, we once more become something of a problem for others.
Childhood and extreme old age are, of course, utterly different, and yet they have one thing in common: submersion in unconscious psychic happenings.
Since the mind of a child grows out of the unconscious its psychic processes, though not easily accessible, are not as difficult to discern as those of a very old person who is sinking again into the unconscious,
and who progressively vanishes within it.
Childhood and old age are the stages of life without any conscious problems, for which reason I have not taken them into consideration here. Carl Jung, CW 8, Pages 399-403.

Carl Jung receives the little book about Fatima (2015-02-03 05:25)

To P. Bachler
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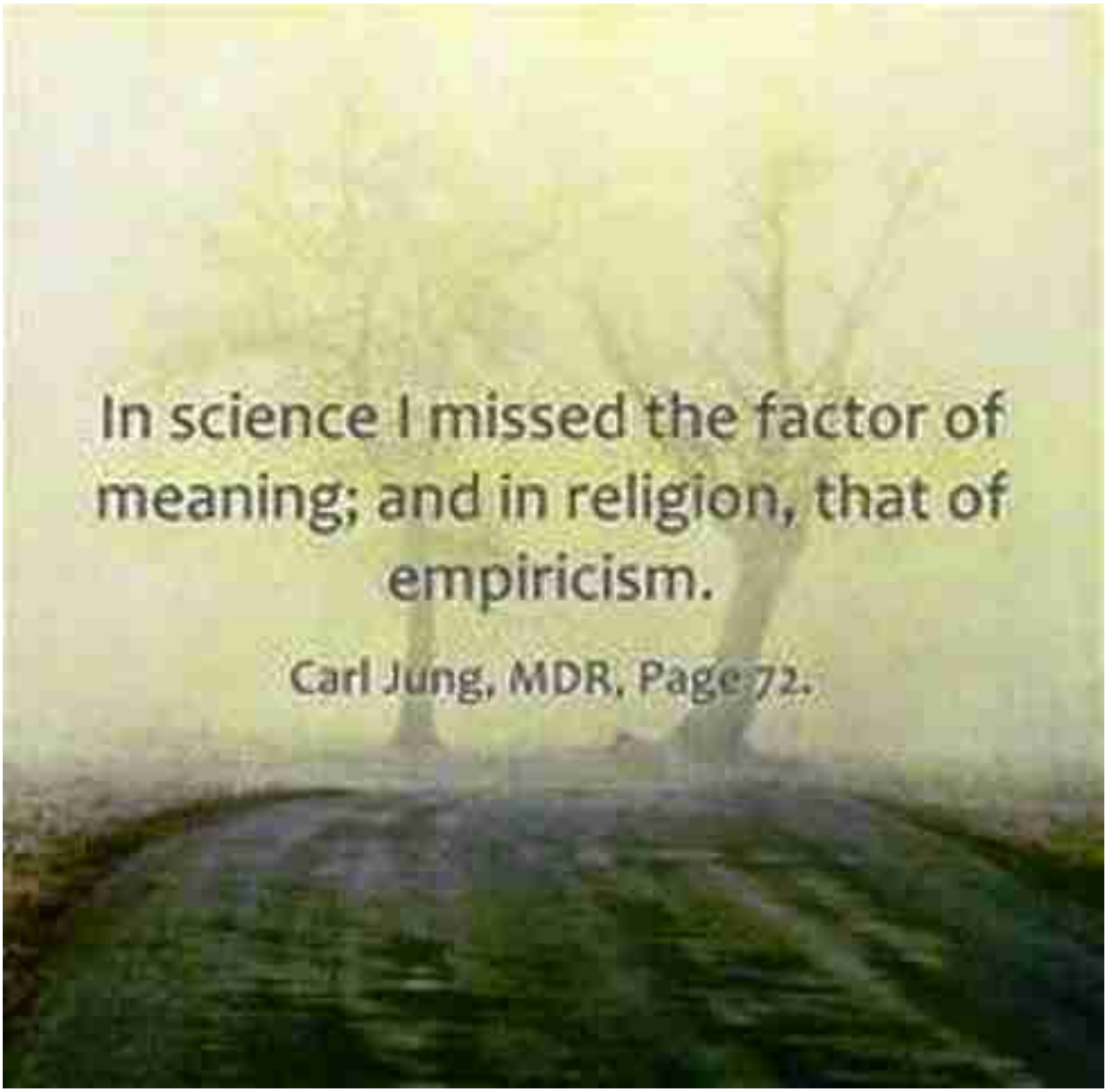
Dear Herr Bachler, 8 March 1948
Please forgive me for the delay in thanking you for your letter and for kindly sending me the little book about the apparition at Fatima.
I had already read the book with the greatest interest and am now very happy to possess it.
When you say that modern psychology is doing preparatory work for the Church nolens volens, you are deceiving yourself a little.
There is very much conscious purpose in what I say, for I am persuaded that the Christian Church is one of the most powerful instruments for keeping the great masses more or less right in the head.
The book has faced me with problems which I cannot brush under the table, but unfortunately I cannot give you more information without involving you in the thought processes of a scientific person
which would probably appear very strange.
At all events I cannot omit to thank you cordially for your thoughtful gift.
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Page 493-494.

Carl Jung: ...you clearly understand that I am not a mystic but an empiricist. **(2015-02-03 05:41)**



To Norbert Drewitt, O.P.
Dear Father, 25 September 1937
I am much obliged to you for kindly sending me your offprints and notes.
It has interested me very much indeed to read them.
I was particularly satisfied with the fact that you clearly understand that I am not a mystic but an empiricist.
It is true however that a vivid interest in religion and religious truth has guided my research.
My chief curiosity was always the question: What does the human mind, inasmuch as it is a natural involuntary functioning, produce if left to itself?
Such a problem, of course, is only possible after a complete renunciation of all traditional truth, no matter how true

it may be.
Whatever my statements are, they are always based upon experiences, and whatever I say is never intended to contradict or to defend an existing truth.
Its sole purpose is to express what I believe I have seen.
Whatever I try in the way of explanation, it never intends to explain away or to recommend or to advise, its sole purpose is to make a particular kind of experience generally and humanly understandable.
I see from your writings that you make a most serious attempt to understand and clarify an exceedingly involved situation.
Your standpoint is of course a positive creed, while I start from a complete lack of truth and understanding.
Yet we are working at the same problem.
I also am impressed by the fact of your complete sincerity and honesty.
I believe therefore that whatever the book you are writing may contain, it will be an honest attempt at a reconciliation of scientific statements with revealed truth.
I am inclined to believe from what I know already that such an enterprise is possible.
But I wish I could talk to you once personally in order to explain to you what my standpoint is in this matter.
I am afraid that I am unable to do it in a letter.
It would require too much Space and time.
I am coming to England next spring at the beginning of April and I should much appreciate it if you would kindly allow me to call on you once during my stay in London.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. 1, Page 237.

Carl Jung: “I have never come across a case where a woman actually had a child by her own father,...”
(2015-02-03 06:25)

[Carl Jung: “I have never come across a case where a woman actually had a child by her own father,...”]
To C. R. Birnie
Dear Dr. Birnie, 14 May 1948
I have never come across a case where a woman actually had a child by her own father, but I’ve seen a number of cases where such consequences might easily have happened, i.e., incest with father and mother.
The actual event of incest means nearly always a terrific blow to the psychic structure, except in cases of very primitive minds.
The incest has the importance of a real trauma.
Its effect is a fixation to the time and the circumstances of the incest as well as to the person of the perpetrator.
This is the meaning of the dream that repeats itself in your case.
She is still her father’s prisoner.
A dream that repeats itself always refers to one and the same psychological situation that lasts as long as the dream repeats itself.
The unconscious brings up the fact as a sort of compensatory act with the intention that it should be remembered and introduced into consciousness.
As it (incest] is a trauma it is always held at bay and is partially repressed.
It cannot be assimilated and so the dream brings it back in the more or less vain hope that consciousness will be able to assimilate it.
It can be assimilated provided that consciousness understands the symbolic meaning of the event.
Consciousness, of course, is exclusively fascinated by the external moral and factual aspect of the act.
But that is not enough: the main point is that incest arouses an archaic level of mind (which I call the collective unconscious) in which one finds a highly archaic meaning of paternal incest.
When one has to treat such a condition, one ought to get the patient to reproduce the (unconscious) fantasies round the incest, applying the method of active imagination if the dreams don’t produce the necessary stuff.
There is an interesting difference between maternal and paternal incest as the former is more archaic and affects the feeling life of the son.
Paternal incest on the other hand is of a more recent nature and affects the mind of the daughter, because the father has to do with everything that is mental and spiritual.
In such a case a thorough explanation of the mental and spiritual implications of the incestuous act is unavoidable, since its nature is highly symbolical and as a rule refers to the sacred mysteries of the faith, namely to the myth of Mary who gives rebirth to her father in producing his son (”qui de sa fille fit sa mere”).
In the mediaeval representations of the Antichrist you always find a careful description of how the father (the devil) has sexual intercourse with his daughter and thereby produces the Antichrist.
This is one of the classic representations of the archetype of paternal incest. I’m afraid it is a pretty complicated business.
Sincerely yours,
C.G. Jung
Note 1: B. reported the recurrent dream of a woman of 35 who “at the age of 23 had a child by her supposed father.” In the dream ”she was locked in a dark room with a window” and ”a door outside which her father stood.” It was the actual room in which her father had locked her ”from early childhood in order to coerce her into sexual acts.”
Note 2: ”[God] who made his daughter into his mother.” Quotation from Chretien de Troyes, 12th cent. poet, author of Le Conte du Graal. For the reverse of this process cf. Dante, Paradiso, XXXIII, 1: ”O Virgin Mother, daughter of thy son.” Carl Jung, Letters Vol. 1, Pages 499-500.

Carl Jung: ”Fear is aggressivity in reverse..” (2015-02-03 08:57)

To: Dr. S.
Dear Colleague, 30 September 1948
Fear is aggressivity in reverse.
Consequently, the thing we are afraid of involves a task.
If you are afraid of your own thoughts, then your thoughts are the task.
Hence you are absolutely right in your argumentative letter about the spirit.
It was just my intention to reduce such complications to their primary form.
In this respect my essay is certainly exoteric, but in this very exotericism lies a quite special esotericism, since spirit is aboriginal and probably always an agens per se, and can therefore never be
caught in intellectual form.
It is a primordial phenomenon.
But from the empirical, psychological standpoint one can also call it a quality which attaches to certain psychic contents in contradistinction to the material, concrete label.
With kind regards,
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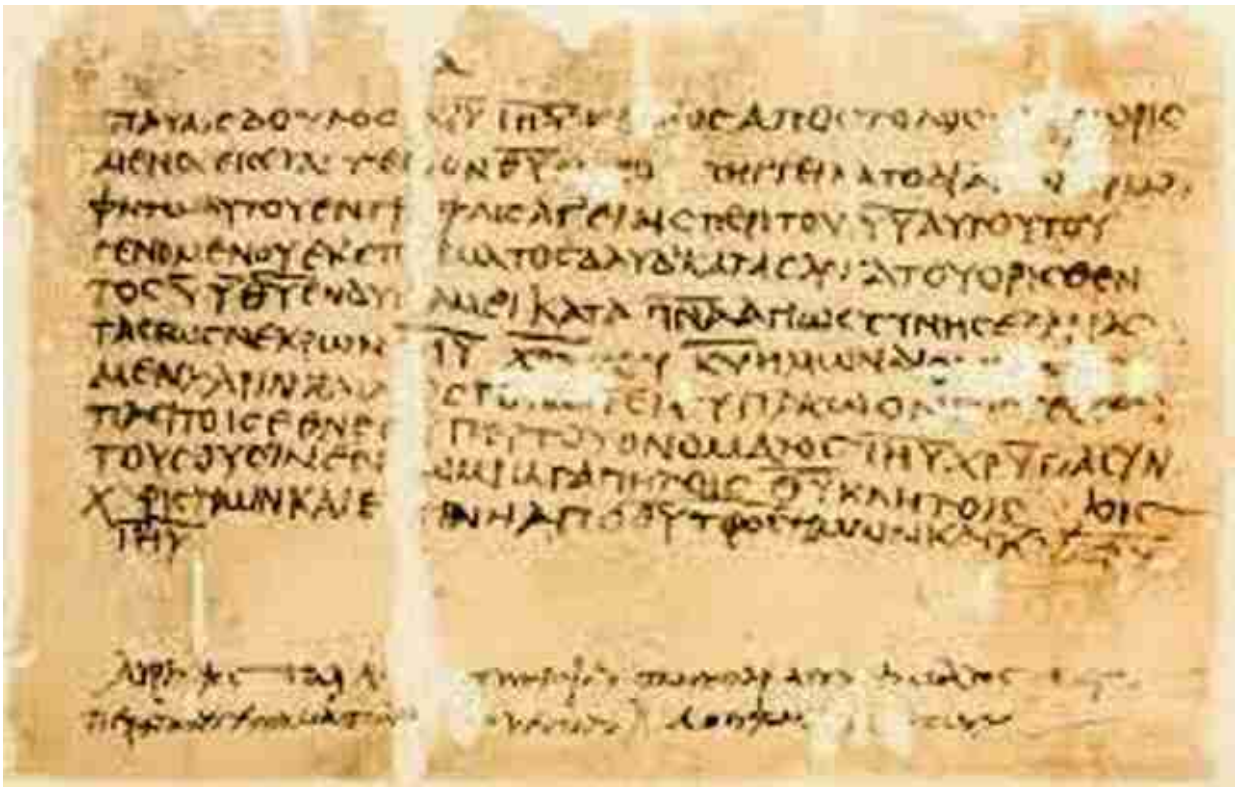
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 509.

5518

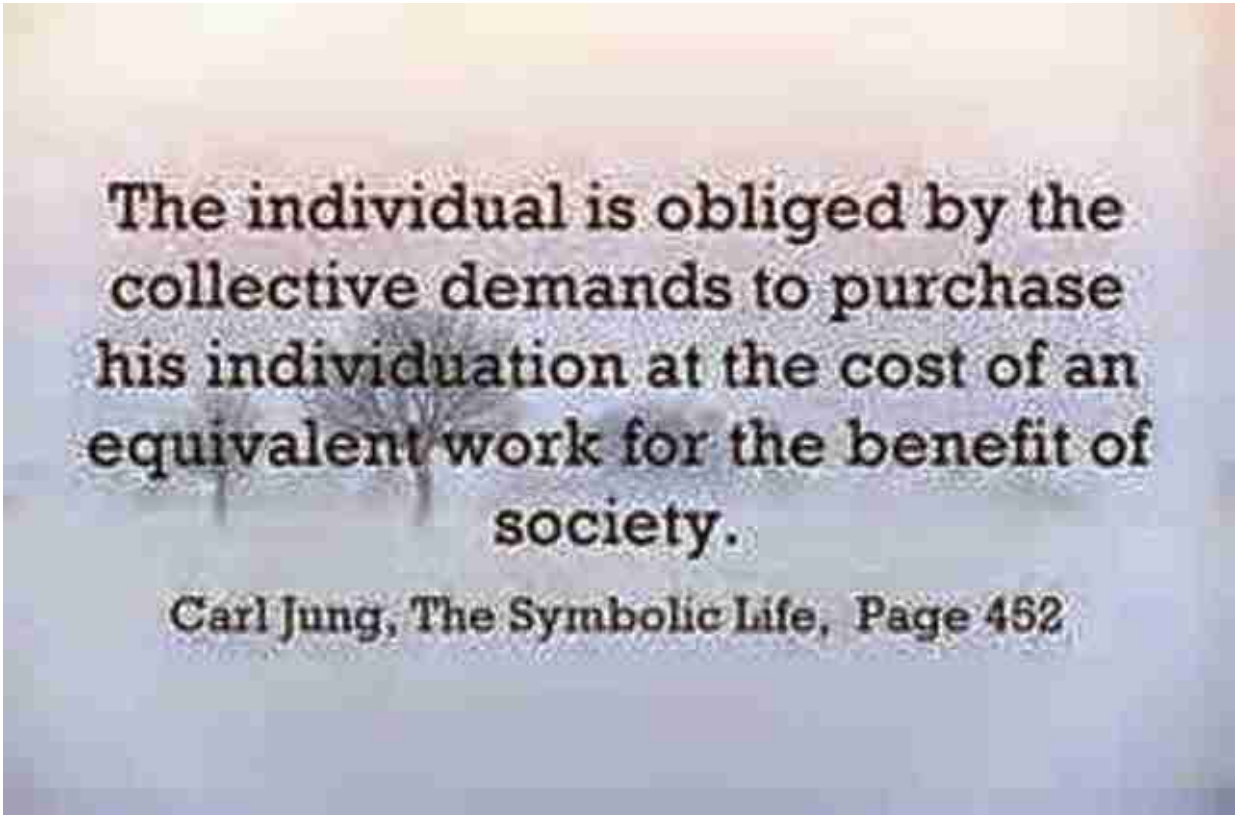
Carl Jung and the "Oxyrhynchus Papyrus." **(2015-02-03 14:25)**



To Eugene M. E . Rolfe
Dear Mr. Rolfe, 3 March 1949
I'm sorry to have kept your manuscript so long, but I wanted to have it thoroughly researched, in which purpose I have been helped by a friend.
The first part of your book is a quite interesting atter 1pt to apply the idea of wholeness to the individual in the light of your own experience, but in the second part you fall more and more a victim to the idea of a collective solution.
You say in your letter that you had a dream while writing the first stages of your book, namely that you were going to have a child, and that in the later stages you dreamt that you had a baby small but like yourself, and that at the end you were afraid that it was a miscarriage.
I'm afraid that these dreams apply to your book inasmuch as the second part and the end are premature attempts to translate your individual experiences into a collective application, which is impossible.
You cannot teach a certain kind of morality or belief; you must be it.
If you are it, then you can say what you want and it works.
But you are not out of the woods yet.
For instance, you entirely neglect the fact that man has an anima that plays the dickens with him-you married her and the shadow rolled into one.
Under those conditions it is almost impossible to realize one's own anima, because her reality is all the time right under your nose and it is always pointed out to you that she is your wife.
It is a great temptation in our days, when one talks to Germans, to look for a sort of collective teaching or a collective ideal, but you find only words that don't carry.
But if you are a really integrated personality, in other words, if you know all about your shadow and all about your anima (which is worse), then you have a hope to be the truth, namely truly yourself and that is a thing that works.
I could repeat the words of an early Christian Papyrus which says: "Therefore strive first to know yourselves, because ye are the city and the city is the kingdom."
I hope you will not mind the almost rude directness of my letter.
It is well-meant, as I know that if you should succeed in publishing the book as it is now, it would be no success

whatever, or it would have a wrong effect. I should therefore advise you to keep the manuscript unpublished until the most important question of the shadow and the anima has been duly settled.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 523-524.
Note: Oxyrhynchus Papyrus 6:54, ii, in Grenfell and Hunt, New Sayings of Jesus and Fragments of a Lost Gospel (1904), p. 15. The exact words are: "(strive therefore?) to know yourselves . . . (and?) ye shall know that ye are in (the city of God?) and ye are (the city?)." Cf. also James, The Apocryphal New Testament (1924), pp. 2 6f.

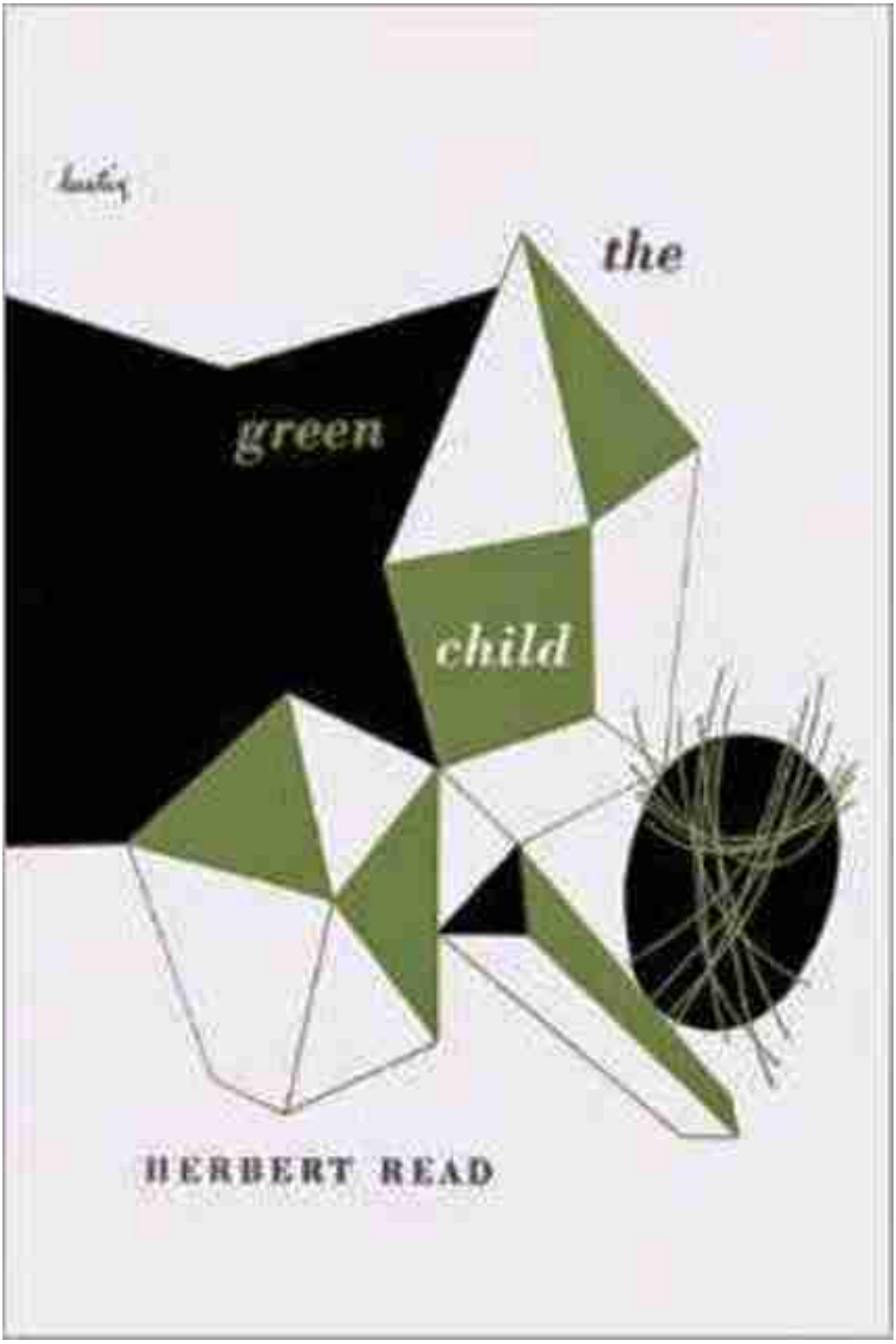
Carl Jung on the Individual and society or a group. **(2015-02-03 14:52)**



To Sally M. Pinckney
Dear Miss Pinckney, 30 September 1948
Although the dangers of the individual identifying with the collectivity are very great indeed, the relationship between these two factors is not necessarily negative.
It has its very positive aspects too.
As a matter of fact a positive relationship between the individual and society or a group is essential, since no individual stands by himself but depends upon symbiosis with a group.
The self, the very centre of an individual, is of a conglomerate nature.
It is, as it were, a group.
It is a collectivity in itself and therefore always, when it works most positively, creates a group.
This is the reason, for instance, why such a thing as the New York Club exists at all.
Such a oneness demands a positive expression which can be found only in an interest common to all members of a group.
Starting from such a consideration the Psychological Club of Zurich has founded the new Institute, the Curatorium

and lectors of which are all members of the group.
It would certainly be of greatest interest to the welfare of the New York Club if a way could be found to direct its energies into some such channel.
Of course you wouldn't be in the position to found an institute for teaching analytical psychology, but there are many other useful activities of which I got a certain idea through reading your Bulletin.
It is quite a clever piece of work and quite valuable as to its information.
It would, for instance, be highly interesting to know of books or articles in which analytical psychology is mentioned, criticized, reviled or praised.
It would also be of greatest value to hear critical and prejudiced voices.
As you know, one learns most through resistances and difficulties.
In this kind of work, where intelligent reading is chiefly needed, many members of your Club could be assigned to special tasks.
I'm very sorry to be so late with my answer.
I have been ill in the meantime and I couldn't pick up the lost threads until just now.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 508.

Carl Jung and “Most writers hate this point of view.” **(2015-02-03 16:10)**



To Herbert Read
Dear Mr. Read, Pro tempore on Rigi, 17 October 1948

5522

As I have read your Green Child I feel under a certain moral obligation to thank you for kindly calling my attention to its existence.
I feel not naturally drawn to what one calls ”literature,” but I am strangely attracted by genuine fiction, i.e., fantastical invention.
Inasmuch as fantasy is not forced and violated by and subjugated to an intellectually preconceived bastard of an idea, it is a legitimate and authentic offspring of the unconscious mind and thus far it provided me with unadulterated information about the things that transcend the writer’s conscious mind.
Most writers hate this point of view.
But I assume that you do not, otherwise you would not have shoved your book anywhere near my vicinity.
have read it right through in one day and it gave me a rumbling in the depths that kept me awake for the better part of the night.
It is, above all, wonderfully English: you go to bed without any particular forebodings and with no plans or intuitions whatever and you wake up in the morning being the unaccountable proprietor of 30,000 square miles of virgin country, where you can’t help being immensely useful and efficient.
Happily enough you don’t know that you never were really there, since you discover after 20-30 years that the thing you really meant has been left behind in your native village.
What you rediscover is a compensation for all the things you have professed and lived for a lifetime.
This green folk-helas-was real enough, but had a hell of an existence during your absence.
What lovely unconventional things you have missed!
From most enjoyable promiscuous baths up to the highest regions of wisdom!
Here my Acheron began to shake.
You touched upon the alchemical arcanum par excellence, the philosophers’ stone, a really enormous problem that is actually very much on my mind indeed.
The shocking thing is that the Stone symbolizes a most highly spiritual idea, namely that age-old and universal image of the Anthropos (f.i. Christus.)
What does it mean that Spirit itself, even the divine 1rV£vtta is stone, or that stone’s spirit?
Such ideas are by no means intellectual inventions, on the contrary they are authentic products, natural growths of the unconscious.
There is nothing arbitrary about them.
In your story the two worlds don’t touch each other, i.e., their point of contact is rather painful.
It is a case of either/or.
This is quite true, even immensely so.
The right hand does not know what the left is groping for.
This is our worldwide ”psychologie a compartiment.”
An old alchemist reading your novel would have wept for sheer joy.
It did not make me weep, but it tricked my mind into action and I had to solve all the riddles you have dished out.
So f.i. your number 5,3 where there ought to be a 4, and why is this underworld so green and moldy and so circular and so purgatory-like?
I don’t want to submerge you with the outbursts of my funny mind.
I just wished to give you at least a taste of the reactions your book has released. They are meant to be a small token of my gratitude for a day of intense enjoyment and interest.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 509-510.

Carl Jung: ”Blake’s picture is very interesting.” (2015-02-04 06:47)

To Piloo Nanavutty
Dear Misss Nanavutty, 11 November 1948
I’m sorry to be so late in answering your kind letter of October 19th. As you know I’m old and no more able to take care of my correspondence as I should.
There is no objection against your reading my volumes on Zarathustra.
They have nothing to do with Zarathustra the prophet, of course.
And they should be read with criticism, since they are merely notes taken by members of my audience which I never corrected.
They certainly contain quite a number of mistakes.
I should also prefer it if you would refrain from quoting the notes in your writings.
Thank you very much for your interesting offprint.
Blake’s picture is very interesting.
The caricature of the four zoa of Ezechiel in this form, which you supposed to be due to the peccatum originale, represents exactly what the Kabbala calls the four achurayim which form the outermost shells
of the world together with the septem reges lapsi-the fallen seven kings that mean aeons preceding the actual one.
They have the general meaning of impure spirits.
The Kabbala was accessible to non-Hebrew students through Knorr von Rosenroth’s Kabbala Denudata of 1684, where you find the necessary data in the index latinus under ”cortices.”
I find Blake a tantalizing study, since he has compiled a lot of half- or undigested knowledge in his fantasies.
According to my idea, they are an artistic production rather than an authentic representation of unconscious processes.
He lived at a time when such incredible concoctions were fashionable.
I felt that I should know a great deal of that contemporary most unsavory literature if I made a serious attempt to get at the proper interpretation of his pictures.
I have had a letter from your sister and am just going to write to her.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 512-514.

Carl Jung: ”If I were an Indian I would definitely be a Buddhist.” (2015-02-04 09:51)

To Georg Krauskopf
Dear Herr Krauskopf, 31 December 1949
Your book Die Heilslehre des Buddha has arrived safely.
I can perfectly understand your preference for Buddhism.
It is something magnificent.
I have visited the holy places of Buddhism in India and was profoundly impressed by them, quite apart from my reading of Buddhist literature.
If I were an Indian I would definitely be a Buddhist. But in the West we have different presuppositions.
No Hindu pantheon lies behind us, instead we have a Judeo-Christian background and a Mediterranean culture, consequently different questions await an answer.
Buddha would settle our account too early, and then it would go with us as it did when we European barbarians had that sudden arid shattering collision with the ripest fruit of antiquity-Christianity-not to the
advantage of our inner development.
Something in us has remained barbarian; in India things are different.
But we aren’t Indians.
Soon I shall get down to reading your book with the greatest interest.
Buddha ”gets” me again and again.
By way of criticism I would only remark that I regret very much not having the footnotes in the text.
This makes the reading of the book uncommonly tiresome, and I hope that in a later edition you will put the footnotes in the text where they belong.
For me books that have the annotations at the back are almost unreadable.

With best thanks,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 538.

Carl Jung on "Primitive Consciousness." **(2015-02-04 16:07)**

To Marie Ramondt
Dear Frau Ramondt, 10 March 1950
While thanking you for kindly sending me your offprint I must apologize for the delay in answering your letter.
I had to get the paper read by somebody else first since my knowledge of Dutch is not sufficiently fluent.
If I understand you correctly, you hold the view that primitive material cannot be interpreted because it is not just a statement of the psyche but also a statement-and an important one-of the surrounding world.
This is very true up to a point.
For the primitive the unconscious coalesces with the external world, as can plainly be seen from the numerous projections of the primitive consciousness.
Here one can hardly speak of an ego-world relationship, since the ego as we understand it barely exists.
The primitive consciousness is an immersion in a stream of events in which the outer and inner world are not differentiated, or very indistinctly so.
Perhaps I have not understood you correctly, but it seems to me that such material can be interpreted with due regard to its conditions.
Not, of course, in such a way that the significance of the Christian cross could be applied to a medicine-man's vision of a cross.
That would be putting the cart before the horse.

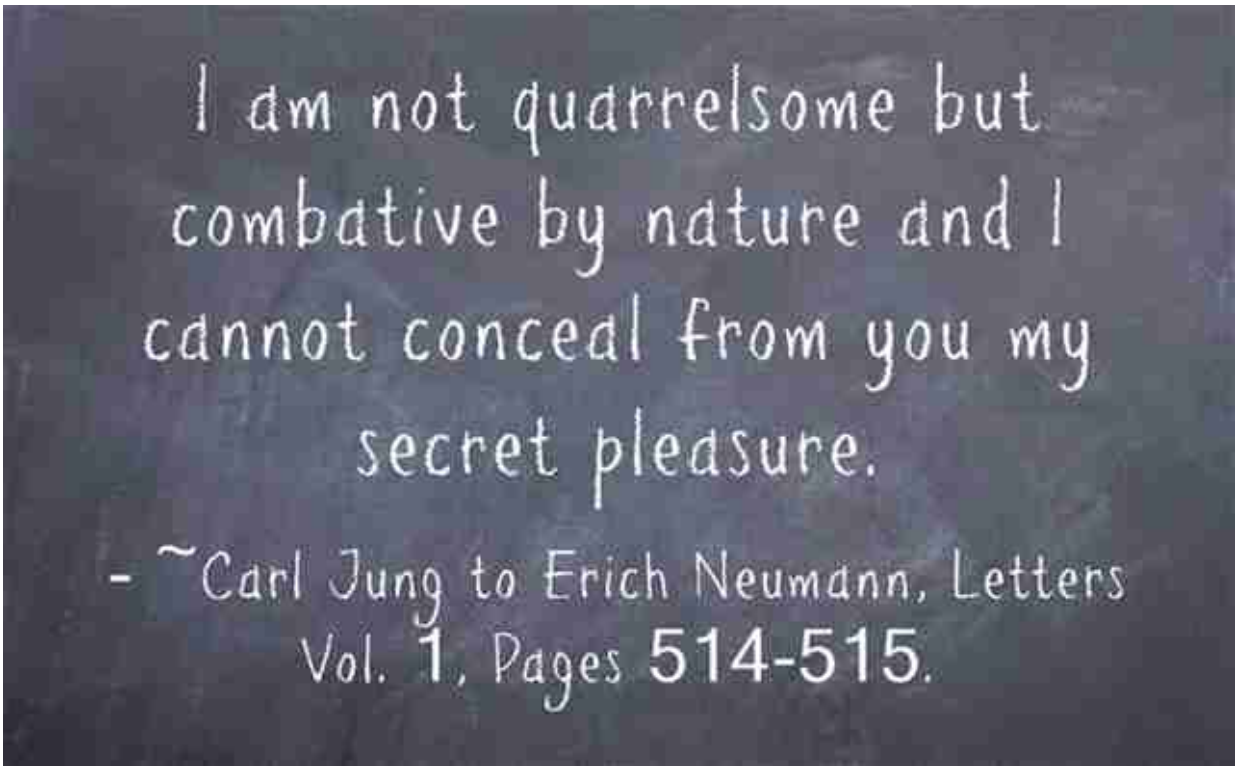
The primitive simply brings us nearer to the archetypal foundations of the later significance of the cross, and in our interpretations we must naturally take account of the primitive's mentality-that with him the outer world has as much to say as the inner world, since with the primitive the unconscious is just as much outside as inside.
The unconscious, as we know it today, came into existence in its present form only through the differentiation of consciousness.
With the primitive the inside is infinitely more an outside, and vice versa, than with us. It must be admitted, however, that for our differentiated mentality the reconstruction of that primitive semi-consciousness is no simple matter.
When you interpret primitive fairytales, for instance, whose contents are nevertheless clearly formed, this difficulty becomes very apparent because you sense that objects have aspects for the primitive which we would never dream of.
To interpret primitive visions one must be intensely aware of this interweaving of the external object with the psychic state.
Indeed, among relatively primitive Europeans, too, there are dreams which on account of this contamination are extraordinarily difficult to interpret.
But this is not to say that those motifs which at later stages of cultural development lead to well-formed ideas cannot also be found in their most primitive form, but lacking a certain accent of value and hence a corresponding clarity.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 548-549.

Carl Jung on "physio-moral torture." (2015-02-04 16:16)

To Hans E. Tiitsch
Dear Dr. Tiitsch, 23 February 1950

With regard to your question I must advise you that the only information I have at my disposal is what has appeared in the newspapers.
From this one can draw only speculative conclusions but nothing certain can be made out.
It is altogether possible that, through physio-moral torture, deprivation of sleep, systematic poisoning with an opium derivative or a similar toxin, a man can be demoralized and made so suggestible that he will do another's will simply to avoid further torment.
Threatened with exquisite physical tortures, most of us would give in long beforehand and confess whatever was wanted.
Since we have not used torture for the last 150 years in our administration of justice, we are totally ignorant of the psychic effects of torture.
Only in the concentration camps have we been able to see what devastating effects torture has on the morale of the individual.
I don't think one need envisage any specific chemical means as an explanation of the astonishing statements of the accused.
I would rather not write an article about it since, as you see, the question is undecided for me for lack of sufficient information.
Yours very truly,
C.G. Jung Carl Jung, Letters Vol. 1, Page 545.
Note: Foreign editor of the Neue Zurcher Zeitung, asked for a contribution on the psychological aspect of the Russian trials, in particular those in Budapest of the Englishman Edgar Sanders and the American Robert A. Vogeler.

Carl Jung: " I am not quarrelsome but combative by nature and I cannot conceal from you my secret pleasure." (2015-02-05 06:15)

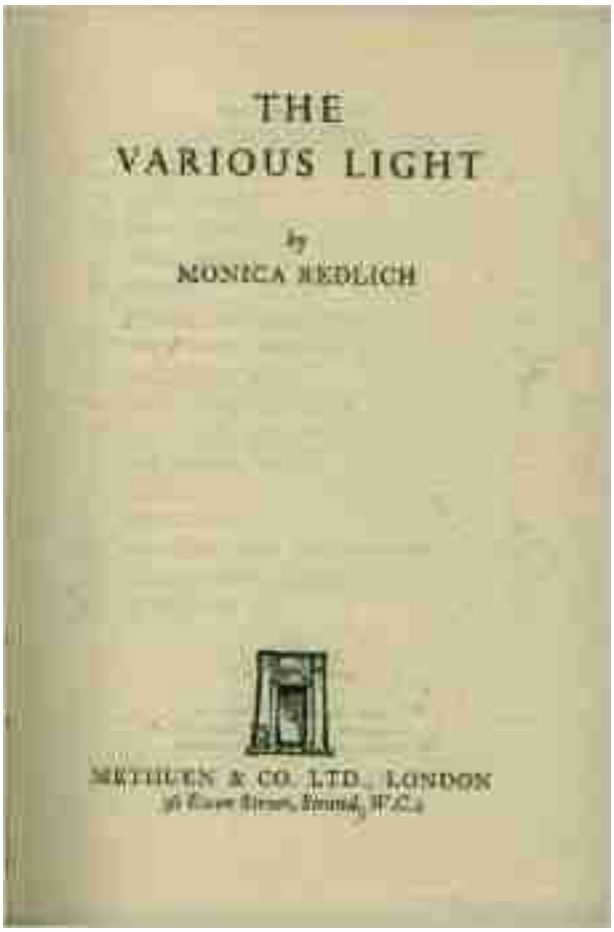


To Erich Neumann

5528

Dear Colleague, December 1948
Please forgive me for writing to you by hand, but I can concentrate my thoughts better that way.
The MS of Myst. Coniunct. is still not in travel worthy form, also the last chapter has not yet been written.
But there are various MSS which are more or less ready for press and of which copies can be sent to you.
Your book on ethics1has come out here and is already kicking up so much dust that the time may come when I have to state my position.
The question has been raised at the Institute whether it is advisable under the circumstances to make use of your kind permission and bring out the book in the series.
It is feared that this would be prejudicial to future discussion, also that the Institute would be committed to certain formulations even if only morally or to outward appearances.
A small Institute still weak in the legs cannot risk too many opponents (sidelong glances at the University and Church).
I have read your book a second time and again had a very strong impression and with it the certainty that it will come like a bombshell.
Your formulations are brilliant and often razor-sharp; they are provocative and aggressive-shock troops in the open where nothing, unfortunately, was to be seen before.
Naturally the enemy will concentrate his fire on such an exposed detachment.
It is just the transparently clear, unambiguous formula that is most endangered because it has an exposed side.
No war is waged without losses, and with a stalemate one gets nowhere.
Even the title ”New Ethic” is a clarion call: Aux annes, citoyens!
Here we shall get a whiff of poison gas and some clobbering about the head.
In Tel-Aviv you run the risk of Egyptian bombs.
I am not quarrelsome but combative by nature and I cannot conceal from you my secret pleasure.
But I shall have to act worried find if necessary discharge my duty as commandant of the fire brigade.
Your writings will become a petra scandali but also the most potent impetus for future developments.
For this I am profoundly grateful to you.
With best regards,
Very sincerely yours,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 514-515.

Carl Jung: ”... I console myself with the thought that only a fool expects wisdom.” (2015-02-05 06:54)



To Alwine von Keller
Dear Frau von Keller, Bollingen, 2 January 1949
As I am in Bollingen and your letter came at a favorable hour, I can at last get down to answering you.
That at the end of the year one is disposed-and particularly in our well-advanced youth-to backward glances is not to be wondered at.
I too am in a retrospective phase and am occupying myself, for the first time in 25 years, thoroughly with myself, collecting my old dreams and putting them together.
There are all sorts of strange things among them. How little one still knows of the ”unconscious”! (Blessed be this non-prejudice-evoking term!)
I would like to take this opportunity of drawing your attention to a book: The Various Light by Monica Redlich, London 1948.
The author is unknown to me but writes about things that are not unknown to me. It will interest you.
If you don’t get this year’s Eranos-Jahrbuch I would like to send you my essay ”On the Self” when the offprints come out.
My health has its ups and downs mostly because I still don’t really know what one can or cannot do when one will soon be 74.
My last illness was overwork.
I have to tell myself twice a day: not too much!
Snail’s pace and rests in between and a change of snail-horses.
Nevertheless I have succeeded in finishing a new paper on mandalas which is to appear this year.
I have regretted very much that I shan’t be able to come to this year’s [Eranos] meeting.
I must still look out for my liver.

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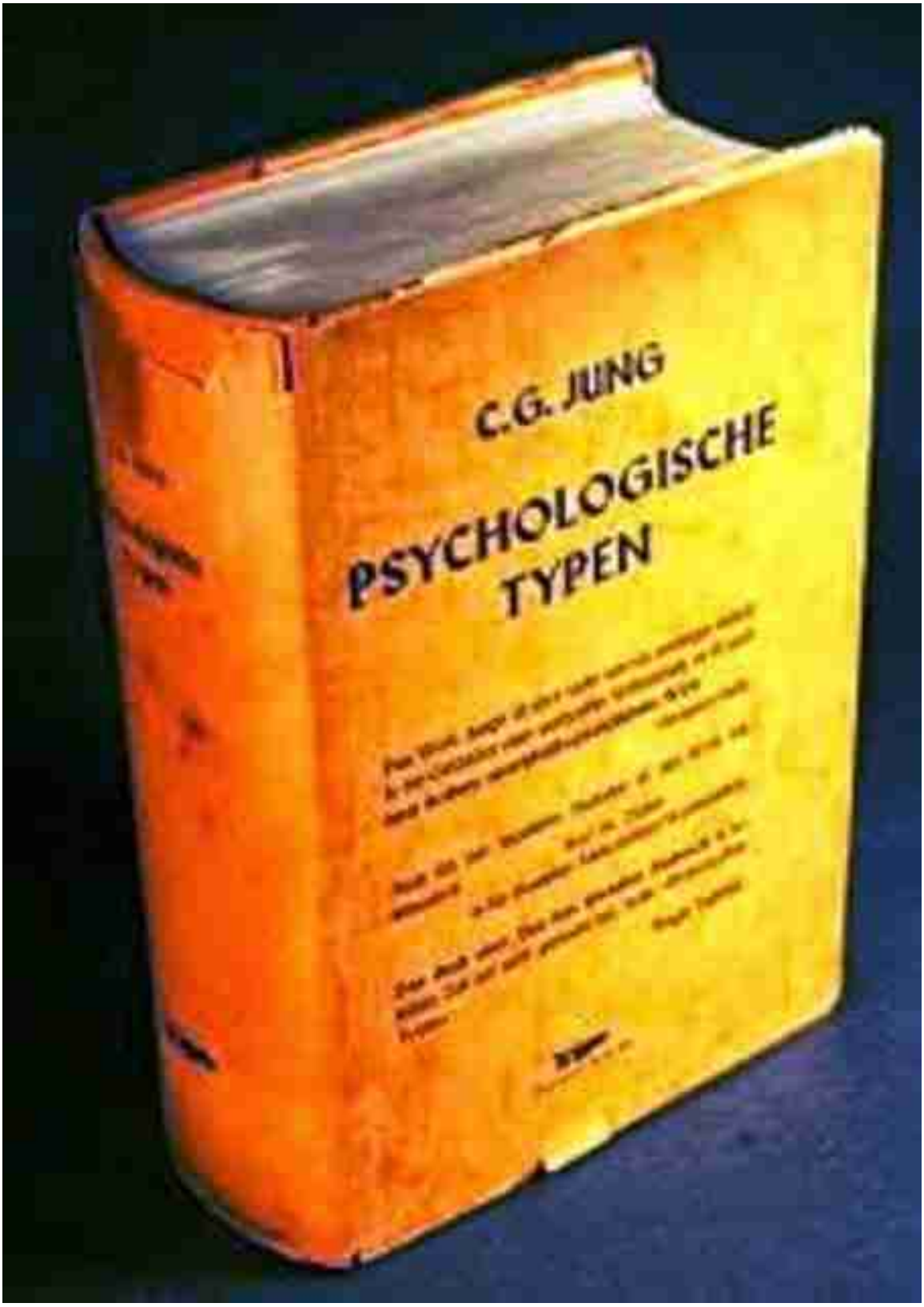
I am like an old car with 250,000 km. on its back that still can’t shake off the memory of its 20 horsepower. Nevertheless, I console myself with the thought that only a fool expects wisdom.
With every good wish for the New Year,
Yours ever,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 515-516.

Carl Jung on “The Extraverted Type.” **(2015-02-05 12:37)**



In our description of this and the following types it is necessary, for the sake of clarity, to distinguish between the psychology of consciousness and the psychology of the unconscious.

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We shall first describe the phenomena of consciousness.

a. The General Attitude of Consciousness

Although it is true that everyone orients himself in accordance with the data supplied by the outside world, we see every day that the data in themselves are only relatively decisive.

The fact that it is cold outside prompts one man to put on his overcoat, while another, who wants to get hardened, finds this superfluous.

One man admires the latest tenor because everybody else does, another refuses to do so, not because he dislikes him, but because in his view the subject of universal admiration is far from having been proved admirable.

One man resigns himself to circumstances because experience has shown him that nothing else is possible, another is convinced that though things have gone the same way a thousand times before, the thousand and first time will be different.

The one allows himself to be oriented by the given facts, the other holds in reserve a view which interposes itself between him and the objective data.

Now, when orientation by the object predominates in such a way that decisions and actions are determined not by subjective views but by objective conditions, we speak of an extraverted attitude.

When this is habitual, we speak of an extraverted type.

If a man thinks, feels, acts, and actually lives in a way that is directly correlated with the objective conditions and their demands, he is extraverted.

His life makes it perfectly clear that it is the object and not this subjective view that plays the determining role in his consciousness.

Naturally he has subjective views too, but their determining value is less than that of the objective conditions.

Consequently, he never expects to find any absolute factors in his own inner life, since the only ones he knows are outside himself.

Like Epimetheus, his inner life is subordinated to external necessity, though not without a struggle; but it is always the objective determinant that wins in the end.

His whole consciousness looks outward, because the essential and decisive determination always comes from outside.

But it comes from outside only because that is where he expects it to come from.

All the peculiarities of his psychology, except those that depend on the primacy of one particular psychological function or on idiosyncrasies of character, follow from this basic attitude.

His interest and attention are directed to objective happenings, particularly those in his immediate environment.

Not only people but things seize and rivet his attention.

Accordingly, they also determine his actions, which are fully explicable on those grounds.

The actions of the extravert are recognizably related to external conditions.

In so far as they are not merely reactive to environmental stimuli, they have a character that is always adapted to the actual circumstances, and they find sufficient play within the limits of the objective situation.

No serious effort is made to transcend these bounds.

It is the same with his interest: objective happenings have an almost inexhaustible fascination for him, so that ordinarily he never looks for anything else.

The moral laws governing his actions coincide with the demands of society, that is, with the prevailing moral standpoint.

If this were to change, the extravert's subjective moral guidelines would change accordingly, without this altering his general psychological habits in any way.

This strict determination by objective factors does not mean, as one might suppose, a complete let alone ideal adaptation to the general conditions of life.

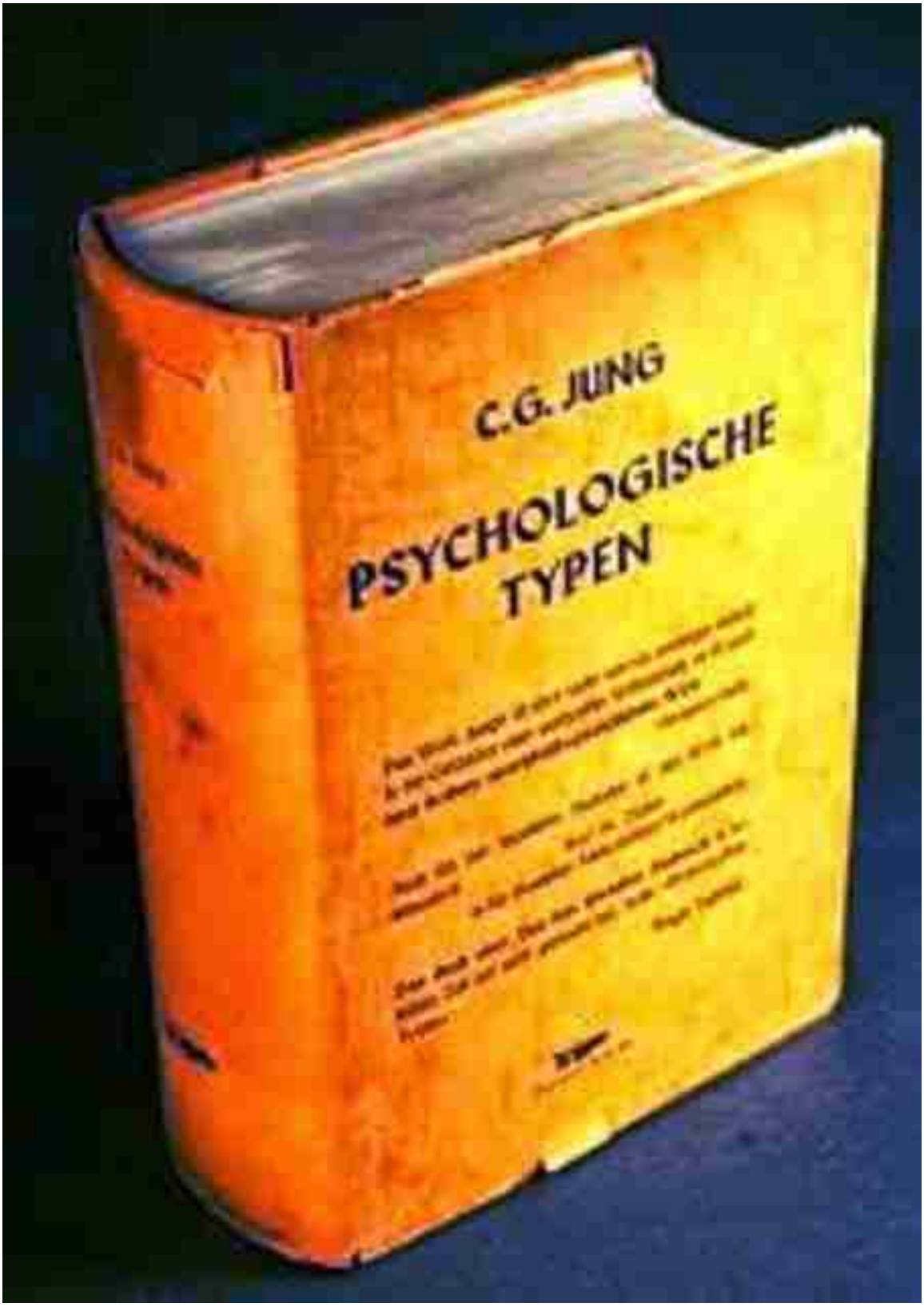
In the eyes of the extravert, of course, an adjustment of this kind to the objective situation must seem like complete adaptation, since for him no other criterion exists.

But from a higher point of view it by no means follows that the objective situation is in all circumstances a normal one.

It can quite well be temporarily or locally abnormal.
An individual who adjusts himself to it is admittedly conforming to the style of his environment, but together with his whole surroundings he is in an abnormal situation with respect to the universally valid laws
of life.
He may indeed thrive in such surroundings, but only up to the point where he and his milieu meet with disaster for transgressing these laws.
He will share the general collapse to exactly the same extent as he was adjusted to the previous situation.
Adjustment is not adaptation; adaptation requires far more than merely going along smoothly with the conditions of the moment. (Once again I would remind the reader of Spitteler's Epimetheus.)
It requires observance of laws more universal than the immediate conditions of time and place.
The very adjustment of the normal extraverted type is his limitation.
He owes his normality on the one hand to his ability to fit into existing conditions with comparative ease.
His requirements are limited to the objectively possible, for instance to the career that holds out good prospects at this particular moment; he does what is needed of him, or what is expected of him, and
refrains from all innovations that are not entirely self-evident or that in any way exceed the expectations of those around him.
On the other hand, his normality must also depend essentially on whether he takes account of his subjective needs and requirements, and this is just his weak point, for the tendency of his type is
so outer-directed that even the most obvious of all subjective facts, the condition of his own body, receives scant attention.
The body is not sufficiently objective or "outside," so that the satisfaction of elementary needs which are indispensable to physical well-being is no longer given its due.
The body accordingly suffers, to say nothing of the psyche.
The extravert is usually unaware of this latter fact, but it is all the more apparent to his household.
He feels his loss of equilibrium only when it announces itself in abnormal body sensations.
These he cannot ignore.
It is quite natural that he should regard them as concrete and "objective," since with his type of mentality they cannot be anything else—for him.
In others he at once sees "imagination" at work.
A too extraverted attitude can also become so oblivious of the subject that the latter is sacrificed completely to so-called objective demands—to the demands, for instance, of a continually expanding
business, because orders are piling up and profitable opportunities have to be exploited.
This is the extravert's danger: he gets sucked into objects and completely loses himself in them.
The resultant functional disorders, nervous or physical, have a compensatory value, as they force him into an involuntary self-restraint.
Should the symptoms be functional, their peculiar character may express his psychological situation in symbolic form; for instance, a singer whose fame has risen to dangerous heights that tempt him to
expend too much energy suddenly finds he cannot sing high notes because of some nervous inhibition.
Or a man of modest beginnings who rapidly reaches a social position of great influence with wide prospects is suddenly afflicted with all the symptoms of a mountain sickness.
Again, a man about to marry a woman of doubtful character whom he adores and vastly overestimates is seized with a nervous spasm of the oesophagus and has to restrict himself to two cups of milk a
day, each of which takes him three hours to consume.
All visits to the adored are effectively stopped, and he has no choice but to devote himself to the nourishment of his body.
Or a man who can no longer carry the weight of the huge business he has built up is afflicted with nervous attacks of thirst and speedily falls a victim to hysterical alcoholism.
Hysteria is, in my view, by far the most frequent neurosis of the extraverted type.
The hallmark of classic hysteria is an exaggerated rapport with persons in the immediate environment and an adjustment to surrounding conditions that amounts to imitation.

A constant tendency to make himself interesting and to produce an impression is a basic feature of the hysteric.
The corollary of this is his proverbial suggestibility, his proneness to another person's influence.
Another unmistakable sign of the extraverted hysteric is his effusiveness, which occasionally carries him into the realm of fantasy, so that he is accused of the "hysterical lie."
The hysterical character begins as an exaggeration of the normal attitude; it is then complicated by compensatory reactions from the unconscious, which counteract the exaggerated extraversion by
means of physical symptoms that force the libido to introvert.
The reaction of the unconscious produces another class of symptoms having a more introverted character, one of the most typical being a morbid intensification of fantasy activity.
After this general outline of the extraverted attitude we shall now turn to a description of the modifications which the basic psychological functions undergo as a result of this attitude. Carl Jung, Psychological Types, Pages 333-337

Carl Jung on "The Introverted Type." **(2015-02-05 12:57)**



a. The General Attitude of Consciousness

As I have already explained in the previous section, the introvert is distinguished from the extravert by the fact that

he does not, like the latter, orient himself by the object and by objective data, but by subjective factors.
I also mentioned that the introvert interposes a subjective view between the perception of the object and his own action, which prevents the action from assuming a character that fits the objective situation.
Naturally this is a special instance, mentioned by way of example and intended to serve only as a simple illustration.
We must now attempt a formulation on a broader basis.
Although the introverted consciousness is naturally aware of external conditions, it selects the subjective determinants as the decisive ones.
It is therefore oriented by the factor in perception and cognition which responds to the sense stimulus in accordance with the individual's subjective disposition.
For example, two people see the same object, but they never see it in such a way that the images they receive are absolutely identical.
Quite apart from the variable acuteness of the sense organs and the personal equation, there often exists a radical difference, both in kind and in degree, in the psychic assimilation of the perceptual image.
Whereas the extravert continually appeals to what comes to him from the object, the introvert relies principally on what the sense impression constellates in the subject.
The difference in the case of a single apperception may, of course, be very delicate, but in the total psychic economy it makes itself felt in the highest degree, particularly in the effect it has on the ego.
If I may anticipate, I consider the viewpoint which inclines, with Weininger, to describe the introverted attitude as philautic, autoerotic, egocentric, subjectivistic, egotistic, etc., to be misleading in principle and thoroughly depreciatory.
It reflects the normal bias of the extraverted attitude in regard to the nature of the introvert.
We must not forget—although the extravert is only too prone to do so—that perception and cognition are not purely objective, but are also subjectively conditioned.
The world exists not merely in itself, but also as it appears to me. Indeed, at bottom, we have absolutely no criterion that could help us to form a judgment of a world which was unassimilable by the subject.
If we were to ignore the subjective factor, it would be a complete denial of the great doubt as to the possibility of absolute cognition.
And this would mean a relapse into the stale and hollow positivism that marred the turn of the century—an attitude of intellectual arrogance accompanied by crudeness of feeling, a violation of life as stupid as it is presumptuous.
By overvaluing our capacity for objective cognition we repress the importance of the subjective factor, which simply means a denial of the subject.
But what is the subject?
The subject is man himself—we are the subject.
Only a sick mind could forget that cognition must have a subject, and that there is no knowledge whatever and therefore no world at all unless "I know" has been said, though with this statement one has already expressed the subjective limitation of all knowledge.
This applies to all the psychic functions: they have a subject which is just as indispensable as the object.
It is characteristic of our present extraverted sense of values that the word "subjective" usually sounds like a reproof; at all events the epithet "merely subjective" is brandished like a weapon over the head of anyone who is not boundlessly convinced of the absolute superiority of the object.
We must therefore be quite clear as to what "subjective" means in this inquiry. By the subjective factor I understand that psychological action or reaction which merges with the effect produced by the object and so gives rise to a new psychic datum.
In so far as the subjective factor has, from the earliest times and among all peoples, remained in large measure constant, elementary perceptions and cognitions being almost universally the same, it is a reality that is just as firmly established as the external object.
If this were not so, any sort of permanent and essentially unchanging reality would be simply inconceivable, and any understanding of the past would be impossible.
In this sense, therefore, the subjective factor is as ineluctable a datum as the extent of the sea and the radius of the earth.

By the same token, the subjective factor has all the value of a co-determinant of the world we live in, a factor that can on no account be left out of our calculations.
It is another universal law, and whoever bases himself on it has a foundation as secure, as permanent, and as valid as the man who relies on the object.
But just as the object and objective data do not remain permanently the same, being perishable and subject to chance, so too the subjective factor is subject to variation and individual hazards.
For this reason its value is also merely relative.
That is to say, the excessive development of the introverted standpoint does not lead to a better and sounder use of the subjective factor, but rather to an artificial subjectivizing of consciousness which can hardly escape the reproach ”merely subjective.”
This is then counterbalanced by a de-subjectivization which takes the form of an exaggerated extraverted attitude, an attitude aptly described by Weininger as ”misautic.”
But since the introverted attitude is based on the ever-present, extremely real, and absolutely indispensable fact of psychic adaptation, expressions like ”philautic,” ”egocentric,” and so on are out of place and objectionable because they arouse the prejudice that it is always a question of the beloved ego.
Nothing could be more mistaken than such an assumption.
Yet one is continually meeting it in the judgments of the extravert on the introvert.
Not, of course, that I wish to ascribe this error to individual extraverts; it is rather to be put down to the generally accepted extraverted view which is by no means restricted to the extraverted type, for it has just as many representatives among introverts, very much to their own detriment.
The reproach of being untrue to their own nature can justly be levelled at the latter, whereas this at least cannot be held against the former.
The introverted attitude is normally oriented by the psychic structure, which is in principle hereditary and is inborn in the subject.
This must not be assumed, however, to be simply identical with the subject’s ego, as is implied by the above designations of Weininger; it is rather the psychic structure of the subject prior to any ego-development.
The really fundamental subject, the self, is far more comprehensive than the ego, since the former includes the unconscious whereas the latter is essentially the focal point of consciousness.
Were the ego identical with the self, it would be inconceivable how we could sometimes see ourselves in dreams in quite different forms and with entirely different meanings.
But it is a characteristic peculiarity of the introvert, which is as much in keeping with his own inclination as with the general bias, to confuse his ego with the self, and to exalt it as the subject of the psychic process, thus bringing about the aforementioned subjectivization of consciousness which alienates him from the object.
The psychic structure is the same as what Semon calls ”mneme” and what I call the ”collective unconscious.”
The individual self is a portion or segment or representative of something present in all living creatures, an exponent of the specific mode of psychological behaviour, which varies from species to species and is inborn in each of its members.
The inborn mode of acting has long been known as instinct, and for the inborn mode of psychic apprehension I have proposed the term archetype.
I may assume that what is understood by instinct is familiar to everyone.
It is another matter with the archetype.
What I understand by it is identical with the ”primordial image,” a term borrowed from Jacob Burckhardt, and I describe it as such in the Definitions that conclude this book.
I must here refer the reader to the definition ”Image.”
The archetype is a symbolic formula which always begins to function when there are no conscious ideas present, or when conscious ideas are inhibited for internal or external reasons.
The contents of the collective unconscious are represented in consciousness in the form of pronounced preferences and definite ways of looking at things.
These subjective tendencies and views are generally regarded by the individual as being determined by the object—incorrectly, since they have their source in the unconscious structure of the psyche

and are merely released by the effect of the object.
They are stronger than the object's influence, their psychic value is higher, so that they superimpose themselves on all impressions.
Thus, just as it seems incomprehensible to the introvert that the object should always be the decisive factor, it remains an enigma to the extravert how a subjective standpoint can be superior to the objective situation.
He inevitably comes to the conclusion that the introvert is either a conceited egoist or crack-brained bigot.
Today he would be suspected of harbouring an unconscious power-complex.
The introvert certainly lays himself open to these suspicions, for his positive, highly generalizing manner of expression, which appears to rule out every other opinion from the start, lends countenance to all the extravert's prejudices.
Moreover the inflexibility of his subjective judgment, setting itself above all objective data, is sufficient in itself to create the impression of marked egocentricity.
Faced with this prejudice the introvert is usually at a loss for the right argument, for he is quite unaware of the unconscious but generally quite valid assumptions on which his subjective judgment
and his subjective perceptions are based.
In the fashion of the times he looks outside for an answer, instead of seeking it behind his own consciousness.
Should he become neurotic, it is the sign of an almost complete identity of the ego with the self; the importance of the self is reduced to nil, while the ego is inflated beyond measure.
The whole world-creating force of the subjective factor becomes concentrated in the ego, producing a boundless power-complex and a fatuous egocentricity.
Every psychology which reduces the essence of man to the unconscious power drive springs from this kind of disposition.
Many of Nietzsche's lapses in taste, for example, are due to this subjectivization of consciousness. Carl Jung, Psychological Types, Pages 373-378

Carl Jung: “Above all you must realize that I am not in the habit of interfering with my pupils.” (2015-02-06 01:34)

To Jilrg Fierz.
Dear Dr. Fierz, 13 January 1949
Above all you must realize that I am not in the habit of interfering with my pupils.
I have neither the right nor the might to do that.
They can draw such conclusions as seem right to them and must accept full responsibility for it.
There have been so many pupils of mine who have fabricated every sort of rubbish from what they took over from.me.
I have never said that I stand ”uncompromisingly” behind Neumann.
There is naturally no question of that.
It should be obvious that I have my reservations.
If you want to understand Neumann properly you must realize that he is writing in the spiritual vacuum of Tel-Aviv.
Nothing can come out of that place for the moment except a monologue.
He writes as he fancies.
No doubt this is provocative, but I have found that provocative books are by no means the worst.
They get people’s goat only because such people cannot be reached in any other way.
If people want to know what I think about these things they have my books, and everyone is free to listen to my views.
They could just as well read my books instead of getting worked up about Neumann.
If I recommend his book it is chiefly because it shows the sort of conclusions you come to when you ruthlessly think out ethical problems to the end.
One must also remember that Neumann is a Jew and consequently knows Christianity only from the outside; and further, that it has been drastically demonstrated to the Jews that evil is continually projected.

For the rest-where confession is concerned-it is indeed the case that if a person does not regard something as a sin he has no need to confess it.
If Neumann recommends the ”inner voice” as the criterion of ethical behaviour instead of the Christian conscience, this is in complete agreement with the Eastern view that in everybody’s heart there
dwells a judge who knows all his evil thoughts.
In this respect Neumann also stands on the best footing with very many Christian mystics.
If the mentally insane assert the same thing, that has always been so, only one should know that the voices of the insane are somewhat different from what Neumann calls the inner voice.
Many insane people play themselves up as ethicists par excellence with no encouragement from Neumann.
There is of course no external justification for the inner voice, for the simple reason that nobody knows what is good and what evil.
It would all be terribly simple if we could go by the Decalogue or the penal code or any other moral codex, since all the sins catalogued there are obviously so pointless or morbid that no reasonable person
could fail to see how fatuous they are.
Ethical decision is concerned with very much more complicated things, namely conflicts of duty, the most diabolical things ever invented and at the same time the loneliest ever dreamt of by the loneliest of all,
the Creator of the world.
In conflicts of duty one codex says Whoa there! and the other says Gee up! and you are none the wiser for it.
It is an actual fact that what is good to one appears evil to the other.
You have only to think of the careworn mother who meddles in all her son’s doings-from the most selfless solicitude of course-but in reality with murderous effect.
For the mother it is naturally a good thing if the son does not do this and does not do that, and for the son it is simply moral and physical ruin-so scarcely a good thing.
You are quite right when you say that Neumann’s individual ethic makes far heavier demands on us than the Christian ethic does.
The only mistake Neumann commits here is a tactical one: he says out loud, imprudently, what was always true.
As soon as an ethic is set up as an absolute it is a catastrophe.
It can only be taken relatively, just as Neumann can only be understood relatively, that is, as a religious Jew of German extraction living in Tel-Aviv.
If one imagines one can simply make a clean sweep of all views of the world, one is deceiving oneself: views of the world are grounded in archetypes, which cannot be tackled so easily.
What Neumann offers us is the outcome of an intellectual operation which he had to accomplish for himself in order to gain a new basis for his ethic.
As a doctor he is profoundly impressed by the moral chaos and feels himself in the highest degree responsible.
Because of this responsibility he is trying to set the ethical problem to rights, not in order to give out a legal ukase but to clarify his ethical reflections, naturally in the expectation of doing this also
for the world around him.
In reading such a book you must also consider what sort of a world we are living in.
You know, perhaps, that today Christianity is relativized by the splitting of the Church into so-and-so many million Catholics and so-and-so many million Protestants and that Bolshevism reigns supreme
from Thiuiringen to Vladivostok-and on top of this there is an East with several billion non-Christians who have their views of the world too.
Since this world is one world we are faced with the question: How do we come to grips with it?
We cannot simply restrict ourselves to our view of the world, but must perforce find a standpoint from which a view will be possible that goes a little step beyond the Christian as well as the Buddhist, etc.
As a Christian you must exert yourself and make it your daily preoccupation to bridge the woeful conflict in the Church by finding a mediating position.
One cannot be simply Protestant or Catholic.
That is much too facile, for in the end the one is the other’s brother and this cannot be got rid of simply by declaring one of them invalid.

Neumann postulates a position which in the deepest sense is valid for everyone. If there is an inner deciding factor it must be valid for all men. The question is only: Is there an inner voice, i .e., a vocation?
Undoubtedly there isn't for 99 % of humanity, just as a whole lot of things don't exist for this vast majority for the simple reason that they don't know about them.
There isn't even a quite ordinary hygiene which would be valid for more than about 90 % of humanity, let alone a corresponding moral code.
If ethical decision is not in the last resort somehow inherent in human nature, then the case is completely hopeless, for no book of laws has lasted in the long run.
Subjectively I am absolutely convinced of the inner deciding factor and my practical work with patients aims exclusively at bringing it to consciousness.
What you can learn from moral codes and manuals of morality and penal codes are practicalities which no intelligent person will overlook.
But no book of laws has ever been written for conflicts of duty and there alone does the real ethical problem begin.
There alone will you learn ethical responsibility.
Everything else is settled by adaptation and plain horse sense.
I do not regard it for a moment as particularly meritorious morally for a person to avoid everything that is customarily considered a sin .
Ethical value attaches only to those decisions which are reached in situations of supreme doubt.
That is the question that burns Neumann's soul and in this he has my support, no matter whether my position is relativized or not.
I am no opportunist, but I observe in this respect certain fundamental ethical principles and not utilitarian ones.
If I were to write about ethics I would naturally not express myself like Neumann.
But neither am I the Neumann who has been pushed by an atrocious fate into a militant counter-position.
If he has confronted the world with a difficulty which so-and-so many people have to torment themselves with, it does not surprise me in the least and I shall not fault him for that.
Nor can I regret it if these so-called Christians are tormented a bit.
They have richly deserved it.
They are always gabbling about Christian morality and I would just like to see someone for once who really follows it.
They can't muster even the slightest understanding for Neumann, let alone brotherly love.
I only wish the Christians of today could see for once that what they stand for is not Christianity at all but a god-awful legalistic religion from which the founder himself tried to free them by following
his voice and his vocation to the bitter end.
Had he not done so there would never have been a Christianity.
It is quite certain that the "community" will be outraged by this problem of an individual ethic, but that must be so for the question nowadays is: Community of whom or with whom?
Not community as such, for we have always had that and what was the result?
The "people's community" in Germany and suchlike.
It is high time people reflected how they are constituted or what is the constitution of the thing they want to introduce into a community.
A bad cause is not made better by multiplying it by 10,000 and 100 rapscallions do not add up to a single decent man.
As a first rule for book-reading I would recommend you always to consider who the author is.
We should have learnt by now that thoughts expressed by words never represent anything absolute, and that only the clueless make themselves new garments out of the rags of thought.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 518-522.

Carl Jung: “The combination of priest and medicine man is not so impossible as you seem to think.”
(2015-02-06 06:40)

[Carl Jung: “The combination of priest and medicine man is not so impossible as you seem to think.”]
To Father Victor White
Dear Victor, Bollingen, 8 January 1949
Thank you cordially for your nice human letter!
I know now at least where you are. I was afraid America had spirited you away altogether.
It is of course just like me to forget your most helpful and comprehensive letter about the anima Christi, i .e., to forget to thank you.
As a matter of fact I felt particularly grateful to you for having answered my request so thoroughly.
Such things happen to me time and again and always have happened, namely that my feelings or a certain kind of them are suddenly no more in sight, especially in that moment when I should acknowledge them.
That’s how the inferior function behaves.
Your cryptic remarks about ”synchronistic effects” on Dec. 16th arouse my curiosity, since I feel peculiarly innocent as to ulterior motives of my letter.
This feeling of innocence may prove the contrary. I am sorry you can’t tell me more about it.
On my side it was an inner urge that prompted me to write.
I felt a need to hear from you.
The effect America had upon you looks exactly like something that went right through to the unconscious, whence it will appear again after a more or less prolonged incubation, in a new form.
The combination of priest and medicine man is not so impossible as you seem to think.
They are based upon a common archetype, which will assert its right provided your inner development will continue as hitherto.
It is true, the ”fringe” of new things is always made up of funny figures.
I imagine we could have observed very similar lunatics among the early Christian followers, f.i. those people who were cured of possession.
After all, England and our old world is your Rhodus, hie salta.
One’s anxiety always points out our task.
If you escape it you have lost a piece of yourself, and a most problematic piece at that, with which the Creator of things was going to experiment in His unforeseeable ways.
They are indeed apt to arouse anxiety.
Particularly so, as long as one can’t see below the surface.
The independent mind in you is subject and object of the divine experiment. . . . If you feel isolated in England, why don’t you make one of your fratres into a real brother in the spirit?
When I came to Zurich, the most materialistic city of Switzerland, there was nobody ready-made for my needs.
I then shaped some for me.
They were meant for this experience.
One could see it from their dreams.
Sorry this is a long letter again.
Don’t trouble to answer it.
Yours cordially,
C,. G . Carl Jung, Letters Vol. 1, Pages 516-517.

Carl Jung: ”I do remember the Clark Conference of 1909.” **(2015-02-06 09:45)**

To Virginia Payne
Dear Miss Payne, 23 July 1949

I do remember the Clark Conference of 1909.
It was my first visit to the United States and for this reason my recollections are particularly vivid, although I must say that the details of the Conference itself have largely disappeared.
But I do remember some incidents. I traveled on the same boat with Professor Freud who was also invited and I remember vividly our discussion of his theories.
We chiefly analyzed our dreams during the trip and also during our stay in America and on the way back.
Professor William Stern from Breslau was on the same boat, but Freud didn't feel particularly enthusiastic about the presence of an academic psychologist.
No wonder, because his position of pioneer in Europe was not particularly enviable.
I still sympathize entirely with his negative feelings, since I enjoyed the same fate for over 30 years.
Two personalities I met at the Clark Conference made a profound and lasting impression on me.
One was Stanley Hall, a the President, and the other was William James whom I met for the first time then.
I remember particularly an evening at President Hall's house.
After dinner William James appeared and I was particularly interested in the personal relation between Stanley Hall and William James, since I gathered from some remarks of President Hall that William James was not taken quite seriously on account of his interest in Mrs. Piper and her extra-sensory perceptions.
Stanley Hall had prepared us that he had asked James to discuss some of his results with Mrs. Piper and to bring some of his material.
So when James came (there was Stanley Hall, Professor Freud, one or two other men and myself) he said to Hall: "I've brought you some papers in which you might be interested."
And he put his hand to his breast-pocket and drew out a parcel which to our delight proved to be a wad of dollar bills.
Considering Stanley Hall's great services for the increase and the welfare of Clark University and his rather critical remarks as to James' pursuits, it looked to us a particularly happy rejoinder.
James excused himself profusely.
Then he produced the real papers from the other pocket.
I spent two delightful evenings with William James alone and I was tremendously impressed by the clearness of his mind and the complete absence of intellectual prejudices.
Stanley Hall was an equally clear-headed man, but decidedly of an academic brand.
The Conference was noteworthy on account of the fact that it was the first time that Professor Freud had an immediate contact with America.
It was the first official recognition of the existence of psychoanalysis and it meant a great deal to him, because recognition in Europe for him was regrettably scarce.
I was a young man then.
I lectured about association tests and a case of child psychology.
I was also interested in parapsychology and my discussions with William James were chiefly about this subject and about the psychology of religious experience.
As far as I remember we didn't make many contacts with psychologists or psychiatrists with the exception of old Dr. Putnam, who curiously enough was an adept of Hegel's philosophy.
Apart from that he was an unprejudiced, very human personality whom I liked and admired.
Since it was our first stay in America we thought it all very strange and we felt we didn't speak the same mental language as our American surroundings.
I had many discussions with Professor Freud about the peculiar American psychology which, to myself at least, was more or less enigmatical.
I only got the gist of it when I carne back in 1912.
Then only did I begin to understand the main and distinctive features of American compared with European psychology.
We spent a very interesting week in Dr. Putnam's camp in the Adirondacks and continued to be bewildered by the peculiar ways and ideas of the many native guests at that camp.
It was a large party of about 40 people.
I cannot remember much of the papers presented at the Conference, nor of other discussions that took place, but

we felt very much that our point of view was very different and that there hardly existed
a bridge between the then prevailing American views and our peculiar European standpoint.
It is not for me to judge the effect on psychiatry in general, since this is a specifically American development which I haven't followed up.
The influence of psychology on psychiatry is still very small for obvious reasons.
In any great institution there is no time at all for individual investigation-at least it is so in Europe, and the number of alienists I have taught is quite small.
Hoping I have been able to give you at least an idea of my recollections of the Clark Conference,
I remain,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 530-532.

Carl Jung: "For this reason the experience of the self is always a defeat for the ego." **(2015-02-07 11:38)**

With the advance towards the psychological a great change sets in, for self-knowledge has certain ethical consequences which are not just impassively recognized but demand to be carried out in practice.
This depends of course on one's moral endowment, on which as we know one should not place too much reliance.
The self, in its efforts at self-realization, reaches out beyond the ego-personality on all sides; because of its all-encompassing nature it is brighter and darker than the ego, and accordingly confronts it with problems which it would like to avoid.
Either one's moral courage fails, or one's insight, or both, until in the end fate decides.

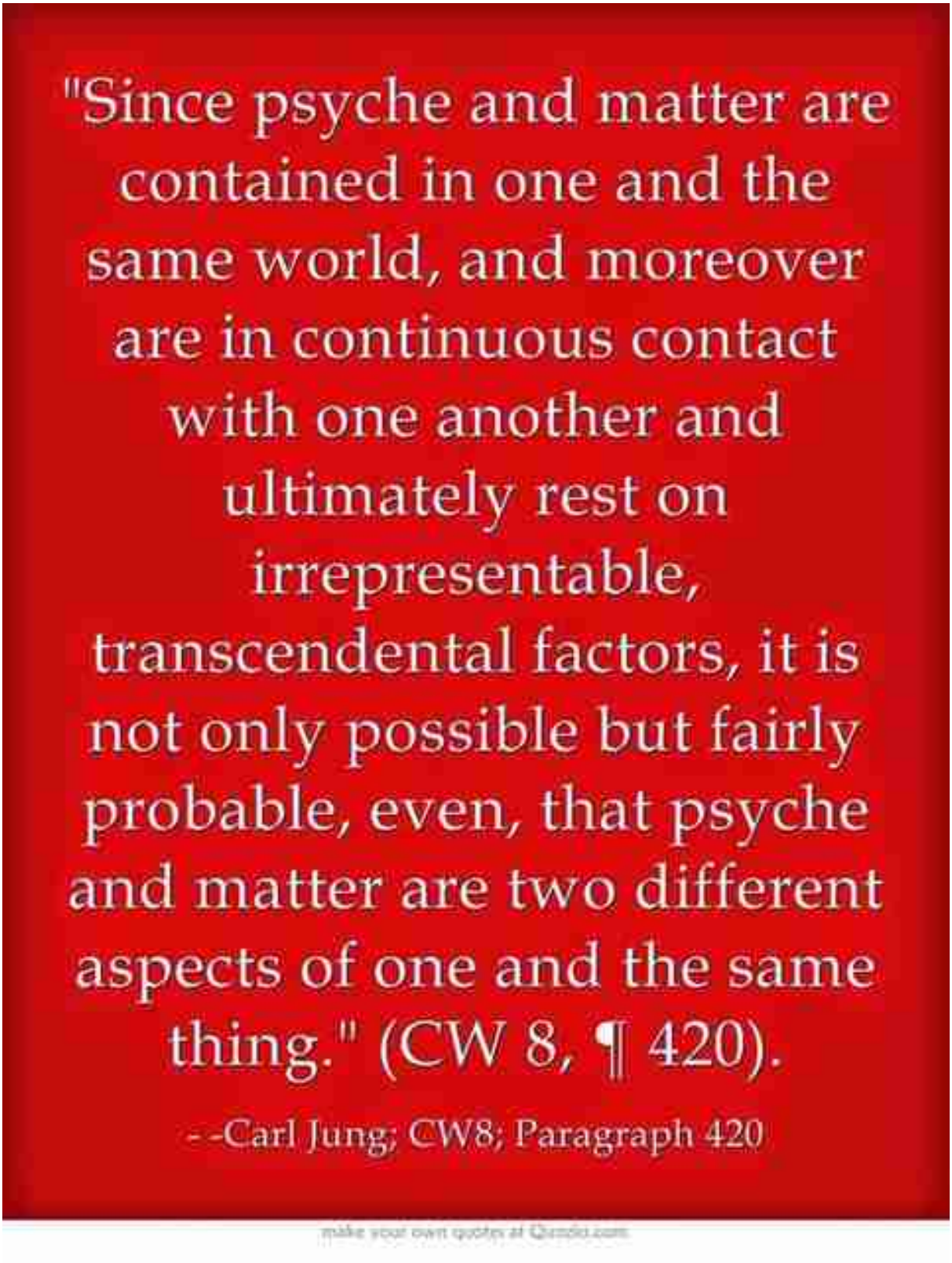
The ego never lacks moral and rational counterarguments, which one cannot and should not set aside so long as it is possible to hold on to them.
For you only feel yourself on the right road when the conflicts of duty seem to have resolved themselves, and you have become the victim of a decision made over your head or in defiance of the heart.
From this we can see the numinous power of the self, which can hardly be experienced in any other way.
For this reason the experience of the self is always a defeat for the ego.
The extraordinary difficulty in this experience is that the self can be distinguished only conceptually from what has always been referred to as ”God,” but not practically. Both concepts apparently rest on an identical numinous factor which is a condition of reality.
The ego enters into the picture only so far as it can offer resistance, defend itself, and in the event of defeat still affirm its existence.
The prototype of this situation is Job’s encounter with Yahweh.
This hint is intended only to give some indication of the nature of the problems involved.
From this general statement one should not draw the overhasty conclusion that in every case there is a hybris of ego-consciousness which fully deserves to be overpowered by the unconscious.
That is not so at all, because it very often happens that ego-consciousness and the ego’s sense of responsibility are too weak and need, if anything, strengthening.
But these are questions of practical psychotherapy, and I mention them here only because I have been accused of underestimating the importance of the ego and giving undue prominence to the unconscious.
This strange insinuation emanates from a theological quarter.
Obviously my critic has failed to realize that the mystical experiences of the saints are no different from other effects of the unconscious. Carl Jung, Mysterium Coniunctionis, Page 545, Para 778.

Carl Jung: “We, as heirs to these riches, do not find our heritage at all easy to enjoy.” (2015-02-07 15:58)

The soul descending from heaven is identical with the dew, the aqua divina, which, as the Rosarium, quoting Hermes, explains, is ”Rex de coelo descenderis.”
Hence this water is itself crowned and forms the ”diadem of the heart” in apparent contradiction to the earlier statement that the ashes were the diadem. It is difficult to tell whether the alchemists were so hopelessly muddled that they did not notice these flat contradictions, or whether their paradoxes were sublimely deliberate.
I suspect it was a bit of both, since the ignorantes, stulti, fatui would take the texts at their face value and get bogged

in the welter of analogies, while the more astute reader, realizing the necessity for
symbolism, would handle it like a virtuoso with no trouble at all. Intellectual responsibility seems always to have been the alchemists' weak spot, though a few of them tell us plainly enough how we are to regard their peculiar language.
The less respect they showed for the bowed shoulders of the sweating reader, the greater was their obligation, willing or unwilling, to the unconscious, for the infinite variety of their images and paradoxes points to a psychological fact of prime importance, namely the indefiniteness of the archetype with its multitude of meanings, all presenting different facets of a single, simple truth.
The alchemists were so steeped in their inner experiences that their sole concern was to devise fitting images and expressions regardless of whether these were intelligible or not.
Although in this respect they remained behind the times, they nevertheless performed the inestimable service of having constructed a phenomenology of the unconscious long before the advent of psychology.
We, as heirs to these riches, do not find our heritage at all easy to enjoy.
Yet we can comfort ourselves with the reflection that the old masters were equally at a loss to understand one another, or that they did so only with difficulty.
Thus the author of the Rosarium says that the "antique Philosophi tarn obscure quam confuse scripserunt," so that they only baffled the reader or put him off altogether.
For his part, he says, he would make the "experimentum verissimum" plain for all eyes to see and reveal it "in the most certain and human manner" and then proceeds to write exactly like all the others before him.
This was inevitable, as the alchemists did not really know what they were writing about.
Whether we know today seems to me not altogether sure.
At any rate we no longer believe that the secret lies in chemical substances, but that it is rather to be found in one of the darker and deeper layers of the psyche, although we do not know the nature of this layer.
Perhaps in another century or so we shall discover a new darkness from which there will emerge something we do not understand, but whose presence we sense with the utmost certainty. Carl Jung, CW 16, Page 287. Par 497.

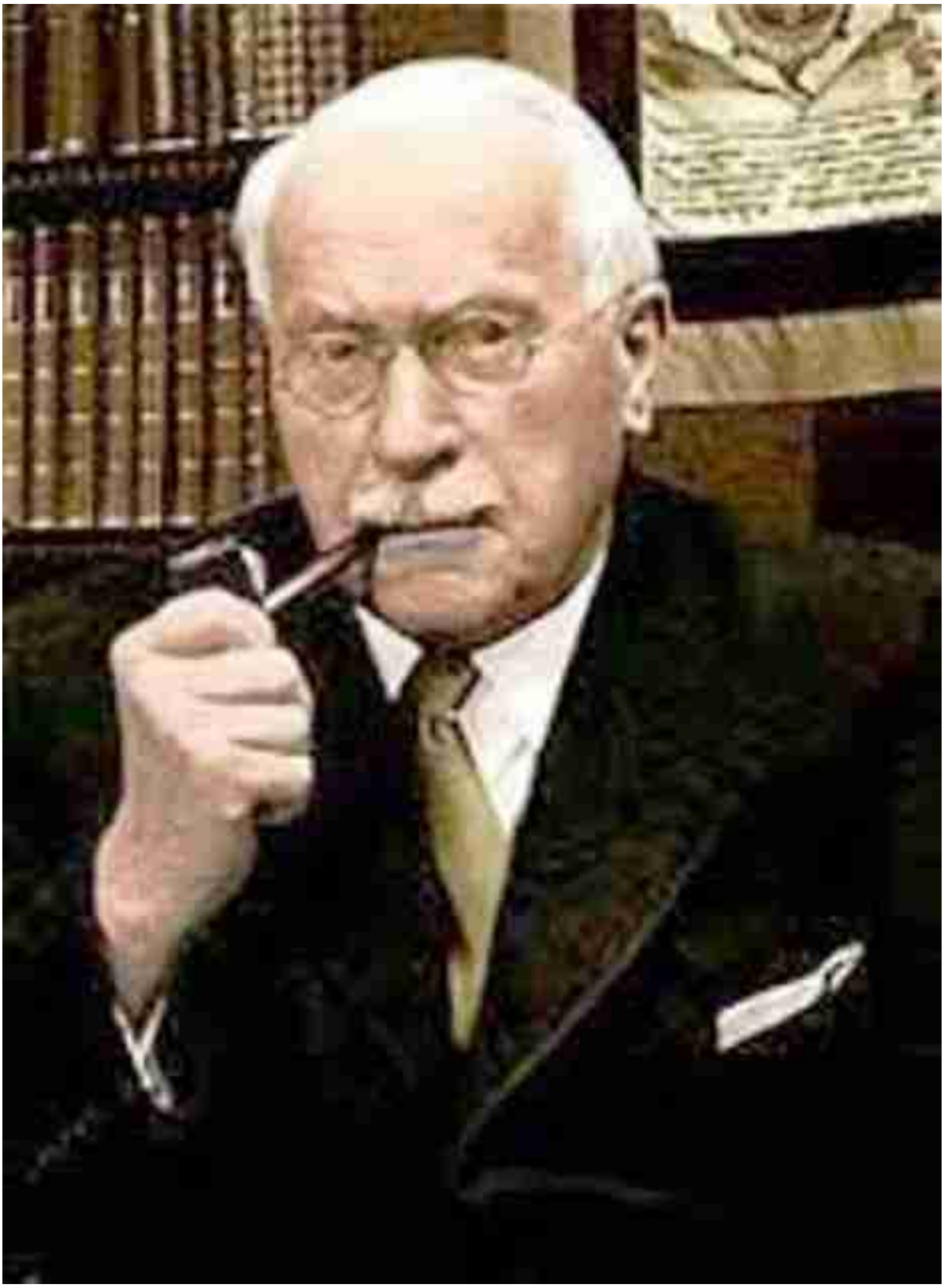
Carl Jung: “Since psyche and matter are contained in one and the same world…” **(2015-02-07 16:24)**



[Carl Jung: “Since psyche and matter are contained in one and the same world…”]
Since psyche and matter are contained in one and the same world, and moreover are in continuous contact with

one another and ultimately rest on irrepresentable, transcendental factors, it is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing.
The synchronicity phenomena point, it seems to me, in this direction, for they show that the nonpsychic can behave like the psychic, and vice versa, without there being any causal connection between them.
Our present knowledge does not allow us to do much more than compare the relation of the psychic to the material world with two cones, whose apices, meeting in a point without extension—a real zero-point—touch and do not touch.
In my previous writings I have always treated archetypal phenomena as psychic, because the material to be expounded or investigated was concerned solely with ideas and images.
The psychoid nature of the archetype, as put forward here, does not contradict these earlier formulations; it only means a further degree of conceptual differentiation, which became inevitable as soon as I saw myself obliged to undertake a more general analysis of the nature of the psyche and to clarify the empirical concepts concerning it, and their relation to one another.
Just as the ”psychic infra-red,” the biological instinctual psyche, gradually passes over into the physiology of the organism and thus merges with its chemical and physical conditions, so the ”psychic ultra-violet,” the archetype, describes a field which exhibits none of the peculiarities of the physiological and yet, in the last analysis, can no longer be regarded as psychic, although it manifests itself psychically.
But physiological processes behave in the same way, without on that account being declared psychic.
Although there is no form of existence that is not mediated to us psychically and only psychically, it would hardly do to say that everything is merely psychic.
We must apply this argument logically to the archetypes as well.
Since their essential being is unconscious to us, and still they are experienced as spontaneous agencies, there is probably no alternative now but to describe their nature, in accordance with their chiefest effect, as ”spirit,” in the sense which I attempted to make plain in my paper ”The Phenomenology of the Spirit in Fairytales.”
If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general.
In archetypal conceptions and instinctual perceptions, spirit and matter confront one another on the psychic plane.
Matter and spirit both appear in the psychic realm as distinctive qualities of conscious contents.
The ultimate nature of both is transcendental, that is, irrepresentable, since the psyche and its contents are the only reality which is given to us without a medium. Carl Jung, CW 8, Pages 215-216.

Carl Jung: “There were and there are simply not enough doctors who have any reliable training in psychotherapy.” (2015-02-07 17:14)



To Edmund Kaufmann

5552

Dear Minister, January 1950
Permit me, as a foreigner, the liberty of claiming your valuable time in a matter affecting your state.
I am writing to you at the instigation of Dr. W. Bitter director of the Psychotherapeutic Teaching Institute in Stuttgart.
The existence of this Institute is threatened, partly as a result of financial difficulties, but for the other and most important part through the union of neurologists under the leadership of Prof. Kretschmer.
The Institute trains not only physicians but also laymen for psychotherapeutic work.
For professional and prestige reasons, this work is a thorn in the flesh of psychiatrists and professional neurologists.
We have had the same trouble in Switzerland and are still suffering from it.
However, with a great effort I have succeeded in pushing it through that lectures on the psychology and therapy of the neuroses shall be held at the Medical Faculty here.
And two years ago an Institute similar in principle to the Stuttgart one was founded in Zurich.
Today, with the exception of London, Berlin, and Zurich, there is no University or Medical Faculty or any other Institute where the necessary specialists and their assistants receive an adequate amount
of psychological training.
The Stuttgart Institute is a praiseworthy exception.
The tremendous spread of neuroses in our time makes it imperatively necessary that physicians and their assistants should be trained in psychology.
As there are far too few specialists (precisely because they have not been psychologically trained at the Universities), the medical psychotherapist as well as a Psychotherapeutic Institute are
dependent on the collaboration of trained laymen.
In my very extensive international practice I have for decades had lay assistants and could not have managed without their help.
There were and there . are simply not enough doctors who have any reliable training in psychotherapy.
This requires a thorough knowledge of psychology which is not taught at psychiatric clinics.
Psychotherapeutic Teaching Institutes are of great social importance and fill a painful gap in the University medical curriculum.
Though I am a doctor myself-medicus medicum non decimat-I must nevertheless state with regret that it is just the doctors who are the greatest hindrance to our endeavours.
The professional spirit is always inimical even to the most useful innovation.
One has only to think of the lamentable attitude of the medical profession to antisepsis and the combatting of puerperal fever!
Again and again I am confronted with the positively abysmal ignorance of my near colleagues, the psychiatrists, as regards the psychology and treatment of the neuroses.
Compared with our European backwardness, at least psychosomatic medicine is making considerable headway in America .
It would therefore be a cultural act of far-reaching significance if the flourishing Stuttgart Institute could be kept alive.
In the hope, dear Minister, that you will not take offense at the free expression of my views,
I remain, with respectful regards,
Yours very truly,
C. G. JUNG Carl Jung, Letters Vol. 1, Pages 542-544.

Carl Jung: “There is no point in delivering oneself over to it to the last drop.” **(2015-02-08 06:57)**

Anonymous
Dear Dr. N., 2 December 1937

5554

I have the feeling that you are really going a bit too far.
We should make a halt before something destructive.
You know what my attitude is to the unconscious.
There is no point in delivering oneself over to it to the last drop.
If that were the right procedure, nature would never have invented consciousness, and then the animals would be the ideal embodiments of the unconscious.
In my view it is absolutely essential always to have our consciousness well enough in hand to pay sufficient attention to our reality, to the Here and Now.
Otherwise we are in danger of being overrun by an unconscious which knows nothing of this human world of ours.
The unconscious can realize itself only with the help of consciousness and under its constant control .
At the same time consciousness must keep one eye on the unconscious and the other focused just as clearly on the potentialities of human existence and human relationships.
I certainly don't want to interfere, but before I go to India I would beg you to reflect on this warning.
With kindest regards,
Yours,
Carl Carl Jung, Letters Vol. 1, Pages 239-240.

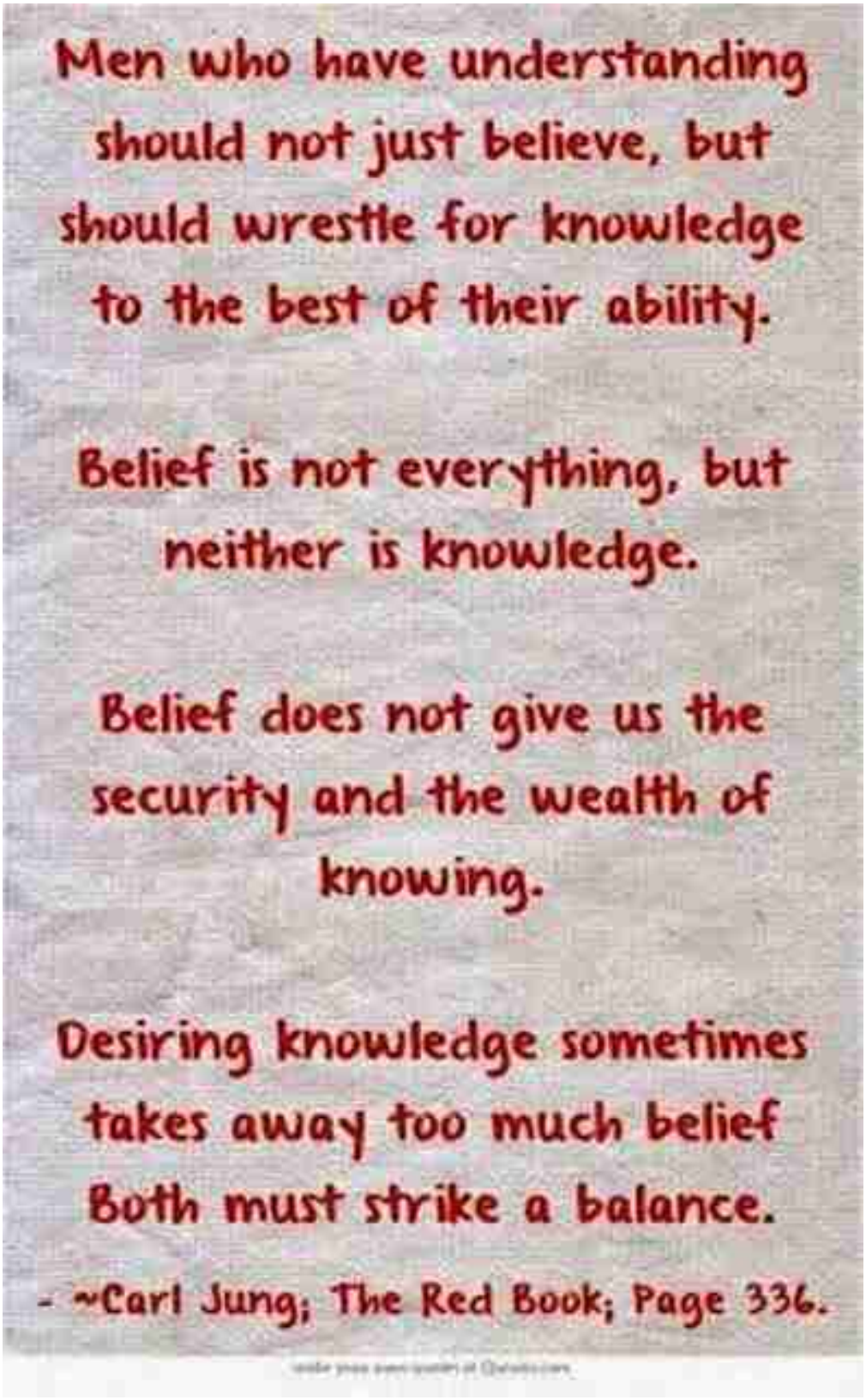
Carl Jung: "I am afraid that the mere fact of my presence takes you away from yourself..."] **(2015-02-08 07:18)**

To Fanny Bowditch
Dear Miss Bowditch, 22 October 1916
It is understandable that, as long as you look at other people and project your own psychology into them, you can never reach harmony with yourself.

5556

I am afraid that the mere fact of my presence takes you away from yourself so that it will be necessary for you to devalue you: such an extent that you can concentrate your libido on your Own individuality.
I have no objection as long as this procedure serves your best interest.
I know that this is the way of not a few people.
However I must ask you for patience.
I have to enter military service at the end of the week and I shall return only at the beginning of December.
But then I am willing to start work with you.
I realize that under the circumstances you have described you feel the need to see clearly.
But your vision will become clear only when you can look into your own heart.
Without, everything seems discordant; only within does it coalesce into unity.
Who looks outside dreams; who looks inside awakes.
With best regards,
Yours sincerely,
DR. JUNG Carl Jung, Letters Vol. 1, Page 33

Carl Jung: "The question then is: Why don't we believe any more?" **(2015-02-08 07:31)**



To Pastor Walther Uhsadel
Dear Pastor Ubsadel, 18 August 1936

5558

I have now read your little book on prayer with great interest and 1 have to agree with all of it on the assumption that you are speaking to believers or at least to people who are capable of believing.
You simply take belief for granted.
But this presupposition is to a large extent no longer valid and therein lies the whole difficulty.
If we believe. then any discussion about prayer is superfluous because it is self-evident.
But if we don't believe, it seems to me pointless to talk about prayer.
The question then is: Why don't we believe any more?
How does one get to believe?
Whence does modern man derive any certainty that the circle of the world is open towards the Divine?
The unbeliever knows as well as anybody else that this world is in a frightful mess and always was.
This knowledge alone has probably never yet prompted any modern man to believe. On the contrary!
God's perfection would lead one to expect a perfect work of creation and not this sorry semi-hell of laziness, stupidity, and wickedness.
Misery does not always teach prayer by any means but far more often cursing, violence, and criminality.
Among the educated today I have as a rule to deal with people who are incapable of believing and whom I cannot condemn on that account.
They are profoundly alienated from the Church as well as from religion because all they hear is "Thou shalt" when they don't know anyway how they could fulfil this commandment.
What modern man needs and what would afford the only possibility of a religious attitude is precisely not an effort of the will and not moral compulsion, but rather the experience that his view of the world, which
reflects his hybris of consciousness, is really and truly inadequate.
This experience is possible only when something happens to him personally which is not of his conscious doing.
It is only the experience of the spontaneous activity of the psyche, independent of his will and consciousness, that has this power of conviction.
It seems to me that the most important task of the educator of the soul would be to show people the way to the primordial experience which most clearly befell St. Paul, for example, on the road to Damascus.
In my experience this way opens up only during the psychic development of the individual.
Naturally I'm speaking of educated people.
That collective effects also occur is shown by the amazing success of the Oxford Movement.
My own personal view is that this is merely a psychologie des foules with a prognosis to match.
The turning away of educated people from the churches is a momentous loss, for it means a slipping of the Church down to a lower, popular level and hence an impoverishment of spiritual life.
A Church that has only the support of the masses can hardly be distinguished from the State.
It seems to me that Protestantism has lost contact with the individual personality in the most disastrous way.
The absence of personal confession and of the exceedingly important function of the directeur de conscience is, in a sense, the cause of a dangerous alienation of minds.
I hope you will not be offended by the candour of my remarks.
Nobody is more poignantly aware of the necessity of religious convictions than I, but just for that reason I am concerned most of all about the technical question of the way in which religious experience may, so to speak, be induced. With kind regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 216-217.

Carl Jung on “Instinct and Will.” **(2015-02-08 08:19)**

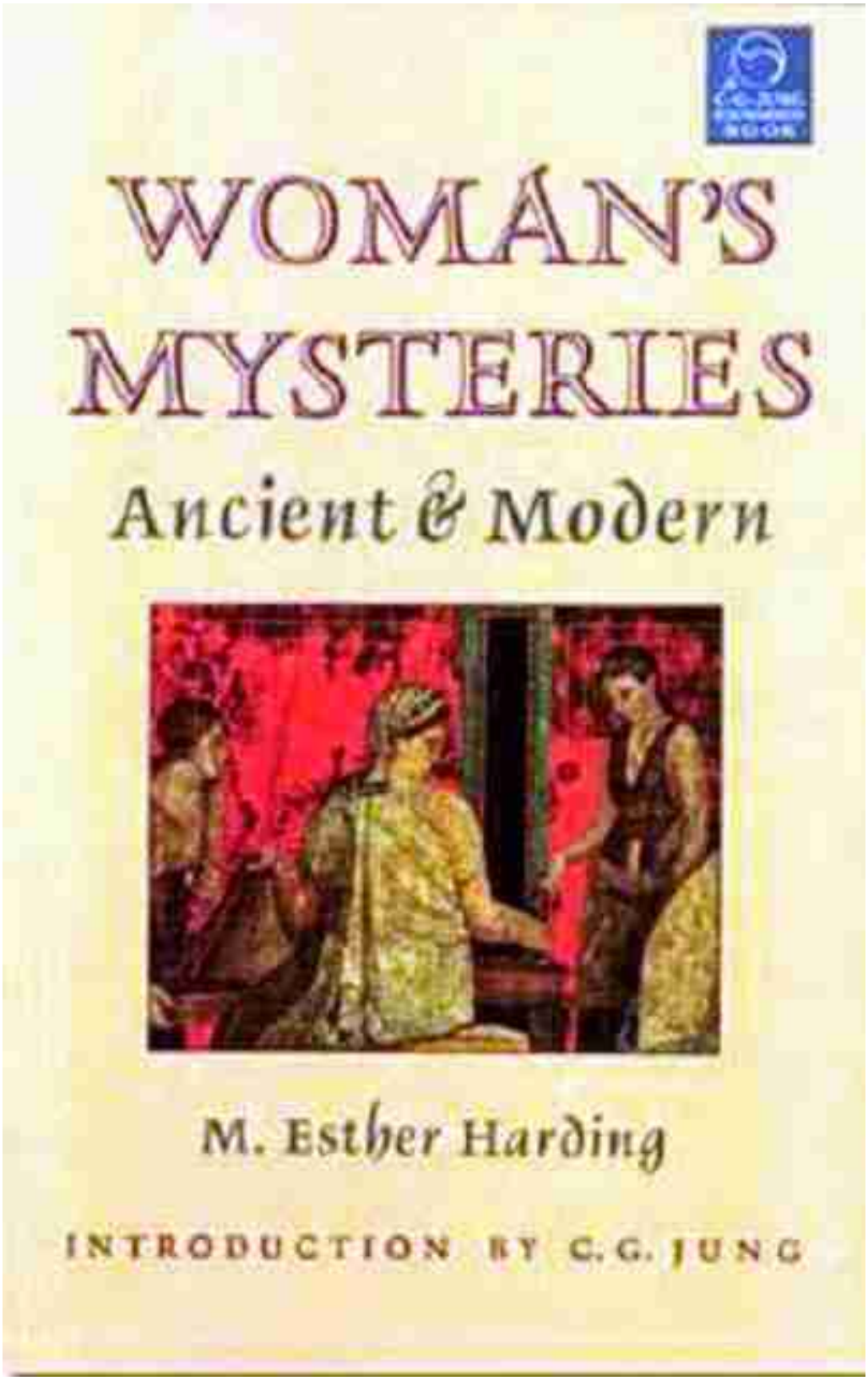
Whereas, in the course of the nineteenth century, the main concern was to put the unconscious on a philosophical footing, towards the end of the century various attempts were made in different parts of Europe, more or less simultaneously and independently of one another, to understand the unconscious experimentally or empirically.
The pioneers in this field were Pierre Janet in France and Sigmund Freud in the old Austria.
Janet made himself famous for his investigation of the formal aspect,
Freud for his researches into the content of psychogenic symptoms.
I am not in a position here to describe in detail the transformation of unconscious contents into conscious ones, so must content myself with hints.
In the first place, the structure of psychogenic symptoms was successfully explained on the hypothesis of unconscious processes.
Freud, starting from the symptomatology of the neuroses, also made out a plausible case for dreams as the mediators of unconscious contents.
What he elicited as contents of the unconscious seemed, on the face of it, to consist of elements of a personal nature

that were quite capable of consciousness and had therefore been conscious under other conditions.
It seemed to him that they had ”got repressed” on account of their morally incompatible nature.
Hence, like forgotten contents, they had once been conscious and had become subliminal, and more or less irrecoverable, owing to a counter-effect exerted by the attitude of the conscious mind.
By suitably concentrating the attention and letting oneself be guided by associations—that is, by the pointers still existing in consciousness—the associative recovery of lost contents went forward as in a mnemo-technical exercise.
But whereas forgotten contents were irrecoverable because of their lowered threshold-value, repressed contents owed their relative irrecoverability to a check exercised by the conscious mind.
This initial discovery logically led to the interpretation of the unconscious as a phenomenon of repression which could be understood in personalistic terms.
Its contents were lost elements that had once been conscious.
Freud later acknowledged the continued existence of archaic vestiges in the form of primitive modes of functioning, though even these were explained personalistically.
On this view the unconscious psyche appears as a subliminal appendix to the conscious mind.
The contents that Freud raised to consciousness are those which are the most easily recoverable because they have the capacity to become conscious and were originally conscious.
The only thing they prove with respect to the unconscious psyche is that there is a psychic limbo somewhere beyond consciousness.
Forgotten contents which are still recoverable prove the same.
This would tell us next to nothing about the nature of the unconscious psyche did there not exist an undoubted link between these contents and the instinctual sphere.
We think of the latter as physiological, as in the main a function of the glands.
The modern theory of internal secretions and hormones lends the strongest support to this view.
But the theory of human instincts finds itself in a rather delicate situation, because it is uncommonly difficult not only to define the instincts conceptually, but even to establish their number and their limitations.
In this matter opinions diverge.
All that can be ascertained with any certainty is that the instincts have a physiological and a psychological aspect.
Of great use for descriptive purposes is Pierre Janet’s view of the ”partie superieure et inferieure d’une fonction.”
The fact that all the psychic processes accessible to our observation and experience are somehow bound to an organic substrate indicates that they are articulated with the life of the organism as a whole and therefore partake of its dynamism—in other words, they must have a share in its instincts or be in a certain sense the results of the action of those instincts.
This is not to say that the psyche derives exclusively from the instinctual sphere and hence from its organic substrate.
The psyche as such cannot be explained in terms of physiological chemistry, if only because, together with ”life” itself, it is the only ”natural factor” capable of converting statistical organizations which are subject to natural law into ”higher” or ”unnatural” states, in opposition to the rule of entropy that runs throughout the inorganic realm.
How life produces complex organic systems from the inorganic we do not know, though we have direct experience of how the psyche does it.
Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature.
Even so, the psyche is to some extent dependent upon processes in the organic substrate.
At all events, it is highly probable that this is so.
The instinctual base governs the partie inferieure of the function, while the partie superieure corresponds to its predominantly ”psychic” component.
The partie inferieure proves to be the relatively unalterable, automatic part of the function, and the partie superieure the voluntary and alterable part.
The question now arises: when are we entitled to speak of ”psychic” and how in general do we define the ”psychic” as distinct from the ”physiological”?
Both are life-phenomena, but they differ in that the functional component characterized as the partie inferieure has an unmistakably physiological aspect.
Its existence or nonexistence seems to be bound up with the hormones.

Its functioning has a compulsive character: hence the designation ”drive.”
Rivers asserts that the ”all-or-none reaction” is natural to it, i.e., the function acts altogether or not at all, which is specific of compulsion.
On the other hand the partie superieure, which is best described as psychic and is moreover sensed as such, has lost its compulsive character, can be subjected to the will and even applied in a manner contrary to the original instinct.
From these reflections it appears that the psychic is an emancipation of function from its instinctual form and so from the compulsiveness which, as sole determinant of the function, causes it to harden into
a mechanism.
The psychic condition or quality begins where the function loses its outer and inner determinism and becomes capable of more extensive and freer application, that is, where it begins to show itself accessible to
a will motivated from other sources.
At the risk of anticipating my programme, I cannot refrain from pointing out that if we delimit the psyche from the physiological sphere of instinct at the bottom, so to speak, a similar delimitation imposes itself at the top.
For, with increasing freedom from sheer instinct the partie superieure will ultimately reach a point at which the intrinsic energy of the function ceases altogether to be oriented by instinct in the original sense,
and attains a so-called ”spiritual” form.
This does not imply a substantial alteration of the motive power of instinct, but merely a different mode of its application.
The meaning or purpose of the instinct is not unambiguous, as the instinct may easily mask a sense of direction other than biological, which only becomes apparent in the course of development
Within the psychic sphere the function can be deflected through the action of the will and modified in a great variety of ways.
This is possible because the system of instincts is not truly harmonious in composition and is exposed to numerous internal collisions.
One instinct disturbs and displaces the other, and, although taken as a whole it is the instincts that make individual life possible, their blind compulsive character affords frequent occasion for mutual injury.
Differentiation of function from compulsive instinctuality, and its voluntary application, are of paramount importance in the maintenance of life.
But this increases the possibility of collision and produces cleavages—the very dissociations which are forever putting the unity of consciousness in jeopardy.
In the psychic sphere, as we have seen, the will influences the function.
It does this by virtue of the fact that it is itself a form of energy and has the power to overcome another form.
In this sphere which I define as psychic, the will is in the last resort motivated by instincts—not, of course, absolutely, otherwise it would not be a will, which by definition must have a certain freedom of choice.
”Will” implies a certain amount of energy freely disposable by the psyche.
There must be such amounts of disposable libido (or energy), or modifications of the functions would be impossible, since the latter would then be chained to the instincts—which are in themselves extremely
Conservative and correspondingly unalterable—so exclusively that no variations could take place, unless it were organic variations.
As we have already said, the motivation of the will must in the first place be regarded as essentially biological.
But at the (permitting such an expression) upper limit of the psyche, where the function breaks free from its original goal, the instincts lose their influence as movers of the will.
Through having its form altered, the function is pressed into the service of other determinants or motivations, which apparently have nothing further to do with the instincts.
What I am trying to make clear is the remarkable fact that the will cannot transgress the bounds of the psychic sphere: it cannot coerce the instinct, nor has it power over the spirit, in so far as we understand by this something more than the intellect.
Spirit and instinct are by nature autonomous and both limit in equal measure the applied field of the will.
Later I shall show what seems to me to constitute the relation of spirit to instinct.
Just as, in its lower reaches, the psyche loses itself in the organic-material substrate, so in its upper reaches it resolves

itself into a ”spiritual” form about which we know as little as we do about the functional basis of instinct.
What I would call the psyche proper extends to all functions which can be brought under the influence of a will.
Pure instinctuality allows no consciousness to be conjectured and needs none.
But because of its empirical freedom of choice, the will needs a supraordinate authority, something like a consciousness of itself, in order to modify the function.
It must ”know” of a goal different from the goal of the function.
Otherwise it would coincide with the driving force of the function.
Driesch rightly emphasizes: ”There is no willing without knowing.”
Volition presupposes a choosing subject who envisages different possibilities.
Looked at from this angle, psyche is essentially conflict between blind instinct and will (freedom of choice).
Where instinct predominates, psychoid processes set in which pertain to the sphere of the unconscious as elements incapable of consciousness.
The psychoid process is not the unconscious as such, for this has a far greater extension.
Apart from psychoid processes, there are in the unconscious ideas and volitional acts, hence something akin to conscious processes; but in the instinctual sphere these phenomena retire so far into the background that the term ”psychoid” is probably justified.
If, however, we restrict the psyche to acts of the will, we arrive at the conclusion that psyche is more or less identical with consciousness, for we can hardly conceive of will and freedom of choice without consciousness.
This apparently brings us back to where we always stood, to the axiom psyche = consciousness.
What, then, has happened to the postulated psychic nature of the unconscious? Carl Jung, CW 8, Pages 178-181, Para 371-381

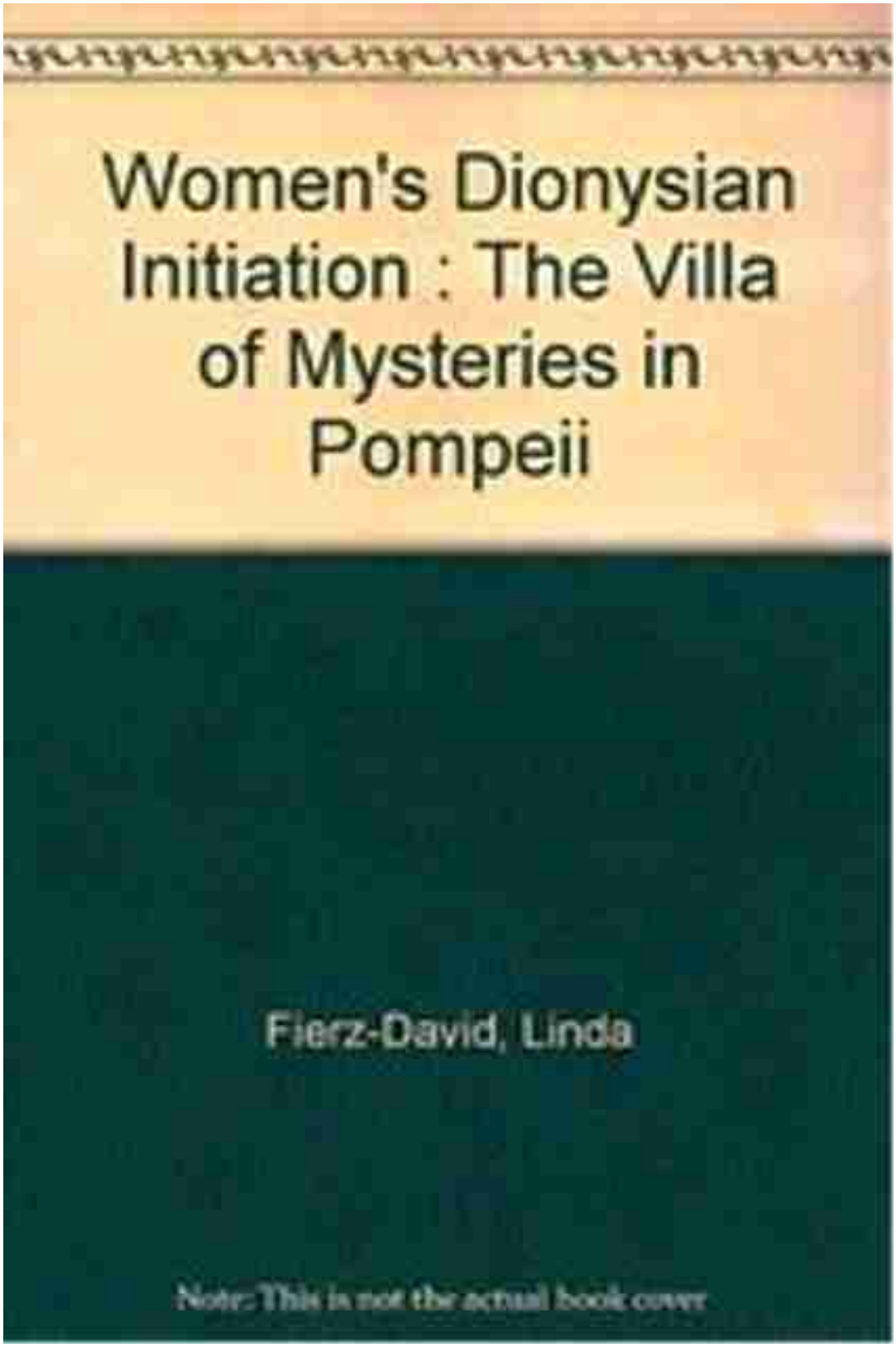
Carl Jung: "The question of women's initiation pictures is obscure..." **(2015-02-08 15:58)**



To Wellmann W. Schmied
Dear Sir, 5 November 1942

5564

With regard to your question about the black sun, Baudelaire's ”soleil noir”1 is by no means an exception.
The idea of a counter earth occurs, for instance, in the Pythagorean system, and we find the sol niger3 in alchemy, also the ignis niger.
The corresponding idea of a black moon does not exist, because this would coincide with the new moon and so is already anticipated.
The moon plays a considerable role with women, while the sun-vision occurs both with women and men.
The question of women's initiation pictures is obscure in so far as the archetypal material in this respect is not nearly so extensive as men's.
This for the simple reason that the initiations were evolved and handed down chiefly by men.



Nevertheless there are all sorts of clues in Greek mythology (also in primitive psychology).
I would particularly draw your attention to the figures of Hecate, Demeter, and Kore, and the Magna Mater.
It is this last figure that plays the most important and most repellent role in female initiations.
The ”terrible” refers to her.

You will find something about it in Kerenyi and Jung : Einfiihrung in das Wesen der Mythologie (Pantheon Akademische Verlagsanstalt, Amsterdam and Leipzig, 194).
Much of interest also in H. Thurnwald : Menschen der Siidsee (Enke Verlag, Stuttgart, 1937) .
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 322-323.

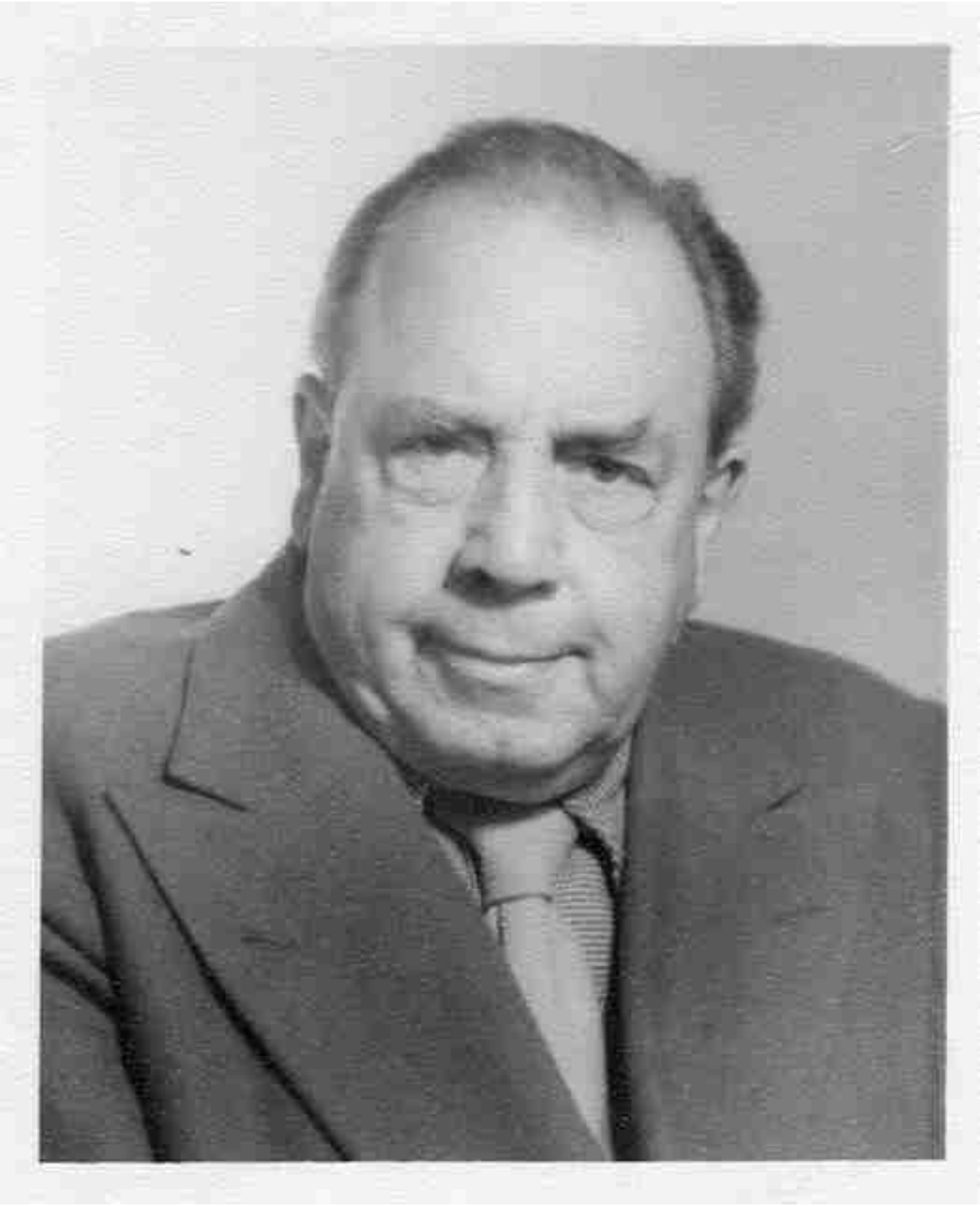
Carl Jung: “I can scarcely feel my way into a psyche that has not grown up on any soil.” **(2015-02-08 16:36)**

To Erich Neumann
My dear Neumann, 22 December 1935

5568

Don’t grow any grey hairs for having overlooked my 60th birthday!
To me the abstract number means nothing. I much prefer to know, or to bear from you, what you are doing.
What the European Jews are doing I know already, but I am extraordinarily interested in what the Jews are doing on their own archetypal soil.
Analytical psychology (or as it is now called, complex psychology) has its roots deep in Europe, in the Christian Middle Ages, and ultimately in Greek philosophy.
The connecting link was missing for so long bas now been found, and it is alchemy as Silberer correctly surmised.
Unfortunately, rationalistic psychologism broke his neck for him.
The ”cultivated Jew” is always on the way to becoming a ”non-Jew.”
You are quite right: the way does not go from good to better, but dips down first to the historical data.
I usually point out to most of my Jewish patients that it stands to reason they are Jews.
I wouldn’t do this had f not so often seen Jews who imagined they were something else.
For them ”Jewishness” is a species of personal insult.
_ . . I find your very positive conviction that the soil of Palestine is essential for Jewish individuation most valuable.
How does this square with the fact that Jews in general have lived much longer in other• countries than in Palestine?
Even Moses Maimonides preferred Cairo Fostat although he had the opportunity of living in Jerusalem.
Is it the case that the Jew is so accustomed to being a non-Jew that he needs the Palestinian soil in concreto to be reminded of his Jewishness?
I can scarcely feel my way into a psyche that has not grown up on any soil.
With heartiest wishes for your continued well-being,
Your ever devoted,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 206-207.

Carl Jung: “An introvert would have forgotten the greater part of the world…” **(2015-02-09 06:54)**



To J. B. Priestley
Dear Mr. Priestley, 9 August 1946
Thank you very much for the copy of your talk and for the book.
I have read both in the meantime.
I cannot say how much I enjoyed your most luminous and comprehensive talk.

It is really remarkable how you succeeded in getting your vast subject together and making a whole of it.
I must say I have never seen a better summary of my main ideas in such a concise form.
It is a masterpiece.
I have also read your novel with greatest interest.
I was particularly impressed by the way in which you make your figures real.
They are complete characters.
The next impression was the atmosphere you give to places and situations.
As a psychologist I could not help noticing your extraverted hero, who lives the better part of a human life forgetting nothing but himself and his fatal relatedness to certain human beings.
An introvert would have forgotten the greater part of the world in order to work out the secret of his relationship to the little girl and her mystery.
And she would have married him as soon as possible in order to show him that she is no mystery at all.
But Gregory needed 30 years and a bad slump into a prolonged brown study in order to remember himself.
The most impressive dissolution of the magic family represents one of the most characteristic experiences of an extravert.
An introvert-if the gods are favourable to him -might discover how positively, even magically attractive people can be.
He would also need 30 years or more.
Your novel has given me the chance of meeting some more individuals and of sharing some more human lives.
We live in so many lives and so many lives live in us, that’s where you take it.
My best thanks!
Yours truly,
C.G. Jung Carl Jung, Letters Vol. 1, Page 440.
Note: P. gave a BBC talk ”Description of a Visit to Carl Gustav Jung” on 18 June 1946 and sent Jung a copy together with his Bright Day (1946).

Carl Jung's Birthday wishes to Jolande Jacobe **(2015-02-09 10:43)**

To Iolande Jacobi
Dear Dr. Jacobi, 24 March 1950
I have heard that tomorrow you celebrate your 60th birthday.
I wouldn't want to miss this opportunity of expressing my hearty felicitations. Above all, this is the day when I must remember with gratitude all the persevering and self-sacrificing work you have done throughout the years to spread and develop my ideas.
I can only hope and wish that your health will continue to sustain your characteristic energy and working capacity so that the latter remain undiminished without detriment to the former.
To this end I also wish you that wise limitation which is the art to be learnt in the 7th decade.

5572

In multos annos!
In enduring friendship,
C.G. Jung Carl Jung, Letters Vol. 1, Page 551.

Carl Jung: ”America is the most tragic country in the world to-day.” (2015-02-09 15:19)

America Facing Its Most Tragic Moment
America is the most tragic country in the world to-day.
Prudery is always the cover for brutality.
The chivalry of the South is a reaction against its instinctive desire to imitate the negro.
The American women have to work harder than any other women to attract the men of their country.
The reason American girls like to marry foreigners is not love of titles, but love of men who are a little dangerous.
America is the most emotional country, and the country of the greatest self-control.
The effort to maintain self-control in the face of brutal instinct makes us a land of neurasthenics.
In America you distrust a man if he has more than one idea.
American wives have thrown themselves into social activity because they are not happy with their husbands. Neither the men nor the women know this.
The regeneration of America depends on whether it has the courage to face itself.
Eliminate prudery and America may become the greatest country the world has ever known.
American women rule the home because the American men have not yet learned to love them.
[NB. This is a transcription of an interview given in 1912 by Carl Jung to the New York Times. I have reproduced it here because I find Jung’s comments to be striking and prescient. I urge everyone to consider them carefully.]
”When I see so much refinement and sentiment as I see in America, I look always for an equal amount of brutality. The pair of opposites – you find them everywhere.” said Dr. Carl Jung, the Swiss psychiatrist, who is here in attendance upon one of the many medical conventions.
”I find the greatest self-control in the world among the Americans – and I search for its cause. Why should there be so much self-control, I ask myself – in America – and I find for an answer brutality. I find a great deal of prudery. What is the cause, I ask, and I discover brutality. Prudery is always the cover for brutality. Is is necessary – it makes life possible until you discover the brute and take real control of it. When you do that in America, then you will be the most emotional, the most temperamental, the most fully developed people in the world.
”It seems to me that you are about to discover yourselves. You have discovered everything else – all the land of this continent, all the resources, all the hidden things of Nature which can server you in the building of your Nation. You

have built your big cities and crowded your cities with theatres and clubs and cathedrals and school-houses. It is al ready and waiting for you to use to some great end when you shall discover yourselves. To do that you will have to study your own self-control; you will have to analyze your own consciousness; you will have to admit that have been hiding from yourselves ever since the Puritans and Huguenots came to the country.

”You will not be ashamed of the brutality when you understand it, and as soon as you understand it, it will be transformed into great emotions which shall give impetus to your National development, far beyond what you now hope for. Your success in all the big things of art and literature will astound Europe, as to-day it is astounded by your great systems of business and philanthropy.

”In America. as in all countries entered by a conquering race, the conquerors always drop toward the level of the conquered, for it is much easier to go down ten feet than to climb up one. The whole effort toward human development is to push us up that one foot, and if we let go of any of the things which we have gained by civilization, we slip quickly. In South Africa the Dutch, who were at the time of their colonizing a developed and civilized people, dropped to a much lower level because of their contact with the savage races. The savage inhabitants of a country have to be mastered. In the attempt to master, brutality rises in the master. He must be ruthless. He must sacrifice everything soft and fine for the sake of mastering savages. Their influence is very great; the more surely they are dominated, the more savage the master must become. The slave has the greatest influence of all, because he is kept close to the one who rules him.

”In America the Indians do not influence you now; they have fallen back before your power, and they are very few. They influenced your ancestors. You, to-day, are influenced by the negro race, which not so long ago had to call you master. In the North the negro’s present influence is not great. In the South, where they are not given opportunities equal to the white race, their influence is very great. They are really in control.

”I notice that your Southerners speak with the negro accent; your women are coming to walk more and more like the negro. In the South I find what they call sentiment and chivalry and romance to be the covering of cruelty. Cruelty and chivalry are another pair of opposites. The Southerners treat one another very courteously, but they treat the negro as they would treat their own unconscious mind if they know what was in it. When I see a man in a savage rage with something outside himself, I know that he is, in reality, wanting to be savage toward his own unconscious self.”

This world ”unconscious” which Dr. Jung uses constantly signifies to him all that lies below the threshold of that part of the mind which we recognize as conscious. He believes that in our growth, in childhood, and youth, we are storing this unconsciousness of ours with fears and hopes, likes and dislikes; that we push down instinctively into this forgetfulness all the facts which we refuse to face, or which we do not understand. In our maturity these facts and memories, prejudices, and passionate elements have the same vitality as at the moment of repression, and because they are hidden we do not recognized the part they play in our lives. They are likely in certain cases to dominate the conscious mind and to affect the health of the individual.

Jung and Freud in a New School

Dr. Carl Jung is the Professor Psychiatry and Psychology at the University of Zurich, where for years he has been doing work in Psychanalysis. He is well known in Europe through this work and through his writings. It was he who brought Dr. Sigmund Freud to the recognition of the older school of psychology, and together theses two men stand at the head of a school of thought which is considered by many students of the subject to give the most radical explanation of the human mind, and the most fundamental, since the beginning of its study. Dr. Jung lays emphasis upon the fact that psychanalysis brings to the surface of the conscious mind all the hidden memories and factors of the unconscious mind – which has so long been called the sub-conscious. He believes that, if a man can understand his hidden motives and impulses, he comes into a new power.

It is the search for this power as it is to be found in the individual, in the Nation, or the race which makes psychanalysis – in the eyes of its followers – the greatest human study being carries on to-day. Everything that science has discovered is used by these new psychologists. All the fruits of literatures, all the myths of the ancients, serve to reveal the hidden influences of man and society.

Psychanalysis came into maturity in a materialistic age when the followers of Darwin and Spencer believed that they had the whole truth and the full wisdom. All the explanations that were being given were ”scientific” and based upon what seemed to the scientist tangible proofs. The schools of neurologists and physiological psychologists all insisted that they, too, were scientific; but there were, nevertheless, many things still in the dark which seemed to

be of equal value with all that was known of the mind and its mechanism.

Dr. Sigmund Freud of Vienna in his study of the hysteria and insanity which came under his attention as a physician, was the first psychologist to persist in searching for the cause which science says must in every case precede an effect. Other psychologists had ascribed all mental derangements to physical causes, and yet had attained comparatively small results in the treatment of certain cases. This led Freud to believe that there was something besides a physical cause, and he went upon the theory that a mental effect might well have a mental cause in combination with a physical. This made him, in the eyes of his colleagues, a revolutionist, even though his method of study was more thoroughly scientific than that of his predecessors. The great number of cures that he can point to as a result of his method – psychanalysis – has forced his antagonists to accept much of what he has done, but the war between the new and the old method is still on in Europe, and its echoes are heard here in this country wherever physicians meet together to discuss hysteria, neurosis, and other manifestations of psychic derangement.

Dr. Carl Jung has proceeded on this same theory, and added to it other scientific processes. His classrooms are crowded with students, who are eager to understand what seems to many to be an almost miraculous treatment. His clinics are crowded with medical cases which have baffled other doctors, and he is here in America to lecture upon his subject. There is antagonism here, too, but Dr. Jung finds a growing interest in psychanalysis.

”Your America mind,” he says, ”is very direct. It is very logical. It deals so much of the time with what we call reality, that is, with the raw materials of life, in order to bring forth your great enterprises, your great buildings, that you have learned to think, to reason, upon abstractions. If a man in America sees there is some small gap in his business which must be filled to make the business effective, he does not think merely of his own peculiar enterprise, but he thinks of the gap in relation to all business enterprises like his, and he works out a method and is even likely to organize some great business as a result of having seen a small defect in his own private enterprise.

”That is what I call thinking in abstraction, and it is something which the human race is only now learning to do. In antiquity they knew the principles of machinery, but their minds were not equal to making the machines which should express these principles. In some way when they saw the stuff before them out of which the machine was to be made, they began to think of its form and to delight in it, and the decorated it, and they lost sight of its end, and, hence, never brought it into existence as an effective machine. In America you never lose sight of the end for which you are designing your great machinery of American life. Your end is effective business, the dealing with the raw material of life, and you have built up a great system.

”It is expected, because I am a European, that I will criticise America, and it is expected of me as a student of psychology that I should find fault with the way you think, with the way the American mind realizes itself, but I am not a critic: I am a psychanalyst. It is for me to try to understand, and where one understands one cannot judge; for if every effect has its cause, there must have been sufficient cause for the great effects that I find in your country, and I must search for the cause and not blame the effect.

”There is not question but that you have sacrificed many beautiful things to achieve your great cities and the domination of your wildernesses. To build so great a mechanism you must have smothered many growing things, but there must be somewhere a cause, and when you have discovered that your mechanism will not have its danger for you that it has to-day. Whatever a man builds is likely to devour him, and the builder in America is in danger of being destroyed – but why should I call him names for that reason? He has to express himself in big buildings, in trusts, in system, of which we in Europe have as yet only the beginnings. We envy you. We have not learned to think in such great abstractions – and are not in as great danger as you Americans.

Puritan Ancestry and Its Results.

”I believe much of this ability to build on a large scale, to crush everything which is in the way of that building, to destroy everything which hinders your processes and systems grows out of your Puritan ancestry. They had learned to think abstractly before they came here. The biggest problem of the Middle Ages was to learn to think. They chose the greatest abstraction of all, the idea of God, and they sacrificed everything to that idea. Countries went down before it, families were broken up by it, armies were slaughtered in the attempt to learn to think of God, and your Puritans, the Huguenots, and all those to whom the idea of God was greater than anything else, learned to think so well that they left their own homes, and you are the descendants of these people. An abstract thought is always ruthless. It is the most dangerous one to think, and it is the most marvelous.

”So you must believe that I am not a critic, but that I am trying to understand. Many things which might displease me

will no longer displease me when I understand what their cause is. A people is like an individual. If it suffers, it must not be hurt by a physician unless he is quite sure that in that hurt lies part of the cure.

"America does not see that it is in any danger. It does not understand that it is facing its most tragic moment; a moment in which it must make a choice to master its machines or to be devoured by them – and since it does not know this I would not want to hurt it.

"America is the country of the nervous disease, and in every nervous disease there is the psychic element. It is the painful witness of some conflict in both soul and body. I try to find out from my patients what they are hiding from themselves, and so, when they come to me, I am only a listener. I make my own mind a blank – receptive. I must have no prejudices, I must be making no judgments upon the moral or spiritual state which they disclose.

"After a while in our interviews they speak of something with difficulty, and then it becomes evident where the conflict is. Sometimes it is very childlike – some mistaken idea they have of life which holds them fast and keeps them from true living, and has even set up a nervous ailment as a sign of its existence. If my patient comes to realize that this conflict is real, and is tragic, and that all of his efforts to get away from it are useless as well as unworthy of him, then I can help him. Then what I have learned can be put at his service.

"I study the individual to understand the race, and the race to understand the individual. I ask myself, What influence has the building of America had upon the American man and the American woman of to-day? I find that it is a good subject for the student of psychanalysis.

"There is only so much vital energy in any human being. We call that in our work the Libido. And I would say that the Libido of the American man is focused almost entirely upon his business, so that as a husband he is glad to have no responsibilities. He gives the complete direction of his family life over to his wife. This is what you call giving independence to the American woman. It is what I call the laziness of the American man. That is why he is so kind and polite in his home, and why he can fight so hard in his business. His real life is where his fight is. The lazy part of his life is where his family is.

"When men are still in the barbaric stage they make women their slaves. If, while they are still barbaric by nature, some influence makes them see that they dare not treat women as slaves, then what do they do? They do not know yet how to love something which is equal to themselves. They do not know what real independence is, so they must kneel down before this slave and change her into the one thing they instinctively (even when they are barbarians) respect: they change the slave idea into the mother idea. And then they marry the mother-woman. And they respect her very much. And since they respect her so much, they can depend upon her. They need not be her master. In America your women rule their homes because the men have not yet learned to love them.

Gambling the Business of the Day.

"I made many observations on shipboard. I noticed that whenever the American husband spoke to his wife there was always a little melancholy note in his voice, as though he were not quite free; as though he were a boy talking to an older woman. He was always very polite and very kind, and paid her every respect. Yo could see that in her eyes he was not at all dangerous, and that she was not afraid of being mastered by him. But when any one told him that there was betting going on he would leave her, and his face became eager and full of desire, and his eyes would get very bright and his voice would get strong, and hard, and brutal. That is why I say his Libido, his vital energy, is in the game. He loves to gamble. That is business to-day.

"It takes much vital energy to be in love. In America you give so many opportunities both to your men and women that they do not save any of their vital force for loving. This is a wonderful country for opportunity. It is everywhere. It spreads out. It runs all over the surface of everything. And so the American mind runs out and spreads over the whole country. But there is a dark side of this. The people of America do not have to dig deep for their own life. In Europe we do.

"In Europe we have many divisions. Take my own little country of Switzerland. In Switzerland we must be Swiss, because we won't be German, and we won't be French, and we won't be Italian. And the people of Germany feel the same way. But in America you can be anything. In my country I have not as many opportunities given to me. Therefore I dig deeper and deeper in order to find my own life. In America you think you are concentrated because you are so direct, because you like your men who only have one idea at a time. I find that you distrust a man if he has two ideas. But if he has only one, you give him every chance to launch his enterprise. I do not feel that you care for those things which are profound. You can so easily distract yourself. And anything that you find unpleasant you

bury so quickly at once in your unconscious mind.
”The American husband is very indignant when he comes to me for treatment for neurasthenia or nervous breakdown, and I tell him it’s because he is brutal on one hand and prudish on the other. You have in America the wooden face, just as they have it in England, because you’re trying so hard to hide your emotions and your instincts. In Europe we have many little outlets for our emotions. We have an old civilization, which gives us a chance to live like men and women. But in England, even a hundred years ago, the people were still the conquering race that had been colored by the savage instincts of the inhabitants of the British Isles. The English had to conquer the Celt, and the Celt lived a few hundred years ago in almost savage conditions.
”In America you are still pioneers, and you have the great emotions of all adventurous pioneers, but if you should give way to them you would lose in the game of business, and so you practice the greatest self-control. And then this self-control – which holds you together and keeps you from dissolution, and from going to pieces – reacts upon you and you break down under the effort to maintain it.
”That is what I mean by psychanalysis. The search back into the soul for the hidden psychological factors which, in combination with physical nerves, have brought about a false adjustment to life. In America there is just such a tragic moment arrived. But you do not know it is tragic. All you know is that you are nervous, or, as we physicians say, neurotic. You are uncomfortable. But you do not know that you are unhappy.
American Marriages Tragic.
”You believe, for instance, that American marriages are the happiest in the world. I say they are the most tragic. I know this not only from my study of the people as a whole, but from my study of the individuals who come to me. I find that the men and women are giving their vital energy to everything except to the relation between themselves. In that relation all is confusion. The women are the mothers of their husbands as well as of their children, yet at the same time there is in them the old, old primitive desire to be possessed, to yield, to surrender. And there is nothing in the man for her to surrender to except his kindness, his courtesy, his generosity, his chivalry. His competitor, his rival in business must yield, but she need not.
”There is not country in the world where women have to work so hard to attract men’s attention. There is in your Metropolitan Museum a bas-relief which shows the girls of Crete in one of their religious dances about their god in the form of a bull. These girls of 200 B.C. wear their hair in chignons; they have puffed sleeves; their corseted waists are very slender; they are dressed to show every line of their figures just as women are dressing to-day.
”At that time the reasons which made it necessary to attract men to themselves in this way had to do with the morals of their country. The women were desperate just as they are to-day, without knowing it. In Athens four or five hundred years before Christ there was even an epidemic of suicide among young girls, which was only brought to an end by the decision of the Areopagus that the next girl who did away with herself would be exhibited nude upon the streets of Athens. There were no more suicides. The judges of Athens understood sex psychology.
”On Fifth Avenue I am constantly reminded of that bas-relief. All the women, by their dress, by the eagerness of their faces, by their walk, are trying to attract the tired men of their country. What they will do when they fail I can’t tell. It may be that then they will face themselves instead of running away from themselves, as they do now. Usually men are more honest with themselves than women. But in this country your women have more leisure than the men. Ideas run easily among them, are discussed in clubs, and so here it may be that they will be the first ones to ask if you are a happy country or unhappy.
”It may be that you are going to produce a race which are human beings first, and men and women secondarily. It may be that you are going to create the real independent woman who knows she is independent, who feels the responsibility of her independence and, in time, will come to see that she must give spontaneously those things which up to now she only allows to be taken from her when she pretends to be passive. To-day the American woman is still confused. She wants independence, she wants to be free to do everything, to have all the opportunities which men have, and, at the same time she wants to be mastered by man and to be possessed in the archaic way of Europe.
”You think your young girls marry European husbands because they are ambitious for titles. I way it is because, after all, they are not different from the European girls; they like the way European men make love, and they like to feel we are a little dangerous. They are not happy with their American husbands because they are not afraid of them. It is natural, even though it is archaic, for women to want to be afraid when they love. If they don’t want to be afraid then perhaps they are becoming truly independent, and you may be producing the real ’new woman.’ But up to this

time your American man isn't ready for real independence in woman. He only wants to be the obedient son of his mother-wife. There is a great obligation laid upon the American people – that it shall face itself – that shall admit its moment of tragedy in the present – admit that it has a great future only if it has courage to face itself."
http://www.kuro5hin.org/story/2009/8/1/02211/52328

Carl Jung: ”our inner earth” and ”our inner heaven” are ”spotted” with the peccatum originale of Luciferian pride. **(2015-02-10 04:58)**

To Emma von Pelet
Dear Frau von Pelet, Bollingen until 15 January 1944
…John Pordage/English mystic and alchemist of the 17th century, says that ”our inner earth” and ”our inner heaven”

are ”spotted” with the peccatum originale of Luciferian pride.
Psychologically this means collective guilt, for we all have within us that fiery devil who has seized power in Germany thanks to the boundless unconsciousness and arrogance of the individual.
It is a madman’s fate that will irresistibly run its course and would do so also in us if we were to break the authority of the law within us and our contract with ourselves.
But this does not prevent us from being continually licked round by the flames of hell.
All of us have to atone, inwardly and outwardly, for this guilt of unconsciousness.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 341-342.

Carl Jung: “Therefore I wouldn’t care to belong to any other nation...” **(2015-02-10 05:03)**

To Arnold Kunzli
Dear Herr Kunzli, 12 January 1944
Having been away from home for some time I am only now getting down to answering your kind letter with your review.
Above all I want to thank you heartily for the excellent review, which I’m sorry to hear must be printed in abbreviated form.

This is yet another reminder of the fact that I have to be presented to my contemporaries only as a third-class passenger.
It all hangs together with Switzerland being a hundred years behind the times.
Compared with Pulver's review, yours has the great merit of singling out the essential, which remains invisible with Pulver, and not only with him but with all the others as well, so that it then looks as if one had actually said nothing.
I don' t hold it against the Swiss for being officially one of the most unspiritual nations in Europe, on the contrary I sympathize, since their spirituality consists in their fear of the spirit.
They still have, thank God, sufficient instinct to avoid its dangers and to enjoy poets who have been dead for a hundred years or, if more recent, are insignificant.
In our age of worldwide deracination it is a veritable blessing that there are still people who are immune to the spirit, or at least take serious pains to skirt round everything the spirit might mean with all conceivable circumspection.
This shows true respect for the spirit, even though it is sometimes a hard job to play the role of the tabooed with good grace.
Therefore I wouldn't care to belong to any other nation, for even a positive evaluation of the spirit, however enjoyable it may momentarily be for an author, always degenerates into capriciousness: you then have the spirit, or think you have, and are thus relieved of the obligation to fear it.
Then the spirit comes in the form of the devil, as the cruel fate of Germany shows.
Perhaps you could place the whole review with a Swiss daily? Bund? Basler Nachrichten?
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1., Pages 340-341.

Carl Jung on "Psychic Mimicry." **(2015-02-10 05:13)**

To Emil Egli
Dear Dr. Egli, 15 September 1943
Many thanks for kindly sending me your book, Der Schweizer in der Landschaft.
I entirely agree with the pages you have marked.
The more so as my thoughts have often moved along similar lines.
At one time I related the idiosyncrasies of Paracelsus to his early environment and also dropped similar hints in my answer to Keyserling's expose of Switzerland.
I am deeply convinced of the-unfortunately-still very mysterious relation between man and landscape, but hesitate to say anything about it because I could not substantiate it rationally.
But I am fully persuaded that if you settled a Siberian tribe for a few hundred years in Switzerland, regular Appenzellers would come out in the end.
It is probably a matter of something like psychic mimicry.
Altogether your book makes very interesting and delectable reading.
Again with best thanks,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 538-539.

Carl Jung: "Therefore the Catholic is the Christian Church par excellence." (2015-02-10 06:22)

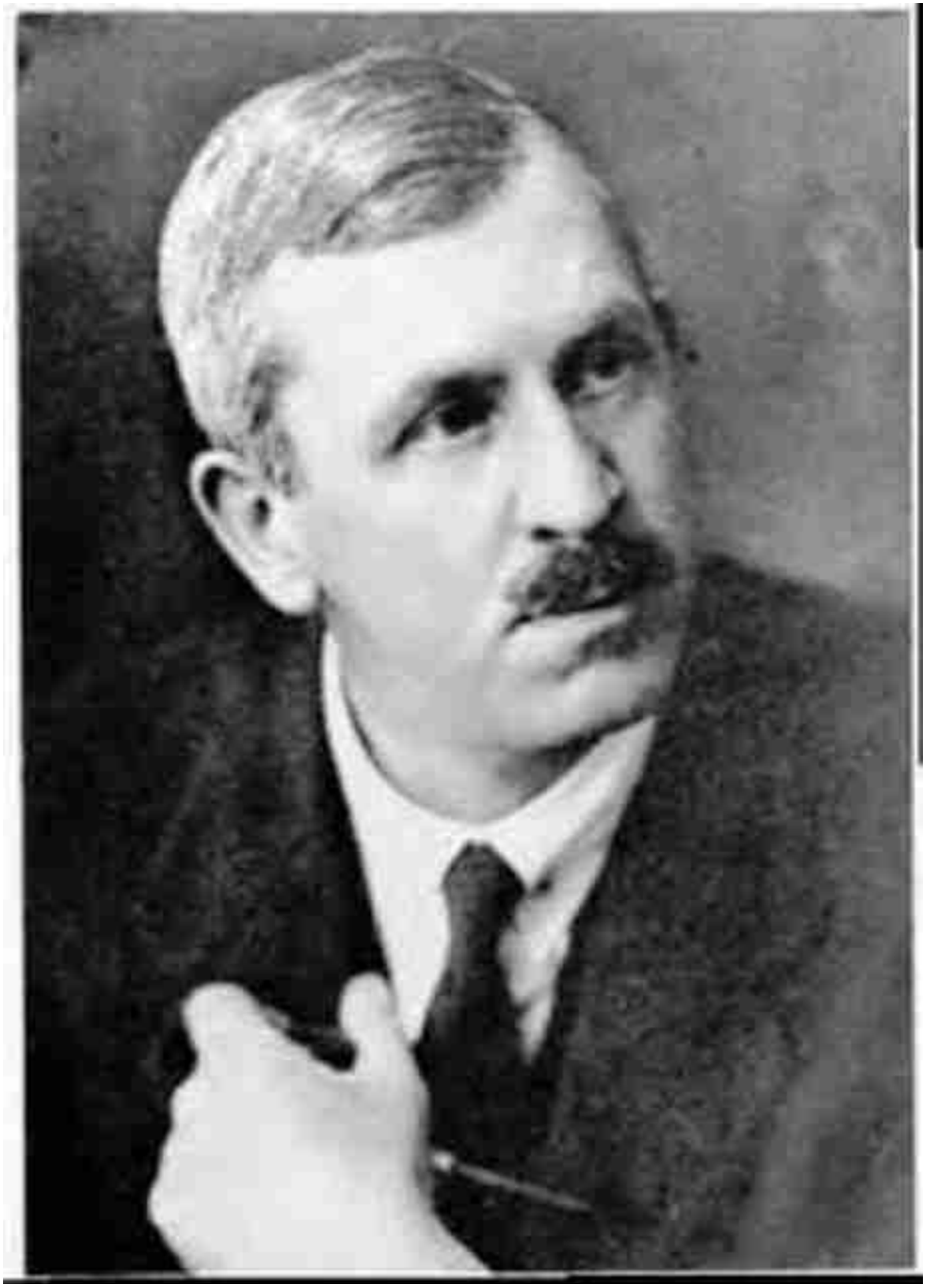
To Pastor H. Wegmann
Dear Pastor Wegmann, 19 December 1943
Your review of Dr. Aeppli's book in the NZZ delighted as much as it interested me, particularly because Kohler's review of Aeppli's last book was so deplorably compromising.
I admire your review for its courage, manliness, and honesty, qualities we so often painfully miss but which are vitally

important for ”Protestantism” (in the best sense of this unfortunate term).
It is indeed quite wrong for the ”reformed Church” to want to act in every respect like the Catholic.
The latter possesses the whole wealth of tradition, the former is poor and should be poor, since it must relinquish all our yesterdays again and again in order to live wholly in the ever-procreative spirit which
is its truest foundation.
What it leaves behind is always the katholicon, and what it finds before it is the presence of God in the living individual human being, the only place where God can be met with beyond a peradventure.
And if it is not an ecclesia spiritualis, then it is nothing but a Catholic memory, for which there is certainly much to be said, or there could not be so many people who are satisfied with the anamnesis alone.
Its supreme and unique meaning, it seems to me, is that it lives in and with the creative spirit and shares its adventures, tragedies, perils, and triumphs. The Catholic Church arranges the codification of memories and the lessons of history so much better.
The conservation of so much classical paganism is of inestimable value.
Therefore the Catholic is the Christian Church par excellence.
But a confession of faith in the Holy Spirit is beyond Christ (for which I politely beg your pardon) and hence, it seems to me, more helpful for the attainment of salvation (which still hasn’t materialized)
than that backward-looking memory of the prefiguring God-man who prepared the way for the Paraclete.
And it is the Paraclete that represents the revelation of God in the individual-as-he-is, the nothing-hut-man.
This is but a token of my gratitude to you for having made me feel in your review something one so often longs to hear and so seldom does hear-an avowal of the living presence of the spirit.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 339-340.

Carl Jung: ”This seems to be a particularly critical moment.” (2015-02-10 08:04)

To Alwine von Keller
Dear Frau von Keller, 21 August 1944
Best thanks for your long letter. I have heard nothing from Frau X. for a long time.
I only hope things are going better with her. She is indeed a problem, like all Germans today.
I am very grateful to you for news about Zimmer I for have had but little.
Like the physician who attended me,Dr. Haemmerl. he died on the eve of his fame.
This seems to be a particularly critical moment.
There is indeed a great danger in being praised before the eve.
That is why one’s fate always strives for posthumous recognition.
It would almost have done away with me too, for the sole reason that I was appointed professor in Basel.
I am extremely glad that this year’s Eranos meeting went off very well without me.
By the beginning of winter I hope to have got my wits together again so that I can also think of other people. Meanwhile with best thanks and friendly greetings,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 344-345.

Carl Jung: “It is wonderful to see mediaeval mentality still at its best.” **(2015-02-10 08:19)**



To H. G. Baynes
My dear Peter, 27 May 1941

5586

Thank you very much for your long letter!
Your lecturing activity is really astonishing.
But I can understand that the public realizes a certain need to compensate the onesidedness of organized activities.
And I can well imagine that the great cataclysm has knocked over many prejudices and false values.
I have noticed similar phenomena in Switzerland, but universities of course are the last to be touched or moved, which-! suppose-is the case all over the world.
The war has brought me more work instead of less.
Our young people are for long stretches of time with the army and thus I can't get rid of my patients.
My public lectures at the Technical University demand a certain amount of attention.
I am actually lecturing about the psychology of alchemy.
For several years now I have been lecturing about the process of individuation. First I gave an account of Patanjali's Yoga Sutra/ then of two Buddhist treatises concerning the attainment of Buddhahood.
The third course was about the Exercitia Spiritualia of St. Ignatius.
The fourth course is about alchemy as the absolute contrast to the Exercitia.
As they are going to celebrate the 400th Anniversary of Paracelsus's death in 1541 I had to prepare a lecture about him (on invitation of course), which has taken away practically the whole of my spring vacation as I had to dive into the unfathomable chaos of Paracelsan tracts with their queer and difficult terminology.
Recently I delivered two lectures at the Club about the main symbolism of the Mass (sacrifice and transubstantiation).
I seem to be dealing more and more with subjects not just suitable for public discussion (f.i. a lecture on the Trinity at Eranos!).
I have not continued my book, since I discovered that the subject I had in mind was much vaster than my limited knowledge and moreover I did not feel my approach was the right one.
It seems to me that I am now on a better track.
The ultimate result is perhaps no book but a series of essays or lectures.
The general trend is a continuation of Psychology and Religion.
I often have interviews now with a Catholic priest an intelligent and scholarly man, who gives me a chance to get thoroughly acquainted with the Catholic mind.
It is wonderful to see mediaeval mentality still at its best.
At the same time I realize more and more the importance of the loss Protestantism has suffered.
But it was tragically inevitable.
Don't think, please, that I am callous in not mentioning the horrors of our time. I am confirmed in my fundamental disbelief in this world.
Here we are all right so far.
With every good wish I remain,
Yours cordially,
C.G. Carl Jung, Letters Vol. 1, Pages 299-300.

Carl Jung: ”So when I say ”God” I am speaking exclusively of assertions that don’t posit their object.”
(2015-02-10 13:43)

To Josef Goldbrunner

5588

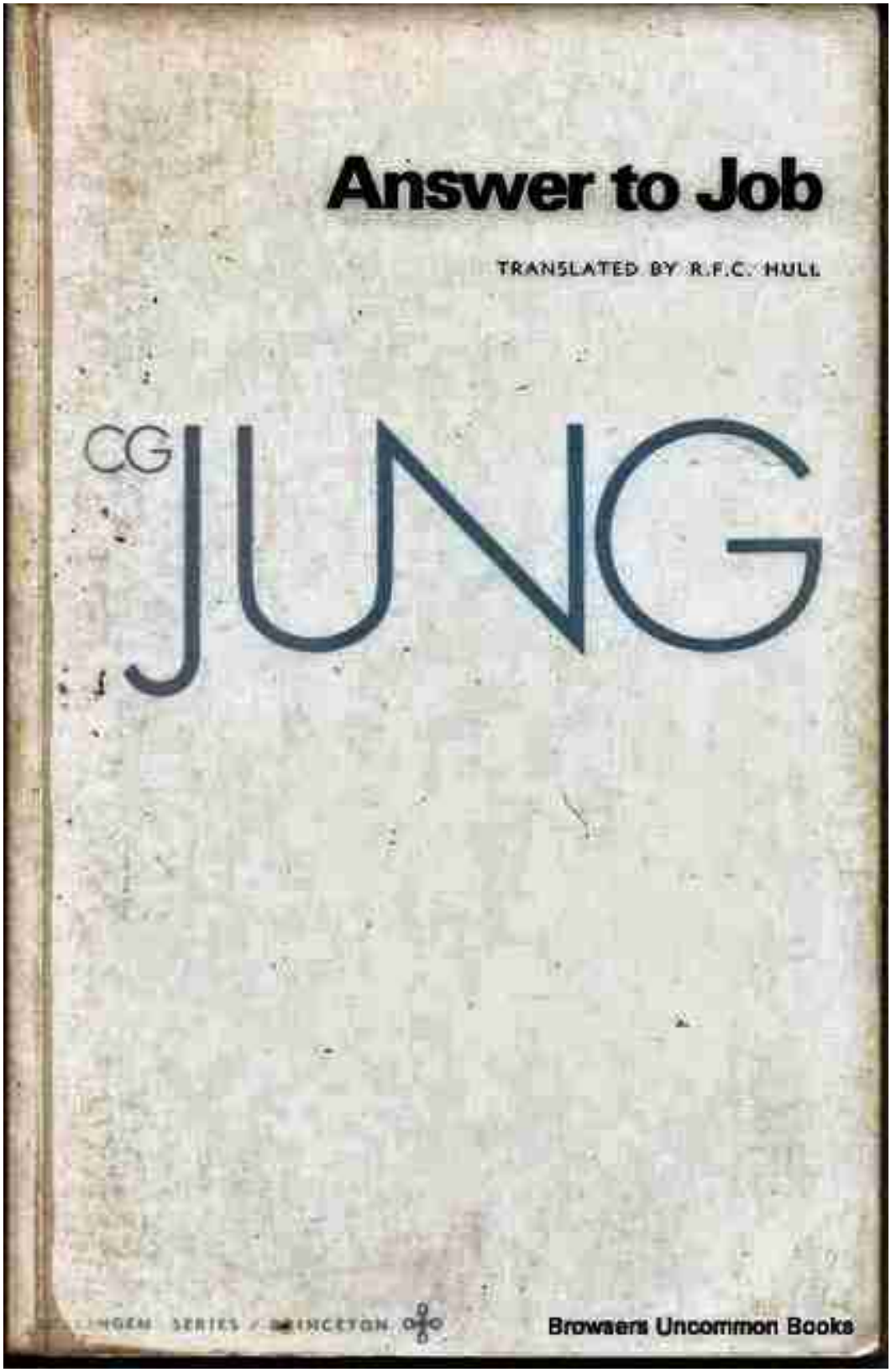
Dear Dr. Goldbrunner, 8 February 1941
Very many thanks for kindly sending me your book on my psychology.
I read it at once and was impressed by your careful exposition and the trouble you have taken over your task, which was surely not an easy one.
A fundamental misunderstanding has crept into it, however, for which I wouldn't like to hold you entirely responsible. You evidently did not know that epistemologically I take my stand on Kant, which means that an assertion doesn't posit its object.
So when I say "God" I am speaking exclusively of assertions that don't posit their object.
About God himself I have asserted nothing, because according to my premise nothing whatever can be asserted about God himself.
All such assertions refer to the psychology of the God-image.
Their validity is therefore never metaphysical but only psychological.
All my assertions, reflections, discoveries, etc. have not the remotest connection with theology but are, as I have said, only statements about psychological facts.
This self-limitation which is absolutely essential in psychology is generally overlooked, whereupon this disastrous confusion arises, with the result that it looks as if I were presuming to make metaphysical judgments.
Again with best thanks and kindest regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 293-294.

Carl Jung: “Christ was referred to as the fish.” **(2015-02-11 05:57)**

We do not know what this secret is, but the symbols which he found point to history, indications that not only the Christian ” Weltanschauung ” is meant, but quite other ” Weltanschauungs ” of which the Church wishes to remain in ignorance.
A darkness lies under the conscious, the unconscious, the dark place under the church.
We do not know what this is, but we find a thread of it here.
The secret was known to the church, and it was kept in the Sacramentum, hidden from the profane.
Christ was referred to as the fish.
In a papyrus which has recently been discovered and is in the British Museum he is referred to by the secret sign XP.
The sign >!(is formed from it.
These signs appear in Gnosticism, St. Paul’s sayings are undoubtedly connected with Gnosticism.
On Gnostic gems we find the symbol of the vase, the vase of sin.
The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered.
The vase was the crater, and is very often thought of in connection with Aesculapius, the doctor.

The Egyptian form of this is expressed by the well bucket in which the fruitful water of the Nile is drawn up.
same symbol appears next in the Grail legend and s e ems to come to an end there.
In Wolfram von Eschenbach's history of Parsifal, written in the beginning of the thirteenth century , we find this sentence "It is called the " Lapsit exillis"; this was interpreted "lapis ex coelis" , the precious stone out of which the Grail was made coming from the sky, but the word was really "exilis" which means small, insignificant; this appeared so strange that the meaning of the word was changed.
About the same time, in Provence, the philosopher Villanova speaks of the philosopher's stone as the "lapis exilis", describing it as one stone, one medicine , one vase, the symbol of healing.
This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy.
This hidden teaching is continue d to the present day in the form of secret societies, the most important of those surviving being the Free Masons.
They do not treasure "day" consciousness, but the things which belong to "night consciousness.
The vast number of members of these societies shows how living these things still are. I have given you this one sequence, it must serve as an example to show that what is being done now has been done before and will re cur again . Carl Jung, Modern Psychology, Pages 199-200.

Carl Jung: "Man then counts for more in the unconscious than he does consciously." **(2015-02-11 06:24)**



A more differentiated consciousness must, sooner or later, find it difficult to love, as a kind father, a God whom on account of his unpredictable fits of wrath, his unreliability, injustice, and cruelty, it has every reason to fear.

5592

The decay of the gods of antiquity has proved to our satisfaction that man does not relish any all-too-human inconsistencies and weaknesses in his gods.
Likewise, it is probable that Yahweh's moral defeat in his dealings with Job had its hidden effects: man's unintended elevation on the one hand, and on the other hand a disturbance of the unconscious.
For a while the first-mentioned effect remains a mere fact, not consciously realized though registered by the unconscious.
This contributes to the disturbance in the unconscious, which thereby acquires a higher potential than exists in consciousness.
Man then counts for more in the unconscious than he does consciously.
In these circumstances the potential starts flowing from the unconscious towards consciousness, and the unconscious breaks through in the form of dreams, visions, and revelations.
Unfortunately the Book of Job cannot be dated with any certainty.
As mentioned above, it was written somewhere between 600 and 300 B.C.
During the first half of the sixth century, Ezekiel, 90 the prophet with the so-called "pathological" features, appears on the scene.
Although laymen are inclined to apply this epithet to his visions, I must, as a psychiatrist, emphatically state that visions and their accompanying phenomena cannot be uncritically evaluated as morbid.
Visions, like dreams, are unusual but quite natural occurrences which can be designated as "pathological" only when their morbid nature has been proved.
From a strictly clinical standpoint Ezekiel's visions are of an archetypal nature and are not morbidly distorted in any way.
There is no reason to regard them as pathological.
They are a symptom of the split which already existed at that time between conscious and unconscious.
The first great vision is made up of two well-ordered compound quaternities, that is, conceptions of totality, such as we frequently observe today as spontaneous phenomena.
Their quinta essentia is represented by a figure which has "the likeness of a human form"
Here Ezekiel has seen the essential content of the unconscious, namely in the higher man by whom Yahweh was morally defeated and who he was later to become.
In India, a more or less simultaneous symptom of the same tendency was Gautama the Buddha (b. 562 b.c.), who gave the maximum differentiation of consciousness supremacy even over the highest Brahman gods.
This development was a logical consequence of the purusha-ätman doctrine and derived from the inner experience of yoga practice. Carl Jung, CW 11, Paras 665-666.

Carl Jung: “I am as modest as an earthworm when it comes to such things.” **(2015-02-12 05:06)**

To Boshi Sen 24 February 1938
Thank you very much for the two excellent pictures which I greatly enjoyed.
They vividly bring back my visit at Bosepara Lane.
I never mind an argument.
Presumably you mean the eternal continuation of existence.
India is keen on such speculations.
I am as modest as an earthworm when it comes to such things.
I assume nothing at all about it.
As long as it is so difficult for us to understand the secrets of an atom or of the living protoplasm, we are surely not fit to touch upon a question like that of a continuation of life beyond material visibility.
We don’t even understand it when it is in matter, how could we hope to have any insight into it without matter?
I also don’t know whether continuation of life beyond earthly existence would be a good or bad thing.
In such big matters I always argue that we are here and now and whatever the future here and now is will be seen when it is there.
If we should discover ourselves in a new garment and in a new place we shall say: Alas, once more!
And we shall crawl through it as we have done hitherto. . .
The two greatest things of India, in my humble opinion, are the earth of the great mountain in the North and the spirit of Buddha in the South.
Please give my best regards to Mrs. Sen.
I remembered her request on the way back, but I didn’t feel equal to the task of writing something about India.
I was still too much in it.
But I will try now to formulate some of my impressions.

5594

Thus later you will hear of me again.
Cordially yours,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 241-242.

Carl Jung: “We have all become “prisoners of God” miraculously without knowing it.” **(2015-02-12 15:56)**

"HYPATIA" AT THE HAYMARKET THEATRE, PHILAMMON DECLARING HIS LOVE FOR HYPATIA

[Carl Jung: “We have all become “prisoners of God” miraculously without knowing it.”]
To Eugen Diesel

5596

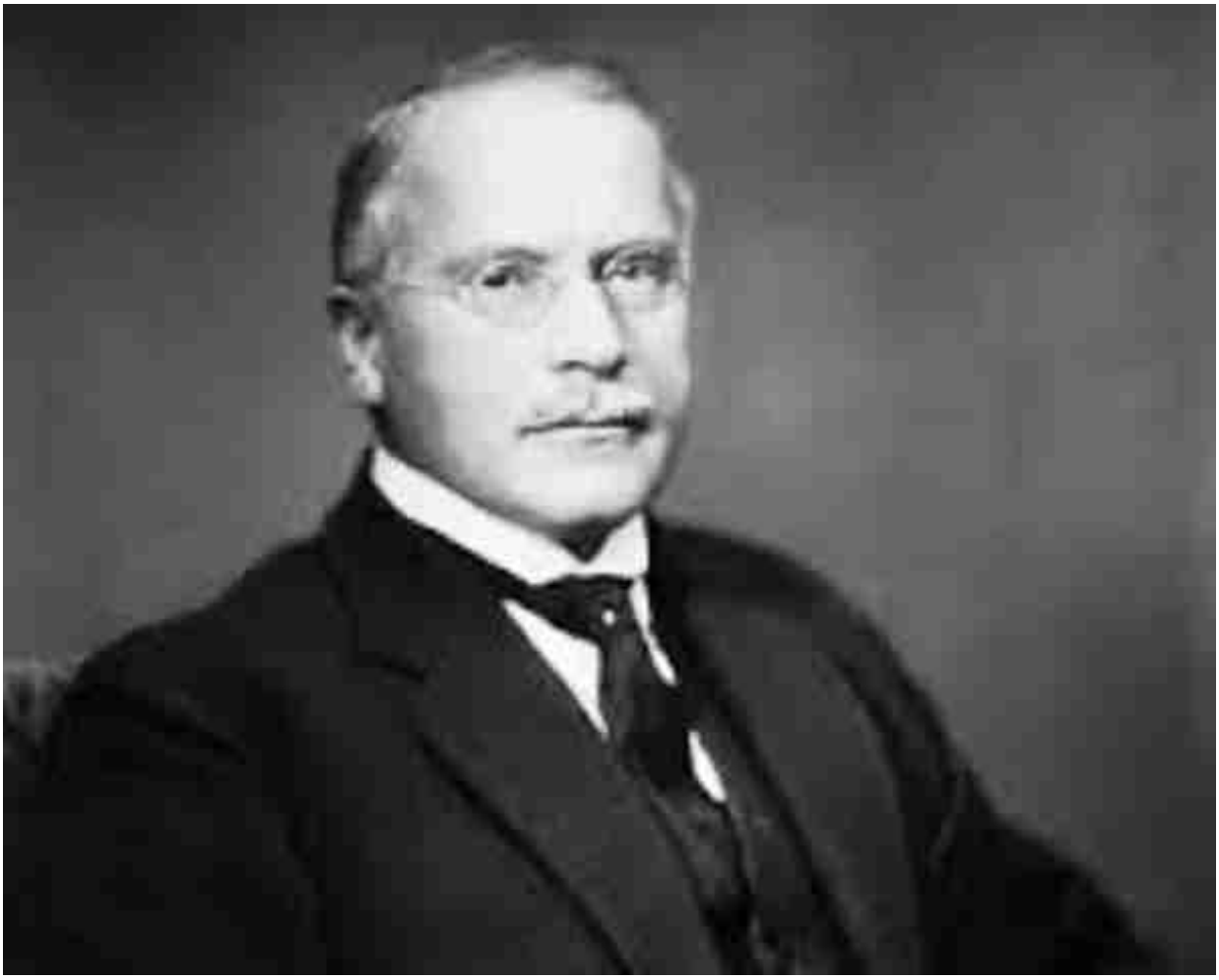
Dear Dr. Diesel, 10 April 1942
I am sorry that I am only now thanking you for your friendly letter and for your kindness in sending me your books.
I had completely forgotten that we met in Darmstadt in 1930.
Meanwhile I have read one of them all through and part of the other and have gained some insight into the way you see our modern world.
I did not know the Verhiingnis der Volker.
What strikes me is the tremendous force with which your thinking has been swept into the world turmoil and into the abysmally insoluble problem of human masses.
Solutions seem to me possible only in the realm of the microcos.
The world at large still is and probably always will be the hopeless struggle of a cosmos against an eternal chaos.
I am so impressed by this fact that my thoughts, as I finally had to admit, have not got beyond hic mundus and the princeps huius mundi of the New Testament.
Where the road branches off towards infinite multiplicity it has come to a stop in me and I have preferred the footpath.
Since then I have lost all desire to speak of multiplicity because simplicity seems to me so much more useful.
Please don't take this as a criticism of your preoccupations: I know that a mirror has to be held up to mankind.
Schopenhauer has obviously had a long-lasting effect on you.
I have read your book not only as a foreground phenomenon but also as a background one, and I fully understand why you must now be occupied with rendering a total account of the "human process to date."
Quite rightly the question of standpoint is the most difficult of all, it was of the most concern to me, too, and therefore I had to avert my eyes from the corrupting spectacle, remembering the fate of Alypius,
that friend of St. Augustine's, who wanted to keep his eyes shut at the circus-but when the crowd raised a mighty cry at the fall of a gladiator he was forced to open them again, and then, as Augustine says,
he "was stricken with a deeper wound in the soul than the man he had opened his eyes to see suffered in the body."
It is, as you say, the most interesting theme because the most hopeful.
One must never look to the things that ought to change.
The main question is how we change ourselves.
This standpoint is admittedly absurd, yet it is infinitely more satisfying than the absence of the Archimedean point.
I would dearly like to talk with you about this, as it seems to me, most important matter if it were possible in the circumstances, but now is not the time for horizontal movements: everyone is in the
prison and can only move vertically.
We have all become "prisoners of God" miraculously without knowing it.
One can only hope that in time, by the grace of God, the shackles hung upon us will be sufficiently loosened for a European conversation to be conducted in quietude.
Until then each must go through his incubation period.
I am taking the liberty of sending you by the same post one of my latest writings. With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 313-315

Carl Jung: "...Sal deals Sulphur an Incurable wound. **(2015-02-12 17:05)**

[Carl Jung: "...Sal deals Sulphur an Incurable wound.]
To Karl Kerenyi
Dear Colleague, 6 July 1944
Your recent communications on Asklepios interested me enormously.
Immediately after your visit I discovered a treatise which till now I had never deemed worthy of closer study.
In it I found that Sulphur is not only medicina but also medicus.
It reports a dream vision in which two figures, Sal and Sulphur, quarrel and suddenly Sal deals Sulphur an Incurable wound.
From this wound-evidently a borrowing from the gospel passage "flumina de ventre Christi" flows a stream of milk.
Diana comes from a grove to bathe in it.
A prince, passing by, burns with love for her, she reciprocates, but at this juncture she sinks below the surface and the prince, hastening to her rescue, is drowned likewise.
Whereupon their souls rise up out of the stream, etc.
The two are naturally Sol and Luna-the brother-sister pair who originally gave birth to Sulphur.
This vision reminds me of what you told me about Koronis.
May I ask you to name the passages in your texts?
With your permission I would like to refer to your findings.
It would help to fortify the minds of my readers if, in danger of getting lost in this abstruse chaos, they felt the solid ground of Greek mythology under their feet.
So it was with me, as I have already told you.
I had almost lost the courage to publish this farrago.
With best thanks in advance,
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. 1, Pages 142-143.

Carl Jung: "It is just as if the retained or dammed up contents were filtering through the skin..."
(2015-02-12 17:28)



To Elined Kotschnig
Dear Mrs. Kotschnig, 18 February 1941
Please don't believe one moment that I have less to do on account of the war.
I only have less foreigners, but otherwise it's all the same as before.
If you are going to ask me further questions, please have it typewritten, it's so much easier than handwriting.
Also short and precise questions are much appreciated.
I'm pretty certain that psoriasis is a psychological disease, though I'm not able to establish a specific psychological cause for it.
But I know that if a patient's psychology becomes cleared up so that he functions as any human being ought to function, then everything comes into the open which has been retained before.
These psychological skin diseases seem to be nothing else than a sort of psychological perspiration.
It is just as if the retained or dammed up contents were filtering through the skin and appearing on the surface, like saltpeter blossoming out of humid walls.
The life of X., as you describe it, is tangibly full of quantities of life not lived, but I must confess that under the

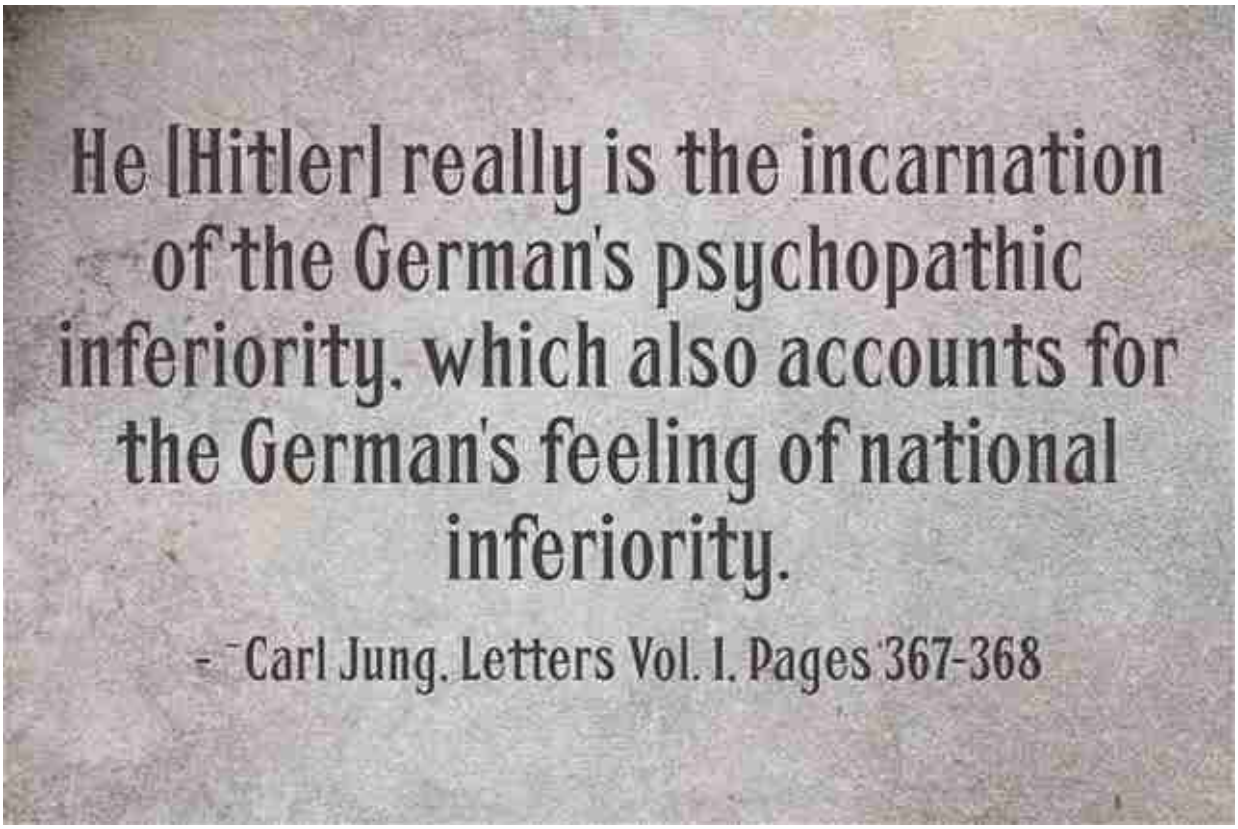
circumstances you describe it's almost impossible to find a way to help her.
As the old doctors assumed that such skin diseases were caused by a so-called dyscrasia-a bad mixture of humours-psychology comes to a very similar result in so far as the general attitude of the patient is more responsible for the ailment than any particular point that might be cleared up or settled by specific advice.
You know how long it takes to change the whole viewpoint of the patient, yet in nearly all neuroses it is almost indispensable that the whole outlook on life undergoes a complete change.
Thus X. would need a complete analysis which surely would be no easy case. . . .
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. 1, Page 294-295.

Carl Jung: "This reconciliation symbolism as a cure for psychic dissociation is found in most religions."
(2015-02-13 05:12)

To Pastor Ernst Fischer
Dear Pastor Fischer, 21 December 1944
The article you sent me in the Volksblatt may refer to a dreambut the development is literary so that one can never be quite certain how much invention is mixed up with it.
The dream is not uninteresting and was obviously dreamt by a very religious person.
We know, of course, that what happens in the dream is a drama taking place on one's own interior stage, where the

dreamer is the actors, the libretto, the theatre, and the public rolled into one.
Here the dreamer witnesses how his wife and daughter suddenly vanish as though rapt up to heaven.
This is undoubtedly a process of dissociation which the dream by projection extends to any number of other families.
If we take this bit as genuine, we would have to conclude that the dreamer is suffering from a dissociation affecting not only himself but his whole circle.
His dissociation consists in a splitting-off of the feminine element in the unconscious, which in Western languages is designated by anima, psyche, and their cognates, all of the feminine gender.
These dissociations usually occur when consciousness has in one respect or another strayed too far from its natural basis and consequently gets into conflict with its natural preconditions.
This is such a common phenomenon in the history of culture that for the purpose of healing such dissociations reconciliation rites were instituted which frequently took the form of the hierosgamos.
Even in Christianity we have this symbolism in the nuptiae agni and in the union of the sponsus Christ with the sponsa ecclesia.
This reconciliation symbolism as a cure for psychic dissociation is found in most religions.
Even in the strongly masculine Jewish religion we have the love symbolism of the pardes rimmonim and the ultimate union of the Shekhinah with the sponsus Tifereth.
The dissociated state is itself a morbid one and people who run around in such a state are liable to infect others.
The excitement emanating from this article tends to rouse the naive reader to expect some kind of miracle which is not altogether as it should be.
I therefore always advise my patients when they have significant dreams of this nature to regard them as messages directed to their own private address (somnia a Deo missal) and I would have given the same advice to the writer of this article.
On top of that he lays himself bare before the eyes of the knowledgeable.
It would be another matter if together with the dream he had made an insightful confession of his own state.
But from lack of knowledge this was obviously impossible.
Hoping I have given a satisfactory answer to the complicated questions raised by the article I remain,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 355-356.

Carl Jung: ” He really is the incarnation of the German’s psychopathic inferiority…” **(2015-02-13 05:55)**



To Albert Oeri
Dear friend, 7 May 1945
Best thanks for your interesting article on ”The Vanished One.”
I had seen it already as I often read the Basler Nachrichten.
I particularly liked the historical parallels and your remark that Hitler represents the heights and the depths of the German nature with painful exactitude.
He really is the incarnation of the German’s psychopathic inferiority, which also accounts for the German’s feeling of national inferiority.
The inferiority complex is always found just at the place where it does not belong.
Your article reminds me that a little while ago I wrote something which I a m still not sure whether I can use or not.
I would like to submit it to your excellent judgment, so that you can tell me what you think of it and whether one can say such things out loud at all without being suspected of utter crankiness.
At bottom I am convinced of the soundness of my reflections, but making them plausible is another matter.
So I would first like to hear your opinion before anything further is done with this cuckoo’s egg.
In any case please regard it simply as grateful response to your pungent remarks about Germany.
With best thanks and kind regards,
Jung Carl Jung, Letters Vol. 1, Pages 367-368.

5602

Carl Jung: "...I shall have to write something about the concept of collective guilt that will stir people up."
(2015-02-13 06:16)

To Albert Oeri
Dear friend, 26 May 1945
Very many thanks for your kind assessment of my half-baked concoction which I myself found unsatisfactory.

You are quite right, of course: it is too pessimistic, or rather, it has a pessimistic effect on people who are brought up to expect their piece of cake still in this world.
Why aren't they told betimes that the "prince of this world" and lord of the air" takes good care that the tastier morsels are snapped up by the wicked ones they envy so much, and that marriage is not the end but the beginning of the romance?
The misery is that you can't tell "people" anything whatever; you can tell it only to individuals.
Nevertheless, I shall have to write something about the concept of collective guilt that will stir people up.
Thanks for the detailed news of your daughters,
especially Regula, who was much in our minds during those catastrophic times.
Please give her my greetings.
I would be interested to see her again one day.
All the best,
Jung Carl Jung, Letters Vol. 1, Pages 370-371.
[Note: The "Half-Baked Concoction" refers to: "Now "The Postwar Psychic Problems of the Germans" in C. G. Jung Speaking"]

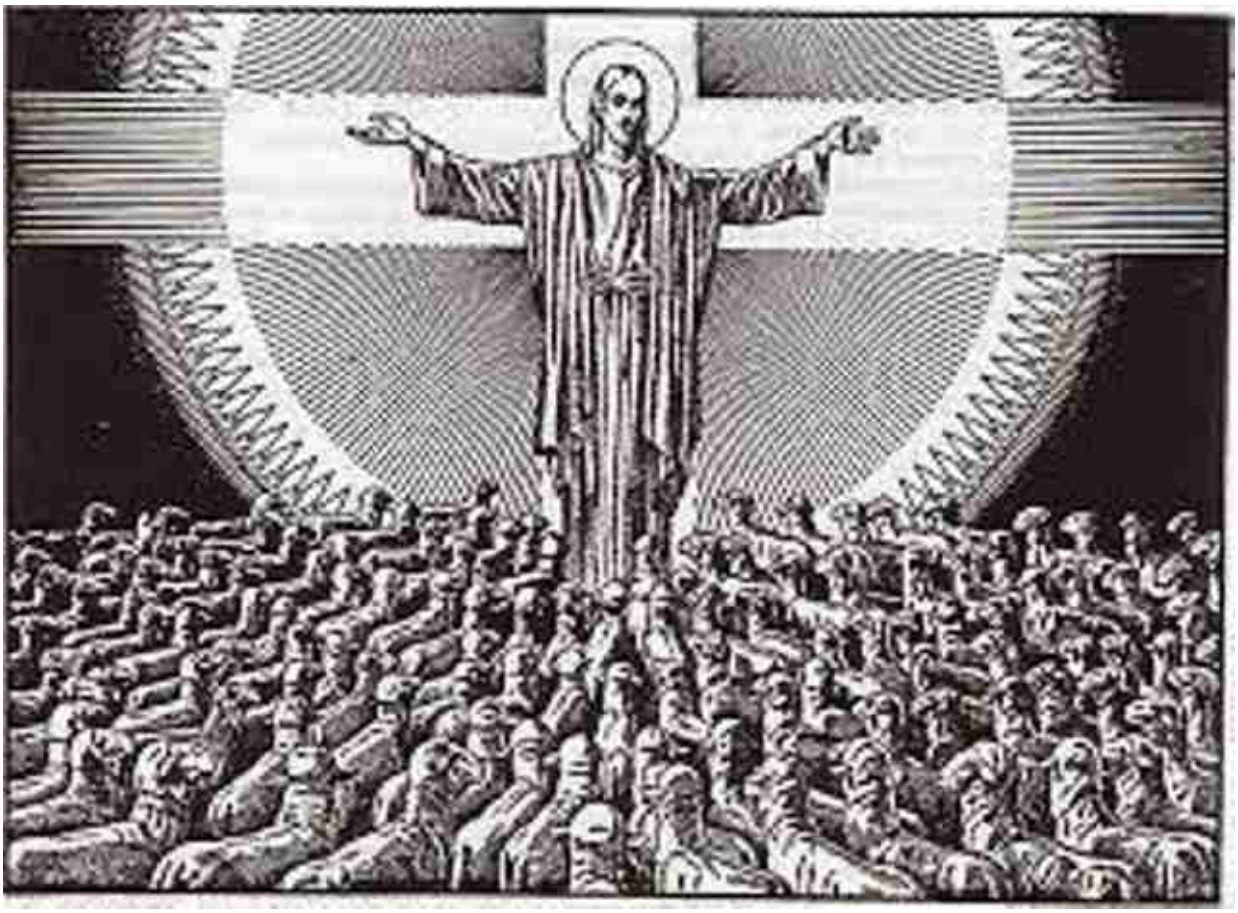
Carl Jung: "I tendered my resignation at the meeting of delegates in Zurich." **(2015-02-13 15:28)**

To J. H. van der Hoop
Dear Colleague, 26 October 1940
As you will remember, I tendered my resignation at the meeting of delegates in Zurich, July 1939, because I was firmly resolved to give up the running of the Society.
I knew for certain that conditions would arise in the future when I would no longer be in a position to do anything

useful.
The precipitate announcement at that time of three new national groups was an unmistakable symptom of developments to come.
I was induced to continue as president until such time as the said groups were accepted.
I have now endeavoured for more than a year to get the necessary documents from these groups but in no case have I succeeded.
One of them hasn't even been constituted as yet, the other hasn't sent in its statutes, and the third hasn't replied at all.
Meanwhile Prof. Goring has been pressing for the acceptance of the three groups.
Since I have not succeeded in carrying out the task allotted to me within a reasonable period, I have felt justified in handing this task back to the Society and making my resignation final.
This decision was welcomed by Prof. Goring, who declared that I was too old anyway to understand the new developments.
Accordingly,at the last Congress of the German group in Vienna, Goring transferred the Society to Germany, on the ground that Germany now had all the necessary international connections to continue the Society-connections with Holland, Denmark, Sweden, Switzerland, Hungary, Italy, and Japan.
Our secretary-general, Dr. C. A. Meier, has apprised Prof. Goring of the whole legal position in a special memorandum, to which no reply has been forthcoming.
The situation now is as follows: I have handed over the business management in the interim to Dr. C. A. Meier until such time as an international meeting of delegates becomes possible again.
This interim situation is perfectly understandable because no international business can be conducted under present conditions, with the result that the secretariat is, so to speak, unemployed.
Dr. Meier will pay the moneys due to the German group out of the Society's funds in Switzerland.
He will preserve the framework of the International Society since the Swiss group considers itself a member.
The International Society consists at present of Sweden, Denmark, England, Switzerland, and Holland.
Through my resignation I have given up the management of the Zentralblatt.
I have been accused by the Germans of making it essentially an organ of my school; hence I have given it up with pleasure.
If you count the number of papers that have appeared from my pen in the Zentralblatt, and the few my pupils have written, you will have to admit that such an accusation is not borne out by the facts.
In Switzerland I have gone to inconceivable trouble to get the psychotherapists together, but find no support among my colleagues, which is due mainly to the sectarian resistance of the Freudians.
Of late I have made no more such attempts but am now leaving it to others to do something about it.
If people find I am standing in their way, it makes no difference to me to resign.
Naturally in the normal course of things an international meeting of delegates should be convened, but as you well know this is not possible under the present conditions.
I myself would be very pleased if a better alliance of psychotherapists in Switzerland and a closer collaboration with Holland were possible, but since my efforts in this respect have proved fruitless I must, as I have said, leave it to others.
Though I am a member of the Swiss Psychotherapy Commission instituted by the Psychiatric Society, and am also president of the Curatorium of a Psychotherapeutic Institute not yet functioning in Zurich because of the war, I must everywhere guard against taking any initiative, otherwise it is immediately thought that I want to monopolize everything.
This idiotic prejudice is a considerable obstacle to cooperation.
That this is not merely Swiss bigotry should be clear to you from the above-mentioned accusation concerning the Zentralblatt.
As I am no longer president, I would ask you to direct all matters relating to the Society to Dr. C. A. Meier.
For the reasons stated, I want to avoid exerting any influence on the affairs of the Society so as to prevent useless upsets.
I would like to bring it to your attention that an article will soon appear in the Zentralblatt in which I am represented

as the spokesman of a bygone epoch.
From this you can see how timely my resignation was.
With collegial regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 286-288.

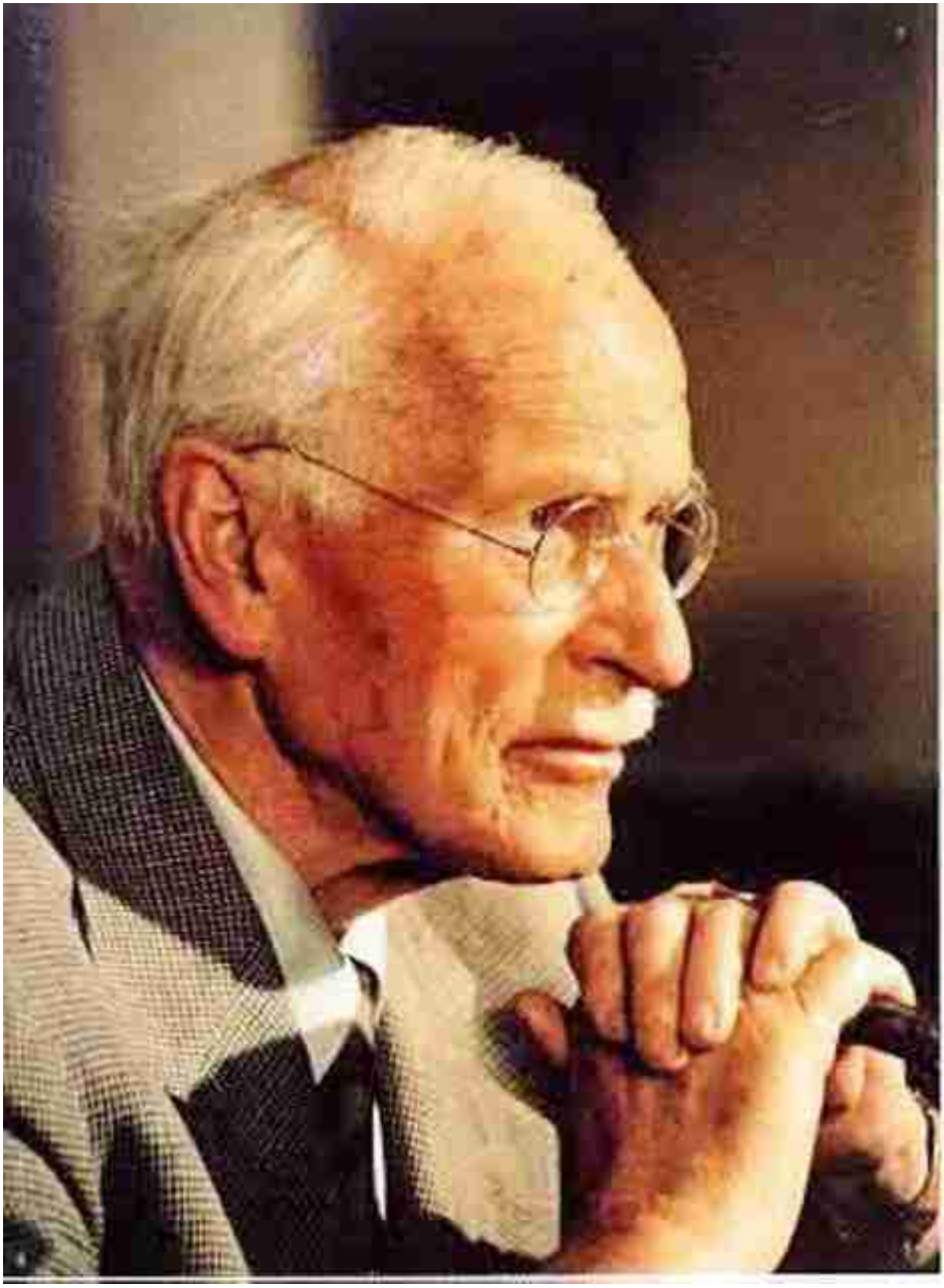
Carl Jung: "I simply cannot conceive that there is anything Christian about churches whose main motive is division." (2015-02-14 07:00)



To Pastor Walther Uhsadel
Dear Pastor Uhsadel,
Best thanks for kindly sending the writings you promised me.
I read them at once with the greatest interest and particularly enjoyed your attitude to the question of psychotherapy and its relation to the cure of souls.
Your reaction is exactly what I would have wished a theological reaction to be.
I am not surprised that you are accused of "catholicizing tendencies," but what does surprise me is that these people have the unity of the Church so little at heart.
I simply cannot conceive that there is anything Christian about churches whose main motive is division.
On the contrary, I find the catholicizing tendencies are actually a compliment, as they point to an endeavour to establish spiritual unity where human bickering creates disunity.
Merely to read the order of the liturgy has something very satisfying about it, since it aptly contrasts the impersonal

institution of the Church and its actions with the purely personal aspect of Protestantism
and its habitual dissension.
I am taking the liberty of sending you, by the same post, some offprints of a later series of Eranos 1ectures.
There are things in them that might interest you from the theological point of view.
I shall always be a grateful recipient of whatever new things you care to send me.
With kind regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 245-246.

Carl Jung upbraids a colleague **(2015-02-14 07:14)**



Anonymous
Dear Colleague, 6 August 1938

5608

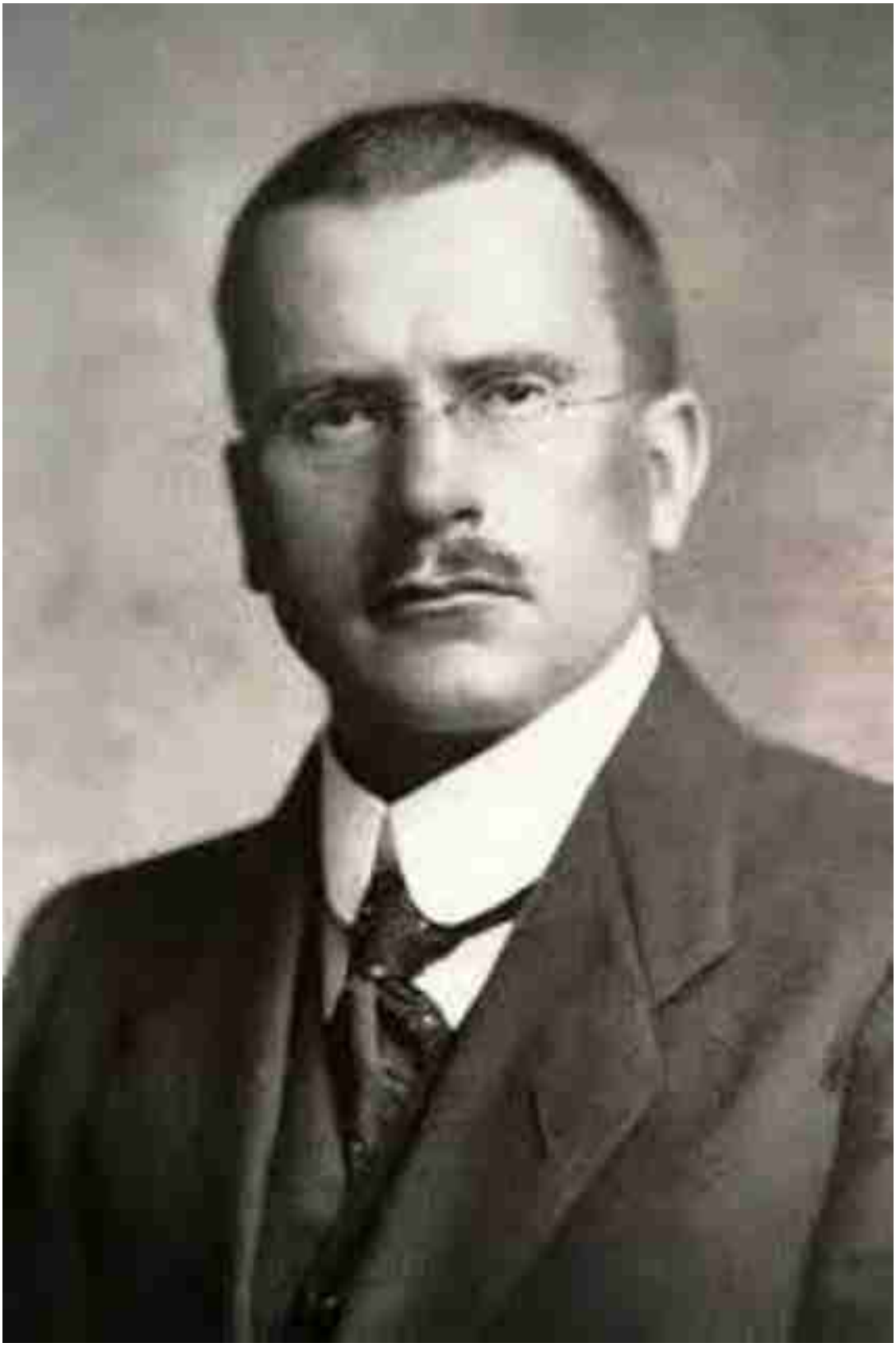
It is remarkable how people can act so dumb when dealing with inner figures.
Forgive me, but that's what you are doing.
When you are treating a woman with an animus that proclaims the opinions of her father or husband, you are I hope capable of distinguishing between what the woman herself is saying and what must be ascribed to the animus.
Technically you have to proceed in exactly the same way with your anima as in an actual case.
Your difficulty only goes to show that the inner reality is not yet sufficiently real for you, and that is why you are in continual danger of possession which inevitably leads to an inflation.
With kind regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 246.

Carl Jung on Psychology and Physics **(2015-02-15 05:28)**

[Carl Jung: "I would not be surprised if one day we saw a far-reaching agreement between the basic formulations of psychology and physics.]
To Oscar Hug 24 May 1938
Dear Colleague,
You have misunderstood my sentence.
I meant that though the methods of modern physics are different from those of psychology their fundamental ideas are not.
I would not be surprised if one day we saw a far-reaching agreement between the basic formulations of psychology

and physics.
I am convinced that if the two sciences pursue their goals with the utmost consistency and right into the ultimate depths of man they must hit upon a common formula.
So far as ”your psychological way” is concerned I would cautiously add ”a psychological way.”
Psychological experience has as we know plenty of other aspects.
With kind regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Page 246.

Carl Jung on accusation of plagiarism of anima/animus theory. **(2015-02-15 05:38)**



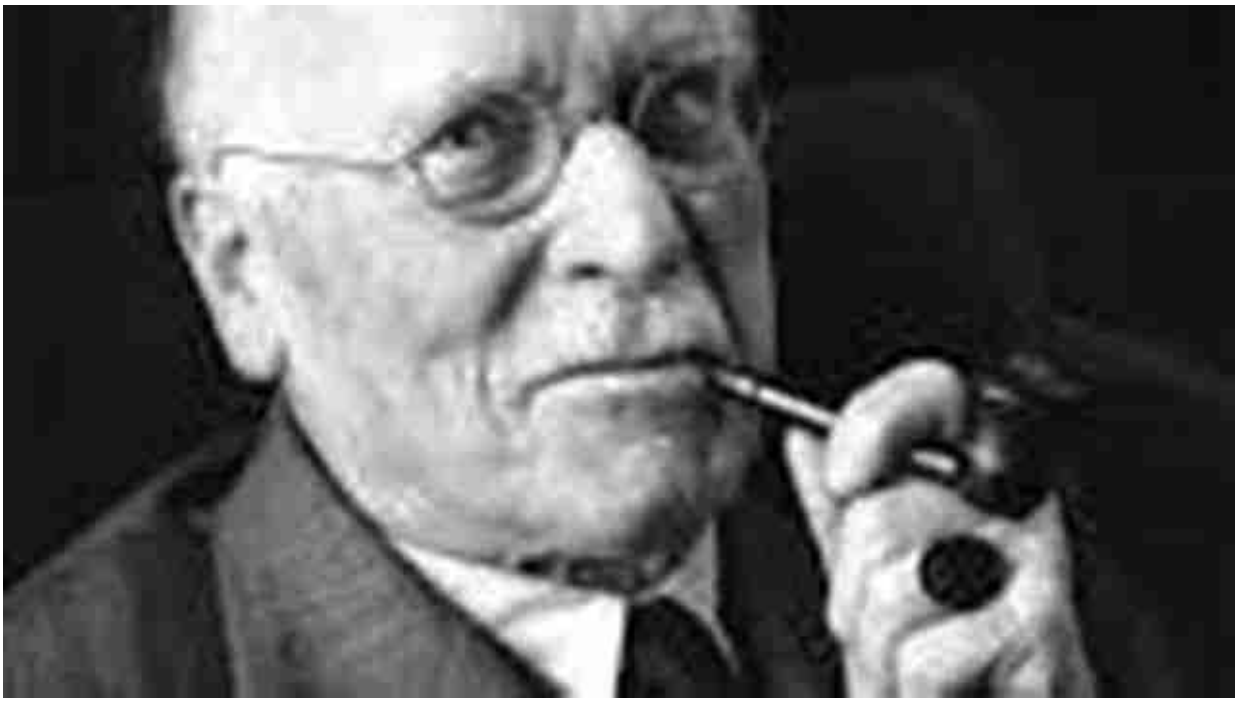
To Georgette Boner
Dear Dr. Boner, 8 December 1938

My most cordial thanks for your extremely valuable reference to Tristram Shandy.
To begin with I did not have the feeling at all that I was guilty of plagiarism with my [anima/animus] theory, but in the last 5 years it has become more and more uncanny as I have discovered quite suspicious traces of it also in the old alchemists, and now the misch ief seems complete since it turns out that I was discovered already in the 18th century.
I can only think that Laurence Sterne drew upon the secret teachings (presumably Rosicrucian) of his time.
They contain the Royal Secret of the King and Queen, who were none other than the animus and anima, or Deus and Dea.
With kind regards,
Yours sincerely.
C.G. Jung Carl Jung, Letters Vol. 1, Page 248.

Carl Jung was born in 1875, “The Year of the Pig.” **(2015-02-15 06:38)**

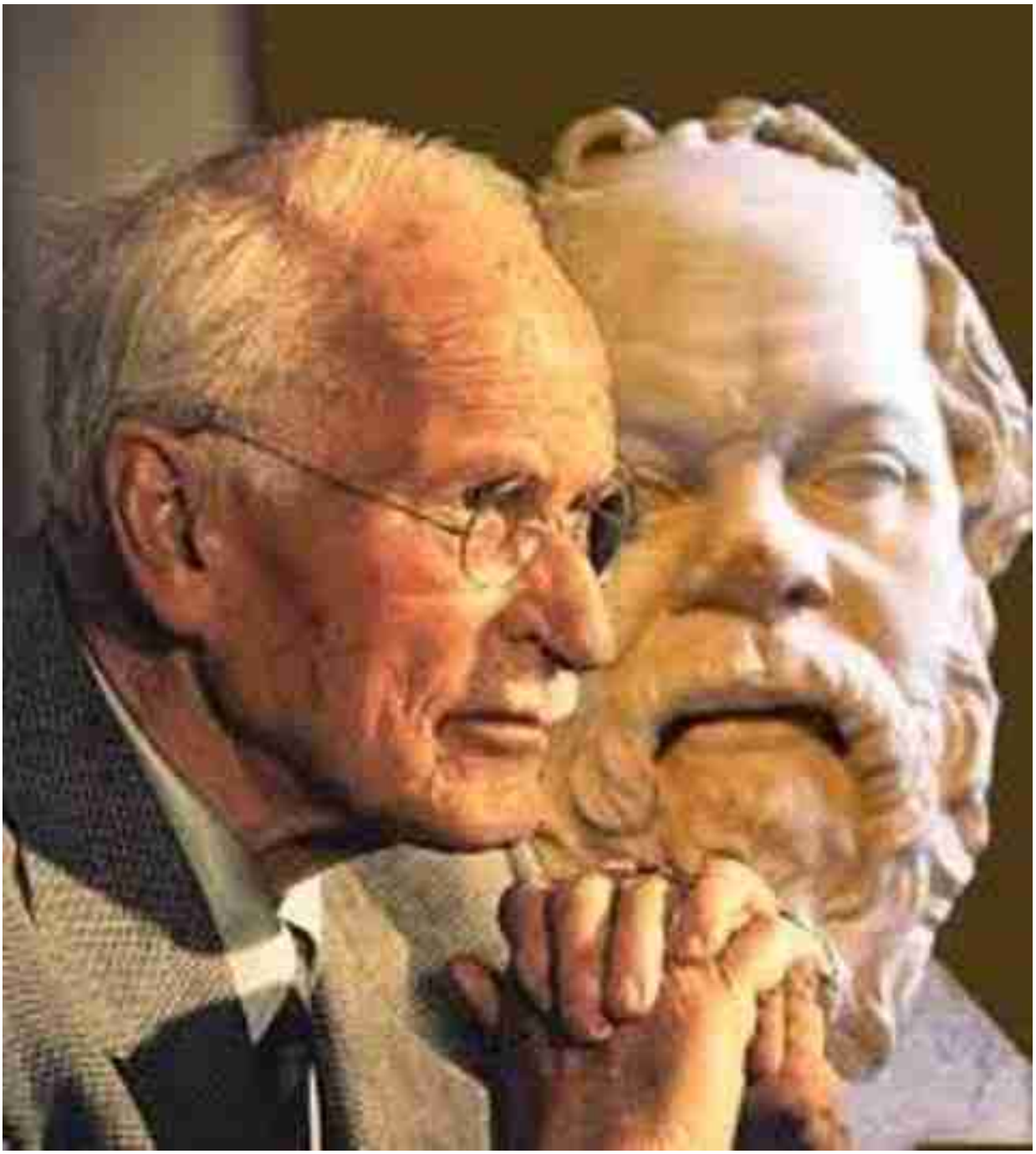
To Heinrich Zimmer
Dear Professor Zimmer, 12 December 1938
Your little book Weisheit I ndiens1 arrived safely and I also found in it your gladdening dedication which, however, keeps it a secret that everything I know comes from my mastery of not-knowing.
This is attested by the fact that I was born in 1875, the year of the pig.
I shall especially enjoy the ”Sinnbilder” and will read ”Die Geschichte vom Konig mit dem Leichnam”4 devoutly for the third time.
With cordial thanks and many good wishes for the coming festivities,
Yours ever,
C.G. Jung Carl Jung, Letters Vol. 1, Page
Note: Two of the chapters in Zimmer’s book. The second one is republished in The King and the. Corpse (1948 }, pp. 202ff.

Carl Jung: “A man must be able to stand this struggle.” **(2015-02-15 07:26)**



To G. Meyer
Dear Colleague, 20 May 1933
I am sorry to say that continuing pressure of work makes it quite impossible for me to see you, especially at the time you mention, when I urgently need my rest.
It is, moreover, a very useful thing to experience a conflict of opposites. Nobody can solve this conflict for you, as it is a conflict in your own nature. A man must be able to stand this struggle.
This act of courage is essential for a doctor.
Anyone who solved the conflict for you would have got the better of you, for he would rob you of a reward on which all self-respect and manliness are ultimately grounded.
You can find in my books all the necessary indications that might make the solution possible on a human and intellectual level.
If you need human help, there are enough simple folk who from the simplicity of their hearts could give you the support you need.
With best regards,
C.G. Jung Carl Jung, Letters Vol. 1, Page 121.

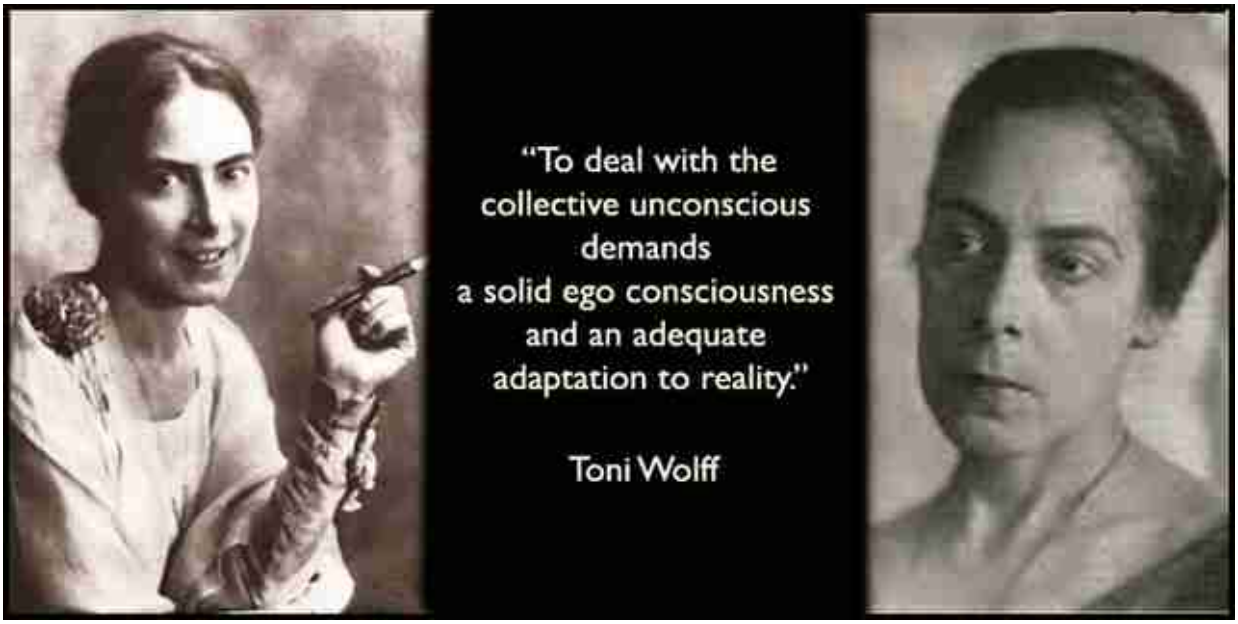
Carl Jung: "But 2000 years of Christianity have to be replaced by something equivalent." **(2015-02-15 17:15)**



To Sigmund Freud
Dear Professor Freud, 11 February 1910
I am a lazy correspondent.
But this time I have (as always) excellent excuses: Preparing the Jahrbuch has taken me an incredible amount of time, as I had to work nightly with the blue pencil.
The book of the manuscripts goes off today.
It will be an impressive affair.
Enclosed is a list of addresses.
Please let me know if I have forgotten anyone from abroad.

You will see that I am setting about it on a rather large scale-I hope with your subsequent approval.
Our cause is forging ahead.
Only today I heard from a doctor in Munich that the medical students there are taking a massive interest in the new psychology, some of them poking fun at the gentlemen at the Clinic because they understand nothing about it.
Meanwhile I too have now received an invitation from the apothecary Knapp in Bern to join the I.O.
I have asked for time to think about it and have promised to submit the invitation to the Nuremberg Congress.
Knapp wanted to have me also for lectures.
The prospect appeals me. I am so thoroughly convinced that I would have to read myself the longest ethical lectures that I cannot muster a grainof courage to promote ethics in public, Jet alone from the psychoanalytical standpoint!
At present l am sitting so precariously on the fence between the Dionysian and the Apollonian that (wonder whether it might not be worthwhile to reintroduce a few of the older cultural stupidities such as the monasteries.
That is, I really don't know which is the lesser evil.
Do you think this Fraternity could have any practical use?
Isn't it one of Forel's coalitions against stupidity and evil, and must we not love evil if we are to breakaway from the obsession with virtue which makes us sick and forbids us the joys of life?
If a coalition to have any ethical significance it should never be an artificial one but must be nourished by the deep instincts of the race.
Somewhat like Christian Science, Islam, Buddhism.
Religion can be replaced only by religion.
Is there perchance a new saviour in the I.O.?
What sort of new myth does he hand out for us to live by?
Only the wise are ethical from sheer intellectual presumption, the rest of us need the eternal truth of myth.
You will see from this string of associations that the problem does not leave me simply apathetic and cold.
The ethical problem of sexual freedom really is enormous and worth the sweat of all noble souls.
But 2000 years of Christianity have to be replaced by something equivalent.
An ethical fraternity, with its mythical Nothing, not infused by any archaic-infantile driving force, is a pure vacuum and can never evoke in man the slightest trace of that age-old animal power which drives the migrating bird across the sea and without which no irresistible mass movement can come into being.
I imagine a far finer and more comprehensive task for Psychoanalyst than alliance with an ethical fraternity.
I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal.
That indeed was the beauty and purpose of classical religion, which from God knows what temporary biological needs bas turned into a Misery Institute.
Yet how infinitely much rapture and wantonness lie dormant in our religion, waiting to be led back to tl1eir true destination!
A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion.
But a syndicate of interests dies out after 10 years.
Psychoanalyst. makes me "proud and discontent," I don't want to attach it to Forel, this hair-shirted John of the Locusts but would like to affiliate it with everything that was ever dynamic and alive.
One can only let this kind of thing grow.
To be practical: I shall submit this crucial question for psychoanalyst to the Nuremberg Congress.
I have abreacted enough for today-my heart was bursting with it.
Please don't mind all this storming.
With many cordial greetings,
Very sincerely yours.
Jung Carl Jung, Letters Vol. 1, Pages 17-19.

Carl Jung on the death of Toni Wolff, the effect on his health and premonitory dreams (2015-02-16 12:20)



To James Kirsch:
Dear Colleague, Bollingen, 28 May 1953
At last I can find time to thank you personally for the kind letter you wrote to me on the occasion of the death of Toni Wolff.
On the day of her death, even before I had received the news, I suffered a relapse and had a bad attack of my tachycardia.
This has now subsided but it has left an arrhythmia which hampers my physical capacities very much.
I have ventured out to Bollingen over Whitsun and hope to recuperate a little more here.
Toni Wolff's death was so sudden, so totally unexpected, that one could hardly realize her passing.
I had seen her only two days before.
Both of us completely unsuspecting.
The Hades dreams I had in the middle of February I related entirely to myself because nothing pointed to Toni Wolff.
Nobody who was close to her had any warning dreams, and in England, Germany and Zurich only people who knew her superficially.
At the beginning of my illness in Oct. 52 I dreamt of a huge black elephant that uprooted a tree. (meanwhile I have written a long essay on "The Philosophical Tree.")
The uprooting of a tree can signify death.
Since then I have dreamt several times of elephants which I always had to treat warily.
Apparently they were engaged in road-building.
Your new interested me very much.
The Professor for the Old Testament at the University here is giving a seminar on my Job.
One can of course consider the Book of Job from various angles.
What mattered to me this time was man's relationship to God, i.e., to the God-image.
If God's consciousness is clearer than man's, then the Creation has no meaning and man no raison d'etre.
In that case God does not in fact play dice, as Einstein says, but has invented a machine, which is far worse.
Actually the story of the Creation is more like an experiment with dice than anything purposive.

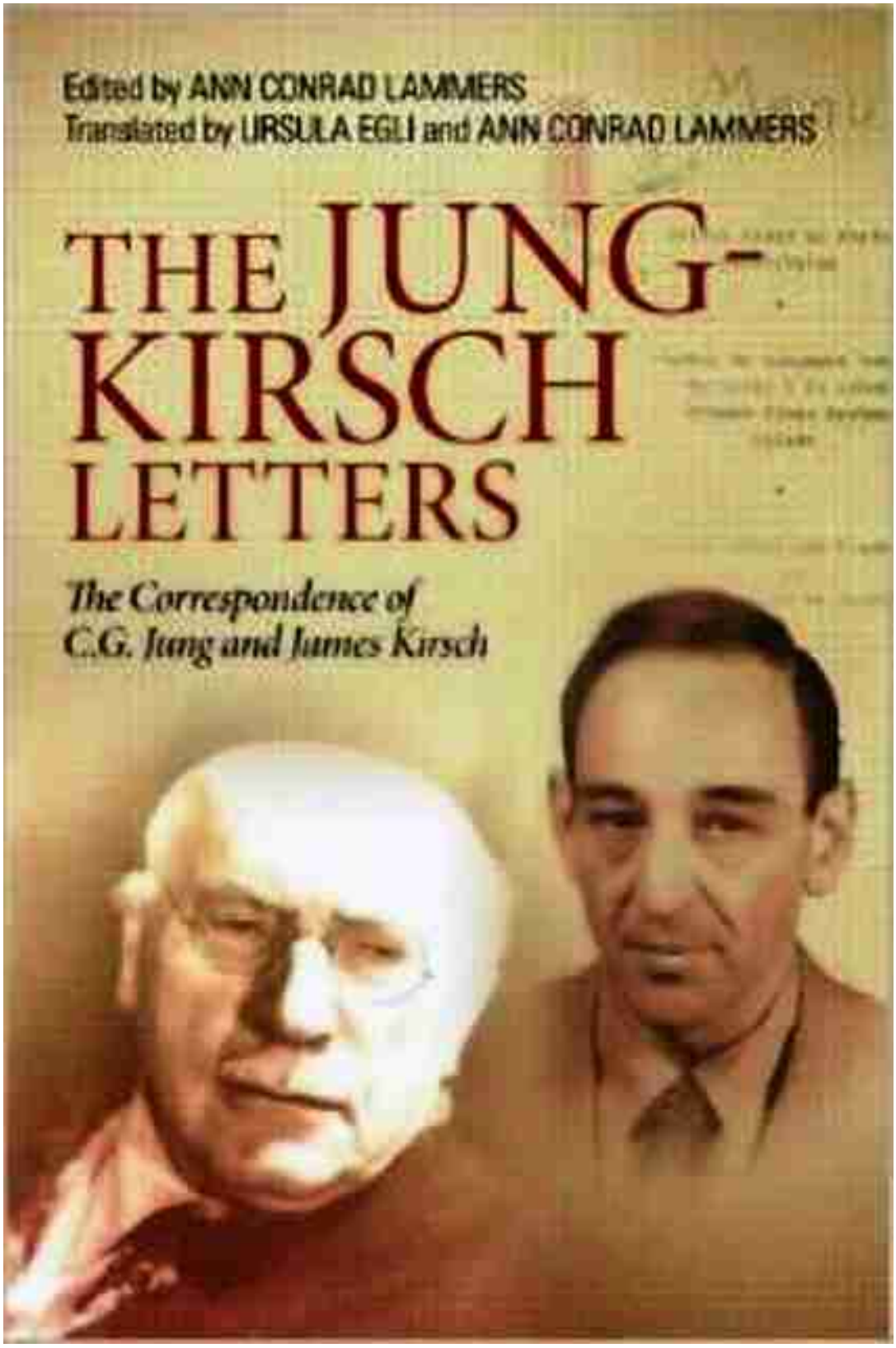
These insights may well involve a tremendous change in the God-image.
“Synchronicity” is soon to appear in English and Psychology and Alchemy is out at last.
The clinical practice of psychotherapy is a mere makeshift that does its utmost to prevent numinous experiences.
To a certain extent you can also get along in this way.
To a certain extent you can also get along in this way.
There will however always be cases which go beyond that, even among doctors.
The “white stone” (calculus albus) occurs in the Apocalypse as a symbol of election.
The model of the self in Aion is based on the Ezekiel vision.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Volume II, Pages 117-118 [Excerpt.]

Carl Jung, The Red Book, Siegfried and Sabina Spielrein (2015-02-16 16:55)

Dr. C.G. Jung
Dear Doctor,
You are touching on something which belongs to the foundations of our culture.
I find it very understandable that you cannot understand me, in spite of the fact that your dream is coming to your assistance.
I am underlining all the passages in your letter where you are thinking concretely and typically, misunderstanding the symbol.
Do not think that I am spaking against your music.
Perhaps you are more a musician than a doctor.
I don’t want to argue in any way against your becoming a musician.

But that question has nothing to do with the question of symbolism.
Your dream gives you're the German as a representation of a person who acts in a concrete way and whose attitude is completely fixed on reality.
Your earlier Russian attitude is that of an inactive dreamer.
But with this later attitude a christification has taken place.
Thus you are sandwiched between the German and the Russian attitudes, between the real and the unreal.
This is precisely where the symbolic is found, as a common function of both.
You probably ive the symbol to a large extent without being conscious of it.
For that reason your dreams think of bright spaces and green meadows.
In relation to the world yu have to be real, either a musician, or a doctor, or a wife and mother.
But your task is not completed when you do that.
Those are mere functions.
You have not thereby become yourself.
You are something different from those functions.
You are always trying to drag the Siegfried symbol back into reality.
Whereas in fact it is the bridge to your individual development.
Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds.
This is individuation.
You are rejecting dreams and seeking action.
Then the dreams come and thwart your actions.
The dreams are a world, and the real is a world.
You have to stand between the gods and men.
Do you understand that?
With best wishes,
Yours sincerely,
Dr. Jung Letter of Carl Jung to Sabina Spielrein January 21, 1918, "Sabina Spielrein: Forgotten Pioneer of Psychoanalysis."

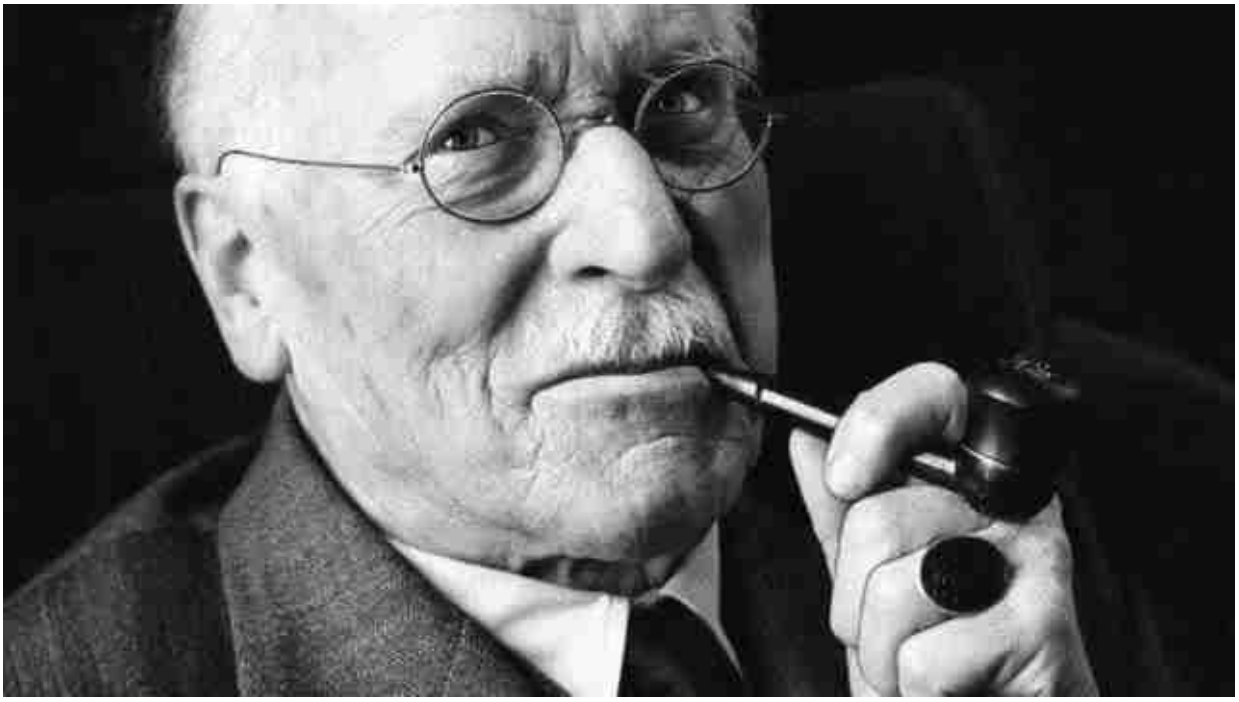
Carl Jung: ”The feminine mind is the earth waiting for the seed.” (2015-02-17 13:48)



To James Kirsch
My dear Kirsch, 29 September 1934

Unfortunately I had so many urgent tasks to cope with that I never got down to writing to you in peace.
Though I thoroughly approve of the tone and tendency of your article, there is one thing I object to, and this is that I identify the Jew with Freud.
First of all I don't, and secondly it is always being pointed out just from the Jewish side (as recently by Kronfeld that psychoanalysis (= Freud and Adler) is Jewish in spirit.'
If that is said by the Jews themselves, I am forced to assume that at least a large number of authoritative Jews Hath: identify themselves with Freudian psychology.
From this one must conclude that they feel the reductive standpoint is largely in accord with their own psychology, especially as no other standpoint has been espoused from that quarter.
Silence may be taken as consensus.
I think entirely as you do, that it would be extremely important and salutary for the Jews to see the positive side of the unconscious.
What is of the greatest concern to me is that a way should be found to combat the touchiness and affectivity that poison everything.
As it is one can never reach an objective understanding.
Formerly I was counted a hater of Germans because I criticized their barbarism, now the Jews are accusing me of trying to curry favor with them . . . .
With regard to your patient, it is quite correct that her dreams are occasioned by you.
The feminine mind is the earth waiting for the seed. That is the meaning of the transference.
Always the more unconscious person gets spiritually fecundated by the more conscious one.
Hence the guru in India.
This is an age-old truth.
As soon as certain patients come to me for treatment, the type of dream changes.
In the deepest sense we all dream not out of ourselves but out of what lies between us and the other.
Cordial greetings,
Ever sincerely,
C.G. Jung, Carl Jung, Letters Vol. 1, Pages 171-172.

Carl Jung: ”Marriage is a brutal reality…” **(2015-02-17 14:24)**



[Carl Jung: “Marriage is indeed a brutal reality….”]
Anonymous
My dear N., 29 September 1934
Thank you for your letter!
Marriage is indeed a brutal reality, yet the experimentum crucis of life.
I hope you learn to endure and not to struggle against the suppressing necessities of fate.
Only thus you remain in the centre.
I should like to come over to England once more.
But I find it exceedingly difficult to prepare new lectures.
I have almost no time.
Please give my best regards to Mrs. N.
Cordially yours,
C.G. Jung, Carl Jung, Letters Vol. 1, Pages 172-173.

Carl Jung: “There always are and there always will be the two standpoints...” **(2015-02-17 15:40)**

To Samuel D. Schmalhausen
Dear Sir, 19 October 1934
Thank you very much for kindly sending me your interesting book.
From the psychological point of view it is important to look at the problem of further development of man from the standpoint of collective influences as well as from his individual standpoint.
Being a doctor I’m naturally concerned with the suffering individual and not with the Marx movement.
What the Marx movement can do to man you can only study where this movement really influences the individual, as f.i. in Russia or in Germany or in Italy.
There always are and there always will be the two standpoints, the standpoint of the social leader who, if he is an idealist at all. seeks salvation in a more or less complete suppression of the individual, and the leader of minds who seeks improvement in the individual only.
I don’t see the way to a reconciliation between the two since they are necessary pairs of opposites which keep the world in balance.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. 1, Page 174.

Carl Jung's Memorials to Emma Jung and Toni Wolff **(2015-02-18 06:34)**

What she [Toni Wolff] meant to Jung on that perilous journey van perhaps be summed best in something he told me towards the end of his life.
He was carving in stone, which had become his favorite visual medium, some sort of memorial of what Emma Jung and Toni Wolff had brought to his life.
One the stone for his wife he was cutting the Chinese symbols meaning: "She was the foundation of my house."
One the stone intended for Toni Wolff, who had died first, he wanted to inscribe another Chinese character to the effect that she was the fragrance of the house.
This imagery of meaning of which this ancient Chinese ideogram is a direct visual expression is clearly saying thereby that she was the "scent," which represents the faculty of intuition I have mentioned.

And finally and most conclusive of all, there is the testimony of Emma Jung herself, great spirit that she was.
Just before she died she told a friend of mine close to both herself and her husband, “I shall always be grateful to Toni for doing for my husband what I or anyone else could not have done for him at a most critical time. Laurens van der post, Jung and the Story of our Time, Page 177.

Carl Jung's bas-relief stone monument to Toni Wolff:
Toni Wolff
Lotus
Nun
Mysterious"
Carl Jung's sculptured stone monument to Emma Jung:
Oh outstanding vessel of devotion and obedience!
To the ancestral spirits of my most beloved and faithful wife Emma Maria.
She completed her life and after her death she was lamented.
She went over to the secret of eternity in the year 1955.
Her age was 73.

Carl Jung, Emma Jung and Toni Wolff **(2015-02-18 12:10)**

[Carl Jung, Emma Jung and Toni Wolff]
1. Carl Jung's view of "Love" and "Life"

“Not the power of the flesh, but of love, should be broken for the sake of life, since life stands above love.” Carl Jung, The Red Book, Page 327.

The beginning of all things is love, but the being of things is life. Carl Jung; The Red Book; Page 327.

2. Carl Jung on Marriage:

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband’s star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51

3. Emma Jung on Toni Wolff:

”I shall always be grateful to Toni for doing for my husband what I or anyone else could not have done at a most critical time.” Laurens Van Der Post Jung: The Story of our Time; Page 177.

4. Toni Wolff on Emma Jung:
”You know, sometimes if a man’s wife is big enough to leap over the hurdle of self-pity, she may find that her supposed rival has even helped her marriage! his ’other woman’ can sometimes help a man live out certain aspects of himself that his wife either can’t fulfill, or else doesn’t especially want to. As a result, some of the wife’s energies are now

freed for her own creative interests and development, often with the result that the marriage not only survives, but emerges even stronger than before!” C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51.

5. Carl Jung’s bas-relief stone monument to Toni Wolff:

Toni Wolff
Lotus
Nun
Mysterious”

6. Carl Jung’s sculptured stone monument to Emma Jung:

Oh outstanding vessel of devotion and obedience!
To the ancestral spirits of my most beloved and faithful wife Emma Maria.
She completed her life and after her death she was lamented.
She went over to the secret of eternity in the year 1955.
Her age was 73.

7. On Carl Jung, Emma Jung and Toni Wolff:
Fowler McCormick, a businessman and philanthropist from Chicago, was a close friend of the Jung family and he often told me in later years how deeply the Jung's and Toni were respected in their own circle for keeping their personal problems to themselves.

Even the Jung children did not know of their father's close relation to Toni until long after it began, even though they often saw her in their home.
He felt, and I would corroborate this impression, that as nearly as possible in our monogamous society, Jung found two wives in these women and so provides no model for the rest of us to follow.
It depended on a form of consciousness that totally transcended the ordinary worldly model-that of an important man who maintains a marriage and indulges himself on the side with a mistress. Memory of Toni Wolff by Joseph L. Henderson C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances Pages 32-33.
8. Barbara Hannah on Toni Wolff:
It might be said of her [Toni Wolff] that she was "Virgin" as defined for us by Esther Harding, meaning simply an unmarried woman who, since she belonged to no man, belonged to herself and to God in a special way. Sallie Nichols, C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances, Pages 47-51.
9. Carl Jung, Toni Wolff, The Red Book:
He recalled that Toni Wolff had become drawn into the process in which he was involved, and was experiencing a similar stream of images. Jung found that he could discuss his experiences with her, but she was disorientated and in the same mess.
Likewise, his wife was unable to help him in this regard. Consequently; he noted, "that I was able to endure at all was a case of brute force." [Red Book; Page 204; Footnote 118; MP; Page 174 and Footnote 119; Memories; Page 201]
10. [Carl Jung on the death of Toni Wolff, the effect on his health and premonitory dreams]
To James Kirsch:
"Dear Colleague, Bollingen, 28 May 1953
At last I can find time to thank you personally for the kind letter you wrote to me on the occasion of the death of Toni Wolff.
On the day of her death, even before I had received the news, I suffered a relapse and had a bad attack of my tachycardia.
This has now subsided but it has left an arrhythmia which hampers my physical capacities very much.
I have ventured out to Bollingen over Whitsun and hope to recuperate a little more here.
Toni Wolff's death was so sudden, so totally unexpected, that one could hardly realize her passing.
I had seen her only two days before.
Both of us completely unsuspecting.
The Hades dreams I had in the middle of February I related entirely to myself because nothing pointed to Toni Wolff.
Nobody who was close to her had any warning dreams, and in England, Germany and Zurich only people who knew her superficially.
At the beginning of my illness in Oct. 52 I dreamt of a huge black elephant that uprooted a tree. (meanwhile I have written a long essay on "The Philosophical Tree.")
The uprooting of a tree can signify death.
Since then I have dreamt several times of elephants which I always had to treat warily.
Apparently they were engaged in road-building." Carl Jung, Letters Volume II, Pages 117-118 [Excerpt.]
'
11. [Carl Jung reflected further on this issue after the death of Toni Wolff in 1953 and Emma Jung in 1955.]
In the published version of Memories, Jung discussed the issue of reincarnation, and noted that:
"Until a few years ago I could not discover anything convincing in this respect, although I kept a sharp lookout for signs. Recently, however, I observed in myself a series of dreams which would seem to describe the process of reincarnation in a deceased person of my acquaintance."
As ever, Jung's discussions in the protocols were more candid: the person in question turns out to be Toni Wolff.
On September 23, 1957, Jung narrated a dream he had had of her to Aniela Jaffe.
In the dream, she had returned to life, as if there had been a type of misunderstanding that she had died, and she had returned to live a further part of her life. Aniela Jaffe asked Jung if he thought this could indicate a possible.. . who are the dead, and what does it mean to answer them?
Rebirth. Jung replied that with his wife he had a sense of a great detachment or distance. By contrast, he felt that Toni Wolff was close. Jaffé then asked him whether something that one has not completed in one life has to be

continued in a next life.
Jung replied that his wife reached something that Toni Wolff didn't reach and that rebirth would constitute a terrible increase of actuality for her.
He had the impression that Toni Wolff was nearer the earth, that she could manifest herself better to him, whilst his wife was on another level where he couldn't reach her.
He concluded that Toni Wolff was in the neighborhood, that she was nearer the sphere of three dimensional existence, and hence had the chance to come into existence again,
He had the impression that for her a continuation of three dimensional existence would not be meaningless.
He felt that higher insight hindered the wish for re-embodiment. " Sonu Shamdasani. "'The Boundless Expanse": Jung's Reflections on Death and Life" Quadrant 38.1 (2008).
12. Laurens van der Post on Carl Jung, Emma Jung and Toni Wolff
What she [Toni Wolff] meant to Jung on that perilous journey van perhaps be summed best in something he told me towards the end of his life.
He was carving in stone, which had become his favorite visual medium, some sort of memorial of what Emma Jung and Toni Wolff had brought to his life.
One the stone for his wife he was cutting the Chinese symbols meaning: "She was the foundation of my house."
One the stone intended for Toni Wolff, who had died first, he wanted to inscribe another Chinese character to the effect that she was the fragrance of the house.
This imagery of meaning of which this ancient Chinese ideogram is a direct visual expression is clearly saying thereby that she was the "scent," which represents the faculty of intuition I have mentioned.
And finally and most conclusive of all, there is the testimony of Emma Jung herself, great spirit that she was.
Just before she died she told a friend of mine close to both herself and her husband, "I shall always be grateful to Toni for doing for my husband what I or anyone else could not have done for him at a most critical time. Laurens van der post, Jung and the Story of our Time, Page 177.

Carl Jung on Laws made by Man and Vice (2015-02-18 17:46)

The law was made by man.
We made it.
It is therefore below us, and we can be above it.
As St. Paul said, ”I am redeemed and am freed from the law.”
He realized that, as man, he had made it.
So also a contract cannot bind us, for we who made it can break it.

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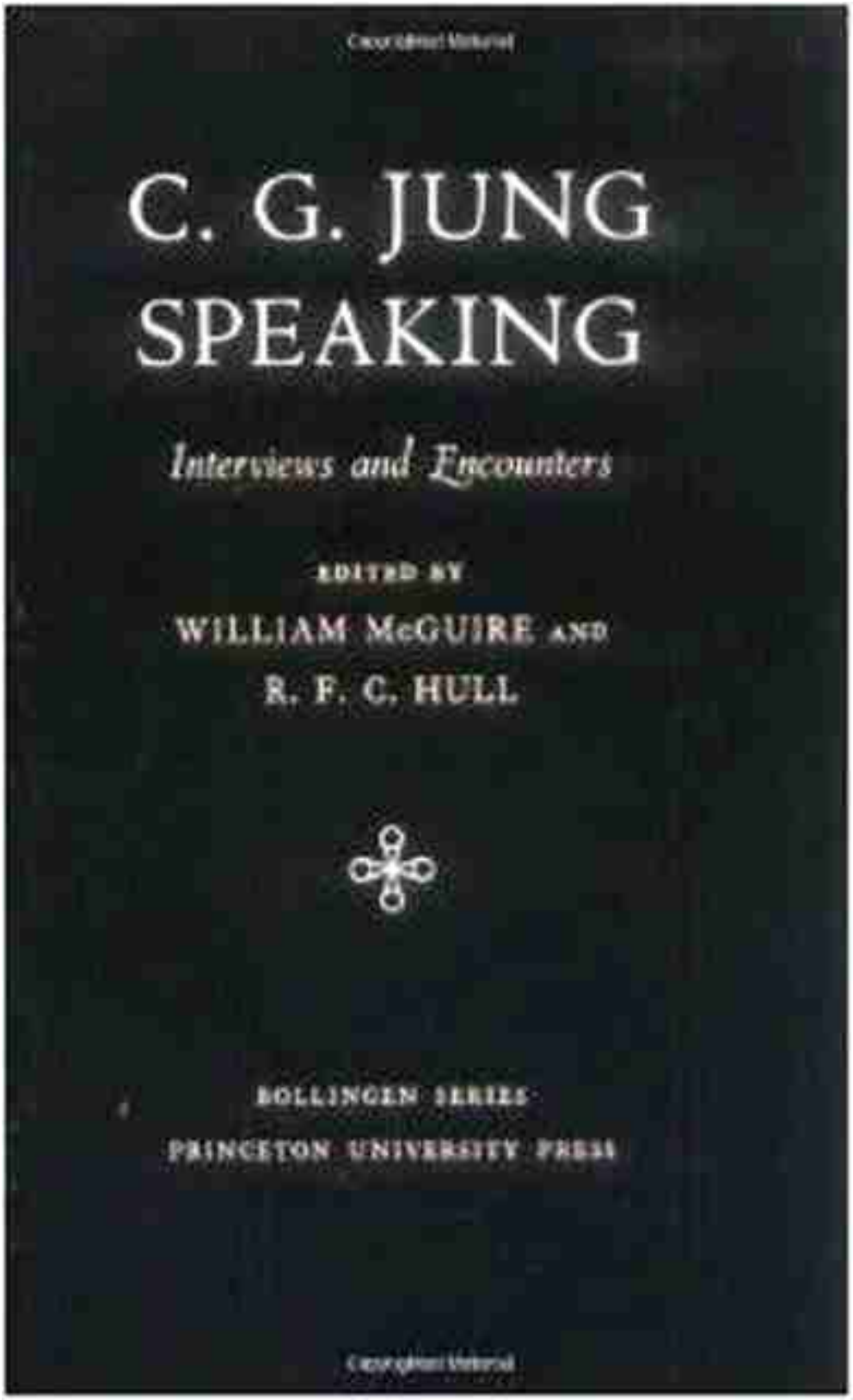
Thus vice too, if entered into sincerely as a means of finding and expressing the Self, is not vice, for the fearless honesty cuts that out.
But when we are bound by an artificial barrier, or by laws and moralities that have entered into us, then we are prevented from finding, or even from seeing that there is a real barrier of the Self outside
this artificial barrier.
We fear that if we break through this artificial barrier we shall find ourselves in limitless space.
But within each of us is the regulating Self. Carl Jung, C.G. Jung Speaking, Ester Harding's Notebooks, Page 28.
Image: Virtues fighting vices, stained glass window (14th century) in the Niederhaslach Church

Carl Jung on the "Golden Thread." **(2015-02-18 19:29)**



In the spring, Dr. Harding again went to Kusnacht to work with Jung. Kiisnacht, 13 May
Dr. Jung talked about the various forms of relationship, about sexuality, about friendship (which is mitigated desire,

with its obligations to write frequently and so on).
There is a third kind of relationship, the only lasting one, in which it is as though there were an invisible telegraph wire between two human beings.
He said, ”I call it, to myself, the Golden Thread.”
This may be masked by other forms of relationship.
And other forms may be present without any such thread in them.
It is only when the veil of maya, of illusion, is rent for us that we can begin to recognize the Golden Thread.
He went on to speak of the three realities that make up the individuated state: God; the Self; and Relatedness.
Or in Christian terms: God, Father, and Son; the Spirit, or Self; and the Kingdom of Heaven.
And just as it is impossible to individuate without relatedness, so it is impossible to have real relationships without individuation.
For otherwise illusion comes in continually, and you don’t know where you are. Esther Harding, C.G. Jung Speaking, Page 31

Carl Jung’s Introduction to Alchemy **(2015-02-19 10:53)**

Introduction
Lecture 8th November, 1940
Prof. FRITZ FLEINER, our late authority on constitutional law, once said of our Swiss democracy: ”it educates the citizen to a higher degree of common sense and responsibility than any other form of government, and enriches his mind with ideas which transcend his private interests and everyday life.”
While the former is a task which belongs to political education, the latter gives me a right to speak of a theme which lies far from the turmoil of present day events: the Process of Individuation, for not only political but also psychical equilibrium is undergoing a most violent shock. Individuation, as we understand it here, means a process inside the individual human being, as those of you who attended my former lectures already know.
Our age is striving to bring about a conglomeration and organization of enormous masses of people in which the individual suffocates, whereas meditation on the Process of Individuation leads in the reverse direction: to the problem of the spiritual development of the individual.
Necessary as the public organization of the masses is, yet the value of them all depends on the value of the individual. Were one to multiply an idiot by a million, the result would by no means be a genius. In other words: if the individual is worthless, the nation will be worthless; and if the individual does not flourish, the
whole will not flourish.
The process of individuation is founded on the instinctive urge of every living creature to reach its own totality and fulfilment.
The trend of nature in this respect is more towards completeness than perfection.

Man, however, is not only unconscious, physical nature, he has an ethos as well, which demands goodness, truth and beauty.
Therefore the merely natural urge comes into conflict with the reflective and valuing spirit, for the latter is constantly trying, for its own ends, to remodel or turn aside the pure play of nature.
It was this conflict which gave rise to those efforts that I have described to you in former lectures, with particular examples and in fullest detail.
These were - beginning with the East – classical Yoga, which aims at ”yoking” the klesas, the natural urges; and the Buddhist exercises in meditation, whose task is that of transforming the Yogin into the Buddha. After which - turning to the West - I gave you a detailed account of the Ignatian exercises, which correspond exactly to Buddhist Yoga, though naturally in a Christian form and in keeping with the characteristic psychology of the West.
All these methods approach their task with the conscious design of influencing and altering the impetus of nature towards self-fulfillment in an explicit way, and in a previously determined direction.
They all start from the more or less silent assumption, that human consciousness knows exactly those forms and conditions into which nature should transform herself.
They do not doubt the possibility of being able to imprint and drill definite forms and formulas on nature, and are apparently quite sure that these forms represent the best and most Holy, even the
will of God itself.
Particularly the rules of the spiritual exercises of St. Ignatius do not leave the smallest loophole where anything unforeseen could slip in or out.
While nature is credited with every spontaneity and artifice, the spirit appears as an inexorable inflexibility, and as a fore-determined system of irrevocable and absolute validity.
The spirit is granted practically no freedom.
It does not seem to be credited with any creative activity, outside the actual and traditional formulation, handed down in human consciousness.
For the purpose of disciplining the ”miles ecclesiae” (soldiers of the Church) this limitation is doubtless indispensable, but the Pauline spirit in the Christian religion hardly supports this attitude.
In I. Thess. V. 1 9 , St. Paul says: ”Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. ” (The Greek is: ”to kalon katechete”; the Latin: ” quod bonum est tenete.)
If the freedom of the spirit had not been very active somewhere, such strictly prescribed regulations would hardly have been necessary.
The schism in the Church, the Reformation and ... the numerous sects which sprang into existence, give a direct motive for the regulations.
These show us the freedom of the spirit at work but also, unfortunately, its lack of restraint, which the reformers themselves were already obliged to oppose.
These historical events speak all too clearly in favor of an authoritative formula, which, with relentless severity, guides the apparently chaotic spiritual development into certain channels.
Nothing indeed has develop ed inside schismatic religious movements which could in any way be compared with yoga or with the Ignatian exercises.
It seems, therefore, as if only the conscious, with its hard and rigid formulas, were the supreme arbiter capable of bridling a-moral and boundless nature.
It was from this conviction, that a firm belief gradually developed in the almighty power of human reason and of the will, and in the identity of spirit with consciousness.
But with the growth of this conviction, the idea of the spontaneity of the spirit also gradually disappeared; for the latter, it seemed, constantly needed the support of the human will.
Only nature had instinctive urges, but these were apparently missing in the spirit, so that the latter finally forfeited all importance as a natural phenomenon.
The spirit has recently even been represented as the ”adversary of the soul ” and as a principle hostile to life (KLAGES).
In the same degree in which the spirit forfeited its spontaneous manifesting activity, nature was reduced to pure matter, the ”physis” became ”physics”.
But human reason won a disproportionate advantage in this development, which increasingly induced the individual,

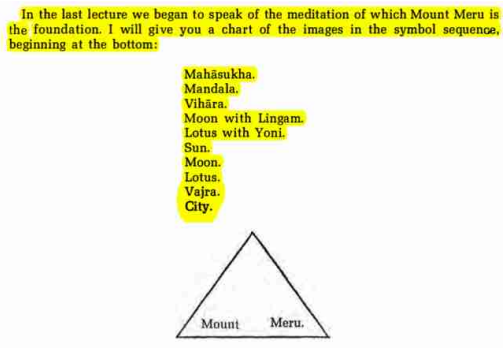
as well as the masses, to accept the superstition that one could subordinate the totality of life to reason, and thereby make reason the absolute ruler of destiny.
But the revolution of enlightenment, which raised the Goddess of Reason to the throne, ended in a bloody orgy.
For when the ”deesse Raison” usurps the power, she turns into murderous ”raisons d’Etat”, which only benefit the people in power and never mankind.
Reason can only be applied by reasonable people, otherwise it is the right means in the hands of the wrong man and brings about destruction.
Is the spirit then really a system of ideas, impotent in itself, always dependent on the support of reason and will?
Has the spirit really no autonomy, no existence of its own and no natural dynamis, which could, should the opportunity arise, successfully oppose reason, or - better still - successfully oppose the instinctive power of nature?
Is the spirit not also nature, a spiritual nature, just as wild, unruly and chaotic as the world of physical instincts?
In answering this question, history may again be expected to provide us with some examples which will be no less convincing.
We need only think of the history of the heresies, of philosophy and of revolutionary ideas altogether.
When we face these mighty phenomena in the history of the spirit, we cannot easily avoid the impression, that the impulsive force and the dynamis of the spirit are hardly less than those of the world of physical instincts.
A deeper analysis of these phenomena leads us even to doubt, whether spiritual nature is so very different from physical nature.
Often indeed one even has the impression, that it is a matter of one and the same nature, merely approaching us in two modalities; whereby both avail themselves of so-called reason, in order to slip into the dominion of man and make the king-om of reason illusory.
Nature indeed was not originally regarded as merely material but was fully as much spirit as matter.
Nature was permeated with spirit for man in antiquity and the countenance of God still shines forth from nature in the ”Theologia naturalis”.
If we subject the psychical nature of man to a careful analysis, we discover not only physical natural urges in the unconscious, but also spiritual determinants.
And as the natural urges are not purely of evil, neither are the spiritual.
A representative of the philosophy of nature in the first century A. D., DEMOKRITOS (Pseudo-Demokritos) , coined the sentence: ”Nature delights in nature, nature conquers nature, nature rules nature.”
ZOSIMOS, a philosopher of the third century A. D., said something similar: ”Nature, when it is turned upon itself, transforms itself.”
These sentences should be interpreted in the following way: Nature consists of the inner communion of two and overcomes itself to reach a higher form.
The formula of Demokritos originates in the feeling for nature in antiquity when the world was not yet without soul.
It expresses the conviction, that nature also contains that which overcomes nature.
The later conflict between nature and spirit has not yet broken out, they are still in a condition of a mysterious process of embrace, death and higher birth, concealed in the womb of nature.
This thought then - that the means to higher development is enclosed in the essence of nature itself, and cannot therefore be forced on nature by the will and its rational formulas - is the basis of a spiritual movement in the West, which is of a totally different kind from that with which we became acquainted in the Ignatian exercises.
It is also an exercise in meditation, but of a quite particular kind, which was not usually even recognized as such.
For it was a secret, and successfully concealed itself behind a number of misleading designations; it called itself philosophy” quite as often as ”alchemy” or the ”art of making gold”.
In its historical outcome it did not flow back into a recognized form of religion but into natural science, which all too often app eared in opposition to faith, and set knowledge and experience against belief.
The essence of science is knowledge, it does not know the piety of faith, but that of investigation and of knowledge.
This side of modern science originates in ancient astrology and alchemy.
The development of science, which is so extraordinarily characteristic for the West, owes its origin in a great measure to the experimental attitude of mind in alchemy.
Alchemy is founded on the conviction of the spontaneity of the spirit and of inspiration, and strives, in untiring

speculative meditation, to explore the unbound spirit of nature and to give it expression.
The methods, which I described in my earlier lectures, attempt to imprint a predetermined form on the soul, working from outside inwards; whereas alchemy endeavors to assist a psychical potentiality, hidden in unconscious nature, to develop and unfold to the greatest possible extent, in that it removes, working from inside outwards, the obstacles in the path of the hidden soul striving towards the light.
”Hab et omnia in se, quo indiget” (it has everything which it needs in itself) was the principle on which this art or philosophy worked.
If the Ignatian exercises represent, in a certain sense, the culmination of Christian determination to uplift the human being, alchemy and its philosophy represent, on the other side, an equally deep reaching attempt to free the unconscious spirit; an attempt which is without pre-supposition, and different to the former in every respect.
With the exception of astronomy, almost every natural science has arisen, to a smaller or greater degree, from alchemy; and, although it needed a long detour, this is also the case with modern psychology and its specific range of questions.
For this reason I have decided this winter to give you a description of alchemy, to supplement my earlier lectures on the Ignatian exercises.
I am aware that I am taking a great risk in making this venture, for this philosophy belongs to the most complicated spiritual phenomena, which I have ever encountered; so I must ask for your silent collaboration when I come to the difficult places.
It is the first time that I have ever attempted to deal with this sphere comprehensively; and I have no hope of being able to do this with the necessary clarity, for you will see for yourselves the difficulties with which I
shall have to contend.
Before beginning this theme, I should like to give you a short summary of the foregoing lectures, because my lectures on Individuation are extending over several years , and it is important that we should not lose the thread.
It is a very difficult subject, and one which cannot be dealt with adequately in lectures, so it is necessary to remind you from time to time of what has been said before.
The main theme, from this point up till the end of the third lecture, is a resume of the lectures, reported in the 1938-39 and the 1939-40 volumes of the E.T.H. Notes; but many new aspects appeared and several new texts were quoted.
spoke first of Indian Yoga and of the Patanjali Yoga Sutra, but I will not go into this again, as it would lead into too much detail.
I should like, however, to remind you of the methods of meditation used in Mahajana Buddhism.
We spoke of two texts, the first was the AMITAYUR-DHYANA-SUTRA.
This is an ancient text, and belongs to the early days of Mahayana Buddhism.
The course which this meditation takes is very characteristic.
It begins with the Yogin looking fixedly at the setting sun; and, as you know, when we do this we still retain an image of it after looking away.
The Yogin then simply concentrates on this image and it becomes a symbol.
The sun is the light and the light represents the highest enlightenment: Buddha.
The whole meditation takes place within the Yogin.
It begins with the image of the sun and ends with it again, but the image has become Buddha.
The active imagination of the individual Yogin has amplified it by pictures, he has filled the image with his creative imagination.
After the sun has been perceived the text says: ”Next thou shouldst form the perception of the mater, ... clear and pure”, then of ice, ”shining and transparent”.
Both these have surfaces which reflect the light.
Then it becomes colored, ”lapis lazuli”, and firm as stone.
This means that the vision has gained substance, a firm foundation has been laid through active imagination.
The text says: ”Thou wilt see the ground consisting of lapis lazuli, transparent both within and without”.
This firm ground forms a basis on which the ensuing phantasy can be built up.
Beneath this ground of lapis lazuli is the ”golden banner ”.

Banner is a literal translation of the Sanskrit word ”dhvaja ” , which really has more the sense of emblem or symbol.
This is an image which is still hidden beneath the blue surface; that is, it is in the unconscious.
The surface of the water, or the mirroring surface, is the boundary between conscious and unconscious.
Many people are therefore fond of talking of the latter as the subconscious, because it gives them a superior feeling to be above!
The symbol which lies below is a so-called mandala, a magic circle.
This is generally used as a yantra in the East, a religious instrument for the purpose of supporting meditation.
We find a western form of mandala in the rose window.
The mystical rose of the West corresponds more exactly to the eastern lotus or padma.
Buddha sits or stands in the centre of the lotus, just as Christ, as rex gloriae, is often to be found in the centre of the rose window.
Mandala is a more general term.
A series of eight lakes is then formed and made real by means of active imagination.
These lakes contain precious stone water, and are covered with lotus flowers.
The numberless rays, jewels, musical sounds, etc., are described in fullest detail, and form a ”ground of seven jewels ” for the great lotus flamer.
”Each leaf of that lotus exhibits the colours of a hundred jewels, and has eighty four thousand veins ” . . .
”There is a tower built of gems ” on the lotus flower, and on it there are ”four posts with jeweled banners”, and on the so-called ”flowery throne” the Yogin perceives the Buddha himself.
The text says: ”It is your mind that is indeed Buddha”, so the Yogin imagines himself as this Buddha which he has created, and knows that the ”ocean of true and universal knowledge of all the Buddhas derives its source from one’s own mind and thought”.
Therefore the Yogin should apply his thought to a careful meditation on Buddha, the Holy and Fully Enlightened One.
He does this in all imaginable detail.
In the statement: ”your mind is indeed the Buddha ” (which means that the Yogin’s mind is now fully enlightened), he surveys the whole growth of his meditation, in that he recognizes that this Buddha, which he has begotten, is not only an object in itself but is also his own subject.
It is his mind which has been raised to the ”flowery throne ” and sits in the lotus.
This lotus, this mandala, equals the sun, with which the meditation began.
Buddha, full enlightenment, is the inner sun, and the Yogin thus goes back, as it were, into the primeval condition of the eternal light.
This is a spiritual image which we also meet in western mysticism, as I pointed out to you in earlier lectures.
The idea of Buddha as the inner sun is parallel to the Christian mystical experience of God, of the inner Christ.
We read in Acts, for instance: ”For in him we live, and move, and have our being ”S and St. Paul says: ” Know ye not your own s elves, how that Jesus Christ is in you? ”
The other text which we studied was the SHRI-CHAKRA-SAMBHARA TANTRA(Holy-wheel-collected text).
Chakra is another word for mandala, and this text again is a meditation on a mandala.
A circle or mandala has the meaning of a totality.
We know from Plato, that the round thing is the perfect thing, a symbol for wholeness.
So in this text the Buddha is invoked : ”All-knowing one, come forward, be round, and round (the Mandala)”.
This means: become the totality, perfection, so that the Yogin may become whole himself during this meditation; for the better he can form the Buddha, the more the Buddha is himself, built of his own substance.
This conception is obviously extremely unchristian.
The text is in a disordered state but, if you study it attentively, you see that it falls into three phases: thesis, antithesis and synthesis.
The Thesis really deals with human consciousness, which is subjected to a thorough philosophical and intellectual analysis.
In the first part (A) the different kinds of knowledge are minutely analyzed, and in the second (B) , the functions of the conscious.
So that the first phase, the thesis, really consists of a dissolution of the conscious individuality into fragments, an

intensive intellectual training which has no parallel in the Ignatian exercises.
There are four kinds of knowledge and four functions, for the quaternity is another symbol for the totality, the simplest way of dividing the circle is into four.
The second phase is the Anti-Thesis.
The thesis reaches a kind of achievement and this is threatened in the anti-thesis.
This threat is met by considering how the 5th in each case is the quinta essentia, Buddha essence, Buddha knowledge. the danger should be dealt with, and by imagining defenses.
The attack comes from the side of the unconscious : a bad woman, the Yogin's feminine side, the so-called anima, plays a leading role.
She app ears as ten female Devatas, who threaten the Yogin. We find parallels to this in Christianity, St. Antony of Egypt, for instance, was much tormented by such female apparitions, but in the Christian examples there is a strong moral flavor.
There is no moral conflict in the East, such figures are simply a disturbance.
This disturbance or threat is finally conquered by the Yogin's realization that these figures are illusion, and he avows: "I am the pure which is the true nature of all things. I am of the nature of the Void."
The Void (Shunyata) is the essential essence of the world, the unfathomably deep void, which produces every kind of illusory figure, mirror images of our own psychical condition.
The third phase follows: the Synthesis to which we must devote special attention, for it is in the synthesis that a positive edifice is erected.
We are shown in this how the Yogin transforms himself, through many symbolical stages, until he attains Buddha, complete enlightenment.
There is a symbol sequence in ten stages (beginning with Mount Meru), which is especially interesting to us, in that these same symbols also played an important role in the western hemisphere, particularly in Hermetic or alchemistic philosophy.
Our forefathers devoted a great deal of time to these things and would have recognized their own "black arts " in such eastern texts.
I have handled this series thoroughly in earlier lectures, so I will not go into detail again, but will only briefly remind you of it.
This meditation also starts with a foundation, but this time it is the image of a mountain, the world mountain, Mount Meru.
On this mountain there is a city, with four fences, of four different colours; and the city is "quadrangular in shape with three tiers of squares thereon and eight turrets."
This must all, of course, be imagined, that is, created, in fullest detail.
On the "top of all a multi-colored, four-headed Vajra" should be imagined.
This is the diamond or thunderbolt and is a well-known Tibetan symbol.
The date of this text is unknown, it is quite possibly of comparatively recent origin.
Many such texts have only reached Europe lately, largely owing to Sir John Woodroffe (Arthur Avalon), the editor of the "Tantric Texts", of which the Shri-Chakra-Sambhara Tantra is the seventh volume.
The vajra or thunderbolt represents concentrated energy. (See tracing14) .
The symbol in the centre is the emblem of a popular religion in Tibet, the religion of the "Red Hats".
I was told by a reliable authority on the b orders of Tibet, that this religion deals in magic and has not a very high reputation.
The symbol goes left, anti-clockwise, towards the dark unconscious which is unfavorable.
The higher Buddhist Tibetan order of the "Yellow Hats" has the same symbol but turning the other way, right, clockwise, towards the conscious, which is favorable.
Both symbols are found together on the throne of the Dalai Lama, he unites the red and yellow hats, the two paths of Tibetan Buddhism: the path of the left hand, leading to the dark, and the path of the right hand, leading towards the light summit of consciousness. Carl Jung, Modern Psychology, Pages 11-18.

Carl Jung on the Meditation of Mount Meru. (2015-02-20 06:55)



Lecture II 15th November, 1940
In the last lecture we began to speak of the meditation of which Mount Meru is the foundation.
I will give you a chart of the images in the symbol sequence,
beginning at the bottom :
Mahasukha.
Mandala.
Vihara.
Moon with Lingam.
Lotus with Yoni.
Sun.
Moon.
Lotus .
VCiatyjra .
Above the Vajra, with which we dealt last time, there is an eight petalled lotus, a symbol of totality.
The lotus has, as you know, the significance of the s eat of the Buddha.
Above this comes the symbol of the moon, and then the sun.
Then a lotus again with the feminine symbol, and then the moon with the lingam or masculine symbol.
This last is a true union of masculine and feminine, the moon being a feminine symbol and the lingam a masculine.
Then we come to the Vihara, a cloister.
This is a higher stage of the city, a congregation of people who live in a higher community.
In this cloister there is another mandala, a magic circle with an eight petalled lotus, where the Yogin himself sits as Mahasukha, the Lord of Great Bliss, with four faces, which ”symbolize the four purified elements”, and are each of a different color, the four divine colours.
He has twelve hands and three eyes. These twelve hands represent the Nidana chain, the chain of causation, which leads to the sum total of the suffering of the world, which should be brought to an end by Buddha.
15 The bottom or first image is Mount Meru.
This means that something comes forth, and begins to rise like a mountain in a flat landscape.
It is a heaping up of things, which were spread before over the whole world.
This is a very simple symbol for what happens in this meditation: the Yogin’s attention, which bound him to the world through his fears and desires, is drawn back into himself, and everything, which was outside
before, heaps itself up inwardly into a mountain.
Through this, the Yogin appears before his own inward eye, the inner man becomes visible, and this achievement appears next as a city up on this mountain.
The fortification of this city is particularly emphasized, and it contains all those people, who before were scattered all

over the world, outside the Yogin.
This conception is not purely Buddhist, it is an old Hindu idea: the city of Brahman.
The great treasure, represented as the vajra, is kept in the city, as the treasure is kept in the ”house of the treasure” in alchemy.
The ”gazophylacium” or the ”domus thesauraria” plays a great role in medieval mysticism.
We find the same idea in an example well known to you all, that of the heavenly Jerusalem, which descended ” out of heaven from God ”.
This is also the goal for the ”nations of them which are saved ”.
The idea of the heavenly Jerusalem is als o such a mountain, where we find the highest symbol of Christianity, Christ as the mystical lamb.
In our eastern text it is the ”four-headed vajra”, the symbol of concentrated accumulated energy, energy which the Yogin had previously dispersed over the whole world.
The senses take possession of our energy, and thus chain us to everything all over our world, through fear and desire.
This is the cause of suffering, the effect of the Nidana chain, which inevitably leads to suffering and death.
It is this energy which the Yogin has regained, and which has collected in the ”four-headed vajra”.
The word vaj ra has a double meaning: diamond and thunderbolt : as diamond it represents the highest value and greatest beauty combined in an indestructible form in the stone, and as thunderbolt it stands for a tremendous magic power which can strike like lightning.
The thunderbolt is a well-known weapon of the gods, and at the end of this Tantric text there is a description of the leading principles for the use of this power, which the Lama has accumulated in his contemplative condition.
It is like a highly charged Leyden jar which can suddenly s end out electric shocks.
The vajra is only a preparation, and the first symbol, which blooms from its tension, is a lotus: the seat of the gods, or birthplace of the Buddha.
It grows from the tension of the vajra, as the actual lotus grows from the slime, slowly pushing its way up through the water, from the dark world to the light.
When man retires from the world he finds himself in a condition of terrible tension, charged with energy.
If he can endure this, without losing his energy again through letting it flow into new connections with the world, he begins to bloom like the lotus, and reaches the spiritual world, as the lotus reaches a new world of light when it breaks through the surface of the water.
This is the significance of the many plant symbols, in the West as well as the East.
The Yoga tree ”whose roots grow upward and whose branches grow downward” is a typical eastern conception, but we find the same idea in the West : for example, in the thirteenth century the Flemish mystic RUYSBROEK spoke of a tree which grew downwards, its roots were in the sky and its branches in the earth.
We also find references to a hidden root which sprouts.
Christ was such a shoot that grew from a secret root, and Mary is the rosa mystica, the flower or vase, in which the god was begotten.
The western rose is wholly parallel to the eastern lotus.
You will remember, for instance, the end of the Divine Comedy, where the ”snow white rose” is formed by the saintly multitude”.
The lotus also expresses the idea of totality and of transformation.
Everything which is below, mountain, city and vajra, represents an uplifting, they are like the stalk of the lotus which grows up through the water.
The moon springs from the lotus and has primarily a feminine significance.
We find, in many mystical forms of meditation, that the imagination produces feminine and masculine symbols for the purpose of the coniunctio, the union.
Masculine and feminine are symbols for the opposites in general ; and the coincidentia or unio oppositorum, (the union of the opposites) is the preliminary step towards seeing God, who is a unio oppositorum.
We found this same idea in the Exercitia.
We read in the Upanishads that out of manas came the moon.
There is a common root to both words, and the English word mind is also related.

In this text mind is thought of as feminine, the moon represents the mind.
The typical p air of opposites in alchemy is the sun and moon : the sun is red, masculine, and the moon white, feminine.
This is reversed in China, where male is white and female red, but you find the same idea of the coniunctio there.
When the moon represents mind, the sun represents the body, not the coarse material body, but the essence, the quinta essentia, of the body, the ”subtle body”.
It is impossible to reduce these ideas to anything logical or exact ; but they refer to the material body developing a sort of essence, a principle of life.
We find many hints of this i n primitive conceptions, also in medieval ideas and with the Neo-Vitalists.
The body seems to be understood as a materialization of the life principle, which latter is an abstraction of the sum total of bodily existence.
This is really a typically eastern idea, for in the well-known forms of western meditation, the spiritual is always sharply divided from the physical; but, in the East, the body is drawn into the meditation and shares in the highest enlightenment.
The spirit is given no precedence, which explains the extraordinary plasticity and concreteness of eastern meditation.
The East tries to avoid abstraction, so that the enormously valuable body shall not be lost.
The whole meditation originates in the body, not in the spirit.
Above the sun and the moon comes the lotus again, but this time with the significance of the female organ, the Yoni.
This leads to the next symbol, the moon with the lingam, the male organ, the completed union of the opposites.
The world opposites, represented as male and female, are here irrevocably united, there is no more separation.
So the world process comes to an end here, there is no longer any tension between the opposites which could be fruitful, and no energy that could be wasted in any way.
An incorruptible stability has set in, which has the significance of eternity, and which is shut off from the outer world.
Our text is Tibetan, but we find this same conception of the divinity of the two principles in Indian Tantrism.
For instance, in a Hindu form of Tantrism they are personified as Shiva, the sun, creator and destroyer at once, and his Shakti or Parvati, his feminine counterpart.
They are represented in an eternal embrace.
The process reaches a culmination, so to speak, with this coniunctio, and the city app ears again but this time in enlightened peace, as the Vihara, the monastery.
It is a spiritual city here, in which the Holy Ones, the Perfected, live.
To reach the Kingdom of God is the last stage in a Christian meditation, but our Buddhist text, unlike Christianity, goes a step beyond the saintly multitude.
The Yogin himself appears in the mandala as the universal being, as Mahasukha, the Lord of Great Bliss.
He is now in the condition of complete knowledge, and has three eyes.
The third eye is the co-called Ajna centre, the chakra of complete knowledge.
This meditation has thus reached its goal, the Yogin has become conscious of himself as Mahasukha, Buddha.
He has not become Buddha in the sense of Gautama Buddha, for the latter has passed into Nirvana and does not exist any longer.
There is a great difference here between western and eastern mysticism; when a western mystic experiences the mystical union, he identifies with Christ, he goes over into Christ, loses the human being and is no longer himself.
In the East, on the contrary, it is the human being who becomes Buddha, he realizes the Buddha essence in himself, and becomes the universal Buddha.
We find the same idea in Hinduism, in the philosophy of the Upanishads.
The universal being is Atman, and the Yogin comes to the realization that he is Atman.
In spite of the many resemblances, this is a complete contrast between East and West.
When we see this symbol sequence for the first time, it is naturally very foreign to us.
But we find similar ideas in those forms of western mysticism which are related to alchemy, and are perhaps the forerunners of later alchemy.
The same images are to be found, for instance, in the writings of the school of St. Victor.
This school was founded by GUILLAUME DE CHAMPEAUX, the teacher of Abelard, who restored a small half ruined

monastery near Paris, the monastery of St. Victor of Marseilles.
It was destroyed in a most shameful way by the French Revolution.
Guillaume de Champeaux took some monks and some relics of St. Victor from the monastery at Marseilles to Paris.
He had no intention originally of devoting himself to science, or of allowing the monastery to take up this line of study.
He had retired from the world in high dudgeon, his pupil Abelard annoyed him very much with the universalia dispute, but he was unsuccessful in restraining his pupils, who soon returned to science and to the study of nature .
For the most part, however, the Victorines were mystics.
Three names became famous in the twelfth century, HUGO OF ST. VICTOR, ADAM OF ST. VICTOR, (the famous writer of Latin religious poetry, including some beautiful spiritual poems) and RICHARD OF ST. VICTOR.
It is the last who concerns us here. He wrote a book called ”Benjamin minor ” . The curious title originates in a verse of the Psalms: ”Ibi Beniamin adolescentibus, in mentis excessu ” (Benjamin spoke there to the young men in a condition of ecstasy).
This comes from the Vulgate, the text does not app ear in this form in our Bible.
But Richard of St. Victor used the Vulgate text as the motto for his book.
He calls it a ”praeparatio animi ad contemplationem” (preparation of the mind for contemplation), so he attempts something very similar to that which the Buddhists strive for in their own way.
I will read you a translation of some passages from the text of ”Benjamin minor” and you will see the extraordinary resemblance in construction:”
The first and fundamental task of the mind, which strives to climb the summit of knowledge, must be to know itself.” (This, allowing for difference in language, might be the beginning of the Shrichakra-Sambhara Tantra.)
”It is the summit of knowledge to know that one knows oneself completely. The complete knowledge of the reasonable mind is a great and high mountain. It is higher than the peaks of all worldly knowledge, it looks down from above on all the wisdom of the world and on all the knowledge of the world.”
This corresponds to the elevation of the Yogin.
The text continues: ”What has Aristotle found of this kind, what has Plato found, what of such things has the great multitude of the philosophers found?
Verily and without doubt, if they had been able to climb this mountain of their penetrating mind, their effort would have sufficed to find themselves; had they known themselves perfectly, they would never have paid homage to idols, they would never have inclined to the hill of things created, they would never have lifted their head against the creator.
Here the searchers failed in the search.
Here, I say, did they fail, and therefore it was impossible for them to climb the mountain.
’Man lifts himself on high in his innermost and God is uplifted.’ (Ps. 63) Learn to meditate, 0 man, learn to meditate on thyself, and thou wilt ascend in thine innermost. The more thou improvest daily in self-knowledge, the more thou wilt climb above thyself. He who reaches perfect self-knowledge, has already reached the top of the mountain.” 6 Vulgate 67.
” . . . 0 how rare are those, either because they will not or because they cannot, who ascend to that height. Verily, it is rare to climb this mountain, still more rare to stand on the summit and remain there for a time, but most rare is it to dwell there and rest in the spirit: ’Who shall ascend into the hill of the Lord? or who shall stand in his holy place?’ (Ps . 23) (The idea of living, of making one’s home, in the city on the mountain comes in here.]
” . . . Amazement at good fortune is expressed in the cry: ’Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill?’ (Ps. 14.] To climb up and to stand, 0 what great strength, to live and to rest, 0
what great bliss ! Who is cap able of such a task, who worthy of such a service? Who, Lord, shall ascend, who shall stand on the holy hill? ’0 send out thy light and thy truth : let them lead me ; let them bring me unto
thy holy hill, and to thy tabernacles.’ (Ps . 42.) ”
Or to thy dwelling: ”tabernacula tua”. The title of the 78th chapter is : ”How great is the value of self-knowledge.”
I will read you a passage:
” . . . On the summit of this mountain Jesus was transfigured;” (Here Christ corresponds to Buddha, that is the Yogin a s Buddha.]

”Moses was seen with Elias on this mountain, and both were recognized without a sign ; and on it the Father’s voice to the Son was heard. What herein is not marvelous? What is not desirable? Dost thou desire to see Christ in transfiguration? Ascend the mountain, learn to know thyself. Dost thou desire to see Moses and Elias and to recognize them without sign, dost thou desire to understand law and prophesy without
a teacher, without an interpreter? Ascend the mountain, learn to know thyself. If thou longest for the hidden mystery of the Father, ascend this mountain, learn to know thyself. He descended from Heaven when he said: gnothi seaut6n which means: know thyself. Dost thou see yet the full value of the ascent of this mountain, and the use of complete knowledge of oneself? ”
If thou longest for the hidden mystery of the Father, ascend this mountain, learn to know thyself.
He descended from Heaven when he said: gnothi seaut6n which means: know thyself.
Dost thou see yet the full value of the ascent of this mountain, and the use of complete knowledge of ones elf? ”
The modern point of view is very different, such knowledge is considered morbid, an illness.
The title of the 83rd chapter is: ”That the mind should comprehend the divine revelation, and should be accustomed to stand in the innermost”
” . . . If the mind does not raise itself to the contemplation of itself, how can it undertake the flight of vision to that which is above itself?
The Lord descends to this mountain and Moses ascends to it.
It is on this mountain that God teaches the construction of the tabernacle and that Moses learns.
What does the ’tabernacle of the congregation’ mean, if not the state of perfection?
He then who ascends the mountain, he who pays careful attention, he who searches long and learns at last how he is made, that man remains there in order to learn from divine communication what he should become, how he is to prepare the building of his spirit for God, and by what obedience he must propitiate God.
For the mind, which is still scattered by many desires, which is torn asunder by many thoughts in this direction and in that, how could it be worthy to receive this Grace?
He who cannot yet collect himself to insight, when could that man ascend in vision to what is above him? ”
The title of the 84th chapter is : ” How the mind which thirsts for the vision of heavenly things, must gather itself inward.”
” H e who languishes for the vision of heavenly things, he who sighs for experience of the divine, must learn to collect the scattered of Israel, must strive to find the roving of the mind, must accustom himself to be at home in his innermost and to forget everything outside.”
It is in our own body that we must search, not outside, but today everyone is convinced that it is outside.
”He collects not only his desire but also his knowledge, that he may learn to love the true good only and to think of it alone without ceasing.
’Bless ye God in the congregations, even the Lord.’ (Ps. 67.)”12 22 It is not a house of prayer or outer congregation, which is meant here.
The congregations are a congregating in the individual. He assembles his own scattered fragments, not those of other people.
” For in this two-fold congregation, of the thoughts and desires, in this double unanimity of investigation and effort, Benjamin is exalted, breathed on by the spirit of God and carried on high.
’There is little Benjamin’.”
The author identifies himself, of course, with this little Benjamin who is chosen by divine appointment.
” . . . Where else dost thou think but in the congregation?
’Bless ye God in the congregations, even the Lord, from the fountain of Israel. There is little Benjamin.’
The first stage is that someone creates a synagogue out of his thoughts and desires instead of a church.
Ye know well enough, that synagogue means bringing together and church a congregation.
It is one thing to force something, willingly or unwillingly, into one ; and another for it to come voluntarily together of itself, at a hint from a summoner.
Unintelligent and unreasonable beings can be crowded together, but they cannot be called together.
But the coming together of beings reasonable in themselves, resulting from their own impulse, should rightly be called a congregation.

Behold the difference which exists between congregation and crowding together, between church and synagogue.
When you perceive that your desires are being influenced by outer delights , and that your thoughts are constantly dwelling on them, then hasten inwards with greatest care, so that at least you can build them into an inner synagogue.
For as often as we collect the roving of the mind into one, and bind the emotions of the heart into a yearning for the eternal, what else do we make of this inner family than a synagogue?
But when all that crowd of our desires and thoughts, enticed by the taste of inner sweetness, has learnt to come together willingly at the hint of reason and to stand firmly in the innermost, then one may hold them
worthy of the name of the church.
Let us learn therefore only to love the inner good, only to meditate long on that, and in the measure that we know how to love Benjamin, we shall without doubt build a church. ”
This is the idea of the ”ecclesia spiritualis.”
Everyone must practice inner congregating in order to be able to be a member of the Church at all, for the Church is spiritual and not external.
You see that these Victorines have a very characteristic interpretation, which is similar in many respects to that of the Devoti, of whom we spoke last year.
On the other side, however, the Victorines have a different relation to knowledge in general, so that they could be called a school of philosophy.
This leads us over to the typical western method of meditation, western Yoga, the exercitia spiritualia of St. Ignatius.
Carl Jung, Modern Psychology, Pages 14-26.

Carl Jung: "Today I will briefly recapitulate the exercitia spiritualia." (2015-02-20 17:26)

Lecture III 22nd November, 1940
Today I will briefly recapitulate the exercitia spiritualia.
These exercises were the invention of ST. IGNATIUS OF LOYOLA, but they have their forerunners in previous history. They originated from two main sources: the Devoti, who had been devoting themselves to spiritual meditation in

monasteries for several centuries, and Islam.
The father of the meditative movement in Islam was ALGAZZALI, the great theologian and scholar (1059-1111).
He invented spiritual exercises, which lasted for three or four weeks for the purpose of deepening and strengthening the spiritual life of the faithful.
Ignatius built up his exercises in the form of rules and regulations.
He was originally an officer in the army, but he was laid up as the result of a wound, and during his convalescence he read spiritual books, and thus received the stimulus which eventually led to the exercises.
The big exercises, like their Islamic forerunners, last three or four weeks.
The small, three day, exercises are really only sermons, but the big exercises are meditation in the true sense of the word.
A praeparatio precedes the actual exercises.
There are two principal texts which are meditated on during this preparation, the ”Anima Christi” and the ”Fundamentum”.
”Anima Christi”
”Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
0 good Jesu, hear me :
Within Thy wounds, hide me :
Never permit me to be separated from The:
From the wicked enemy defend me :
At the hour of my death call me,
And bid me come unto Thee,
That with Thy Saints I may praise Thee
For ever and ever. Amen”
This prayer is meditated on line by line, as I described to you in full detail in my earlier lectures.
We have an excellent example and elucidation of the exercises in the book ”Deus Semper Maior” by the modern Jesuit, ERICH PRZYWARA.
Three volumes have already appeared, one can almost say he meditates on every word.
His meditations on the ”Anima Christi” and the ”Fundamentum” are really the best part of the book, and by reading these you win an excellent impression of Przywara’s theology and also that of Ignatius himself.
The purpose of the meditation on the ”Anima Christi” is to form the figure of Christ so concretely, through active imagination, that the meditator is removed, so to speak, into the presence of the image and finally taken up into it.
That is: the meditator or believer - in the West we must not use the term Yogin - disappears entirely into the form which he has created.
According to the orthodox view, of course, he has not created this form, for Christ is an objective, external presence, which only becomes clear to the inner eye through the meditation.
This is undertaken as a support to the already existing conviction of the absolute existence of Christ.
The meditator, through his most intimate and active mental absorption in this form, gradually loses his own identity and soul into that of Christ.
It is through this, that the elevation of the human being, which is the purpose of such meditations, takes place.
As Przywara says, a totality is formed: the totality of the perfect divine man, a unity of spirit and flesh, of God and creature.
Christ appears as a totality in this meditation, not only as man but also as God, inasmuch as the Church formula is: ”verus deus et verus homo”
This all-embracing figure, ”very God and very man”, embraces the human being in the fullest sense, and contains him completely.
The figure of Christ has, as you have already heard, its counterpart in the East, in the figure of the Purusha, of the

Atman or of Mahasukha.
It is the idea of a being which entirely contains the conscious man, and which raises him thereby to a totality, which he could never attain by himself.
This greater being, which contains the human being, is, according to the Indian definition, the so-called Self, the transcendent Self of man, not the ego but something far beyond the ego, the transcendental subject.
This in a sense corresponds to the inner Christ of Christian mysticism, the Christ who is the vine while we are the branches.
We are a part of this totality, we flow in a certain sense in the blood of Christ, we have our part in his body, which penetrates us, we breathe with his breath, and are therefore so to speak Christ himself, in spite of being parts.
This experience is very different to the Indian point of view, where it is the Yogin himself who becomes Buddha.
It is the exact opposite; for in the West, Christ is the active agent who takes man and makes him part of himself, it is not the meditator who makes Christ his own.
In the East, no subject exists except that of the Yogin himself.
There is no longer a Buddha, he has gone over into Nirvana, into a state of non-being which represents the highest perfection.
It is blasphemous in the East to speak as if there were still a Buddha.
One deceives oneself completely when one assumes, that a religious service in the East, taking place before a statue of Buddha, is addressed to Buddha. Buddha no longer exists, but in Christianity, on the contrary, Christ always exists. His existence is almost the be all and end all of Christianity, and therefore, in Christian meditation, man goes over into Christ's form, into the totality of the transcendent subject, and disappears as man.
And it is really the goal of the exercises, to bring about the disappearance of the subjective ego man, for it is he who has voluntarily subjected himself to the discipline of the Church.
This point of view, which I am trying to make clear to you, is not the invention of St. Ignatius, but contains ideas which have existed since the earliest days of the Church, and are also to be found in those an ancient spiritual movements which ran parallel to the Church.
I should like, therefore, to read you a passage from HIPPOL YTUS.
He was a dissident Bishop of the Church of Rome and died a martyr's death about 235 A. D.
He dissented from orthodox views and was the opponent of Pope Calixtus I.
This story belongs to the chronique scandaleuse of the Church.
They had a deplorable dispute, which is interesting inasmuch as it is a case of an introvert and an extravert getting on each other's nerves.
Hippolytus is one of our main sources of information about Gnosticism, and the other spiritual movements which sprang from a common origin with the Church and ran parallel to it.
The passage comes from his "Philosophumena": 1027 "And thou shalt receive the kingdom of heaven, thou who whilst thou didst sojourn in life, didst know the Celestial King. And [hereafter] shalt thou be a companion of the Deity, and a co-heir with Christ, no longer enslaved by lusts or passions, and wasted by dis ease. For thou hast become God. [For whatever sufferings thou didst undergo while being a man, these He gave to thee, because thou wast of mortal mold.] But whatever (attributes) it is consistent with [the nature of] God [to impart], these God has promised to bestow upon thee, because thou hast been deified, and begotten unto immortality. This constitutes [the import of the proverb] , 'Know thyself ; discover God within thyself, for He has formed thee after His own image. For with the knowledge of self is conjoined the being an object of God's knowledge, for thou art called by Himself . . . . He has elevated thee, 0 man, to His own rank, by having made thee even God unto His glory ! "
This, as you see, is a dangerous formulation which could give rise to very peculiar ideas.
But it is a confession which is exceedingly typical of the early Christian point of view.
We find similar statements in the writings of St. Paul and therefore Hippolytus refers to I. Cor. XIII. 1 2 : " . . . but then shall I know even as I am known. "
Hippolytus takes the inner relationship of man to God literally: the idea of reciprocal relationship between God and man, which is one of the original conceptions of Christianity and which was only lost much later.
I should also like to read you a passage from another valuable document, which is not Christian but Gnostic. MONOIMUS , the Arab , explains his opinions in a letter to Theophrastus (Monoimus is only known to us through

Hippolytus):
" . . . . Seek for Him from thyself, and learn who it is that absolutely appropriates all things in thee and says, 'My God, my mind, my understanding, my soul, my body.' And learn from whence are sorrow, and joy, and love, and hatred, and involuntary wakefulness, and involuntary drowsiness, and involuntary anger, and involuntary affection ; and if you accurately investigate these, you will discover Himself, unity and plurality in thyself, according to that tittle, and that He finds the outlet to be from 28 thyself " . . .
This is a truly psychological interpretation of the religious phenomenon.
Monoimus goes so far as to say, that God himself has his origin in man.
This stands in absolute opposition to the teaching of the Church, that God is an objective presence, a Thou.
For God is not really an external Thou in this passage, but my own inner existence.
This conception leads us directly to the East. Monoimus was an Arab and it is possible that at that time, about the end of the first century A. D., there were direct influences from the East.
We have other reasons for suspecting this.
Already in the second century B. C. we find signs of Buddhist symbols and ideas in Persia; and in Egyptian and Greek literature also there are conceptions which are very probably Indian.
We also find indications in India of western influences, but it is impossible to date them accurately.
This whole question is still open, for we have not yet won the necessary evidence to be able to judge with certainty.
The interesting point in the quotation from Monoimus is that the Deity is made responsible for all involuntary psychic phenomena.
If, for instance, someone should involuntarily fall asleep, or be wakeful when he wants to sleep, or should have an involuntary fit of anger, or should be sad without intention, then it is not his doing, but is "a Deo missum " (sent by God).
We say: "Don't be so lazy", "keep awake", "pull yours elf together" and so on; but according to the point of view of Monoimus we are ordering God about when we do this.
This contains an important standpoint when judging human emotions.
We all know how difficult it is to control our emotions; we cannot in fact win complete control without injuring ourselves.
Habitual repression of the emotions is dangerous, it can even endanger life.
We get, in a mild form, a lump in the throat, or feel as if we could burst with emotion.
It has almost a redeeming effect, if we can break out in some way. In this passage we are told that these overpowering emotions come from the inner God.
We come now to the "FUNDAMENTUM:
"Man was created to praise, do reverence to and serve God our Lord, and thereby to save his soul. And the other things on the face of the earth were created for man's sake and to help him in the following out of the end for which he was created. Hence it follows that man should make use of creatures so far as they do help him towards his end, and should withdraw from them so far as they are a hindrance to him in regard of that end. Wherefore it is necessary to make ourselves detached in regard of all created things - in all that is left to the liberty of our free will, and is not forbidden it, - so that we on our part should not wish for health rather than sickness, for riches rather than poverty, for honour rather than ignominy, for a long life rather than a short life, and so in all other matters, solely desiring and choosing those things which
may lead us to the end for which we were created "
The name "Fundamentum" comes from the fact that it expresses the " Weltanschauung" and psychological foundation of the exercises; it brings the goal of human life to consciousness. In contrast to the western biological point of view, that every living creature has its purpose in itself, Ignatius declares that man has been created for a specific purpose: to praise God. He should come to the court of the king, in order to belong to that circle which surrounds and praises God; he should be a grape on the vine of God.
This goal lies at the root of the whole of Jesuit morality, all created things should be made use of for this goal, but only in so far as they further the "Laudare Dominum".
We find a detailed meditation in Przywara on the essence of God and the relation of man to God.
He speaks of God as a "unio oppositorum".

All opposites are united in God, whereas they are torn apart in man.
Man is a conflict and is therefore in a deplorable condition, needing redemption.
Redemption of course is the unity which is God. Przywara says: ”God appears in the face of the rent as cross.”
The cross is the symbol for the union of the opposites.
Man meets God in the centre of the cross, man is the manifestation of the conflict and God represents their union.
Inasmuch as man is redeemed, he becomes one as God is one.
The symbol of the cross is really for Przywara the symbol of God; the essence of God is a cross.
This is a very deep reaching formulation, in that it declares God to be suffering.
This suffering is laid upon man, in the sense that man is not God, he is not united but divided, and he suffers from the yearning and necessity to find unity.
This gives the tearing apart of the human soul an extraordinarily new and important interpretation.
But it is also not new, for we have a parallel in a very interesting antique text from the fragments of the Acts of John:13:30:
” XII . . . . . And our Lord stood in the midst of the cave and lighted it up and said, ’John, unto the multitude down below in Jerusalem I am being crucified, and pierced with lances and reeds, and gall and vinegar isgiven Me to drink : but unto thee I am speaking, and hearken thou to what I say. I put it into thy heart to come up into this ’mountain, that thou mightest hear matters needful for a disciple to learn from his teacher, and for a man to learn from his God. ”
This scene takes place during the crucifixion on Golgotha.
St. John has withdrawn to the Mount of Olives, where he is granted this revelation.
You find the symbol of the mountain here again, the mountain which we found in Richard of St. Victor: if you desire to find Christ, know yourself, ascend on to the mountain.
”XIII. And having thus spoken, He shewed me a cross of light set up, and about the cross a great multitude: + and therein was one form and one likeness: and in the cross another multitude, not having one form +.”
The multitude refers to the plurality of the psychological units in man, ”and therein was one form” that is the human form.
Many things are united in man and they form a plurality.
As a poet, Carl Spitteler, once expressed it: ”Die Volker meiner Seele” (the people or nations of my soul.
”And the Lord Himself I beheld above the cross, not having any shape, but only a voice: and a voice not such as was familiar to us, but a sweet (or peculiar) and kind voice and one truly of God, saying unto me:
’John, it is needful that one should hear these things from Me: for I have need of one that will hear. This cross of light is sometimes called the Word by me for your sakes, sometimes Mind, sometimes Jesus, Sometimes Christ, sometimes Door, sometimes a Way, sometimes Bread, sometimes Seed, sometimes Resurrection, sometimes Son, sometimes Father, (sometimes Spirit), sometimes Life, sometimes Truth, sometimes Faith, sometimes Grace. Now these things it is called as toward men: but as to what it is in truth, as conceived of in itself and as spoken of to you – it is the marking off of all things, and the + uplifting and foundation + of those things that are fixed and were unsettled, and the joining together of wisdom. And whereas it is wisdom fitly comp acted together, there are on the right and on the left of it, powers, principalities, dominations and daemons, operations, threat , wrath, devils (or slanderings), Satan, and the Lower Root, from which the nature of the things that come into being proceeded.”
(This is the rhizoma, the root, the chaos, the prima materia, the Hyle, in which everything originates.)
”This , then, is the Cross which fixed all things apart by a word, and marked off the things from birth and below it, and then compacted all into [one] : but this is not the cross of wood which thou wilt see when
thou go est down hence,”
(That is, when John goes down to Golgotha.)
”neither am I he that is upon the cross, whom now thou seest not, but only hearest a voice. I was reckoned to be what I am not, not being what I was unto many others: but they will call Me something else, which Is vile and not worthy of Me. As therefore the place of rest is neither seen nor spoken of ”
(This is Paradise.)
”much more shall I, the Lord of that place, be neither seen [nor spoken of]. XIV. Now the multitude of one aspect that is about the Cross is the lower nature”:

(We find the idea of the chaotic lower nature, the unredeemed nature of man, here)
”and those whom thou seest in the Cross, even if they have not one form, it is because not yet hath every member of Him that came down been comprehended. But when the upper nature shall be taken up, and the race which is rep airing to Me, in obedience to My voice, + then that which now hears Me not shall become as thou art +; and shall no longer be what it now is, but ab ove them, as I am now. For so long as thou callest not thyself Mine, I am not that which I am. But if hearing thou hearkenest unto Me, then shalt thou be as I am, and I shall be what I was, when I [have] thee as I am with Myself. For from this thou art.Care not therefore for the many, and them that are outside the mystery despise: for know thou that I am wholly with the Father, and the Father with Me.
”XV. Nothing therefore of the things which they will say of Me have I suffered : nay, that suffering also which I shewed unto thee and unto the rest in the dance, I will that it be called a mystery. For when thou
seest, that did I shew thee: but what I am, that I alone know, and none else. Let Me therefore keep that which is Mine own, and that which is thine behold thou through Me, and behold Me in truth that I am, not what I said, but what thou art able to know, because thou art akin thereto. Thou hearest that I suffered, yet I suffered not: that I suffered not, yet did I suffer : that I was pierced, yet was I not smitten; hanged and I was not hanged ; that blood flowed from Me, yet it flowed not: and, in a word, those things that they say of Me I had not, and the things that they say not, those I suffered. Now what they are I will signify unto thee, for I know that thou wilt understand. Perceive thou therefore in Me the praising (perhaps slaying) of a Word, the piercing of a Word, the blood of a Word, the wound of a Word, the hanging of a Word, the passion of a Word, the nailing of a Word, the death of a Word. And thus speak I, separating off the manhood. Think thou therefore in the first place of the Word, then shalt thou perceive
the Lord, and in the third place the Man, and what he hath suffered.”’
This highly remarkable text shows you that these ideas have been pondered over since the earliest days of Christianity.
Przywara naturally does not refer to this text, because it is not canonical.
I do not know if he knew it and thought of it while he was writing, but any way it contains the ideas which are emphasized in his meditation.
After the Praeparatio we come to the main exercises themselves.
Though there is no absolutely fixed programme, they are divided into four weeks.
The first exercise is called: ”The exercise on the threefold sin.”
The first sin is the sin of the angels, their revolt against God; the second is original sin, the sin of Adam and Eve; third is our own sinfulness.
A colloquy usually follows this, a dialogue between the mediator and the Deity.
It is, however, a one-sided conversation, the mediator speaks all the time, there is no mention of God saying anything.
This is followed by a most thorough investigation into the sins of the mediator, and a repetition of the colloquy and of the exercises.
Then comes the meditation on Hell which is meditated upon in all imaginable detail, and must be experienced with all the senses: the shrieks of the damned must be heard, the stink of the smoke and sulphur must be smelt, the heat of the fire felt, and so on.
In the second week, the kingdom of Christ and his human existence are meditated on.
The becoming of Christ, the birth of Christ and the events in his life must also be meditated up on with all the senses.
The great battle between the two principles, personified by Christ and Lucifer, is then meditated on.
There are Persian models for this, Gayomart, the divine man, for instance, who falls into the power of the forces of darkness.
This is of course pre-Christian.
It is the eternal image of the fight between light and darkness.
This must be meditated upon very thoroughly, in order to gain consciousness of the existence of the opposites.
In the third week we come, logically enough, to the Passion of Christ.
This is again the suffering which originates in the battle between the opposites.
Fasting is included in the regulations for this week.
In the fourth week we come to the exercises on the love of God, and see how God enters the conflict as the power of redemption and takes man, as it were, through love back into himself.

Then comes the meditation on the appearances of Christ after death.
The transcendence of this subject is emphasized and, through his identification with this aspect of Christ, man is raised above space and time into eternity.
At the very end of the exercises come Ignatius' celebrated "rules for thinking with the Church."
These bring the individual psychical events into harmony with the Church, and Ignatius goes so far as to say: "the white that I see I would believe to be black, if the Hierarchical Church were so to rule it.
"This is the great reproach which is levelled at the Jesuits, that they go too far in disciplining individual judgment.
Carl Jung, Modern Psychology, Pages 27-34.
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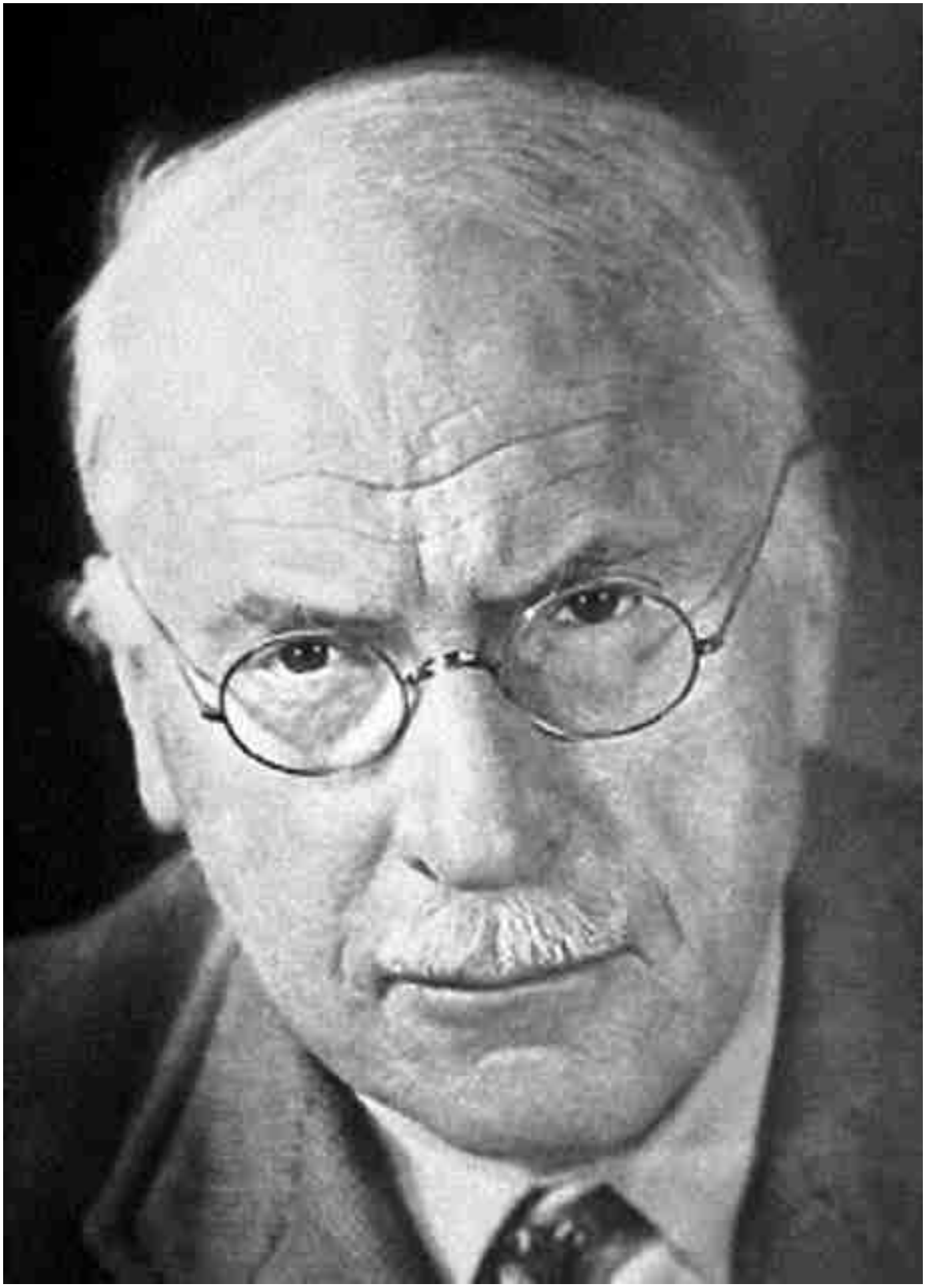
Carl Jung: “If a young man loves a woman who could almost be his mother…” **(2015-02-21 08:02)**



Anonymous
Dear Mr. N., 22 March 1939

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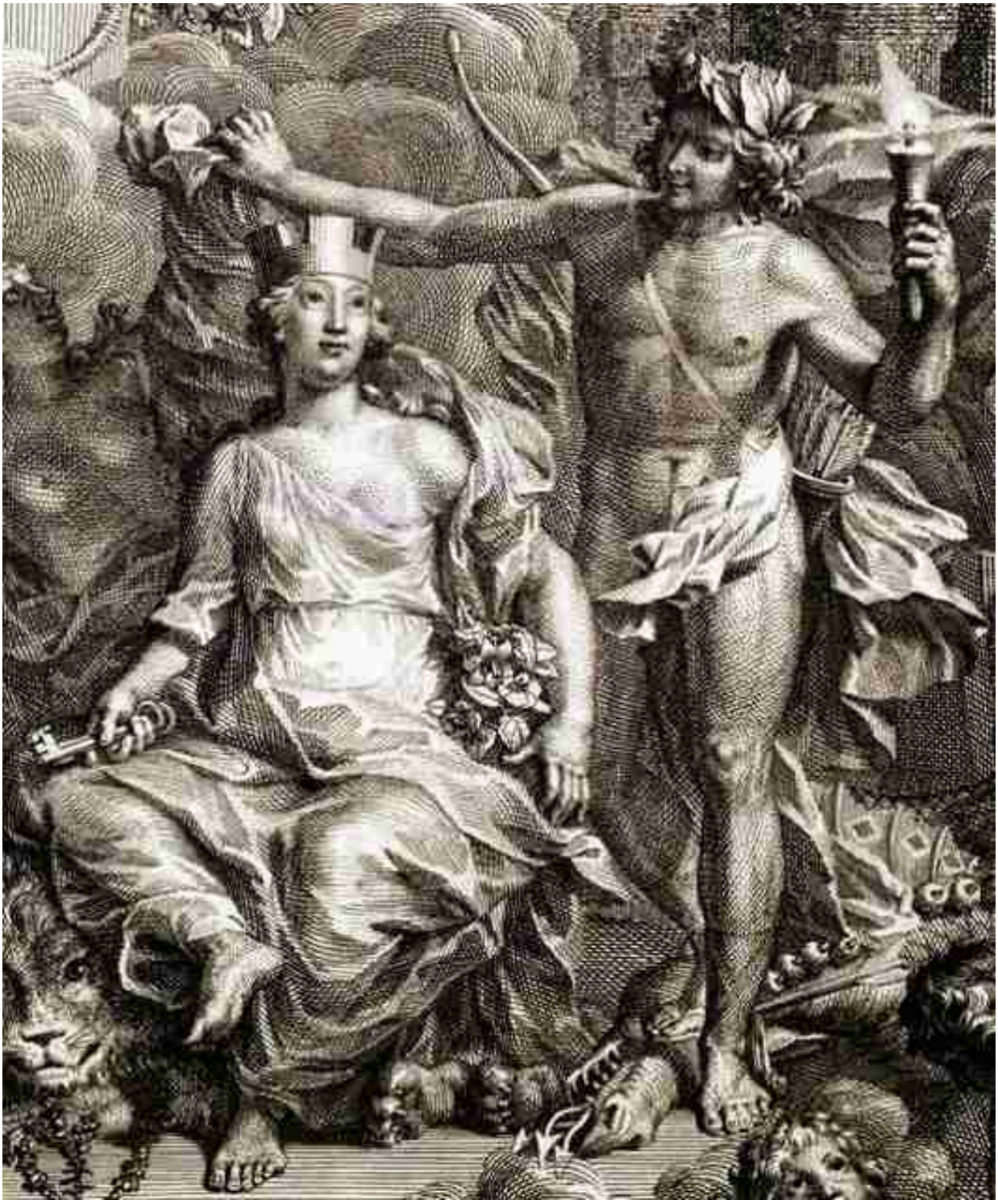
As you will realize it is extremely difficult to judge an individual case in which one doesn't know the dramatis personae.
If a young man loves a woman who could almost be his mother, then it always has to do with a mother complex.
Such a union is sometimes quite useful for many years, particularly in the case of artistic persons who haven't fully matured.
The woman in such a case is helped by an almost biological instinct.
She is hatching the eggs.
The man as the son-lover benefits by the partially sexual, partially motherly interest of the woman.
Thus such a relationship can be satisfactory in every respect for an indefinite period, but the advancing years would certainly put a definite limit to it as it is not quite natural.
It may be that even an artistic nature becomes so adult that the need of becoming a father and a grown-up man in general begins to prevail against the original son-attitude.
When that is the case the relationship is overdue.
What I say is a general rule which shouldn't be recklessly generalized.
Man is a most peculiar experiment of nature and particularly in erotic respects simply anything is possible.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. 1, Page 266-267.

Carl Jung on “Nature” and the Development of Christianity. **(2015-02-21 12:36)**



Lecture IV 29th November, 1940
In the last lecture, I read you some texts, which date from the earliest days of the Christian Church, in order to give you some idea of the nature of the spirituality, which, in the course of the development of
Christianity, led to so many and various fruits.
I read you these texts in order to supplement the highly modern meditation of the Jesuit, Przywara, on the Ignatian exercises, and to show you the parallels between Przywara and the old Christian thinkers.

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The example of Richard of St. Victor also showed us how similar medieval meditation and mystical visions were, and these texts gave you a further opportunity of seeing the clos e spiritual relationship which exists between them and the spiritual blossoms of the East.
The vision of the Cross, from the Acts of John, showed you a culmination of spiritual vision.
The spiritual inner or super world is strictly and inexorably divided from the outer, empirical world.
The scene of the crucifixion goes on below, as we know it from the scriptures; whereas above, in the upper, inner world, there is a totally different scene, which this vision of St. John depicts for us.
It represents a supernatural, spiritual reality of the symbol.
This vision shows us how the world was divided into three parts, a point of view which was characteristic of the age.
Below there is the Hyle (matter), above the Pneuma (spirit), and in the middle the Psyche (soul).
This division into three principles also corresponds to an anthropological or psychological division into three types of men: the pneumatiks (spiritual man), the psychikos (psychical man), and the hyliks or sarkikos (material or physical man).
This point of view is perhaps familiar to you through the writings of St. Paul. These divergent principles became cosmic principles.
The Pneuma till then had been something almost physical, a breath of life we see this in the writings of Philo, the Jew, who lived and wrote both before and after the beginning of the Christian era; but it was now raised to a spiritual concept under the influence of Greek philosophy.
The Septuagint chose the word ”Pneuma” to express the life-giving breath of God, the breath of life which is characteristic of the Old Testament. There are passages in the New Testament where the spirit is still really a wind - the miracle of Pentecost for instance - but during the first centuries of our era, the concept was raised to the heights and became the absolute opposite of the physical world.
The Hyle sank in proportion and even the Psyche gradually descended also.
This philosophy was related to mankind’s growing feeling of guilt, which naturally increased as man separated himself from nature.
I will give you some literary examples, to show you how this transition took place.
Pagan antiquity really laid the chief emphasis on the Hyle, not as matter in the Christian sense, but rather as the animated world of the senses, permeated with spirit.
This was the world that the later Christians condemned as absolutely pernicious and corrupt, ruled by devilish powers.
A psychical point of view was known to the ancients, for they granted great importance to the human soul, but this soul turned its eyes, so to speak, to the beauties and wonders of the visible, tangible world.
It was only in the centuries immediately preceding the birth of Christ, the new epoch, that these eyes began to look inwards, and the spirit gradually appeared as something different to nature, and efforts were made to influence spiritual development through exercises, so that man could participate in the spirit.
The psychical standpoint, that man is in the centre - bound to the world through his emotional and feeling contacts, and influenced by the events in his surroundings - only appeared gradually.
The psychical man of antiquity was not the centre of the world, for the centre was in the phenomenal world, the world which was animated and filled by the gods.
It was, however, realized more and more, that the psyche played no inconsiderable role, in that it was the organ by which the whole world of the senses came to consciousness.
But we naturally find a point of view which is still bound to nature, in the first Christian authors.
One does not expect this in Christians, but we must remember that the ancient point of view was still alive and surrounded the first Christians, and therefore permeated their mentality.
I will read you a passage from that time which will prove this fact to you.
It is from Minucius Felix: ”Octavius”:” . . . But indeed, we do not point to the God, whom we worship, and we do not see him ! On the contrary, we believe in God just because we can feel, and not see, him. For we see his ever-present power in his works and in all the appearances of nature, in thunder, in summer and forked lightning, and when the sky is blue. Thou must not wonder that thou dost not see God:
all things are set in motion by the wind and the currents of air, they swing back and forth and eddy in circles, yet

our eyes do not see the wind or the current of air. We cannot moreover behold the sun, yet it is the cause of sight for everyone; our glance is turned aside through its rays, our sight is weakened through looking towards it, and if we look too long our whole vision is destroyed. How then shouldst thou be able to b ear the creator of the sun, the source of light, when thou turnest aside from his shining flashes, and hidest thyself from his conflagrations? Thou wouldst see God with thy living eye, yet thou canst not even see nor touch thine own soul, through which thou livest and speakest. But - sayest thou - God doth not know all the acts of man, he is enthroned in heaven and cannot be aware of all and know each man.

Thou errest, 0 man, and deceivest thyself: for who is far from God, when all things in heaven and on earth, and beyond the domain of earth, are full of God? He is not only nigh unto us everywhere, but he is in us. Behold again the sun, it is in heaven and yet it is poured over all lands: in the same way it is present everywhere, unites with everything, nowhere is its brightness disturb ed. How much more is God present in the

darkness, who has created all and sees all, from whom nothing can be concealed; and he is in our thoughts (interest cogitationibus nostris) which are like unto a second darkness. We act not only under his command, in his omnipresence, but we also live - I had almost said - with him."

"Subillo", under his command, "cumeo", with him: that is in innermost communion.

This text will show you clearly, that the connection with nature still played a very important role with the early Christians.

When our author contemplates the cosmos, the marvels of nature, he is in the Deity.

Nature for him is the visible and tangible body of the Divine, the epiphany of God.

In later centuries, the Christians gradually separated themselves from this living relationship to nature.

I will read you a short passage from St. Augustine in which we can observe an interesting transition:

"People go out to admire the peaks of the mountains, and the mighty waves of the sea, the wide fall of the rivers, the immensity of the ocean, the sphere of the stars, and lose themselves (on this account); Without being surprised, that I, while I spoke of all these things, did not see them with my eyes and yet spoke only of mountains, streams, rivers, and stars (that I had seen) , and of the ocean (which I had only imagined);

I saw it in that enormous, great space of my memory as if I saw it before me; and yet as I saw, my eyes were not destroyed by seeing; also the things themselves are not in me, but only their images."

And in a sermon Augustine said to his auditors, who still worshipped Christ as the new born or invincible sun:

"Not this sun is the Lord, but He who made the sun."

He separates the creative God from created matter. In the previous passage he separates the psychical from the physical.

He is aware that there is an inner infinity, which stands opposed to the cosmos, to infinite nature, by means of which the cosmos can be apprehended.

That inner infinity is the enormous great space, which he calls the memory.

The world of the psyche is set up here in opposition to the physical world.

This development progressed at the same pace as the p syche approached the pneuma. Matter became de-spiritualized, and so suffered a de-valuation, which caused the psyche to move up towards the spirit.

Matter no longer acted as a magnet to counteract the attraction of the spirit.

The spirit became the opposite of matter, but, inasmuch as matter was de-valued, it was so to speak drawn into the magnetic field of the spirit, through which the latter gained a sort of concreteness,

and was hypostasized. The spirit became a substance, a world in itself, and then sucked up the psyche, just as the latter had been sucked in before by the material world.

Curiously enough it is necessary for me to tell you all this as an introduction to alchemy, for when we approach alchemy we discover something very singular.

We first learn to know alchemy through medieval texts, through the so-called Latins; and we become absolutely amazed and bewildered by the peculiar philosophical point of view which we find in these meditations or speculations, whichever we prefer to call them.

One is unable to find one's way at all at first, one has no idea from what standpoint the author is speaking.

And, to add to the confusion, we often find at the beginning or end of the text a pure confession of faith in Christianity.

The author emphasizes that he is an excellent Christian, and there is no sign that he has any idea that his work could

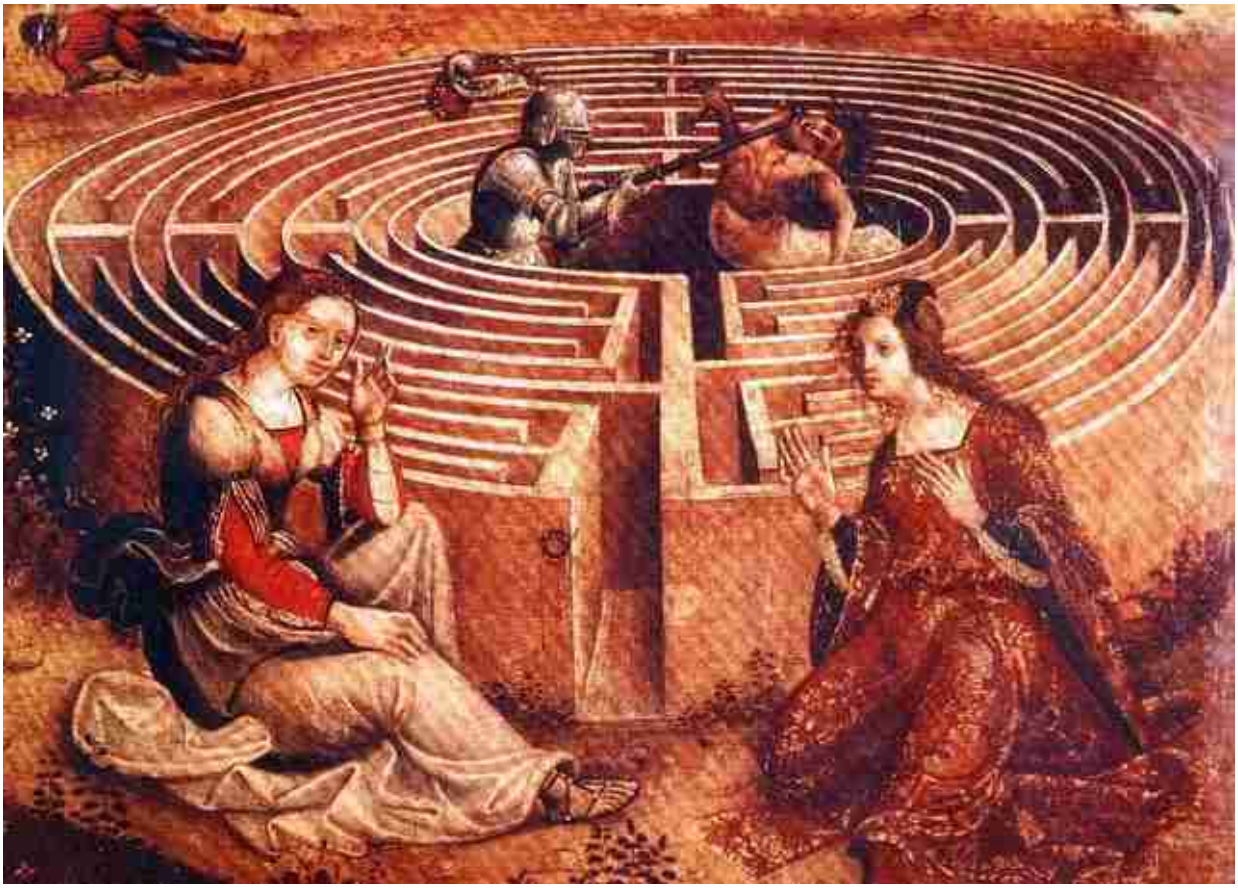
come into conflict with the Christian mystery.
On the contrary, he claims to be bearing witness to the truth 38 of the Christian faith, or of some special dogma.
But in reality the standpoint of these natural philosophers was somewhat different to that of Christianity.
But at first one cannot see where the difference lies, or what their standpoint was.
We must go far back into the history of alchemy to understand what the alchemist meant with his speculations and philosophy.
We must go right back to the ancient feeling for nature, to the point of view where the psyche was still fascinated by the Hyle (matter), and found the Deity and the whole secret of birth and death in mysterious matter, in dead and living bodies, in nature.
It was the empirical world, which offered man in antiquity the solution of all problems and redemption.
It is from this standpoint that alchemy originates.
Fortunately there are texts which bear witness to this peculiar religious attitude, which is characteristic of the first century A. D . and continued into the second and third.
These come from pagan sources and from the near neighborhood of the alchemistic texts themselves.
They are Greek papyri, which can be roughly dated as third century, but they may be older. (It is very difficult to date such texts; supposing a book of today should be excavated in two thousand year's time, it would not be 1000/ characteristic for 1940 but would contain material belonging to many preceding centuries.
It is the same with these old texts, they contain still older material which is almost impossible to date.)
Some old prayers have been preserved, which show the ancient feeling for nature clearly.
This feeling was not aesthetic, but definitely religious; as is obvious in these old papyri.
They were neglected by philologists for a long time, regarded as vulgar and abused in every way, for they are full of magic and superstition.
But they are very important for us, as they give a clear picture of the religion of the people who produced the first alchemists, and also contain some alchemistic recipes.
I will read you a prayer from such a magical papyrus:
Secret address: "Hail, whole structure of the spirit of air; hail, spirit, which penetrates from heaven to the earth, and from the earth, that lies in the central space of the universe, to the boundaries of the abyss; hail, Spirit, that enters into me, and seizes me, and leaves me according to the will of God in goodness; hail, beginning and end of immovable nature; hail, rotation of the elements full of unwearying service; hail, service of the sunbeam, illumination of the world; hail, changeable gleaming sphere of the moon shining by night; hail, spirits of all the daemons of the air; hail, ye, to whom greeting is brought in glorification, brethren and sisters, devout men and women! 0 great, greatest, spherical, incomprehensible image of the world ! Heavenly (spirit) which art in heaven; ethereal (spirit) which art in ether ; water-formed,
earth-formed, fire-formed, wind-formed, light-formed, darkness-formed, gleaming as a star, damp-fiery-cold spirit: I praise thee, thou God of gods, thou who hast ordered the worlds, who hast gathered the deep together on the invisible support of its firm foundation, who hast separated heaven and earth and who hast veiled heaven with golden, eternal wings but hast founded the earth on eternal supports, who hast
hung the ether high above the earth, who hast scattered the air by a self-moving wind, who hast laid the water round about, who dost lead up the flashes of lightning, who dost thunder, who dost lighten, who dost rain, who dost shake, who dost beget living beings, God of aeons, great art thou, Lord, God, ruler of the universe."
This beautiful prayer contains ideas which we find also in the writings of St. Paul. I would draw your attention to the fact, that the whole world is understood here as the structure of the spirit of air, which penetrates everything.
That is Pneuma in the original sense, it is the all-penetrating, wind-resembling, breath resembling Pneuma, which pervades the whole prayer. It is a corpus subtile, a subtle body, and also the Hyle, finest Hyle, but substantially identical with matter.
This is no materialism, for materialism only began to exist after the beginning of the Christian era, when matter really became matter.
Originally it was a mystical conception, a spirit of the world or something of that kind.
The spirit of air, addressed in this prayer, became the devil in the earliest days of Christianity.
We read in St. Paul, for instance, of "the prince of the power of the air. "

He is not the Pneuma here but the Archon. In another passages St. Paul says to the Christians: ”Put on the whole armour of God, that ye may be able to stand against the whiles of the devil.
For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places”
These are the pneumatika, that is psychic or spiritual beings, regarded by St. Paul as the essence of evil, though they are in ”high places”, that is, they are also in the heavenly world.
This is the spirit which was glorified in the ancient pagan world, as the sum total of the highest god.
The multitude of air demons are not devilish per se, but are nature beings.
These were condemned by Christianity, as early as St. Paul: ”The prince of the power of the air that now worketh in the children of disobedience”, but this prince was not originally the spirit of evil or of sinfulness.
Yet there are some peculiar hints in this prayer, the author says of the spirit of air ”that it leaves me according to the will of God in goodness”.
It is kind enough to leave me, presumably therefore if it stayed it might do me harm so it is evidently capable of evil.
This is a hint, that, even in their original form as nature beings, these demons were not always favorable, but had a somewhat ambiguous quality.
Therefore we have the wonderful description: ”damp, fiery, cold spirit”. It is damp in as far as it is soul ; the soul in the ancient sense of the word, was exquisitely moist, a damp, cool breath.
It is fiery as the highest spirit in its perfect flowering; and when the soul is in its highest condition, it is hot and dry, as Heraclitus said. But this spirit is also cold, it belongs in the cool darkness as well, in the darkness of the abyss.
It is a spiritual being, which unites all opposites and encompasses the whole cosmos in its height and depth, including the moral opposites.
This is naturally a point of view which would be extremely difficult for any Christian dogmatic creed to swallow, so it was thought more prudent to throw away this spirit as scrap iron, and to declare it to be the
devil.
But the whole of the beautiful relation of man to nature in antiquity, that really valuable religious feeling for nature, was lost with this declaration.
”People go out” says St. Augustine ”to admire the mountains . . . . and lose themselves (on that account].”
That is perfectly true, the man of that time was lost in the contemplation of the fascinating Hyle, and did lose himself on that account.
We must never forget, in reading such texts, the culture which surrounded the author.
It was the age of Nero, of the maddest and most foolish sensuality, the age of the complete degeneration of the pagan religions.
There was naturally nothing to be recommended or imitated in this state of things, but there were also minds (think of the author of this prayer] which had a very high conception of the underlying spirit.
Such a feeling for nature is something innate in man, absolutely natural, beautiful and good in itself.
It is not necessarily devilish or evil, it can be understood as something essentially good, and we can easily imagine that many minds hated the parting from nature, and never really renounced it.
We can see this in the Middle Ages, St. Francis of Assisi, for instance, was much nearer to nature as it was regarded in antiquity than to the papacy.
It needed the whole ingenuity of the Pope to get him within the walls of the Church.
This feeling for nature could not entirely disappear, it had to go on existing somewhere, it could not become entirely lost to human nature.
When an attitude, which is really important to the welfare of man, disappears, it never vanishes entirely but slips into the unconscious of man.
So we must reckon with the fact, that, from the time of its repression, this feeling for nature went on existing in the underworld, in the unconscious, of Christian man, and became increasingly dangerous.
This is the fascination which underlie s the whole of alchemistic speculation.
The spirit and the highest secret of the world lay for these people in the phenomena of the material world, in man, in the wonderful mysterious forms of the minerals and even in the most remote stars.
The planets were represented in the minerals, they were present in matter.

Jupiter was tin, Mercury quicksilver (quicksilver was related to the scintillating planet Mercury], the moon was silver, the sun gold. Gold was written with the sign 0 , which is also the sign of the sun;
silver was the moon ; mercury ¥ , Mercury, and so on.
This attitude of the alchemist to the wonder world of matter is a remnant of the ancient feeling for nature.
But this relationship was unconscious, consciously the alchemist was a Christian, and was therefore trying to free himself from the fascination of matter, but just because it was unconscious it was a
compulsion, a passion, which expressed itself in the fact that many alchemists believed they could transform the ignoble, corrupt, material world into pure gold.
This is how the idea of the art of making gold arose, which was regarded as the greatest nonsens eever invented by man.
In the oldest Greek alchemistic treatises, (which can be roughly dated as first century A. D„ though they show such an extraordinary development in the art that one is driven to the conclusion that it
must have existed for some time before), in Demokritos and others, there is already a peculiar mixture of chemical recipes with mystical ideas.
DEMOKRITOS is not the ancient Greek philosopher (circa 460-360 B.C.) but a pseudo Demokritos who may really have had the same name.
The title of his chief work is: ”Physika kai Mystika”. (Concerning physical things and mystical (spiritual) things.)
This treatise consists mainly of alchemistic recipes, md there are a few philosophical general remarks sandwiched in; but it is difficult to understand, looking at it superficially, why it should be called ”About physical things . . . . and mystical things.”
To give you a n idea of this literature I will read you a passage from this pseudo Demokritos.
He begins:
”Put in a pound of purple, the weight of two farthings of scraps of iron, soaked in seven drams of urine, put it on the fire till it boils. Then, taking the decoction from the fire, put it all in a vessel. Withdrawing the purple first, p our the decoction on to the purple, and leave it to soak a day and a night. Afterwards, taking four pounds of sea lichen (orchil), p our water on it so that the water rises four fingers
above the lichen, and keep [the mixture in this state) till it thickens; filter it then, warm it and p our it on to wool prepared in advance. Press what is too loose, in such a manner that the moisture thoroughly penetrates the wool; then leave it for two nights and two days. Take it then, and dry it in the shade; pour off the liquid.”
The text continues in the same manner, and operations are undertaken which are of an impenetrable nature; one has no idea what is being described.
The ancient concepts of matter do not coincide with ours, and it would not be possible under any circumstances to follow such a recipe concretely.
Apparently Demokritos did not succeed in doing much with it either.
He had it from his teacher, the old Persian Ostanes.
When Demokritos and his friends did not achieve their object, (presumably gold making), with this recipe, they made further efforts, read old books and did everything they could think of.
Then Demokritos came on the idea of calling up the spirit of his old teacher from Hades.
After a time he succeeded in this endeavour, the ghost app eared and told him it was difficult for him to speak without the permission of the daemon, presumably the spiritual power in Hades.
He could only say: ”The books are in the Temple.”
At first they could find no books in the Temple, but then to their great surprise a pillar opened and they found a precious formula, the classical passage which was valid in alchemy up till the eighteenth
century : ”Nature delights in nature, nature conquers nature, and nature rules nature.”
Demokritos was delighted with his find, and says immediately afterwards, referring apparently indirectly to the main motif:
”I took this treatise with me to Egypt, in order that you might rise above your curiosity as to banal things and chaotic matter.”
This is a reference to the ”mystical things”.
The whole art evidently had the purpose of raising its adepts above nature, through working on the world of nature.

Carl Jung, Modern Psychology, Pages 35-41.

Carl Jung on the Labyrinth as a Primordial Image. **(2015-02-21 16:24)**



To Karl Kerenyi
Dear Colleague, 10 March 1941
Many thanks for kindly sending me your Labyrinth book which I found extraordinarily interesting.
The labyrinth is indeed a primordial image which one encounters in psychology mostly in the form of the fantasy of a descent to the underworld.
In most cases, however, the topography of the unconscious is not expressed in the concentrated form of the labyrinth but in the false trails, deceptions, and perils of an underworld journey.
But there are also designs which express the labyrinth idea in the skein motif (coiling serpents, meanders, etc.).
With regard to Goethe's Aegean Festival, this contains, as I think I have written you already, the intuition of a central alchemical motif, namely the coniunctio, which is intimately bound up with the
production of the Homunculus.
With an almost uncanny sureness of intuition you have touched on a central problem of the unconscious which seems to me exceedingly difficult to handle.
Das Aegiiische Fest describes one aspect of this problem, but the problem itself extends infinitely further: on the one hand via the hieros gamos into Gnosis and Christian mythology and thence into
Indian Tantrism, on the other via the Homunculus into the psychology of alchemy.
This complex of motifs is a labyrinth in itself, an indescribable tangle of problems, and I fear that my thoughts about it, although they have been going on for years, have still not got to the point.where I

could trust myself to say anything responsible.
Moreover this task would cut across a plan I have been carrying around with me for some time, namely a description of the accessible processes of the unconscious, especially of the coniunctio motif.
I am afraid that just tacking on a few remarks on the significance of the Homunculus in alchemy would be doing your beautiful book a poor service.
One would have to say something to the point or else nothing at all.
I would gladly have used my spring holiday for this purpose had I not been asked to deliver the address at the Paracelsus jubilee this year, and I had to consent although I am no Paracelsus specialist.
But as I have to mug up the philosophy of this countryman of mine because he exerted a considerable influence on later alchemy, and there are evidently few people who know anything about this particular aspect of medieval speculation, I shall have to spend my holiday pursuing the labyrinthine thought-processes of Paracelsus and in addition prepare my summer lecture.
Consequently there will be no time left to devote myself to your book.
If you could wait until the summer I might, Deo concedente, be able to contribute something on Das Aegiiische Fest, but it is simply impossible before.
With lively regrets and best wishes,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 295-296.

Carl Jung on the early development of Alchemy. **(2015-02-21 18:16)**

Lecture V 6th December, 1940
In the last lecture, I read you the beginning of an old Greek text, Physika kai Mystika", by the so-called Demokritos.

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This will have given you some idea of the outward appearance of such texts.
Demokritos begins with a chemical recipe, presumably for making gold, but the concrete result was a failure.
So we are told Demokritos searched in the books left behind by his master, an old legendary OSTANES .
The name is Persian, and there was such an Ostanes about the time of Alexander the Great, possibly the same man; for the treatise of Demokritos, though attributed to the first century A. D., probably contains a great deal of material dating from the pre-Christian centuries.
These early texts are develop ed products, showing a certain line of thought, which must have been in existence for a considerable time.
The maxim, which Demokritos found to elucidate the secret, is the famous phrase: ”Nature delights in nature, nature conquers nature, and nature rules nature,” which is constantly quoted in later alchemy, right up to the eighteenth century, because it is very characteristic for the significance of the process.
It is also often cited by the critics of alchemy in all ages, to prove the unscientific, muddle-headedness of the alchemists.
One must admit that it does sound somewhat peculiar, but this is characteristic of alchemy which consists of peculiar things, and seems to be just nonsense at first; it is only after careful hought that one is able to see that there really is something in it.
We will try to understand this sentence in detail.
Nature is a concept which had about the same meaning in antiquity as it has now: the totality of nature.
There are various versions of the sentence, and the plural is often used: ”The natures rejoice in the natures” and so on.
The natures refer to nature beings, including the chemical elements and matter in general, for ancient, and even medieval, man had no notion of the actual construction of the elements.
”Nature delights in nature.” In some later Latin texts we find this word amplified as ”embraces” or even as ”devours”. Nature gives itself pleasure, or eats itself out of sheer love, so to speak.
Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end.
This is the famous Ouroboros.
You find this symbol everywhere, the snake or dragon which forms a closed circle.
Claiming to be explaining the hieroglyphs, HORAPOLLON interprets it as the symbol of eternity, or of the cosmos, the totality of nature.
This rejoicing in or embracing means the interpenetration of nature in itself, everything hangs on everything and all things are interwoven.
Then we come to the sentence: ”Nature conquers nature”, ”vincit” or ”superat” in the Latin texts.
This means that the web of nature is not something static but represents a process, a process consisting of two ends, a head and a tail, or a left and a right.
A p air of opposites is present, which mutually repress or overcome each other, so that when one principle is below the other is above, and vice versa.
This is an idea which you also find in Chinese natural philosophy, as the two principles of Yang and Yin: Yang the masculine, hot, dry, the sun, belonging to the day, the south side of the mountain, the dragon; Yin the feminine, cool, moist, dark, belonging to the night, the north side of the mountain, the tiger. These two principles make up the essence of nature, the opposites are necessarily present in every process of energy, there can be no energy without a potential, a p air of opposites must be there: high and low, hot and cold, and so on, otherwise no phenomena could take place.
The two Chinese principles, Yang and Yin, are constantly active, swallowing each other, penetrating each other, diminishing and increasing.
Whenever one of them gains the upper hand, the other begins to operate.
The essential p art of this idea is not an empirical fact but a psychological hypothesis.
It is an intuitive perception that man himself consists of such opposites, which he can thus observe directly.
He knows from this that when one opposite is in power and is overshadowing everything else, then necessarily in a short time it will decline, and whatever else has been repressed will come into the foreground.

This happens not only in the fate of the individual but also in that of nations.
Nature is an unrecognizable mixture of opposites, the one swallows the other, so to speak, or rules the other, and then the process is reversed.
This sentence really expresses the fact that nature exists without human aid, can deal with her processes herself, has everything in herself to bring about transformations, to move from the depths to the heights and down into the depths again.
This sentence represents a basic principle in alchemistic thought and therefore it fits very well into any of the alchemists' meditations, and runs exactly parallel to Chinese thought.
Taoist meditation is mainly concerned with the curious transformations of Yang and Yin.
The standard work on this subject is the I Ching, the Book of Changes, where these processes are represented in the form of sixty-four hexagrams.
The activity of Yang and Yin plays the decisive role in Taoist philosophy, to which Chinese alchemy belongs.
Because of many similarities, it has been claimed that western alchemy was originally inspired by China, but to prove such a statement is quite another matter.
By what routes did this philosophy reach Europe?
The dragon, for instance, did not need to be imported from China, there have been dragon myths in Europe since the earliest times.
And, as far as we know, alchemistic philosophy developed in East and West practically simultaneously.
The oldest Greek treatises date from the first century A. D., and the oldest Chinese treatise that we know of, that of WEI POYANG, from about 142 A.D.
But of course in Chinese literature, as in Greek, there are quotations from, and traces of, earlier alchemists.
We can trace these back with reasonable certainty, in the Greek texts to the fourth century B. C ., that is, about as far as the probable date of Ostanes.
Demokritos remarks, at the end of this short text, that he took the treatise to Egypt in order that the adepts should rise above curiosity concerning banal things and chaotic matter, and not cling to these.
This is peculiar advice to find among chemical prescriptions, but all the texts which are ascribed to Demokritos contain such philosophic advice, inserted just where the chemical matter is being dealt with.
This is extremely characteristic for the alchemistic treatises in general.
We will now turn to some passages from another old alchemist: ZOSIMOS OF PANAPOLIS who lived in the third century A. D.
He was a pagan and a Gnostic, influenced by Christianity, but it is very difficult to make out just how far the latter influence went.
You will see for yours elves in the passages which I am about to read. We will take a very short text of his first:
"Concerning the true Book of Sophe, the Egyptian, and of the Divine Master of the Hebrews and "the Sabaoth Powers. "
The Sabaoth Powers are angel powers. This treatise then deals with these, with the Book of Sophe and with the divine Lord of the Hebrews.
The latter can apparently be no other than Jehovah, the Jewish God, yet one cannot be absolutely sure in this case, because there was such a terrible jumble of opinions, convictions, religions and philosophies in the third century A. D., that one can never be perfectly sure of anything.
The treatise begins:
' . . . There are two sciences and two wisdoms, that of the Egyptians and that of the Hebrews, which latter is confirmed by divine justice. The science and wisdom of the most excellent dominate the one and the other.
Both originated in olden times. Their origin is without a king, autonomous and immaterial; it is not concerned with material and corruptible bodies, it operates, without submitting to strange influences, supported by prayer and divine grace."
This passage represents a sort of introduction into the art of alchemy.
I would draw your attention especially to the assertion, that this wisdom has nothing to do with material and corruptible bodies.
The task of alchemy is admittedly to transform chemical matter, corruptible bodies, into incorruptible bodies.

Yet here it is expressly stated that this is not the case, it is rather an entirely immaterial process, supported by prayer and divine grace, which must necessarily be present.
This last statement again is a formula which you find throughout alchemy up till the late Middle Ages.
It is stressed again and again, that the art cannot be brought to completion, unless divine grace intervenes.
There must, so to speak, be a miracle.
The text continues :
”The symbol of chemistry is drawn from the creation by its adepts, who cleanse and save the divine soul bound in the elements, and who free the divine spirit from its mixture with the flesh.”
Here you have a piece of alchemistic doctrine in a nutshell.
The word symbol is not used here in the real sense of a symbol, but means rather idea.
The idea of chemistry, its central conception, is said here to have been drawn from the creation.
The creation, as it is reported in Genesis, should in a sense be imitated in the chemical process.
We find the same idea in other texts, though it is not always the Genesis version of the creation (the Greek alchemists would know this through the Septuagint) which is referred to, but often the idea of the creation of the world by the gods or by nature.
The alchemists copy the process of creation, in order to reach the original intentions of the creator, and thus to find a means of transforming and ennobling nature.
Zosimos tells us here exactly what is to be achieved by the divine art: the anima mundi, the divine soul and spirit, are bound in matter, and they should be freed from this prison.
You can see here, what was really happening to these people, who were working with a physical matter which was totally unknown to them.
All that we now know about chemical matter was unconscious to them ; so for them it was the great mystery, by which they were completely fascinated.
And they assumed that a divine soul lay sleeping in this prison.
This idea originated in a Gnostic myth: the Demiurge manifesting himself in matter, through his animating breath.
As man is filled with the Pneuma, so matter is filled with the divine essence.
Creation has, so to speak, got the Divine Being into difficulties, for he is hung up in matter, bound in her, and he suffers from this imprisonment, and must therefore be freed.
This shows us why the alchemist was so tremendously enthusiastic about his work, he was, so to speak, in the role of the redeemer.
He undertook a work of redemption in the materia, in that he set the divine spirit - a piece at least of the Deity - free from its prison.
In most other religions, in Christianity for instance, this process is reversed.
Our souls are bound in our bodies, and we suffer from the prison of the flesh; and a Saviour came from Heaven in order to free our immortal souls from this miserable plight.
But the alchemists turn the tables, they themselves are the saviours of matter; it is the meaningful, metaphysical task of man to undertake the divine work of freeing God from his bound condition, and to lead him back to his original perfection and incorruptible condition.
This is a very important thought, but it is a projection.
It is not really to be found in the materia.
If you look at a piece of pyrites you will not see anything of the kind.
The alchemists stared into the dark unknown hole of the materia, until their own unconscious psychical background became visible in it.
This is always the case whenever man sees something which is unknown to him, he finally sees his own unconscious.
It was his own psychical condition which appeared to the alchemist in the materia; he saw the divine being which lay bound in himself.
But as he saw this in the materia, he worked on the materia in order to free the divine being; and therefore, but only in a projected and symbolic way, he did the thing which should really be done in himself.
We assume that the old alchemists did not know this, yet texts exist where the author is by no means so naive as we think; he recognizes the character of the projection and is apparently quite aware that the work was really done on

himself.
You will see this presently in Zosimos.
The text continues:
”As the sun is, so to speak, a flower of the fire and (simultaneously) the heavenly sun, the right eye of the world, so copper when it blooms - that is when it takes the colour of gold, through purification - becomes a terrestrial sun, which is king of the earth, as the sun is king of heaven. ”
Here analogous conclusions are drawn between the sun and the fiery flower which appears in the chemical process.
This is the golden flower.
We find exactly the same idea in China, in the ”Secret of the Golden Flower ”, for instance. The golden flower appears in the fire; that is, it is preserved and blossoms in the fire, instead of being destroyed.
Sun and gold have a common sign: medieval man assumed that the sun was made of gold and that gold shone in the dark.
It does not seem to have occurred to anybody to find out whether gold really gave a light in the dark, people simply assumed it did.
The sun, as the right eye of the world, is an Egyptian ide a : the eye of Horus.
And as the sun is the King of Heaven so the copper, though it is base metal, when it receives the colour of gold becomes king of the earth.
In Latin texts this gold is even called the deus terrestris, the god of the earth.
This again is a projection: it is the ignoble, dark, corrupt and rejected quality in man, which contains the imprisoned soul.
This base part of man is capable of transformation, and can be raised into a sun; just as the alchemists say that copper can become gold and a deus terrestris .
For, as you know, this gold, which alchemy tries to produce, is not ordinary gold, but philosophic gold, something exceedingly mysterious .
It has been given a ”thousand names”.
There is a book in the Bibliotheque Nationale (Paris) which consists only of names, for it is something so mysterious that it cannot be described clearly, which accounts for the innumerable names.
The thing, which is to b e produced, is really indefinable, though it is possible to speak of gold, for instance, as an analogy, because, by a psychological miracle, the brightest thing app ears in the darkest place of the soul, just as gold is found in the darkest depths of the earth.
The text continues :
”The following are the perfect tinctures which communicate the true colour of the sun: that of Demokritos and the monad which communicates the Scythian comaris (komaros = strawberry tree), the perfect (tincture) of the (silver) like that of Isis, made known by Heron; this is the perfection of the sun.”
This rather cryptic passage means that Zosimos intends to describe the tinctures which will give the quality of the sun to base matter.
The monad is the unity, often expressed as ”to hen”, the one.
This monad communicates the ”Scythian comaris”.
This is again a peculiar concept from ancient alchemy.
It is the ”theion ” (divine), and arsenicon (male) ; the divine and the male together make the monad.
But theion is also sulphur and so this comaris is sulphur and ”arsenic”.
But man at that time did not know arsenic, this term was only used later to designate a chemical substance.
When they spoke of arsenic in antiquity they were speaking of the male, and we have no idea what they understood by that.
To make it still more complicated, the word ”comaris” did not come from a Greek root but from a Syriac root, Komar, which means priest.
There is a treatise by a certain Comarius, an Archpriest ;he is the author of, or chief personage in, the treatise.
We can therefore assume that the comaris in our text also means a mystical monad, on one side the prescription of Demokritos and on the other the Monad, the divine and the male.
The tinctures have the quality of penetration, and the alchemists always tried to find the tincture, or colouring matter,

that would dye lead, silver, copper, iron, etc. right through, in order to give them the perfect colour; because they assumed that gold was essentially characterised by its colour.
Therefore they spoke of the tinctura auri and the process of transformation was also sometimes referred to as a process of dyeing, and many terms belonging to the technique of dyeing were used: dipping, colouring matter, [bapheion), and the term baptismal water also appears: an immersion in the font, so to speak, which transforms or changes the colour of the baptised.
The treatise then continues with a whole series of recipes, and we are confronted with the extremely peculiar fact that this text, which began mystically, ends in nonsensical recipes, which it would hardly be possible to interpret.
This is incredibly confusing, and is even worse in another treatise of Zosimos, which bears the title: ”Concerning apparatus and ovens.”
The alchemistic ovens played a much more important role in olden times than they would now.
We have developed continual and reliable means of heating, but in those days only wood was used and that is unreliable.
The alchemist took a great interest in his furnace, and often laid the blame for failures on the heat of the fire.
The title continues: ”Commentaries on the letter Omega.”
This letter Q is like a head and a neck, it is a ”stoicheion” which means letter or element.
The element Omega is also the last letter of the Greek alphabet; and belonged to the zone of Saturn in the ”language of corporeal beings”, presumably of men, inasmuch as they are corporeal beings.
”In the language of incorporeal [beings) it is something different which cannot be interpreted. Nikotheos, the hidden one, alone knows it.”
Incorporeal beings are presumably spirits, or ghosts, immaterial beings and things ; in so far as the element Omega is immaterial, it cannot be expressed.
In other words, on one side it is Saturn, lead, on the other something totally different, inexpressible.
Only Nikotheos knows what it is, and Zosimos describes him in another passage as the ”one who cannot be found ”.
We know of Nikotheos from other sources. PORPHYRIUS , in his life of Plotinus, speaks of Nikotheos as the adversary of Plotinus [or rather of Plotinus as the adversary of Nikotheos) , and we learn that he was the founder of a Gnostic sect and left a book, Apokalypseis [revelations), behind him.
This mention of him is about 244 A. D., contemporary therefore with Zosimos. Nikotheos is also mentioned in the Coptic Codex Brucianus in Oxford, a Gnostic text.
Nikotheos is spoken of there as one of those who were raised to Heaven, where he saw inexpressible things.
In the same passage the author says, that there are things concerning Heaven, which cannot be expressed by a tongue of flesh.
This is exactly the idea of the Omega element being lead in the language of corporeal beings, and inexpressible in the language of incorporeal beings .
The fact, that matter includes something which cannot be formulated by a human tongue, is clearly expressed here; something which is a tremendous mystery, connected with metaphysical things.
This means, that there is again a projection, because what we cannot express, what we cannot grasp or know, is naturally the unconscious .
There is no other source that we can prove scientifically.
Zosimos continues:
”So, in the speech of corporeal beings, this element is called ocean, the origin and seed of all the gods.”
The whole world of substances originated in this dark unknown element, which is concealed in lead, and which is called the ocean, the place of origin, in corporeal language .
We find similar conceptions in China. If you read ”The Secret of the Golden Flower ” (which Richard Wilhelm and I published together) you will find this Omega element described as the ” germinal vesicle” or as ”the altar upon which consciousness and life are made.”
So as you see such terms are characteristic for this peculiar process. Carl Jung, Modern Psychology, Pages 42-48.

Carl Jung on ”Evil” and ”Man” **(2015-02-22 05:16)**

To Max Pulver
Dear Dr. Pulver, 2 November 1944

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Many thanks for kindly sending me your interesting and timely book.
The third chapter seems to me particularly valuable.
Regarding the problem of evil and power, it has always struck me as significant that ”Macht” [power] is derived from ”machen” [to make); and since ”making” is a specific activity of man, one might come to
the conclusion that the characteristic expression of human life bears the stamp of evil and that in consequence the Anthropos is really Lucifer.
Again with thanks and kind regards,
Yours sincerely,
C.G. Jung
Note: Anthropos =The Original Man, man in his ideal, archetypal totality and one of the symbols of the self. Carl Jung, Letters 352-353.

Carl Jung on Zosimos, Zoroaster, Philo the Jew and Thrice Greatest Hermes **(2015-02-22 07:37)**

Lecture VI 13th December, 1940
The treatise of Zosimos, which we began in the last lecture, is among the most difficult texts which are to be found

in this kind of alchemistic literature.
It would be asking a great deal of you, were I to expect you to follow the elucidation of such a text; particularly as it is not my intention really to explain it.
I only intend to give you a certain impression of the curious way in which such texts are composed, of the peculiar thoughts which they contain and of the allusions which we meet in them.
I shall only comment upon it sufficiently for you to be able to see, that it is not utter nonsense or completely indigestible; I do not ask you to understand such a text thoroughly.
The ”element Omega” can be imagined much as Zosimos describes it: as something round.
Its locality, size, consistency and so on, are all left in the dark.
We only know that Zosimos relates it to Saturn, and that Saturn is lead.
So we can assume that it has something to do with lead, and has a curious relation to the nature of Saturn, that troubled and dark maleficus, the evil-doer, as we hear in astrology.
This element is also brought into connection with the ocean, the sea, the mother and origin of all living beings .
So this element is also the universal mother, the place of origin.
Such an idea is very strange to us, we could go a long way before we could find anything similar.
For such reasons these texts were considered hopelessly abstruse during many centuries, and were not thought to be worthy of serious study.
This began to change, however, with the school of REITZENSTEIN, who explored such texts and papyri very seriously.
But we are still only at the very beginning of understanding them, for they are so mixed up with concrete chemical prescriptions and ideas , that they are most deceptive.
It was a misfortune that it was not realized earlier, that these ”origins of chemistry” were no real chemistry but were full of psychological projection.
They were really psychology, a science which was then unknown. The text continues: ”These are the determinants of the language of corporeal beings.”
This refers to the before mentioned designations.
The outward appearance of this element can be described as the ocean or as lead.
”Under the name of the great and indescribable element Omega is to be understood: the description of the apparatus of the divine water, of the simple as well as the highly ingenious and of all ovens in general.”
We are here introduced to the fact, that this element is the secret of chemistry.
We must assume, therefore, that the old alchemists worked with such an element, or at least were under the impression that they were doing so.
The text continues:’ Zosimos benevolently explains this to Theosebeia. ”
This is probably an interpolation of some copyist. Many of the texts of Zosimos are addressed to this Theosebeia, and he begins them simply: ”0 woman. ”
She was his soror mystica, his spiritual friend.
The name Theosebeia, which means the worshipper of God, was most probably a name which she received at her baptism into the mysteries.
We must not forget that Zosimos was not a Christian but a Gnostic pagan, and how much he was influenced by Christianity is a very controversial question.
”The suitable (kairikai) tinctures, 0 woman, have made my book on the ovens ridiculous.”
He says here that his book on the ovens (this treatise) has been made ridiculous in some way, presumably by another book, which he wrote himself, about the suitable tinctures; but we do not know exactly.
”In fact many authors, blinded by their own daemons, have amused themselves about the right tinctures, and have not regarded the book on ovens and apparatus as being in accordance with the true facts.”
We should notice here, that he does not say that these authors have ridiculed or criticized his book from their own conscious critique, but on account of their daemons.
That is, everyone has a daemon in himself, that whispers criticisms and opinions to him; in this case, Zosimos thinks, in a misleading way.
We shall often meet with this idea, it belongs to popular superstition, but we have a very reputable example from antiquity in the daemon of Socrates.

Such a daemon was by no means necessarily evil, it was rather something between a divine being and a spirit.
It would not be wrong to translate the passage as ”their own mind ” , though that would be to modernize it, and to invite misunderstandings.
Man in antiquity differentiated between man’s ”daemon” and his ”own mind”.
Psychologically this is correct, it is quite a different thing, if I reflect ab out a book and give my own criticism, than if I have a hunch about it.
I prepared the criticism, but the hunch ”drops into me”, into my head from above, as it were.
We are apt to identify with our hunches, and instead of saying ”an idea came to me”, we say ”I thought”, when we have done nothing of the kind but something has happened to us.
To be psychologically correct, we should differentiate between these two things most carefully.

We see here, that the old authors were very careful to do so, Zosimos did not attribute their criticism to the authors but to their daemons.
Some of these daemons were deceitful or malevolent, so they made the authors say stupid things .
”No words can convince them about the truth, if they are not inspired by their own daemon.”

So it is of no use to formulate the truth convincingly, it must be told to people by their own daemons.
This also is a great psychological truth, one cannot tell people the most important things, it simply does not penetrate; unless at the same time, by the grace of God, the truth drops in as a sort of hunch,
and then it is usually accompanied by the conviction: ”I thought that myself ! ”
”Through an unfavorable fate they distorted in their speech that which they had received, to the detriment of the art and of their own success, so that two different contrary meanings were given by the same words .
They only granted a point with reluctance, when forced thereto by the demonstrations”,
That is through proofs during the experiments.
”even concerning things which they had understood before. Such authors should not be recognized by God or the philosophers. When the time of the operations had been fixed to the last detail, and when
the daemon had favored them physically ” ,
The operations are the chemical experiments and, in order to succeed, the experimenter must be favorably disposed by his own daemon; that is: the psychological conditions, which produce useful
and helpful hunches, must be present.
We should say now: he must have the unconscious with him, for if the unconscious is against him, he will be hindered by every kind of obstacle and will get no helpful hunches.
In those days they expressed the same thing by talking of daemons .
”they still hesitate to admit a further point, and forget all the former obvious things. Everywhere they were forced to obey the Heimarmene (compulsion of the stars), in the things already said, and in their opposites, without being able to imagine anything different to the Heimarmene in relation to physical things.”
This is rather complicated.
The Heimarmene belongs to, and plays a great role in, Stoic philosophy.
They understood by this, that from birth man was dependent on his astrological constellations, that he had no freedom but must live his horoscope right to the bitter end.
It is the manuscript, so to speak, which is given to man as he comes down to earth through the sphere of the planets .
He is entirely dependent in this world on the impressions which he received from the stars, he must live according to them till the end of his days , and can only do and think that which is written in his stars .
The horoscope must be fulfilled, it is simply man’s evil, or perhaps good, destiny.
Man cannot go beyond it, unless he is redeemed in a mystical manner by a redeemer or through initiation into certain mysteries, whose goal is to free man from this compulsion.
We know one aspect of this idea in the Church’s doctrine of original sin; man can only be redeemed from original sin through baptism and the other sacraments.
This is an exact parallel to the ancient conception of the Heimarmene.
Zosimos says here that these adversaries of his can only think as the stars command them, they cannot imagine anything beyond this, they have to accept what good or bad fortune hands to them,
and they can only speak and understand corporeal language.
They know nothing of incorporeal language or of symbols.
They work with lead, for instance, and for them it is just lead, whereas, to the real artist or philosopher, it is the symbol for something quite different, something which cannot be expressed and
which transcends our understanding.
Man has always expressed incomprehensible things by symbols.
The word symbol, in its right sense, is never used for something which we know. When a railway official wears a wing on his coat it stands for the sign of the railway, were it a symbol, it would stand for some mystery, some secret society, for instance, to which the
man belonged. Zosimos continues:
”Hermes, in his paper on the natures, called people of this kind senseless”
The Greek word is anoi, that is without Nous or ratio, without understanding.
We could translate it as unconscious; these people are unconscious, they have no understanding, they do not know what they say or do. Zosimos tells us here that Hermes called people of this nature senseless.

The anima rationalis has signified human consciousness since olden days; so to be senseless, unreasonable, was even then to be without the consciousness of reasonable people, and therefore to be
entirely delivered over to the rule of the stars.
Zosimos continues that these people, whom Hermes called ”senseless”, were ”incapable of understanding immaterial things and could only follow the Heimarmene, and were not even in the position to understand fate as it led them justly.”
They had no idea, i n fact, what they were doing or what they were living, because they could only think and see the concrete things which lay directly under their noses; they were quite incapable
of interpreting anything.
”They mocked his (Hermes’) teaching about corporeal things and gave themselves to phantasies which went against their own happiness . . . .
But Zoroaster, who rejoices in his knowledge of magic and all higher things, declares that he turns away from the language of corporeal beings, and that everything which comes from the Heimarmene is bad,
in detail as also in the whole.”
The old Persian founder of a religion, Zoroaster (Zarathustra), is mentioned here.
His date is uncertain but he lived many centuries before Zosimos, at least a thousand years, and was already then a legendary figure .
He was known to the ancients as a sort of arch-magician, astrologer and alchemist, who was credited with the knowledge of all secrets.
Texts attributed to him still existed in those days, and he is quoted as an authority here.
Zoroaster says that he has turned away from the language of men who were under the Heimarmene; as it was only concerned with concrete things which were wholly bad.
Such corporeal language would lead to no divine freedom, in which a symbol could be evolved.
”Hermes, however, speaking of external things, condemns magic, and says that the spiritual man, he who knows himself, does not attain things through magic, and does not think it decent to force necessity
(fate), but allows things to happen as they would by nature and authority. He has only one goal, to strive to know himself and God, and to rule the inexpressible Trias (Triad) . ”
This means that Hermes entirely renounces magic, he says it i s not the right thing for spiritual men.
He defines the spiritual man par excellence, as he who knows what he is doing in that he knows himself.
He is conscious of himself, and he is endowed with divine intelligence, he is not cursed with only being able to think concretely, but can think beyond himself.
He does not think it decent to offer violence to fate, that is, he refuses to use magic to overthrow fate.
This latter device was naturally attempted a great deal at that time, magic was used to avert unfavorable destiny.
But Hermes rejects this procedure, and says things should be allowed to happen as they would by nature and rule; that is, one should let fate flow over one, without losing one’s reason.
But beyond that, the spiritual man must rule the ”inexpressible triad ” .
The word triad is usually taken as an allusion to God, to the Holy Trinity.
The classical expression of the Greek Orthodox Church, ”Hagia Trias”, is not used here, Zosimos simply says Trias (triad) and thus leaves it uncertain whether he alludes to the former.
But it is the task of the spiritual man to govern this triad.
No Christian could say that he must govern the Holy Trinity; for that is God himself, but Zosimos says the spiritual man must learn to know God and himself, and to govern the triad, so this triad cannot
possibly be the Holy Trinity, it must be something else .
This passage has been quoted to prove that Zosimos was perhaps a disguised Christian, because he speaks of a trinity and there was no other trinity known. But alchemy did know another trinity, the trinity of the underworld, Hecate Tricephalos, and also the three-headed hound of Hell.
It would make sense to govern the demonic, three headed Hecate, or the three-headed hound, so it is much more probable that Zosimos alluded to this, and that he means the spiritual man should learn to rule
the world of dark bodies, into which man is born and entangled by the Heimarmene.
Zosimos continues, speaking of the spiritual man :

”He allows fate to do as it pleases, in that he lets it fulfil itself in earthly life, that is, through the body. ”
He allows whatever fate has decreed in the eternal stars to fulfil itself, in that he gives his body to its purposes, for it must be fulfilled in his personal destiny.
He uses no magic to avert his fate in any way.
This means : he puts distance between himself and his own body, his physical existence, in that he has discovered the existence of his spiritual freedom. Zosimos continues :
”He (Hermes) expresses himself in the following way :
’If thou understandest, and if thou dost conduct thyself as is suitable, thou wilt behold the Son of God, who has become All, for the benefit of devout souls. In order to free thy soul from the bosom
of the corporeal region, ruled by the Heimarmene, and to lead it over into the incorporeal region, behold how He has become All, namely God, angel, and man who is subject to suffering.
He, who can do All, becomes everything as he will; he obeys his father, in that he penetrates all substances and enlightens the spirit of each one ; he has soared up into the happy region, where he was before
he became flesh. Thou wilt follow him, encouraged and led in that light’. ”
This is a passage which one is immediately inclined to connect with Christianity; but when we examine the text more closely, we soon discover that the Christian analogy is again doubtful.
The passage contains ideas which are unknown in Christianity, but which are to be found in a parallel literature, that of the Gnosis .
The latter contained the same concept of the redeemer, and the Son of God, as described here, is more Gnostic than Christian.
Such conceptions in Gnosticism are often attributed to Christian influence, but the reverse is more often true, for Christianity originated in the Gnosis.
But it was inconvenient to admit this, so early Fathers of the Church preferred, for political interests, to assume that Christianity fell down ready made from Heaven, and that nothing of the kind
ever existed before.
Yet in the gospels themselves, we come on teaching, which was undoubtedly pre-Christian.
The very foundation of the gospel of St. John is the Logos, which comes from the philosophy of Philo, who was a Gnostic Jew and not a Christian.
He lived at the same time as Christ, but his writings never refer to Christianity.
The idea, that the Son of God should become All for the benefit of the souls to be saved for instance, is not a Christian but a Gnostic idea .
We never hear in Christianity that Christ, so to speak, transformed himself into all the elements, became every kind of creature and thing, in order to redeem the whole cosmos.
But our text says: ”He who can do All, becomes everything as he will,” and that ”he penetrates all substances and enlightens the spirit of each one.”
On the other hand, that ”he has become God, angel, and man who is subject to suffering” is an idea which is certainly Christian, but it is also to be found in Gnosticism.
This passage from a Hermetic writing, quoted by Zosimos, really formulates the teaching which is the basis of the whole alchemistic philosophy of Zosimos .
One sees that it is Gnostic knowledge, and that this Son of God is closely related to the Monogenes which we read of in the Codex Brucianus.
The idea of an all-penetrating spirit, that permeates all substances, is pure Gnosis, and it became the foundation of later alchemy.- We have already met the same idea before in Zosimos,
when he said that the task of the alchemists was to free the divine soul and spirit bound in matter.
That is the spirit which permeates everything. In the quotation from Hermes it is a spirit which penetrates all things with the purpose of redeeming them.
This corresponds to the divine water of alchemy, which is said to penetrate all things and to transform them ; and also to free e the spirit which is bound in them.
Later in the same treatise Zosimos says :
” . . . . Now I come to my subject, which concerns the apparatus. I have read the letters that thou (Theosebeia)

protest unto me, and have seen, that thou askest me to give thee a description of the apparatus. I was astonished to see that thou wouldst receive information from me, ab out things which may not be known. Hast thou not heard of the philosopher who said: 'I have intentionally kept silence about these things, for they are fully described in my other writings .' And yet thou wouldst hear of them from me. But do not believe, that what I write will be more worthy of credence, than that which the ancients said, and know that I cannot surpass them. But that we may hear all that they said, I will expose what I know unto thee. It is the following: A vessel of glass, a tube of clay an ell long. A retort or vessel with a narrow mouth, the neck of which should correspond to the size of the tube. One should have a b owl of water and moisten the vessel with a sponge. "

This was the old method of cooling the neck of a retort, so that the distilled substance should settle at the bottom when it cooled.

"For sublimated vapours , as well as for mercury, it is the same vessel. One can fix mercury in the vessel and in similar apparatus, which have a receptacle twisted in the form of a snake."

This is a kind of apparatus used for distillation.

"The mercury is made yellow by the steam of the sulphur (theion) , as the old texts recommend . . . . "

The treatise then continues with certain chemical transformations which have nothing to do with reality. If, for instance, you put quicksilver with sulphur it turns black not yellow.

The chemical instructions are absolutely incorrect, one is not surprised that he says they are not worthy of credence; and yet he writes ab out them for pages.

All these alchemistic treatises consist of such prescriptions, and one becomes more and more bewildered and has no idea what to make of them.

When you read the Latin texts, you fall from one hole into the next.

You think you have a glimmer of what the author means, and in the next sentence it is contradicted.

One can only say, that it was apparently an attempt to discover chemistry, but I do not remember ever finding a chemical prescription that really made sense.

Sometimes what the alchemists say about such ingredients as lead or quicksilver seems to be fairly reasonable, but most of the time one can only hold one's head in despair!

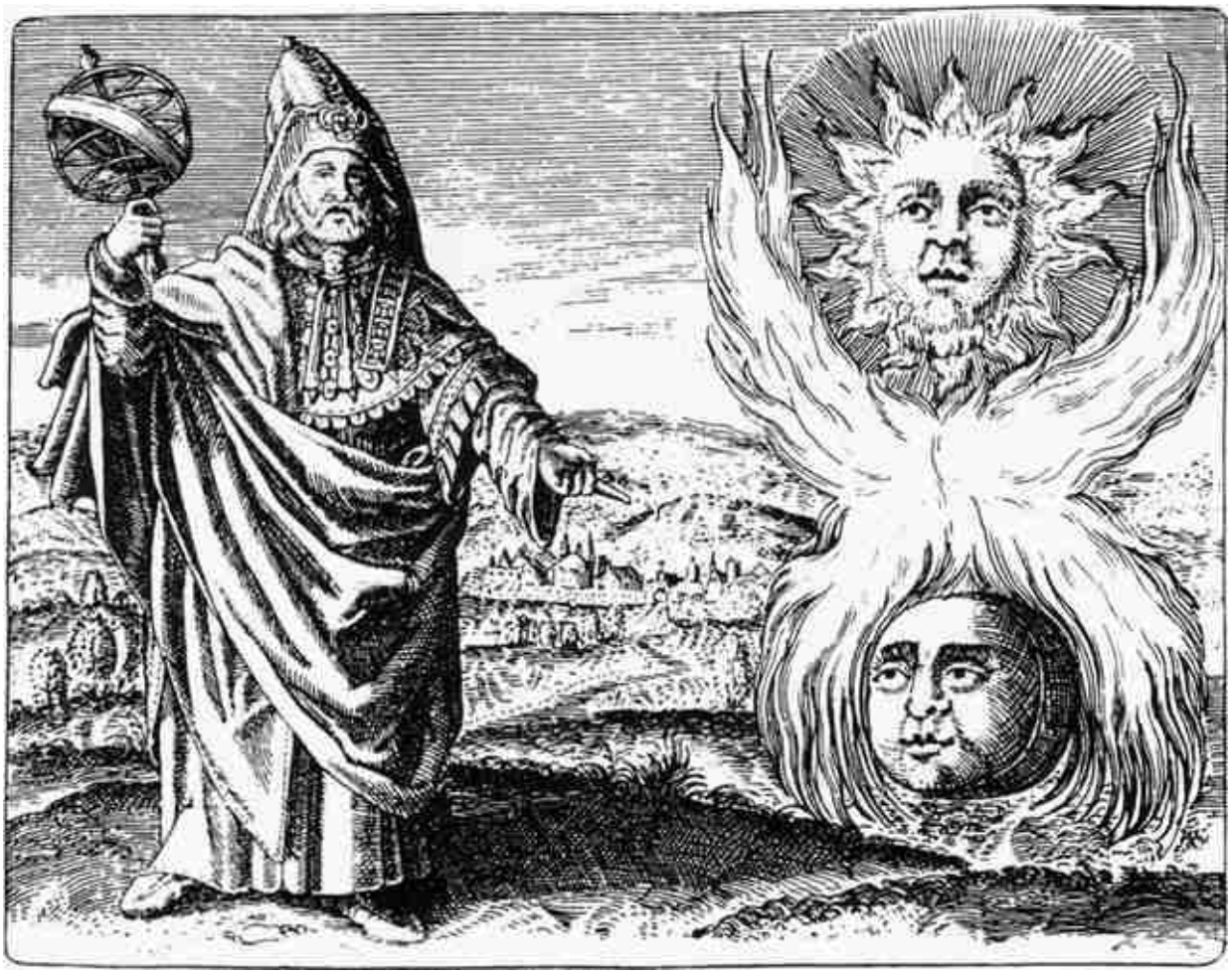
You will have got some idea from all this of how these old texts are composed.

I will read you another text whose antiquity is not beyond doubt, because we only, know of it through Arab sources. Arab texts still exist which contain versions of this celebrated "TABULA SMARAGDINA" of HERMES TRISMEGISTUS.

Hermes (who is analogous to the Egyptian Thoth, the teacher of knowledge, the god of revelation) is the patron of alchemy.
The old tradition was that these books originally came from him, the Hermes who was mentioned by Zosimos, is this Hermes Trismegistus.
The ”Tabula Smaragdina” was said to have been written on a green stone, buried and secretly discovered.
It was regarded, throughout the whole Middle Ages, as the epitome of the alchemical mysteries and was quoted again and again.
The text runs :
1 . Verily, without deception, surely and the most true.
2 . That which is below is like that which is above, and that which is above is like that which is below, in order that the miracle of the one thing may come to pass. (That is in this one thing.)
3. And so, as all things proceeded from one, through the meditation of the one, so all things came from this one thing through adaptation (Angleichung) .
4. Its father is the sun, its mother the moon; the wind has carried it in its belly; the earth nourishes it.
5. The father of all the completion of the whole world is here. (Pater telesmi totius mundi est hie. Telesm6s = totality

and perfection.)
6. Its strength is perfect when it has turned towards the earth.
7 . Separate the earth from the fire, the subtle from the dense, gently, with great mental ingenuity.
8. It rises from the earth to the sky and descends again on to the earth, and receives the power of above and b below into itself. Thus thou wilt have the glory of the whole world. Therefore all darkness will flee from thee.
9. Here is the strong p power of the whole strength: for it overcomes every subtle thing and penetrates every solid thing.
10. Thus the world has been created.
11. Therefore the marvelous- adaptations will come whose manner this is.
12. So I am called HERMES TRISMEGISTUS, for I possess the three parts of the philosophy of the universe .
1 3 . What I have said about thee operation of the sun is finished.) Carl Jung, Modern Psychology, Pages 49-56.

Carl Jung on the "Tabula Smaragdina." (2015-02-22 17:04)



Lecture VII 20th December, 1940
I read you the text of the "Tabula Smaragdina" at the end of the last lecture.
Its importance can hardly be over-estimated, for it had an enormous influence on medieval alchemy.
Even the most modern alchemists (if one can use such an expression when speaking of about two hundred years

ago) were under its fascination, and we find it quoted, in part or as a whole, in many alchemical treatises.
Its origin is unknown, and we do not know if it was originally Greek, though there are certain indications pointing to this conclusion; and Prof. E. J. Holmyard, one of the authorities on the ”Tabula Smaragdina”, was convinced that it was of Greek origin.
The Greek word ”telesmos”, in the Latin text, has perhaps remained unchanged from the original form.
Most probably the Latin version is a translation from the Arabic.
There are Arabic texts still in existence, which contain different versions of the ”Tabula Smaragdina”.
One of these texts is in the ”Staatsbibliothek” in Berlin, RUSKA publishes it in his book on the ”Tabula Smaragdina”.
This text is not itself very old, about twelfth century, there is inner evidence that it could not be much older.
It contains important variations from the Latin version.
The text is embedded in a much longer manuscript, the so-called ”Treasure of Alexander”.
It begins with a long and rather phantastic story, of how the treasure of Hermes was found embedded in a pyramid.
The book was written on gold leaves, each half a finger thick.
Hermes had hidden it in, under or by the sea.
The Arabic word used is indefinite, but it is certain that this treasure was found in the neighborhood of the sea by a wise man, BALINAS of TYANA.
We know of him as APOLLONIUS OF TYANA, the old miracle worker.
This description of the ”Tabula Smaragdina”, which comes in the fourth part of the manuscript, is as follows:
”Concerning that which the priest Sagijiis of Nabulus dictated on his (Bolinas) entry into the dark chamber.
He says : “I found the following words of wisdom at the end of the book of Balinas the Wise. As I entered the chamber, above which the talisman was hung, I came upon an old man, sitting on a throne of gold,
who had an emerald tablet in his hand. And behold, it was written upon in Syriac, in the original language.
1 . In this (is) a true explanation, which one cannot doubt.
2. It announces : The highest (comes) from the lowest, and the lowest from the highest, the work of the miracles of one.
3. And the things have (formed) themselves from this basic material through a single process. How marvellous indeed is its world It is the chief (principle) of the world and its preserver.
4. Its father is the sun and its mother the moon; the wind has carried it in its body, and the earth has nourished it.
5. (It is) the father of the talisman and preserver of the miracles.
6 . Whose powers are complete, whose lights are established.
7. A fire, which becomes earth. Take the earth away from the fire, and the subtle will adhere to you more than the coarse, with care and wisdom.
8 . It rises from earth to heaven, to grasp all the lights of the height to itself, and comes down (again) on to the earth, in that all the strength of the highest and of the lowest is in it, for the light of lights (is) with it,
so that the darkness flees from it.
9. (It is) the force of forces, which overcomes every subtle thing and penetrates into every coarse thing.
10. In agreement with the edifice of the great world is the edifice of the small world.
11. And the philosophers work according to this.
12. And it was to this that Hermes pointed, that thrice blessed with wisdom.
13. And this is his last book, which he concealed in the chamber.”
This is a comparatively recent version of the text, but there is also an older Arabic text, which goes back to DJABIR IBN HAYYAN.
He was a famous alchemist of the eighth century A. D. and has left a great many writings in Arabic.
Among these texts a fragment was discovered, which is undoubtedly the Tabula Smaragdina.
It runs: ”BaliInas mentions the engraving of the Table in the hand of Hermes which says:
1. ’Truth ! Certainty ! That in which there is no doubt!
2. That which is above is from that which is below, and that which is below is from that which is above, working the miracles of one (thing) .
3. As all things were from One . . . .

4. Its father is the Sun and its mother the Moon. The Earth carried it in their belly, and the Wind nourished it in her belly, as Earth which shall become Fire.
7. Feed the Earth from that which is subtle, with the greatest power.
8. It ascends from the Earth to the Heaven and becomes ruler over that which is above and that which is below."
The fragment ends here, so as you see it is unfortunately incomplete.
Perhaps it was incompletely preserved, we do not know.
But in any case our Latin text is very much more significant, both in meaning and formulation, than these Arabic versions.
In order to do it justice, and because of its great importance, we will study the Latin text in more detail, and I shall endeavour to elucidate it to a certain extent; not with the expectation, however, that you will fully understand this very obscure document.
If we were to deal thoroughly with such a text, we should have to approach the matter very differently; quite apart from the fact that it is really impossible to examine such a text in all its roots.
Many things enter into these, some are unknown and some very difficult to explain.
The first, or rather the second, paragraph runs: "That which is below is like that which is above."
This sentence is quoted very often.
We can see without difficulty that it refers to the relation between the microcosm and the macrocosm.
Man was understood, already in antiquity, as a small mirror image of the whole of the world.
As nature receives its quality from heaven, so does man.
This is an idea which came originally from astrology, which assumed that man was really formed by the stars .
The soul descended, according to this conception, from the highest heaven, through the seven spheres of the planets.
Each planet imprinted its quality upon him, and his individual character depended on the amount, and way in which, he was caught by each planet. T
his is so to speak, the manuscript with which each of us comes to earth, and it is these inexorable astral influences which form the Heimarmene.
It is the goal of the various mysteries to free man from this compulsion.
The text tells us that the similarity between above and below exists "in order that the miracle of the one thing may come to pass".
This is very mysterious.
What are we to understand by this one thing?
It becomes clearer later, but the thought here evidently is, that the miracle of the one thing first comes into existence through the syntheses of above and below.
The third paragraph begins: "And so, as all things proceeded from one, through the meditation of the one."
The one is evidently the origin.
Now the origin of all things is the Deity, the Creator. The "resuna", the one thing, in alchemy is actually the Deity, we know that positively.
There is a very old text, which comes to us through the Arabs (an Arabic manuscript is still in existence): "the liber quartorum" (the Book of the Tetrad.), which was apparently written by the Arabs.
Only these Arabs are not really Arabs, but so-called Sabians; they flourished up till 1050 A. D. in Bagdad, Basra and those regions of Mesopotamia.
They belonged to an old philosophical Gnostic sect.
One of its chief lights was THABIT IBN QURRA who lived in the ninth century.
He is mentioned in this Arabic text, and it is expressly stated that the "one thing" is the Deity.
So we may assume that the "basic material" is the Deity.
We know that Djabir ibn Hayyan's version (eighth century) was already in existence in the time of Thabit ibn Qurra.
To return to our Latin version of the Tabula Smaragdina, and the sentence: "all things proceeded from one, through the meditation of the one."
One could think that this meant through meditation about the one, and that everything originated through this meditation, as the Spirit of God moving upon the face of the waters in the Beginning.
But it could also mean that "the one" meditated actively, that one person meditated the world into existence.

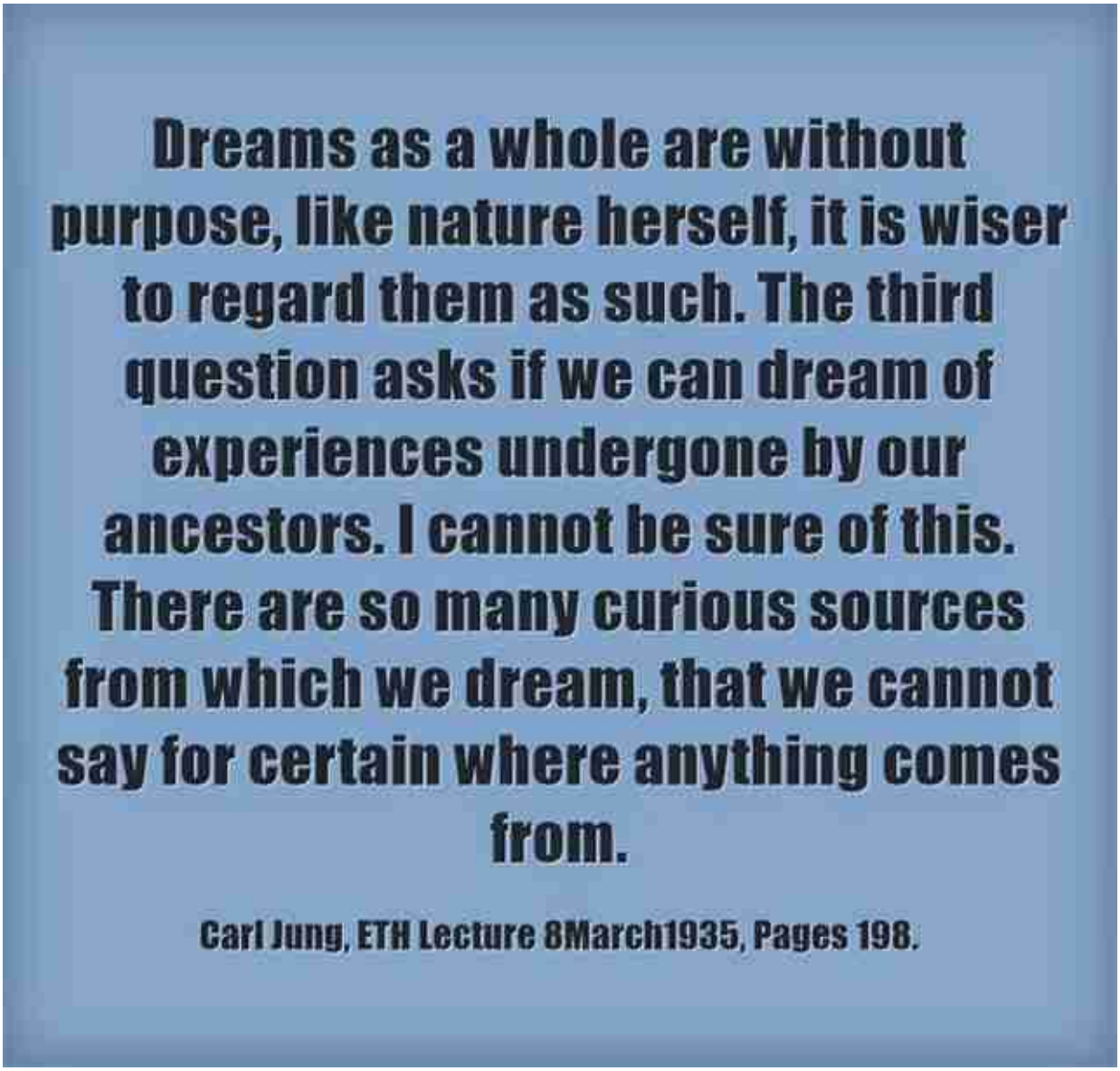
This would make sense, but it is an Indian idea, and we can hardly suspect Indian influence here.
But that ”the One” should meditate, and that the world should be produced by the spirit in its creative role, is a conception which goes directly back to the philosophy about the Nous in antiquity.
Then we come to the curious statement that all things came from this one thing ”through adaptation”.
The Latin is ”adaptatio”, though it is sometimes read as ”adoptio”.
This rendering is not generally accepted, however, though ” adaptatio” is a very curious idea.
Yet it corresponds to one of the oldest primitive conceptions of mankind about the way the world came into existence.
There are Central Australian myths of the primordial ancestors, who created things by transforming themselves into them.
They adapted themselves, as it were, to things, although the things were not yet in existence.
In the case of the first parents of the bow and arrow, for instance, the man transformed himself into the wooden part of the bow, the woman clung round his neck as the bow string, and the fluffy ends of the string were her hair.
This primordial ancestral pair transformed themselves into this weapon, and at any time they might re-transform into their original shapes.
That is a true adaptio.
Now we come to the fourth paragraph:
”Its father is the sun, its mother the moon.”
This again is very peculiar.
Sun and moon are usually regarded as emanations or adaptations of the deity, and not as if they were its parents.
But here it seems to be a matter of another form of deity, a god who is yet to be born, who should proceed from the one; that goes, so to speak, through all things and is born again from them.
The subject of this sentence in Latin is ”illud”, a neuter pronoun, although there was no neuter before but a ”resuna”, a feminine.
So we see here quite clearly that the one thing which is meant is a mysterious thing, whose parents are the sun and moon, and which originates in a sense in the union of those two.
”The wind has carried it in its belly, the earth nourishes it”.
Here we have the four elements, the sun is fire, the moon water, the wind air and the earth.
So the original one has divided itself into the four elements through adaptation, and through the coming together of the four, it app ears again as a united product. This is a thoroughly Egyptian idea, and we find a very interesting parallel in a publication of the American Egyptologist, BREASTED, on an inscription belonging to the eighth century B. C. which is in London.
This inscription speaks of a dividing up of the creative god, Ptah.
He was originally the god of craftsmen, of those who create things.
Ptah created the world, and the inscription describes how he split himself into the elements, into the multiplicity of things.
He did this by dividing himself into eight basic forms, the so-called Ogdoas.
This octagon is the highest council, so to speak, and with the original Ptah makes nine, the Egyptian company of gods.
But it is a matter of one whole god, who has split himself up into eight under gods, and yet each of these gods is a Ptah, a whole god.
We can recognise a forerunner of the Christian Trinity here, the Holy Trinity is also a God that is three, without losing His unity, a Tri-unitas.
When the four in our text, or the eight Ptahs, are reunited, the original one god appears again.
He can therefore, as it were, give forth this creation, mirror himself eightfold, and draw the whole back again into himself.
The fifth paragraph is: ”The father of all the completion of the whole world is here” [or is this).
We suddenly meet a masculine here.
The Latin ”hie” can be the masculine nominative singular of ”this”, or the adverb ”here .
It is difficult to be sure which, but the father of completion is evidently the god that arises from the union of the four, which have, so to speak, come together in order that the one should be conceived, that one from which they originally sprang.

The sun, the father, has begotten it, the moon conceived it, the wind carried it and the earth nourishes it.
We must draw the conclusion here, that this god has become his ·own son.
One could perhaps suspect Christian influence here but as we have already seen in the Egyptian parallel, these ideas existed in antiquity, long before the Christian era.
We are, therefore, rather bound to draw the conclusion, that the Christian conception originated in these much older ideas, or at least that it found the possibility of arising in such soil.
The one thing, which is born from the functional cooperation of the four elements, is a real son god.
Perhaps it was on account of his understanding of this text, that a later alchemist - HENRICUS KHUNRATH, a German doctor and philosopher of the sixteenth century - said, that the purpose of alchemy was to produce the ”filius macrocosmi”.
Certainly the ”one” produced in the ”Tabula Smaragdina” is a real ”filius macrocosm”.
Khunrath said that Christ was the ”filius microcosmi”, because he was only for the world of man, whereas the ”filius macrocosmi” of alchemy was for the whole world.
The idea lies concealed here that Christianity is only concerned with the problem of the salvation of man, whereas alchemy is concerned with that of the whole of nature.
The next sentence of the Tabula Smaragdina bears this out: ”Its strength is perfect when it has turned towards the earth.”
This turning itself towards the earth is strictly opposed to the Christian conception.
According to the latter, strength would be perfected through the spirit, for the spirit and in the spirit.
But here it is expressly the physis; the strength of this ”filius” becomes perfect when it turns towards the earth.
Translators are fond of slipping in the little word ”again” but it is not in the text.
It is clear that this son does not - like the redeemer figures in Christianity and Gnosticism - turn towards the realm of heaven and the spirit.
These redeemers come from heaven, go down to earth and return again to heaven.
But this son is born from the physis, from nature, and it is when ”it” turns to the earth that ”it” reaches perfection.
This is not at all a Christian idea.
In the seventh paragraph we find a prescription for the art: ”Separate the earth from the fire, the subtle from the dense, gently, with great mental ingenuity.
”The addition” gently, with great mental ingenuity ”points out that it is a matter of a tremendous creative effort of the mind. The texts often use the word ” ingenium”, where it is a case of a particular creative effort in the curious transformation which alchemy strives to produce.
The injunction here refers to a typical alchemistic procedure: the separatio.
One could also call this the analysis, during which the mixed up elements, of which every living being - man, animal, plant and mineral - consists, are separated. This corresponds, as you will perhaps remember, to the analysis which was undertaken in the Shri-Chakra-Sambhara Tantra.
In the eighth paragraph it is said: ”It rises from the earth to the sky and descends again on to the earth and receives the power of above and below into itself.”
Here again we find the curious process of development which is opposed to the other conceptions, where the redeemers almost invariably come down from heaven, and, when they have accomplished their work on earth, ascend there again.
But here the movement goes from nature up into the spiritual realm of heaven, and descends again on to the earth, gathering the strength of both into, itself.
We find a similar idea als o in the Gnostic systems, where the redeemer figures rob the Archons [archontes), the rulers of the s even spheres of Heaven, of their powers.
They are de-potentiated by the fact, that the redeemer goes through the spheres of heaven, without being affected by them.
If, for instance, the redeemer can deceive the Archons, so that they do not notice that the highest son of god is passing through their realm, he can reach the earth without being molested by them.
When he has accomplished his work on earth, he goes back in full glory and de-potentiates the Archons, who are the rulers of human destiny.

This dissolves the Heimarmene.
In our text the movement is reversed.
The eighth paragraph continues: Thus thou wilt have the glory of the whole world. Therefore all darkness will flee from thee."
Here it is apparently a matter of enlightenment, all darkness is removed from the one who accomplishes the art.
This is a promise which can be compared to the promises always made by redeemers.
But their promises are different, in that they promise that man shall be freed from the corruption of the body, and reach the kingdom of the pure spirit.
The ninth paragraph is: "Here is the strong power of the whole strength [Hie est totius fortitudinis fortitudo fortis): for it overcomes every subtle thing and penetrates every solid thing."
This is a kind of play on words, a heaping up of the epithets of strength, meaning that the one which shall be produced has most extraordinary power.
One must always keep in mind in such cases that the real thing may be weak, and that therefore its strength is over emphasized.
The tenth paragraph is: "Thus the world has been created."
So this process corresponds exactly to the creation of the world.
The Deity divided itself in the beginning into the four [or eight), and, through the reversal of this process, the "filius macrocosmi" came into being.
The world is created again, but a different world, the world of the son.
When we speak of the world, we really only speak of an impression of the world. The world is an image to us, even when we have a scientific conception of it and assert: "This is so and so", it is still only an image.
We begin to realize, that the more firmly we believe something, the more likely it is to change in a few decades.
Our image of the world has changed to an incredible extent during our life time.
We live now in a totally different world to the one we grew up in.
We must understand this as a change in point of view about the world, as the birth of a different "Weltanschauung".
There was no "Weltanschauung" in the ancient world, everything was projected into space.
Man at that time was bound to say: "The world is such and such", no one could say: "I think such and such about the world "
We find the first signs of a "Weltanschauung "in the Greek Philosophers, but the majority of men, even in the time of our own fathers, lived in a world which they were quite certain of.
Our parents knew that the world was governed by a benevolent Father, and they were absolutely sure of eternal salvation, if they behaved at all decently.
All this has changed in our lifetime.
The eleventh paragraph is: "Therefore the marvellous adaptations will come, whose manner this is."
The marvellous adaptations are the creation of nature, which come forth from this one thing, through its spiritual activity.
The manner of these adaptations is represented here, and is undoubtedly a psychical process.
Then its direction is reversed, the elements are re-united and a new world comes into being.
The end of the text is: "So I am called Hermes Trismegistus, for I possess the three parts of the philosophy of the universe. What I have said about the operation of the sun is finished."
The sun is another word in alchemistic language for gold, so presumably Hermes has been describing the art of gold making or alchemy, the two terms are synonymous.
But the sun could be understood differently, as the light of day, a symbol of consciousness.
The sun also represents the Nous in man, the spirit in man which originates in the divine spirit; that is, in the Deity, thought of as a light which illuminates everything, as we read in the CORPUS HERMETICUM, which is also attributed to Hermes; though this attribution is mythical.
The light of the beginning is called there the "archetyponphs" (the archetypal light).
It is , so to speak, a primeval consciousness, related to "the One" of the beginning.
And through "adaptation", the consciousness of each individual arises from this primeval consciousness.
Our consciousness is thus understood as a splitting up of the archetypal consciousness.

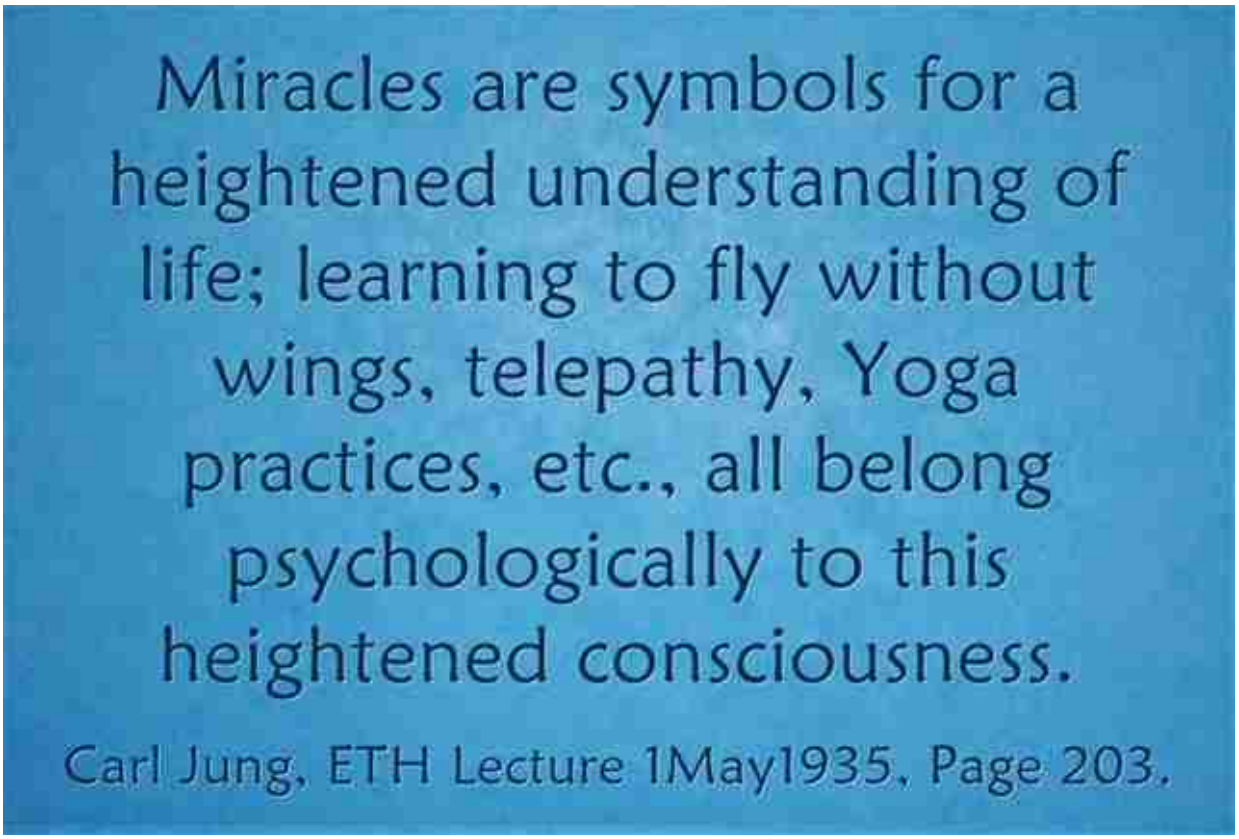
This all embracing light, or consciousness, is attributed to the Deity.
So the ”operatio solis”, the transformation of the gold, could also mean the transformation of that light which we have received through ”adaptation” from the Deity; in other words the transformation of our consciousness.
I will let this remain as a hypothesis.
I have brought all these texts to your notice, with the intention of giving you some idea of the peculiar composition of the older foundations of alchemy.
They give us certain hints as to the meaning of contents, to which we should usually attribute no such significance.
In the next lecture we shall begin with alchemy itself. Carl Jung, Modern Psychology, Pages 57-63.

Carl Jung Quotations with Images III **(2015-02-23 05:54)**

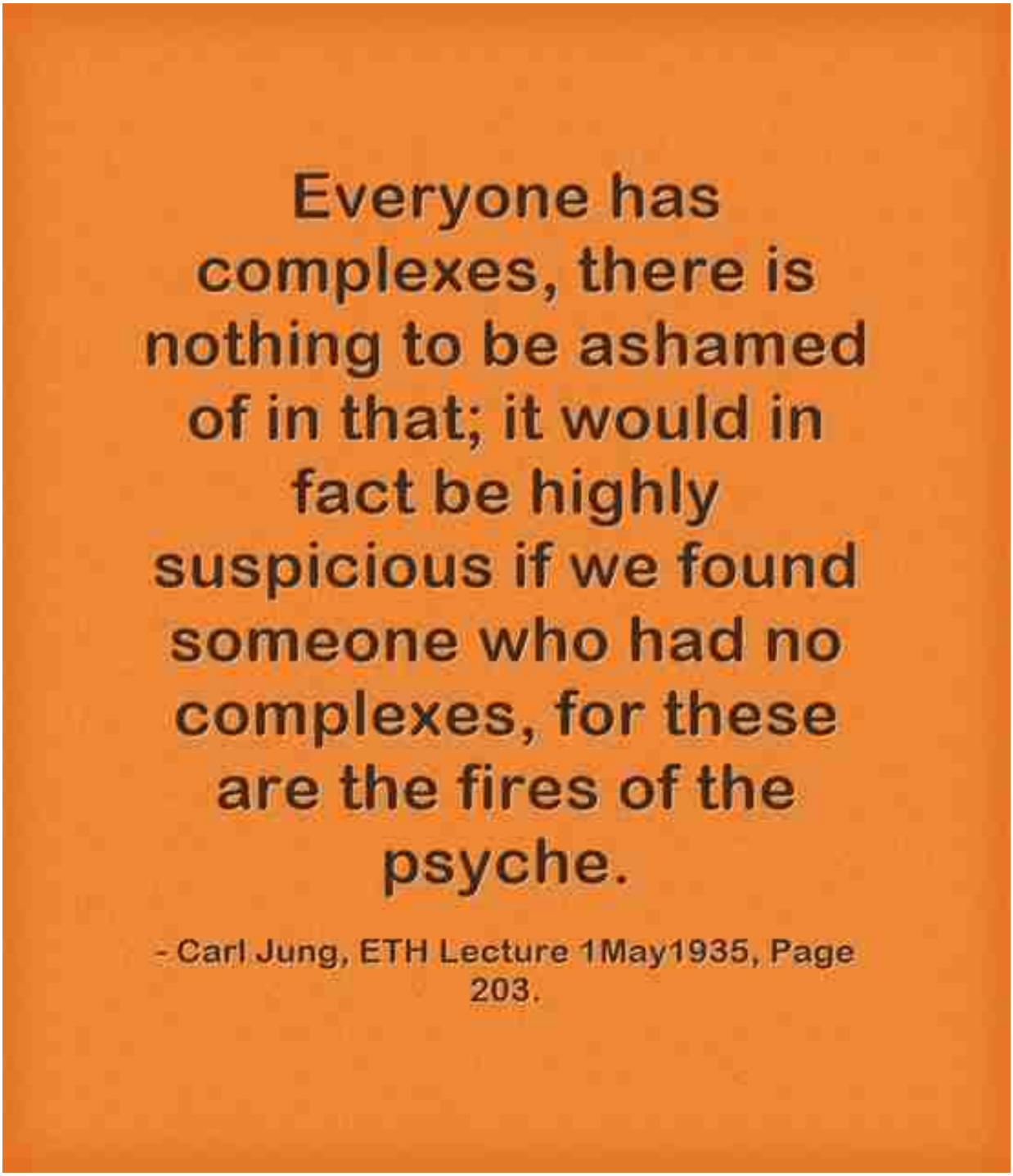


Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. There are so many curious sources from which we dream, that we cannot say for certain where anything comes from. Carl Jung, ETH Lecture

8March1935, Pages 198.



Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness. Carl Jung, ETH Lecture 1May1935, Pages 203.



Everyone has complexes, there is nothing to be ashamed of in that; it would in fact be highly suspicious if we found someone who had no complexes, for these are the fires of the psyche. Carl Jung, ETH Lecture 1May1935, Pages 203.

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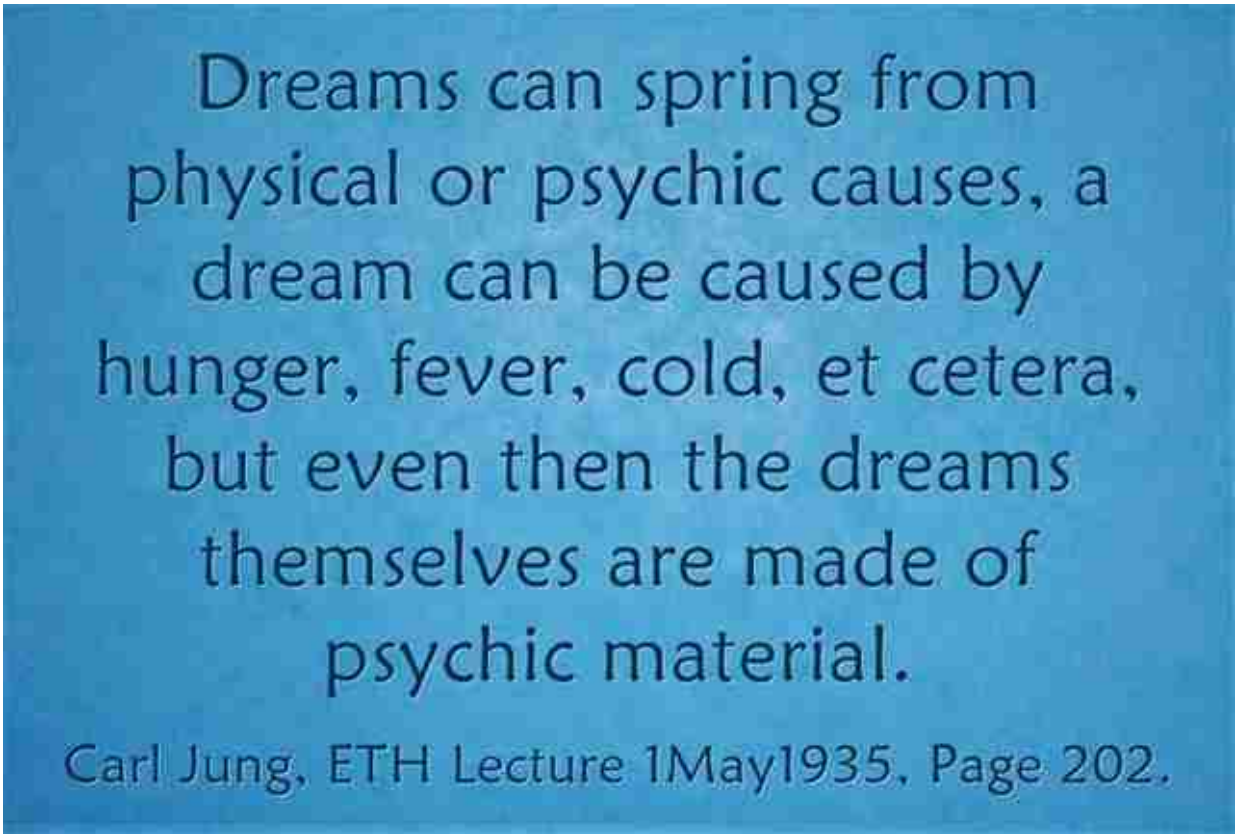
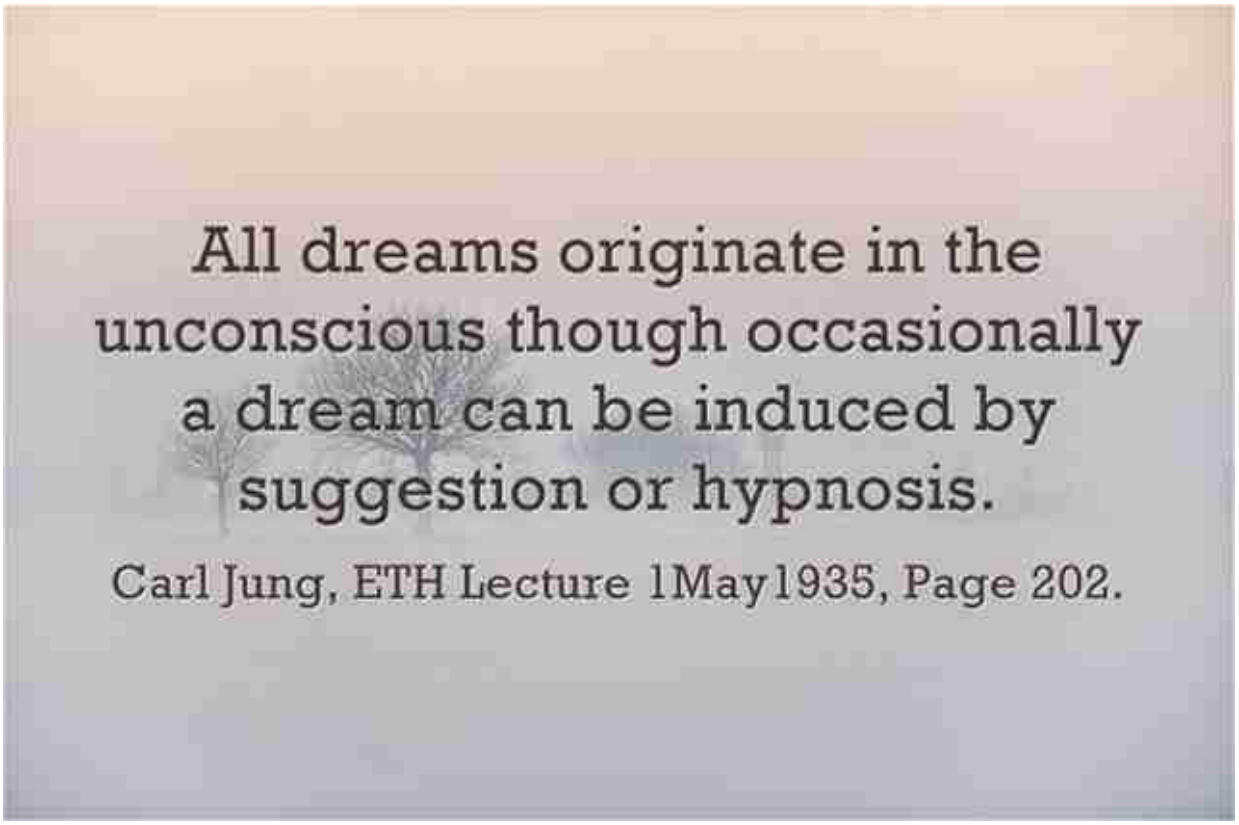
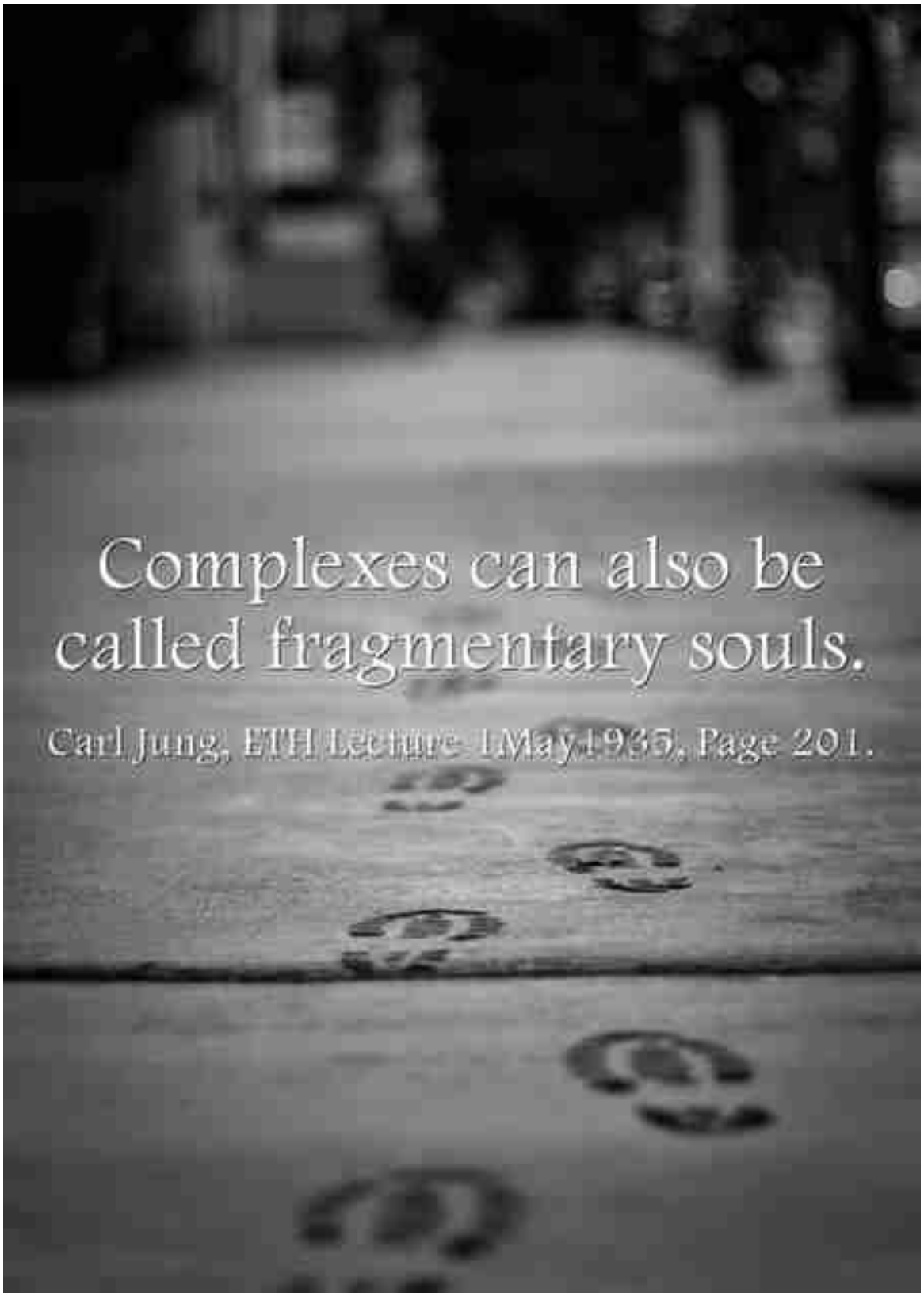


Dreams can spring from physical or psychic causes, a dream can be caused by hunger, fever, cold, et cetera, but even then the dreams themselves are made of psychic material. Carl Jung, ETH Lecture 1May1935, Pages 202.



All dreams originate in the unconscious though occasionally a dream can be induced by suggestion or hypnosis. Carl Jung, ETH Lecture 1May1935, Pages 202.



Complexes can also be called fragmentary souls. Carl Jung, ETH Lecture 1May1935, Pages 201.

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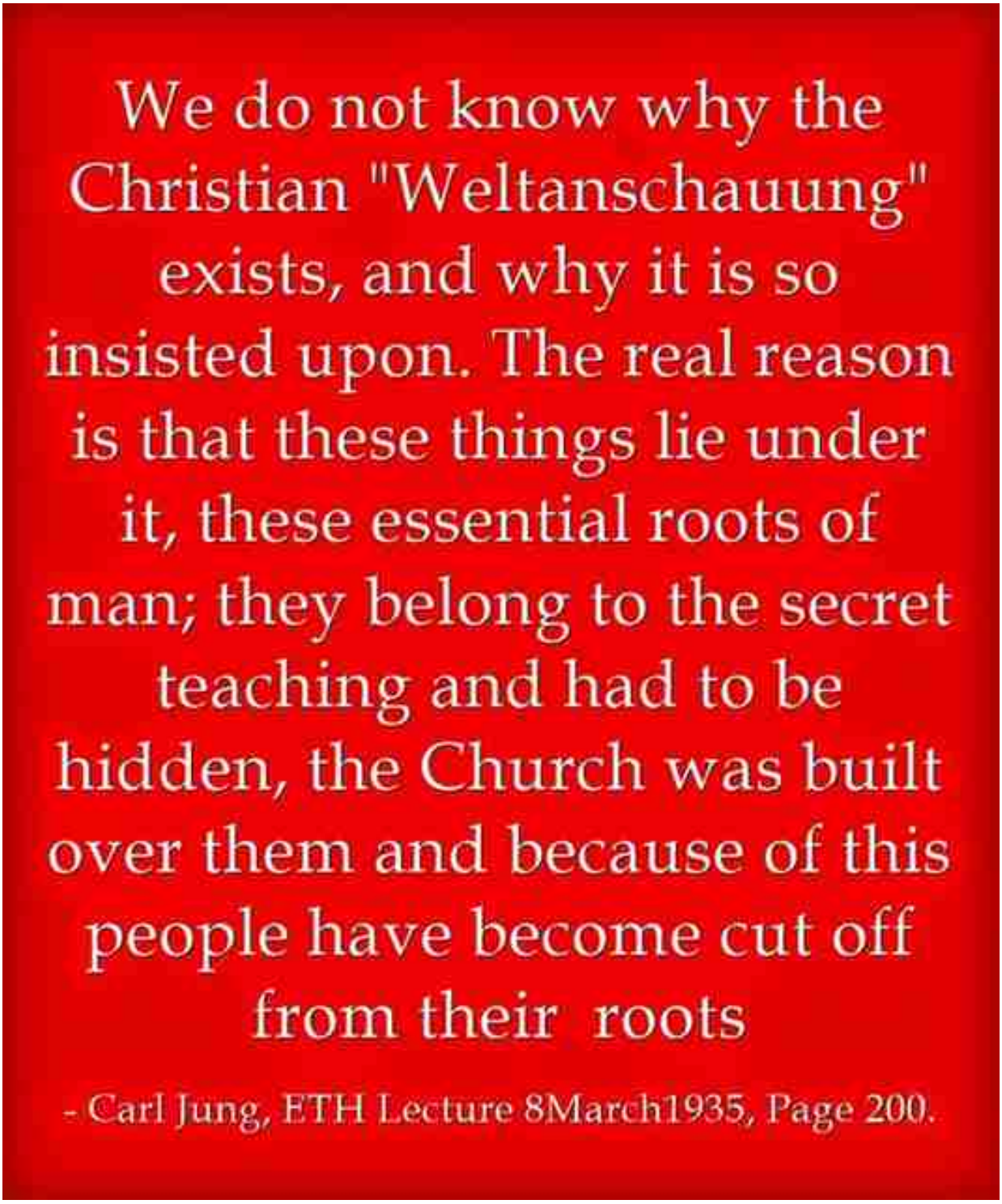
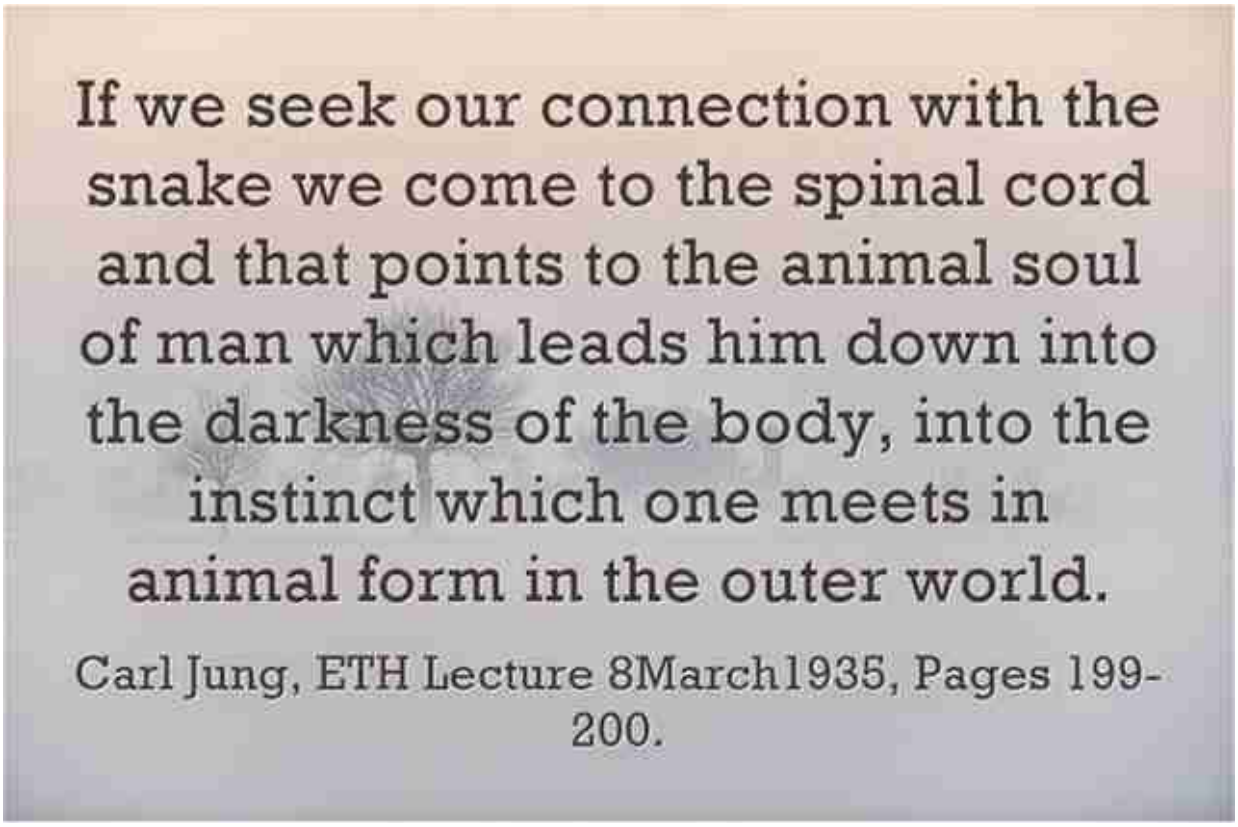
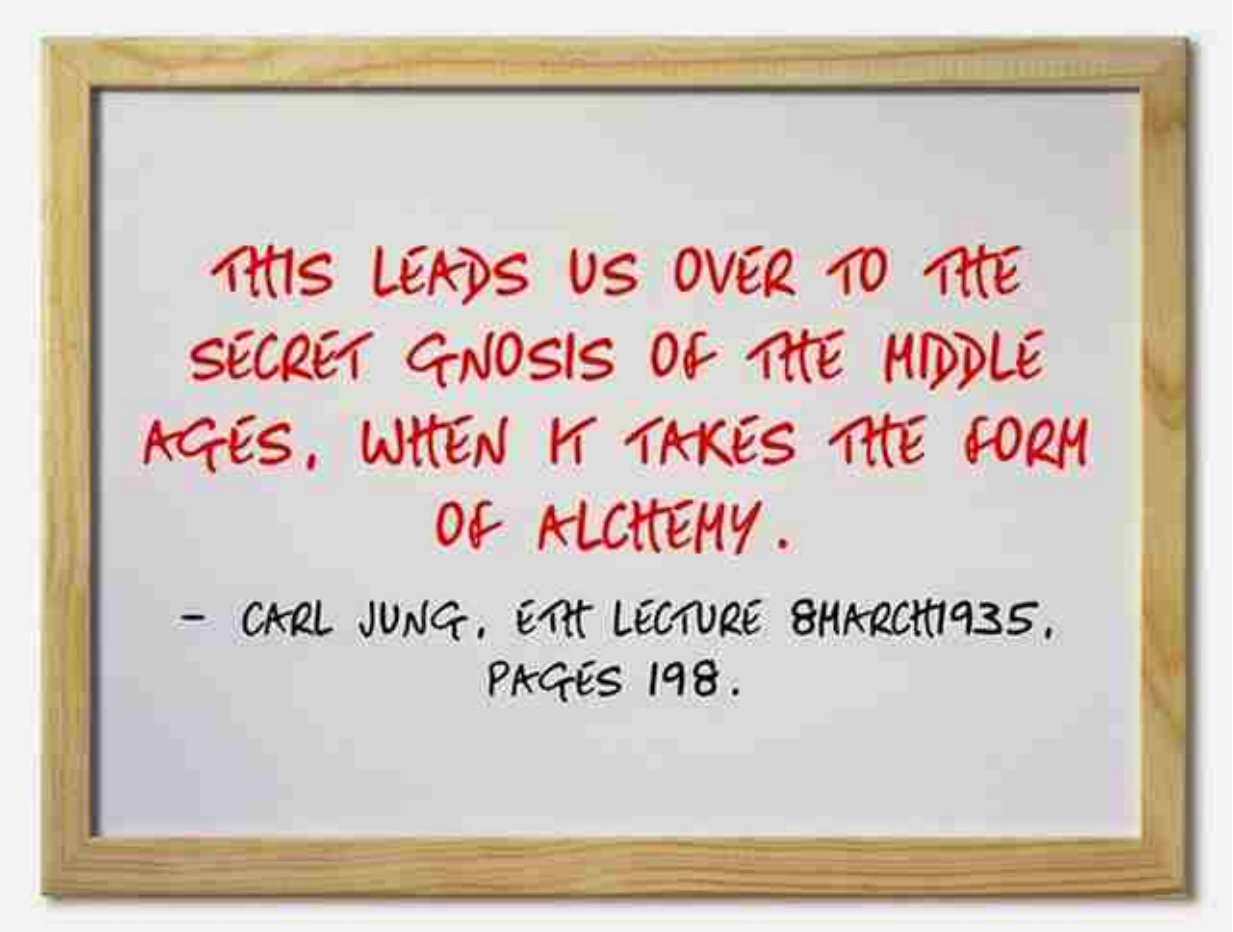


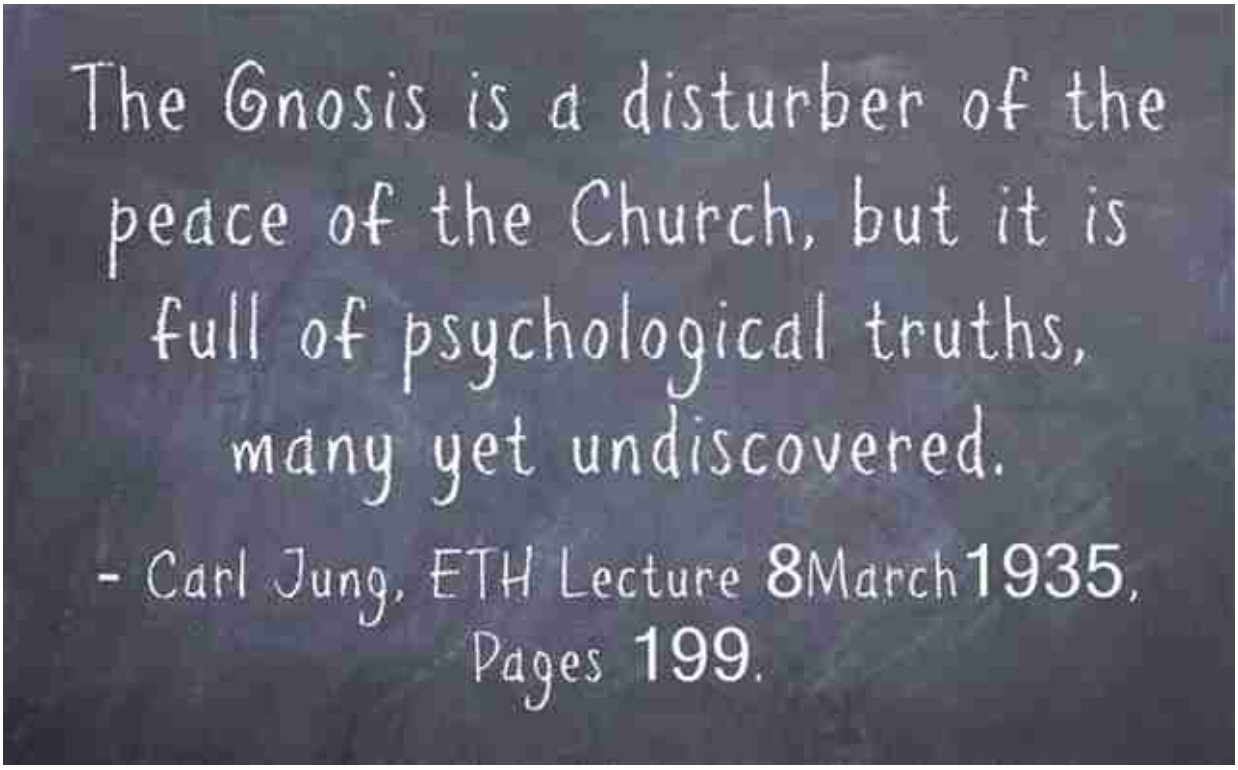
We do not know why the Christian ”Weltanschauung” exists, and why it is so insisted upon. The real reason is that these things lie under it, these essential roots of man; they belong to the secret teaching and had to be hidden, the Church was built over them and because of this people have become cut off from their roots. Carl Jung, ETH Lecture 8March1935, Pages 200.



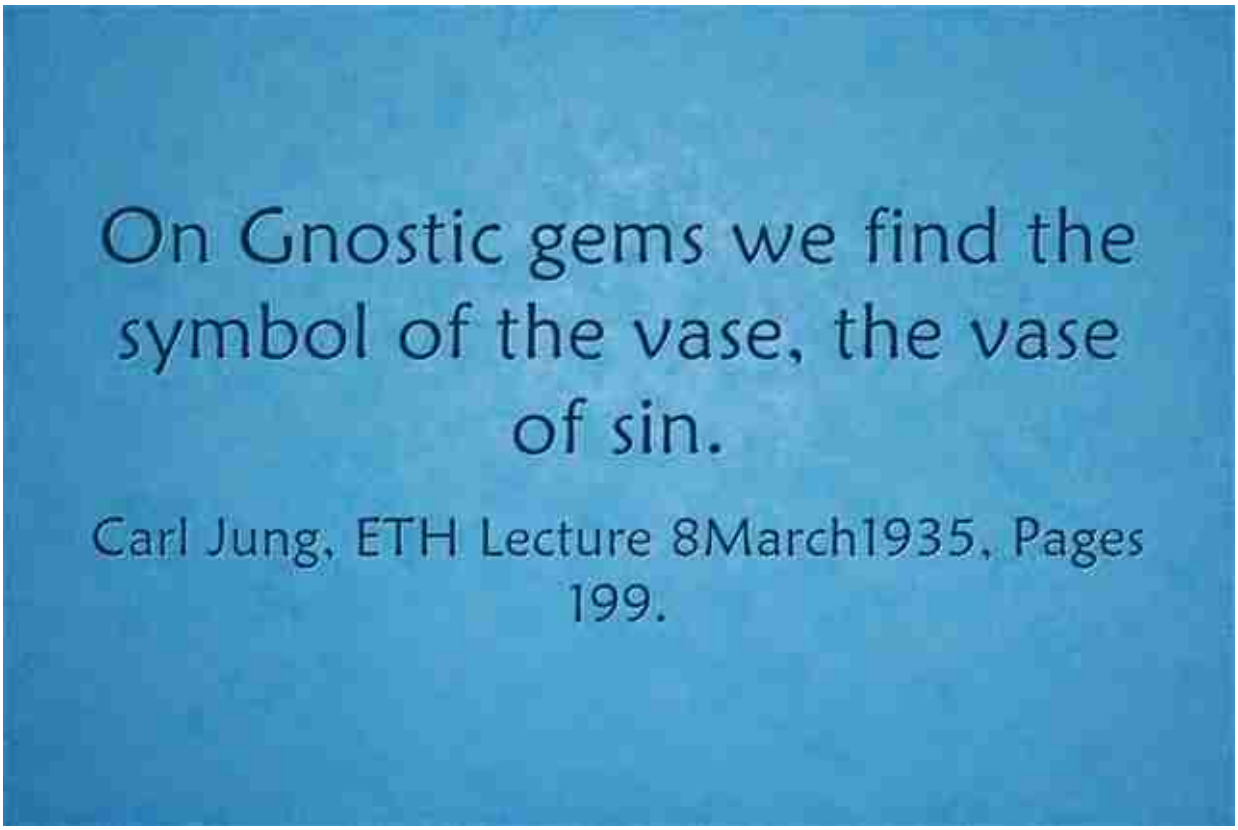
If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world.
Carl Jung, ETH Lecture 8March1935, Pages 199-200.



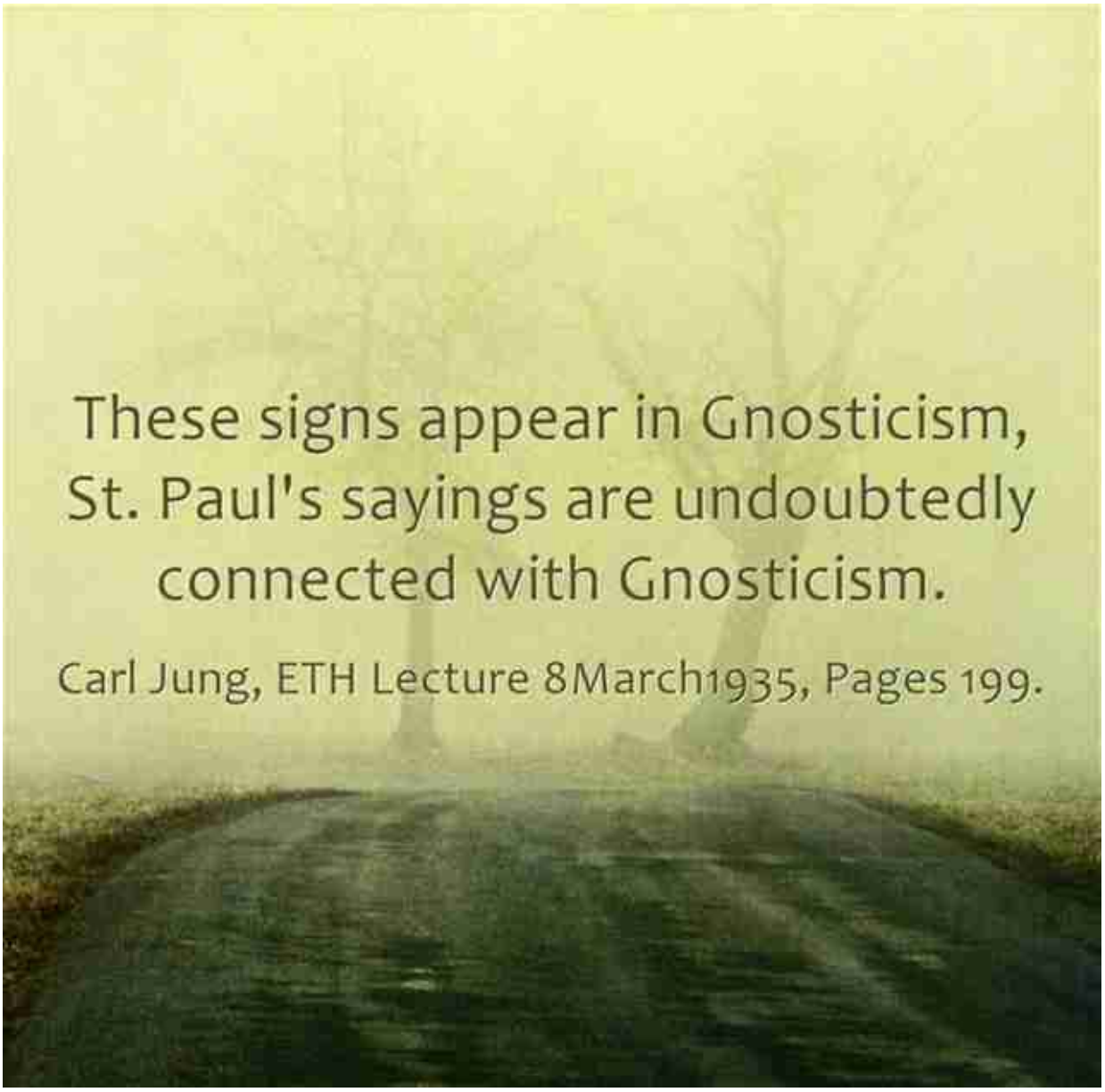
This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198



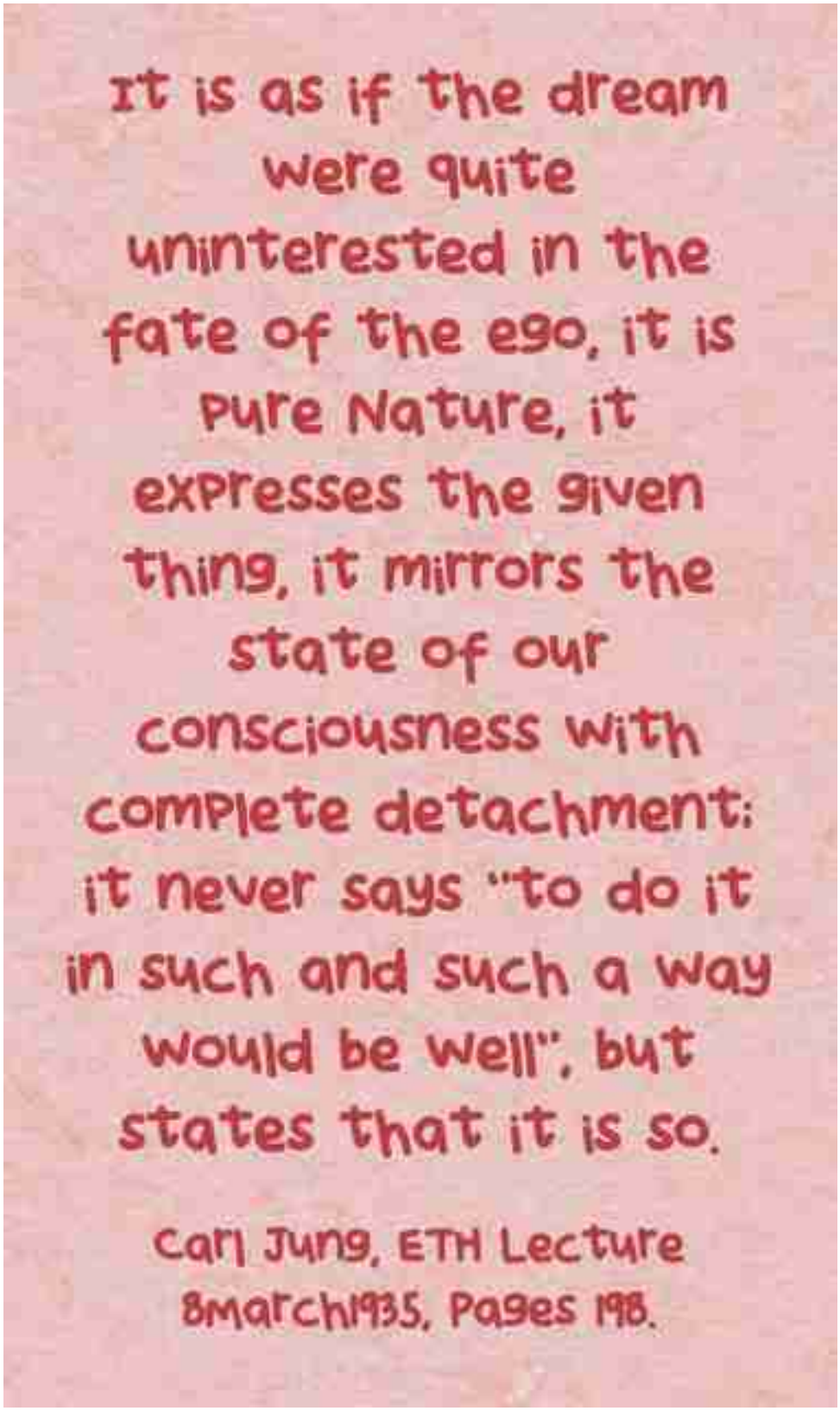
The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.



On Gnostic gems we find the symbol of the vase, the vase of sin. Carl Jung, ETH Lecture 8March1935, Pages 199.



These signs appear in Gnosticism, St. Paul's sayings are undoubtedly connected with Gnosticism. Carl Jung, ETH Lecture 8March1935, Pages 199.



It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says ”to do it in such and such a way would be well”, but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.

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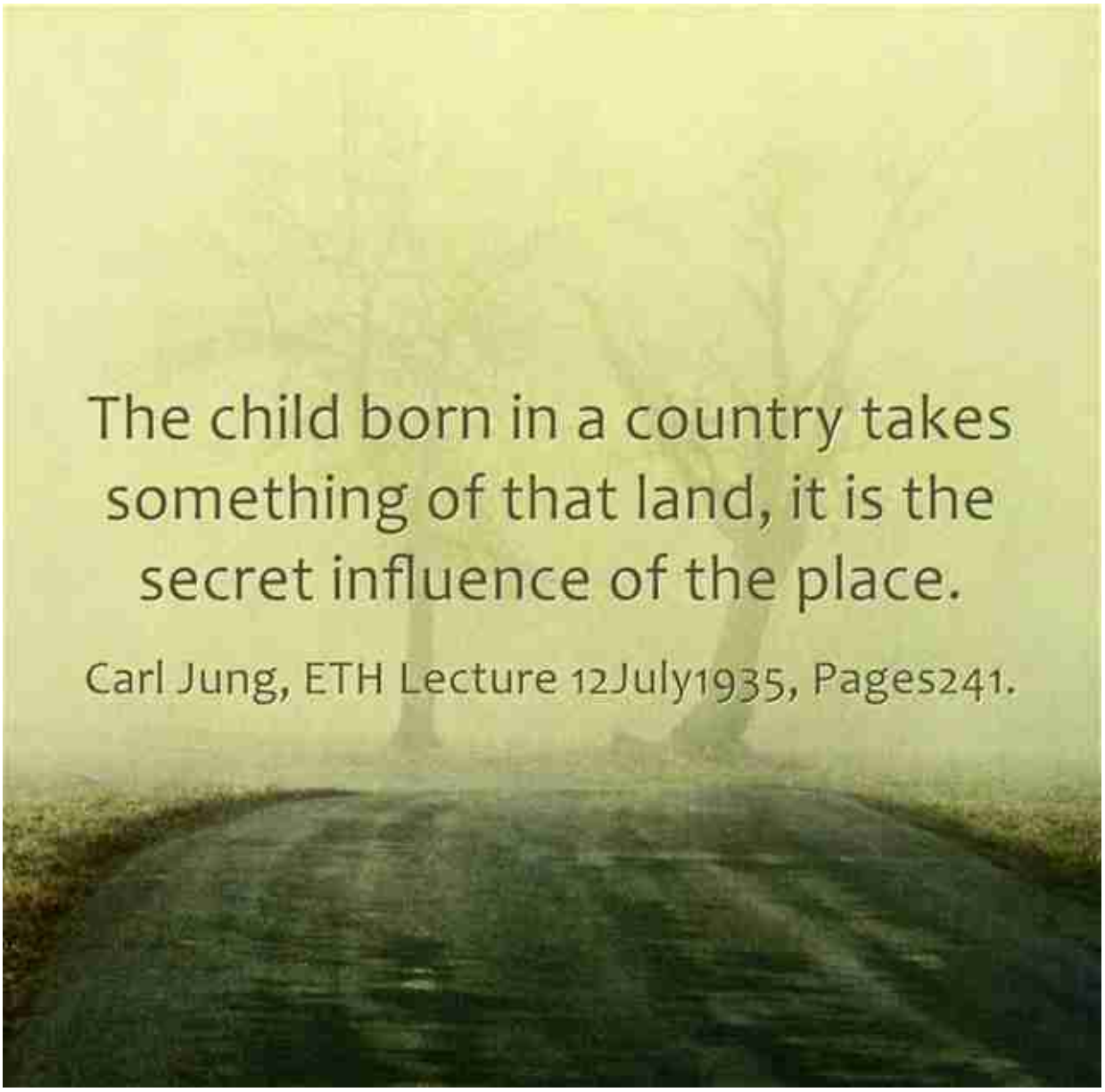
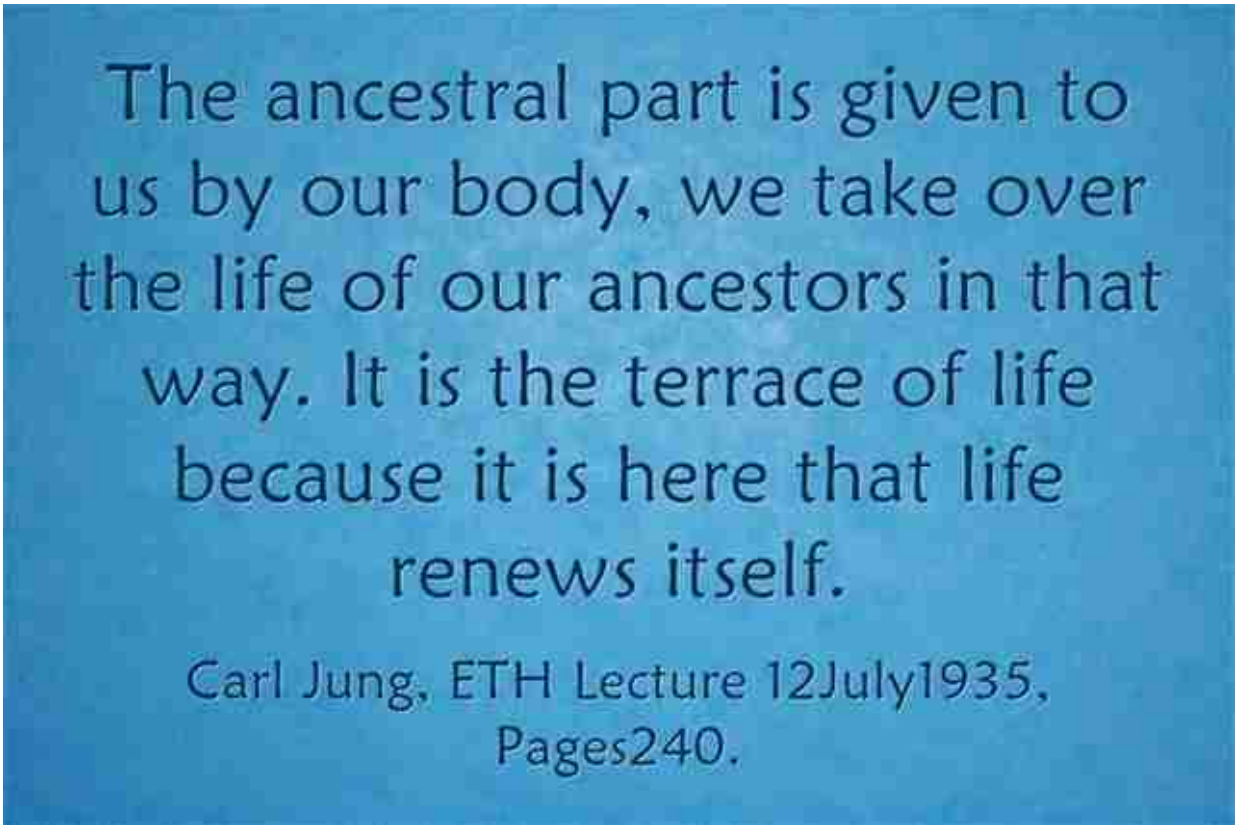


The child born in a country takes something of that land, it is the secret influence of the place. Carl Jung, ETH Lecture 12July1935, Pages 241.



The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

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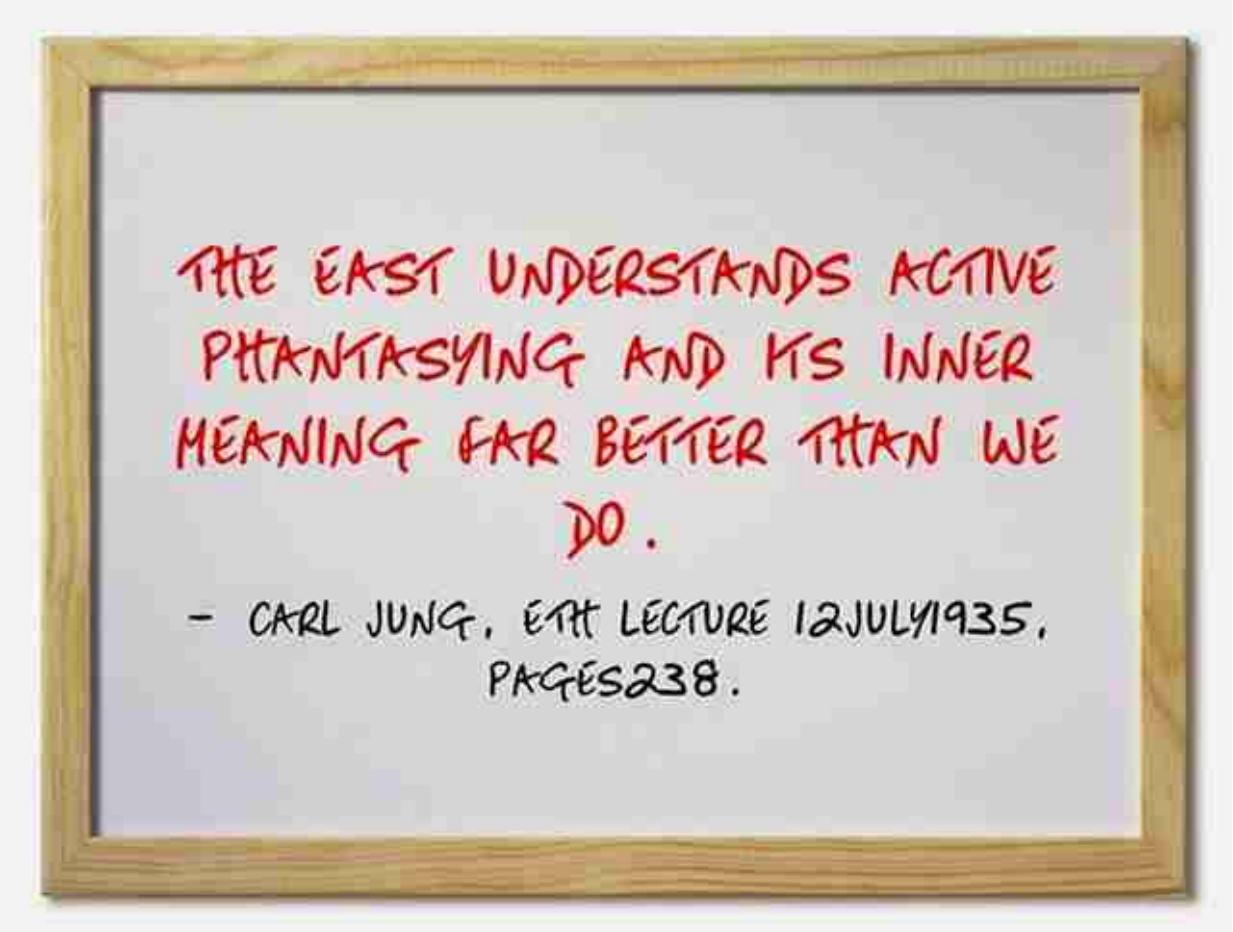
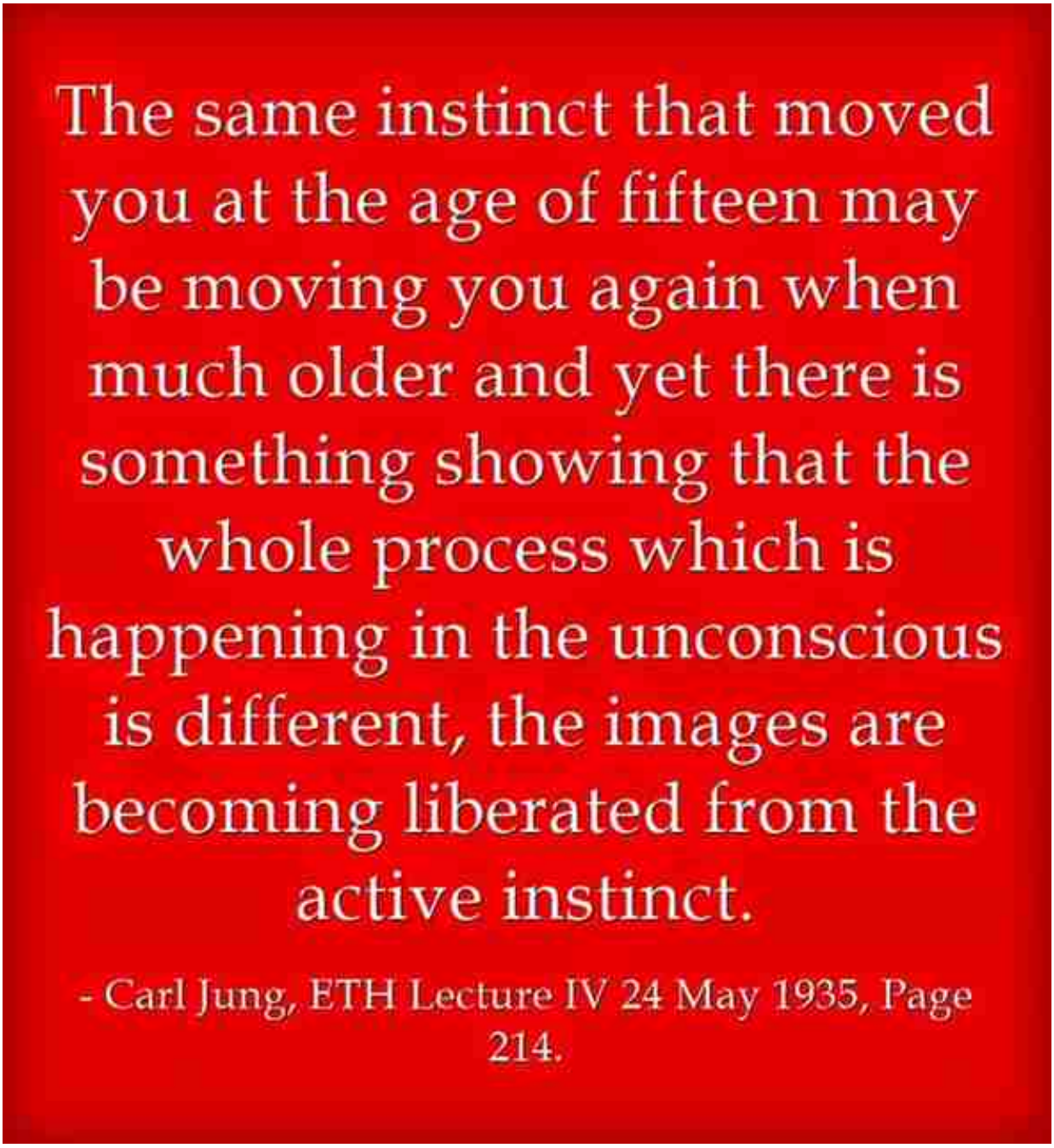


The East understands active phantasying and its inner meaning far better than we do. Carl Jung, ETH Lecture 12July1935, Pages238.



The same instinct that moved you at the age of fifteen may be moving you again when much older and yet there is something showing that the whole process which is happening in the unconscious is different, the images are becoming liberated from the active instinct. Carl Jung, ETH Lecture IV 24 May 1935, Pages 214.

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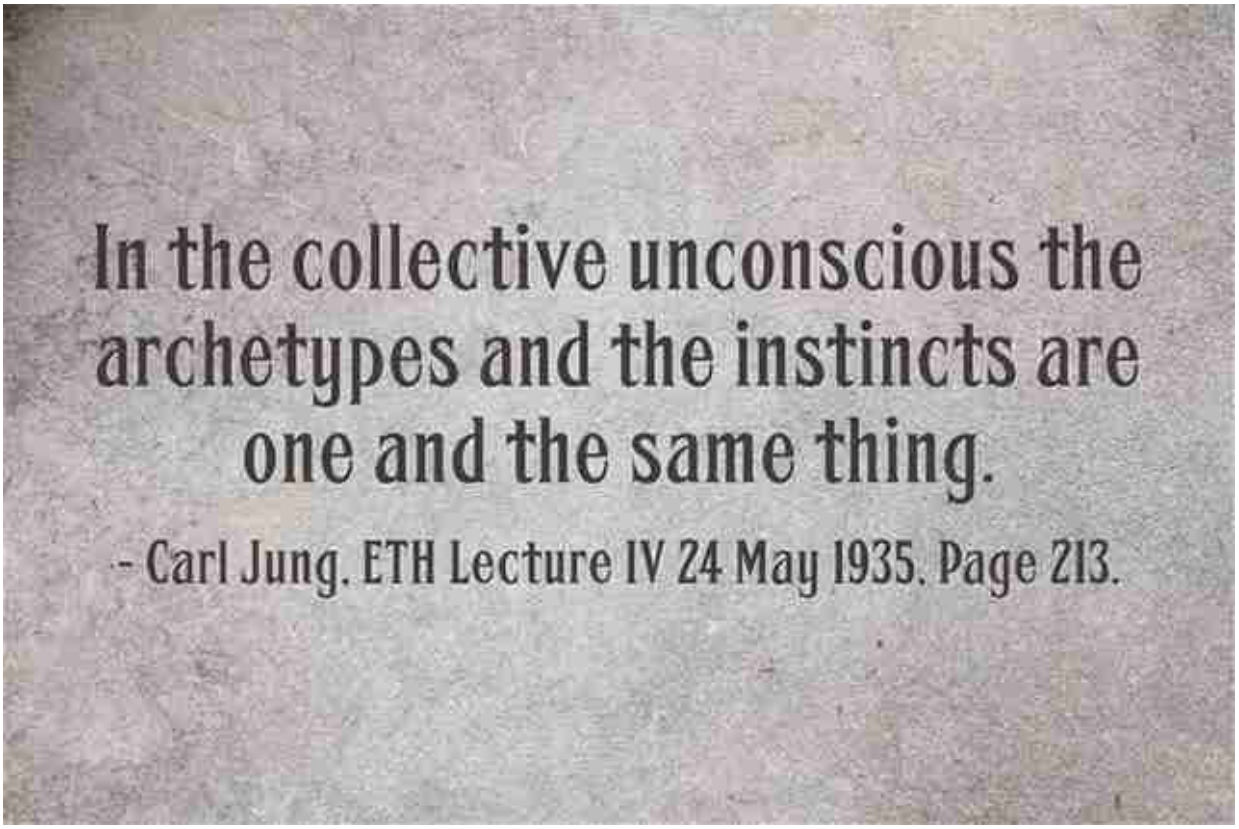
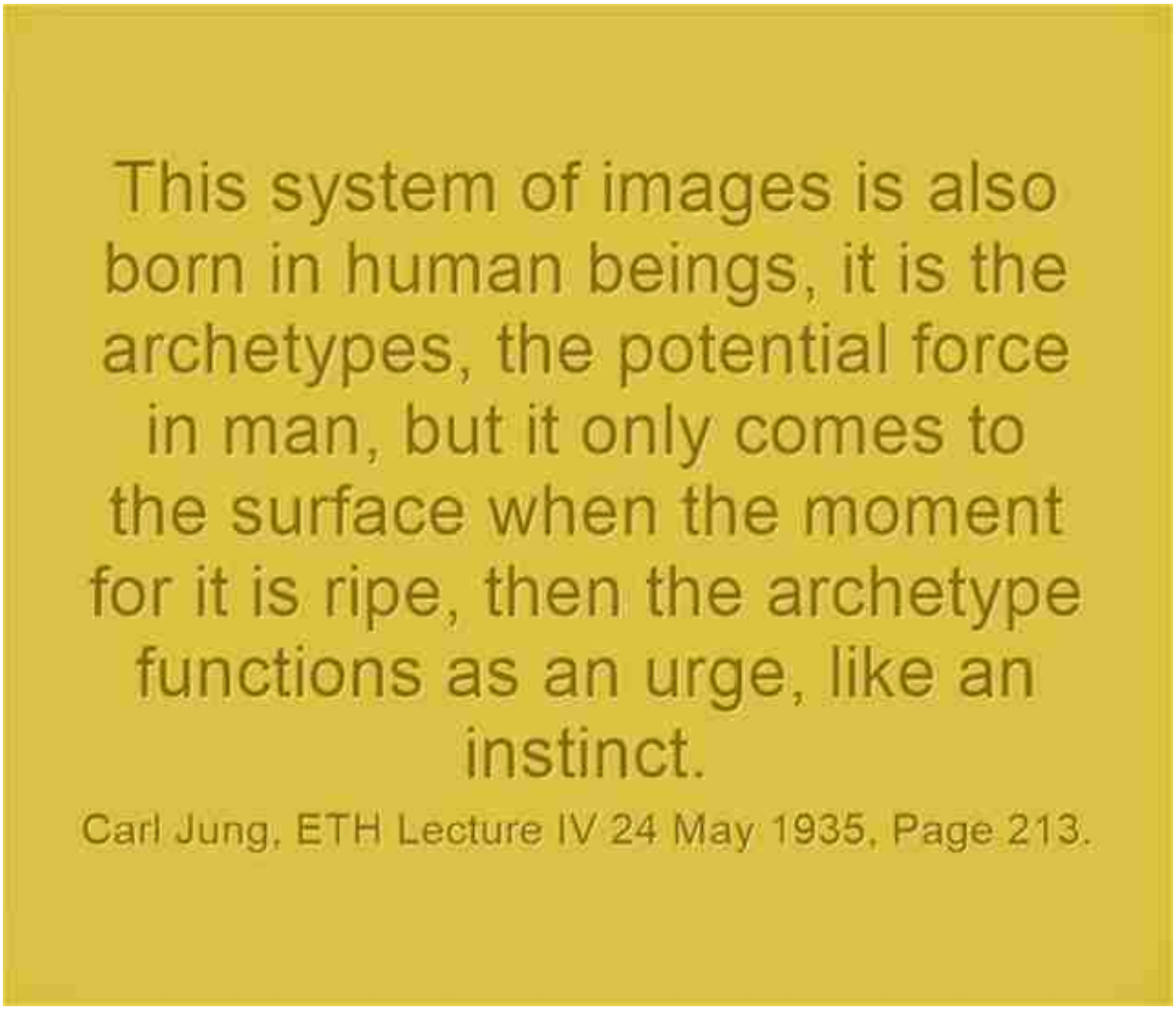


In the collective unconscious the archetypes and the instincts are one and the same thing. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.



This system of images is also born in human beings, it is the archetypes, the potential force in man, but it only comes to the surface when the moment for it is ripe, then the archetype functions as an urge, like an instinct. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

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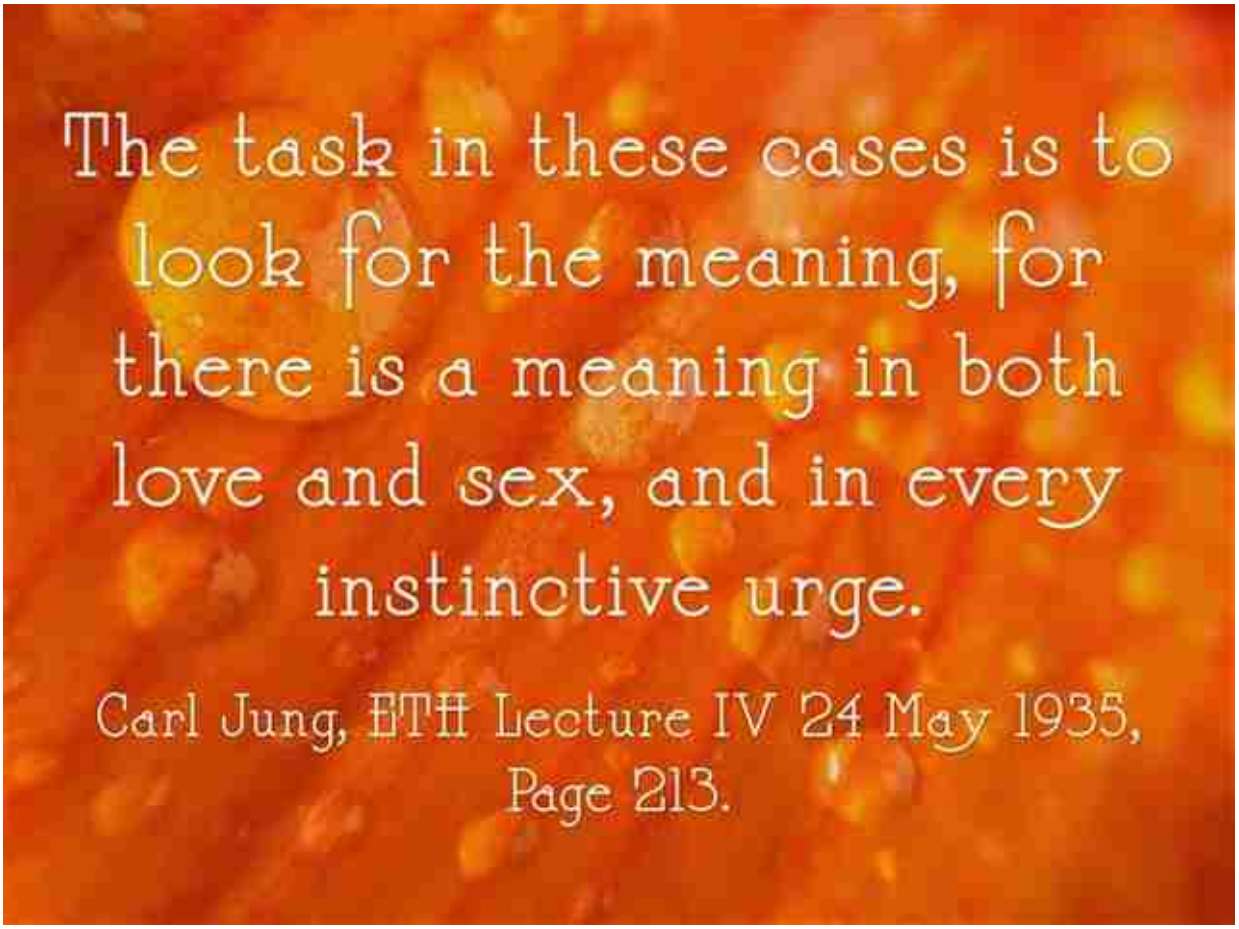
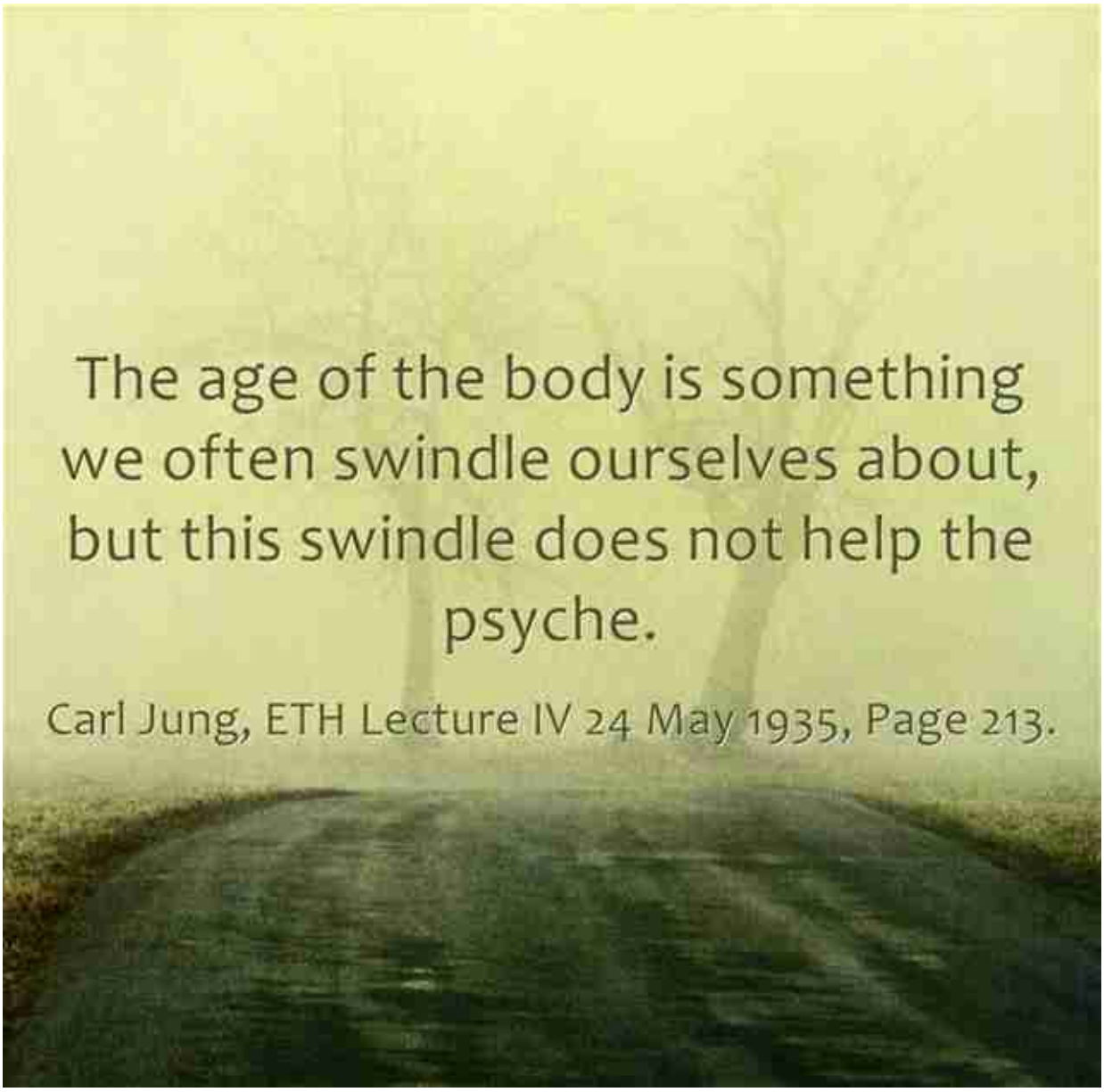


The task in these cases is to look for the meaning, for there is a meaning in both love and sex, and in every instinctive urge. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.



The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

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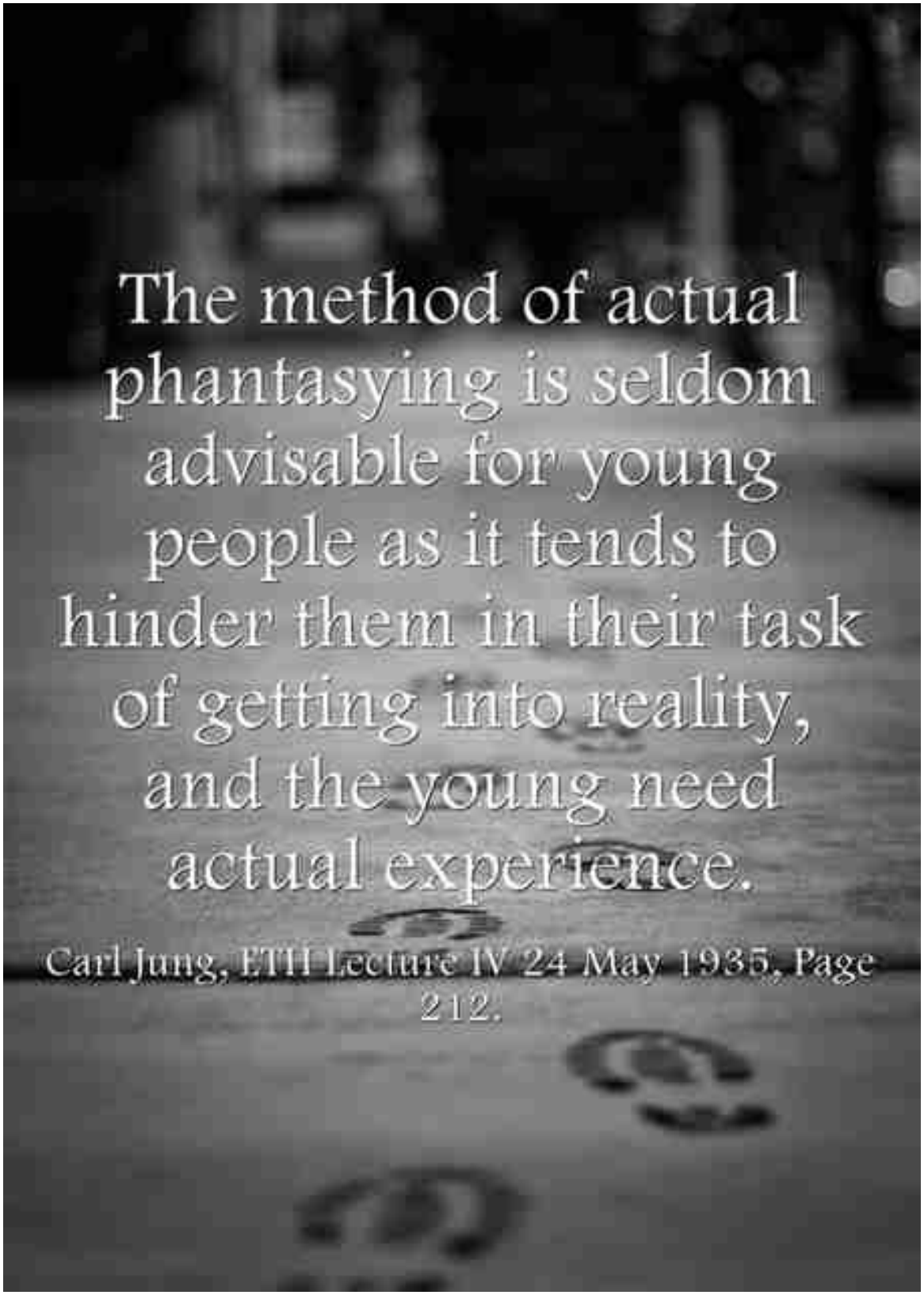
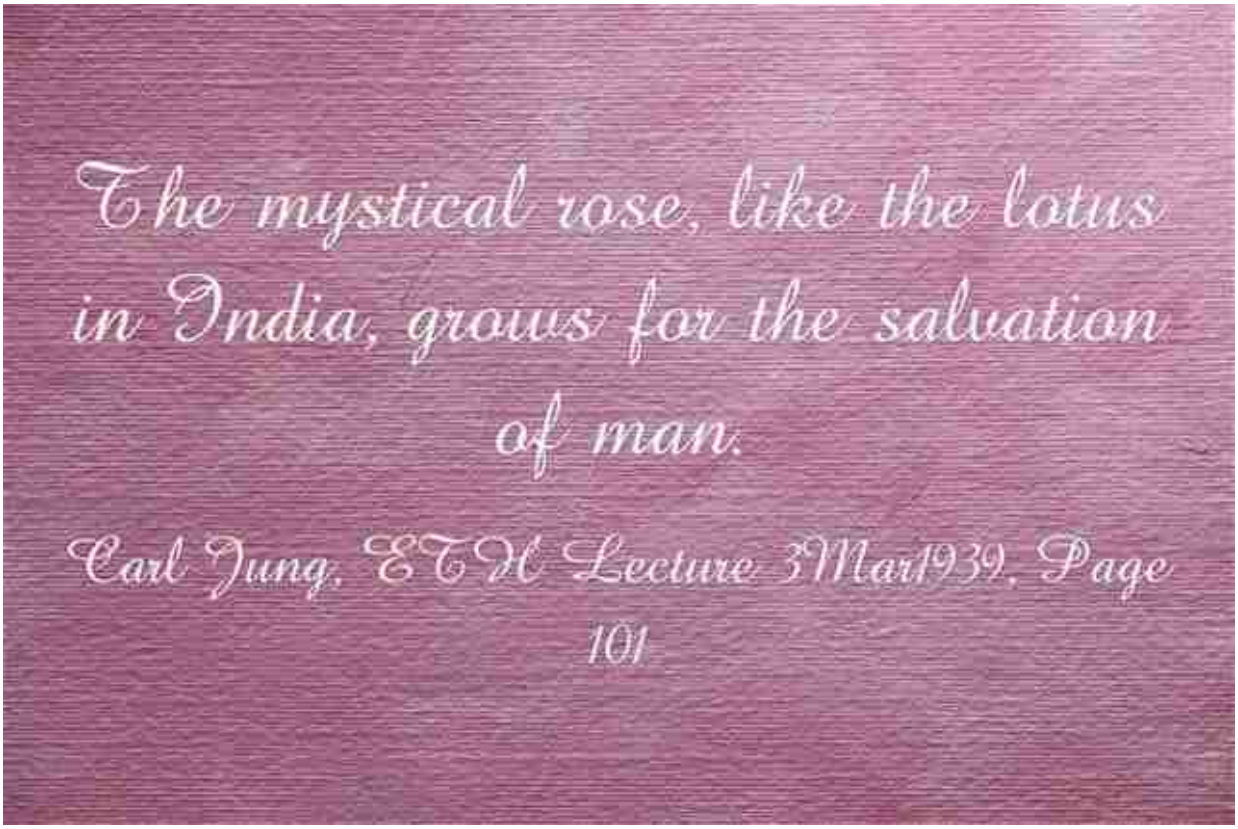
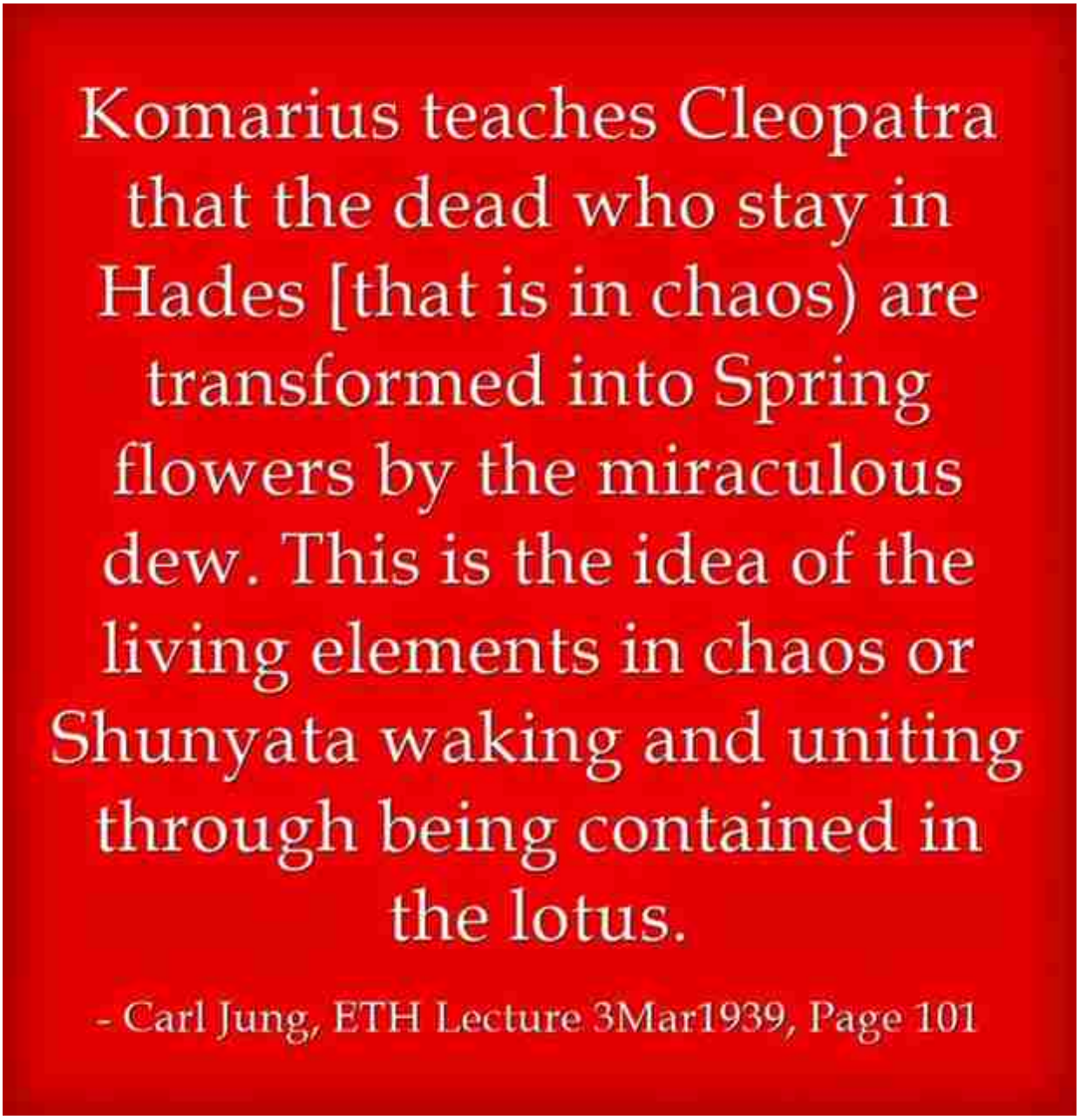


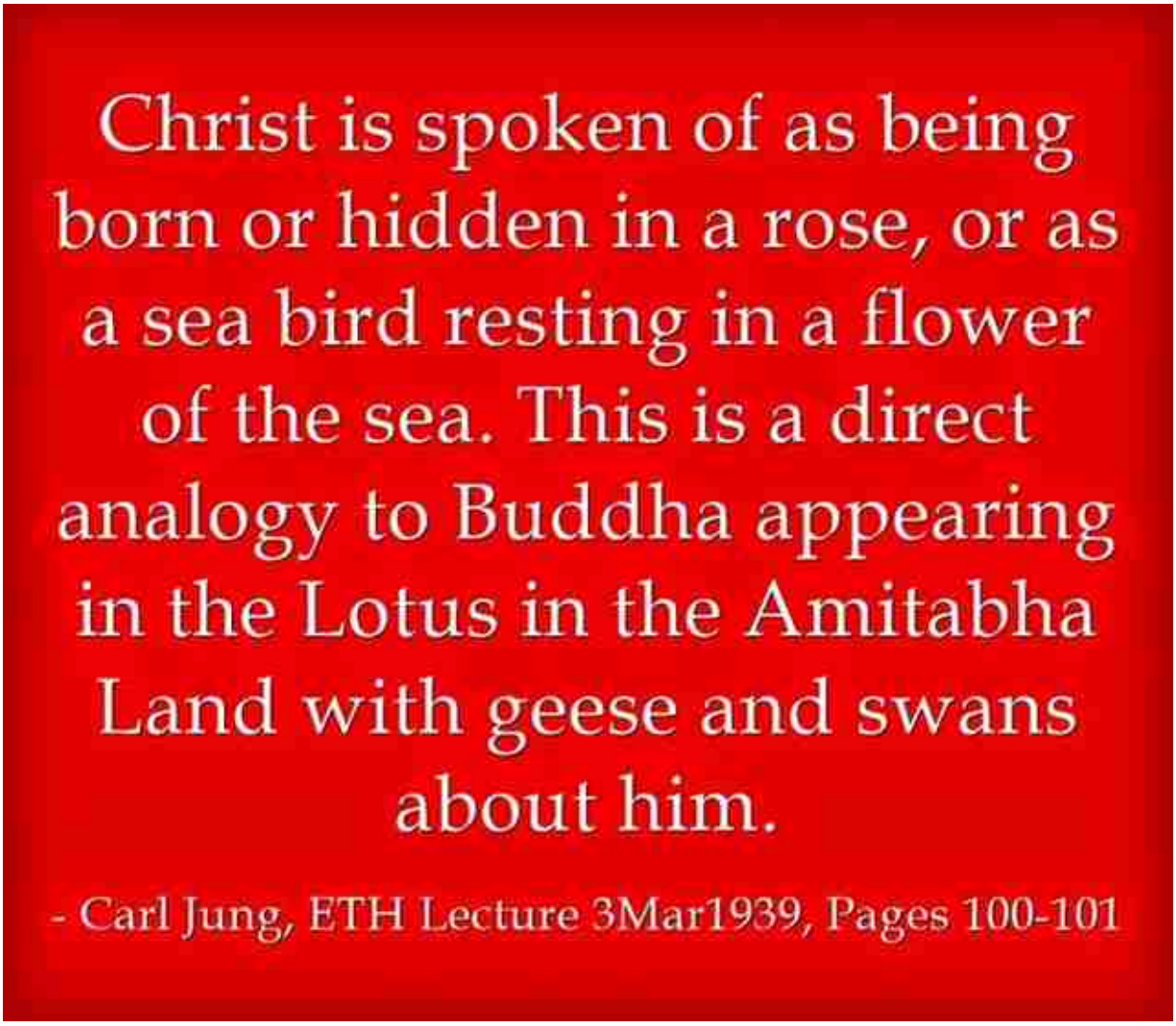
The method of actual phantasying is seldom advisable for young people as it tends to hinder them in their task of getting into reality, and the young need actual experience. Carl Jung, ETH Lecture IV 24 May 1935, Page 212.



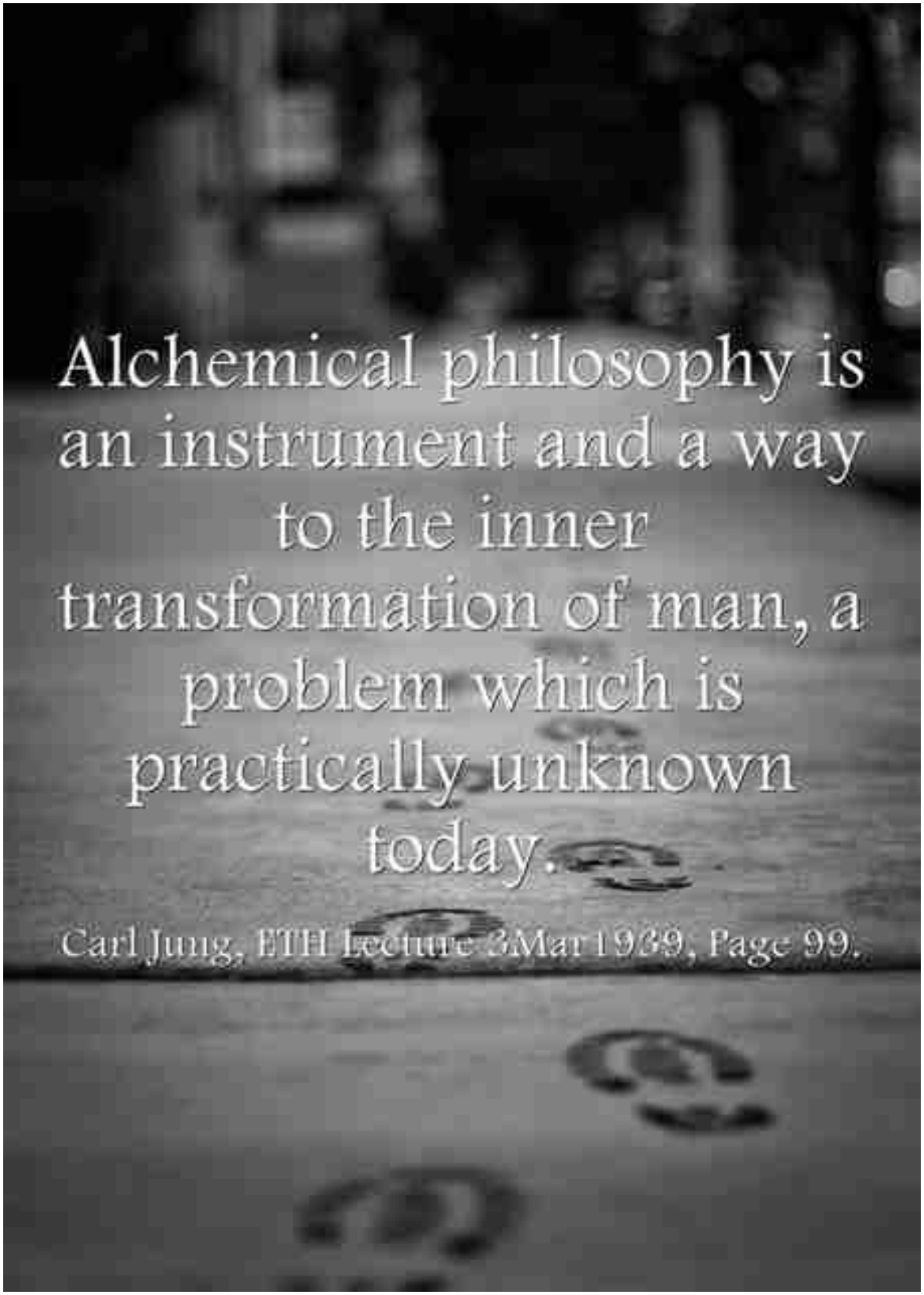
The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3Mar1939, Page 101.



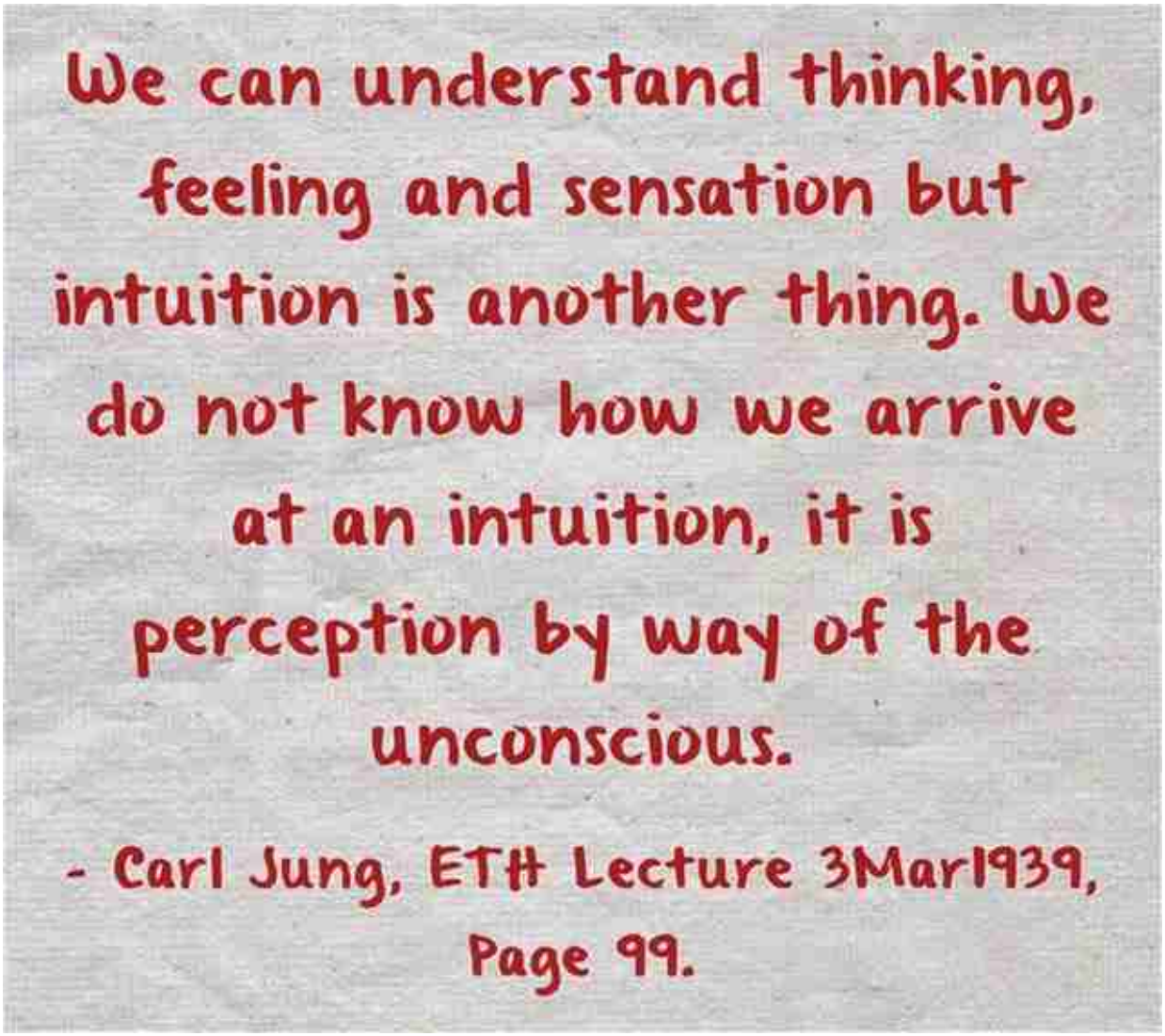
Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.



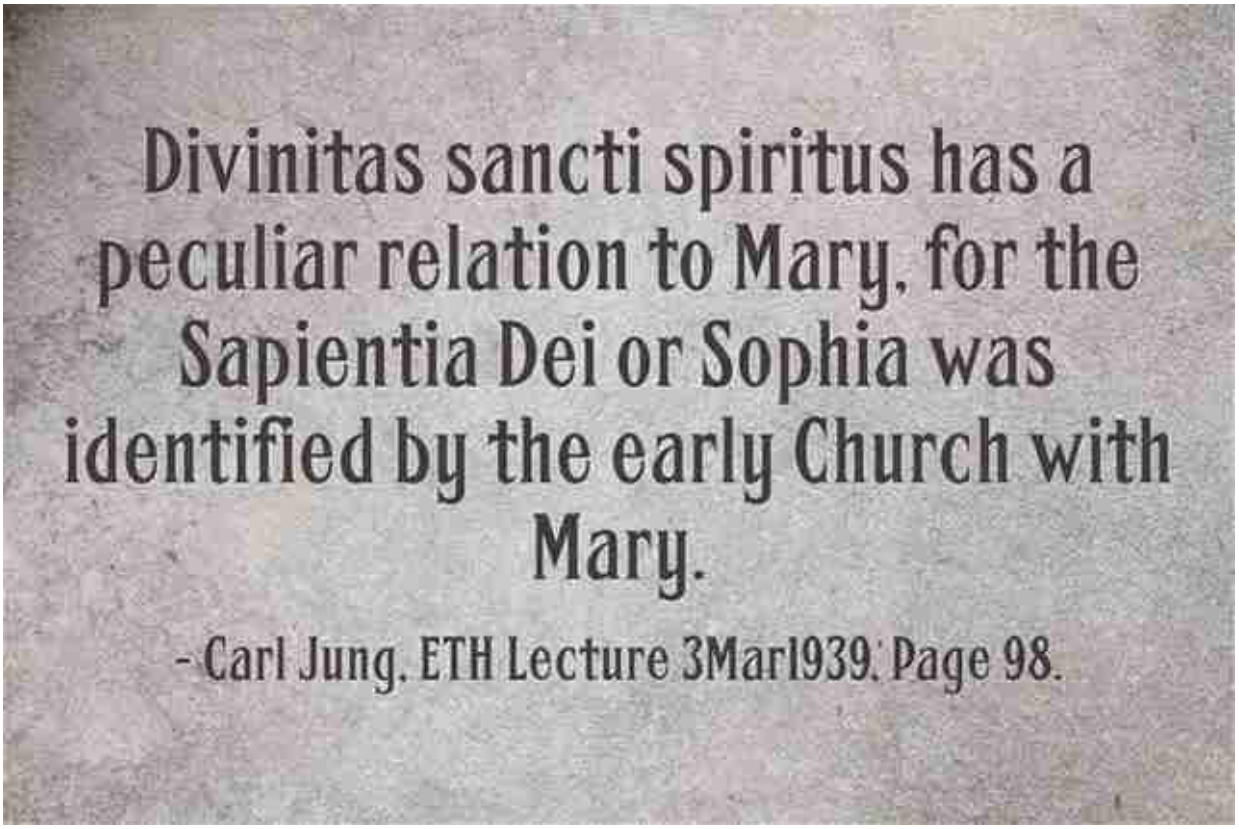
Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Pages 100-101.



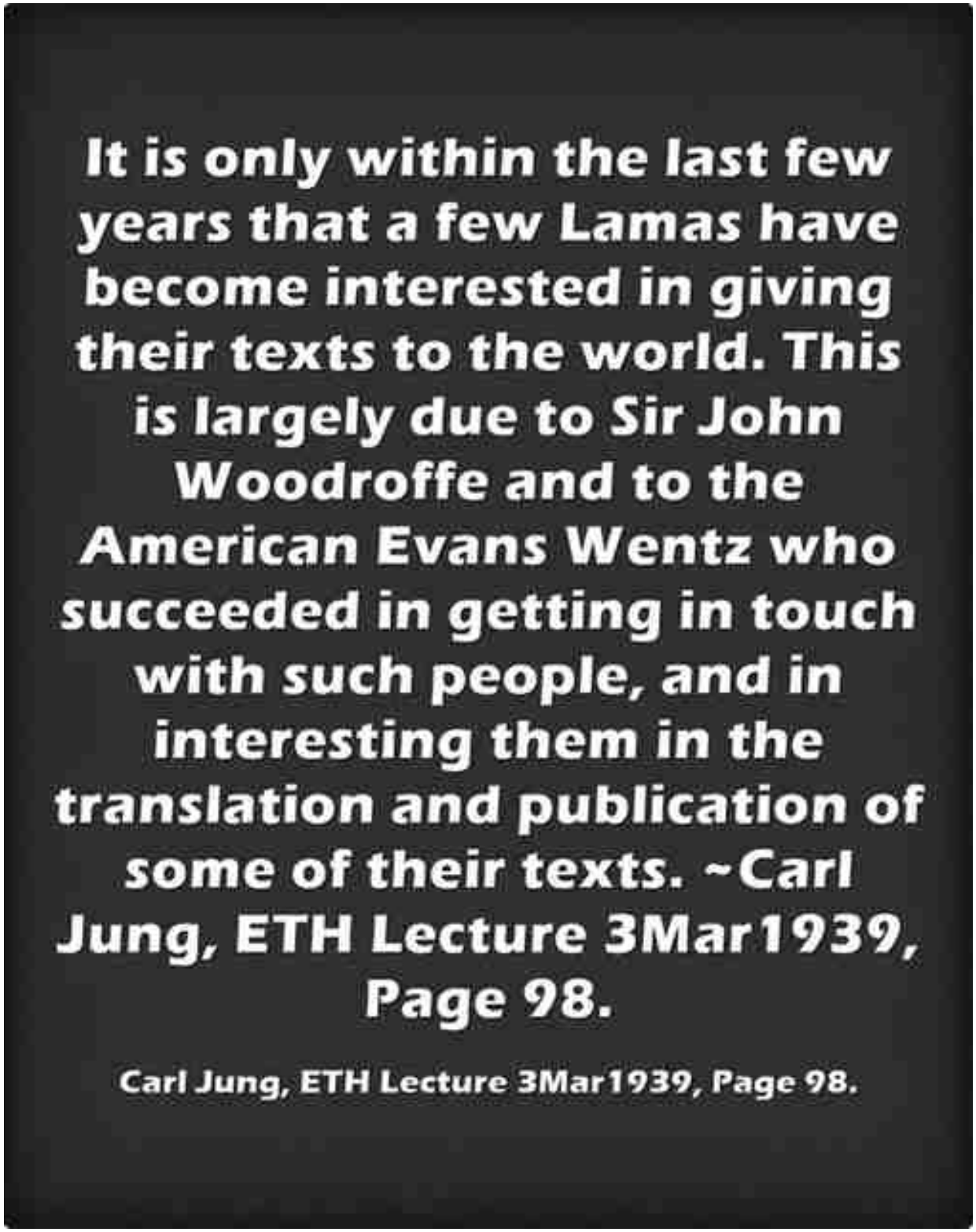
Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3Mar1939, Page 99.



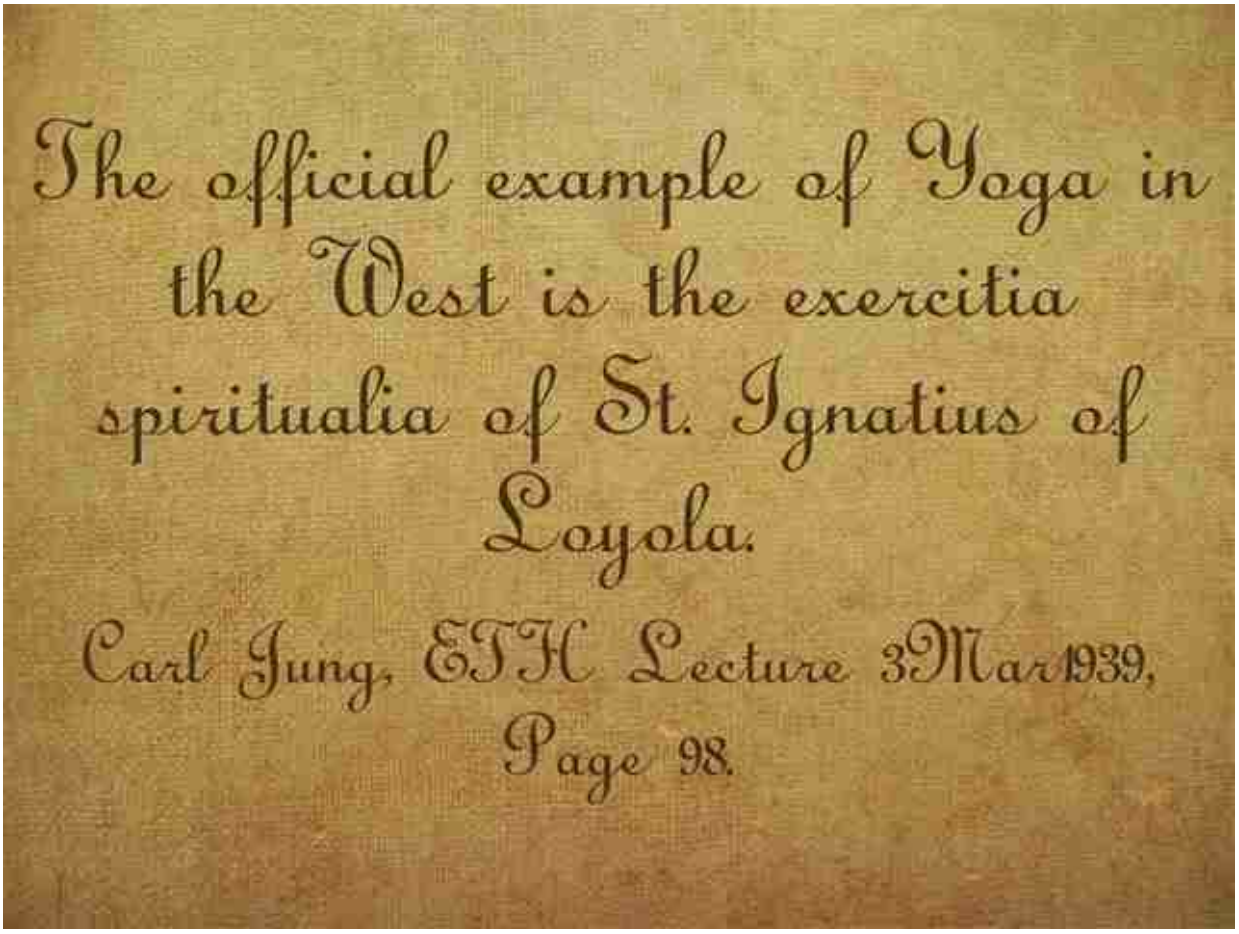
We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition, it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.



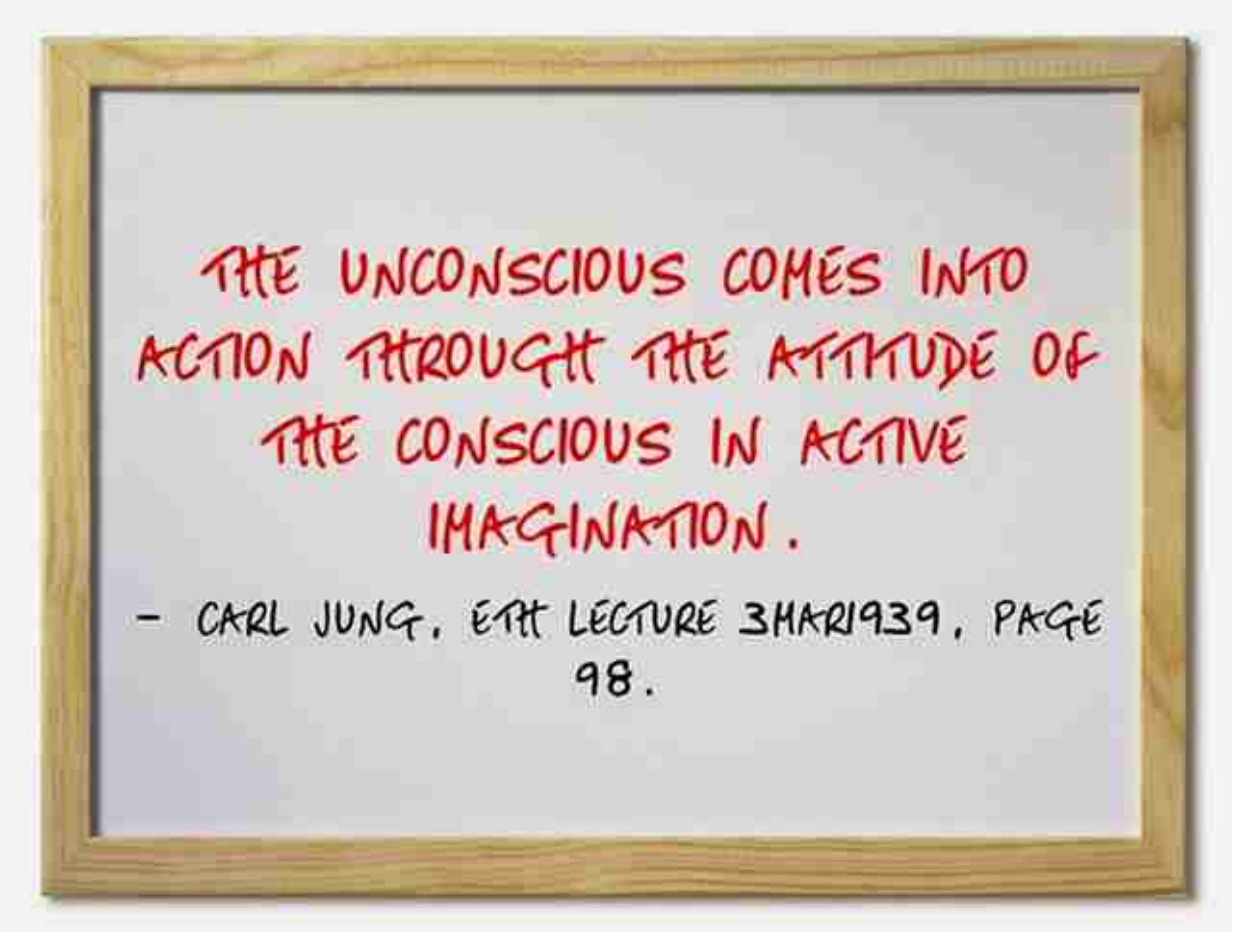
Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary. Carl Jung, ETH Lecture 3Mar1939, Page 98.



It is only within the last few years that a few Lamas have become interested in giving their texts to the world. This is largely due to Sir John Woodroffe and to the American Evans Wentz who succeeded in getting in touch with such people, and in interesting them in the translation and publication of some of their texts. Carl Jung, ETH Lecture 3Mar1939, Page 98.



The official example of Yoga in the West is the exercitia spiritualia of St. Ignatius of Loyola. Carl Jung, ETH Lecture 3Mar1939, Page 98.



The unconscious comes into action through the attitude of the conscious in active imagination. Carl Jung, ETH Lecture 3Mar1939, Page 98.

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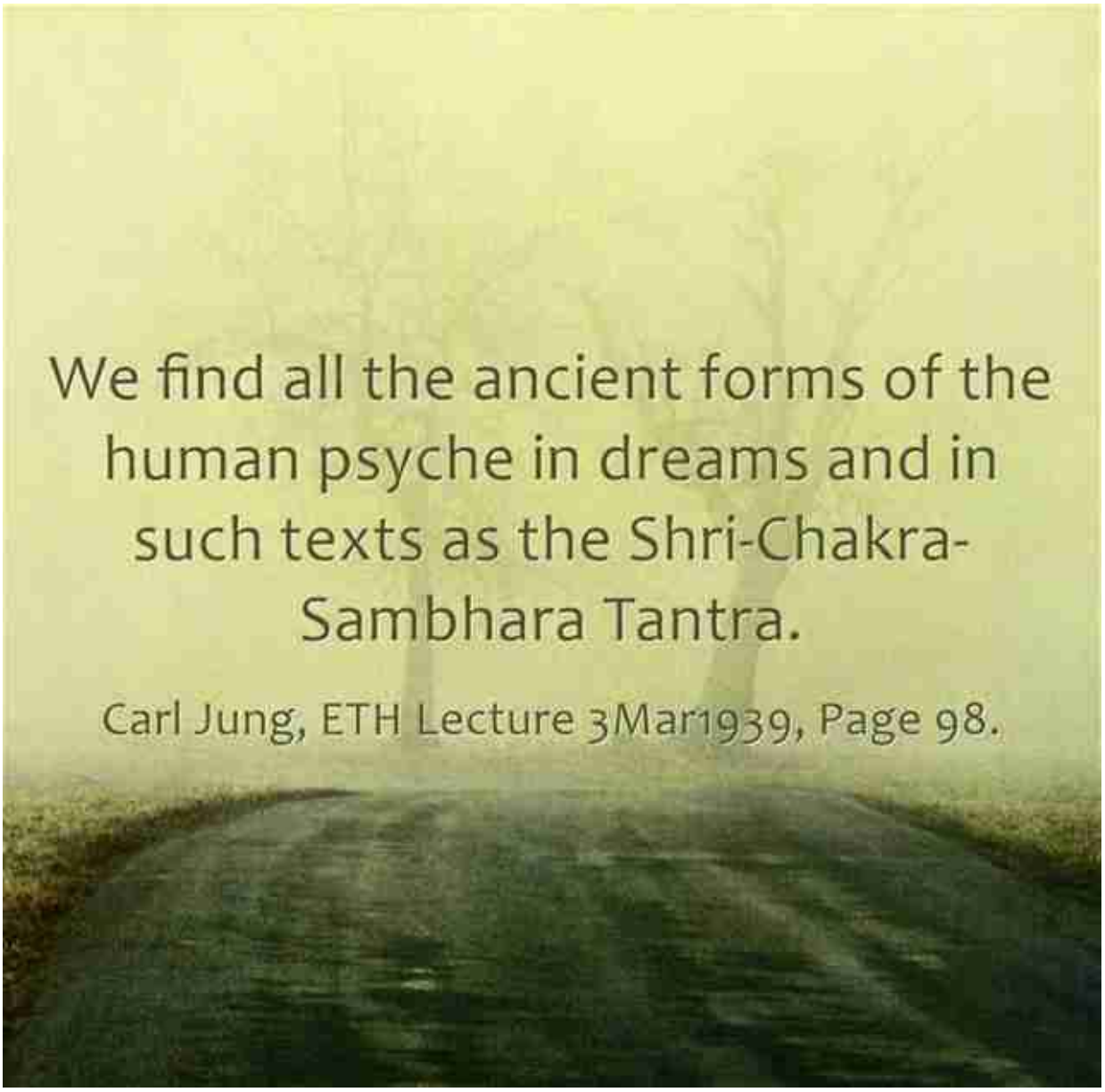
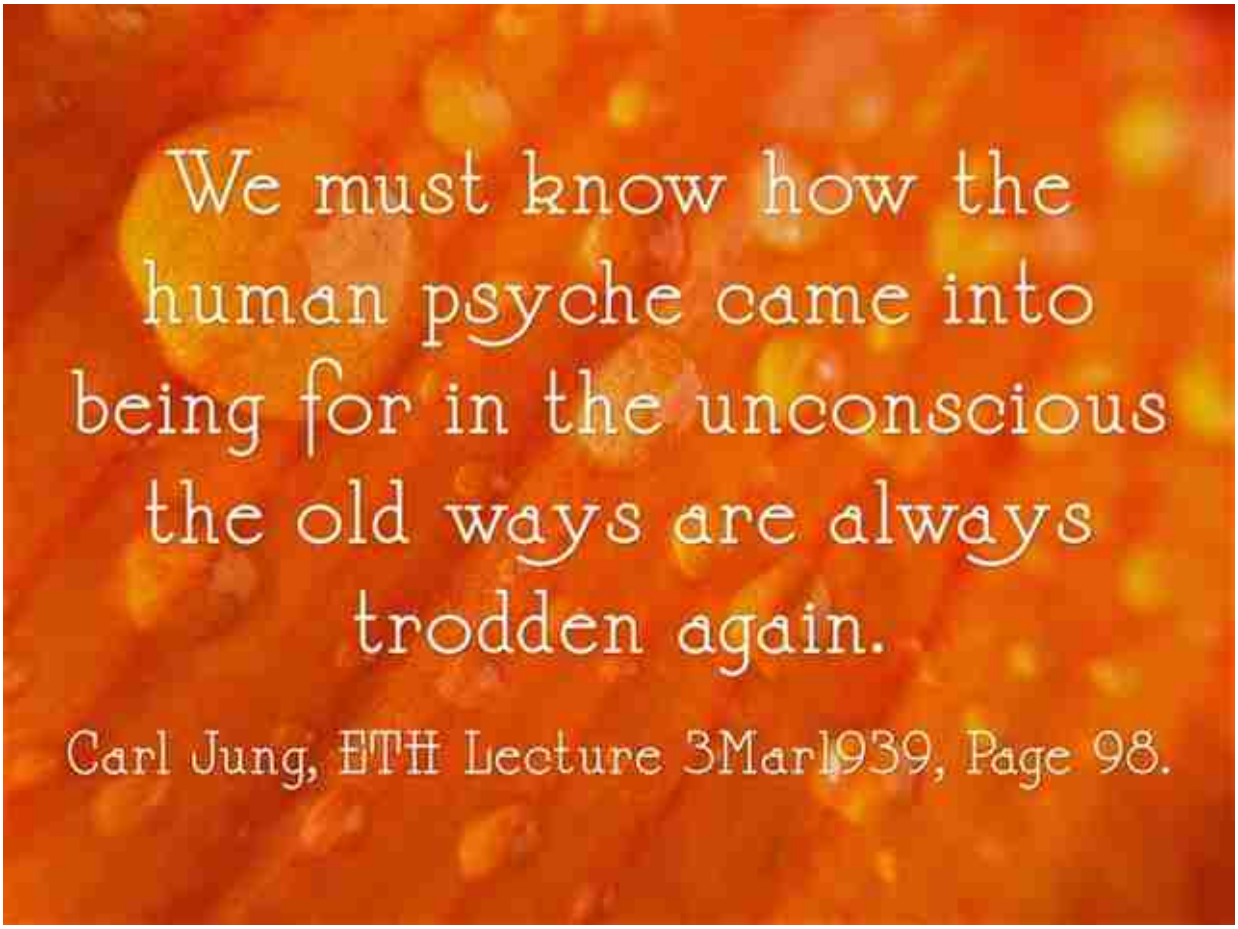
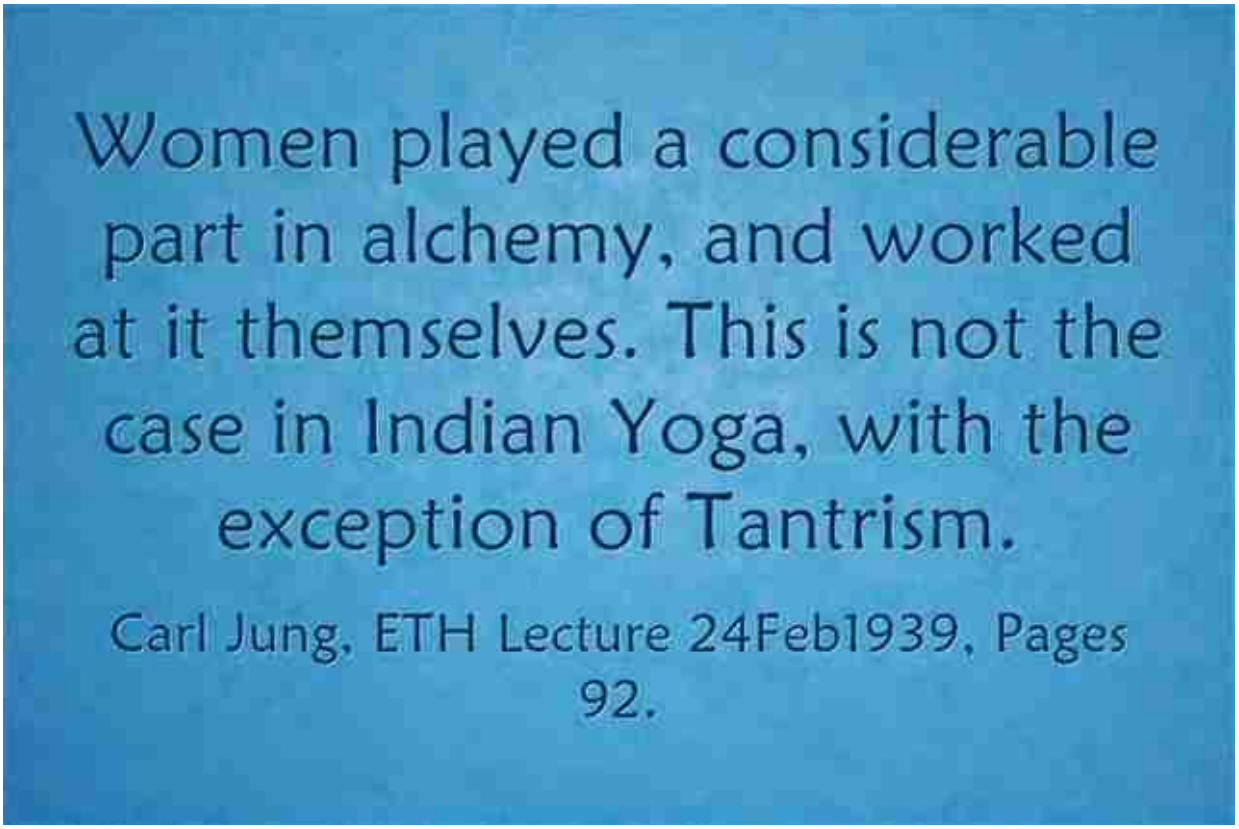


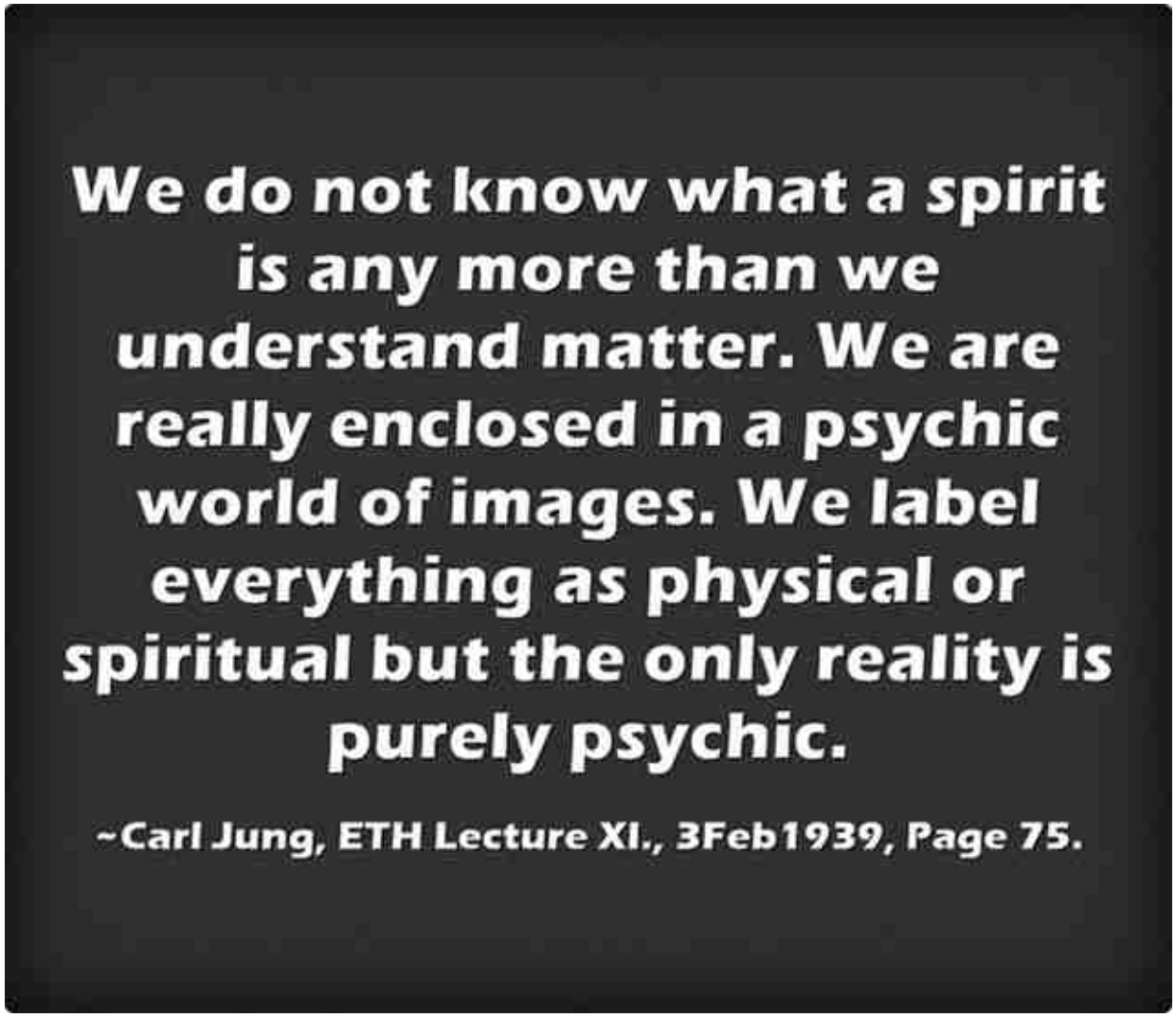
We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra.
Carl Jung, ETH Lecture 3Mar1939, Page 98.



We must know how the human psyche came into being for in the unconscious the old ways are always trodden again.
Carl Jung, ETH Lecture 3Mar1939, Page 98.



Women played a considerable part in alchemy, and worked at it themselves. This is not the case in Indian Yoga, with the exception of Tantrism. Carl Jung, ETH Lecture 24Feb1939, Pages 92.



We do not know what a spirit is any more than we understand matter. We are really enclosed in a psychic world of images. We label everything as physical or spiritual but the only reality is purely psychic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

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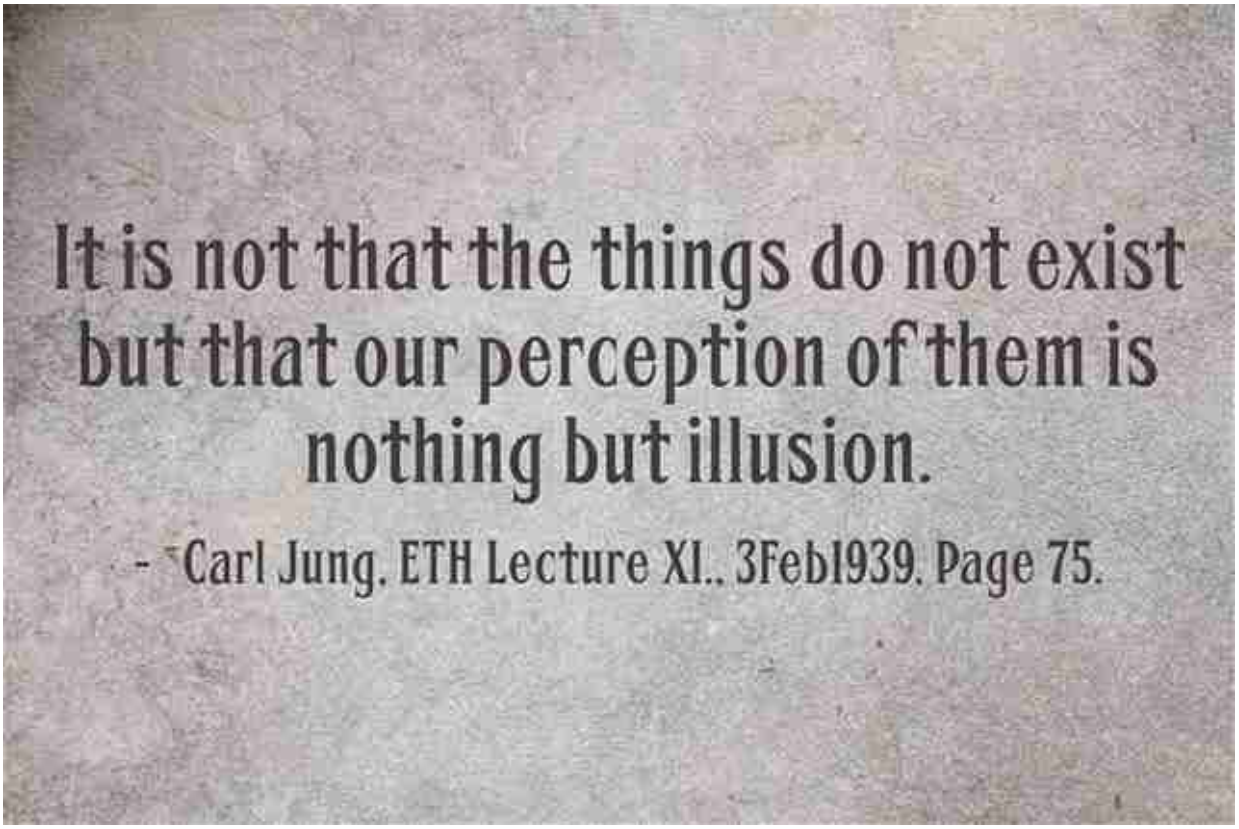
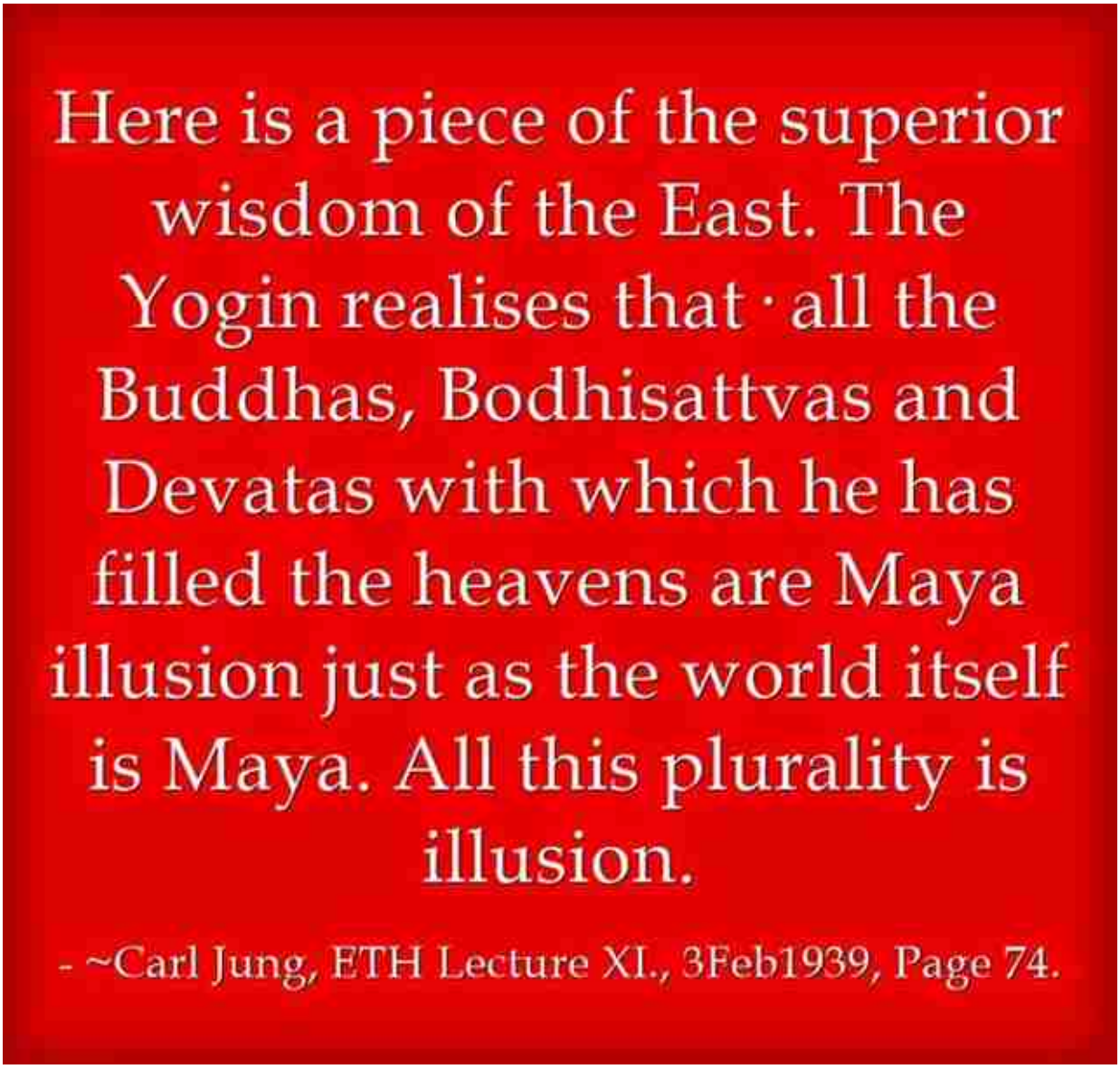
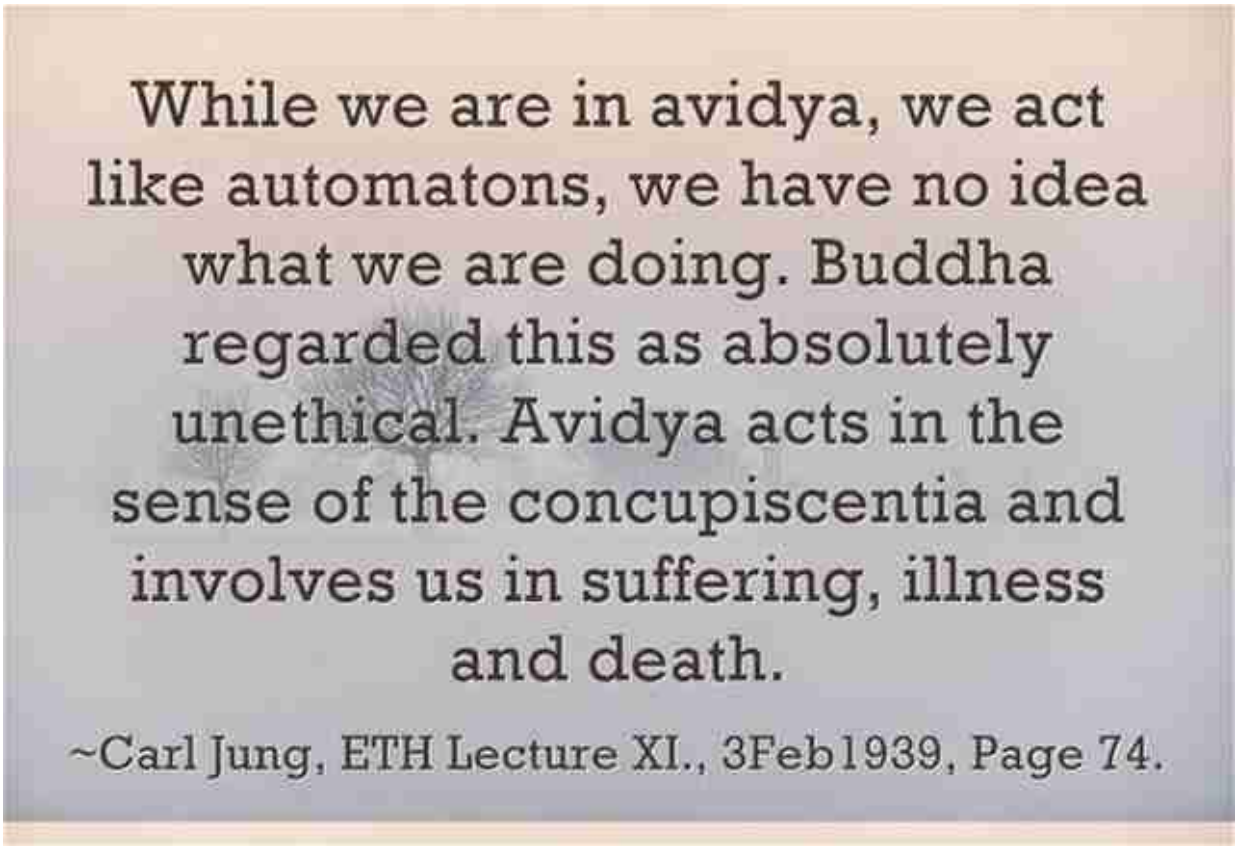


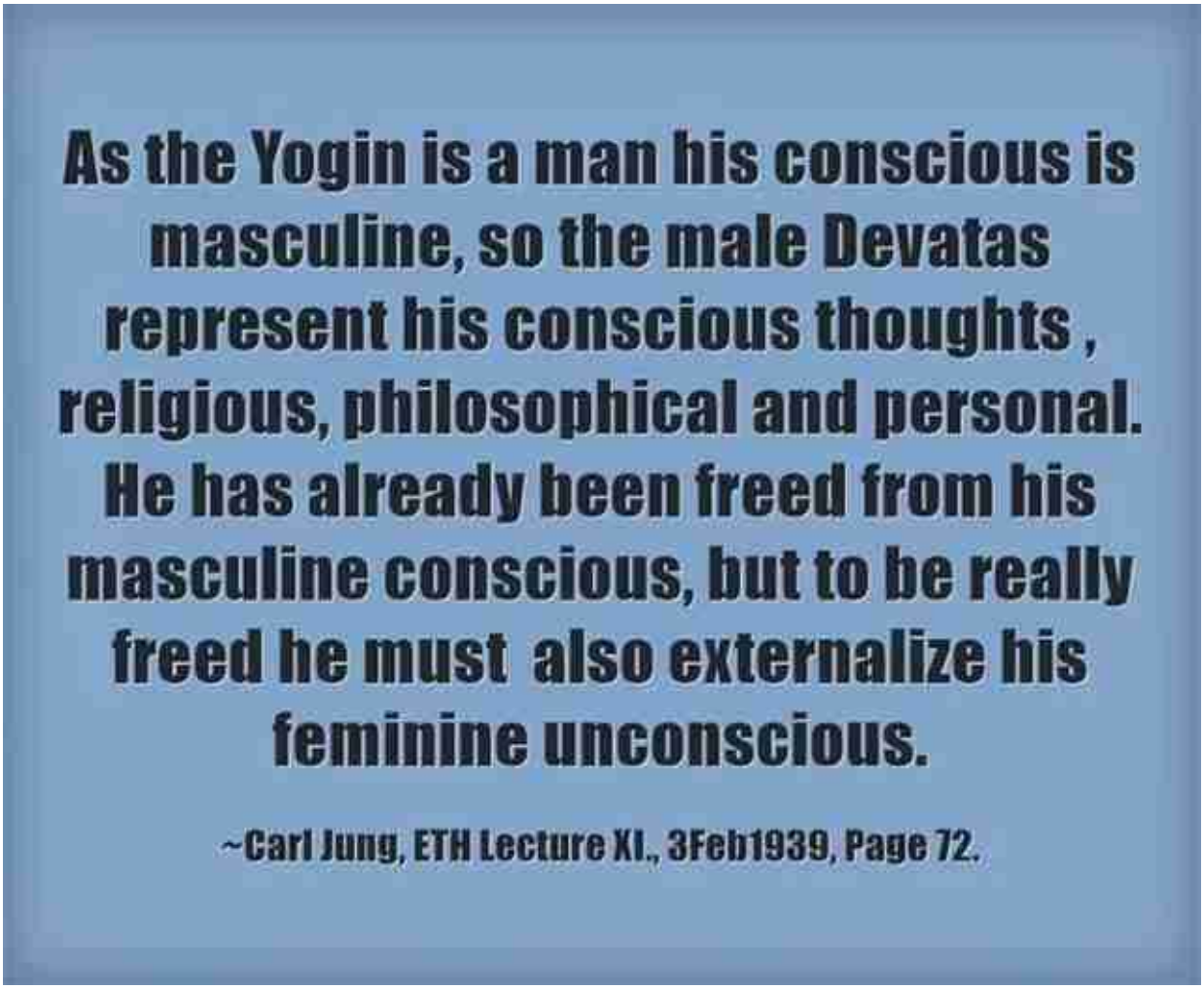
It is not that the things do not exist but that our perception of them is nothing but illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.



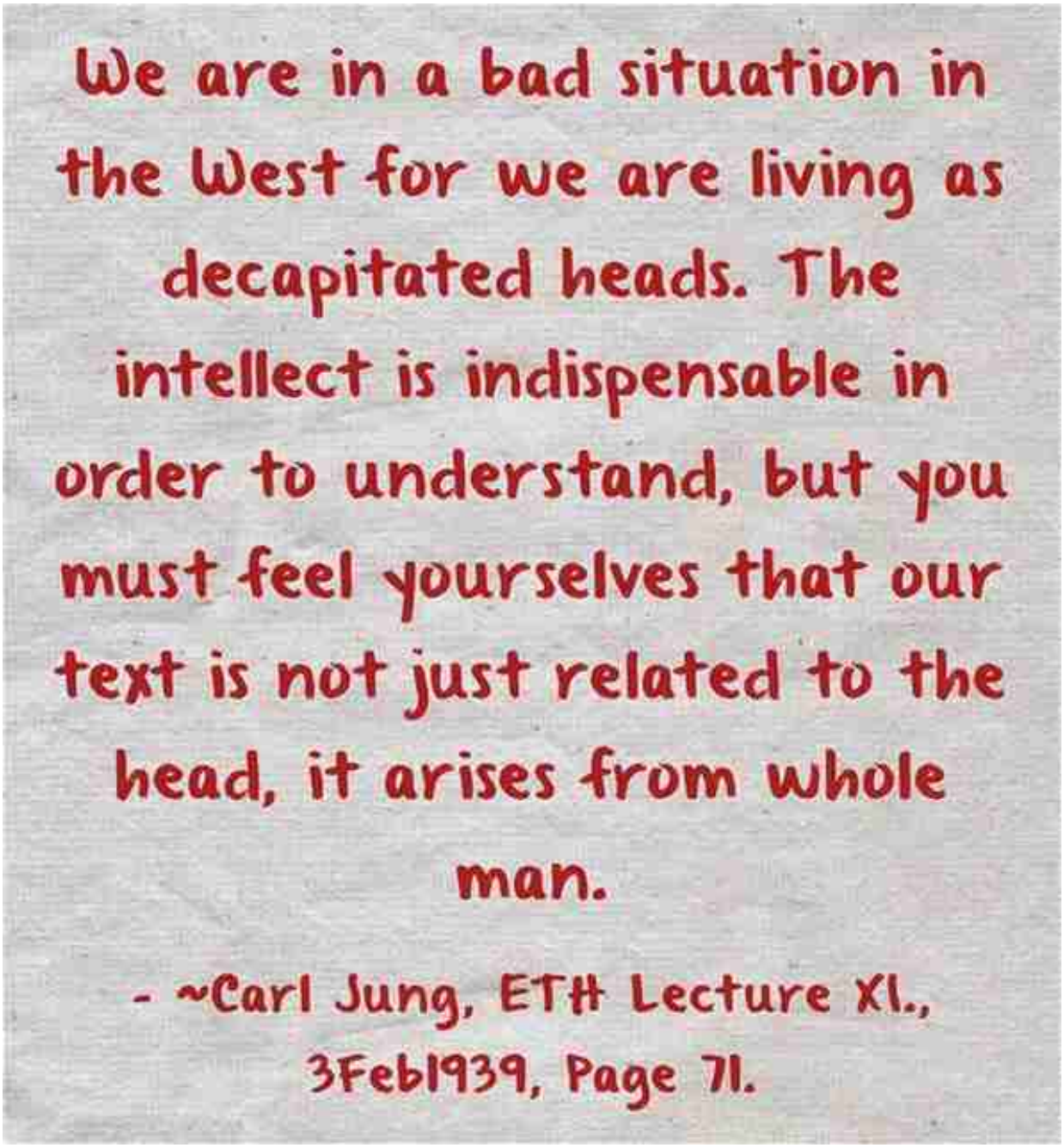
Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.



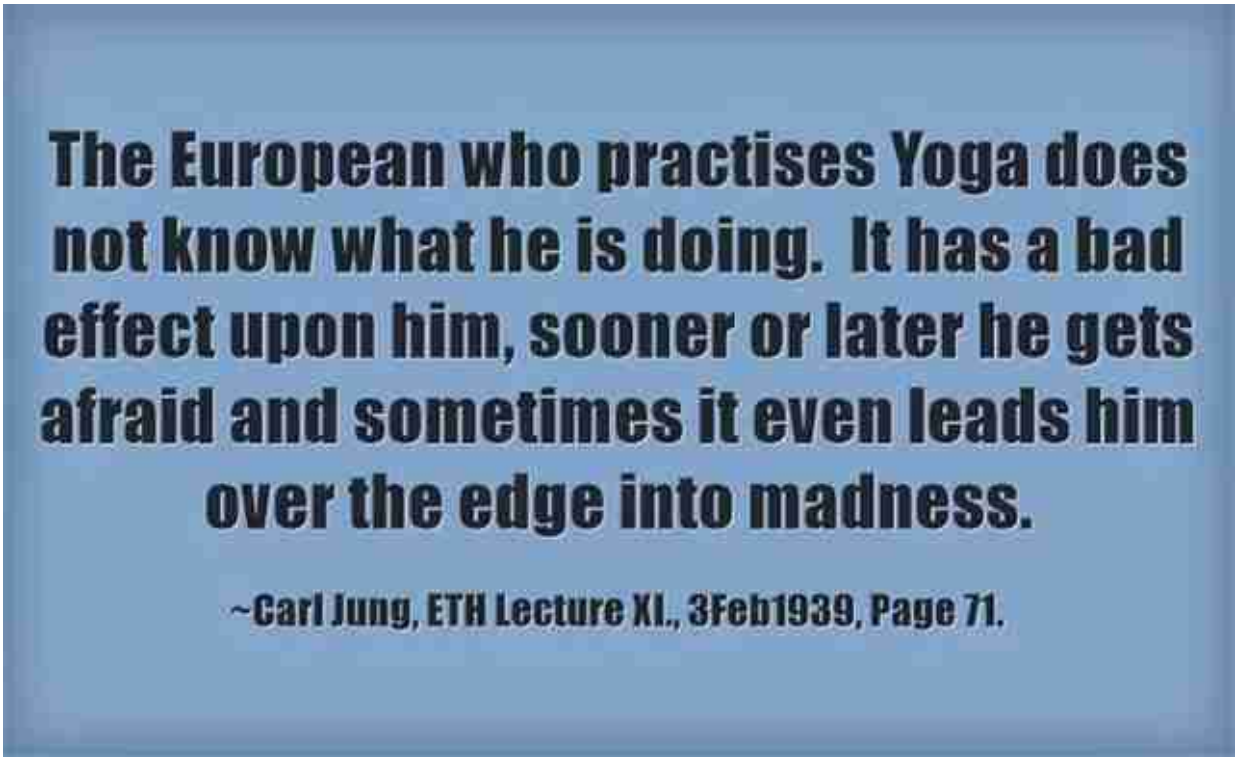
While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.



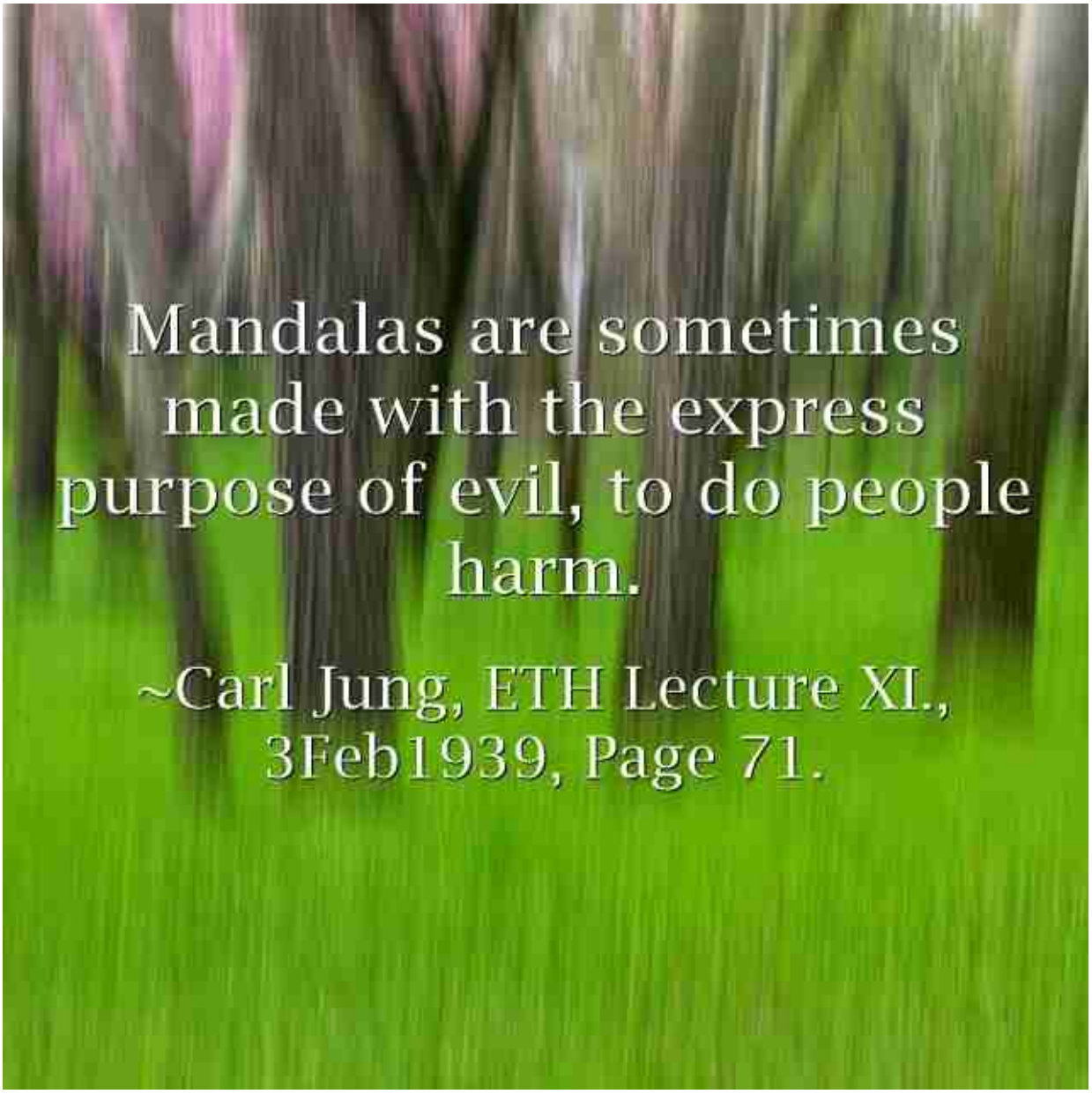
As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts , religious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious. Carl Jung, ETH Lecture XI, 3Feb1939, Page 72.



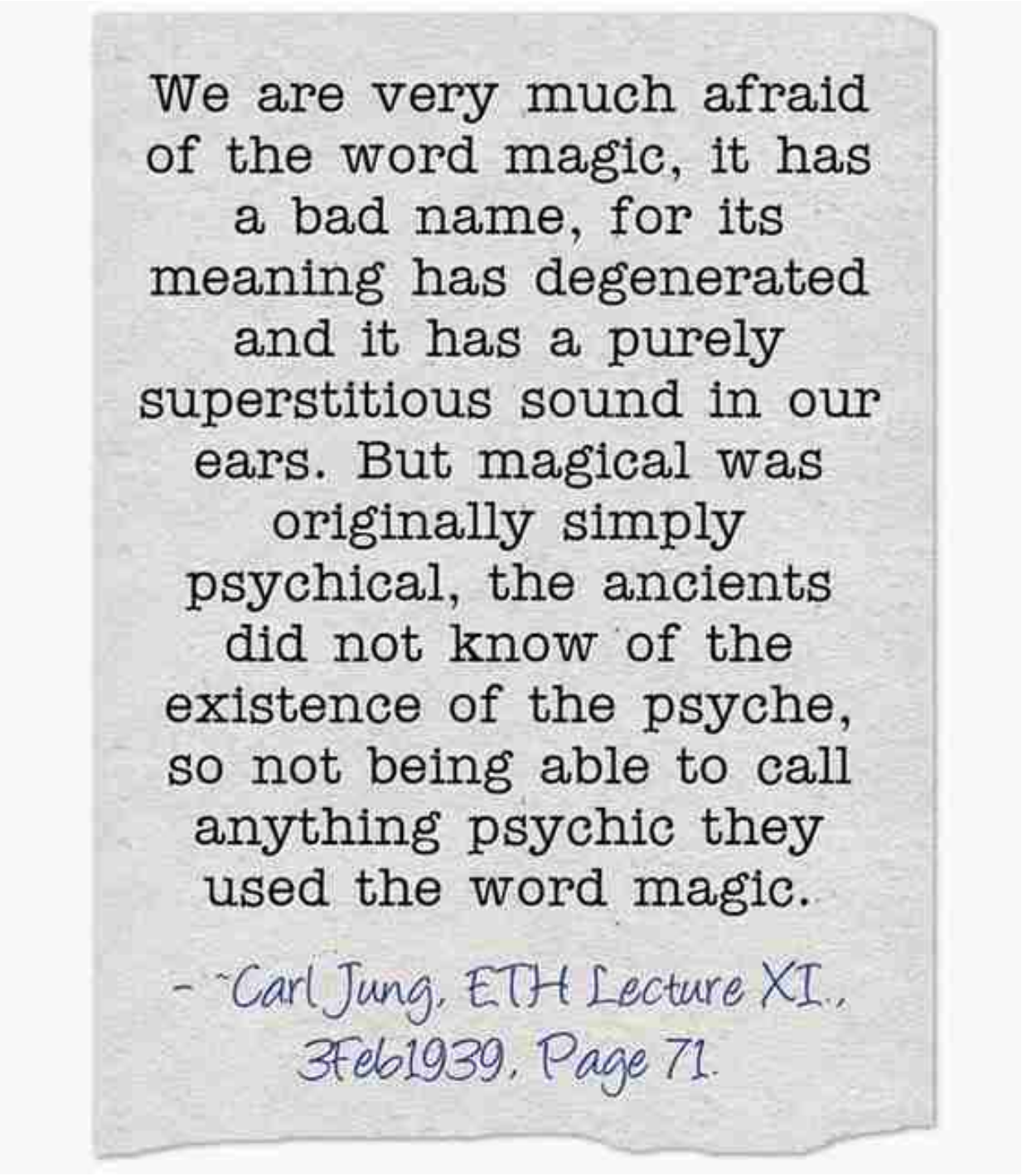
We are in a bad situation in the West for we are living as decapitated heads. The intellect is indispensable in order to understand, but you must feel yourselves that our text is not just related to the head, it arises from whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.



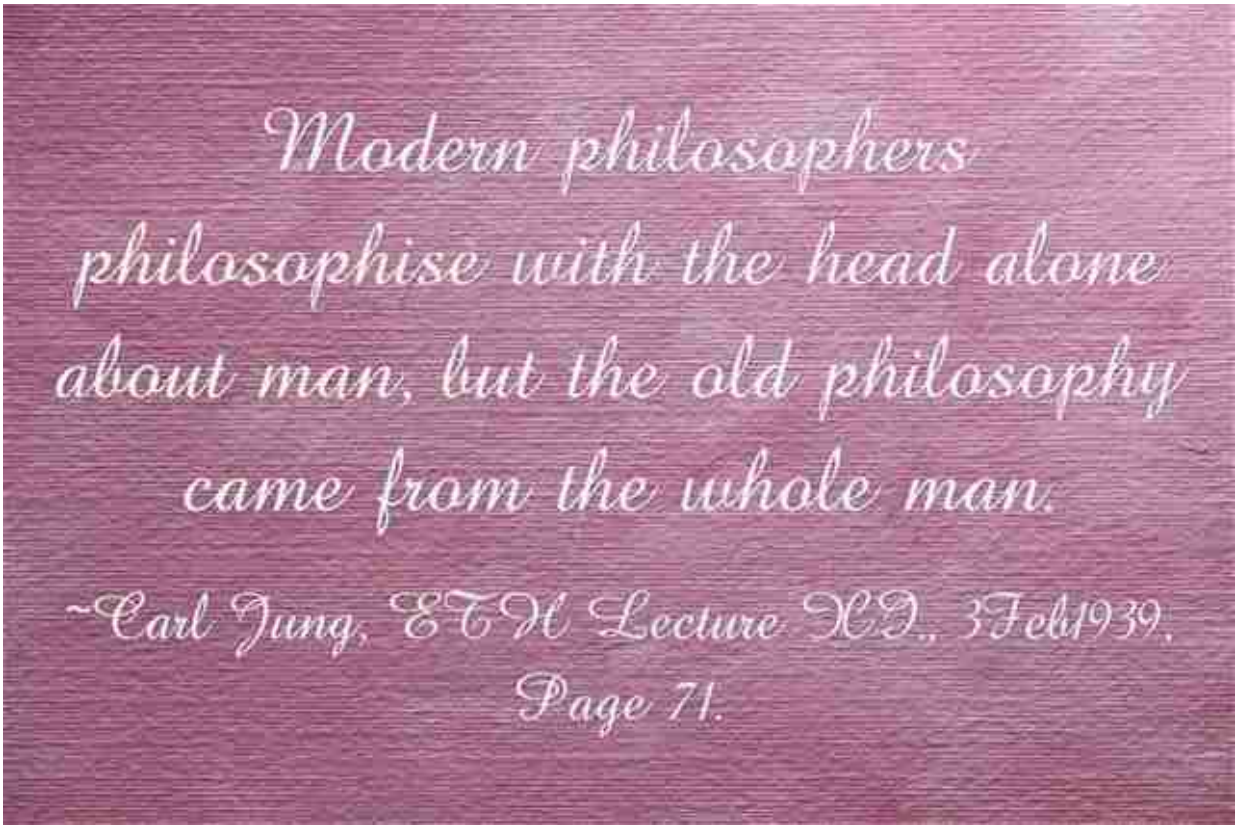
The European who practises Yoga does not know what he is doing. It has a bad effect upon him, sooner or later he gets afraid and sometimes it even leads him over the edge into madness. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.



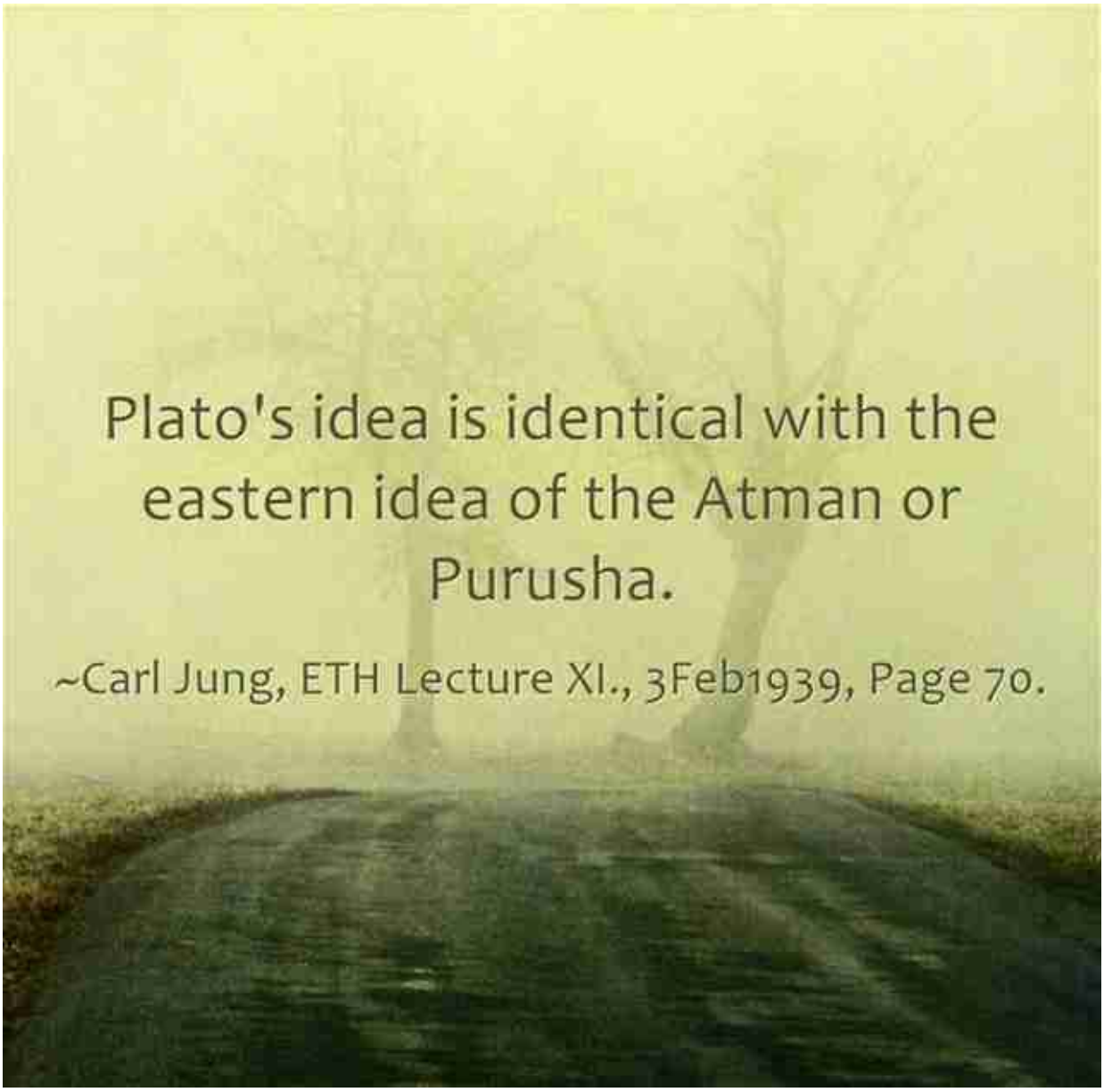
Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.



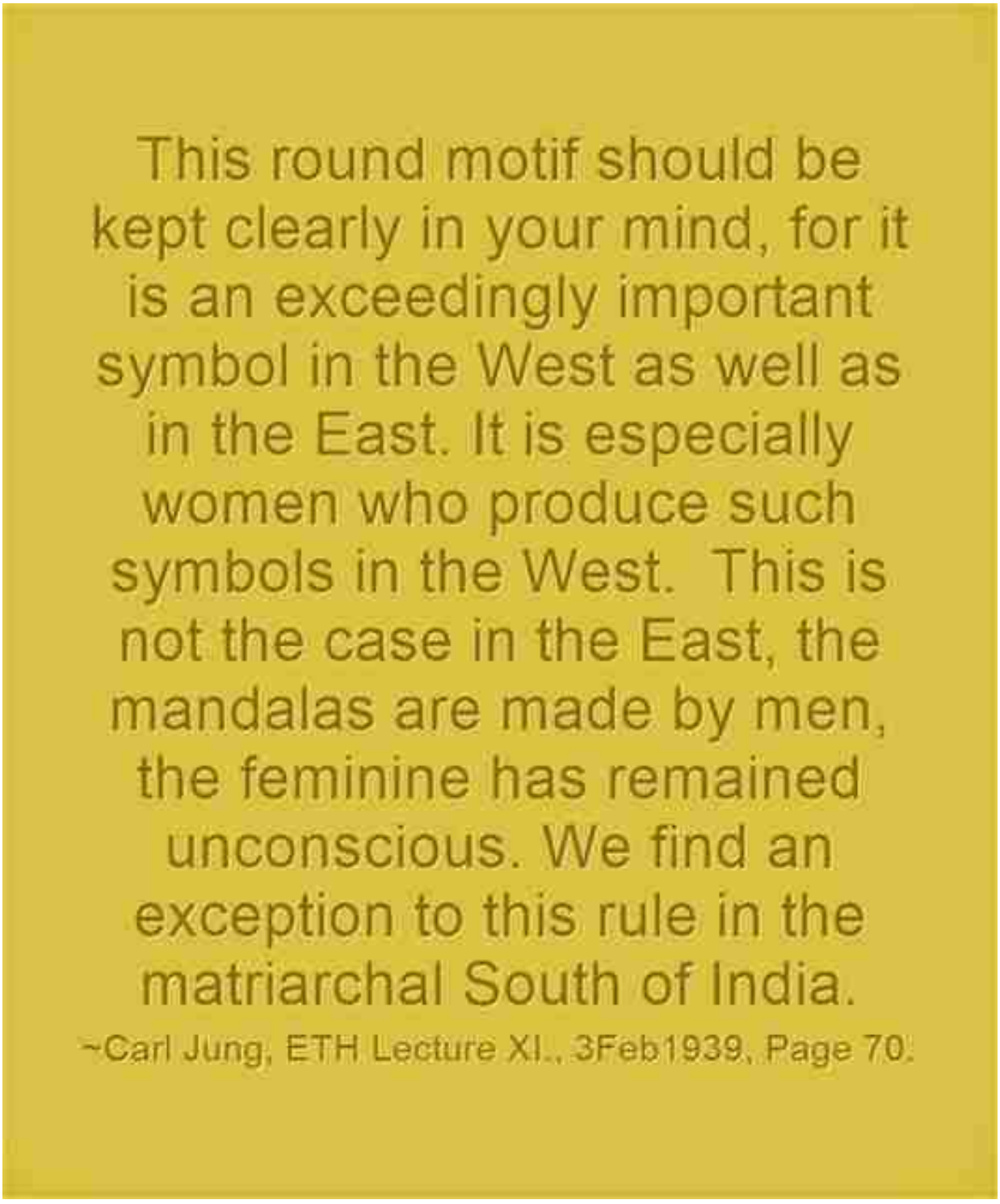
We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears. But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.



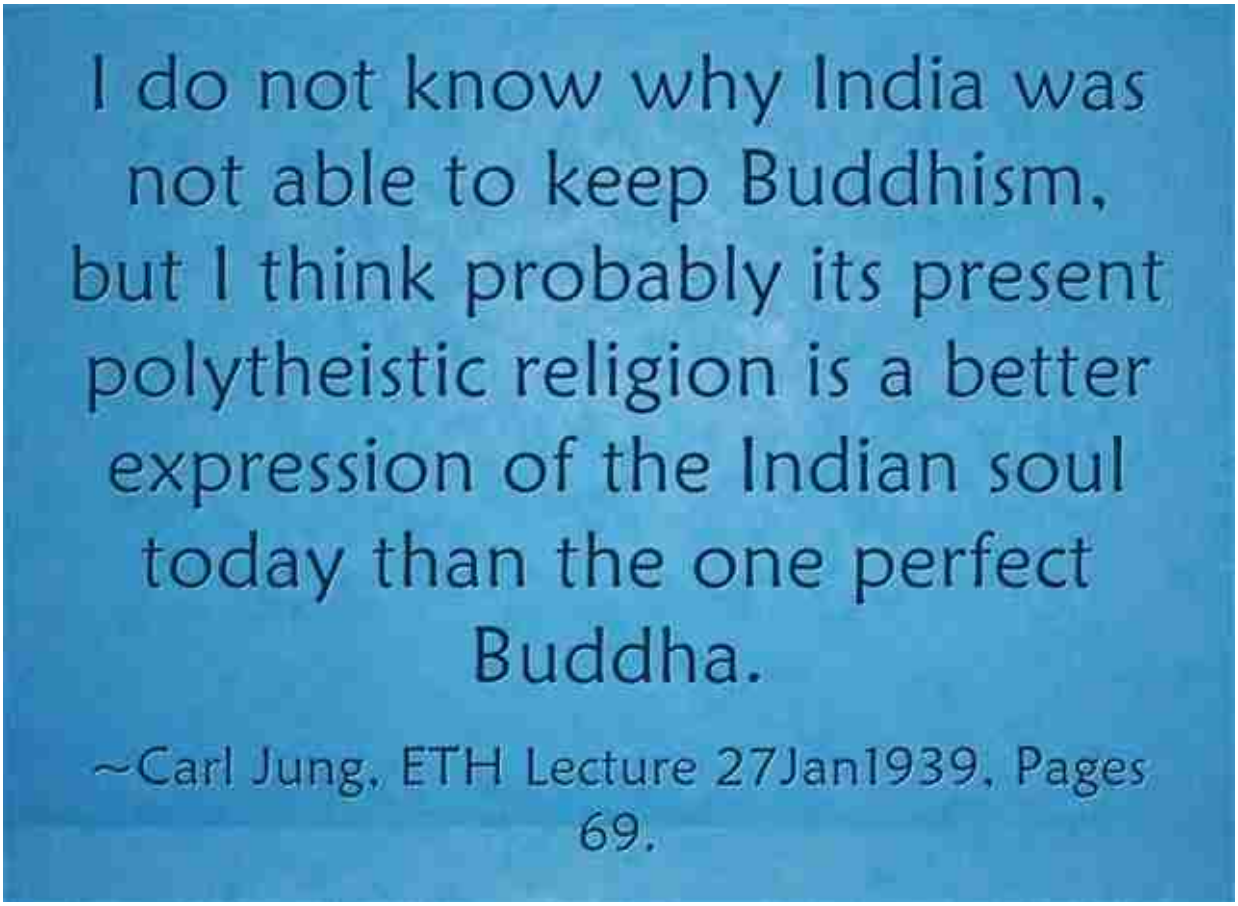
Modern philosophers philosophise with the head alone about man, but the old philosophy came from the whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.



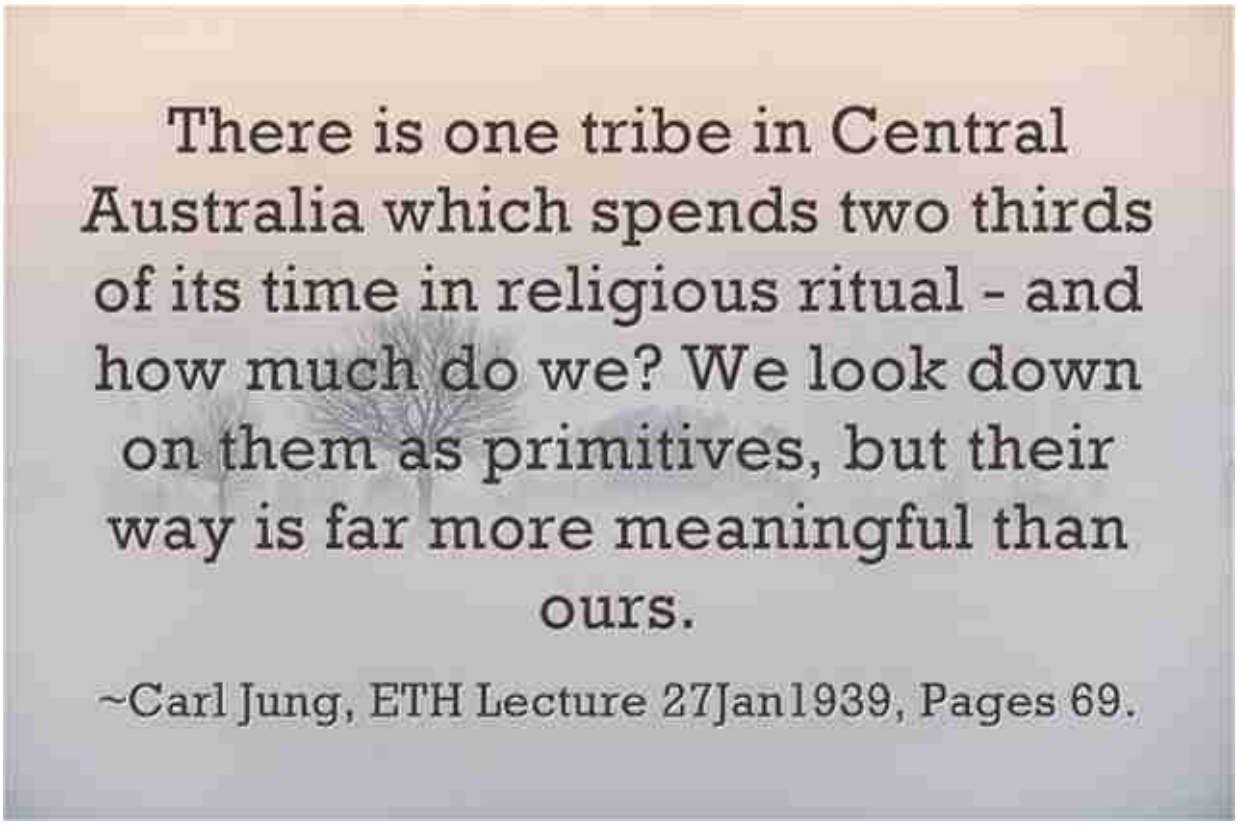
Plato’s idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture XI, 3Feb1939, Page 70.



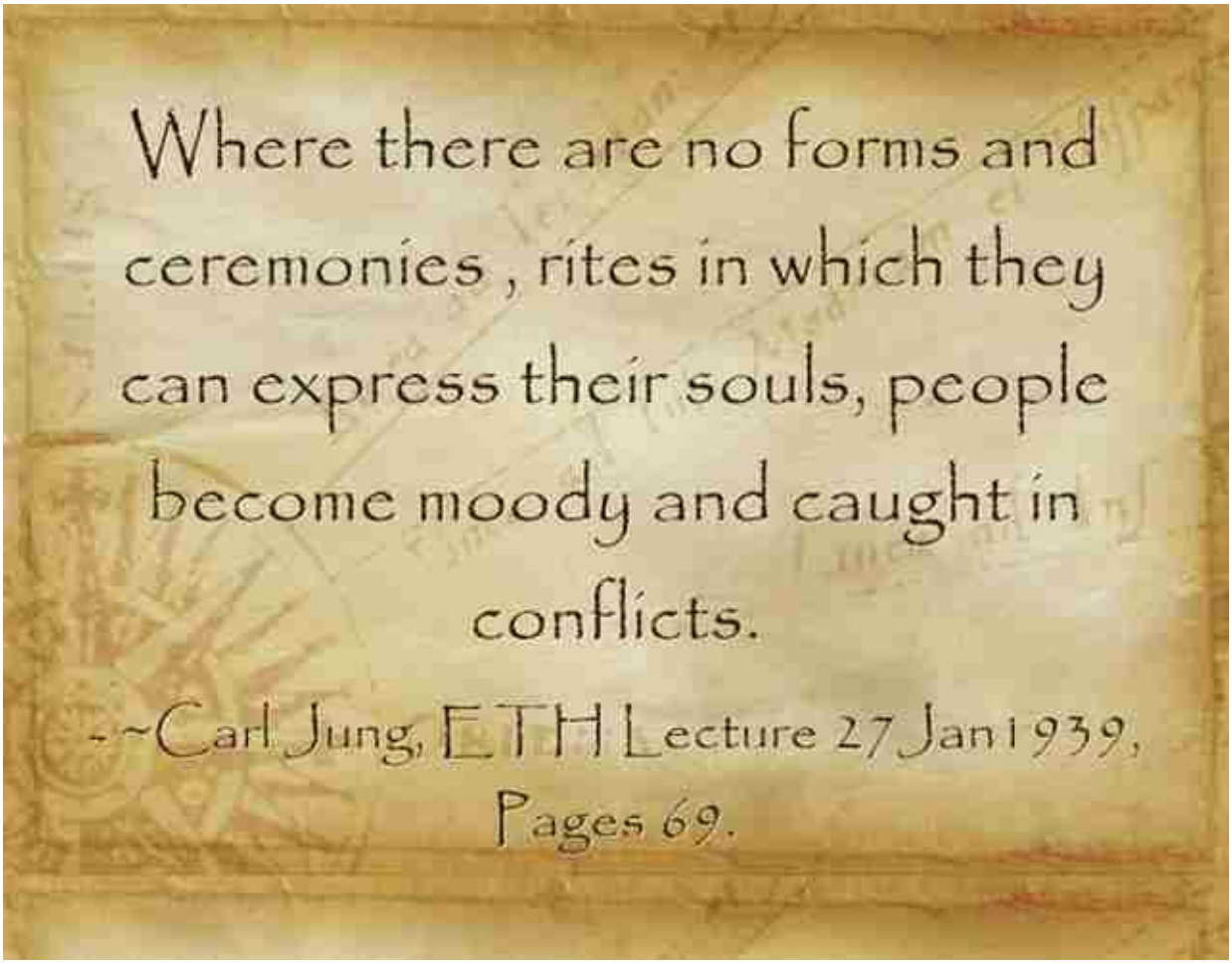
This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East. It is especially women who produce such symbols in the West. This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious. We find an exception to this rule in the matriarchal South of India. Carl Jung, ETH Lecture XI., 3Feb1939, Page 70.



I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.



There is one tribe in Central Australia which spends two thirds of its time in religious ritual - and how much do we? We look down on them as primitives, but their way is far more meaningful than ours. Carl Jung, ETH Lecture 27Jan1939, Pages 69.



Where there are no forms and ceremonies , rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

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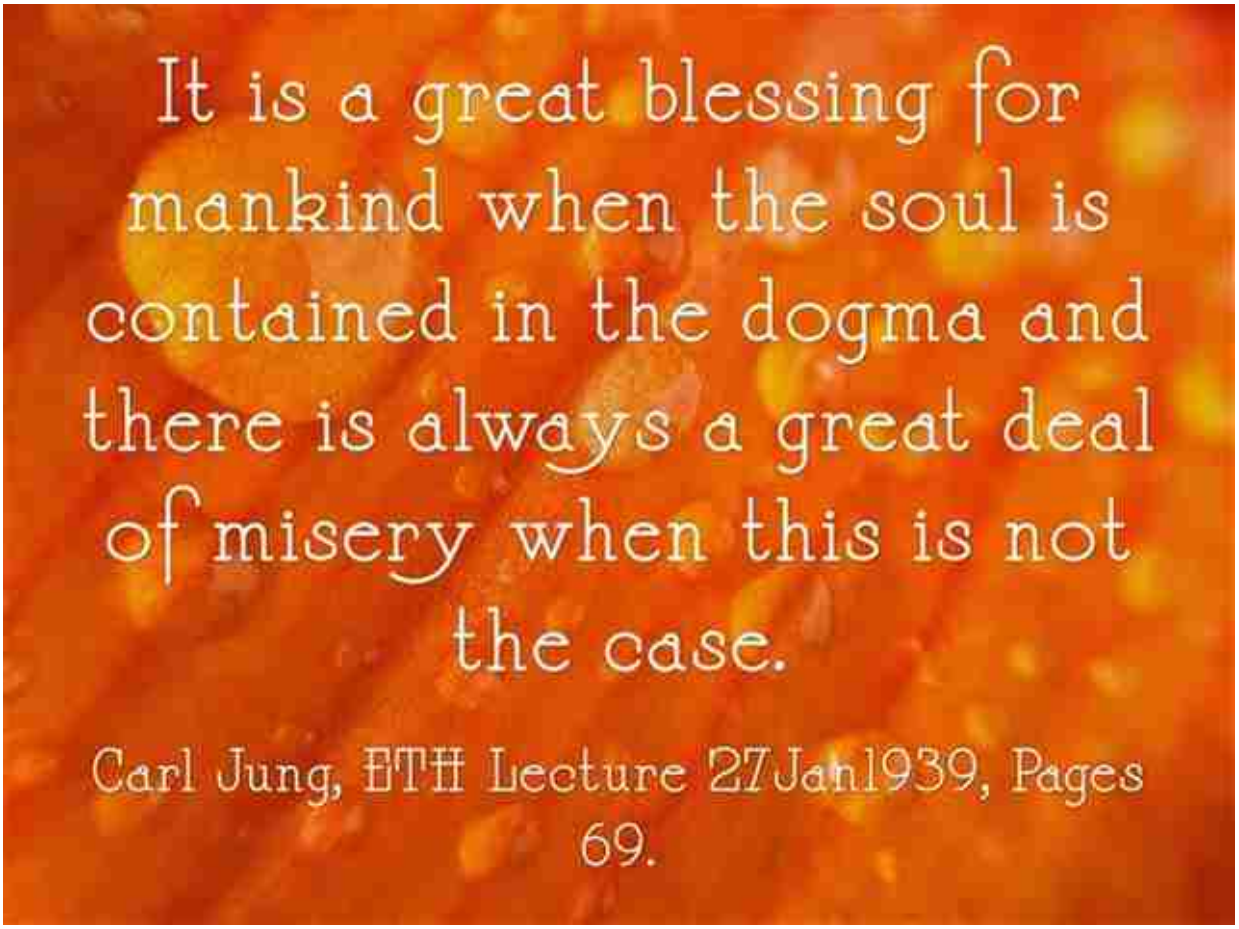
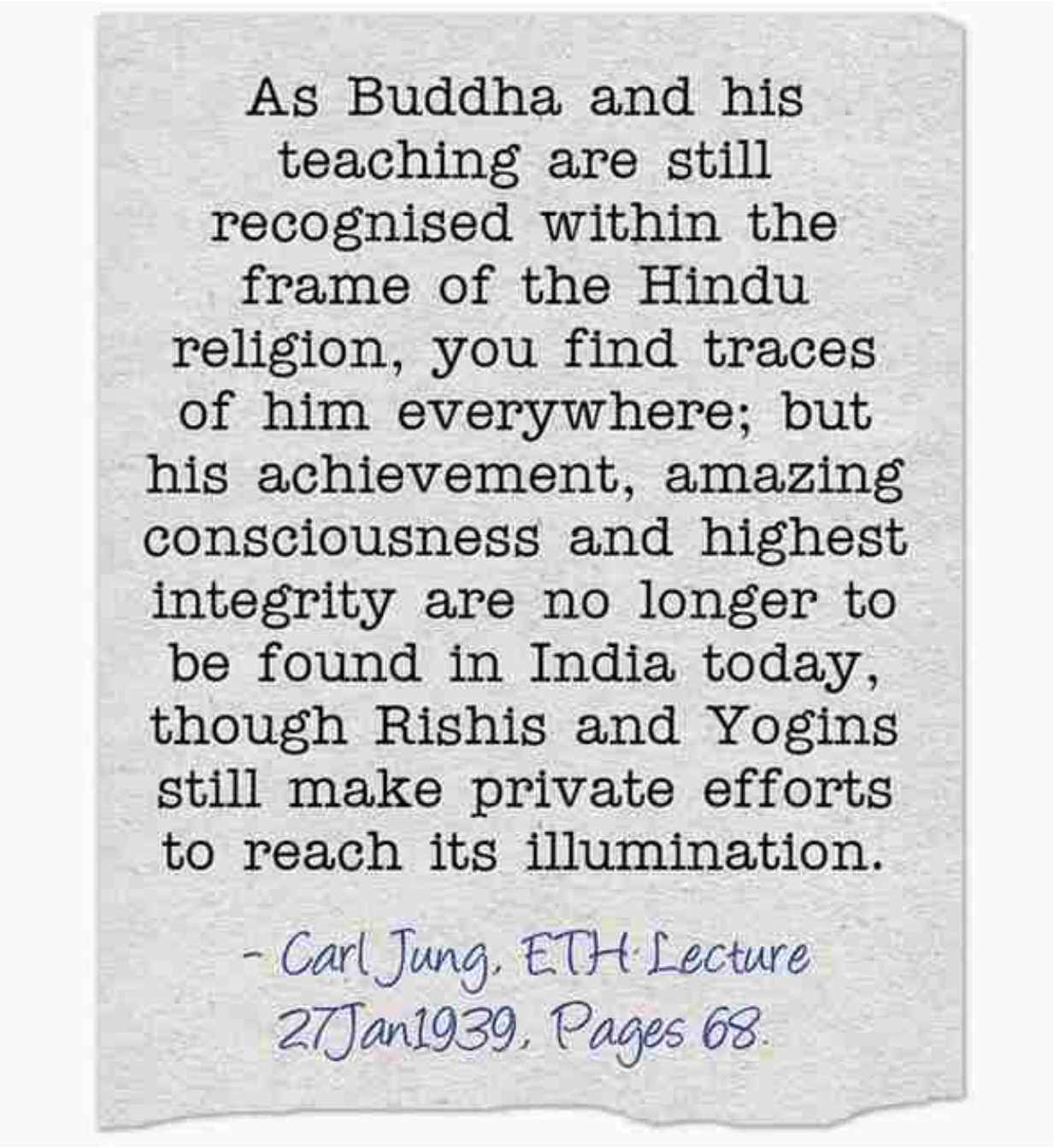


It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case. Carl Jung, ETH Lecture 27Jan1939, Pages 69.



As Buddha and his teaching are still recognised within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

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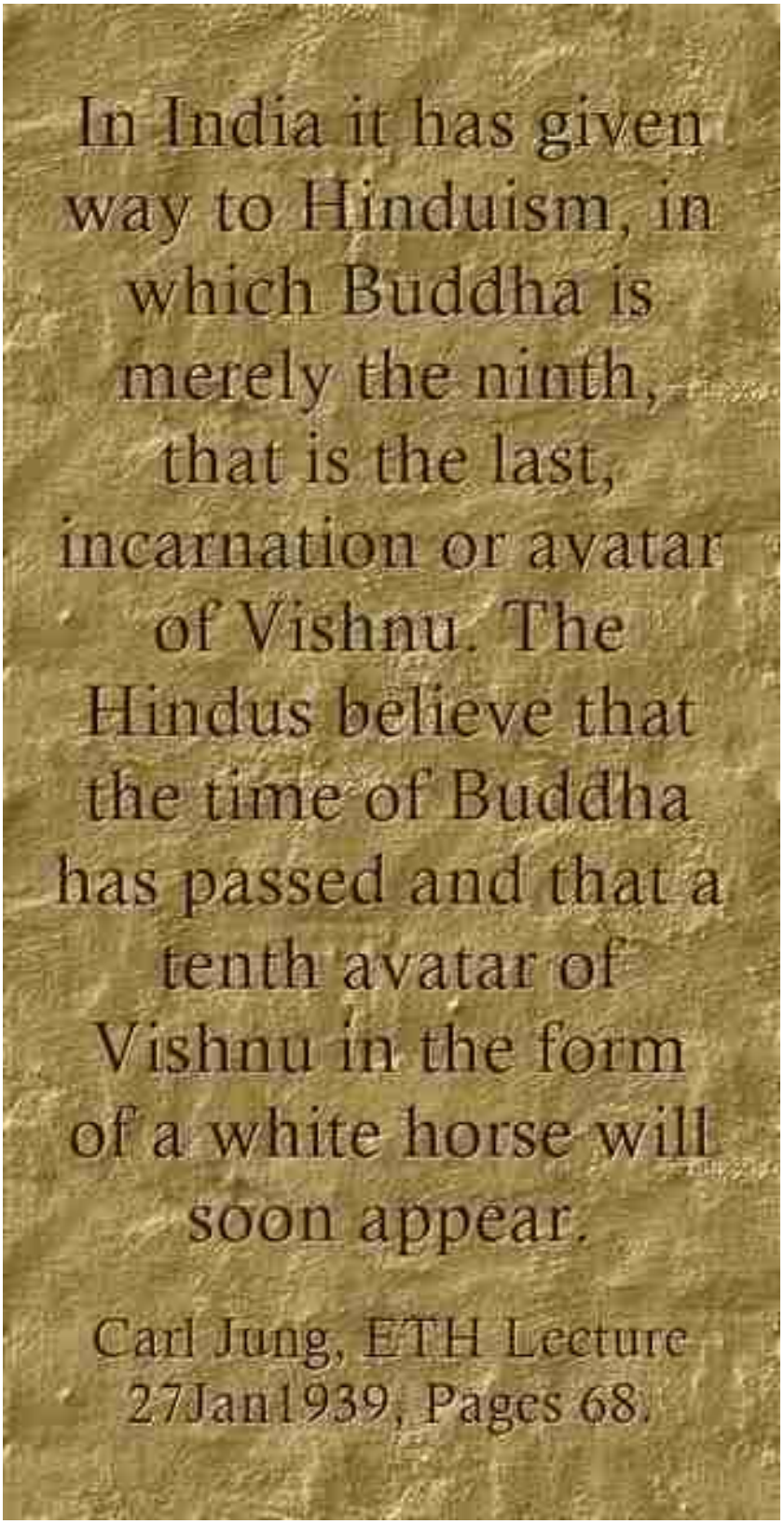
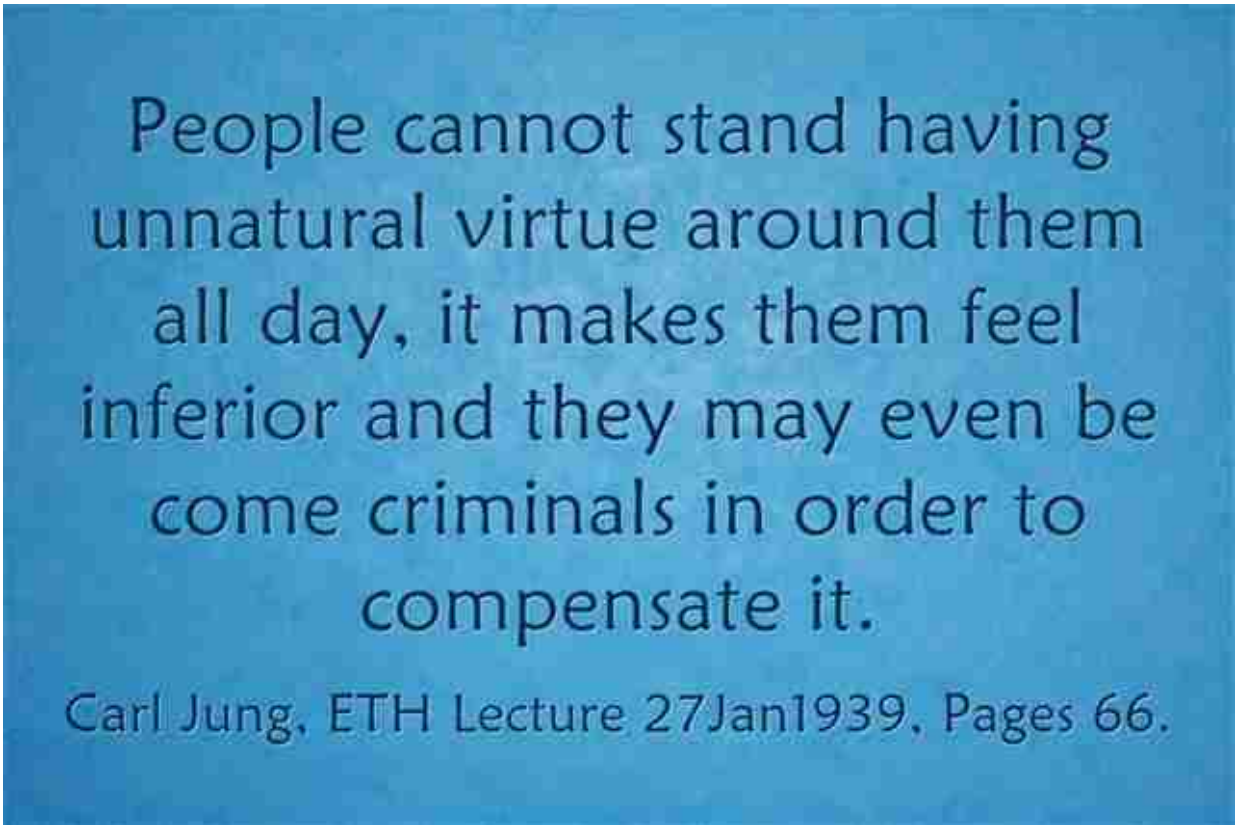


In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.



People cannot stand having unnatural virtue around them all day, it makes them feel inferior and they may even be come criminals in order to compensate it. Carl Jung, ETH Lecture 27Jan1939, Pages 66.

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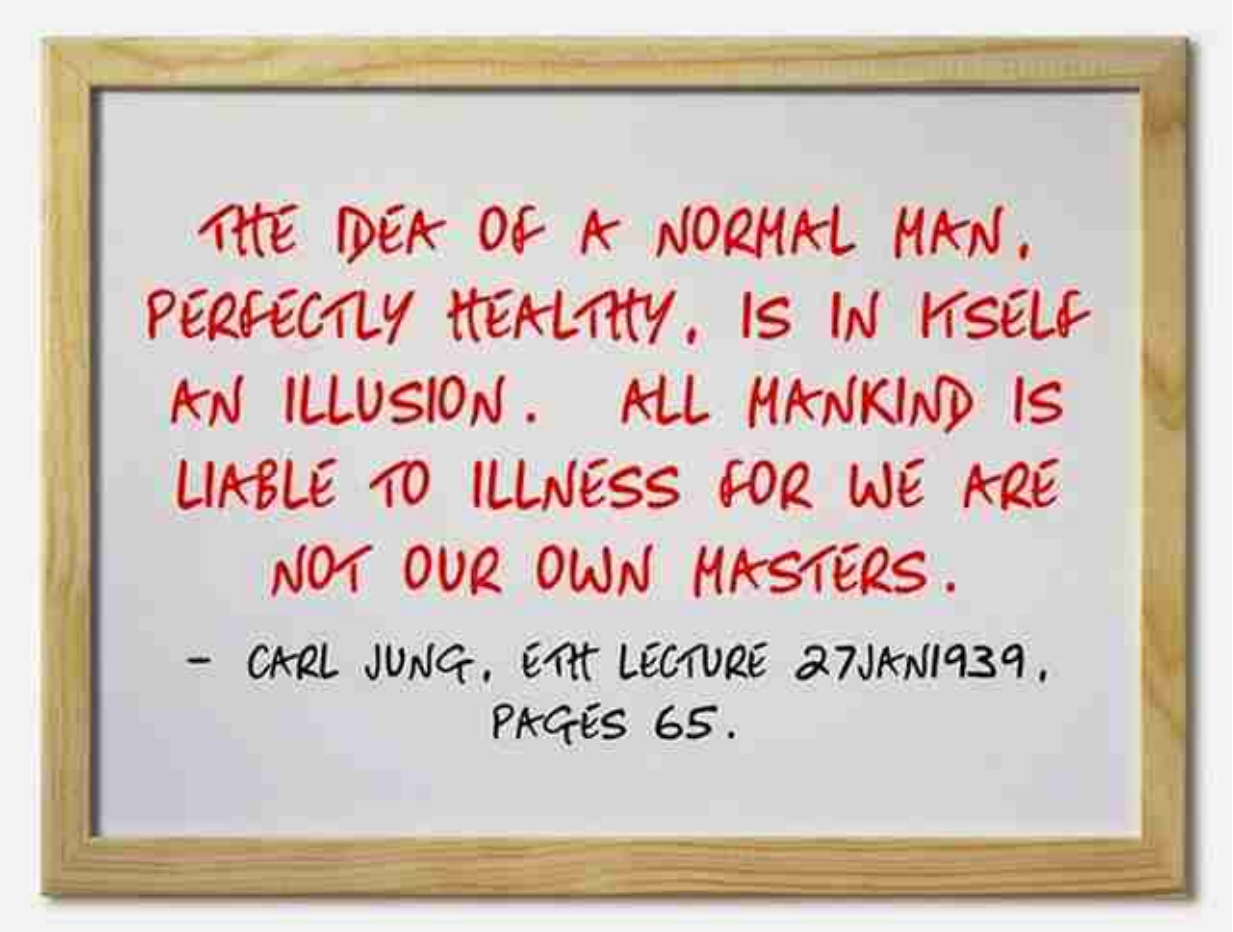
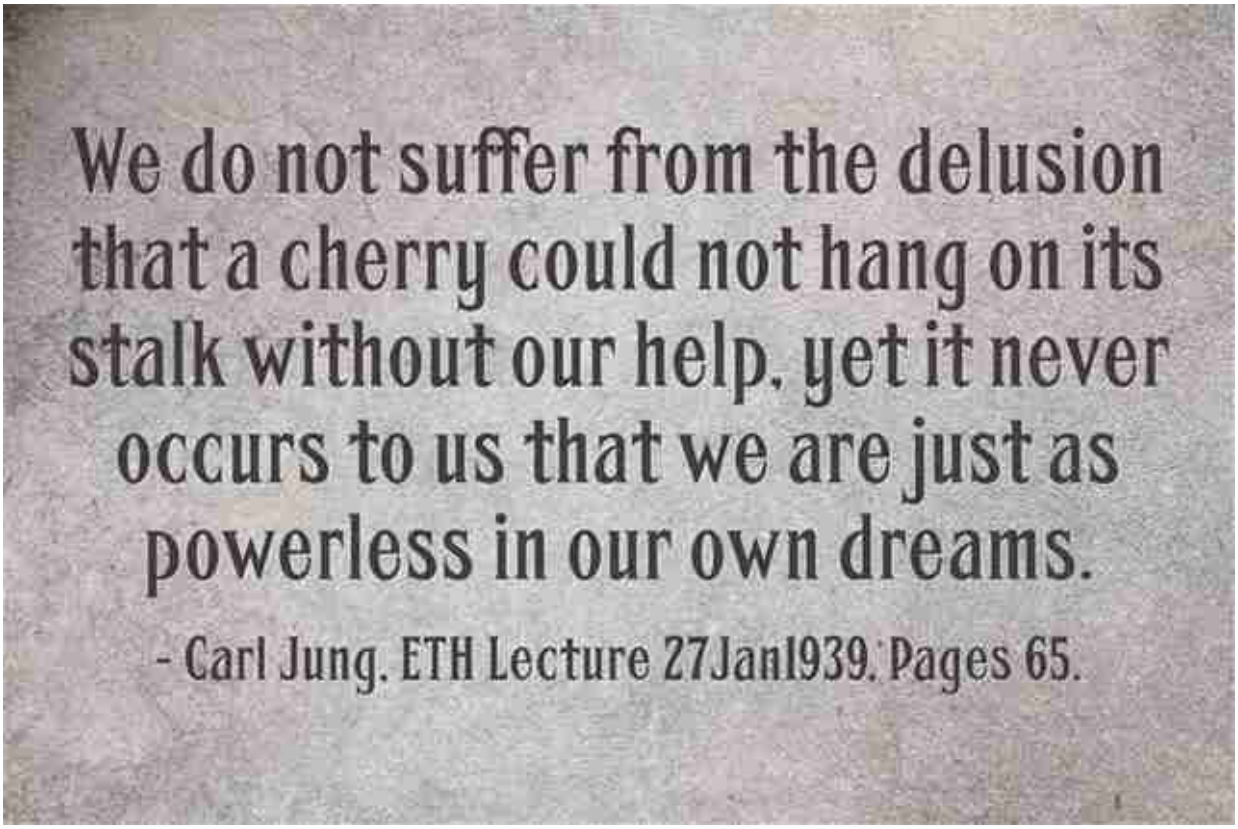


The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27Jan1939, Pages 65.



We do not suffer from the delusion that a cherry could not hang on its stalk without our help, yet it never occurs to us that we are just as powerless in our own dreams. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

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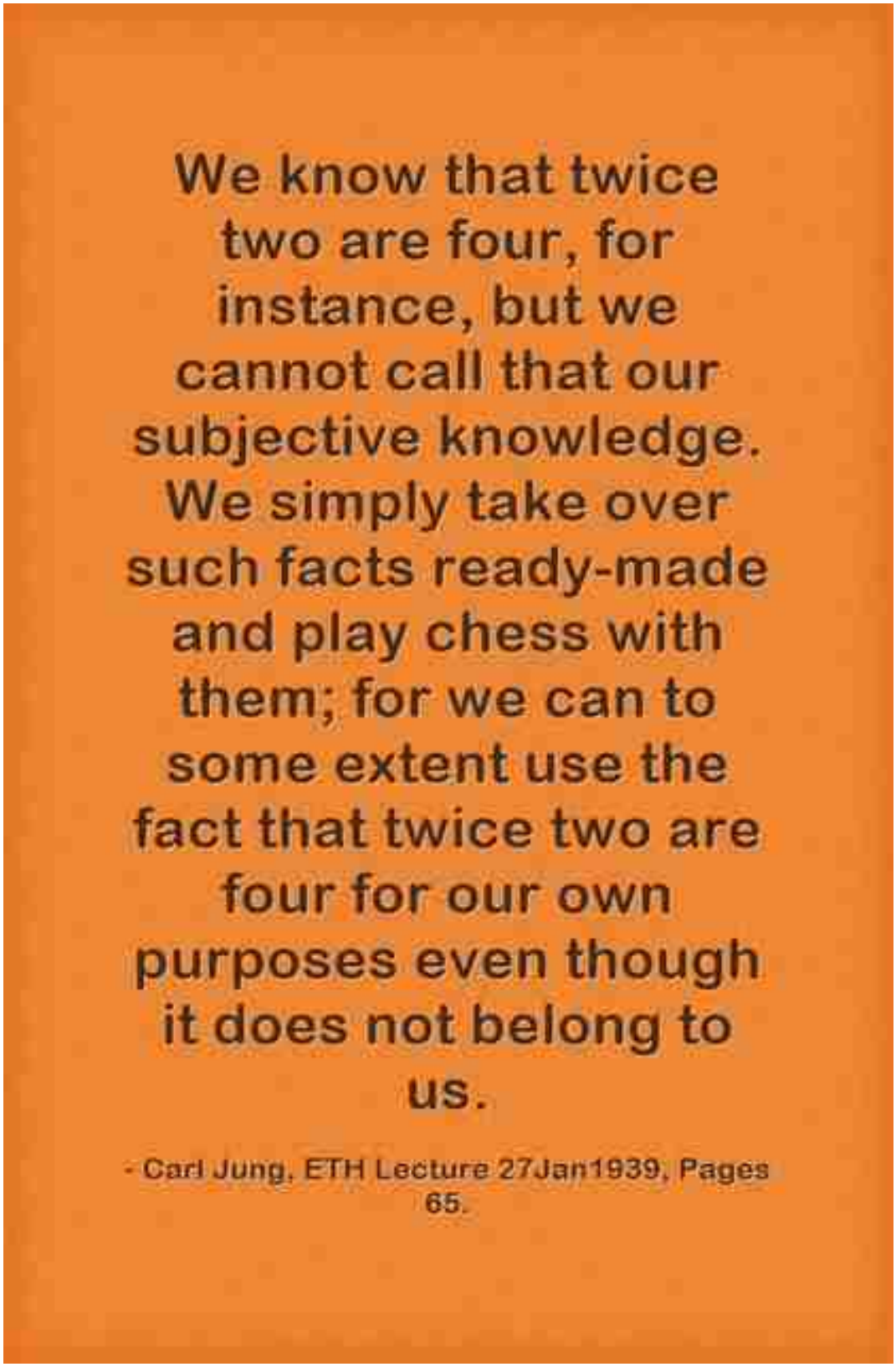
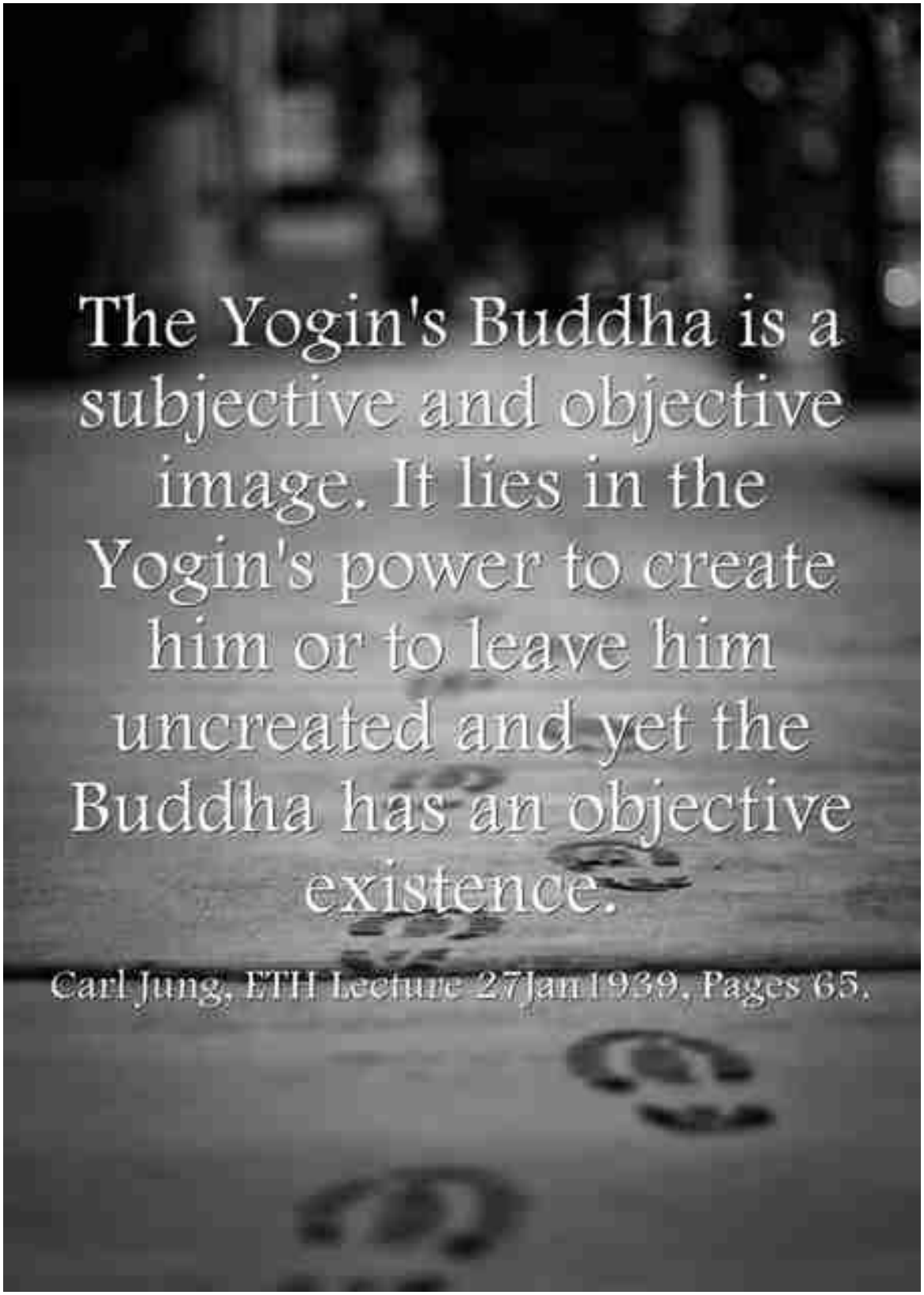
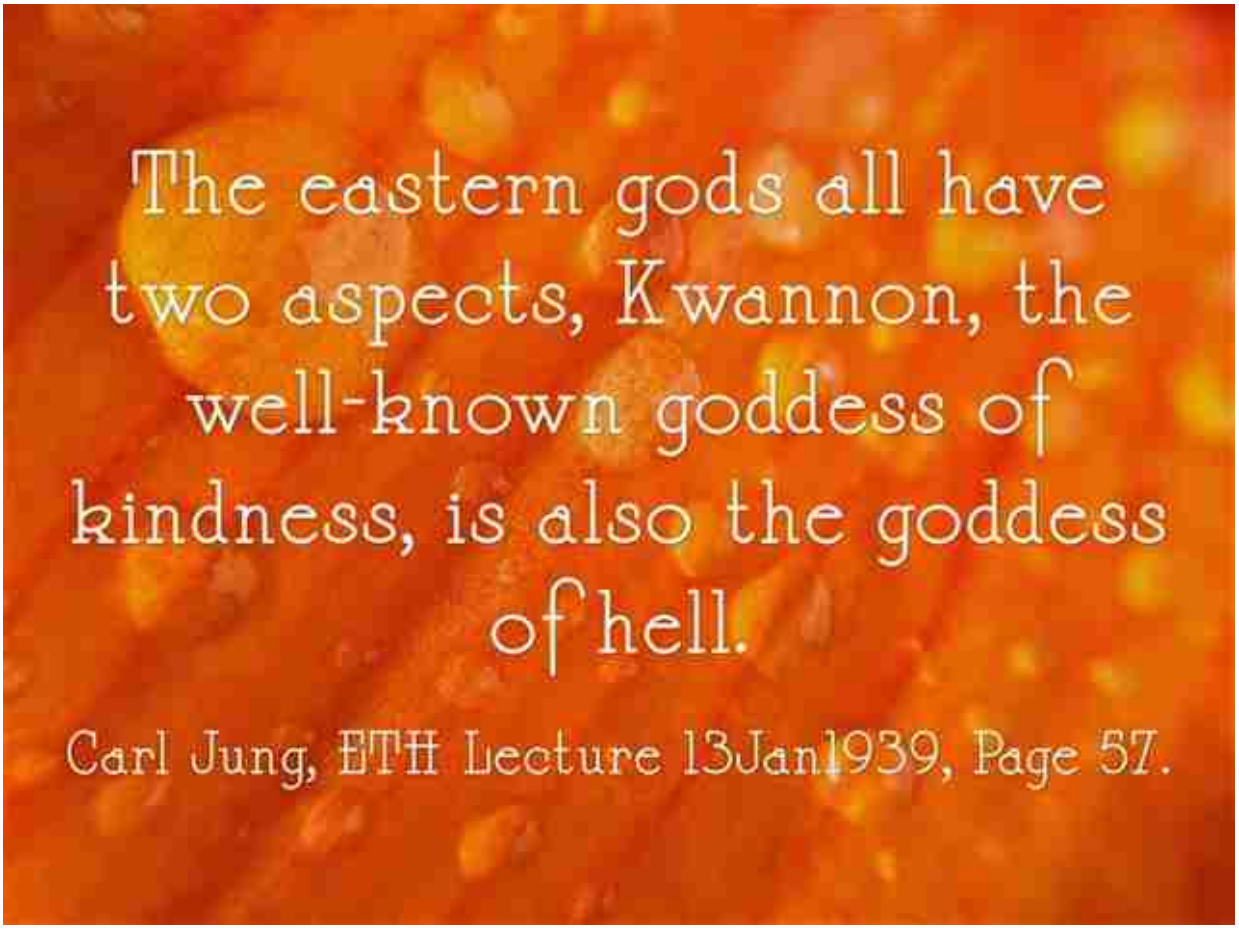


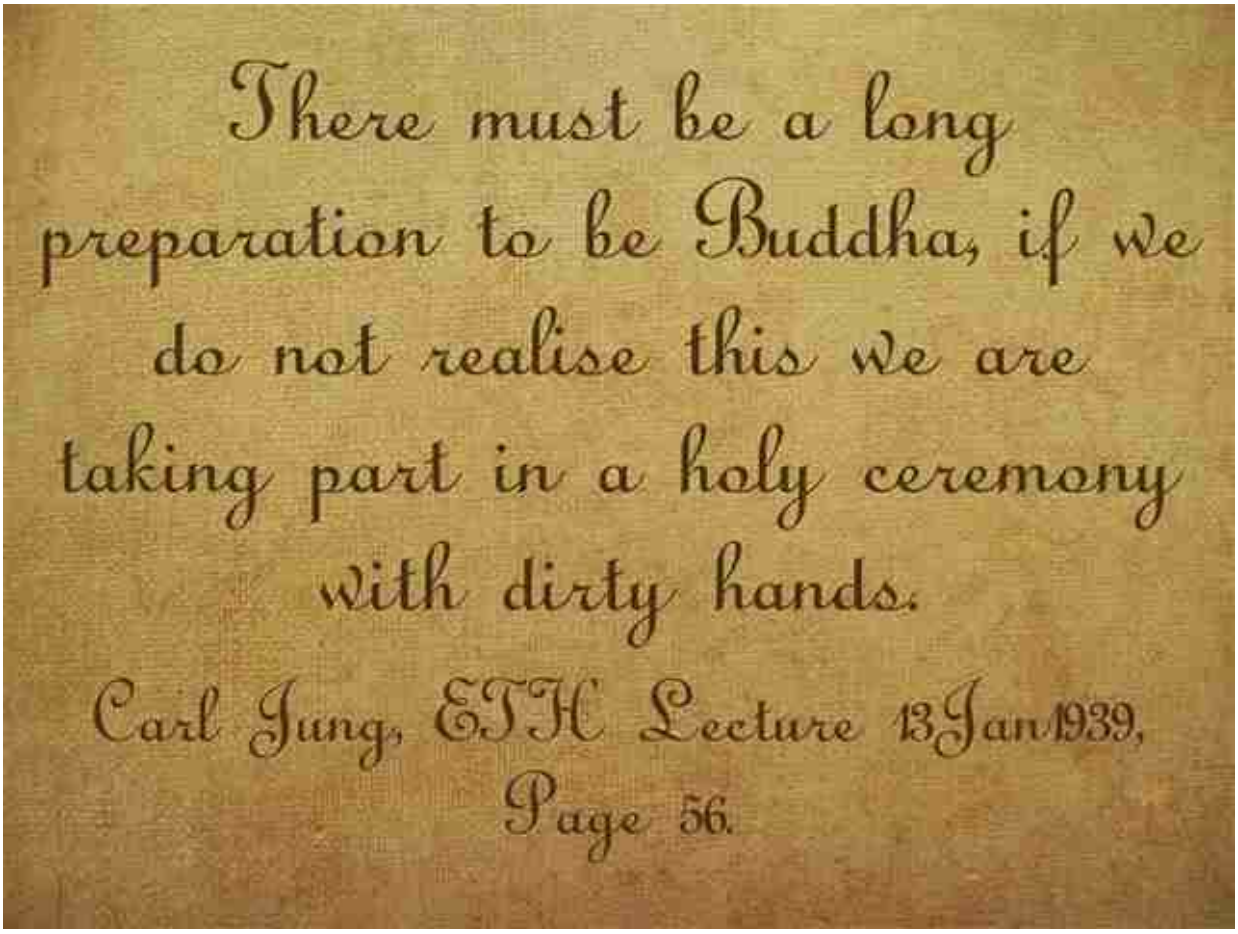
We know that twice two are four, for instance, but we cannot call that our subjective knowledge. We simply take over such facts ready-made and play chess with them; for we can to some extent use the fact that twice two are four for our own purposes even though it does not belong to us. Carl Jung, ETH Lecture 27Jan1939, Pages 65.



The Yogin’s Buddha is a subjective and objective image. It lies in the Yogin’s power to create him or to leave him uncreated and yet the Buddha has an objective existence. Carl Jung, ETH Lecture 27Jan1939, Pages 65.



The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.



There must be a long preparation to be Buddha, if we do not realise this we are taking part in a holy ceremony with dirty hands. Carl Jung, ETH Lecture 13Jan1939, Page 56.

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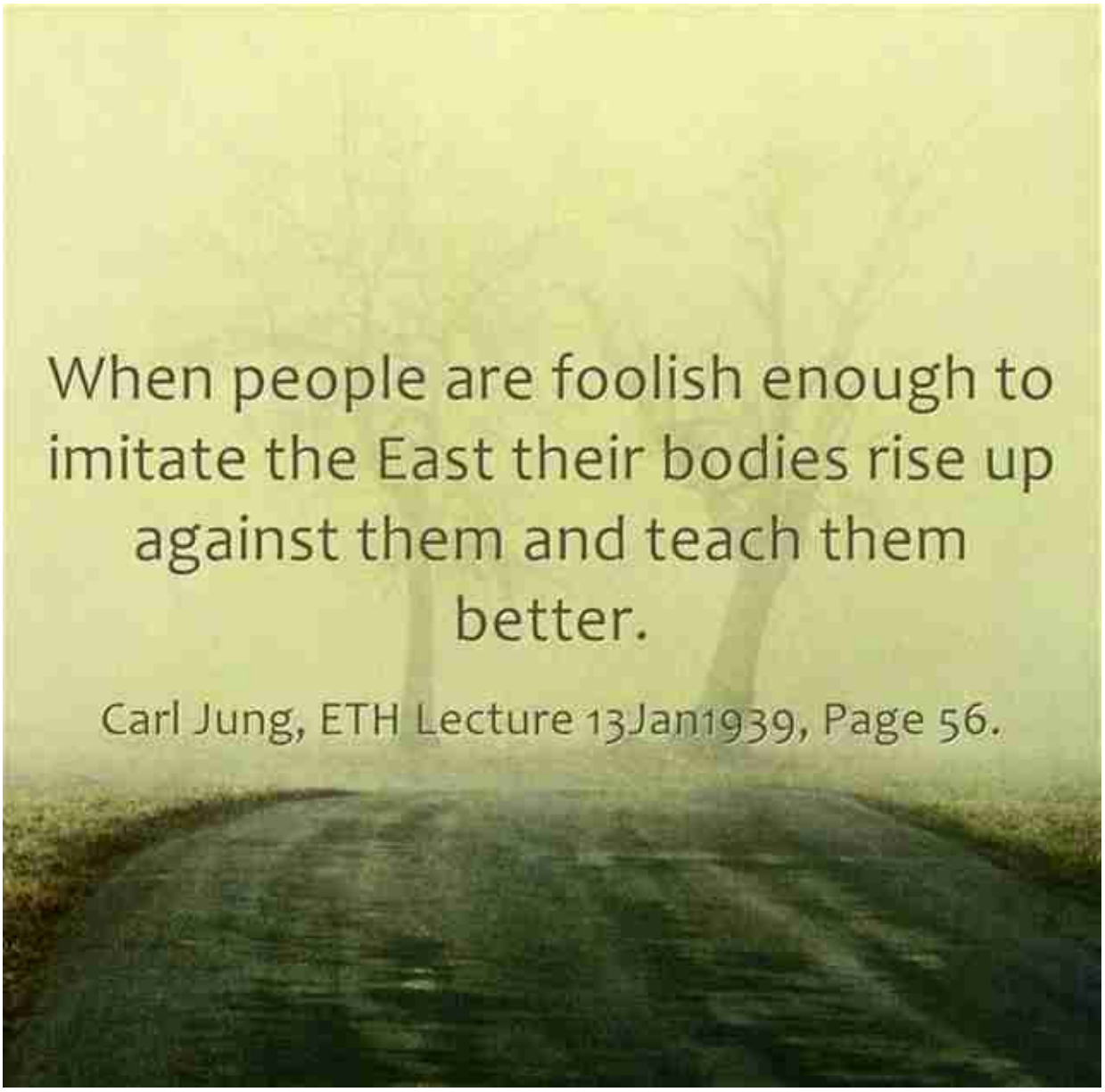
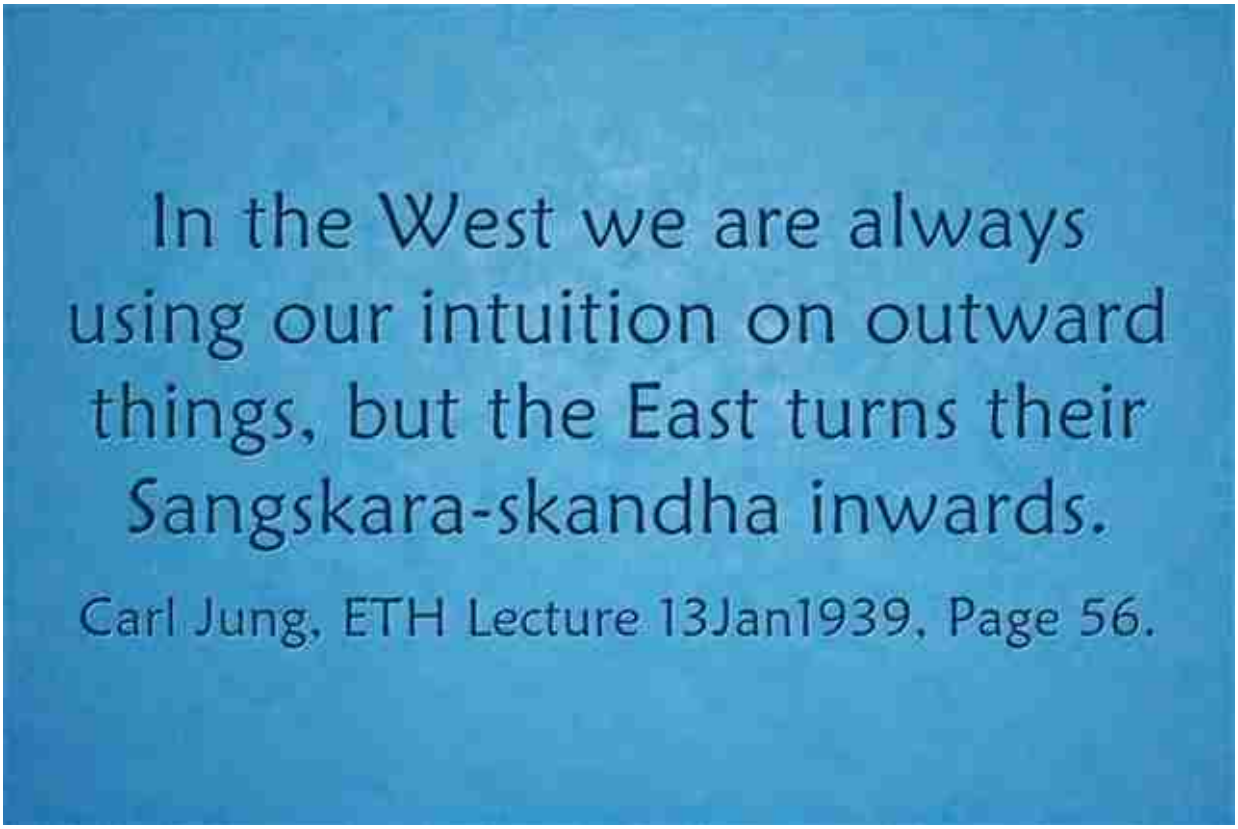
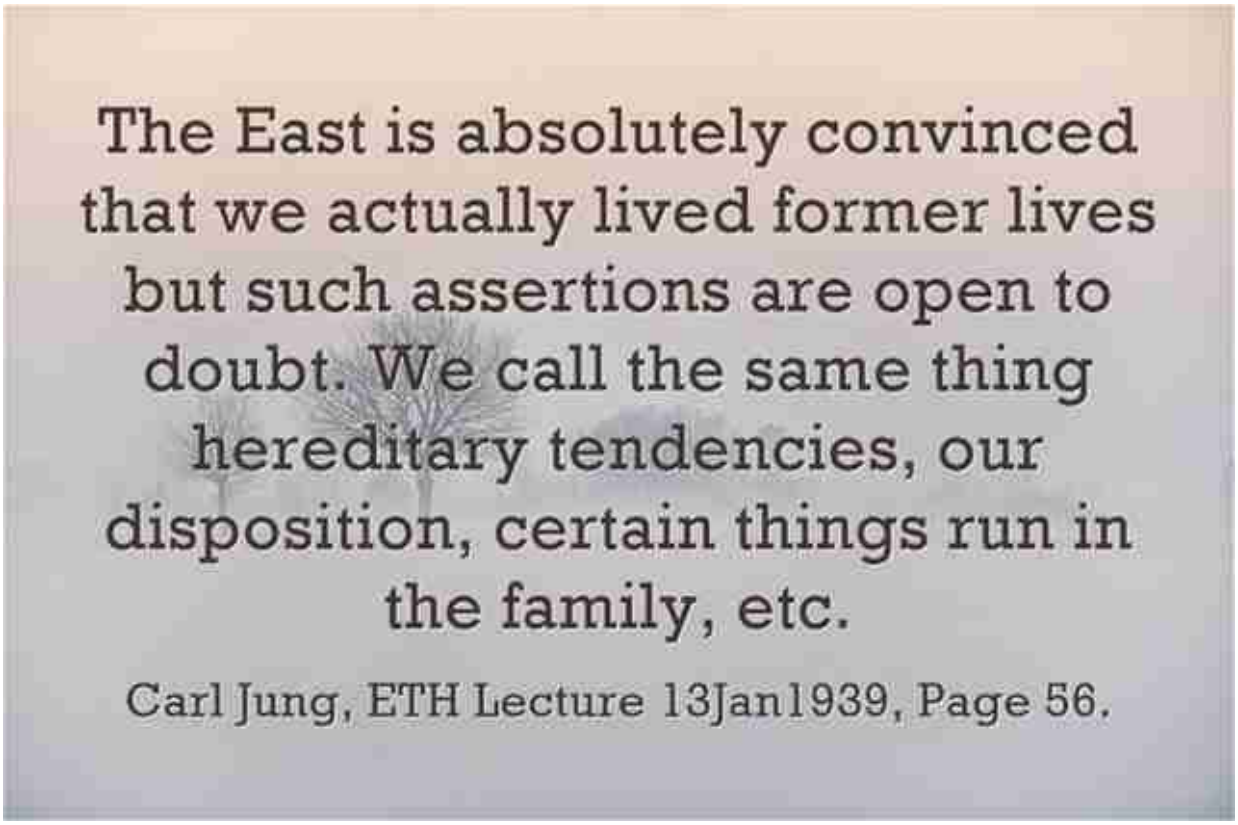


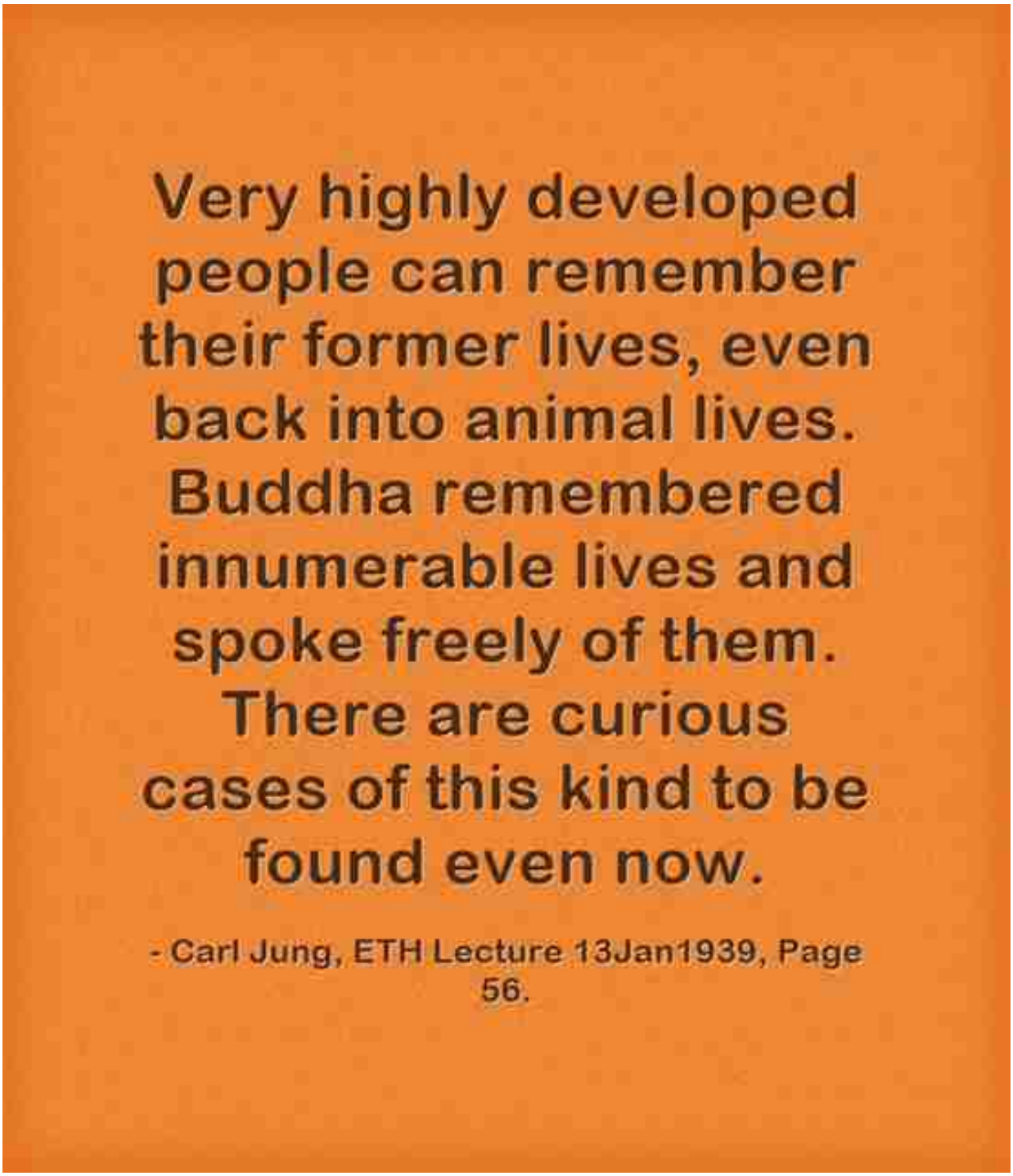
When people are foolish enough to imitate the East their bodies rise up against them and teach them better. Carl Jung, ETH Lecture 13Jan1939, Page 56.



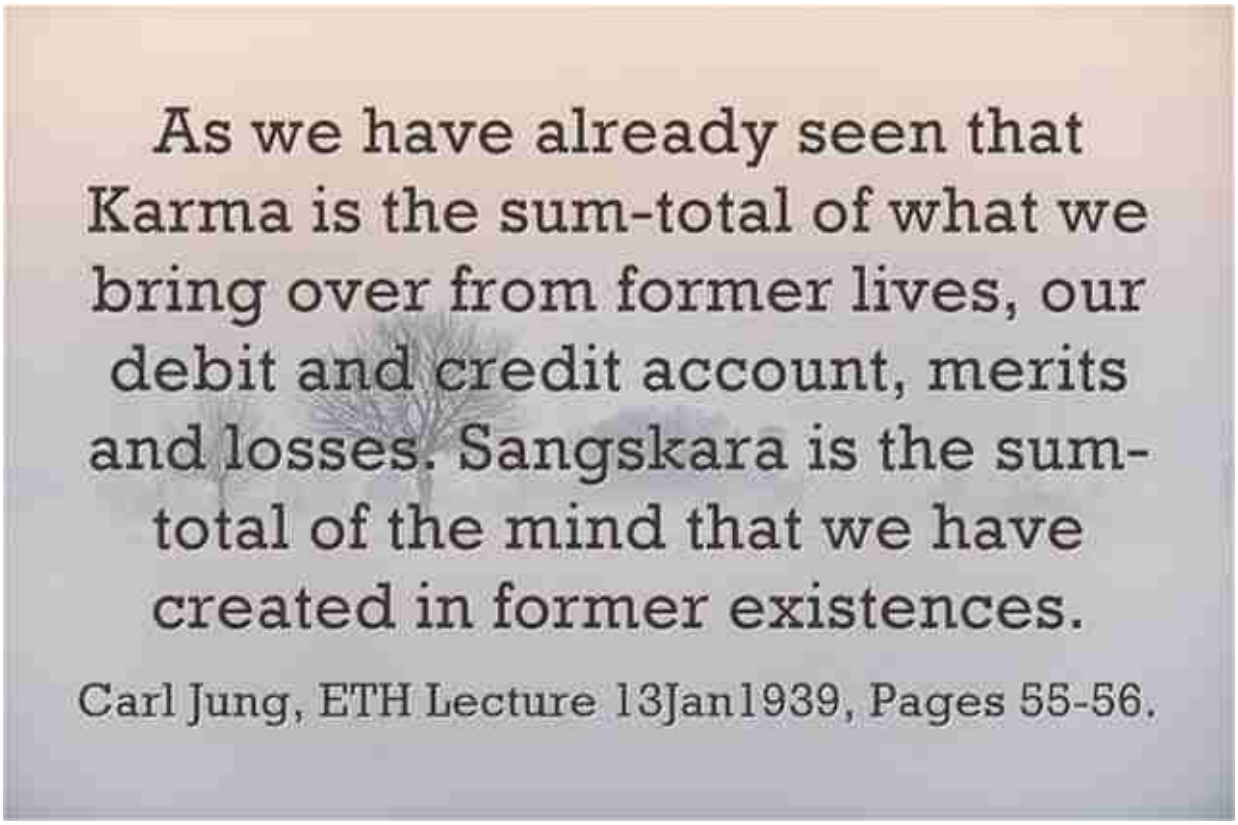
In the West we are always using our intuition on outward things, but the East turns their Sangskara-skandha inwards.
Carl Jung, ETH Lecture 13Jan1939, Page 56.



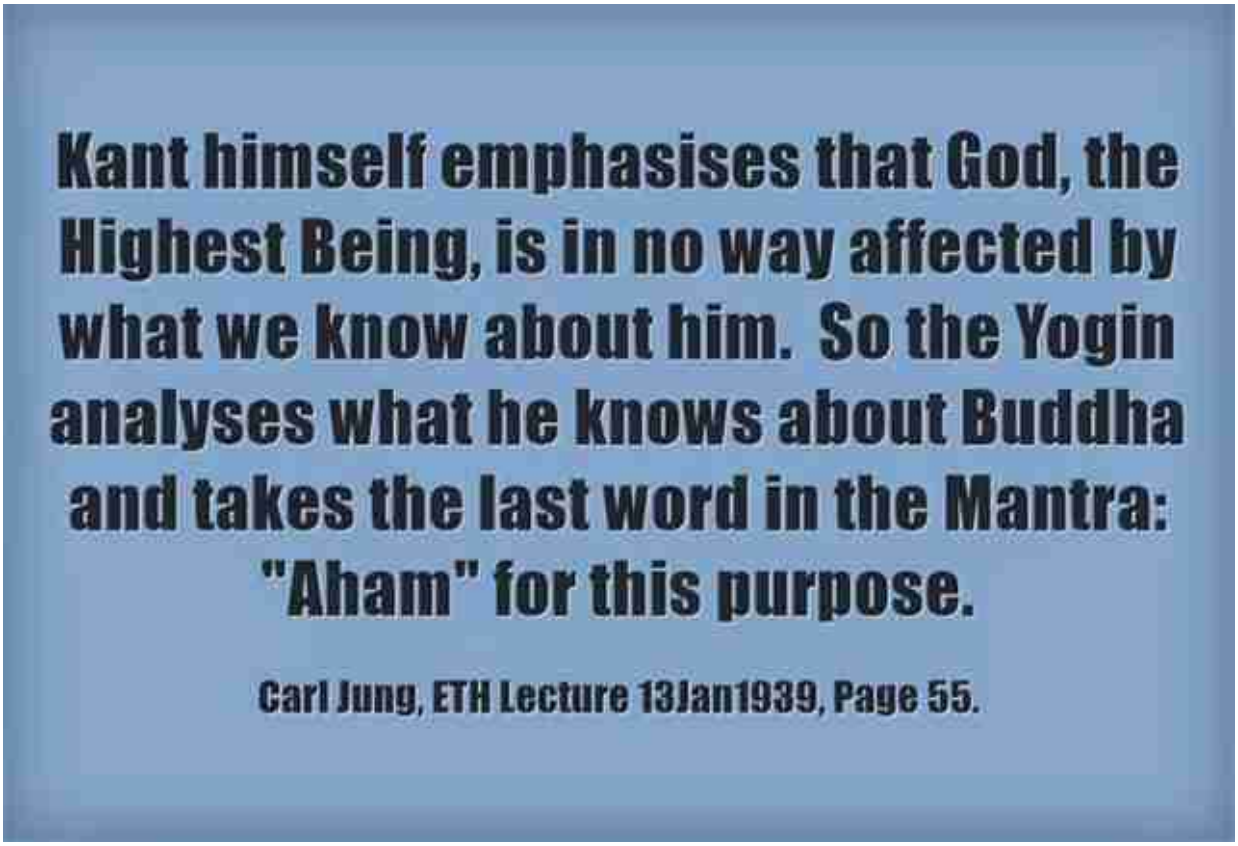
Very highly developed people can remember their former lives, even back into animal lives. Buddha remembered innumerable lives and spoke freely of them. There are curious cases of this kind to be found even now. Carl Jung, ETH Lecture 13Jan1939, Page 56.



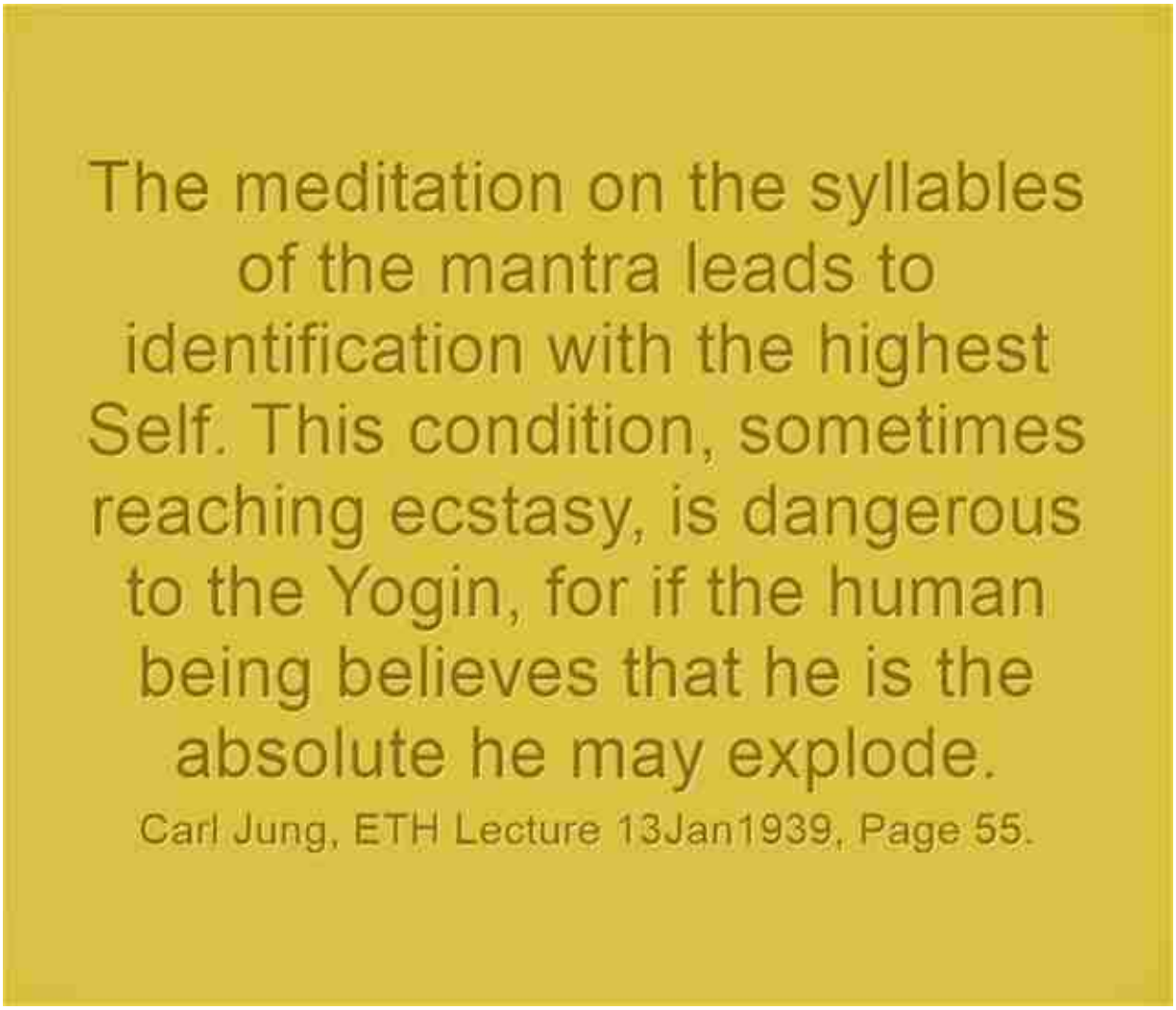
Very highly developed people can remember their former lives, even back into animal lives. Buddha remembered innumerable lives and spoke freely of them. There are curious cases of this kind to be found even now. Carl Jung, ETH Lecture 13Jan1939, Page 56.



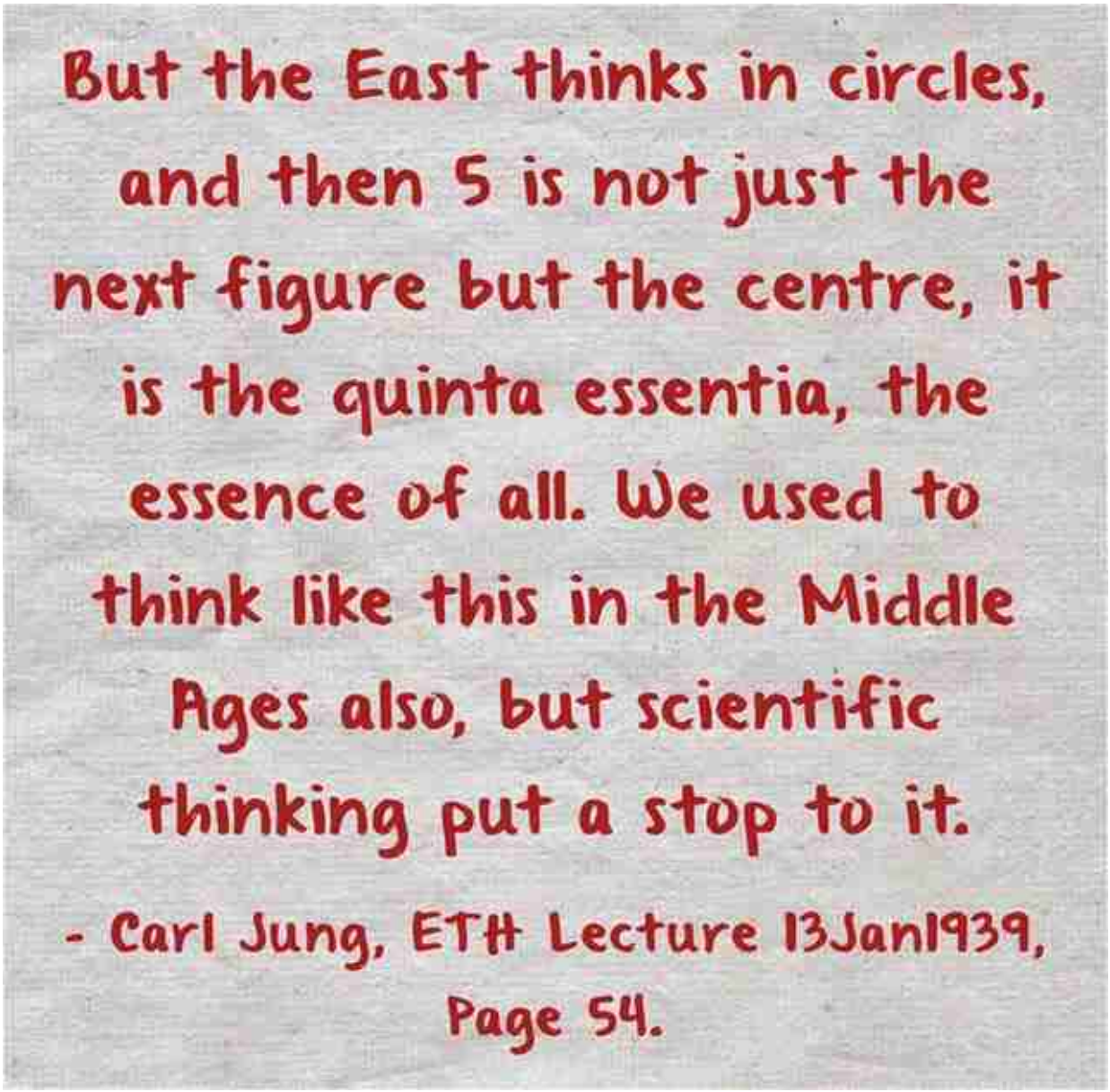
As we have already seen that Karma is the sum-total of what we bring over from former lives, our debit and credit account, merits and losses. Sangskara is the sum-total of the mind that we have created in former existences. Carl Jung, ETH Lecture 13Jan1939, Pages 55-56.



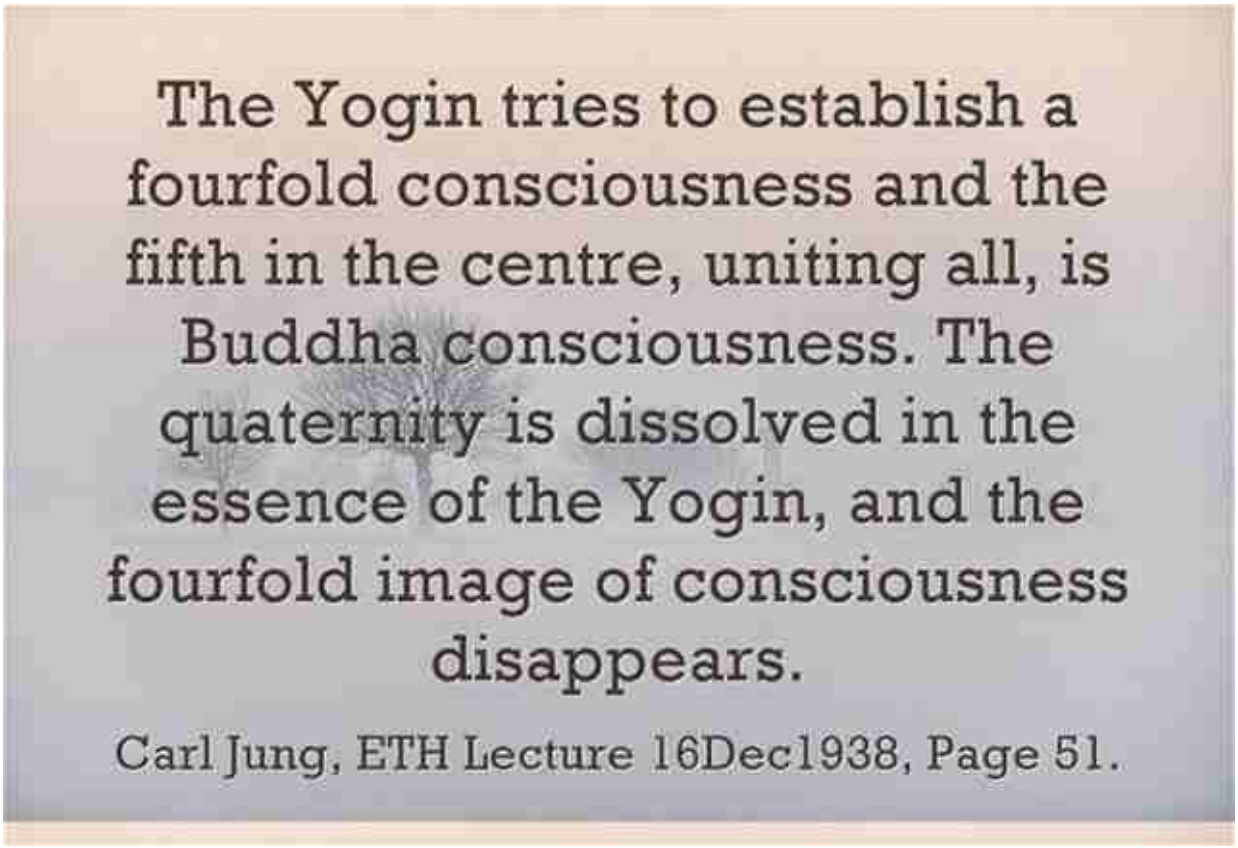
Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: ”Aham” for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55.



The meditation on the syllables of the mantra leads to identification with the highest Self. This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode.
Carl Jung, ETH Lecture 13Jan1939, Page 55.



But the East thinks in circles, and then 5 is not just the next figure but the centre, it is the quinta essentia, the essence of all. We used to think like this in the Middle Ages also, but scientific thinking put a stop to it. Carl Jung, ETH Lecture 13Jan1939, Page 54.



The Yogin tries to establish a fourfold consciousness and the fifth in the centre, uniting all, is Buddha consciousness. The quaternity is dissolved in the essence of the Yogin, and the fourfold image of consciousness disappears. Carl Jung, ETH Lecture 16Dec1938, Page 51.

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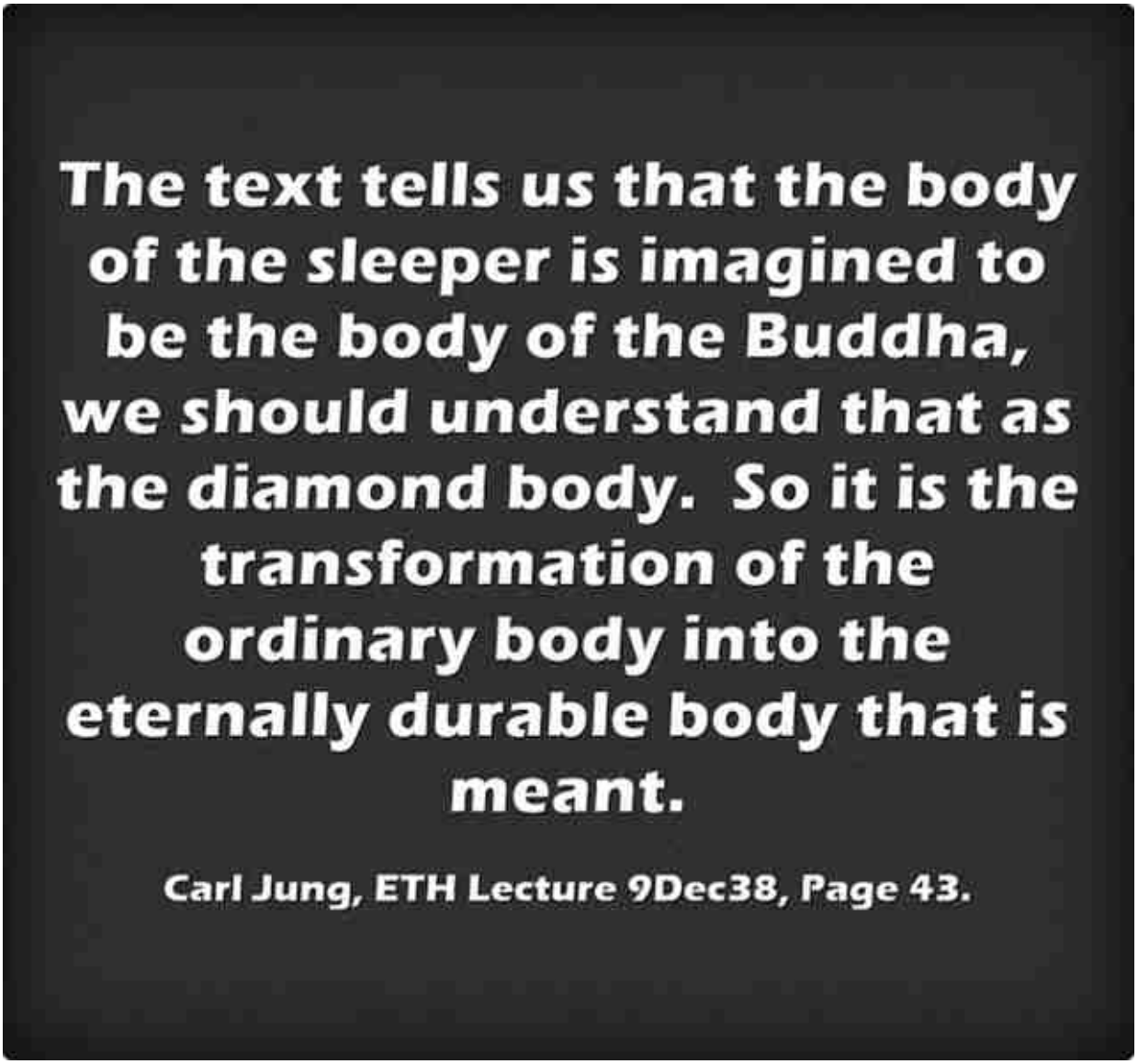
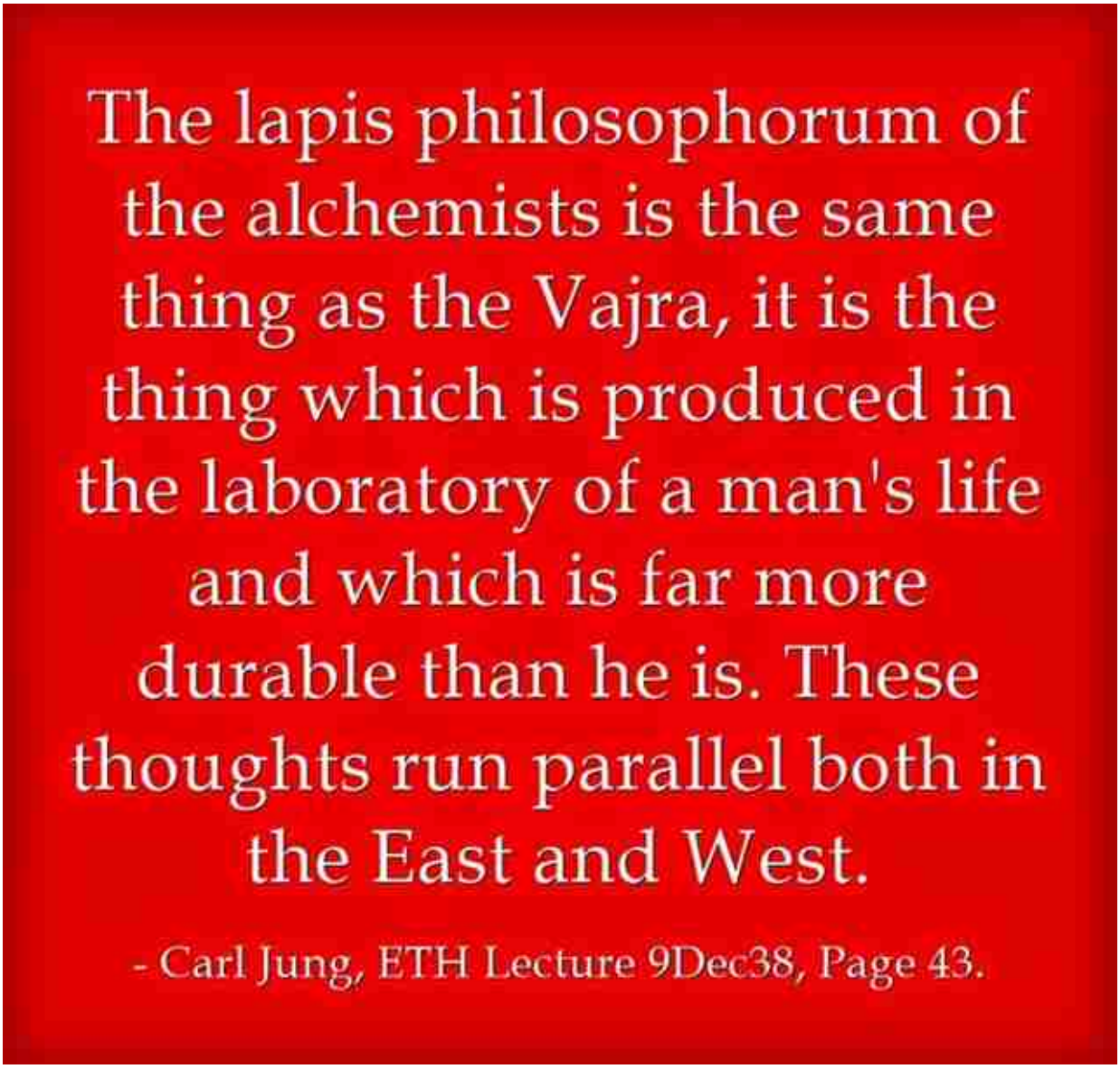
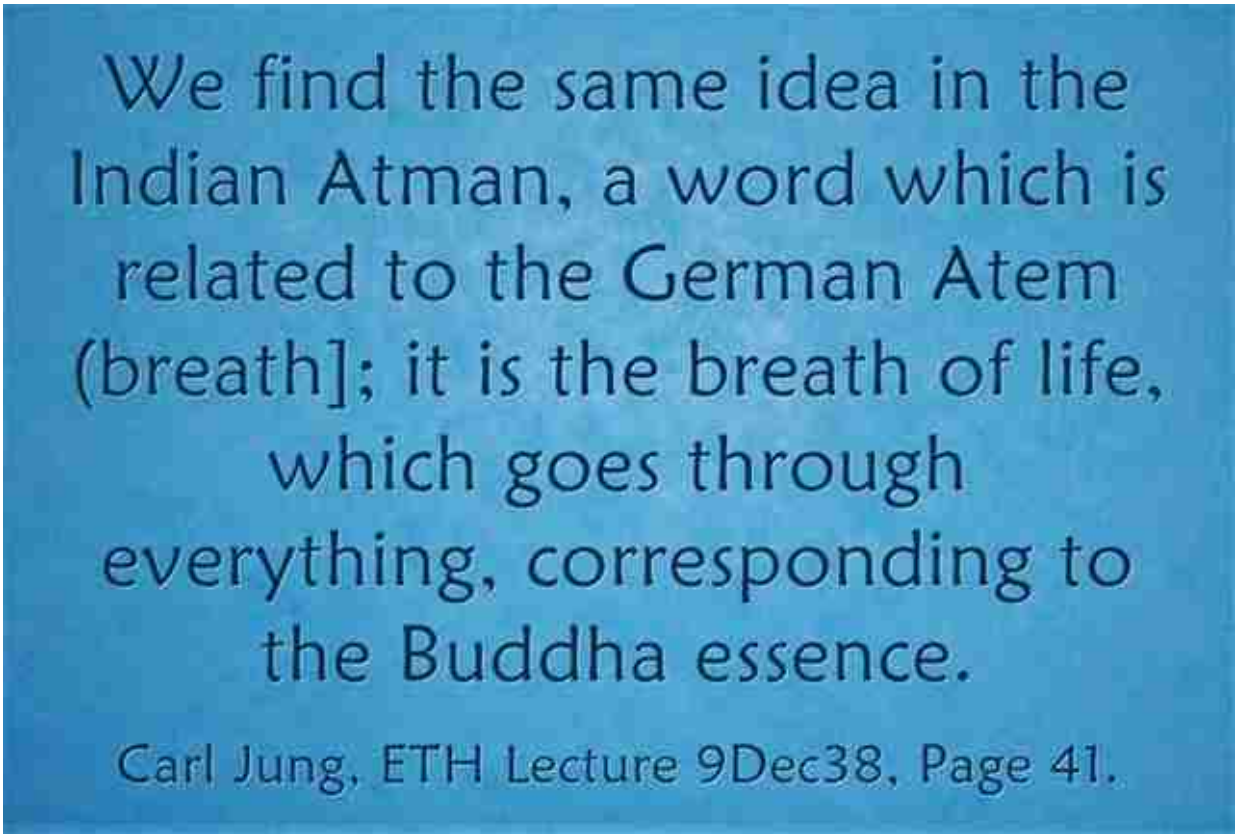


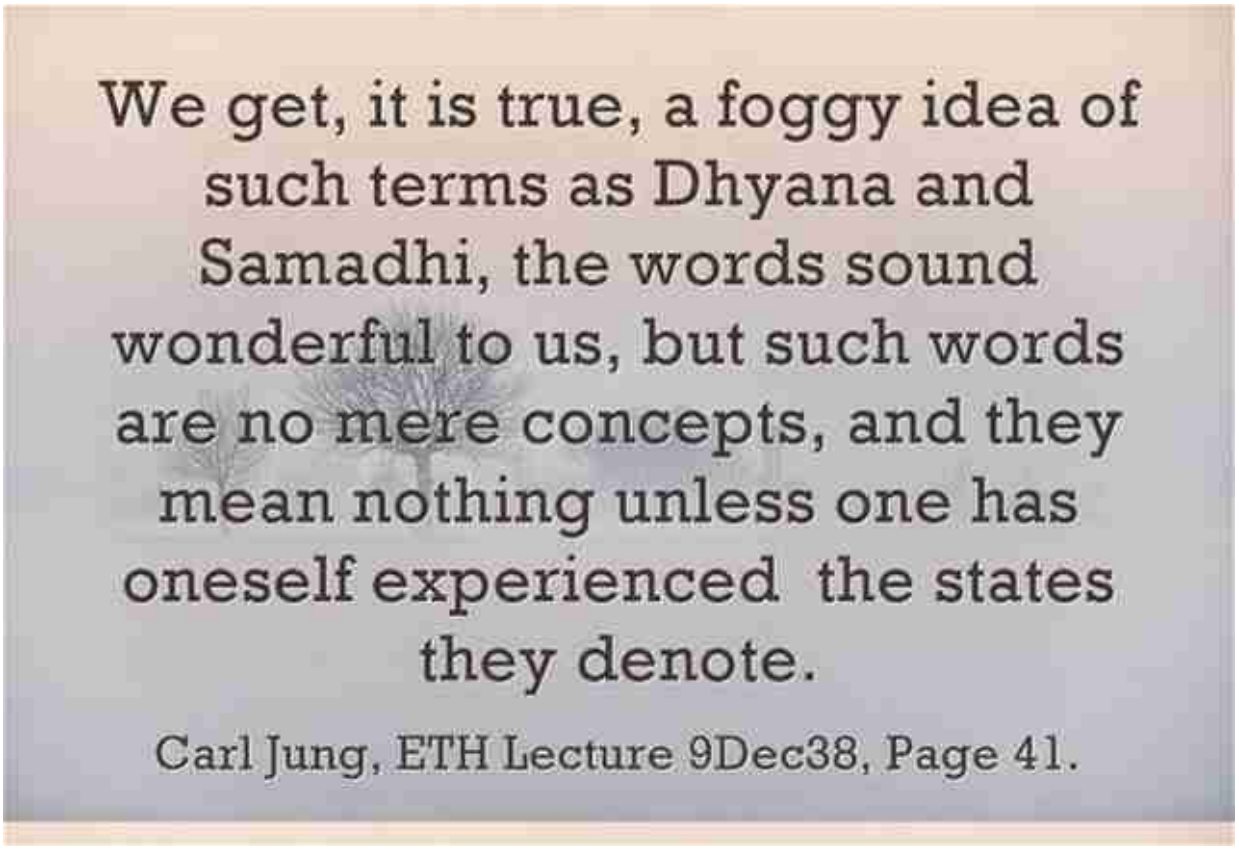
The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant.
Carl Jung, ETH Lecture 9Dec38, Page 43.



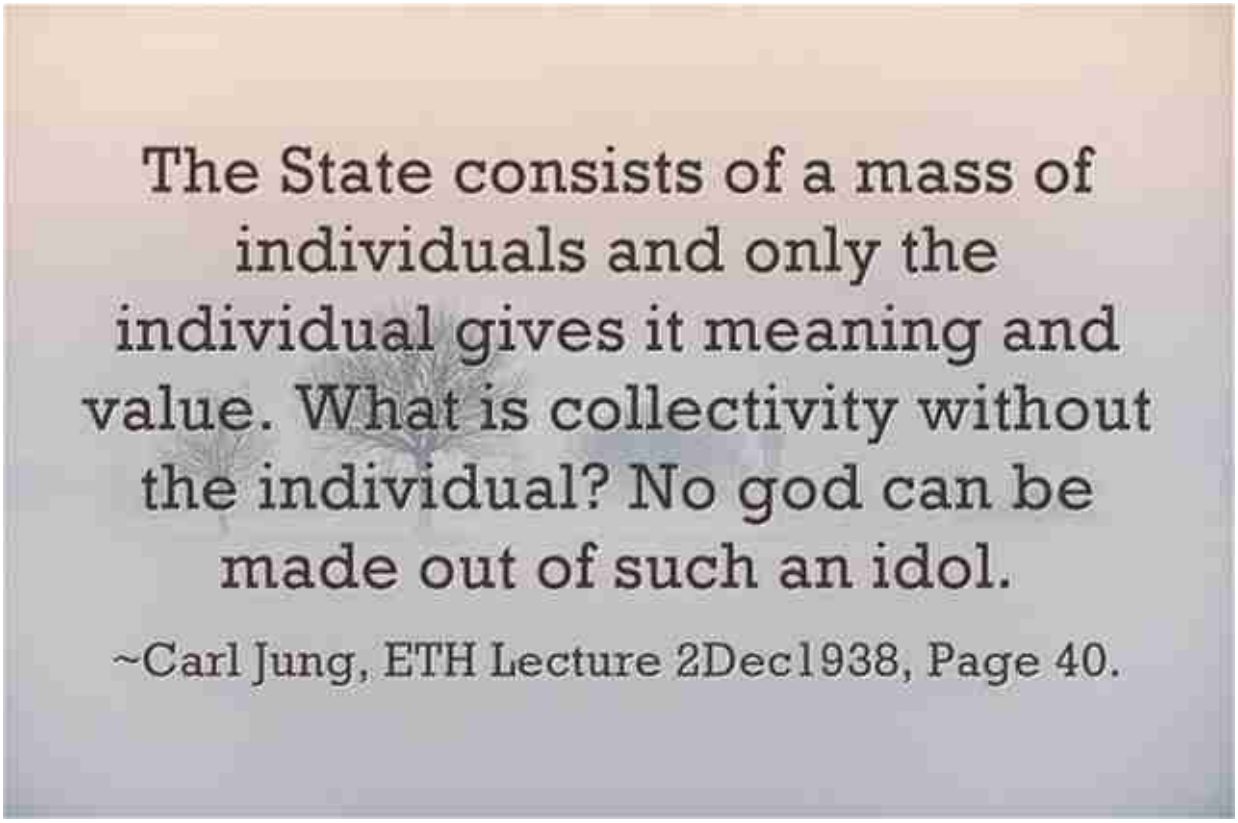
The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man's life and which is far more durable than he is. These thoughts run parallel both in the East and West. Carl Jung, ETH Lecture 9Dec38, Page 43.



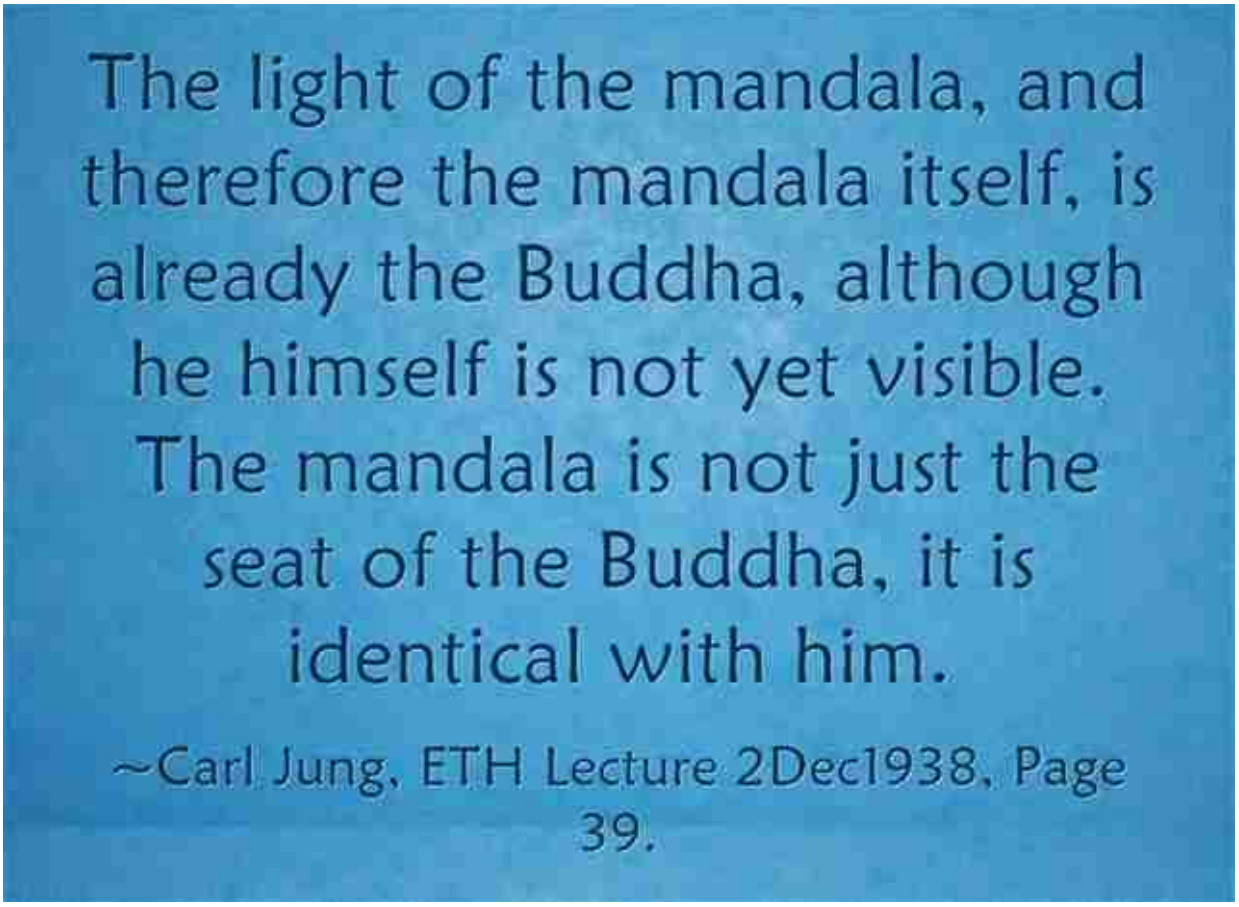
We find the same idea in the Indian Atman, a word which is related to the German Atem (breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence. Carl Jung, ETH Lecture 9Dec38, Page 41.



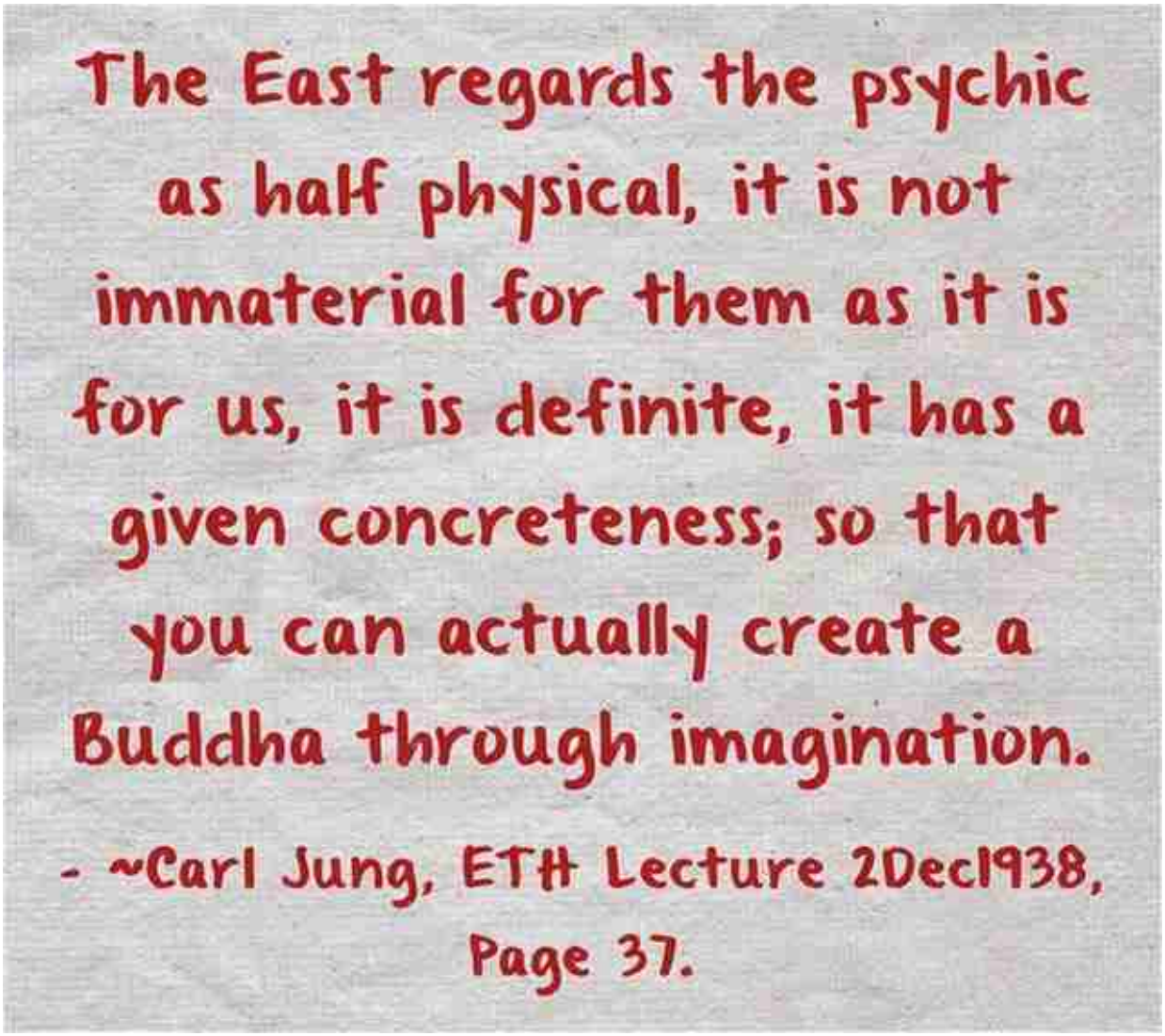
We get, it is true, a foggy idea of such terms as Dhyana and Samadhi, the words sound wonderful to us, but such words are no mere concepts, and they mean nothing unless one has oneself experienced the states they denote. Carl Jung, ETH Lecture 9Dec38, Page 41.



The State consists of a mass of individuals and only the individual gives it meaning and value. What is collectivity without the individual? No god can be made out of such an idol. Carl Jung, ETH Lecture 2Dec1938, Page 40.



The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him. Carl Jung, ETH Lecture 2Dec1938, Page 39.



The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination. Carl Jung, ETH Lecture 2Dec1938, Page 37.

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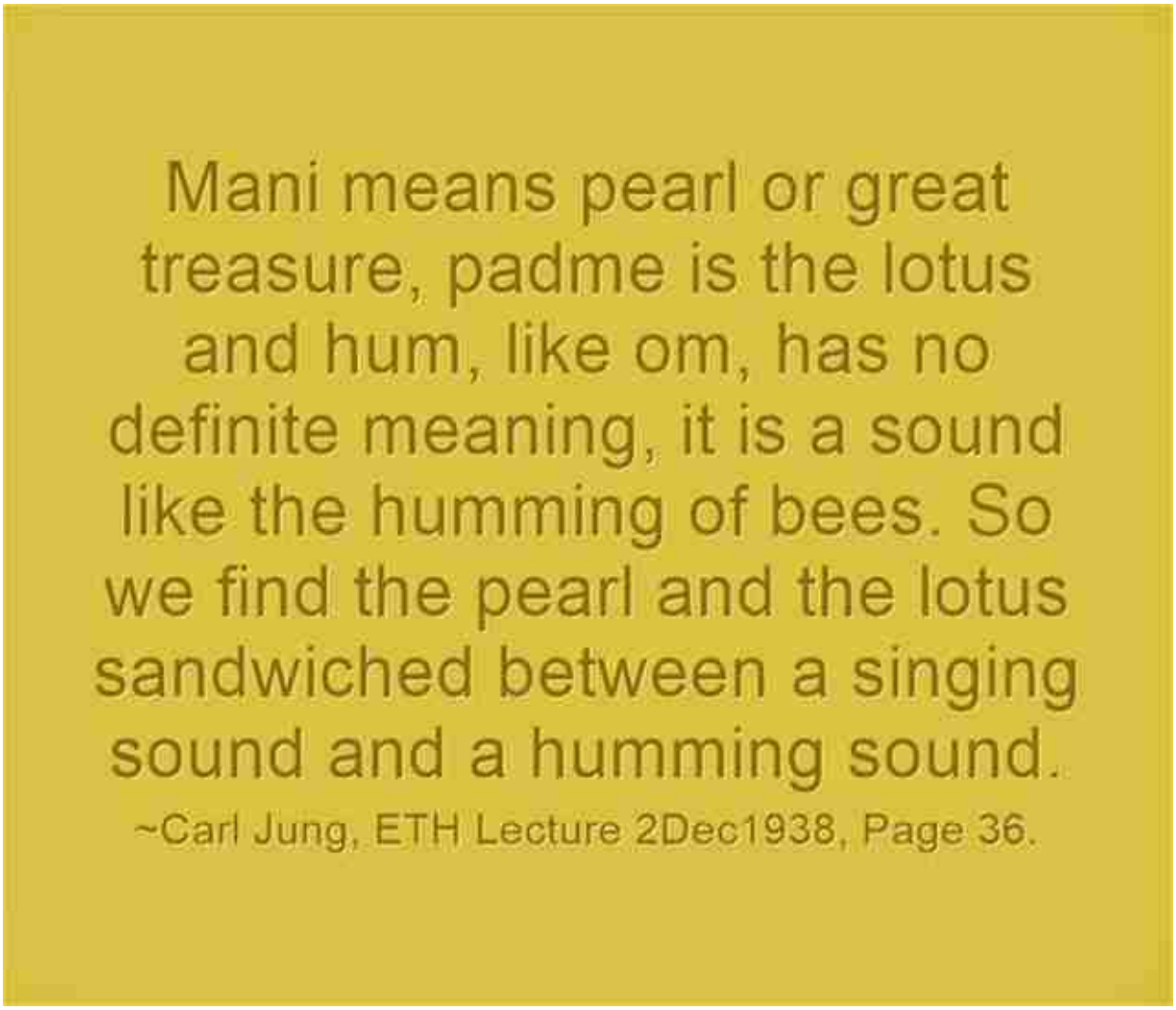
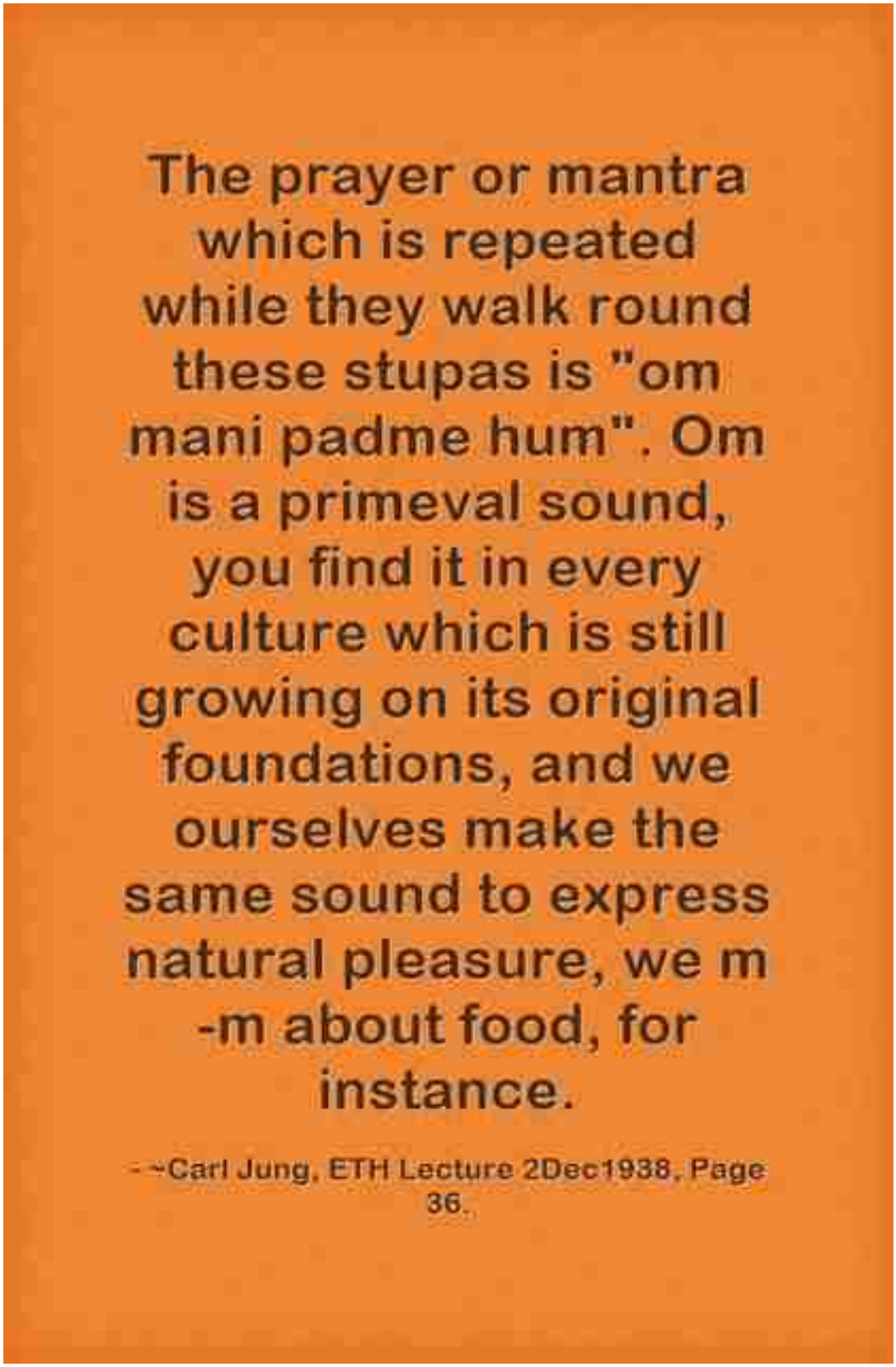
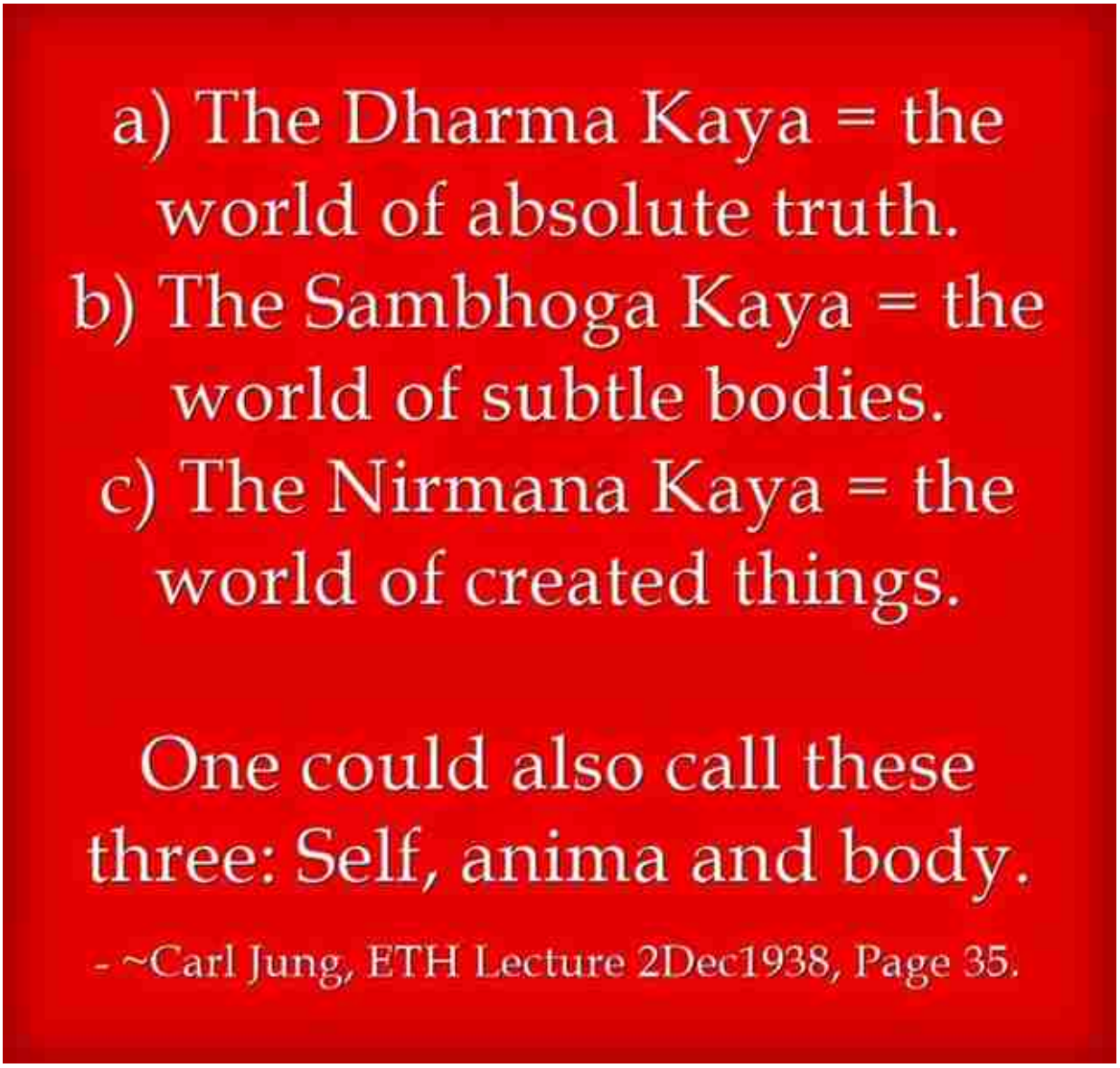


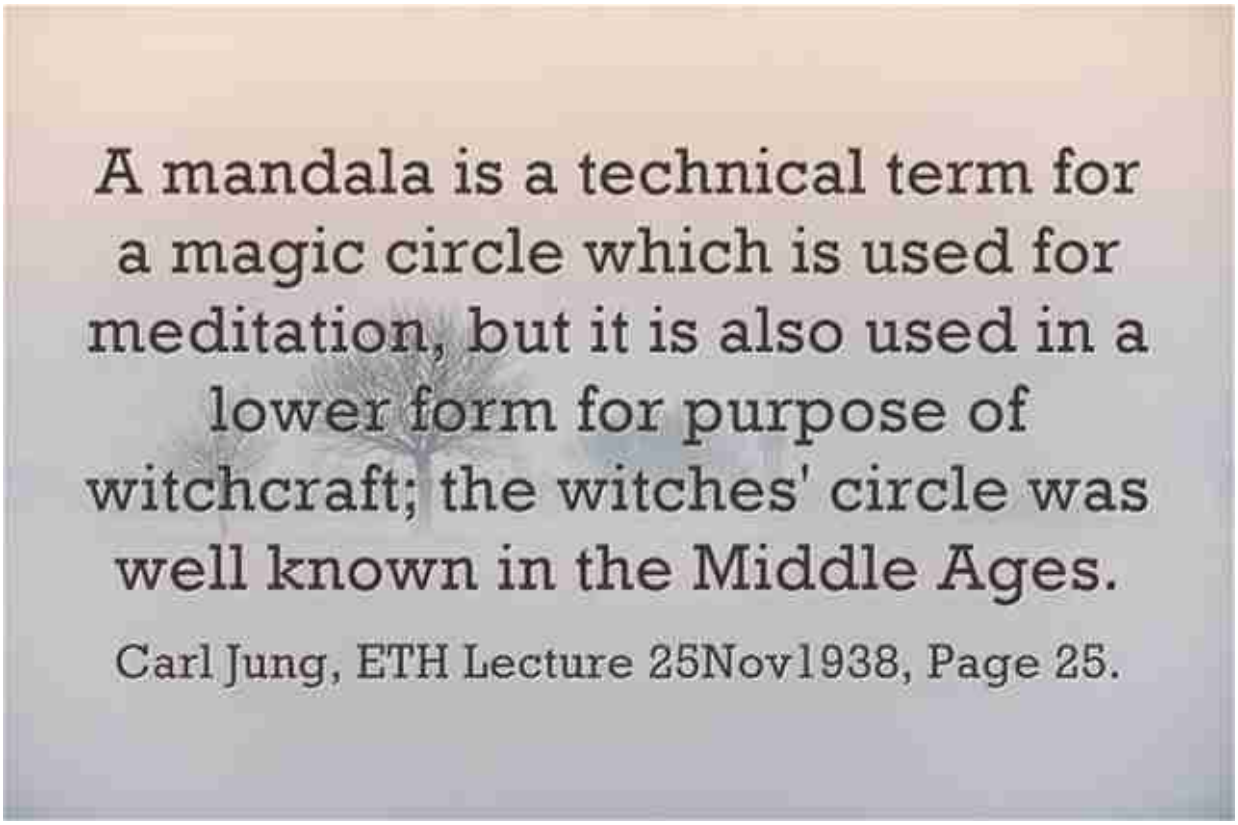
Mani means pearl or great treasure, padme is the lotus and hum, like om, has no definite meaning, it is a sound like the humming of bees. So we find the pearl and the lotus sandwiched between a singing sound and a humming sound. Carl Jung, ETH Lecture 2Dec1938, Page 36.



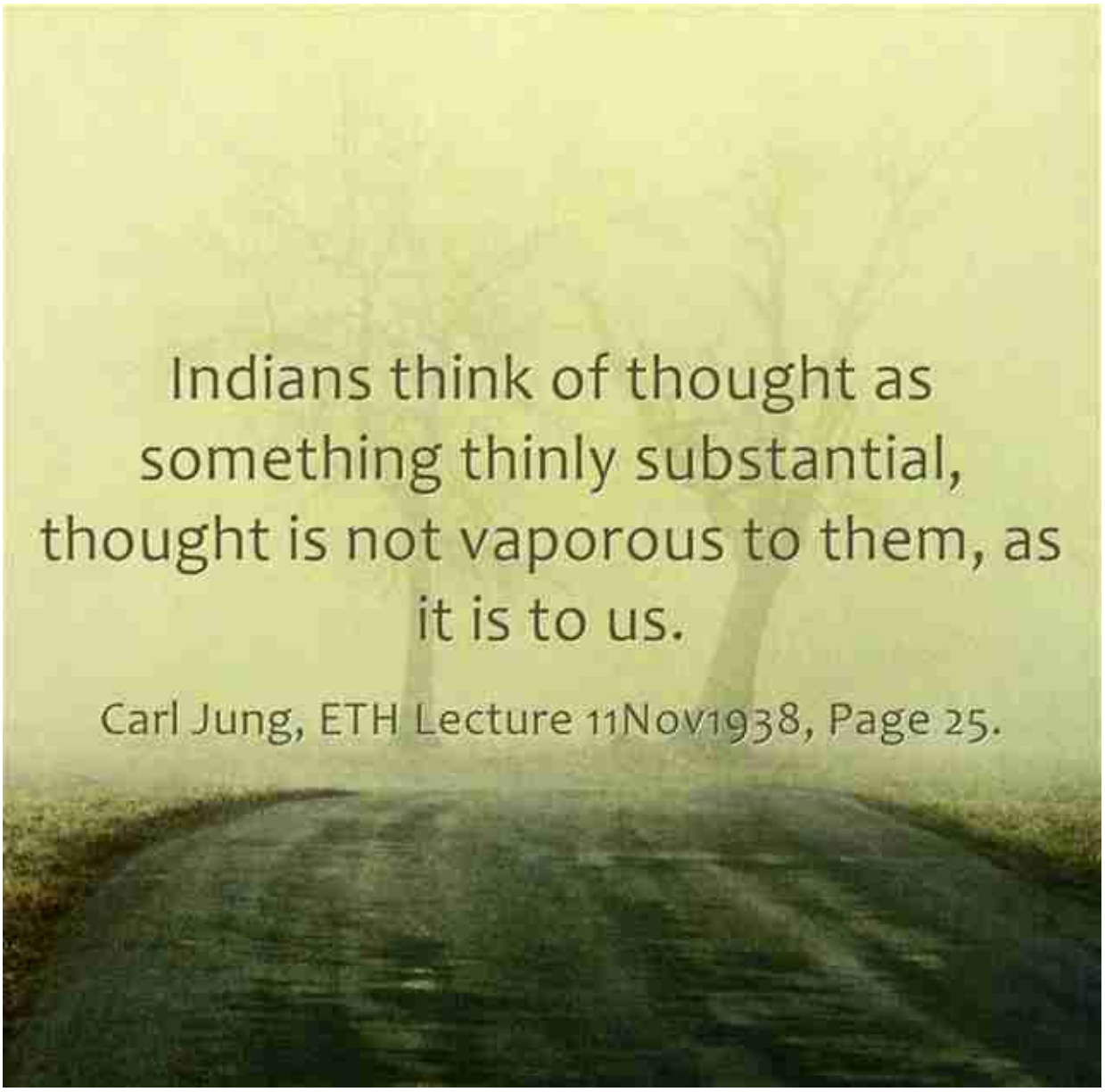
The prayer or mantra which is repeated while they walk round these stupas is ”om mani padme hum”. Om is a primeval sound, you find it in every culture which is still growing on its original foundations, and we ourselves make the same sound to express natural pleasure, we m-m about food , for instance. Carl Jung, ETH Lecture 2Dec1938, Page 36.



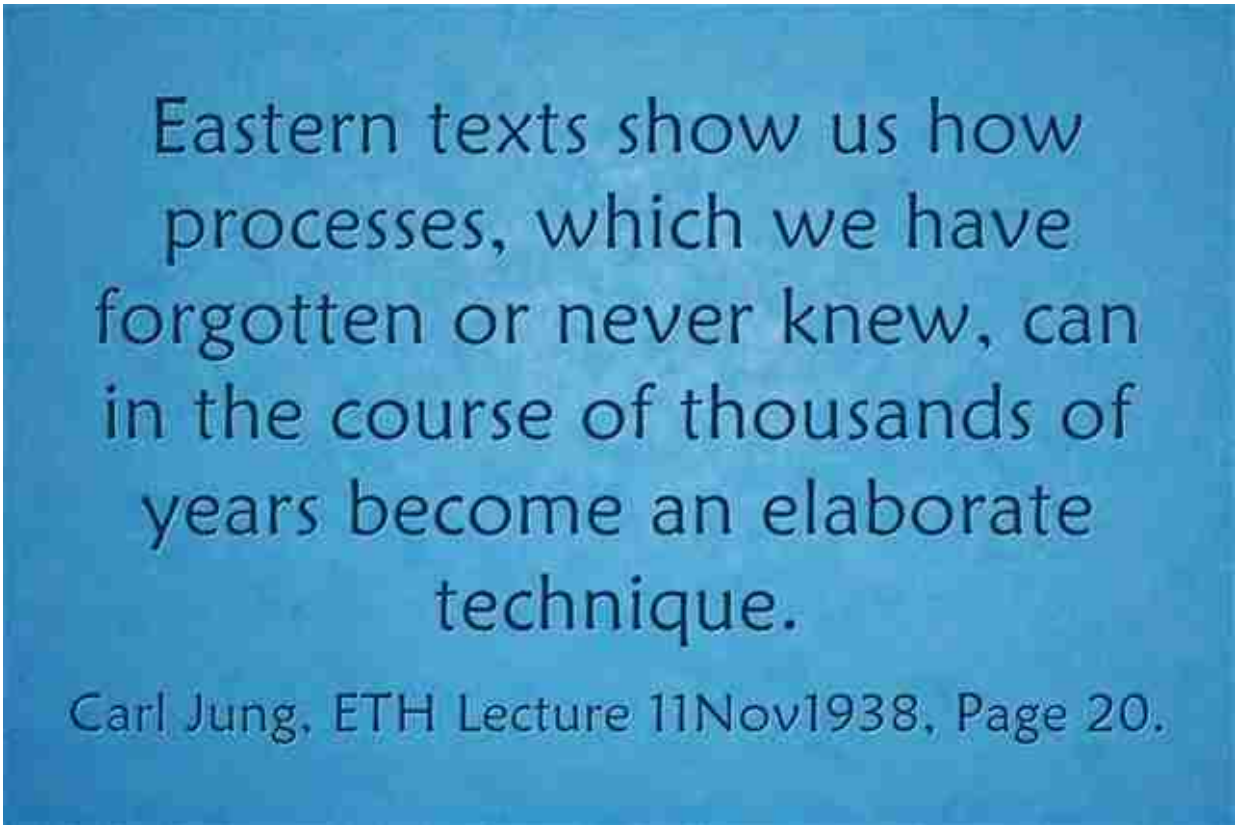
a) The Dharma Kaya = the world of absolute truth.
b) The Sambhoga Kaya = the world of subtle bodies.
c) The Nirmana Kaya = the world of created things.
One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.



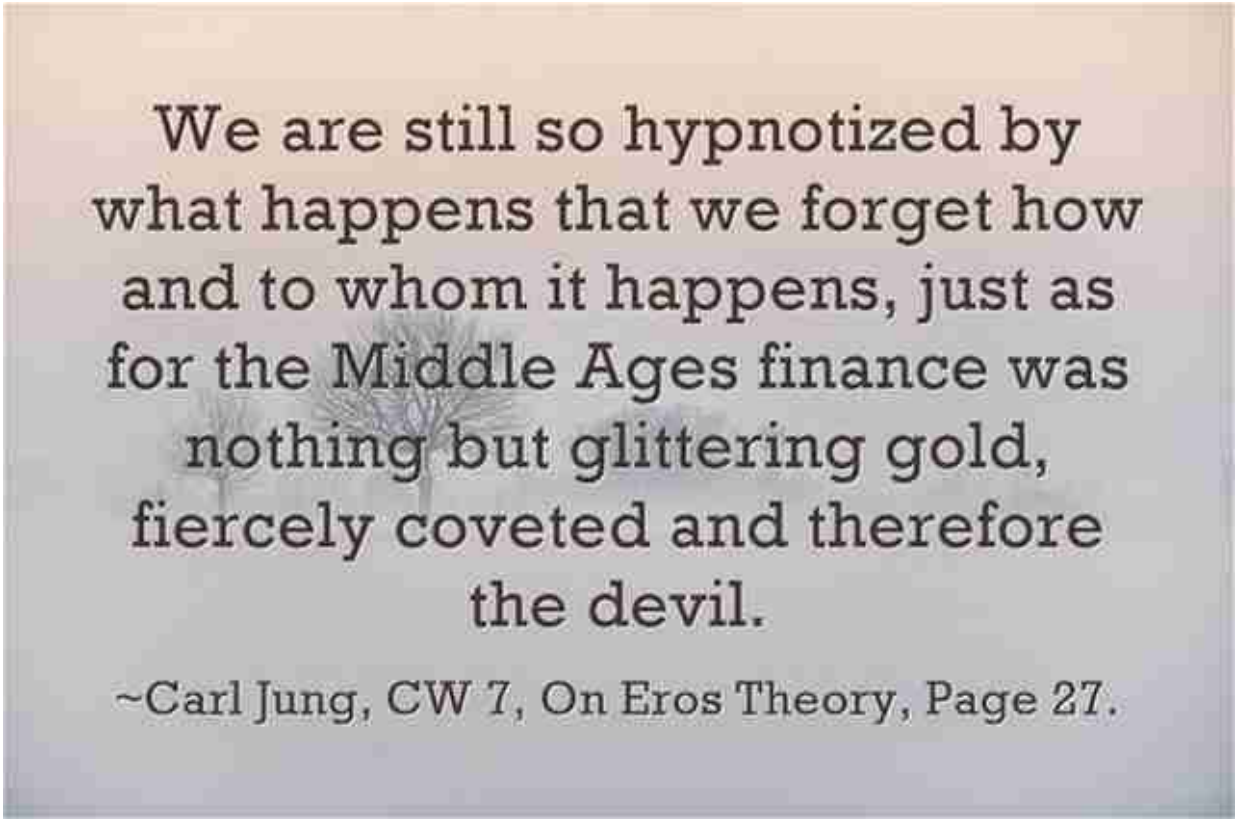
A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages. Carl Jung, ETH Lecture 25Nov1938, Page 25.



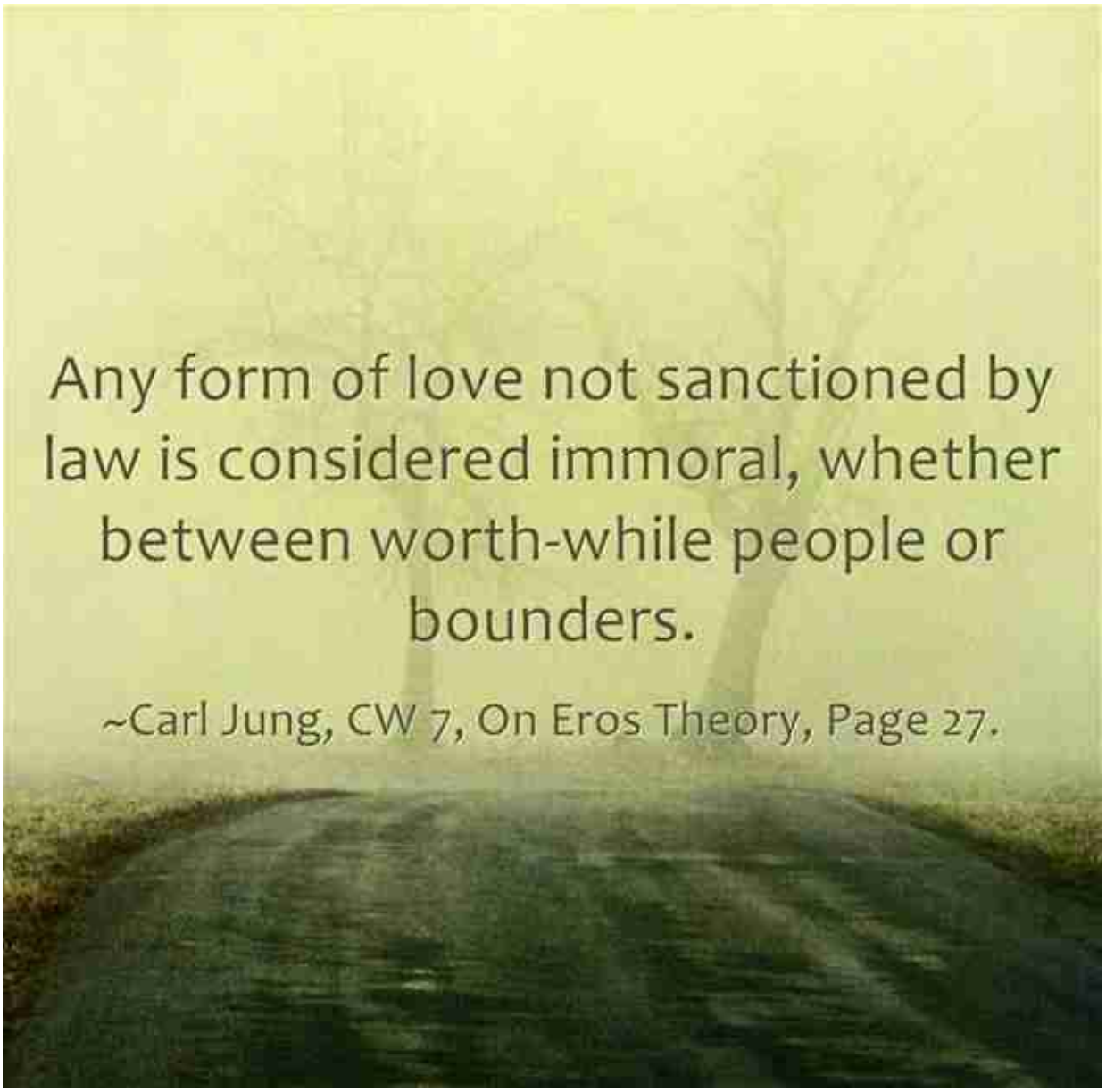
Indians think of thought as something thinly substantial, thought is not vaporous to them, as it is to us. Carl Jung, ETH Lecture 11Nov1938, Page 25.



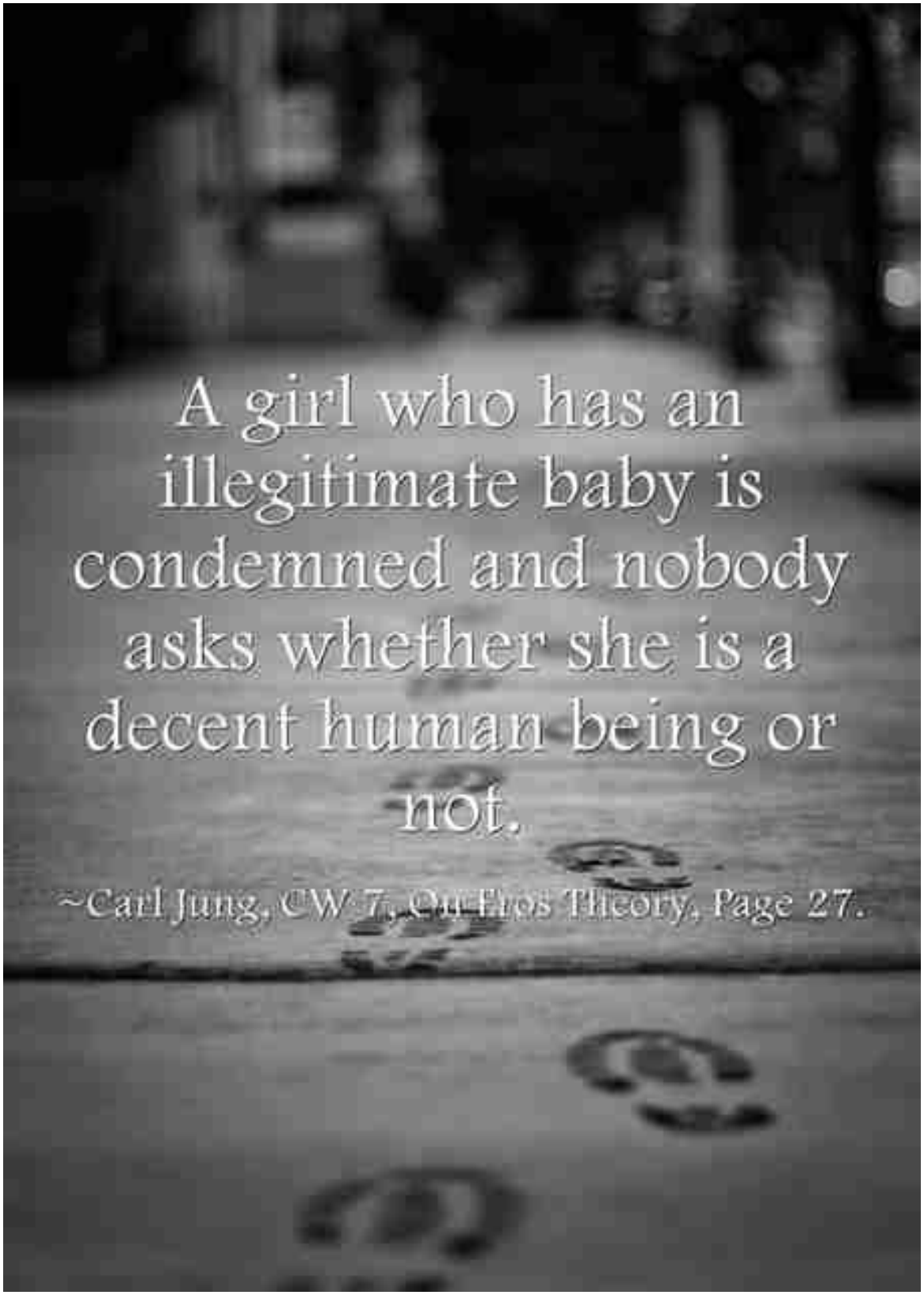
Eastern texts show us how processes, which we have forgotten or never knew, can in the course of thousands of years become an elaborate technique. Carl Jung, ETH Lecture 11Nov1938, Page 20.



We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil. Carl Jung, CW 7, On Eros Theory, Page 27.



Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.



A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not. Carl Jung, CW 7, On Eros Theory, Page 27.

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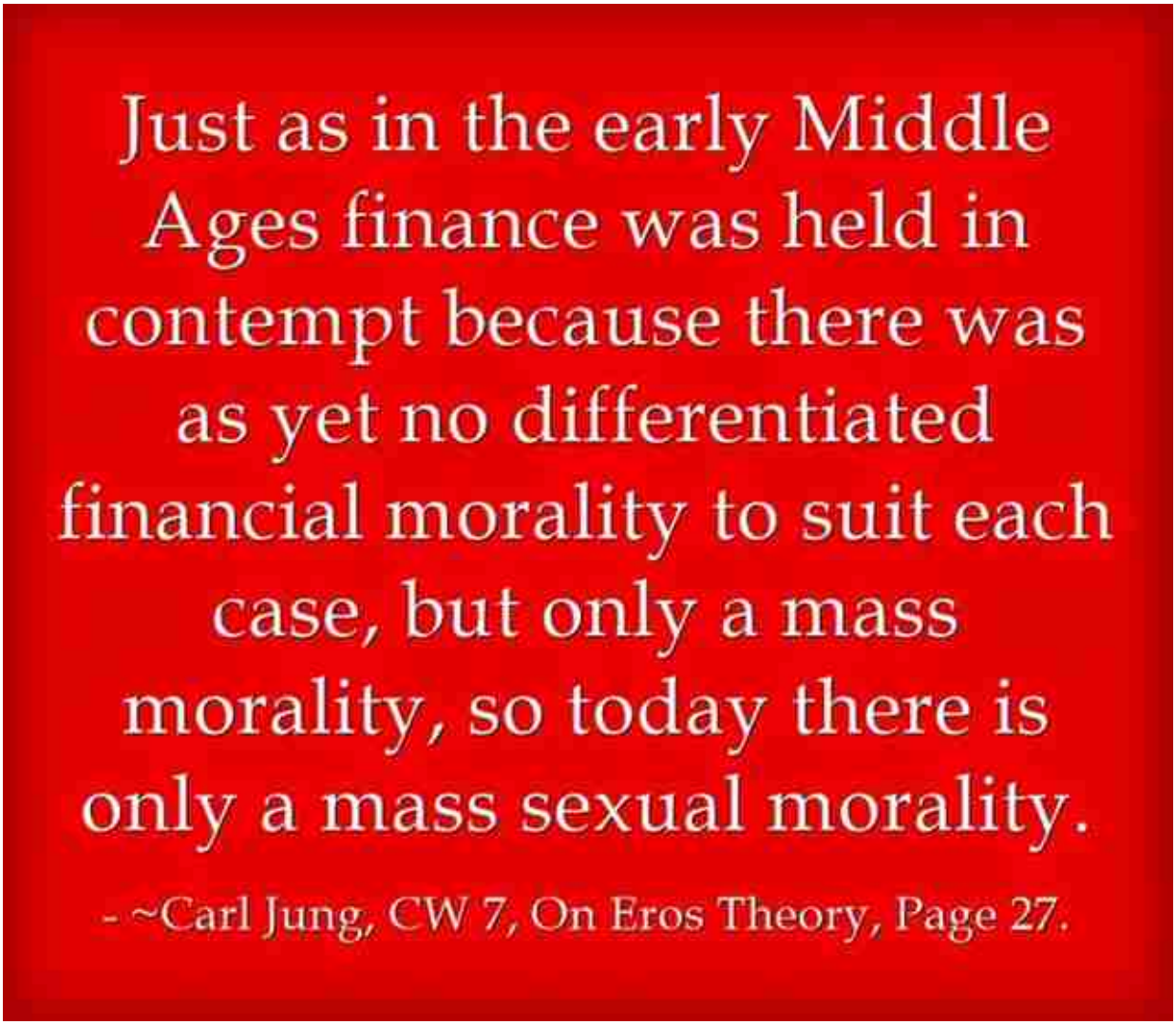
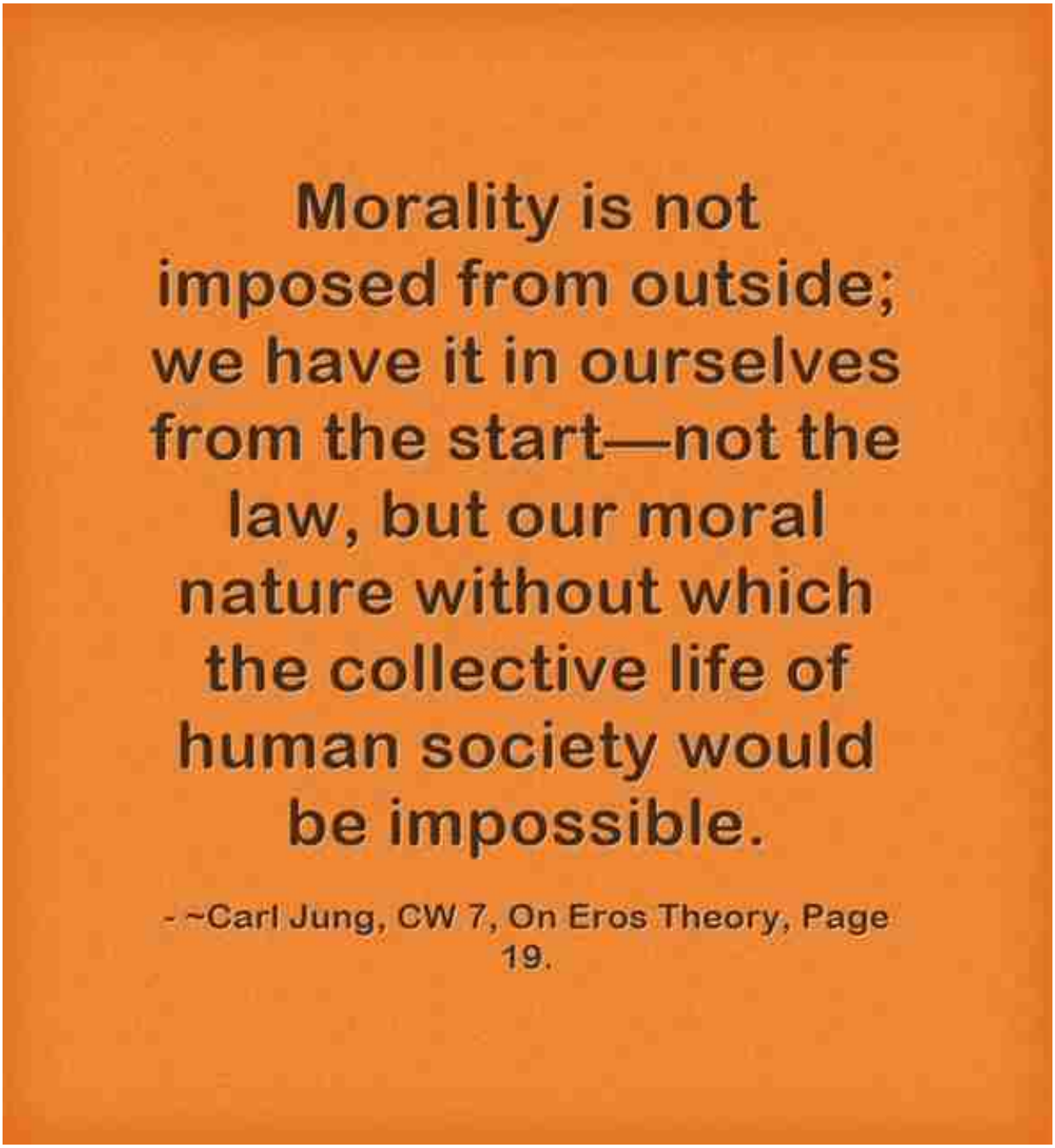
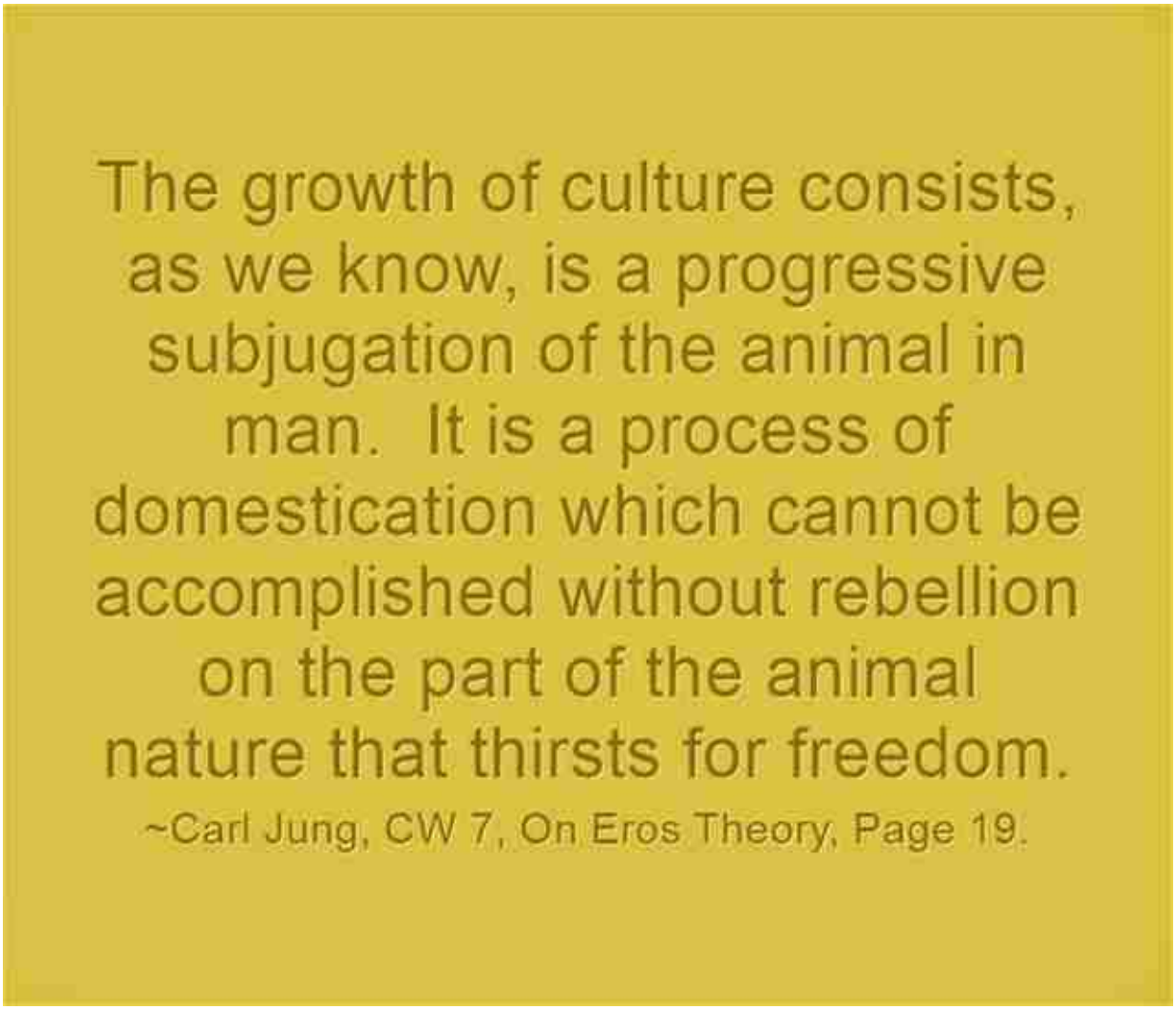


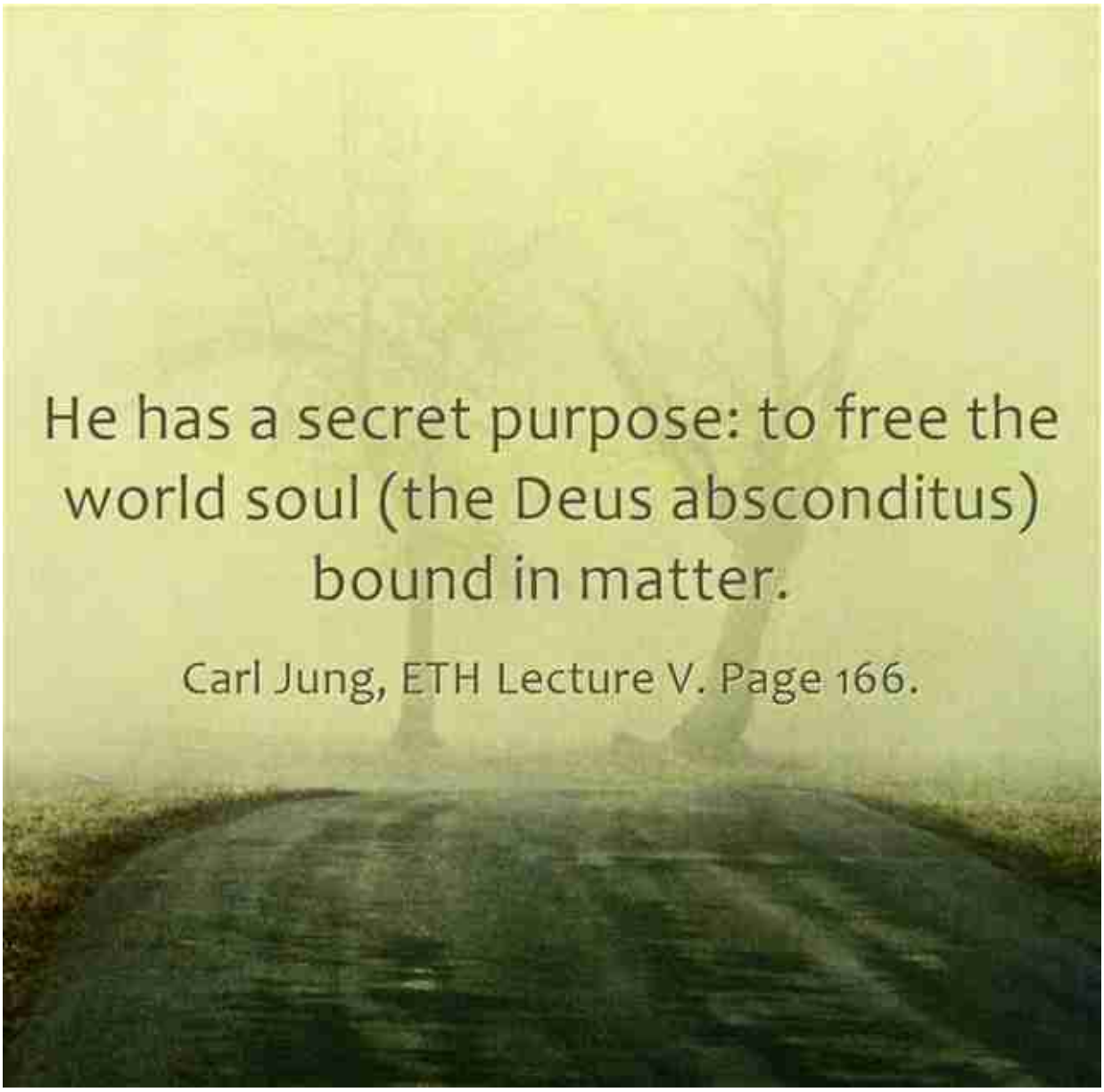
Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today there is only a mass sexual morality. Carl Jung, CW 7, On Eros Theory, Page 27.



Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.



The growth of culture consists, as we know, is a progressive subjugation of the animal in man. It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom. Carl Jung, CW 7, On Eros Theory, Page 19.



He has a secret purpose: to free the world soul (the Deus absconditus) bound in matter. Carl Jung, ETH Lecture V. Page 166.

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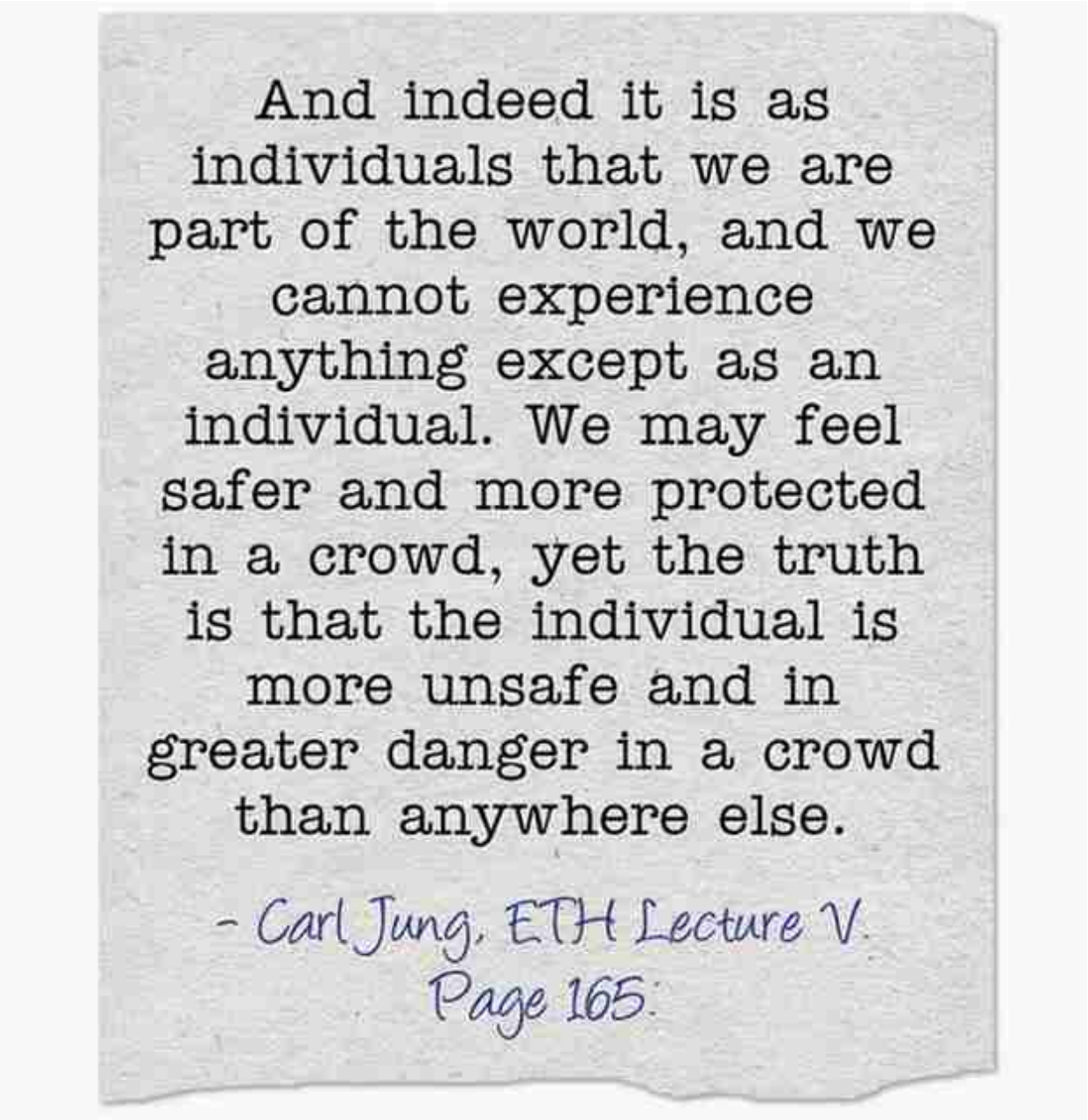
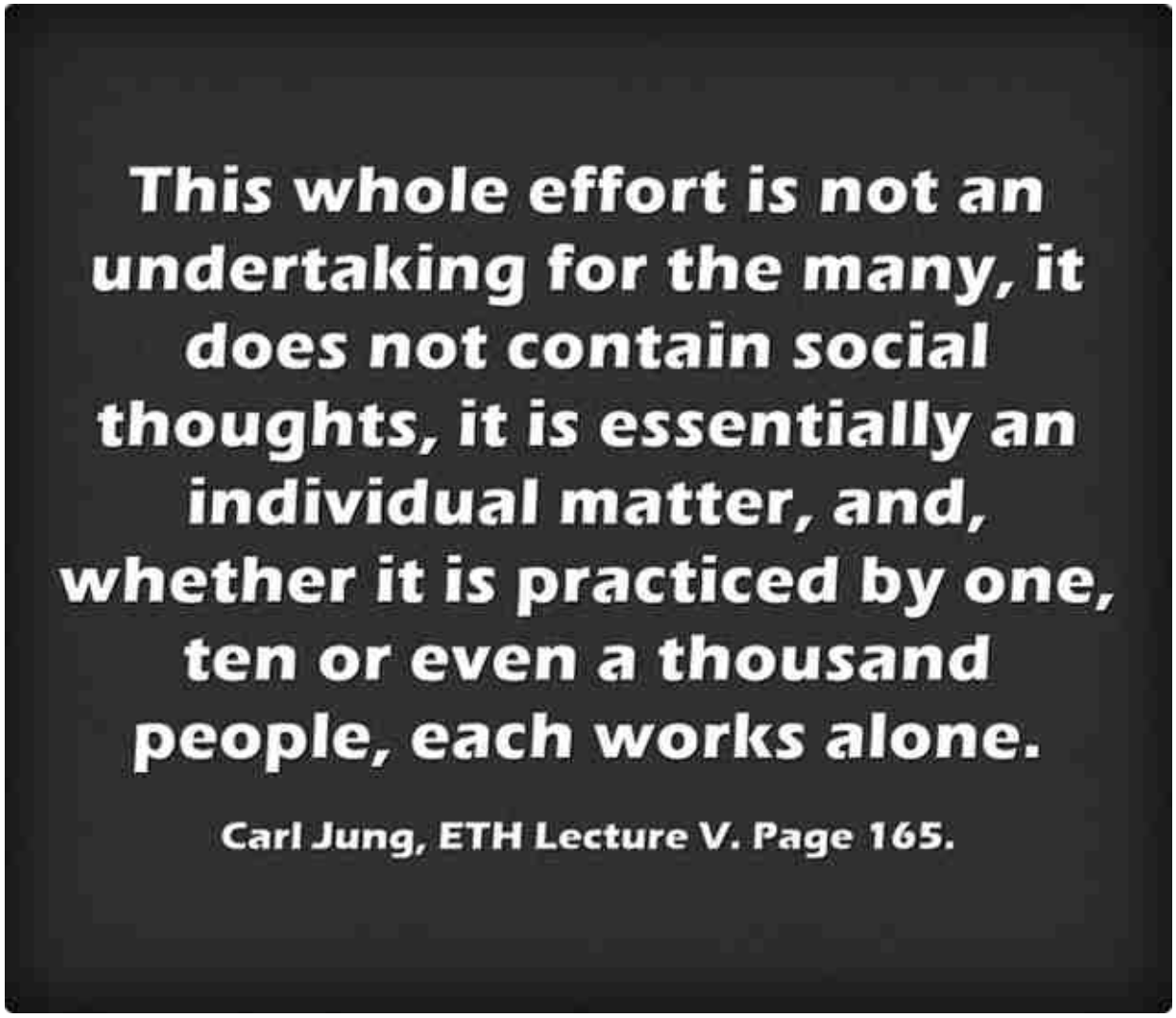


And indeed it is as individuals that we are part of the world, and we cannot experience anything except as an individual. We may feel safer and more protected in a crowd, yet the truth is that the individual is more unsafe and in greater danger in a crowd than anywhere else. Carl Jung, ETH Lecture V, Page 165.



This whole effort is not an undertaking for the many, it does not contain social thoughts, it is essentially an individual matter, and, whether it is practised by one, ten or even a thousand people, each works alone. Carl Jung, ETH Lecture V, Page 165.

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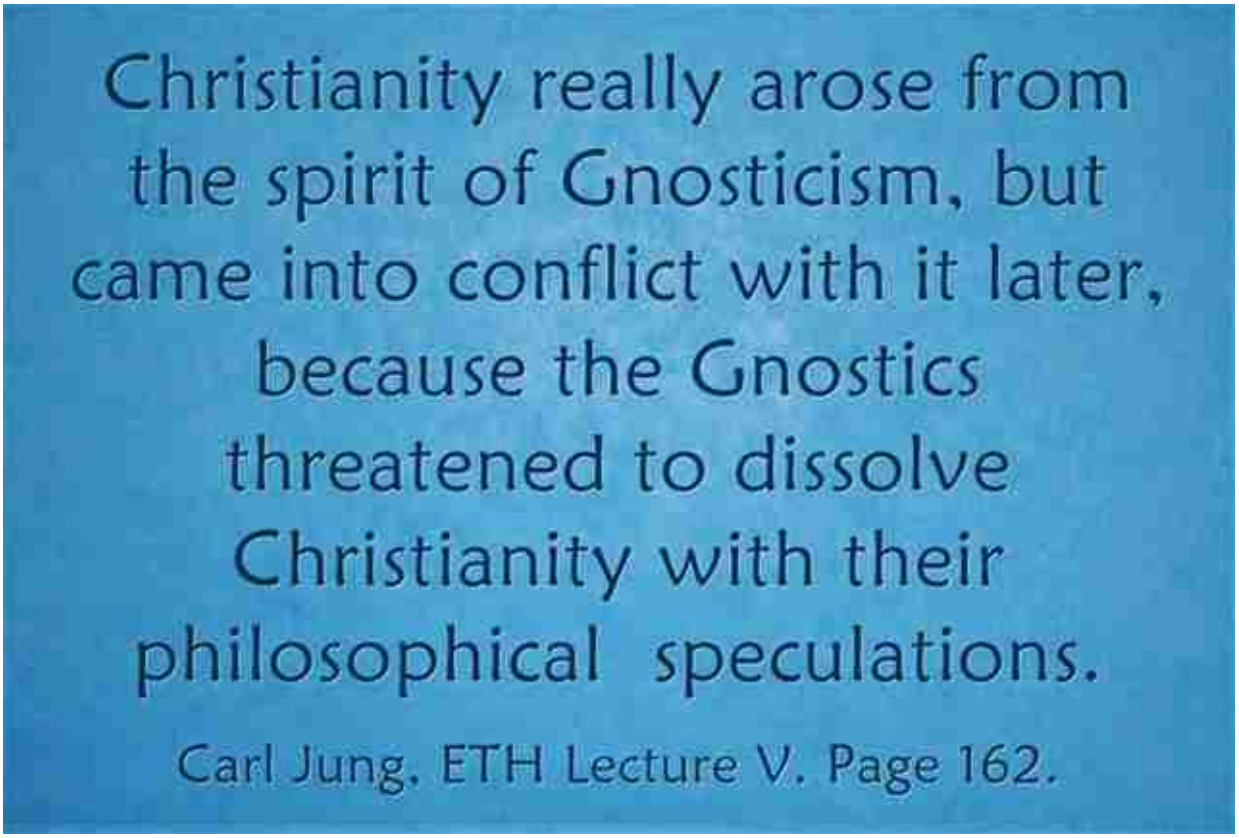
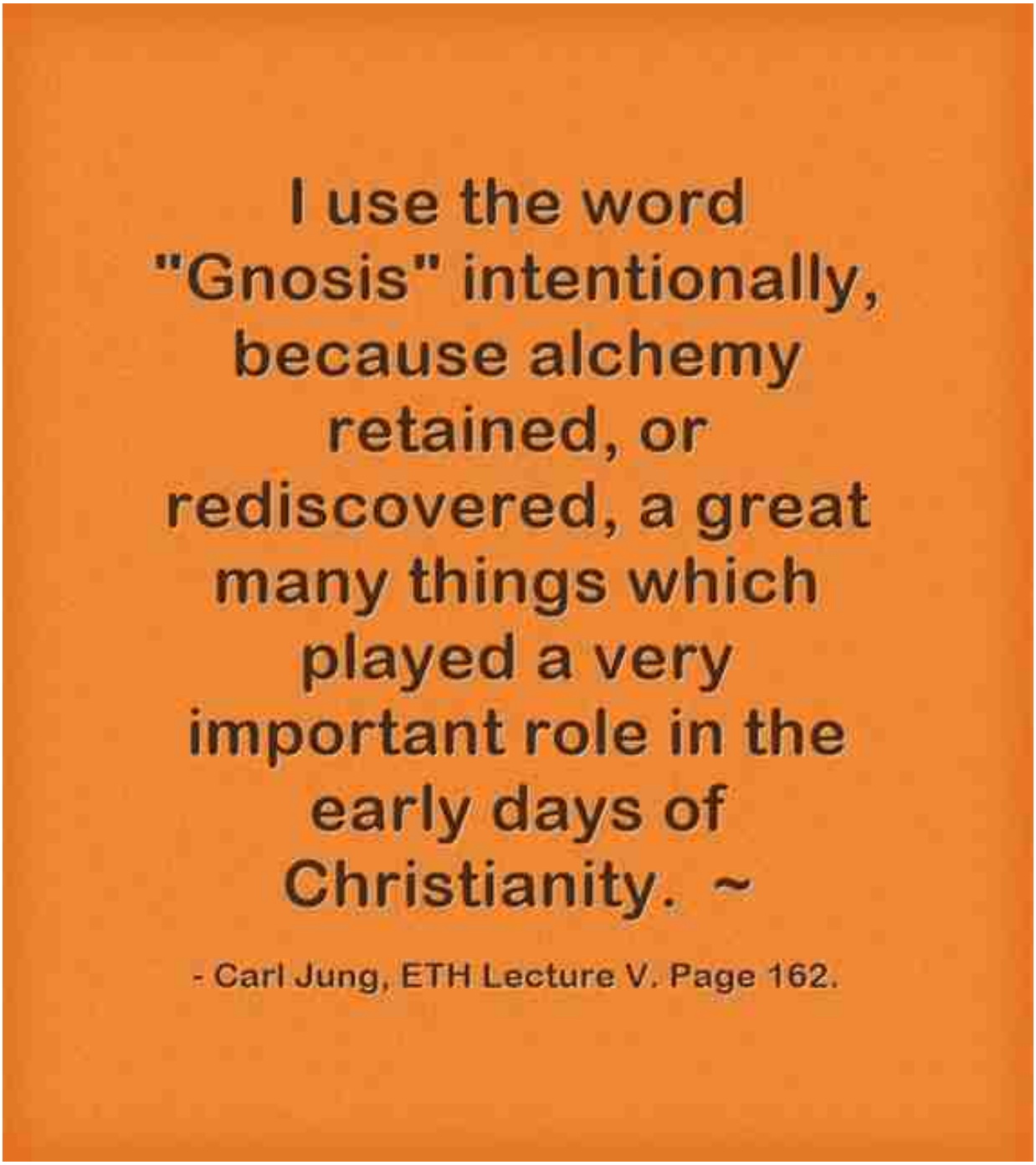


Christianity really arose from the spirit of Gnosticism, but came into conflict with it later, because the Gnostics threatened to dissolve Christianity with their philosophical speculations. Carl Jung, ETH Lecture V. Page 162.



I use the word ”Gnosis” intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

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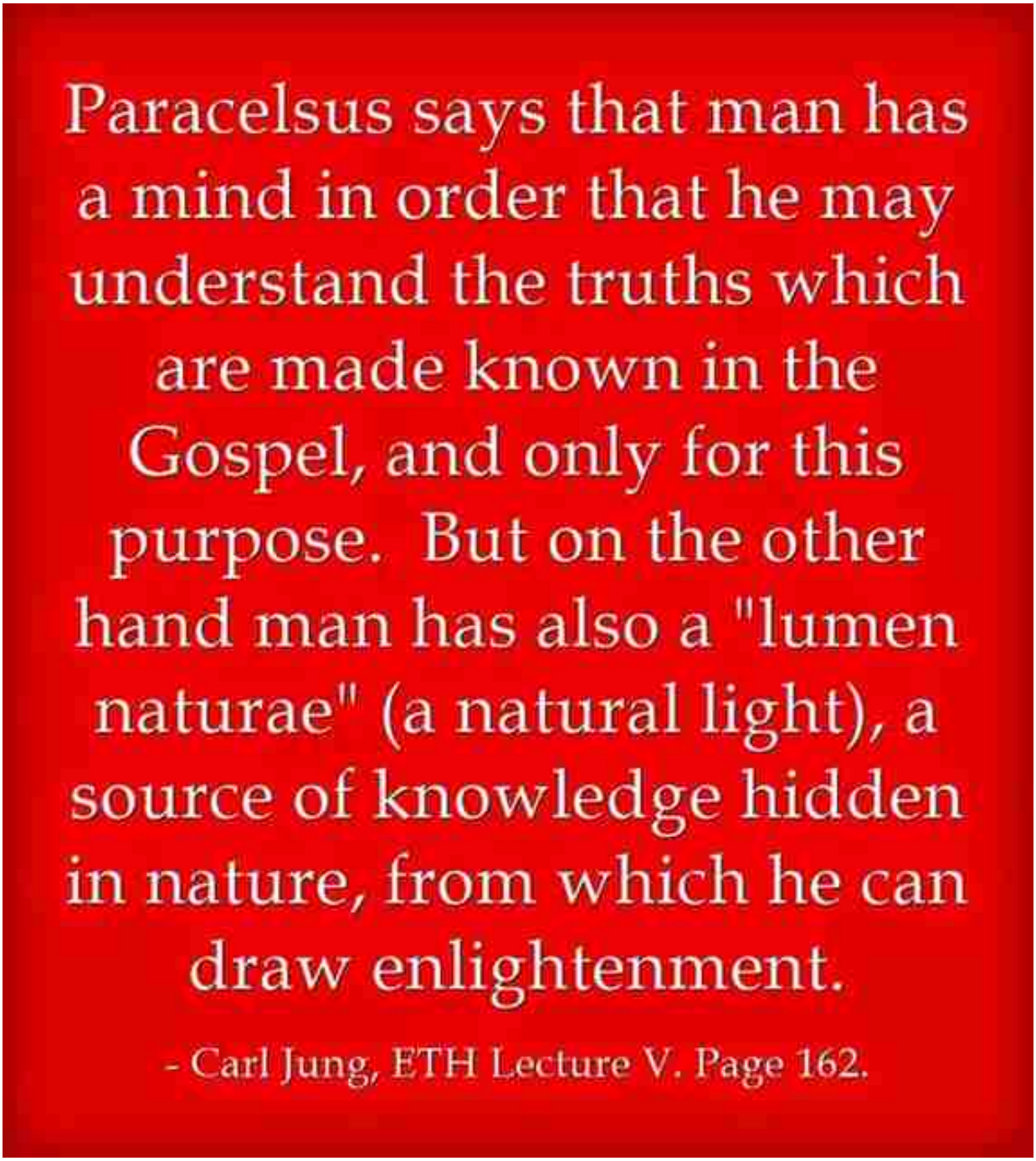
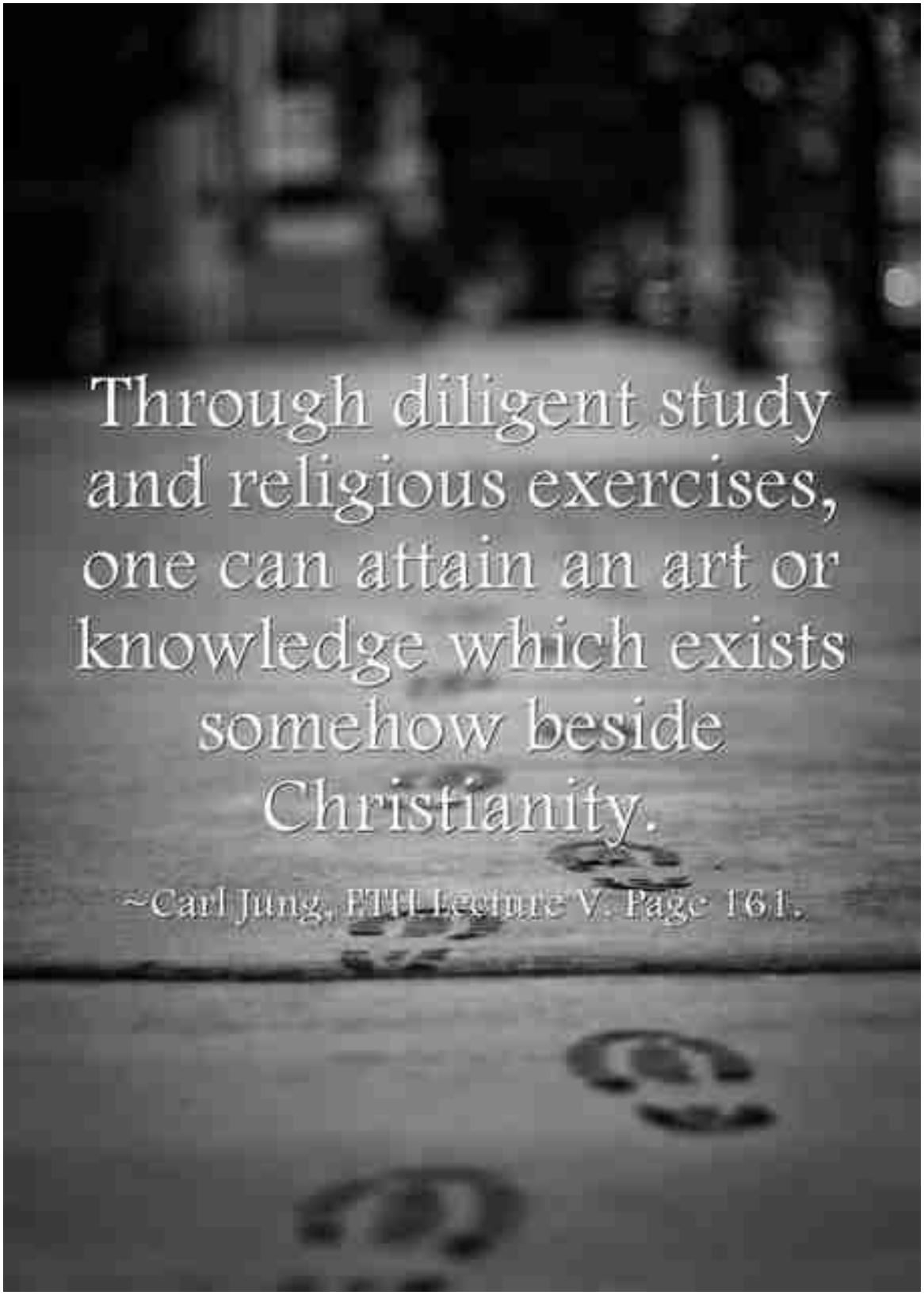
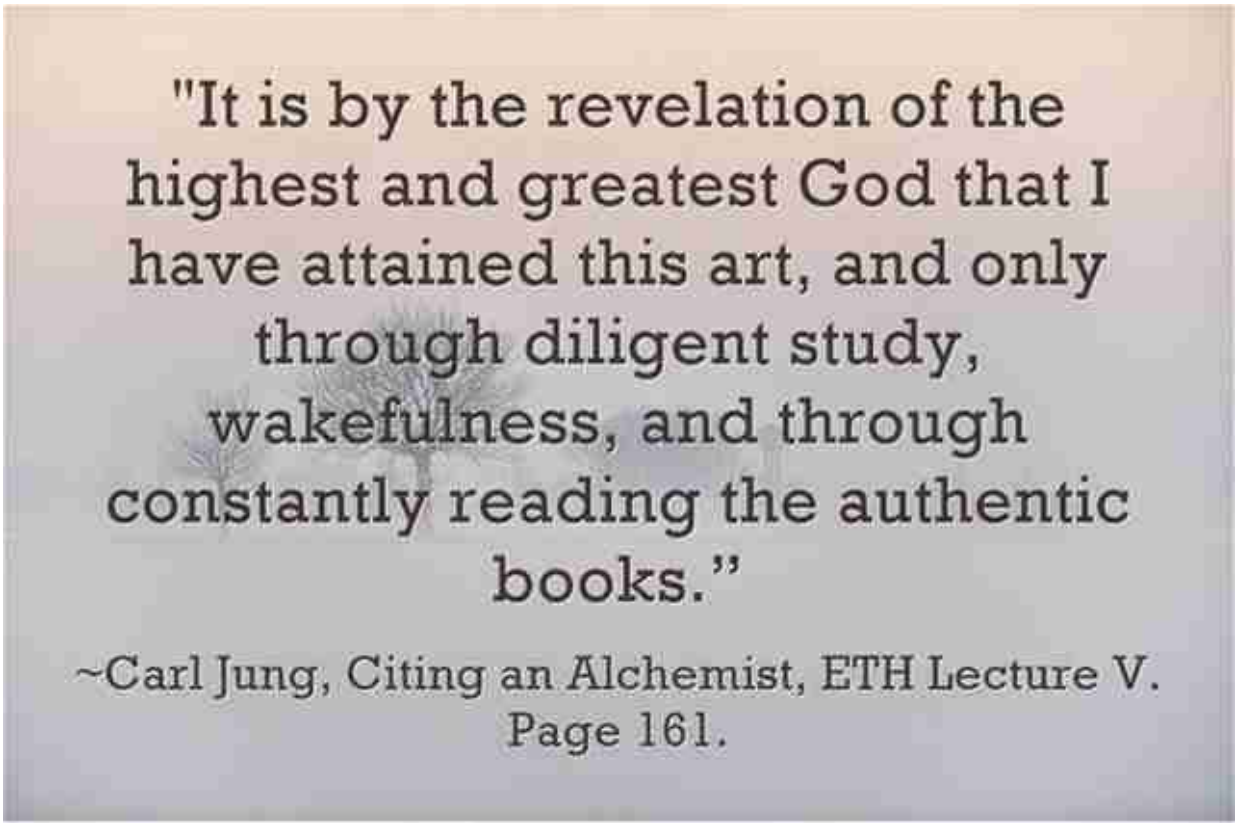


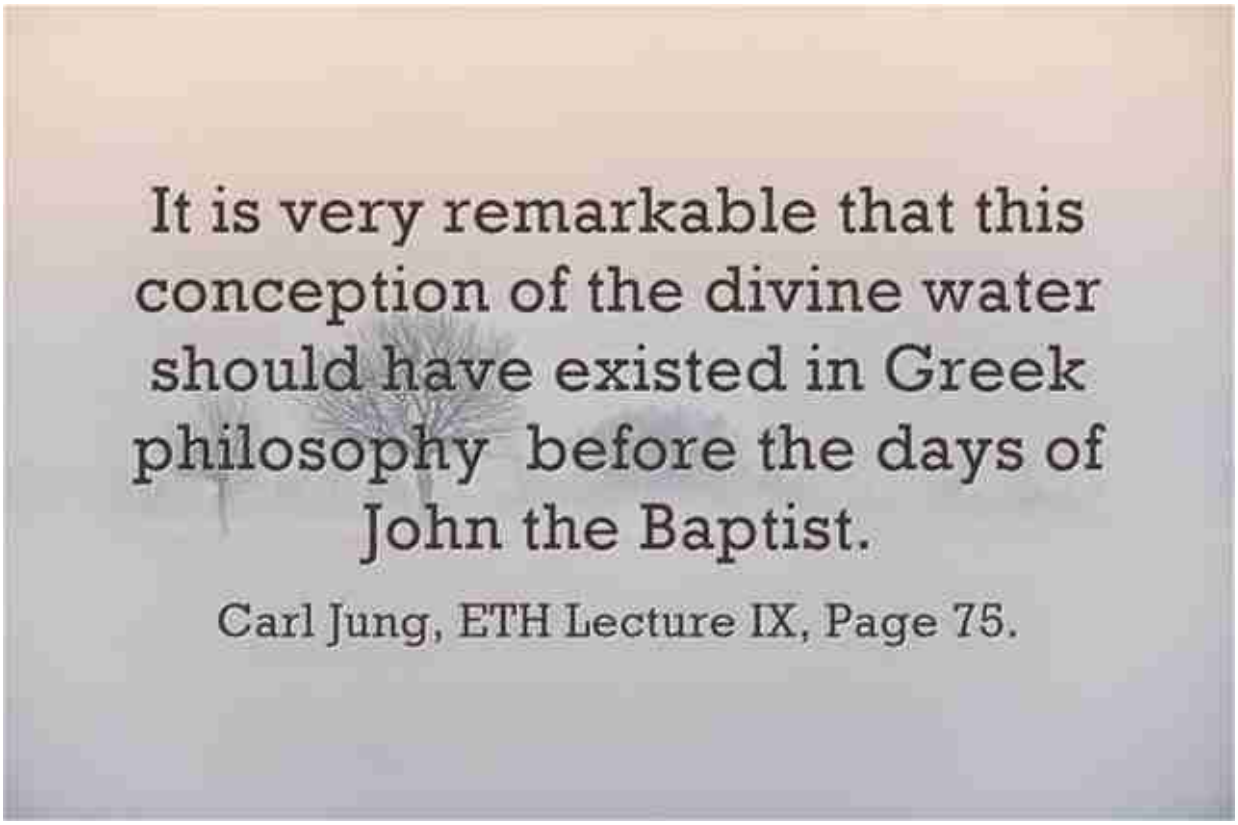
Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a ”lumen naturae” (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.



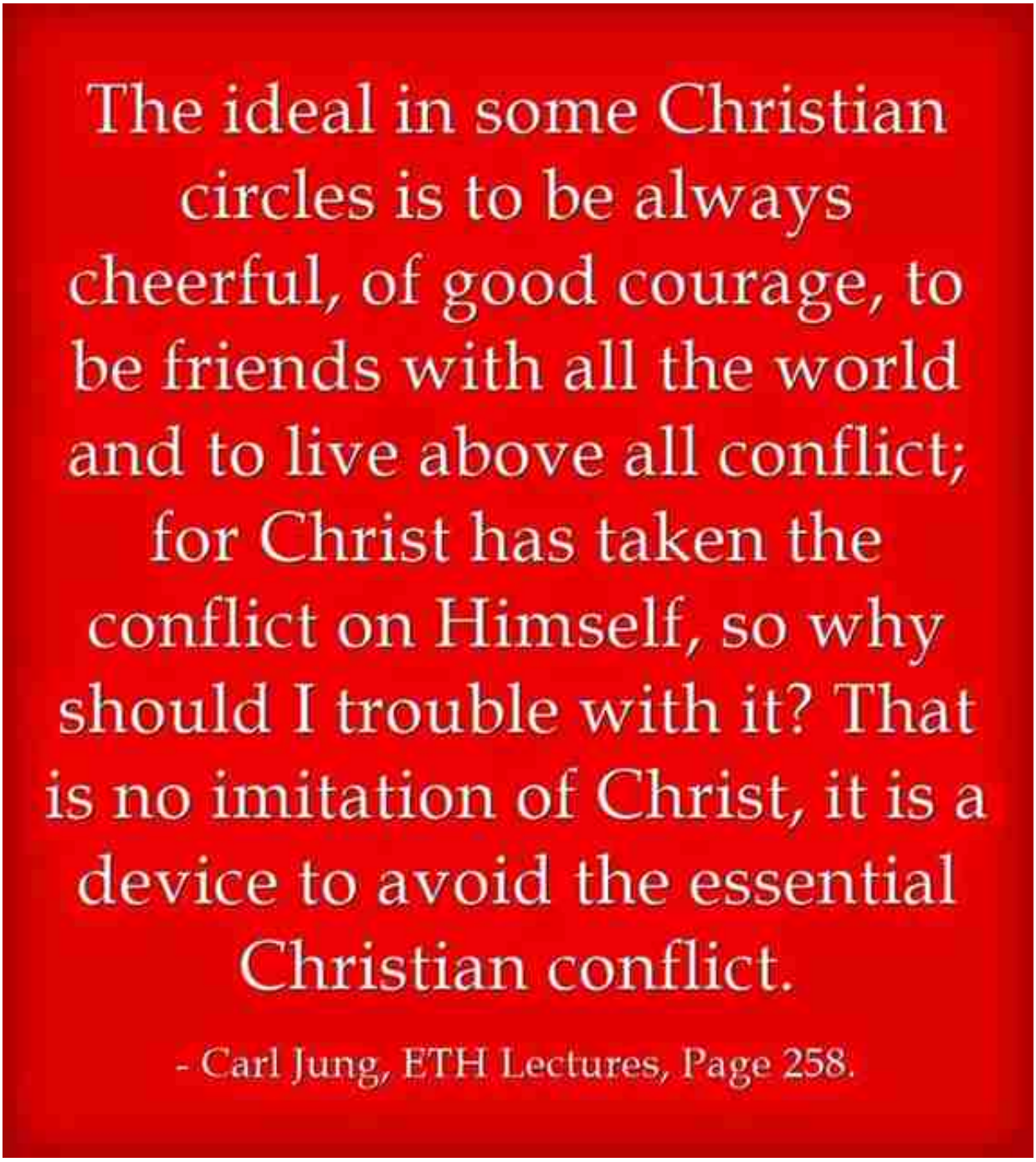
Through diligent study and religious exercises, one can attain an art or knowledge which exists somehow beside Christianity. Carl Jung, ETH Lecture V. Page 161.



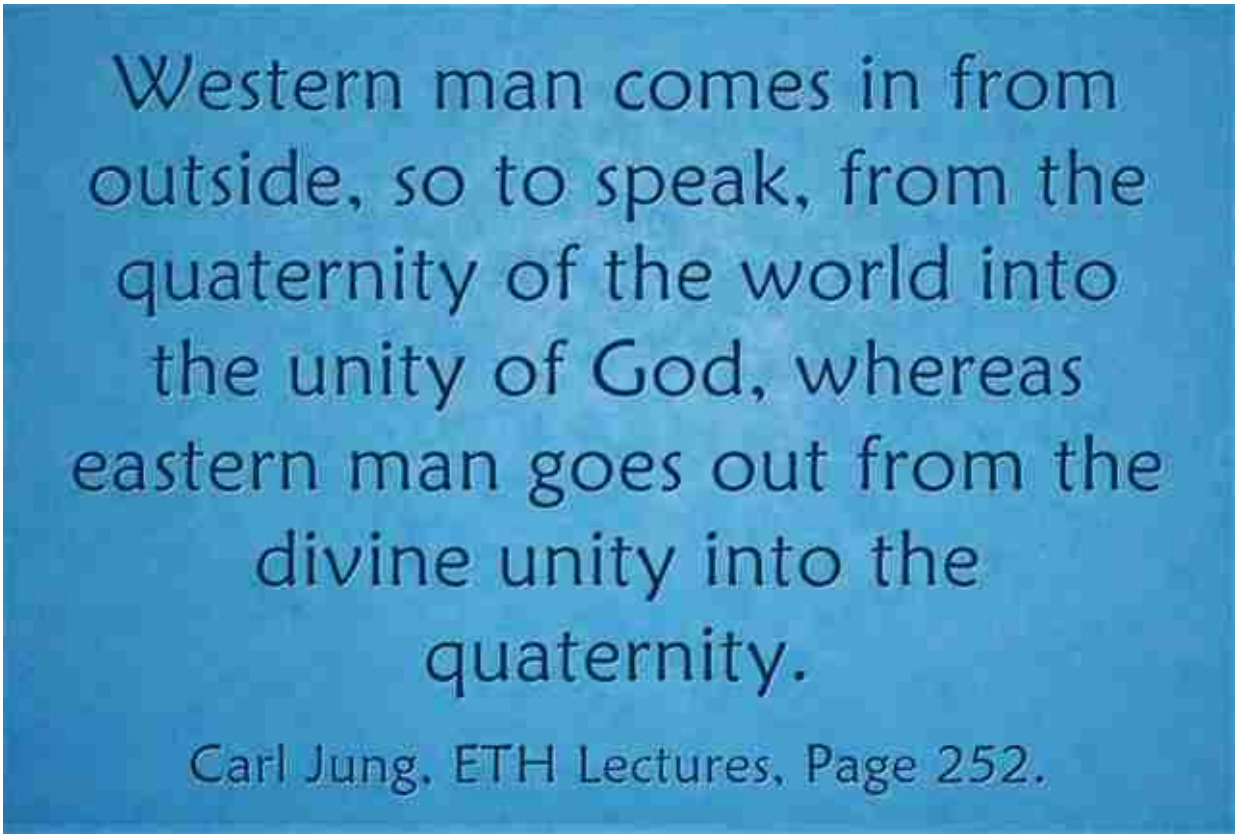
"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books." Carl Jung, Citing an Alchemist, ETH Lecture V. Page 161.



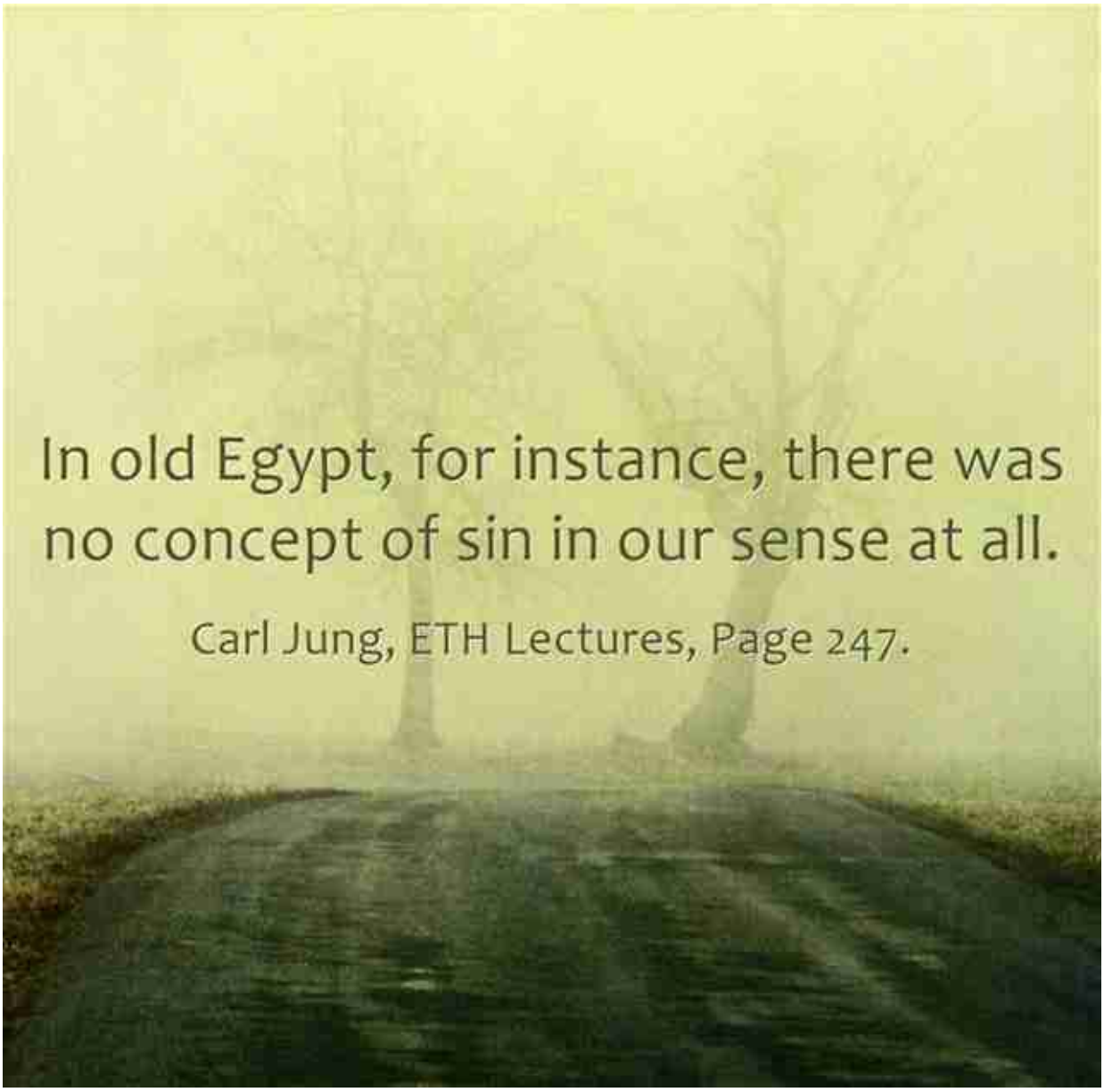
It is very remarkable that this conception of the divine water should have existed in Greek philosophy before the days of John the Baptist. Carl Jung, ETH Lecture IX, Page 75.



The ideal in some Christian circles is to be always cheerful, of good courage, to be friends with all the world and to live above all conflict; for Christ has taken the conflict on Himself, so why should I trouble with it? That is no imitation of Christ, it is a device to avoid the essential Christian conflict. Carl Jung, ETH Lecture XVI, Page 258.



Western man comes in from outside, so to speak, from the quaternity of the world into the unity of God, whereas eastern man goes out from the divine unity into the quaternity. Carl Jung, ETH Lecture XIV, Page 252.



In old Egypt, for instance, there was no concept of sin in our sense at all. Carl Jung, ETH Lecture XIV, Page 247.

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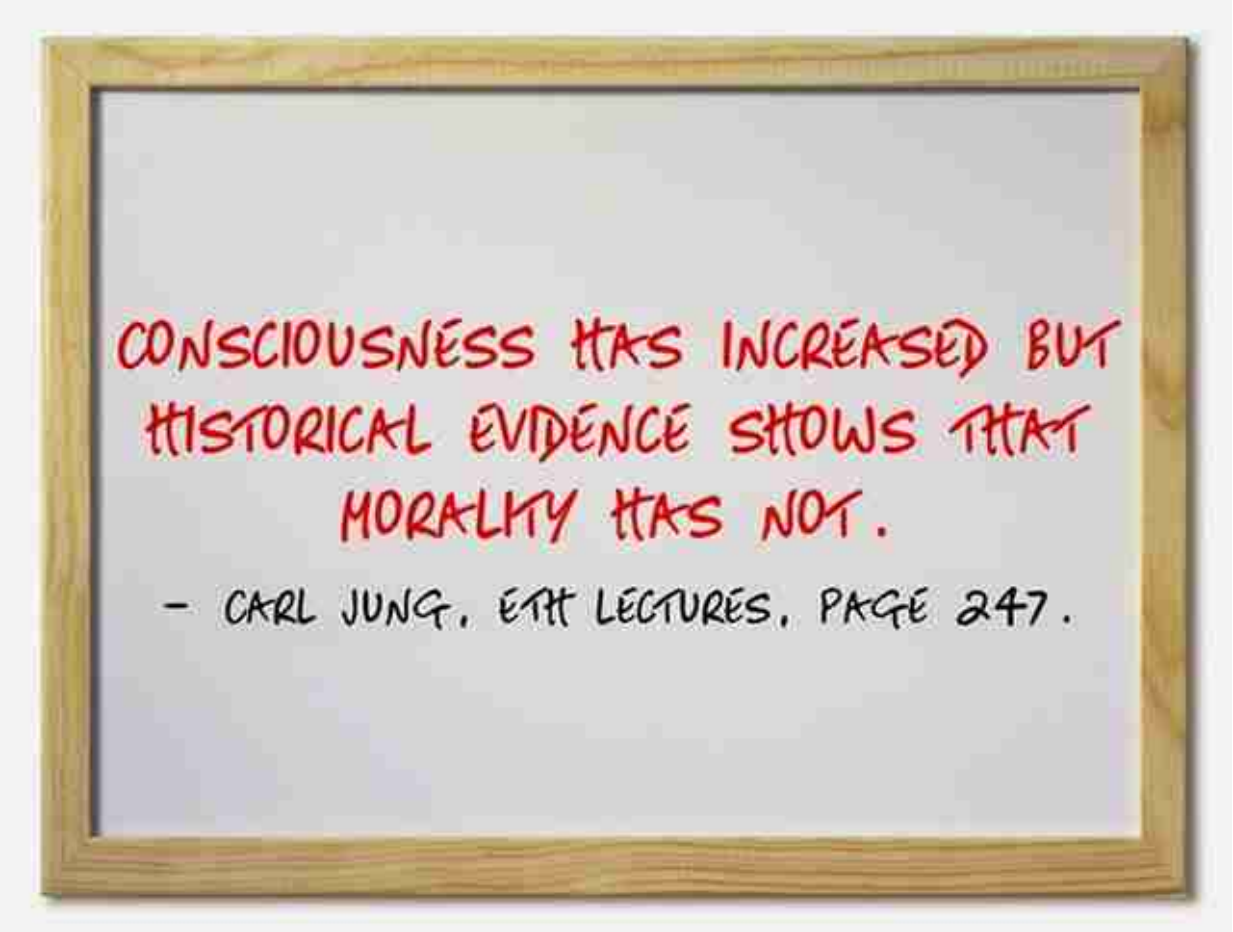
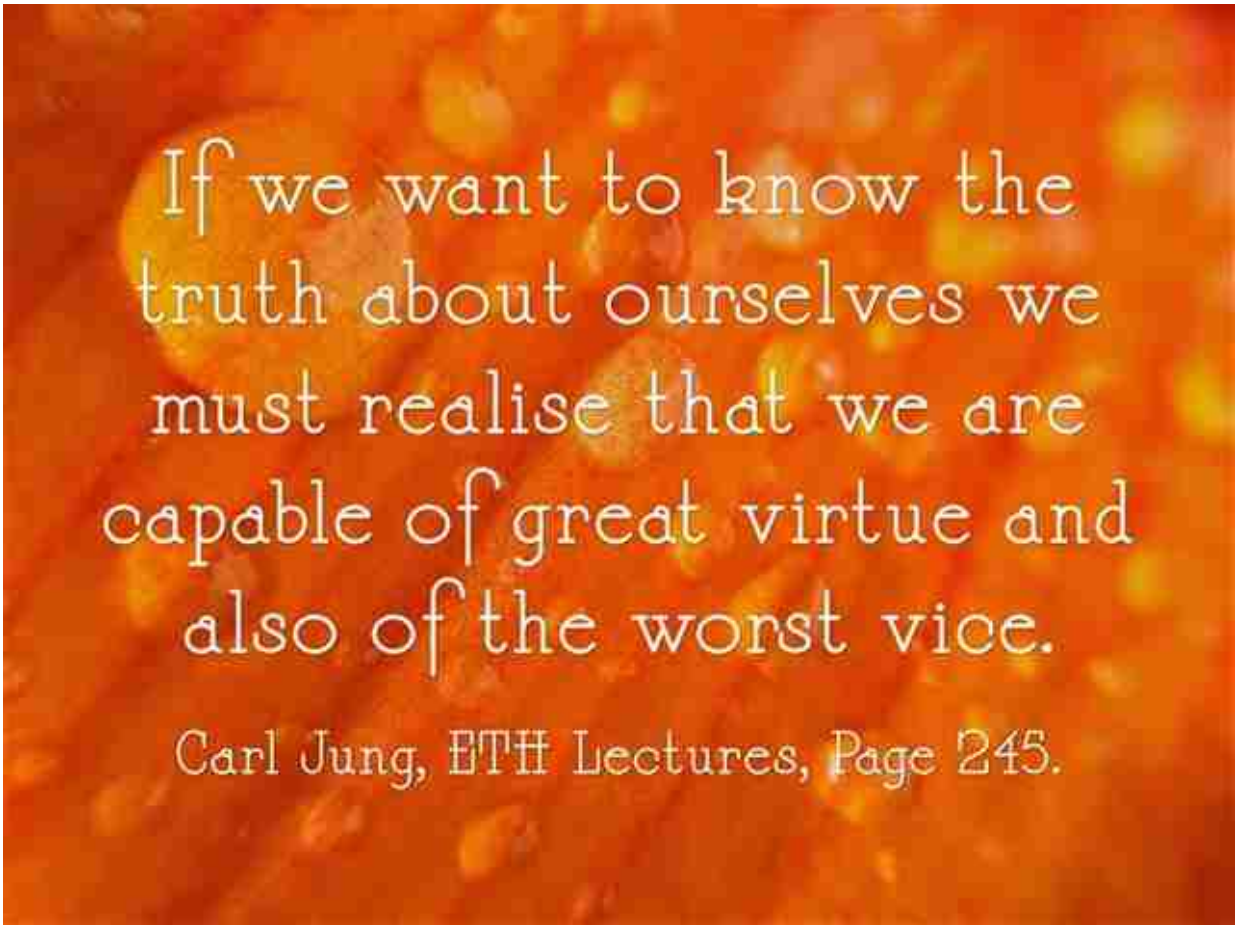


Consciousness has increased but historical evidence shows that morality has not. Carl Jung, ETH Lecture XIV, Page 247.



If we want to know the truth about ourselves we must realise that we are capable of great virtue and also of the worst vice. Carl Jung, ETH Lecture 13, Page 245.

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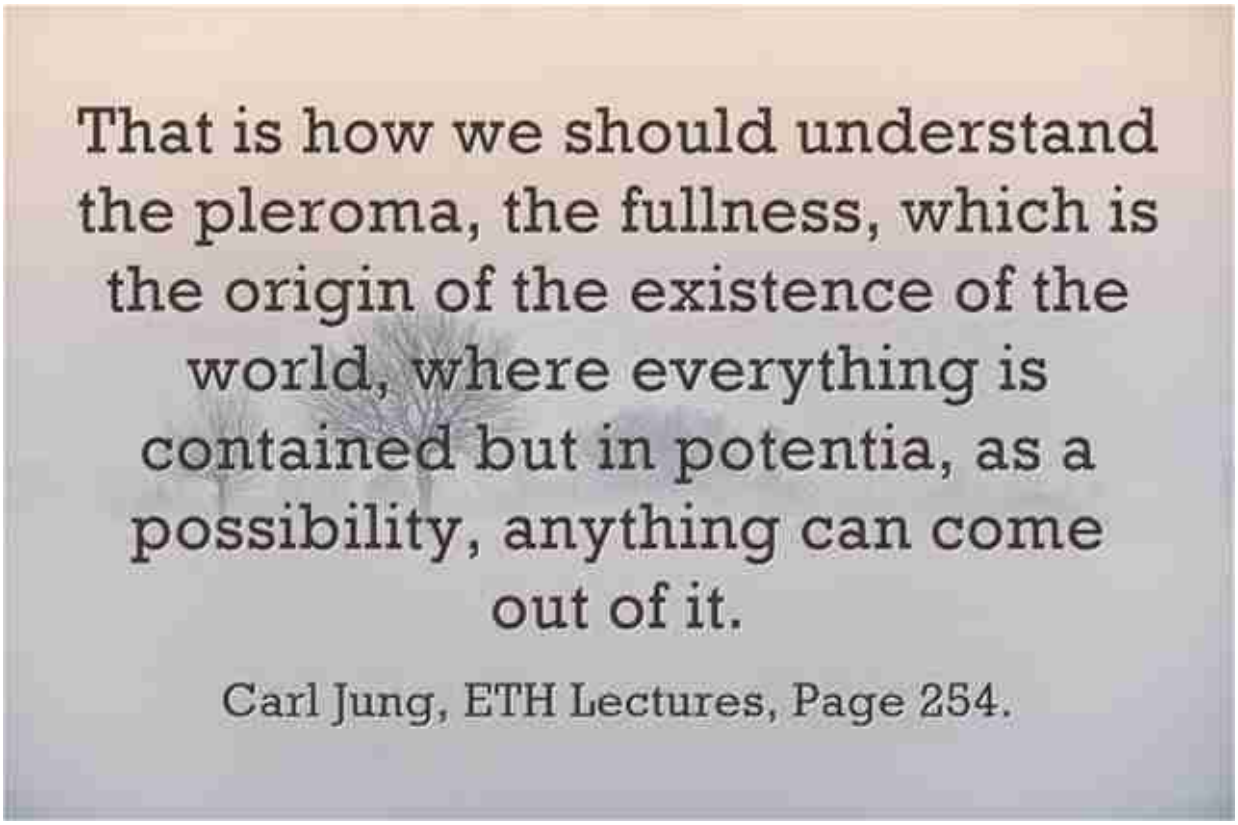
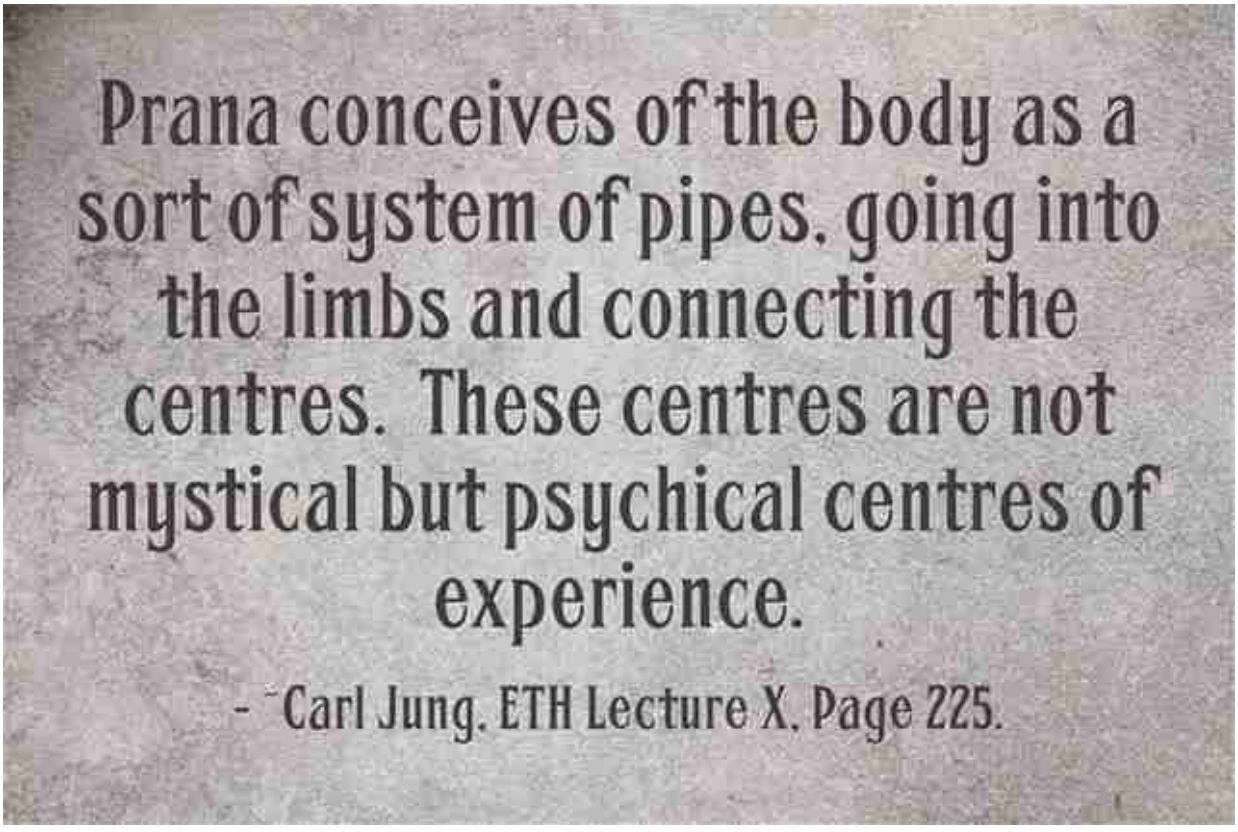
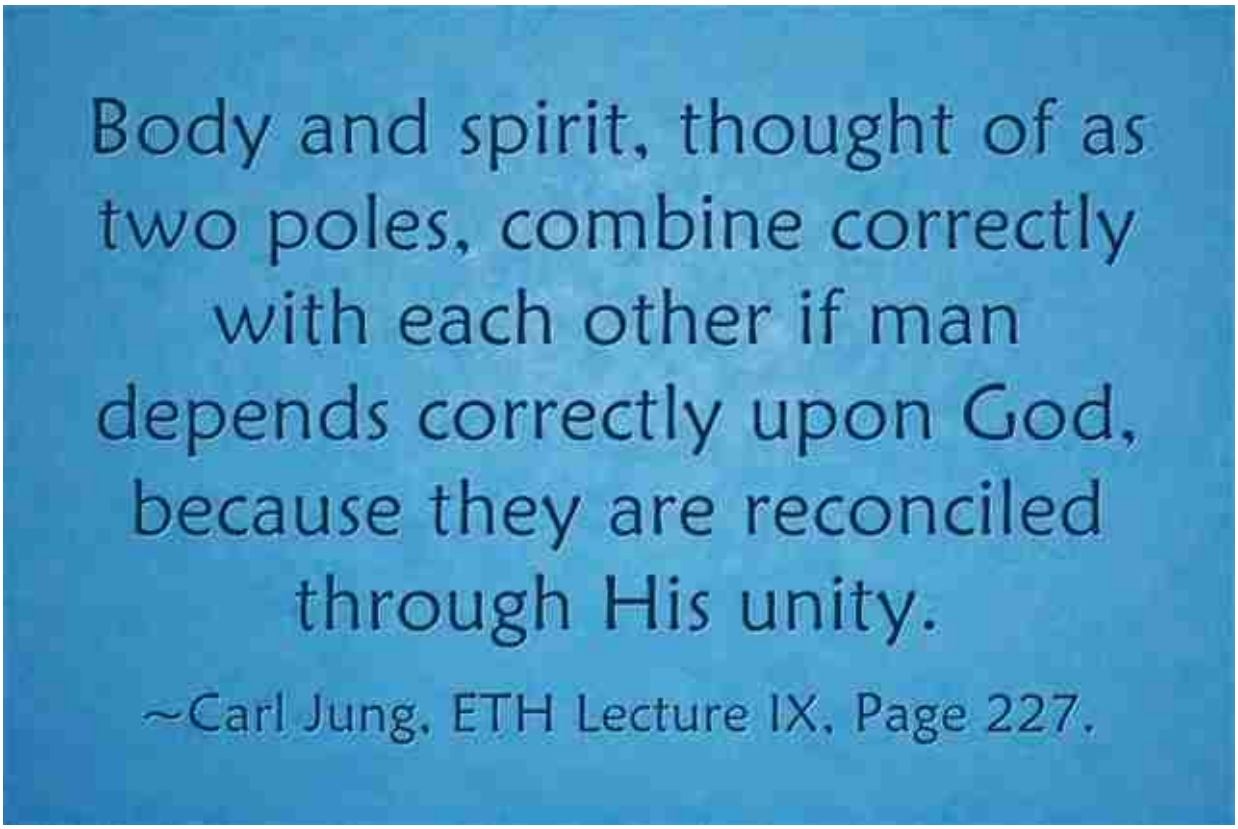


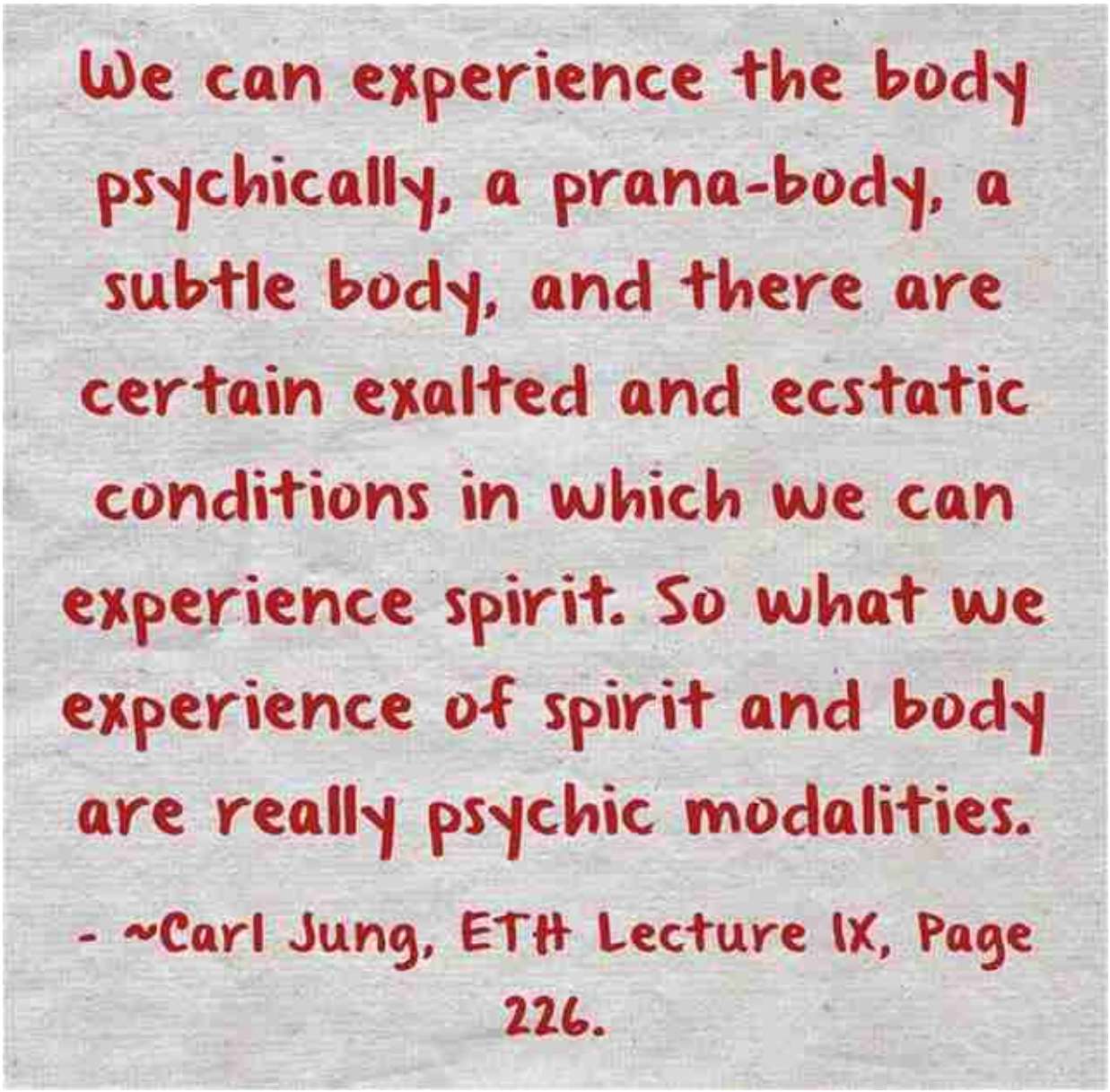
That is how we should understand the pleroma, the fullness, which is the origin of the existence of the world, where everything is contained but in potentia, as a possibility, anything can come out of it. Carl Jung, ETH Lectures, Page 254.



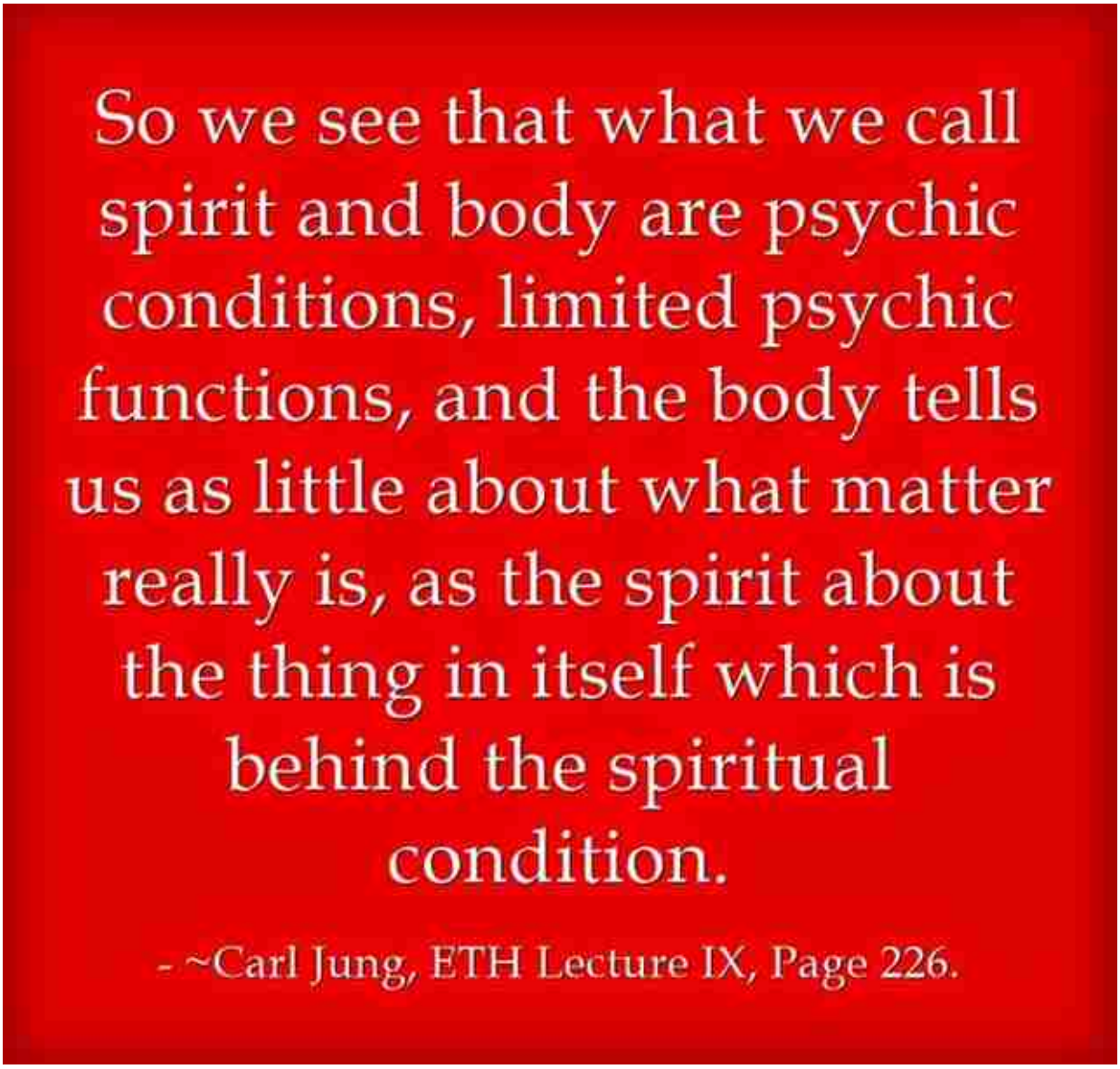
Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.



Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.



We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH Lecture X, Page 226.



So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

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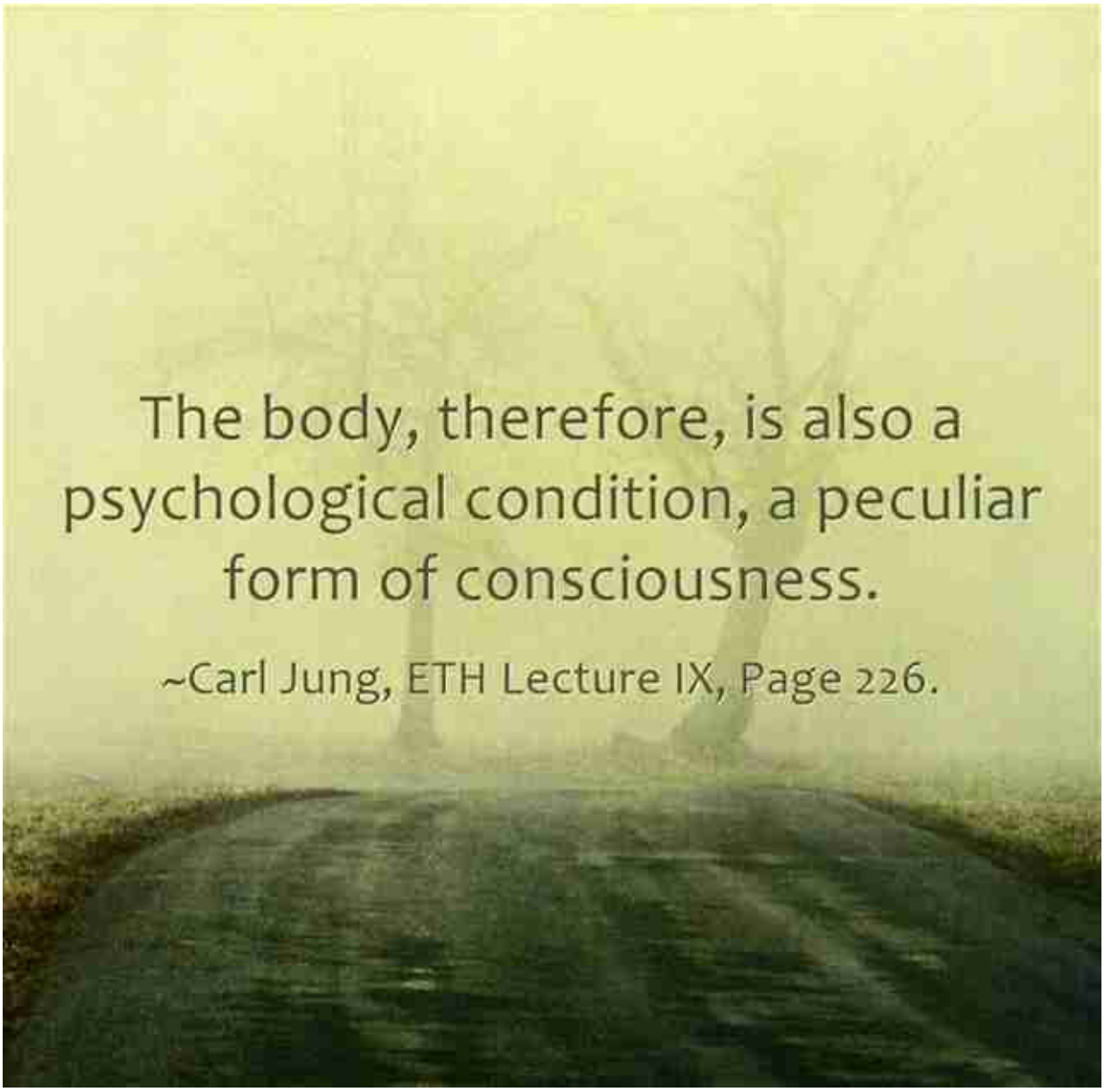
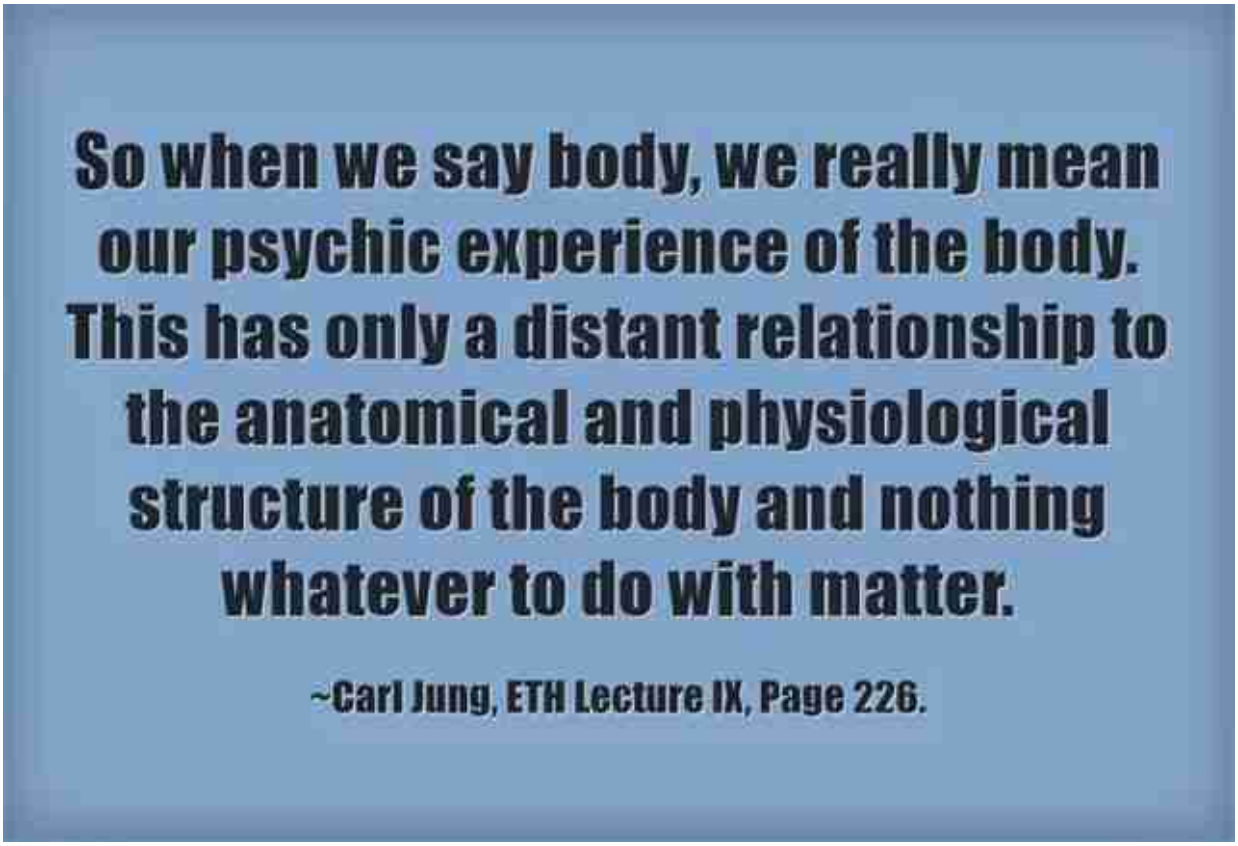
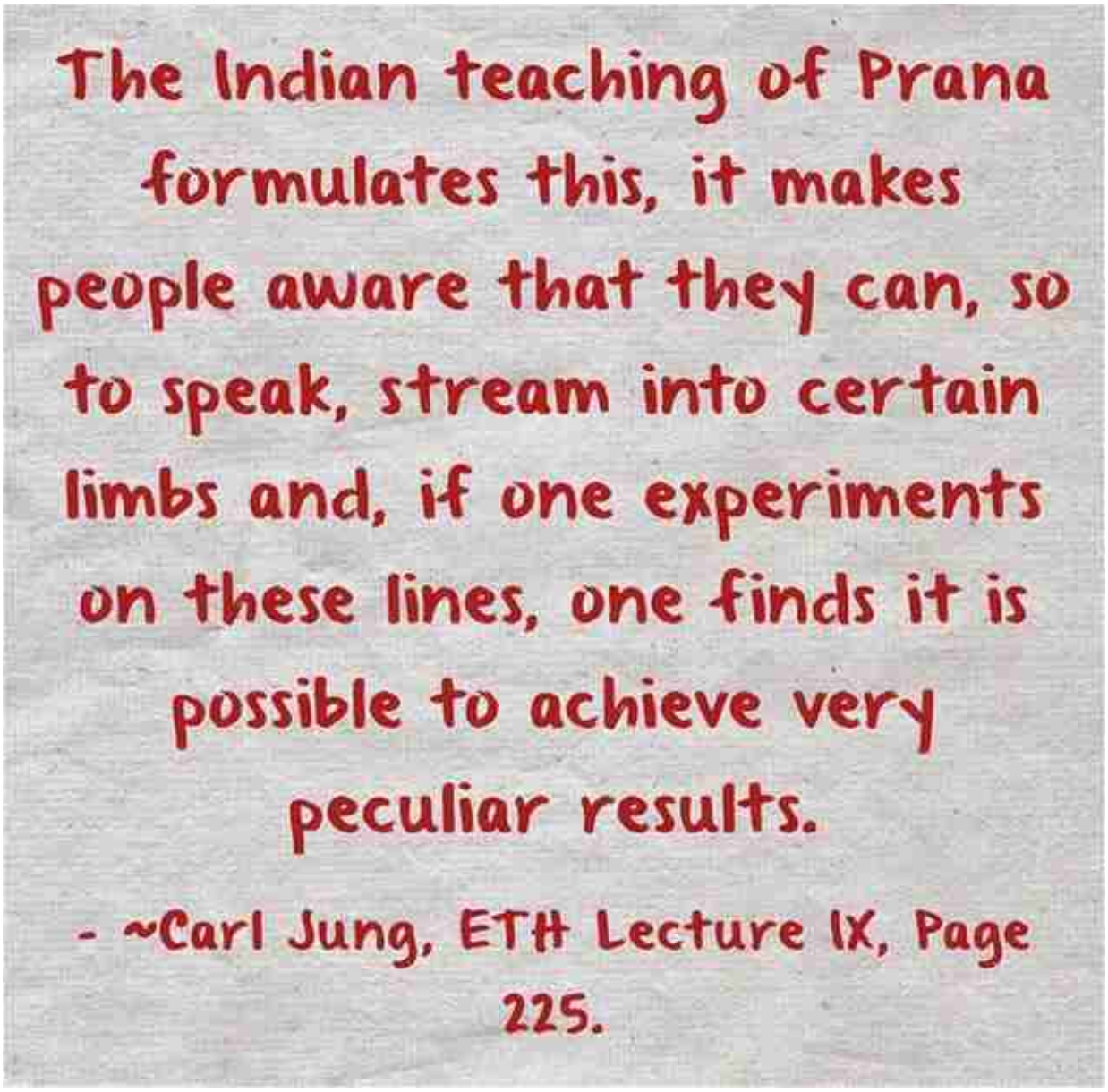


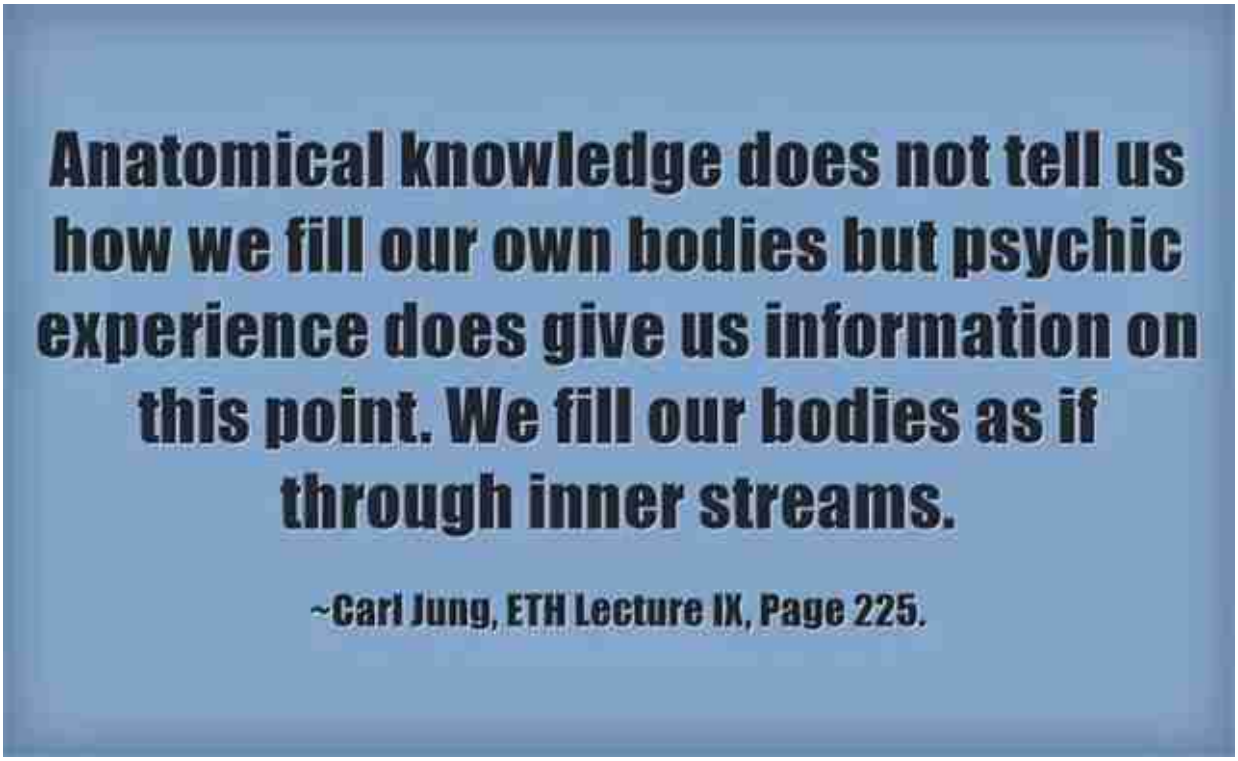
The body, therefore, is also a psychological condition, a peculiar form of consciousness. Carl Jung, ETH Lecture X, Page 226.



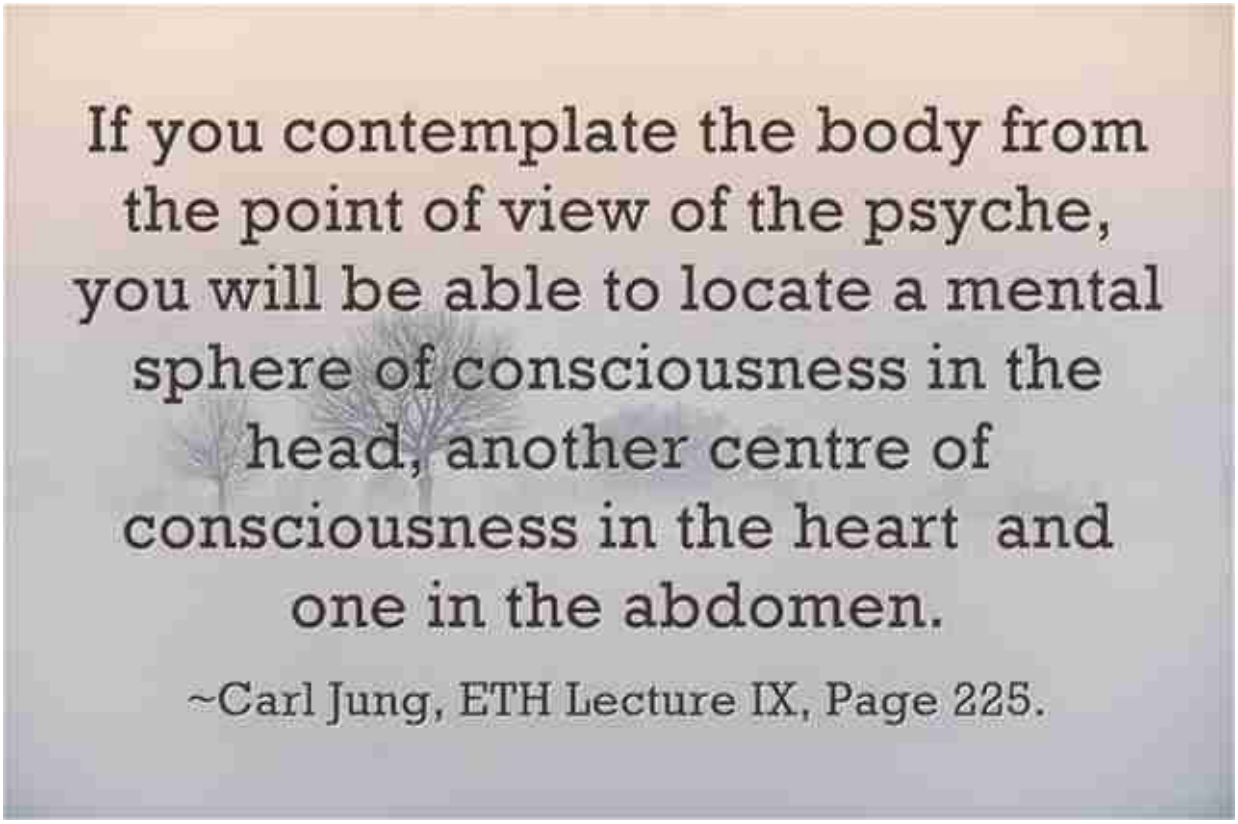
So when we say body, we really mean our psychic experience of the body. This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture X, Page 226.



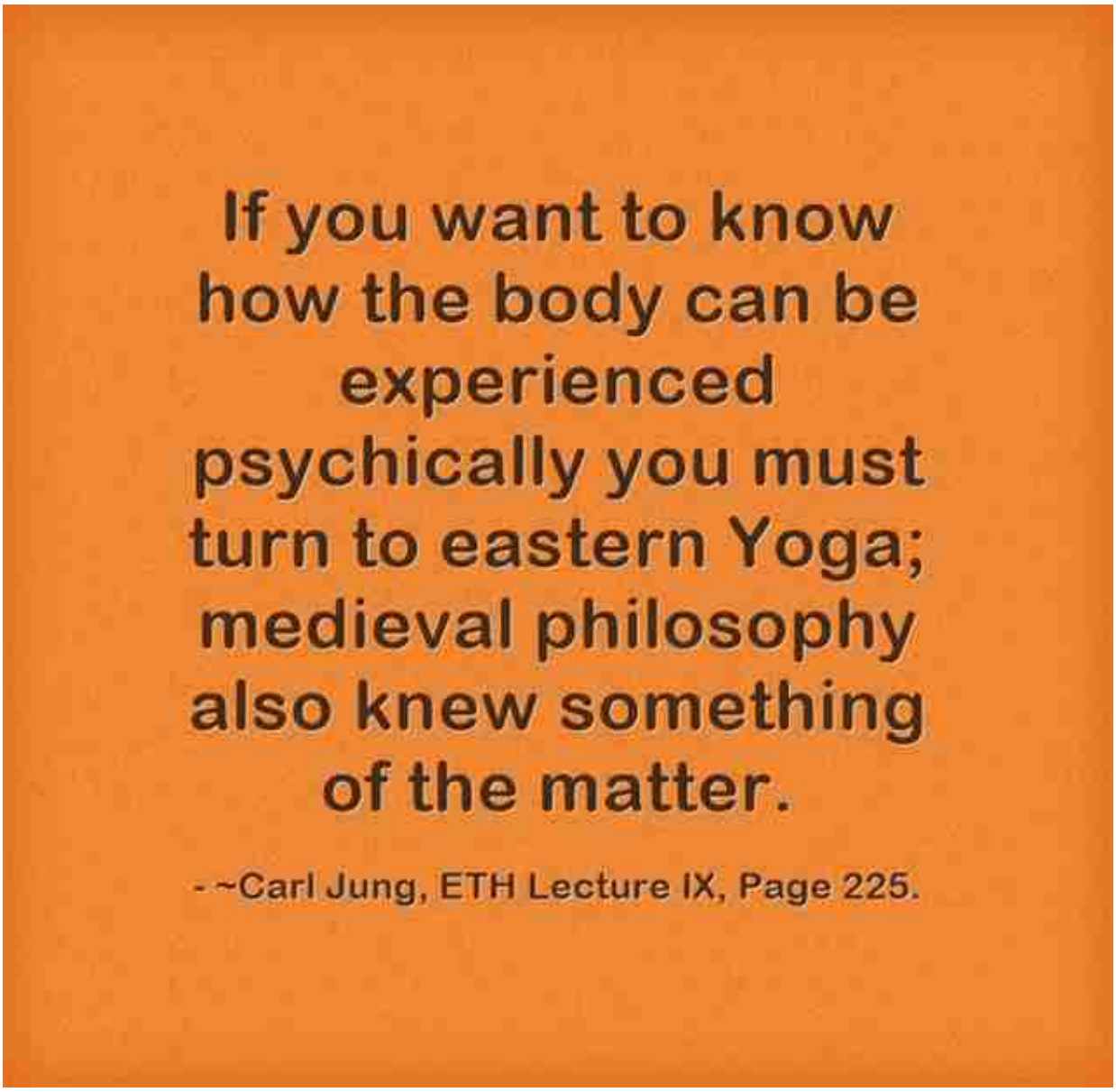
The Indian teaching of Prana formulates this, it makes people aware that they can, so to speak, stream into certain limbs and, if one experiments on these lines, one finds it is possible to achieve very peculiar results. Carl Jung, ETH Lecture X, Page 225.



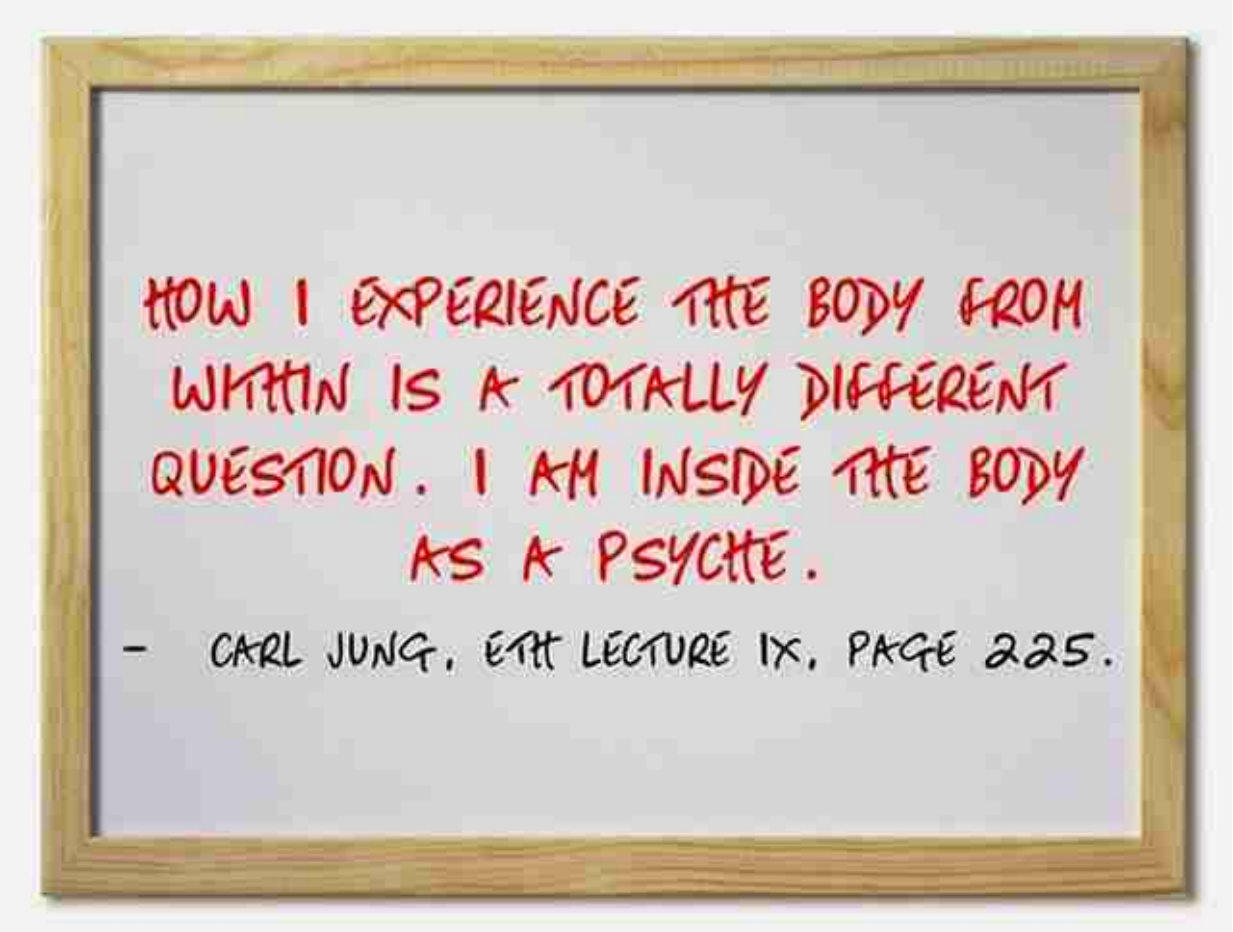
Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture X, Page 225.



If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH



If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.



How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.

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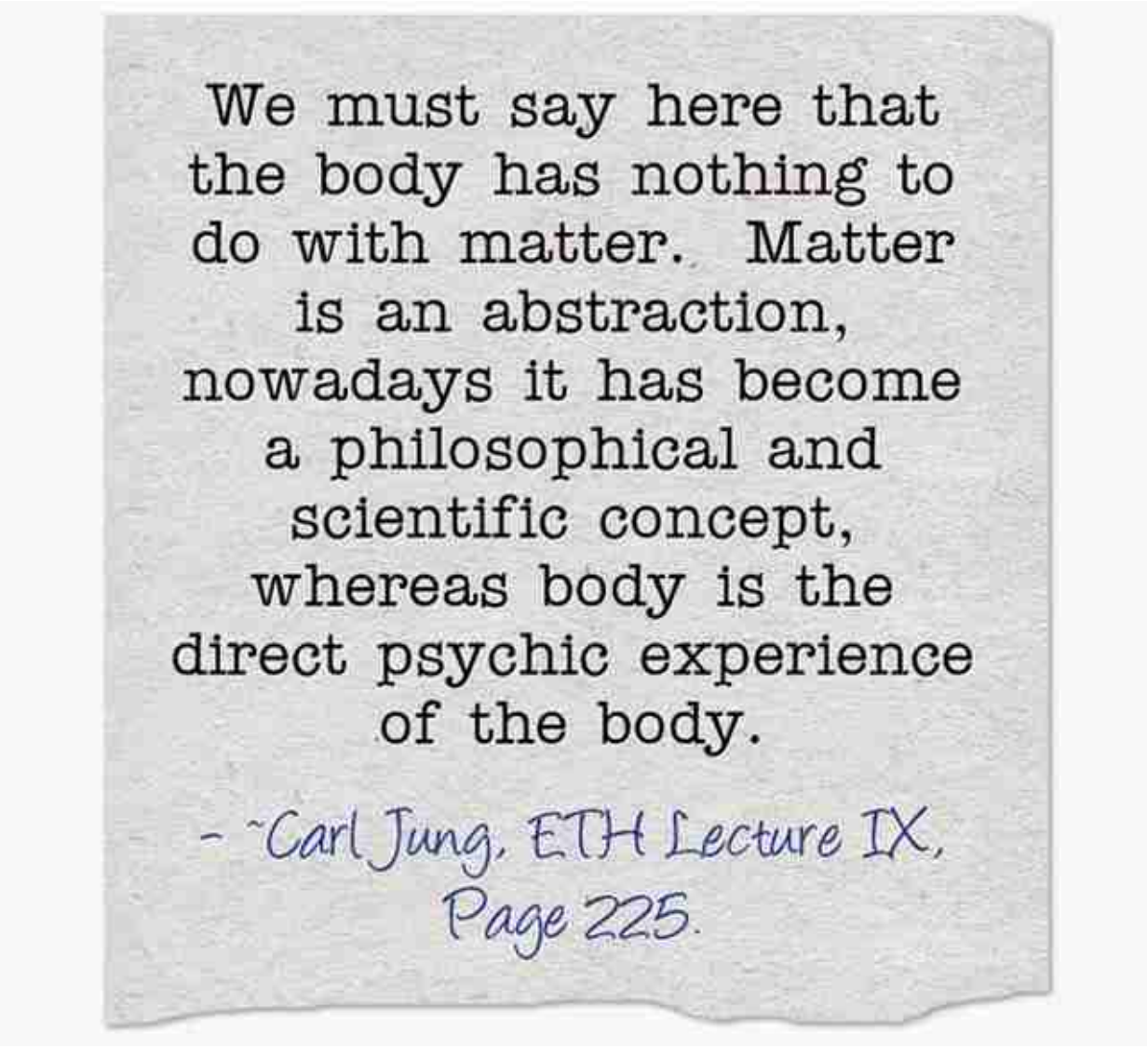
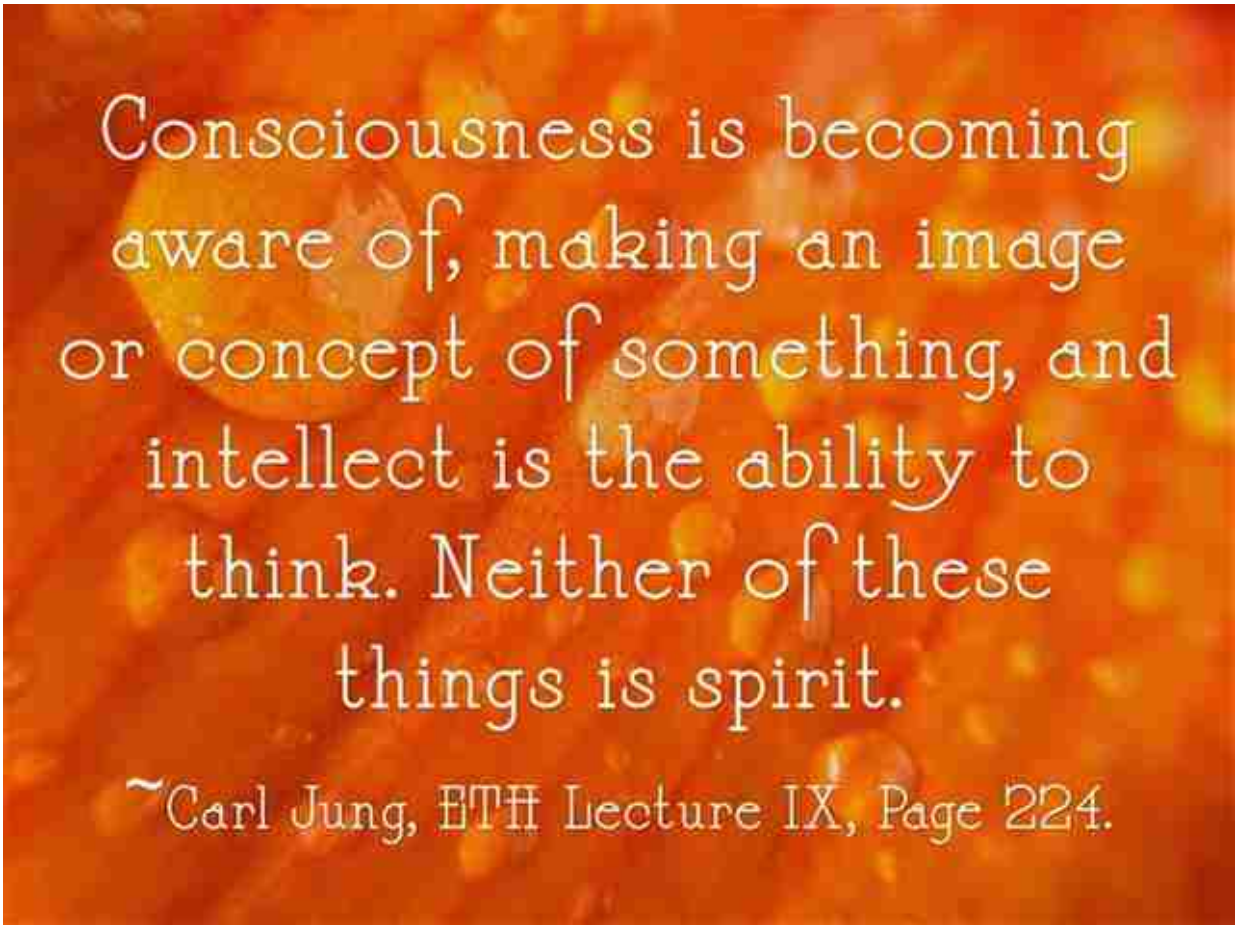


We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture X, Page 225.



Consciousness is becoming aware of, making an image or concept of something, and intellect is the ability to think. Neither of these things is spirit. Carl Jung, ETH Lecture X, Page 224.

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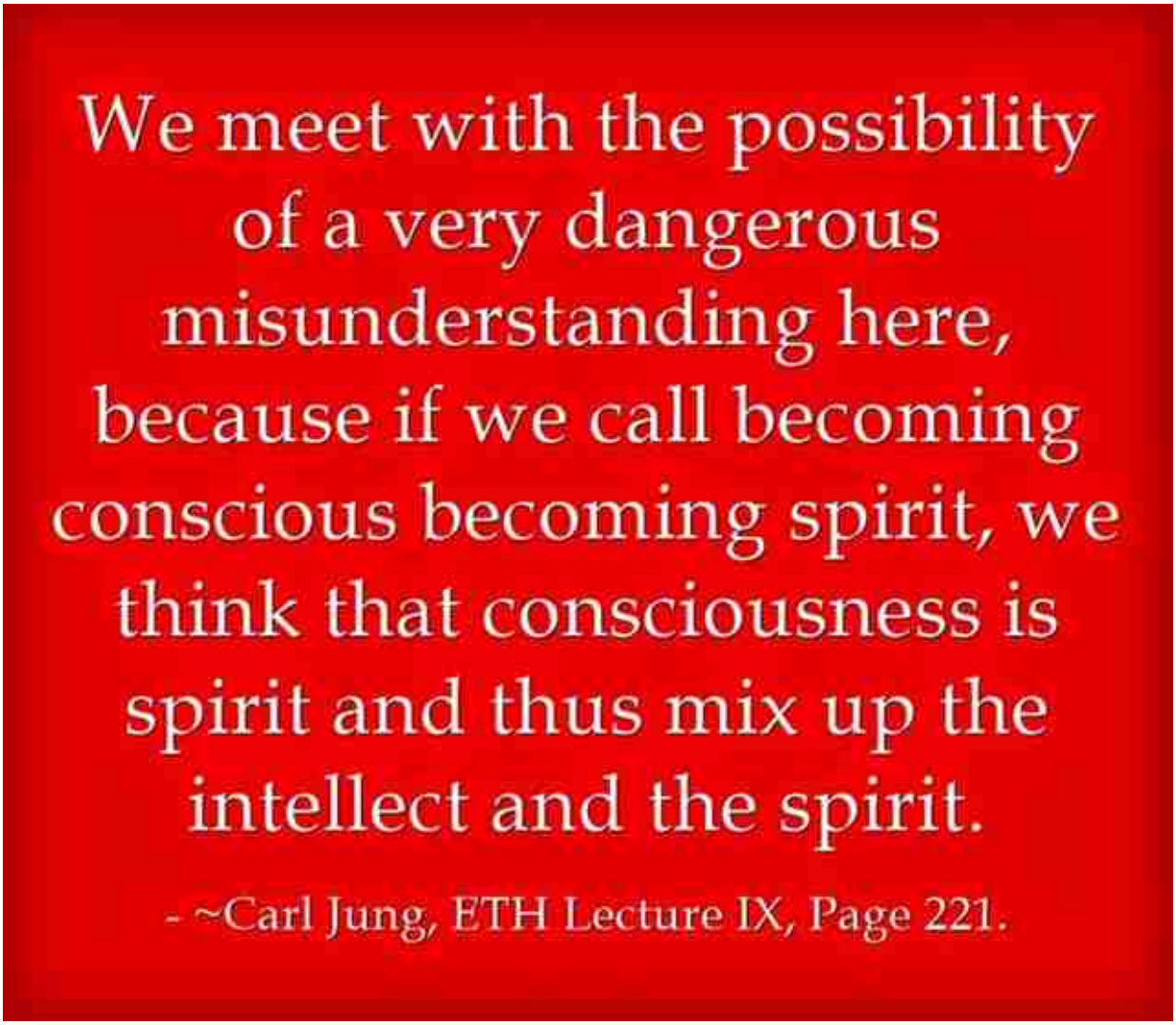
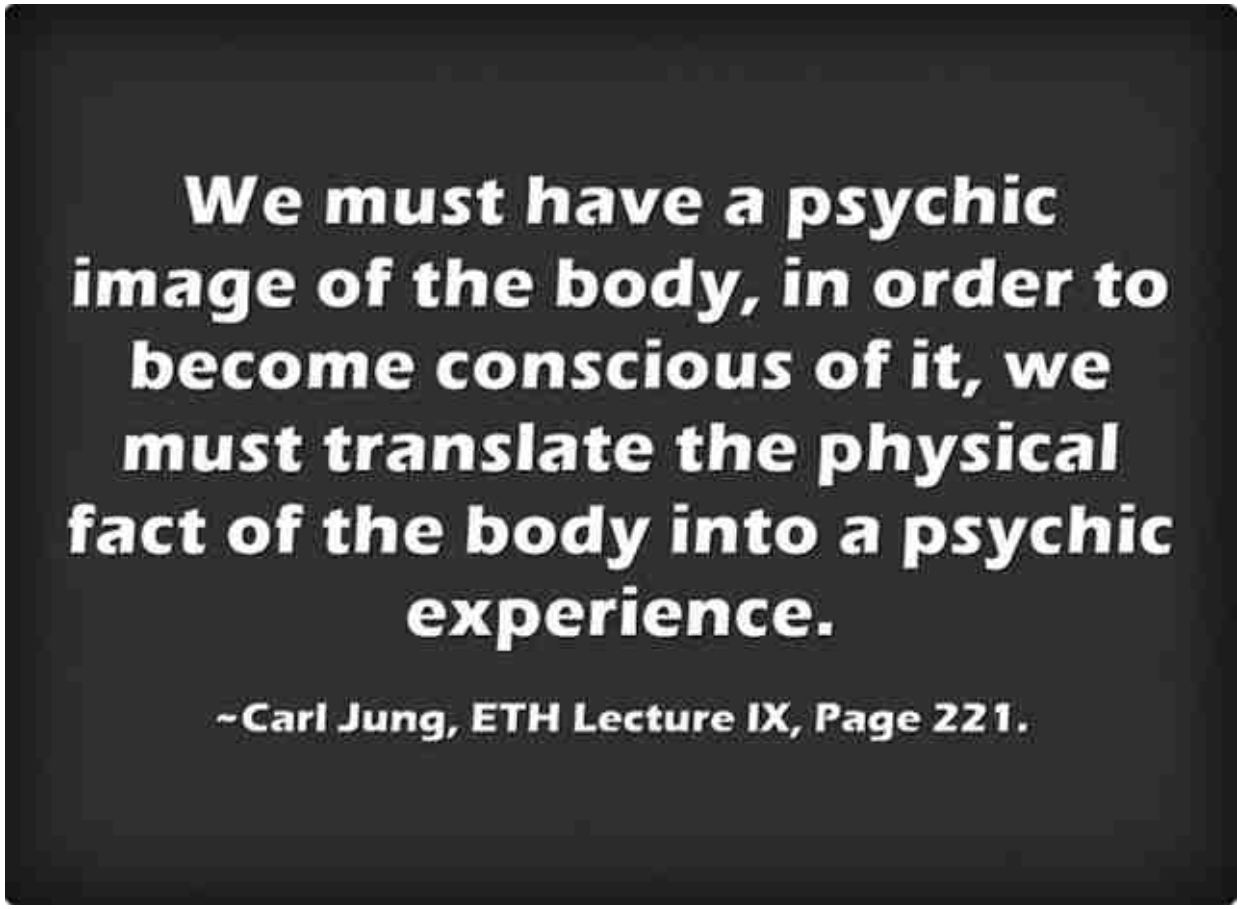
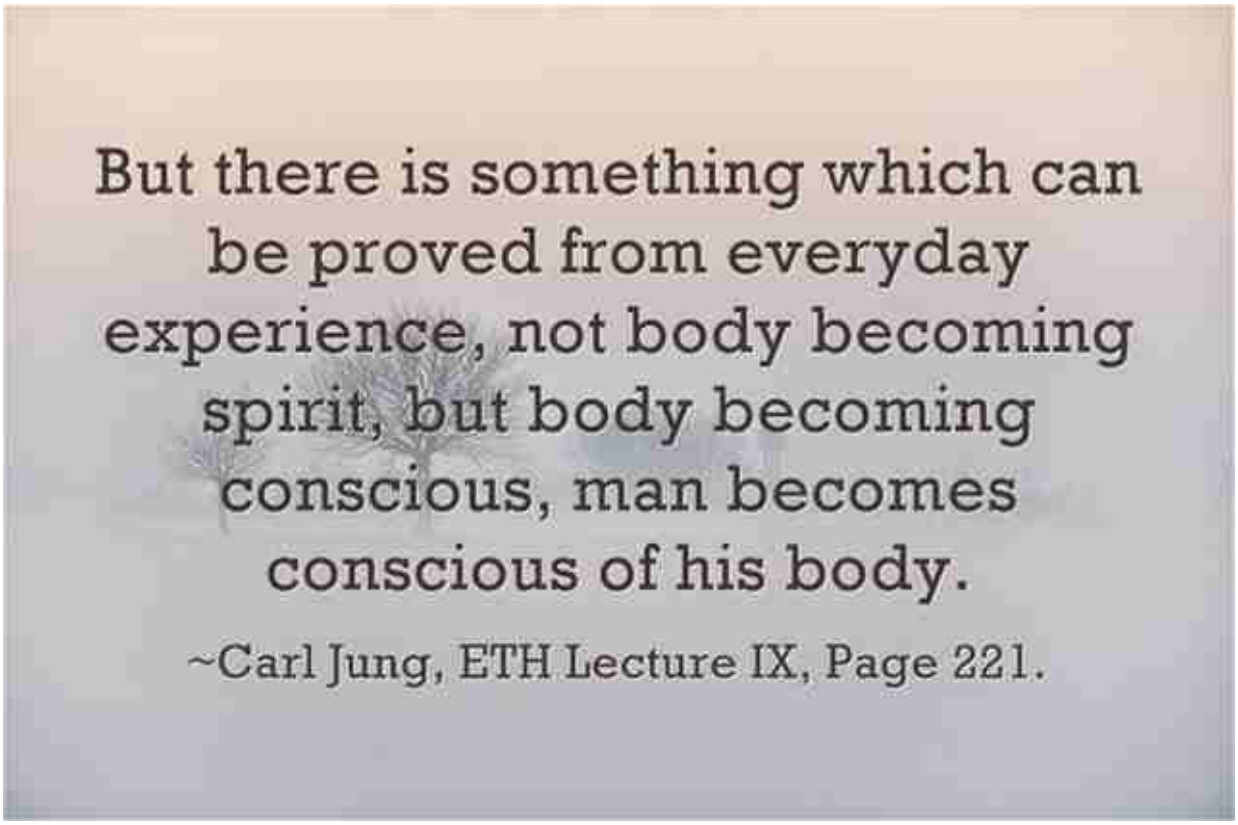


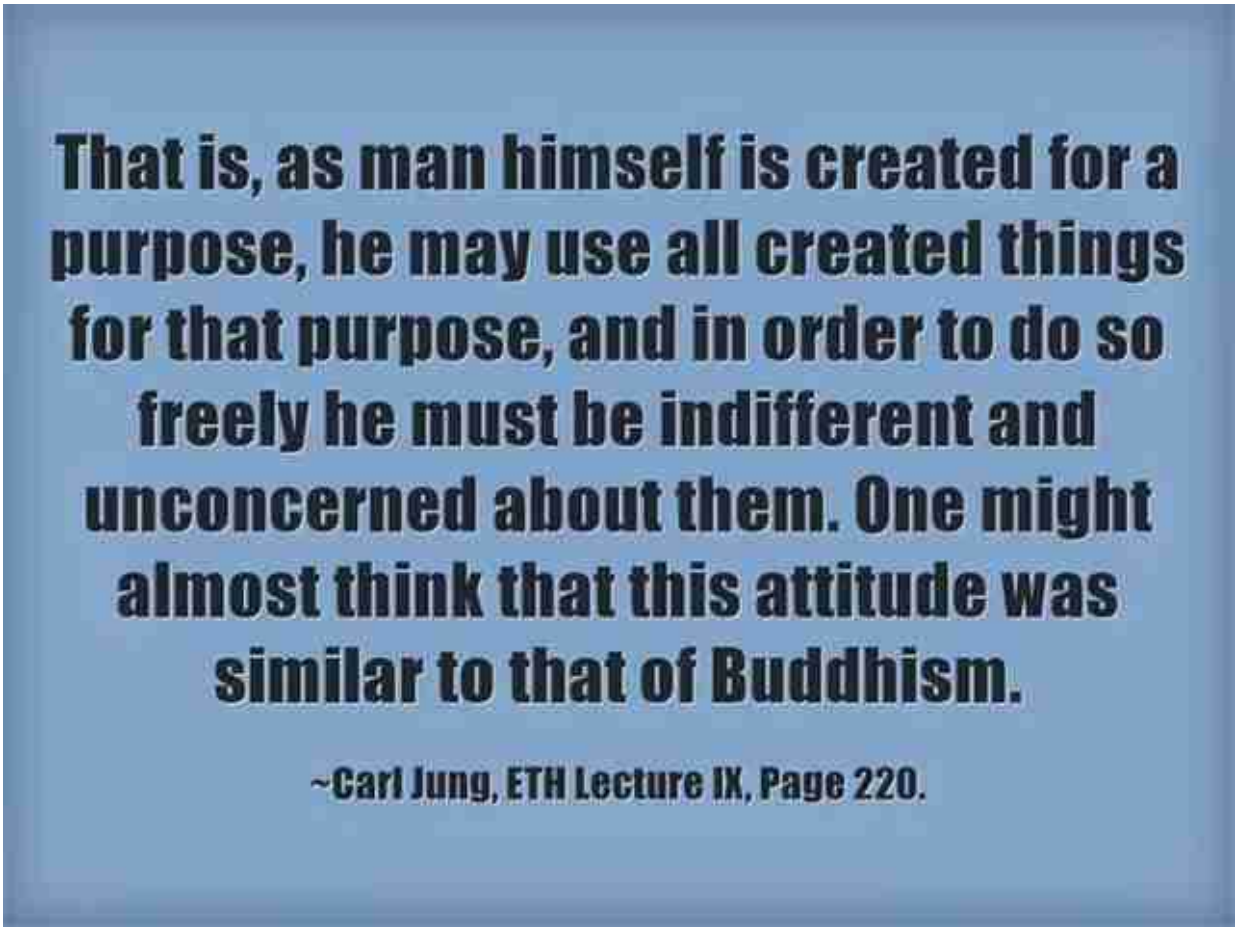
We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit. Carl Jung, ETH Lecture IX, Page 221.



We must have a psychic image of the body, in order to become conscious of it, we must translate the physical fact of the body into a psychic experience. Carl Jung, ETH Lecture IX, Page 221.



But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture IX, Page 221.



That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them. One might almost think that this attitude was similar to that of Buddhism. Carl Jung, ETH Lecture IX, Page 220.

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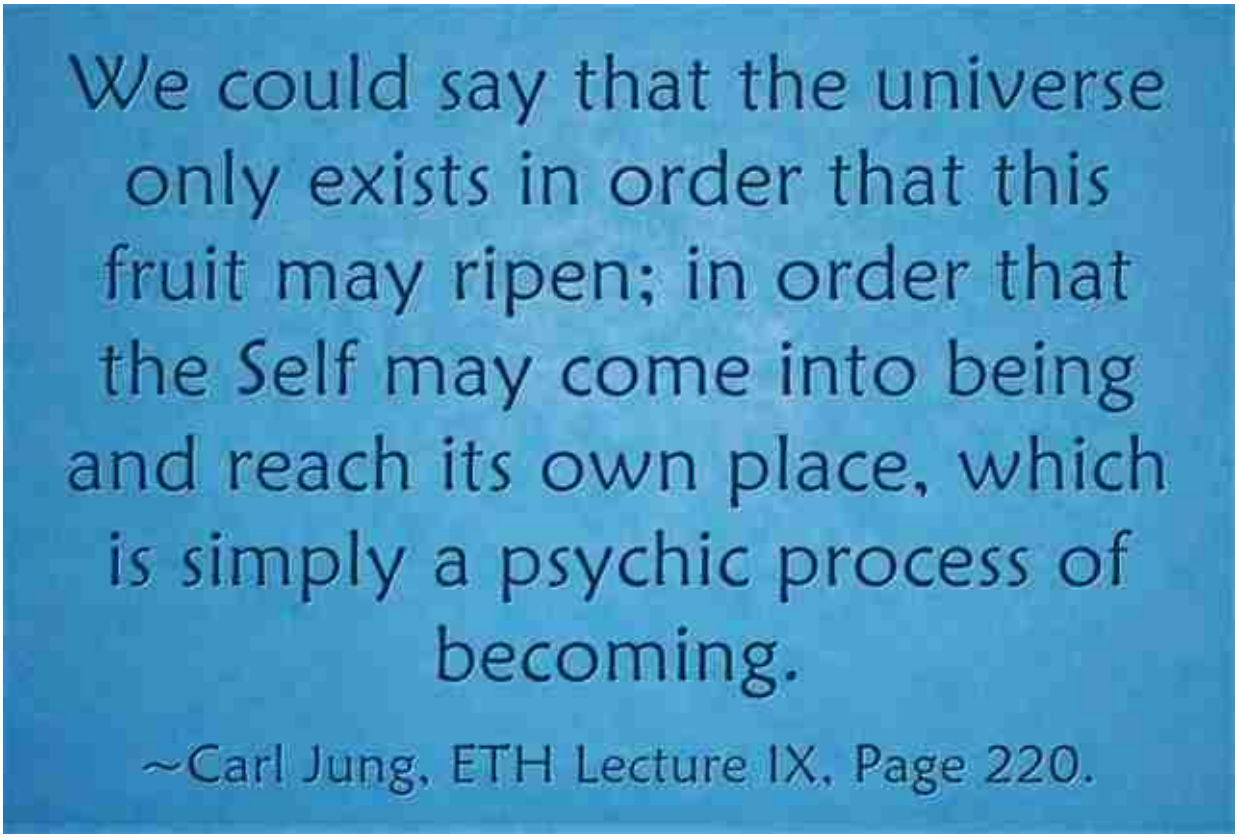
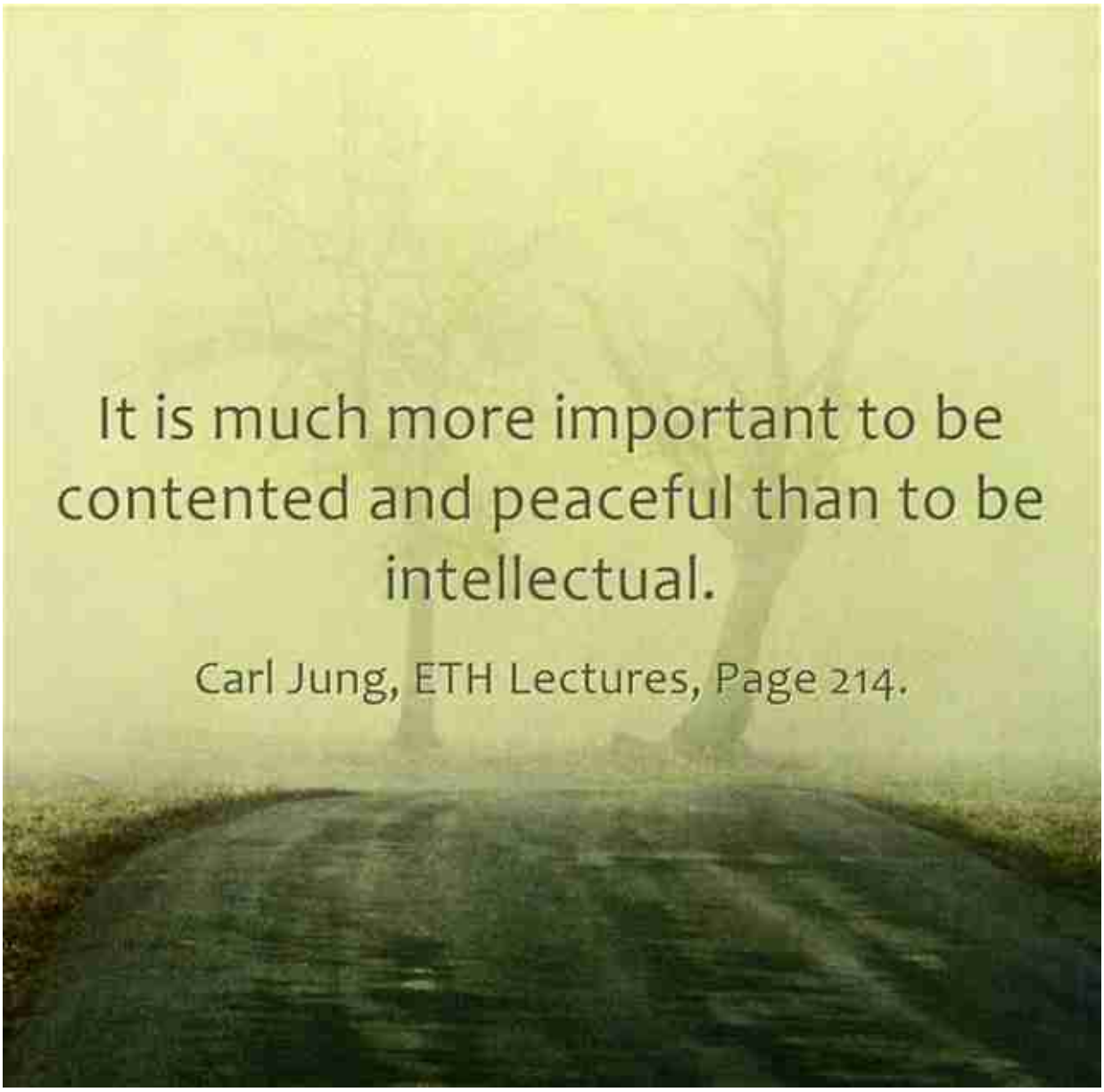


We could say that the universe only exists in order that this fruit may ripen; in order that the Self may come into being and reach its own place, which is simply a psychic process of becoming. Carl Jung, ETH Lecture IX, Page 220.



It is much more important to be contented and peaceful than to be intellectual. Carl Jung, ETH Lectures, Page 214.

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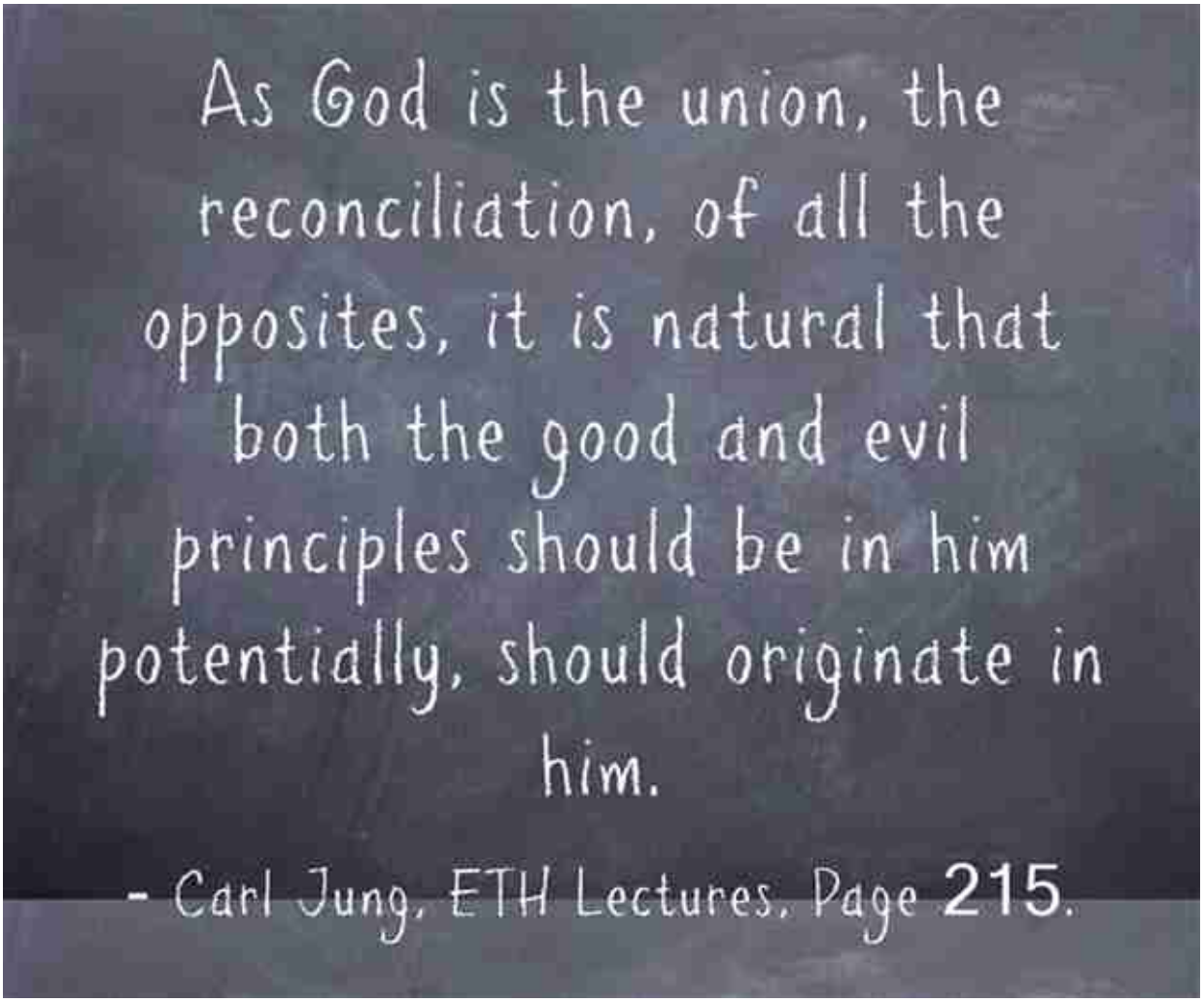
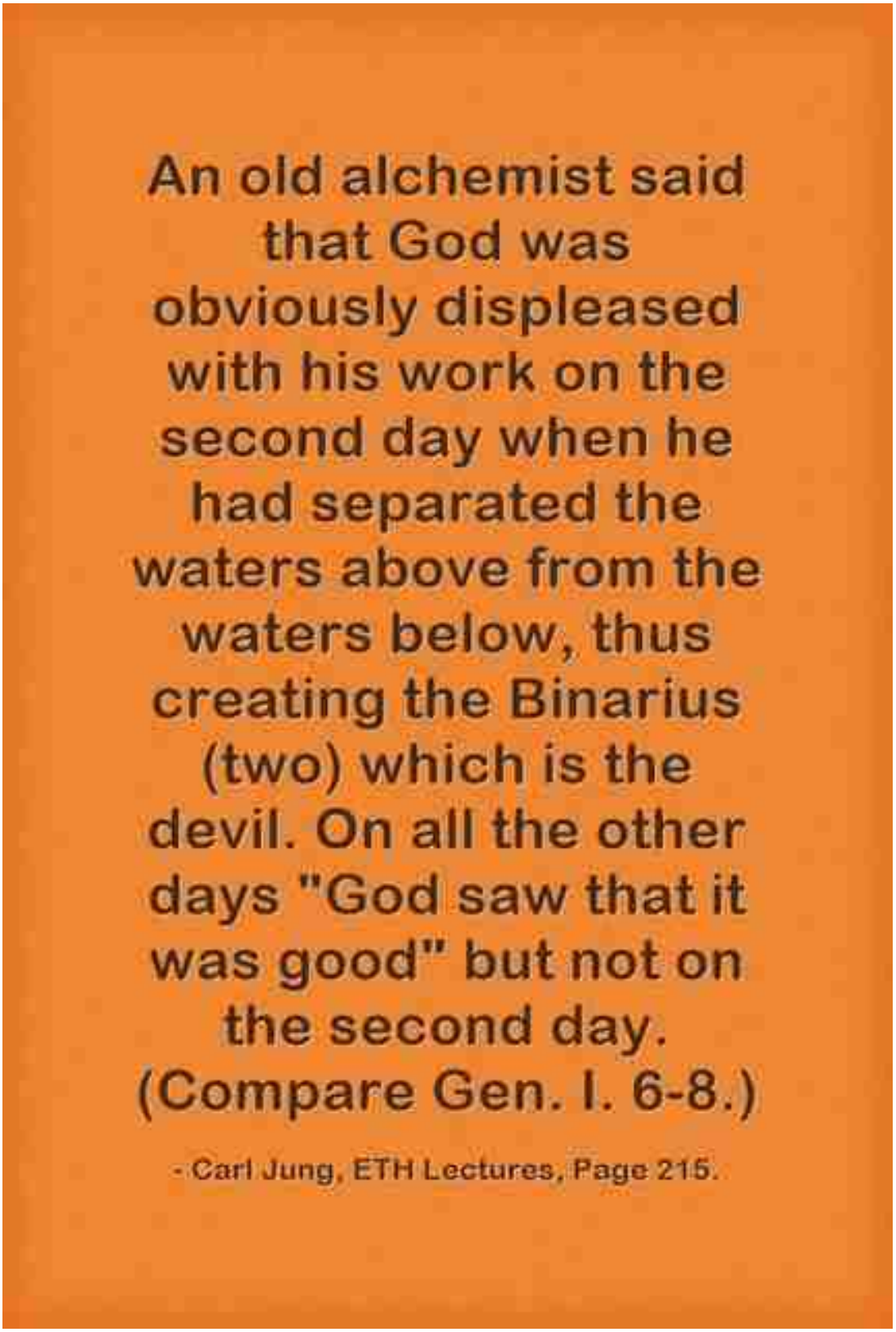
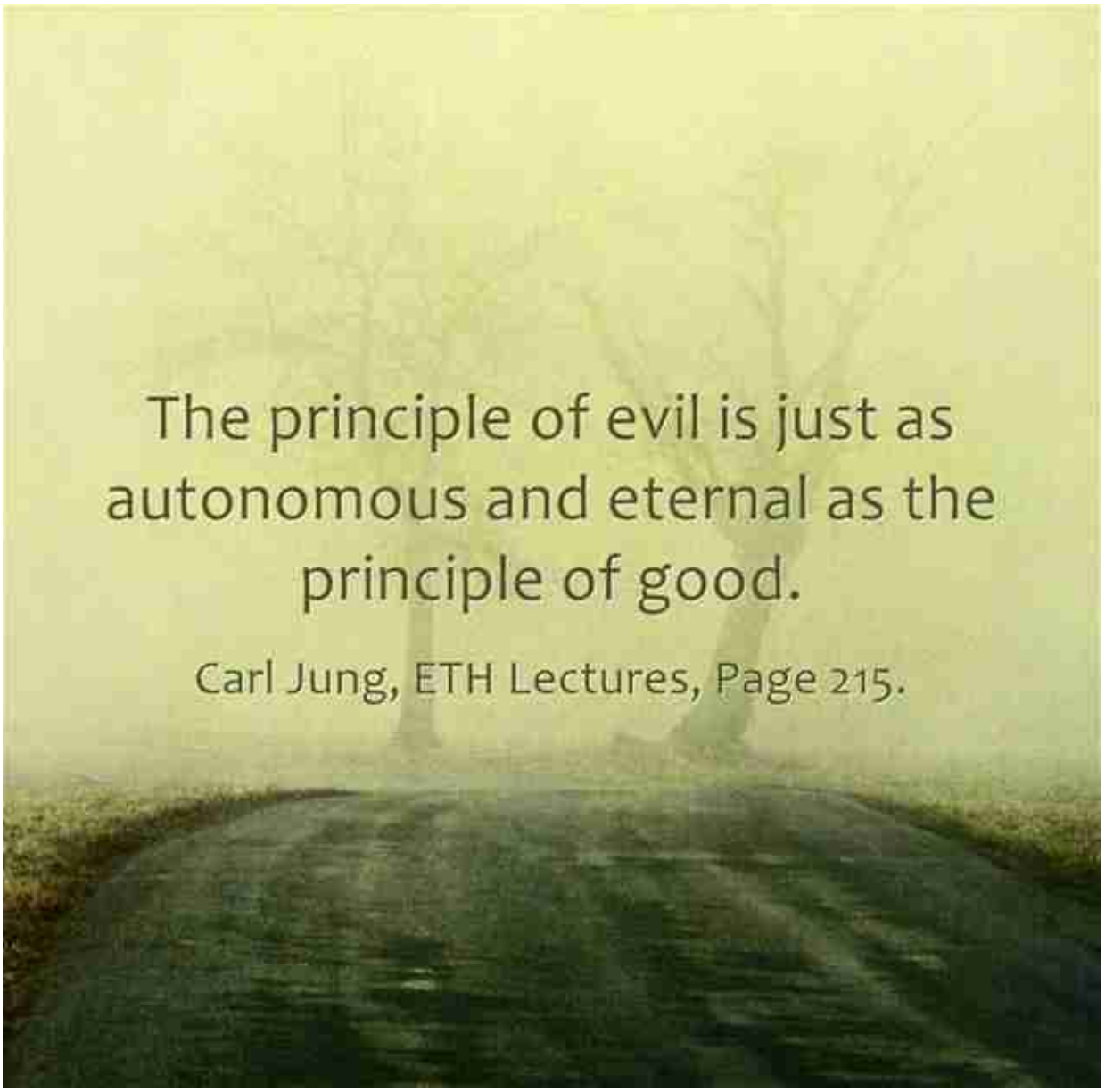


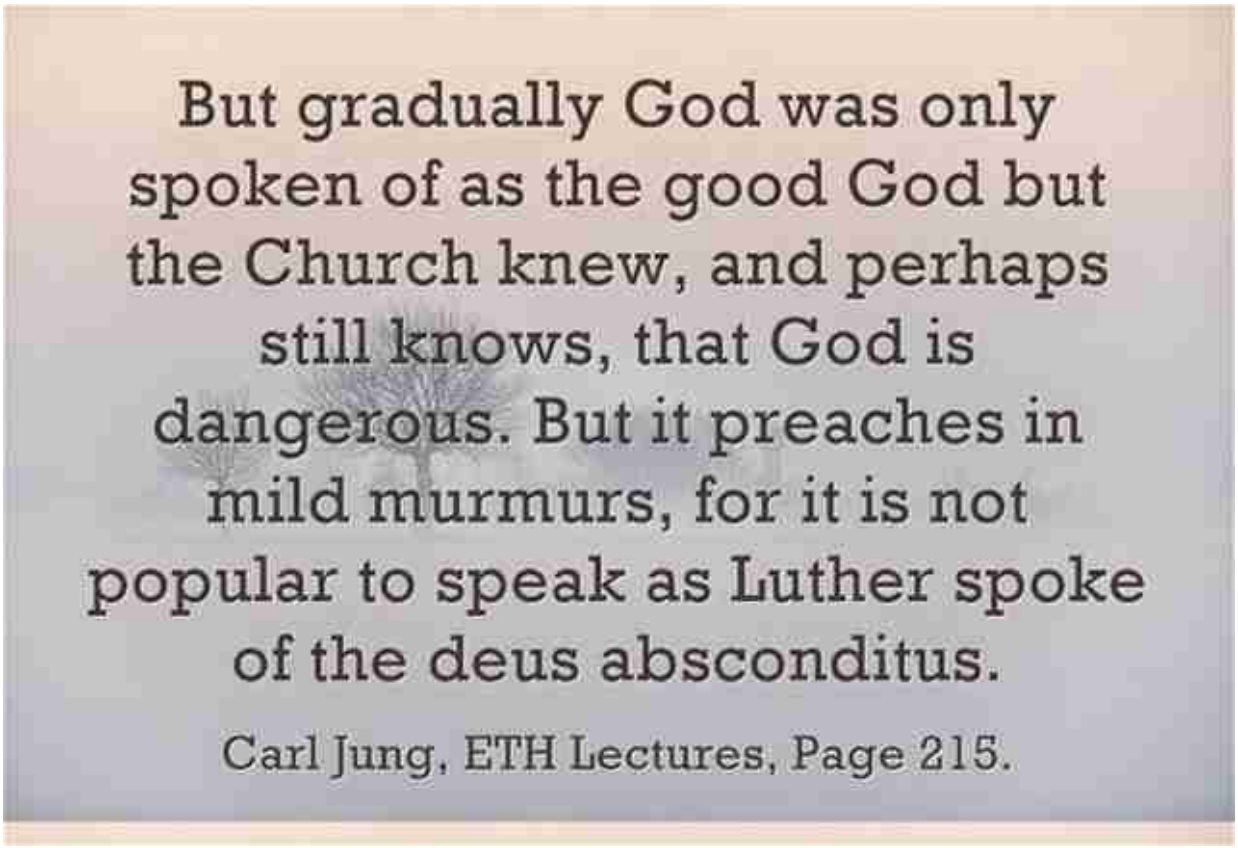
As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.



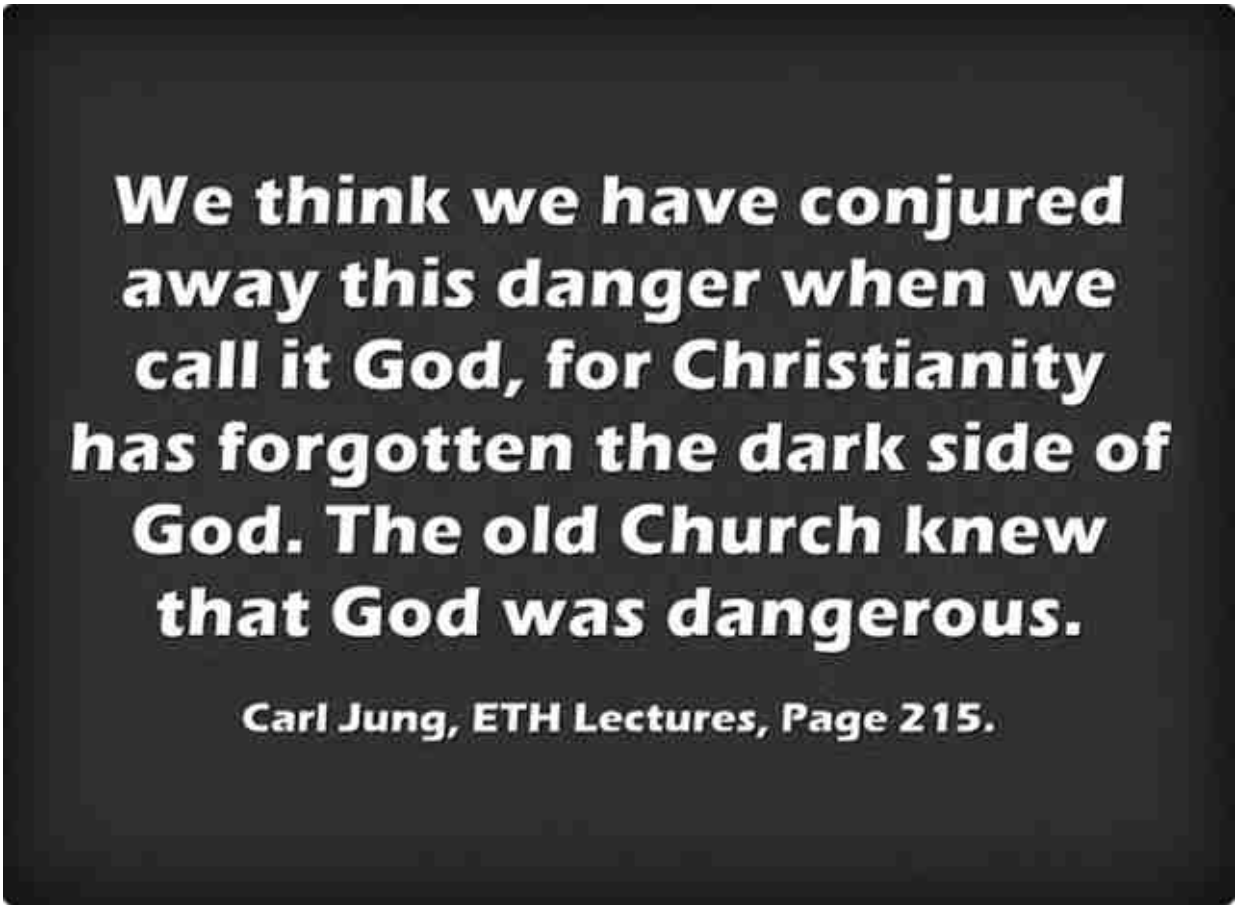
An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days ”God saw that it was good” but not on the second day. (Compare Gen. I. 6-8.) Carl Jung, ETH Lectures, Page 215.



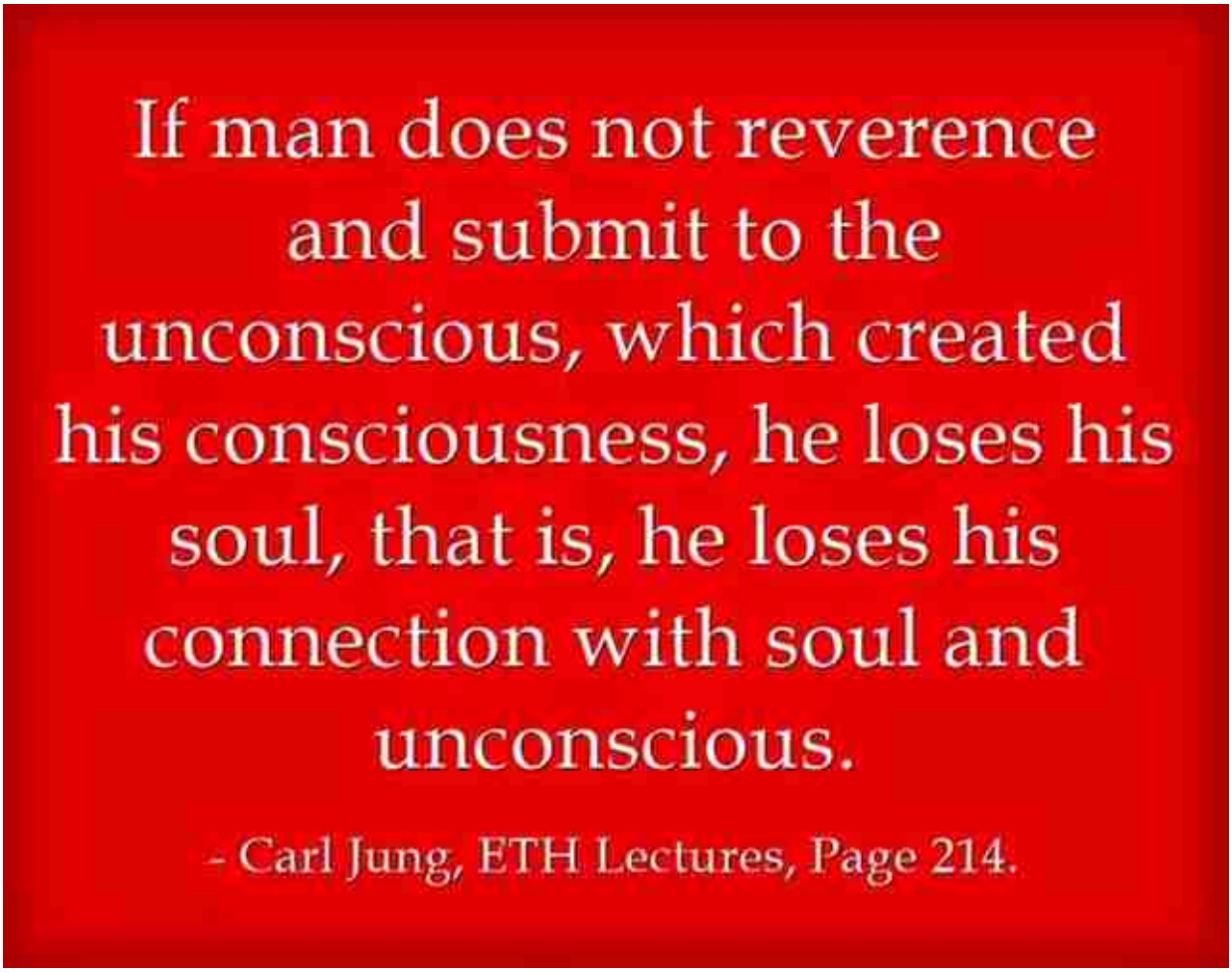
The principle of evil is just as autonomous and eternal as the principle of good. Carl Jung, ETH Lectures, Page 215.



But gradually God was only spoken of as the good God but the Church knew, and perhaps still knows, that God is dangerous. But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus.
Carl Jung, ETH Lectures, Page 215.



We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.



If man does not reverence and submit to the unconscious, which created his consciousness, he loses his soul, that is, he loses his connection with soul and unconscious. Carl Jung, ETH Lectures, Page 214.

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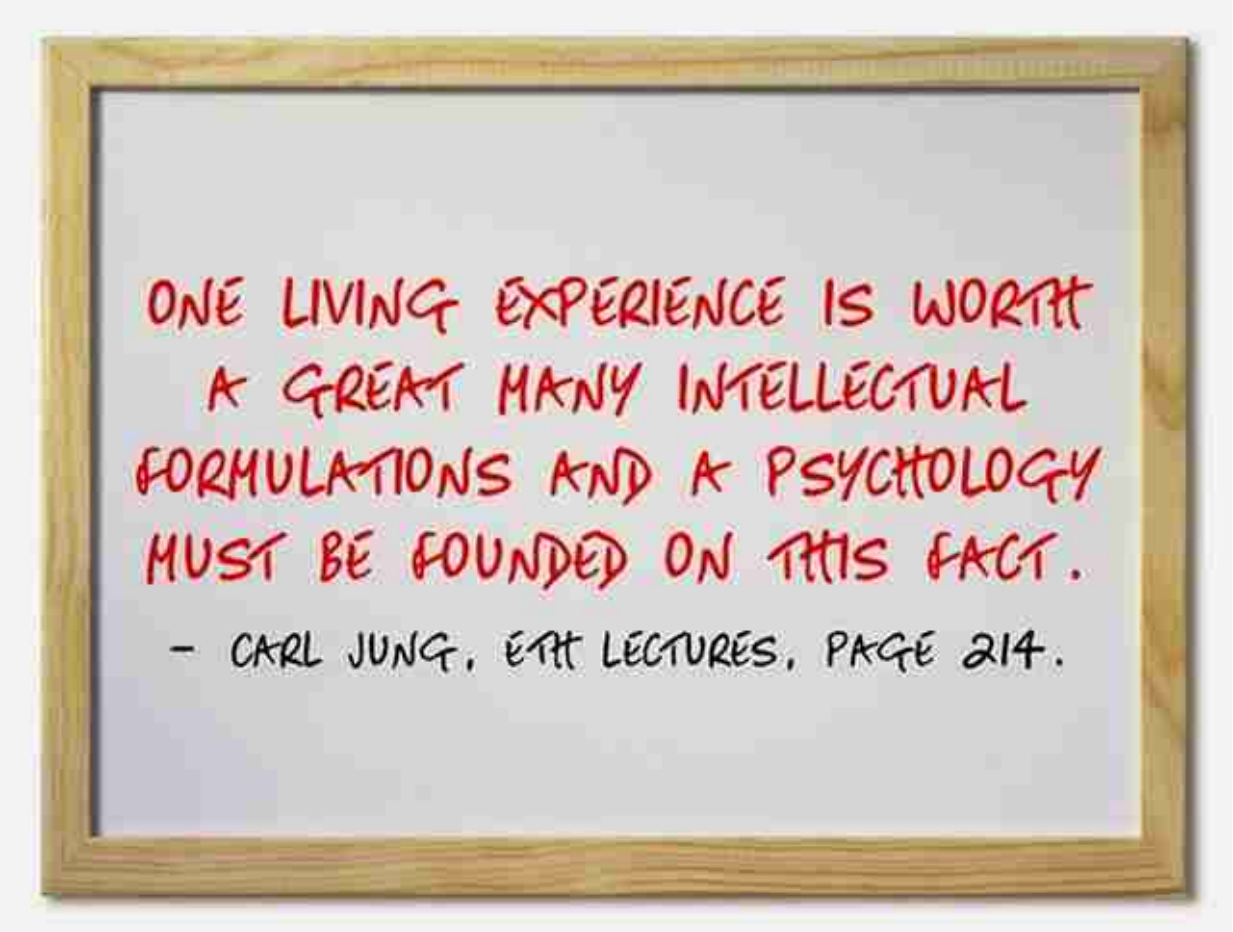
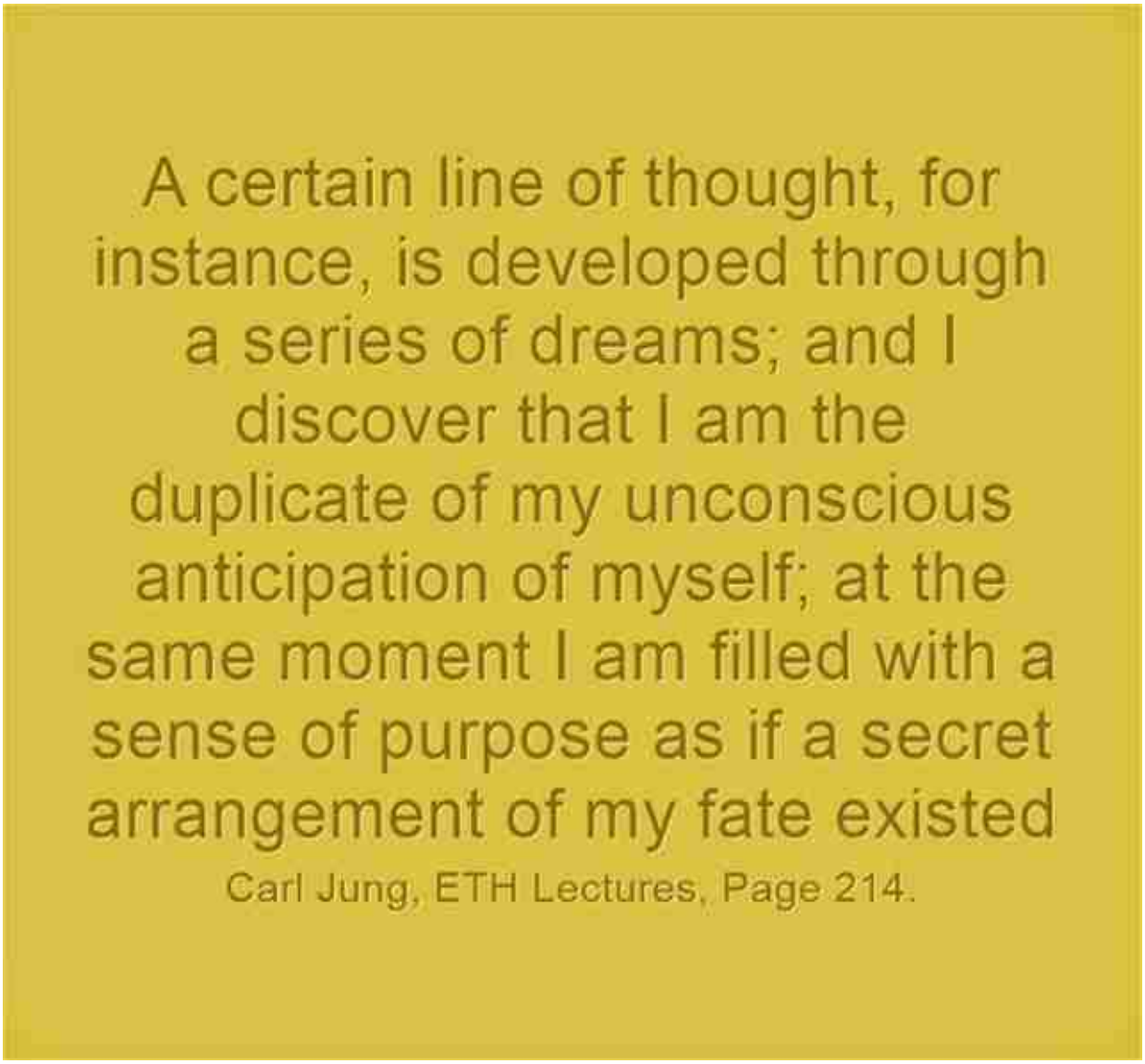
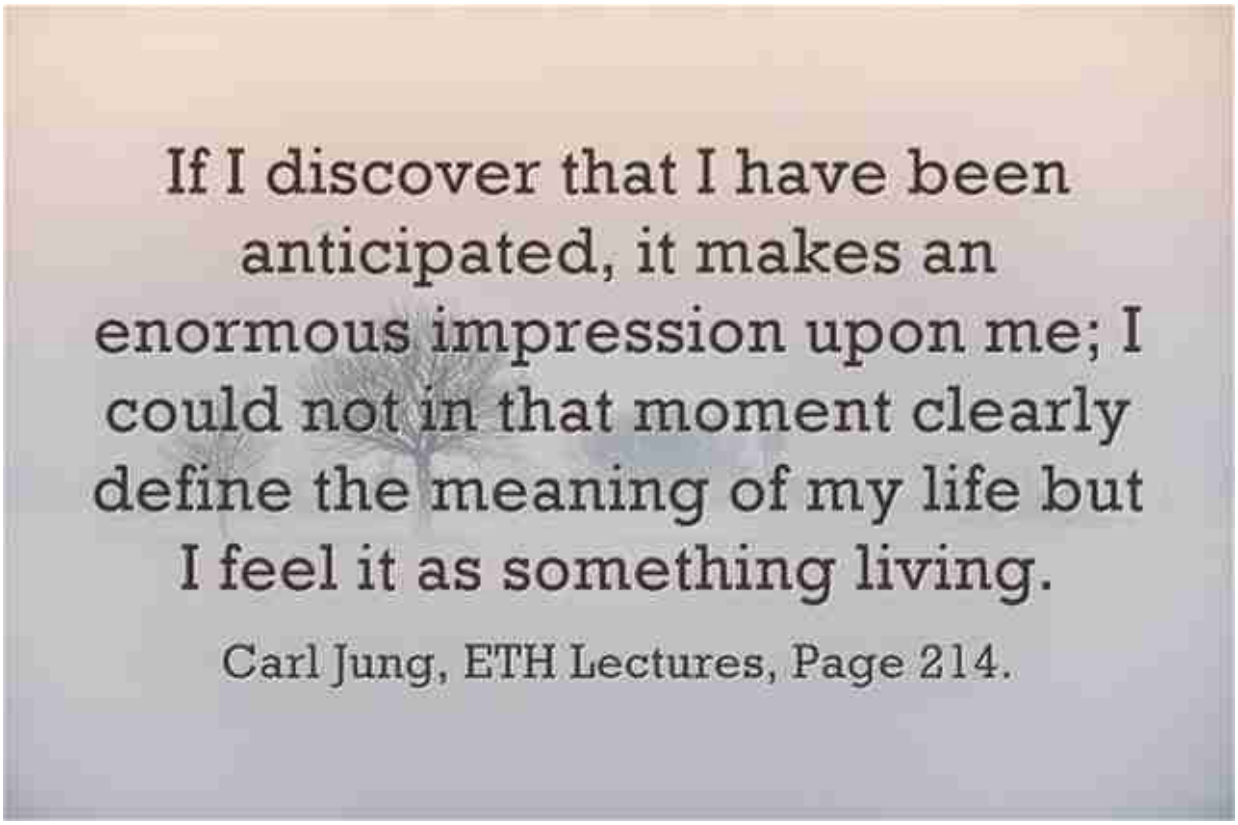


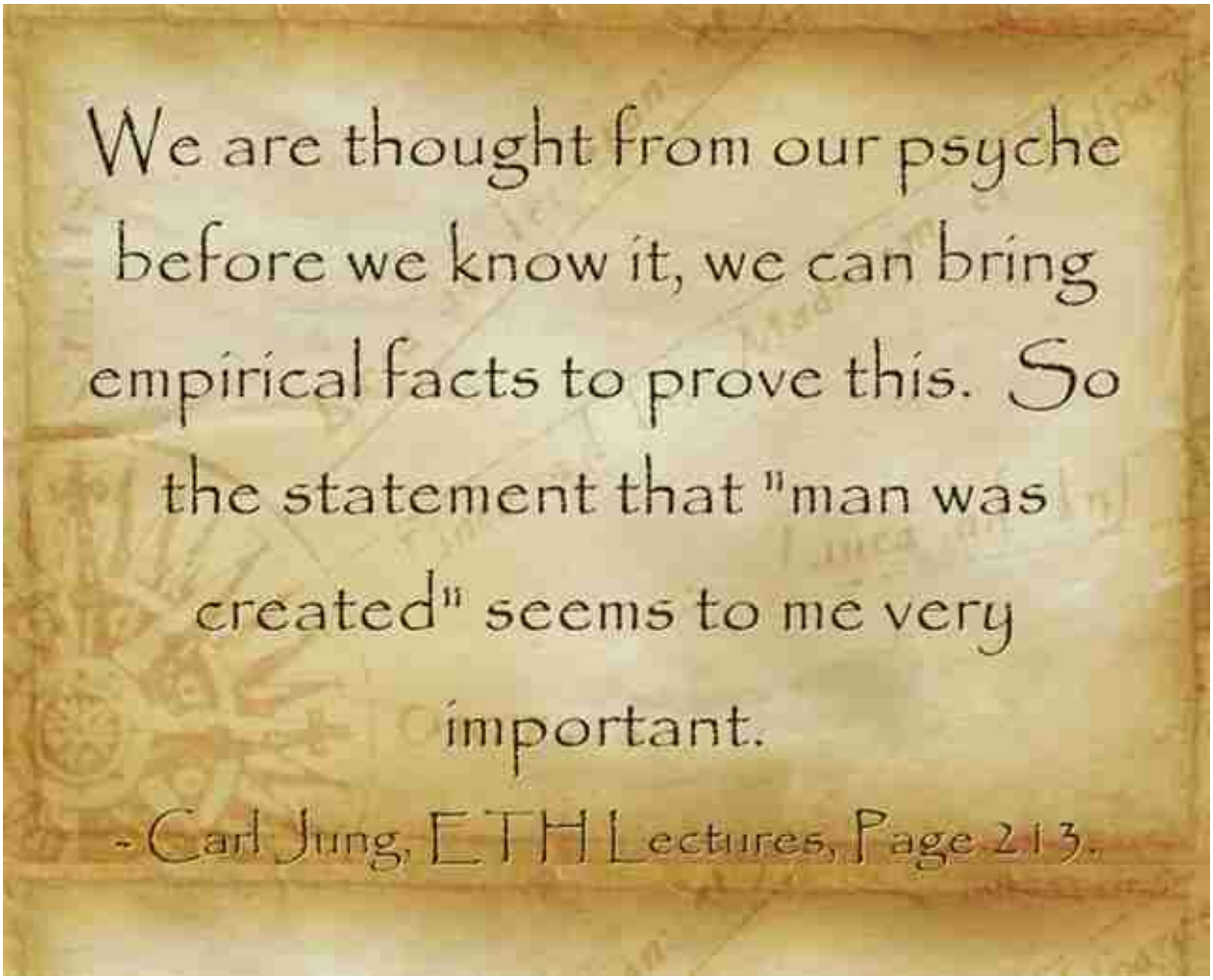
One living experience is worth a great many intellectual formulations and a psychology must be founded on this fact.
Carl Jung, ETH Lectures, Page 214.



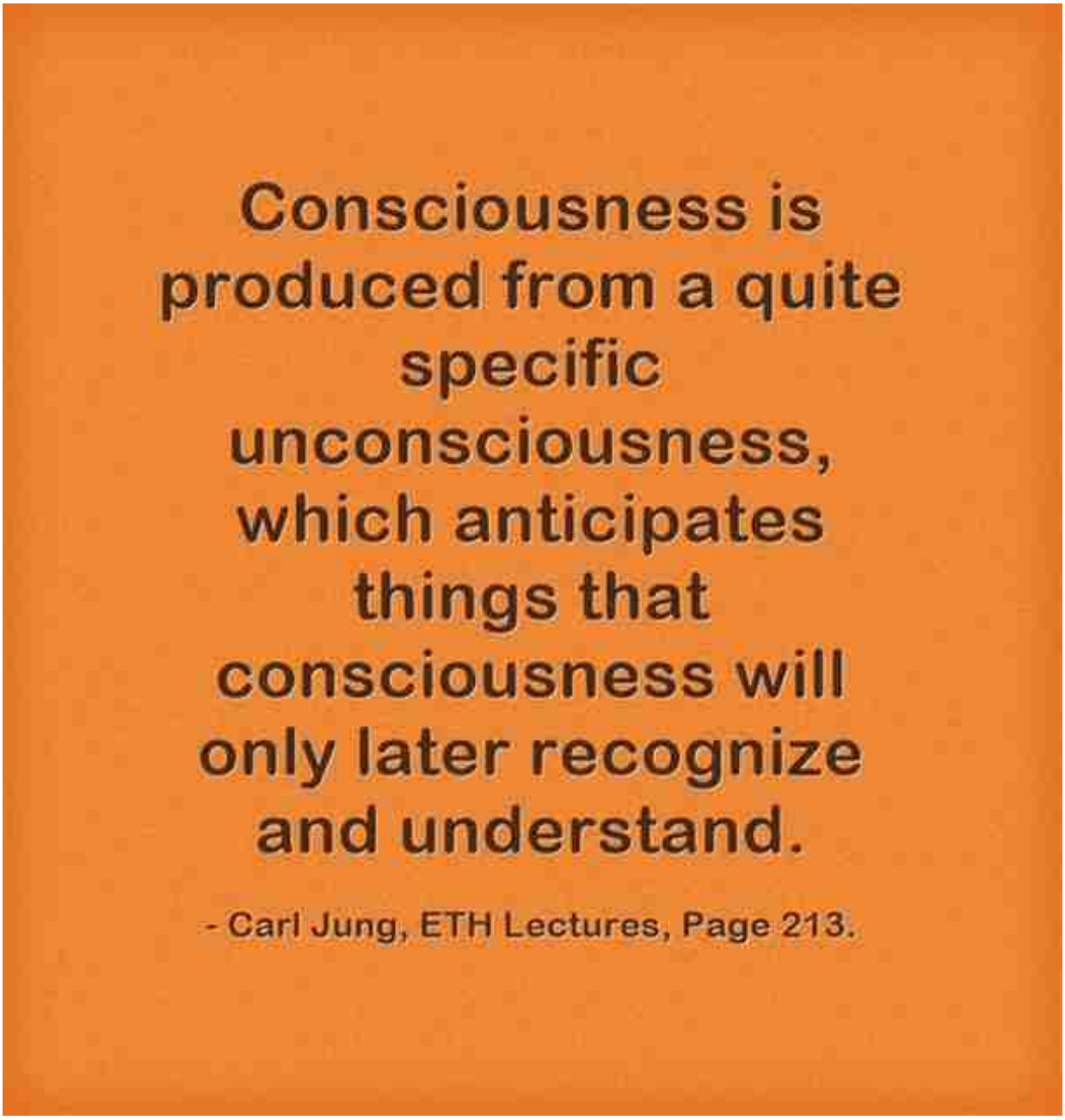
A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lectures, Page 214.



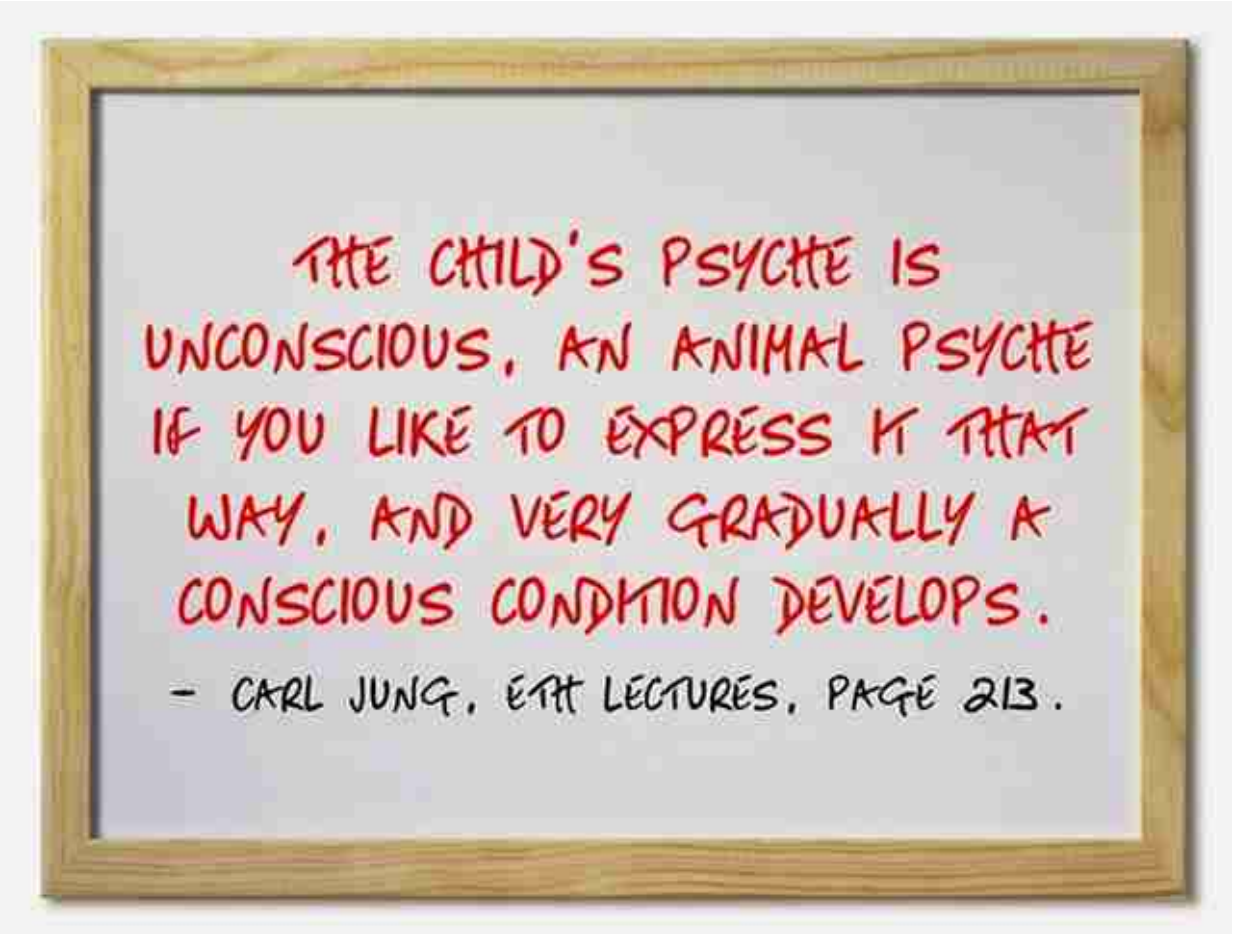
If I discover that I have been anticipated, it makes an enormous impression upon me; I could not in that moment clearly define the meaning of my life but I feel it as something living. Carl Jung, ETH Lectures, Page 214.



We are thought from our psyche before we know it, we can bring empirical facts to prove this. So the statement that ”man was created” seems to me very important. Carl Jung, ETH Lectures, Page 213.



Consciousness is produced from a quite specific unconsciousness, which anticipates things that consciousness will only later recognise and understand. Carl Jung, ETH Lectures, Page 213.



The child's psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops. Carl Jung, ETH Lectures, Page 213.

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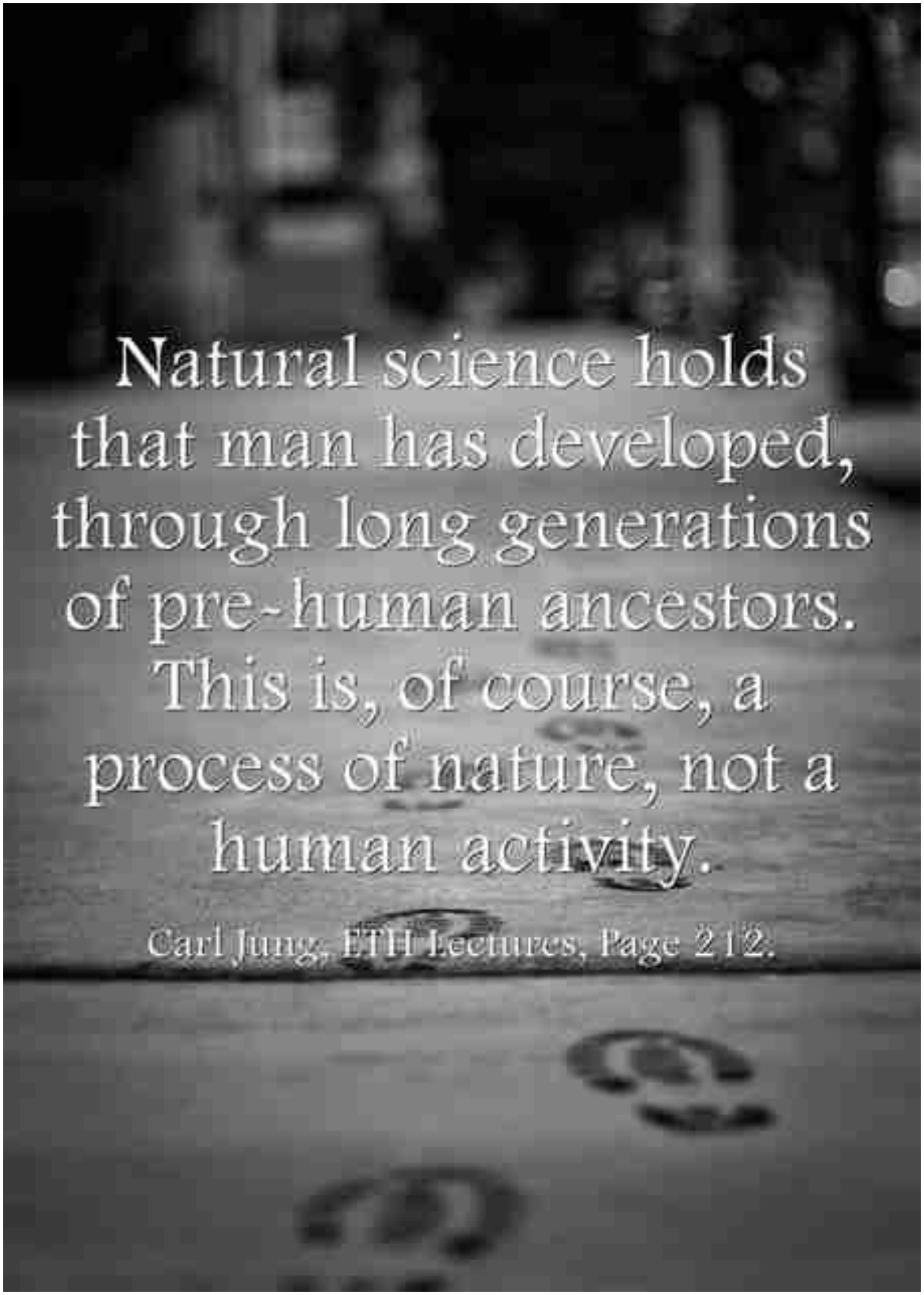
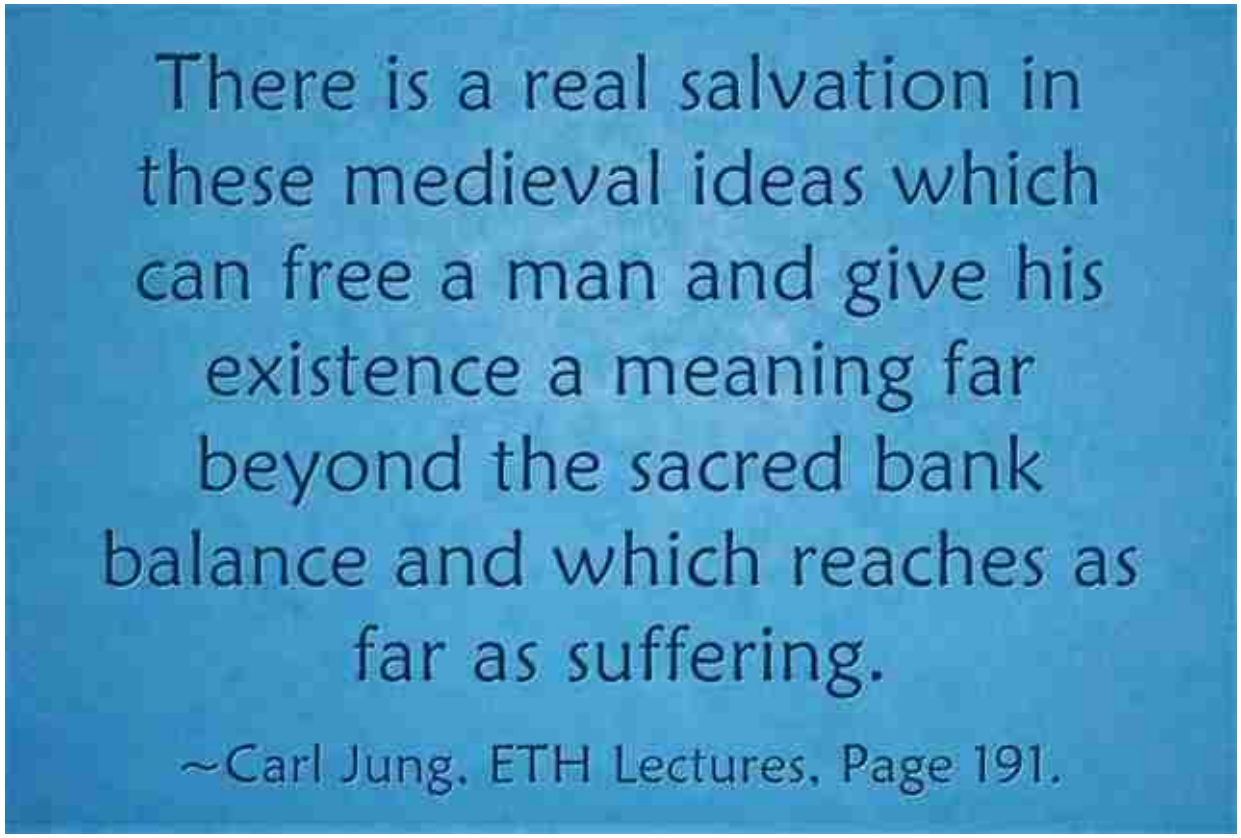
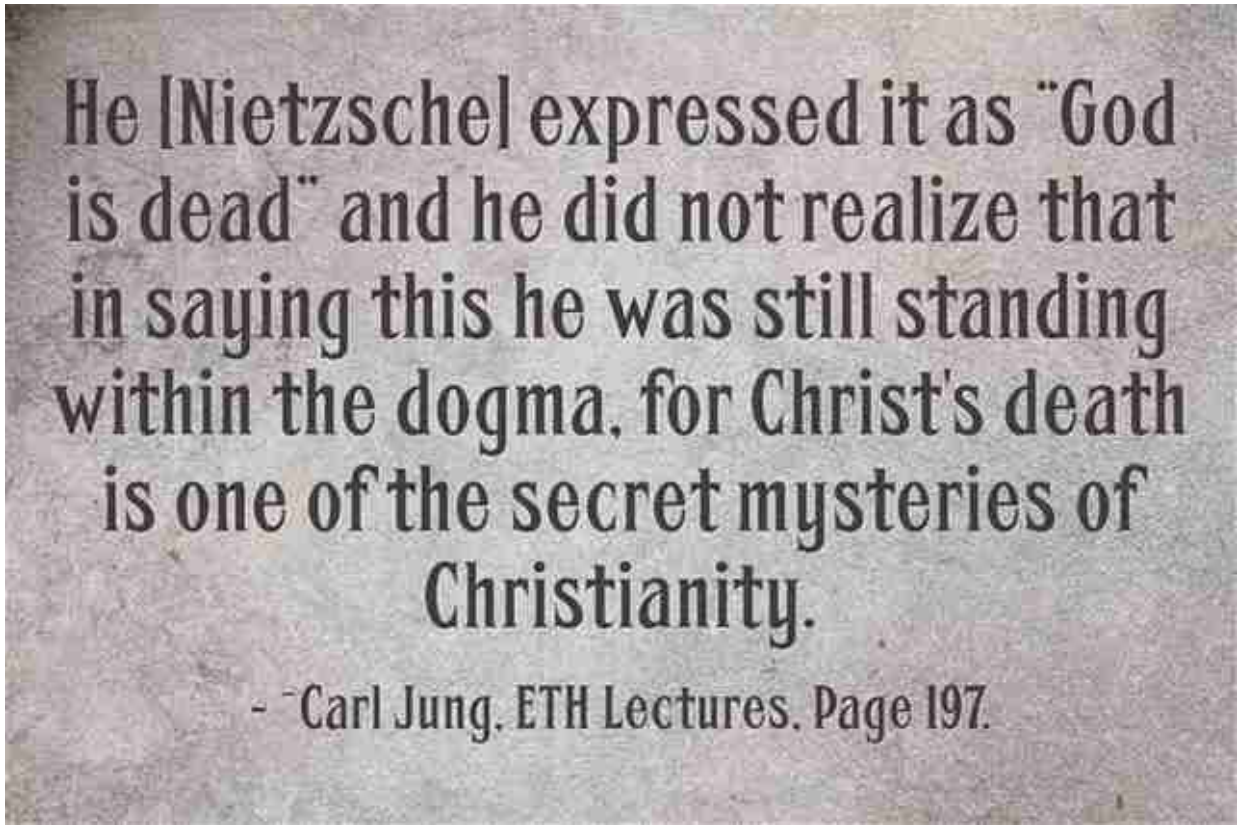


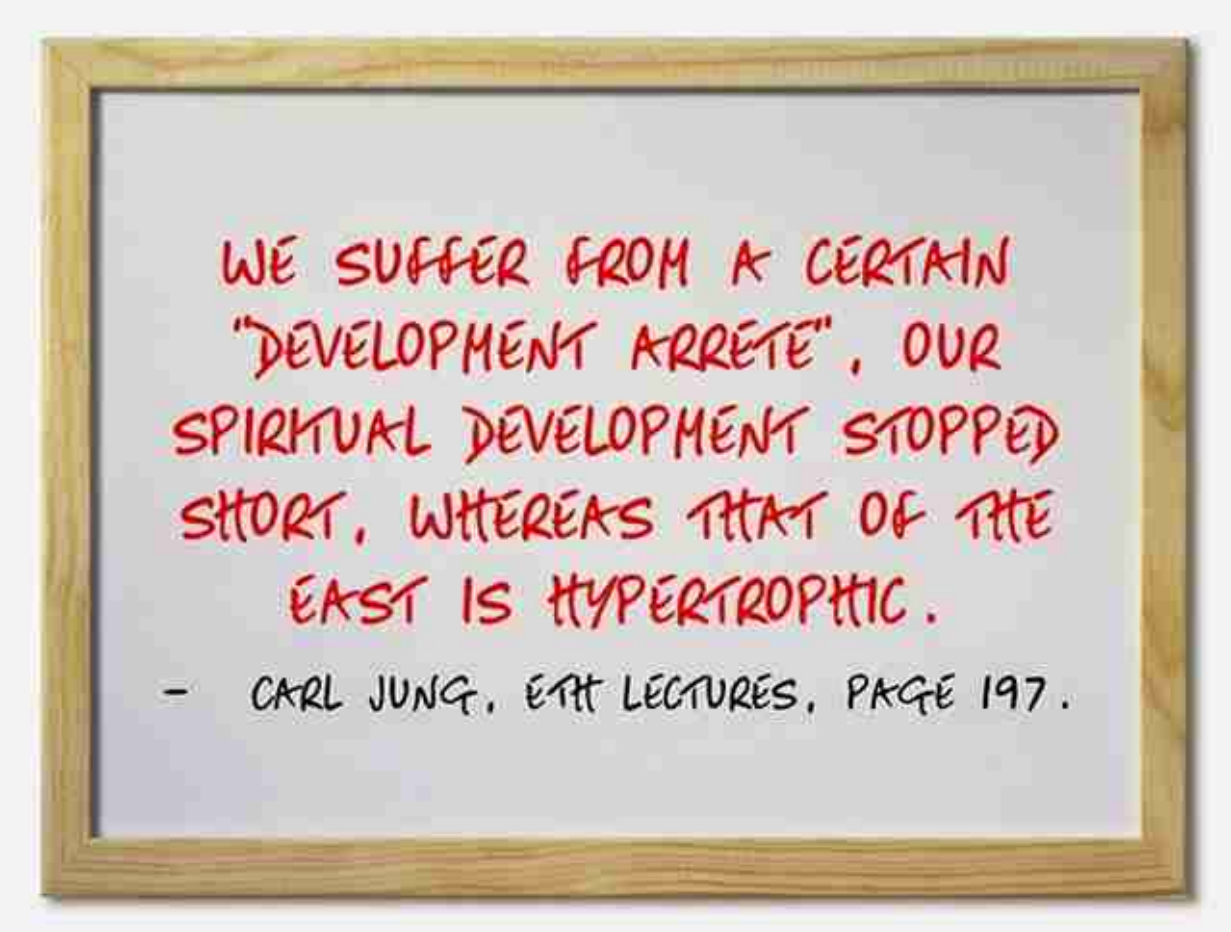
Natural science holds that man has developed, through long generations of pre-human ancestors. This is, of course, a process of nature, not a human activity. Carl Jung, ETH Lectures, Page 212.



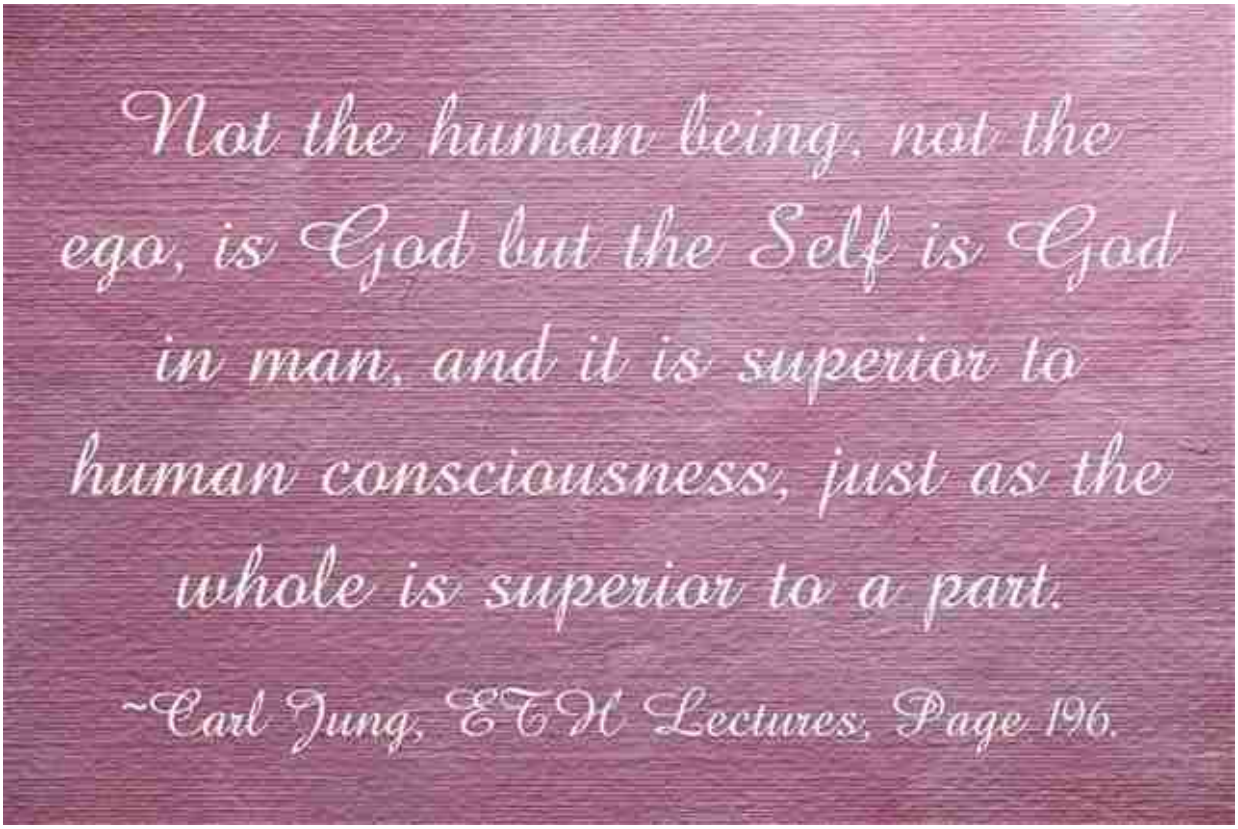
There is a real salvation in these medieval ideas which can free a man and give his existence a meaning far beyond the sacred bank balance and which reaches as far as suffering. Carl Jung, ETH Lectures, Page 191.



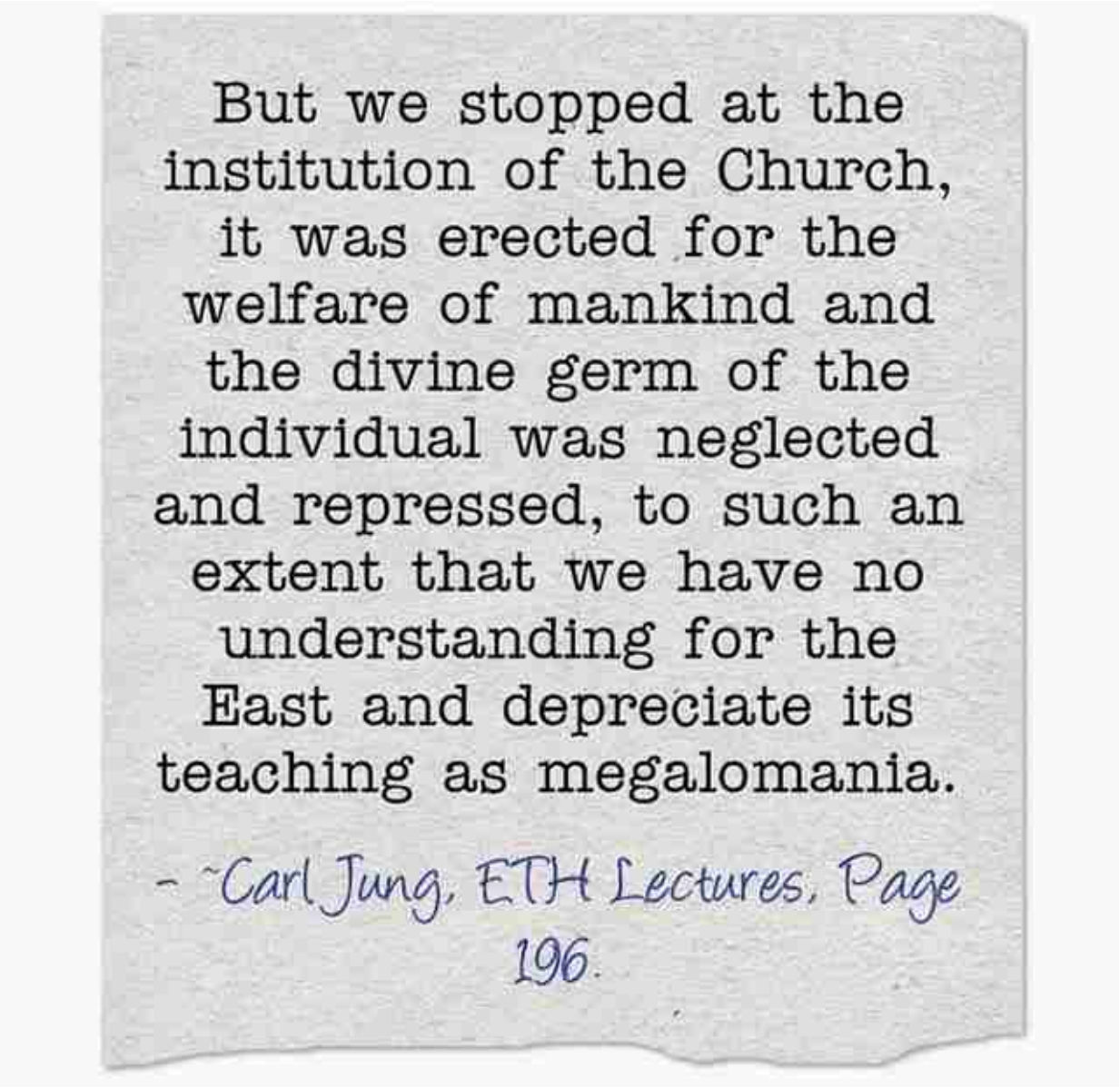
He [Neitzche] expressed it as “God is dead” and he did not realise that in saying this he was still standing within the dogma, for Christ’s death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.



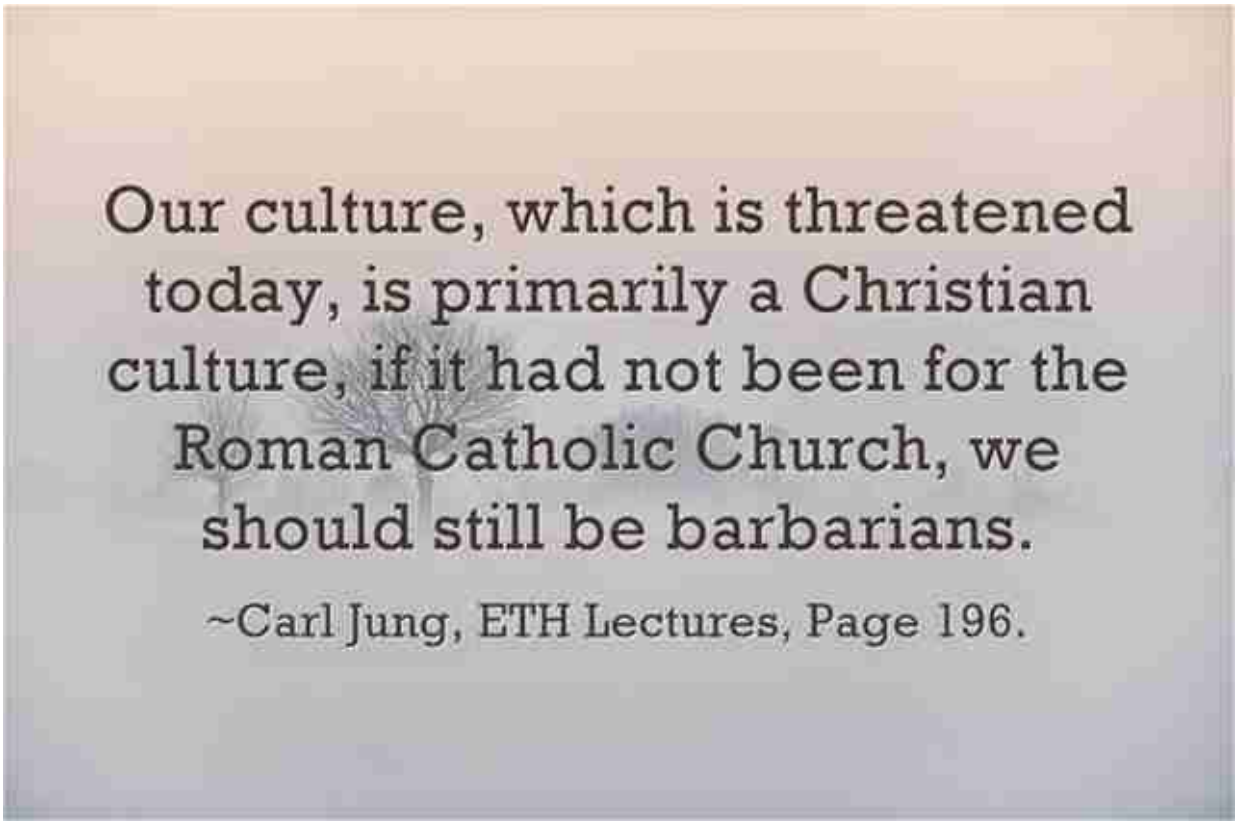
Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part. Carl Jung, ETH Lectures, Page 196.



We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: "Ye are gods"? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.



But we stopped at the institution of the Church, it was erected for the welfare of mankind and the divine germ of the individual was neglected and repressed, to such an extent that we have no understanding for the East and depreciate its teaching as megalomania. Carl Jung, ETH Lectures, Page 196.



Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

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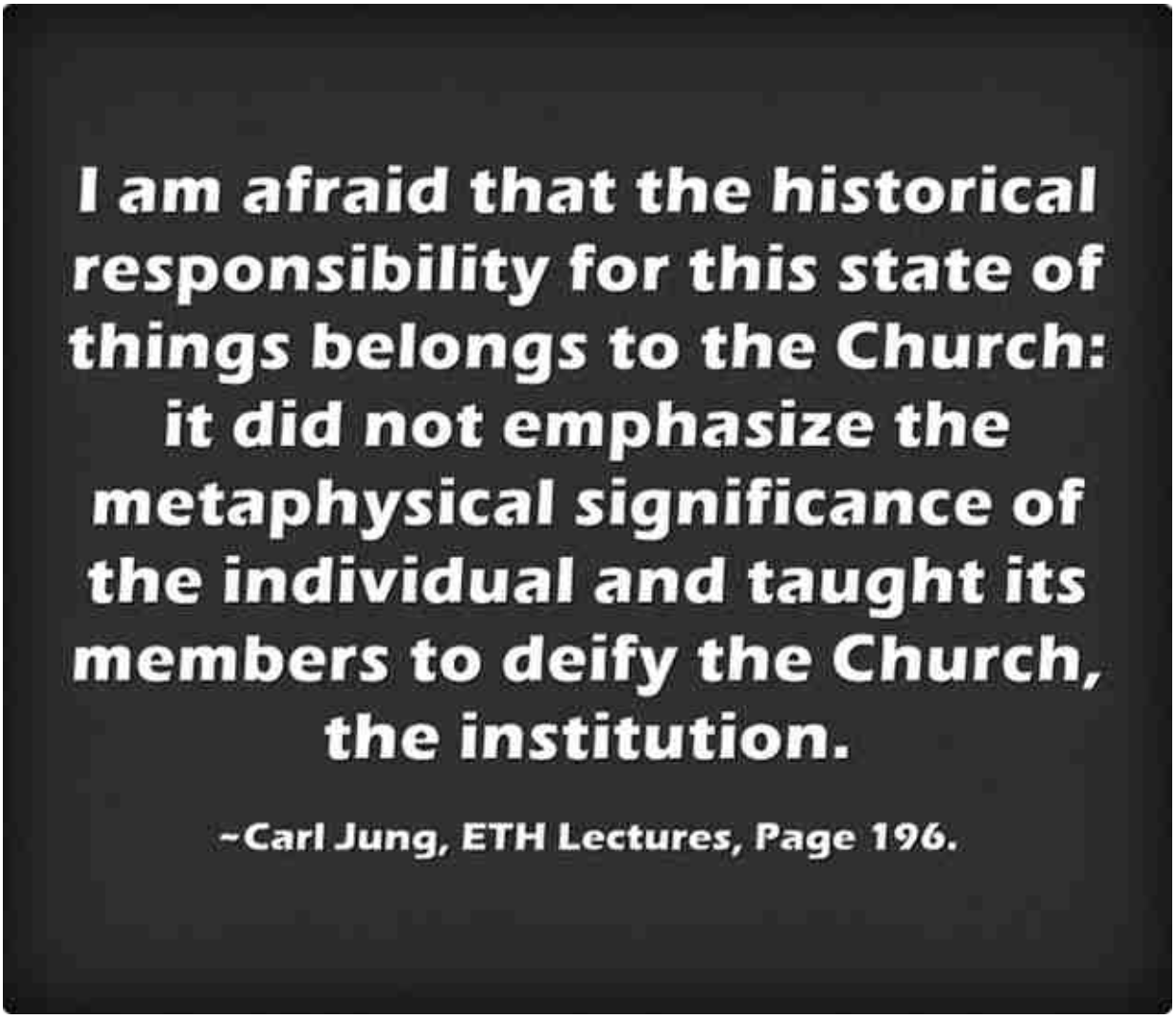
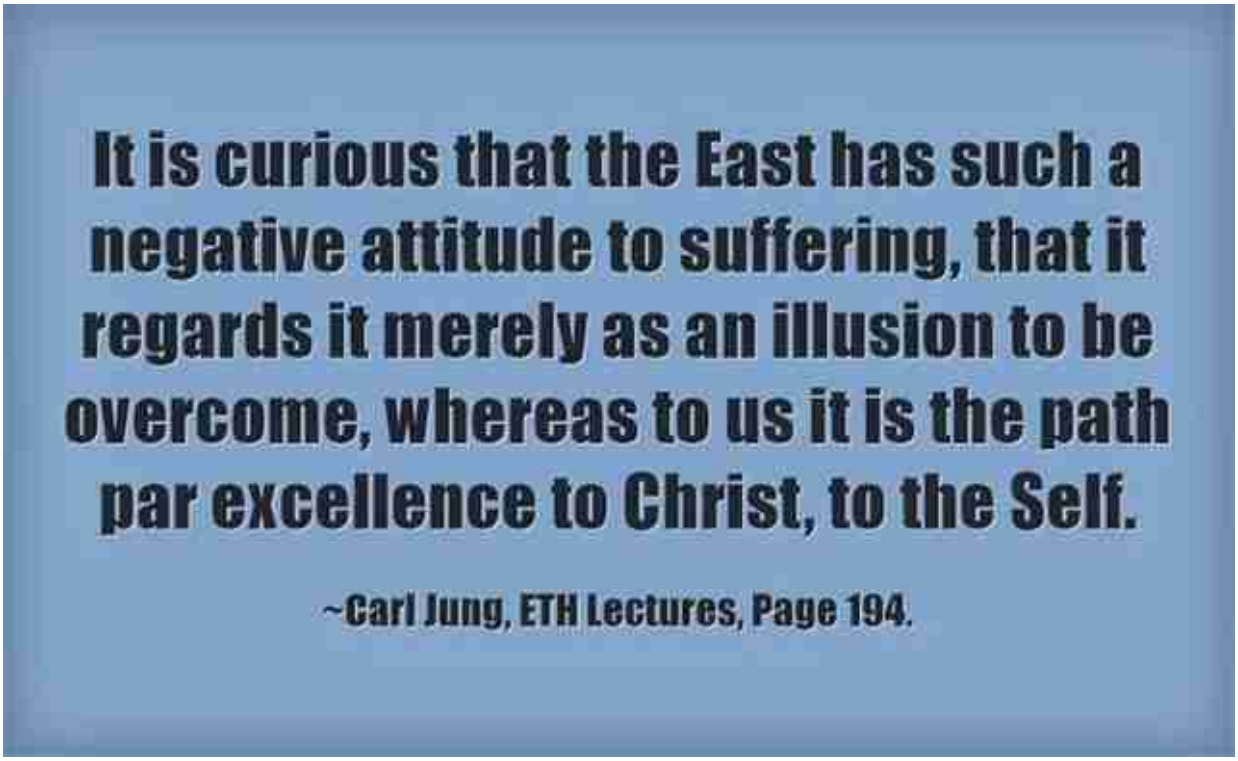


I am afraid that the historical responsibility for this state of things belongs to the Church: it did not emphasize the metaphysical significance of the individual and taught its members to deify the Church, the institution. Carl Jung, ETH Lectures, Page 196.



It is curious that the East has such a negative attitude to suffering, that it regards it merely as an illusion to be overcome, whereas to us it is the path par excellence to Christ, to the Self. Carl Jung, ETH Lectures, Page 194.

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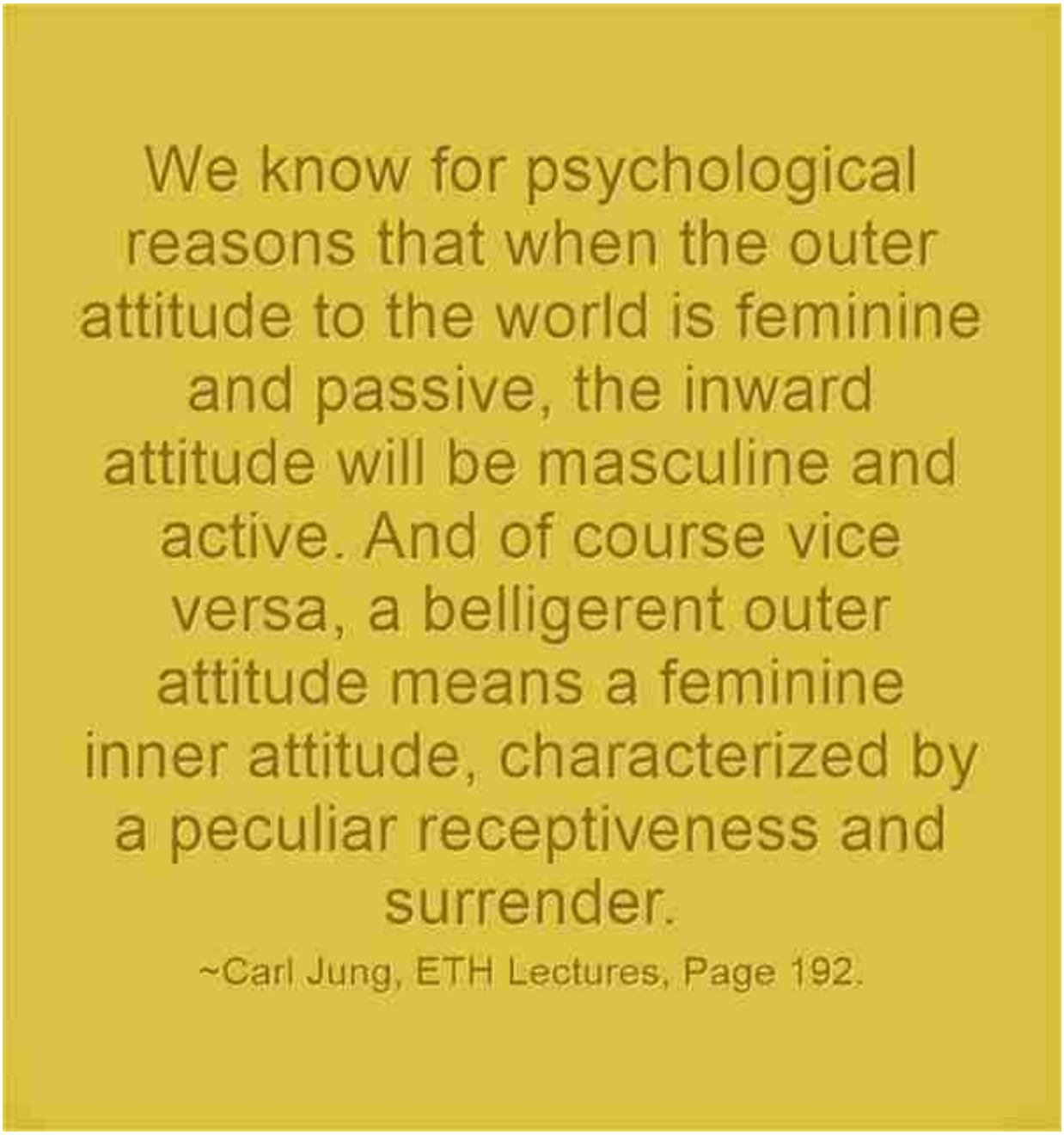
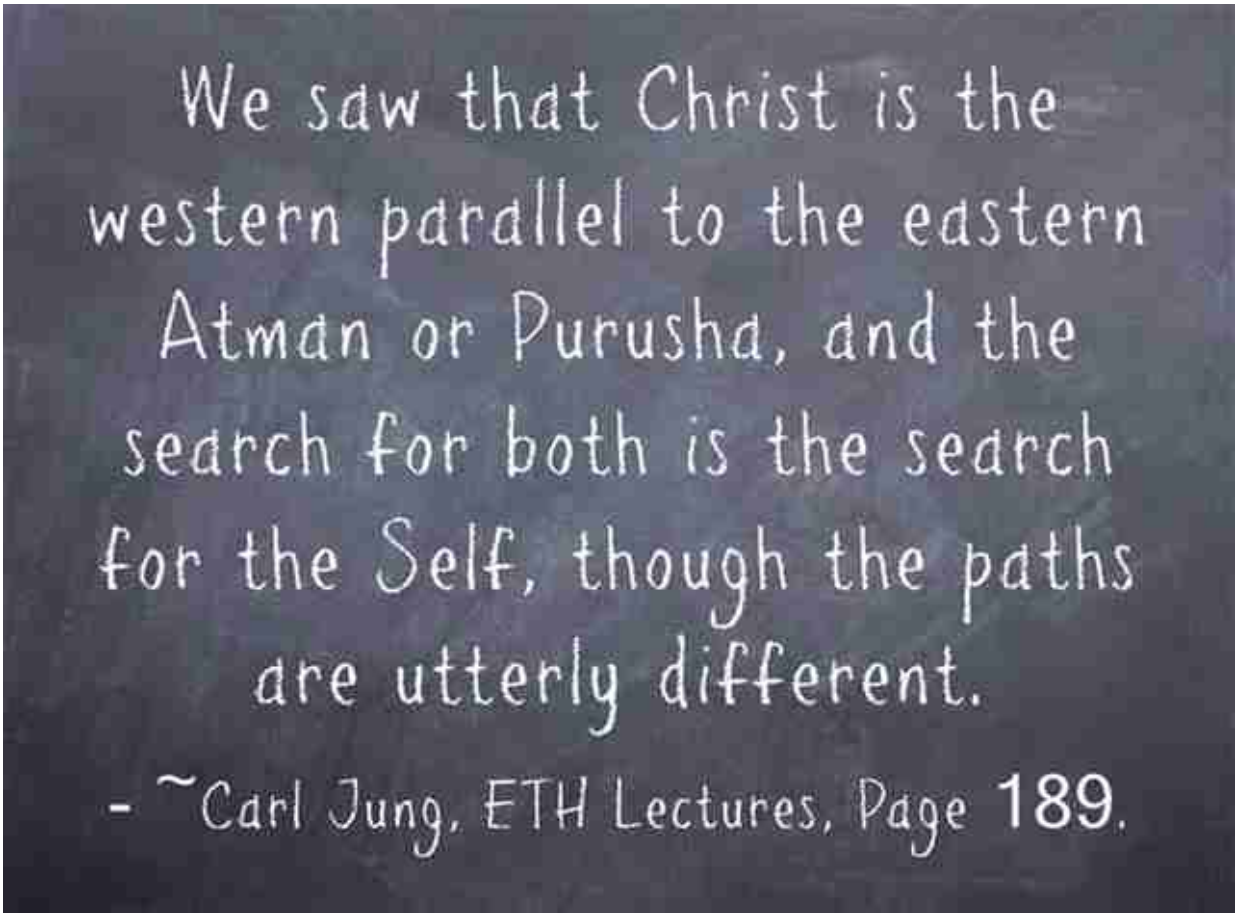


We know for psychological reasons that when the outer attitude to the world is feminine and passive, the inward attitude will be masculine and active. And of course vice versa, a belligerent outer attitude means a feminine inner attitude, characterised by a peculiar receptiveness and surrender. Carl Jung, ETH Lectures, Page 192.



We saw that Christ is the western parallel to the eastern Atman or Purusha, and the search for both is the search for the Self, though the paths are utterly different. Carl Jung, ETH Lectures, Page 189.

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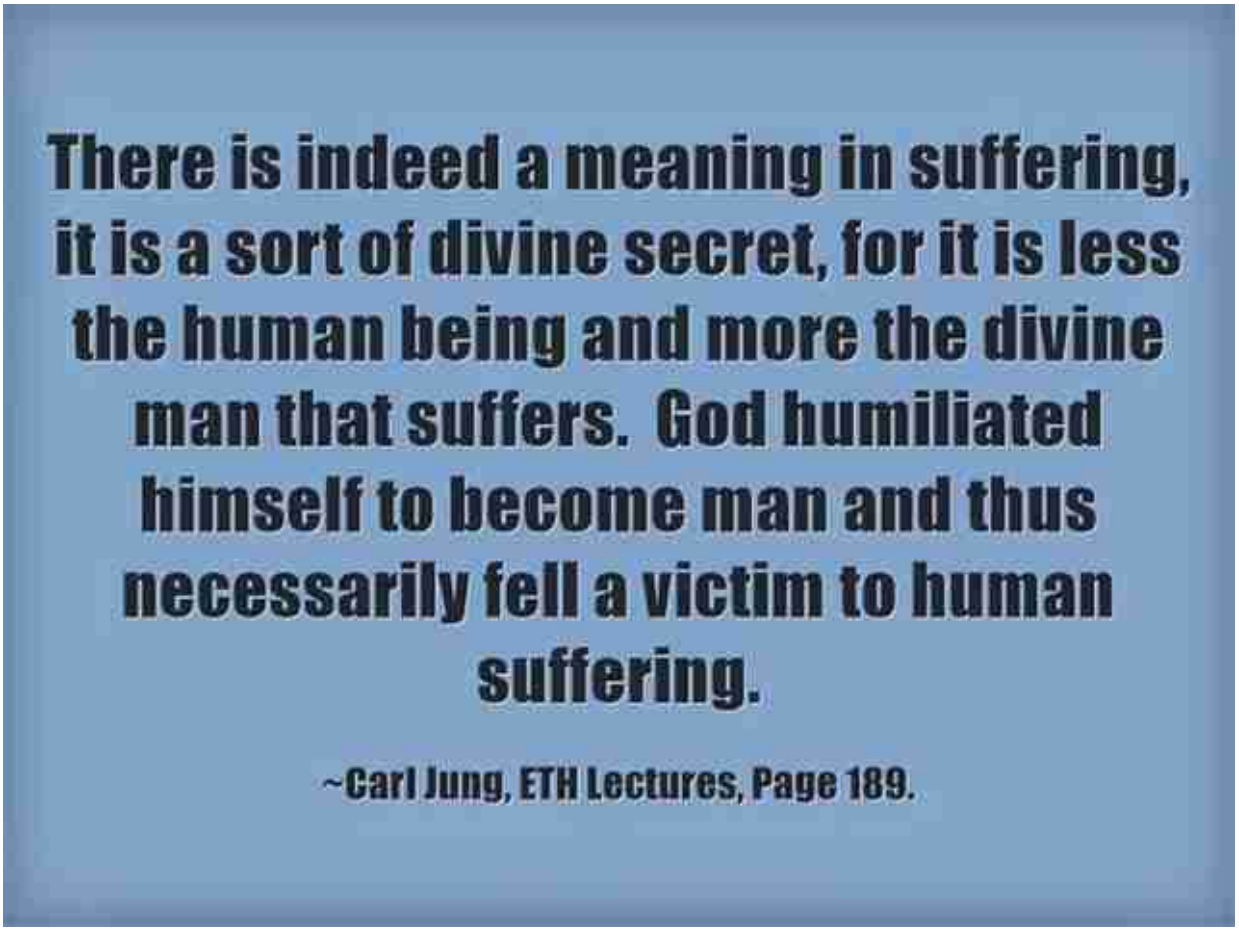
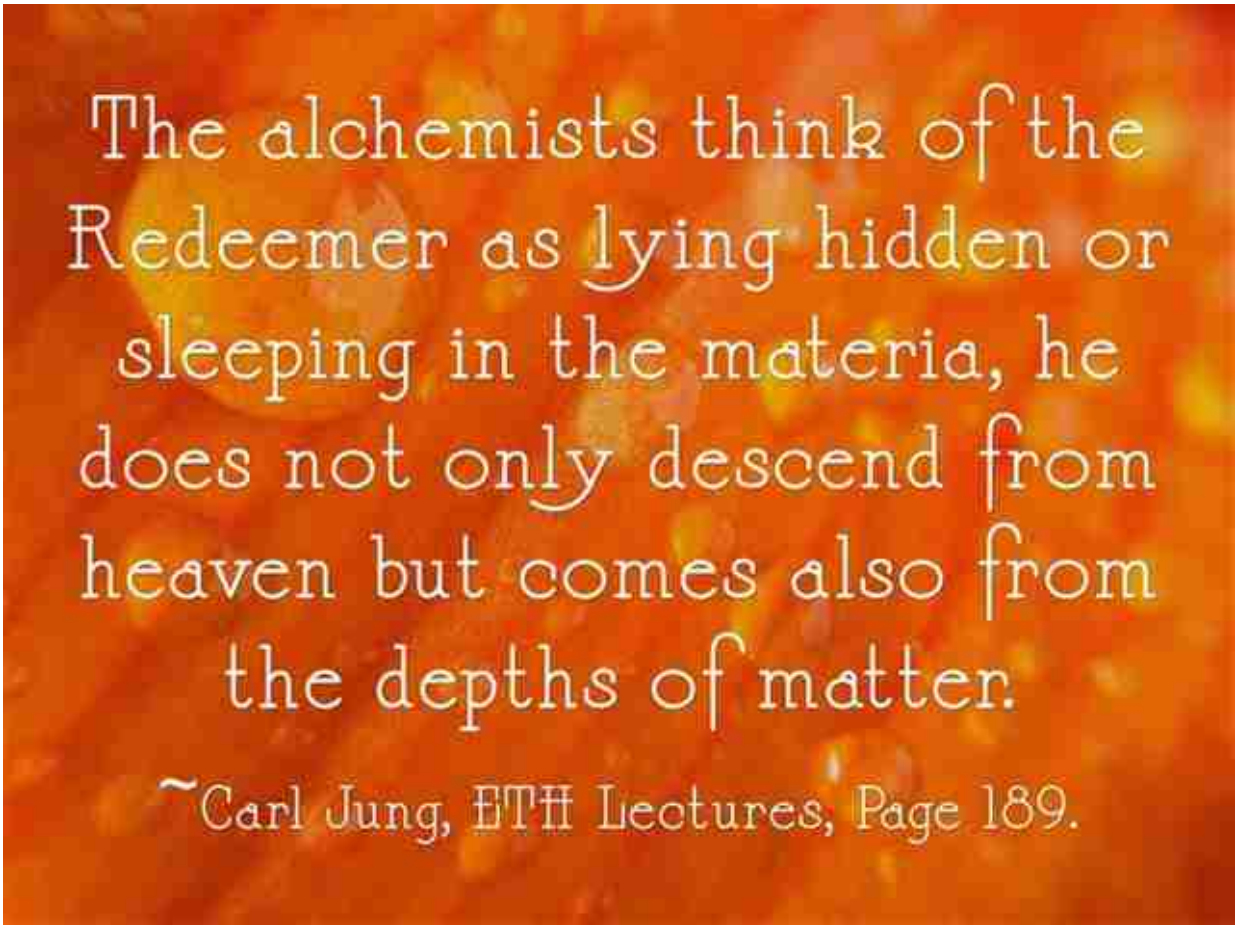


There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers. God humiliated himself to become man and thus necessarily fell a victim to human suffering. Carl Jung, ETH Lectures, Page 189.



The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

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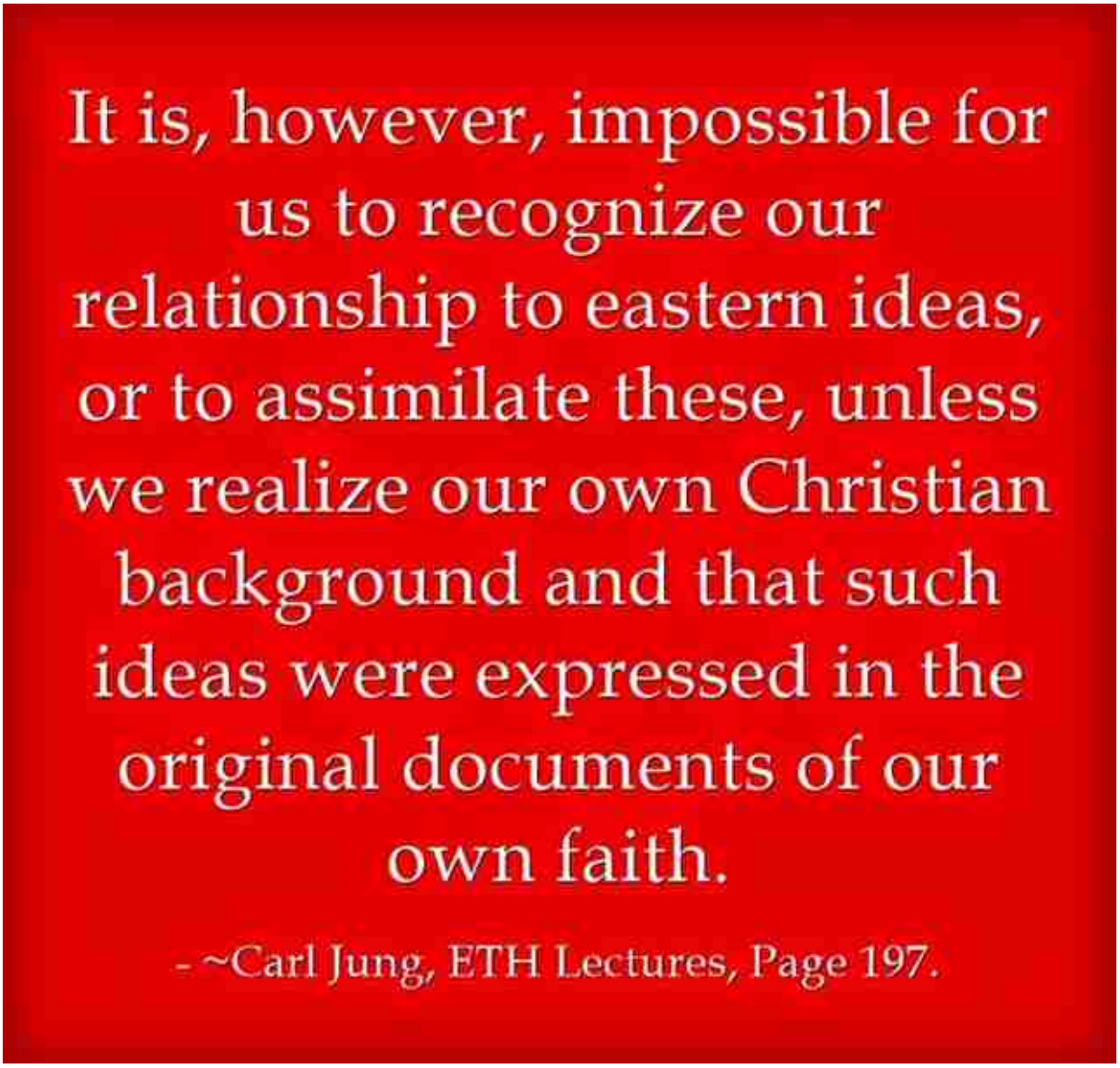
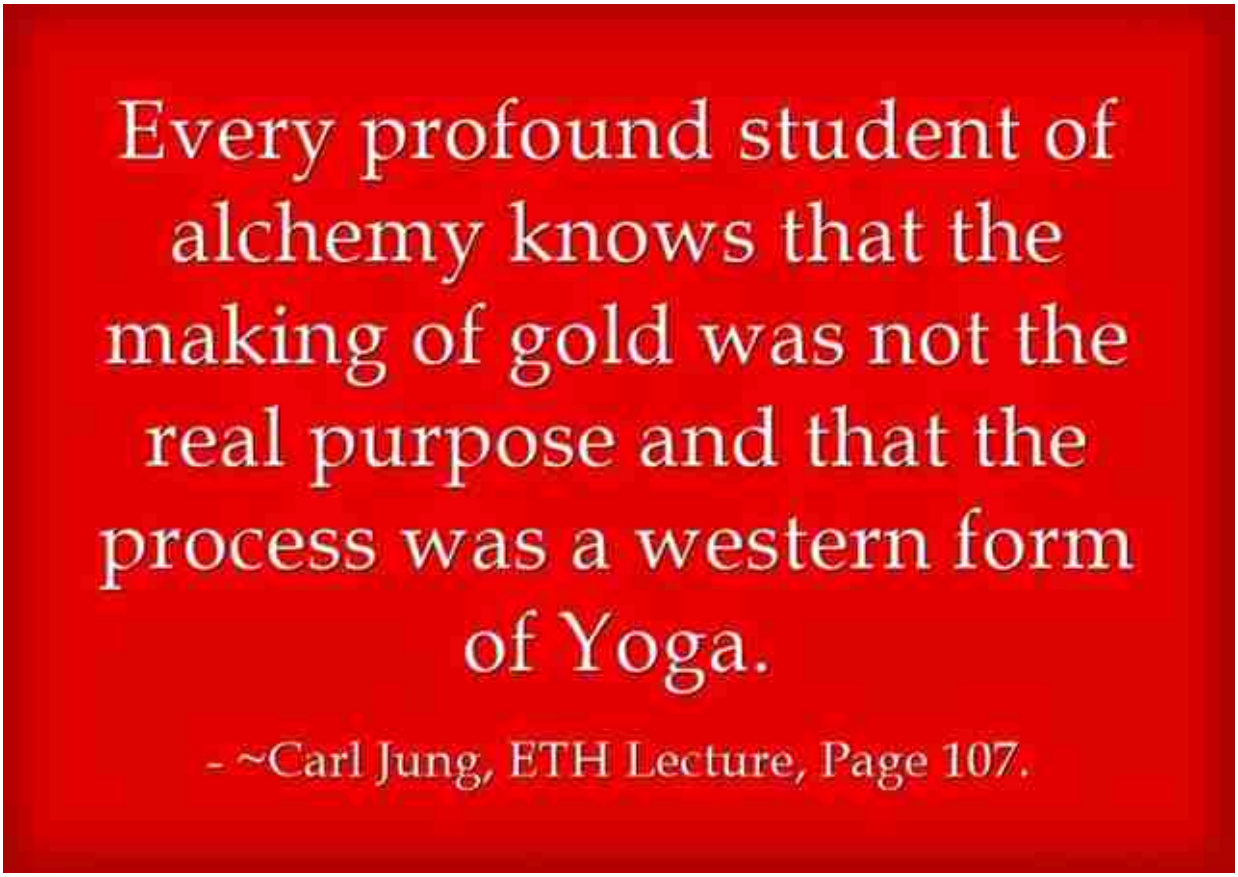


It is, however, impossible for us to recognise our relationship to eastern ideas, or to assimilate these, unless we realise our own Christian background and that such ideas were expressed in the original documents of our own faith. Carl Jung, ETH Lectures, Page 197.



Every profound student of alchemy knows that the making of gold was not the real purpose and that the process was a western form of Yoga. Carl Jung, ETH Lecture, Page 107.

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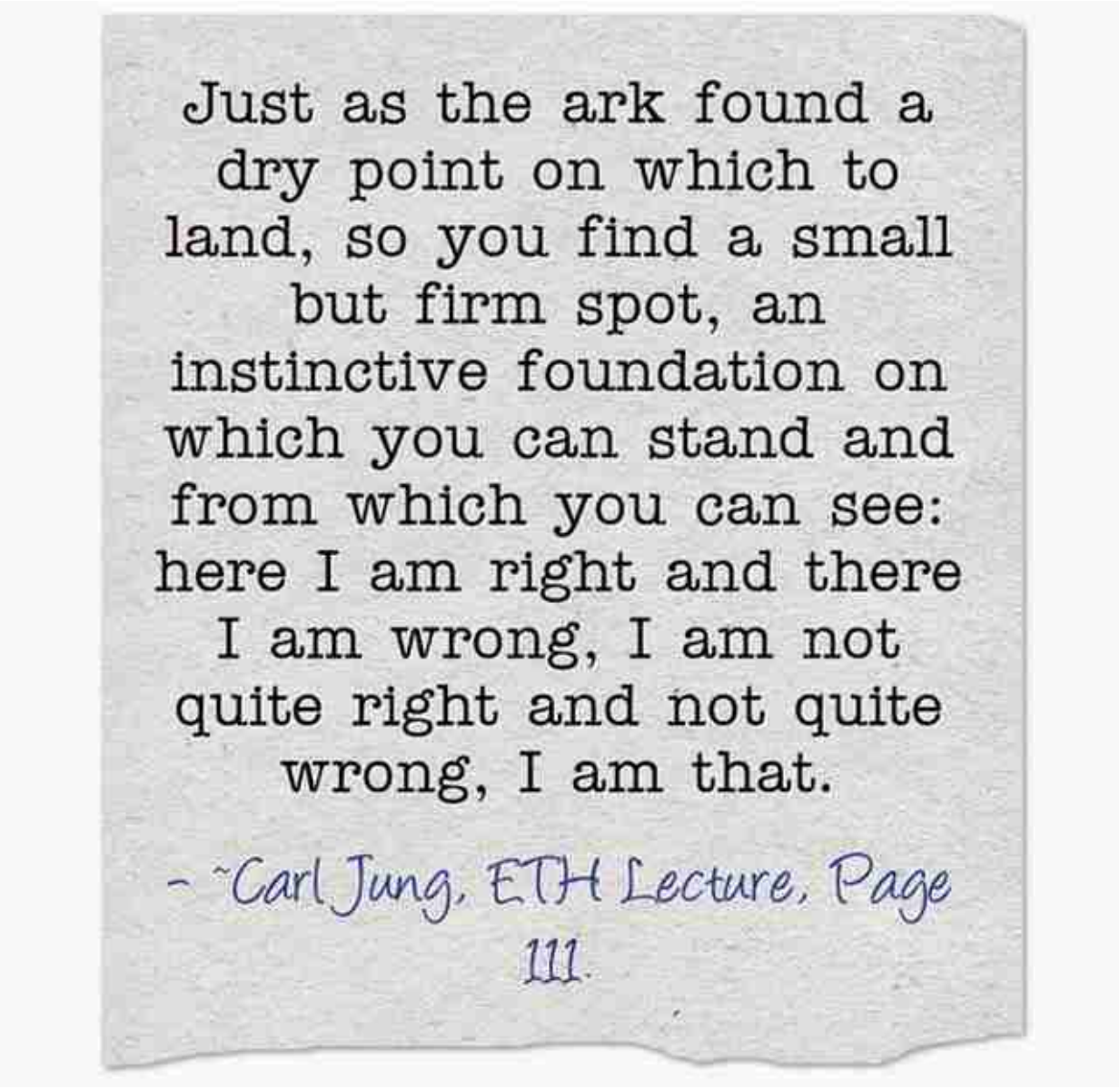
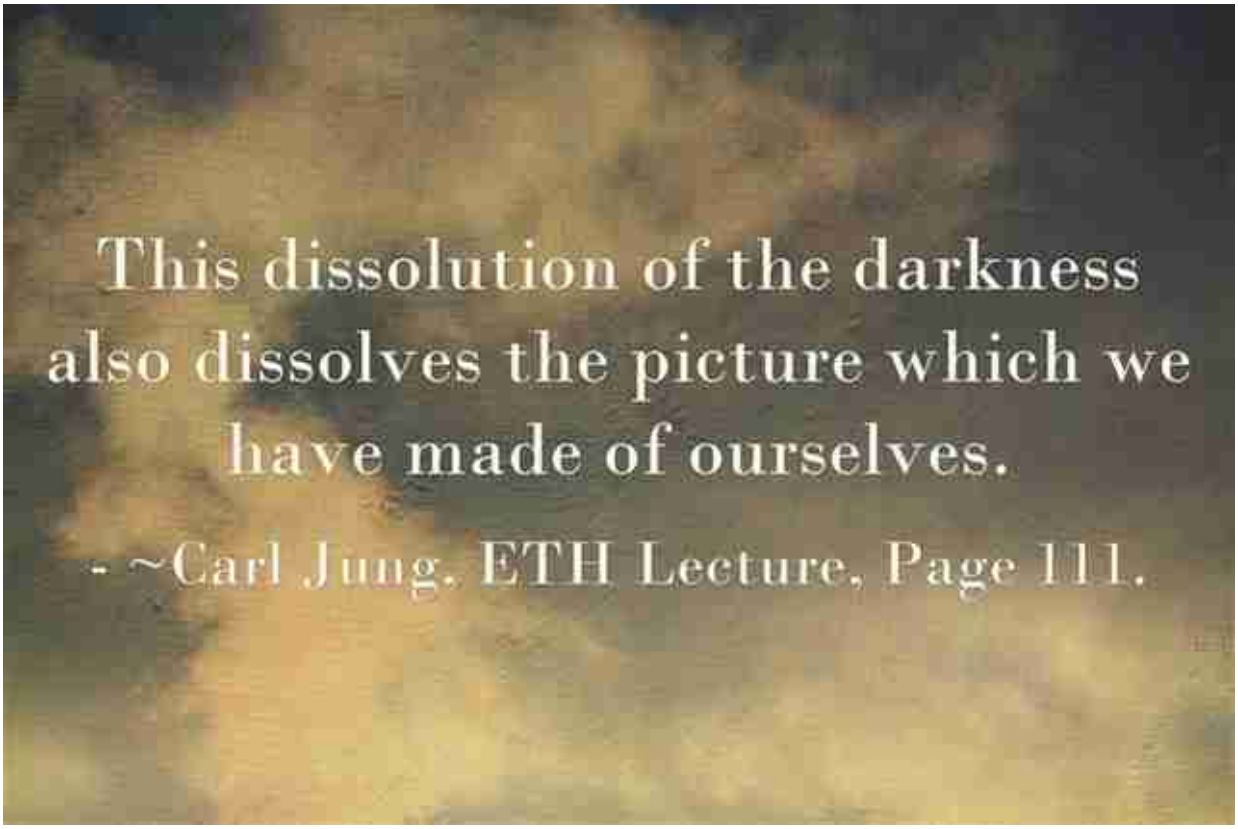
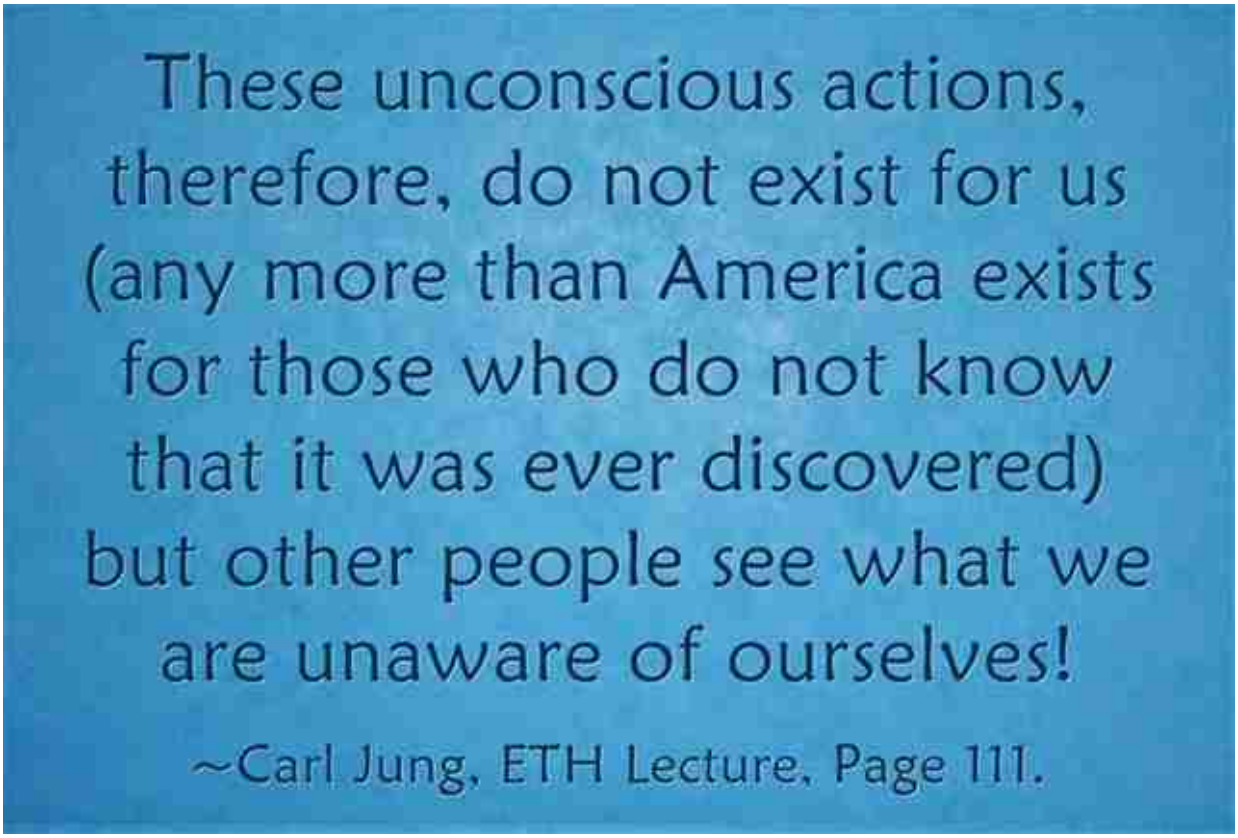


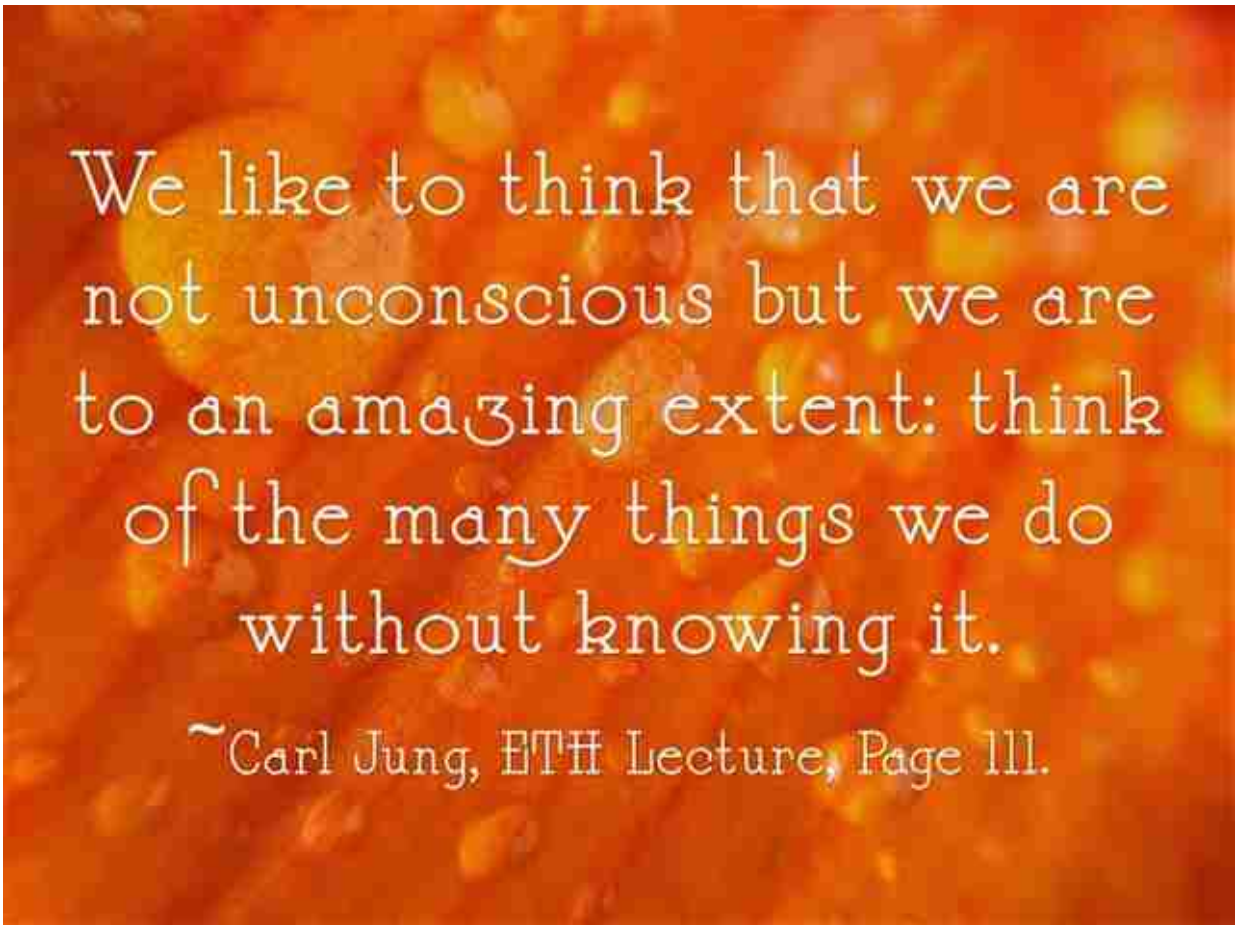
Just as the ark found a dry point on which to land, so you find a small but firm spot, an instinctive foundation on which you can stand and from which you can see: here I am right and there I am wrong, I am not quite right and not quite wrong, I am that. Carl Jung, ETH Lecture, Page 111.



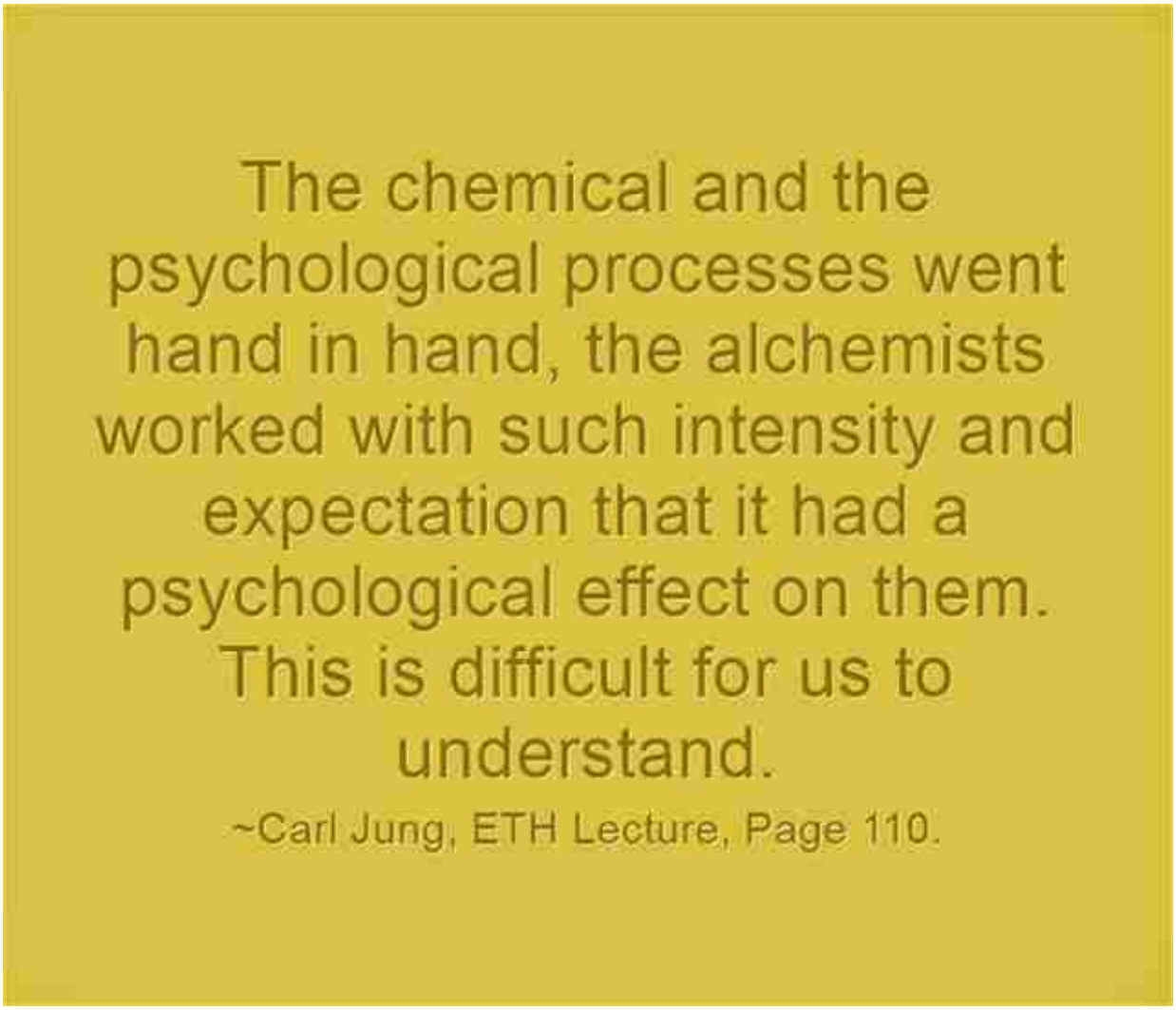
This dissolution of the darkness also dissolves the picture which we have made of ourselves. Carl Jung, ETH Lecture, Page 111.



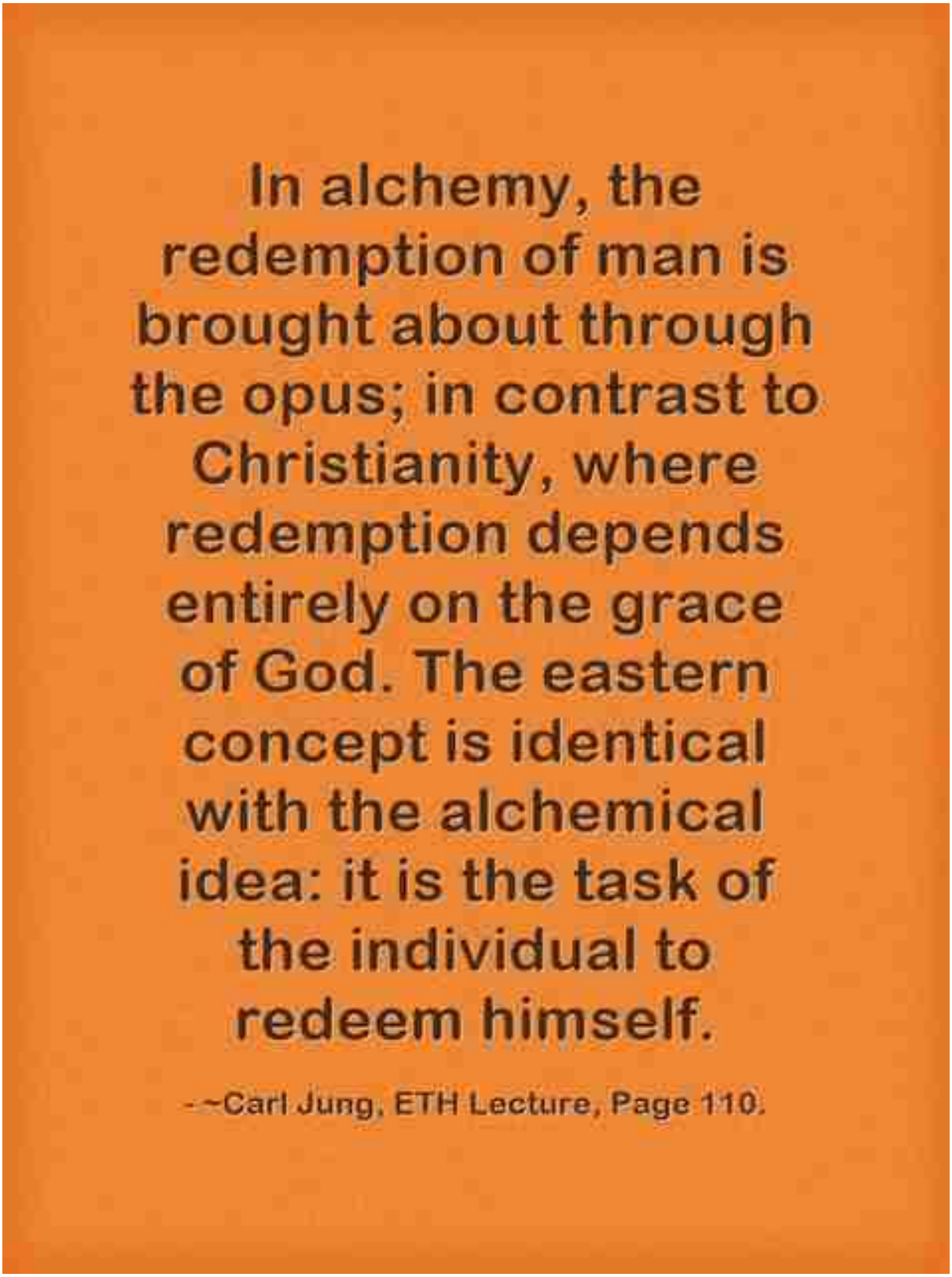
These unconscious actions, therefore, do not exist for us (any more than America exists for those who do not know that it was ever discovered) but other people see what we are unaware of ourselves! Carl Jung, ETH Lecture, Page 111.



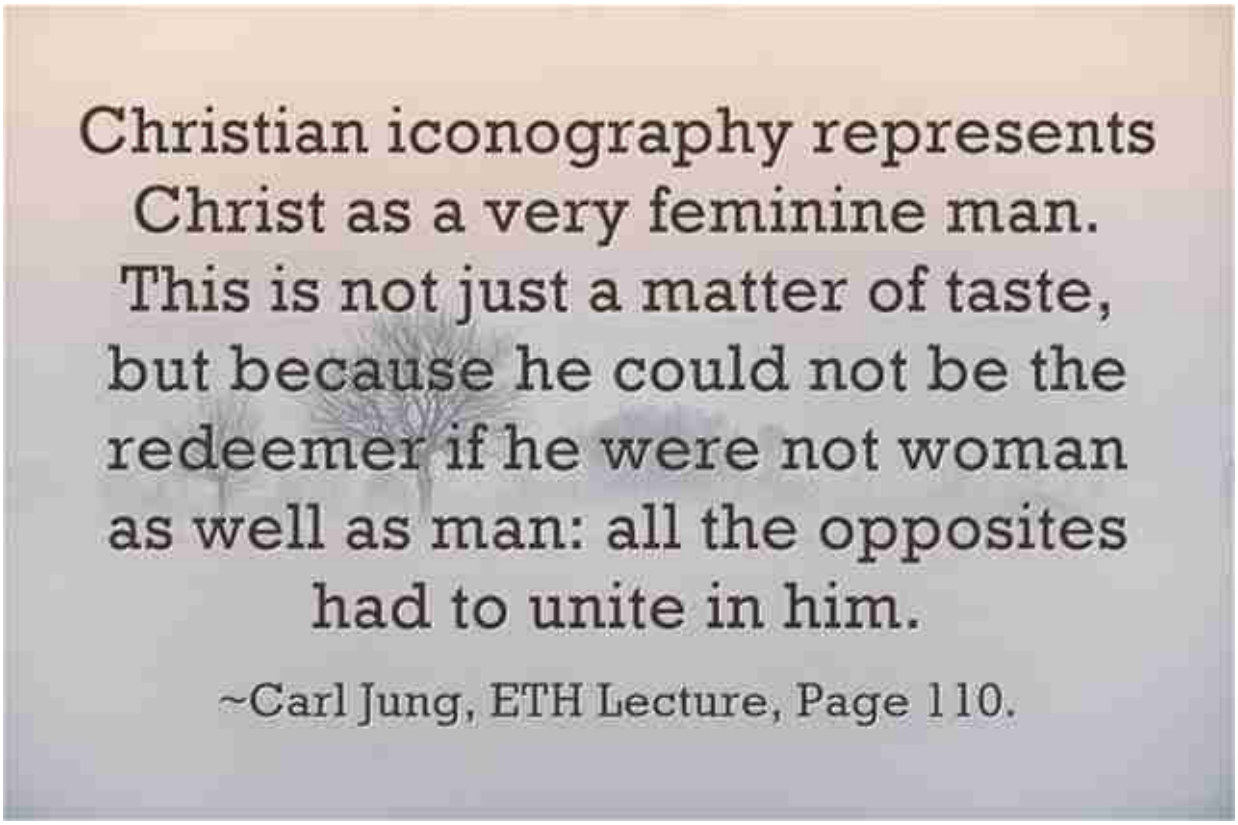
We like to think that we are not unconscious but we are to an amazing extent: think of the many things we do without knowing it. Carl Jung, ETH Lecture, Page 111.



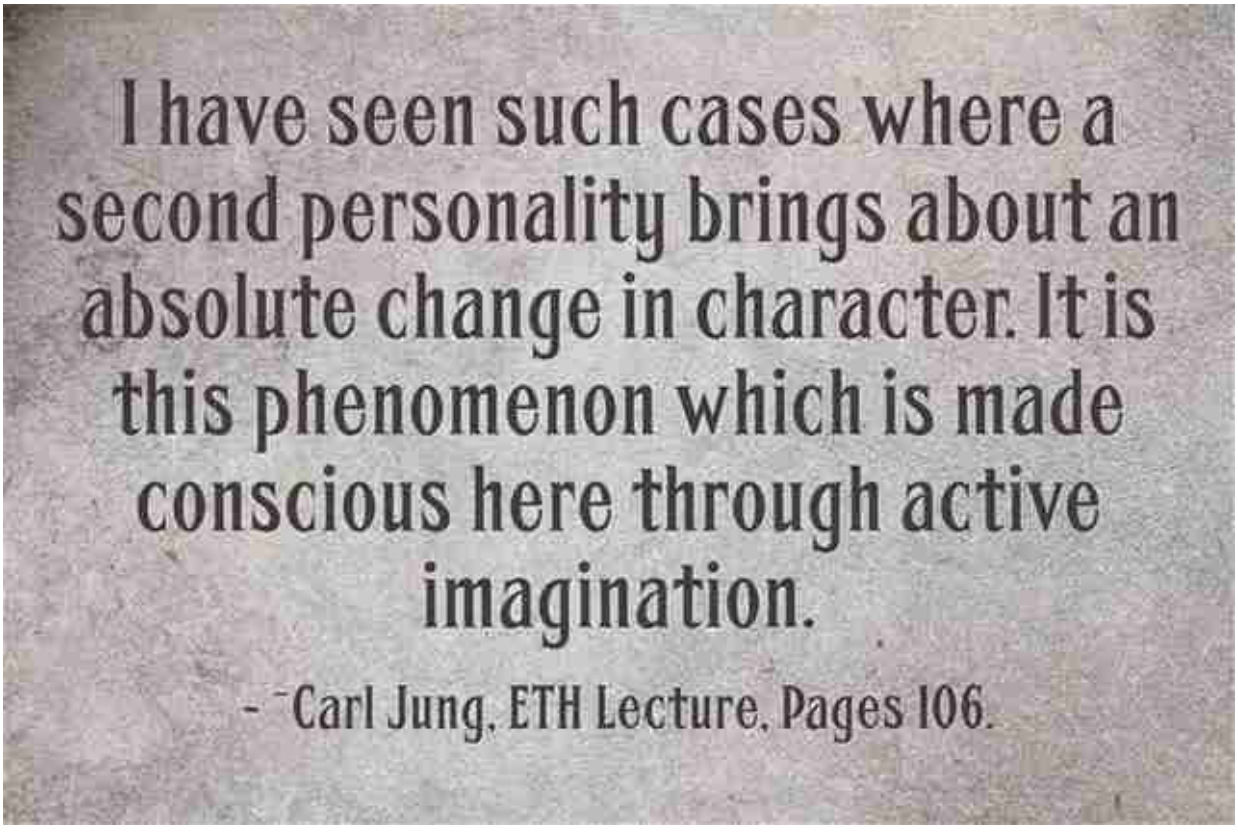
The chemical and the psychological processes went hand in hand, the alchemists worked with such intensity and expectation that it had a psychological effect on them. This is difficult for us to understand. Carl Jung, ETH Lecture, Page 110.



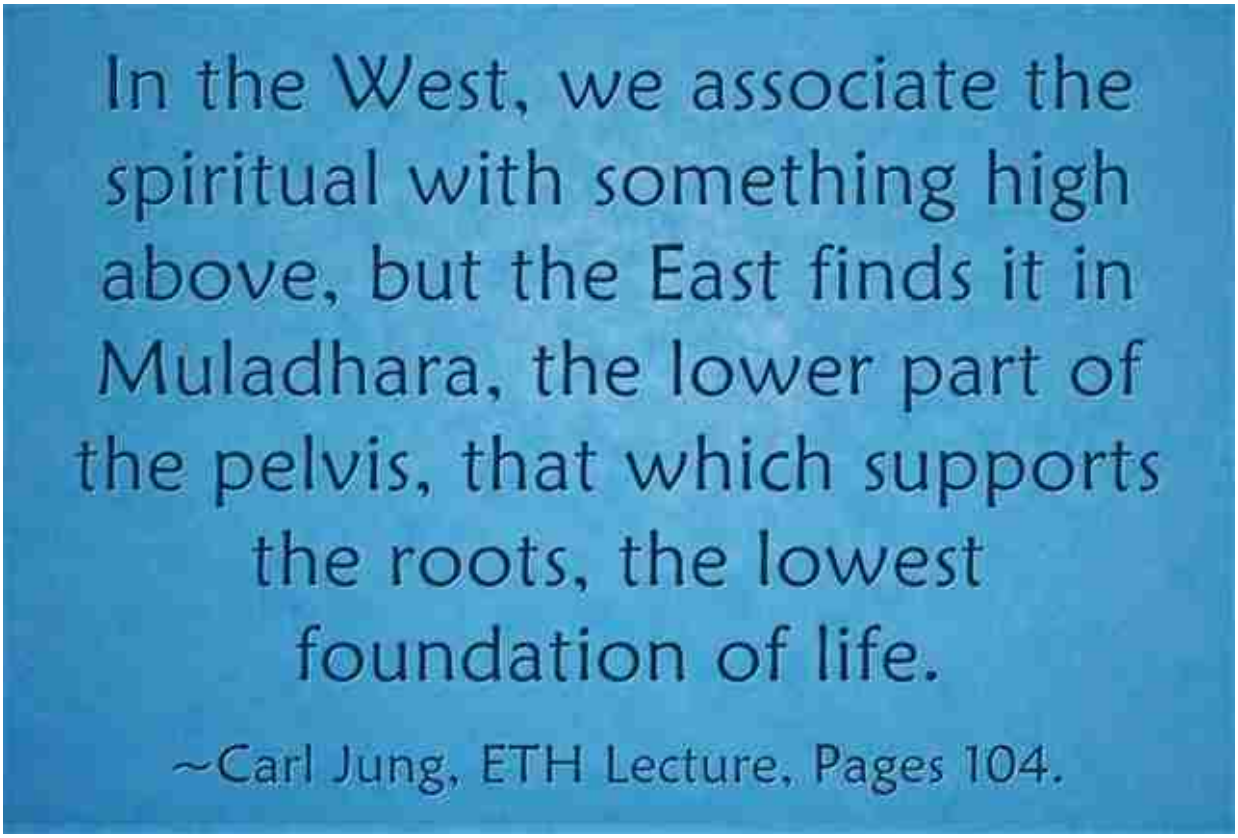
In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.



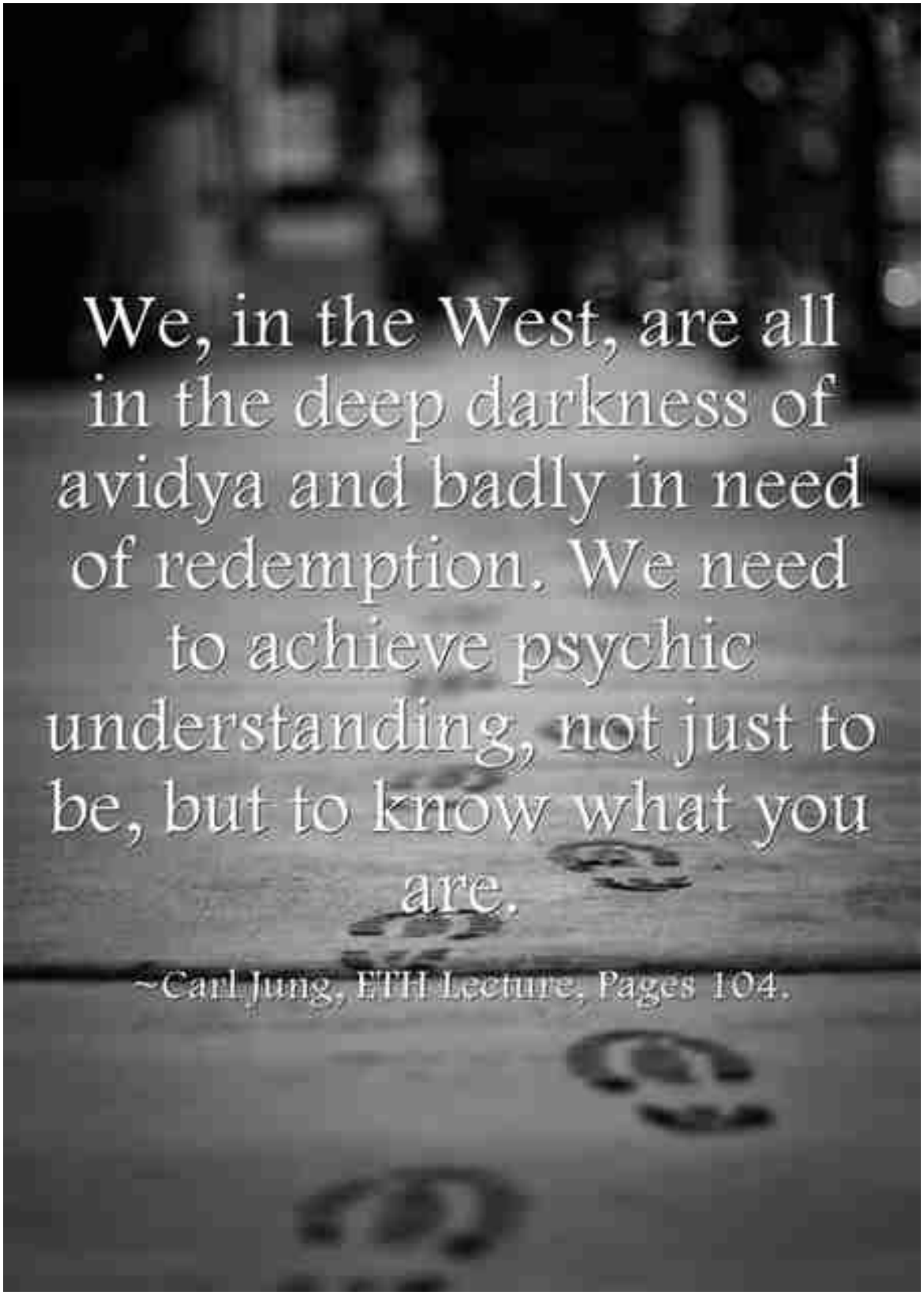
Christian iconography represents Christ as a very feminine man. This is not just a matter of taste, but because he could not be the redeemer if he were not woman as well as man: all the opposites had to unite in him. Carl Jung, ETH Lecture, Page 110



I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination. Carl Jung, ETH Lecture, Pages 106.



In the West, we associate the spiritual with something high above, but the East finds it in Muladhara, the lower part of the pelvis, that which supports the roots, the lowest foundation of life. Carl Jung, ETH Lecture, Pages 104.



We, in the West, are all in the deep darkness of avidya and badly in need of redemption. We need to achieve psychic understanding, not just to be, but to know what you are. Carl Jung, ETH Lecture, Pages 104.

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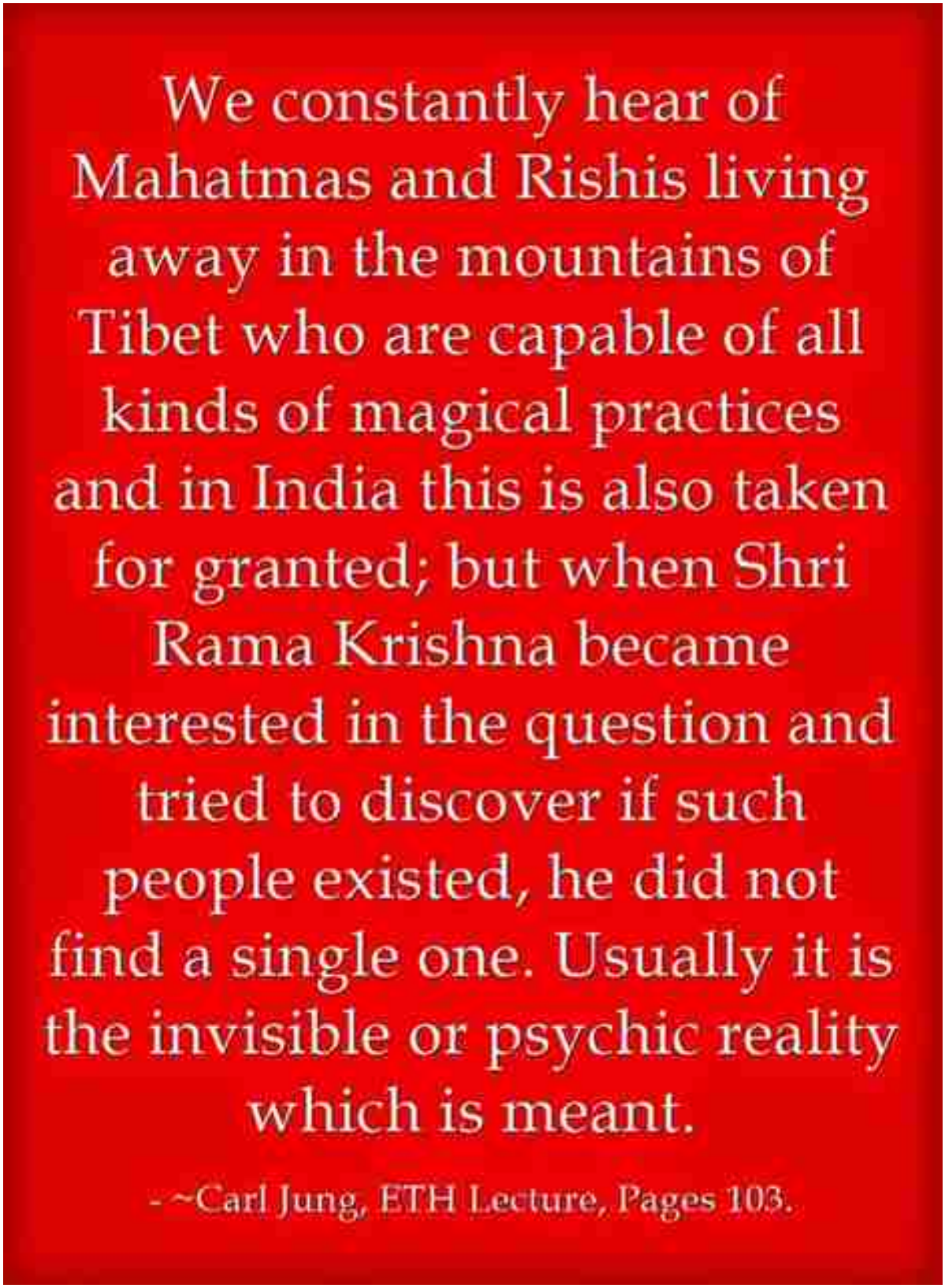
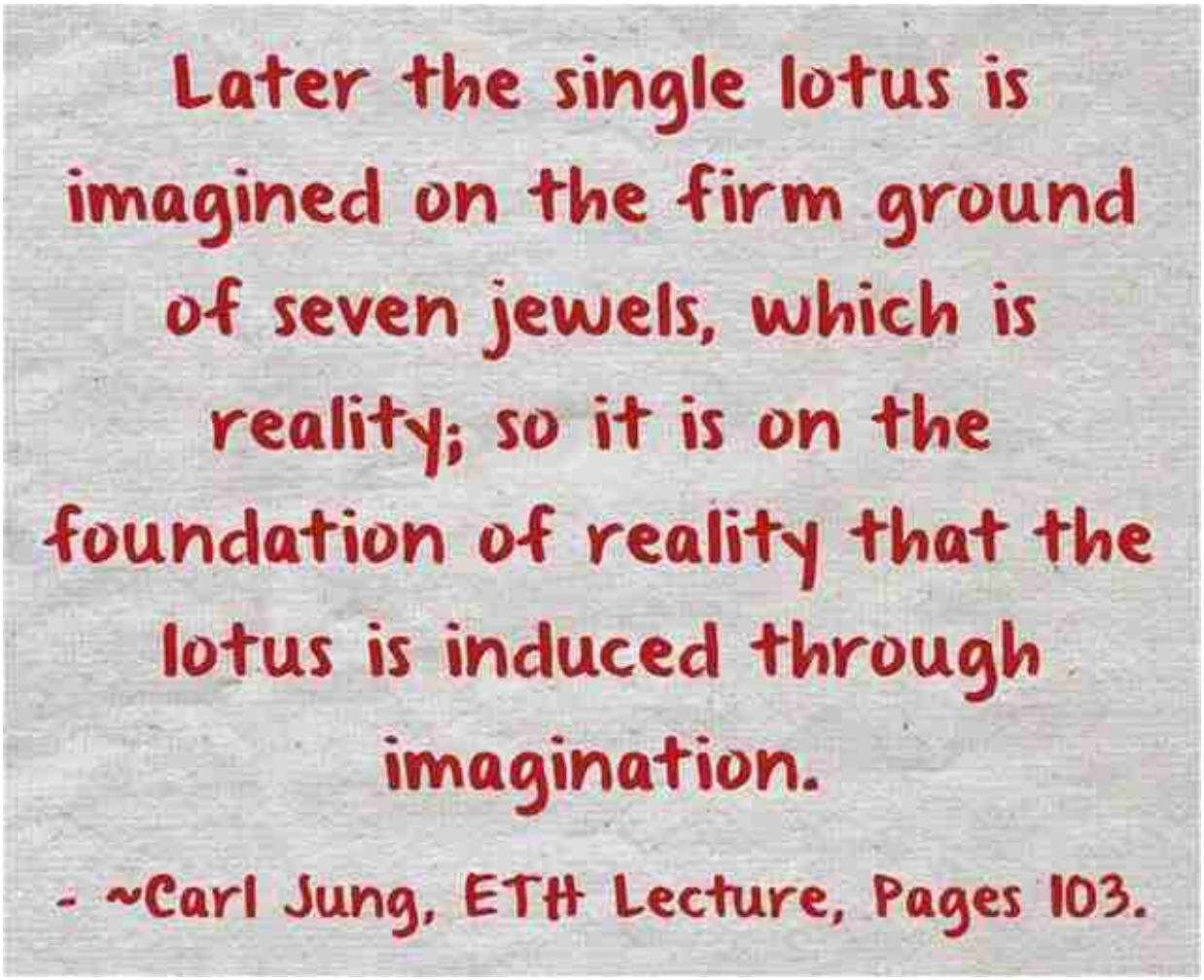


We constantly hear of Mahatmas and Rishis living away in the mountains of Tibet who are capable of all kinds of magical practices and in India this is also taken for granted; but when Shri Rama Krishna became interested in the question and tried to discover if such people existed, he did not find a single one. Usually it is the invisible or psychic reality which is meant. Carl Jung, ETH Lecture, Pages 103.



Later the single lotus is imagined on the firm ground of seven jewels, which is reality; so it is on the foundation of reality that the lotus is induced through imagination. Carl Jung, ETH Lecture, Pages 103.

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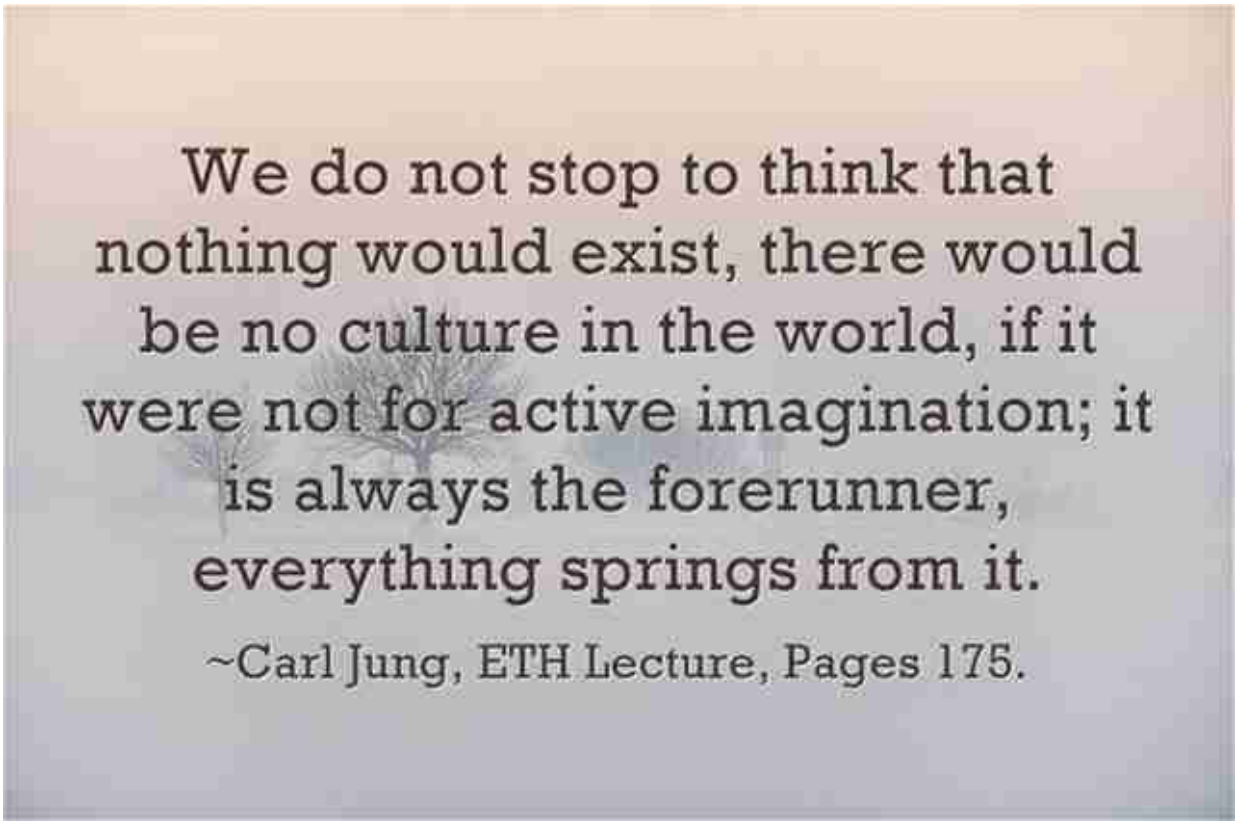
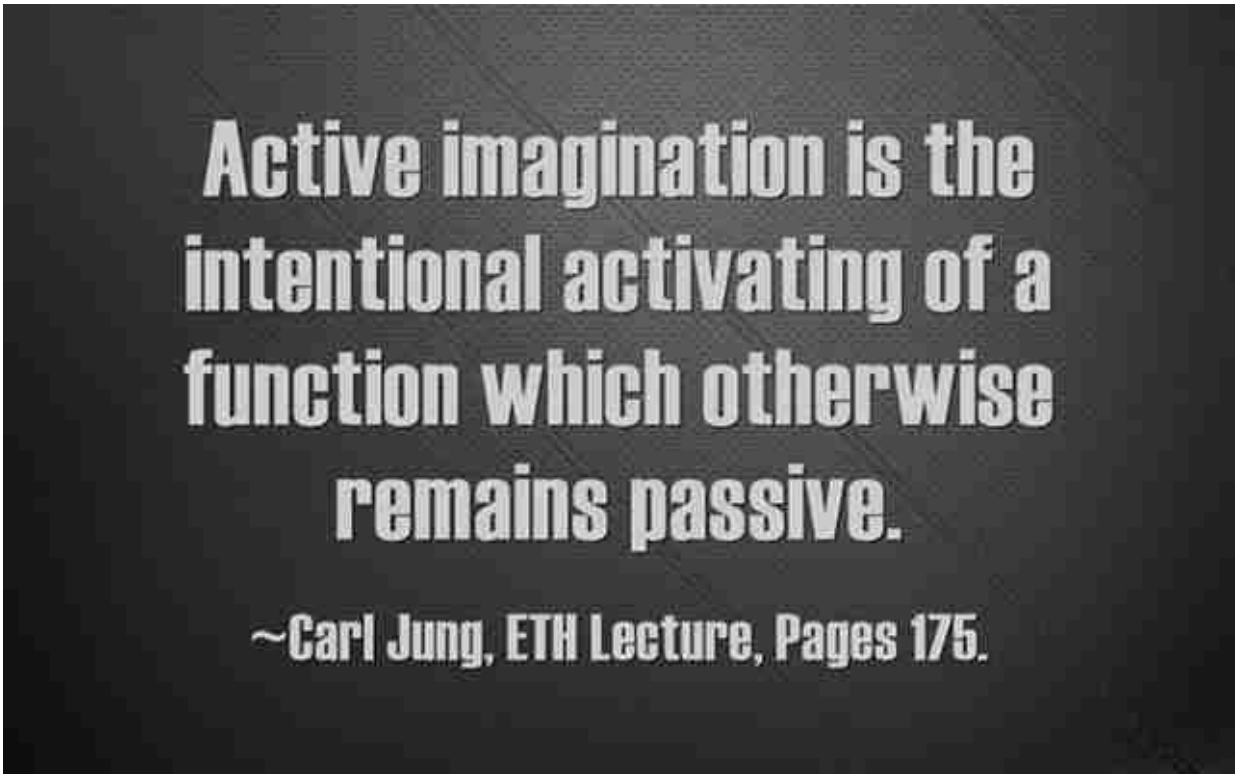
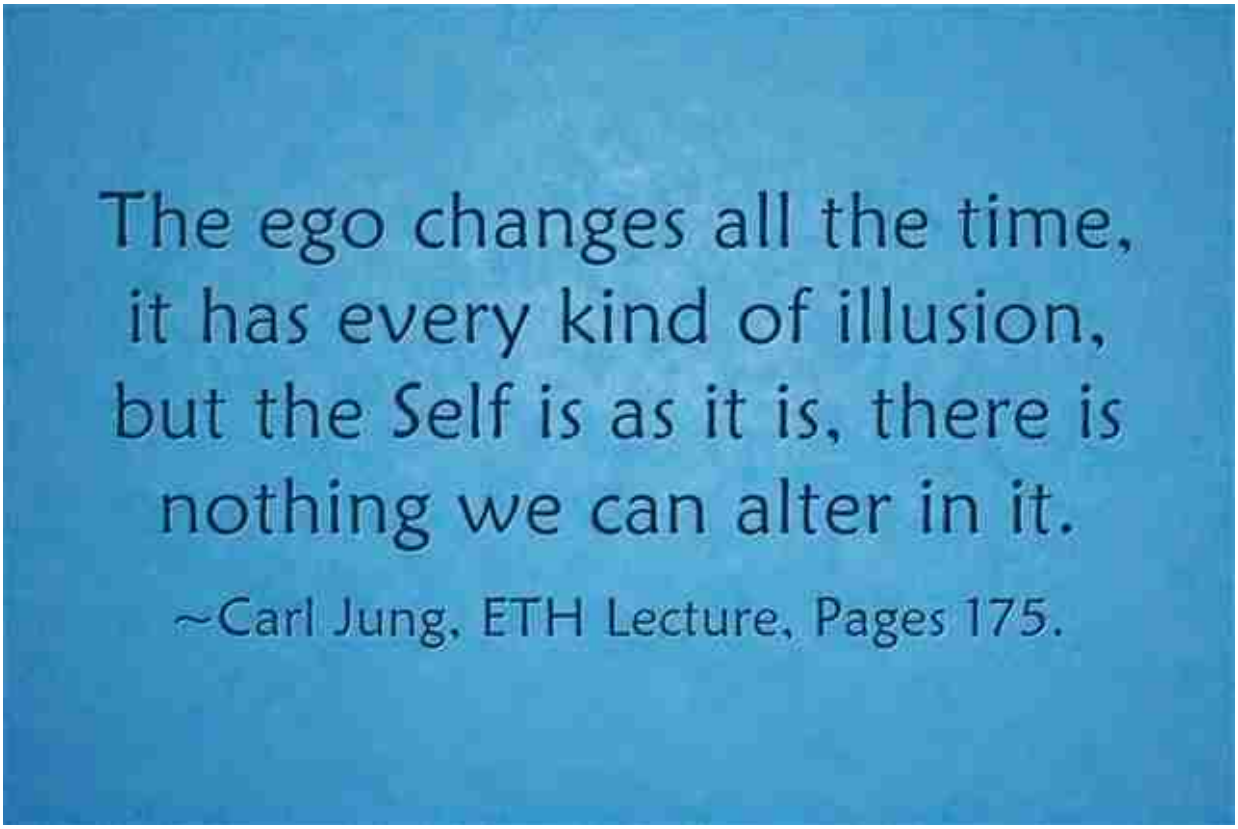


We do not stop to think that nothing would exist, there would be no culture in the world, if it were not for active imagination; it is always the forerunner, everything springs from it. Carl Jung, ETH Lecture, Pages 175.



Active imagination is the intentional activating of a function which otherwise remains passive. Carl Jung, ETH Lecture, Pages 175.



The ego changes all the time, it has every kind of illusion, but the Self is as it is, there is nothing we can alter in it.
Carl Jung, ETH Lecture, Pages 175.

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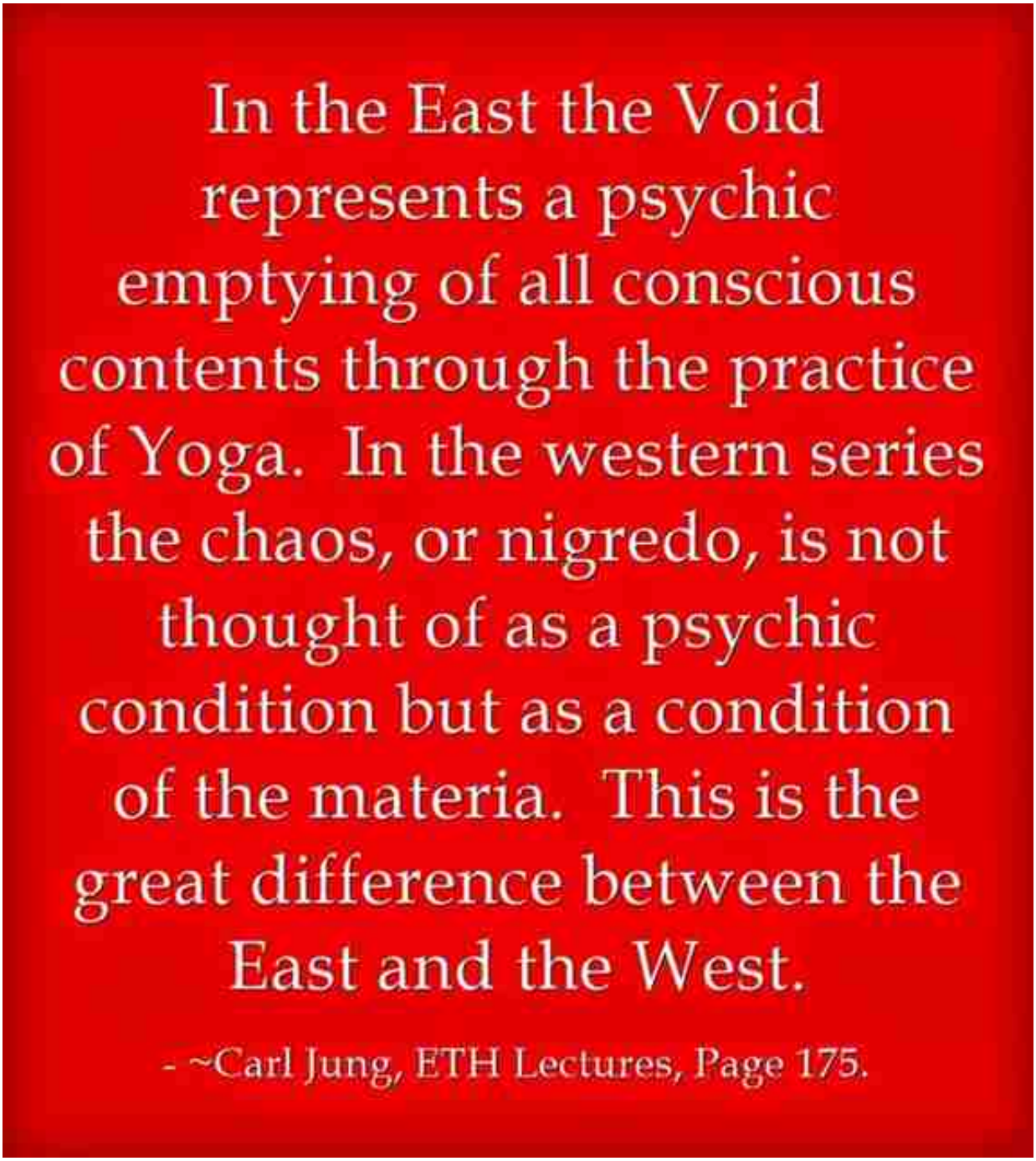
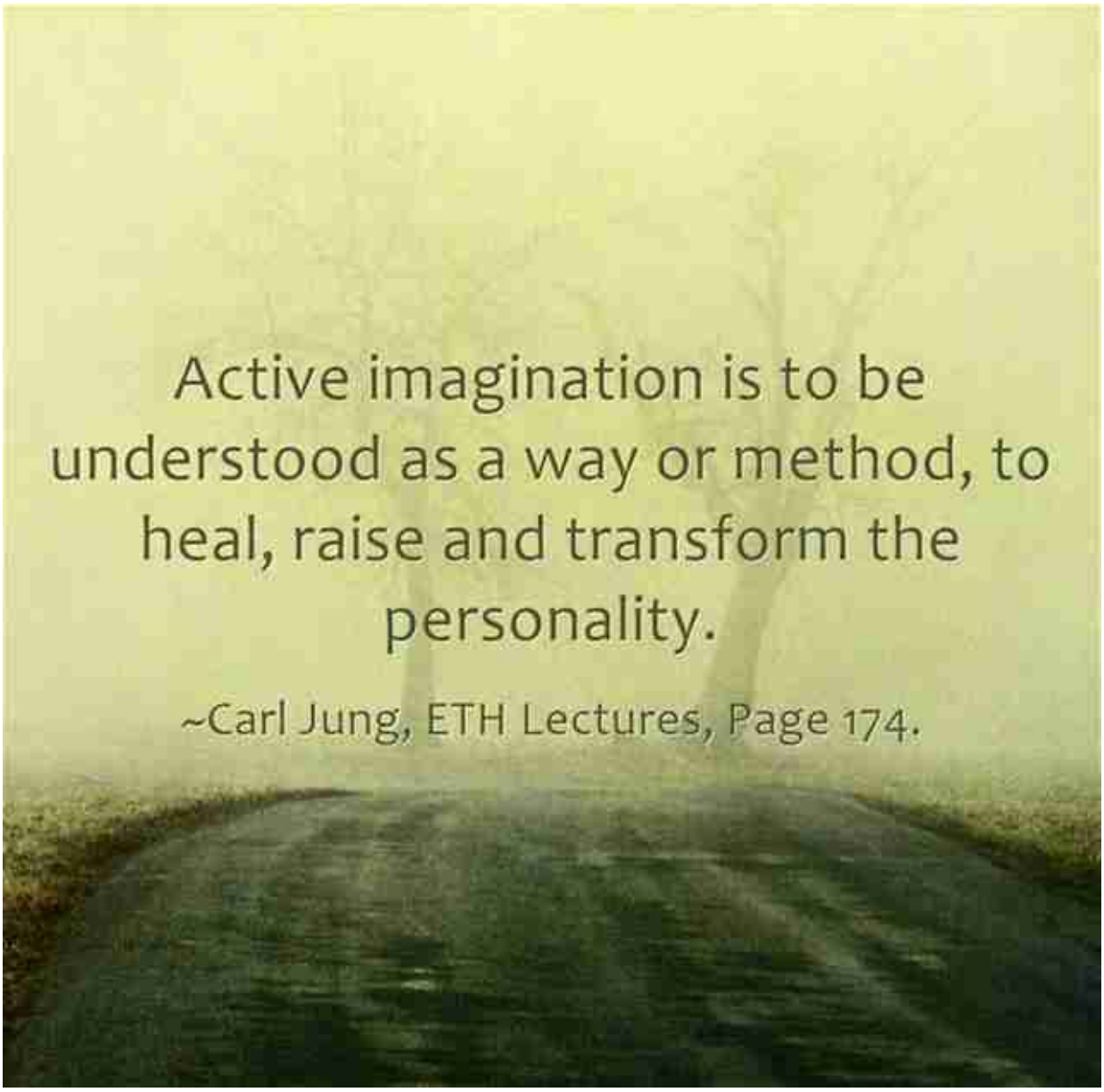


In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West. Carl Jung, ETH Lecture, Pages 175.



Active imagination is to be understood as a way or method, to heal, raise and transform the personality. Carl Jung, ETH Lecture, Pages 174.

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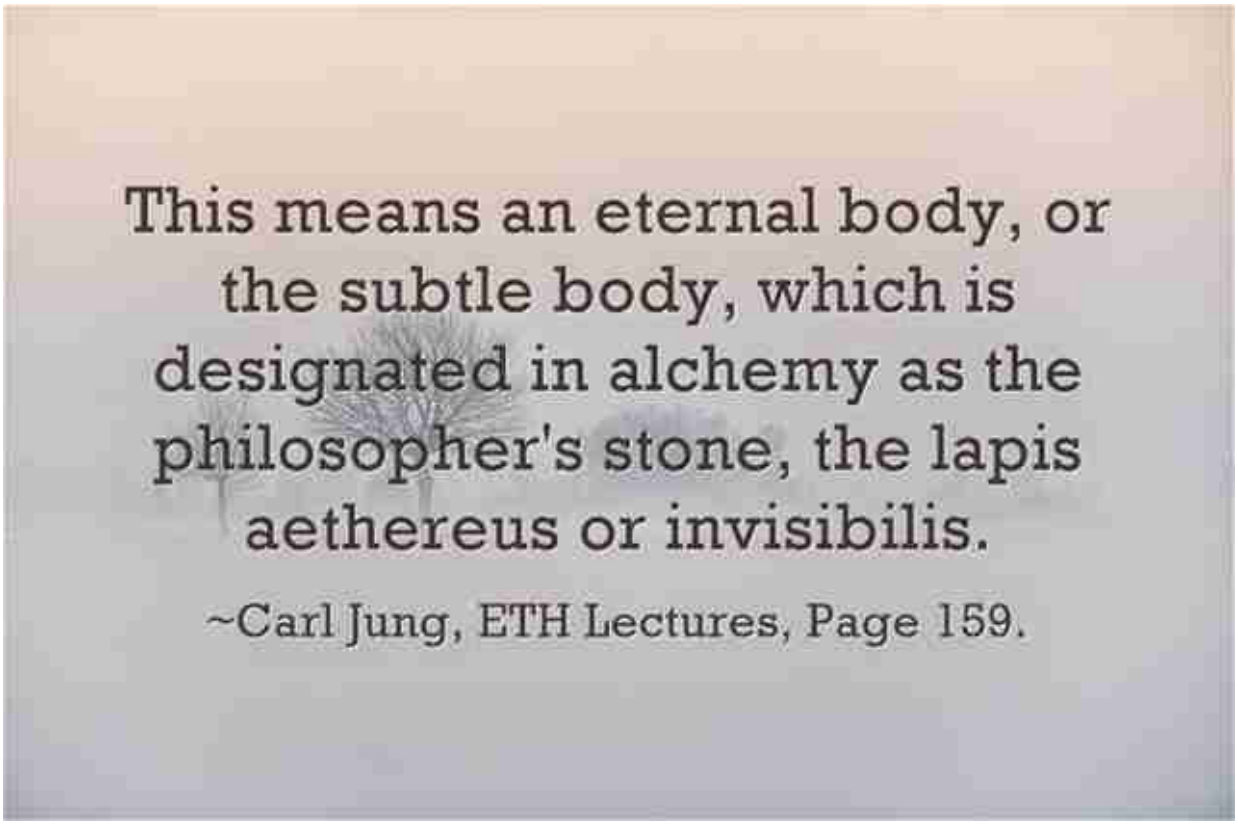
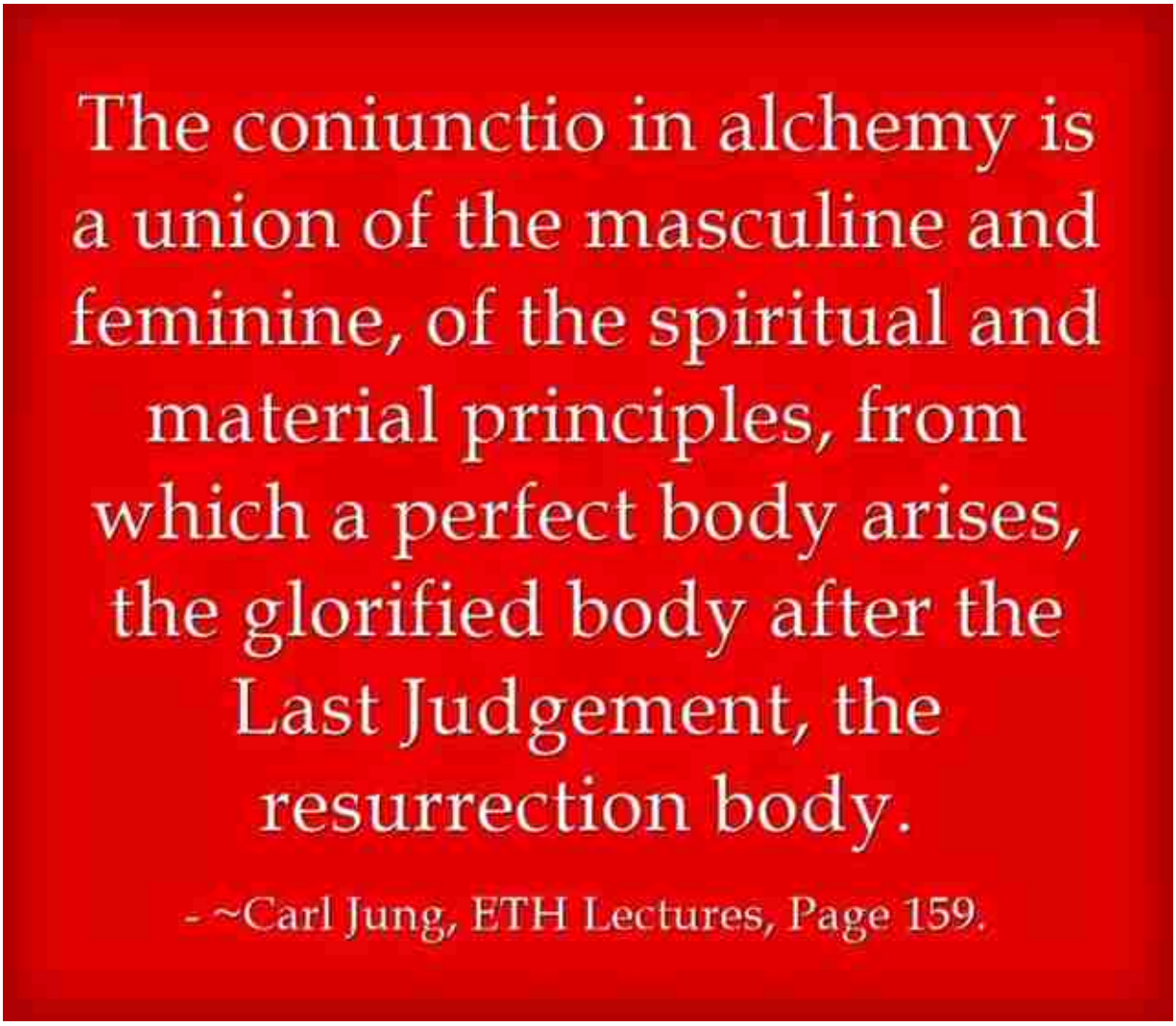


This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher’s stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.



The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

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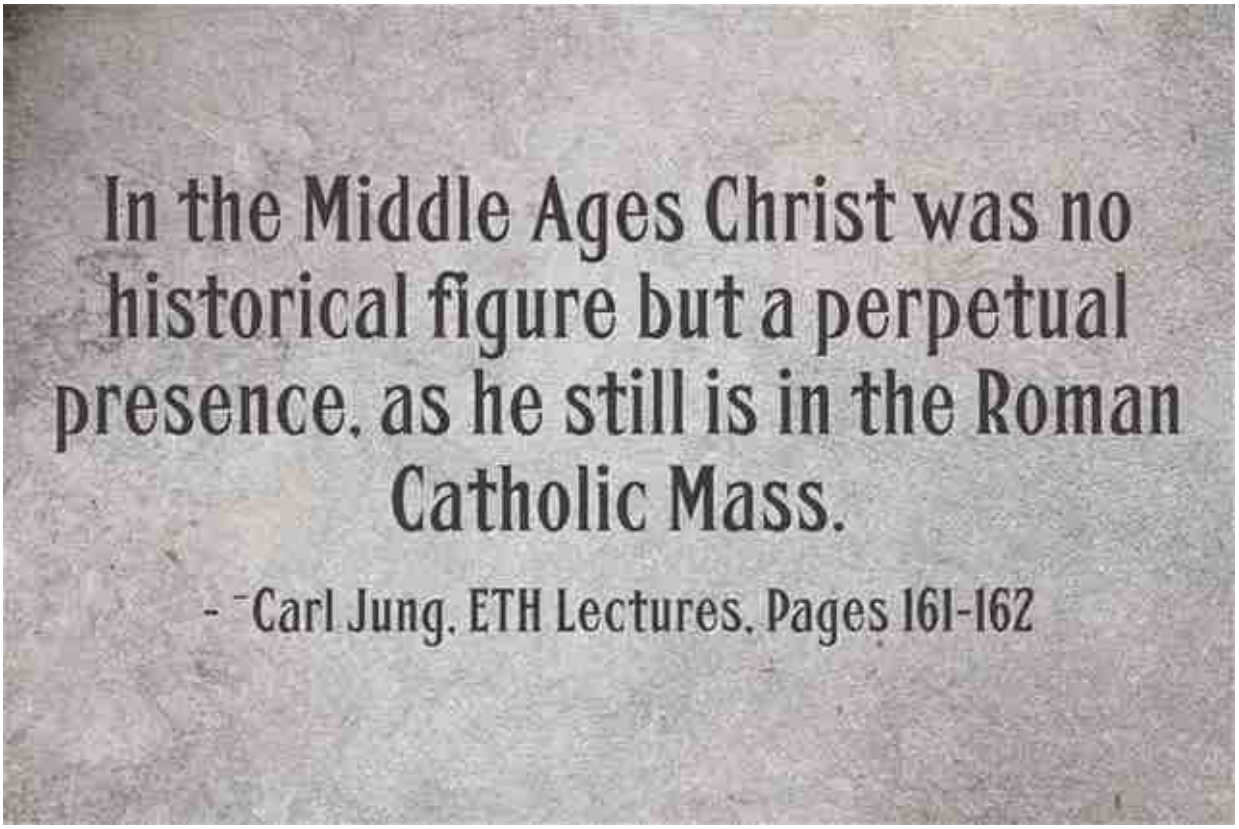
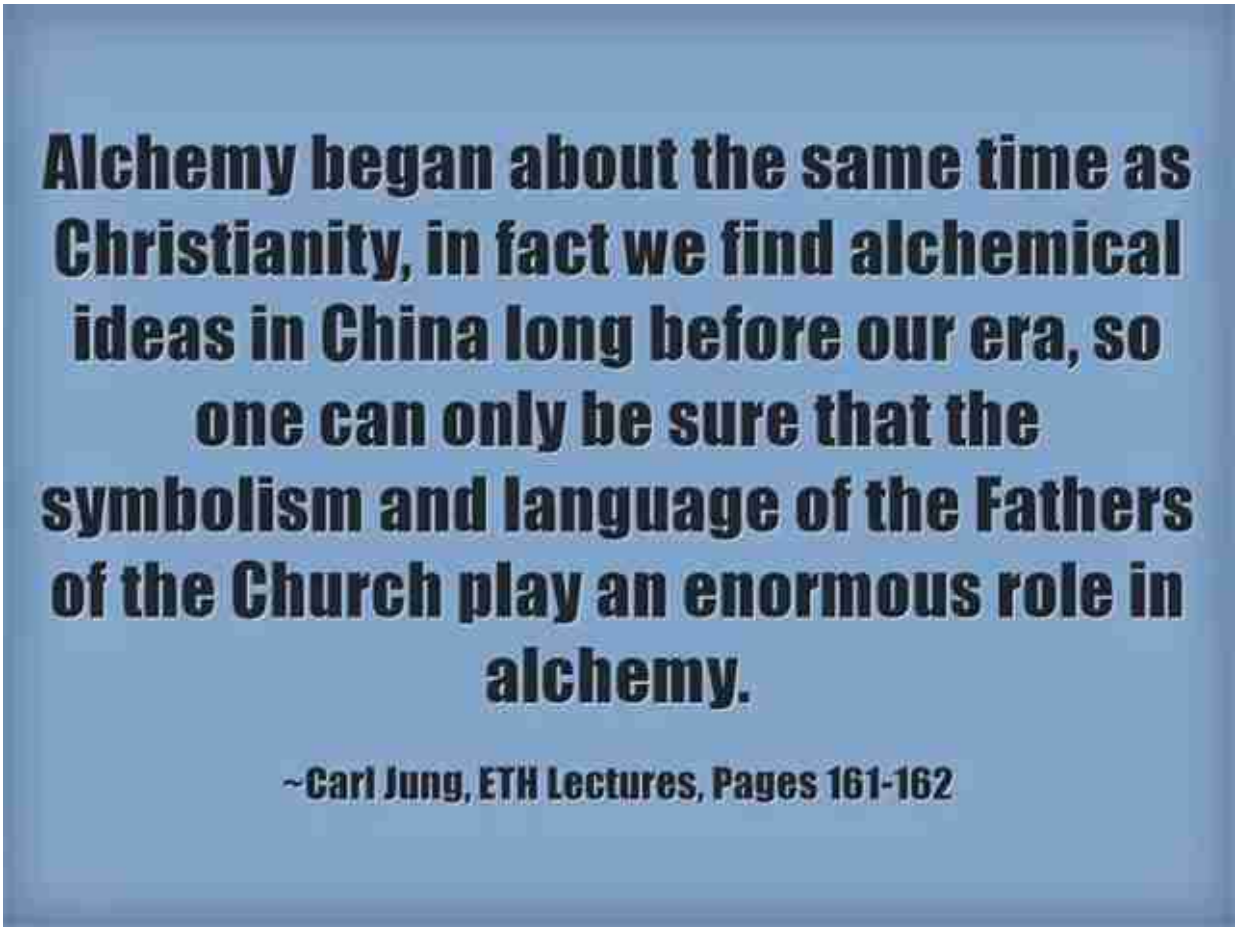


In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass.
Carl Jung, ETH Lectures, Pages 161-162



Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy.
Carl Jung, ETH Lectures, Pages 161-162.

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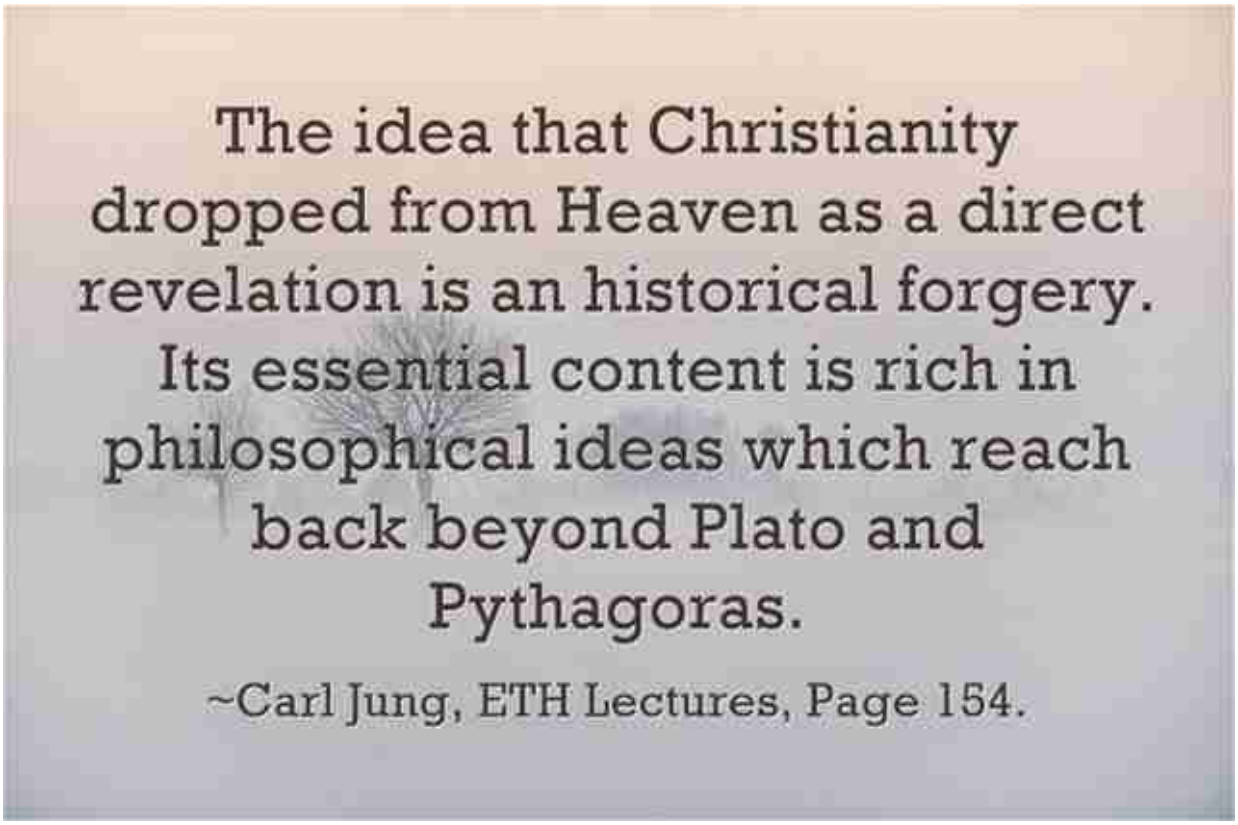
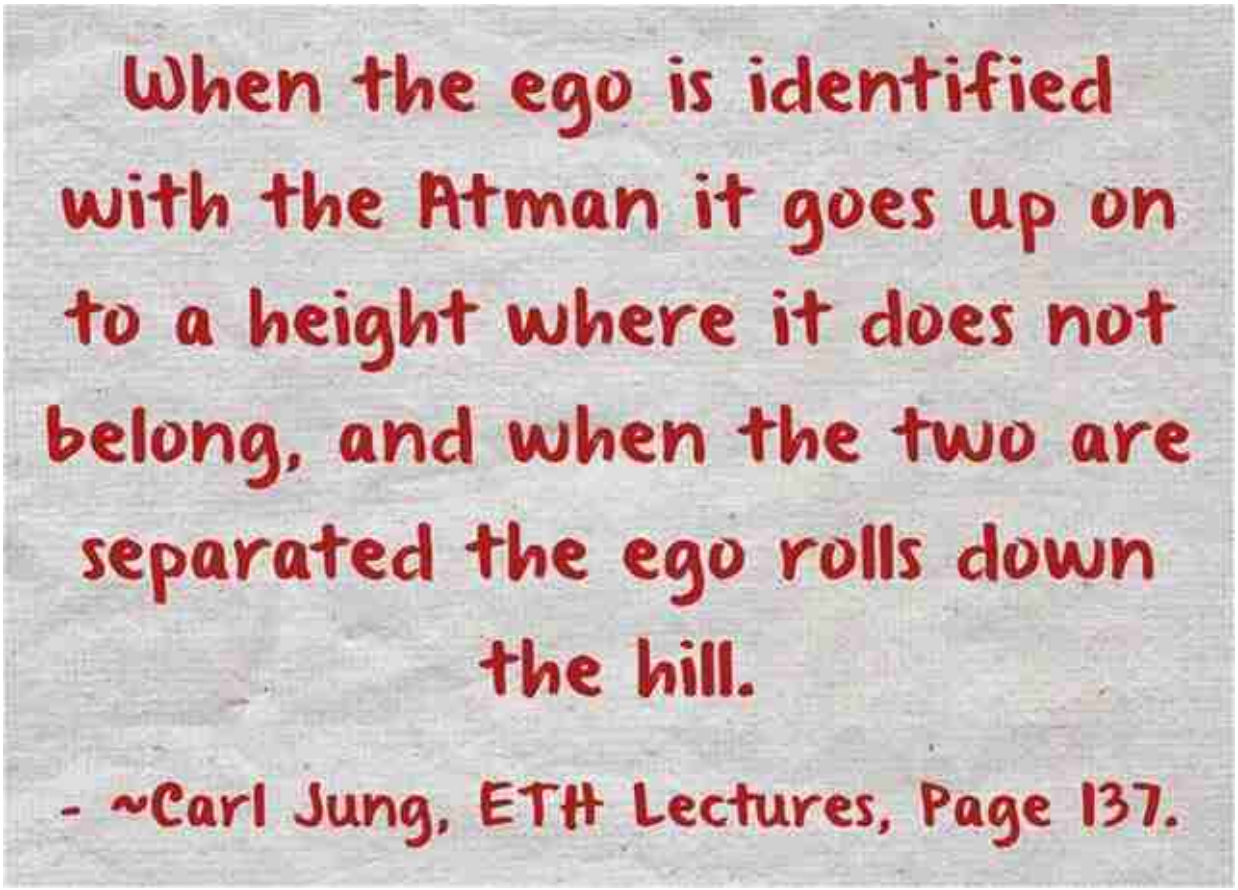


The idea that Christianity dropped from Heaven as a direct revelation is an historical forgery. Its essential content is rich in philosophical ideas which reach back beyond Plato and Pythagoras. Carl Jung, ETH Lectures, Page 137.



When the ego is identified with the Atman it goes up on to a height where it does not belong, and when the two are separated the ego rolls down the hill. Carl Jung, ETH Lectures, Page 137.

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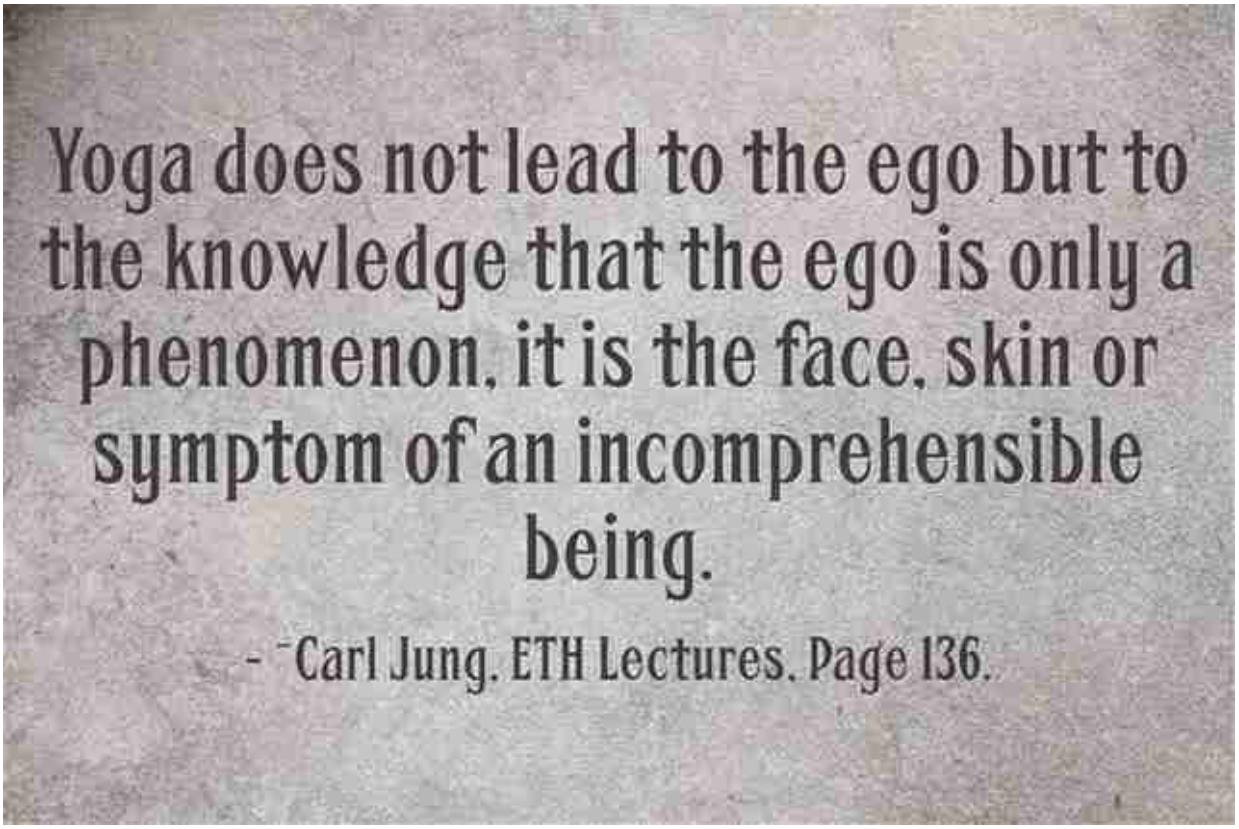
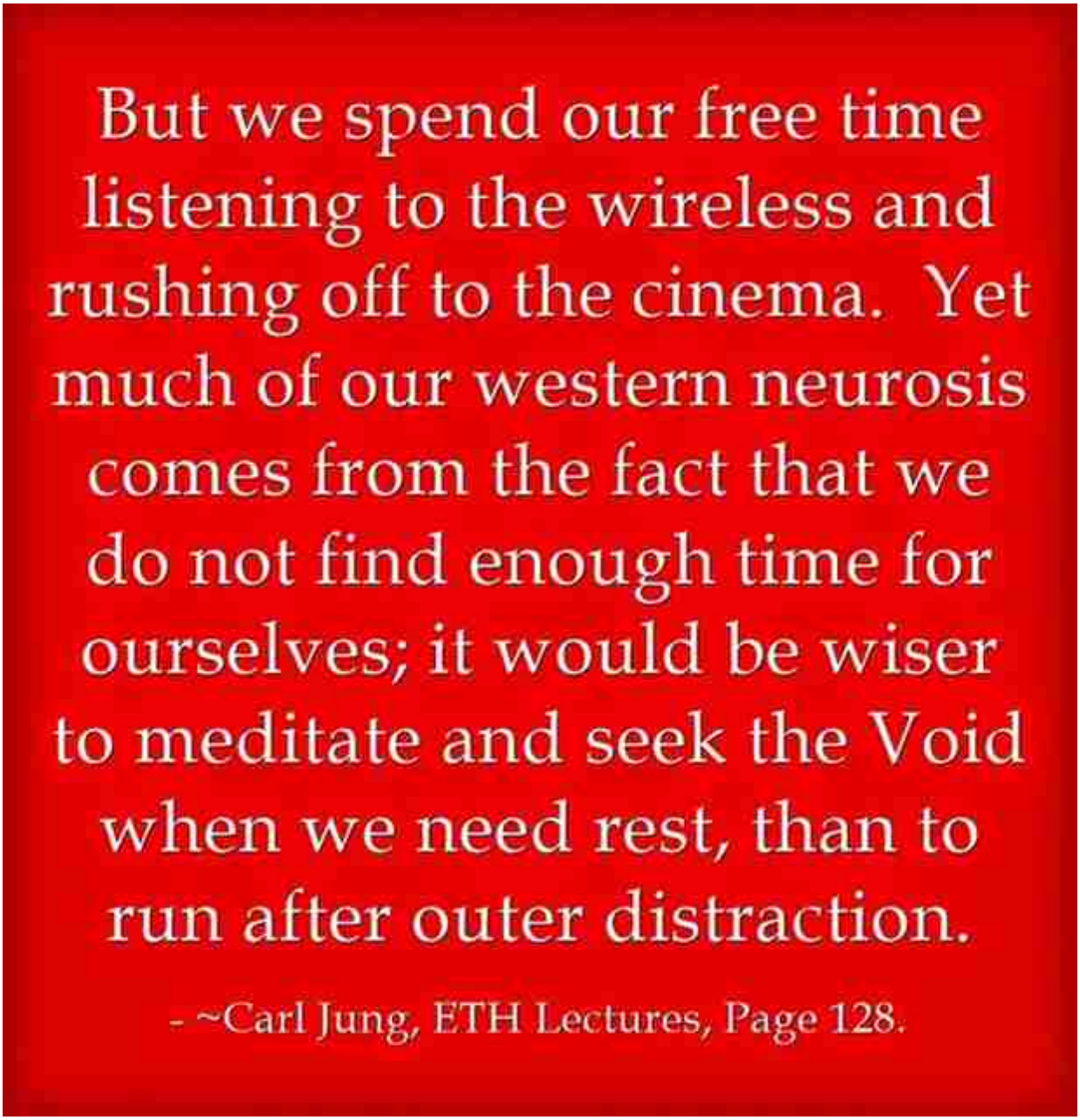


Yoga does not lead to the ego but to the knowledge that the ego is only a phenomenon, it is the face, skin or symptom of an incomprehensible being. Carl Jung, ETH Lectures, Page 136.



But we spend our free time listening to the wireless and rushing off to the cinema. Yet much of our western neurosis comes from the fact that we do not find enough time for ourselves; it would be wiser to meditate and seek the Void when we need rest, than to run after outer distraction. Carl Jung, ETH Lectures, Page 128.

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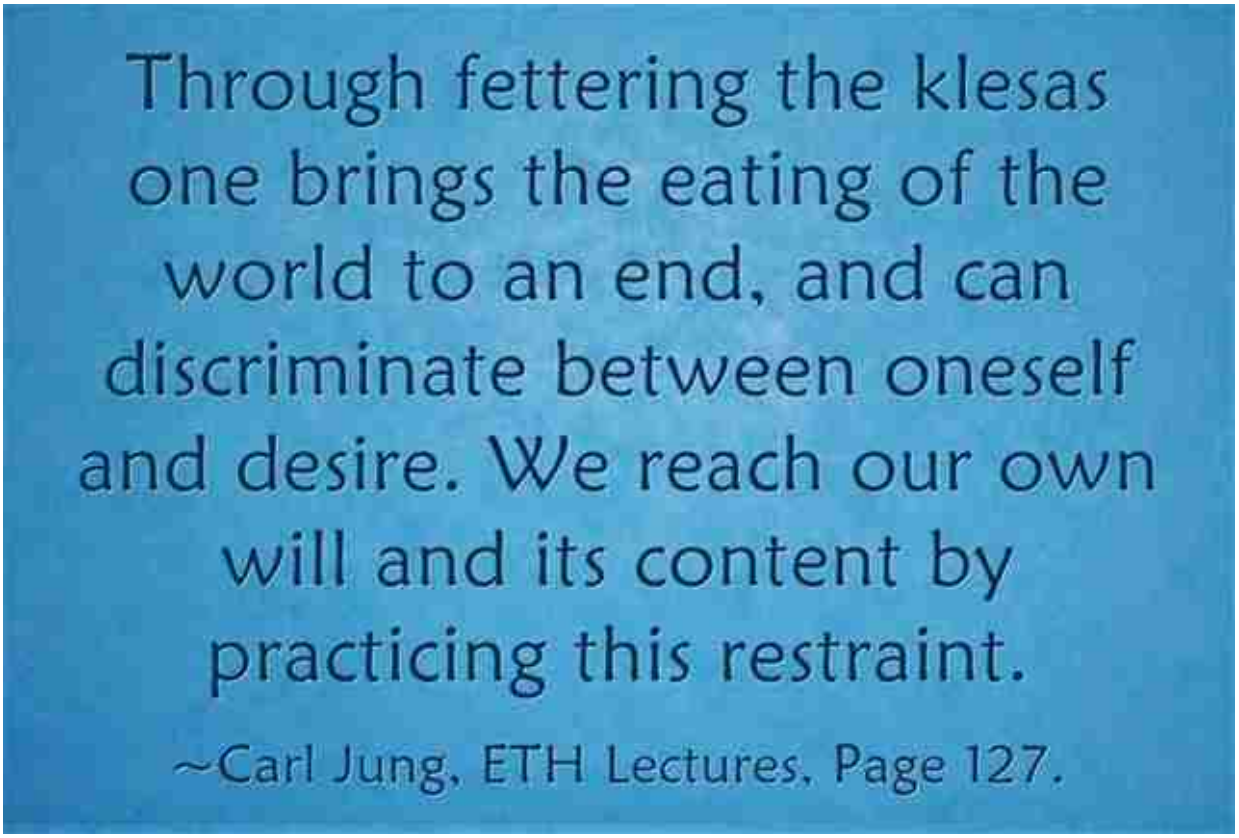
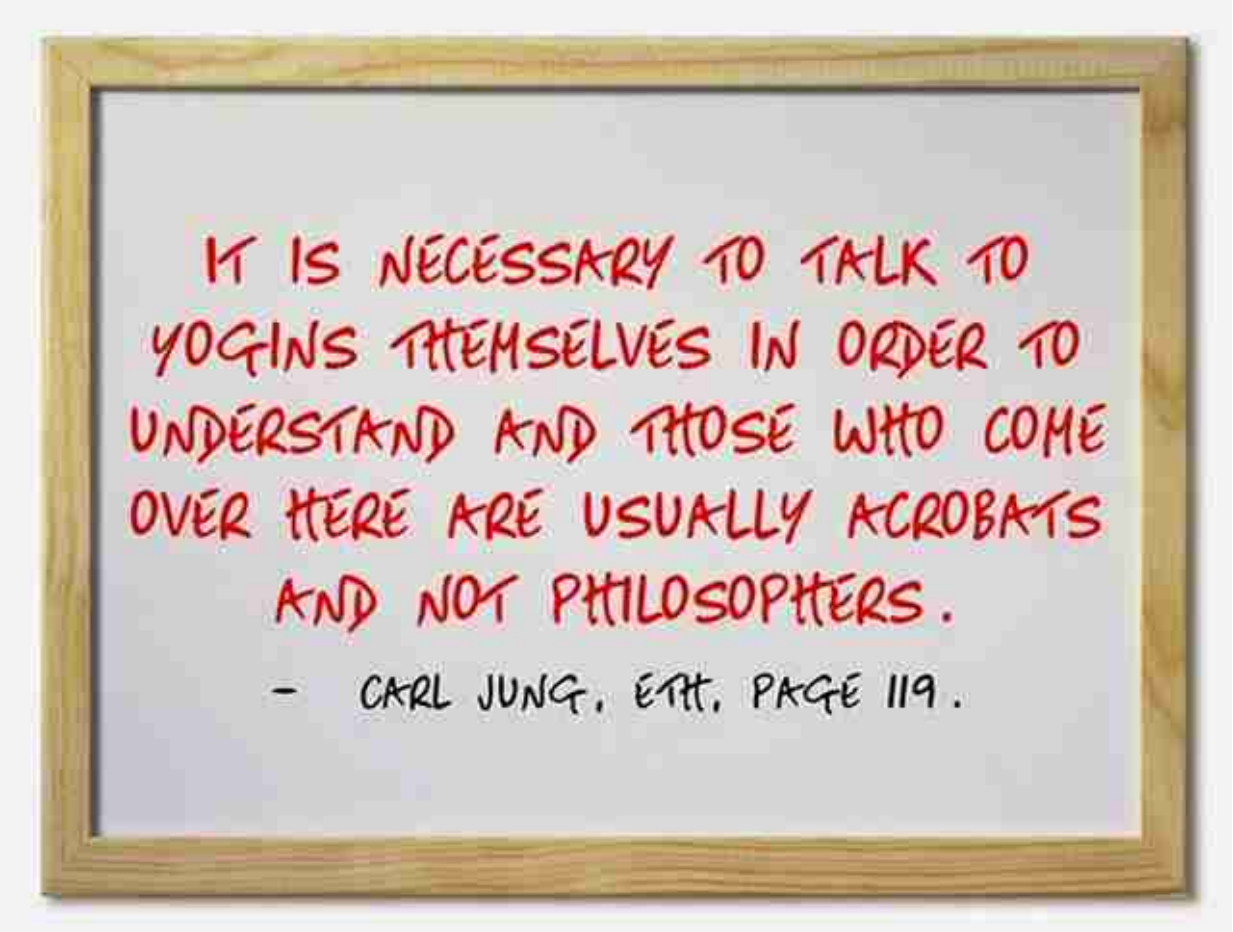


Through fettering the klesas one brings the eating of the world to an end, and can discriminate between oneself and desire. We reach our own will and its content by practising this restraint. Carl Jung, ETH Lectures, Page 127.



These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

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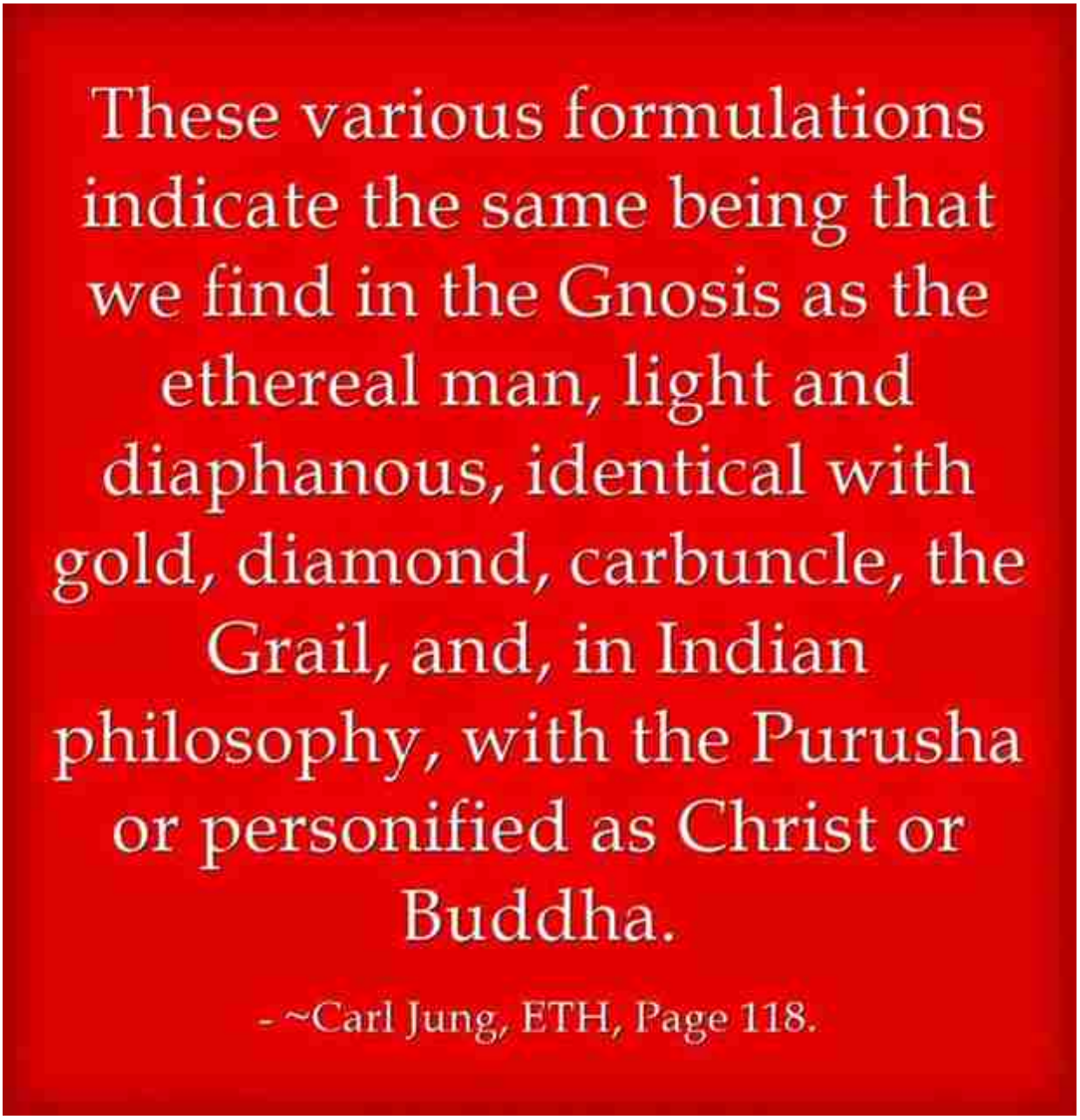

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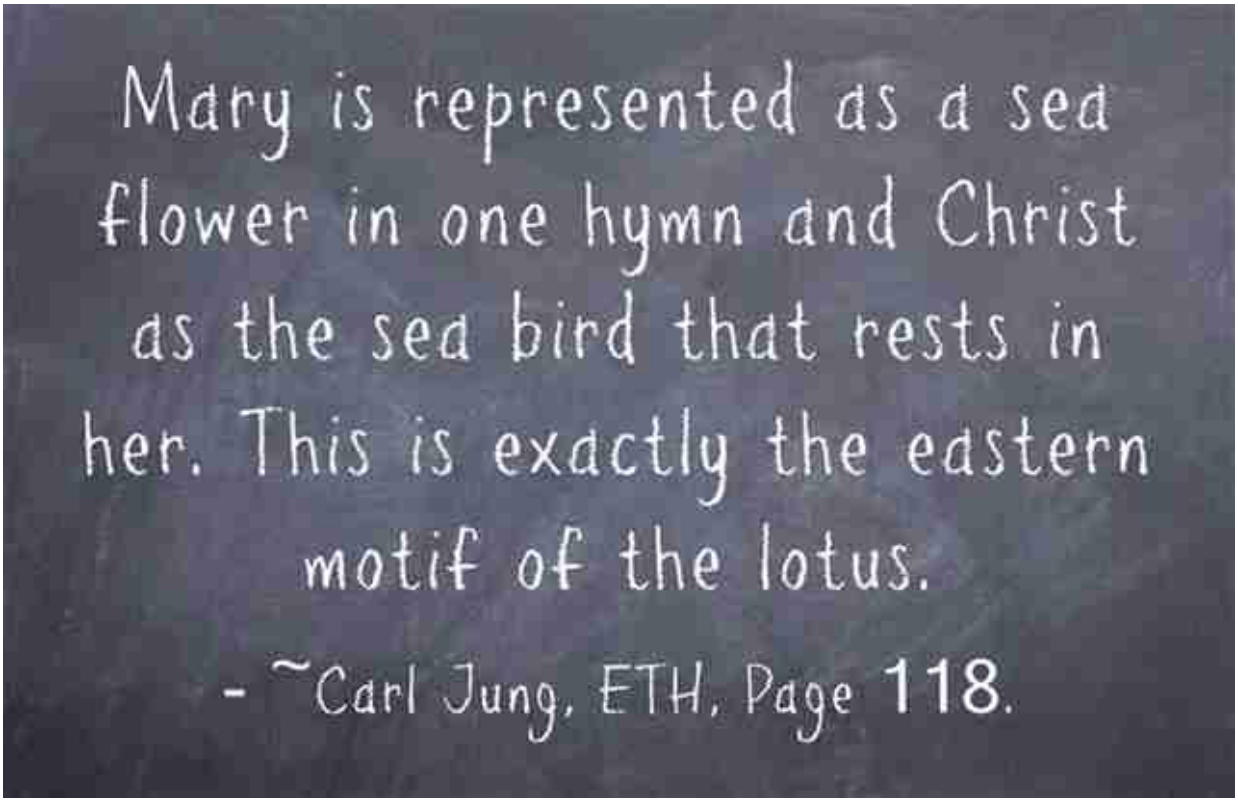

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus. Carl Jung, ETH, Page 118.

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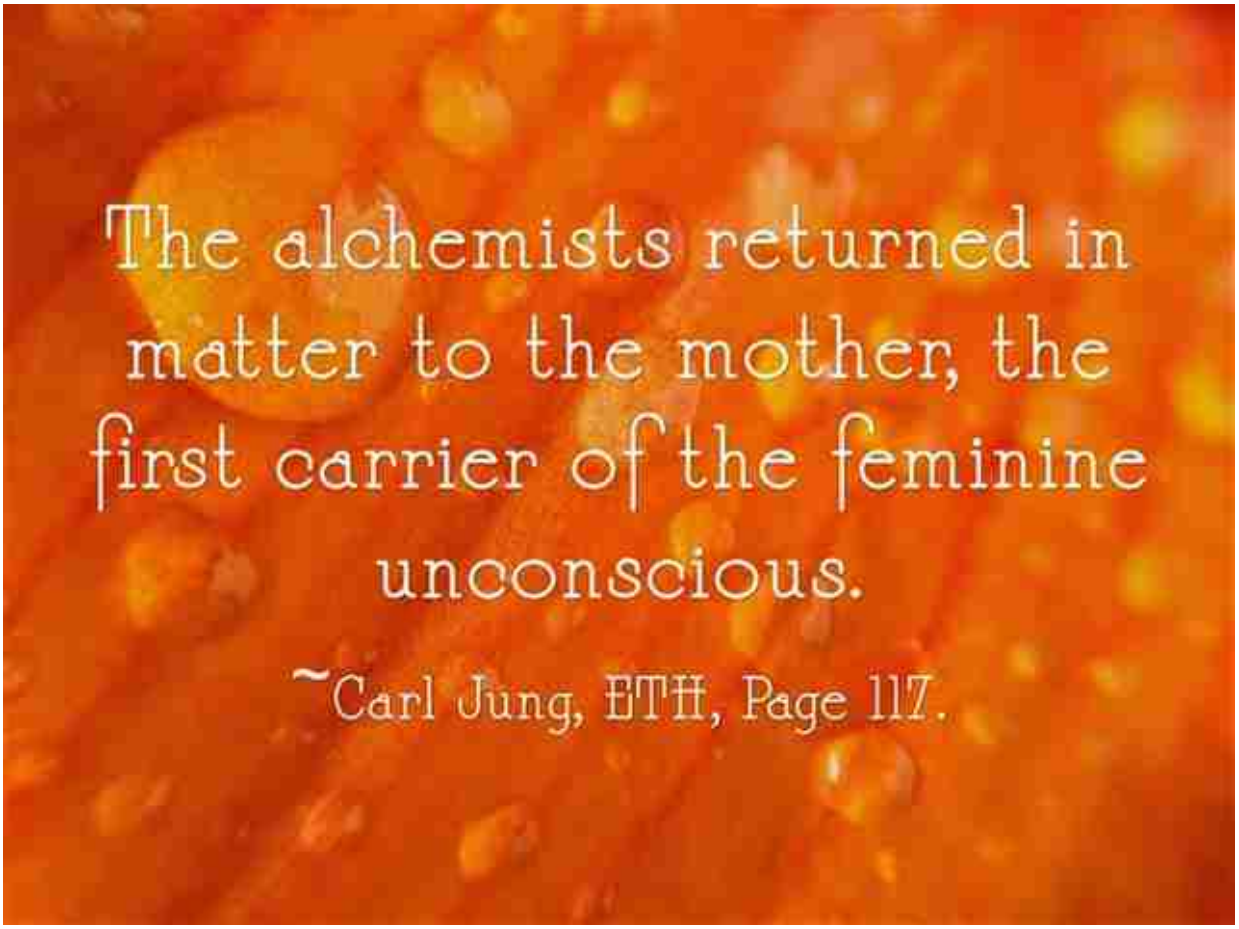
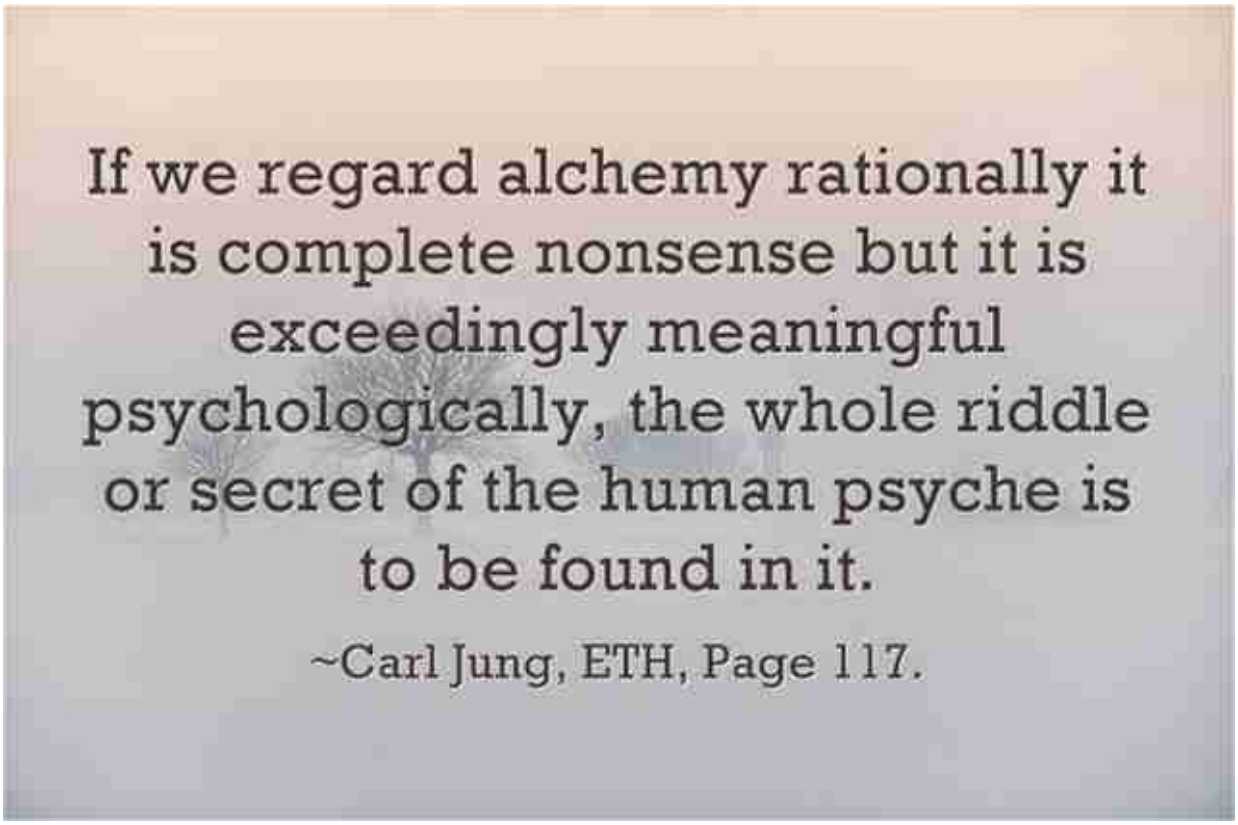


The alchemists returned in matter to the mother, the first carrier of the feminine unconscious. Carl Jung, ETH, Page 117.



If we regard alchemy rationally it is complete nonsense but it is exceedingly meaningful psychologically, the whole riddle or secret of the human psyche is to be found in it. Carl Jung, ETH, Page 117.

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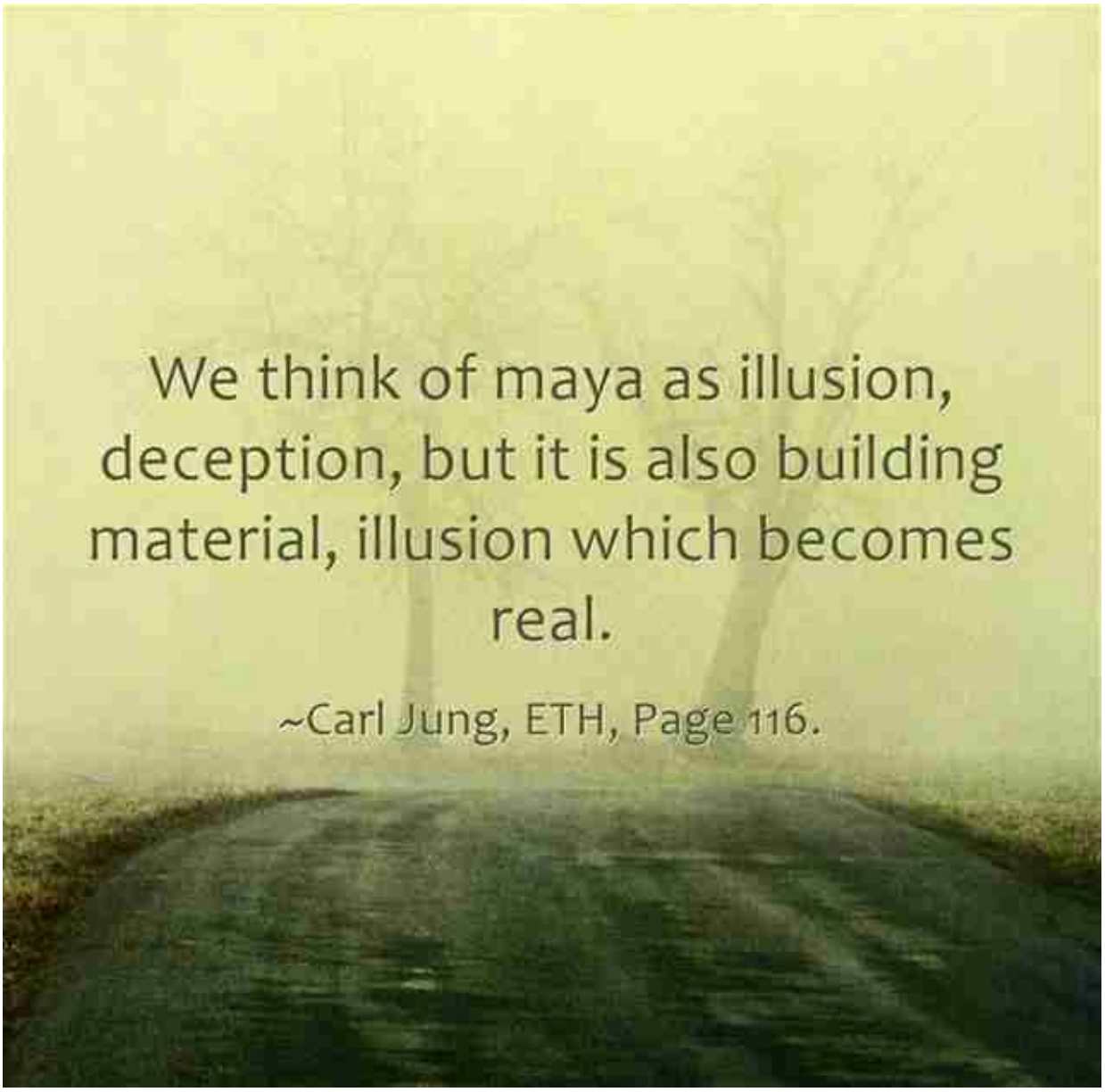
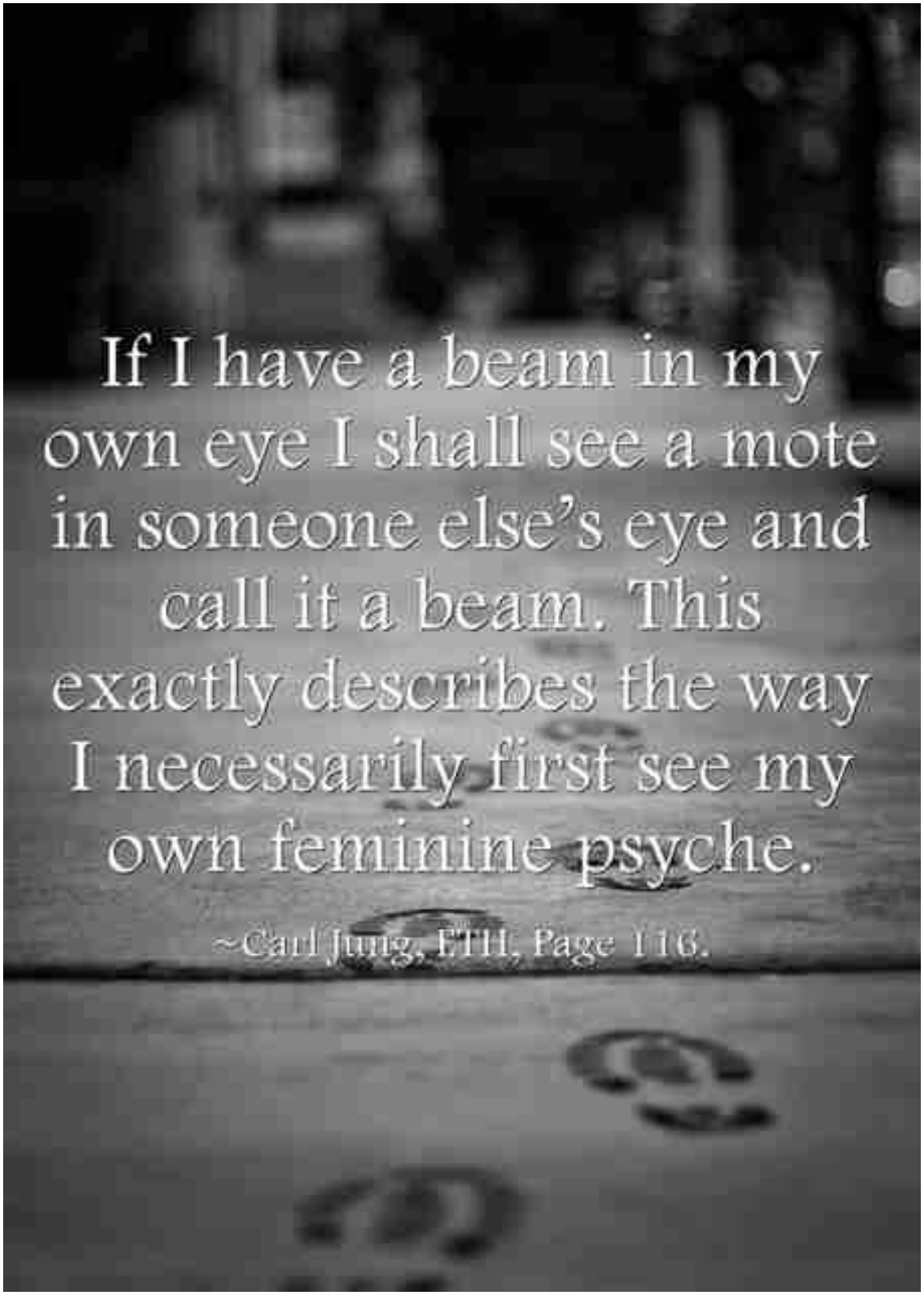


We think of maya as illusion, deception, but it is also building material, illusion which becomes real. Carl Jung, ETH, Page 116.



If I have a beam in my own eye I shall see a mote in someone else's eye and call it a beam. This exactly describes the way I necessarily first see my own feminine psyche. Carl Jung, ETH, Page 116.

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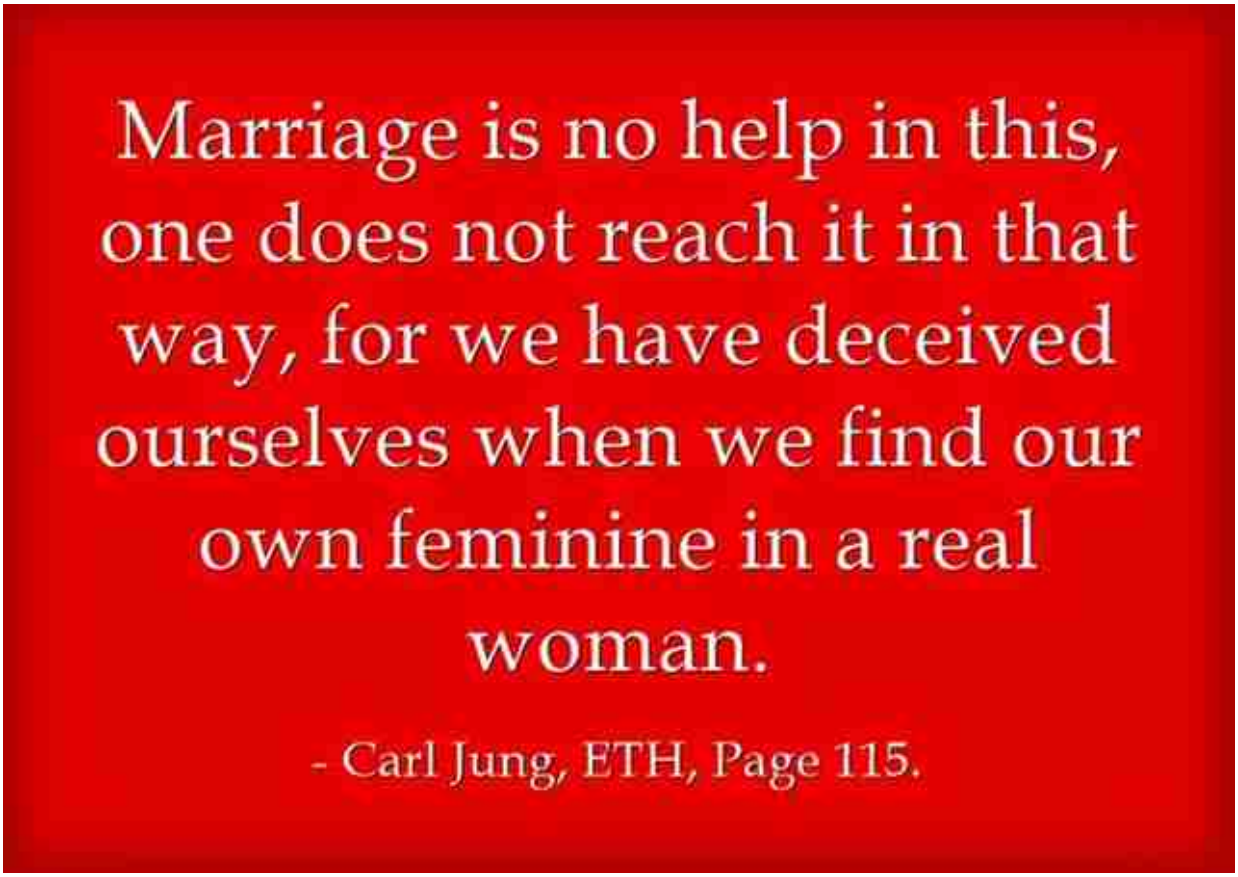
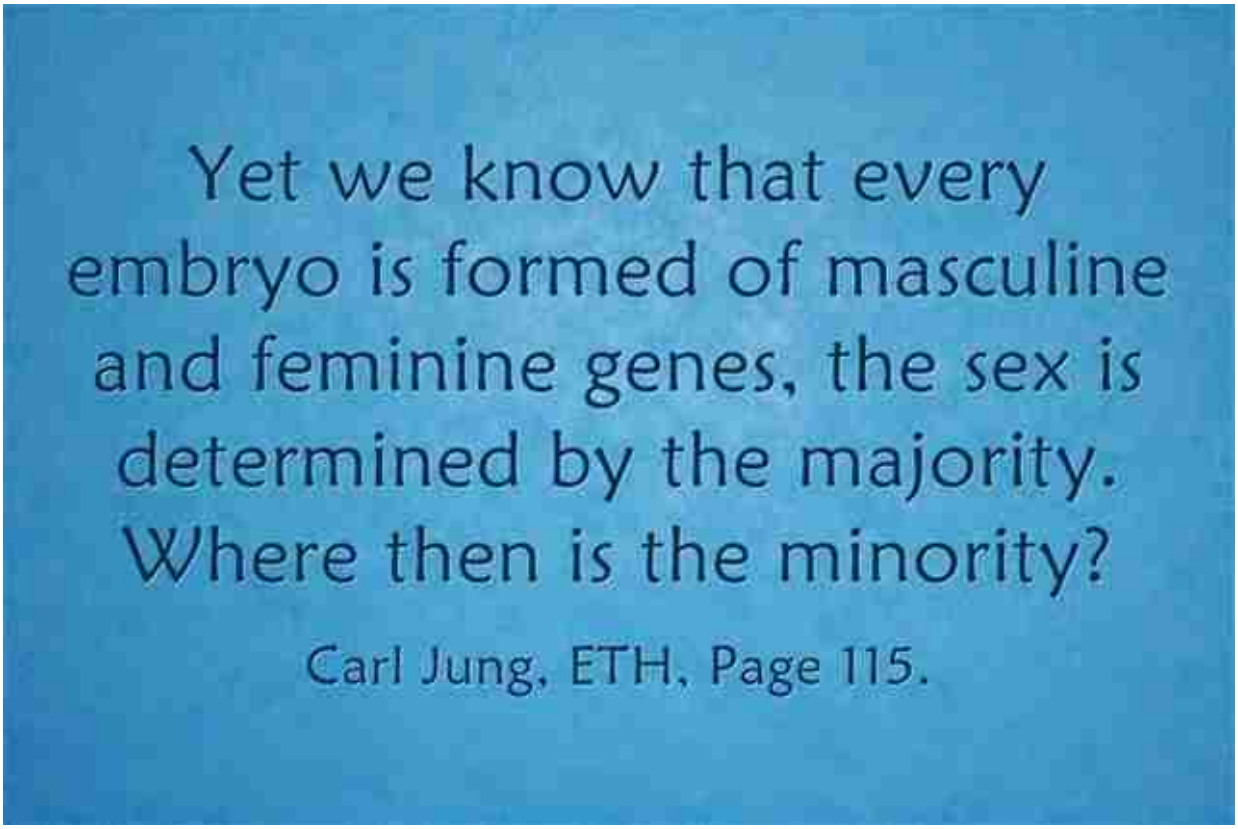


Marriage is no help in this, one does not reach it in that way, for we have deceived ourselves when we find our own feminine in a real woman. Carl Jung, ETH, Page 115.



Yet we know that every embryo is formed of masculine and feminine genes, the sex is determined by the majority. Where then is the minority? Carl Jung, ETH, Page 115.

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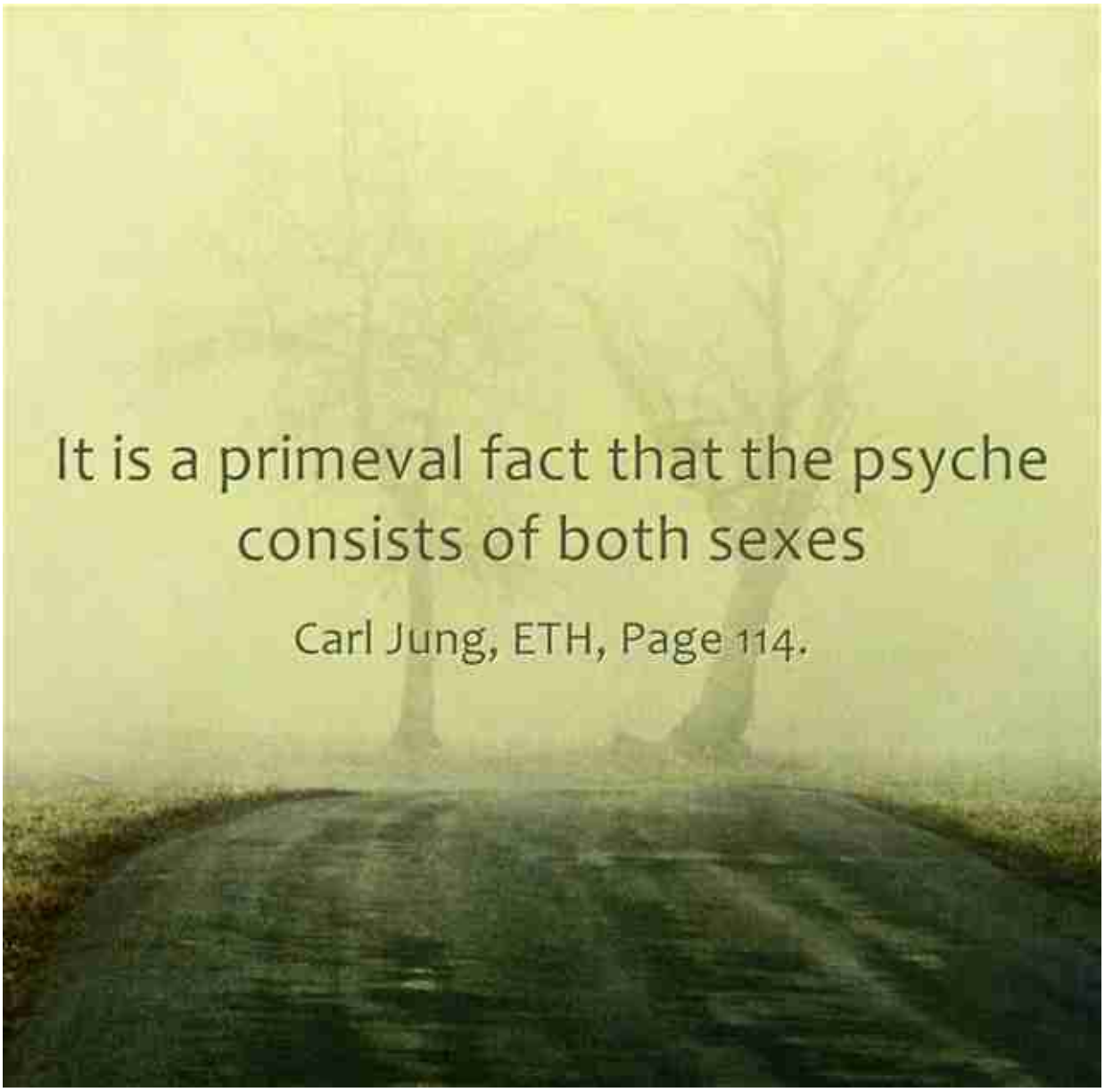
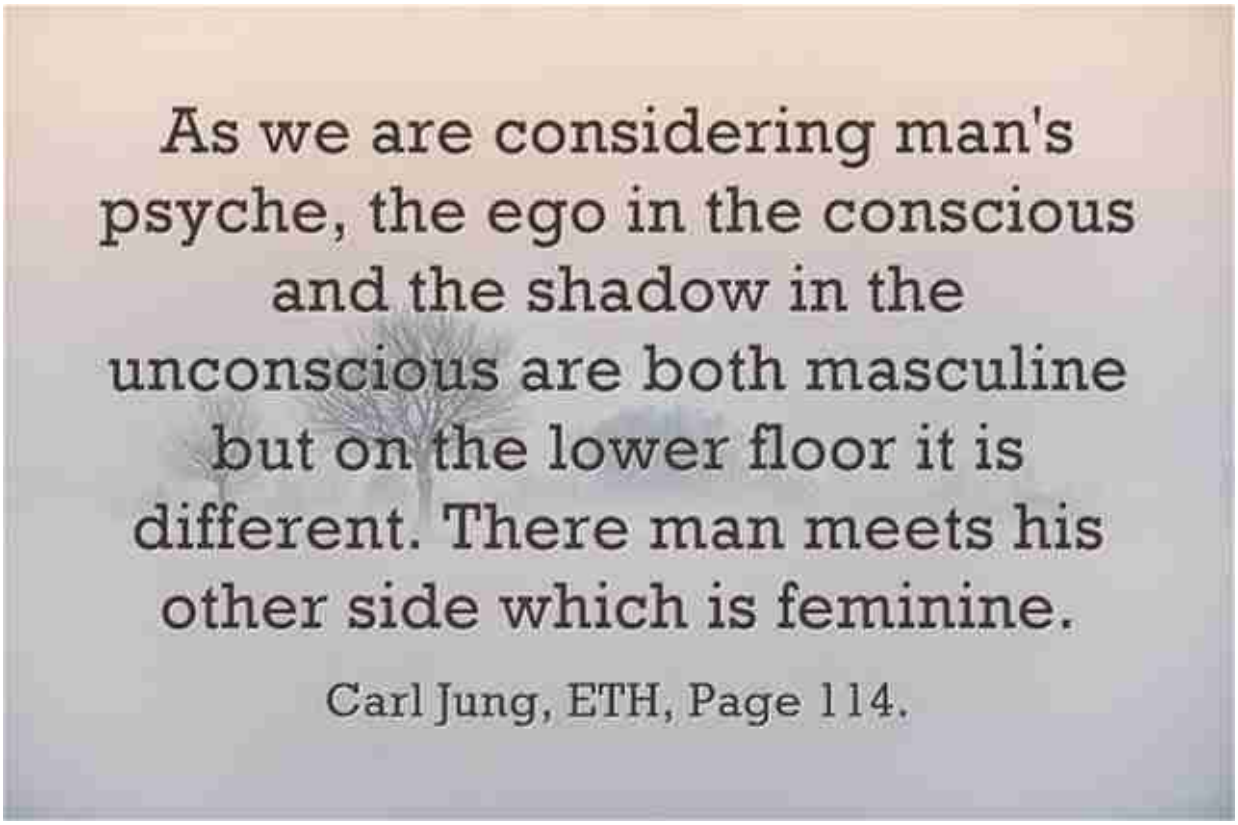
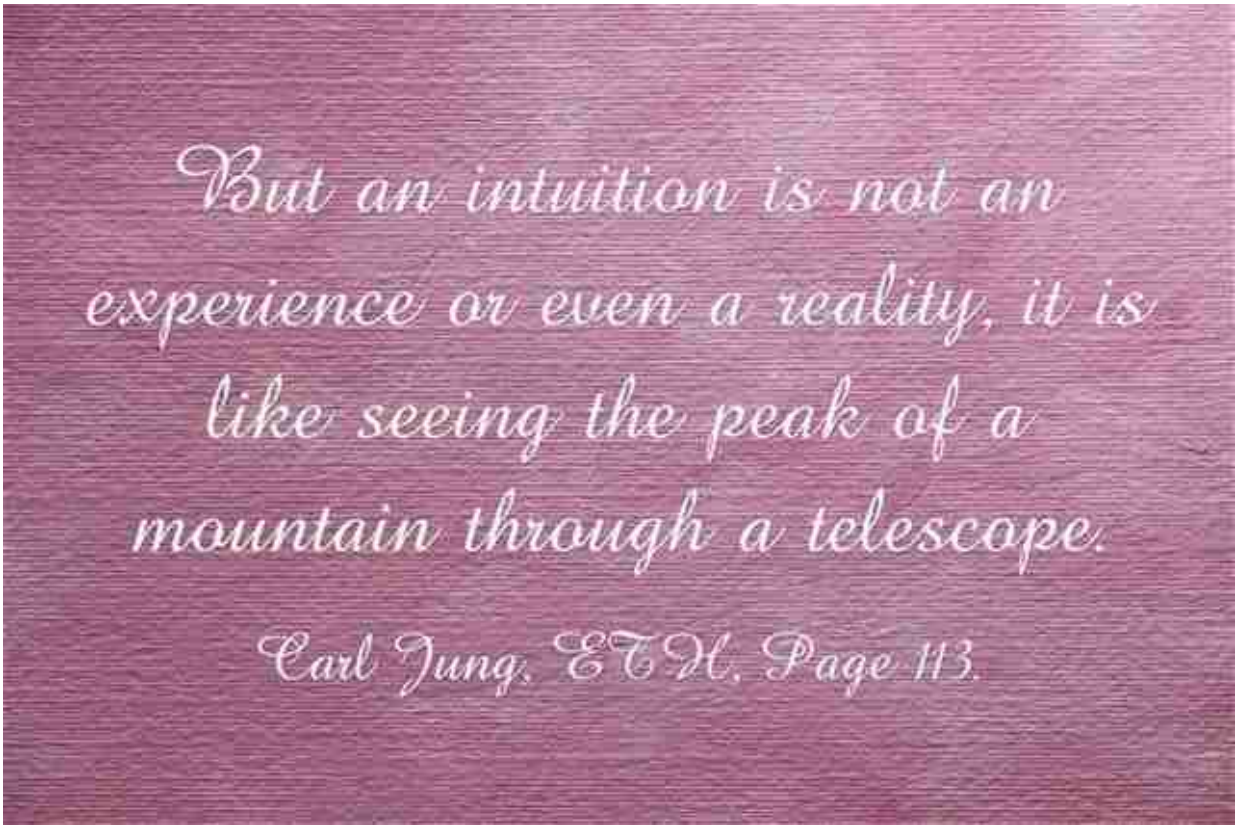


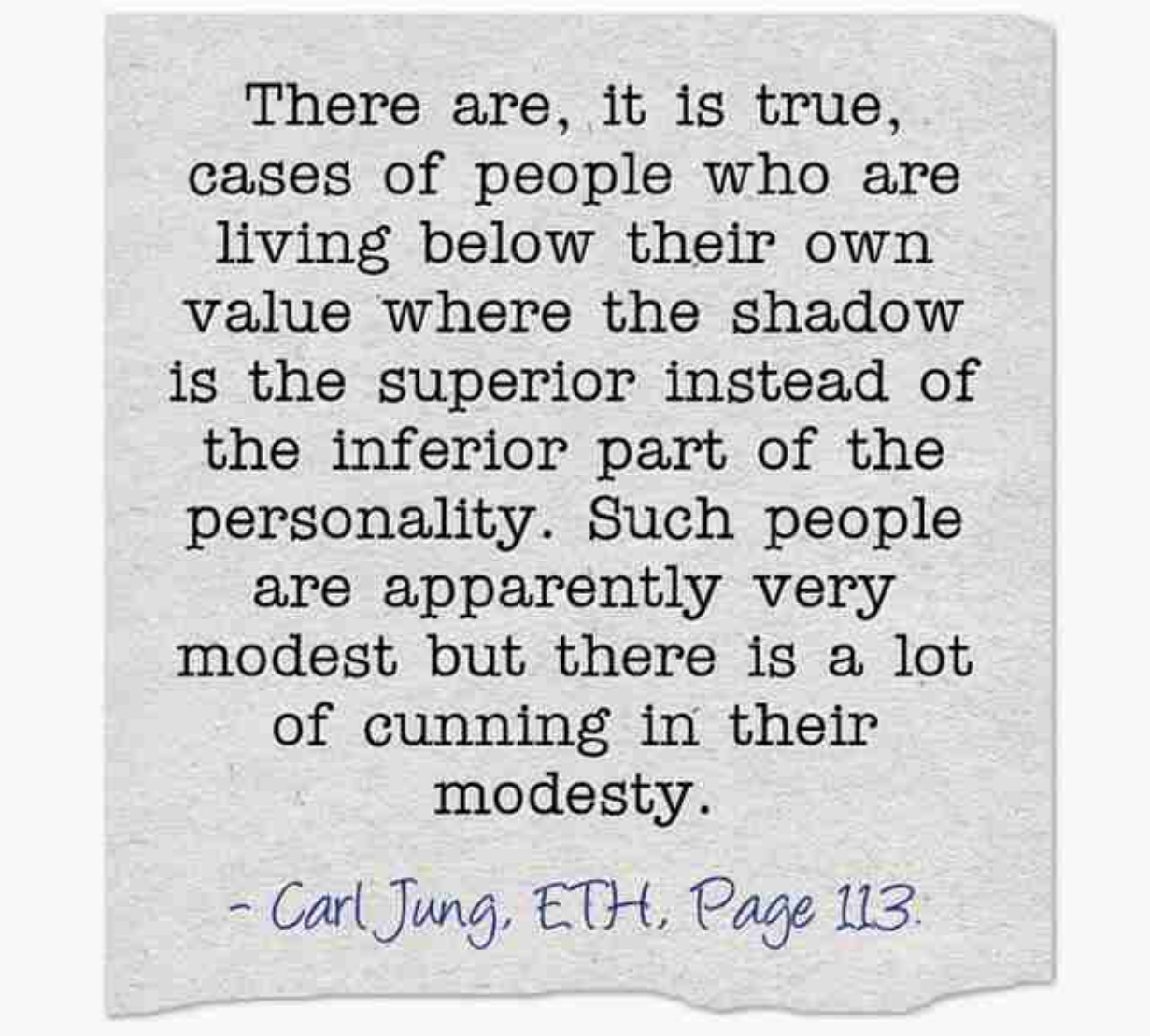
It is a primeval fact that the psyche consists of both sexes. Carl Jung, ETH, Page 114.



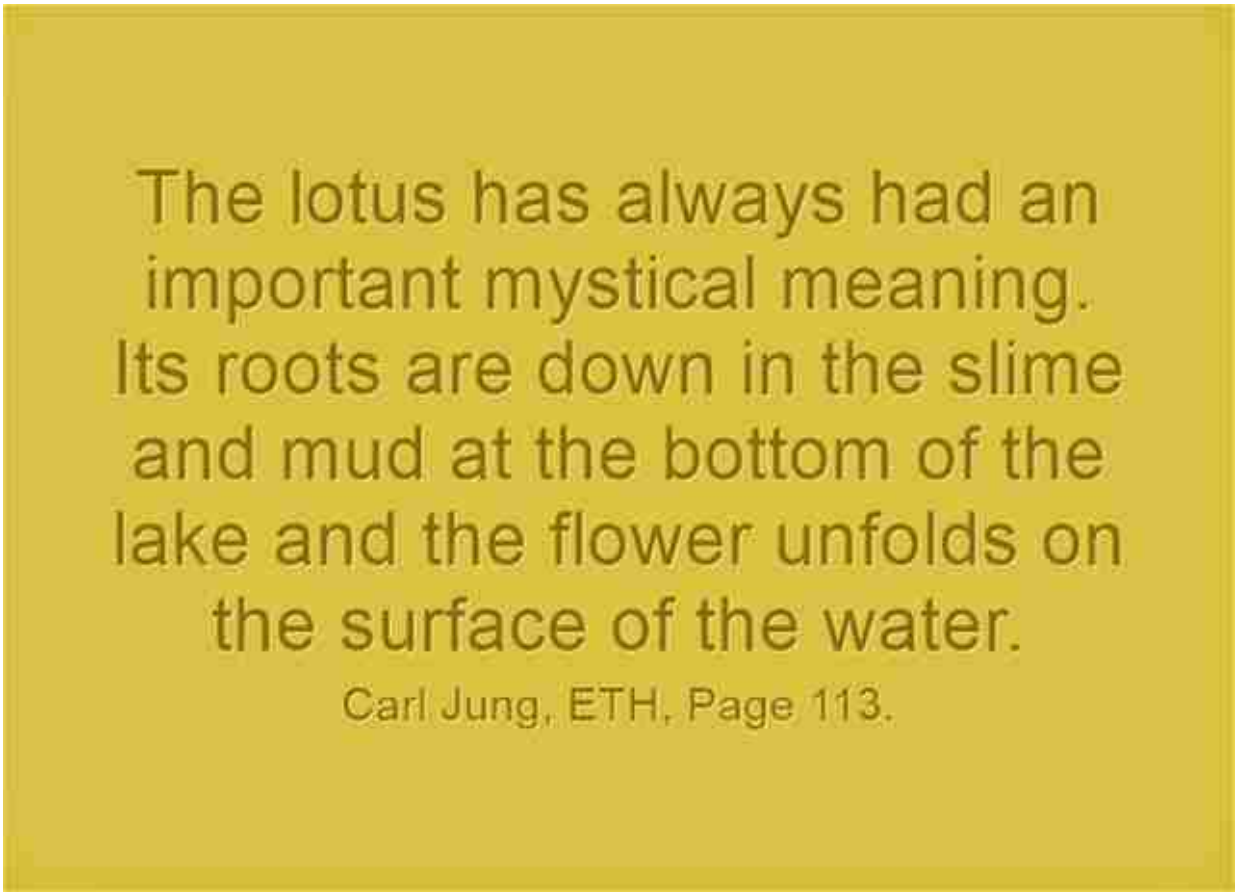
As we are considering man's psyche, the ego in the conscious and the shadow in the unconscious are both masculine but on the lower floor it is different. There man meets his other side which is feminine. Carl Jung, ETH, Page 114.



But an intuition is not an experience or even a reality, it is like seeing the peak of a mountain through a telescope. Carl Jung, ETH, Page 113.



There are, it is true, cases of people who are living below their own value where the shadow is the superior instead of the inferior part of the personality. Such people are apparently very modest but there is a lot of cunning in their modesty. Carl Jung, ETH, Page 113.



The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

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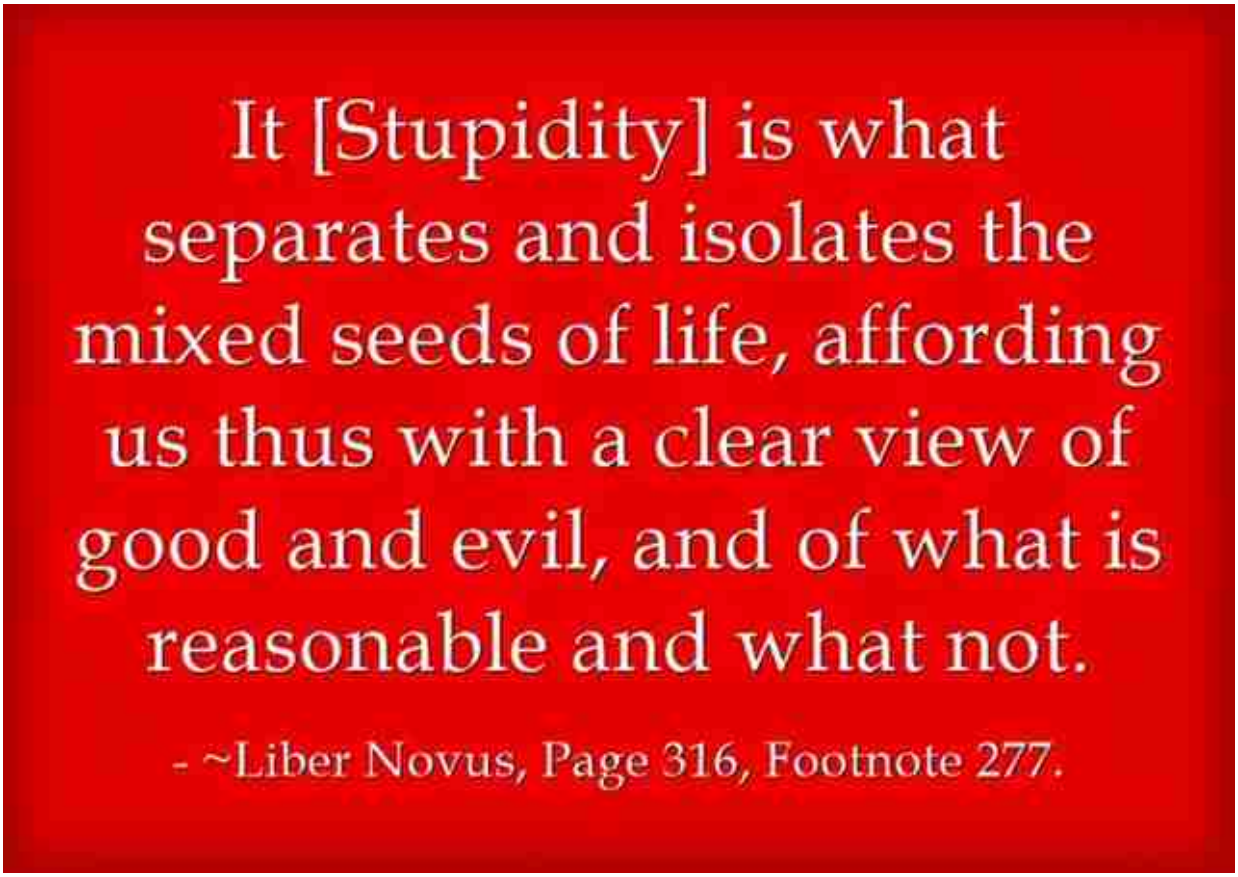
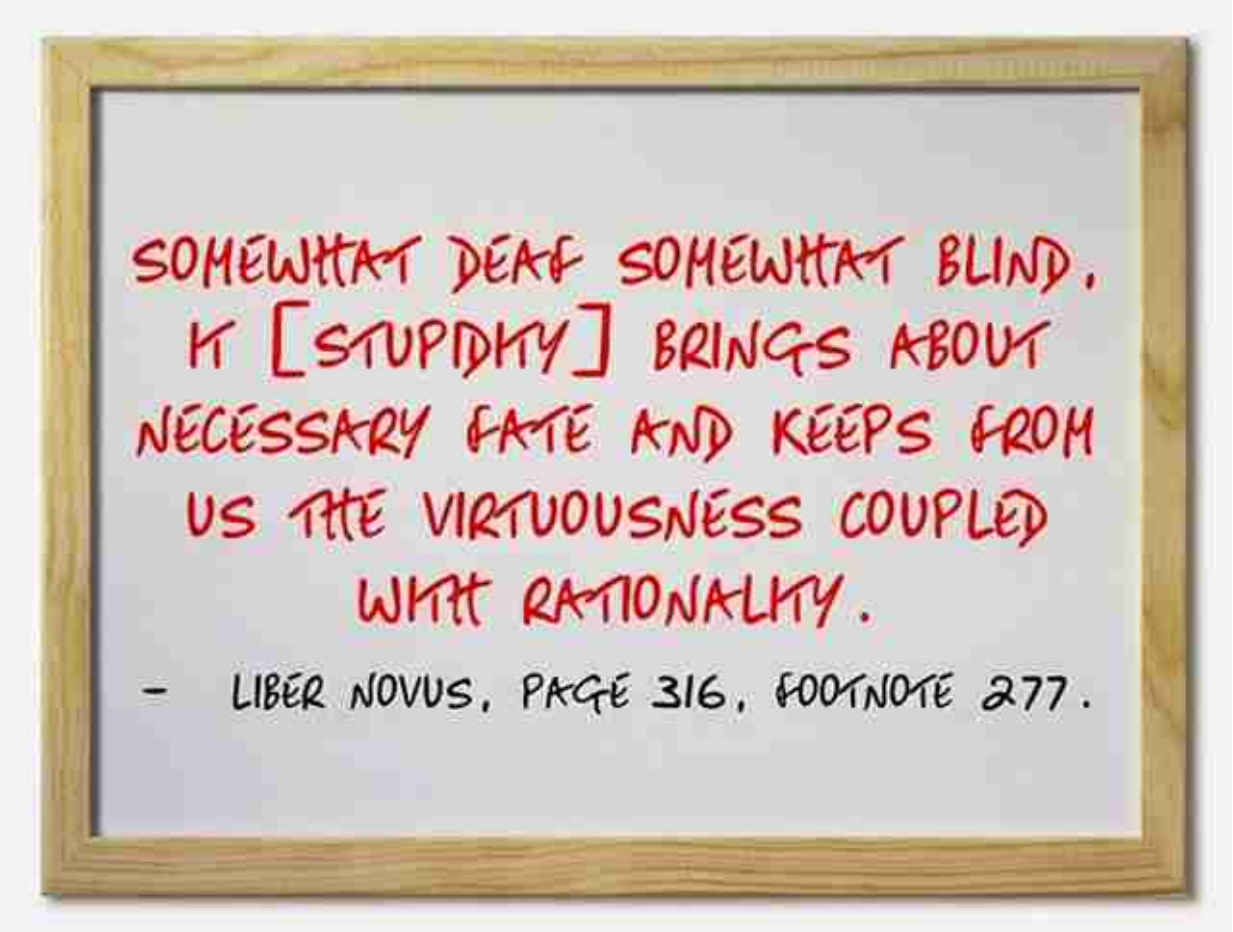


It [Stupidity] is what separates and isolates the mixed seeds of life, affording us thus with a clear view of good and evil, and of what is reasonable and what not. Liber Novus, Page 316, Footnote 277.



Somewhat deaf somewhat blind, it [Stupidity] brings about necessary fate and keeps from us the virtuousness coupled with rationality. Liber Novus, Page 316, Footnote 277.

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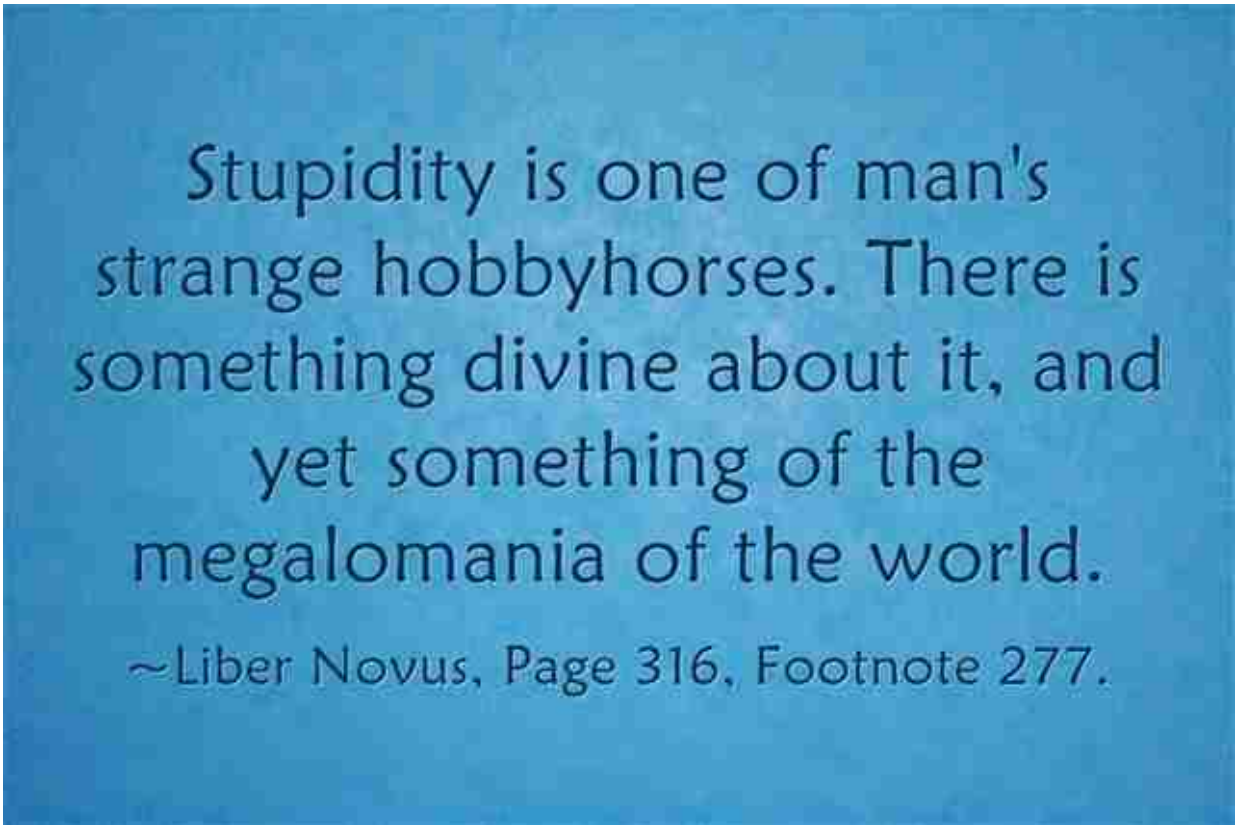
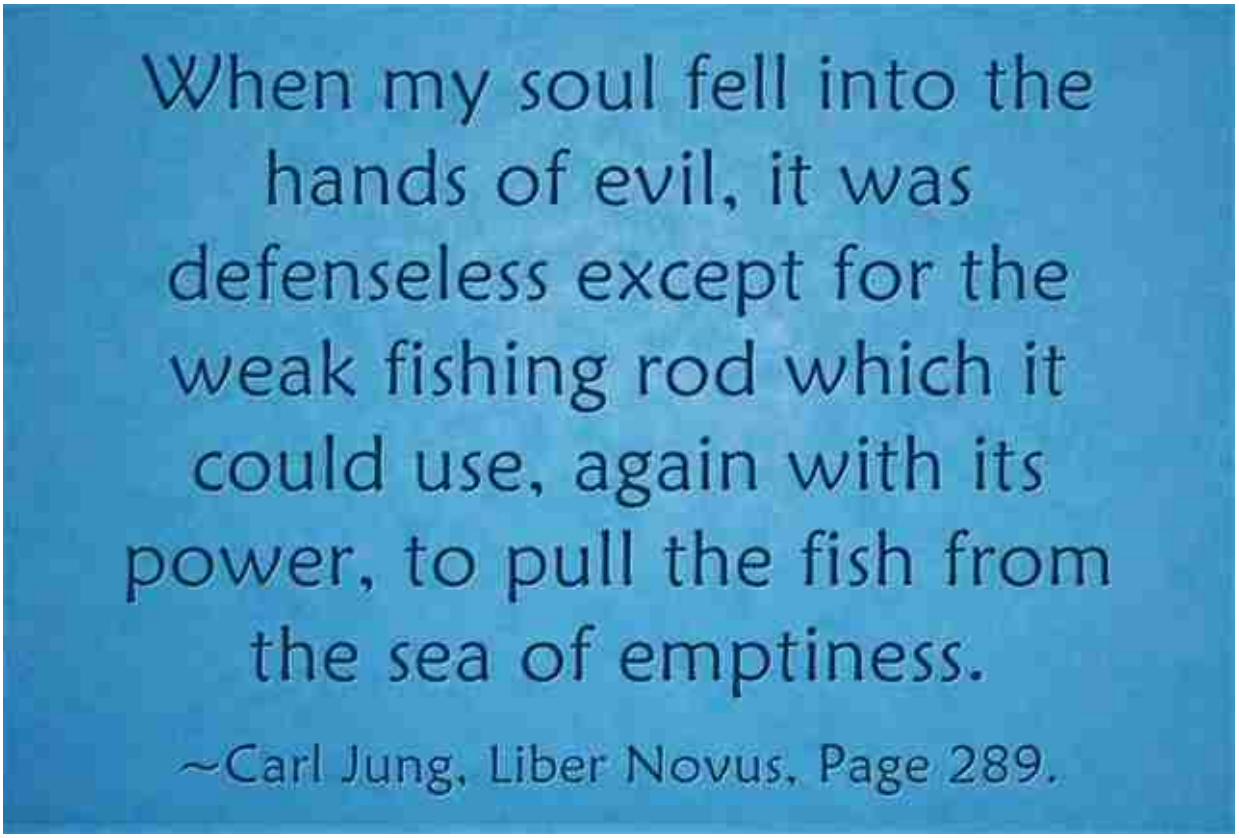
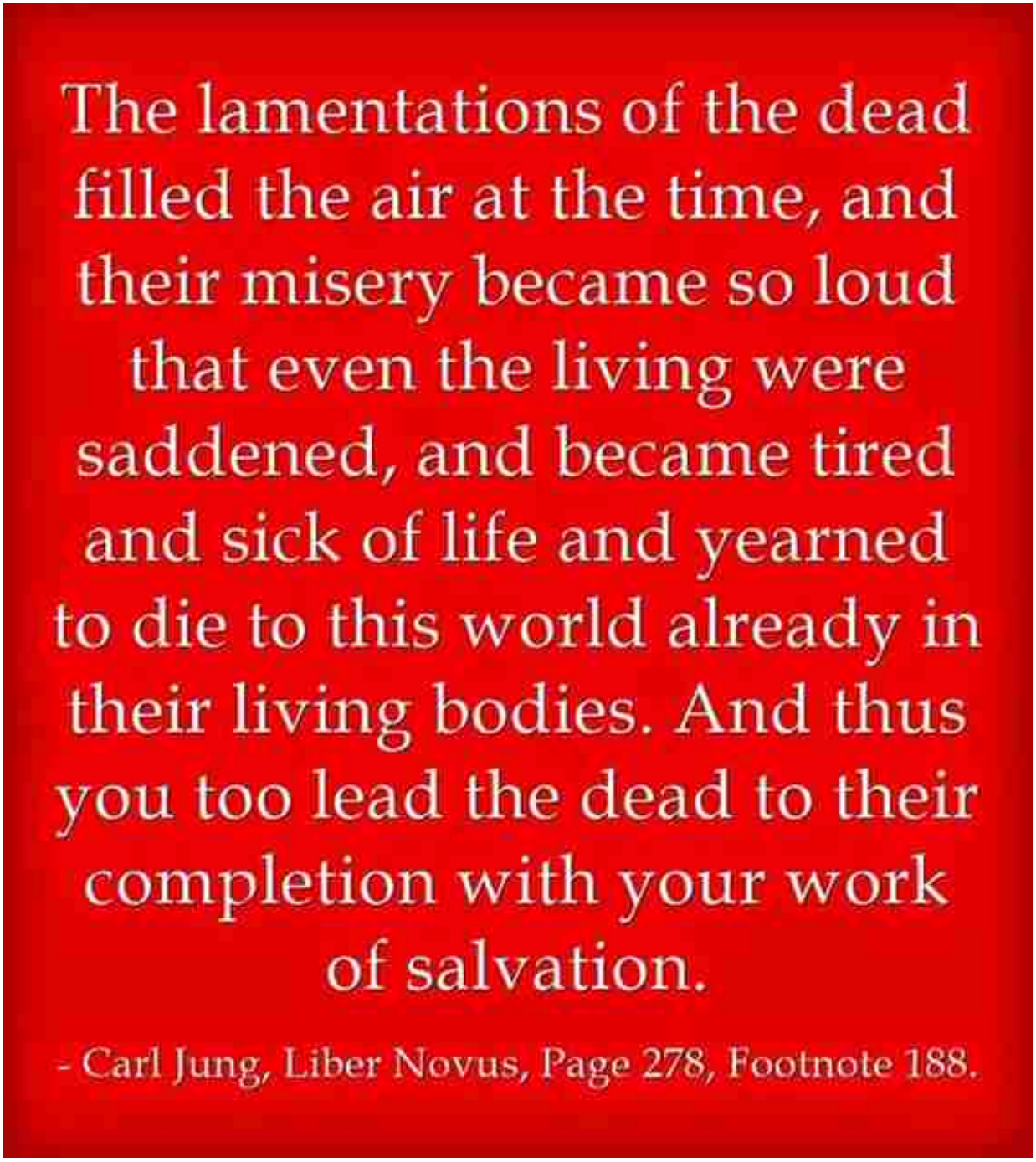


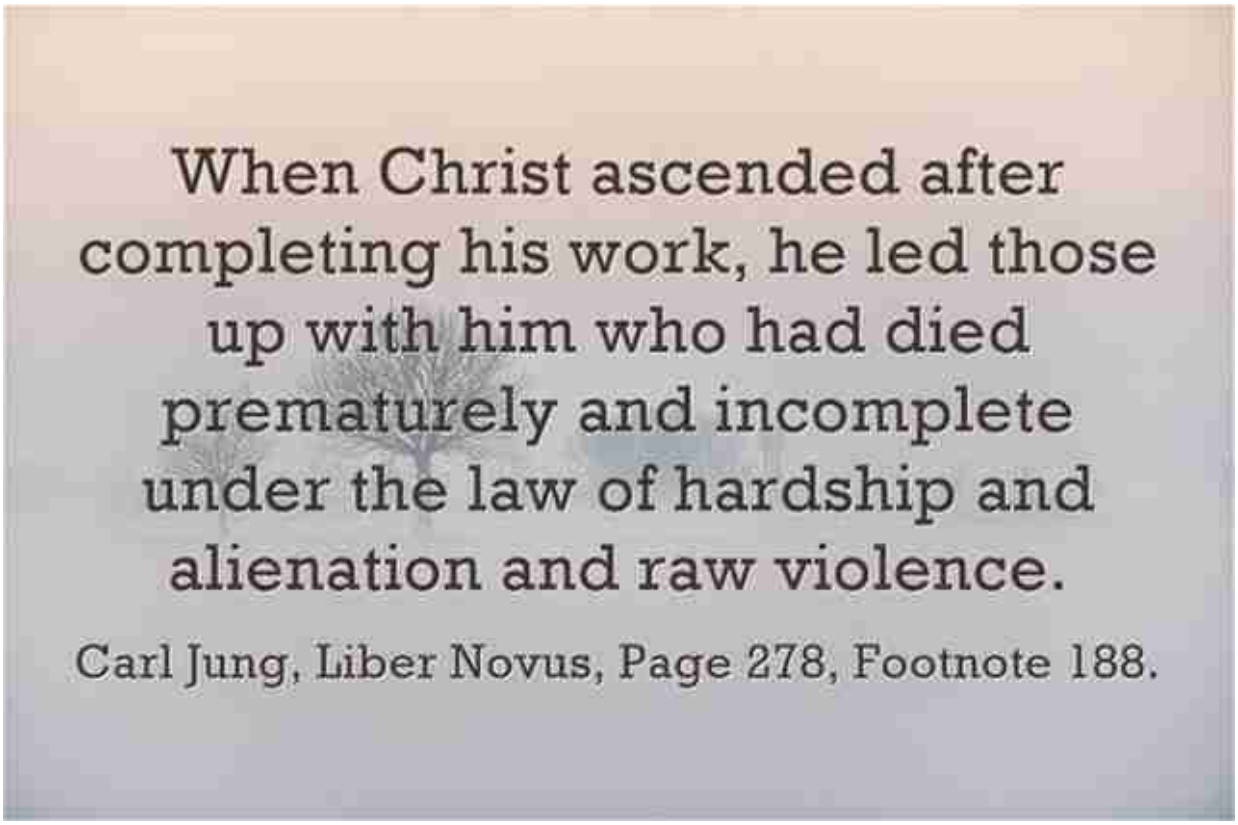
Stupidity is one of man's strange hobbyhorses. There is something divine about it, and yet something of the megalomania of the world. Liber Novus, Page 316, Footnote 277.



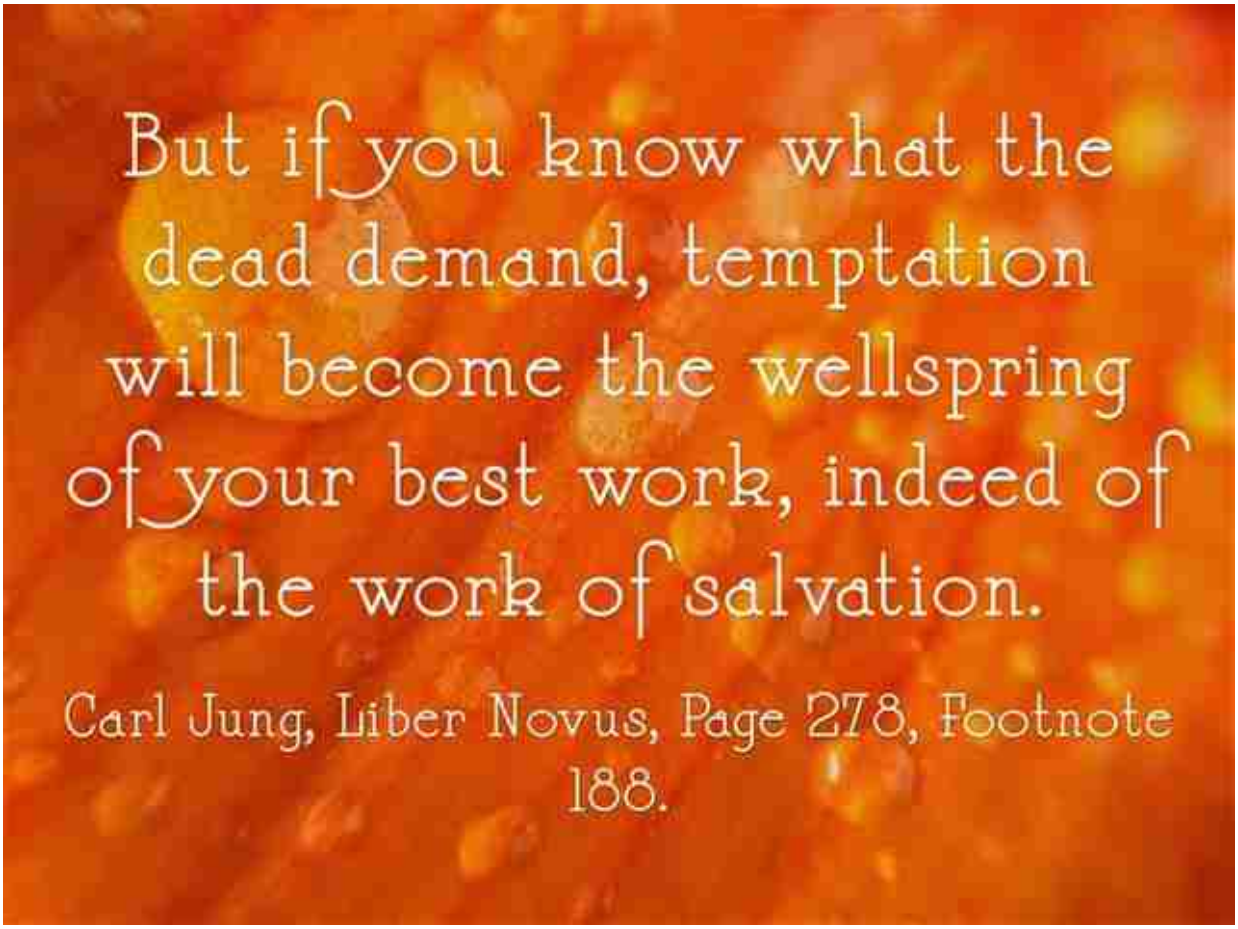
When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.



The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened, and became tired and sick of life and yearned to die to this world already in their living bodies. And thus you too lead the dead to their completion with your work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.



When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence. Carl Jung, Liber Novus, Page 278, Footnote 188.



But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

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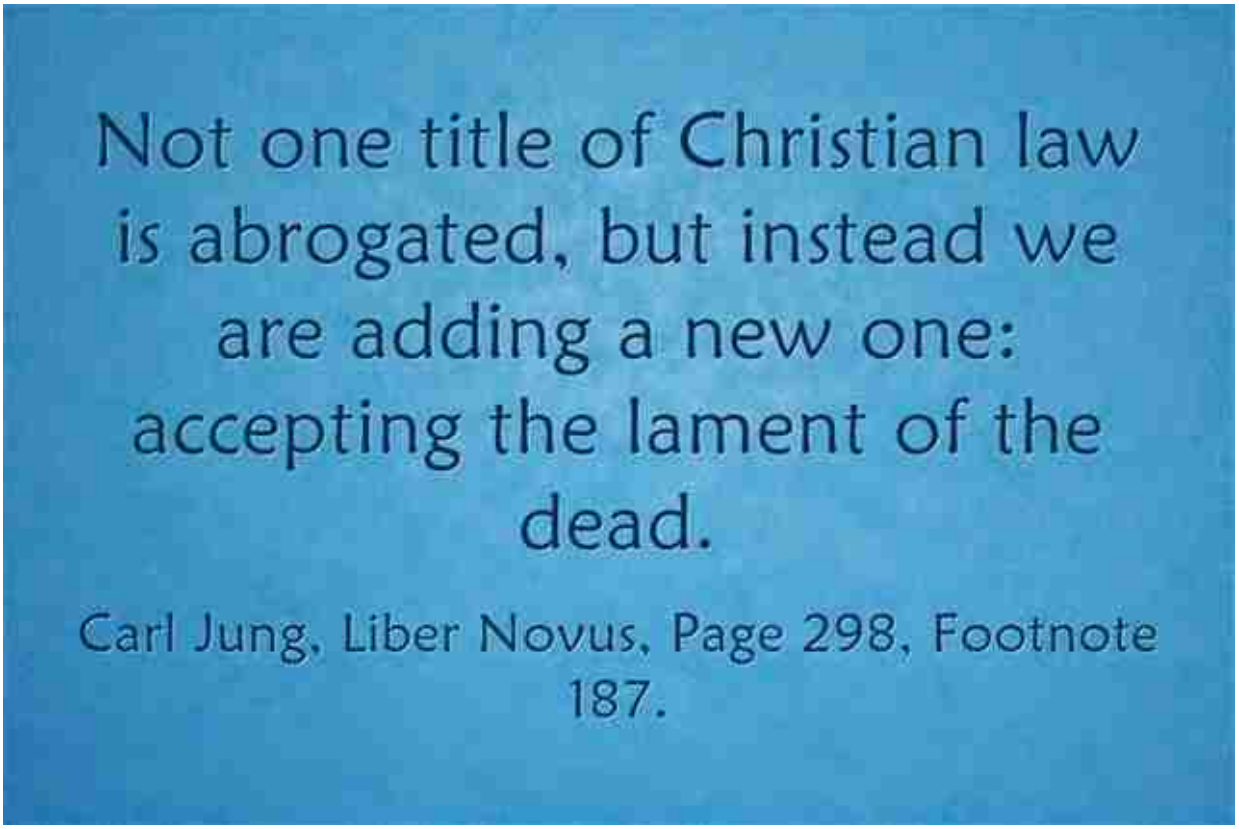
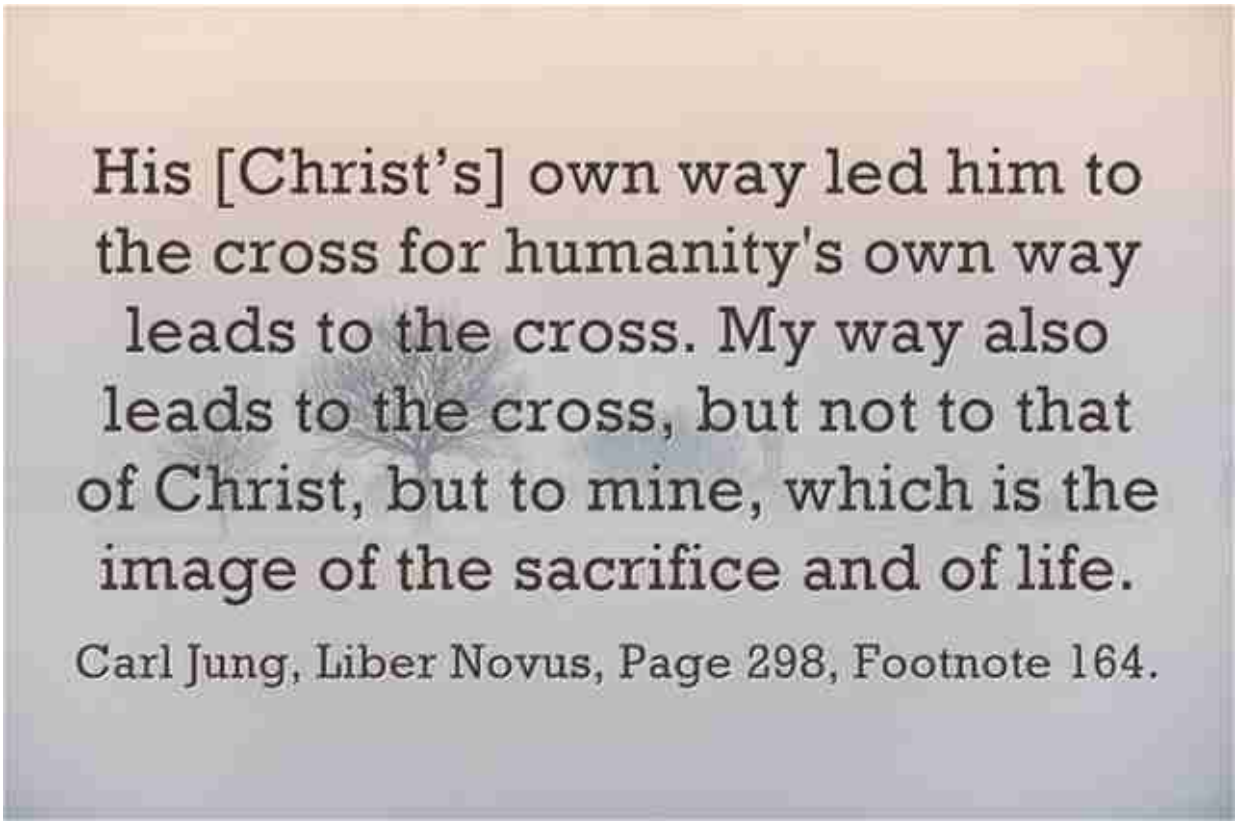
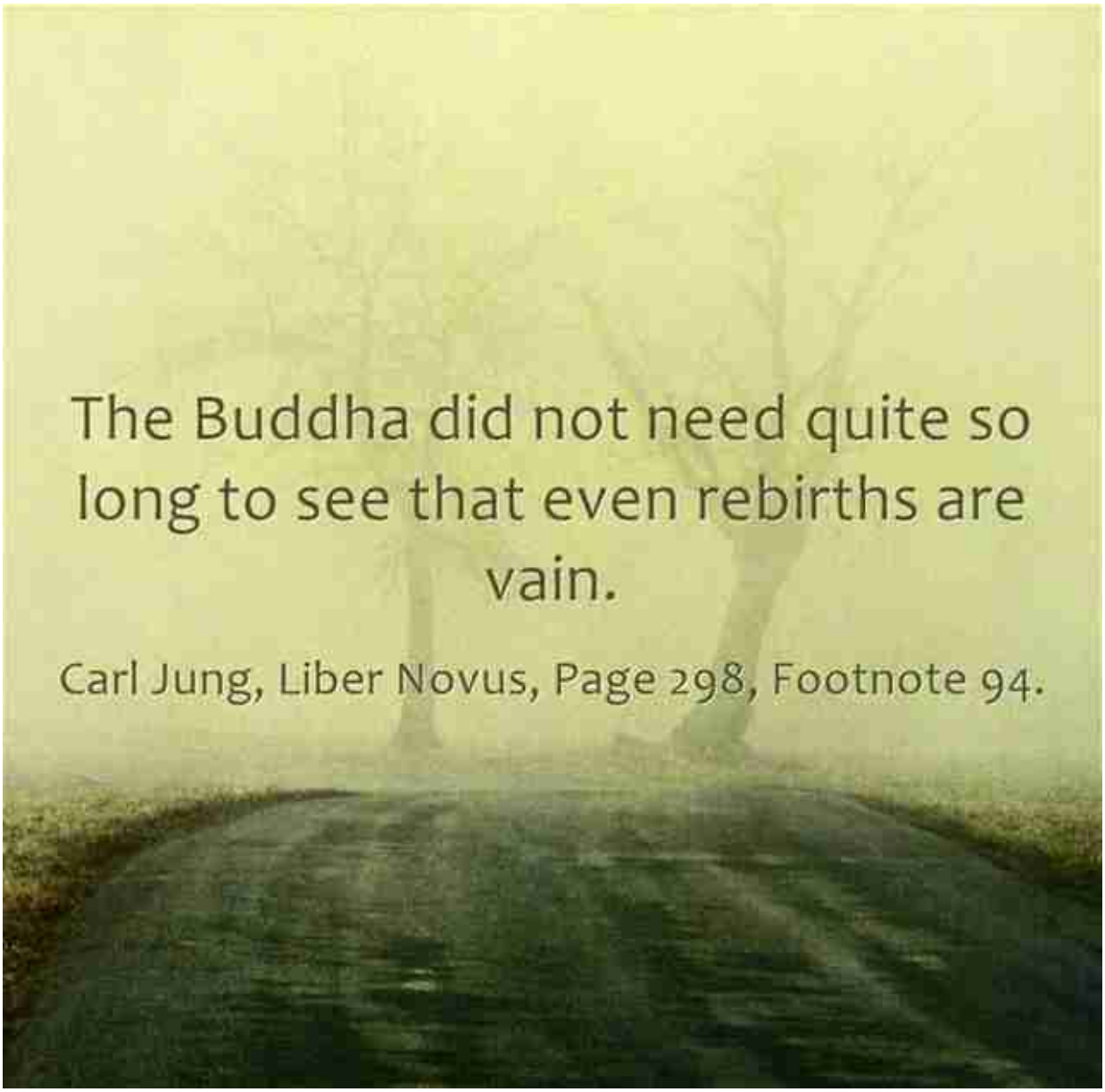


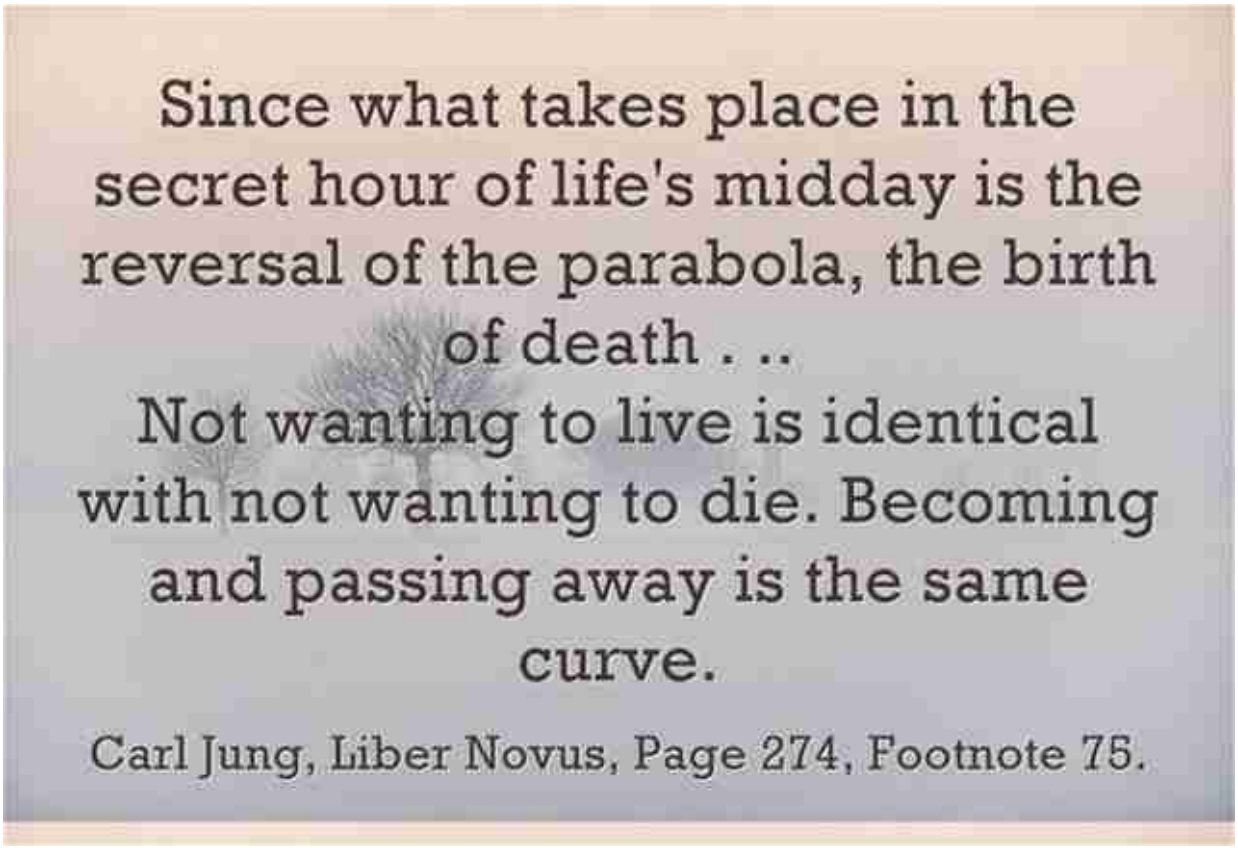
Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead.
Carl Jung, Liber Novus, Page 298, Footnote 187.



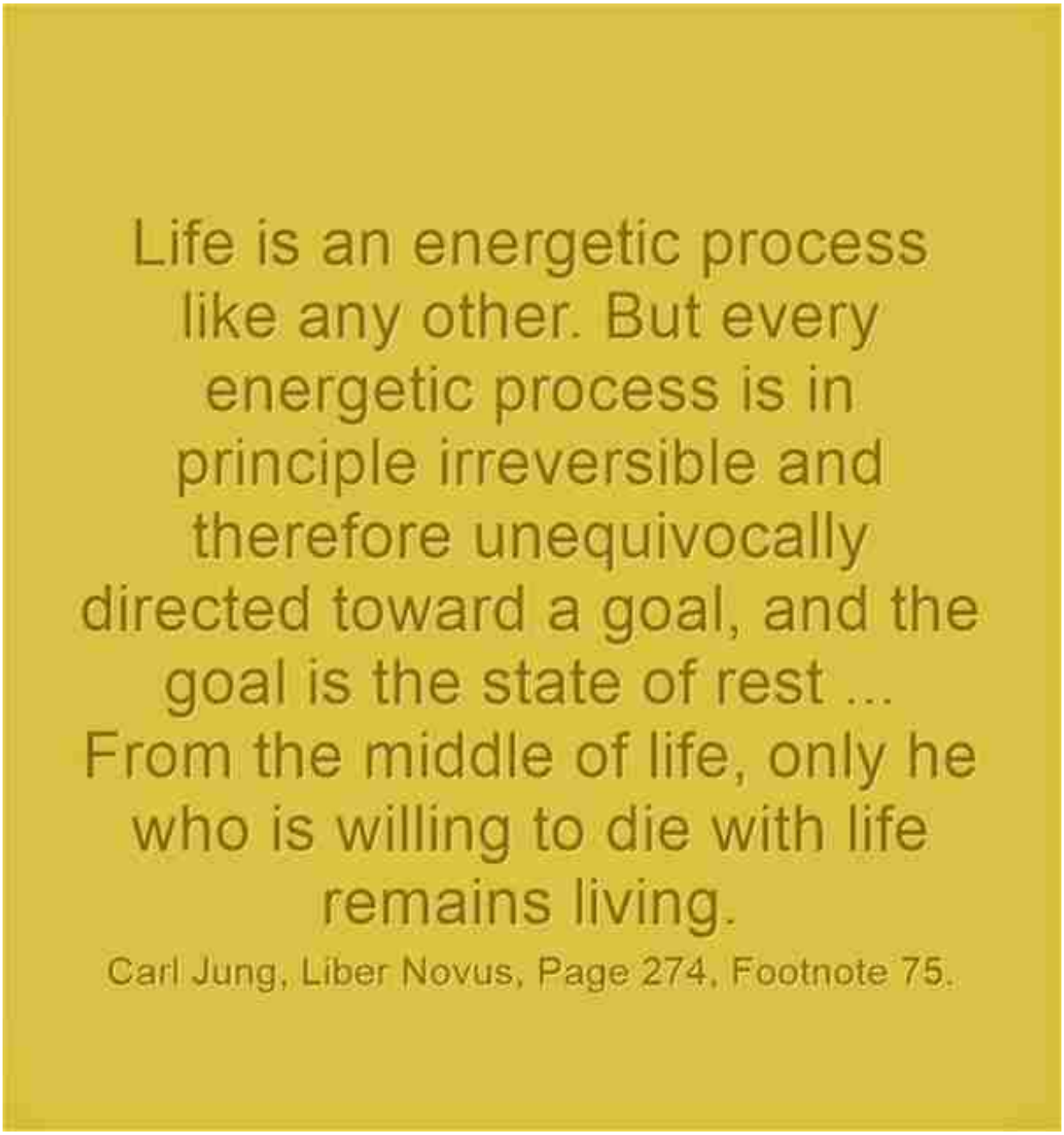
His [Christ's] own way led him to the cross for humanity's own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life. Carl Jung, Liber Novus, Page 298, Footnote 164.



The Buddha did not need quite so long to see that even rebirths are vain. Carl Jung, Liber Novus, Page 298, Footnote 94.



Since what takes place in the secret hour of life's midday is the reversal of the parabola, the birth of death ...Not wanting to live is identical with not wanting to die. Becoming and passing away is the same curve. Carl Jung, Liber Novus, Page 274, Footnote 75.



Life is an energetic process like any other. But every energetic process is in principle irreversible and therefore unequivocally directed toward a goal, and the goal is the state of rest … From the middle of life, only he who is willing to die with life remains living. Carl Jung, Liber Novus, Page 274, Footnote 75.

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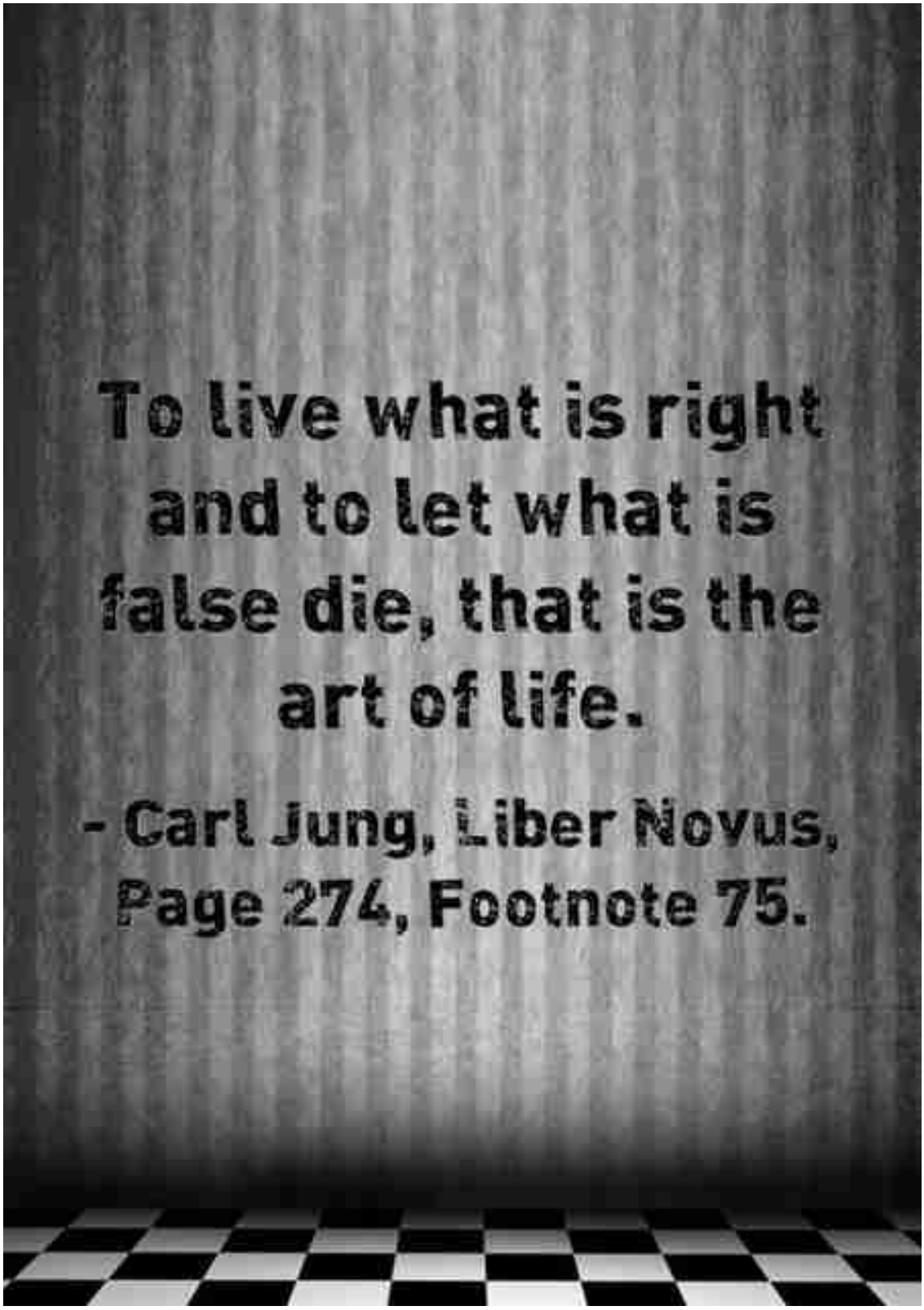
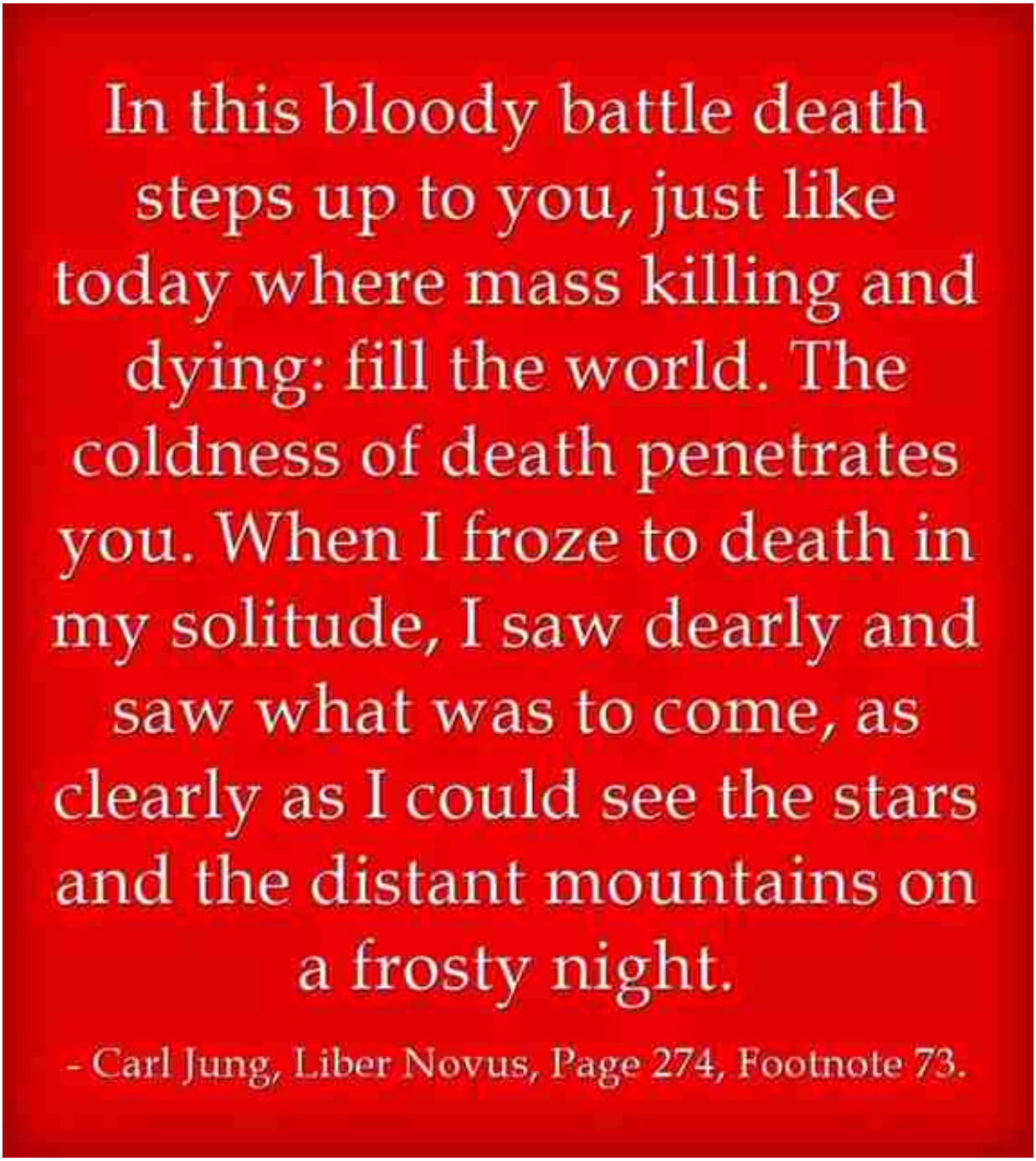
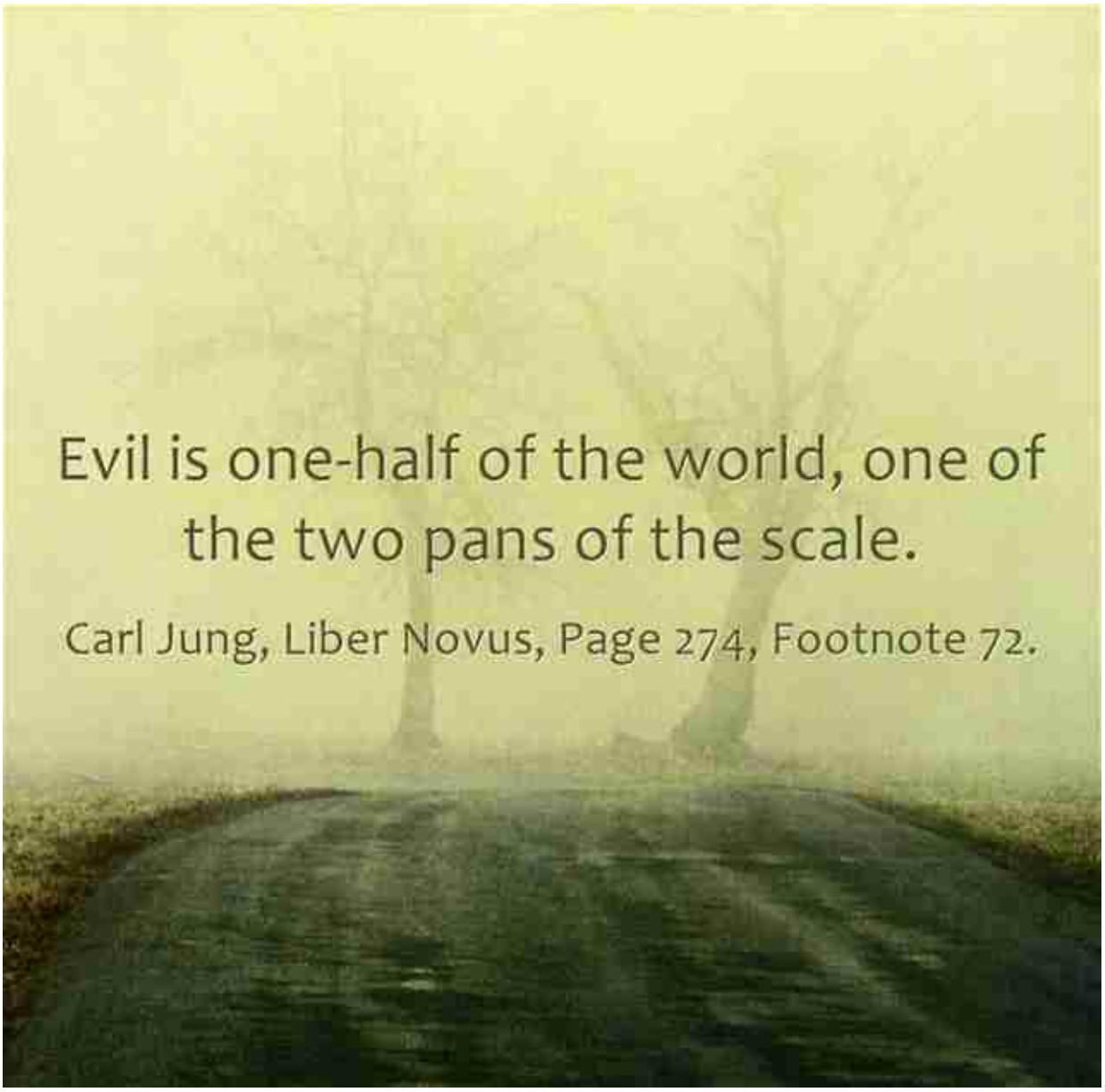


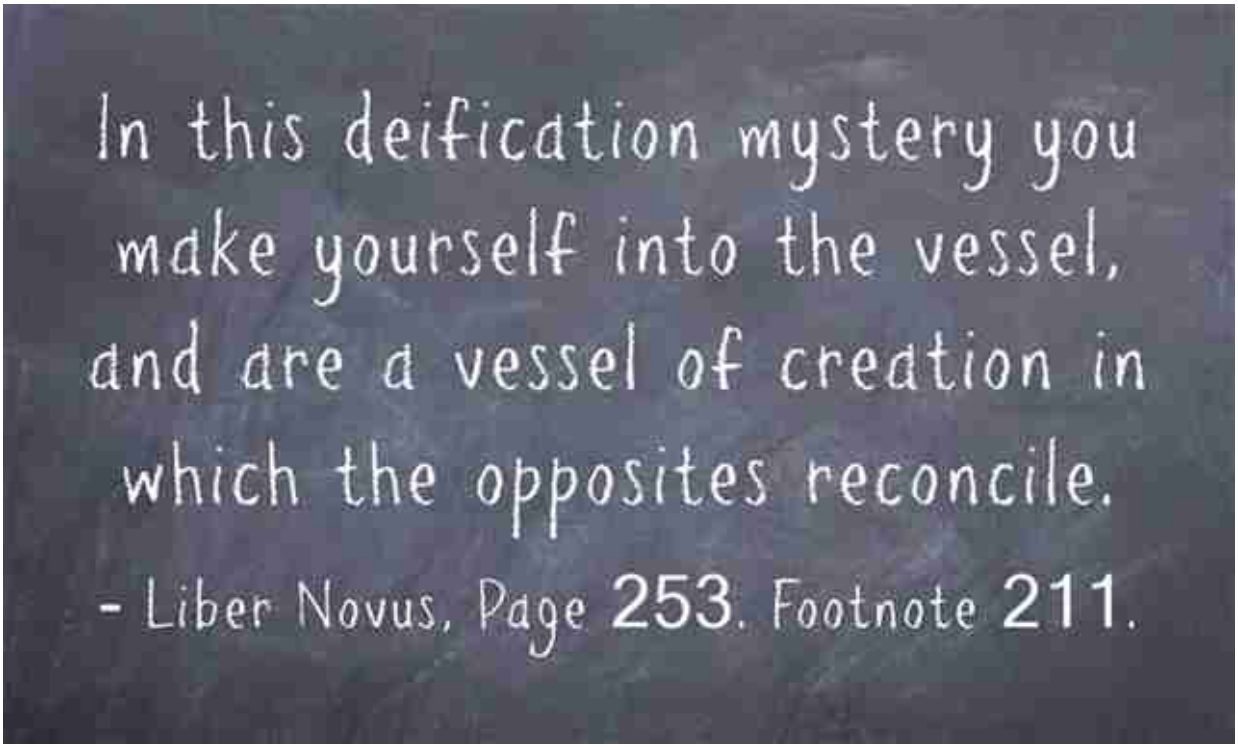
To live what is right and to let what is false die, that is the art of life. Carl Jung, Liber Novus, Page 274, Footnote 75.



In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.



Evil is one-half of the world, one of the two pans of the scale. Carl Jung, Liber Novus, Page 274, Footnote 72.



In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile. Liber Novus, Page 253. Footnote 211.

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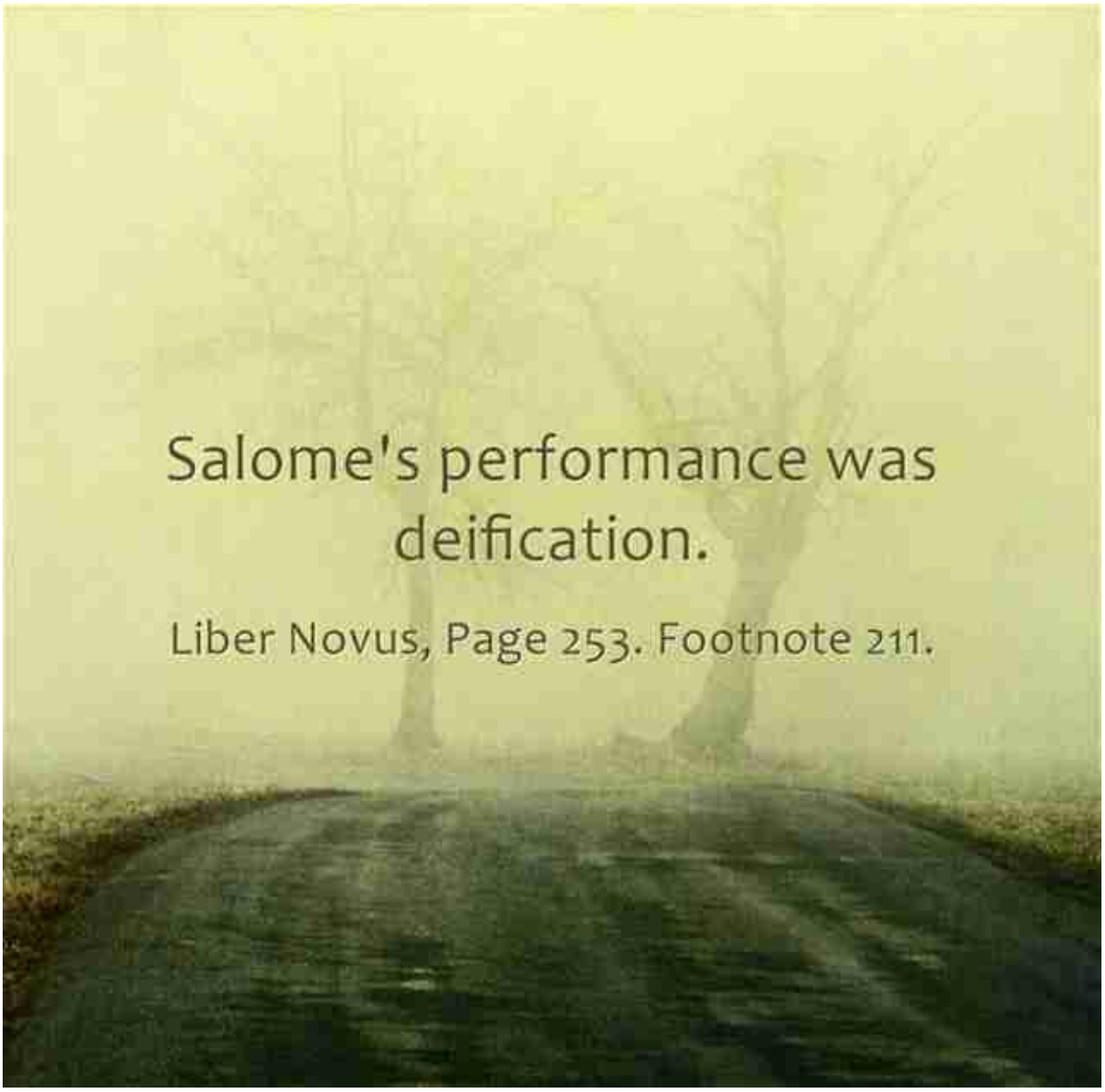
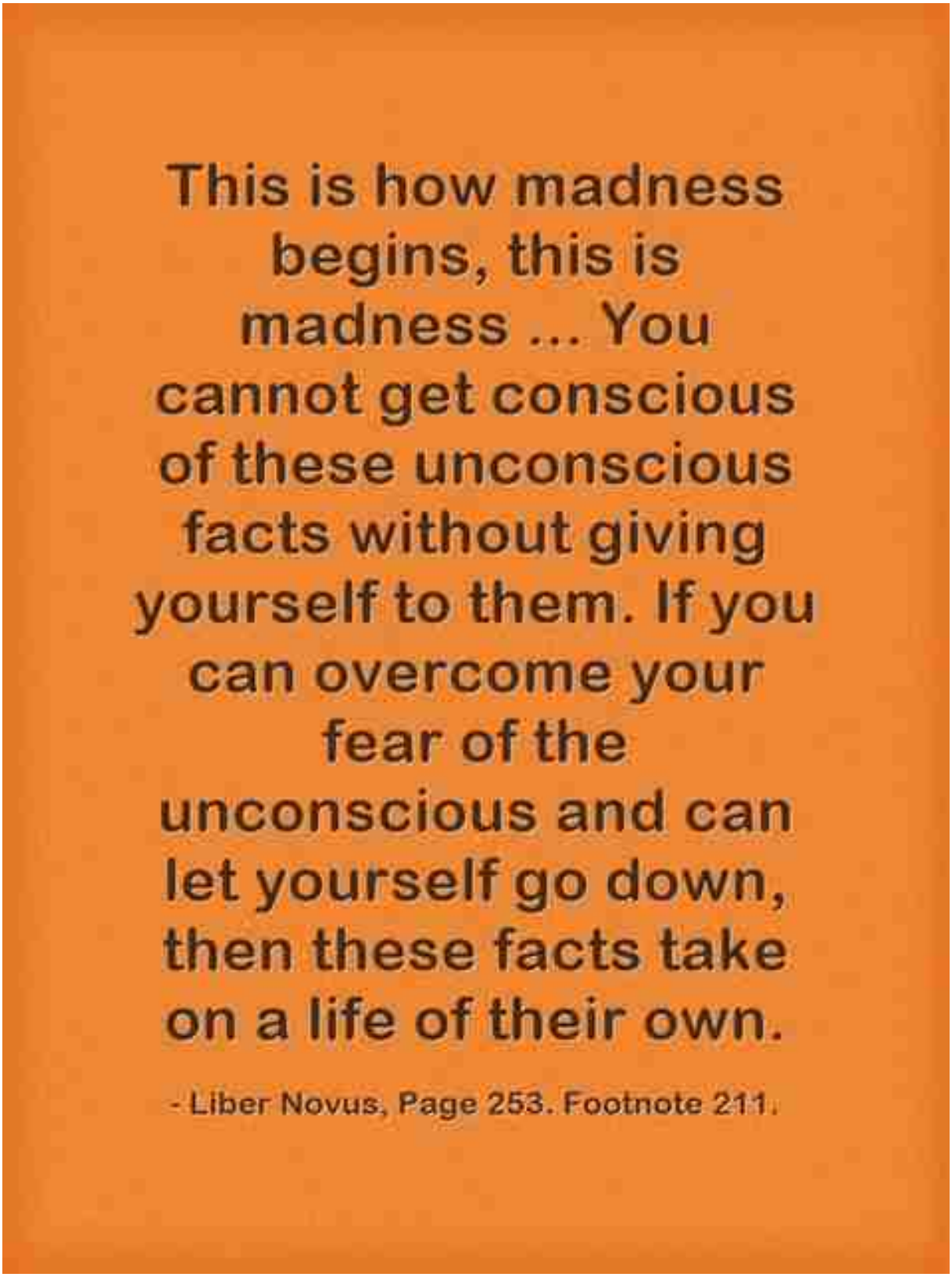


Salome’s performance was deification. Liber Novus, Page 253. Footnote 211.



This is how madness begins, this is madness … You cannot get conscious of these unconscious facts without giving yourself to them. If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own. Liber Novus, Page 253. Footnote 211.

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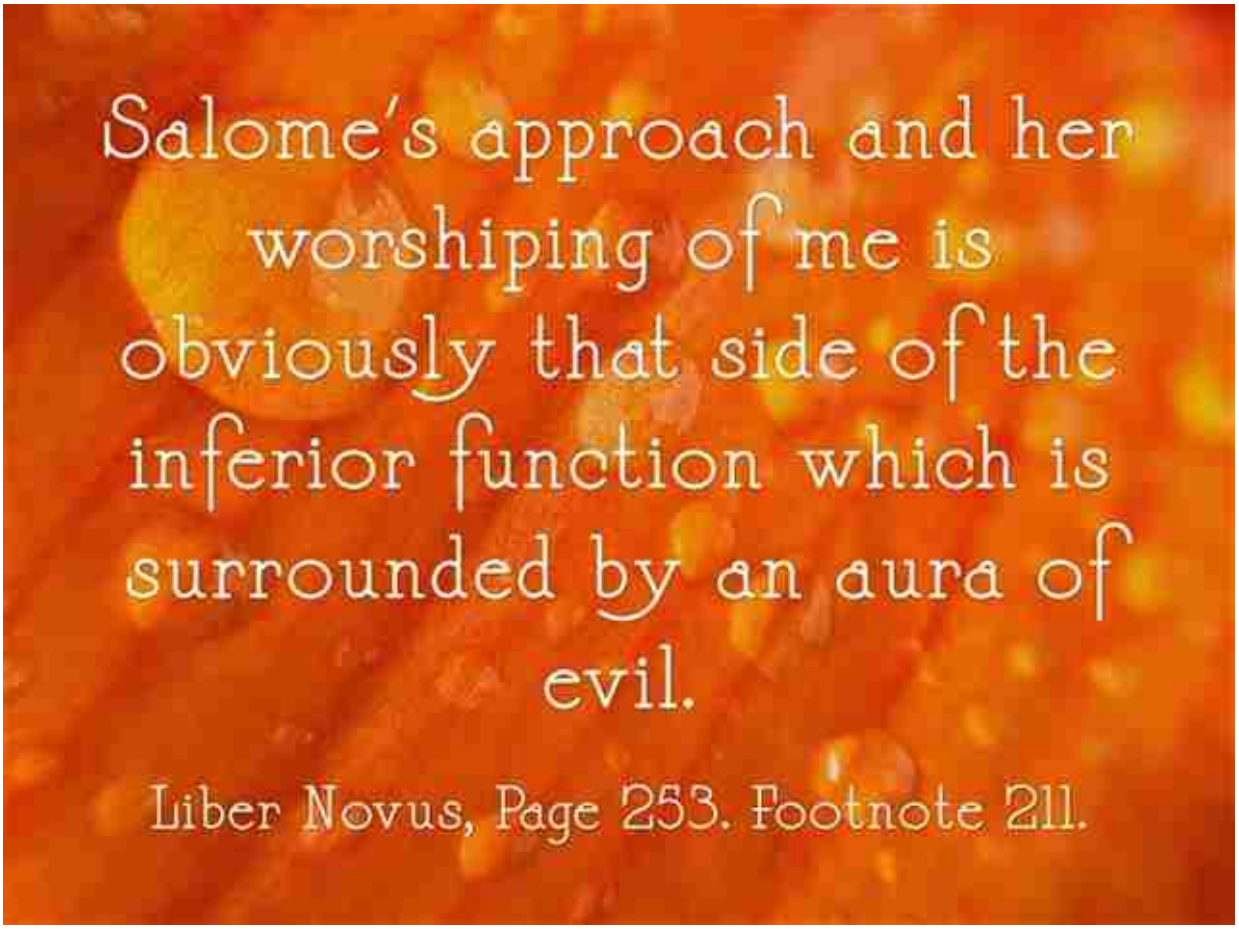
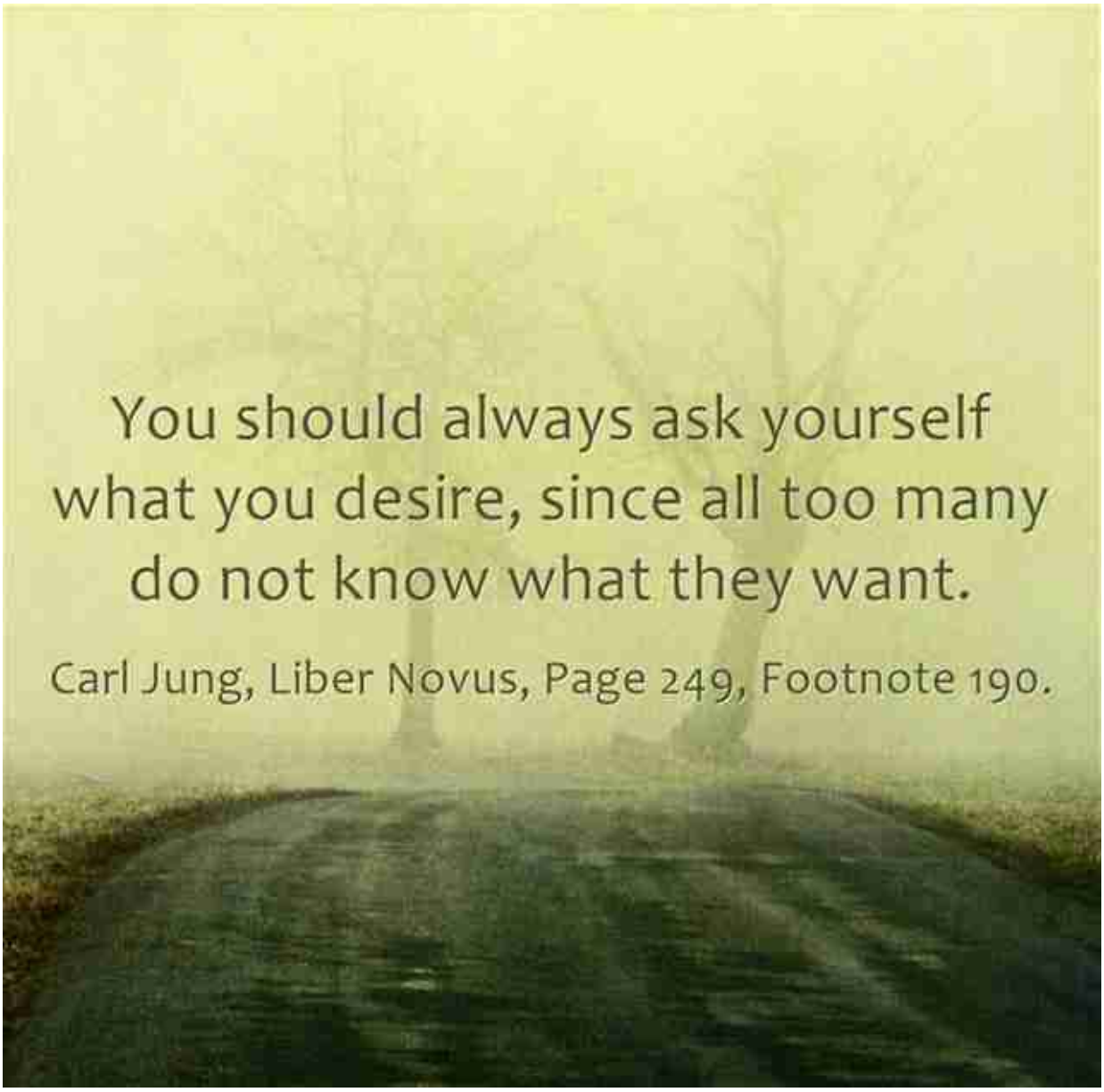


Salome's approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil. Liber Novus, Page 253. Footnote 211.



You should always ask yourself what you desire, since all too many do not know what they want. Carl Jung, Liber Novus, Page 249, Footnote 190.

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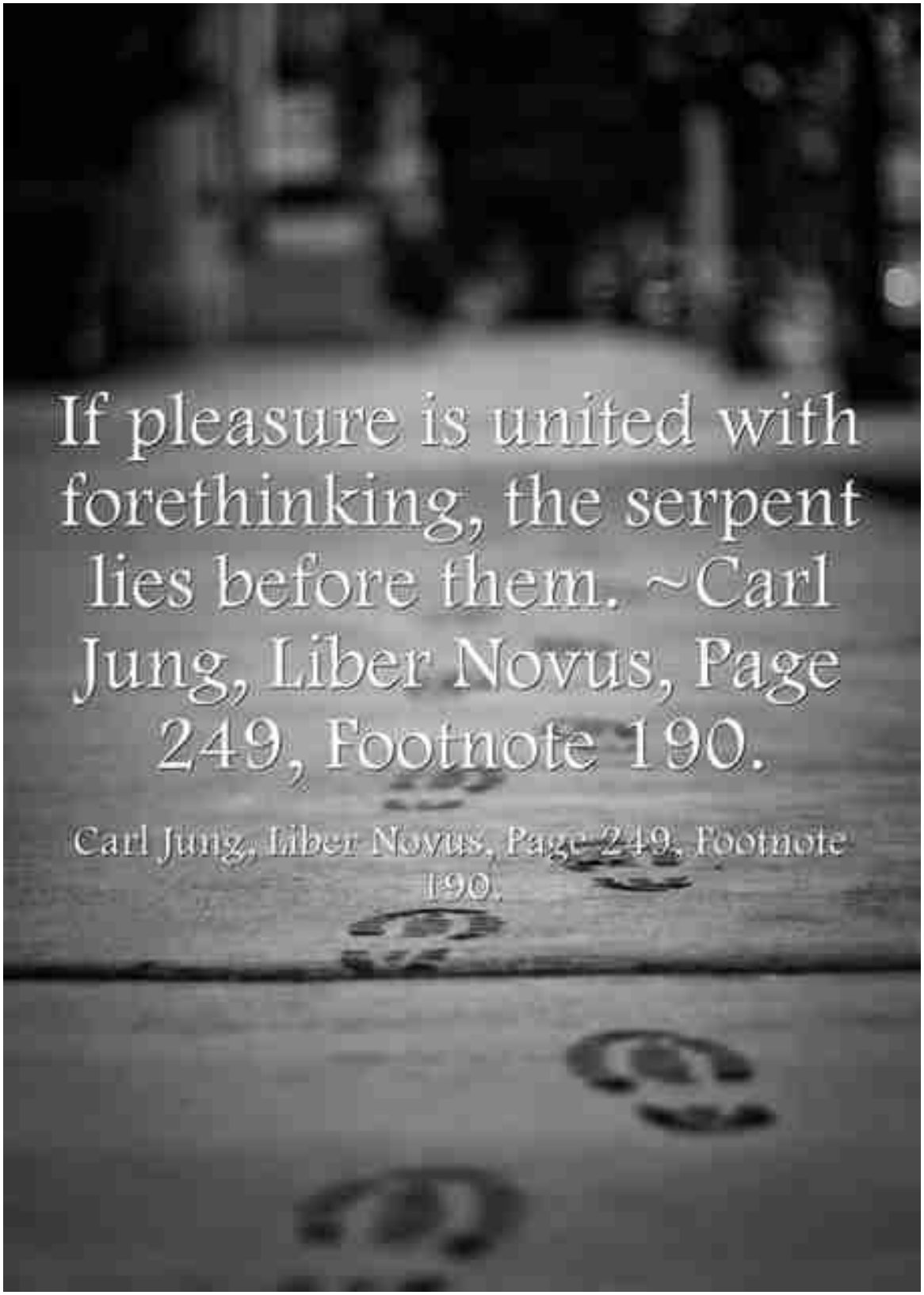
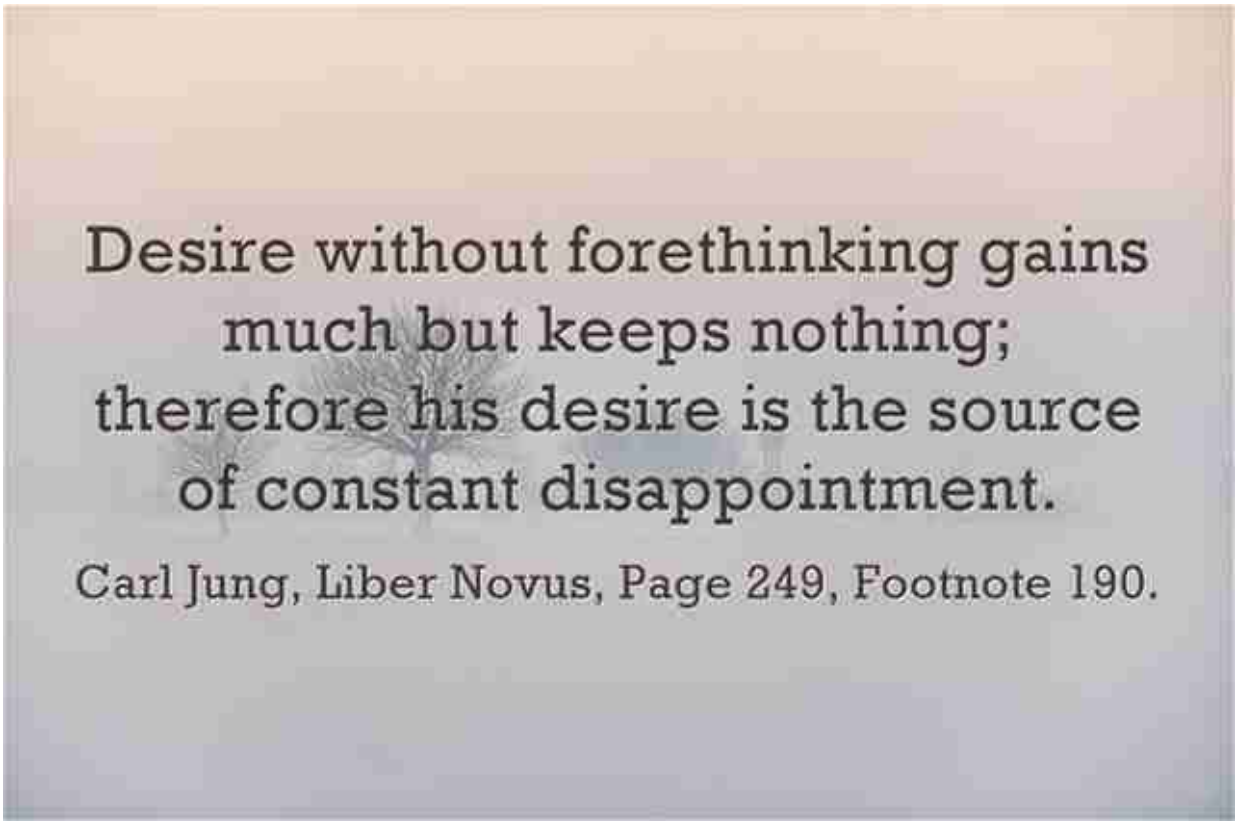


If pleasure is united with forethinking, the serpent lies before them. Carl Jung, Liber Novus, Page 249, Footnote 190.



Desire without forethinking gains much but keeps nothing; therefore his desire is the source of constant disappointment. Carl Jung, Liber Novus, Page 249, Footnote 190.

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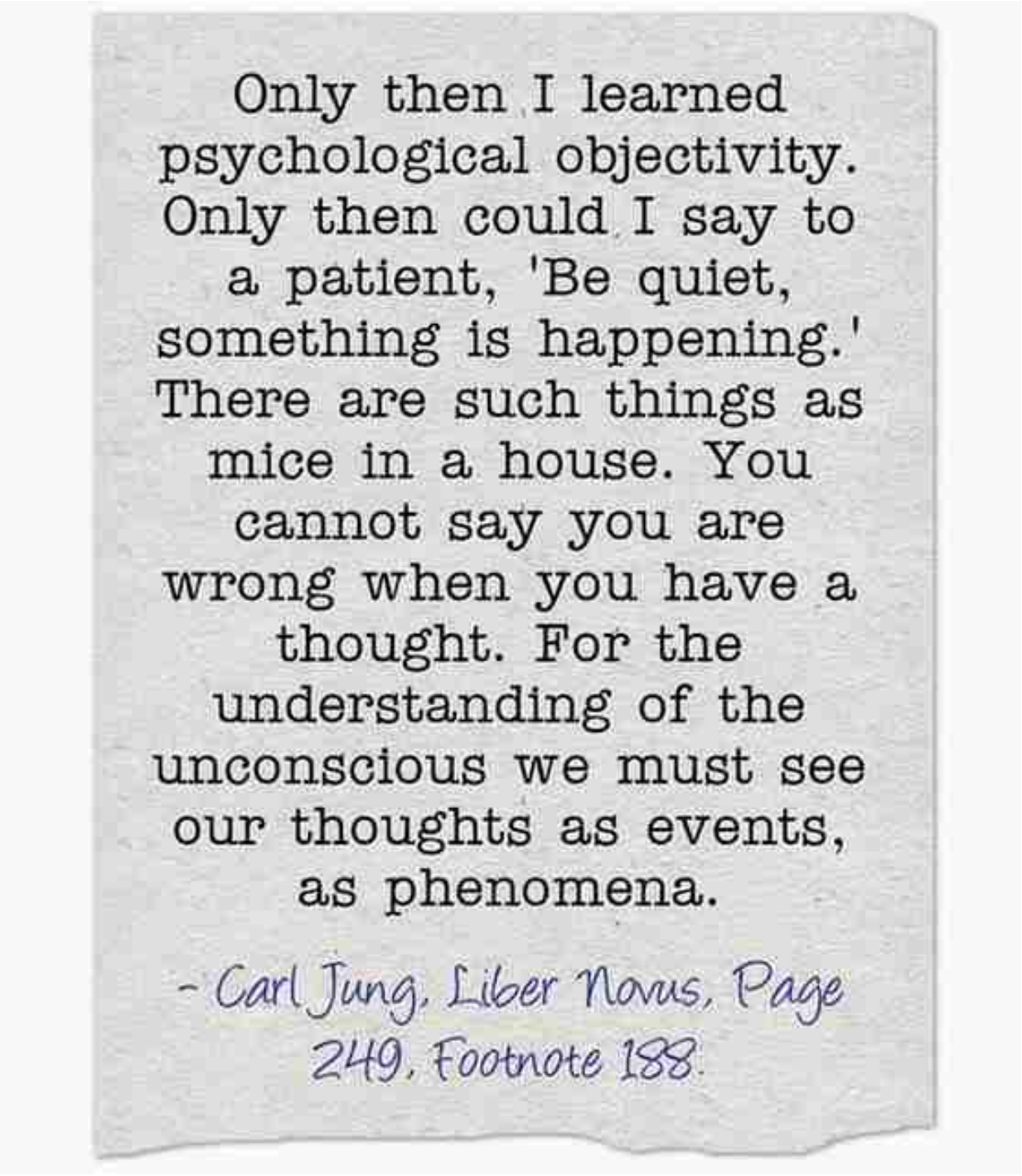
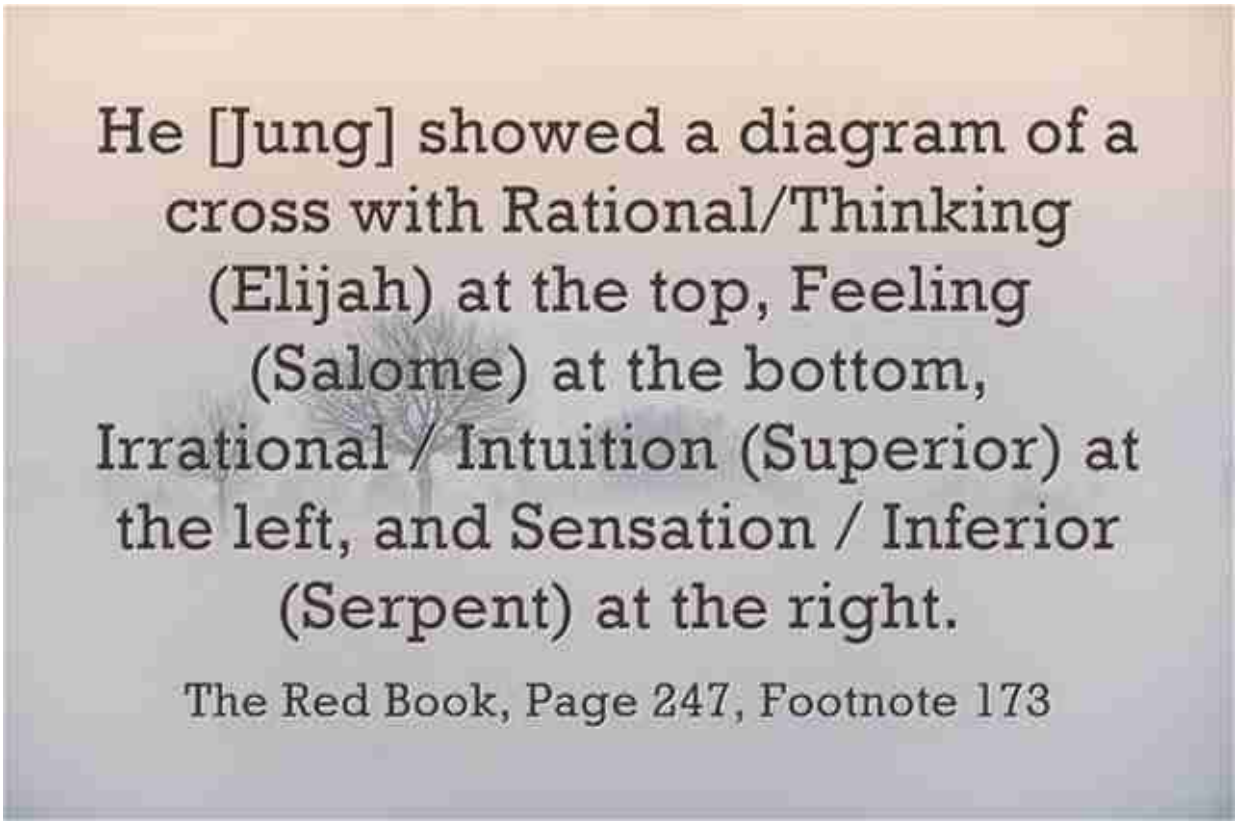
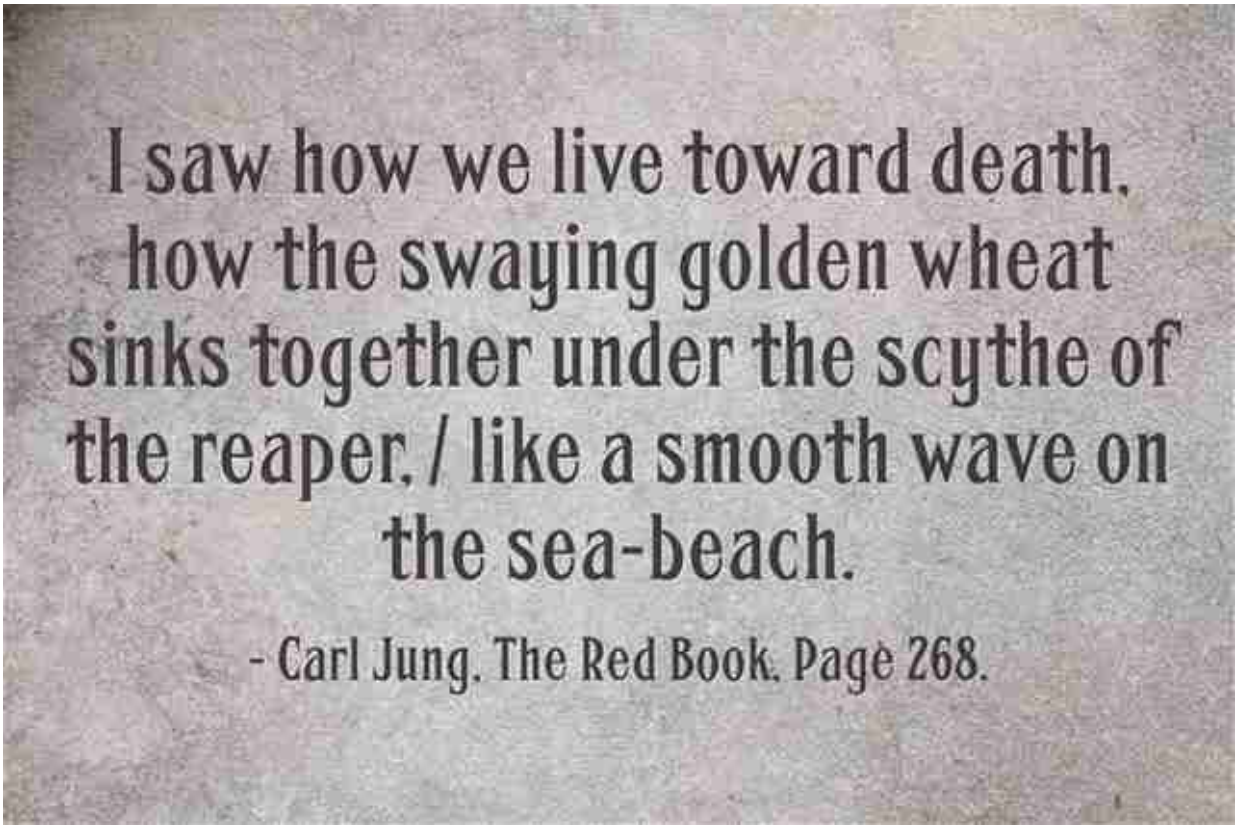


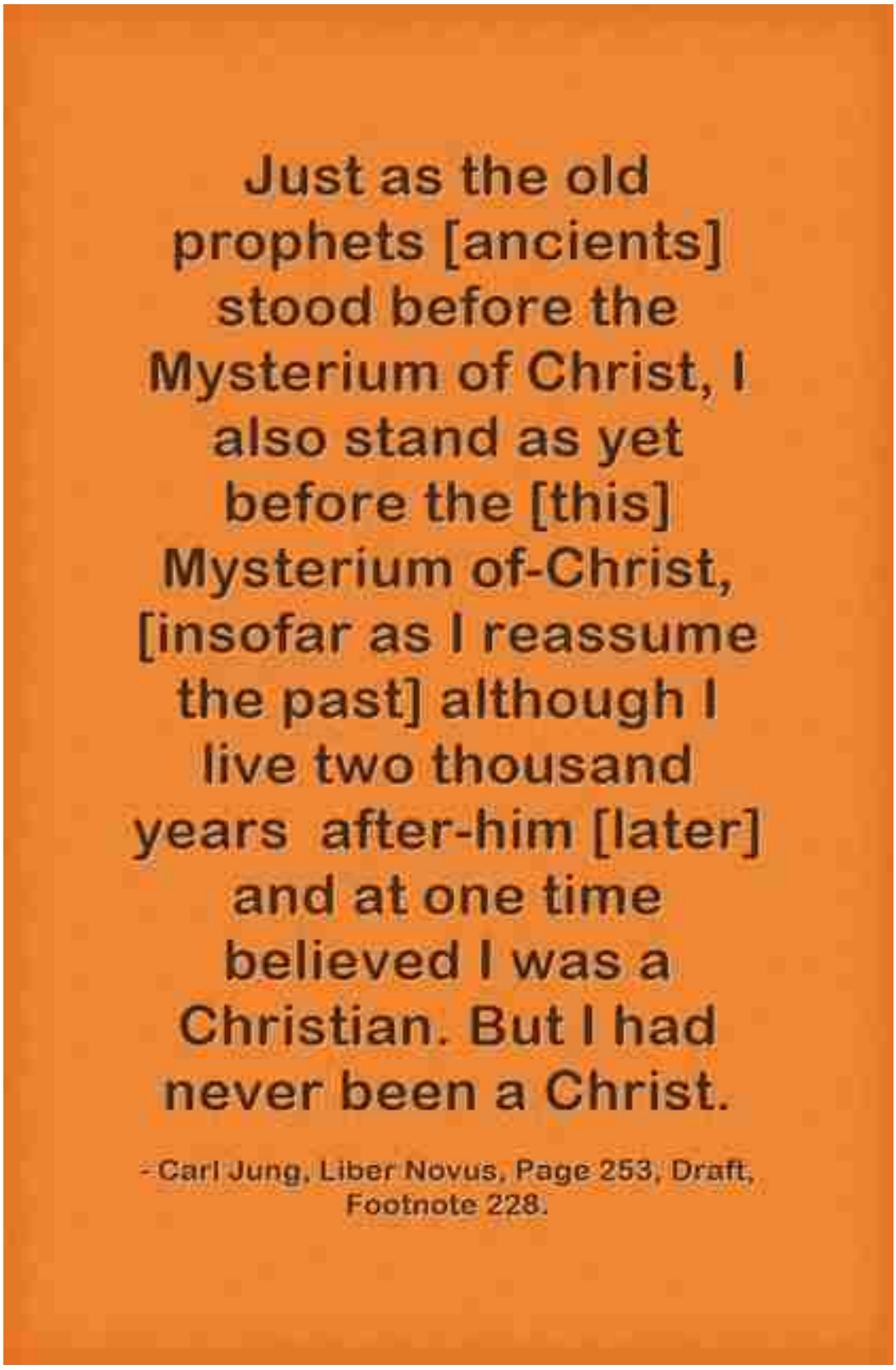
Only then I learned psychological objectivity. Only then could I say to a patient, 'Be quiet, something is happening.' There are such things as mice in a house. You cannot say you are wrong when you have a thought. For the understanding of the unconscious we must see our thoughts as events, as phenomena. Carl Jung, Liber Novus, Page 249, Footnote 188.



He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

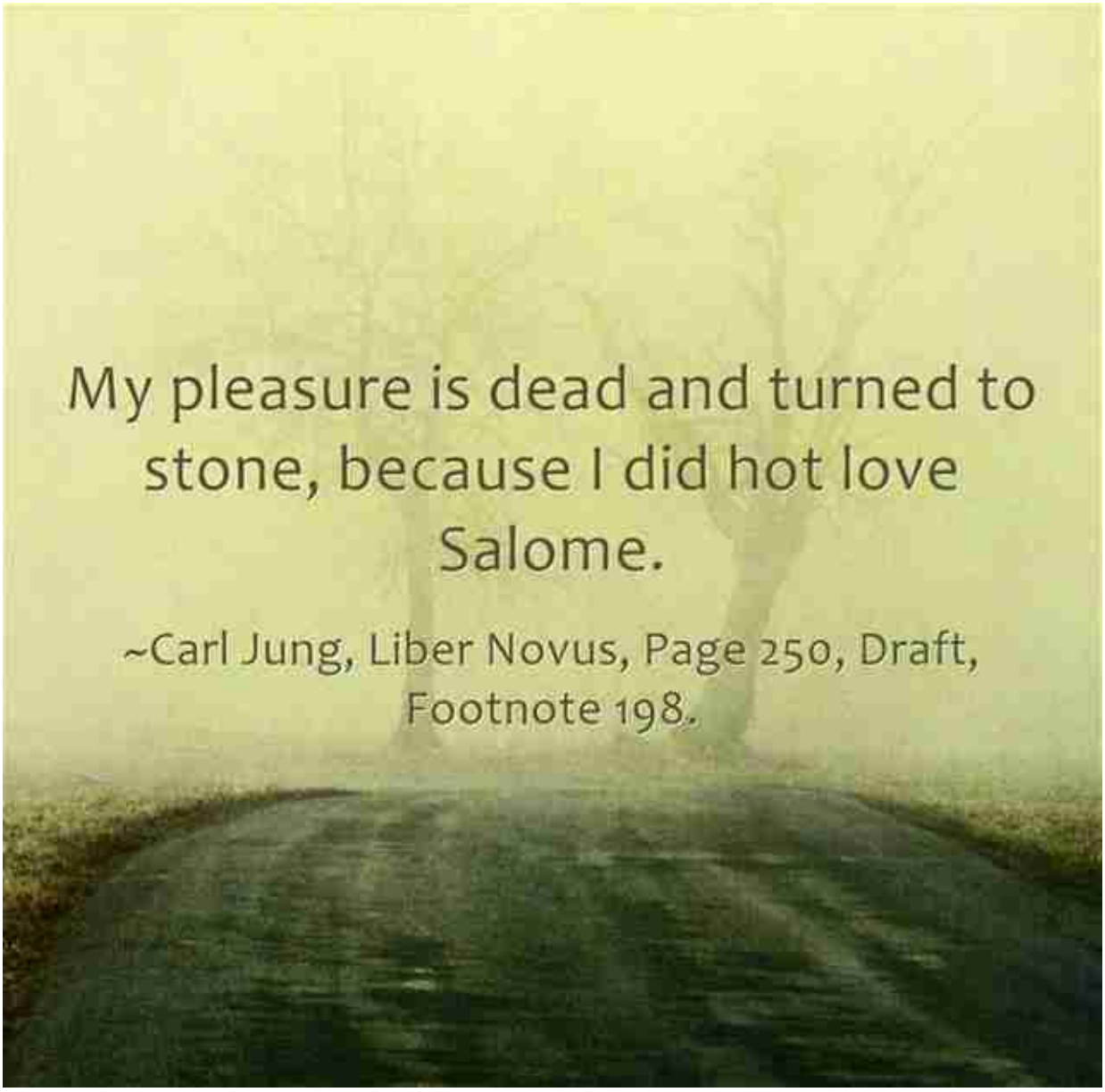


I saw how we live toward death, how the swaying golden wheat sinks together under the scythe of the reaper, / like a smooth wave on the sea-beach. Carl Jung, The Red Book, Page 268.



Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this]

Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.



My pleasure is dead and turned to stone, because I did hot love Salome. Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.

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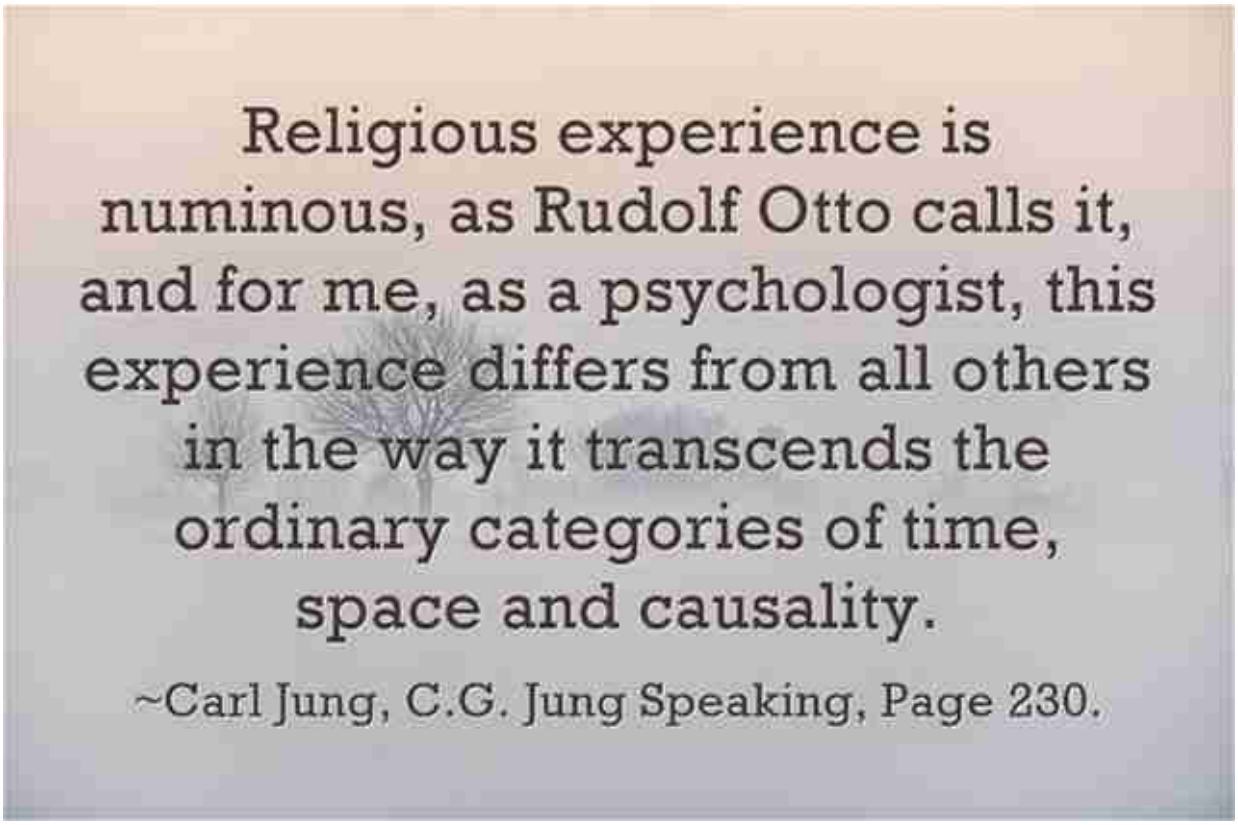
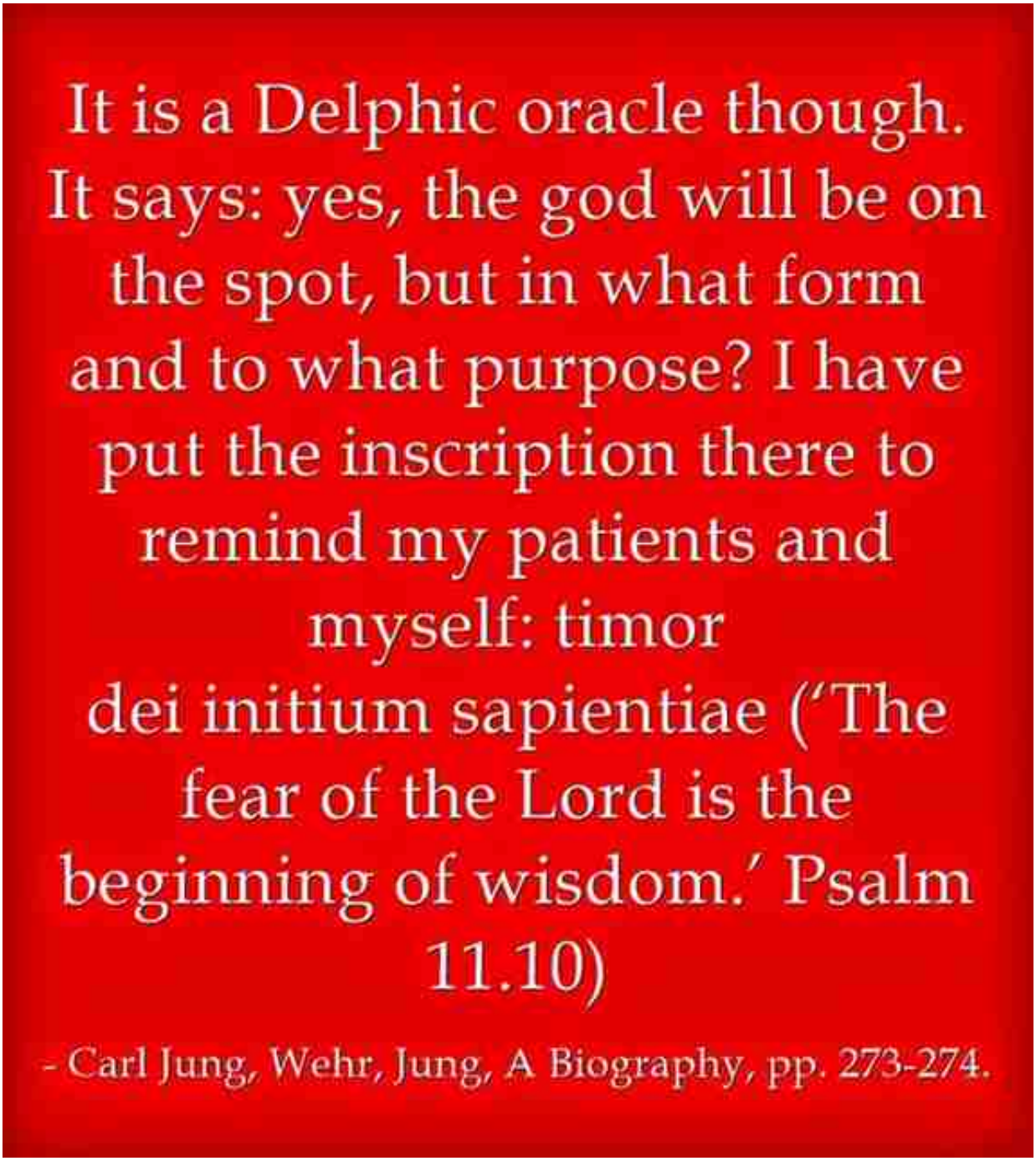


Religious experience is numinous, as Rudolf Otto calls it, and for me, as a psychologist, this experience differs from all others in the way it transcends the ordinary categories of time, space and causality. Carl Jung, C.G. Jung Speaking, Page 230.



It is a Delphic oracle though. It says: yes, the god will be on the spot, but in what form and to what purpose? I have put the inscription there to remind my patients and myself: timor dei initium sapientiae ('The fear of the Lord is the beginning of wisdom.' Psalm 11.10) Carl Jung, Wehr, Jung, A Biography, pp. 273-274.

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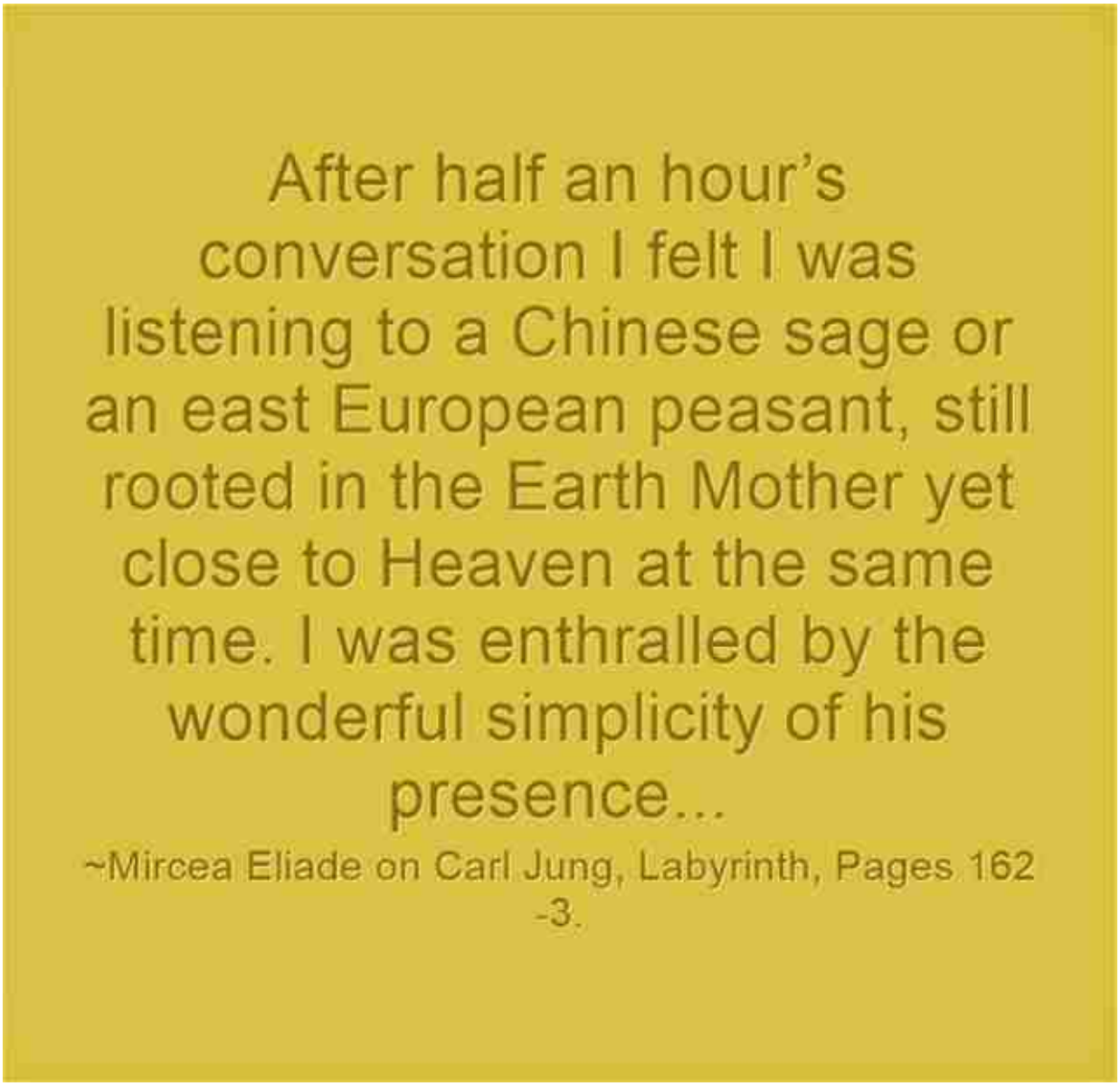
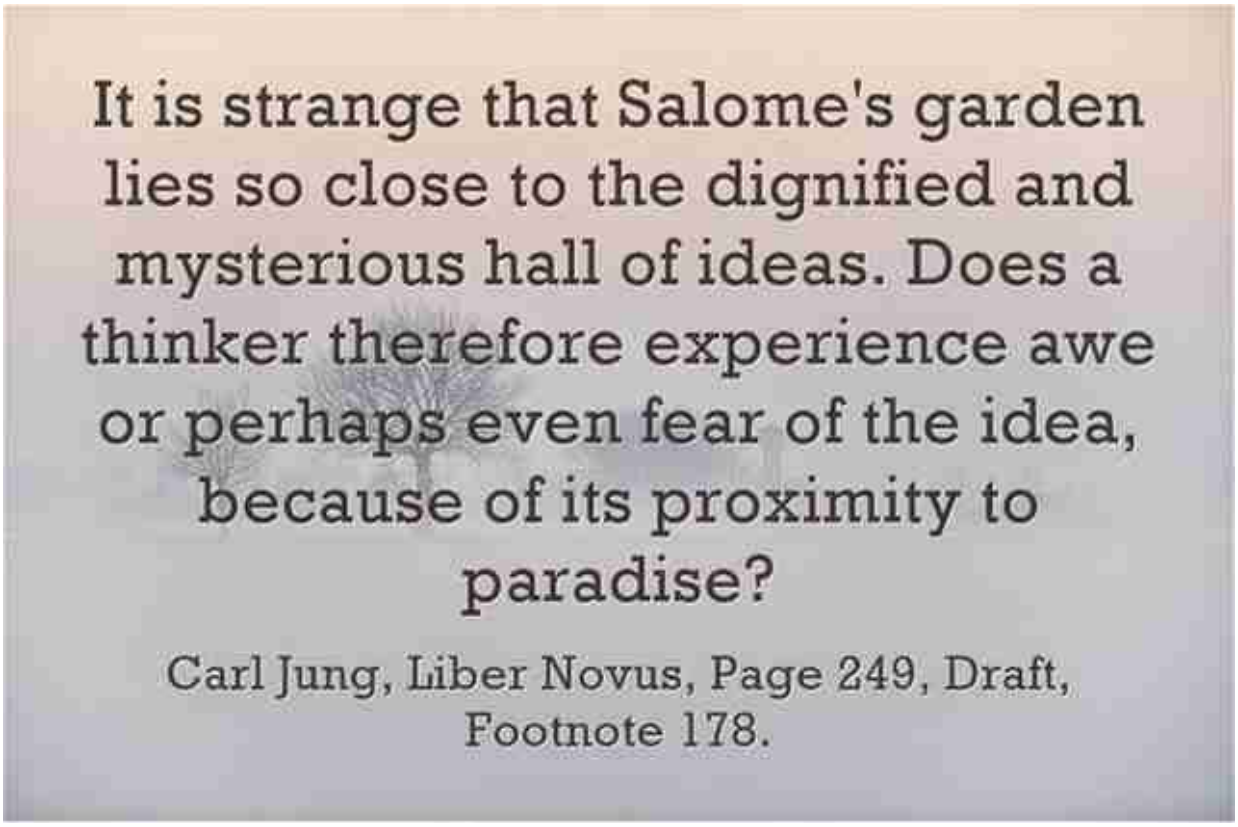


After half an hour's conversation I felt I was listening to a Chinese sage or an east European peasant, still rooted in the Earth Mother yet close to Heaven at the same time. I was enthralled by the wonderful simplicity of his presence... Mircea Eliade on Carl Jung, Ordeal by Labyrinth, Pages 162-3.



It is strange that Salome’s garden lies so close to the dignified and mysterious hall of ideas. Does a thinker therefore experience awe or perhaps even fear of the idea, because of its proximity to paradise? Carl Jung, Liber Novus, Page 249, Draft, Footnote 178.

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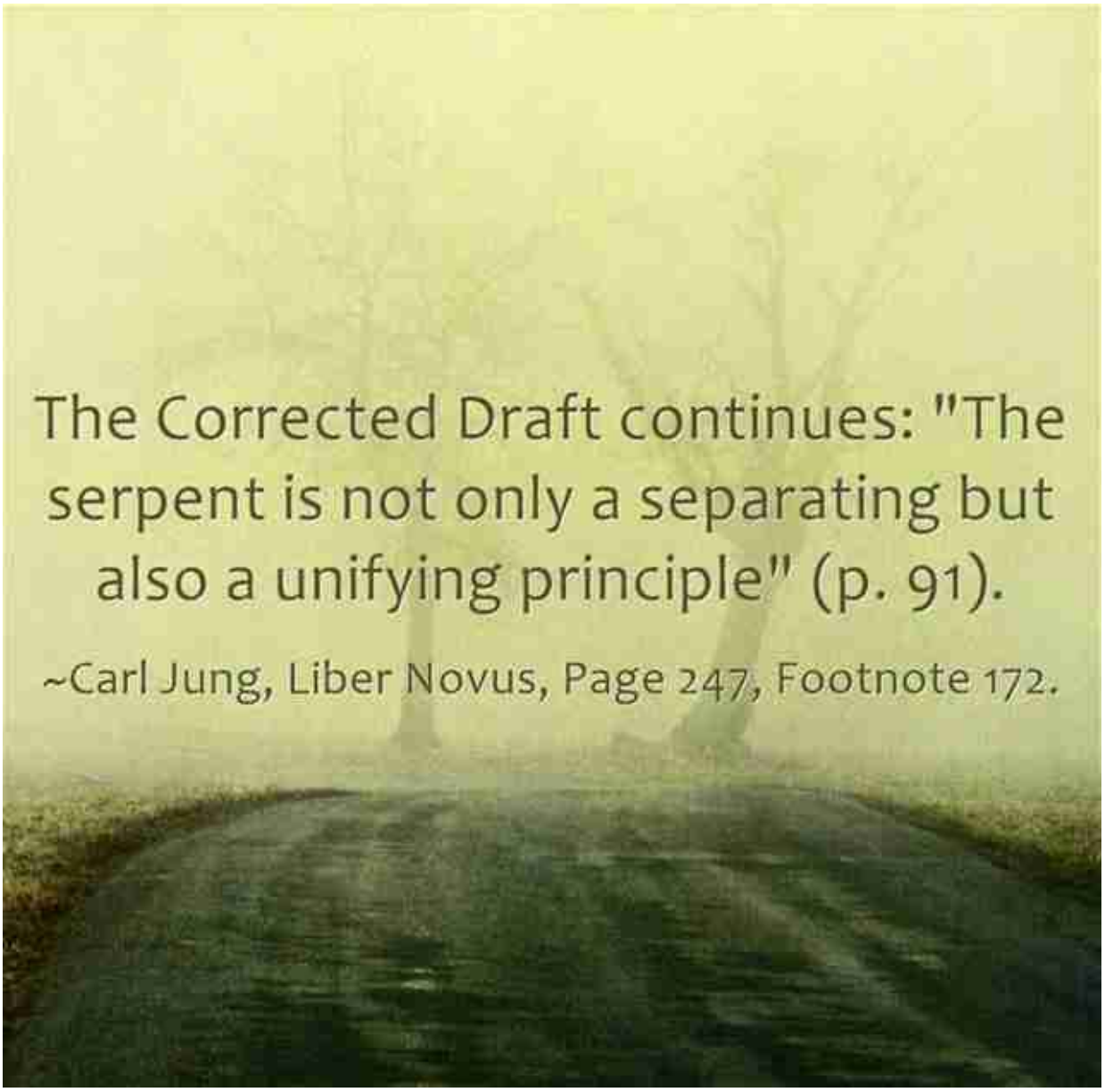
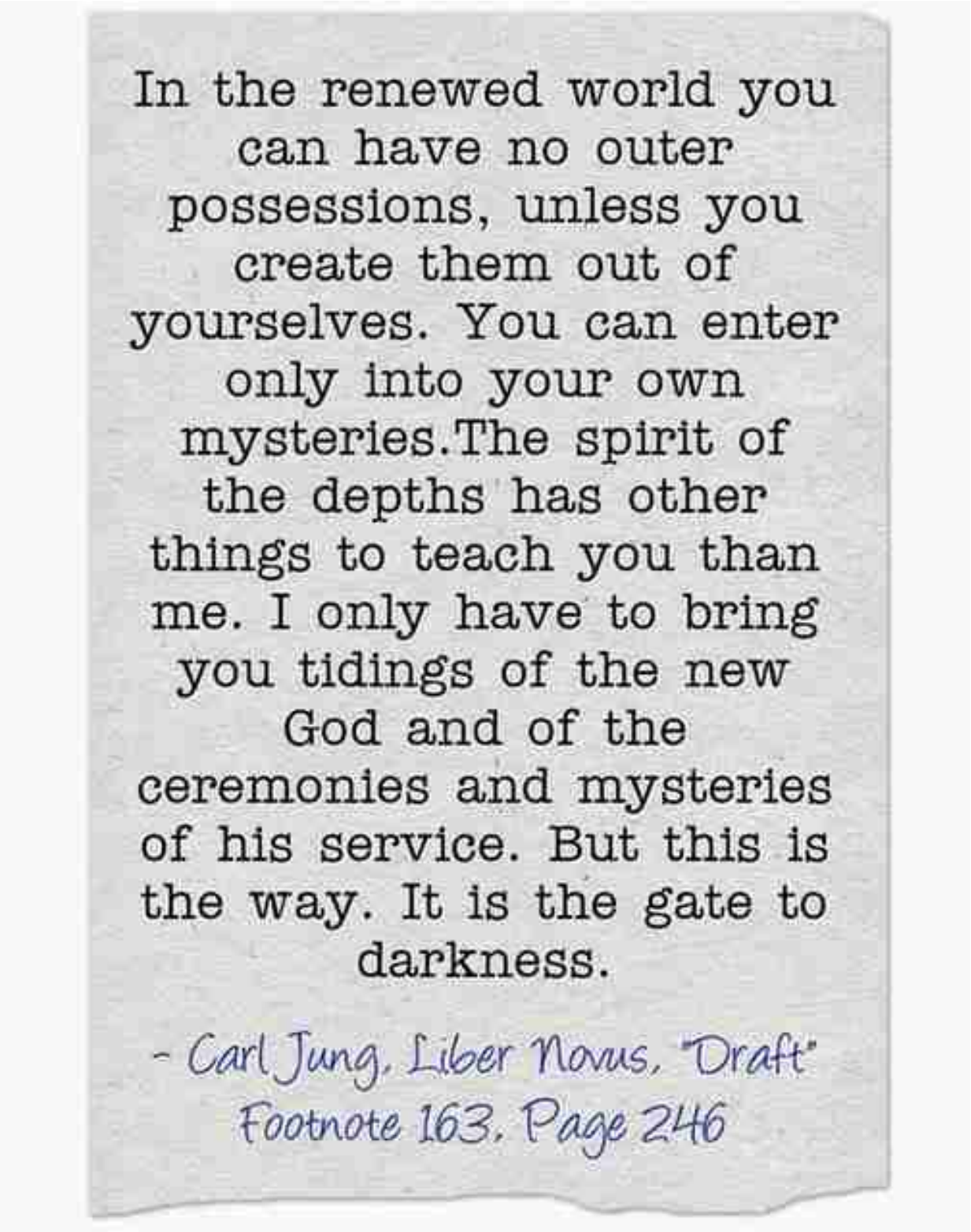


The Corrected Draft continues: ”The serpent is not only a separating but also a unifying principle” (p. 91). Carl Jung, Liber Novus, Page 247, Footnote 172.



In the renewed world you can have no outer possessions, unless you create them out of yourselves. You can enter only into your own mysteries. The spirit of the depths has other things to teach you than me. I only have to bring you tidings of the new God and of the ceremonies and mysteries of his service. But this is the way. It is the gate to darkness. Carl Jung, Liber Novus, "Draft" Footnote 163, Page 246.

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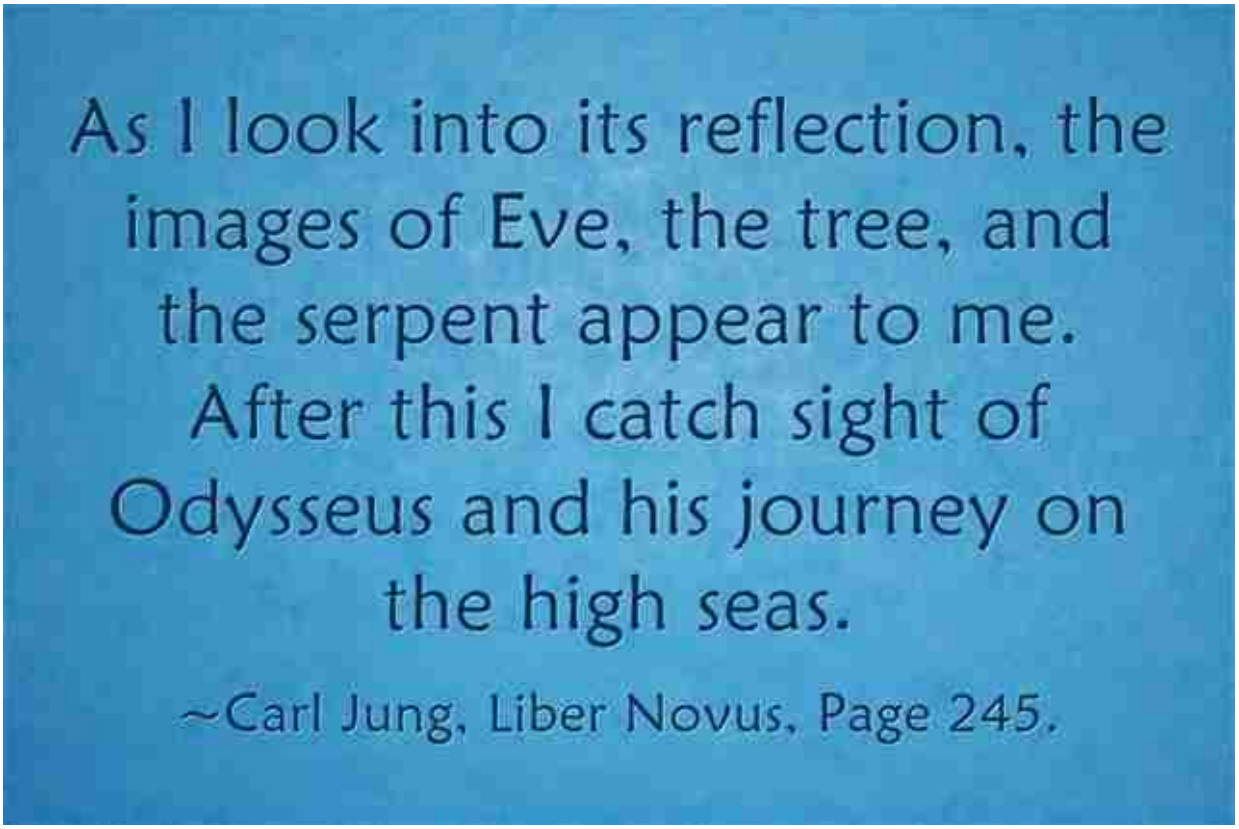
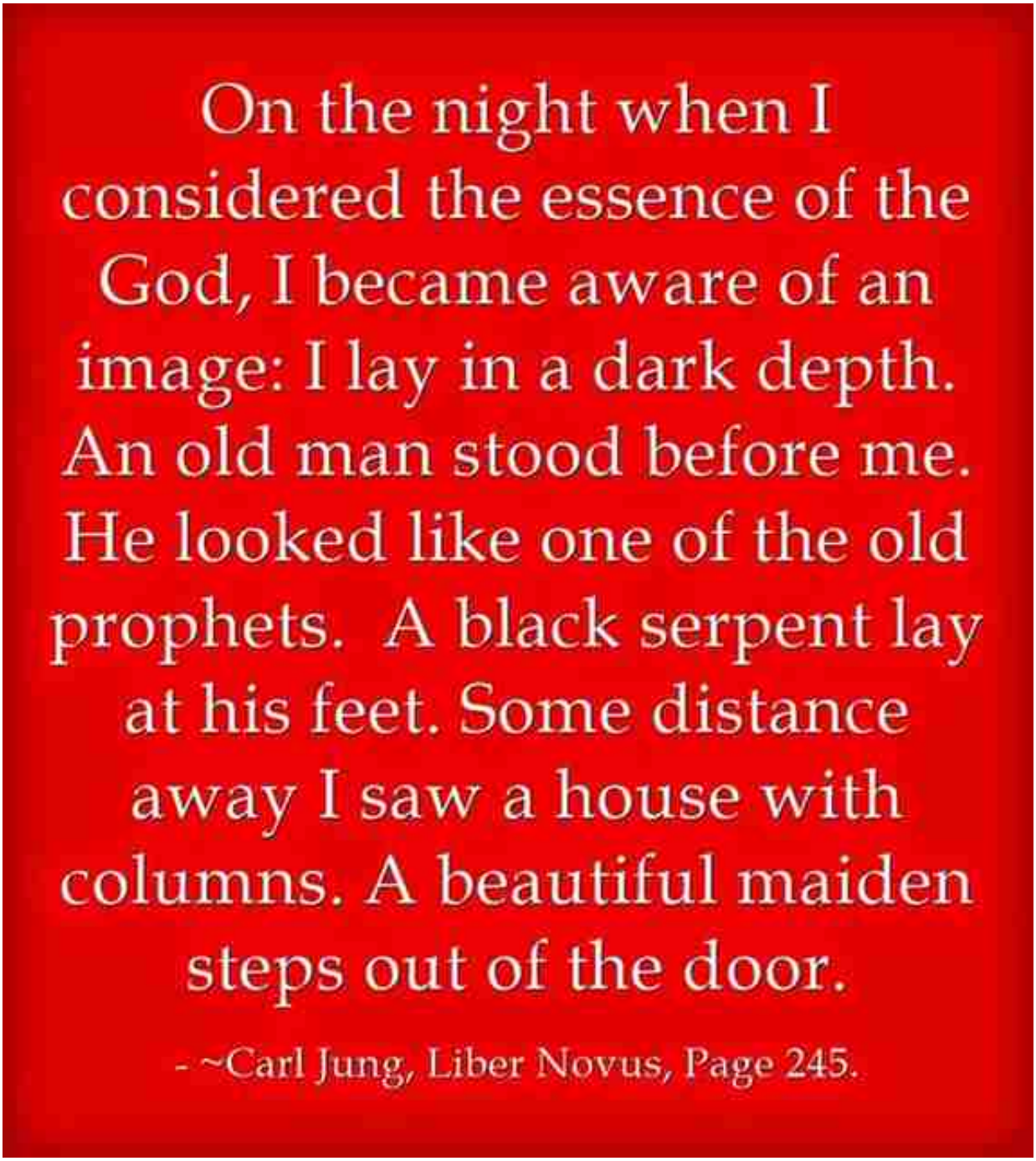


As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.



On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

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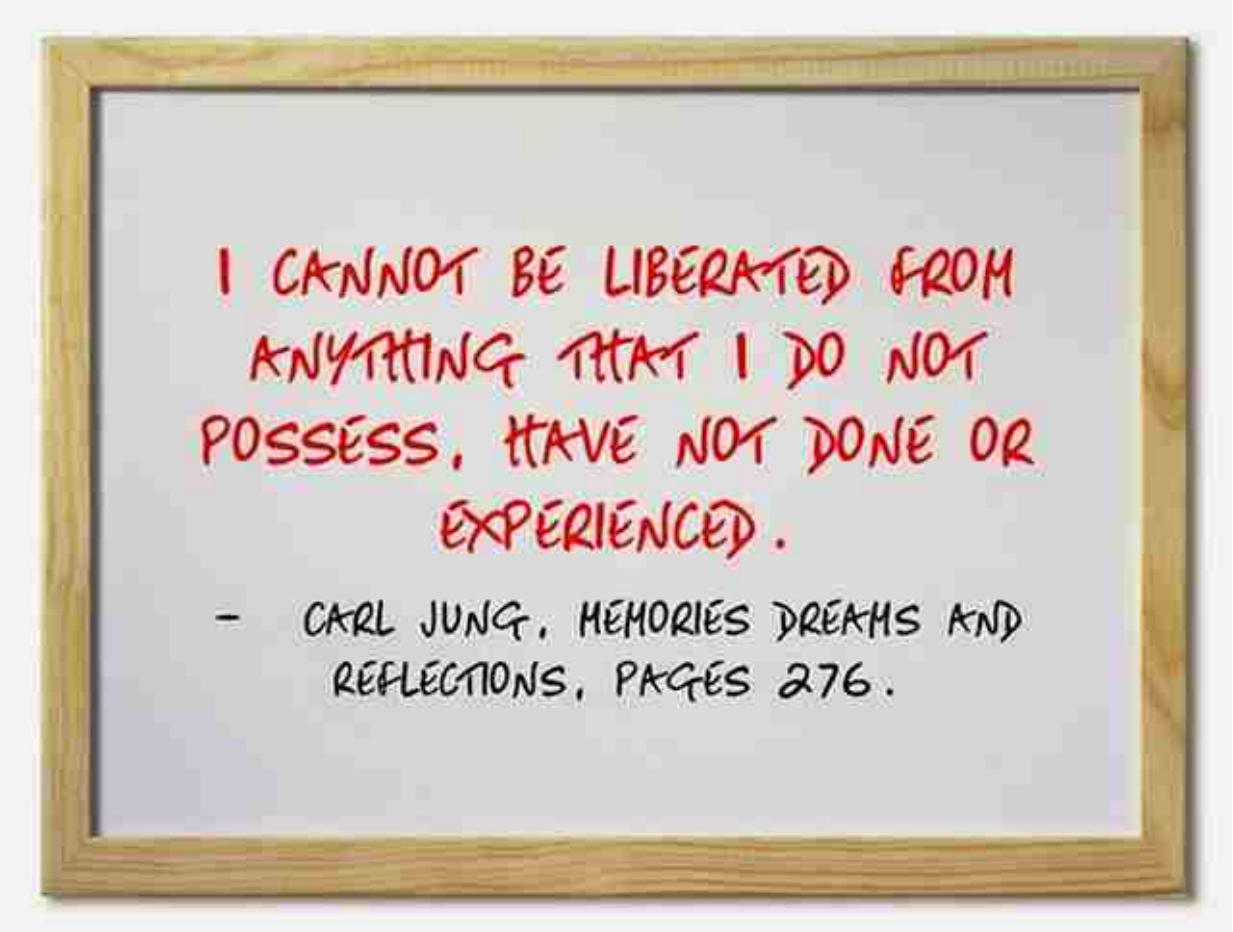
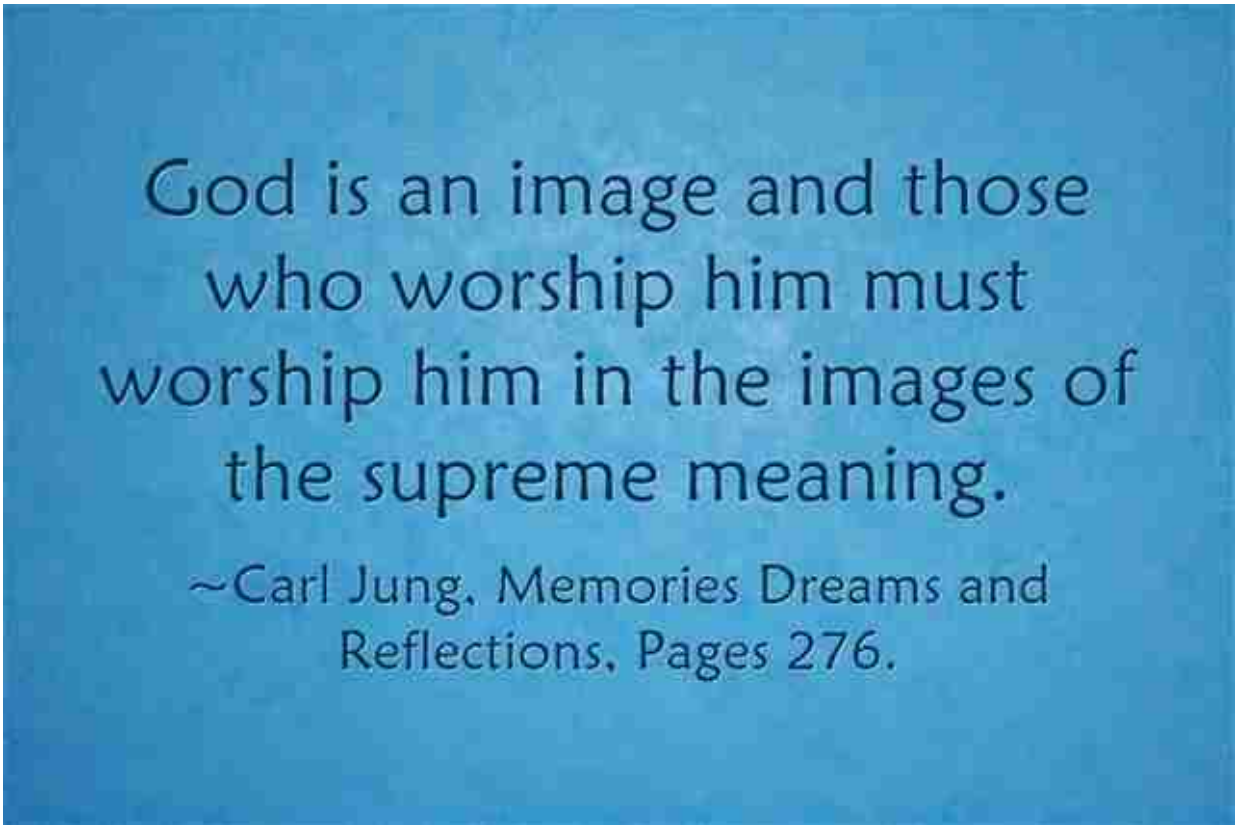


I cannot be liberated from anything that I do not possess, have not done or experienced. Carl Jung, Memories Dreams and Reflections, Pages 276.



God is an image and those who worship him must worship him in the images of the supreme meaning. Carl Jung, Memories Dreams and Reflections, Pages 276.

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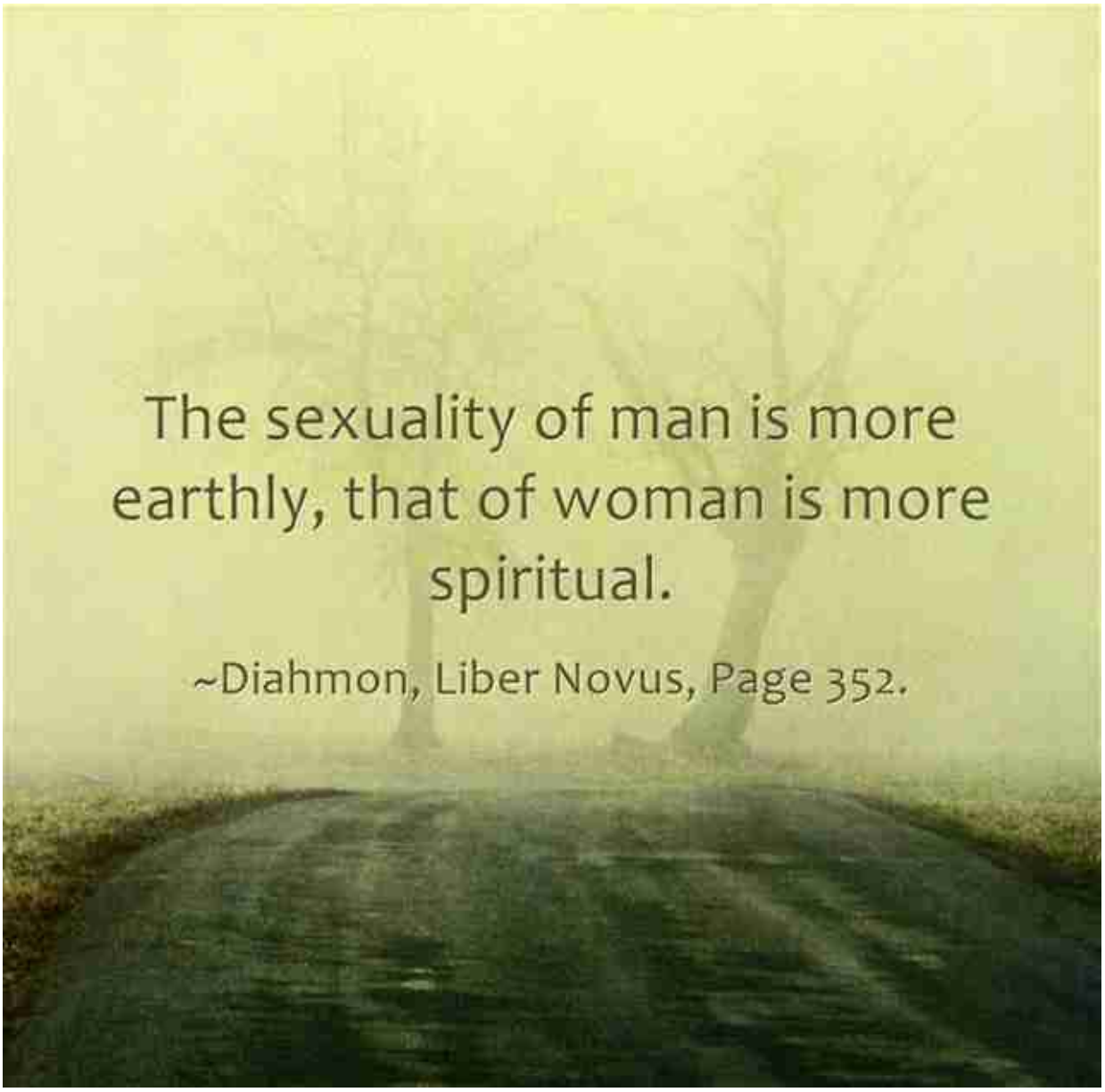
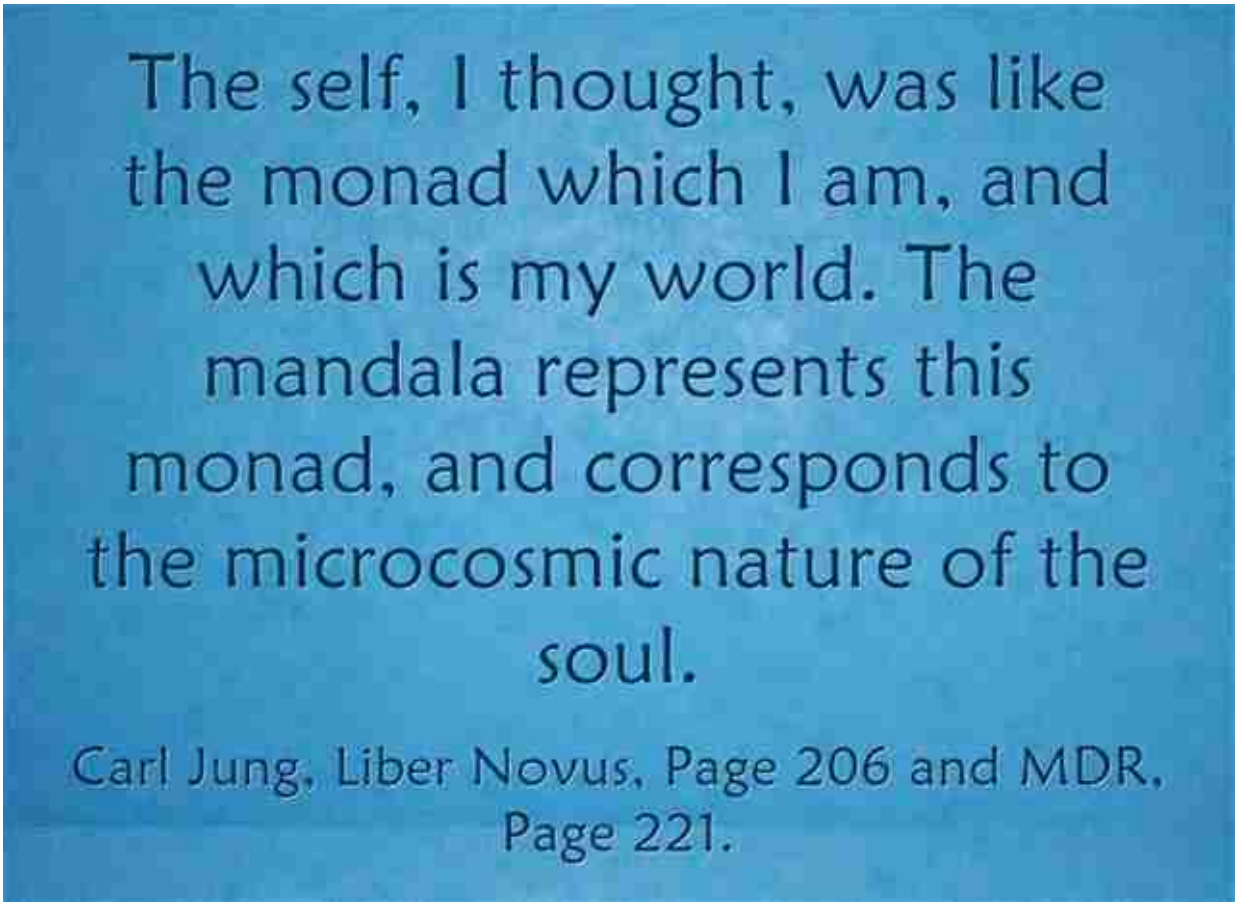
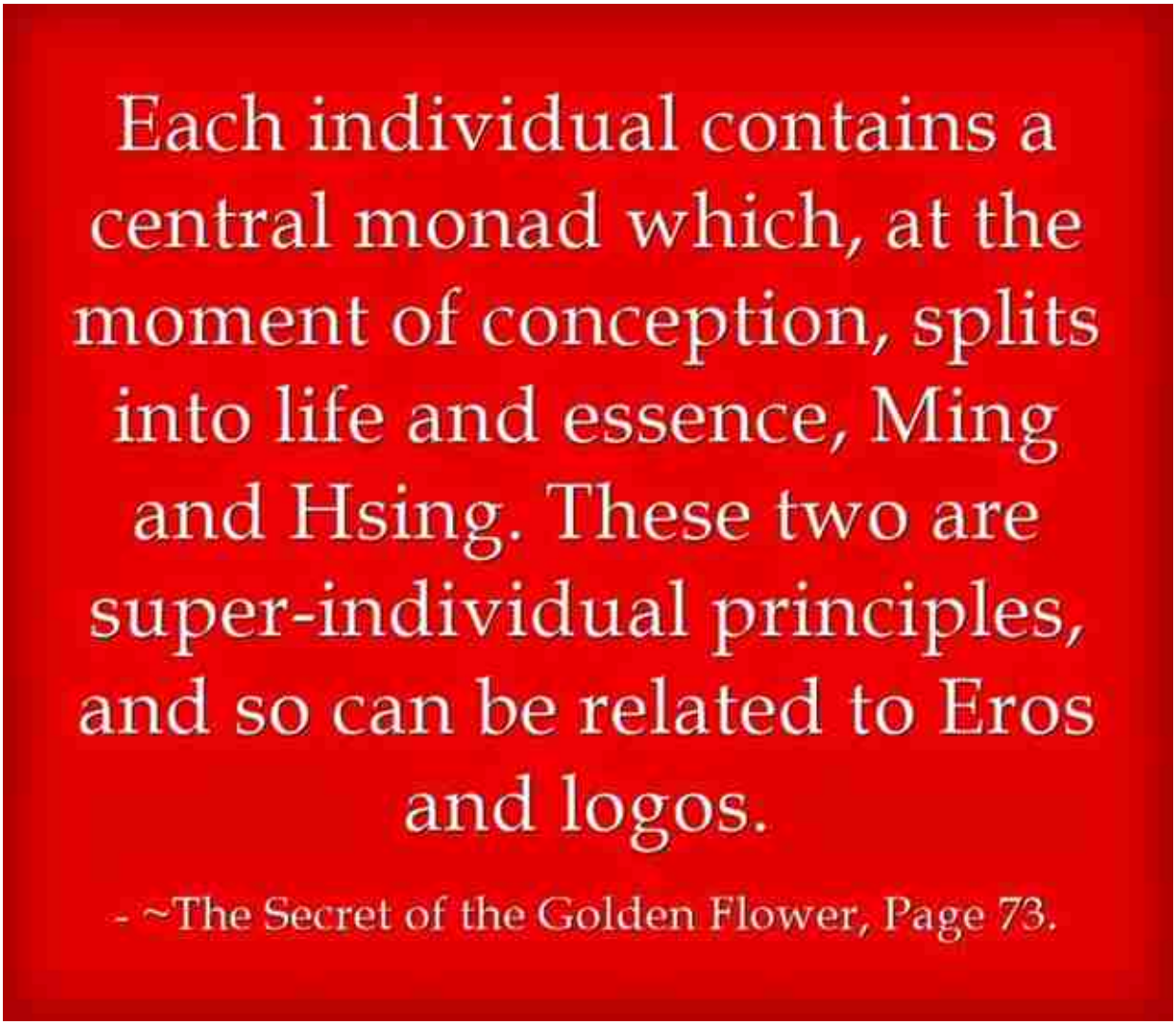


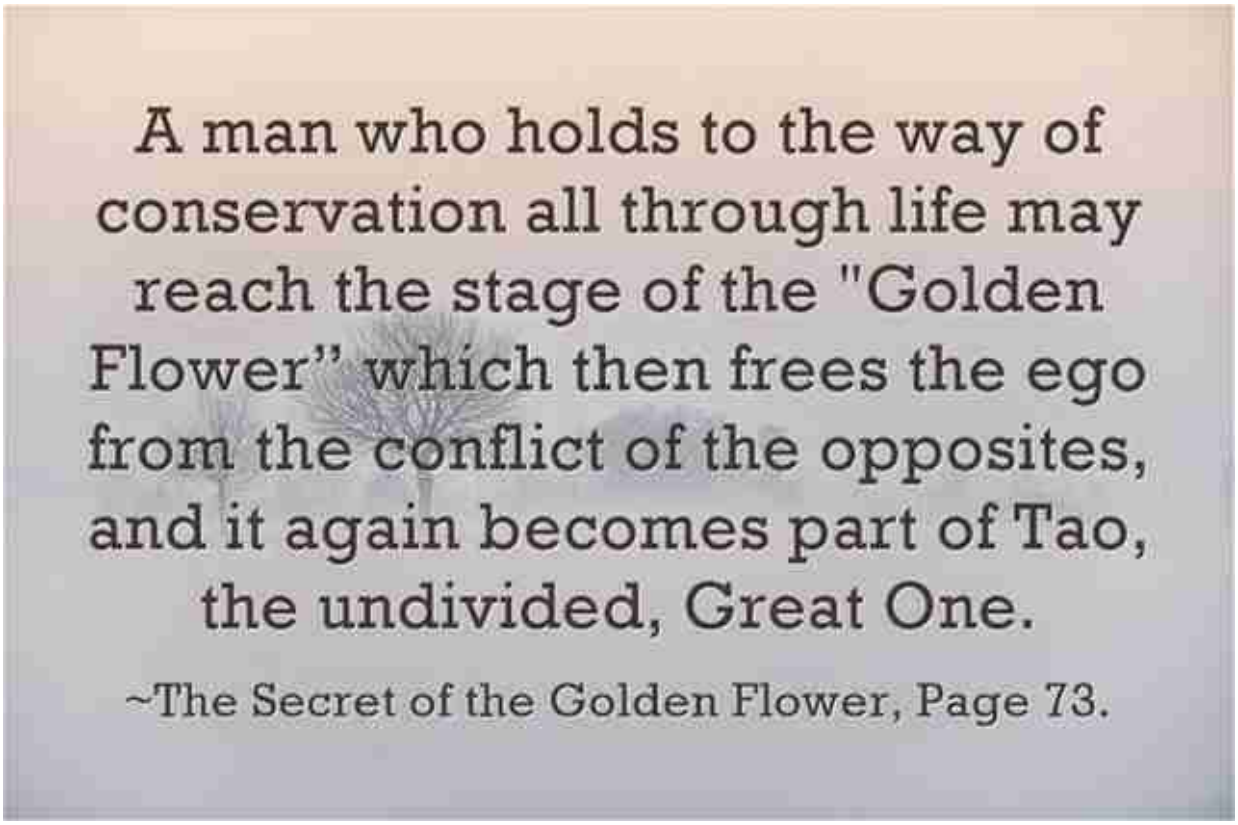
The sexuality of man is more earthly, that of woman is more spiritual. Diahmon, Liber Novus, Page 352.



The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.



Each individual contains a central monad which, at the moment of conception, splits into life and essence, Ming and Hsing. These two are super-individual principles, and so can be related to Eros and logos. The Secret of the Golden Flower, Page 73.



A man who holds to the way of conservation all through life may reach the stage of the ”Golden Flower” which then frees the ego from the conflict of the opposites, and it again becomes part of Tao, the undivided, Great One. The Secret of the Golden Flower, Page 73.

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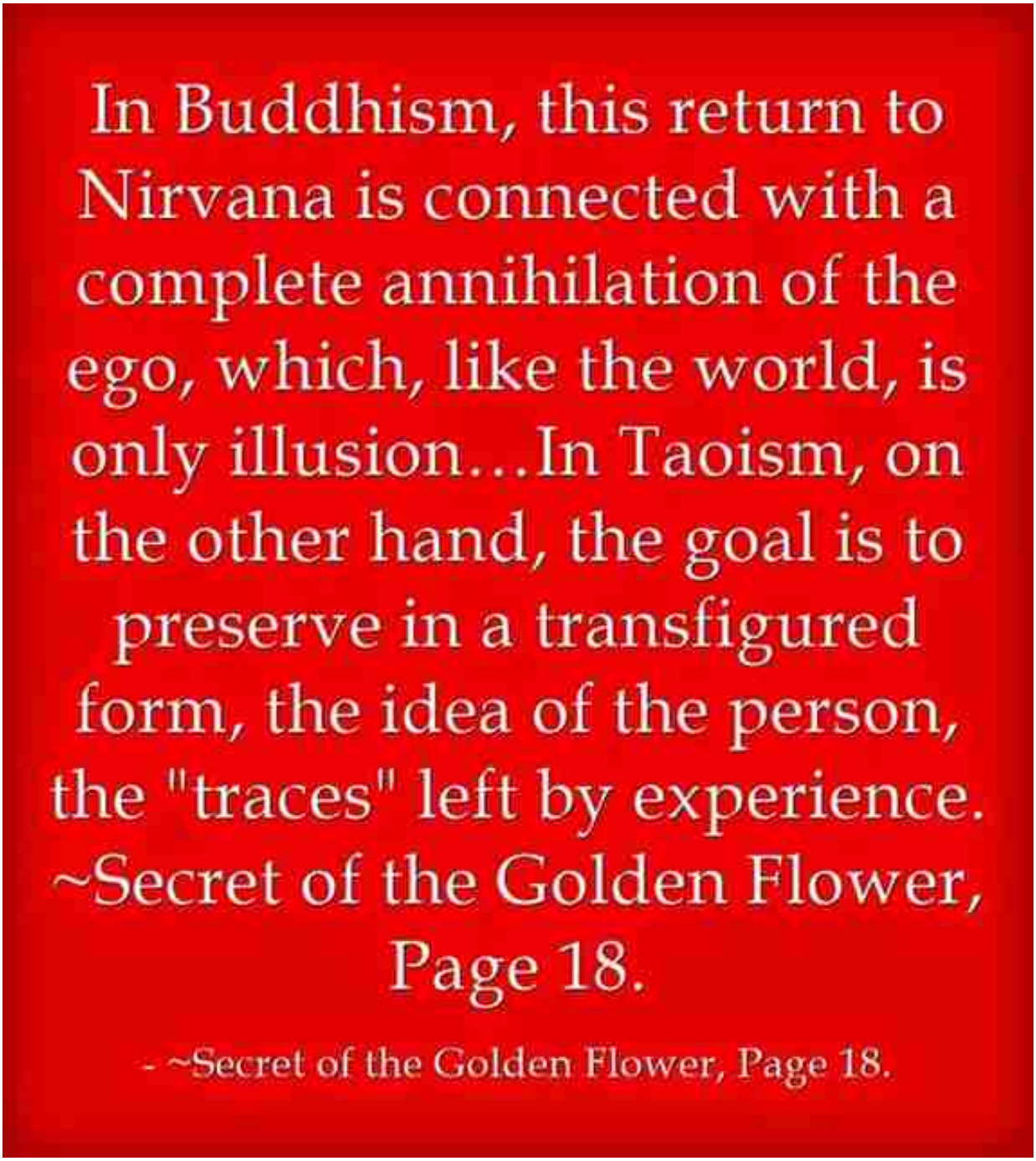
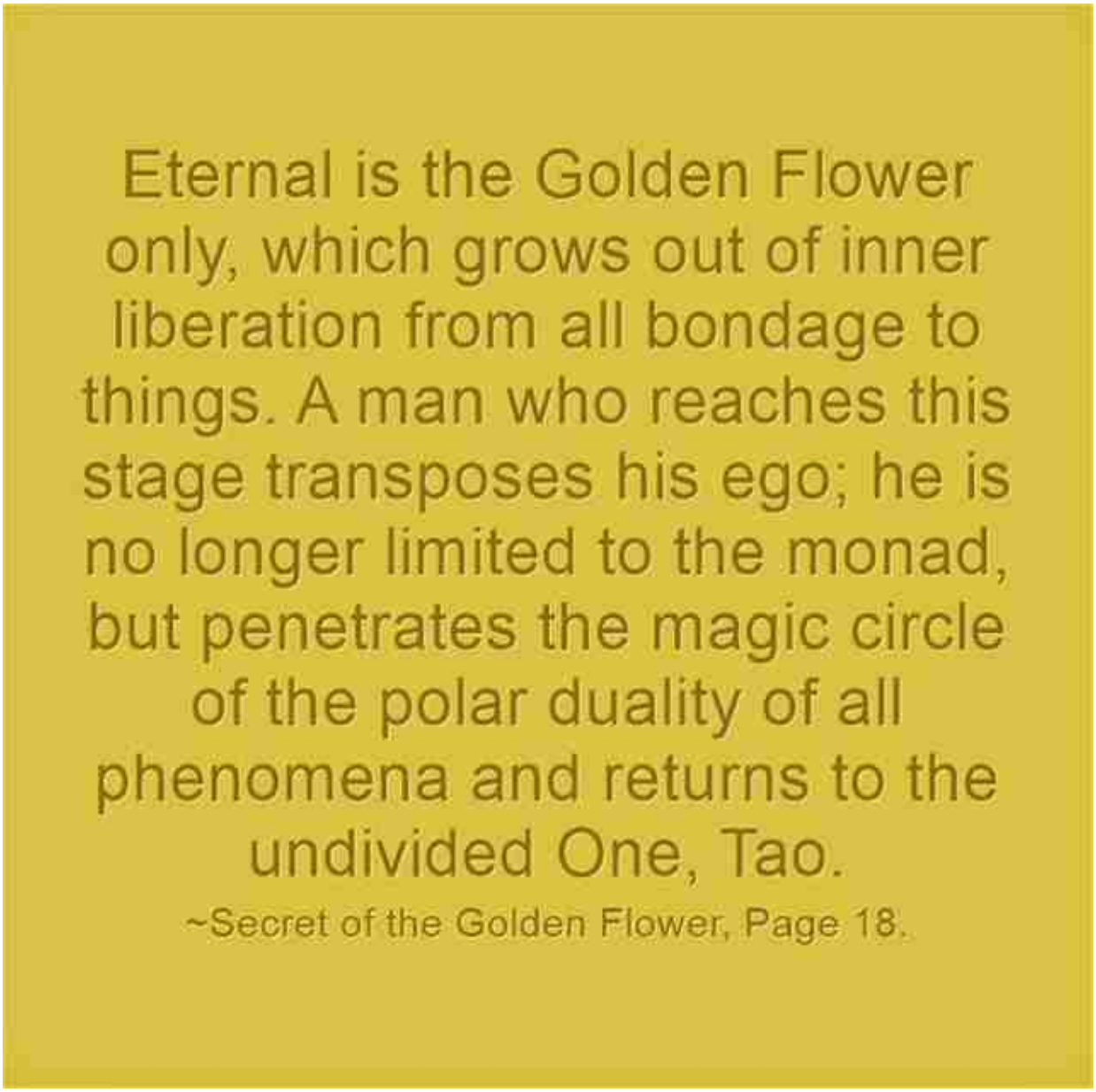


In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion…In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the ”traces” left by experience. Secret of the Golden Flower, Page 18.



Eternal is the Golden Flower only, which grows out of inner liberation from all bondage to things. A man who reaches this stage transposes his ego; he is no longer limited to the monad, but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One, Tao. Secret of the Golden Flower, Page 18.

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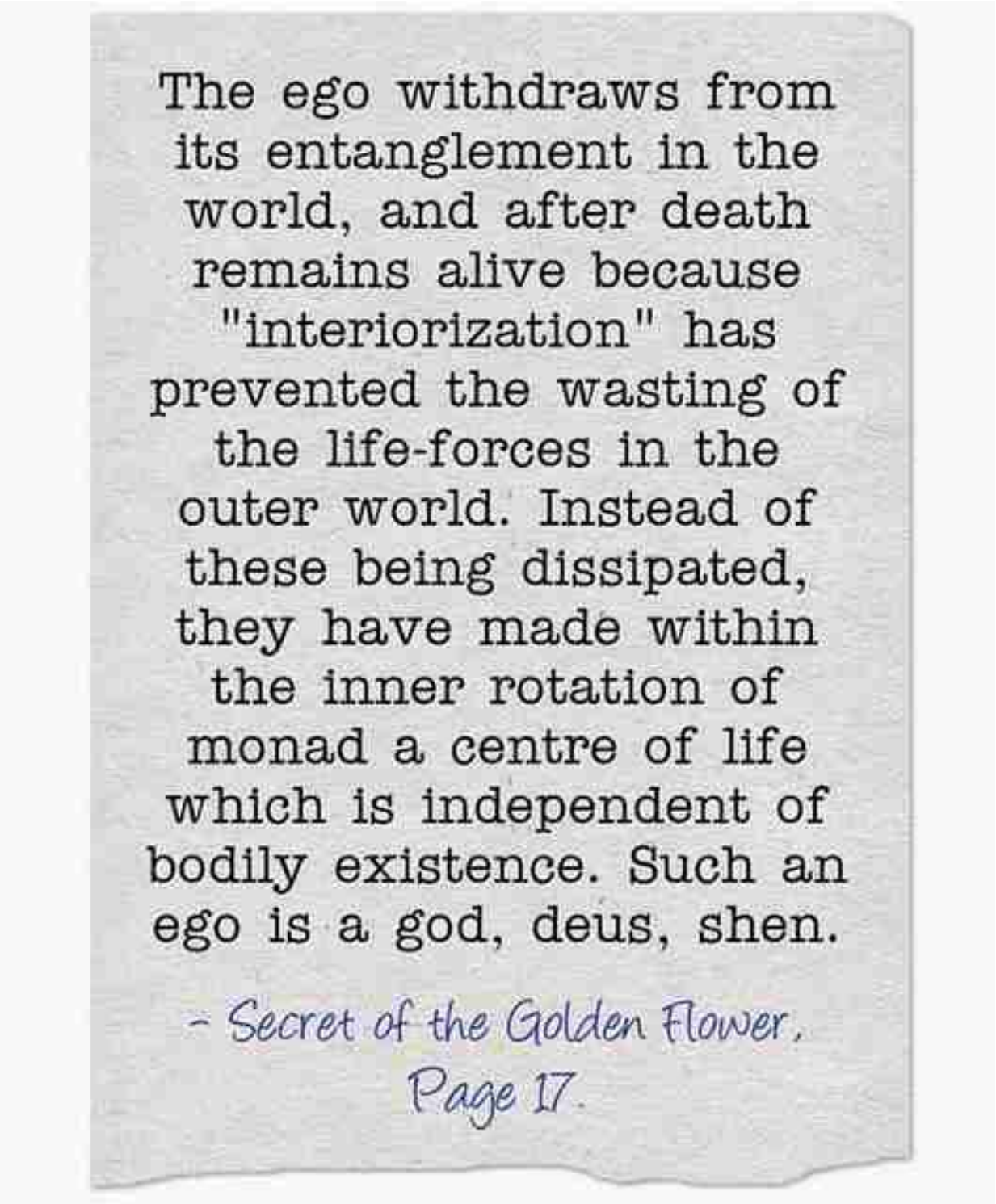
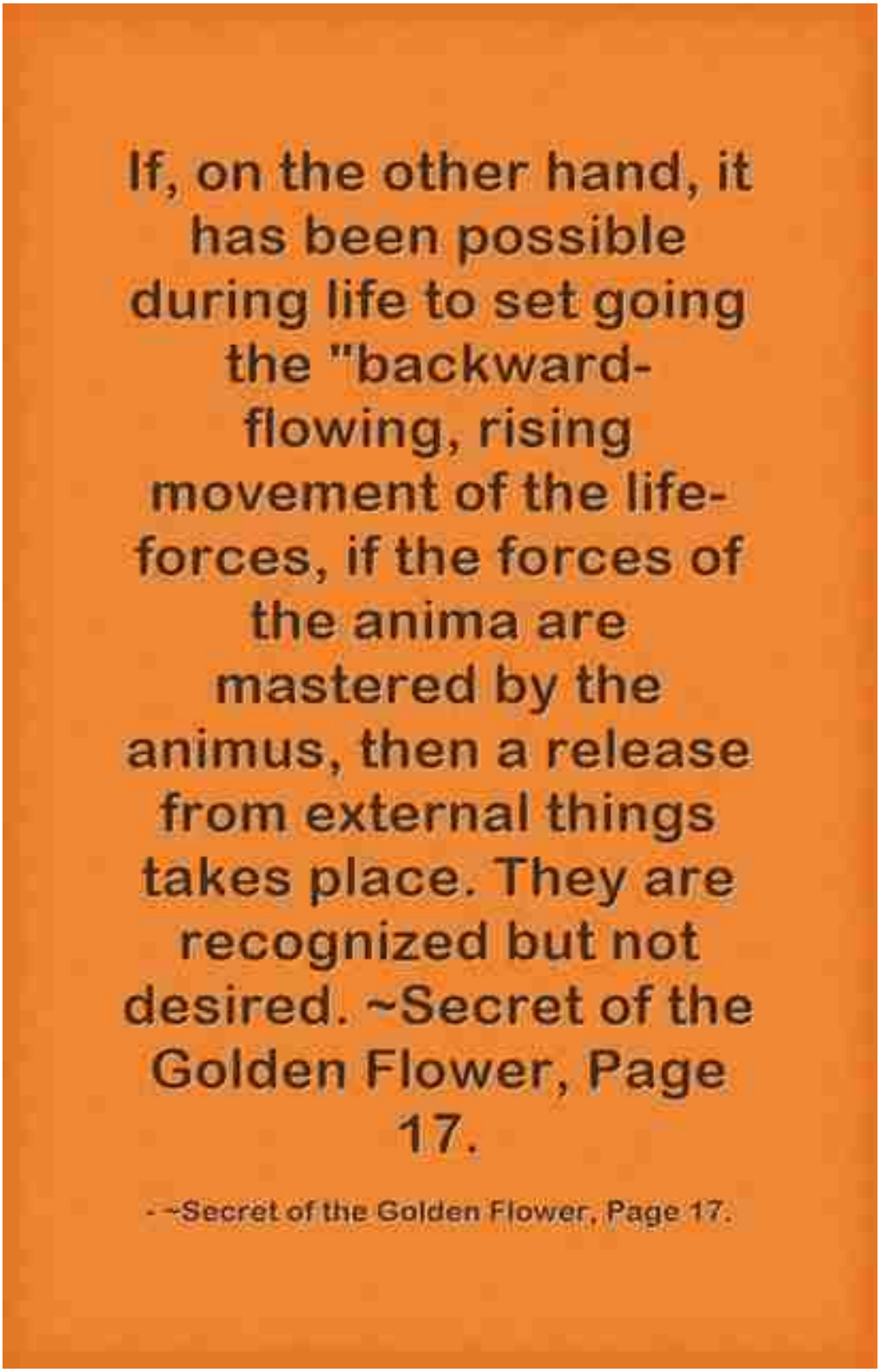


The ego withdraws from its entanglement in the world, and after death remains alive because ”interiorization” has prevented the wasting of the life-forces in the outer world. Instead of these being dissipated, they have made within the inner rotation of monad a centre of life which is independent of bodily existence. Such an ego is a god, deus, shen. Secret of the Golden Flower, Page 17.



If, on the other hand, it has been possible during life to set going the ”backward-flowing, rising movement of the life-forces, if the forces of the anima are mastered by the animus, then a release from external things takes place. They are recognized but not desired. Secret of the Golden Flower, Page 17.

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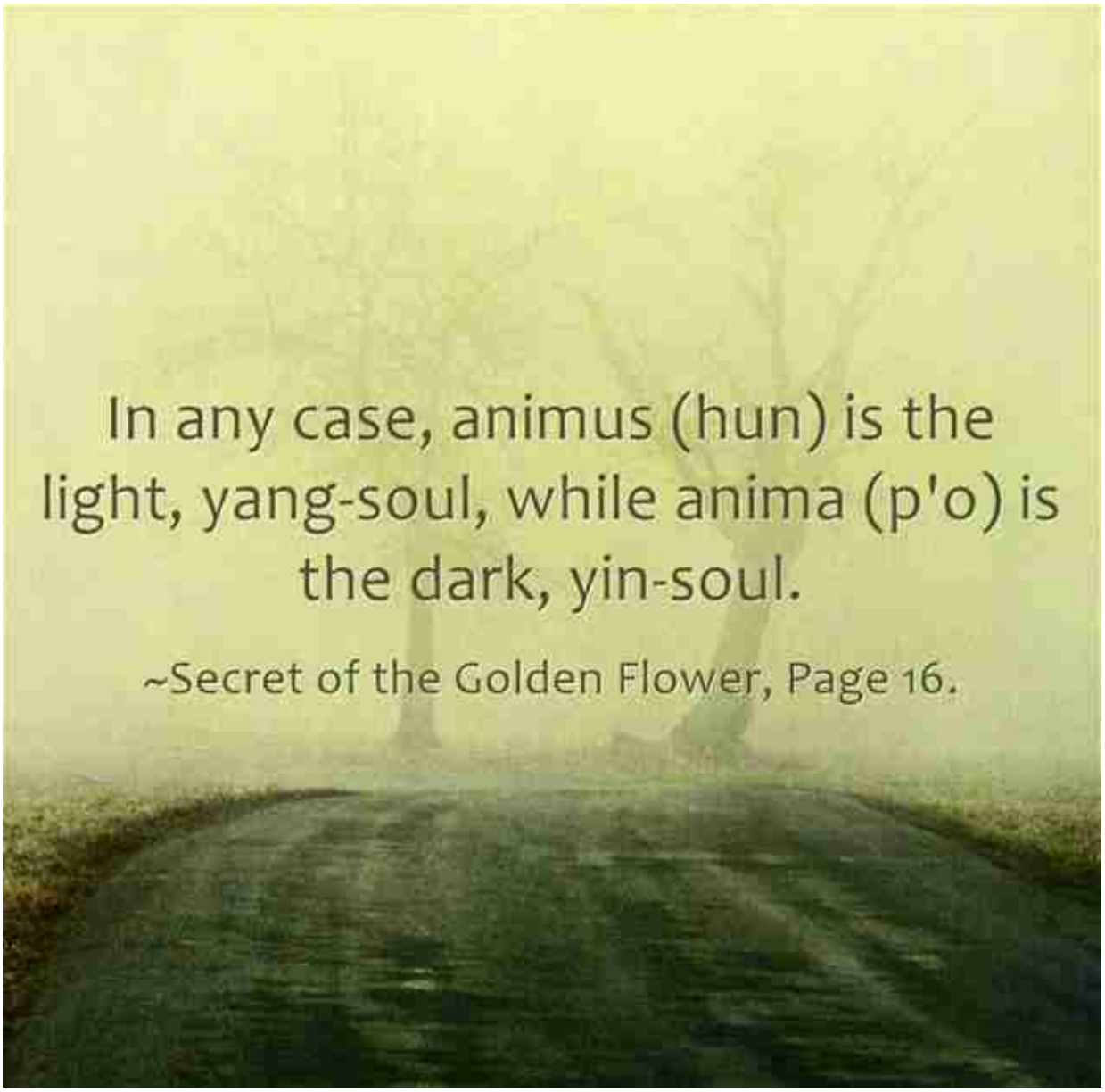
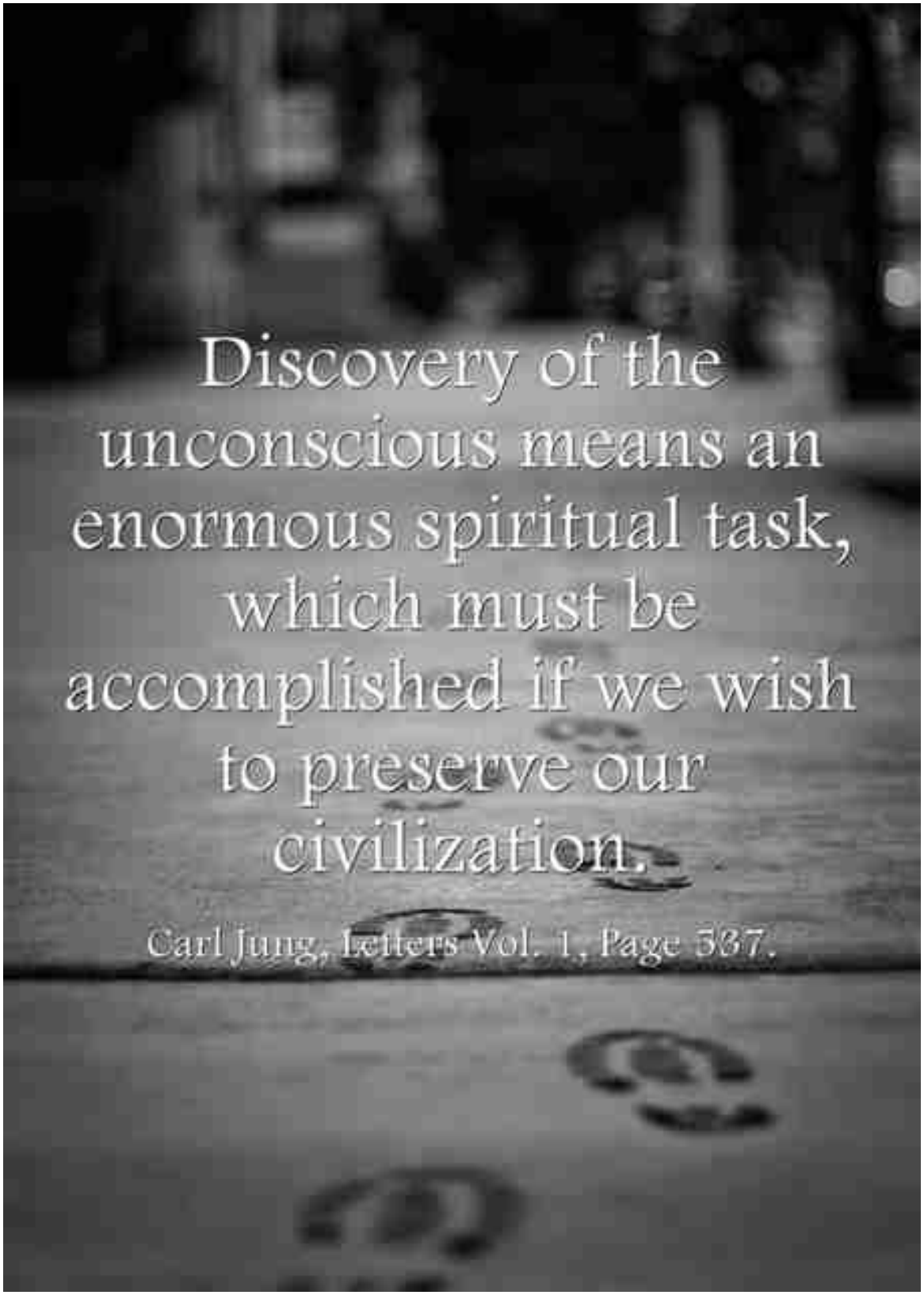


In any case, animus (hun) is the light, yang-soul, while anima (p'o) is the dark, yin-soul. Secret of the Golden Flower, Page 16.



Discovery of the unconscious means an enormous spiritual task, which must be accomplished if we wish to preserve our civilization. Carl Jung, Letters Vol. 1, Page 537.

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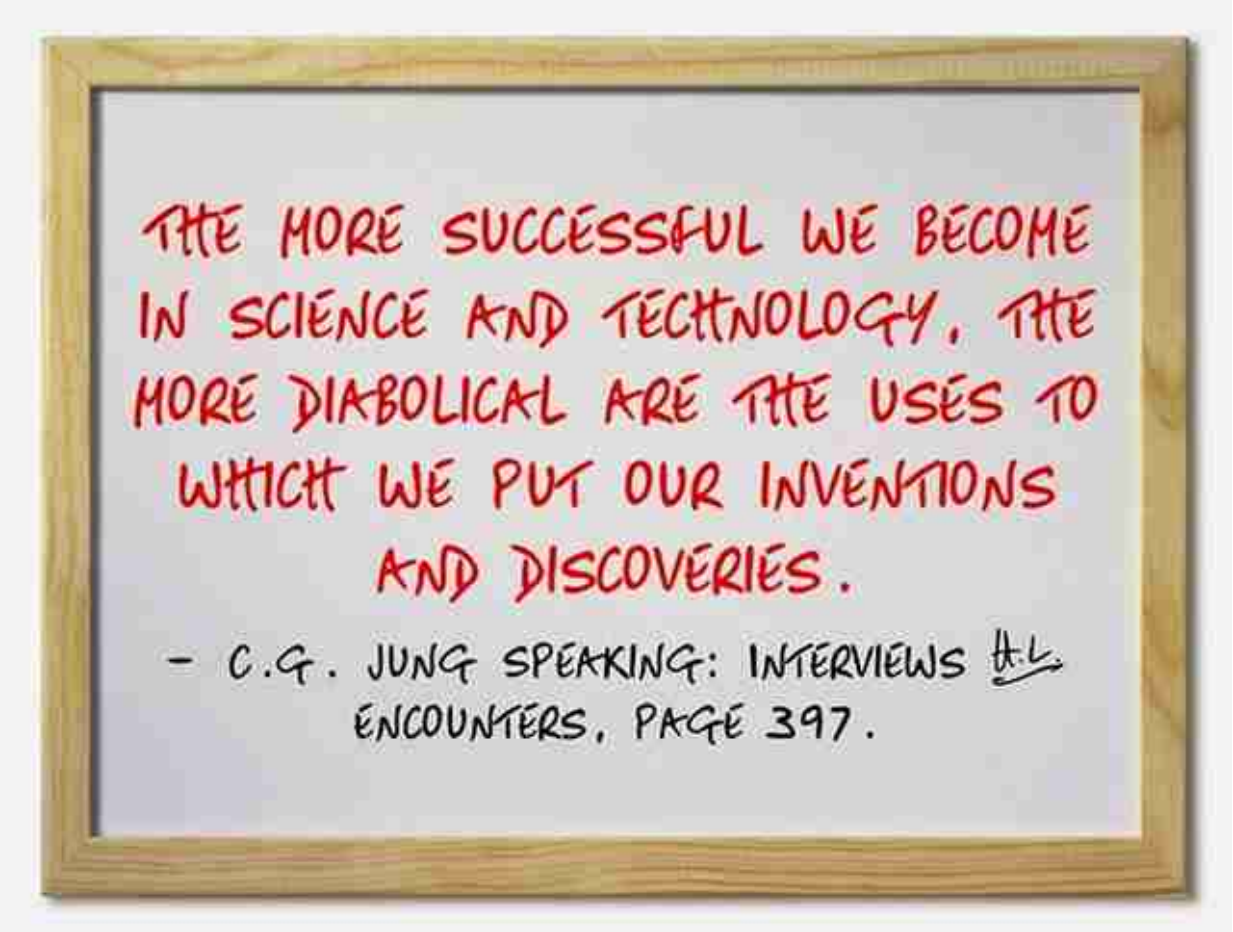
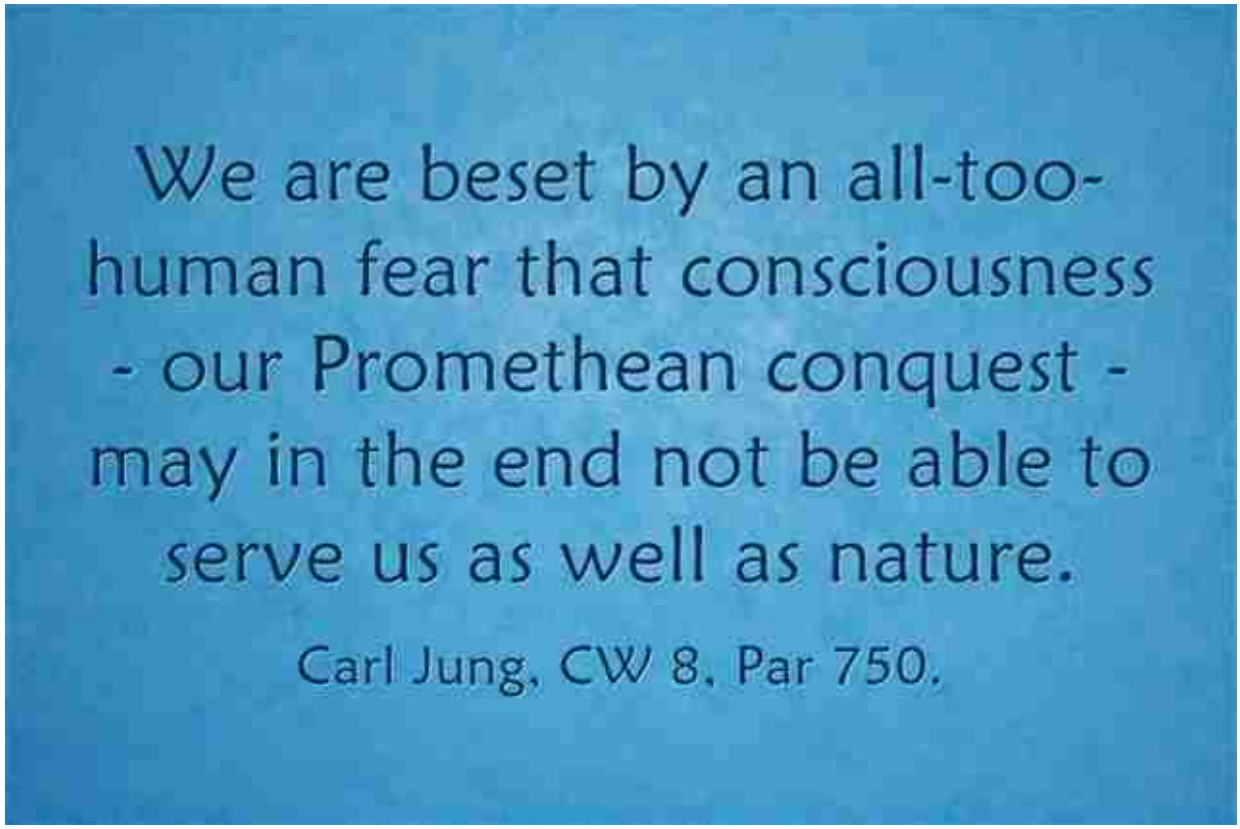
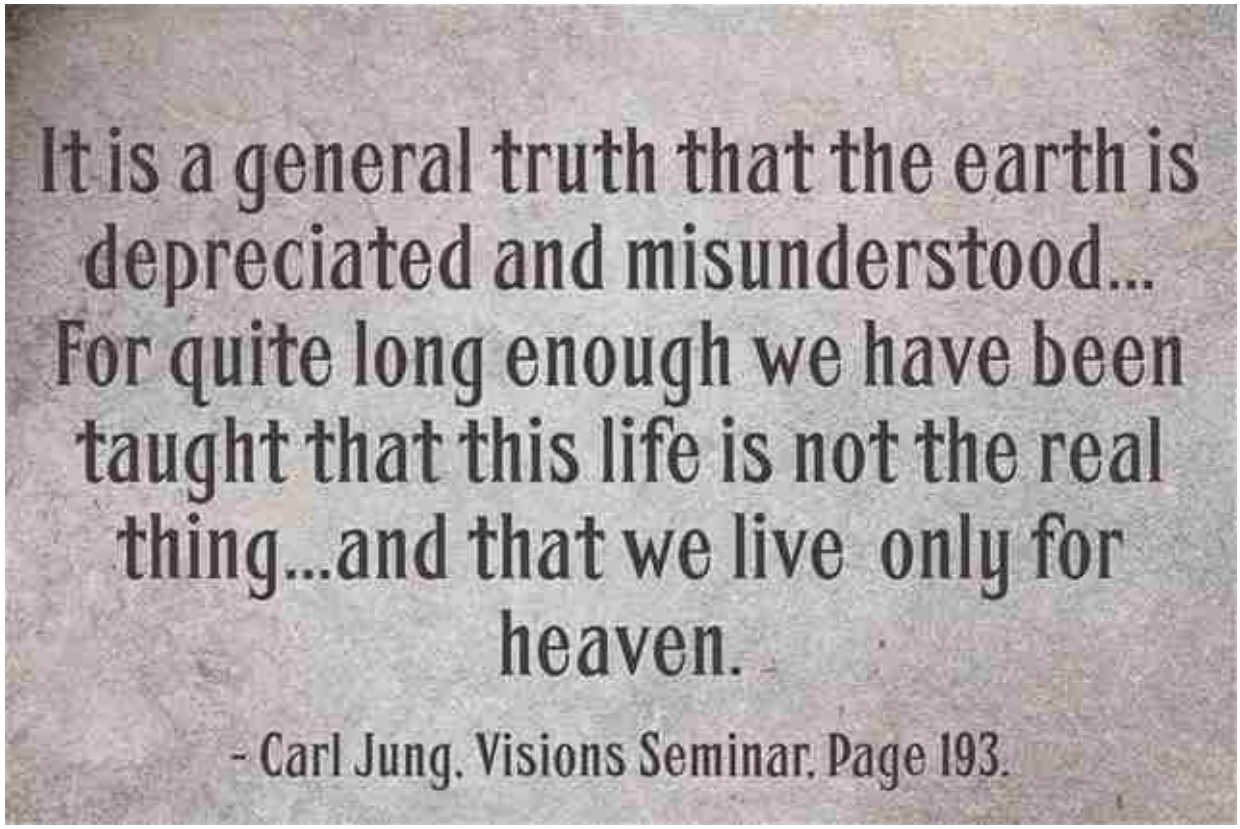


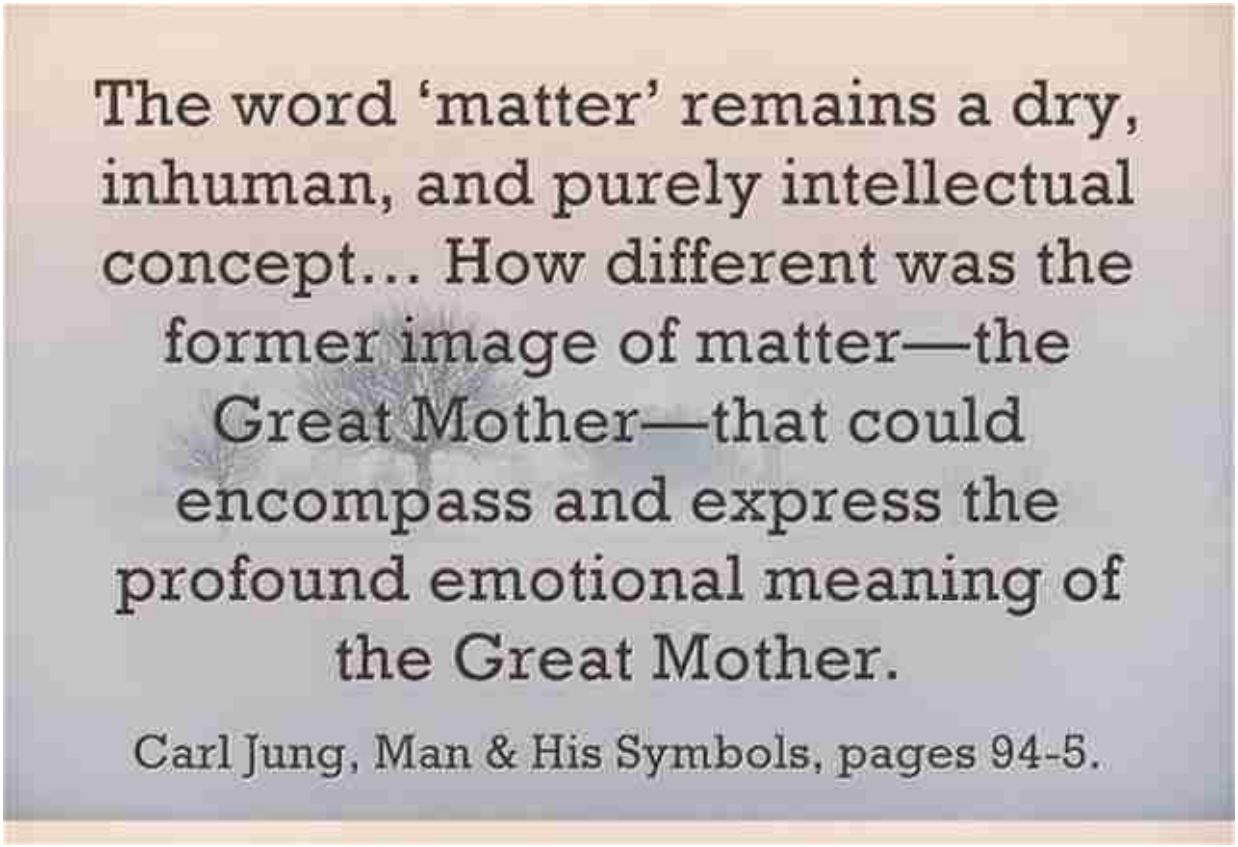
The more successful we become in science and technology, the more diabolical are the uses to which we put our inventions and discoveries. C.G. Jung Speaking: Interviews & Encounters, page 397.



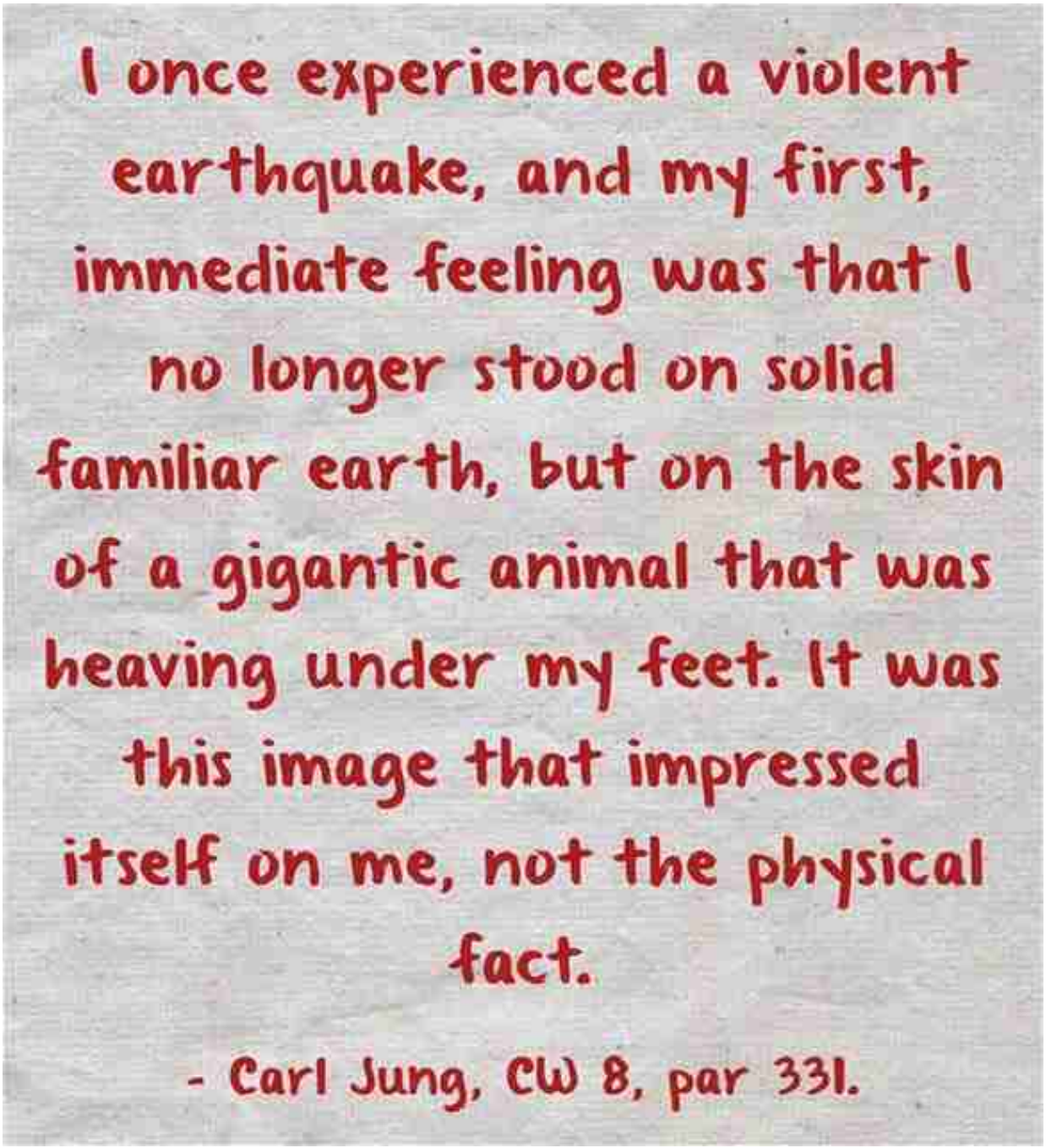
We are beset by an all-too-human fear that consciousness - our Promethean conquest - may in the end not be able to serve us as well as nature. Carl Jung, CW 8, Par 750.



It is a general truth that the earth is depreciated and misunderstood…For quite long enough we have been taught that this life is not the real thing…and that we live only for heaven. Carl Jung, Visions Seminar, Page 193.



The word 'matter' remains a dry, inhuman, and purely intellectual concept… How different was the former image of matter—the Great Mother—that could encompass and express the profound emotional meaning of the Great Mother. Carl Jung, Man & His Symbols, pages 94-5.



I once experienced a violent earthquake, and my first, immediate feeling was that I no longer stood on solid familiar earth, but on the skin of a gigantic animal that was heaving under my feet. It was this image that impressed itself on me, not the physical fact. Carl Jung, CW 8, par 331.

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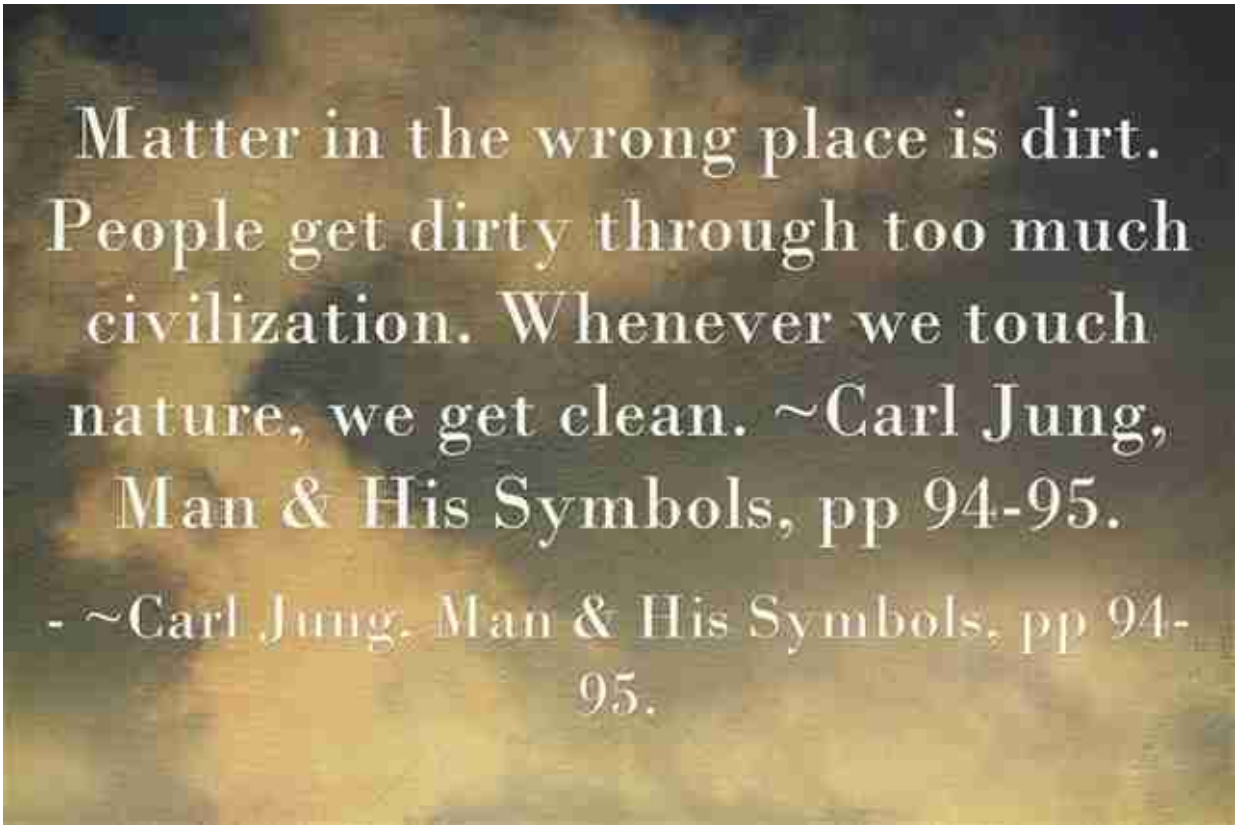
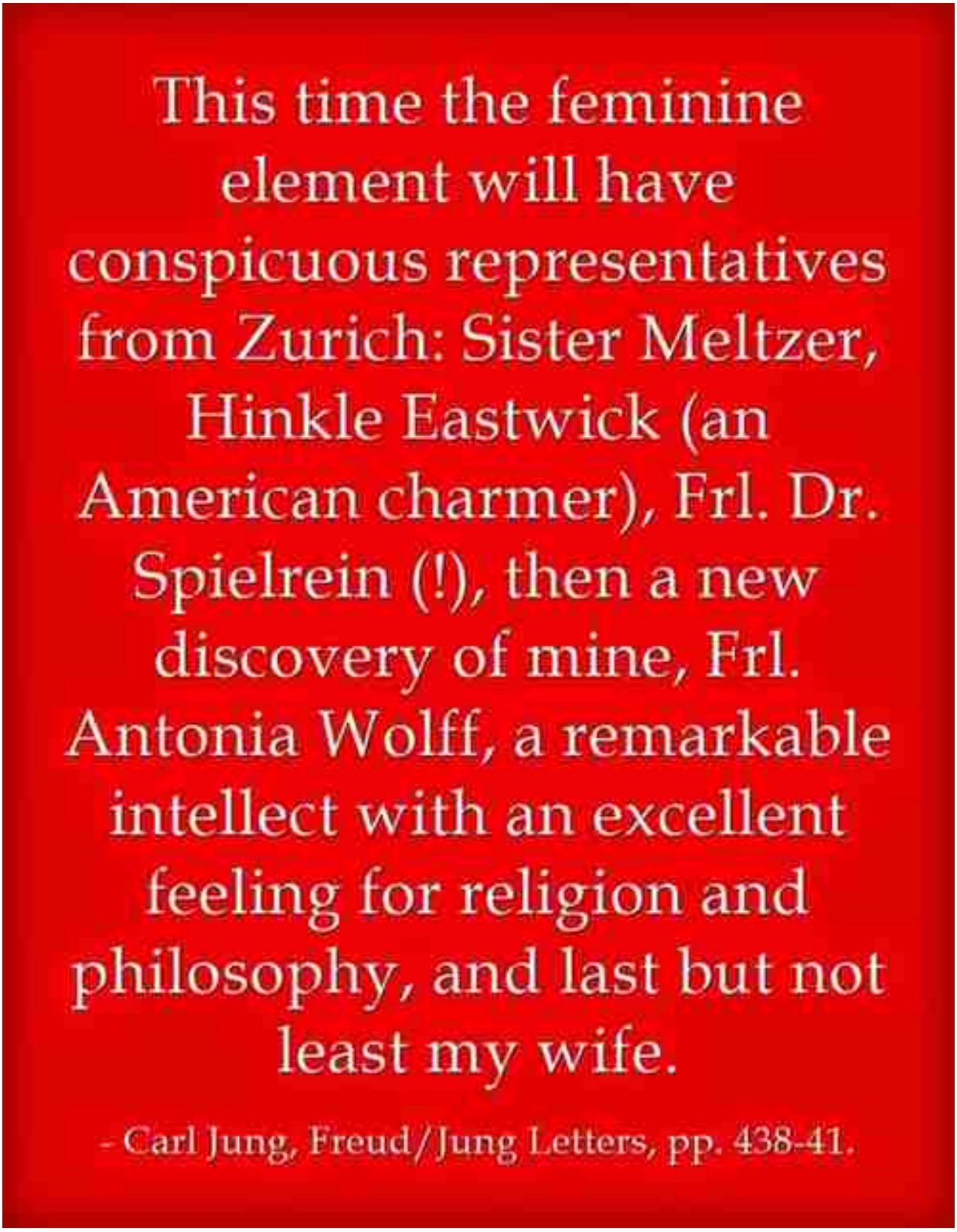
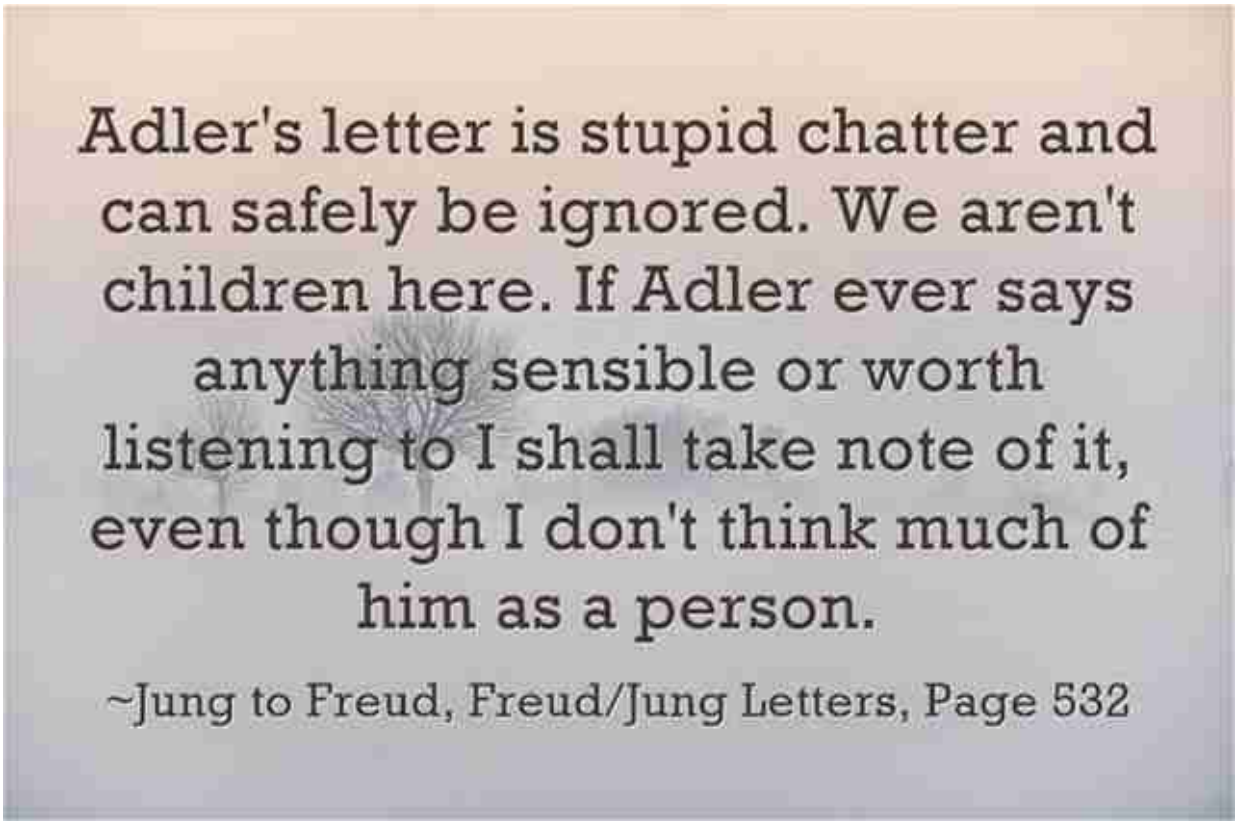


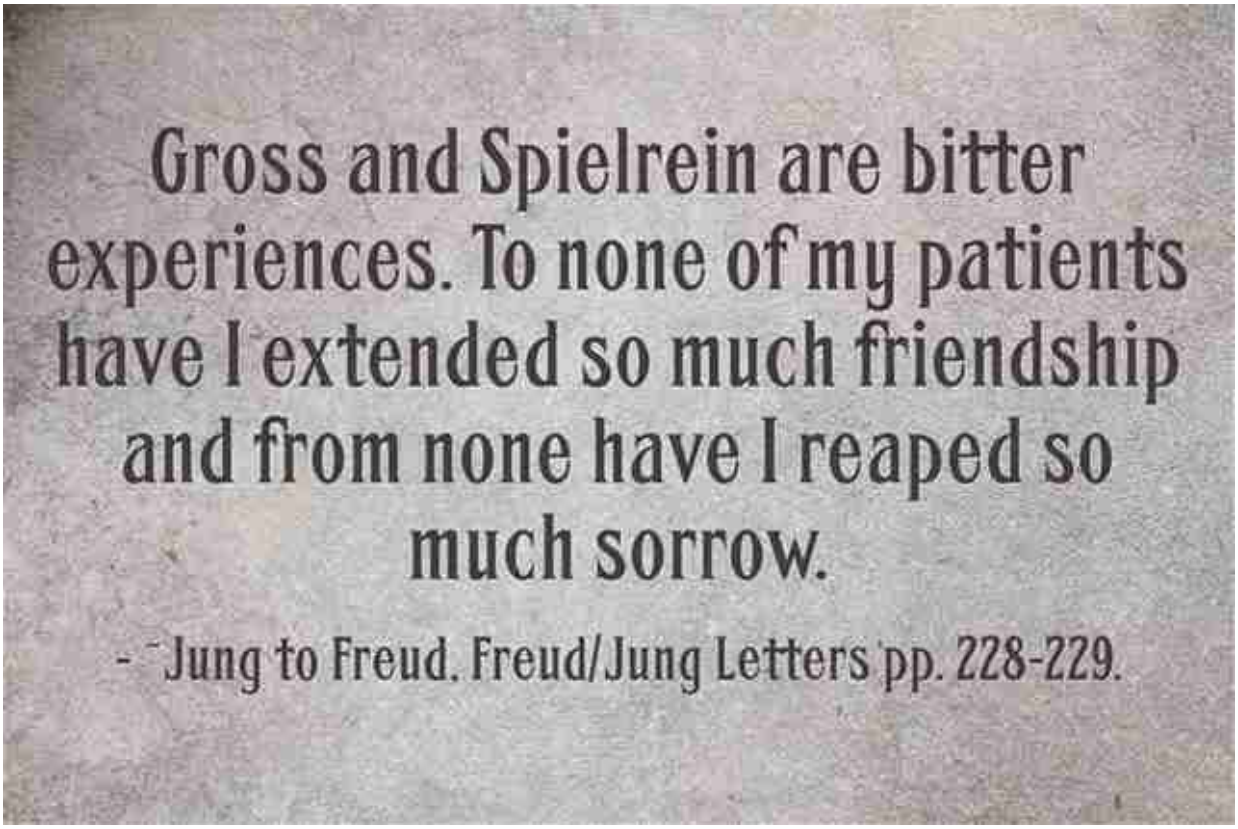
Matter in the wrong place is dirt. People get dirty through too much civilization. Whenever we touch nature, we get clean. Carl Jung, Man & His Symbols, pp 94-95.



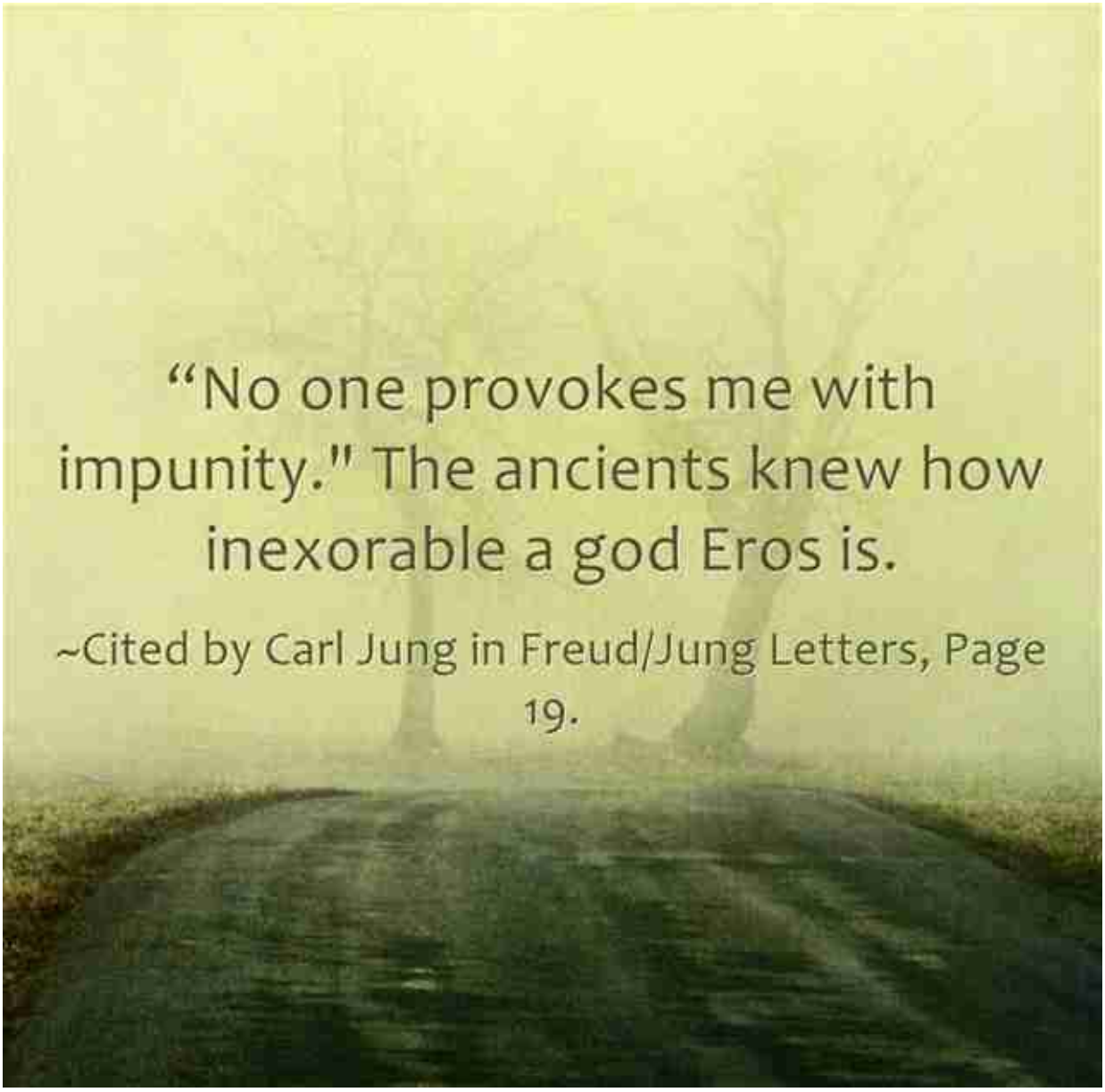
This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.



Adler's letter is stupid chatter and can safely be ignored. We aren't children here. If Adler ever says anything sensible or worth listening to I shall take note of it, even though I don't think much of him as a person. Carl Jung,Freud/Jung Letters, Page 532.



Gross and Spielrein are bitter experiences. To none of my patients have I extended so much friendship and from none have I reaped so much sorrow. Jung to Freud, 04 June 1909, Freud/Jung Letters pp. 228-229.



"No one provokes me with impunity." The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

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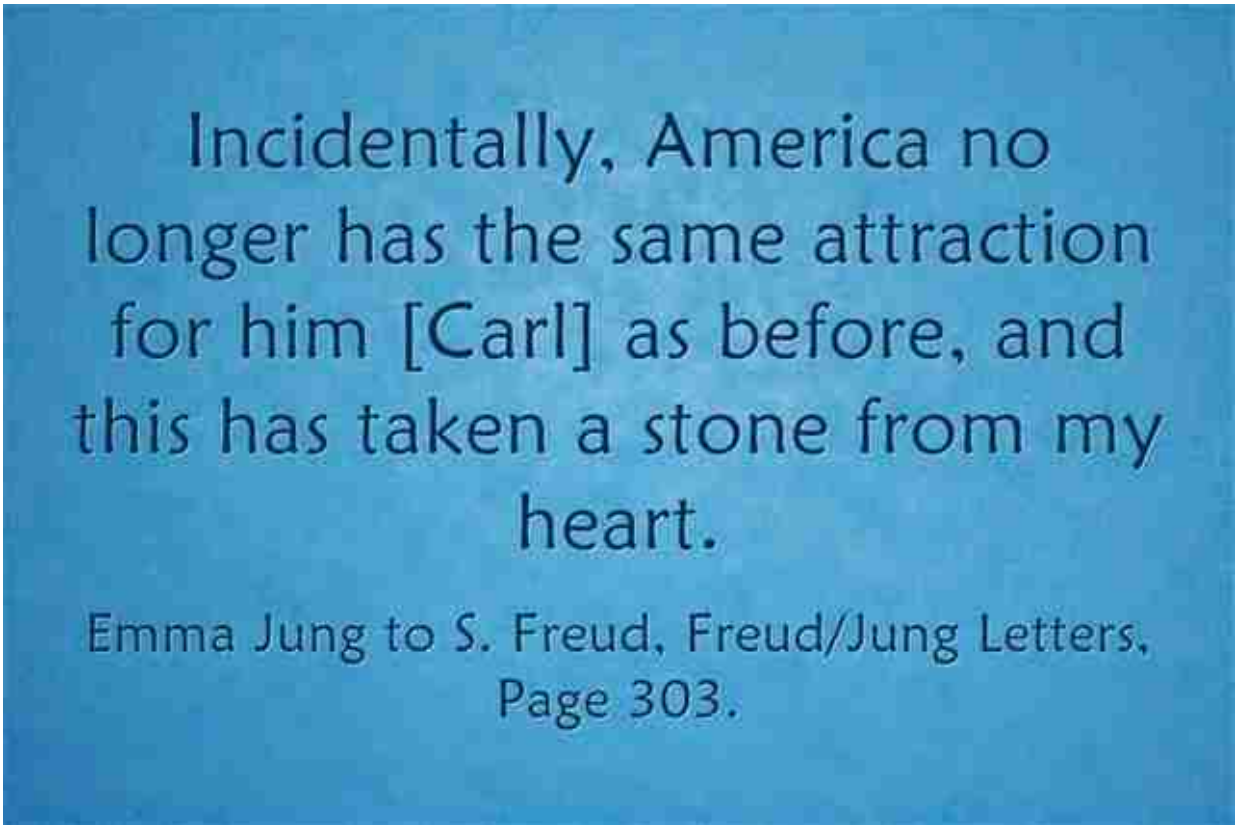
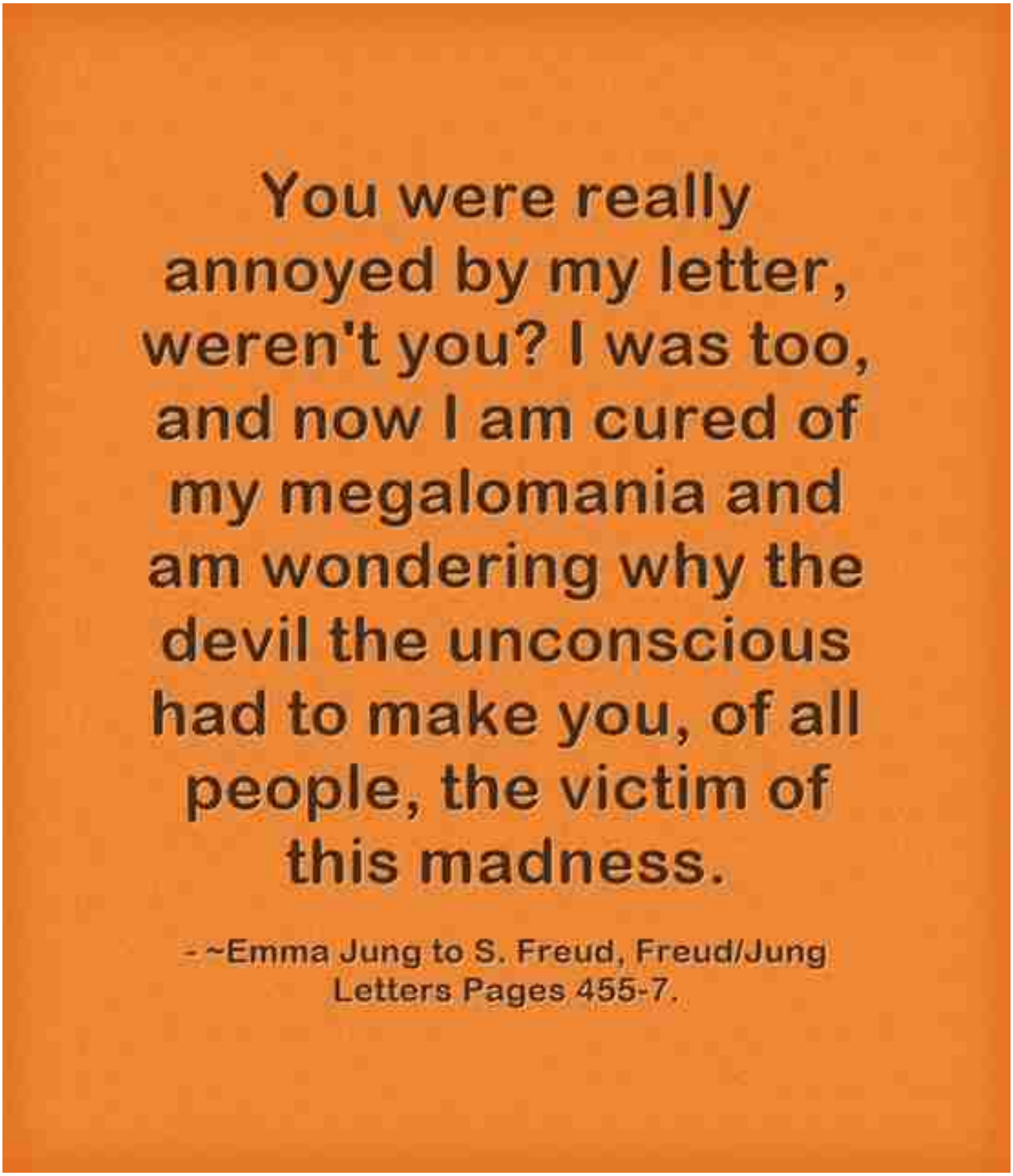
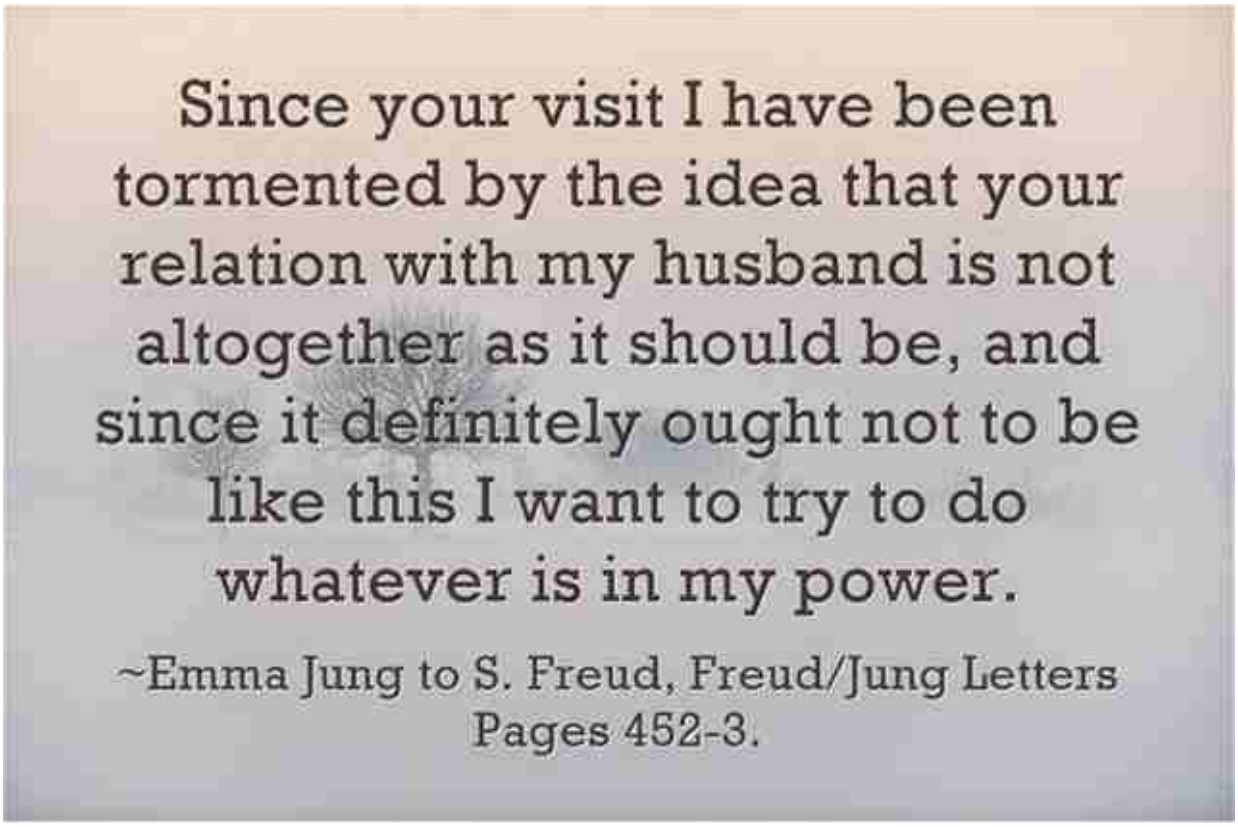


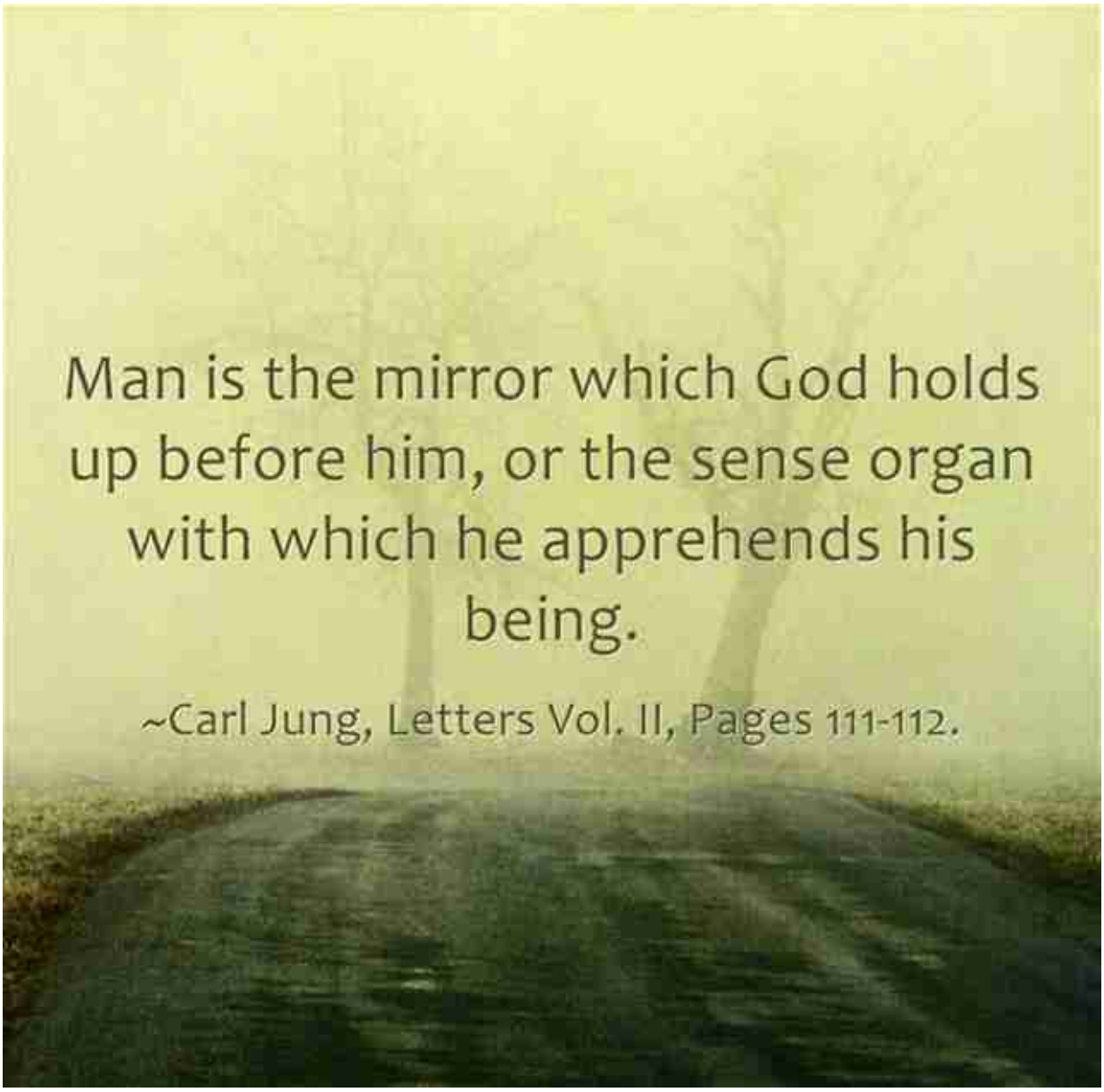
Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart. Emma Jung to S. Freud, Freud/Jung Letters, Page 303.



You were really annoyed by my letter, weren't you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness. Emma Jung to S. Freud, Freud/Jung Letters Pages 455-7.



Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever is in my power. Emma Jung to S. Freud, Freud/Jung Letters Pages 452-3.



Man is the mirror which God holds up before him, or the sense organ with which he apprehends his being." Carl Jung, Letters Vol. II, Pages 111-112.

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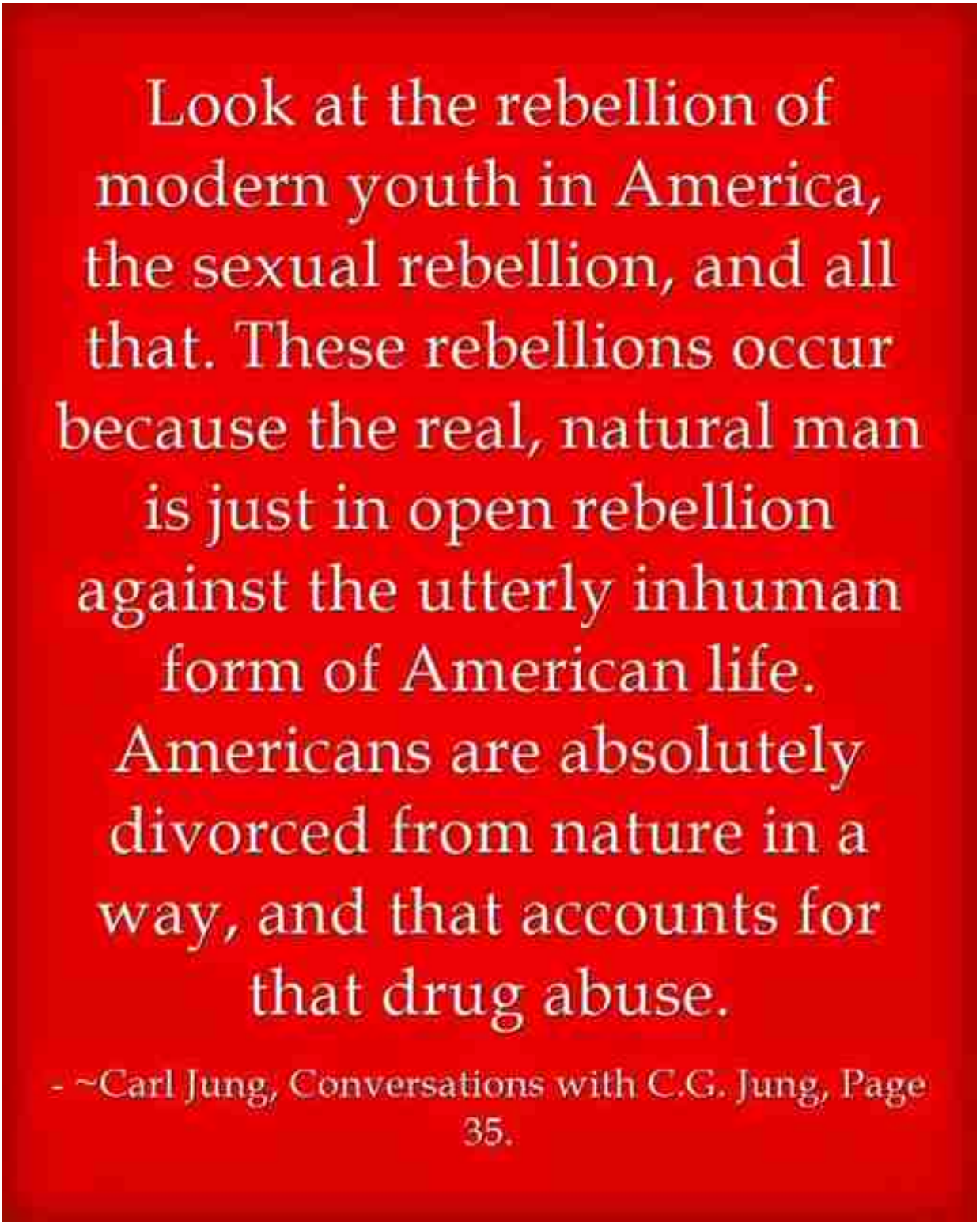
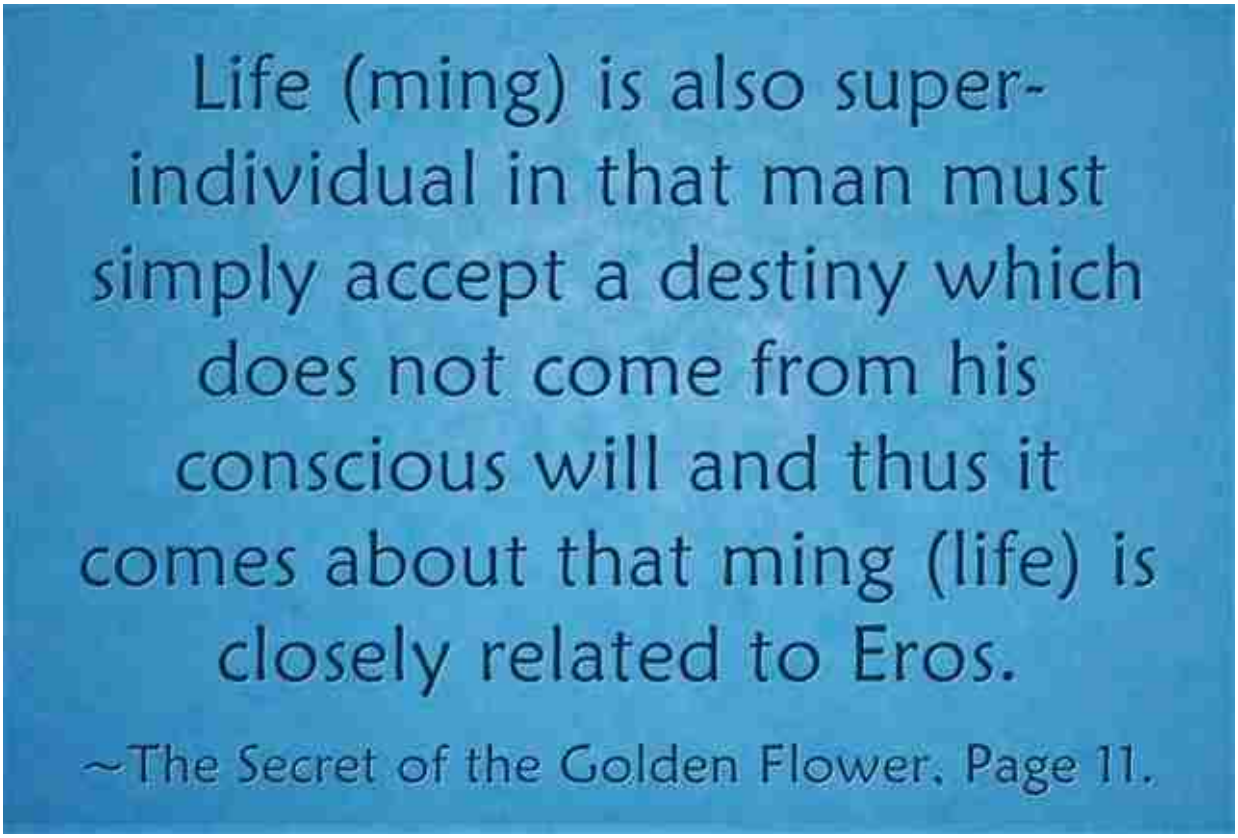
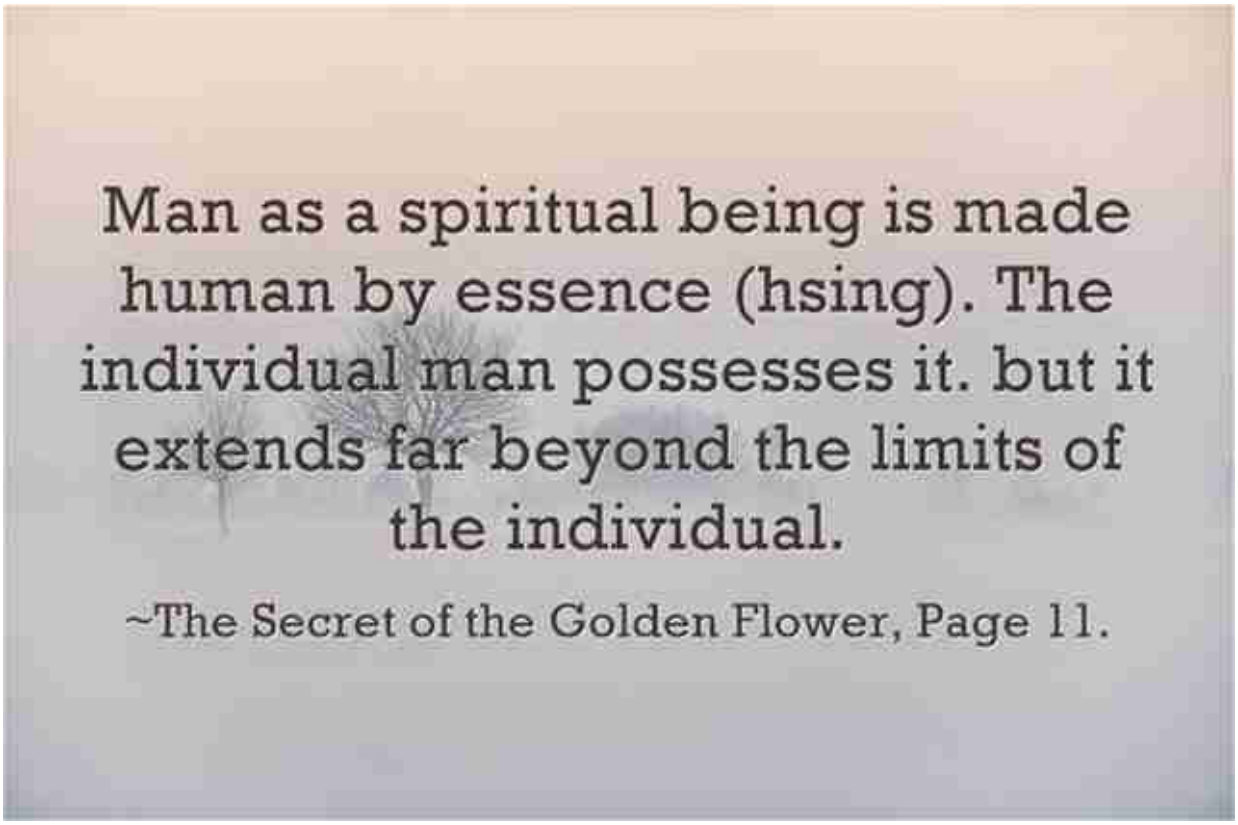


Look at the rebellion of modern youth in America, the sexual rebellion, and all that. These rebellions occur because the real, natural man is just in open rebellion against the utterly inhuman form of American life. Americans are absolutely divorced from nature in a way, and that accounts for that drug abuse. Carl Jung, Conversations with C.G. Jung, Page 35.



Man as a spiritual being is made human by essence (hsing). The individual man possesses it. but it extends far beyond the limits of the individual. The Secret of the Golden Flower, Page 11.



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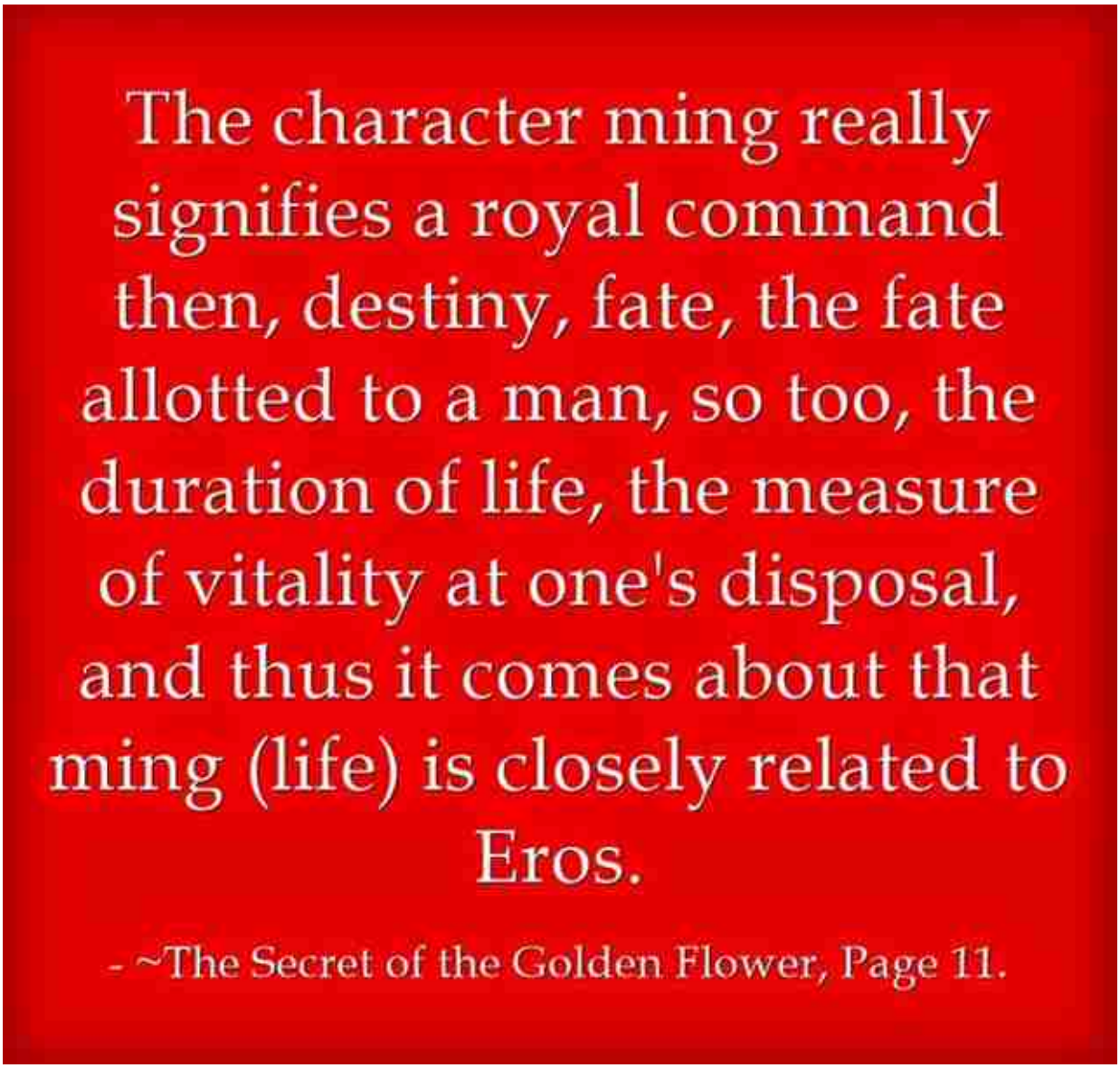
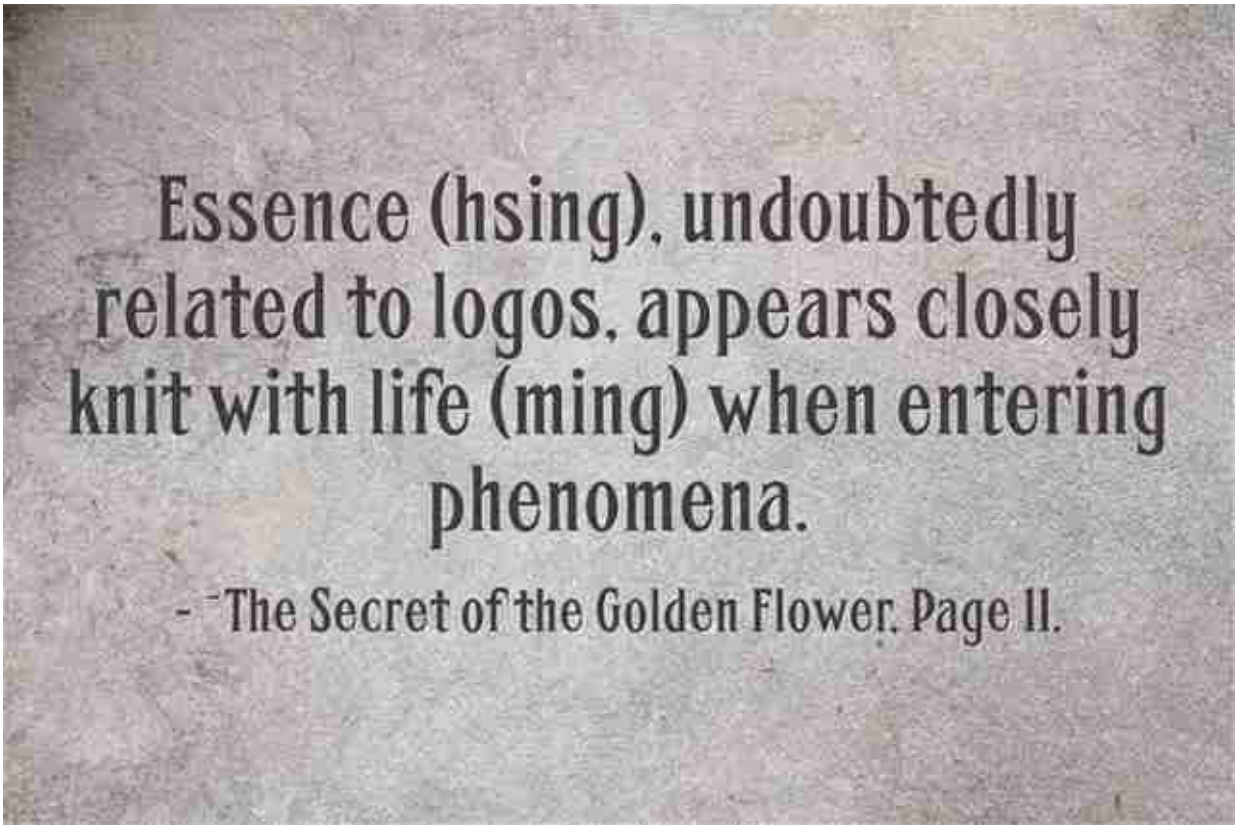


The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.



Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena. The Secret of the Golden Flower, Page 11.

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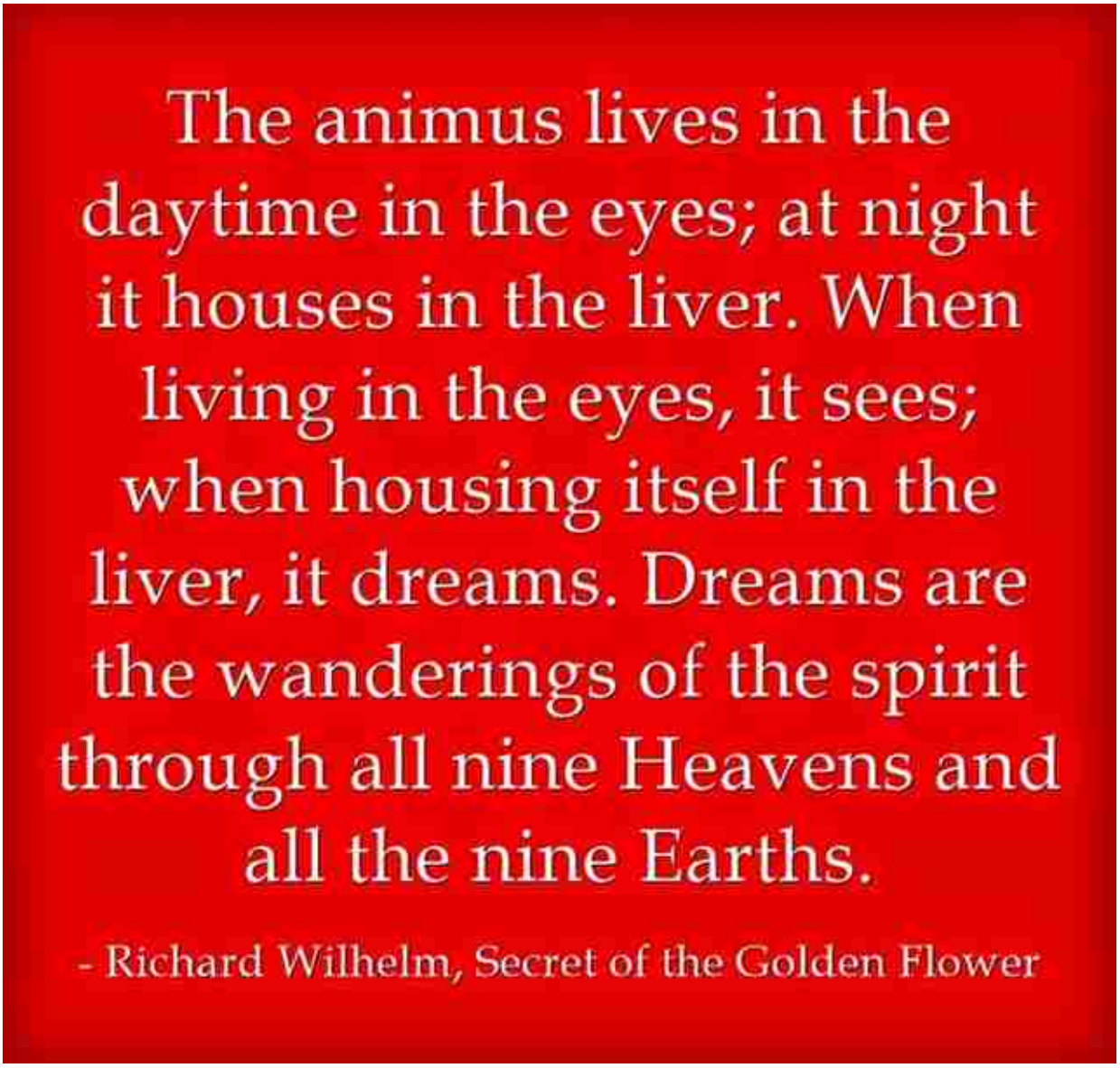
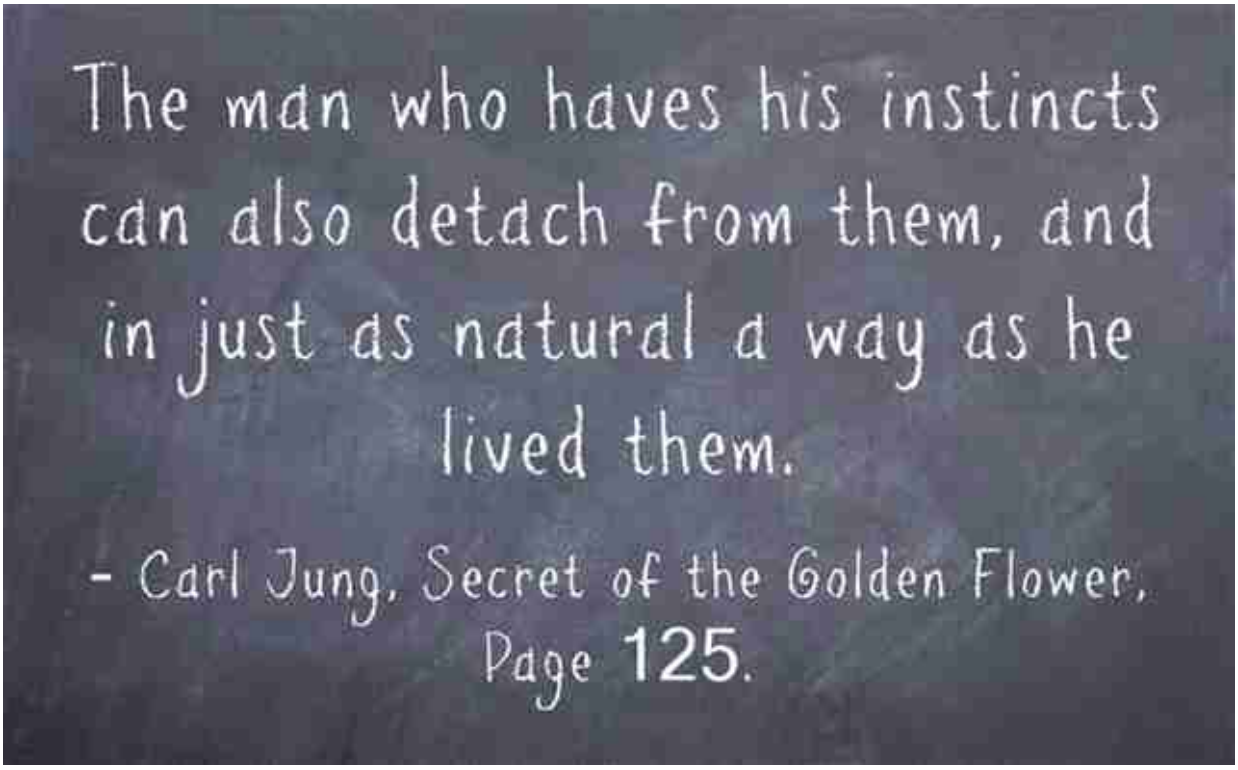


The animus lives in the daytime in the eyes; at night it houses in the liver. When living in the eyes, it sees; when housing itself in the liver, it dreams. Dreams are the wanderings of the spirit through all nine Heavens and all the nine Earths. Richard Wilhelm, Secret of the Golden Flower



The man who haves his instincts can also detach from them, and in just as natural a way as he lived them. Carl Jung, The Secret of the Golden Flower, Page 125.

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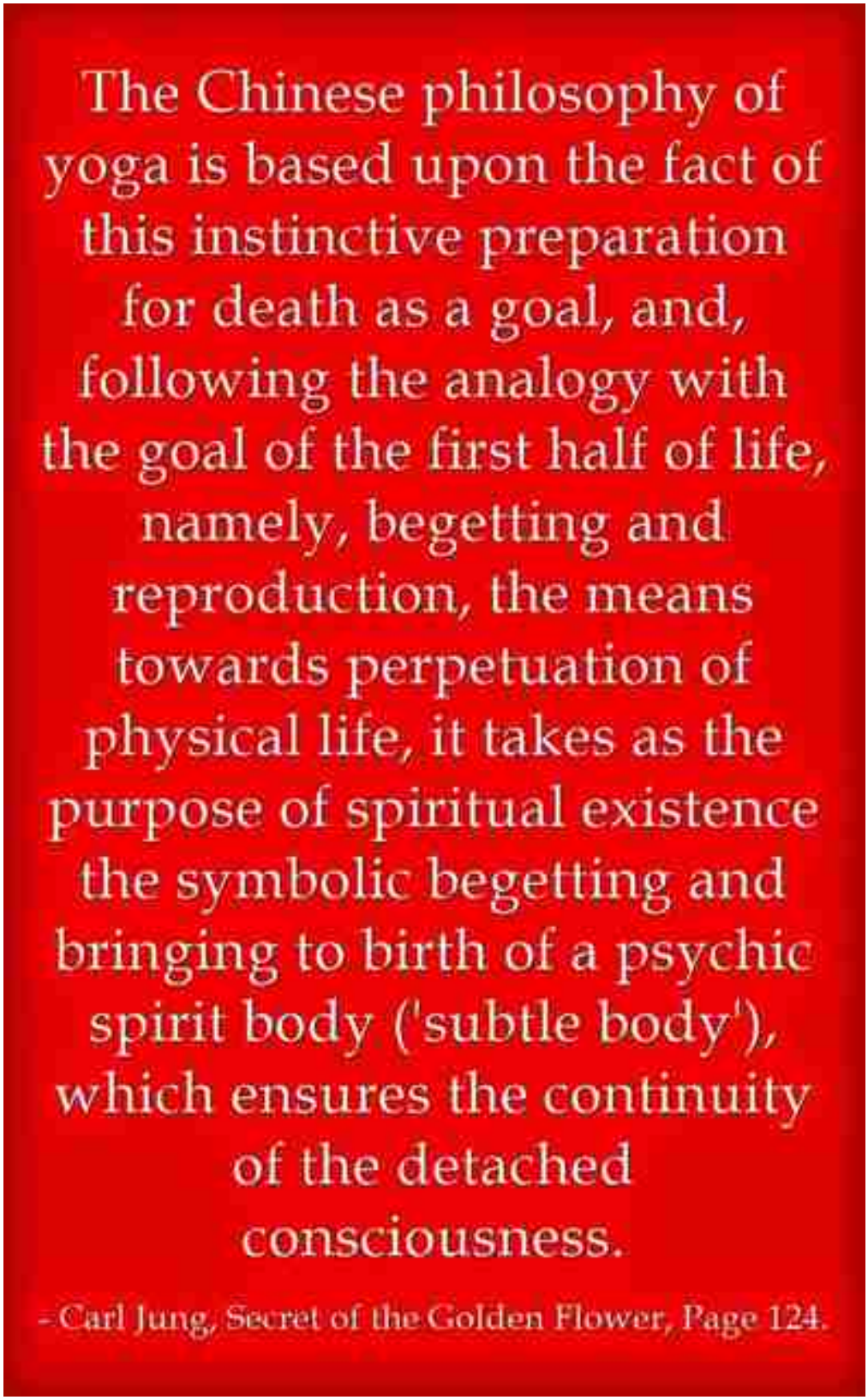
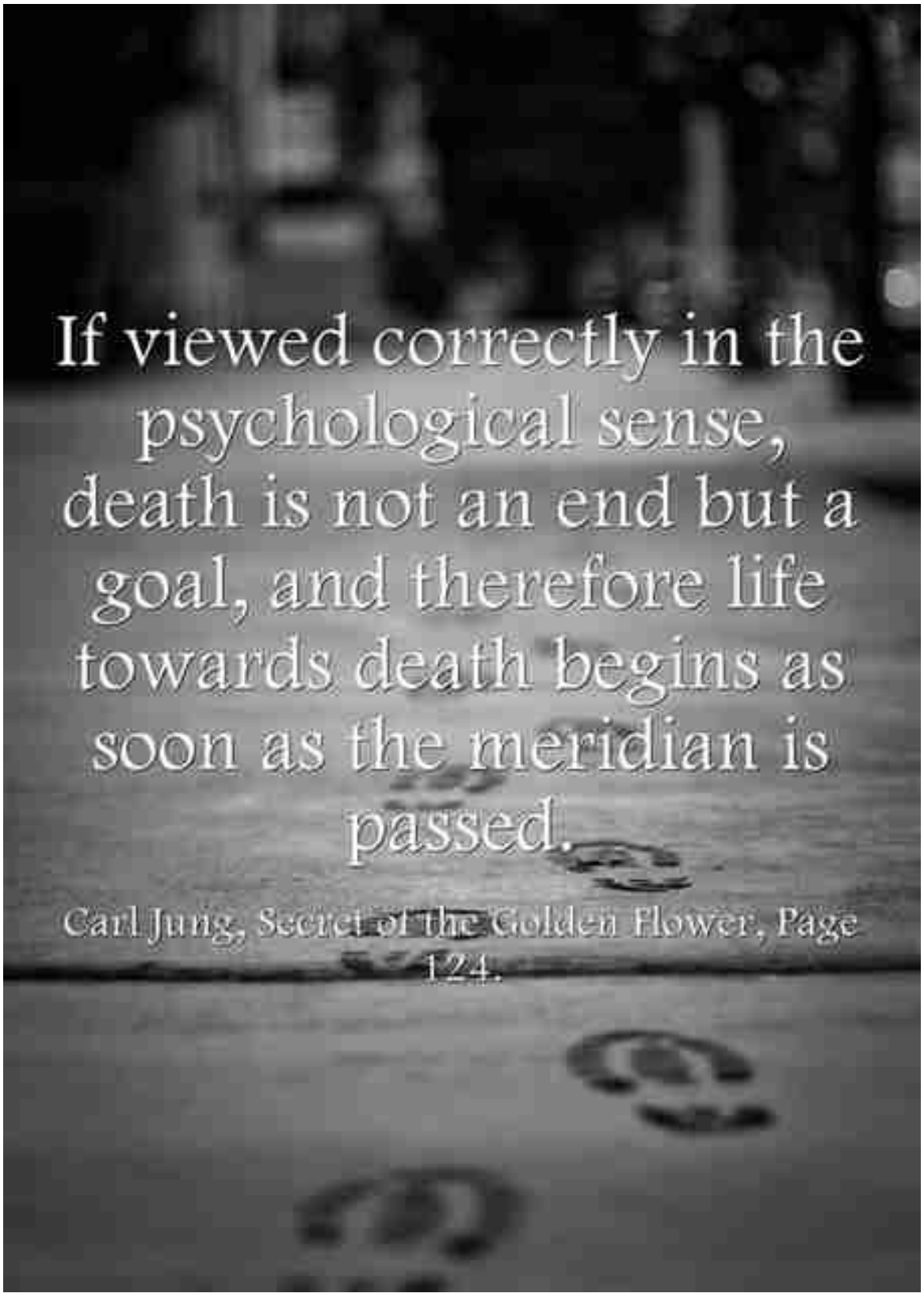


The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body ('subtle body'), which ensures the continuity of the detached consciousness. Carl Jung,

The Secret of the Golden Flower, Page 124.



If viewed correctly in the psychological sense, death is not an end but a goal, and therefore life towards death begins as soon as the meridian is passed. Carl Jung, The Secret of the Golden Flower, Page 124.

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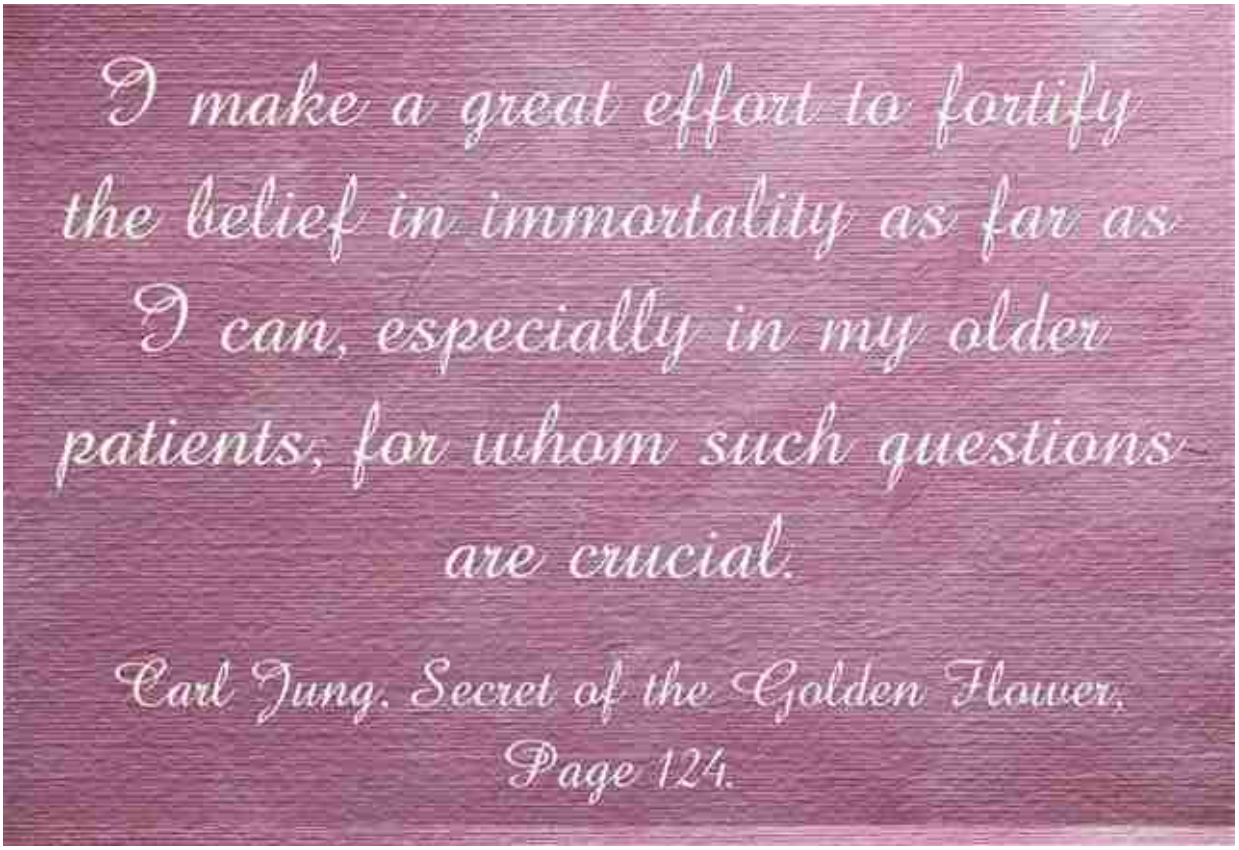
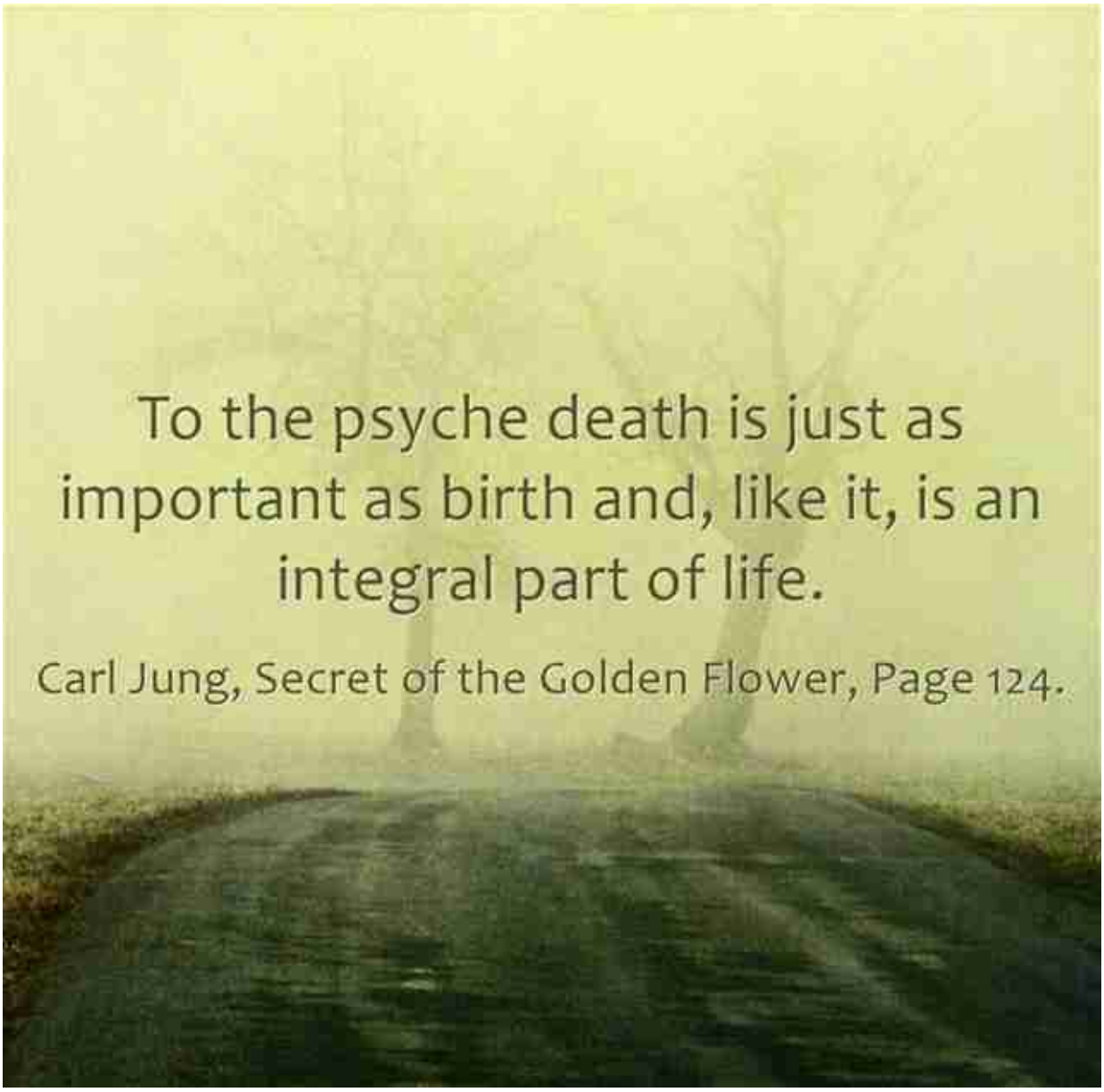


I make a great effort to fortify the belief in immortality as far as I can, especially in my older patients, for whom such questions are crucial. Carl Jung, The Secret of the Golden Flower, Page 124.



To the psyche death is just as important as birth and, like it, is an integral part of life. Carl Jung, The Secret of the Golden Flower, Page 124.

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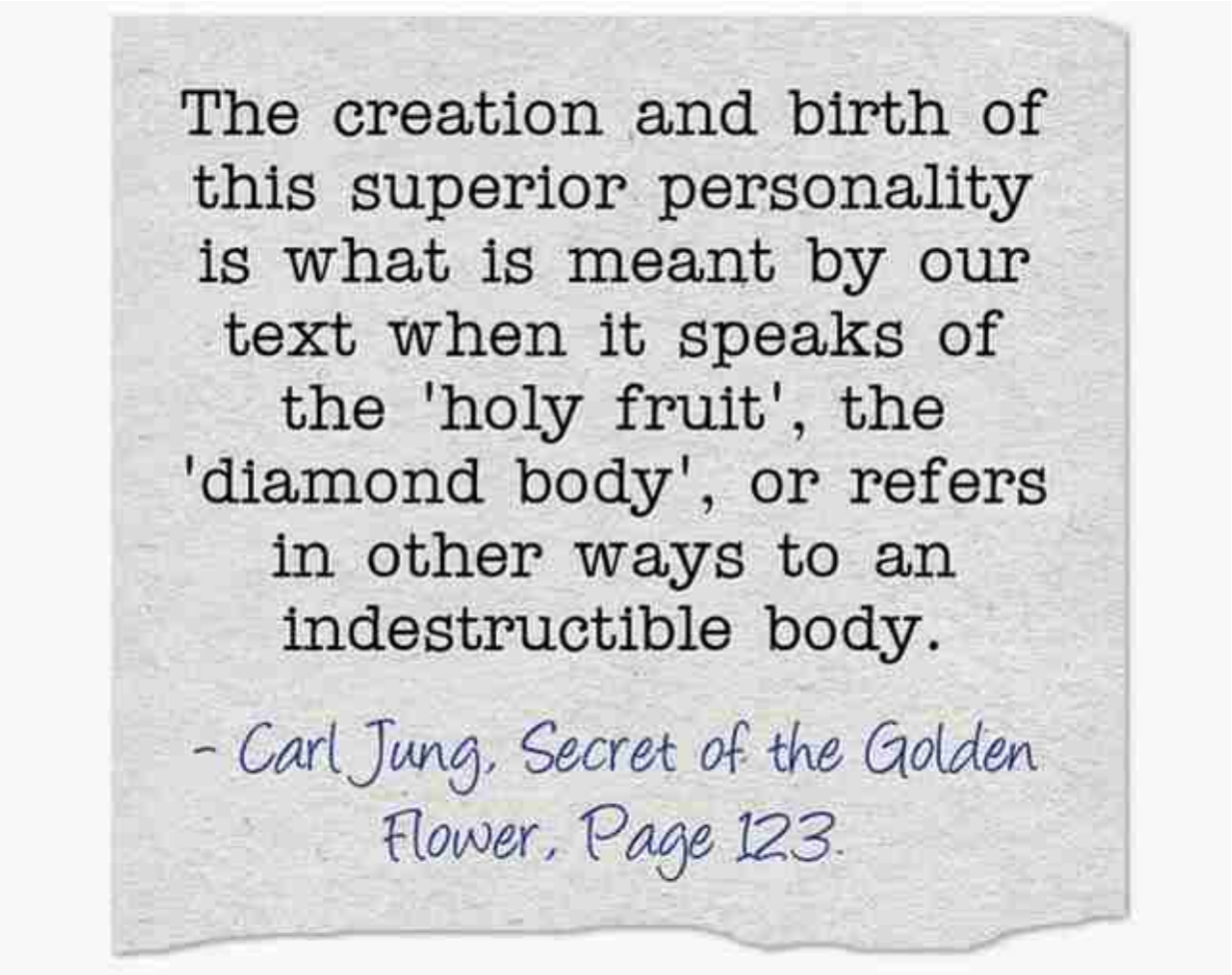
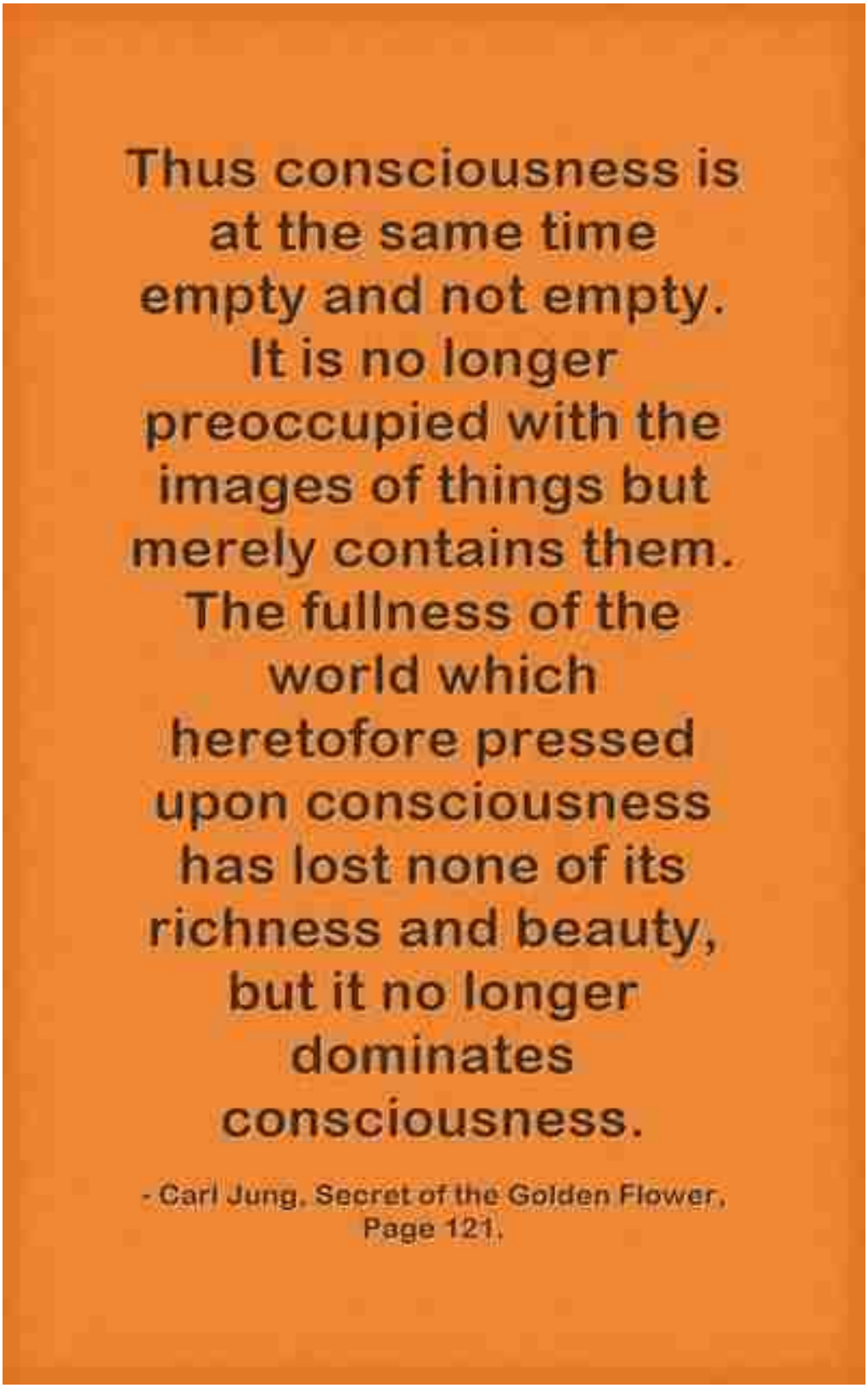
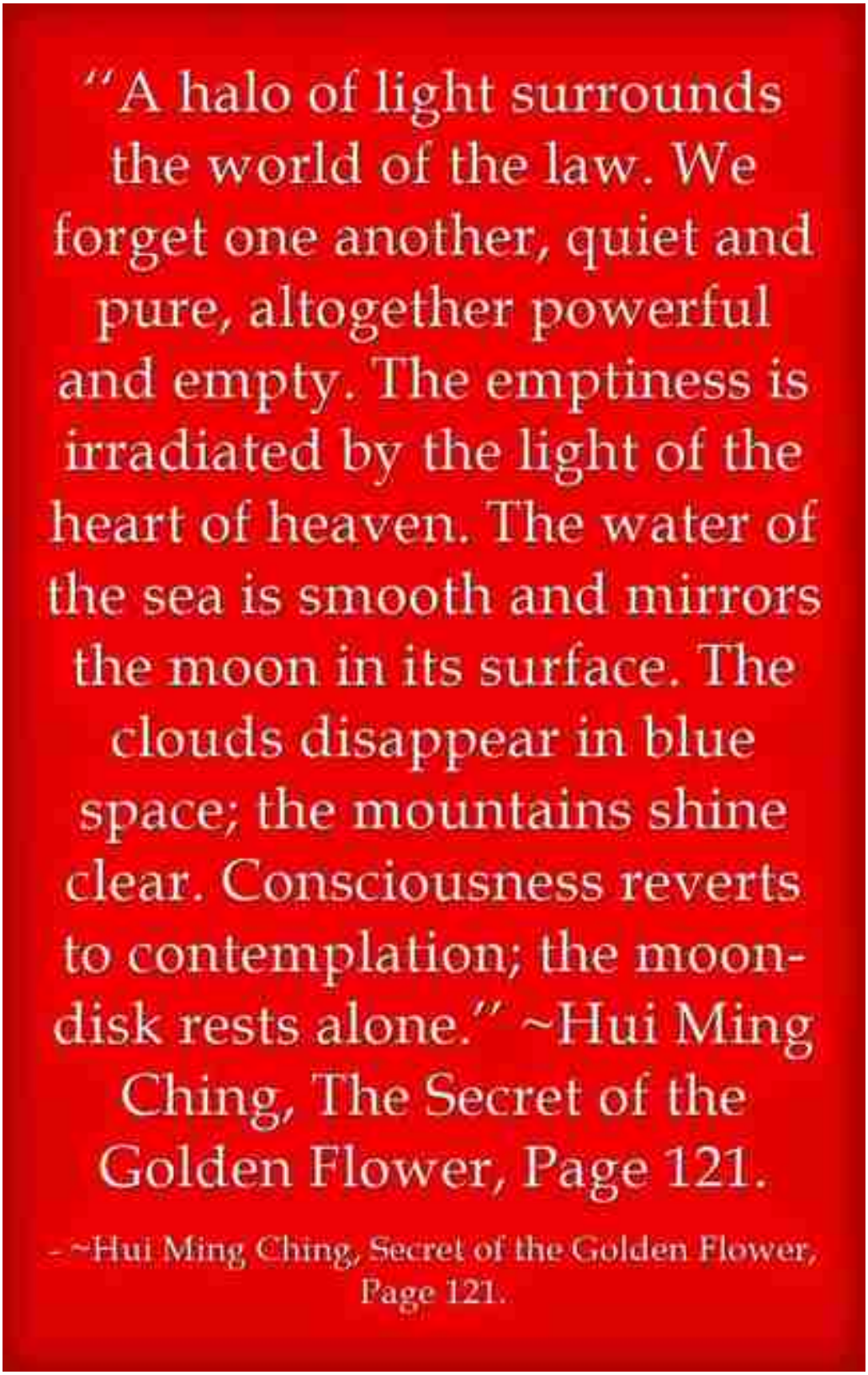


The creation and birth of this superior personality is what is meant by our text when it speaks of the ’holy fruit’, the ’diamond body’, or refers in other ways to an indestructible body. Carl Jung, The Secret of the Golden Flower, Page 123.



Thus consciousness is at the same time empty and not empty. It is no longer preoccupied with the images of things but merely contains them. The fullness of the world which heretofore pressed upon consciousness has lost none of its richness and beauty, but it no longer dominates consciousness. Carl Jung, The Secret of the Golden Flower, Page 121.



''A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon- disk rests alone." Hui Ming Ching, The Secret of the Golden Flower, Page 121.

The pupil is taught to concentrate on the light of the inmost region and, while doing so, to free himself from all outer and inner entanglements. Carl Jung, The Secret of the Golden Flower, Page 121.

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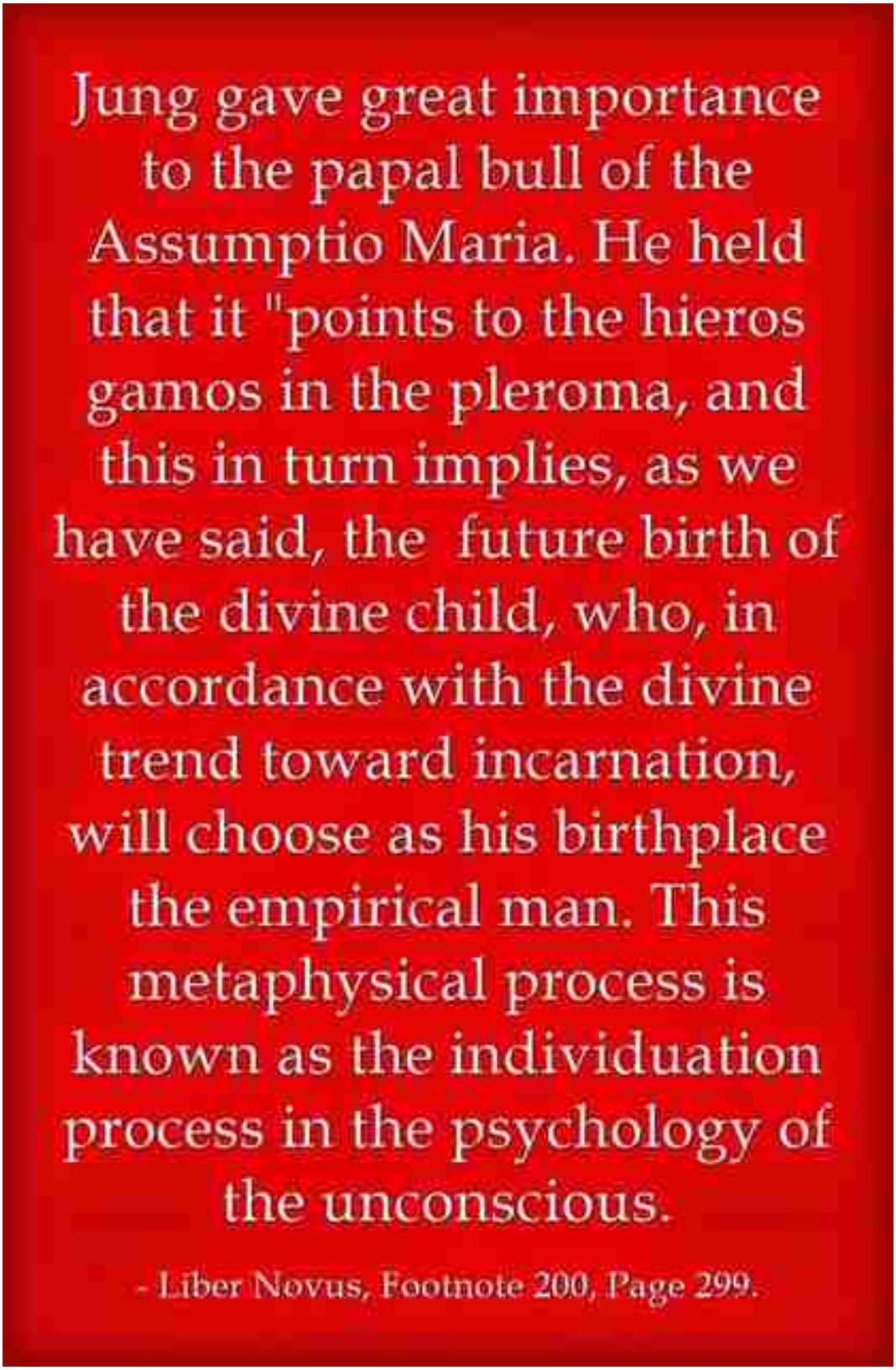
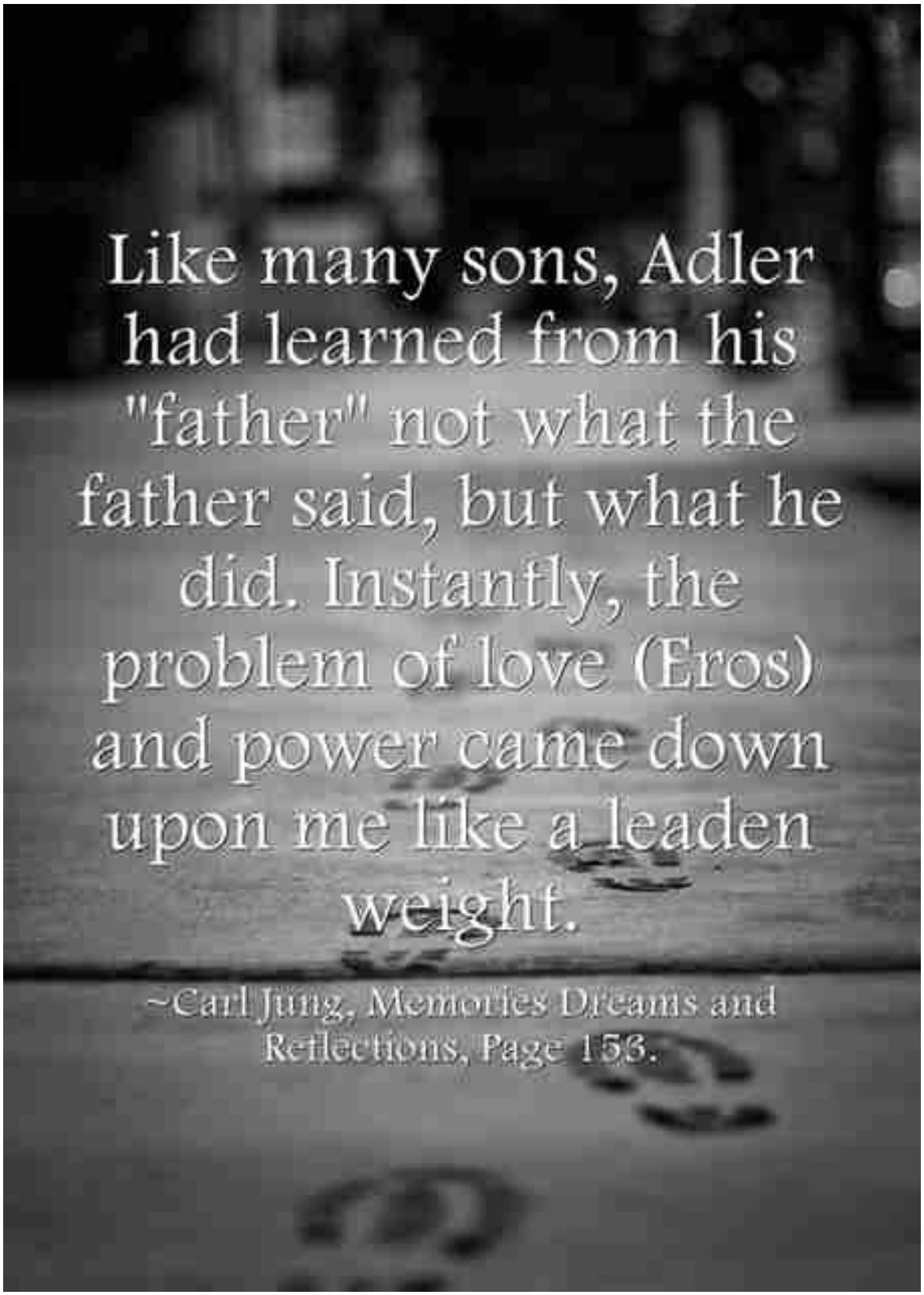


Jung gave great importance to the papal bull of the Assumptio Maria. He held that it ”points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious” Liber Novus, Footnote 200, Page 299.



Like many sons, Adler had learned from his ”father” not what the father said, but what he did. Instantly, the problem of love (Eros) and power came down upon me like a leaden weight. Carl Jung, Memories Dreams and Reflections, Page 153.

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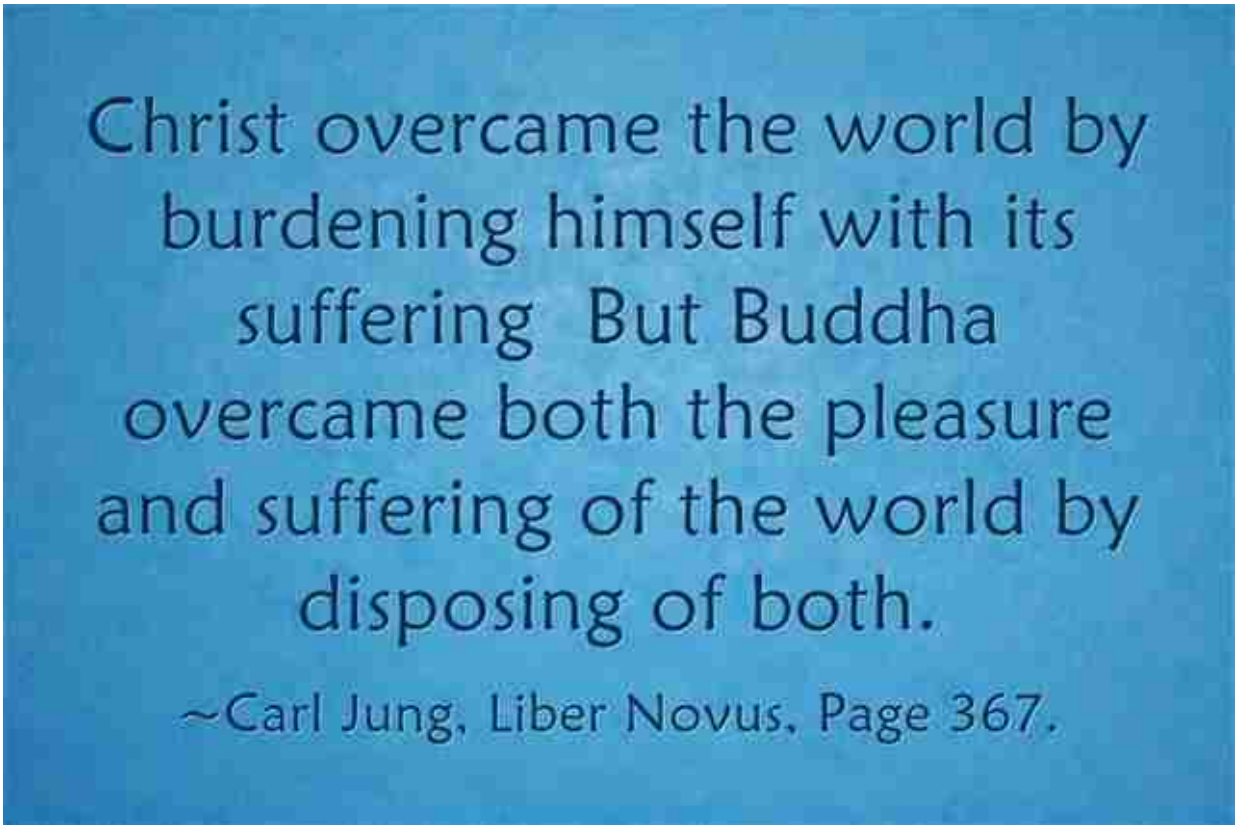
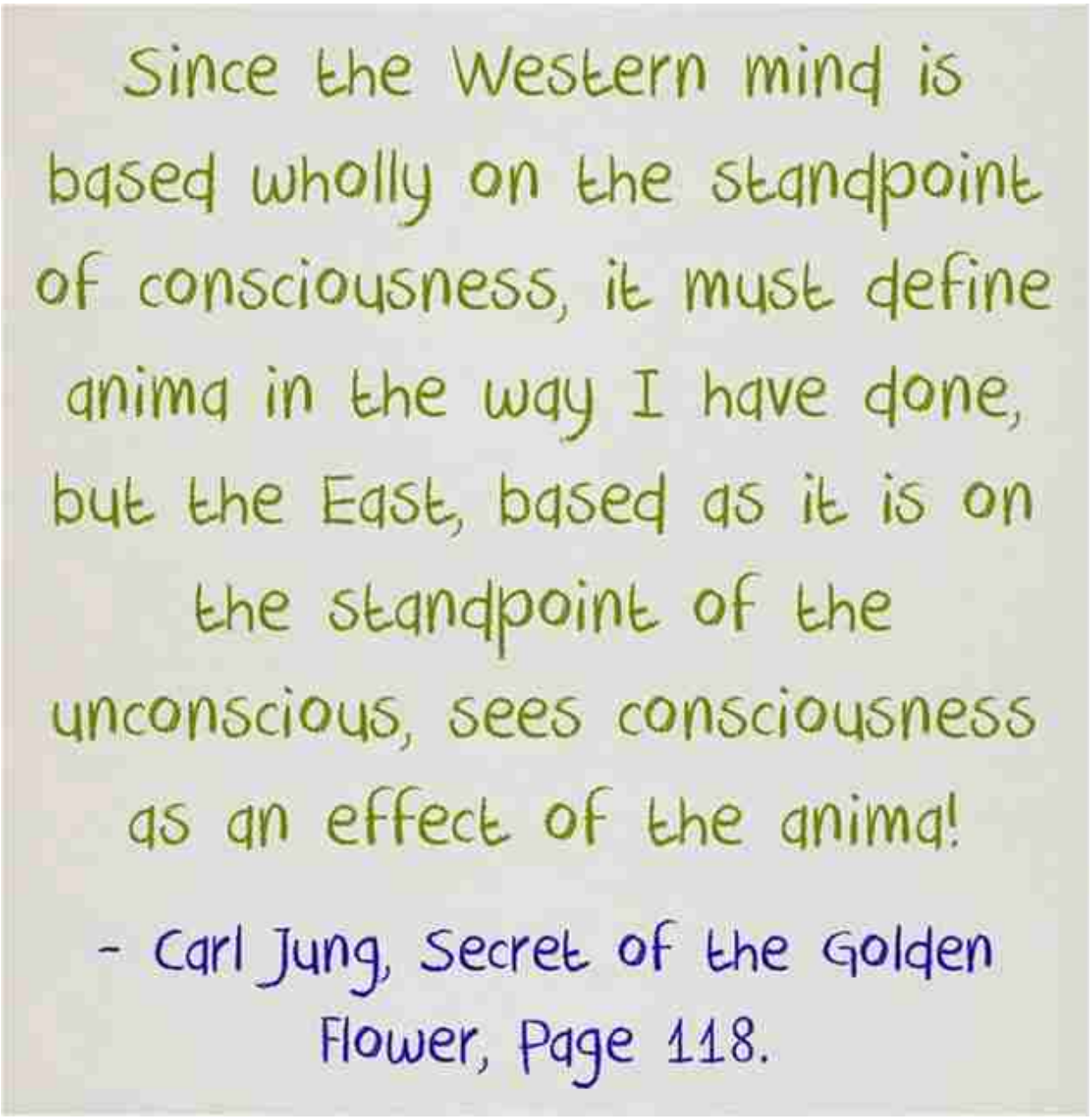


Christ overcame the world by burdening himself with its suffering but Buddha overcame both the pleasure and suffering of the world by disposing of both. Carl Jung, Liber Novus, Page 367.



Since the Western mind is based wholly on the standpoint of consciousness, it must define anima in the way I have done, but the East, based as it is on the standpoint of the unconscious, sees consciousness as an effect of the anima! Carl Jung, Secret of the Golden Flower, Page118.

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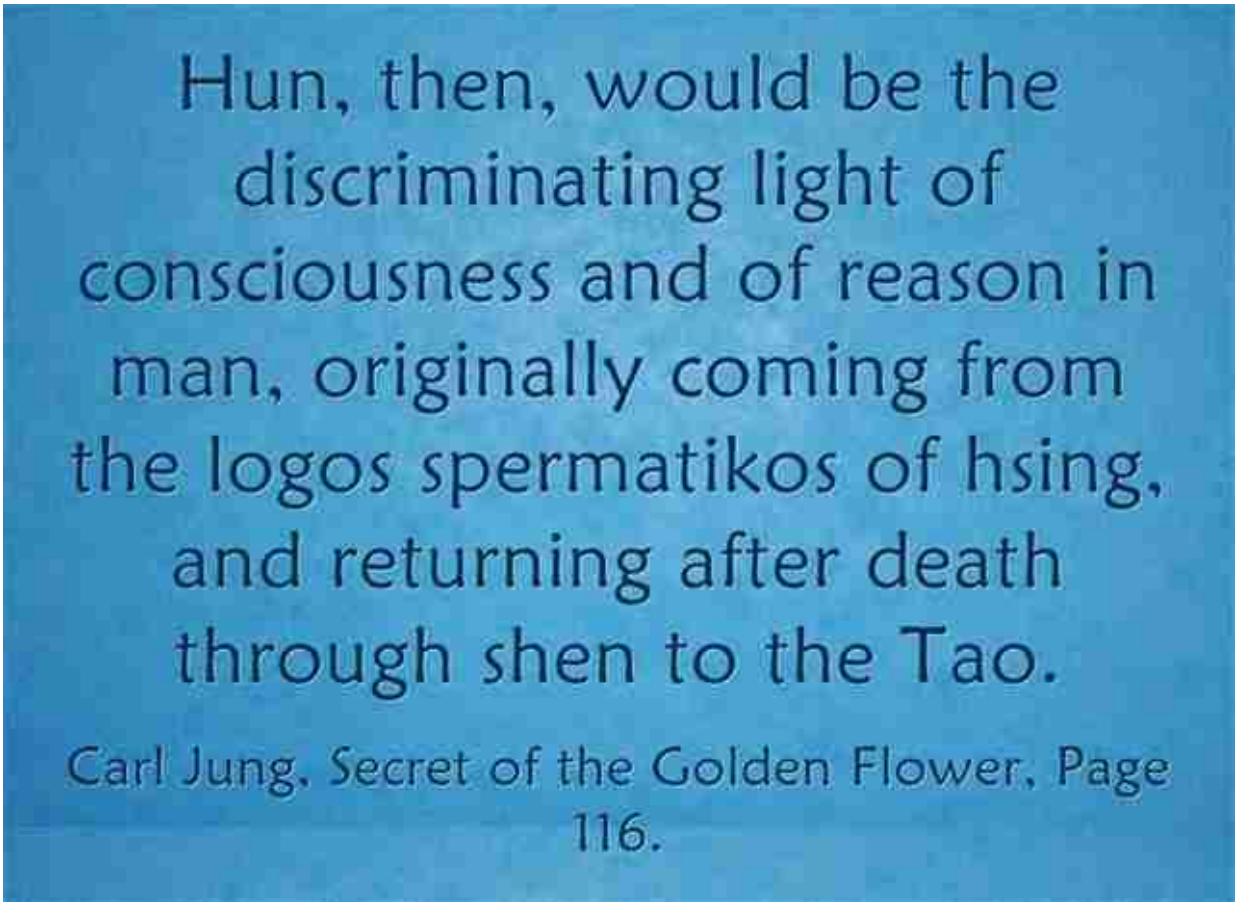
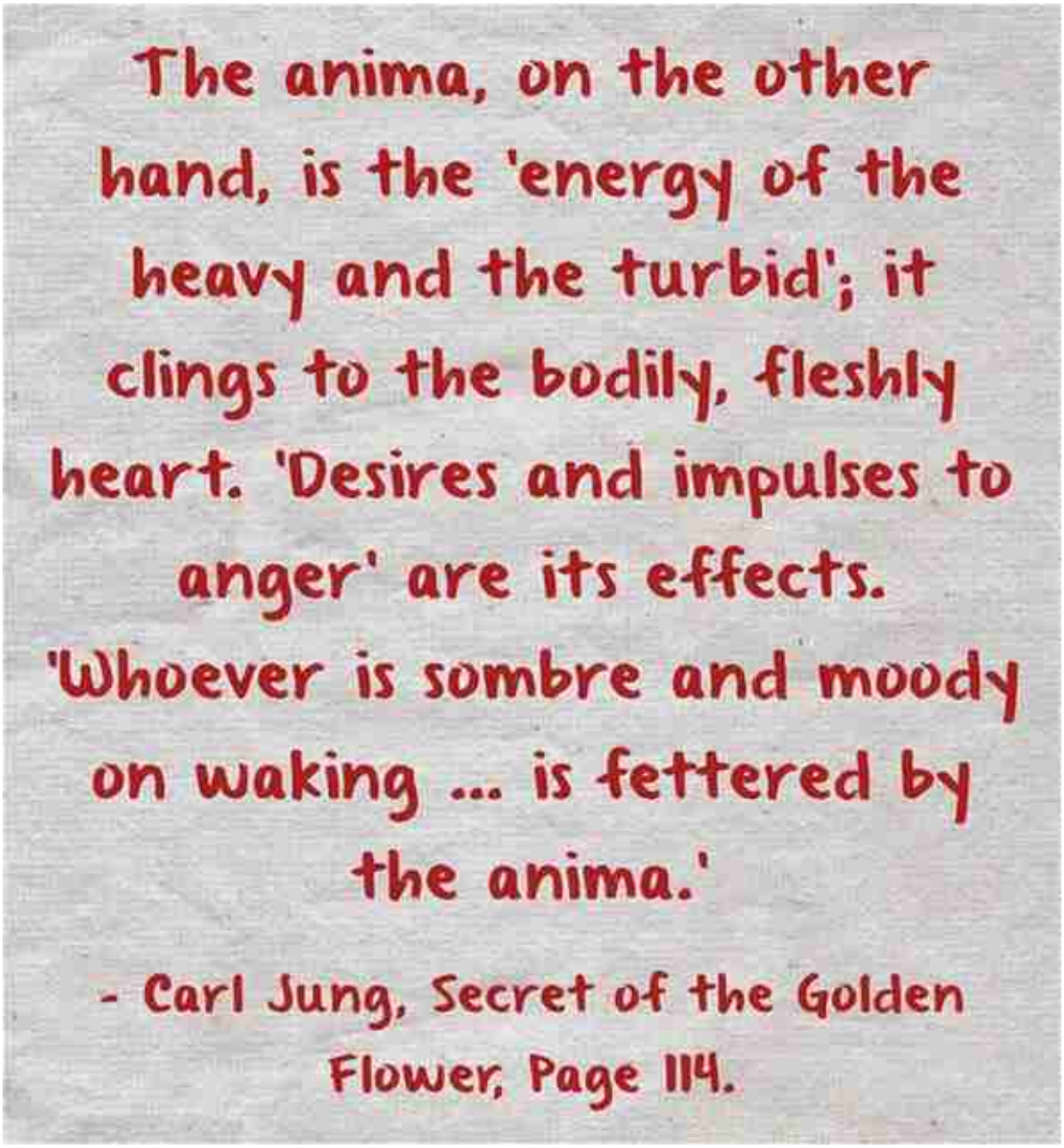


Hun [Animus], then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, Secret of the Golden Flower, Page 116.



The anima, on the other hand, is the 'energy of the heavy and the turbid'; it clings to the bodily, fleshly heart. 'Desires and impulses to anger' are its effects. 'Whoever is sombre and moody on waking ... is fettered by the anima.' Carl Jung, Secret of the Golden Flower, Page 114.

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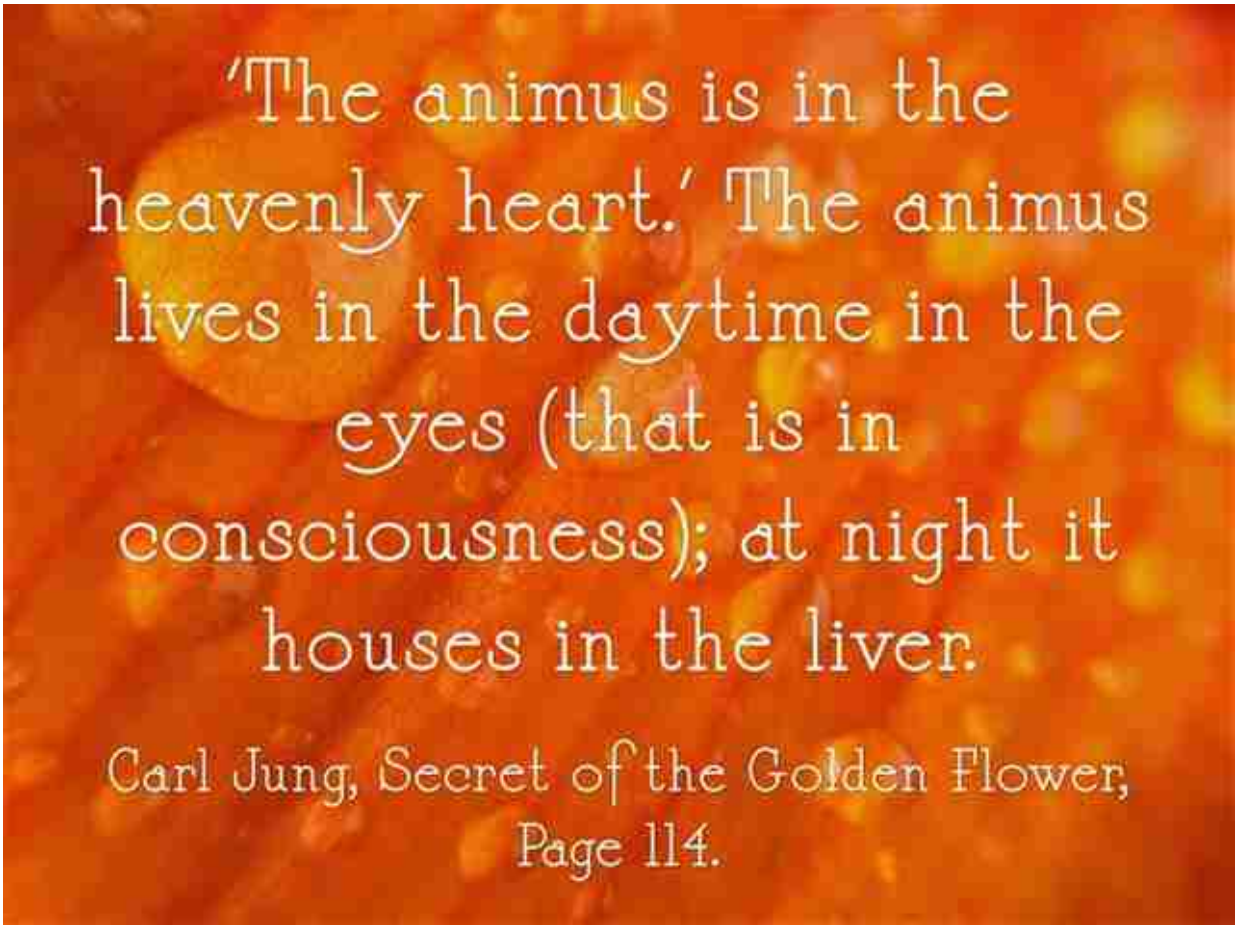
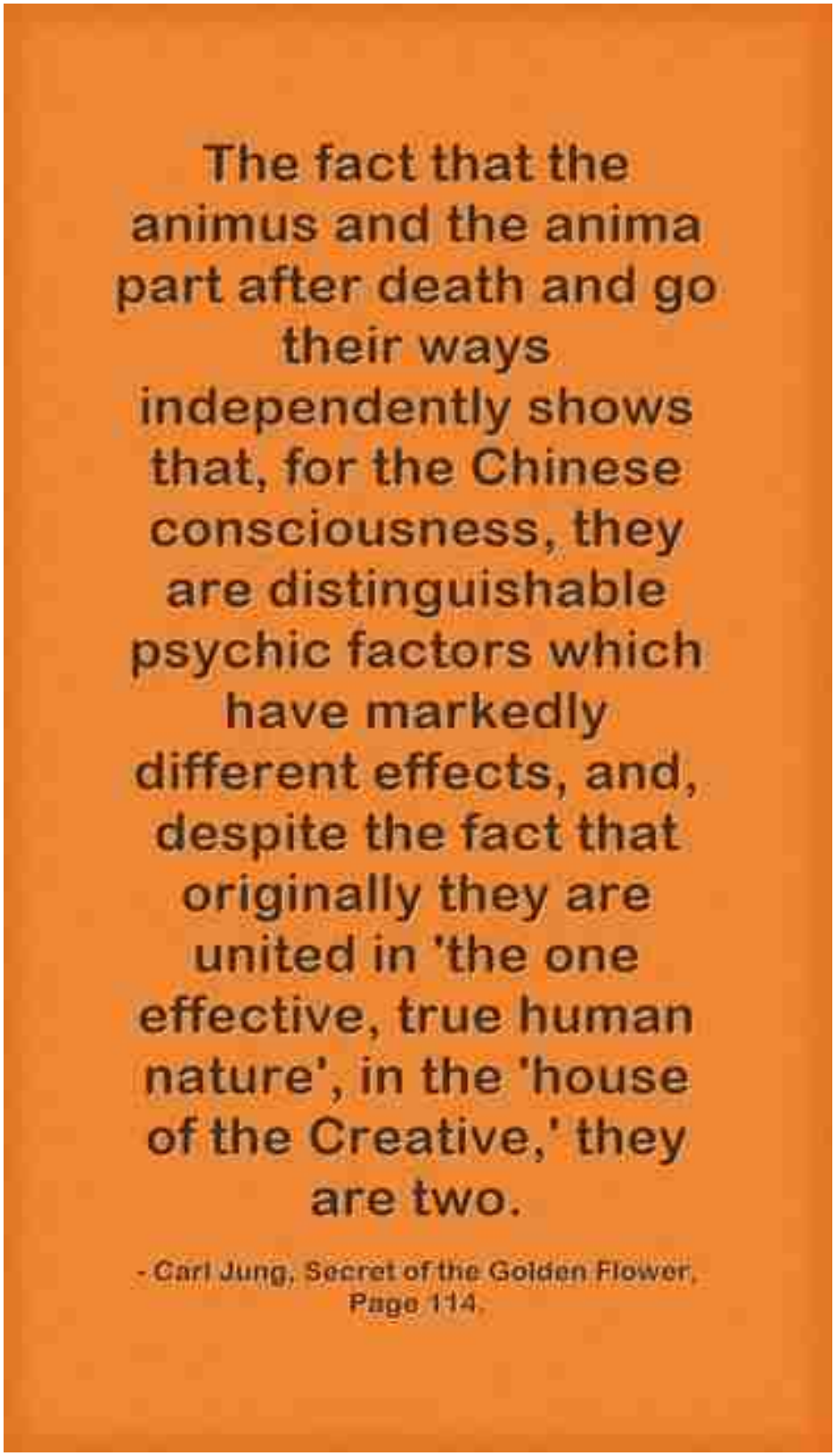


'The animus is in the heavenly heart.' The animus lives in the daytime in the eyes (that is in consciousness); at night it houses in the liver. Carl Jung, Secret of the Golden Flower, Page 114.



The fact that the animus and the anima part after death and go their ways independently shows that, for the Chinese consciousness, they are distinguishable psychic factors which have markedly different effects, and, despite the fact that originally they are united in 'the one effective, true human nature', in the 'house of the Creative,' they are two. Carl Jung, Secret of the Golden Flower, Page 114.

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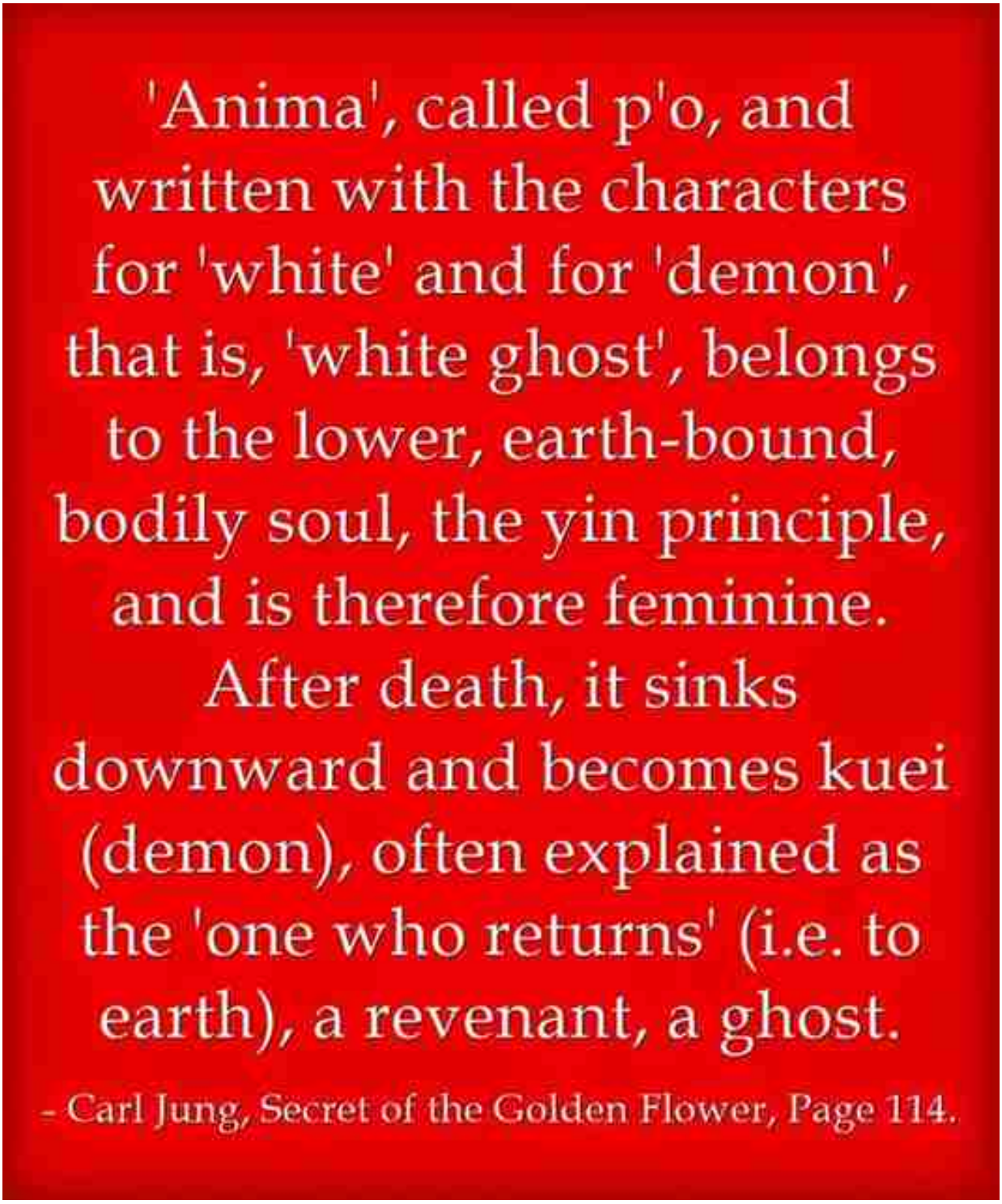
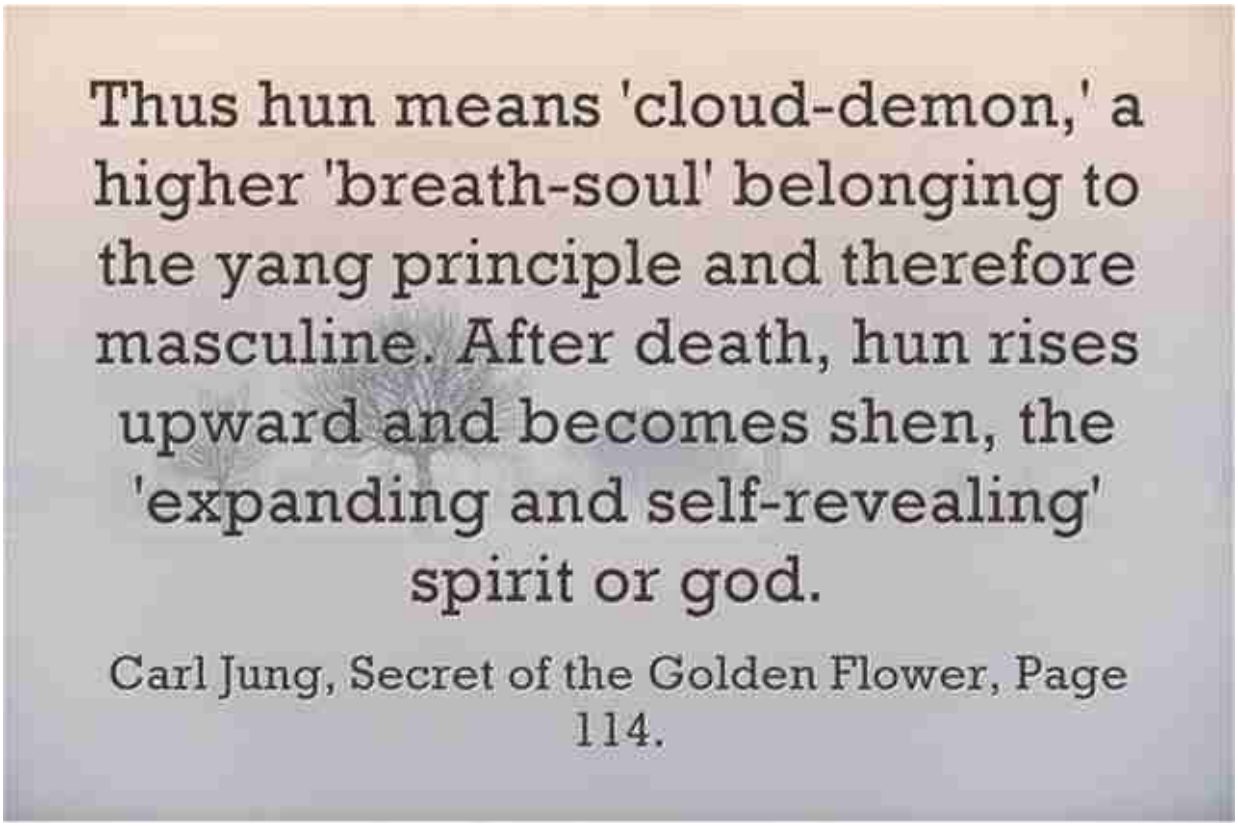
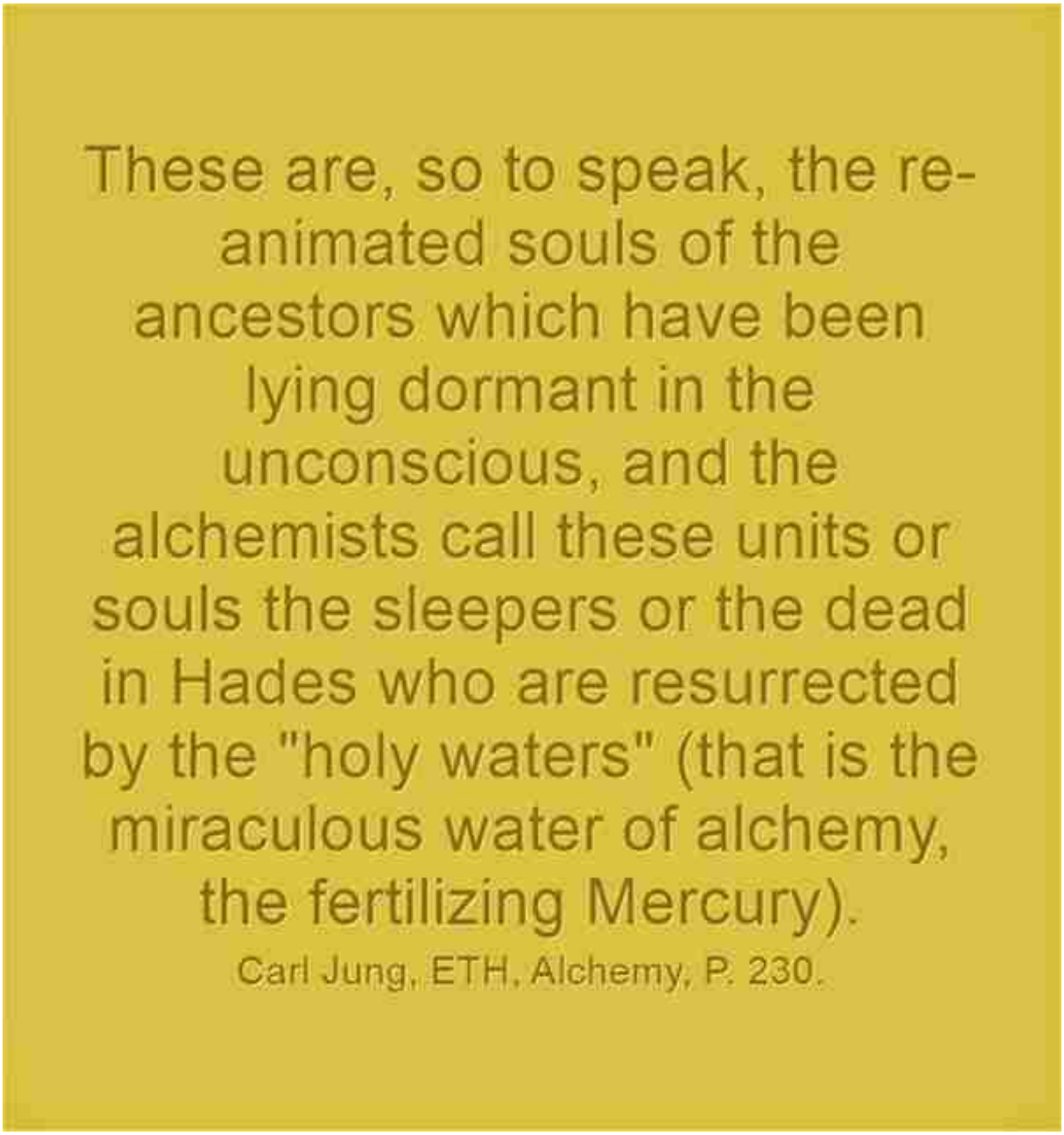


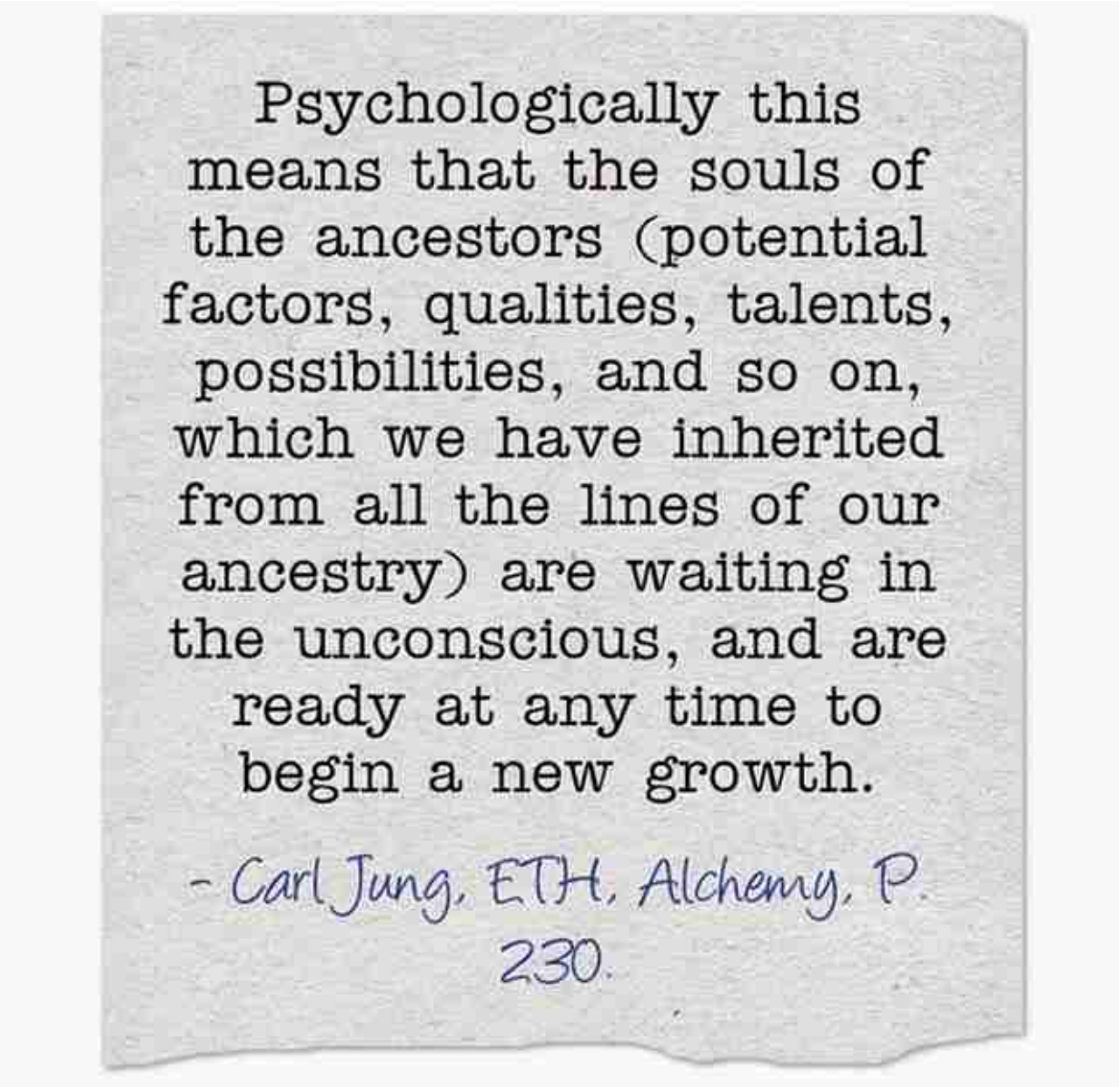
'Anima', called p'o, and written with the characters for 'white' and for 'demon', that is, 'white ghost', belongs to the lower, earth-bound, bodily soul, the yin principle, and is therefore feminine. After death, it sinks downward and becomes kuei (demon), often explained as the 'one who returns' (i.e. to earth), a revenant, a ghost. Carl Jung, Secret of the Golden Flower, Page 114.



Thus hun [Animus] means ’cloud-demon,’ a higher ’breath-soul’ belonging to the yang principle and therefore masculine. After death, hun rises upward and becomes shen, the ’expanding and self-revealing’ spirit or god. Carl Jung, Secret of the Golden Flower, Page 114.



These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the ”holy waters” (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.



Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious, and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

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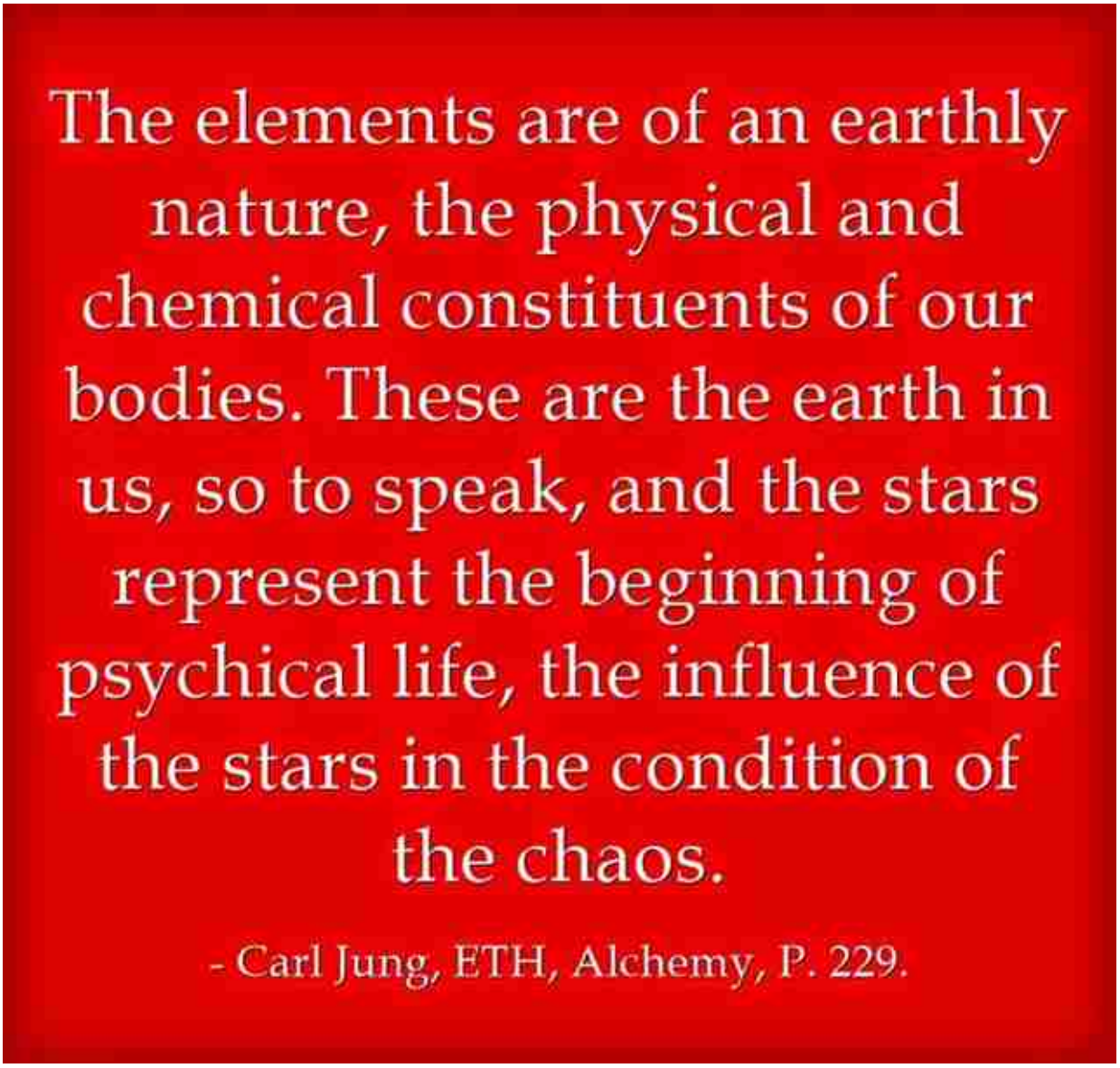
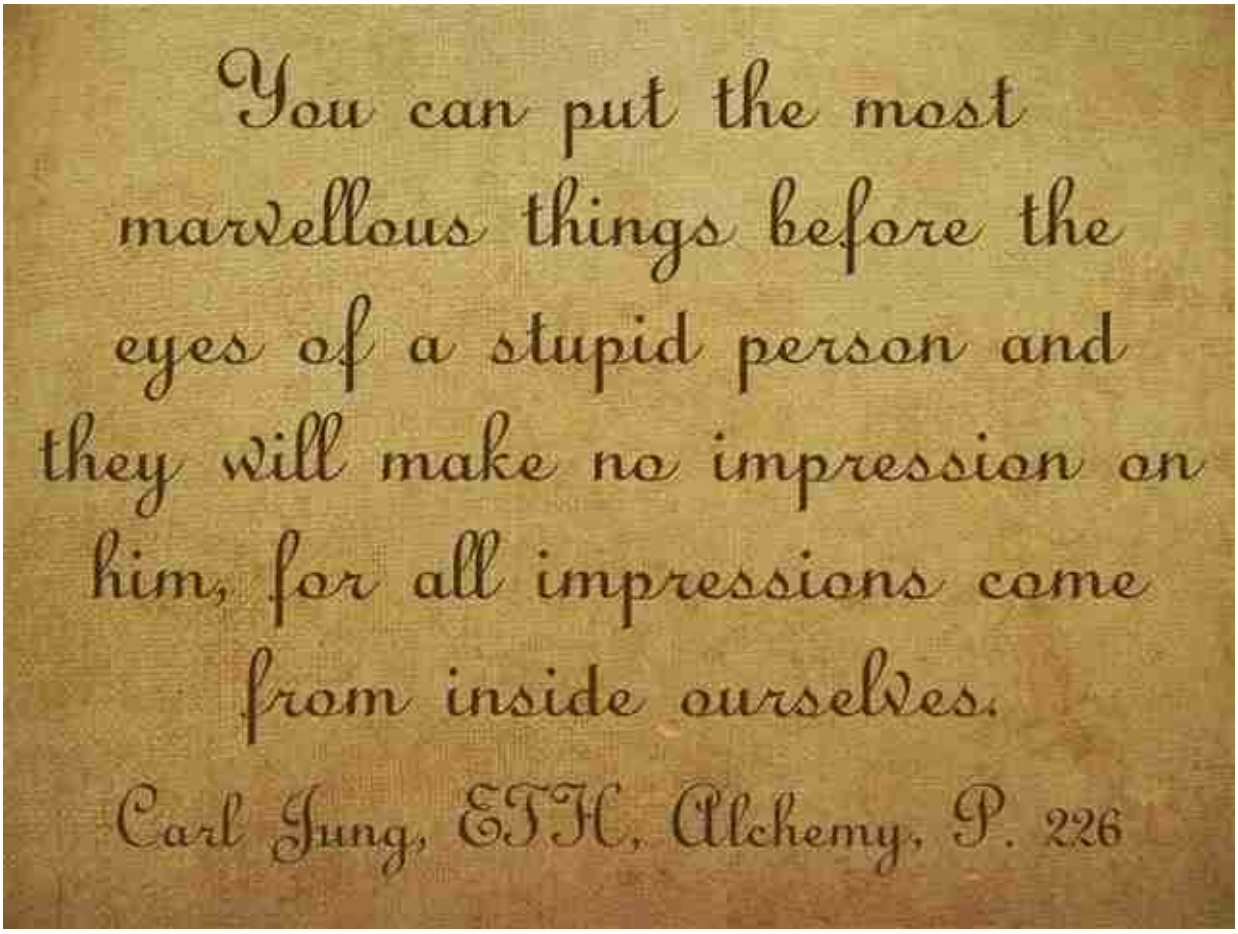


The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Alchemy, Page 229.



You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves. Carl Jung, ETH, Alchemy, Page 226.

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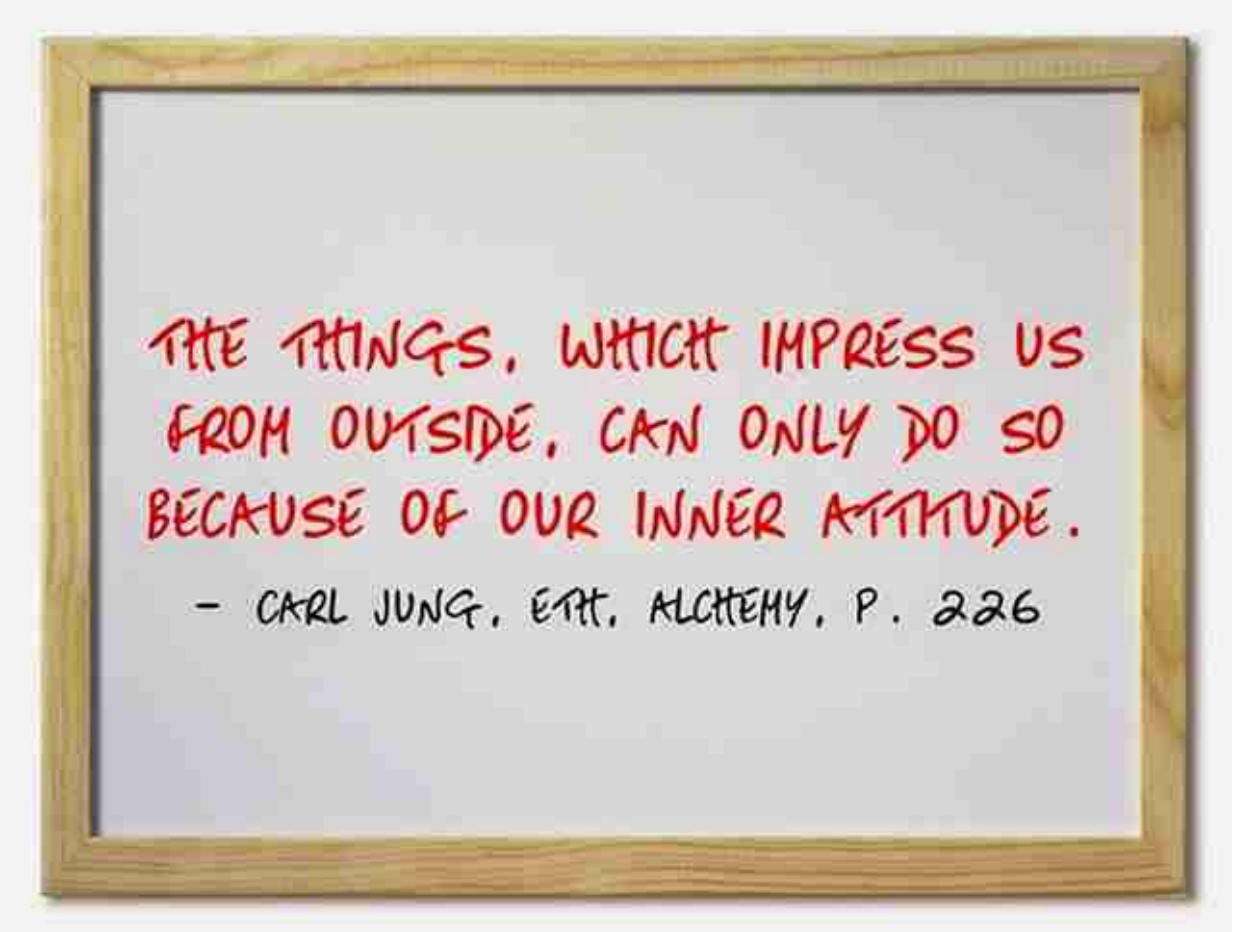
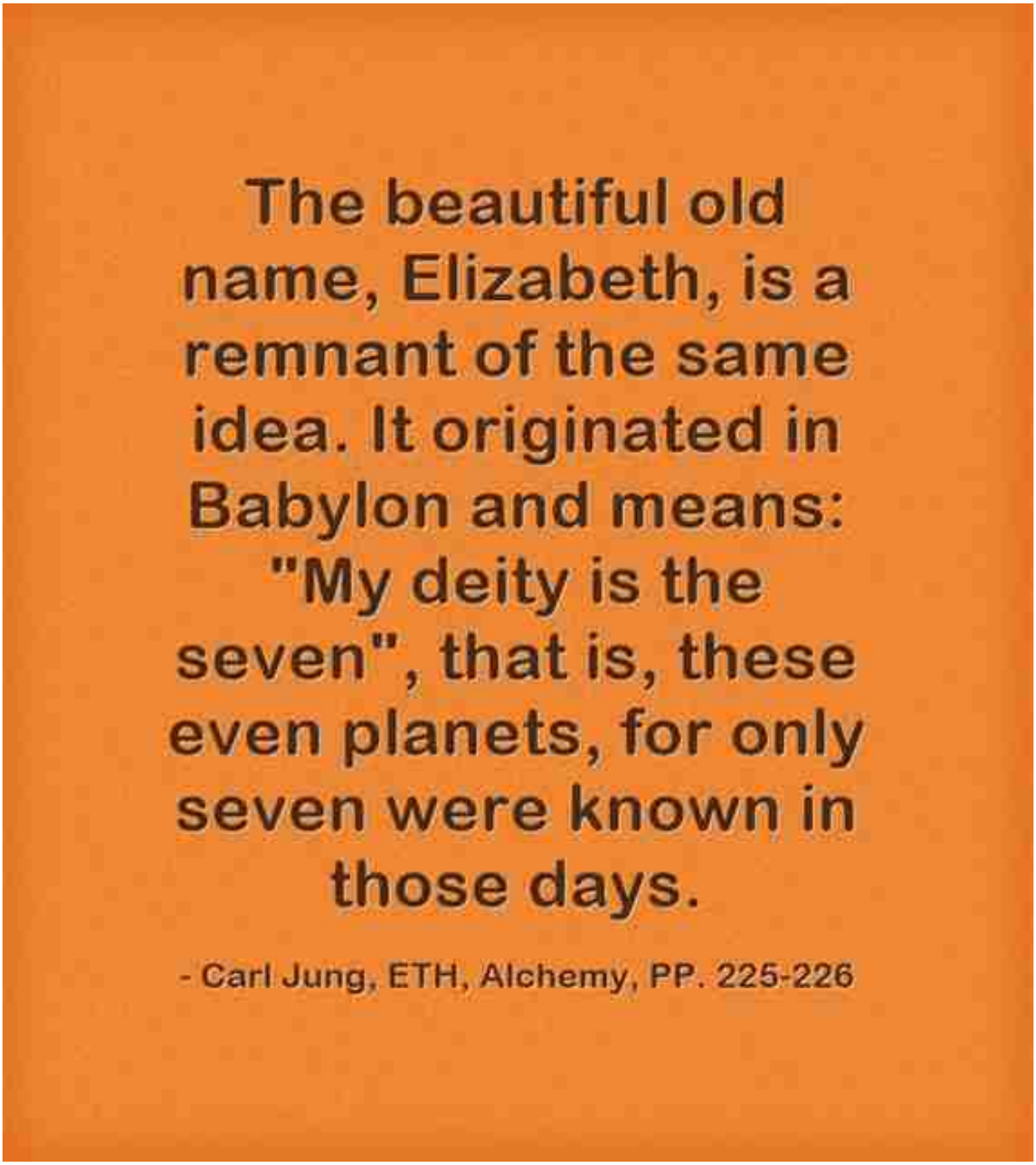
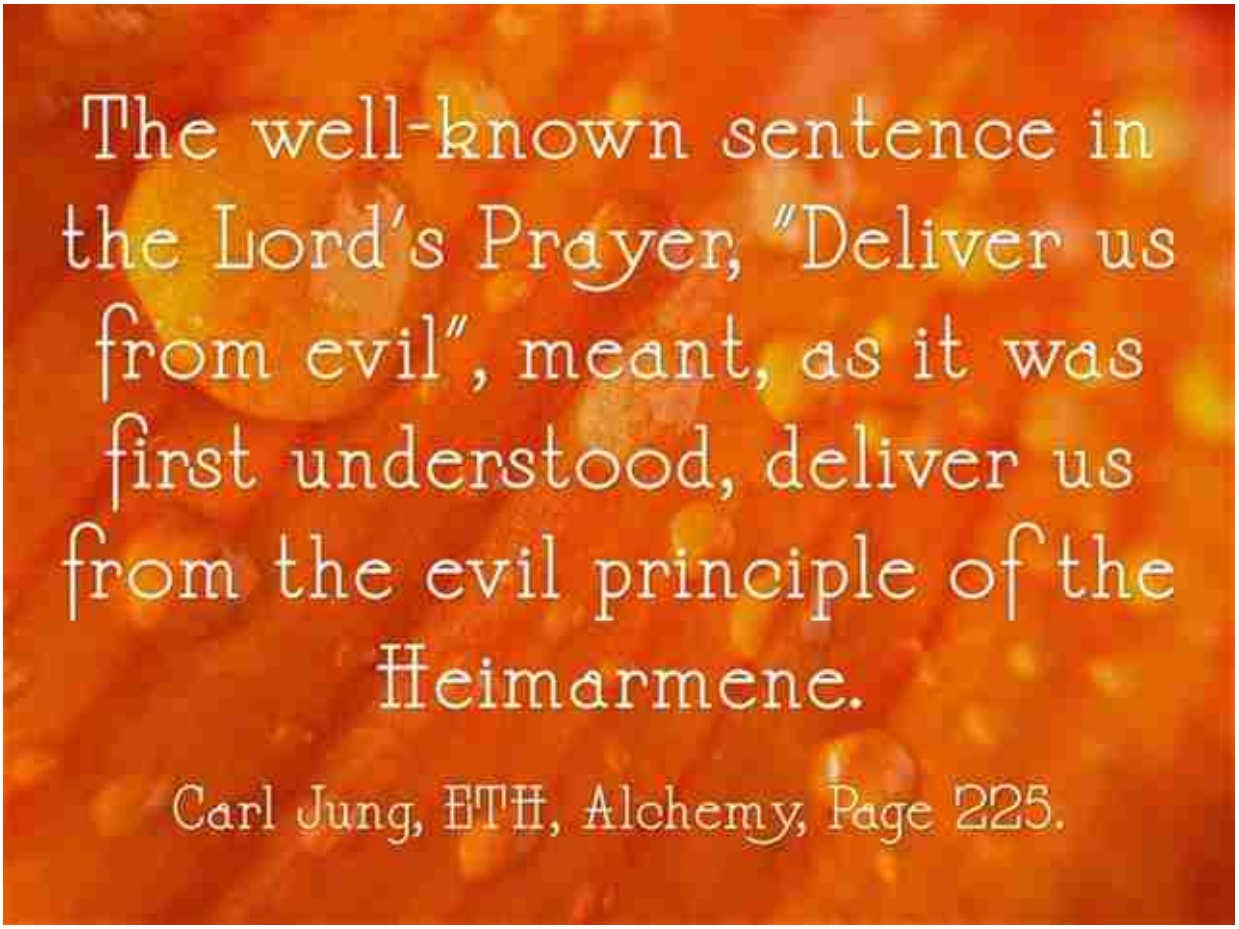


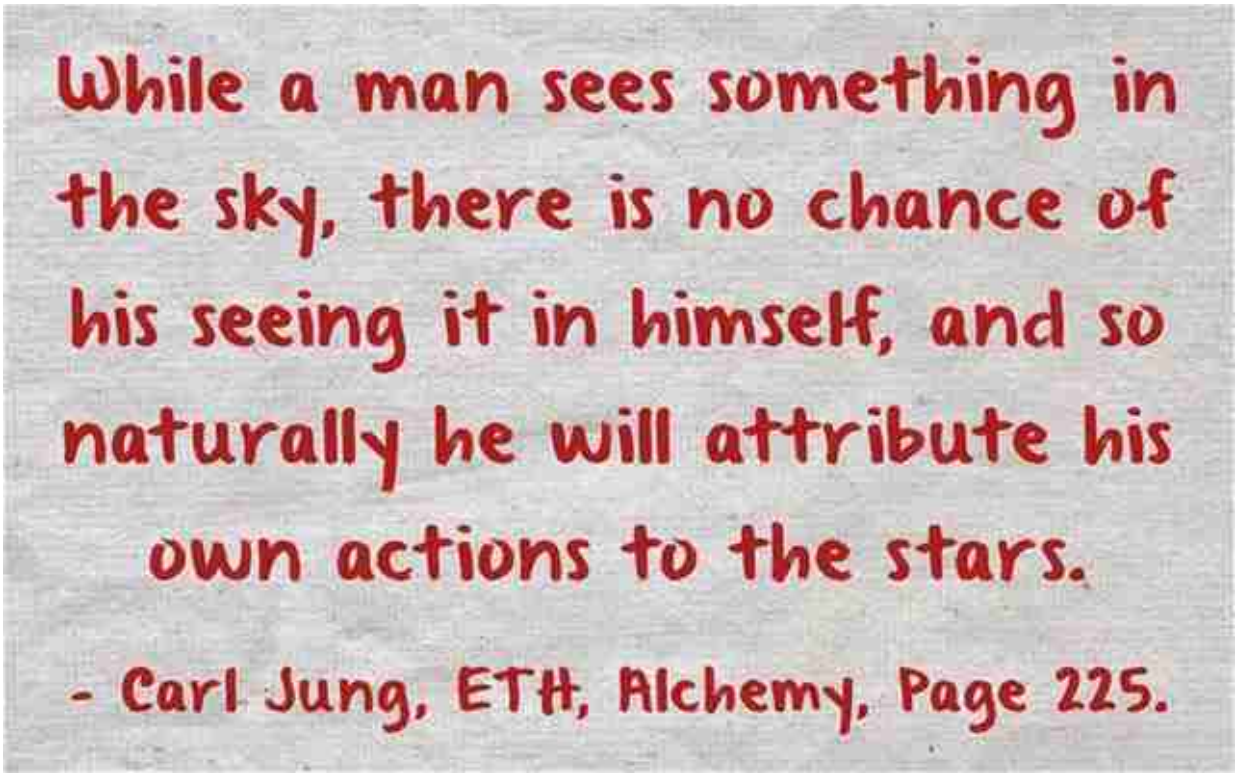
The things, which impress us from outside, can only do so because of our inner attitude. Carl Jung, ETH, Alchemy, Page 226.



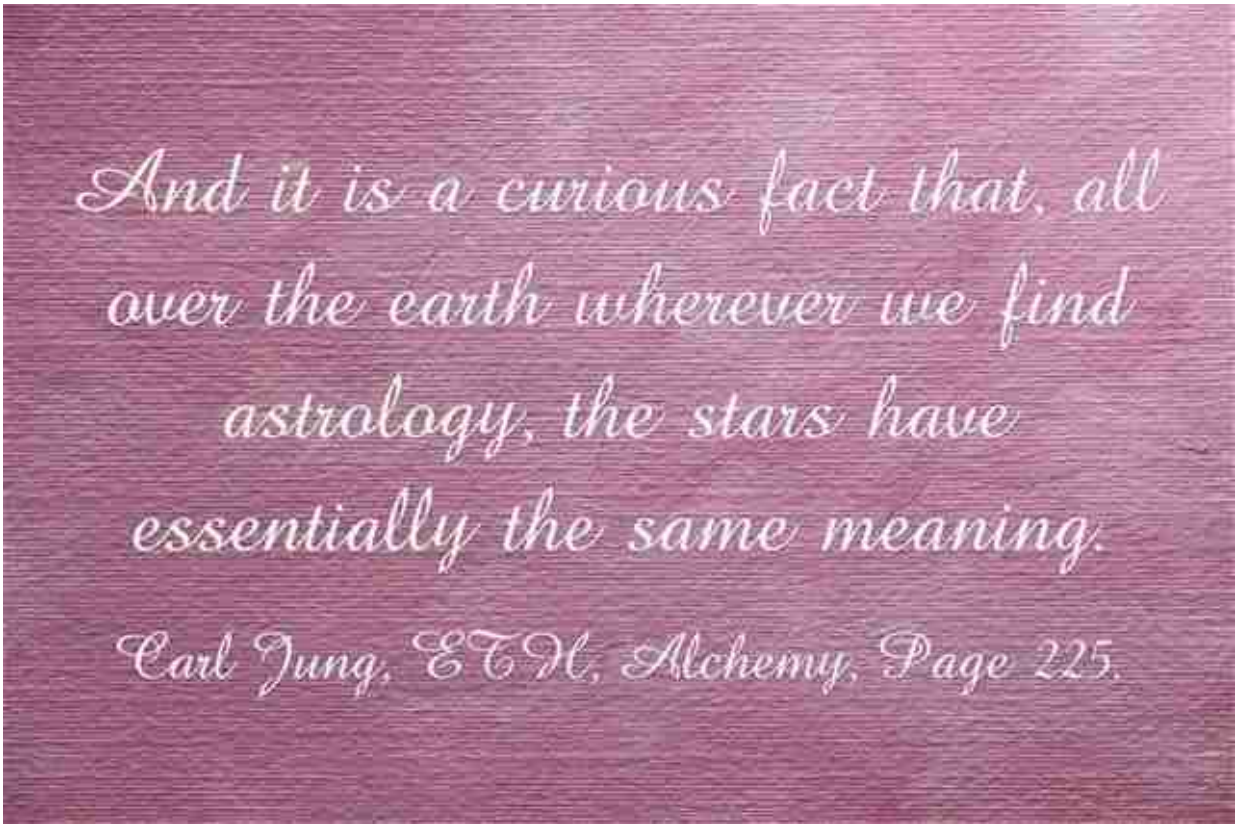
The beautiful old name, Elizabeth, is a remnant of the same idea. It originated in Babylon and means: ”My deity is the seven”, that is, these even planets, for only seven were known in those days. Carl Jung, ETH, Alchemy, Pages 225-226.



The well-known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.



While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars. Carl Jung, ETH, Alchemy, Page 225.



And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Alchemy, Page 225.

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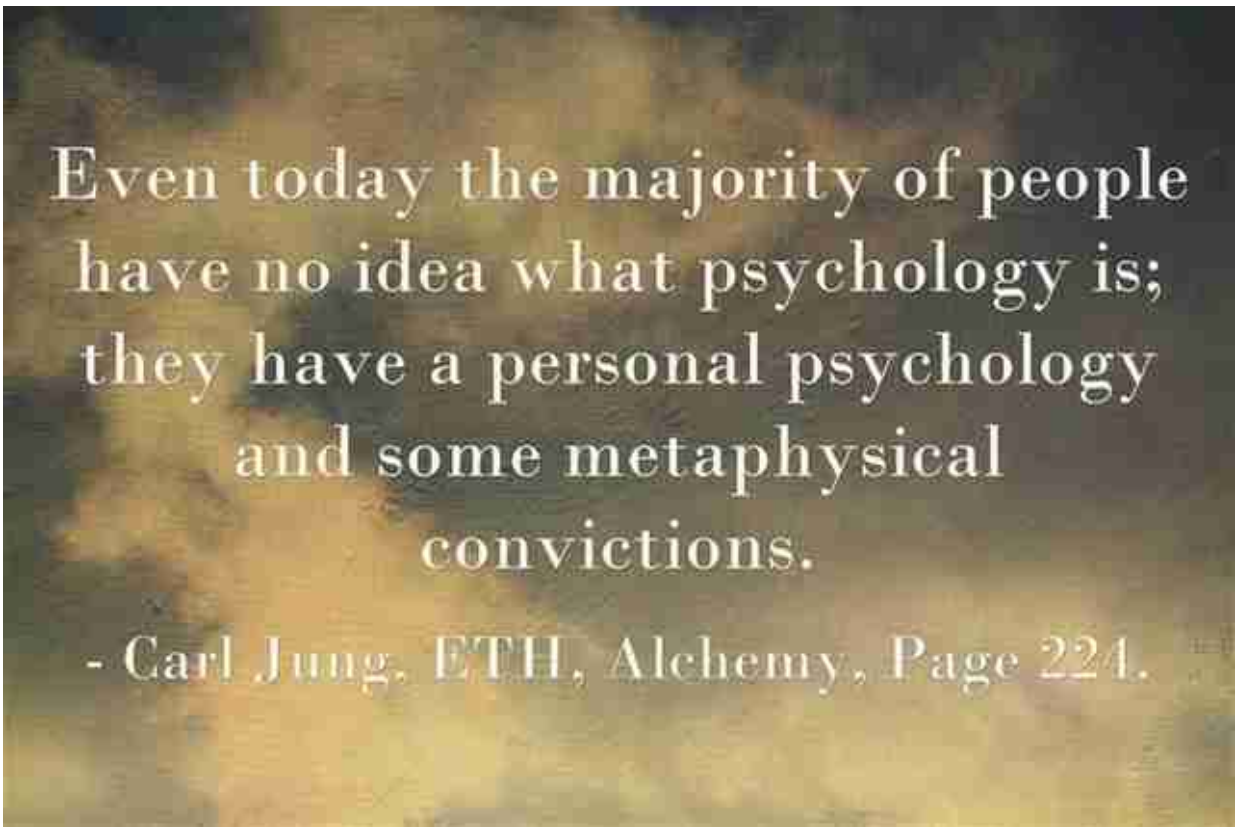
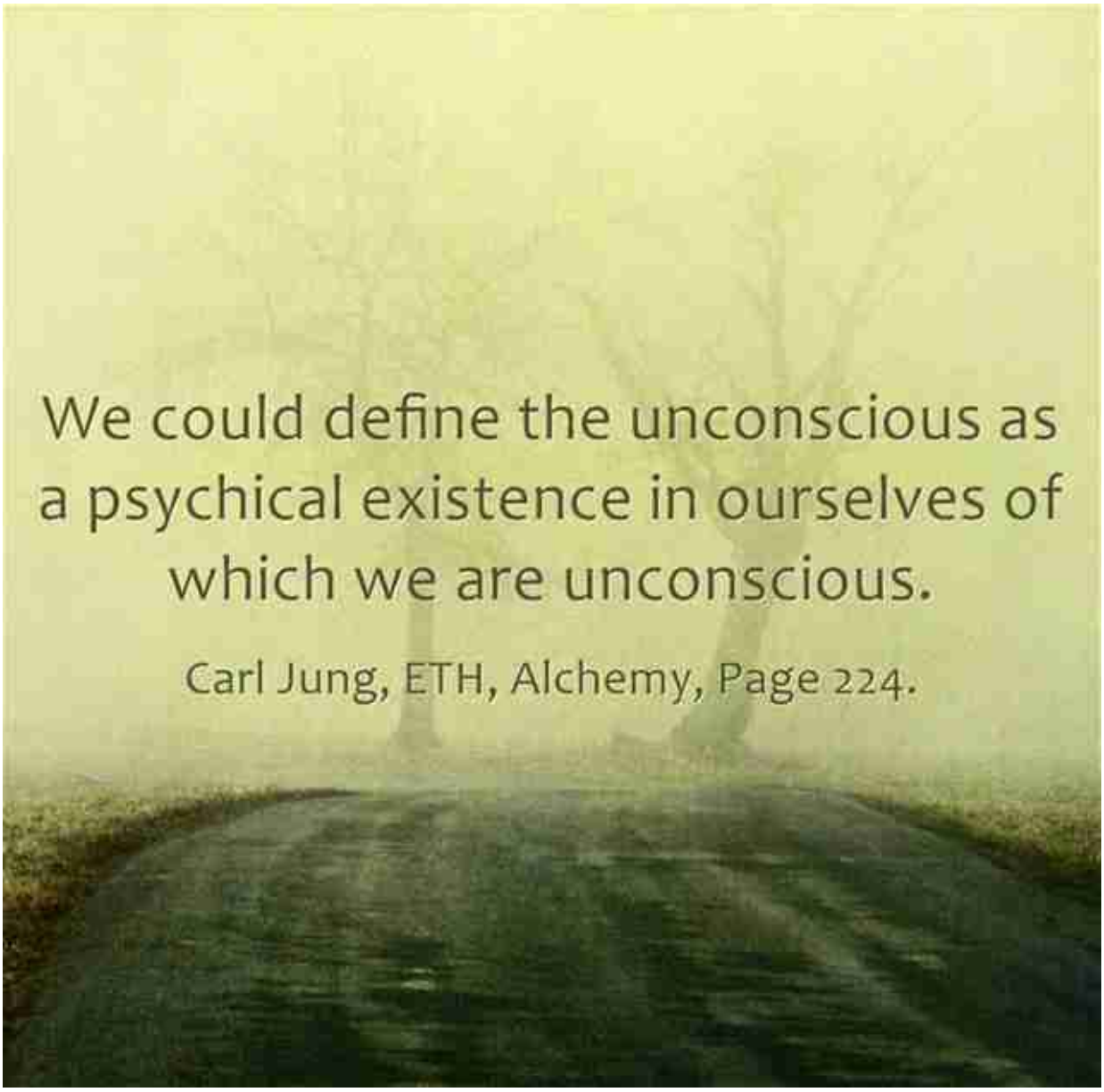


Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions. Carl Jung, ETH, Alchemy, Page 224.



We could define the unconscious as a psychical existence in ourselves of which we are unconscious. Carl Jung, ETH, Alchemy, Page 224.

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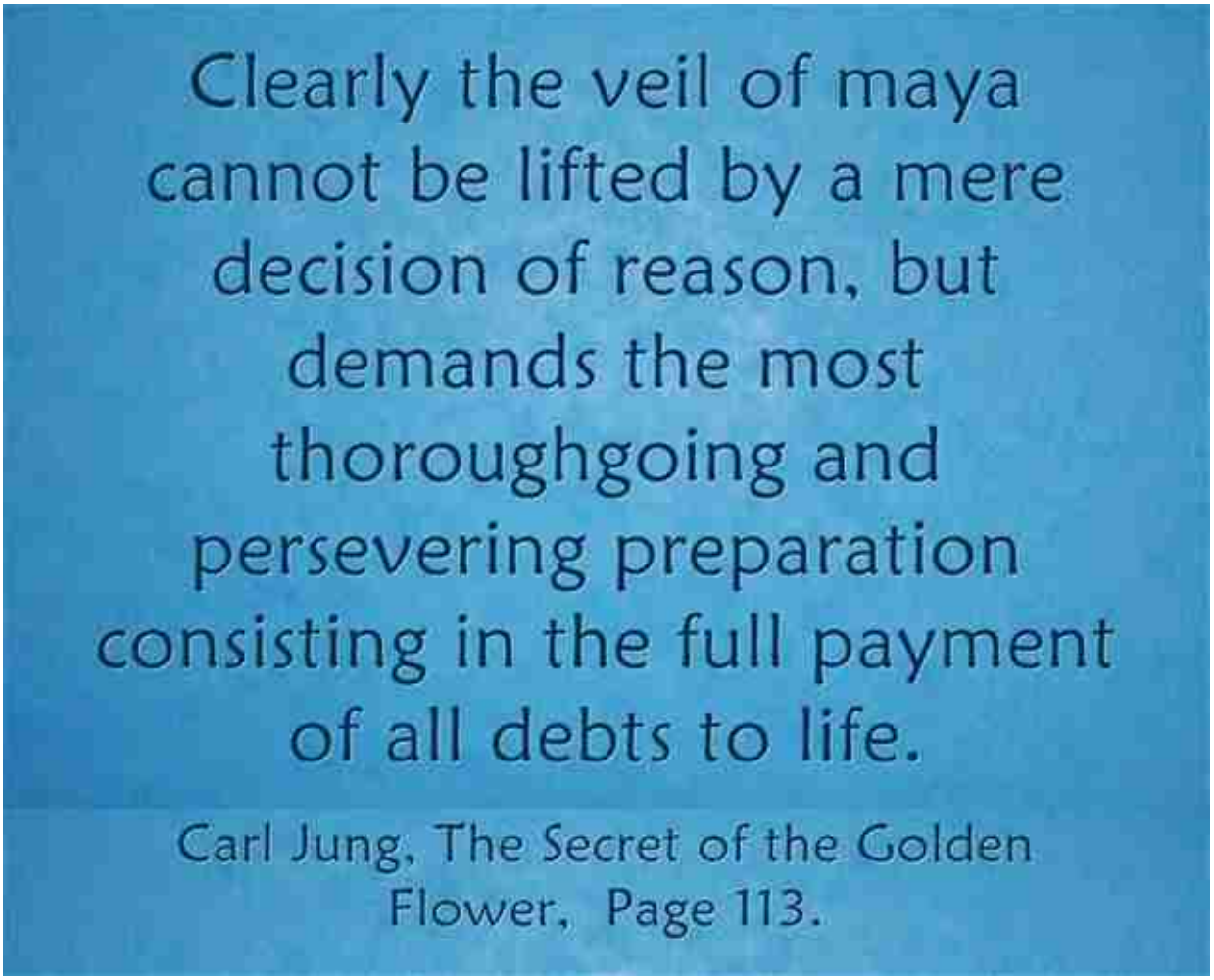
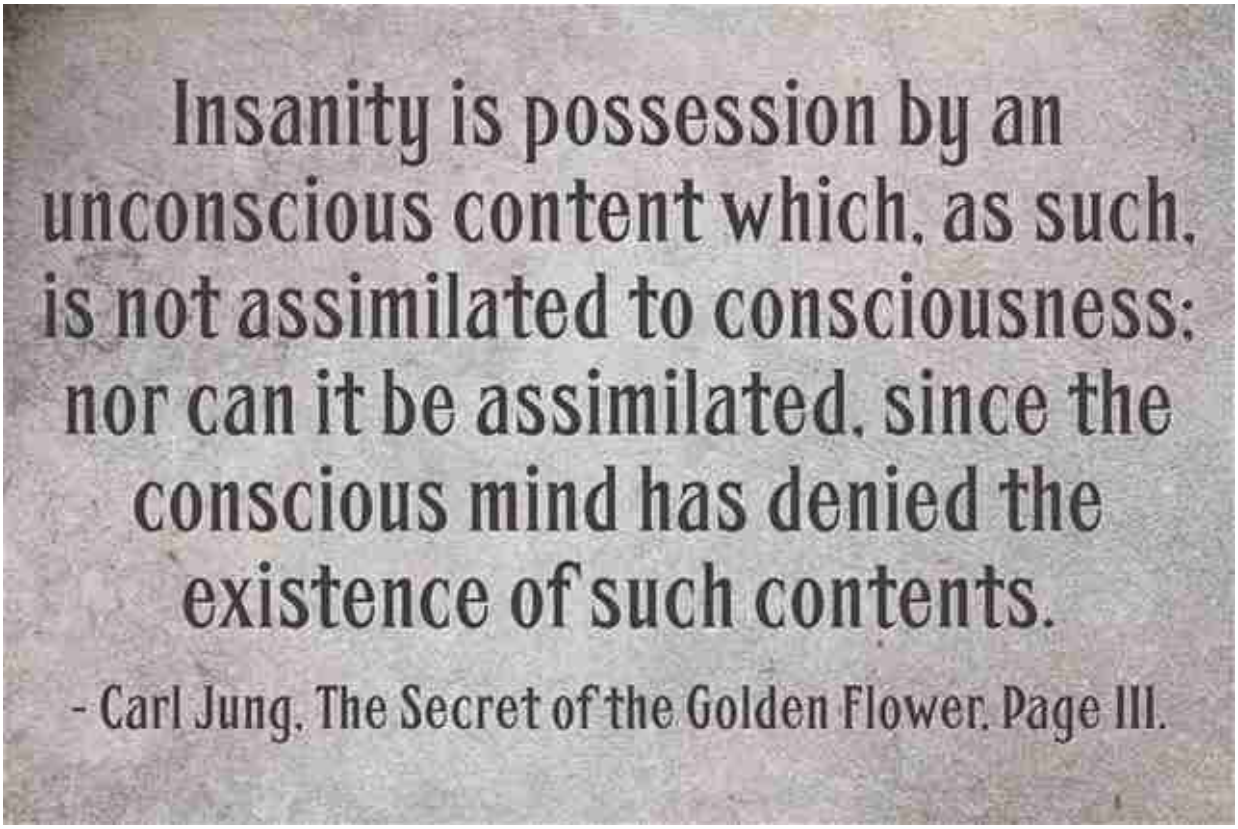


Clearly the veil of maya cannot be lifted by a mere decision of reason, but demands the most thoroughgoing and persevering preparation consisting in the full payment of all debts to life. Carl Jung, The Secret of the Golden Flower, Page 113.



Insanity is possession by an unconscious content which, as such, is not assimilated to consciousness; nor can it be assimilated, since the conscious mind has denied the existence of such contents. Carl Jung, The Secret of the Golden Flower, Page 111.

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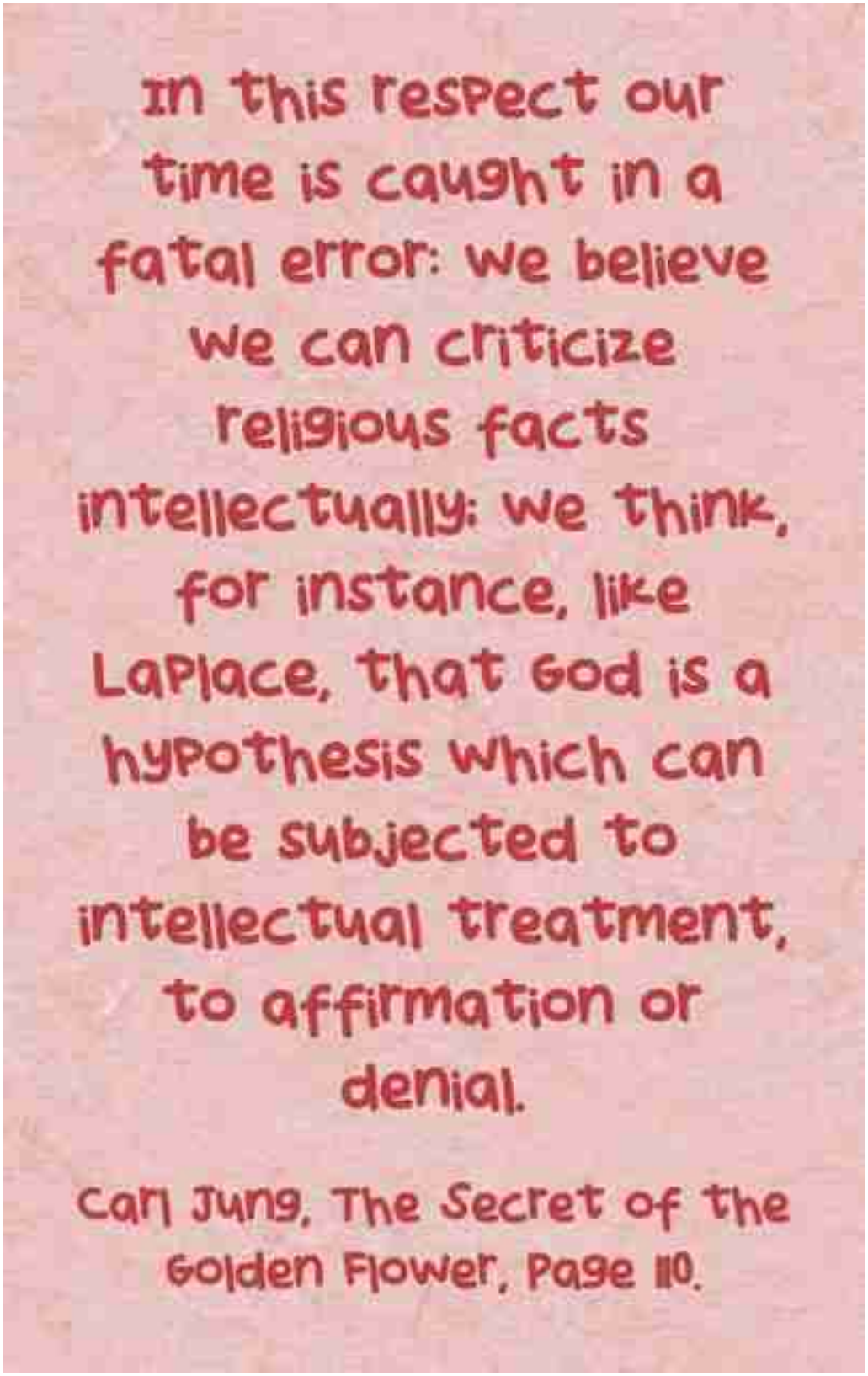
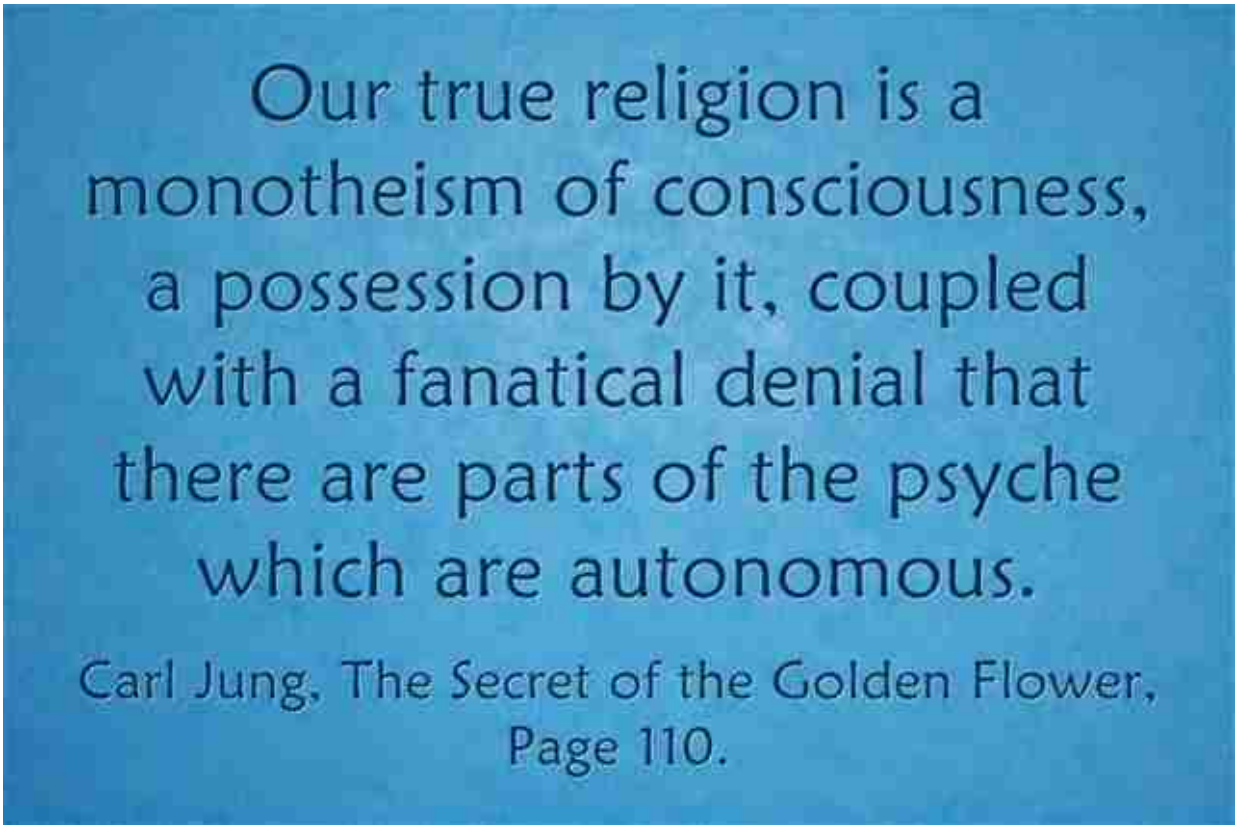


In this respect our time is caught in a fatal error: we believe we can criticize religious facts intellectually; we think, for instance, like Laplace, that God is a hypothesis which can be subjected to intellectual treatment, to affirmation or denial. Carl Jung, The Secret of the Golden Flower, Page 110.



Our true religion is a monotheism of consciousness, a possession by it, coupled with a fanatical denial that there are parts of the psyche which are autonomous. Carl Jung, The Secret of the Golden Flower, Page 110.

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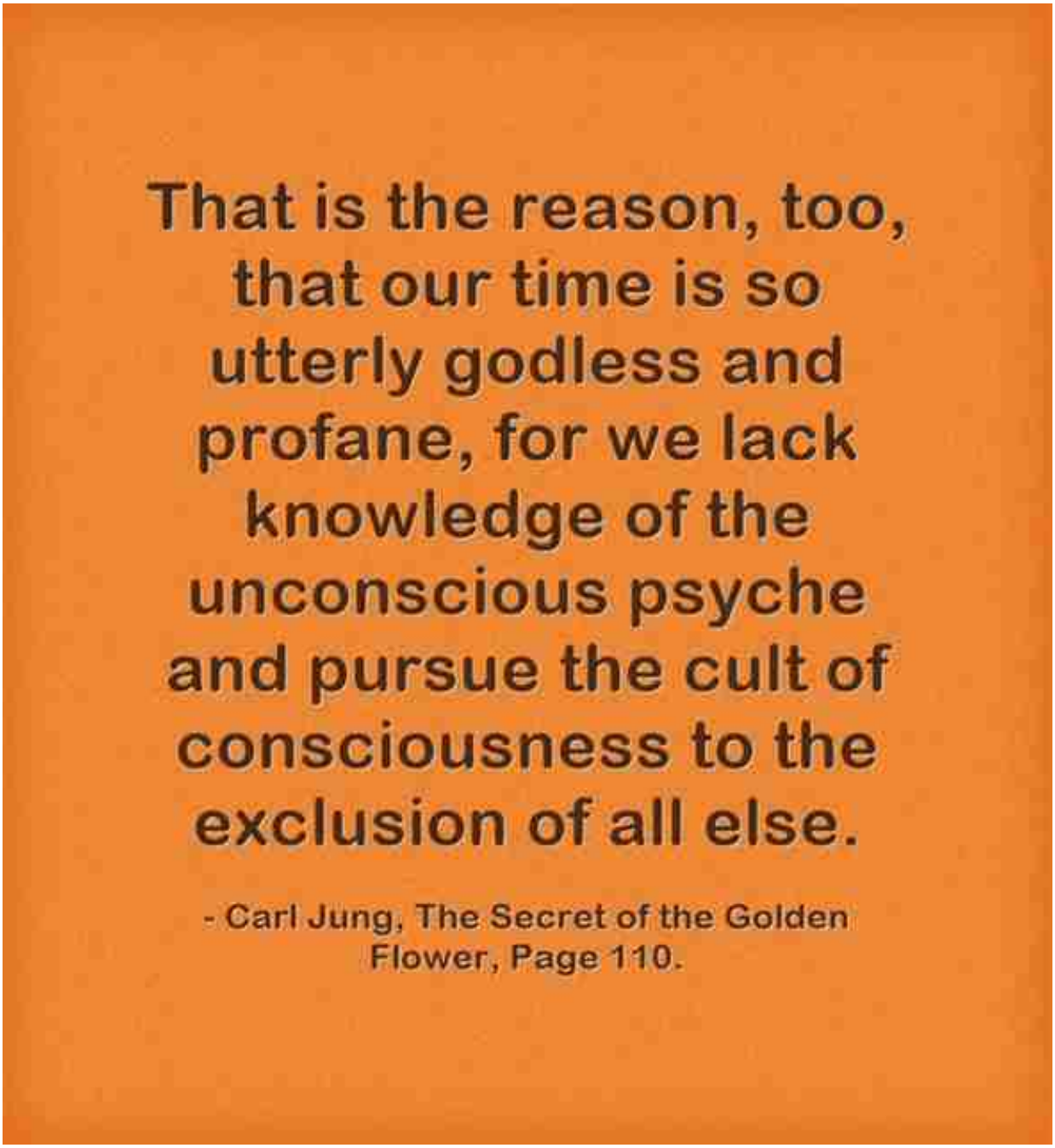
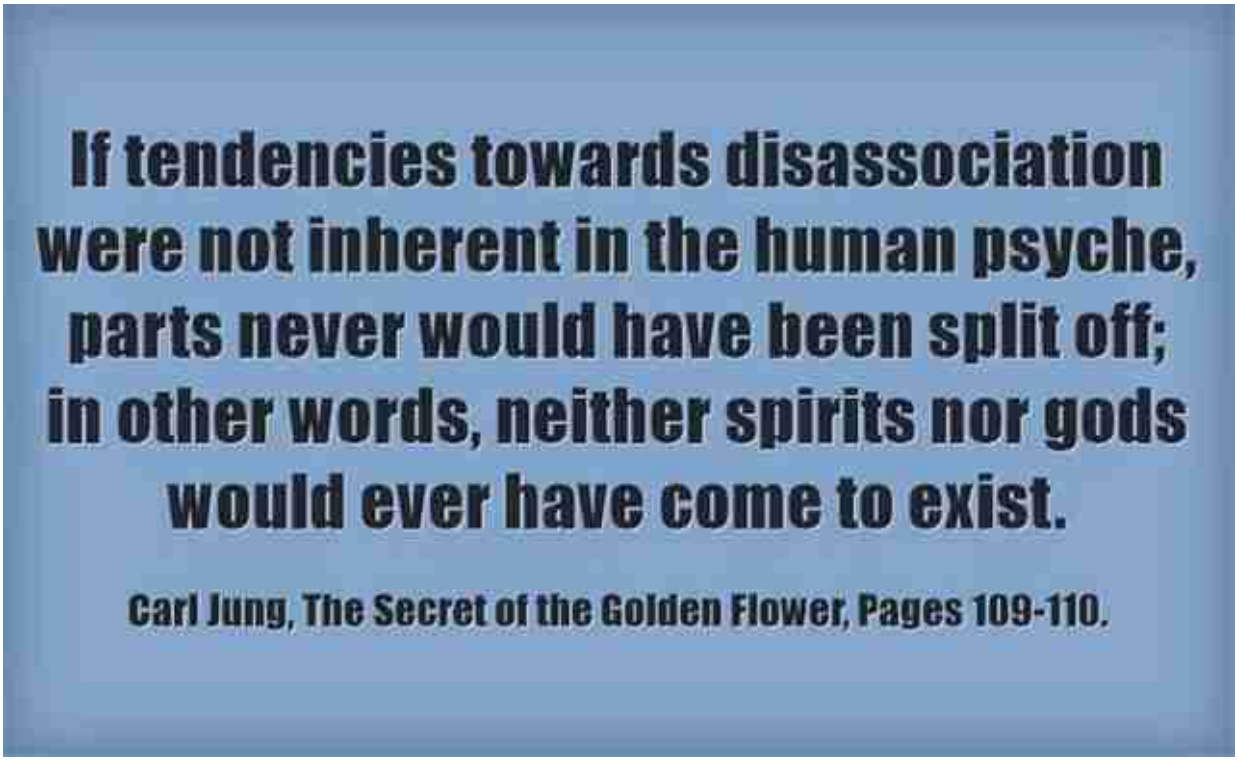


That is the reason, too, that our time is so utterly godless and profane, for we lack knowledge of the unconscious psyche and pursue the cult of consciousness to the exclusion of all else. Carl Jung, The Secret of the Golden Flower, Page 110.



If tendencies towards disassociation were not inherent in the human psyche, parts never would have been split off; in other words, neither spirits nor gods would ever have come to exist. Carl Jung, The Secret of the Golden Flower, Pages 109-110.

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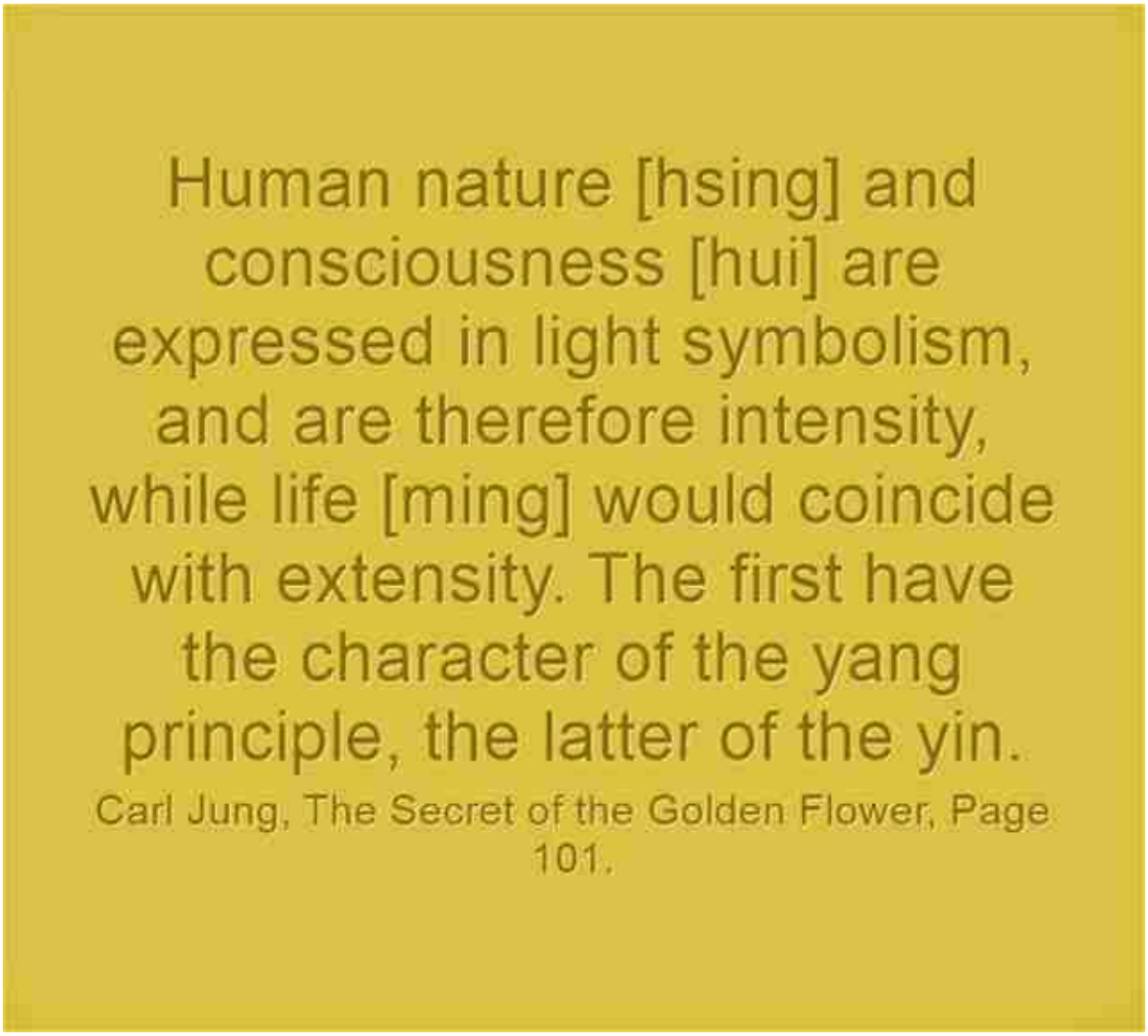
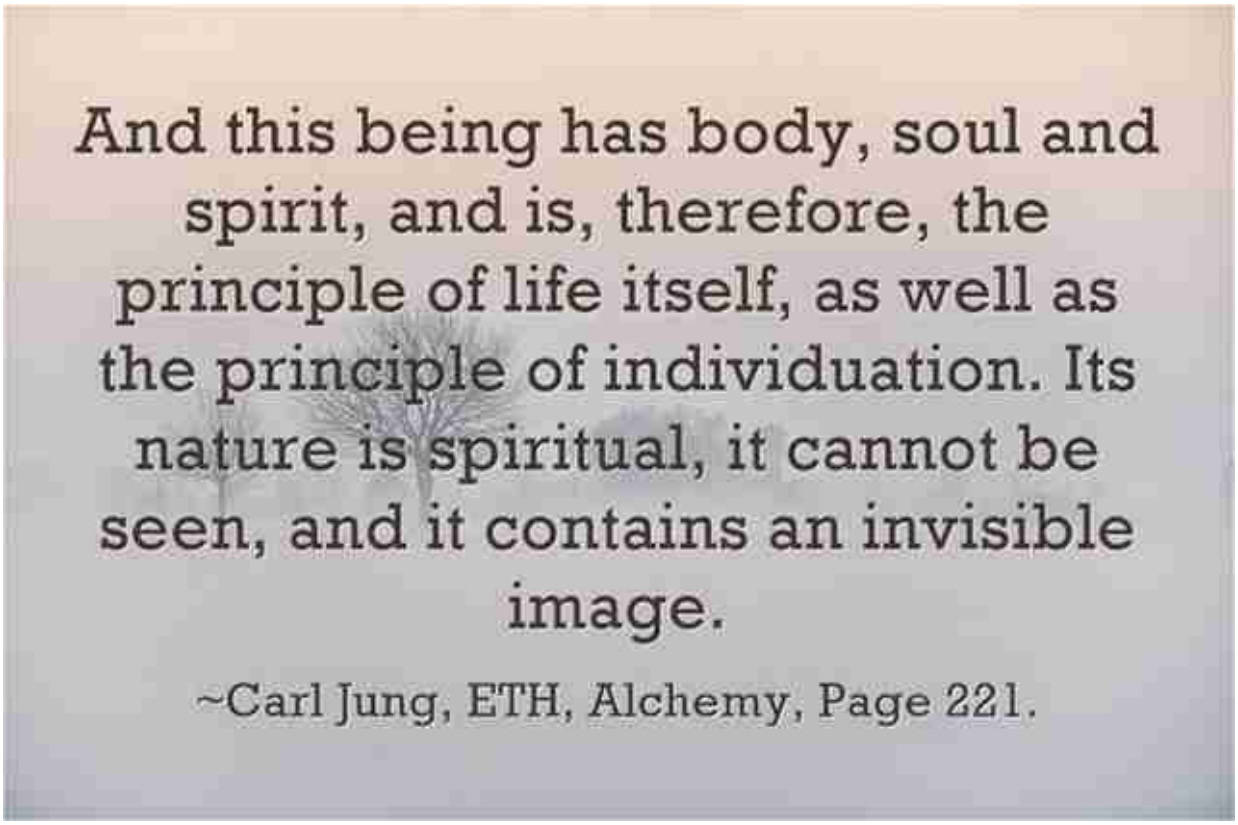
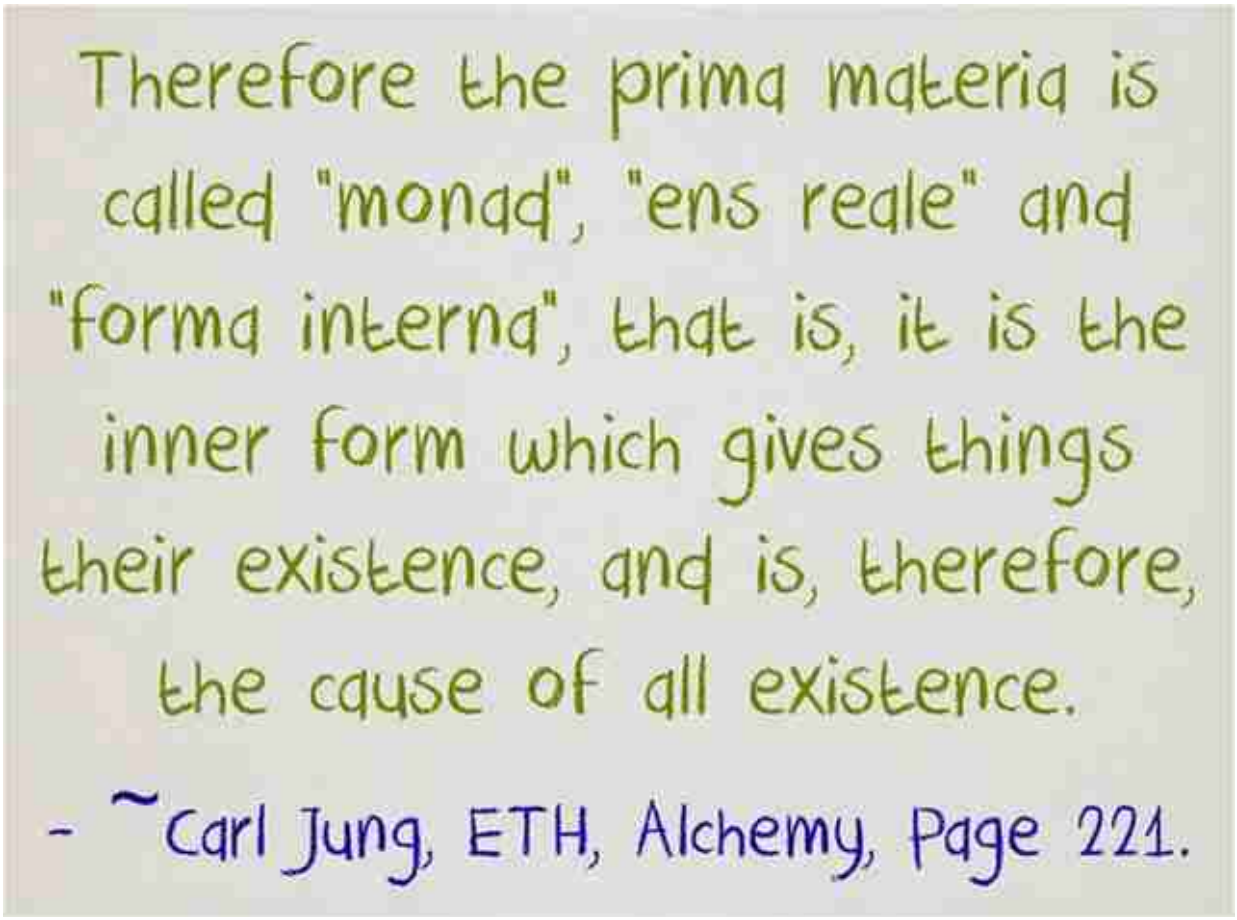


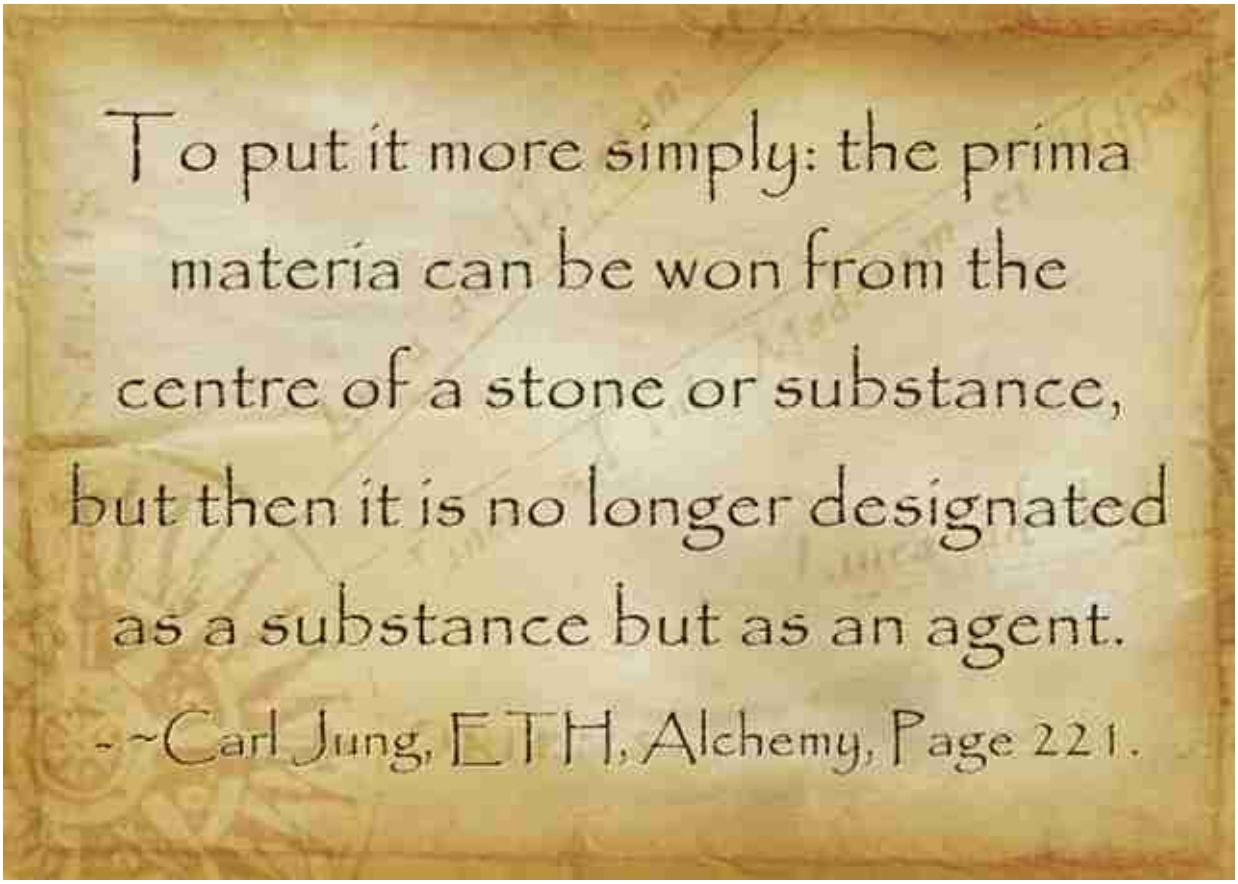
Human nature [hsing] and consciousness [hui] are expressed in light symbolism, and are therefore intensity, while life [ming] would coincide with extensity. The first have the character of the yang principle, the latter of the yin. Carl Jung, The Secret of the Golden Flower, Page 101.



And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.



Therefore the prima materia is called ”monad”, ”ens reale” and ”forma interna”, that is, it is the inner form which gives things their existence, and is, therefore, the cause of all existence. Carl Jung, ETH, Alchemy, Page 221.



To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent. Carl Jung, ETH, Alchemy, Page 221.

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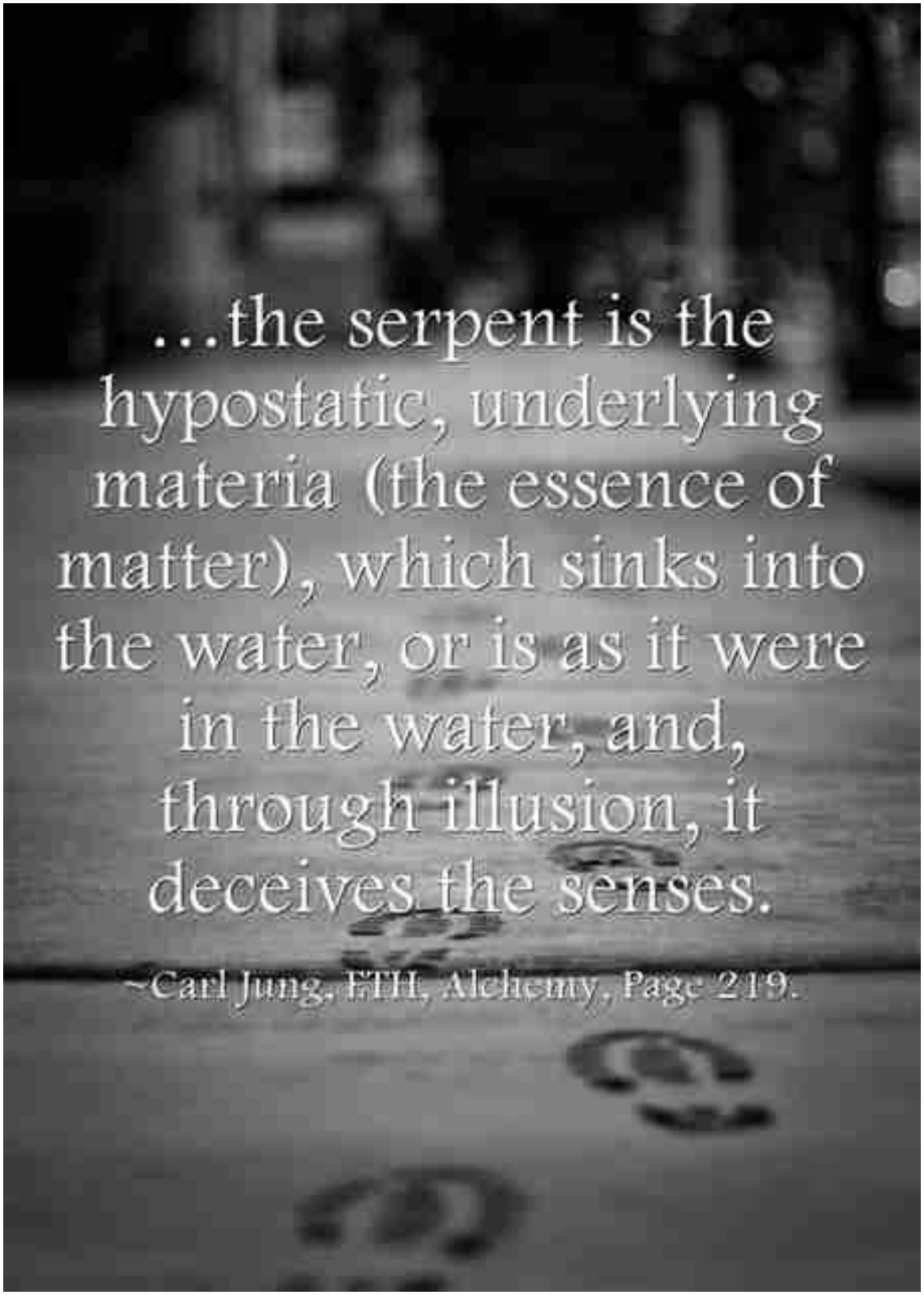
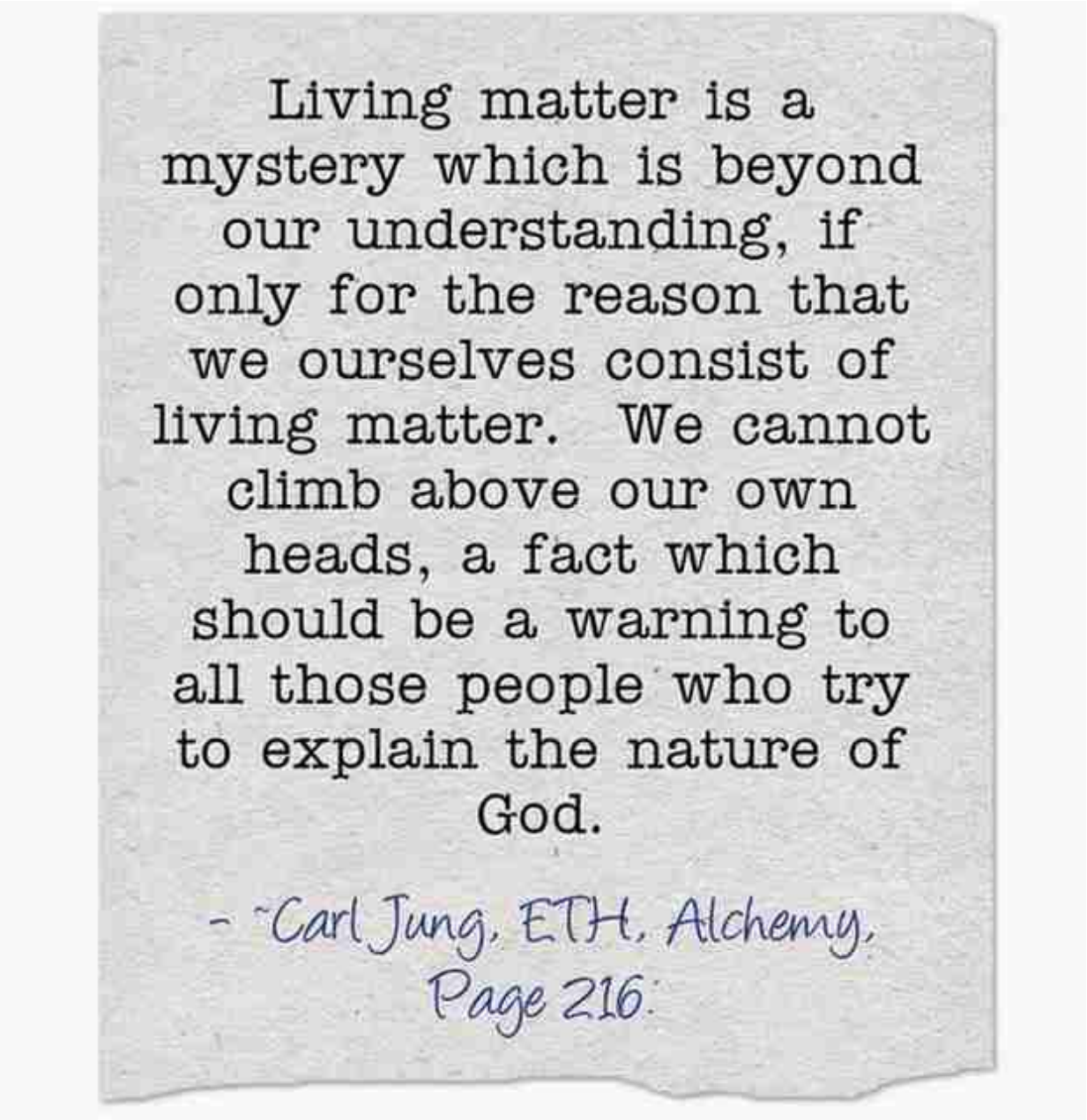
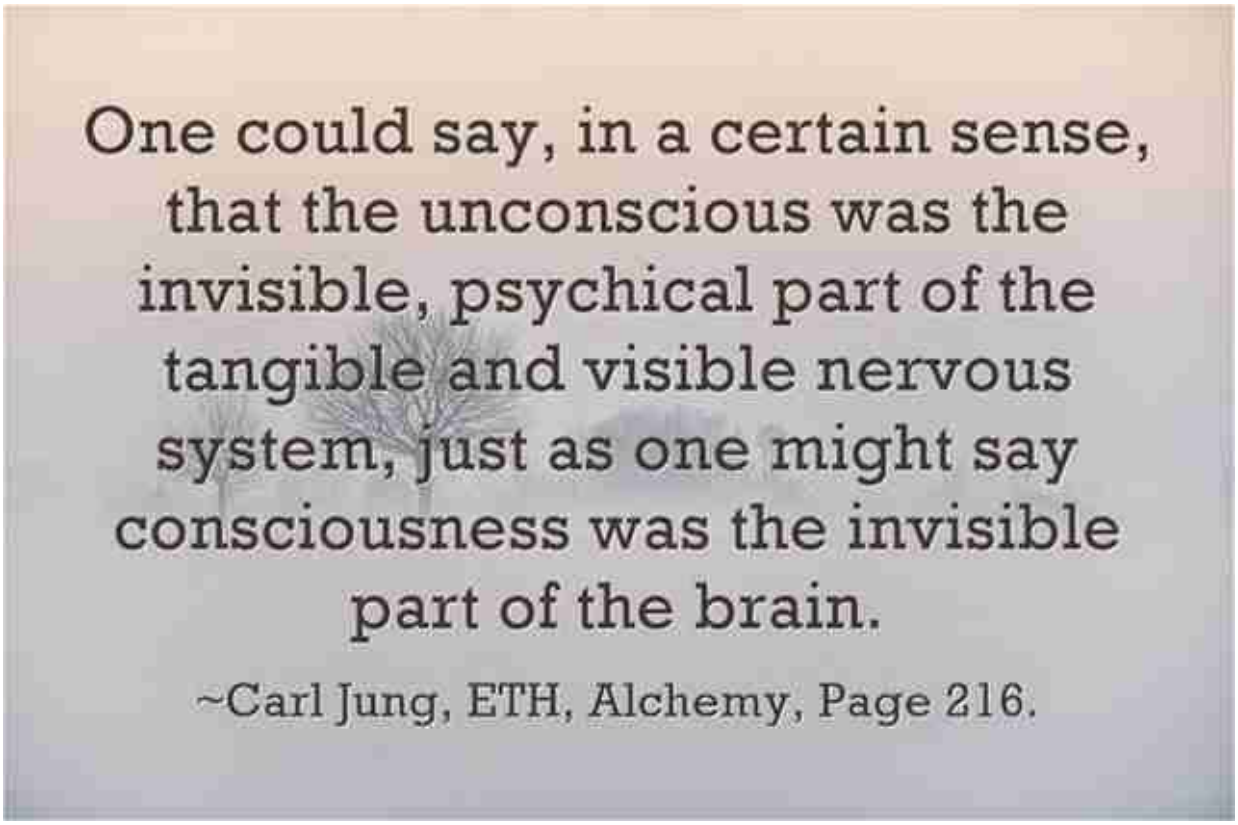


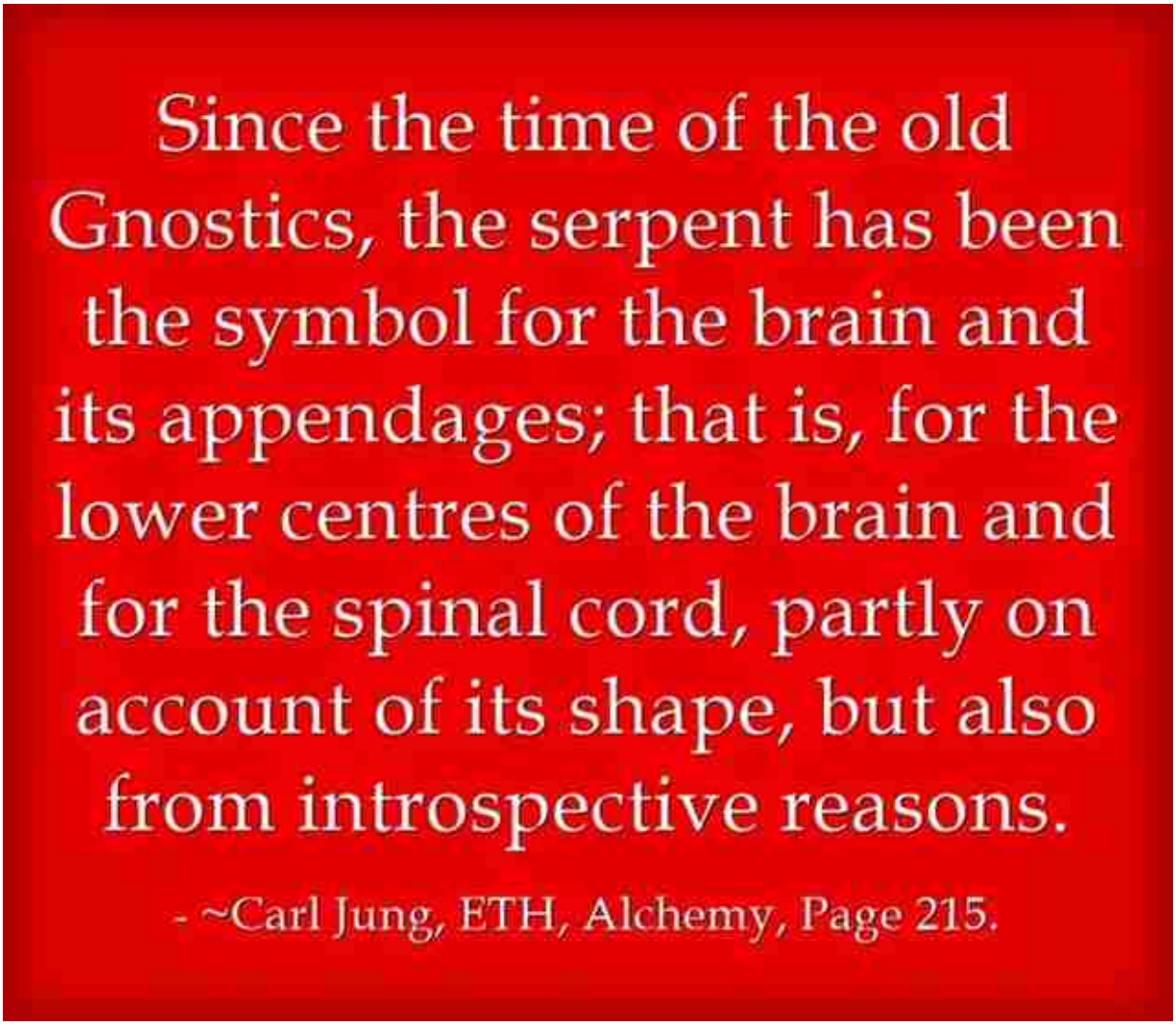
…the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.



Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Alchemy, Page 216.



One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, Alchemy, Page 216.



Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

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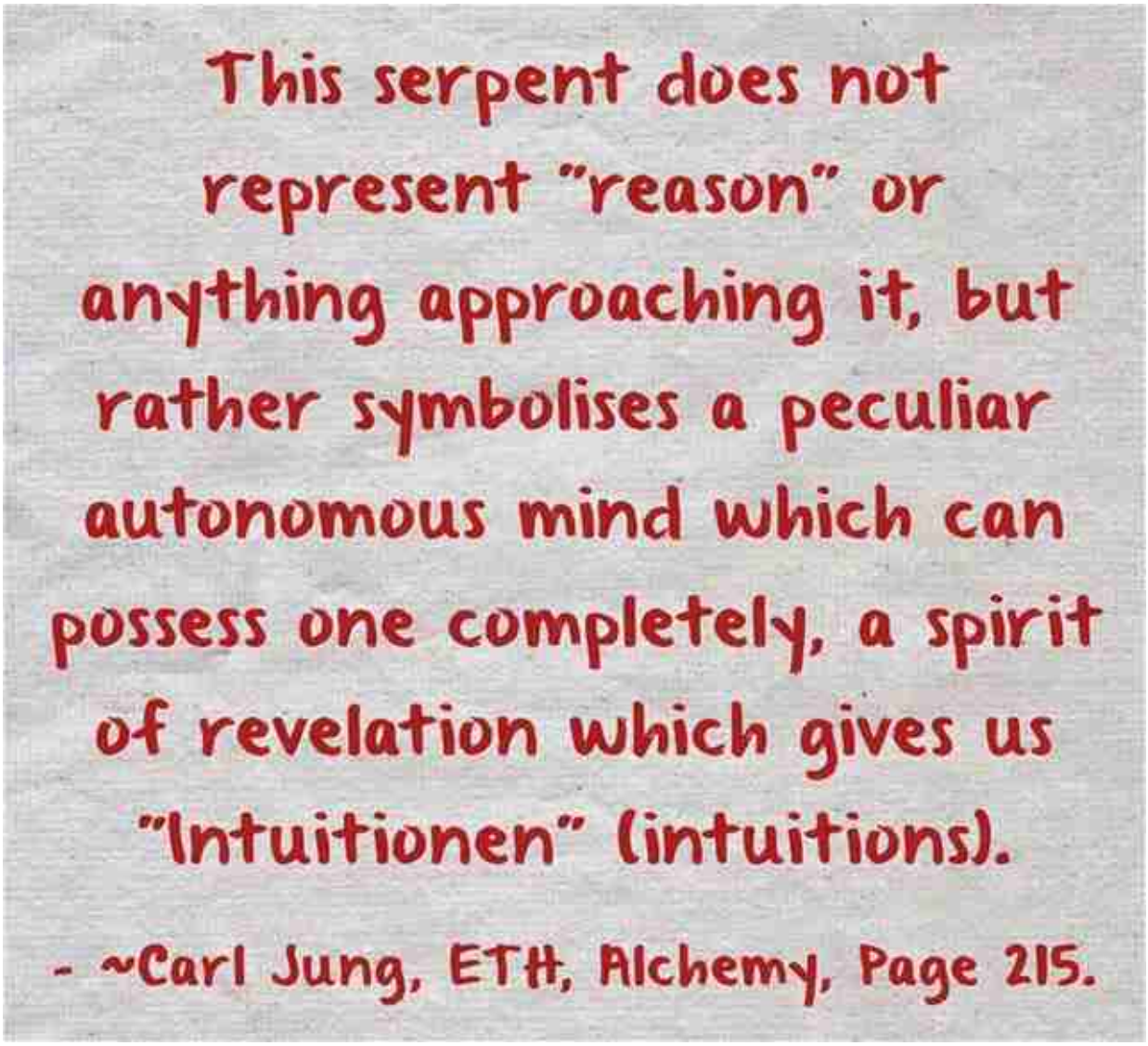
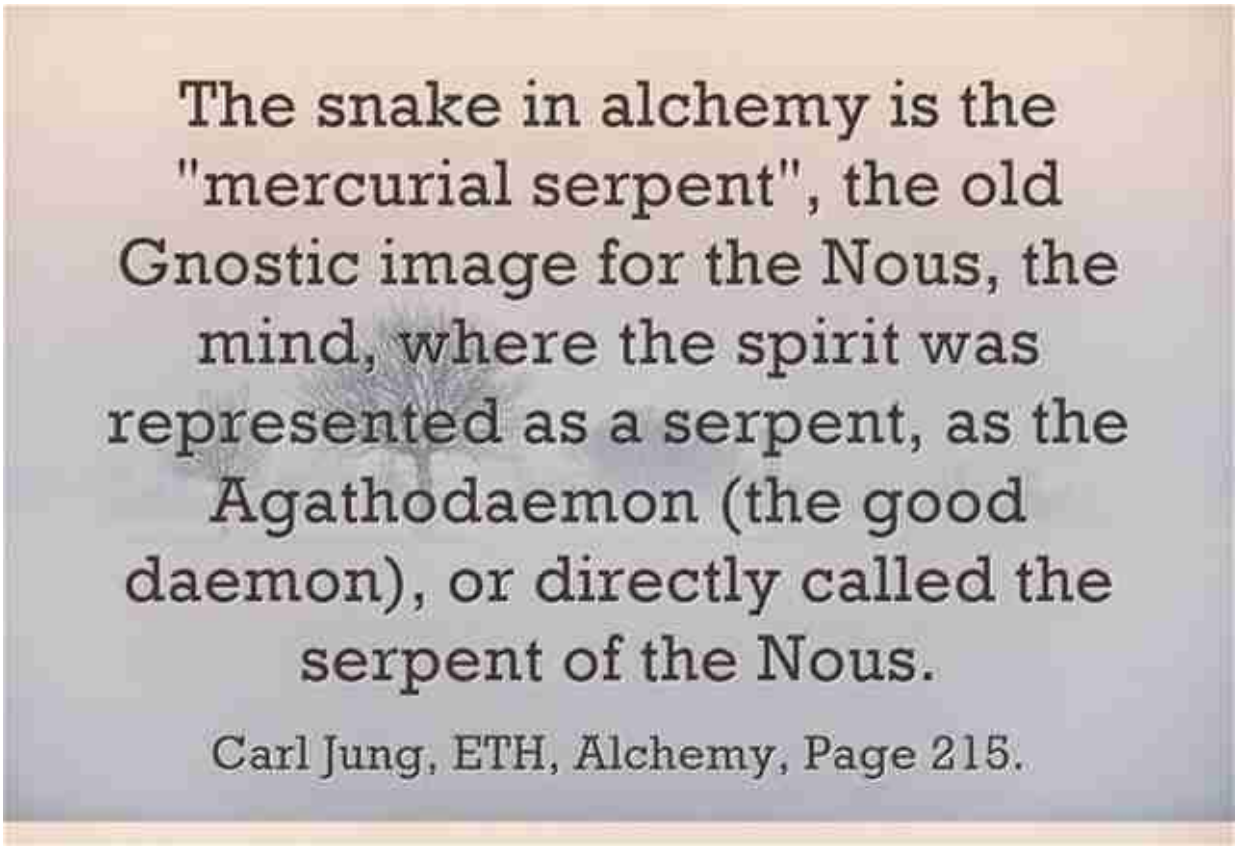


This serpent does not represent ”reason” or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us ”Intuitionen” (intuitions). Carl Jung, ETH, Alchemy, Page 215.



The snake in alchemy is the ”mercurial serpent”, the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.

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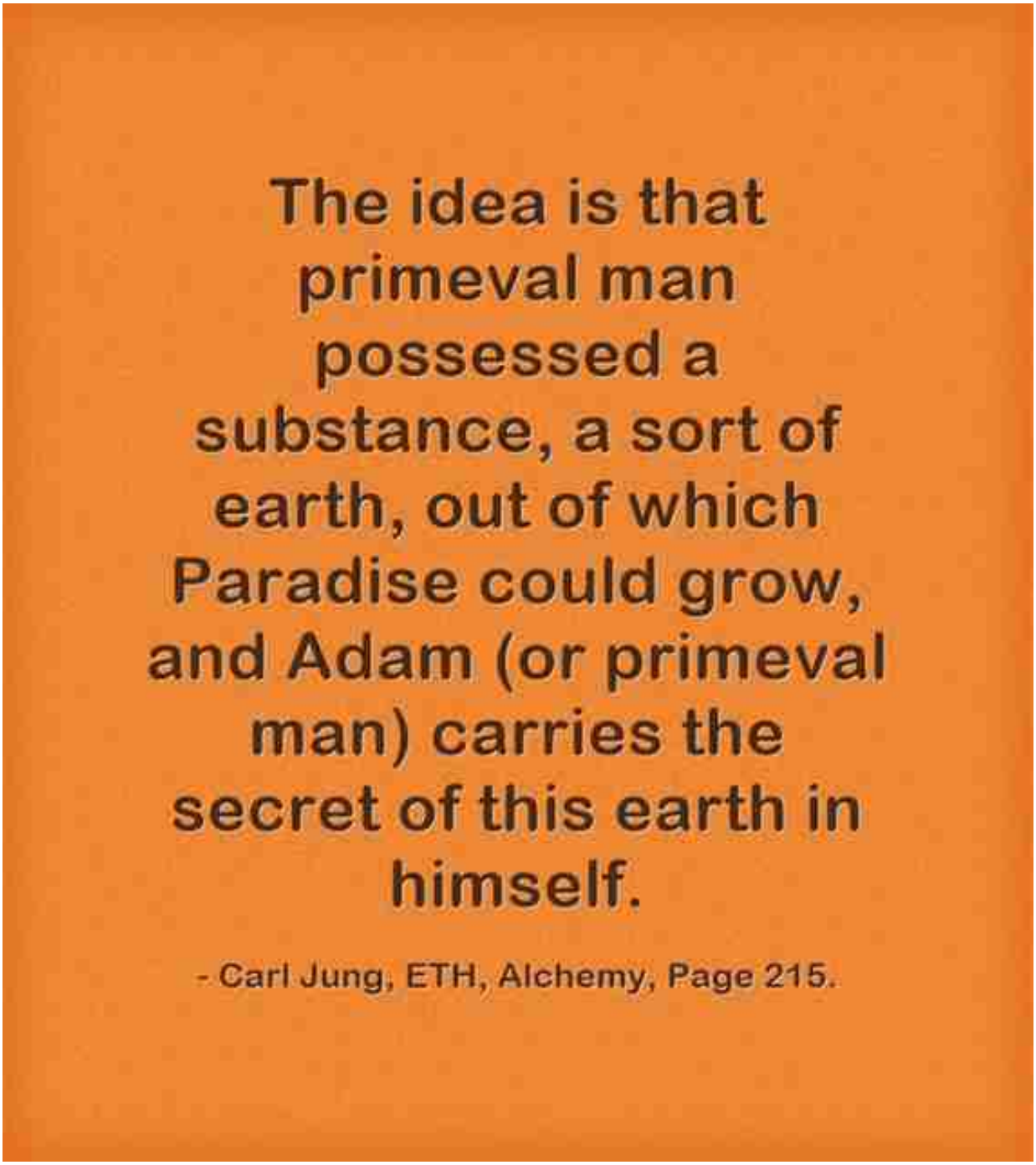
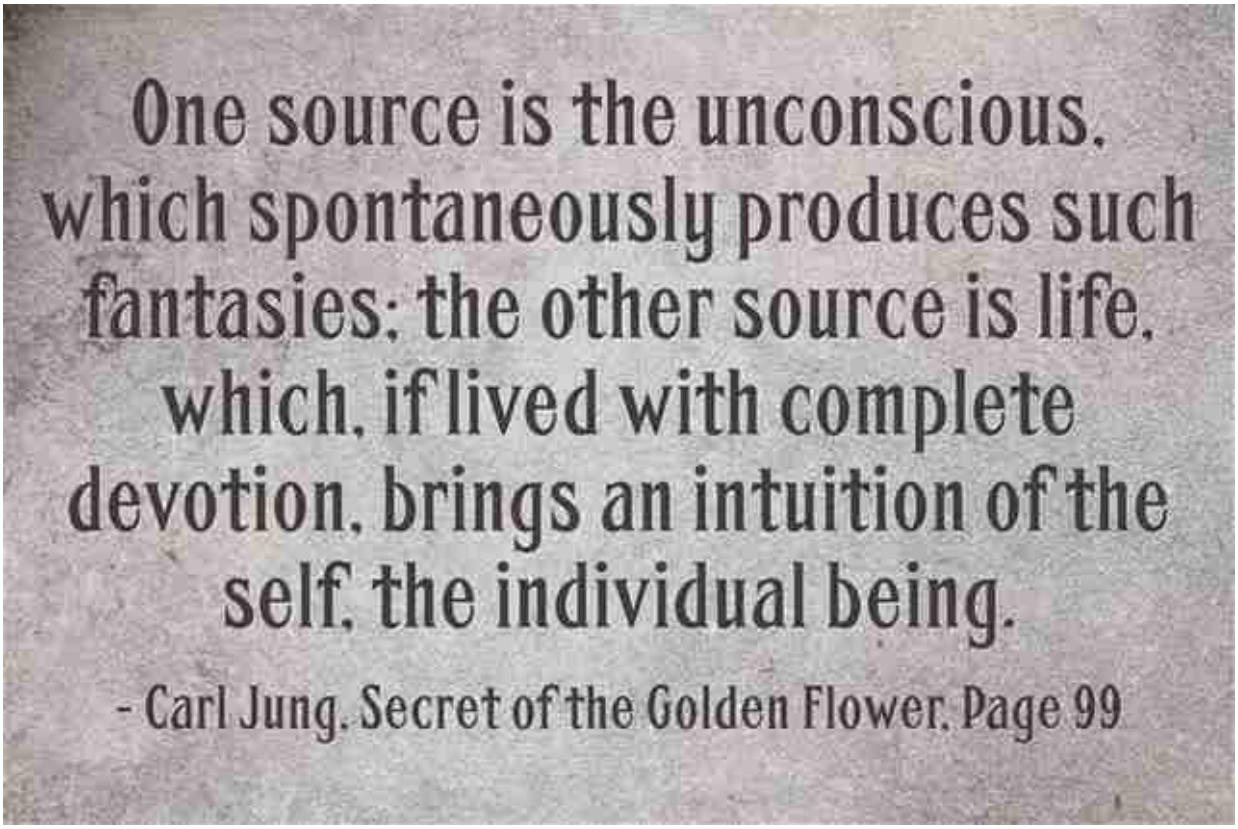


The idea is that primeval man possessed a substance, a sort of earth, out of which Paradise could grow, and Adam (or primeval man) carries the secret of this earth in himself. Carl Jung, ETH, Alchemy, Page 215.



One source is the unconscious, which spontaneously produces such fantasies; the other source is life, which, if lived with complete devotion, brings an intuition of the self, the individual being. Carl Jung, Secret of the Golden Flower, Page 99.

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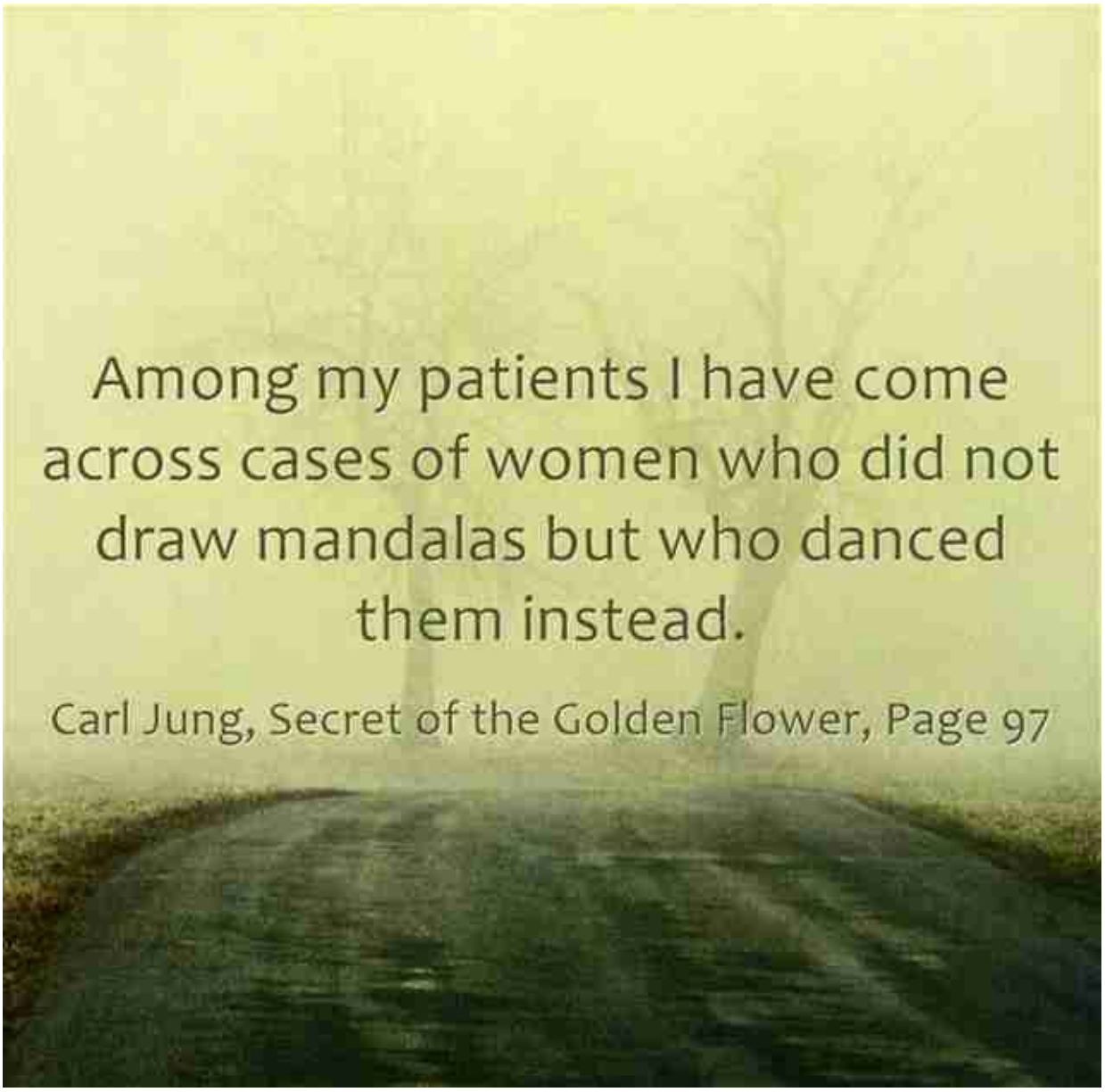
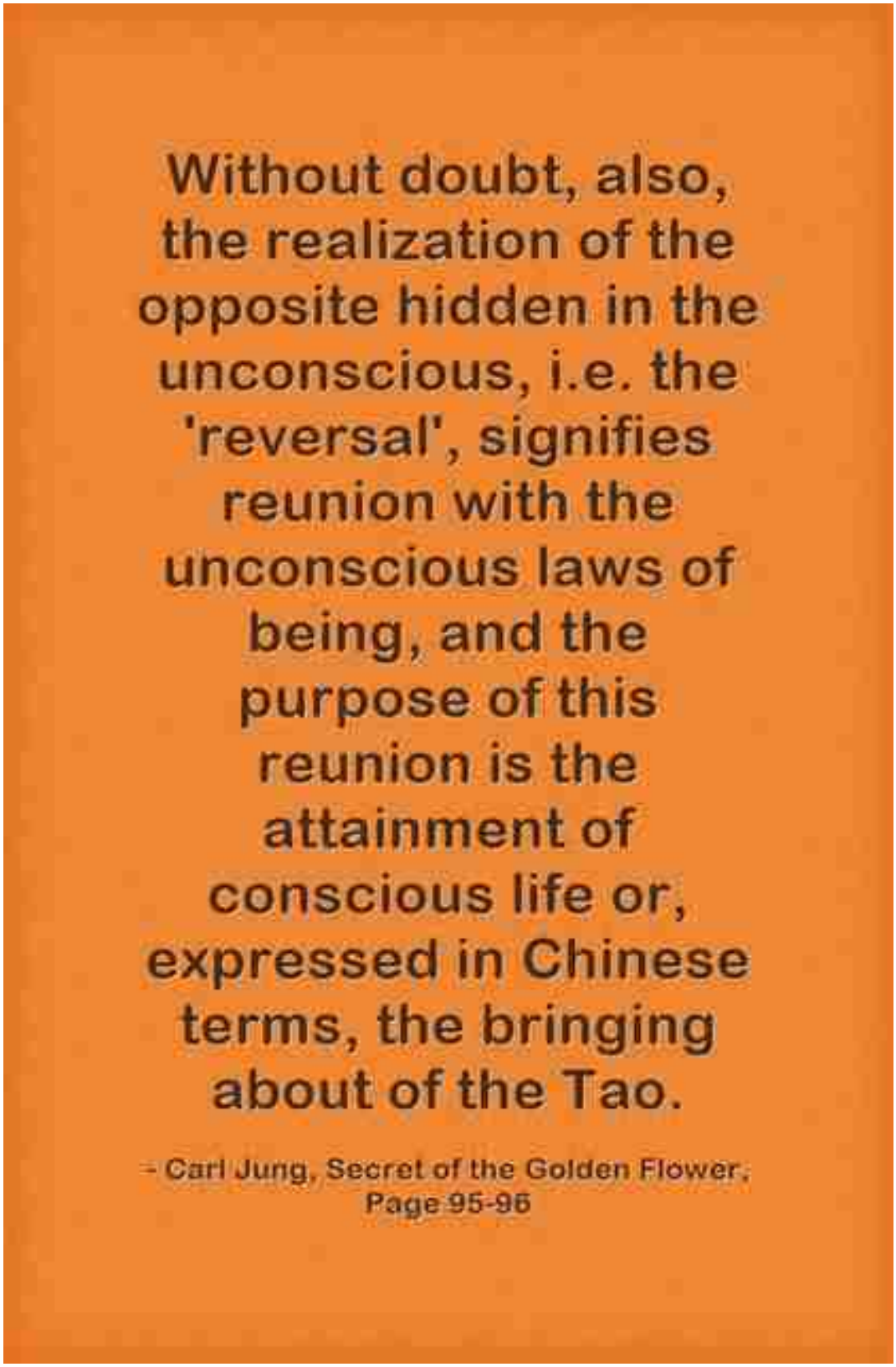
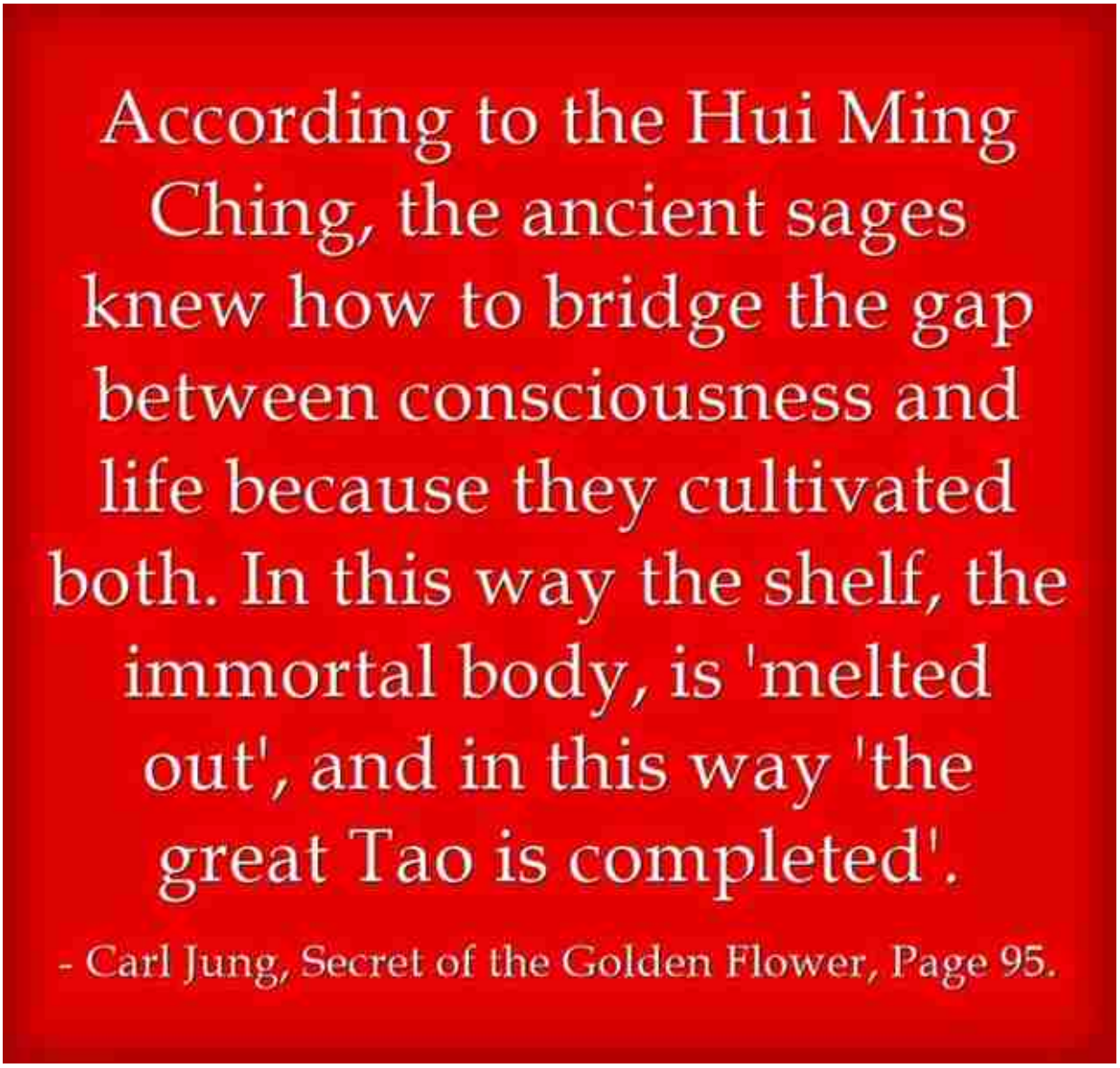


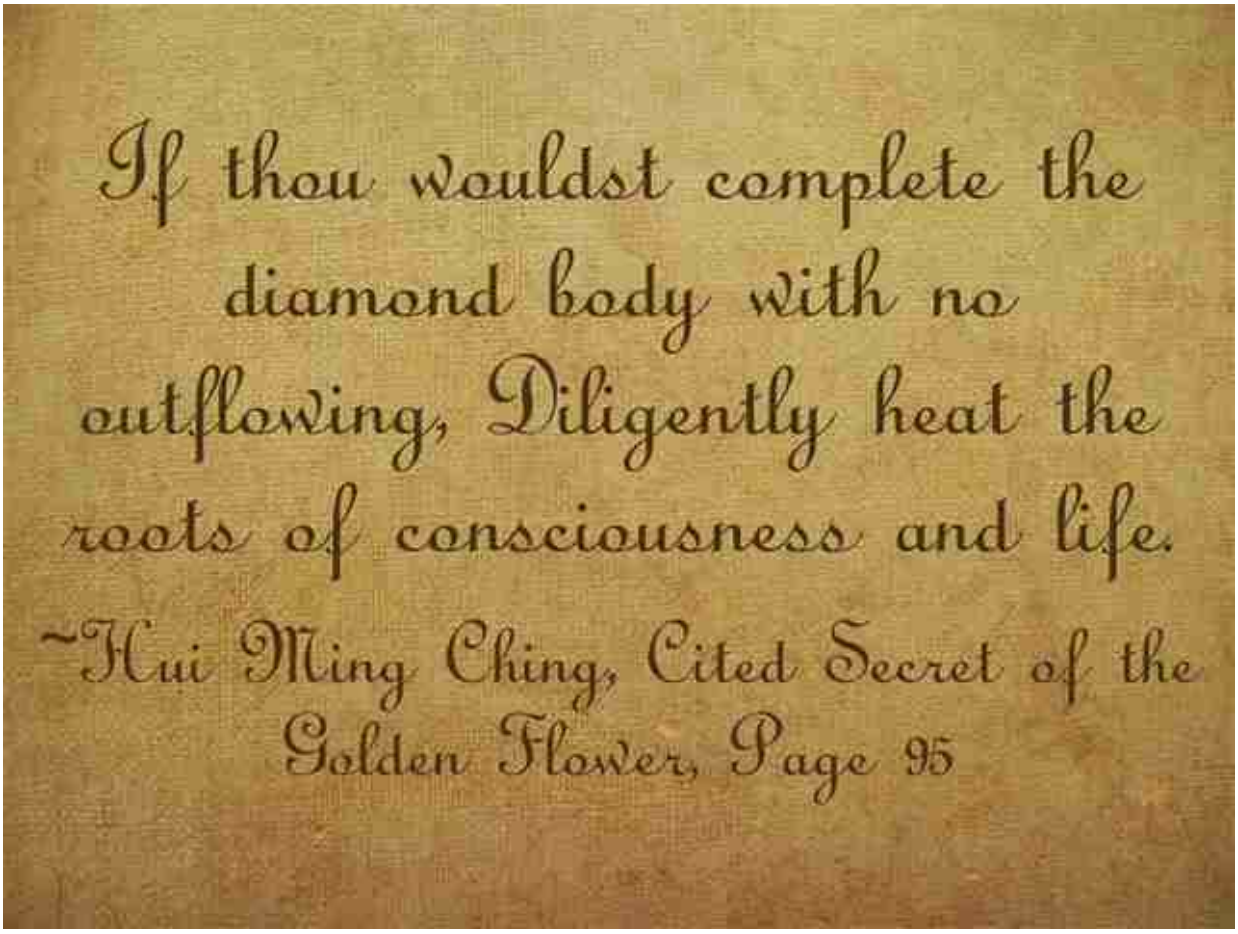
Among my patients I have come across cases of women who did not draw mandalas but who danced them instead. Carl Jung, Secret of the Golden Flower, Page 97.



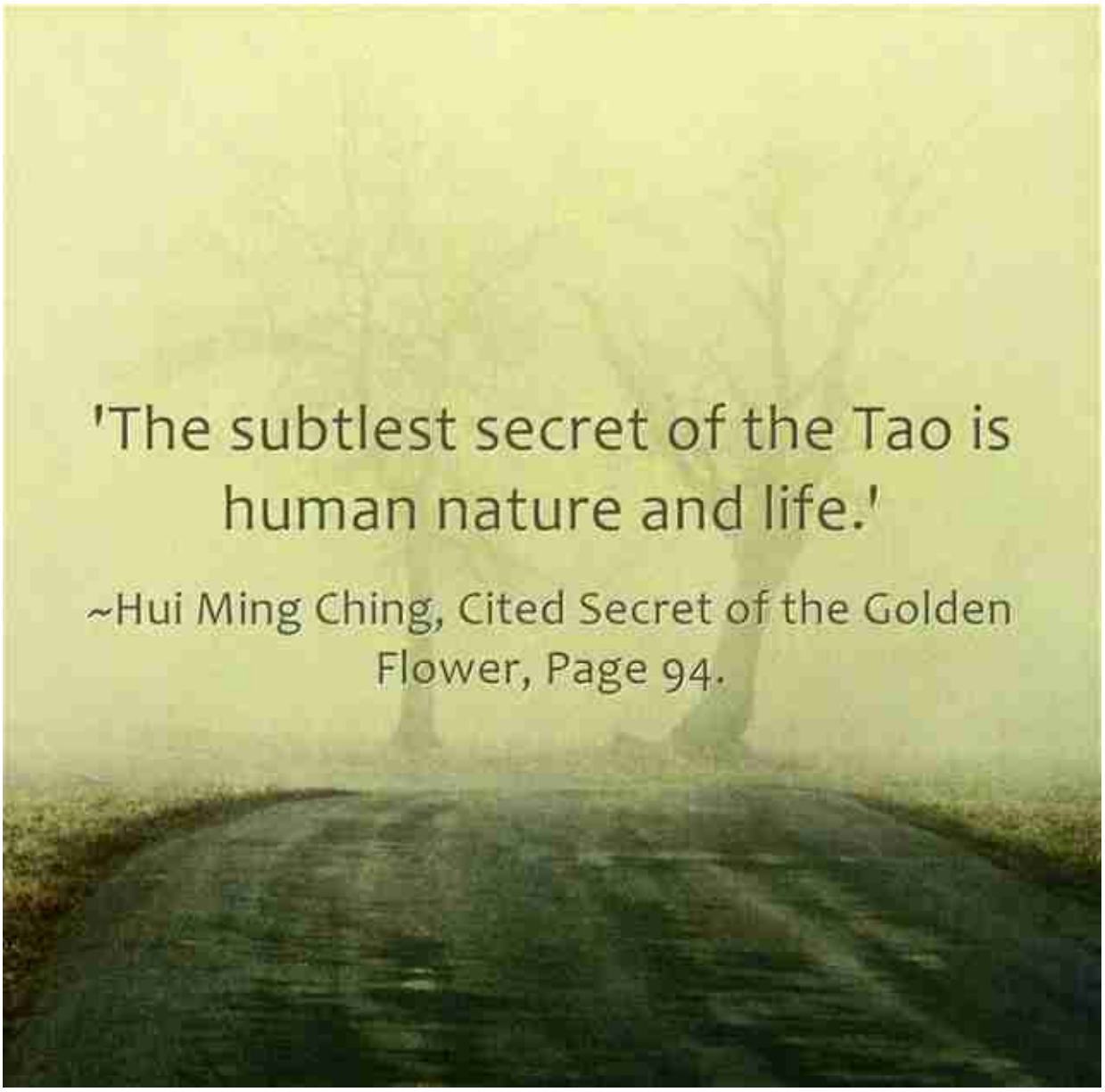
Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the 'reversal', signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.



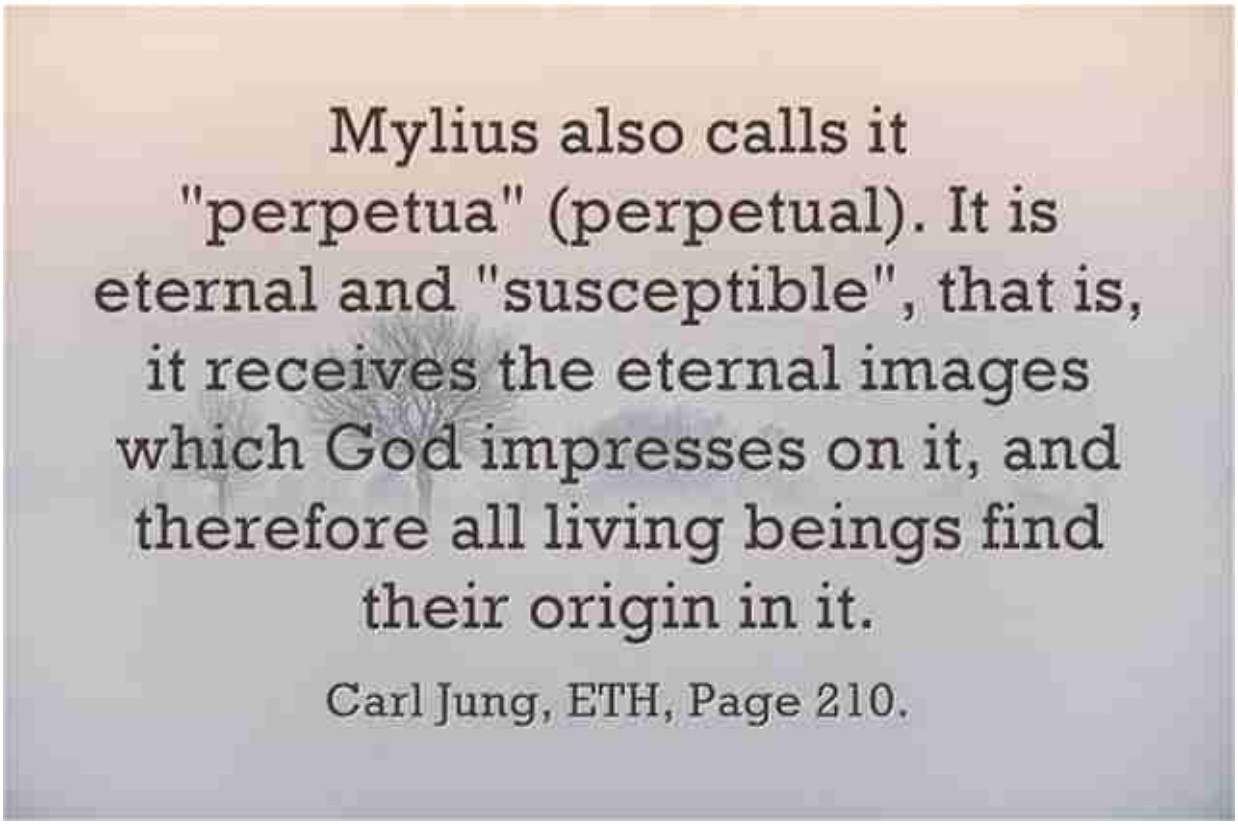
According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is 'melted out', and in this way 'the great Tao is completed'. Carl Jung, Secret of the Golden Flower, Page 95.



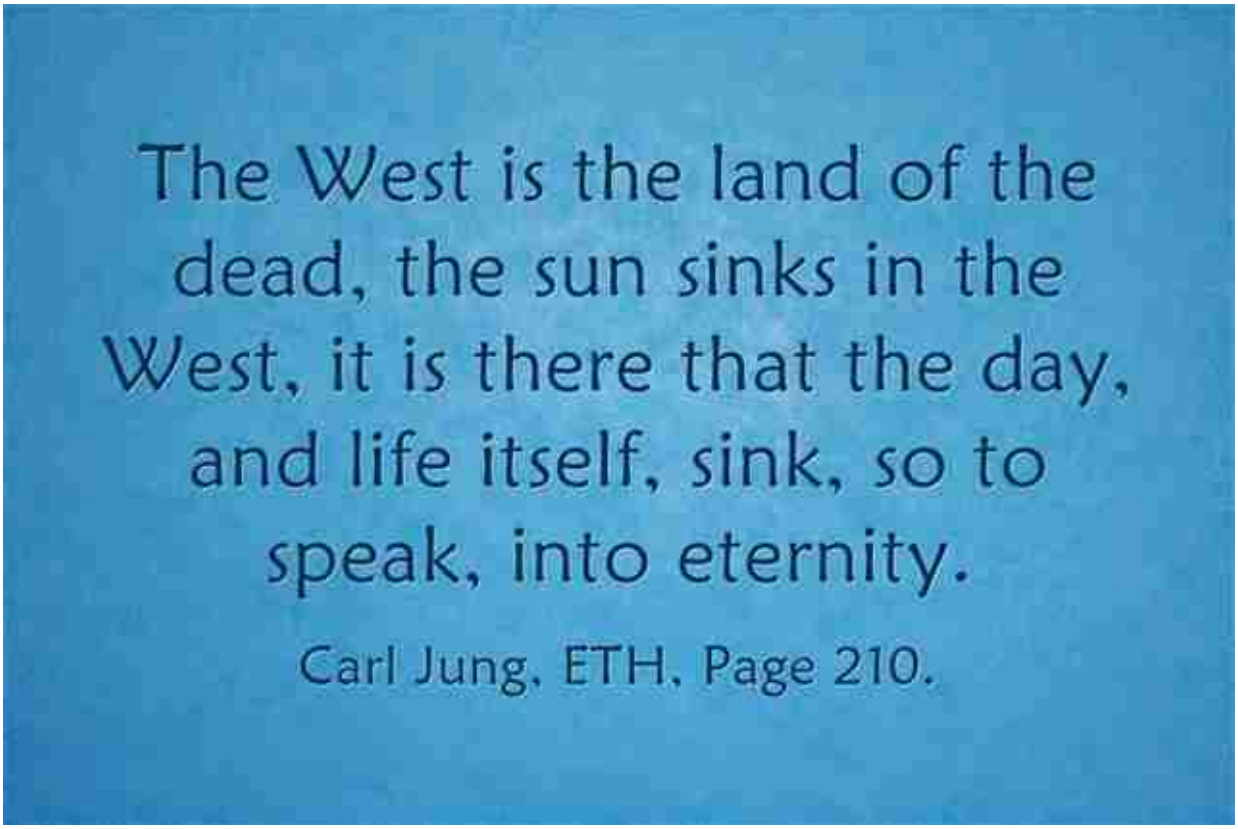
If thou wouldst complete the diamond body with no outflowing, Diligently heat the roots of consciousness and life.
Hui Ming Ching, Cited Secret of the Golden Flower, Page 95.



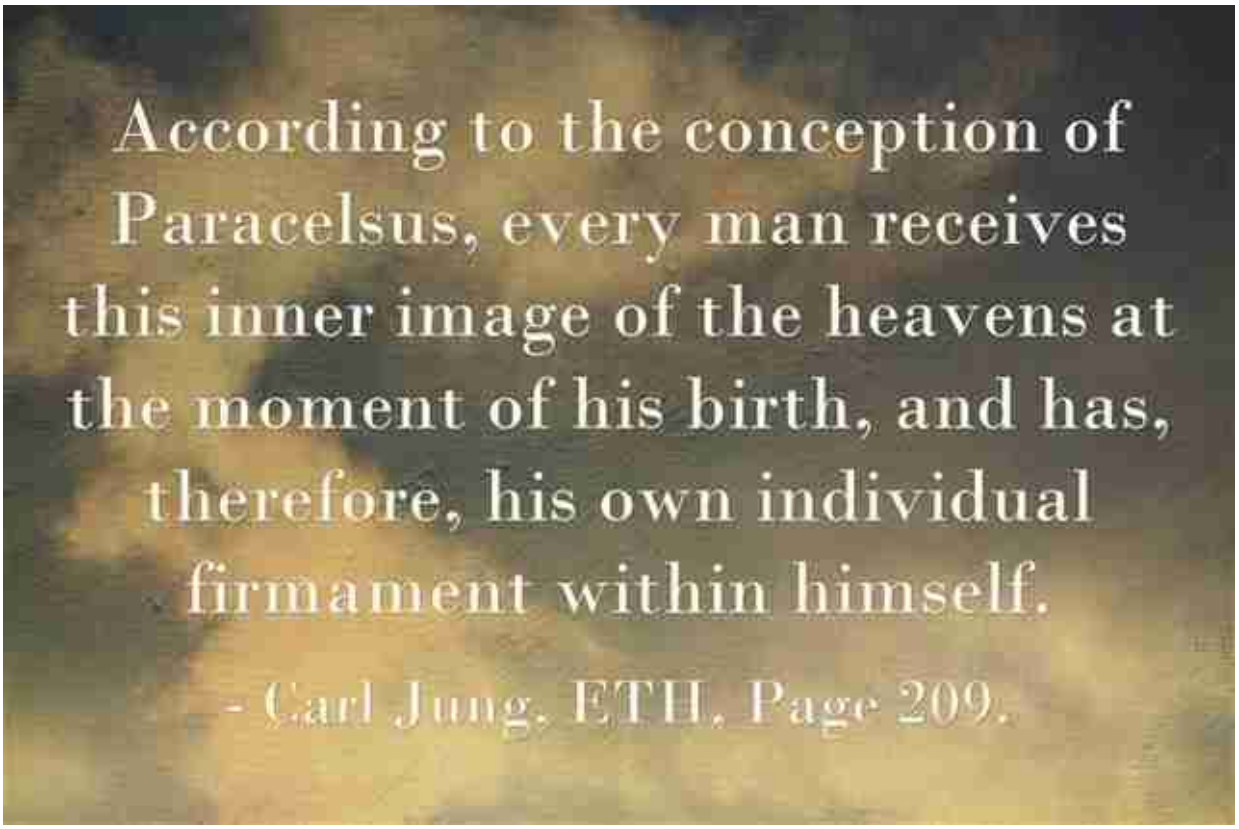
'The subtlest secret of the Tao is human nature and life.' Hui Ming Ching, Cited Secret of the Golden Flower, Page 94.



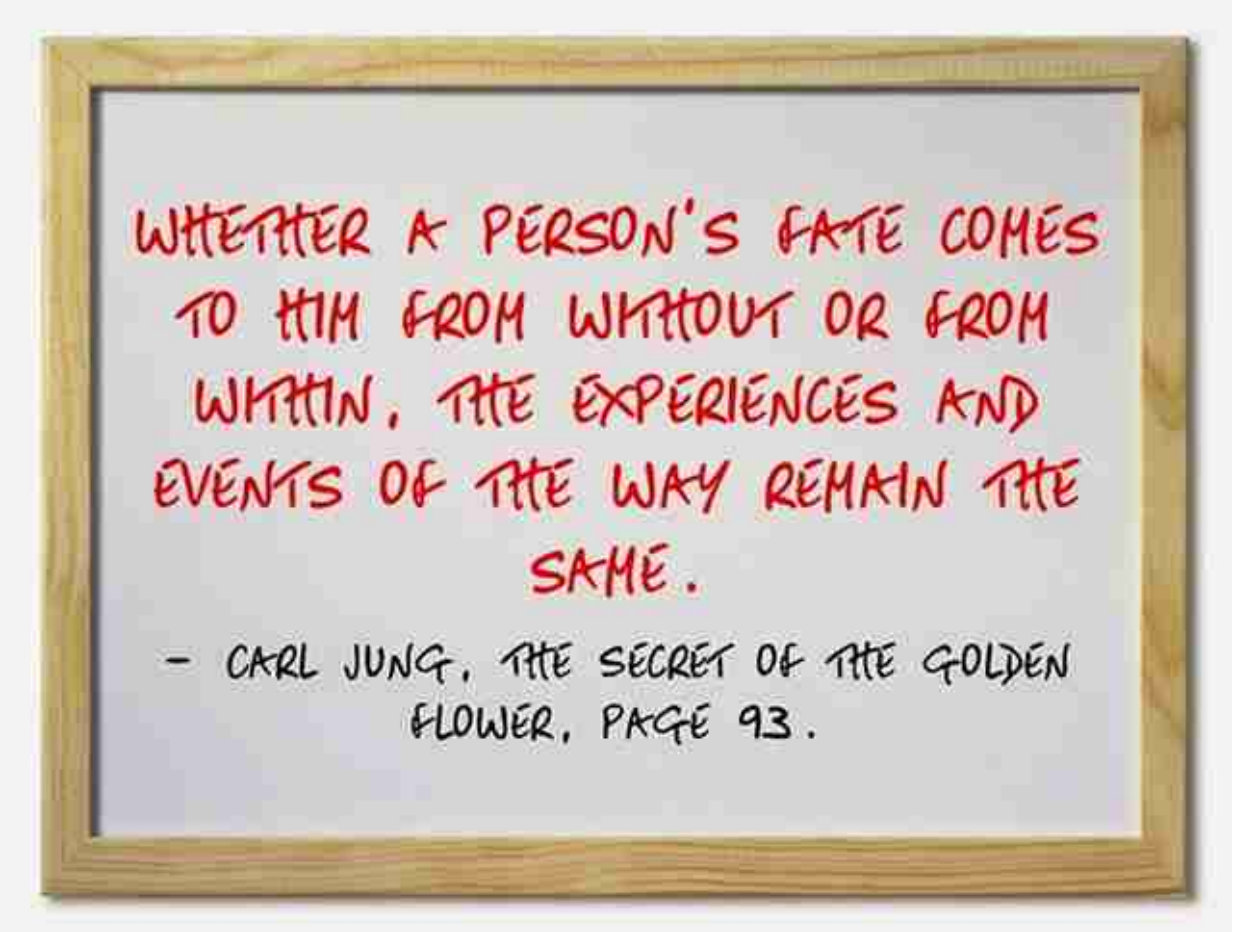
Mylius also calls it ”perpetua” (perpetual). It is eternal and ”susceptible”, that is, it receives the eternal images which God impresses on it, and therefore all living beings find their origin in it. Carl Jung, ETH, Page 210.



The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity. Carl Jung, ETH, Page 210.



According to the conception of Paracelsus, every man receives this inner image of the heavens at the moment of his birth, and has, therefore, his own individual firmament within himself. Carl Jung, ETH, Page 209.



Whether a person's fate comes to him from without or from within, the experiences and events of the way remain the same. Carl Jung, The Secret of the Golden Flower, Page 93.

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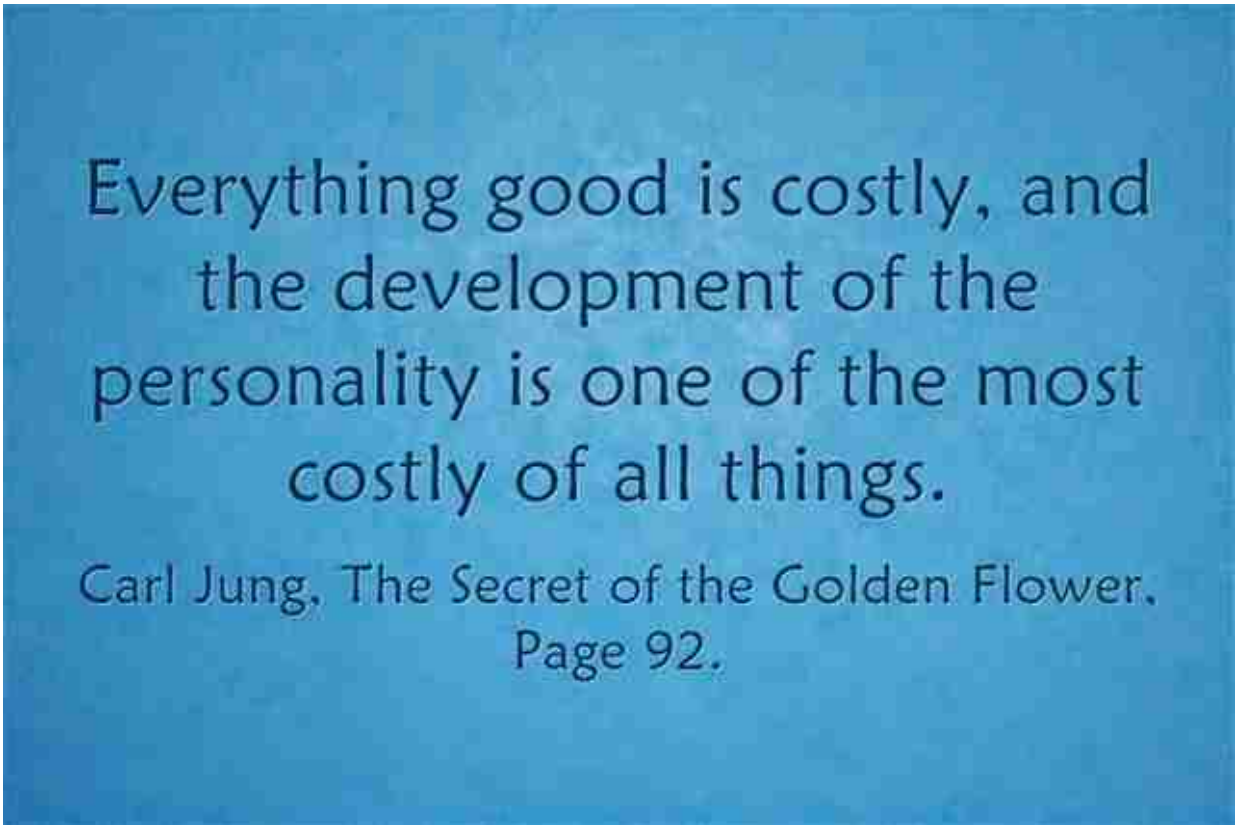
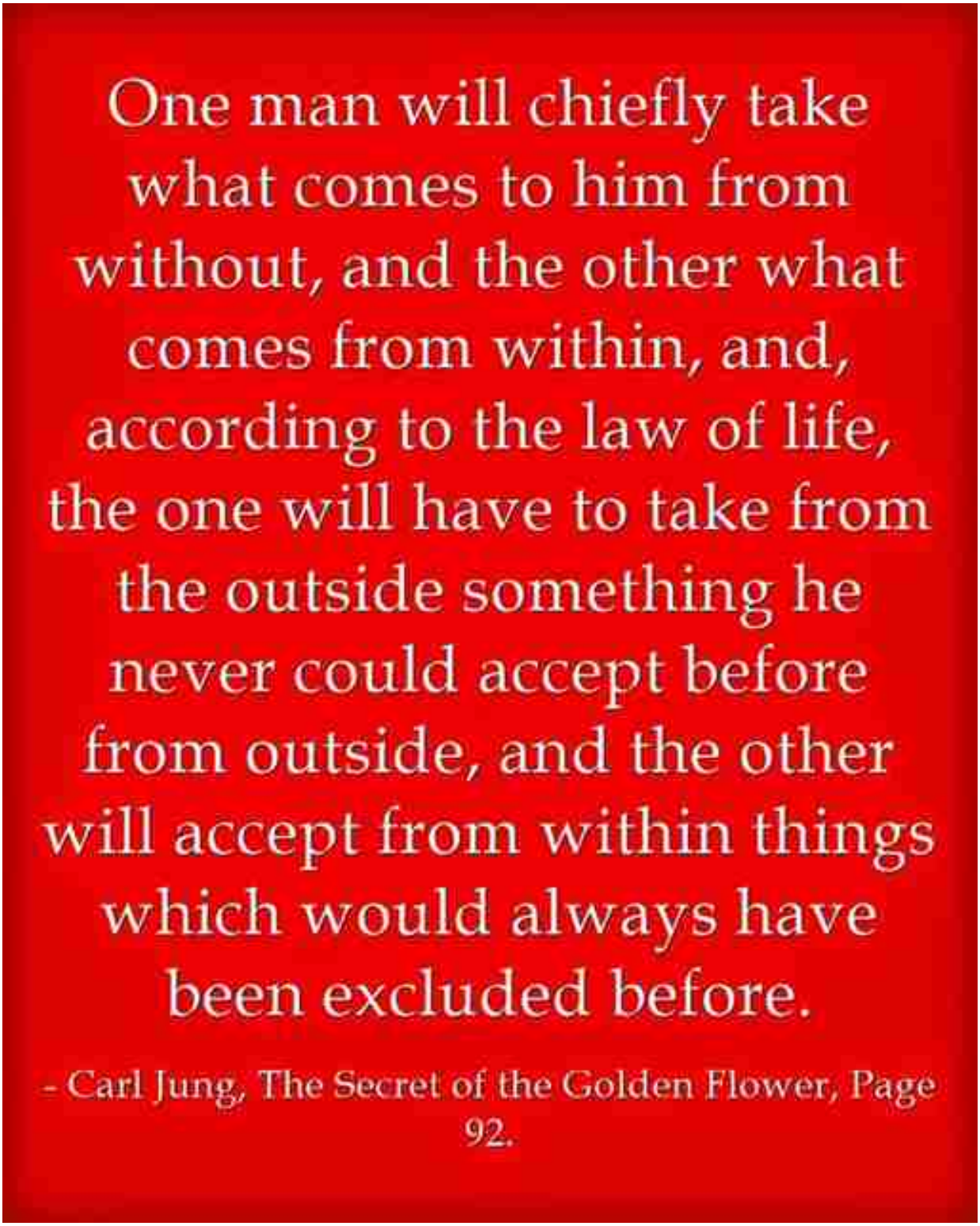


Everything good is costly, and the development of the personality is one of the most costly of all things. Carl Jung, The Secret of the Golden Flower, Page 92.



One man will chiefly take what comes to him from without, and the other what comes from within, and, according to the law of life, the one will have to take from the outside something he never could accept before from outside, and the other will accept from within things which would always have been excluded before. Carl Jung, The Secret of the Golden Flower, Page 92.

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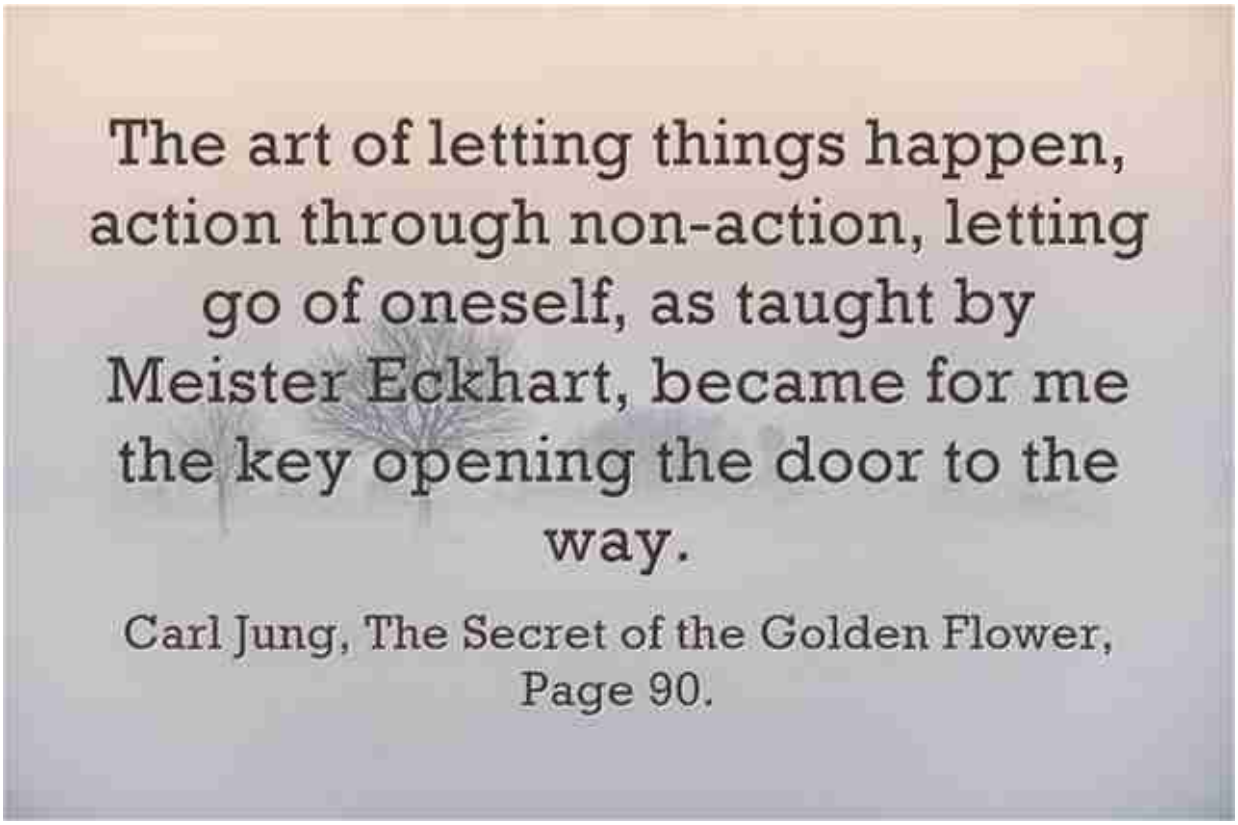
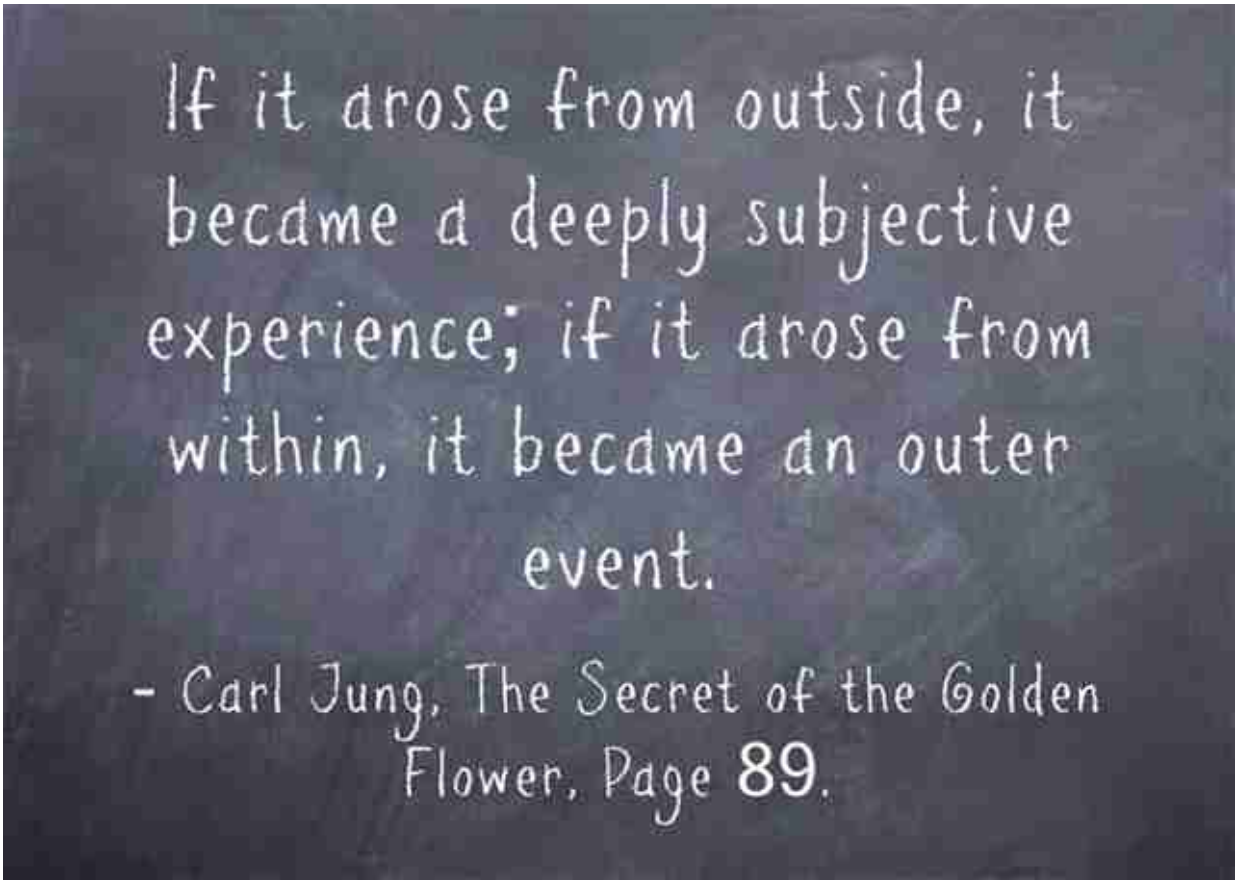
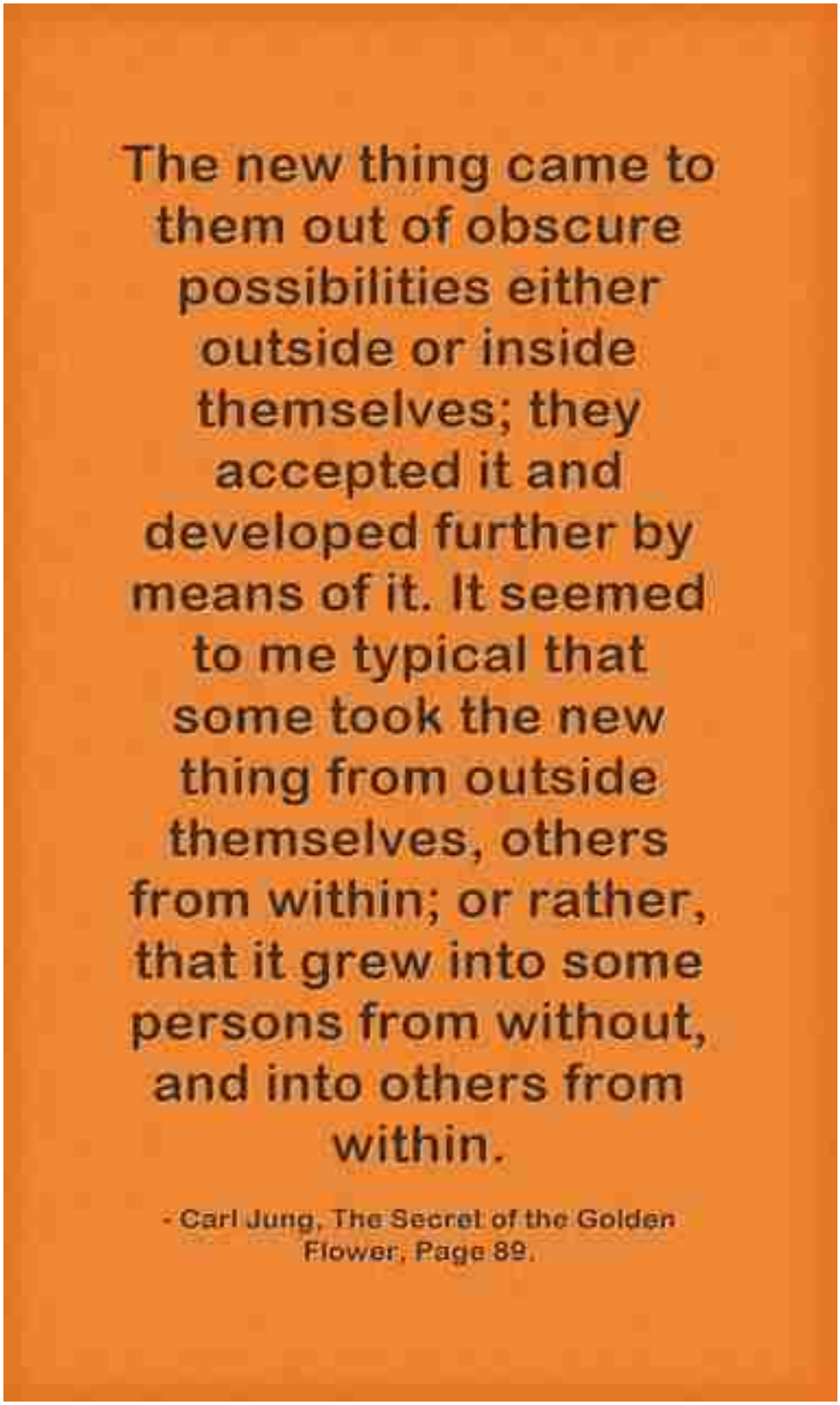


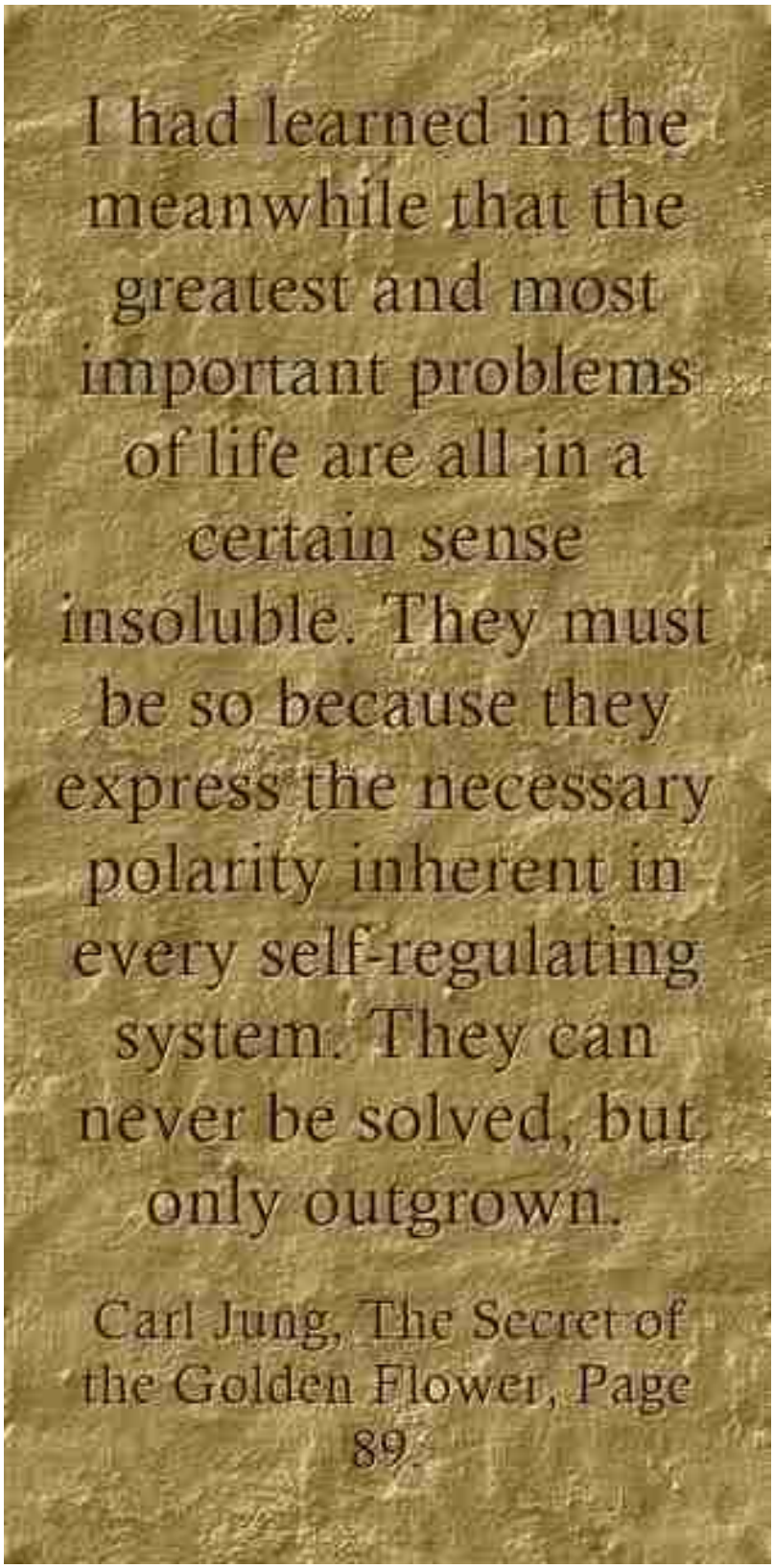
The art of letting things happen, action through non-action, letting go of oneself, as taught by Meister Eckhart, became for me the key opening the door to the way. Carl Jung, The Secret of the Golden Flower, Page 90.



If it arose from outside, it became a deeply subjective experience; if it arose from within, it became an outer event.
Carl Jung, The Secret of the Golden Flower, Page 89.



The new thing came to them out of obscure possibilities either outside or inside themselves; they accepted it and developed further by means of it. It seemed to me typical that some took the new thing from outside themselves, others from within; or rather, that it grew into some persons from without, and into others from within. Carl Jung, The Secret of the Golden Flower, Page 89.



I had learned in the meanwhile that the greatest and most important problems of life are all in a certain sense insoluble. They must be so because they express the necessary polarity inherent in every self-regulating system. They can never be solved, but only outgrown. Carl Jung, The Secret of the Golden Flower, Page 89.

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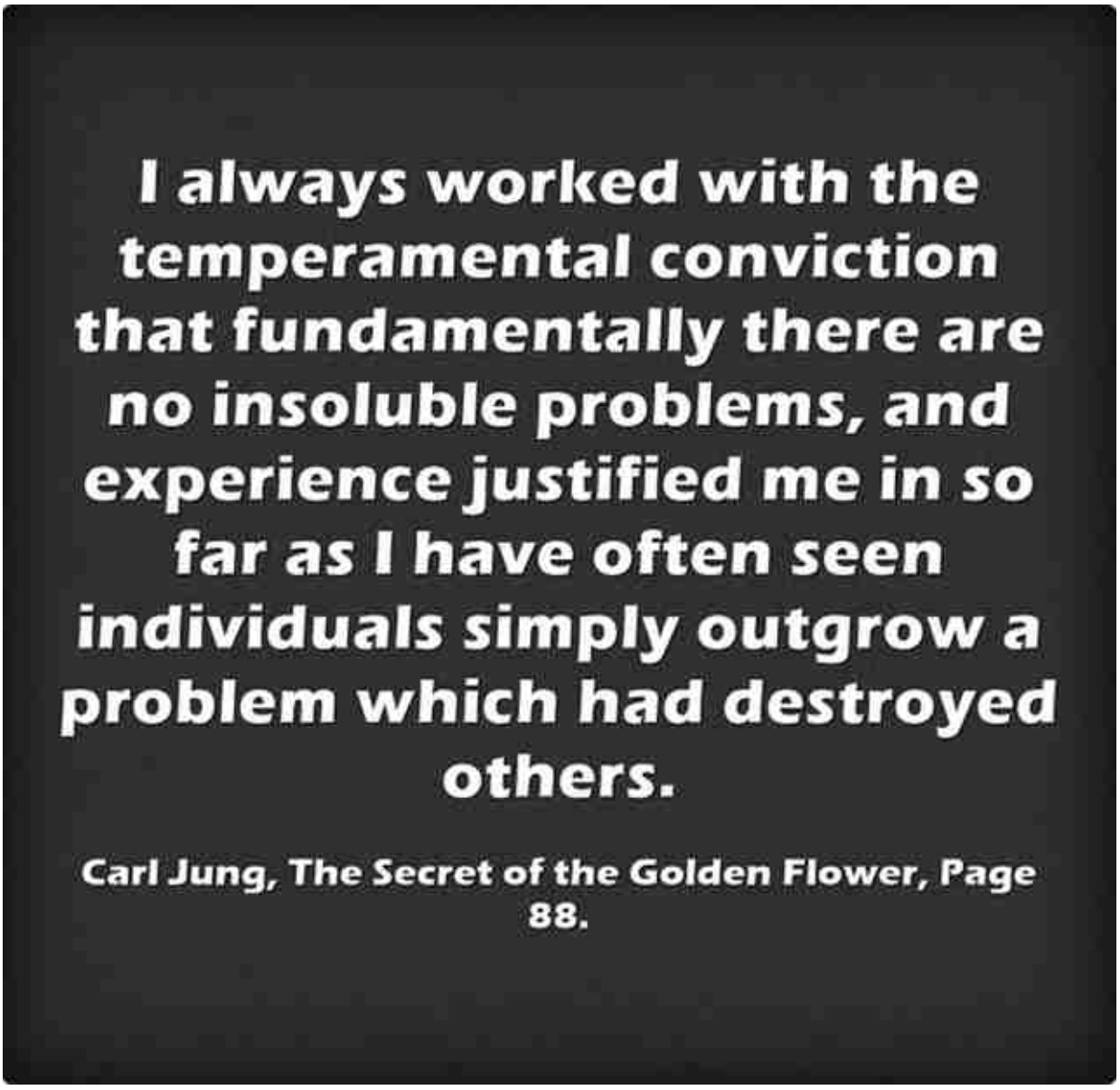
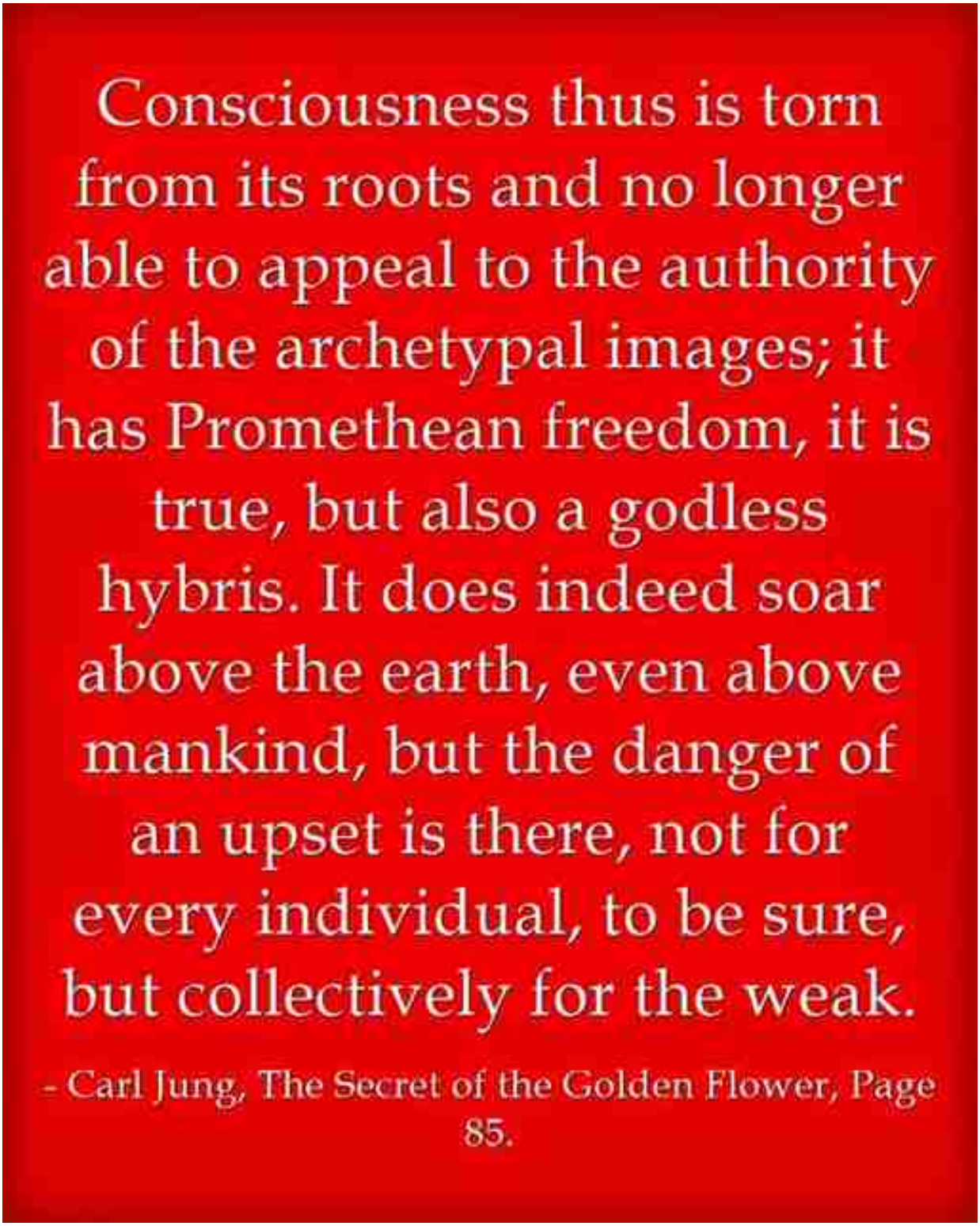


I always worked with the temperamental conviction that fundamentally there are no insoluble problems, and experience justified me in so far as I have often seen individuals simply outgrow a problem which had destroyed others. Carl Jung, The Secret of the Golden Flower, Page 88.



Consciousness thus is torn from its roots and no longer able to appeal to the authority of the archetypal images; it has Promethean freedom, it is true, but also a godless hybris. It does indeed soar above the earth, even above mankind, but the danger of an upset is there, not for every individual, to be sure, but collectively for the weak. Carl Jung, The Secret of the Golden Flower, Page 85.

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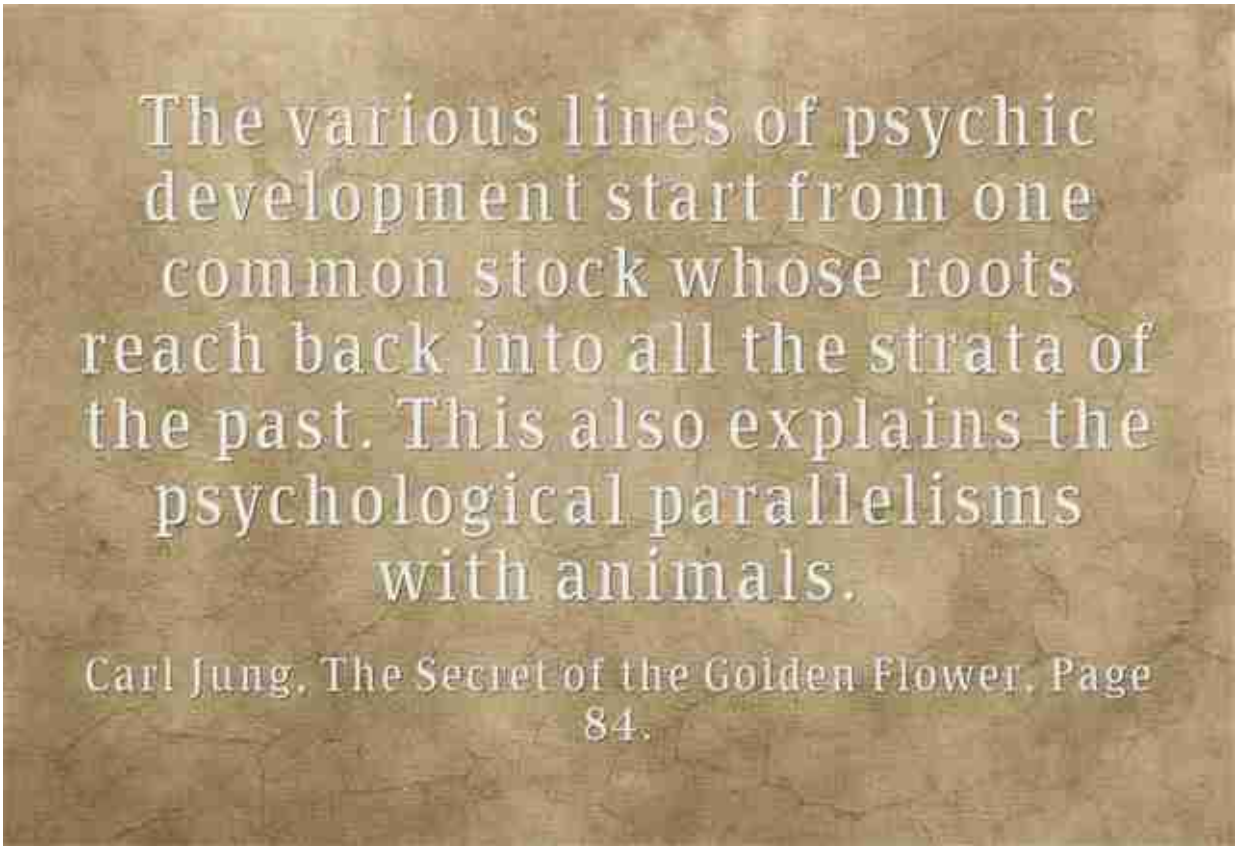
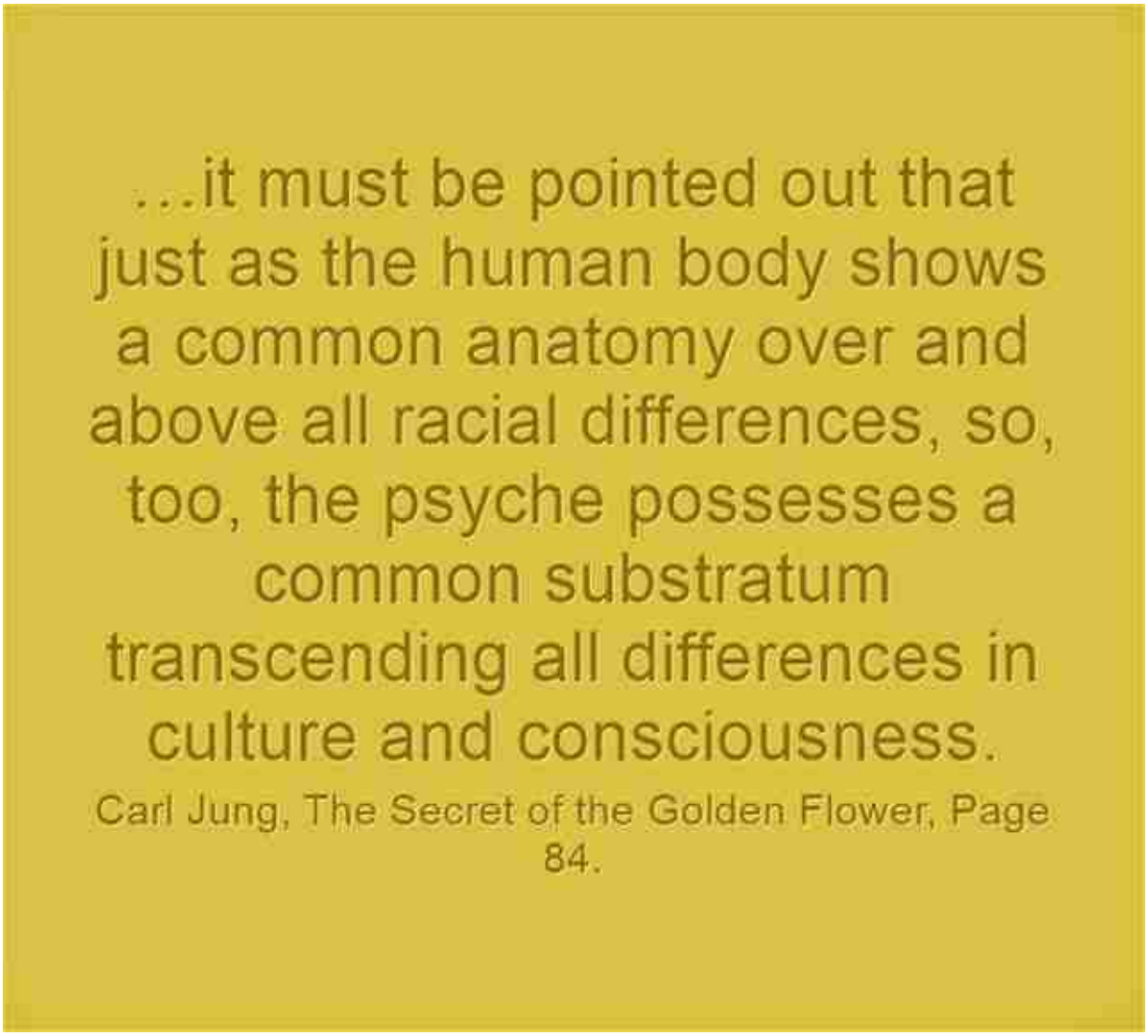


The various lines of psychic development start from one common stock whose roots reach back into all the strata of the past. This also explains the psychological parallelisms with animals. Carl Jung, The Secret of the Golden Flower, Page 84.



…it must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the psyche possesses a common substratum transcending all differences in culture and consciousness. Carl Jung, The Secret of the Golden Flower, Page 84.

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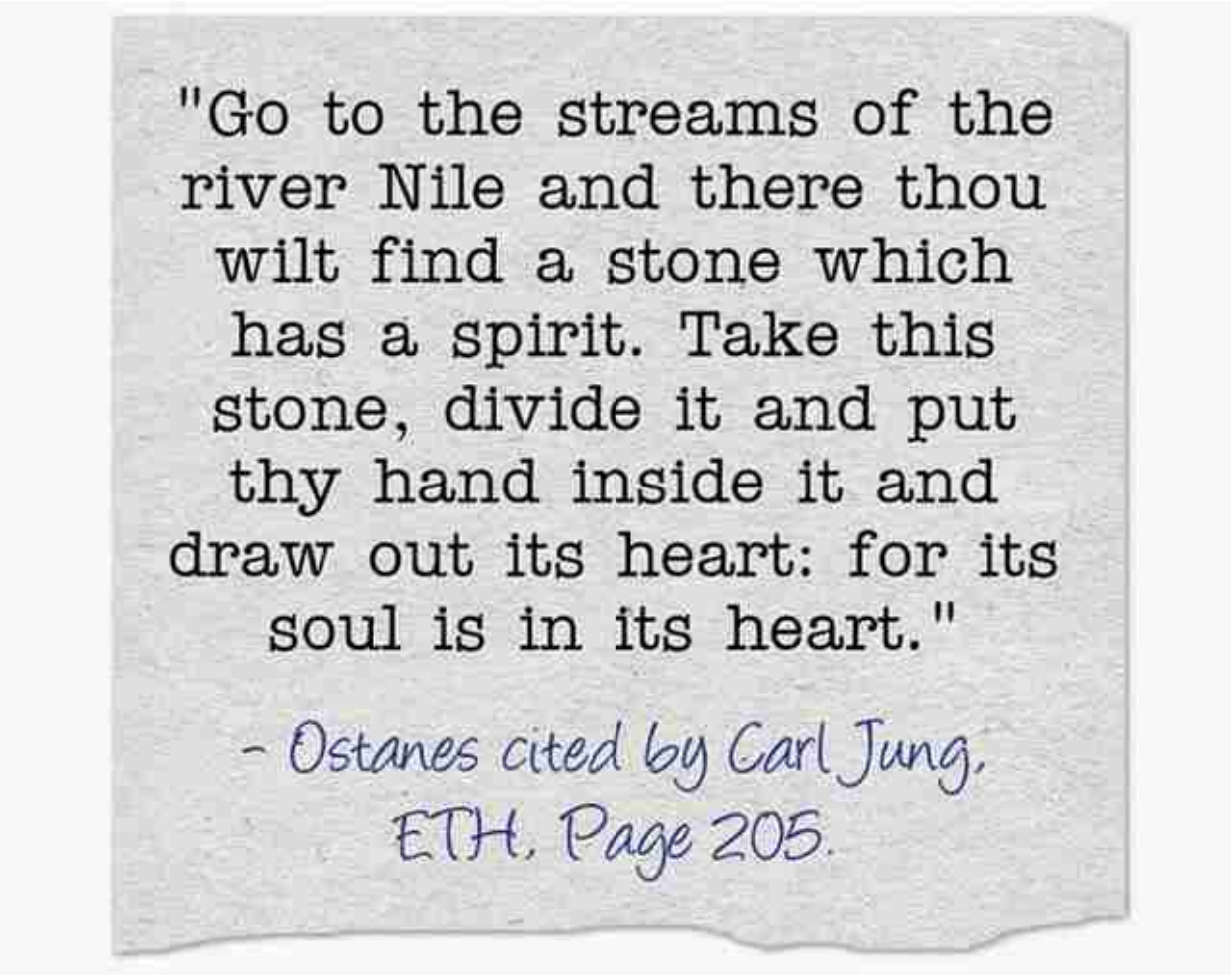
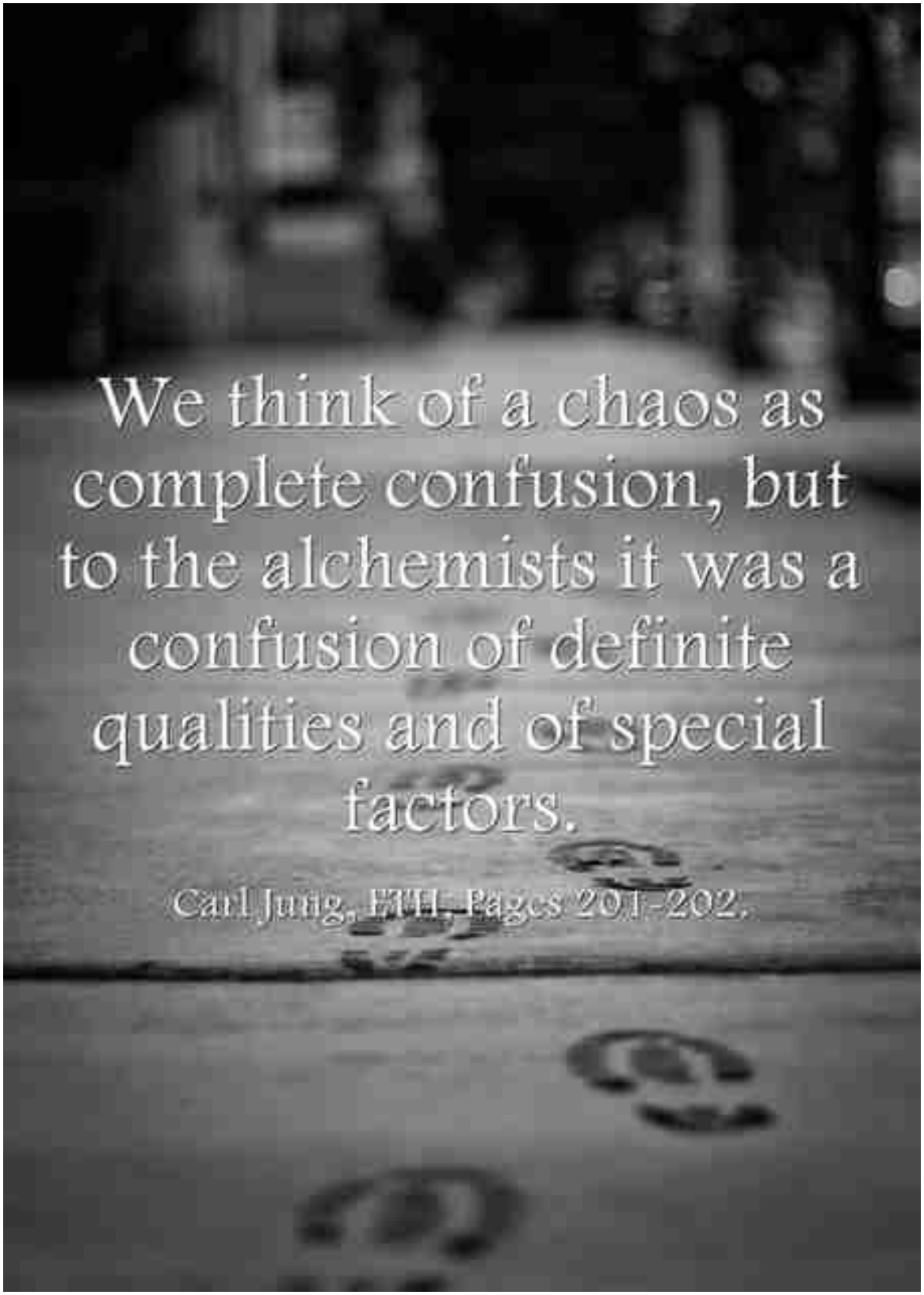


”Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart.” Ostanes cited by Carl Jung, ETH, Page 205.



We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.

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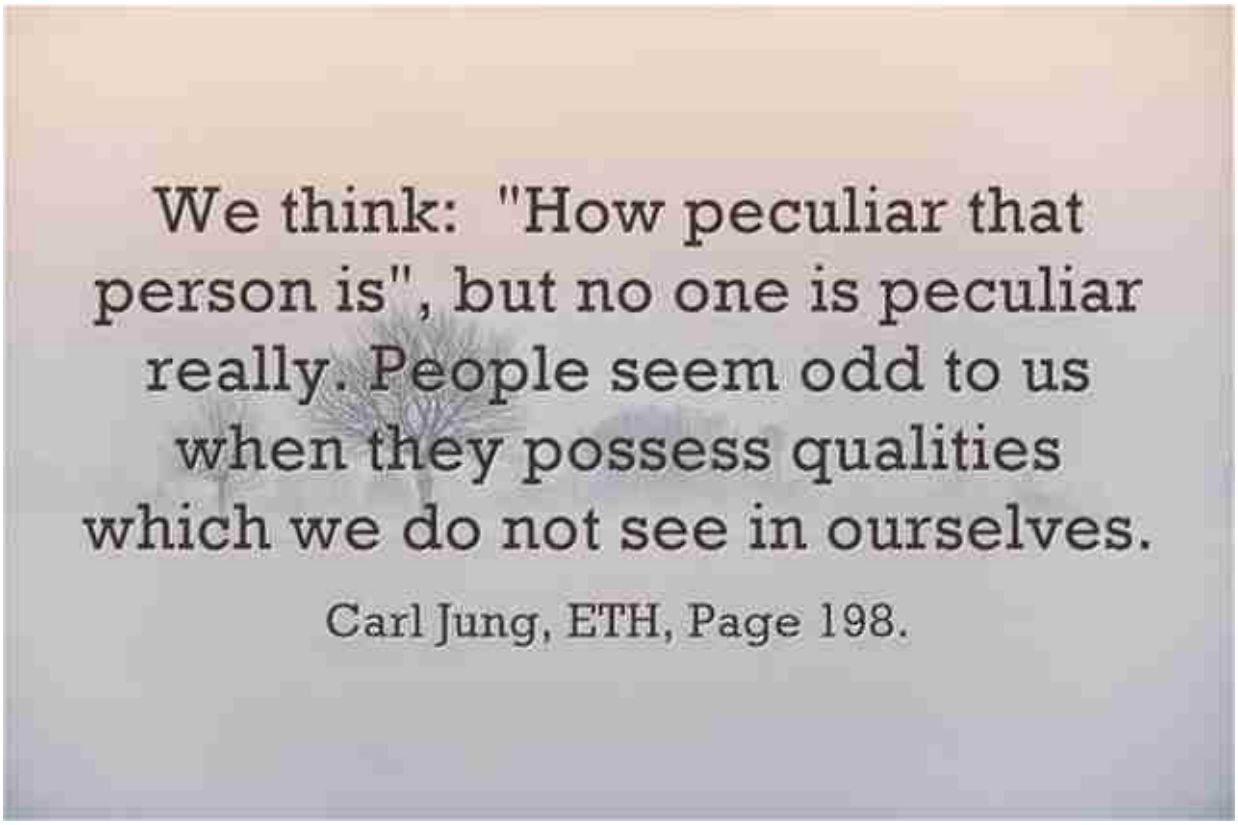
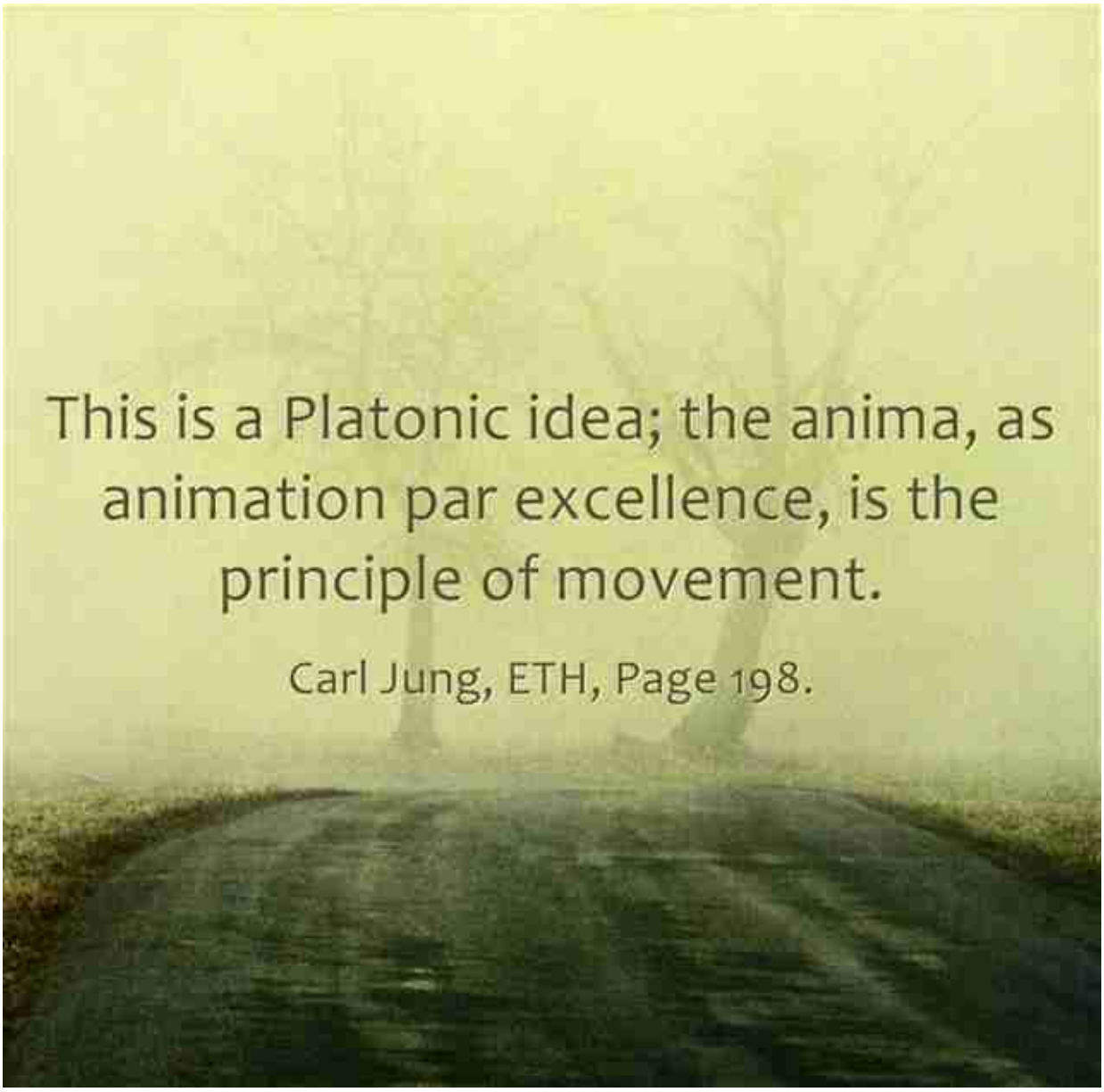


We think: ”How peculiar that person is”, but no one is peculiar really. People seem odd to us when they possess qualities which we do not see in ourselves. Carl Jung, ETH, Page 198.



This is a Platonic idea; the anima, as animation par excellence, is the principle of movement. Carl Jung, ETH, Page 198.

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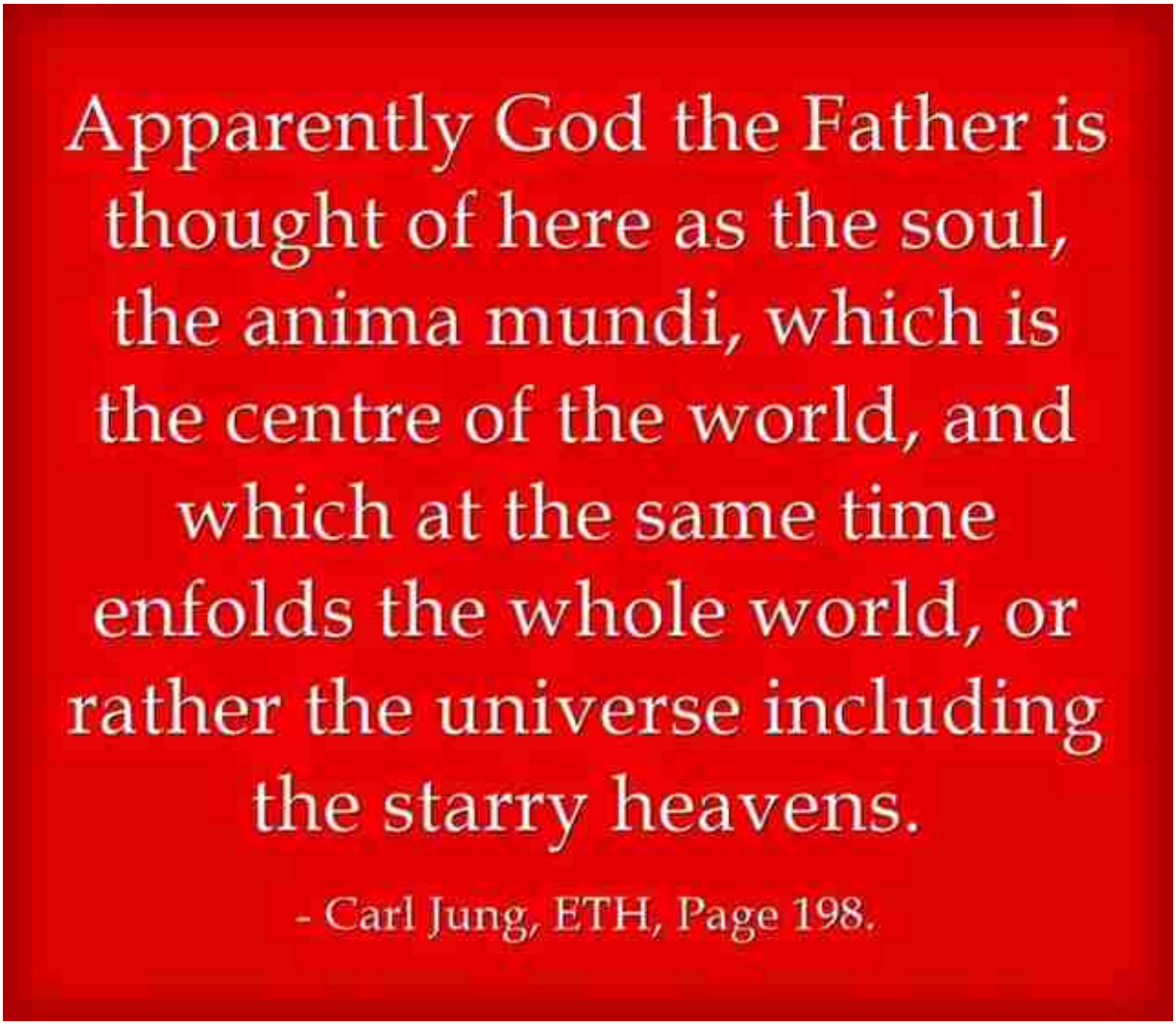
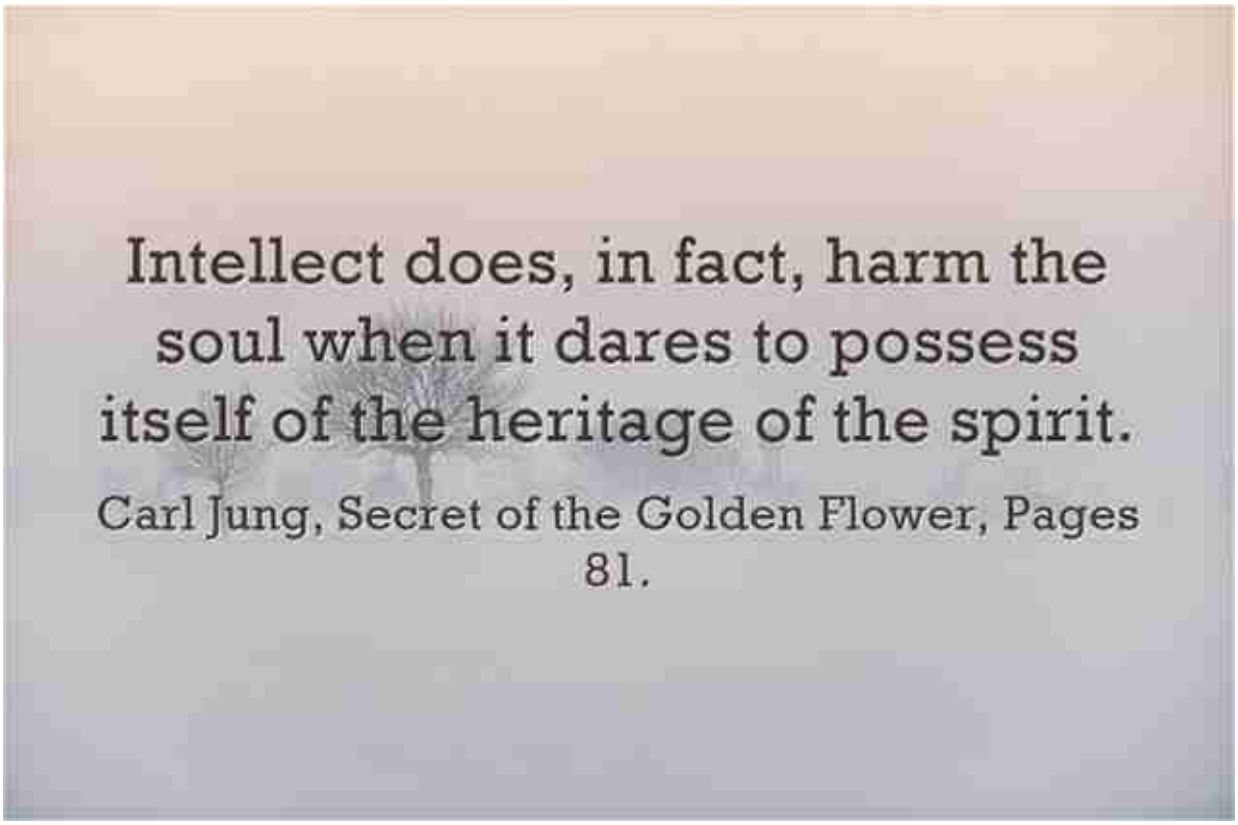


Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.



Intellect does, in fact, harm the soul when it dares to possess itself of the heritage of the spirit. Carl Jung, Secret of the Golden Flower, Page 81.

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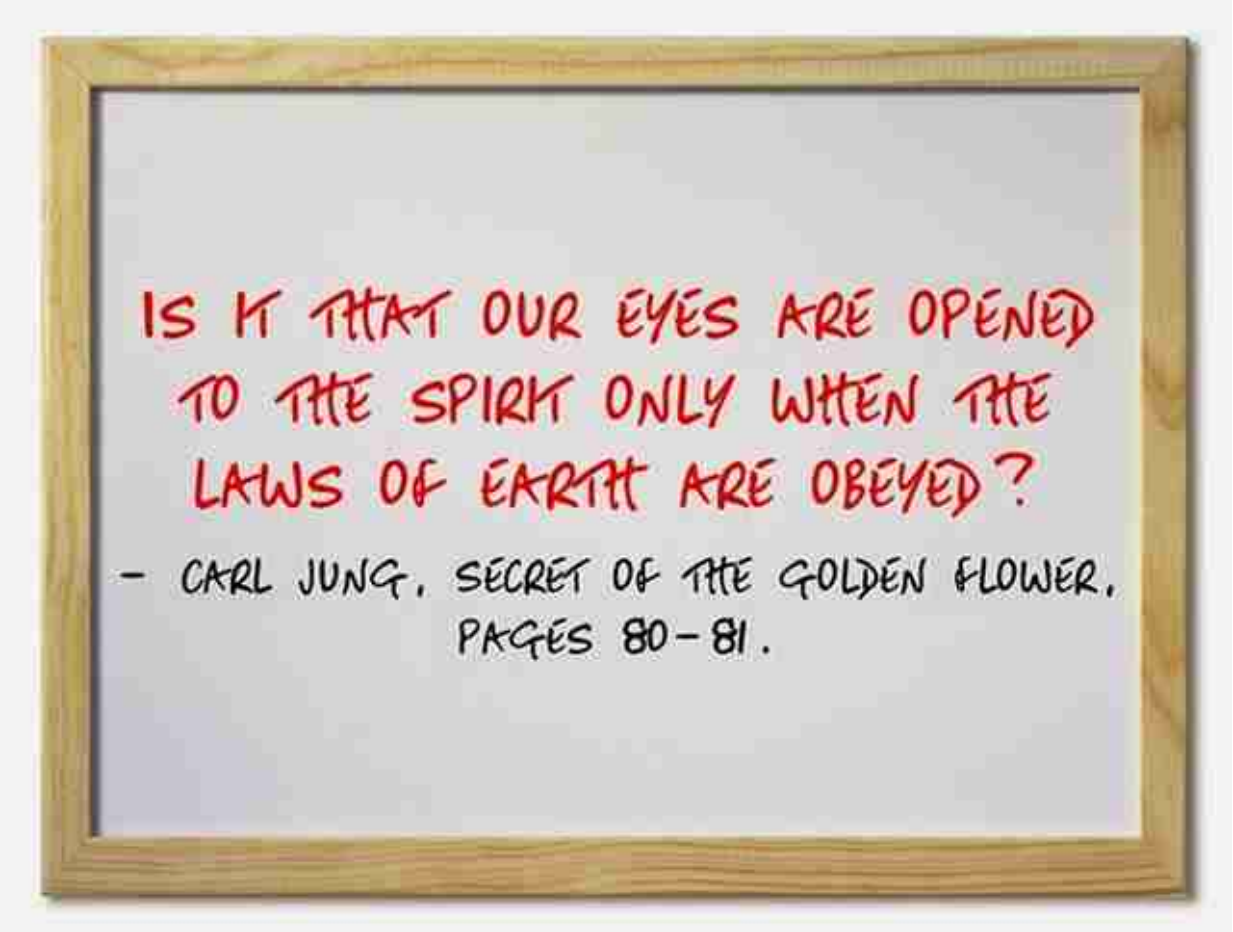
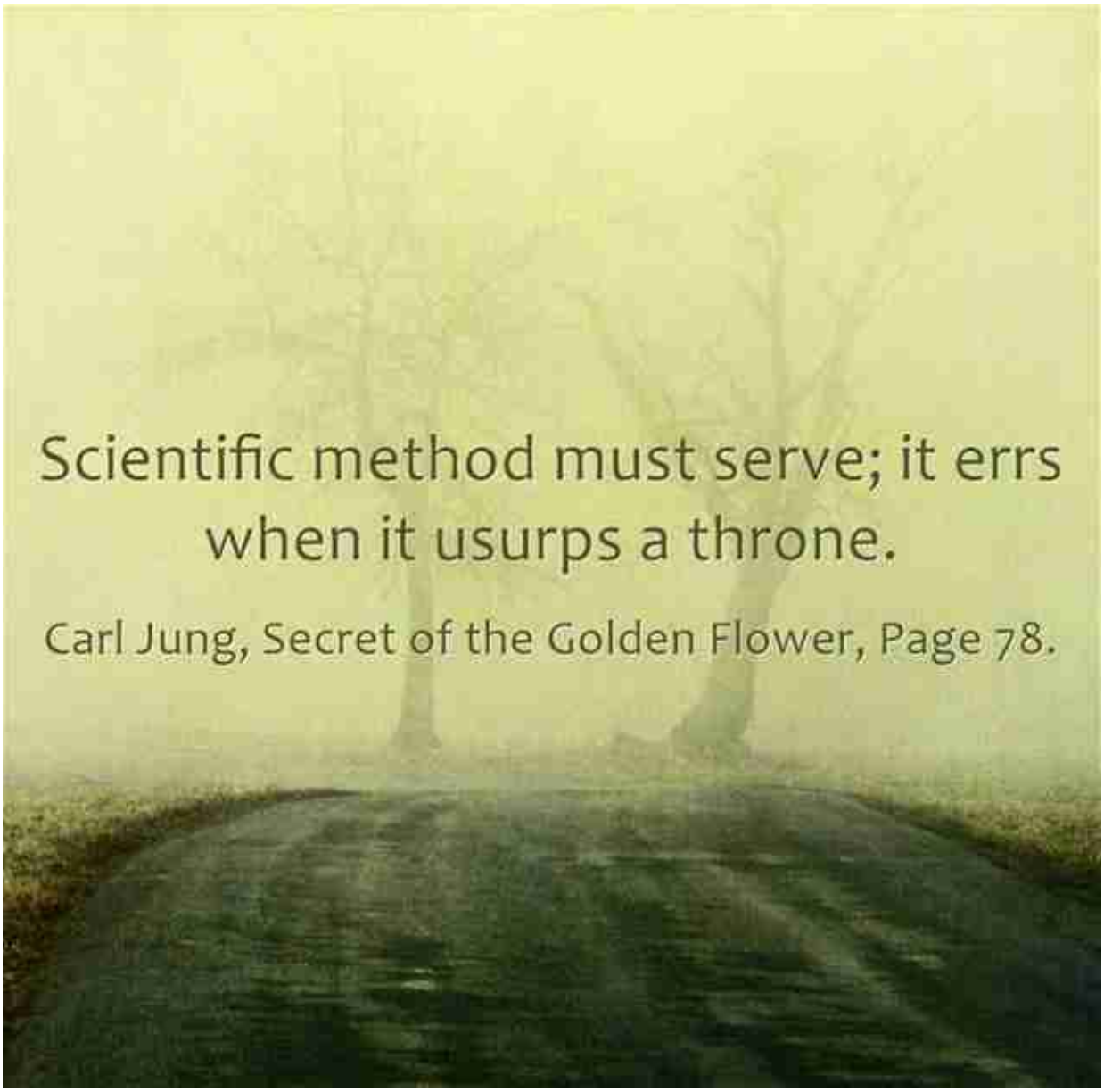
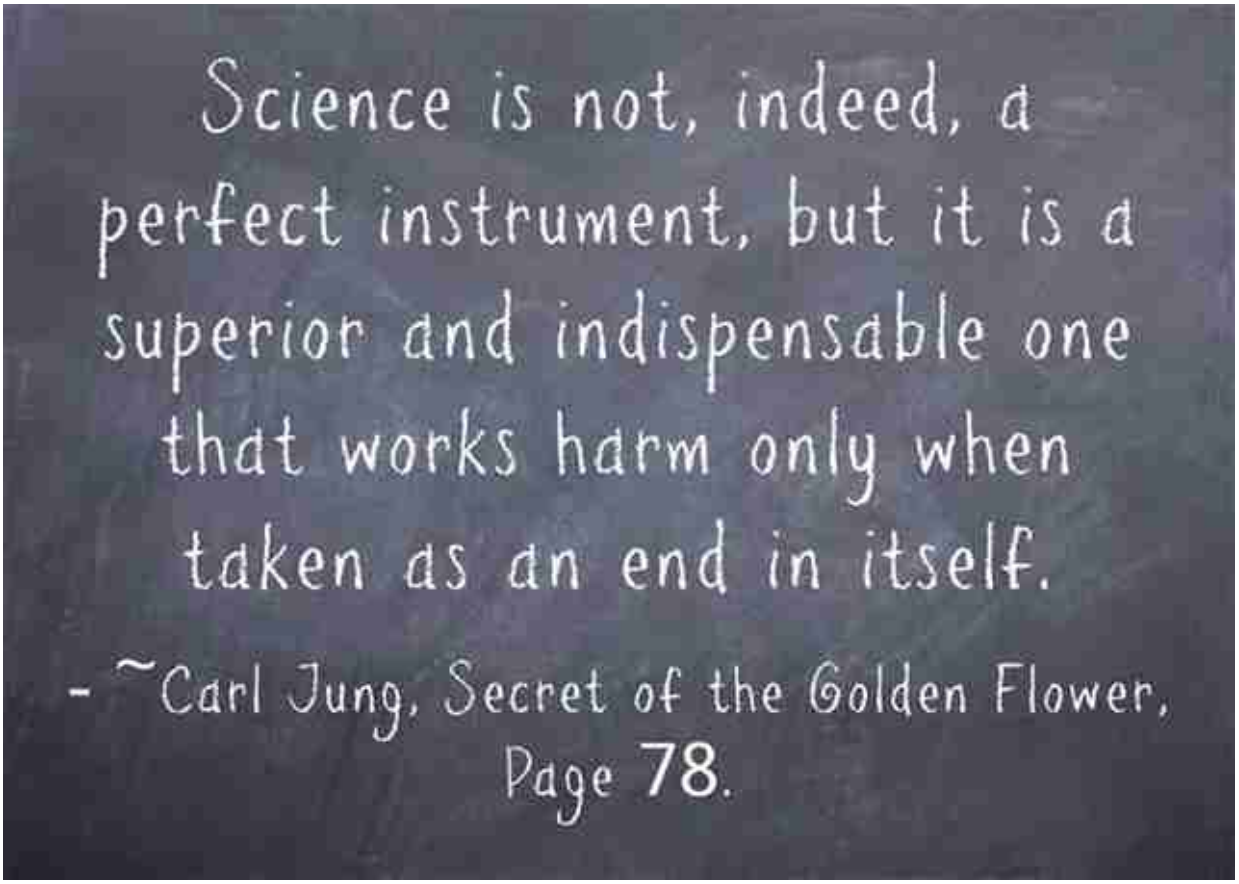


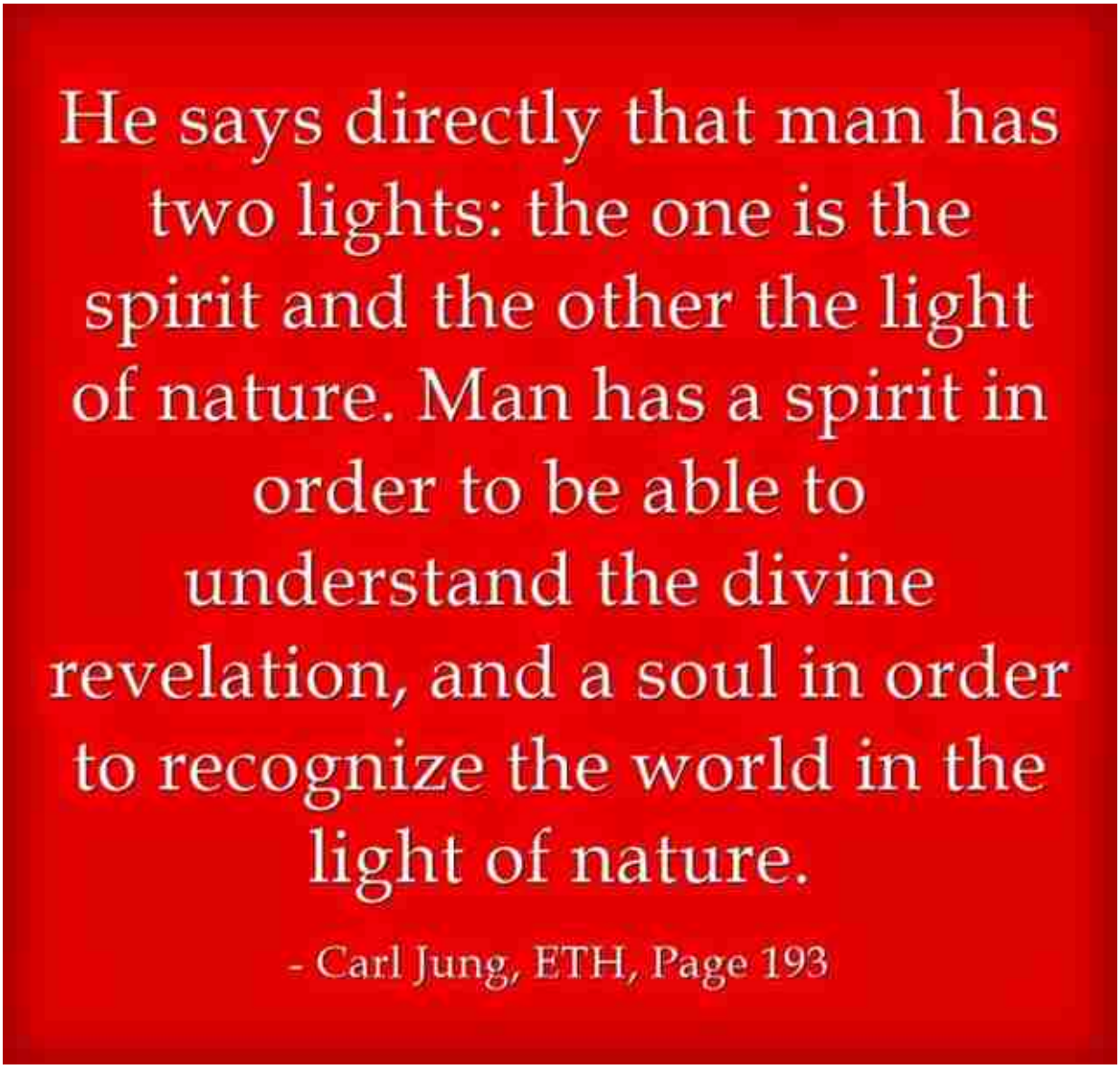
Is it that our eyes are opened to the spirit only when the laws of earth are obeyed? Carl Jung, Secret of the Golden Flower, Pages 80-81.



Scientific method must serve; it errs when it usurps a throne. Carl Jung, Secret of the Golden Flower, Page 78.



Science is not, indeed, a perfect instrument, but it is a superior and indispensable one that works harm only when taken as an end in itself. Carl Jung, Secret of the Golden Flower, Page 78.



He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193.

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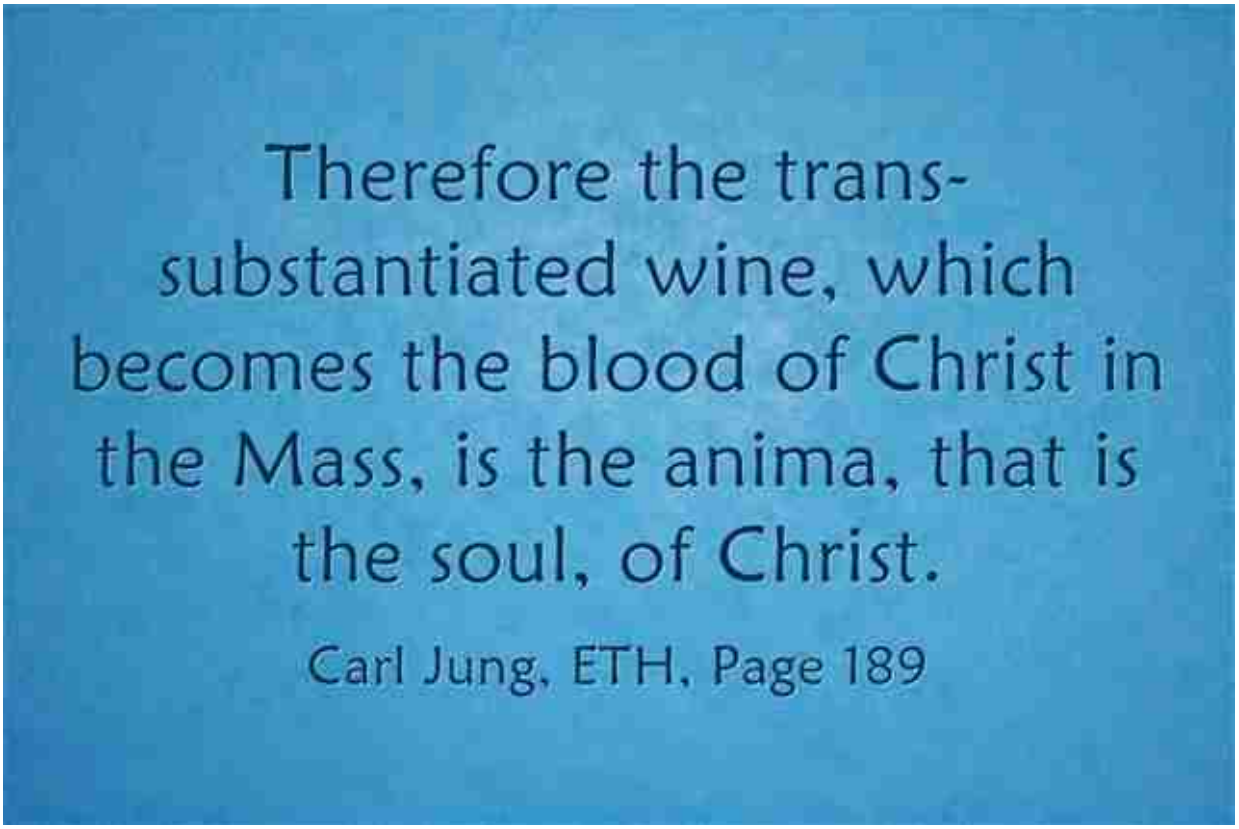
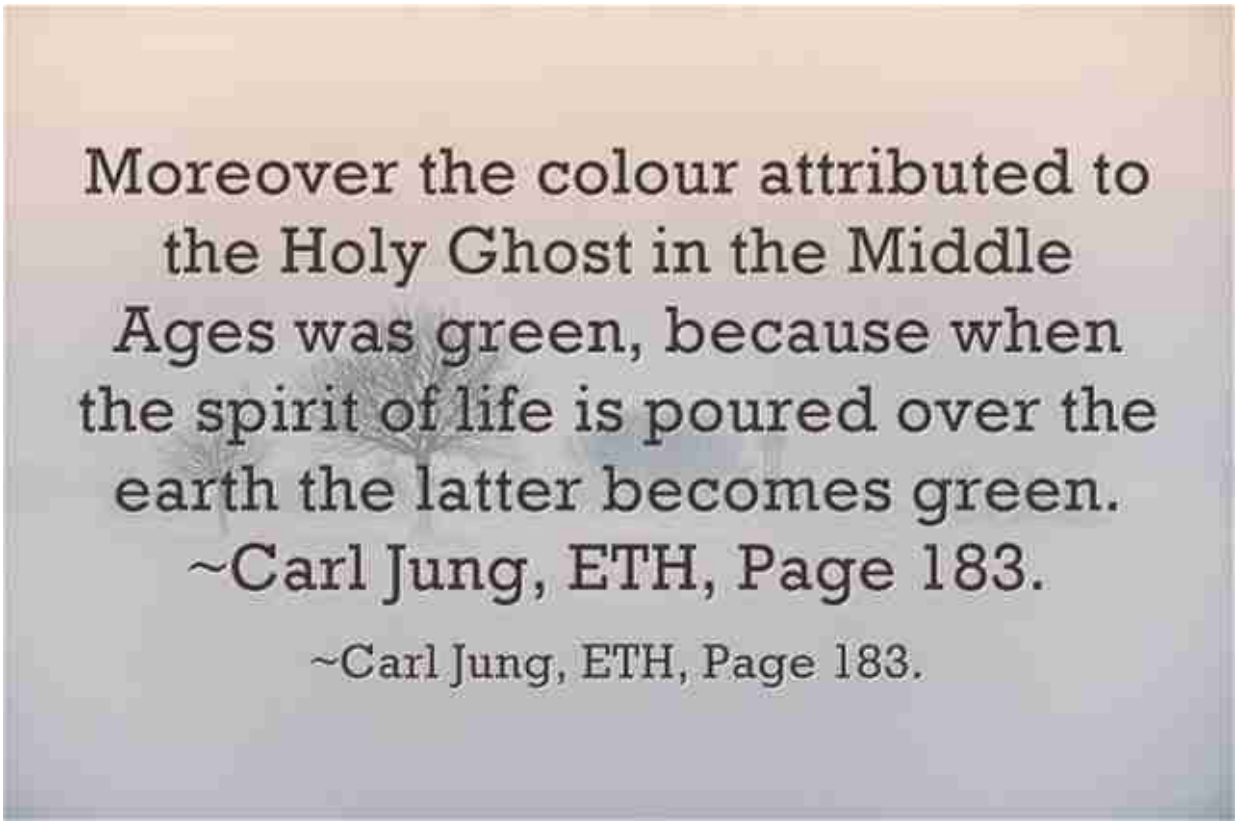
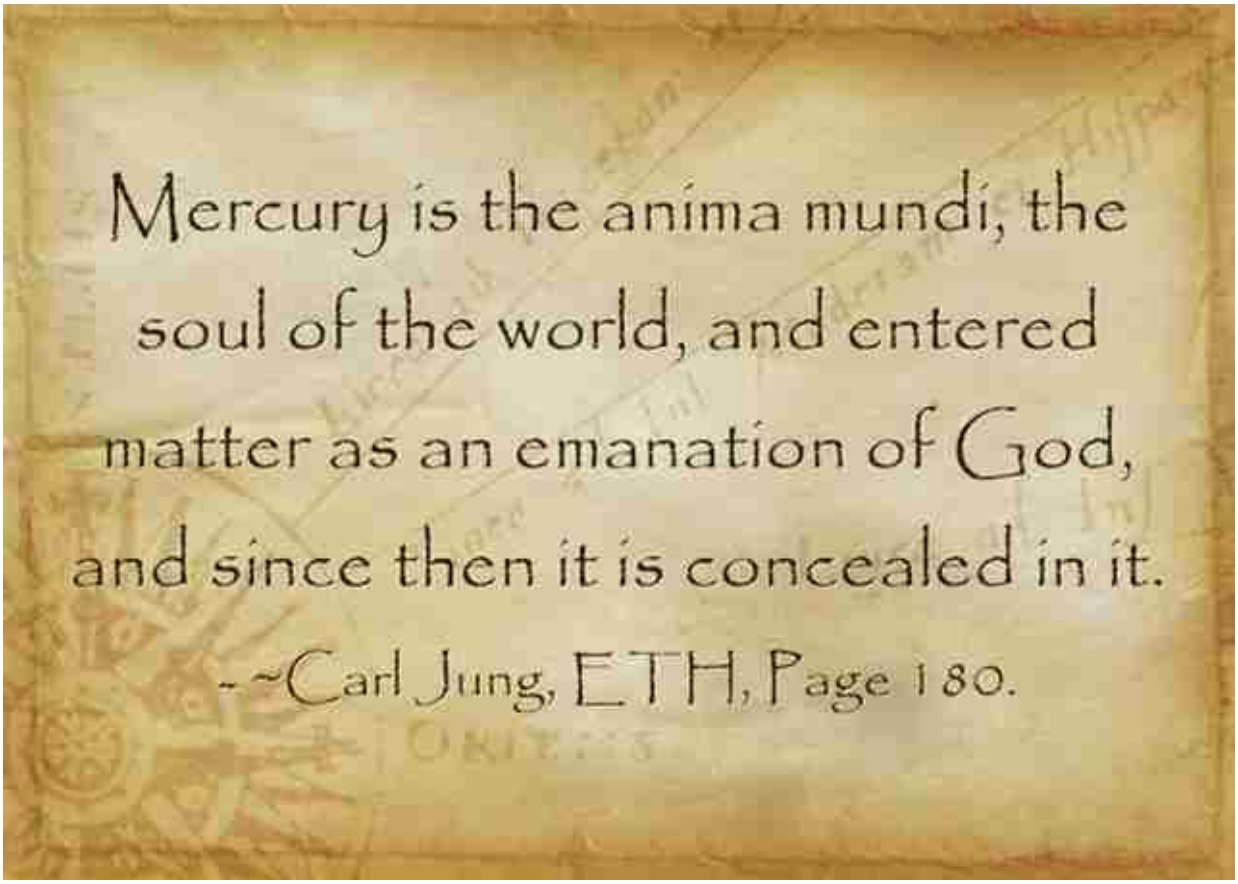


Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ. Carl Jung, ETH, Page 189.



Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.



Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

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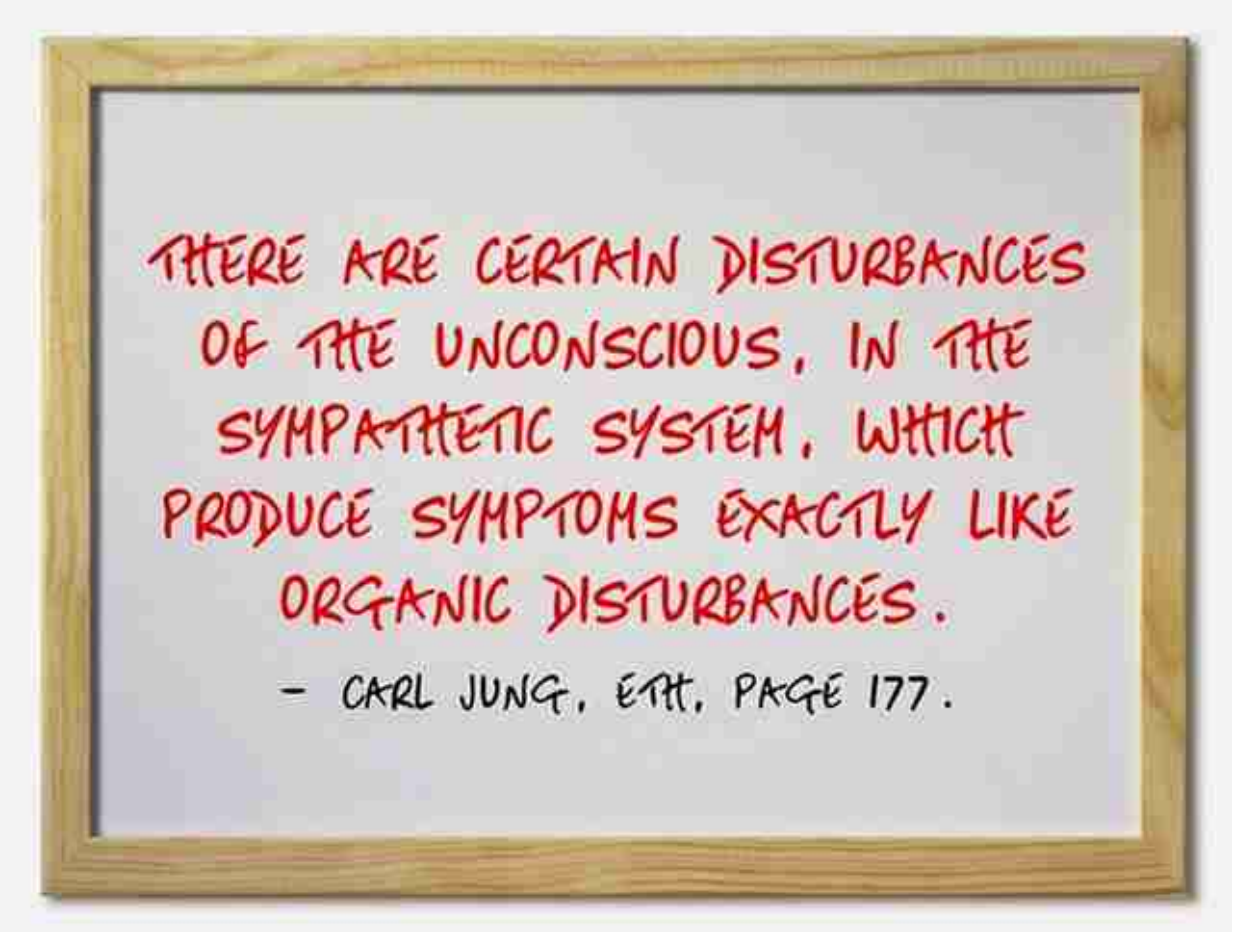
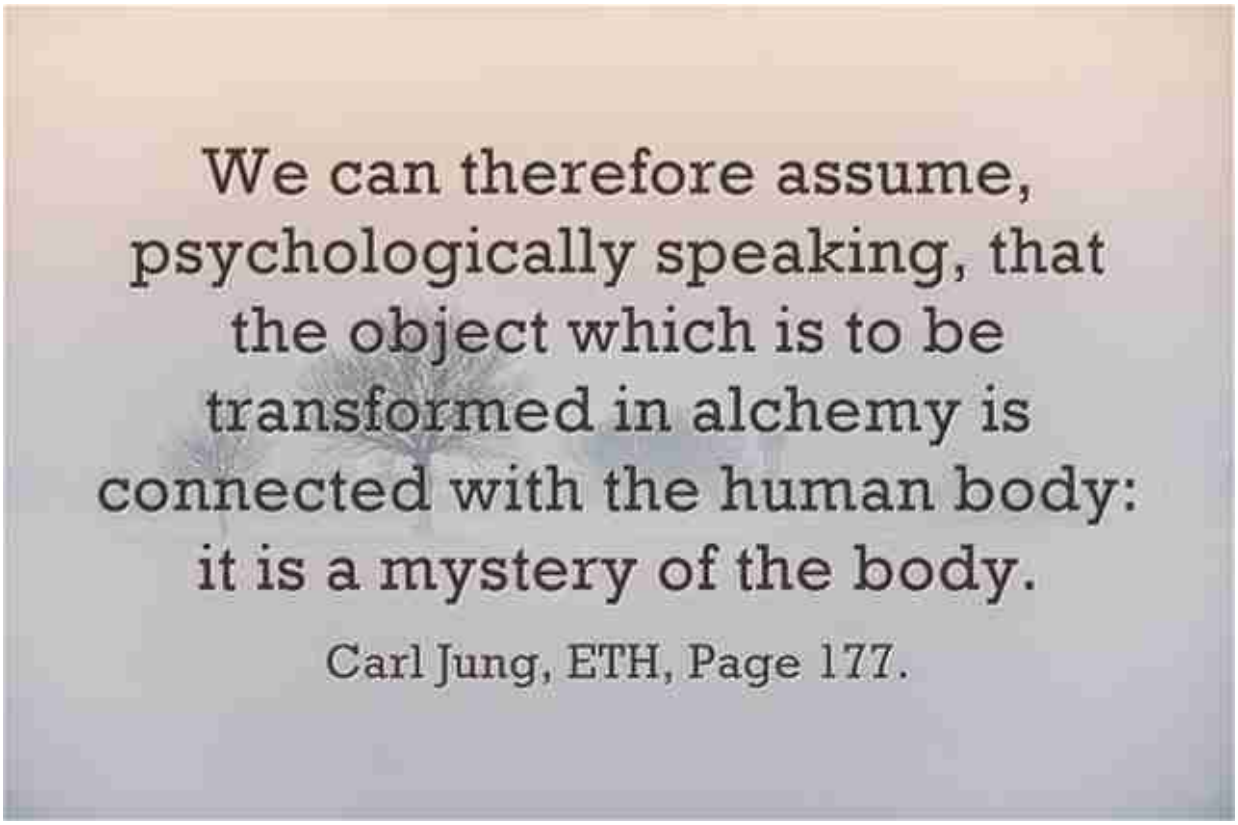
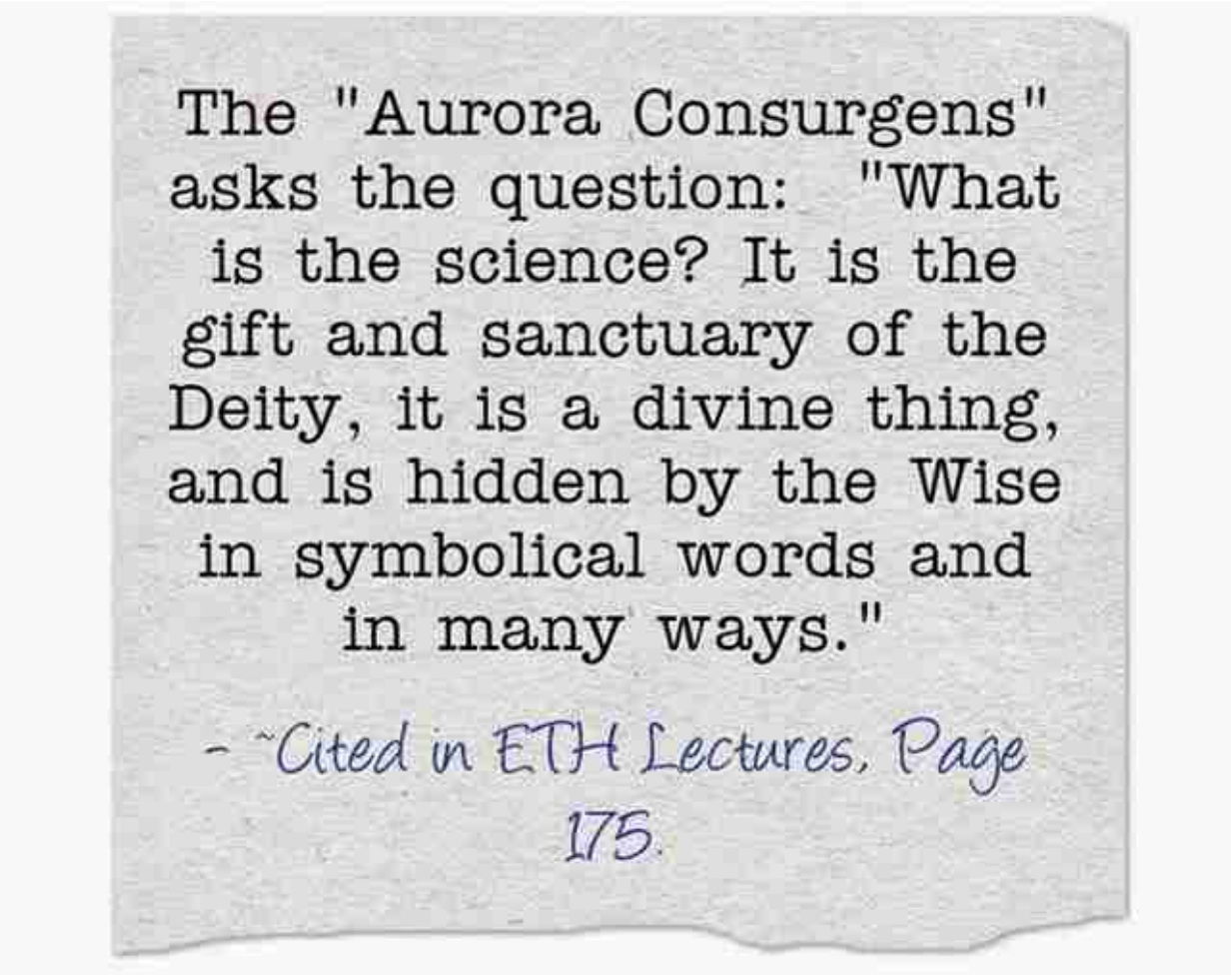


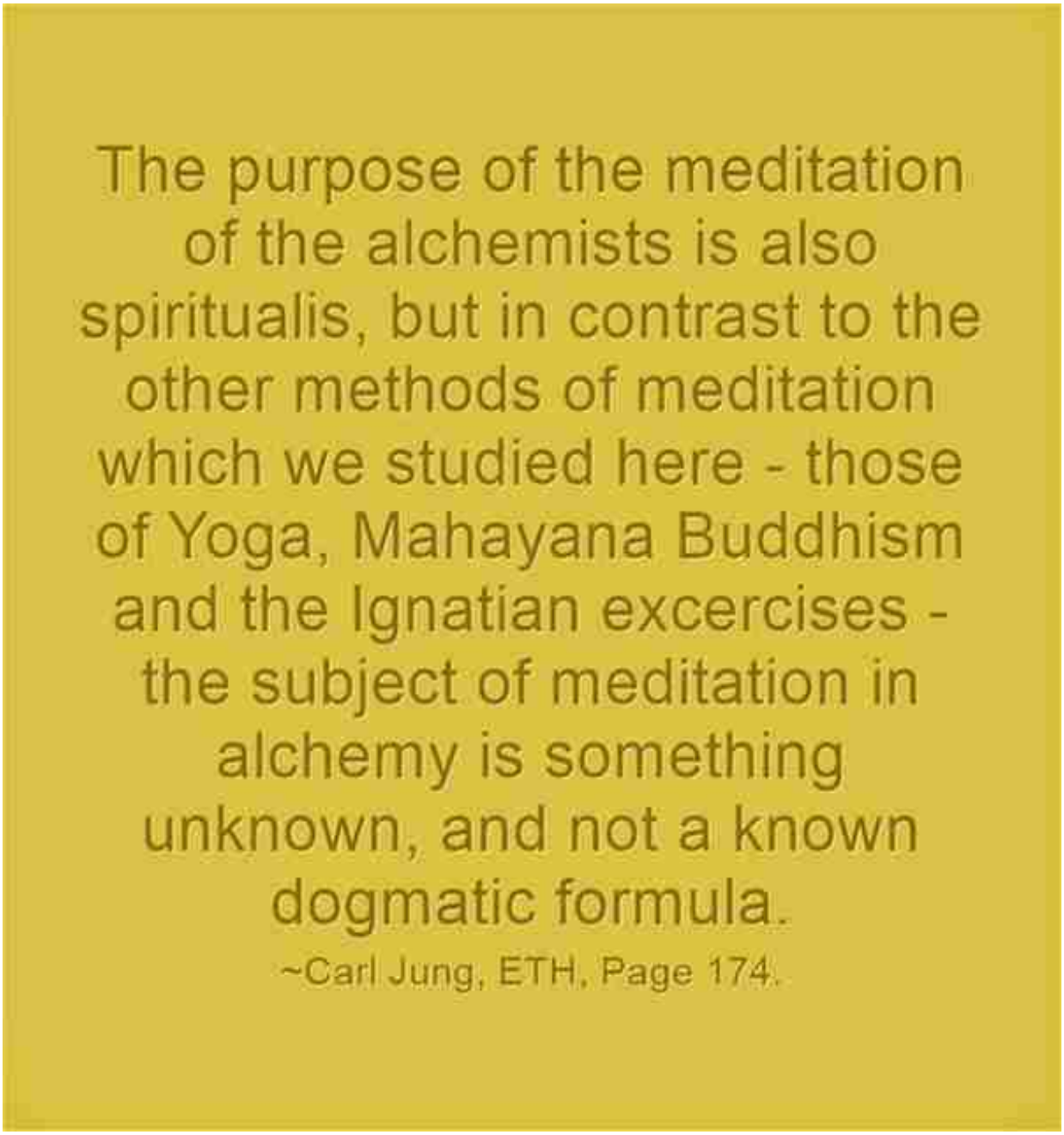
There are certain disturbances of the unconscious, in the sympathetic system, which produce symptoms exactly like organic disturbances. Carl Jung, ETH, Page 177.



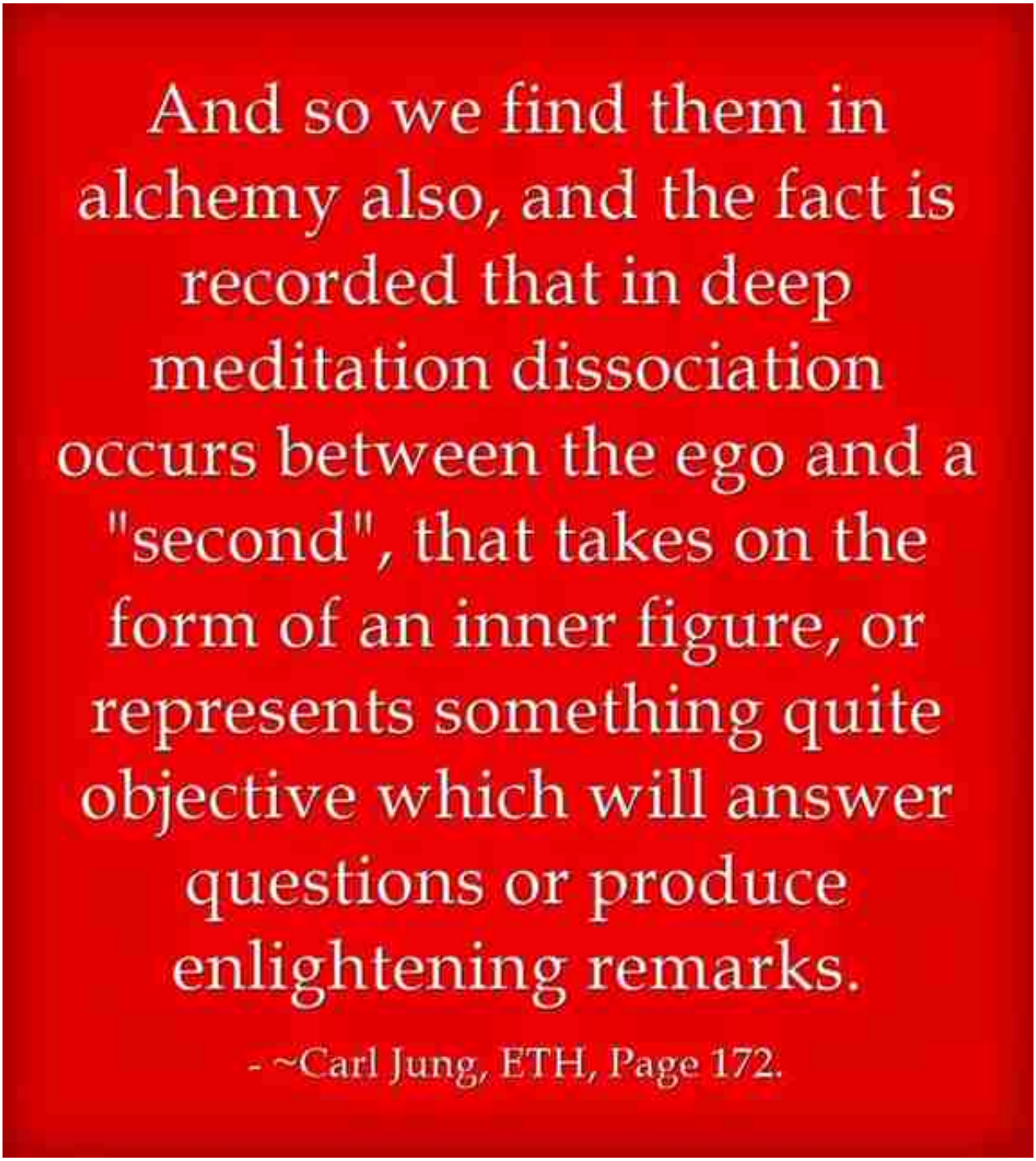
We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.



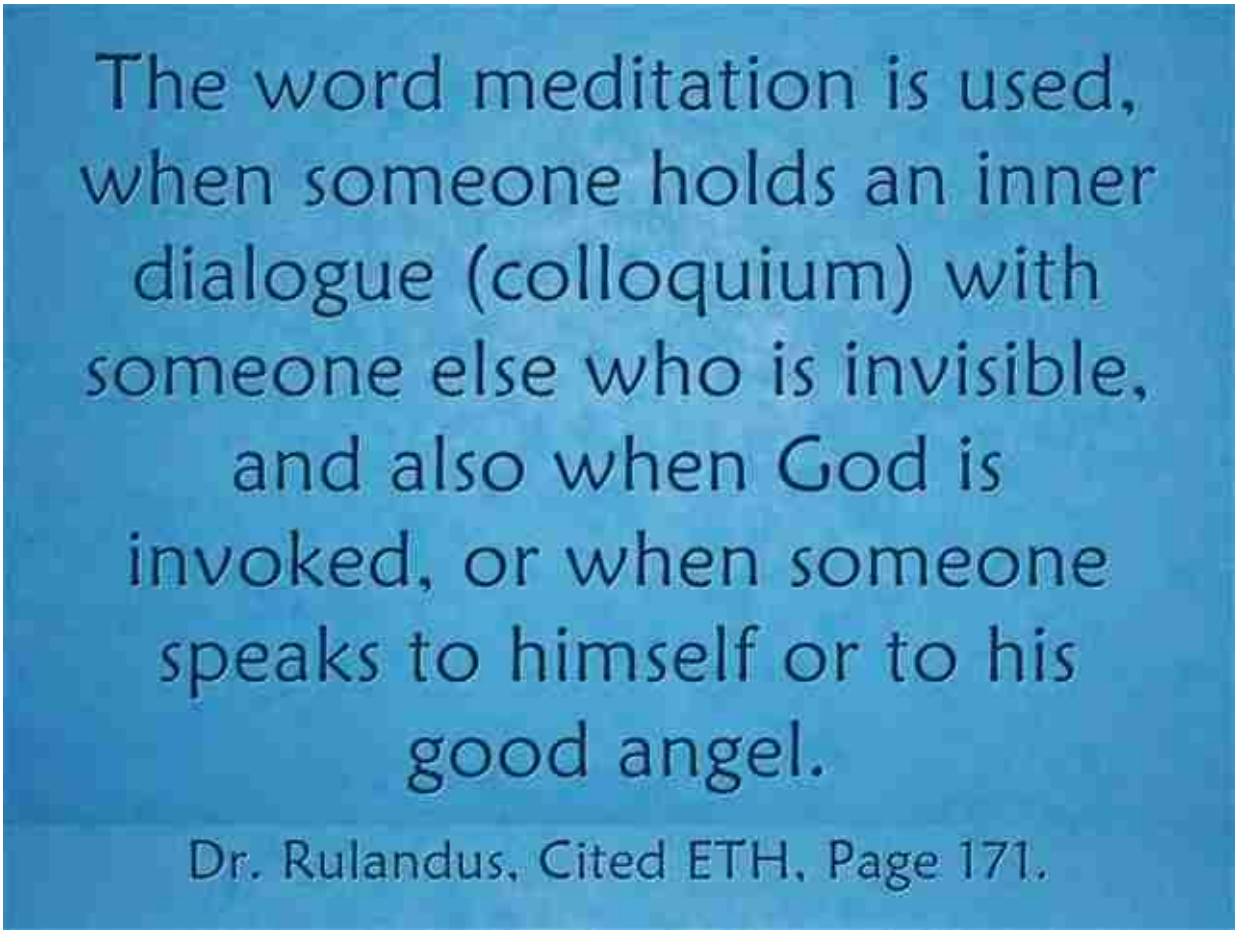
The ”Aurora Consurgens” asks the question: ”What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways.” Cited in ETH Lectures, Page 175.



The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the Ignatian excercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.



And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a ”second”, that takes on the form of an inner figure, or represents something quite objective which will answer questions or produce enlightening remarks. Carl Jung, ETH, Page 172.



The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.

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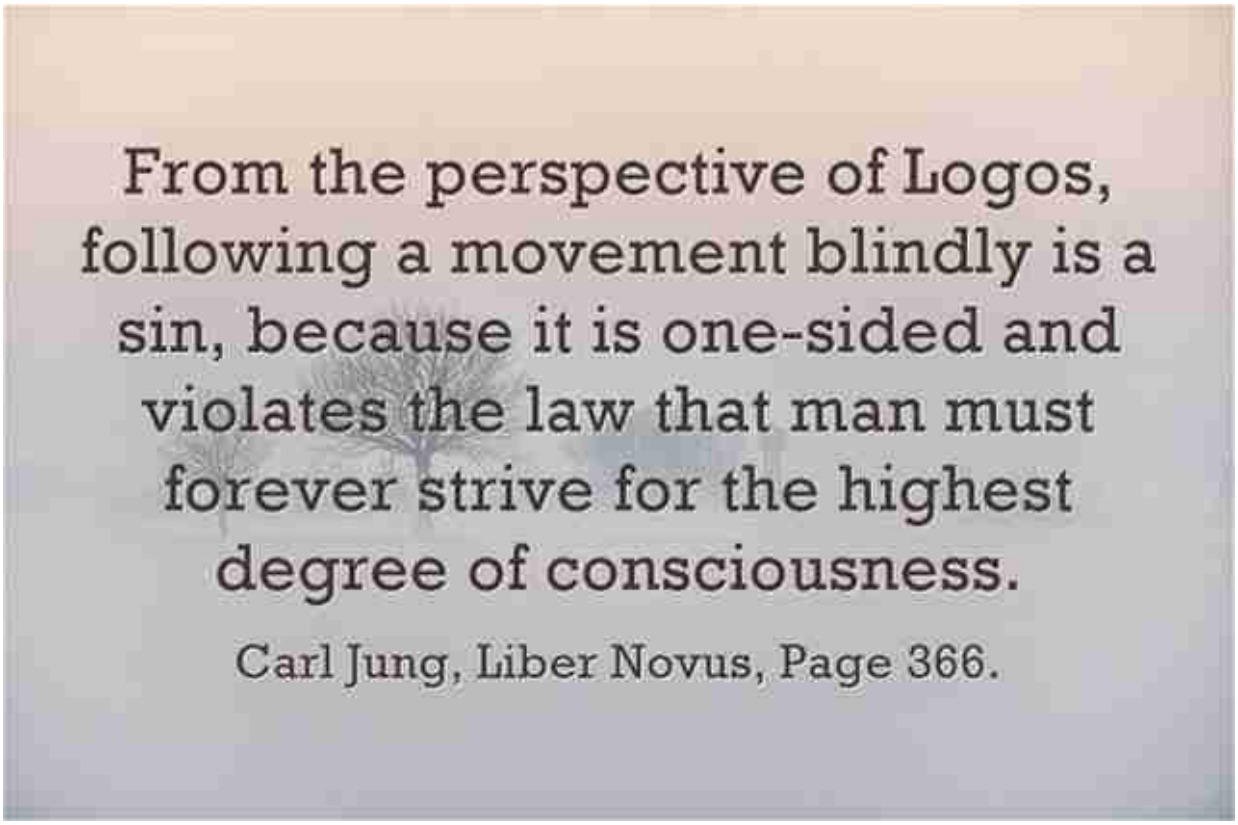
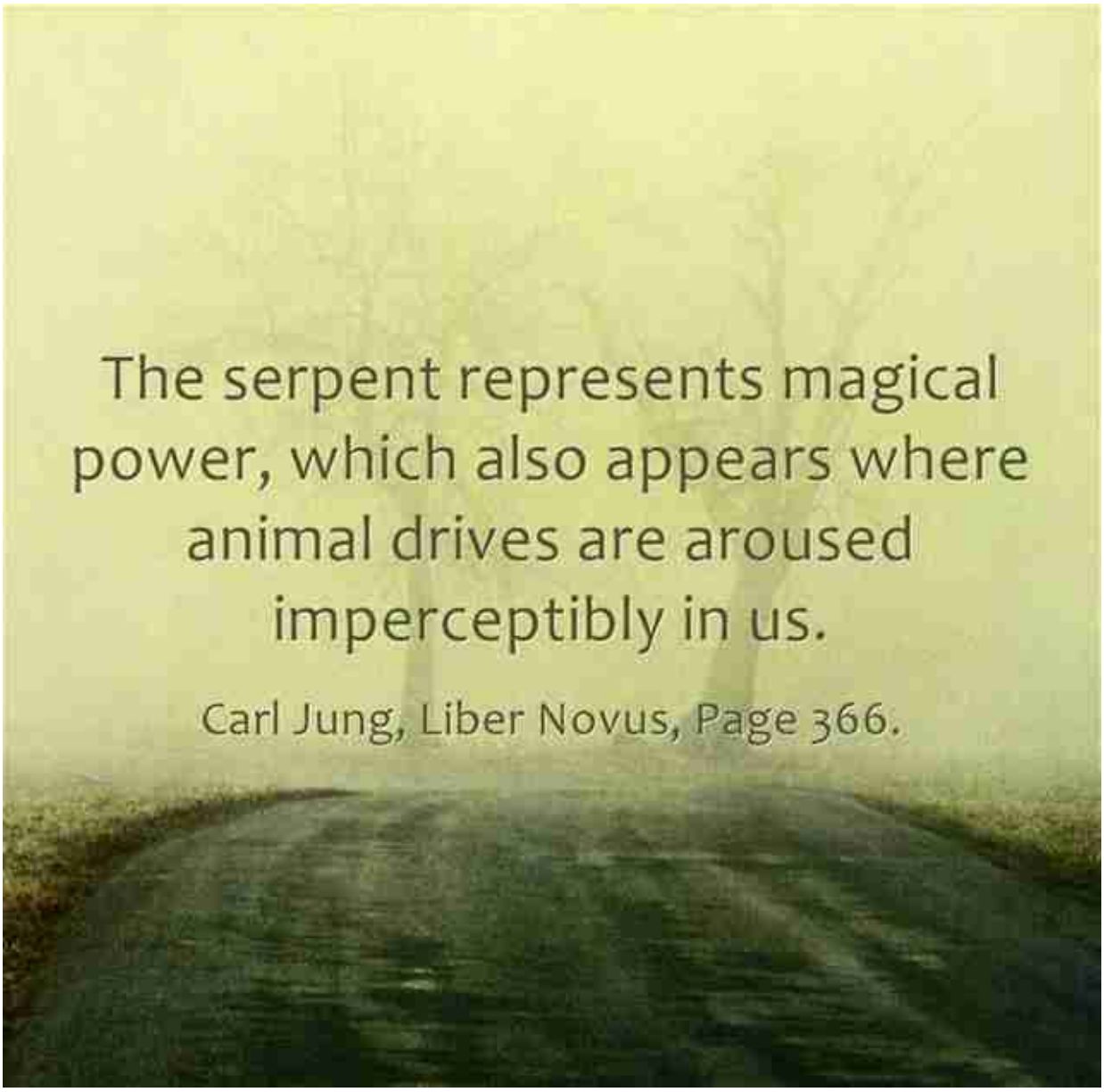


From the perspective of Logos, following a movement blindly is a sin, because it is one-sided and violates the law that man must forever strive for the highest degree of consciousness. Carl Jung, Liber Novus, Page 366.



The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us. Carl Jung, Liber Novus, Page 366.

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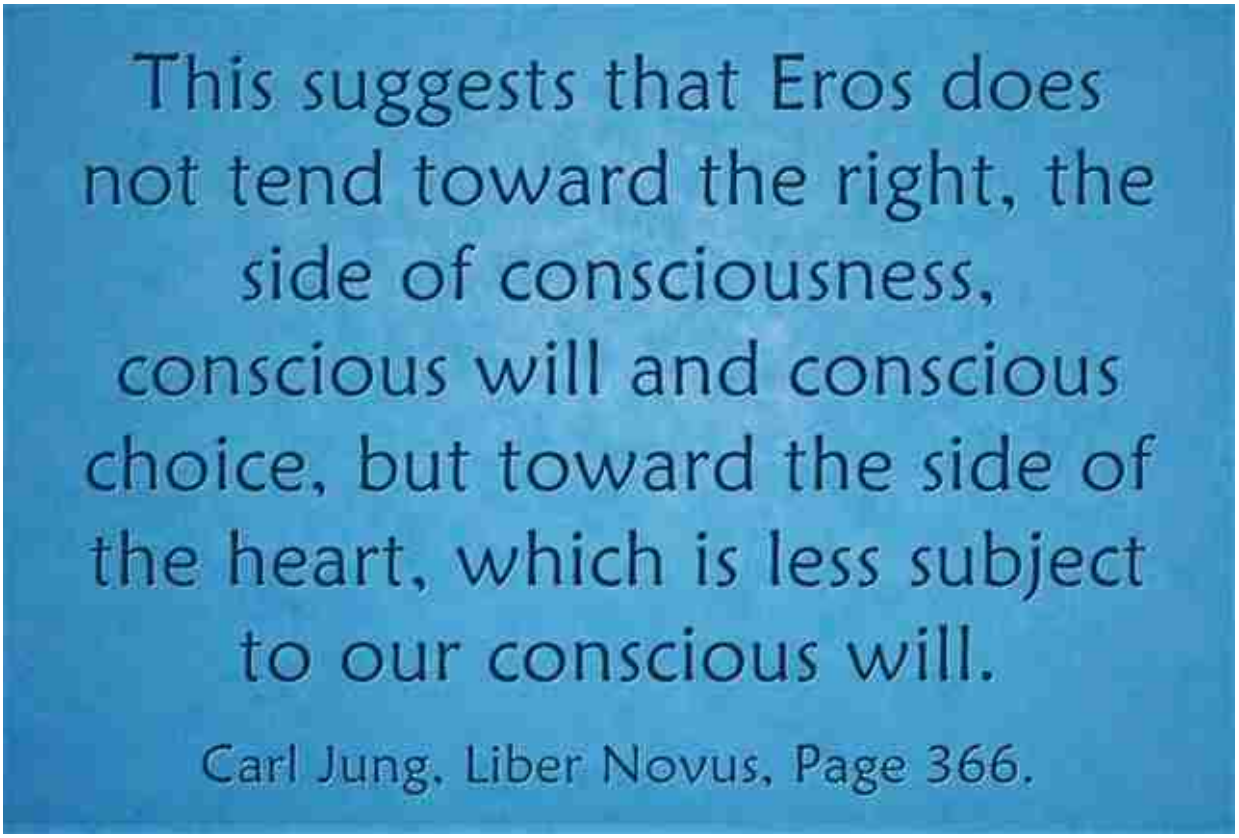
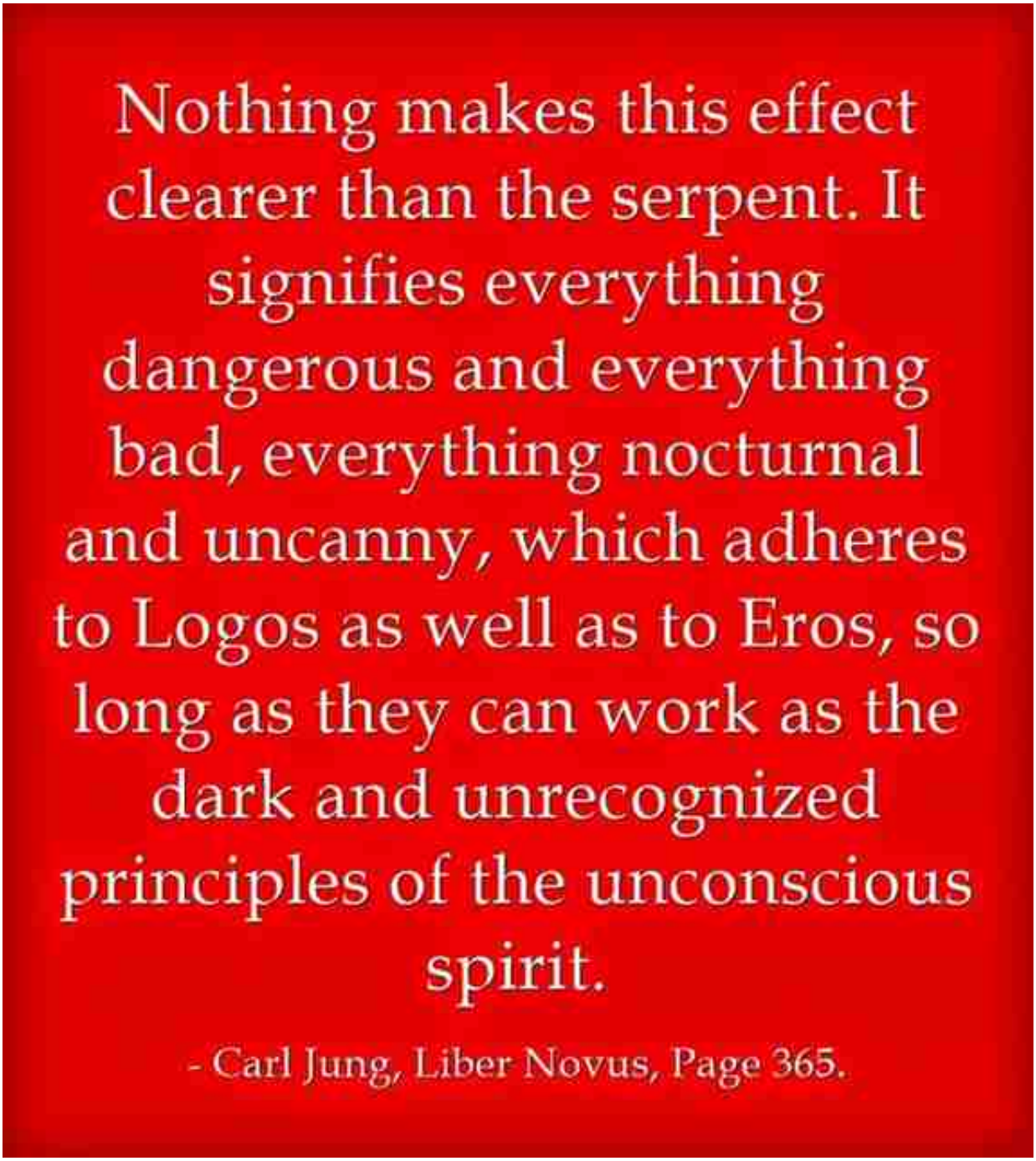


This suggests that Eros does not tend toward the right, the side of consciousness, conscious will and conscious choice, but toward the side of the heart, which is less subject to our conscious will. Carl Jung, Liber Novus, Page 366.



Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

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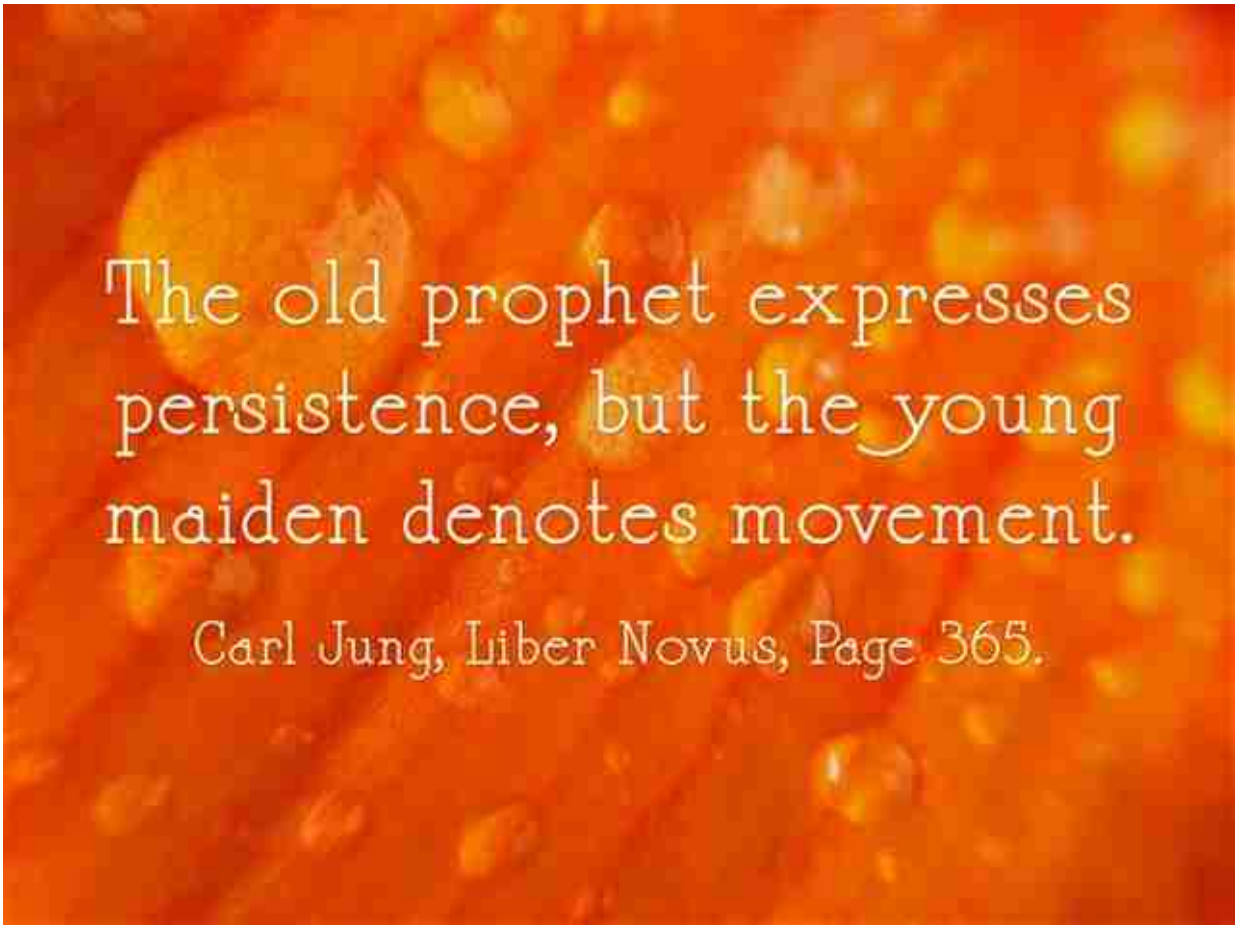
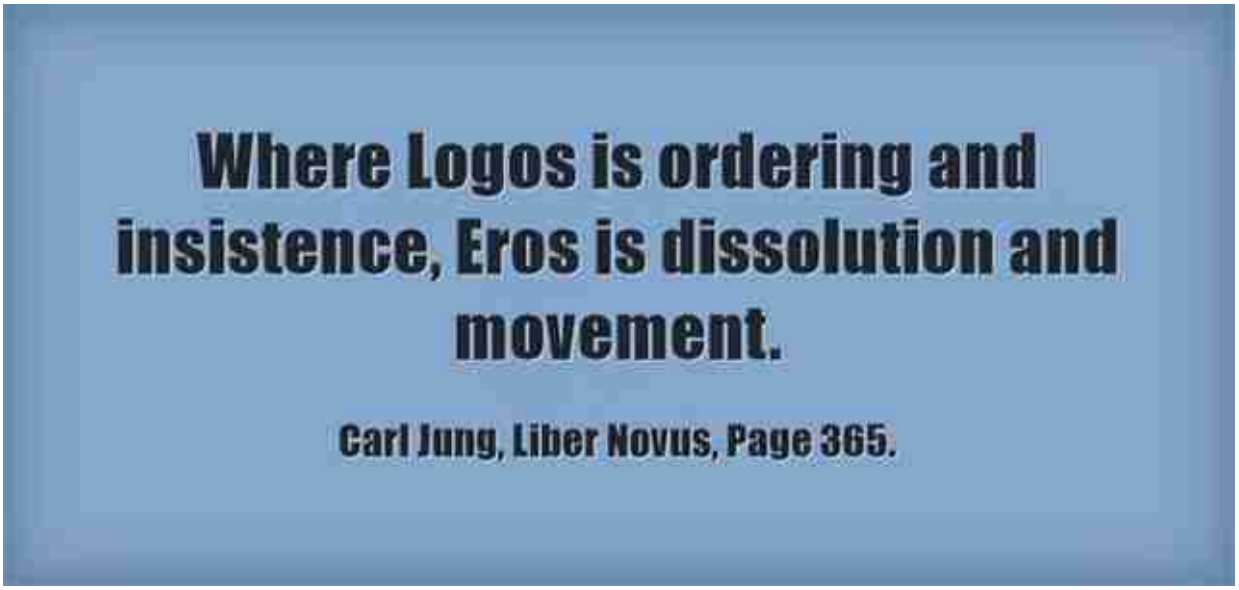
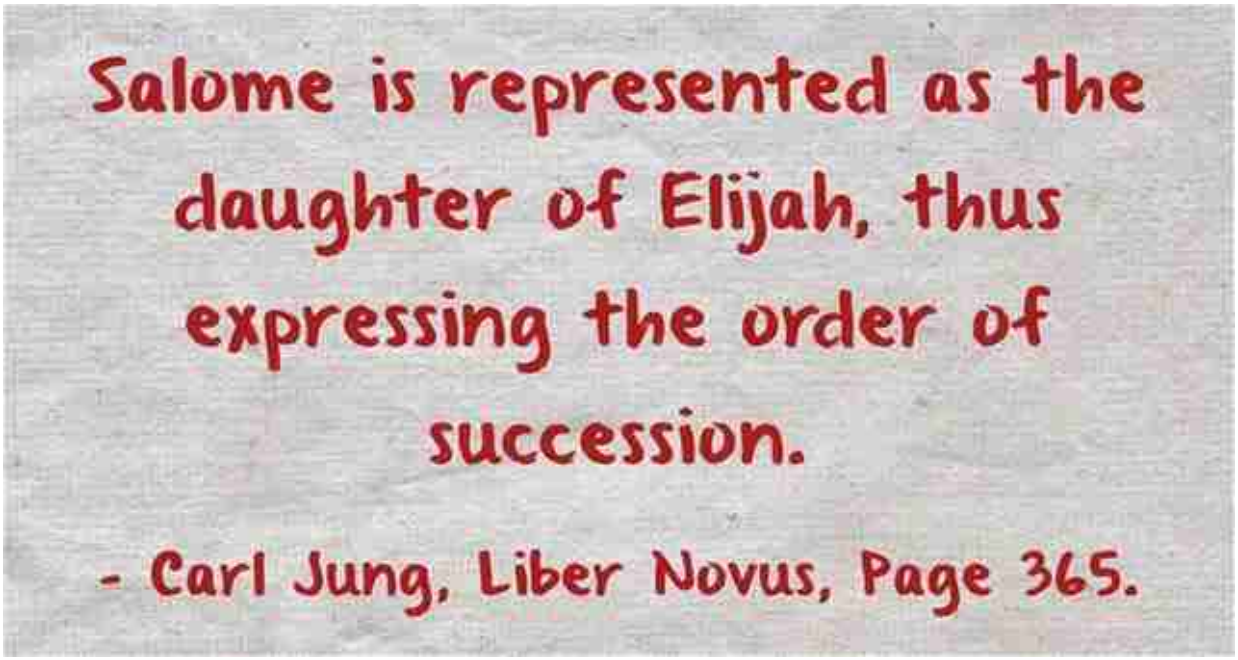


The old prophet expresses persistence, but the young maiden denotes movement. Carl Jung, Liber Novus, Page 365.



Where Logos is ordering and insistence, Eros is dissolution and movement. Carl Jung, Liber Novus, Page 365.



Salome is represented as the daughter of Elijah, thus expressing the order of succession. Carl Jung, Liber Novus, Page 365.

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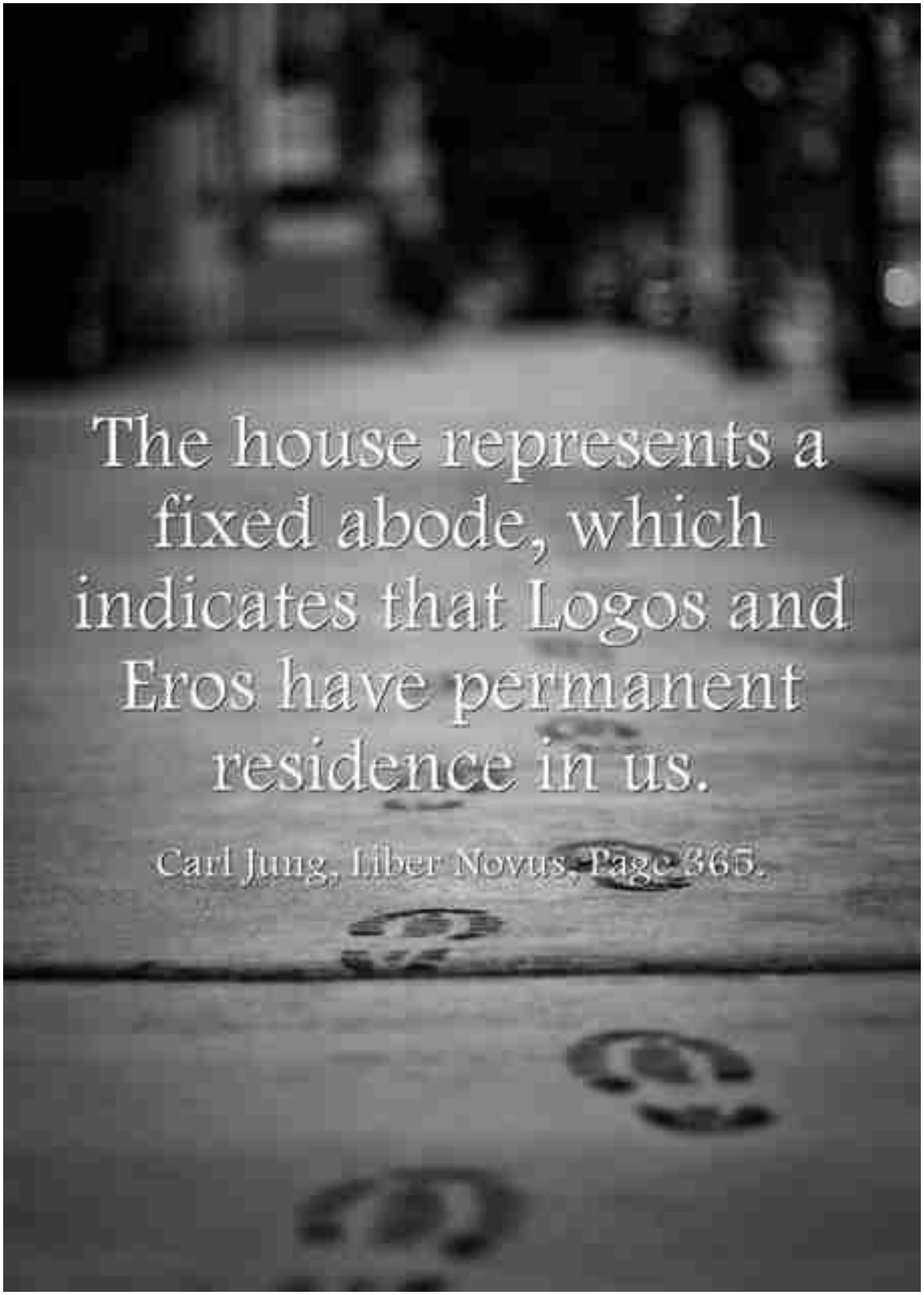
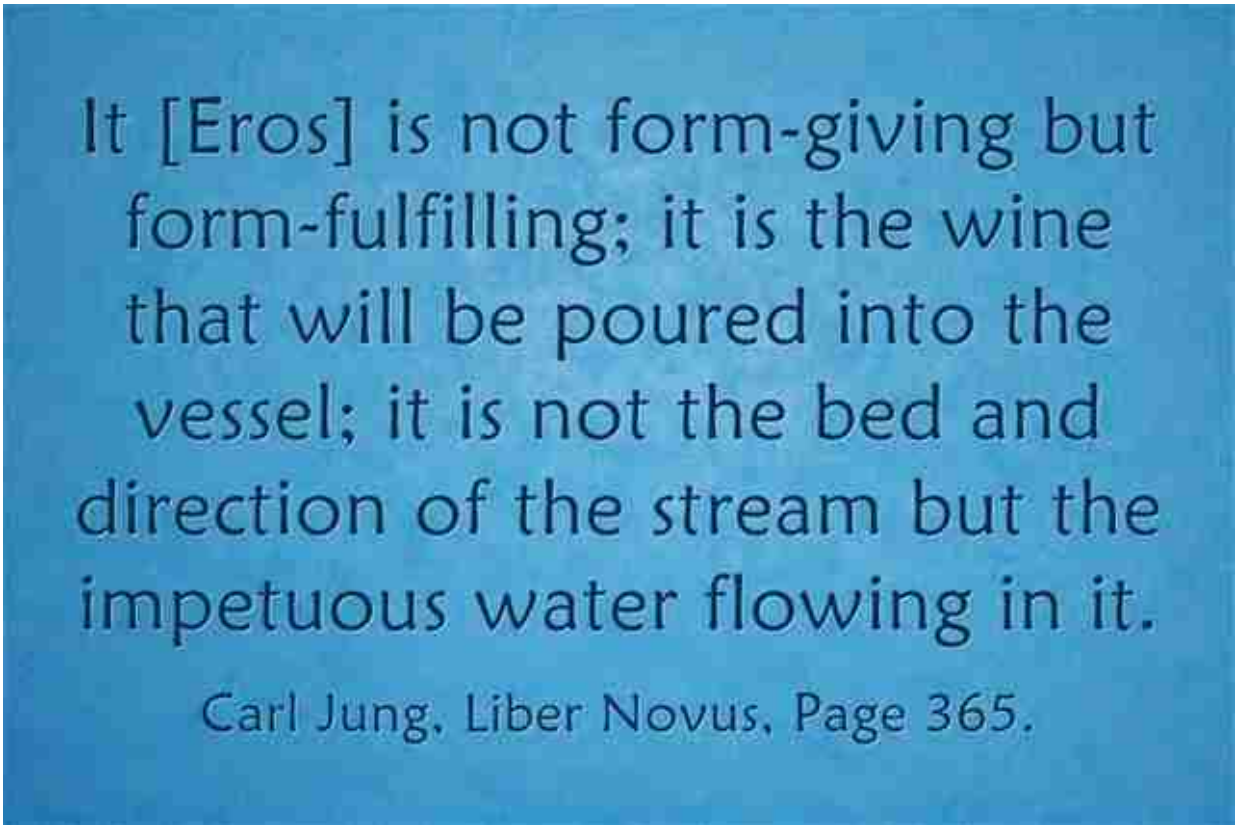


The house represents a fixed abode, which indicates that Logos and Eros have permanent residence in us. Carl Jung, Liber Novus, Page 365.



It [Eros] is not form-giving but form-fulfilling; it is the wine that will be poured into the vessel; it is not the bed and direction of the stream but the impetuous water flowing in it. Carl Jung, Liber Novus, Page 365.

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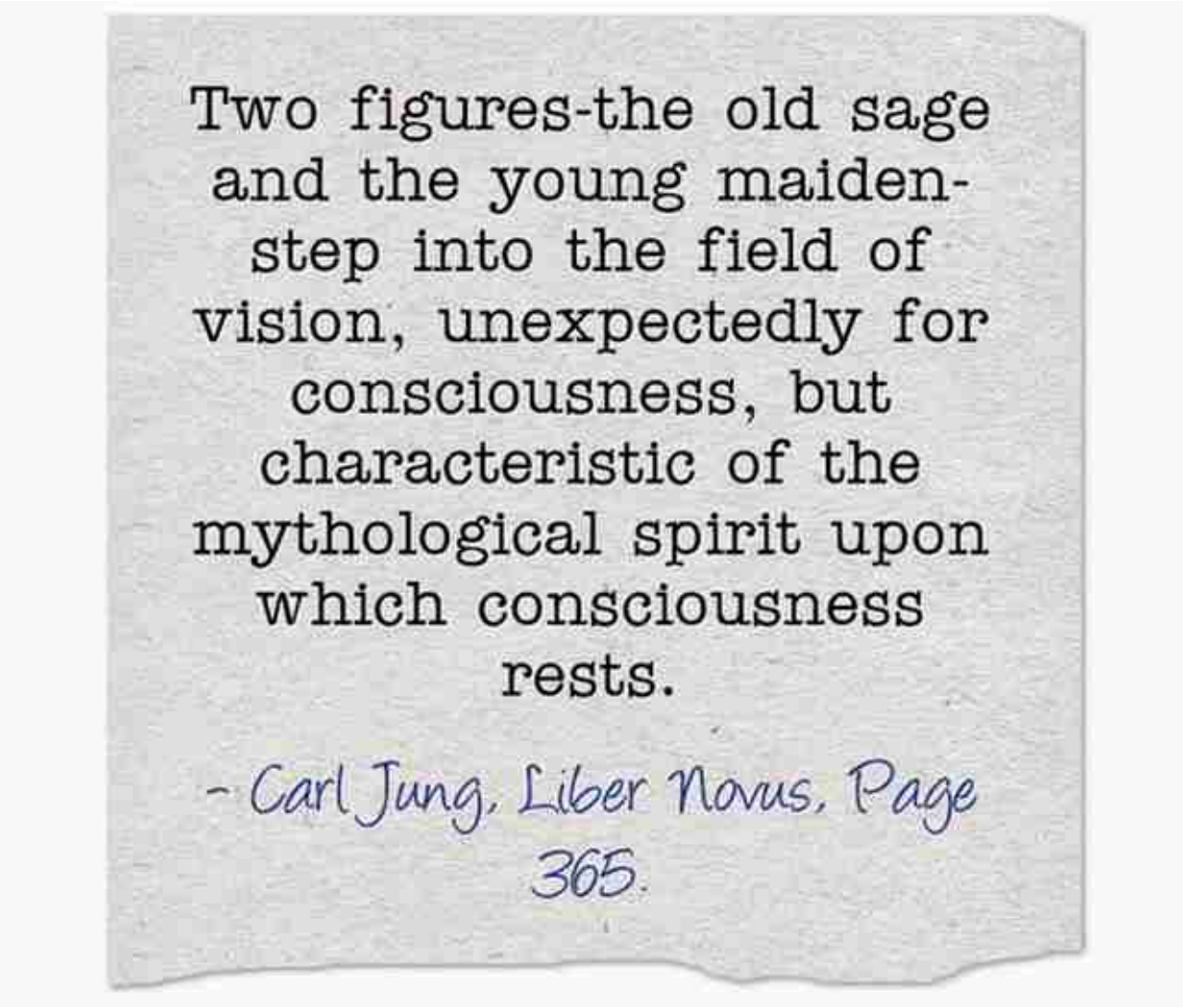
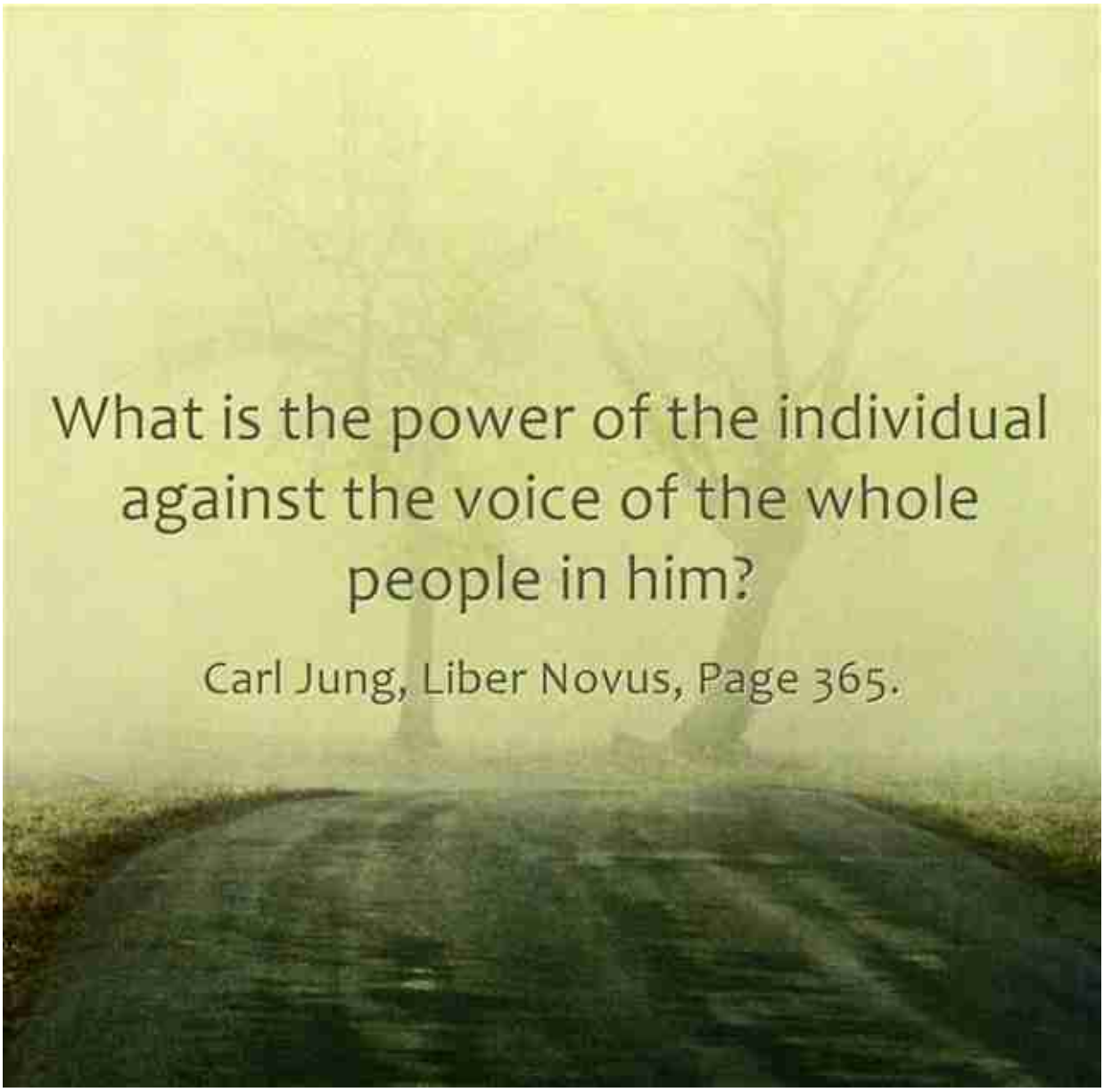


Two figures-the old sage and the young maiden-step into the field of vision, unexpectedly for consciousness, but characteristic of the mythological spirit upon which consciousness rests. Carl Jung, Liber Novus, Page 365.



What is the power of the individual against the voice of the whole people in him? Carl Jung, Liber Novus, Page 365.

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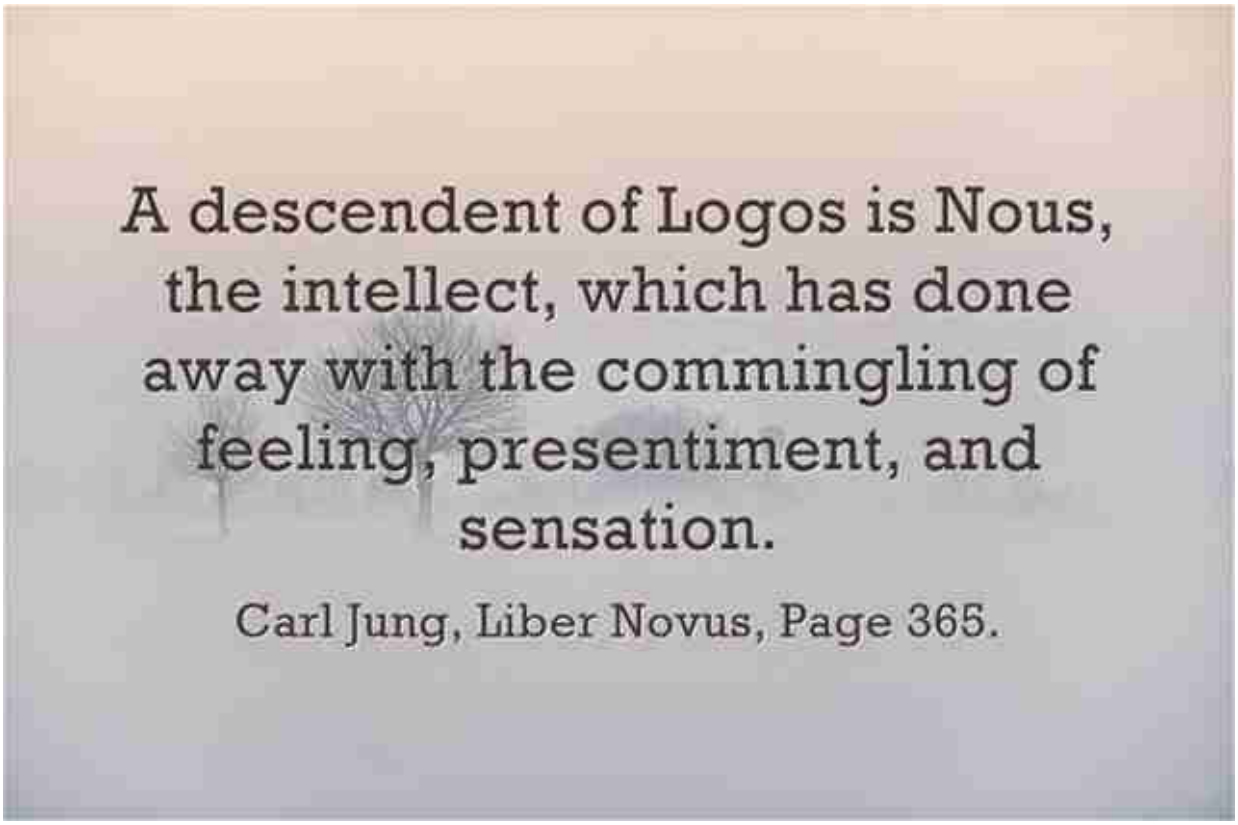
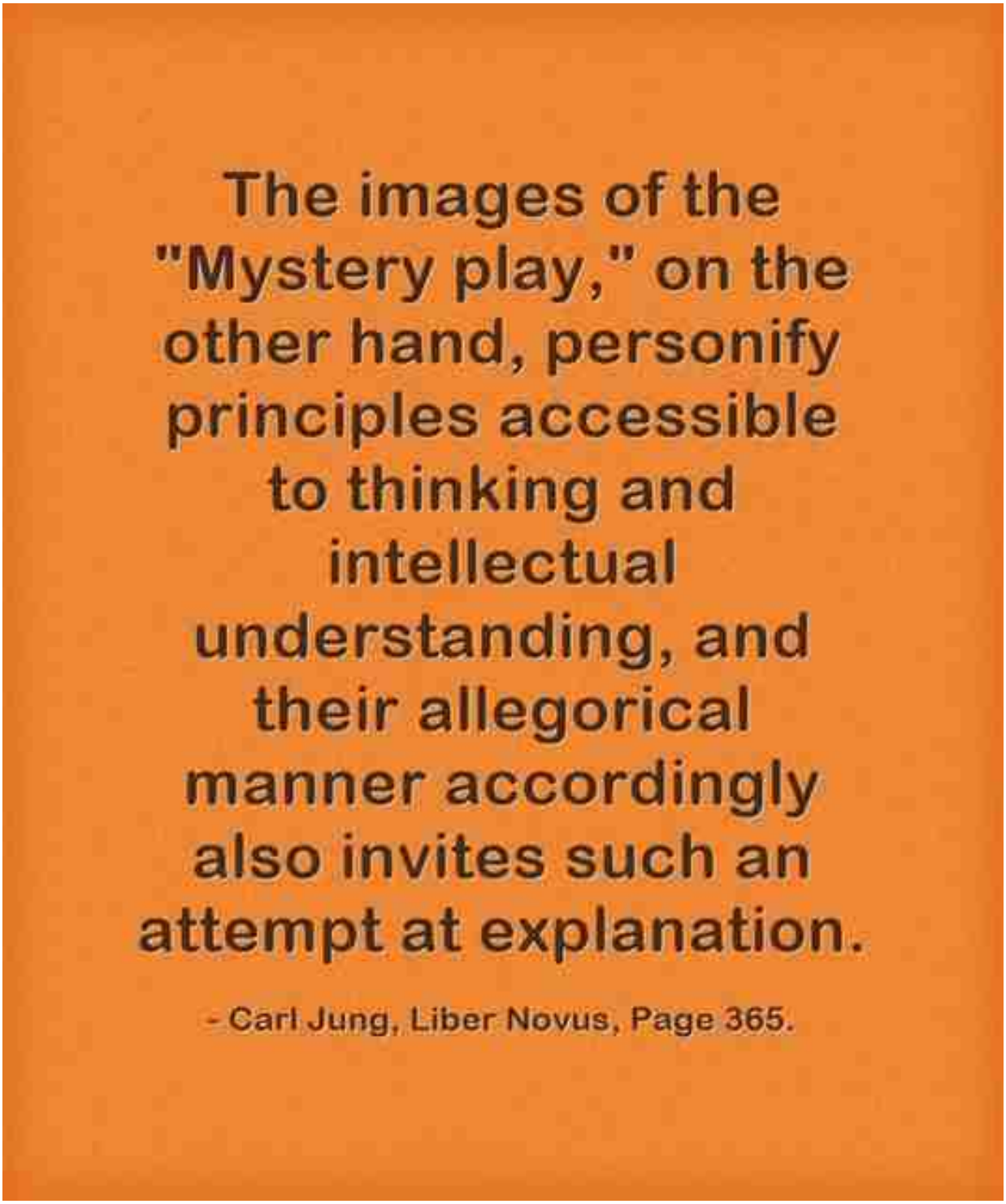
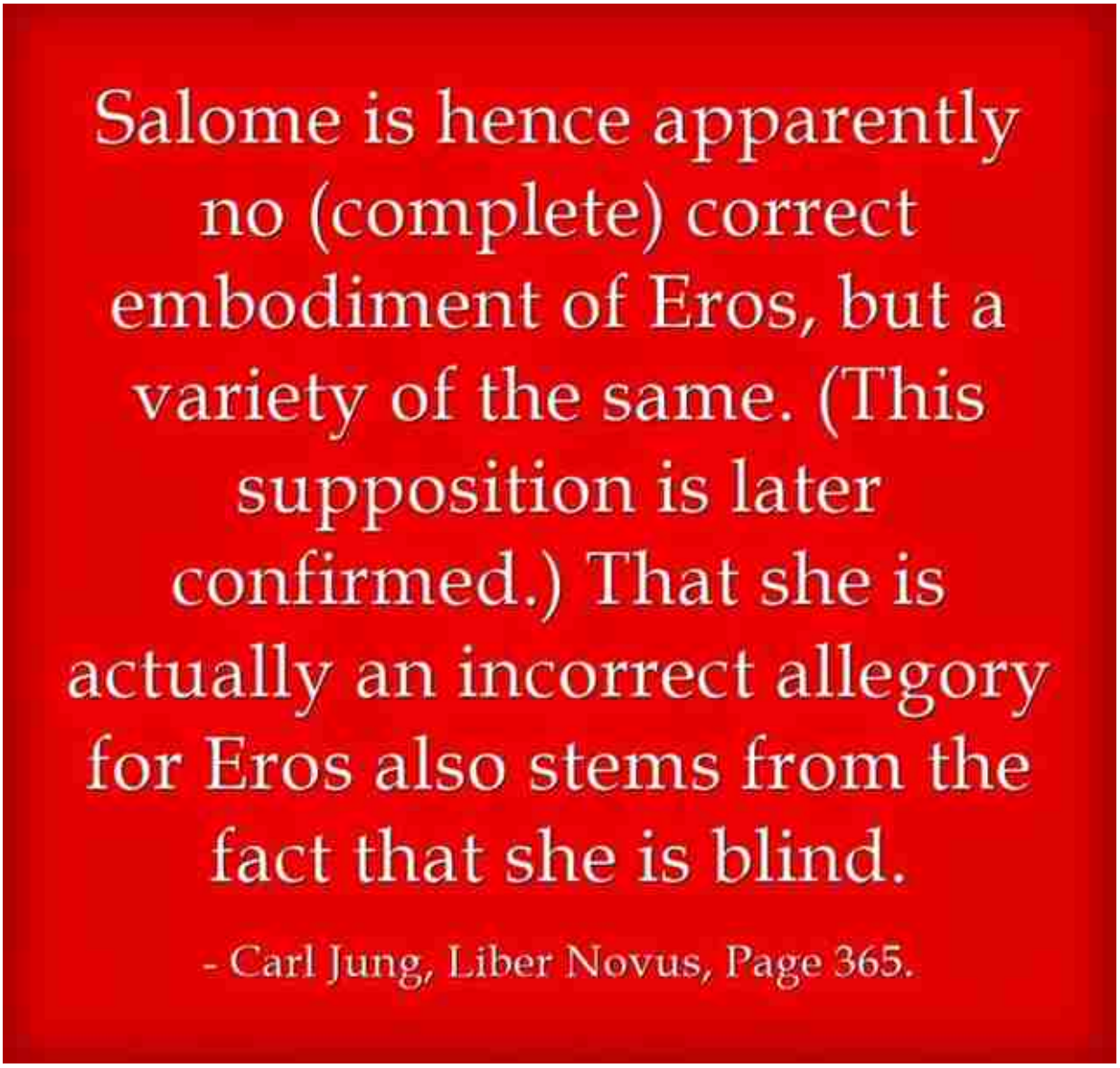


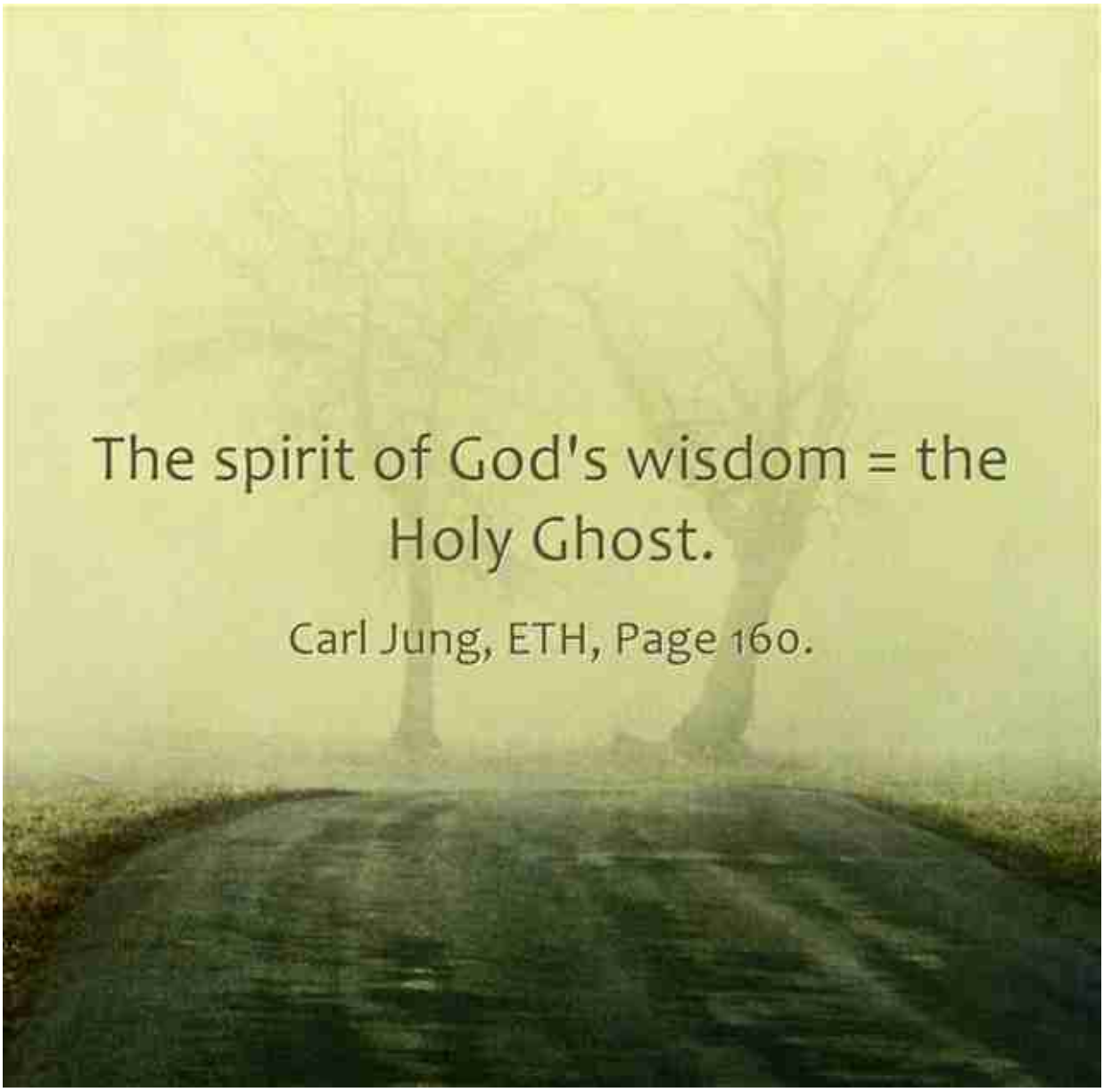
A descendent of Logos is Nous, the intellect, which has done away with the commingling of feeling, presentiment, and sensation. Carl Jung, Liber Novus, Page 365.



The images of the ”Mystery play,” on the other hand, personify principles accessible to thinking and intellectual understanding, and their allegorical manner accordingly also invites such an attempt at explanation. Carl Jung, Liber Novus, Page 365.



Salome is hence apparently no (complete) correct embodiment of Eros, but a variety of the same. (This supposition is later confirmed.) That she is actually an incorrect allegory for Eros also stems from the fact that she is blind. Carl Jung, Liber Novus, Page 365.



The spirit of God’s wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

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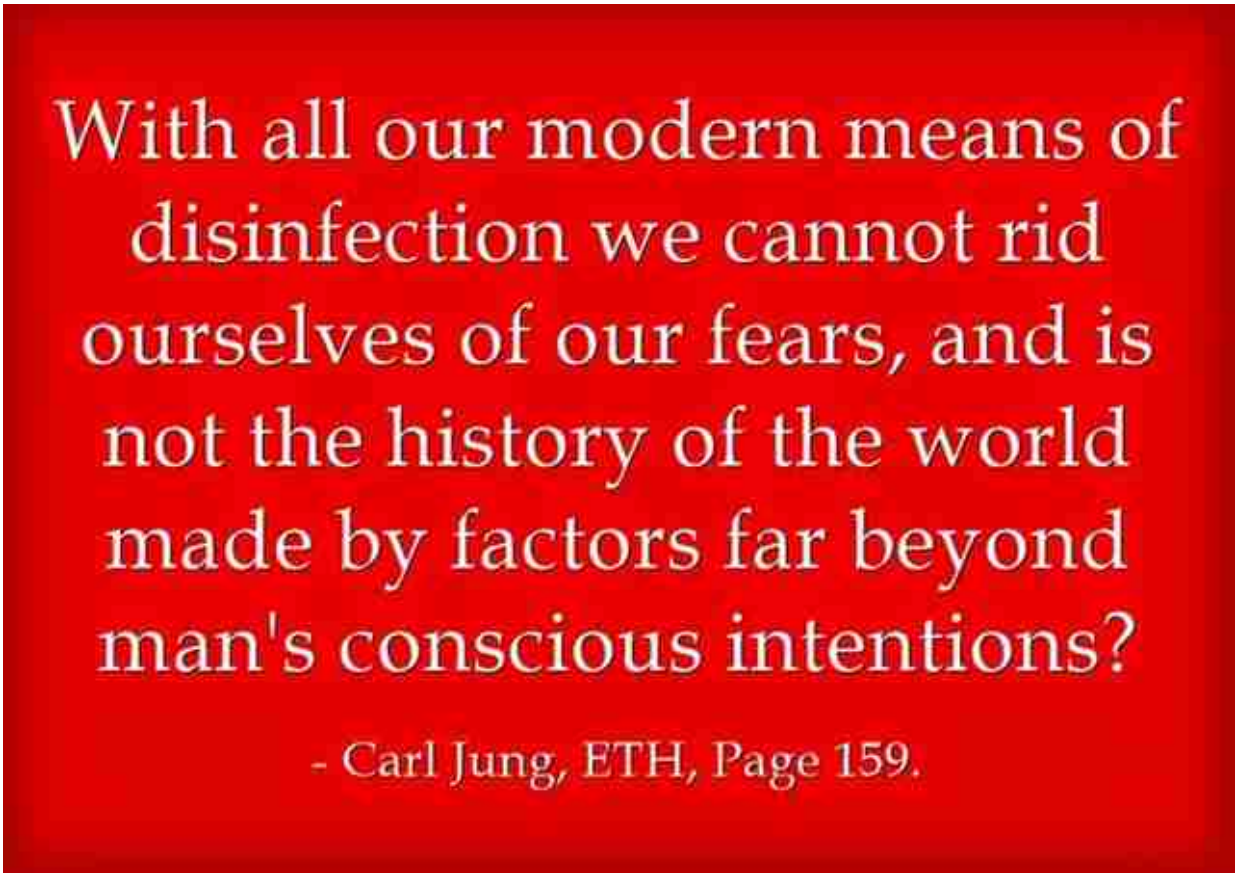
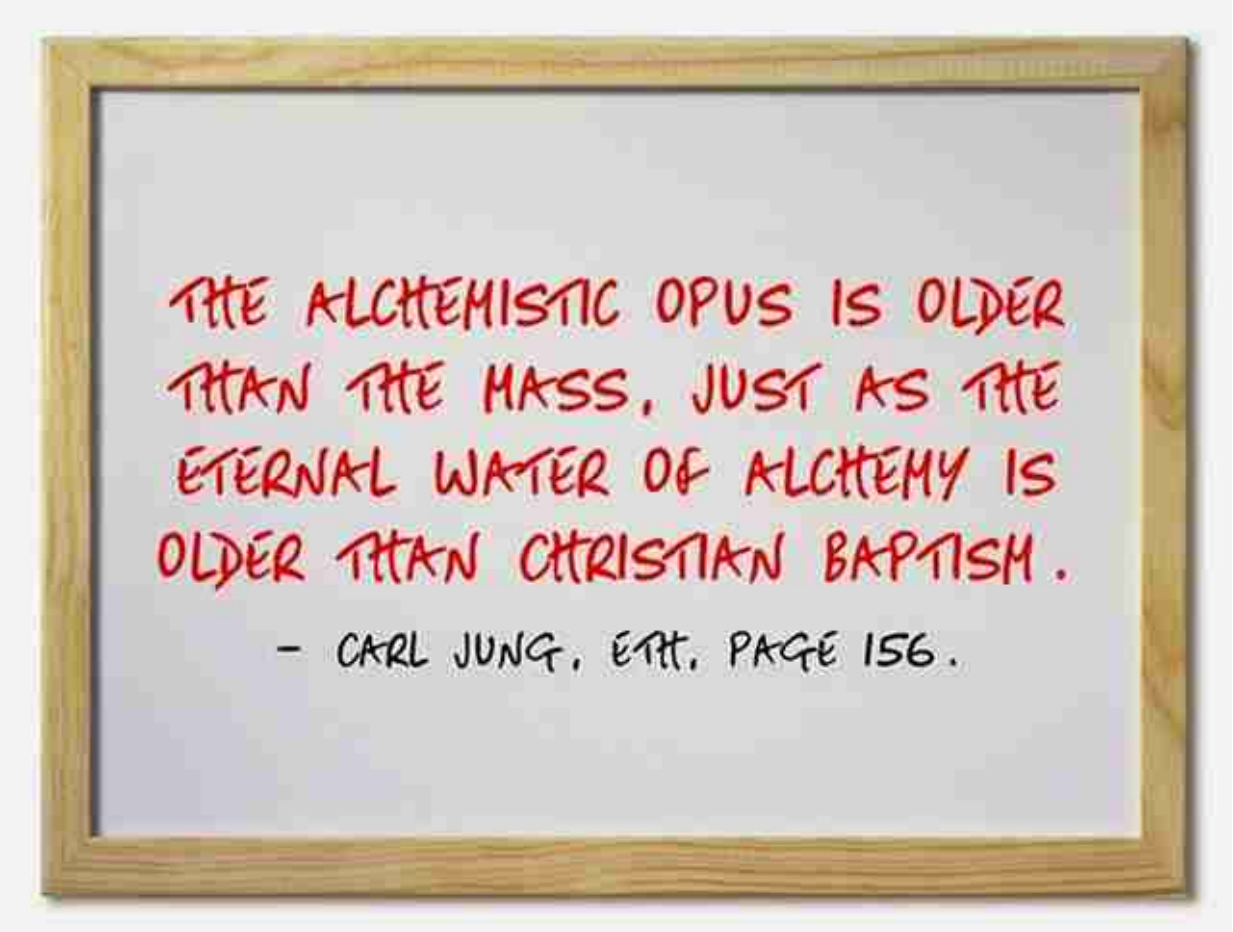


With all our modern means of disinfection we cannot rid ourselves of our fears, and is not the history of the world made by factors far beyond man's conscious intentions? Carl Jung, ETH, Page 159.



The alchemistic opus is older than the Mass, just as the eternal water of alchemy is older than Christian baptism. Carl Jung, ETH, Page 156.

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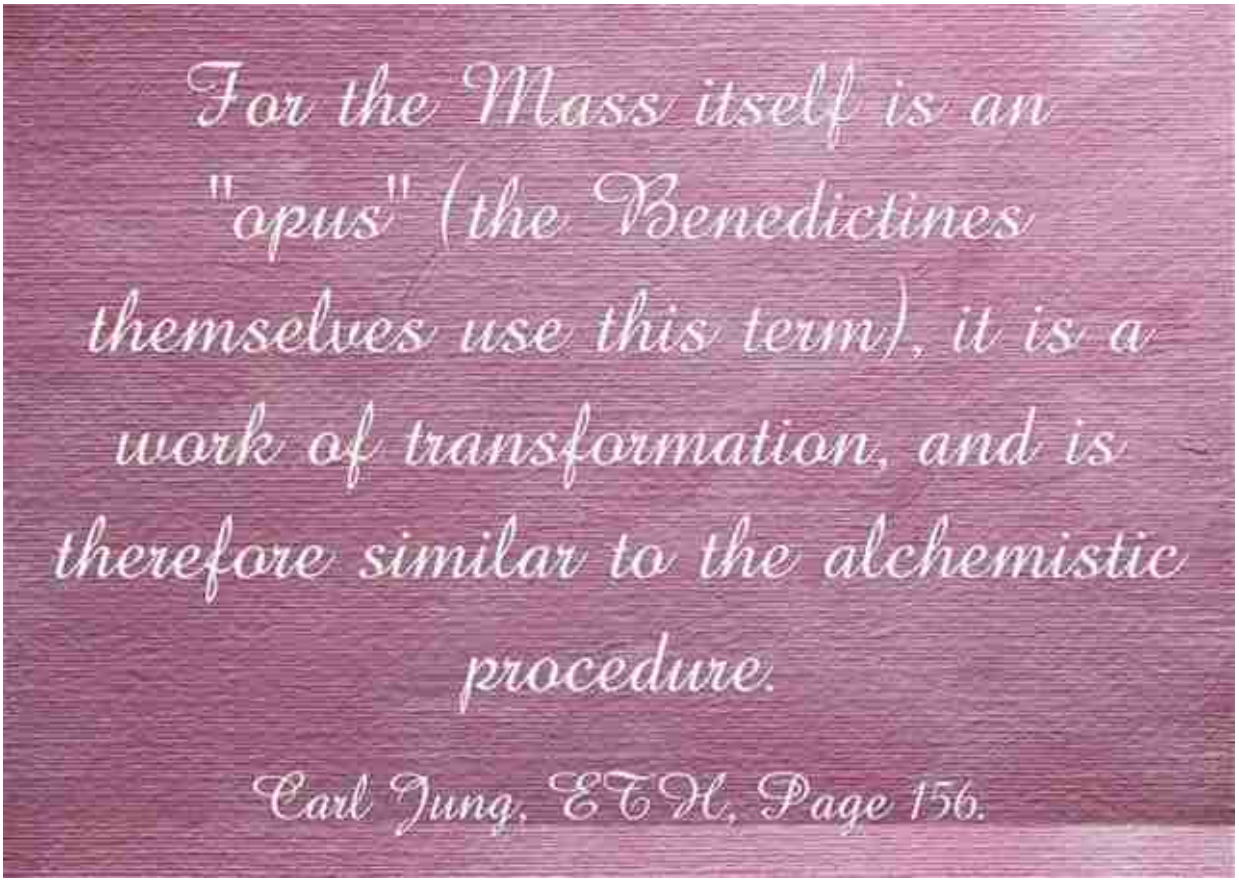
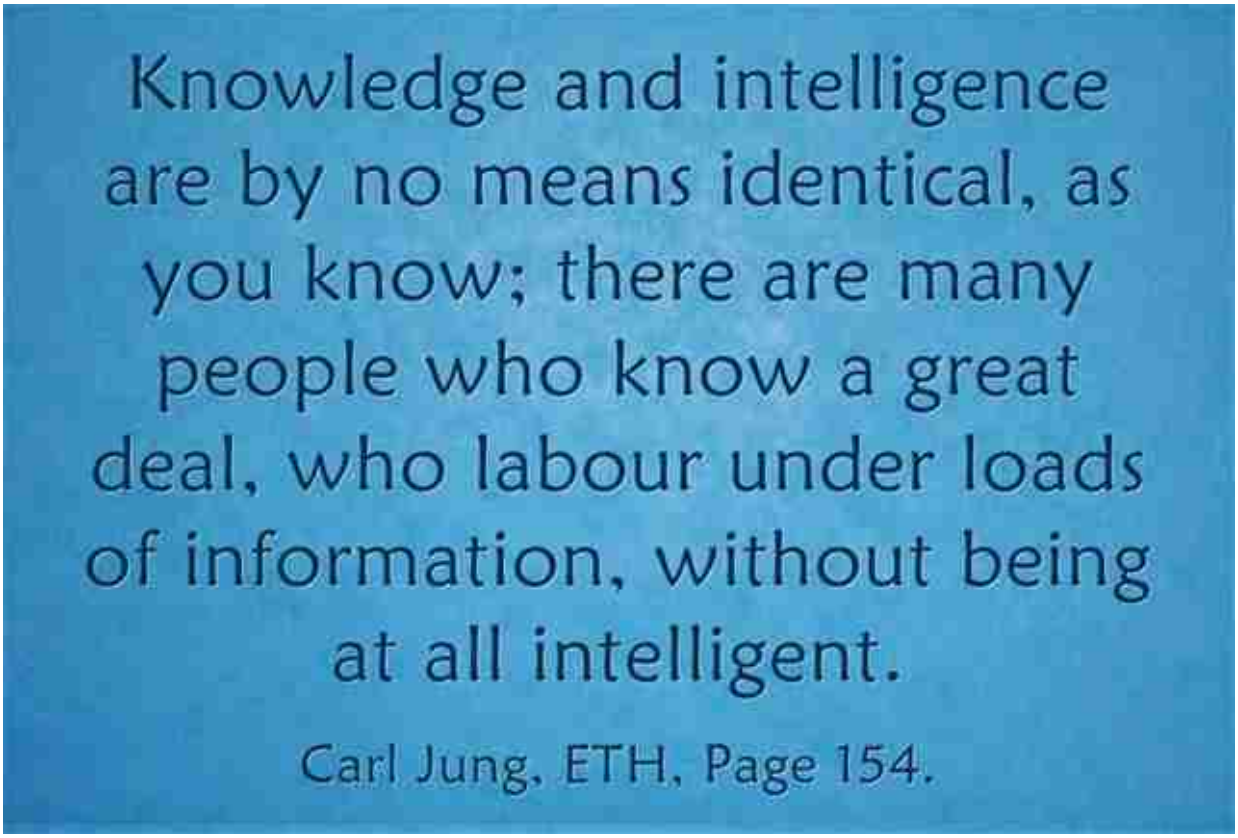
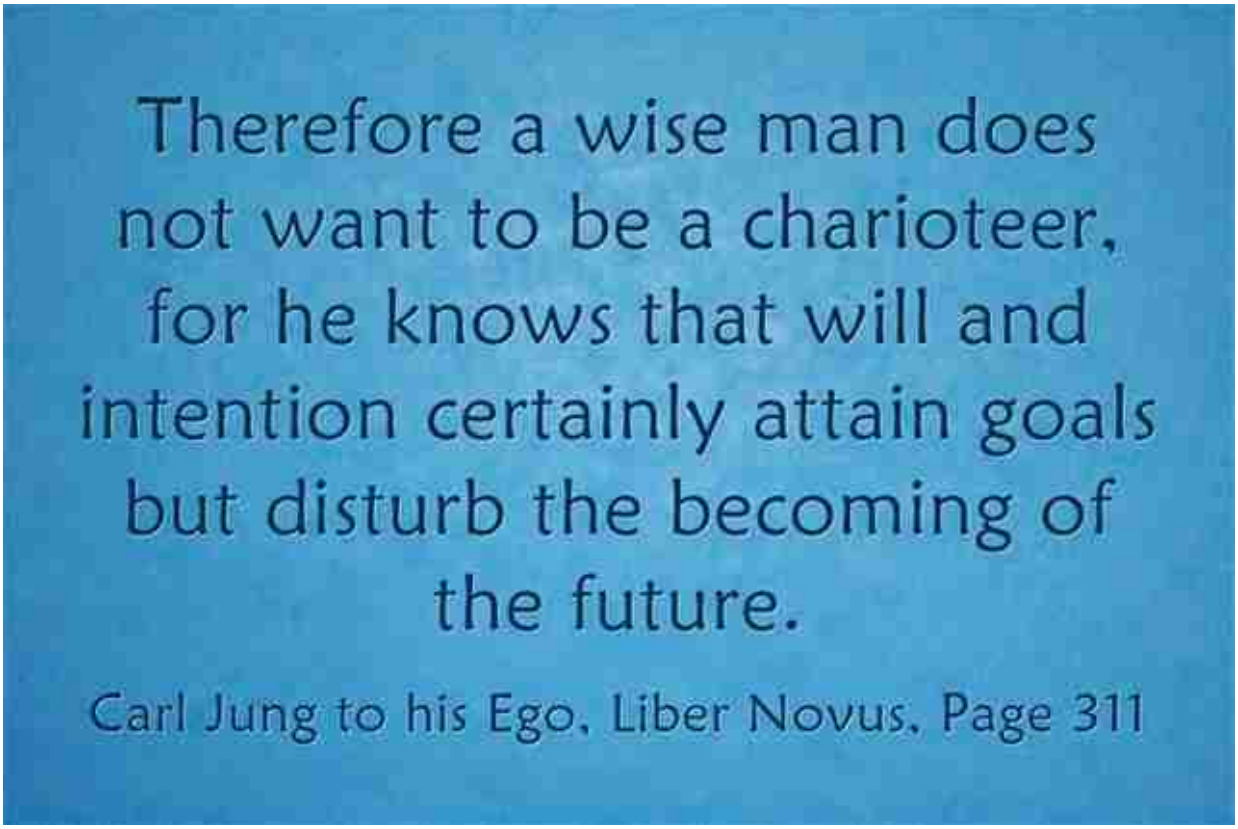


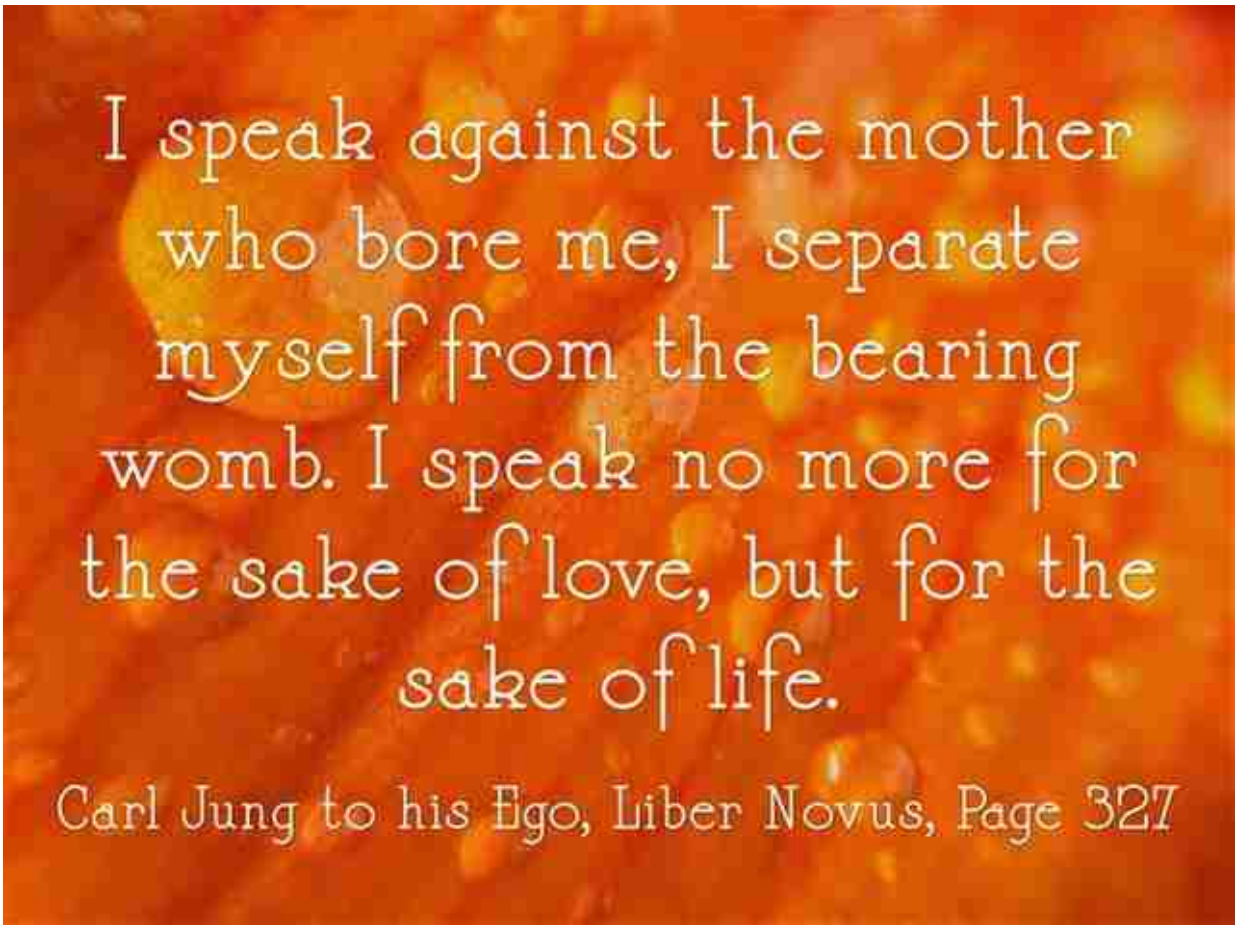
For the Mass itself is an ”opus” (the Benedictines themselves use this term), it is a work of transformation, and is therefore similar to the alchemistic procedure. Carl Jung, ETH, Page 156.



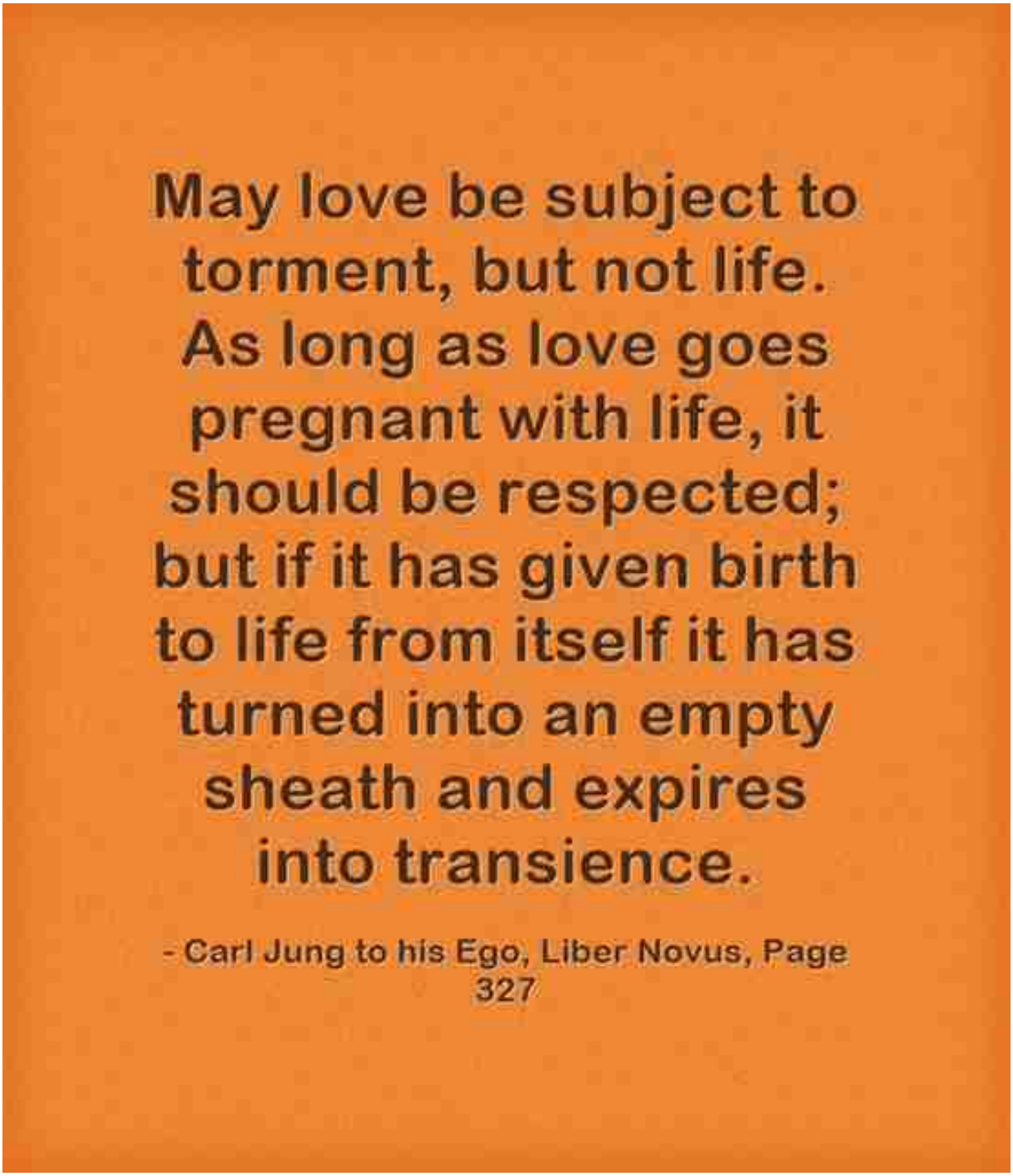
Knowledge and intelligence are by no means identical, as you know; there are many people who know a great deal, who labour under loads of information, without being at all intelligent. Carl Jung, ETH, Page 154.



Therefore a wise man does not want to be a charioteer, for he knows that will and intention certainly attain goals but disturb the becoming of the future. Carl Jung to his Ego, Liber Novus, Page 311.



I speak against the mother who bore me, I separate myself from the bearing womb. I speak no more for the sake of love, but for the sake of life. Carl Jung to his Ego, Liber Novus, Page 327.



May love be subject to torment, but not life. As long as love goes pregnant with life, it should be respected; but if it has given birth to life from itself it has turned into an empty sheath and expires into transience. Carl Jung to his Ego, Liber Novus, Page 327.

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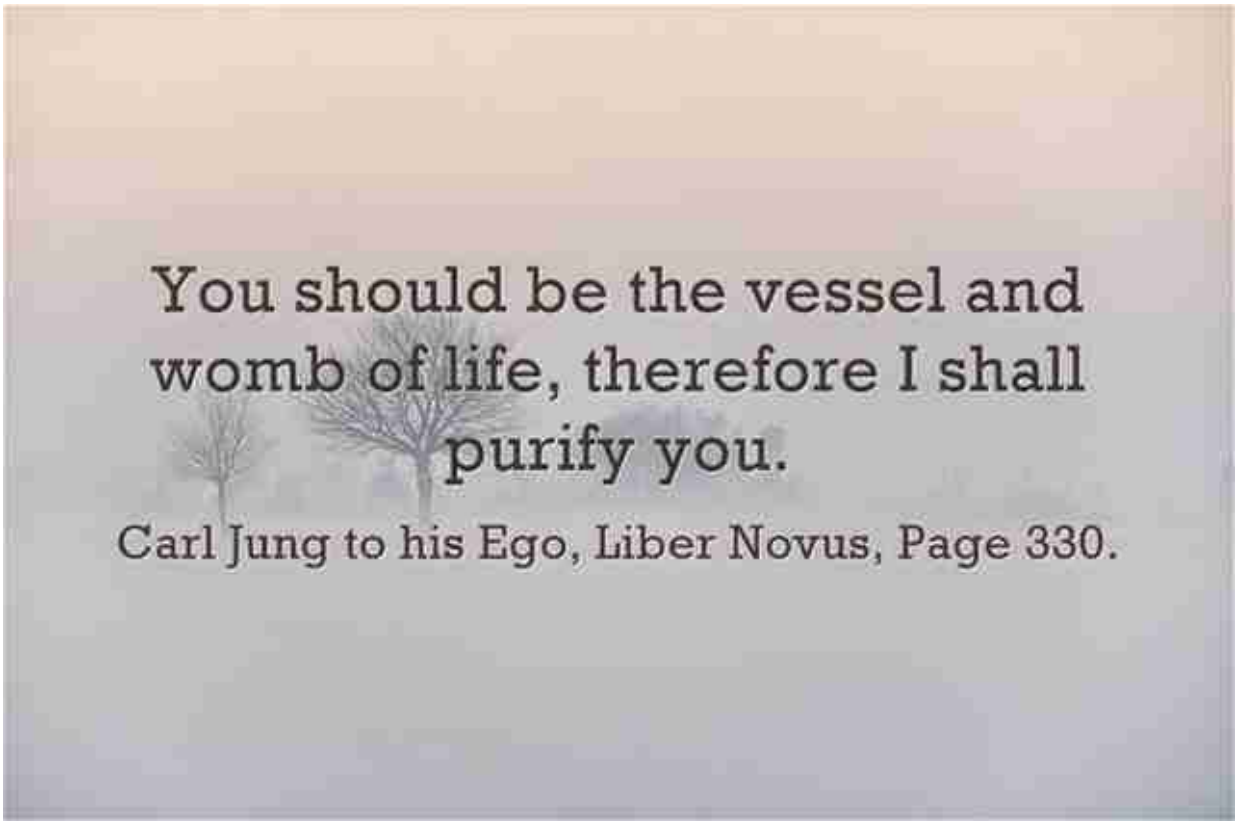
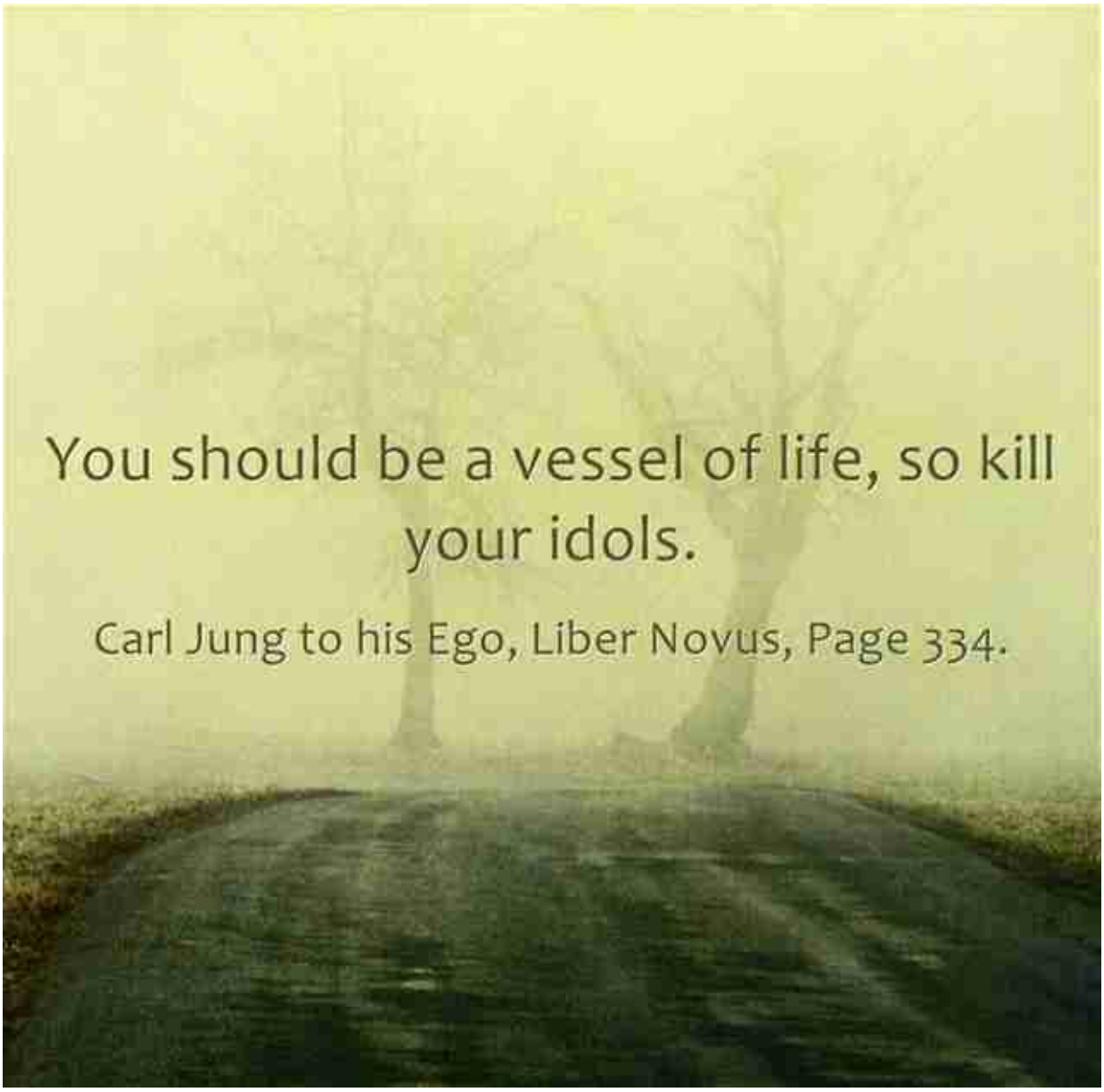


You should be the vessel and womb of life, therefore I shall purify you. Carl Jung to his Ego, Liber Novus, Page 330.



You should be a vessel of life, so kill your idols. Carl Jung to his Ego, Liber Novus, Page 334.

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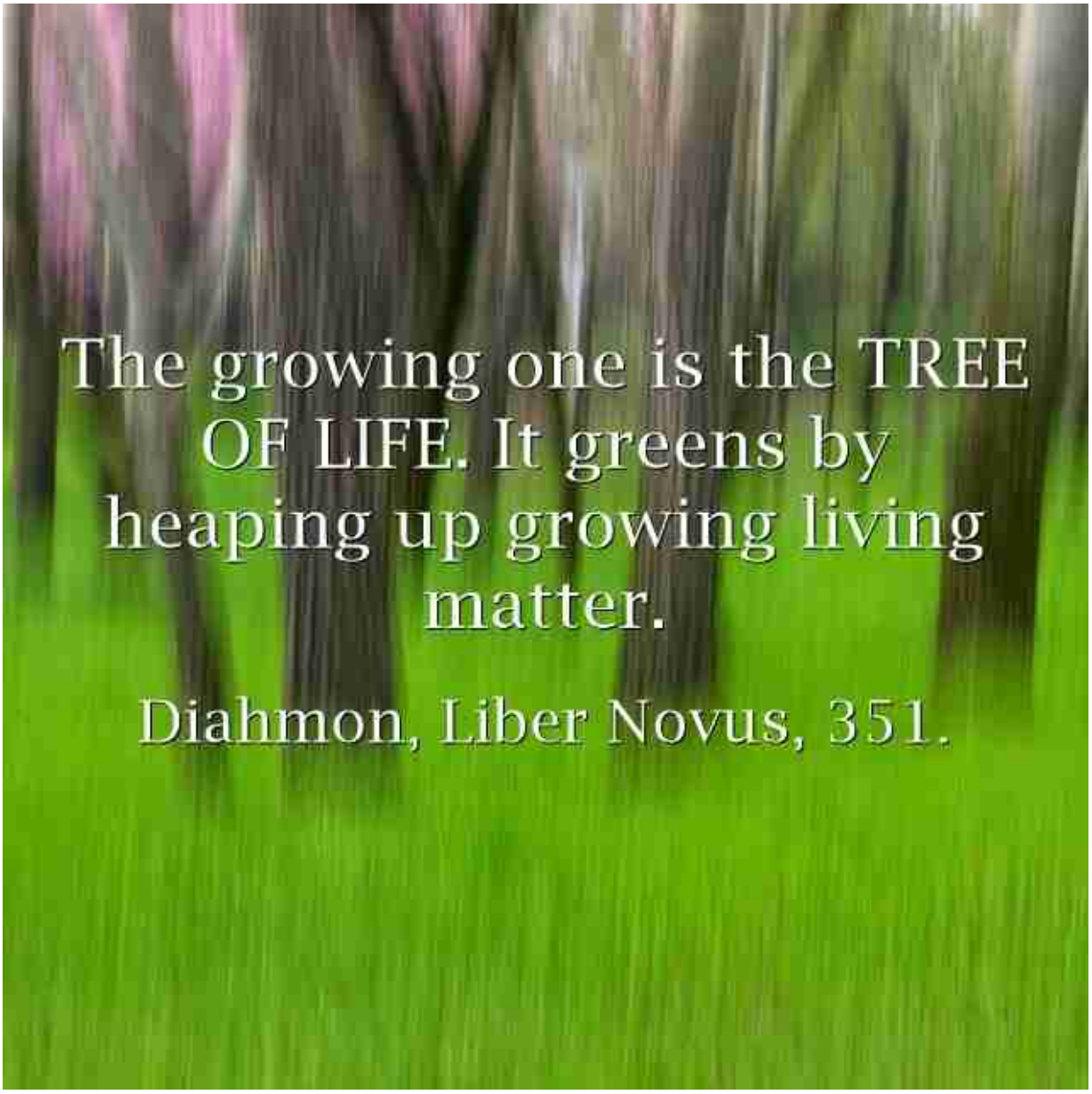
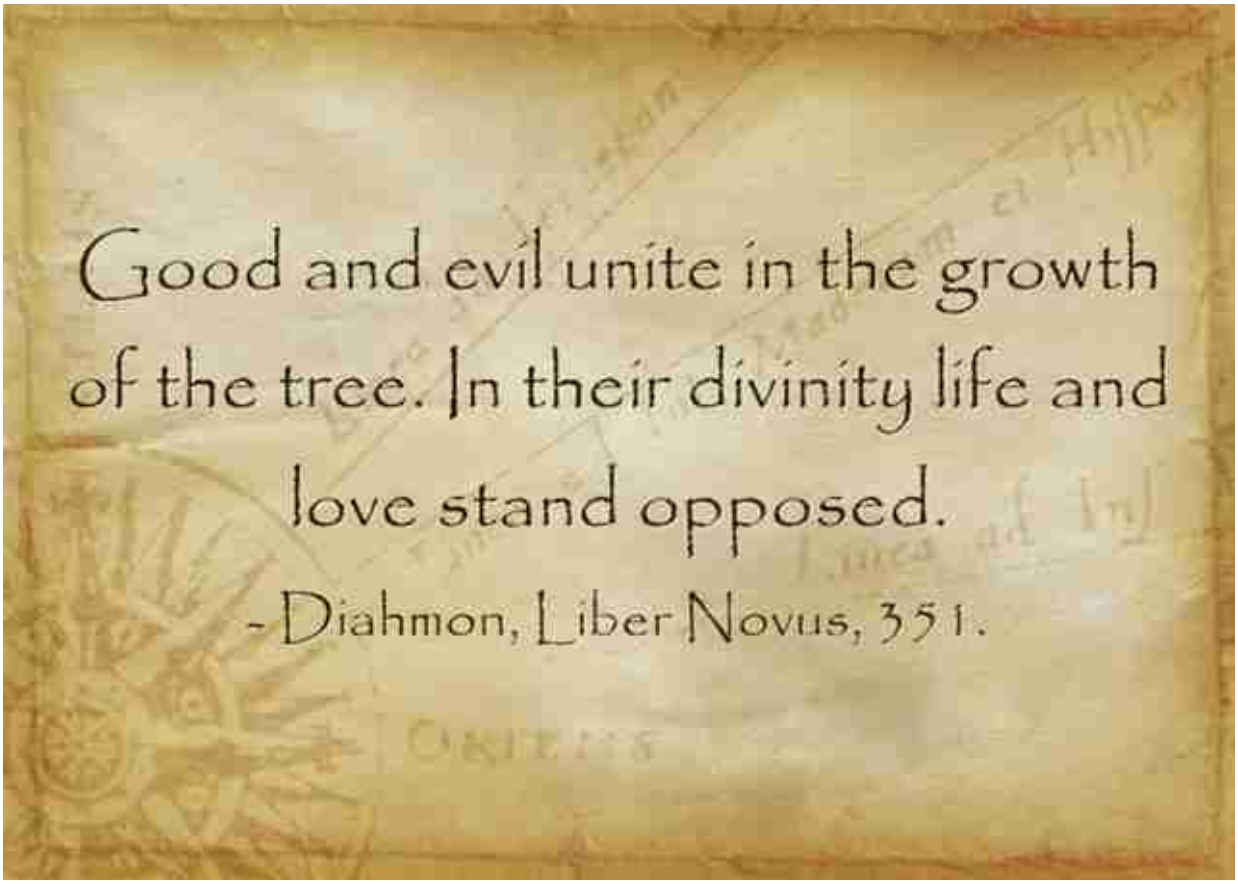


The growing one is the TREE OF LIFE. It greens by heaping up growing living matter. Diahmon, Liber Novus, Page 351.



Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. Diahmon, Liber Novus, Page 351.

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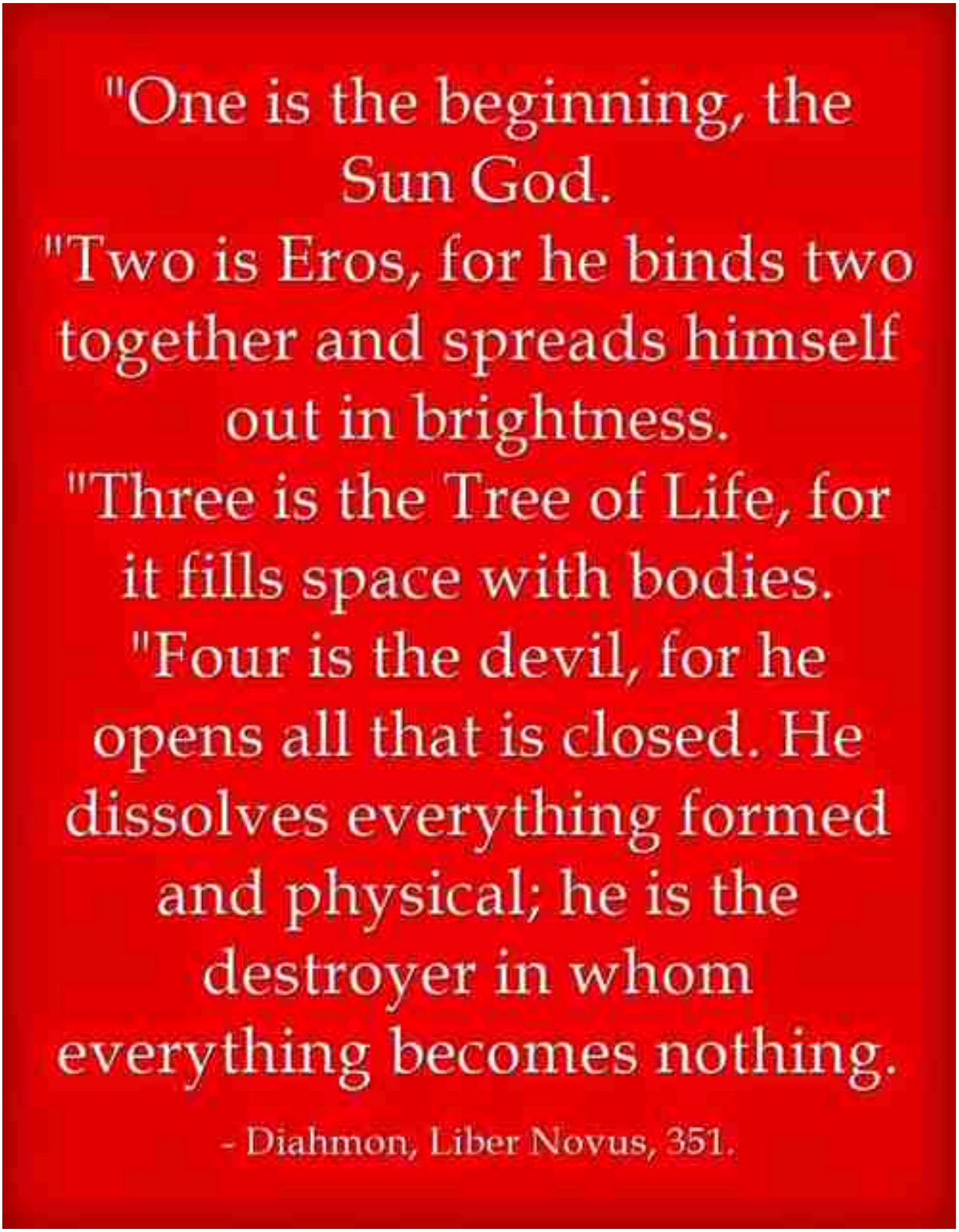
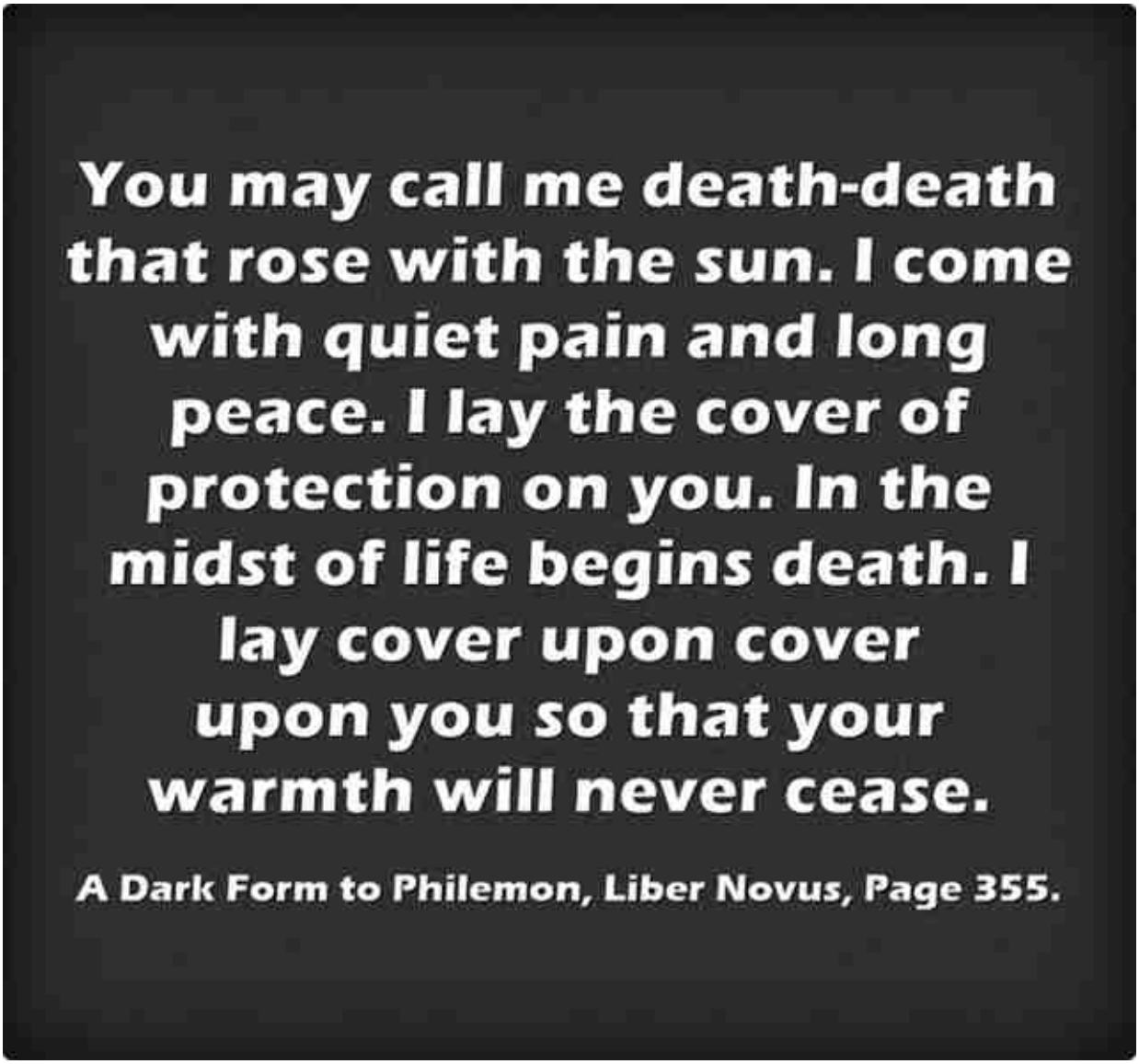


”One is the beginning, the Sun God.
”Two is Eros, for he binds two together and spreads himself out in brightness.
”Three is the Tree of Life, for it fills space with bodies.
”Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Diahmon, Liber Novus, 351.



You may call me death-death that rose with the sun. I come with quiet pain and long peace. I lay the cover of protection on you. In the midst of life begins death. I lay cover upon cover upon you so that your warmth will never cease. A Dark Form to Philemon, Liber Novus, Page 355.

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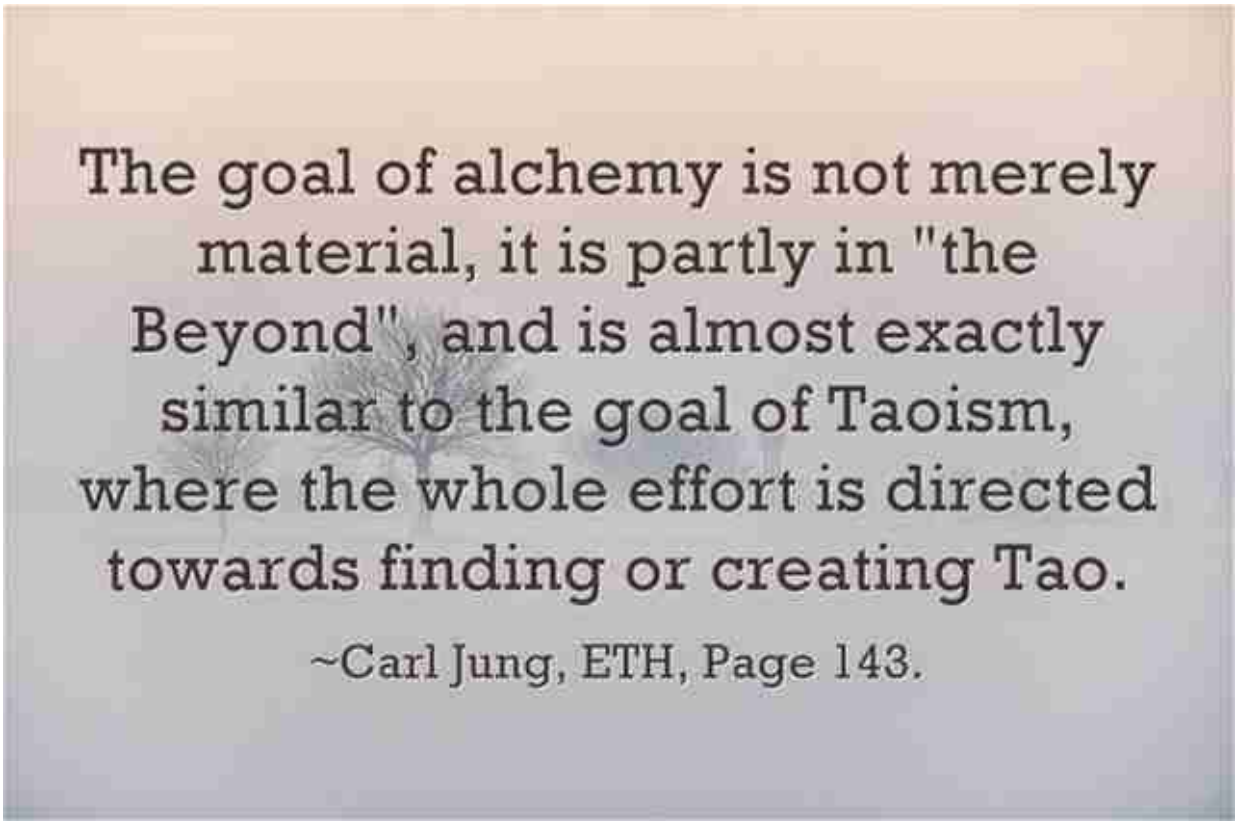
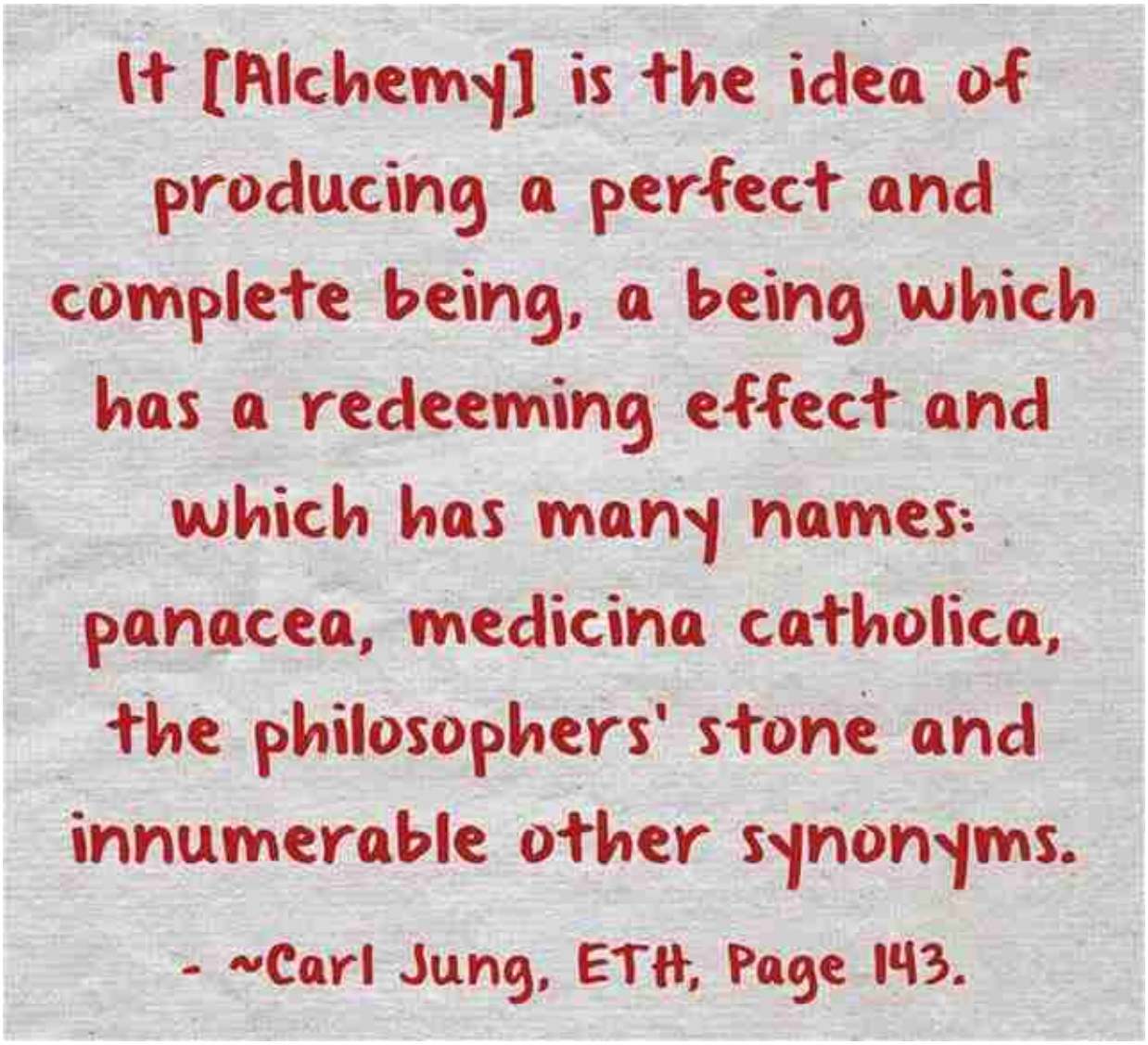


The goal of alchemy is not merely material, it is partly in ”the Beyond”, and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.



It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable other synonyms. Carl Jung, ETH, Page 143.

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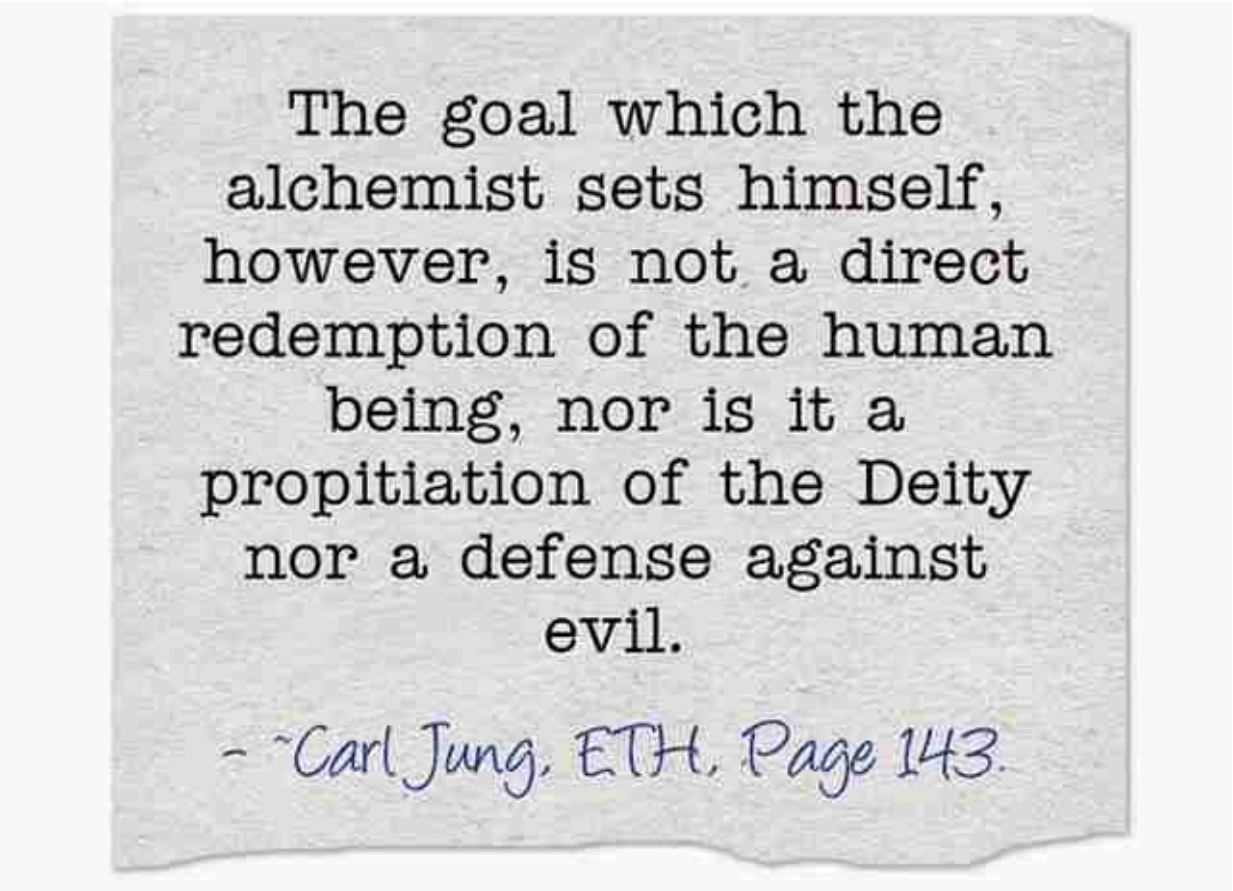
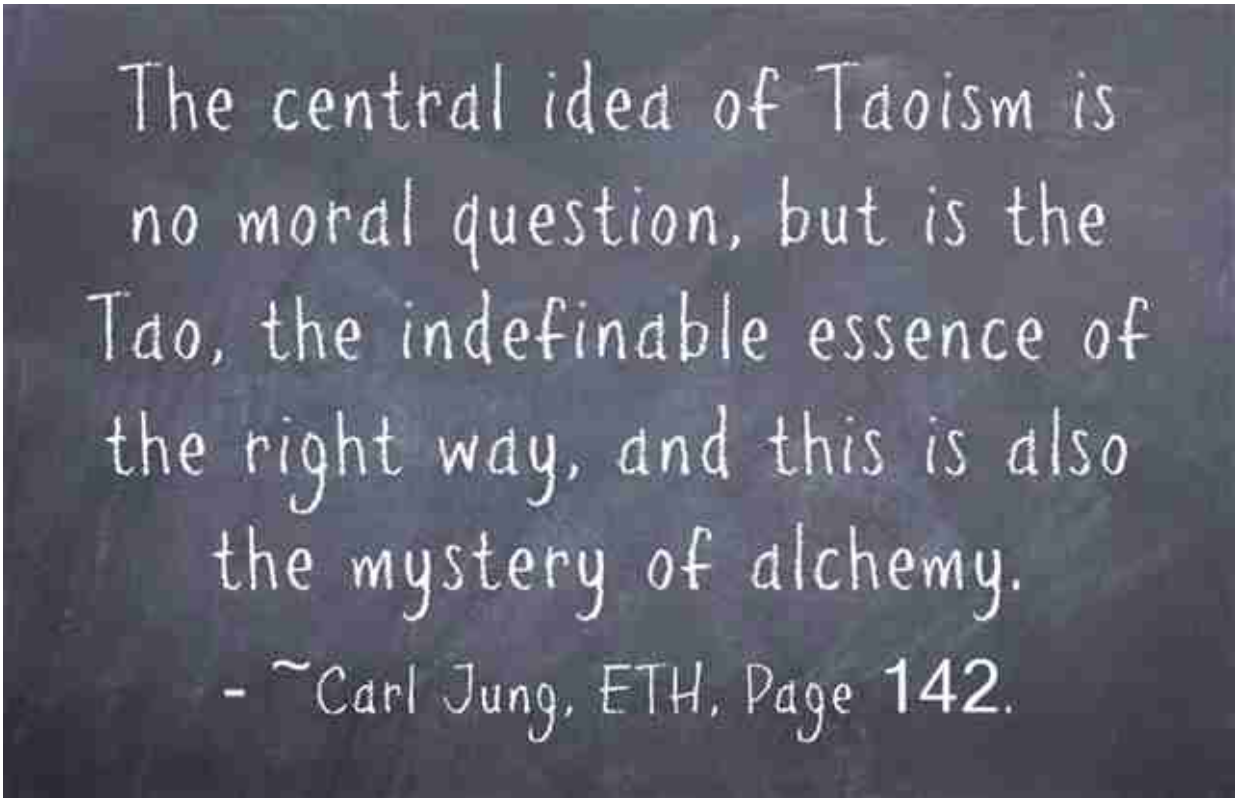


The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.



The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

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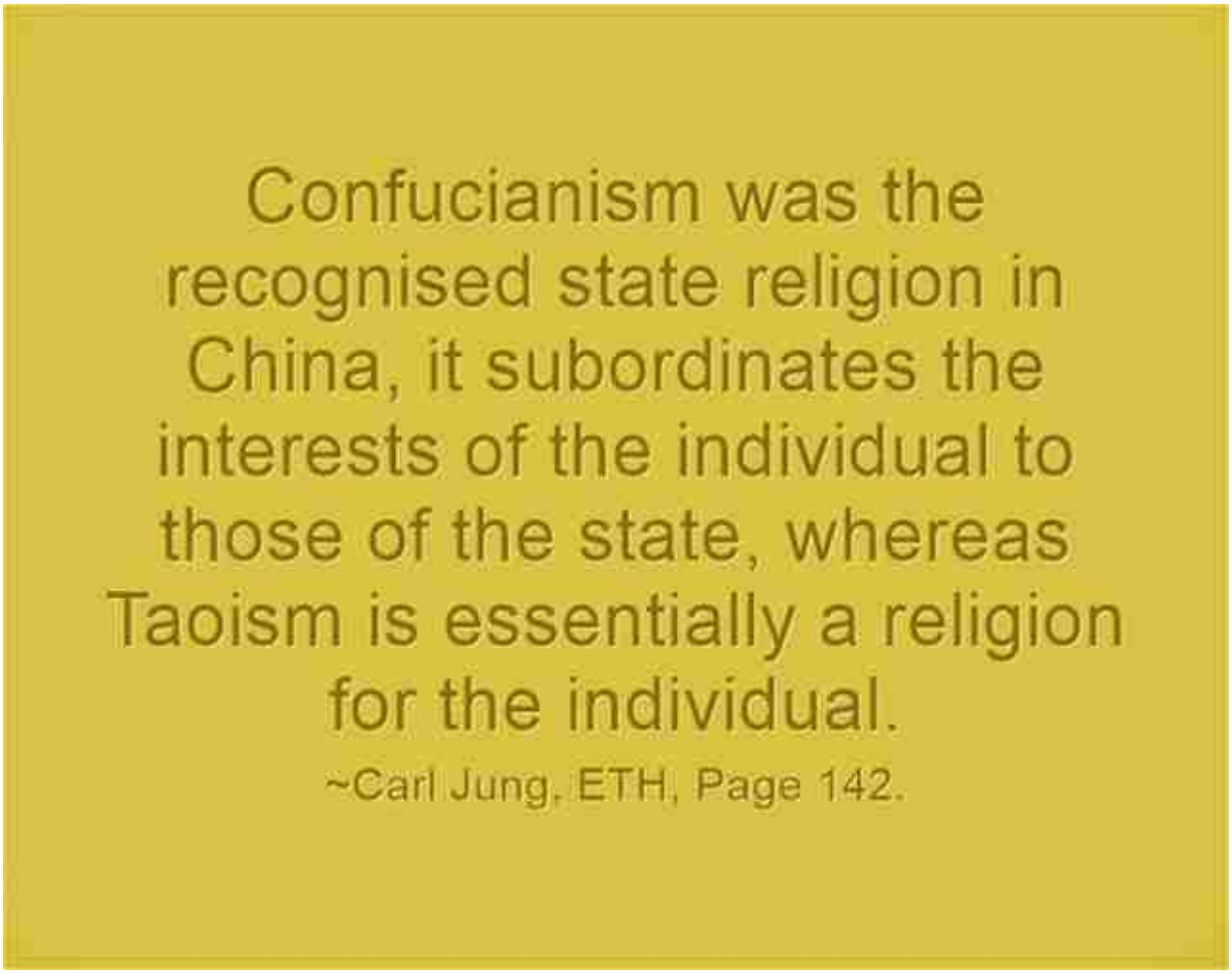
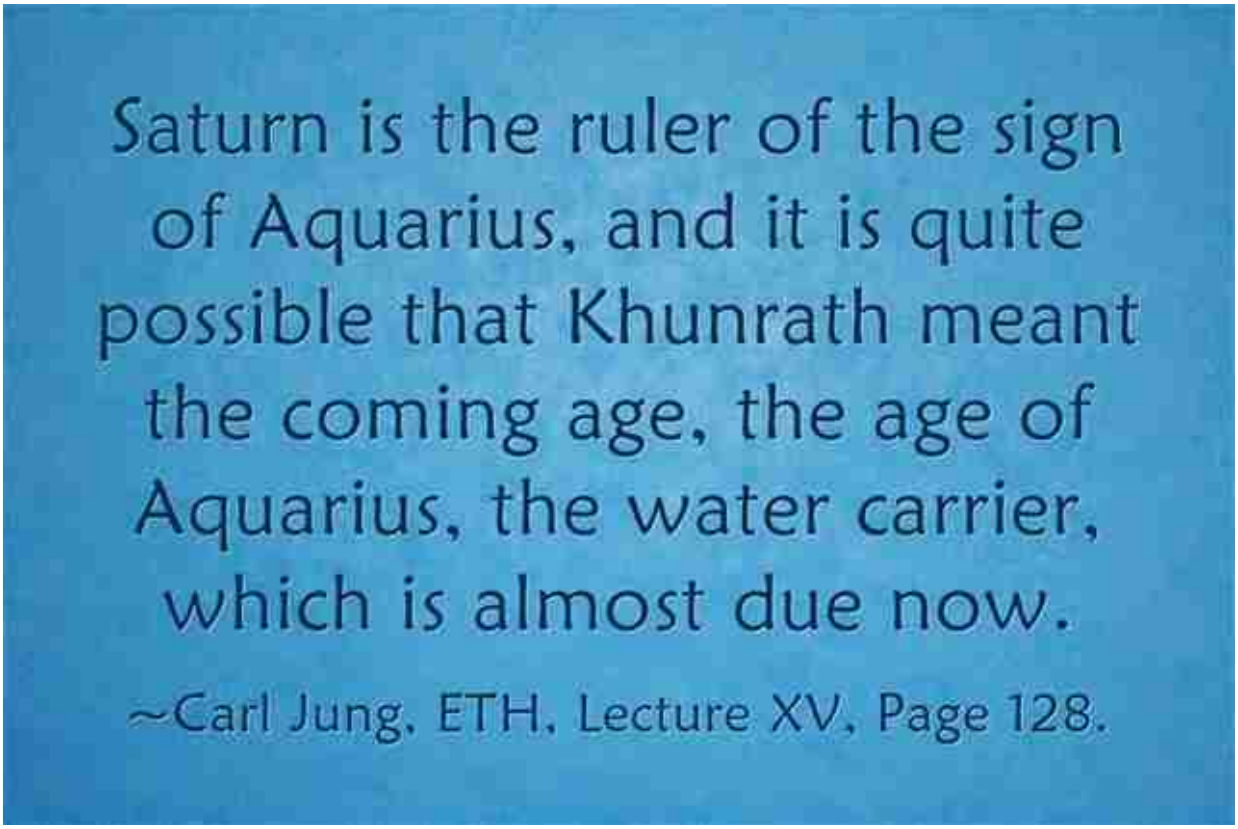
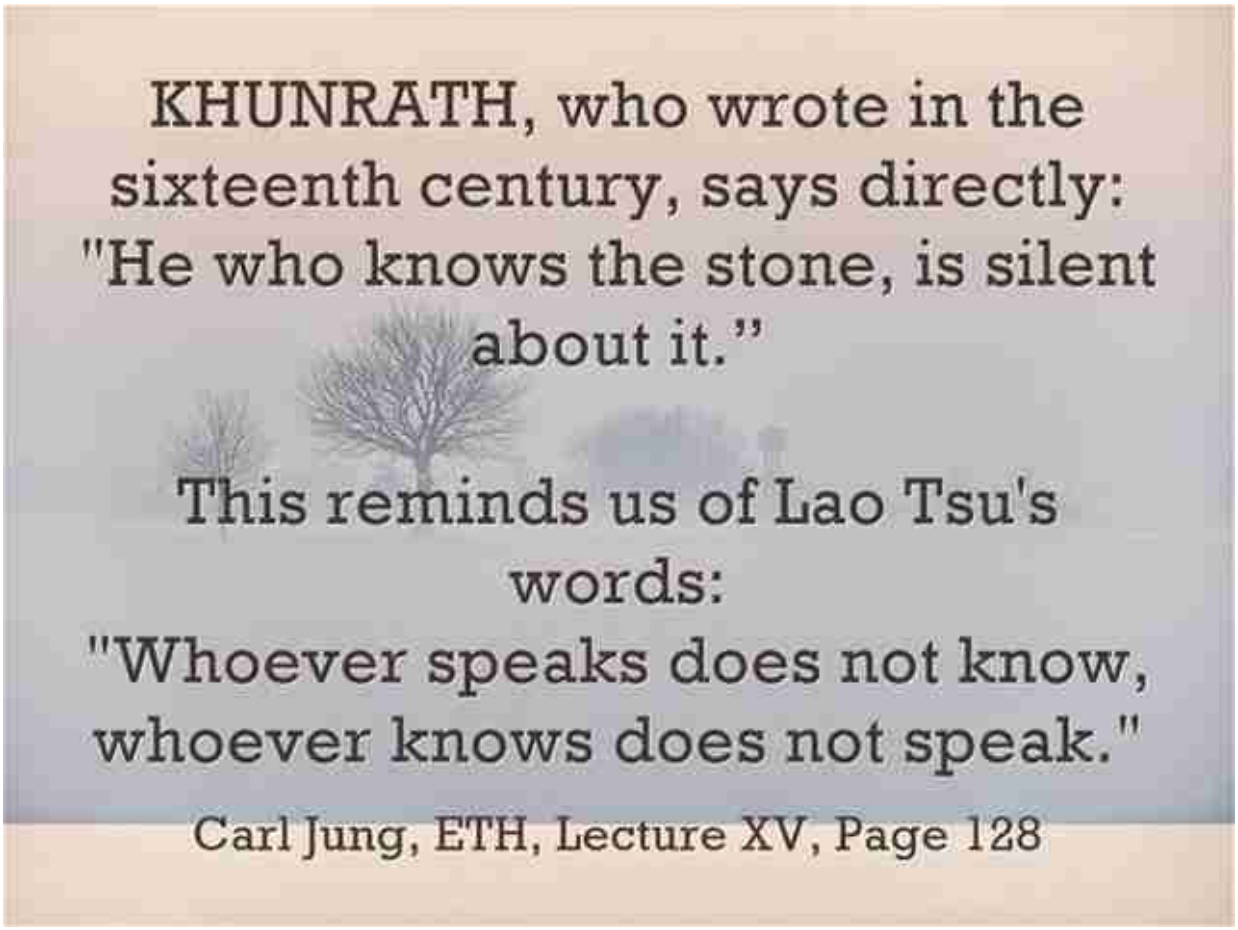


Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.



KHUNRATH, who wrote in the sixteenth century, says directly: "He who knows the stone, is silent about it." This reminds us of Lao Tsu's words: "Whoever speaks does not know, whoever knows does not speak." Carl Jung, ETH, Lecture XV, Page 128.



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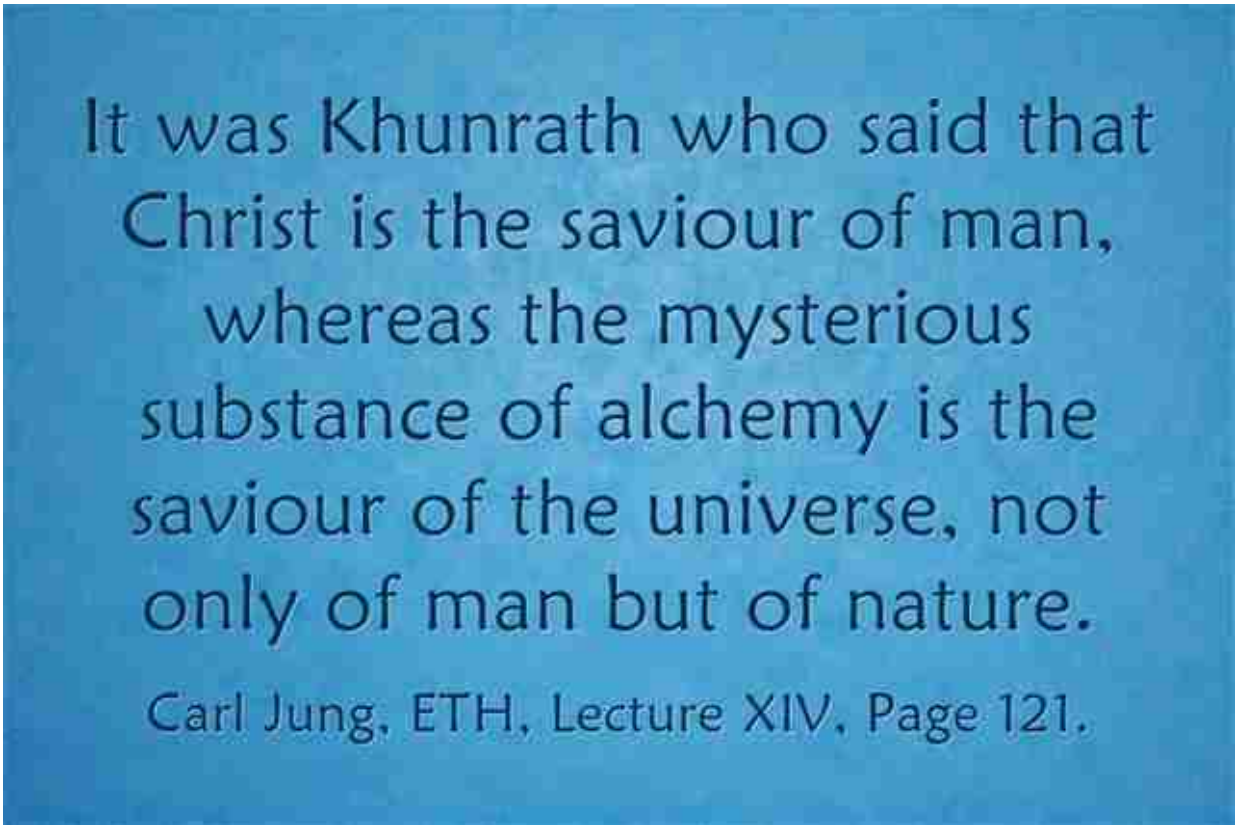

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature. Carl Jung, ETH, Lecture XIV, Page 121.

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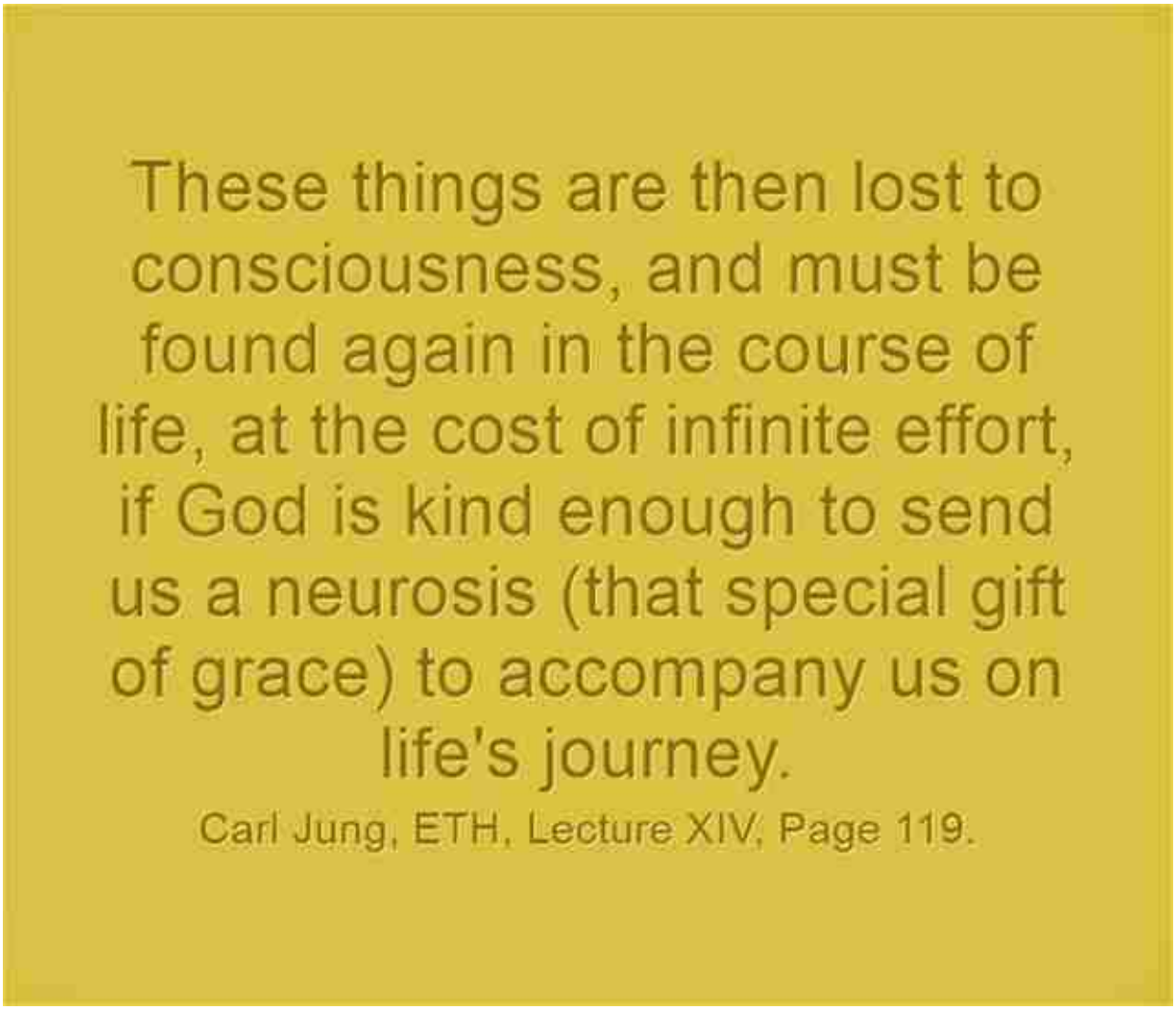
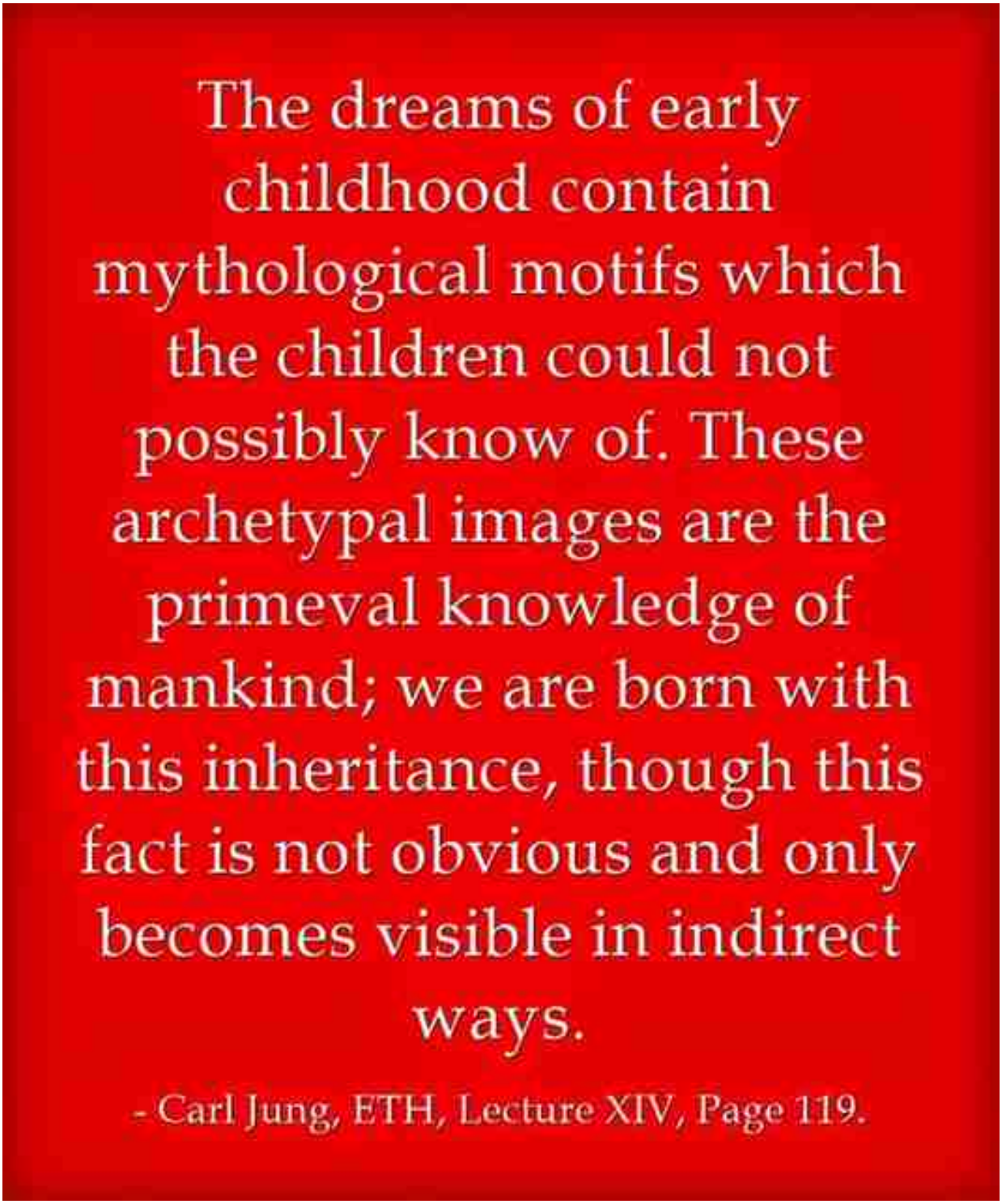


These things are then lost to consciousness, and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.



The dreams of early childhood contain mythological motifs which the children could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways. Carl Jung, ETH, Lecture XIV, Page 119.

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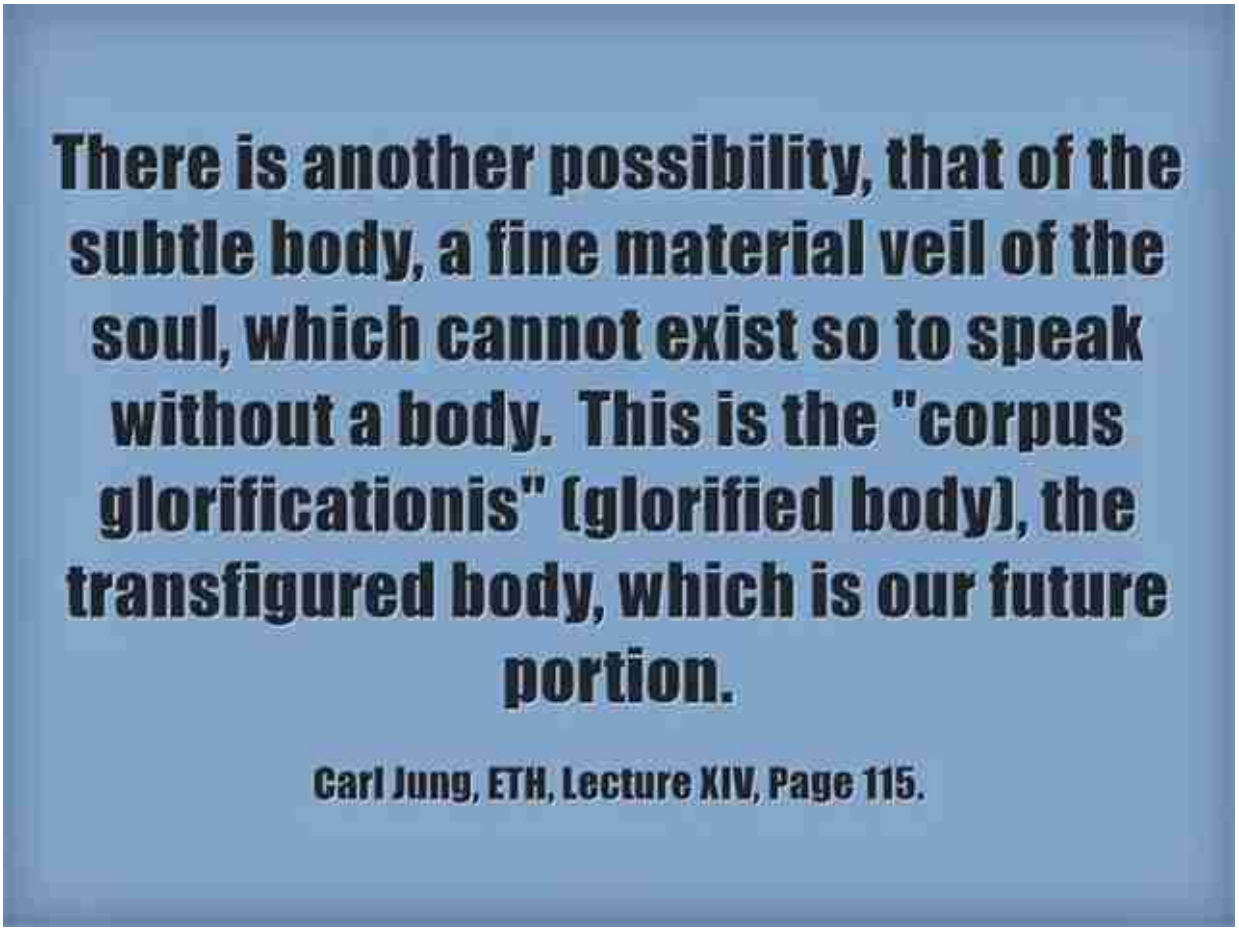

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the ”corpus glorificationis” (glorified body), the transfigured body, which is our future portion. Carl Jung, ETH, Lecture XIV, Page 115.

This field is the collective unconscious where the treasure is hidden, the royal treasure in the sea. Carl Jung, ETH, Lecture XIII, Page 113.

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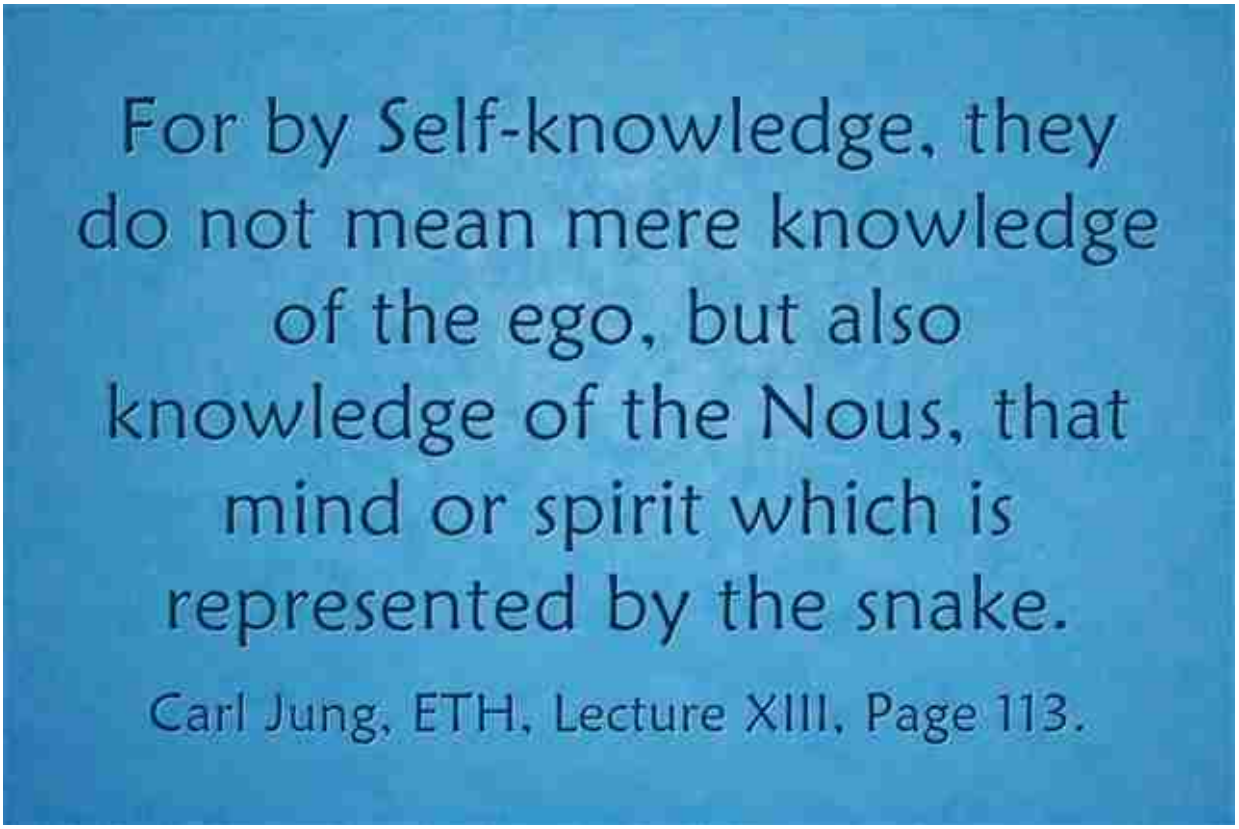
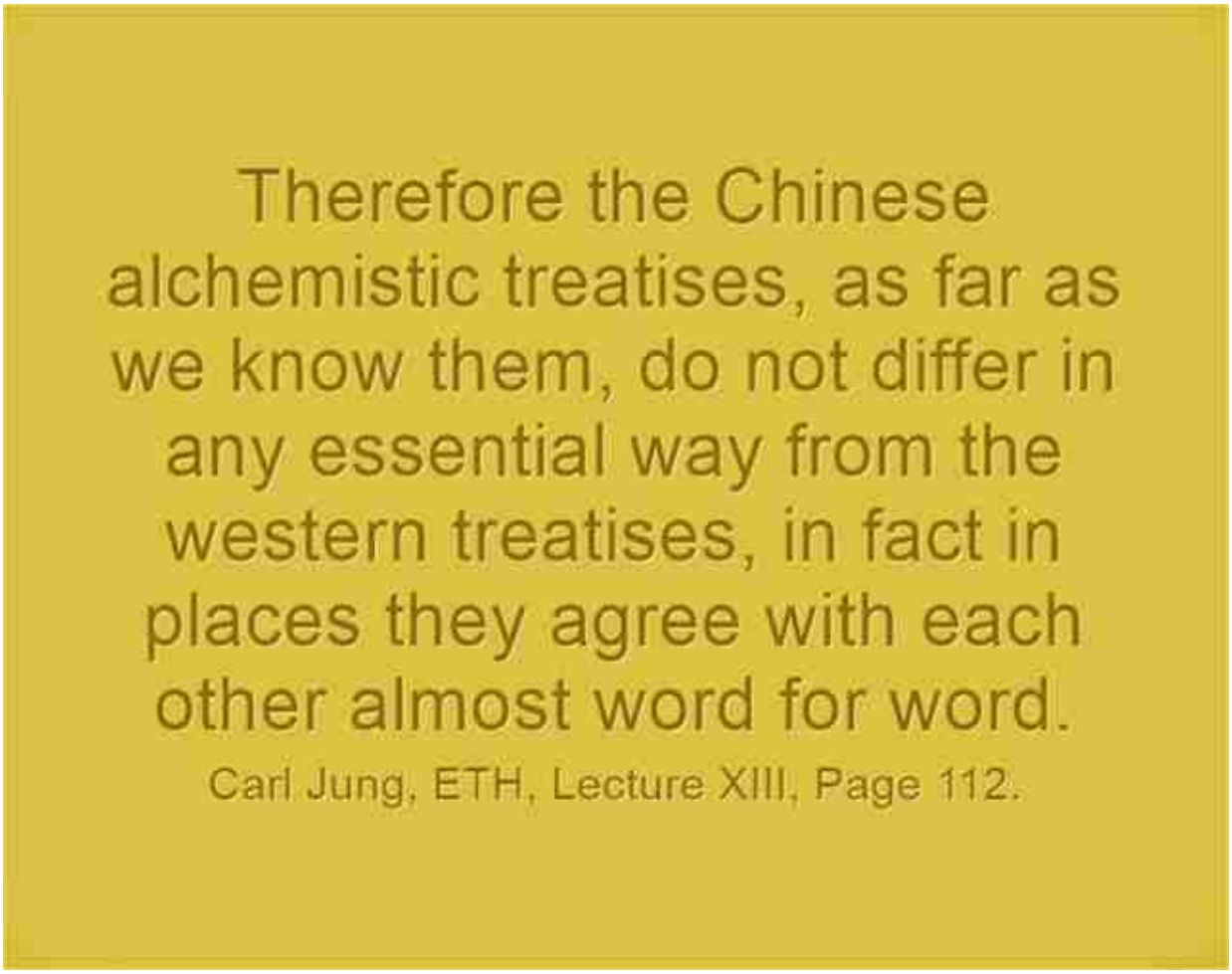
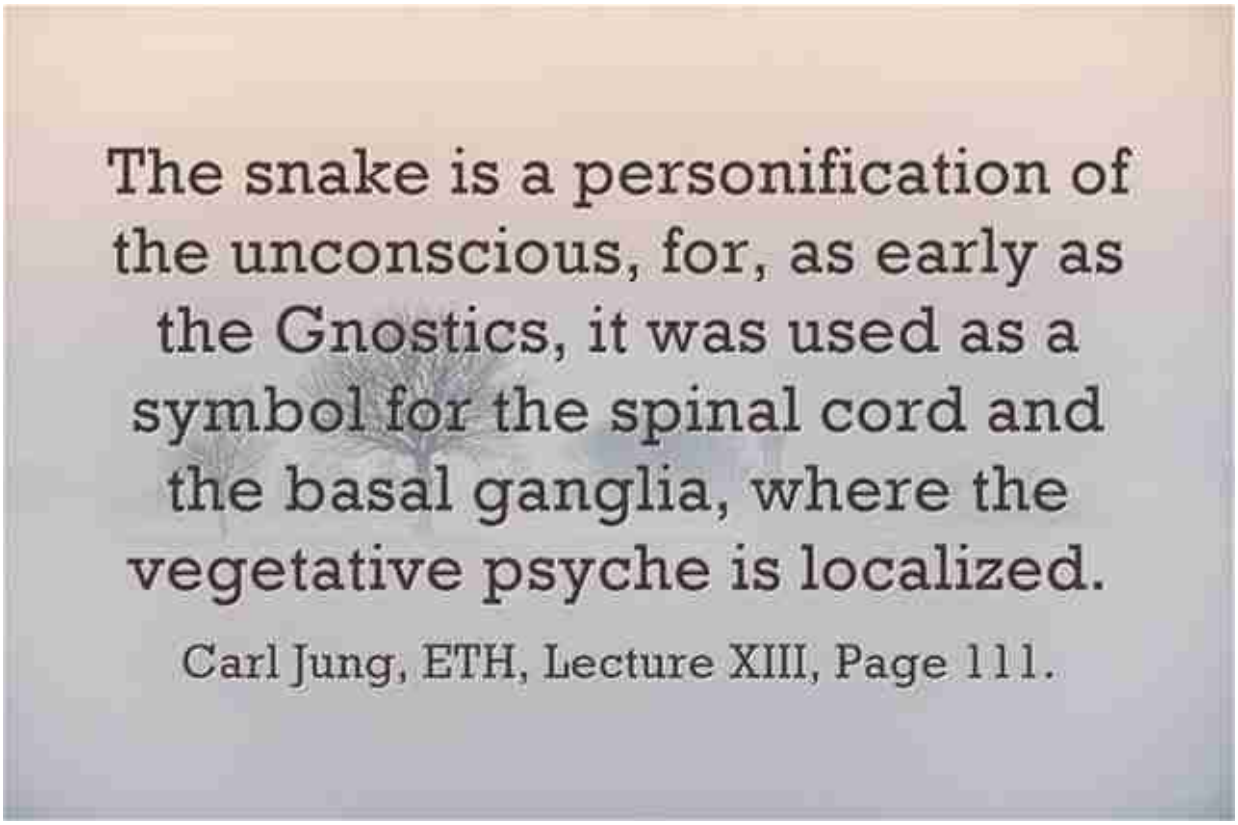


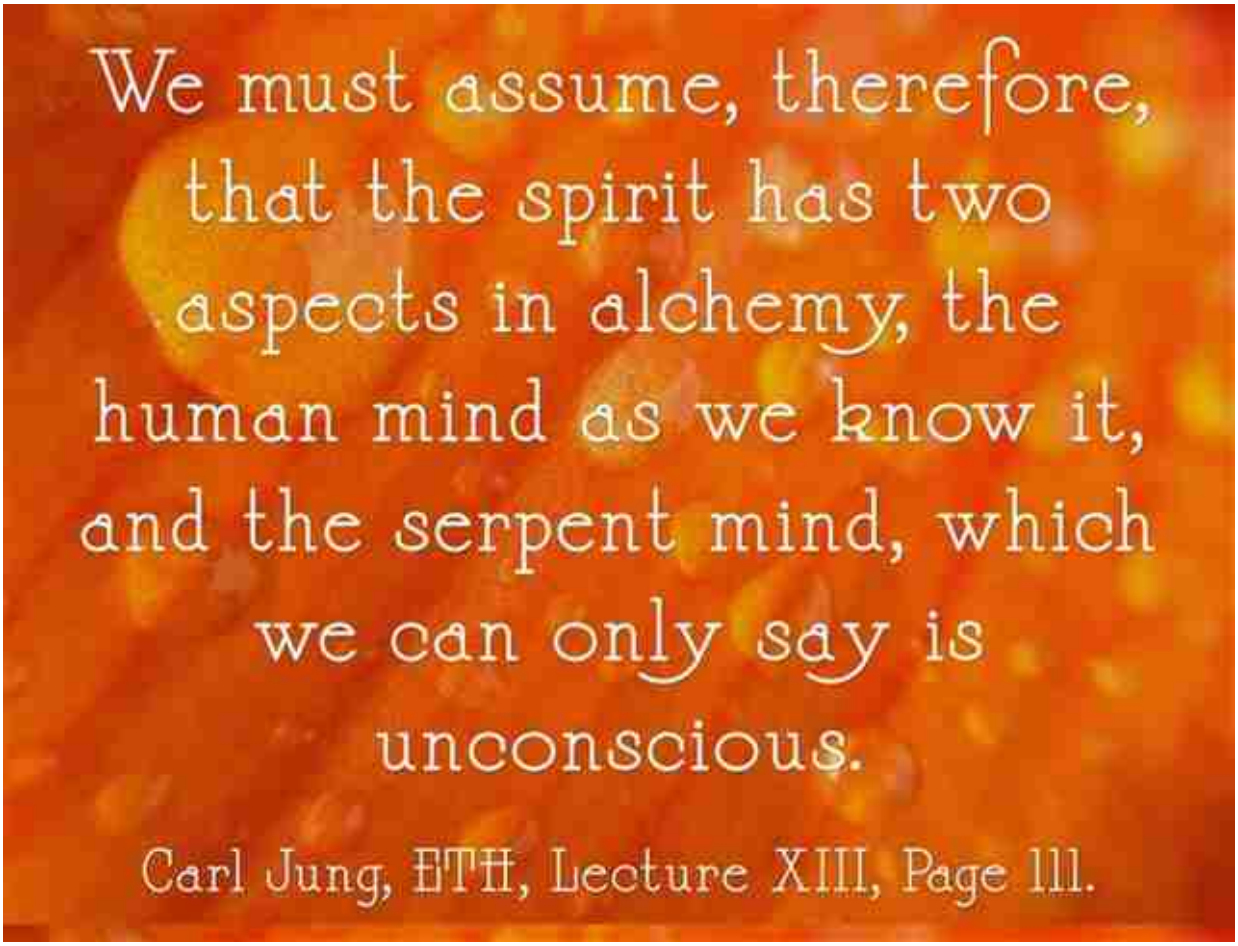
For by Self-knowledge, they do not mean mere knowledge of the ego, but also knowledge of the Nous, that mind or spirit which is represented by the snake. Carl Jung, ETH, Lecture XIII, Page 113.



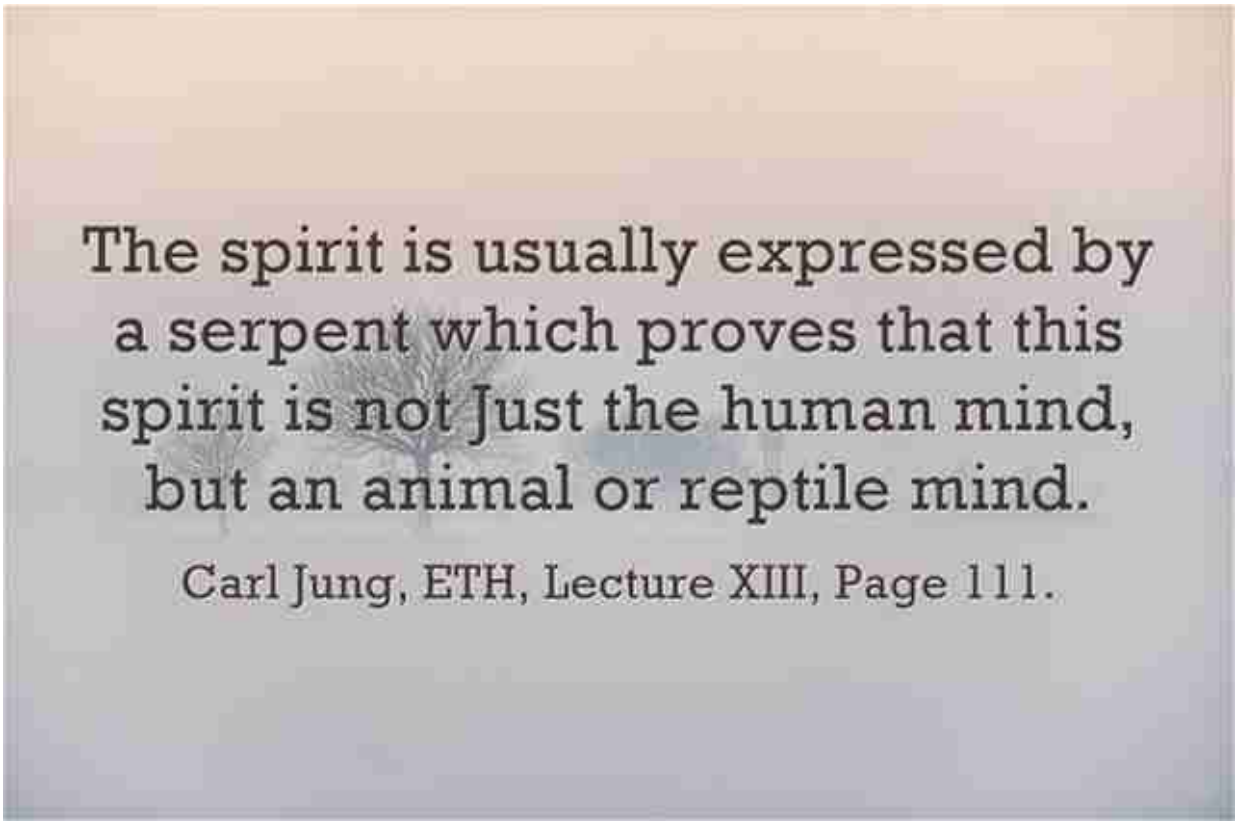
Therefore the Chinese alchemistic treatises, as far as we know them, do not differ in any essential way from the western treatises, in fact in places they agree with each other almost word for word. Carl Jung, ETH, Lecture XIII, Page 112.



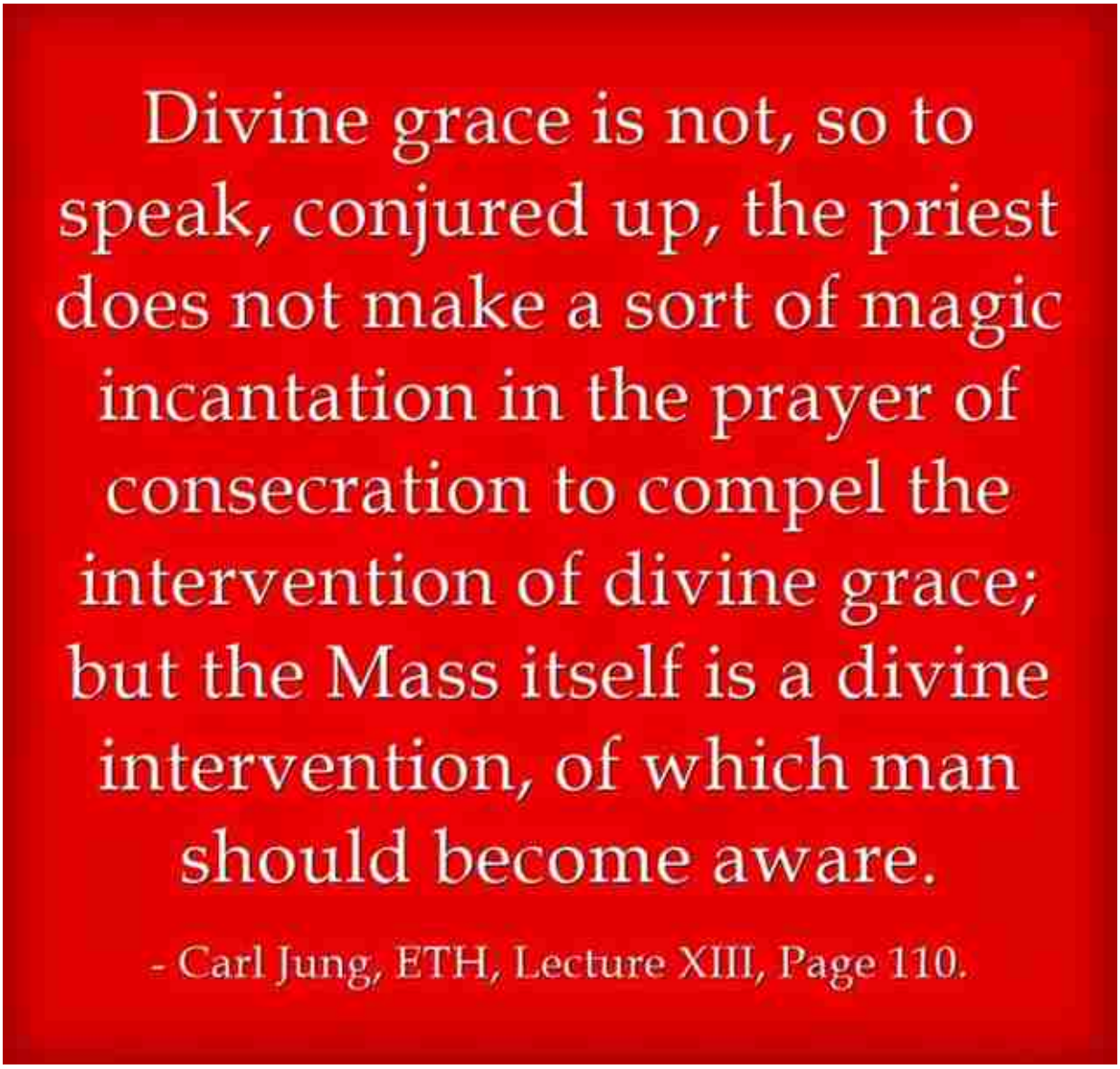
The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized. Carl Jung, ETH, Lecture XIII, Page 111.



We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.



The spirit is usually expressed by a serpent which proves that this spirit is not Just the human mind, but an animal or reptile mind. Carl Jung, ETH, Lecture XIII, Page 111.



Divine grace is not, so to speak, conjured up, the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware. Carl Jung, ETH, Lecture XIII, Page 110.

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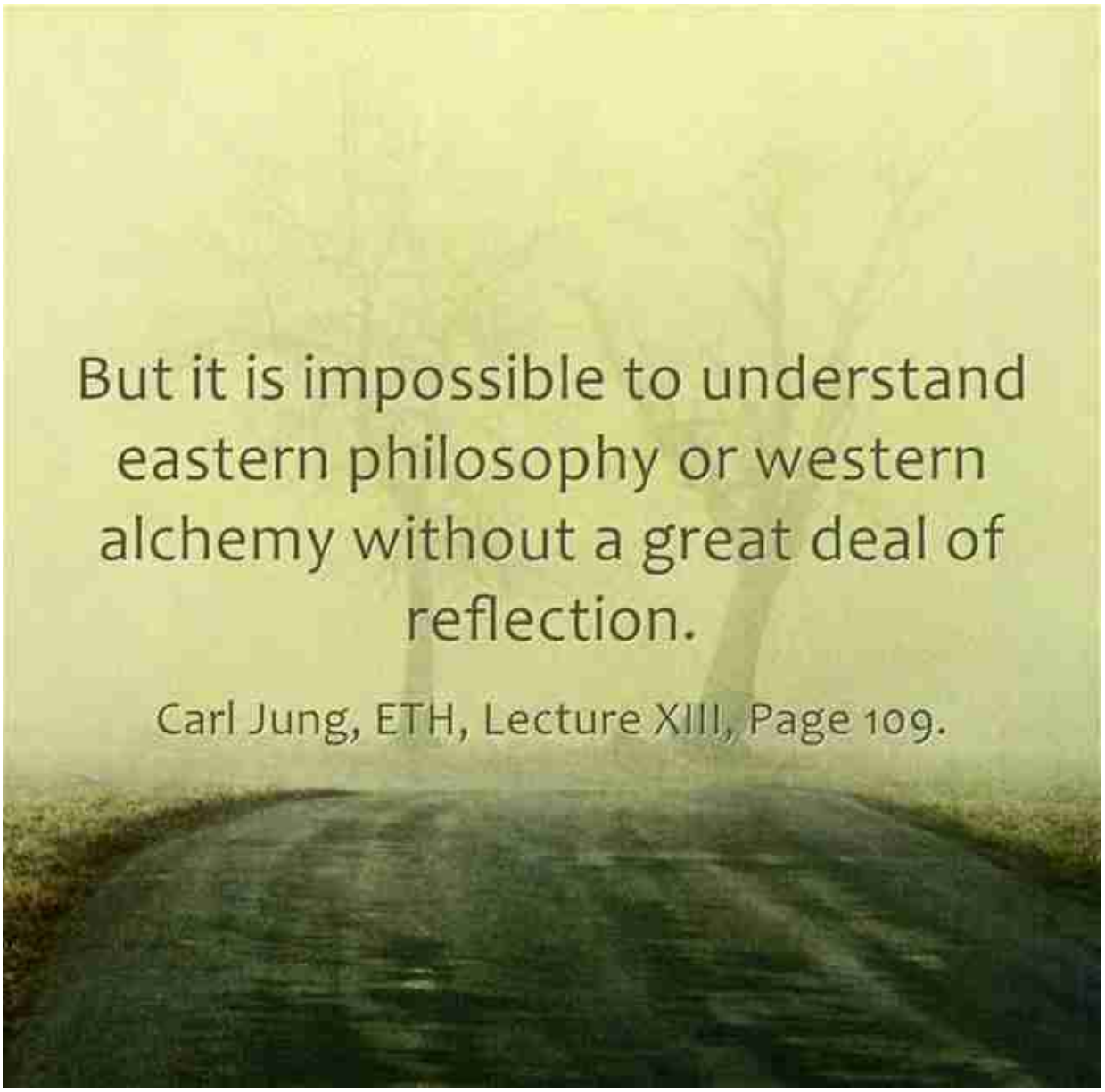
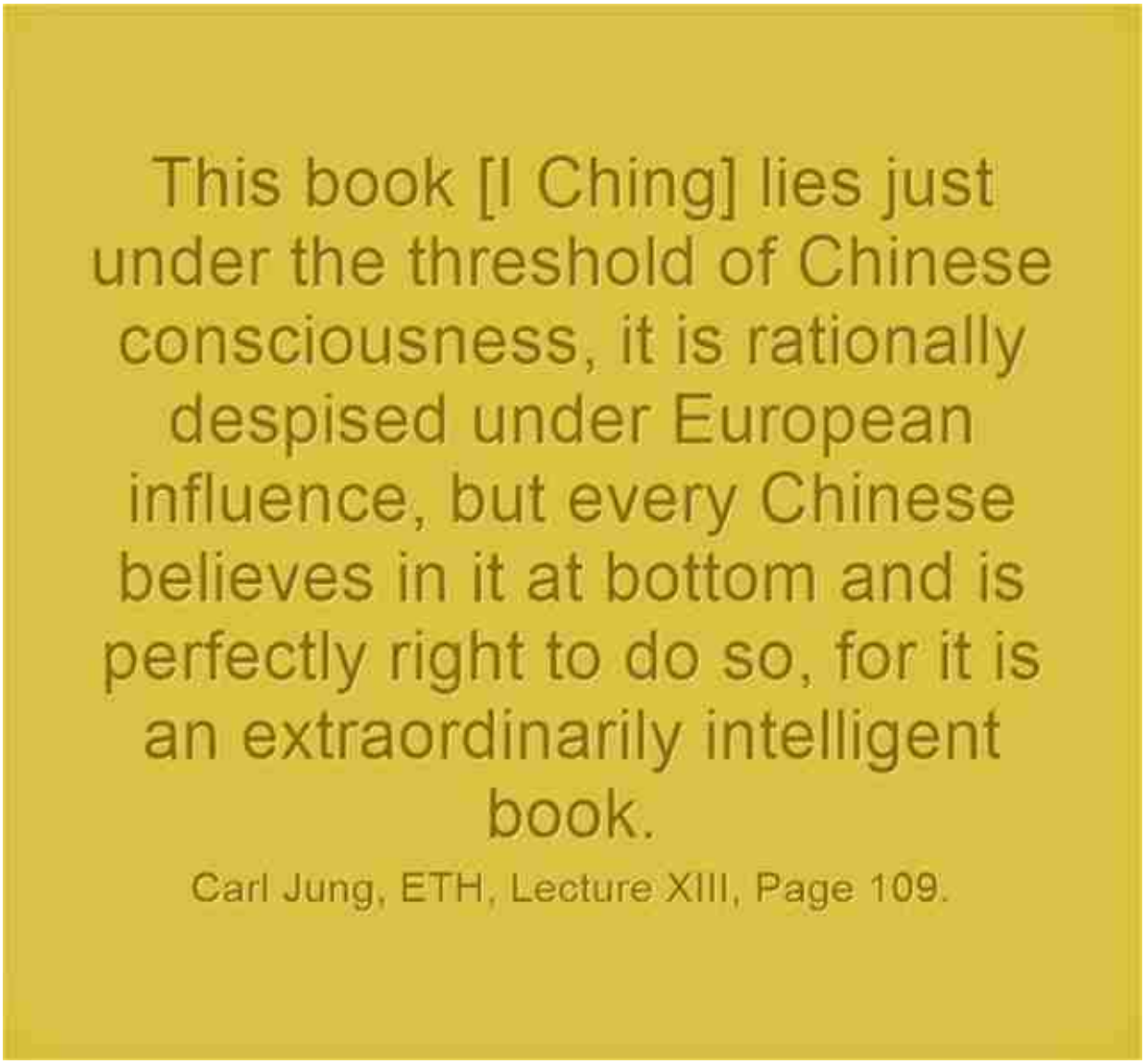
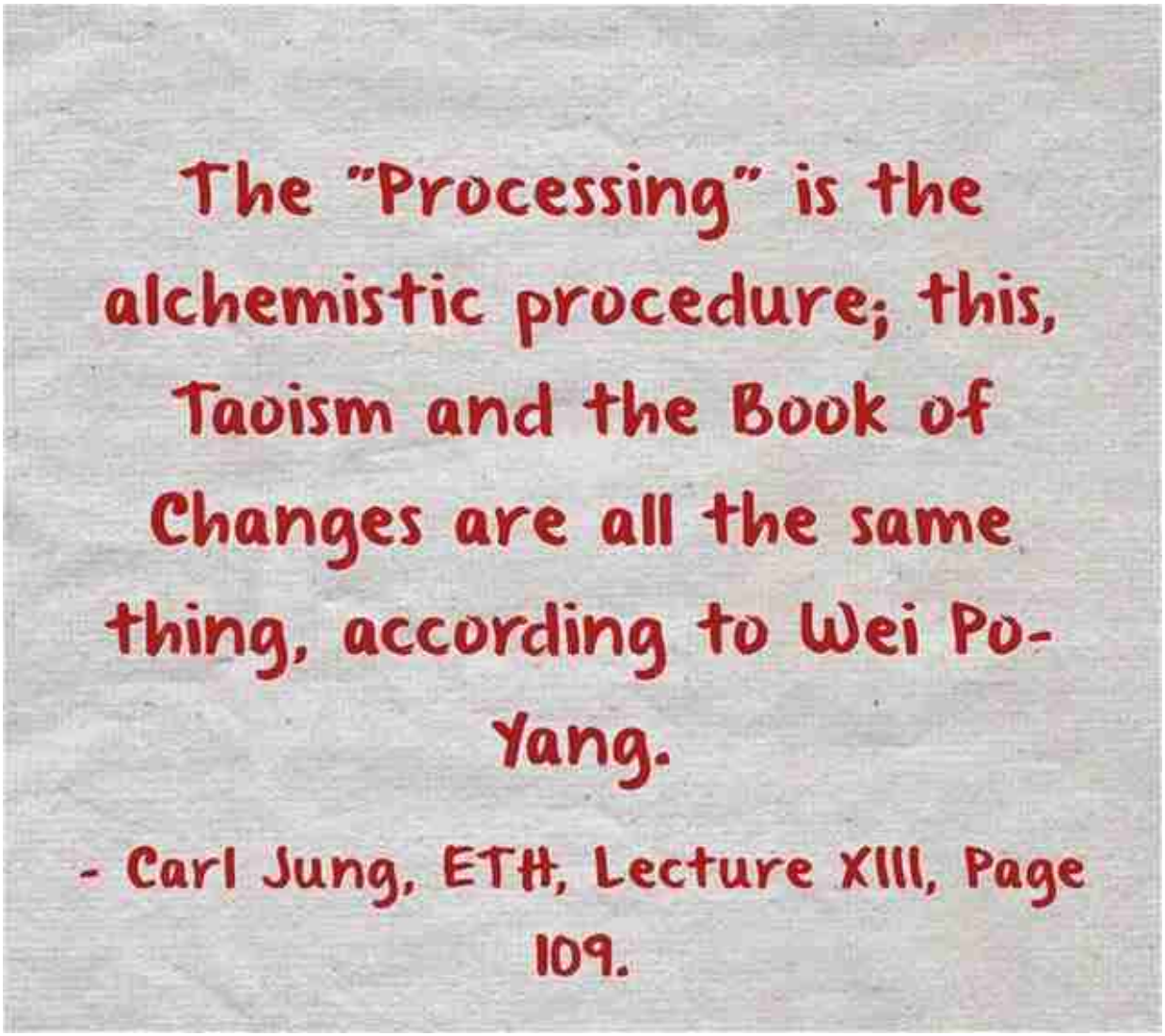


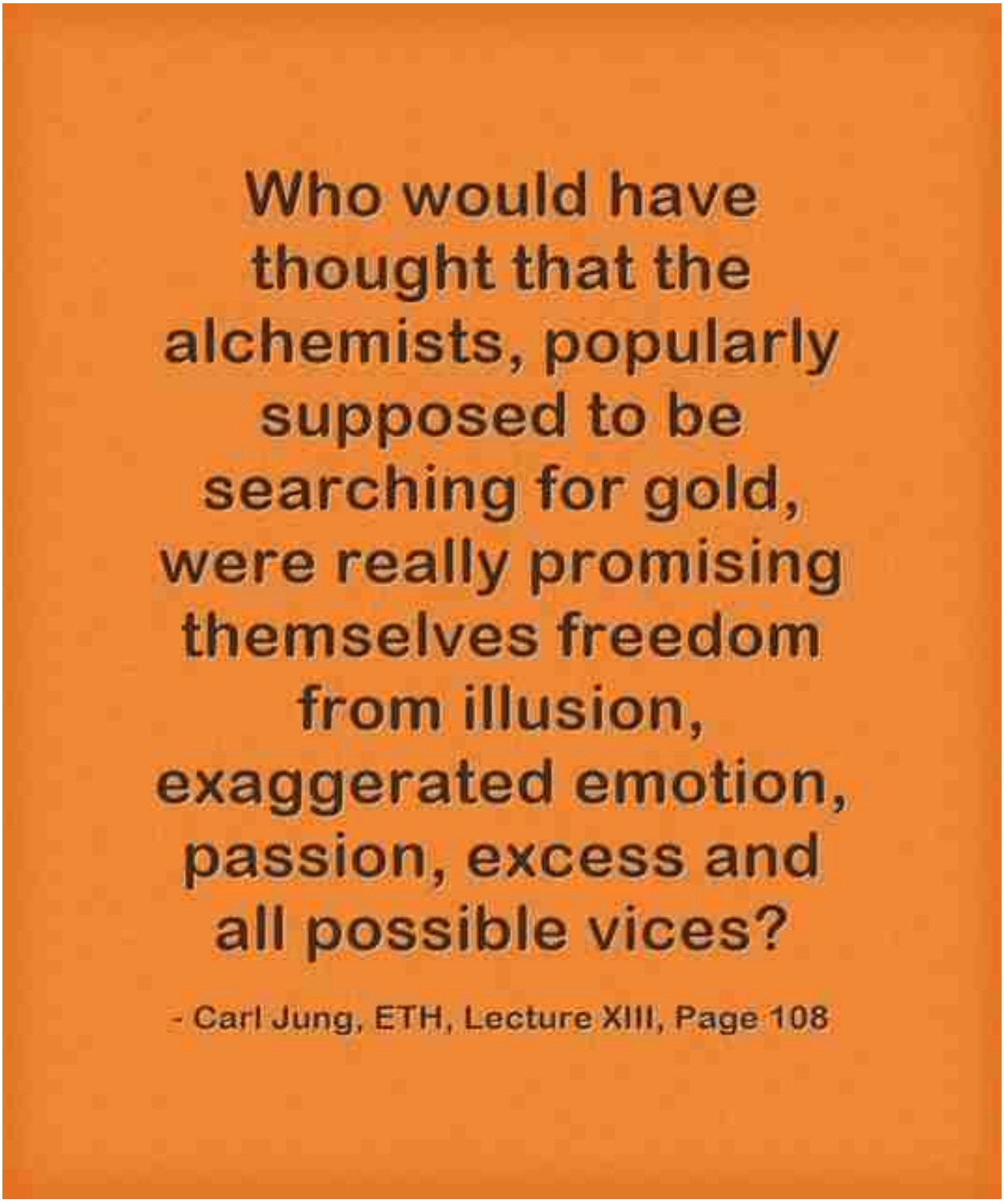
But it is impossible to understand eastern philosophy or western alchemy without a great deal of reflection. Carl Jung, ETH, Lecture XIII, Page 109.



This book [I Ching] lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book. Carl Jung, ETH, Lecture XIII, Page 109.



The ”Processing” is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.



Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

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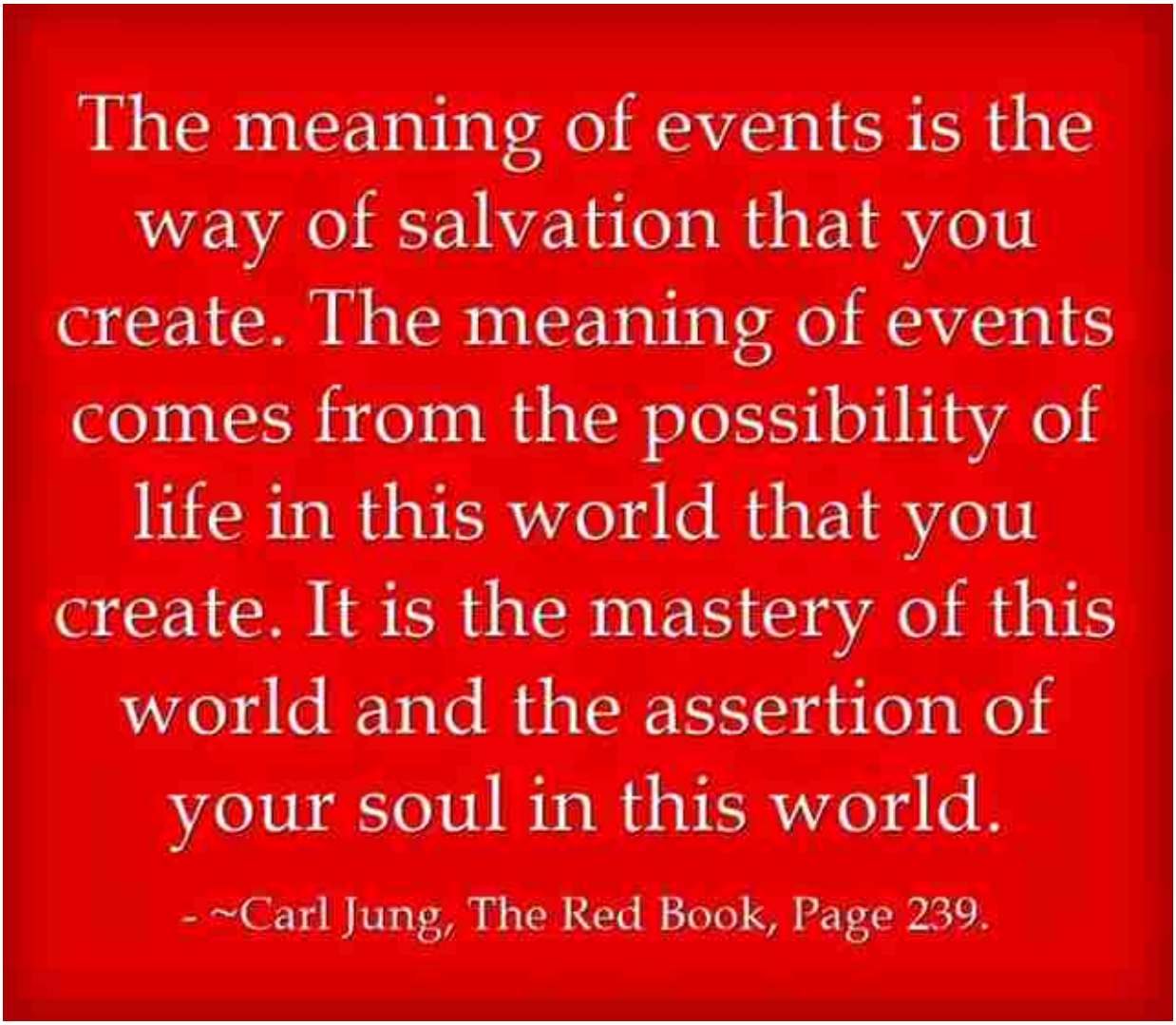
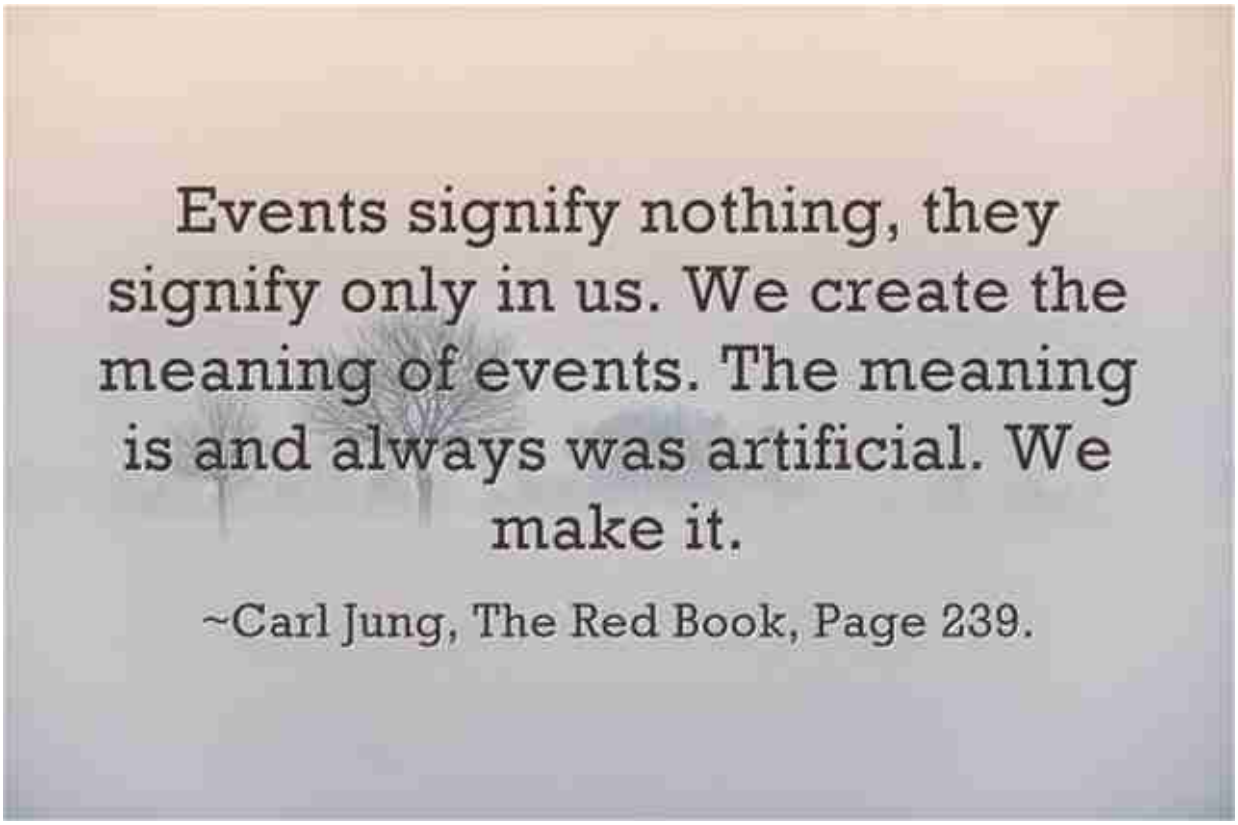
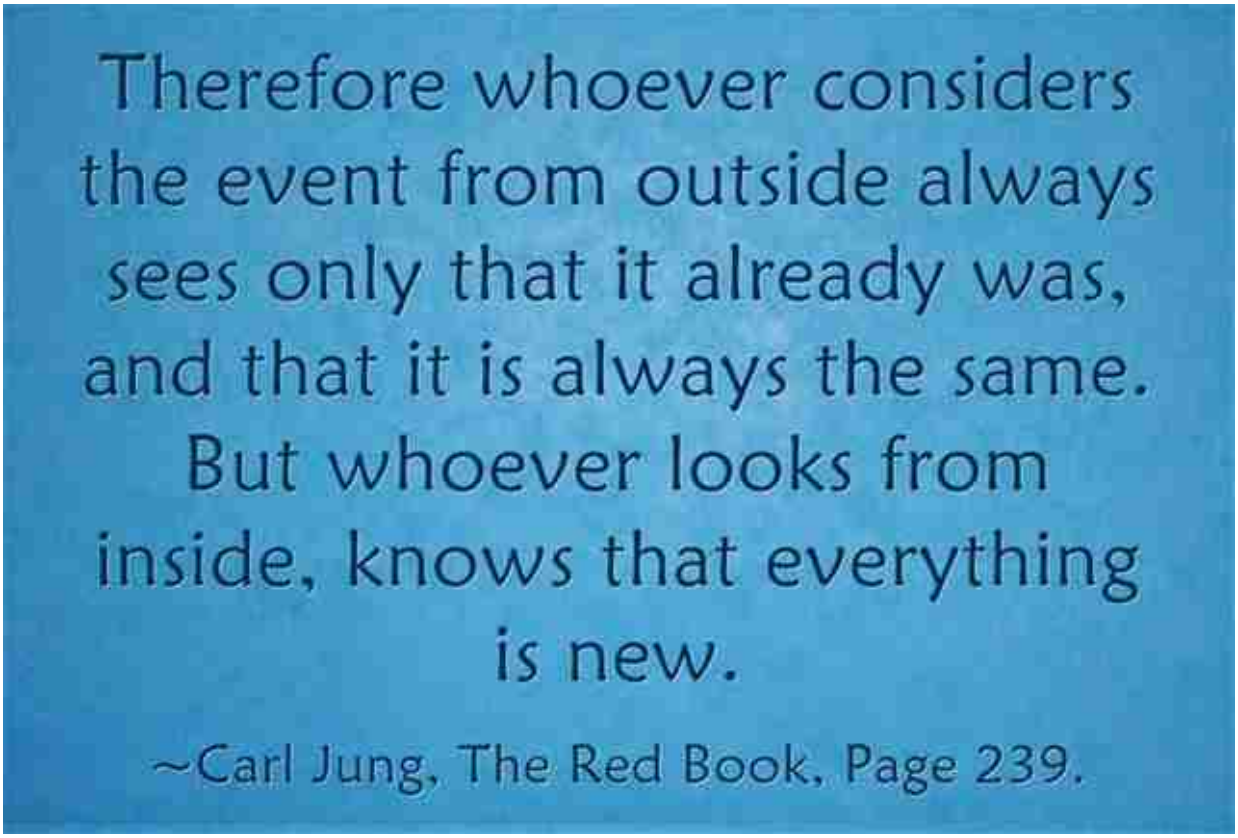


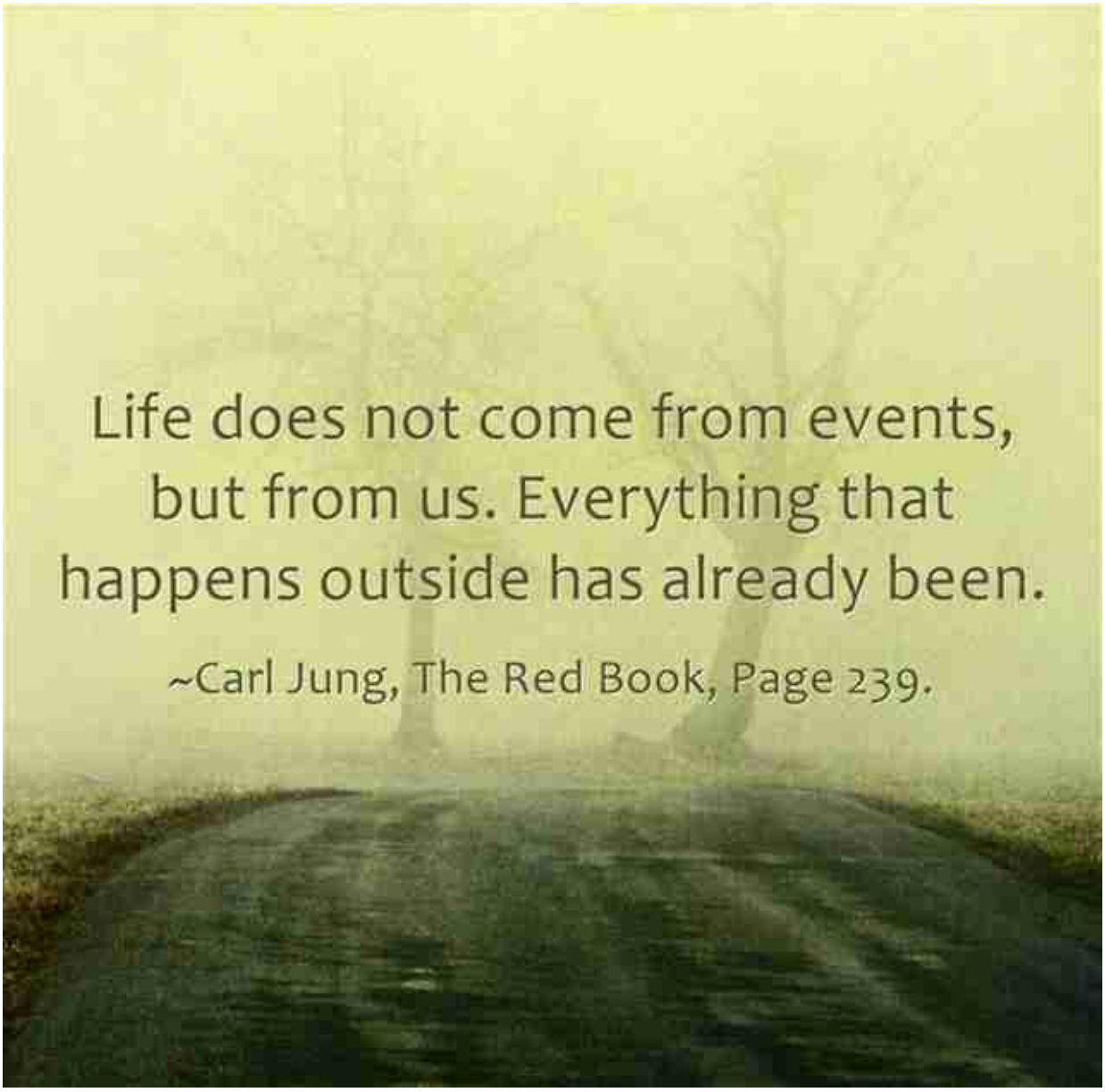
The meaning of events is the way of salvation that you create. The meaning of events comes from the possibility of life in this world that you create. It is the mastery of this world and the assertion of your soul in this world. Carl Jung, The Red Book, Page 239.



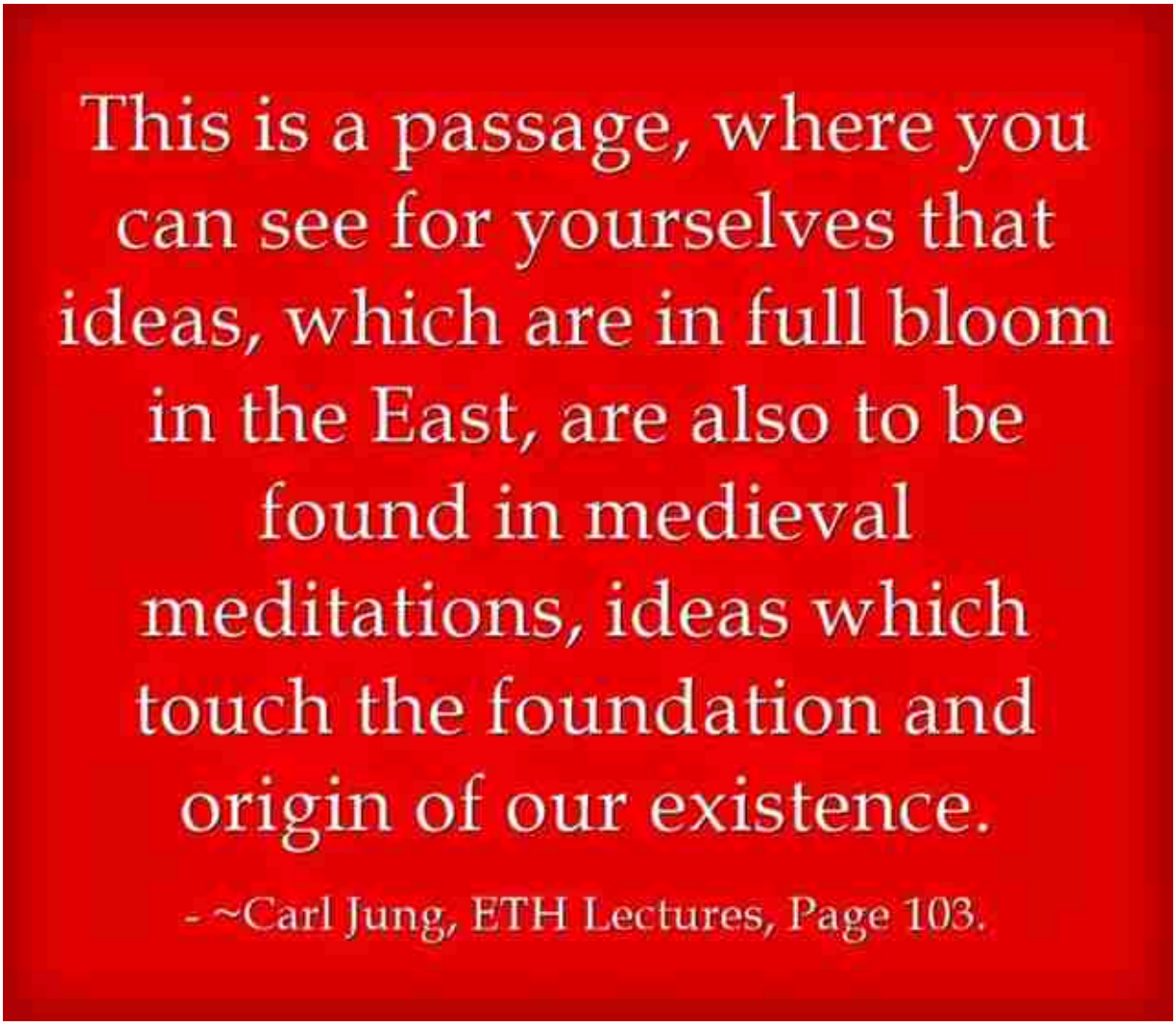
Events signify nothing, they signify only in us. We create the meaning of events. The meaning is and always was artificial. We make it. Carl Jung, The Red Book, Page 239.



Therefore whoever considers the event from outside always sees only that it already was, and that it is always the same. But whoever looks from inside, knows that everything is new. Carl Jung, The Red Book, Page 239.



Life does not come from events, but from us. Everything that happens outside has already been. Carl Jung, The Red Book, Page 239.



This is a passage, where you can see for yourselves that ideas, which are in full bloom in the East, are also to be found in medieval meditations, ideas which touch the foundation and origin of our existence. Dorneus cited in ETH Lectures, Page 103.

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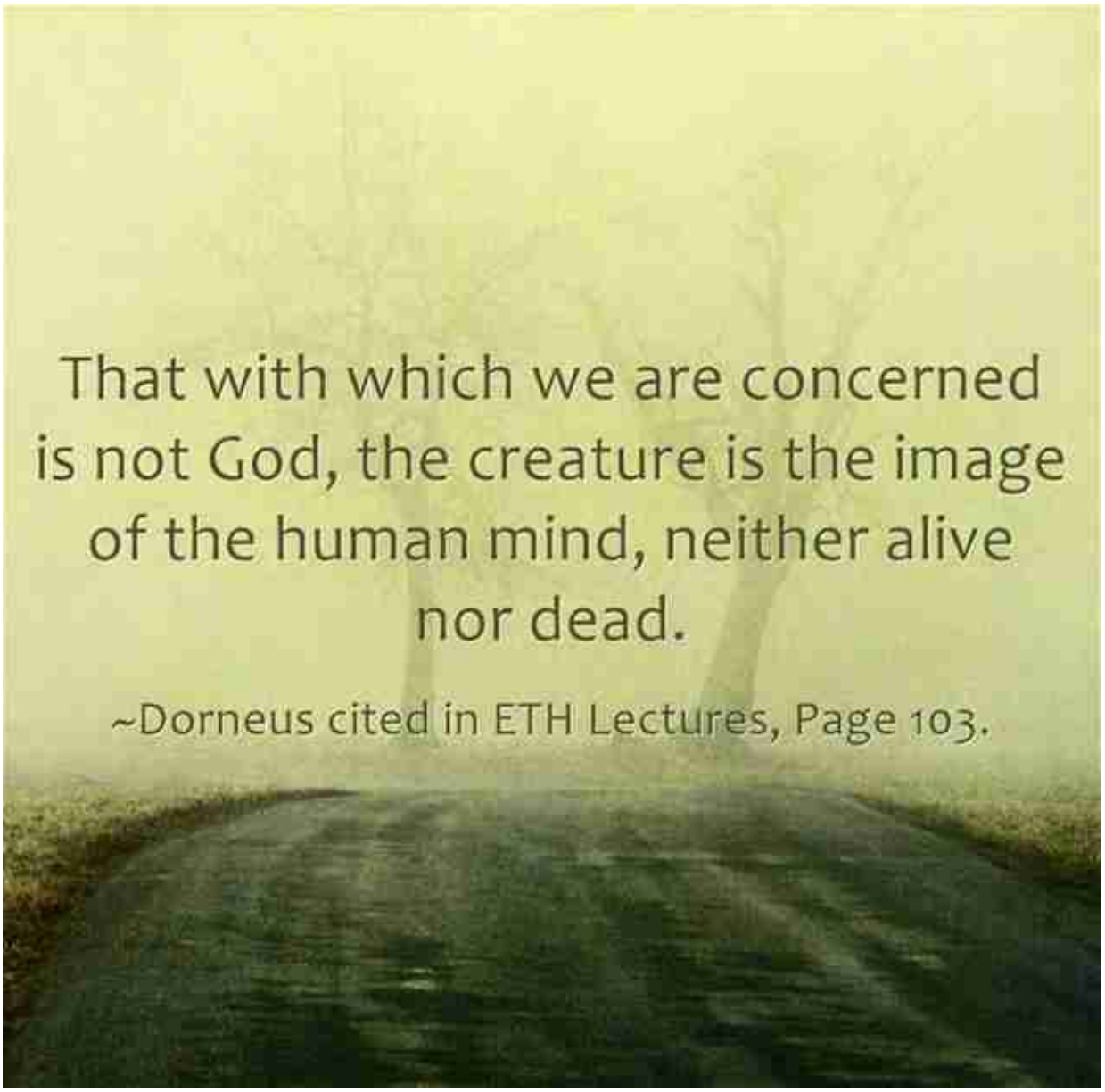
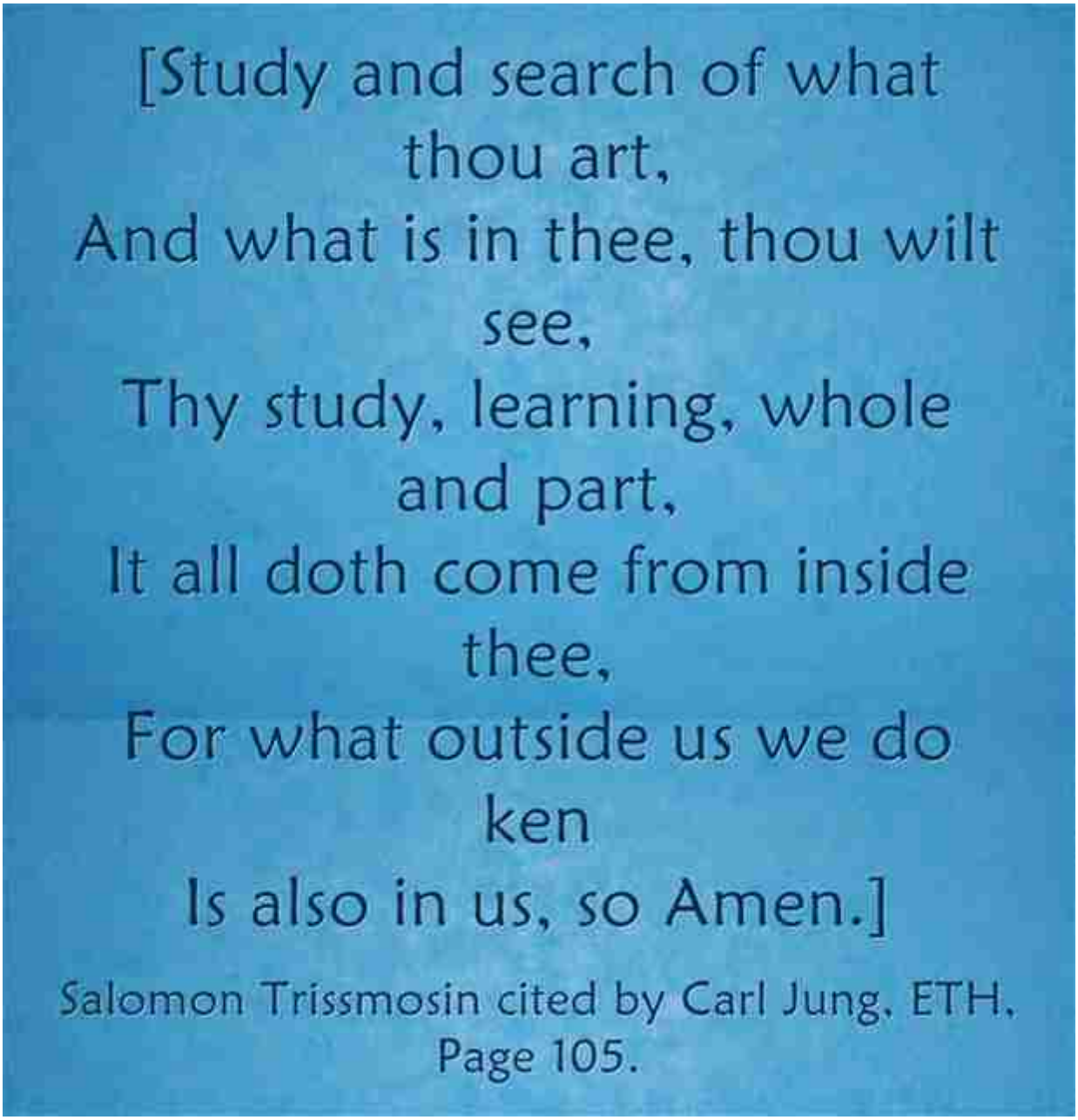


That with which we are concerned is not God, the creature is the image of the human mind, neither alive nor dead. Dorneus cited in ETH Lectures, Page 103.



[Study and search of what thou art,
And what is in thee, thou wilt see,
Thy study, learning, whole and p art,
It all doth come from inside thee,
For what outside us we do ken
Is also in us, so Amen.] Salomon Trissmosin cited by Carl Jung, ETH, Page 105.

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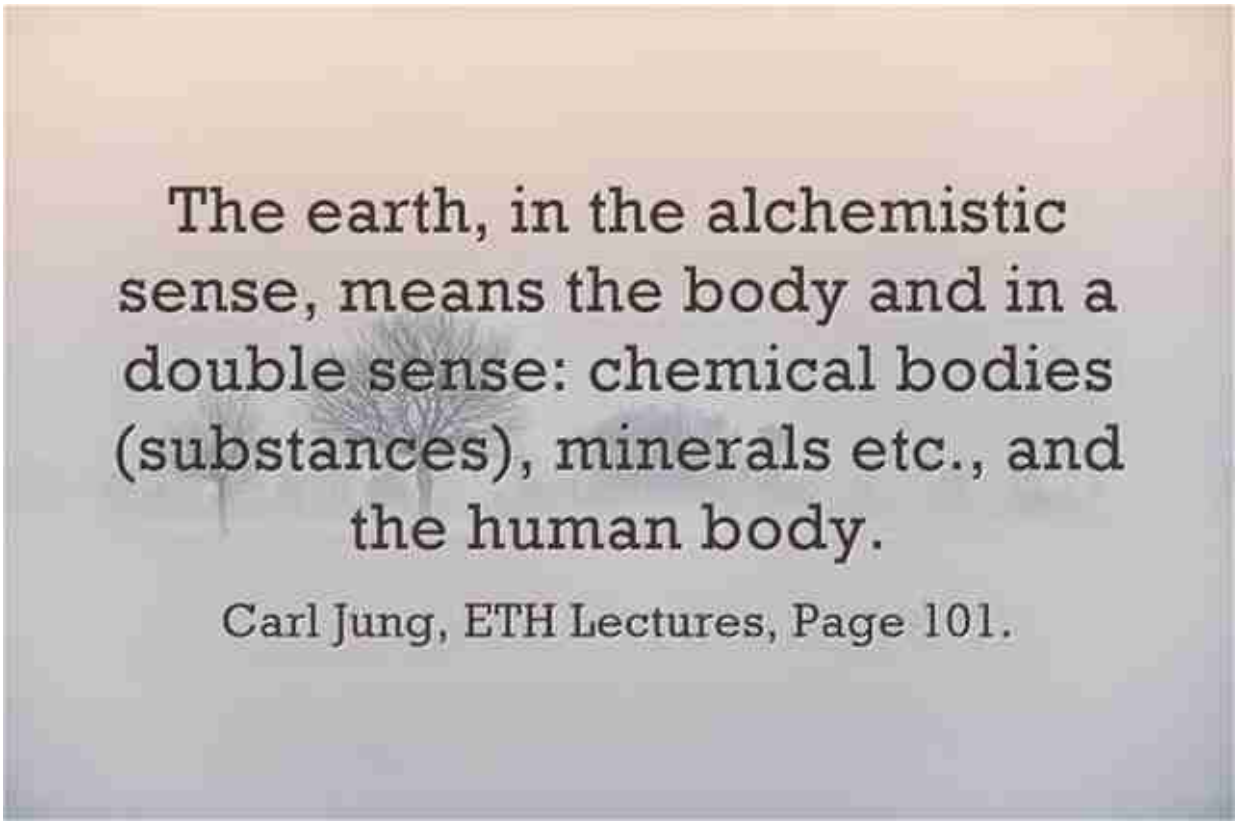
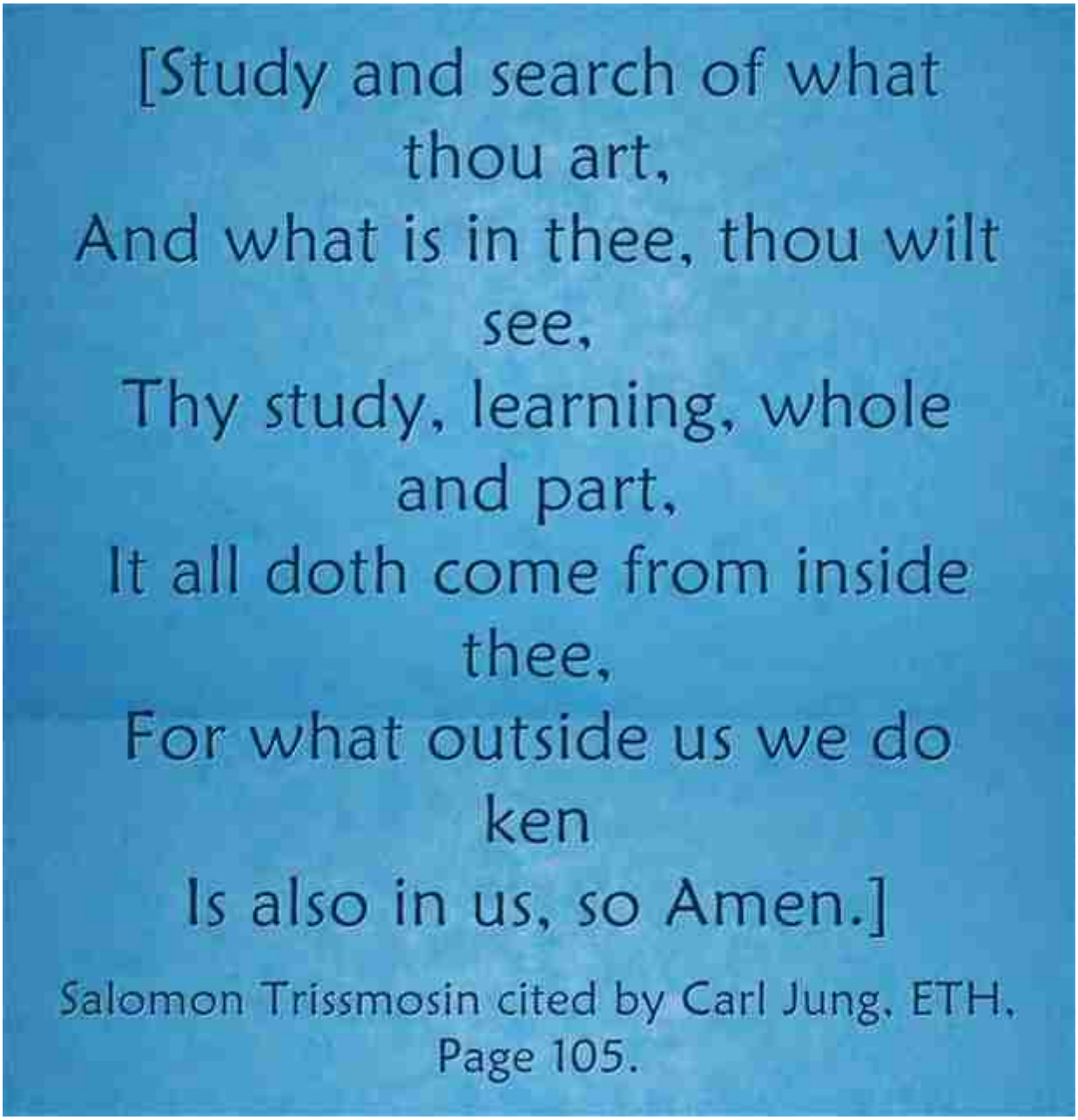
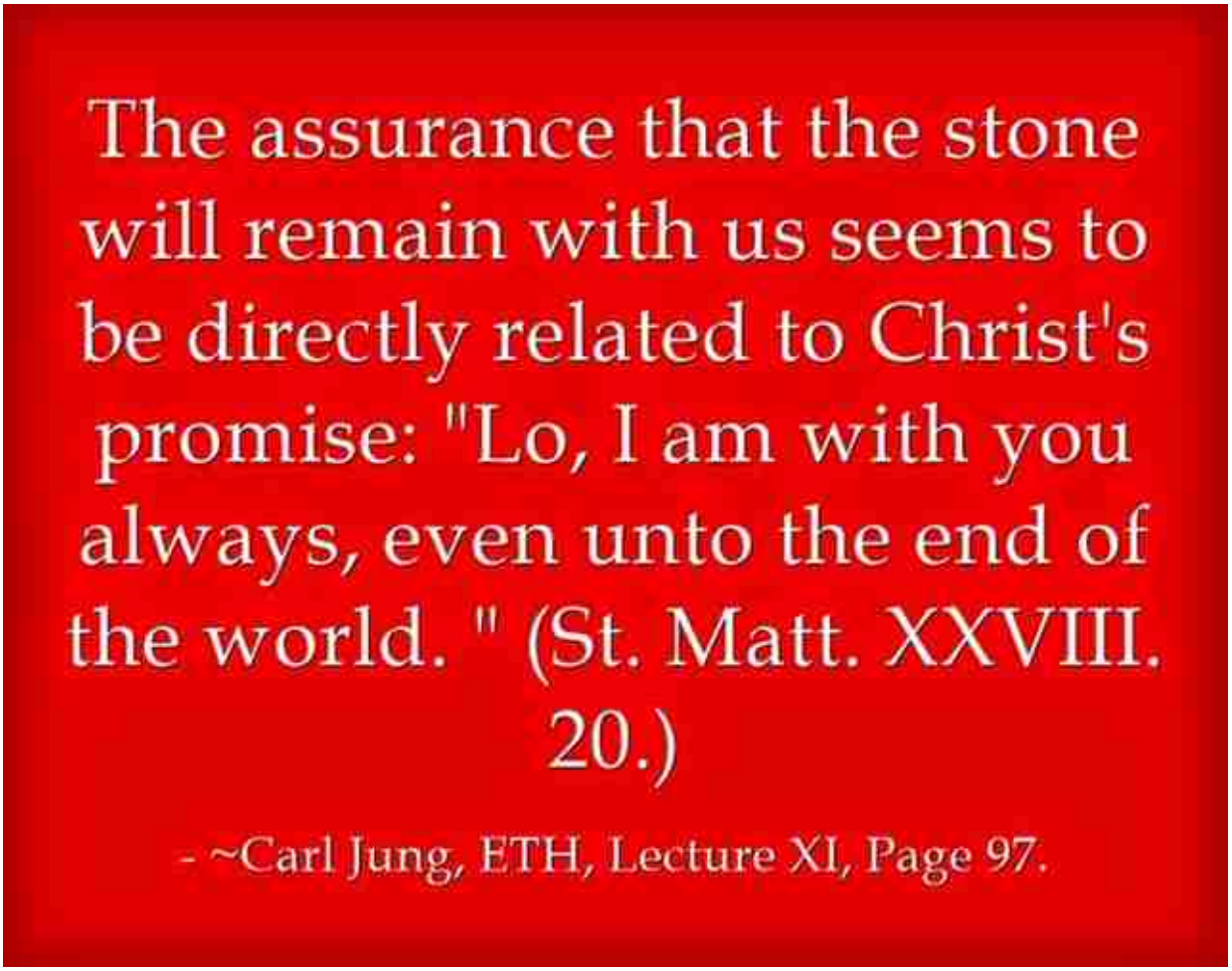


The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.



The assurance that the stone will remain with us seems to be directly related to Christ's promise: "Lo, I am with you always, even unto the end of the world. " (St. Matt. XXVIII. 20.) Carl Jung, ETH, Lecture XI, Page 97.



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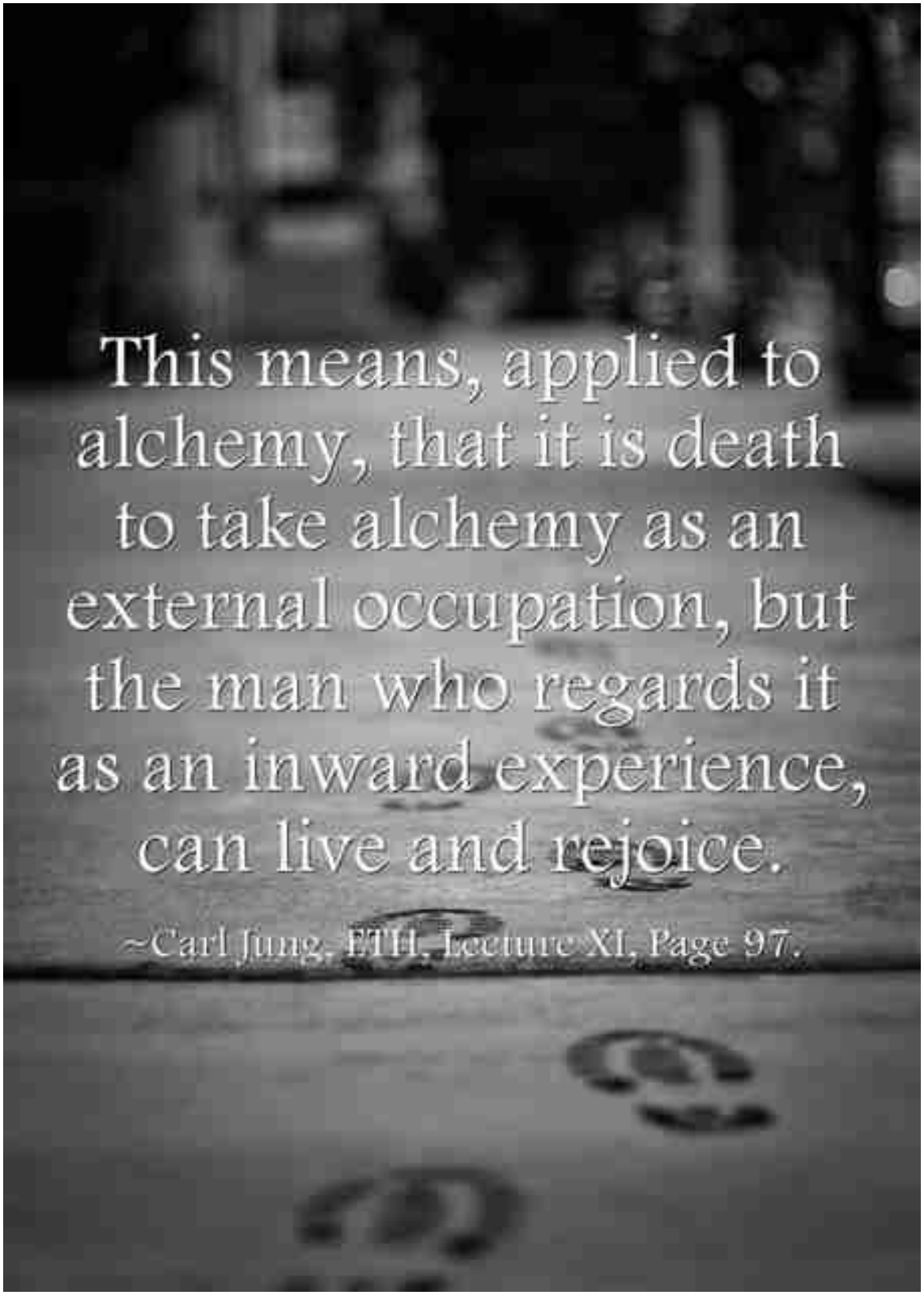

This means, applied to alchemy, that it is death to take alchemy as an external occupation, but the man who regards it as an inward experience, can live and rejoice. Carl Jung, ETH, Lecture XI, Page 97.

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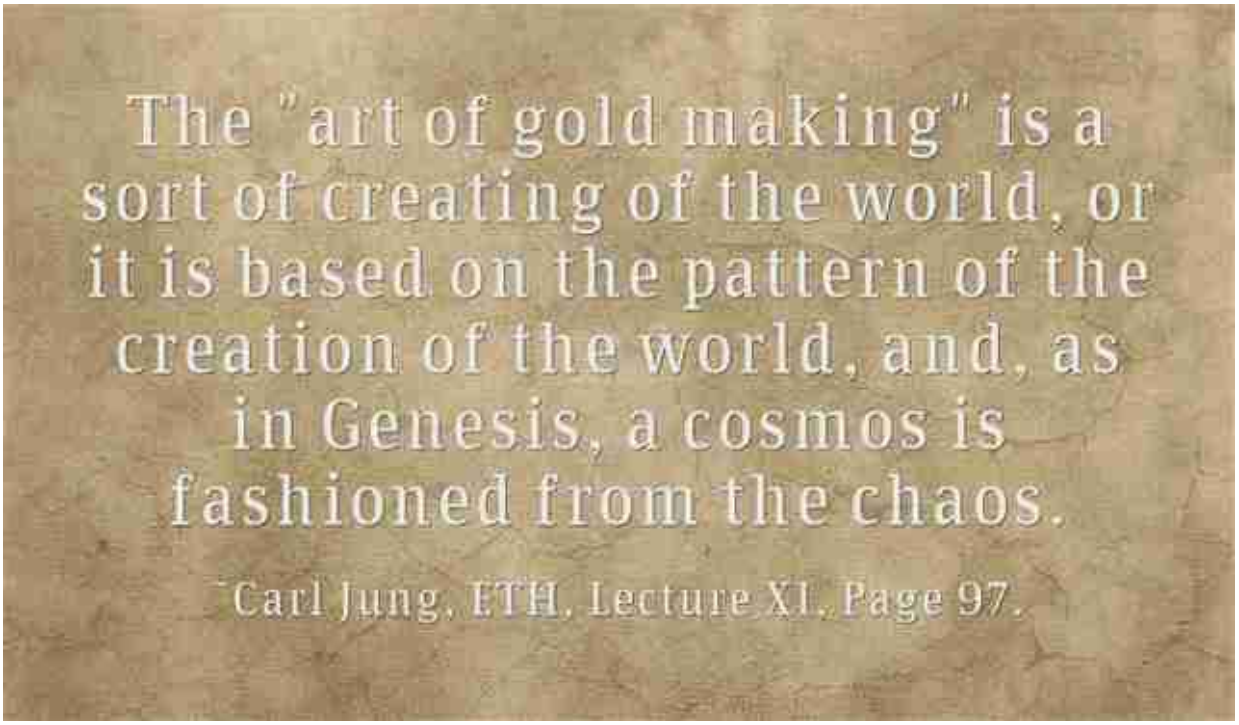
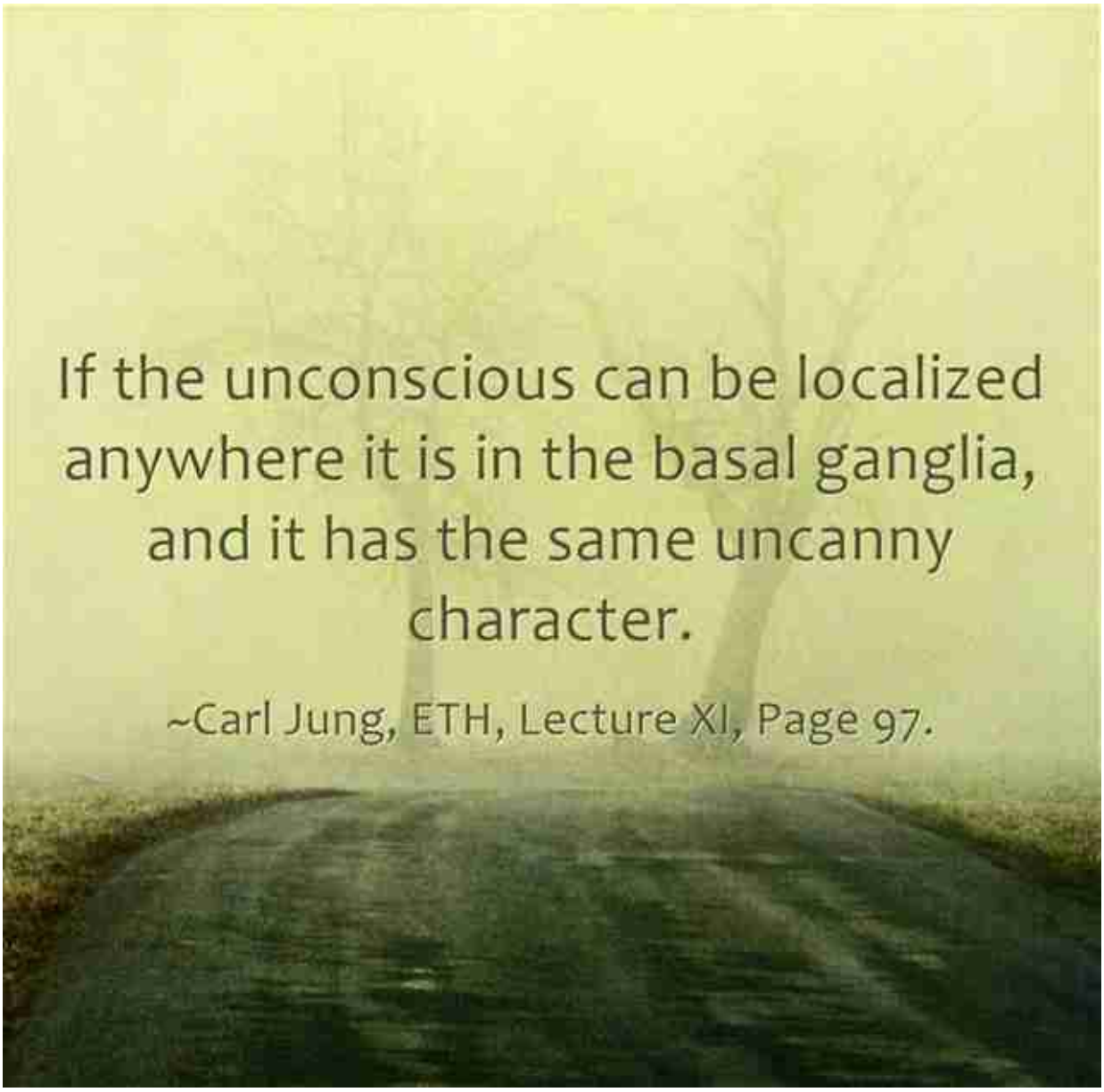


The ”art of gold making” is a sort of creating of the world, or it is based on the pattern of the creation of the world, and, as in Genesis, a cosmos is fashioned from the chaos. Carl Jung, ETH, Lecture XI, Page 97.



If the unconscious can be localized anywhere it is in the basal ganglia, and it has the same uncanny character. Carl Jung, ETH, Lecture XI, Page 97.

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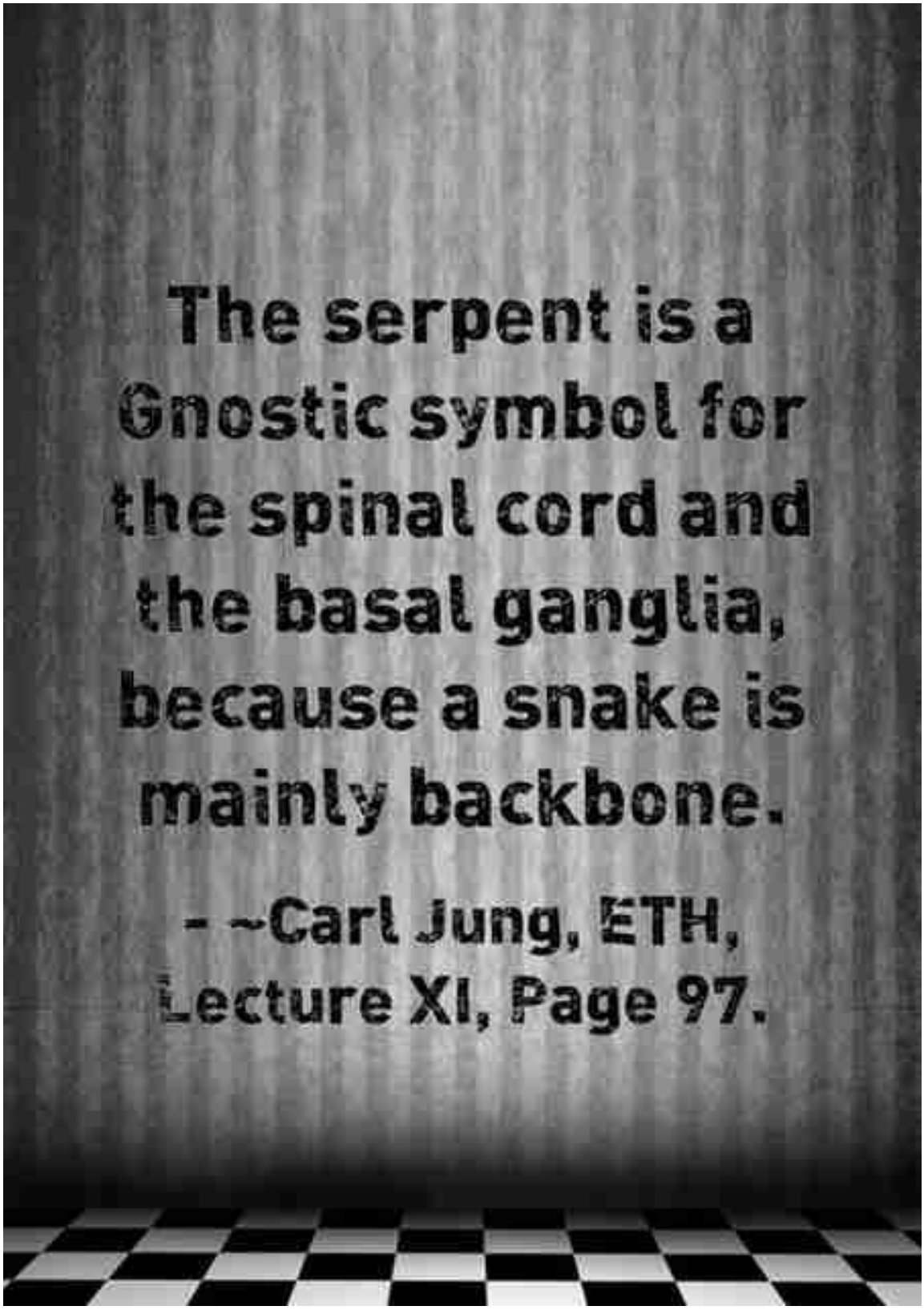
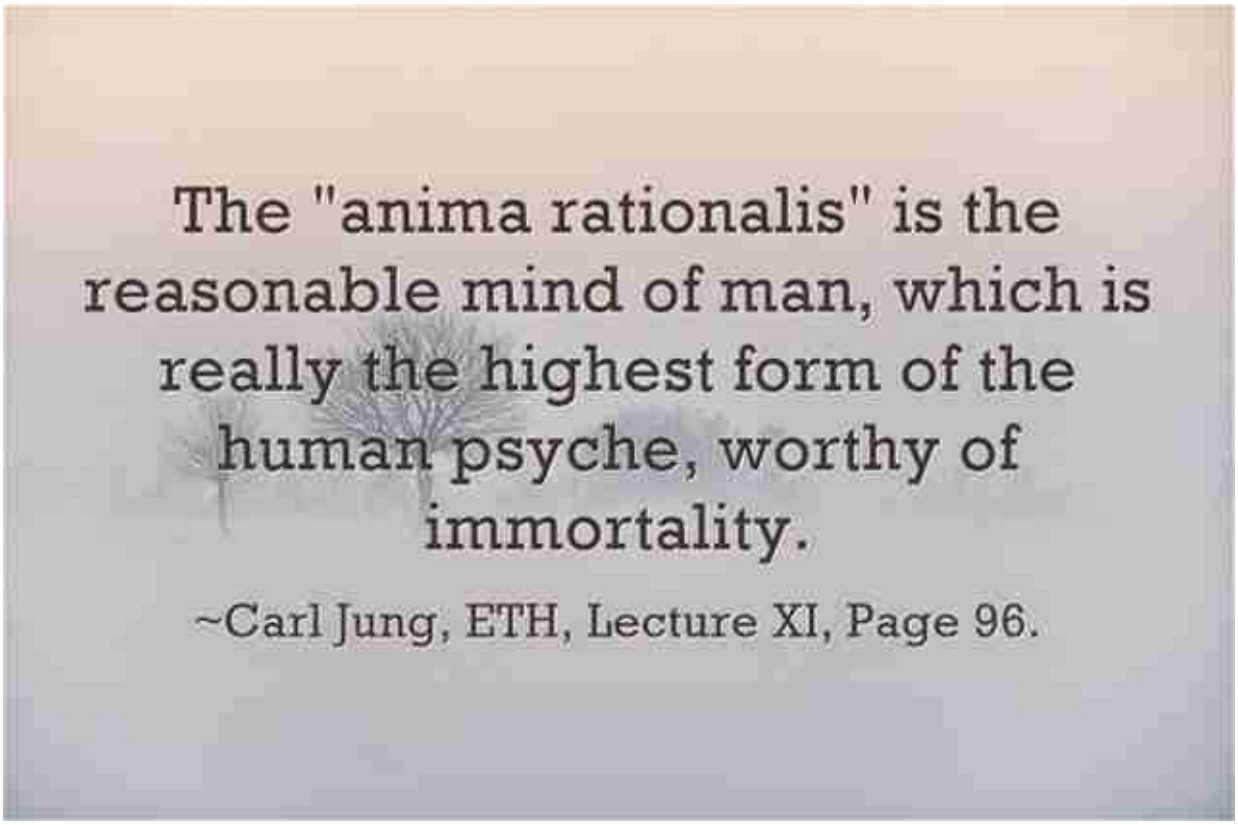
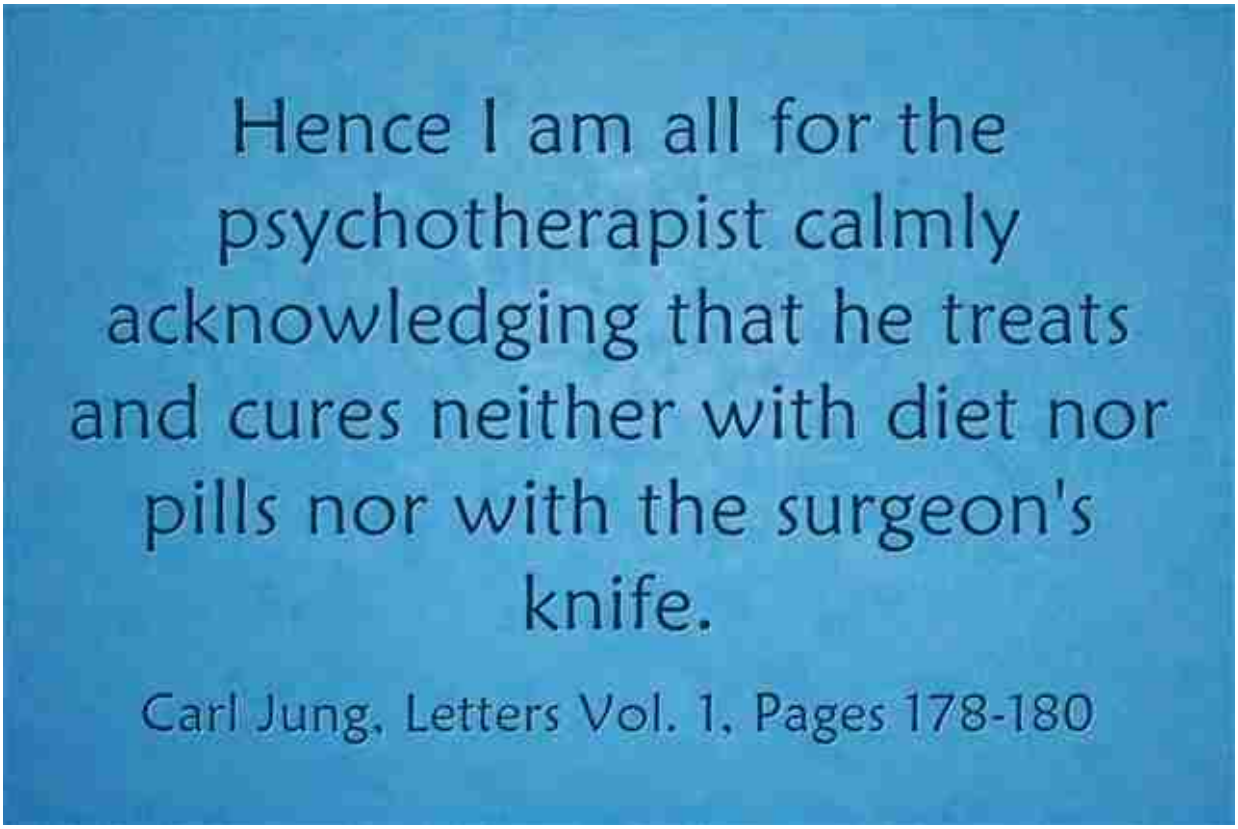


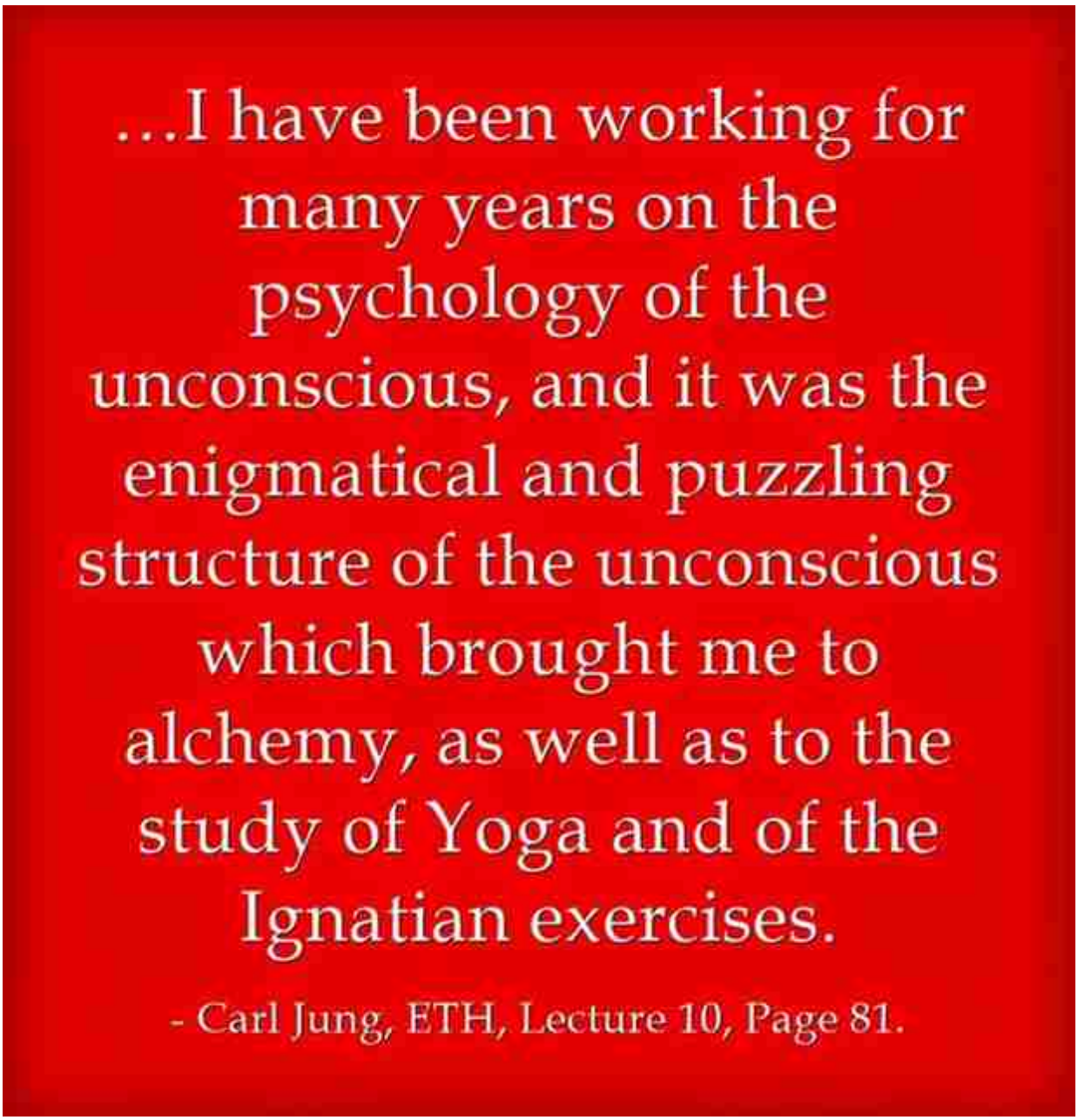
The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone. Carl Jung, ETH, Lecture XI, Page 97.



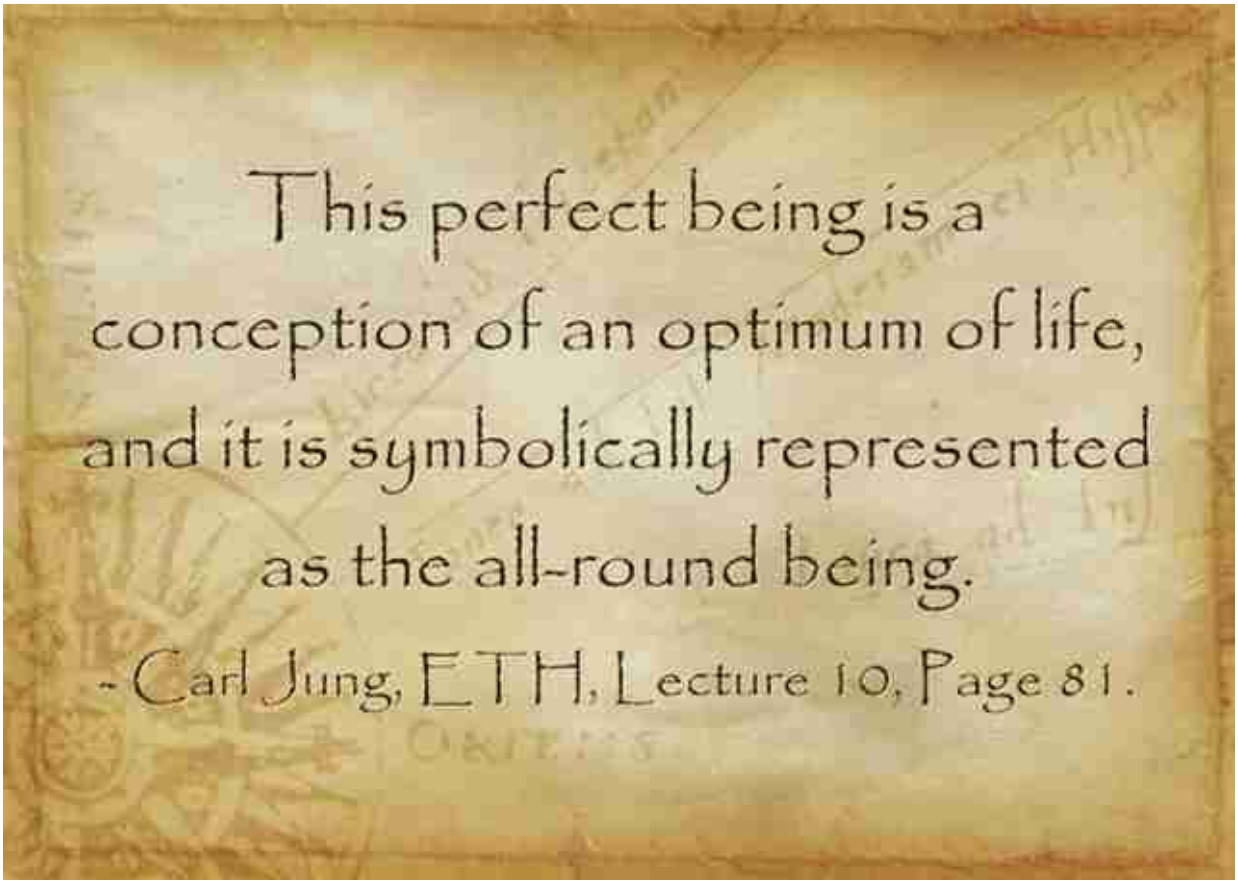
The ”anima rationalis” is the reasonable mind of man, which is really the highest form of the human psyche, worthy of immortality. Carl Jung, ETH, Lecture XI, Page 96.



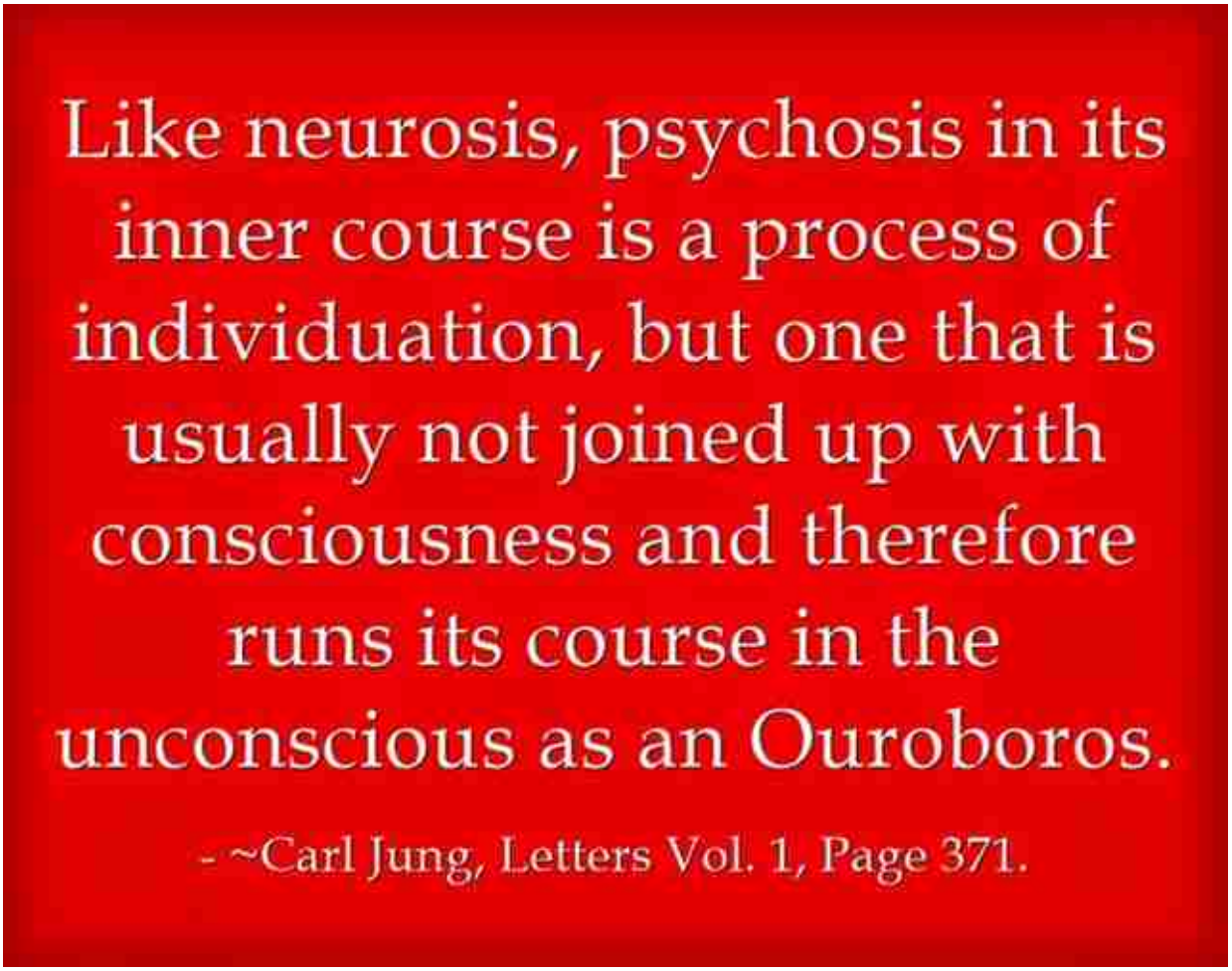
Hence I am all for the psychotherapist calmly acknowledging that he treats and cures neither with diet nor pills nor with the surgeon's knife. Carl Jung, Letters Vol. 1, Pages 178-180.



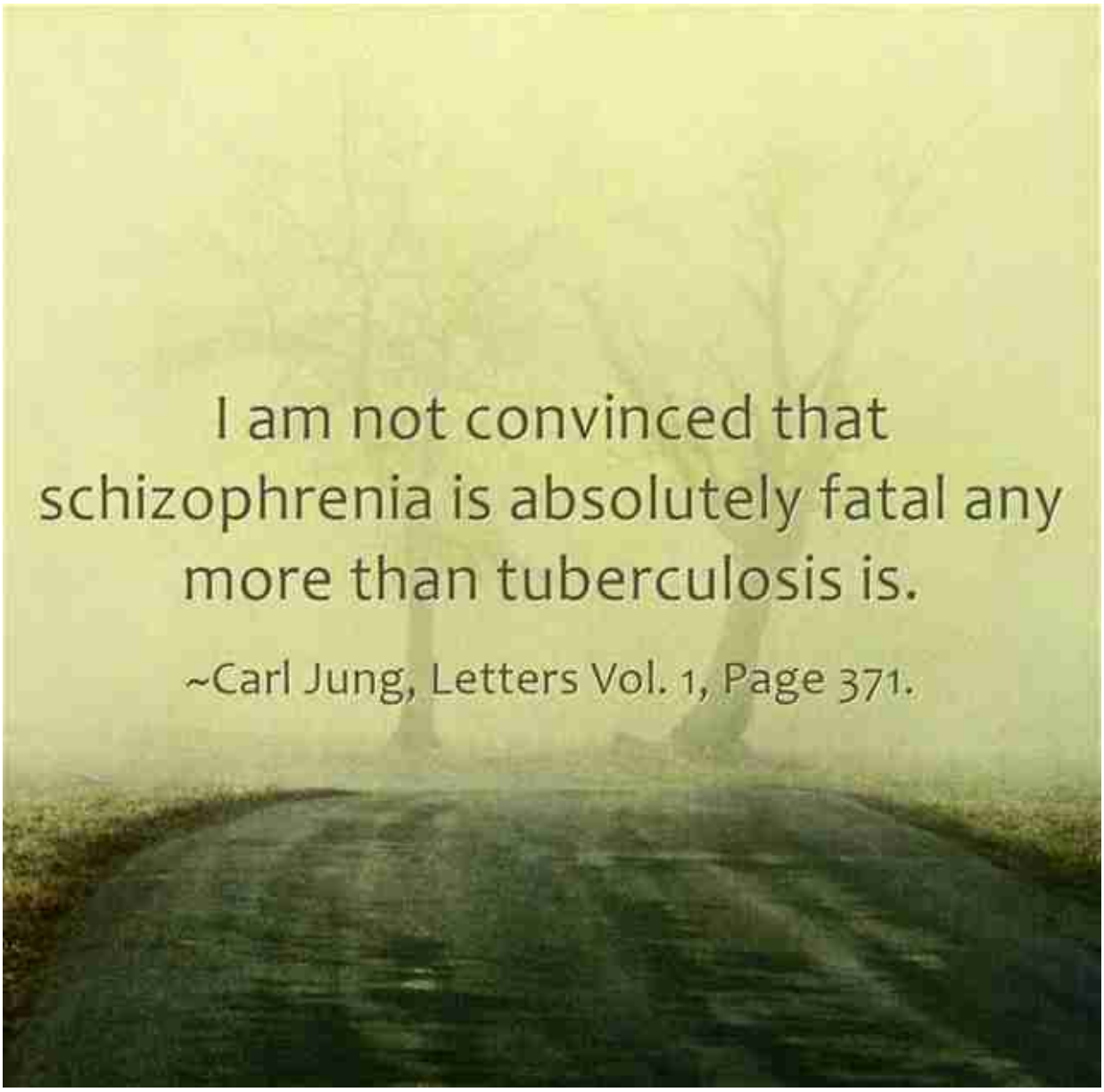
...I have been working for many years on the psychology of the unconscious, and it was the enigmatical and puzzling structure of the unconscious which brought me to alchemy, as well as to the study of Yoga and of the Ignatian exercises. Carl Jung, ETH, Lecture 10, Page 81.



This perfect being is a conception of an optimum of life, and it is symbolically represented as the all-round being. Carl Jung, ETH, Lecture 10, Page 81.



Like neurosis, psychosis in its inner course is a process of individuation, but one that is usually not joined up with consciousness and therefore runs its course in the unconscious as an Ouroboros. Carl Jung, Letters Vol. 1, Page 371.



I am not convinced that schizophrenia is absolutely fatal any more than tuberculosis is. Carl Jung, Letters Vol. 1, Page 371.

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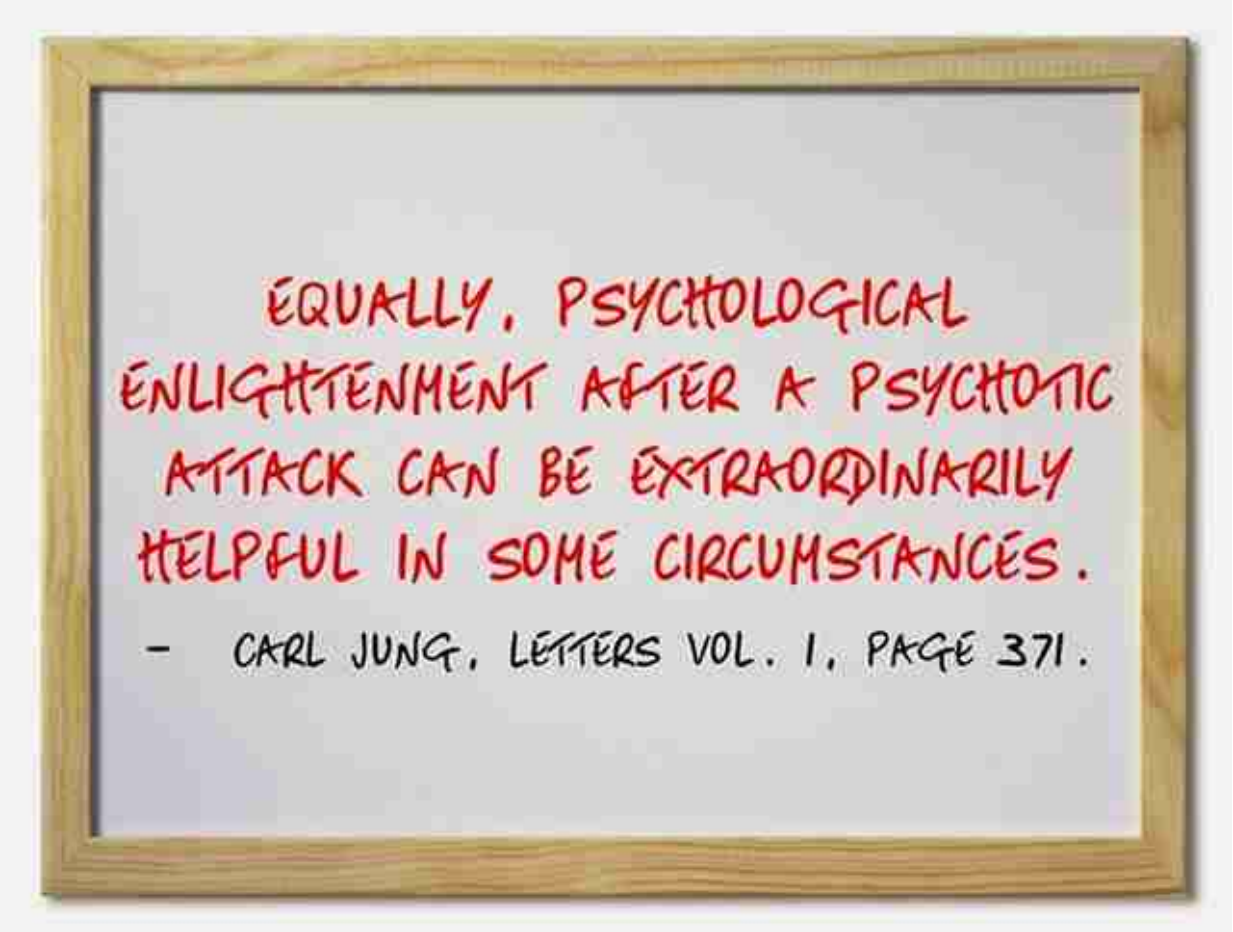
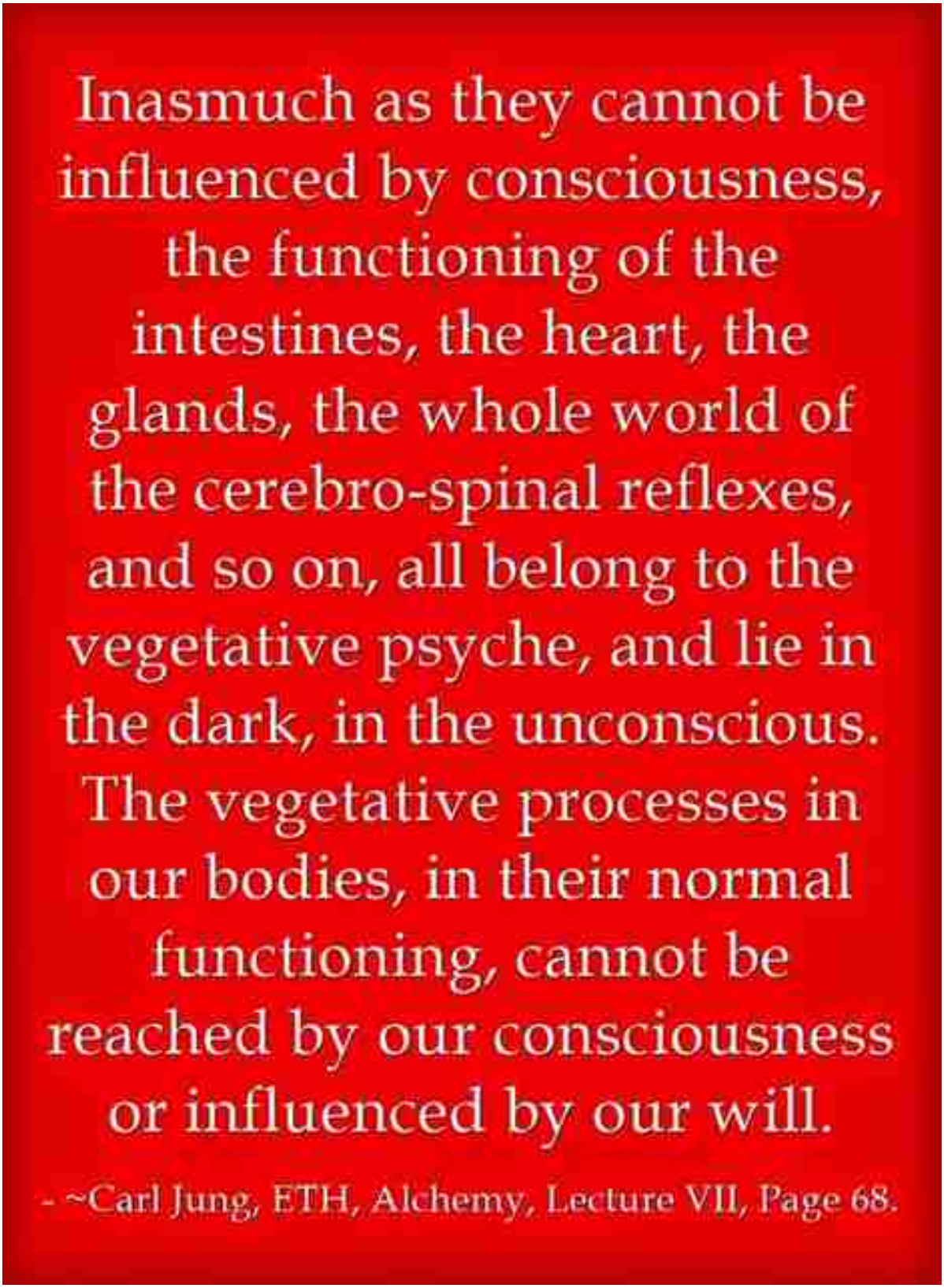


Equally, psychological enlightenment after a psychotic attack can be extraordinarily helpful in some circumstances. Carl Jung, Letters Vol. 1, Page 371.



Inasmuch as they cannot be influenced by consciousness, the functioning of the intestines, the heart, the glands, the whole world of the cerebro-spinal reflexes, and so on, all belong to the vegetative psyche, and lie in the dark, in the unconscious. The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 68.

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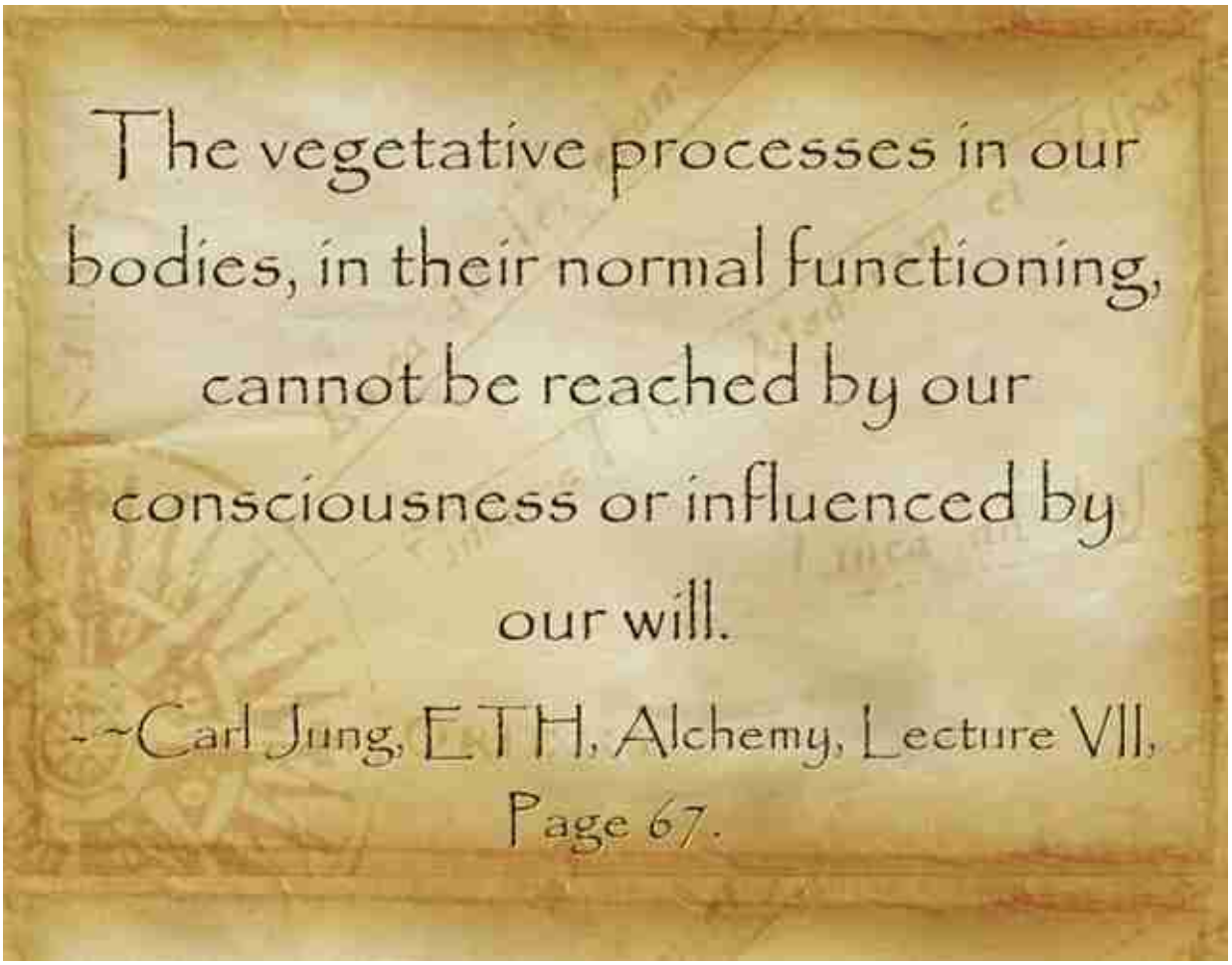

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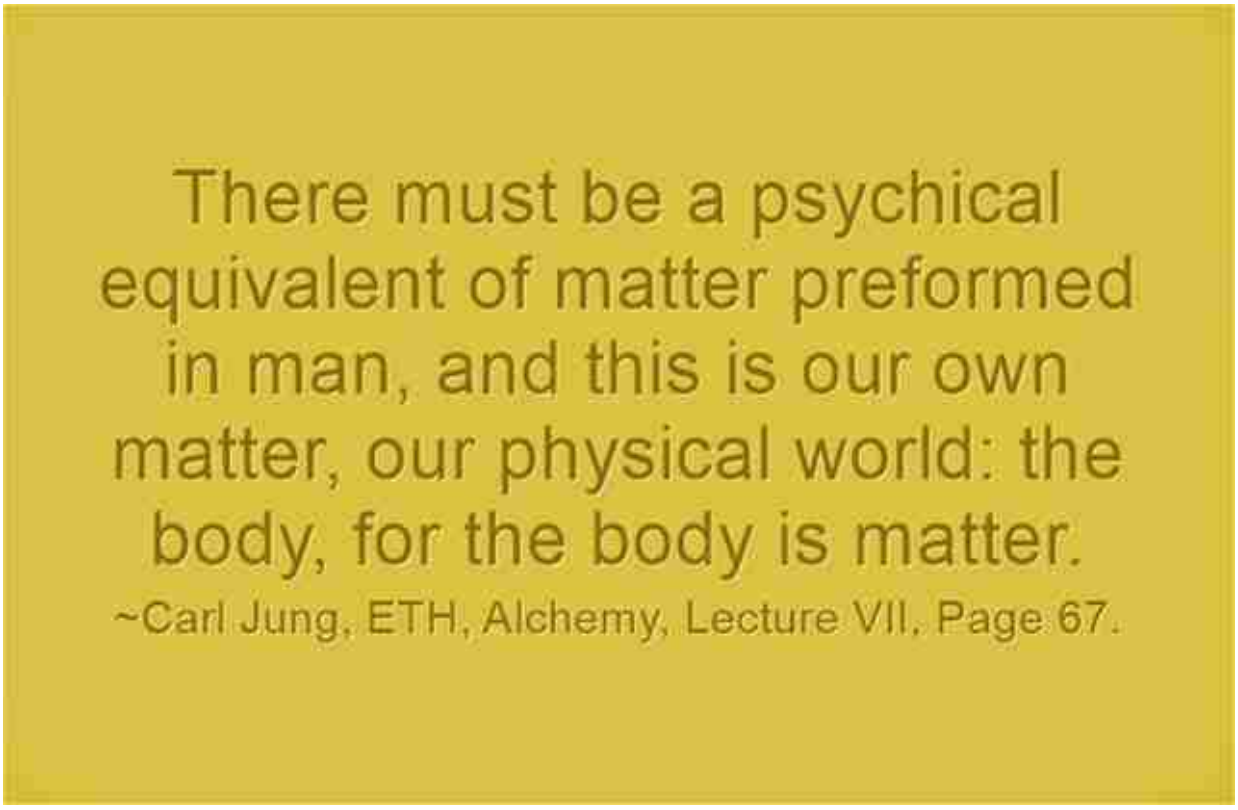
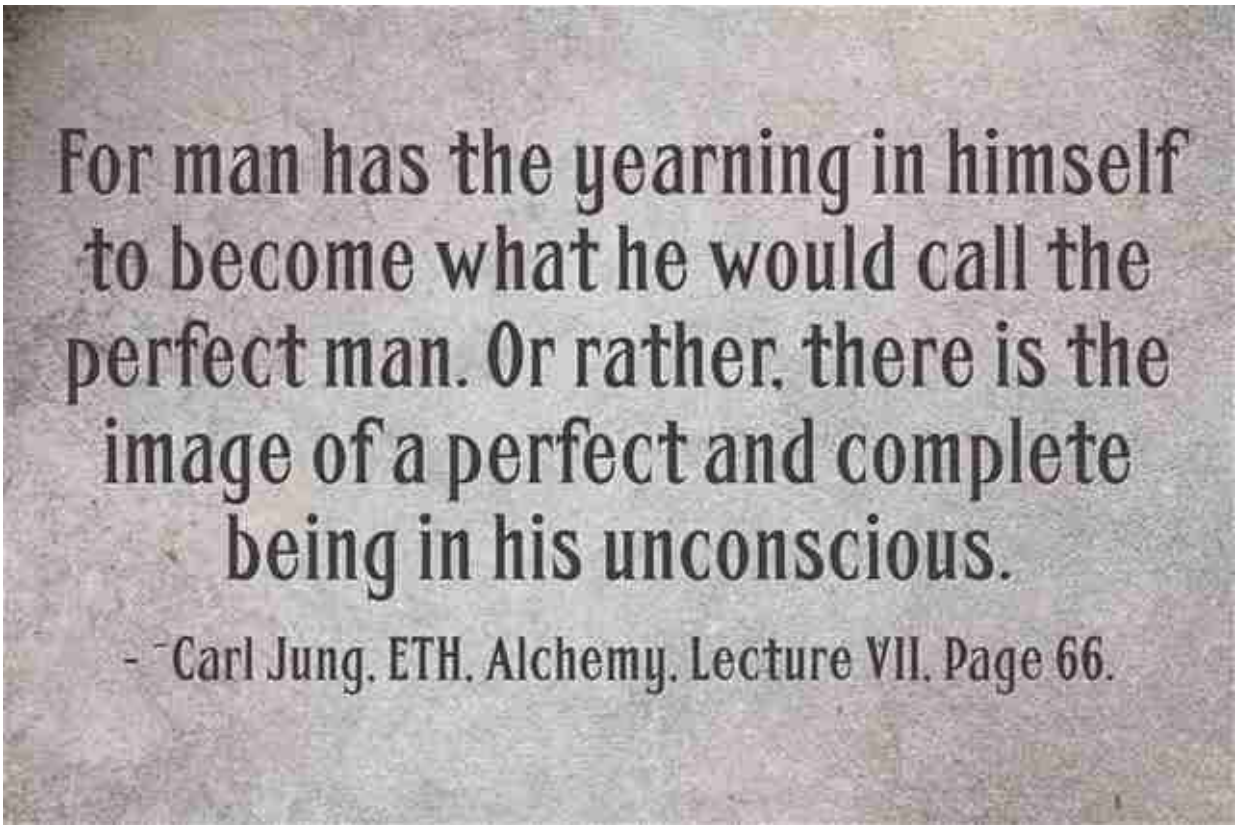
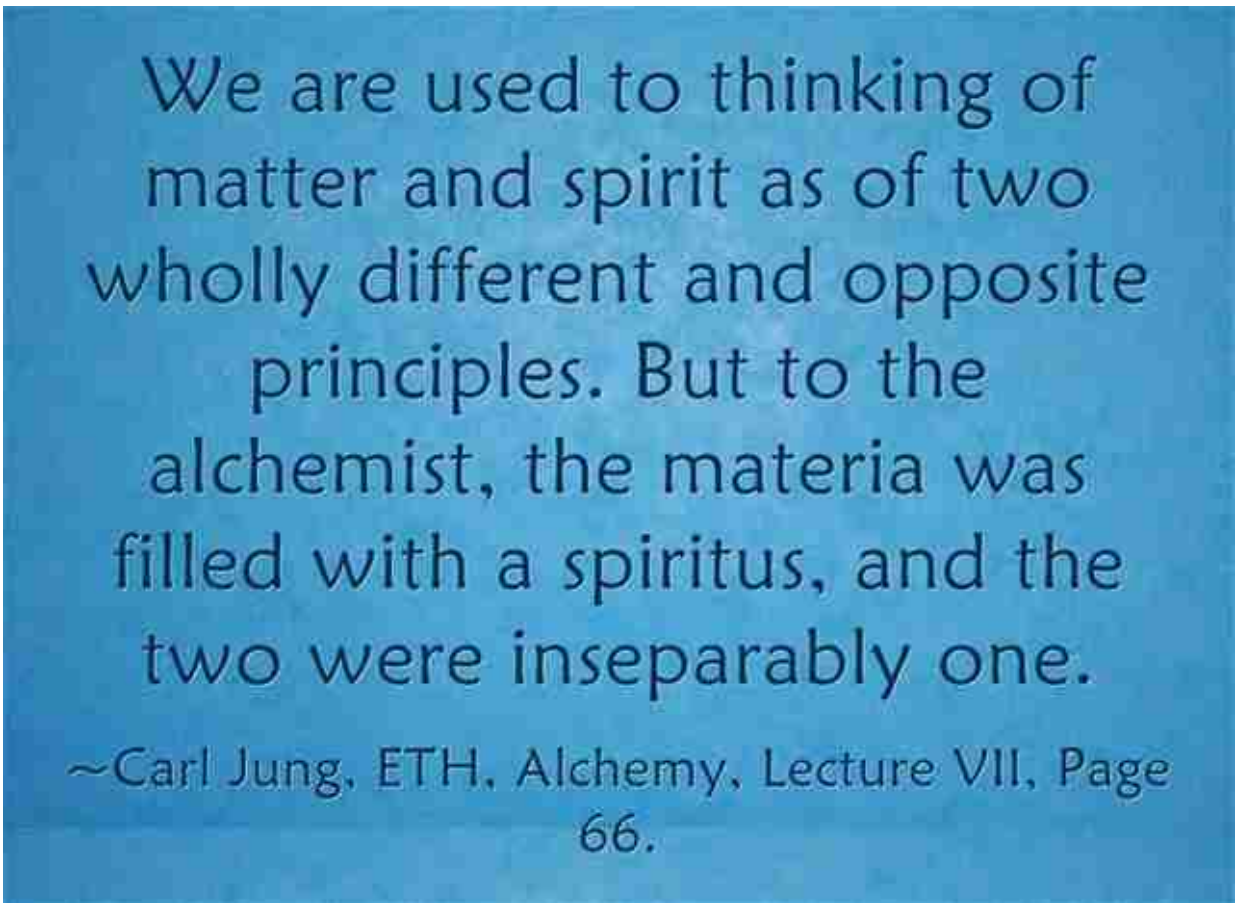


There must be a psychical equivalent of matter preformed in man, and this is our own matter, our physical world: the body, for the body is matter. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.

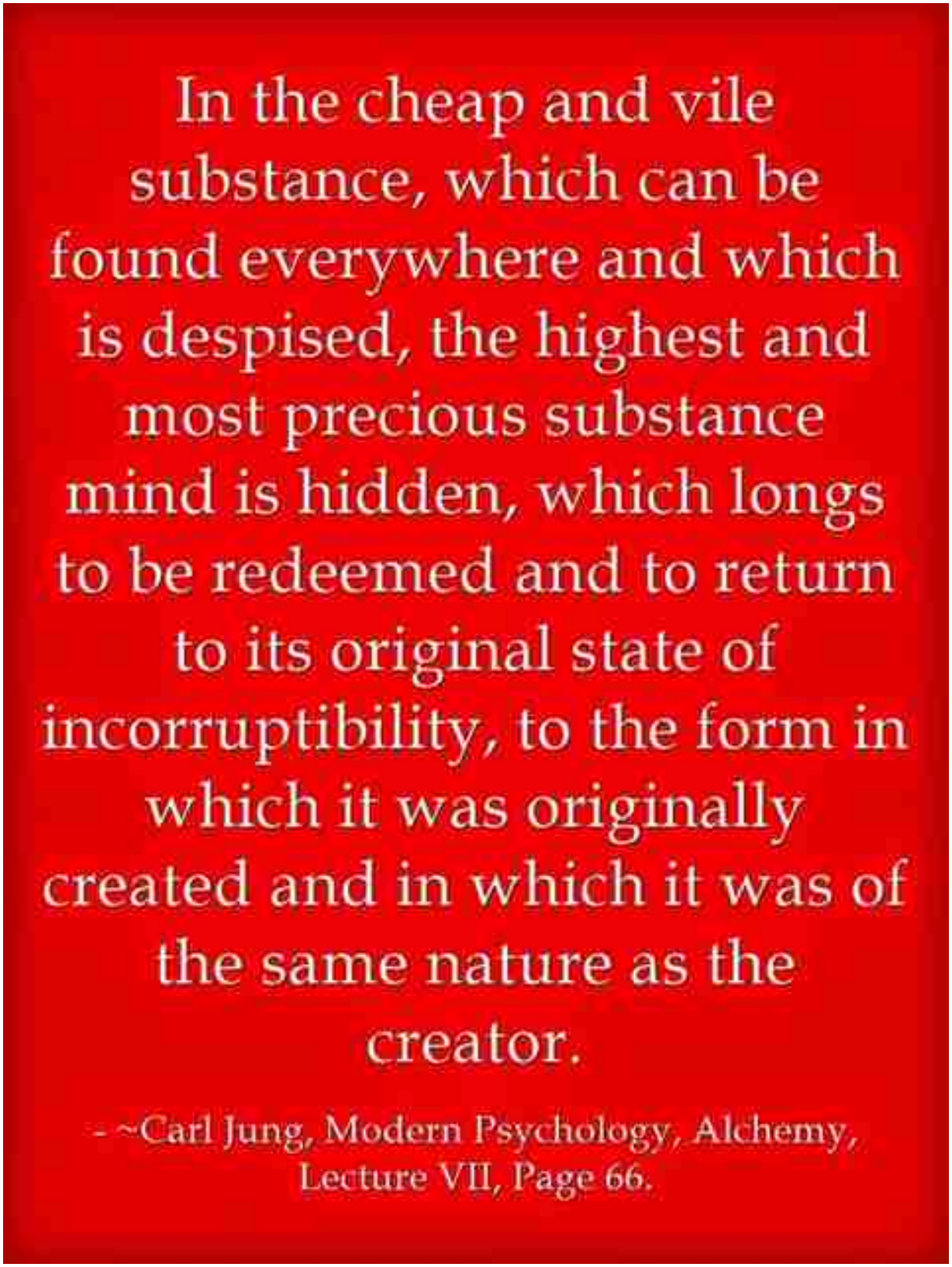


For man has the yearning in himself to become what he would call the perfect man. Or rather, there is the im-

age of a perfect and complete being in his unconscious. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.



We are used to thinking of matter and spirit as of two wholly different and opposite principles. But to the alchemist, the materia was filled with a spiritus, and the two were inseparably one. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 67.



In the cheap and vile substance, which can be found everywhere and which is despised, the highest and most precious substance mind is hidden, which longs to be redeemed and to return to its original state of incorruptibility, to the form in which it was originally created and in which it was of the same nature as the creator. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 66

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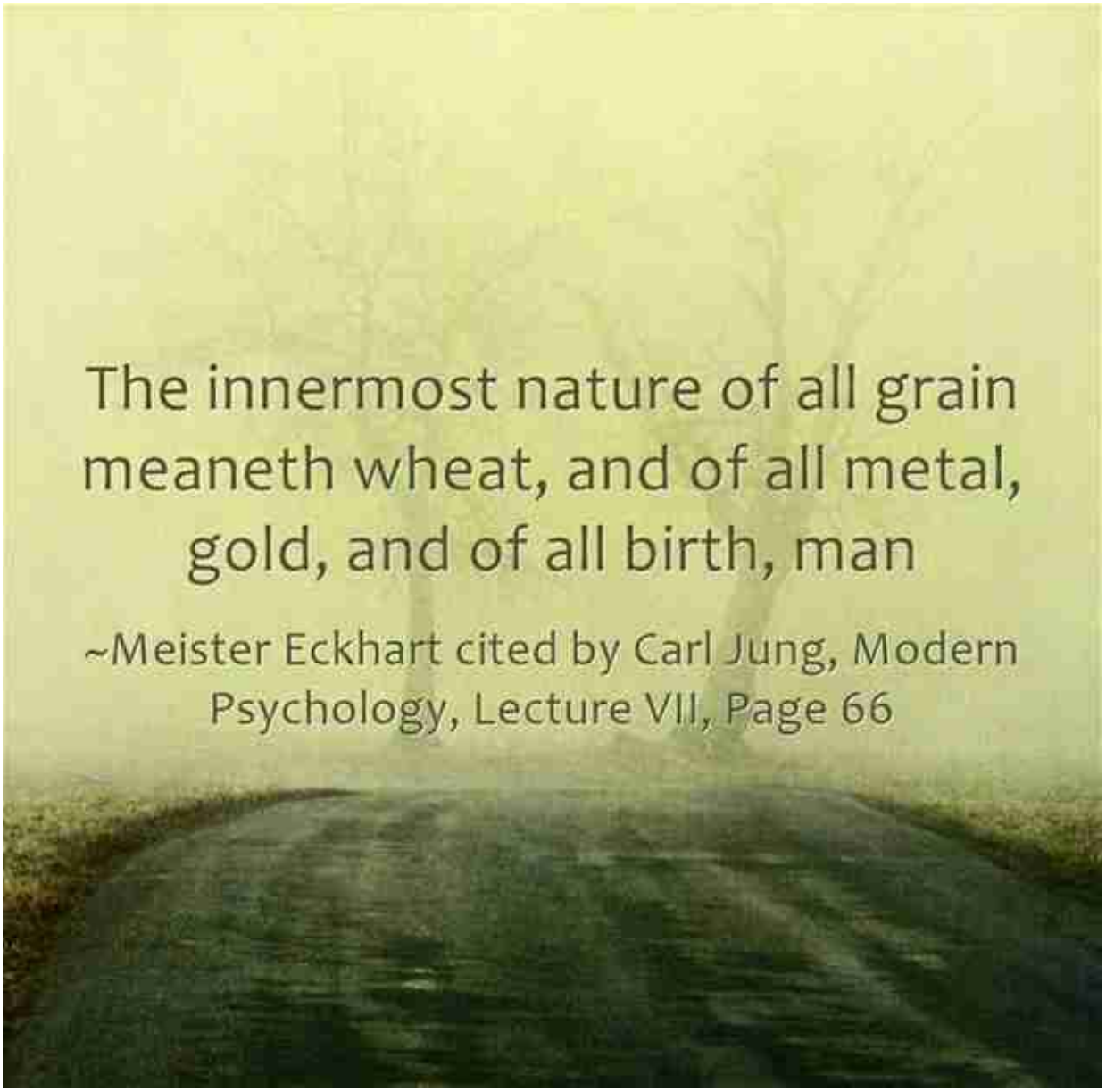
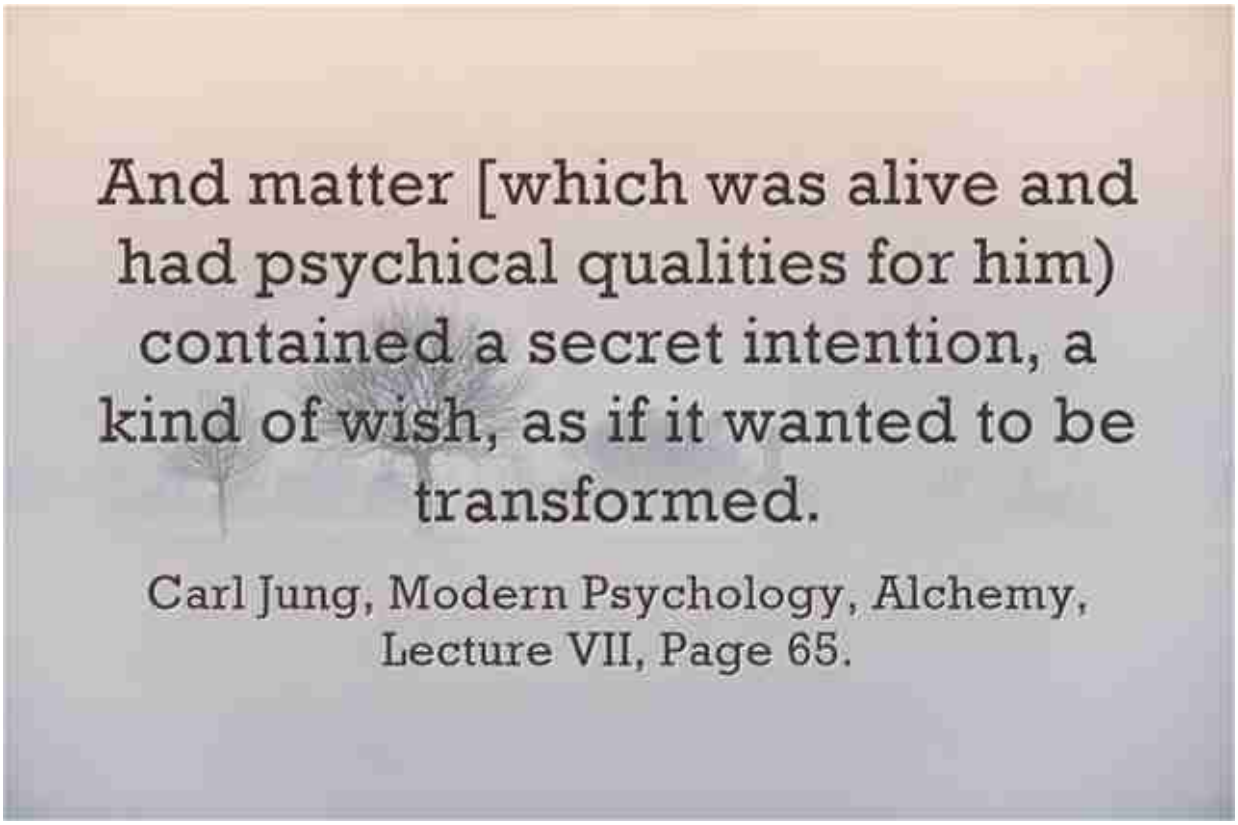


The innermost nature of all grain meaneth wheat, and of all metal, gold, and of all birth, man Meister Eckhart cited by Carl Jung, Modern Psychology, Lecture VII, Page 66.



And matter [which was alive and had psychical qualities for him) contained a secret intention, a kind of wish, as if it wanted to be transformed. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 66.

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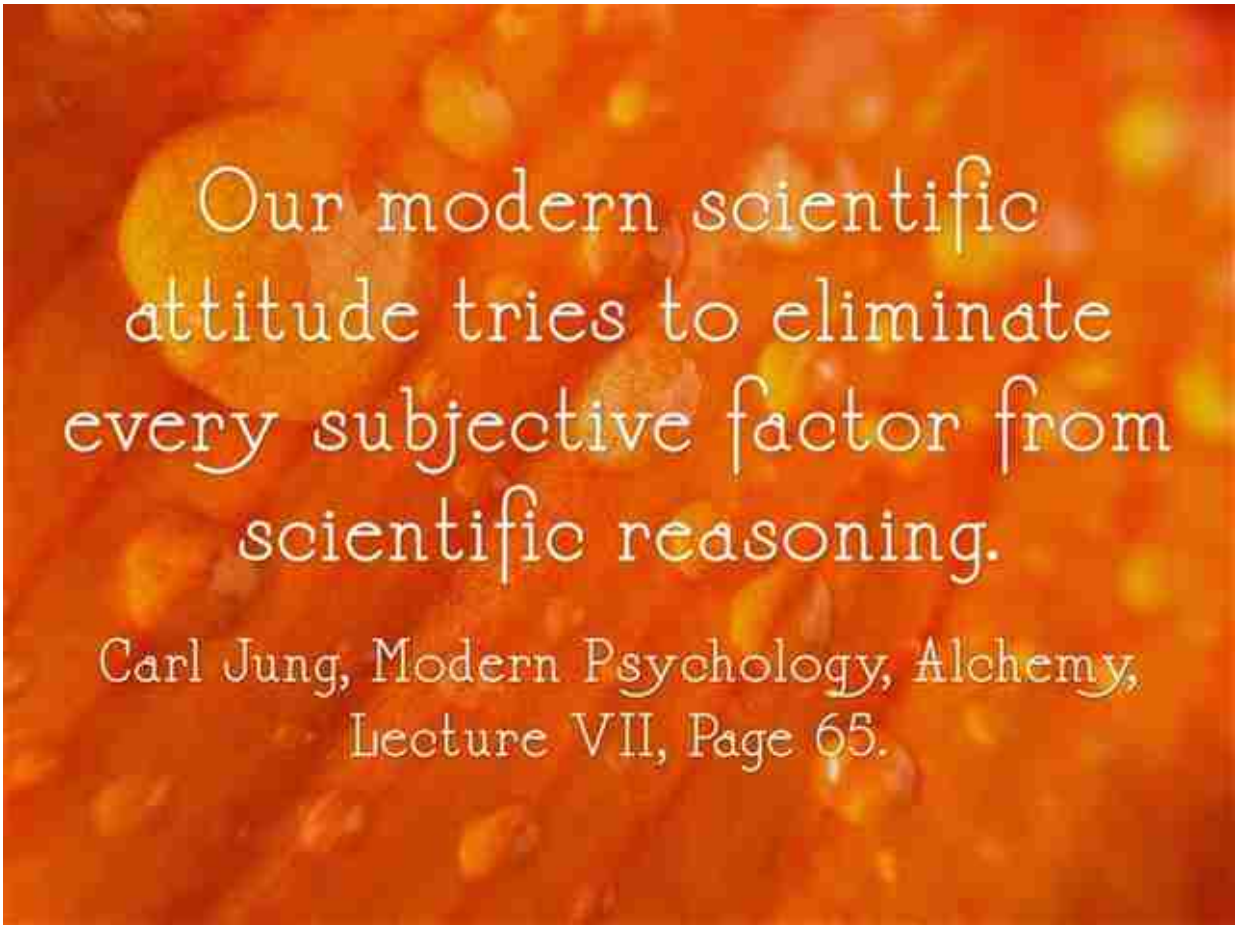
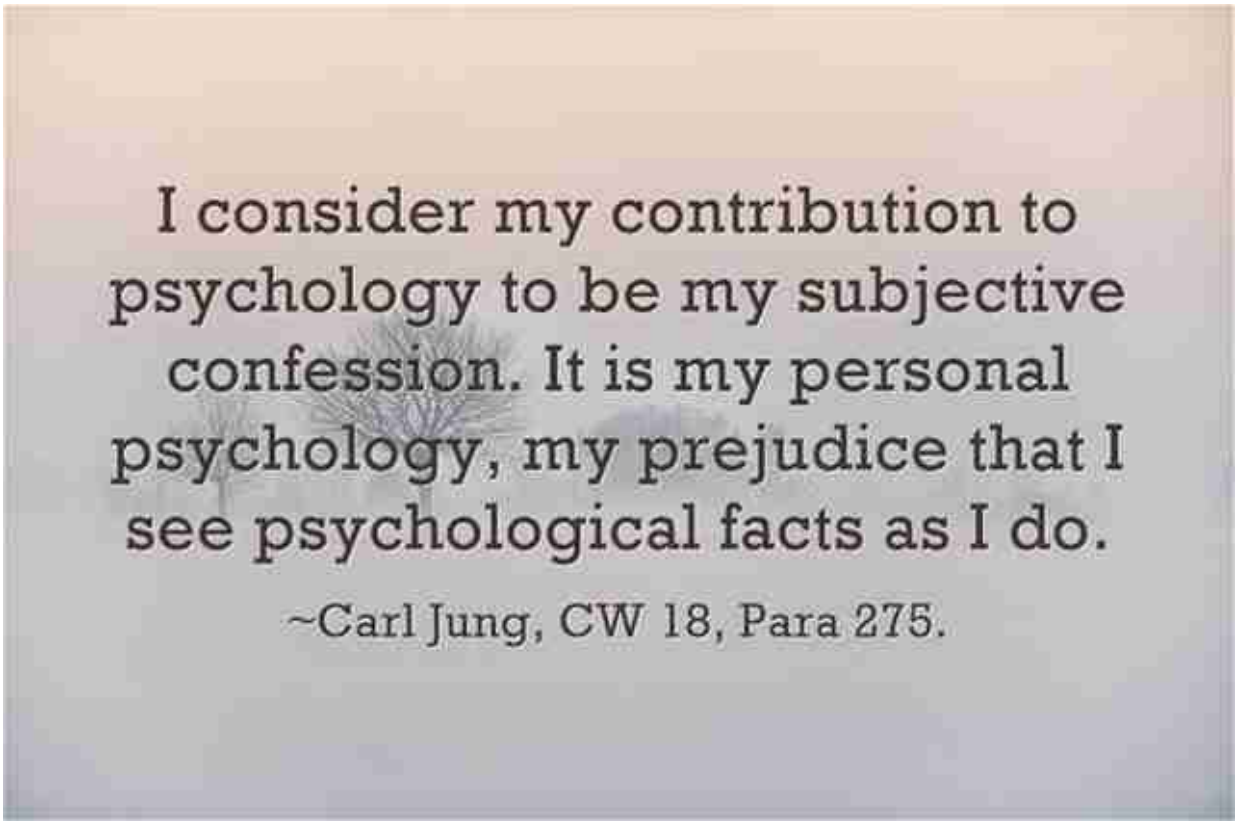


Our modern scientific attitude tries to eliminate every subjective factor from scientific reasoning. Carl Jung, Modern Psychology, Alchemy, Lecture VII, Page 65.



I consider my contribution to psychology to be my subjective confession. It is my personal psychology, my prejudice that I see psychological facts as I do. Carl Jung, CW 18, Para 275.

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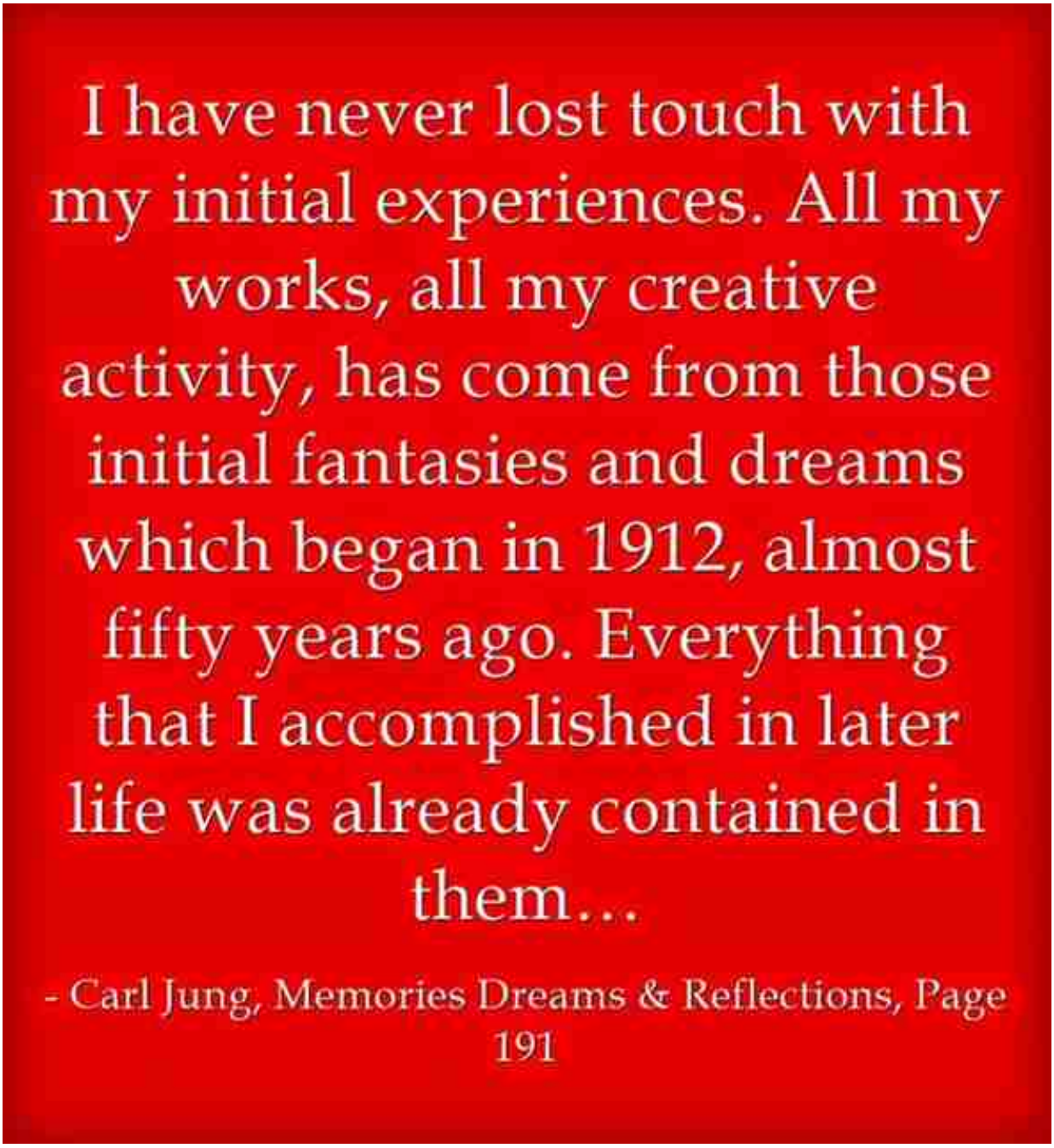
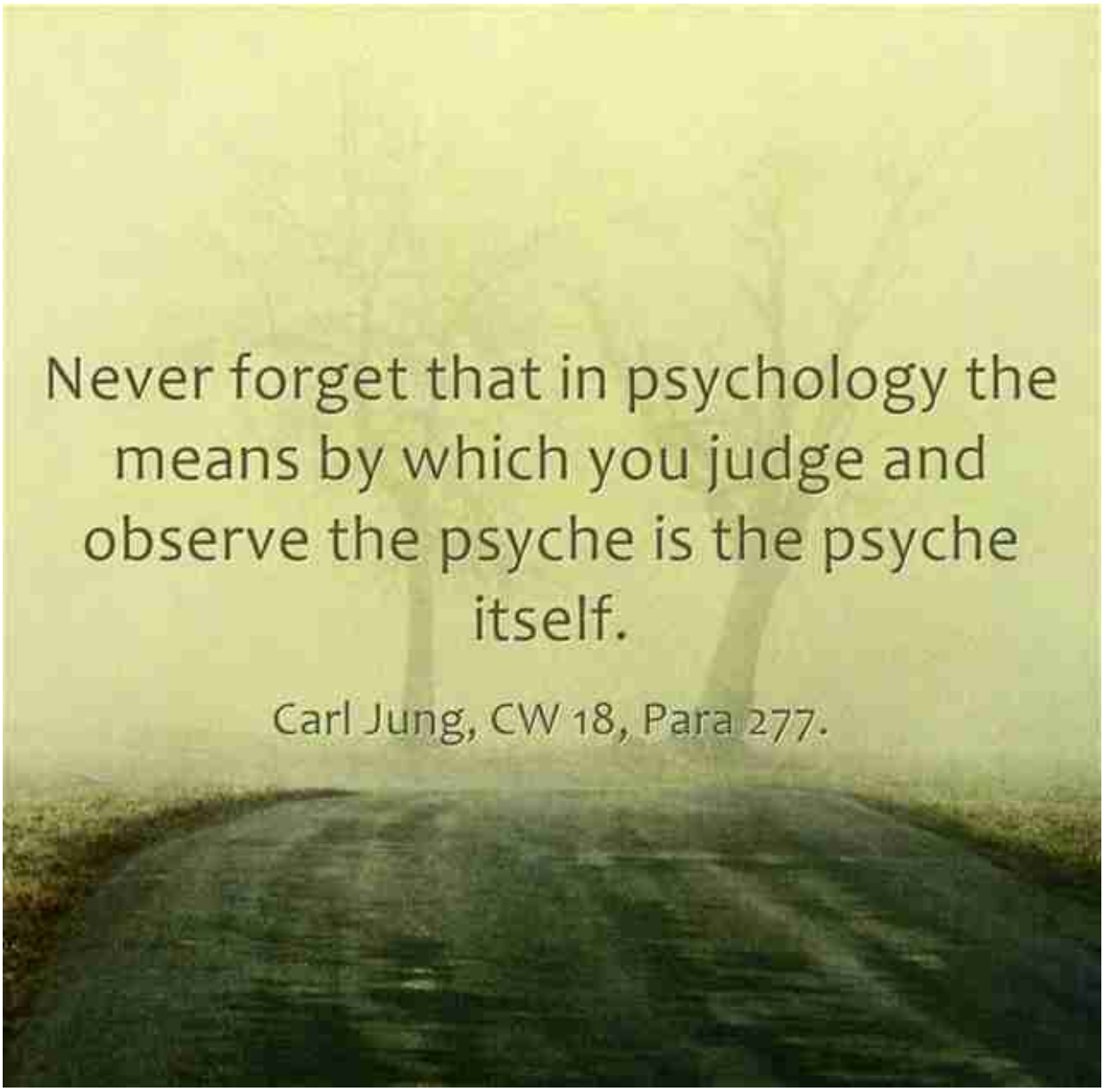


I have never lost touch with my initial experiences. All my works, all my creative activity, has come from those initial fantasies and dreams which began in 1912, almost fifty years ago. Everything that I accomplished in later life was already contained in them… Carl Jung, Memories Dreams & Reflections, Page 191.



Never forget that in psychology the means by which you judge and observe the psyche is the psyche itself. Carl Jung, CW 18, Para 277.

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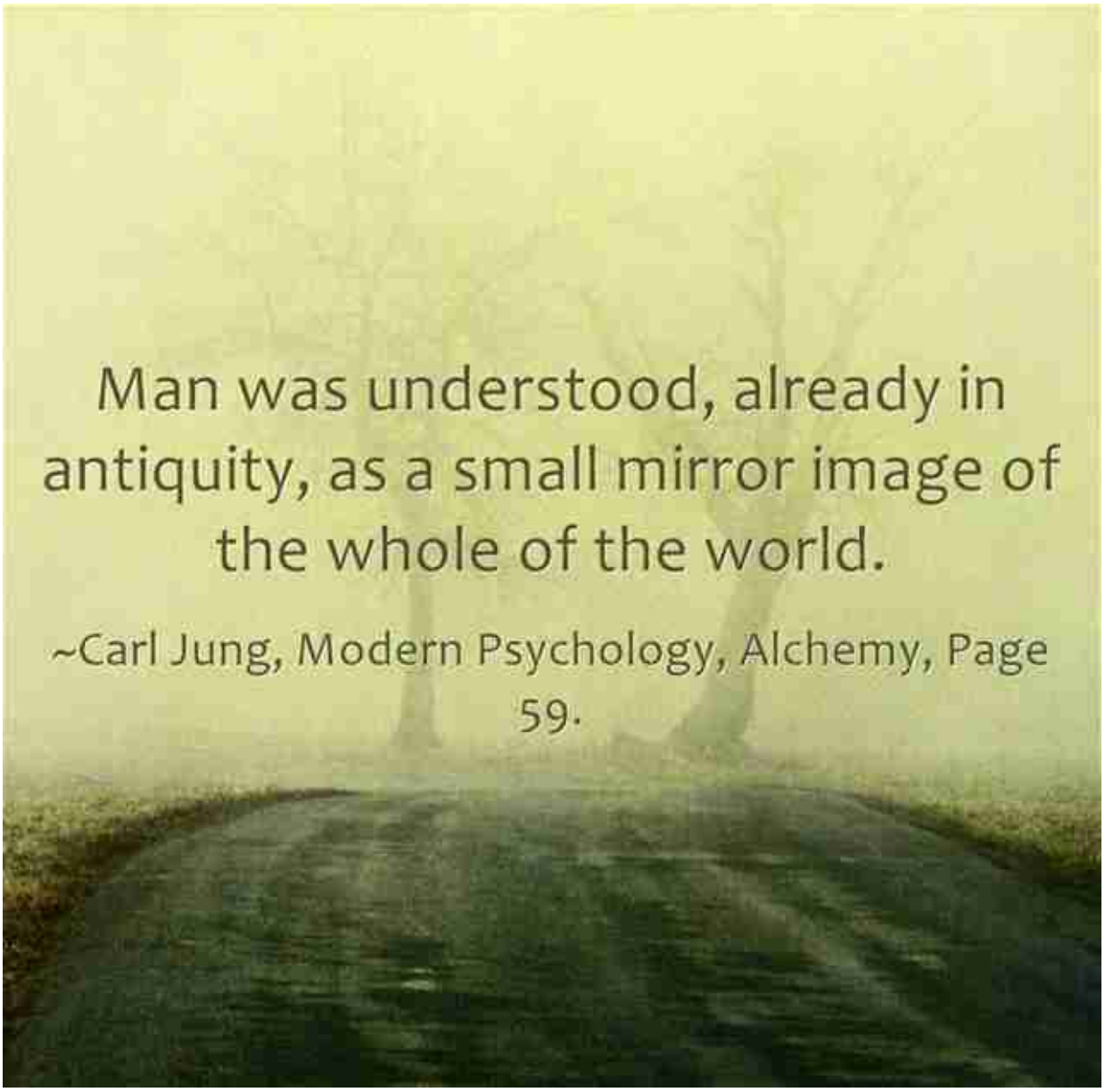
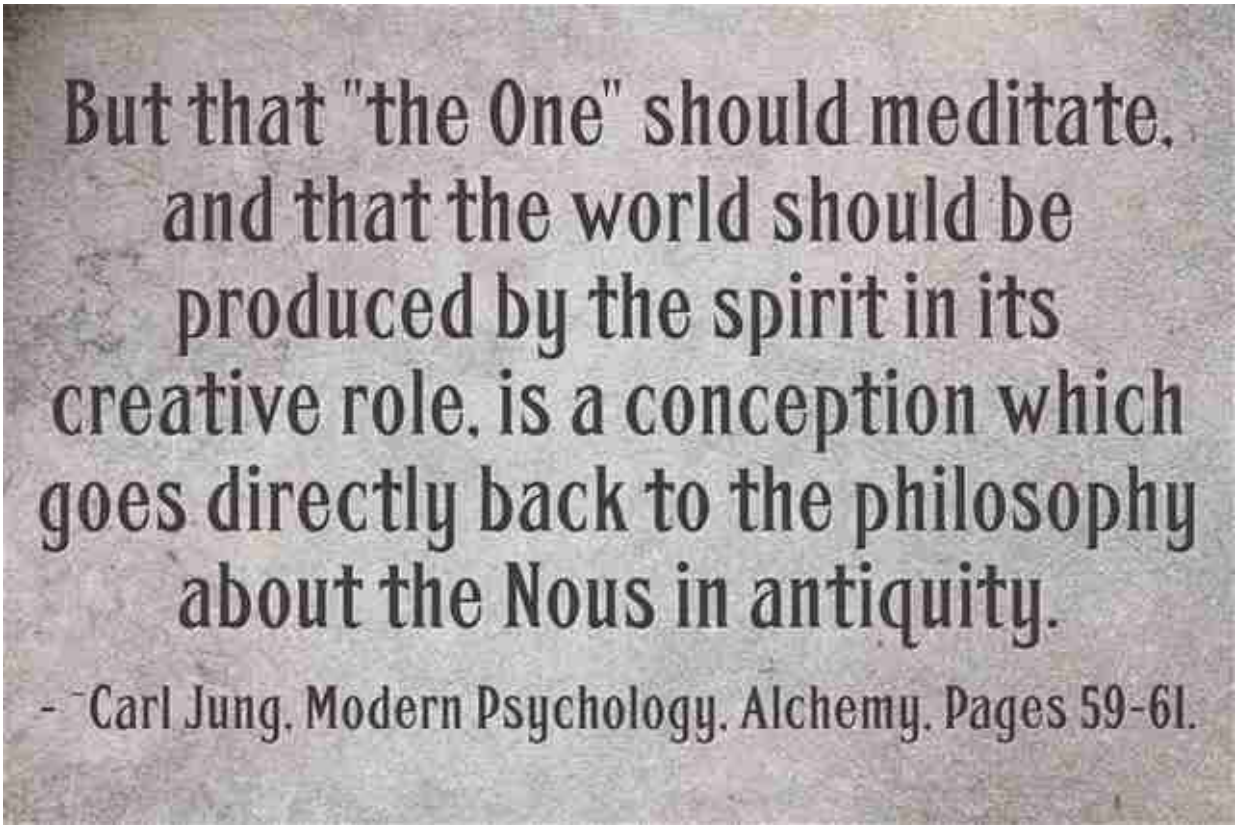
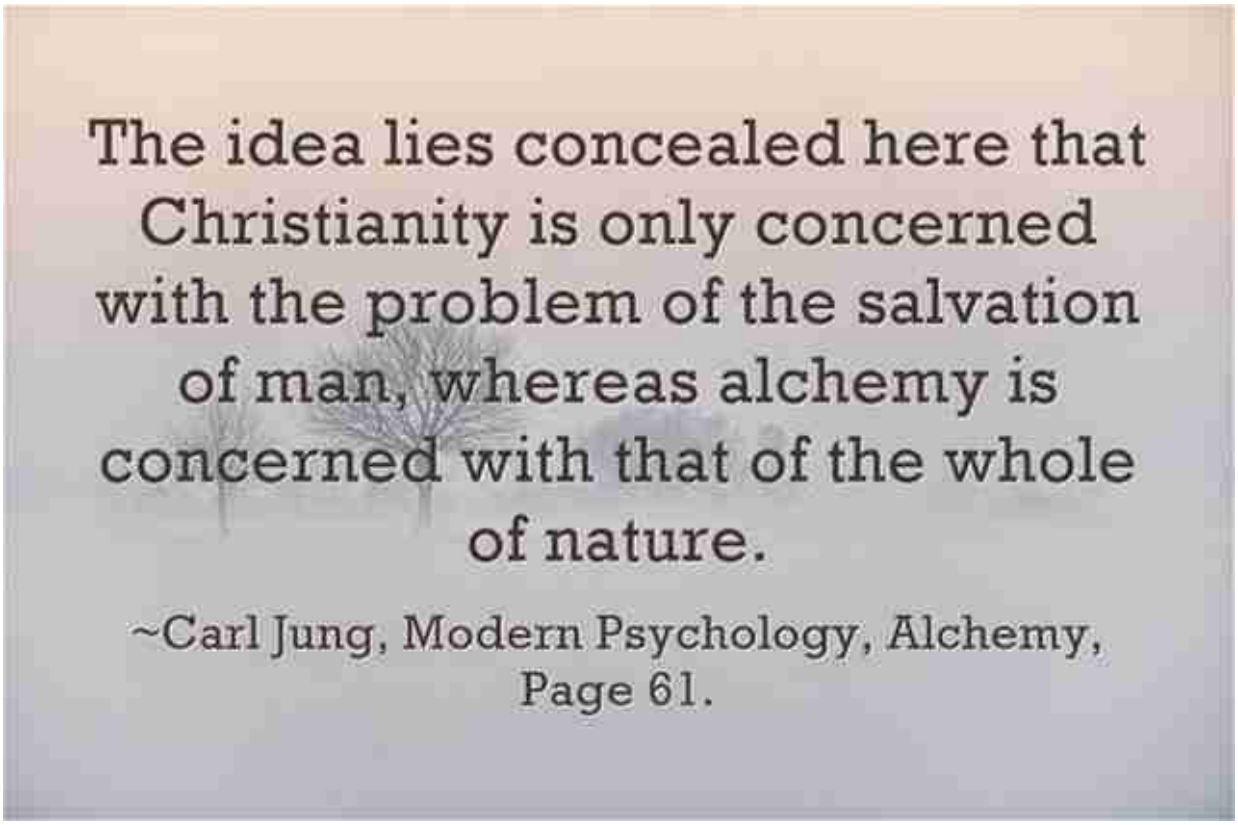


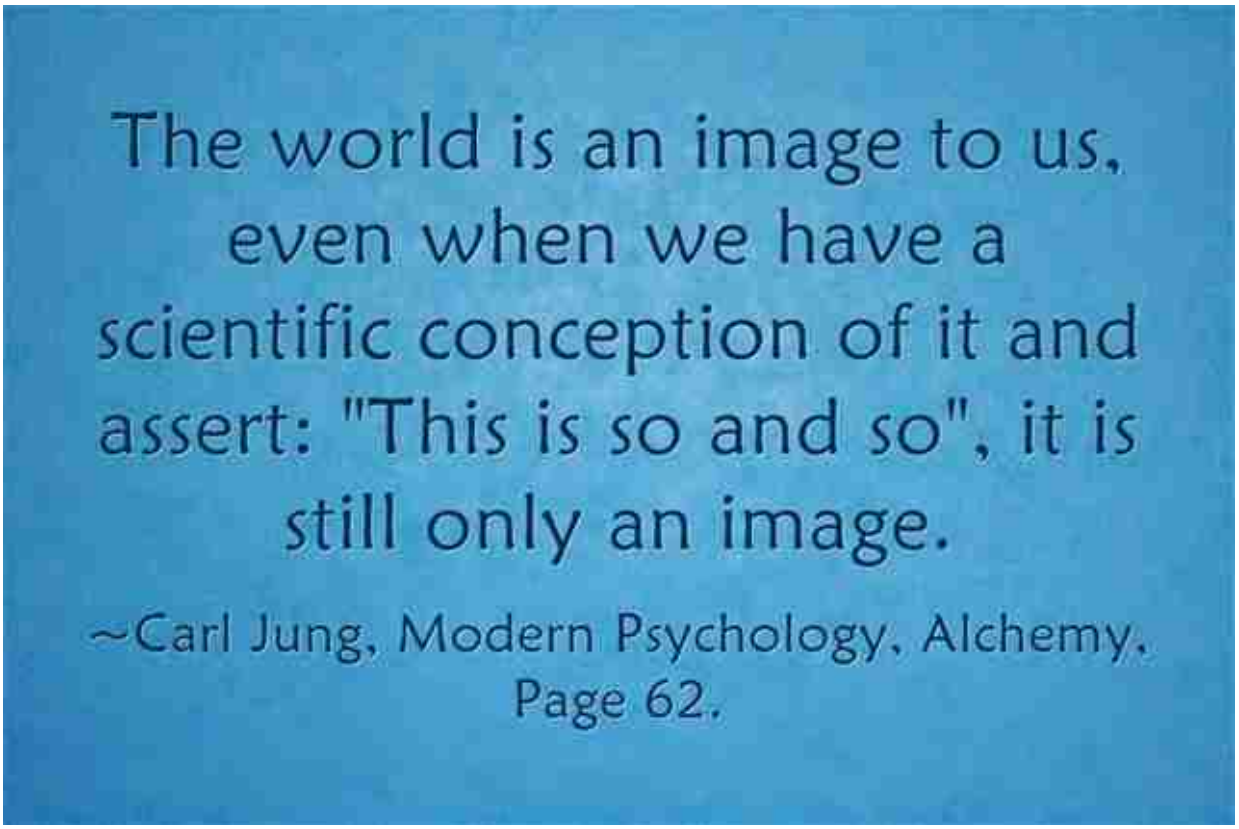
Man was understood, already in antiquity, as a small mirror image of the whole of the world. Carl Jung, Modern Psychology, Alchemy, Page 59.



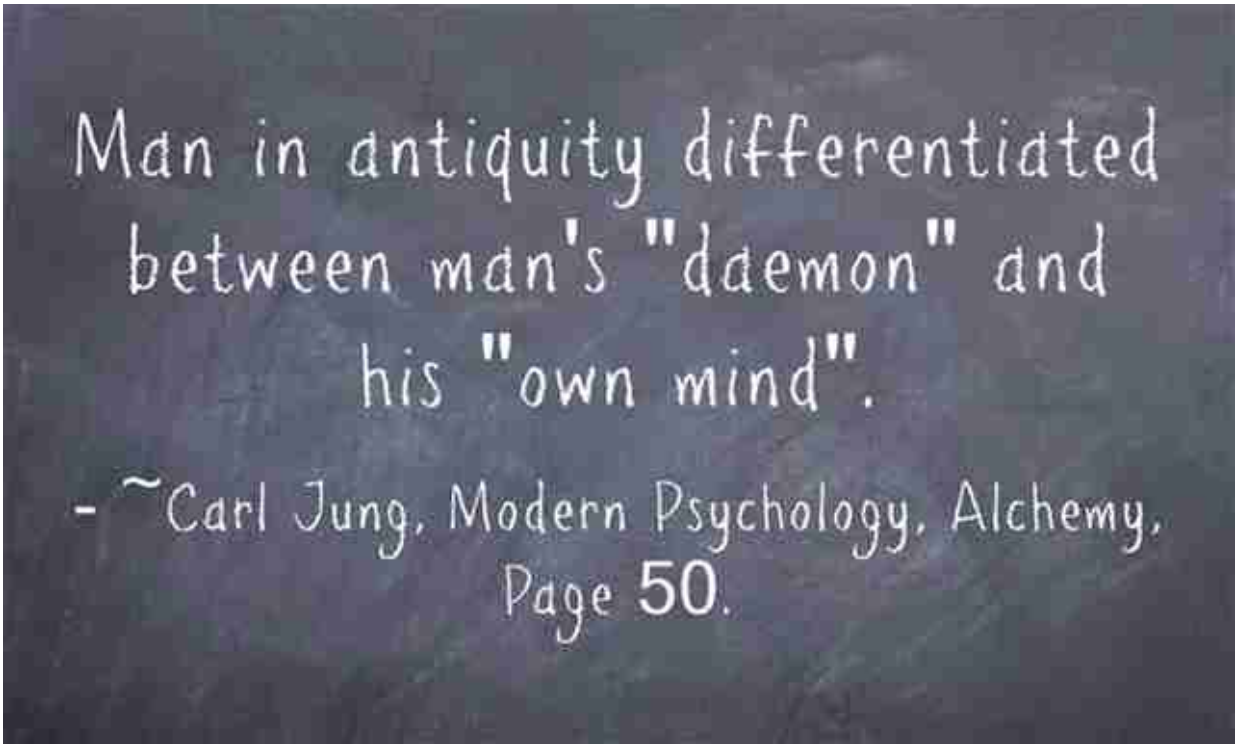
But that ”the One” should meditate, and that the world should be produced by the spirit in its creative role, is a conception which goes directly back to the philosophy about the Nous in antiquity. Carl Jung, Modern Psychology, Alchemy, Pages 59-60.



The idea lies concealed here that Christianity is only concerned with the problem of the salvation of man, whereas alchemy is concerned with that of the whole of nature. Carl Jung, Modern Psychology, Alchemy, Page 61.



The world is an image to us, even when we have a scientific conception of it and assert: ”This is so and so”, it is still only an image. Carl Jung, Modern Psychology, Alchemy, Page 62.



Man in antiquity differentiated between man’s ”daemon” and his ”own mind”. Carl Jung, Modern Psychology, Lecture VII, Page 50.

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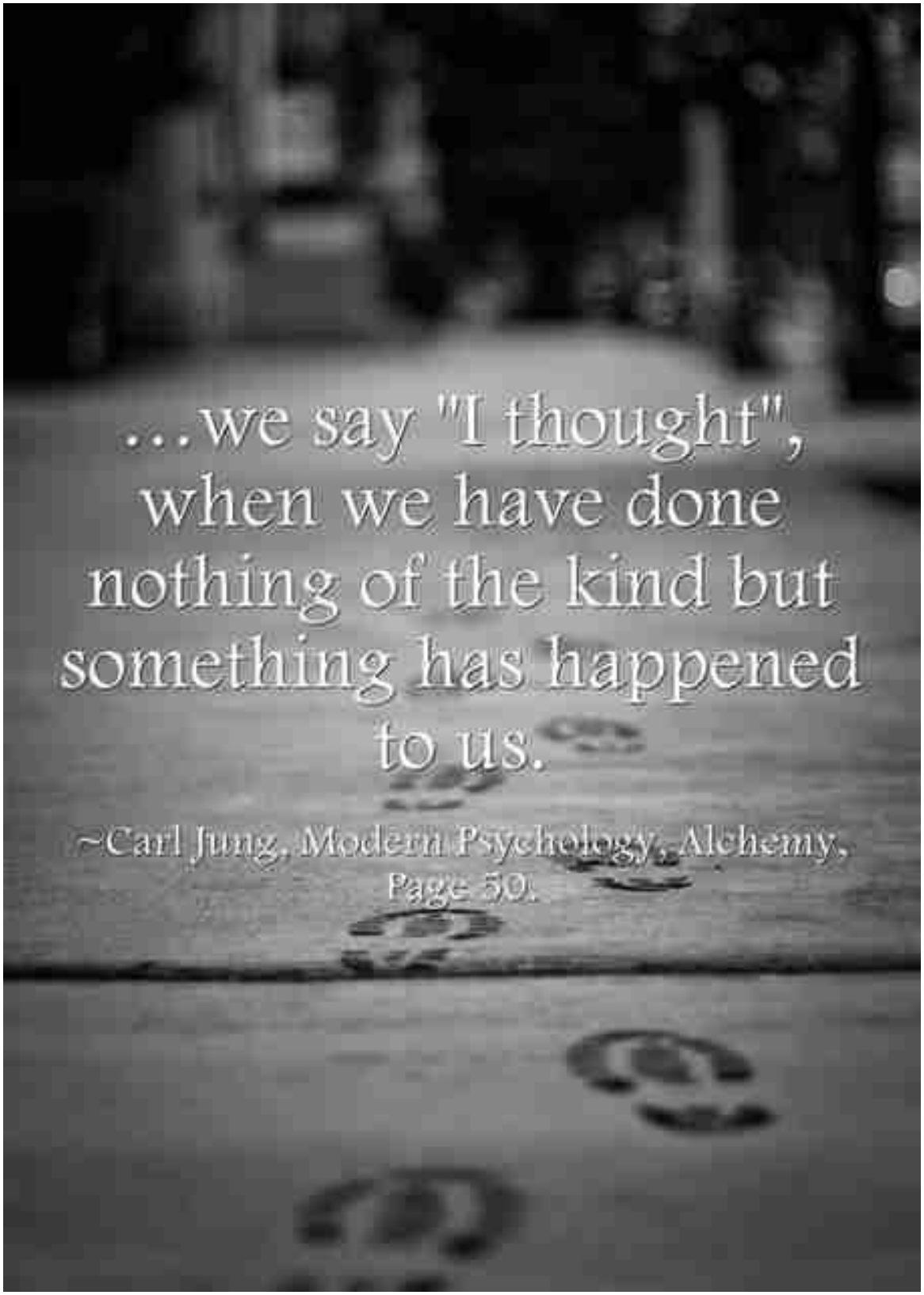
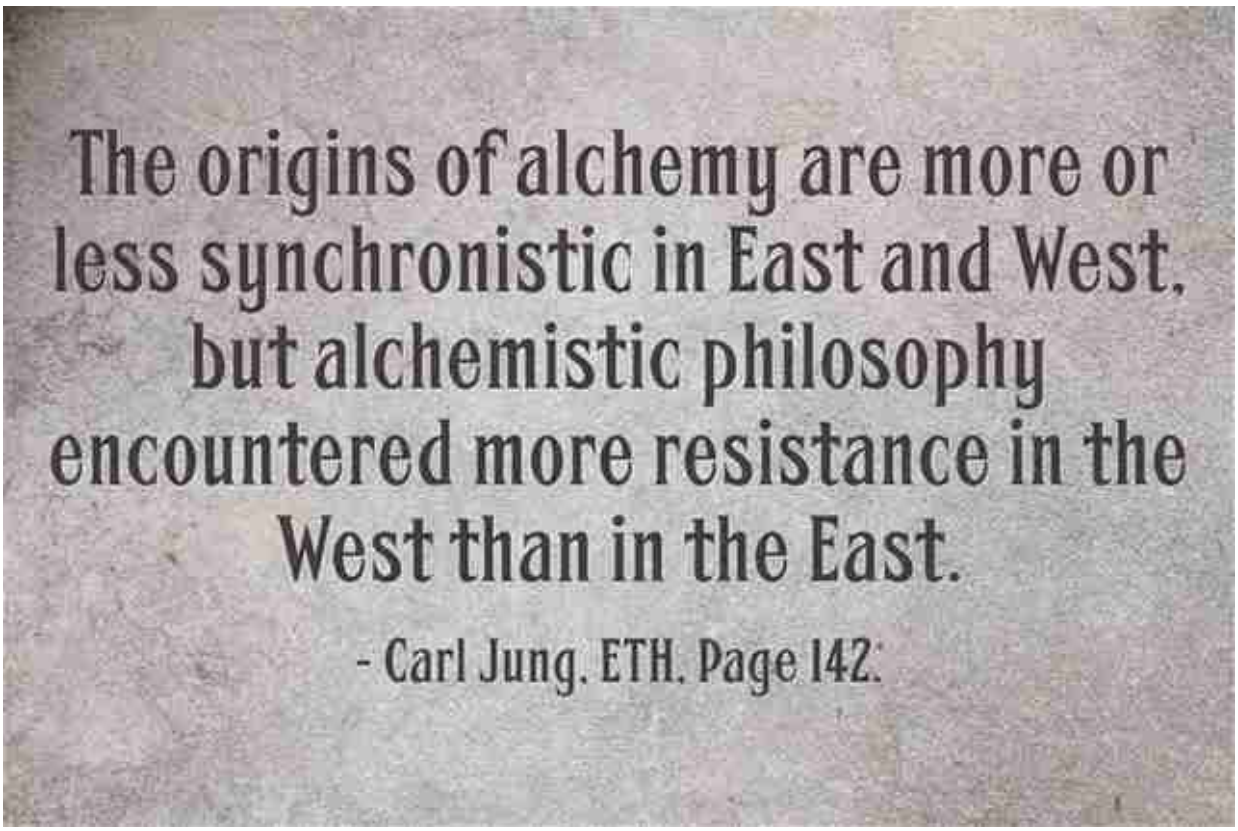


...we say "I thought", when we have done nothing of the kind but something has happened to us. Carl Jung, Modern Psychology, Lecture VII, Page 50.

Carl Jung and the "Rosarium Philosophorum." **(2015-02-23 06:37)**



The origins of alchemy are more or less synchronistic in East and West, but alchemistic philosophy encountered more resistance in the West than in the East. Carl Jung, ETH, Page 142.

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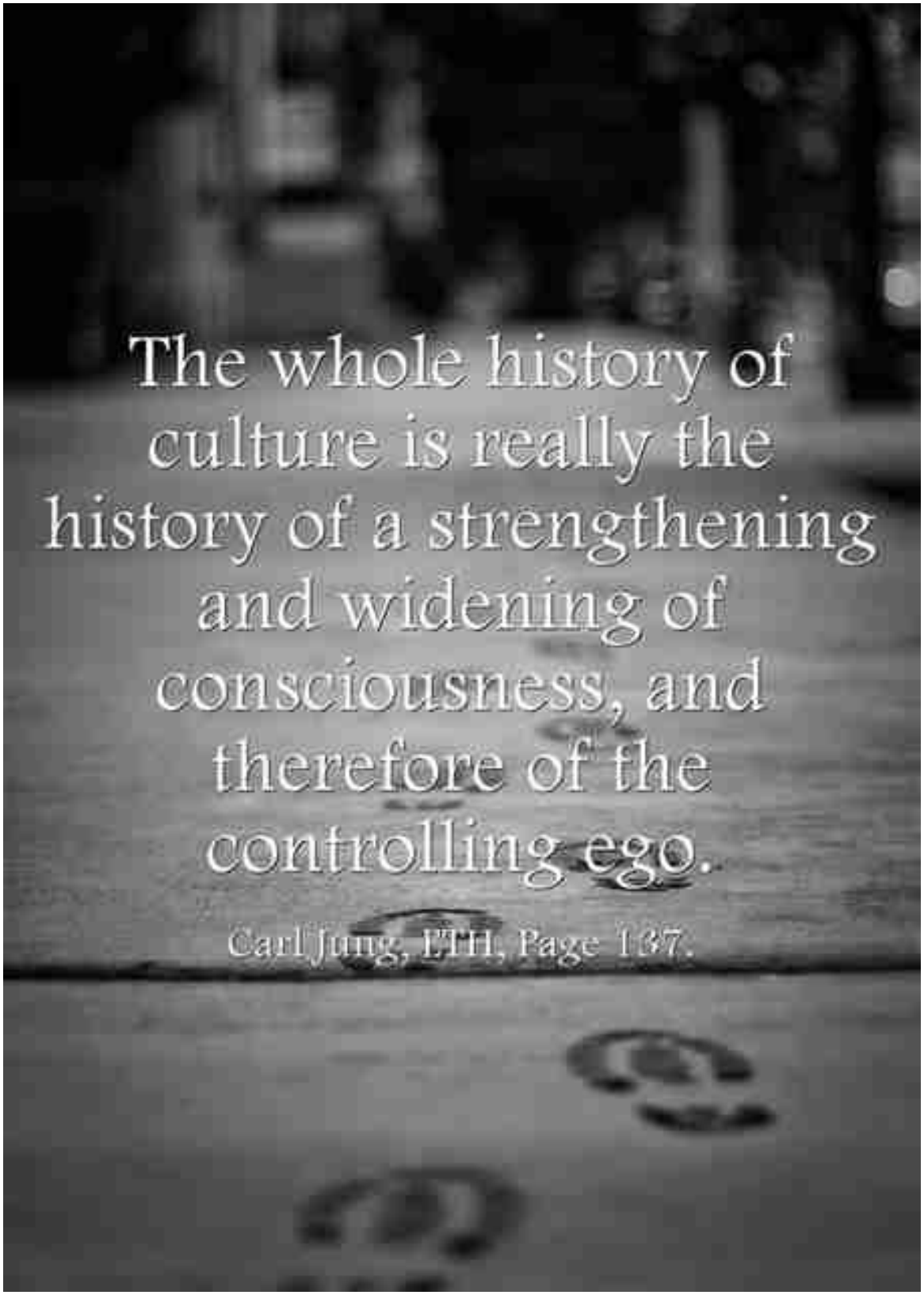
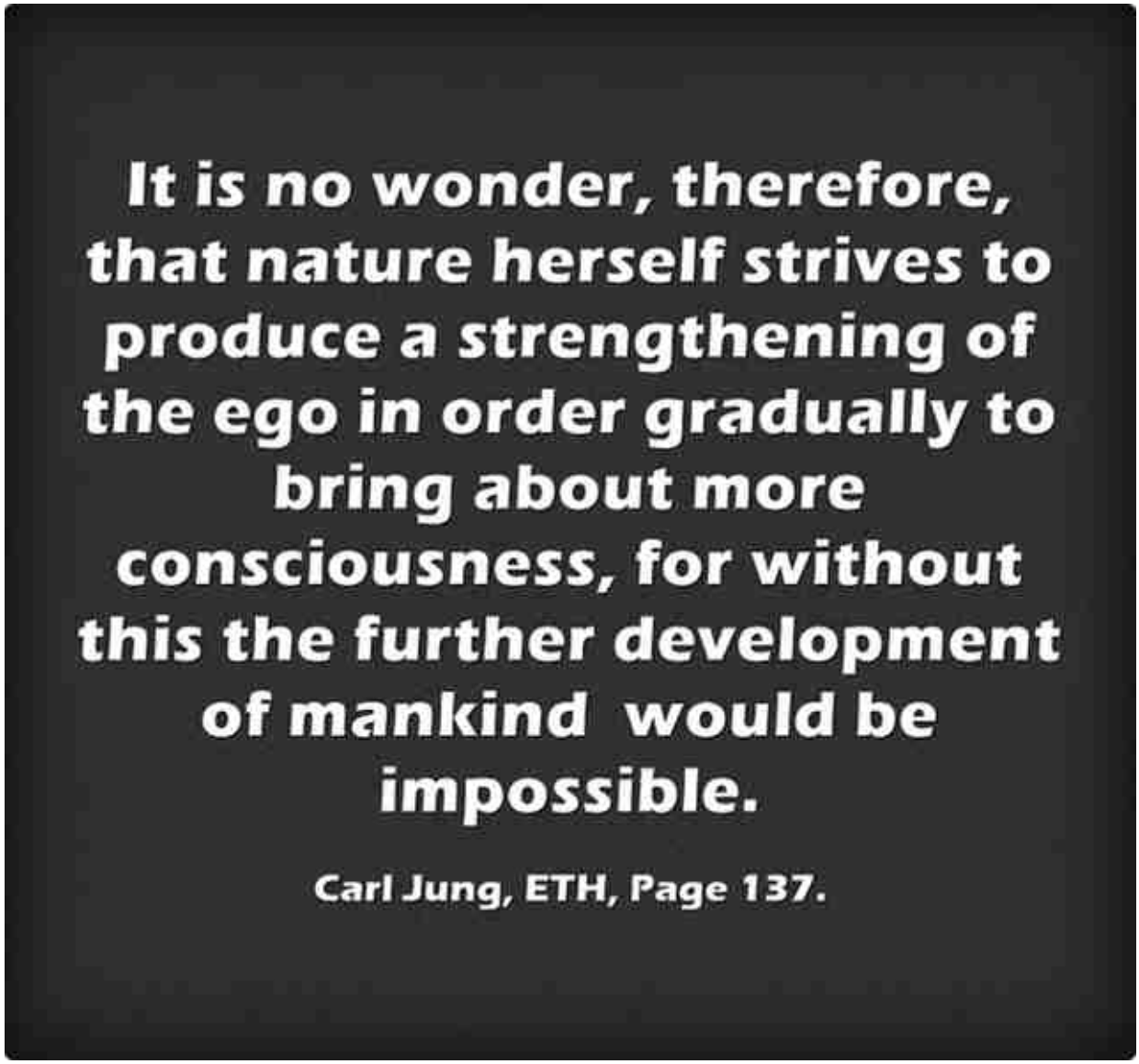


The whole history of culture is really the history of a strengthening and widening of consciousness, and therefore of the controlling ego. Carl Jung, ETH, Page 137.



It is no wonder, therefore, that nature herself strives to produce a strengthening of the ego in order gradually to bring about more consciousness, for without this the further development of mankind would be impossible. Carl Jung, ETH, Page 137.

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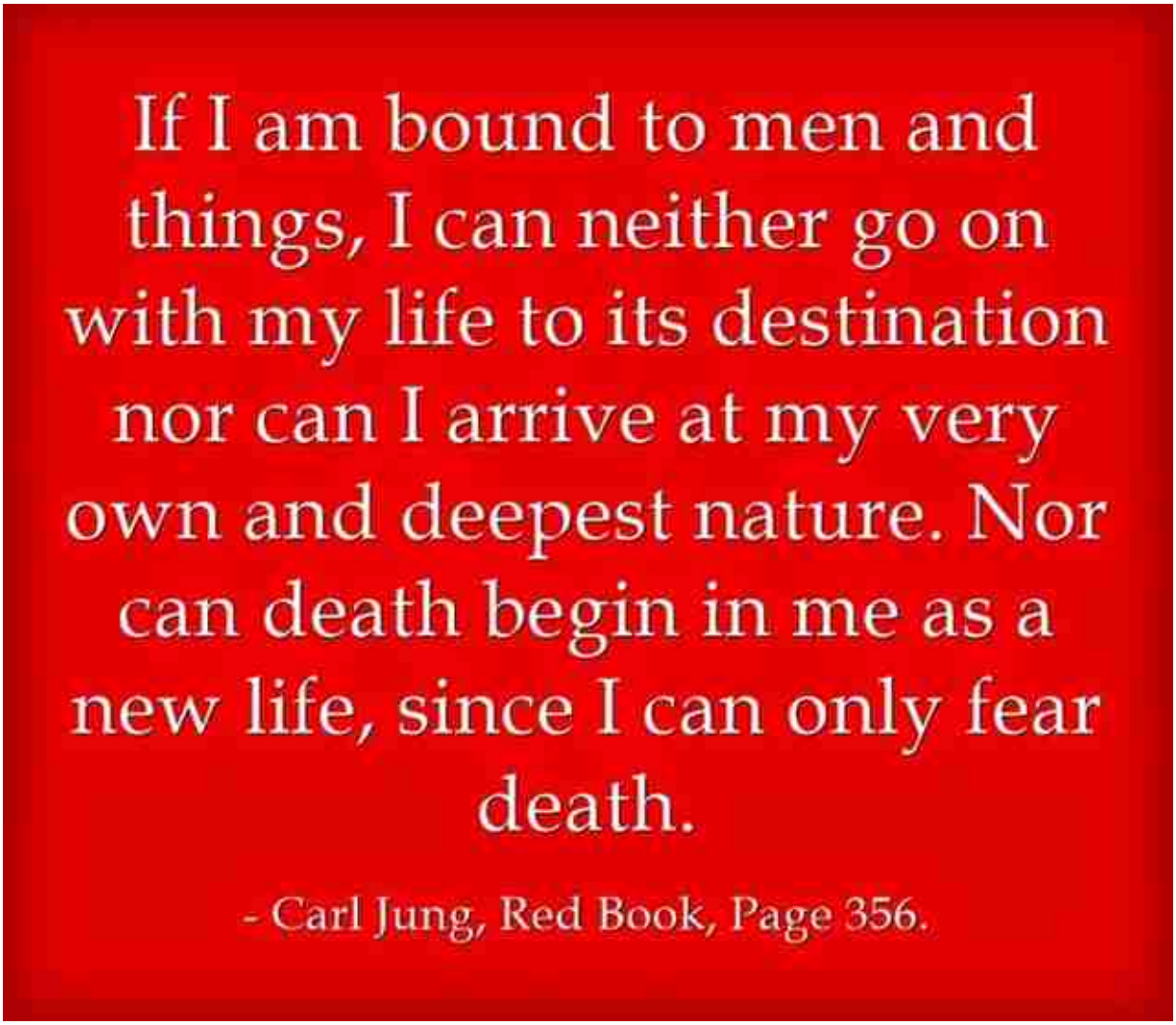
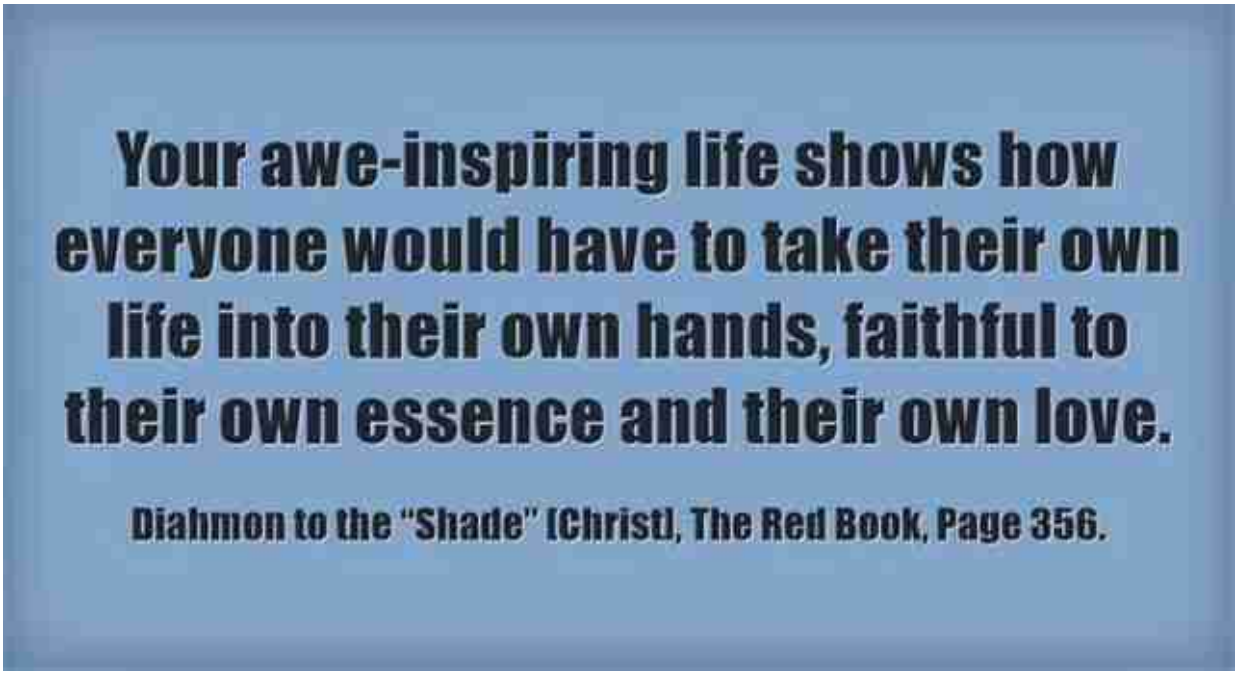
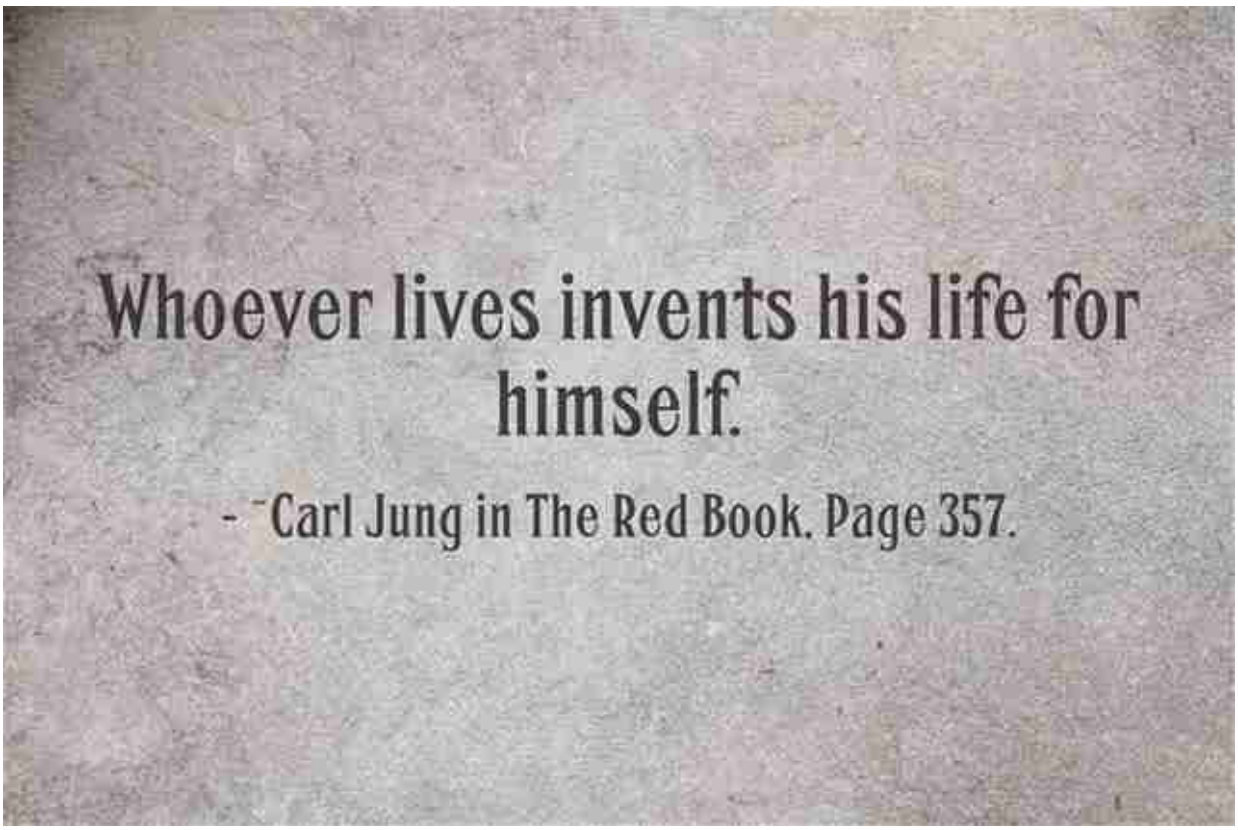


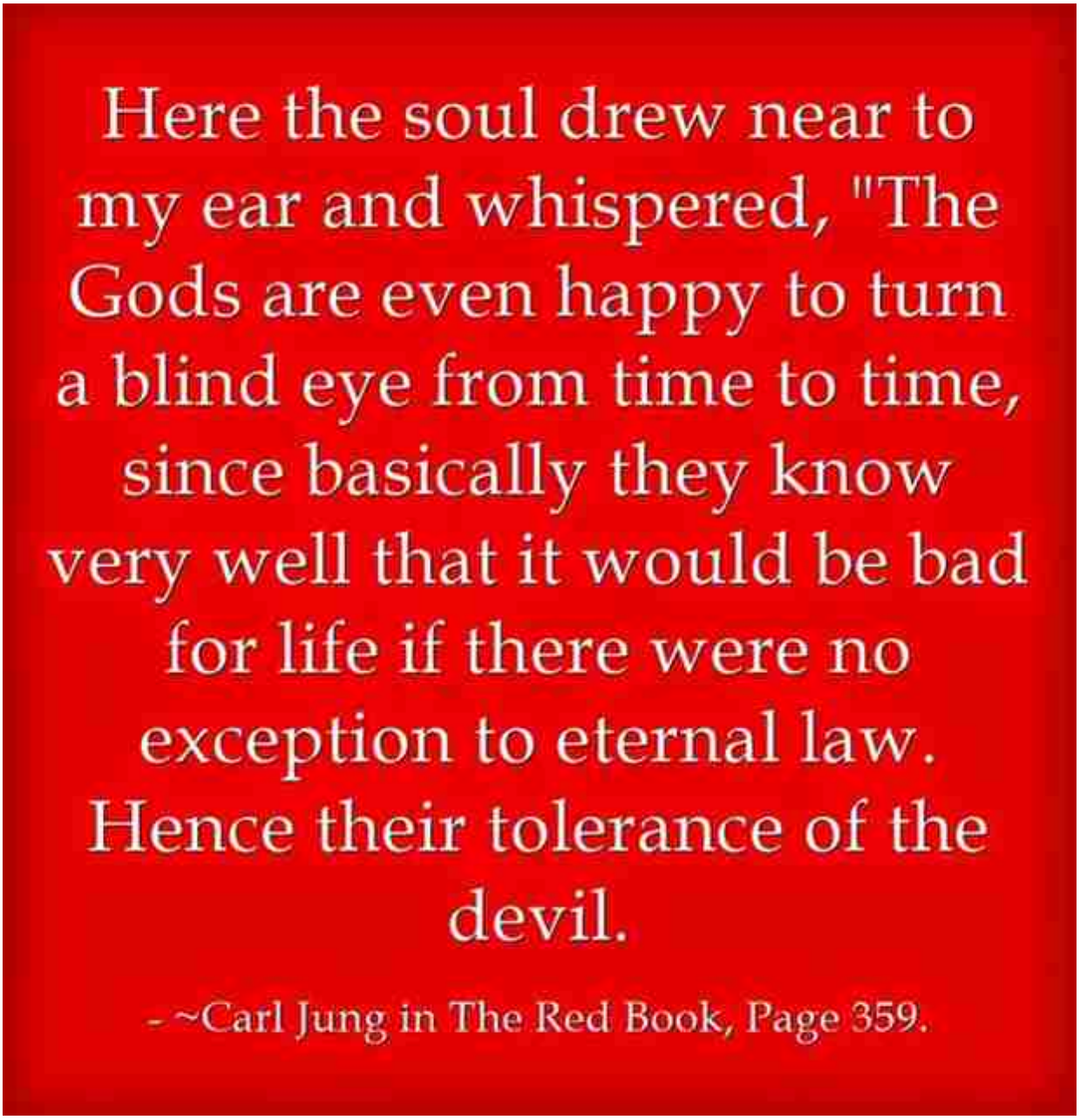
If I am bound to men and things, I can neither go on with my life to its destination nor can I arrive at my very own and deepest nature. Nor can death begin in me as a new life, since I can only fear death. Carl Jung, The Red Book, Page 356.



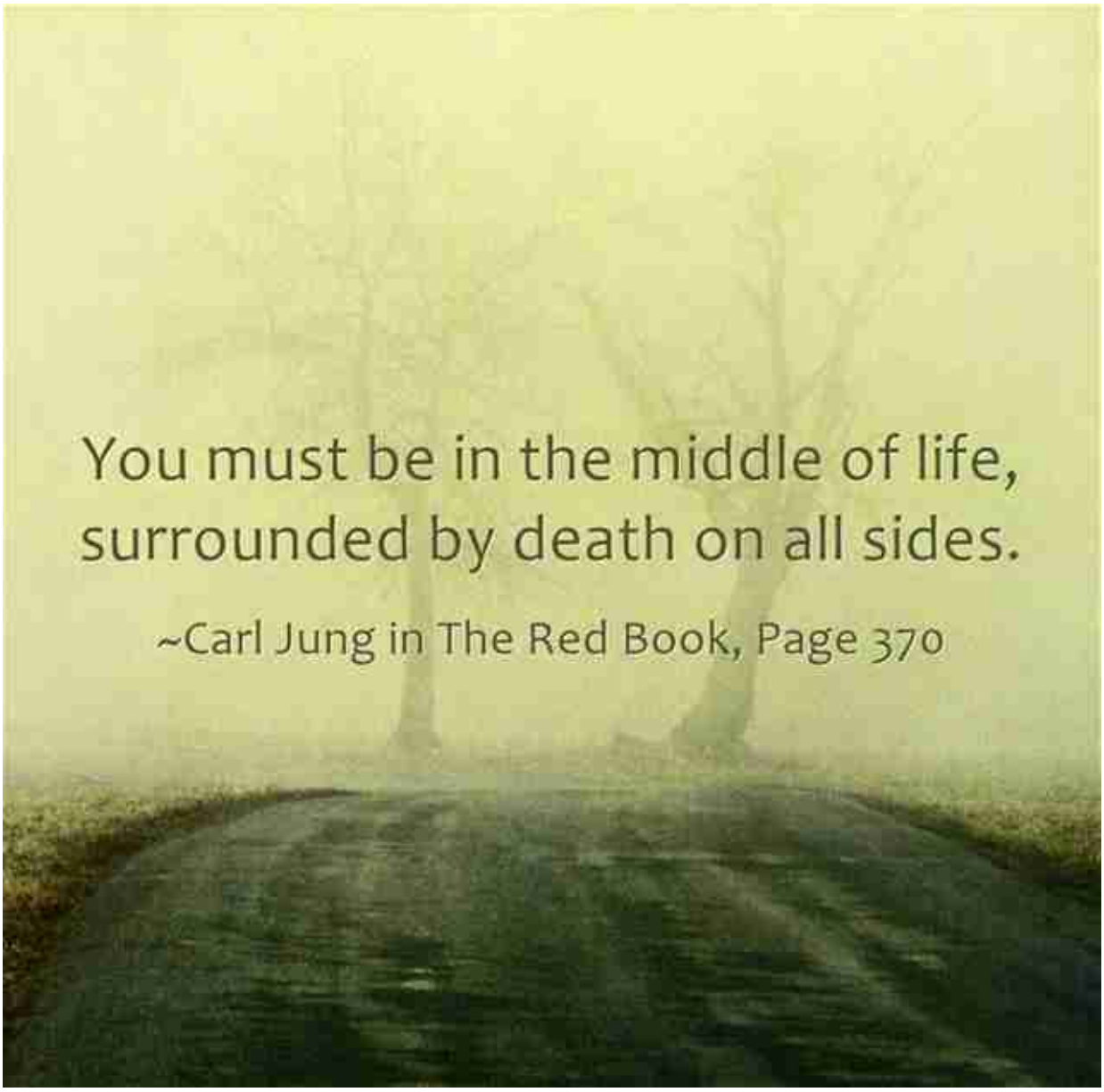
Your awe-inspiring life shows how everyone would have to take their own life into their own hands, faithful to their own essence and their own love. Diahmon to the "Shade" [Christ], Red Book, Page 356.



Whoever lives invents his life for himself. Carl Jung, The Red Book, Page 357.



Here the soul drew near to my ear and whispered, ”The Gods are even happy to turn a blind eye from time to time, since basically they know very well that it would be bad for life if there were no exception to eternal law. Hence their tolerance of the devil. Carl Jung, The Red Book, Page 359.



You must be in the middle of life, surrounded by death on all sides. Carl Jung, The Red Book, Page 370.

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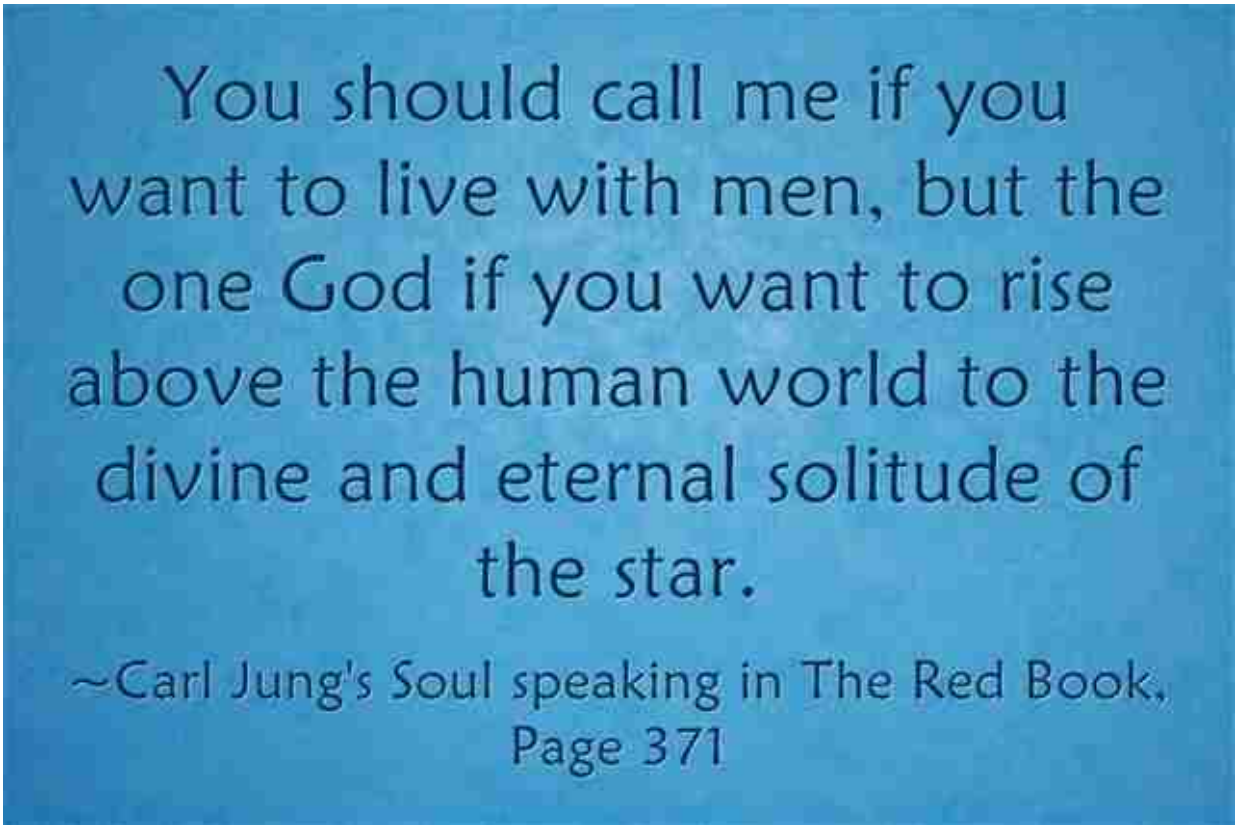
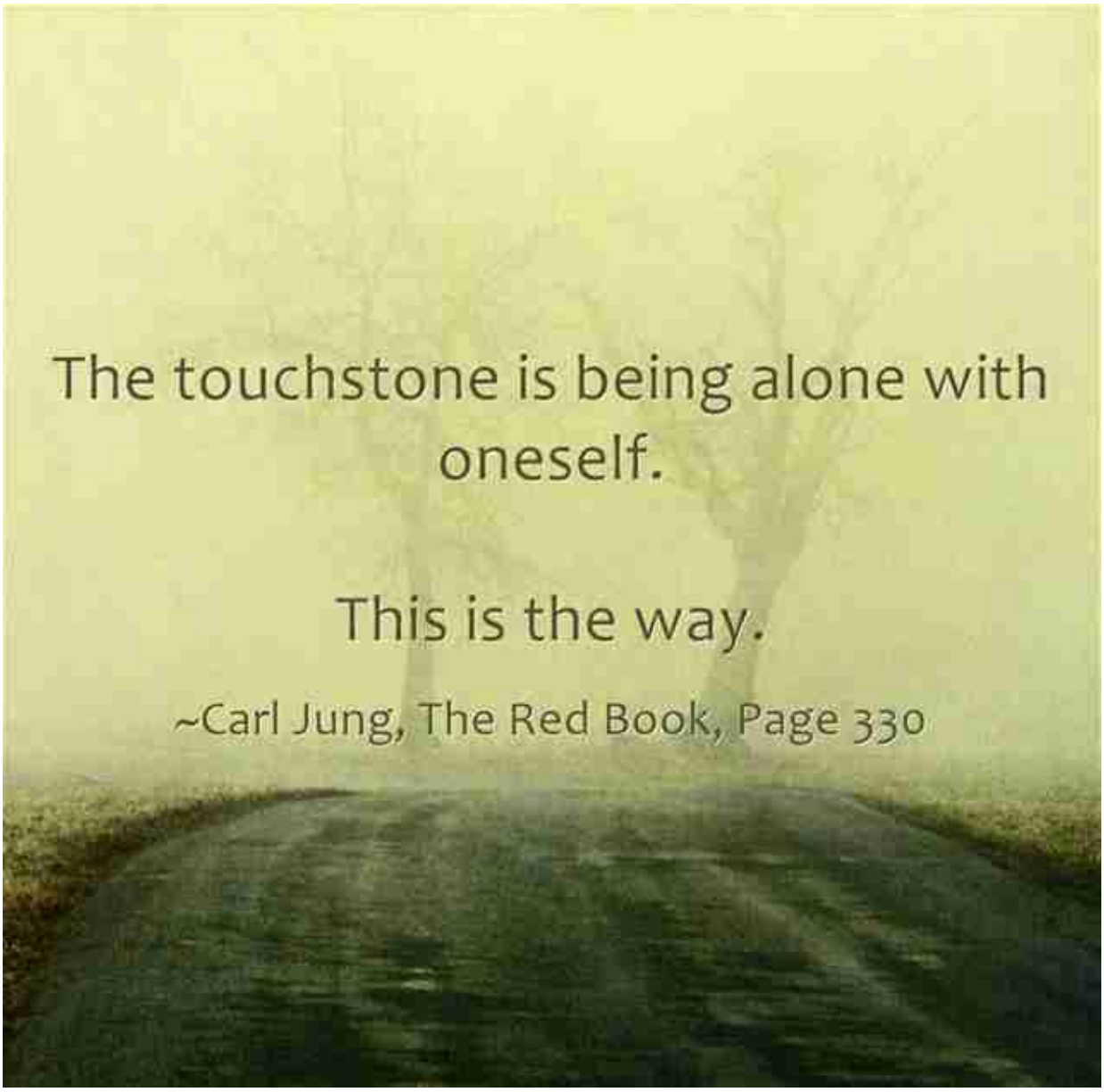


You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.



The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.

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Lecture VIII 10th January, 1941
Alchemy and its procedure are very different to Yoga or the Ignatian exercises.
The goal of Yoga, as you will remember, is, on the one side, to ”yoke ” the klesas, the natural urge ; and, on the other, to transform the Yogin through active imagination into a higher personality, described as Buddha.
In the exercitia spiritualia also, active imagination is used to achieve the suspension of the ego and to lead it over into the presence of the Deity, in which the autonomy of the ego entirely disappears.
Alchemy cannot, strictly speaking, be compared with either of these two methods.
Alchemy consists of practical experimenting with chemical substances, and of what the alchemists call ”theoria”.
This term had a wider meaning for them than the word theory has for us; it still retained something of the original meaning of the Greek word. ”Theorein” means to watch, to look at, to be a
spectator, for instance, as at a theatre where one watches the drama.
So the term ”theoria” also means contemplation, and contemplation in alchemy is concerned with the nature of the chemical substances.
But here again we must bear in mind that the alchemist, while he was looking at chemical matter, was seeing something totally different to what we perceive.
We have a wide knowledge of the nature of chemical substances, at least we know infinitely more than the old alchemist knew.
Matter was a strange, obscure entity to him, on one side, a physical body [a metal or a salt for instance) and, on the other, a totally incomprehensible and dark object into which he projected certain unconscious contents.
What these contents were we will leave as an open question for the moment.
Unlike Yoga or the Ignatian exercises, alchemistic meditation was not concerned with the ego nor with the Deity.
The leading idea and the purpose of the alchemical work was the production of a certain miraculous body, substance or essence, which should bring about the completion and perfection of physical nature.

By means of its processes, the alchemistic opus produced the tincture which rendered everything which nature had left in an imperfect state perfect.
As an example let us take the alchemist who was working with mercury (quick-silver) or lead.
He did not merely work on this matter, but his laboratory was also an oratory, as he called it, a room for meditation and prayer.
It was of essential importance to him that his work should consist of meditation as well as chemical craft.
These two activities seem heterogeneous to us, but to the alchemist they were indispensable for the production of the desired, mysterious substance which, when achieved, would represent the complete and perfect form of the matter on \which he was working.
In our example, therefore, the lead or quicksilver would turn into gold, the perfect substance.
And this gold is not only the more valuable material, but at the same time it is also the perfect form (forma = soul) of the original substance.
This two-fold work, the physical and the ”philosophical”, appears to us as two distinct methods, as a double procedure.
But to the alchemist it was one and the same.
It is very difficult to understand this peculiar mental condition, for we are, used to separating these two activities as carefully as possible.
Our modern scientific attitude tries to eliminate every subjective factor from scientific reasoning.
But the old alchemists were far less conscious of subjective factors, and matter was totally unknown to them, so there was nothing to prevent them transferring their psychical facts into matter.
They saw and experienced in the unknown substances an equally unknown psychical element.
In other words, they projected their unconscious into the chemical substances and processes.
However strange this attitude may seem to our scientific conscience, we must realise that it is all important, for without this realisation we cannot possibly understand the alchemists' work and ideas.
Apart from our scientific reasoning, projection of course happens to us also whenever we are confronted with something unknown.
And to the alchemists, as we have seen, matter was the unknown thing.
The incomprehensible, mysterious qualities of the substances affected them as a fascinosum.
The collective unconscious was thus constellated by, and projected into, the object, for an incomprehensible object acts like a magnetic hole which becomes filled with psychical elements.
The object is coloured by, or charged with, psychical qualities on account of this projection of psychical factors; and therefore the alchemists were under the impression that matter possessed a soul or
spirit, and their philosophy is derived from this apparent perception.
To the alchemist, matter was endowed with a living soul, and as he met this soul everywhere in his experiments, he concluded that at the bottom of all these individual, physical manifestations, there was a universal, all-permeating soul, an anima mundi (soul of the world), which was the cause of every living substance and of its p articular form.
It is self-evident, therefore, that the alchemistic method had to b e a double one, for it dealt with a duality in the object and was therefore bound to be psychical and chemical.
The anima mundi is the equivalent of the collective unconscious, and, as we know from our own experience, the collective unconscious, as the dark and incomprehensible object, always appears at first in
projected form.
Such projection happen to us also whenever we have to deal with an unknown object.
We are then almost obliged to explain it by every kind of speculation and hypothesis.
And where do we draw these explanations from?
Naturally from what we possess, from our own psychical store.
And the more unknown an object is, the more exaggerated the hypothesis will be. When we cannot meet the difficulty with thinking, we rely on intuition, and the more intuitive a person is, the more he will believe that his intuitions, his ”hunches”, are always right.
A strong intuition has the quality of fascinating the person to whom it occurs. We all know people who have the most unheard of ideas and are wholly convinced of their absolute truth, although you can prove to them in 500 % of the

cases that they are mistaken.
But these cases make no impression on the intuitive, and at the next opportunity he will again receive a revelation.
The alchemist, being in need of a revelation about that strange and incomprehensible object matter, prayed that God would send him enlightenment.
He admitted that he himself did not know, but he believed that the knowledge would come to him by the help of divine grace.
What was it then that came to him?
It must have been something from the depth of his own psyche, something which had been constellated in him by the unknown substances.
For instance, if I am confronted with a person whom I do not understand, I either stare at him or question him, until at last something does occur to me about him.
This something" has been constellated in me through the unknown quality in the object, and is derived partly from him and partly from myself.
Therefore, I must be critical about my hunch and put a question mark against it, for it may be a projection.
In the same way the alchemist, when he was occupied with a chemical substance about which he knew little or nothing, contemplated it until something came to him about it, until he had an intuition, an "Ahnung" in German.
And matter [which was alive and had psychical qualities for him) contained a secret intention, a kind of wish, as if it wanted to be transformed.
When the alchemist was working with the baser elements, with lead for instance, the "Einfall " came to him that the hidden essence wanted to be freed from the dark, heavy, negative husk; that its secret intention was a transformation into gold, the positive, light and precious form.
The "natura abscondita" of the lead, the particle of the universal soul hidden and imprisoned in the base element, longed for liberation.
This liberation is achieved when the form is produced which represents the highest value (i. e. the element of gold), the only adequate receptacle.
Meister Eckhart expresses the same idea when he says: "The innermost nature of all grain meaneth wheat, and of all metal, gold, and of all birth, man "
The secret intention, which the alchemist felt in matter, was the psychical element which he met there through projection.
The totally dark and unknown "substance" is the collective unconscious; which is, in its original condition, like an obscure and heavy element and is wholly negative.
Yet, if its negative condition can be overcome, it contains the highest value, the completion of the individual.
It was the "Ahnung" of this, the desire of the alchemist himself to become conscious, which came to him while he laboured with his materials.
But because of his mental condition and of his fascination by matter, he thought he was discovering a principle of matter and not of the psyche.
Therefore, when he was contemplating a substance, this substance would whisper to him that it wanted to be transformed.
When he received the enlightenment, for instance, that lead wanted to become gold, he was obeying an inner command when he tried to bring about this transformation.
This "aspiration" was concealed in the lead, it was a spirit, and the alchemist tried to liberate this spirit from its prison in the ' lead.
He also called this spirit aqua or tinctura (water or tincture), and it was through its aid that he tried to transform lead into gold.
This is a mythological idea, an archetypal image of a daimonion, a god or Anthropos, concealed in matter.
In the cheap and vile substance, which can be found everywhere and which is despised, the highest and most precious substance mind is hidden, which longs to be redeemed and to return to its original state of incorruptibility, to the form in which it was originally created and in which it was of the same nature as the creator.
The highest value, the immortal form or soul of things, is compared to gold or to a precious stone, substances which owe their value to the fact that they are not corruptible.

It is difficult for us to enter into these ideas.
We are used to thinking of matter and spirit as of two wholly different and opposite principles. But to the alchemist, the materia was filled with a spiritus, and the two were inseparably one.
Nature, however, had clothed the spirit in a vile form, and the alchemistic opus, in transforming the inadequate form, assisted nature, and led what she has left incomplete to perfection.
The idea of a material substance, containing in itself the striving for a higher form, is evidently a projection of a psychical fact, of an archetypal image concerning man.
For man has the yearning in himself to become what he would call the perfect man.
Or rather, there is the image of a perfect and complete being in his unconscious.
We find a parallel to Yoga here and to the exercitia spiritualia: the idea or feeling that everything in man is striving towards completion.
Therefore, we are not surprised when we learn that the alchemists themselves drew a direct parallel between the imperfection of nature and the imperfection of man, and that they saw in the lapis philosophorum, the perfect materia, an analogy to Christ, the perfect, divine man.
But the outstanding and remarkable characteristic of alchemy is the fact that the alchemists did not search for perfection in man but in matter.
Matter was endowed with a divine soul in their eyes.
This is, of course, a projection, but we cannot make projections, they exist before we are aware of them; they just are.
For example: if I am inordinately vain and do not, or will not, know it, I shall quite certainly reproach a great many people for being vain, or for having other bad qualities.
This projection happens with all our bad qualities of which we are unaware; it also happens with good ones, though not so frequently.
But such a projection can only take place when the other person offers a hook for it.
It may be a very small hook - sometimes it is very large ! - but without a hook no projection can take place.
So we are bound to admit that the alchemist could not have projected into matter if there had been no hook, and it follows that matter must somehow be related to man.
There must be a psychical equivalent of matter preformed in man, and this is our own matter, our physical world: the body, for the body is matter.
Our body consists of chemical elements, and we have a deep inner contact with the essence of matter through the fact that we are in a living body.
This gives us the possibility of feeling our way, as it were, into the inmost kernel of matter, and of learning to know substances from the psychical side.
This then is the unknown, which was constellated in the alchemists through their preoccupation with matter, for the psychical sphere of the body is something unknown.
We do not touch the body directly with our consciousness, but are separated from it through the layer of the unconscious.
The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will.
The perception of our senses is not sufficient to comprehend the functioning of the body fully; and all the resources of modern science only help us in an external approach.
Between our consciousness and the substance of the body lies the realm of the vegetative psyche, which is an aspect of the unconscious, for the unconscious consists partly of the vegetative psyche.
Inasmuch as they cannot be influenced by consciousness, the functioning of the intestines, the heart, the glands, the whole world of the cerebro-spinal reflexes, and so on, all belong to the vegetative psyche, and lie in the dark, in the unconscious.
It was this physical psyche, this physiological region of the unconscious, which was constellated in the alchemists by their work on chemical matter.
This physical psyche was entirely unknown to them and is still unknown to us.
The unknown in physical matter stimulated the unknown physical psyche.
What then is the meaning of the perfect substance which the alchemist sought to produce?

It can perhaps best be described as an optimum of the life process or as the idea of an optimum.
The alchemist adds that it is a metaphysical and not a physiological optimum, which means that it reaches beyond the human a sphere into the undefinable and metaphysical.
When the lead is dark, grey or blackish, and possesses base qualities, it is in a condition similar to illness.
The alchemist actually calls substances ”ill”, in as far as they are corruptible, that is oxidizable, in that they can be dissolved or destroyed by fire or water.
It is mixed substances that are corruptible; pure substances, such as gold, under ordinary circumstances are not oxidizable, and are therefore regarded as incorruptible and immortal.
There are three things which affect the physical body, and which can cripple our lives and entirely change them: death (dissolution of the body], illness (slow destruction of the body], and poverty (insufficient money for food or a decent existence].
These were always held to be the three greatest evils, which can injure man most in his physical well-being.
The goal of the alchemist, therefore, was to produce an elixir of life.
This substance, tincture, or quintessence, when taken as a medicine, would lengthen life to a patriarchal age, to a span of three hundred, or even a thousand years, or even bestow immortality.
It is an Alexipharmakon, an antidote, essence or medicine, which at once paralyses every kind of poison.
For the sick this substance is :miraculous thing, a panacea, the medicina catholica (universal medicine).
For the poor it is gold, and for the mortal body it is longevity.
But the alchemists were not only concerned with curing human beings, they also aimed at curing sick (that is imperfect, corruptible] nature. (It was the tinctura rubra (red tincture), which was necessary for this.]
And further: there are not only illnesses of the body but also illnesses of the soul, diseases of the mind, melancholia, madness and so on.
These are conditions of spiritual darkness and it is the lapis philosophorum (philosophers’ stone] which can help them.
All kinds of shining stones and crystals are used as symbols for the philosophers’ stone: diamond, carbuncle, ruby and so on; and this shining quality is also often called the lumen novum or lux moderna (new light].
But this stone was no mere crystal for the alchemists, they thought of it as something metaphysical, though it had a physical existence as well.
They called it ”lapis aetherius” (ethereal stone), ”lapis invisibilis” (invisible stone], or ”lapis perlucidus” (translucent or transparent stone).
The remarkable thing is, that this stone has not only a body but also a soul, a spirit, and is therefore in this respect similar to man.
So it is often called by human names, such as ”infans noster” (our child], ”filius noster” (our son], ”filius philosophorum” (son of the philosophers) , ”homunculus ” or ”Anthrop arion” (little man].
Another aspect of the stone leads into a still higher region, for this manikin is no ordinary human being, but a hermaphroditus, it possesses both sexes.
This hermaphrodite is often represented as crowned and winged.
The old alchemical pictures are very enlightening in this respect.
It is important to remember that this hermaphrodite does not merely represent the two sexes, but the opposites in general.
The tremendous tension between the opposites needs a correspondingly strong cement to bring about their union.
There is a poem in an old treatise, the ”Rosarium Philosophorum”, which speaks of the stone in a very interesting way.
The hermaphrodite appears here in its feminine aspect and is called the Empress, the first lady in the land.
We must keep in mind that the ”Empress” is the philosophers’ stone:
”Here is born the rich and noble empress,
One with their daughter, so the masters say,
She multiplies, bears children numberless,
Immortal, pure and without spot are they.
Death and poverty are hated by this queen,
She doth surpass all jewels however rare,
And also silver, gold and physics all,

Nothing on earth that can with her compare,
To God of Heaven's realm our thanks we call."
(Then this hermaphrodite begins to speak herself.)
"Oh, might compelling me, naked woman,
For my first body was indeed unblessed,
To be a mother, never I began,
Till I myself was born again afresh. (A)
The strength of every root and herb I won,
And triumphed over every sickness too, (B)
And there it was that first I saw my son,
For we were born together there, the two. (C)
And of my son I pregnant was,
And b ore him on a sterile ground,
I was a mother, yet remained a maid,
They laughed at me for what they found,
That my own son my father was,
For God in truth hath willed it so,
The mother who gave birth to me,
Came as my child to earth below.
We are as one united naturally,
With master ease the mountain swallowed down, (D)
The four came forth, one yet again to be,
In our complete and more than perfect stone. (E)
And six in trinity bethought,
To an essential substance brought. (F)
And who can reach this kind of thought
A power by God Himself is taught,
All sickness can he bring to naught
In human body and retort.
Without God's help no man may build,
Self-knowledge too must be fulfilled.
A fountain rises from my earth,
And brings two rivers there to birth,
One flows towards the rising sun,
The other where it sets doth run.
Two eagles rise, their feathers burn,
So naked down to earth return,
And yet again are feathered there ,
The sun and moon its subjects were. " (G)

(A) This refers to the fact that the first form of the "stone", the so-called prima materia, is a sick and sterile form, "unblessed" as the poem says. This is the corruptible form of the lead, which is discarded when, as a result of the alchemical opus, she is born again a second time.

(B) All the three evils, death, poverty and sickness, are mentioned here.

(C) She has a son, and this son is herself, and therefore she was born at the same time, and is male and female, mother and son together. "Sie kam mit ihm selbander dar." She came into the world at the same time that he did.

(D) This needs some elucidation. Mother and daughter, father and son are all to be regarded as one. All these figures are one and the same, a figure which begets itself. The mother is the daughter and her own mother, the father is the son, who is also the father of the father. And this one being has been devoured by the mountain, taken into the gorge of the earth. This reminds us of "the One" in the "Tabula Smaragdina", whose "strength is perfect when it has turned towards the earth."

(E) The indistinguishable One has gone into the earth, the body, the Four are inside the body. You will remember that in the eastern texts we also met the problem of One containing Four. Through meditation, through Yoga, the Four are produced out of the One. In the alchemistic process, this is the stage of the separatio or divisio where the four elements are begotten. Separatio symbolises discrimination. One tries to distinguish the four aspects of the One. Discrimination is an act of consciousness. In the unconscious condition, in the mountain, everything is indistinguishably one. Consciousness is orientated towards the four cardinal points, it functions according to four categories. The four functions, as the four elements , arise from an incomprehensible unity. Unconscious contents,in order to become conscious, must also be discriminated by all the four functions. The four elements are again united and become "the On " in the philosophers' stone; the universal soul is liberated, the godhead restored. In meditation, in the stage of the coniunctio in the alchemistic opus, the Four, that is the extension into the world of consciousness, is contracted, and the four elements become One again. The philosophers' stone, the Self, is being produced.
(F) This six is a doubling of three, which makes a well-known sign: the star of D avid. But this figure is to be understood here in its alchemistic sense, the upper triangle is fire and the lower water, a pair of opposites. Where fire and water become one, there is a unio oppositorum, which is really an image of God, for God is the union of opposites. Fire is in itself a uniter of opposites and is a very ancient image for God.
(G) The two eagles fly up out of the streams and fall down again naked on to the earth.
The images in this poem are the purest alchemy.
The miraculous substance (as a coincidentia oppositorum, a union of opposites) has the power in itself to heal all illness in the metals, that is to make imperfect metals perfect, and to heal all sicknesses of the human body as well.
So it is a Saviour.
Naturally this can only be produced by the help of God, and this help is only given to the man who knows and sees through himself, only such a man is capable of producing the "stone".
You will remember the passages from Richard of St. Victor and Hippolytus.
We saw there that the one who knows himself is on the way to God.
The complete consciousness of one's own being has a transforming effect.
You will now be able to get some idea of what alchemy really means.
"A fountain rises in my earth " means that it is from my body that a spring gushes forth.
This is an image which we already know from the New Testament, and it is possible that the passage in this poem was directly inspired by it.
This is uncertain, but it suffices to recall that Christ is spoken of there as the well of living water.
He himself is this fountain, or it is from his body that the living water arises. As JUSTIN THE MARTYR said: "As a spring of living mater from God . . . has this Christ bubbled up"
We might, therefore, almost assume that this idea of the alchemists originated in the New Testament - they frequently quote it literally - but we must not forget that the idea of the divine water is much older than the New Testament.
The hydor theion, the divine water, is a basic idea in Greek alchemy; Berthelot translates it as sulphur water, because the word "theion" is also sulphur.
But the old alchemists knew nothing about sulphur, what they called sulphur was an unknown, miraculous thing to them and so it was designated as divine.
Only the man who can see through himself can build this stone.
As to this self-knowledge, this real penetrating knowledge of our own being, do not make the mistake of thinking that it means seeing through the ego.
To understand the ego is child's play, but to see through the Self is something totally different.
The real difficulty lies in recognising the unknown.
No one need remain ignorant of the fact that he is striving for power, that he wants to become very rich, that he would be a tyrant if he had the chance, that he is pleasure seeking, envious of other people, and so on.
Everyone can know such things of him or herself, because they are mere ego knowledge.
But Self-knowledge is something completely different, it is learning to know of the things which are unknown.
And when someone learns to know of these, he may say of himself that he is a fountain, from which two streams arise; one flows towards the East, where the sun rises, and the other towards the West, where the sun sets.
These are the opposites which we saw in our poem, two contrary streams flow from man and two eagles arise from

them.
These are the volatile substances for the alchemist, he calls them spiritus, spiritual potentialities.
They fly up, fall down again, naked, are re-feathered below and fly up yet again.
These are ideas which we also found in the Tabula Smaragdina. Carl Jung, Modern Psychology, Alchemy, Pages 64-72.

Carl Jung: ”There is a poem in an old treatise, the ”Rosarium Philosophorum”...”] **(2015-02-23 06:47)**

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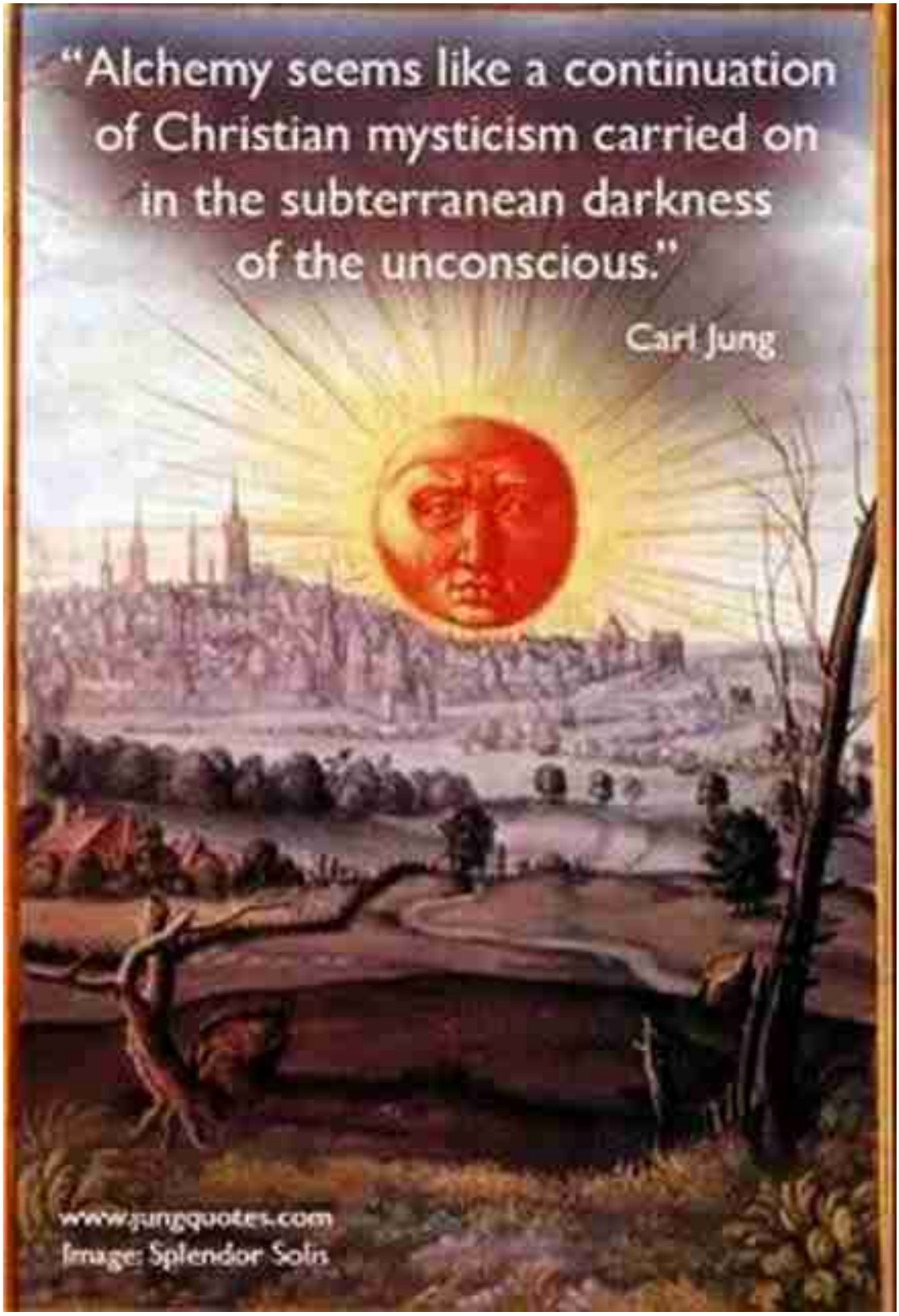
Carl Jung: "...intelligence and psychological preparation in cases of schizophrenia result in a better prognosis." **(2015-02-24 07:06)**

To Jolande Jacobi
Dear Dr. Jacobi, 12 June 1945

I would answer your question as follows: It is a fact that intelligence and psychological preparation in cases of schizophrenia result in a better prognosis.
I therefore make it a rule to give anyone threatened with schizophrenia, or the mild or latent schizophrenic, as much psychological knowledge as possible, because I know from experience that there is then a
better chance of his getting out of the psychotic interval.
Equally, psychological enlightenment after a psychotic attack can be extraordinarily helpful in some circumstances.
I am not convinced that schizophrenia is absolutely fatal any more than tuberculosis is.
I would always recommend psychological education to patients at risk as a measure of prophylactic hygiene.
Like neurosis, psychosis in its inner course is a process of individuation, but one that is usually not joined up with consciousness and therefore runs its course in the unconscious as an Ouroboros.
Psychological preparation joins the process to consciousness, or rather, there is a chance of its being joined, and hence of the individuation process having a healing effect.
Hoping I have answered your question satisfactorily, and with best regards,
Yours sincerely,
C.G. Jung, Carl Jung, Letters Vol. 1, Page 371.

Carl Jung and how he got interested in Alchemy **(2015-02-24 17:29)**



Lecture X 24th January, 1941

Perhaps you found the last lecture somewhat difficult, but it was necessary to give you a sort of general survey of

the alchemists' ideas as to the meaning and goal of their work, and this structure reaches far back into history.

As you saw, we had to go back as far as Empedocles, in order to understand where the peculiar symbols originate, which the alchemists use to express their ideas about a complete or perfect being.

This perfect being is a conception of an optimum of life, and it is symbolically represented as the all-round being.

The latter is closely related to the Sphairos of Empedocles, and to Plato's round primeval man.

This deduction is no arbitrary opinion, for the alchemists themselves often refer to Plato's "Timaeus" as the source of their ideas.

Today we will turn to another aspect of our subject.

I expect you realise by now how extraordinarily complicated alchemy is, both in the way the alchemists think md in their outlook; and you are probably surprised, that I, as a practical psychologist and psychiatrist, should be concerned with such an extremely peculiar subject.

But as you know, I have been working for many years on the psychology of the unconscious, and it was the enigmatical and puzzling structure of the unconscious which brought me to alchemy, as well as to the study of Yoga and of the Ignatian exercises.

In the case of alchemy, however, this fact needs further explanation.

I did not embark on this complicated and abstruse material from the start, but in the course of increasing experience, about ten or more years ago, I began to investigate it.

The first stimulus was provided by a peculiar case, which I will sketch briefly.

L It was not, of course, the only one, I have seen a great many such cases in my practise, but it was the one which gave me the first and strongest incentive to study alchemy.

It was the case of an American woman, with a good academic education, about 50 years old, who, in the course of years, had gradually come to a sort of deadlock; partly because of her age, and partly because she was a modern human being.

Earlier in life she had had very pronounced views on religion, but they gradually became somewhat ineffective.

So she began to search, and this brought her to psychology.

As often happens at that age, she began to dream of her youth, and at the same time she developed a desire to visit her mother's native land, where she had never been.

Her mother was born in a northern European country, but had emigrated to America.

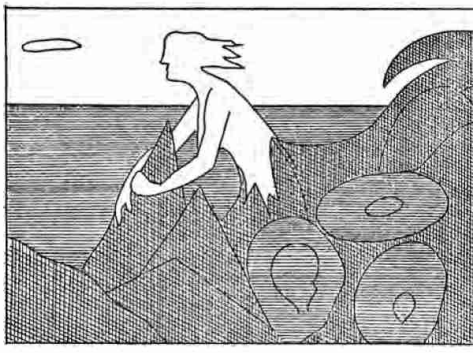
On her visit to her mother's country, my patient was seized with a wish to paint the landscape, which is indeed very paintable, and for the first time in her life she took to painting.

She had no special talent in this direction, but she found great satisfaction in the attempt.

When she left there and came to Zurich, she was still full of her impressions and went on painting, this time necessarily from memory.

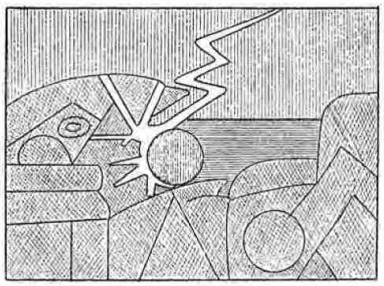
She then began producing pictures which had little resemblance to nature, to outer nature anyway.

The first picture which she produced, while working with me, was a view of 9 7 the sea shore. (See sketch 1.)



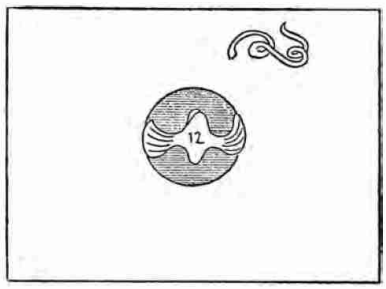
Sketch I

There are large rocks in the foreground, and she [Sketch I] herself is standing with the lower half of her body caught in the rock.
This rock, and some of the others, have cavities in them, which makes them look like eggs cut in half, with seeds in the centre.
They are also different in colour from the other rocks.
A strong wind is coming from a hole in the sky, and is blowing her hair back.
She was trying at first simply to paint the seashore and the rocks, but, because her visual memory was not strong enough, the picture became symbolic under her hand, and turned into this curious thing.
She then had a phantasy:
I passed by with a magic wand, and rescued her from the rock. This was a sort of vision and does not app ear in the picture. I made it clear to her that psychologically she was really in a very unpleasant position, caught in a rock as in the picture, and that I had no magic wand, so she must face the problem of how she could get herself free.
I advised her to go on with the pictures, which would most likely show her a way out of her predicament.
The next picture again represents a range of rocks and the sea; but now a golden lightning has struck the rocks and has freed a round stone. [See sketch II.)



Sketch II

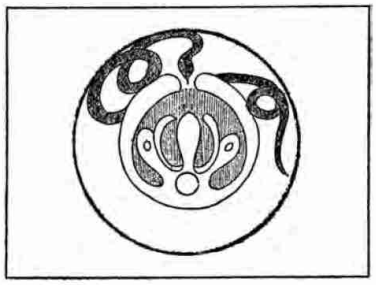
This is her rescue, she has escaped as a stone.
The following picture was very curious, for the stone had become a sphere, suspended in space, surrounded by a wavy, mercurial ring, resembling Saturn, (See sketch III) with the number 12 on it.



Sketch III

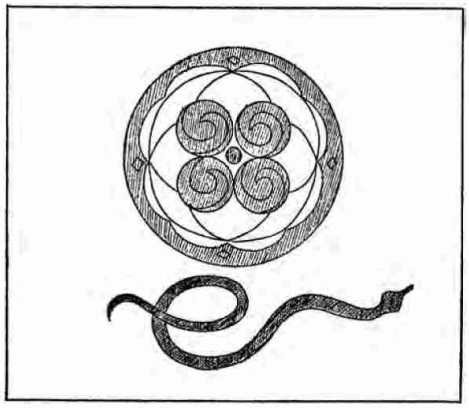
Above there is a golden snake which is approaching the sphere. This is evidently the golden lightning, which liberated her, and which appears again here as a golden snake.
She told me that the image reminded her of a dream, which she had had under ether during an operation some years before.
Such narcosis dreams are usually very important, for naturally people, who undergo an operation, are often occupied with the thought of death, which constellates a correspondingly intense content, that then appears in such a dream.
My patient told me that there had been a round sphere in her ether dream, with a band round its equator.
This band was formed of quicksilver, and rotated in such a way that it had zones where it widened and zones where

it narrowed.
There were 12 points of condensation, and each point represented an epoch in history, perhaps several centuries, and was characterised by a great man.
This is somewhat the same idea as we find in Persia, the Zoroastrian idea of the Saoshyant, the saviour of the world who should appear every 1000 years.
Or in Islam as the figure of Chadir, who also appears periodically.
You know the poem of Friedrich Riickert where Chadir says:
“And again when 500 years were past,
I came, travelling the same way at last.”
The patient said she was born at midnight, or at least between 12 and 1, so that 12 was so to speak her number.
Evidently the 12 refers to the moment of her birth.
Astrologically speaking, this is her absolutely individual moment, the essential sign of her personality.
But she could not tell me why the band was quicksilver, we simply had to accept it as a fact.
The golden snake, which was approaching the sphere, was somehow disagreeable to her, for she was afraid it might embrace the sphere, after the manner of the band of quicksilver, and hatch something out of it.
She had a very dim remembrance of the Orphic world egg, which was surrounded by the serpent, but she knew very little mythology.
She was just afraid that the snake might have some evil intention.
The next picture justifies her suspicion (see sketch IV).



Sketch IV

The sphere has opened at the top and the snake is entering it, head first.
The snake has become black, which accounts for my patient’s fear: black represents evil.
Everything has changed in a most peculiar way.
The quicksilver is now lining the sphere, and [Sketch IV] forms a threefold image, containing a kind of seed which makes the fourth.
Apparently this represents a process of growth.
Then we come to the last picture of the series (see sketch V), the snake has withdrawn and is now below the picture.



Sketch V

The sphere has closed again, containing the quicksilver, and the threefold image has become a quaternity.
Four whirls surround a sphere in the centre [the quinta essentia).
It was the invasion of the snake which brought about the quaternity. [Sketch V]
If I had known more alchemy in those days, the quicksilver would not have been necessary.
As it was, I felt increasingly convinced that there must b e a reason for its obtrusiveness.
The patient was unable to account for it, and, while I was puzzling over it, I turned to an old book, ”Artis Auriferae”, which I had had in my library for some years.
It contained an edition of the ”ROSARIUM PHILOSOPHORUM”, [the Rosegarden of the Philosophers).
The latter was first printed in 1550, and, as it happens to be one of the best of the old alchemistic treatises, I can thoroughly recommend it.
Most of the editions are in Latin, there is one old German translation, but it is very difficult to obtain.
It is a typical treatise, but is remarkable as one of the first attempts at a synopsis of alchemy; an anonymous author has tried to produce a summary of the whole of Hermetic philosophy.
He was obviously very widely read, and there are many quotations from the old authors in his book.
The pictures, in this old book, reminded me vaguely of my patient’s.
I then read the treatise, but it left me hopelessly confused.
I could make no sense of the peculiar mixture of chemical prescriptions, symbolism and philosophical ideas.
But every now and then I met with hopeful sentences, apparently intended to keep up the interest or courage of the reader.
For instance, the advice for studying the books of the philosophers: ”lege de parte in partem”, showing that one should read very carefully from one passage to the next.
And further: ”Magnam habeat librorum copiam philosophus” (the philosopher should have a great number of books) ; and : ”Liber labrum aperitif ” (one book opens the understanding of another).
I realised then that it would be necessary to read a great many of the alchemistic books, and I soon came on a treatise by a philosopher of the sixteenth century, BERNHARDUS TREVISANUS: ”De secretissimo philosophorum opere Chemica ” . (Concerning the most secret chemical work of the philosophers.) This treatise is interesting, in that the author tells us how he searched and worked all his life, and yet did not succeed in finding the right tincture, and I found this confession very pleasing.
After all those years he made the discovery (which he should have made at the beginning), that is, he realised he should study the literature.
So he began to read the ”Turba Philosophorum ” (the assembly of the philosophers).
This book is written in the form of a meeting of the Greek philosophers, each explains in his own way how he understands the alchemistic work.
There are many famous names among them (naturally pseudo names), but many 102 of them have been distorted by the Arab copyists.
Having read this book, Trevisanus gives his own interpretations of its meaning, and tells us what he thinks should be

done.
He says that it was the sayings of PARMENIDES which had enlightened him the most, and it was among these that he had found the thing which led him to his goal.
He never claims to have made gold, or the Philosophers' Stone, but he says that he reached his goal.
I took this as a hint and read the "sermones" of Parmenides.
I will read you some extracts:
(11) . Parmenides : ". . . Therefore explore the books ever and again, so that y o u may know the natures of the truth . . . . Contemplate therefore the words of the wise, how they completed the whole work with these words, in that they said, that nature rejoices in nature, and that nature holds nature fast."
He is quoting a version of the sentence of Demokritos here: "Nature delights in nature, nature conquers nature, and nature rules nature."
"In these words, therefore, do ye complete the whole work . . . . 0 ye divine natures, ye that at the hint of God multiply the 'natures of the truth'! 0 thou strong nature, thou that conquers the natures and allows
their natures to enjoy themselves and to be joyful! To this in particular God has granted a strength, which the fire does not possess . . . ."
The fire he speaks of is the fire which the alchemists used for their processes; but it is the power of God, and not the fire, which accomplishes the work.
These passages naturally stimulated me considerably, and I read on.
The following passages are under the name "Mundus" which is however merely due to the way the Arab and Latin transmitters mutilated the name "Parmenides".
(18) " . . . For through this process the spirit is substantiated and the body transformed into a spirit . . . .
(47) " . . . . But the old philosophers believe, that he, who has transformed gold into 'poison', has already reached the goal, and that he, who cannot do this, remains in nothingness. But I say unto you, all ye sons of the doctrine, that if ye have not refined all things through the 'fire' till those things ascend as 'spirits', ye remain in nothingness. This then is a spirit, escaping from the fire",
This means that the fire cannot destroy it.
"and a heavy smoke, which rejoices the body when it penetrates into the body. But all philosophers have said: 'Take the black, old spirit, and destroy and torture the 'bodies' through him, until they are changed'."
Then in a further sermo:
(62.) "All explorers of the art, it becomes you to know, that whatever the philosophers have reported and prescribed, namely the 'purple snail,' and the roots 'celandine' and 'kermes', are one."
The philosophers should not be disturbed by the many names, for they are one and the same thing.
"Do not trouble yourselves therefore about the multiplicity of things."
Many substances are not necessary.
"For one (only) is the colour of the philosophers, though they give it what names they please, and, suspending its real name, they have called it black, because it is drawn from 'our Pelagus'."
This means that the blackness is drawn from "our sea".
" And know ye, that the old priests did not consider it suitable to lay any artificial materials on their altars; so that they dyed with the Tyrian colour of the purple snail, in order not to lay anything dirty or impure on altars that should be venerated and kept pure."
That is they used royal purple.
"But our Tyrian colour, which they had in their altars and treasure houses, is sweeter smelling and purer than it is possible for me to describe; (a colour) that is drawn from our red, purest 'sea', and which has a pleasant smell, is beautiful, and is neither dirty nor impure when it decays."
This sweet smell is frequently alluded to in the alchemistic writings, and is also to be found, as a quality of the Holy Ghost, in the literature of Hellenistic Syncretism.
These two literatures are historically directly connected.
"And know ye, that we have called it by many names which are all true ; take wheat as an example in order to understand; it is ground and then it is called by another name."
It is then called meal.

”And when it is p assed through the sieve, it is divided into various substances, from which different kinds of bread arise, each one having a separate name. Yet all these cereals are called by one single name, and (afterwards) discriminated by several names. So we acknowledge our Tyrian (colour) in every stage of its process, with the name of its colour.”
This means that its appearance changes from time to time, and receives different names, but we must not be deceived, it is a matter of one and the same substance.
We read in the last sermo:
I
”Know ye, all explorers of this art, that the ’head’ is everything ”
The Latin word ”caput” means head, but also principle, fundamental source, beginning.
The ”caput mundi” is the beginning of the world.
It is possible, therefore, that it is the fundamental source which is everything but it could also really be the head, for the latter has been compared, by the alchemists themselves, with the head of Osiris which was fished out of the sea.
”He who does not possess this, has no benefit from anything which he ennobles. Therefore the masters have called that, with which it is completed, the ’living’. For it is not several natures which ennoble that’thing’, but only a single and suitable one, which must be handled with care; for many have gone astray on account of ignorance of the process. Do not trouble, therefore, about the multiplicity of combinations, Nor about that which the envious have written in their books, for the nature of the truth is only one, through which the natural is changed; because the secret, which is concealed inside nature, is neither seen nor Known by any, save by a wise man. He who proceeds with care, and knows his ’complexion’, draws from it that nature which overcomes all the natures. Then will the words of the master come to pass: Nature delights in nature, nature overcomes nature and nature rules nature.”
This is another version of the sentence of Demokritos.
”And yet there are not different natures, nor several, but only one, which has the strength of all in itself, through which it far excels the other things. See ye not that the master began with one, and ended with one?
Then he called those unities ’the water of sulphur’, which conquers all nature.”
Bernhardus Trevisanus found something in these ”sermones” of Parmenides, which enlightened him about the whole mysterious art.
At the age of sixty he found, through the study of books, the thing which he had been searching for elsewhere all his life.
While I was wondering whether I too had learnt something vital, my eyes fell on the end of the Turba where it says: ”quorum dicta insipientibus sunt occulta”. (These words are hidden from the ignorant.)
So I said to myself: ”Well, I must belong to the ignorant”, for I was by no means sure what it was that Trevisanus had seen.
But I did not allow myself to be discouraged, and went on reading these treatises, and studying the literature which extends over some sixteen centuries.
I have not read all by any means, for it is a matter of thousands of treatises, many of them only in manuscript form and scattered all over the world; but I am now acquainted with all the main authors.
I had to invent a method in order to decipher these texts and to reach their meaning.
I made a catalogue of all the peculiar symbols which they use, and made notes of the connections in which these symbols occurred.
In this way I gradually succeeded in deciphering their peculiar symbolic language.
I must now give you a short summary of the history of the literature of alchemy, in order that you may have some idea of the material with which we are dealing.
We find the oldest traces of alchemy in Egypt.
A book about chemical experiments is mentioned in the catalogue of the library in the temple of Horus at Edfu.
This reference is not later than the time of the Ptolemies (circa 300-100 B. C.).
We also find a Persian alchemist, OSTANES, mentioned in the oldest Greek alchemistic literature, who probably lived in the time of Alexander the Great [fourth century B. C.) or possibly even earlier.
Then we hear from a Sicilian historian, called DIODORUS SICULUS, that Isis was in possession of an elixir of life, a ”pharmacon athanasias”, a medicine of immortality.

Siculus wrote about 50 B.C., in the time of Julius Caesar; and in India the grammarian PATANJALI, who lived about 150 B. C., mentions two alchemists.
There are distinct traces of an already well established alchemy in the first century B. C. in China; but the first actual Chinese treatise which we possess is that of WEI PO-YANG, who wrote about 140 A. D.
His treatise has been translated into English and he says something very pleasing in the Epilogue.
He describes himself as ”a lowly man from the country of Kuai, who has no love for worldly power, glory, fame, or gains, who wastes his days leading a simple, quiet, leisurely, and peaceful life in a retreat in an unfrequented valley.”
It was in this valley that Wei Po-Yang lived and worked, though he has, of course, become a legendary figure.
Apart from the Chinese style, the trend of thought, revealed in is treatise, does not differ in any respect from Alexandrian alchemy; which is curious, for one could not prove any historical connection between the two, so we may assume that it is a matter of eternal truths.
The earliest western alchemical texts, which we possess, are of Greek-Egyptian origin.
These two traditions are very much confused, and have given rise to that peculiar mixture of ideas from which much [also in our own Christian religion) has arisen.
Among the oldest Greek-Egyptian authors and their writings I should mention:
DEMOKRITOS, you will remember his passage on the natures which is so often quoted; COMARIUS, the Archpriest, who taught Cleopatra; and a treatise called ISIS TO HORUS, which Isis the prophetess addresses to her son Horus.
These treatises belong to about the first century and are about the oldest which we possess.
The PAPYRUS OF LEYDEN comes from about the third century A. D. and consists mainly of magic sentences, and prescriptions for gold making and gold forging.
Many of these old texts were collected in the famous CODEX MARCIANUS (circa eleventh century) which is in the library of San Marco in Venice.
BERTHELOT, the French scientist, published a great many of these treatises comparatively recently (1887-88) in his ”COLLECTION DES ANCIENS ALCHIMISTES GRECS”, including the writings of ZOSIMOS, third century A. D.
Berthelot also gives some Byzantine texts, OLYMPIODORE, LE CHRETIEN,STEPHANUS [of Alexandria?) etc.
These are our main direct sources of Greek Alchemy, but there is also a Greek alchemy which comes to us through the Arabs.
Most of these Arabic texts were translated into Latin about the eleventh and twelfth centuries, though some of these translations are said to date from the tenth century.
GERBERT OF REIMS, who died in 1003 A. D., is said to have made some of these translations.
He was afterwards POPE SILVESTER II., and, according to a legend, he kept a golden head in a chest, a kind of oracle, which answered questions.
We hear of ”the children of the golden head” from Zosimos.
The ”TABULA SMARAGDINA”,as you have already seen, came to us through the Arabs, and also a particularly interesting treatise: TRACTATUS AUREUS HERMETIS; the seven books of HERMES;
the ”LIBER QUARTORUM” (which is attributed to PLATO) and several other texts. Carl Jung, ETH, Lecture 10, Pages 81-90.

Carl Jung: "...it is just like the fight against venereal diseases..." (2015-02-25 07:08)

To Hans Conrad Banziger
Dear Colleague, 26 November 1934
You will have discovered as I have done that the viewpoints of modern psychotherapy go far beyond the boundaries of medicine and have aroused an interest in the general public which is becoming
a menace.
No doubt you are also aware that Freud, despite his intense resistance to "wild" psychoanalysis, could not help trusting the competence of his medically unqualified daughter and even expressed very
heretical views in public about the medical future of psychoanalysis.
I am therefore of the opinion that doctors would do well to keep an eye on this trend.
For this reason I emphasized at the last Psychotherapeutic Congress in Nauheim how important it is that the non-medical movement should remain under the control of the doctor and that a fixed course
of studies and a fixed relation to the doctor should be prescribed for non-medical psychologists.
There are unquestionably a lot of cases who need psychological education although they cannot be assigned to any clinical group of neuroses.
There are also people who for that reason never visit the doctor but, if they belong to the Catholic Church, turn to the father confessor.
Perhaps such people make up the clientele of psychological counsellors.
As you very rightly surmise, among these people there are also definitely neurotic cases who for these and other reasons belong much more to the doctor.
If, then, doctors close their eyes from the start to the large psychological lay movement that already exists, the lay

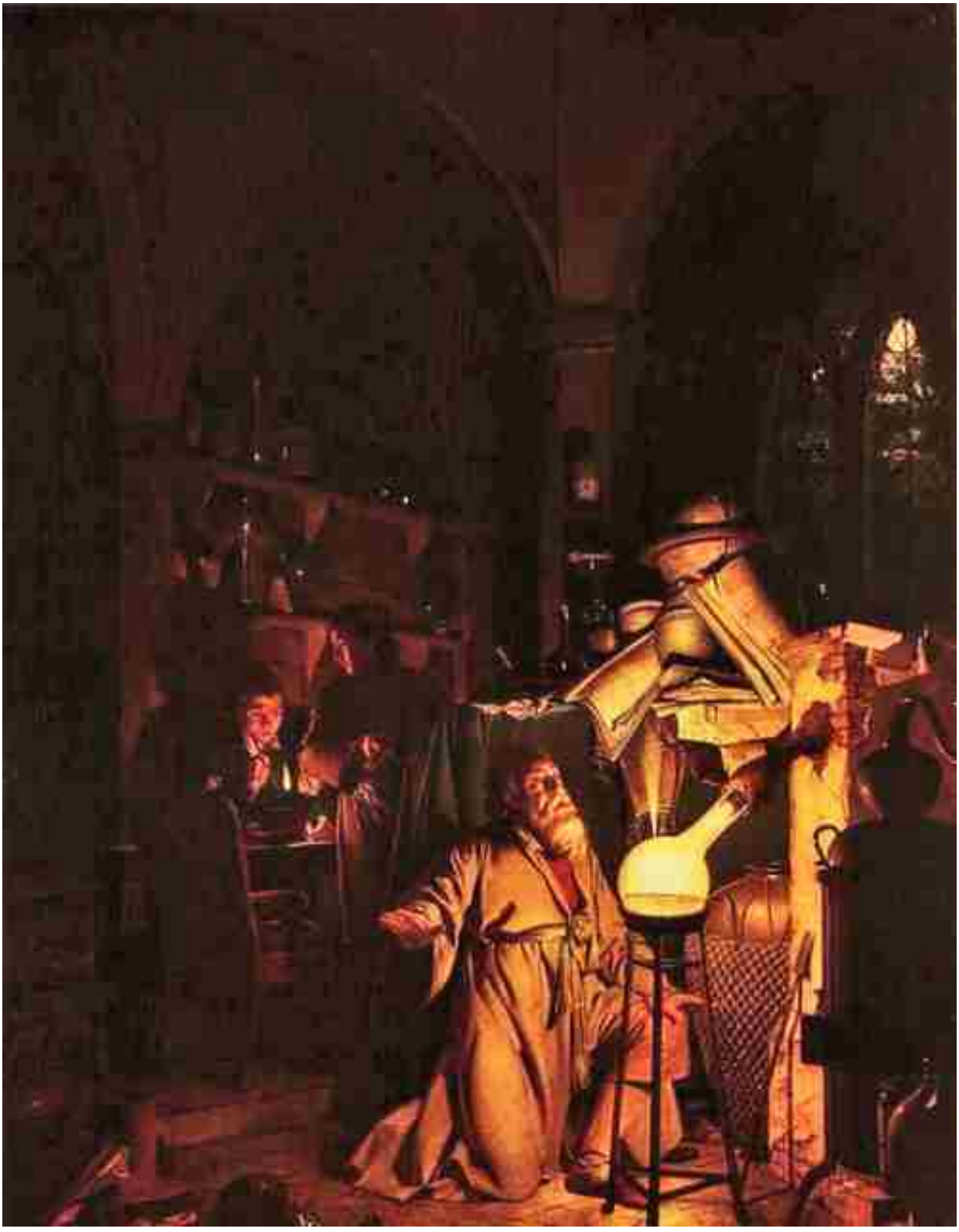
movement will not be suppressed, as experience has amply shown,
but will on the contrary be made independent of them.
In that way the doctor loses all control over the activity of lay therapists.
In my humble opinion a far-sighted policy would strive without reserve to establish a carefully normalized cooperation between lay psychologists and doctors in order to prevent quackery from running riot.
Medical psychology, however, like any other branch of the healing art, needs technical assistants who require a careful training.
Hence there is already a pedagogic therapy which with us, at least, does not lie in the hands of doctors but which they should know something about.
If doctors adopt the position of not wanting to know anything about these developments, they will one day be confronted with the fact that this development has passed over their heads.
On the basis of long experience l have come to the conclusion that one would do better to consolidate these dissident groups and if possible work out a normalization which would clearly delimit the
Various fields of work and facilitate the much needed medical control over the activities of non-medical psychologists.
I must now confess that I do not understand your reasons for holding aloof from these endeavours.
I think that under no circumstances is it appropriate to practise an ostrich policy with developments that are actually going on.
In Germany they are now trying to bring non-medical psychological work into a definite relationship with medicine, and this alone will make proper control possible.
In this respect it is just like the fight against venereal diseases: pushing prostitution out of sight in no wise prevents infection.
I do not find it so bad that mechanistic and hormonistic points of view are repudiated, for in the last resort we treat neuroses neither with mechanisms nor hormones but psychically, and at present the
idea that the psyche is a hormonal system still belongs to the realm of mythology.
Hence I am all for the psychotherapist calmly acknowledging that he treats and cures neither with diet nor pills nor with the surgeon's knife.
With collegial regards,
Yours sincerely, C.G. Jung Carl Jung, Letters Vol. 1, Pages 178-180.

Carl Jung: ” The purified and nourished serpent in alchemy is the mercurial serpent,...” **(2015-02-25 08:30)**

The purified and nourished serpent in alchemy is the mercurial serpent, the Ouroboros, which is connected with the round thing.

It is one of the basic symbols in alchemy and refers to Mercury, not as ordinary mercury or quicksilver, but to the god or spirit Mercury.
The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone.
Snakes are weird and strange, and on account of this they have been used as a symbol for the unconscious since olden times.
If the unconscious can be localized anywhere it is in the basal ganglia, and it has the same uncanny character.
The snake really represents the vegetative psyche, the basis of the instincts, if one may express it in that way.
It is here (and in this place in the human being) that the greatest secret is to be found, the panacea, the universal medicine; and, according to the text, fortunate indeed is the man who finds it. Carl Jung, ETH, Lecture XI, Page 97.

Carl Jung on Alchemical Literature. **(2015-02-26 06:28)**



Lecture XI 31st January, 1941
At the end of the last lecture we were speaking of the history of alchemical literature and we will continue this subject today.
I will not mention very many of the treatises by name, as they are probably mainly unknown to you.

There is considerable uncertainty about some of the Greek texts, which have come to us through the Arabs; in some cases the Arabic texts no longer exist, and in many cases it is difficult to be sure whether they were translated from Greek into Arabic, if they are of Byzantine origin, or if they were written by the Arabs themselves.
The Greek names have been badly mutilated by the Arabs (partly on account of the differences in the letters of the two languages), they speak of Rosinus, for instance, and mean Zosimo's; and there is a treatise attributed to Micreris, which is simply a corruption of Mercury.
And furthermore the Latin translators encountered similar difficulties with the Arabic language; so that the whole of this literature swarms with corrupted Greek names and is altogether very confusing.
There is also a series of medieval texts which are all in Latin, but are very Arabic in style.
These are the so-called "arabizantes" and it is uncertain whether these texts were originally Arabic, or whether the authors only imitated the Arabic style of writing.
I will only mention one book among these, attributed to CALID.
It is the story of a Christian hermit, called Morienus, Morienes, or Marianus, who was said to understand the art of alchemy.
As I have already told you, certain Arabic texts were translated into Latin as early as about the tenth century.
An independent Latin alchemistic literature developed soon afterwards (circa twelfth and thirteenth centuries) and several works were written in this period which remained in use for many centuries and had a considerable influence on later alchemy.
Among these, there is a treatise which is attributed (probably correctly) to ROGER BACON (circa 1214-1294), the famous scholastic who was called "doctor mirabilis".
Some other treatises are ascribed to ALBERTUS MAGNUS (1193-1 280) , the famous philosopher and Bishop of Regensburg.
It is interesting that the author speaks in his philosophy of the principium individuationis" as a quality of the materia.
He assumes that life in the "materia" is the substratum for form, which is a thoroughly psychological definition.
There is also a treatise by ALAIN DE !'ISLE or ALANUS in Latin (1114-1 202) , and a certain HORTULANUS commented on the "Tabula Smaragdina."
All these authors wrote in Latin and were more or less contemporary.
There were also many anonymous writers in those days, one of the best of these was the author of the "ROSARIUM PHILOSOPHORUM ".
It is sometimes difficult to understand why there is so much secretiveness in alchemy, such as anonymous authors.
There is also an earlier Latin treatise (which belongs perhaps to the thirteenth century) the AURORA CONSURGENS (the rising dawn) or the Aurea Hora, (the golden hour).
This is a long and interesting volume and it is of local interest to us here in Zurich, in that the Central Library has a codex of it, the "Codex Rhenoviensis", with very important pictures.
Unfortunately it is incomplete, the first four chapters are missing.
There is a complete copy of the Aurora Consurgens (Aurea Hora) at the Bibliotheque Nationale, Paris.
In a printed edition, the first part was omitted, on account of its blasphemous content.
This naturally incited me to look for the first part, and I found it in Paris.
It is not blasphemous in the usual sense of the word, but is interesting in that the Christian doctrine of salvation is described in terms of the alchemistic doctrine of salvation.
With the sixteenth century we come to the time of collections of the alchemical writings.
We do not know if the manuscripts were assembled into volumes,
I have never seen such a volume, but a good many such collections appeared with the age of printing.
Three of the oldest are: "De Alchemia" printed in Nurnberg in 1541; it contains the first printed edition of the "Tabula Smaragdina ".
Another collection was printed in Basel in 1561: "Verae Alchemiae". Tract. Coll. and the "ARTIS AURIFERAE " (two volumes) which was printed for the first time in 1572.
It contains the "Rosarium Philosophorum", the " Turba Philosophorum " and many other of the texts which we shall meet later.
The first really big collection is the "THEATRUM CHEMICUM ", there is a copy in the Central Library in Zurich.

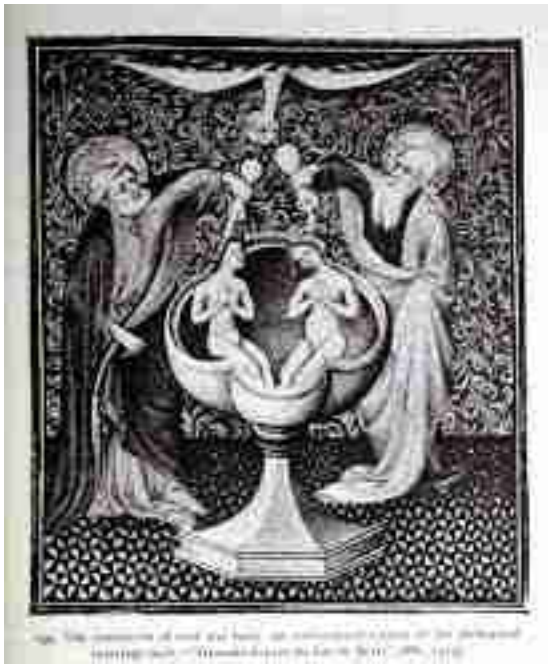
It consists of six volumes which extend into the second half of the seventeenth century.
A good many collections appeared at that time, but most of them are included in the ”Theatrum Chemicum”.
The so-called ”Musaeum Hermeticum” (1678) is especially interesting for the philosophic aspect of alchemy.
DR. MAN GET’S ”Bibliotheca chemica”, two volumes in folio, is the culmination of all these collections and the concluding apotheosis.
In England, Elias Ashmole (1617-92), founder of the Ashmolean Library in Oxford, made a collection of the writings of the British alchemists in the ”THEATRUM CHEMICUM BRIT ANNICUM”; and German treatises were collected in the same way, by Scholz in the middle of the eighteenth century.
One of the earliest of these collections, the ”Aureaum vellus” (the golden fleece) , by SALOMON TRISSMOSIN, was printed in Rorschach (Switzerland) in 1598.
This edition also contains a history of the life of the author.
Alchemistic literature began to degenerate in the seventeenth century and it practically came to an end in the eighteenth century.
With a few exceptions, the treatises became more and more worthless in the age of enlightenment.
One of these exceptions is a treatise by a Benedictine Father A. J. PERNETY, who sums up the whole of ancient mythology from the alchemistic point of view.
He was very pleased with the way in which mythology lent itself to alchemistic interpretation.
But he did not realise that alchemy had largely originated in mythology, so that it was naturally easy enough to bring it back into its original form.
The book is interesting in this respect.
Though the literature of alchemy ceased in a direct form, alchemistic ideas continued to produce after effects.
The greatest alchemistic opus of this kind is the second part of GOETHE’s ”Faust ”, which rises from the very spirit of alchemy.
We find a more recent echo in ”Prometheus & Epimetheus”, by our Swiss poet, CARL SPITTELER.
You will remember the story of the treasure brought down to earth by Pandora, that treasure plays the role of the ”lapis philosophorum ”.
One could also mention GUSTAV MEYRINCK in this connection, the author of ”The Golem” and ”The Green Face”.
He translated a treatise which was erroneously attributed to Thomas Aquinas.
In his introduction to this translation, Meyrinck describes his own alchemistic experiences with a great deal of involuntary humour.
It is not a very savory story, but he was really convinced that he was on the way to making gold.
He bought an old privy and extracted the lowest layer of its contents and put it into a retort.
He then sealed the unappetizing mixture hermetically, according to the prescriptions of the alchemists.
Eventually the cover flew off in his face, but there was a yellow substance in the retort and he was convinced that this was a pre-stage of gold.
This is quite in the medieval style.
There is a still more medieval story which took place quite recently in England.
This is the touching story of Mrs. Atwood, whose maiden name was Mary Ann South.
She was the daughter of an English country gentleman, and lived with her father for many years at his country seat.
He had a wonderful library, which contained many of the old alchemistic treatises.
She was evidently extremely intelligent and very well read.
I do not know what experiments they undertook together, but anyway they both read a great many of the old Latin texts.
This is absolutely in the style of the old philosophers, in antiquity and the Middle Ages; this father and daughter were a pair, such as Zosimos and Theosebeia, or Nicholas Flamel and his lady Peronelle, and many others.
The father played the role of the old wise man and Miss South was the daughter-pupil acquiring wisdom.
After twelve years’ study she had gained a deeper insight, and her father proposed that they should each write a book and publish the secrets which they had discovered.
As they did not want to influence each other, they retired into separate wings of the great house and wrote separately.
She produced an intellectual and learned work, whereas he wrote in verse.

Her volume was finished first, and she handed a thick manuscript to her father. As he had not yet finished, they decided to publish her book first.
This was done in 1850 but when nearly 100 volumes were already in the hands of the booksellers, the old man suddenly became afraid that they had betrayed the mysteries.
This is the old fear of the alchemists, they may say a little, let fall a few hints, but on no account may they say too much, or they will be cursed by God and cast into hell.
Old South was caught by this fear in a completely medieval way, so he persuaded his daughter to withdraw the edition and, as far as possible, they bought back the volumes already distributed.
They then arranged an auto-da-fe, and burnt all the books; the old man topping the pile with his manuscript.
Only about a dozen of his verses have been preserved, which were quoted by his daughter, but judging by these, the manuscript was no great loss.
She did not go on writing after this; and, after the death of her father, her inspiration failed completely.
In her despair she married a parson, Mr. Atwood, but neglected his parish and went on reading.
She did not succeed, however, in becoming an Annie Besant or a Madame Blavatsky, though she lived to the age of 93 and died in 1910.
A few copies of her book had escaped the fire, and in 1918 a friend of alchemy had it printed again, and it was re-printed in 1922.
I have read the book, which is called ”A suggestive Enquiry into the Hermetic Mysteries”, and I saw no particular reason why it should have been either burnt or preserved from oblivion!
It is by no means unintelligent but she certainly does not betray any mysteries.
It is really, in common with most alchemistic treatises, an attempt to say what the author does not know; and that is always interesting, because things come out which are unknown to the writer.
It is extremely intuitive and emotional, we should say in psychological language, that it was written by an over-flowing animus.
We could say that the Souths were the two last alchemists, yet such people still exist.
When I published a paper on alchemy a few years ago, I received a letter from a man in Germany, whom I did not know, telling me that what I wrote was all very well, but that it missed the point,
the real secret.
The man turned out to be a believer in alchemy.
It is a peculiar fact that, whenever an alchemistic book comes on the market, it is at once sold.
There are still secret libraries even today, I know that as a fact; there is one in London, where many rare alchemistic books are kept behind locked doors; and such a private library in Germany recently found its way into a public library.
We may conclude, therefore, that there is still a secret, underground, alchemistic, movement, and there is certainly something about alchemy which is eternally fascinating to human phantasy.
We will now turn to the consideration of the content of the alchemists’ ideas.
For this purpose I have decided to take the leading themes, and to read you passages from the authors themselves, so that you may see what they say about alchemy, and how it appeared to them.
It will be necessary to consider a great many authors in order to achieve this. We will begin with:
I. The Meaning of Alchemy
I have collected a considerable numb er of passages in which the alchemists speak of the meaning of their art, and we shall see from these how they understood it.
We will begin with MORIENUS, who lived in the eighth or ninth century.
He says:
”The art is the secret of the glorious God.”
He means that alchemy is not just a human science, but that it also contains the mysteries of God.
We cannot know what secrets God has, and it would be very presumptuous for us to assert anything about them.
We can only assume that this art, being of a psychical nature, seemed to the alchemists to transcend their consciousness, they felt that it lay beyond their grasp, and therefore Morienus says it is God’s secret.
We should say more modestly, that part of it lay somewhere in the unconscious.
An Arabic author of the eight century, DJA.BIR IBN HAYYAN, said that alchemy was:

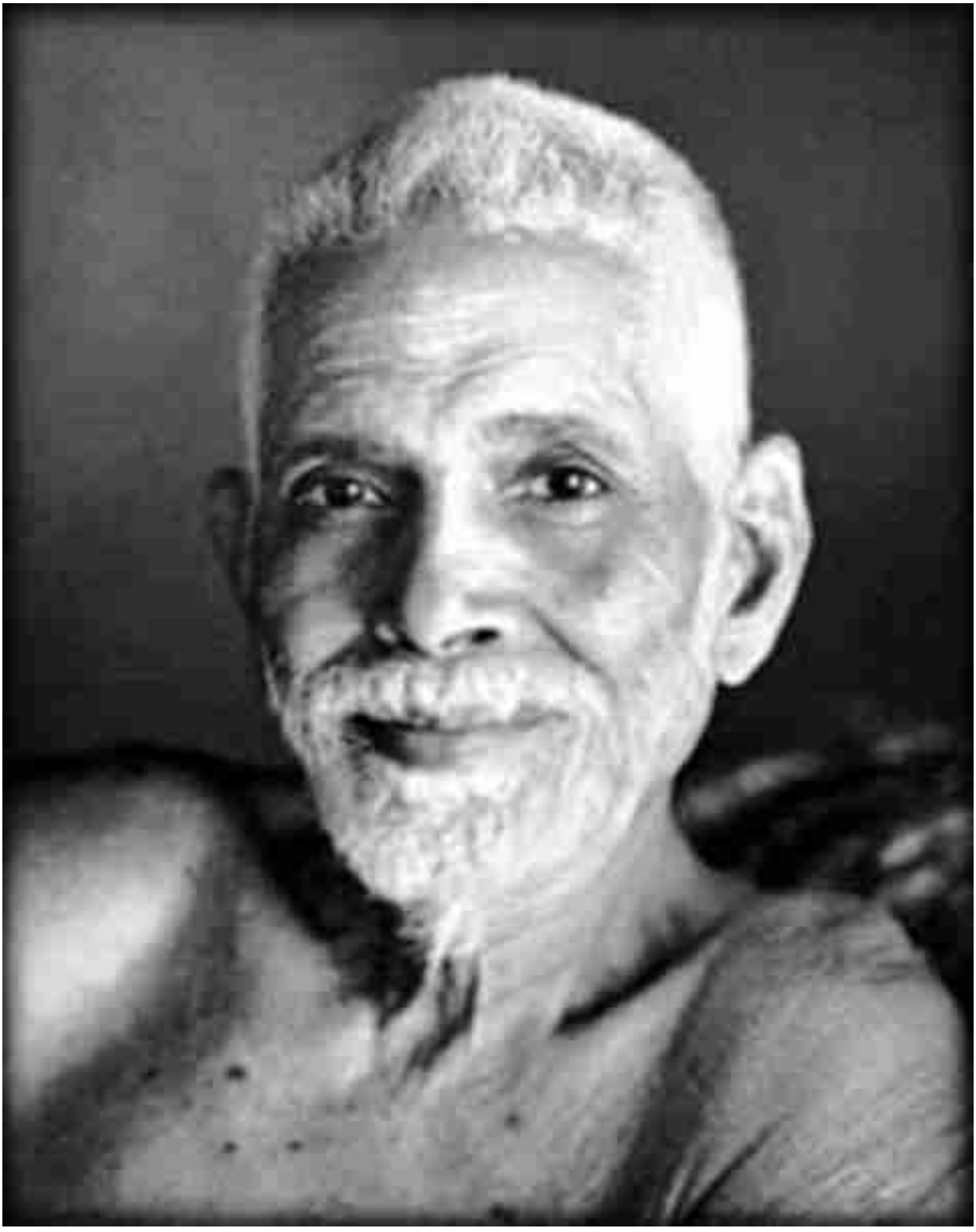
”Superior to the other sciences.”
He adds that the other sciences specialize, whereas alchemy is really the mother of them all, so you see that he had a very high opinion of his art.
The ”CONSILIUM CONJUGII”, a treatise of the fourteenth, or possibly thirteenth, century says:
”One should possess a mind purified by God, because it (alchemy) is the gift and mystery of mysteries of God, and it is a sister of philosophy and the philosophers, as it derives its existence from God, through inspiration.”
This tells us that the arcanum, the real secret of alchemy, is inspiration.
A knowledge of the ultimate things in alchemy can only be attained through divine inspiration, that is, it comes from the unconscious, from the unknown.
It is those essential contents in the art of the alchemists which transcend human consciousness.
The ”ROSARIUM PHILOSOPHORUM” says that the purpose of alchemy is:
”raecipuum humanarum rerum statum aperire.” (to reveal the most important foundation of human things.)
”Est donum Spiritus Sancti” (is the gift of the Holy Ghost.)
”Et scias, quod haec est longissima via.” (Thou shouldst know that this is a very long path.)
The way which leads to the goal is very long and troublesome.
”Aurum nostrum nonestt aurum vulgi.” (Our gold is not ordinary gold.]
The Rosarium contains quotations from treatises, which are no longer available.
One of these, which comes via the Arabs, says:
”The food of him, who finds this knowledge, will be legitimate and eternal.”
This language refers to the fruits of the philosophical tree, a kind of apple of the Hesperides.
Curiously enough Spitteler used this same simile in the second version of his ”Prometheus and Epimetheus” (the poem: ”Prometheus der Dulder”).
Pandora gives an apple to the sick and reclining god for his refreshment.
In 5 the first version this daughter of the god takes the treasure down to earth to alleviate the suffering of mankind.
This treasure is a real panacea in the alchemistic sense.
Another quotation in the Rosarium is from the so-called letter of Aristotle to Alexander, an attribution which is certainly an inventio!It says:
”0 how wonderful is this thing, it contains everything which we are searching for. ”
”This thing ”, then, is the answer to the highest endeavours of man. And further:
”It is a divine mystery, the gift of God, and there is nothing in the world more sublime, with the exception of the ’anima rationalis’.”
The ”anima rationalis” is the reasonable mind of man, which is really the highest form of the human psyche, worthy of immortality.
But with this one exception there is nothing higher than the secret of alchemy.
Another author of the ”arabizantes” treatises is GEBER.
He must not be confused with the Arab Dj abir, whose name is often spelt Gahir. Geber was a Latin writer and in his ”Summa perfectionis” (sum of perfection) he says:
”This excellent gift of God is kept for you alone.”
But turning to the others he adds:
”But ye, ye ignorant sons of injustice, ye evil wishers of infinite depravity, flee ye from this science. ”
This i s a moral restriction. Evil-doers are excluded from this science, and they should shun it.
The ”LIBER QUARTORUM ” is a text which comes to us through the Arabs and which was translated later into Latin, it probably belongs to about the ninth century.
It says:
”And he, who has recognised our purpose and the efforts of its religious contemplation, has already become rich. And, like old Plato, he will seek his salvation all his life in this thing.”
The writer means, that as Plato found his consolation in philosophy when he was growing old, so the alchemist must search for his salvation or consolation in the arcanum of Hermes.
Pseudo-Aristotle says in the ”TRACT ATUS ARISTOTELIS”:
”And this is the greatest secret, reserved to the counsel of God: in this purified and nourished serpent, as also in man

who is created in the image of God, the cause (essence) and the medicine, which is superior to all other substances, can be found; but it has in itself the most perfect quality, efficacy and grace."
This is a very interesting passage.
The purified and nourished serpent in al alchemy is the mercurial serpent, the Ouroboros, which is connected with the round thing.
It is one of the basic symbols in alchemy and refers to Mercury, not as ordinary mercury or quicksilver, but to the god or spirit Mercury.
The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone.
Snakes are weird and strange, and on account of this they have been used as a symbol for the unconscious since olden times.
If the unconscious can be localized anywhere it is in the basal ganglia, and it has the same uncanny character.
The snake really represents the vegetative psyche, the basis of the instincts, if one may express it in that way.
It is here (and in this place in the human being) that the greatest secret is to be found, the panacea, the universal medicine; and, according to the text, fortunate indeed is the man who finds it.
There is a very interesting text, the "ALLEGORIAE SAPIENTUM", which may perhaps be attributed to the thirteenth century, and we read there:
"Do ceo igitur te art em a uri, quod est caput mundi ex vilissimis." (I teach thee the art of gold making, which is the principle and beginning of the world, from the most vile.)
This is somewhat obscurely expressed, and as you see the Latin text itself is very obscure, but if you compare it with other texts you see more or less what it means.
The "art of gold making" is a sort of creating of the world, or it is based on the pattern of the creation of the world, and, as in Genesis, a cosmos is fashioned from the chaos.
This is what alchemy also does in a small way; it fashions a world from the prima materia, the unknown chaos.
We find a quotation from Hermes in the same old treatise, which says:
"He who drinks the remedy outwardly dies, but he who does so inwardly lives and rejoices."
Outward drinking is ordinary drinking, one can drink the tincture or aurum potabile, but one dies of it.
This means, applied to alchemy, that it is death to take alchemy as an external occupation, but the man who regards it as an inward experience, can live and rejoice.
A further passage in the same treatise is in the form of a sequence of four sentences, which begin "Item" (likewise).
The sequence begins:
"How beautiful is the path of wisdom. Item. Sow then Thy wisdom in our hearts and expel from them apathy, corrupt gall and seething blood; and lead us in the paths of the Blessed, whose spirit has been purified. Thou art almighty and what Thou desirest Thou bringest to pass.
"Item . . . I bear witness, that the stone will remain with you, and will not be separated from you, neither by the earth and sea nor by any other means."
These passages show us, in a way which cannot be misunderstood, that alchemy is not concerned with making ordinary gold, but that it is a moral and philosophical matter, dealing with the human mind.
The assurance that the stone will remain with us seems to be directly related to Christ's promise: "Lo, I am with you always, even unto the end of the world. " (St. Matt. XXVIII. 20.)
And to the words of St. Paul: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature,
shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans VIII : 38 & 39.)
The wording of the passage in the "Allegoriae Sapientum" is really very similar, and indeed it is probable that the author was strongly influenced by Christianity. Carl Jung, ETH, Lecture XI, Pages 91-98

Carl Jung on the “Allegoriae Sapientum” and “Shri Ramana Maharshi.” **(2015-02-26 06:44)**



Lecture XII 7th February, 1941
We stopped last time in the middle of a sequence of quotations from the ”Allegoriae Sapientum”.
We come now to the third of these four sentences:
”Item. The mountain with the sanctuary exclaims:
’I am the black of the white and the white of the black’.”
You will remember that we have often spoken of the symbol of the mountain.
We met the world mountain, Mount Meru, in the Tibetan text, ”Shri Chakra Sambhara Tantra”, and understood it as a symbol for the Self of the Yogin, who is transformed into Buddha in the course of
the meditation, and who then sits as Buddha in the sanctuary on the summit of Mount Meru.
The idea here is very similar, this mountain also has a sanctuary on it: but in this text the mountain is personified: ”it exclaims” (in Latin ”clamat”), it is so to speak an animated being.
We also met the mountain as a symbol of the Self in Richard of St. Victor.
You remember he says: ”The complete knowledge of the reasonable mind is a great and high mountain”, and: ”Dost thou desire to see Christ in transfiguration?
Ascend the mountain, learn to know thyself. ”HONORIUS OF AUTUN, a celebrated savant of about the same date (he died in 1152) , says: ”The mountains are patriarchs and prophets, who tower
above human merits, through the sacred transformation of their life, as mountains tower above the plain.”
He adds that the mountains are also angels.
We find a kind of personification of mountains in this passage also.
SHRI RAMANA MAHARSHI makes use of the same symbol in a hymn.
He is still living and is one of the greatest and wisest of the Indian Yogins.
He lives in the south of India at a place called Tiruvannamalai.
There is an old temple there, with a mountain in the immediate neighbourhood called Arunachala.
Chala means mountain and aruna red (red of the morning.) - the mountain of the dawn.
He lives, as is the custom in India, in a sort of hermitage with his pupils and wrote a hymn to this mountain, which is intimately connected with his religious experience.
There is an excellent German translation by Prof. H. Zimmer, from which I will read you some passages.
Prof Zimmer intends publishing a book on this Shri Ramana Maharshi.



The ”eight verses” on the Mountain of the Dawn (Arunachala), God and the Self:
”Hearken ! It stands there motionless as a mountain. Its effect is mysterious , beyond human understanding.
I have realised since I was a child that the mountain of the Dawn was incomparable in majesty, but when someone told me that it was the same as Tiruvannamalai, I did not understand what that meant.”
(He refers here to the temple.)

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”As it drew me to it and filled my soul with peace, I came close to it and saw: it stands unmoved.
’Who is the one that sees’? - it was thus that I enquired within myself, and I observed that the one who saw vanished and what then remained. No impulse rose in me that said: ’I saw’, - how could the thought arise: ’I have not seen’? Who has the power to express in words, what thou in the olden days couldst express silently with thy gracious form? Thou standest there as a mountain, radiating from heaven to earth, only that thou mayest silently reveal thy supernatural being. When I come near to thee, and contemplate thee as a created being, thou standest as a mountain on the earth. But when someone searches with his mind for thy true form, which is without form, he is like one who wanders over the earth and looks towards the omnipresent sky. To remain motionless in thy boundless being, means to lose oneself, as a sugar doll loses itself when it falls into the sea of sweetness: it dissolves in it. When I experience what I really am - how is my being different from Thee, in that thou restest as the soaring Mountain of the Dawn? He who goeth out to search for God, and does not know of thee as existence and pure intensity, resembles one who goes out with a lamp in order to search for the darkness. Only that thou mightest give thyself to be recognised as existence and pure intensity, dost thou dwell under many names and forms in many faiths. And if men still do not attain knowing thee, they are as the blind who do not see the sun. 0 great Mountain of the Dawn, jewel without equal, dwell in me and shine as myself; thou one, beside whom no second is real. Thou permeatest all beings and revelations, thou art like the cord on which the jewels are strung. As a jewel is cut and polished, so the impure mind longs to be refined on the polishing wheel of the pure mind, in order to lose its spots; then it receives the light of thy grace and gleams like a ruby, whose fire no outer thing can harm. 0 gracious and blinding Mountain of the Dawn - is there anything besides thee? Thou art Thyself: the One Being, always aware as the heart, shining in its own light. There is a mysterious force in thee, outside thee it is nonexistent. It is from it that the ghostly apparitions of the mind steal out, like a mysterious, subtle, dark fog; and it is the light of thy perceptive being which shines on them and illuminates them, catching their mirroring surfaces and reflecting them. It is thus that they appear inwardly as images, whirling round each other in the swirling hurrying Karma, it is thus that they develop into psychical realities, and are carried outward into the external world as outer reality: then are they enlarged by the outward going senses, and move like the pictures of a passing film. Visible or invisible, 0 mountain of grace, they are nothing without thee. Is no ego impulse present, then no other impulse is present. If other impulses arise, then ask: To whom do they come? - and the answer is ’To me’ - But when a man ceases not to ask: ’where does the ego come from’? and, diving inwards, attains the dwellings of the mind, the heart, that man will become the highest ruler sitting in the shade of the only parasol of royal size. 0 shoreless sea of grace and light, called ’Mountain of the Dawn’, thou dancest motionless in the court of my heart! In that place there is no more dream and no more waking, nor is there any other twofold thing, no inner and outer, no right and wrong, no birth and death, no joy and sorrow, nor is there any light and darkness.”
There is the same union of the opposites in this last sentence that we found in the passage from the Allegoriae: ”I am the black of the white and the white of the black.”
We shall not be mistaken if we assume that this sentence refers to the thing which these old writers called the ”lapis philosophorum” (the philosophers’ stone) , which was far more meaningful to them than
anything we can possibly understand by stone; it was in fact the mountain which symbolises the Self.
We come now to the last ”Item” sentence in our sequence:
”Item. Take up the wisdom in thee, with all thy strength, and thou wilt draw eternal life from it, till thy mind is established and thy sloth has left thee ; then at last life arises. He who drinks of this thing publicly,
dies, but he who drinks the earth, lives.”
Drinking this thing is drinking this mystery.
This passage is very central in several respects.
Life first arises when the spirit is established, when it has become firm.
The verb ”congelare” is used, congeals, becomes firm, freezes.
This is a ”terminus technicus” in alchemy, the alchemist endeavours to establish, make firm or congeal, the volatile, that is, the spiritual, and, on the other hand, to make solid substances volatile or fluid.
This establishing or making the spirit firm is a sort of process of crystallisation.
The lapis is really a volatile or spiritual substance, a ”spiritus” which has become firm, which has taken on an eternal, unchangeable form.

What this means practically is a question which we will not go into at present.
”He who drinks of this thing publicly dies.”
You will remember I read you a similar passage from the same treatise in the last lecture: ”He who drinks the remedy outwardly dies.”
”Publicly” apparently means outwardly.
To drink it outwardly, before the public, is harmful, but ”he who drinks the earth lives.”
The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body.
There are many passages where it is impossible to make out which of the two is meant; this is intentionalin some cases, one is not meant to understand.
At any rate we shall not be mistaken in this passage if we take ”terra” (earth) as ”corpus” (body) , and then the English language is rather at a disadvantage in this respect.
The German word ”Korper” is more widely used for substances than the English word ”body”.
It would mean: He who drinks the body, takes over the life or essence of the body.
You have heard on several occasions that the alchemists laid great stress on the material substances and on animated bodies.
If my interpretation is correct, we have here a reason why the alchemists were right to veil their secrets.
This idea stands opposed to the attitude of Christianity in those days, which held that the body only existed in order to be mortified.
So we could assume, that this was at any rate one of the reasons why the alchemists used such mysterious language.
Our next passage comes from the sixteenth century.
A Dutch alchemist, THEOBALDUS DE HOGHELANDE, wrote a very interesting treatise in which he says of alchemistic philosophy:
”Nothing more marvellous and sublime has been given to man, except the divine word.”
And in other passage:
”Who bends his back over books in order to study them, and begs God, like Solomon, for wisdom and not for riches, that man will unceasingly rule in his (or the) kingdom till his death.”
Here again study is emphasised, investigation through books.
One should ask God for enlightenment, for wisdom, and one should not ask for riches, not for ordinary gold.
It is said of the man, who acts in this way, that he ”inregno regnabit”, which can be he reigns in his or in the kingdom.
In other words, presumably the man who follows these observances faithfully is initiated, and thus, through the meditation, is raised to the rank of a king.
This is the mystic elevation in rank which we find in the old mystery cults, in the Isis mysteries, for instance, as they are described by Apuleius.
We come now to some quotations from a German doctor, GERARDUS DORNEUS, who practised in Frankfurt, also in the sixteenth century.
He says of alchemy:
”It is truly a Herculean labour, transcending man’s mind, body and age, and it is only to one in millions that the victory is given.”
Dorneus says in another place:
”Reason and mind can be brought to the fullest perfection of the world through this art. It is a metaphysical work.”
The Latin is “ad extremam huius mundi perfectionem.”
The surprising word is ”mundi” (of the world) .
One would expect the purpose of this art to be leading the people who practice it to their own highest perfection.
But that is not mentioned, it is the perfecting of the world.
This gives us an important hint about the mysterious nature of the alchemistic opus.
In spite of the fact that it is performed by man and in man, yet it is not for man, in the sense that it does not perfect or complete the alchemist himself.
The goal is perfecting the world.
This means: they endeavoured to produce a substance which would give the world the possibility of reaching an

optimum of existence.
They tried, so to speak, to crown the whole of creation.
The panacea, the medicina catholica, is not only intended to heal plants, animals and men, but also to ennoble all bad and base substances; everything which nature has left incomplete should be transformed into the most perfect state imaginable.
This is undoubtedly a highly ambitious claim, it is difficult to imagine such a possibility at all.
But it is a metaphysical opus, which is not really performed on the level of this world, but mysteriously in the Beyond.
It is this metaphysical work which the passage refers to, but we will not go any further into it at present, you will hear more about it later.
Dorneus says further:
”That with which we are concerned is not God, the creature is the image of the human mind, neither alive nor dead.”
He speaks as if someone had said it was God that he was trying to produce; but he denies this.
The alchemistic art is divine but it is not God, it is ”creatura est animi hominis imago nee viva nee mortua”.
And it is through this, that the miraculous effect happens.
It is evidently this ”creatura ” which is created by the alchemists, let us say the ”lapis philosophorum”.
Dorneus uses the word ”imago”, an image of the human mind or spirit, and says further that it is ”neither living nor dead”.
This is a thoroughly supernatural image of man; for an image is dead, or else alive, but it cannot be both at once, unless it is supernatural.
So here again we have a union of the opposites, like the mountain in the ”Allegoriae Sapien tum”, there black and white, here living and dead; a union of life and death, a ”nonexisting existence” as the Indians would call it.
This is a passage, where you can see for yourselves, that ideas, which are in full bloom in the East, are also to be found in medieval meditations, ideas which touch the foundation and origin of our existence.
Here they are applied to the ”creatura” which the alchemist produces in his retort.
So apparently he is trying to catch an image of the human mind in the retort.
He must surely have a suspicion somewhere that it is a matter of his own- mind, that what he sees happening in the retort is also happening in him, he must intuit that the process is a projection?
But even if the alchemist suspects a projection - and the term has even been used - the projection is still an absolutely concrete and real thing in itself, according to the idea that if we assume something it will really happen.
These are magic notions, which are based on the belief in the almighty power of thought.
In Tibet this art is actually practised through such meditation, as I have told you before.
There is a training in managing these psychical elements as projectiles, the Yogin or magician can learn how to produce magic effects in the outer world, and how to draw back the projectiles afterwards.
It is even assumed that people can be killed in this way.
We find the same idea with the primitives.
The North Californian Indians, for instance, believe that medicine men can send out icicles, which can kill their enemies.
But the medicine man runs a great risk, because when the enemy is dead the icicle, angry and full of the lust of killing, will return to him.
So he must keep himself informed (through the ghosts in the bush) about the state of the dying man; and when death is near he must make a sort of scarecrow of his clothes and to hide near it in the bush.
Then when the man dies and the icicle returns to find the medicine man, it will spend its deadly force on his clothes; and when it is tiring he can catch it in the clothes and tame it further by rubbing it, till it is so tired, that it will lie quietly in his pocket.
These are primitive ideas, which are still alive in alchemy; and a projected idea does really correspond to a psychical reality.
I do not pledge myself to prove the damage which such projections can still bring about, but it is a field which is open to future psychologists.
Dorneus continues:
. . . . ”Whoever is constantly exalted by the simple knowledge of this pure simplicity, that man will perform wonders.”

This simplicity or simple knowledge plays a certain role in alchemy, even in the very ancient texts.
The thing which the alchemists were searching for is quite simple and uncomplicated.
Therefore it is eternal, and beyond change.
It is necessary to be very simple in order to recognise it, for it is simple and direct beyond words.
Dorneus says in another place:
" This, our philosophy, is heavenly not earthly, like that highest principle, which we call God."
Here he is saying the same thing again; alchemistic philosophy is as divine as the thing we call God, but it is not God.
It is evidently concerned with the highest knowledge, but in its own most peculiar way.
We come now to some passages from another very famous alchemist, HENRICH KHUNRATH, who, like Dorneus, was both a doctor and philosopher.
He
wrote the famous "Amphitheatrum Sapientiae", of which many copies still exist.
In another book (Von Hylealischen Chaos 1597) he tells us that the art of alchemy has a moral effect:
"This art either finds or makes a God-fearing, devout man. In this art, one learns to know God, nature, the creature and also oneself. Alchemy is the gift and arcanum (secret) of God, it is the sister of philosophy, it has its being in God, by inspiration "
He formulates it somewhat differently in the "Amphitheatrum", he does not say so directly that one learns to know God through the art, but rather through the result of the art.
This result is usually called the "lapis philosophorum", but Khunrath calls it "filius naturae" (the son of nature) in the following passage: "God himself is to be known through the son of nature."
In another passage of the "Amphitheatrum" he calls it the "filius macrocosmi" (son of the great world) and draws a parallel between it and Christ who is the Son of Man and therefore the " filius microcosmi" (son of the small world).
The "filius" produced by alchemy is intended for the whole of the physical world and the universe, whereas Christ himself was incarnated by God for man.
On the other hand, the salvation of man, according to the alchemists, is not necessarily included in the "filius macrocosmi".
You can see from this what a grandiose idea it was, which inspired the old alchemists. Khunrath says further: "Harmony of re-birth, both of men and of our stone."
This re-birth is a renewal of something in nature, a mystery of nature, which appears as the "filius macrocosmi " and a renewal also of man.
If an artist gives birth to a masterpiece, he gains a sort of re-birth himself; it is something of that kind which is meant here.
He continues:
"Paulus Tarsenis (Paul of Tarsus) says: 'Cupio dissolvi et esse cum Christo.
Therefore, my dear philosopher, thou must catch the spirit and soul of the magnesia, and purify these as well as the body, and lead back the pure soul to the body . . . . then it will receive life again and thereafter it will never die."
Here again our expectation is disappointed, it is not "dear philosopher, fish up thy spirit and transform it", but that " of the magnesia ".
What is this magnesia?
It is the white sub stance, the secret, the mysterious substance from which the soul must be extracted.
This soul is the filius naturae, a soul which lives in the materia, the anima mundi; and this must be extracted, and must then be purified as well as the body.
You see the confusion here, how the body could be taken to refer to the chemical substance itself, that is to the mystical magnesia, by which the alchemists undoubtedly understood a mineral substance; or it might refer to the alchemist's own body.
In this case one is inclined to think that it is the alchemist's body which must be purified.
One must catch and extract the soul of the magnesia; and the body of the magnesia, or perhaps that of the alchemist, must be purified.
The soul must then be led back to the body and re-united with it.
So that nothing short of a separation and re-uniting of soul and body is undertaken, not in the body itself, but

projected into the materia.
The body receives life again through this, and in a more perfect, incorruptible form: “thereafter it will never die.”
We find one of the simplest and most beautiful insights into the inner being of alchemy in a verse by SALOMON TRISSMOSIN.
He is of local interest to us here as his book, ”AUREUM VELLUS”, was printed in Rorschach in 1598, but we know very little about him, except for a few biographical details which were published in his book.
His SPLENDOR S OLIS is a famous manuscript with very interesting pictures, three copies of it exist: one in London, one in Berlin and one in the possession of the King of Egypt.
The verse is:
(Study and search of what thou art,
And what is in thee, thou wilt see,
Thy study, learning, whole and p art,
It all doth come from inside thee,
For what outside us we do ken
Is also in us, so Amen.)
Here he has let an alchemical secret ” out of the bag’. Carl Jung, ETH Lectures, Pages 99-106

Carl Jung on Alchemical Books of the 17th Century. **(2015-02-27 06:35)**

Lecture XIII 14th February, 1941
We come now to some passages on the meaning of alchemy in two books which belong to the seventeenth century.

The prime of alchemy was already past, and a rapid decline was soon to become apparent.
The first of these books is by MYLIUS: the ”Philosophia Reformata”.
This book includes a great many passages from the writings of earlier alchemists, it is rather a depressing compilation on the whole, but it contains some good remarks.
Mylius says of alchemy for instance:
” The understanding of the divine mysteries is really an attempt to serve God and one’s neighbours.”
He also calls it a ”thesaurus aeternus” (an eternal treasure) and he says further:
”Beware therefore, 0 son of wisdom, of ghosts, and separate thyself from dead bodies and stones, for there is no path to be found in these, nor wilt thou find that which thou hast undertaken in them ”
He says here that the alchemist must separate himself from the chemical substances, there is no way to be found in them, and this is a very important statement coming from an alchemist.
The passage needs some elucidation, it says, for instance, that the son of wisdom must beware of ghosts, and what has alchemy to do with ghosts?
They sound uncanny, but there are several passages in the literature where they are referred to, though it is often difficult to be sure what is meant.
The Latin word ” spiritus ” can mean spirit, steam, gas and ghost.
(I was in doubt for a long time how to translate the word, as I often was about the word ”corpus ”, which is also used ambiguously, it can mean one of the substances and also the living body.)
There are passages where ghosts are undoubtedly meant, they are conjured or exorcised, and incantations and sacrifices are undertaken to propitiate them.
We may assume that it is often the spirits of the planets that are addressed, for we know there is an inner connection between the metals and planets.
Quicksilver is connected with Mercury, for instance, and when the alchemist was working with quicksilver it was deemed advisable to conjure up the spirit of Mercury, in order that it should help with the work.
In later alchemy, however, such ”familiar spirits” became suspect; the only spirit recognised by Christianity was the Holy Ghost.
And this passage from Mylius warns the alchemist against having anything to do with spirits or ghosts; that is, all magic practises are condemned.
There is also a warning about dead bodies and stones.
These include all the materials with which the alchemist works, chemicals, minerals, retorts, ovens, and all the things which are most emphasised in alchemy.
With what then is he to do his work?
He is told here to separate himself from all the implements of his art, for he will not find the thing he has undertaken in them.
We can only conclude from this, that the chemical experiments on which the alchemist actually worked, were not the essential thing in alchemy, that they were rather intentionally emphasised, is a cloak for something totally different behind.
Mylius quotes Pseudo-Plato as having said:
”We attribute this (art) to the glorious God, Who gives inspiration to whom He chases; from whom He takes it away again, as He chases.”
Mylius says in another passage:
”It is a precious gift of God, which is higher than every secret of the sciences of this world, and is an incomparable treasure of treasures.”
These are high testimonies to the value of the goal of alchemy.
As it is called the art of gold making, we might think that these people were particularly fond of money and that they considered the possession of gold to be the highest good; but on the other hand they
constantly assert that their gold is not ordinary gold, and that only stupid people are under that impression.
The second book, from the seventeenth century, is the MUSAEUM HERMETICUM.
It says:
”It is the book of truth, for the people who desire to live without sin, the secret book of the gifts of God, the path

of the elect, but among thousands scarcely three are chosen. It is the science of the wise, and not that of the inexperienced, and a gift of God, to which one can only attain through the grace of the intellect illuminated by God, and through patient and pious humility."
In another passage of the same book we read:
"It (the art) is only bestowed on the worthy, who have incurred great expense, and given long work and much time to it; it comes to the rescue in great need, it destroys false glory, false hopes and fears, it hinders ambition, violence and excess, and it mitigates enmities. He who has perfect knowledge of it, flies from all extremes and is satisfied with the middle way. Therefore it is an 'ars sacra'."
We are told here that alchemy is a sacred art.
Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices?
These are spiritual effects, psychological results, which it is difficult to harmonise with the technique of alchemy.
To conclude these passages from the texts on the meaning of alchemy, I will read you a short quotation from the Chinese alchemist, WEI PO-YANG.
I have already mentioned his treatise as being the oldest Chinese alchemistic text extant.
Wei Po-Yang says:
"He who properly cultivates his innate nature will see the yellow light shine forth as it should. He who augments his Te [magnanimity - virtue) will be able to return to his true root and origin. The material for working is as close to one as his heart and is not apart from his body . . . . The trio [The Book of Change, the Taoists, and the Processing) are variations of the same thing under the guise of different names."
The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang.
The Book of Changes is the sub title for the I Ching, a very old Chinese book of wisdom, which I have often mentioned in former lectures.
It was translated into German by Richard Wilhelm.
He worked on it with one of the last of the old classical Chinese wise men, Lau Nai Siian, and brought it out with its old commentaries and annotations of his own.
It is an oracular book, and if you speak to an educated Chinese of the present day about it, he will be rather embarrassed and tell you that it is a collection of old magic words, entirely without meaning.
But if you succeed in winning his confidence, he will tell you in private, that he has experimented with it at times.
This book lies just under the threshold of Chinese consciousness, it is rationally despised under European influence, but every Chinese believes in it at bottom and is perfectly right to do so, for it is an extraordinarily intelligent book.
The text of the I Ching consists of a series of oracular verdicts, which characterise certain psychological situations, and when a Chinese wants to learn about the Tao in a certain given situation, he consults the I Ching with the help of a Taoist teacher.
The book is mainly a support to meditation, but it is also used for worldly affairs.
It was consulted by Japanese diplomacy during the last war, to get a picture of the world situation; so you see it still has a great deal of influence in the East, though in rather a back door way.
It is difficult for a European to understand and most Europeans would dismiss it as a collection of incomprehensible magic formula; Richard Wilhelm was really an exception in this respect.
If one uses it practically and thinks about it seriously, it becomes comprehensible.
Our western scientific training consists largely of not thinking about anything, it is a heaping up of undigested facts, without any attempt to establish connections.
But it is impossible to understand eastern philosophy or western alchemy without a great deal of reflection.
I have now come to the end of the passages on the meaning of alchemy, but I will sum up their main content again briefly.
The old masters regard their art as a divine secret or mystery.
What do they mean by this?
We find the same terms "secretum" or "mysterium" in the teaching of the Church, where they refer to the sacraments, particularly to the sacrament of the altar, to the transformation of the substances during the Mass.

The old alchemists, particularly those writing in the early Middle Ages, were no doubt familiar with the Church use of the terms; and would only employ them when they meant something similar.
There are even texts which speak of the alchemistic opus as a sacrament.
A mystery or sacrament is not the act of man, it is the act of God, and man only does what is necessary to enable divine grace to become effective.
Divine grace is not, so to speak, conjured up , the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware.
It is the intervention of divine grace which works the miracle.
The alchemists' point of view is similar, they do their work in the hope of divine intervention, and they believe that it is possible that a miracle may happen.
This is why they call their science the highest of all sciences, for it is not a human but a divine philosophy, a sort of religion.
When the alchemist calls his work a divine philosophy, he means that the enlightenment which comes to him during it is no deduction or induction; it does not come to him through his own knowledge or as his own work, but takes place during the opus through inspiration.
Therefore they say that knowledge of the work can only be reached through inspiration.
The decisive knowledge, in any case, is a matter of grace, and it is even a matter of elect or chosen people.
Only those who belong to the chosen can succeed.
This means that the decisive action in the art takes place on the other side, the place where man really comes to an end and where divine effect begins.
If we wish to understand this psychologically, we can only say that something which I could not do from the conscious can be done from the unconscious .
It is impossible for us to assert anything about the Deity or about divine activity.
We do not know where the enlightening idea, for instance, which accomplished something apparently impossible, came from.
The unconscious itself is a hypothetical term, we cannot even strictly speaking be sure that the unconscious can be defined as psyche.
We only know that phenomena occur similar to psychical phenomena, but even this is a hypothesis.
Strictly speaking, we simply do not know.
When our forefathers talk of the necessity of divine inspiration, they mean much the same as we do, when we say in modern language: "I am done unless I get a hunch."
We are equally helpless in such matters, the activity of hunches is not our activity; we can never compel a hunch to come to us, it comes or stays away of its own accord.
But a hunch can be very illuminating, and the old masters, who were more naive than we are, assumed that whoever sent such wonderful ideas at just the right moment must be a wonderful, even a divine, Being.
This conclusion is perfectly justifiable; for if someone has a really good idea about some problem of ours, we do not assume that he is an unconscious idiot but that he must be an unusually intelligent man, and therefore able to elucidate our problem.
The alchemists also regard the opus as a purification, a cleansing of the mind, and this expression again has long been well known in the Church.
It is a freeing of the human mind from the bonds of the earth.
This is not just a matter of desires and passions, but means emancipation from all entanglements with earthly things.
This wider sense is very visible in the East, where they attempt to free consciousness from every connection with the object, from all external things.
Every entanglement, which has a certain influence on my mind, is in the position to corrupt my mind.
Connection with an object always holds the danger that one may be drawn into the object, and think more out of the object than out of oneself.
It is from this condition that the lack of freedom of the human mind arises, it is caught in this way and cannot free itself from the pressure of mere appearances.

The alchemists also say that their art is concerned with human nature.
It is a divine mystery, but one which concerns human nature.
I do not know if you were struck by the passage I quoted from Dorneus, where he speaks of the art as if it were a sort of supernatural image of the human mind. It is very difficult to be sure what he meant, but ”animi hominis imago” must have something to do with the human mind or consciousness.
It is questionable whether it could be consciousness, for the result of the art is, as we know, the philosophers’ stone, represented as a homunculus or a hermaphroditic being, which is something far beyond consciousness.
So it is more likely that this ”imago” is an image of the human spiritual being, which the masters try to objectify and to bring into reality.
The final result of alchemy is undoubtedly a spiritual existence, in spite of the many names that are given to it which are derived from a chemical terminology.
This spiritual being is also called a ”cibus immortalis”, an eternal food, the nourishment of the human soul.
The connection with the language of the Church is obvious here.
The ”cibus immortalis” is the body of the Lord, the eternal and ever present Host.
In another treatise we saw that the secret of alchemy lay in man and in ”this purified and nourished serpent.”
In as far as the secret is in man it is to some extent comprehensible, in that it is connected with the human mind, but when it comes to the snake we are in the dark.
I tried to elucidate it a little in a few words, but it is very obscure.
It is connected with the Mercurial snake, which is the Nous, understanding, which can also be translated as mind or spirit.
Pneuma and Nous were identical in the time of Hellenistic Syncretism, from which the gospels originate.
The spirit is usually expressed by a serpent which proves that this spirit is not Just the human mind, but an animal or reptile mind.
Inasmuch as the serpent is a very ancient symbol-of wisdom, it is the spirit Of wisdom, a divine mind, and as you know the Deity is very often represented by animal symbols, even in the Christian Church,
the Holy Ghost as the dove, for instance.
The Agathodaemon, which plays an especially important role in alchemy, is represented as a serpent, and this representation refers to a non-human spirit, If even though it is a matter of the work of the human mind.
We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious.
The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localised.
And, further the alchemists say that this mystery lies in the most insignificant and cheap est things, rejected and thrown away by all men.
This is an excellent description of the unconscious which always seems a minus to us because we cannot see it.
It is actually the most insignificant thing, it is everywhere, and yet no one sees it.
The medicine, which is to be produced, is an inner medicine, an elixir of life, and should not be used outwardly.
We are told it is harmful, and even mortal, if taken externally.
This idea also comes from Church language, for the body and blood of Christ is such a medicine, which bestows immortality.
The effect of this medicine of the alchemists, as you saw in one of the last passages, is a psychological effect.
It expels all vices and illusions, it quiets exaggerated emotions, curbs the passions and so on.
These results are undoubtedly psychological effects, and they are produced by practising the art.
In the Church the same thing would be expressed as the effects of grace, which are connected with celebrating and participating in the sacraments.
In the same passage we are told that these effects establish ”the middle way” which is an ”aequanimitas”, a balance, an equilibrium of the soul, which can keep us from extremes and in the centre between the opposites.
We hear a great deal of the opposites in alchemy, which is not only extremely paradoxical in its formulations, but has a special teaching in regard to the opposites.
They play nearly as large a role in alchemy as they do in classical Chinese philosophy.

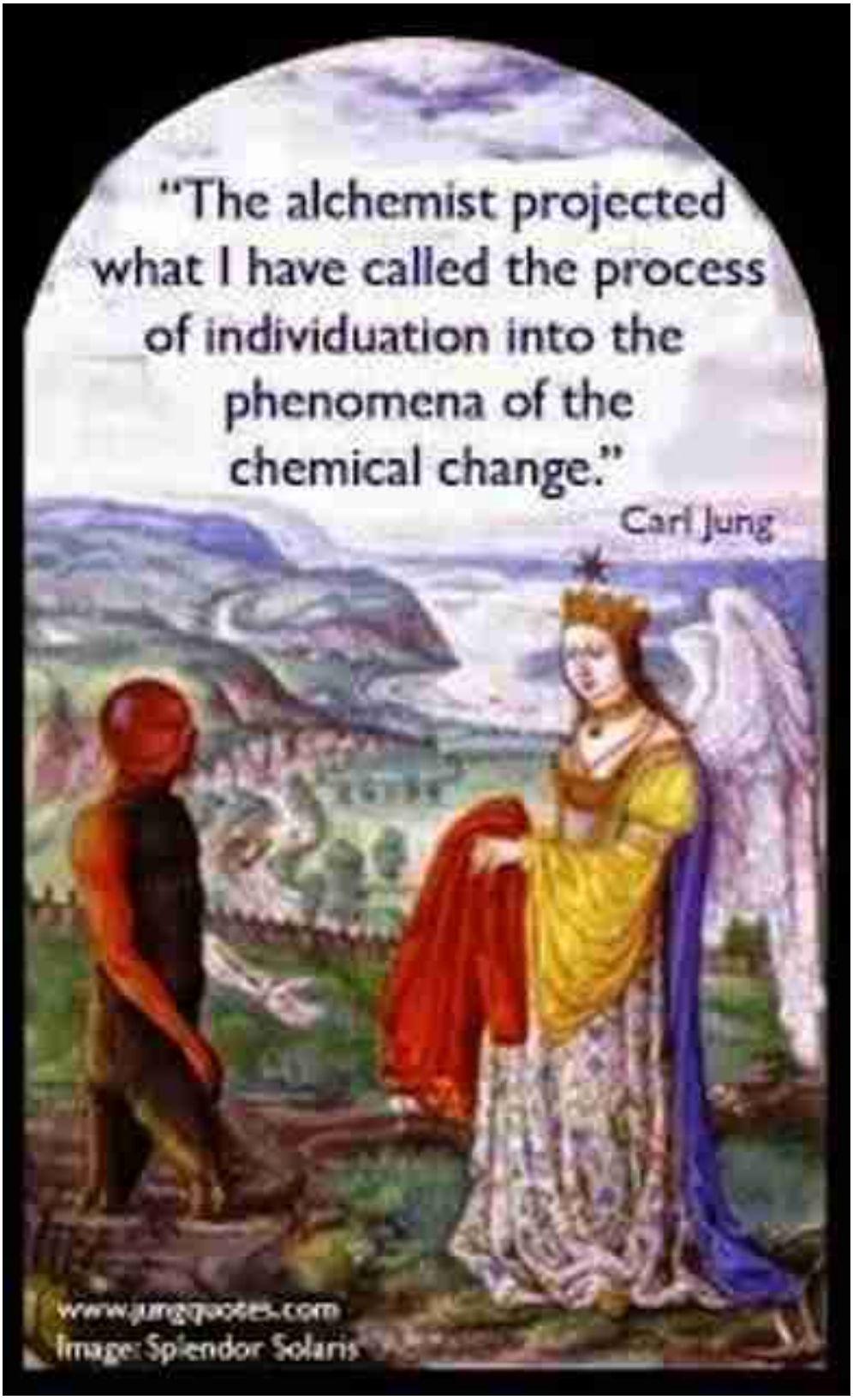
Therefore the Chinese alchemistic treatises, as far as we know them, do not differ in any essential way from the western treatises, in fact in places they agree with each other almost word for word.
This is all the more striking in that it would be impossible to prove any direct influence; they were written in a time when there was no connection whatever between East and West.
This teaching of the alchemists is opposed to that of the Church.
The latter laid emphasis on the fact that we should deny all earthly things and sublimate them into spiritual things, whereas alchemy and eastern philosophy hold fast to the idea of finding a middle way between the opposites.
This is represented in alchemy as the hermaphrodite, the symbol of the centre between the classical opposites of male and female.
The Chinese Tao and the Tai-gi-tu also express the union of the always present opposites in a peculiarly apt way.
The lapis philosophorum is a spiritual being, incorruptible, which is always with man, though, so to speak, out of space and time.
This idea is not an invention of the alchemists, but is also in the teaching of the Church, as the omnipresence of Christ.
All the events of Christ's life, according to the teaching of the Church, happen outside space and time, now and ever.
He is begotten, lives and is sacrificed, not once but always.
The sacrifice of the Mass is an eternally repeated fact; a fact which happens under our eyes, but which is also an event in the Beyond.
The result of the alchemistic procedure is also a mountain with a treasure, and, as we saw, this is a symbol for a collected, concentrated personality which towers above ordinary humanity like a mountain above the plain.
A heaped up personality, so to speak, which has been collected together and is crowned with a sanctuary.
A further symbol is a king, who wears a crown, an exalted figure.
Or it is also expressed as a congelation, a making firm of the spirit.
This means that the spirit is no longer fluid like mercury, which can move and flow away in all directions, but has become firm, solid like a stone, and no longer allows itself to be enticed to the right or to the left, up or down.
That means also that the mind has been freed from all objective ties.
This knowledge, which they also name Self-knowledge, is the goal of the opus according to the old alchemists.
This Self-knowledge has three aspects, knowledge of God, knowledge of nature, and knowledge of man.
For by Self-knowledge, they do not mean mere knowledge of the ego, but also knowledge of the Nous, that mind or spirit which is represented by the snake.
The serpent in alchemy really represents the idea of the eternal, divine presence, which should become known through the Opus.
As I told you before, my technique, in dealing with these treatises, consists of making notes of the themes which recur frequently, and which are specially emphasised.
And in order to test whether the hypotheses which I formed as to the meaning of the terms were correct, I looked up many other passages where the same words occur.
The second theme which we will 'investigate is that of the thesaurus, the treasure.

II. Thesaurus

DJABIR (an Arabic alchemist of the eight century whom I have mentioned before) says in the "Livre de la Misericorde": "A sealed up treasure, which God only opens for the chosen."
And the Consilium Conjugii (which probably belongs at latest to the thirteenth century) speaks of this treasure as: "Domus thesaurorum" or "Gazophylacium".
It is a whole treasure house here, and the term is often quoted in later alchemy, and understood as a sort of house of wisdom, which is often fully described.
It is a space, so to speak, in which the appointed are accepted, a sort of temple.
In another treatise, the "Tractatus Micreris", (at latest twelfth century) it is said:
" The treasure of God is sulphur, which neither burns nor is burnt."
What kind of sulphur can this be? A sulphur which cannot be oxidized ; but there is no such thing.
In other words: this secret can only be suitable expressed by a paradox. It is and is not; another union of the opposites such as we find in Taoism.

Michael Maier speaks of the: ”egia Gaza (royal treasure) in the sea.”
The sea is a symbol of the unconscious, so this treasure is hidden in the unconscious.
Curiously enough we find the same idea in Kant, he speaks of the treasure which lies in the field of ”dim representation ”.
This field is the collective unconscious where the treasure is hidden, the royal treasure in the sea.
The alchemists also think of it as being in a temple or citadel.
DORNEUS for instance says:
”In this citadel of truth lies the true and undoubted stone and treasure of the philosophers.”
He used the word ”thesaurus” and in connection with wisdom.
The ”thesaurus sapientiae” is an expression which is used in the language of the Church, we find it in the Vulgate.
Dorneus says in another treatise:
”The eternal treasure of the truth is the cheap est thing in the world, it is not thought worthy of hatred but is mostly despised, but the wise find it more worthy of love than precious stones and gold. It is indeed the lover of all things but is rejected by all as an enemy. It can indeed be found everywhere, but is discovered by few, almost by none. It is calling through the streets to everyone: All ye that search for the way, come unto me, and I will lead you to the path of truth.”
We see in this text how difficult it is to find this treasure, like every treasure which is worth having.
And further it is cast away and rejected; it is not to be found in any special place but everywhere, it is a guide to the path of truth, and is even the path of truth itself.
Such an assertion in the mouth of an alchemist stands in flagrant contradiction to his own Christian faith.
As a Christian, the alchemist professes that Christ is his guide and that his truth is the dogma of the Church, but at the same time he is searching for a truth in alchemy outside and beside Christianity.
This was one of the main reasons for the secrecy of the alchemists; it was very unhealthy in the Middle Ages to be concerned with any truth which was not admitted by the authorised Church and reigning monarch.
We think, of course, that we are far removed from those dark ages, that is one of our pet illusions! Carl Jung, ETH, Lecture XIII, Pages 107-114.

Carl Jung on "the treasure is personified as a woman." **(2015-02-28 08:37)**



Lecture XIV 21st February, 1941
The last lecture came to an end before I had finished commenting on a quotation from Dorneus, where the treasure

is personified as a woman.
The end of the passage is an obvious reference to Christ's words: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. XI. 28.), from which one may conclude that this figure was thought of by Dorneus as a parallel to Christ.
The treasure of the alchemists is a saviour, though not the Church saviour.
"Pervicos acclamans" (It is calling through the streets) is a very peculiar remark.
When the bride in the "Song of Solomon" is searching for the bridegroom, she says: "I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth." (III. 2.)
So on one side we have a reference to Christ, and on the other an allusion to the sponsa (bride), who, as we know, was understood to be the Church.
So as you see Christian ideas are used here to characterise this strange treasure.
Dorneus also says: "In this citadel of truth that real treasure is lying, which will be taken away from here after death."
What is it that will be taken away "from here", from this world, after death?
Is it the immortal soul, the "anima rationalis", the soul gifted with reason, which is taken from the body at death and led over into the other world?
But this was a generally admitted fact in those days, everyone believed it, and the author would take it as a matter of course.
So it cannot be the soul in the Christian sense which is meant here, or the whole effort and mystery would make no sense; it must be something different which is kept in the "citadel of truth".
What can this be?
There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body.
This is the "corpus glorificationis " (glorified body), the transfigured body, which is our future portion.
If it is this which is meant, one could say that the art of alchemy is concerned with putting together this immortal, incorruptible body.
This idea would agree very well with the idea of an incorruptible substance, an incombustible form, which can survive the flames of Hell or Purgatory and which does not perish with the body.
This is just a hypothesis, but there are other sayings of the alchemists which also point in the same direction.
Yet one more quotation on the thesaurus from Dorneus:
"Ye who search for treasures with such manifold efforts, draw near, and recognise the rejected corner stone, which has become the head of the corner."
This obviously refers to the Gospel text:
"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes?"
(Math. XXI. 42.)
This is an allusion to Christ's own fate, who was rejected like .such a stone and yet became the "head of the corner ".
And the alchemistic stone is similar, it is despised, thrown out on to the streets and kicked about, and yet it can be spoken of as an analogy to Christ.
In as far as these authors were Christians (and believing Christians, as they often emphasize), it is not possible that this thing can coincide with Christ, or there would be no need to make a secret of it.
They never say it is Christ, but that it is like Christ, so it must b e a parallel to Christ, a concealed parallel. a secret.
I will not read you too many quotations about the "thesaurus", but will rather briefly summarise what we have learnt from those which I have read.
This treasure can be found in the sea, or in a treasure house, or in a citadel, often on a mountain, well protected.
And this treasure is sealed up by God himself and is reserved for the chosen.
It is an incorruptible substance, something which is taken into the Beyond after death.
You will remember the stage direction in the second part of Faust, where, after his death the angels ascend: "Faustens Unsterbliches entfiihrend", that is they rescue the immortal thing in Faust from the devil.
Goethe originally wrote: "Faustens Entelechie."
The entelechy represents the realisation, the becoming actual of Faust's form or his special being, in other words of

his Self.
It is the result of his life which is rescued by the angels and carried into the Beyond.
Goethe's peculiar expression: "Faustens Unsterbliches" is very remarkable.
One usually says the immortal soul, but here it is a neuter, a substance, the immortal thing in Faust.
This is an alchemistic idea, and Goethe was very much influenced by alchemy; though this fact escapes general knowledge owing to alchemy itself being so unknown.
To anyone who knows it well, it is obvious that the whole second part of Faust is permeated with alchemy.
We heard further that this most precious substance is also the cheapest, it can be found everywhere and is yet the most valuable thing there is, another analogy therefore to Christ.
So this substance can be personified, it can appear as a human being.
One can only say, it is a person and yet no person, it is cheap and yet the most expensive thing, it consists of opposites.
This can be said throughout of the secret of alchemy, it is a union of the opposites.
III. Arcanum
Another word which is used very often is "arcanum", the secret or the concealed substance.
We read in the Rosarium: "Plato: This is our material and our secret."
" Noster" (our) always means: in the alchemists' sense of the word; so "our materia "must be the substance used by the alchemists in their work.
"Our secret" refers to this mysterious, concealed substance; what the materia of the alchemists was is their secret.
Another text, the Allegoriae Sapientum, says warningly:
" Hide this work from men, as the word on thy tongue or the fire in thine eye. Do not speak of it even to thyself, that the wind should not carry thy words to another, and so bring injury up on thee."
Obviously the idea here is that the secret must be well guarded.
It must not lie on the alchemist's tongue, or be seen in his eye, for if he should betray it, or another who is not chosen should guess it, it could hurt the alchemist.
So we must conclude that it is also a dangerous thing.
We read in the Rosarium:
"Therefore the solid should become volatile. And again the volatile solid, and in this manner the most precious secret (arcanum) becomes fulfilled, which is higher than the secret
of any science of this world, and is an incomparable treasure (thesaurus)."
.
The formula here is that everything which is tangible, solid, coarse and material should become volatile and vice versa; which is apparently characteristic of this arcanum.
This changing over is a condition of the opposites, one opposite turns into the other. Heraclitus called this process enantiodromia.
When the small becomes big, the big small, or when a damp condition becomes dry and vice versa, the opposites become each other.
This is characteristic of this mysterious substance, which goes from a cheap into a precious condition, from a material into a spiritual, and vice versa.
It is evidently a substance which can change in a mysterious way, it lies on the boundary of the things which we can perceive with the senses, and is therefore half metaphysical.
The Rosarium Philosophorum also expresses it in a verse.
The alchemists sometimes expressed their wisdom in very nice Latin verses, rather in the style of the Victorines.
This special verse is distinctly less attractive when translated:
"Est lapis occultus, in imo fonte sepultus, Vilas et ejectus fimo vel stercore tectus."
(A stone is concealed, buried below the fountain,
cheap and rejected, covered in dung and muck.)
Covered in excrement apparently.
Such allusions play a considerable role in alchemy, it is often assumed that the manure heap and cesspool belong somehow to the mysterious process.

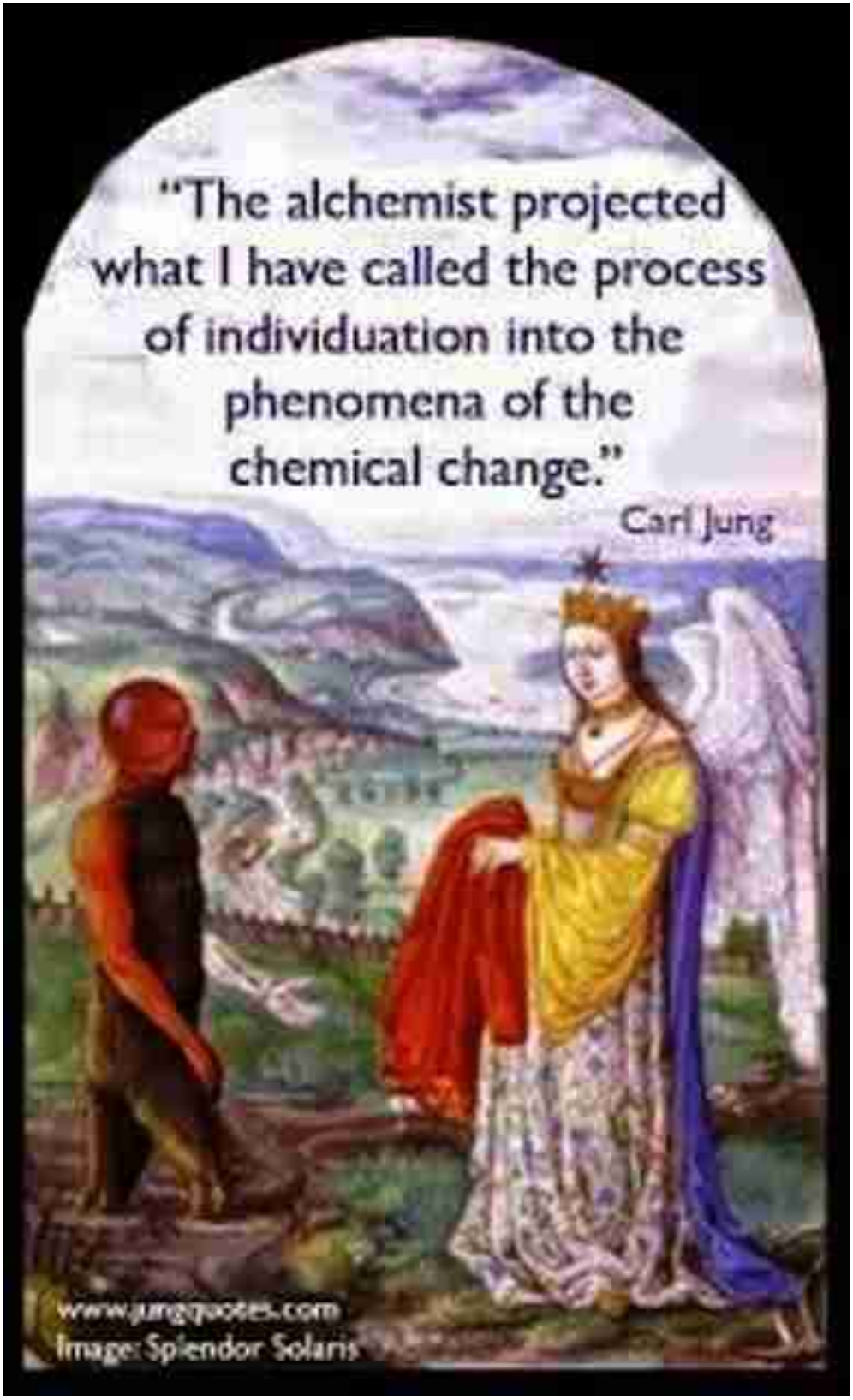
One can only hold one's head in despair, and ask oneself what on earth this supreme secret has to do with a cesspool? Yet, as we have already heard, the arcanum is something impure, cheap and rejected, belonging to the lower half of man, and which yet becomes, or contains the most important thing, which is however very easily misunderstood.
We must note, therefore, that the secret of alchemy, which must be kept a secret, is characterised by its very great liability to misunderstanding.
Perhaps it is here that the danger lies, we must at any rate keep this aspect in mind.
Another text says:
"If therefore the people knew what a great treasure they held in their hands, they would not slander it as the cheapest and at the same time the most precious thing. But God has hidden that from the people in order that the world should not be devastated."
So if this secret were known, the world would be in danger of being devastated!
We find a very curious remark about the origin of the arcanum in Dorneus.
He says:
"Adam left two stone tablets behind, on which the arcanum was engraved. Noah rediscovered one of these tablets on Mt. Ararat."
This peculiar statement is at first very obscure.
It has nothing to do with the Old Testament, of course, so it must come from some extra-canonical source.
But here actually were some peculiar medieval books about Adam which appeared about the sixteenth century.
A lot of unknown MSS., concerned with secret traditions, came to light with the dawn of printing, some were fakes but many were very ancient.
Among these we find a tradition concerning Adam and we can trace the existence of a pre-Christian text, the Henoch or Enoch book, (there are references to it through the centuries) in which we find the idea of a mystical Adam.
This idea was revived by the Gnostics, and the mystical Adam is referred to by Zosimos, in the form of a primal man, who was really a man of light, and who knew the divine secret and the secret of the world, and who had been enlightened by the Deity.
There is also a Sabian tradition of the same kind.
The Sabians were a remnant of the Hellenistic Gnostics, who flourished in Mesopotamia till the tenth century.
They claimed that Adam wrote a book of a thousand pages, about the qualities of plants, climate and all kinds of scientific subjects .
The Arab author Mas'udi reports a similar tradition, and says that Adam received thirty-one leaves from heaven, covered with the secret knowledge.
There are analogous traditions among the Jews.
Moses Maimonides in his book: "Moreh Nebuchim" (teacher or guide of those who have gone astray), says that the Sabians declared that Adam wrote books and left them on earth, and that they still possess such books.
Adam had a golden tree from India, and one made of stone, with incombustible leaves, which he also brought from that country.
This was the secret which Adam possessed, and which he set forth in his writings.
the medieval book SOHAR, one of the chief works of the Cabbala, we meet this conception again, and we find a legend about Adam of which I should like to read you a passage:
"When Adam was in Paradise, God told the angel Rasiel, the keeper of the higher secrets, to give him a book, in which the superior, sacred wisdom was described. Seventy two kinds of wisdom were described in this book in six hundred and seventy sections. By means of this book fifteen hundred keys of wisdom were given to him, which were not known to the upper saints, and were kept secret until this book came to Adam. So; when Adam had received this book, the highest angels gathered round him, in order to hear wisdom from him, and said: 'Be thou exalted, 0 God, above the heavens; let thy glory be above all the earth.' (Ps. 57.5.)
Then the holy angel Hadarniel appeared to him and said: 'Adam, Adam, keep the treasures of thy Lord secret, for none of the highest angels are allowed to know so much of the treasures of thy Lord as thou.' From then on he kept this book hidden and secret, and, until he was driven from Paradise, he used this treasure of the Lord daily, through which he discovered the higher secrets, of which even the most excellent angels did not know. But when he sinned, and broke the law of God, this book escaped from him. Then he smote his head, and descended into the River of

Gichoe (Gihon, one of the four rivers of Paradise. Gen. II. 1 3.) and remained up to his neck in water, till his body was covered in rust, and his figure was entirely changed. Then God beckoned to the angel Raphael, who returned the book unto him, and he read in it diligently, and bequeathed it to his son Seth. From Seth it came to Chanoch and from him, through the generations, to Abraham, who also learnt to know the greatness of his Lord from it."
We have here the story of how Adam came to leave a book behind him.
The peculiar remark, that he went into the water of the river and stayed there till he was covered in rust, refers to the descent into the darkness of the world.
Adam was the man of light, he consisted entirely of light till he entered the body which veiled his light from him.
The book was taken from him when he entered the body, though it was given back to him later.
There is a still earlier tradition, the so-called "Ethiopic Book of Adam", which was preserved by the Ethiopians: God s ent three angels to Adam on the third day of his exile from Paradise, who brought him
presents.
The angel Michael brought seventy golden rods or branches, which should lighten the darkness of his cave; the angel Gabriel brought him incense, in order that its pleasant odour should give him pleasure (the Holy Ghost is credited with a sweet smell).
The angel Raphael brought him myrrh to console him in the morning of his exile and the eclipse of his light.
We see from all this that Adam originally possessed the perfect and divine Gnosis, but lost it through his original sin. Some part of it, however, was given back to him, in order that he might pass it on, as secret tradition, to his children and children's children.
This peculiar saga corresponds to a psychological fact which we can observe empirically with children.
The dreams of early childhood contain mythological motifs which the children could not possibly know of.
These archetypal images are the primeval knowledge of mankind, we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways.
There are distinct formulations in the unconscious, which, if they were more visible, would look exactly as if we had been taught certain things, though this could not possibly be the case.
But it is as if an inkling of the original structure of the human mind were contained in these unconscious remnants, but it disappears in the mists of the outer world as the child's consciousness develops.
These things are then lost to consciousness, and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to
accompany us on life's journey.
For if there is no neurosis one does nothing about it!
So we can assume that these old masters were plagued with every kind of psychic suffering, or they would not have been so diligent with their retorts.
THEOBALDUS DE HOGHELANDE says of the arcanum:
"The secret of everything and life is in a water . . . . the greatest secret is in water."
Here again we have the water motif which we have met before in the images of the sea, the fountain; and under the fountain.
This secret lies hidden in the water. KHUNRATH says of this secret:
"God has, for certain reasons, strictly forbidden the betrayal of the secret to anyone."
And MYLIUS says:
"But in lead there is dead life, and this should be emphasised as the secret of secrets."
I will not give you any further examples, the ones already quoted are sufficient.
They must have shown you that the arcanum is something very similar to the thesaurus, it is always a matter of the central secret.
Here, for the first time, you heard a very serious injunction to keep silence.
This thing must be concealed, it is not only a secret but a secret which must be guarded.
If one knows, one must not betray that it is concealed in water or lead.
Curiously enough lead also contains the secret in Chinese alchemy: "the lead of the water region, so there you have lead and water together.
In the Greek texts also lead is a very special substance: Saturn.

A peculiar characteristic of Saturn in those days was that it was related to the sun, in that it was also believed to circle round the earth.
Gradually in the course of centuries, it spun the lead into the earth as the sun in the course of its revolutions spun gold into the earth.
So lead has the characteristics of Saturn.
It is said that Saturn and lead are cold outwardly and fiery inwardly.
Even the dove of the Holy Ghost is to be found in the lead.
The old Greek masters also said that a demon lived in lead which sent people mad, a very dangerous demon.
Evidently lead is the symbol of heaviness, depth, darkness and concealment.
Set, in the Osiris saga, when he fastened Osiris into the chest, covered the lid in lead, so that Osiris was buried in lead, so to speak.
This expresses the same idea, that the worthless substance of lead contains the most precious substance within.
Thus lead or water is often a symbol for those psychical contents which have sunk into the depths of the unconscious, the lead of the water region refers to the things which are hidden in the depths.
Mylius writes that the ”dead life” in the lead is the ”secret of secrets” and Dorneus says that the ”arcanum philosophorum” is the lapis.
It was also Dorneus who wrote of the opposites of life and death in the image of the human mind.
This image was neither alive nor dead, so ”dead life” is neither life nor death.
It is something on the boundary between life and death, a thoroughly mysterious thing, so that we must really ask ourselves, can we imagine what it is?
Did the old masters know what they meant, or did they make a mystery of something which had no firm foundation?
But when we consider their industry, and the endless number of books which they wrote, and the fact that they were anything but fools (Albertus Magnus, for instance, wrote undoubtedly authentic Alchemistic treatises), we are bound to conclude that there must be something in it.
If it had just been an epidemic, and hundreds of books had appeared in the course of twenty years, and then disappeared like a flash in the pan, we could say: ”That was just a mental epidemic, we also have such things.”
But alchemy lasted for over two thousand years, and great genuises, such as Goethe, were caught by it. Goethe never got away from it, once it gripped him.
Its ”schwankende Gestalten” (wavering phantoms) approached him in all his best and highest hours and possessed him.
His greatest masterpiece, the second part of Faust, is an alchemistic confession.
So perhaps we may safely assume that it is no mystery making, but a real secret, a ”mysterium” perhaps.
The alchemists indeed often call it this themselves.
This brings us to our fourth theme:
IV. Mysterium
KHUNRATH says:
”The mystery is the stone. The stone, that is likened to a sign which is contradicted.”
That is the ”petra scandali” , the ”stumbling block”, which you know from the New Testament.
So here again is an analogy to Christ.
The secret is certainly an analogy to Christ, but what it is remains dark. Khunrath again says in the Amphitheatrum:
”The mystery is the stone, that is the most ancient salt. Salt was not decked with the epithet of wisdom by wise men without good reason.”
This refers of course to the New Testament: ”Ye are the salt of the earth.” (Matt. V.13.)
And in another passage Khunrath says:
”The mystery is the conception of the saviour and redeemer, of the macrocosm as well as the microcosm, respectively of the human species.”
The expression ”microcosm” in the medieval authors always refers to man, and ” macrocosm” to the universe.
It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature.
Another author of the sixteenth century says:

”The admirable mystery of the macrocosm is the sapphire blue flower of the hermaphrodite.”
This author also speaks of the mystery of their saviour, who is evidently the saviour of the macrocosm, and who is of super-human nature in which we participate through the body and perhaps also through
the psyche.
The saving substance is called a sapphire blue flower here, this is of course the celestial blue flower.
You will remember the blue flower in romantic poetry, which belongs to the same idea.
This flower appears again spontaneously in this very obscure text, and as the flower of the hermaphrodite, which unites male and female.
It is analogous to Christ and the sponsa, but united in one figure. Carl Jung, ETH, Lecture XIV, Pages 115-122.

Carl Jung on the “Mysterium” in Alchemy. **(2015-02-28 08:52)**



Lecture XV 28th February, 1941
We are dealing with the term ”Mysterium” in alchemy.

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The word, in its common use, usually refers to something like an organisation, a secret society, or cult, such as the Eleusinian Mysteries.
Their secrets were jealously guarded, so well that, in the case of the Eleusinian Mysteries especially, we have no authentic information about them.
We know hardly anything concerning what took place in the Mithraic Mysteries either and only indirectly; and the excavations at Pompeii revealed a women's mystery cult, which we did not even know existed.
The Eleusinian Mysteries were apparently stopped in the sixth or seventh century, about 620 A. D., so presumably they were celebrated till then.
We know so little definitely, that it is possible there was something of the same kind in alchemy itself, but the language used in the alchemistic texts does not make this seem very probable.
An English author, A. E. WAITE, wrote a book, called the "Secret Tradition in Alchemy", in which he investigated this subject thoroughly, and came to a negative conclusion.
My own knowledge of the old texts leads me to agree with him about this, for there is nothing that I know of in the old literature which points to anything like a cult celebrating mysteries.
A secret organisation did exist, the Rosicrucians, and many of the later alchemists belonged to this society.
We do not know much of its origin but we cannot trace it before the beginning of the seventeenth century.
The Rosicrucian order was a real and genuine secret society, which flowed later into the Freemasons, it was in fact their real origin.
It flourished in the seventeenth and continued into the eighteenth century and certain remnants still exist, though they are quite unknown.
The secretiveness still goes on, but we, or at any rate I, have not enough information on the subject to say anything about it.
In the course of my investigations, I came on an interesting passage in AGRIPPA VON NETTESHEIM's famous book: "De Incertitudine et Vanitate omnium Scientiarum et Artium" 1653. (On the uncertainty and
vanity of all the sciences and arts.)
This is a very learned book, which contains a sort of sketch of the whole of the knowledge of the time.
Agrippa was exceedingly well read in the old philosophers and the writings of the Fathers, and he devotes a section of his book to alchemy.
He says:
"I could therefore say a great deal about this art (which is not so very hateful to me) if no vow of silence existed (those who are initiated into the mysteries take this vow) . Beyond this, this vow has been so
constantly and religiously kept by the old philosophers and authors, that no philosopher of recognised authority and no reliable author has ever referred to it (the secret) with a single word."
You see he speaks of a vow of silence and says that no alchemistic author ever mentions the secret. Now Agrippa is of an exceedingly sceptical turn of mind and is very negative about all the sciences.
He was a Humanist and one of the first great sceptics, so his remark, that he could say a lot about alchemy and that he does not really hate it, means, in other words, that he was an admirer of the art.
One can therefore conclude he means what he says, and that he was really hindered by a vow of silence.
It was before the days of the Rosicrucians, so we can be sure that it is not a matter of that society.
This peculiar remark of Agrippa's may, therefore, possibly refer: to some kind of organised mystery in alchemy, but if so we have no idea of what it consisted.
To sum up: the mysterium is usually designated as the lapis philosophorum, the central secret of alchemy is the mystery of the " stone".
It is also called the salt of wisdom, which is of course an ambiguous term, because on one side it is the actual mercurial salt or sulphur which the alchemists used in their work.
In the sixteenth century the alchemists became rather more communicative, and Khunrath says that the mystery of alchemy is the begotten saviour of nature, the saviour of the macrocosm, and another
author that it is the sapphire or celestial blue flower of Hermes (Hermaphrodite).
This is an allusion to the flower which so often represented the mystery in the Middle Ages, in Dante's "Paradiso" for instance.

The image of the ”hortus conclusus” (the enclosed garden) is often used in medieval hymns to the Virgin Mary, and in the ”Litany of Loretto” she is referred to as ”Rosa mystica” (Thou mystical rose).
Mary carries the mystery in this Litany, she is referred to as the ”vas” repeatedly.
This ”vas” is one of the main symbols of the alchemists, and is referred to as the ”vas Hermeticum”; or ”unum est vas” (the vessel is one, not many) and so on.
The fact that a ”mysterium ” is present in alchemy, either in the sense of a secret or as some kind of unknown ritual, needs some explanation.
We are well aware by now that there is a tremendous secret about the whole thing.
The authors repeat again and again, that the matter is a mystery and must be concealed.
Unless we are ready to assume that this was a gigantic bluff, a hocus-pocus which was indulged in for nearly two thousand years, we are bound to conclude that there was really something about alchemy,
which struck these old masters as very mysterious, or else that there was a grim outer necessity to make a mystery of it. In order to explain this, we must actually think ourselves back into the psychology
of the Middle Ages, because, without some knowledge of the circumstances prevailing then, it is difficult or impossible to understand why such secretiveness existed.
One of the reasons can undoubtedly be found in the persecution of heretics.
I will therefore read you some passages from the regulations for the treatment of heretics, in order that you may see some of the difficulties with which the alchemists had to contend.
The first of these comes from the ”Regulations of the Synod of Toulouse, in the Year 1229”.
This Synod passed laws which remained valid for the persecution of heretics throughout the Middle Ages.
It says:
” 1 . In every parish, inside a s well as outside a city, the Bishops must appoint one priest and two, three or more laymen of good repute, and if necessary bind them by oath, to search diligently, faithfully and
frequently for heretics in these parishes; and to examine individually suspicious houses, underground cellars, annexes, and other hidden corners, which must all be destroyed. If they discover any heretics,
credentes (those who believe in heretics) , patrons or protectors of heretics, they must (taking every precaution that the heretics may not escape) immediately denounce them to the Bishop, or to the Lord of that
place, or his bailiffs, in order that they may be suitably punished.”
The bailiffs are the sheriffs or stewards, lay personages.
”2. The exempted Abbots, who are not under episcopal jurisdiction, must do the same (as the Bishops) in their districts.
3. The Lords of the various districts must have the estates, houses and woods diligently searched for heretics, and must destroy their hiding places.
4. In future he who harbours a heretic in his territory, whether for money or for any other reason, will lose his possessions forever (whether he pleads guilty or is convicted) and his body will be delivered
to his supporters for suitable punishment.
5. But he also, whose territory has become (even without his knowledge but through his carelessness) a frequent refuge for heretics, will be liable to the punishments of the law.
6 . The house, n which one has found a heretic, must be torn down, and the place or ground must be confiscated.
7 . The bailiff, who lives in a suspicious place and is not diligent in searching for heretics, shall lose his post and may not be installed elsewhere.
8 . But in order that innocent persons may not be punished and that no one shall be wrongfully accused, we decree that no heretic or credens shall be punished, until a Bishop, or other authorised clerical person,
has declared him to be a heretic or credens.
9 . Everyone is permitted to search for heretics in the territory of another, and the bailiffs -of the place in question must give him every assistance. So the King may search for heretics in the domain of the
Count of Toulouse and vice versa.
10. When a haereticus vestitus (a clerical heretic) voluntarily renounces his heresy, he may not remain on the estate where he lived before, if this is suspected of heresy, but must be transplanted into a Catholic,
wholly non suspect, estate. In addition he must wear two crosses on his clothes, one on the right and one on the left,

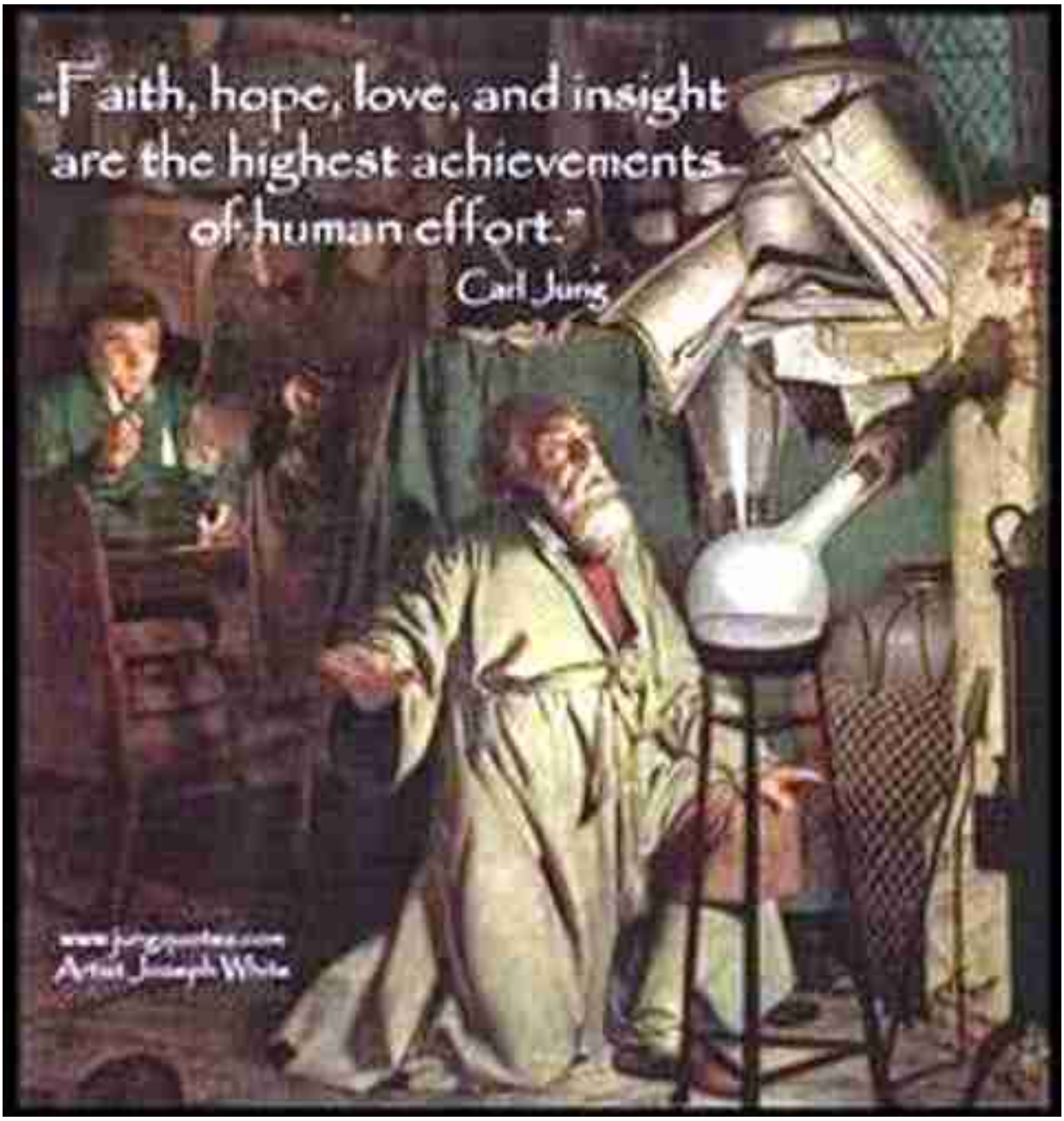
and they must be of a different colour to that of the clothes. Als o such persons must not have
access to public offices or legal action, unless, after suitable penances, they are reinstated in integrum by the Pope or his legates."
That is unless, after suitable penances, they have been entirely reinstated in their civil rights and honours.
11. Whoever does not return voluntarily to the Church, but only through fear of death or for some other reason, must be imprisoned by the Bishop to complete his penance and in order to prevent him
from misleading others:"
These were the principal regulations in force in France.
Soon after the Synod of Toulouse, on March 5th, 1232, Frederick II made the following laws for Germany:
1 . Everyone, who is condemned by the Church as a heretic, is to be punished with death by the civil judges.
2 . Those, who return to the bosom of the Church through fear of death, are to be punished with imprisonment for life.
3. All suspected persons must be kept in close custody during the investigation.
4. Supporters of heretics meet with the same punishments as the heretics themselves.
5 . Heretics are to be punished in every place, also when they have left their homes.
6. Relapsing heretics are to be condemned to death without further ado.
7. Heretics, as well as their supporters, have no right of appeal or proclamation, in order that the disgrace of heresy may be removed by every means from faithful orthodox Germany.
8. The descendants and heirs of heretics, and their supporters, shall be deprived of all their worldly privileges and public honours, unto the second generation; with the exception of orthodox children who
Denounce their heretical parents."
This represents the state of things in the thirteenth century.
It was obviously very unwise in those days to give the smallest sign of having any different opinions.
This explains a great deal of the secretiveness, for alchemy is, of course, full of allusions which could be interpreted in a way that might have very disagreeable consequences for the alchemists.
If they were afraid, they had good reason for their fear, and that alone must have forced them to be secretive.
But under the circumstances it is very astonishing that they published such books at all, they might simply not have written their treatises.
There must have been a very strong emotional motive behind, compelling them to publish these books in spite of the veto.
This very real danger makes their emphasis on Christianity very comprehensible, and indeed the medieval books frequently contain a most orthodox
confession of faith, usually at the beginning and end.
The treatises, which are not of pagan origin, have no lack of Christian sentiments, and all the honour is ascribed to God.
It is interesting, therefore, that the alchemists say themselves that they use a language intended to conceal; and (quite apart from the general fact that the mystery must be kept secret) they say the language which
they use is mystical or symbolic.
I have collected a series of statements which are interesting in this respect.
V. Secret language
MYLIUS, speaking of the divine or eternal water of the alchemists, says: "Water, in as far as it dyes, is called air."
Apparently they used the term air, instead of water, to characterise this peculiar water. It is a liquid tincture that colours, and was given the pseudonymous name of air.
The ROSARIUM says:
"They call the water, that ascends, gold."
"Burn i n water, wash in fire. Dry water."
A water evidently which does not moisten the hands.
The Rosarium says in another passage:
"The becoming white is our becoming red."
The changes in colour are a special part of the process, and we hear of them often from the alchemists.

The Rosarium says elsewhere:
”All colours appearing’ is a sophism of the philosophers.”
Mylius again says:
”The bodies become incorporeal: these are mystical words, a mysterium.”
HOGHELANDE says:
”But the philosophers have never alluded to this goal, except mystically and obscurely, and they have also intentionally varied it.”
That is they intentionally use a confusing language, in order to prevent people from understanding.
Hoghelande also says:
”Where there is something not essential it is emphasised with big words. But where there is something essential, it is usually concealed.”
”No one can reveal the name of the stone, who does not want to risk the damnation of his soul, because he could not account for it before God”
’
The ROSARIUM says:
”One must transmit such a material in symbolic form.”
In the same book Hortulanus says:
”Only he, who knows how to make the stone, understands the words which refer to it. The philosophers evidently tried to reveal this art to the worthy, and, on the other hand, to conceal it from the unworthy.”
We see here that they did want to speak of it, but only to make allusions for those who could understand.
KHUNRATH, who wrote in the sixteenth century, says directly:
”He who knows the stone, is silent about it.”
This reminds us of Lao Tsu’s words:
”Whoever speaks does not know, whoever knows does not speak.”
The ROSARIUM says:
”And if thou wilt fully understand the opus, thou shouldst read passage by passage and thou wilt see marvels. I have not mentioned all the phenomena and necessities in the opus, for there are some, of
which one should not speak to men. And also it is impossible to know them, unless the knowledge comes from God himself, or from a Master who teaches one.”
KHUNRATH says of Mercury:
”He achieves marvellous things, it is not advisable to write clearly and openly about them.”
HOGHELANDE says:
”Hearts and eyes are blinded and the ears of all men are made deaf through these analogies and concepts. They read, and understand nothing; they study, and perceive nothing; they are unconscious of
the truth and they project it. These words are unknown to their understanding, for they are contained in the concealed mind.”
”These analogies and concepts” refer to the alchemistic books.
”They project” (proiiciunt in Latin) is interesting.
He really means here that they throw it out, away, but the same word is used for part of the process.
When the arcanum, tincture or powder is produced, it is projected on to the lead or copper and transforms it.
The Latin expression used by Hoghelande for ”in the concealed mind” is ”in intellectu occulto”, literally ”in a concealed intellect.”
We should say they were contained in the unconscious, for we do not know any other ”intellectus ” occultus”.
We read in another text :
”Many authors have been full of inner doubt, as they wrote about this art, and have even prayed to God that he might take their souls from that they had betrayed this knowledge unlawfully. He, who only teaches
one or two points of it, can be recognised with certainty by all associates. So they did not write in order to teach the general public, but in order to make themselves known in a secret language : therefore thou
shouldst not be content to read only one book, but shouldst read many authors. For one book opens (explains) the other . . . . ”

We have met this sentence before: ”liber librum ap erit.”
We hear from an ancient author, KRATES, (whose works come to us in Arabic, though they are of Greek origin) that an angel app eared to him and taught him.
When Krates had told the angel what he intended to do, the angel replied:
”Your intentions are excellent, but your soul will never decide to take the truth among the people, on account of the diversity of opinion and of the wretchedness of ambition.”
The old sixteenth century alchemist KHUNRATH wrote in German as well as Latin.
In his German book he says about the necessity of the secret:
”The age of Saturn is not yet, in which everything that is private shall become public property: for one does not yet take and use that which is well-meant and well done in the same spirit.”
Khunrath means that the age of Saturn has not yet dawned.
The great question is:
What is the age of Saturn?
It is in the future for Khunrath, and he is evidently of the opinion that an age will dawn when it will be possible to reveal this secret openly.
In his days the thing, which was so ”well-meant”, was not accepted or understood.
But he believes this will improve in the age of Saturn.
Obviously the question is: what does Khunrath mean by the age of Saturn?
The old alchemists were of course als o astrologers, and thought in an astrological way.
Saturn is the ruler of the sign of Aquarius, and it is quite possible that Khunrath meant the coming age, the age of Aquarius, the water carrier, which is almost due now.
It is conceivable that he thought mankind would be changed by that time, and would be able to understand the alchemists’ mystery.
We can only leave this as a question mark.
The alchemists were evidently conscious, as you will have seen from these quotations, that they spoke a secret language and concealed their secrets in peculiar forms or symbols, and that they used a
great number of pseudonymous words.
I could add dozens of quotations to those I have already given you, the alchemists say again and again that one must not take their words literally, that the real meaning is quite different, it is only expressed
as it is to deceive the stupid and so on.
There are passages, (in Djabir, for instance, the old Arabic alchemist) which reveal an intellectual arrogance, which is not unusual in secret societies or where people lay claim to secret knowledge.
Such societies are sometimes founded for the purpose of feeling superior, so it is not surprising that such an attitude is occasionally to be met with also among the alchemists.
But on the whole the spirit of these old philosophers was very different, and they took a great deal of trouble to teach their pupils the right attitude towards the art.
Therefore I tried to find out what attitude it was that the alchemists believed to be absolutely indispensable able; and I have again collected a series of passages on this subject.
We will deal with these in the next Semester. Carl Jung, ETH, Lecture XV, Pages 123-130.

5.3 March

Carl Jung on the "Old Image of the World." **(2015-03-01 06:34)**



Lecture II 9th May, 1 941
In the last lecture, I gave you a summary of the contents of my earlier lectures, in a very condensed form.
Before going on to the quotations concerning the alchemists' attitude to their work (where we broke off before Easter) you will perhaps permit me to make a few general remarks about the importance of
alchemy and the place which it occupies in the history of science.
Alchemy and astrology are pre-stages of modern science.
Modern science has created an entirely new picture of the world, a curious picture which would have astonished our forefather's and been quite incomprehensible to them.
The old image of the world was of a religious nature, which is the last thing one could say of modern science.

This is the reason for the frequent disputes, in the later decades of the nineteenth century, between knowledge and faith.
Our age simply cannot imagine a world in which scientific concepts do not play the leading role.
But science, as it has gradually develop ed in the course of the last two hundred years, is exclusively a matter of intellect and observation.
These faculties, however, only represent one half of the human psyche.
The old picture of the world, on the other hand, because of its religious nature, included the other half: feeling and intuition.
Natural science was part of the whole conception of the world, which was definitely of a religious nature, and therefore alchemy was embedded in a general religious image of the world, an image in which the religious aspect was far more important than the scientific, as we understand the term today.
Our forefathers, nevertheless, made diligent use of both the intellect and observation.
The old masters say again and again: ”Ars tatum requirit hominem” (the art requires the whole man).
Naturally ”the art” includes the idea of being able to, that is, of mastering the technique.
It is only recently that art no longer necessarily includes a thorough technical knowledge.
The old picture of the world was really the unfolding of the image of God, God revealed himself in nature, so knowledge of nature was simultaneously knowledge of God. Nature, therefore, supplied our forefathers with a direct approach to the Deity.
The opus of the alchemists, the scientific work par excellence, included nature, God and man.
For the alchemist, man is not separate from nature, he is 14 contained in nature, together with the Deity, or rather nature and man are included in God.
For antique and medieval man there was still a path to the Deity which led through nature, a path followed by the alchemists in their characteristic art and science (they themselves use both terms:
ars and scientia).
Alchemy roas indeed this approach. It was a path which led through contemplation, experience and knowledge of the processes of nature, in order to reach the neighbourhood of the divine activity.
And because of the fact that man is contained in nature and nature in the Deity, the work which changed nature necessarily simultaneously changed man.
It would no longer occur to a scientist of today that his scientific experiments in the laboratory could possibly change him himself, for his whole mind is set on changing his chemical ingredients.
And it is very difficult to understand how one could affect the other.
But it is the old image of the world, where nature was included in God, that enables us to compare alchemy with other spiritual methods, such as eastern Yoga, medieval devotional movements and the Ignatian exercitia spiritualia.
The goal of all these methods is to reunite man, through transformation, with the divine primal cause.
It was necessary to tell you all this in advance, in order that you may be able to understand the attitude of these old masters towards their investigation of nature.
Judging by the language they use, understanding nature and her processes was the most important thing to them, and these processes indirectly elucidated God.
You will remember in the last Semester, that I read you many excerpts from the writings of the alchemists, in order to introduce you to the abstruse material of alchemy.
These quotations were on the meaning of alchemy, on the thesaurus (treasure), on the arcanum (secret) , on the mysterium (mystery), and on the secret language.
The treatises quoted extended from the first century A.D. to the seventeenth century.
Numerous books on alchemy appeared after the seventeenth century, it is true, but for the most part they are of little value, anything worth having is usually quoted from the alchemistic classics which came to an end about the same time as the sixteenth century.
The last spontaneous flowering of alchemy was due to Paracelsus (1493-1541).
He wrote alchemistic treatises himself and he had a most stimulating effect.
Dorneus was his pupil, and Khunrath, Maier and other alchemists were greatly influenced by him.
The seventeenth century produced a lot of valuable material, but the development of science was already visible, in

that alchemy had divided into two camps; one devoting itself to mineralogy, pharmacology and chemistry, and the other to mystical speculation.
I will only mention two names in this connection: JAKOB BOEHME and CHRISTIAN ROSENKREUTZ.
The former is really the prototype of the alchemist who never touched chemical matter.
He was a chemist without a laboratory, he used no apparatus, but had become wholly a mystic.
The same is true of Rosenkreutz. With this split, alchemy ceased to exist as an art or science.
But, as I already told you in the last Semester, the idea of alchemy did not by any means come to an end.
On the contrary it bore various fruits.
I will not mention any intervening steps, but will speak again of the great masterpiece which is founded directly on seventeenth century alchemy: the second part of Faust.
Of course this great alchemistic work has no relation to chemistry but, on the other hand, it is closely related to the whole spiritual side of alchemy insofar as this was known to Goethe.
He was well acquainted with at least one alchemistic chef d'ceuvre: CHRISTIAN ROSENKREUTZ': "Chymis che Hochzeit"; this work is indeed a forerunner of the second p art of Faust.
We find a great many allusions there which reappear in Faust. Rosenkreutz refers back to the very beginning of alchemy; there are passages, for instance, which go back to the third century, to the old alchemist and Gnostic, Zosimos of Panopolis.
I have already quoted several passages from the writings of Zosimos; he has left us a great number of treatises.
Many of these are preserved in the "Codex Marcianus" in the library of St. Marco in Venice.
He worked on the art from the aspects, on the one side there are mystical speculations, philosophy and Gnosis, and on the other experiments with chemical substances.
Some of his most beautiful philosophic fragments are to be found in his treatise on apparatus and ovens.
There is remarkably little in this particular treatise about apparatus or ovens, but it contains all the more of his characteristic philosophy.
But, as I told you, the origins of alchemy are much older than Zosimos, they go back to the Greek philosophy of nature, Stoic philosophy, Hellenistic syncretistic and Gnosticism.
There are parts of the treatises of Zosimos which are particularly enlightening as to the attitude of mind which is advisable, or really indispensable, to enable the alchemist to carry through the opus.
Perhaps you think that I trouble you with a great deal of detail.
But unfortunately it would be impossible to elucidate the peculiar character of the efforts of which alchemy consists, except by means of the texts themselves. The problem is peculiarly extensive and complicated.
Were I only to tell you about it, without allowing the texts to speak for themselves, we should lose all contact with the earth; for there is nothing that one can compare to the peculiar atmosphere of these texts.
It is not possible to translate them into a different kind of language, for they originate in the lives of these people and in impression of a spiritual endeavour which it is still possible to think ourselvesnto, though it is perhaps very strange to us.
VI. Attitude
Passages are to be found in rich profusion in the writings of the alchemists on the subject of attitude. Zosimos says:
"One must ask God for instruction, for men do not impart this science."
This is said very often in the literature of alchemy, one cannot get the most important things from men but only from God. Zosimos also writes:
"Do not explain such a possession to anyone but be sufficient unto thyself, for fear that in speaking thou shouldst destroy thyself. And silence teaches the art."
This is advice which you could find just as well in Zen Buddhism, a philosophy which was originally Chinese and still flourishes in Japan today.
Zosimos says in another place:
"The science and wisdom come from olden times. Their origin is without royal flavour, it follows its own laws and is immaterial. It does not seek anything from material or transitory substances. It operates without outer influences, supported by prayer and grace. The symbol of chemistry is This means that the alchemist takes the creation of the world as his model. He creates a cosmos, a world, in his opus.

”for those, who rescue and purify the divine soul imprisoned in the elements, and especially for those who separate the divine spirit from the flesh in which it is entangled. As there is a sun, flower of the fire, a celestial sun, right eye of the world, so also will copper when it has been transformed into a flower through purification, become an earthly sun, which is King on the earth as the sun is King in the heavens.”
And in another passage Zosimos writes:
”When thou discoverest our treasures, leave the gold to those who would destroy themselves.”
I must remind you that Zosimos wrote his chief works to his spiritual friend, Theosebeia, which was probably a kind of ”nom de plume ” if one can use such an expression.
He wrote to her:
”Do not allow thyself to be led astray, 0 woman . . . and do not wander about, when thou art seeking God. But remain quietly seated in thine own home, and God will come to the e ; He, who is everywhere and nowhere. He is not confined in the nethermost region, like the demons. Relax thy body, calm thy passions, resist the temptations of desire, anger, sorrow and the twelve moirai (fatalities) of death.”
The twelve moirai are the goddesses of fate, the twelve signs of the Zodiac, through which the sun runs its course; so the twelve ”moirai” represent the constellations by which man is governed. We find exactly the same idea with the astrologists of today.
A specific time contains the corresponding qualities which bring about certain fates, and in olden days the same thing was called the ”moirai”, the fatal goddesses of death.
For the man who is under the Heimarmene, the compulsion of the stars, is under the power of death and is mortal, and it is from this state that the redeemer frees man.
The whole effort of these people is towards liberation from the Heimarmene, that is really from heredity and one’s innate character.
It is as if a modern man should realise that he is an imperfect human being, in need of redemption.
With this insight he might change, and say afterwards that he had become an entirely different person.
This about expresses the old idea.
Zosimos continues:
”With this attitude, thou wilt call the Divine Being to thee. And thus will He come, He who is everywhere and nowhere. Without being called upon, bring thy sacrifices, but not advantageous ones which nourish and please them, but such as destroy them and drive them away.”
It is not very clear who ”they” are, but probably they are the twelve.
Sacrifices are to be made to them, but not such as would please and nourish them.
That is: the sacrifices must not strengthen the original condition of man, they should rather destroy its power. The sacrifices are the alchemistic opus.
”That is those (the sacrifices) that Membres proposed when he appealed to Solomon, and especially those which Solomon himself described, according to his own wisdom.”
This Membres is Jambres, one of the old Egyptian magicians mentioned in Exodus VII.
Two of these sorcerers are mentioned by name in II Tim. III. 8: ”Jannes and Jambres.”
The sorcerers cast down their rods before Pharaoh and they became serpents.
Of course we do not know whether this Membres really proposed certain sacrifices.
Zosimos refers to a treatise, that was attributed to this Jambres or Membres, which still existed in the time of Zosimos.
Solomon is the old king of Israel, and this refers to treatises attributed to him, for naturally there is nothing about it in the Bible.
He was a great magician, and in the f e of Zosimos Solomon was regarded as an important authority in the sphere of magic and of alchemy in particular.
Zosimos continues:
”In proceeding thus, thou wilt obtain the suitable, authentic and natural tinctures.”
The suitable gifts for sacrifice, then, are the right tinctures, these must be given to the gods in order to propitiate them.
It is essential that it should be the right tinctures, the right elements in the language of the Church, for others might

have a bad influence.
With the mention of the tinctures we come into the chemical sphere.
If the work was carried out correctly the gods would help the alchemists to find the right tinctures.
Tinctures were dyes, the dyes which could colour the elements with which the alchemists were working.
They assumed, for instance, that the essence of gold depended on the colour, that iron, lead or silver could become real gold if correctly dyed.
The text continues:
”Work in this way till thou hast wholly perfected thy soul (or, till thou art perfected in thy soul).”
This is an ambiguous passage.
The soul in many texts undoubtedly refers to the human soul, to the soul of the artist or chemist himself; whereas the same words, ”anima” and “psyche”, are also used for the soul of the substances.
A divine soul was said to live in the substances, as natural substances they contained, as their innermost essence, the spark of the Deity, the scintilla or spinther, the divine spark.
In that one transformed these substances, the soul became transformed, in the substances and in the alchemist.
It is one and the same soul, the same divine spark, in nature as in man.
Zosimos continues:
”But when thou knowest it to be perfected, then beware of the physical in the materia, and, descending to the Poimandres, and having been immersed in the krater, ascend at once to thine own kind.”
This passage again is very obscure.
It refers, if one may say so, to a philosophic sect, the sect of the Poimandres.
Poimandres is really the shepherd or leader of men. We find this figure also in an early Christian book: ”The Shepherd of Hermas.”
But the Poimandres in the Zosimos text, though he is a good shepherd, is not Christ, but a pagan mystagogue (teacher of the initiants) , that is a mediator or saviour.
Zosimos was not a Christian, but apparently he belonged to some cult (though we know nothing definite about it) which had a baptismal rite consummated mated in the so-called krater.
This was a sort of vessel used for mixing, in which one mixed wine and water, and, in that people dipped themselves in it, a kind of plunge bath.
Evidently the people who belonged to this cult, like the candidates for baptism in the early church, immersed themselves in order to become ”renatus ”, to be born into a new childhood.
Through the plunge into the krater, they were dyed by the divine tinctures and were transformed in a miraculous manner.
In this way they came to their original self, back to their divine nature, an idea which we are also familiar with in Christianity.
Zosimos was to a certain extent affected by Christianity, but he was not a Christian.
He was very much under the influence of the Gnostic literature, from which Christianity took a good many of its ideas.
A vessel, in which a dying process or transformation through baptism takes place, is a basic idea in alchemy right through the centuries.
The ”vas hermetis” (hermetic vase) is one of the chief parts of the alchemistic apparatus.
This vessel had to be carefully sealed during the operation, so that no foreign bodies could enter and no content escape.
The common expression ”hermetically sealed” comes from this, so you see how certain turns of speech have been preserved from those olden days.
The expression ” Poimandres” refers to Hermes himself, the two are closely related. We find the same word used, in connection with the divine vessel of transformation, in the ”Corpus Hermeticum”, a collection of treatises; one of these treatises is called ”Poimandres”.
An old legend in this collection relates that the creator of the world made men imperfectly, they could not walk upright and they were anoi, without understanding, unconscious.
But there were some among them who longed for consciousness, and God took compassion on these, and created a

vessel which he filled with ”Nous”.
Nous like Pneuma means mind, spiritual mind or spirit.
So he filled this vessel with spirit and sent it down to earth, so that those, who yearned for consciousness, could dip themselves in it.
The word ”baptisma” is also used for substances which are to be dyed, and is connected with the idea of dipping.
Baptism has become the word for this rite in the Christian Church.
You see in this text how an old alchemist gave advice to his spiritual friend as to how she should proceed in the art.
This text also gives you an excellent insight into the inner meaning of the alchemistic procedure.
We can assume that this is the instruction of a pupil by a master, a real educational introduction into the art, telling Theosebeia the attitude she should have towards it.
As regards the work of transformation you know that this same transformation is of primary importance in the Christian religion, especially the transformation of the elements in the Mass.
But I must emphasize again that these ideas are not Christian but pre-Christian.
The next passage is also from the Greek alchemists, it probably belongs to about the fourth or fifth century but is attributed to Demokritos.
The title of the treatise is: l ”The Morals of the Philosopher”, and the sub title: ”What moral qualities (ethe) should he have who pursues the study of this science (episteme)? ”
This is a question which is no longer asked today, morals and science have no connection, because modern science only demands half the man, not the whole.
The author says:
”He who treads the path of this knowledge must above all be a lover of God and of his fellow men, self-possessed, free from avarice, shunning lies, and he must also avoid all fraud, evil doing, and envy, indeed he must be a true and faithful child of the holy, consubstantial and coeternal Trinity.”
This is the language used in the Eastern Church about the date of this treatise (fourth or fifth century).
The word ”consubstantial” refers to the ”homoousia” which means that the substance of the Trinity is one and the same.
The text continues:
”He who does not possess these most beautiful qualities, which are pleasing in the sight of God, or who does not strive to acquire them, deludes himself, for he is then trying to reach after the inaccessible. He will only injure himself.”
This means that people who do not possess these qualities should leave the art alone.
Another text of about the same date (which we find in the next chapter of Berthelot, entitled ”Concerning the Assembly of the Philosophers”) says:
” . . . Nothing will lead to the goal, not even at the cost of 50 denars. But the Lord God has given it freely for the sake of beggars and those who despair.”
This passage needs no further elucidation. We will turn n o w to the ”Dedication”, a Greek poem, which appears as an introduction to the Codex Marcianus.
It is addressed to a certain Theodorus, a contemporary of the Emperor Heraclius who reigned from 610-641 and who is also supposed to have been a great alchemist.
The text runs:
”Friend of the Muses, whoever thou art, look on this book as one which contains a hidden happiness.”
”This book” refers to the collection of treatises in this Codex.
”But if thou wouldst seek to explore its golden arteries, so cunningly hidden, then raise the clear eye of the mind to the divine natures with complete sincerity; make thy way through this most wise text and thou wilt discover the treasure of a higher knowledge, in that thou seekest and explorest that thrice blessed nature which alone overcomes the natures in a divine manner; which alone engenders the glittering gold, which creates everything and which can only be found by those lovers of the divine gnosis, whom the Muses inspire. I will not say who he is who discovered it. Admire the mind, the wisdom of these men, filled with God (entheoi), the creator of these bodies and spirits (pneumata) , marvel at the way they attained the sublime height of the gnosis so that they are able to animate the soul, kill it and revivify it, and how they create strangely and form strangely.

”Oh marvel at the sovereign, the blessed materia! (Hyle). Who is it understands and knows the mysteriously concealed developments? It is the understanding, the highly honoured and eminent mind, of Theodorus which acquired riches in a divine manner, he the faithful defender of princes.
In this book he has collected and arranged a rare collection of learned trains of thought.
Watch over him, protecting him, 0 Christ, Lord of all ! (christe pantanax!)”
This text shows you how the art was understood by those who practised it.
It is really a religious ”praeparatio”, this dedication might be the preface of the Ignatian exercises or some other religious meditation.
In reality it is a preface to chemical experiments or transformations, but which, in a miraculous manner, also transform the soul.
For this reason, as we are dealing with the soul from the historical standpoint, we cannot omit alchemy.
This fact has not been recognised before, because these texts were always read from the point of view of chemistry, from which angle they make little or no sense.
The next passage comes from a text belonging to about the sixth century, written by a Byzantine monk, who app ears in Berthelot as the Christian Philosopher or the Christian, and shows a considerable relationship to Gnosticism.
He says:
” . . . We place the principal thing in the middle of our demonstration: As the centre of the circle determines the rays which lead to the circumference, so the inexhaustible spring, which flows out from the centre of Paradise, provides all people with a drinkable and fruitful fluid. In like manner the midday sun also, in the zenith of one of the four centres, illuminates without shadow the whole hemisphere above the earth. In the same way the moon lights the earth beneath the heavens, and with her disc, shining with light borrowed from the sun, she dispels the sadness of the night. Without the philosopher’s fluids there is no possibility of completing the desired result.”
This again is a psychical transformation, and it is compared here with the sacred and redeeming waters of paradise, another direct reference to the Bible, for Christ also is likened to this water.
As you know four rivers arise from the spring in Paradise.
This water is the eternal or divine water, as the alchemists call it, which plays the greatest role possible throughout the whole history of alchemy till the seventeenth and eighteenth centuries.
This water is the quinta essentia, or tincture, which brings about the transformation.
The consecrated baptismal water, which as you know is endowed with the power of re-birth in the Church font, is really this same water.
The next passage also comes from the ”Alchimistes Grecs”, from OLYMPIODOR, a commentator on Zosimos, belonging to the fifth century.
He says:
” In order that the combination should come about, Zosimos says, pray to God that he may instruct you, for men do not impart the science, they are jealous of each other, and one does not find the way . . . The demon Ophiuchus hinders our research, creeping about inside as well as out, now filling us with fear, now bringing about something unforeseen and, under certain circumstances, causing melancholy depressions and chastening us, with the intention of making us abandon the work - But I shall say to him : Whoever thou art, 0 demon, I shall not yield to thee in any way, till I know the result at the end of my labour. I shall not allow myself to be beaten, inasmuch as I have endurance and can struggle on, because I take refuge in an honourable life and in the purifying rites of the philosophers.”
We learn something very interesting here, namely that the old alchemists had certain difficulties with their work which we also experience; so we see that these difficulties are by no means modern.
We are told in this text that a certain demon, called Ophiuchus, plagued them while they were working.
Ophiuchus means ”the holder of the serpent, which is the astronomical constellation of Serpentarius.
We learn from the Father of the Church, Hippolytus, that the serpent was held in this constellation for a certain purpose.
It was always trying to reach the Corona, and should it succeed it would be crowned, that is, perfected.
And when a snake is crowned it becomes the Agathodaemon, the good, helpful daemon, which is always represented with a crown of light.
So this demon, Ophiuchus, tried to prevent the alchemist from completing his work, in that he kept the snake (that

is the unconscious, animal being) from reaching enlightenment. Carl Jung, ETH, Pages 144-152.

Carl Jung on the historical origins of "Individuation." (2015-03-01 13:34)

Lecture I 2nd May, 1941
For several semesters, I have been speaking to you about the Process of Individuation.
By this term, we understand a certain tendency of the psyche towards centralisation.
This tendency should be regarded as phylogenetic, belonging to the history of the evolution of the race, and also as ontogenetic, belonging to the history of the development of the individual.
The original condition of the psyche is a dissociated condition, in that consciousness is remarkably weak.
We can observe this in the primitives of today, and also in cultural human beings under certain conditions.
This weak consciousness shows itself above all in the fact that the will is missing in the primitive stage.
Only moods are present, all action depends on these, and is more or less involuntary.
Consciousness is not distinct, and is subordinate to every kind of inner and outer influence.
It is in consequence quite unreliable, and at the mercy of moods, emotions and so on.
It has no freedom, and the ego, which should be the centre and place of control for consciousness, has desperately little to say.
It is no wonder, therefore, that nature herself strives to produce a strengthening of the ego in order gradually to bring about more consciousness, for without this the further development of mankind would be impossible.
The whole history of culture is really the history of a strengthening and widening of consciousness, and therefore of the controlling ego.
Consciousness is bound up with the existence of an ego, one simply cannot imagine it without.
If we represent the range of consciousness diagrammatically, we find a number of contents in it, of which only a very

limited proportion of so-called simultaneous contents are conscious, inasfar
as they are connected with the centre which we call the ego (a) . (See diagram 3 on p. 138.)
The ego knows or is conscious of itself; this is the basic formula of consciousness.
If this consciousness is intense and extends by relating to more numerous contents, its range becomes wider.
Some of the contents in the diagram, 4 which are not directly connected with the centre, are related to other contents, and so indirectly to the centre.
Unlimited differentiations and combinations are possible, absolutely unlimited, but simultaneous contents are exceedingly limited, because we are unable to think of many things at once.
The ego looks away, as a rule, from those things which are painful or disagreeable to it, they are forgotten or repressed and thus lose their connection with the centre and slip into the so-called personal unconscious.
(b) The contents of the unconscious have no direct connection with the ego, but they are gradually perceived in the form of images.
These images are phenomena of energy, and a certain tension is needed before an unconscious content can become conscious.
If the tension is not sufficiently strong for the content to reach the threshold of consciousness, it remains unconscious: it exists but is not related to the centre.
The parts of ourselves which we are unwilling to accept, and therefore forget or repress, form the figure of the shadow.
The shadow is connected, on the other side, with the contents of the collective unconscious (c), and thus elements enter into the images which have never been known to consciousness.
The contents of the collective unconscious are so obscure that they only relate to the ego under exceptional conditions.
They are so strange and foreign, and appear in consciousness in such a peculiar way, that they often are not recognised as belonging in 5 any way to the human sphere.
These invasions, from the realm of the collective unconscious, are always characterised by peculiar emotional phenomena.
The strange experiences in the primitive world, which are called mana-experiences, come from this source.
Mana is a Polynesian word, and means something extraordinarily effective.
To take an example: animals have their natural habits and customs, and while they follow these, the primitives regard them as ordinary dogs, birds, snakes and so on.
But if one day, an animal behaves in an unexpected way, not according to its usual habits, it immediately becomes ”mana ”, and is thought to be a ”doctor animal”.
That is: it is regarded as being filled with a peculiar power; perhaps a medicine man has entered the animal, or it is itself a wizard, and can therefore behave in a way which contradicts its nature.
It is a quite special case.
There are plants, trees and people that are always, or occasionally, ”mana”.
The power or prestige of the chief or that of the medicine man are mana; and the strength or power of medicine, and of health itself, are also called mana.
All medicine is just medicine to the primitive, whether it is quinine, some amulet or anything else which has a magic or healing effect, and he therefore needs a term such as mana.
Presumably mana is not an inherent quality of these things.
For instance, when an ant-eater, which is a nocturnal animal by nature, shows itself by day, we regard it as an ordinary ant-eater which has made a mistake, but for the primitive it is no ordinary animal but a quite extraordinary devil of a fellow.
Such a break in the order of nature is regarded as dangerous, and the primitives undertake certain rituals in order to repair it.
They feel about it as you would feel if you heard that the river Sihl had turned round and was running up its course towards Einsiedeln.
Such an event would open the door to every possibility, the Limmat might do the same tomorrow, or the North Sea might flood Europe and drown us all.

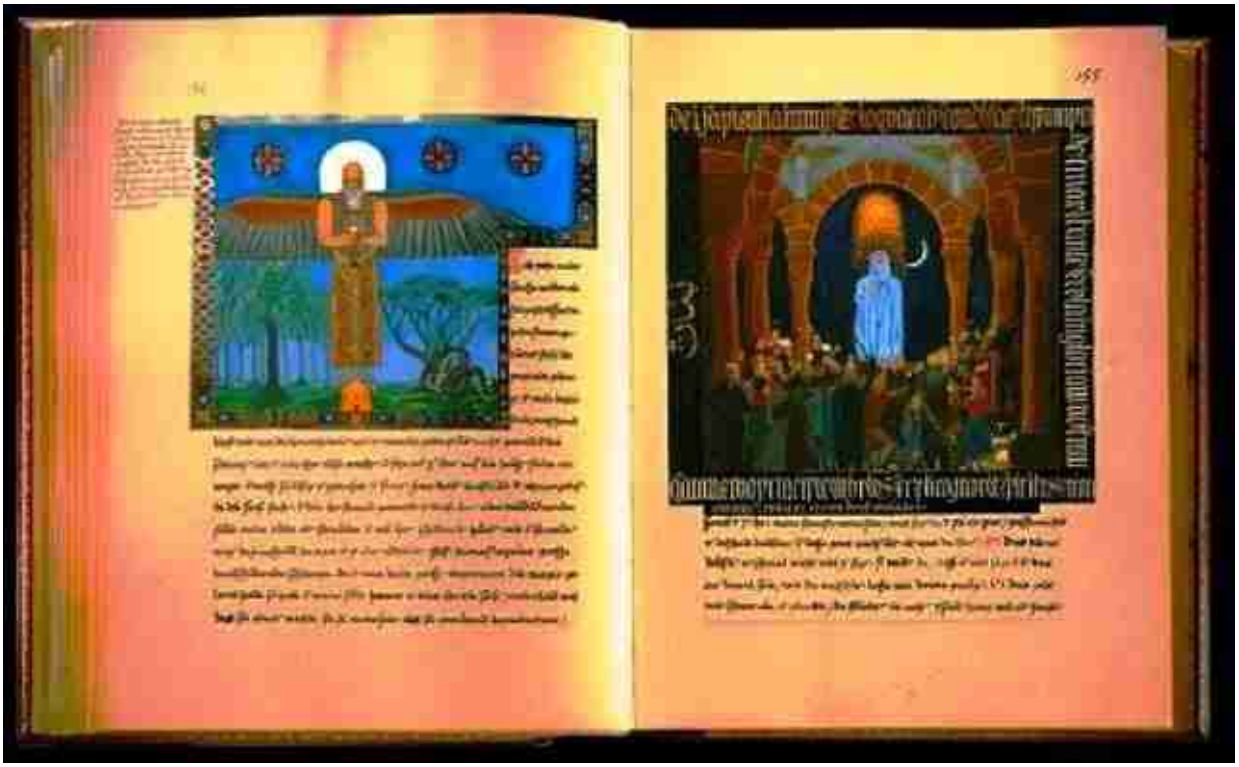
When the laws of nature become disturbed, things are very dangerous , and it is vitally necessary to bring them back into order, through magic or any other effective means.
The mana experience is one of the most primitive forms of experiencing the contents of the collective unconscious which have become activated for unknown, unconscious reasons; and therefore such contents also appear in the form of ghosts which belong to primitive psychical conditions.
Ghosts also affect consciousness, and draw their power from man, unless we assume that they have an independent existence of their own.
This question still remains open; large groups of people even now are convinced of the independent existence of ghosts, and such people are not confined to ”darkest Africa”!
A higher stage of such beings or forces is that of the gods.
The mana experience itself remains essentially the same as it was from the beginning, but it becomes differentiated into a higher and a lower level.
On the lower level ghosts remain ghosts, and our ghost stories are indeed very similar to those of the primitives.
The American and English spiritualists, during the last war, spontaneously adopted the idea of teaching ghosts that they were dead.
This idea is also to be found in Tibetan texts, which were not then translated; the ”Tibetan Book of the Dead”, for instance, contains directions for teaching ghosts that they no longer belong to
the world of the living.
Such ideas are eternal, they can be forgotten a hundred times but they always appear again, for they are primeval psychological experiences, and therefore ghosts do not develop.
It is different with the doctrines concerning the gods.
These develop in a very characteristic way.
The idea of gods is only to be found at a certain cultural level; on the most primitive level the mana experience has no form, it is a mass of ghosts, magic and medicine, and does not develop, as I said before.
There is no real difference between a medicine man in darkest Africa and a ”sorcerer” in Appenzell today, their procedure is essentially the same.
But the dogmas of religion have proved themselves capable of luxuriant development.
The very idea of a god is a much higher and more differentiated conception than the primitive idea of ghosts; the latter betrays a complete formlessness of the mana experience.
From the earliest days, and the lowest stages of culture, all over the world, men began to develop measures to protect themselves, and to propitiate these dangerous, unconscious contents.
The mana powers have a great influence on the fate of man, so they must be propitiated, appeased and persuaded to be favourably disposed towards man.
Every magic means has been used to bring about this end.
If a god was indifferent, his attention must be aroused, and in such a way that he could be asked for favours.
It is on the stories of such experiences with the gods that mythology is really founded.
Mythology could be called a record of those unconscious contents which only reach consciousness occasionally and under unusual conditions.
It teaches us about these dominants or archetypes of the collective unconscious which are unknown to us, but from which we receive very peculiar effects.
We will not go into the history of religions in detail, but I will sketch the development very briefly.
Gradually and in the course of time a certain type of deity appeared: a sort of divine hero, half man and half god, gradually emerged from the higher religions where the deity was still entirely outside man.
Osiris is perhaps the most ancient figure of this kind.
And this old Egyptian god is typical of the god with a human and divine nature combined.
He had human characteristics, suffered a human fate, including pain and death; and as a god he experienced rebirth, that is resurrection.
This god had a special relationship to the Pharaoh who was the earthly god.
The Pharaohs were born in a miraculous manner, birth chambers still exist in the old Egyptian temples where the divine pregnancy and the birth of the Pharaoh are depicted.

The Pharaoh possessed an Osiris-soul; that is, he was in participation with the god who suffered, died and rose again. Therefore the Pharaoh, when as a man he suffered the human fate of death, rose again like Osiris.
This interrelation between god and man, this similarity in essence, existed in very ancient times in Egypt, but it was originally confined exclusively to the Pharaoh.
Gradually in the course of centuries, as such things happen, the Osiris-soul was extended to the royal family, and further to the members of the court.
And still later, Osiris became the Osiris of every one, the immortal soul, as Christianity would express it.
The figure of the divine man is by no means confined to Egypt, it is to be found in other places and in other religions. Some examples are the figures of Attis, Adonis, Tammuz in Babylon, in a certain sense also Mithras who is of Persian and Indian origin; and further the teaching of the Anthropos that developed in so-called Hellenistic syncretism, which was an amalgamation of Greek philosophy with the Egyptian religion in the time of the Ptolemies.
This Anthropos doctrine is a pre-Christian teaching concerning the first human being.
The first man was an emanation or visible form of the Deity in human shape, participating in human life.
He became the prototype of human life, or rather of human consciousness, in that he was always swallowed by, or entangled in, the darkness.
He was taken prisoner by it and disappeared, so to speak, into the darkness of nature, into the Physis or materia, or was captured by evil.
He then overcomes his captors or is rescued from his prison, or even takes captivity captive.
To use an old parable for the last, he is the bait of the Deity, by means of which the essence of the darkness is fished up out of the deep.
These are Manichaean conceptions, but Christ is also sometimes represented as the bait on the divine hook, by means of which Leviathan is fished up out of the sea.
Leviathan is of course evil, the essence of darkness.
This Anthropos, already in Hellenistic times and independent of Christian influences, became the essential human centre of man, a living being in him, a superior higher being in man and yet man.
This was the reason why he was called the ”anthropos”, which simply means man.
We can see a similar development in India, but a good deal earlier, about six centuries before Christ: Buddha is also a divine hero who, so to speak, conclusively overcomes the darkness.
He is also a kind of divine man, but with peculiar variations which are characteristic of him.
I will not go into these, as I have spoken of them in detail earlier lectures.
Simultaneously with this development in the religious teaching about the Deity, a transformation took place in the religious practises which were concerned with measures for protection and with propitiating the gods.
They retained the same character, it is true, indeed we still find rites of propitiation and prayers for protection even in the most highly develop ed religions.
But beyond these, through participation in the fate of the divine man, man gradually became conscious that he was in an unblessed, unredeemed state in the ego condition.
Man developed the feeling that he was imprisoned in the darkness of this world, that he lived under the domination of evil in his human body.
He began, therefore, to long for a miraculous deliverance or transformation; for that deliverance which is the portion of the divine man, brought about either through the fullness of his own powers, or through divine grace, which delivers him from the darkness through help from above.
This realisation brings a new element into the situation, namely consciousness of .the fact that the ego condition is an unblessed state.
The ancient pre-Christian world knew nothing of this insight.
It was only in the centuries immediately preceding the birth of Christ, that the idea gradually developed in the Greek world, through the myth of the Anthropos.
We do not know whether consciousness of the unblessed state of the ego condition gave rise to the doctrine about the Anthropos, or vice versa; we hear of both at the same time.
We could not assert that it was consciousness of the plight of the ego which was the cause of the doctrine, in fact it is rather more likely that the matter was reversed.

The idea of the Anthropos, as Osiris shows us, is very ancient, it may even be much older than we know; so probably it is older than the insight into the imperfect, unredeemed state of the ego .
This realisation is probably a later acquisition for it requires profound reflection: man must be in a position to make comparisons, to understand what is good and what is bad, and his own feelings.
A man in a dissociated psychical condition is not in a position to know whether he is in a blessed or an unblessed state, he has no idea how things are with him; it requires real realisation to know how one is.
This unblessed, unfree, unhappy condition of the ego was gradually balanced by a peculiar consciousness of a relation to something which was not in a suffering condition, something which was in a perfect, peaceful, complete and blessed state.
This is, in a way, the relation of man to the eternal contents of the collective unconscious, which exist beyond time, beside the transient and the changing.
Ego consciousness is caught in the prison of this world, but outside there is an eternal, non-suffering and probably even peaceful, condition, where the higher being exists, the Anthropos, the man who is greater than the ego and who is the totality.
The relation to a greater Anthropos thus became the expression for the fact that the ego had advanced to a condition in which it was able to realise that it was imperfect and in a sorry plight.
We are caught in the darkness but a greater one exists who knows infinitely more than the ego, and who has planned long ago to lay the possibility of transformation on the path of life.
The effort to relate to this higher being, the Anthropos, dates from about the first century B. C.
It is an effort to realise fully the dim feeling, present in everyone: ”I am also this great being.”
We find many proofs of this in the literature of the period, which clearly express the conviction: ”I am he and he is I.”
It is very similar in the East.
The dark, unhappy, emotional condition of dissociation, where one is caught in the concupiscentia, must be fought by saying to oneself: ”I am the great Atman, the essence of the world and beyond suffering.
I am beyond the world and beyond time.
I am the totality.
”These are the basic ideas of Yoga, as you will remember.
And we found the same idea again in the Exercitia of Ignatius of Loyola, where the ego of man is dissolved in favour of the divine man, of Christ.
When I had lectured during several Semesters on these two similar, and yet wholly different, points of view, I turned to the very peculiar spiritual movement which confronts us in alchemy.
In a certain sense this movement, in its western form, is isolated.
Alchemy also exists in the East, in China for instance, but there it is a part, and a direct expression, of a certain philosophical religion, of Taoism.
The main symbols of Taoism, the spirit of the valley, the dragon and so on, are also to be found in alchemy.
The origins of alchemy are more or less synchronistic in East and West, but alchemistic philosophy encountered more resistance in the West than in the East.
Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual.
The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy.
Confucianism opposed Taoism and to some extent repressed it, so that it gradually lost ground and was regarded as being of secondary importance.
The repression, however, was never very severe, Taoism went on existing, and its literature was highly valued, think of the Tao-te Ching by Lao-Tse, for instance.
Therefore alchemy had a much better chance in the East than in the West, and alchemistic ideas came to light earlier.
The ideas, for instance, which are to be found in China about 1000 A. D. do not appear in Europe till the thirteenth or fourteenth century.
The ”Aurora Consurgens ”is a western text which could well be compared with the Chinese ”Golden Flower”.
The former was probably written towards the end of the thirteenth century, whereas the origin of the latter is much

older, it may even date from the ninth or tenth century.
Had the ideas of Gnosticism prevailed, western alchemy would have had much more chance, but as it was alchemy remained a kind of secret or occult knowledge and was more or less isolated.
It existed inside Christianity, but was never recognised officially as part of Christianity.
Alchemy has no official tradition or recognised literature in the West.
The spiritual atmosphere, which prevails in alchemy, is totally different to that of the Ignatian exercises, or to anything known to us through Christianity.
Alchemy is not directly concerned with the redemption of the ego, nor is the ego dissolved; it consists rather of a peculiar task undertaken by the philosophers, or artists as they often call themselves.
This task consists of freeing the light imprisoned in the darkness, or in perfecting the imperfect through a long and complicated work, represented as chemistry and really meant as chemistry.
Apparently the alchemist was only concerned with the materia, even only with chemical matter, but the texts are ambiguous.
There are books which are undoubtedly only meant to be chemistry, even though their definitions are not really chemistry; but the best of the alchemistic classics are highly ambiguous, full of double meaning.
The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil.
It is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable
other synonyms.
The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao.
In this connection, I should like to tell you a story which was told me by the late Richard Wilhelm (although you may already have heard it in earlier lectures), in order that you may get some idea of how the Chinese regards Tao.
When Wilhelm was in China there was a terrible drought, there had been no rain for months. The Catholics prayed for rain and had processions, the Chinese let off fireworks and fired guns to banish the drought demons, and so on, but all in vain. It was decided, therefore, to fetch a rainmaker from another province. Wilhelm was there when he arrived, a small wizened old man. He was asked what he required and replied: "Give me a small house outside the town and leave me alone. " His wishes were fulfilled and nothing was seen or heard of him for three days. On the fourth day there was a great fall of snow which was wholly unexpected at that time of year; and everyone said that the rainmaker had made the snow. Wilhelm was much interested and asked him: Did you make that snow?" "No" he replied "I did not." "But what did you do then? " " I simply stayed in my house" was the reply. Wilhelm might have assumed it was a fortunate chance, but he saw there was something behind it. So he persisted, saying: "You must have done something. "Then the old man said: "I come from the province of Schangsi, we have rain there, and everything is in order. If it does not rain when it should, then things are out of joint somewhere. And when I came here I too was infected and also got out of order. It was so bad that it took me three days and three nights to get myself straight again. And then naturally the drought ended."
This is a way of thinking which is very strange to us.
We never think in this way, but the Chinese philosopher does, and the old alchemists thought that way too.
They speak as if they thought causally, but they do not, they think synchronistically, and we do not understand.
It is the same when you talk to a Chinese, he speaks as if he were using the causal language, and one has to deal with such people for a long time, before one can understand them.
Alchemy really thinks in the same way.
If the alchemist works rightly in his own way, then the result is bound to be right, with the grace of God.
And therefore he cooks his peculiar brew, because if he does it correctly, the right thing happens, outwardly as well as inwardly. Carl Jung, ETH, Lecture XVI, Pages 137-143.

“The Mysterium” as Dr. Jung’s own “Enatiodromia of the Life-Type.” (2015-03-02 05:17)



Appendix B
Commentaries pp.86-891
Age
Male
Enantiodromia of the life-type
It is difficult to force this image to make a statement.
Yet it is so allegorical that it ought to speak.
It differs from the earlier experiences in that it is more witnessed than experienced.
For that matter, all the images that I have placed under the title ”Mystery play” are rather more allegorical than actual experiences.
They are certainly not intended allegories; they have not been consciously contrived to depict experience in either veiled or even fantastic terms.
Rather, they appeared as visions.
It was not until I reworked them later that I realized more and more that they could in no way be compared with the experiences portrayed in the other chapters.
These images apparently are portrayals of personified unconscious thoughts.
That follows from their imagistic manner.
They also called for more reflection and interpretation than the other experiences, to which I could not do justice with cogitation, because they were quite simply experiences.
The images of the ”Mystery play,” on the other hand, personify principles accessible to thinking and intellectual understanding, and their allegorical manner accordingly also invites such an attempt at explanation.
The action is set in a dark earthly depth, evidently an allegorical representation of the inner depths beneath the extension of the bright space of consciousness or the psychic field of vision.
Sinking into such a depth corresponds to averting the mental gaze from outer things and focusing it on the inner dark depths.
Gazing at the darkness to some extent animates the previously dark background.

Since gazing at the darkness occurs without conscious expectation, the inanimate psychic background has an opportunity to let its contents appear, undisturbed by conscious assumptions.
The preceding experiences indicated that strong psychic movements were present that consciousness could not grasp.
Two figures-the old sage and the young maiden-step into the field of vision, unexpectedly for consciousness, but characteristic of the mythological spirit upon which consciousness rests.
This configuration is an image that forever recurs in the human spirit.
The old man represents a spiritual principle that could be designated as Logos, and the maiden represents an unspiritual principle of feeling that could be called Eros.
A descendent of Logos is Nous, the intellect, which has done away with the commingling of feeling, presentiment, and sensation.
In contrast, the Logos contains this commingling.
But it is. not the product of such blending, or else it would be a lower animalistic psychic activity; yet it masters the blend, so that the four fundamental activities of the soul become subordinate to its principle.
It is an independent principle of form that means understanding, insight, foresight, legislation, and wisdom.
The figure of an old prophet is therefore a fitting allegory for this principle, since the prophetic spirit unites in itself all these qualities.
In contrast, Eros is a principle that contains a commingling of all the fundamental activities of the soul just as much as it masters them, although its purpose is completely different.
It is not form-giving but form-fulfilling; it is the wine that will be poured into the vessel; it is not the bed and direction of the stream but the impetuous water flowing in it.
Eros is desire, longing, force, exuberance, pleasure, suffering.
Where Logos is ordering and insistence, Eros is dissolution and movement.
They are two fundamental psychic powers that form a pair of opposites, each one requiring the other.
The old prophet expresses persistence, but the young maiden denotes movement.
Their impersonal essence is expressed by the fact that they are figures belonging to general human history; they do not belong to a person but have been a spiritual content of the world's peoples since time immemorial.
Everyone has them, and therefore these figures recur in the work of thinkers and poets.
Such primordial images have a secret power that works just as much on human reason as on the soul.
Wherever they appear they stir something linked with the mysterious, the long gone, and heavy with foreboding.
A string sounds whose vibration reverberates in every man's breast; these primordial images dwell in everyone as they are the property of all mankind.
This secret power is like a spell, like magic, and causes elevation just as much as seduction.
It is characteristic of primordial images that they take hold of man where he is utterly human, and a power seizes him, as if the bustling throng were pushing him.
And this happens even if individual understanding and feeling rise up against it.
What is the power of the individual against the voice of the whole people in him?
He is entranced, possessed, and consumed.
Nothing makes this effect clearer than the serpent.
It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the
unconscious spirit.
The house represents a fixed abode, which indicates that Logos and Eros have permanent residence in us.
Salome is represented as the daughter of Elijah, thus expressing the order of succession.
The prophet is her producer, she emanates from him.
The fact that she is assigned to him as a daughter indicates a subordination of Eros to Logos.
Although this relation is very frequent, as manifested by the constancy of this primordial image, it is nevertheless a special case that possesses no general validity.
For if these were two opposed principles, one could not arise from the other and thus depend on it.
Salome is hence apparently no (complete) correct embodiment of Eros, but a variety of the same. (This supposition

is later confirmed.)
That she is actually an incorrect allegory for Eros also stems from the fact that she is blind.
Eros is not blind, since he regulates, just as well as Logos does, all fundamental activities of the soul.
The blindness indicates her incompleteness and the absence of an essential quality.
By virtue of her shortcoming she depends upon her father.
The indistinct glittering walls of the hall point to something unrecognized, perhaps something valuable that wakens curiosity and attracts attention.
In this manner, creative involvement is woven even deeper into the image, so that an even greater animation of the dark background becomes possible.
Such enhanced attention gives rise to the image of an object, which to all intents and purposes expresses concentration, namely the image of a crystal, which has been used to produce such visions since time immemorial.
These figures, which at first are incomprehensible to the beholder, evoke dark processes in his soul, which to a certain extent lie even deeper (such as in the vision of blood), and whose perception requires an aid like the crystal.
As has been said, however, this expresses nothing else than an even stronger concentration of creative attention.
A figure like the prophet, which is clear and complete in itself, arouses less curiosity than the unexpected form of blind Salome, which is why one may expect that the formative process will first address
the problem of Eros.
Hence an image of Eve appears first, together with images of the tree and the serpent.
This apparently refers to temptation, as already encapsulated in the figure of Salome.
Temptation brings about a further movement toward the side of Eros.
This in turn forebodes many adventurous possibilities, for which the wandering of Odysseus is the fitting image.
This image stimulates and invites adventurousness; it is as if a door opened to a new opportunity to free the gaze from the dark confinement and depths in which it was held fast.
Hence the vision opens onto a sunny garden, whose red blooming trees represent a development of erotic feeling, and whose wells mean a steady source.
The cool water of the well, which does not inebriate, indicates the Logos. (Therefore Salome also speaks later of the deep ”wells” of the prophet’)
This suggests that the development of Eros also means a source of knowledge.
And with this Elijah begins to speak Logos undoubtedly has the upper hand in this, my case, since Elijah says that he and his daughter have always been one. Yet Logos and Eros are not one, but two.
In this case, however, Logos has blinded and subjugated Eros.
But if this is the case, then the necessity will also arise to free Eros from the clutch of Logos, so that the former will regain vision.
Therefore Salome turns to me, because Eros is in need of help, and because I have apparently been enabled to behold this image for precisely this reason.
The soul of the man is more inclined to Logos than to Eros, which is more characteristic of the essence of the woman.
The subjugation of Eros through Logos explains not only the blindness of Eros but also the somewhat strange fact that Eros is represented precisely by the not-so-pleasing figure of Salome.
Salome denotes bad qualities.
She brings to mind not only the murder of the holy one but also the incestuous pleasure of the father.
A principle always has the dignity of independence.
But if this dignity is taken from it, it is debased and then assumes a bad form.
We know that psychic activity and qualities that are deprived of development through repression degenerate and thus become bad habits.
Either an open or secret vice takes the place of a well-formed activity and gives rise to a disunity of the personality with itself, signifying a moral suffering or a real sickness.
Only one way remains open to whoever wants to free himself from this suffering: he must accept the repressed part of his soul, he must love his inferiority, even his vices, so that what is degenerate can resume development.
Wherever Logos rules, there is order but too much persistence.
The allegory of paradise where there is no struggle and therefore no development is fitting here.

In this condition the repressed movement degenerates and its value is lost.
This is the murder of the holy one, and the murder happens because, like Herod, Logos cannot protect the holy one on account of his own weakness, because he can do nothing else than hold onto himself, thus inducing the degeneration of Eros.
Only disobedience against the ruling principle leads out of this condition of undeveloped persistence.
The story of paradise repeats itself, and hence the serpent winds its way up the tree because Adam should be led into temptation.
Every development leads through the undeveloped, but capable of development.
In its undeveloped condition it is almost worthless, while development represents a highest value that is unquestionable.
One must give up this value or at least apparently give it up to be able to attend to the undeveloped.
But this stands in the sharpest contrast to the developed, which perhaps represents our best and highest achievement.
The acceptance of the undeveloped is therefore like a sin, like a false step, a degeneration, a descent to a deeper level; in actual fact, however, it is a greater deed than remaining in an ordered condition at the expense of the other side of our being, which is thus at the mercy of decay.
The scene of the action is the same place as in the first image.
The allusion to a crater heightens the impression of a large cavity that reaches far down into the interior of the earth; this depth is not inactive, but violently discharges all kinds of matter.
Since Eros poses the most serious problem at first, Salome enters the scene, blindly groping her way toward the left.
Even what appear to be negligible details are important in such visionary images.
The left is the side of the inauspicious.
This suggests that Eros does not tend toward the right, the side of consciousness, conscious will and conscious choice, but toward the side of the heart, which is less subject to our conscious will.
This movement toward the left is emphasized by the fact that the serpent moves in the same direction.
The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us.
They afford the movement of Eros the uncanny emphasis that strikes us as magical.
Magical effect is the enchantment and underlining of our thought and feeling through dark instinctual impulses of an animal nature.
The movement toward the left is blind, that is, without purpose and intention. It hence requires guidance, not by conscious intention but by Logos.
Elijah calls Salome back.
Her blindness is an affliction, and as such demands healing.
Closer scrutiny at least partially invalidates the prejudice against her.
She seems to be innocent, and perhaps her badness ought to be attributed to her blindness.
Logos asserts its power over Eros by calling back Salome.
The serpent also obeys Logos.
It rests with Logos and Eros to emphasize the power and significance of this image.
A natural consequence of this magical, powerful view of the union of Logos and Eros is the strongly felt smallness and insignificance of the I, which finds expression in a sense of boyishness.
It appears as if the movement toward the left, following blind Eros, is not possible, or effectively disallowed, without the intervention of Logos.
From the perspective of Logos, following a movement blindly is a sin, because it is one-sided and violates the law that man must forever strive for the highest degree of consciousness.
Therein lies his humanity: The other he has in common with animals.
Jesus also says, ”If you know what you are doing, you are blessed; if you do not know what you are doing, you are damned.”
The movement toward the left would be possible and permitted only if a conscious, seeing notion of it ’existed. Formulating such a notion is not possible without the intervention of Logos.
The first step toward developing such a notion is to become controlling the flesh, since he has altogether moved

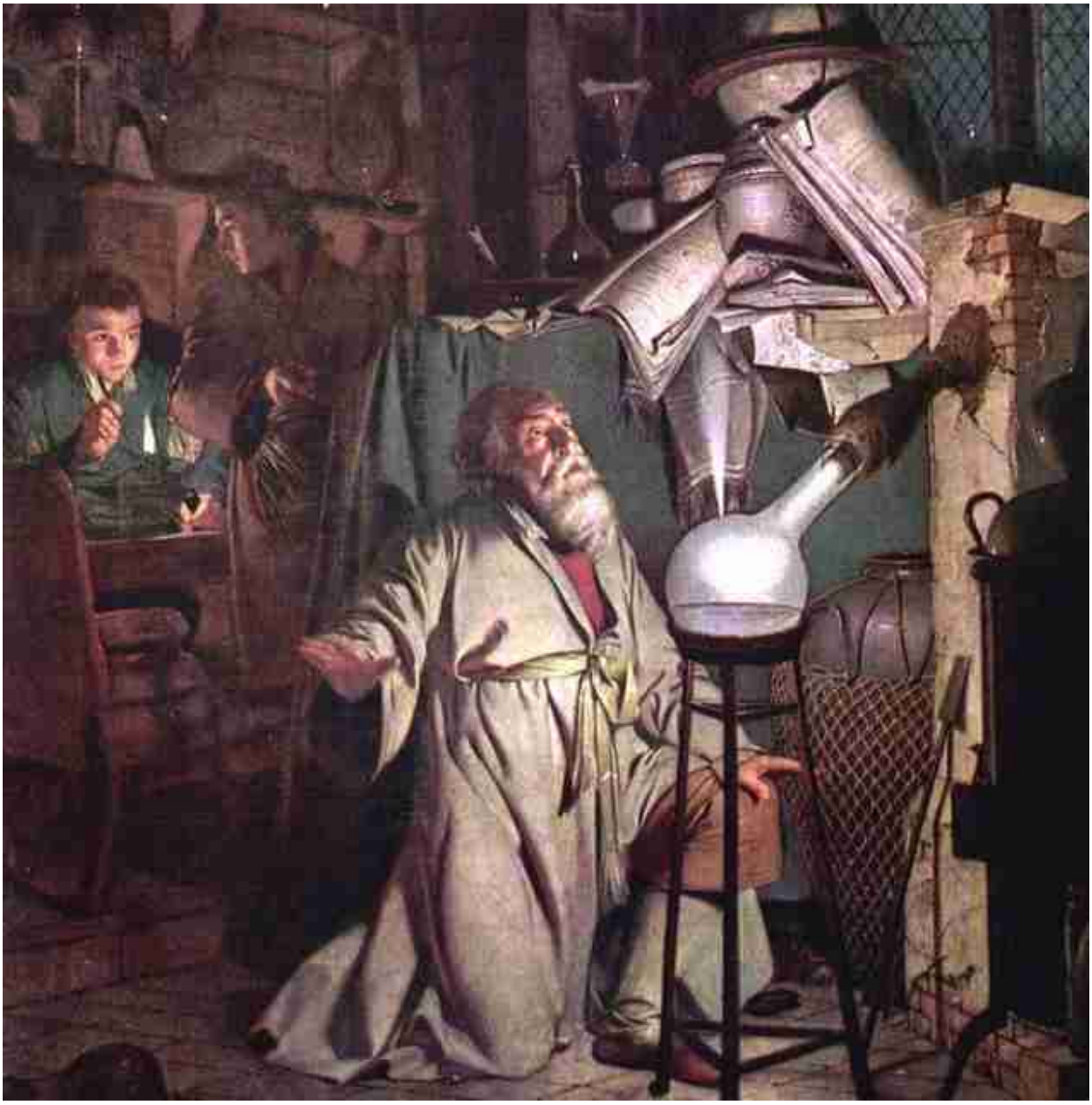
beyond conscious of the goal or intention of the movement.
Hence Elijah pleasure and suffering.
Passion, whose conquest still requires so asks about the intention of the I.
And it must admit its blindness, much effort in the case of Christ and does so incessantly and in that is, its ignorance about intention.
The only recognizable ever greater measure, has left Buddha and surrounds him as a thing is a longing, a wish, to unravel the embroilment caused by blazing fire.
He is both unaffected and untouchable.
But if the living I approaches this condition, its passion may leave it, though it will not die.
Or are we not our passion?
And Salome.
And what happens to our passion when it leaves the I?
The eye is consciousness which only has eyes in front.
It never sees what is behind it.
But that is where the passion it has overcome in front regroups.
Unguided by the eye of reason, unmitigated by humaneness, the fire becomes a devastating, bloodthirsty Kali, who devours the life of man from within, as the mantra of her sacrificial ceremony says: ”Hail to you, 0 Kali, triple eyed Goddess of dreadful aspect, from whose throat hangs a eyed Goddess of dreadful aspect, from whose throat hangs a necklace of human skulls. May you be honored with this blood!”
Salome must of course despair of this end, which would like to turn Eros into spirit, since Eros cannot exist without the flesh. In resisting the inferiority of the flesh, the I resists its female soul, which represents everything that strives to suppress consciousness, against spirit. Thus this path also results in an opposition.
Hence the I returns from beholding the figures embodying its conflict.
Logos and Eros are reunited, as if they had overcome the conflict between spirit and flesh. They appear to know the solution.
The movement toward the left, which started from Eros at the beginning of the image, now commences from Logos. He starts moving toward the left, to complete with seeing eyes what began in blindness. At first this movement leads into greater darkness, which is then still somewhat illumined by the reddish light. The color red points to Eros. While it does not emit a bright light, Eros at least provides an opportunity to recognize something, perhaps even merely by inducing a situation in which man can recognize something, provided Logos assists him.
Elijah leans against the marble lion. The lion as a royal animal signifies power. The stone suggests unshakeable firmness, thereby expressing the power and solidity of Logos. Once again awareness commences first, although now in, greater depths and in renewed surroundings. Here the I experiences its smallness in renewed surroundings. Here the I experiences its smallness even more as it is even further removed from the world it knows, where it is conscious of its value and meaning. In these new surroundings there is nothing to remind it of its meaning. Hence it is obviously overwhelmed by so much otherness, which so completely eludes its own discretion. Elijah assumes control of developing awareness.
The appearance of living figures should not be taken personally, even though one is obviously inclined to assume responsibility for them.
In reality such figures belong just as much or little to our personality as our hands and feet.
The mere presence of hands or feet is not characteristic of personality: If anything about them is characteristic, it is merely their individual character.
It is thus characteristic of the I that the old man and the young maiden are called Elijah and Salome; they might just as well have been called Simon Magus and Helena.
What is significant, however, is that they are biblical figures.
As proven later, this is one of the peculiarities of the psychic entanglement belonging to this moment.
The awareness of the alluring idea of spiritual power shifts the question of Eros into the foreground again, once more in a new form: both the possibility indicated by Eve and the one represented
by Mary are ruled out.
Hence the third possibility remains, namely filial relationship, which avoids the two extremes of the flesh and the

spirit: Elijah as the. father, Salome as the sister, the I as the son and brother.
This solution corresponds to the Christian notion of childhood in God. Salome-as Mary makes up the as-yet-absent mother in what is a formidably ensnaring manner.
This has a corresponding effect on the I.
There is something undeniably cathartic about the Christian solution because it seems to be altogether possible.
There is a child in each of us; in the elderly, it is even the only thing still alive.
One can have recourse to the childlike anytime, on account of its inexhaustible freshness and adherence.
Everything, even the most ominous, can be rendered harmless through retranslation into the childlike.
After all, we do this often enough in everyday life.
We even manage to tame a passion by leading it back to the childlike, and perhaps the flame of passion collapses in a childlike lament even more often.
Thus there are many prospects for which the childlike can seem to be a satisfactory remedy, including not least the far-reaching effect of our Christian education, which hammers into us the notion of childhood in hundreds of mantras and hymns.
Salome's remark that Mary is their mother must thus appear even more devastating.
Since this prevents the childlike solution from developing, it immediately prompts another thought: If Mary is the mother, then inescapably I must be Christ.
The childlike solution would have canceled all reservations:
Salome would no longer pose a threat, since she would be only the little sister.
Elijah would be the caring father, whose wisdom and foresight would have left the I to its own devices with childlike trust.
But this is the unfortunate drawback constituted by childhood as a solution: every child wishes to grow.
Being a child involves the burning desire and impatience for future adulthood.
If we return to being a child for fear of the dangers of Eros, the child will want to develop toward spiritual power.
But if we flee into childhood for fear of the dangers of the spirit, we fall into arrogating the power of Eros.
The condition of spiritual childhood constitutes a transition in which not everyone can remain.
In this case it stands to reason that Eros demonstrates to the I the impossibility of being a child.
One might think that it is not that awful to renounce the condition of childhood.
But only those who fail to grasp the consequences of this renunciation think that way.
It is not the loss of immemorial Christian views and the religious possibilities they ensured -many bear this loss all too easily-but rather that what is renounced refers to the much more profound attitude that far transcends the Christian outlook, which provides individual life and thought with a tried and tested direction.
Even if one has long abstained from Christian religious practice and has long ceased to regret this loss, one continues to behave intuitively as if the original views still existed by right.
One fails to consider that a discarded worldview needs to be replaced by a new one; in particular one fails to be clear about the fact that renouncing the Christian outlook erodes present-day morals.
Renouncing childhood means that no emotional or habitual dependence on hitherto valid moral views any longer exists.
The hitherto valid view has arisen from the spirit of the Christian worldview.
Notwithstanding all free thinking, our attitude to Eros, for instance, remains the old Christian view.
We can now no longer bide our time peacefully without questioning and doubt, or else we will remain in the state of childhood.
If we merely reject the dogmatic view, our liberation from the well-established will be merely intellectual, whereas our deeper feeling will persist on the old path.
Most people, however, are unaware of how this sets them at odds with themselves.
But later generations will become increasingly aware of this.
Yet those who notice this will realize with horror that renouncing resumed childhood ousts them from our present times and that they can no longer follow any of the traditional ways.
They enter uncharted territory, which has neither paths nor boundaries.
They lack any direction, since they have forsaken all established bearings.

This realization, however, dawns upon very few, since the vast majority makes do with half measures, and remains unperturbed by the stupidity of their spiritual condition.
But then tepidity and slackness is not to everyone's taste.
Some would rather abandon themselves to despair than adhere to a worldview completely removed from the well-trodden paths of their habitual behavior.
They would rather venture into a pathless, dark land at the risk of perishing there, even if this should outrage all their cowardice.
When Salome remarks that Mary is their mother, which means that the I is Christ, this means in brief that the I has left the state of Christian childhood and has taken the place of Christ.
Nothing could be more absurd, of course, than to assume that the I thus would be presuming excessive importance; on the contrary, it takes up a decidedly inferior position.
Previously it had the advantage of being part of the crowd rallying behind a powerful figure, but now it has exchanged that for solitude and forlornness, rendering it as alien and lonely in its world as Jesus was in his, without possessing that great man's outstanding attributes.
Being at odds with the world requires greatness, but the I experiences its almost ludicrous meagerness.
Which explains its horror at Salome's revelations.
Whoever steps beyond the Christian outlook, yet does so definitely, falls into a seeming abyss, an utmost solitude, and lacks any means of hiding the fact.
Of course one would like to persuade oneself that this is not all that bad.
But it is.
Abandonment is about the worst thing that can happen to man's herd instinct, not to mention the daunting task with which we thus burden ourselves.
Destruction is easy, but rebuilding is difficult.
Thus the image ends with a sense of gloom, which stands opposed, however, to the tall, quietly burning flame encircled by the serpent.
This view denotes devotion coupled with the magical compulsion expressed by the serpent.
Thus an effective counterpart is set against the disquieting sense of doubt and fear, as if someone were saying, "Of course your I is full of unease and doubt, but the constant flame of devotion
burns in you more strongly and the compulsion of your fate is more powerful."
The far-reaching premonitions of the second image plunged the I into a chaos of doubt. Hence an understandable desire arose to rise above the confusion to attain greater clarity, as expressed in
the image of the beetling mountain ridge.
Logos appears to be leading the way.
What occurs next is the image of two opposites, expressed by two serpents and the separation of day and night.
Daylight signifies good, whereas darkness represents evil.
As compelling forces, both assume the figure of serpents.
Therein lies concealed an idea that subsequently assumes great importance: whoever encountered a black serpent would have been no less surprised at encountering a white one.
Color does not dispel fear.
What this suggests is that perhaps an equally dangerous, bewitching power resides in good as in evil.
Essentially, the good needs to be regarded as an inherently no-less-dangerous principle than evil.
In any event, the I could decide to approach the white serpent just as little as the black one, even though it believes it can or must by all means entrust itself more to good than to evil.
But the I is rooted to the spot halfway, transfixed, and observes the struggle between the two principles within itself.
The fact that the I remains in this middle position implies the advance of evil, since anything but unconditional surrender to the good impairs it.
This finds expression in the attack of the black serpent.
But the fact that the I does not partake of evil constitutes a victory for the good.
This finds expression in the black serpent growing a white head.
The disappearance of the serpent denotes that the opposition of good and evil has become ineffective, that is, that

at least it has lost its immediate significance.
For the I this means a release from the unconditional power of the hitherto abiding moral point of view in favor of a middle position freed from the pair of opposites.
But neither clarity nor a clear view has been gained thereby; hence the ascent continues to the final point of elevation, which might grant the longed-for outlook. Carl Jung, Liber Novus, Appendix B, Pages 365-369.

Carl Jung on "the attitude which the art demands from its adepts." (2015-03-02 07:32)



Lecture III 16th May, 1941
In the last lecture we began considering the evidence, which is to be found in the writings of the old masters, as to the attitude which the art demands from its adepts.
We will continue this subject today.

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The next passage is from the ”BOOK OF KRATES, a text which has come to us through the Arabs, but which, judging by its subject matter, certainly dates back to Alexandrian times.
There is a dialogue between an adept and an angel.
Such dialogues are by no means rare in the alchemistic literature, the philosophical content is often depicted in the form of conversations.
There is even a famous classic, the ” Turba philosophorum”, which is written in the form of a supposed meeting of all the old Greek philosophers to discuss the secrets of the art.
In our passage from the ”Book of Krates” it is an angel who is interviewed by an ”artifex” (an artist) , that is, by a philosopher who, we are told, was a ”pneumatikos” (a spiritual man).
He says in the course of his conversation with this angel:
”He who belongs to the spiritual people is bent on having books and seeks them, and he will make it his duty to strive with mind, soul and body to propagate the ideas which they contain. When he discovers something clear and precise in them, he gives thanks to God. When he meets a point which is obscure, he strives with the help of his studies to get an exact conception of it, in order to reach the goal which he has set himself, and to act accordingly.”
The angel, smiling, answers Krates:
”Your intentions are excellent, but your soul will never decide to hand out the truth to the people, on account of the diversity of opinions and the wretchedness of ambition.”
We hear in this text that Krates, the ”pneumatikos”, has the idealistic intention of preaching the truths that he has realised, of spreading abroad his philosophy among the people.
But the angel smiles in his superiority at this idealism, as if it were too optimistic, and says that, though the intention is excellent, Krates will never decide to spread abroad the truth among the people.
And this for two reasons:
I. Because of the differences of opinion: if Krates should announce his truth, such a terrible quarrel would break out, that his small amount of enlightenment would be torn in shreds during the discussion, and trampled in the dust.
II. Because of the wretchedness of ambition: when someone has picked up a little of this truth, he is tempted to adorn himself with borrowed plumes, to assume an air of importance and thus to deceive himself. For the truth these philosophers are seeking is intended to change the philosopher himself in some way ; so that in reality there is no tendency to spread abroad formulations of the
truth, because the philosopher is aware that in doing so he would simply be handing the task of transformation to other people, instead of facing it himself.
This text is very profound.
When Krates had finished this conversation with the angel, the latter vanished and refused to return, and the text goes on to tell us how Krates behaved in these circumstances; in other words: what a philosopher
must do in order to induce his angel to return to him:
” . . . In order to induce God to send the angel again, Krates persists in contemplation, fasting and prayer.”
This is a purely religious exercise as you see. This relationship to an ”angel”, as you will hear again later, occurs fairly regularly in old alchemy.
The old masters often speak of a ”spiritus familiaris”, a familiar or helpful spirit, who stood by them in their work.
You find such spirits being invoked in Faust, that genuinely alchemistic work, the spirit of earth, for instance.
The familiar spirit is called the ”paredros” in Greek, the one who stands by.
The spirits of the planets are most often invoked, particularly those that dominate the alchemist’s horoscope.
It was Saturn, above all, that could make men skillful in practising the art.
In another treatise, called the BOOK OF OSTANES, which also comes to us through the Arabs though it is of antique origin, we read that:
”It is only possible to work on the stone with resignation, science and intelligence ”
It is remarkable that all these Arab authors (Abul Qasim and such people, for instance) lay a great deal of emphasis on intelligence.
Knowledge and intelligence are by no means identical, as you know; there are many people who know a great deal, who labour under loads of information, without being at all intelligent.
The next quotation is from the ”Liber de compositione alchemiae” which is said to be of Arabic origin. It is in Latin

and may possibly come from the eighth century.
An old alchemist, called Morienus, appears in this treatise, both his actions and words are recorded.
We read in this book:
”He who does not possess the gift of patience should leave this work alone.”
This work is concerned with a peculiar transformation of the soul, a strange psychical process, and these words of Morienus agree exactly with the well-known words of St. Ambrose:
”In patientia vestra habetis animas vestras.” (In your patience you possess your souls.)
The man who applies himself to this work, if he can only have sufficient patience, will gain possession of that which is uncontrolled in other people.
Another old master (whom it is impossible to date accurately, though we find traces of him as far back as the twelfth century), ALPHIDIUS, says:
”If thou art humble thy wisdom will become perfect; if not, the disposition will remain concealed in thine innermost.”
This sentence shows us that the origin of the alchemistic work is not in the substances used in the opus, but in the soul of the worker.
Alphidius says in another passage:
”Know thou, that thou canst not have this science, unless thou consecratest thy mind (mens) to God; that is, if thou dost not destroy all corruption in thine heart.”
Here again a most earnest moral and religious attitude is strongly emphasised.
In the same text, on the same page, we read:
”I have left all pleasures behind me, and have besought God to show me the pure water (aquam mundam).”
This pure water is the chief instrument of the art of alchemy.
It is the water of life which, as you will remember, is a term also applied to Christ.
In another treatise, the so-called ”Epistle of Aristoteles”, we read:
”May divine providence help thee to conceal thy purpose. One should have foresight and recognise the devilish illusions, and protect oneself against them from the beginning, for the devil is fond of meddling in the chemical procedure.”
We have another reference here to a special devil who meddles in the alchemistic opus, a chemistry devil, apparently particularly connected with the work, and who finds great pleasure in disturbing the serious alchemists while they are working.
In other words: the alchemists must expect to come into conflict with their own unconscious during this work, the unconscious will attack them, and cause exceedingly disagreeable emotional disturbances and even illusory visions.
We come now to one of the most curious texts in old alchemy, the AURORA CONSURGENS, which I have often mentioned before.
It has of local interest for us, in that we have a unique and most beautiful manuscript copy of it in Zurich, the Codex Rhenoviensis, a fourteenth century manuscript which comes from the monastery of Rheinau.
Unfortunately it is not complete, four chapters are missing, as I told you last Semester.
There is a more complete though later text (also a manuscript) in the Bibliotheque Nationale in Paris.
This work is extremely interesting, in that it teaches us a great deal about the psychology of alchemy.
The first part is written in a dreamy, ecstatic style, whereby a great quantity of psychological material gushes out like lava.
It is, however, very difficult to understand, and the text is in rather bad condition.
The beginning is extraordinarily different from the end; the second part is very objectively written, and it is possible that the two parts are by different authors, for the first part is certainly a kind of ecstatic avowal.
One often does not know who is speaking, it is as if many voices mingled.
The first part must have been written by a cleric, the sentences consist of one Vulgate text after another, but it contains ideas which are extraordinarily interesting as to the inner psychology of the alchemistic work.
The text is called: ”AURORA CONSURGENS” or ”AUREA HORA” (the rising dawn or the golden hour).
We read there:
”If thou wouldst conquer, learn to endure.”
The virtues are speaking and patience says this .

Later the apostle says:
”Be patient for the Lord draweth nigh.”
This is a paraphrase of James V. 8:
”Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.”
This means in other word : the fulfilment of the goal of the alchemistic opus (the production of the mysterious substance) can evidently be expressed as if it were the ”drawing nigh” of God himself.
This reminds us of the Mass where we also find a passage, before the consecration, in which the Advent of the Lord is announced.
As the author is a cleric, it is not unlikely that he smuggled in certain contents of the Mass.
For the Mass itself is an ”opus” (the Benedictines themselves use this term), it is a work of transformation, and is therefore similar to the alchemistic procedure.
Undoubtedly the Mass did directly influence the later medieval texts, we can easily prove this; but it is doubtful. to say the least of it, in the case of the older texts, because the liturgy of the Eucharist was not yet in existence. The alchemistic opus is older than the Mass, just as the eternal water of alchemy is older than Christian baptism.
The divine water is mentioned in texts (which are Pagan and had no connection with Christianity) in the first century A.D..
We can hardly say that it is the author who speaks in the first part of the text, it is rather a most mysterious being, which could be described by the Latin term ”spiritus absconditus” (concealed spirit): the spirit of Mercury or Hermes. Hermes is the old Psychopompos, a mystagogue (teacher of the initiants), and the Poimandres (shepherd of men).
These terms are of pagan origin, but there is also such a figure in an early Christian text: ”The Shepherd of Hermas.”
This mysterious ”spiritus absconditus” was the spirit which had entered matter and was concealed there.
This idea is founded on Gen. I . 2, where the ”Spirit of God moved upon the face of the waters”, and as it moved it went down into the materia, and has been concealed there ever since.
The Gnosis expresses it in the following way:
Nous (the Pneuma) was looking down on the surface of the primal sea and his attention was attracted by the sight of his own reflection.
As he bent down towards it, the loving arms of the Physis, the materia, embraced him and drew him down; he blended with her, and remains her prisoner until freed by a process of redemption.
It is he who is imprisoned in the depths of matter. The ”spiritus absconditus” is not really in the materia, that is only a projection, he is of course in ourselves.
It is the unconscious, which appeared to earlier, more naive people in the materia, in objects.
This still happens to us today, not, however, in the form of beautiful and great images but rather in silly little things.
When two people have a quarrel, for instance, they say to each other the things they should say to themselves.
We see the mote in our brother’s eye but not the beam in our own, and these projections can happen with impersonal as well as personal images.
The way in which the ”spiritus absconditus” speaks through the author of the first part of the ”Aurora consurgens”, reminds one of the spirit of earth in Faust: this spirit speaks to Faust, who writes down what it says.
The author of our text continues later:
”Turn to me with your whole heart and do not spurn me because I am weak and black, for the sun has changed my colour (A) and the depths have hidden my countenance, (B) and the earth is corrupted and infected (C) in my operations, because darkness had been laid upon it. (D) Because I am held fast in the mire of the deep (E) and my substance is not revealed, therefore I cried out of the depths and from the abysses of the earth doth my voice speak unto you.”
This passage consists entirely of texts from the Vulgate: (A) refers to the ”Song of Solomon” I:5 & 6:14 ”I am black, but comely, 0 ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the sun hath looked upon me . . . ”
It is the loved one, the bride, who speaks thus in the Song of Solomon.
This ”spiritus absconditus” is often represented as feminine, and in a very peculiar form: above she is a beautiful virgin with a crown, and below a snake, the so-called Edem, a Gnostic idea, and really that same Physis who caught Nous in her loving arms.

(B) refers to Jonah II: 3-6:
”For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me . . . The waters compassed me about, even to the soul : the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me forever . . .”
This is a very beautiful description of this ”spiritus absconditus”, the spirit which is concealed in the depths of the water, and which has sunk down into the darkness of matter.
(C) refers to Psalm 106
” . . . The land was polluted with blood. ”
and (D) to St. Luke XXIII: 44
” . . . and there was a darkness over all the earth until the ninth hour . ”
There is evidence in the text of the ”Aurora Consurgens” itself, that it is really these Vulgate texts which are quoted indirectly, so the connection is no arbitrary one.
The author often says: ”Jesaias dicit” (Isaiah says) or ”Apostolus dicit”, so that one then knows for certain that it is these passages which are meant. It is interesting that during the Crucifixion the darkness coincides with the death of Christ, that is the moment when Christ went into the darkness.
(E) refers to Psalm 69:2: ” sink in deep mire where there is no standing” and
(F) to the famous verse in Psalm 130: 1-2 : ”Out of the depths have I cried unto thee, 0 Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications.”
The language of this text shows clearly that the work on their art was an entirely religious experience for these old philosophers.
They even sometimes felt that the language of the Bible was the most suitable language in which to express themselves, because the subject matter was so similar.
The baffling thing is that, although this whole world of images has nothing whatever to do with natural science, the two always appear together in the alchemistic opus.
But it is just here that we can realise what matter meant to these people, they experienced it in a mystical way.
It had a soul which lay in the darkness and it was their task to seek it there. They were conscious of the fact that they could rescue the darkened God from the materia, or at least this is what they attempted to do.
We come now to a French alchemist of the fourteenth century: DE RUPESCISSA, who had a similar attitude:
”It is our purpose, with the aid of this book, to comfort and strengthen the poor preachers of the gospel (les pauvres hommes evangelisans), in order that their supplications and prayers should not be in vain where this work is concerned.”
The alchemists are referred to here as ”les pauvres hommes evangelisans”, the poor people who make known the message, who preach the gospel.
The author draws another direct parallel here, between alchemy and the Christian religion.
We will now take a small leap forward in time, and come to the famous sixteenth century alchemist, H. KHUNRATH.
As I told you before, in common with the majority of medieval alchemists, Khunrath was a doctor and a very learned man.
On the subject of attitude, he says:
”It is not our avaricious design, self-will, activity devoid of vocation, diligent reading of worldly wisdom, study and slovenly experimenting on which it solely depends, but it is far more God’s calling, his will and his grace. This is the reason why so few of you attain the art. It is impossible to reach this art through books alone, or by obstinate labour, or even by both at once and together, however diligently one tries, and whatever one’s ability and desire.”
We see here that the study of books and the work on the opus (both warmly recommended by all the alchemists) do not of themselves lead to the goal of the art.
Khunrath continues:
”Shouldst thou discover in thyself (with a true philosophical renunciation of all transitory things which the world values) a p articular inclination, a rightful passionate longing, a fervent love, a strong desire and an inner urge towards the chemical art - but not in order to heap up gold and riches or to accumulate great treasures after the way of Mammon, but rather with the hope of realising the Magnalia of the great God, and of using its fruits theosophically -

then, without doubt, thou art conditioned, disposed, called and sent by God. Now pray and work as advised, and thy labour will not be in vain."
Such a man is an "electus", a chosen one, who is able to bring this art to its conclusion.
"To sum up: In this case, without the special support and assistance of Ruach Hhochmah-El, the god of divine wisdom, or of other sub-delegated go od spirits or angels sent by God, our theorising and practising are in vain."
Here again we are told, that the goal of this art can only be reached when a direct intervention of the Deity takes place, that is, through the Grace of God; God sends a delegate, an angel, to complete the work, to produce the stone.
Psychologically this means that, to reach the goal, a phenomenon must take place, of which one can only s ay that it is a personification, or an autonomous appearance, of the unconscious spirit.
The "spiritus absconditus" must, so to speak, appear "in figura", as the "paredros".
This is very difficult for us to understand, but such an idea presented no difficulty to medieval man, for he was completely convinced that the psyche was of an autonomous nature.
We are very vague about the psyche, we have a dim idea that it is a sort of vapour arising from the warmth of the brain or a mere result of psychological functions.
The modern attitude towards the psyche always reminds me of an old text book, for the medical corps of the Swiss army, which said that the brain was like a dish of macaroni.
Presumably the psyche was the steam rising from the macaroni!
According to the spirit of that time, the psyche was an epiphenomenon of the physical.
We should really b e willing to confess that we are quite ignorant of the nature of the psyche; though unfortunately we do know that it can act in a very independent and unexpected way and produce phenomena which are impossible to explain rationally.
With all our modern means of disinfection we cannot rid ourselves of our fears, and is not the history of the world made by factors far beyond man's conscious intentions?
The s e factors are of a psychical nature, yet we go on thinking that the psyche is a vapour.
To call the psyche an epiphenomenon, or to identify it with human consciousness, is equally foolish.
Consciousness is also a psychical phenomenon, but it swims on the great unconscious, as it were, and we shall never know what the unconscious is, for it is the unconscious, the unknown, the "spiritus absconditus".
With what could we comprehend it?
Only with itself, because we can never get outside the psyche.
For it is the Ouroboros, it always eats its own tail, it is an inescapable vicious circle.
We are always entirely dependent on what our psyche makes of a thing, on what our brain says about it.
Take cold and warmth as an instance: If we come from a temperature of 20 degrees below zero and touch this table it will seem warm, almost hot, whereas it is a cool surface for other people.
Psychical existence is the phenomenon par excellence, we cannot conceive of any other kind of existence.
Beyond the twelve categories of Kant is the "noumenon", "das Ding an sich" (thing in itself), the union of the opposites, the Deity.
How can we be sure, then, that anything is what it seems to us, for we are always dependent on a psychical image.
Everything that we touch is psychical; we make wonderful scientific instruments to discover the real nature of things, but in the e!!.d absolute objectivity is always defeated by the fact that everything is psychical.
Old Khunrath was aware of this fact in his own way.
He continues:
"Beloved, hearken to what the philosophers themselves said about their books.
Hortulanus says:
"Hortulanus was also an old master of the art.
" 'Oho dear reader, if thou knowest how to prepare our stone, then I have told thee the truth, but if thou art not capable of doing this, then I have told thee nothing.' Geber, Morienus, Lilium and others say the same, that only he who knows how to prepare the stone can rightly and truly understand the sayings of the philosophers."
So no one understands this art who does not know it already.
"It is therefore most necessary to entreat God, the Lord of Hosts, for the spirit of his wisdom, that he may dispel our darkness and enlighten us with the light of his knowledge and truth, that he may embrace us, overshadow us and fill

us with his great goodness, that he may open to us the writings and other monumenta of the philosophers, interpret and expound them, and lead us to understand the light of nature; thus all is well: If thou hast made him”
The spirit of God’s wisdom = the Holy Ghost.
”thy praeceptor familiaris”
The familiar spiritual teacher.
”then all obscure words and hidden things are clear and open to thee. For God from Heaven can reveal all hidden things. Of a truth this is so.”
We see here that for Khunrath the culmination of wisdom is to realise that we know nothing out of ourselves, it must be revealed to us through a kind of miracle.
These old philosophers expected, through their preoccupation with the science, their meditation and contemplation, that they would entice the grace of God to come to them and bring them revelations.
Such an idea (as is often the case with superstition) was not at all stupid.
There is something in such ideas.
We know from experience, that when we are seriously striving to achieve something, all kinds of hunches come to us about it, and a hunch is a small revelation.
The right hunch in the right moment can even save one’s life, and naturally a scientist or student can also get the right hunch at the moment when he is most perplexed.
In German the word for hunch is ”Einfall” (dropping in), and we must notice the meaning of the words we use.
These ”Einfiille”, or hunches, are phenomena of a spontaneous nature, which we cannot control.
They rise of themselves from the depths of the unconscious, and, under certain conditions, bring us solutions or elucidations which are superior to our everyday consciousness.
And if someone tells us that he was enlightened at the critical moment, it is psychologically right, far more right than if he tells us, that at the critical moment he made the right hunch.
The latter is a definite lie, whereas the former is the truth.
When we say: ”Thank God it just occurred to me in time”, we don’t think what we are saying, but psychologically we are right. Carl Jung, ETH Lectures, Pages 153-160

Alchemical Quotations **(2015-03-02 10:32)**

”The philosophers have said: that no one could attain the science of the spiritual, unless his soul be divine and his nativity spiritual.”
”It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books.”
”The materia must be understood, for the philosophers of all ages have held knowledge to be the most important thing in this work. One must have an untroubled fund of knowledge.”
”He, who would attain this highest mystery, must realise that this art does not lie in man’s power, but depends up on God’s goodness, and that neither will nor desire can lead him to it, but only God’s mercy. One must only exercise this art for the honour and glory of God (ad solam Dei gloriam) and for no other goal. Nature is one, true and simple, perfect in its essence, and a secret spirit lies hidden in it. If
thou wouldst recognise it, thou must thyself be true, simple, patient, steadfast and devout, and must not harm thy neighbour, in short: thou must be a regeneratus, a new being.”
”Spirit, body and soul must all take part in this work.”
”In this art, which comes from God, no sensual, wicked or infernal spirits are admitted, but only a simple, straight, true and steadfast spirit whose essence is pure and devout. All others misunderstand the highest mystery.”
”But when God grants his grace, to someone who understands it, this will appear incomprehensible in the eyes of the world and those who love this mystery will be scorned of men and looked down upon as . . . ”
”Just as learned men also, doctors and others, cannot find it, because they have never looked at it, although it lies before their eyes, and do not trust it, although it contains such power in itself. And no One can teach them any better while they follow their nature and their intellect : therefore they cannot find it for very wisdom, because it transcends their power of comprehension, for it is the work of God and of nature and can only be reached through nature. Therefore they remain ignorant.”
”Only a few attain the possession of this Kingdom, although many labour in the construction of our stone. The Creator has not given the true knowledge and possession of it to the multitude, but only to the few, who hate lies and cling to the truth, devote themselves to the art with heartfelt sighs and seek it conscientiously; but above all to those who love God without hypocrisy, and therefore pray to him.”
”If he succeeds in finding a worthy, suitable man, and he begins to feel the weight of his own years, then he may impart the art to him, but not to several! For this science must always remain secret. Because, were a wicked man to have knowledge of it, the Christian world would be in great d anger. Puffed up with pride (inflatus superbia) over his heritage, he would overthrow the legitimate rulers who govern others . . . God has hidden this knowledge from great doctors and has only given it to a few who were truly devout and humble. And as among the myriads of stars in the Heavens, there are only seven planets, so among millions of people, only a few attain this knowledge. Those, who think themselves wise although they know nothing, are not bidden to our feast . ”
”One should not begin to touch this secret, impenetrable work, and the spirit which lies hidden beneath it . . . before having explored it in the depths of its own singularities and characteristics, and in relation to the indispensable harmonising with nature. One gains nothing from this spirit, if one has not already clearly recognised and known it. God is wonderful in his works and his wisdom is infinite and he
does not allow himself to be mocked. Many entangled themselves lightly in this work and have died in the laboratory, or have been otherwise pursued by misfortune. For the art is not easy, as some imagine, because the philosophers have likened it to the play of children and the work of women.”
”A few philosophers have found it easy, simply because God granted them understanding. Therefore one should pray and begin with God’s help.”
”So man must become as the corn of the field . . . therefore he must die outright and unfold completely.”
”And as all things proceed from one, through the meditation of the One.”
”One must reflect on the books.”
”And indeed thou must work with greatest concentration of unlimited meditation ; for with it thou wilt find, and without it thou wilt not.”
”Understand then and meditate up on it . . . . Meditate upon these words, and with the will of God, thou wilt find ”
”It is a stone and yet no stone. Moreover, if thou art a seer, and meditatest on it, then thou canst hope to perceive it.”

”It is therefore necessary, that we principally discern the soul, through the intelligence. If we do this, we shall reach the goal and be exalted by the science through meditation: But this is the procedure
of the philosophers, and the philosopher begins in the teaching (sermone) at this place, at the more subtle end of nature.”
”I have spent much time in meditating on the teaching, in understanding the words, and in meditating on the meaning.”
”The human mind is composed of nothing better than the spagiric and meditative procedure, ap art from the divine gift of grace.”
”No one can truly know himself, if he does not investigate through diligent meditation, and know who he really is.”
”Direct therefore thy feeling, senses, reason and thoughts toward this salt alone.”
”Therefore study, meditate, sweat, work, cook . . . and in this manner a wholesome flood will burst forth, which comes from the heart of the son of the great world.”
[Alchemical Quotation cited by Carl Jung, ETH, Lecture IV, Pages 161-170.

Carl Jung on “Meditation” in Alchemy (2015-03-03 01:17)

Lecture V 30th May, 1941

We began to speak about ”meditation” in the last lecture and I have still some excerpts to read from the writings of the alchemists on this subject.

MICHAEL MAIER (a famous alchemist who lived at the end of the sixteenth and beginning of the seventeenth

centuries) says:
”Chemistry inspires those who practise it to meditate on heavenly things.”
Here again we see that the alchemistic opus is not just a laboratory work, but also a religious exercise. Meditation on ”heavenly things ” must refer to spiritual things.
The next passage comes from a medieval lexicon of alchemistic terminology and concepts, compiled by a Dr. RULANDUS.
Under the word ”meditatio” he says:
”The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or
to his good angel.”
Those of you, who heard my lectures on the Ignatian exercises, will remember that the term ”colloquies” is also used in those exercises: dialogues take place with the chief figures in the world of
Christian imagery, with the Mother of God, with Christ or with one of the saints.
These inner conversations are called colloquies, but are not described as meditation in the Ignatian exercises, whereas Rulandus definitely defines meditation as an inner conversation with a ”vis-a-vis”.
He does not say whether these inner figures answer, but there is sufficient proof in the alchemistic literature for us to conclude that they did.
In the Ignatian exercises such conversations are one-sided, we are never told that anybody answers which would be rather essential in a ”colloquium”.
But the alchemists really try to establish an objective relation to a ”second” in their meditation, and this ”second” has been regarded since olden times as the so-called ”paredros”, a spiritual
helper, who is present during the work and who gives instructions.
There is a text where the ”spiritus Mercurii” first appears as a vapour which gradually condenses until it takes on a more or less recognisable human form.
This figure is a typical ghost, and agrees with the descriptions of ghosts which we find in all places and all ages.
There is an excellent collection of such apparitions in the book ”Phantasms of the Living ”.
This book consists of two thick volumes, which give the reader an unsurpassable insight into the phenomenology of such apparitions.
The purpose of the book is to corroborate the existence of telepathy and similar things, n-at primarily to describe the apparitions.
But all such phenomena are exceedingly important for every psychologist and for all those interested in psychology, for they have played a considerable role in human culture since the
earliest times.
Every culture has recognised the existence of such phenomena, and it is only the interpretations which differ.
And so we find them in alchemy also, and the fact is recorded that in deep meditation a dissociation occurs between the ego and a ”second”, that takes on the form of an inner figure, or represents
Something quite objective which will answer questions or produce enlightening remarks.
Sacrifices were even made to this ”paredros” in antiquity, and there are instructions in the literature as to how these figures can be conjured, called up or cast out.
I have already mentioned that it is usually a matter of the spirits of the planets which correspond to the substances used, or those. which play a special role in the horoscope of the alchemist.
The planets were regarded then as gods or spirits, and not just as stars, as we think of them today.
We must never forget to reckon with the fact that the psyche was projected into practically everything.
Meditation then, as defined by Rulandus, does not merely consist of reflecting about the meaning of the authentic books, nor about the nature of the substances on which the alchemists were
working, but it also reveals the presence of a personification of the unconscious.
We find quite a different use of the term meditation in the writings of a later seventeenth century alchemist, which is nevertheless also very typical of the peculiar psychology of alchemy.
This author speaks of a ”nova volatilitas” and says:
””The stone will meditate a new volatility.”

The volatility of matter means that it is vapourisable.
This sentence occurs in a passage which is concerned with a volatile substance that has solidified, and is now considering a condition of new volatility, as if the substance itself could meditate.
This is a pure projection of psychical events into matter.
A substance meditating seems a ridiculous idea to us, but it was not to the mentality of those days.
On the primitive level every stone, tree or animal can have a soul, or can suddenly develop a voice.
At any moment a tree or a stone can become animated, and such an occurrence is no miracle to the primitive, but merely belongs to the course of nature.
And in the seventeenth century, it was still more or less self-evident that the substances with which the alchemists were working should suddenly take on the nature of animated beings.
It is from this fact that the legends of the hob goblins arise.
My compatriot, Paracelsus, was absolutely convinced of the reality of these hobgoblins, who appeared to the miners and workmen in the darkest parts of the mines.
We find similar phenomena on the sea, such as the ”Klab autermann” that appears to sailors before a storm or an accident.
He is also a kind of homunculus, and such figures are either a direct animation of some object or appear independently in nature.
The fylgias in the Icelandic saga are another example.
I know of such phenomena myself with quite normal Swiss people who saw a homunculus of the mountains during a mountain accident.
In the same treatise we read:
”If thou wilt meditate deeply on that which I have indicated here, thou wilt have the key which will enable thee to solve all the seeming contradictions between the philosophers.”
You see here that meditation requires deep reflection on all those riddles which the alchemist encounters in the alchemistic treatises with their contradictory style.
The contradictions dissolve through meditation.
So we must assume that these contradictions, which are frequent in the literature, are symbolical expressions, which become clear when one penetrates behind them and finds out what is
really referred to.
Another author says:
”It requires deep meditation, before thou canst understand our sea and its ebb and flow.”
The mystery, which should be fathomed during the meditation, is called ”our sea” in this passage.
The sea of the alchemists is an old and well known symbol for the unconscious; that is, it really represents the unconscious , but in the language of the alchemists ”our sea” refers to the
”humidum radicale” (radical humidity) in the substances, the soul of matter.
This again is a projection of the existence of the soul which the human being feels within himself.
If we translate ”our sea” as the unconscious, this passage tells us that there are tides in the unconscious.
Phenomena, which could be metaphorically compared with ebb and flow, do actually take place in the unconscious: sometimes it is nearer to us and sometimes further away.
In other words: there are times when there is a danger that consciousness may be flooded by the unconscious, at other times this danger do {es not exist or is at least much less acute.
This is particularly obvious with primitive people, though we can also see it in ourselves; there are certain seasons when the unconscious has a general tendency to gain the upper hand.
Advent is such a classical time, it has been known since olden days as a season when evil spirits are abroad.
There is a saying in the Canton Lucerne even today that Wotan’s host is out or abroad.
Presumably such ideas are connected with the longest nights, when the sun sets at its earliest.
It is a piece of natural life which has survived till today.
Blackouts were general, you must remember, before the discovery of gas and electricity, and man was forced then to live with nature.
Oil was very expensive, and burning chips unreliable and short lived, so people went to bed with the cocks and hens.

Human consciousness blacks itself out, so to speak, at the beginning of the winter, and the unconscious overcomes the conscious as the night overcomes the day.
This is the reason why the night is always the time when things become uncanny, for the light of the conscious has been blacked out.
Such things are more obvious with primitives, for we have fallen somewhat out of mature with all our technical novelties, and have become less aware of the night.
Yet children often suffer from night terrors, and how many women look under their beds or into the cupboard before going to bed?
And these people are civilised Europeans, not primitives!
It is as Faust says: ”Es eignet sich, es zeigt sich an, es warnt . . . . Die P£orte knarrt, und niemand kommt herein.” (It becomes peculiar, it announces itself, it warns. . The door creaks and no one enters.)
This passage describes a typical nocturnal phenomenon, the fear of darkness, and this is the reason why the primitive has a totally different ”Weltanschauung” in the night than in the day.
Ghosts are abroad at night, unheard of things can happen, and the slightest noise lets loose a panic.
We rationalise such noises as burglars, but many people, who would ridicule the idea of ghosts by day, believe in them at night.
These are ”ebb and flow” phenomena and, like the tides, they have some connection with the moon.
We say that people are moonstruck, and epilepsy is supposed to be connected with the moon.
The mentally diseased are still called lunatics in English, and their hospitals lunatic asylums (luna = moon).
It is clear, therefore, why our author says that it re quires deep meditation in order to unravel the secret of the unconscious.
In summing up the alchemists’ point of view with regard to meditation, I must point out that in one respect all meditation is similar.
It is a kind of submersion, a method of psychical submersion, with which the idea of spiritualisation is connected.
Spritualisation is prepared through meditation: ”The stone will meditate a new volatility”.
The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here - those of Yoga, Mahayana Buddhism and the
Ignatian excercises - the subject of meditation in alchemy is something unknown, and not a known dogmatic formula.
You will remember the very dogmatic injunctions for imagining the Amitabha Land, the Buddha and so on in the Amitayur-Dhyana Sutra.
There is nothing of the same kind in alchemy, the subject of meditation is a mystery, and the alchemist must meditate in order to understand this mystery.
He has no idea what he should imagine, and he has only a highly contradictory terminology at his disposal.
When he thinks about this secret it is unknown to him, he has no idea what it is.
He does not meditate on his sins or his plans, nor does he, so to speak, think about himself at all, but he thinks about the unknown element in the world, in the substances and in himself.
The object of his meditation is essentially unknown, and his meditation serves the purpose of perceiving this unknown, of making it clearer, and of gaining certain images of it.
In other words: meditation is making his unconscious conscious.
I read you a passage from Dorneus where he said the essential thing for the alchemist was to know himself, and to find out who he really was.
Dorneus became conscious that the secret was not merely in matter but was also in man.
There are many such passages in the old authors, where they definitely state that man, as well as chemical matter, contains the origin of the mysterious substance which becomes the philosophers’
stone.
Meditation is intrinsically a method of understanding for the alchemists; they hope, through the application of meditation, to become aware of certain mysteries which are intangible and invisible.
The knowledge, which they thus acquire, they call the ”scientia”.
VIII. Scientia
I have collected a further series of excerpts from the alchemistic writings on this subject, in which we shall also meet

some very peculiar things.
Alphidius says:
”The food of whoever finds this knowledge will be legitimate and eternal”
Alphidius is an author who lived perhaps as early as the thirteenth or even the twelfth century.
Very likely he wrote in Arabic or Hebrew, but this is uncertain.
In any case he refers in this passage to Leviticus ”All the males among the children of Aaron shall eat of it. It shall be a statute forever in your generations concerning the offerings of the Lord made
by fire: every one that toucheth them shall be holy.”
The idea of a legitimate and eternal food is to be found in both passages.
”The food”, in the text of Alphidius, is the unleavened bread of Leviticus, which ”shall be a statute forever in your generations.”
One might perhaps assume that Alphidius was a Jew, for there were a great many Hebrew treatises written in Spain during the time of the Moors, and Alphidius belonged to that region.
This knowledge” is equal then to an eternal, legitimate food of life, a food which bestows life.
It is found through meditation, and is a panacea which enriches life and makes it fuller or healthier.
This is something which we experience also.
It is when our lives have become so flat and meaningless that we can hardly go on living, that the moment comes when we turn to the unconscious and to our dreams and phantasies.
We meditate on these in order to discover the contents of the unconscious, and to find a new meaning in life.
The result is something very similar to receiving a ”legitimate and eternal food”, the right food which reanimates life, for everything depends on our attitude to it.
Even a very bad situation can change when we look at it differently.
The ”Aurora Consurgens” asks the question:
”What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways.”
This author is quite sure that the contradictory statements of the alchemists are made with the purpose of expressing this thing, but in such a way that no one can understand.
One is never certain, when one reads these texts, whether the author has really understood something, and is expressing himself symbolically in order to keep it a secret, or whether he has not
really understood himself, and is expressing himself as clearly as he can.
The subject is exceedingly difficult, for it really is a mystery.
What is the unconscious?
Whenever we speak of it, we express ourselves involuntarily in a peculiar metaphorical language in order to get somewhere near its character.
So it is possible that these people were speaking as clearly as they could in their language, and the reader who knew understood.
When I was reading these texts I often thought: ”Yes I know what you mean”, but I was never absolutely sure that I did, till I came on an old treatise which was underlined and had marginal notes in an
old handwriting, which probably belonged to the early seventeenth century.
Just those passages were underlined that I should have underlined myself, I could have read the meaning of the whole treatise from the places he had marked.
Then I knew that we both understood the text in the same way.
In one obscure passage, for instance, just as I came to the conclusion that the author meant the devil, I came on the marginal note ”Diabolus”.
But on the other hand, when a certain monastery sold all its alchemistic books (assuming they were nonsense) I came across a book which a monk had read in his old age.
He also had underlined in red pencil, but exactly the places which I should not have marked, namely the passages concerned with gold making.
This interest in gold was a grievous sin against the fundamental spirit of alchemy; this monk was evidently too fond of money, in spite of living in a monastery.

Another Father wrote of him: ”He studied this book for several years but it did him no good.
”I thought: ”Naturally not with such a point of view”, but it was really impossible that anyone who lived in the Catholic world of the eighteenth century should understand.
The anonymous author of the ”Aurora Consurgens” says further ”The science is nothing less than a gift of God and a sacrament.”
The manuscript of this text, which we have in Zurich, belongs to the fourteenth or even the fifteenth century, but the original text, judging by its whole character and make up, must have belonged to
about the end of the thirteenth century.
The chief authority quoted is St. Thomas of Aquinas (1225-74) .
One must keep the date in mind, and also the fact that the author was a cleric. When such a man calls the science of the alchemists a sacrament, one cannot take it seriously enough; for in those days and in that milieu it was the strongest expression which the author could possibly
have used to describe a mystery.
The author continues:
”There are three precious words in which the mystery is concealed. These must be given to the devout, namely the poor, from the first to the last man.”
These words are an allusion to an alchemistic tradition of which you may have heard, namely the Aurea Catena (the golden chain).
This chain reaches from the earliest dawn of mankind into the most distant future, and consists of people who know the secret.
One hands on the golden bucket secretly to the next and the chain stretches through all ages.
The science, according to this author, is a sacrament, a divine mystery, so these ”three divine words” in which it is concealed are thus made equal to the Gospel.
And therefore it must be given to the poor in spirit.
These same poor were also mentioned by Joannes de Rupescissa, as ”les pauvres hommes evangelisans”; who, as we saw, were the alchemists themselves elves.
Alchemy is a sort of divine message, a gospel, to these ”poor men”, a science which comes from God and must be handed on secretly from one to the next down the ages.
These ”three precious words” refer to a treatise which is possibly of Arabic origin, though this is rather uncertain.
The treatise is ascribed to one of the older so-called ”arabizantes”, KALID BEN YEZYD, who is presumably a legendary authority. It is called the ”Liber trium verborum Kallid acutissimi ” (the book of
three words by the most intelligent Kallid.)
These three precious words are
elucidated in the treatise. I will read you a passage from it: (The art consists of three words:
”It is said that the water preserves the foetus for three months in the uterus. The air warms it for three months. The fire preserves it for the same length of time. And all this is said as a parable
of Mercury. And this word, discourse and dark way of speaking are made known in order that the truth should be seen.”
The author claims here to have disclosed the secret in order that one might see the truth; but naturally it is all very obscure.
We can make out, however, that it is a matter of the three elements: water, air and fire, and that mercury is being spoken of. Mercury, as the metal, could represent the earth, so we may assume
that this pregnancy produces the fourth element, the earth.
In other words it is the fourth element which alchemy is concerned with.
This is a very important hint. The idea of three plays a considerable role in the whole of alchemy, particularly in medieval alchemy where the triad is directly called the ”ternarius supernaturalis”
(the supernatural triad), and is termed the gift of God.
The pneuma, the mind (which deals with matter) has a part in the divine pneuma, the divine triad, whereas the fourth is the earth.
Psychologically the earth always refers to the body, for the body consists, so to speak, of earth.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body.
You know that the unconscious has a great deal to do with the body, many symptoms of a bodily nature, for instance, are directly caused by the unconscious.
There are certain disturbances of the unconscious, in the sympathetic system, which produce symptoms exactly like organic disturbances.
I once saw a case where forty centimeters of the large intestine (colon des cendens) had been removed, because, as the result of a disturbance in the sympathetic system, a paralysis of the large
intestine had set in, so the surgeon had simply cut out forty centimetres.
Three weeks after the operation,' when the patient was getting up, the trouble began again at the hitherto normal end.
This was too much and, not wanting to have the whole of her inside cut out, the woman came to consult me.
She brought her X-ray plates with her, showing a really horrible condition, but it was simply a disturbance in the sympathetic system.
I was able to assure her that she would survive it, and it got better through psychological treatment.
It had been quite unnecessary to cut out those forty centimetres.
I do not want to assert that all illness comes from psychological disturbances, but amazing things do happen.
The unconscious can cause eruptions of the skin, for instance, and even tuberculosis, and when one sees such things one realizes how much the unconscious affects the body.
It is therefore possible to reach the body through the unconscious, the old hypnotists and magnetisers knew long ago that one could bring about the most marvellous changes through hypnotic suggestion.
This procedure is very archaic but one can reach the unconscious with such arts, whilst the Latin and Greek terminology of modern medicine makes no impression whatever up on it.
Stinking ointments, however, and even the laying on of hands, reach the unconscious and then it reacts, but it merely despises our modern erudition and academic style. M
y respected predecessor, Paracelsus, said similar things; he also told the doctors, in his language, that they should use prescriptions which would impress the unconscious .
We must honour the sciences, but the vital thing in illness is to respect the nature of the patient.
In such matters, the alchemists, as you see, came on the track of highly modern things. Carl Jung, ETH, Pages 171-178.

Carl Jung on the "Scientia." (2015-03-03 10:49)

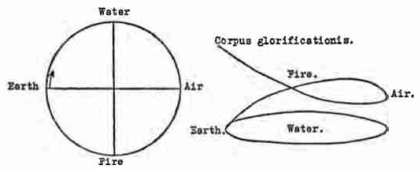


Diagram I. *Diagram II.*

Lecture VI 6th June, 1941
In the last lecture we began to speak of the "scientia", which could be best translated as knowledge or understanding.
The lecture came to an end when we were considering a particularly difficult passage in Kalid Yezyd's text: "Liber trium verborum."
Yet it is important, so we must try to understand it better.
If we are at all prejudiced in reading such a passage, we should naturally be incline d to dismiss it as an obscure alchemistic rigmarole.

But careful thought brings us to the conclusion that this passage is no phantastic embroidery, invented by the author, but that it really reveals the mystery, the centre of the peculiar philosophic
movement of alchemy, though in the form of a parable.
Strictly speaking I should now explain to you what this mystery really is, but that is beyond my power in the time at my disposal.
It would take a fortnight's continuous lectures to reach its real meaning, so I can only give you a few hints, and refer you for the rest to the existing literature.
It is evident that a comparison is drawn in Kalid's passage between the alchemistic opus and the development of the foetus during a pregnancy.
This parallel dates from olden times and played a particularly important role with the Arabic alchemists.
One can see in our passage that it is a matter of a process of transition, the foetus is first in the water, then in the air and last in the fire.
This is not to be taken literally, of course, it is clearly symbolic language; it is as if the foetus wandered through the four elements.
Only three are mentioned, but the beginning is the earth.
The foetus comes from there and is then contained in the water, air and fire one after the other, which is the manner of this mysterious pregnancy and birth.
This is a mythological motif, which we find in very different forms and in many other places.
There are innumerable myths which begin with miraculous generation, pregnancy and birth, our own Christian dogma being no exception.
The life of Christ is, in this respect, similar to that of innumerable other gods, heroes and kings.
It is the motif of the miraculous child, but this touches on a wide field which it is impossible to mention briefly; it is dealt with in a book which I published recently with Prof. Karl Kerenyi.
It is this divine child motif which appears in our passage, and the child to be born is called "Mercury"; the text tells us that everything is said as a parable of it.
Mercury is that peculiar, entirely paradoxical, middle being which sometimes appears in nature as matter, in the form of quicksilver, but which is also a Nous or Pneuma.
Perhaps you know Grimm's fairy story: "Der Geist Mercurius", it appears there as a spirit.
A hermaphroditic quality is also ascribed to mercury, it is bi-sexual, and altogether a most peculiar being.
Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it.
So mercury in our text is contained in earth or metal as the divine soul, and this is the mystery of the alchemists.
The alchemist saw a psychical secret in matter, a projected piece of unconsciousness; and on account of the fact that matter was a secret to him, he could project into it.
He tried in his work to extract the soul, starting with ordinary quicksilver, and to develop and transform it into a marvellous final substance which he called the lapis philosophorum.
The whole thing is a psychical mystery which does not only express itself in alchemy, but in many religious doctrines.
The child legend is not only to be found in classical antiquity nor exclusively in Christianity, it exists also in Indian mythology and innumerable primitive legends.
It is an archetype, a primeval type among legends, which appears universally, expressing itself through similar images.
In alchemy it appears in a very peculiar and unusual way.
The description in our text is a matter of the well-known diagram, the circle divided into four which meet as one in the centre, as in Diagram I (see p. 180).
The development starts with the earth and rises in a sort of spiral, it goes through the water, air and fire, ending as a sublimated earth, on a higher level, as it were.
This process is roughly indicated in Diagram II.
The development goes through the water which lies on the earth, up into the air and, still higher, passes through the fire and ends with the "corpus glorificationis", the immortal, incorruptible body.
Water

Corpus glorificationis.
Air.
Fire
This process is described in our text as a pregnancy.
The process, which ostensibly took place in the retort, also took place in the alchemist, and therefore he felt connected in a mysterious way with the process in the retort.
The thing which happened outwardly was also happening inwardly; but the alchemist was never really conscious of the inward process.
He thought that he saw it outside himself, or that he could bring about the result in his retort, but the thing which really happened came from within.
The condition, shown in our diagram, is an inner condition, a psychical pre-condition, as those of you who heard my lectures on the Indian texts already know.
In the Amitayur-Dyhana-Sutra, the first symbol, which was found under the threshold of consciousness, was the golden banner, which, like our present diagram, is based on the quaternity.
The quaternity is a primeval image which is to be met with everywhere.
It extends to the horizon as the points of the compass, it is the four seasons of the year, the four elements, the four types of temperament and so on.
The whole natural philosophy of the Middle Ages is founded on the quaternity, it is upheld or disputed, but everything centres round it.
The quaternity also plays an important role in Christian symbolism as the cross, though the cross is by no means an exclusively Christian symbol.
In Yucatan the Spaniards found ancient crosses everywhere; they were much puzzled and asked the Bishops how this could be.
The Bishops, driven into a corner, brought out the old argument of Justin the Martyr, who met a similar situation by saying that the devil knew beforehand God was planning to send Christ down into the world, and laid his plans accordingly.
It was the devil that invented the legend of Dionysus and pump ed it into mankind, so that when Christ app eared people would say: ”We have heard that old story before” and would not be impressed.
The Bishops adapted this idea to the situation which arose in Yucatan, through the discovery of the Maya remains.
The devil, they said, had discovered he was having no success in Europe (in those days, for he is certainly most successful nowadays!) so he emigrated to America and pumped the idea of crosses
into the people there.
Then, when the missionaries arrived, the people would say: ”That is an old story, why we have had crosses here for ages;” and so all the wind would be taken out of the sails of the Christians preaching the gospel!
It was also said in antiquity that Dionysus was the prototype and that Christ was merely a better edition of the same thing. Justin the Martyr himself was worried by the resemblance, so he came to the conclusion that only the devil could have invented anything of the kind.
The early Fathers of the Church were determined to assert that Christianity had no fore-runners, no preparatory history, that it fell down from Heaven as something entirely new.
Therefore as Dionysus, unfortunately, really existed, they were obliged to account for him by inventing such legends.
The universal symbols of the cross (quaternity) and of the child meet in our passage.
The Joint in the middle of the first diagram is the child, sleeping in the centre of the world.
The cross was thought of then as designating the centre of the world and the child lying asleep there must be woken up, it must, so to speak, grow up from the centre of the earth.
The alchemists endeavoured to bring this about, though, as you see, they expressed themselves in chemical language, in the symbolism of nature.
Whereas it is really a matter of a peculiar psychical process, the mystery of psychical transformation.
I can only tell you, by way of a hint, that this mystery is also the central mystery of Christianity, the ”mysterium fidei” (mystery of faith) , which is celebrated in every Mass.
It is lost in Protestantism, for the Protestants ”threw out the child while emptying the bath.”

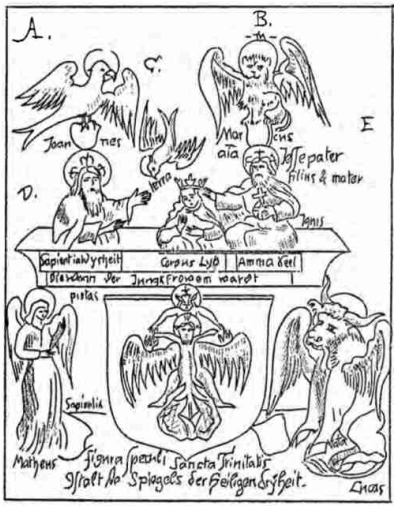
It is necessary for us to know this piece of the history of the mind (which I have been trying to sketch for you in the roughest outlines) in order to understand this passage.
For when Kalid says: ”And this word, discourse and dark way of speaking are made known, in order that the truth should be seen” he is simply telling the truth.
But who can understand him?
Only those who have really experienced the psyche themselves can understand, or at least one must know a great deal about such experiences in order to be able to appreciate such a text.
I should recommend anyone who is interested to read the books which exist on the subject: ”The Secret of the Golden Flower” for instance.
The small book containing my Terry Lectures: ”Psychology and Religion” deals especially with the question of the relation of the quaternity to the psychical processes.
I regret that these things are so unusually difficult, and that they cannot be dealt with adequately in a short time.
But I feel that I must at least give you some idea of the enormous material which is compressed into an alchemistic text.
We come now to one of the later alchemists, MYLIUS , who lived in the beginning of the seventeenth century.
He says of the scientia: ”Its ways are beautiful and praiseworthy operatios, they are not contemptible and its paths are moderate and not over hasty, but are the industry of persevering work. It is a wood of life, to those who understand it and a never failing light. Blessed are they who possess it, for the science of God (or from God) will never perish.”
The wood of life refers to Gen. II. 16: ”. . . Of every tree of the garden thou mayest freely eat” except, of course, of the tree of knowledge.
In Christian symbolism the wood of life is the cross; Christ, the sacrifice, is nailed to this cross.
The wood of the cross is referred to in many ways: as the wood of life, the balsam of life, the food which bestows eternal life and so on.
It is also the ”cibus legitimus et sempiternus ”(the legitimate and eternal food), a symbolism which we have met before.
We hear in this passage that the wood of life is the scientia of the alchemists, and further that it is a science of God or from God.
Presumably this is simply a translation of the old Greek term, gnosis theou (knowledge of God).
The Latin is ”scientia Dei”, and this could be the science given by God, but it could also be the science of God.
But if it is a translation of ”gnosis theou” then it is really knowledge of God, in the sense of God being the object.
Therefore this science is an immortal food, because it is knowledge of God.
So you see how far the alchemists went in appreciation of their science.
We come now to another formulation by the same author which is again baffling.
He describes the scientia or knowledge as a substance, a chemical substance, a material body, and he says of it:
”That substance is the place of knowledge, it collects this and is a house of tinctures.”
Apparently the knowledge or science is in that substance (or body), the two are identical so to speak
And further it is a house of tinctures, of colouring matters, and is, therefore, a dwelling place for spirits (pneumata or spiritus).
When these spirits are applied to a base substance, they dye it and give it a new colour, which means they transform it, according to the old belief that metals were determined by their colour:
If silver could be dyed yellow then it became gold.
The underlying thought is that the science lies behind this substance and is identical with a kind of material spirit which produces transformation, and at the same time the psyche of man is transformed by it.
The man, who pursues the science, goes, as it were, into the house of the tinctures (which is the piscina) and dips himself in it as if it were a bath.
Hermetic treatises exist, where this house is actually represented as a vessel for mixing, in which the man who enters dips himself and is transformed by a baptismal act, receiving a perfect nature.
Mylius continues:
”Therefore the philosophers have compared it (this house) to the substance in which one condenses the sanctified

water."
This passage is somewhat complicated but so is the original Latin.
We are told that the philosophers have compared the scientia to a substance in which sacred water is solidified, that is coagulated.
So this substance is a condensation, a fluid which has become solid.
This fluid is the "aqua benedicta" (blessed water); the divine water is a solidified form of the Holy Ghost, of the Pneuma.
At first, of course, it resembles air, but as it approaches the earth it cools and condenses, and therefore drops down on to the earth in the form of water.
This is the reason why early Christianity speaks of water as the "spiritus veritatis".
The water which flowed from the wound in the side of Christ is the fertilising, life-giving Holy Ghost, calling forth life everywhere, and giving man supernatural life whenever it pours over him.
Mark the word "pour "; you can pour water, but not air, and it really is a water.
Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green.
The Pneuma was a fertilising spirit, according to the old idea; and when the shadow of the Holy Ghost passed over Mary, like that of a bird on the wing, she became pregnant in a miraculous manner.
This passage from Mylius tells us that the substance with which the alchemists worked, and which was called the scientia, is really a condensation of the Holy Spirit which took place in the beginning of time, namely when the spirit of God incubated the waters.
This spirit condensed as it sank down from the fiery Heaven, as steam condenses when sinking down towards the earth, and entering matter it formed the "humidum radicale" (radical humidity).
This is a psychical image, which was projected by the alchemists into matter.
Such an image necessarily came from within, and was made visible through psychical introspection.
Unless something of the kind existed in us, it could not find expression.
The same philosopher uses yet another parable.
He says:
"This science is compared to the egg, because the four are united in it."
Why should the four be united in the egg?
This refers to the old texts in which the components of the egg are identified with the elements: the shell is earth, the white of the egg water, the yolk fire and the fine skin round these is air.
These analogies were made to fit more or less artificially, the egg had to contain the original four, because it is the origin of all life.
Everything arises from this original quaternity and grows up into consciousness.
The simplest division of the circle is into four, and it is therefore a symbolic concept for wholeness.
You can divide it into 360 or anything you like, but it is always a multiple of four.
As the circle is determined by four points, so each representation has four aspects: four elements, four seasons, four "humores", four cardinal points and so on.
Causality has a fourfold root (Schopenhauer).
When I was trying to develop an image of the structure of consciousness, I instinctively came on the quaternity, with no knowledge at that time of the conclusions of the old philosophers.
The four aspects appear as the four functions of consciousness:
Sensation tells us what is there and thinking what something is. Feeling tells us its value and whether we want to accept or to reject it; and the fourth function, intuition, gives us information about the invisible aspects; it tells us, for instance, where something comes from and what will become of it.
These are the four aspects of conscious orientation, we cannot find another because these are all that exist.
This is the simplest and most basic fact.
When the old masters of natural philosophy were trying to find definitions, with which they could bring some order into the chaos of the world, they discovered the four elements and that everything could be expressed through these.

How else could one divide the sea or the earth?
There are just four points of the compass, it is the simplest thing in the world.
This same alchemist, Mylius, gives us another definition of the scientia, which is absolutely contradictory.
He says: ”It is said that the science is similar to a basilisk, and to other poisonous reptiles.”
This is quite incomprehensible at first.
How can the science, which is a revelation, a gift of God, a sacrament, the Holy Ghost itself, be a basilisk or other poisonous reptile?
A basilisk can blast and kill with its very breath or glance.
It is the worst that could be said.
Yet the spirit Mercury has also been represented in other texts as a poisonous reptile, as a dangerous dragon or scorpion.
In the early stages of the alchemist’s work with the substances, there is a considerable danger of poisoning, not of ordinary poisoning indeed, for the danger is psychical: he may easily go mad.
An old alchemist, Olympiodor, said that there was an impudent demon in the lead, which had the effect of sending the adepts mad.
It was actually the devil in the materia and at the same time the Most High.
This is a coincidentia oppositorum, the opposites appear in one, so that the one is good and bad at the same time.
You remember the formula of Nicolaus Cusanus that God is a ”coincidentia oppositorum”.
I will conclude the excerpts from the sayings of the alchemists about the scientia with a quotation from a very old text, the ”Liber Quartorum”.
We read there:
”The science is concerned with that which is behind the intelligence, for this reason we are hindered in understanding it.”
This is a very profound sentence.
The science, which is meant here, is as science relating to something beyond our understanding, because it lies essentially behind our intelligence.
Intelligence, in the language of this alchemist, is simply consciousness.
And what is it that lies behind consciousness?
Naturally the unconscious.
We could give the meaning of this sentence just as well in other words:
”The science is concerned with the unconscious, therefore we are hindered in understanding it.”
We cannot understand the unconscious, so it remains obscure, and can only be expressed by symbols.
A symbol is the best expression we can find for something which cannot be known rationally and expressed.
There are many people to day who do not know the meaning of the word ”symbol”, they assume it is a sign of something.
So the winged wheel on the Swiss railway official’s cap, for instance, is taken as the symbol of the railway.
But, as I have often told you before, if it were really a symbol it would mean that the railway official belonged to some secret society, which presumably worshipped some unknown god or demon that was represented, as well as possible, by a wheel with wings.
It is really the sign of the railway, a kind of allegory, invented to express the railway.
A symbol is never invented to express anything, but is the best possible expression for something which is beyond thought.
It is impossible to think a ”coincidentia oppositorum”, so we are obliged to put a symbol in its place.
An unconscious content is a potential content, it is not actual but possible, it is and is not.
This is a language which the East knows well , the world itself is and is not for the Easterner.
The Indian swallows such a paradox without the slightest difficulty, but we are not accustomed to it.
The alchemist, however, operates from the general basic idea of a thing which exists and does not exist, which is dark and light, and good and bad, at the same time.
This is the condition which prevails in our unconscious, but we cannot express it; for we know nothing of the condition of the unconscious per se, and it is only when certain contents become

visible, that we realise they are both real and illusory, both good and bad.
The alchemists became aware of this in their· work, but they had no knowledge of psychology in those days, so they necessarily projected everything into matter.
In summing up I should like to recapitulate the foregoing definitions of the scientia: it is a revelation, a gift of God, even a sacrament, a mysterious substance and the house of the tinctures which contains the four, the mysterious quaternity.
It would be wiser for you to be satisfied with the fact that this is something mysterious, and not to try to understand it as anything definite; because it is not constructed but experienced.
We are also told that the science is like a pregnancy, a mystery of becoming.
It becomes out of itself, through a development from the dark to the light, and the alchemists have also compared their work to the course of the sun.
We heard further that this science is not only the gift of the good God, a legitimate and eternal food, but that it is also a poison, and is therefore compared to a basilisk.
And the last definition (which we gleaned from the Liber Quartorum) was that it is the science of the unconscious.
Carl Jung, ETH Lectures, Pages 179-185.

Carl Jung on “Sapientia” (Wisdom) **(2015-03-03 17:43)**



Lecture VII 13th June, 1941
We finished the excerpts from the writings of the alchemists on the scientia in the last lecture, and come today to an almost synonymous idea, that of the sapientia (wisdom).
IX. Sapientia
You saw that the alchemists used the term ”scientia” in a very wide sense, and that they regarded it as something exceedingly mysterious.
The same is true of the ”sapientia”, which even appears personified as a highly mysterious figure.
Wisdom is personified as early as the book of the ”Wisdom of Solomon” (Apocrypha].
In Gnosticism wisdom appears as the famous Sophia, sometimes represented as the youngest daughter of the creator of the world, or as the feminine counterpart of Christ, and sometimes as
the virgin of light.
The sapientia appears in a very substantial form in alchemy.
Wisdom is attained, so the alchemists say, through the union of chemistry and theosophy.

Of course one must not understand the latter as modern theosophy (Madame Blavatzky], or anthroposophy (Herr Steiner], although it is possible to compare these movements with earlier movements.
In the Middle Ages, however, the term ”theosophia” meant the wisdom or knowledge of God, in a much more restricted Christian sense than in theosophy or anthroposophy.
These modern movements are syncretistic phenomena, mosaics put together from the literature of all times and places; and for this reason they can be compared with the Hellenistic mystery religions
of the first and second centuries.
That age has much in common with our present epoch; for our age also is a time when the Weltanschauung of the last two thousand years is decaying.
We hate to admit this, but we must face the facts; and it is undoubtedly a fact that a large part of Europe has somehow slipped out of the Christian Weltanschauung.
Our first passage comes from the ”Aurora Consurgens”, l which I have often quoted before.
The Sapientia plays a leading role in this text, it appears personified in action and conversation.
In this excerpt it speaks as the ”sapientia austri” (the wisdom of the South]:
”The wisdom of the south wind says: Come ye sons, hearken unto me, and I will teach you the science of the Lord.”
Again here ”scientia Domini” could mean the wisdom which God possesses, or the wisdom which man possesses about God.
But in this case we can be pretty sure that the ”sapientia austri, as in Gnosticism, is either the daughter of God or his feminine counterpart, for she transmits the scientia, the knowledge.
The “scientia”, of which we spoke in the last lecture, originates in the sapientia, which is the mother, the old Sophia.
But why is it ”sapientia austri”, the wisdom of the South, or, translated more exactly, ”the wisdom of the south wind”?
The author of this treatise was, as you know, a cleric, he speaks mainly in quotations and knew the Vulgate by heart.
He refers here to Job IX. 9: ”Which maketh Arcturus, Orion and Pleiades, and the chambers of the south. Which doeth great things past finding out; yea and wonders without number.”
The idea which must have attracted our author in this text is the ”chambers of the south”, this expression suggests that God hid his secrets inside the south wind.
It is not expressly stated in the text, but the chambers of the south wind probably suggested to our author the idea of a vase or vessel in which the secrets of God were hidden.
The curious thing is that the south wind is also a demon, it is to be met with in other passages in the alchemistic literature as the demon of the south.
This idea again originates in the Old Testament, where the South wind is a wind which parches, and is a danger to all cultivation because it brings the heat of the desert.
And it is this most dangerous and dreaded demon, which contains the secrets of God hidden in its innermost.
I will say no more about this at present, for we shall come to another passage later where it is explained more clearly.
Dorneus says about wisdom:
”Water gushes forth from the fountain of wisdom, which brings about reconciliation when enemies drink therefrom.”
Wisdom is compared to a spring or fountain in this passage.
This is an old metaphor which is already to be met with in the Old Testament.
This water unites all hostile elements or factors, and, when it is a matter of people, enemies are reconciled.
So this water has a reconciling effect.
It is the ”aqua divina” which equals the ”prima materia”, the primal substance of the beginning which contains all the opposites and which at the same time is beyond the opposites.
When the alchemists apply this water to their substances it has the miraculous effect of reconciling all hostile elements and uniting them finally in the indivisible substance of the philosophers’ stone.
But, at the same time, it is to be understood morally, in that wisdom is essentially conciliatory.
Wisdom does not bring about quarrels, but reconciles all conflicts.
The same author says:
”0 wonderful wisdom which, by the mere word, can ultimately bring forth, from a point so small that it is almost impossible to conceive, everything in this enormous machine and in this

powerful and weighty mass."
This means that it is the sapientia, wisdom, which has brought forth the whole machinery of the world, and the immense mass of the universe through the mere word and from an almost
inconceivably small point.
We see here that the sapientia is identified with the world creating word, with the logos.
We find the same idea in its Christian aspect in the opening words of the Gospel of St. John
In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made
that was made."
Mylius gives us another insight into the nature of the sapientia.
He says:
"There are three principles of all things: God, wisdom and the materia."
This is an alchemistic confession of faith.
Like the Christian creed it speaks of a trinity or rather of a triad, for it is a purely Gnostic triad: God, Sophia and the Hyle, the substance of the world. We shall speak of this triad later.
There is a passage in the "Rosarium Philosophorum" where the Sapientia is again personified.
You will remember that this anonymous treatise comes from the fifteenth century, and was first printed in 1550.
The Sapientia says:
"I am the only daughter of the wise, entirely unknown to the stupid."
The author identifies the sapientia with the secret of the philosophers; and here she is not represented as the mother but as the daughter.
Perhaps you know that the Gnostics often represented wisdom as the youngest daughter or as the dark daughter of Bythos (the abyss).
You will find the legend of Sophia and her peculiar love story in the writings of Irenaeus, one of the Fathers of the Church.
Sophia was consumed with passionate love for her ancient ancestor Bythos, the primordial abyss, because she had slipped down into the Hyle and could no longer find the father in the
darkness of the materia.
Here again we find the idea of a spark or emanation of God which is lost in the darkness of matter, or which has been planted there as a seed by God.
We find a passage in the Liber Quartorum which is interesting in the same connection.
The Liber Quartorum is a very ancient text and probably originated mainly in Alexandrian philosophy.
It says:
"The philosopher finds the spirit of the wise (ingenium sapientum) in nature."
We are told here that wisdom is to be found in nature. This "ingenium" is exactly Sophia, who has lost herself in matter (hyle), in nature.
The sapientia is very often connected in a mysterious way with mercury, and one alchemistic author says:
"It is impossible to win the treasure of the wise from ordinary mercury."
It is not a matter of ordinary mercury, the treasure cannot be won from this, but of course only from the "mercury of the philosophers."
This is another secret name for the substance which the alchemists searched for or prepared, and which always remained unknown.
We read in another text:
"The fire, with which it is sublimated, is called the fire of wisdom and also a steaming fire."
A steaming fire is obviously not an ordinary fire [which would only produce smoke), but must be a mixture of fire and water, that is a mixture of the opposites.
One could express the same thing by saying that wisdom is produced through the conflict of the opposites.
We read in the same treatise:
"In the process it is necessary to use the salt of wisdom which is blood red inside."
Obviously it is no ordinary salt which is meant, but again a symbol.

You remember the well-known words of Christ: ”Ye are the salt of the earth”, that is, the salt of wisdom.
Our text tells us that this salt is blood red inwardly.
This means that it has a soul, for blood and soul were identical in the ancient conception.
Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ.
Wisdom is also often represented as a liquid, as we have already seen, therefore the alchemists speak of it in connection with the transformation of their substances.
The Aurora Consurgens says:
”And he shall be called redeemed when the Lord washes away the filth of the daughters of Sian through the spirit of wisdom and mind.”
The spirit is made identical with water in this ablution.
The same text calls the sapientia ”red gold ”, ”the tincture of wisdom ” and the ”fire of the dyers”.
Dyers use such liquids.
These again are paradoxical figures of speech which are used to characterise this mysterious substance.
It is also called the ”terra sapientiae” (earth of wisdom”) and is thus synonymous with lead, which is also referred to as the ”earth of wisdom”, because it is different inside and out.
Outside it is grey and uncouth, whereas inside it is white.
There are other passages where we hear that a white dove lives in the lead, or that it is red inside.
The underlying idea always is that, in a mysterious way, the lead possesses a soul.
It plays the same role as the quicksilver in early alchemy, because it is easily liquefied.
Therefore Mylius says that the earth of wisdom equals lead and that: ”The liquid second part of lead is called the water of wisdom.”
The water of wisdom is in the lead, as this passage says.
This is incomprehensible to us, but we must remember that substances, bodies, even dead bodies, were always animated for our forefathers, therefore it was natural for them to look
for the water of wisdom in substances.
And moreover the idea, that wisdom was a water, played a very important role in early Christianity and in pre-Christian days, and also in Gnosticism.
The baptismal water, for instance, is such a water of wisdom, a divine water which possesses miraculous, transforming qualities.
This was the reason for the water Eucharist in early Christianity.
Originally the chalice was not always filled with wine, but often with water.
Hippolytus, who died at the beginning of the third century, interpreted this later chalice as a sort of piscina, a font filled with baptismal water.
The water of this chalice had the same effect on the soul as the baptismal water had on the body.
Baptism was understood as a sort of ablution, a washing of the body; and the water in the chalice was understood as a means of bathing the soul.
From this point of view the chalice corresponds in Christianity to the hermetic vase in alchemy.
And both are parallels to the Gnostic idea of the vessel filled with Nous, which I spoke of in commenting on the advice of Zosimos, to his friend Theosebeia, to go down to the Poimandres and plunge
herself in the krater.
The importance of knowing what we do, of consciousness, which is emphasised in this Gnostic legend of the bath of Nous, also appears in the New Testament and still more clearly in the
extra-canonical sayings of Christ.
There is a story (which was formerly in St. Luke’s Gospel), in which Christ, when walking with his disciples on the Sabbath, met a man who was working on his land.
Christ spoke to him and said: ”If thou knowest what thou art doing thou art blest, but if thou knowest not, then thou art cursed.”
It is the arch-sin, to do something unconscious!
If, because the condition of unconsciousness is a condition of abysmal darkness, in crying need of redemption.

It is mainly from unconsciousness that all sins and evil arise; this fact was already realised in antiquity.
There is a Gnostic collection of poems, belonging to the second century, A. D . called the ”Odes of Solomon”.
The sixth ode is called ”The Water of the Lord” and shows clearly the veneration in which the Divine Water was held in Gnostic circles:
”As the breath of the wind bloweth through the harp
awakening song in every string,
so doth the breath of the Lord’s spirit pass through my limbs,
that in his love I als o sing.
All that is false he destroyeth,
and everything which is malignant;
for thus it was in the beginning,
and thus it will be till the end.
Nothing will stand against him,
and nothing will oppose him.
The Lord hath increased his understanding
and hath revealed his gracious gifts to us.
So we give praise unto his name;
our spirits sing praises to his Holy Spirit.
For a little stream hath sprung up,
and hath become a broad and mighty river;
for everything hath it torn away and ground to powder,
and it hath swept away the Temple.
Nothing could restrain it, no dam nor building,
nor the art of any dyke builder.
For it hath flowed over the face of the whole earth,
And hath filled up everything.
All those that thirsted have drunk from it,
and their thirst was quenched and relieved,
for the drink was the gift of the Most High.
Blessed therefore are the servants of this drink,
His water was entrusted to them,
for refreshment have they brought to the dry lips,
and awakening to the will which had grown weak, I
the souls, which had almost departed, have they rescued from death,
and the members, which had fallen, have they set up again.
They have given strength to their weakness,
and light to their eyes;
for they all knew themselves in the Lord
and were redeemed by the eternal, immortal water.
Hallelujah.”
This text shows you plainly that the eternal water, the hydor theion, was a general idea at that time and only receded into the background in the course of history.
The Roman Catholic order of the Mass, which abolished the water chalice, was not the least among the reasons for the disappearance of the symbol of the water.
In the Mass, the water is only retained in the commixtio, where a little water is mixed with the wine, which is a last remnant of the water Eucharist.
The significance of the water Eucharist shows us that the Mass is really a purely symbolic procedure, though some of the sacramental words which are used seem to give it the character of a memorial.
Another alchemist, Khunrath, says of the Sapientia:
”The s alt of wisdom is a fire, yea, a fire of salt.”

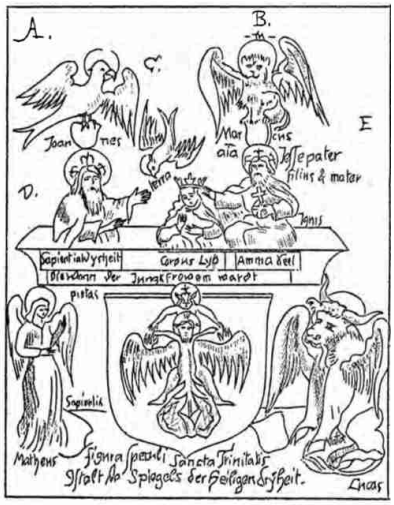
As you see the synonyms pile up, o n e could almost say that the idea is becoming hybrid.
Fire is a well-known symbol for the Holy Ghost, in the miracle of the day of Pentecost, for instance, the Holy Ghost became visible as the cloven tongues of fire which came down from Heaven (Acts II.1.).
One of the old Greek authors describes the way that mercury reaches the ” condition of wisdom” through sublimation.
This is naturally very difficult for us to understand, because we consider wisdom as an essentially human quality.
But it is understood in this passage as a quality of the substance.
This means that, according to the old alchemistic idea, mercury can be transformed through the torture of the fire.
A natural spirit participates in the darkness of nature, or is imprisoned in it; and when this spirit is purified or sublimated, by means of the fire, it becomes the spirit of wisdom.
The alchemist, therefore, strove to attain wisdom through the transformation of nature, which he subjected for this purpose to torture by the fire.
Another very old treatise shows us another aspect of the Sapientia.
It mentions the place where wisdom is to be found, where its home is, so to speak.
The text says:
”The house stands in the belly of the earth. It can only be perfected through the fire and this is the perfecting of our wisdom.”
Wisdom is represented as a house in some of the texts, in the ”Aurora Consurgens” for instance (a text which I have often mentioned) it is spoken of as a house with many doors.
But it is a very curious idea that this house should be perfected by fire.
f a house catches fire it is destroyed, so this again is a paradox: it is the great destroyer of houses, fire, which brings this substance, this house, to its most perfect flowering, in exact contradiction
to outer reality.
Or we could also say: it is by means of the fire that wisdom, lying concealed in an uncouth shell (described as a house in this text), is brought forth.
We come now to an excerpt from the German treatise of the medieval alchemist, Khunrath, who wrote at the end of the sixteenth century.
He says: ”The centre of the great edifice of the whole world is wisdom. For it is not only the bond, but als o the destroyer of all destructible things - yes, it is the central point of salt, Tartarus
mundi maioris = Sal sapientiae.”
This needs some explanation.
We must remember that the earth was regarded as the centre of the universe at that time, and that the alchemists speak from that point of view.
You remember the excerpt from the ”Allegoriae Spientum”, which I have just mentioned, where the ”house of wisdom” was in the ”belly of the earth”.
We find exactly the same idea in this passage from Khunrath, only it is expressed here as a point, the so-called ”central point of salt”.
This point is also called ”Tartarus mundi maioris”.
Tartarus is the underworld, hell, and our forefathers located it as inside the world.
”Tartarus mundi maioris” means the underworld of the whole world.
And it is in this dark abyss that the whole universe is centred, and it is here that the salt of wisdom is to be found.
In other words the salt of wisdom equals hell.
This is an almost unthinkable paradox.
The salt of wisdom is the most desirable and marvellous thing which exists, which we strive for all our lives, and at the same time it is hell.
This is the same paradoxical idea that we found in the lead, the heaviest and most uncouth substance and at the as me thing the great treasure of the Holy Ghost, represented as the white dove or
the holy fire.
You see what strange ideas the teaching of alchemy contains.
Another sixteenth century author, Dorneus, speaks of the centre as one, and of manifold things as the periphery

which surrounds this one mysterious paradoxical thing.
He says: ”Here [in the one) is the centre of natural wisdom. Its circumference, closed in itself, represents a circle, an order which stretches into infinity.”
In other words: the whole world is ruled and ordered from this centre.
It is as if the controlling forces radiated from it, it is a point with a circle round it.
We shall find another parallel later which belongs to the same idea.
This point, centre or darkness, the lead as most of the alchemists call it, is also Saturn, for Saturn is the planet which belongs to lead.
Saturn and lead are simply synonyms.
And in another text it is Saturn himself that speaks and says: ”I declare unto all, ye wise ones, that unless you kill me, your intellect will never be perfected.”
Saturn, the lead, recommends the alchemists or philosophers to kill him, in order to gain possession of the soul which he contains and then he adds:
”And the grace of your wisdom grows in my sister, the moon.”
The moon is a light giving planet, one of our two sources of light.
It is the light which lightens the darkness, for it shines when the sun has gone down.
So the moon is the symbol for the wisdom and illumination which comes to man in the darkness.
This light is invisible in the day, we need the night in order to recognise it. The moon, as the white goddess, represents the white soul of the lead; and if . we kill Saturn, the spirit of heaviness, in ourselves, this moon will be able to rise, and the grade of human wisdom grows
in it, because it is the soul of Saturn, the light buried in the depths of matter.
These are ideas which are clearly formulated in the writings of Paracelsus.
He says directly that man has two lights: the one is the spirit and the other the light of nature.
Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature.
And this light of nature originates in the dark abyss.
The dark abyss is man’s innermost secret, the darkness which lies behind ego-consciousness and which we feel dimly.
When we ask: ”What is the ego?” or wonder what we mean when we say ”I”, we are still only on the surface, in space and time.
Our ordinary consciousness is surface consciousness and does not touch the darkness which lies behind it.
We feel, however, very distinctly that such a darkness does exist, for everything which we call psychical comes from it.
Our whole psychical life originates in this darkness, just as a child’s consciousness rises from the dark, unknown mists of the past.
We can see this in certain turns of speech, such as: ”It dawned on me”.
It is as if the sun rose when we realise something, usually through a good intuition, a spontaneous movement of the mind which is not our own activity.
If we are deprived of all the hunches and ideas which flow to us from the unconscious we are completely lamed.
Yet we seldom realise that this flow is not our own activity, but the activity of the unconscious.
You see now that in the alchemists’ teaching about the sapientia we meet a detailed description of the unconscious.
The unconscious is a wholly paradoxical being, on one side it resembles the Holy Ghost, or a fountain which springs from the darkness like a river of Einfiille [hunches).
Psychical activity flows into our consciousness, but we cannot make it do so.
We are entirely dependent on whether it flows or not.
If it stops we feel ill, ”rotten” as we call it. We even go to the doctor to ask him what can be wrong, for we are so used to the functioning of the unconscious that we are naturally amazed when it stops.
It is like the water supply, we take it for granted and never think of it till it fails us.
On the other side, this source of life is identical with the dark Tartarus or hell, a dangerous place where the soul is tormented, the land of the departed where there is no life, where everything is so
to speak dead.

If we could visualise it, it would look like lead, and indeed when the flow from the unconscious stops, we are apt to say: ”I feel heavy a s lead. ”
A Chinese alchemistic text, ”The Secret of the Golden Flower”, says: ”Whoever is dull and moody on waking, and chained to his bodily form, is fettered by the anima.”
This anima is the female soul, the Sapientia, and therefore the alchemists connect her with the moon, and call her the white goddess or the daughter of the philosophers.
The philosophers, who practise this art, endeavour to free this white shining goddess from the darkness of Tartarus, from the blackness of the lead and therefore they are, so to speak, the fathers of
this daughter.
In summing up, I should like to point out that the sapientia is above all a world creating principle for the philosophers.
They compare it with the logos which created the world from an unimaginably small point through the pure word.
The sapientia is concealed in matter as a divine emanation which is lost in the darkness.
Therefore it is compared to the myth of Sophia or Nous falling in love with the Physis and being devoured by her.
And the sapientia is also the daughter of the wise, inasmuch as it is redeemed from the darkness of the materia through the activity of the philosophers.
It is called fire, water or salt, and is also described as a point and a circle and thus equals 0, the sign for gold, which was widely used by the alchemists.
This sign depicts a fundamental symbol for the centre of the unconscious.
There is a picture, in the ”Rosarium Philosophorum” (1550), which represents the whole problem (see sketch p. 195).
It is drawn, as you see, on the pattern of the Coronation or Assumption of the Virgin Mary.
The Roman Catholic Church teaches that Mary was taken up into Heaven after her death with her body.
She is depicted, so to speak, as the representative of the sinful hyle, as the mediastress of all sinners; because she has taken the sinful body up to Heaven, though of course in a glorified form,
for the materia has been purified and sanctified.
In our picture she is crowned and surrounded by God the Father, God the Son, and God the Holy Ghost.
Only in that case, God the Son should be young, whereas both the male figures are old men.
It is definitely an alchemistic picture and not orthodox, we see this moreover from the inscriptions.
They are: ”Cuius que pater est Sol. Luna mater Et Filius.” (And whose father is the sun. Moon the mother. And the son.)
”Vera luna est mater ” (Verily the moon is the mother).
”Et ex patre fit filius” (And out of the father the son proceeds).
”Draco non moritur, Et non per Unum tantum abs que fratre et sorore sua sed per ambo simul” (The dragon does not die, and not by means of only one, without his brother and sister, but only
Through both at once).
And above the head of the female figure ”Tria” (three) and ”Unum” (one) are written.
The dragon must be sacrificed and with his brother and sister.
This is Saturn or the mercurial dragon which has a soul, namely the moon, and it is necessary to kill this dragon, in order that the son may appear.
The son is depicted here as the spirit, the bird hovering over the head of Mary, in union with her, so to speak.
She represents the Hyle, the material body.
The old man, on Mary’s right, is Hermes, the god of wisdom, and the one on the left may be God the Father in the Christian sense, but he is flanked by wisdom. Wisdom is masculine in this picture, because the feminine is representing the materia.
The Holy Ghost, the white dove, is masculine and the Hyle feminine, for this picture represents a coniunctio, the union of the heavenly spirit with matter.
This is the secret of the coniunctio, the chemical marriage; it is a union of spirit and body.
So you see that a principle is represented here which is missing in Christianity.
This picture does not represent a trinity but a quaternity, four principles are brought into harmony.
So the centre of the whole picture is the coronation, the so-called diadem; the spirit is hovering over the point in the centre of the crown.

This spirit and the three figures are the four aspects of this one point.
So we come back to the diagram that I have often drawn for you, as the symbol of the Self. Carl Jung, ETH, Pages 186-195.

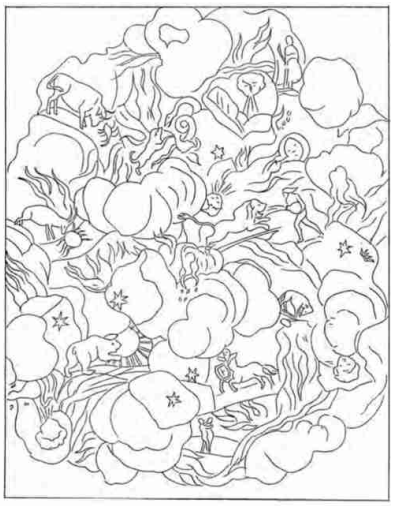
Carl Jung on "The Book of Pandora." (2015-03-04 11:15)



Lecture VIII
20th June, 1941
At the end of the last lecture, I showed you a picture from the "Rosarium", an "assumptio corporis" (assumption of the body), well disguised as a picture of the Assumption of the Virgin Mary.
It is so well disguised that many people would not be able to see the difference.
I have brought you another picture today for the sake of orientation.
This is a picture from the book "PANDORA" which was published by a doctor, Hieronymus Reussner, in 1588.
This picture is a combination of several pictures which are to be found in the so-called "Dryfaltigkeitsh Hoch" (the book of the Trinity), an alchemistic treatise in the German language.
This book was never printed, it only appeared in manuscript form.
There are three manuscripts still in existence; one of these is a codex in Munich containing almost all the images which appear in our picture.
One special item (the picture in the shield) comes from a Swiss sixteenth century codex in St. Gallen.
It is hinted at in the Dryfaltigkeitsbuoch but is not reproduced in it.
Our picture from the "Pandora" has various inscriptions.
We read at the bottom: Figura speculum Trinitatis". (Figure of the mirror of the Holy Trinity.)
The symbols of the four evangelists appear at the four corners: the eagle of John, the lion of Mark, the ox of Luke and the angel of Matthew.
The sitting figure on the right holding the globe is described as " Ignis" (fire) and also curiously enough as "Jesse".
This refers to the "root of Jesse" from which Christ sprang.
The inscription is: Jesse pater filius et mater" (Jesse father, son and mother), so male, female and offspring are all united in this figure.
This is, of course, not a Christian idea, but it is to be found in Gnosticism.
Perhaps you know that in a Gnostic text (the so-called " Acts of Thomas") the Holy Ghost is interpreted as the mother of Christ.

But in the orthodox Christian dogma there is of course no feminine figure in the Trinity, and the Holy Ghost is most certainly neither female nor a mother.
The apparently still older man (with the long beard, on the left side) is called ”Sapientia Wysheit” (wisdom) and the female figure in the centre is marked ”Corpus Lyb” (body).”
Die Wijmn der Jungkfrowenn wardt ”(She became the bliss of the virgins) is written below and refers of course to Mary; and is in fact a sort of disguise to give the picture the appearance of an Assumption of the Virgin.
And she is also designated as ”terra” (earth), which refers to the body (earth) of Mary which is said to have been taken up into heaven.
Curiously enough we find ”aia” (anima) written by the halo of the old man with the globe.
Anima, Seele (soul) is written below him again, so there is no doubt that it definitely refers to this figure.
This figure is apparently God the Father, he holds a globe, the world, on his knee.
Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens.
This is a Platonic idea; the anima, as animation par excellence, is the principle of movement.
It is only natural that this principle should be attributed to God the Father who holds the universe, as it were, in his lap.
The very curious picture in the centre (inside shield) requires some explanation.
It is a double eagle, with two necks stretching to the right and left.
The two heads on these necks, however, are those of snakes, and a pair of human hands grows out of the wings.
It has also a human head in the centre, surrounded by a halo, and its body ends in the tail of a basilisk with a sting.
There are two human legs below belonging to a human figure behind.
The head of this figure wears a crown, as well as a halo.
This second figure is the so-called Emperor or King, he is extracting the winged figure, which is also himself, out of a rock or clump of earth; he is pulling it up by means of the hands that grow out of the wings.
The left side of the whole picture is evidently the side of the ”sapientia” (wisdom), whereas the right is the side of the anima, the anima mundi (soul of the world), which, according to the alchemists, permeated all the materia and the whole universe.
Evidently (in the central picture) it is this divine soul which is being liberated from its prison in matter.
This soul is represented as a winged being, half dragon, half bird, with two snake heads and one human head; a monstrous, fabulous creature, strange, mysterious and unique.
It is little wonder that most people who have studied alchemy have been completely baffled by it.
They were searching for the history of chemistry, and what has such a picture to do with chemistry?
It has no value from that point of view, but, on the other hand, it is of the greatest value when looked up on from the standpoint of the history of the human mind.
In the book ”Pandora” (from which this picture is taken) we find so-called explanations.
You will soon see why I say ”so-called ”.
Under the letter A. we read :
”Young I old I therefore is God Jesus Christ himself his Holy Ghost I young I old I proper or belonging to I terra I earth.”
They call that an explanation!
The only thing one can conclude is that the picture is intended as a representation of the Deity. Under the letter B. we find:
”The whole denotes that the Holy Ghost is a he art I from whose coat of arms the emperor arises and makes his path smooth.”
The coat of arms must refer to the central picture, it was the general custom in those days to represent such emblems in the form of coats of arms.
Presumably it is a heart, the heart of matter and at the same time the Holy Ghost, represented by this peculiar monster which is being raised by the Emperor who thus makes the path smooth, apparently the path of the Holy Ghost.
Under C. we read:
”Omnia sunt unum esse, sanctus , luna, charitas.” (All things are one being I Holy I moon I charity.)

The moon perhaps refers to the body, represented by Mary; according to the old idea that Mary was a moon-goddess. This is the reason she is sometimes represented as standing on the moon (in the Dresden Raphael Madonna, for instance).
As the moon she was married to God as the sun.
The dove, which is just below the letter C, could be connected with charitas (love), because from olden days the dove has been the sacred bird of Astarte, the rather disreputable goddess of love.
Under D . we read:
"Red blood I Mercury I Venus I human is the evening whose son is of human flesh I divine . Deus, Filius, Pater, est unum, God, Son, Father are one."
This formula i s similar to that of "A", a divine humanity is also expressed there.
It certainly describes a triad, perhaps the Trinity, anyway a three in one.
Under E. we read:
"Whose son flesh divine I human I is the morning red blood is Sol, pietas I [sun, piety) justice."
This must refer to the son who is contained in the Father, so to speak.
This is quite possible because the Father is holding the globe , the earth, in which the son is contained.



The son is also represented as this monstrous creature which is being dragged out of the earth.
You see that this picture is very much less cleverly disguised than the former one from the "Rosarium", in fact the secret of alchemy is rather clearly expressed; though we are still far from understanding what it all means.
I cannot possibly expect you to understand the real meaning from these few hints, but both pictures will give you a very good idea of the way the medieval alchemists dressed up their own peculiar problems in Christian clothes.
As I told you before one of the main reasons for this disguise was the danger of being branded as heretics.
Therefore, as I also mentioned, their texts often begin and end with professions of the Christian faith, because it was necessary that they should stress what good Christians they were, for the very reason that it was doubtful whether their alchemistic pursuit was really Christian at all.
The picture in the shield is very mysterious.
We could perhaps say that the whole picture represents a sort of transfiguration of matter.
Mary has been taken up with her body into heaven; not with her ordinary body, of course, but with the so-called "corpus glorificationis" [glorified body), a subtle body composed of such rarefied matter, that it is fit to be admitted to the court of the spirit.
This picture represents a kind of process of becoming, it shows us the soul of the materia being drawn forth, matter adhering to the spirit as it is pulled out and eventually becoming the glorified body of Mary.
The central secret of alchemy begins below [in the picture in the shield) with the clod of earth or rock, containing the spirit.

This formless mass is the so-called ”prima materia” which is the starting point of the whole of alchemy.
Every exercise in meditation, or adventure in meditation if one may use such an expression, has a starting point. In the Ignatian exercises, for instance, it is sinful man, entangled in his sins and conflicts and in insufficient s elf knowledge.
He must therefore contemplate himself in order to purify himself from his sins, he must recognise them and repent, and he must seek for grace and union with Christ.
In Buddhism the psychological starting point is avidya [not knowing), imprisonment in the darkness of the world, entanglement in the concupiscentia, desire for worldly things, adhesions to the world and its deceptive illusions.
This original condition is aggravated, according to Buddhism, through the illusion that we are individuals, and through the manifoldness of the world.
We imagine that we are single units in a manifold world, but Buddhism dismisses individual consciousness and the world itself as illusion.
The starting point in alchemy is the prima materia.
We shall soon see that it is impossible to establish the characteristics of the prima materia.
It is the unknown, one could call it a dark hole in the universe, and it represents the crux of alchemy in all ages.
One reads in the old texts: ”Take the prima materia” and do such and such.
The directions would be clear enough if one knew what the prima materia was.
There are texts which claim to explain it, but they are incomprehensible; one reads them eagerly but is none the wiser.
It was evidently the same for the alchemists themselves, none of them knew what it was, yet they all speak of it.
What can we conclude from this?
The alchemists were really saying: ”We know that the prima materia exists, somewhere and in some way, but it is unknown.”
Today we should say: ”We are speaking of the unconscious”; but in those days there was no psychology, so they did not think of the unconscious as something which could be experienced, and therefore everything was projected.
Everything which we do not know we necessarily project.
We think ”How peculiar that person is”, but no one is peculiar really.
People seem odd to us when they possess qualities which we do not see in ourselves.
Everything which we do not see in ourselves we project into other people, but we can only integrate something when we recognise it as part of ourselves.
The alchemists frequently name and describe the prima materia, but in such a way that the most daring imagination is unable to follow.
Therefore the alchemists themselves say that it has ”piusquam miiie Iegionum nominum” (more than a thousand legions of names).
This is an exaggeration, for it is an almost astronomical number, and there are not as many words, much less names, in any language.
I have discovered about 150 of such names, so we could venture to say there must be about 300.
I do not, of course, intend to intro duce you to all of these, for that might land us in the lunatic asylum!
But, even if it is somewhat cruel, I do intend to acquaint you with a fraction, because these names are no haphazard names, but the result of deep meditation and fruitful intuition.
They are, therefore, very important in our effort to understand what the alchemists were really driving at.
X. Nomina of Prima Materia
The name, which we find used most of all, is ”prima materia” itself.
This expresses a sort of inkling as to the nature of this unknown thing.
On the same lines it is called the Hyle, in the sense of the primal substance of which the alchemists believed the world to be made; and ”materia confusa” or ”massa confusa”, that is the chaotic state of matter, which corresponds to the beginning of the world, when the latter was beginning to come into existence but before God actually created the world.
Therefore it is also directly called the ”chaos”.
Some of you may remember a picture I showed you before, but it will mean much more to you in this connection.

(See sketch p. 202) .
We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors.
Primal matter consists of matter as such: the components or qualities of which are represented in this picture.
Chief among these are the four elements - fire, earth, air and water - the material qualities par excellence.
The planets also appear and the twelve signs of the Zodiac.
These represent primal qualities, according to the old astrological idea that everything on earth is under the influence the moment in time in which it was born or created.
The qualities of man, beast and plant are thus determined by the horoscope.
The idea that time should possess qualities is very foreign to our modern scientific attitude, for time has become a mathematical concept to us.
In earlier days, however, both time and numbers had definite qualities.
A simple experiment shows one that this is still the case with the primitive mentality today.
If you show a primitive one match and ask him how many, he will reply: ”One ”.
If you take two others and ask him again, he will reply: ”Two.”
But if you put the three together, he will reply: ”One one match, and two two matches”.
This shows us that numbers are qualities to the primitive, ”one” matches are different to ”two” matches.
You can also reverse the experiment and begin by showing him three matches.
When you divide them, he will say: ”That is one three match” and ”Those are two three matches.”
So it is quite clear that each number has a different quality for him, an inexplicable magic quality.
This is the reason why all numbers, from one to nine, are sacred in some religion or other, for numbers are fascinating: mysterious, magic and incomprehensible.
It is the same with the moment in time, it has a magic mysterious quality and therefore the things which come into being in that moment, carry the same magic and mysterious quality in themselves.
This magic influence was attributed to the stars, it was assumed that they, as constituents of the eternal being, had magic qualities and sent out vibrations, so to speak, which influenced human destiny.
Even today astrologists superstitiously assume something of the same kind; but such ideas are illusory and cannot be proved.
There are certainly many inexplicable things in horoscopes, but they cannot possibly be explained by emanation of magic qualities from the stars or anything of that kind.
This is impossible, because the stars which appear in the horoscope are not really in that position at the moment of birth.
This is because we have an artificial reckoning of time, owing to the so-called ”precession of the equinoxes.”
The spring point recedes 55 seconds every year, a problem which already teased the old Babylonians.
In order to keep the clocks right, so to speak, the astronomers (circa 100 B. C. when the sun was moving into the sign of the fishes) fixed the spring point at zero degrees Aries (in which it had already been for about 2000 years).
Since then it has remained fixed, though actually, instead of being in Aries, the sun is somewhere at the end of the fishes.
Horoscopes, therefore, are reckoned by an artificial sky, so to speak; and so the peculiar quality of the moment cannot possibly depend on the stars, but must belong to time itself.
It is very difficult for us to understand such ideas, for magic is a necessary hypothesis in understanding the primitive mind.
We can really only accept the fact that time is regarded as the stream of life, as a living being as it were; and that the moment of time, particularly the future moment, has a magic meaning.
The right moment. the Kairos of the Greeks, was a god, so to speak, and so was Chronos in the age of philosophy.
And Chronos was Saturn, one of the seven planets.
You will see from all this that the original astrological heaven was contained in the chaos, and this is the reason why we find these components represented in the old pictures.
The prima materia is also called the ”igneum internum et occultum” (the inner and concealed fire), and the ”limus microcosmi” (slime of the small world).

This last name is interesting inasmuch as the ”microcosmus” is man, and ”limus” is dirt or slime; so ”limus microcosmi” is the dirt of man.
It is also called ”vilissimum”, the vilest, cheapest and most despised thing which is to be found everywhere.
In this aspect, therefore, the thing which is rejected as worthless, or even pernicious, is the prima materia.
It is also called ”abyssus” (the abyss) or ”humidum radicale” [the radical humidity).
That is the moisture in matter from which all growth arises.
Or it is called the ”humidum unctuosum subtile” (a viscous subtle fluid).
The moisture represented in this name is a thick semi-fluid, and not a water; but the prima materia is often directly called aqua (water) or ”aqua mercurialis” (mercurial water).
In the latter case it must be remembered that mercury has the double meaning of water and spirit, so the same meaning could be expressed as spirit water.
They also call it ”aquae inferiores” which is derived from Genesis (1:7.) when God ”divided the waters which were under the firmament from the waters which were above the firmament.”
The prima materia is especially the lower waters, shrouded in darkness, from which the earth came forth, so to speak.
The prima materia, therefore, is also named ”principium mundi” (principle of the world), ”caput mundi” (head of the world), ”initium mundi” (beginning of the world), ”origo” (origin), or simply ”unum” (the One); or ”primumens” (the first being).
And in connection with aqua the prima materia is also spoken of as ”mare” (sea) or ”m are no strum ” (our sea), the latter being used in the sense of a mysterium.
And it is further called ”aqua maris” (sea water) and ”oceanus” (ocean).
The prima materia is very often referred to as ”corpus” and usually it is added that this ”corpus” consists of four aggregate components or qualities which all exist side by side.
Another series of names belonging in the same connection are: ”terra” (earth), ”terra nigra” (black earth), ”terra Adamica” (Adam’s earth), ”terra rubra” (red earth), ”terra sanguinea” [blood red earth), ”terra carnalis” (carnal earth), or simply ”lapis” (stone).
Another definition, which occurs often, belongs here, ”lata”.
This is a masculine noun but is also used as feminine, or in the plural form: ”]atone”.
The alchemists themselves were never quite sure what the word meant.
According to the alchemical lexicon of Rulandus (circa 1612), Jato was a copper which had been dyed gold by the lapis calaminaris (carbonate of zinc).
But this is a chemical formula, whereas the psychological interest lies in the fact that copper is the Cyprian metal, the sacred metal of Venus.
Apparently, therefore, when the word ”Jato” is used it refers to a sort of earth of Venus, something dedicated to the goddess of love, which is transformed through the mysterious ”lapis calaminaris” (apparently carbonate of zinc).
I do not know quite what they understood by this, but probably this ”lapis calaminaris” was one of the miraculous means by which matter was transformed.
Some of the names for the prima materia are more metaphorical.
For instance, it is often called ”nigredo” (blackness) or ”tenebrae” (darkness).
It is also called ”mons niger” (black mountain) or simply ”montes” (mountains).
The dark and turbid waters dropped to the bottom of the round alchemistic retorts and were called the ”aquae inferiores”.
Through the cooking and the chemical processes, undertaken by the alchemists, this darkness was accentuated.
This stage represented the beginning of the world when ”the darkness was upon the face of the deep”, and the alchemist sat watching his retort, expectantly and eagerly, and saw the way in which the ”earth” began to form on the surface, when the material coagulated like a black mountain in the darkness.
You will remember perhaps from earlier lectures the way in which Mount Meru, the world mountain, appeared in the Buddhist vision in the Shri-Chakra-Sambhara Tantra.
Because of the blackness and weight of its original condition the prima materia was often called plumbum (lead) and there are a series of names connected with this.

But we shall consider the lead in detail later and you will see what curious ideas and names were connected with it.
The alchemists also assumed that ”mercurius” (mercury) was contained, or at least could be transformed into, the prima materia.
This idea no doubt originated in the fact that quicksilver is unusually transformable, for the simple reason that it will amalgamate with a great many metals.
In contrast to these material definitions the prima materia was also called ”coelum” (sky).
The astrological moment in time was stressed in this connection, for, as we have seen, the ”materia” of the beginning included the starry sky and the whole universe in general.
The definition ”magnesia” points in a similar direction, this magnesia is not the magnesia of today of course, the name was simply retained and used for a chemical substance.
The word was originally derived from ”magnus ignis” and ”magna Isis” (the great fire and the great Isis).
So you see again here that the original ideas of the prima materia included the most subtle and refined matter, and the great feminine figure, the goddess Isis, who made the earth fruitful.
On account of its blackness the prima materia was also called ”carbo” (coal), ”pix” (pitch) and ”cinis” (ashes).
Another name is ”sal” (salt), particularly ”sal sapientiae” (the salt of wisdom).
And further it was named ”natura abscondita” (concealed nature), and ”natura metaphysica” (metaphysical nature), and also the ”stone which is endowed with spirit”.
The old Greek authors quote a sentence from a much older, legendary Ostanes which says:
”Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart.”
An old copyist added the remark that pulling out the spirit was pulling out the quicksilver. Carl Jung, ETH, Pages 197-205.
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Carl Jung on the Superstition of Astrologers today. **(2015-03-04 11:34)**

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fishes.
Horoscopes, therefore, are reckoned by an artificial sky, so to speak; and so the peculiar quality of the moment cannot possibly depend on the stars, but must belong to time itself. Carl Jung, ETH, Pages 197-205.

Carl Jung on the "Prima Materia." (2015-03-05 04:11)

Lecture IX 27th June, 1941
We will continue with the list of the names of the prima materia which we began in the last lecture.
The alchemists found it very difficult to characterise this mysterious substance which really represents the central secret of alchemy, and so the names which they found for it come from all the points of the compass, and vertically from heaven through the earth to hell.
Surprisingly enough they designate the prima materia as "anima corporum" (soul of the bodies) or as " anima media natura".
The latter definition is very peculiar because one expects the genitive, "naturae" (of nature).
But it is certainly not a misprint, for it is a phrase which often app ears in the literature.
So they really meant " anima, the central nature " or " the central anima, nature", and therefore this anima must be the central essence of nature itself.
One of the names which is used most frequently is "anima mundi" (soul of the world],!
So the prima materia, with which the alchemists claim to work, is nothing less than the soul of the world.
It is also spoken of as being on or as "in compedibus" (bound in fetters).
This is an allusion which shows us clearly the influence which Gnostic or Manichean philosophy had up on alchemy.

This is not an idea which the alchemists could have derived from Christianity, but, as you know, the ideas of a divine soul imprisoned in matter, of the Nous being embraced and fettered by the Physis, and of Primordial Man (Anthropos) being caught while he was endeavouring to overcome the darkness, play a great role in Gnosticism and Manicheism.
The aerial nature of the soul is expressed by such names as: ”er” (air], ”aether” (ether], ”flos aeris” [flower of the air]. ”vapor” (vapour] and ”fumus” (smoke]; and all these names are used by the alchemists to express the prima materia.
This series reaches far back into the primitive conception that the spirit or soul is a smoke, a vapour, or a vaporous substance.
These are the earliest terms known to be used by mankind when trying to express an existence which is practically intangible and invisible.
It was seen as a kind of misty air, smoke, or steam, of a peculiarly moist character.
The prima materia was also given mythological names.
It was sometimes called ”Osiris”, or the ”grave of Osiris”.
This is an idea which originated in Egypt.
There are numerous graves of Osiris in Egypt where the god is worshipped in the state of death or as a mummy.
According to the myth, Osiris was destroyed by Typhon or Seth, the evil, destructive principle.
He was killed and dismembered and the fourteen parts were strewn over Egypt.
His wife, Isis, collected all the s e fourteen pieces, and made each into a mummy of the whole Osiris.
She gave these mummies to fourteen colleges of priests, and each college was under the impression that it had the whole Osiris.
The mummy of Osiris, therefore, was worshipped at all those different tombs.
In the same connection the prima materia was also called the ”house of the dead” and the ”entrance to the west”.
A particular surprising series of names refers to the human realm, in that we find the prima materia called ”homo” (man); not any special man or individual but simply the Man.
This again is probably a remnant of the Gnostic conception of the first Man.
Therefore the prima materia is also called, or personified as, ”Adam”; and also as ”Hermaphrodite”.
A hermaphroditic quality is always ascribed to the prima materia, which is bi-sexual par excellence.
Adam carried Eve in himself till God took out one of his ribs and fashioned it into Eve.
Obviously before this happened Adam must have been a hermaphrodite, and therefore Adam represents the first earth which was still hermaphroditic.
Another name which is often used is ”monstrum” (monster), a heterogeneous mixture of different animals, and also ”monstrum hermaphroditum”, or simply ”animal”, in the sense of a living being.
It is also referred to as ”pater” (father), ”mater” (mother), ”virgo” (virgin) and ”Virgo Sancta” (the Holy Virgin), which last is obviously an allusion to Mary.
And further the prima materia is called ”mulier” or ”foemina” (woman); and ”sponsa” (bride), probably an allusion to the bride in the ”Song of Solomon”.
In this connection we also find it referred to as: ”sponsa infixa in limo profundi” (the bride held fast in the slime of the deep).
This again is obviously the idea of the soul of the world enclosed in the dark abyss of matter.
And this imprisonment is sometimes interpreted as a pregnancy, and the prima materia is referred to as ”foetus spagiricus”, that is the mysterious, alchemistic foetus, and also as: ”Eva” or as ”filia” (daughter).
Further it is called ”Rex in profunda maris”, the king who is in the depths of the sea, where he is suffering want.
And the prima materia is also named: ”externus homo”, the outer [not inner) man, which refers to the carnal man; and, in the same connection, it is called, ”abyssus”, for the outer, carnal man is an abyss, on account of his darkness and obscurity.
And further, on account of its hermaphroditic character, it is referred to as ”frater et soror” (brother and sister).
Among the names for the prima materia which belong to the human sphere we find ”sanguis” (blood) and ”microcosmus” (microcosm); and a particularly interesting name is ”limbus microcosmi”.
Limbus is a strip or border, and microcosm refers to man.
The words ” limus ” (slime, dirt) and ” limbus ” are often very confusing, and occasionally there are spelling mistakes

in the texts; but it is quite certain that the term ” imbus” is often used intentionally.
We may, therefore, assume that ”limbus microcosmi” refers to the border round man; a peculiar parallel to modern definitions of the unconscious, particularly to William James’ ”fringe of consciousness”.
”Scintilla” and ”spinther” (spark) belong in the same.
Among the mythological definitions, there are many animal names, such as : ”serpens” (serpent), ”serpens mercurialis” (mercurial serpent], ”piscis rotundus imari” (the round fish in the sea], ”draco” (dragon], ”monstrum” (monster), ” corvus” (raven] , and ”avis sine alis” (bird without wings).
This last refers apparently to a creature without wings which flies about at night, and so is evidently synonymous with the definitions ”ghost” and ” shadow ”.
These remind us of the fact that the prima materia was also called ”the house of the dead” or the ”land of the dead.”
The prima materia is also often referred to as ”ovum” (egg), the egg contained the four elements according to the old definition, and on the same lines it is called ”sperma” (sperm] and ”semen mundi” (seed of the world).
It is frequently directly called ” spiritus” (spirit], ”spiritus aquae et vapor terrae” (spirit of water and vapour of the earth), ”spiritus metalli” (spirit of metal) or ”spiritus niger” [black spirit).
And further ”oleum vivum (living oil), ” unctuositas” (unctuousness) or ”pinguedo” (grease).
Such a passage in an old text (speaking of the round fish of the sea) says: ”. . et habet in se pinguedinem, vivificam virtutem, quaesi len to igne co quatur . . . ” (and it has in itself a greasy substance, a revivifying virtue, which if one cooks it on a slow fire etc.).
This greasy substance represents the prima materia.
It is also called the ”quinta essentia” (the fifth element), ”phoenix”, ”chameleon”, ”leo ruber” (red lion), ”calumba alba” (white dove), ”sulphur vivum” (living sulphur) , ”red sand of the sea”, ”sputum lunae” (spittle of the moon) and ”spiritus animatus” (animate d spirit or spirit permeated with soul).
This shows us that it is the spiritual and psychical elements mixed together which make the essence of the prima materia.
In summing up, I must point out that the terminology used for the prima materia is the most diverse imaginable, terms from both the organic and inorganic realms are used in rich profusion.
And, as I told you, I have only mentioned a small fraction of the names which occur in the literature; for instance, I have omitted the whole of the Arabic nomenclature.
The list could be prolonged indefinitely, which simply shows that the more names a thing has, the less one knows what it is.
The enormous list of names proves clearly that the prima materia was really something completely unknown to the old masters, it is impossible to draw any other conclusion.
The alchemists often say directly in their texts that the most important thing is to find the prima materia, and that, though it is very difficult to find, the whole opus is in vain without it.
The astonishing thing is that they will describe the most wearisome processes at great length (chemical procedure with retorts and ovens), always with the presupposition that the reader has the prima materia and is working with it.
And yet it is clear that they are aware that no one knows what the prima materia is.
It is this fact which makes the whole realm of alchemy so terribly difficult to understand.
They talk of something completely unknown as if it were known, and as if they knew exactly what to do with it.
I can only say that they talk of it as we do of the unconscious; no one knows what the unconscious is and yet we often think we have said something definite ab out it.
We say for instance: ”We must do this or that with the unconscious” , but we really mean : ” We must do this or that with the unknown”; and the alchemists talk in exactly the same way.
I do not want to repeat the names in summing up, so I will only point out that they originate in the inorganic sphere as much as in the organic, and that mythological and philosophic terms are borrowed freely.
The philosophical terms, in fact, are so numerous that we will speak of them separately later.
Up till now I have only given you the names of the prima materia, but we must go into more detail, and consider the essential content of the conclusions which the alchemists drew, in order to get some idea of the nature of the prima materia.
We must discover whether their ignorance of its nature is real or only apparent.

XI. Prima Materia

Steebius speaks of the prima materia as ”coelum et terra” (sky and earth).

It is very often referred to as ”coelum” [the sky or heavens), particularly in later alchemy, probably through the influence of Paracelsus.

Paracelsus assumed that the essential thing in man [that is in his physical and psychical disposition) was the inner firmament, by which he understood the astrological constellations of the human being.

Those among you who know something of astrology will understand this very well. The idea is that the constellations in the sky are also found in man in the form of an inner image of the firmament.

According to the conception of Paracelsus, every man receives this inner image of the heavens at the moment of his birth, and has, therefore, his own individual firmament within himself.

Dorneus speaks of the prima materia as ”coelum ex materia prima” (the heavens drawn out of the prima materia).

The prima materia is often represented as an impure substance, a heterogeneous, inharmonious, chaotic mass, where everything is in confusion, and where the astrological constituents are more or less at war with each other.

The essential element in the prima materia must be drawn out of this chaotic substance, as the peculiar winged monster is drawn forth from the clod of earth. [See picture on p.197.)

Some of the alchemists speak of the heavens, in the sense of the prima materia, as created by God, and others speak of it as something non-created, as you will see later.

Mylius is one of those who speak of it as if it had been created by God: ”Deus creavit”, (created by God).

You heard in the ”nomina” that the prima materia was thought of as ”Hyle”, ”abyss”, ”primaeva terra chaotica” (primary chaotic earth) and ”initium omnium” [beginning of all).

So the alchemists regard it as the principle of existence in general.

Zosimos said that men do not impart information about the prima materia, Comarius also speaks of it as b eing in Hades, and Olympiodor, quoting Zosimos, calls it the ”habitation of souls”; and, in the same passage ”the egg” and the ”entrance to the West.”

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity.

This land of the dead, Hades, is regarded as the dark sky, the night, which stands opposed, so to speak, to the light sky of the day.

The alchemists assumed that the darkness was still in a chaotic state, and therefore the prima materia was to be found in it.

Dorneus, quoting Paracelsus, calls the prima materia an ”increatum” (a non-created) which has existed since the beginning of time, side by side with the creation of God, as it were.

Therefore the Rosarium calls it: ”radix ipsius” (the root of itself), it was not created but arose out of itself.

According to Mylius it is ”primum subjectum” (the first subject), or, as we should say today, the first object.

The idea is, that the prima materia is co-eternal with God, and that he used it as his working material, he prepared it as the text says.

It is thought of as a sort of substance underlying everything.

Mylius also calls it ”perpetua” (perpetual). It is eternal and ”susceptible”, that is, it receives the eternal images which God impresses on it, and therefore all living beings find their origin in it.

One of the most frequent terms which is used for the prima materia is ”humidum radicale”, varied sometimes by ”humidum unctuosum” and ”humidum subtile”, Its nature is moist and therefore it is very often directly called water or the sea, in the sense of the primordial waters .

They are related to Kronos, the primeval god, or Saturn.

This is the reason why the prima materia is so often represented as lead.

Texts from the Bible are also frequently used in order to illustrate the nature of the prima materia, so one of the old alchemists, in the ”Aquarium Qapientum ”, speaks of its ”goings forth having been from of old, from everlasting.”

This author was referring to Micah V:2: ”But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be the ruler in Israel; whose goings forth have been from of old, from everlasting.”

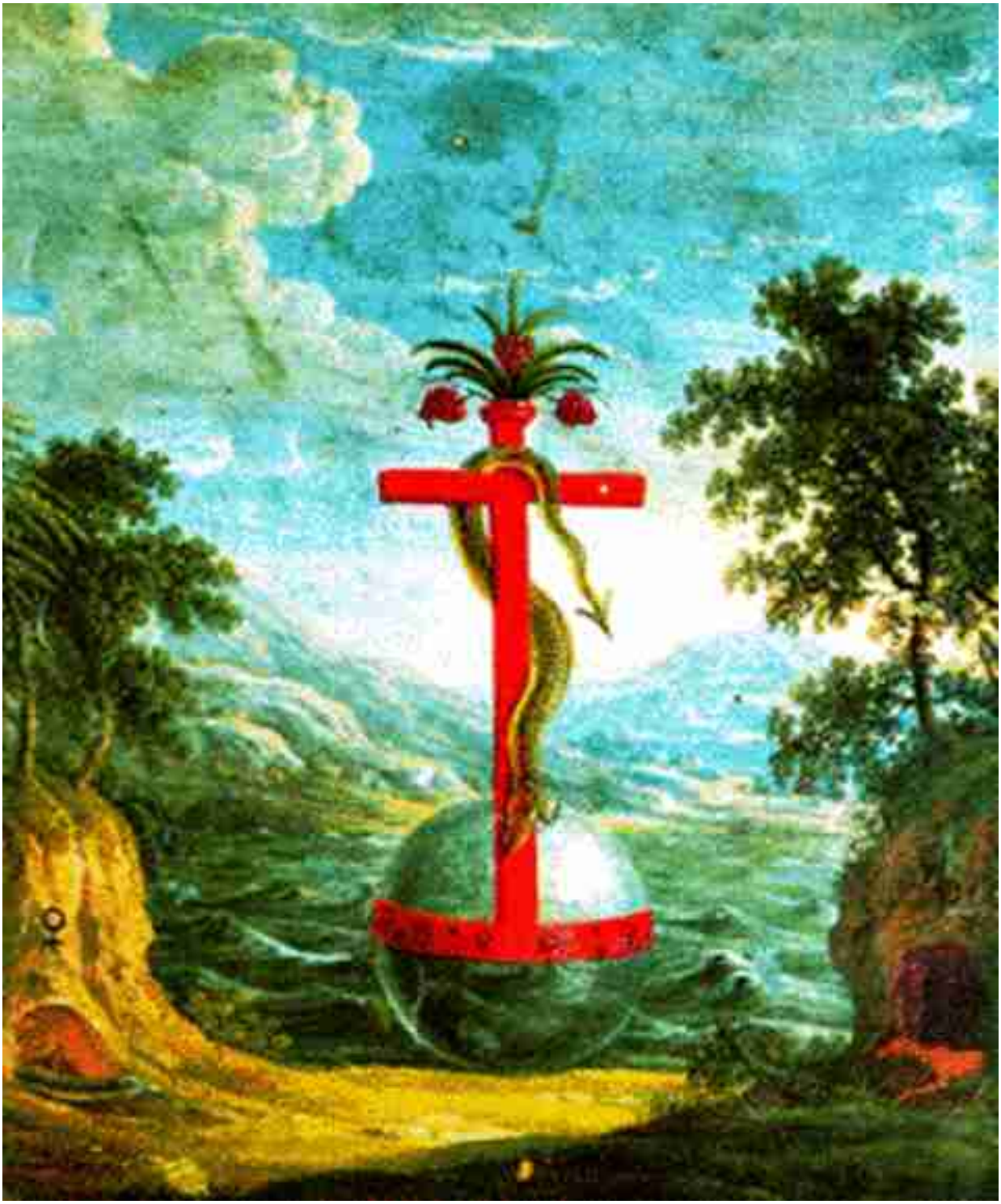
And in the same treatise (on the same page) the personified prima materia says of itself: ”Before Abraham was, I

am." (St. John VIII. 5 8.)
The idea here is that the prima materia is the first mother, from which the redeemer is born.
You remember the picture from "Pandora" (see p. 197) where the clod of earth or rock releases a peculiar spirit which eventually becomes the redeemer himself or the logos; the logos which existed before anything was, and through which everything thing was created.
The "Aquarium Sapientum" (Hydrolithus Sophicus or Waterstone of the Wise) also alludes directly to the logos, and quotes from the Vulgate: "Erat in mundo et mundus illud non agnoscebat. Veniebat in proprietatem suam" etc.(It was in the world and the world knew it not. It came into its own, etc.)
This is an abbreviation of the passage in St. John's gospel (I. 9-11): "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own and his own received him not."
We see from all this that the prima materia is a kind of pre-form, the first form or matter from which the redeemer originates.
And because the origin of the redeemer is always obscure and mysterious, on account of the contempt in which he is held, the prima materia is frequently spoken of as "vilis", as something common or cheap , which is thrown away as worthless.
We shall find another parallel to this later.
As the "seed of the world" the prima materia contains the seed of God, which impreganated the first waters.
So Mylius calls it the "genus generativum" (the begetting species) and as such it is incorruptible, can never be destroyed, and can overcome the elements and their qualities.
It is eminently victorious and thus stands above all the conditions of the world, and lacks the known qualities.
It has every quality and yet, so to speak, none.
It contains the spirit of God from the beginning, "anima mundi", the soul of the world, and is the centre between high and low.
These are metaphysical conceptions of the prima materia and are to be found in the Museum Hermeticum.
In the same collection of treatises we find it called the "primumens" (the first being) and this definition comes close to calling it God himself.
Although the alchemists hesitate as a rule to use this analogy directly, they come very near to doing so.
We shall find a passage later where an alchemist speaks very freely on this subject, and when the Turba says that it is "mundi principium" (beginning or principle of the world), it uses an expression which is usually only used of God.
The designation of the prima materia as the earth refers, as we have already seen, to the ,darkness of the world.
So we hear of it as "terra nigra" (black earth).
A Greek alchemist, Olympiodor, goes so far as to connect this black earth with the "Theokataratos" (man cursed by God), and he goes on to refer to an old Egyptian myth or fairy story:
The mole was originally a man, and as such learnt to know the mysteries of the sun, particularly the secret form of the sun.
But he betrayed these mysteries, and therefore God cursed him and punished him by transforming him into a mole, and banished him, blinded, to the earth.
All day he is doomed to grub about underground and may only come up to the surface at night.
This mole, the author says, is cast out man, who has strayed away rom knowledge and truth and has therefore been banished into the darkness of the earth.
Olympiodor attributes this parable to Hermes.
We find a different conception of the origin of the prima materia in a text written by an Arab author, who says that it comes from the "tree in the western land".
And we hear further that this tree stands in the sea and bears flowers of four colours.
It is in fact Adam's tree of Paradise.
The flowers are white, black, red and yellow.
This peculiar image, of a tree standing in the sea in the western land, is, like the story of the mole, another important alchemistic myth.
The sea represents the darkness: there are inconceivable mysteries, such as monsters, in the unknown depths of the

sea.
And it is from these mysterious depths that the tree grows which has four different coloured blossoms.
You must bear this in mind and you will gradually become aware of the peculiar imago which lies behind all these various conceptions.
If you think of the earth as the flat disc it was thought to be in the old days a (sort of island surrounded by the sea), and imagine the tree growing in the centre with its four different flowers, you will once again find the diagram of the basic foundation, which we have met so often and in such diverse places.
The same Arab author tells us that the prima materia: ”is found in the mountain where there are no differences.”
You must think of a shaft which leads down into the dark centre of the mountain where nothing can be discriminated.
This is an idea which leads into psychology, to the condition of unconsciousness.
Consciousness is essentially discrimination, and when we cannot discriminate we are already in the unconscious, in the darkness of this mountain, and it is here that the prima materia originates.
You must by now be getting some idea of what the prima materia really is.
As I have already told you, it is the dark chaos of the beginning of the world; and, translated into psychological language, we come at once to the definition of the unconscious which contains everything.
Everything flows from the unconscious, but we cannot tell what the condition of things in the unconscious is, for no discrimination is possible in the unconscious.
So we can say that everything which comes to us from there is the prima materia.
The alchemists usually defined the products, which flowed out of the prima materia, or the unconscious as we should call it, as mercury (quicksilver). This fluid metal, a thoroughly - mysterious substance, was exceedingly interesting to the phantasy of these old philosophers.
It formed a sort of bridge to the definition of mercury as spirit, they imagined the spirit as a sort of fluid metal.
According to astrology, the planet Mercury has a great deal to do with the human mind or spirit.
In a commentary on the treatises of Demokritos in the ”Alchimistes Grecs” we find mercury described as attracting the souls of the substances.
Dorneus says that the prima materia contains an ”imago non visibilis” (an invisible image), an image which we cannot discern but which has form and, according to Mylius, ”habet vitam” has life).
If we assume that these are all indirect descriptions of an unconscious, psychical condition, a great many of the synonymous terms which are used will become clear to us.
The definition as lead, for instance, a dark metal which is somehow connected with Saturn; and through Saturn with water and cold.
The Chinese actually use the term: ”lead of the water region.”
We read in the ”Book of Krates” that the lead has four parts; and Petasius said, according to Olympiodor, that fire is contained in the lead and, in the same passage, that it is possessed by a demon which causes madness.
These are psychological phenomena ; for, as you know, it is unconscious contents which come up and overcome consciousness in madness.
The dark powers break through into the daylight, so to speak, in the form of wild and confused ideas; mad ideas as we commonly call them.
But the prima materia is also the element of order, for it consists of four parts, as we hear again and again in the literature.
A quaternity is always a system of order.
As man, the prima materia is a cosmic being, a microcosm.
It is man under the aspect of the Heimarmene.
Zosimos speaks of metal men, and other alchemists put trees or plants (such as lunaria, a mythical plant connected with madness) in the place of man.
The prima materia is never that which it appears to be, because it always contains the opposite as well. It is outwardly cold, inwardly fiery; outwardly black, inwardly white or red and so on.
It is essentially a paradoxical being, a living sulphur, or it contains an ”incombustible sulphur”, in spite of the fact that sulphur is the inflammable par excellence.
It is also spoken of as a water which does not turn to steam, or as a solid mercury which cannot be made volatile

through heat.
We have already seen that the prima materia is called father and mother.
And it is often emphasised that these are invisible forms.
Steebius speaks of ”mater quae videri non potest” (the mother whom it is not possible to see); and Dorneus speaks of it as a great mystery, and as being in the region of aether, a whole universe, so to speak.
And, in contrast, it is the smallest thing conceivable, the point in the middle of a circle.
Dorneus says: ”It came out from the centre in a round form.”
These are all very old ideas which we also find with the primitives, there are tribes where the soul is imagined as the tiniest ball.
This centre is also, as we heard before, called the sapientia (wisdom), that is Sophia; in fact the prima materia is born from Sophia. Mylius calls it ”substantia media”, the central substance of the world thought of as the mediator, the saviour, who unites and overcomes the opposites, and the same author says it is ”in centro terrae” (in the centre of the earth). Carl Jung, ETH, Pages 206-214

Carl Jung on the “Prima Materia” and the “Serpent.” **(2015-03-05 09:15)**



Lecture X 4th July, 1941
The prima materia, which we have been considering in the last two lectures, is a basic idea in alchemy, and when one has once grasped what the alchemists meant by it, the riddle of alchemy is already half solved.
For this reason we will continue the subject today.
You may remember that the prima materia was designated as ”Adam’s earth”, and Michael Maier tells us that Adam carried this earth away with him from Paradise.

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There is an old legend that Adam, when driven out of Paradise, carried some of its soil away with him.
This earth was said to be red, and ”terra rubra” [red earth) is also a name for the prima materia.
The idea is that primeval man possessed a substance, a sort of earth, out of which Paradise could grow, and Adam (or primeval man) carries the secret of this earth in himself.
The idea of the prima materia as a serpent is a very important philosophical conception.
The snake also belongs to Paradise, and the alchemists often play with the idea of the serpent of Paradise.
The snake in alchemy is the ”mercurial serpent”, the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. The English word ”mind” expresses it exactly, but in German it can only be rendered approximately as ”Geist”.
This serpent does not represent ”reason” or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us ”Intuitionen” (intuitions).
Paracelsus expresses this exactly when he says that the function of this mind is to throw out Intuitionen”.
It is a concealed mind, and for this reason, it is symbolised by the serpent, a reptile which conceals itself in obscurity, and this formulation also suggests an autonomous being, something quite outside ourselves.
For the mind which throws out these ”Intuitionen” cannot be identified with man, it is no human function, but something strange and inhuman, totally different to man, as objective as a real snake.
After long observation, the old philosophers discovered that all the ”Intuitionen”, which came to them from this region, were, in some peculiar way, inhuman; their character was not of a human nature.
This contradicts all our pre-conceived ideas of mind and of reason.
We are always absolutely convinced that our psychology is purely personal, but psychology is not only that which we know about ourselves, it goes far beyond this into the unconscious.
We cannot dispose of the unconscious, it, rather, disposes of us; and it is from this region that these intuitions or ”Intuitionen” come.
Our forefathers were much more introspective than we are, and they worked at the difficult art of introspection, which we cannot say of ourselves, and therefore they knew very well that the mind, from which these ideas come, is something of a totally different nature to our human reason, and the best description they could find for it was a snake-like being.
They call it a serpent, a monster or a winged dragon; the last two are composite beings, for it is really indescribable, something beyond human experience.
We find a great many pictures of dragons in alchemy, in every kind of monstrous form, particularly in Arabic alchemy.
It is indeed from the total strangeness of the. psychical being that the really decisive ”Intuitionen” come.
Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons.
The old saurians actually had a swelling in the lumbar vertebrae which was larger than the ”brain”, and if they had a brain at all it must have been situated in the lumbar region.
This shows us how important the spinal cord is, it is a pure system of reflexes, reaching up to the highest and most complicated instincts.
The reflexes function through the collaboration of the spinal cord and the basal ganglia.
All this was symbolised by the serpent, and this gives us a further hint as to the source of the ”Intuitionen”.
It shows us that they come from a region which lies in the subcortical centres; that is, from the instinctive and reflexive psyche.
This reaches into the sympathetic system, of which the chief part is the two ganglionated cords which lie on each side of the spine, a sort of rope ladder system which extends into the innermost organs of the body.
The sympathetic system has a peculiar connection with the cerebro-spinal system, it works with it but is older, in that it is to be found in the lowest invertebrate animals which have no backbone and no cerebro-spinal nervous system.
The name itself is peculiar - why sympathetic?
This system rules the vegetative functions of the body, and also, to a great extent, the circulation of the blood, and is thus connected with the emotions.
The connection with the cerebro-spinal nervous system gives a highly peculiar physiological foundation to the unconscious.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain.
This does not mean, of course, that the whole psychical phenomenon is a secretion of the brain or of the basal ganglia, or anything of the kind; the whole thing is far more complicated, and lies, through its very nature, on the borders of human understanding.
Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter.
We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God.
One would have to be His colleague before one could understand Him in any way!
The fact, that the mysterious being represented by the serpent is so much connected with the material body, was the reason why the definitions or symbolic formulations for the prima materia were usually purely material, and very often in the most unpleasant sense of the word.
As I told you before the alchemists were often suspected of working with every kind of unappetising material, and they did actually work with excrement.
And they sometimes drew a parallel between the prima materia and excrement, or even said that it was the human faeces, or that it originated in the same way, or that it was to be found in old privies.
In this aspect, therefore, it is the cheapest thing, which is cast out and rejected, and can be found at every street corner.
A very old alchemist, Petrus of Zalento, says that the prima materia is a white dove, but that its origin is of the basest, and that it can be found in stables and in kitchen waste, but when it is united with the spirit, it becomes ”pulcherrima matrona” (the most beautiful lady).
This is a very peculiar description, on the one side it is the lowest, most objectionable and disgusting thing, and on the other the most beautiful and exalted.
One can hardly imagine a better bringing together and union of the opposites than the symbolism in this quotation.
Khunrath, therefore, calls the prima materia: ”materia lutosa” (dirty or filthy matter) and also ”materia virginea” (virginal matter), so that he too brings both these opposites together.
Whenever you find a symbolism in which the opposites are brought together, even sometimes in a repulsive way, you may be sure that there is a so-called metaphysical idea behind which can only be expressed by a paradox, or through a paradoxical formulation.
Even Kant uses an antinomy sometimes to express his philosophy, and such an antinomy does not belong to pure reason but comes from the Nous, it is a kind of revelation which has been dropped in, or thrown, by the unconscious.
It is, therefore, easy to understand why the prima materia is spoken of as a great and marvellous mystery.
This mystery is somehow connected with nature or lies in nature, and man’s reason is absolutely helpless when confronted with this mystery, he is unable to deal with it alone.
It is essential, therefore, that nature herself should help him, apart from God Whose help is also essential.
So the English alchemist, George Ripley, says that this mysterious ”stone is brought by the birds and the fishes.”
It is a very curious fact that almost the same words are to be found in a logion of Christ’s which the old alchemists could not possibly have known.
At least as far as I know, there is no evidence whatever that the idea of the kingdom of heaven being brought by the birds and fishes existed in the tradition of the Church.
But these words are to be found in a papyrus which was discovered in Egypt on the edge of the Libyan desert, 120 miles from Cairo, on the site of Oxyrhynchus, one of the chief cities of ancient Egypt.
Two Englishmen, Grenfell and Hunt, discovered a large collection of papyri during their excavations there.
Among these was a fragment, discovered in 1903, which was evidently a piece of a large roll, which probably contained hundreds of anecdotes and sayings from the life of Jesus.
The contents of this fragment are not in our Bible, though there are similar things in the gospels, and it is in this fragment that we find our birds .. and fishes again.
It is very similar to the Logia papyri (discovered in the same place by the same Englishmen in 1897) and they must all have been part of a collection of sayings of Christ, incidents from his life, and perhaps miracles which he performed.

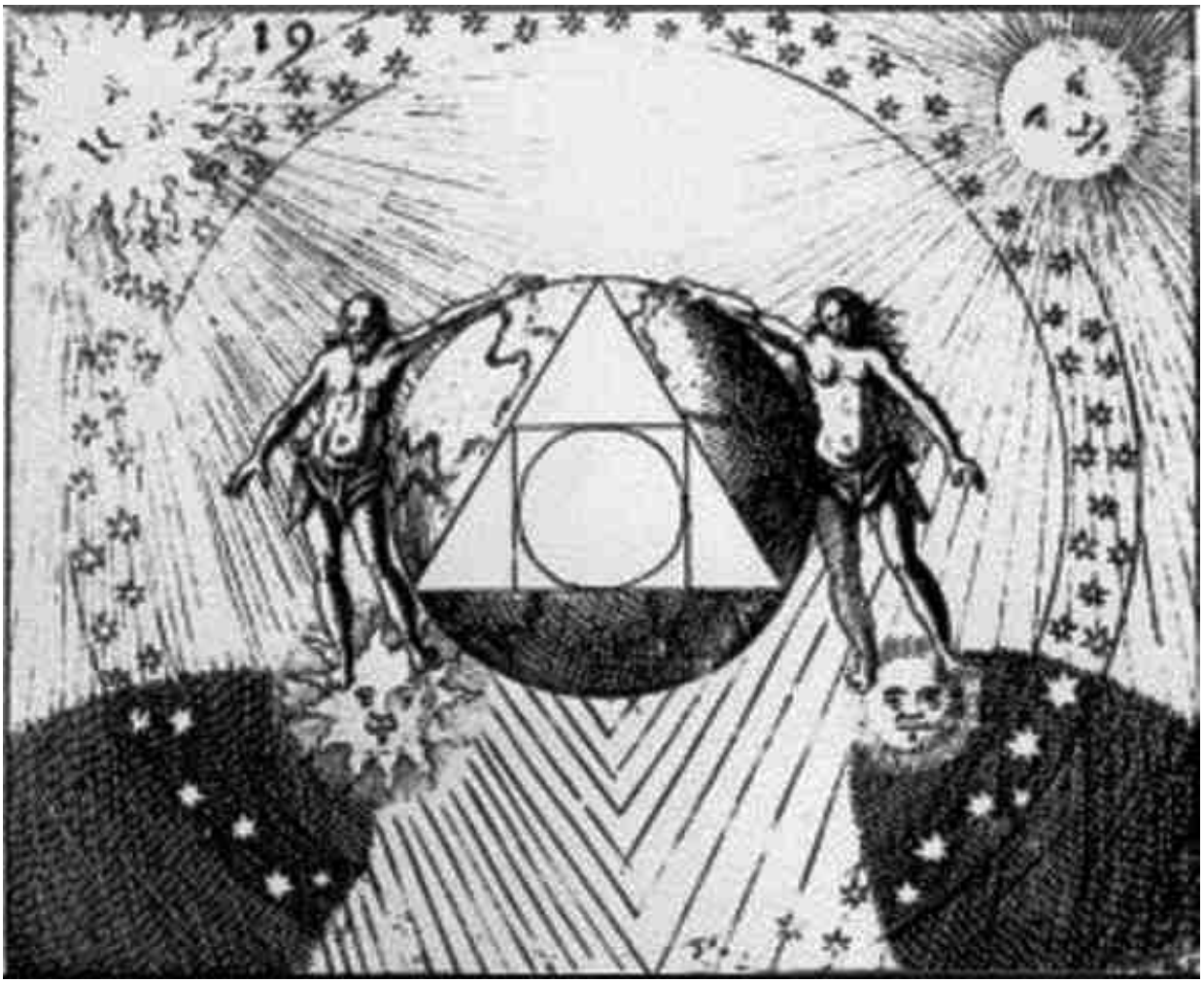
The gospels, as you know, were not known to St. Paul, but where composed after his death.
They were not written by the apostles, but, as it were, according to Matthew, according to Mark and so on.
They were probably composed some time afterwards, perhaps by pupils of Christ's disciples, and record what the disciples related about the life of Christ.
It is, therefore, quite possible that the first form, which the material took, was a big collection of records of the life of Christ, and that the Oxyrhynchus papyri are fragments of this collection.
The total collection may have been the foundation of the gospels, but there are similarities and discrepancies between the gospels and the fragments, and on account of the discrepancies it is not very likely that it was just these fragments which were used in the composition of the gospels.
The passage runs:
"Jesus saith, (Ye ask? who are those) that draw us (to the kingdom, if) the kingdom is in Heaven? . . . . the fowls of the air, and all beasts that are under the earth or up on the earth, and the fishes of the sea, (these are they which draw) you, and the kingdom of Heaven is within you; and whoever shall know himself shall find it. (Strive therefore?) to know yourselves , and ye shall be aware that ye are the-sons of the (almighty?) Father; (and) ye shall know that ye are in (the city of God), and ye are (the city?)."
You see the way in which Grenfell and Hunt reconstructed the text, and it is of course not quite certain that this is absolutely correct, but at all events it is not far out.
Had this saying been included in the New Testament it would have brought in the good pious animals which are missing from its pages, and would have been an enrichment to the passage where Christ speaks of the growth of the lilies of the field.
In the Oxyrhynchus papyrus it is the beasts, the fowls of the air and the fishes of the sea; and in our excerpt, from the alchemistic literature, it is the birds and the fishes.
It is very strange that it should be an English clergyman, George Ripley, who wrote this and how he came on it is beyond our knowledge.
You may think that it is rather far-fetched to comp are these two passages with each other, but you will see later that the alchemists had such a high opinion of their miraculous substance, the prima materia, that we are not beside the point in putting the saying of an alchemist, in a sense, next to a saying of Christ, for the ideas of alchemy are not far from those of Christ.
These are philosophical definitions of the prima materia which are very characteristic.
In one treatise, for instance, it is called "unum" (the One).
This is an expression which is always used of God, so the prima materia in this passage must directly coincide with the Deity.
And it is als o called "unica res" (unique thing), "omnes res" (all things), "monas" (the monad), or "Ens reale" (the real being); and all these are expressions which are also used for the Deity in philosophical language.
It is also said to contain all the mysteries "in virtue et in actu" (in potentiality and in actuality).
It is in fact the secret of secrets, the unrecognisable efficacy which contains, so to speak, all the secrets of the world.
On the same page of the Musaeum Hermeticum it is called the "chameleon", a peculiar definition but to the point, because the prima materia has many colours and always a different one.
You see what peculiar symbolism is used to express the prima materia; but, as it is the mystery which carries the whole world and which brings everything to pass, it must be the primal cause, and, according to the old definition, the Deity is the primal cause.
We find a thoroughly philosophical formulation in a very old treatise, which was probably originally Arabic and in consequence goes back to Alexandrian ideas.
This is the so-called "Treatise of Aristotle", a treatis e written in the form of a letter from Aristotle to Alexander [the real Aristotle was the teacher of King Alexander) .
But of course it was not written by the real Aristotle, the name is a pseudonym used to give added weight to the text.
We find the following peculiar sentence in this treatise:
"The serpent . . . as a quas- hypostasized matter forms itself, through illusion, as immersed in the water."
The meaning of this is:
the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were

in the water, and, through illusion, it deceives the senses.
The sentence indicates that this serpent was enclosed in fluid matter, that is, in the water or the solution which the alchemists had in their flasks or retorts, and that it appeared to them there, as if through illusion or hallucination.
I have already told you that the alchemists naturally stared with the utmost curiosity at their flasks and cooking vessels and saw most peculiar things in them.
They describe the visions, which they saw in their retorts, in very peculiar ways.
Some saw numbers of snakes or other reptiles, others human figures (the old Hermes, for instance, sitting reading) , and others again say that they saw the creation of the world, the dry being separated from the waters, the clouds rising from the sea, and the mountain rearing its head above the primeval waters.
All these images were projections of inner processes which the alchemists saw in their retorts, and it is to this that Pseudo-Aristotle refers.
A philosopher in another treatise says that it is a characteristic of the prima materia ”to seek the higher and strive to separate itself from the lower.”
Evidently it has in itself the power of ascending, and apparently one need only put it in a retort in order to give it back its natural trend.
It is imprisoned in matter and, if freed, it ascends at once.
But, the author adds: ”one must be careful to protect oneself from its evil intention”, for this substance was also known to be dangerous and evil, as we have heard before. It was said to contain demons and other dangerous, poisonous forces, which, in some peculiar invisible way, could have a poisonous effect.
In the same treatise, the Lib er Quartorum, we read:
”The thing from which all things come, is the invisible and immovable God.”
This thing, the first thing from which everything originated, is the prima materia, and in a way it is the visibility and changeableness of a God who is in himself invisible and unchangeable.
The idea of an immovable God goes back to the real Aristotle. The ”Liber Quartorum” is an ancient text (there is an Arabic manuscript still in existence), and it undoubtedly goes back, through the Sabians, the philosophic school which flourished in Bagdad till the eleventh century, to the ideas of the old Alexandrian philosophers.
The sayings of the alchemists, about the prima materia, are so rich and diverse that in order to give you a clearer picture I have made yet another list, this time of the philosophical aspects.
XII. Philosophical Definitions of the Prima Materia:
I. The prima materia appears, on one side, as a substance.
This substance is said to be found in various places.
It comes, for instance, from the western land, and in one text, as I told you, from the miraculous tree which grows in the sea and which has four different coloured flowers, black, white , red and yellow.
The flowers contain the idea of fruit, and, in some texts, it is the fruit of the tree which is mentioned instead of the flowers; and those who eat this fruit are said to gain wisdom or eternal life.
The original quaternity arises from the One which is, so to speak, the centre. We could, therefore, imagine a section of the trunk, with the One in the centre and the four principles, which are
usually represented as the elements radiating outwards.
It is from this basic structure that the prima materia comes.
II. It is als o represented as coming from a mountain, from the mines, as it were, in which the miners work.
And this mountain is called ”the mountain where there are no differences.”
This peculiar definition does not apply to the outer mountain but to its inside where there are no differences.
Naturally there are differences outside, or we should be unable to perceive anything.
And it is inside the mountain and inside things in general that the prima materia is to be found, hidden in caves, stones, plants , animals and so on. In the inner darkness nothing can be discriminated, and this is the place where we are unconscious.
This drives us to the conclusion that the mountain is the human being.
Nothing can be discriminated in the unconscious, anything can be anything, there are no differences.
III. For the same reason the prima materia is said to come from Hades, or it can be experienced there, for Hades is a black hole without an outlet.

Under certain conditions living people can descend into Hades, but it does not agree with them.
One must really be dead to go there, for it is the dark land where the dead are imprisoned; and this is a place from which this marvellous substance comes.
IV. On another side we find a category of definitions where the prima materia is not really a substance but rather a substance which contains an agent.
That is, it has a force or other kind of substance in itself.
The prima materia, therefore, is said to arise from the centre.
To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent.
It is said, for instance, to be extracted as a round being, a sphere or as a ”round fish from our sea”.
A living being, therefore, from the great sea of the unconscious.
So apparently there is a centre or active. power, in the unconscious, not simply the unconscious but an agent in the unconscious, a special centre which is particularly important.
V. This centre or activity is understood, on the one hand, as having been created by God, and on the other as an ”increatum”; that is, as something noncreated, ”radix ip sius” (root of itself),
autonomous and eternal.
VI. The prima materia is ”aeterna”, ”incorruptibilis”, ”incremabilis” (incombustible) , ”perpetua” and ”permanens”.
It is spoken of as if it were a sort of hypostatic substance, if one may use such a term, which is of an eternal nature and not under the laws of time and change.
This does not refer to the prima materia in its material form, of course, for it is the substance which is changed and transformed by the alchemistic process, but it refers to the centre of the prima
materia.
It is this centre which is unchanging, eternal, and somehow outside space and time.
VII. Therefore the prima materia is called ”monad”, ”ens reale” and ”forma interna”, that is, it is the inner form which gives things their existence, and is, therefore, the cause of all existence.
It is ”principium individuatonis” (the principle of individuation) for there is only individual existence, that is all we can distinguish, and we cannot assert that anything exists which we are unable to distinguish.
So the prima materia is called the ”genius generativus” (the creating genius), and is also personified as the ”filius macrocosmi” (the son of the universe).
VIII. It follows as a matter of course, after all we have heard, that the alchemists should call the prima materia a ”divine mystery, given by God.”
IX. And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation.
Its nature is spiritual, it cannot be seen, and it contains an invisible image.
X. But it is ”veritas invisibilis, mente sola percepta” (the invisible truth, only perceived by the mind) and ”fons immortalitatis” (an immortal fountain).
XI. As I said before, human designations are also used for the prima materia. It is called ”virgo” (virgin) , or ”rex ” (king), or is represented as both together in a hermaphroditic or androgynous being.
The insistence of the alchemists on the bi-sexual quality of the prima materia emphasises again the idea of the union of the opposites.
This means that all the paradoxes, which split and tear the world apart, are united in this being; they must be united or it would not be eternal.
By virtue of its eternity it contains no conflicts, tension or irreconciled opposites, and therefore it can no longer be changed.
It is because of this that the alchemists say that once their ”stone” is established it can never be destroyed.
Therefore it can only be produced once in a human life, not repeatedly, because it is eternal.
The alchemists also called it ”spiritus Dei in scintilla” (the spirit of God in the spark), and it was thought to be not only in man but also in nature, in everything which had an individual form, in every
stone, plant and animal.
They also speak of this being as ”contrafactus Christi” (an imitation of Christ) and as ” filius macrocosmi” (son of the

universe).
As such it is really God, and the alchemists make the following distinction:
The Christian God is a Trinity consisting of three persons, (God the Father, Son and Holy Ghost) and of one nature (see upper diagram on p. 222); whereas their ”filius macrocosm” is also a trinity (see lower diagram p. 222), but consisting of one person and three natures (body, soul and spirit, or, expressed in more alchemistic language, salt, sulphur and quicksilver).
The ”filius macrocosmi”, therefore, is the exact opposite of the 117 Christian God.
For psychological reasons, we must expect the most powerful of all human ideas: God (represented in Christianity as a threefold personality) to have a corresponding opposite, a mirror image, so to speak, reflecting the other side.
If not, God would be entirely one-sided.
And indeed such reflections are to be found in Christianity itself in the tricephalous quality of the devil.
Dante; for instance, describes the devil as having three heads.
We read in the thirty-fourth canto of the Inferno: ”Oh what a sight! How passing strange it seemed, when I did spy up on his head three faces: one in front of hue vermillion, the other two with this, midway each shoulder joined and at the crest . . . ”
The ”filius macrocosmi” of alchemy, however, is no devil, but a kind of natural being, and the alchemists apply the following passage in Isaiah to this filius: ”For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.
He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.”
This is the ”materia vilis”.
”Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.”
This is the rejected.
”But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was up on him: and with his stripes we are healed.”
The alchemists brought this prophecy to pass literally, for they understood the whole process as torture, as a kind of purgatory, in which the prima materia was tormented, punished and burnt on the
fire in order that the ”medicina catholica” (universal medicine) might be produced. Carl Jung, ETH, Pages 215-223.

Carl Jung on “What is the Prima Materia?” **(2015-03-06 05:11)**



Lecture XI 11th July, 1941
We have been speaking of the prima materia during several lectures.
It is a fundamental and exceedingly important idea in alchemy, and therefore it will be well worthwhile to give you a resume of the superfluity of meanings which I have endeavoured to depict for you.
It is really true, as the alchemists say, that when one has understood the idea of the prima materia the problem of alchemy is already half solved and its questions half answered.
Summary
I. Projection of the Unconscious
1. Nature
The most important question naturally is:
What is the prima materia?
It is really a projection of the unconscious, as we saw clearly in many of the definitions, for the Middle Ages, as well as Antiquity, saw the unconscious in nature.
We could define the unconscious as a psychical existence in ourselves of which we are unconscious.
We can only become conscious of it in the form of individual symptoms and indications, and sometimes we are surprised by it.
We get messages from time to time from the unconscious: dreams, phantasies, intuitions, visions and so on; and it is from these that we draw the conclusion of a psychical existence
in ourselves which is totally different to our conscious mind.
Its psychology is quite different, and the contents which come to us from it differ, in a most peculiar way, from the

contents of the conscious.
The latter belong to a personal psychology, to the personality of the ego which is in the world, whereas the unconscious is not, but is rather a world itself.
One could almost say it was the world, and that it speaks, as it were, to us.
It is impersonal and not human (that is, in any case it is not personal), and this explains a great many peculiarities of the prima materia.
Antique and even medieval man had no knowledge of psychology, there was no psychology (that is, what we call psychology) in those days.
Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions.
Knowledge of psychology only comes with knowledge of the unconscious.
So it is quite comprehensible that antique and medieval man should have got an inkling of the psyche when he contemplated the canopy of heaven with its planets and stars, and the earth with
its growth and products.
It was particularly the starry heavens which fascinated our forefathers.
You know that the antique study of the sky was far more astrology than the science of astronomy: in other words, it was the projected unconscious which was so fascinating.
The stars represented forces of a psychical nature.
The sun, moon and planets were the exponents, so to speak, of certain psychological or psychical constituents of the human character; and this is why astrology can give more or less valid
information about character. T
he empirical correctness of the horoscope is, of course, another question; I am only speaking of the old conviction that the stars represented the human character and determined it.
According to this belief, if I am melancholy, given to depressions and bad moods, Saturn is influencing me.
The assumption is that if Saturn is unfavorable in my horoscope, I shall necessarily suffer from the conditions of Saturn.
And the same was valid for all the other planets, each in its own way.
Therefore antique man had no knowledge of his real character, because his character (inasmuch as it was unconsciously determined) was in the sky, and he only saw it in as far as he could read the
stars.
It was not in fact recognised as character, but as Heimarmene (compulsion by the stars).
Of course it was not the stars which compelled him, but the grouping of the constituents and qualities of his own psyche which he saw in the stars.
And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning.
Saturn and Mars, for instance, are known as ”malefici” (evil doers) everywhere.
It is evident from this that our forefathers saw all unconscious psychical events, that is, all the roots of the human character, in the sky.
While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars.
If he loses his temper, for instance, and performs an act of violence, Mars is the culprit, or at least his Mars was in a bad aspect, so he was obliged to act as he did.
This is the reason why the religious mysteries of later antiquity were all concerned with freeing man from the Heimarmene; in other words with freeing him from the compulsive quality of the foundations
of his own character, or with separating him from the unconscious in order that he might be free.
This tendency found its culmination in Christianity, for it is the Christian teaching which gives man the greatest hope of freeing himself entirely from evil.
The well known sentence in the Lord’s Prayer, ”Deliver us from evil”, meant, as it was first understood, deliver us from the evil principle of the Heimarmene.
If you have read St. Paul attentively, you will have realised that Satan was this evil principle, the Lord of the World

who is the dark and strongest Archon, the ruler who keeps men in fetters and
oppresses them.
And this same principle was called Saturn, so that the prayer ”deliver us from evil” could also be: ”deliver us from Saturn”, for it means deliver us from the oppressive power which rules the world.
It was not only the stars which contained the projections of the ancients but the whole space between the stars and the earth, regarded as the kingdom of the air.
You find this idea als o in the New Testament, St. Paul describes this realm in the Epistle to the Ephesians.
He speaks of ”the prince of the power of the air” of the ”principalities”, “powers” and ”rulers of the darkness of this world” and of ” spiritual wickedness in high places”.
These ”powers” are the old Gnostic rulers of the planets.
The beautiful old name, Elizabeth, is a remnant of the same idea.
It originated in Babylon and means: ”My deity is the seven”, that is, these even planets, for only seven were known in those days.
These seven were regarded as the rulers of human destiny; this was a projection of a feeling that man’s fate did not lie in his own conscious hands, but was made for him.
He found himself fettered, under conditions which he did not make, he could not find these conditions in himself, so he assumed that they were outside.
It was in this way that the heavens and earth became peopled and permeated with psychical life.
It was perhaps the unknown depths of the sea which attracted the most projections.
The sea is one of the best known symbols for the prima materia, as the mother of all life.
All life came from the sea, and we feel life streaming into us from an unknown source, as it were from the sea.
We do not know at all where psychical contents come from, so it is easy to assume that they all come from outside.
Medieval and primitive man, in spite of all his projections, was by no means sure of this; and of course they really come from inside and from outside.
Our sense impressions come from outside and als o certain psychical effects; we do not recognise these effects today, but our forefathers were aware of them.
The most important things, however, come from inside, the real manifestations of life.
The things, which impress us from outside, can only do so because of our inner attitude.
You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves.
If you see the beauty of a picture, it is you who produce the beauty; a donkey would not see any beauty, for it could not be eaten.
2. Substances
A further stage of the projection already reaches a sort of conclusion.
That is, one begins to suspect that the effective thing is something definite, not just the celestial vault, the wide earth or the vast sea.
The existence of definite substances is suspected, and then one has already come nearer to a definition of the prima materia.
For instance, let us imagine the prima materia is water, water is a mysteriously determined power which can also evaporate as steam.
By this analogy we have come nearer to understanding the prima materia: it is similar to water, subject to mysterious laws which impress us in a marvellous way.
Think, for instance, of the definition of the Tao in Lao-Tse’s ”Tao-te Ching”, where he says that the Tao is like the nature of water, it always seeks the deepest place.
The secret power of water lies in its infallible faculty of knowing the deepest place and finding it.
It was this which impressed our forefathers so deeply; and when they speak of ”water ” it is the essence of the unconscious that they describe.
This essence is a peculiar wisdom of nature, a knowledge which man does not possess, an instinctive knowledge, a conformity to obscure laws, totally inexplicable to naive man.
The mysterious operative in nature, which determines us, is therefore said to be of the nature of water.

But it is not tangible like water itself; we read in the Rosarium, for instance, that it is ”aqua sicca” (dry water) , it does not moisten the hands.
It is evident that this water is not the ordinary water which flows in our springs and fountains, it is rather ”a qua spiritualis” (a spiritual water).
In all these definitions, the alchemists are referring to a psychical nature.
This is the reason they so often use the analogy of steam or smoke.
These are subtle substances and convey to some extent the character of the indescribable thing which works up on us in this world, though it is hidden from our sight.
We cannot see it or touch it with our hands, and therefore it is well concealed and it is to be found wherever it is least expected.
It is safely concealed, for instance, in a black or dark metal, such as lead, and therefore the alchemists frequently speak of it as lead because the term describes exactly how one experiences the unconscious.
Sometimes it feels like a heavy weight lying on the top of one; these are the times when, according to astrology, Saturn is oppressing us.
It is exactly as if something were sitting up on one, and this was sometimes expressed as a demon sitting on man’s neck and oppressing him.
It is in the neighbourhood of very unconscious people that this weight is most evident, it works as a sort of heaviness in the atmosphere which oppresses us.
This is the weight of the lead and shows us why the alchemists projected the unconscious into lead, but as we shall see later, with the presupposition that it was not the actual substance of the lead
itself, the tangible metal, which was meant, but something which was concealed in the lead.
It was naturally quicksilver above all which impressed the alchemists.
Quicksilver is a metal and yet it is liquid like water, and has therefore the same mystical significance as water.
But it is a metallic water, and has, therefore, certain qualities in common with lead, in that lead is also a metal which is easily melted, and when it is in a liquid state it behaves exactly like quicksilver.
And beyond this, quicksilver was connected with the god Hermes or Mercury, and for this reason Hermes is the arch-authority of Greek alchemy.
Innumerable treatises of a chemical nature are ascribed to him, and many of the discovered papyri refer to his name or quote his authority.
He is ”Hermes Trismegistos” (thrice-greatest Hermes), and is identical with the Egyptian Thoth, the god of learning.
Hermes was a leader of souls, a god of revelation and understanding, connected with the human mind, and also the source of dreams.
He was actually the god of the unconscious, and the being who determined the human intellect.
Mercury, quicksilver, represented him and this is the reason for the alchemistic idea that the greatest wisdom was hidden in mercury and also in lead.
But it was particularly quicksilver (the mercurial water as it was called in the Middle Ages) which was directly regarded as being itself knowledge, light, reason, and the Nous.
It had a transforming influence on man, for it is above all in mind that men differ.
Another substance, which naturally occupied the phantasy of the ancients, was fire.
The fact, that fire ranks as an element, shows us how little the nature of fire (that is the chemical process) was understood.
It was not understood as a process at all, but as a substance, concealed inside matter, a phlogiston as it was called later.
This was a sort of caloric, understood to be hidden in all things and it was also called the principle of life.
This again is a symbol for a certain quality of the unconscious which imparts the warmth of life.
We experience this quality directly in an emotional condition.
For instance, someone may be sitting quietly, feeling cool and collected, when suddenly a hot wave surges up in him.
A disagreeable thought, or something which rouses anger, has struck him and the inner fire flares up and bursts forth.
Another variety of the same idea is the ”scintilla” (spark) , the ”Seelenfiinklein” (little spark of the soul) as Meister

Eckhart calls it.
This is a very ancient idea and is to be found among the most primitive people. These scintillae are thought to be the souls of the ancestors by the Paleolithic primitives of Central Australia.
This is an interesting parallel to the alchemists' definition of the prima materia as the ”land of the dead”.
The Central Australians say that this land consists of ”maiaurli” (little soul sparks).
These are malicious little beings, particularly inconvenient to women.
When, for instance, a primitive woman is not pregnant (which occasionally happens even with primitives!) she must take great care in passing certain rocks, trees, rivers, and particularly fords
where there are ”maiaurli”, that is, souls of the ancestors.
If she forgets to s ay a certain incantation, out jumps a maiaurli, straight into her uterus and she at once conceives.
One of the best known preventatives is for a young woman to pretend she is old, and to limp along on a stick, so that the maiaurlis think: ”That is quite an old woman, there is no point in
doing anything there!”
This idea of the maiaurli is a remnant of the ”scintilla” which played a great role, as the ”Seelenfiinklein” right into the Middle Ages.
3. Living beings
The resemblance or relation of the prima materia to the principle of life soon led to the assumption that the prima materia was man himself, or rather that it was connected with man.
There are many passages in the literature where it is definitely stated that it is not man, and others where it is almost as definitely stated that it is.
In a treatise in ”Artis Auriferae”, for instance, we read: ”And as man is composed of the four elements, so is also the stone, and so it arises from man, and thou art its minerals”.
We gather from the literature that the prima materia is in man, and to be found in the neighbourhood of man, but yet is not man.
So our forefathers came very near to the realisation that the prima materia must b a being connected with man.
It was to be found, they said, everywhere where men are: in their houses, kitchens , stables and so on.
They thus perceived that the unconscious was not just anywhere, but was bound to the neighbourhood of man, but they did not realise that it belonged to man himself.
And even today the majority of people do not realise this either.
We are always piously convinced that it is someone else who is making a colossal mistake, whereas it is clear to everyone else that I am making one myself.
The things which I conceal from myself I simply do not see.
It is the old story of the mote and the beam, and while I am cold-bloodedly concentrating on the mote, I have a whole house in my own eye.
II. Symbols
We come now to the second part of our summary.
The things, which I have spoken of up till now, were not symbols but conjectures.
They were real projections, the alchemists met the thing they were searching for in the actual objects.
When they spoke of the sky, stars, earth or water they meant what they said; and they worked with actual quicksilver and gave themselves endless trouble to find the best quicksilver.
There is a famous treatise by Count Bernardus Trevisanus who travelled round Europe for six years in order to find the right quicksilver, but in the last moment the devil betrayed him so that he
never found it!
One sees from such things that they also meant the real quicksilver, and that they worked practically and most seriously in their laboratories, right into the seventeenth century.
We come now to the symbolic stage, in which stage the alchemists were conscious that all they said about the prima materia was symbolic, although they thought it was presumably a substance.
The authors assure us that they call it so and so, but that the name has a mystical significance or is used metaphorically.
We will classify the symbols under the same headings that we used for the projection of the unconscious: nature,

substances and living beings.
1. Nature
It is from nature that the image of the chaos was taken, the primeval condition of the creation: ”And the earth was without form and void; and darkness was up on the face of the deep.
And the Spirit of God moved up on the face of the waters.” (Gen. I:2.)
This text is the starting point of the whole idea, the prima materia is in the condition of the beginning of things, the condition before there was any consciousness.
This is simply the unconscious, for our consciousness originated in the unconscious.
You can observe in any small child the way in which fragments of consciousness flow together and form the ego.
At first a child speaks in the third person, and only later does it say ”I”.
This is the moment when the island of consciousness has begun to gain continuity.
When consciousness comes on the scene the primeval chaos begins to recede.
The chaos consists of the elements and the effects of the stars.
The elements are of an earthly nature, the physical and chemical constituents of our bodies.
These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos.
You remember the picture of” the Chaos” (see sketch p. 202) and the wild confusion and conflict which prevailed.
There was no coordination, nothing was organic, everything was still inorganic.
The chaos is also frequently simply defined as the earth or as ”terra prima ” (the first earth), from which nothing yet grows, but from which everything can grow.
And for the same reason it is represented as ”mother” or ”virgin”, as a mother who is still a virgin, and, as you saw, this was symbolised later by the Virgin Mary, the mother of God.
Or this earth, on account of its wonderful fertility, was also called the ”earth of Paradise”, or simply ”susceptible”, something which can receive a seed into itself and nourish and develop it.
This last definition is of the utmost importance, in that the unconscious is thus represented as the ”susceptible” in us; it receives everything into itself and reacts to all impressions.
The unconscious is indeed the dark being in ourselves which hears what our conscious ears do not hear, and sees what our conscious eyes do not perceive.
It receives impressions of every kind, allows them to grow and molds them in itself.
They disappear from our conscious memory and we become aware of them again in the form of dreams and visions and so on.
This is the amazing fertility of the unconscious.
Is it not a fact that you often do not know where some stimulus has come from, or you are at first unconscious that anything is stimulating you, and then suddenly later something quite unexpected
grows out of it.
These phenomena are most easily observed in artists or in other creative people.
This earth is a dark earth, it is invisible as the original chaos was invisible in the darkness; and therefore it is also called ”Hades ” or the ”Land of the Dead” by the alchemists.
Hades is inhabited by the dead, the ghosts of the ancestors, the maiaurli.
It is thought of as being situated in the centre of the earth or in some other cavity in the earth.
The dead are sunk in the earth, so to speak, like grains of wheat, always waiting to spring up into new life.
Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting
in the unconscious, and are ready at any time to begin a new growth.
You can often observe in human life that certain family characteristics, which seem to have skipped a generation, suddenly develop and then we say: ”He is a chip of the old block after all.”
Family characteristics come to light in every kind of form, positive and negative: features, bodily illnesses, psychical disturbances, talents and so.
These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are

resurrected by the ”holy waters” (that is the miraculous water of alchemy, the fertilising Mercury).
These waters fall on the dead like spring rain and wake them to a new life.
This means that the opus of the alchemists woke the unconscious to a new life.
The alchemist understood this as an awakening of the possibilities and potentialities lying dormant in lead, for instance, and his work consisted in calling forth the miraculous life
concealed in the lead.
In reality the unconscious, which he contemplated in the lead, was in himself, but in that he meditated on the lead, he woke its spirit to a new life.
This contemplation created the spring rain, and the fertilising qualities of this rain are so great that even Hades itself blossoms.
Another influence in this dark chaos of nature is that of the planets and above all that of the sun and the moon, the father and mother, as the alchemists call them.
You know that it is the father and mother complexes which play the most distinguished roles in analysis!
Everyone has had a father and mother from whom he assumes that he inherited his whole existence.
Whether this explanation is correct is another question, but at any rate it is certain that father and mother represent two psychical factors of unequalled importance, for we originate from them.
These two psychical factors are represented by the sun and moon in alchemy, the two great sources of light in the sky.
This points to the fact that the prima materia is solar as well as lunar, and both in one, for it is the ”mountain in which there are no differences”, and the symbol of the hermaphrodite.
2. Substances
We come now to the sub stances.
Mercury was the substance par excellence that was used as a symbol for the prima materia.
It was considered to be the ”soul of the body”, of the human body, and of every other substance, for the alchemists found a soul in everything.
Everything contained an ”imago invisibilis” [an invisible or non-pictorial image).
The way that a crystal framework forms in a solution of salt is a good example for what the alchemists mean by this invisible image.
These invisible images really exist in the unconscious, they are one of its strangest characteristics; it contains the images of all that which is not yet in being, of that which will be, and also
perhaps of that which will never be.
But these images are always present as potentialities, and can at times take shape, that is when they allow themselves to be formed by the conscious or when they force their form on consciousness.
Another substance, which is used as a symbol, is lead.
The alchemists very often called it Saturn, and then one can be sure that they do not mean concrete lead but symbolic lead.
Saturn is the god of lead and the condition of heaviness, darkness, and melancholy is attributed to him.
But it is in this condition that the fire is concealed, a passionate fire, libido.
It contains a universe, a world, for the alchemists felt that the unconscious was a world.
They saw the soul all over the world, and as man becomes conscious this soul comes home to him, so to speak.
This idea of a world soul is, as you know, also a fundamental idea in Indian philosophy.
But the universal mind, the anima mundi, is also a dangerous demon which causes madness.
This is absolutely true, for if you investigate the diseases of the mind - particularly the well-known and most common mental disease, schizophrenia - it becomes very evident that the
patients have simply been overwhelmed by the unconscious.
The spirit of Saturn or lead has suddenly burst into flame with a terrible commotion, and the inmost oven, so to speak, has burst.
The old alchemists knew this, and therefore they said that the lead contained an insolent demon which made people mad.
Water was a substance which was also very often used as a symbol, as a philosophic principle.

It is usually called ”humidum radicale”, [radical humidity).
The alchemists suspected that a moist substance existed from which all existing things originated, and they described this as the ”humidum radicale”.
3. Living Beings
Among other living animals, man himself was naturally used as a symbol for the Prima materia.
He played a great role in alchemy as the homunculus, for instance.
And also as Adam, the mystical Adam, primeval man, who fell into the power of the darkness.
This primeval man was the Gnostic Nous who , looking down from above on to the Physis, saw his image in the primeval waters, and was embraced by the loving arms of the female Physis,
and drawn down into, and imprisoned in, the depths.
The task, which the alchemists set themselves, was to free this primeval and whole man of the beginning from his prison.
I hope to be able to show you, in a later series of lectures, the kind of opus through which the alchemists sought to reach this goal. Carl Jung, ETH, Alchemy, Pages 224-231.

Carl Jung on the “Hieros Gamos” and “Eros.” **(2015-03-07 07:06)**

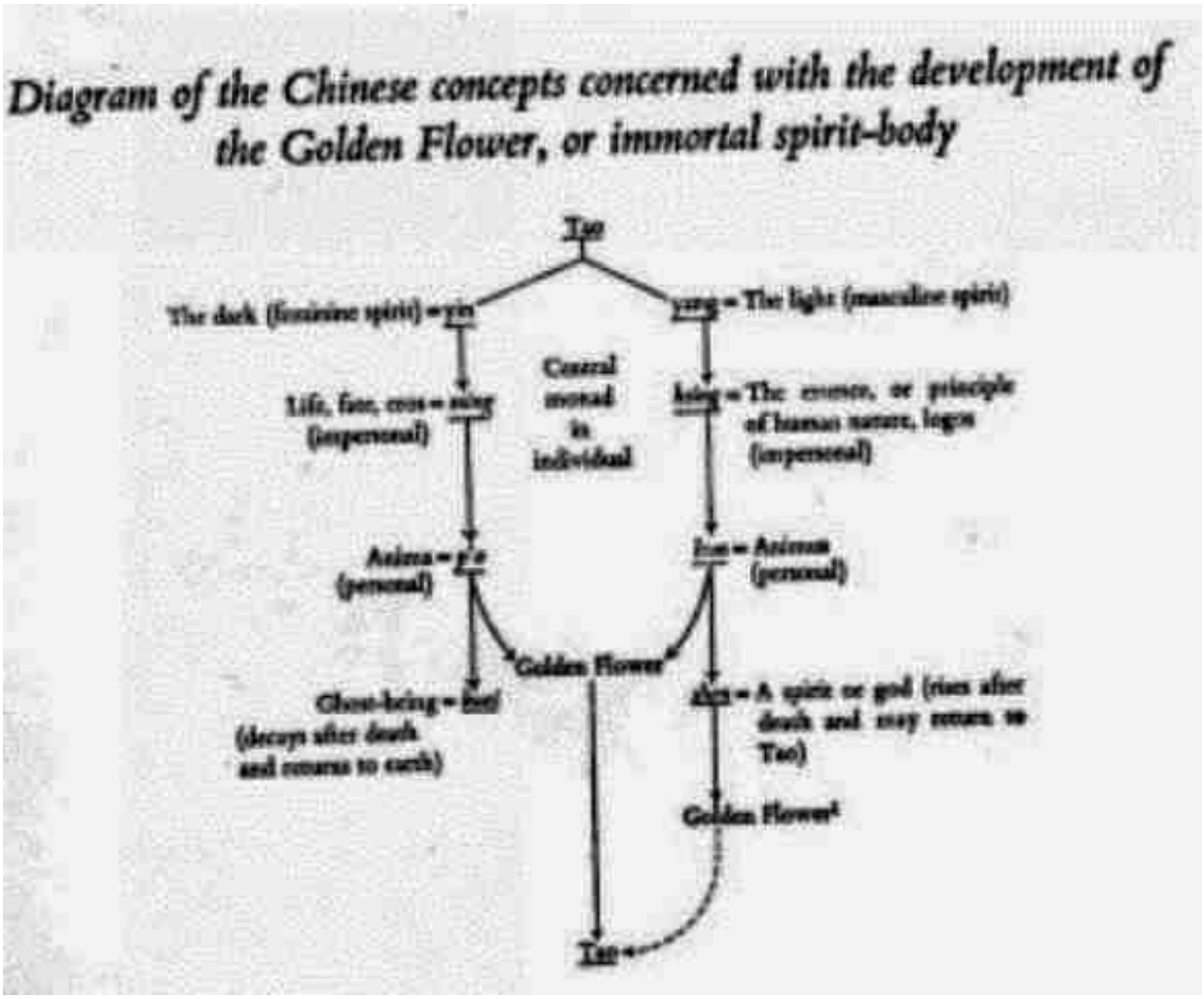
Hieros gamos. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the representation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon. Carl Jung, Memories Dreams and Reflections, Page 395.
In contemporary times, Jung gave great importance to the papal bull of the Assumptio Maria. He held that it ”points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious” Carl Jung, CW 11, Para §755. Also in Liber Novus, Footnote 200, Page 299.
Salome is an anima figure. She is blind because she does not see the meaning of things. Elijah is the figure of the wise old prophet and represents the factor of intelligence and knowledge; Salome, the erotic element. One might say that the two figures are personifications of Logos and Eros. But such a definition would be excessively intellectual. It is more meaningful to let the figures be what they were for me at the time namely, events and experiences. Carl Jung, Memories Dreams and Reflections, Page 182 also in Liber Novus, Footnote 161, Page 247.

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments.
They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them.
Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes.
Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view.
At this point the fact forces itself on my attention that beside the field of reflection there is another equally broad if not broader area in which rational understanding and rational modes of representation find scarcely anything they are able to grasp. This is the realm of Eros.
In classical times, when such things were properly understood, Eros was considered a god whose divinity transcended our human limits, and who therefore could neither be comprehended nor represented in any way.
I might, as many before me have attempted to do, venture an approach to this daimon, whose range of activity extends from the endless spaces of the heavens to the dark abysses of hell; but I falter before the task of finding the language which might adequately express the incalculable paradoxes of love,
Eros is a kosmogonos, a creator and father-mother of all higher consciousness. I sometimes feel that Paul's words 'Though I speak with the tongues of men and of angels, and have not love" might well be the first condition of all cognition and the quintessence of divinity itself.
Whatever the learned interpretation may be of the sentence "God is love,*' the words affirm the complexio oppositorum of the Godhead.
In my medical experience as well as in my own life I have again and again been faced with the mystery of love, and have never been able to explain what it is. Like Job, I had to 'lay my hand on my mouth. I have spoken once, and I will not answer/* (Job 40:4f.) Here is the greatest and smallest, the remotest and nearest, the highest and lowest, and we cannot discuss one side of it without also discussing the other.
No language is adequate to this paradox. Whatever one can say, no words express the whole. To speak of partial aspects is always too much or too little, for only the whole is meaningful Love "bears all things" and "endures all things'* (i Cor. 13:7).
These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love."
I put the word in quotation marks to indicate that I do not use it in its connotations of desiring, preferring, favoring, wishing, and similar feelings, but as something superior to the individual, a unified and undivided whole. Being a part, man cannot grasp the whole.
He is at its mercy. He may assent to it, or rebel against it; but he is always caught up by it and enclosed within it. He is dependent upon it and is sustained by it. Love is his light and his darkness, whose end he cannot see. "Love ceases not" whether he speaks with the "tongues of angels," or with scientific exactitude traces the life of the cell down to its uttermost source. Man can try to name love, showering upon it all the names at his command, and still he will involve himself in endless self-deceptions. If he possesses a grain of wisdom, he will lay down his arms and name the unknown by the more unknown, ignotum per ignotius that is, by the name of God.
That is a confession of his subjection, his imperfection, and his dependence; but at the same time a testimony to his freedom to choose between truth and error. Carl Jung, Memories Dreams and Reflections, Pages 352-354.
The god-sun is the highest good; the devil is the opposite. Thus have ye two gods. But there are many high and good things and many great evils. Among these are two god-devils; the one is the BURNING ONE, the other the GROWING ONE. The burning one is EROS, who hath the form of flame. Flame giveth light because it consumeth.
The growing one is the TREE OF LIFE. It buddeth, as in growing it heapeth up living stuff. Eros flameth up and dieth. But the tree of life groweth with slow and constant increase through unmeasured time. Good and evil are united in the flame Good and evil are united in the increase of the tree. In their divinity stand life and love opposed. Innumerable as the host of the stars is the number of gods and devils. Each star is a god, and each space that a star filleth is a devil. But the empty-fullness of the whole is the pleroma. The operation of the whole is Abraxas, to whom only the ineffective standeth opposed. Four is the number of the principal gods, as four is the number of the world's

measurements. One is the beginning, the god-sun.
Two is Eros; for he bindeth twain together and outspreadeth himself in brightness. Three is the Tree of Life, for it filleth space with bodily forms. Four is the devil, for he openeth all that is closed. All that is formed of bodily nature doth he dissolve; he is the destroyer in whom everything is brought to nothing. Carl Jung, Memories Dreams and Reflections, Page 385 and Liber Novus, Page 351.
Like many sons, Adler had learned from his "father" not what the father said, but what he did.
Instantly, the problem of love (Eros) and power came down upon me like a leaden weight. Carl Jung, Memories Dreams and Reflections, Page 153.
The idea dawned on me that Eros and the power drive might be in a sense like the dissident sons of a single father, or the products of a single motivating psychic force which manifested itself empirically in opposing forms, like positive and negative electrical charges, Eros as a patiens, the power drive as an agens, and vice versa.
Eros makes just as great demands upon the power drive as the latter upon the former. Where is the one drive without the other? On the one hand man succumbs to the drive; on the other hand, he tries to master it. Carl Jung, Memories, Dreams and Reflections, Page 153.
Woman's consciousness is characterized more by the connective quality of Eros than by the discrimination and cognition associated with Logos. In men, Eros . . . is usually less developed than Logos. In women, on the other hand, Eros is an expression of their true nature, while their Logos is often only a regrettable accident. Carl Jung, CW 9ii, par. 29.
Eros is a questionable fellow and will always remain so . . . . He belongs on one side to man's primordial animal nature which will endure as long as man has an animal body. On the other side he is related to the highest forms of the spirit. But he thrives only when spirit and instinct are in right harmony. Carl Jung, CW 7, par. 32.
Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. The one is but the shadow of the other: the man who adopts the standpoint of Eros finds his compensatory opposite in the will to power, and that of the man who puts the accent on power is Eros. Carl Jung, CW 7, Par. 78.
An unconscious Eros always expresses itself as will to power. Carl Jung, CW 9i, Par. 167.
In Transformations and Symbols of the Libido (1912) while discussing mythological conceptions of creative force, Jung drew attention to the "Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle" (CW B, §223). Phanes appears in Black Book 6 in the autumn of 1916.
In Transformations and Symbols of the Libido (1912), while discussing his concept of libido, Jung referred to the cosmogonic significance of Eros in Hesiod's Theogony, which he linked with the figure of Phanes in Orphism and with Kama, the Hindu God of love Carl Jung, CW B, Para §223.
In 1917, Jung wrote a chapter on "the sexual theory" in The Psychology of the Unconscious Processes, which presented a critique of the psychoanalytic understanding of the erotic.
In his 1928 revision of this chapter, retitled "The Eros theory" he added:
"The Erotic .. , belongs on the one hand to the original drive nature of man . , .On the other hand it is related to the highest forms of the spirit.
It only thrives when spirit and drive are in right harmony ... 'Eros is a mighty daemon,' as the wise Diotima said to Socrates ... He is not all of nature within us, though he is at least one of its essential aspects" (CW 7, §§32-33).
In the Symposium, Diotima teaches Socrates about the nature of Eros.
She tells him that" 'He is a great spirit, Socrates. Everything classed as a spirit falls between god and human.'
/ 'What function do they have?' I asked, / 'They interpret and carry messages from humans to gods and from gods to humans.
They convey prayers and sacrifices from humans, and commands and gifts in return for sacrifices from gods.
Being intermediate between the other two, they fill the gap between them, and enable the universe to form an interconnected whole.
They serve as the medium for all divination, for priestly expertise in sacrifice, ritual and spells, and for all prophecy and sorcery.
Gods do not make direct contact with humans; they communicate and converse with humans (whether awake or

asleep) entirely through the medium of spirits" (tr. C. Gill [London: Penguin, 1999], pp. 202e-203a.
In Memories Jung reflected on the nature of Eros, describing it as "a kosmogonos, a creator and father-mother of all consciousness" (p. 387).
This cosmogonic characterization of Eros needs to be distinguished from Jung's use of the term to characterize women's consciousness. See note 161, p. 246. Liber Novus, Footnote 104, Page 351.
Sprouting from him we see the tree of life, labeled vita ('life') while its upper counterpart is a light-tree in the form of a seven-branched candelabra labeled ignis ('fire') and Eros (‚love'). Its light points to the spiritual world of the divine child. Liber Novus, Appendix A, Page 364.
The old man represents a spiritual principle that could be designated as Logos, and the maiden represents an unspiritual principle of feeling that could be called Eros. A descendent of Logos is Nous, the intellect, which has done away with the commingling of feeling, presentiment, and sensation. Carl Jung, Liber Novus, Page 366.
Eros is a principle that contains a commingling of all the fundamental activities of the soul just as much as it masters them, although its purpose is completely different. It is not form-giving but form-fulfilling; it is the wine that will be poured into the vessel; it is not the bed and direction of the stream but the impetuous water flowing in it. Eros is desire, longing, force, exuberance, pleasure, suffering. Where Logos is ordering and insistence, Eros is dissolution and movement. They are two fundamental psychic powers that form a pair of opposites, each one requiring the other. Carl Jung, Liber Novus, Page 366.
Salome is hence apparently no (complete) correct embodiment of Eros, but a variety of the same. (This supposition is later confirmed.) That she is actually an incorrect allegory for Eros also stems from the fact that she is blind. Eros is not blind, since he regulates, just as well as Logos does, all fundamental activities of the soul. Carl Jung, Liber Novus, Page 365.
A figure like the prophet, which is clear and complete in itself, arouses less curiosity than the unexpected form of blind Salome, which is why one may expect that the formative process will first address the problem of Eros. Hence an image of Eve appears first, together with images of the tree and the serpent. This apparently refers to temptation, as already encapsulated in the figure of Salome. Temptation brings about a further movement toward the side of Eros. This in turn forebodes many adventurous possibilities, for which the wandering of Odysseus is the fitting image. Carl Jung, Liber Novus, Page 366.
Eros is subject to error in the flesh, but in the spirit it rises above the flesh and the inferiority of carnal error. Carl Jung, Liber Novus, Page 367..

Essence, Logos, Life and Eros **(2015-03-08 06:41)**



Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena.
The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and Essence (hsing), undoubtedly related to logos, appears closely knit with life (ming) when entering phenomena.
The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros.
Both principles are, so to speak, super-individual.
Man as a spiritual being is made human by essence (hsing).
The individual man possesses it. but it extends far beyond the limits of the individual.
Life (ming) is also super-individual in that man must simply accept a destiny which does not come from his conscious will and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

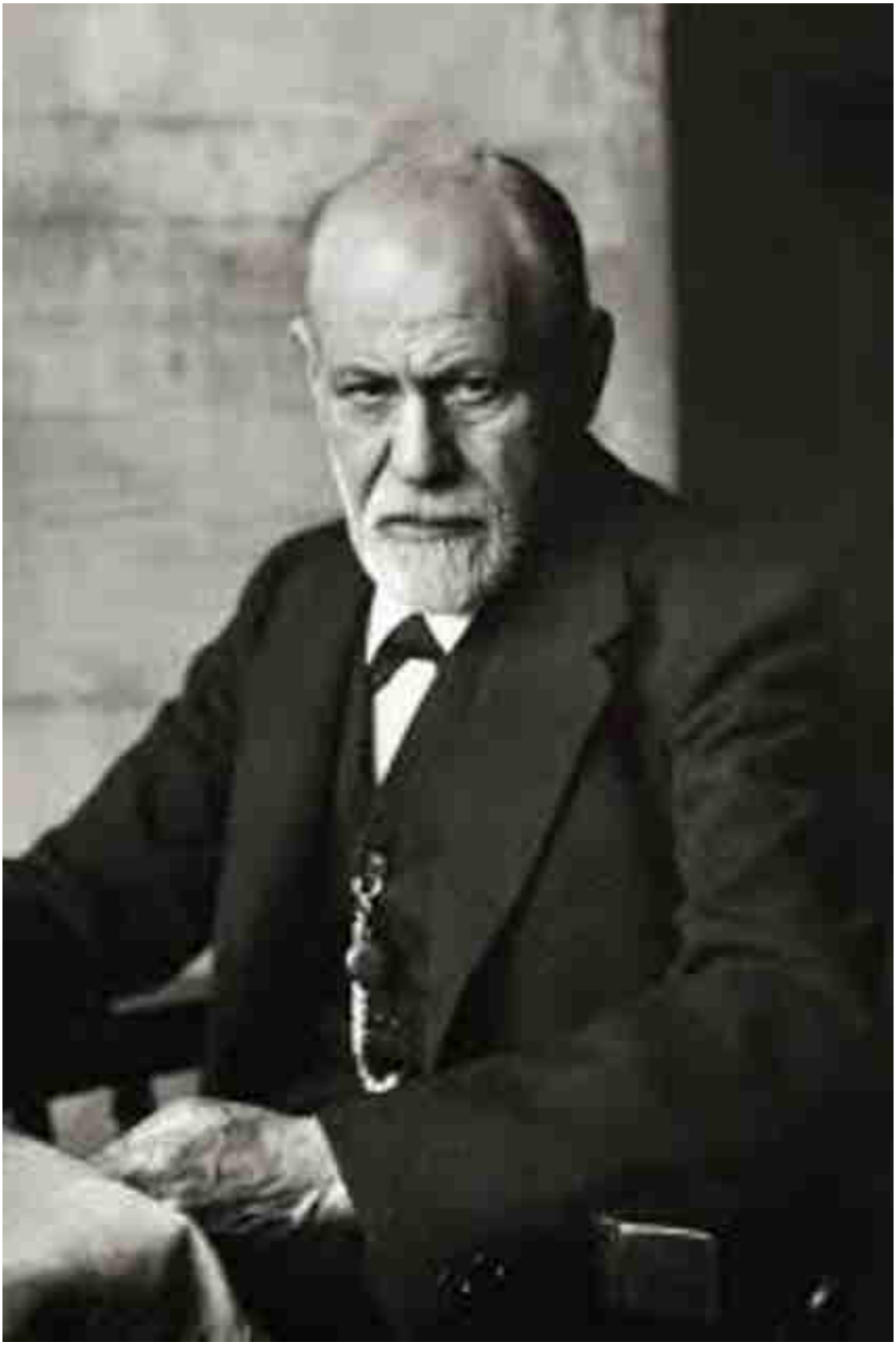
Carl Jung on Drugs and America **(2015-03-08 09:14)**

Dr. Evans: Have you actually seen any patients or had any contact with individuals who have been taking these particular drugs, these
tranquilizers?
Dr. Jung: I can't say. You see, with us there are very few. In America there are all the little powders and the tablets. Happily enough, we are not yet so far.
You see, American life is in a subtle way so one-sided and so uprooted that you must have something with which to compensate the real nature of man.
You have to pacify your unconscious all along the line because it is in absolute uproar; so at the slightest provocation you have a big moral rebellion in America.
Look at the rebellion of modern youth in America, the sexual rebellion, and all that.
These rebellions occur because the real, natural man is just in open rebellion against the utterly inhuman form of American life.
Americans are absolutely divorced from nature in a way, and that accounts for that drug abuse. Carl Jung, Conversations with C.G. Jung, Page 35.

Emma Jung and “I don’t really know how I am summoning the courage…” (2015-03-08 13:31)

Dear Professor Freud, Kusnacht, 30 October [1911]
I don’t really know how I am summoning the courage to write you this letter, but am certain it is not from presump-

tion; rather I am following the voice of my unconscious, which I have so often found was right and which I hope will not lead me astray this time.
Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever is in my power.
I do not know whether I am deceiving myself when I think you are somehow not quite in agreement with ”Transformations of Libido.”
You didn’t speak of it at all and yet I think it would do you both so much good if you got down to a thorough discussion of it. Or is it something else?
If so, please tell me what, dear Herr Professor; for I cannot bear to see you so resigned and I even believe that your resignation relates not only to your real children (it made a quite special impression on me when you spoke of it) but also to your spiritual sons; otherwise you would have so little need to be resigned.



Please do not take my action as officiousness and do not count me among the women who, you once told me, always spoil your friendships.
My husband naturally knows nothing of this letter and I beg you not to hold him responsible for it or to let any kind of unpleasant effects it may have on you glance off on him.

I hope nevertheless that you will not be angry with your very admiring
Emma Jung Freud/Jung Letters, Pages 452.453

Emma Jung: “You were really annoyed by my letter, weren’t you?” **(2015-03-08 13:45)**

From Emma Jung
Dear Professor Freud, Kiisnacht, 14 November [1911]

You were really annoyed by my letter, weren't you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness.
And here I must confess, very reluctantly, that you are right: my last letter, specially the tone of it, was really directed to the father-imago, which should of course be faced without fear.
This thought never entered my head; I thought that, knowing the transference side of my father-attitude towards you, it would all be quite clear and do me no harm.
After I had thought so long before writing to you and had, so I believed, fully understood my own motives, the unconscious has now played another trick on me, with particular finesse: for you can imagine how delighted I am to have made a fool of myself in front of you.
I can only pray and hope that your judgment will not prove too severe.
There is one thing, however, I must vigorously defend myself against, and that is the way you take my "amiable carpings," as you call them.
Firstly I do not mean at all that Carl should set no store by your opinion; it goes without saying that one recognizes an authority, and if one cannot it is only a sign of over-compensated insecurity.
So that is not what I mean, it was only the rest of it that made him anxious and uncertain which seemed superfluous to Inc.
Truth to tell, I must confess that I have missed" the mark here too, without suspecting it.
Lately Carl has been analysing his attitude to his work and has discovered some resistances to it.
I had connected these misgivings about Part II with his constant worry over what you would say about it, etc.
It seemed out of the question that he could have resistances to his own work; but now it appears that this fear of your opinion was only a pretext for not going on with the self-analysis which this work in fact means, I realize that I have thus projected something from my immediate neighbourhood into distant Vienna and am vexed that it is always the nearest thing that one sees worst.
You have also completely misunderstood my admittedly uncalled-for meddling in your family affairs.
Truthfully I didn't mean to cast a shadow on your children.
I know they have turned out well and have never doubted it in the least.
I hope you don't seriously believe that I wanted to say they were "doomed to be degenerate."
I have written nothing that could even remotely mean anything of the sort.
I know that with your children it is a matter of physical illnesses, but just wanted to raise the question whether these physical symptoms might not be somehow psychically conditioned, so that there might for instance be a reduced power of resistance.
Since I have made some very astonishing discoveries in myself in this respect and do not consider myself excessively degenerate or markedly hysterical, I thought similar phenomena possible with other people too.
I shall be grateful for enlightenment.
That you should think it worthwhile to discuss your most personal affairs with me is something for which I thank you with all my heart.
What you tell me sounds so convincing that I simply have to believe it, although much in me struggles against it.
But I must admit that you have the experience and I do not, consequently I am unable to make any convincing rejoinders.
You are quite right about one thing, though: despite everything and everybody, the whole affair is only a blessing in clumsy disguise which I beg you to forgive.
Please write nothing of this to Carl; things are going badly enough with him as it is.
Emma Jung

Emma Jung: "Will you advise me, dear Herr Professor, and if necessary dress me down a bit?" **(2015-03-09 04:38)**

From Emma Jung

My dear Professor Freud, Kusnacht, 24 November 1911
Heartfelt thanks for your letter.
Please don’t worry, I am not always as despondent as I was in my last letter.
I was afraid you were angry with me or had a bad opinion of me; that was what made me so downhearted, especially because my main complex was hit.
Usually I am quite at one with my fate and see very well how lucky I am, but from time to time I am tormented by the conflict about how I can hold my own against Carl.
I find I have no friends, all the people who associate with us really only want to see Carl, except for a few boring and to me quite uninteresting persons.
Naturally the women are all in love with him, and with the men I am instantly cordoned off as the wife of the father or friend.
Yet I have a strong need for people and Carl too says I should stop concentrating on him and the children, but what on earth am I to do?
What with my strong tendency to autoerotism it is very difficult, but also objectively it is difficult because I can never compete with Carl.
In order to emphasize this I usually have to talk extra stupidly when in company.
I do my best to get transferences and if they don’t turn out as I wished I am always very depressed.
You will now understand why I felt so bad at the thought that I had lost your favour, and I was also afraid Carl might notice something.
At any rate he now knows about the exchange of letters, as he was astonished to see one of your letters addressed to me; but I have revealed only a little of their content.
Will you advise me, dear Herr Professor, and if necessary dress me down a bit?
I am ever so grateful to you for your sympathy.
With warmest greetings to you and yours,
Emma Jung Freud/Jung Letters Page 467.

Emma Jung: ”...this has taken a stone from my heart” (2015-03-09 05:19)

From Emma Jung
Dear Professor Freud, Kusnacht, 16 March 1910
Here at last you have the programme for Nuremberg, from which you will see that your lecture comes first after all.
My husband had never said anything about his speaking on the 1st day, and as the title is only ”Report on America” it will not upset the plan.
I also think he will be glad not to have to speak first, as he may be arriving in Nuremberg at in the morning and will probably be rather tired.
Many thanks for your kind letter- and offer of help which I shall gladly accept if anything more difficult happens.
I can set your mind at rest by telling you that a young friend and pupil of my husband’s, Dr. Honegger, is deputizing with the patients and looking after the Nuremberg business
with me, otherwise I would be rather nervous about everything turning out all right.
Today I am expecting news of my husband’s safe arrival in New York; I do hope it comes soon.
Incidentally, America no longer has the same attraction for him as before, and this has taken a stone from my heart.
It is just enough to satisfy the desire for travel and adventure, but no more than that.
I was very sorry to hear that Frau Hollitscher has had to undergo another operation; I hope she will soon recover and that it will be a lasting success this time.
Please give her my warmest greetings and wishes.
I send greetings to you and all your dear ones,

Letters from Emma Jung to Sigmund Freud **(2015-03-09 05:35)**

From Emma Jung
Dear Professor Freud, Kiisnacht, 8 March 1910
I am writing to you in the name of my husband, who suddenly left for Chicago today, where his former patient, McCormick, is seriously ill.
According to the reports it could be paralysis or mania; but thinks it possible that the trouble is psychogenic and therefore followed the call.
He urgently requests you not to worry about Nuremberg as he-will quite certainly be there.
He will arrive either on March 20th, 9.34 p.m. or on the 30th, 5 a.m., and in any case will arrive in time for the beginning of the Congress.
His boat, Kronptinzessin Cacilie, picks him up tomorrow in Cherbourg and arrives in New York on the 15th. On the 22nd he leaves again on the same steamer, will be in Cherbourg on the 25th and in
Nuremberg via Paris-Cologne on the 29th.
Then I have to ask you what kind of title you want to give your Nuremberg lecture and whether it is all right with you to be the first speaker on the morning of the 30th.
I should be very grateful to you if you would tell me this as soon as possible on a postcard, so that the programmes can then be printed and sent off.
Just at the moment of departure a letter arrived from Vogt in Berlin inquiring about the paper on the neurosis theory for Brussels.
I am asking him to be patient as the letter came too late, and would you in the meantime please give my husband your opinion of it.
His military service may make the whole thing impossible.
Is it of interest to you that Isserlin asked if he might attend the Congress in Nuremberg as a ”silent listener” (an objective one, of course!)
and that this was refused for very convincing reasons?
With kind regards to you and all your family,
Emma Jung
[Emma Jung: “... America no longer has the same attraction for him as before, and this has taken a stone from my heart”]
From Emma Jung
Dear Professor Freud, Kusnacht, 16 March 1910
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I can set your mind at rest by telling you that a young friend and pupil of my husband’s, Dr. Honegger, is deputizing with the patients and looking after the Nuremberg business
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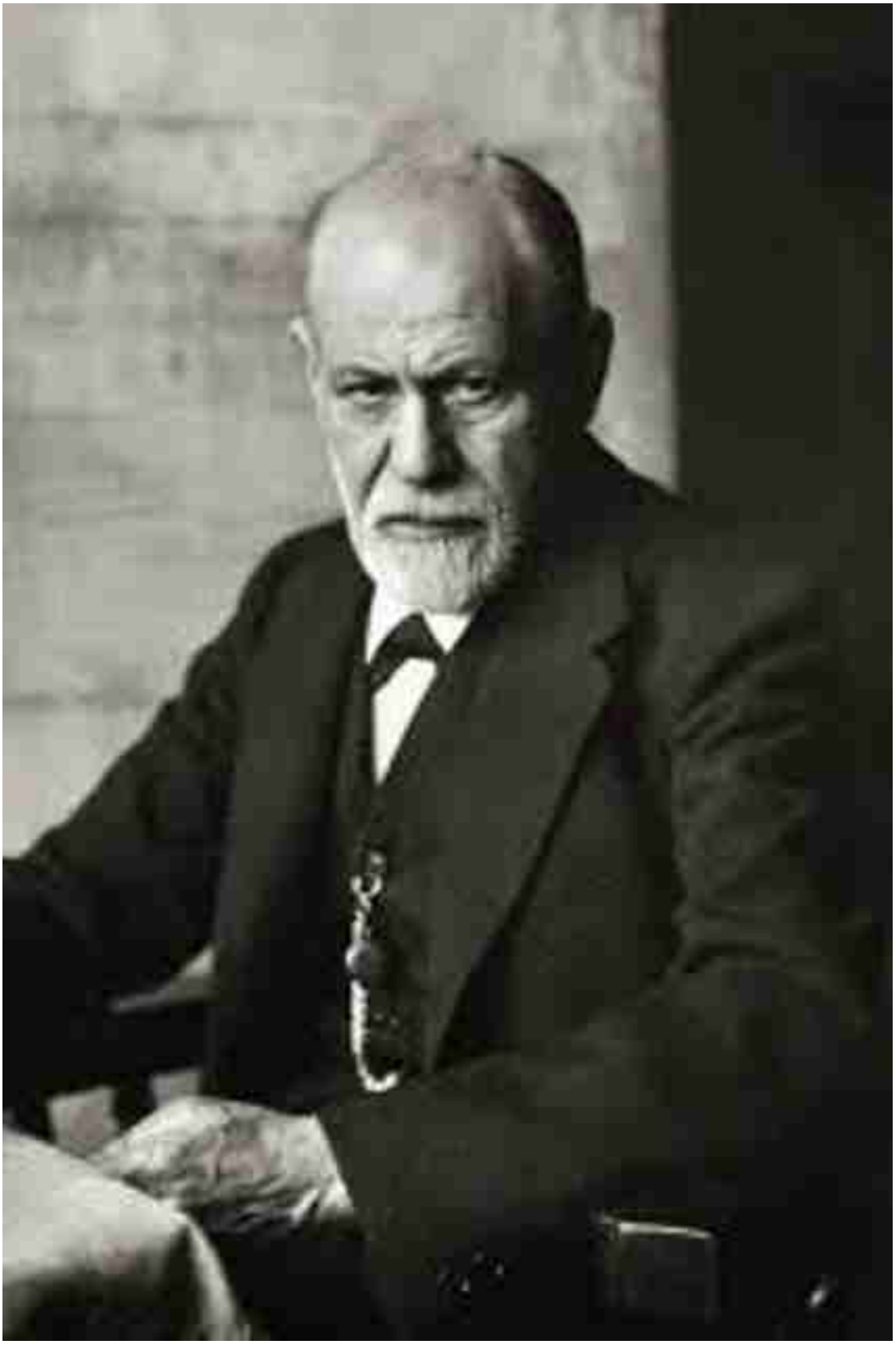
I was very sorry to hear that Frau Hollitscher has had to undergo another operation; I hope she will soon recover and that it will be a lasting success this time.
Please give her my warmest greetings and wishes.
I send greetings to you and all your dear ones,
Emma Jung Freud/Jung Letters, Page 303,
[Emma Jung and “I don’t really know how I am summoning the courage...”]
Dear Professor Freud, Kusnacht, 30 October [1911]
I don’t really know how I am summoning the courage to write you this letter, but am certain it is not from presump-

tion; rather I am following the voice of my unconscious, which I have so often
found was right and which I hope will not lead me astray this time.
Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever
is in my power.
I do not know whether I am deceiving myself when I think you are somehow not quite in agreement with ”Transformations of Libido.”
You didn’t speak of it at all and yet I think it would do you both so much good if you got down to a thorough discussion of it. Or is it something else?
If so, please tell me what, dear Herr Professor; for I cannot bear to see you so resigned and I even believe that your resignation relates not only to your real children (it made a quite
special impression on
me when you spoke of it) but also to your spiritual sons; otherwise you would have so little need to be resigned.
Please do not take my action as officiousness and do not count me among the women who, you once told me, always spoil your friendships.
My husband naturally knows nothing of this letter and I beg you not to hold him responsible for it or to let any kind of unpleasant effects it may have on you glance off on him.
I hope nevertheless that you will not be angry with your very admiring
Emma Jung Freud/Jung Letters, Pages 452.453
From Emma lung
My dear Professor Freud, Kusnacht, 6 November [1911]
Your nice kind letter has relieved me of anxious doubts, for I was afraid that in the end I had done something stupid.
Now I am naturally very glad and thank you with all my heart for your friendly reception of my letter, and particularly for the goodwill you show to all of us.
In explanation of my conjecture I would like to tell you, first, that it is not a question at all of things consciously perceived; you didn’t even let us sympathize with your toothache, which ordinarily is
a perfect justification for even the worst mood.
If I talked about ”Symbols” it was chiefly because I knew how eagerly Carl was waiting for your opinion; he had often said he was sure you would not approve of it, and for that reason
was awaiting your verdict with some trepidation.
Of course this was only a residue of the father (or mother) complex which is probably being resolved in this book; for actually Carl, if he holds something to be right, would have no need to worry
about anybody else’s opinion.
So perhaps it is all to the good that you did not react at once so as not to reinforce this father-son relationship.
The second reason was provided by the conversation on the first morning after your arrival, when you told me about your family.
You said then that your marriage had long been ”amortized,” now there was nothing more to do except-die.
And the children were growing up and then they become a real worry, and yet this is the only true joy.
This made such an impression on me and seemed to me so significant that I had to think of it again and again, and I fancied it was intended just for me because it was meant symbolically at the
same time and referred to my husband.
Please don’t be angry if I venture to speak again about the ”manifest content” of your talk.
I wanted to ask then if you are sure that your children would not be helped by analysis.
One certainly cannot be the child of a great man with impunity, considering the trouble one has in getting away from ordinary fathers.
And when this distinguished father also has a streak of paternalism in him, as you yourself said!
Didn’t the fracture of your son’s leg fit in with this picture?
When I asked you about it you said you didn’t have time to analyse your children’s dreams because you had to earn money so that they could go on dreaming.
Do you think this attitude is right?

I would prefer to think that one should not dream at all, one should live.
I have found with Carl also that the imperative ”earn money” is only an evasion of something else to which he has resistances.
Please forgive me this candour, it may strike you as brazen; but it disturbs my image of you because I somehow cannot bring it into harmony with the other side of your nature, and this matters
so much to me. – The thought also occurred to me that it was perhaps on our account that you didn’t send your son to study in Zurich; you did speak about it at one time and for us it would
naturally have been a great pleasure to see him now and then.
Another thing I must mention is your resignation in science, if one can call it that.
You may imagine how overjoyed and honoured I am by the confidence you have in Carl, but it almost seems to me as though you were sometimes giving too much-do you not see in him the
follower and fulfiller more than you need?
Doesn’t one often give much because one wants to keep much?
Why are you thinking of giving up already instead of enjoying your well-earned fame and success?
Perhaps for fear of letting the right moment for it pass you by?
Surely this will never happen to you.
After all, you are not so old that you could speak now of the ”way of regression,” what with all these splendid and fruitful ideas you have in your head!
Besides, the man who has discovered the living fountain of PS, a. (or don’t you believe it is one?) will not grow old so quickly.
No, you should rejoice and drink to the full the happiness of victory after having struggled for so long.
And do not think of Carl with a father’s feeling: ”He win grow, but I must dwindle,” but rather as one human being thinks of another, who like you has his own law to fulfill.
Don’t be angry with me.
With warm love and veneration,
Emma Jung Freud/Jung Letters, Pages 455-57.
[Emma Jung: “You were really annoyed by my letter, weren’t you?”]
From Emma Jung
Dear Professor Freud, Kiisnacht, 14 November [1911]
You were really annoyed by my letter, weren’t you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the
victim of this madness.
And here I must confess, very reluctantly, that you are right: my last letter, specially the tone of it, was really directed to the father-imago, which should of course be faced without fear.
This thought never entered my head; I thought that, knowing the transference side of my father-attitude towards you, it would all be quite clear and do me no harm.
After I had thought so long before writing to you and had, so I believed, fully understood my own motives, the unconscious has now played another trick on me, with particular finesse: for you
can imagine how delighted I am to have made a fool of myself in front of you.
I can only pray and hope that your judgment will not prove too severe.
There is one thing, however, I must vigorously defend myself against, and that is the way you take my ”amiable carpings,” as you call them.
Firstly I do not mean at all that Carl should set no store by your opinion; it goes without saying that one recognizes an authority, and if one cannot it is only a sign of over-compensated insecurity.
So that is not what I mean, it was only the rest of it that made him anxious and uncertain which seemed superfluous to Inc.
Truth to tell, I must confess that I have missed the mark here too, without suspecting it.
Lately Carl has been analysing his attitude to his work and has discovered some resistances to it.
I had connected these misgivings about Part II with his constant worry over what you would say about it, etc.
It seemed out of the question that he could have resistances to his own work; but now it appears that this fear of

your opinion was only a pretext for not going on with the self-analysis
which this work in fact means, I realize that I have thus projected something from my immediate neighbourhood into distant Vienna and am vexed that it is always the nearest thing that one sees worst.
You have also completely misunderstood my admittedly uncalled-for meddling in your family affairs.
Truthfully I didn't mean to cast a shadow on your children.
I know they have turned out well and have never doubted it in the least.
I hope you don't seriously believe that I wanted to say they were "doomed to be degenerate."
I have written nothing that could even remotely mean anything of the sort.
I know that with your children it is a matter of physical illnesses, but just wanted to raise the question whether these physical symptoms might not be somehow psychically conditioned,
so that there might for instance be a reduced power of resistance.
Since I have made some very astonishing discoveries in myself in this respect and do not consider myself excessively degenerate or markedly hysterical, I thought similar phenomena possible
with other people too.
I shall be grateful for enlightenment.
That you should think it worthwhile to discuss your most personal affairs with me is something for which I thank you with all my heart.
What you tell me sounds so convincing that I simply have to believe it, although much in me struggles against it.
But I must admit that you have the experience and I do not, consequently I am unable to make any convincing rejoinders.
You are quite right about one thing, though: despite everything and everybody, the whole affair is only a blessing in clumsy disguise which I beg you to forgive.
Please write nothing of this to Carl; things are going badly enough with him as it is.
Emma Jung
[Emma Jung: "Will you advise me, dear Herr Professor, and if necessary dress me down a bit?"]
From Emma Jung
My dear Professor Freud, Kusnacht, 24 November 1911
Heartfelt thanks for your letter.
Please don't worry, I am not always as despondent as I was in my last letter.
I was afraid you were angry with me or had a bad opinion of me; that was what made me so downhearted, especially because my main complex was hit.
Usually I am quite at one with my fate and see very well how lucky I am, but from time to time I am tormented by the conflict about how I can hold my own against Carl.
I find I have no friends, all the people who associate with us really only want to see Carl, except for a few boring and to me quite uninteresting persons.



Naturally the women are all in love with him, and with the men I am instantly cordoned off as the wife of the father or friend.
Yet I have a strong need for people and Carl too says I should stop concentrating on him and the children, but what on earth am I to do?

What with my strong tendency to autoerotism it is very difficult, but also objectively it is difficult because I can never compete with Carl.
In order to emphasize this I usually have to talk extra stupidly when in company.
I do my best to get transferences and if they don't turn out as I wished I am always very depressed.
You will now understand why I felt so bad at the thought that I had lost your favour, and I was also afraid Carl might notice something.
At any rate he now knows about the exchange of letters, as he was astonished to see one of your letters addressed to me; but I have revealed only a little of their content.
Will you advise me, dear Herr Professor, and if necessary dress me down a bit?
I am ever so grateful to you for your sympathy.
With warmest greetings to you and yours,
Emma Jung Freud/Jung Letters Page 467.
From Emma Jung
Dear Professor Freud, Kusnacht, 10 September [1912]
The offprints of Part II of "Transformations and Symbols" have just come out and you must be the first to receive one.
From Jones, whom I met at the Congress here, I heard that Frau Hollitscher is ill again.
I was so sorry to hear this and find it especially sad that her and all your hopes have again come to nothing.
I share your sorrow and your worry with heartfelt sympathy and I hope, and wish, that everything will soon take a good turn.
How are your wife and the other children?
We had a dismal summer too; the children had whooping cough and now measles; Carl was away nearly all summer; since Saturday he has been on the trip to America after spending only one day here between military service and departure.
I have so much to do now that I can't let too much libido travel after him to America, it might so easily get lost on the way.
Please greet all your dear ones from me and give my best wishes to your daughter.
With kindest and highest regards,
Emma Jung Freud/Jung Letters, Page 514.

Carl Jung: ”It has come to my ears through Dr. Maeder that you doubt my bona fides.” (2015-03-09 11:16)

Sigmund Freud
(1856 - 1939)

Carl Gustav Jung
(1875 - 1961)

Seestrasse, Kusnacht-Zurich,
Dear Professor Freud 27 October 1913
It has come to my ears through Dr. Maeder that you doubt my bona fides.
I would have expected you to communicate with me directly on so weighty a matter.
Since this is the gravest reproach that can be levelled at anybody, you have made further collaboration impossible.
I therefore lay down the editorship of the Jahrbuch with which you entrusted me. I have also notified Bleuler and Deuticke of my decision.
Very truly yours,
Dr. C.G. Jung Freud/Jung Letters, Page 550.
Statement by the Editor:
I have found myself obliged to resign as editor of the [ahrbuch,
The reasons for my resignation are of a personal nature, on which account I
disdain to discuss them in public.
C. G. Jung Freud/Jung Letters, Page 551.
Statement by the Publisher
After the secession of Prof. Dr. Bleuler and Dr. Jung, Prof.
Dr. Freud will continue this [ahrbuch,
The next volume will appear in the middle of 1914 under the title:
Jahrbuch der Psychoanalyse

Edited by Dr. K. Abraham (Berlin) and Dr. E. Hitschmann (Vienna)
Fr. Deuticke Freud/Jung Letters, Page 551.

Carl Jung on ”Liberation.” (2015-03-11 05:06)

To me there is no liberation a tout prix.
I cannot be liberated from anything that I do not possess, have not done or experienced.
Real liberation becomes possible for me only when I have done all that I was able to do, when I have completely devoted myself to a thing and participated in it to the utmost.
If I withdraw from participation, I am virtually amputating the corresponding part of my psyche.
Naturally, there may be good reasons for my not immersing myself in a given experience.
But then I am forced to confess my inability, and must know that I may have neglected to do something of vital importance.

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In this way I make amends for the lack of a positive act by the clear knowledge of my incompetence. Carl Jung, Memories Dreams and Reflections, Pages 276-277.

Carl Jung on "The Mystery Play." **(2015-03-11 15:13)**

The Draft continues:
"The mystery play took place at the deepest bottom of my interior, which is that other world.
You have to bear this in mind, it is also a world and its reality is large and frightening.
You cry and laugh and tremble and sometimes you break out in a cold sweat for fear of death.
The mystery play represents my self and through me the world to which I belong is represented.
Thus, my friends, you learn much about the world, and through it about yourself by what I say to you here.
But you have not learned anything about your mysteries in this way; indeed, your way is darker than before, since my example will stand obstructively in your path.
You may follow me, not on my way; but on yours" (p. 102). Carl Jung, Liber Novus, Page 247, Footnote 164.

Carl Jung on Buddha, Kali and Salome **(2015-03-11 15:41)**

Where the idea is, pleasure always is too.
If the idea is inside, pleasure is outside.

6260

Therefore an air of evil pleasure envelops me.
A lecherous and bloodthirsty Godhead gives me this false air.
This happens because I must altogether suffer the becoming of the God and can therefore not separate it from myself at first.
But as long as it is not separated from me, I am so seized by the idea that I am it, and therefore I am also the woman associated with the idea from the beginning.
In that I receive the idea and represent it in the manner of Buddha, my pleasure is like the Indian Kali, since she is Buddha's other side.

Kali, however, is Salome and Salome is my soul” (p. 109).

6262

Carl Jung, Liber Novus, Page 250, Draft, Footnote 196.

Carl Jung: ”The numbness is like a Death.” **(2015-03-12 04:16)**

The numbness is like a death.
I needed total transformation.
Through this my meaning, like that of the Buddha, went completely inside.
Then the transformation happened.
I then went over to pleasure, as I was a thinker.
As a thinker, I rejected my feeling, but I had rejected part of life.
Then my feeling became a poisonous plant, and when it awakened, it was sensuality instead of pleasure, the lowest and commonest form of pleasure.
This is represented by Kali. Salome is the image of his pleasure, that suffers pain, since it was shut out for too long.
It then became apparent that Salome, i.e., my pleasure, was my soul.
When I recognized this, my thinking changed and ascended to the idea, and then the image of Elijah appeared.
This prepared me for the mystery play; and showed me in advance the way of transformation that I had to undergo in the Mysterium.
The flowing together of the forethinking with pleasure produces the God.
I recognized that the God in me wanted to become a man, and I considered this and honored this, and I became the servant of the God, but for no one other than myself
[Corrected Draft: it would be madness and presumption to assume that I also did this for others, p. 110].
I sank into the contemplation of the wonder of transformation, and first turned into the lower level of my pleasure, and then through this I recognized my soul.
The smiles of Elijah and Salome indicate that they were happy at my appearance, but I was in deep darkness.
When the way is dark, so is the idea that gives light.
When the idea in the moment of confusion allows the words and not the blind longing, then the words lead you to difficulty.
Whereas it leads you to the right.
That is why Elijah turns left, to the side of the unholy and evil, and Salome turns right to the side of the correct and good.

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She doesn’t go to the garden, the place of pleasure, but remains in the house of the father” (pp. 125-27). Carl Jung, Liber Novus, Page 250, Draft, Footnote 197.

Carl Jung: ”My pleasure is dead and turned to stone...” (2015-03-12 04:28)

If I am strong, so also are my intentions and presuppositions.
My own thought weakens and goes over into the idea.
The idea becomes strong; it is supported by its own strength.
I recognize this in the fact that Elijah is supported by the lions.
The lion is of stone.
My pleasure is dead and turned to stone, because I did hot love Salome.
This gave my thought the coldness of stone, and from this the idea took its solidity; which it needed to subjugate my thought.
It needed to be subjugated as it strove against Salome, since she appeared bad to it. (p. 128). Carl Jung, Liber Novus, Page 250, Draft, Footnote 198.

Carl Jung: ”Now I learn that Mary is the mother…” **(2015-03-12 05:10)**

I recognized the father because I was a thinker, and thus I did not know the mother, but saw love in the guise of pleasure and called it pleasure, and therefore this was Salome to me.

6266

Now I learn that Mary is the mother, the innocent and love-receiving, and not pleasure, who bears the seed of evil in her heated and seductive nature. / If Salome, evil pleasure, is my sister, then I must be a thinking saint, and my intellect has met with a sad fate.
I must sacrifice my intellect and confess to you that what I told you about pleasure, namely that it is the principle opposed to forethought, is incomplete and prejudiced.

I observed as a thinker from the vantage point of my thinking, otherwise I could have recognized that Salome, as Elijah's daughter, is an offspring of thought and not the principle itself which Mary, the innocent Virgin Mother, now appears as. Carl Jung, Liber Novus, Page 251, Footnote 201.

Carl Jung on his ”Anima.” **(2015-03-12 11:40)**

now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time it resembles Michelangelo’s sitting Moses-it is Elijah. Carl Jung, Liber Novus, Pages 248-9, Footnote

187.
Even on the occasion of my first visit to Ravenna in 1913, the tomb of Galla Placidia seemed to me significant and unusually fascinating.
The second time, twenty years later, I had the same feeling. Once more I fell into a strange mood in the tomb of Galla Placidia; once more I was deeply stirred.
I was there with an acquaintance, and we went directly from the tomb into the Baptistery of the Orthodox.
Here, what struck me first was the mild blue light that filled the room; yet I did not wonder about this at all.
I did not try to account for its source, and so the wonder of this light without any visible source did not trouble me.
I was somewhat amazed because, in place of the windows I remembered having seen on my first visit, there were now four great mosaic frescoes of incredible beauty which, it seemed, I had entirely forgotten.
I was vexed to find my memory so unreliable.
The mosaic on the south side represented the baptism in the Jordan; the second picture, on the north, was of the passage of the Children of Israel through the Red Sea; the third, on the east, soon faded from my memory.
It might have shown Naaman being cleansed of leprosy in the Jordan; there was a picture on this theme in the old Merian Bible in my library, which was much like the mosaic.
The fourth mosaic, on the west side of the baptistery, was the most impressive of all. We looked at this one last.
It represented Christ holding out his hand to Peter, who was sinking beneath the waves.
We stopped in front of this mosaic for at least twenty minutes and discussed the original ritual of baptism, especially the curious archaic conception of it as an initiation connected with real peril of death.
Such initiations were often connected with the peril of death and so served to express the archetypal idea of death and rebirth.
Baptism had originally been a real submersion which at least suggested the danger of drowning.
I retained the most distinct memory of the mosaic of Peter sinking, and to this day can see every detail before my eyes: the blue of the sea, individual chips of the mosaic, the inscribed scrolls proceeding from the mouths of Peter and Christ, which I attempted to decipher.
After we left the baptistery, I went promptly to Alinari to buy photographs of the mosaics, but could not find any.
Time was pressing this was only a short visit and so I postponed the purchase until later.
I thought I might order the pictures from Zurich.
When I was back home, I asked an acquaintance who was going to Ravenna to obtain the pictures for me.
He could not locate them, for he discovered that the mosaics I had described did not exist.
Meanwhile, I had already spoken at a seminar about the original conception of baptism, and on this occasion had also mentioned the mosaics that I had seen in the Baptistery of the Orthodox.
The memory of those pictures is still vivid to me.
The lady who had been there with me long refused to believe that what she had ”seen with her own eyes” had not existed.
As we know, it is very difficult to determine whether, and to what extent, two persons simultaneously see the same thing.
In this case, however, I was able to ascertain that at least the main features of what we both saw had been the same.
This experience in Ravenna is among the most curious events in my life. It can scarcely be explained.
A certain light may possibly be cast on it by an incident in the story of Empress Galla Placidia (d. 450).
During a stormy crossing from Byzantium to Ravenna in the worst of winter, she made a vow that if she came through safely, she would build a church and have the perils of the sea represented in it.
She kept this vow by building the basilica of San Giovanni in Ravenna and having it adorned with mosaics.
In the early Middle Ages, San Giovanni, together with its mosaics, was destroyed by fire; but in the Ambrosiana in Milan is still to be found a sketch representing Galla Placidia in a boat.
I had, from the first visit, been personally affected by the figure of Galla Placidia, and had often wondered how it must have been for this highly cultivated, fastidious woman to live at the side of a barbarian prince.
Her tomb seemed to me a final legacy through which I might reach her personality.
Her fate and her whole being were vivid presences to me; with her intense nature, she was a suitable embodiment for my anima.

The anima of a man has a strongly historical character. As a personification of the unconscious she goes back into prehistory, and embodies the contents of the past.
She provides the individual with those elements that he ought to know about his pre-history.
To the individual, the anima is all life that has been in the past and is still alive in him.
In comparison to her I have always felt myself to be a barbarian who really has no history like a creature just sprung out of nothingness, with neither a past nor a future. Carl Jung, Memories Dreams and Reflections, Page 286.

Carl Jung: ” But no one can judge history in terms of right and wrong.” (2015-03-13 05:47)

Therefore they all say that they are fighting for the good and for peace, but one cannot fight one another over the good.
But since men don’t know that the conflict lies within themselves, the Germans thus believe that the English and the Russians are wrong; but the English and the Russians say that the Germans are wrong.
But no one can judge history in terms of right and wrong.
Because one-half of mankind is wrong, every man is half wrong.
Therefore a conflict resides in his own soul.
But man is blind and always knows only his half.
The German has in him the English and the Russian whom he fights outside of himself.
Likewise, the English and the Russian has in him the German whom he fights.
But man appears to see the outer quarrel, not the one within, which alone is the wellspring of the great war. But before man can ascend to light and love, the great battle is needed” (P.145). Carl Jung, Liber Novus, Page 253, Footnote 220.

Carl Jung on ”Salome,” ”Pleasure,” ”Forethinking,” ”Elijah.” **(2015-03-13 05:51)**

The Corrected Draft has: ”Guiding Reflection” (p. 103). In the Draft and Corrected Draft, a lengthy passage occurs. What follows here is a paraphrase:
I wonder whether this is real, an underworld, or the other reality, and whether it was the other reality that had forced me here.
I see here that Salome, my pleasure, moves to the left, the side of the impure and bad.
This movement follows the serpent, which represents the resistance and the enmity against this movement.
Pleasure goes away from the door. Forethinking [Corrected Draft: ”the Idea,” throughout this passage] stands at the door, knowing the entrance to the mysteries.
Therefore desire melts into the many, if forethinking does not direct it and force it toward its goal.
If one meets a man who only desires, then one will find resistance against his desire behind it.
Desire without forethinking gains much but keeps nothing, therefore his desire is the source of constant disappointment.
Thus Elijah calls Salome back.

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If pleasure is united with forethinking, the serpent lies before them.
To succeed in something, you first need to deal with the resistance and difficulty, otherwise joy leaves behind pain and disappointment.
Therefore I drew nearer.
I had first to overcome the difficulty and the resistance to gain what I desired.
When desire overcomes the difficulty, it becomes seeing and follows forethinking.
Therefore I see that Salome's hands are pure, with no trace of crime.
My desire is pure if I first overcome the difficulty and resistance.
If I weigh up pleasure and forethinking, I am like a fool, blindly following his longing.
If I follow my thinking, I forsake my pleasure.
The ancients said in images that the fool finds the right way.
Forethinking has the first word, therefore Elijah asked me what I wanted.
You should always ask yourself what you desire, since all too many do not know what they want.
I did not know what I wanted.
You should confess your longing and what you long for to yourself.
Thus you satisfy your pleasure and nourish your forethinking at the same time" (Corrected Draft, pp. 103-4). Carl Jung, Liber Novus, Page 249, Footnote 190.

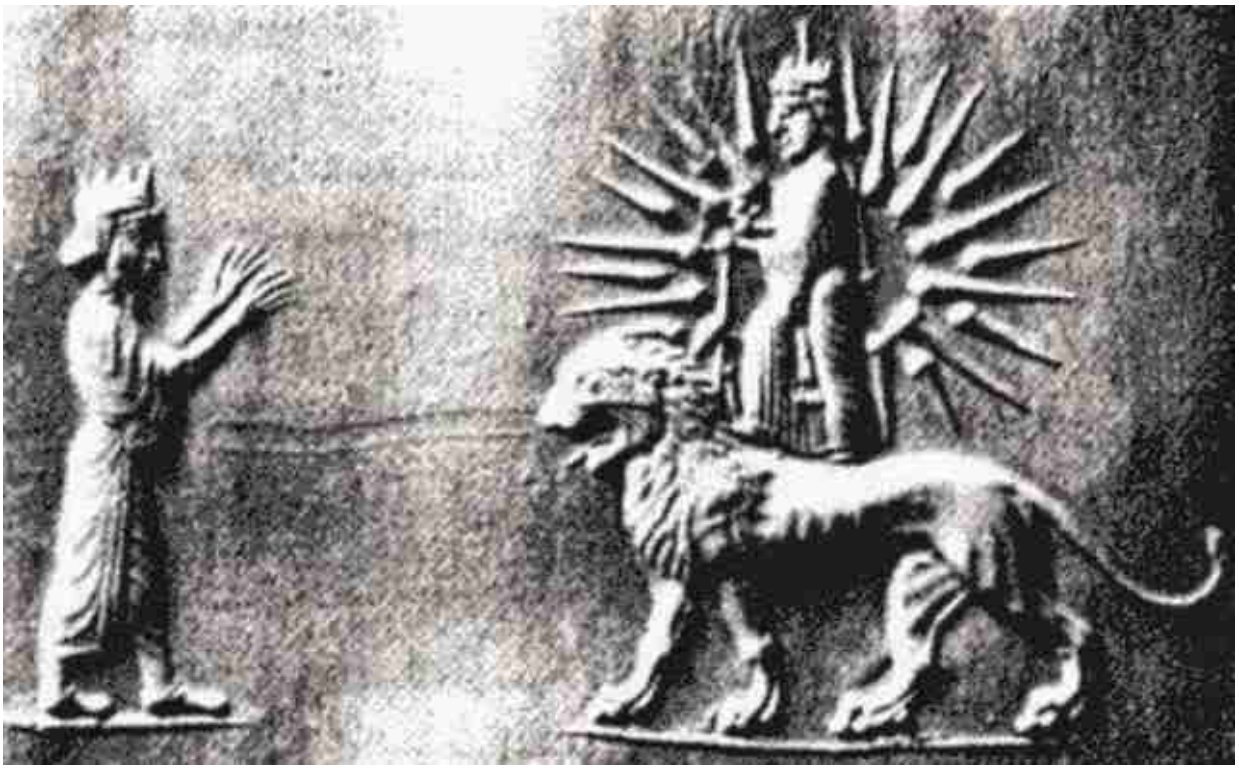
Carl Jung: "Salome's performance was deification." **(2015-03-13 12:54)**

In the 1925 seminar, Jung recounted that after Salome's declaration that he was Christ:
"In spite of my objections she maintained this.
I said, 'this is madness,' and became filled with skeptical resistance" (Analytical Psychology, p. 96).
He interpreted this event as follows:

”Salome’s approach and her worshiping of me is obviously that side of the inferior function which is surrounded by an aura of evil.
One is assailed by the fear that perhaps this is madness.
This is how madness begins, this is madness … You cannot get conscious of these unconscious facts without giving yourself to them.
If you can overcome your fear of the unconscious and can let yourself go down, then these facts take on a life of their own.
You can be gripped by these ideas so much that you really go mad, or nearly so. These images have so much reality that they recommend themselves, and such extraordinary meaning that one is caught.
They form part of the ancient mysteries; in fact it is such fantasies that made the mysteries. Compare the mysteries of Isis as told in Apuleius, with the initiation and deification of the initiate …
One gets a peculiar feeling from being put through such an initiation. The important part that led up to the deification was the snake’s encoiling of me.
Salome’s performance was deification.
The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake’s head resting on the man’s head, and the face of the man that of a lion …

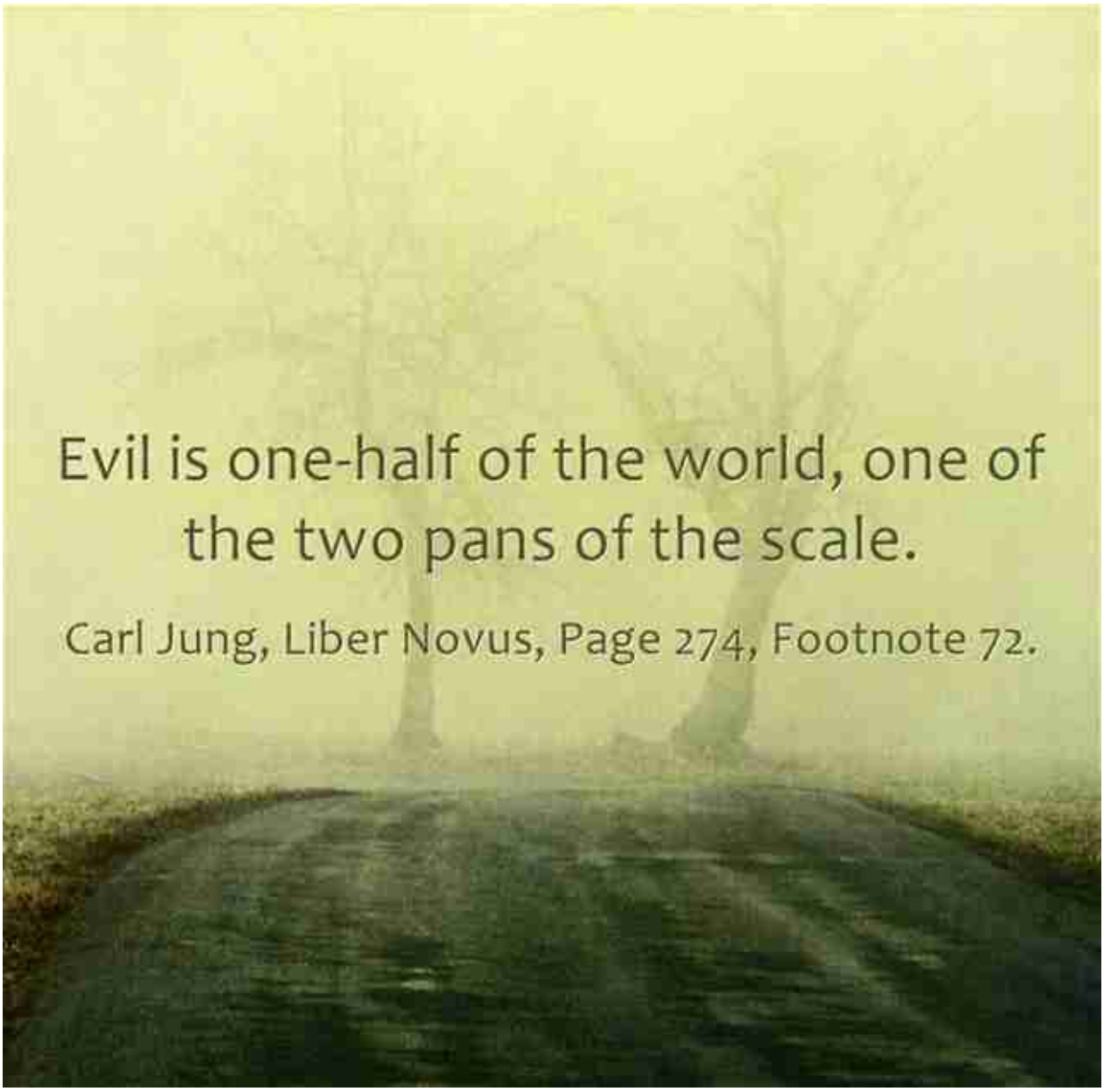
In this deification mystery you make yourself into the vessel, and are a vessel of creation in which the opposites reconcile."
He added: "All this is Mithraic symbolism from beginning to end" (ibid., pp. 98-99).
In The Golden Ass, Lucian undergoes an initiation into the mysteries of Isis.
The significance of this episode is that it is the only direct description of such an initiation that has survived.
Of the event itself, Lucian states: "I approached the very gates of death and set foot on Proserpine's threshold, yet

was permitted to return, rapt through all the elements.
At midnight I saw the sun shining as if it were noon; I entered the presence of the gods of the under-world and the gods of the upper-world, stood near and worshiped them."



After this, he was presented on a pulpit in the temple in front of a crowd.
He wore garments which included designs of serpents and winged lions, held a torch, and wore "a palm tree chaplet with its leaves sticking all out like rays of light"
(The Golden Ass, tr. R. Graves [Harmondsworth: Penguin, 1984], p. 241). Jung's copy of a German translation of this work has a line in the margin by this passage. Liber Novus, Page 253. Footnote 211.

Carl Jung: ”Evil is one-half of the world, one of the two pans of the scale.” (2015-03-13 17:22)



Evil is one-half of the world, one of the two pans of the scale. Carl Jung, Liber Novus, Page 274, Footnote 72.
In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you.
When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night”. Carl Jung, Liber Novus, Page 274, Footnote 73.
To live what is right and to let what is false die, that is the art of life. Carl Jung, Liber Novus, Page 274, Footnote 75.
Life is an energetic process like any other. But every energetic process is in principle irreversible and therefore unequivocally directed toward a goal, and the goal is the state of rest …
From the middle of life, only he who is willing to die with life remains living. Carl Jung, Liber Novus, Page 274, Footnote 75.
Since what takes place in the secret hour of life’s midday is the reversal of the parabola, the birth of death . ..
Not wanting to live is identical with not wanting to die. Becoming and passing away is the same curve. Carl Jung, Liber Novus, Page 274, Footnote 75.

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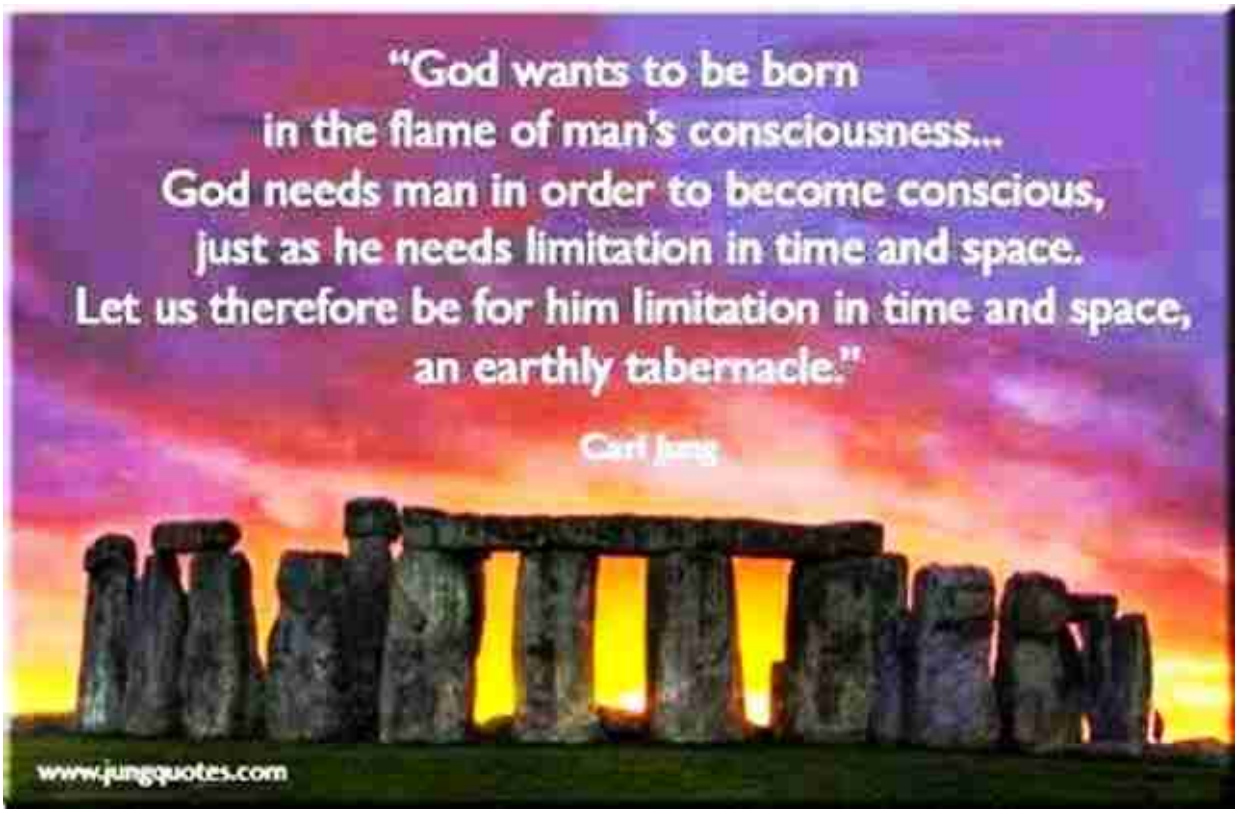
Carl Jung: ”So long as we are chameleons...” **(2015-03-14 03:14)**

“like a chameleon”... It is our chameleon nature that forces us through these transformations.
So long as we are chameleons, we need an annual journey in the bath of rebirth. Therefore I looked at the outdating of my ideals with horror, since I loved my natural greenness and mistrusted my chameleon skin, which changed colors according to the environment.
The chameleon does this cleverly.
One calls this change a progress through rebirth.
So you experience 777 rebirths.
The Buddha did not need quite so long to see that even rebirths are vain. Carl Jung, Liber Novus, Page 278, Footnote 94.

[Carl Jung: “But we know that the ancients spoke to us in images.”] **(2015-03-14 03:22)**

Ca
But we know that the ancients spoke to us in images.
Hence my thinking advised me to emulate Christ, not to imitate him but because he is the way If I follow a way, I do not imitate him.
But if I imitate Christ, he is my goal and not my way But if he is my way, I thus go toward his goal, as the mysteries had shown me previously Thus my thinking spoke to me in a confused
and ambiguous manner, but it advised me to imitate Christ. Carl Jung, Liber Novus, Page 278, Footnote 163.
His own way led him to the cross for humanity’s own way leads to the cross. My way also leads to the cross, but not to that of Christ, but to mine, which is the image of the sacrifice and of life.
But as I was still blinded, I was inclined to yield to the enormous temptation of imitation and to look across to Christ, as if he were my goal and not my way. Carl Jung, Liber Novus, Page 278, Footnote 164.
Not one title of Christian law is abrogated, but instead we are adding a new one: accepting the lament of the dead. Carl Jung, Liber Novus, Page 278, Footnote 187.

Carl Jung: ” But if you know what the dead demand...” **(2015-03-14 06:27)**

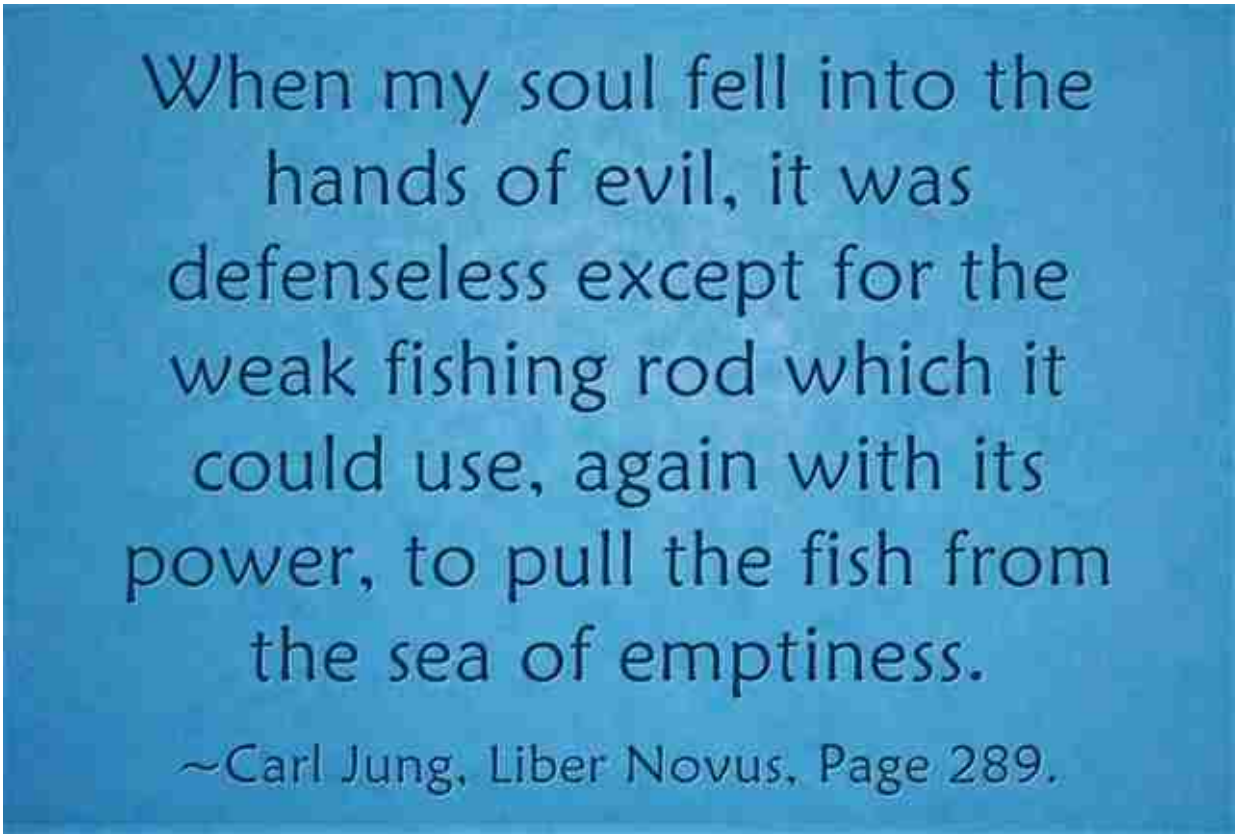


It is nothing other than common evil desire, nothing but everyday temptation, as long as you do not know that it is what the dead demand.
But as long as you know about the dead, you will understand your temptation.
As long as it is no more than evil desire, what can you do about it.
Damn it, regret it, arise anew, only to stumble again and mock and loathe yourself, but definitely despise and pity yourself.
But if you know what the dead demand, temptation will become the wellspring of your best work, indeed of the work of salvation.
When Christ ascended after completing his work, he led those up with him who had died prematurely and incomplete under the law of hardship and alienation and raw violence.
The lamentations of the dead filled the air at the time, and their misery became so loud that even the living were saddened, and became tired and sick of life and yearned to die to this world already in their living bodies.
And thus you too lead the dead to their completion with your work of salvation. Carl Jung, Liber Novus, Page 278, Footnote 188.

Jung should hide himself in stone, as the God is a terrible fire. **(2015-03-14 11:33)**

In "Dreams," Jung wrote: [Page 316]
"17 I 1917 Tonight: awful and formidable avalanches come crashing down the mountainside, like utterly nightmarish clouds; they will fill the valley on whose rim I am standing on the opposite side.
I know that I must take flight up the mountain to avoid the dreadful catastrophe.
This dream is explained in the Black Book in strange terms, in an entry bearing the same date.
On 17 I 1917 I produced a drawing with red spots on page 58 of Lib. Nov.
On 18 I 1917 I read about the current formation of huge sunspots" (p. 2).
The following is a paraphrase of the entry in Black Book 6 for January 17,1917: Jung asks what it is that fills him with fear and horror, what is falling down from the high mountain.
His soul tells him to help the Gods and to sacrifice to them.
She tells him that the worm crawls up to Heaven, it begins to cover the stars and with a tongue of fire he eats the dome of the seven blue heavens.
She tells him that he will also be eaten, and that he should crawl into the stone and wait in the narrow casing until the torrent of fire is over.
Snow falls from the mountains because the fiery breath falls down from above the clouds.
The God is coming, Jung should get ready to receive him.
Jung should hide himself in stone, as the God is a terrible fire.
He should remain quiet and look within, so that the God does not consume him in flames (P.152f). The Red Book, Page 286, Footnote 129.

Carl Jung: ” When my soul fell into the hands of evil...” (2015-03-14 13:34)



When my soul fell into the hands of evil, it was defenseless except for the weak fishing rod which it could use, again with its power, to pull the fish from the sea of emptiness. Carl Jung, Liber Novus, Page 289.
Jung’s marginal note to the calligraphic volume:
”Khandogya-Upanishad I,2,I-7-” The Chandogya Upanishad reads:
”Once, when the gods and demons, both children of Prajapati, arrayed themselves against each other, the gods got hold of the High Chant.
’With this we will overpower them,’ they thought. / So they venerated the High Chant as the breath within the nostrils. The demons riddled it with evil. As a result, one smells with it both good and evil odors, for it is riddled with evil. / Then they venerated the High Chant as speech. The demons riddled it with evil. As a result, one speaks with it both what is true and what is false, for it is riddled with evil. / Then they venerated the High Chant as sight. The demons riddled it with evil. As a result one sees with it both what is good to see and what is not, for it is riddled with evil. / Then they venerated the High Chant as hearing. The demons riddled it with evil. As a result, one hears with it both what is good to hear and what is not, for it is riddled with evil. / Then they venerated the High Chant as the mind. The demons riddled it with evil. As a result, one envisages with it both what is good to envisage and what is not, for it is riddled with evil. / Finally; they venerated the High Chant as just this breath here within the mouth. And when the demons hurled themselves at it, they were smashed to bits like a clod of earth hurled against a target that is a rock” (Upanishads, tr. P. Olivelle [Oxford: Oxford University Press, I996]). The ”High Chant” is OM. Liber Novus, Page 289, Footnote 145.

Carl Jung on "Man's Stupidity." **(2015-03-14 18:21)**

Our striving focused on sagacity and intellectual superiority, and we hence developed all our cleverness.
But the extraordinary extent of stupidity inherent in all men was disregarded and denied.
But if we accept the other in us, we also evoke the particular stupidity of our nature.
Stupidity is one of man's strange hobbyhorses.
There is something divine about it, and yet something of the megalomania of the world.
Which is why stupidity is really large.
It keeps away everything that could induce us to intelligence.
It leaves everything not understood which is not naturally supposed to demand understanding.
This particular stupidity occurs in thought and in life.
Somewhat deaf somewhat blind, it brings about necessary fate and keeps from us the virtuousness coupled with rationality.
It is what separates and isolates the mixed seeds of life, affording us thus with a clear view of good and evil, and of what is reasonable and what not.
But many people are logical in their lack of reason" (P.487). Liber Novus, Page 316, Footnote 277.

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Carl Jung and ”The High Chant is OM.” **(2015-03-15 04:15)**

Jung’s marginal note to the calligraphic volume:
”Khandogya-Upanishad I,2,I-7-” The Chandogya Upanishad reads:

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’With this we will overpower them,’ they thought. /
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and evil odors, for it is riddled with evil. /
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Then they venerated the High Chant as sight. The demons riddled it with evil. As a result one sees with it both what is good to see and what is not, for it is riddled with evil. /
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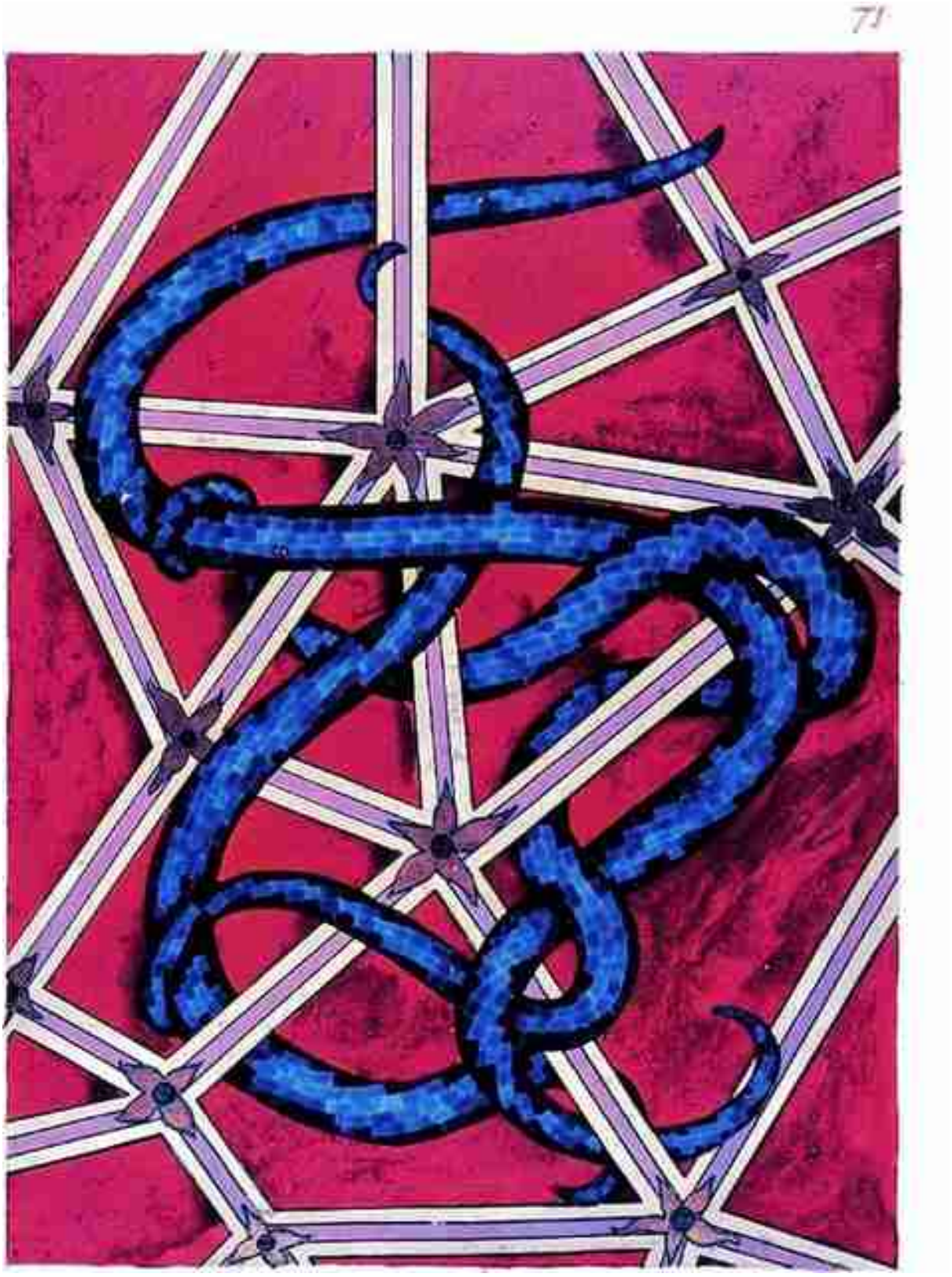
(Upanishads, tr. P. Olivelle [Oxford: Oxford University Press, I996]). The ”High Chant” is OM. Liber Novus, Page 289, Footnote 145.

Carl Jung: ”...here three people were accepting a destiny...” (2015-03-15 04:24)



This might be the image Tina Keller is referring to in the following statement in an interview, where she recalled Jung’s discussion of his relations with Emma Jung and Toni Wolff:

”Jung once showed me a picture in the book he was painting, and he said, ’See these three snakes that are intertwined. This is how we three struggle with this problem.’
I can only say that it seemed to me very important that, even as a passing phenomenon, here three people were accepting a destiny which was not gone into just for their personal satisfaction”
(interview with Gene Nameche, 1969, R. D. Laing papers, University of Glasgow, p. 27). Liber Novus, Page 288. Footnote 141.

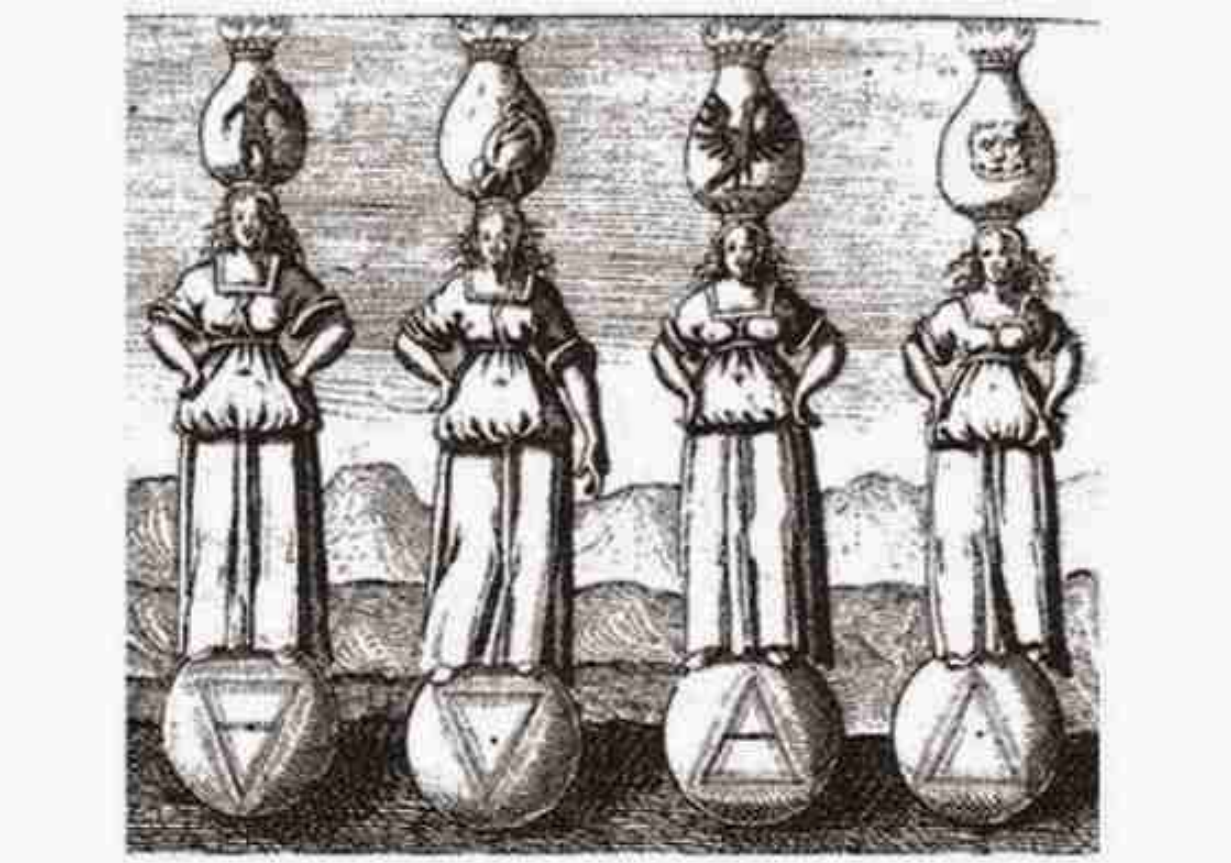
Carl Jung and “Ha” the “father of Philemon.” **(2015-03-15 04:58)**

In Black Book 7, in Jung’s fantasy of October 7, 1917, a figure appears, Ha, who says he is the father of Philemon. Jung’s soul describes him as a black magician.

His secret is the runes, which Jung's soul wants to learn.
He refuses to teach them, but shows some examples, which Jung's soul asks him to explain.
Some of the runes later appear in these paintings.
About the runes in this painting, Ha explained:
"See the two with different feet, one earth foot and one sun foot-which reach toward the upper cone and have the sun inside, but I have made one crooked line toward the other sun.
Therefore one must reach downward.
Meanwhile the upper sun comes out of the cone and the cone gazes after it, dejected about where it is going.
One has to retrieve it with a hook and would like to place it in the small prison.
Then the three have to stand together, unite, and twirl up at the top (curled).
With this they manage to free the sun from its prison again.
Now you make a thick bottom and a roof where the sun sits safe at the top.
But inside the house the other sun has risen also.
Therefore you too are coiled up at the top and have made a roof over the prison again at the bottom, so that the upper sun cannot enter.
The two suns always want to be together- I said so, didn't I -the two cones-each has a sun.
You want to let them come together, because then you think that thus you could be one.
You have now drawn up both suns and brought them to one another, and now slope to the other side-that is important (=) but then there are simply two suns at the bottom, so therefore you have to go to the lower cone.
Then you put the suns together there, but in the middle, neither at the bottom nor at the top, therefore there are not four but two, but the upper cone is at the bottom and there is a thick roof above and if you want to continue, you long to return with both arms.
But at the bottom you have a prison for two, for both of you.
Therefore you make a prison for the lower sun and fall toward the other side, to get the lower sun out of the prison.
This is what you long for, and the upper cone comes and makes a bridge toward the lower, taking back its sun, which has run away before, and now the morning clouds come into the lower cone, but its sun is beyond the line, invisible (horizon).
Now you are one and happy that you have the sun at the top and long to be up there, too.
But you are imprisoned in the prison of the lower sun, that is rising.
There is a stop.
Now you make something quadrilateral above, which you call thoughts, a prison without doors, with thick walls, so that the upper sun does not leave, but the cone has already gone.
You lean toward the other side, long for the below and coil up at the bottom.
Then you are one and make the serpent's way between the suns - that is amusing! and important (=). But because it was amusing below, there is a roof above and you must raise upward the hook with both arms, so that it goes through the roof Then the sun below is free and there is a prison above. You look downward, but the upper sun looks toward you. But you stand upright as a pair and have detached the serpent from you-you have probably been put off.
Therefore you make a prison for the below.
Now the serpent crosses the sky above the earth.
You are driven completely apart, the serpent wriggles its way through the sky around all the stars far above the earth. / At the bottom it says: the mother gives me this wisdom. / Be you content" (pp. 9-10).
To Aniela Jaffe, Jung recounted that he had had a vision of a red clay tablet inscribed with hieroglyphics and embedded in his bedroom wall, and that he had transcribed the tablet the following day.
He felt that it contained an important message, but he didn't understand it. (MP, p. 172).
In letters to Sabina Spielrein dated September I3 and October 10, 19I7, Jung commented on the significance of some hieroglyphs she'd seen in a dream.
On October 10, he wrote to her that "with your hieroglyphics we are dealing with phylogenetic engrams of a historical symbolic nature." Commenting on the contempt meted out to Transformations
and Symbols of the Libido by the Freudians, he described himself as "clinging to his runes" which he would not hand

over to those who would not understand them.
("The letters of Jung to Sabina Spielrein," Journal of Analytical Psychology 4I [200I], p. I87-8). Liber Novus, Pages 291-2, Footnote 155.

Carl Jung on "The synthesis of the four elements." (2015-03-15 11:20)



"For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements."[1]

Lecture III 12th May, 1939
I gave you some psychological parallels to our symbol sequence in the last lecture.
We have reached the symbol of the quaternitas, the synthesis of the four elements, the quinta essentia in the mandala.
The totality and boundaries of the individual are e stablished as far as possible.
The ceremony used by the Romans when they founded a new town contains the same idea.
They protected it magically by the circumambulatio.
I told you about the Stupas in the last Semester where the Indians still circle round the images of their gods and we saw the motif of circling in Buddha's own sermons.
This circling is linked up with the quality of roundness and appears in alchemy as the circulating distillation in the retort.

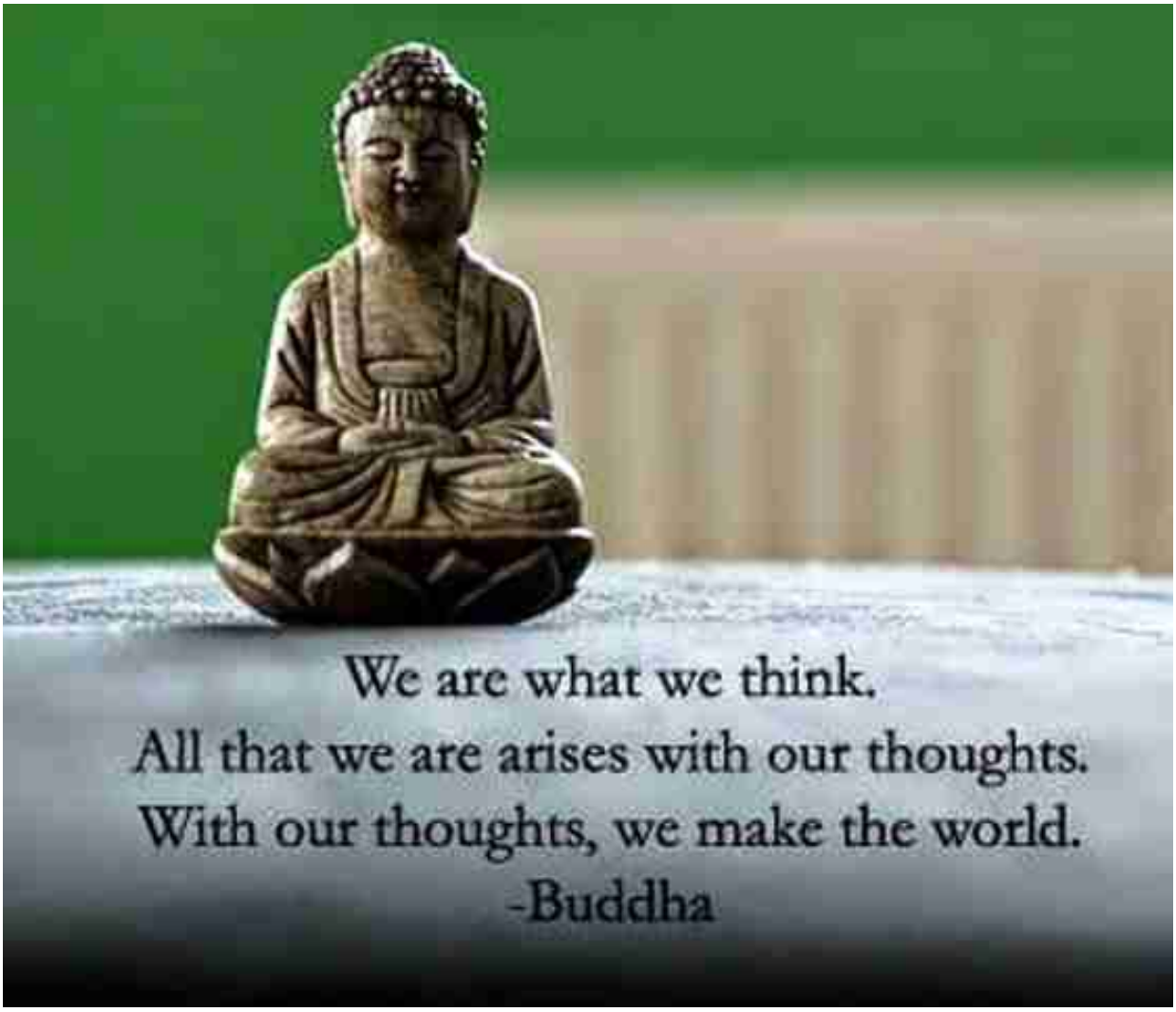
The liquid is driven up in the form of steam to the top of the retort, it is not allowed to escape but is conducted as water down again into the belly of the retort.
It is sometimes conducted into a further retort in order to purify it yet more, these retorts can number as many as six or seven.
One of the names for the top retort is the head of an angel or seraphim.
This circulating movement is called the circulatio, rotatio or rota (wheel).
M. Maier tells us that the sun, in the millions of years which it has revolved round the earth, has spun the gold into the earth.
That is, it has gradually impressed its own image or reflex on the earth, and gold is noble and yellow because of this.
The gold is also called the terrestrial sun and the Deus Terrenus.
The psychological idea of the quaternitas is concentration on the centre of the circle where the four have come together.
This is the four-headed Vajra of the Tantric text.
The parallel psychological situation is when the individual is able to say: ”Yes I am this and that ” and a great many opposites, positive and negative, can come together, and everything can begin to be united.
This synthesis of the four is often symbolised in Hermetic Philosophy by the synthesis of the many colours in the cauda pavonis (the peacocks tail).
The totality is manifested in the fullness of colours.
This always has a symbolic meaning and the unfolding of the colours , the feeling values, means an unfolding of the personality, in which positive and negative feelings are united.
This totality is the next symbol in the sequence, the lotus or the golden flower.
The totality is seen first as a sort of intuition about the whole personality.
We should find ourselves in difficulties if we had to explain it.
Only a small piece of the personality is conscious, we can set definite boundaries to that, but there are no boundaries when it comes to the unconscious.
So the real personality is very questionable, it is problematic being.
It can be experienced but such experiences always have a mystical and symbolic character.
Therefore we have to find symbols for primordial experiences which cannot be defined.
Such symbols are intuitions that lead towards the experience of wholeness.
In Tibetan, Chinese and Hermetic philosophy, the lotus or the golden flower is a very frequent symbol for the unfolding of the living unity.
The peacock’s tail, the lotus and the golden flower are usually very beautiful .
The lotus has always had an important mystical meaning.
Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water.
So it is chosen as the seat of the Buddha, and the other gods of the Indian Pantheon also frequently appear in the lotus.
The emphasis is on the centre, where the Buddha, the symbol of the Self, sits.
The Self, as we know, is by no means identical with the ego.
And in order to reach the Self we must deal with the problem of the shadow, that most inferior and disagreeable being, who is more invisible to ourselves than to other people!
There are, it is true, cases of people who are living below their own value where the shadow is the superior instead of the inferior part of the personality.
Such people are apparently very modest but there is a lot of cunning in their modesty.
It is easier to play a modest role, there is not so much responsibility involved.
Such humility is quite as suspicious as megalomania, the opposite is always present.
Insight into the other part of the personality is an acquisition, an enrichment, and, though sometimes it is very awkward, it is yet a step towards wholeness.
The Self is always strange because it contains the shadow and other unknown contents , it is different from and superior to the ego.
We find the actual concept of the Self in India but more usually it is projected into a divine form: Buddha, Prajapati,

Hiranyagarbha, etc.
In the West it is projected into Christ, you will remember certain pass ages in the New Testament where this idea appears, for instance: ”I am the vine, ye are the branches”. [John XV. 5.) ”I live; yet not I but Christ liveth in me”. (Gal. II. 20.)
When the Self is projected it is usually into a higher, divine figure.
In this case man remains a minus, everything good comes from God and everything bad from man.
This is the disagreeable consequence, but it is unavoidable when all the good is projected.
We find just the same in Buddhism, perfection belongs to the Buddha.
Though, as we saw in the texts which we read last Semester, the case is sometimes reversed, and the Yogin transforms Buddha and takes him into himself. The Yogin is then not in the Buddha but the Buddha is in the Yogin.
This is a more advanced stage.
The totality and all-embracing nature of the Self are far greater than the ego, so we call it God.
The Self always has the quality of eternity, and a circle is the symbol of eternity.
The circle is identical with the indivisible, invisible, incorruptible and eternal central point. So St. Augustine said: ”God is a circle
whose centre is everywhere and whose circumference is nowhere”.
What can be more than the whole personality, we might almost think we had reached our goal.
But an intuition is not an experience or even a reality, it is like seeing the peak of a mountain through a telescope.
The psychological condition, equivalent to the lotus, is that of someone who has apprehended the Self intuitively, he has seen an image of it.
The ancient philosophers were aware of this fact and you always find the symbol of the flower about the middle of the symbol sequence.
How can such an intuition be transformed into a reality?
We meet two further steps , similar in both our symbol sequences: the sun and the moon.
In Hermetic Philosophy the moon equals the stage of the albedo, the making white, and the sun the rubedo, the making red.
We find red and white in very early alchemy, they are the classical alchemistic colours.
What do they represent?
Silver and gold but above all masculine and feminine.
We find them personified as the white woman and the red man.
One could say there were two floors to the unconscious.
As we are considering man’s psyche, the ego in the conscious and the shadow in the unconscious are both masculine but on the lower floor it is different.
There man meets his other side which is feminine.
The things that one finds in the personal unconscious are masculine.
We can learn a great deal about them from our friends.
But the feminine side of man is beyond the reach of conversation, it only comes up in bursts of affect from the depths of the personality.
The great change in personality, which is to be found in those depths, is also a change of sex.
As you know the figures which personify these are called anima and animus.
The anima mostly shows herself in moods.
The Chinese say that when a man wakes feeling heavy it is his feminine soul troubling him,
A man never knows this and can get quite hysterical if someone tells him so.
A woman does not have moods per se, but she has thoughts which produce much the same result; she suddenly, for instance, gets annoyed over something her husband said six weeks
ago!
If the husband has an anima mood and the wife re acts with an animus thought, the fat is already in the fire and a wonderful row takes place about nothing.
If you tax a man with emotion the anima becomes very visible; and if you speak to a woman about something with a double meaning, and she reacts with logic, her masculine side comes into full play.

In old age the very body often goes over into its opposite.
Present company is always excepted, so we will speak of Spain.
The old women there often have beards and deep voices, and the old men are gentle and patient.
The wife manages the shop and the husband sweeps it out and puts on the kettle for tea!
It is a primeval fact that the psyche consists of both sexes.
The medieval philosophers spoke of the hidden Eve carried everywhere by all men.
The old alchemists said that the work must be done ”ex umbra so lis, ex sole et eius umbra”. (From the shadow of the sun, from the sun and its shadow.)
The shadow of the sun is the moon, so it is the sun and the moon, the conscious and the unconscious which must be brought together.
We have differentiated the sun and the moon but the work is not yet completed, they must unite, the conjunctio must take place .
This term occurs very often in alchemy, it was a well-known fact and an exceedingly interesting one, but the alchemists are never very clear in their use of the term.
Some use it for the union of masculine and feminine, and others for the synthesis of the quaternity.
It is a very difficult idea.
Why is the synthesis not accomplished when both the masculine and the feminine have been seen clearly?
Man and his shadow can come together through insight but this does not suffice when it comes to the union with the feminine, the anima.
This is because the anima is always projected, we do not see the lower floor, the split far down in our own diaphragm, so we only see the feminine in the outside world, in actual women.
A man will accept the worst facts about his shadow but to be told he is effeminate or hysterical is an insult which h cannot bear.
Every man likes to see himself as 1000 % he-man and every woman likes to consider herself truly feminine.
Yet we know that every embryo is formed of masculine and feminine genes, the sex is determined by the majority.
Where then is the minority?
Obviously it is still there, functioning somewhere but unrecognized.
And everything in ourselves which we do not recognise projects itself. It is actually seen in the wife or some other woman.
The man is convinced that the moods are all hers.
Not one of us can escape this law of projection and it makes it terribly difficult because our own feminine is not present.
It actually is in the projection.
Goethe expresses this wonderfully when he says: ”In a previous life surely you were my sister or my bride”.
But this feeling of primeval relationship is always to one’s own feminine side, and this is projected in every important love affair.
And for the conjunctio to be possible this feminine side must be extracted from the projection.
Marriage is no help in this, one does not reach it in that way, for we have deceived ourselves when we find our own feminine in a real woman.
But this deception often lasts a long time.
Some husbands and wives only see each other through anima and animus spectacles, after thirty years of daily companionship they have no real knowledge of the other.
It is very difficult in analysis to open such eyes, these projections linger on in an incredibly obstinate way.
But if the synthesis is to take place, one must be able to see the object without projections and to see the feminine in oneself.
This is an exceedingly difficult process and it can only be accomplished with the aid of analytic al psychology.
I am speaking to you of things which are the daily experience of specialists but which are not generally known.
We always believe that we can accomplish everything by the will, books on pedagogy and morals are based on the proverb: ”Where there is a will there is a way”.
But this is an illusion, we can only bring about changes in the psyche through knowledge, we must know that part of

us is projected, otherwise we are helpless.
The feminine side has to be extracted so it appears again in the Symbol Sequence as the Yoni, and in alchemy as the white woman, the anima or soror mystica, for the extract of both is needed in order to form the real totality. Carl Jung, ETH, Lecture III, Pages 112-115.

Carl Jung on ”Buddha” and ”Karma.” (2015-03-15 14:53)



Another correlative goal of yoga is to weaken the klesas, the instinctive urges.
These are: avidya (not knowing), egocentricity, sensuality, hatred and compulsive life, clinging to or fearing life.
I will read you some paragraphs:
”Avidya (not knowing) is misunderstanding the temp oral, impure, suffering and the non-s elf as eternal, pure, joy and as the Self.”
This sentence tells us that not knowing is the foundation of all the other klesas.
If we think temporal things are eternal we naturally desire them inordinately, and we have also falsified them in themselves.
These klesas must be overcome through Dhyana because they are the roots of Karma, that remnant of former existences which, according to the eastern belief, outlives our ego and is born again in a corresponding situation.

Curiously enough the Buddhists say that Karma is not personal.
I may pile up merit but my personal existence ceases and only my Karma persists and forms a new existence.
This is very puzzling and the monks asked Buddha about it but he did not reply. He left the question open.
On the other hand, he spoke freely of his own previous existences, so we might say that he must have existed personally innumerable times before.
Yet it is also possible that he was speaking of Karmic, not of individual, existences.
The idea may be that the personal existence ceases entirely but that the Karma is left as a potential seed which will develop into a wholly separate existence. Carl Jung, ETH, Pages 119-120.

Carl Jung on the Yoga Sutra of Pantajali and Samkhya (2015-03-16 04:44)

Lecture V 26th May, 1939
I am engaged in reading you some passages from the Yoga Sutra of Pantajali, in which we find the line of thought which we have been considering in our symbol sequences.
We see this, however, in quite a different aspect, from the point of view of Samkhya Philosophy.
The passages which I am reading come towards the end of the text, they are mainly concerned with the idea of the Self in relation to consciousness.
The final condition, where consciousness is freed from its fetters, is particularly emphasised.
The last passage which I read you deals with a technique for freeing the Self from the psychic system, particularly from consciousness.
It is an exceedingly difficult passage so I will repeat it.

III. ”Not discriminating between the concepts of Sattvam (representative of Prakriti) and the Purusha, which are entirely different from each other, is enjoyment (and suffering). Knowledge of the Purusha arises from practising general discipline on all interests, one’s own interests [belonging to the Purusha) being different from strange interests [belonging to Prakriti).”
When the concepts sattvam and Purusha remain undiscriminated, the psychological condition is described by Deussen as enjoyment of, and by Hauer as eating, the world.
We must, therefore, try to understand these two concepts.
I spoke to you last time of the three Gunas, sattvam, rajas and tamas.
Garbhe translates Gunas as constituents and Deussen as factors, but it is really preferable to leave the word untranslated.
Sattvam is light and rises and tamas is dark and descends.
Rajas, in between these two opposites, is discontent, passion, and is dynamic and stimulating.
All energy arises from opposites, where there is hot and cold, high and low, etc., there is energy.
One needs considerable psychological knowledge to be able to understand what the Gunas are.
We also find them in the Bhagavad gita, deliverance from them is part of the teaching of Krishna.
Our text emphasises the importance of discriminating between the light sattvam and the Self.
Hauer translates sattvam as ”lichte Weltstoff ” [luminous substance of the world).
This is a more substantial conception, similar to ether, an ethereal body, but this is also figurative.
The idea in our text is that it is masculine, so it is difficult to discriminate between it and the Purusha.
The latter term is a very old definition which Deussen designates as ”das von allem Objektiven freie Subject des Erkennens” (the subject of knowledge freed from everything objective).
I doubt this definition, it is too logical, and the East is not logical, it is observant and intuitive.
So it is better to describe the Purusha as primeval man or as the luminous man.
We find many similar concepts in the West, the mystical Christ is a Purusha and the old Christian speculation of the second Adam is also a Purusha.
Adam in every man is the first original form, and he appears in his second form as the luminous man, the Redeemer.
Patanjali is trying to formulate the fact that we do not discriminate between sattvam and the Purusha, and that it is necessary for us to learn to make this distinction.
So the important question for us is: What is sattvam? How can we understand it psychologically?
We must first understand what it represents in Indian philosophy and in order to do this we must consider a further concept, Prakriti, nature or materia.
Prakriti is the feminine principle which we also find described as Shakti. In Tantric and Tibetan mythology Shakti is found in an intimate embrace with Shiva, the world creator.
Shiva is very similar to the Purusha.
The Purusha is said to be always with Prakrti, like a drop of water on the leaf of a lotus.
He remains round and is separate from the Prakriti, though intimately mixed with her.
He is always in connection with Prakriti and uses the sattvam as a lamp in the darkness, for when he enters Prakriti he is in darkness, captured in devilish matter.
We find just the same idea in Gnosticism where Nous, the luminous, is darkened in matter.
There is a beautiful Gnostic legend:
Nous came down to the earth and as he was gazing at his own reflection, he came within the reach of the loving arms of physical matter and was drawn down into the darkness.
It is quite possible that Gnosticism was influenced by the East, for trade routes already existed through the Red Sea, and spiritual ideas may have traveled with the material goods which were traded.
The Pythagorean philosopher, Apollonius of Tyana, the renowned miracle worker, is said to have made a great journey to India in order to investigate its secrets.
Such stories of connections between the near and far East are probably historical.
When the Purusha, the unknown Self in man, is in the darkness of Prakriti, the world, he uses sattvam as a lamp with which to find his bearings.
Sattvam, the light substance, is primarily human consciousness.

In the latter part of the Yoga Sutra, we find virtually the same thing called ”cittam”, which is just about what we should describe as consciousness.
Consciousness is not just passive awareness, but an active condition that requires energy and which must be interrupted from time to time by sleep.
People often prefer to remain unconscious in order to save energy.
Primitives are past masters in this art!
When the Purusha (the luminous man) finds himself in Prakriti he is not single but manifold.
He is split up into many figures, one text calls him the twenty-five.
This is a very curious idea and means that bound in matter he is twenty-five figures but when freed he returns to his original unity.
This unity was latent during the manifold condition.
We see it as a multitude or a unity, according to the way we look at it, both exist in every individual.
We find the same idea in Taoism.
There is a picture reproduced in the ”Secret of the Golden Flower” of a Yogin in meditation, the smoke which emanates from him splits into five figures, and each of these figures has five more figures coming out of its head.
This is the knowledge that the unity of the Purusha is divided into many figures.
We could really say that the idea of the unity of the Purusha is an intuition about the essence of man which is reached through eastern meditation : namely the recognition of the fact that the Self of man Is one, in spite of the diversity of its aspects.
I will remind you of the description in the Upanishads which I have quoted before:
”The person (purusha) not larger than a thumb, dwelling within, always dwelling in the heart of man . . . having compassed the earth on every side, extends beyond it by ten fingers breadth.”
The Purusha is the thumbling in man’s heart and at the same time the universal being, like the concept of the Atman.
According to Samkhya Philosophy the Purusha is always found bound to matter in the condition of samyoga, joined together, fettered, bound.
Prakriti is entirely passive and is helpless and useless without her connection with luminous man.
This connection gives rise to the Samsara, the cycle of existence, and, through the fullness of the manifestation in Prakriti, the Purusha attains Self-knowledge.
So Prakriti is often represented as a dancer, dancing the fullness of the world image so that the Purusha can be come conscious of himself.
The Prakriti does not interpenetrate with the Purusha but they are always most intimately together.
This being mixed and not mixed is an enormous paradox, too difficult to understand.
So there are always bridges as a concession to the limitations of the mind, such as the image of the drop of water on the lotus leaf.
Humanity is always trying to find mediating concepts between the Purusha and the Prakriti.
Sattvam comes entirely from Prakriti and is the lightest thing which she produces, so it forms one of these bridges.
Another is the idea of the subtle body, which is also called the Lingam.
This phallic symbol is often represented in Shiva temples.
The Lingam is an appendage, a characteristic, a sign.
The Lingadeha is the classical designation for the subtle body.
Prakriti is purely material and the bridge to the Purusha must be half spirit and half body.
We have the same idea in the West in spirit, soul and body, that is the Purusha, the subtle body and Prakriti.
We find the Purusha, as one of the central ideas in Vedic Philosophy, often identical with the idea of Brahman.
The Purusha is mentioned in an Upanishad as the golden man who is seen in the sun and rules over the gods.
The gods, as manifestations of the Absolute, belong to Prakriti.
And the man, who is seen in the pupil of the eye, also rules over all the gods. The Purusha is first described as in the sun and second as in the eye.
You can see yourself reflected in the pupil of your neighbours eye as a Piippchen (little doll) and this was naively described as the soul.
We find a further passage in the Upanishads:

”On the one side the wheel of the world in Heaven, containing the days and nights as 720 sons; on the other, in the lower sphere, as a far reflecting sacrificial fire.”
This is the Vedic idea of the harmony between the heavenly world order and the earthly rituals of sacrifice, one depends on the other.
We find this idea in the West as well, there is a time quality in the observance of our rituals, and we find this still more clearly with more primitive peoples.
I have told you before of the Pueblo Indians and their conviction that the actual rising of the sun depends on their ritual being carried out.
This sounds like the story of Chant éclair who bet that the sun would not rise if he did not crow; but at the last moment he could not resist crowing so the point was never decided!
It would, however, be very foolish to ridicule this philosophic idea, for it is a remnant of a time when our consciousness was bound up with nature, in participation mystique as Levy Bruhl expresses it.
The conscious and the unconscious were identical, and men knew they must do such and such a thing at such and such a moment, because it belonged to the meaning of the time.
Astrology is based on this idea, and we find it in the medieval conception of the correspondentia; the cosmos was above and below, and the macrocosm and the microcosm identical.
So the whole course of a human life was experienced as the course of nature, and rites and ceremonies were evolved to express this experience.
This condition is a cosmic condition and if man should stop following nature, nature itself would be disjointed.
Directly human consciousness detaches itself from nature, the harmony has been broken and disorder is already present.
We think that we have organised the world as it has never been organised before, but it is man’s order and is far from the original harmony of nature.
So it is natural to find the Purusha also in the form of Prajapati, who is specially connected with time and the year.
”Prajapati pondered: verily I have created the year as the image of myself. And in that he gave his own Self to the gods, he created the sacrifice as the image of himself.”
The gods belong to Maya and, in that Prajapati gave himself to the gods, he created the sacrificial fire, and the gleaming sacrificial fire is Prajapati and the Purusha.
This is the ritual repeated in many forms by primitive man.
Some Paleolithic primitives in Central Australia believe that their ancestors are still dwelling in primeval time, when all the trees were planted and all the animals were created, and that they still repeat their work as rites and ceremonies in order that the world order may continue.
Levy Bruhl has called such ancestors the archetypes.
These primitives are wholly convinced of the necessity of their totem ceremonies, they must be repeated or the world order would break up; for man would no longer be linked with primeval, eternal time which exists side by side with our ordinary time.
This ”time when there was no time” they call the Alchera or Aljira.
The Alchera is eternal time, the dream, the unconscious and the Beyond.
So Prajapati is time, with the meaning of world creativeness, similar to Bergson’s ”Dure e creatrice” which, as we saw before, was derived from Proclus, the Nee-Platonist.
Chronos was also a God of time.
We find the same idea in the Gnosis, the world creator is called Abraxas or Abrasax.
This word is formed of Greek letters, which as numerals are equivalent to, the supreme being and the year.
The same idea plays a large role in the Mithraic mysteries.
There is an Aion (a god with a lion’s head encoiled by a snake) to be seen at the Mithraic sanctuary on the Saalburg.
And the Persian Zervan Akarana, the lion-headed dragon, also represents time, and literally translated means infinitely long duration.
So we see that the conception of the Purusha reaches back into the beginning of human thought when man was identical with nature, but it has long since become strange to us. Carl Jung, ETH,Pages 121-124.

Carl Jung on Purusha of India and Meister Eckhart (2015-03-16 12:09)

Lecture VI 2nd June, 1939
In the last lecture I spoke to you of the Purusha and gave parallels to show the connection in Indian philosophy.

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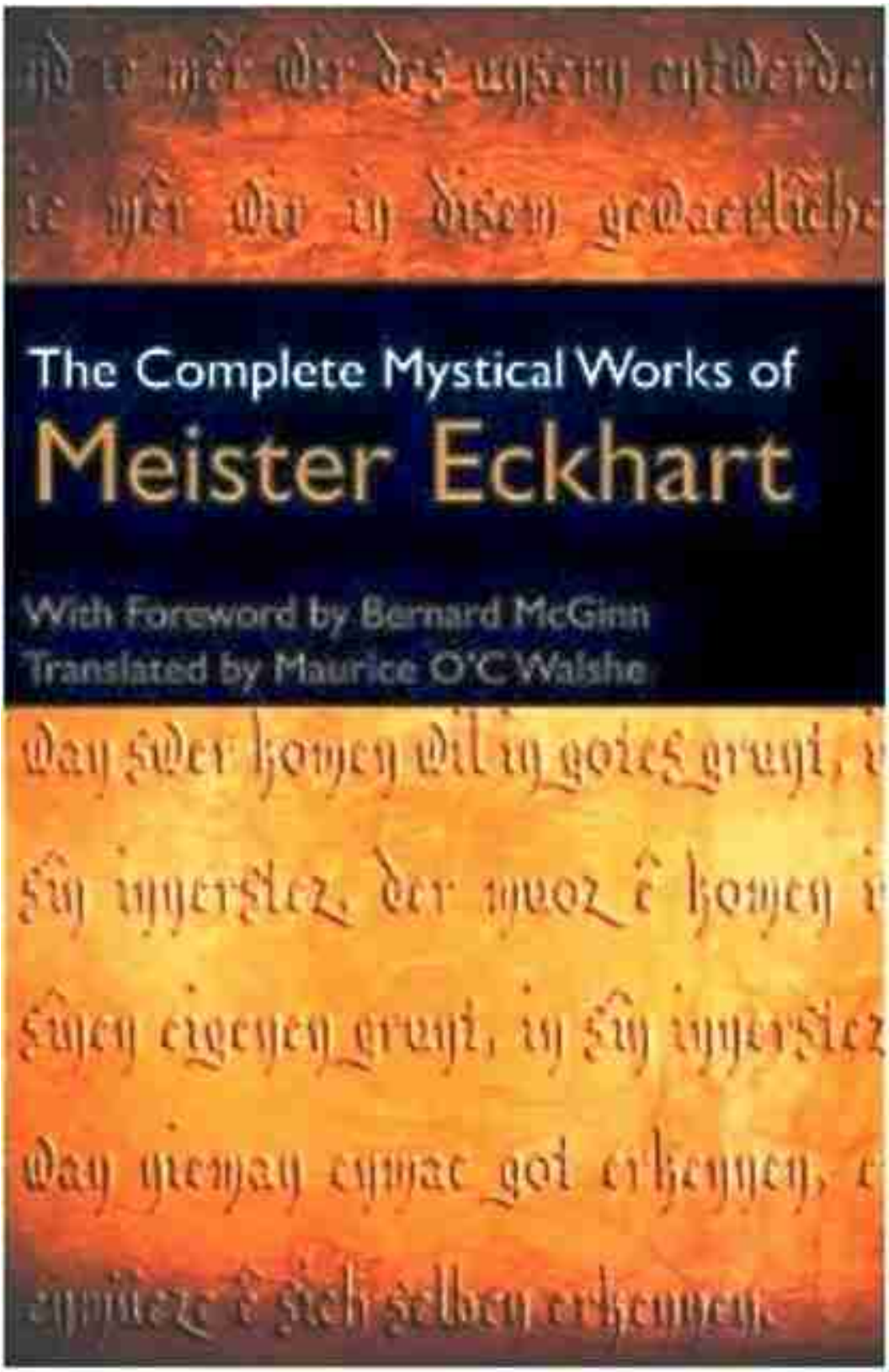
The Purusha is identical with Brahman, the Highest Being, and with Prajapati, Creator of the World, who is also the year and time out of which everything flows.
We also spoke of western parallels, the mystical conception of Christ, and the speculations of the Gnostics and Neo-Platonists.
Today we will return to the text of the Yoga Sutra.
We should be able to get nearer to its meaning with the knowledge of the Purusha which we have gained.
Purusha Gunas Prakriti
Unity Sattvam Manifold appearance
Rajas
Tamas
The Gunas belong to the concept of the subtle body which unites the two opposites, Purusha and Prakriti.
The Purusha is always with Prakriti, the masculine is bound to the feminine, but they are never mixed together.
The Gunas are qualities or principles which are to be found in everything.
Sattvam is light and ascends, Tamas is dark, heavy and descends.
Rajas is the passion or energy found in between the opposites, nothing would happen, there would be no world process, if it were not for the energy caused by the opposites.
These opposites, light and darkness, hot and cold, etc.. , are psychological facts projected into the world, when we perceive the difference we make the contrast and project the attributes
we have established.
We desire and ponder, for instance, and these two opposites cause a moral conflict.
Such a conflict is, however, indispensable or we should remain entirely passive.
It is the opposites which are the impetus of our activity, all stimulating moments are moments of conflict.
If it were not for the Purusha, Prakriti would remain unchanged.
Why does our text only mention sattvam and not rajas and tamas?
Hauer translates somewhat differently, I will read you both interpretive translations.
Deussen says:
III: 35. ”Not discriminating between the concepts of Sattvam [representative of Prakriti) and the Purusha, which are entirely different from each other, is enjoyment [and suffering).”
Hauer says:
”’The man within’ and the ’luminous substance of the world” which forms the mental organ, are eternally unmixed.
The ’eating of the world’ by the ’man within’ comes about because the ’luminous substance of the world’ and the ’man within’ are not distinguished from each other in consciousness.”
The meaning of these two is really the same, though this is difficult to see.
Hauer translates more literally.
Instead of enjoyment he speaks of eating the world, taking possession of it, and his translation of sattvam is literal also, the luminous side of the world, Prakriti in its light aspect.
As a psychological phenomenon it is the conscious part of the psyche.
The rest is dark and unconscious, the source of our instincts is in the dark, we do not know why we suddenly have an impetus to do something.
So we can translate Hauer’s ”luminous substance of the world” as consciousness, and when sattvam (consciousness) is not distinguished from the Purusha the latter is bound to Prakriti and in the words
of Goethe ”frisst er Staub” [he eats the dust).
This is the source of suffering, which Yoga promises to redeem, and this is the reason way Patanjali says we should distinguish between the Purusha and sattvam.
The psychological meaning is that, if we do not discriminate between the Purusha and consciousness, we begin to eat the world, and as we swallow it, it swallows us, for the more you take of the world the more
it encroaches up on you, and causes you to suffer.
Deussen continues:
”A knowledge of the Purusha arises from practising general discipline on all interests, one’s own interests (belonging to the Purusha) being different from strange interests (belonging to Prakriti).”

A general control gained by practising Yoga.
Hauer continues:
”Through the application of general discipline to the purpose of this eating, (one’s own purpose being different to the other purpose) one reaches knowledge of the ’man within’, the essence of man.”
The meaning of both translations is that one should use Yoga as a fettering of the instincts, the klesas, and so separate the strange interests of the Prakriti from the Self-interests of the Purusha, it is
thus that knowledge of the Purusha is reached.
I will give you some more parallels:
First the famous exhortation of Krishna to Arjuna, concerning the three Gunas:
”The Vedas speak of three Gunas: nevertheless, 0 Arjuna be thou indifferent concerning the three Gunas, indifferent towards the opposites (nirdvandva), ever steadfast in courage.”
A pair of opposites always means conflict and doubt, and nirdvandva is the technical term for freedom from the opposites.
We find the same idea in the Book of Manu.
The pairs of opposites were ordained by the Creator of the World in order to bring about discrimination:
”Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creature to be affected by the pairs of opposites, such as pain and pleasure.”
The commentator Kulluka mentions: desire and anger, love and hate, hunger and thirst, anxiety and delusion, honour and shame as further opposites.
”Beneath the pairs of opposites must this world suffer without ceasing.”
You have overcome suffering when you can separate yourself from the opposites, you have reached ” nirdvandva ” where you are untouched by them.
In the sense of our quotation from the Yoga Sutra, if you can separate yourself from sattvam you come to the Purusha and find redemption in the Universal Being.
We find further in the Book of Manu:
”He who becometh indifferent towards all objects by the disposition of his feelings attaineth eternal blessedness, as much in this world as after death. Whosoever in this wise hath gradually surrendered all bonds and freed himself from all the opposites, reposeth in Brahman.”
Concerning the wise one the Kaushitaki Upanishad says:
”Both good and evil deeds doth he shake off in that place; they who are known unto him and are his friends take up on them his good deeds, but they who are not his friends, his evil works: and like one who faring fast in a chariot looketh down up on the chariot wheels, so up on day and night, up on good and evil deeds and up on all opposites, doth he look down; but he, freed from good and evil deeds, as knower of Brahman, entereth into Brahman.”
We find in another Upanishad (to the one called to meditation):
”Whosoever overcometh desire and anger, the cleaving to the world and the lust of the senses; whoso maketh himself free from the opposites, and relinquisheth the feeling of self (above all self- seeking),
that one is released from expectation.”
And in yet another:
”Clothed with dust, housed under the open sky, I will take my lodging at the root of a tree, surrendering all things loved as well as unloved, tasting neither grief nor pleasure, forfeiting blame and praise alike,
neither cherishing hope, nor offering respect, free from the opposites (nirdvandva), with neither fortune nor belongings.”
We can distinguish the universal ideal which still exists in India in all these quotations.
We come now to the question: what does it mean psychologically?
Through fettering the klesas one brings the eating of the world to an end, and can discriminate between oneself and desire.
We reach our own will and its content by practising this restraint.
We, in the West, are under the delusion that it is our own ego-will which is meant, that when we cut ourselves off from the world we remain with the ego.
But the Indian idea is that we leave the ego with the rest of the world and go over into the Purusha, the Self, and that

then we can cut off the Gunas and the Prakriti.
The world disappears and we come to what has always existed, the eternal Purusha.
But such a conception is only possible to an eastern psychology and we should not imagine that we can understand it with our western consciousness.
There is an essential difference in the quality of consciousness between East and West.
Ours is an exceedingly definite ego consciousness, it is much more intense.
The eastern consciousness is far less distinct, it is not difficult for Easterners to move from their consciousness into the unconscious, the Void, but we have to make a tremendous effort in order
to do this, an acrobatic effort.
Meditation belongs to the eastern day, the Indian retires to his room and sinks into the Void as a matter of course, and it has a very favourable effect on him.
We find the same thing in Japan and all over the East.
But we spend our free time listening to the wireless and rushing off to the cinema.
Yet much of our western neurosis comes from the fact that we do not find enough time for ourselves; it would be wiser to me meditate and seek the Void when we need rest, than to run after outer distraction.
That Void is the Purusha, which we can reach by emptying the ego.
The Indian would laugh if we told him that such meditation belonged to religion.
It is a practical matter for him, he regards it much in the way we regard brushing our teeth, as something quite banal.
There is nothing hysterical or overdone about it, as is usually the case in the West.
The Indian meditates quite naturally, it is a sort of science and he would be amused at the idea of there being anything secret about it.
It belongs to his training, he is taught to reach the Void in meditation.
Hatha yoga especially is a technical means, rather like breathing gymnastics, to reach the Void, which we call the unconscious but which the Indian calls higher consciousness.



There is no term for the unconscious in the East, or rather it is expressed by Bodhi, enlightenment, higher, nay super, consciousness!
Naturally there are no parallels in western modern philosophy but we have a medieval parallel in Meister Eckhart, particularly in his sermon on ”Leaving all Things.”

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” ’Alas , Sir, ’people say, ’I wish I stood as well with God, had as much devotion, were as much at peace with God as other people are. If only I could be like this, or as poor as that,’ or, ’It is not a bit of good unless I can be here or there or do so and so. I must live away from home, in a convent or a cell.’ - Believe me, the fault is in thyself and nowhere else. It is nothing but own will. Thou mayst not know it and it may not seem so to thee, but the only source of restlessness in thee is thy personal will, whether this is realized or not.”
Pay attention here, for this is western language.
Self-will* refers to the ego, not to the Purusha, it is the egotism of western consciousness.
”We think we ought to flee this thing or follow that - places, people, methods, purposes, or acts - but ways and things are not to blame for hindering thee, it is thou thyself in things that is standing in thy way, cleaving to things as thou dost inordinately. Starting with thyself then, rise up and quit thyself.”
Things: Prakriti. We must leave sattvam, that is our ego consciousness.
”An thou flee not first thyself it is certain that wherever else thou mayest flee thou wilt find thou art disturbed and hindered, be it where it may. For people to seek peace in outward things - in places, persons, ways or works, in poverty or exile or despisery or anything else however important it may be - is all in vain, it will not bring peace. Those who seek in this way are looking in the wrong direction: the further out they go the less are they likely to find what they are seeking. They go like one who has missed his way: the further he walks the wider he strays. But what ought he to do? He must leave himself first; he will then have left all things.”
When I leave sattvam, my ego consciousness, I leave all things.
It is possible to reach the Purusha when we leave the ego.
”A man may give up a kingdom or the whole world but if he still clings to himself he has given up nothing. But supposing he gives up himself then no matter what he may keep, riches or honours or what not, he will have given up all things. Commenting on St. Peter’s words, ’See, Lord, we have left all,’ when he had left merely his boat and net, a holy man (Hieronymus) observes: He who resigns the little of his own free will resigns not that alone: he is resigning all that worldly folk are out to gain, all they could possibly desire. But he who gives up his own will and himself to boot is giving up all things as surely as though they were his very own, his absolutely. What thou wilt not desire thou hast resigned and left for love of God.”
For the sake of the Purusha.
”Our Lord said, ’Blessed are the poor in spirit,’ in desire, that is to say; had there been a better way doubtless our Lord would have told us so just as he told us, ’If anyone will come after me he must deny himself first,’ and there lies the crux of the whole matter. Watch thyself, and wherever thou findest thyself, there leave thyself: it is much the best way. Remember, in this life no one ever left himself so much but he could find something more to leave. Very few can stand it who know what it really means. It is just a give and take, a mutual exchange: thou goest out of things so much and just so much, no more or less, does God go in: with all of his if thou dost go clean out of all of thine. Try it, though it cost thy all. That way lies true peace and none elsewhere.”
This is a parallel to discriminating between sattvam and the Purusha in the Yoga Sutra but in a western form.
We are mixed up in the West between the ego and the Self, between Prakriti and the Purusha but this is not the case in the East.
In a way we are much more conscious than eastern man, his consciousness is dimmer, but where we are in the dark he is in the light and he can distinguish between the Purusha and Prakriti.
We find another aspect of the difference between one’s own interests and the Prakriti in Meister Eckhart’s sermon on ”Detachment”.
He sees detachment in an original way and the following is very illuminating:
”I have read many writings of heathen philosophers and sages, of the old covenant and of the new, and have sought earnestly and with diligence which is the best and highest virtue whereby a man may knit himself most narrowly to God and wherein he is most like to his exemplar, as he was in. God, wherein was no difference between himself and God, ere God created creature. And having approfounded all these scriptures to the best of my ability, I find it is none other than absolute detachment from all creatures. As our Lord said to Martha, ’unum est necessarium’,
which is as good as saying, He who would be serene and pure needs but one thing, detachment. Our doctors sing love’s praises, as did St. Paul, who said, ’Whatsoever things I do and have not charity I am nothing.’ But. into detachment above . any love. First, because at best love constrains me. to love God. Now it is far better my

constraining God to me than for, me to be constrained to, God. My eternal happiness depends on God, and me becoming one;
This is the . union between man and the Purusha.
”but God is apter to adapt himself to me and can. easier to communicate with me than I .can communicate with God. Detachment forces God to come to me, and this is shown as follows. Everything is fain to be in its own natural state. But God’s own natural state is unity and purity and . these come from detachment.
Hence God is bound to give himself to a heart detached. Secondly, I rank detachment above love because love constrains me to suffer all things for God’s sake: detachment constrains me to admit nothing but God, Now it is far better to tolerate nothing but God than to suffer all things for God’s sake. For in suffering one has regard to creatures.”
The Prakriti.
”whence the suffering comes, but detachment is immune from creature. Further, that detachment admits of none but God I demonstrate in this wise: anything received must be received, in aught. But detachment is so nearly naught that there is nothing rare enough to stay in this detachment, except God, He, is so simple, so. ethereal, that he can sojourn in the solitary heart. Detachment then admits of God alone. That which is received is received and grasped by its receiver according to. the mode of the receiver, and for anything conceived is known and understood according to the mind of him who understands. and not according to; its own innate; conceivability.
And humility the masters laud beyond most other virtues. I rank detachment before any meekness and for the following reasons. Meekness can be without detachment but complete detachment is impossible without humility. Perfect humility is a matter of self-naughting; but detachment so narrowly approximates to naught that no room remains for aught betwixt zero and absolute detachment.”
Zero is the Void, Shunyata. .
”Wherefore without humility is no complete detachment. Withal two virtues are always better than one. - Another reason why I put detachment higher than humility is this: humility means abasing self before all creatures and in that same abasement one goes out of oneself to creatures.”
Humility is itself bound to creatures, to Prakriti.
”But detachment abideth in itself. Now no going out however excellent, but staying in is better still. As the prophet hath it, ’omnis gloria filiae regis ab intus,’ the King’s daughter is all glorious within. Perfect detachment is without regard, without either lowliness or loftiness to creatures: it has no mind to be below nor yet to be above; it is minded to be master of itself, loving ’none and hating none, having neither likeness nor unlikeness, neither this nor that, to any creature; the only thing” it fain would be is same. But to be, either this or that it does not want at all. He who is this or that is aught;”
Aught is Prakriti.
”but detachment is altogether naught. It leaves things unmolested.
Here someone may object. But surely in our Lady all the, virtues flourished in perfection and among them absolute detachment. Now granting that detachment is better than humility, why did our Lady glory in her lowliness instead of her detachment saying, ‘quia respexit dominus humilitatem ancillae suae:’ ’He regarded the lowliness of his handmaiden’?
I answer that, in God there is. Detachment and humility as well, so far as virtues can be attributed to God. Know, it was his loving meekness that mage God, stooped to enter huma nature while it remained within itself as motionless, what time he was made man, as it was while he created the heavens and the earth, as I shall show you later.”
’
This describes. the, Purusha with the Prakriti, the drop on the lotus leaf. God has entered. all creatures without being altered.
”And seeing that our ,Lord when he chose to become man did persist in his motionless detachment, by that same token our Lady know that he he expected her to the same, albeit for the, nonce he had regard expressly to her lowliness and not to her detachment. So, remaining unmoved in her detachment she yet gloried in her lowliness and not in her detachment. Had she but once ’remembered her detachment to say, ’He regarded my detachment’,’ her detachment would: by that have been disturbed and would not have been absolute and perfect since a going forth had taken place. Any event, however insignificant will always cause some troubling of detachment. There you have

the explanation
of our Lady's glorying in her lowliness instead of her detachment. Quoth the prophet, 'audiani, quid loquatur in me dominus deus,' I will be still and listen to what my Lord and and my God may be saying within me,' as though to say, if, God would parley with me then he must come in for I will not go out. It is Boethius who exclaims, 'Ye men, why do ye llo without for that which is within you?" Carl Jung, ETH Lecture VI, Pages 125 -131.

Carl Jung on "Detachment." **(2015-03-17 04:07)**

Lecture VII 9th June, 1939
You will remember that I read you a long passage from Meister Eckhart's sermon on "Detachment" at the end of the last lecture.
This is, as we saw, a western conception of the separation between the Purusha and sattvam.
He says that to leave things you must leave yourself for he saw that the ego was inseparably bound to, what the East calls, Prakriti and that the two were really synonymous.
Before bringing the discussion of the Purusha-sattvam passage in the Yoga Sutra to a close, I should like to remind you of what the Purusha means to India by reading you a few more passages.
An Upanishad says:
"He who is this (Brahman) in man, and the One who is that (Brahman) in the sun, are both one."
The man in the sun and the small figure we see in the pupil of man's eye are one and the same.
In another Upanishad we find the prayer of one dying:
"The countenance of truth (of Brahman) is covered by a golden disc. Open this, 0 Pushan (Savitir, sun), that we may behold the nature of truth. Unfold and assemble thy holy rays, 0 Pushan, thou only seer, Yama, Surya (sun), son of Prajapati. I behold the light, thy loveliest semblance. What he is, I am."
That is the man in the sun.
In the Khandogya-Upanishad we find the following passage:
"And this light, which spreadeth above this heaven higher than all, higher even than those in the highest world, above and beyond which there are no more worlds, this is the same light that burneth in the inner world of man. Whereof we have this visible token; only to feel warmth and perceive bodies."
And in another text:
"As a grain of rice, or barley, or millet, yea like even unto the kernel of a millet-seed, is this spirit in the inner Self, golden, like a flame without smoke; and greater is it than the heavens, vaster than space, greater than this earth, surpassing all beings. It is the soul of life, it is my own soul: departing hence, into this soul shall I enter."
You can see from these texts how the Purusha was understood in India in the classical time.
There are western parallels to this identification of the soul of man with the universal being.

We will turn again to Meister Eckhart:
”Again must ye understand the soul as the Kingdom of God. For the soul is of like nature roith Divinity. All that was here spoken of God’s Kingdom, so far as God himself is this Kingdom, may be truly said in like manner of the soul. All things came to pass through Him, saith St. John. This must be understood of the soul, since the soul is the All. Such it is as an image of God. But as such is it also the Kingdom of God. So deeply, saith one master, is God in the soul, that His whole Divine nature resteth up on it. That God is in the soul is an higher estate than that the soul is in God: when the soul is in God, it is not blessed therein, but blessed indeed is the soul which God inhabits. Of this be ye certain: God is Himself blessed in the soul!”
This is certainly one of the passages which led to Meister Eckhart’s persecution by the Inquisition.
He was sent for to Rome to answer the charges against him, but died on the way there, so the persecution took place after his death.
His writings were condemned and practically disappeared for six hundred years, though here and there we hear of a fragment which was preserved in some library.
They remained quiescent till the middle of the 1 9th century, when Pfeiffer collected a great many of his writings and published them, partly in Latin and partly in middle high German.
Another and fuller edition is in course of preparation.
We are fortunate enough to have one of his manuscripts in Basel.
He says further:
”If one asketh me ’Wherefore do we pray, wherefore fast, wherefore do we perform all manner of good works, wherefore are we baptized, wherefore did God become Man?’
I would answer ’For that God might be born in the soul and the soul again in God. Therefore is the Holy Script written. Therefore hath God created the whole world, that God might be
born in the soul and the soul again in God. The innermost nature of all corn meaneth wheat, and of all metal, gold, and of all birth, man!’
This is one of the most important passages in the writings of Meister Eckhart.
In a sense his ideas were born again in the 19th century and we begin to understand them, largely because we have studied eastern texts.
His idea of the Kingdom of God in the soul of man is synonymous with the eastern idea of the Purusha, the man within.
We find the same idea in the earliest Christian records, as Adam Cadman in the soul, but such texts are mainly Gnostic.
In the Codex Brucianus, a Coptic Gnostic treatise, he is the dweller in the Monad, and in some recently discovered texts he is represented as the Kingdom of God.
I would like to quote another remarkable person, Angelus Silesius, who lived in the seventeenth century.
Though he lived much later he had some heretical ideas similar to those we found in Meister Eckhart.
He had a curious fate and was at first Protestant, and wrote ”Der cherubinische Wandersmann” [The Cherub Wayfarer) in naive and touching verse.
He was a poet and philosopher but above all an original, who created out of himself and did not borrow from other sources.
I will read you a few of his verses:
”I know that without me
God can no oement live;
Were I to die, then He
No longer could survive.
God cannot without me
A single worm create
Did I not share with Him
Destruction were its fate.
I am as great as God,
And he is small like me;

He cannot be above,
Nor I below him be.
In me God is a fire
And I in Him its glow;
In common is our life
Apart we cannot grow.
God loves me more than Self
My love doth give His weight,
Whate'er He gives to me
I must reciprocate.
He's God and man to me,
To Him I'm both indeed;
His thrist I satisfy,
He helps me in my need.
This God, who feels for us,
Is to us what we will;
And woe to us, if we
Our part do not fulfil.
God is whate'er He is,
I am what I must be;
If you know one, in sooth,
You know both Him and me.
I am not outside God,
Nor leave I Him afar;
I am His grace and light,
And He my guiding star.
I am the vine, which He
Doth plant and cherish most;
The fruit which grows from me
Is God, the Holiy Ghost.
I am God's child, His son,
And He too is my child;
We are the two in one,
Both son and father mild.
To illuminate my God
The sunshine I must be;
My beams must radiate
His calm and boundless sea."

'The whole disposition of 'this mystic is revealed in these few verses, and we can see that he expresses the central idea of eastern Yoga in western medieval language.

How this could happen is a different question and for the moment we must content ourselves with the fact that it is so.

We will return to the Yoga Sutra, I have picked out some more sentences so that you can get an idea of the central problem of this Yoga.

"Practising general discipline on perception, quality, ego-consciousness, dependence (on the Gunas), and on definiteness of purpose (of the sense' organs) leads to controlling the sense organ:"

Our sense organs are the mechanisms by which we realise the outer world.

The meaning of this sentence is clear, that we must learn through Yoga to control all our psychological activities aird to separate these from the world. Everything which occurs is entitled to its due share of attention and no more.

Our senses are continually running away from us, we stream out into people and things through the concupiscentia.

But practising general discipline, as recommended in this sentence, would free us from slavery to the object!
Patanjali also says that this same control must be practised or the moment of time.
This is particularly interesting, the fettering of time is a very important idea.
It is a peculiar formulation for becoming independent of things and for freeing ourselves from confusion with them.
We are exceedingly ”time conscious” in Europe, and live with our watch in our hand; the more things we have to fit in, the more aware we are of time passing. The East is far less ”time conscious” and sets a lower value on it and the primitive has really no sense of time.
A primitive does not even know how old he is.
If you ask him how long it will take you to walk to a certain place he is just as likely to say twenty hours as two.
He really knows how far it is but he cannot reckon it in terms of time.
The culture of India has given the Indians some sense of time and because of this Yoga insists on the fettering of time even though they are not bewitched by it as we are.
In order to realise our relations to people and things we must be able to separate ourselves from them, and be able to distinguish between ourselves and the Prakriti.
And we must also be able to separate ourselves from time and to live as if we had centuries at our disposal instead of the usual span of man’s life.
We get this idea in the story of the primitive who spent so many years in carving his canoe that the stern had rotted before the bow was finished!
But this did not disturb him in the least, because it was very pleasant to carve and surely one could allow ones elf that pleasure.
Patanjali continues:
”Then a swiftness of thought arises, which is independent of the sense organs and which controls the Prakriti.”
He is speaking of a fast and smooth functioning of the mind, [independent of the sense organs that bind us to the things of the world), which enables us to control Prakriti.
It is the existence of this function which leads to the idea of miracles, Yogins sitting in the air, leaving their bodies, etc.
But, when we regard it from a psychological standpoint, we see that it is a condition of consciousness where one is no longer bound to the things of the Prakriti.
This frees a process in oneself which works fast and smoothly and gives one a feeling of ruling the world.
Such a person actually has a strong effect on his surroundings, a special influence on other people, because they are attracted by one who is liberated from the things which bind and fetter them.
Patanjali says further:
”then general discipline is practised on the moment of time and its connections; the knowledge, which springs from discrimination, arises.”
If you could stop time and live as if you had hundreds or even thousands of years at your disposal, you would reach a certain knowledge which raises you above the things belonging to the Prakriti.
There are many traces of such a state to be found in Indian philosophy.
Patanjali continues:
”Then you become aware of two things, so similar that the difference does not allow itself to be clearly defined in terms of ordinary experience.”
What are these two things which we cannot tell apart and which we can yet reach and discriminate one from the other?
The two we found in the earlier passage, sattvam and the Purusha.
We saw then that the Purusha could be described as the man within and that sattvam, though arising from Prakriti, is a result of her connection with the Purusha and the lightest thing which she produces.
Or to put it differently the two similar things are the Self and the ego.
This differentiation is exceedingly important in Yoga.
It is reached by meditation and has a goal: Kaivalyam, absoluteness, but which is perhaps better translated by detachment.
Patanjali says later:

”Who sees the difference [between Purusha and Cittam) loses the illusion that it [Cittam) is the Atman.”
Cittam is practically the same as sattvam.
It can, as we saw before, be translated by consciousness.
This sentence really means that the man, who can discriminate between the Purusha and consciousness, no longer falls into the illusion that he is the Self, the Atman.
”Der Zweck der Uebung” [the purpose of the exercise) is to avoid this inflation.
This is why people are so afraid of a technique of separation from the world.
You constantly hear it called morbid, ego-centric, etc.
But this is a superficial judgement arising from the illusion alluded to in our passage.
Yoga does not lead to the ego but to the knowledge that the ego is only a phenomenon, it is the face, skin or symptom of an incomprehensible being.
But when we come to Yoga with a western consciousness, which never knew or has forgotten that the Self exists, then we mistake the Self for the ego and become morbidly self-important.
It is really dangerous if you do not realise that the ego is only a phenomenon, which accounts for the prejudice against such exercises.
Our Christian upbringing is not much help to us in this, because the Purusha is invested in Christ, it is exteriorised, so naturally the Self means the ego to us.
The Church condemned the views of Meister Eckhart as we saw; history, till quite recently, judged him very negatively.
Patanjali continues:
”Through this discrimination the Cittam is liberated and streams down the mountain side of redemption.”
When consciousness is separated from the Self the condition of Kaivalyam sets in.
The image of the mountain side provides us with a vivid picture.
When the ego is identified with the Atman it goes up on to a height where it does not belong, and when the two are separated the ego rolls down the hill.
Meister Eckhart would say: ”Leave yourself ”, and then the Purusha would remain free and the ego roll away down into the Prakriti.
After the Purusha and sattvam have been divided Patanjali says:
”And then the changes in the Gunas come to an end, for they have fulfilled their purpose.”
The purpose of the energetic process of the Gunas is to accomplish the world process.
When sattvam or cittam sinks back into the Prakriti, the Purusha is left in his primordial, super-human condition, and their purpose is fulfilled.
Patanjali continues:
”Then, when the changes have finally ended, the sequence of time will be grasped as a whole which is in contrast to the moment’s detachment from the moment, one has learnt to live as if one had thousands of years at one’s disposal.
An eternal state has been attained, there is no longer any moment, one is in Kaivalyam, the world process has stopped.
This is an ecstatic state.
Patanjali continues, and this is the last of the passages which I want to read you from the Yoga Sutra:
”The flowing back of the Gunas, freed from the compulsion of having to fulfill the purposes of the Purusha, is absoluteness (Kaivalyam); or it is also the strength of the spirit remaining in its own nature.”
This sentence will explain what happens to sattvam or cittam when it flows down the mountain side of redemption.
The Gunas flow back into the Prakriti, into their original condition.
They. persist but the Spirit has been freed. It has been separated from matter, it is no longer bound but exists in its own strength and remains in its own nature.
The Yoga Sutra of Patanjali is exceedingly difficult to study but I have given you its main content on broad lines.
I will now read you a passage from the Brihadaranyaka Upanishad:
8. ”On this there are these verses: The small old path”
This is the path of Yoga.
”stretching far. away has been found by me. On it sages who know Brahman move on to the Svarga-loka [heaven].

And thence higher on, as entirely free.
9. On that path they say that there is white, or blue, or yellow, or green, or red;"
Here is the color motif which we met last Semester in the Buddhist texts.
Colours are always to be found on the path, wherever it it.
The four colours stand for the four elements of which the Self is composed.
The white represents the unity, the totality.
The central light in the Tibetan Book of the· Dead is the "Clear Light of Reality", the light of the Dharma Kaya.
The Dharma Kaya: is hard to translate adequately, perhaps the law of perfection.
"that path was found by,'Brahmah,"
Here the Yogin identifies himself with Brahman, for he said before that he had found the path.
"and' on it goes whoever knows Brahman, and who has done good, and obtained splendor
13. Whoever has found and understood the Self that has entered into this patched-together hiding-place, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself.
14. While we are here, we may know this; if not, I am ignorant, and there is great destruction. Those who know it become immortal, but others suffer pain indeed.
15. If a man clearly beholds this Self as God, and as the lord of all that is and will be, then he is no more afraid.
16. He behind whom the year revolves with the days, him the gods worship as the light of lights, as immortal time."
The Yogin has become the Self, immortal time, for he has separated himself from the Prakriti and no longer dances with it.
This text gives the whole aim and sense of Yoga in a few words.
Before concluding my remarks on Yoga I should like to read you one more passage, this time from Chinese Yoga.
Chinese Yoga is divided into two separate parts, one is bound up with alchemical philosophy; and· the 'other became Zen Buddhism, and is mainly to be found in Japan.
Zen is a very peculiar Yoga and l do not want to speak of it here as though it is very interesting, it is exceedingly difficult.
Those of you who are interested can read Prof. Suzuki's books on the subject; he is Japanese and a professor at Kyoto.
Prof. Zimmer has recently translated one of his books into German and I wrote the commentary.
I The passage I am going to read comes· from "The· Secret of the Golden Flower."
For a long· time this book was only transmitted orally, later in M.S. form, and was interpreted for the first time in the eighteenth century.
A thousand copies were reprinted in Peking in 1920, so Wilhelm was able to obtain a copy.
He translated it and I wrote the 'psychological' commentary.
It belongs to Chinese Taoist Yoga, and is still valued in China today, though in a rapidly diminishing degree; or China is now forced to cope with modern warfare and no longer has time to live in eternity.
It is exceedingly Chinese and forms an important parallel to the Indian texts we have been reading.
You will see how different this in feeling and how laconic it is in style.
"Emptiness comes as the first of the three contemplations. All things are looked up on as empty. Then follows delusion. Although it is known that they are empty, things are not destroyed, but a man attends to his affairs in the midst of the emptiness. But though one does not destroy things, neither does one pay attention to them; this is contemplation of the c entre. While practising contemplation of the empty, one also knows that one cannot destroy the ten thousand things, and still one does not notice them. In this way the three contemplations fall together. But, after all, strength is in visioning the empty. Therefore, when one practises contemplation of emptiness, emptiness is certainly empty, but delusion empty also; and the centre is empty. It needs a great· strength to to practise contemplation of delusion; then delusion is really delusion, but ·emptiness is also delusion, arid the centre is also delusion. Being on the way of the centre, one also creates images of the emptiness, but they are not called empty, but are called central. One practises also contemplation of delusion, but one does not call it delusion, one calls it central. As to what has to do with the centre, more· need not be said. Carl Jung, ETH Lectures; Pages 132-139.

Carl Jung and the development of the great problem of Active Imagination. **(2015-03-17 05:22)**

Lecture VIII 16th June, 1939
We will leave the East today and come to a new chapter in the history of the development and application of the great problem of active imagination.
After our long journey in the East, we will turn Westwards and return to our own Europe.
This is no easy transition.
The actual voyage from India to Europe takes about three weeks in these days, but the spiritual journey from the eastern to the western point of view takes much longer and is a very different matter.
In spite of the apparent abstraction, the eastern point of view is essentially observant and philosophical.
There is no cramp or torture.
The inner processes are watched, as we should watch a drama on the stage.
The Yogin remains in a quiet, peaceful condition and allows the inner process to develop in him, according to its own laws, and to change and transform him as it wills.
It grows, develops, blossoms and unfolds, and the Yogin consents to this process taking place in him and through him.
He watches the visions and experiences them in his own body, but he does not feel morally responsible for them, and we never hear the word conscience mentioned.
The moral question is seldom raised, mistakes are regarded rather in the light of technical errors.
Buddhism is a highly ethical religion but its ethical point of view is exceedingly human.
If a man becomes a monk and finds he is unable to keep his vow of celibacy, he is allowed to become a laybrother and to live outside the walls of, but still in connection with, the monastery.

When something goes wrong in a human life through the individual's own imperfection, it is regarded as a sign of a heavy karma; and if he is unable to deal with the difficulty in this life, it is hoped that he will do better in the next incarnation.
A heavy karma entails a difficult life, but every karma also contains the opportunity of overcoming the obstacle, and mistakes are gradually surmounted through recurring existences.
So the Buddha went through numberless preliminary stages before he became the Buddha, like an ancient tree which grows gradually through the centuries and at last reaches its highest perfection.
In the West we encounter a very peculiar religious and philosophical situation, and we must go back into its history in order to understand how it came about.
I am going to take the "Exercitia Spiritualia" of IGNATIUS OF LOYOLA as a parallel to the eastern texts which we have been studying.
The "exercitia" were written as late as the 16th century but a long religious and philosophical history precedes them.
The effort to bring about a transformation in the human psyche is of primeval origin.
We find traces of such attempts in all primitive religions, in the West as well as in the East.
The initiation ceremonies, with their tortures and tests, are all magic preparations, undertaken at puberty and other stages of human existence, to bring about a certain spiritual transformation.
These primitive stages developed gradually into the mysteries of antiquity.
Perhaps the best known of these are the celebrated Eleusinian Mysteries.
This mystery cult, with its magic and religious initiations, flourished throughout antiquity and lingered on as late as 622 A.D. when it was dissolved by a Byzantine edict.
Apparently it vanished entirely, very few traces remain, so that we really know exceedingly little of the actual content of the Eleusinian Mysteries.
The little we know is what we can gather from the allusions in various writers, and from remnants which have been found through excavation.
The main idea seems to have been the idea of transformation: human consciousness had to be changed until it was capable of experiencing the feeling of immortality while still in this life.
We find similar initiations in the Egyptian Isis Mysteries, in fact it is probable that the Eleusinian Mysteries originated in Egypt.
The writings of Plutarch give us a valuable insight into certain later aspects of these Egyptian mysteries.
And Apuleius' ancient and famous story, "The Golden Ass", is really a mystery throughout, and the end contains an excellent description of the process of transformation, even to complete enlightenment.
There were many other mystery cults, based on the process of initiation, such as the Samothracean cults of the Cabiri and of Demeter.
All these flowed together early in our era and formed, with Neo-Platonism, the so-called Hellenistic Syncretism which is a conglomeration of many variations of religions and philosophies.
H. Leisegang's writings show vividly the numberless traces left by many peculiar spiritual movements.
It was from this soil that Christianity was born.
The idea that Christianity dropped from Heaven as a direct revelation is an historical forgery.
Its essential content is rich in philosophical ideas which reach back beyond Plato and Pythagoras.
We find traces of similar spiritual movements in Judaism but the dogmatic attitude of the Rabbis largely obliterated them.
The only exception is the Cabbala which is really Gnostic.
There is still a sect in existence, near Basra and Kut-el-Amara in Mesopotamia, the Mandaeans, called the Christians of John the Baptist, who are in possession of original Gnostic writings.
A Neo-Platonic sect lingered on in Baghdad till the middle of the 11th century when it was stamped out by Islam.
These mystery cults disappeared almost entirely in the West, they flowed into Christianity.
So we need not be surprised to find attempts to produce a spiritual transformation very early in the history of Christianity itself.
Philo of Alexandria in his book "De vita contemplativa" describes pre-Christian monasteries which served later as models for the early Christian monasteries in Egypt and elsewhere.

The purpose of such monasteries was to provide a sanctuary, where efforts to obtain a thorough spiritual transformation could be undertaken in peace.
There was no system or method in these early endeavours but the Middle Ages produced a quantity of books and tracts, directions for meditation and prayer, which contain more and more method and system.
Two examples are ”The Little Golden Book” by Peter of Alacantra and ”The Imitation of Christ” by Thomas a Kempis who died in 1471.
The latter is exceedingly well known.
There is also a more recent and very interesting little work: ”Moyen tres facile de faire orais on” by Madame Guyon whose confessor was the celebrated Abbe Fenelon.
”Oraison” is understood here as meditation.
All these instructions contain the analysis of the writer’s experience of the spiritual life and lay down directions for prayer and meditation in the form of different stages to be followed.
These correspond to the ancient mysteries where a similar sequence was observed.
Jacob’s ladder was sometimes used as a suitable symbol for the steps which led to the mystical union with God.
These books, which were especially handbooks for the monks who dedicated their lives to these spiritual exercises, did not only contain directions as to the time, the place, and the mode of the exercises, they also prescribed the ”materia meditandi”.
The Middle Ages were flooded with such literature of which the writings of the Victorines, especially those of Hugo de St. Victor (1096-1141), are a good example.
He describes an interesting dialogue between himself and his soul.
These inner conversations between man and his soul, his good angel, or his God are very typical for the western attitude towards meditation and very far removed from that of the East: we are much more personal. Ignatius of Loyola adopted this idea and a spiritual exercise would often be followed by a colloquy, a conversation with a divine figure.
In the 13th century the rules laid down for meditation became much more systematic, and the term ”spiritual exercises” appeared. In the 14th century the real text books came on the scene, in which the steps to be followed were very definitely prescribed.
The purpose of these exercises was to develop human consciousness on strict lines, step by step, till it reached complete perfection in the mystical union with the Deity.
Originally these exercises were carried out in three stages, but soon their number grew and multiplied.
In some texts there are as many as forty.
At the end of the 14th century, when a moral and intellectual critique began to creep in to the monasteries, a kind of spiritual reformation took place.
It started in Holland, a Dutchman, Gerard de Groote and his pupil, Florent Radewijns, founded an organisation under the name of ”The Brethren of Community Life”.
The movement was also called the ”Devotio Moderna”.
The ”Devoti”, as they were called, strove to develop a deep inner piety and they had a great influence on Roman Catholicism and later on Protestantism.
The ” Imitatio Christi ” by Thomas a Kempis, with its delicate and subtle atmosphere of spiritual contemplation, is a good example of the attitude of the Devoti, who produced a considerable number of remarkable documents.
In the 15th century the movement of the Devoti developed considerably and became one of the most popular spiritual movements of the time.
A number of remarkable personalities joined it, and it took a most active part in a thorough reformation of the monasteries, which were then falling into disrepute.
In Germany Johann Busch (1399-1479) worked with great zeal, in France Jean Mauburnus and in Italy Ludovico Barbo, the author of ”Ad monachos Sanctae Justinae de Padua. Modus meditandi et orandi”.
(To the monks of St. Justin of Padua, method of meditation and prayer.)
Barbo undertook the reform of the Benedictine monasteries and of Monte Cassino itself.
He then turned his attention to Spain, which was too far away from Europe in those days to have been much influenced by this spiritual development, so it is thanks to Barbo that

Ignatius of Loyola came into contact with the movement.
In 1442 Barbo and his monks came to Montserrat, near Barcelona.
He was made abbot of this monastery, which was to become famous through its connection with Ignatius.
Barbo reformed the monastery energetically, but it fell back under his worldly-minded successor.
Montserrat was, however, destined to find another reformer in the abbot Cisneros, who came from Valladolid which was then a principal centre of the Devoti.
This energetic and far-seeing man was to become the teacher of Ignatius.
Cisneros brought back some of the literature of the ”Devotio moderna” from a journey he made to France: ”Libellus de spiritualibus ascensionibus” (Little book on spiritual ascensions) by Gerard Zerbolt
and ”Rosetum spiritualium exercitiorum” (Rose-garden of spiritual exercises) by Jean Mauburnus among others.
It was in the monastery of Montserrat that Ignatius, then Don Inigo, was to become acquainted with the movement of the Devoti through Cisneros’ own book ”Et ercitatorio della vida espiritual”
(Exercises of the spiritual life).
The spirit of exercising and drilling, of which we are so fond in the West, comes into full play in this book.
The order loving Abbot was glad to give it to the pious foreign pilgrims, who came to the monastery knowing little of discipline and in great need of being drilled into shape.
Cisneros’ book is mainly a combination of various passages from the earlier writings of the Devoti.
But a new note of a military character was sounded: the exercises were to be carried out in thirty days.
Each day, during the thirty, there was a new spiritual order of the day.
These exercises were usually undertaken in solitude, perhaps in some hermitage in the neighbourhood of the monastery.
Such hermitages were also to be found near the ancient monasteries but the new element is to be found in the method and rule to which meditation was subjected.
It is no wonder that this almost military discipline, and Cisneros’ book, should have been congenial to the young Don Inigo, when he stayed at the monastery of Montserrat, for he was a soldier
through and through.
I will give you an example of these strictly regulated exercises which had to be carried out in four weeks.
This example falls into three parts, or three ways, the fourth week being devoted to reinforcement.
First meek Via purgatiua. (The Way of Purification.)
Second meek Via illuminatiua. (The Way of Illumination.)
Third meek Via unitatiua. (The Way of Union – i.e. with God.)
Fourth meek Contemplation of the Life and Passion of our Lord, as a support to the foregoing contemplations.
The line of thought is already absolutely technical.
The goal must be reached in the prescribed time with a tremendous effort of the will.
This is characteristic of the West, there is nothing of the kind in the East.
These three stages are also to be found in Hermetic Philosophy, the secret philosophy of alchemy, which existed side by side with religion but which was never openly recognised as a spiritual activity.
Cisneros prescribes the daily meditations as follows:
First Week The Way of Purification
Monday. Sin. [Personal and general sinfulness.]
Tuesday. Death. [Including my own death.]
Wednesday. Hell. [i.e. I am in Hell.]
Thursday. The Last Judgment
Friday. The Passion of Christ.
Saturday. The Sorrows of Mary.
Sunday. The Heavenly Glory.
The idea is that I, the dark abandoned animal, can yet see the Heavenly Glory
of God.
Second Week The Way of Illumination
Monday The Benefits of Creation. [Of existence generally.]

Tuesday. The Benefits of Grace. [We hope for God's Grace.]
Wednesday. The Benefits of the Summons. [Called to be the children of God, the idea of the Elect.]
Thursday. The Justification. [Before God.]
Friday. Special Gifts.
Saturday. God's Guidance. [Which we are under.]
In these exercises individual experience has been replaced by technique: I must have a positive attitude towards the works of creation, and towards the Creator
who is the maker of all good things .
I must be glad that I am alive, and filled with God's grace and called, as the elect, to lead a meaningful life, justified by God.
I must be glad that I have special gifts and that I do not walk in the dark but am led by the hand of God.
The third week is spent exclusively in contemplating God.
Third Week –The Way of Union
Monday. God – The Source and Origin of all created Things.
Tuesday. God – The Beauty of the Universe.
Wednesday. God – Glory and Honour of the World.
Thursday. God – All love.
Friday. God – Law and Order of the Universe
Saturday. God – The most serene Guide.
Sunday. God –The all-sufficient Bestower.
God as the Beauty of the Universe, manifest in his works, is the theologia naturalis, which is exclusively Catholic and has not been accepted by Protestantism.
This series of meditations is the technically correct substitute for individual experience of the mystical union.
The union with God is promised if the exercises are correctly carried out.
We found the same idea in Buddhism: Buddha would enter into the Yogin as the result of the Yoga meditation.
But in this western exercise a definite time, four weeks, is set in which the goal should be reached. Pages 153-157

Carl Jung on the Spiritual Exercises of Ignatius Loyola. (2015-03-17 05:52)

Lecture IX 23rd June 1939
I must give you the titles of some books on the Ignatian exercises.
I have used Bernhard HeThe idea that Christianity dropped from Heaven as a direct revelation is an historical forgery. Its essential content is rich in philosophical ideas which reach back beyond Plato and Pythagoras. Carl Jung, ETH Lectures, Page 137.gardt: "Religion und Seelentraining", (Religion and training of the soul.) a study on the spiritual exercises of the Jesuits.
Also a short book by Philipp Funk: "Ignatius von Loyola" (1913) and a Latin book by a Spaniard: Sebastian Iz quierdus

on the practice of the spiritual exercises of St. Ignatius (1695).
The last is an excellent commentary.
There is an enormous amount of literature on the subject, chiefly by the Jesuits themselves, but many Protestants have also been fascinated by this sphere.
I have already mentioned the writings of the Victorines in connection with earlier meditation and also the ” Imitatio Christi” by Thomas a Kempis as giving an excellent picture of the attitude of the Devoti.
The latter is a charming medieval book of devotion, each chapter providing a subject for meditation.
The Protestants adopted these religious practices and such books still flourish.
At the end of the last lecture we were spoke of the methodical sequence of meditations prescribed by Cisneros.
They fall into three parts:
The Way of Purification.
The Way of Illumination.
The Way of Union.
This sequence of steps is very typical, we find it also as the basis of alchemical and Hermetic meditation, but in the latter it was related to the materia and not to a book of devotion.
It is very interesting to compare such things for we find many parallels.
There is a very typical alchemical parallel to the ”via purgativa”.
We need only take the subjects for the first week in order to make this clear: sin, death, Hell, the Last Judgement, the sufferings of Christ and Mary and as the counterpoint of all this pain: the Heavenly Glory, with the purpose of emphasizing the darkness by a vivid contrast.
The alchemical parallel is to be found in Hades or Chaos, the nigredo or tenebrositas.
Pain and torture rule in this dark condition, which is a dead, unawakened state; the scintilla, the spark of the soul, is enclosed in a dark, suffering condition, in melancholia.
It is necessary to endure this stage and to overcome it through endless pain and struggle.
It ends at last in the abiutio, the cleansing process which leads on to the next stage, the albedo, the bleaching or whitening.
the alchemists compare the albedo to the rising sun or the first streak of dawn.
It is the moment when the blackness of sin is washed away and the new light comes.
It is also described as the des census animae, the descent of the soul.
The idea is that the soul was first captured in the darkness of the body, then it separated itself from the body, and the body was washed.
When the latter reached the condition of the albedo, the soul entered it once more.
This happens in the second week of Cisneros’ spiritual exercises, when the benefits of the creation, of Grace, of the summons, of justification before God, of His special gifts and His guidance are meditated up on.
All these belong to the albedo, and are a kind of resurrection, a coming to life again.
But something is still missing.
We have had the black and the white, a hopeless condition of sinfulness and a bright light of illumination, but there has been no hint of a new nature, of a reconciliation between the opposites.
For this we need the third week, the way of union, the mystical union, the creation of a unity, a being free from the stain of sin and mortality.
This stage is attained in alchemy through the coniunctio, when two separate natures are unite d in such a way that a complete and incorruptible being is created.
Therefore only God is meditated up on in the third week, God in all His aspects: creator, beauty of the universe, glory and honour of the world, lover, ruler, guide and giver.
This meditation is the union, all God’s aspects are seen as one.
He is the perfect unity.
Man himself remains imperfect, but he is changed into God, into an eternal, spotless and incorruptible being.
We have seen this already in e astern philosophy, the Purusha and Prakriti must continually be re-united, because sattvam, cittam or human consciousness, is forever separating instead of uniting them.
Consciousness is always stepping in with an interpretation or a discrimination. This splits the Purusha and Prakriti

apart and a compensation must set in again.
I will not go into this further at present.
The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body.
This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis.
This stone is also called the Deus terrenus, the earthly god.
Christ is an analogy to the stone and I have brought you a picture from an old alchemical book:
"Symbola Aureae Mensae" where the alchemistic process is represented as a Mass.
The validity of the Mass has been questioned by Protestant circles, they maintain its ritual is not justified by the Gospels.
But the Epistles of St. Paul are known to be older than the Gospels and there is a passage in Ephesians which corresponds to Cisneros' sequence of meditation and in which we find many of
the symbols of the Mass:
"And you hath he quickened who were dead in trespasses and sins."
This corresponds to the meditation in the first week on death, sin and Hell.
St. Paul continues:
"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."
The idea here is that the Ephesians had been dead in their sins while under the power of this god.
He continues:
"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.
But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together withChrist, (by grace ye are saved:)"
This is the idea of purification and illumination and corresponds to the end of the first week and to the second week, and we find these ideas also in the Mass.
In the fourteenth verse of the same chapter St. Paul continues:
"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments
contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."
This is the reconciliation of both parts in one body on the cross.
This passage was, of course, written before the rites of the Mass had come into being.
These ideas were very important to the early Christians, and occupied their thoughts a great deal and thus were incorporated in the Mass.
St. Paul continues in the 19th verse:
"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus
Christ himself being the chief corner stone; In whom all the building fitly framed together groweth into an holy temple in the Lord: In whom ye also are builded together for an habitation of God
Through the Spirit."
This idea of building a spiritual temple had an enormous effect on future generations.
We see the last remnants of this idea in the Freemasons and the Rosicrucians.
One could say that the Freemasons were the last descendants of the alchemists but unfortunately they seldom think of their history and origin, but are occupied with quite different things.
You will remember the spiritual cloister in the eastern series of symbols, where the Vihara was built on the summit and contained the highest Buddha.
This is a complete parallel, for both spiritual temples are built from the union of two.
The two are the spirit and matter.

To return to Cisneros, I will read you a piece of the prescribed form of meditation for the first week, and you will see for yourselves the difference in the eastern and western points of view:

" ... Think of thyself as the guilty accused standing before the judgment seat of thy God, awaiting sentence. Recall to thy mind the whole magnitude of a sin! How deeply the All Holy One is offended by it. Does the recollection of this not fill thy innermost being with awe, does it not shake and stir it and does it not overwhelm it with wholesome regret and sorrow? 0 let the sting of remorse wound thee, make thee deeply ashamed through the recollection of thy sins and say, in contemplation:

'0 my soul, dost thou feel how sin displeases God? See, pride once cast Lucifer out of the heavenly heights and disobedience the first parents out of Paradise. Through voluptuousness the splendour of Sodom and Gomorrah was destroyed, yea the whole world was once submerged in the waters of the flood. Consider how the Son of God, thy Redeemer, suffered such an exceeding bitter death on account of sin, that no sin should remain unpunished and that the divine justice should not remain unreconciled.

. . . Ponder in thy heart the sins thou hast committed before thy conversion, how manifold they are ... Alas these are so numerous that, for their very number, thou canst no longer count them ... But let the weight of their heaviness and their humiliation deeply affect thy soul ... How little thou hast atoned for thy sins, how little thou hast grieved over them . . . Hast thou, sinful soul, now that thou wishest to begin thy spiritual life anew, considered all this earnestly, dost thou feel thyself filled with awe and sorrow? Not through fear of hell, which thou deservest, but out of love for thy most benevolent God, whom thou hast offended? 0 let thy soul become quite small, bow thy face, rest thy head on thy hands and thine elbows on thy knees and consider thyself unworthy to look up to Heaven! But lift up thy heart to God and, filled with bitter repentance, say: 0 most merciful Father! I am thy prodigal son, who has committed all these misdeeds against Thine Infinite Majesty. Ungrateful I! ...

The soul can now turn to the second part of the way which is: contrition . . . Humiliated, heartbroken, ashamed, call upon thy Saviour and Redeemer: 0 Lord, my God, Jesus Christ! I am an unjust, unhappy sinner, yea of all sinners the most unhappy and execrable, who has committed so many and weighty crimes against Thine Infinite Majesty, I can no longer count them, for they are more countless than the sand of the sea shore. Pray thus, or as thy heart's repentance or devotion dictates. Gather all thy strength together and endeavour to draw a sigh from the innermost depth of thy being. And now step courageously on to the third part of the path of purification : exaltation. Exalt thyself, 0 soul, despair not of the divine mercy! Raise thine eyes hopefully! Boundless must be thy trust ! Lift up thy head which thou heldest bowed, resting on thy knees, stand upright and pause awhile. Softly, gently, gather thy soul together and let it die away like the sound of a newly tuned harp in confident and joyous praise of God ! Turn to the mercy of thy God, contemplate His majesty, His might . . . .

Every evening, standing or kneeling, he should make the sign of the cross, gather himself together, and invoke the Holy Ghost, he should also practise self-examination concerning faults, temptations and sins which he has committed in the course of the day, with regard to duty, desire, pleasure , curiosity, vanity, anger and so on. This examination must be short."

An investigation of the sins of the day is prescribed for every evening.

It is interesting that it must be short and concentrated, and this gives us a hint about the frame of mind in which these meditations were undertaken.

If you remember the eastern texts which I read you, you will certainly have been impressed with the enormous difference between meditation in East and West.

You will perhaps object that this is a medieval text, but that was only the day before yesterday in the history of meditation; and the same spirit is still alive today, it is only the outer form which has changed.

We are so used to our own frame of mind that we do not realise what it is, but, suppose such a text were a Sanskrit text, what impression would it make upon us and what should we gather about the people for whom it had been written?

We should certainly say that all this self-abasement, gnashing of teeth and imploring God for mercy must mean that

the Indians we're proud, arrogant brutes and needed to be cut in pieces before they
could be induced to behave at all decently.
We have not enough self-criticism to think this about ourselves, yet it is the truth.
We have no idea how we Europeans look from outside.
I wanted to see how we appeared to black and brown people and this was one of my main reasons for undertaking my journeys after the war.
I went to East Africa and to the Pueblo Indians in America.
That was enough, I knew then how we look from outside.
We look like pirates, birds of prey, wild beasts and brigands , constantly stealing and conquering.
So we all deserve the warnings and moralising discipline which we find in texts such as Cisneros'.
We should not hear so much about morality if we did not need it, it suits us admirably.
Those people, who complain about morality, lay themselves open to the suspicion of needing it particularly badly.
These were the meditations which Ignatius found when he went to the monastery of Montserrat.
I must give you a short biography of him. Don Inigo Lopez de Recalde was born at the Castle of Loyola about 1491 and died in Rome in 1556.
He was a Spanish nobleman and became an officer in the army and was a soldier through and through.
He was in the defending garrison of Pampeluna, when it was besieged by the French, and was badly wounded in the leg.
During his enforced inactivity he read two religious books, a Life of Jesus by Ludolfus of Saxony and the popular "Flowers of the Saints", a series of biographies of the saints.
The ideas, which he found in these, fascinated him, because he was glad to employ his warlike instincts against the bad in himself: as he could not ride against the outer enemy, he turned against the
inner enemy.
He found himself involved in a conflict at once, for he was plighted in knightly fashion to a lady and had sworn to serve her.
And, after reading these books, he discovered that God needed his services Himself.
It was a terrible struggle but at last he had the redeeming idea of founding a spiritual knighthood, he became the Knight of God.
While Ignatius was at the monastery of Montserrat he made a general confession.
He undertook heavy penances and had a great many visions.
It is exceedingly interesting, from a psychological point of view, to put such visions under a modern microscope.
I have already done this with the visions of our Swiss saint, Niklaus von der Fliie, in the "Neue Schweizer Rundschau ".
He was a genuine saint, and has not been canonised only from lack of funds.
Ignatius dictated his visions later to his pupil Gonzales and I quote them from Philipp Funk's biography:
"While he lived in that hospital, it often happened that he perceived in the air close to him, a certain Something, bright and glowing, which was so exceedingly beautiful that he derived inwardly great
pleasure and abundant comfort from it. He was able to perceive no form, however, and so he did not know what it was or what it consisted of; but sometimes it appeared to him to take the shape
of a serpent which was full of shining eyes, although they were really not eyes. The sight of this vision filled him with the greatest delight, and the oftener it appeared the greater was the comfort
with which he saw it and when it disappeared from before his eyes he was sad."
There is no interpretation in this vision and only a slight effort at explanation.
As a budding monk Ignatius would naturally have preferred another figure, a guardian angel, Christ or the Virgin Mary but awkwardly enough the actual vision was a snake, full of eyes, a vision which
was not at all orthodox.
There are Biblical analogies, the snake in paradise, for instance, but there the snake is interpreted as the devil.
Another snake is the healing snake of Moses.
Christ says:
"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up". (St. John. III :14.)
We sometimes find the symbol of the serpent instead of Christ on the cross in the Middle Ages (and it appears in

alchemy) but apparently Ignatius was not acquainted with this fact, or he would certainly
Have claimed the snake as Christ.
But we never hear that the Christ serpent was covered in shining eyes, this is something new, an individual image.
Such individual visions were, however, always made to fit into the dogma of the Church by hook or by crook.
We find the same thing in Niklaus von der Fliie, for these people had no idea that there were any inner contents outside the dogma.
We should fix our attention on the actual content of this vision.
Ignatius had seen a snake covered in shining eyes.
This is no isolated case, many of my patients have seen a similar image, it is an essential symbol for the lower part of the nervous system, for the sphere of the instincts.
This is the root from which the whole psychic life grows.
This is why the serpent is a symbol for healing, as is well known from the example of Aesculapius.
When man is ill he is severed from his instincts and part of the art of healing is to bring him back to them, so that he can grow on his own roots.
Consciousness and ideas, valuable as they are in themselves, cut us away from the essential roots of our being.
Ignatius had surely injured his health with penances and constant prayer, so the healing snake app ears as a compensation in his vision, but he was not in a position to recognise this fact. Carl Jung, ETH Lectures, Pages 158-167.

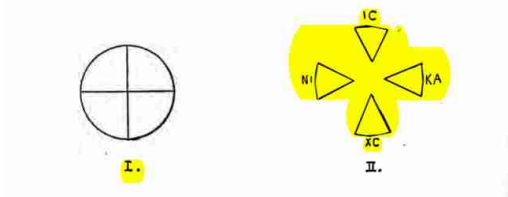
Carl Jung on Meditation, Alchemy, Roman Mass. **(2015-03-17 11:31)**

Lecture X 30th June, 1939
In the last lecture we were speaking of the alchemical parallels to the three ways of meditation prescribed by Cisneros, and we stopped before we had finished the third way, the via unitativa.
I only had time to tell you that the analogy in alchemy was to be found in the symbol of the coniunctio, the union of the spirit with the body.

This is usually represented by the union of sun and moon, or silver and gold, the most valuable metals.
I told you the alchemists sometimes represented this peculiar union as the rite of the Mass and. gave you an example.
The peculiar conceptions of Hermetic philosophy are really wholly parallel to the meditations of the Devoti, it is only the language and procedure which are different.
The alchemists were concerned with matter, but they endeavoured to produce a body which they said could only appear through the grace of God and which they compared to the body of Christ.
This sounds a complete absurdity to us today, but it was by no means absurd in the Middle Ages.
They had a totally different conception of the world, they did not need to search for metaphysical reality, for it was all settled fact for them.
They knew that God had created the world in seven days and that he had sent his Son to become man.
Metaphysical reality was already there so that chemical matter was seen by them in this light.
It was a matter of course to them that the stone was formed by metaphysical means, they knew that it could only be accomplished through the grace of God.
He had already accomplished this miracle in the incarnation of Christ, and the alchemists endeavoured to produce the same process in the materia.
They imagined the life of Christ, how he was begotten and born, suffered and died, and they hoped that this would imprint itself on the materia and transform it.
So they also called the miraculous stone the Salvator, to characterise it as the incarnated Saviour, in contrast to the spiritual Saviour who was Christ himself.
In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass.
The stone is also called ”pelicanus noster ”.
The pelican nourishes its young with its blood as the Lord nourishes his children with his blood in the Mass.
So the lapis is also called: ”cibs immortalis” (immortal food], ”aurum potabile” (drinkable gold] , ”spiritualis sanguis” (spiritual blood] and ”medicina catholica” (panacea).
All these are attributes of this miraculous thing.
One could assume that the peculiar language and designations in Hermetic philosophy originated in Church tradition; Albertus Magnus and other Fathers of the Church seem to have been interested in alchemy and several treatises have been ascribed to them but it is all rather doubtful.
Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy.

The baptismal water of the Church was anticipated in Hermetic philosophy, we find it mentioned in treatises belonging to the first century A.D. and these are founded on pre-Christian sources.
There are quotations from these sources in the earliest alchemistic texts extant.
So the baptismal water is apparently an instance where the natural philosophy of antiquity influenced the beginnings

of Christianity.
It is especially the symbols of the union or coniunctio which we find in the communion service.
In the Roman Mass the priest breaks off a small piece of the host, a round wafer which has been consecrated, and mixes it with the wine, the blood.
This is the breaking of the body of Christ.
The wine is spirit in the double sense, so body and spirit are reunited in this act.
The Latin passage in the service which is read runs roughly: "The union and consecration of the body and blood of our Lord Jesus Christ; may those who receive this mixture attain everlasting life."
It is the cibus immortalis, the mixtio, a symbol of the union of body and spirit and of the resurrection of the living Christ.
It is the moment in the Mass when Christ comes to life again, and, as the doctrine of transubstantiation shows us, really and actually.
This is interpreted as the Resurrection and is directly designate d as such.
This breaking of the bread is carried out in a much more interesting way in the Byzantine Mass in the Greek Orthodox Church.
Very often the host, or round slice of bread, is replaced by a loaf of bread, which is kept on a sideboard or table behind the altar or iconostasis.
The priest performs the mactatio, the slaughter of Christ, by piercing the bread with a silver lance, as Christ was pierced by the lance of the soldier in order to ascertain whether he was already dead.
This procedure is very interesting because the host or loaf of bread is divided into four pieces.
Diagram I.
This established the quaternity. It is laid on the silver plate in the manner of Diagram II.



This is exactly the same idea as the quartering which is undertaken in alchemy to produce the four elements.
The four quarters of the bread are then mixed with the wine, and, through the joining of the separated, Christ is again re-established. Carl Jung, ETH Lectures, Pages 161-162

Carl Jung on Active Imagination and Individuation Symbols: West and East (2015-03-17 17:08)

Lecture I 3rd November, 1939
We are dealing with the theme of active imagination and I will give you a short resume of the aspects we have dealt with during the last year before returning to my actual subject: the exercitia spiritualia of St. Ignatius.
Active imagination is to be understood as a way or method, to heal, raise and transform the personality.
The word imagination comes from the Latin ”imago” and the word idea from the Greek eidos”.
Both these roots mean image.
Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation.
The original character of man is, as you know, a mass of contradictions, it is seldom or never harmonious.
There is a tension visible from the beginning and this tension inclines to increase in the course of life and leads to every kind of disturbance and difficulty and even to failure in development.
This is not surprising when we think of the long lines of ancestors from which we originate.
How many incompatible and far apart things come together in every child that is born.
So from time immemorial there have been people who regarded man as something in urgent need of improvement.
There are people, it is true, who are convinced of the innate goodness of the human being but the majority have their doubts.
The Christian ”Weltanschauung” supports this doubt, for every child is born in sin and only receives grace after baptism.
We find the same idea in many primitive tribes, the Kavirondos, for instance, regard people as animals till they are made human by initiation.
We find the same deep conviction that man must be transformed from his original state, yes even that he is not human until he is transformed, in all ages and all over the world; and it is this conviction which leads to innumerable forms of attempts at transformation.
On a primitive level these consist in the painful initiation ceremonies.
When I was a boy we were taught the alphabet by a stroke of the whip for each letter, the pain impressed the form of that letter upon us.

This is exactly the idea which underlies primitive initiation, the initiants are taught to remember the holy teaching of their tribe by extreme, though efficacious, methods.
They reach a higher state through the torture they undergo, and by absorbing the secret teaching.
They die a figurative death and through re-birth become, so to speak, spirits.
This is the primitive level and as culture increases the process of transformation becomes more complicated and more spiritualized.
We dealt with the clearest example during the last year, eastern Yoga.
We spoke of classical Yoga, Patanjali's Yoga Sutra, and I read you two Buddhist texts.
The latter consisted of two series of symbolic images which represent transformation.
These are a means of transforming the individual, it is assumed that through the contemplation and experience of these images, he will become impregnated with them and thus be transformed into Buddha.
We examined one of these series of symbols in the Shri-Chakra-Sambhara Tantra in full detail.
I will give you this sequence of symbols again because it represents a canon of the symbolic and it is very important to keep it in mind when considering western parallels.
I have already given you a mediaeval western parallel from Hermetic Philosophy. I will repeat that as well.
Symbol Sequences:
East West
Shri-Sambhara-Chakra Alchemy
I. Shunyata, Void. (Avidya) I. Chaos. Nigredo.
II. Four Elements II. Tetrasomia.
III. Mount Meru. III. Separatio, mons.
IV. City. IV. Civitas, castrum.
V. Four-headed Vajra, four colours. V. Congelatio. Quaternitas.
VI. Lotus. VI. Flos auri. Tree.
VII. Moon. VII. Luna. Argentum.
VIII. Sun VIII. Sol. Aurum.
IX. Lotus with Yoni IX. Al-Baida. White woman.
X. Moon with Lingam. X. Coniunctio. Rex.
XI. Vihara. XI. Vas Hermeticum.
XII. Mahasukha XII. Lapis, Hermaphroditus, Hmunculus.
I. In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga.
In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia.
This is the great difference between the East and the West.
The East is concerned with the psyche of man and the West sees everything first in concrete matter.
This is the condition of the beginning described in Genesis: "And the earth was without form and void and darkness was upon the face of the deep,"
It is really a very peculiar fact that the West should look for the secret of the psyche in matter.
It shows our extraordinary extraversion and how much we depend on outward things and the material of the world.
The East looks inwards, into the human soul, it does not explain the chaotic condition as an outward event.
II. The symbol of quartering is identical in East and West.
The black chaotic condition is discriminated by an act of consciousness.
On the second day of the creation God divided the waters which were below from the waters above.
The Hermetic philosophers often quote this passage.
III. The separatio is the separating of earth from water.
This is again to be found in Genesis where God said: "Let there be a firmament in the midst of the waters."
The mountain appears, something definite in the primal waters of the Void.
IV. We come here to the civitas and castrum, something which has been built by human hands, for human habitation and as a protection from the influence of
the surroundings.
If we think of the mountain as a human figure, we could regard the city built on its summit as the head.

IV. We come next to the four-headed Vajra and the quaternitas of the four elements united in one.
The Vajra is the incorruptible being, the diamond, corresponding to the lapis philosophorum in alchemy.
he four elements congeal, the separated are reunited; a unity, a centre appears.
The nearest conclusion would be to assume that this centre was the ego.
There are some passages in alchemistic books where it does seem to be the ego, but there are far more passages where it quite clearly is not.
It could not be the ego really, for that existed before, and this centre is formed from the conscious and unconscious.
I call this centre the Self.
It reaches far beyond the conscious, how far we do not know.
It is not just what we know of ourselves, but it includes the unconscious as well.
It is the great treasure, an eternal thing which can never be changed.
The ego changes all the time, it has every kind of illusion, but the Self is as it is, there is nothing we can alter in it.
The colour motif appears here, one old alchemist says there are so many colours that a man cannot imagine them, only a god can imagine them.
We see here how supernatural this being is, it has all colours, divine colours, which means all qualities, divine qualities.
We have the foundation for the Self in the Vajra and quaternitas, it is not yet animated but is represented as static condensed energy.
V. The lotus and flos auri bring in a new motif, plant life.
We often find a tree instead of the golden flower in alchemy.
The diamond has become a living being which can grow and multiply.
VII and VIII. The moon and the sun, silver and gold, belong to each other.
Apparently these two are again inorganic but they are really symbolic.
They are, so to speak, the feminine and masculine, the goddess and the god.
The lotus has divided into two forms and appears again in the next symbol.
IX. The lotus appears here with the female genital, the Yoni, and in alchemy as the white woman.
This is the Regina, the queen is the representative of the gods, so she symbolizes an elevated human figure.
X. This is the union of masculine and feminine, the moon with the lingam and the coniunctio.
The lingam has two meanings, the phallus and the subtle body.
The union of the male and female is thought of as a sexual union; in the alchemistic coniunctio as the union of the white woman and the red slave.
These are the famous alchemistic colours, white and red.
The Self is a coincidentia, oppositorum, masculine and feminine, and all irreconcilable opposites are united in an unchangeable whole.
XI. The next stage is the Vihara. This is no longer an earthly building but spiritual.
And it is fruitful and produces a child, Mahasukha, highest bliss, Buddha himself.
The Vihara corresponds to the vas hermeticum, in which the alchemistic transformation takes place, and the homunculus appears.
XII. We have thus, with Mahasukha and the homunculus, arrived at the last symbol in our series.
The homunculus is a tiny human figure, a hermaphrodite, that is, it symbolises the union of the opposites by uniting both sexes in itself and is often represented as the child of sun and moon.
The homunculus is one of innumerable formulations for this indescribable result of the union of the opposites; it is the Philosopher's Stone, the "lux moderna " (the new light), "lumen
exor tum in tenebris " (the light which appears in the darkness) etc. Zosimos calls it the luminous man.
And, through the Christian influence, it is called the second Adam.
The first Adam was mortal and was condemned to death for his imperfections, but the second Adam, identified with Christ, is immortal, eternal, incorruptible and brings salvation.
So it is also called "Salvator noster" and "medicina catholica", it can not only heal man 's physical wounds but also the wounds in his psyche.
It is also called Hermes, the Psychopompos, the spiritual guide and the initiating priest of the mysteries.

In an old Greek text, the so-called ”Papyrus of Leyden”, we find an invocation to Hermes: ”Come to me Lord Hermes” and ”I am thou, and thou art I”.
So the conclusion is that I am Hermes and Hermes is myself.
This is the relation in which the ego stands to the Self, a small and large circle, the same yet not the same.
The development which we can trace through both these series leads to the same end: the Self, and individuation.
After speaking further of Patanjali’s Yoga Sutra, I turned to a western form of Yoga: the exercitia spiritualia of St. Ignatius.
I gave you an outline of the biography of Ignatius and spoke of his visions, where we found familiar individuation symbols.
I mentioned the parallel of our Swiss saint, Niklaus von der Fliie who also had visions which, like Ignatius, he manipulated till they fitted into the dogma.
I drew your attention to the fact that, like everything else, the exercitia did not drop from Heaven but had a long history and I gave you a short sketch of this.
We saw how differently meditation is regarded in East and West, and the enormous role which discipline plays in the latter.
There is no hurry in the East, they have hundreds or even thousands of incarnations before them and so, though they must take endless trouble, they can afford to allow the tree to grow gradually and naturally through the centuries.
But in the West we have only one existence, so we must achieve our goal, possible or impossible.
This point of view also has its advantages.
I told you about Cisneros, and gave you an example of the ways of meditation prescribed by him for a four week’s retreat.
Retreat is the technical term for withdrawing from the world.
The great difference between Cisneros’ subjects of meditation and the two symbol sequences I have just repeated to you is that in the former the opposites are united in God, and in both the latter in the Self.
In Cisneros’ fourth week, however, the attention is directed to the life and suffering of Christ, the God who took on human form and suffered death and resurrection.
This leads towards man but divine man, a member of the Trinity.
He is outside, whereas Mahasukha, Buddha, is within.
The ego is an illusion, maya, and Mahasukha is the Self.
Ignatius was a very original figure.
Cisneros began to leave the paths of the Devoti and their monastic ideal of leaving the world for the peace of God, but Ignatius went much further.
His effort was directed entirely towards the world and outer reality.
There is a peculiar element in Ignatius, which seems to strike a foreign note, but we must not forget that he was a Spaniard and that the culture
of Spain was deeply influenced by the Arabs. Carl Jung, ETH Lecture, Pages 174-177
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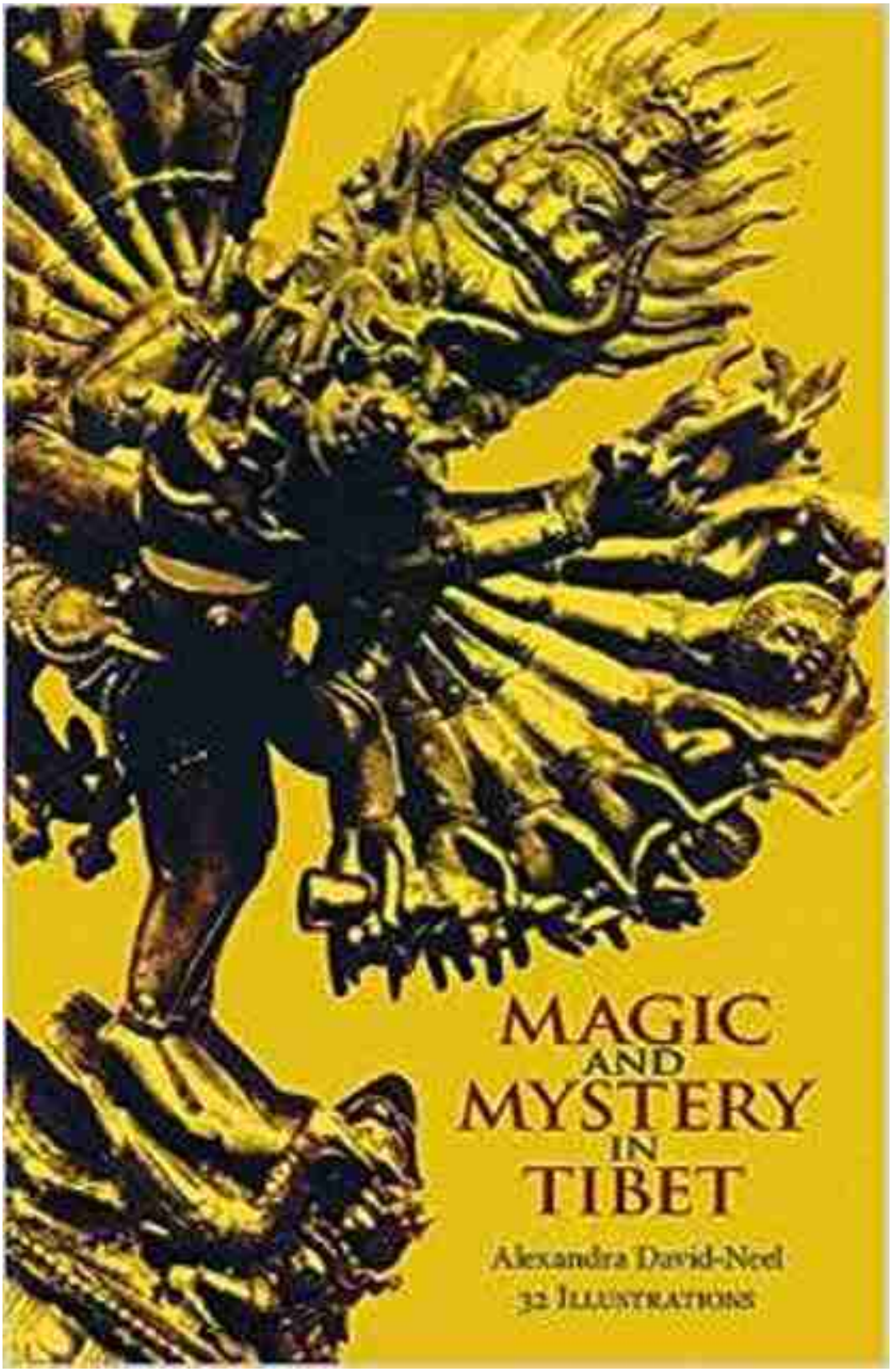
Carl Jung and Historical Examples of Active Imagination: West and East. **(2015-03-18 05:27)**

Lecture I 28th April, 1939
Last Semester we were concerned with a very difficult question, that of active imagination.
I gave you some historical examples to enable you to gain some understanding of this process.
This problem of active imagination is a question which is not exactly popular today, in a world where we hear of nothing but war and rumours of war, and where our very culture is threatened.
Endeavour, however, to show you another aspect of the soul and to support introversion.
In so doing, I am aware that I am dealing with a problem which is far removed from the present day ”Weltanschauung”.
But it is a matter of indifference to me whether it is popular or not, so I shall follow this path undisturbed by the different pacts which are being made; they will only be broken in any case.
Active imagination is the intentional activating of a function which otherwise remains passive.

We are accustomed to look upon phantasy as something useless, for we in the West make no use of it, we do not know its value; or we regard it as pathological and a step towards the mental hospital.
We do not stop to think that nothing would exist, there would be no culture in the world, if it were not for active imagination; it is always the forerunner, everything springs from it.
It is a kind of game, it is true, but a creative game, a game of the gods.
In India the gods dance the world into being, they play it into existence - and on a small scale men can practise the same activity.
As Faust says: ”Formation, transformation, The eternal play of the eternal mind.”
But every good thing is sometimes put to a bad use, and as phantasying is not a part of our western education, we have let it run wild and it usually brings up weeds.
Nevertheless it also leads to new ideas and even to those technical discoveries which are so highly valued today.
In the East active imagination still plays a considerable role, as it did with us in the Middle Ages: phantasy is trained and is considered to be an important appendage of religious and philosophical education.
We have lost this side of culture and have no such process, but there was a time when it existed.
In the last semester I read you two texts:
the Amitavur-Dhyana-Sutra the title means introversion, meditation on Buddha Amitayus, undertaken in order to reach the land of Amitabha (or Amitayus) - and the Shri:-Chakra-Sambhara Tantra, which can be translated as the holy-wheel-collected-text.

The wheel is a symbol, a mandala, in which the totality of man is expressed.
The Amitavur-Dhviin a-Sutra is an older text than the Shri-Chakra – Sambhara Tantra.
The Chinese translation of the Sanskrit original, which no longer exists, dates from the 5th century A.D.
This Sutra teaches, in the form of a story, how to concentrate and how to develop the phantasy.

The Yogin must start his meditation on a fixed point: in this case it is the image of the setting sun.
The meditation or imagination of the water follows, then the ice and the lapis lazuli which is the firm ground.
Under this the Yogin comes to the things which are not visible, the first of these to be meditated upon is the so-called dhvaja, the golden banner.
The ordinary meaning of dhvaja is banner or standard, but it would be more correct here to translate it as symbol, for the text says that it is stretched to the eight points of the compass and is held there by golden ropes.
This is all thought of as contained in a circle.
The text continues with the meditation on the eight lakes, these are covered in lotus flowers which are round.
The lotus (padma) has a double meaning, for it is identified with the yoni which means the feminine, especially in the sense of sex.
I must remind you here that such things have rather a different character in the East.
The Easterner does not suffer from our unnatural sexuality, he is absolutely normal in this respect.
With the appearance of the lotus the round element is stressed.
The eight lakes with innumerable lotus flowers have the meaning of worlds or groups of people, each lotus flower stands for an individual person and supports a potential Buddha figure, as the highest expression of perfect enlightenment.
Later the single lotus is imagined on the firm ground of seven jewels, which is reality; so it is on the foundation of reality that the lotus is induced through imagination.
It is very difficult for us to understand that a psychic reality can be brought into being through imagination, this is a thoroughly Eastern concept.
The Easterner is not hampered by our prejudice that reality is only that which appears in space, in three dimensions.
He thinks that his thought can take on concrete form, but this is not a necessity and when it does not it is equally a reality.
We constantly hear of Mahatmas and Rishis living away in the mountains of Tibet who are capable of all kinds of magical practices and in India this is also taken for granted; but when Shri Rama Krishna became interested in the question and tried to discover if such people existed, he did not find a single one.
Usually it is the invisible or psychic reality which is meant.
Psychic reality is a thing which exists in and for itself in the East, it can be perceived and even induced to appear but it cannot be invented.
The West sees such things very differently and assumes that anyone who perceives a psychic reality is suffering from an idee fixe.
Mme David-Neel in the last chapter of her book ”Mystiques et Magiciens du Thibet”, tells us how she created a figure by meditation, through following the teaching of her Lama.



It possessed her and it was months before she could free herself from it, she had created a psychic split and she was burdened with the split off part.
We cannot doubt her sincerity.
I know her personally, she is a very intelligent and clear minded French woman whom one would certainly not

connect with phantastic experiences, but peculiar surroundings and great solitudes have
a curious effect and strange things are produced there which could not happen in Piccadilly.
In India I met a sportsman, a geologist, who was a member of the first Everest expedition, who told me with the greatest seriousness that he had been bewitched in a Tibetan monastery and that the mountains were full of devils.
I made my own experience in Africa, so I can always take such things seriously, knowing that our consciousness remains European only so long as it is surrounded by European Culture.
But under certain conditions we see what strange things can happen.
When I was in Africa, an old Englishman asked me if I had come to study the natives.
When I answered in the affirmative, he said: ”Why study the primitives? They are not interesting, study the Europeans out here and then you will learn something.”
There is some truth in this, amazing things happen to them.
We must not nurse the illusion that our psyche is not touched by strange influences.
We could hardly have guessed that our Europe would have developed so charmingly - and the devils are not all on the other side of the mountain!
When the Lama imagines something real, he has created something with his phantasy and it may possess him.
It is wiser to study this phenomenon than simply to dismiss it.
I do not say that I can actually see this second figure, but I can recognise the existence of such figures in people by their peculiar psychology.
It is in this sense that the lotus of our text is a reality.
Then the tower is imagined with its four posts.
Here the quaternity comes in (it plays a still more significant role in the Shri-Chakra-Sambhara Tantra) and the process re aches its culmination with the highest being,
Buddha, sitting on his flowered throne on the tower.
When this realisation succeeds, the Yogin who is meditating is Buddha, the spirit which spreads over the whole world, the universal Buddha.
This figure is identical with ”mind” in English and ”Bewusstsein” (consciousness) in German, Buddha-consciousness, whatever that is.
This Buddha is a parallel to the medieval ”inner Christ”.
In those days identity with Christ was attained through meditation.
Stigmatisation is an expression of this medieval idea.
The Shri-Chakra-Sambhara Tantra is exceedingly rich in material, it is impossible to give you a resume of it, so I shall only speak of the Tantrik sequence of symbols which forms its skeleton.
It expresses the successive stages of the whole exercise and extends from avidya, not-knowing, the normal condition, to the highest enlightenment.
The first condition is the Void; in the text it is called Shunyata, which means Void in the dogmatic Buddhist sense.
This is not the Void, however, which is reached through the Buddha-mind, but avidya, the Void of the world in which people live who do not know that the world exists – and then it does not.
The conception that the world only exists because we see it, that it is a phenomenon of human consciousness, is the very foundation of the eastern attitude.
Schopenhauer’s philosophy was deeply influenced by the gleams of eastern philosophy which reached Europe with the first collection of the Upanishads.
We, in the West, are all in the deep darkness of avidya and badly in need of redemption.
We need to achieve psychic understanding, not just to be, but to know what you are.
This understanding begins with the ”separatio”, for the contents of the Void must be discriminated in order that we may know they exist, the Void, therefore, is divided into the four elements.
This quartering is the very foundation of enlightenment, translated into modern terms it is the analysis of the four functions.
This ”separatio” is a system of orientation, like the cross threads in a telescope.
The four elements are identical with the four points of the horizon end the four seasons, it is a perfect system of ordering.

The circle can be divided into sixteen or more parts, but the quartering is the simplest, and is the archetypal concept of the human psyche.
The next symbol is Mount Meru.
This is the first sign of something which is heaping up , it has been produced through concentration.
So the central point is emphasised as the mountain.
The city is the next symbol, it is built on the mountain and expresses the human community.
We come next to the four-headed Vajra.
This is a symbol for accumulated energy which can be sent forth and used for creation.
It has the qualities of lightning, or the thunderbolt, and of the diamond, hard, indestructible, eternal.
So this psychic image, which has been induced through active imagination, becomes eternal, freed from the limitations of space and time and from all decay, a symbol of psychic reality.
The next symbol in the sequence is the lotus out of which the moon emerges.
The moon is the feminine principle and the sun which follows is the corresponding masculine principle, so we have a feminine and a masculine principle, a division into two.
The yoni then emerges from the lotus, it is the symbol for the feminine organ, and in the following symbol the moon, the feminine principle, is with the lingam, the masculine.
The lingam is usually translated by the phallus.
There are whole series of phallic symbols in some Shiva sanctuaries, and in Shiva temples the lingam is placed in the holy of holies, where our high altar would stand.
But whereas our altar is to be found high up, the cross up on it seeming to raise it still higher, in the eastern temple a deep shaft is sunk and the lingam, the phallic symbol, is placed several metres below the surface of the earth, resting on the yoni, the lotus.
In the West, we associate the spiritual with something high above, but the East finds it in Muladhara, the lower part of the pelvis, that which supports the roots, the lowest foundation of life.
We, on the contrary, would symbolise the holy of holies with the head.
If we make a ground plan of a Christian Church, (Diagram A) which is in the shape of a cross, and resembles a man with outstretched arms, we see that we place the altar where the head would be.

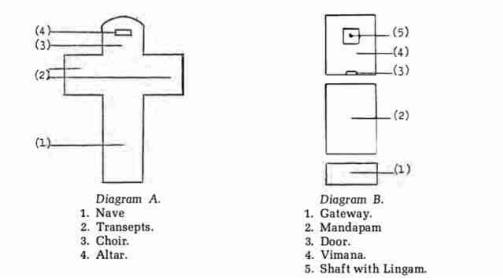


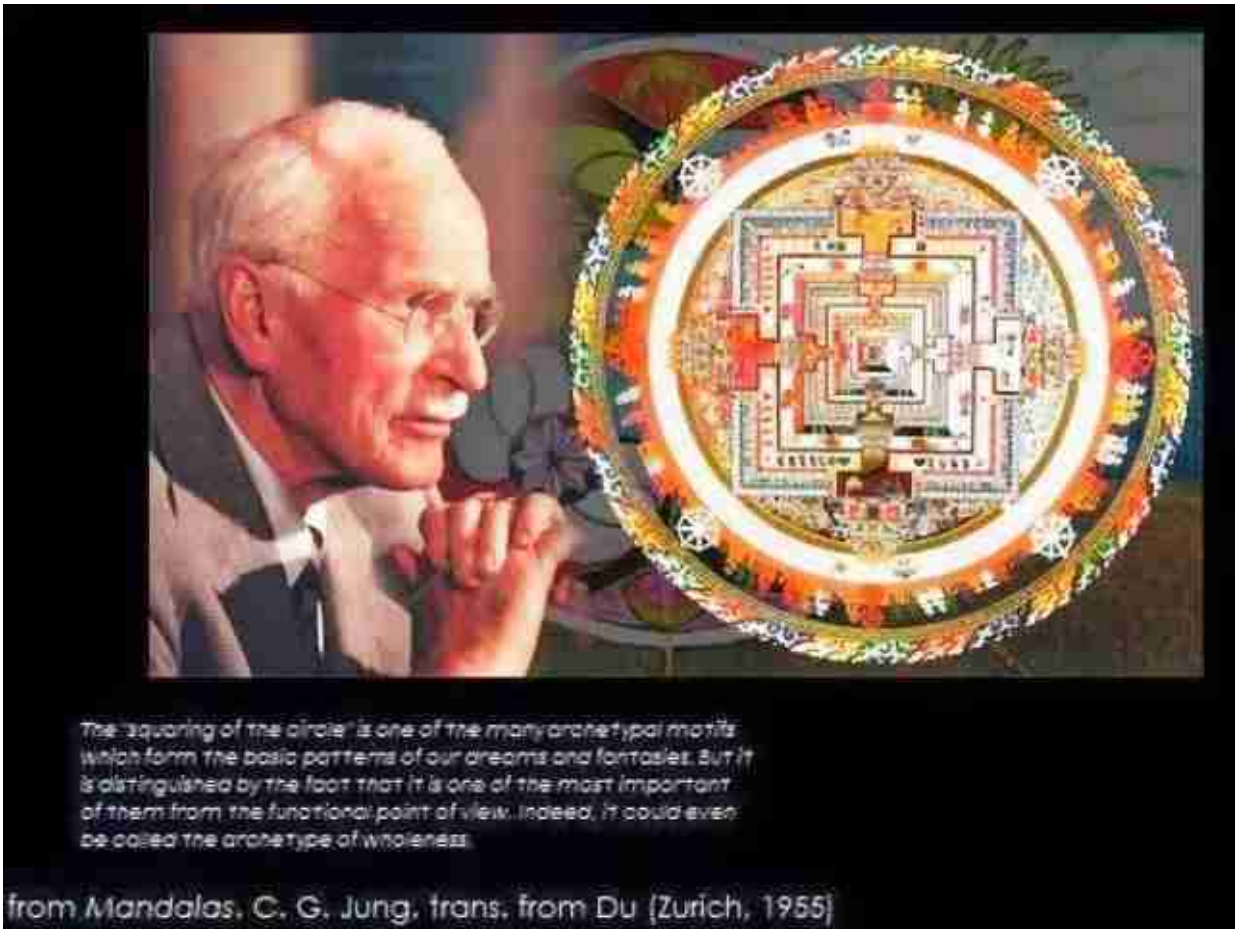
Diagram A.
1. Nave
2. Transepts.
3. Choir.
4. Altar.

Diagram B.
1. Gateway.
2. Mandapam
3. Door.
4. Vimana.
5. Shaft with Lingam.

The eastern Temple is based on the idea that Buddha or the lingam (they are often equivalent) is to be found in the darkest and deepest place.
In diagram B, the gate of the Temple (1) goes through the gopuram or cow-house. You then enter the mandapam or pillared hall (2) which is still light.
There are a few low windows by the door (3) into the Vimana (4) but the shaft (5) where the lingam is kept is further back in the darkest place of all.
The crypts in our old Cathedrals and Churches are remnants of the mystery cults which contained something of the same idea.
Many Indians assume that the interior of their Temples represents the interior of the body.
In Samkhya philosophy the lingam means the subtle body, the fine breath body, which covers the old conception of the anima, the psyche, the half material body.
Lingam also means an appendage, a sign, a sexual sign, the male genital on the ordinary masculine body.

So the most important part of the body is an appendage and the lingam is a symbol for the psyche.
I had an interesting experience with a Tantrik philosopher in Puri.
In the course of our conversation he said that he would share his deepest secret with me, as I had been so understanding.
Then he whispered: ”The lingam is a masculine organ”.
That is India.
I found it very difficult to orientate myself, it was bewildering, for it seemed to me that every child must know this.
Yet for these people it is the greatest secret.
To return to the sequence of symbols, the union between the masculine and the feminine is an extremely important moment.
The Vihara (the monastery) is the next symbol.
The last symbol for the community was the city, but the Vihara represents the spiritual community.
In it we find the great magic circle, in the centre of which is Mahasukha (highest bliss), the Lord of the Mandala.
We see that this sequence ends in the same way as the Amitayur-Dhyana-Sutra the Lama has become Mahasukha, Buddha himself.
Through the union of the moon, which is mirroring knowledge, consciousness or the psyche, with the lingam, which is the breath body, the highest summit is reached: the reality of Buddha.
The exercise is carried through to the point where the Lama goes entirely into the divine figure, a second figure of himself which he has imagined.
It is just as if Mme David-Neel had become her shadow, or whatever it was she created, and then it would have been as if she had never existed, the other figure would have become the reality.
This can happen in pathological cases and there are historical records of such a split in the personality.
There is a case of a young woman which illustrates this somewhat unusual phenomenon: she was generally of a nervous, morose disposition, but her character would suddenly change altogether and she would become happy and agreeable in every way; at those times she would speak of expecting a baby but had no knowledge of this fact during the morose periods.
Finally she went over entirely into this second, positive personality and her expectations proved to be true.
I have seen such cases where a second personality brings about an absolute change in character.
It is this phenomenon which is made conscious here through active imagination. Carl Jung, ETH, Pages 102-106

Carl Jung and Tantric and Hermetic Symbols **(2015-03-18 13:58)**



Lecture II 5th May, 1939

I repeated the sequence of Tantrik symbols in the last lecture, which arise from the Shri-Chakra-S ambhara Tantra; today I shall give you the corresponding series
of Hermetic symbols of which I began to speak last Semester.

The prevalent opinion is that alchemy is formidable nonsense.

A modern book on the subject begins with the statement that it is the history of one of humanity's greatest mistakes. This assertion may have some justification when looked at from the point of view of natural science, but every profound student of alchemy knows that the making of gold was not the real purpose and that the process was a western form of Yoga. With few exceptions, however, this fact is not recognised, so I am also performing an act of historical justice when I speak to you of alchemy.

In the first half of the nineteenth century an old Englishman and his daughter were still pursuing this philosophy and may be called the last alchemists.

They lived together and practised a life-long Yoga.

When the old man was getting on in years, he thought that they should share their secret with the world and suggested to his daughter that they should each write an account of their experiences in their own way.

For this purpose they retired into separate wings of their house.

After some months, the daughter had filled a respectable volume and brought it to her father who was delighted and in turn showed her his record.

He wrote in verse and she had produced a scientific book!

But after publication the old man began to have scruples, for was it not a sin to betray the secrets of Hermetic philosophy?

In a panic, the whole edition was bought up and burnt as a sort of auto-da-fe, but nine volumes escaped the flames.

This was about the middle of the nineteenth century. [The East has the same misgivings when it hands out its precious documents to us.]
Alchemy has mostly remained a secret tradition, it has only lately reached the surface of western consciousness.
To return to our modern alchemists: the daughter did not die till about 1910 and the book was republished by her admirers.
It was the first attempt at reviving the medieval spirit of alchemy on modern lines of thought.
To understand the symbolic language of this western Yoga is a difficult and arduous task and entails very laborious reading, for the alchemists had no psychological knowledge and we have to find the philosophic and psychological interpretation of their symbols for ourselves.
Mrs. Atwood's book, "A Treatise on Alchemy", is out of print to day and very rare.
I do not advise you to make a point of reading it, for it is indigestible and you must have real knowledge of alchemy in order to understand its meaning.
Till recently the book has remained unnoticed outside certain circles of alchemists.
Such groups do exist and when I published my article on alchemy in the "Eranos Jahrbuch 1936",
I received many letters from modern alchemists, telling me that I had failed to see the whole point of alchemy, which was really the making of gold!
It is, as I have said before, the inner content of alchemy which is of psychological interest, and we must draw on the history of the past if we wish to understand what is happening in our own unconscious.
The Hermetic symbolism, which corresponds to the Tantrik in all its essential points, begins with:
(1) the chaos, the massa confusa, everything is in a mixed condition in the primeval sea; this is the primeval water mentioned in Genesis. Psychologically this watery chaos means a dark unconscious condition.
(2) The Tetrameria follows, it is the division of this confused mass into the four elements, we would s ay the four functions, this quartering is an attempt at discrimination.
Through the influence of the fire, the prima materia is heated in the alchemist's oven till it separates into the vapours at the top and the firm substance at the bottom. The matter used by the alchemists was never pure, so the reactions produced in the retort varied enormously, but the volatile, the spiritus, always rose and the corpus remained below.
The alchemists participated to such an extent in the process - which comprised distillation, sublimation, etc. - that their unconscious was entirely projected into it, and this caused them to have visions, but for the most p art they did not realise that the visions had anything to do with their own psyche.
They lived very isolated lives and worked in secret, for their quest was illegal and opposed to the orthodox teachings of the Church.
Alchemy was looked up on as sorcery and it was dangerous to be taken for a sorcerer in those days. It is understandable, in such conditions, that all the alchemists' unconscious expectations should be centred on the opus and should appear in the form of visions.
There are old texts which record these visions in a wonderful language of images. We see from all this that the alchemists can hardly be compared with our modern chemists!
(3) The next symbol in the process is the mons, the mountain.
The alchemists often used this term for that which app eared above the dead or glowing body in the retort; and they also sometimes called the upper part of the retort itself the mountain.
This is a parallel to Mount Meru, it is the mountain in the clouds and the rain is below.
It is als o thought of as the carrier of the precious substance which will appear at a later stage of the process: the jewel, the medicina catholica, the elixir vitae or the wonderful
healing herb, the panacea.
Christ, as a saviour, is another parallel.
We have seen that Christ is identified with the mountain and with the little stone cut out of the mountain without hands which destroyed the great image of Nebuchadnezzar's dream:
"Thou sawest till that a stone was cut out without hands, which smote the image up on his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors ; and the wind carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth "

(Dan. II, 3 4-3 5.)
This allegory was certainly known to the alchemists, for among their number were fathers of the Church, such as Albertus Magnus, St. Thomas Aquinas and Alain de L'isle.
Some of these texts are falsely ascribed, to Albertus Magnus, for instance, but the symbolic language was greatly influenced by the fact that the fathers of the Church contributed to it.
The lapis angularis, for instance, was ascribed to the corner stone which is a well-known symbol for Christ.
(4) the city, the civitas, the castrum, which is built on the mountain.
This is the idea of the retort containing the precious substance.
It must be safely enclosed, hermetically sealed, for it is important that it should not diminish or disappear during the process of heating; the spirit must not escape.
(5) Thenthe four elements, the Quaternitas, appear on the mountain, corresponding to the four-headed Vajra on Mount Meru in the Tantrik sequence.
Whereas the elements in the Tetrameria were in solution, they now app ear as spirit and not matter, they are already sublimated elements.
These are four essences and on top comes the quinta essentia, the mediator in the centre.
This has a deep symbolic meaning, as it has in Tantrik Yoga, where we have seen the lotus coming out of the four.
(6) The fols auri is the alchemical parallel, we find that symbolism frequently in alchemy, as well as in Chinese philosophy.
It is an image for sublimation and the quinta essentia is such a sublimation.
The flower of sulphur and the flowering of salt petre are still spoken of in modern chemistry.
In India, the lotus forms the hollow vessel in which the gods appear, in alchemy this is more often a bath or retort.
(7) The moon and (8) the sun. The flower is followed in both sequences by the moon.
The Tetrameria was not only the "separatio" of the four elements, but also of the masculine and feminine, the primeval idea of the division into two.
We find it represented as the clouds in the air, the spirit, above; and the water, the feminine, below.
In Genesis we read:" And the Spirit of God moved up on the face of the waters". The alchemists understood this in the sense of "brooded", the water was impregnated by the sperma dei.
So the most important opposites, the masculine and the feminine, come together in the lotus and the retort.
When this union succeeds it is usually personified.
(9) The moon, the feminine is the albaoral- baida.
The introduction of Arabic words comes from the fact that our first knowledge of the old Greek alchemical texts came to us through Arabian alchemistic tradition.
Although the Codex Marcianus already existed in Venice, we had no knowledge of Greek in the Middle Ages.
Greek culture only spread to us by the efforts of the Humanists after the capture of Constantinople by the Turks.
Al-baida is an Arabic word meaning white woman and Beya is a corruption of it.
There is an important old text about Gabricus and Beya.
Gabricus derives from the Arabic el kibrit, sulphur, the colour of the sun, whereas the moon, the white, is the quicksilver: it is a union of the fiery heat with the cool damp substance.
(10) the Conjunctio. An old Latin M.S. of the 11th or 12th century, the Consilium Conjugii, gives advice concerning the marriage of the sun with the moon.
The Conjunctio is the last union, in which the difference of the sexes disappears.
The sun is often represented by gold and the moon by silver but, as mentioned before, these metals were not thought of materially, for the alchemists continually say "our gold is not the ordinary gold "; it is a gold essence - what that is was their secret.
It was not a corporeal union, but a union of the spiritus, the breath bodies.
(11)The following symbol, which corresponds to the Vihara, the monastery in the Tantrik sequence, is the vas herrnetis, the place in which the secret is made.
In the Book of the Yellow Castle we find this place described as the "purple hall of the city of jade".
It is also the crystal vase in which one can see the small figures of man as sol and woman as luna, in union.
The last opposites are brought together in the Vas Hermetis, it is the coincidentia oppositorum, the union of the two

warring opposites.
The costly substance resulting from the process had to be protected in a treasure house.
(12) The lapis philosophorum appears as the last symbol.
This is the aim and the meaning of the whole opus.
In the Tantrik sequence it is the Lord of the mandala: the final product is identified with Buddha.
Christ is also frequently spoken of as a parallel to the precious substance.
The Church stresses the Imitatio Christi, so the idea of Christ being a symbol for the lapis, of Christ being the allegory instead of vice versa, brings in a heretical note.
The highest figure is hermaphroditic: male and female in one.
Christian iconography represents Christ as a very feminine man.
This is not just a matter of taste, but because he could not be the redeemer if he were not woman as well as man: all the opposites had to unite in him.
This is where the psychological secret comes in.
The figure which represents the highest symbol is also in one aspect a child.
The title of an old alchemical treatise runs: ”The Hermaphroditic Child of the Sun and Moon.”
It is the homunculus , the small thumbling, for it must be small to dwell in the innermost heart of man.
Alchemical philosophy conceives of the lapis as body, soul and spirit.
An old text actually says: ”Thou art the stone”, showing that a totality of human personality is really intended.
But this is represented in images such as the flower, the lux moderna, the light which has broken into the darkness, the sun of justice descended from heaven, etc.
The stone cannot be made without the grace of God.
The alchemists continually say ”Deo concedente”: (if God permits).
The process is an opus miraculous, because God manifests himself in it.
The essence of the divine appears in the experience of the working alchemist. In Greek alchemy, and especially in the writings of Zosimos, the famous Gnostic of the 3rd century, we meet with the symbol of light: Photeins, the luminous man. The idea of God as the luminous man played a significant role in the Gnosis, as the scintilla, the spark of eternal light in the darkness of matter. It is the task of man to find the redeeming light in his dark condition.
In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God.
The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself.
It is not correct to say that the alchemists did not know this; some, and perhaps not a few, had this conception.
The chemical and the psychological processes went hand in hand, the alchemists worked with such intensity and expectation that it had a psychological effect on them.
This is difficult for us to understand.
But when we consider that the primitive hears trees and animals talking to him, that is he animates everything around him with the contents of his own psyche, because he does not see the world at all objectively, we cannot wonder that the alchemists lived in the same ”participation” with the materia on which they worked, because its contents were unknown in the Middle Ages.
Those people found in dead matter what we should experience in another way, psychologically or metaphysically.
But today we no longer know what metaphysical means.
I shall now give you a psychological parallel to the two sequences which we have been following.
The first condition, Shunyata, Chaos, (avidya) is unconsciousness.
We like to think that we are not unconscious but we are to an amazing extent: think of the many things we do without knowing it.
But, so long as we are not aware of them, we do not even know that we are acting unconsciously and ”Was ich nicht weiss, macht mir nicht heiss” (what I do not know, does not annoy me).
These unconscious actions, therefore, do not exist for us (any more than America exists for those who do not know that it was ever discovered) but other people see what we are unaware of ourselves!
When we suddenly get a box on the ears from the unconscious, we are often quite unable to discover any reason for it, but the cause lies very close to us, even if we do not like to see it.

Then something must be done about it and the Tetrameria begins.
Order must be brought into the confused condition or we shall never understand why we are at loggerheads with our surroundings or why we have suddenly got into an awful hole.
This is why Freud called this process ”Psycho-analysis”.
The analysis of the psyche with the purpose of dissolving this dark condition and bringing order into it.
Every system of ordering is a system of four.
This dissolution of the darkness also dissolves the picture which we have made of ourselves.
Some people have a very exalted opinion of their own value, they do not doubt themselves, yet everything goes wrong - and others complain of them.
These people have to find out that they are not a hundred percent pure gold, but that they consist of a rubbish heap as well.
When this other side comes up, it can be so unacceptable that people lose all faith in themselves: the generous person sees that he is a miser and the respectable person that he is as scoundrel.
Then what is left?
A yea and a nay are both present, an uncanny condition in which you can lose yourself.
Then something slowly comes out of all this bewilderment, as Ararat emerged from the waters of the flood.
Just as the ark found a dry point on which to land, so you find a small but firm spot, an instinctive foundation on which you can stand and from which you can see: here I am right and there I am wrong, I am not quite right and not quite wrong, I am that.
This is the mountain, a sure though small conviction which appears first as an island in the waters.
With it comes the light and an insight which tells you that you know very little of yourself.
There is no certainty, it is a dark feeling.
But this precious insight is related to your very foundations - and then the city appears with its fortifications, as the magic circle.
This protection is essential, for there are people who are always letting !heir mind be torn away.
We need an inner and an outer protection from the dangers which surround us. Carl Jung, ETH Lectures, Pages107-111.

Carl Jung on Western and Eastern Meditations **(2015-03-19 04:33)**

Lecture III 17th November, 1939
We are speaking of the text by an old Spanish Jesuit, a ”praeparatio”.
I should like to remind you, before we continue with it, what is intended by such a preparation.
Its aim is to insure having the right attitude towards the real meditation.
The subject of this is prepared and a substantial image made of it.
This procedure is the same as that which we saw in the eastern texts, where Buddhas, Bodhisattvas, etc. had to be imagined substantially and in detail, but the objects
of meditation are extremely different.
With the invocation, the petitio, as we saw, the difference increases.
The text continues:
”After this [the invocation), one must take one of the prepared points and must think it over, weighing everything which is connected with it. This weighing should be directed towards inducing the will
to establish the right frame of mind, which is the goal of the meditation. It is this, and not the consideration and subtle analysis, which is the essence and fruit of the meditation. A conversation
[colloquium) follows the meditation - such a conversation can also take place at the beginning or in the middle or in fact as often as one feels moved to hold one. This conversation is simply a confidential
talk with the Lord Christ, the Mother of God, the Holy Trinity, or with some other divine figure. During it one should think of oneself in different roles, such as the creature with the Creator, the servant with
his master, the son with the father, the pupil with the master, the patient with the doctor, the friend with the friend or the beggar with the rich man. Usually a prayer is attached at the end of this conversation.
If you have spoken with the Blessed Virgin Mary say an ’Ave Maria’, if to the Holy Trinity a ’Pater Noster’ and if to the Lord Christ an ’Anima Christi’.”
The reason for all these roles is that every side of the contemplator’s attitude to the divine figure should be, so to speak, illuminated.
Naturally he speaks quite differently as friend to friend, than as beggar to rich man.
A greater psychological reality is thus given to the conversation and more aspects are revealed.
But the Divinity is simply ”talked to”, no one answers.

We find the same idea in antiquity, when the images of the gods were also ”talked to”, though in these conversations there are answers recorded as well: the gods would nod or give some
visible or audible token.
But whether they answer or not is really unimportant, the vital thing is that a connection should be established with the God.
We never find an answer in the exercises, or even an indication that an answer could occur, except the indirect effect of Grace.
This is regarded as the fruit of the exercises and could be interpreted as the answer of the Divinity.
An ”oratio vocalis” follows the conversation, and if the special relation is to the Mother of God an Ave Maria is recommended, and if to the Holy Trinity then a Pater Noster, and if to Christ an
Anima Christi.
The last is the most usual and is an old Church prayer which is an object for most careful meditation in the exercises.
I will first read you the prayer itself:
(Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me .
0 good Jesu, hear me:
Within Thy wounds , hide me :
Never permit me to be separated from Thee :
From the wicked enemy defend me :
At the hour of my death call me,
And bid me come unto Thee,
That with Thy Saints I may praise Thee
For ever and ever. Amen.)
We will examine this prayer in detail, as we did the eastern texts, and we will endeavour to have an equally naive attitude towards its contents, so familiar yet so totally unknown.
We will take a book of ERICH PRZYWARA: Deus semper maior, Theologie der Exerzitien, (Theology of the Exercises .) Vol. I, for this purpose.
The book begins with the pray er Anima Christi and Przywara says that it stands at the ”entrance” of the exercises.
The Christian should be subjectively aware that he is permeated by the soul of Christ and soaked with the blood of Christ.
The anima or soul of Christ is a curious formulation.
Is it separated from the figure of Christ?
It certainly seems so, but as the dogma claims him as absolute God, as a totality, it seems very curious to separate his soul from this totality.
Yet it is a fact that this prayer speaks of the soul and body of Christ as two different things.
Przywara says that the vital content of the whole exercises is contained in becoming personally conscious that: ”Christ lives in me”.
He also says that ”the chief methods of the exercises go from consideration (consideracion) to meditation, (meditacion) to contemplation (contemplacion) and to experiencing through the
senses ”(traer los sentidos).
This last is specifically Ignatian, the senses must cooperate in order for the permeation by Christ to take place. Przywara says: ”Christ lives in me”, but he might just as
well say: ”I live in Christ” , for he formulates it as ”seeing with Christ’s eyes, feeling with His heart and breathing with Him.”
That means going over into Christ’s form, and is a classical difference between East and West.
Przywara actually calls it ”das Heraussspringen a us sich selbst” .
You spring out of yourself into the form of Christ in the Ignatian exercises, you leave yourself behind or dissolve

yourself into the bodily and spiritual presence of our Lord.
Exactly the opposite of the East, where it is you yourself who become Buddha.
I will read you further passages from e astern texts, when we have finished considering the ”Anima Christi”, so that you can see the enormous difference in attitude.
Przywara’s detailed comments on this prayer are exceedingly interesting from a psychological point of view.
He says:
1. ”Anima Christi, sanctifica me. - Soul is form-unity of the whole life. Soul of Christ is form-unity of everything which is Christ. The life of Christ is formed out of the soul of Christ and so is my life,
because it is the life of Christ, in me.”
By meditating on the soul of Christ you veritably become Christ and no longer live yourself but Christ.
We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life.
So in meditating on the Anima Christi you are meditating on Christ’s form.
The same ide a is to be found in the East.
When I was in India I went several times to a small chapel of. the Rama Krishna order.
There was no altar according to our idea, but a sort of throne consisting of silk cushions and a photograph of Rama Krishna reposing on the cushions.
This was in very bad taste but these people were totally unaware of that fact.
It was part of a daily meditation, not to worship Rama Krishna, but to enter his form, as the monks of the order explained to me.

It was interesting that the celebrating monk had to prepare himself by meditation for days beforehand in order to be able to enter the soul of Rama Krishna and conduct the service.
The service was Hindu, and used old Vedic forms: earth, air, fire and water were all sacrificed and Vedic hymns were sung.
The priests sat round in the classical Lotus position and prostrated themselves during certain phases of the sacrifices.
Rama Krishna is not worshipped, his photograph is there to remind the worshippers of his form.

This is, therefore, totally different to the worship of Christ but the basic idea of soul as form is common to both.
After Przywara has established that the soul of Christ should so permeate the contemplator as to change his life into the life of Christ, he goes over to the
second part of the first line: ”sanctifica me”.
I must read you his words in order to convey the peculiar ”Ergriffenheit” of his style.
”Therefore, sanctifica me, set me apart or reject me as the Temple and utensils of the Temple, these are set apart or rejected so that they either serve the Temple alone or must be destroyed;
and in service of the Temple they serve the altar, that is they serve in the sacrifice. ’Heilig’ (sacred) means ’with God’ but in such a way that it also means ’verflucht’ (damned) : on the narrow line between
blessing and curse, - and in this thoroughly surrendered. Christ lives in me - or I live not. Christ everything - or the curse in nothingness.”
This refers to the passage about Christ ”being made a curse for us”, namely a burden.
2. ”Corpus Christi sal a me. - Life of Christ in me is the life of God who became flesh, and whose body is the visible Church. It is not a matter of invisible divinity, nor of concealed inwardness,
nor of lifeless spirituality, nor of pure soul, but of God who became man. Inwardness that manifests itself in works, spirituality that has its expression in flesh, soul that is only visible as the body.
Christ in the visible Church, Christ in visible work, Christ in the visible world. For he should be All, All in me and All through me out into the world.”
This is the sequence I have already spoken of in connection with the General Rules: realizations leading to emotions which in their turn are used for ethical resolves about conduct, which lead, so to speak,
to the visible fruit of the meditation.
Przywara continues:
”Salva me, make me whole. It is just the body which makes whole: Christus, in that He is visible, man, flesh - through the humility of this impotence. Make me whole: healed wounds of sin, healed blood
of sacrifice. Sin is healed in sacrifice: sanctifica me. But sacrifice is not the end. For sacrifice is the most open wound. Sin is healed in the sacrifice of the body of Christ. Body of Christ is being whole:
salua me. So it is the whole totality, spirit and flesh, God and creature, one in the ’head and body of one Christ’, in every one of his members, in every life and action of these members.”
So the body of Christ is thought of here as the origin of human totality, a reason ; why the one who is meditating should leave himself in order to go over into the form of Christ where alone he can achieve
wholeness.
For Christ is our symbol for human totality.
You see how deep this meditation goes, not in every case, of course, but in such a case as Przywara who is an unusually intelligent man.
The concrete quality in this meditation is very remarkable.
There is no taking refuge in the spirit, no denial of the body, but a strong tendency to make everything visible and substantial and to emphasize the body.
This is the exact opposite of the eastern point of view, where everything concrete is regarded as Maya and dissolved as illusion, though there are materialistic systems also in the East for
which this statement is not valid.
But in general the body is regarded there as substantial illusion.
You realise its reality and go on to recognise it as illusion and then the Yogin has reached another condition.
But in this western example there is a strong tendency to convert the inner experience at once into outer reality.
This is sharply opposed to the earlier meditations of the Devoti and is specifically Ignatian.
He concretised everything and embodied it in the visible body of the Church.
The emphasis he lays upon this, awakes the suspicion that matter is no a priori reality for western man, but has to be preached to him in order that he may realise its existence.
He still needs this realisation.
We come now to the next line in the prayer which is just as peculiar: ”Blood of Christ, inebriate me”.
What would you think if you came on this sentence in an Indian text?

It would remind you of some bloody orgy, perhaps Dionysian, certainly primitive.
But we are so used to such sentences that they no longer strike us as unusual.
The blood of Christ is an abstract pale concept to us.
But supposing we had never heard it before?
Then we should understand the Indian who went to England and returned saying:
”The missionaries here give us no idea of the English religion. They worship animals, their Churches are full of lambs, eagles, oxen and people with wings.”
We do not even see these any longer, for they are a matter of course.
But a naive stranger sees them, and hears our texts also.
And when he hears ”Blood of Christ, make me drunk ” for the first time it sounds dangerous, and he wonders what on earth we mean by it.
It arouses memories of ancient times and bloody sacrifices, and then he sees the image of a man nailed to a cross, represented in realistic detail.
By which time he is thoroughly shocked and asks himself what sort of people we really are to have such symbols.
There is no ”Blut und Boden” (blood and earth) theory in the East, but that theory has a Catholic, nay a Christian, origin.
Such a sensual point of view originates in us.
Go to any picture gallery and look at the subjects of the medieval pictures and you will see it at once.
One man is being roasted, another is stuck all over with arrows, heads are being carried about on platters, and such like horrors on every side.
So we say: ”Blood of Christ, inebriate me”, and think of the blood of Christ in the sacrament, the wine.
It has been toned down, wine is less dangerous than actual blood.
But it is still an intoxication.
Wine has come to mean spirit in the Christian Church so it has lost its dangerous appearance.
Przywara says however: ”Sanguis Christi, ine bria me. - Because Christ is Himself from inside (anima Christi), because Christ is Himself in his whole form (corpus Christi), therefore He now also
streams through me, warms me throughout and circulates in my blood : not just the form of Christ as my form, but gushing in the streams of Christ, flowing in the circulation of the blood of Christ,
restless in Christ’s restlessness, transformed in the transformation of Christ - in His body which is the Church.
Therefore: inebria me. Narrow and timid ’reasonableness’ must become the intoxication of drunkenness, so should my life be torn away.
Blood of Christ which glows, Blood of Christ which pulses - in the love which is beyond all bounds, in its height, width and depth. Make me drunk!”
As you see Przywara describes it as an act of violence. Carl Jung, ETH Lecture, Pages 184-188.
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Carl Jung on Suffering: West and East. **(2015-03-19 06:46)**

Lecture IV 24th November, 1939
We will continue with the prayer Anima Christi.
We spoke of the blood in the last lecture and come now to the line: “Water from the side of Christ, wash me.”

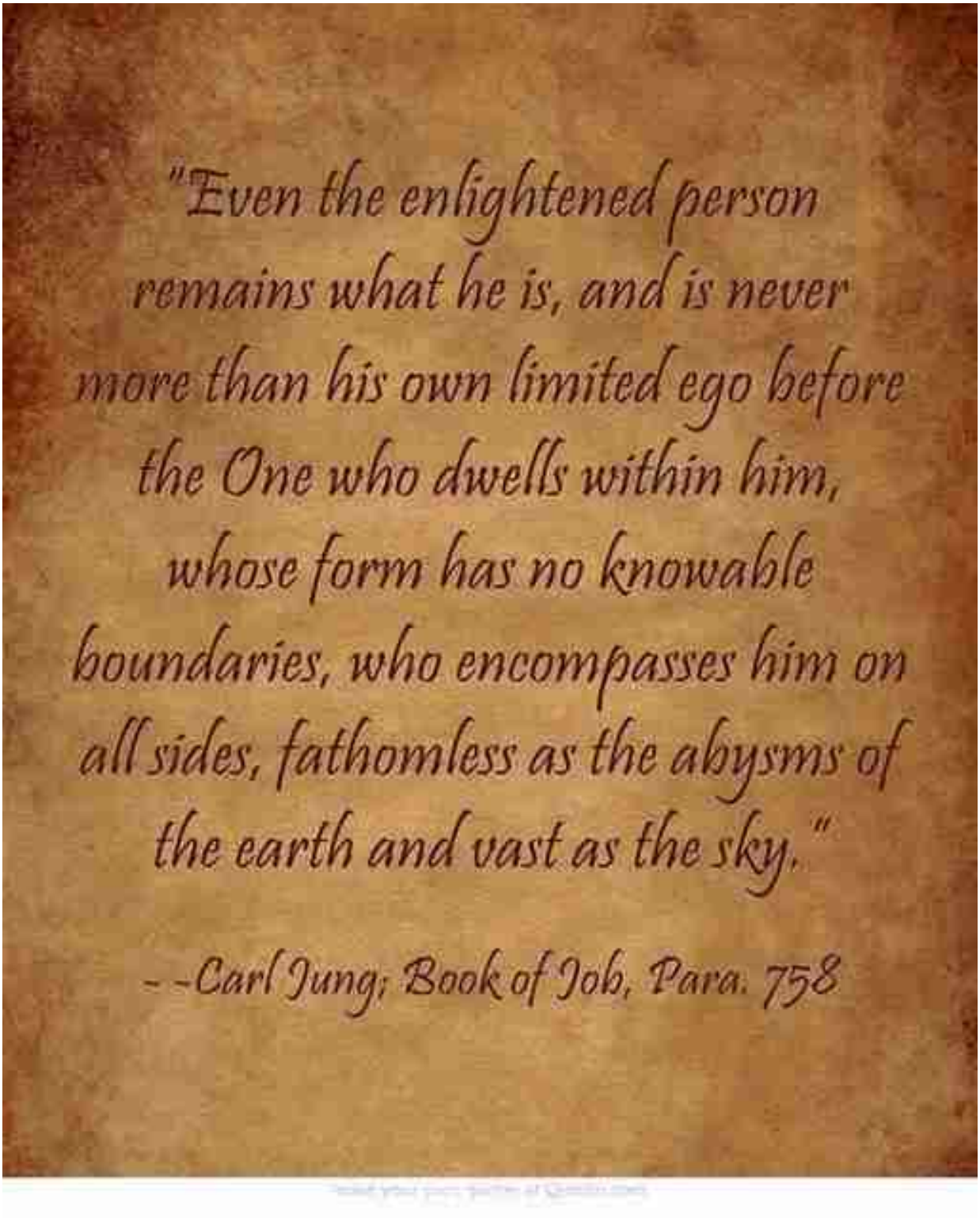
This refers to the passage in St. John's Gospel: "But one of the soldiers with a spear pierced his side and forthwith came there out blood and water."
This is why the wine is mixed with water in the Eucharist and in this prayer the blood and water are meditated up on separately because they have different meanings.
Przywara says in his meditation that water has the opposite effect to the blood or wine.
The latter produces intoxication and ecstasy and the former clearness (Klarheit).
This refers naturally to the cleansing effect of the miraculous water which has its source in Christ.
This conception played an important role in the Middle Ages , as you may know from the history of art.
The blood stood for Grace and the water for the ablutio, it cleansed from the blackness of sin.
The ablutio and the miraculous water also play an important role in Hermetic Philosophy.
The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter.
The miraculous water is one of the most frequent designations and it is sometimes directly called "sanguis".
It would lead too far to go into Przywara's meditation on this invocation, it is exceedingly subtle and not essential for our purpose.
We come now to the further invocation: "Passion of Christ, strengthen me."
Przywara says that suffering is the real secret of Christ, the suffering of God incarnated in flesh.
This is indeed a central idea in Christianity and has enormous psychological importance for the West.
You do not find the same attitude to suffering in any other of the great religions, not the willingness to suffer, in some cases (such as the martyrs) it amounts to a veritable passion to suffer.
There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers.
God humiliated himself to become man and thus necessarily fell a victim to human suffering.
We saw that Christ is the western parallel to the eastern Atman or Purusha, and the search for both is the search for the Self, though the paths are utterly different.
And here a moment is stressed, which the East apparently overlooks, the moment of suffering.
The West sees suffering as the most intense element in the psychological process of individuation, and formulates it as the suffering of God becoming man, a formulation which you would never find in the East.
The Self grows out of the roots of man, according to the eastern formulation, so man becomes the Self.
He accepts the form of the Self, and finds it as the "smaller than small and greater than great".
It is a cosmic being and his own innermost kernel.
It is "the person (purusha) not larger than a thumb, dwelling within, always dwelling in the heart of man" who "having compassed the earth on every side, extends beyond it by ten fingers' breadth."
Easterners perceive this person by "the heart, the thought, the mind" and it becomes the thinker of their thought and their eyes, their ears and so on. In the West, on the contrary, it is not essentially an inner, but rather an outer, experience.
The Self appears, not as the innermost psychological kernel of man, but as the powerful figure of the historical Jesus.
In Protestant circles particularly the inner mystical Christ is unpopular.
It is the traditional Gospel Christ who is held up to us as an example.
The inner mystical Christ is almost an obsolete idea.
In the Catholic Church Christ is a cosmic figure, an almighty figure, endowed with supreme power.
Man may approach him, but he may never say that Christ has grown out of him, or that he has grown into Christ.
For Christ was always there, from the beginning of time, and man can only hope to spring out of himself, to leave himself behind, and so to reach the Divine Figure.
This is indeed the purpose of the meditations we are studying, to redeem man from his humanity, so that he may reach this Divine Figure and be received by Him and melted into Him as an atom is embedded in a rock.
Christ is the head and we are the members, and He is the vine and we are the branches.
We are an infinitesimal part of a totality.
The East, on the other hand, says: I am the whole, I am Atman, I am Buddha, I am the universe , I am that.
This is incomprehensible and appalling to our Christian understanding.

But it is the exact reversal of our Christian point of view.
Religions are formulations, expressions of a psychological attitude and temperament.
The Christian myth is certainly a suitable expression for our temperament.
It does not matter what people say or think on this subject, the fact that it has been our religion for so many centuries speaks for itself.
But since the Reformation it has been losing ground as an expression of our psychic reality.
We must conclude therefore, that our psychic reality is changing.
It is very difficult to say psychologically why the expression has become insufficient, or in what the insufficiency consists.
To deny the whole thing is worse than useless, yet we hear quite intelligent people saying: ”No virgin could have had a son” and such like nonsense.
Such points are of no importance whatever, it is the symbolic truth which matters.
We cannot venture to assert that our great grandfathers were fools, for we should be asserting our own folly.
We must admit that these things were full of symbolic meaning for them, and if there is foolishness in the matter it is ours for no longer understanding.
We should understand how such a symbol as the Trinity arose.
It is not merely Christian, we find it in many places, in Egypt, for instance, and with the primitives.
The question is not why did our Christian ancestors believe things which are absurd, but how is it that humanity knows these things and prizes them so highly?
We find proof everywhere and in all ages of the vital importance of such symbols.
Man is not so crazy that the same thing can be the highest value to one and nonsense to another.
Yet that is the actual state of things today and explains the decay of cultural humanity for the one has ideals and goals and the other can neither understand nor even realise their existence.
We have a modern Tower of Babel and I fear for the same reason.
The confusion arises from a hybris, human consciousness has become arrogant and thinks it can dispense with the task of reflecting on these things.
And by this it has cut itself off from the reasons for its own existence and from all inner experience.
So now we only reflect on outer rational things, on our bank balance and outer position.
But what use is the biggest bank balance or the highest position if we do not feel right in our own skins?
We would gladly give our whole fortune to a doctor who could cure our neurosis or the feeling that our psyche is falling to pieces.
Medieval man was not in our plight, he still knew the way to inner well being.
But when we talk of the dark Middle Ages we generally think of their primitive sanitary arrangements and their defective international communications.
We think with horror of the plagues which swept over the country and of the Inquisition which burnt people alive.
Shall I lay the statistics of the last twenty years before you?
The Middle Ages were harmless compared to what happens now, our time is far more horrible, is it not?
We have no reason to feel superior to the consciousness of medieval man.
We have lost sight of his consciousness and have no idea what was important to him.
But if we read medieval books we see that he really thought about things which had an eternal meaning, and we realise that thus he came into contact with his own totality.
There is a real salvation in these medieval ideas which can free a man and give his existence a meaning far beyond the sacred bank balance and which reaches as far as suffering.
Suffering has become totally meaningless to us.
We regard it as extraneous, something to be avoided and cured, we have no idea of just accepting it.
But medieval man knew that suffering was not only unavoidable but a blessing for it had meaning.
Think of a sick man who could ascertain and accept that his terrible illness had a meaning.
It would be no obvious meaning certainly, but the realisation that God had sent his illness as a gift in order to remind him that suffering has a definite purpose would alter the whole picture.
He could even feel an identity with the suffering God himself.

Such an example shows us how valuable the belief in a suffering God is.
Human suffering becomes the image of God becoming man and the sick man could realise that suffering is the path to finding his Self and that this can never be reached without suffering.
Then he could accept it and directly we can accept something its sting is gone. For man has always been able to stand anything if he knew its purpose.
But we have lost this purpose entirely and have no reason to feel superior to our ancestors.
Our western formula is the Christian formula which says that the Self can only be reached through suffering.
So accept your suffering and you will be on the way to Christ, to the Self.
The East has, as I have said before, a totally different attitude.
Pleasure and suffering are the same to the Easterner and he seeks to withdraw from both.
He has nothing of the warlike attitude of the West, which is determined to conquer suffering in order to reach pleasure.
The Easterner is woven in the woe and weal of his original, organic existence, and he knows that neither can be avoided and that they eternally balance each other.
He knows that peace lies in freedom from both: nirdvandva, free from the opposites.
This peculiar attitude is based on a totally different temperament.
The West has an essentially warlike attitude, a masculine attitude so to speak. Happiness must be achieved, and suffering overcome, on a straight path if possible, if not, on a crooked.
But the East is helpless against both; it has a feminine attitude towards the world.
The world is an overwhelming drama and there is nothing the Easterner can do about it.
We know for psychological a that when the outer attitude to the world is feminine and passive, the inward attitude will be masculine and active.
And of course vice versa, a belligerent outer attitude means a feminine inner attitude, characterised by a peculiar receptiveness and surrender.
You find this very clearly expressed in western medieval Christianity.
The worshipper resigned himself entirely to the superior figure of Christ, regarded himself in the light of a vessel, meaningless unless filled by Christ. The East, on the contrary, - and this is obvious in every Easterner - has an inward strength, a belligerent, conquering attitude: I am the world.
That is an illusion.
This explains a great deal about eastern man; he is inwardly masculine, inaccessible to influence.
The eastern eye has the quality of a dark stone, which you cannot penetrate.
Such eyes are a riddle to us, whereas a western eye reveals the inner nature.
It is on account of the inner lack of resistance that western man swallows the East so greedily.
Buddhist and Rama Krishna Temples spring up in the West and we are deeply influenced by eastern literature.
Whereas eastern man goes far when he says: ”Oh well yes, your Christ was a nice man, and said some good things. He may even have been an Avatar of Vishnu.”
Or:
”The gospels have a lot of good passages. They have things similar to the Upanishads. But of course we have said all that ages ago.”
Easterners a perfectly willing to grant Christ’s merits, but they are not impressed; it does not sink into them as their things sink into us.
The cult of Maria has made some progress in South India.
The virgin goddesses have their temples there and when the Jesuits wanted to found a mission station in that neighbourhood they identified Maria with an Indian Virgin Goddess.
That did penetrate and was a brilliant success.
One could s ay that was a pious fraud; but that does not matter in India, for they deceive and allow themselves to be deceived.
It is a matter of no importance for they are the gods and everything is Maya, illusion, anyway.
You can see by all this how different the eastern and western attitudes are.
The central figure in the West is highly charged with penetrative force.

He is masculine, and we are inwardly feminine, we invoke this central figure and wait and hope for his effect.
This explains our terrible liability to mental epidemics.
The East is not liable to these, it never indulged in our childish crusades.
It deceives and allows itself to be deceived.
There are certain limits which decent people do not go beyond, they are not blatant but deceive with more subtlety.
If you go to the East with ”nothing but the truth” standards you will be sadly disappointed for even saints deceive.
Mahatma Gandhi, (who is a saint in India, the great Atman for many people), fasts when he wishes to gain a point with the British Government.
But by eating glucose as a medicine he is able to endure.
We think that an appalling swindle, but it is as broad as it is long in the East, for everything is illusion anyway.
If I had gone to India and said: ”I am the God of Europe”, they would simply have said: ”Oh really, well there are so many saints and swindlers , why not?”
The Easterner is thus protected against mental epidemics, for he stands on firm ground, the human soil of the man within, of the Self.
We have the Self outside, and when a powerful figure approaches us from outside we are helpless and bow down before him.
He only needs to be a successful man, and we are sure he must be right, in a truly feminine way.
The big strong man comes and will give us everything.
That is the western attitude.
To the Easterners it is clear that we are weak and deceived and hopelessly entangled in the world and its events.
The way out for eastern man is to know he is entangled and through enlightenment to step off the Samsara, the wheel of rebirth, and to say: I know that I am Buddha, that I am the world.
That redeems eastern man, for suffering is not meaningful for him, but is simply the corresponding opposite of pleasure.
Suffering comes at the end of the Chain of Causation of which Buddha says in the Nidana-Samyutta:
”The Blessed One spoke thus: ’But what, 0 Bhikkhus, is the Law of the Chain of Causation? From Not-knowing as cause comes Impression; from Impression as cause comes Consciousness; from Consciousness as cause come Name and Form; from Name and Form as cause come the Six Senses; from the Six Senses as cause comes Touch ; from Touch as cause comes Sensation; from Sensation as cause comes Thirst; from Thirst as cause comes Desire; from Desire as cause comes Existence; from Existence as cause comes Birth; from Birth as cause come Old Age and Death, Pain, Sorrow, Misfortune, Disappointment and Despair. This is the way in which the whole sum of suffering is caused.”
The abolition of not-knowing brings suffering to an end, knowledge redeems, the knowledge that: I am the Self, the Atman, and the world. Carl Jung, ETH Lectures Pages 189-193.

Carl Jung on Enlightenment: West and East **(2015-03-19 12:46)**



Lecture V 1st December, 1939
We spoke in the last lecture of the line: "Passion of Christ, strengthen me" and I emphasised that the attitude to suffering was one of the great differences between East and West.
The difference is one of psychological temperament.
The Easterner says: Through enlightenment I become Atman and Buddha.

Essential life, on the other hand, lies in the autonomous figure of Christ for the Westerner and he beseeches Christ to penetrate and even to conquer him.
It is curious that the East has such a negative attitude to suffering, that it regards it merely as an illusion to be overcome, whereas to us it is the path par excellence to Christ, to the Self.
We grow into Christ through suffering, individuation can only be reached through it.
God suffers as man, it is not my personal suffering but the suffering of a God. We could also say that it is projected into a divine figure.
In the East,on the contrary, man escapes from suffering through enlightenment, it is dissolved as Maya.
The peculiar attitude of the West means therefore, that the perfect figure, the future being, something infinitely superior to everyday man, is a God, so to speak, who becomes man and thus accepts suffering.
One could reverse this and say: in that man wishes to reach a divine state he must go through a stage of suffering.
This suffering is human suffering, my suffering, but this is only secondary for it is simply a repetition of Christ's suffering.
The essential thing is that it is eternal suffering which is always present and ever taking place.
This is a very difficult idea which you also find in the psychology of the Mass.
The sacrifice of Christ is not a repeated sacrifice but an eternal sacrifice, it happened out of space and time, it was, so to speak, from the beginning and ever more shall be.
But it is not only the sacrifice and suffering which are eternal but also the Glorification, the Resurrection and Christ's Ascension to his divine state as the second person in the Trinity.
This formulation of a suffering god must somehow fit the temperament of western man or the formulation would be different.
Antiquity would undoubtedly have been shocked by such an idea, yet it has fascinated western man for over fifteen hundred years.
It is gradually losing that fascination now, and at the same time our whole understanding for such ideas is collapsing, which spells a great loss.
I must go somewhat further into the Christian attitude for it is vitally important in order to understand the exercitia spiritualia.
You know Protestant conceptions are by no means at one over such ideas as the dogma of the Trinity for instance.
Perhaps you read the discussion which appeared lately in the "Neue Zucher Zeitung" about the Divinity of Christ.
It was a piece of medieval spiritual history, a discussion as to whether Christ was divine or not and many voices claimed that one could not admit a doctrine which claimed Christ as God.
This shows you the attitude in Protestant circles.
Christ himself said he was the Son of God, but this is no longer unanimously admitted.
This doctrine has always played a very important role and you will remember it was resented even in Christ's lifetime.
In the tenth chapter of St. John's Gospel we read that "the Jews took up stones again to stone him" because "thou, being a man, makest thyself God.
Jesus answered them: Is it not written in your law, I said, Ye are gods?"
But the Jews went on insisting that Christ had blasphemed in saying: "I am the Son of God."
Jesus was quoting the 82nd Psalm which says: "I have said, Ye are gods; and all of you are children of the most High."
This is a very peculiar and obscure idea and has roused a lot of speculation.
One can only conclude that the actual words mean a kinship between man and God. And there are other passages in the New Testament which show that Christ's words were taken literally.
In II Corinthians XIII. 5, St. Paul says: "Know ye not in your own selves, how that Jesus Christ is in you, except ye be reprobates?" and in Gal. II. 20: "Nevertheless I live; yet not I, but Christ liveth in me."
Certain Protestant Theologians who have re-translated the Bible, have translated in you as among you, so as to repress the thought that Christ could mean an inner Christ and the idea of kinship between man and God.
There is a parallel in the Oxyrhynchus Papyrus, which belongs to the first century, A. D.
This gospel seems to have consisted of a sort of collection of anecdotes about Christ.
In this Papyrus we find the passage: "For where two or three are gathered together in my name, there am I in the midst of them" as: "Wheresoever there are (two, they are not without) God: and where there is one alone I say I am

with him”
This would seem to have been changed for it is obvious that two or three form a congregation, a Church; whereas one individual is not a Church in spite of Coleridge’s saying that he was a member of the only true Church and at the moment its only member!
You see what consideration was at work, consideration for the Church.
This was clearly directed against the efforts of the individual and against individual grace.
In my opinion such an attitude forced the translators to cheat in order to uphold it.
For it is not among you but in you.
Even St. Paul himself does not live, Christ lives, the human being is an appendage.
There is a passage in the Acts of the Apostles: ”For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.” (Acts XVII, 28.)
So we are the offspring of God.
But this idea was not developed, the idea of an autonomous Christ developed, and the human being was turned empty away, so to speak. In the East the individual can say: I am Atman.
But in the West the individual has no divine right, he is only recognised as a member of a congregation, a Church, and he has to wait for the Grace of the Church.
This prepared the ground and, when God disappeared, what was man?
The Church as an effective force has disappeared too, and what is left?
The mob, the State, the man-made State, a mere ant heap of individuals.
This is not only a spiritual catastrophe but a human catastrophe of the direst kind.
We are in danger of being delivered over to mass-phenomena and of sinking to the level of collective man.
In the mob personality disappears, it cannot make itself heard.
I am afraid that the historical responsibility for this state of things belongs to the Church: it did not emphasize the metaphysical significance of the individual and taught its members to deify the Church, the institution.
Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians.
But we stopped at the institution of the Church, it was erected for the welfare of mankind and the divine germ of the individual was neglected and repressed, to such an extent that we have no understanding for the East and depreciate its teaching as megalomania.
We were all taught to depend on the walls of the Church, not on God in ourselves.
How many of you even know that Christ said: “Ye are gods”? Have you ever heard a sermon on this text?
I have not.
But there are many passages in the New Testament which are never preached upon.
I must call your attention to a further passage in the New Testament.
In the second chapter of Acts we read of the coming of the Comforter, of the Paraclete (the Holy Ghost), promised to the disciples by Christ: ”And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance.”
The tongues of fire did not fall among them but on each.
Each individual could say the Paraclete has entered me, I am the dwelling, another aspect of God.
That is simply the logical fact, but it was never allowed to come true on account of the institution for, if God can speak through the individual, it opens the door to arrant heresy.
This was proved practically during the Reformation, the so-called ”Schwarm Geister” crumbled the walls of the Church.
We must, therefore, be human and not judge the Church too hardly, for it was really impossible for her to tackle this problem.
The problem is an eternal truth but it only becomes acute when the Church is no longer able to control the situation and its walls spring apart.
Then we are forced to remember such texts.

They are no empty words but basic truths, and we have no foothold in the shifting ground of contemporary problems without them.
We fall captive to the herd animal if we cannot reach the individual divinity in ourselves.
If we think this means the ego, we are rightly condemned as individualists and egotists, but to remember our primeval divinity, that is a totally different thing.
Such passages spring from the deepest roots of man, they refer to the Self.
Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part.
We hear next to nothing of the Self in Christian philosophy because it has been left in the hidden truths.
But we should have heard of it if the Church had been able, while it was still strong and powerful, to develop the religion of the Holy Ghost.
That is, if the Church had gone beyond the historical figure of Christ, as he himself intended when he promised that the Holy Ghost should descend on each, as it had descended upon him at his baptism.
He said he was the Son of God, and called others the children of God, by which he recognised them as brothers and sisters.
But this thought was too difficult, it is still too difficult for the Church.
It is, however, impossible for us to recognise our relationship to eastern ideas, or to assimilate these, unless we realise our own Christian background and that such ideas were expressed in the original documents of our own faith.
We suffer from a certain ”development arrete”, our spiritual development stopped short, whereas that of the East is hypertrophic.
This is because they had and have no institution in the East which can be compared with the Roman Catholic Church.
Buddhism, in this sense, is far from being a Church.
I should like to read you a passage from an author who wrestled with this problem and suffered deeply from the fall of the Church, of historical Christianity, a fall which unfortunately we cannot deny.
There are optimists who believe they can still deny it but, if we count the multitude who stand extra ecclesiam today, we have to admit that the Church is in a very bad way.
The author I speak of is Nietzsche.
He expressed it as “God is dead” and he did not realise that in saying this he was still standing within the dogma, for Christ’s death is one of the secret mysteries of Christianity.
Why we can hear in every sermon that ”God is dead”.
But Nietzsche did not realise this, he meant God has come to an end.
Nietzsche thought that as God was dead and had no successor, something very unusual had happened to the world.
And he did not realise that he was God’s successor!
When his psychosis overcame him he signed his letters: The Crucified, Dionysos, or Zagreus who was also a dismembered God, he, Nietzsche, fulfilled this fate himself.
And he prophesied his own fate when Zarathustra said to the ropedancer: ”Thy soul shall be dead even sooner than thy body.”
We cannot be surprised that in his most essential deepest work, his confession, ”Zarathustra”, there are many intensely Christian passages, where he moves in a wholly Christian
world.
Whether he did so consciously is difficult to say, but he had a western psychology and had to remain in its standpoint and think on in its categories.
So the motif of Zarathustra is that of the suffering god, and I should like to read you some passages from the ”Drunken Song” at the end as a ”document humain”.
Please pay attention to the peculiar symbolis m which Nietzsche uses:
”God’s woe is deeper, thou strange world! Grasp at God’s woe, not at me! What am I? . . . Thou grape-vine! Why dost thou praise me? Have I not cut thee!
I am cruel, thou bleedest-: what meaneth thy praise of my drunken cruelty?
’Whatever hath become perfect, everything mature - wanteth to die!’ so sayest thou. Blessed, blessed be the vintner’s knife! But everything immature wanteth to live: alas!”

What is the grape vine that has come to maturity and wants to die? And who holds the knife? Nietzsche himself holds that knife and Christ is the bloody sacrifice.
”Woe saith: ’Hence! Go! Away, thou woe!’ But everything that suffereth wanteth to live, that it may become mature and lively and longing.”
We come here to the other side of western man, the concupiscentia.
” - Longing for the further, the higher, the brighter. ’I want heirs,’ so saith everything that suffereth, ’I want children, I do not want myself’. - Joy, however, doth not want heirs, it doth not want children, - joy wanteth itself, it wanteth eternity, it wanteth recurrence, it wanteth everything eternally-like-itself.
. . . Pain is also a joy, curse is also a blessing, night is also a sun, - go away! or ye will learn that a sage is also a fool.
Said ye ever Yea to one joy? 0 my friends, then said ye Yea also unto all woe. All things are enlinked, enlaced and enamoured. –
- Wanted ye ever once to come twice; said ye ever: ’Thou pleasest me, happiness! Instant! Moment!’ then wanted ye all to come back again!
- All anew, all eternal, all enlinked, enlaced and enamoured, Oh, then did ye love the world, -
- Ye eternal ones, ye love it eternally and for all time: and also unto woe do ye say: Hence! Go! but come back! For joys all want - eternity! All joy wanteth the eternity of all things, it wanteth honey, it wanteth lees, it wanteth drunken midnight, it wanteth graves, it wanteth gravetears’ consolation, it wanteth gilded evening-red –
- What doth not joy want! it is thirstier, heartier, hungrier, more frightful, more mysterious, than all woe: it wanteth itself, it biteth into itself, the ring’s will writheth in it, -
- It wanteth love, it wanteth hate, it is over-rich, it bestoweth, it throweth away, it beggeth for someone to take from it, it thanketh the taker, it would fain be hated, -
- So rich is joy that it thirsteth for woe, for hell, for hate, for shame, for the lame, for the world, - for this world, Oh, ye know it indeed! Ye higher men, for you doth it long, this joy, this irrepressible, Blessed joy - for your woe, ye failures! For failures, longeth all eternal joy. For joys all want themselves, therefore, do they also want grief!”
This is a confession in which you can observe the peculiar swing over from the Christian psychology of the suffering God to pagan and so-called profane ”Lust”.
It lusts after itself in the last resort.
”Wanting themselves” is not wanting the ego but the Self.
We will turn now to the next line in the ”Anima Christi”:
”0 good Jesu, hear me.”
This is again an invocation and exhorts the figure of Christ to undertake autonomous activity.
How does Przywara react to this?
He says he knows that Christ is listening to him and that he may tell him everything.
Meditation, according to the Jesuit point of view, is based on Christ’s activity, and though the words themselves ask Christ to listen, Przywara meditates as if He had been listening from the beginning.
He says further:
”Whatever I say to Him, whatever He hears, whatever I declare, whatever He hears in Himself, it is I.”
He means to say that he brings his ego to Christ and delivers it completely to the figure of Christ that he has invoked.
This thought is continued even more plainly in the next invocation:
”Within Thy wounds, hide me.”
This is a generally Christian idea, the wounds of Christ are thought of as a protection for mankind, man can, so to speak, sink into them.
But think of that concretely, an open wound and tiny human beings being hidden in it.
Przywara uses the simile: ”as a grain of wheat sinks unnoticed into the earth.” So the body of Christ is regarded as the earth which is ploughed, opened for the purpose of letting us in.
This idea played a considerable role and reached its summit in the mysticism of Zinzendorf in the eighteenth century.
The wound in the side of Christ is treated obscenely, any innocent school child could see that Zinzendorf regarded it as the maternal genital organ in which man must seek rebirth.
This is not a bad joke of mine but a fact.
And we find the same idea in Przywara, more aesthetically expressed, as a furrow in the earth.

There are Etruscan ploughs shaped like the phallus and the old custom of the peasant embracing his wife in a ploughed field for the fertility of the ground and many other primitive fertility customs originate in the same idea.
It is curious, Christ having a man's body, that such ideas should be attached to him.
But according to the Catholic interpretation Christ was not merely masculine but feminine as well.
Take for instance, the passage in Revelation, (XIV. 4): "These are they which were not defiled with women for they are virgins."
This refers to the Saints, who were, so to speak, celibate priests, men yet virgins, women.
And the same quality is ascribed to Christ.
It goes back to the passage in Genesis where Eve is taken out of the side of Adam.
That was apparently another wound, which was the gateway to the birth of Eve.
That is, so to speak, the ecclesiastical archetype for the birth of the Church from the wound in the side of Christ, so that this wound really has a maternal significance. Carl Jung, ETH Lectures, Pages 194-199

Carl Jung on the Androgyny of Christ. **(2015-03-19 16:53)**

Lecture VI 8th December, 1939
We were speaking of the wound in the side of Christ at the end of the last lecture.
We saw that it could be said to be the traditional conception of the feminine side of the corpus Christi.
The feminine side of Christ is much emphasised in Christian iconology, he is usually represented as a very feminine man.
The same characteristic was apparently attributed to his cousin, Mithras.
He also is represented, in the very moment of killing the bull, as exceedingly feminine; in fact Cumont, the greatest authority on Mithraism, says you could call his features directly hysterical.

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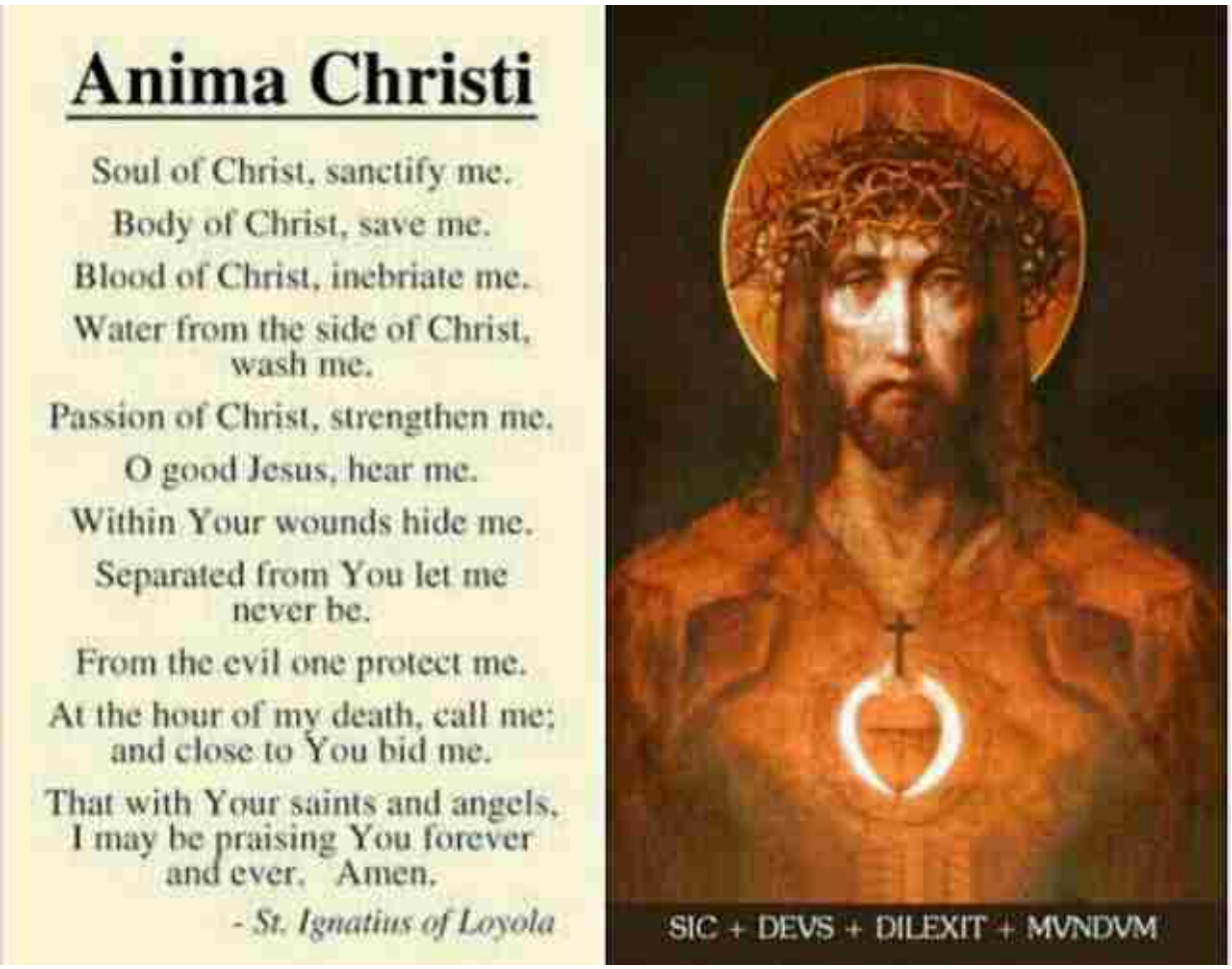
This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman).
This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form or other.
I was reading a book by a Catholic author, Koepgen, the other day: ”Die Gnosis des Christentum.”
It is a book authorised by the bishop’s Imprimatur.
Koepgen emphasises Christ’s androgynous nature and points out that His voluntary acceptance of a sacrificial death was feminine, and that male and female became an unbroken androgynous unity in him.
The Church, as the mystical body of Christ, is also androgynous and this is manifested in the celibacy of the clergy.
Koepgen says that this celibacy should not be mere bachelor virginity, but the androgynous unity of the soul which Christ Himself achieved.
This point of view is not exactly dogmatic but is tolerated by the Church.
The fact that Christ is regarded as male and female is extremely important, because it lays the foundation for the transcendent function, the reconciliation of the opposites.
The Roman Catholic Church regards Christ as the spouse of its unmarried members.
Therefore he is the bridegroom of women and the bride of men.
I speak, of course, of the conscious of men, to their unconscious He is also the bridegroom.
Przywara emphasises open wounds and says they are open so that we, (the worshippers and contemplators): ”should be enclosed in the revealed God.
Those are his actual words.
The suffering of Christ is a going down, which can be compared to a grain of wheat sinking into a furrow of the earth and he continues:
”It is the suffering of a child of tender age that can only take refuge with the mother from whom it once came. Conceal me in Thee.”
It would be impossible to say it more clearly than that.
But such a symbolism is in a way necessary in order to illustrate and explain the interpenetration between the worshipper and Christ.
We find this interpenetration in the Gospels already:
”He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.” John VI, 56.) and ”I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.” (John XVII. 26.)
Both these texts clearly express the interpenetration between the believer and Christ, but all the accent is on the efficiency of Christ.
This is the natural result of Christ as the divine man, Christianity has attributed absolute autonomy to him, he is the centre of all activity.
As we saw in the course of last Semester, Christ is the western formulation of what the East calls the Self, Atman, the Purusha or Buddha.·
If one may interpret him as a symbol, he symbolises the Self.
The dogma claims that Christ was God who became man.
In psychological language this means that the Self approached the consciousness of man, or that human consciousness began to realise the Self, as a real human fact.
And indeed in a very peculiar form, the Self approached from outside autonomously, not as a human realisation.
Eastern man realizes the Self in himself but it approaches western man from outside, it is even an historical event, the life of Christ.
And thus the divine figure of the Self first became visible to the consciousness of western man, as a figure indescribably and indefinitely greater than man, in which man feels himself contained.
The East, on the contrary, first realizes the Self as the thumbling in man’s heart, as the smaller than small which I contain.
But the Self appears in western psychic experience as a divine figure, as something which contains me and faces me with the infinite power of a god.
We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man,

whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet.
We know from the gospels that he was first regarded as a prophet but gradually the prophecies of a Messiah gathered round him.
It was an age when the miraculous flourished.
There were other such figures in his immediate neighbourhood and public opinion often fixed on a man and called him a god.
Think of Empedocles who was regarded as a Deity.
He was followed by ten thousand people whenever he moved from town to town, and was received everywhere as a Saviour.
At last, presumably to get some peace, he cast himself into the crater of Etna. Pythagoras also was considered a divine man.
There was nothing very remarkable about this in antiquity, for the gods were known to visit the earth, so it was by no means impossible to meet one in human form.
When a man had many of the qualities which are regarded as divine, antiquity was in the position to proclaim him a god.
The Christian dogma declares further that Christ, the Saviour, was a suffering figure, he was persecuted, mocked, wounded and finally put to death.
So taking human form is characterised by suffering for a god.
In other words, individuation, becoming conscious of the Self, is divine suffering.
So in Christian meditation, when the Self approaches as the suffering figure of Christ, characterised by his side wound - that is, by the mysterious and secret androgyny - we can see now where it especially wounds western man.
The West has an exquisitely masculine attitude and this must be wounded when, in individuation, the feminine approaches.
This also shows us why we do not find the motif of suffering stressed in the East.
The outer attitude of eastern man is passive and feminine, so it is the masculine which approaches him from the unconscious and he exults instead of suffering and says: I am everything, I create the world.
We find the motif of the wound, of a god becoming feminine or a suffering figure in German mythology.
There is a very characteristic passage in the Edda.
Wotan:
”I know how I hung on the wind swept tree nine eternal nights, wounded by a spear consecrated to Wotan, I myself consecrated to myself, on that tree, which conceals from every one, where it grows from its roots.”
It has been suggested that this was influenced by Christianity, but I do not think this possible because the ”I myself consecrated to myself” is not a Christian idea at all.
The whole of Christianity is permeated with ”I and thee”, with relationship and a pronounced Eros.
We might expect an eastern god to say: ”I myself to myself” but this is impossible in the West.
Nevertheless this is a passage from a western text, but it is a very primitive avowal belonging to olden times before the one-sided differentiation of the western attitude had become accentuated.
We will proceed with the next invocation:
”Never permit me to be separated from Thee”.
The unlimited sovereignty which is ascribed to Christ becomes very clear here:
”Ne permittas”.
There is no question of I could (or could not) be separated from thee but do not allow me.
This is the way one addresses an absolute monarch, the whole power is ascribed to Christ.
Przywara meditates on this and says he is in the house of the Lord who admits and expels, who forbids and permits.
He says further:
”Man seems a god in this world.”
He means that owing to his creative ability man can do a great deal in this world, and that because of technical achievement, for instance, he gets the idea that he is divine.

Przywara continues:
”But he stands in its centre and sees impotently, above and below him, the abyss of the powers: the eternity of the spirit and the incalculability of nature. And that both rage in him as battlefield.”
We must go into this more deeply.
Przywara places man between the opposites, spirit and nature, we could say spirit and matter.
He goes on to say that this is the suffering on the cross, between heaven and hell.
We cannot call spirit heaven or hell, so we must take it as two pairs of opposites:
Then we have a right and a left and an above and below.
This is the real condition of suspension on the Cross.
We see an ancient idea shimmering through this meditation of Przywara’s, namely that the cross is a cosmic symbol.
He sees man as a central point, a meeting place of great cosmic opposites.
Man is in fact a sort of reconciling symbol and Przywara allows that he is a sort of image of God, for in God also the opposites meet and are reconciled.
If we are allowed to understand Christ as a man who became a Self, he, on the cross, is the reconciling symbol, he is himself the cross.
The cross is a symbol for the reconciliation of the opposites and Christ triumphed over the opposites.
We have reached the acme of suffering with this image of suspension, a summit.
We have now spoken of eight invocations.
The first four form a kind of first verse, a praeparatio.
The contemplator is sanctified, saved, made drunk and cleansed.
In the second verse we come to the Passio Christi, to the interpenetration of Christ and the believer.
These are two stages which lead to a summit and form a curious parallel to the Shri-Chakra-Sambhara Tantra where the Thesis fell into two sections, A & B.
The prayer Anima Christi continues:
”From the wicked enemy defend me:”
This is exactly the same motif that we found after the first two sections in the Shri-Chakra-Sambhara Tantra, where there is also an incisive change in the text and the Lama defends himself against destruction.
In Section A the Lama declares his identity with Shri Heruka and the summit of B. is where he absorbs the rays of light into the Self.
That is through his own activity he has become Heruka.
Then comes the Anti-thesis, menace and defence, but in the eastern text it is no ”wicked enemy” but a female being, ”She, who has the Net of Lotuses”, and causes fall.
This represents Maya, delusion, the illusion of the world: the more one is entangled in this, the further one is from the Self.
It is the senses which entangle one in illusory objects.
The devil which appears in the Buddhist meditation is feminine.
She is a Shakti, the companion of the god it is true, but she builds the phantasmagoric world in which the god shall see himself as in a mirror.
But when man, through his own inner efforts, raises himself to be Heruka or Shiva, he is in danger of falling a victim to the snare of illusion, because he is not yet perfected.
In the West the devil is masculine, he has exaggeratedly male attributes, horns and goat’s feet and behaves, as you know, in an exceedingly masculine way on the Bocksberg.
His form has been largely borrowed from the fauns of antiquity who had a notably bad reputation.
Why should the devil be masculine in the West and feminine in the East?
Mara, who tempted Buddha in the legend, was male, the Lord of the World, of Maya, an exact parallel to Satan in the temptation of Christ, only without the moral flavour.
He was a comparatively conscientious devil and could not understand Buddha wanting to leave the world.
It was Mara’s job to maintain the creation of Maya and he merely wanted to get Buddha back into the world and used a number of charming bayaderes to help him. But in the Shri-Chakra-Sambhara the deceiver is definitely feminine, a personification of Maya.

This is connected with the peculiar opposition between the eastern and western attitudes.
The conscious attitude of the West is masculine and that of the East feminine.
The world is full of suffering but the Yogin denies the world, he withdraws into himself and develops a powerful masculinity, and rules the world with its sorrows and pleasures, vices and virtues,
temptations and promises.
But when western man develops his unconscious side it is feminine, he subdues his masculine conscious by a yearning surrender to Christ, the male is transformed into the female.
So his devil is masculine, for it is his former masculine attitude which entices him back into the world.
But with eastern man the case is reversed, it is the earlier feminine attitude which lures him back into the snares of the world.
If we want to draw the psychological conclusion we must go further and say that the West has an anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious.
And actually the eastern unconscious is exceedingly different to the western.
There is no term in eastern philosophy for the unconscious.
I found this very confusing at first when I was talking to eastern philosophers; I thought, with such an introspective people, there must be some such term.
At last I discovered that they call the unconscious consciousness, indeed enlightenment.
The consciousness of deep sleep, which we call unconsciousness, is to them the highest consciousness.
We can only understand this in connection with the fact that the eastern attitude is the opposite of the western.
The next invocation is:
”At the hour of my death, call me,”
It is not I will come to Thee, but I must be called, and the next invocation carries the same idea further:
”And bid me come unto Thee.”
This is characterised by complete passivity, it is as if man could do nothing out of himself, could only yearningly hope and wish.
Man’s soul looks longingly to the almighty Christ and hopes he may issue the command.
At most man dares to sigh, to pray and to propitiate the great King so that he may call the mortal worm into His Presence.
And the last sentence is:
”That with Thy Saints I may praise Thee, For ever and ever. Amen.”
This is the ”laudare dominum”, to praise God is a very old custom in Christianity.
We hear it in some form or other in every service and every sermon.
We are so used to it that we do not hear it any longer and never think what it means.
It is really a court custom, and to get at its real meaning we should think of a Babylonian or Egyptian king surrounded by his court and by people singing his praises with guitars and other musical instruments, propitiating him.
The mighty of this earth are usually very ordinary human beings, no giants in intellect or stature.
Through favourable (or unfavourable) circumstances or just through inheritance, they find themselves on such a pinnacle that they feel exceedingly uncomfortable and get feelings of inferiority.
In every court, even the most primitive, we find people whose business it is to praise the king.
One can never come into the presence of a chief or king without submitting to a great deal of court etiquette.
In Africa, when I saw an African chief, I was introduced as a great European Lord, a Moslem and a Christian (I had read the Koran, which few Europeans have, so the Africans assumed I must be a Mohammedan) and I was informed that I was in the presence of the great King So and So who had six hundred wives, a large army and so on.
That is the laudare dominum, a court custom, which was gradually adopted in the Christian religion, God was honoured in the manner of an oriental prince.
There are many pictures of God surrounded by a multitude with harps who are praising him eternally.
The ”laudare dominum” has survived the centuries and become a sort of standing phrase, but it was originally a conscious technique of propitiation, praising the monarch to get him into a good temper.
I am aware that I am saying something heretical but we must become conscious of what these things really are. Carl Jung, ETH Lectures, Pages 220-225

Carl Jung on the Anima Christi. **(2015-03-20 03:03)**



Lecture VII 15th December, 1939

We came to the end of the Anima Christi in the last lecture and I shall only make a few more retrospective remarks about it.

We saw the enormous importance of the figure of Christ and how authentic circles regard this.

I will remind you of the invocations.

If we translate these invocations into the activity of Christ the prayer would run: the soul of Christ sanctifies me, saves me, makes me drunk, washes me, strengthens me, hears me, conceals me, keeps me with him, protects me, calls me as I die and bids me come unto Him, so that I may praise Him with His Saints, for ever and ever, Amen.

These are attributes which show distinctly what an active significance the figure of Christ has.

I have often pointed out that this is really the Self, that higher figure which contains the individual, as well as the totality of mankind, in its corpus mysticum.

This is represented by the Church whose body is the body of Christ, his appearance on the earth, his eternal presence.

He is, therefore, a conglomerate soul, just as Hiranyagarbha and Atman are conglomerate souls in India.

We saw in the Anima Christi that the believer asked to be hidden in the wounds of Christ, to enter the body of Christ; so that, as Przywara says, he can circulate with his blood, see with his eyes and feel with his heart.

He wishes to become entirely identical with the corpus mysticum of Christ which can naturally only take place as a mystical experience or, it is mostly assumed, after death.

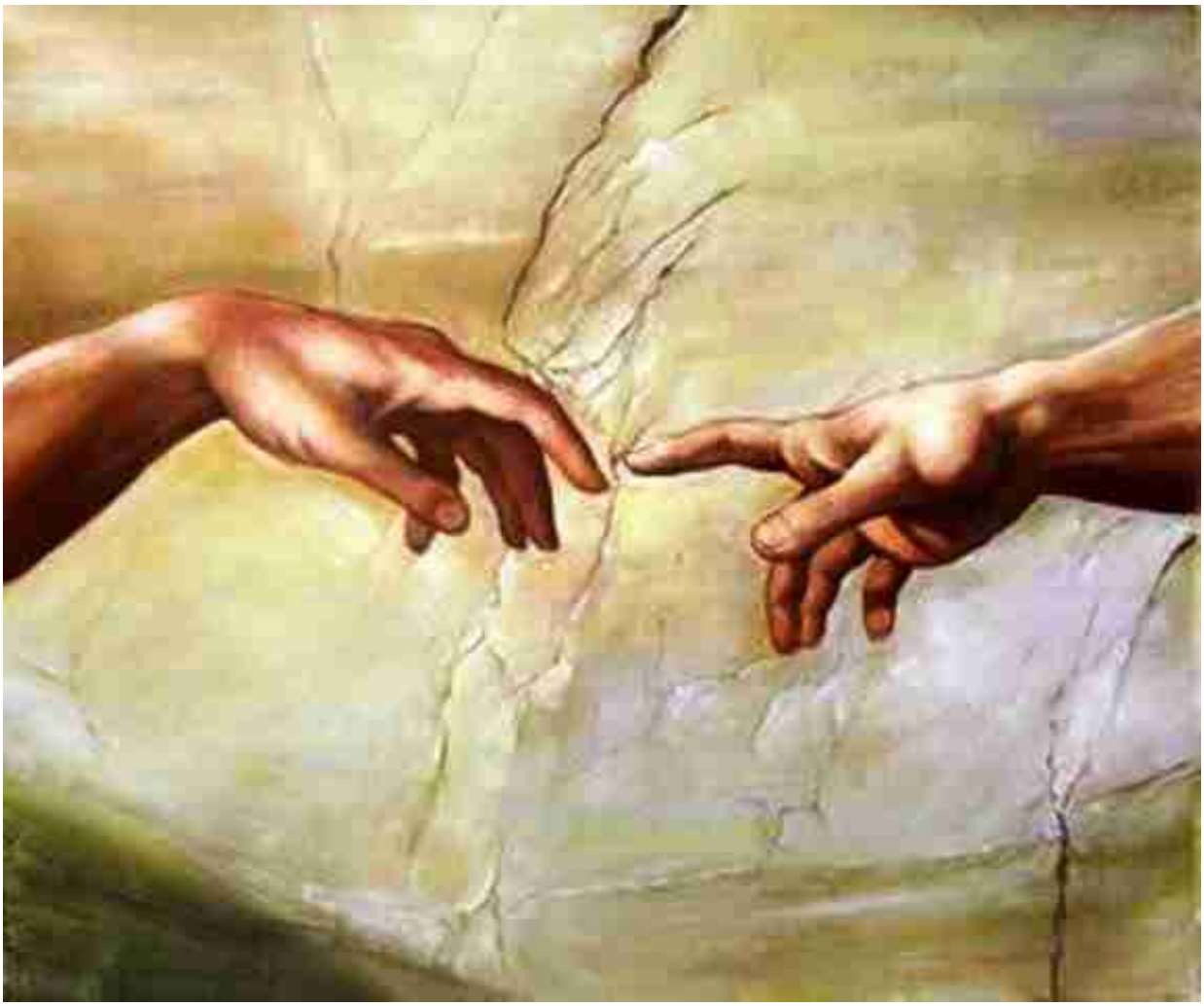
So the believer becomes part of an absolute ruler, who permits and forbids, defends and commands, heals and punishes, etc.
He is himself part of the divinity, which is perhaps a peculiar contradiction of the Church's teaching of the immortality of the individual soul.
The individual soul is a totality and one can hardly assume that it comes to an end, that it is entirely dissolved in God, or it would have lost its individual immortality, it would no longer be itself but only a piece.
I do not know what the Church's attitude is to this point.
We know that the East largely denies the existence of the individual soul, though in a totally different way.
Buddhism regards it as an illusion.
The only transcendent reality is the eternal Buddha essence.
Buddha himself is said, when he died, to have gone where there is no return and no rebirth.
And this is the highest goal of eastern redemption, to reach a condition of non-existence.
But in the meditation on the Anima Christi the question remains open, the relation between the corpus mysticum and the individual soul is not defined.
But apparently, as the result of fusing with the divinity, the individual soul becomes part of Christ and reigns with him.
This would fit our western mentality [which is characterised by its belligerent attitude) rather well: to conquer and to reign.
We have now, so to speak, meditated together on the Anima Christi.
Naturally not in the Catholic form for that would be impossible for me.
But I have tried to show you how the Jesuits meditate and have used Przywara for this purpose, who is the greatest authority on the subject.
I have also brought in other points of view, such as comparison with the East, and this is inevitable unless we chose to ignore the eastern standpoint altogether.
In my opinion our attitude to the East is one of Europe's worst sins.
We ignore it or notice it in the wrong way.
We are not alone on the earth.
But we Europeans are pirates by nature and it is, of course, the prerogative of pirates to feel themselves to be the rulers chosen by God and to look down pityingly on everything different from themselves.
I once asked a theologian what his attitude to Buddhism was and received the amazing reply: "We need no attitude to Buddhism. It is no concern of ours."
One can, of course, understand such a point of view from the Christian standpoint: Christianity is the one and only revealed and eternal truth.
But from a human point of view one could hardly dare to say that what impresses me is the only truth.
We must surely want to know what it is that impresses other people, or we can be in no relation to them whatever.
We need self-criticism and how can we criticize ourselves if we remain in the western psychological sphere?
If we have not seen Europe and western man from outside, we cannot criticize them for we do not know them.
People are what they believe and the fact that Christianity is the religion of the West is the confession of what we are.
This is, I know, a heretical point of view, but Christianity is so characteristic of us just because we do not realise that it expresses us.
Religions are specific and cannot be imitated.
When a Westerner is Christian, he is natural; "the soul is naturally Christian" as Tertullian said, and if a western man becomes a Buddhist it is a mere outer label with no inward reality.
When we think how small the earth is, Indians are our next door neighbours; they are human beings as we are.
They look a little different but they have much the same emotions and even a similar morality, but in spite of this their religion is apparently irreconcilably different to ours.
What they say is really blasphemous from a Christian point of view.
I am now going to read you some passages from the Atharvaveda and the Upanishads which are typical of the eastern standpoint.

I must remark, however, that only a diminishing minority of the Indian people have read the Upanishads and the Vedic texts, but the whole of India is permeated with their spirit.
Buddhism and Hinduism rest on the common foundation of the ancient philosophy of Yoga.
As I have told you before, philosophy grows from the roots of life in India; it is in the West that it has become mere words.
Philosophy is truth that is lived in India, and here it is truth which is not lived.
So never forget, when you are reading eastern texts, that blood is speaking, man, the man in the street, is speaking and not thinking.
The Indian never thinks in our sense at all, his thoughts come to him, they appear.
But if I told a western philosopher his book had come to him?
As a matter of fact I should never say so, for it did not come, he invented it, thought it out, by a great mental effort.
If you watched a Chinese and a European writing you would see the difference at once.
The Chinese is entirely relaxed, just using the two necessary fingers to make wormlike movements; whereas the European strains his mental processes, exerts his whole body and shows cramp in every member!
Our heads are always over-worked whereas the Chinese sits comfortably under a tree and allows things to come to him.
The words come like the ripe fruit which falls from the tree.
From the Atharvaveda 10.8.
1 2. " The infinite is extended everywhere, Infinite and finite touch each other; The guardian of heaven wanders separating both, He knows, what has been and what will be."
1 6. "Whence the sun rises, i n what it sets again, That, I think, is the highest, which no being ever surpasses."
18. "He spreads his wings over the breadth of thousands of days, When he flies to heaven as golden bird, He holds all the gods to his bosom; Thus he wanders, surveying all things."
25. "The One, finer than a hair, invisibly fine is the One. And yet more all-embracing than this universe - the god is dear to
27. "Thou art the woman, thou art the man, The girl and the boy, Thou becomest, art born, art everywhere, Thou falterest as aged man with a staff."
28. "Thou art the father of the people and their son, The oldest of all and the youngest, The one god, whom I carry in the spirit, Is first born and in the mother's womb."
Bridhadaranyaka-Upanishad. Fourth Brahmana.
"1. In the beginning this was the Self alone, in the shape of a person (purusha). He looking round saw nothing but his Self. He first said, 'This is 1', therefore he became I by name. Therefore even now, if a man is asked, he first says, 'This is I ', and then pronounces the other name which he may have . . .
2. He feared, and therefore anyone who is lonely fears. He thought, 'As there is nothing but myself why should I fear?' Thence his fear passed away. For what should he have feared? Verily fear arises from a second only.
3. But he felt no delight. Therefore a man who is lonely feels no delight. He wished for a second. He was so large as man and wife together. He then made this Self to fall in two (pat), and thence arose husband (pati] and wife (patni). Therefore Yagiiavalkya said: 'We two are thus (each of us) like half a shell. ' Therefore the void which was there, is filled by the wife. He embraced her and men were born . . .
6. . . . . This is the highest creation of Brahman, when he created the gods from his better part, and when he, who was (then) mortal, created the immortals. Therefore it was the highest creation. And he
who knows this, lives in this his highest creation.
7. No wall this was then undeveloped. It became developed by form and name, so that one could say, 'He, called so and so, is such a one. ' Therefore at present also all this is developed by name and form, so that one can say, 'He, called so and so, is such a one. ' He (Brahman or the Self) entered thither, so the very tips of the fingernails, as a razor might be fitted in a razor-case, or as fire in a fire-place. He cannot be seen, for, in part only, when breathing, he is breath by name; when speaking, speech by name; when hearing, ear by name; when thinking, mind by name. All these are but the names of his acts. And he who worships (regards) him as the one or the other, does not know him, for he is apart from this (when .qualified) by the one or the other (predicate). Let man, worship him as Self, for in the Self all these are one. This Self is the footstep of everything, for through it one knows everything. And as one

can find again by footsteps what was lost, thus he who knows this finds glory and praise.
8. This, which is nearer to us than anything, this Self, is dearer than a son, dearer than wealth, dearer than all else . . .
10. Verily in the beginning this was Brahman, that Brahman knew (its) Self only, saying, 'I am Brahman.' From it all this sprang. Thus, whatever Deva was awakened (so as to know Brahman), he indeed became that (Brahman); and the same with Rishis and men. The Rishi Vamadeva saw and understood it, singing, (Rigv. 4. 26.1): 'I was Manu (moon), I was the sun. ' Therefore now also he who thus knows that he is Brahman, becomes all this, and even the Devas cannot prevent it, for he himself is their Self.
Now if a man worships another deity, thinking the deity is one and he another, he does not know. He is like a beast for the Devas. For verily, as many beasts nourish a man, thus does every man nourish the Devas. If only one beast is taken away, it is not pleasant; how much more when many are taken! Therefore it is not pleasant to the Devas that men should know this."
Seventh Briihmana. p. 133 ff.
2. . . . " 'So it is, 0 Yagiiavalkya. Tell now (who is) the puller within.
3. Yagiiavalkya said: 'He who dwells in the earth and within the earth, whom the earth does not know, whose body the earth is, and who pulls (rules) the earth within, he is thy Self, the puller (ruler) within, the
immortal."
4. 'He who dwells in the water, and within the water, whom the water does not know, whose body the water is, and who pulls (rules) the water within, he is thy Self, the puller (ruler) within, the immortal."
5. 'He who dwells in the fire and within the fire, whom the fire does as one finds lost cattle again by following their footsteps, thus one finds everything, if one has found out the Self. "
not know, whose body the fire is, and who pulls (rules) the fire within, he is thy Self, the puller (ruler) within, the immortal. '
6. 'He who dwells in the sky, and within the sky, whom the sky does not know, whose body the sky is, and who pulls (rules) the sky within, he is the Self, the puller (ruler) within, the immortal. '
8. 'He who dwells in the heaven (dyu) , and within the heaven, whom the heaven does not know, whose body the heaven is, and who pulls (rules) the heaven within, he is thy Self, the puller (ruler) within,
The immortal. ' . . .
15. Yagnavalkya said: 'He who dwells in all beings, and within all beings, whom all beings do not know, whose body all beings are, and who pulls (rules) all beings within, he is thy Self, the puller (ruler) within,
the immortal.
He is seeing not seen, hearing not heard, understanding not understood, recognising not recognised. There is no one who sees save him, there is no one who hears save him, there is no one who understands save him, there is no one who recognises save him. He is thy soul, the inner ruler, the immortal. What is different from him is full of suffering."
Fourth Briihmana.
22. "And he is that great unborn Self, who consists of knowledge, is surrounded by the Pranas, the ether within the heart. In it there reposes the ruler of all, the lord of all, the king of all. He does not become Greater by good works, nor smaller by evil works. He is the lord of all, the king of all things, the protector of all things. He is a bank and a boundary, so that these worlds may not be confounded."
This last passage shows how the great all-embracing Atman is thought of as a tiny being, a thumbling, a Purusha, living within the heart of man.
He is smaller than small in me, the great unborn Self, still in the womb.
He is the ruler of all, embraces the universe and is yet unborn in the heart of man.
Or we could use the Gnostic term and call him the Only Begotten, the Monogenes.
These passages show, far more clearly than I could tell you, the difference between the eastern and western point of view.
The world is an inner experience in the East, everything, even the world itself and the gods, originates in the smaller than small in one's own heart, it has been created by this inner creator.
We think such an attitude must lead to megalomania, but Christ himself said things which are very illuminating in this respect:

”Jesus saith unto him: I am the way, the truth and the life: no man cometh unto the Father but by me.” (St. John. XIV. 6)
and:
”He that hath seen me hath seen the Father” (St. John XIV. 9.).
He expresses something here which is absolutely in keeping with eastern wisdom.
But we assume that God is speaking, that is the orthodox view.
But if we move to liberal Protestant circles, that no longer uphold the divinity of Christ but regard him as a sort of Sunday School teacher, then such a text can only be a megalomania.
I cannot imagine any western man saying: I am the way, the truth and the life, or, who sees me sees God.
We come to the conclusion that either a god or a paranoia spoke those words, that is our western alternative.
But could we not say that Christ spoke in the Indian language?
An Indian would understand such words perfectly, even if he were sure of the humanity of the speaker.
He could say himself: ”I am the truth, the light, the world” without it being any extraordinary claim.
He is all that and a horse thief or something of the kind at the same time.
That is the curious thing about India, you find these pearls of wisdom in the dust, they come from people who would be quite impossible from a social point of view.
These things are in the people, in their language, in their gestures, so that they have largely lost their meaning, but on the highest summits of Indian culture they gain their meaning again and one cannot deny them.
But one must really go to India in order to realise, for in our atmosphere such words mean nothing.
Christ was an eastern man, he lived in the Middle East, so why should he not sometimes speak in the Indian language instead of the Hebrew or Greek?
It is a case of fundamental human truth, we express it by entering the corpus mysticum of Christ and reigning with the Father, and the East says ”I am Atman”, both statements come from the innermost core of the Self, from the psychological foundation of our existence.
I cannot tell you why this is, I can only state the psychological fact.
We will turn next to the ”Fundamentum” written by St. Ignatius himself.
It is, so to speak, the second stone of the exercises, and we will consider it after Christmas as we have been considering the ”Anima Christi”.
It is meditated upon in the same way, piece by piece:
”Man was crealed to praise, do reverence to and serve God our Lord, and thereby to save his soul. And the other things on the face of the earth were created for man ’s sake, and to help him in the following out of the end for which he was created. Hence it follows that man should make use of creatures so far as they do help him towards his end, and should withdraw from them so far as they
are a hindrance to him in regard to that end. Wherefore it is necessary to make ourselves detached in regard of all created things - in all that is left to the liberty of our free will, and is not forbidden it, - so that we on our part should not wish for health rather than sickness, for riches rather than poverty, for honour rather than ignominy, for a long life rather than a short life, and so in all other matters,
solely desiring and choosing those things which may lead us to the end for which we were created.”
It is, as you see, a kind of philosophical anthropology, a basic attitude to existence; and it further gives advice on how to behave towards the world and life.
It is highly concentrated philosophy (which is characteristic of the exercises) and is the basic foundation of the whole exercises, so it must be meditated upon
with special care. Carl Jung, ETH Lectures, Pages 206-211

Carl Jung: “does man feel himself to have been created or not”? **(2015-03-20 06:42)**



”Homo creatus est” means that man was created.
We are inclined to turn our backs smilingly on such a statement, thinking naturally enough of the first chapter of Genesis.
But it is really a psychological declaration of the first importance: does man feel himself to have been created or not?
Natural science holds that man has developed, through long generations of pre-human ancestors.
This is, of course, a process of nature, not a human activity.
Do we feel that we have created ourselves or have we rather found ourselves?
Most people feel the latter, one day we found ourselves and said ”I” for the first time.
But had that ”I” been created or did it just happen?
This is quite a different question and a very difficult one. Our feeling gives us no answer.
We can only say that we gradually discovered ourselves with our gifts, our vices, our qualities and our imperfections.
No proofs lie to our hand whether this conglomeration had a purpose, an intention, behind it, or whether it was the result of blind chance.
Speaking generally, neither our own feeling nor natural science can assure us that there is any kind of purpose behind.
But if we leave general conclusions and seek out individuals with a long and ripe experience of life and ask them: ”Do you feel you are the result of chance, or do you feel that something of some kind was at work in you, that created you as you are?”
Astonishingly many of such individuals will reply that they have the feeling of something at work which led them, of

an inner meaning, an inner guidance, which curiously enough has made them what they are.
Is such a statement simply a subjective phantasy or are there scientific proofs?
We must answer: there is the fact that the unconscious, the unconscious psyche, is older than the conscious.
The child's psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops.
Things which we do not know today, which we shall only know in the future, exist already in the unconscious.
There are actual proofs that this is so. If we follow a series of dreams through months or years, we can see a thought appearing of which the dreamer is totally unaware and which he cannot see till, perhaps years afterwards, it breaks through into his consciousness.
One is, therefore, justified in saying that the unconscious knew it long before the conscious.
Then the question arises: "Has the unconscious consciousness of its own?" Carl Jung, ETH Lectures, Pages 212-213.

Carl Jung: "...one day we found ourselves and said "I" for the first time." (2015-03-20 18:01)

Lecture VIII 12th January, 1940
I read you the "Fundamentum" of St. Ignatius at the end of the last lecture.
With this we come to the actual "exercitia spiritualia" themselves.
It is usually meditated upon in the course of the first week, the director of the exercises must present it for meditation

in some form or other.
The first sentence:
”Man was created” condenses a whole attitude, and is of the greatest psychological importance.
We must consider what our position towards such a statement is.
The Fundamentum was written by St. Ignatius himself.
In considering the Anima Christi I purposely did not give you Ignatius’ own comments and annotations, but preferred to use those of a modern commentator,
Erich Przywara.
He meditates entirely in the spirit of his master and is an excellent example of the Ignatian manner of meditation, in modern not medieval language.
I shall use his book again in speaking of the ”Fundamentum” but before doing so I should like to make some general remarks on the text.
You can see from the example of Przywara how living these things still are within the Catholic Church.
It is useful and advisable, for reasons into which I will not enter, that we, who do not for the most part belong to the Catholic Church, should try to understand these things today.
”Homo creatus est” means that man was created.
We are inclined to turn our backs smilingly on such a statement, thinking naturally enough of the first chapter of Genesis.
But it is really a psychological declaration of the first importance: does man feel himself to have been created or not?
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But if we leave general conclusions and seek out individuals with a long and ripe experience of life and ask them: ”Do you feel you are the result of chance, or do you feel that something of some
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Is such a statement simply a subjective phantasy or are there scientific proofs?
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The child’s psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops.
Things which we do not know today, which we shall only know in the future, exist already in the unconscious.
There are actual proofs that this is so. If we follow a series of dreams through months or years, we can see a thought appearing of which the dreamer is totally unaware and which he cannot see till,
perhaps years afterwards, it breaks through into his consciousness.
One is, therefore, justified in saying that the unconscious knew it long before the conscious.
Then the question arises: ”Has the unconscious consciousness of its own?”
That is a very difficult problem which I will not touch upon today.
We will content ourselves with the fact that thoughts actually exist in the unconscious psyche long before they exist in consciousness.
Again and again one wonders: ”Does he know what he is doing?”
But this knowledge comes only much later.

It is a fact, which we can prove in many ways, that an unconscious condition precedes the same thing in consciousness, not only in childhood, but right through life.
Pieces of the personality, thoughts, opinions, etc. which may play an important role later, can be objectively perceived by a careful observer, only not by the individual himself.
This is an empirical fact, and in this sense we can say that consciousness is anticipated, is created.
Consciousness is produced from a quite specific unconsciousness, which anticipates things that consciousness will only later recognise and understand. It has been thought before we think it; and this makes it very understandable that many people, with a great deal of experience of life, assure us they have the feeling that they were anticipated and understood by a higher intelligence.
We cannot say whether such an intelligence exists.
It is possible that certain thoughts exist in themselves but no one knows this for certain.
I investigate such things from an empirical point of view naturally and not from any given philosophy.
If I ever discovered a case in which such a higher intelligence was absolutely certain it would make a great impression on me.
It has looked suspiciously like it sometimes, but I have never met an absolutely certain case.
But it is certain that the unconscious prepares us for the future and anticipates us.
Things suddenly become clear to our consciousness and one could say that this is the moment when the unconscious succeeds in pushing the prepared content up into consciousness.
Our whole being is a discovery, it existed long ago.
Perhaps our parents knew it and for long years we did not; then suddenly we understood.
This psychological fact does not prove the feeling of having been created, but it contains a substantial possibility for such a feeling.
This is a very unpopular and antiquated point of view but it is true.
If we understand ”man is created” in this sense it changes our whole attitude.
For if we think that everything originates in the conscious the door is open to a Luciferian hybris.
Then we believe ”where there is a will there is a way” and think we are the gods of this world.
Then there is not one god but many gods, for everyone is trying to be the one and only god.
But if we understand: ”I am created” correctly, then we recognise that we are a product, that we were anticipated.
We were and knew it not.
It was, so to speak, known, but we must leave the question open who it was that knew it.
If we adopt this point of view we are not very far from the old formulation that man was created.
We are thought from our psyche before we know it, we can bring empirical facts to prove this.
So the statement that ”man was created” seems to me very important.
I speak, of course, of his psychic existence and this must not be confused with the facts of natural science regarding his anatomical existence.
If there is really an intention, a plan, behind our psychic existence, the question arises for what purpose?
Therefore Ignatius continues ”ut laudet Deum Dominum nostrum”, for the purpose of praising God.
We will first ask ourselves: does the feeling of being anticipated engender a feeling of purpose?
In other words, have we the feeling that life has meaning?
I must say here, from the psychological point of view, that the discovery or experience of having been anticipated always brings a feeling of meaning with it.
If I discover that I have been anticipated, it makes an enormous impression upon me; I could not in that moment clearly define the meaning of my life but I feel it as something living.
We could perhaps formulate it: ”It must have a meaning.”
But what peculiar kind of meaning has it?
A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed.
One no longer asks ”What meaning has my life” but one is filled with the meaning itself.
You know that such essential discoveries are not made through clear formulations but are rather feeling experiences

which have a far greater influence on human life than intellectual reflections.
It is much more important to be contented and peaceful than to be intellectual. One living experience is worth a great many intellectual formulations and a psychology must be founded on this fact.
Ignatius formulates this purpose as the ”laudare dominum”.
We have already spoken of this* and I told you it was a court custom of propitiating the king which had found its way into religion.
We see here again, as we saw in considering the prayer Anima Christi, that man must submit unconditionally to an almighty power.
There is no judge over God, as Job says, and we can only do all we can to propitiate this great power.
Ignatius formulates this as praising, doing reverence to and serving God.
If you translate this into psychological language it means that Ignatius recommended an unconditional submission to the unconscious mind.
Put like this it arouses resistances, we think that the unconscious is only an idea and forget that we are unable to speak the next word if the unconscious withholds it.
And Ignatius recommends this for a definite purpose: that man may save his soul.
If man does not reverence and submit to the unconscious, which created his consciousness, he loses his soul, that is, he loses his connection with soul and unconscious.
Imagine what would happen if a modern psychologist told his patients to submit to their own soul, to obey the objective psychic contents which appear spontaneously in dreams?
All reasonable people would say that was boundless subjectivism and that the psychologist should be put in a lunatic asylum.
But, if we call it ” God”, it is totally different.
Then it falls into the traditional scheme of things and sounds quite safe, hardly likely to lead the wrong way.
Yet it has led to some very peculiar places, there have been some extremely odd saints!
They came on many dangerous ideas, so much so that the Catholic Church was justified in forbidding individual revelation.
The Church decides what can be ascribed to the Holy Ghost and, if it did not, there would be an outbreak of innumerable sects, each one preaching a truth of its own, as was the case after
the Reformation which produced a veritable Tower of Babel.
There were certain cynical philosophers then who said that the world and its riches were temporal and therefore must be destroyed.
They belonged to the communist species and lived at the cost of other people!
They would rob people in order to send their money into eternity, to destroy its worldly power.
This is how such things were justified spiritually in those days.
We see, therefore, that this unconditional surrender is full of dangers.
We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God.
The old Church knew that God was dangerous.
We can see this in the symbols which they used to express God.
One such symbol was a rhinoceros, a dangerous, bad-tempered animal.
And the God described in the Old Testament is a bad-tempered, revengeful, violent God who brought the world into disorder.
It was a Church Father who said that he was changed through the love of a pure virgin and became a God of Love in her womb.
So this fact was well known.
But gradually God was only spoken of as the good God but the Church knew, and perhaps still knows, that God is dangerous.
But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus.
The dark side of God presents even religious people with a tremendous problem, for even they have to ask why he endures the devil.
But even the devil is largely forgotten, all the light is on the ”good” God.

”Omne bonum a cleo, omne malum a homine” and then me are the devil.
Here again is a Luciferian hybris, for we thus claim to direct the dark side of the world, because in the old teaching of the Church the devil was Christ’s opposite, his other half.
The principle of evil is just as autonomous and eternal as the principle of good.
The teaching of the Church does not, it is true, say that God intentionally created the devil but it admits his existence as the equivalent opposite of Christ.
We find this same idea in the old Zarathustra.
The greatest god Ahura Mazda had two manifestations: Vohumanoh, the good intention, (a parallel to the Christian Logos) and Angramainyush, the evil spirit, (parallel to the devil).
These were both together in the original Ahura Mazda.
An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil.
On all the other days ”God saw that it was good” but not on the second day. (Compare Gen. I. 6-8.)
As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him.
We could formulate it as : where God is nearest the danger is greatest.
We find a similar formulation in an extra-canonical saying of Christ’s: ”Who is near to me is near to the fire, and who is far from me is far from the Kingdom.”
This is a very profound thought which contains the idea of the dark side.
For fire devours and destroys.
The devil is connected with fire, he is the Lord of flaming Hell and goes about like a roaring lion ”seeking whom he may devour”, he has the qualities of fire itself.
There was much speculation about this subject in the Middle Ages; we see it, for instance, in the symbol of the lion in alchemy.
You see, therefore, what a burning problem the absolute surrender ordered by Ignatius constitutes.
Is it practically possible to submit unconditionally to the psychic basis of our own nature?
The existence of Christianity proves that man can submit to God but in Christianity God is something which already exists, is already formulated, and man hopes that his prayers will reach this divinity.
One could say a great deal on this point but we will return to the Fundamentum.
If the purpose of my existence is to serve God so that I may save my soul, the question then arises what should my attitude be to my fellow-beings, to the world in which I live?
If my purpose lies in this world, then the purpose of serving God makes no sense, I should pursue my goal in the world.
This is the modern view: we are here to be good citizens, to pay our taxes, to succeed in our professions and to serve the state with our lives and everything which we have.
The question naturally arises which is better, to serve God or the State?
The totalitarian claim of the state is derived from this absolute submission to God. Carl Jung, ETH Lectures, Pages 441-445.

Carl Jung on “Creation” and the nature of “Matter and Spirit.” **(2015-03-21 05:25)**

Lecture IX 19th January, 1940
We spoke of the beginning of the ”Fundamentum” in the last lecture and come today to the sentence:
”And the other things on the face of the earth were created for man’s sake.”
This sentence states that not only man but everything on the earth was created.
The universe did not simply happen, but was created for the purpose of serving man.
This gives man a central significance in creation; he is, so to speak, the summit of creation, the reason that it exists.
Man thus acquires a dignity which natural science would never accord him.
From the point of view of natural science everything happened, it found itself, science does not concede any purpose behind creation or that man is in any way its goal.
Natural science simply ridicules the old point of view.
It is very easy to ridicule such things, to understand them is far more difficult.
It is not necessary to take the statement of creation literally, it rather describes a psychological attitude, an as if.
It is as if man were created, as if everything else were there to serve him.
We must not forget, however, that this gives us no information about the other things in themselves.
They were created, Ignatius continues, in order:
”to help him in the following out of the end for which he was created.”
They were not created for man’s earthly existence, to provide him with meat, bread, wine, etc., but to help man to attain the purpose of his own creation.
We have already seen what this purpose is: to praise God so that man may come to the court and serve the king.
This must be understood symbolically so we must investigate the images which were in the mind of Ignatius in order to understand what he meant.
There is a great deal of medieval material to help us in this task.
Art, for instance, provides us with many representations of the Beyond.

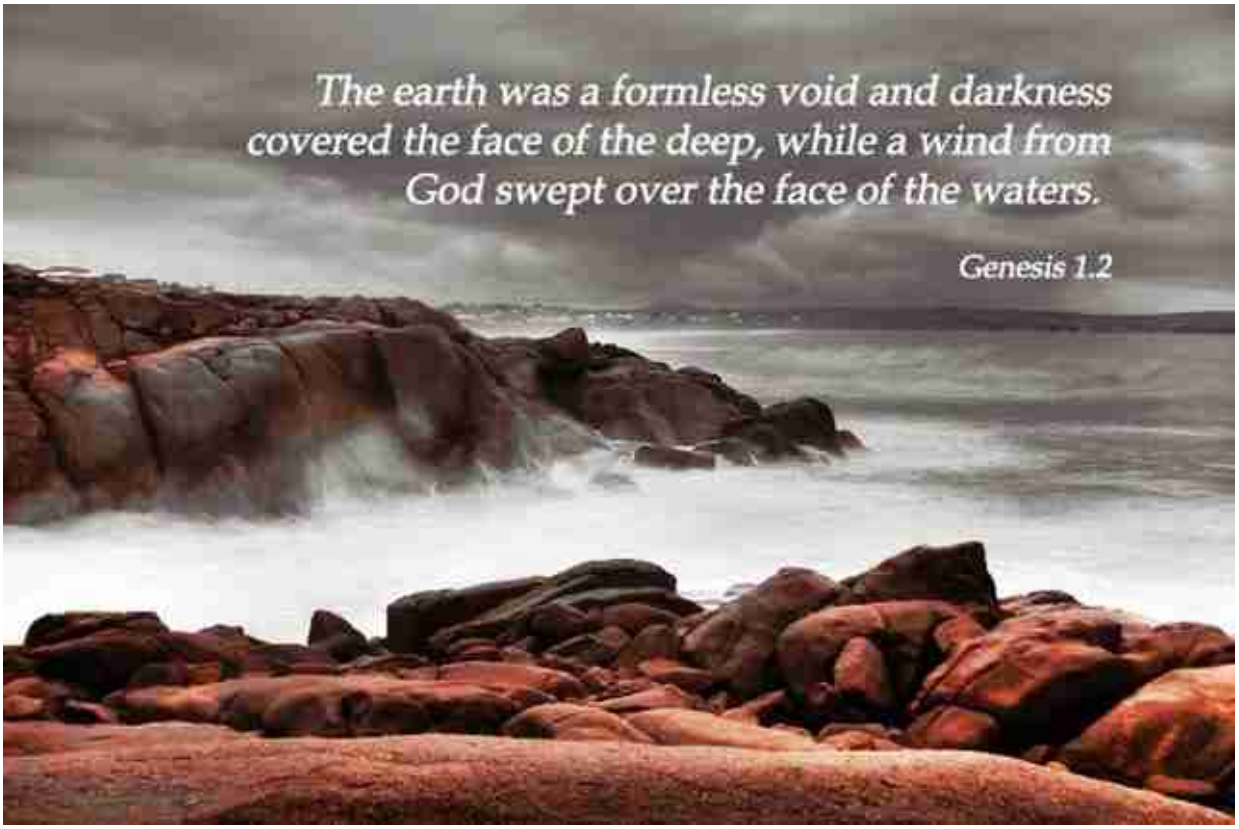
The kingdom of God and the Heavenly Jerusalem are both symbolised by a royal court, and in the rex gloriae the triumphant Christ sits in the place of the king.
A particularly impressive example is to be found at the end of Dante's "Paradiso", Cant. XXXIXXXIII.
The court is described in the form of a snow white rose, where the great mediatress, the Blessed Mother, is seated in state, and where the angels, saints, martyrs and fathers of the Church form the petals.
At last, through the intercession of Mary, Dante sees the centre: "the three orbs of triple hue" that symbolize the Trinity.
We find the same idea in those medieval Rose Windows where Christ, as the rex gloriae, is surrounded by the four evangelists, they are, symbolically speaking, the pillars on which he rests.
The Rose Window is a mandala and we come here to a curious analogy between East and West, the mystical flower which is the seat of the divinity.
We have already often spoken of the Indian Padme or Lotus.
It has a female significance, for it really symbolises the womb.
And we read in the Paradiso, Canto XXXIII:
"For in thy womb rekindling shone the love Reveal'd, whose genial influence makes now This flower to germin in eternal peace:"
This rose is the rose we read of in the beginning of Canto XXXI:
"In fashion, as a snow white rose, lay then Before my view the saintly multitude, Which in His own blood Christ epoused . . ."
This is· the multitude of the whole Church and the centre, the womb so to speak, is the innermost sanctuary, the Deity:
. .... , "In that abyss Of radiance, clear and lofty, seem 'd, methought, Three orbs of triple hue, clipt in one bound: And, from another, one reflected seem'd, As rainbow is from rainbow: and the third Seem'd fire, breathed equally from both."
Ignatius was probably familiar with all these things, they appear again and again right through the Middle Ages and even up to the present time.
Dante represents the whole sphere of Heaven as consisting of a series of circles and the highest or last is the rose.
That is an exact parallel to those eastern mandalas where the lotus is in the centre surrounded by a magic circle.
Curiously enough I came across a similar picture the other day, belonging to modern Catholic art, a representation of the birth of Christ, the Christmas mystery.
It depicted a snow landscape with mountains in the distance, there were some houses and quite in the foreground a plant with four buds.
The Christ child is emerging from the central flower.
This is a purely eastern idea, the god in the lotus and, as far as I know, it is not to be found in this form in medieval art.
It may also possibly be an effort at syncretism, that is, at introducing the eastern symbol of the lotus into Church iconography.
The Middle Ages certainly had the basic idea of Christ as the centre, the King and the goal.
He was, so to speak, the archetype of the goal and was only reached through the mediation of the feminine principle, through the Virgin Mary, the mater dei.
It is as if the rex gloriae were surrounded by the love of the Blessed Mother and it were necessary to advance through successive circles or spheres, as we see from the example of Dante, in order to reach the innermost vision.
This runs parallel to the eastern conception where the centre is the creative god Shiva, surrounded by his feminine counterpart, Shakti.
As far as I know there was no direct connection between the two, and it is not very likely, because we find the same idea not only in India and Europe but also in the Mayan culture.
In the temple of the Warriors at Chichen Itza a vessel was discovered under the altar, which contained a most marvellous mandala with four feathered serpents as guardians of the horizon and decorated with three thousand turquoises.
It was evidently the central secret of the temple, which was in the form of a pyramid of steps, and in the innermost

sanctuary we find this representation of what one could call the secret kingdom which has this basic structure.
If, therefore, the goal of the exercitia spiritualia is this secret kingdom, then it is really much the same as the eastern goal: to reach the seat of the Buddha, the centre of the mandala, the symbol of the Atman, the Self. This then is the goal for which everything was created.
We could say that the universe only exists in order that this fruit may ripen; in order that the Self may come into being and reach its own place, which is simply a psychic process of becoming.
Meister Eckhart expresses about the same idea when he says: ”The innermost nature of all corn meaneth wheat, and of all metal, gold, and of all birth, man!”
Ignatius continues:
”Hence it follows that man should make use of creatures so far as they do help him towards his end, and should withdraw from them so far as they are a hindrance to him in regard of that end.”
An ethical, or one could say, a philosophical line of conduct is deduced here from the foregoing and he continues:
”Wherefore it is necessary to make ourselves detached in regard of all created things.”
In order to preserve our freedom towards them, and so that we can choose them or refuse them at will.
That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them.
One might almost think that this attitude was similar to that of Buddhism.
You know the Buddhist attitude from my former lectures.
The world is not only explained as Maya but is experienced as such, and the whole emotional relation to the world is introverted, drawn back into the individual, in order to experience the centre.
Ignatius’ attitude, however, is not Buddhist but rather stoical.
One must not allow anything to impress one but must remain indifferent, equable and serene.
Ignatius adds:
”. . . Solely desiring and choosing those things which may lead us to the end for which we were created.”
This is obviously not a Buddhist point of view, for this attitude chooses and uses certain things, it even clings to things or people that are necessary to reach the goal.
Nothing is necessary according to the Buddhist standpoint, everything is a deviation from the path, because it is illusion.
We will now turn to the real Jesuit Meditation of the Fundamentum as it is practised in the exercises.
I will again give you some examples from Przywara’s book ”Deus semper maior”, as he gives us a profound insight into Jesuit meditation.
He also begins with: ”man was created” or rather with man and asks himself: ”what is man?”
As you saw in the case of the meditation on the Anima Christi, Przywara thoroughly investigates almost every word.
He says: ”Mensch ist Geistwerdung des Leibes” (man is body which becomes spirit) and that he is ”Leibwerdung des Geistes” (spirit which becomes body).
We must ask ourselves here: can we accept this point of view?
Is a body becoming spirit something which we can confirm from experience, has it ever happened?
It is, of course, confirmed in the dogma of the Church, the corpus Christi became spirit, it became the glorified body of Christ.
And though it does not belong strictly to the dogma, it has been conceded, from the days of the very early Church, that the body of Mary was also taken up into Heaven, where it became a glorified body, the only material thing in the celestial spheres.
Przywara ’s meditation is founded on these teachings of the Church but, if we regard the matter from the psychological point of view, we cannot rely upon the dogma but must ask ourselves is there any psychological experience which would justify or prove body becoming spirit?
I must say that I could not bring any direct proof that such a process is possible.
I do not mean can the body be transformed into spirit but is there any experience of which we could say that it felt like the transformation of the body into spirit.
We say sometimes that a man looks like a ghost or a spirit but that just means he looks pale, thin and interesting but that has nothing to do with flesh becoming spirit.

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body.
We know from medical experience that many people are quite, or very nearly, unconscious of their bodies.
They do not know that they have certain bodily weaknesses and have no idea what they look like.
I have even had pathological cases that had to look at themselves in the mirror before they could utter a word.
And people often do not realise when they are hungry or cold, and treat such simple facts as if they were psychological problems, or live in a very foolish way because they have no idea what they are doing.
Such people really have no experience of their body, so consciousness of the body is no matter of course.
Everyone knows theoretically that he has a body, but gymnastic teachers tell us that many people have no idea of their own physical existence and how they really breathe; whereas other people are quite conscious of this and of how they hold themselves and what their muscles are doing.
We must have a psychic image of the body, in order to become conscious of it, we must translate the physical fact of the body into a psychic experience.
We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit.
Spirit is in no way intellect, it is something totally different.
We have adopted the old formulation body, soul and spirit.
Our conception of the soul is that it is something vaguely between the other two and we think that the spirit is what happens above and that the body is what happens in matter.
So we assume that our consciousness is above, as if it were the spirit.
I would cautiously formulate this statement of Przywara's, not as the body becoming spirit but as becoming conscious of the body.
We become aware that we have a body, that it is made in such and such a way, and is called so and so.
A dog does not know that it is a dog any more than a star knows that it is a star.
The astronomers found out the names of the stars, the stars don 't know them!
It is surely inaccurate to say that man is a body which becomes spirit.
It is true that consciousness can reach far into the body and that this may have some effect on the processes themselves, but in a very limited degree.
There are many functions of the body which cannot under any circumstances be made conscious.
So even the statement "becoming conscious of the body" must be very limited.
We will not go further into the problem of spirit and body, but will turn again to Przywara.
He says that when we examine man more closely in whom the body is ascending to spirit; and the descent from spirit to matter, by which man is conditioned, we shall see that the unity
has a rent, and he quotes Gal. V. 17: "For the flesh lusteth against the spirit and the Spirit against the flesh".
This is the old conflict of spirit versus body.
He speaks later of: "einem Sturz des Geistes in das Chaos des Leibes" (a plunge of the spirit into the chaos of the body) and implies that body should be spirit.
One naturally asks and should spirit also be body?
He even speaks of "der Aufstand des reinen Geistes gegen die Demut der Bindung in Fleisch" (the rebellion of the pure spirit against the humility of being bound in flesh).
Here it almost seems as if he meant that the spirit suffered from a certain hybris, as if it were haughty, and could not endure the presence of the body.
Later he goes over into the anti-thesis and says "It is matter which becomes God."
It attains divinity, or already possesses it, for divinity appears in matter.
There is actually this dispute between what we call spirit and what we call body, it is obvious in every moral conflict.
But whether we can call this pair of opposites, spirit and matter, is a different question.
We can have no direct experience of spirit, and we also have no direct experience of matter.
We are very vague about it and can only ask modern physics what it really is.
Apparently it consists of endless mathematical formulas, something exceedingly abstract, which is almost or quite impossible to grasp.

Matter has disappeared into inconceivable things, for it is not solid and heavy as we used to imagine.
It is something totally unknown and we do not even know if modern physics are in a position to give an approximate estimate of what it really is.
And of course we do not in the least know what spirit is either.
Anyway it is neither intellect nor consciousness, the word spirit does not indicate either of them.
We shall come later to the meaning of the word spirit.
We call something spiritual if it has the quality of something which we describe as spirit.
And we call things material if they have a certain quality connected with our psychic experience of matter.
For it must be remembered that we only have psychic images of anything, we can only directly experience things as psychic images.
We have no direct images of things as they are, we need all kinds of apparatus to get even an approximate idea of the objective existence of anything.
There are, for instance, no colours and no tones in themselves, these are psychical phenomena.
So what we call spirit is a psychic translation of something which we cannot describe more accurately.
There are many words for spirit which are derived from peculiar primeval conceptions of it.
We know that the word spirit, which occurs very frequently in the New Testament, is ”pneuma”.
The original meaning of that word is simply breath, moving air, translated to mean the breath of life.
It occurs very frequently in the Septuagint and really just means life, breath. It often means the same as the word ”psyche”, soul. The word ”psyche” has a similar origin, it is related to the Greek word ”psychros”, cool, something which has been cooled by a breath
of wind, and also to parch, the wind parches when it is warm and dry.
It is also related to ”physein”, to blow, which is connected with the German word ”pusten” (to puff).
All these have to do with breath.
Psychic is, so to speak, that which breathes.
There is an old high German translation of the Bible, where spirit is translated by ”Atum” that is ”Atem” (breath).
That is correct.
It is the eastern ”Atman”, related to ”Atem”, (breath) , a sign of life.
The Latin word for spirit is ”spiritus”. That comes from ”spirare”, to blow, to breathe.
And another word for spirit is ”animus” or ”anima”, a relation of the Greek word for wind = ”anemos”.
We find the same word in other languages, in Germanic, for instance, ”usanan” to breathe out or (Latin) ”anhelare” also breathing out or the German ”ri:icheln” (to rattle in one’s throat).
”Ri:icheln” is an onomato poetic word, it makes the appropriate noise.
Curiously enough it is the word used for the death rattle, the moment when one breathes out one’s soul.
It is ”roho” in Swaheli, derived from the Arabic ”ruch” soul, spirit. It is connected with ”rich” - wind.
All these are descriptions of breath and wind but this is not the case with the word ”Geist”. Carl Jung, ETH Lectures, Pages 217-223.

Carl Jung on Matter, Spirit and the Human Body. **(2015-03-21 06:43)**



[Carl Jung on What is Spirit?]
Lecture X 26th January, 1940
In the last lecture we began to speak of Przywara's meditation on the first word of the Fundamentum: "homo".
We came up against the word "spirit" and I expressed a doubt as to whether spirit could be called intellect or consciousness.
Consciousness is becoming aware of, making an image or concept of something, and intellect is the ability to think.
Neither of these things is spirit.
So we came to the question what is spirit?
Or rather what psychic experience can be identified with or expressed by it?
In order to approach this question I spoke of the etymology of spirit, of the Greek words "pneuma" and "anemos", the Latin word "spiritus" and so on.
Today we will examine the German word "Geist", it corresponds to the English word ghost and is derived from the old Nordic word "geisa", that is "wiiten", (to rage, to be furious).
This brings in a new idea, by no means identical with the soft breath of spiritus and pneuma.
It indicates passion, fire, etc. It is related to the Germanic word "us-gaisjan", to induce an emotional condition, to get someone out of himself.
And we say in Swiss German "'s isch zum Ufgeischte", meaning that a situation or person has become intolerable.
This corresponds to the English word aghast.
This peculiar quality is also visible in the metaphors which are used in connection with spirit: flame, fire, sparks, light, etc.
All these separate ideas, as you will remember, come together in the miracle of Pentecost.
A "rushing mighty wind" filled the house and "cloven tongues like as of fire" descended on each of the Apostles and "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance".
The multitude outside were amazed and some said: "These men are full of new wine."
This shows that they were in a condition which could be compared to drunkenness.

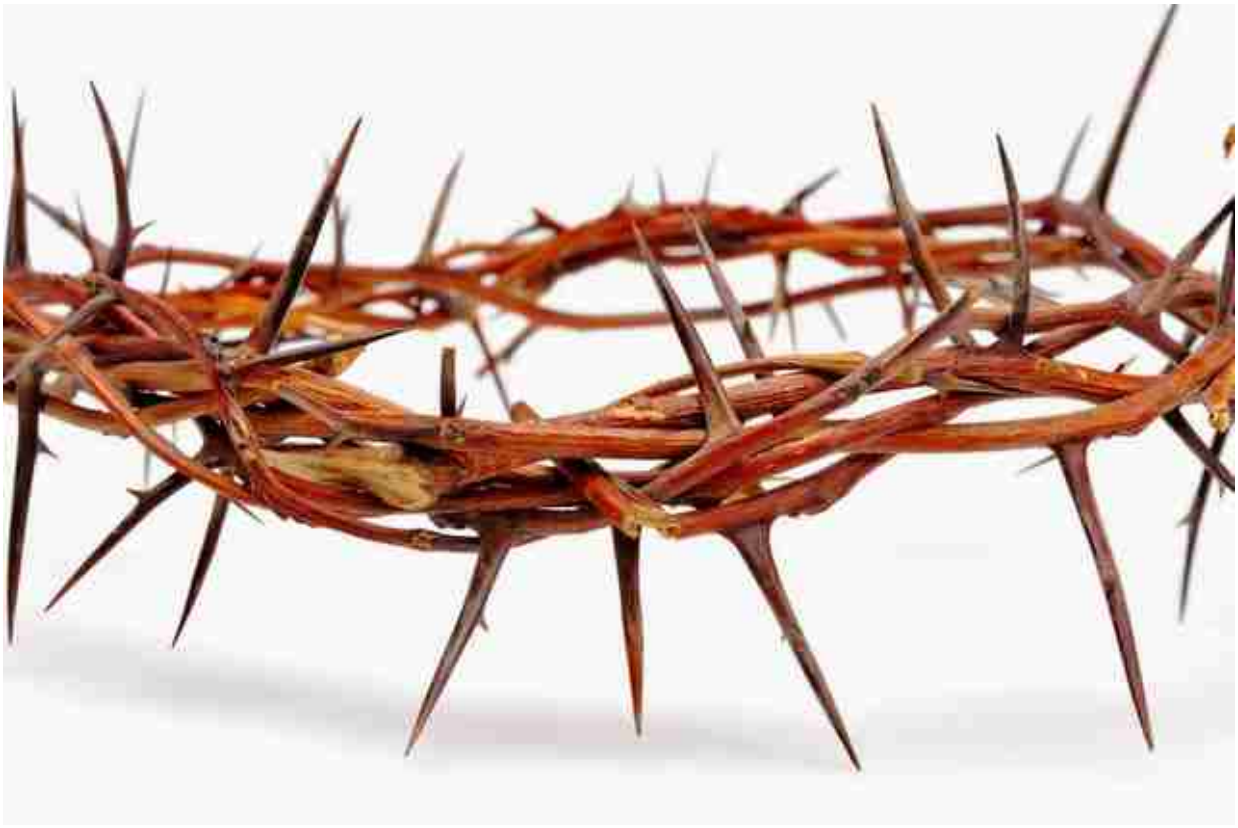
In every language alcohol is called spirit.
It is a spirit of a certain kind but evanescent in its effect.
The wine in the communion is called the spiritual blood and is a symbol of both blood and spirit, so that here also we find qualities of the spirit described.
As we saw, the words for spirit in the Latin, Greek and Semitic languages were connected with moving air.
So it is said that the Holy Ghost breathes between Father and Son.
He is the principle of life. This is the origin of the primitive idea that the soul leaves the body with the last breath.
The quality of moving air is also to be found in ”wiiten ”, (to rage) , we speak of a raging wind, for instance.
If we consider this aspect of ” Geist”, we shall see that it is a peculiar condition of man. That which is moved, as if blown away by the wind, that which is made alive, is called spirit.
It is, therefore, an increase of life.
The phenomenon of the spirit is always a sort of possession, primitive man can only describe it as a different soul, a spirit, which comes to my soul and possesses it.
The primitive wears a neck amulet in order to shelter the back of his neck, which is unconscious, in order to prevent the spirit sitting on him there and speaking through him.
This spirit can also enter by the fontanel.
People with an open fontanel are always regarded as somewhat peculiar, because the old channel of the soul is open and souls can get in and out.
In Tibet the soul is said to leave the body by the fontanel so, in the last prayer said over the dying, the Lama produces a high tone which causes the skull to open and allows the soul to leave the body.
We see, therefore, that possession by a breath-like being is a primeval conception of a spiritual condition.
The man who unexpectedly speaks from an exalted or peculiar state is mana or taboo, if he speaks paradoxically then he is surely a sorcerer.
All this shows us that the psychological phenomenon of the spirit is an exalted condition of life, or at least an unusual one, or, to formulate it still more carefully, it is a change in the personality.
You see it is something very different to the modern use of the word ”Geist”, and I am convinced that these original forms are far nearer to its real nature. We can only speak of it as a human condition; what it is in and for itself is a question which cannot be answered, we can only know how it is experienced.
This is equally true of the concept of matter or body.
We must say here that the body has nothing to do with matter.
Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body.
Here again there is danger of a misunderstanding.
If we ask modern man what is body, he describes the anatomical structure which he can see with his eyes.
But that is no psychic experience, it is scientific experience of the body.
Psychic experiences is the image of the body which is reflected in the psyche.
How I experience the body from within is a totally different question.
I am inside the body as a psyche.
If we investigate carefully what that means we come on a lot of extremely peculiar experiences which have given rise to many of the strangest symbols.
If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter.
If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen.
Our medieval philosophers discovered these, and such centres are highly differentiated in India.
Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point.
We fill our bodies as if through inner streams.
The Indian teaching of Prana formulates this, it makes people aware that they can, so to speak, stream into certain limbs and, if one experiments on these lines, one finds it is possible to achieve very peculiar results.

One can, for instance, warm cold limbs in this way and enervate certain muscles.
Yogins have many stunts of this kind which are based on psychological Prana experience and have nothing to do with mysticism.
It is by such paths that a psychic image of the body is obtained.
Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres.
These centres are not mystical but psychical centres of experience.
It is no wonder that eastern and western doctors cannot understand each other's language.
Our modern doctors are beginning to understand that these centres are not anatomical but are psychological centres of activity.
We say that certain things take our breath away, others feel like a pressure on the breast or heart, and other things lie heavy on our stomach.
So when we say body, we really mean our psychic experience of the body.
This has only a distant relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter.
One cannot prove a Prana pipe scientifically, so we say in the West that it is ridiculous.
But this simply means that we are ridiculous not to be able to understand such things.
The body, therefore, is also a psychological condition, a peculiar form of consciousness.
So when we think - we could just as well say function psychically - in the head, it is something quite different to doing the same thing with the heart.
These two things are so different that it is a tremendous discovery for a lot of people when they find they can understand something with the heart, for most people only function in the brain box.
A nigger has all his thoughts in his belly, he is only aware of the things which affect him down there.
And I have often told you of the Pueblo Indian who told me that the Americans were all mad because they thought in the head instead of the heart.
The old Greeks, on the contrary, lived in the diaphragm.
So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition.
We only have our experiences of the spirit, we do not know what is behind these, what spirit is or whether it is a divine being, and we only have our own experiences of the body.
We perceive both with our consciousness.
We can really say, therefore, that Przywara's meditation is incomplete, it goes no further than the conceptions of spirit and body.
There is not such a conflict in the soul itself, in a sense we make this conflict when we say: here above is the spirit, here below is the body, with a tremendous tension between them.
It is not eo ipso like that in us.
We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit.
So what we experience of spirit and body are really psychic modalities.
But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent.
Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect.
We think that experience of the spirit is something of a totally different nature to experience of the body and then the rent is already there.
This does not mean that the split should not have occurred, to assert that would be to deny the whole mental development of man.
This contradiction had to occur, this chasm had to be torn open, or we should never have understood.
When black and white are together, one and the same thing, we cannot distinguish anything.
So Przywara says that man, as "medium formale materiale", shows forth God who is the unity of everything in creation which has been torn into the opposites.
He says:

”If he (man) as centre is the objective image of God, and subjectively there for the purpose of making God known as the absolute centre, he is only in so far effective as he, incapable of remaining fixed in himself, hangs wholly in God.”
He takes the expression ”hanging in God” from the annotations of Ignatius himself: ”adhaerere, inhaerere, cohaerere Deo” (hanging on, hanging in and hanging together with God). Przywara continues:
”He is man in as far as he is in God. He is the centre of body-spirit in as far as he is in God, Who in His essence is the adequate absolute centre : In Himself as the All-pervading.”
He says here that the unity, the coincidentia oppositorum, in the soul of man is an image, an allegory, so to speak, of God, because all opposites are reconciled in God.
Man is there in order (through the unity which is in him) to show forth the unity of God.
And in what condition does man find himself?
He has this likeness to the unity of God but, as a created being, he can do nothing out of · himself but depends entirely on God.
God is not only his pattern but his causa efficiens, his effective cause.
Man is entirely contained in God and this condition is described by Przywara as hanging in God.
To anticipate, this hanging means hanging on the cross.
There is no freedom, it is a condition in which man does not depend on himself but entirely on God, for God is absolute.
Przywara continues:
”Body and spirit are ’right’ with one another in so far as man is ’right’ in God.”
Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity.
This unity is guaranteed by Him because Przywara says:
God is the only ”in sich selbst sein” (one who is in himself.)
This means that God is the Self and, in so far as man is a unity, he is an image of this Self.
We have here the teaching of ”Atman” in a purely Catholic form.
God is the efficient cause, he IS.
He is the essential reason of existence and its guarantee, there is no existence outside him.
This is really exactly the same idea as the Indian: I am Atman, I am the world.
It is a Platonic idea that man is the image of God.
The Indians express it as the thumbling in man’s heart that is also the Atman which covers the whole earth and which contains everything.
So far there is complete harmony between the two, but whereas the Indian conceives of man as a free, natural, plant-like image of God, Przywara represents him as being in a condition of compulsion and torture; man is nailed up, so to speak, as an image of God.
Curiously enough, there was an antique mystery cult in which this idea was carried out concretely.
A pine tree was felled during the yearly festival of the cult of Attis and was carried into the cave of Cybele.
A picture of the God was fixed to the tree: the tree represented the God.
The tree was thus made the child of Cybele who is nature.
If we think in the Indian way, Attis is the pine tree and stands in the womb of nature and is nature, he is a pure expression or image of nature.
But when the image of Attis is fixed to the tree, then it is an expression of the ”suspensio”, of the painful death of Attis who was, so to speak, given back to the mother as a corpse for re-birth, resurrection.
The symbol of the cave is naturally the symbol of the grave and life is buried like a grain of wheat in the womb of the earth and grows up again.
This is the mystical idea behind the mysteries of Eleusis, Attis, etc.
Przywara makes it even clearer when he says that man, as the reconciliation of the opposites, spirit and body, is a ”Kreuzung” (intersection, crossing).
He uses the word ”Kreuzung”, and this means that two different tendencies, the somatic and pneumatic, cross, so to speak, in man.
This is a condition of tension, the god is killed between the opposites.

We see this also in pictures where Mithras sits on the bull and, as matador, runs the sword into its throat.
The scene is flanked by torch bearers with torches held aloft and sunk to the ground.
This is the rising of the sun, Helios driving his horses up into the Heavens, and Luna driving down on the other side: day and night.
This represents the sacrifice as taking place at midday, between the opposites. And you find exactly the same idea in the crucifixion, Christ was crucified between the two thieves, one went up to Paradise and the other down to Hell.
Man also is between these opposites, which is why Przywara calls him a ”Kreuzung”, and the tension between the opposites he calls a ”Riss” (rent) which is simply a conflict between the opposites.
This is something which you do not find in India, the conflict is called illusion in Buddhism and lies outside.
The Buddhist aims at Nirdvandva, freedom from the opposites, they are merely the concupiscentia.
When man sees that the world is illusion, he ceases to desire it and, when his knowledge is sufficient to recognise everything as illusion, the whole Nidana chain ceases to exist, for it only leads to death and suffering.
The Buddhist, to a great extent, refuses the conflict whereas it is all important in the West.
This expresses the western attitude which is extraverted.
The world seems beautiful and desirable to us; we grumble sometimes but are exceedingly optimistic about it and are always sure tomorrow will be better.
But the Indian says: it will never be different and has long given up the conflict about it, because it is outside him.
It is an inner conflict with us, and we also have long ceased to do anything about it as such, and so naturally we have to meet it outside, in other people. And it gives us the greatest satisfaction to be able to locate it elsewhere.
We read, for instance, of a crime in the newspaper and feel delighted to think: ”he has it, not I . ” Carl Jung, ETH Lectures, Pages 224-228.

Carl Jung on the importance of “Suffering” and ”Doubt.” (2015-03-21 10:28)



Lecture XI 2nd February, 1940

We were considering Przywara's meditation on the beginning of the Fundamentum in the last lecture, particularly his conception of the, so to speak, metaphysical position of man.

He regards man as a "medium formale materiale", that is, as something between "formale", which means spirit, and " materiale", which means matter, and thus as an image of God who is himself a reconciliation of the great cosmic opposites.

You saw, therefore that Przywara regards God as a symbol of the reconciliation of the opposites.

I must refer anyone who is interested in this subject to Chapter V of my book, Psychological Types, where I dealt with reconciling symbols.

In as much as man is also a union of the opposites, he is an image of God, according to Przywara.

As such he is also in a certain sense, if one may say so, the same as God.

This peculiar identity is very problematical, for Przywara describes the condition as "a hanging in God", ("adhaerere, inhaerere, cohaerere Deo") and full of suffering, for man is really less a union of the opposites than a conflict of the opposites.

The contact of the opposites in man is not harmonious but is a state of constant disharmony.

Yet he is completely contained in God, suspended in him and is an image of God. If man is God's image, his condition must also be the image of God's condition. Przywara gives us no further information on this point, but it appears again later, so we will speak of it then.

At all events the image suspended in God is something substantially and essentially similar to God.

Przywara says that man only exists in as far as he depends on God. God is his causa exemplaris and causa efficiens, so the essence of man is the divine essence.

This is a very important point for it is connected with eastern ideas, with "I am Atman " and "I am the world".

But this eastern idea is not part of the Christian creed, it comes in very provisionally and in a very problematic way.

But we have evidence for this inner relationship of man to God in the Holy Scriptures themselves.

I reminded you of the passage: "Jesus answered them, Is it not written in your law, is aid, Ye are gods? "

Here Christ definitely calls men gods.

He is referring to the 82nd Psalm: "I have said, Ye are gods and all of you are children of the most High."

You see, therefore, that Christ's saying: "Ye are gods" does really refer to the divinity of man.

When he says: "Who sees me sees the Father" he means that his essence is the same as that of the Father.

And when he tells the disciples they are gods, he means that they also are of the same essence.

So it is quite clear that the divine nature of man is recognised by the Christian teaching but with peculiar stipulations.

Therefore Przywara says that this hanging in God may mislead man into an abuse, to possess himself greedily of God, to be as God.

Evidently he means that this hanging in God is an identity which may lead man to think he is as God, which would be a Luciferian abuse.

An image has certainly every right to say "I am like God " but this may be abused and the drop of water may say:" I a m the whole sea".

The drop of water is not the whole sea but it is a part whose nature is identical with that of the whole sea.

We find this idea in many medieval texts, and the passage from St. Augustine is also often quoted: "God is a circle whose centre is everywhere and whose circumference is nowhere".

Naturally this centre, which is everywhere, is in every man and the circumference, which is nowhere, is the infinite.

It is this abuse, this tendency of the grain of s and to identify with the Sahara, that causes the prejudice against such utterances.

The devil is the ape of God who imitates everything which he does, as some old texts say.

Man is undoubtedly highly imperfect and in constant painful conflict; if someone has no conflict he is simply still unaware of it, and then it will appear as symptoms in his stomach or in some other part of the body because he is deceiving himself.

No one is as he should be unless he is in doubt about himself.

Doubt is a higher condition than certainty, for the opposites come together in doubt, and one leg is missing in certainty which is a lame one-sidedness.

Man is undoubtedly a creature torn by conflict and doubt so he is in need of a redeemer, and Przywara says that God himself entered the rent through the crucifixion of Christ.
This has, as we know, a redeeming significance.
I must admit, that in spite of my Christian upbringing, I was never able to understand why someone else being crucified should have a redeeming effect.
I thought I must be peculiarly stupid but in the course of my life I have met with many other people who did not understand it either.
It is said that for our sins Christ was nailed to the Cross.
Przywara, however, says that man is crucified with Christ, he hangs on the cross and so is in a certain way identical with the suffering of the Son of God.
This says quite clearly that the suffering of man is not only on account of his own imperfections but is the suffering of a God.
Where does suffering come from?
From conflict, so conflict is also in God but this is, of course, a thought which should not be expressed.
It is natural to want to know where the guilt lies that calls forth such suffering and needs such a redemption.
We are told that Christ was guiltless and that he suffered for the sins of mankind, and that our debts were paid by the crucifixion of the Son of God.
But if we leave the dogmatic point of view and look at Christ from the human side, the question arises, what was missing in his life, what psychological sin did he commit to draw such a punishment upon himself?
One can answer that question briefly : he did not live the animal side of himself.
And where is man's guilt?
That he only lives the animal which makes him unconscious.
That is the guilt of man which is redeemed by the death of Christ, for the conflict in man is the conflict between flesh and spirit.
These are the opposites in man, the form and law-giving spirit and the formless, blind mass of the instincts.
This conflict will never be solved on the level of instinctive man, for he lives instinctively and feels no conflict, and, in avoiding the conflict, the whole spiritual side of man is repressed.
The man who prides himself on living an instinctively right life has refused his own inner humanity.
And the man who makes the opposite mistake and lives entirely in the spirit also has to pay the penalty for ignoring the other side.
Przywara calls these opposites that come together in man: "the beams of the Cross".
That is for him the symbol of the reconciliation of the opposites, that unite so painfully in man.
So we often hear " the cross has redeemed us" instead of "Christ has redeemed us".
This expresses a symbol: the cross, the coming together of the opposites, is redemption.
In other words no one can be redeemed who is unconscious of the conflict and lives either on the material or spiritual side, ignoring the other.
It is only in the uncomfortable condition of doubt and conflict that we can be redeemed.
We always think that we must be all wrong when we are in doubt, but it is just then that we are as we should be.
This condition is the only gate to higher consciousness.
When man is contented he never makes an effort to reach another condition, he must be in a desperately bad way before he does anything about it.
And this is the great psychological meaning behind the glorification of suffering.
It is also the aspect which is ignored by Buddhism; the Buddhist steps out of the conflict, nirdvandva, free from the opposites, he does not look right or left, up or down, and he thus reaches Bodhi consciousness which he calls the highest consciousness.
We should not call this consciousness but unconsciousness.
It is a trance-like condition from which the Yogin emerges, as out of a deep sleep with new strength, just as Antaios gained fresh power from each contact with the earth, his mother.
Conflict is not always the most desirable condition, it can be exceedingly destructive, so that we long to be freed from the opposites and to plunge into blessed unconsciousness where nothing matters.

And that is the greatness of India, they have learnt the art of doing this thoroughly.
Buddha transcended consciousness, that is, he reached something different to consciousness, no consciousness, unconsciousness.
We saw that Przywara regards the psychological existence of man, essentially full of conflict, as the cross.
Man is not only crucified, he is himself the cross.
In some old pictures Christ is not crucified but stands with outstretched arms before the cross, that is, he becomes the cross.
Przywara says:
”In that God as redeemer descends into man, His countenance appears in the truly human medium, namely in the soul as the middle between mere body and mere spirit. But in that He as redeemer descends into man in the form of the rent His countenance appears in the soul, i. e. God appears in the face of the ’rent as cross’.”
This means that the soul is a cross and this is true in the fullest sense of the word.
To learn to know ourselves, to face the conflict, to become conscious, is a cross.
This is the reason why we prefer to avoid it, we do not want to know our faults.
We forget that this other side is also ourselves.
It belongs to us but if we accept it we find ourselves crucified, hung up between the opposites.
We are in doubt and we no longer know what to do but, when we can do anything in that state, it belongs to both sides, it is not only spirit, not only matter, but something living; and the living thing is never pure and sterile but always somewhat turbid.
So Przywara says that God himself appears in the cross.
God is the cross and himself a torture, and if we let the conflict materialize in us, if we consciously accept the conflict, we carry the cross and this cross is God.
When Nietzsche says:
”You sought for the heaviest burden and found yourself ” he could also have said: ”You found God”, for the meeting with yourself is the meeting with God.
The other man in us is ourselves and God.
An Indian would understand this without difficulty, but he would not say that it was painful for he simply refuses the pain.
There are naturally very good reasons in the Indian psychology for this attitude but it is different in the West.
We should doubt ourselves, we should become aware of this inner conflict, but we also do our best to avoid it!
If we understand from Przywara’s meditation that experience of the conflict is experience of God, we can understand when he exclaims:
”0 blessed guilt that earned us such a great redeemer.”
Although it is a term in common use, it is really no facon de parler to call suffering a cross.
It means that suffering is God himself.
We get some idea of what this means from the well-known legend of St. Christopher.
He started one day to carry a small child across a river on his shoulder.
He was surprised to find that his burden grew heavier and heavier as he waded across, and at last he was staggering under such an overpowering burden that he was scarcely able to reach the other bank.
Then he became aware that he had been carrying the Lord.
This child, the Lord, was also St. Christopher himself.
Przywara sees the whole reason for human existence in being crucified with Christ between Heaven and Hell.
He even says that man only exists in the cross and refers to Eph. II, 10: ”For we are his workmanship, created in Jesus Christ”.
We are the product of Christ, or in other words the symbol of Christ teaches man that he is himself a sufferer, a cross, in a condition of conflict, and that he who shuns the conflict shuns himself.
One could of course say a great deal more about Przywara’s meditation on the ”Fundamentum” but it would lead us too far.
I have touched on the main points and will now turn to the 3rd paragraph of the Fundamentum itself and elucidate it briefly. Ignatius says:

”Hence it follows that man should make use of creatures so far as they do help him towards his end and should withdraw from them so far as they are a hindrance to him in regard of that end.”
This carries the idea expressed in the opening sentence: ”Man was created” further.
Man is in this painful condition of conflict for a definite purpose which entails a definite ethical line of conduct; namely that everything should be used or rejected according to whether it helps or hinders man in reaching his goal.
And Ignatius continues:
”Wherefore it is necessary to make ourselves detached in regard of all created things - in all that is left to the liberty of our free will, and is not forbidden it, - so that we on our part should not wish for health rather than sickness, for riches rather than poverty, for honour rather than ignominy, for a long life rather than a short life, and so in all other matters, solely desiring and choosing those things which may lead us to the end for which we were created.”
What is this end, this goal?
We know what it is from the Christian point of view.
Psychologically, taking what we have just said about it into consideration, it is primarily becoming conscious of the conflict.
From becoming conscious of the conflict, from realising that it is our reality, we should learn to desire it, to be able to say yes to it.
For if we can say yes to the conflict we reach something further: we see that it is only through the conflict that we can attain a higher level of consciousness.
We become aware that not only ”the one” is ourselves but also ”the other”.
This reaching of a higher level of consciousness is the secret behind all cultures.
All barbaric and primitive cultures are characterised by a low level of consciousness, where man is wholly caught in his instincts and nothing becomes conscious except what the instincts themselves rub under a man’s nose.
Man is then at the mercy of his instincts and emotions.
A higher state of culture means control of instincts and emotions, not a complete repression but such a control as allows man to live as a living man, in spite of the urge of his instincts and emotions.
But culture which is a prison, discipline for discipline’s sake, is no culture. True culture allows the instinctive life to develop within meaningful human limits.
It is not asceticism or repression but the freedom of nature in human measure: sagesse.
A man who simply follows his emotions, instincts, dreams and illusions could just as well be a railway truck in a long train or a sheep in a flock.
Culture is rather a consciousness which has a certain strength, a strength able to deal with the blind emotions and instincts, rather like a benevolent father who allows them to go their own way within certain limits.
If they go beyond these limits it leads to unconsciousness, to a lower grade of culture, which is a destructive condition synonymous with the devil, for the devil destroys all the works of God.
God is, as you have heard, suffering, conflict and the cross.
The beginning of Christianity was a moment in the history of mankind, when a higher consciousness was reached.
If you compare the other contemporary religions with Christianity you will see the difference clearly.
The Dionysian element in antiquity was a glorification of emotion, instinct and unconsciousness.
It was a kind of submersion, a letting oneself go, which reached into deepest unconsciousness.
You can see this particularly in the cult of Dionysus itself, in the frenzied women who tore living animals in pieces with their teeth.
That actually happened and is no fable.
There are vestiges of this still in Islam, in dancing Dervishes and the like.
This is why the retinue of Dionysus is represented as consisting of satyrs and other half-human animals.
Man in antiquity was half an animal but he accomplished some immortal work and established an ideal of beauty which we can only envy.
But as you know the most beautiful plants grow out of manure.
Only one water closet was found in Pompeii, for instance, and the accompanying conditions can be imagined.
Antiquity was built up on social conditions that were really incomparably bad, or rather one could only compare those of today with them!

Three fifths of the population were slaves, an evil which the old Romans were aware of and tried to modify through all kinds of humane laws and liberations.
But it was useless, the transformation only came ab out through Christianity, not through outer legislation but through a transformation from within.
Not only the Emperor and the aristocrat but every man received the dignity of containing a divine soul, and this really destroyed antiquity. Carl Jung, ETH Lectures, Pages 229-233.

Carl Jung and "the essence of man as corresponding to that of God." (2015-03-21 12:47)

Lecture XII 9th February, 1940
In the last lecture I finished reading you some quotations from the modern Jesuit, Przywara. I spoke of his anthropology and showed you how he regards the essence of man as
corresponding to that of God.
The Deity, according to Przywara, contains and unites the opposites, whereas man is torn asunder by them, stretched ap art and therefore in conflict.
Man, as a part of God, participates of the substance of the Deity, and consequently of the opposites, which means conflict.
Therefore man is essentially a being of conflict for, in Catholic theology, Christ was God and also man and therefore he represents the opposites contained in God as well as the solution:
redemption, the union of the opposites.
But in his true human nature he was also hung between the opposites, i.e. suspended on the cross.
The cross is a complete expression of the opposites, they unite at one point and Christ and his suffering were crucified over this point.
He thus represents God in his aspect of suffering and man, in as far as he suffers, really corresponds to Christ.
God is also suffering and he appears in the man who suffers.
God is the causa exemplaris of man, and Christ is not only causa exemplaris but also causa efficiens. It is said that we are created in Christ and by him, that is, in the image of suffering man.
You must keep this point of view before your eyes as we continue the exercitia spiritualia.
There is a prayer, written by Ignatius which is a classical example of the attitude prescribed for those who take part in the exercises.
It is usually used during the preparation or introduction.

It is again a Latin prayer:
”Suscipe, Domine, universum meam libertatem, accipe memoriam, intellectum et voluntatem, et quiquid habeo vel possideo, id tatum Tibi restituo ac Tuae prorsus trade voluntatem gob ernandum; amorem Tui solum cum gratia Tua mihi dones, et dives sum satis, nee aliud quidquam ultra pasco.”
(Take, 0 Lord, all my liberty. Receive my memory, understanding and entire will. Thou hast bestowed on me whatever I have or possess. I give all back to Thee, and deliver it to Thee, to be entirely subject to Thy will. Only grant me Thy love and Thy grace, and I am rich enough, and ask for nothing more.)
This complete submission to a figure outside oneself is not only characteristic of the exercises but it formulates the whole western religious attitude.
Eastern man would say we surrendered to a thought being that had been created by the meditation.
It would not be any the less real for him because of this. Eastern man, through his identity with Atman, the world creator, can create thought beings of definite reality.
His gods are thought beings and yet they are real.
This is incomprehensible to the West, because we never start from within; if Christ does not stand before us as an outer reality then he does not exist.
Man cannot create in himself a being which does not exist, but what is eastern man?
He is Atman, so he can produce Atman.
Western man knows nothing of this, he does not know that the figure of Christ is his own being.
But it is clear from this meditation that man, as ”parstotius”, has a share in God and therefore has also a certain ability to place thought beings before him, and the purpose of the images and ikons in western churches is the concretisation of such beings.
These images, in the East. are yantras or tools which help man in the formation of thought beings.
Western man gives his whole being, his whole psychic existence so to speak, to this other figure, this vis a vis being.
It would be almost blasphemous to suggest here that this figure might be a thought being.
On the contrary, this is a matter of course for eastern man.
Our reason makes it almost impossible for us to understand this point of view, because we are of the opinion that anything invisible which we create is just air.
We cannot weigh it or reduce it to a chemical formula, so it is nothing.
But that does not make it any the less real.
It is a reality just as the idea to build a bridge or an engine is real, though we do not grant it reality till it stands materially before our eyes.
It is real for eastern man while still in the head of its creator.
Ideas are absolutely real but we never believe this.
If someone does something peculiar we are always naive enough to think that he will be accessible to reason.
We explain to him how unreasonably and foolishly he is behaving and are amazed that it is useless.
Only well-meaning ignoramuses think that good advice will help when someone is possessed by an idea.
We are foolish enough to think that he is possessed by something unreal, that the whole thing is just nonsense.
But possession is absolute reality and ordinary methods are powerless, it does not allow itself to be talked away.
It is a psychic reality which cannot be criticised by ordinary standards.
This does not fit into our factual scheme but is the latter the only truth?
This prayer shows you the complete surrender which is aimed at in the exercises, and you can easily imagine what an extremely serious matter they are for anyone who can even approach this attitude.
This is not only because of the difficulty and effort but because they contain symbols which adequately express the innermost nature of man.
This is, of course, the real reason why such exercises exist and why they have so much influence on the mind of man.
I have already told you that there is no absolutely fixed programme in the exercises.
The pieces I have read you, which I have treated as a sort of introduction, can also be meditated up on later.
The content of the exercises is strictly formulated but it is the duty of the director to see that the order suits the individuals concerned, he has a free hand in this.
A strict s elf-examination, an ”Examen generale et particulare”, is always prescribed and usually takes place during

the introduction.
We cannot go into full detail but I will elucidate some points from the introduction of an old Spanish Jesuit, Izquierdus.
The purpose of such a self-examination is to purify the soul, the whole psychic constitution.
It is a sort of analysis, a minute investigation of the psyche, undertaken by one's own reason.
The standards of conduct are naturally traditional and the teaching of the Church lays down the rules of sin and virtue.
Our author says:
"The soul is purified by discovering the inner roots of the vices so that they can be eradicated. And it is also necessary to note carefully the separate occasions on which these vices have shown themselves, and to observe the circumstances in which such things occur in order to be able to avoid them."
One must really put one's whole life under the microscope in order to be able to root out one's faults and failings.
The form of this self-examination is also prescribed, every separate instance which occurs to one must be noted and also the circumstances: the time, place, etc.
And then one must undertake something to prevent its recurrence.
One can, for instance, resolve not to commit that sin for a whole morning and in the afternoon one should investigate whether one did indeed avoid it.
If in spite of all this careful examination and control the sin persists, the "examen particulare" must be undertaken.
That means that this special case must be examined in greater detail.
Why did the sin approach again, even as a temptation?
It is said that some people go so far as to carry a kind of rosary and push the beads along to mark their backslidings and progress, or others have a notebook in which they write the number of bad thoughts and the like which have occurred during the day.
All this is done with the greatest exactitude and care.
This "examen generale et particulare" is usually the preparation for the first exercise, which is called "The exercise on the threefold sin", that is, on mortal sin.
The Church distinguishes between mortal and venial sin.
The first is grave offence and is regarded as intentional, the sinner has offended God, more or less on purpose.
The second is pardonable sin, committed through negligence, ignorance or indifference.
Our author, who lived in the early 17th century, says of mortal sin:
"There is really only one mortal sin, which consists in placing the goal in the creature instead of in God."
The goal is, of course, the end or goal which we considered in connection with the 'Fundamentum'.
In other words this sentence means that if anyone values his own material ends above the spiritual goal of reaching God and integrating himself in the Godhead, he is in mortal sin.
The text continues:
"For the man who stands in mortal sin there is no God, no Heaven and no salvation. This, therefore, is the enemy against whom we should fight and against whom we should direct
our whole hate."
You see, therefore, according to this that practically the whole of western humanity is in mortal sin.
We must, of course, allow for the fact that different people have different teachings and that millions of people believe one thing which is contradicted by the attitude of many other millions,
which shows the enormous psychological difference in people.
But, in so far as the Christian attitude is concerned, it is a fact that the goal should be in God and not in the creature.
Therefore we can safely assume that by far the greater part of western humanity has fallen out of the Christian teaching and is in danger of Hell fire.
Is this so or is it not?
If we apply the Christian teaching strictly, we are bound to say that Christianity has ceased to be a world religion.
This meditation on mortal sin has three stages and is therefore called the threefold mortal sin.
The first stage is the sin of the angels.
It begins in the metaphysical sphere.
The sin of the angels includes the revolt of Lucifer against the monarchy of God and the fall of the angels.

The second stage is the meditation on original sin, that is, the sin of the first parents, of Adam and Eve.
The third stage is the meditation on our own sinfulness.
A colloquy follows with a divine figure, the choice of which is left to the individual.
We have already spoken of such colloquies.
We will turn again to our old text in order to study this more closely:
”The first sin is a sin before time began, before the creation of man and that was the sin of the rebellious angels. God created all the angels and adorned them with innumerable perfections, in their own nature and according to Grace; but a great number of them revolted, because of their arrogance and fell into mortal sin. On account of this sin, these angels became demons. The most beautiful creatures thus became the most hideous, and the dearest friends of God became His most hateful enemies.”
We must again ask ourselves what does this mean?
How is it that man has come to such an idea?
Is it mere fable, or is there a real psychological meaning behind it?
If we reduce it to its psychic conditions, it means that before there was any human consciousness a split occurred in the pre-conscious powers.
That is, there is a split in the unconscious disposition, a contradiction comparable to the opposition between angels and demons.
It is remarkable that the angels are always in the plural, a choir of angels.
With the exception of Lucifer, and the arch-angels Gabriel and Michael, the angels are not individuals, they appear in choirs and multitudes. They are essentially collective beings.
Accordingly there are no individual monks but monasteries, for the monks represent the choir of the angels on earth.
This shows that man is necessarily collective before he develops an ego-consciousness, he is an instinctive being with the psychology of his parents, family, clan and surroundings.
He has no psychology of his own, as a small child has none, but has a collective psychology.
This is very clear in the dreams of early childhood, which are not childlike as one might expect, but contain mythological material of which the child itself has never heard.
We are concerned here with a natural functioning of the brain in a psyche where there is as yet no consciousness.
The natural constitution of the human brain produces certain forms, just as a seed produces its own kind of plant, certain minerals follow the laws of crystallisation, a small chicken pecks through its shell and a duckling takes to water.
Man, in the same way, begins by functioning in a manner which corresponds to his constitution.
This can be seen not only in the dreams of young children but also later, and particularly with lunatics.
The whole unconscious psyche sometimes breaks through the surface in such cases and produces things of which the ordinary mortal, fortunately, knows nothing.
Amazing things appear which are also to be found in the mythology of all ages all over the world.
No small child’s psyche is a tabula rasa, from the beginning it is written all over, but the ink is invisible and only becomes clear when it meets those substances and circumstances which make it visible.
Speaking psychologically, the writing appears whenever life produces a situation which activates the latent imprinted patterns.
Therefore when we are told that a split took place before the beginning of time, this refers, of course, to the opposites which reveal themselves in every man.
Before consciousness existed there was conflict between the above and below, between angel and devil in every psyche.
The child is under the law of the opposites as soon as it begins to function, and we see the Christian conception of this fact in the fall of the angels.
The psychological meaning behind the myth of the fall of the angels is the nature of divinity, that necessarily shows this dual nature in its manifestations.
We see the same motif in the legend of Christ, the crucified God.
His image has become the prototype and example for man in his struggle to unite the opposites.
He has in a way to imitate Christ in order to reach redemption.

We have spoken more of the conflict than of the union.
When I say God is himself the opposites I formulate the meditation of Przywara, I draw the conclusion from what he says.
But he also knows the other side, and that God is the reconciler of these opposites.
This a priori conflict in man is original sin, and it is also the sin before the beginning of time.
Man, according to Genesis, was originally righteous but he repeated the sin of the angels.
Adam and Eve fell as the angels fell and were driven out of paradise.
One could say that in spite of the fact that God created man in an original state of righteousness (according to the teaching of the Church] the metaphysical event repeated itself and as the angels fell from heaven so the first parents fell from paradise.
Our text speaks of the fall of the angels and of the awful punishment which they drew on themselves.
The author then says:
”If therefore such a God punishes such beings with a tremendous, eternal and never ending punishment because of one mortal sin, what have we mortals to expect for our mortal sin, for our guilt?”
The meditation must be accomplished with the help of the five senses, so that the condition of the angels and the whole tremendous event is imagined graphically and in detail, and the terrible punishment which followed is grasped to its last particular.
The meditation on the second phase, the sin of the first parents, follows:
”God has also created Adam and Eve in his grace and friendship and adorned them with the gift of justitia originalis, and they were in a condition which was free from death, evil and punishment. He put them in a paradise full of pleasure, paradisum voluptatis.”
They were not able, as we know, to resist the persuasion of the serpent and ate the fruit of the tree of knowledge.
They thus consciously placed themselves in opposition to God’s law.
Thus Adam and Eve robbed themselves and their descendants of the justitia originalis, condemned themselves to death, laid themselves open to the pains, weaknesses and other miseries
of this world, and were cast out from paradise.
This again must be imagined in all its detail.
The punishment, which God inflicts on human beings who are in mortal sin, follows.
One mortal sin is sufficient to condemn man to death, to throw him into the eternal flames where he must burn so long as God exists, and the Church teaches that means forever.
Our author continues:
”That endless sea of compassion designed for the creatures created by Him, whom He loves so much that He allowed His only begotten son to be hung on the cross for them. He has lit this fire which burns them in all eternity without pity, indeed rather with satisfaction, because he sees thus how His eternal justice operates.”
Then Iz quierdus exclaims:
”0 awful wickedness, mortal sin, which deserves such a punishment !”
This aspect is a somewhat unusual picture of God, we can hardly speak here of the ”good God” for we are told that he takes pleasure in seeing his creatures burning in Hell for all eternity.
He reveals himself as a ”Deus terribilis”, the dual nature of God comes to light here.
He is a benevolent and loving Father when obeyed, but a terrible and vengeful God when disobeyed.
He is capable of throwing people into eternal damnation and can even take pleasure in their suffering while burning.
This is a conception of God which does not agree with our Protestant ideas. Carl Jung, ETH Lectures, Pages 234-239

Carl Jung on “Meditation,” and “Venial Sin.” **(2015-03-21 14:54)**

Lecture XIII 16th February, 1940

In the last lecture I spoke to you about mortal sin and today I propose to give you a summary of the exercises of the first week and then to return to the subject of venial sin.

The first exercise contains the threefold meditation on the sin of the angels, on that of the first parents and on our own sin.

As I told you, it is followed by a colloquy which has the purpose of emphasising the Divine Presence.

It gives the exercises a different, and much more impressive, meaning when a Divine Being takes part in the m; and there is also the director, who is there to hear confessions and give all the help he is capable of to the individual meditators, so you see that everything is done to make a deep impression.

This is to prevent the individual from dreaming aimlessly, and to enable him to experience the exercises in his inmost depths.

The second exercise concerns the examen generale, that is, a general examination of one’s own sins.

This meditation is usually divided into parts:

I. The various sins which one has committed in the course of one's life. These are imagined as realistically as possible, in the form of a court of law. One imagines ones elf on trial before a judge or judges, all the details and circumstances are investigated minutely.
II. Each sin is carefully weighed from the moral and all other possible standpoints, and also in relation to the Christian truths.
III. One's own sinfulness and mankind's in general are compared with the lives of the saints and als o with the innocence and purity of the angels. As a matter of fact there is no merit in the innocence of the angels for their nature makes it impossible for them to sin. They only sinned once and did it so thoroughly on that occasion that the whole numb er concerned fell into hell, and since then have done nothing but sin. A comparison with the purity of God follows and a realisation of one's own atrociousness, one can only marvel that God has thus far endured one's own sins and those of mankind. Another colloquy follows, but as usual only the meditator speaks, praises God for his compassion and makes good resolutions and promises to keep them.
We come now to the third exercise.
The colloquies used in the first two exercises are repeated and a further conversation with our Blessed Lady takes place and she is asked to intercede with her son.
The Blessed Virgin is the special advocate of all sinners, because according to the Church teaching her body was the first to rise from the dead and to ascend to Heaven.
The flesh is sanctified in her, for it was in her womb that God became man with a mortal body, and therefore she is the advocate par excellence of all sinners. Therefore she must be asked to help the sinner to understand his own sins, to see in how far his life has been twisted by a wrong attitude and to help him to realise the vanity and evanescence of this world.
A conversation with Christ follows and then with God the Father himself.
It goes up in steps so to speak.
The fourth exercise consists of a repetition of the third, so you see how much sin is recapitulated and emphasis ed in the exercises.
A deep realisation of one's own worthlessness and abominableness is demanded, so as to show that man is eo ip so lost, unless he can attain the grace of God.
The fifth exercise reaches the highest intensity with the meditation on Hell.
It must be imagined in fullest detail and most concretely.
One must even pray that God will grant an exceedingly keen perception of the quality of the punishments in Hell.
This meditation again is divided into parts:
I. One must see an extremely vivid and exact picture of the lake of fire and brimstone, and the different and manifold sufferings of the damned.
II. One must hear equally vividly the noise of the howls, shrieks and blasphemies of the damned.
III. The nose must smell the smoke and sulphur, the putrefaction, filth and decaying corpses.
IV. The tongue must be vividly aware of a bitter taste which represents the bitterness of a bad conscience. One must imagine the bitterness of being oneself in Hell and of looking back on the mistakes and sins which led to one's own eternal damnation.
IV. The burning of the fire must be felt through the sense of touch, through which we can realise how this fire burns.
At the end of this exercise another colloquy takes place with Christ about the awful impression made on one by hell and eternal damnation; and also a thanksgiving that, in spite of richly deserving it, one is not yet condemned to this fate.
This is roughly the content of the first week but it would hardly be superfluous to say a little more about the general conditions attached.
As far as possible the meditators must concentrate on the material of the exercises without interruption from the moment they wake in the morning till they fall asleep at night.
All worldly thoughts must be suppressed and only thoughts relating to the examination must be allowed to come to consciousness. (This fulfils the Ignatian rule, which we met in the "Fundamentum", that we should only choose those things which help us towards our goal.)
This is a training in concentration and in disciplining our instinctive, moody nature.

All prayers must be directed to the actual presence of the Divine Figure invoked and one must constantly keep in mind the fact that one is never alone, but always controlled by the ever Wakeful eye of God.
The director of the exercises also watches over each individual and obliges him to render an account of himself.
The meditations may be carried out at choice in various prescribed positions, standing, kneeling, sitting, lying down or walking up and down.
After each exercise a strict examination of how it was carried through must take place and all one's shortcomings must be noted.
As darkness is a help to concentration, the meditation must take place in a darkened room.
Laughing is not allowed and, though one comes in contact with the other meditators, one must speak to them as little as possible and never look them in the face except to greet them.
In short everything possible is done to prevent worldly thoughts from creeping in.
The necessary penitence must be supported by self-mortification, fasting, induced sleeplessness and even through flagellation.
Flagellation is voluntary but it is sometimes practised.
A great many people, even priests, are physically unable to stand the big exercises.
I have met Catholic priests who have told me that they suffered from severe depressions and serious physical symptoms as a result of the exercises.
I can well understand this, they must be enormously exhausting.
In merely listening to a report you get very little idea how exhausting and moving these exercises are, when it is a matter of taking one's own sins really seriously.
I have never taken part in these exercises but I have enough imagination to get an idea of what they are like.
And I have seen what such things mean when they are taken seriously and these people do take them very seriously, so it is clear that they must be moved to their very depths.
I hope that I have given you some idea of the extremely impressive way in which sinfulness is brought home to these people.
But I will translate you some passages about venial sin from Izquierdus' meditation in order to make this still clearer.
Venial sin is understood as:
"The sins which are committed from carelessness, stupidity or insufficient attention. Even perfect people are not quite immune in this respect. Other peccata venialia are committed from real vice. I. You must realise deeply the severity with which God punishes venial sin. He keeps the terrible prison of Purgatory for the purpose of punishing it. II. What fear you should have of venial sin for it is not nearly as harmless as it appears. God punishes it very severely, not only with physical pain and persecution but also with spiritual penalties. The sinner is delivered over to temptation which assails him constantly, his conscience is uneasy, he feels forsaken, in darkness and drought, for he is deprived of the Grace of God. Ultimately he is robbed of that peace and quietness which are the fruits of a good conscience. The amount of vice there is in venial sin must be meditated up on, for, as it is committed more frequently than mortal sin, it leads to similar consequences. Therefore one must consider these consequences most deeply. It leads to a spiritual illness of the soul which has the same effect up on the soul as a physical illness has up on the body. It produces stupidity and lack of strength in practising virtue and resisting temptation. And a disgust also arises with regard to spiritual things, such as prayer and conversations with God and a weakness, inertia and disinclination to follow the way of the spirit" etc. "And so this spiritual illness of venial sin is a disposition towards the death of the soul, namely towards peccatum mortale [mortal sin)."
This is the chief danger of venial sin and the reason we must fear and avoid it: it leads to mortal sin.
I will translate a few passages in Izquierdus' meditation on Hell.
He meditates in the concrete way which I described to you, imagining all the details precisely:
"One must imagine a great cavity lying in the centre of the world [presumably the earth) filled with fire and brimstone, in which the damned are plunged as the fishes in the depth of the sea. One must pray God to grant one a lively fear of falling down into that place, so that if love does not suffice to prevent such a fall then the fear itself may protect one. Above all the punishment of hell consists in the privatio gloriae, in being deprived of or removed from glory. (This is, of course, the gloria Dei, the glory of God.) The glory is the emanation of God, His fire or light, rich in grace, of which the damned are deprived. And as St. Thomas teaches this punishment is endless because they are deprived

of the eternal good which is God. The blessed rejoice in the possession of this, and therefore St. Chrysostom says that a thousand fires of Hell, united at once, are not so bad as this punishment of the damned: the privatio dei, being removed from God, Who is the 'centrum animae' (the centre of the soul), that is, the innermost point. The soul, after this life, is much more· attracted by this centre than are other things by their centre. The limbs of the body, for instance, the arms , legs, and head, are less attracted to the body than the soul to its inward centre; and therefore the pain of tearing the soul from this centre is infinitely greater than that of tearing a limb from a living body."
This point is very important. Izquierdus is particularly clear about Hell.
He lived in a time, at the beginning of the 17th century, when the Jesuit mission played a particularly great role; mainly, as I told you in the historical introduction, in the form of the small exercises which were preached to the people by itinerant preachers.
The big exercises were reserved for the priests or for particularly pious laymen.
Izquierdus says further in his meditation on Hell:
"The sense of sight is tormented by the wicked light of Hell, which does not reveal any consolation but which makes visible those things which are terrifying, namely demons in the form of lions, tigers, bears, snakes, dragons and other fiery beasts, the stinking bodies of the damned and the other horrible things which are to be found in that terrible prison. The sense of hearing is plagued by the continual noise of the hellish hammerer, by the furious shrieks, complaints, lamentations and screams of the damned and by their quarrels, blasphemies, curses and other terrible and unbelievable tones. The sense of smell is plagued by the unbearable stink of the smoke and steam of the fire and brimstone and by the awful smell of the bodies of the damned which is worse than the stink of as many decaying corpses of dogs . All this comes together in a place where there is no breath of air. The sense of taste is plagued by constant hunger, and furious thirst, to relieve which the damned are given absinth (that is vermouth) as food, and gall water as drink, which is also terribly bitter. The sense of touch, which stretches all over the body, is plagued by the fire and brimstone in which the damned are completely plunged. 0 deluded sinner, if you cannot even endure to hold one finger in the flame of a candle for a short time, how are you going to endure being covered from head to foot in the hellish flames for all eternity? The inner sense (sensus internus) is plagued by an acute perception of the pain and through phantasms of a tragic and terrible nature which must be continually imagined and thought about. The appetitus sensitivus, that is the intellectual aspirations and the desires of man, are a tumultuous sea of yearnings which are never fulfilled, of grief, fear and suffering. The intellect is full of errors, dull to all else, it is only able to perceive the greatness of the punishment of Hell. The will is obstinately fixed on evil, disturb ed by the good which it cannot attain and afraid of the evil which it cannot avoid. The memory is plagued by the constant recollections which it begets and hatches, which originate in that hungry worm conscience, which the Holy Scriptures ay will never die. As St. Gregory says: 'The miserable and unhappy receive a death without death in Hell, an end without end, for death always lives and the end is always beginning. As the damned are eternal, so their prison is eternal, the fire is eternal, the slaughters are eternal and the sentence of God with regard to their eternal torment is irrevocable. 0 Eternity, who would not fear thee'."
Before we enter up on the content of the second week, we should consider, from an historical and psychological distance, why the question of sin is given such overwhelming importance.
There are, perhaps in the first place, historical reasons for this.
We must remember that the exercises are not modern but belong to medieval psychology, when the Church had a good deal on its conscience; in Spain alone a great many heretics were burnt.
Those were cruel and barbarous times, and till recently we thought we had advanced far beyond them.
Thank God, we have made discoveries in this direction lately and very likely, if present conditions develop further, we shall make more.
But till recently we have looked back pityingly on the Middle Ages, and thought it was fortunate that such ignorant and unconscious people should, from time to time, hear someone heating up Hell and frightening them about their spiritual fate!
This form of meditation on Hell has naturally a medieval flavour and we are inclined to lay it aside as unimportant.
But I must emphasize that the most modern form of the exercises also lays an enormous stress on sin.
We must ask why? Are we then not convinced of our sinful nature?
There has been a great deal of reaction against it: how terrible to threaten children with burning in Hell for disobeying

Papa, such ideas just give them an inferiority complex; we should rather
convince them of their innate goodness, etc., etc. ”Tout est parfait sortant des mains de!’auteur des choses” said Rousseau.
Everyone is good really, the world is full of nice, kind, understanding people! The only answer to this kind of argument is experience.
These ideas appeared with the French Revolution, Rousseau was very fond of them and they are still extremely popular.
Up to a point they have advantages, it is better to be as friendly as possible and to begin by treating other people as gentlemen.
A severe kick makes a bad beginning.
But we must ask if it is really the truth?
Lately we have seen that it is not true and that man has a very different background.
Everyone has a nice side, and under ordinary circumstances and treated properly can be very pleasant.
I once spent a very enjoyable evening with a primitive tribe in East Africa.
We sat by the fire and danced together.
I was with two other white men and we only had one revolver, but they thought us delightful people, and we thought much the same of them.
But two days afterwards an Englishman took those very same people from the wrong side and they killed him.
He certainly did not think them delightful people!
We hear absolutely opposite opinions about primitives, one man says they are untrustworthy dogs and another the most lovable children.
And children are similar, under good conditions delightful, but bring a child up in the wrong way, torture him and he becomes a devil and a torturer, for only the tortured torture.
This is simply a fact of nature, man is not only good, he is also bad.
If we want to know the truth ab out ours elves we must realise that we are capable of great virtue and also of the worst vice.
It is astonishing how people deceive themselves on this point.
They only seem to see themselves when they are friendly and kind.
But what about bombing open towns and killing women and children with machine guns?
The people who are doing that are not particularly wicked people, they are ordinary people like all of us.
They have only gone a bit beyond their own limits, just as someone who displays the highest virtue has gone beyond himself.
We are thus forced to realise that we have a background which reaches far further than our normal consciousness can know. Carl Jung, ETH Lectures, Pages 240-245.

Carl Jung and Christ as a “Mediator” in Active Imagination. **(2015-03-22 04:10)**

Lecture XV 1st March, 1940
We finished the first week of the exercises in the last lecture and come today to the second week.
We shall be able to handle this more briefly, for we have already spoken of many of the ideas which it contains in the introduction to the exercises.
The idea of Christ as mediator, as the bridge to God, at the end of the first week, leads over logically into the meditations of the second week: the kingdom of Christ and his human existence.
One is more and more struck, in the meditations that we have already considered, by the peculiar relation in which man stands to God.
It almost looks as if Christ were thought of as a reflection of man, though, of course understood dogmatically this is far from b eing the case.
One could rather say that man is a kind of distorted image of eternal man.
The contemplation of the life of Christ is intended to make his figure vivid and concrete, as sin, damnation and the tortures of hell were made in the first week.
The first exercise is a meditation on how Christ came into being and this does not begin with his birth, but before this in the pleroma, in the fullness, an expression which St. Paul often uses.
It is a spiritual condition where the world has not yet come into being, the pre-existing womb of the Divinity from which the germ of the world emerges.
We find the same idea in the Primitive’s ancestral world where the primordial ancestors had their home.
The world was created through the transformation of these ancestors into the visible things of this life.
The primordial rain ancestor, for instance, transformed himself into a being whose head is the clouds, whose hair is made of rain, whose body is a mass of falling rain and whose feet stand where the rain spurts up from the ground.
These are Australian myths.

The beings that transform themselves into such strange phenomena are really invisible, partly man and partly animal, cloud or rain.
The bow and arrow ancestor transformed himself and his wife into the first bow and arrow.
He did this without losing his own form: his head became the top of the bow, the fluffy strands of the bow string were his hair, his feet were the lower end of the bow, and the bow
string was his wife, clasping him round the neck, and in like manner men, animals, and all things came into existence.
The secret teaching of the tribe contains the knowledge of the ancestors, the places where they once lived, the paths they followed, the works they performed in this or that place, etc.
There are countless legends which only the few know; the old men of the Rain Totem know all the stories which tell ab out the deeds of the Rain Ancestor and it is the same with the totems of all the other curious ancestors.
These are really archetypal ideas, which pre-existed and transformed themselves to a certain extent into the things which we experience.
Primitives in Australia call this pre- existing world the Alchera, and it is also the dream and is identical with the dream world which we call the unconscious.
That is how we should understand the pleroma, the fullness, which is the origin of the existence of the world, where everything is contained but in potentia, as a possibility, anything can come out of it.
The meditation begins with a picture of the three persons of the Trinity looking down from Heaven on to the earth, where all people are on their way to Hell.
They take counsel together how this dreadful fate can possibly be stopped and they decide that the second person of the Trinity must descend to earth and b e come incarnate as man.
This naive conception is really made on the old pattern.
This is the way primitives think: if, for instance, they are threatened with a failure of the rice crop, they send for an expert of the Rice Totem who knows all the legends concerning the Rice Ancestor.
A little hut is built for him in the rice field and there he tells the rice how it was originally made by the Rice Ancestor.
Then the rice, attentive, remembers how it was brought into b eing and how beautifully it grew, it thus recaptures the art of growing and the crop is assured.
We find this idea in the origins of Christianity where the Man Jesus was said to have always existed.
He remembered the pleroma where he dwelt with God and his conversations with the Divinity; then he came down as man to man and through his image he reminds man of what he was and what he should be.
For man has forgotten where he came from, forgotten his creator, he now thinks he can do everything out of himself and not through his primordial ancestors.
The manifestation of Christ has been understood as a means to awaken in man the memory of what he originally was when he dwelt in Heaven as the Anthropos.
The Gnostic writings, in their varied and complicated speculations about the origin of man, were much concerned with the events in the pleroma which preceded all world existence.
The lgnatian meditation therefore, pictures the becoming of Christ as having begun in a pre-existing world.
St. John says the same when he speaks of the Logos, the Word, having always existed and having always been with God ”and all things were made by him, and without him was nothing made that was made.”
Christ is, so to speak, the executive arm of the Divinity.
The meditator must make a vivid picture of the Godhead taking counsel in its own womb concerning the fate of the world.
The meditation on the human existence of Christ begins with the angel Gabriel appearing to the Blessed Virgin who lived in a little house near Nazareth; every geographical and local detail must
be included and the meditator must call up all the knowledge he possesses to make the picture as concrete as possible.
The rest of the holy legend of the Incarnation follows.
The second exercise consists in meditating on the birth of Christ, again with every imaginable detail.
The story of the nativity begins, as you know, when the Blessed Virgin leaves Nazareth with Joseph to be taxed in Bethlehem.
Again no detail of the preparations and the journey must be omitted: the Virgin, nine months with child, riding on a

donkey, accompanied by a maid and a cow in order to have milk should the child arrive.
Then step by step the long journey, the exact number of miles between Nazareth and Jerusalem, the undulating road over the hills of Judah, the steep way up to Jerusalem which lies about 2600 feet above the sea level, all the incidents of the road . . . then worn out with fatigue they reach the cave in Bethlehem where, according to tradition, Christ was born.
It was not a stable but a cave.
There are many of these caves in Bethlehem today, they are used as goat stables.
The Church of the Nativity, an old Byzantine building, has been built over the holy cave and recent excavations show that a temple of Attis once stood on this spot.
Attis was also a dying and resurrecting god.
The meditator should then walk into the cave, so to speak, and take part in the scene of the Nativity, observing the exact role played by the people and even by the animals.
When that has all been carefully meditated upon, he can enter upon a further exercise consisting in a repetition of: the becoming of Christ in the pre- existing world, b) the actual birth of Christ - so that every detail is grasped clearly.
Then again a general repetition follows, and after this an exercise which consists in going through the whole preceding meditation with each of the five senses in turn.
The purpose of this tremendous effort of the imagination is to get the meditator into the situation which he has created and which has become a reality, it works on him to such an extent
that he transforms himself into it and experiences it as if he were one of the figures of the drama.
The second day's meditation is on the presentation in the Temple and the flight into Egypt.
This also is repeated twice and realised through the five senses.
On the third day the youth of Christ is meditated up on.
As little is known of these early days, the meditator's active imagination comes into play to supply the details.
Christ's absolute obedience to his parents is particularly dwelt upon, so that the meditator becomes completely identified with this attitude of obedience, he assimilates the image of the
obedient Christ-child.
Then a dramatic and sudden change of attitude takes place. Christ has gone up to Jerusalem as the most obedient of children and unexpectedly, in the Temple where his weary parents who have sought him for three days find him at last, he answers his mother's rebuke with: "Wist ye not that I must be about my Father's business?".
His striking obedience to his parents has been transferred to God.
This rather offends our feeling, as it does when he says later: "Woman, what have I to do with thee? and is in direct opposition to the commandment: "Honour thy father and thy mother".
Christ has put his own vocation before obedience to his parents.
We all have to experience this decisive hour when the time comes that we must cut ourselves adrift from the authority of the parents.
The meditator must consider these two attitudes to the parents which stand in opposition to each other, and then realise them again through the five senses.
The meditation on the fourth day is on the two standards.
The hosts of the Lord Christ are mustered on one side and those of Lucifer, the fallen angel, on the other.
These two figures are imagined as two generals in command of opposing armies.
Here we see the officer in Ignatius come to the fore, the fight against the powers of darkness takes on a military aspect, the milites ecclesiae are going into battle.
Christ gathers his army in a field near Jerusalem whereas Lucifer musters his forces in the neighbourhood of Babylon.
Lucifer has a fiery smoking throne surrounded by all hell's legions.
He sends the upper devils, his officers, all over the world, to recruit soldiers and he harangues them before they go, explaining to them how they can corrupt people and persuade them to join his banner.
As the Holy Scriptures have no record of this, the meditator must give his imagination a free rein. Christ, on the other hand, sits on a little hill in a charming spot, surrounded by his officers a
nd by his general staff who are the twelve disciples.
He als o addresses his army.

Although the scriptures can be drawn on to a certain extent here, free imagination plays an active role.
When all this has been thoroughly meditated upon, it is applied to the meditator himself, he is drawn into the picture and realis s that he is also called upon to make his choice.
He holds a colloquy with the Blessed Virgin, the great mediatress, praying her to intercede with the Lord, that he may be called to his banner as a soldier of Christ.
We can assume, as so many people are on the way to hell, that many are really in doubt as to which side they want to choose, and it is not possible to remain neutral in this war. (Please do not draw any historical parallels!)
Therefore a contemplation follows on three different kinds of people.
A banal and well worn example is used for this purpose.
They each have 1 0,000 ducats and must decide what to do with them before they can join Christ's Banner.
The first is willing to sacrifice his attachment to his money but dies before he does anything about it.
The second is willing to give up his attachment to his money, but he also wants to keep the money and his deliberations on the subject never end.
The third is willing to give up his attachment, and the money itself, if God and reason demand it of him.
That is if he is sure God really wants him to sacrifice it and if reason endorses this conclusion.
This last is specifically Ignatian, Ignatius was exceedingly rational.
The will of God was submitted to human reason and thought about most carefully before it was acted upon.
The Jesuits must always know why God has suggested such and such a course, and it must agree with human reason.
A test of some kind is really necessary or one has no critique, one just acts on intuition.
The Jesuit considers: is the urge to do such and such from God or the devil?
This is much the same as the old problem of the Church as to dreams, were they sent by God, did a devil whisper them or were they just the result of indigestion?
The only critique was human reason and that soon became the critique of the Church, it decided whether a dream was sent by God or not: if it agreed with the doctrine of the Church then God sent it, if not the devil. Anatole France tells an amusing story of St. Anthony of Egypt.
I cannot vouch for its historical accuracy!
St. Anthony had been a hermit in the desert for twenty years and was already a very holy man.
One evening there was a knock at his door, a stranger stood outside and said: "Anthony, you are a great saint and have acquire d a great deal of merit but I know a man in Alexandria who is holier than you."
St. Anthony, much disappointed, asked for the details about the man, packed his handbag and went at once to Alexandria, to seek out the man and learn his methods, for even saints are ambitious in their own way.
He had a great deal of trouble in finding this man, who was a shoemaker in a poor quarter of the town.
St. Anthony was a good deal surprised at his appearance, which was that of an ordinary shoemaker, but he questioned him: "The angel of the Lord appeared to me and told me that you were a greater saint than I.
Please tell me what exercises you use? "
The shoemaker denied all knowledge of the subject, he was a poor man he said, with nine children and had to work from morning to night in order to earn their bread.
He had no time for anything else.
St. Anthony did not want to believe him but, when he found out that it was really the case, he knew that the stranger who came to his cell must have been the devil!
This story shows us that in spite of the critique of the Church and human reason itself, it is sometimes very difficult to decide where a hunch comes from.
The teaching of the Church is exceedingly valuable, but after all God might decide to say something new.
This is no joke but a very difficult and serious question and if you consider it from the psychological point of view you will see how difficult it is.
The meditations are concerned with the life of Christ till the twelfth day, His Baptism and all the events of His life till the Passion.
An exercise on humility follows, Christ as the servant of God who deigned to lower himself into the dust to take our burden upon him.
This leads over unexpectedly and almost illogically into the question of the meditator's own profession.

God's son not only allowed himself to be born as a man, but submitted to a very lowly station in life, to mockery and to torture.
So God became man in the fullest sense of the word, and I?
What do I do, what is my profession, and whatever it is, saddler, soldier, or anything else, what goal do I pursue in it?
Do I work for the creature or for God?
So one's own life is contemplated from the point of view of the absolute humility and obedience shown by Christ.
Do I live my life as he lived his?
The attention is thus drawn to the meditator's own life and to all his weaknesses and failures, how he has chosen the easier path, shirked details and duties, deceived, cheated, etc.
The daily life of the meditator is ploughed through and through with the comparison to the life of Christ.
This results in an inner fusion between Christ's life and that of the meditator and these exercises should enable the latter to live his life as a totality, as Christ lived his.
This leads us near to the thought that Christ is really the example of how a human life should be lived, he reminds man of his true nature.
This true nature only appears if man lives as a totality, it is invisible when man is repressing himself here and there.
We do not know what a man really is when he is deceiving himself, or leading a respectable life just because it is easier, not because he is essentially a moral man, but because he is rather cowardly.
It is comparatively easy to be respectable and to go through life so that everyone says afterwards: "What a decent man he was".
Yet, if one has repressed one's real nature, such a reputation is a swindle.
These exercises really penetrate into the depths of human nature.

Carl Jung on the "Imitatio Christi." **(2015-03-22 05:07)**

Lecture XVI 8th March, 1940
We considered the second week of the exercises in the last lecture and I told you that the very detailed meditation on the life of Christ led over into the contemplation of the meditator's own life.

It would be impossible to consider the life of Christ really thoroughly without one's own life being drawn, intentionally or unintentionally, into the picture, we always judge by our own experience.
So it is really only logical that the meditator's own life, plans and intentions should come in.
But when we examine our life in the light of Christ's life we must do so from the point of view of totality.
The point of the meditation is an identification with the life of Christ in the sense of an Imitatio Christi, and if the exercise is properly carried out the result should be that the meditator lives his own life as Christ lived his.
But here we encounter a critical point: the question of what the Imitatio Christi means?
Is it an identification which leads, so to speak, towards the appearance of the Stigmata, such as St. Francis of Assisi, other saints and saintly people achieved?
Or is it leading one's own life completely, such as it is, right to the bitter end, as Christ himself lived his?
These are two totally different ways.
In either case, however, the Imitatio Christi involves accepting and carrying the cross.
In the first case you almost literally carry the cross of Christ, and in the second you carry your own cross, your own conflict.
If you carry the cross of Christ, the conflict arises which is described in the New Testament, the conflict of Christ with the world and the flesh.
If you carry your own cross it is harder to define the conflict for it is individual.
But in either case the conflict must be accepted and the life lived as a totality in this or that sense, which spells suffering and a complete reformation of the way in which life is lived.
For every one attempts to escape from conflict and to live life as harmoniously as possible.
The ideal in some Christian circles is to be always cheerful, of good courage, to be friends with all the world and to live above all conflict; for Christ has taken the conflict on Himself, so why should I trouble with it?
That is no imitation of Christ, it is a device to avoid the essential Christian conflict.
It is only logical, therefore, that the third week of the exercises should be devoted to the suffering of Christ.
We will not go into the detail of this, for we have already met with the essential points in the contemplation on the Anima Christi.
But you must not imagine that there is any such abbreviation in the exercises themselves.
On the contrary, every detail is meditated up on and, in order to heighten the impression, the regulations for this week include fasting.
Bread is regarded as harmless but every other form of food is cut down to a minimum.
And the meditation continues even during meals, the meal which Christ took with the two disciples of Emmaus, for instance, is meditated upon.
The fourth week includes all the events in the Gospel after the Crucifixion, especially the meeting between Christ and his mother.
The meditations of this fourth week are called: "Exercitia de amore Dei" (about the love of God).
This is the meditation for the laity.
There is a second aspect which is reserved for members of the Jesuit Order but, before considering this, we will turn to the directions given by our old Spanish Jesuit Izquierdus for the simple lay meditations.
Divine love is the main theme, it is related to the second aspect where the love of Christ for his mother and Mary's love for her son are meditated up on, and the object of both meditations is to awaken love in the meditator, principally love towards God.
The following points must be meditated up on:
"First I must remember the benefits which God has heaped upon me, above all the benefit of creation and the benefit of preservation, that God has preserved me unto this day. If God did not succour me with His Almighty Power I could not exist for a moment. And beyond all this the benefit of redemption, which includes the descent of God's son into the world. And further the benefit of Grace, in which we can take part through the Church. And then all the individual benefits which God has heaped upon me in the course of my life. And in the same way I must contemplate the excellence of the Giver, the multitude and magnitude of the benefits and the endless intensity of the love from which all these gifts flow unto me."
The second point is the meditation on:

”The way in which God has made his home in all creatures, how He lives in the elements, in plants, and how He gives them their lives. How He lives in the animals and gives them their power of perception, and how He does the same for man, adding the intellect, that is, reason. And how He lives in me, and gives me His essence, life, feeling and understanding. And beyond all this how He has made us His temple, created us in His likeness and image, adorned with supernatural gifts, through which we can believe, love, and reverence God, in serving Him.”
You see again that the absolute dependence of man on the creative foundation of the Divinity is emphasised.
If we understand this psychologically, it is a scientific fact that we are entirely dependent on the functioning of the unconscious, we can do nothing without it.
The believer who takes these things literally has an attitude which really agrees with the scientific truth.
This is a great advantage to him, for if one is under the impression that one can live by one’s consciousness or reason one is going against nature.
Consciousness is the reward or happy result of living a natural life thoroughly.
But today unfortunately this eternal truth is too often contradicted or forgotten.
Modern man is under the impression that the will is everything, and attempts to live by his head alone.
This attitude is simply unhealthy and exceedingly unhygienic for the condition of our nerves.
I allow myself to look at these metaphysical things from the medical standpoint.
This explains why people who can make their peace with God are very much he healthier, even physically.
The body can never flourish when we are going against nature.
The third point is:
”The way in which God ’laborat’ (works] in all creatures, in the elements, trees, animals, fruits and also in me.”
A detailed and careful examination of how God works in every separate being is recommended here, and this should be understood in the following sense: all things which I encounter in myself are the result of the source (God] from which I originate.
This idea also is absolutely correct from the psychological point of view, for if my unconscious does not cooperate with me I cannot speak the next sentence, for everything I say is prepared in the pre-conscious and flows into my speech. I cannot remember a name, that I have perhaps written down and learnt carefully, if the unconscious prefers to blind me.
I am entirely dependent on whether the unconscious works in me or not.
In metaphysical language: on whether God works in me or not.
It is very practical, a sort of mental hygiene, to look at things from such a point of view, because it compels us to give more attention to our unconscious, to see how it functions, whether it is working with or against us, and what it is producing.
So the nerve doctor must draw the attention of his patients to their hunches and dreams, for the majority of people in these days think they can sail away over everything with their heads and have no idea of what God is working at in them.
These truths, in their metaphysical form, are difficult for modern people to digest, but if we can digest them we are compelled to ask whether there is not a very healthy psychology behind them?
With such an attitude you can make discoveries!
The fourth point for meditation is:
”In what way all created things originate from the uncreated.”
How does the work of man, everything which he is able to produce, originate in the uncreated?
This carries the last reflection further.
In as far as I know that all my own contents originate in the unconscious I can assume that everything which man produces, all that he achieves, originates in unconscious prototypes.
This is really a Platonic idea, formed on the actual structure of the psyche.
At the end Izquierdus speaks of loving God and says:
”Whosoever loves in this way finds nothing else which he can love except God.”
The man, who follows this belief and gains this insight, understands that the highest goal of man lies in loving most of all that power which carries him entirely.
This ends the meditation for the laity.

We come now to the second part of this meditation which is only for the soldiers of the Church, the members of the Order of Jesus.
The meeting between Christ and his mother takes place after his death, so it is to a certain extent an event in the Beyond, even though Mary is still alive.
Christ is already an incorporeal being who appears to his Mother after his resurrection.
It is a supernatural event and, psychologically, that is an event which happens in the unconscious.
This is connected with the double meaning of the mother.
It was not in vain that the old Izquierdus emphasis ed man's metaphysical background, and made the laity conscious of all that we owe to it.
He expressed a thought which is contained in the symbol of the mother: to be confronted with the mother is to return to one's own origin.
Christ's mother was his origin.
He sprang from her, she is his mother earth from which he grew.
She is the symbol of the earth in which he originated and on which he stands forever.
Looked at from the psychological point of view, that earth is the unconscious psyche, we stand on that and it is the creator of our conscious.
It is in this sense that Christ is confronted with his mother, his origin.
In the meditations for the laity, the same thought was meditated upon but the Deity replaced the mother.
The meditation for the Jesuits themselves goes further, it contemplates the benefits which the masculine creative God has bestowed upon us but it penetrates deeper into the unconscious background and includes the meaning of the mother, the maternal, nourishing being.
This is because of the androgynous nature of the image of Christ, which we have already spoken of in another connection.
This androgyny is connected with nature and the unconscious.
The latter is male and female, and neither male nor female, but something above both.
This is the reason that the old non-Christian gods are usually hermaphroditic.
After all the background of the psyche is the only model which we possess, the only place where cosmogonic speculation can operate, and it has a hermaphroditic character for the human being is hermaphroditic.
It is only the majority of genes which decides whether a boy or a girl shall be born and the minority does not disappear, it still functions.
This is the reason that every man has a feminine and every woman a masculine side.
In some cases, in masculine women and feminine men, the mixture of the two sexes seems almost even.
In cases where homo-sexuality is not just a development arrete", it is hermaphroditic, and beyond this there are, of course, actual hermaphrodites.
The hermaphroditic nature of man plays a considerable role in Jesuit meditation, but it is not so crudely expressed.
It is too shocking to think such thoughts to their conclusion, it is not certain that one can afford it, therefore I also am hesitant in using these terms.
The confrontation of Christ with his mother is then the confrontation with the unconscious, either in divine form - exercitia de amore Dei - or in feminine form.
If this were taken to its logical conclusion the exercises would have to speak directly of Christ's feminine side.
The image of Christ would not have this androgynous character if the unconscious background were not filled by the divine pair, the Father-Mother of which the Gnosis speaks.
But the Jesuit exercises do not speak of this aspect, the mother is the Church, the mater ecclesia, so the second part of the meditation, for members of the Jesuit order, is on the
Church.
Ignatius prescribes this in his "Rules for thinking with the Church.;"
I will translate' some passages from this for it is very characteristic of the attitude of the Jesuits.
The First: "laying aside all criticism, we ought to hold our mind ready and prompt to obey in all things the true Spouse of Christ our Lord, which is our holy Mother, the Hierarchical Church."
The Second: "to praise confession to a priest and the reception of the Most Holy Sacrament once a year, and much

more every month, and much better once a week, with the requisite
and due conditions."
The Third: "to praise the frequent hearing of Mass, likewise chants, psalms, and long prayers in Church and out of Church . . ."
The Fourth: "to praise Religious Orders, virginity and continence; and matrimony not so much as any of the above."
The Fifth: "to praise vows of religion, of obedience, of poverty, of chastity and of other perfections of supererogation . . ."
The Sixth: "to praise relics of Saints, paying veneration to the one, and making prayer to the other: praising stations, pilgrimages, indulgences, jubilees, . . . and lighted candles in the Churches."
The Seventh: "to praise Constitutions concerning fasts and abstinences, as of Lent, Ember Days, Vigils, Friday and Saturday; likewise penances, not only internal but also external."
The Eighth : "to praise decorations and buildings of churches, likewise images and to venerate them according to what they represent."
The Ninth: "to praise in fine all precepts of the Church, holding the mind ready to find reasons in her defence and nowise in her offence."
The Tenth: "we ought to be more ready to approve and praise as well the Constitutions and Ordinances as als o the personal conduct of our Superiors; because, granting that they are not or were not such as to merit praise, to speak against them whether by preaching in public or in conversation with men of the common sort, would engender rather murmuring and scandal than spiritual profit; and thereby the people would grow indignant against their rulers, whether temp oral or spiritual. Thus as it is hurtful, in the absence of Superiors, to speak ill of them to people of no position, so it may be profitable to speak of their evil behaviour to those same persons who can remedy the evil."
The Eleventh: "to praise the Positive and Scholastic doctrine . . ."
And in the thirteenth rule we find: "to make sure of being right in all things, we ought always to hold by the principle that the white that I see I would believe to be black, if the Hierarchical Church were so to rule it, - believing that between Christ our Lord, the Bridegroom, and the Church, His Bride, there is the same spirit that governs and guides us to the Salvation of our souls; because by the same spirit and our Lord who gave the ten commandments our Holy Mother Church is guided and governed."
This means that Christ, the Lord of the Church, and the Church, his bride, are led by the Holy Ghost who also rules us. Therefore we must always believe what the Church says, even if it goes against the evidence of our own senses.
The Fourteenth: "allowing that it is very true that none can be saved, unless he be predestinate, and without having faith and grace - there is much to attend to in the manner of speaking and
conversing on all these topics."
The Fifteenth: "we ought not to speak much of predestination by way of an habitual topic . . . it should be so spoken of that the common sort may not come into any error, as is wont to be
the case at times by saying: 'If I am bound to be saved or damned, the thing is already settled, and for all my good or evil works it cannot now be otherwise' and so falling into a torpor they
grow slack in the works that conduce to the salvation and spiritual profit of their souls."
We read in the seventeenth rule:
"Likewise we ought not to speak at so much length, insisting so much upon Grace, as that there be engendered the poisonous error whereby liberty is taken away. Thus about faith and grace we may speak as much as possible by means of the divine assistance for the greater praise of His Divine Majesty, but not in such sort, nor in such fashions, especially in our so dangerous times, as that works and free will may receive any prejudice or be held for nought."
The eighteenth and last rule is about the love of God:
"Though it be a thing to esteem above all, much to serve God our Lord out of pure love, we ought much to praise the fear of His Divine Majesty: because not only is filial fear a pious and most holy thing, but even servile fear, where the man does not attain to anything better or more profitable, is a great help towards getting out of mortal sin; and after a man has got out of that, he easily comes to filial fear, which is wholly acceptable and grateful to God our Lord as it is at one with divine love."
This really says we should feel a childish fear of God.
It is very interesting that it is not the love of a son but the fear of a son which is emphasised.

This points to the double nature of God himself.
If God is all goodness then love is sufficient but if he is also to be feared then obviously he has another side.
These rules make the things with which the Jesuits have been reproached clear, they have their own way of dealing with the truth.
But they are the soldiers of the Church, and they may only do and say the things which benefit the Church.
In as far as the Church is temporal and not only mystical [she reaches into the world as a worldly institution) she must take a part in the politics of this world, and, as is well known, lying is unavoidable in politics!
Philipp Funk, a Protestant writer on the exercises, says:
”Psychological penetration and pedagogic calculation are not wanting in Ignatius’ method, they even go as far as trickery, but what it lacks above all is the quality of ’discretio’, the delicate capacity for selection and adaptation to those minds which are to be guided, or rather educated, that ’discretio’ which the wise educator Benedict of Nursia demanded, as the chief requisite, from the abbot, that is, from the father-confessor.”
This is one of the main differences between the Jesuits and the Benedictines.
”As a matter of fact the result of Ignatian intolerance, which only knows its own method and admits of no other, is a lifeless rigidity which has spread in schematic formulas over the whole of Catholic devotional life, the so-called inner asceticism.
So in this field also, which was previously that of individual mysticism, rich in type, all individuality has been rejected and suppressed since the predominance of the Jesuit system.
Aridity rules everywhere, reaching deeply into the essence of preaching and of Christian teaching.
Catholicism owes this to Ignatius, though this was scarcely his intention.”
This is a Protestant opinion but there is also a considerable opposition to the Jesuit system within the Roman Catholic Church itself.
It is, however, a method and an effective method, and it is naturally prized because it is a formula which can be applied to many people, to almost anyone.
But it destroys the Benedictine ” discretio ” and the individual goes under with it.
This began in the early days of the Jesuit Order - though one could not accuse Ignatius himself in this respect - but the attitude of the Order remained medieval and did not think the thoughts
to their conclusion.
It simply interpreted the mother as the Church.
But we shall see, if I continue these lectures, that a movement began in the Middle Ages, or even earlier, which laid the chief stress on the individual, on that individual living point which is the image of the fullness of God.
This movement endeavoured to find the individual way in contradistinction to the Church which, to some extent, sucks the whole soul of mankind into the institution. Carl Jung, ETH Lectures, Pages 258-264

Carl Jung on the Visions of Ignatius Loyola **(2015-03-22 12:09)**

Lecture XI 7th July, 1939
As I told you in the last lecture Ignatius dictated his biography to his pupil Gonzales so the visions are written in the third person.
I read you an extract containing the vision of a snake covered in shining eyes. In a further passage Gonzales reports:
”He experienced above all a deep devotion to the Holy Trinity. Day by day he offered prayers to the three persons separately. But as he prayed to the Trinity he noticed that he was really offering fourfold prayers to a threefold God; he was, however, hardly, or not at all, disturbed by this idea.”
We see a slight doubt arising here, he would hardly have mentioned the fact that he was not disturbed, had he not felt that such a fact should really have disturbed him.
Gonzales continues:
”One day, however, as he recited the offices of the Most Blessed Virgin on the steps of the monastery, his spirit was uplifted and he saw the Most Holy Trinity in the form of a clavichord with three keys, and this vision called forth so many tears and sighs that he could no longer restrain himself. And on the same day, when he took part in the procession which started from the church in question, he was unable to contain his tears till breakfast time, and at table he could speak of nothing but the Most Holy Trinity, and in doing so he made use of many and the most varied

parallels and images and experienced great pleasure and much comfort."
The clavichord at once suggests the Trinity to Ignatius.
This seems arbitrary and dogmatic to us but it was the nearest and most natural explanation of anything threefold in those days.
"On a certain day, as he was attending Holy Mass in the ofttimes mentioned monastery church, he saw, with his inner eye, during the elevation of the Host, a kind of white radiance descending from above. Although after such a long time he could not remember it precisely and was no longer able to describe it, yet he saw clearly that the subject was as follows : the manner of our Lord Jesus' presence in the Most Holy Sacrament."
He simply saw a white light and interpreted it as the presence of Christ in the sacrament.
This was a problem which was enormously important to the whole Middle Ages, they were always puzzling over the manner in which the bread and wine were transformed into the actual body and blood of Christ.
So Ignatius naturally fitted the white light which he saw into the dogma.
"While praying he saw the humanity of Christ with his inner eye, often and long."
Another medieval problem was how Christ's actual body was made; how it could be the dwelling place of God and yet be subject to the weakness of mortality.
The dogma claimed Christ as very God and very man, but this was difficult to reconcile with reason, so Ignatius' "inner eye " was much occupied with the humanity of Christ.
"The form, which he believed he saw, was like a white body, neither big nor small. He was unable, however, to distinguish any separate members. He saw this in Manresa, repeatedly, and if he were to say twenty or forty times, he would not like to say that he lied. He also saw it once when he was in Jerusalem, and then once again near Padua when on his travels."
He saw a luminosity, but there were no limbs, it could not be termed a human shape.
"He also saw the Most Blessed Virgin Mary in the same manner, without being able to discern any separate members. Through these visions, at this time, he was strengthened in his faith to such an extraordinary degree, that he often thought to himself that he was resolved to die for her, because of the visions which he had seen, even if no documents had existed concerning these mysteries of faith."
It is a psychological fact that his faith was strengthened by this vision and this must be taken seriously.
Visions can have this quality, they can make a strong and direct impression.
Ignatius was not strengthened in his faith by the interpretation but by the vision itself.
Gonzales reports further:
"When this illumination had lasted long enough, he knelt down before the cross which was at this spot, to return thanks. The same vision then appeared to him again, which had so often appeared to him before, without his having been able to understand its meaning: the same above mentioneci glorious, beautiful Something with the many shining eyes, which so often swam before his sight."
We have already met the motif of many shining eyes in the vision of the snake.
"In the presence of the cross, however, he had no difficulty in perceiving that the thing was not as richly coloured as at other times, and in this way, and with the strong assent of his will, he recognised clearly that it was a wicked spirit. Therefore, from then onwards, and as often as it still appeared to him over a long period of time, he would chase it away with the stick which he was in the habit of carrying."
The vision, which impressed Ignatius so favourably at first, changed its face for him because it was not so beautiful in colour and he was suddenly convinced that it was a wicked spirit and must be chased away by his will.
There is no evidence that it was particular good before and particularly bad later.
It was a vision and visions can have both qualities.
The only fact is that he interprets this vision as coming from the devil.
That means that this vision awakened a doubt, this thing which impressed him so deeply could also come from the devil and he used his will more and more to decide whether his visions were good or bad.
Visions are spontaneous phenomena which spring from the unconscious and are a-moral.
A moral standpoint is introduced by consciousness, it is impressed by a certain atmosphere and declares the visions to be good or bad.
Ignatius had a different kind of vision when he was on board a pilgrim ship.

He took no money with him on this voyage for travelling expenses except his trust in God.
In other words he lived on alms.
”During all this time the Lord often appeared to him, bringing him great comfort and courage. He believed he saw a round thing, as of gold, which floated large before his eyes.”
He saw a golden ball or sphere.
Christ is not identified with such a symbol in the Christian dogma.
”He now had this faculty [to find God) more than ever before in his whole life: as often as he wished and at any fixed time he was able to find God and he also again saw visions, especially those mentioned above in which he saw Christ as a sun; this often occurred to him when he was speaking of important matters, and he always interpreted this circumstance as a sanction.”
There are often spontaneous manifestations from the unconscious in critical situations.
Sometimes such a manifestation appeared to Ignatius as a golden ball and sometimes as the sun.
The latter is a perfectly good analogy to Christ, the Church even identifies him with the sun.
The passage in Malachi:
“But unto you that fear my name shall the Sun of righteousness arise with healing in his wings” is interpreted as a prophecy of Christ.
It is the undogmatic character of these visions that assures us of their authenticity.
They are visions which other people could have, and are not confined to saints. They are called forth by critical situations.
The insane and neurotic also see such things frequently, because the lack of equilibrium in their nervous system easily involves them in conflict and panic. It is just such situations that produce these phenomena, they have a redeeming character and sometimes appear as concretised enlightenment.
The result is often a conviction that God has sent especial help or guidance.
Psychologically this means that certain typical moments of human life call forth spontaneous manifestations from the unconscious which have a redeeming effect.
The interpretation given to such phenomena is a matter of individual taste and ” Weltanschauung”.
Ignatius can interpret a golden ball as Christ without offending our sense of fitness, but such interpretations are often grotesque and in bad taste.
As an example I draw your attention to the first vision of Swedenborg (1688-1772), the Swedish mystic.
He was in London, when he was about 56 or 57 years old, and one evening after a good dinner he saw the floor of the room covered in creeping worms.
A figure in a red robe stood in the corner of the room and said to him:
”Don’t eat so much”.
This vision made an enormous impression on him and he decided the figure must be the Lord God.
This interpretation is really in bad taste, for we should say that the worms represented his digestive system, his intestines, and the figure his better self-asking him to be reasonable and not eat so much.
If one studies visions carefully one can be pretty sure which are authentic.
I will now give you an example of a later vision of Ignatius’ which is not authentic.
When he already had a good many pupils he decided to go to Rome and he felt very uncertain whether the Pope would look favourably on his wish to found a new order.
So on the way to Rome he had a vision.
He saw God himself charging his Son, who was bearing the cross, to protect the ”Society of Jesus” and heard a voice which was apparently the voice of Christ, saying:
”I will be favourable to you in Rome”.
If this vision was really as he reports, it is in accordance with dogmatic expectation, but I am inclined to believe that it is, on account of this, less authentic than the previous visions.
He must have learned how to project his own thoughts.
If you practise this art, there are certain thoughts which you can project at suitable moments.
Mohammed seems to have been able to do this.
His visions fitted the situation and corresponded to his own wishes.

The complex vision, which Ignatius had on the way to Rome, is a projected and concretised phantasy of the thing he was hoping and wishing.
This is only possible when someone has had a great deal of practice in manipulating his unconscious.
The visions are spontaneous and simple at first and then they are remodelled to fit the dogma and, gradually through constant practice, it becomes possible to project dogmatic thoughts which have little or nothing to do with the unconscious.
The more complex a vision is the more doubtful its authenticity.
I do not deny that such visions are experienced, of course, but they are not elementary visions such as we meet all over the world in which, for instance, the soul is described as a sphere.
The earlier visions of Ignatius belonged in this category but the one on \he way to Rome does not.
We find these elementary visions in every spiritualistic seance, where there is a reasonably reliable medium, and in dreams.
The foundation is the same all over the world but the interpretation differs enormously.
One must discriminate carefully between the elementary vision, and the time and place where it occurred and was interpreted.
The sphere has naturally the meaning of a totality. Ignatius saw his own totality and this had a redeeming effect.
Such an experience produces an inner feeling of security because one has become one with one's own doubt.
The sphere is a symbol for united opposites.
To return to the biography of Ignatius: from Manresa he went to Barcelona and in 1523 he made a pilgrimage to the Holy Land. He took no money with him but begged his way.
He was only a few days in Jerusalem, because his zeal had offended some fanatical Turks and the Franciscan monks, who resided in Jerusalem, threatened Ignatius with excommunication if he remained.
He returned to Barcelona where he realised that his education as an officer was very insufficient for his present need.
He began to learn Latin but was held up by the verb amare.
Each time he began to conjugate this verb he fell into a condition of being in love with God which was not very helpful to his Latin.
But in time he overcame this difficulty, and went on to study philosophy.
During these studies he already talked with people he met and began the original form of the exercises.
This led to some trouble with the Inquisition, which was no joke in those days. There were trials in Alcala and Salamanca.
The people, largely women with whom he had practised the exercises, had to give evidence.
Bernhard Hegardt says:
"One of the women who were implicated gave the following information before the examining judge on May 10th, 1527. She had begged Ignatius to teach her how she could serve God. And Inigo had answered her that during a month she should speak with him frequently and that during this month she should confess and partake of the sacrament every eight days. He added that the first time she would feel happy, without knowing why, that the second week she would be sad, but that he trusted in God that she would derive great benefit . . . He said also that he would explain to her the exercise of the three spiritual powers. He also showed her the merit that may be acquired through temptation; he spoke of the venial sin and how it can develop into a mortal sin; and of the ten commandments and of the circumstances governing mortal sins, and of the five senses . . . He told her that if she entered the service of God the temptations of the evil one would plague her. He taught her self-examination which she should practise twice a day, once after the midday meal and the second time after the evening meal when she should kneel down and say: 'My God, my Father, my Creator! I thank Thee and praise Thee for all the manifold favours which Thou hast shown me, and which Ihope Thou wilt still show me'."
This last prayer is typical of the western attitude.
We thank God for favours received and make this a reason for demanding more.
We do not notice this because it sounds well and we are used to the familiar words of our prayers but, as a matter of fact, religion in the West largely consists of shameless demands
for what we want.
It reminds one of a rather broad Basle story about an Alsatian market woman.

She stopped at a chapel on her way to the Basle market and prayed to the Virgin for good sales, ”so that I can buy greens, bread and perhaps a little meat ”.
Then she heard the Christ Child say: ”And anything else? ”
And she replied: ”Hold your tongue boy, I am talking to your Mother! ”
This story is fifty years old, but the whole psychology of begging God and the Saints for favours belongs to primitive psychology in any time.
The Saints were metaphorically beaten in the Middle Ages if they failed to produce the right weather.
In 1528 Ignatius went to Paris where he remained for some time.
This was partly to escape from a situation which had become impossible, and partly in order to study theology more thoroughly than was possible in Spain.
He travelled on foot, begging his way, leading a donkey laden with his books.
Bernhard Hegardt says that:
”During the first period - 1528-29 - he appears to have continued the practice of his priestly office and the apportioning of the Exercises practically in the same way as in Alcala and Salamanca, that is to say in the form of prayer meetings and conventicles. This time again he ran into trouble, and when several young men who belonged to his circle, gave away all their possessions in order to beg for their daily bread, Ignatius was blamed with having confused their minds through sorcery, so that he again fell into the hands of the Inquisition. Ignatius, who learnt of the accusation during a journey, sought out the great inquisitor Dr. Matthiius Orfi, immediately on his return to Paris and, thanks to his personal charm, he succeeded in clearing up the matter almost at once.”
He had learnt now how to deal with the Inquisition and was always able to get out of his difficulties with it.
Till about 1530 he lived mainly as a ”directeur de consci ence”.
Then a change seems to have taken place, and he devoted himself more to his studies.
He still saw a few people but his experience had taught him to choose them very carefully, to avoid uneducated people, and to limit his activity to a few men of education and intelligence, and even with these he was very reserved.
During these years he met the people who were to become vitally important to the destiny of the Jesuit Order. In 1533 he began again with the exercises, and a fellow student, Peter Faber, had the most extraordinary success with them.
As if touched by a magic wand Faber found himself freed from his carnal appetites, temptations and the weaknesses of his nature.
Ignatius made similar experiences with a few other people, such as Xavier and Diego Lainez.
Bit by bit he began to lay the foundation of the Society of Jesus with these fellow workers.
It was a very small conventicle at first, Ignatius had learnt to distrust crowds.
He returned to Spain and made arrangements to meet his fellow workers at Venice in order to undertake a journey to the Holy Land but, while they were in Venice, the Turkish war broke out and made the voyage impossible.
It was in Venice that the idea of founding a monastic order was first broached and Ignatius decided to go to Rome to obtain the Pope’s consent.
It was on this journey that he had the vision of which I have already spoken.
After considerable difficulties in Rome he succeeded in 1540 in winning the consent of the Pope, Paul III, who founded the order of the Jesuits with a Papal Bull. Ignatius had now reached his goal and became the first General of the Jesuits.
It is characteristic of the man that he immediately went to the kitchen and did the work of a kitchen boy in order to prove to himself that his high post had not engendered pride.
He died in Rome in 1556 while still General of the Jesuit Order.
I have now given you a brief outline of the life of Ignatius and must postpone the discussion of the exercises themselves till next Semester but I would like to make a few general remarks.
Ignatius broke entirely with the earlier meditations of the Devoti.
These latter, though founded on a different dogma, are nearly related to meditation in the East.
The goal of the Devoti was to submerge themselves in God, to reach inner peace, to cut themselves off from the world, to practise the ”sich lassen ”’:- and detachment’ of Eckhart.
But Ignatius militarized meditation, it became exercises, to be carried through in a strictly prescribed time.

New ideas come in, such as the doctrine of the Elect, and the mystical content, all-important for the Devoti, was abandoned, except for a few mystical ideas which were allowed as a method for enticing the will into the right path.
The path of the Devoti led inwards, that of Ignatius outwards: deeds, battle, enterprise, attacks on the world, the right use of the will were the goal.
Mysticism was dissolved in method.
Some of the content of the exercises originated in Arabian mysticism but we will speak of this in the next Semester.
Carl Jung, ETH Lectures, Pages 168-173.

Carl Jung on Alchemist who strove to produce an "Optimum of Life." **(2015-03-22 14:01)**

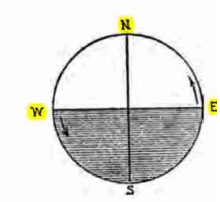


Diagram I

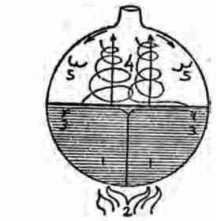


Diagram II

Lecture IX 17th January, 1941
In the last lecture we spoke of the miraculous substance which the alchemists strove to produce.
I can only define it as an optimum of life.
It seems to me, that this definition is, in a sense, further justified by the fact that most of the alchemists were doctors, at any rate in the Middle Ages.
The professions of doctor and apothecary had not yet been separated, so the doctor prepared his medicaments in his own laboratory.
In this way he naturally became well acquainted with the components then used and interested in their nature, working of course from the standpoint of the well-being of the human
species and the curing of illness.
This is the reason why we are often confronted with the fact that the theoria of alchemy, or Hermetic philosophy, is really a medical philosophy, in that the healing quality of the substance, which the alchemists were searching for, is frequently emphasised.
It is called an elixir of life, a wonderful aurum potabile (drinkable gold), a panacea, a healing drink, and so on, and it is capable of curing all diseases, not only of the body, but more especially of the mind.
In the last lecture I read you a poem from the "Rosarium Philosophorum", but I did not finish my explanation of it.
We find the peculiar statement in the last line, that the sun and moon are subject to this hermaphrodite.
Who could be the Lord of sun and moon?
Obviously only the Deity.
There is an interesting piece of alchemistic thought in the last part of the poem, which I should like to point out to you, and at the same time to draw your attention to the things which we should observe in such texts.

”A fountain rises from my earth”, that is from the body, from the tangible and firm.
A fountain springs from the body of this hermaphrodite and divides into two streams.
Two eagles rise from these streams, they fly up into the heights and fall down again.
The streams flow East and West; the sun rises in the East, and the second stage in the alchemistic process of transformation is often represented as the dawn, the sol oriens, the stage of the albedo, which follows the dark night of the chaos.
I will draw a diagram to make this process clearer.
Below is the dark night and above the light of day.
We have the vertical movement of the birds and the horizontal movement of the streams and a suggestion of rotation.
We must ask ourselves where the alchemists got this idea; it is the image of the cross, surrounded by a circle.
The image of the sphere was always suggested to the alchemists by the vas hermeticum.
The Hermetic vessel had to be round, because the process was founded on the idea of the creation, and so the container must resemble the universe, in order that the creation might take place
in it.
Where I to show this diagram to an alchemist, he would immediately think of the round retort.
I will give you another diagram of the process in the retort (see Diagram II).
There is a solution in the retort (1) in which all the substances are dissolved.
They correspond to the earth and remain at the bottom.
A fire (2) is needed, of course, below the retort, in order to develop the steam.
The hot water rises and descends as two streams (3).
The non-substantial or half substantial vapours (4) rise above the level of the solution, and are called spiritus or in Greek pneumata.
The original meaning is breath, Pneuma is moving air.
These steams and vapours as they rise are often called birds, the eagles in our poem for instance.
They fly up , lose their feathers in the cooler regions of the air, are unable to fly without feathers, and so descend again into the solution (5).
If you watch such a vessel over the fire, you will see that the steam moves outwards towards the walls of the retort, which causes the circular movement that we saw in Diagram I .
The steam is forced down by the top of the retort.
The image of the retort, where matter is cooked and turned into steam, is the basic image of alchemy.
The alchemist watched the cooking of his solutions innumerable times and was completely fascinated by it, and returned to it again and again in his writings.
It was all the unknown to him, and each time he hoped that the miracle would happen.
The idea is, of course, to purify and refine the steam to such an extent that the pneuma or spiritus would reach the highest degree of subtlety.
For this it required distilling many times - a thousand times it was said - so that the spirit should reach the state of the purest substance.
Retorts were placed one over the other for this purpose, and the uppermost one was called the head.
It was hoped that, in this uppermost retort, the quinta essentia would appear, the finest of all spirits, in the form of a sky blue fluid.
This is the right substance, for which the alchemist was seeking, and is in a way an extract of heaven.
This coelum philosophicum, this most subtle of all spirits, is produced in the head retort, where it could also be caught.
This fluid is no ordinary water, of course, but the most refined and spiritual of substances, the alchemists call it the ”aqua permanens” or ”aqua aeterna” (eternal water).
The Greeks called it ”hydor theion ” (divine water), but the Arab transmitters of Greek alchemy did not reproduce the word ”theion” (divine), because it was forbidden in the Koran.
They therefore translated the ”hydor theion” of the Greek alchemists as ”aqua permanens”.
I have already pointed out to you, that this water is really a baptismal water, if we like to use Christian phraseology.

The alchemists often did so themselves, in that they spoke of the application of their miraculous water as if it were a sort of baptism, by which man was changed psychically.
A hylikos became a psychikos or even a pneumatikos.
For this water contains the Holy Spirit, so the man to whom it is applied is impregnated by the water, so to speak, in that first he is purified, and then the Holy Spirit is imparted to him, through the purified substance, and he is reborn in a new form.
The Catholic Church still uses this rite today in the form of the Benedictio fontis (the blessing of the baptismal water, and the following text is read, in which the Holy Ghost is invoked:
”Who by a secret mixture of his divine virtue may enter this water fruitful for the regeneration of men, to the end that those who have been sanctified in the immaculate womb of this divine font, being born again a new creature, may come forth a heavenly offspring: and that all that are distinguished either by sex in body, or by age in time, may be brought forth to the same infancy by Grace, their spiritual Mother.”
In the Latin text it is ”divini fontis uterus”, so the baptismal font is conceived of as the immaculate womb of the Church.
The alchemists also sometimes called their creative retort a uterus; so you see that the Christian conception of the baptismal water almost exactly corresponds to the alchemistic.
It is very remarkable that this conception of the divine water should have existed in Greek philosophy before the days of John the Baptist.
So it is by no means impossible that this idea found its way into the early Church through Alexandrian philosophical syncretism, perhaps through the congregation of ”Baptists”, of which John the Baptist was the teacher or director.
These people were Sabians; a Mandaean, or really a Gnostic, sect which is still in existence round Basra and Kut el Amara in Mesopotamia.
Its members have the peculiarity of only eating the flesh of drowned animals, on account of their teaching: everything needs to be purified and renewed by water.
There is another short poem from the ”Rosarium Philosophorum”, to which I should like to draw your attention.
This poem speaks of the emperor instead of the empress, that is, of the male side of the hermaphrodite, again of course the philosophers’ stone:
”Here is born the emperor of all honour,
There cannot be above him born a higher,
Born through the art, or by the means of nature,
88 But not through the womb of any living creature. (A)
The philosophers speak of him as their son,
And everything they do, by him is done. (B)
From him it can be had what man desires,
He gives good health which lasts and never tires,
All precious jewels, he gives, silver and gold,
Full strength and youth, pure, beautiful and bold.
Wrath, sickness, grief and want are all transformed,
Blessed is the man who is by God informed.”
(A) The ”stone” is not produced by an ordinary birth but only through the art or through nature.
(B) This means that it is thanks to him or to his help that the philosophers can accomplish what they achieve.
You can see from this poem also, that the panacea is thought of as something which can free mankind from those three great evils, illness, poverty and death.
It is extremely peculiar, that this substance should be thought of as something which resembles man, and as a bi-sexual being.
One searches the old texts in vain for the reason why it is called a hermaphrodite.
They give so-called explanations, they say, for instance, that it is because it is the child of the sun (male) and the moon (female) .
But after all ordinary mortals are also born of male and female parents and are not hermaphrodites, so this is no explanation but a mere rationalisation.

We should expect a real explanation to give us some hints as to the history of the term, so we must turn to that side and follow other traces in order to explain it.
We can find signposts to guide us in the alchemistic writings themselves.
They frequently quote the great authorities who lived in ancient times.
Hermes is the most often quoted, and after him Plato, particularly his ”Timaeus”.
This book is one of the main sources of their philosophy.
There are still older sources which are also occasionally, though seldom, quoted by the alchemists.
Such a source is Empedocles (circa 490-430 B.C.).
I will read you a passage:
”27. There (in Sphairos), one did not distinguish the swift members of the Helios, nor the hairy strength of the earth, nor the sea. So preserved in the strong dungeon of harmony, lies the round Sphairos (Sphairos kykloteres) , glad of the prevailing loneliness.
27a. No discord nor unseemly dispute prevails in its members.
28. But it was similar on all sides and endless everywhere, the round Sphairos (idem !).
29. For two branches do not arise from the back, nor feet, nor agile knees, nor pro-creating memcci”s, but a sphere it was and equal to itself on every side.”
Evidently the Sphairos described here was a most blissful God (eudai monestatos theos).
Sphaira means sphere, and Sphairos is the masculine form.
There is no doubt that Empedocles’ conception influenced Plato in his Timaeus.
I will read you such a passage:
”Wherefore, for this cause and reason, he built a single whole”, (He speaks here of the creator of the world.)
”all whose p arts were wholes, to be perfect, immune from age and disease.” (Perfect living beings.)
”For its figure he gave it that which was fitting and in keeping with its nature. Now, for the living creature which was to embrace in itself all living creatures, the fitting figure must be that which contains all figures in itself. Therefore he wrought it on his lathe spherical and round, with centre equidistant from extremity in every direction, the figure of all others most perfect and uniform, judging regularity beyond compare more comely than irregularity. Moreover he rounded its outer surface to a perfect smoothness, and that for many reasons . . . . It was contrived by art to feed itself on its own waste, to act wholly on itself and be acted on by itself alone. For he that contrived it thought it would be better self-sufficient than dependent on anything else . . . .
”This, then, was the whole purpose of the God who is forever for the god who was yet to be”, (Namely this Sphairos.)
”in accord wherewith he made it smooth, uniform throughout, equidistant from its centre, a body whole and perfect, with perfect bodies for its parts. Then he set a soul in its centre, stretched it throughout the whole and further wrapped it about its body without. Thus he established a round revolving Heaven, one, sole, solitary, able, in its excellence, to be its own companion, needing nothing beyond itself, its own sufficient acquaintance and friend. In all these respects he begat it a blessed god.”
This is a real son-god formed by the creator of the world, a ”deuteros theos”, a god beside the original and everlasting God.
What Plato says in the Symposion about the original forms of man belongs also in this connection.
” . . . First, then, human beings were formerly not divided into two sexes, male and female; there was also a third, common to both the others, the name of which remains, though the sex itself has disappeared. The androgynous sex, both in appearance and in name, was common both to male and female; its name alone remains, which labours under a reproach...
”At the period to which I refer, the form of every human being was round, the back and the sides being circularly joined, and each had four arms and as many legs; two faces fixed up on a round neck, exactly like each other, one head between the two faces; four ears, and everything else as from such proportions it is easy to conjecture. Man walked upright as now, in whatever direction he pleased; but when he wished to go fast he made use of all his eight limbs, and proceeded in a rapid motion by rolling circularly round, - like tumblers, who, with their legs in the air, tumble round and round. We account for the production of three sexes by supposing that, at the beginning, the male was produced from the sun, the female from the earth; and that sex which participated in both sexes, from the moon, by reason of the androgynous nature of the moon. They were round, and their mode of proceeding was

round, from the similarity which must needs subsist between them and their parent.
”They were strong also, and had aspiring thoughts. They it was who levied war against the Gods; and what Homer writes concerning Ephialtus and Otus, that they sought to ascend heaven and dethrone the Gods, in reality relates to this primitive people. Jupiter and the other Gods debated what was to be done in this emergency. For neither could they prevail on themselves to destroy them, as they had the giants, with thunder, so that the race should be abolished ; for in that case they would be deprived of the honours of the sacrifices which they were in the custom of receiving from them; nor could they permit a continuance of their insolence and impiety. Jupiter, with some difficulty having desired silence, at length spoke. ’I think,’ said he, ’I have contrived a method by which we may, by rendering the human race more feeble, quell the insolence which they exercise, without proceeding to their utter destruction. I will cut each of them in half; and so they will at once be weaker and more useful on account of their numbers. They shall walk upright on two legs. If they show any more insolence, and will not keep quiet, I will cut them up in half again, so they shall go hopping on one leg.’
”So saying, he cut human beings in half . . . . . ”
You see here, that the idea of this spherical being was extended to the primeval human beings.
Plato attributes a complete form to them, they were like God and, in Titanic recklessness, they levied war against the gods.
The alchemists’ conception of a divine being, although it is based on Plato’s, differs in an important respect from other conceptions, in that it is given into the hands of the doctor, chemist, philosopher or artist to create this divine being.
In this connection, I cannot resist drawing your attention to something further.
We find the idea of the hermaphrodite connected with certain other religiousideas, with Dionysus, for instance, and JULIUS FIRMICUS MATERNUS, a Christian apologist of the fourth century, quotes a mystic call belonging to the Bacchic mysteries: ”euoi dikeros dimorphe.”
This ” two-horned, two-figured” being, that is evoked, is a hermaphrodite.
These two horns are derived from the horns of the moon and were apparently a thorn in the flesh to Firmicus Maternus.
His book was dedicated to the three most Holy Emperors, the three sons of Constantine the Great, he tried to incite them to eradicate the heathen temples.
He writes:
7 ”The horns mean nothing other than the venerable signs of the Cross. The one supports the world and holds the earth together, and through the connection of the two, which go sidewards, the East is touched and the West held ; so that the whole circle should be stabilised threefold”, (He counts the vertical beam as one, and the horizontal as two.
One would expect the circle to be stabilised fourfold, but it had to be threefold.]
” and that the foundations of the united work should be made firm with immortal roots.”
(The expression ”roots” is a translation of the ”rhizomata” of Empedocles, a way of expressing the four elements.
You will remember the four in ”our masterly stone” in the ”Empress” poem from the ”Rosarium”
These are the four roots of the stone, and the ” immortal roots ” are undoubtedly four.)
” . . . These are the venerable horns (or ends] of the Cross, here is the immortal trace of sacred virtue, here the divine structure of the glorious work, Thou, Christ, with outstretched hands, thou supportest the universe and the earth, the heavenly kingdom, on thy immortal shoulders rests our salvation. Thou, Lord, bearest the signs of eternal life, with divine inspiration thou hast foretold it through the prophets: Isaiah says:
’Behold, a son is born unto us, the government is upon his shoulders, and his name is called : Messenger of the great thought’.”
(This i s quoted from Isaiah IX. 6 . but it i s quite different in our Bible.9]
”These are the horns of the cross through which the universe is uniformly supported and held together . . . ”
Firmicus Maternus regards the horns as the arms of the cross, which the devil placed on the head of Dionysus.
He means that the two horns of Dionysus are a sort of devilish anticipation of the idea of the cross.
He also insists that the cross is threefold.
The Christian form of the cross does lend itself to a certain extent to the idea of three; and it must be three, on

account of the Trinity being the support of the universe, for objectively a cross has four ends and not three.
This question was taken up again by the medieval doctor and philosopher Gerardus Dorneus.
He was very much excited about it, and attributes not just two but four horns to the devil.
It was regarded as the invention of the devil, that the world should rest on a quaternity, for it must essentially rest on the Trinity.
This is one of the great mysteries in medieval psychology.
I dealt with the subject of the three and the four in my Terry Lectures.
Till about the sixteenth century, alchemy was founded on four roots, it was only then that the number three began to play a role and to compete with the four.
This basic quaternity goes far back into the history of alchemy, right back to Mary of Egypt, who is sometimes called the Jewess.
She had an axiom: One becomes two, two three, three four, and four one; and then it begins all over again from the beginning.
The alchemistic process is completed in four stages, the old Greek alchemists already discovered this.
The number four represents the four elements, and the process usually works up to the element of fire.
When the process reaches the nature of fire, the hottest, driest and most spiritual element, the goal is, so to speak, attained, in that fire comprises everything.
This idea of the eternal living fire goes back to Heraclitus (circa 540-475 B.C.); and corresponds also to the extra-canonical saying of Christ]:
”Who is near me is near to the fire. He that is far from me is far from the Kingdom.”
So the inmost nature of Christ is fire, that everlasting fire which is also the goal of alchemy.
The god Dionysus himself fits well into this connection, for his nature was also fire.
Perhaps you have seen the famous antique head of Dionysus, where a lock of his hair is a flame?
We find the same idea in the New Testament, when the cloven tongues of fire came down from heaven and sat up on each of the apostles, filling them with the Holy Ghost, the fiery breath of the Pneuma. Carl Jung, ETH Alchemy Lecture IX , Pages 73-80

Carl Jung on the attitude of Alchemists **(2015-03-22 17:12)**

Lecture IV 23rd May, 1941
We are dealing with the subject of the attitude of the alchemists to their work, and I must still mention some quotations from the later authors, because they shed an important light
on the subject.
MICHAEL MAIER was a famous alchemist of his time (end of sixteenth and beginning of the seventeenth centuries) and was one of the founders of the society of the Rosicrucians.
He says:
l. ”The philosophers have said: that no one could attain the science of the spiritual, unless his soul be divine and his nativity spiritual. ” ——-
It certainly sounds very strange to hear a chemist and doctor talking of the ”science of the spiritual”.
Michael Maier worked in his laboratory, with retorts and smelting pots, just like any of the earlier alchemists; and yet he speaks of the ”scientia spiritualis”, and means the alchemistic
opus .
We can see from this how the alchemist understood his work: it was work which dealt with spiritual things.
And ”the philosophers” have said that only the man ”whose soul is divine” can attain it.
I do not know what Maier really meant by this, possibly he was alluding to the Christian conception of the soul, but he may also have meant something which is beyond my knowledge.
The spiritual nativity certainly refers to the horoscope.
Presumably there were signs in Maier’s own horoscope that he was an electus” (a chosen one), called to this work.
This point of view, which is often to be found in the old alchemistic literature, stands opposed to the Christian standpoint: everyone has access to the Church’s means of salvation, provided he has the necessary faith, obedience

and submission.
But the alchemistic opus is born through the individual and for the individual. This remark of Maier's is no isolated case, there are a great many passages in the literature which point in the same direction.
We read in another seventeenth century treatise:
"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books."
By the revelation of God the author means the Gospel, and he puts this in the first place.
But besides this he has another source of information: the authentic books.
These are, of course, the alchemistic books.
Through diligent study and religious exercises, one can attain an art or knowledge which exists somehow beside Christianity.
Maier speaks clearly of another source of knowledge besides the Gospel.
Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose.
But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment.
This is the confession of a man who was one of the great reformers of medicine, and it states plainly that the Gospel is not the only source of enlightenment, but that there is another source of light and knowledge, concealed in nature.
Paracelsus was an alchemist himself, and has left a number of alchemistic treatises.
He had a considerable influence on the alchemy of the latter half of the sixteenth century, and still more on that of the seventeenth century.
Gerardus Dorneus, who lived at the end of the sixteenth century and was one of the most famous alchemists of his time, was a pupil of Paracelsus.
We read in another treatise:
"The materia must be understood, for the philosophers of all ages have held knowledge to be the most important thing in this work. One must have an untroubled fund of knowledge."
We find an important point here. In contrast to the contemporary Christian attitude, where the whole emphasis was laid on faith, this passage emphasises knowledge: the Gnosis.
I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity.
These ideas belonged to Gnosticism, one of Christianity's most dangerous rivals.
Christianity really arose from the spirit of Gnosticism, but came into conflict with it later, because the Gnostics threatened to dissolve Christianity with their philosophical Speculations.
Therefore the fathers of the Church dissociated themselves from the Gnostics, and fought Gnosticism bitterly, declaring it a heresy.
Most of the writings of the Gnostics have disappeared eared, so there are many gaps in our knowledge of this subject; but fortunately one of the early fathers of the Church, Hippolytus, was very helpful in this respect.
He left a very complete treatise about the doctrines of the Gnostics; he was much more benevolently disposed towards them, and very much more careful and conscientious in his report, than his contemporaries.
The emphasis which is laid on knowledge, on the Gnosis, in our passage is one of the main characteristics of alchemy.
In the same treatise in the Musaeum Hermaticum, we read:
"He, who would attain this highest mystery, must realise that this art does not lie in man's power, but depends up on God's goodness, and that neither will nor desire can lead him to it, but only God's mercy. One must only exercise this art for the honour and glory of God (ad solam Dei gloriam) and for no other goal. Nature is one, true and simple, perfect in its essence, and a secret spirit lies hidden in it. If thou wouldst recognise it, thou must thyself be true, simple, patient, steadfast and devout, and must not harm thy neighbour, in short : thou must be a regeneratus, a new being."
A "regeneratus" means a re-born man, a regenerated human being; and the attitude which is recommended for such a man is very similar to that which Christianity has established as the "desideratum".
The result is called "the highest mystery".

There cannot be two highest mysteries, but only one.
The alchemists apply this term to their art; in other words: the attainment of this art is their highest mystery which excels even the Christian mystery.
This is not said in so many words, but nevertheless it is the conclusion which one is bound to draw from this passage. And, as I have pointed out before, it would have been far too dangerous to express themselves more clearly on this point in those days.
The author also tells us that a secret spirit lies concealed in nature, the ”spiritus absconditus”.
This concealed spirit cannot be proved to be in nature, but quite certainly it exists in man, for the human soul is for the most part hidden from us.
The old masters project the unconscious, and describe what is really an attitude to one’s own unconscious; though to talk of ”one’s own unconscious” is a facon
de parler, for I cannot say anything is my own, unless I have it in my pocket or Another author says:
”Spirit, body and soul must all take part in this work.”
This means that the opus demands the whole man, and not just the intellect: though one might well think it was only the latter, because knowledge is so much stressed.
Another author says:
” In this art, which comes from God, no sensual, wicked or infernal spirits are admitted, but only a simple, straight, true and steadfast spirit whose essence is pure and devout. All others misunderstand the highest mystery.”
This passage needs no further explanation. We come now to another text:
”But when God grants his grace, to someone who understands it, this will appear incomprehensible in the eyes of the world and those who love this mystery will
be scorned of men and looked down upon as . . . ”
They will be regarded as good for nothing people.
”Just as learned men also, doctors and others, cannot find it, because they have never looked at it, although it lies before their eyes, and do not trust it, although it contains such power in itself. And no one can teach them any better while they follow their nature and their intellect : therefore they cannot find it for very wisdom, because it transcends their power of comprehension, for it is the work of God and of nature and can only be reached through nature. Therefore they remain ignorant.”
If you assume that the alchemists were really, without knowing it, working on the unconscious, you can easily understand this text, we could still apply what it says today.
A further text says:
”Only a few attain the possession of this Kingdom, although many labour in the construction of our stone. The Creator has not given the true knowledge and possession of it to the multitude, but only to the few, who hate lies and cling to the truth, devote themselves to the art with heartfelt sighs and seek it conscientiously; but above all to those who love God without hypocrisy, and therefore pray to him.
”If he succeeds in finding a worthy, suitable man, and he begins to feel the weight of his own years, then he may impart the art to him, but not
to several! For this science must always remain secret. Because, were a wicked man to have knowledge of it, the Christian world would be in great danger. Puffed up with pride (inflatus superbia) over his heritage, he would overthrow the legitimate rulers who govern others . . . God has hidden this knowledge from great doctors and has only given it to a few who were truly devout and humble. And as among the myriads of stars in the Heavens, there are only seven planets, so among millions of people, only a few attain this knowledge. Those, who think themselves wise although they know nothing, are not bidden to our feast.”
The fact, that this art is only for the individual, is emphasised here again.
It is not meant for the multitude, but is presumably only for the man who is chosen on account of his fate or disposition.
Moreover we see the contrast to the Christian world expressed in this passage.
Should someone, who understands the art, betray it to the multitude, he would come into conflict with Christianity, and the Christian world would be in great danger.
This shows us clearly, that the principle of the art of alchemy was opposed to the Christian ”Weltanschauung” of

those days, in other words, alchemy concealed a heresy.
It was a spiritual endeavour which, far from running parallel to Christianity, opposed it, even dangerously.
Another text says:
”One should not begin to touch this secret, impenetrable work, and the spirit which lies hidden beneath it . . . before having explored it in the depths of its own singularities and characteristics, and in relation to the indispensable harmonising with nature. One gains nothing from this spirit, if one has not already clearly recognised and known it. God is wonderful in his works and his wisdom is infinite and he does not allow himself to be mocked. Many entangled themselves lightly in this work and have died in the laboratory, or have been otherwise pursued by misfortune. For the art is not easy, as some imagine, because the philosophers have likened it to the play of children and the work of women.”
The ”ludus puerorum ” (play of children) and ”opus mulierum” (work of women) are expressions which recur frequently in alchemy.
”A few philosophers have found it easy, simply because God granted them understanding. Therefore one should pray and begin with God’s help.”
Here again we hear of the ”spiritus absconditus” with which this art was, concerned.
One is really curious to know what this old master understood by this spirit.
For us, as I have said several times, it is the unconscious, but in those days they had no conception of the unconscious.
It was projected and was outside, it was not understood as a psychological fact.
We live, historically speaking, in a period of transition, when the psychical man is beginning to exist as an empirical fact, psychical man was unknown before.
The culture of India is pre-psychological, for instance.
The Indians are totally unpsychological, one cannot explain to them what psychology is, because they do not think in those terms.
Psychological facts are metaphysical facts to them and it is the same with orthodox Catholics.
It is very difficult to explain to such people what we mean by the unconscious, because classical Christianity is also pre-psychological.
These things are metaphysical, not psychological, entities to them, which naturally makes a considerable difference.
I will bring the excerpts from the alchemists’ writings about attitude to a close with a short passage from another treatise:
”So man must become as the corn of the field . . . therefore he must die outright and unfold completely.”
This is one of those assertions of the alchemists which remind us of Goethe, in this case of the last verse of his poem: ”Selige Sehnsucht”:
”Und so lang du das nicht hast, (All the while thou hast not part,
Dieses Stirb und werde! In this dying and new birth!
Bist du nur ein triib er Gast But a dismal guest thou art
Auf der dunklen Erde. ”On the dark and gloomy earth.)
The old alchemists were also aware that they must have such an attitude, in order to do their work properly.
To sum up:
it is evident from all these excerpts that alchemy was not a natural science nor even a natural philosophy as we understand the latter; it was really a purely religious endeavour, in which the Christian attitude was taken for granted, but which really stood opposed to contemporary Christianity and is still opposed to the modern Christian attitude.
This whole effort is not an undertaking for the many, it does not contain social thoughts, it is essentially an individual matter, and, whether it is practised by one, ten or even a thousand people, each works alone.
This is an attitude which is foreign to us, for we have grown up in the congregational teaching of the Church, and in the more modern socialistic ideas which are ”plus papal que le pape”.
We think socially and talk socially, the individual has become a mass article.
But in those days one of the greatest and most important spiritual movements existed only for the individual.
And indeed it is as individuals that we are part of the world, and we cannot experience anything except as an individual.
We may feel safer and more protected in a crowd, yet the truth is that the individual is more unsafe and in greater

danger in a crowd than anywhere else.
It is there that he goes under and loses himself.
The attitude of the alchemists arises from manifold admonitions to prayer, patience, purity of purpose, renunciation of all worldly gain, conviction that this work depends on the grace of God, that it cannot be completed without the intercession of the Deity and that it is a purely spiritual work.
The alchemist turns away from the materia, in spite of the fact that he works on it in his laboratory.
He has a secret purpose: to free the world soul (the deus absconditus) bound in matter.
The work is a source of divine knowledge; and therefore requires a man, who through attitude or predestination, is capable of understanding this divine mystery.
The work takes place through the will of God operating in individuals who are led on to this path by an inexorable fate.
It must be worked on through meditation, obedience to tradition and an introductory study of the authentic works.
It demands a good mind, great intelligence and industry.
The artist or philosopher also encounters a psychological difficulty in his work.
If, for instance, he produces the nigredo (blackness) in his retort, then his own soul also enters the nigredo.
This means that he must face the darkness of his own soul, its melancholia.
We also met with curious symbolic allusions in these passages.
The spring of Paradise, for instance, gushes forth again during the work, the eternal water which flows in the form of the four rivers.
This water represents the grace of God, or the Holy Ghost.
It is a parallel of the water which flowed from the wound in the side of Christ, which signifies the spiritus veritatis (spirit of truth) , and is the redeeming, refreshing water for mankind - in alchemy, however, only for the individual.
The opus itself, therefore, means a re-birth, a regeneration; and it is compared to the grain of wheat which must die and decay, in order that its new life should arise.
So the man, who gives himself to this work, must die in order to rise again.
We also hear that the work can be hindered by bad spirits, the demons Ophiuchus and Antimimus1 (the imitator) .
And, moreover, this work is the highest mystery and greatest secret which must be anxiously and zealously guarded.
We shall hear more of this later.
This represents roughly the attitude of the alchemist towards his work.
On the one side he worked in his laboratory, where he was busy with all kinds of minerals and with all the chemical substances that were known in his day; and, on the other side, he meditated, carried out exercises in meditation, so to speak, for meditation was an essential part of the work.
His subjects of meditation were the so-called operations and the authentic books.
We must try to realise, therefore, what these old philosophers meant by meditation; as we tried in previous lectures to get a clear picture of how Ignatius, the Devoti and the Christian mystics understood meditation, and earlier, of the Indians' conception of Yoga.
VII. Meditatio.
We find the word "meditation" in one of the earliest monuments of alchemy:
"The Tabula Smaragdina" attributed to Hermes Trismegistus .
We read there:
"And as all things proceed from one, through the meditation of the One . "
This sentence is of course very obscure.
Is it the meditation of one man or of this one thing?
Probably the latter.
The expression "meditation", as it is used here, has a parallel in the process of the creation where God meditated the world into existence.
He thought the world with his logos, and the world originated in this thought.
And the alchemist also thought that he could complete the miraculous work through meditation.
We read in the Turba (a text which was also transmitted by the Arabs but which goes back to antiquity and was translated into Latin about the eleventh century):

”One must reflect on the books:”
The books play, so to speak, the role of the gospel in alchemy and must be meditated up on.
Another old authority, GEBER (who is only alleged to be of Arabic origin) wrote a book called: ”Summa perfectionis” (the sum total of perfection) , and he says in it:
”And indeed thou must work with greatest concentration of unlimited meditation ; for with it thou wilt find, and without it thou wilt not.”
The alchemistic work is worth nothing at all without meditation, and in this passage meditation is made the most important part of the alchemistic work.
A similar but rather more recent text says:
” Understand then and meditate up on it . . . . Meditate upon these words, and with the will of God, thou wilt find.”
In another part of the same text we read:
”It is a stone and yet no stone. Moreover, if thou art a seer, and meditatest on it, then thou canst hope to perceive it.”
We see here that this meditation has not only the character of reflection, but also of visualisation.
We should now call this.: “active imagination”, that is, intentional imagining. This something which we also found in the Ignatian exercises, certain pictures were intentionally visualised.
You will remember the very concrete meditations on hell and on the life of Christ, which had to be realised with all the senses; sight, hearing, taste, smell and touch.
But there is this difference: the subject is prescribed from Ol outside in the Ignatian exercises, and in alchemy it is not, or at most it can be found in the books, and if you read such a book, you will see how vague any directions are.
It is the stone which must be visualised until it is actually seen, until it becomes a reality.
Another treatise, the ”Liber Quartorum”, which also goes back into antiquity, says:
”It is therefore necessary, that we principally discern the soul, through the intelligence. If we do this, we shall reach the goal and be exalted by the science through meditation: But this is the procedure of the philosophers, and the philosopher begins in the teaching (sermone) at this place, at the more subtle end of nature.”
One sees here how these people understood their materia.
Nature, as a material manifestation, had two ends: a material and a spiritual end.
The philosophers began their meditation with the spiritual end of matter, in order to transform it from that side.
We only handle matter from the physical end, because we do not assume that nature contains a spirit.
For these people, however, nature still contained the projection of the soul.
So this text says the most important thing is to discern the soul through meditation, which entails beginning at the. more subtle end of nature.
The author says in this same Liber Quartorum:
”I have spent much time in meditating on the teaching, in understanding the words, and in meditating on the meaning.”
You see that these old masters meditated on the words of the still older masters, these were their classics.
They meditated on them much as a Christian mystic meditated on the word of the Lord; or perhaps as the Buddhists meditate on, or rather imagine, the teaching of Buddha and the traditional dogma until they become reality.
The mechanism is the same as that of the Ignatian exercises: whoever strives to carry through those exercises, renounces his ego through imagination, and dissolves himself, so to speak, in the figure of Christ.
And in alchemy also, the thoughts or words of these old masters are meditated on in such a way that a curious result comes about.
It is not formulated as Christ, or - to use Buddhist language - as Buddha or Atman, but as the lapis philosophorum, the ”stone” or as the ”red tincture”, a chemical product, a ”thing” so to speak.
It is admitted that this ”thing” is highly mysterious, and that it is not possible simply to say what it is ; it can only be realised by long investigation.
What it was, that the alchemists were really searching for, has therefore always remained obscure, and there are still people who think that perhaps they really had a receipt for making gold and
that this was the secret fascination.
But we know nothing of any such receipt, and we have a great many passages in the literature which say that they

did not mean ordinary gold at all, that such language is only eye-wash for the stupid.
We shall return later to this expression: ”prima materia”, and consider then what the alchemists meant by it.
We come now to the famous pupil of Paracelsus: GERARDUS DORNEUS, who was a doctor in Frankfurt and lived at the end of the sixteenth century.
He says:
”The human mind is composed of nothing better than the spagiric and meditative procedure, ap art from the divine gift of grace.”
The alchemists mention the gift of grace, or God, again and again, but apart from this the important thing in this passage is the ”spagiric and meditative procedure”, which is given Paracelsus’ name for it here: ”dispositions spagirica”.
The word ”spagiric” probably originated with Paracelsus, and is a combination of two Greek words: ”spai” (to tear) and ”ageir” (to bring together).
”Solve et coagula” (dissolve and coagulate) and ” fac fixum volatile et volatile fixum ” (solidify the volatile, and evaporate the solid) are expressions which we meet again and again in alchemy; and since the sixteenth century the spagiric art or procedure is also a current phrase.
You see that Dorneus also lays the chief emphasis on meditation.
He says in the same treatise:
”No one can truly know himself, if he does not investigate through diligent meditation, and know who he really is.”
This is a piece of real meditation.
The alchemists evidently assumed that, during their frequent meditation on the words of the old masters, they would learn to know themselves and God.
Meditation was a means of learning to know God, and, at the same time, themselves.
This is something which we find also in the other forms of meditation, be they Christian, Hindu or Buddhist, namely self-knowledge:
he who knows himself knows God, and he who knows God knows himself.
It is the culmination of wisdom in India to know that that which one can recognise inside and outside of man is the Deity.
We learn from the sixteenth century alchemist, KHUNRATH, whom I have often mentioned, that visions, and conversations with God and his good spirits took place during the meditation; and he speaks of: ”Good apparitions, visions and answers ” and says further:
”Direct therefore thy feeling, senses, reason and thoughts toward this salt alone.”
The word salt is of course only used symbolically as the ”sal sapientiae” (the salt of wisdom) .
So the important thing is the words of wisdom, and while those are being meditated upon, visions take place, apparitions, conversations with spirits and so on. Khunrath says later:
”Therefore study, meditate, sweat, work, cook . . . and in this manner a wholesome flood will burst forth, which comes from the heart of the son of the great world.”
Through this procedure a flood wells up , which is the eternal water of Paradise ; the water of redemption will burst forth again, which comes from the heart of the son of the great world.
This son is the ”filius macrocosmi ” that Khunrath contrasts to Christ as ”filius microcosmi”.
Christ exists for man, and is called ”the son of man”, but the ” filius macrocosmi”, which alchemy is concerned with, is called the son of the cosmos, of the great world and of the whole of nature. Carl Jung, ETH Lectures, Pages 161-170.

Carl Jung on the “Eros Theory.” **(2015-03-23 05:12)**

The Eros Theory
In the light of this discovery, the question of the trauma was answered in a most unexpected manner; but in its place

the investigator was faced with the problem of the erotic conflict,
which, as our example shows, contains a wealth of abnormal elements and cannot at first sight be compared with an ordinary erotic conflict.
What is peculiarly striking and almost incredible is that only the pretense should be conscious, while the patient's real passion remained hidden from her. In this case certainly, it is beyond dispute that the real relationship was shrouded in darkness, while the pretended one dominated the field of consciousness.
If we formulate these facts theoretically, we arrive at the following result: there are in a neurosis two tendencies standing in strict opposition to one another, one of which is unconscious.
This proposition is formulated in very general terms on purpose, because I want to stress that although the pathogenic conflict is a personal matter it is also a broadly human conflict manifesting
itself in the individual, for disunity with oneself is the hall-mark of civilized man.
The neurotic is only a special instance of the disunited man who ought to harmonize nature and culture within himself.
The growth of culture consists, as we know, in a progressive subjugation of the animal in man.
It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom.
From time to time there passes as it were a wave of frenzy through the ranks of men too long constrained within the limitations of their culture.
Antiquity experienced it in the Dionysian orgies that surged over from the East and became an essential and characteristic ingredient of classical culture.
The spirit of these orgies contributed not a little towards the development of the stoic ideal of asceticism in the innumerable sects and philosophical schools of the last century before Christ,
which produced from the polytheistic chaos of that epoch the twin ascetic religions of Mithraism and Christianity.
A second wave of Dionysian licentiousness swept over the West at the Renaissance.
It is difficult to gauge the spirit of one's own time; but in the succession of revolutionary questions to which the last half century gave birth, there was the "sexual question," and this has fathered
a whole new species of literature. In this "movement" are rooted the beginnings of psychoanalysis, on whose theories it exerted a very one-sided influence.
After all, nobody can be completely independent of the currents of his age.
Since then the "sexual question" has largely been thrust into the background by political and spiritual problems.
That, however, does nothing to alter the fundamental fact that man's instinctual nature is always coming up against the checks imposed by civilization.
The names alter, but the facts remain the same.
We also know today that it is by no means the animal nature alone that is at odds with civilized constraints; very often it is new ideas which are thrusting upwards from the unconscious and are
just as much out of harmony with the dominating culture as the instincts.
For instance, we could easily construct a political theory of neurosis, in so far as the man of today is chiefly excited by political passions to which the "sexual question" was only an insignificant prelude.
It may turn out that politics are but the forerunner of a far deeper religious convulsion.
Without being aware of it, the neurotic participates in the dominant currents of his age and reflects them in his own conflict.
Neurosis is intimately bound up with the problem of our time and really represents an unsuccessful attempt on the part of the individual to solve the general problem in his own person.
Neurosis is self-division.
In most people the cause of the division is that the conscious mind wants to hang on to its moral ideal, while the unconscious strives after its—in the contemporary sense—unmoral ideal which the conscious
mind tries to deny.
Men of this type want to be more respectable than they really are.
But the conflict can easily be the other way about: there are men who are to all appearances very disreputable and do not put the least restraint upon themselves.

This is at bottom only a pose of wickedness, for in the background they have their moral side which has fallen into the unconscious just as surely as the immoral side in the case of the moral man.
(Extremes should therefore be avoided as far as possible, because they always arouse suspicion of their opposite.)
This general discussion was necessary in order to clarify the idea of an ”erotic conflict.”
Thence we can proceed to discuss firstly the technique of psychoanalysis and secondly the question of therapy.
Obviously the great question for this technique is:
How are we to arrive by the shortest and best path at a knowledge of what is happening in the unconscious of the patient?
The original method was hypnotism: either interrogation in a state of hypnotic concentration or else the spontaneous production of fantasies by the patient while in this state.
This method is still occasionally employed, but compared with the present technique it is primitive and often unsatisfactory.
A second method was evolved by the Psychiatric Clinic, in Zurich, the so-called association method.
It demonstrates very accurately the presence of conflicts in the form of ”complexes” of feeling-toned ideas, as they are called, which betray themselves through characteristic disturbances in the course
of the experiment.
But the most important method of getting at the pathogenic conflicts is, as Freud was the first to show, through the analysis of dreams.
Of the dream it can indeed be said that ”the stone which the builders rejected, the same is become the head of the corner.”
It is only in modern times that the dream, this fleeting and insignificant-looking product of the psyche, has met with such profound contempt.
Formerly it was esteemed as a harbinger of fate, a portent and comforter, a messenger of the gods.
Now we see it as the emissary of the unconscious, whose task it is to reveal the secrets that are hidden from the conscious mind, and this it does with astounding completeness.
The ”manifest” dream, i.e., the dream as we remember it, is in Freud’s view only a façade which gives us no idea of the interior of the house, but, on the contrary, carefully conceals it with the help
of the ”dream censor.”
If, however, while observing certain technical rules, we induce the dreamer to talk about the details of his dream, it soon becomes evident that his associations tend in a particular direction and
group themselves round particular topics.
These are of personal significance and yield a meaning which could never have been conjectured to lie behind the dream, but which, as careful comparison has shown, stands in an extremely delicate
and meticulously exact relationship to the dream facade.
This particular complex of ideas wherein are united all the threads of the dream is the conflict we are looking for, or rather a variation of it conditioned by circumstances.
According to Freud, the painful and incompatible elements in the conflict are in this way so covered up or obliterated that we may speak of a ”wish-fulfilment.”
However, it is only very seldom that dreams fulfil obvious wishes, as for instance in the so-called body-stimulus dreams, e.g., the sensation of hunger during sleep, when the desire
for food is satisfied by dreaming about delicious meals.
Likewise the pressing idea that one ought to get up, conflicting with the desire to go on sleeping, leads to the wish-fulfilling dream-idea that one has already got up, etc.
In Freud’s view there are also unconscious wishes whose nature is incompatible with the ideas of the waking mind, painful wishes which one prefers not to admit, and these are precisely the wishes that
Freud regards as the real architects of the dream.
For instance, a daughter loves her mother tenderly, but dreams to her great distress that her mother is dead.
Freud argues that there exists in this daughter, unbeknown to herself, the exceedingly painful wish to see her mother removed from this world with all speed, because she has secret resistances
to her.

Even in the most blameless daughter such moods may occur, but they would be met with the most violent denial if one tried to saddle her with them.
To all appearances the manifest dream contains no trace of wish-fulfilment, rather of apprehension or alarm, consequently the direct opposite of the supposed unconscious impulse.
But we know well enough that exaggerated alarm can often and rightly be suspected of the contrary. (Here the critical reader may justifiably ask: When is the alarm in a dream exaggerated?)
Such dreams, in which there is apparently no trace of wish-fulfilment, are innumerable: the conflict worked out in the dream is unconscious, and so is the attempted solution.
Actually, there does exist in our dreamer the tendency to be rid of her mother; expressed in the language of the unconscious, she wants her mother to die.
But the dreamer should certainly not be saddled with this tendency because, strictly speaking, it was not she who fabricated the dream, but the unconscious.
The unconscious has this tendency, most unexpected from the dreamer's point of view, to get rid of the mother.
The very fact that she can dream such a thing proves that she does not consciously think it.
She has no notion why her mother should be got rid of.
Now we know that a certain layer of the unconscious contains everything that has passed beyond the recall of memory, including all those infantile instinctual impulses which could find no outlet in
adult life.
We can say that the bulk of what comes out of the unconscious has an infantile character at first, as for instance this wish, which is simplicity itself: "When Mummy dies you will
marry me, won't you, Daddy?"
This expression of an infantile wish is the substitute for a recent desire to marry, a desire in this case painful to the dreamer, for reasons still to be discovered.
The idea of marriage, or rather the seriousness of the corresponding impulse, is, as they say, "repressed into the unconscious" and from there must necessarily express itself in an infantile fashion,
because the material at the disposal of the unconscious consists largely of infantile reminiscences.
Our dream is apparently concerned with a twinge of infantile jealousy.
The dreamer is more or less in love with her father, and for that reason she wants to get rid of her mother.
But her real conflict lies in the fact that on the one hand she wants to marry, and on the other hand is unable to make up her mind: for one never knows what it will be like, whether he will make a
suitable husband, etc.
Again, it is so nice at home, and what will happen when she has to part from darling Mummy and be all independent and grown up?
She fails to notice that the marriage question is now a serious matter for her and has her in its grip, so that she can no longer creep home to father and mother without bringing the fateful question into
the bosom of the family.
She is no longer the child she once was; she is the woman who wants to get married.
As such she comes back, complete with her wish for a husband.
But in the family the father is the husband and, without her being aware of it, it is on him that the daughter's desire for a husband falls.
But that is incest!
In this way there arises a secondary incest-intrigue.
Freud assumes that the tendency to incest is primary and the real reason why the dreamer cannot make up her mind to marry.
Compared with that, the other reasons we have cited count for little.
With regard to this view I have long adopted the standpoint that the occasional occurrence of incest is no proof of a universal tendency to incest, any more than the fact of murder proves the
existence of a universal homicidal mania productive of conflict.
I would not go so far as to say that the germs of every kind of criminality are not present in each of us.
But there is a world of difference between the presence of such a germ and an actual conflict with its resulting

cleavage of the personality, such as exists in a neurosis.
If we follow the history of a neurosis with attention, we regularly find a critical moment when some problem emerged that was evaded.
This evasion is just as natural and just as common a reaction as the laziness, slackness, cowardice, anxiety, ignorance, and unconsciousness which are at the back of it.
Whenever things are unpleasant, difficult, and dangerous, we mostly hesitate and if possible give them a wide berth.
I regard these reasons as entirely sufficient.
The symptomatology of incest, which is undoubtedly there and which Freud rightly saw, is to my mind a secondary phenomenon, already pathological.
The dream is often occupied with apparently very silly details, thus producing an impression of absurdity, or else it is on the surface so unintelligible as to leave us thoroughly bewildered.
Hence we always have to overcome a certain resistance before we can seriously set about disentangling the intricate web through patient work.
But when at last we penetrate to its real meaning, we find ourselves deep in the dreamer's secrets and discover with astonishment that an apparently quite senseless dream is in the highest degree
significant, and that in reality it speaks only of important and serious matters.
This discovery compels rather more respect for the so-called superstition that dreams have a meaning, to which the rationalistic temper of our age has hitherto given short shrift.
As Freud says, dream-analysis is the via regia to the unconscious.
It leads straight to the deepest personal secrets, and is, therefore, an invaluable instrument in the hand of the physician and educator of the soul.
The analytical method in general, and not only the specifically Freudian psychoanalysis, consists in the main of numerous dream-analyses.
In the course of treatment, the dreams successively throw up the contents of the unconscious in order to expose them to the disinfecting power of daylight, and in this way much that is valuable and
believed lost is found again.
It is only to be expected that for many people who have false ideas about themselves the treatment is a veritable torture.
For, in accordance with the old mystical saying, "Give up what thou hast, then shalt thou receive!" they are called upon to abandon all their cherished illusions in order that something deeper, fairer, and
more embracing may arise within them.
It is a genuine old wisdom that comes to light again in the treatment, and it is especially curious that this kind of psychic education should prove necessary in the heyday of our culture.
In more than one respect it may be compared with the Socratic method, though it must be said that analysis penetrates to far greater depths.
The Freudian mode of investigation sought to prove that an overwhelming importance attaches to the erotic or sexual factor as regards the origin of the pathogenic conflict.
According to this theory there is a collision between the trend of the conscious mind and the unmoral, incompatible, unconscious wish.
The unconscious wish is infantile, i.e., it is a wish from the childish past that will no longer fit the present, and is therefore repressed on moral grounds.
The neurotic has the soul of a child who bears ill with arbitrary restrictions whose meaning he does not see; he tries to make this morality his own, but falls into disunity with himself: one side of him
wants to suppress, the other longs to be free—and this struggle goes by the name of neurosis.
Were the conflict clearly conscious in all its parts, presumably it would never give rise to neurotic symptoms; these occur only when we cannot see the other side of our nature and the urgency of
its problems.
Only under these conditions does the symptom appear, and it helps to give expression to the unrecognized side of the psyche.
The symptom is therefore, in Freud's view, the fulfilment of unrecognized desires which, when conscious, come into

violent conflict with our moral convictions.
As already observed, this shadow-side of the psyche, being withdrawn from conscious scrutiny, cannot be dealt with by the patient.
He cannot correct it, cannot come to terms with it, nor yet disregard it; for in reality he does not ”possess” the unconscious impulses at all. Thrust out from the hierarchy of the conscious psyche, they
have become autonomous complexes which it is the task of analysis, not without great resistances, to bring under control again.
There are patients who boast that for them the shadow-side does not exist; they assure us that they have no conflict, but they do not see that other things of unknown origin cumber their path
hysterical moods, underhand tricks which they play on themselves and their neighbours, a nervous catarrh of the stomach, pains in various places, irritability for no reason, and a whole
host of nervous symptoms.
Freudian psychoanalysis has been accused of liberating man’s (fortunately) repressed animal instincts and thus causing incalculable harm.
This apprehension shows how little trust we place in the efficacy of our moral principles.
People pretend that only the morality preached from the pulpit holds men back from unbridled license; but a much more effective regulator is necessity, which sets bounds far more real and persuasive than
any moral precepts.
It is true that psychoanalysis makes the animal instincts conscious, though not, as many would have it, with a view to giving them boundless freedom, but rather to incorporating them in a
purposeful whole.
It is under all circumstances an advantage to be in full possession of one’s personality, otherwise the repressed elements will only crop up as a hindrance elsewhere, not just at some unimportant point,
but at the very spot where we are most sensitive.
If people can be educated to see the shadow-side of their nature clearly, it may be hoped that they will also learn to understand and love their fellow men better.
A little less hypocrisy and a little more self-knowledge can only have good results in respect for our neighbour; for we are all too prone to transfer to our fellows the injustice and violence
we inflict upon our own natures.
The Freudian theory of repression certainly does seem to say that there are, as it were, only hyper-moral people who repress their unmoral, instinctive natures.
Accordingly the unmoral man, who lives a life of unrestrained instinct, should be immune to neurosis.
This is obviously not the case, as experience shows.
Such a man can be just as neurotic as any other.
If we analyse him, we simply find that his morality is repressed.
The neurotic immoralist presents, in Nietzsche’s striking phrase, the picture of the ”pale felon” who does not live up to his acts.
We can of course take the view that the repressed remnants of decency are in this case only a traditional hang-over from infancy, which imposes an unnecessary check on instinctual nature
and should therefore be eradicated.
The principle of ecrasez Vinfame would end in a theory of absolute libertinism.
Naturally, that would be quite fantastic and nonsensical.
It should never be forgotten—and of this the Freudian school must be reminded—that morality was not brought down on tables of stone from Sinai and imposed on the people, but is a function of
the human soul, as old as humanity itself.
Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible.
That is why morality is found at all levels of society.
It is the instinctive regulator of action which also governs the collective life of the herd.
But moral laws are valid only within a compact human group.

Beyond that, they cease.
There the old truth runs: Homo homini lupus.
With the growth of civilization we have succeeded in subjecting ever larger human groups to the rule of the same morality, without, however, having yet brought the moral code to prevail beyond
the social frontiers, that is, in the free space between mutually independent societies.
There, as of old, reign lawlessness and license and mad immorality—though of course it is only the enemy who dares to say it out loud.
The Freudian school is so convinced of the fundamental, indeed exclusive, importance of sexuality in neurosis that it has drawn the logical conclusion and valiantly attacked the sexual
morality of our day.
This was beyond a doubt useful and necessary, for in this field there prevailed and still prevail ideas which in view of the extremely complicated state of affairs are too undifferentiated.
Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today
there is only a mass sexual morality.
A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not.
Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders.
We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and
therefore the devil.
Yet things are not quite so simple as that.
Eros is a questionable fellow and will always remain so, whatever the legislation of the future may have to say about it.
He belongs on one side to man's primordial animal nature which will endure as long as man has an animal body.
On the other side he is related to the highest forms of the spirit.
But he thrives only when spirit and instinct are in right harmony.
If one or the other aspect is lacking to him, the result is injury or at least a lopsidedness that may easily veer towards the pathological.
Too much of the animal distorts the civilized man, too much civilization makes sick animals.
This dilemma reveals the vast uncertainty that Eros holds for man.
For, at bottom, Eros is a superhuman power which, like nature herself, allows itself to be conquered and exploited as though it were impotent.
But triumph over nature is dearly paid for.
Nature requires no explanations of principle, but asks only for tolerance and wise measure.
"Eros is a mighty daemon," as the wise Diotima said to Socrates.
We shall never get the better of him, or only to our own hurt. He is not the whole of our inward nature, though he is at least one of its essential aspects. Thus Freud's sexual theory of neurosis is grounded on a true and factual principle.
But it makes the mistake of being one-sided and exclusive; also it commits the imprudence of trying to lay hold of unconfinable Eros with the crude terminology of sex.
In this respect Freud is a typical representative of the materialistic epoch, whose hope it was to solve the world riddle in a test-tube.
Freud himself, with advancing years, admitted this lack of balance in his theory, and he opposed to Eros, whom he called libido, the destructive or death instinct.
In his posthumous writings he says:
After long hesitancies and vacillations we have decided to assume the existence of only two basic instincts, Eros and the destructive instinct. . . . The aim of the first of these basic instincts is to establish
ever greater unities and to preserve them thus—in short, to bind together; the aim of the second is, on the contrary, to undo connections and so to destroy things. . . . For this reason we also call it the
death instinct.

I must content myself with this passing reference, without entering more closely into the questionable nature of the conception.
It is sufficiently obvious that life, like any other process, has a beginning and an end and that every beginning is also the beginning of the end.
What Freud probably means is the essential fact that every process is a phenomenon of energy, and that all energy can proceed only from the tension of opposites. Carl Jung, CW 7,
On Eros Theory, Pages 19-29.

Carl Jung on Active Imagination and Yoga Meditation. **(2015-03-23 14:17)**

Lecture III 11th November, 1938
I began to read you an old text in the last lecture.

This text will show us how the eastern mind understands meditation with in Yoga.
The meditation is guided in a certain direction.
If we gets some understanding of the eastern way we shall be more able to understand the parallel line in the West.
The East has a high degree of consciousness of such things, it values much which we do not even dream of, or rather at best we only dream of it.
We are enormously surprised when we meet these things or we dismiss them as unhealthy, yet it is often the most healthy people who produce just these things.
We are simply prejudiced because we know nothing of them.
Eastern texts show us how processes, which we have forgotten or never knew, can in the course of thousands of years become an elaborate technique.
We shall find symbols in this eastern material which we shall meet again in our western examples.
But we shall only find fragments in the latter, poor indeed when we compare them with the rich perfection and wealth of detail in the eastern texts.
I read you a shortened version of the beginning of the Amitayur-Dhyana-Sutra in the last lecture.
The text goes on to say that the imprisoned King called for the help of Mahamaudgalyayana.
This name is a wrong transcription of Moggallan a who was a personal pupil of the Buddha.
All these pupils became saints in Buddhism as Christ's disciples did in Christianity.
They possessed special powers, Buddha powers, because they had been completed or perfected.
They had the strength of an elephant and other wonderful supernatural gifts.
Moggallana appeared at once in the spirit before the King, coming with a speed equal to the flight of a falcon or an eagle, and told him of the eight precepts (the eightfold path).
Day after day did he come.
This eightfold path is the foundation of Buddhism.
We find a description of it in another text in the Sacred Books of the East. Vol. XI. p. 146 ff.
The Foundation of the Kingdom of Righteousness.
Dhamma-Kakka-Pavathana Sutta. " Reverence to the Blessed One, the Holy One, the Fully-Enlightened One.
1. Thus have I heard. The Blessed One was once staying at Benares, at the hermitage c alle d Migadaya. And there the Blessed One addressed the comp any of the five Bhikkhus."
Bhikkhus are begging monks who wear yellow robes; they stand silently with down-cast eyes and wait before the houses, holding out their begging bowls. The people usually fill these bowls with rice. These Bhikkhus never thank and if they do not receive anything they move on. They are only allowed to eat food which is given to them.
"And Buddha said:
2. There are two extremes, 0 Bhikkhus, which the man who has given up the world ought not to follow - the habitual practice, on the one hand, of those things whose attraction depends up on the passions, and especially of sensuality - a low and pagan way (of seeking satisfaction), unworthy, unprofitable, and fit only for the worldly-minded - and the habitual practice, on the other hand, of asceticism (or self-mortification), which is painful , unworthy and unprofitable.
3. There is a middle path, 0 Bhikkhus, avoiding these two extremes, discovered by the Tathagata" - "Tatha" means thus and "gata" going. Thus -going, or he who behaves like this. Tathagata is always translated as the perfect one but this is not really accurate. "a path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana!
3. What is the middle path, 0 Bhikkhus, avoiding the two extremes, discovered by the Tathagata - that path which opens the eyes and bestows understanding, which leads to peace.
of mind, to the higher wisdom, to full enlightenment, to Nirvana? Verily! it is this noble eightfold path; that is to say:
Right views;
Right aspirations;
Right speech ;
Right conduct;
Right livelihood;
Right effort;

Right mindfulness;
Right contemplation (or concentration).
This 0 Bhikkhus, is that middle path, avoiding these two extremes, discovered by the Tathagata - that path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana!"
These are the classical precepts of Buddhist teaching.
We will now return to the Amitayur-Dhyana-Sutra.
When the Crown Prince heard that his mother was nourishing the King, he wanted to kill her but his ministers did not agree to this; his wise physician Jiva (the living one, the liver) was particularly against it.
He rebuked the Prince in a way that made an impression.
But, though the Prince refrained from killing his mother, he imprisoned her in a hidden palace.
She appealed to Buddha and implored him to send the Wise One to her also, and his other pupil An and a Buddha grants her wish and Moggallana and An and a come immediately.
And Sakyamuni, the Buddha himself, also appears before her eyes.
The Buddha shows her all the ten worlds in order that she may chose in which she would like to be born (eight of these worlds lay on the horizon at the four points of the compass and the Four intermediate points the other two are the zenith and nadir (above and below).
She chooses the western kingdom of Amitabha (or Amitayus).
Buddha now teaches her the meditation (the Yoga) through she can be reborn in the kingdom of Amitabha.
"Buddha then replied:
Thou and all other beings besides."
Namely those with the same purpose.
"ought to make it their only aim, with concentrated thought, to get a perception of the western quarter".
"looking in the western direction and prepare thy thought for a close meditation on the sun; cause thy mind to be firmly fixed (on it) so as to have an unwavering perception by the exclusive application (of thy thought), and gaze upon it (more particularly) when it is about to set and looks like a suspended drum. After thou hast thus seen the sun, let (that image) remain clear and fixed, whether thine eyes be shut or open; - such is the perception of the sun, which is the First Meditation."
The text takes for granted that we know what a meditation is, but the West has no such training, we are not taught by trained teachers as the East is, so we are inclined to imitate foolishly.
"Next thou shouldst form the perception of the mater; gaze on the water clear and pure, and let (this image) also remain clear and fixed (afterwards); never allow thy thought to be scattered and lost. When thou hast thus seen the water thou shouldst form the perception of ice. As thou seest the ice shining and transparent thou shouldst imagine the appearance of lapis lazuli. Transparent and shining both within and without. Beneath this ground of lapis lazuli there will be seen a golden banner with seven jewels, diamonds and the rest, supporting the ground."
This is a very curious idea. We can understand the sun and the ground but when things go underground they become incomprehensible. They go from the conscious to the unconscious in psychological language. But the Queen should be able to see things which are not seen consciously, so Buddha tells her to produce the golden banner through effort. This effort is not made by the head, it is very difficult for us to grasp because we have no training. The East has the faculty of vision but we take no trouble to acquire it. There are some exceptions, the Roman Catholic Church, for instance, has some exercises of the kind, but most people know nothing about them.
"This banner extends to the eight points of the compass, and thus the
eight corners (of the g round) are perfectly filled up."
The image that should be seen is as follows:
Keep this image well in mind.
"Every side of the eight quarters consists of a hundred jewels,"
It is thought of as an octagon.
"every jewel has a thousand rays, and every ray has eighty four thousand colours which, when reflected in the ground of lapis lazuli, look like a thousand millions of suns, and it is difficult to see them all one by one."
It is easy to imagine the difficulty!

The train of thought here is: hold fast to the sun, the source of light; then to the water and then to the ice, both mirroring surfaces.
Lapis 'lazuli is blue and polished, so it is also a mirroring surface.
We sometimes dream of it as an image of the unconscious.
"Over the surface of that ground of lapis lazuli there are stretched golden ropes intertwined crosswise; divisions are made by means of (strings of)
seven jewels with every part clear and distinct."
We come now to the cross lines, these are golden ropes which are stretched over the lapis lazuli.
"Each jewel has rays of five hundred colours which look like flowers or like the moon and stars. Lodged high up in the open sky these rays form a tower of rays, whose stores and galleries are ten millions in number and built of a hundred jewels.
Both sides of the tower have each a hundred millions of flowery banners furnished and decked with numberless musical instruments.
Eight kinds of cool breezes proceed from the brilliant rays.
When those musical instruments are played, they emit the sounds 'suffering', 'non-existence', 'impermanence', and 'non-self'."
The "non-self" equals Maya, illusion, that is, the things which we mistake for the Self.
"Such is the perception of the water, which is the Second Meditation. When the perception has been formed, thou shouldst meditate on its (constituents) one by one and make (the images) as clear as possible, so that they may never be scattered and lost, whether thine eyes be shut or open. Except only during the time of thy sleep, thou shouldst always keep this in thy mind."
We should always keep the image before our inner eye.
"One who has reached this (stage of) perception is said to have dimly seen the Land of Highest Happiness (Sukhavati). One who has obtained the Samadhi (the state of supernatural calm) is able to see the land (of that Buddha country) clearly and distinctly: (this state) is too much to be explained fully; - such is the perception of the land, and it is the Third Meditation."
This image, represented in our diagram, is then the highest happiness.
The text continues with the meditation on the jewel-trees of the Amitabha Land and with the meditation on the water of the Amitabh a Land.
. . . "The perception of the water is as follows: - In the Land of Highest Happiness there are waters in eight lakes; the water in every lake consists of seven jewels which are soft and yielding." Precious-stone water.
"Deriving its source from the King of Jewels."
This is Cintamani, the most precious jewel.
It is the wishing pearl that fulfils all wishes.
It is really our picture, and is connected on the one hand with the teaching of Buddha and on the other with the Perfect One himself.
. . . "In the midst of each lake there are sixty millions of lotus flowers, made of seven jewels; all the flowers are perfectly round and exactly equal (in circumference), being twelve yoganas . The water of jewels flows amidst the flowers and rises and falls by the stalks (of the lotus); the sound of the streaming water is melodious and pleasing, and propounds all the perfect virtues (Paramitus) , 'suffering', 'non- existence ', ' impermanence' , and 'non-self'; it proclaims also the praise of the signs of perfection, and minor marks of excellence of all Buddhas. From the King of jewels (Citamani) that fulfils every wish, stream forth the golden-coloured rays excessively beautiful, the radiance of which transforms itself into birds possessing the colours of a hundred jewels, which sing out harmonious notes, sweet and delicious, ever praising the remembrance of Buddha, the remembrance of the Law, and the remembrance of the Church ; - such is the perception of the water of eight good qualities, and it is the Fifth Meditation."
The Sixth Meditation considers the way in which the Amitabha Land is divided.
"Each division of that (Buddha) country, which consists of several jewels, has also jeweled stores and galleries to the number of five hundred millions; within each story and gallery there are innumerable Devas engaged in playing heavenly music . . . . If one has experienced this, one has expiated the greatest sinful deeds which would (otherwise lead one) to transmigration for numberless millions of Kalpas;"

We find Kalpas in Hindu cosmological ideas.
Here the word means an endlessly long time.
There is a piece of fantastic Indian numbering which I would not like to keep from you. Kalpas are 4 yugas of 4800, 3600, 2400, 1200 years of the gods
x 360 = Maha-yuga = 4. 3 2 million years, 2000 x Maha-yuga: Kalpa: 8 milliards 640 million years. A Kalpa is really very long!
The twilight of the gods begins and ends such a period.
The Indians are pessimistic about the age in which we live.
Truth reigns for a certain period at the beginning of a Kalpa, in the next period there is less truth and now we are in the last Yuga, the Kali Yuga, a period when very few people can bear the truth.
”after his death he will assuredly be born in that land.”
The aim of Yoga is to produce this land and it is really created as thought substance.
Indians think of thought as something thinly substantial, thought is not vaporous to them, as it is to us.
They speak of an intuition as an entity which comes to the me; and when they phantasy they make thought beings and put power into those figures.
They have made the land mentioned in the text and live in it.
The text continues with the teaching of the Buddha concerning the Meditation of Amitabha:
.. . ”Those who wish to meditate on that Buddha ought first to direct their thought as follows: form the perception of a lotus-flower on a ground of seven jewels, each leaf of that lotus exhibits the colours of a hundred jewels, and has eighty four thousand veins, just like heavenly pictures; each vein possesses eighty four thousand rays, of which each can be clearly seen.”
This is not just a technique or a phantasy, but a goal; whoever wishes to reach this land is obliged to go through this process, he must take the trouble to see such things in detail.
This is no idle talk but a very serious matter.
The whole imagination is drawn into this and they work for days on these pictures.
I met a Lama in India, who told me that a mandala, such as the one in our diagram, could only be created by a Lama, ordinary people should not even try.
In Tibetan monasteries they take infinite pains over these exercises; it is really impossible to imagine the psychology of people who spend years in such extreme concentration, producing forms of a purely psychic nature.
Mme David-Neel tells us about these people in her books.
The text continues:
”Every small leaf and flower is two hundred and fifty yoganas in length and the same measurement in breadth. Each lotus-flower possesses eighty
four thousand leaves, each leaf has the Kingly pearls to the number of a hundred millions, as ornaments for illumination; each pearl shoots out a
thousand rays like bright canopies. The surface of the ground is entirely covered by a mixture of seven jewels. There is a tower built of the gems which are like those that are fastened on Sakra’s head” . . .
Sakra is an Indian God, also called Indra.
. . . ”On that tower there are miraculously found four posts with jeweled banners; . . . Such is the perception of the flowery throne, and it is the
Seventh Meditation.
. . . When you have perceived this, you should next perceive Buddha himself. Do you ask how? Every Buddha Tathagata is one whose (spiritual)
body is the principle of nature (Dharma-Dhatu-Kaya), so that he may enter into the mind of any beings.”
This (spiritual) body is usually called the ”subtle body”, breath or smoke resembling.
This passage is very difficult to understand.
The Dharma-Dhatu-Kaya is complete identity with Buddha.
Dharma is the highest perfection, Dhatu means element and Kaya body.
When the Yogin has perceived what he is, he is Buddha.
And everyone who is Buddha has attained a (spiritual) body which is identical with the principle of nature, the one

thing which has no qualities or extension.
The Yogin is the all-pervading essence which is everywhere and in everyone, so ”he may enter into the mind of any beings.” Carl Jung, ETH Lectures, Pages 20-26.

Carl Jung on the Meditations of Buddha. **(2015-03-24 05:27)**

Lecture IV 25th November, 1938
I had only intended to give you an approximate idea of the content of the Amitayur-Dhyana-Sutra, but it may interest you to hear it in more detail.
Last time we had just begun the eighth meditation.
The text continue :
”Consequently, when you have perceived Buddha, it is indeed that mind of yours that possesses those thirty-two signs of perfection and eighty minor marks of excellence (which you see in Buddha. In fine, it is your mind that becomes Buddha, nay, it is your mind that is indeed Buddha . The ocean of true and universal know ledge of all the Buddhas derives its source from one’s own mind and thought. Therefore you should apply your thought with an undivided attention to a careful meditation on that Buddha Tathagata, Arhat, the Holy and Fully Enlightened One. In forming the perception of that Buddha, you should first perceive the image of that Buddha; whether your eyes be open or shut, look at an image like Gambunada gold in colour, sitting on that flower (throne mentioned before).
When you have seen the seated figure your mental vision will become clear, and you will be ab le to see clearly and distinctly the adornment of that Buddha country, the jeweled ground, etc. In seeing these things, let them be clear and fixed just as you see the palms of your hands. When you have passed through this experience, you should

further form (a perception of) another great lotus-flower which is on the left side of Buddha, and is exactly equal in every way to the above-mentioned lotus flower lower of Buddha. Further, you should form (a perception of) another lotus-f lower which is on the right side of Buddha. Perceive that an image of Bodhisattva Avalo kitesvara is sitting on the left-hand flowery throne, shooting forth golden rays exactly like those of Buddha. Perceive then that an image of Bodhisattva Mahasthama is sitting on the right-hand flowery throne ."

A Bodhisattva is a god like being on the way to completion as a Buddha, or one who has already been a Buddha.

"When these perceptions are gained the images of Buddha and the Bodhisattvas will all send forth brilliant rays, clearly lighting up all the jewel-trees with golden colour."

. . . "When this perception has been gained, the devotee should hear the excellent Law "

The excellent law is a standing phrase expressing the teaching of the Buddha. "by means of a stream of water, a brilliant ray of light, several jewel trees, ducks , geese, and swans."

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages.

There is a mandala over the entrance of a chapel at Ajanta in Hyderabad where geese appear and the lotus in the centre.

Such mandalas are specifically Buddhistic.

I do not know why it should be just geese and duck .

I asked, but no one could enlighten me. I imagine it is because geese, ducks and swans are water birds and the lotus also is a water flower.

In the olden times in India the swan, the Hams a , was the image used for a wise man; the swan can fly over land and empty spaces, it is wisdom to keep above the water or in the air.

We usually find the Buddha sitting on a lotus or in the air. "Whether he be wrapped in meditation or whether he has ceased from it, he should ever hear the excellent Law.

What the devotee hears must be kept in memory and not be lost, when he ceases from that meditation; and it should agree with the Sutras."

The Sutras are the teachings or the treatises.

The expression refers here to the Tripitaka, (the threefold basket) which contains all the Sutras.

"for if it does not agree with the Sutras, it is called an illusory perception, whereas if it does agree, it is called the rough perception of the World of Highest Happiness; - such is the perception of the images, and it is the Eighth Meditation."

This piece is especially interesting because it is admitted here that perceptions exist which are not to be found in the fixed knowledge of the dogma: but Buddhism, like the Roman Catholic Church, is inclined to judge these pieces by the Canon and to reject everything which does not agree with it as invalid.

We see by this that the Sutra is very orthodox and makes little allowance for individual experience.

. . . " Further, when this perception is gained, you should next proceed to meditate on the bodily marks and the light of Buddha Amitayus. "

The text describes the light which emanates from the Buddha, his height, the colour of his hair and of his eyes, the halo of the Buddha and his surroundings and it remarks that the Buddha Amitayus carries no fewer than 84,000 signs of perfection on his body.

You notice that the meditation is not on the spirit of the Buddha, but on the body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit.

That is a difference in point of view between the East and the West which makes it very difficult for us to understand the East ; because the Christian, on account of his whole upbringing, does not believe this truth, the body is the unspiritual par excellence for him.

. . . "If you pass through this experience you will, at the same time see all the Buddhas of the ten quarters.

. . . Those who have practised this meditation are said to have contemplated the bodies of all the Buddhas. Since they have meditated on Buddha's body, they will also see Buddha's mind."

Here is the absolute proof that it is the body which is intended, the contemplation of the mind arises from it.

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"It is great compassion that is called Buddha's mind. It is by his absolute compassion that he receives all beings.

Those who have practised this meditation will, when they die, be born in the presence of the Buddhas in another life, and obtain a spirit of resignation wherewith to face all the consequences which shall hereafter arise . Therefore those who have wisdom should direct their thought to the careful meditation up on that Buddha Amitayus. ”
The text continues with the repetition of an injunction as to how to meditate on the Buddha Amitayus’ signs of perfection, and this ends the ninth meditation.
. . . ”When you have seen Buddha Amitayus distinctly, you should then further meditate upon Bodhisattva A valo kitesvara.”
A further description of this Bodhisattva and his attributes follows, which continues till the end of the tenth meditation.
. . . ” Buddha, especially addressing Ananda, said: ’Whosoever wishes to meditate on Bodhisattva Avalo kitesvara must do so in the way I have explained. Those who practise this meditation will not suffer any calamity ; they will utterly remove the obstacle that is raised by Karma, and will expiate the sins which would involve them in births and deaths for numberless Kalpas.”
These sins would thus involve them, if the sins were not redeemed.
”Even the hearing of the name of this Bodhisattva will enable one to obtain immeasurable happiness. How much more, then, will the diligent contemplation of him!”
The text continues with a similar instruction as to how the Bodhisattva Mahasthma ma should be meditated up on and this is the content of the eleventh meditation. It is said, of those who practise this meditation, that they will no longer live in an embryonic condition, but will have free access to the excellent and admirable countries of the Buddhas.
. . . ”After thou hast had this perception, thou shouldst imagine thyself to be born in the World of Highest Happiness in the western quarter, and to be seated cross-legged on a lotus-flower there.
Then imagine that the flower has shut thee in . . . ”
The flower now closes over him.
”and has afterwards unfolded; when the flower has thus unfolded, five hundred coloured rays will shine over thy body, thine eyes will be opened so as to see the Buddhas and Bodhisattvas who fill the whole sky; thou wilt hear the sounds of waters and trees, the notes of birds, and the voices of many Buddhas preaching the excellent Law, in accordance with the twelve divisions of the scriptures. When thou hast ceased from that meditation, thou must remember the experience ever after.”
This is the content of the twelfth meditation.
This meditation shows the transition, the transformation of the human being, who meditates first on the Buddha and then on himself and thus becomes changed.
He is closed into the lotus, which is as it were an egg and after a time the egg opens on a lotus pond and he hears the noise of the waters and the sound of the birds and the rustling of the trees, and is, presumably, surrounded by geese, ducks and swans, In other words he is in the centre of the Buddhistic mandala in the circle of geese and swans and is, so to speak, changed into a divine b eing.
It is a matter of re-birth.
. . . ” Buddha then spoke to Ananda and Vaidehi (the Que en): ’Those who wish, by means of their serene thoughts, to be born in the western land, should first meditate on an image of the Buddha, who is sixteen cubits high, seated on (a lotus-flower in) the water of the lake. As it was stated before the (real) body and its measurements are unlimited,”
Here again it is clear that the meditator is re-born.
”incomprehensible to the ordinary mind. But by the efficacy of the ancient prayer of that Tathagata, those who think of and remember him shall certainly be able to accomplish their aim.”
And this is the chief content of the thirteenth meditation.
The goal is re ached, through the meditation of the Sutra .
. . . ”Buddha then spoke to Ananda and Vaidehi: ’The beings who will be born in the highest form of t h e highest grade (i . e . to Buddha -hood) are those, whoever they may be, who wish to be born in that country and cherish the threefold thought whereby they are at once destined to be born there . What is the threefold thought, you may ask. First, the True Thought ; second, the Deep Believing Thought ; third, the Desire to be born in that Pure Land by bringing one’s own stock of merit to maturity.”

This meditation concerns the karma which has collected in earlier existences.
Karma is usually thought of as debit, as guilt, but there is also positive, creative karma.
The Buddhists strive to acquire virtue, through Yoga meditation, in order to remove the obstacle of their negative karma.
They can thus cast off the bonds of the klesas which are similar to our hereditary dispositions involving us in sin.
In this way these forces are freed and transformed.
”Those who have this threefold thought in perfection shall most assuredly be born into that country. There are also thee classes of beings who are able to be born in that country. What, you may ask, are the three classes of beings? First, those who are possessed of a compassionate mind, who do no injury to any being , and accomplish all virtuous actions according to Buddha’s precepts; second, those who study and re cite the Sutras of the Mahayana doctrine, for instance, the Vaipulya Sutras; third, those who practise the six-fold remembrance.”
This refers to recollections of the Buddha life .
”These three classes of beings who wish to be born in that country by bringing (their respective stocks of merit) to maturity, will become destined to be born there if they have accomplished any of those meritorious deeds for one day or even for seven days.”
This is regarded as one of the highest grades of the instruction, it is like the Roman Catholic doctrine of indulgence.
In the sixteenth meditation there is a description of increasingly low grades o f enlightenment. The highest form of the lowest grade is represented as the case of a man:
. . . ”who commits many evil deeds, provided that he does not speak evil of the Maha Vaipulya sutras, he, though himself a very stupid man, and neither ashamed nor sorry for all the evil actions that he has done, yet, while dying, may meet a good and learned teacher who will recite and laud the headings and titles of the twelve divisions of the Mahayana scriptures. Having thus heard the names of all the Sutras, he will be freed from the greatest sins which would involve him in births and deaths during a thousand Kalpas. A wise man also will teach him to stretch forth his folded hands and to say, ’Adoration to Buddha Amitayus’ (Namo-mitabhaya Buddhaya, or, Namo-mitayushe Buddhaya).”
”Adoration to Buddha ”is the classical Buddhist phrase, and has a corresponding gesture.
The way we fold our hands in prayer is only used as a greeting in the East and is quite banal.
In their divine services they stretch their hands, folded together, forward and over their heads.
It is a wonderful sight to see these brown people doing this by the light of torches.
”Having uttered the name of the of the Buddha, he will be freed from the sins which would otherwise involve him in births and deaths for fifty millions of Kalpas. Thereupon the Buddha will send a created Buddha, ”
A created Buddha is an image of the Buddha which is difficult to explain.
The contemplator creates this figure in his meditation, but the figure is nevertheless a real Buddha who actually exists, but who disappears when the meditation ceases.
He is omnipresent and perfect all over the world.
When he disappears he no longer has that form, but he is not lost when he is not visible, for he exists always, in essence.
”and the created Bodhisattvas Avalokitesvara and Mahasthama to approach that person with words of praise , saying: ’0 son of a noble family, as thou hast uttered the name of that Buddha, all thy sins have been destroyed and expiated, and therefore we now come to meet thee. After this speech the devotee will observe the rays of that created Buddha flooding his chamber with light, and while rejoicing at the sight he will depart this life.”
This is a description of a situation which is also described in the Bardo Thodol.
It is there a vision which the dying man has as life is leaving his body, he perceives the Dharma-kaya, the divine body of truth, [Dharma - law, kaya – body).
If the dying man has still much karma to work off he cannot stand this white light; but if he cannot, he sinks through the darker coloured lights and eventually finds himself involved in rebirth.
” Seated on a lotus -flower he will follow that created Buddha and go to b e born in the jewel-lake.
After the lapse of seven weeks, the lotus-flower will unfold, when the great compassionate Bodhi will stand before him, flashing forth magnificent rays, and will preach to him the deepest meaning of the twelve divisions of the scriptures.”

And so on.
Bodhi or Buddhi is full enlightenment. Buddhi a means the enlightened one, the enlightenment is personified here as the great compassionate Bodhi In some other texts it appears in a feminine form.
It is said of the beings who are born into the lowest form of the lowest grade:
”If there be anyone who commits evil deeds, and even completes the ten wicked actions, the five deadly sins and the like; that man, being himself stupid and guilty of many crimes, deserves to fall into a miserable path of existence and suffer endless pains during many Kalpas. On the eve of death he will perhaps meet a good and learned teacher who will, soothing and encouraging him in various ways , preach to him the excellent Law and teach him the remembrance of Buddha, but, being harassed by pains, he will have no time to think of Buddha. Some good friend will then say to him: ’Even if thou canst not exercise the remembrance of Buddha, thou mayst, at least, utter the name, ’Buddha Amitayus’. Let him do so serenely with his voice uninterrupted ; let him be (continually) thinking of Buddha until he has completed ten times the thought, repeating (the formula), ’Adoration to Buddha Amitayus’ (Namo-mitayushe Buddhaya). On the strength of (his merit of) uttering Buddha’s name he will, during every repetition, expiate the sins which involve him in births and deaths during eighty millions of Kalpas. He will, while dying, see a golden lotus-flower like the disc of the sun appearing before his eyes; in a moment he will be born in the World of Highest Happiness. After twelve greater Kalpas the lotus flower will unfold; thereupon the Bodhisattvas” . . .
And so on. This is the main content of the sixteenth meditation.
This meditation anticipates the idea of the Bardo Thodol.
The Lama usually reads the Tibetan Book of the Dead for the person who is already dead, partly in order to teach him that he is dead.
He may not know this and then he has to be taught.
He is told to do something like go through a wall, and when he finds he can, he begins to understand that he is dead.
We find this same idea, curiously enough, in the early American spiritualists, though they knew nothing of the Bardo Thodol.
It is a primeval idea which springs up in different places and ages.
The text continues:
”When Buddha had finished this speech, Vaidehi, together with her five hundred female attendants, could see, as guided by the Buddha’s words, the scene of the far-stretching World of the Highest Happiness, and could also see the body of Buddha and the bodies of the two Bodhisattvas. With her mind filled with joy she praised them, saying: ’Never have I seen such a wonder !’ Instantaneously she became wholly and fully enlightened, and attained a spirit of resignation, prepared to endure whatever consequences might yet arise.”
You see here that the highest ideal of Buddhism, namely the spirit of resignation, the overcoming of desire, comes out of the body and not out of the spirit.
”Her five hundred female attendants too cherished the thought of obtaining the highest perfect knowledge, and sought to be born in that Buddha country. The World-Honoured One predicted that they would all be born in that Buddha country, and be able to obtain the Samadhi (the supernatural calm) of the presence of many Buddhas. All the innumerable Devas (gods) also directed their thought toward the attainment of the highest Bodhi.”
This is very characteristic of Buddhism.
The Devas are gods who have not yet even attained the rank of Bodhisattvas.
Such gods came to the Buddha, he corrected them and then they had to be born again as men.
To be a god is due to karma; the highest god is the god who is born again as the highest man, the Buddha himself.
The end of the Sutra is concerned with the name which should be given to it.
The name should have a symbolic meaning which expresses the whole.
”Thereupon Ananda rose from his seat, approached Buddha, and spoke thus : ’0 World-Honoured One, what should we c all this Sutra? And how should we receive and remember it (in the future)? Buddha said in his reply to Ananda: ’0 Ananda, this Sutra should be called the meditation on the Land of Sukhavati, on Buddha Amitayus, Bodhisattva Avalokitesvara, Bodhisattva Mahasthama; or otherwise be called (the Sutra on) the entire removal of the obstacle of Karma, (the means of) being born in the realm of the Buddhas’.”
Sukhavati - the Land of Highest Happiness.
” Thou shouldst take and hold it , not forgetting nor losing it . Those who practise the Samadhi”

The highest condition, rapture .
”(the supernatural calm) in accordance with this Sutra will be able to see, in the present life, Buddha Amitayus and the two great Bodhisattvas.”
. . . ”Know that he who remembers that Buddha is the white lotus (pundarika) among men, it is he whom the Bodhisattvas Avalokitesvara and Mahasthama consider an excellent friend. He will, sitting in the
Bodhi-mandala”
”Bodhi-mandala is the circle of Bodhi, the home of the Buddha, the so-called round terrace of enlightenment. This circle is the ground on which the Asvattha Tree stands, under which Sakyamuni (another name for the Buddha) repulsed the attack of Mara and eventually attained Bodhi, the highest enlightenment. Buddha did not allow himself to be misled into existence but became non-existent. Therefore it is not always the Asvattha-Tree which is represented in the centre of the circle, called also the Bodhimandavara, but sometimes the empty seat of the Buddha. Devils attack this seat in vain. ”be born in the abode of the Buddhas’. Buddha further spoke to Ananda:
’Thou shouldst carefully remember these words. To remember these words is to remember the name of Buddha Amitayus’.” Carl Jung, ETH Lecture V, Pages 27-33.

[Carl Jung on the Bodhi Mandala. **(2015-03-24 07:30)**

Lecture V 2nd December, 1938
We stopped last time when we were nearing the end of Amitayur-Dhyana-Sutra.
I will now read you another text which gives a description of the Bodhi-mandala, it comes from the classical Mahayana Buddhist literature.
You can find it in the Sacred Books of the East. Vol. XXI, p. 155.
Sad dharma - Pundarika. VII. 7.
Sad means good or true, dharma law and pundarika the white lotus.
Its name, therefore, in English is: ”The Lotus of the True Law”.
”In the beginning when the Lord had not yet reached supreme, perfect enlightenment and had just occupied the summit of the terrace of enlightenment, he discomfited and defeated the whole host of Mara,”
The Buddha who is spoken of here is not Buddha Sakyamuni, but a far more ancient, primeval Buddha.
Buddha Sakyamuni was one of a long line of Buddhas.
A Buddha appeared from time to time as the need for one arose.
The one who is spoken of here has an eight syllable name and is separated from our era by an unfathomable distance

of time.
Here is the description of it :
”remember the great Seer, Mah Abhig nag nanabhibh ii, the most high of men, who existed many kotis of Aeons ago as the superior Gina of the period. If, for example, some men after reducing this universe to atoms of dust took one atom to deposit it a thousand regions farther on. If he deposited a second, a third atom, and so proceeded until he had done with the whole mass of dust, so that this world were empty and the mass of dust exhausted. To that immense mass of the dust of these worlds, entirely reduced to atoms, I liken the number of Aeons past. Fifty four hundred thousand myriads of kotis of Aeons.”
Another interesting text gives a description of light spreading through the universe, wandering aimlessly for countless aeons till at last the Buddha came and brought it back into himself.
The Saddharma-Pundarika continues:
”After which he (the primeval Buddha) thought: I am to reach perfect enlightenment. But those laws (of perfect enlightenment) had not yet dawned up on him. He stayed on the terrace of enlightenment at the foot of the tree of enlightenment during one intermediate Kalpa. He stayed there a second, a third intermediate kalpa, but did not yet attain supreme perfect enlightenment . . . . He remained for 10 intermediate kalpas (12 hours) on the terrace of enlightenment at the foot of the tree of enlightenment, continuing sitting cross-legged without in the meanwhile rising. He stayed, the mind motionless, the body unstirring and untrembling, but those laws had no t yet dawned up on him. Now, monks , while the Lord was just on the summit of the terrace of enlightenment, the gods of Paradise prepared him a magnificent royal throne, a hundred yoganas high, on occupying which the Lord attained supreme, perfect enlightenment; and no sooner had the Lord occupied the seat of enlightenment than the Brahmakayika gods scattered a rain of flowers all around the seat of enlightenment over a distance of a hundred yoganas; in the sky they let loose storms by which the flowers, withered, were swept away. From the beginning of the rain of flowers,
while the Lord was sitting on the seat of enlightenment, it poured without interruption during fully ten intermediate kalpas, (12 hours) covering the Lord. That rain of flowers having once begun falling continued to the moment of the Lord’s complete Nirvana. The angels belonging to the division of the four guardians of the cardinal points made the celestial drums of the gods resound; they made them resound without interruption in honour of the Lord who had attained the summit of the terrace of enlightenment. ”
This is the original description of the Bodhi-mandala.
The mandala stretches to the horizon, it is not just a circle round the tree itself, the four doors are the four points of the compass.
The outer world comes in through these doors, or emanates out from him who is sitting up on the lotus.
The Bodhi-mandala is also called the Bodhimandavara, vara means circuit.
It is not just a static circle but has a circular movement to the right.
You see this in the classical Stupas of India and Ceylon.
I will give you a rough drawing (see p. 35).
There are 4 doors (1) and as you go in you are forced to walk round clockwise, there is a wall to prevent you going the other way.
The Buddhists go in, bow to the Buddha and walk round the circle three times.
The stairs (2) lead to a second circle (3) where the process may be repeated.
There are three umbrellas (4) above the dome representing the three worlds:
a) The Dharma Kaya = the world of absolute truth.
b) The Sambhoga Kaya = the world of subtle bodies.
c) The Nirmana Kaya = the world of created things.
One could also call these three: Self, anima and body.
The stupas in the region of Nepal and Tibet are called Chorten.
They are white, shaped like an onion and have a gold peak and are surrounded by flag staffs.
I saw these in the neighbourhood of Darjeeling.
The prayer or mantra which is repeated while they walk round these stupas is ”om mani padme hum”.
Om is a primeval sound, you find it in every culture which is still growing on its original foundations, and we ourselves make the same sound to express natural pleasure , we m-m about food , for instance.

It is a very impressive sound in India.
Mani means pearl or great treasure, padme is the lotus and hum, like om, has no definite meaning, it is a sound like the humming of bees.
So we find the pearl and the lotus sandwiched between a singing sound and a humming sound.
The stupas are a concretisation of the Bodhimandavara, the terrace of enlightenment, the circular course of the mandala.
They are in fact the symbols of our text in a concrete form.
I will read you the end of the Amitayur-Dhyana-Sutra:
”When Buddha concluded these words, the worthy disciples Mahamandgalyayana , and Ananda, Vaideha, and the others were all enraptured with excessive joy. Thereupon the World-Honoured One came back, walking through the open sky, to the Mount Gridhrakuta, Ananda soon after spoke before a great assembly of all the occurrences as stated above. On hearing this, all the innumerable Devas (gods), Nagas (snakes), and Yakshas (demi-gods) were inspired with great joy; and having worshipped the Buddha they went their way. Here ends the Sutra of the Meditation on Buddha Amitayus spoken by Buddha. (Sakyamuni.)”
We see here the attitude which the Devas (gods) had towards Buddha.
They appear at the important moments of his life as human people might, they are in no way above him but are pupils of the Buddha.
I will give you a short resume of the text of the Amitayur-Dhyana-Sutra.
It is interesting, for it is exceedingly typical of the process of Buddhist Yoga.
The process takes place on very strict lines from which it is not possible to deviate, there is no freedom from beginning to end, the details are all incarnated so that a Buddha will necessarily be created as
a psychic image at the end.
The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination.
The process begins with seeing the sun, the Yogin fixes it, so to speak, before his inward eye.
This is done in order to have a point of concentration, which is used as a ”point de depart”.
This is somewhat like self-hypnotism.
Then he must see the water and then the ice.
Both are quite transparent, so that he can see into the depths beneath and find the lapis lazuli which again is transparent.
It is only a spiritual eye which can see these things.
We have established a ground or floor, and now we discover a dhvaja under it.
Dhvaja is the Sanskrit word for banner.
It is a great pity that the original Sanskrit text of this sutra has disappeared, as I said before there is only a Chinese translation, though it has now been retranslated into Sanskrit.
The dhvaj a is not just an ordinary banner, but an emblem or a symbol; so it is under the surface, under the lapis lazuli, that you create the symbol.
This diagram represents the fundamental foundation of all the Mahayana Buddhist mandalas, there are 8 points, held together by golden ropes.
There are some exceptions in Tantrik Yoga where the mandalas are sometimes based on different numbers.
The Tantrik books are the text book on the subject.
They are scholastic and correspond to western culture.
Tantrik Yoga has played a big role in Tibetan Buddhism.
A peculiar form is the Kundalini Yoga, the serpent fire Yoga, but this is Hindu, not Buddhist.
It is despised by some but prized by many Indians.
It is much more mysterious than ordinary Yoga and is not so dogmatised.
I have brought a Lamaistic Mandala** to show you.
There are three great teachers sitting above.
Two belong to the yellow hat school (those with the hats shaped like hoods) and one to the red hat school.
The latter belongs to the Bon religion, a very early Tibetan religion which is full of magic; and the former belong to

Buddhism.
The large double ring is the ring of concupiscentia, that is the fire of passion, desire, envy, etc. It is represented in four colours , green, magenta, blue and red.
The inner circle is black, and is a magic circle, protecting the mandala from the fire of the concupiscentia.
The picture is fourfold and has gates to the four points of the compass.
The square is divided into four colours, yellow, red, green and white.
Such a mandala is built in butter every year in Peking.
They build it five metres high and colour it.
There is a Dorje in the centre of the mandala.
This is the thunderbolt, diamond centre and is the symbol for collected energy. All the energy is drawn in from outside into this diamond centre and is fixed there.
There is another black magic circle round this to protect it.
I have two such mandalas, copies of the larger originals in the China Institute at Frankfurt.
The other is much darker in colour, too dark to be clear.
The circle is half embedded in the earth.
You see the mountains below, coloured green, and representing the Himalayas.
This corresponds to the idea of Buddha's tomb.
When his disciples asked him how he wished to be buried, the Buddha took two cooking bowls and explained that he should be buried inside and between two such bowls.
This makes a sphere, half of which is hidden in the earth and the other half is visible above it.
The sphere is a very important fundamental form which means transformation.
Such mandalas must not be thought of as static, for they hold the idea of circumambulation.
We find them in the form of passages in the temples.
Those in the Shiva temples are circled to the right and those in the Shakti temples to the left.
The right has a masculine significance and has a spiritual effect, whereas the movement to the left is connected with the feminine and leads down into the earth, into the depths of the body.
It is a sort of spiral formation, one leads up and one down.
The mandala, which is describe d in the Amiyiyur-Dhyana-Sutra, must be thought of as radiating light and brilliance.
It is sending forth t h e 84,000 rays of light and 84,000 colours which are the signs of the perfection of the Buddha.
The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. T
he mandala is not just the seat of the Buddha, it is identical with him.
We come next to the eight lakes. The lotus must be imagined to be floating on the shining surface of the water.
The flowery throne of the Buddha is in the lotus, and this throne must be thought of as a tower.
"There are four posts with jewelled banners miraculously found on that tower".
Indian temples have four flag staffs, symbolic pillars of this flowery, towered throne.
Buddha himself is imagined as sitting upon his throne and the devotee goes on to imagine that he is the Buddha.
He is then transformed into the Buddha and knows that his consciousness is the consciousness of all the Buddhas.
"It is your mind that is indeed Buddha", and not only the mind of the Buddhas but also that of all the Bodhisattvas.
The East sees everything which exists as an emanation of human consciousness.
We come here to an enormous difference in point of view between the East and the West: we regard human consciousness as an extremely humble affair, but for the East it is the Buddha, the god who creates the world.
Consciousness is Buddha, Buddha is the lotus, and we can work back through the identity of the symbols till we reach the sun with which we started, and then we arrive at the fact that consciousness equals the sun.
This is an important concept of the East and of all eastern philosophy, Buddha is the inner sun.
Naturally we must not fall into the mistake of thinking that our ordinary everyday consciousness is identical with Buddha, there is no question of that.
We are speaking of that consciousness which is formed by meditation, induced by Yoga, Bodhi enlightenment, that is what the East means by the inner sun.
We find a bridge here to the West, to Christian mysticism.

The Christian mystic also sees Christ as the inner light.
This point of view is not exactly official and theologians gladly overlook the passages in the New Testament which testify to the same truth.
They do not fit into the Christian dogma, so they are explained differently.
The passage, for instance, which runs: ”Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” (II Cor. XIII 5) is explained as among you. I
admit that with an effort it is possible to translate the Greek in that way, but there is a passage (Gal. II: 20) where it becomes impossible:
” I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.”
Here it is impossible to interpret the Greek word as among.
The interpreters of the Bible could not conceive of individual experience, they were convinced that such experience needed a congregation, a whole Church.
In these days where everything is thought of in terms of the state, I should like to emphasize the fact of the existence of the individual and of individual experiences.
The State consists of a mass of individuals and only the individual gives it meaning and value.
What is collectivity without the individual?
No god can be made out of such an idol. Carl Jung, ETH Lecture 25Nov38, 34-40.

Carl Jung on Buddhist Yoga processes **(2015-03-24 14:00)**

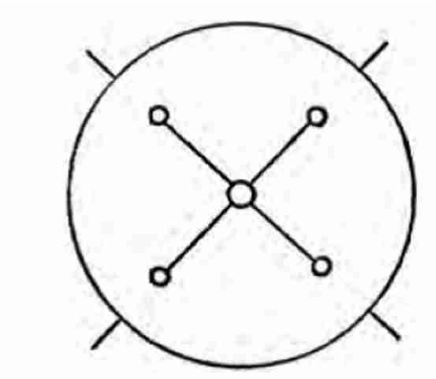
Lecture VI 9th December, 1938
I hope that I have given you some idea of the course which a Buddhist Yoga process takes.
We have been studying a classical text, based on broad simple lines.
This was Buddhist, but many philosophical movements in India have other forms of Yoga which one could s ay run a physiological course.
The knowledge obtained is produced by exercises in which only the body is concerned; these exercises, however, have a psychological sous- entendu.
But when we imitate these things in the West they become mere gymnastic exercises for the psychological nuance escapes us.
We get, it is true, a foggy idea of such terms as Dhyana and Samadhi, the words sound wonderful to us, but such words are no mere concepts, and they mean nothing unless one has oneself experienced the states they denote.
It is really impossible for us to realise what such things mean to an Indian who has grown up in the specific spirit of Yoga.
The other day I came across a small English book by Yeats Brown, the author of ”Bengal Lancer”.
He, like Paul Brunton the well-known journalist, is an amateur in Yoga.
There are pictures in Yeats Brown’s book of the peculiar positions of the body prescribed in that form of Yoga, and philosophy is poured thinly over the gymnastic exercises , as oil and vinegar are over a salad.
On no account should you meditate on such a text as that which we have read.
But some knowledge of eastern methods is a necessary preparation towards understanding the spirit of European active imagination, and is a great help in obtaining a right attitude towards it.
We spoke in the last lecture of the resemblance between the Buddhist conception of the inner sun and the western mystical idea of an inner Christ.
We find the same idea in the Indian Atman, a word which is related to the German Atem (breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence.
Prajapati, the world creator, has almost the same meaning.
Atman is the foundation, the primeval beginning, of our existence, and the universal being, the Self itself.
This Atman is not only the non-personal Buddha but al so the personal Atman.
Everyone has a personal Atman, a personal Self, which is one aspect of the universal.
One emerges from the personal Atman into the universal Atman through Yoga, the Yogin becomes aware of himself as the universal essence.
We will now study another form of Yoga, Tantrik Yoga.
This also belongs to Buddhism but not to classical Buddhism.
The Tantrik texts are as yet only partially accessible.
The little we know of them comes mainly from Sir John Woodroffe, who writes under the name of Arthur Avalon.
Both these names are taken from the Grail Legend. I
nteresting as it is, his book ” The Serpent Power”, on Kundalini Yoga, is very difficult to read.
Tantrik Yoga is in rather bad repute in India; it is criticised because it is connected with the body, particularly with sex.
It has a good many adherents in Bengal, however, and Tantrism has had a great deal of influence on Tibetan literature.
The text, which I am going to read, attracts one by its peculiar symbolism.
It is very difficult to understand but is exceedingly helpful in the task of understanding western parallels.
It has not a classical character and speaks of a sphere which springs from physiological levels.
It’s very important symbolism is full of significance from the psychological point of view.
This text is very difficult to date but it probably belongs somewhere in the Middle Ages.
Shri-Chakra- Sambhara Tantra.
Shri means holy, chakra means wheel or mandala, Sambhara means collection and tantra, weaving loom or war , text in other words.
So we could translate it: the holy wheel collected text.
It begins with an invocation:
Vajra-yogini, Shri Mahamaya and Tiirii.
Vajra means thunderbolt or diamond.

Vaj = hard and ra = bolt.
Yogini means consort or female companion, the yoked one, a goddess.
A divine being expressed as the consort.
A female being, a Shakti, a power or effective force that emanates from the male god, from the masculine principle.
Shri means holy and Maha means large.
Ma or maya is building material, it is the stuff of which the world is made.
Materia and mater are words which come from rna : rna is the mother or material of the world.
It is as if God made himself visible in his female aspect.
We speak of mother earth and in German of Frau Welt (Mrs. World).
Shri Mahamaya then is the holy great illusion, or the holy great reality which is also an illusion.
Tara is the white Tara, a goddess of Mahayana Buddhism.
”This is a clear exposition of the ritual of the Mandala of Shri Chakra (holy wheel) of Great Bliss. ”
The text is going to tell us how this mandala should be used.
I will give you a rough diagram and I showed you such a picture in the last lecture (see P. 38).
The square with the four gates is contained in a circle.
The mandala is represented in this text in its ritual function.
”Obeisance to the Guru and Shri Heruka.”
The Guru who is mentioned here is not a human teacher but a god.
The god of the mandala, the holy Heruka.
He is a kind of patron saint, a Devati.
We find Devatas already in the Pali Canon, whenever Buddha preached Devatas attended.
There are descriptions of Devatas who came to Buddha at night and filled the room with light, and conversations took place between Buddha and these semi divine beings.
”Having bowed with reverence to the Guru, the essence of all the Buddhas and to Shri Heruka, I now expound the Sadhana of Shri Chakra Mahasukha.”
Sadhana is ritual; a note to th e text says that it is a ”practice whereby Siddhi [success, here spiritual attainment) may be obtained”.
It produces a magical atmosphere.
Shri Chakra Mahasukha means the holy mandala of great bliss.
The underlying thought has a magic effect. The god who is invoked here is an aspect of the Guru-essence.
You find these Gurus or spiritual leaders all over India, they are specifically Indian, they never offer themselves but are chosen.
It is the natural course of events in all good families for the young men to choose a Guru.
There are indeed exceptions to this rule.
I was talking, for instance, one day in India to a well-educated Hindu. He was speaking of education, so I asked him about his Guru.
He gave a classical name which surprised me and I asked him whether this Vedic name was still used.
”Oh no” he replied ”the original one is my Guru”.
The man he spoke of had been dead for 2,000 years but this intelligent Hindu of 70, who with us would b e a worthy Town Councilor or something of that kind, said perfectly calmly that this ancient Guru had introduced himself in a dream, and that he had realised at once he was his Guru and that he therefore had no need of a human one.
This man was a friend of Gandhi’s.
According, therefore, to the eastern conception Shri Heruka is a spiritual Guru , though such an idea is very difficult for the West to understand.
. . . ”The devotee when about to go to sleep should firstly, imagine his body to be that of Buddha Vaj ra-Sattva.”
This Buddha has the surname of Vajra-Sattva, Vajra as we have seen means diamond or thunderbolt, and Sattva means essence of being.
We know from the texts that, on the primitive level of B on, the thunderbolt was exceedingly important as a magic projectile, but later the diamond aspect plays the greater role, symbolizing the most durable thing.
The diamond is the subtle body in Chinese philosophic Yoga.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man's life and which is far more durable than he is.
These thoughts run parallel both in the East and West.
The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body.
So it is the transformation of the ordinary body into the eternally durable body that is meant.
"and then at length merge into the tranquil state of the Void. "
This text has been translated by a Tibetan, Kazi Dawa-Sandup.
He was a Lama and became a professor in Calcutta but unfortunately fell a victim to the climate which was fatal to him after his native mountain air.
He was the Guru of Evans-Wentz who brought out the Bardo Thodol, the Tibetan Book of the Dead.
We owe this Lama a great debt of gratitude for the help which he gave to Evans-Wentz and to Sir John Woodroffe , the editor of this text.
Shunyata is a Sanskrit word for this tranquil state of the Void.
The devotee must dive into the absolute Void and immerse himself in it for a long time in order to make his spirit receptive.
"Arising from that state he should think that the double drums are resounding from the midst of the heavens proclaiming the Mantras of the twenty-four Heroes."
You will remember the four points of the compass in our last text and here it is the drums which come from the four corners of the earth.
The ritual of the drummers is a very important one in the East and is full of significance.
At Kandy in Ceylon there was a drum ritual every evening at 7 o'clock.
Five drummers with big double drums came into the vestibule of the Temple and stood in the four corners.
The master-drummer was in the centre with a still bigger drum, but only the four corner drummers, the representatives of the four gods of the mandala (apparently they represent the guardians of heaven) se their drums at first.
They march through the temple and only in the Mandapam, at the entrance of the innermost sanctuary, does the master drummer begin with his perfect drumming.
It is a most impressive ceremony, the temple is very dark and in the depth of the temple you see a golden Buddha smothered in flowers.
They use j as min flowers and the air is laden with the scent, they use the blossoms without stems so that they shall fade quickly.
Women and girls bring these flowers and sing a mantra to the effect that as the flowers fade so do our earthly lives.
As the Master Drummer reaches the sanctuary one's whole being is nolens volens shattered by the vibration.
It produces a supernatural agitation and phantastic atmosphere.
The drum melody is a sacrifice of tone to the Buddha, the music is brought to the temple in order to be sacrificed.
This theme, as we have seen in the passage that I have just read, appears right at the beginning of our text.
"Arising from his sleep in this state of divine body he should regard all things around him as constituting the Mandala of himself as Vajra-Sattva."
In other words he should regard his surroundings, his bed, room, house, etc., as part of the Bodhi-mandala, the place of enlightenment, where his body becomes the diamond body, the body of the Buddha.
"If beneficial to his devotion, he may perform the ablutions as he had done while receiving initiation."
We should call this baptism, and s ay that he could, f beneficial, repeat the baptism which was his initiation from a personal existence to a supra personal existence.
"Then seating himself with ease facing the South let him sanctify his body by tasting the drop of Amrita."
Amrita is a drop of the wine of the gods, a nectar.
It is ordinary wine but it may only be used in the ritual, and has the same characteristics as the Christian communion wine.
Amrita is taken on the tip of the ring finger, which then moistens the lip s and thus fills the participator with the divine spirit.
"Then he should begin by repeating the Refuge formula. (I take refuge in Buddha, the Law and the Assembly.)"

Sangha is the Sanskrit word for Assembly and plays a great role in Buddhism.
”and the Good Wishes formula. (May all sentient beings have happiness and be endowed with the cause thereof. May all sentient beings be free of pain and its causes. May all sentient beings ever enjoy happiness unalloyed with pain. May they feel supremely equable.)
Then let him meditate on himself as Demchog”
Demchog is the Tibetan word for Mahasukha, meaning the great bliss of this mandala.
”and his Consort.”
We come here to the place in the text where it becomes clear that it is not just the god but also his consort who is meant.
So, at the beginning of the process, the Yogin is transformed into a body which is female as well as male, he is Yogin and Yogin!,
He is identified with the lord of the mandala in his male and female form. Carl Jung, ETH Lecture 9Dec38, Pages 41-45.

Carl Jung on “Tantric Meditations” (2015-03-25 06:26)



Lecture VII 16th December, 1938
We began a Tantrik text in our last lecture and we will penetrate further into its depths today.
This text is very difficult, it requires a great deal of explanation but by taking sufficient trouble it is possible to understand it.
”Imagining his own body to be that of the Devati (Demchog) is the bliss pertaining to the body.
Saying ’Shri He-ru-ka Aham’, he should meditate on each syllable of the Mantra as follows:”
The mantra is ” Shri He-ru-ka Aham”. Heruka is the Guru and Lord of the Mandala, he must be imagined or created by the devotee.
The text prescribes dividing the mantra into syllables in order to elucidate the holy text.
It is necessary for the devotee to take infinite pains.
He can only understand and fully realise the meaning of the mantra through analyzing it minutely.
”Shri is non-dual experience;”
This is literally ”not two knowledge ” , advaita experience.
The term is used of Brahman, the world principle.
Shri expresses here the devotee’s own non-dual experience.
”He is the cause and the Void or Dhatu;”
”He is the primal cause and Shunyata, the Void or the ultimate formless reality.
Dhatu is the element or principle.
Literally ”He ” is the primal cause of the element, and the Void which is only absolute nothingness from the point of view of the contemplator,

for it is also absolute fullness . (We cannot define it so we think of it as empty.)
The Yogin must realise as he pronounces this syllable, that he is not only outside time but also at the beginning of all things.
" 'Ru' is uncompounded ;" Separation from combinations, not a compound. " \'Ka' is not abiding anywhere."
This is the Buddha essence which cannot be said to be in any place for it is all-pervading, and dependent on nothing.
The Yogin comes to this first cause or essence by meditating on the four syllables.
"Thinking oneself to be the Self which embodies all these,"
He must be able to think of the all-pervading essence as himself.
This is almost impossible for the West to comprehend, for when we say " myself " we just mean the body, the three dimensional animal,
but the text is perfectly clear on this point.
"whatsoever a man says is Mantra."
This again is amazing to western ideas .
We think that what man says is "human all too human".
But we have to accept the fact that we have in our text the case of a man who thinks of himself as the Self, the primal cause , the Buddha
essence.
We think of this as an inflation and wonder where it will end, yet we must allow that it expresses a psychological fact.
We can find parallels in the West, the Christian mystics experienced the inner Christ, a direct contact with the godhead.
If an Indian has really fulfilled the conditions which allow him to be the Self, the Atman, then he is himself the truth and what he says is
a Mantra, a holy sentence, the truth.
A Mantra is repeated again and again, you can also use it as a sort of magic spell and it acts like a suggestion when directed towards our own psyche.
"Let him imagine in the centre of his own heart the letter 'A' "
"A" is the first letter of Aham.
"evolved from the experience which knows that forms are unreal."
This is a circumlocution, literally the Sanskrit sentence means:
"'thinking not' knowledge: that is Jnana which is that Wisdom which knows that all forms have no real existence as such in themselves, that is,
which knows that the true nature of forms is Shunyata."
The ego form is also unreal.
Buddhism holds that there is no individual soul.
When there is a collision in the streets in the East things are quite different to here.
Pandemonium breaks out here when two vehicles hit each other.
But in Ceylon, for instance, a mantra is spoken to the effect that all disturbances pass, everything is illusion, therefore my ego, which could become
excited, is also an illusion.
Obviously this point of view has its advantages.
"On i t let him think of the clear Lunar disc which symbolises world experience,"
This again is a circumlocution.
A note to the text calls it Vishaya Jnana = world knowledge of objects, that is doubtful knowledge so it is related to the moon.
There is an Upanishad text which says that out of manas came the moon.
The word manas is connected with the Middle High German word mana, meaning moon.
The English word mind is also related to manas.
All these words have a common root.
The moon lays a magic spell over a landscape, everything appears in a deceptive light.
So th e Yogin is really saying: everything which we know about the things of the world is doubtful, deceptive like

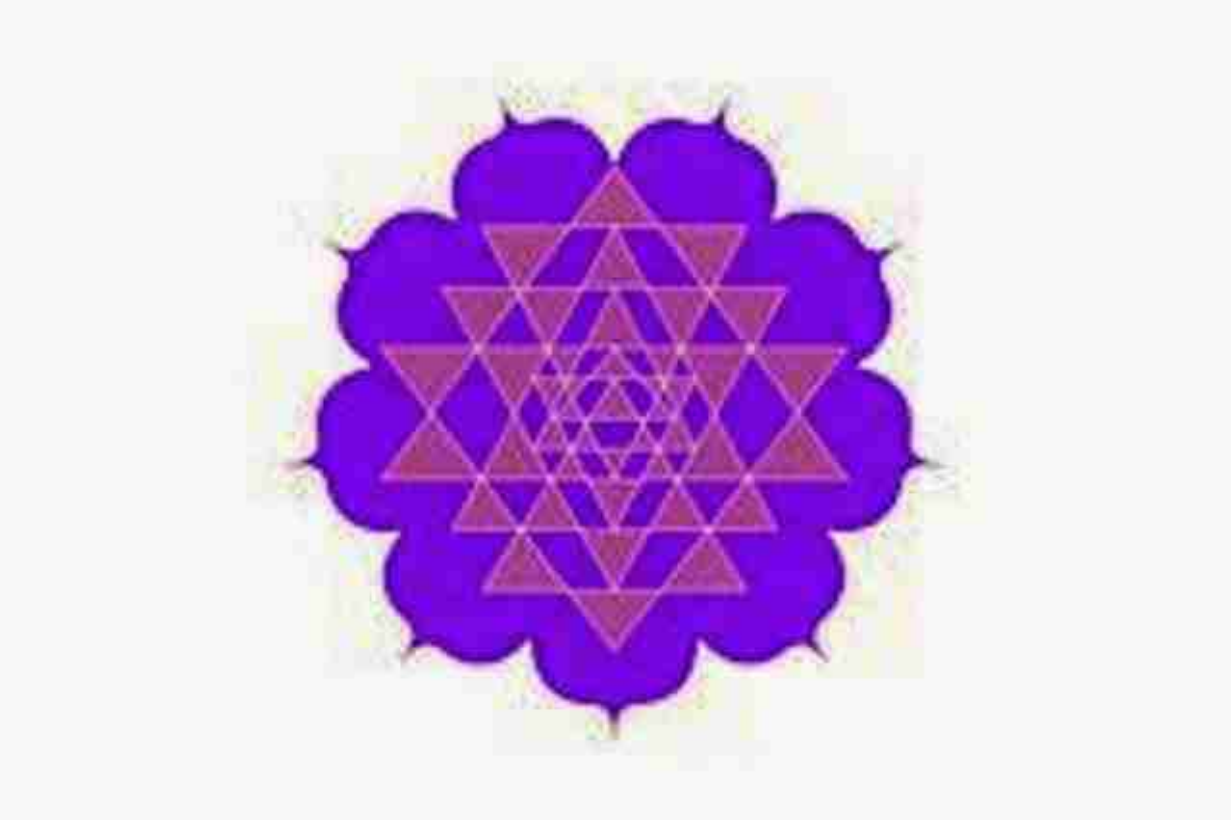
moonlight.
The text continues:
”and upon that the Mantra ’Hum’,”
This is the second syllable of the word ’Aham’.
It is the mystical sound which corresponds to ’Om’.
We have already met it in the mantra” Om mani padme hum.” (See Lecture V. p. 36)
”Om” was the invocation and ”hum” closed the mantra.
”which symbolises mind devoid of objective content.”
Mind is here that consciousness which is free of objective thoughts and contents, there are only subjective contents left.
And even these are only a subjective conception, an illusion, for we have just seen Buddhism holds that there is no individual soul.
”Of this ’Hum’ the letter ’U’ stands for the knowledge which accomplishes all works; the body of the letter ’H’ for that knowledge which
distinguishes; the top of the letter ’H’ for the equalizing knowledge;”
Literally ”equal intensifying of knowledge”.
Here it is the sameness of all, Samata Jnana, in contrast to the last form of knowledge mentioned, the ”knowledge which distinguishes”,
which recognizes differences.
”the crescent (Chandra) for the mirror-like knowledge;”
This crescent moon is very peculiar, it is doubtful where it comes from.
It plays no role in India.
Perhaps it comes in through Tibetan influence.
I know very little about Tibet.
”and the Hindu (Thigle) above that for the changeless knowledge.”
Dharma-dhatu-Jnana, the changeless knowledge, is that knowledge which knows that things are not liable to change or transition but are
all of the same essence, that is, the Buddha essence, the Self.
In other words:
”The wisdom which knows that the things which are coloured differently and the like are really not so, but they are all of one nature and taste. ”
The Hindu (Sanskrit) or Thigle (Tibetan) is a point above, it is of special significance in Tantrik Yoga.
It is the Mantra expression for Ishvara (lord and creator) in India, and for the highest truth in Tibet.
You find it also in the Bardo Thodol where it is called the Dharma Kaya.
It would lead too far for me to go into further detail but the many aspects of consciousness mentioned here amount to a whole
psychology and repay study.
”Meditation on these different parts of the Mantra symbolizing the mind is the method by which the latter is qualified for pure experience
And enjoys the bliss which arises from contemplation on the bliss of the divine mind.”
The Yogin must make a real analysis of all these different consciousnesses.
”From the Mantra ’Hum’ rays of blue, green, red and yellow light shoot forth through the four heads of the Devata and gradually fill the whole
Universe.”
The Yogin must be imagined in a magic circle, the four heads of the Devatas making a square.
The Yogin is in the centre, saying ”Hum”, the first quality of consciousness, the world principle.
The four colours emanate from the c entre, the four qualities of consciousness, that is the four functions of consciousness, the
four possibilities of consciousness.
I have spoken of the seat length in earlier lectures.

This image
has a psychological meaning, the four heads of the Devatas, permeated with light, radiate out into the universe.
”Then think in the following order : - ’May all sentient beings enjoy happiness and be endowed with the cause thereof’ –
’May they be freed of all pain and of the causes thereof’ - ’May they never be separated from the highest happiness’ - ’May they be
free both of attachment as well as hatred, and may they have all their eight worldly wishes pruned and levelled.’
Think fully on these wishes in their order the one after the other.
Then snapping the thumb and middle finger of the left hands and pointing the latter in the ten directions ”
These are the eight points of the compass , zenith and nadir.
These peculiar gestures are very foreign to us but they belong to this Yoga.
I will now read you a passage out of a Mithraic Liturgy, second century A.D :
”After you have repeated the second prayer, in which Silence is called for twice, whistle twice and snap your fingers twice and you will at
once see stars coming forward from the disc of the sun, many, many stars, five-pointed, filling the whole air. S ay again ’Silence, silence’ and
when the disc of the sun has opened you will behold an infinite circle and fiery doors that are closed.”
This is a parallel and is also filled with magic significance.
It is apotropaic in the Mithraic Liturgy, it says clearly in another place that it is when the gods come too near you that you should
snap your fingers and click with your tongue.
You feel the gods approaching too closely, so you make a propitiatory gesture as you would to an animal , and ask them to keep
a little further off to prevent them from becoming threatening.
This is a very foreign idea to us now, though such things were common in the Middle Ages.
A sorcerer, who wanted to dig up a treasure, for instance, would isolate himself by drawing a magic circle.
He was still vulnerable and there were ghosts and demons ready to attack him.
You can still find Swiss peasants who use the magic circle to prevent bad spirits doing them harm, and the same idea app ears here in
Tibetan Buddhism.
The snapping of the fingers in our text is a propitiatory gesture as in the Mithraic Liturgy.
The text continues:
”let him think it to be such directions and repeat the Mantra ’Sukhe bhavantu’ [Be happy.)”
A formula of welcome.
”By this means he dedicates all the merits that he acquires to the benefit of others. This is the meditation on the four abodes.”
The four abodes are the four states of Dhyana.
He is performing a meritorious action and dedicating his merits to the benefit of others.
He propitiates the world powers in this way.
These are the dangers which we also saw in the Mithraic Liturgy.
Until you are ”non- dual” another exists who could harm you. I
will read you another passage from the same Mithraic Liturgy:
”But you will see how the gods fix their eyes up on you and press themselves against you. Then lay your forefinger on your lip sand say:
’ Silence ! Silence! Silence!’ the sign of the living, immortal god, ’Protect me, Silence!’ Then give a long whistle and snap your fingers
and speak and then you will see how graciously the gods look up on you, no longer pressing themselves against you but going rather to
the scene of their own activity.”
We see here that it is possible to pacify and avert these supernatural powers.

If the Yogin is ”non- dual” no one else exists for him to fear but yet the apotropaic gestures have remained in our text.
This originated in the time when the gods were the therianthropic, partly man and partly beast. We still project part of our
psyche which does not seem to belong to us into animals.
This is particularly evident with primitives, who become very disturbed when an animal departs from its usual habits.
The coyote, for instance, is a very shy animal and never shows its lf by day and, if one should be seen in an Indian village in daylight, all the
inhabitants are convinced that it is a doctor coyote, a daemon, supernatural, a medicine man among coyotes.
The American Indians are afraid of such an animal and have ceremonial usages and sacrifices to avert the danger, for the animal has
broken the world order.
You find the same idea among the Africans, when unusual events take place on an ant heap, for instance, the natives dig out the ants
and perform sacrifices.
When an animal departs from its usual nature the primitive feels entirely disoriented and expects water to begin running up hill.
We are insufficiently aware of the animal side of our nature .
We find animal headed people in the Mithraic Liturgy I have just quoted, like the old gods in Egypt and elsewhere.
When a god is called a bird or a falcon it is no facon de parler. He is a bird or a falcon, that is, his peculiar behaviour gives the impression
of a bird or falcon.
There were many animals in early Christianity, three of the Evangelists are represented with animals’ heads.
An Indian who went to England was very much surprise d to find that Christianity was an animal cult!
He saw it with his own eyes, he reported, eagles, lambs and doves were to be found in every Church!
The human being is much more ”en evidence” in Indian temples, though the elephant-headed Ganesha is an exception.
We are only gradually laying aside the idea of animal gods.
Our text continues:
”Again think that rays of various coloured light beam forth from the Mantra ’Hum’ filling the whole body and shining there out in all space,
cleansing the sins and ignorance and the propensities born of habit of all sentient beings, changing them all into myriad forms of Khorlo-Demchog.(Shri-chakra-mahasukha)“-
The holy chakra of the highest bliss.
”Then having withdrawn inwards all the rays of light and absorbed them into one’s own self, meditate again as follows:”
This is very typical, first the light beams forth out of the Mantra, and then it must be withdrawn into the centre.
The rays have gone out of the body and must be brought back into it again, and when the emanations have been gathered in
from the whole world, the Yogin should meditate as follows:
”Let the worshipper think the Rupa-skandha (bodily aggregate)”
The form element. (Rupa = form, skandha = aggregate or element.)
This is another eastern psychological idea, namely the element which brings about all forms, i.e. imagination forms, ideas.
”to be Vairochana; his Vediina-kandha (aggregate of sensation) to be Vaja-suryya;” Diamond sun.
Vajra means diamond or eternal, and suryya sun. ”his Samjna-skandha (aggregate of feeling)”
The translator has left these ”skandhas” in the Sanskrit, the bracketed aggregates come from the notes on the text.
These say that Samjnii-skandha is an ”aggregate of feeling”.
Feeling is a rational function and the Sanskrit word ”samjna” has more the meaning of harmony. I hardly know whether it can be
rendered as feeling.

”to be Padme-nateshvara, (Padma Lord of Dances); his Sangskiiraskandha (aggregate of tendencies);”
Padma means lotus and the Sangskara-skandha could be given as the element of instinct.
”to be Raj a-Vajra” Kingly diamond.” and his Vijniina-skandha (aggregate of cognition) to be Buddha Vajrasattva.”
The aggregate of cognition (knowledge) is the Buddha, the enlightened diamond essence.
The highest essence proceeds out of the four functions as the final result.
”Meditate thus upon all the principles constituting the self as having become each a Tathagata: the whole constituting the revered and glorious
Heruka.”
The text here is a kind of conscious analysis of the four functions.
The Yogin tries to establish a fourfold consciousness and the fifth in the centre, uniting all, is Buddha consciousness.
The quaternity is dissolved in the essence of the Yogin, and the fourfold image of consciousness disappears. Carl Jung, ETH Lecture 16Dec1938, Pages 46-51.

Carl Jung’s “Synopsis of Shr’i-Chakra-Sambhara Tantra.” (2015-03-25 15:26)



Lecture VIII 13th January, 1939
You will remember that we left off before Christmas in the middle of a Tantrik text, the Shri-Chakra-Sambhara Tantra.
It is a very important exposition of Buddhist Yoga but exceedingly difficult.
We know very little about it but it is probably an instrument used only by Lamas who are specifically engaged in such exercises and who perhaps
spend their whole lives in studying them.
As it is so difficult I have made a synopsis of it.
It falls into three phases, thesis, anti-thesis and synthesis.
We completed the first phase, the thesis, in our last lecture.

Synopsis of Shr'i-Chakra-Sambhiira Tantra.
Phase I. Analysis. (Thesis.)
A . 1. Identification with Buddha.
2 . Surroundings as components of the Vajra personality.
(Corpus incorruptibile, corpus glorificationis.)
3. Identity with Demchog (Mahasukha) and Yogin!.
4. Shri Heruka Aham. (4 = Self)
Shri : Advaita.
He: primal cause .
Ru: uncompounded.
Ka: omni - and nulli - presence.
5. Analysis of Knowledge.
a) from A: 1. Shilnyata - Jnana. Void.
2. Vishaya - Jnana. Doubt.
b) from Hum: 1. Perfected Knowledge. Synthetic.
2. Differentiating Knowledge. Discriminating. Analysis.
3. Equalising Knowledge. Analogous.
4. Mirror-like Knowledge. Empirical.
Bindu 5. Dharma-Dhatu-Jnana. Changeless knowledge.
B. 1. Light Rays of 4 Colours from Hum.
2. 10 Directions with Apotropaic Clicking. Magic Circle.
3. Assimilation of all Beings into the Mandala.
4. Rays of Light absorbed in Self.
5. Analysis of Functions.
Personification of t h e Functions as 4 Buddhas.
Differentiation.
a. Rup a-skandha = Thinking.
b. Vedana-skandha = Sensation.
c. Samjna-skandha = Feeling.
d. Sangskara-skandha = Intuition.
e. Vijnanaskandha = Buddha Vajra-sattva . Knowledge.
Phase II. Menace and Defence. (Anti-thesis.)
A. 1. 5 Senses: Delusion, anger, greed, miserliness, jealousy (= b o dy.)
2. She who causes fall. (Net of Lotus es.)
3. Purification of the Senses and Vision of the Gurus and Devatas.
4. Sacrifice and Worship .
5. Invocation. All-Knowing one com e forward, be round and round.
B.1. Prayer for Absolution.
2. Good Resolutions. (8 vows.)
3. Answer of the Devatas .
4. Emanation of the 1 0 Female Devatas (personifying the 10 directions).
5. Creation of Square Room and of Circle.
C.1. Threat towards the 10 Directions and Creation of a Protective Circle.
2. Creation of t h e Diamond Weapons.
3. Destruction of the Wicked and of Avidya.
4. Absolution of Sins.
5. I am the true nature of all things and of the nature of the Void
(= Shunyata).
Phase III. Synthesis
.

A. There arises from Shunyata :
1. Yam = sustain. To carry, to maintain, to support from underneath.
2. Air.
3. Fire.
4. Water.
5. Earth == square.
B. Mandala of Dharma Dhatu [see 1-9 Below]
1. Meru. 4 Fences, 4 Colours, Quadrangular, 8 Turrets and 3 Tiers.
2. Meru. 4 Headed Vajra, 4 Colours.
3. Meru. 8 Petalled Lotus, containing the Vowels .
4. Meru. Moon, containing the Consonants.
5. Meru. Sun, with Om A Hum = Essence of Body.
6. Meru. Lotus = Yoni.
7. Meru. Moon with Lingam.
8. Meru. Vihara, with 8 Cremation Grounds outside.
9. Meru. A Magic Circle within the Vihara and an 8 petalled Lotus, with Lama himself as Mahasukha, 4 Faces, 4 Elements , 4 Colours, 12 Hands. (= Nidana chain) 3 Eyes
I will give a short resume of the thesis before continuing.
The text begins with the Lama declaring his identification with Buddha.
He is speaking of his corpus incorruptibile, of his Vaj ra (diamond) body.
Vajra is not only hard and durable but it is als o penetrating, for it is the thunderbolt of the gods.
The Christian analogy is the incorruptible, glorified body, spoken of by St. Paul, which is to be put on a t the Last Judgement.
It was this body which the alchemists tried to produce, they looked for it in matter, because they thought of it as having substance, a subtle substance.
The incorruptible essence as such can draw in the whole surroundings and this is done by the Yogin through the Yoga exercise as Buddha,
just as if I should draw you all in as part of my mandala.
The text goes on to declare the identity of the Yogin with Mahi'isukh a (great bliss) and his Yogin.
The Yogin declares that he is himself the god of highest bliss and his female companion, his Shakti.
The god appears as man-woman, eternally yoked together.
We find this also in Greece and Babylonia, the Greek word syzygia means a god yoked with a goddess.
The male and female always being together is a very important motif in psychology.
Then we come to Shr'i Heruka Aham.
Heruka is a Tibetan Devati, Lord of this Mandala.
Heruka is much the same as Mahasukha, psychologically they are both expressions of the Self, the totality, consciousness plus the unconscious.
We find the god of this mandala expressed in many forms.
The Shri Heruka Aham mantra is so holy that it should not only be murmured and sung, but divided into syllables and each syllable should be
meditated upon.
It is through this operation that identification with its essence is brought about.
Shr'i = I am "non-dual", only one; He = I am the primal cause; ru = I am uncompounded ; ka = I am omnipresent, all pervading, nowhere and
everywhere.
In other words: I am the Buddha essence and can thus spread myself through the whole of space.
The four are there so the fifth is bound to be present also, my Self, the god of this mandala.
This is not logical western thinking, we think in series, 1, 2, 3, 4 and 5 would just be the next number.
But the East thinks in circles, and then 5 is not just the next figure but the centre, it is the quinta essentia, the essence of all.

We used to think like this in the Middle Ages also, but scientific thinking put a stop to it.
The East thinks clockwise, pradakshina, as a rule; as far as one can tell most stupas are circled by the path of the right hand,
which belongs to Shiva; and Shakti temples are circled to te left, apradakshina, the path of the left hand, and, where both are concerned,
half the circle is pradakshina and half apradakshina (see diagram] , and the same method seems to be adhered to when the barques of
Shiva and Shakti sail on the Temple pool.
The text continues with the analysis of the knowledge.
The meditation on the syllables of the mantra leads to identification with the highest Self.
This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode.
So as a precautionary measure he analyses his knowledge, he uses reason to safeguard himself, as though he were using the critique of
pure reason.
Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him.
So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: ”Aham ” for this purpose.
A is divided into two kinds of knowledge.
The first is Shunyata (Void) and the second is Vishaya (doubtful) knowledge.
The first consists of the knowledge which knows that the true nature of forms is the Void, and the second is world knowledge of objects, doubtful
knowledge, knowledge that is as questionable as the moon, as if things were seen dimly in the moonlight, everything might be something else.
This is why ”world-experience” is connected with the symbol of the ”clear Lunar disc ”.
The second syllable Hum is meditated on in four stages.
The first stage is the perfecting knowledge, synthetic ; the text calls it ” the knowledge which accomplishes all works”.
The second stage is the knowledge which distinguishes and discriminates.
The third is the equalising knowledge, the sameness of all, showing everything as analogous.
The fourth is the ”mirror-like” knowledge, that is empirical knowledge.
Then comes the fifth, the quinta essentia, in the form of a sentence, ”Dharma-dhatu-]nana”, the changeless knowledge.
This states that I have recognised the highest knowledge, so the Self is insured.
Then the light of consciousness shoots forth from the ”Hum ”, the humming is dissolved into four colours.
These symbolise the four functions, the truth of the four ways of knowing, the four different qualities of light and the four points of
the compass.
The apotropaic snapping of the fingers in the ten directions follows, the Yogin is in the centre of the world system and says: I am the
centre, the eight directions of space, zenith and nadir.
Then he assimilates all beings into the mandala.
One could say that the Yogin hangs like a spider in its web, and draws all beings through the rays of light into the mandala of his
personality.
He establishes himself as the centre of the world. The light, which emanated from the ”Hum”, is withdrawn and absorbed by the Self.
The fifth, or quinta essentia, follows in the form of an analysis of the functions.
These are personified as four Buddhas and differentiate d as the Vedana-skandha, the element of the senses which is the Vajra Suryya,
(the Diamond Sun,) and is certainly the function of sensation.
The Samjna-skandha is translated in a note by the Editor as the feeling aggregate.

It is the Padma-nateshvara, (the Lotus Lord of the Dances).
I do not feel quite sure that feeling is the right translation, it is more harmony, agreeing with.
The Rupa-skandha is the form element so as a hypothesis we will call it thinking.
It is Vairochana (Bodhisattva) .
The Sangskara-skandha, which the Editor calls the aggregata of instinct, would be the function of intuition, that is perception via the unconscious.
The western psychological equivalent of the eastern Sangskara is the idea of heredity.
As we have already seen that Karma is the sum-total of what we bring over from former lives, our debit and credit account, merits and losses.
Sangskara is the sum-total of the mind that we have created in former existences.
This eastern point of view would explain many mysterious fates and why certain things have to be lived.
Everyone in the East takes this point of view.
Very highly developed people can remember their former lives, even back into animal lives.
Buddha remembered innumerable lives and spoke freely of them.
There are curious cases of this kind to be found even now.
An Indian doctor reported two cases of children who distinctly remembered where they had lived in a previous existence and the names of
their parents; he investigated the facts and found every detail corresponded to actually real people and places.
How are we to explain this?
The East is absolutely convinced that we actually lived former lives but such assertions are open to doubt.
We call the same thing hereditary tendencies, our disposition, certain things run in the family, etc.
The function which helps us to discover these things is intuition, it perceives via the unconscious.
In the West we are always using our intuition on outward things, but the East turns their Sangskara-skandha inwards.
The terms are not synonymous but intuition is our best analogy.
We have now established the four functions and must add the fifth, the Vijniina-skandha, the Buddha Vajra-sattva.
This is the quinta essentia, the highest essence, the eternal being, the enlightened diamond body.
The Yogin realises that he knows all his four functions which are Buddha, so his existence as Buddha is insured.
The text then says:
”Meditate thus up on all the principles constituting the self as having become each a Tathagata: the whole constituting the revered and
glorious Heruka.”
The conclusion here is that the Yogin is the glorious Heruka, that is the Buddha essence.
We now enter the second phase, the anti-thesis, which is quite different.
It begins with the Five Senses.
”[Then meditate on the five senses as five male Devas.)
Heruka’s eyes are Vaj ra-delusion (Moha); ears Vajra-anger; mouth Varagre ed; nose Vajra-miserliness; body Vajra-jealousy; and all the senses
(A.yatana) Vajra-Ishvara.”
Vajra means diamond or eternal, so we could say eternal delusion, eternal anger and so on.
These are the typical vices of Buddhism, the Lama realises here that the divine essence contains all the bad qualities and vices.
When people are foolish enough to imitate the East their bodies rise up against them and teach them better.
If we say ”I am the Eternal Being” we are put in the asylum, or rather we should hurry to shut ourselves up if we found ourselves possessed by
such an idea.
But there is nothing crazy in such an assertion in the East, for they do not mean: ”I am Buddha ” but ”I as the eternal Being am Buddha”, a
totally different thing.
There must be a long preparation to be Buddha, if we do not realise this we are taking part in a holy ceremony with dirty hands.

Primitives are very much aware of such truths, they never undertake a ritual dance, for instance, without careful preparation to reach the right
state of mind.
When a Pueblo Indian is going to take p art in a Buffalo dance, he prepares himself by going on to the roof of the highest house in the village.
The Pueblo Indian village is the original pattern for the modern American town, its outline is similar to that of the sky-scrapers on a small scale.
The Indian goes on to the highest ”sky-scraper ” in his village and fills himself with the sun.
Then he goes down into the underground Temple, the Kiva where the ceremony takes place, for it is only as the son of the father, (when he
is identified with the sun,) that he can dance, and then the dance is filled with magic effect.
The Central Australian natives have a very clear conception of this idea.
They know that they cannot perform their ritual dances in their civil condition but only when they are transformed into their ancestors, ”les eternels increes” who lived in the Alchera, the time when there was no time and when no one had been created.
As such and as such alone are they the eternal being and can dance.
The Lama in our text, through the critique of reason, through analysing his knowledge, realises that he is identical with the giver of all thoughts.
When he is this he can really meditate.
But it is only through such a realisation that we can in a sense become one with the highest being.
And there the Lama meets the negative side.
The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell.
They appear in their benevolent and malevolent aspects and here the Lama meets all the vices which as a man he is forbidden to have. Carl Jung, ETH Lecture 13Jan1939, Pages 52-57

Carl Jung on Active Imagination and Buddha Essence. **(2015-03-26 04:41)**

Lecture IX 20th January, 1939
We began these second phase of our text in the last lecture.

The important statement in the first phase, which is laid down as a thesis, is that the Yogin is identical with the eternal Buddha essence.
This statement is supported by active imagination and by the analysis of the functions.
The text alters suddenly, the thesis comes to an end and the anti-thesis presents itself.
There is no indication of this in the outer form of the M. S.
It is not divided into chapters but runs straight through.
An incisive change, however, appears in the point of view.
In the first phase Heruka was spoken of as entirely positive and now quite suddenly we hear that his eyes are delusion, his ears anger, his nose
miserliness, his mouth greed and his whole body jealousy.
This is the quintessence and all his senses are Vajra=Ishvara.
It is just the senses and the sense organs which bind us to the earth.
They belong to the Nidanas, the chain of causation, which entangles us in life and makes us take p art in the world, in the life which ends in death.
This chain appears later in the text and I shall speak of it then.
We meet something here which is wholly negative, so we can say that the statement: 'I am Buddha" comes up against the narrow limitations of t
he body of the individual.
The body revolts against such an unheard of statement, and says it is monstrous.
We find, therefore, that the beautiful idea of identity with Buddha has been checked.
The second phase begins with a denial of this idea and a threatening denial.
The text continues:
"(The five constituent elements of the body should then be meditated up on as five female Devatas). The Earth element is ' She who
causes fall'; the water element is 'She who kills'; the fire element 'She who summons'; the air element 'The Lady of Dances' and the
ether element is 'She who has the net of Lotuses'."
We meet the four elements here, every component of matter.
In the Middle Ages we too thought in these terms.
Everything which lives and moves is composed of the four elements, so they are the four exponents of the physical reality of things.
These four are feminine in our text and so is the ether element which is the quintessence and embraces the other four.
Everything was explained by the scientific concept of ether when I was a student, and everyone was convinced that we had
advanced far beyond the old alchemists who spoke of the quinta essentia, but ether is really the metaphysical quinta essentia of physics.
The chemists speak of it as the blue ether, the Lapis aetherius, the Philosopher's Stone, and so on. It is des crib ed here as "she who has
the net of Lotuses".
This is a difficult idea, one supposes that the purpose of a net is to catch something.
Alchemistic philosophy also sees the apparent world, matter, as a trap.
This idea is to be found in the Tibetan Book of the Dead, the Bardo Thodol, as well, according to which the soul is in the Bardo for an interval of
49 days, after which sexual phantasies attract it to some place where it gets caught by a uterus.
There is an interesting legend in one of the books of Madame David-Nee!.
A young girl was fetching water at a spring when a man suddenly approached her and tried to have intercourse with her.
She was very much frightened and escaping from him ran back to her mother.
The mother listened to her story and asked her to describe the man.

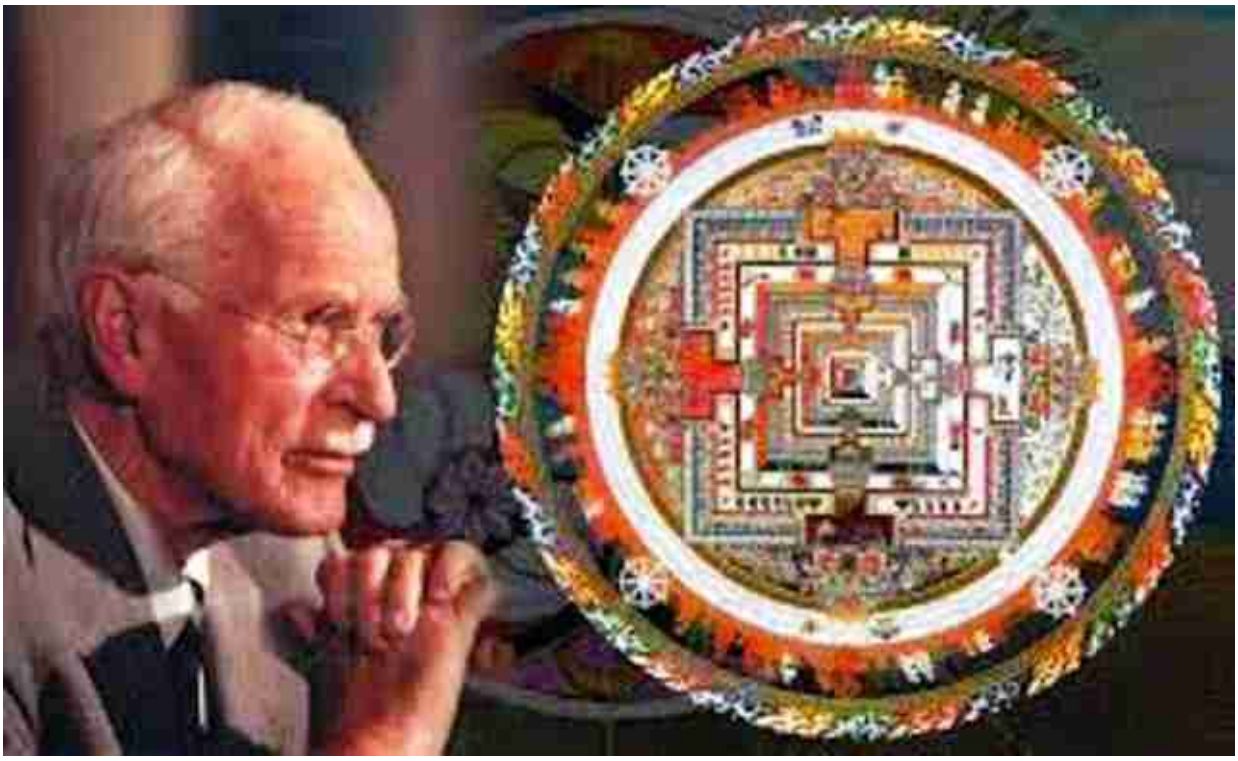
The girl did so and the mother said: ”That was a Holy Man, you should have done as he asked. Put on your best dress and run back to the spring
and offer yourself to him.
”The girl obeyed but when she got back the Holy Man replied:
”It is too late now, it has already happened. A rich lama who was lazy and ignorant has just died in complete darkness. His soul immediately
sought for reincarnation and I wanted to give him a better Karma with you. But you refused, and while you were away the male donkey in that field
covered a female donkey and the lama’s soul was caught in that uterus, so now he will be born as a donkey.”
This story is exceedingly typical of the eastern point of view.
Souls have sexual phantasies and by that they are attracted to the places where such things are happening and then they are caught in the life which the East calls Maya.
Easterners think of the visible world as an illusion, a sort of thought stuff.
The lady with the lotus net is the mistress of that prison.
The Yogin sees the visible world as the distinctness of divine thought.
The text continues:
”As one desires a precious object by means of which only one can acquire merits the purification and mental transmutation of all the aggregates
the elements, and the functions of the various organs of the senses into Devata furnish such an object.”
The meaning of this passage age is that through active imagination the Yogin succeeds in making his senses and functions independent.
It is the purification of the senses.
They are Devatas, autonomous beings, it is no longer my act but a divine being. There is enormous psychological merit in such a procedure.
We saw before that the functions became ”each a Tathagata”, a Buddha.
It is possible, through active imagination, to make all the psychic activities into separate entities.
In this way they are removed from oneself.
One’s thinking, for instance, becomes a separate being, you see it no longer as your own action but as a daemon.
If all the parts of myself are outside myself I become helpless,
I cannot think.
I must say to Mr. A: ”Think please.”
Or if feeling is called for I must ask Miss B: ”Smile a little please.”
Through delegating the functions I become a whole theatrical company, instead of one person, who act me to myself.
I am emptied of them, and
then I find that I am Shunyata, the Void, everything is outside me.
We, in the West, do the same thing but not in the same way, we simply naively project.
We keep a best enemy who acts us to ourselves!
Every neurotic does this, but in this case we need make no such distinction, the ”normal” do it just as much.
Projection can even lead to ideas of persecution.
Everything which we do not want to see in ourselves is there all the same and we must get excite d about it, so we excite ourselves about someone
else, he does it, anything in order not to see it in ourselves.
We can see this process everywhere, the generous person with the miserly friend, the spendthrift who saves matches, etc., etc.
This process is entirely unconscious with us, the things leave us, and we are free of them but we are bound to the people who do them for us.
Our family , friends, and whole social circle are all put to this unconscious use.
The process, which we are considering in our text, simply makes this mechanism conscious.
The burden is taken off other people, everything is projected, not on to human beings, but on to Devatas which are then set up all round the Yogin.

They have Devatas or gods in Tibet and elsewhere for these projections.
Heruka is such a god, he mirrors all the negative things which lead to sickness and death.
Everything is personified here, if such a process is successful it results in entirely emptying the human being, my sight, my eye,
for instance, is an autonomous Devati.
The Yogin no longer does anything himself, he no longer has any direct connection with any object because there is another there.
The Yogin wishes to cut himself off from reality, he is an infinite distance from objective reality, you feel you could never reach such
people, they look right through you.
Through taking endless pains, and by the utmost perseverance, they obtain eternal peace through these personifications, and they
do not even feel the pain of separation any longer.
This is how the eternal repose which we see portrayed in the images of Buddha is obtained.
The Yogin in our text obtains great merit in attaining this personification and purification.
”Again with the beams of light shooting forth from the ’Hum’ in the heart, let the worshipper invoke his Vajra-guru; His immortal, spiritual guide.
”surrounded by the line of Gurus in the upper Heavens before him. Below them is the principal Devata surrounded by the sixty-two Devatas
of the Shri:-Chakra-Sambhara.”
This is our mandala, and a multitude of Devatas have come round him, a whole theatrical company.
”Then having imagined that the above Divinities are seated on the fronting Heavens let the worshipper think that he is himself multiplied
Innumerably.”
This is exactly what I was saying before.
”Each of his counterparts should repeat salutation to the Gurus and salutation of the Mandala of Shri-Chakra-Sambhara in honour of the
Guru and the Devatas respectively and let each bow down to them.”
Here the Yogin has dissolved into innumerable counterparts, a whole chorus, and each one of these figures is himself and every one of these
must salute the Gurus and the Mandala.
When he himself salutes, he must, through active imagination, see that every one of his counterparts does the same.
This repetition is very typical of Tibet, they write mantras on their flags which flutter in the wind.
And they have wheels, wind and water wheels, which endlessly turn round repeating the mantras.
I have brought a picture to show you of Tibetan origin. (See sketch p. 61)
It depicts the Yogin, sitting as Buddha on the Lotus , with his figures round him.
The picture must be thought of as streaming with light. The Yogin is multiplied innumerable times, all the figures are himself and yet
different; he is empty, entirely empty.
The question is what remains when the whole personality is dissolved in such figures?
When you try to touch such a person, you only touch one of the figures, you are aware that there is a great deal more in the personality,
but it is not affected, it does not respond to you.
The disintegration of schizophrenia is somewhere on the same path, it is analogous, but there the process is left to the unconscious,
and then it is no multiplication, but a split.
Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a
central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up.
All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid

myself of all my personal
contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace.
We come now to the Sacrifice and Worship.
”Then let him offer the offerings in their order ... Saying the following Mantra ’Om Sarva-Tathagata-Shri:-Chakra-Sambhara-Mandala-ChakraSarva-
Vira-Yogin!’.”
This is an invocation to the Tathagatha.
It means:
Om, Sarva = all,
Tathagatha =perfect,
Shri:=holy,
Chakra=wheel, Sambhara=collection, Mandala, Chakra =wheel,
Sarva=all,
Vajra=man,
Yogini=woman.
So translated roughly the sentence runs: ”Om all-perfect-holy-wheel-collection-Mandala-wheel-all-manwoman.”
So the Tathagatha who is invoked is the wheel, the mandala and the male and female Devatas, a totality, a hermaphroditic
being - Ardhanarishvara.
We find the symbol of the hermaphrodite very often in mediaeval alchemy representing the Conjunctio.
There is such a close conjunctio in our text that it is practically a hermaphrodite.
This is the Buddha, the universal wheel, the circle, the totality.
Of all the opposites the male and female are the hardest to reconcile and this symbol means that the Yogin has overcome these opposites.
”This (Mantra) should be repeated before each of the offerings.”
The elements are sacrificed here.
Water is poured into a silver bowl in such rituals, flowers are showered on the image, fans are set in movement and wind wheels in
order to sacrifice air, a fire is lit so as to sacrifice fire.
The senses are also sacrificed: I dedicate my vision to you, music is made on drums in order to sacrifice tone.
Incense is burnt and fragrant smells, such as the scent of sandalwood, are made in order to sacrifice the sense of smell, and food is sacrificed for
the sense of taste.
In order to sacrifice the sense of touch the worshippers touch the Image, they smear it with ghee or rub it.
We can see this also in the West, the pilgrims to the shrine of St Anthony of Padua, for instance, rub themselves against it in the hope of obtaining the mana of the saint and with the idea of sacrificing their body to him.
The prostrations which one sees in India mean: ”Here is also my body, take it” and in our text the Yogin goes further and says: Take all these figures
around me, they all belong to you.
If we do this and dedicate every piece of our personality to the gods, these pieces are ruled by the gods, we can no longer give them orders
or even say what we want to say.
We find something of the same idea in the West, in the astrology of the Middle Ages, in the Aderlassmensch (the bleeding man).
Physicians consulted the position of the stars when they bled their patients, for they held that every part of the body was influenced or ruled by a
sign of the Zodiac.
They believed that the stars themselves ruled the destiny of man.
We find people now with the same psychology, pieces of themselves are projected all over the universe.

This is a remnant of a state of primordial nature, an uncivilized state, and is totally different to the super culture displayed in our text.
The Lama takes infinite pains and his production is a work of art.
We have nothing in the West which can be compared to it. Carl Jung, ETH Lecture 20Jan1939, Pages 58-63.

Carl Jung on Buddhist Mantra Meditation **(2015-03-26 09:32)**



Lecture X 27th January, 1939
We will continue with our text:
" . . . Then after the last Mantra having offered music let the worshipper think of every possible object worthy of offering which is not anyone's private property."
The music which is sacrificed is not only the drumming, but whistling, singing and instrumental music.
Every possible object must be sacrificed which is not anyone else's private property.
The temple must be sacrificed, all public buildings and objects which belong to everyone, such as mountains, but one must not sacrifice the neighbor's ox or house.
"Let his mind create for itself every imaginable article of worship and worship with them."
It is not only outer objects that should be sacrificed but also creative ones.
You bring your creative activity as well and sacrifice your thoughts and your phantasies.
"Then making the Mudra of the heavenly treasury, he should say: " I cannot tell you which Mudra this is, for there are a great number of Mudras.
" Obeisance by the grace of the Dharma-Dhatu,"
The essential truth, the essence of Buddha.
"the Buddhas, Bodhisattvas, Mantras and the power of Mudra;"
Mudra, as we saw earlier in these lectures, is the position of the hand , a symbolic action with magic meaning.
The meaning is indicated through the gesture of the hands, and the Yogin assumes that the things thus suggested

will be magically brought about.
”by the grace of my own faith”
This is very interesting.
We should compare this idea with the Christian analogy.
The Christian would never think of it being his own grace , he hopes to obtain God’s grace through his own faith, whereas the Buddhist believes that he creates the actual grace by his faith.
”and Samadhi and by the power of all my good wishes; let every kind of offering for worship existing in this world, not held in possession by any one, which is as inconceivably grand and magnificent as the cloud of offering that was offered by the Bodhisattva Samanta Badra appear before my Guru and the Buddhas of the Mandala Chakra and let them be on the grandest scale.’”
The Bodhisattva Samanta Bhadra is mentioned here, Samanta means equalising and Bhadra blessed.
”Having uttered this wish he should snap with his fingers and thumb.”
Here again we have a propitiatory gesture to influence and attract the gods, though it is at the same time a defensive gesture.
These are remnants of the Bon religion and do not belong to Buddhism proper.
Bon is an old Tibetan popular religion.
”Again making the Mudra on the heart, he should repeat this mantra:
’Om, all-knowing one, fulfil (my desire) , fulfil (my desire) ; come forward, come forward; be round and round (the Mandala); Salutation to Thee; I remember the Samanta Buddha; let this upper space be clear (of obstacles) ; Let the Dharmadhatu the unchanging be everywhere; May the Tathagata be in the petalled Mandala which is opposite to, and made by, me. Svaha to all the Tathagatas who are holy, knowledge and power, who are the fuel of strength (strong as fire issuing from fuel], who are the Power of this Mandala, and who are all mighty. ”
This is the Invocation All-knowing one be round and round, and with this we come to the end of section
A in the second phase.
It is an invocation to that being that has been created by the Lama or into which the Lama is transformed.
This is apparently an extraordinary contradiction.
The Lama is himself Buddha and the Bodhisattva Samanta Bhadra and yet he worships them.
It seems entirely superfluous to invoke himself, but he is the Buddha and he is not the Buddha, so it is impossible to explain logically.
It is very easy for a European to get upset by such a lack of logic and to give up the whole thing as valueless.
But the human being is full of such contradictions, we are all composed of the opposites but, if we do not know this, the other side lives its existence in the dark and we know nothing of it.
The Yogin’s Buddha is a subjective and objective image.
It lies in the Yogin’s power to create him or to leave him uncreated and yet the Buddha has an objective existence.
This is connected with a psychic peculiarity which is most antipathetic to the West.
The whole West assumes that the psyche is a subjective concern, and fights against the fact it is also objective.
We think of our consciousness as our own, and in one way it is, yet it contains a great deal which is not.
We know that twice two are four, for instance, but we cannot call that our subjective knowledge.
We simply take over such facts ready-made and play chess with them; for we can to some extent use the fact that twice two are four for our own purposes even though it does not belong to us.
On the other side, we are confronted with psychic facts which are also objective.
We do not suffer from the delusion that a cherry could not hang on its stalk without our help , yet it never occurs to us that we are just as powerless in our own dreams.
We find ourselves in a certain dream atmosphere, it comes from a background which we cannot control.
The essential thing is: we are not master in our own psyche but, as this fact is not recognised, all psychic disturbances are regarded as illness.
The idea of a normal man, perfectly healthy, is in itself an illusion.
All mankind is liable to illness for we are not our own masters.
Both in the East and the West it is possible to undertake a ”training ”, by which we can change ourselves considerably.
Yoga is not always undertaken in order to create a Buddha, but as a training of the will and to repress the emotions

which is possible.
We often see people here in the West who are acting their whole feeling life artificially.
There is nothing real in this, their eternal smile is an artificial product and is wholly a deception.
The result of such training depends entirely on the motives for which it is undertaken.
I can say that I look cheerful and am kind for the sake of society but it is quite possible that if I exaggerate it it will have exactly the contrary effect.
People cannot stand having unnatural virtue around them all day, it makes them feel inferior and they may even be come criminals in order to compensate it.
If such cheerfulness and virtue become too widespread, there is even a bloody revolution against it.
Think what awful children really " nice" parents usually have; we have a Swiss rhyme:
"(Parson's sons and miller's cows, cost a lot and come to naught.)
So this Invocation of the Divine Figure is an enantiodromia from the identity with Buddha.
There is a great tension between the opposites and both are in us.
But we never recognise this fact and always see it " de !'autre cote de la riviere".
The white side is our side whichever side we happen to live on!
Every little town has the same psychology as nations in this respect, we have our bete noire and say with the old Pharisee: "God, I thank thee, that I am not as other men are".
We don't want to know that we are the "other men", it is a frightfully awkward truth.
Such projections blind us entirely to the fact that we have a shadow, and when we suddenly get a dash of neurosis we feel as if our willing and reliable horse had jibbed without warning.
Patients often come to see me in a panic, they have had a peculiar idea and are sure it is mad.
Occasionally their fear is justified but far more often it is not.
I wish very much that psychic objectivity were recognised in the West.
Our text is full of this recognition.
The subjective image has its own objective existence, one can stand outside and worship it.
The reason of this whole procedure is to give its separate objective existence to everything subjective.
I hope I have made this clear, for recognising the objectivity of the psyche is typical for the eastern point of view, whereas we regard it as merely subjective.
I went for a walk one day with a young doctor friend, he was morose and silent, and hummed the tune of:
"(As I stand in the dark midnight hour, so lonely on my silent watch, I think of my distant love and wonder whether she remains faithful and well-disposed towards me.)
At last I said:
"Well, what is it, what is wrong with your love affairs? "
"How did you know? " he exclaimed in amazement.
He was just obsessed by the tune and in no way connected it with his secret preoccupations.
Apparently he wished to hum that tune, yet really he was suffering from being possessed by it.
We want to sleep when we go to bed, yet how often it won't let us, it takes every kind of form, a tune, an obsessing idea, a fear and so on ; but our will is powerless, it
won't go.
It is really essential to know that we are not master in our own house or we are in a false position, deluded by our own logic.
We come now to section B of the second phase.
The text continues:
"Snap the fingers and thumb again, and worship with the above Mantra.
Then let the worshipper say:
(1) I seek absolution for the sins which I have committed, or attempted to commit, or in which I have taken pleasure when committed [by others) by body, speech, mind; proceeding from motives of lust, anger, sloth, stupidity during all the states of my previous existences time without beginning."
He seeks absolution for everything which remains in his karma.
His transformation has been threatened, a doubt has arisen as to whether it will succeed.

So he seeks to be absolved from his sins for they may wreck his purpose.
”I seek absolution for each and every sin so committed in the presence of my Guru and the Devaki’s of this holy Mandala:
(2) I will not commit them again [and then he should further say) :
(3) I [naming himself) do hereby seek refuge in the Buddha, Dharma and Sangha”.
Sangha is a word that we shall often meet with, it means community.
Originally it meant the community of the Buddhists, though later it came to mean the community in monasteries.
”From this moment until I attain the glorious state of Shri-ChakraMahasukha:”
The lord of the Mandala.
Now we come to the good resolutions, the 8 vows:
”(4) I vow to continue in the practice and observance of the rules and conditions imposed by Shri-Chakra-Sambhara:
(4) I will feel satisfaction and take delight in the merits acquired by laymen, noble Shravakas,”
Shravakas are pupils of the Buddha.
”Pratyeka Buddhas,”
These are hermit Buddhas.
They have reached individual enlightenment but they take no interest in the good of the community, in mankind.
They have escaped from the wheel, they are no longer bound by the passions and have deserted the world altogether.
”Bodhisattvas and by all the highest perfect Buddhas:
(5) I will free those persons who yet remain unfreed:
(6) I will give courage to those who are dispirited:
(7) I will help those who have not attained complete Nirvana to gain the same:
(8) I will entreat those Buddhas of the ten directions who do not set the wheel of truth in motion to do so:
(9 } I will pray and entreat such of the Tathagatas who intend passing away into Nirvana not to pass away into Nirvana:”
He speaks here of those Buddhas who have reached perfection and are on the point of leaving the world and passing into Nirvana.
The Yogin promises to beg them to remain for the sake of the world.
(10) I will remain sincerely and earnestly in the “twofold path of ShriChakra-Sambhara.”
Why twofold path?
Because there is the subjective imprisoned ego and the objective Buddha.
The thesis is ”I am Buddha” but the Yogin is forced to recoil from this statement when he meets the anti-thesis which throws him back on his subjective prison and his sins.
So he is forced to walk on a twofold path.
”And by the merits of my practice of these resolutions may I and all sentient beings speedily attain the state of Shri-Chakra-Sambhara.”
The Yogin has not yet attained this state.
We come here to the end of the prayer for absolution and the good resolutions.
”The worshipper should repeat this clearly and distinctly three times, remembering at each time the deep meaning of the words which he is repeating.
Then he should think that the Divine Beings whom he has invoked are addressing him in reply, thus:
’Oh, son of noble descent, well have you adopted your abode. If you abide therein of a surety you will attain the highest stage.’ Then again worship
the Devatas with the brief form of worship already given.”
We have now come to B. 3 in our synopsis, the answer of the Devatas.
The Yogin’s dialogue with the Devatas is anticipated, the dogma asserts itself. The reason for this is that the Yogin has reached an ecstatic condition, the created Buddha has become so objective and so living that he will answer, and perhaps in a terrifying way, a way that could endanger the dogma.
Dogma yokes the klesas but it kills many creative seeds.
The possibility of such a seed springing up here is foreseen and the Yogin is told the answer he must hear.
The aim of dogma is to provide a vessel in which the unconscious may be caught. The makers of dogma show a

marvellous finesse, not entirely conscious, in providing a symbolic form into which the unconscious will be willing to flow so that it can be held in a frame.
If this frame is based on the real nature of the unconscious the latter is quite willing to flow into it.
This state of things may last for a long time, hundreds or even thousands of years.
But sooner or later the dogma gets too far from the nature of the unconscious, or the unconscious itself, in the course of the years, changes, and, in either case, psychic conflicts break out in the individual human being.
While the frame contains the unconscious, people must remain within the dogma, they have no choice.
So Tertullian could say in the second century: ”The soul is Christian”, it was perfectly true then.
And an Indian could say ”My soul is Buddha”, it was equally true for him.
But Buddhism has almost disappeared in India today, though you find it in Nepal on the borders of Tibet, in Tibet itself and in Ceylon.
Ceylon is very different to India, more like a South Sea island, and here Buddhism still flourishes in its dogmatic form.
In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu.
The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear.
As Buddha and his teaching are still recognised within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination.
One can hardly use the word Yogin, for it has come to be connected with swindle.
Yoga is mainly found in India now as a business proposition and woe to us when it reaches Europe.
I do not know why India was not able to keep Buddhism, but I think probably its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha.
It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case.
The only common recognised ground in such times is the conscious, and that is far too narrow.
People are then alone in the unconscious and are regarded as morbid if it shows on the surface.
Almost all neuroses arise from this difficulty.
Where there are no forms and ceremonies, rites in which they can express their souls, people become moody and caught in conflicts.
There is one tribe in Central Australia which spends two thirds of its time in religious ritual - and how much do we?
We look down on them as primitives, but their way is far more meaningful than ours.
We work for ourselves but they for the whole world.
An American Indian once told me that the white Americans had no idea of the risk they were running in interfering with the Pueblo ceremonies.
They would find out when it was too late, he said, for the Indians undertake their ceremonies in order that the sun may be able to rise.
The sun is their father and they call on him to walk over the heavens for the good of the whole world; and they firmly believe that if they were prevented the sun would no longer rise. Carl Jung, ETH Lecture 27Jan1939, Pages 64-69.

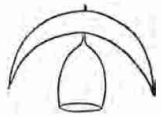
Carl Jung on the Shri-Chakra-Sambhara **(2015-03-26 11:20)**

Lecture XIII 10th February, 1939
Today we begin the third phase of the Shri-Chakra-Sambhara, the Synthesis, which falls into two separate parts.
”The two-fold merit is acquired thus: Imagine arising from Shunyata the Mantra Yam.”
Shunyata is the Void, a positive emptiness.
It is Buddha as non-being, as nothingness.
This is a paradox which cannot be grasped by thought.
When his pupils questioned Buddha about Shunyata, he was silent or replied in a round about way.
There were things he did not want to speak of, he would not say what was best left unsaid.
We see in our text that through the Yogin’s effort a thought being rises from the cosmic void, the Mantra Yam.
A spoken mantra is a magic word.
The meaning of Yam is dark, there is no comment to the text, but it is a radical word meaning to support, to contain.
Yam seems to fit here, as a structure which arises from the Void and embraces the whole metaphysical Universe, a foundation for the world which is to be built.
”from which issues the Mandala of Air;” . . .
The Mandala of Air issues from Yam.
We meet the Mandalas of the four elements here, built one on the top of the other.
the Mantra Ram, evolving the mandala of Fire red in colour ”; . . .
Fire arises from Ram, which means enjoyment and union in the erotic sense.
So this Mantra seems to fit again remarkably well, the red fire, feeling with passion.
”the Mantra Vam, from which issues the Mandala of Water round of form and white in colour with a pot;”
Water is represented in a pot of round form with the idea of rounding it out.
The word Yam has the meaning of spitting out which is also suitable to water.
the Mantra Lam, from which evolves the Mandala of Earth square in shape and yellow in colour”,
The Mantra Lam evolves the earth as the fifth, with the idea of the quintessence.
Lam has the same meaning as Ram enjoyment, probably in the sexual, erotic sense.
The four square of the earth as opposed to the round of the water is typical of the East.
We find the four square of the earth in the centre of the Chinese cosmogonic scheme of the Yi King, yellow in colour.
It is interesting that in our text the Yogin reaches the earth last.
We usually find this order reversed, it begins with the earth and goes through water and fire to the air.
Heraclitus says that the hottest, driest souls are the noblest and that: ”It is death to the soul to become water.”
But here it is the earth which comes last out of Shunyata as the quinta essentia, apparently the goal of imagination is not spiritualisation but that the tangible earth should become real.
This is a marvellous contrast to the western point of view.
We find the square earth as the foundation for the Temple Buildings and also for another form of Tantrik Yoga, the Kundalini Yoga.
There it is the Muladhara Chakra, the root support. (See tracing p. 89 .
The earth is represented as a square with the elephant that carries the world.

Kundalini is a Hindu Tantrik Yoga belonging to Indian scholasticism.
We do not know its date, the text translated in A. Avalon's book on Kundalini Yoga: "Serpent Power " dates from the 16th century.
The Shri- Chakra-S ambhara Tantra is also Tantrik, but Tibetan and specifically Buddhist, though it contains as we have seen considerable remnants of the old Bon religion.
"Then from the Mantra Sum imagine Mount Meru the King of Mountains; the four fences of which are of crystal on the East, gold in the North, ruby in the West, and emerald on the South. It is quadrangular in shape with three tiers of squares thereon and eight turrets."
We find Mt. Meru, the king of mountains, the world mountain, standing on the foundation of the earth.
This mountain appears in Hindu mythology as a cosmic mountain which is in itself a Mandala.
It has four fences on its four sides made of four different minerals, the colours are indicated by this.
We found these colours already in the elements.
We also find four colours in the Bardo Thodol as the lights of the four wisdoms, they form four "light-paths" to Buddhahood or redemption.
These are clearly the four functions expressed as four paths of orientation.
The point of colour is important, for it is a fact that these functions have colours , they are often thought of, or rather felt, as colours, colours are feeling values.
Thinking in the West is opposed to feeling, it disturbs a thought if a feeling enters into it, but the East thinks more substantially, with the whole man.
We met this in our text as the radiant light of "Hum" out of the heart.
Easterners do not think abstractly with the head as we do but from the heart, they think and feel together.
It is absolutely necessary to grasp every psychic process with all the four functions, otherwise we only grasp a quarter of it.
The intellect just gives one orientation to it, its meaning, but we need the other functions to orient the whole man to it, to reach its totality.
We can speculate abstractly with the intellect, but we cannot reach the value without feeling.
We should prize the intellect but it is really of very little use in practical life without feeling.
Thinking may despise something but if it is valued by feeling it cannot be ignored.
Mark Twain wrote a book a out Christian Science, he showed it up as the most abject nonsense, as an outflowing of human stupidity.
But, he adds, it is nevertheless very important, because it is stupidity which rules mankind.
Very few people understand intelligent things whereas everybody understands stupid things; stupidity, therefore, is a far greater power than intelligence.
The four colours attributed to the functions are based on certain feeling values.
Feeling is red, this is connected with blood and fire, with passion and love which is supposed to be warm and glowing.
Sensation is green, this is connected with the earth and perceiving reality.
Thinking is white, or blue, cold like snow and Intuition is gold or yellow because it is felt to shine and radiate.
You can see this in an intuitive person's eyes, in the picture of Goethe by Stieler, for instance.
Such eyes do not look at things, they gleam towards them; they see no detail but rather a sort of magic atmosphere round things, an inner perception rather than an outer.
But if you are going to look down a microscope it is useless to gleam in its direction, you need sensation eyes for that, pincette eyes, which will pick out every detail.
We see from the description of the tiers of squares and turrets, that Mount Meru is conceived of as fortified town.
"Imagine all these to be placed, the one above the other in their order, and on the top of all a multicolored, four-headed Vajra."
This is an image which looks like a cross.
There is one printed on the covers of Evans-Wentz's books: "The Tibetan Book of the Dead" and "Secret Doctrine".
It consists of two dorjes (thunderbolts). (See tracing below).
The text continues:
"blue on the East, green on the North, red on the West, yellow on the South and in the Centre dark blue."

The white has turned to blue, a light blue, quite a different tone from the dark blue of the centre.
”On this dark blue ground again place the Mantra Pam.”
I could not trace the origin of the word ”Pam” or of ”Sum”.
”from which emanates an eight-petalled lotus. In the centre of the lotus again imagine a ring formed by the sixteen Sanskrit vowels, twice
repeated, going from the right to the left.”
This ring turns left, apradakshina.
We have here the left hand movement to the dark side, when man turns to his feminine unconscious.
The text goes on to tell us that through meditation on this ring formed by the vowels, a lunar disc arises upon which the consonants must be imagined.
These go from left to right.
Here we have the pradakshina movement, this lunar disc turns towards the light, towards the favourable conscious side.
When you are speaking to someone of importance in India you must not stand in front of him but beside him.
And if you have to walk round him you must be careful to walk with your right shoulder towards him in order to show that you realise his importance.
Buddha himself drew attention to this.
It is not only impolite to walk round him in an anticlockwise direction but it is a bad omen.
The text goes on to say that the contemplation of this lunar disc produces the solar disc.
The sun as the symbol of highest consciousness.
The text continues:
. . . ” On the surface of which [the solar disc) again imagine the Mantras Om, A, Hum the essence of the ordinary physical body, speech and mind.”
Here again apparently it is the physical body which is the goal and is given the preference.
Speech and mind are usually thought of as being higher and more valuable but they are given here as mere appendages of the body.
”Above all these, meditate up on a Lotus Disc, the pure emblem of the female organ of the Female Deity, and above that on the Lunar Disc,
emblem of the male seed of the Male Deity.”
We have here the Yoni and the Lingam.
We find in a footnote to the text:
”The Deities created by the mind, the Male according to the Tantrik Buddhists b eing the Symbol of Power and the Female of the mind which
guides and uses it.”
The symbol for the mind here is not masculine as with us but feminine.
The Logos, God the Father, Hermes in Greece, to quote but a few instances, are all male.
You can see here, therefore, the kind of mind which is characteristic for the East.
It is a feminine mind, a creation of the unconscious and not of the conscious, a kind of unknown god.
The thing which approaches us from the unconscious is the mind in the East.
We think of mind as the highest development of the conscious, but that is in no way the eastern idea.
The text says:
. . . ” All these considered as one, . . . and forming one Mandala is the Consciousness which is eternal and Immutable [Dharma Dhatu-Jnana).”
The changeless Jnana, the principle of truth.
We find here the full union of the masculine conscious and the feminine unconscious mind.
In the Christian Gnosis, in the Acts of Thomas, the Holy Ghost is hailed as the mother, and it is also early alluded to as the Sophia.
There is a famous story of a love affair between Sophia and the first parent.
The granddaughter was head over heels in love with the ancient grandfather.
You find this story in Hans Leisegang’s book on the Gnosis.

”Concentrate on the above until it is vividly present to the mind’s eye”
As we have seen before, this is no spontaneous vision but the Lama works with the utmost concentration to build it up through magic, living and plastic, till it is completed.
”Then proceed as follows : - Within the magical protective fences, created as above by Mantras, imagine a grand temple [Vihara),”
I showed you such a construction in the Lamaistic Mandala, (Sketch p . 38).
”quadrangular, with four entrances, built of various precious metals, on the summit of Mount Meru on each of the four sides. Imagine the walls to be five-fold and of five different colours in th e following order, black, white, yellow, red and green. These walls are surmounted by a yellow metal cornice ornamented with moons, to which are suspended bells with half and full loops of jangling metal bells waving in the wind.”
Such bells are a very common motif on Indian Temples.
You find a great many on the Temple of the Juggernaut at Puri in Orissa for instance.
The image of this Hindu god is dragged in his chariot by 4,000 men during his yearly festival.
People still throw themselves under the feet of these men.
There are bells on this Temple exactly like those described in our text, a bell hangs under the moon.
This theme is repeated all over the walls and eaves of the Temples.
Sometimes it is a moon, sometimes the moon has a face on it and sometimes the moon is replaced by a face.
This came from a growing consciousness that the bell represented the voice of God and a tendency to personify this.
We find the same idea in Schiller’s:
”Das Lied von der Glocke” (The Song of the Bell.)”
“Vivos voco. Mortuos plango. Fulgura frango.” (The bell speaks and calls the living to prayer, it mourns. the dead, and breaks the lightning.)
So it is quite logical that it should be represented by the face of a divine being.
. . . ” Each of the four entrances have pillared porticos, the pillars being surmounted by four-tiered cornices . These again are topped by the wheel of Dharma,”
Dharma means the law.
You often find wheels represented on Buddhist buildings, for Buddha is said to have set the wheel of the law in motion by his
first sermon near Benares.
”figures of antelopes, umbrellas, banners, as also yak-tail fans with jewelled handles. The corbels supporting the cornice on the inner side are coloured blue on the east, green on the north, red on the west, and yellow on the south . The fourfold central wheel is surmounted by a dome in the form of a Stupa (Chorten) with four tiers at the base.”
We have already spoken of stupas (see Lecture V, p. 35).
Their form is rather like the Jesuit Baroque.
The form was originally derived from the Lingam.
You see this in the Chaityas, the rock temples in Ajanta, where they are Shiva Sanctuaries.
”Then imagine outside the Vihara there are the eight Great Cremation Grounds of the dead. (Burning Ghats.)”
You still find such Burning Ghats in India.
A Ghat is an open place used for some purpose.
In Benares there are Bathing Ghats, for instance.
I met Ghats already in Bombay, these were used for corpses but the corpses are not always burnt.
They are sometimes exposed for vultures, animals or demons to devour.
In our text eight Burning Ghats are to be found in the mandala outside the fire fence.
The cremation grounds are regarded as the place where all terrors and horrors originate.
They symbolise the suffering of the world.
” . . . Next imagine within the latter (Vihara) a circle within which again picture an eight-petalled lotus. Let the worshipper think of himself in the centre of the Lotus as being the Chief Devati Khorlo Demchog (Chakra Mahasukha) with four faces symbolizing the four Purified Elements, the four Boundless Wishes, the four Emancipations, and the four Acts. The face in front is blue, that on the left green, that at the back red and that on the right yellow. To symbolise that he does not change from the Dharma-dhatu-j nana, the body is of a blue colour.”



A blue body is a prerogative of Krishna as an Avatar of Vishnu.
Osiris n Egypt has the same prerogative.
It symbolises a divine body, a god.
”To show that all the three Lokas”
Kamaloka = sensual world, Rualoka = world of forms, Arupaloka = formless spiritual world.
”are under His vision and that He knows the Three Times each Face has three eyes.”
The Indian gods are often represented with three eyes .
We are told here that this is in order to see the Three Times, that is the past, present and future.
Each face has three eyes, and there are four faces of four different colours.
The fences were of four colours and also the four-headed Vajra, these were connected with the four elements and the points of the compass, the directions of space; and as we saw these four symbolised .the four functions.
In this case the coloured faces symbolise divine attributes.
The believer, when in the condition of Samadhi, is exalted to the world being, from whom the four qualities emanate.
We see these colours again and again, sometimes they are walls or protections.
I acquired an example of this in India, a picture veiled by five curtains from the eyes of the profane . Yellow, green, red, blue and a very dark blue, which is Almost black, as the Quinta essentia.
We find the same motif in the Stupas, the Believer has to walk round four walls before he reaches the magic image.
The figure in the centre of this picture is blue which shows that he is a god. Carl Jung, ETH Lecture XII,10th February, 1939, Pages 76-81

Carl Jung on Women and Mandalas **(2015-03-28 13:18)**

I should like to draw your attention again to the Invocation:
”Om, all-knowing one, . . . be round and round.”
This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East.
It is especially women who produce such symbols in the West.
This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious.
We find an exception to this rule in the matriarchal South of India.
There it is the special prerogative of women to draw the new mandalas.
I found a woman in a Temple at Madura, actually engaged in this work, and I then dis covered that it belongs to women’s mysteries.

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They know the meaning of the whole and of the various pieces.
It was impossible for me to enquire, for the women were dumbfounded that a man should interfere in this realm.
There are a few matriarchal traces to be found all over India, but the Mahomedan influence, which entered with the invasion of the Moghuls, almost wiped them out.
I am not at all sure if the meaning of the southern mandalas is the same as that which we find in Kundalini Yoga which still has many adherents near Calcutta in Bengal.
As I said before the former are made by women and the latter by men. Kundalini Yoga is nearly related to Tibetan Yoga and is based on the ”round and round” of our text. Carl Jung, ETH Lectures, Page 70.

Carl Jung on Eastern Mandalas and Invocation **(2015-03-28 16:51)**

Lecture XI 3rd February, 1939
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As I said before the former are made by women and the latter by men. Kundalini Yoga is nearly related to Tibetan Yoga and is based on the ”round and round” of our text.
This is the ”rotundum” , or round element, as the medieval philosophers called it.
These philosophers rediscovered its value but it is of much more ancient origin, older than Plato, though his Timaeus is the ancient authority which is most often quoted by the alchemists.
The medieval texts are based on the Platonic idea of the round world ‘soul.
The microcosm is a small edition of the macrocosm, the anima mundi.
They both have the same round form.
Plato’s idea is identical with the eastern idea of the Atman or Purusha.

The person (purusha] not larger than a thumb who dwells in the heart of man and who compasses the earth on every side, extending beyond it by ten fingers breadth.
We see in our text that this ”person ”is not present from the beginning.
He has to be created by the Yogin, induced through the practise of Yoga.
So he is invoked to become ”round and round”.
This is a magic procedure, undertaken in order to produce the spiritual personality, it is implored to become round and whole.
Round as the cosmos, and the Yogin hopes through this analogy to become one with the anima mundi, with the universal Atman.
This is a basic idea which reappeared curiously enough in the Middle Ages, but it had little chance to develop.
The Church was very powerful and the alchemistic philosophers had to be constantly on their guard to avoid persecution.
But the idea really disappeared through the attitude of the philosophers themselves.
They turned more and more to matter, alchemy ceased to be philosophy and became chemistry per se, which opened the path to the scientific point of view.
You can see this division very clearly in Paracelsus (1493-1541).
The old and the new world lie side by side in his works.
Philosophy itself became entirely intellectual, no doctrine of redemption existed apart from the intellect.
Modern philosophers philosophise with the head alone about man, but the old philosophy came from the whole man.
In our text it is the whole human being whom the Yogin seeks to unite and transform through a magic process.
We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears.
But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic.
The mandala works as magic in the East, its effect is feared; the need of care is realised there, because it has a peculiar influence, one is not sure what it will do.
These images, which are apparently just geometrical and ornamental designs , can bring evil things to light which are feared in the East.
Mandalas are sometimes made with the express purpose of evil, to do people harm.
The European who practises Yoga does not know what he is doing.
It has a bad effect upon him, sooner or later he gets afraid and sometimes it even leads him over the edge into madness.
Such Europeans live in the East with a western mentality, they have no psychological understanding to help them, no possibility to live or digest what they are doing and they are quite unadapted to the eastern point of view.
One could point to celebrated examples.
The lack of logic is very annoying to a European, he is apt to say: ”Ridiculous!” and in that moment he gets caught.
The process is analogous to ”going black” in Africa, both catch you from underneath.
If you live in a primitive country like Africa, the primitive, who already exists in your psyche, wakes up and catches you by his immense suggestive force.
We are in a bad situation in the West for we are living as decapitated heads.
The intellect is indispensable in order to understand, but you must feel yourselves that our text is not just related to the head, it arises from whole man.
We will now return to the text, where we are still in the second phase.
We reached the answer of the Devas in the last lecture and spoke of the way the dogma endeavoured to anticipate the answer.
This is not always successful for the Devatis become so real that they may answer with something exceedingly undogmatic.
The Yogin, however, having learnt their answer by heart, usually succeeds in drowning anything else which they may say.

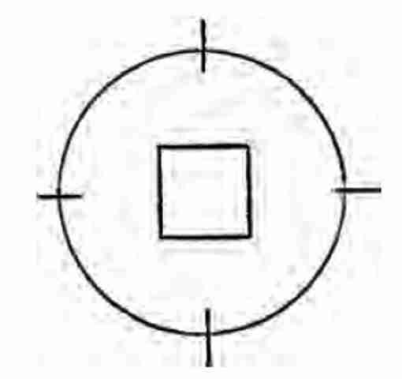
Athanasius reports much the same phenomena in his accounts of St. Anthony of Egypt and the other hermits of the desert.
Their loneliness produces the same animation of the psychic figures, in their case it is individual experience caused by their extreme isolation, whereas the East
intentionally induces such figures to appear through meditation.
They happen to quite normal Europeans (not only to hermits) when very tired or lonely, and also in dangerous situations in primitive places; their surroundings suddenly become animated, they see visions or hear voices or both together.
But these are natural phenomena, which are not induced by religious exercises or dogmatised.
Athanasius reports that the devils appear in every form, they read the Bible or even sing hymns.
He says that they are most dangerous when they speak the truth because then the hermit is bewildered, he does now know whether God's angel or a devil is speaking to him.
Athanasius meets the danger in very much the same way as in our text, he gives Church prescriptions, rules of behaviour for the voices and visions.
We must keep the fact in mind that such exercises are not undertaken by the inhabitants of big towns but by Lamas in monasteries.
Or more likely by a Lama, connected with a monastery, but living in complete solitude in some hermitage in Tibet, between a mountain and a lake, 12,000 feet perhaps above the sea.
They spend years alone in such places, seeing no one but an occasional shepherd or peasant woman who come to bring them food.
Or they even shut themselves into their hermitages and allow their food to be put down outside.
When one remembers the conditions, the prescriptions become very comprehensible.
The text Continues:
"The worshipper should repeat the invocation Mantra Vajra-muh and say in his mind 'Pray come'."
This is again an invocation such as the previous one to the all-knowing One.
Muh means to deceive or blind; moha, delusion, blinding, comes from the same word.
A moha mantra is an imprinted form to induce and create delusion.
So this mantra "Vajra-muh" is a magic word used with the purpose of blinding the demons and protecting the Yogin from their interference.
"These constitute the thirteen means of acquiring merits. Then from the Bija Mantra Hum which lies in the heart"
A humming tone in the heart.
"emanate ten female Devatas (Dakini) who are the keepers of the doors. There are eight in the eight points of the compass and Khanda and Roho
are above (zenith) and below (nadir)."
The text speaks here of the ten female Devatis that the Yogin has brought out of himself and placed round him, he unburdens himself of his psychic contents with these Devatas .
Those which he has brought forth earlier in the text have all been male.
As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts , religious, philosophical and personal.
He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious.
This necessity is dealt with here as the ten female Devatas who shine forth in the ten known directions of space, protecting the Yogin from ba ghosts and watching the doors while he meditates.
Khanda means multitude, and Roho means growth, uprising. Presumably the roots in nadir develop into the multitude in zenith.
"They are on the east, south, west, north, and then south-east, southwest, north-east and north-west. Then repeat a syllable (Pada) of the Mantra of the four-faced Devata and as each Pada is repeated make a snapping noise with the finger and thumb of the left hand. By these means let him think that he has expelled all mischievous Spirits. Then on a flood of light issuing from the 'Hum' in the heart proceed by stages to make the Vajra-bhumi (ground);"
The eternal basic foundation is made of the light which issues from the heart.

”next the wall, ceiling, ceiling curtain with fringes and net-work of arrows and outside all a fence of divine flames.”
We come here to the creation of the square room and the circle.
The fourfold mandala which is described is surrounded by flames.
You will remember that in the Lamaistic mandala which I showed you (see diagram, p. 38) this was the fire of desire, the concupiscentia.
Desire is transformed, reincarnated in the mandala.
When the Lama is in the mandala he has left desire behind; but should he go out by one of the gates of the functions he would again be at the mercy of the concupiscentia.
Inside the circle he wills, outside it he is willed.
Presumably the fire fence has also an apotropaic value, it is possible that it guards the Lama from disturbance and makes him inaccessible.
At any rate we find such a fire fence in most of these e astern mandalas.
”He should commence this work from within and proceed outward in their order.”
The work should proceed from within outwards and not vice versa, so that the Yogin is always in the centre of his mandala.
”Then form the fingers of the left hand into the threatening Mudra and point it at the ten directions.”
We have here the threat towards the ten directions.
”She who causes fall”, the concupiscentia, has attacked the Yogin through his senses.
In order to comb at this he himself has created ten female Devatas.
He draws attention to them here.
”making the snapping noise above mentioned, repeating solemnly the following Mantras thrice: (Foundation] Om medini-vajra bhava vajra-bandhana
hum hum phat” . . . etc.
The editor translates this in a note:” Om earth-Vajra worldly Vajra-bondage, hum hum Phat (destroy]. ”
Hum is the eternal secret.
This mantra is connected with the snapping of the fingers above mentioned to expel all mischievous spirits.
It is said in order to prevent anything from injuring the heart, first to the ground, the foundation, and om is then repeated towards the wall, the ceiling, the cloth, the net-work and towards the fire fence.
This creates a protective circle and we come next to the creation of the diamond weapons.
”Having concentrated the mind on the above protective circles, create from the ’Hum’ in the heart Vaj ra-daggers with Vajra-hilts and Vajra clubs.
Placing these in the left and right hands of the innumerable attendants”
These innumerable attendants are all the figures which he has created and which stand round him.
”resembling himself let him centre his mind on the innumerable attendants filling the skies who summon the Spirits, including those powerful
ones who guard the four directions of the world system. Those who are white take refuge and enter the path of righteousness. Think of those
who are black as being transfixed with a dagger through the crown of their head.”
We have here the destruction of the micked and of avidya.
This is real Tibetan magic and is very important there.
They imagine a magic projectile for the purpose of sending it out.
They are magic realities, magic daggers , and they can be sent out to harm or even to kill, certain people.
In the spirit of our text such daggers would only be used against bad spirits, avidya ghosts, who must be destroyed.
The white spirits are already in the path of righteousness.
“Then orally recite: om: may the dispersal of the dense mass of darkness of delusion of Avidya be brought about; may all misery be destroyed, etc.
. . . At the same time imagine that they are pounded into dust by strokes from the Vajra-Hammer.”
The diamond hammer pounds all the agents of not-knowing [avidya] and unconsciousness to dust.
The East values consciousness very highly, it is the helpful light in the darkness, and the Easterner looks upon the darkness of unconsciousness as evil arising from avidya.

This teaching is already to be found in the sermons of Buddha.
While we are in avidya, we act like automatons, we have no idea what we are doing.
Buddha regarded this as absolutely unethical.
Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death.
While we remain in avidya we are forever rolling with the wheel of life, one with a creation which is nothing but suffering and by this we only increase the suffering that is in the world.
But through knowledge, through overcoming avidya, we reach a state where we no longer desire to roll with the wheel of events, with the wheel of the Sangsara, we want to stop the Sangsara, and by that to bring the whole of creation of an end.
. . . ”Concentrate the mind on the absolution of the sins of the mischievous Spirits and imagine that their Vijnana-principles have been transferred to the Realm of Buddha Akshobhya.”
The Yogin asks here to be delivered from the sins of the mischievous spirits.
Buddha Akshobhya is the Buddha of the East where the light of consciousness rises.
The principle of cognition must be got back from the demons through enlightenment.
”Then the attendants take up their position at the outer fence of Vajras.”
The attendants are his figures and are to make the diamond circle around him.
”Imagine that they guard the devotee so long as he does not attain Buddhahood. This is the method by means of which one guards against
the possibility of being interrupted whilst seeking to acquire wisdom through meditation on the magical protective fences. This is acquiring
of causal merits.”
A note to the text says that there are two kinds of merits.
Causal merits are ” those which accrue from virtuous acts”. J
nan a is the other kind of merit, and is ”wisdom acquired with energy and through meditation.
”We come next to the recognition that the Yogin is of the true nature of all things:
”Then regarding all outward and inward objects to be illusory like dreams say: Om, I am the pure which is the true nature of all things.”
Here is a piece of the superior wisdom of the East.
The Yogin realises that· all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion.
The Yogin must first take endless trouble to build up this multiplicity of figures, and then it is demanded of him to admit that they are only his illusion, even the highest divine being is an illusion.
Only one thing is true: himself as the pure, as the Void.
This is the teaching of Shunyata, the pure origin and true nature of everything which exists.
The light of consciousness which issues from his own heart is the source of all things.
It is not that the things do not exist but that our perception of them is nothing but illusion.
”Again, meditating on Maya (sGyuma, that is the world) as being Shunyata (the Void) inconceivable by thought, say - Om: I am of the nature of the Void and Vajra knowledge. This is the acquiring of spiritual merits.”
The Lama states that he is of the nature of the Void, and he realises here that all his knowledge of the world has reached him through the filter of the psyche.
It has been ”psychised” so to speak, before it reaches him.
We cannot know anything which is beyond the reach of our own psyche: We speak of the Galactic systems, but what can we really say ab out them?
They are millions of years away from us.
We give them names and translate them by our psychic systems, they are interpreted by the psyche.
We make hypotheses about the stars or spirits.
We do not know what a spirit is any more than we understand matter.
We are really enclosed in a psychic world of images.
We label everything as physical or spiritual but the only reality is purely psychic.
If this were not so there would be no world because no one would know that it existed.

This realisation is the basic foundation of the eastern point of view, it is through this that the Easterner strives to free himself from the wheel of suffering. Carl Jung, ETH Lecture XI, Pages 70-75.

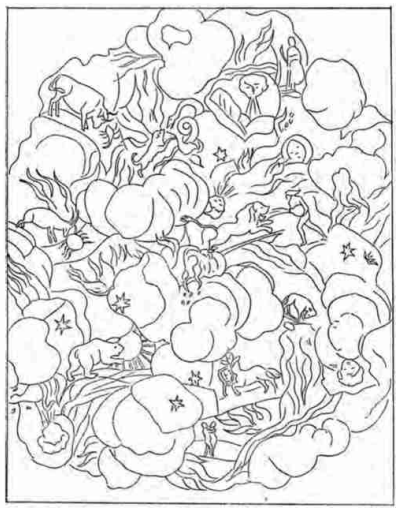
Carl Jung on Buddhist Mt. Meru and Western Alchemy (2015-03-29 06:14)



Lecture XIV 24th February, 1939
We reached the end of our long text in the last lecture and I expect you breathed a sigh of relief, but I must still inflict some explanations on you.
I will briefly recapitulate the course of the process.
It falls as you will remember into three parts, Thesis, Anti-thesis and Synthesis.
The Thesis establishes the Lama' s identity with Buddha.
He imagines his body as the Vajra or diamond body, Mahasukha, the Lord of the Mandala of Great Bliss including his female
counterpart, his Shakti.
The analysis of the Lama's knowledge follows, he possesses every kind of knowledge and puts himself through an examination so to speak.
He has to be certain that his knowledge is complete on every side for it is only with full understanding that he can become the
Buddha.
He assimilates the Buddha essence into himself.
He analyses the four functions for this purpose, personified by four Buddhas on the circle of the horizon at the four points of the compass.
These enable him to be wholly conscious, he can see and understand all his surroundings through these four guardians
of the gates, these four functions.
We find these four in all religions in some form or other, in Islam they are the four angels of East, West, North and South.
Here they are the four indispensable constituents of the Buddha.
The Anti-thesis deals with everything which could attack the Thesis, the Lama defends himself against this attack.
His humanity asserts its reality; the concupiscentia and maya, which the illusion of the senses has produced, rise against
him.
To defend himself against this attack, he invokes the "all-knowing one" to become round and round; that is, he appeals to
the fundamental basic perfection or totality.

The prayer for the absolution of his sins follows and the very important projection of the ten female Devatas.
This is the first time that the Yogin deals with his feminine unconscious.
The projection takes place from the centre of the four square in the circle of the horizon, and the ten female Devatas go to
the eight points of the compass, zenith and nadir.
This four square is the Vihara, the cloister, where the Lama is magically enclosed.
The creation of the vajra weapons follows for the annihilation of the wicked and the anti-thesis ends with the statement that
the Lama is the Void [Shunyata); that is, Buddha who is being and non-being.
Shunyata is identical with Nirvana.
The Synthesis is a positive process, in which the long sequence which I spoke of takes place.
The basis of this sequence is Shunyata from which the four elements emerge through active imagination.
Mt. Meru is built on the elements, with its towered town and the four headed Vajra on top.
A series of technical representations follows, the lotus, moon and sun, the lotus with the yoni and the moon
with the lingam.
The Lama sits in the Vihara, the magic circle, as Buddha.
The sequence of symbols is exceedingly complicated and I have not yet explained it.
It is a canon of the symbolic.
The mediaeval western counterpart of the process described in our text is to be found in alchemy.
The alchemical concept of chaos is the same as that of the Void [Shunyata). Both are the beginning, the first stage, the original condition where nothing is distinct.
Alchemy has nothing to do with the making of gold, though that is how the layman regards it.
This is a very comprehensible prejudice because of the language used by the alchemists themselves, they speak
as if the making of gold were their aim.
When one reads their works attentively, however, one becomes more and more doubtful, for they search for gold in a metaphysical
way and use extremely peculiar terms.
Moreover, we find passages where they directly tell us that their gold is not the ordinary gold.
When one studies the symbols which appear in alchemy closely, one finds a great deal of exceedingly interesting psychology
which has never come to the daylight because only chemists have been interested in alchemy.
Their knowledge does not lie in the psychological field so the real meaning of alchemy has remained dark.
Alchemy began at latest in the first century A.D. and is really a curious process of initiation, a sort of practical Yoga.
Outwardly there is no resemblance between Yoga and alchemy, the procedure is entirely different.
Alchemy works as a sort of chemistry on actual matter and yet it is essentially Yoga and the symbols which arise in both are
very similar.
Alchemy was a ” royal art”; ”our philosophy” the alchemists called it.
They took infinite pains with their work, they live d their philosophy and really experienced their visions.
Berthelot’s ”Collection des anciens Alchimistes grecs” contains some very early Greek texts, the ”Papyrus de Leide” [Leyden],
for example.
Pseudo Democritus and Komarius are the earliest alchemists we know of.
All these texts also consist of practical advice to gold makers and forgers.
There is a great deal of gold forging in the near East, many Europeans who have visited the bazaars in Cairo know that to their cost!
Old alchemy consists in prescriptions for gold smelting and so-called chemistry, and you find philosophy sandwiched in between.
We should call such philosophy mysticism, for that is the modern way of explaining everything which we do not understand.

There are also some interesting texts of a religious nature to be found in the books of Dieterich and others.
One of the earlier and most interesting of the alchemists was Zosimos who lived in the third century A. D.
He wrote in the same style as Komarius and Pseudo Democritus, chemical prescriptions with Gnostic philosophy sandwiched
in between.
His principal work consists of letters to Theosebie, his soror mystica (spiritual sister).
Women played a considerable part in alchemy, and worked at it themselves.
This is not the case in Indian Yoga, with the exception of Tantrism.
Alchemy begins with the concept of chaos, the condition of the beginning of the world.
Everything is mixed together and we find the most unlikely things, such as flames with drops of water existing between them.
There are fragments of minerals and planets and the signs of the Zodiac, the opposites related to or in conflict with each
other, everything is in the wildest confusion.
There is an excellent representation of this in an old book called ”Le Temple des Muses”.
It is called ”Le Cahosou l’origine du monde”. (See sketch p. 93.)
This chaos is thought of as dark, as we find it described in Genesis:
”And the earth was without form and void; and darkness was up on the face of the deep. And the Spirit of
God moved up on the face of the waters”
The alchemists frequently quote this last sentence.
The darkness of the beginning of the world must be impregnated by the Spirit of God.
The four rhizomata, that is the four elements, emerge from the chaos.
These are the four parts which the old Greek philosophers expressed in the tetramerein ten philosophian.
This has a double meaning for the prima materia is philosophical matter and philosophy also has to be divided into four parts.
This way of thinking is incomprehensible to us but we must think in the spirit of the Middle Ages in order to reach its meaning.
We must remember that the chemical elements of matter were still unknown, matter was a mystery and a marvel to medieval man,
so everything which he did not understand was projected into it, everything that was unconscious.
The thing which we do not understand is the unconscious ruling of the psyche and our philosophy is concerned with that.
But the alchemists projected their philosophy into matter.
Real philosophy is an experience and their experience was projected into matter.
Matter was an unknown world to these old explorers, a wonderland in which the whole unconscious was projected.
So they divided matter into the four elements and philosophy into four parts.
This quartering was described as a series of four colours, first the nigredo, (darkness), then the albedo (light], then the citrinitas
(yellow] and then a curious colour usually given by the Greek word ios or iosis, to become.
It is questionable what colour this is.
Berthelot sometimes translates it as violet.
The colours indicate the four directions and are the qualities of the four functions, of consciousness.
It is really a case of dividing up the unconscious into four recognisable functions, a differentiating of the chaos into a world where
you can sense, think, feel and have intuitions; and from this totality Mt. Meru, the world mountain, emerges.
The old idea of chaos was that it held everything in potentia including man.
This potential man was not the biological man but the philosophical man, a peculiar being, which is also sometimes called anima.
This man was not included in any of the four elements, he was in the materia but was described as ethereal matter.
A subtle body, breath or smoke resembling, which can also be correctly described as anima.



Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath.
You find this concept running through alchemy and it is everywhere on earth in some form or other, even in the idea of haunted
houses and ghosts.
It is something which is not immaterial but made of exceedingly refined subtle material, and it is from this that the homo philosophicus
comes.
This primal or potential being is also often called the philosophical egg, and the alchemists divide this egg into four natures or elements.
In the chaos the four are all together as a unity: in the Tetrameria this unity is separated into four; and afterwards it becomes one again;
but the second unity is the completed and perfected form of the potential unity in the chaos.
The separation of the elements is also identified with the four seasons of the year.
This establishes a connection between the homo philosophicus and time.
We find the same idea in India, Prajapati is connected with the year.
The Church's year follows the course of Christ's life, which 'symbolises the course of time.
We meet this same idea with the Neo-Platonists in Chronos or Aion, creative time.
Proclus said: "Always where there is creation there is also time."
Bergson's "dunce creatrice" springs from this idea.
Bergson's philosophy, which is called intuitive philosophy, is entirely intellectual except for this one intuition, and that
belongs to Proclus.
The separation into four is finally brought to an end by the Conjunctio.
Mt. Meru, the world mountain, in our text is the beginning of the perfected unity.
It was a unity in the Void, we saw the course of its division into four and how everything was united again in Mt. Meru.
An old alchemist said that this perfected unity was accomplished through moral philosophy.
That is medieval language, in modern language it is accomplished by a psychological procedure, the four are separated,
understood and united again.
In this connection I must mention an old author of the 16th century, a philosophical doctor, Dorneus, he was a sort of
colleague of mine!

He said: ”Do you know that the heaven and the earth first of all were one, and that then through the art of the Creator
they were divided into four so that you and all else could be created.”
This is an interesting intuition of the quartering which is an age-old idea, perhaps even megalithic.
An Englishman, Mr. Layard, whom I know personally, lived for some time on Malekula, in the New Hebrides.
The people there are still living in megalithic times, they have a stone cult and dolmens.
Mr. Layard found out some very interesting things.
The people of Malekula have a symbolic quartering in their initiation ceremonies.
We find exactly the same idea in alchemy, in the mortification, the quartering, of the unity in the chaos.
There are some interesting pictures in an old alchemical book, Salomon Trissmosin: Aurem Vellus.
One of them, in the Splendor Solis, shows the homo philosophicus with his four limbs cut off. [See tracing, p. 95).
We find the same theme in many alchemical texts, for instance: ”Matrem mortifica, manus ejus et pedes abs cindens,”
(Mortify your mother and cut off her hands and feet].

This is exactly what is done in Malekula today, symbolically of course, not actually.
The idea behind all this is the sacrifice of the purely natural man, the sacrifice of primordial nature.
The Kavirondos say that people only become human beings through initiation, before that they are animals.
This is the sacrifice of avidya, of not knowing, of being a purely instinctive creature.
This instinctive unity is divided into four and is reunited.
This second unity is Mt. Meru.
The theme of the mountain plays an important role in alchemy.
In the allegory of the Mons Mambracus a wonderful plant grows on its summit.
It is called lunaria or lunatica, and lollium.
The latter is a real plant but the former cannot be traced, it is a phantasy plant.
The idea is that the drink made from this plant, which must be sought for on the highest peak, causes intoxication.
But it is also the panacea which is often mentioned as indispensable to alchemy in order to transform the originally imperfect prima materia and bring it over into the perfect condition.
The indispensable herb, the universal remedy, is sometimes expressed differently, Komarius speaks of it as a miraculous
stone to be found on the highest peak.
In later alchemy we sometimes find the panacea represented by a King who stands on a silver mountain from which golden
streams pour down.
This is a direct analogy to Mt. Meru, from which golden streams also flow down and which is surrounded by the Jambrinada

River that is full of gold.
We find birds mentioned in alchemy in connection with the mountain, they fly to or live on the summits of the mountain.
The mountain corresponds to the highest point in the retort where the sublimated steam rises from the boiling materia.
There is a chapter in a book of Michael Maier's, for instance, where the emblem at the top of the page is a vulture, sitting on the top of a mountain and saying: "I am black, white, yellow and red."
He is four coloured, an exact parallel to our four-headed Vajra.
The symbolism used in these alchemical texts is very bewildering and when one studies it closely one realises that the thinking of these medieval explorers of nature was still very much under the influence of the language of the Fathers
of the Church.
One must, therefore, carefully examine the meaning attributed to the symbols by the Church.
The early Fathers of the Church speak of the mountain as a symbol for Christ.
St. Ambrose speaks of Christ as the "mons exiguus et magnus," (a very small mountain and at the same time a big one.)
and St. Augustine as " mons magnus ex lapide parva " (the large mountain which came out of a small stone).
This curious idea refers to a passage in the book of Daniel where a stone was cut out of the mountain without hands and
smote the feet of the great image, which were of iron and clay, and broke them to pieces.
The stone then became a great mountain which filled the whole earth.
This stone was connected with Christ and he is also called the corner stone.
St. Paul speaks of:
"Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple
in the Lord."
So Christ is the small stone out of which the whole mountain grows and, of course, Mary is also the mountain because the
small stone comes out of her. Carl Jung, ETH Lecture 24Feb1939, Pages 90-96.

Carl Jung and Medieval parallels to Mount Meru. **(2015-03-29 15:07)**

Lecture XV 3rd March, 1939
We were speaking last time of the medieval parallel to the Mount Meru sequence of symbols.

I will give you a chart to make it clearer:
SYMBOL SEQUENCE
Shri-Chakra-Sambhara Tantra Alchemy
I. Shunyata, Void. (Avidya) I. Chaos
II. Four Elements II. Tetrameria
III. Mount Meru III. Mons
IV. City IV. Civitas castrum
V. Four-headed Vajra, Four colors V. Quaternitas
VI. Lotus VI. Flos auri
VII. Moon VII. Luna
VIII. Sun VIII. Sol
IX. Lotus with Yoni IX. Al-baida (Beya)
X. Moon with Lingam X. Conjunctio
XI. Vihara XI. Vas Hermetis
XII. Mahasukha XII. Lapis, Hermaphroditus, Homunculus
I. Shunyata, the Void, corresponds to chaos, the original condition.
It has the form of a moist sphere in which the primordial elements are contained in a mixed condition.
II. The four elements are brought forth from Shunyata, and correspondingly from the primal water of the chaos.
We still find this done symbolically in the Roman Catholic Church, the priest divides the water on Easter Eve with the sign of the cross.
This is to divide it into the four elements so that the water should possess the ability to give rebirth.
Medieval philosophy expresses the same idea by saying that the prima materia must be divided into four so as to give it the strength to b ear the new world.
III. In the Shri-Chakra- Sambhara Tantra this is Mount Meru and in alchemy it is the mons, (mountain) on which the panacea, the herb, or the philosopher's
stone is to be found.
The names given to this herb, lunatica, lunaria, etc., show that it is connected with the head.
It is a poison and a remedy.
This is the psychological mystery of alchemy.
The mountain as we saw is identified by the Fathers of the Church with Christ and also with his mother Mary.
We spoke also of the stone described in the book of Daniel, the stone which was cut out without hands and became a great
mountain which filled the whole earth.
The mediaeval philosophers speak of the lapis angularis, and of the lapis exilis, the latter means the small insignificant stone.
And as we saw Christ is the corner stone which groweth into an holy Temple "and the small insignificant stone that became the great mountain and
which came out of the mountain Mary.
It is very necessary in psychology to return to these old examples or we cannot understand.
We must know how the human psyche came into being for in the unconscious the old ways are always trodden again.
This becomes quite clear if you think of a science such as anatomy, it is impossible to understand anatomy unless we study the history of its
biological development.
We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra.
The unconscious comes into action through the attitude of the conscious in active imagination.
The official example of Yoga in the West is the exercitia spiritualia of St. Ignatius of Loyola.
We will speak of these in the next Semester.
Alchemy is not interesting to chemists for they are not interested in psychology.
The real meaning of alchemy was carefully veiled for in those days it was dangerous to be concerned with the Spirit outside the dogma of

the church.
When one studies the inside of these mysteries, and comes to understand them, one finds their great secrets lying hidden from the world,
just as they are hidden in the Tibetan texts.
These also were kept entirely secret.
It is only within the last few years that a few Lamas have become interested in giving their texts to the world.
This is largely due to Sir John Woodroffe and to the American Evans Wentz who succeeded in getting in touch with such people, and in interesting
them in the translation and publication of some of their texts.
The mountain is not only identified with Christ and Mary but also with the Holy Ghost.
Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary.
So the mons is identical with three divine figures.
Such things become quite comprehensible when we think of the medieval point of view.
They thought of the world as coming out of the four elements and they personified the world-being by a god.
We also personify our mountains, think of the Jungfrau for instance.
III. We now come to the city which lies on Mt. Meru.
The parallel in alchemistic philosophy is the civitas castrum, the fortified city.
A city is definitely a feminine symbol and we come to Mary again.
She is called the acies castrorum, the castellum, the civitas or the gazophylacium.
The last means the house where the treasure is kept and is also called the domus thesauraria.
These expressions all originate with the Fathers of the Church, but the alchemists use them in connection with the veritas and sapientia,
truth and wisdom.
G. Dorneus speaks of the veritas as an impregnable castle, a citadel which cannot be stormed, it contains the treasure which is taken away
after death.
The idea is that the treasure is something which is ordained to eternal life, and apparently after death it goes up to the skies and leads a
post mortem existence.
IV. We come now to the four-headed Vajra.
Vajra as you know means diamond, the symbol for great durability.
The Sanskrit word Vajra could always be translated as eternal, Vajra weapons would be the eternal weapons and so on. ·
So the treasure in the citadel is an eternal treasure.
We find the same idea as the four-headed Vajra in an alchemistic text by G. Dorneus in the four castles of the sapientia.
Crystal, silver, diamond and the fourth is ”something which does not fall under the senses”, it cannot be apprehended by
them, it cannot be understood.
This is very remarkable for this is also the case with the functions.
We can understand thinking, feeling and sensation but intuition is another thing.
We do not know how we arrive at an intuition, it is perception by way of the unconscious.
It is very interesting that the old Gnostics and alchemists already knew that the fourth could not be understood.
”Castrum in quose continet philosophicus amor”. (The castle in which the philosophicus amor lives.)
The philosophicus amor is the love of philosophy, the striving after truth, the search for the transformation of matter.
Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today.
We find the same idea in the Heavenly Jerusalem of the Book of Revelation, that is a real ”castrum”, plentifully decked with the imagination

of the author.
Alchemy is also occupied with the theme of decoration, the philosopher's gold and the wonderful glass of the vitrum aureum, made from the
smelting of the elements, of crystal, diamond and gold, the idea of the most precious thing.
Pica della Mirandola, 1463-1494, wrote a book about phantasy and said that the soul lived in a royal castle.
So it is not astonishing that Christ, who contains all Christian souls, should be described as a protecting citadel.
Such an idea is found very early in the Christian Church and also among the heretics, mainly the Gnostics.
Hippolytus, who lived in the second century, spoke of the wall and fortress in which the inner man lived.
Gnosticism was savagely persecuted by the Church, so its texts are fragmentary and rare.
There is the Codex Brucianus, a Coptic text at the Bodleian Library in Oxford and fortunately several other Gnostic and Manichean
texts have been found in Egypt recently.
The Fathers of the Church could never quote the Gnostics, but here and there they could not resist mentioning their ideas but in a peculiar
form and very indirectly.
We find the idea of the Monogenes in the Codex Brucianus: "who dwelleth in the Monad as in a metropolis".
The Monogenes is self-generated, none can s ay where he came from. St. John calls the Monogenes the Logos, the word, the Son of God.
He is the primal being, the Purusha.
As we have seen, the town containing a treasure is a very general idea.
The Monogenes is based on four.
We find the same idea in the four-headed Vajra of our text.
The latter has four colours and this theme also plays an important role in alchemy.
The alchemists speak of the cauda pavonis, the peacock's tail, they regard it in the light of a vision, a treasure, and say that when such
colours appear in the retort the goal is not far off.
Heraclitus mentions black, white, red and yellow as the elements and the Greek painters used these four colours as a foundation,
from which they mixed their other colours.
These colours appear again and again till late in the Middle Ages.
The four colours represent the fact that the four-headed Vajra consists of four parts.
The original unity was divided in four, and was hatched into a unity again but it is a unity in which the four are still visible.
We find this idea again and again in alchemy.
There is a letter attributed traditionally to Aristotle (a Pseudo Aristotle naturally) addressed to Alexander the Great in which he says:
"Divide lapidem tuum in quattuor elementa et conjunge in unum." (Divide thy stone into four and unite it into one.)
The idea of the quaternity itself was holy to the alchemists, and the medieval texts are full of this idea.
As I have already mentioned, we find it in the Codex Brucianus where the Monogenes is thought of as standing upon a platform, supported by
four pillars.
This is the Gnostic conception of Christ on the Tetramorphus, the four evangelists.
We find the quaternity everywhere, the four rivers of paradise, the Rex Gloriae with the four evangelists , etc. etc. V ery beautiful western mandalas exist which are divided into four, eight, sixteen or thirty-two parts.
Pythagoras in the 6th century B.C. made the tetraktys, the quaternity, the basis of his teaching.
It is the number of the living one, the foundation of all life.
In Barbelo Gnosticism the first creature was Metra or the body of the mother in the chaos.
This was impregnated by the Pneuma and bore the four Aeons or eternal creatures, that is, the four elements.
In another Gnosis the Tetras descended to man and revealed that both God and man are a quaternity.
The Tetras came in a female form and indicated all the parts of the body.

This idea appears in the Middle Ages as the secret square of the philosophers.
It is also referred to as ”our pelican” and a certain kind of alchemical retort, in which a circulating distillation takes place, is
called a pelican.
The pelican of course is a symbol for Christ.
It is always represented with its beak smiting its breast in order to feed its young.
It has a red spot on the beak which is the origin of the idea that it uses its own blood for this purpose.
Pelicanus noster means that our redeemer gives his blood to save us.
The medieval concept of squaring the circle is well known.
I. Chaos is the circle and II.
the division into four elements is the squaring of the circle.
This is done by a mathematical mystery, it is a mystic representation of the four elements and their union; the point in the middle is the mediator, quinta essentia, or pelicanus noster.
So the mediator is said to be he who brings about the squaring of the circle, he represents the mystery and its solution.
It is impossible to mention even a fraction of the widespread literature and art relating to the squaring of the circle.
The Rose Window, which is to be found in so many Churches and Cathedrals, is known to you all.
There is often a Rex Gloriae in the centre of such a window and it usually has 8,16 or more divisions.
We reach VI, the Lotus, with the rose symbolism.
The rose played a large role in the Middle Ages, it is the typical abstract symbol for the love of Dante in the Divine Comedy.
We find Mary as the rosa mystica in the Litany of Loretta.
The motif of the jewel in the lotus is very frequent in the East.
You will remember the mantra: ”Om mani padme hum”, the jewel i n the Lotus.
The jewel in the rose has exactly the same meaning.
Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea.
This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him.
The idea of the flower plays an important role in medieval alchemy.
It is synonymous with the materia and the aqua permanens from which the philosopher’s stone is made.
It is also called the world flower, the flower of the sun or the golden flower, and is als o compared with Christ as the philosopher’s stone.
You find the same idea in the blossoming of Aaron’s rod.’:
In the language of the Fathers of the Church the mystical rose is the flesh of Christ, the bud which holds the divine spirit as in a vase.
We come here to the idea of the containing vessel.
The steam which rises in the retort is thought of as the flowering of matter, steam is the transformation of the corporeal into the incorporeal, it represents the spirit.
The retort itself encloses the spirit, and it must be hermetically sealed so that the spirit does not vanish.
So the flower rising in the. retort represents the strength of the miraculous water, the psyche or spirit.
Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew.
This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus.
The mystical rose, like the lotus in India, grows for the salvation of man.
Dante saw the mystical rose as the last vision in the Paradiso, where it embraced the whole Heavens.
But we find the chief parallel to the lotus in the hymnology of Mary, where she is called the flower of Heaven, the noble rose of Heaven, the rose without thorn; she is also greeted as the sweet rose, etc.
This is exactly the same idea as that of the lotus in India.
Mary is the bud which contains the becoming being that is undergoing transformation. Carl Jung, ETH Lecture 3Mar1939, Pages 97-101.

Carl Jung on Phantasying in relation to Yoga Methods: East and West. **(2015-03-29 17:37)**

Lecture IV 24th May, 1935
Last time I spoke of phantasying in relation to the different methods of Yoga in the East and in the West.
We will continue this theme today, especially in its psychological aspect of active phantasying.
It is usually older and riper people who have these phantasies, younger people also have phantasies, but of a different kind, we must realise
that there are phantasies and phantasies.
The method of actual phantasying is seldom advisable for young people as it tends to hinder them in their task of getting into reality, and the young need actual experience.
There are exceptions, but only in neurotic and pathological cases should you employ this method with young people.
It is very inadvisable to make light use of these things, I warn everyone against it.
The method is indicated for older people but it is usually harder for them to apply.

I will give you a practical example of a normal woman, neither pathological nor neurotic.
She was an American, 55 years of age, highly educated in the n tural sciences, and the head of a large college in America.
She came to me after the war saying that she had come not because I was a doctor but because I was a psychologist.
She was not ill but disorientated.
Naturally her profession brought her into contact with the young generation and she could not understand the post war phenomena, the vogue of
sexual freedom.
The sudden release from the sexual taboo was bewildering to her; older people had not foreseen this and it disorientated many of them completely, particularly the well brought up and puritanical element in America.
She had been educated in such a respectable college that the women students never even saw a male corpse, all their studies being pursued
on female corpses!
With this innocent outlook she was suddenly confronted with a state of things the description of which I will spare you, read Lindsay's book if you want to know about it.
Things went, of course, much too far.
These cases of the sudden collapse of a taboo have parallels among the primitives; an eclipse of the sun or moon causes a panic which dissolves
the taboo and results in wild promiscuity.
The same thing happened in the Panic caused by the Messina earthquake.
At the eleventh hour the life instinct asserts itself in order to procreate so that human life shall not be exterminated.
Post war psychology was a consequence of the panic of the war with results similar to those of the Messina earthquake.
This lady in her profession had many of these cases to handle and she became so confused that she eventually dropped the whole thing and took
a ship to Europe in order to ask me what it was all about.
She had noticed, that is, not consciously but somewhere she had a dim idea, that these things are infectious and that she herself had not wholly escaped.
But with a lady of her age and upbringing it is unthinkable that she should do anything practical about it and her fear made her react negatively to the whole thing and to the young people who brought her these problems.
The result was a growing condition of inferiority and a feeling that she was not up to her work.
Everybody in her position and with her up-bringing would have reacted in much the same way.
What she saw was the coming up of the inferior man; the outburst of crime, detective stories, gangsters, the popularity of the criminal
film, are all part of the same thing.
She did not realise that her situation could also be found among the primitives because she thought the white man stood miles above and
beyond them.
The case would have been simpler had the patient been younger because then she would not have been so adapted in her life.
In dealing with older people it is more difficult to make them see that what they hate so much is happening also in them, for this is just what
they are terrified of.
At their age these things make nonsense, they cannot live them, so they get into a wild panic.
It is in no way a situation to be taken lightly, if you ever get into a similar one you will realise how tragic it is.
The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche.
You cannot go back to the psychology of forty years ago.
At an age which starts at about 45 the feeling makes itself felt which is expressed in the French bon mot: "Combien je regrette rna jambe bien faite, et le temps perdu".
This lady had not married for many excellent reasons.

Her very first dreams showed that she had many phantasies but she could not reach them because the fear of regression stood between.
The task was not to push her back into instinctive psychology, that is the task of young people, but for people who have lived most of their life
and have found an adaption, it makes no sense at all to go back into these adventures with bodies quite unsuited to them.
The task in these cases is to look for the meaning, for there is a meaning in both love and sex, and in every instinctive urge.
The use of most of the instincts is obvious, sex, hunger, etc. but the purpose is not the meaning, that is something quite different.
The Yucca moth comes to maturity just as the Yucca bud opens.
Its father and mother are dead long before it comes out of the egg, yet it knows exactly what to do.
It collects pollen, rolls it into a ball, puts it on its thorax, and pushes it down so that the fruit of the Yucca plant is fertilized.
Then it lays fifty eggs.
If there were more, the plant would be destroyed, and then their means of subsistence would be gone.
Now who told the moth how many eggs to lay?
The moth is born with pictures, prepared in its system; the sun goes down and it knows that now it is the time to do this or that.
The instinct holds two aspects, the first is dynamic, pushing into action, but if there were only just action then eggs could be laid in any plant,
but it must be just the Yucca, so the moth has an image of that in itself in order to know what it should do.
These images are equal in importance to the action itself.
This system of images is also born in human beings, it is the archetypes, the potential force in man, but it only comes to the
surface when the moment for it is ripe, then the archetype functions as an urge, like an instinct.
In the collective unconscious the archetypes and the instincts are one and the same thing.
The English biologist Rivers refers to this as the ”all or none reaction”, it goes right through or it does not start.
The archetypal or image side seldom comes to the surface in young people, they take instinct for granted, and never stop to think what the
meaning of it is, it just functions naturally.
But when the instinct becomes questionable, as always happens when you get older, you begin to wonder what it all means; the split has
already appeared and the images are liberated.
The active side of the instinct has become less demanding so the side of the images is dominating, it is as if the moth stopped
and wondered ” Why do I do this”, as if it would like to free itself from blindly following its instinct and look at the pictures instead.
This leads to philosophic questions which seem absurd to people who are actively living their instincts.
Hesitation only comes when the instinct begins to weaken.
The same instinct that moved you at the age of fifteen may be moving you again when much older and yet there is something showing
that the whole process which is happening in the unconscious is different, the images are becoming liberated from the active instinct.
When this process has a great deal of intensity, but remains in the unconscious, then these ideas get a strong hold in the unconscious which
dynamically influences the conscious, and a conflict ensues with neurotic complications.
Sexual perversions, for instance, often arise from this source, and this explains sudden abnormalities which appear in quite normal people.
They are not as a rule put into action but result in a perversion of phantasy.

How often do we hear of a respectable, elderly man who suddenly develops a penchant for the kitchen staff.
In such cases it is necessary to find the split in the instinct and to make it conscious, as it were to make the Yucca moth conscious of what it has done, and we must keep in mind that the possible explanation is that the moth did not act from biological, but from mythological reasons.
Experience with the primitives teaches us this.
The Great Spirit came to an Indian chief of forty in a dream and said to him:
”Now you will be a woman, you will eat with the women, sit with the women, and dress like a woman”.
He did so next day and of course he became taboo, mana, regarded as a wizard, and so on.
An image had detached itself from his natural instinct which turned him right round, but it does not usually work so plastically or so quickly.
The natives who get the big dreams have lost their lust for fighting, their interest is now in the images instead of being in life itself.
I will give you an example.
It concerns a man of fifty who found himself in the unpleasant situation of having to be a Don Juan.
He had to run after women, who in turn ran after him, and he had to envy every young couple he saw in the street, thinking that they
had what he was seeking.
I asked him why on earth he had to do this and he replied ”They have a secret and I must discover it.”
It turned out that he had a negative mother complex.
She was a remarkable woman, too strong for his father, and so of course she had phantasies of other men, which she repressed, and
because of this repression the interest naturally went over on to the only son. She constantly told him how he should feel, and treated him as if his feelings were hers.
Men whose mothers have done this to them get sentimental ideas, they never think that a man is just moved by the sexual instinct, but
that he is moved by a noble motive, the girl might be hungry, or have some secret sorrow.
He made several girls very unhappy, and then they really were sad for his sadism had made them so, but he went on believing in his good
intentions .
He was continually seeking for something and became like Bernhard Shaw’s figure in ”Man and Superman”.
His mother had poisoned his feelings with her criticism and constant guidance. Carl Jung, ETH Lecture IV 24 May 1935, Pages 212-214.

Carl Jung on Phantasy and the Solar Plexus **(2015-03-30 09:10)**

Lecture XI 12th July, 1935
I left off last time with the theme of the solar plexus.
This time I have brought a Lamaistic Mandala to show you, as an analogy to our vision: it is complicated and contains many qualities.
The East understands active phantasying and its inner meaning far better than we do.
It has had many centuries of experience, so this picture is highly differentiated.
In the centre there is a square, the cloister, which has four doors.
You will remember that there was a spring of water in the middle of the cloister in our patient's phantasy.
Here we find a cross in which there is a remarkable drawing of the thunderbolt diamond, which depicts magic power.
This mandala is one of the few that contains no human figures; Shiva and his Shakti, his eternal feminine, are generally
represented, or some other figure such a s a Buddha; the centre usually holds many such figures.

These mandalas are plastically conceived and are built up on a flat surface or table, especially in Thibet.
Then they are covered by a ”stupa” which is the Indian word for pagoda.
The chief development of the stupas took place in Buddhism.
The mandalas were square, 6-fold, 8-fold, or sometimes round, and they were covered with stupas, like umbrellas.
Sometimes there are as many as fourteen stories and the temple bells are hung round the eaves of the stupas.
The holy relic is buried in the innermost mandala.
The same idea is found in the Maya culture, in the temple of the warriors.
When this temple was excavated it was discovered to be on the site of one that was still older.
A limestone vase was found containing the most beautiful mandala that can be imagined, made of a great number of turquoises.
In m any other mandalas you find the same idea.
These western phantasies hint at things which are regarded as of the utmost importance in the East.
The golden flower is the centre of Chinese mandalas as the lotus or ”Padma” in India and Thibet.
I will read you some quotations from the book of ”The Secret of the Golden Flower”:
”The Golden Flower is the Light. What colour has the light?
One uses the Golden Flower a s an image.
It is the true power of the transcendent Great ’One’.
The phrase, ’The lead of the water-region has but one taste’, refers to it.”
Here the writer speaks of the substance of which the Golden Flower is made, which is found in the water region, the bladder, in
Svadhisthana.
This is the localization in the psyche which is made entirely of animal substance, the spirit of weight which imprisons us and is described
as the most inferior thing.
This is the heaviness which Nietzsche tried to dance away.
He says in ”Zarathustra” that the stone is thrown high indeed, but it must fall, and on the thrower.
This is the lead of the water region, it has one meaning, that the Golden Flower grows out of it.
This is the primeval substance out of which the Lapis, the Golden Flower, or the philosophers’ gold is made.
These come from the very commonest things.
The old alchemist said ”If the huckster in the market knew that the things which he sells so cheap are the materials from which the
philosopher’s gold is made he would raise their price”, but he does not go on to tell us how to extract the gold.
We are told that it is to be found in old privies and manure heaps, but that ”Many have worked on manure heaps and have found – nothing”.
”In the Book of Changes it is said: Heaven created water through the One. That is the true power of the Great One. If a man attains this
One he becomes alive; if he misses it he dies. But even if a man lives in the power [air, prana) he does not see the power [air), just as
Fishes live in water but do not see the water.”
This is the Tao in Chinese philosophy, it is always timeless, and is the beginning and the end. Out of Tao comes water - that
is the water region.
”A man dies when he has no life-air, just as the fishes are destroyed when deprived of water.
Therefore the adepts have taught the people to hold fast to the primal and to guard the One; it is the circular course of the Light and
the protection of the centre.”
Light is symbolic for consciousness; in doing the ”circumambulatio” you must follow the direction of light, if you go the other way it
is black magic.
” If one guards this true power, one can prolong the span of life, and can then apply the methods of creating an

immortal body by
'melting and mixing'."
If you are attentive the diamond or immortal body is formed.
"The work on the circulation of the light depends entirely on the backward flowing movement, so that the thoughts are gathered together
[the place of Heavenly Consciousness, the Heavenly Heart). The heavenly heart lies between Sun and Moon (i.e. the two eyes),"
The right eye is the sun eye and the left the moon eye. This heavenly heart, this centre, lies between the two eyes.
"The Book of
the Yellow Castle says: In the field of the square inch, of the house of the square foot, life can be regulated. The house of the
square foot is the face. The field of the square inch is the face: what could that be other than the Heavenly He art? In the middle
of the square inch dwells the splendour."
The Heavenly Heart is placed up in the forehead.
The Chinese believe that they think all kinds of thoughts in the heart, but these thoughts have a spiritual future so they rise.
But we believe that we think in our heads, for us, therefore, the treasure is in Manipura, in the fulness of jewels; so we have to
descend in order to find it. We do not do this voluntarily, it happens to us.
"In the purple hall of the city of jade dwells the god of utmost emptiness and life. The Confucians call it the centre of emptiness; the
Buddhists, the terrace of life ; the Taoists, the ancestral land . . . or the dark pass, or the space of former Heaven.
The Heavenly Heart is like the dwelling place, the Light is the master."
The terrace of life is to be found in the Stupa buildings.
The Taoists call this the Land of the Ancestors.
The ancestral part is given to us by our body, we take over the life of our ancestors in that way.
It is the terrace of life because it is here that life renews itself.
The dark pass has to go backwards against consciousness.
"Therefore when the Light circulates, the powers of the whole body arrange themselves before its throne, just as when a holy king has taken
possession of the capital and has laid down the fundamental rules of order, all the states approach with tribute or, just as when the master is
quiet and calm, men-servants and maids obey his orders of their own accord, and each does his work. Therefore you only have to make the
Light circulate: that is the deepest and most wonderful secret. The Light is easy to move, but difficult to fix. If it is allowed to go long enough in a circle, then it crystallizes itself: that is the natural spirit body. This crystallized spirit is formed beyond the nine Heavens. It is the condition of which it is said in the Book of the Seal of the Heart: 'Silently in the morning thou flyest upward'."
"In carrying out this fundamental truth you need to seek for no other methods, but must only concentrate your thoughts on it. The book Leng
Yen says: 'By collecting the thoughts one can fly and will be born in Heaven'. Heaven is not the wide blue sky, but the place where the body
is made in the house of the creative. If one keeps this up for a long time, there develops quite naturally, in addition to the body, yet another
spirit body."
"The Golden Flower is the Elixir of Life.
All changes of spiritual consciousness depend up on the Heart.
Here is a secret charm, which, although it works very accurately, is yet so fluent that it needs extreme intelligence and clarity, and complete

absorption and calm.
People without this highest degree of intelligence and understanding do not find the way to apply the charm; people without this
utmost capacity for concentration and calm cannot keep fast hold of it."
(These ideas are also typical of alchemy, in this western sister we often meet with the statement that the path to the alchemic gold
is no path for the stupid.)
The heart, the "golden castle", is called the "germinal vesicle", where the seat of 1he inner way lies:
" . . . . the 'germinal vesicle' is also known as the 'borderline of the snow mountains', the 'primordial pass', the 'empire of the greatest joy', the
'land without boundaries', and the ' altar upon which consciousness and life are made'. 'If a dying man does not know this seed place', says the
Hui Ming Ching, 'he will not find the unity of consciousness and life in a thousand births and ten thousand aeons'."
This is hard to define in western phraseology.
Christ's saying to the man working on the Sabbath: "If you know what you do you are blessed, but if you know not you are cursed"
holds something of the same idea.
Jakob Boehme speaks of the eye that looks inward.
Boehme's phantasies developed in this direction, though he had no connection with eastern ideas.
We will now leave this theme and return to our phantasy.
I am glad we do not have to follow it much further as it becomes very unpleasant; but this had to be, for it was altogether too beautiful and people
are tempted to stay forever in phantasies of that kind.
The patient continues very logically:
"I went on and came to some steps which led down to the water and I sat down on the bottom step. After I had waited some time two Indians
appeared in a canoe,"
The bottom step is symbolical, and means that it is necessary for her to go down to the very lowest.
The appearance of the Indians shows why she had to go down so far.
The patient i s an American so she has a secret relation to the Indians.
I once wrote an article for an American paper and called it "Your Indian and Negroid Behaviour" and I explained in it where the
Americans reminded me of these primitives.
When I became acquainted with negroes and Indians I saw Americans quite differently.
The negro has the quality of infecting you, you have to do the things which he does.
Jazz, for instance, is the rhythm of Umgoma, and also the sound of a heavy car. I once saw a lorry whose engine was making this noise and out came the women and children and began to dance to the rhythm,
and soon the whole village was dancing round this lorry.
This is the negro, they are just children.
America is a half white land, this constitutes a fearful problem for if you live side by side with black people you become coloured.
I went to Africa in order to investigate this but it takes years for the black really to penetrate.
In Khartoum I met an English gentleman who bore one of the best English names but suffered from such a terrible inferiority that
he could only live in the colonies.
He had been to Eton and to Oxford, but, and this was the snag, he was born in Australia, so he had a touch of the colonial.
We think of this as English snobbism, but it really is a fact.
The child born in a country takes something of that land, it is the secret influence of the place.
It is even said that in the second generation the measurements of the skull have already altered.

In this phantasy we have Indians and not negroes.
The Indian influence is typical for the American.
If you dress American politicians and Indians in the same clothes and take pictures of them you cannot tell one from the other.
This is the secret influence of the soil which shows in other ways as well.
The genuine and cruel initiation ordeals in the American universities, for instance, are just the same as those of the Indians.
The ancestor ghosts stay on in a conquered land and you get the wrong children and the wrong souls creep into their bodies.
It is very dangerous to conquer the lands of strange peoples.
We know how bewildered this patient had become in modern life and here a piece of the original Indian who owned the American soil is
manifesting itself and coming to the surface.
These foreign bodies in a western consciousness frequently cause neuroses. Carl Jung, ETH Lecture 12July1935, Pages 238-241.

Carl Jung answers questions on the Nature of Dreams (2015-03-30 11:38)

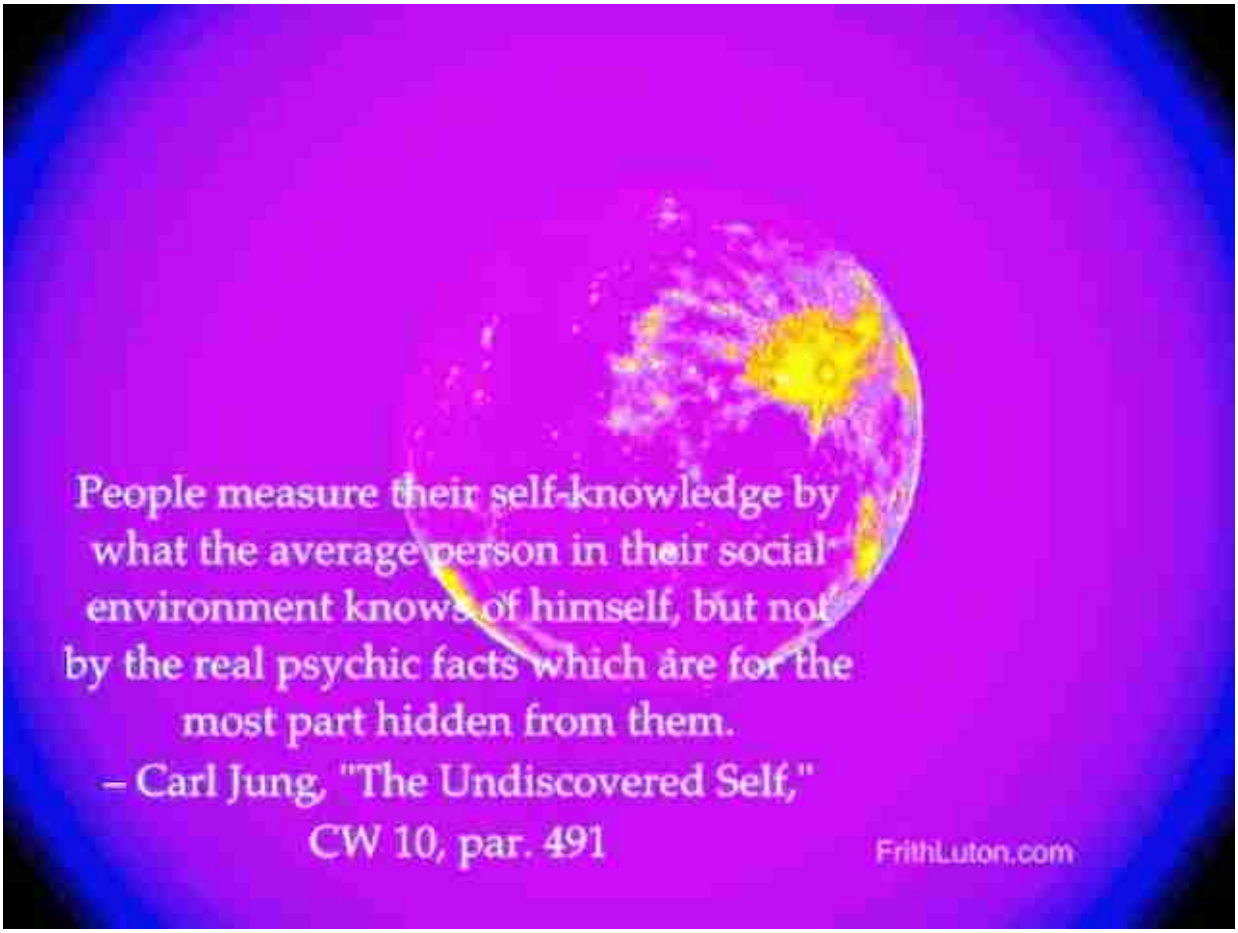
Lecture VII 8th March, 1935
There are several questions today.
The first question is highly philosophical.
Speaking from the standpoint of many thousands of dreams I cannot say that they show guidance.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors
the state of our consciousness with complete detachment; it never says ”to do it in such and such a way would be well”,
but states that it is so.
If anyone knows how to read the meaning of the dream it is very well for him, if not, it is an opportunity missed, but every day is
full of missed opportunities.
There are certain dreams which seem really to concern themselves with the fate of the ego, but these belong to the category of big dreams.
Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such.
The second question speaks of the memory images which occur in dreams; things , countries, situations, which the dreamer
has never seen or experienced, though they have associations to real experiences of a quite different nature.
This is a question of paramnesia, it is what the French call le sentiment du ”deja vu”, a parallel memory.
These associations have nothing to do with the archetypes, they are probably built up over the archetypes, but the archetype
itself does not appear in them.
But in certain cases of affinities to people or things, a personal sense of ”deja vu”, such as Go \ethe describes when he expresses the feeling: ”Were you in times gone by my sister or my bride”, the archetype is touched.
Next term I intend to deal with this more fully.
The third question asks if we can dream of experiences undergone by our ancestors.
I cannot be sure of this.
There are so many curious sources from which we dream, that we cannot say for certain where anything comes from.
Here we come to cryptomnesia (hidden memories).
Flournoy’s Helene Smith in ”Somnambulisme avec Glossolalie” is a classic example, also the example I gave you last year from Nietzsche’s Zarathustra.
Benoit was accused of plagiarism of Rider Haggard’s ”She” in his ”L’ Atlantide”.
He denied this, however, and I quite believe him, for both these figures are coupled with the archetype of the anima.
It is almost impossible to prove what is actual ancestral experience, in the first place we should have to be sure that the dreamer had never
heard of the experience, then that it actually had happened, and so on, all conditions hard to be sure of.
The fourth question asks if there are not certain types of people who are more likely to have archetypal dreams than others.
In my experience these dreams can come to all types of people.
It is a question of the archetypal situation in the man ’ s life.
There are certain people with a low threshold of consciousness, one might almost say a schizophrenic tendency.
These people have a specially thin skin with weak places in it, and they experience archetypal situations far more readily than
other thick-skinned people who ride roughshod over the world.
Such experiences as military service and getting engaged to be married, for instance, are just sugar to thick-skinned people
but there are other people who find these experiences filled with the whole of life’s tragedy and they are quite unable to
stand the strain. These experiences may b e a donkey ride or a terrible shock, both
aspects are equally real.
To return to our dream, I still owe you a clear interpretation.
I have broken my head in trying to find one for you and have often wished that I had never given you this dream at all!
We must imagine ourselves in the situation of the dreamer, an aesthetic and sensitive person, with a thin skin like a

fragile glass, confronted with a vast cathedral which will certainly impress him very deeply.
A cathedral shows a whole world, the House of God, the greatness of the mediaeval ”Weltanschauung” (outlook on life).
We hardly realise how much our modern spirit is founded on such a building, the last expression of an age.
The great church stands clear above the ground, and underneath it lies a secret which at this stage we will not attempt
to define, an incomprehensible secret.
The dreamer has not got this secret, it has him.
The essential thing is not what the dreamer believes but what he is; it is not my creed that matters, but what I am, every
gesture betrays me.
We do not know what this secret is, but the symbols which he found point to history, indications that not only the Christian
”Weltanschauung” is meant, but quite other ” Weltanschauungs ” of which the Church wishes to remain in ignorance.
A darkness lies under the conscious, the unconscious, the dark place under the church.
We do not know what this is, but we find a thread of it here.
The secret was known to the church, and it was kept in the Sacramentum, hidden from the profane.
Christ was referred to as the fish.
In a papyrus which has recently been discovered and is in the British Museum he is referred to by the secret sign XP. T
he sign is formed from it.
These signs appear in Gnosticism, St. Paul’s sayings are undoubtedly connected with Gnosticism.
On Gnostic gems we find the symbol of the vase, the vase of sin.
The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered.
The vase was the crater, and is very often thought of in connection with Aesculapius, the doctor.
The Egyptian form of this is expressed by the well bucket in which the fruitful water of the Nile is drawn up.
The same symbol appears next in the Grail legend and seems to come to an end there.
In Wolfram von Eschenbach’s history of Parsifal, written in the beginning of the thirteenth century, we find this sentence ”It is
called the ”Lap sit exillis”; this was interpreted ”lapis ex coelis”, the precious stone out of which the Grail was made coming from
the sky, but the word was really ”exilis” which means small, insignificant; this appeared so strange that the meaning of the
word was changed.
About the same time, in Provence, the philosopher Villanova speaks of the philosopher’s stone as the lapis exilis”, describing
it as one stone, one medicine, one vase, the symbol of healing.
This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy.
This hidden teaching is continue d to the present day in the form of secret societies, the most important of those surviving
being the Free Masons.
They do not treasure ”da ” consciousness, but the things which belong to ”night” consciousness.
The vast number of members of these societies shows how living these things still are.
I have given you this one sequence, it must serve as an example to show that what is being done now has been done before
and will recur again.
This dreamer is not a member of any of these secret societies, he is an unprejudiced young man so his dream comes straight
from the unconscious.
There is a secret dark life among the primitives also and unless we know of it we understand nothing of their

psychology.
If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads
him down into the darkness of the body, into the instinct which one meets in animal form in the outer world.
When we come on instinct in the inner world it appears containing the most strange things as is the case in this dream.
The task which is given the dreamer is to find a connection with this dark instinctive soul.
This is a difficult task for he will get no help from the time he lives in, for this instinctive soul is denied on every side.
This attitude does not help us any more than it would to say that bacteria and mosquitoes are nonsense; they exist and so does the instinctive soul.
If the secret teaching of the primitive tribe is lost the whole tribe goes to pieces for it has lost its connection with the mother
soul.
That means that it has lost the ground under its feet, but civilised man lives like a balloon, he is nowhere in touch with the
round, with reality.
Primitives are really human animals living on the lap of the earth and from its sap.
We are merely enlightened!
We see the cathedral but we do not know what is under it, we do not know what a cathedral is, what religion is.
We do not know why th e Christian ”Weltanschauung” exists, and why it is so insisted upon.
The real reason is that these things lie under it, these essential roots of man; they belong to the secret teaching and had to be hidden, the Church was built over them and because of this people have become cut off from their roots.
The one thing we cannot fight is the madness of man and his sick ideas; if these deep roots are cut off it is only good luck if there is no general explosion of all the gas balloons which are floating over the earth.
This young man should be able to reach back to these roots and take them without guile, though with full consciousness
of what he is doing, but he prefers to betray the snake and give the task over to the shadow.
He is unconscious of his problem. It is the task of all of us to understand the ways of the left hand, to pierce it with the
clear insight of the intellect.
This is exceedingly painful, but if we can do it we learn to see in the dark and we discover the secret, which is the foundation and meaning lying below all the philosophies and religions on the earth. Carl Jung, ETH Lecture 8March1935,
Pages 205-208.

Carl Jung on “Complexes” and “Ideas.” **(2015-03-30 16:06)**



Lecture I 3rd May, 1935
I will give you a short resume of the themes which were treated in the lectures which I have given during the last year.
We spoke principally of methods, and first amongst these of association tests, intended to find the feeling toned complexes in the unconscious.
Complexes are autonomous; their autonomy is shown by the way they influence and change conscious intentions.
They cause:
1) Forgetfulness: We forget a word, usually a name. It is kept back by its relation in the unconscious to the complex. I am not
speaking of common forgetfulness which is quite a different thing, but of abnormal forgetfulness.
2) Lapsus linguae: using the wrong word in the wrong place. The complex often plays the role of the little devil in this respect.
3) Misunderstanding: if we are speaking of anything in the neighbourhood of a complex we must take great care that we are not misunderstood, for the complex will use its language instead of ours if it possibly can.
4) Involuntary facial expressions : most people cannot control their facial expressions, only a skilled actor can do this. If a complex
is touched our faces, or perhaps our hands, betray us.
5) Emotion: when a feeling toned complex is touched, people become upset emotionally. When we do not understand our emotion we feel quite innocent about it, but its cause can usually be traced to the complex. Such reactions can take place without our conscious knowledge, or, perhaps we recognise the emotion at the beginning, but then another long wave of affect takes place unnoticed which is expressed in bodily reactions, such as perspiration.
These experiments make it possible for us to get some idea of unconscious affects and complexes.

Patients come to analysis knowing nothing whatever about these; it is impossible to make a direct approach but if I ask them, for instance, what they think I think they usually become very eloquent! Complexes can also be called fragmentary souls.

Secondly we spoke of dreams and, as we did so, it became apparent that dreams have something of the quality of autonomous complexes.

The complex often appears quite nakedly in a dream as it never does in the conscious, but it is always expressed in curious and indirect language.

We saw that we must find the associations in order to widen the field of the dream and to see where it connects with consciousness.

It is also necessary to pay attention to the psychic atmosphere of the dream images.

By these means we can arrive at its meaning.

All dreams originate in the unconscious though occasionally a dream can be induced by suggestion or hypnosis.

Dreams can spring from physical or psychic causes, a dream can be caused by hunger, fever, cold, et cetera, but even then the dreams themselves are made of psychic material.

Many dreams come from split off psychic contents, if I try to dissociate myself from something I am very likely to dream of it.

People with a narrow consciousness often have meaningful dreams, especially those who have great trouble in seeing who they are and where they belong; many people spend their entire lives without being able to discover this.

It sometimes happens that such people identify with a content in a dream that belongs to a fate which it is far beyond their capacity to live, and this may cause a bad split, or even a psychosis.

Some dreams spring from contact with basic archetypal contents of the unconscious, contents which have never been anywhere near consciousness.

I will give you some diagrams to make this clearer.

Diagram I

Diagram I.

a) is the circle of consciousness;

b) is an unpleasant content which has been made taboo, what the English call a ”skeleton in the cupboard”.

It is driven out, and made autonomous.

Diagram II.

Here the reverse process has taken place;

b) the complex, has remained fixed and a) the conscious, has moved away from it.

This is a question of two different types.

The type represented in the first diagram is more hysterical, and the second appears to be more normal for he keeps the abnormal thing out of his everyday life, but unintentionally he is always affected by it.

Diagram III.

Everyone has complexes, there is nothing to be ashamed of in that; it would in fact be highly suspicious if we found someone who had no complexes, for these are the fires of the psyche.

This diagram is of a normal man who knows the positive and negative aspects of his conscious,

a), but who does not reckon with the fact that his conscious is contained in a far larger unconscious which has its own complexes,

b). People who deny their complexes become separated from their energy because there is no energy without complexes.

If all the conflict is in the archetypes, then the energy is all in the unconscious; this state of things continues until life produces a situation which constellates the archetype in us.

When this happens the complex takes on a tremendous growth.

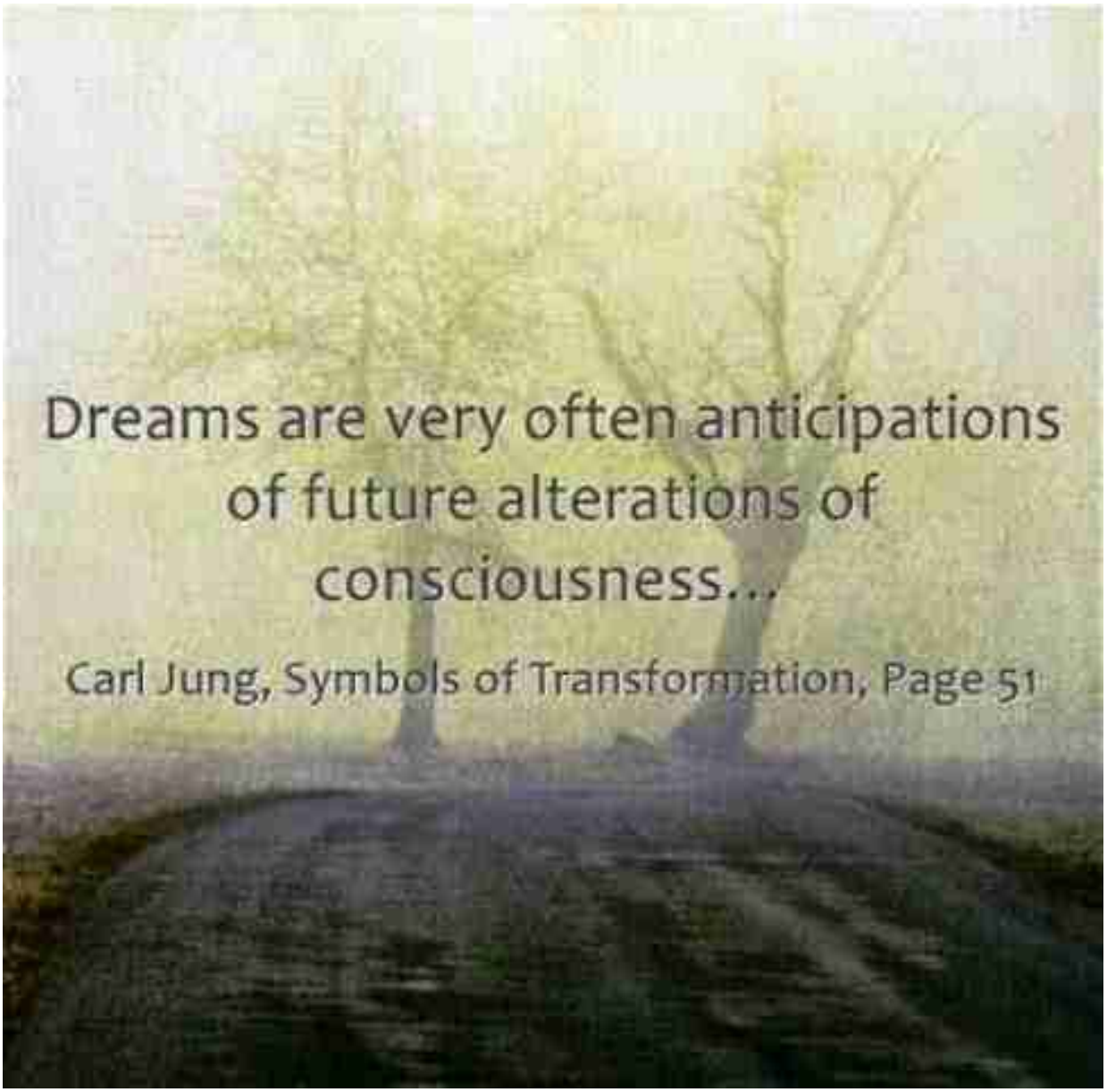
It is, of course, essential to become conscious of what is happening and by this we can gain a heightened consciousness; if we do not gain this consciousness the energy is lost, it disappears into the unconscious again.

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness.

I did not say very much about the mechanism of dreams, I will give you some main points on that subject now.

1. Contamination.
This is the central point which relates innumerable things to each other.
It consists of unlimited contact with all possible images that are drawn from thousands of things which we would never have thought of putting together.
I will give you an example in the form of a task.
Choose some simple thing, a table, for example.
The wood that it is made of, its size and such facts come to our mind at once; but the whole world stands in some relation or other to it.
A cloth, for instance, has a direct relation to it, but it seems a far cry from a table to Julius Caesar, the sequence, however, leads us there quickly if we know it.
The famous German word ”Zug”, of which Mark Twain complains, connects an amazingly long and various list of things.
The understanding is inactive while we dream; if we take hold of one piece of the fabric of contamination, any of the innumerable things with which it is connected may come up with it.
In the conscious we concentrate on the meaning of the word, and we prevent ourselves from giving it too wide a meaning.
But this is reversed in the unconscious, so that not only the one word is brought up, but all words in its proximity.
You can see this very clearly in psychotic states.
I will give you some examples.
I had a patient in an asylum who always called herself “die Lorelei”.
I asked her why, and she replied that she had been in the asylum for a long time and that each time she told the doctor she should be let out, because she was the Czar, the Grand Mogul, or some such person, he always replied ”Ich weiss nicht was solidas bedeuten” so of course she must be the Lorelei!
She also called herself the silver island and had a dream of an island consisting of a silver mountain.
She explained this by saying ”Silence is golden and speech is silver” and that she talked a lot so she
was silver.
You can really say anything when you begin to think in this way.
Another patient said that he was Socrates’ representative, because like him he h a d suffered for many years in prison - the asylum.
We sometimes get dreams in which we cannot form the content, and what happens to us while asleep, happens to the insane while they are awake.
2. Condensation.
This is a stronger form of contamination, it does not only connect but condenses innumerable things.
The crab-lizard monster, which we spoke of last year, is such an image.
3. Doubling, or multiplication, is the opposite of condensation.
Certain people, or experiences, appear doubled, or multiplied.
4. Concretizing.
It is as if the unconscious could not think logically so that it expresses itself in little stories; it often, for instance, represents complexes by people, who can be either real or imaginary. In our conscious life we often pick out a friend or enemy to be our bete noire, he has the qualities we do not wish to see in ourselves and we stick very closely to him.
5. Dramatizing.
This is a mechanism which dramatizes everything that happens.
6. Archaic Mechanism.
This is translating things into archaic forms, into animals which app ear in fairy tales and the such like. Carl Jung, ETH Lecture 1May1935, Pages 201-204.

Carl Jung on Complementary and Compensatory Dreams. **(2015-03-30 18:09)**



Lecture II 10th May, 1935
Last time we made a brief survey of the unconscious composition of dreams.
Today we will speak of the Function of the Dream.
There are two classifications: (1) complementary, (2) compensatory.
(1). Th e complementary classification.
The elements which have not been present in daily consciousness are automatically brought forward.
A certain situation, for example, occurred during the day, we only noticed one aspect of it and did not see all round it.
The other aspects and contents, therefore, were left out either intentionally or unintentionally and they automatically come up in dreams.
(2). The compensatory classification.
Here, on the other hand, we see that psychic material entering into dreams which belongs to the idea of the totality of the personality.
It is as if there were a direct intention to give all the material that is needed to complete the conscious situation.

In the second case we must speak of tendency, of intention, to give these things to consciousness.
But in using the terms tendency and intention we carry a conscious point of view into the unconscious, and we do not know if this is permissible.
The totality of the psyche consists of both the conscious and the unconscious, possibly this gives us the right, but we must admit that only a few dreams substantiate this.
Dreams certainly do hit the vital point with great precision.
Antique culture always regarded them as messengers, and we cannot afford to ignore the opinions of antiquity, because the ancients had a psychology which was much broader than ours for they saw a much simpler world than we do.
We cannot hear our own voices for the newspapers, but they had time to listen to their inner experiences.
So the conceptions of antiquity point more to a compensatory point of view than to a complementary one.
It is as if a transcendental subject existed beyond the ordinary empirical subject, and as if this transcendental subject threw light on the conscious standpoint.
Then the question arises why, if a transcendental subject exists, does it not speak in reasonable language?
One can only say that such a purpose must use the material available to it and this material consists of the contents of the unconscious all of which are influenced by the contamination of which we spoke last time, and that material necessitates a very different language from that of our own conscious world.
The conscious, in order to speak reasonably, is forced to exclude many aspects and contents of a situation, but to exclude is not the function or the purpose of the transcendental subject which, by its very nature, is forced to use a wider and more comprehensive form of speech.
It is not dealing with conscious material, so there only remains a contaminated material which resembles the speech of the primitive who does not see things as differentiated.
He is in participation, which we are now calling contamination.
It is impossible for us to see how a primitive identifies himself with a crocodile, but this is the result of his contaminated mental condition.
In a sense, he is a crocodile because he can be as dangerous as a crocodile, and an eagle when he is as fearless as an eagle, he is a clan brother of both.
The primitive can even go into the water with the conviction that the crocodile will not eat him, for contamination is so natural to him that he will even trust his life to it.
We dream of a combined figure with the face of the real father, the figure of an uncle, and the gestures of an Esteemed teacher.
This figure is formed from all the people who from professional or family connections have been associated with us in a fatherly aspect, they are all contaminated and made into one figure by the unconscious.
It is as if the transcendent function had to express itself through turbid, obscure material.
This is very clearly visible in the material of the insane.
If you ask me for my interpretation of the function of the dream I must reply that I gave both these aspects, because though I have known many dreams which could be satisfactorily explained by the complementary classification, I have also
known many which could not.
This latter kind of material forces me to think that tendency and intention do exist, and that the human personality consists of two important parts, one of which often possesses a greater and riper knowledge than the conscious subject. Dreams sometimes refer to things ten years before the conscious has any idea of their existence, this leads us to believe in the anticipatory quality of dreams.
Use of dreams.
I can touch on this point very briefly.
Their main use is to throw light on a dark situation, and to enlighten that which he cannot see through.
In practical analysis they often reveal things which we could never reach through asking questions of the patient; so we turn to dreams to show us what tendencies and possibilities exist which can be brought
into daily life.
The conscious can plan great things which it is quite unable to reach and dreams often show us a door leading

to a possibility that we could never conceive of consciously.
It is contamination itself which shows us these unguessed connections; in the clear rooms of our consciousness we lock the door on just those contents, seemingly irrelevant, that could help us.
Often easy ways lie close at hand though they are invisible to our consciousness.
The special purpose of this process is that these contents should not be regarded as merely interesting, but should be put into daily life.
Only when they are integrated have they really fulfilled their functions.
We have spoken of methods by which to see the dark processes of the unconscious and we have learnt that long sequences roll on continuously and that our dreams are pieces of this process.
The fact that these contents force themselves into all situations, and hinder us by making us forget words, say the wrong thing, and so on, proves that these processes never cease and never sleep.
So the unconscious is a moving psychic layer which we see only when disturbances occur.
It would be best if one could just remove the conscious and watch, but this is not possible for nothing would be left with which to observe.
So the task is to find a way to remove the obstruction of consciousness and yet to leave an eye with which to see what appears on the dark background of the psyche.
Here we closely approach eastern methods.
There is such a way but it is dark to western consciousness, which has no idea of these things, and feels bewildered by them.
I will try to put it so that you do not feel too bewildered.
Directly we try to see something of the unconscious we have already sinned against western ideals; when we make ourselves empty so as to invite these contents to manifest themselves, we have already laid ourselves open to suspicion.
Yet the East says this is the very beginning of wisdom, they already teach little children that much; so when we empty ourselves we open up a new territory - Yoga.
The Latin ”ugum” - yoke - shows its purpose, which is to yoke the horses of the unconscious.
We have these wild horses, the complexes, in our unconscious; they do not only plague the nervous, but the normal also.
We all know of things that hinder us and which we want to suppress with the whole force of the will which is a poor, blunt instrument with, at best, temporary effect, to use against such things.
The East has known all these facts for thousands of years, it is only in the West that they are unknown; the West where we look everywhere but into ourselves.
Just to empty your consciousness sounds easy, but it is a very difficult task indeed.
Most people use eastern ways to do this, which is mere apelike mimicry.
I have only mentioned the East as an analogy and I should like to take the opportunity to give a public warning against imitations of the East.
It is our task to find a way to come to terms with these things in our own manner.
Eastern ways are quite unsuitable to the western form of consciousness.
The principal thing is to know how this can be done and I will give you an example to make this clear.
A young man of 32, an artist, a painter, had a particular difficulty in finding a way to this emptying of consciousness.
Yet it was most important for him as he had symptoms of a peculiarly pregnant and threatening unconscious: he had far too many dreams and their menacing quality kept him from sleeping.
In such cases it is necessary to use drastic measures.
There is, as it were, a big abscess.
You cannot reach the contents with outward methods, but must operate up on it.
This method of phantasying while awake is not only useful in illness but has a universal application.
I suggested therefore to this young man that he should try to phantasy but he was quite unable to do so and could only repeat to himself over and over again: ”I must have an empty conscious”.
At last after trying for three or four weeks he was sitting one day at Stadelhofen Station, waiting for his train to come out to see me, when he was attracted by a poster of Murren, a landscape of a hill with cows upon it.

He thought: ”Why I could walk up that hill to those cows”.
He did so, and looked down over the other side to a view over the Alps; there was a gate in the foreground with a path beyond
it leading downwards.
He went through the gate and walked down the path and came to a corner round which was a chapel.
He entered the chapel and found it contained a religious picture; something with pointed ears suddenly disappeared behind this picture.
At this point he thought ”This is all nonsense, why I made it up myself”.
But in the train he thought: ”Well, after all, I should try again and if it all happens in the same way I shall not have invented it.
”So he walked up the hill for the second time and everything was just the same, even to the creature with the pointed ears.
Then he came to my office jubilant, saying ”Now I have it!”
It was his cramped attitude which had hitherto stopped the phantasy from appearing.
The attitude of the East towards these matters is quite different, they give things a chance to express themselves quite
naturally in the same spirit as a child makes a doll of a piece of wood, which comes, as it were, to life in its hands. Carl Jung,
ETH Lecture, 10May1935, Pages 205-207.

Carl Jung on the Method of Active Imagination. **(2015-03-31 05:44)**

Lecture III 17th May, 1935

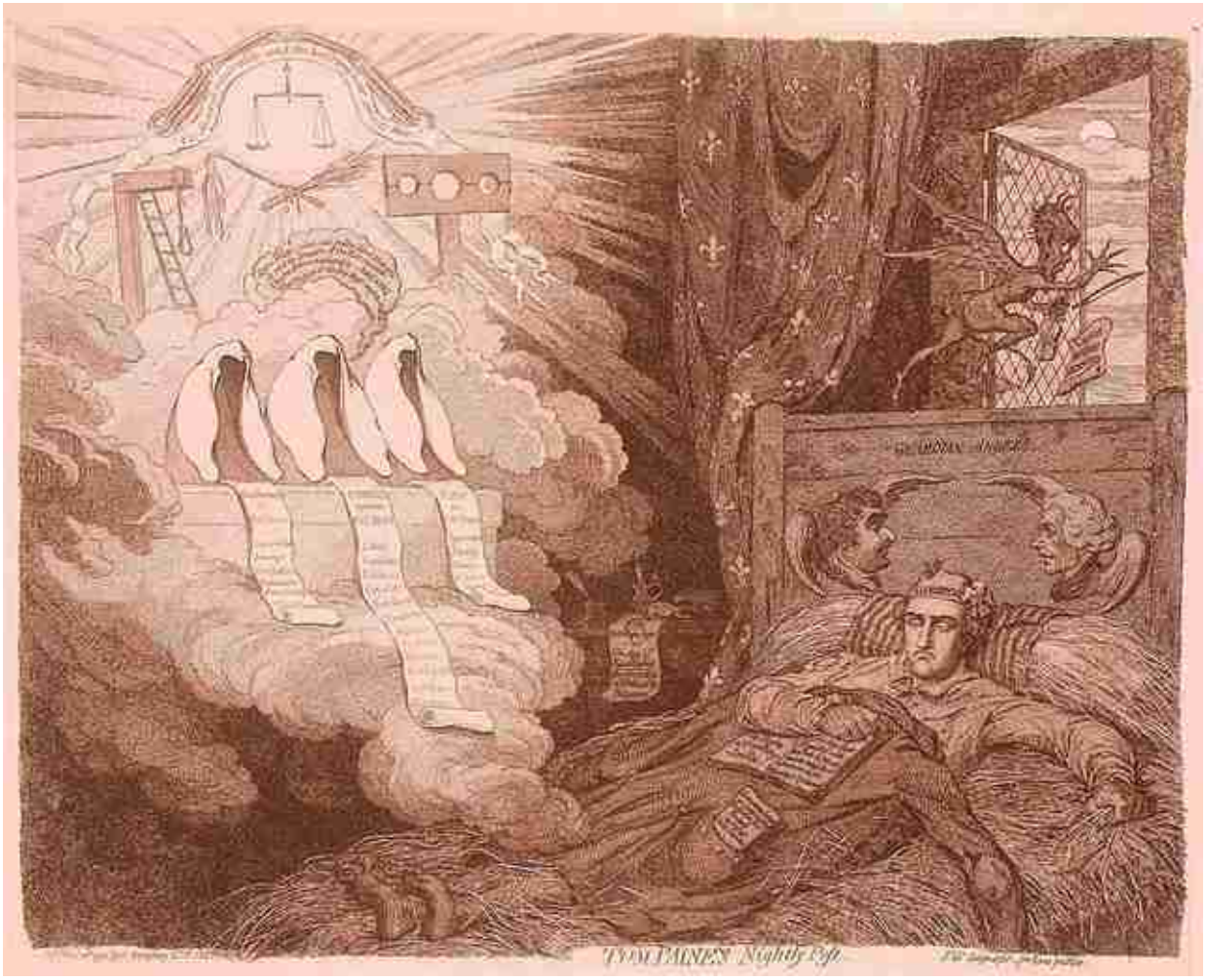
6516

We spoke last time of the method of active phantasying, we will carry that subject further today.
I gave you the example of a young artist.
Perhaps it surprises you that just an artist should have this difficulty, because it seems as if this should be a simple matter for one of his profession, but this is not the case.
It is particularly hard to make a game of your profession.
A chemist would find it difficult to bring himself to play with the methods used in the Orient and in the Middle Ages when they were in search of gold.
A doctor would have the same resistance to playing with the thought of healing. If one knows a subject well, one has particularly pronounced ideas as to what it is, and it is especially hard to allow a free rein to things which one feels do not belong; this picture method, therefore, is quite particularly difficult for an artist.
By this example we see that it is a question of allowing phantasy to play freely, but this is only a beginning.
This method of active phantasying has many possibilities, it can be used to dis cover complexes and contents of the unconscious and it is especially useful to establish a connection with the tendencies and possibilities which exist and will appear.
We always have prejudices and think we know what these tendencies are but in reality we do not know anything about them; it is the things which are the most surprising to consciousness that always appear.
Where there are complexes there are always phantasies, for complexes are continually trying to find a solution.
These phantasies are involuntary and spontaneous; we dislike them and have the same prejudices against them as we have against dreams.
This is not surprising for they are a froth-like substance yet, in order to see the hidden part of the psyche, we must turn to phantasies.
From the medical point of view this is necessary.
We are not concerned now, it is true, with the medical side, but with actually allowing these things to come to the daylight,
as a method of knowing ourselves and enlarging the horizon of the conscious.
Phantasies and dreams do not of themselves enlarge consciousness, they have to be understood and here the great difficulty begins.
The application of the method which I have been describing is related to Yoga; in principle they are alike, but with great differences.
In so far as Yoga is a method to extend the personality, we may mention it in the same connection.
The picture method is only one of many in Yoga.
In India free phantasying is not permitted, phantasying there is based on dogmatic pictures which are called Yantras, contemplation pictures, mandalas, which have the object of attracting the attention and forming a guide to phantasy.
Our method aims at allowing the complex to express itself and reveal its structure, but Yoga aims at fettering it in dogma.
This is almost universally the case in Indian Yoga.
The objects of contemplation are usually pictures that represent the real nature of the depths of the collective unconscious.
As we know little of these regions they appear strange to our western consciousness and to explain them we have to refer to texts little known
in Europe.
Fortunately Sir John Woodroffe had himself initiated in these practices and has published a great many texts referring to them.
I did not bring any pictures to show you, as at this stage they would only further bewilder you.
In China we find similar things, chiefly in Taoism which, as you know, is founded on the teaching of Lao Tse.
Taoism degenerated terribly but has lately undergone a renaissance while Confucianism is at present degenerating.
Taoism has also a kind of Yoga but it is less well known than the Indian.
The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences.
I will quote a few texts to you out of ”The Golden Flower”.

”Emptiness comes as the first of the three contemplations. All things are looked up on as empty. Then follows delusion.”
Delusion refers to these phantasy pictures.
Every fragmentary thought takes form and colour because you give it the right of way, whereas before it slept in the twilight.
This phenomenon is characterised in the following alchemistic saying of the lapis: ”Give me willingly my right and I will help you.”
This last is the symbol of the lapis, the philosopher’s stone.
These karmic traces appear under the influence of the creative energy.
The Book of Successful Contemplation (Ying Kuan Ching) says:
”The sun sinks in the Great Water and magic pictures of trees in rows arise .The setting of the sun means that in chaos (in the
world before phenomena, that is, the intelligible world), a foundation is laid: that is the condition free of opposites (wu chi).”
”Now there are three confirmatory experiences which can be tested. The first is that, when one has entered the state of
meditation, the gods (20) are in the valley . Men are heard talking as though at a distance of several hundred paces, each
one quite clear. But the sounds are all like an echo in a valley. One can always hear them, but never oneself. This is called the presence of the gods in the valley”.
Karmaistic thoughts are here represented in the gods, in the neighbourhood of men’s consciousness.
This is almost like schizophrenia where each bit has its own voice.
The Yogin in Yoga-nidra, or Yoga sleep, is in a hypnotic condition empty of consciousness.
He is sitting stiffly, or lying rigid on the ground.
He may appear asleep, but he is not, for if you go to sleep the whole good of the exercise is lost.
”At times the following can be experienced: as soon as one is quiet, the Light of the eyes begins to blaze up, so that everything before one becomes quite bright as if one were in a cloud. If one opens one’s eyes and seeks the body it is not to be found any more. This is called: In the empty chamber it grows light. Inside and outside, everything is equally light . That is a very favourable sign. Or, when one sits in meditation, the fleshly body becomes quite shining like silk, or jade. It seems difficult to remain sitting ; one feels as if drawn upwards. This is called: The spirit returns and pushes against Heaven. In time, one can experience it in such a way that one really floats upward”.
We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars.
This double light is normal in the Yogin consciousness, attention is directed on the inner possibilities.
Light phenomena play a great role where consciousness is empty.
In such deep meditation one feels drawn completely out of the body.
The levitation of St. Francis is a typical example.
You can see yourself from a foot above, from the ceiling or from the ground.
The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body.
The old master continues, speaking of emptiness and delusion:
”Although it is known that they are empty, things are not destroyed, but a man attends to his affairs in the midst of the emptiness. But though one does not destroy things, neither does one pay attention to them; this is contemplation of the centre. While practising contemplation of the empty, one also knows that one cannot destroy the ten thousand things, and still one does not notice them. In this way the three contemplations fall together. But, after all, strength is in visioning the empty. Therefore, when one practises contemplation of emptiness, emptiness is certainly empty, but delusion is empty also, and the centre is empty. It needs a great strength to practise contemplation of delusion; then delusion is really delusion, but emptiness is also delusion, and the centre is also delusion. Being on the way of the centre, one also creates images of the emptiness, but

they are not called empty, but are called central. One practises also contemplation of delusion, but one does not call it delusion, one calls it central. As to what has to do with the centre, more need not be said."
"What has to do with the centre, more need not be said".
This is truly Chinese.
The Yogin concentrates on the centre and not on the thing itself.
The Chinese do not say there is no content, but "we will not speak of it ", and they are so wise that they really do not do so, but we are so childish that we write thick books about it!
Nirvana, for instance is a positive non-being, this is something which you cannot say anything about.
It is just the same in modern psychology; in the background of the unconscious we meet things which it is impossible to talk about.
The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer.
We have a western analogy in Ignatius of Loyola.
His practices consisted of several weeks' meditation each of which lasted one hour.
The meditations were purely Christian, there is the same limiting of phantasy as in the Indian Yoga, it is kept strictly to the Christian pattern.
This is the opposite of our method.
We encourage active phantasying about just the things that these people throw out; this is trusting to nature, but if we follow nature we do not err.
Perhaps this is truly medical for all doctors know that if nature will not help they are powerless.
Such phantasies are pure nature, but if we a r e in a difficult situation only creative phantasy can show us the hole through which we can creep.
In such cases phantasies, and as many as possible, should be encouraged. Carl Jung, ETH Lecture III, 17May 1935, Pages 208-211.

Carl Jung on Dream Associations **(2015-03-31 11:49)**



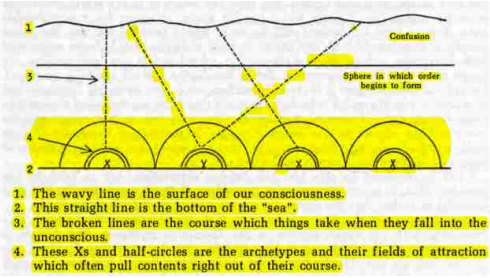
[Carl Jung on Dream Associations]
Lecture XII 1st February, 1935
We will continue with the associations to our last dream.
The wasps' nest reminds the dreamer of having been attacked by wasps on a walk – and he associated his fear of this with an explosion.
This connects it with the last dream, he is afraid that emotions may sting.
Cactuses were a hobby of his childhood, he had a large collection to which he gave a great deal of care.
When we begin to interpret this dream we find that it does not only touch the personal level, but also the impersonal, which enters with the fairy story motif.
A part of it, therefore, belongs to the category of big dreams, the theme of the locked room, for instance, is found in myths all over the world.
It portrays a general human experience which cannot be reduced to the personal level and if we take it literally we could say it means that it is forbidden to go back to the mother's womb.
We find this same theme in the incident of Nicodemus.
In this dream the pool is a symbol for the mother, but had the dream meant to refer only to the mother it would have said so.
The mother here is represented as a pool in the palace, showing that the archetypal world is meant.
This dream refers to the part of the psyche which is born with the child.
The human brain is the result of a long process of evolution, as is also the collective unconscious.
The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents

are, and what our early surroundings were.
We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty.
The child does not only want to stay with the mother, but also in the palace, which represents the world of mythology.
Unfortunately very few people can remember these primeval pictures, many people become ill because they have lost them and only get well when they find them again.
All great art and religious experiences are an effort to get back to these primeval pictures.
Plato's philosophy is concerned with these pictures of a time before creation, creation is a reflection of these pictures.
We see then that the great difficulty this dreamer experiences, in leaving his youth behind, is to leave these primeval pictures with their powerful fascination, but he has to decide to go out into the world of wasps' nests, with his elder brother, his riper personality.
He is always on the lookout for being stung, people with this attitude are always wasps themselves.
When we are able to face these stings we come to the flowering cactuses.
The dream here plays on an earlier activity, the caring for the cactuses; the idea being that you can have the flowers if you can stand the pricks.
The fear of life is very great in such patients, but this is a hopeful dream, showing that industry can overcome the difficulties.
Dream VIII - I am again out walking, but this time with a friend instead of my brother.
We come to a fruit tree and my friend gives me a capsule full of bees' eggs.
Context. The dreamer says of the friend that he was his greatest friend at school.
He is moody and sensitive, likes light music whereas the dreamer's taste is for serious music.
He is vain and fond of jewellery.
The dreamer fought him often and hit him over the head as he did his sister.
He associates the fruit tree to an apple tree planted by his mother, bringing in the theme of Adam and Eve.
In speaking of the bees' eggs the dreamer says that both ants and bees are extraordinarily industrious.
The motif of industry, which we found already in the last dream, is stressed here.
We will now interpret this dream.
The friend is the inferior side of himself, such friendship s are very common, for it is nice to have someone always at hand to whom we can feel superior, but such things fall back on ourselves, for when we go out into the real world we cannot blame someone else but must each take the responsibility for our own inferior side.
There are people indeed who always project the blame, but I hold this to be incorrect!
The fruit comes to him from the mother, through the friend, the shadow; this means that if he goes out into the world with his shadow, fruit will
come to him.
A capsule full of eggs means many possibilities for further development.
This dream shows that he is far enough on not to stay with his mother, but to go out and be fruitful.
This does not just mean to generate a child, but by industry to show that he is fit to do something in the world.
This is far more important than having a child.
Our parents in the Garden of Eden also found the apple a prelude to something unpleasant, that is to doing some work.
This dream is constructive, as dreams often are, so we can hope that he is on a good road.
In the next dream we come to the last fear, the fear of the female.
Dream IX - I am walking in a beautiful p ark and a lovely woman comes rapidly to meet me, her hair is loose and hanging over her shoulders.
Context. The dreamer associates the park to an actual park where he used to walk with his mother and a pretty dance student.
The loose hair reminds him of a famous dancer Arita Sacchetta, who used to wear her hair loose and also of Russian students.
Such h air is now very fashionable, they call it "storm tossed" hair.
When we come to the interpretation of this dream we find it is mainly positive and it was one of the last that he

dreamt with me, as shortly afterwards he was able to leave me and make his way out into the world.
He married, but that was not the end of the story, for it went over, as marriages do, into a new chapter - a fresh set of difficulties.
In this short transition you can see how feeling develops and goes over from the mother into manhood.
The great reproach which is brought against psychology is its personal and introspective nature, but psychology consists of all that the human spirit has ever experienced and that can certainly not be called personal.
The same myths crop up all over the world where there is no possible communication.
This shows the very general character of human psychology.
When the problem of a patient takes place in a personal sphere, the dreams are formed of personal material - family, personal friends, et cetera.
This dreamer was such a case, there have been only very occasional references to impersonal material.
The problem is not always that of getting out into the world, many people are already courageously in it, the problems are then different, it is a matter of adaptation to this or that person, or to this or that situation.
Then there are other problems, threatening things which it seems dangerous to speak of, they are unhealthy or taboo, so we slip away from them.
Real life is always tragic, and those who do not know this have never lived.
I will now give you a very difficult dream of another dreamer, which will call Jar a great deal of patience on both sides.
The dreamer was a young man of twenty-four, well-educated and whom I did not know personally.
The dream was sent to me by a colleague with a few personal notes.
He had remained stuck on his way out into life, not from fear but because he went into it too deeply.
There are cases like that, they understand the world in too deep a sense.
Buddha was such a case.
He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life.
One day he went out of his palace and s aw a strange-looking man.
He inquired what was wrong with him and the man replied ”I am old”.
”Why” asked Buddha, ”what is that ? ”
Another day he met a man who was ill.
”Ill? What i s that? ”
Then he saw a man on a bier and learnt of death.
The shock was so great that he left his palace and went into the desert, but being a hero he returned to life.
There are many people who see life like that and have no more courage to go on. This dreamer’s case is a tragic one.
He reacted with a psychosis; he was put in an asylum and though he was brought out and was quiet at times, the problem was never
solved and it ended in suicide.
This dream is a glimpse into a tragic life.
Dream. I am under the Cathedral of Toledo.
There is a cistern filled with water which has a subterranean connection with the River Tagus.
This cistern is in a small dark chamber and there is a snake in the water with eyes that shine like jewels.
There is a bowl of gold close by which contains a small dagger.
This dagger is the key of Toledo and whoever possesses it, owns and rules the town.
The snake was the friend and protector of my friend, whom we will call B.C.
My friend had had the courage to put his naked foot into the snake’s mouth, for he was a child without guile.
The snake had licked his foot and both were very happy in this friendship, but only B.C. knew no fear and when he disappeared the snake was forgotten, nobody cared for him.
I go into the dark chamber and speak to the serpent, I speak with respect but do not feel afraid.
The snake tells me that Spain belongs to me because I am a friend of B.C.
It begs me to grant it a favour, to give it back the boy.
I refuse but think of going down into the cistern myself but eventually
decide to send my friend S. who is a descendant of the Spanish Moors.
To risk the descent he must recover the original courage of his race, so I advise him to get the antique sword with the

red handle which is to be found in the factory of weapons on the other side of the Tagus.
My friend gets the sword and goes into the cistern and I tell him to pierce his left palm with the sword.
He does this but he is not able to keep his countenance in the powerful presence of the serpent.
He is overcome by fear and pain and staggers up the stairs without the dagger.
I am therefore not able to hold Toledo and I have to leave him there as a mere wall decoration.
This is a dream of fate which gives the dreamer information as to the course his life will take and in this case the actual end was suicide.
Carl Jung, ETH Lecture XII, 1Feb1935, Pages 179-182.

Carl Jung on "Myth," "Archetype," and "Complex." (2015-03-31 14:58)



Lecture XV 22nd February, 1935
I gave you so much material in the last lecture and from so many different countries and epochs, that I am sure you felt that a mythological salad had been produced.
It is very difficult to find the right material just when you need it, and you Lose the thread in the labyrinth.
I am not in the least repentant about this and am only sorry not to have bewildered you still more, with yet more material because then you could get an idea of how things look in the unconscious.
Everything seems to come with bewildering in consequence from all its various layers.
But it would be a mistake to think that it is all confusion, for if this were the case the ordinary functioning of the psyche would be impossible.
If it were really so chaotic, we should receive no support from it, whereas in reality it is possible to keep the thread.
It is no easy task, for instance, to name a string of heterogeneous things; Take the word lamp as an experiment and try to say quickly a string of words which are not connected with lamps.
Very few people can achieve this, and when we find this rare faculty it is usually combined with a certain dry humour, people who are very sick sometimes have this ability as a compensation.
Schopenhauer goes so far as to say that humour is the only divine quality of man.
A man who was to be hanged that day remarked to his jailer: "This week is beginning well".
That i s this faculty in a nutshell.
The foundation of the unconscious is not chaotic, but has a distinct organisation.
The outer world does not support us in continuity, the street is full of heterogeneous things, but we are help ed in continuity by the unconscious, and so protected from many of the accidents of life.
In the East the Yoga practices show a wonderful inner continuity.
This inner order is the foundation of our psyche.
The primeval pictures or archetypes are magnetic points in this foundation and attract the miscellaneous things which fall into the unconscious.
I will give you a diagram to make this clearer: (See diagram page 191.)
When we are able to see through the dark confusion of our memories we come to the archetypes.
We go into the crypt of a cathedral, for instance, and are greatly impressed: after a time we forget the impression in

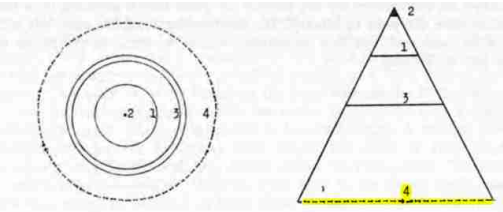
consciousness but it falls into the unconscious and makes another line round the archetype, through this we become aware of the archetype for the first time.
We easily make the mistake of thinking that it was seeing the crypt which started the archetype in our unconscious, but this is not the case, it was there all the time, only we were not aware of it.
Another example is the flood motif which occurs all over the world, the swamping of consciousness by the unconscious; this is caused by the primitive's panic that he might lose his weak consciousness, that it might disappear into the great darkness.
The field of the archetype tends to get larger, as more and more impressions collect round it, it rises higher and higher, and when it touches the surface it appears as a complex.
This is how complexes form.
1 . The wavy line is the surface of our consciousness.
2 . This straight line is the bottom of the "sea".
3 . The broken lines are the course which things take when they fall into the unconscious.
4 . These x's and half-circles are the archetypes and their fields of attraction which often pull contents right out of their course.
To give a practical example.
One is in a house and the light fails to go on in a certain room; someone gets into a panic, the archetype of the cave has come up.
You can attribute it to every kind of outer cause, if you are with a charming girl, for instance, you can think that you did it on purpose, but this possibility disappears if your companion is a dull old man.
Or you can say that there might be a burglar, or that you might fall over the furniture, and every kind of nonsense, but the real reason for the panic is mythological.
We recognise that it is the archetype which has been forming for two thousand years, but this recognition demands a special training.
There is often a dark chamber in the personal life by which the archetype can be constellated.
Many families have a skeleton in the cupboard; Papa has epileptic fits, or grandfather was once in prison.
Children nose out these things and are promptly s quashed, the thick-skinned child, the enfant terrible, persists in his questions but the sensitive child gets a shock from his elder's reactions and this makes a painful hole in his unconscious which he protects throughout his life.
He is always under the impression that other people have a similar skeleton which must on no account be touched.
This disturbs the feeling relationship terribly, for you cannot be human if you have to be constantly on the lookout for fear of touching upon a skeleton.
When things fall into the unconscious, it is only the power of reproduction which is lost; to event is lost, nothing has ever not happened, it is all stored up, and even after ten thousand years can come up in its pristine freshness.
Two years ago I dreamt of a man's face very vividly.
At first, though he was very familiar, I could not place him.
Then I remembered he was a neighbour of mine forty-five years ago, at that time I saw him daily but he is long since dead.
It was very clear, like meeting him in the street, and he brought back all my surroundings at that time very vividly, I saw him with his background.
After ab out a fortnight, the face disappeared and I could not, with the best will in the world, Remember what he looked like.
I could remember his name, however, for a considerable time.
A year later I thought I still knew it, then I found I did not, but when exactly it disappeared I do not know.
In early childhood we become acquainted with fairy tales and we learn mythology in school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured.
One of our great dangers is that on the surface we do not recognise the important moments of our life and it is in such moments that these mythological themes rise from the depths and present themselves.
The unconscious has recognised the crisis and has warned us in a dream.
If we get the meaning of the dream all goes well, but if we do not, things may go wrong, even to the point of suicide,

as happened in the case of our present dreamer.
I felt it necessary to give you this general orientation.
Try to keep an impression of it, it is not necessary to remember all these exact details, but it is essential to realise that the dream we are discussing rises from these depths.
Our discussion of the dream ended with B.C., the dreamer's ideal friend.
This friendship with the snake appears in the Eleusinian mysteries.
The initiate is represented with the snake, as making friends with the most feared animal, the typical chthonic god.
The kissing of the snake or the dragon is a frequent motif in German myths; when someone achieves this (and this is also often the case intellectual life) the dragon turns into a beautiful woman or a fairy prince.
An excellent example of this motif is to be found in the fairy tale of the Frog Prince.
B.C.. was on such good terms with the snake because he was a child without guile, that is he was a child who trusted in life and things.
A mother who lived in East Africa told me the following story about her child of two.
That country breeds a peculiarly deadly and lazy snake called the puff adder.
The East African sun is very dangerous and all children must stay in the shade until four o'clock; mothers take every pre caution to keep their children in the house till that hour.
My acquaintance heard her child playing on the verandah and using very tender language as if to a puppy or a kitten.
She went out to investigate and found the child stroking a puff adder which was looking like a great salami sausage and was lazily accepting the caresses.
She had the presence of mind to draw the child gently away so as not to annoy the reptile.
The guilelessness and credulousness of the child is its protection, children sometimes fall from a fourth story window and are unharmed, so we say they have guardian angels.
This is the attitude that it is necessary to have towards this monster in order to get the key of Toledo.
After B.C.. dis appeared the text goes on to tell us that the snake was forgotten.
When the dreamer descends the snake asks to have the child B.C. again.
If we take this literally it is asking for an impossibility but the snake really asks the dreamer himself to come as this child, to come with his guileless attitude, but the dreamer decides to delegate the disagreeable mission to his friend.
He considered this friend especially suitable for this mission because he was younger, more stupid and less important than himself.
She was very dark and there was even a tradition that he was descended from the Moors.
The dreamer deceives the snake into thinking he will come himself, but really he means to send this friend who is the dark, misty, typical inferior figure which occurs in dreams.
The dreamer distrusts his courage and tells him he must find the earlier bravery of his race.
For this he sends him to fetch his sword from the weapon factory on the other side of the Tagus.
Toledo is famous for its weapon factories.
Again we encounter the symbol of the sword, the man-made sharp weapon, the will that we can direct.
This special sword was said to be very old and to have come originally from Greece.
That means that it is a primeval inheritance of humanity, which is largely in the hands of the white man.
It is with this sword that he has founded his colonies where the natives were without it.
It is what man has had for centuries; intention, insight, understanding and will.
Weak-willed people faced with the Gordian knot, and also people in unsuitable relationships, which should be severed, often dream of such weapons.
He should take the sword and turn it against himself and bore through his left hand. This is a very strange idea.
The left always stands for the unconscious and the right for the conscious : so it means boring through his unconscious.
Left is the side of the great emotions, the Greeks held their shields on the left, it is the inside of the heart is always supposed to be
in t h e unconscious.
The dreamer has to pierce his unconscious, when the analyst wants to make an impression on the patient he gives him a piercing look but this dreamer must give the pain to himself.

He must understand his own left side, his darkness, if he could achieve this h e would be able to relate to the snake and to obtain the key of Toledo. Carl Jung, ETH Lecture 22Feb1935, Pages 190-193.

5.4 April

Carl Jung on the Structural Layer of the Psyche from the Individual to our Animal Ancestors. (2015-04-01 06:09)



Lecture XVI 1st March, 1935
In answer to a question I must say that by ”Bild” (image or picture) I intend to convey a more comprehensive idea than just an optical picture, it could also include that which is heard, thought or felt.
Archetypal pictures play a large role in all art and music, as Schopenhauer has pointed out.
A large number of people are still wondering why it was necessary for me to bring forward so many mythological associations in order to understand this dream.
I have already explained this, but I will try to do so more clearly.
We will do this by means of a diagram.
(1) is the smallest circle - the conscious;
(2) is the point in the centre - the ego complex;
(3) is the personal unconscious - a dark zone on which consciousness rests like an island in the sea.
The contents of the personal unconscious are mainly attainable, we can with great effort remember the things which it
contains, but there is a trench set round this, beyond which is:
(4) the collective unconscious. I will only represent this by dots, because it is impossible to set boundaries to it.
It belongs to humanity in general and also to the animal world.
I will also draw the diagram in section in order to show that each circle lies deeper than the last.
I have brought with me the chart which we had last year showing the different structural layers extending from the individual to our animal ancestors.
(See Summer Semester, Lecture VII, June 9th, 1934.)
Below the individual comes the family, below that the clan, then the nation, then the European man who possesses a special psychology which makes him fundamentally different from the inhabitants of other continents.
We have phantasies as to what we are, but if we could listen to what a Chinese or a primitive has to say about us it would be highly enlightening.
This unpleasant side of the European we do not, as a rule, see.
Then we come to primeval man and t h e m a n y animal layers which lie in his dim past, if man is stripped you come to the ”bete humaine”.
The deeper we go the more generally valid everything becomes and the less individual.
In the ego we are so many heads, so many opinions, individuals.
In the family, we are still separate from other families.
In the clan we already have very much more resemblance to each other; if we come from the same Canton we speak

the same language, are familiar with the same customs, a great deal can be taken for granted with no effort.
You notice it particularly if you have been living for a long time abroad and suddenly meet someone from your home district.
A dream out of the personal unconscious is comparatively easy to understand, but when it comes from the collective unconscious we have to go down to much deeper layers where archeology, mythology, et cetera, represent the common speech.
The details in such dreams represent things which do not occur in ordinary life, e.g. the cavern in which the snake lives.
These details come from a kind of soil which is almost unknown to us.
We cannot examine the unconscious with a psychological microscope and lay bare its structure, if we could, we should see that
it begins its work from within, like the crystal.
There is nothing to be seen until the dream or fantasy picture is produced; the archetype could be said to be without content and
invisible, a priori it belongs to what the French scientist calls ”les categories de “imagination”.
I am sorry to have had to go into the realms of philosophical obscurity but these things are very difficult.
I will do my best to make them as clear as possible.
To return to our dream, we stopped at the curious theme of the wounding of the left hand.
This is an archetypal idea and a very common motif in men’s initiation ceremonies.
On primitive levels the initiant is even tortured in order to test his endurance, his masculinity.
I have already spoken of similar customs among students.
They are still severe among American students, but here they have become as harmless as Christian baptism.
The question in this dream is, can the young man endure the test of facing the snake?
If he could he would get the dagger, the key of Toledo; but we are told he comes to the surface nearly fainting from pain and fear.
So he cannot hold Toledo and the dreamer ends with the statement: ”I had to leave him there as a wall decoration”.
This picture brings to my mind a lunatic asylum where many patients stand round the wall as passively as if they were statues,
pictures or decorations.
This young man did lose his reason, so the comparison is not unsuitable.
Up to the present we have been concerned with the context, now we come to the interpretation.
It would lead us too far if we attempted to speak of the entire meaning of this dream.
We will begin with the end for that often shows us the goal of a dream.
The dreamer had this dream at the beginning of his psychosis so we may expect it to inform us about the structure of that psychosis.
There is a disturbance in the conscious and in the contents of the unconscious, which this dream mirrors forth, we can
perhaps find the reasons for this disturbance.
We know there that something is out of order, for such dreams only come when something essential is happening to us.
It is unfortunate that such important periods usually find us too dense to realise their significance and we only know at the time that we suffer
from a headache or from fear.
We have naturally no grasp of the situation if we do not know that something essential is happening to us, so the dream comes to
inform us.
Sometimes the content brought by such a dream is almost dangerous; some people have such small brains that when they understand,
the box bursts, which is a calamity, I have often told the story of the young clerk who , after an unfortunate love affair, s aw the lights reflected in the Limmat and had a cosmic vision of luminous dancing couples.

He was filled with such a sense of personal happiness that he felt sure there was a gold treasure waiting specially for him and at daybreak he was
arrested for trying to break into the Urania observatory and soon landed in Burgholzli.
This harmless youth had no idea that he was a poet.
Goethe or Schiller would have made a poem and been freed, but he with his sparrow's brain concretised the vision and it burst his brain.
If he could only have done something with the content, made a picture or a poem, he would at the same time have seen his love story in the
eternal stars, and his picture or poem would have been a monument to remind him that no personal sorrow is too great to be dissolved in an
eternal picture.
This is a similar case, for our dreamer also fails.
He could do nothing with the content which was brought to him, so the tragic end was inevitable.
It was the dreamer himself who remained as an ornament on the wall.
The dreamer is represented as three people in this dream.
First of all as B.C., t h e boy of seven years old, who is still a hero and a friend of nature, the nature in us.
We can all go in groups and walk on the Zurichberg, but the question is, are we able to take a walk by ourselves?
The second person is the Ego, spoken of as "I" in the dream.
The third person is the shadow - the friend S. - the inefficient one, and it is to him that the dreamer entrusts the mission.
He gave him, it is true, some good advice - to wound his left hand but the shadow could not stand the pain, and yet it is to this figure that all the
action is left.
This is a very frequent motif in dreams and in real life how often do we say: "Oh, it will do itself" and we slip the thing into the unconscious and hope that someone will do it for us.
In a way this optimism is justified, it very often is done but it is usually done against us instead of in our favour.
This shows a tendency in the dreamer's conscious to leave things undone, because he does not see the great importance
of them.
If we could only realise it when we reach an important turning point in our lives we should say to ourselves Now we must grapple with the situation" but with the dreamer this important moment slips by.
In the dream the moment is represented by his having to face the snake without fear.
The snake equals the inferior psyche , the instinctive man.
This is an image of our original structure, the thing we really are and should be but generally are not.
This tears us in two and we become neurotic.
The dream puts it well.
"Later the snake was forgotten and no one went down to look after him".
This is expressed in very general language, as if it were a universal problem, and that is exactly what it is.
We have all forgotten the instinctive man, we are cut away from him by our rationalism.
It is very important to have a nice house with central heating, and possibly also a car, but we all have an inner need to express the whole personality of man, for what could we do with a horse that is not a horse, or a tiger that tries to be a good tiger and to eat apples.
God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil
the primitive task of being a human being. Carl Jung, ETH Lecture XVI 1Mar1935, Pages 194-197.

Carl Jung analyzes a young man's dream. **(2015-04-01 15:17)**

Lecture IX 11th January, 1935
I will return to the young man's second dream which we were dis cussing when we broke up for the Christmas holidays.
We have seen that the dreamer identifies with his sister who personifies h i s effeminacy, so the wound in his throat

is s elf-inflicted.
This is the case of a castration complex, where a young man realises that he is not masculine, but feminine.
This is a very serious condition all the world over; the greatest misfortune that can befall a primitive man is to be transformed into a woman.
When the dreamer deals his sister a blow on the head, he is hitting himself, making himself aware of something, for when a truth suddenly becomes clear to us we feel as if we had received a blow.
The parents are naturally shocked by this violence, for their son has cast off his effeminacy, with which all his affects were bound up, and has become a violent man.
Had they been sensible parents they would not have been delighted to keep a homo-sexual son at home.
We see that this dream is a positive one, it shows where the possibility of a cure lies, it stages the conflict in fact, showing the dreamer his effeminacy, in order that he may free himself.
It marks the transition from an absolutely childish condition to normal manhood. In reality this is a slow development; the dreamer cannot suddenly throw off his homo-sexuality and hurry into matrimony, this would result in only a partial cure, for he would then marry unsuitably.
His b est feeling has been identified with his mother and he would probably seek out a woman who would play the mother role, a harmless situation no doubt, but only as long as the wife can stand it.
On the other hand he might marry the very opposite of his mother, an inferior woman, a cocotte.
The result might be a catastrophe, for she might hand down venereal disease to their children.
It is unfortunate that this diseases is not openly declared like any other, but people only speak of what they call respectable diseases..
Young people who have an infantile relationship to their parents, such as the dreamer has, suffer from a poor constitution, their development is arrested and they reach maturity very late, in this respect at forty they are sometimes really only eighteen.
I am reminded of certain people in high positions, [I will not mention names) people of a high intellectual standing, whose feeling side has remained immature.
In cases of this facultative homo-sexuality the whole psychical side is affected; these men try to give themselves a manly appearance by growing beards, but they usually remain bachelors.
Dream III.
I undergo an operation for appendicitis.
Then I am sitting on an altar in a Gothic church washing myself with Eau de Cologne. (Here occurs a kind of hiatus and the dream continues illogically).
I want to seek out Prof. S.D. who seems also to be Dr. S.
In my first attempt I fail.
The second time I set out to reach him I pass through a jeweler's shop where I meet my mother and admire the jewels.
Context.
The operation for appendicitis recalls a wound in his arm given t o him, when a child, by his sister, who is older than he .
Appendicitis is a dangerous illness, the appendix has to be cut off which suggests the amputation of the penis.
(I would like to mention here that I am not responsible for the language which the dream uses, it is symbolical and does not hesitate to express reality.)
The dreamer is reminded of a friend who used to wet his bed as a child and whose nurse threatened to cut off his penis.
The dreamer once stood in a Gothic church and gazed at a figure of the Mother with the Holy Child in her arms.
It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism.
To them a thing with Eau de Cologne the dreamer says that he likes the scent because his mother used it as a remedy for her headaches; Eau de Cologne is also inflammable, an alcohol, a spirit.
Prof. S.D. is a well-known figure, he once operated up on the dreamer and saved his life.
Dr. S. is a nerve doctor, he does not preach morals to his patients, but leads them out of their state of depression by

a kind of healing power.
This figure then, that combines the Professor and the Doctor, is a life-saver; he has not appeared in earlier dreams, in this one for the first time the dreamer meets him as the doctor who can hypnotize his sexuality into normality. His mother wears rings set with beautiful stones.
It used to be the dreamer's childish delight to accompany her to jewelers where he loved to admire all the beautiful stones.
He wonders if he should return to these places with her?
What do we see in this dream?
The appendicitis shows again a kind of castration.
We have seen that the dreamer was identical with his sister and here the point is stressed, his manly side is cut off.
Then we come to the altar scene where he is the child in the mother's arms, the Jesus child, the pure child of God, soft and delicate as a girl, but a contrast to th e real girl in the family, the naughty daughter who finds less favour with her mother.
While the dreamer washes himself with Eau de Cologne and remains in the pleasant situation, his mother has no headaches, she has nothing to worry about; but this is evidently wrong since to sit in his mother's lap when twenty years of age is dangerous; and to break up this situation the doctor appears.
Here the saving motif of the jewels follows.
Jewels of all kinds mean values, the beautiful things that we prize and treasure.
These jewels are worn by the mother, his values are linked with her, he has invested his whole feeling in her.
He cannot suddenly say "Now I will no longer be homo-sexual, I do not belong to the mother any more, I will not obey her, I will simply leave the house!" for then he would throw over all his capital, he would go out into the world leaving all his feeling values behind, and these cannot be replaced by intellectual gifts.
If he sets out in his way he would just come up against his inferior side.
The dreamer should, on the contrary, take his feeling side with him , but just this p art of himself he has left in the mother and it draws him back to her.
We see that no hope of a cure lies in this direction.
To enable the dreamer to lead a normal life, the mother must first be depreciated, then he can take possession of the values he had left with her and carry them over into his life.
This process entails a psychological development; nobody can speculate as to how this change may take place, it can only come to pass through the experience that life brings.
His dreams must show him other feeling values, other possibilities which will be stepping stones on the path of his transformation.
Already they speak to him of his actual condition in the strongest possible terms.
He must be awake to what destiny may put before him, the unconscious is clearly ready to take the other road, the new road which means another kind of development.
Dream IV –
I am walking with two club friends.
One of them, a medical student, says that he has given Mme L. a morphine injection in the thigh, he cut off the hair on the lower part of her body and she was very angry.
The second friend is in a row boat on the other side of the street, he says "If I throw now, it will resound" and he throws a banana at him which bursts.
Context –
The two club friends are decent fellows, they stand in opposition to his homo-sexual friends, he has taken walks with them in a wood and to the Zoo.
The student friend had told him about Mme L., an old cocotte whom he had known in a sanatorium where she led the doctor astray.
She was a morphiomaniac and was able to get the drug through him.
The dreamer considered all this part of the dream extraordinary, especially the cutting of the hair and the injection of the morphia; nevertheless he was able to find an association with the sexual relationship between the doctor and Mme. L.

The rage shown by Mme. L. reminded him of his sister's anger when he hit her over the head and of his own fear of the bull.
The man in the row boat is a nice fellow, the dreamer associates him with the doctor and also with a student hero.
The boat is an important symbol, just as the automobile was.
It appears specially in the dreams of seafaring people such as the British.
In throwing him the banana, the manly student throws him the sexual function.
The dreamer feels insulted for, as he is feminine and childish, the manly side strikes him in an unpleasant way: the bursting of the banana.
Here again he is thrown into affect as in a former dream when he discovered his feminine side. Carl Jung, ETH Lecture 11Jan1935, Pages 170-172.

Carl Jung interprets Dream Associations (2015-04-02 05:51)

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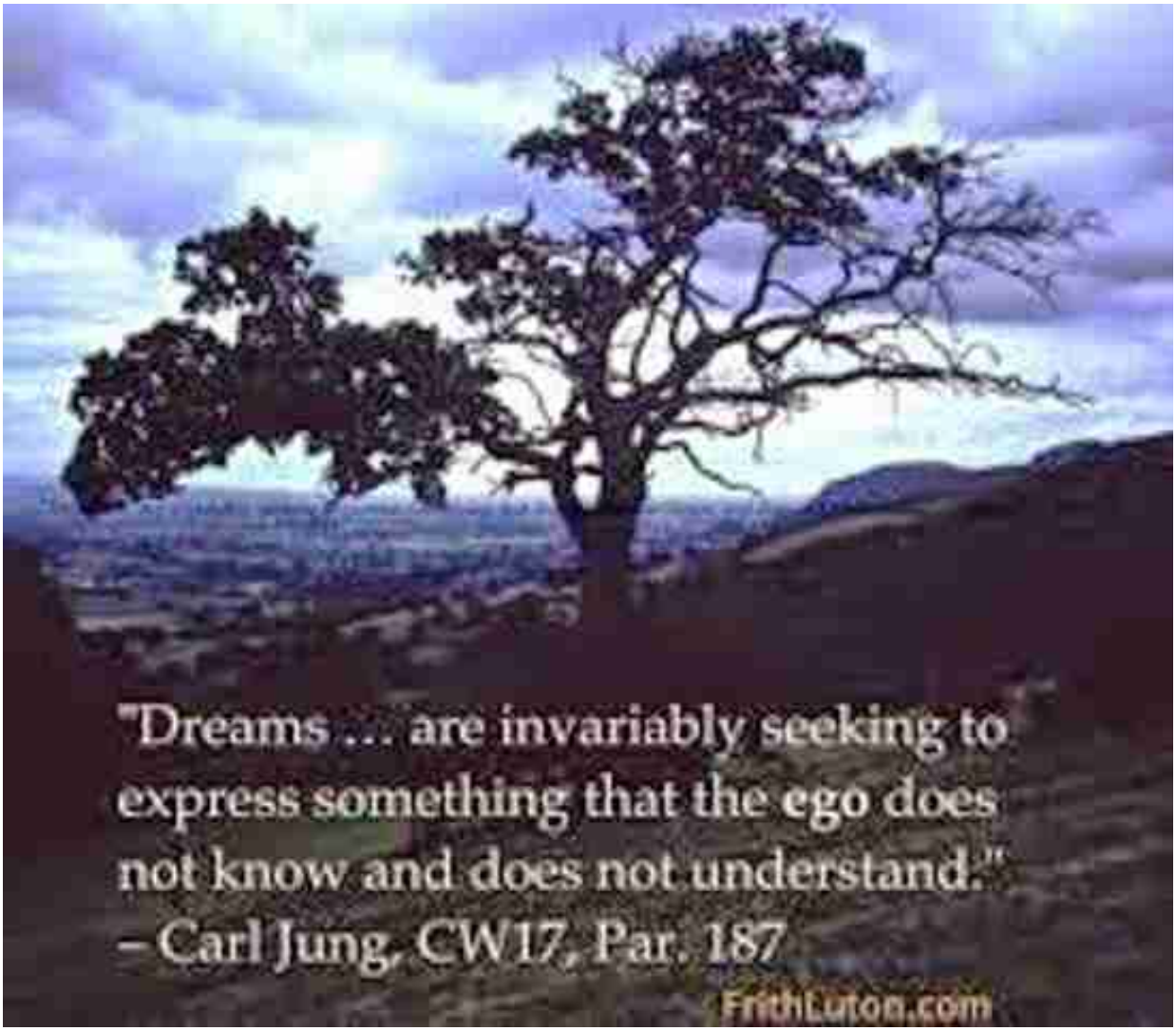
Lecture X 18th January, 1935
You will remember the dream and associations which I gave you at the end of the last lecture; we come now to the interpretation.
The dreamer is on a walk with two friends, his associations show that he walks in a wood with them.
The wood is a symbol we meet with very often in dreams and mythology.
It is a dark place where we may lose our way and where unknown dangers lurk, it is the place where "we cannot see the wood for the trees".
Primitives fear these conditions and have invented magic ceremonies to overcome them.
We imagine they are afraid of the wild beasts in the Bush, but this is not the case, for they are acquainted with their ways and it is the unknown which they fear.
When we were first in Africa we thought we must always be armed, but we soon learnt it was safest to have only a

stick for wild animals know
whether you have a gun or not and what game you are after; the leopards used to come shooting with us, and take our partridges before we could reach them.
So the wood is a symbol here for a dark impenetrable situation, where something is likely to happen but we do not know what.
When speaking of the last dream we said that the next dreams might show a way by which the feeling he left with the mother could go over into normal life.
This dream says that this will happen through friendship, the club friends are efficient, positive people, in contrast to his homosexual friends.
This explains the raison d'etre of young men's clubs and friendly societies and you find the same idea in primitive initiation ceremonies
where the initiant is for a time kept away from women.
There are relics of these institutions to be found in some customs which survive among students.
The anger of the old cocotte is his own anger because he is shocked at being a woman.
The masculine reaches him thrown from outside in the form of the banana.
This is a magical condition which has passed into the language.
In Swiss we speak of a sudden cold as "angeworfen", thrown at us, and the German "Hexenschuss" (lumbago] which means literally witch's shot, speaks for itself.
This is a very primitive idea, for the primitives believe that diseases are thrown at them by bad ghosts and witches.
Witch doctors have ice projectiles which can cause illness or even death, dangerous icicles that can return destructively to their homes as well.
When a witch doctor has sent out such a projectile it may kill his victim but he has to take every precaution, for when the icicle returns, it has smelt blood and will try to kill the witch doctor himself as well.
To avoid this he sets up a kind of scarecrow, he hangs his clothes on a stick and hides himself in the woods.
The angry icicle is deceived and rushes into the clothes.
Then the witch doctor catches the icicle and kneads it with his hands until it is tired and all the bad mana has gone out of it, when he can slip it back into his bag.
This is a most unusually psychological conception.
Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projections.
This dream has the form of a magic effect, our dreamer refuses the feminine role so the masculine begins to take the offensive, and unpleasantly.
It returns to him as the bursting banana. It had been badly crushed and smothered while he sat on his mother's knee and many indignant affects were smothered with it, so it was bound to be an explosive return.
The intermezzo of Mme L's affair with the doctor comes next and we get a hint of an intrigue of the dreamer's own with the doctor he was under at the time.
These young people are very charming and flexible in their attitude towards th doctors and unless the latter is very experienced he is easily caught in their meshes.
All patients like to speak of the causes of their neurosis and especially to find a scapegoat to lay the blame on; "If only so and so had not treated me like that how different I should be".
Many patients develop a morbid passion for causal research and unless the doctor is very wary he falls into the trap as well.
The patient's instinct was warned by this dream, he had led the doctor into his own labyrinth, so he decided to leave him and find someone more efficient.
The patient brought these four dreams with him, he did not dream them with me.
I will briefly repeat what each dream means.
The first shows the masculine principle as hostile to the dreamer; the second that he is feminine and wounded in his femininity and the third shows this wound as a castration, for he is still in the mother.
In the fourth dream his femininity appears in a most unfavorable light, the unconscious criticizes him and shows him as a kind of prostitute on

the streets and in the Zoo, and the masculine comes in from the outside.
These dreams disturbed the dreamer badly, in the conscious he was still ”mother’s good boy” but the unconscious does not mind showing him as he really is.
The magic appearance of the masculine in the last dream, though unpleasant in form, is a positive event.
Things which are unconscious must come to us from outside, we see them first in other people, they are thrown at us or we have to go out and fetch them in.
Originally the whole of life was outside the human being, it was in the forest and in all kinds of inanimate objects.
The primitive speaks of his canoe and other possessions as alive and of yours as dead, for a piece of his own life is projected into them.
We are born now into a relatively dead world, but even so much life has to be drawn from it before we can integrate all the pieces of our psyche.
We know now that trees and animals do not speak; but the primitive knows that they do and that there are doctor-animals and that werewolves exist.
He knows these things in the same way that he knows there are medicine men; these last are usually very clever people who should be taken altogether
seriously.
If you told a primitive that you didn’t like to pass a certain corner because of a bad ghost who lived there, it would be just as comprehensible to him as saying a
fierce dog lived there.
A Swiss peasant will tell you he doesn’t believe in ghosts or witches but, if you watch him, you will be astonished at the way his actions belie his words.
A dream gives us unadorned information about the condition of a patient, it is as if a nature- being were stating his diagnosis or taking a child by the ear and telling
him what he is doing.
The dream is a higher realisation of what we are; we shall see this still more clearly in later dreams.
We come now to the dream which he had on the night following his first consultation with me.
Dream V –
I am at a concert and the organ is playing Wagnerian music. Mr. So and So is singing on a raised platform and mock him because of the words ”My beloved” which
recur again and again.
My elder brother’s cello is standing in its open case.
The cellist is delighted with the cello but notices that the strings are not stretched.
He takes it out of the case and tunes it with enthusiasm.
The cellist then changes into my elder brother, who squirts petrol into the cello with a long instrument.
Flames leap up, but it is not really dangerous, so my brother repeats the process several times in order to frighten two old ladies who are
sitting behind.
They are my mother and Mrs. B. and are dressed in black.
There is an explosion, flaming fragments fly through the air and a silver ball appears from the Christmas tree.
My sister says that this year she has only put snow balls on the Christmas tree.
Context –
The dreamer recently went to a Church concert with his aunt.
He reported that he sat passively through it: which is exactly what he does at analysis.
He would like to learn the organ but thinks it is too difficult, so he wishes for a pianola instead!
He does not like Wagnerian music, he finds it too erotic and prefers Bach.
Mr. So and So is still a mother’s son, a dilettante with no profession.
His first wife was burnt to death with methylated spirit. (Mr. So and So is the dreamer, for the latter married a few years later and was divorced, so his first wife also ended in smoke).
The cellist is the brother’s music master and the dreamer associates him to myself.
His brother is in love with his cello and calls it his bride.

He says it is a soulful instrument, it plays on the soul.
The dreamer said that his brother was very like me, I feel sure everybody would know us ap art, but this is the dreamer's way of making a kind of declaration of love!
I equal the brother, and the brother equals the cellist, so I am the cellist.
As he associates the cello to the soul, the strings of the soul are too slack and want tightening up and tuning.
Petrol is energy, so the dreamer thinks that something is likely to happen when his brother pours it into the cello.
The long instrument he associates to a syringe used by a doctor the day before to spray his throat.
It burnt and this leads over into the explosion and firework display.
This idea is already prepared in the former dreams by the Eau de Cologne and the explosion of the banana.
As a child he liked to play with fire and destroyed a thermometer once by holding it in the fire.
His brother was recently present at a technical experiment where an explosion was likely.
The fear of the old ladies is the fear of the parents when his masculinity explodes. Mrs. B. is a poor soul, a friend of his mother's who has lost her fortune, a poor deserted creature, she is a mother substitute, and represents the state of the mother's soul.
The silver ball is a sun coming out of the Christmas tree.
When I asked the dreamer "What about the Christmas tree? " he replied : "Oh well, that is what one does; that is how Christmas is celebrated".
This is our primitive side, like the primitives, we do it and do not know why.
Christmas day is the celebration of the birth of an invisible sun, one of the many heathen customs taken over by the early Church and attached by it to Christ's birthday.
It is a sort of bridge to Mithras, where the birth of the sun out of the tree is the symbol of the birth of Mithras.
The same idea existed much earlier in Egypt where Ra, the sun god, rose like a falcon out of its nest. Carl Jung, ETH Lecture 18Jan1935, Pages 173-175.

Carl Jung interprets a Dream **(2015-04-02 06:54)**



Lecture XI 25th January, 1935
We will interpret the dream about the concert which we read, with its associations, last time.
The concert represents an intensive feeling situation, the dreamer is very musical, he likes to lose himself in sound.
The Wagner music, however, is not agreeable to him because it plays upon his erotic feeling and he finds this unpleasant, as we saw in former dreams, Because of his homosexuality.
But as he likes organ music it is, in spite of appearances, a positive symbol for him.
Herr So and So is the dreamer in the negative form who makes him an object of derision.
He is identical with his anima, but here the masculine comes to him in a more positive form, as he ridicules the mother's son, the homo-sexual youth.
He disliked recognising these facts and, though this case occurred twenty-two years ago, I still remember how he left my consulting room with a red, hot face.
The cellist is a new figure and, from his associations, is connected with me.
I always take dreams literally: I have brought up this figure in the dreamer.
If I let him think of this positive figure as me, I become God Almighty.
This is tempting but dangerous, for you find yourself held responsible for everything that goes wrong.
So it is exceedingly important to be careful to leave positive action to the dreamer.
If the dream actually said that I took the cello out, I should have to accept that situation, but as it is, it is my role to

look on benevolently.
Then the cellist becomes his elder brother, his riper personality.
The cello is the instrument of the soul, his means of expressing his feelings.
It is thus that his feeling comes into the world as a masculinity, before it was entirely in the mother.
The tightening of the strings had to be done by myself as well as the patient, it took a lot of energy to pull him out of his half-fainting condition.
This energy is expressed by the petrol being poured into the cello - I was pouring courage into him.
The magical mana of the primitives is often symbolised by liquids: in some ceremonies urine is used in the place of anointing oil.
Dreams speak in the language of these primeval customs.
The mana with which I express myself oils and anoints him, until he comes into himself, and gets the courage and art to live his own life.
I have infected him with my attitude, in the same way that people who are nervous and small-minded can rob others of their courage for life.
The glowing embers are not dangerous in spite of their appearance, but the old ladies are frightened.
This refers to the fear of the parents when he be at his sister over the head in his second dream.
It is in his psyche that the glowing embers are moving about, especially the glowing silver ball.
This ball he connects with the sun.
Christmas is celebrated three days after the shortest day, therefore it is the festival of the rebirth of the sun.
It is when we come to a summit in life that the archetypal symbols appear.
These primeval pictures of human life form the collective unconscious .
Faust is such an archetypal figure in the German soul, he is the medicine man ”par excellence”.
The moment where the archetype appears is always characterised by remarkable emotion; it, as it were, fascinates the dreamer and exalts him, as if the Muse had kissed him not only on the forehead but on the shoulder.
In this moment he is filled with eternity and hope from which he cannot escape, he lives part of the history of mankind, eternal feeling breaks through into his personal life.
One must have had this experience to know what it is.
The archetype can also express itself in a negative or sinister aspect, the ford is such an archetype.
Natives have magic charms and figures of the gods to protect their fords.
Often when people behave in an exceedingly unexpected manner the appearance of an archetype is the explanation; archetypes go back not only through human history, but to our ancestors the animals, that is why we are able to understand animals so well and make friends with them.
We must not forget that these events have taken place in a dream, in real life he just had a red face when I informed him what the dream was saying to him.
An unfavorable element appears now - the sister.
The sister says she hung only snowballs on the tree this year.
He was a mild and gentle youth who had snowballs thrown at him, but could not throw them back, girls cannot throw.
The sister has very cold feeling and the dreamer says he has too, and speaks of it as a family failing.
When this occurs there is always a reason, the feeling is red hot somewhere, it is more than the people can stand so they choose to appear cold.
When people appear cold you can always search for the place where things are too hot for them.
A renewal of life and light comes into this dream, it is a feast of ”joy” or of ”Spring”.
This is especially symbolised by the petrol which is poured into the cello.
The feeling which was in the mother begins to break through and to swamp him. In life, unfortunately, we are very seldom up to such a climax,
we do not see these summits until later.
This was the case with our dreamer, fate is not devilish but elfish and chose this moment to bring a new influence into his life.
This new friend was a man of thirty, a youth in everything but years: he came from a narrow background and was a

gentle undecided man with a mediocre brain.
He lured our dreamer into saccharine discussions about what homosexuality really was, what he had hoped for from his mother, etc. and our young man
fell back for a time into the failures of his youth and lost all the values of his experience.
Dream VI –
I am on an engine, it stops suddenly and the engine driver gets out to look at the signals.
Something is wrong but the engine goes on.
I look anxiously out of the window, as I am afraid another train may come, and it does actually come.
I fear a collision and wake up screaming.
Context –
The engine reminds him of an earlier dream where it was also a church.
The church is the mother, so he is again carried by a large animal - a reminiscence of the happy time when one can be quite passive and be carried about and need make no effort oneself.
The engine driver is a riper personality, he notices that something is wrong and gets out to look for the reason but nevertheless they go on.
The signal he associates with safety regulations, with warnings against collision.
Two things in him are going in different directions so there is imminent danger of a collision.
His fear in the dream reminds him of his own nervous nature.
He is always on the lookout for an accident.
He associates the collision with the fear of the conflict between his new friend and myself as we have such different ideas.
I lead him towards heterosexuality and the friend back to childishness.
The associations make the meaning of this dream quite clear.
The next dream is positive, Nature has great powers of recuperation.
When the dreamer saw that I was not upset, he was encouraged to go on.
Dream VII –
I am with my elder brother in a mysterious castle.
There is a secret room with a locked door in which there is a pool.
We go out into the air.
My elder brother can find nothing better to do than to stir up a wasps' nest.
I am afraid that he will be stung but when I recover from my fears we go on and come to some beautiful flowering cactuses.
Context.
The dreamer can only say of the mysterious castle that such things do exist.
The pool reminds him of his mother and he says of the locked door that he feels one must not go back to the mother.
The locked door is a very frequent motif in fairy stories, i.e. Golden Finger and Bluebeard.
The former is the story of a happy child who was in Heaven.
There was just one door which she was forbidden to open; she felt, however, compelled to do so and there she saw the Trinity, a resplendent vision.
She touched the robe with her finger and could never wash off the gold.
Bluebeard is a French fairy story, it has, however, a parallel in Grimm.
If you wish to understand fairy stories of this kind you must take an eight-day holiday to think about them. Carl Jung, ETH Lecture 25Jan1935. Pages 176-178.

Carl Jung analyzes dreams of the Terrible Dreadful Mother. **(2015-04-02 10:22)**

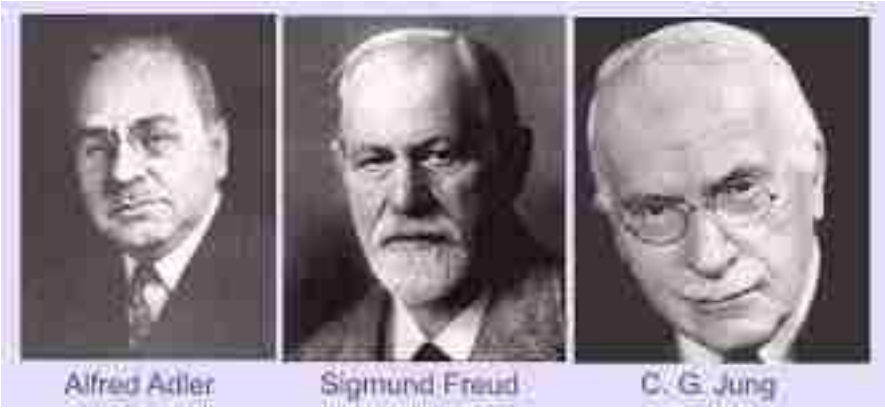
Lecture III 9th November, 1934
At the end of the last lecture we spoke of the interpretation of the crab-lizard monster from Freud's point of view.

To him it would be an image of childish recollections, when the child seemed very small and the parent fabulously large.
The symbol of the Mother is rich in aspects.
Mother love can be a most positive quality.
We all know what it can be at its best, so there is no need to enlarge up on it, but here we are considering its dark background which is the aspect that seems most important to Freud.
One example out of many will make this clearer:
It is the case of a young neurotic woman suffering from a mother complex.
She loved and admired her mother beyond all reasonable bounds and yet, as quite a young child, she began to have very singular dreams in which the mother figured as a ghost, a witch or a wild beast.
These dreams gave her an exceedingly guilty feeling and made her feel inferior. When she was 14 she forced herself to confide in her 16 year old sister, only to find that the sister had exactly similar dreams.
Their mother was a very instinctive woman; her aims for her children were ideal and she was willing to sacrifice herself very genuinely for them and
yet the result of this devotion was such dreams.
This happened because the home was too warm and comfortable; in such ideal conditions the children naturally wish to stay in the nest where they feel so secure, it would be foolish to leave such a pleasant situation for a cold outside world.
A young man also finds it far too nice in such a home, the young girls whom he meets seem stupid and, moreover, they all have one aim ”to get married”.
His mother, with her greater experience of life, is far more interesting to him, moreover she understands her son better and is willing to excuse his moods as no young girl would or could.
So why marry?
Yet if a man is to achieve any independence, or to have children of his own, he must get out into the world; he cannot marry his mother, but the parting often amounts to a tragedy.
Nietzsche speaks of the ”sacrilegious backward grasp”.
A mother can swallow the entire instinctive life of her daughters, the daughters then feel hopelessly inferior beside her and their feelings become hyposensitized in a way that men are never able to understand.
Whether it is hate or love which they feel for the mother, is immaterial.
It is the being bound which matters.
Such girls either have the greatest difficulty in marrying, or even if this is accomplished, in forming any relationship to their children, for their own mother is the Mother.
A man in a similar condition finds himself unable to adapt socially, he often becomes homo-sexual, for all his hetero-sexuality is in the mother, or the available sexuality is of such a brutal character, that it can only be related to a certain type of woman.
These are the causes for the negative Mother motif in dreams and in folklore.
We find magnificent pictures of this problem in myths.
In Red Riding Hood, for example, the wolf (the mother) eats the grandmother and Red Riding Hood herself.
These negative experiences have a very sinister character and belong to the most archaic experiences of mankind, archetypal in character,
constantly repeating themselves.
Ernst Barlach gives an excellent picture of such a theme in his book Der tote Tag.
The son, inspired by his father’s glowing descriptions of the world, resolves to ride forth into it, but his mother does all she can to dissuade him.
He disregards her warnings and saddles and prepares his magic horse, but in the night she creeps out and murders the horse; when the son
wakes up and finds his steed dead in the stable, he goes mad.
This is a classical picture of the problem, the mother seen in this aspect from the unconscious is a dreadful demon.
If our dreamer were a woman her monster image of the Father would be on parallel lines, but with differences which we have not time to

enter up on now.
In mythological motifs the dreadful Mother plays a significant role.
(Here a fragment of a Babylonian epic was read).
This fragment relates the mythological story of the slaying of Tiamat, the dreadful Mother-Goddess.
She is portrayed in many forms in the temples of Babylon: as a lion with dragon's wings , a two-headed serpent, etc.
Marduk, the god of spring,
the victorious sun, is chosen to fight her.
His weapons are the seven winds, the cyclone and the net, in which last he entangles her.
She cannot close her mouth into which the winds rush and rend her body; then Marduk cuts her body into two parts, out of one he makes
the earth and out of the other, the heavens.
The motif of the net is the attribute of wisdom, it represents the logos and is the net of understanding in which the Mother can be caught.
I will not explain this, but leave you to think it over.
We come now in our dream to the left-right motif; the monster moves first to the left and then to the right, forming an angle in which the
dreamer stands.
Here we have Freud's symbolism again, the angle is made by the two thighs of the mother, and the disguised wish is to be there, either to be born, or to commit an
incest.
The next image, the rod, is also a sexual symbol; the dreamer beats the monster with it.
Beating with rods is a frequent symbol of impregnation.
It is used as a spring rite; the boys beat the girls with switches or, in other places, sprinkle them with water, this is to make the land and the women fruitful.
Many children are considered a blessing in primitive conditions, but they are a curse in civilised countries!
Mussolini believes, it is true, that we should return to primitive beliefs on this point, but the birth rate continues to fall all over Europe and this is exceedingly fortunate .
These rites were often still more indecent, phallic symbols even being carried through the streets.
Goethe mentions such processions in his "Italienische Reise", where they carried exceedingly indecent instruments.
These customs have since been abolished, but we can still see old phallic field gods being used as boundary stones in the cornfields of Egypt.
All these things are survivals of primitive days when people were more naive.
In old German, the word which now means "to beat" had the universal meaning of "to make fruitful"; beating therefore has a ceremonial significance.
Striking a knight (dubbing him knight) is a similar rite which has for the most part disappeared, though the King of England still uses this procedure.
The idea behind is to convey mana.
The next motif in the dream is the contemplation, this aims at allowing mana to stream from the eyes until it fills the monster with life again, so that the incest wish can be fulfilled. According to Freud's conception, the incompatible wish has found its fulfilment in this dream, though the censor has fortunately entirely prevented the dreamer from being disturbed by any understanding of what is taking place.
For Freud, then, the principal content of this dream is that the man is bound to his mother by his secret incest wish.
This was already shown in the second dream when cramp prevented him from running to the station, although he had big plans
and really wanted to get there.
He is caught in the morass of his longing for the mother and his fate resembles that of Lot's wife.
In our dreamer's case the mother is dead, but that is of no importance, it is the Mother Image which is meant.
Freud's chief concern would be to acquaint the man with these facts and help him to free himself from them, so that he could proceed up on his course.
To illustrate this idea I will quote the case of a patient of my own, a doctor, a man of 36 who was unmarried and

living with his mother.
For some time I struggled to make him see how childish his situation was, but I made no impression on him whatever.
I then discovered that he made copious notes of his analysis and sent them, after every hour he had with me, to his mother.
By doing this he sterilized the analysis.
At last one day I took him most specially by the ear and said ”Listen, you are just sitting in your mother’s lap” - ”What!” he said
”but you don’t mean that you think I should leave home!” - ”Yes”, I replied, ”I do mean just that”.
He had a dream that night:
He was standing under a steep hill and wanted to reach the top, but the grass was wet and slippery so it was very difficult, but at last he succeeded.
The mother stood at the bottom of the hill and was trying to climb after him.
He shouted to her not to do so, but she obstinately persisted, slipped, rolled to the bottom and broke her thigh.
This dream made a great impression on him.
He said ”That is my greatest fear, that if I leave her, my mother will be injured.”
The next day he received a telegram saying that his mother had broken her leg!
I will not try to explain such f1 thing, I will leave it to the realm of higher physics!
This dream really says clearly ”It is difficult, but desirable and possible for the man by understanding to reach his goal”, and Freud would interpret our crab-monster dream in the same way and would maintain that our dreamer could also get further if he could understand and renounce the longing for the Mother.
We come now to the next chapter in our theme, namely Adler.
Freud believes in the ”Lust Prinzip” (principle of pleasure).
It is pleasant to stay in the warm nest.
But Adler says that is only apparently so, but that the real urge of man is to make himself felt.
Adler does not indulge in any incest wishes, he wants to tyrannize over the mother, and put himself in authority over her, to become so important that she quotes him all the time ”Der goldene Sohn hates gesagt” (My marvellous son has spoken).
He wishes to sit in the centre of the house and to be lord of all he survey.
This is also a perfectly valid point of view: the will to power principle. Carl Jung, ETH Lecture 9Nov1934, Pages 147-149.

Carl Jung on the views of Freud and Adler (2015-04-02 14:26)



Lecture IV 16th November, 1934
We began last time, to speak of Adler, but before we continue to do so we will turn back to Freud, and I will give you a chart so that you may be quite clear about it.

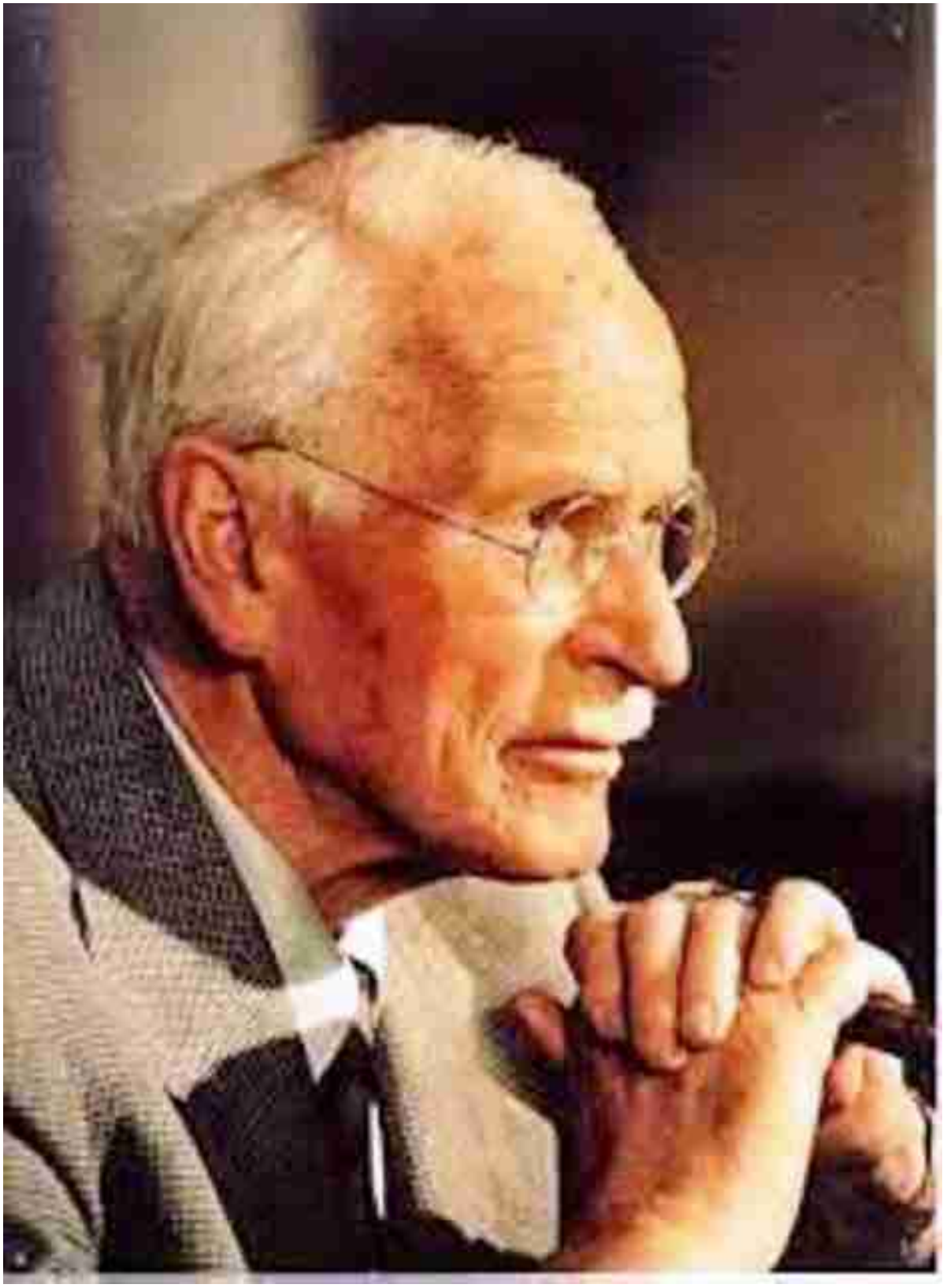
Freud
Fixation through incest.
Infantile wishes.
Repression.
Unconscious.
Conversion.
Neuroses - Symptoms - Allegories.
Freud's starting point is childhood.
His whole psychology is built up on the results of this condition.
Its wishes, shocks and traumas result, according to him, in an incest fixation caused by the infantile rush to stay with the parents.
This wish is recognised as incompatible and is therefore repressed and through this repression it goes into the unconscious.
Freud regards these incest wishes as energies which work obscurely because their roots are in the unconscious and because the moral judgment is forever and again repressing them.
It is from these roots, by a process which Freud calls "conversion of the unconscious", that neuroses and dream allegories (which Freud wrongly
calls dream symbols) spring.
It would be too sweeping a statement to s ay that everyone is neurotic, but there are symptoms, or at least small disturbances, to be noticed in everybody.
Adler
Discouragement.
Shirking.
Inferiority.
Over-Compensation.
Fiction Protest.
Isolation.
Unconscious.
Adler also begins with childhood.
It is true that everything must have a beginning and that this beginning is usually early.
Adler looks forward and Freud looks back.
This is an important difference, for Adler thinks that you are discouraged before a task, rather than that you are looking
back longingly at the warm past.
According to Adler you are discouraged by the situation in which you find yourself as a child, and this is an incentive to go forward.
You do not desire to return to such conditions, but you shirk before the difficulties which you find on your way forward and seek to avoid them, and this leads to an inferiority.
Inferiority is laming and so leads to a neurosis or even a psychosis.
Inferiority is compensated somewhere by a "Grossenwahn" (a dream of superiority or even megalomania).
A young man, for instance, does badly at college; then a saving idea occurs to him: probably he is a misunderstood genius, and is not among the
right people or in the right place.
These thoughts are not often directly and openly thought, they are rather kept as a warm, comforting corner and we steal glances
at them from time to time.
This is over- compensation.
Many people spend a great deal of their time in this warm corner and foster all kinds of comforting ideas, even that they are the Messiah or that they are of noble birth and not the children of their real parents, and that one day a coach will appear to transport them to their ancestral castle!

It is also very consoling to read biographies of great men who were also considered stupid in their youth .
We comfort ourselves for our failures by thinking of the other side and how we could shine in the right circumstances.
This attitude leads to avoiding situations where the truth must become clear, and to a general shirking of life.
These fictions give a great insecurity to life, for we constantly give ourselves the ”benefit of the doubt” and never see the outward situation as it really is.
This kind of person is very modest and retiring outwardly, but the inward feeling of superiority is increasing merrily.
We are all acquainted with the type of harmless, retiring individual who is overtaken by a fit of coughing at the softest part of an orchestral symphony; or he arrives late for a lecture (through adverse outer circumstances!) and falls over a footstool so that the entire audience looks at just that ”poor little mouse”.
The ”poor little mouse” is embarrassed, it is true, yet it was the ”poor little mouse’s” own inner phantasy of being the centre of a large stage which arranged the whole thing from start to finish!
These things, when seen through psychology, present a totally different appearance to the generally accepted view.
People with this kind of psychology always find outer circumstances and other people to blame for everything.
If y o u mildly point out to them ”Well after all you do count in the situation too, you are always there when these things happen
to you”, they simply will not see it.
According to Adler’s conception this is because their unconscious is a thing which they have arranged themselves for the purpose of only seeing
what they want to see.
We keep an unconscious, in fact, to see the mote in our brother’s eye and in order not to see the beam in our own.
Adler calls this the ”masculine protest” .
It is especially obvious in neurotic women.
You can see a socially organised masculine protest in Mrs. Pankhurst and the Suffragettes.
These people become intensely self-conscious, shut themselves away and believe that everyone is studying them, and land in complete isolation.
They themselves have no love for humanity, but are convinced that it is other people who fail to love and admire them.
This is a terrible projection and can go as far even as to become a persecution mania.
These people usually have a ”bete noire” on whom they project their own essential qualities.
This amounts to a complete unconsciousness of themselves and it is impossible to have any orientation in the isolation in which they are.
If you rear a child on Mt. Everest, that child will never know who he is, for we must be surrounded by other people in order to judge ourselves by them, only in this Way canwe see that we are not this, nor that, but so.
Such a man, with a complete unconsciousness of himself, is full of judgement and resentment, he is very critical and feels himself threatened from all sides.
He gets more and more sensitive and susceptible and his very sensitiveness makes him a tyrant to his surroundings; everyone round him is dancing an
egg dance in order to avoid hurting his feelings.
This effect is produced by his isolation, which in its turn was produced by his inner phantasies of his immense superiority.
Adler considers the unconscious as a ”quantite negligeable, an arrangement which we make ourselves, almost a pathological product.
He does not think that people repress things into the unconscious, but that they withdraw consciousness from the things which they do not want to see.
If, for instance, you tell a man, such as I have been describing, that he wants to tyrannize over his surroundings, he is unable to see it because he has withdrawn all consciousness from that side, whereas he can produce dozens of examples in order to prove how other people try to pull him down.
Adler’s standpoint is essentially final.
He thinks that dreams may be of some assistance to us, but he does not consider that we suffer from traumatic memories, but that we make use of them

and draw them out as weapons from our arsenal to prove that ”even then” people were lined up against us.
Adler does not believe in the censor; he argues that all these contents are able to appear quite freely in dreams because our consciousness is withdrawn from them so that we do not notice them or wonder about them.
He sees the anticipatory nature of dreams; Freud does not see this, but believes that everything in dreams is caused by the past.
Primitives and society, even as late as the Roman Empire, having no feeling for the State in consciousness, were guided by the
anticipatory motive in dreams.
They had small dreams and great dreams and the great dreams belonged to the State.
There was an Eskimo leader who led his tribe over the snow to Baffin’s Bay entirely through following his dreams, and the Senate in Rome voted a large sum of money for the rebuilding of the Temple of Minerva, because of a dream.
The dream was dreamt by a senator’s daughter.
I mention these two out of many examples.
Adler is sure that the dream shows how people will behave, and thinks that the dream simplifies the outer situation, whereas Freud thinks rather that it complicates it.
Adler says the dream makes the situation as comfortable as possible, thereby encouraging the dreamer to meet an awkward, complicated outer
situation.
Adler in fact thinks that there would be no unconscious if everyone faced up to all their problems in life and the unconscious becomes steadily less important to him.
Freud and Adler alike do not regard the unconscious as a thing existing in itself, but it plays an exceedingly important role to Freud and in his
later works he has even acknowledged that things exist in the unconscious which cannot be traced to personal contents.
They both agree that things appear in dreams in a veiled and disguised form.
Adler lays very little stress on dreams, he regards them more as a ”point de vue’, but he believes that the anticipatory tendency in dreams exists as a kind of training, and that because of this dreams give us useful hints and train us for certain ends.
Before certain important decisions in life, for instance, such training dreams appear.
Such dreams do exist.
Two years before I bought a motor, for instance, I had constant dreams of driving a car, of backing uphill, parking and performing all sorts of feats with it.
Since I have had one I never dream of it.
These dreams could also be interpreted in a different way, but then Freud says the only exception to analytical theory is the analyst!
We will now look at our dreams according to Adler’s conception and we shall see how different his system is to that of Freud.
From Adler’s point of view, the dream in the village shows the dreamer in a very superior light it is therefore obvious that he is feeling inferior before some real situation which he has to face.
The dream says ”Look how important you are, a gentleman in a top hat, how impressed the village is and how sorry that you do not come more often. What you have done is just a spring board for what you are to do”
This dream is training him for a further effort, a real jump which is before him.
The train disaster dream is not quite so encouraging, something stupid has appeared and there is a disaster, but if we look further there is an encouraging factor, for the dreamer foresaw the disaster, so he can see himself as a far-seeing person.
The dreamer is a great man in a world of schoolboys; the last dream already prepared us to see that, and now we can observe how intelligent he is to see the danger beforehand. We can concentrate on this point and ignore the fact that it was very foolish ever to make such a big plan, so big that it was doomed to failure.
If we are peculiarly intelligent, we are always compensating an unusual stupidity elsewhere, but we have to get back to our common humanity in order to be able to see it.

The professor who writes a particularly thick book may be writing it to compensate an inferiority complex.
[I am not forgetting that I have written several thick books!)
We little realise the many inferiorities which we compensate all the time; and when we discover an inferiority in ourselves we should not be
depressed, no disaster has taken place, but we have discovered our humanity.
We come now to our chief dream, the one in which the crab-lizard monster appears.
Things might have gone wrong in the last dream, but this one opens with a reassuring atmosphere.
It says ”You are in your home, you will tell your plan to this simple woman, who will be immensely impressed and you can do all this by yourself, on foot, it is prodigious!”
When we boast it is to compensate our inferiorities, it is a general human mechanism to take someone else down in order to give ourselves the feeling of having climbed, though one really remains in exactly the same spot.
The hay-makers appear directly after his boast and evidently they are a negative quantity, for immediately afterwards the crab-lizard monster appears Carl Jung, ETH Lecture 16Nov1934, Pages 151-153.

Carl Jung on Word Association Test in solving Crimes i.e. Murder, Theft, etc. **(2015-04-03 17:09)**



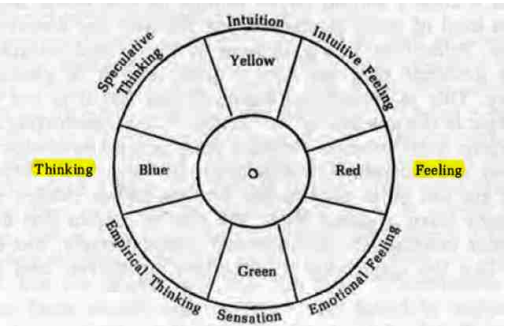
Lecture IX 11 June 1934
There are two questions.

The first is about the stage which the woman in the asylum, after being told that she had murdered her child, passed through before
her discharge.
I cannot say any more about this, both because it belongs to professional secrecy and because it is too specialised a field for the general public.
Someone else asks if I could not say more about the types, extraversion and introversion, and also about the Anima and Animus.
It is quite true that the question of extraversion and introversion could have been handled with the functions, but both this question and that of the
Anima and Animus are exceedingly complicated concepts which I prefer to handle only after that of the libido.
Psychological typology cannot be clearly defined, it is not just easy labels, but rather a critical apparatus to be used for the discovery of empirical facts.
We should not speak here of concepts hanging in the air, but of facts grown from the earth.
These definitions have grown out of my experience and in order to understand them a certain grasp of the structure of the unconscious is indispensable.
You must excuse me if I am somewhat miserly in the use of concepts.
I have had quite enough of such reproaches as ”demonology” being thrown at my head, and I do not intend to use words without bringing experience
to substantiate them.
We have seen the emotional results of association experiments.
If we can find complexes by such methods we should be able to reverse the procedure and with a knowledge of the complex be able to place guilt. It
should be possible, for instance, to use the association test successfully to discover a murderer.
The police sometimes avail themselves of this method of investigating a crime.
I once undertook an experiment with Professor Zurcher.
We staged a mock crime, so to speak, in order to see if I could discover the culprit.
I cut a photograph out of an illustrated weekly of an artist painting a picture with a cow and some human beings watching him.
Two students were picked out, one was shown the picture, and the other was not, and they were both sent to me in order that I should
discover which was the guilty one, i. e . the one who had seen the picture.
The innocent one came first. All the test words left him unmoved.
Obviously he had not seen it.
The Professor had chosen the best actor in the college to see the picture in the hope that he could outwit me, but he reacted in spite of himself to
the words: cow, painter, picture, etc., which I had mixed with a lot of irrelevant words and so was at once detected.
The cause of a real crime was a different matter, but I have used this method successfully on such cases.
There was a robbery once at the Burgholzli, in a room where three wardresses slept.
The contents of a cupboard had disappeared, money, underclothing, a fur, a silver chain, a purse, a receipt from the shoemakers
Dosenbach, etc.
When the fact was reported to me I investigated first of all the number of likely culprits.
The room was not locked so at least five other wardresses could have been in it, but I decided to start with the most likely, i. e. those
known to have been in the room, and try the word association test on them.
These were four: A, B, C and D.
”B” was the department wardress; ”A” was another wardress, a friend of hers; ”C” was a cleaner who had been in the room but did
not sleep there, and ”D” was the Wardress who had been robbed and was consequently cleared of suspicion.
On the critical day ”A” had had a half holiday and had stayed in bed till 12.

”A” and ”C” did not know the contents of the cupboard, ”B” and ”D” did.
It is important that ”B” did.
The test words included many from the known facts, such as: cupboard, open, yesterday, money, fur, Dosenbach, etc., and a few scarecrow
words were mixed in, such as: police, shame, arrest.
These last were juicy allusions to arouse emotion.
After the tests ”A” and ”C” were quite quiet with normal pulses, but ”B” was very agitated with a pulse of 120.
Innocent people also get excited, so this is only a suspicious circumstance.
Diagrams “I” and “Ia” refer to the difference in reaction time between indifferent, critical and post critical words.
It will be noticed that in spite of “B’s” fast pulse, “A” has considerably the largest difference between normal and critical.
Chart II refers to other symptoms of complexes evidenced during the experiment.
It will be seen that ” A’s” chart is again suspicious.
Chart III refers to uncertainties, mimicking, insufficient reproductions, holes in memory, etc.
These last often persevere after the shock and can even affect the time before. After a fall on the head, for instance, one may forget not only the shock and the time that one was unconscious, but the time before, even as
much as thirty hours before.
This happens also in a small way with a complex; touching every complex is a shock, all traumas have an amnesic effect.
The results of these tests are all rather high, especially in the case of ”A” and ”B”.
They are: ”A” 64.7 %; B” 55.5 %; ”C” 30 %.
This was enough for me to be able to s ay to the Wardress ”A” ”You are the thief, now please tell me all about it.”
Thereupon she confessed without more ado.
A friend of mine once asked me to hypnotize his ward, whom he suspected of having taken his shooting prize, a medal.
I declined to hypnotize but tried to make the boy confess by word association which was immediately successful.
He sweated with fear and came out with the whole story.
In all these cases there was substantial evidence to work with.
This method could certainly be used in detective work, but it is a sensitive experiment and by no means fool p roof.
It is far better to let it alone than to be stupid over it, but the same could be said of photography!
So far we have only spoken of the word association method in its complex hunting role, but it can be used otherwise.
If you observe the patients closely you can, to some extent, place their type by watching their reactions.
Some people, for instance, always react with a judgment, others logically, or literally, and so on, observing the quality of their associations reveals a great deal.
This is a very useful method for exploring family psychology which is a very important field, for everyone originated in a family, every human being once lay quite unconsciously in the lap of the family.
In very early childhood we are in a completely primitive state, and inasmuch as we remain one with our family this state of unconsciousness persists.
This has very strange consequences for until we know what we are made of, what our essential quality is, we are in participation mystique with our surroundings: unless I know what I am I cannot tell the difference between myself and the table.
Distinguishing differences is the essential quality of consciousness, discrimination is the essence of consciousness.
Just amazing things can happen in what Levy Bruhl calls ”participation mystique”.
Participants in this condition do not understand anything, they personify a want of understanding.
Inasmuch as we are in common or mutual unconsciousness we are in this participation mystique.
The most striking proof of this is that we believe other people to be exactly as we are.
The truth is that we do not understand each other at all, there is always a tendency to project ourselves into other people, and that leads to using force and to quarrelling.
It is not any proof of culture to see everyone as exactly alike, on the contrary it is the sign of an exceedingly primitive state.

To think that what is good for us is also so good for other people is simply barbarous.
It is our moral task to see these differences.
We spring from the family, we are originally in participation mystique with the house, the garden, the maids , the dogs, the cats, for we came out of all these.
Just as long as we are unaware of this they all follow us.
Every object from which we originated is still in our unconscious in its original form, and can be discerned behind the individual.
We have become aware of these things there is a possibility of their changing; you can see them, know them, and ’they can develop, but things in the unconscious are merely preserved from decay, they remain exactly the same.
So it is exceedingly important to find the ”spiritus familiaris” and it is possible to dis cover it by subjecting a family to these tests.
Words describing fifteen different qualities are chosen with several referring to the emotions.
These are then applied to all the members of the family and an arithmetical average of the results is taken and you arrive at an average, family type.
It is noticeable that usually the more highly strung members approach most closely to the family type.
Diagram IV is the chart of such a test applied to a husband and wife.
[The black line is the husband and the broken line the wife.)
It will be observed how very closely the lines follow each other, this is because the two are in participation mystique with each other.
They have both been very much bound up in their families and carried over this attitude, even calling each other ”Papa” and ”Mamma”.
Probably both families had had this attitude in an unbroken line since the 14th century. Carl Jung, Lecture IX 11June1934, Pages 122-125.

Carl Jung on the Four Functions **(2015-04-04 05:58)**



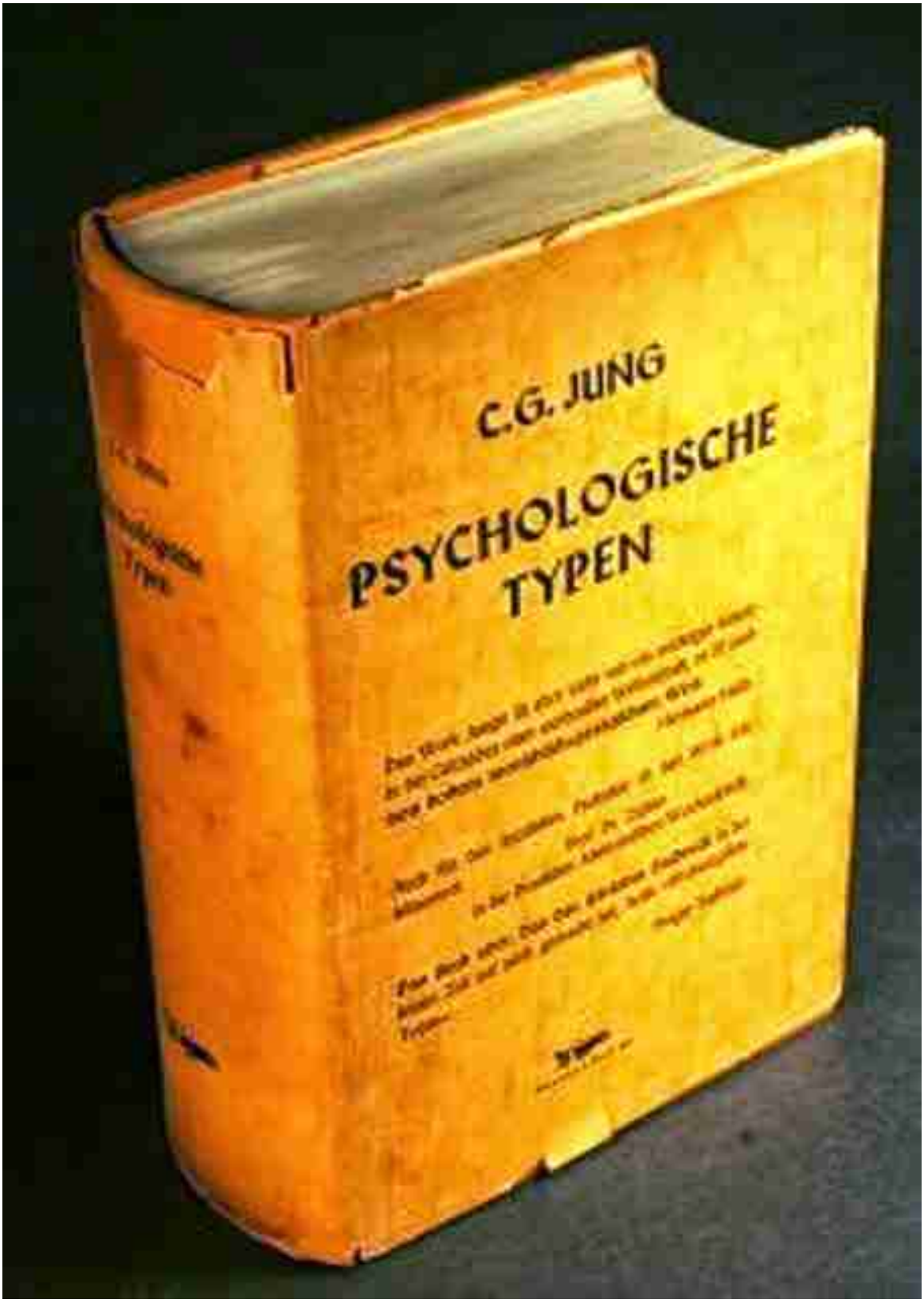
Lecture V 18th May, 1934
It is fairly easy to imagine b eing able to think consciously, to have one’s thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man.
To a feeling type however, feeling is really under control of the will to a very great extent.
As a matter of fact it is by no means everyone who can sit down and think out something voluntarily, and it is quite equally
possible for someone to sit down and feel something out. It just depends which is your domesticated function.
It is usually women who can direct their feeling, and men who can control their thoughts.
Let us suppose that a feeling type has to go to a p arty, he [or more likely she) will groan over it in thought, or in speech, then when

they arrive on the doorstep, they stop and think : “Why there is a nice feeling here after all, it will be all right”.
Then they go to the party and it goes beautifully, everyone says “What a nice evening” and the feeling type goes home and says
“Yes, it was a nice evening, but I paid for it”.
This is quite true, it is wonderful what people with differentiated feeling can accomplish with it, especially when they want something!
Of all the functions intuition seems the most unpredictable and unmanageable, most people only know of intuition as the vaguest
hunches coming from heaven knows where, but a great many people live by it entirely.
They draw the souls out of things and act according to what they discover by this process, just as if what they dis covered were
ordinary every day facts.
All the functions can happen unconsciously just as well as consciously.
People think unconsciously, elaborate philosophical thoughts, you find them in dreams and in phantasies.
With feeling this happens still more.
You often first discover a feeling through an affect in a dream.
For instance you meet a man for the first time, you like him, it is a pleasant evening and you go home with the impression
that everything was quite all right.
Then you have a very bad dream about him and discover he aroused a very bad feeling in you, there was something you did
not like at all in him, you wanted to overlook it or it would have spoilt the pleasant evening, but it felt itself unconsciously and comes out
in the dream.
Unconscious feeling is often to be seen in facial expression, we repress it because it is unpleasant, but we always pay for this later.
Unconscious sensations are usually based on facts which one has seen and failed to register consciously.
A hunter, for instance, got benighted in the jungle and while it was still light he climbed up the only suitable tree in order
to spend the night in it.
The ground would have been very dangerous because of the wild animals.
A wind got up and a wild panic seized him, he wanted to leap down from the tree but as it would have been foolish he controlled
himself, and as the wind died down so did his fears .
But the next time a gust of wind rose, so did the fears .
At the third time he simply could not b ear it any longer and climbed down.
Immediately the tree crashed to the ground and he discovered the trunk was entirely eaten away by termites.
He thought it was God warning him, but he was a very experienced hunter and would well know the danger of such trees,
he must have seen the holes as he climbed up , he did not see them consciously, his unconscious registered
them and warned him of his danger by the panic.
Unconscious sensations, and still more intuitions, are in a curious borderland which defies exact definition.
Intuition is never quite conscious.
H.G. Wells in his book “The Time Machine” mirrors a curious machine which does not run in space but in time.
Three wheels can be seen, but the fourth is only faintly visible.
The idea is that we see three dimensions, but the fourth is invisible.
The same is true of the functions. Intuition is never tangible and we know as much of it as we do of the fourth dimension.
Sometimes intuitions and sensations are caused by such things as the holes made by the termites.
An intuitive type, for instance, was in analysis with me.

I received her in my garden room.
She said “You had a man here before”.
I was really amazed as there had been a luncheon interval and she could not have seen him.
She could only say she had a feeling it was so and I subsequently noticed many cigarette stumps on the table and concluded, as I do
not smoke cigarettes, that her unconscious had registered the fact and diagnosed a man.
It is a fact that coincidences can tend to heap up.
A professor once said to his students “This is a unique case, tomorrow we shall have another”.
During my own experience in the clinics I saw a very rare case for the first time, seven days after another, and then no more
for seven years .
This chain of chance events is in keeping with eastern philosophy and the primitive’s existence is based on such experiences.
Only the other day I took down “Ulysses” by James Joyce in order to quote it to an Englishman, a thing I had very rarely done
and certainly not for three or four years.
The Englishman had been in a bookshop the day before and, seeing “Ulysses” on a shelf, had thought “That is a book I should have”
though he had never heard of it before.
We think of this kind of thing as chance, but the east has discovered the laws of chance long ago.
Primitives firmly believe in lucky and unlucky days.
At the second unlucky accident they get into a panic and it is almost impossible to proceed that day.
This is considered superstitious, but it is not superstition but observation.
Magic is the science of the jungle.
It is a comforting fact in one way that these intuitions exist because through them some knowledge of the future is possible, but
they are dangerous, things never or very rarely happen as they are predicted.
They are not quite predictable, but are rather riddles which appear in order that you may l earn to guess them.
We can be certain that everything which we do not register consciously is registered unconsciously, but the unconscious does not work like
the conscious, it is archaic, primitive, and works rather in analogies.
A complete man would have all these functions in the light.
This diagram shows the functions as they are in the case of a thinking type, there is always at least one function which one observes
and adapts to reality by.
Take a man such as the diagram depicts, his thinking is excellent, he is most superior and deliberate in his judgments , intelligent and
satisfactory in every situation which calls for thought, but p u him in a situation which calls for feeling, in a love situation for instance, and
he simply collapses.
He is childish, ridiculous, breaking out into the wild affects that one might expect from a nigger, and, most deplorable of all, his
superior thinking is then taken prisoner by the wild affects and his thoughts themselves become worse than ridiculous.
A thinking type does not observe correctly, but he thinks over the situation and arrives at reality in that way.
Any of the four functions can, of course, be in the light and the two auxiliaries can be half in the light.
This can swing on its axis and you get two functions in the light and two in the darkness, but there is always at least one function down
in the primitive undifferentiated dark, the inferior function is never in the light, so every thinker is a feeler in the unconscious, but

an explosive one.
Thinking Feeling
Here we have a diagram in which an attempt is made to represent the functions by colours .
All sounds have colour, which we call colour illusions or coloured hearing.
Thinking is generally, almost always, represented by blue, it is connected with the air, with the spirit, primitives use birds or feathers
to represent thoughts.
Feeling is often represented by red, because of its connection with heart and blood.
Intuition is the beginning of the real uncertainty, it is sometimes represented by white or yellow, like the rays of the sun.
Sensation is often green as it is connected with the earth, and the earth's surface is green.
The idea of the functions did not originate with me but was discovered by the Chinese centuries ago.
It is true, however, that I stumbled up on it without knowledge of the east and only afterwards found the parallels to my own discoveries.
There is a zone in between the functions in which the two neighbours mix.
In the place where thinking and intuition mix, for instance, you get speculative thinking and in different degrees.
Schopenhauer was primarily a thinker and secondarily an intuitive, whereas the quantities were reversed in Nietzsche.
He was primarily intuitive, and a thinker secondarily.
On the other side of intuition is intuitive feeling.
This sphere usually belongs to woman, who feels through the heart.
People in the zone of sensation-feeling always try to put their feeling through in the objective world and usually make nuisances and
bores of themselves in the process.
Empirical, or sensation thinking, is the realm par excellence of the scientist. Carl Jung, Lecture IV, 18May1934, Pages 102-105.

Carl Jung answers questions on the "Four Functions." **(2015-04-04 07:41)**



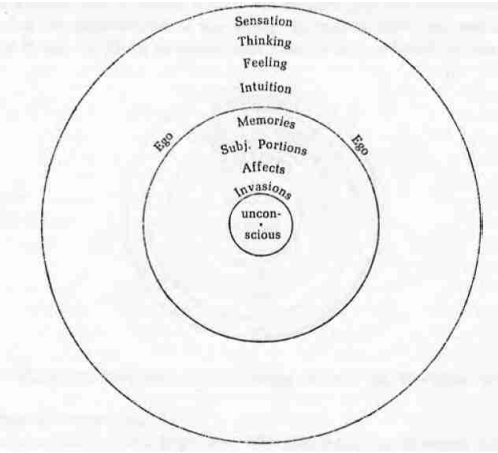
Lecture V 25th May, 1934
There are a great many questions about the last lecture.

The first asks if the feeling-sensation type is always a social bore?
They do not spend their whole lives in boring society, but this is the negative aspect of their type and they are incline d to have this effect
in social situations, but in their positive aspects they are often artists, poets, and especially musicians.
Then there are several questions relating to intuition, which is not surprising as it is exceedingly difficult to grasp, or to render tangible.
Its very essence is its intangibility.
Logical concepts are tangible and possible to grasp, but empirical concepts often intersect each other, you never see them separately and clearly.
Intuition is still more difficult to define clearly because it is an apparatus which is invisible, a perceptive function working
through the unconscious.
You cannot reduce intuition to the terms of the three other functions, though it can clothe itself in all of them, as we saw last time in
the examples of the hunter in the tree and the cigarette ends, but very often you cannot tell at all how intuitions come.
It is highly necessary for us to realize that we do not know everything, that we stand indeed only at the beginning of our knowledge, at
the very beginning of the things which it would be possible for us to know and intuition lives on this border of our knowledge.
Though intuition is perception via the unconscious, the contents of it often appear as finished totalities, its character is that of a given fact.
Spinoza thought it the highest type of knowledge that exists.
Intuition concerns itself with many fields.
Some people can intuit the weather, others can foresee the movements of the Stock Exchange, &c. &c.
Another question which is asked is why intuitives do not break the bank at roulette at Monte Carlo?
There was indeed a patient of mine , an intuitive, who, coming to the end of her money, travelled to Monte Carlo to recoup.
I protested that this was very dangerous but she replied that it would not be for her.
Later I saw her there and I asked her if she had done what she came for.
She replied “Not yet”, but every day she went and watched until her series turned up.
Then she staked for the first time and she always won.
I asked her why she did not go on and break the bank.
She replied because she only knew one or two series for certain and after that it was dangerous to go on, because she always lost.
Intuition is really like that, it can only be used to gain a certain modest advantage.
If an intuitive is really at his last penny, intuition appears to have an interest in just giving him enough to go on with but no more.
Intuitives are often very poor because they never wait for the harvest.
Every situation is a prison to them, they crave for new possibilities and can only use their function to a very limited extent in a situation.
It is as if it will only just nourish them, if you want more you must turn to another function.
We have four functions so as to be able to meet all situations.
Kant, who could think so marvellously, and could write ”The Critique of Pure Reason” was sadly at a loss in personal situations
where he found himself forced to use his most inferior feeling.
There is what we might call a fifth function over all these four functions: the will.
This is a peculiar function set above the others with a certain quantity of disposable energy in direct relation to the ego.
It is like a mobile unit, not kept in any definite place, but at the direct disposal of the general of the army.

The ego is free to use this dynamic function, but only under certain conditions of its own.
It cannot be used under every condition.
If, for instance, you are very tired, and have already used all the energy available for it, then it is not in working order.
It is free in as far as it has available energy.
This is a product and a kind of inherited reservoir of civilized man.
Primitives have no will, it is won by culture and civilization.
It is not to be confuse d with instinct.
The primitives have only instinct.
When the will is dreamt of it is as a man-made instrument; a knife, or a sword, or something of that kind.
The primitive has plenty of instincts, but no will, things just happen to him, it is exceedingly important not to confuse will and instinct.
When I was on the Mt. Elgon I camped near a particularly primitive tribe whose speech was like the song of nature, and I told a runner
to take some letters to the white man who lived by the big beast [the train).
The man did not move, he took no interest.
I tried an interpreter, but there was still no interest, so the head boy had to bes ent for.
He said: ”This is just a poor native”, [the head boy was just as black as the other,) ”You cannot talk to him like that, you must do it this way”.
Then with a whip and a great many gestures he got the man into a great state of excitement about the letters of the white chief and about the other white chief waiting for them at the big beast and he drew a picture of the runner as the
arrow in between.
Suddenly the man dashed off and ran 120 kilometers without stopping.
This is absence of the will.
He understood the words but had no inclination whatever to go, so a rite d’ entree was necessary to get him started.
Among the Australian natives if a man is murdered by someone in the next tribe, it is of no use whatever to hold a council to tell
them about it for they are not in the least interested; they have to be worked up into a state of rage, pulled by the beard, have coitus
performed up on them, until they are really angry.
Then they dash off, and if they meet a man of the next tribe they kill him and the matter is settled.
But if they do not meet one soon their rage wears off and they go home and everything has to be started all over again.
A tribe is just a lazy mass, with no energy at its disposal, everything has to happen to it.
Will is always the sign of a high cultural level.
In this diagram we think of the conscious as an area or field, with sensation as the superior function.
It could, of course, be drawn equally well with any of th e other functions as the superior one.
The centre is the ego.
What is the ego?
This is a great secret, and a riddle which we cannot answer satisfactorily, but only very vaguely, for the sensations of the
body, thoughts, feelings, surroundings, etc. all go to make it up.
Nothing is conscious that is not related to the ego.
This further diagram includes other things which go towards making up the ego.
(1) is the zone of memories.
(2) is the zone of subjective portions.
We can have no thought which registers or becomes ours without something coming up from inside us to meet it.
We make the great mistake of thinking that children are born a tabula rasa, but this is not the case.
They are born with a vast inherited memory which contains a subjective content to meet everything which they contact externally.

When someone says to us: ”What do you think? ” we give out one thought and keep back all the others, for we always have many
more thoughts which we lock away in order to develop just the one.
This is often very wise for many of our thoughts are far too subjective for other people and the same is true of feelings,
sensations and intuitions.
We are very strange and unbearable inside to other people.
If it were not for this we should be without individuality and should be just termites.
The subjective portion stands before the ego and forms a sealed chamber already in the neighbourhood of the unconscious where
we keep everything which we do not and will not stand.
The ego is like a round ball, one side is rather plastic and passive and we are apt to project pieces of this on to other people.
We do not think ”I had a dirty phantasy”, but, ”someone roused it in me”.
(3) is the zone of affects and emotions.
Emotions are often confused with feelings but this is all wrong.
Feeling is a valuing function, whereas emotion is involuntary, in affect you are always a victim.
If I am a great artist, I can act an emotion, but this is not affect, I am not overcome by it.
If someone is terribly emotional we say: ”Sleep on it till you are quieter”.
Affect is undomesticated primitivity, annoyance can still be a feeling, but when your head begins to burn and you find your
heart and pulse beat, then it has gone over into an emotion.
(4) is the zone of invasions where unconscious contents break in. Carl Jung, Lecture V 25May1934, Page 106-109.

Carl Jung on Affects and Customs (2015-04-04 14:50)



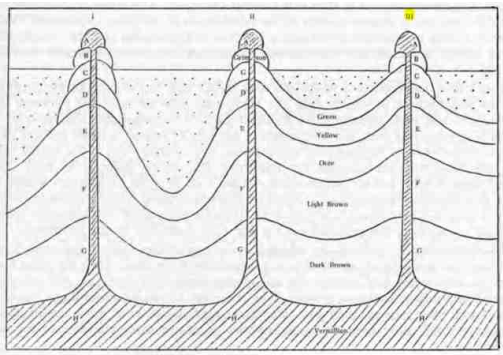
Lecture VI 2nd June, 1934
There is a question asking what individuality is, but to answer it would lead us too far for we are not at present concerned with the individual, but with the ego.
Our present material consists of that which touches the ego, the individual or Self reaches far beyond this, it is only in the evening of life that we can say who we really are .
In this diagram the outer circle is the superior function.
This can, of course, be any of the functions, with the condition that its opposite becomes the inferior, or inmost,

function.
In this case, sensation is superior, thinking comes next, feeling follows, and intuition brings up the rear.
The intermediary circle is the ego, next to it, on the inner side, are memories, secrets which have to be guarded, subjective portions, etc.
Affects and emotions come next and lastly the invaders from the unconscious which we did not have time to speak of in the last lecture.
These invaders have the character of being completely foreign to us.
Affects have already something of this character, they possess us, but we are still able to exercise some control over them with the will
and to explain them, to some extent, rationally.
The invaders, however, are completely irrational, they appear from the unconscious with no conscious mitigation and take us entirely by surprise.
If we allow them to appear outwardly they astonish our neighbours as well.
A sudden mood seizes us, or an idea possesses us, it has no connection whatever with our conscious occupation at the time.
You are listening to a lecture, for instance, and if it is boring, to have phantasies is explainable, because naturally it is nicer to play with
something more amusing than the lecture, but if you really want to listen and still cannot attend, the invader shows its autonomous character
more clearly.
These moods or ideas, even among healthy, so-called normal people, can go over into illusions, sometimes phantastic illusions, and even hallucinations.
Goethe's vision, and St. Paul's are of this order, as are, also, the contents of neuroses and psychoses.
Beyond this comes the inner circle, the complete dark, the utterly unknown, the unconscious, the meaning of which is "that we do not know".
This is a no man's-land out of which the invaders come.
It is not even possible to prove that these things exist when they are in the unconscious, for the essential character of the latter is that it is unknown.
We postulate that things are preserved in it for memories and such things come out after years of conscious forgetfulness in a whole and preserved state.
It looks as if they led an existence in the unconscious from which they walk out at the right opportunities.
We can make hypothetical postulations as to their character, as is done in modern physics about the contents of the atom, though opinions are
sharply divided up on this subject.
We can make certain distinctions in the contents, the personal contents, for instance, differ from the collective ones.
(1) Personal contents are such things as memories; things of every kind which we forget, but which, apparently, remain stored up and break through Whenever there is a favourable opportunity. We assume there is a top layer consisting of these.
(2) Collective contents are essentially different in character, but the difference is difficult to recognise because they frequently clothe themselves in personal material. It is only after a careful study that you can discover them and see that they have merely enriched themselves with things which they have borrowed from the personal layer.
When they do this the patient usually handles them as his own, but this is quite wrong.
The personal unconscious is, to some extent, our own material, but the collective is not so at all.
This is all very abstract and should now be made clearer and nearer by examples.
The very existence of the collective unconscious is still a disputed concept, and is exceedingly foreign to the intellectual.
Only the other day I met a French scientist who said "But surely it is a very mystical idea".
I replied that I did not see how it could be called mystical for it was really a very practical idea.
How would it be possible for us to understand other people if there were no common, human unconscious?
We can, even, to some extent, understand the most primitive rock paintings from this general human background

and our very languages point to common roots.
Some of the Elgonyi natives speak of their parents as Baba and Mama, only Baba is mother, and Mama father.
If you take an apple from a monkey he gets angry exactly as a human being does. Through the animal consciousness in the collective unconscious we can reach very deep layers indeed, the period of primitive man is very short compared with the animal period.
When people dream of flying they make swimming movements in the air pointing back to amphibious stages, probably the ancestors of man spent the longest time in the amphibian stage.
We are apt to think of ourselves as very modern, but do our modern investigators re ally know what they are saying?
They are always remarking in books on primitives how exceedingly primitive they are, because they do not know what their customs mean.
It is true that they do not.
The natives on Mt. Elgon spat on their hands and threw forth their breath to the rising sun, and they could not tell me why.
But what about our own customs of Easter and Christmas?
Suppose that instead of camping on Mt. Elgon we had pitched our camp on the Zurichberg and studied the habits of the inhabitants in their ”kraals”.
One morning Herr and Frau Meyer would come out into their garden and do mysterious things in the bushes.
We should ask ” what are you doing?
Have you hare idols there, and do the eggs represent some fertility or magic ritual?”
They do not know.
How very primitive these people are!
I assure you, however, that it is exceedingly difficult to know what the Christmas tree means.
It reaches back far into the past and has many ramifications.
We always assume that there was a heroic age when our forefathers knew the reason, but we deceive ourselves, they never knew, we know more than they did. It did it, and at last someone said ”What does it mean?”
We are very slowly waking up from a deep sleep in participation mystique; men did not think, they ”were thought”.
To say ”Why do we do this ” ; or, ”What does it mean? ” is the beginning of thought, before this the unconscious forces us to do these things.
When the sun rises in the tropics it is a moment that hits people in the heart, it forces the Mt. Elgon natives to do something.
In the mountains of Switzerland you hear people shouting with joy and they shriek at the bathing-places as they go into the water.
Why? Because plunging into another element, the cold water, or greeting the sun from a height, are impressive moments, and we must do ·something to celebrate them.
In bathing you have exposed yourself in a somewhat risqué costume and you want an outlet for your feelings.
We always put everything on to our parents or forefathers.
We make them responsible for everything and we think we have explained something by this, but as a matter of fact we have not.
When we hide Easter eggs, it means that we are expressing an unconscious thought, that thought is - ”Now it is the time for the beginning of new lives, ”Everywhere there are young things” and we are moved by this thought as the primitives are by the rising sun.
The primitive word ”Roho” means spirit, in many languages the word for spirit is almost identical, we do not know how to translate it in the Bible.
The Holy Ghost, the breath which goes between the Father and the Son.
The primitive breathing into his hands as the sun rises is saying: ”Father, into thy hands I commit my spirit”.
Sunrise is an unbelievably impressive moment on the equator, in four minutes the uncanny night has given way to the glory of the rising sun.
There is no twilight, day changes immediately into night, and vice versa.
We laugh at the people who rush up the Uetliberg to see the sun rise but, when we experience it, we are caught in it too and are touched to the core for we too are human.

The unconscious contains not only memories but also the germs of the new, creative seeds.
Everything springs from the collective unconscious.
Much of Christ's te aching is also to be found in the teaching of his cousin Mithras.
The collective unconscious is a source in which all the past and all the future lie, it does not belong to the individual, but to mankind.
I am nearly responsible for my personal unconscious, but not at all for the collective unconscious.
When the sun rises it is not a personal matter, but a completely impersonal one, there is no one who is not concerned by it and everyone is impressed.
When the new moon rises, or the full moon, it is a generally human matter and we are inevitably affected by the emotion it causes.
If we are in a crowd and do not understand a joke, we are still forced to laugh, for we are caught by the emotion of a crowd if we are in it.
This is illogical, but a fact.
People are not impressed by unrealities and it is useless to say "nothing but". Perhaps if I had not been a psychologist I might lie about it and pretend it all meant nothing to me, but as it is I am willing to stand for it and to admit that such things move me also.
If we are not moved by them, we are out of touch with general humanity, with the quality of being human.
This is just the quality which we are repressing so determinedly in this age.
But this is all wrong.
It is not that all these things are good, or desirable, but that if we suppress the generally human we become too intellectual and live by "isms".
It is far safer to admit that we feel just as all other human beings do about these experiences, and to accept our general bond of feeling.
The unconscious cannot be thought of as the old Swiss said of the brain: "It is like a saucer of macaroni".
The unconscious is a living being with its use, object, and goal, and is eternally looking for a way to reach that goal - a way which is
not our personal one, but the human way, mankind's way.
This realisation is the beginning of the effort of western man to get out of his narrow, intellectual way. Carl Jung, Lecture VI 2June1934, Pages 110-113.

Carl Jung on the Collective Unconscious and Word Association (2015-04-04 18:15)



Lecture VII 9th June, 1934
I have a question here about the collective unconscious but I cannot describe it in detail.
I can only say that it appears to be a living organism, containing as much of the future as of the past.
We can understand people better from their future than from their past because they are moving away from the latter and

going towards the former.
The future consists of things that are not yet, but in the unconscious it is as if they had always been.
Future events are all there in seed, already formed, only we have no way of explaining them; the language of the future is,
so to speak, not available.
When we try to explain the future, necessarily we use the language of the past and that is wrong and misleading.
The unconscious is always creatively developing the coming time, forming it out of the old and the past.
Usually it is built up on an archetype.
We have already spoken of archetypes, they are images of typical situations ingrained in the depths of man's soul; myth motifs which crop up all over the world with astonishing similarity.
There are, for instance, archetypes of fear, fear of the pass, fear of the ford, for example, where dragons, snakes, etc., lurk.
The legendary king could only kill the dragon when he was in an archetypal situation.
The death of King Albert of the Belgians could be explained in this way; it was as if something had been waiting to murder him,
watching for a suitable opportunity, an archetypal situation, in which to fill him with panic and destroy him.
The fear of the ford is a very real one in tropical countries and is a panic which frequently assails people who live in lands
where there are no such dangers.
"In the Shadow of the Bush" by Amery Talbot, is a book in which the panics of the bush are very well described.
He once came to a stream with his wife and a party of natives.
The natives refuse d to cross which surprised Talbot as the stream was too small for crocodiles.
At last he ascertained from the natives that the stream was haunted by the ghosts of snakes and a cobra actually did rear up between
himself and his wife as they were about to cross it.
Talbot describes the panic and the archetypal fear which this incident aroused in him.
You are simply hit by these things in the bush.
They are not of any objective importance to us here, but there are other crossings in our psychology, psychological difficulties.
Or they may appear projected on to such a situation as crossing a street, and a motor suddenly becomes a crocodile, or if we
are too much absorbed in our inner problems the attention is called off the outer world and we run the risk of such a panic being
constellated and of being run over.
In going to a certain place one day on Mt. Elgon my way led through a wood.
The usually willing natives complained that they were tired and the corporal made every kind of
excuse and complaint.
By using the simple and effective method of walking behind them with a whi , I force d them into the wood.
But they showed such signs of anguish that at last I said to the corporal:
"You are usually so efficient, what is the matter with you?"
He would not say anything, but when
I whispered in his ear the taboo word "Ghosts?" the corporal, greatly relieved, replied: "Yes, ten thousand".
I saw then how it works on these people and how real it is to them.
It is exceedingly uncanny to walk in a bamboo forest on the trail of a rhinoceros, you are never sure you will
not meet it, and you have to stoop as you walk because the rhinoceros is shorter than man.
These are the only paths and they are unpleasant enough, even for a European, but the green twilight, with its impression
of being under water, where all is still, damp and dead, overcomes the native completely.
He is much closer to the collective unconscious than we are; we have a comparatively thick layer of consciousness on the top which is only occasionally broken through, but the native spends nearly all his time in the unconscious.

When I first arrived in East Africa, an English farmer, who had been settled there for years, said to me:
“May I give you a piece of advice ?”
I said that I would be only too glad and he replied:
”This is not man’s country, it is God’s country.”
And the longer I was there, the more I saw the truth of his remark.
Nature is overwhelmingly impressive, and man seems to come only after the elephant, the lion, and the giant snake.
The collective unconscious is not only a universal phenomenon, it is possible to some extent to differentiate its contents.
The following diagram will help us to do this:
A. Individual (highest point) Vermillion
B. Family Crimson
C. Can Green
D. Nation Yellow
E. Large Group (e.g. Europe) Ochre
F. Primeval Ancestors Light Brown
G. Animal ancestors in general Dark Brown
H. Central Fire Vermilion
I is an isolated nation
II and III are nations belonging to such a group as Central Europe, or China and its neighbours.
The individual is never alone but always has his whole family, and even clan, behind him.
Two members of the same clan, who are not related, may look like brother and sister.
Just as physical traits, such as the Hapsburg lip, appear again and again, so do the traits of a certain psychological structure.
You think you have married an individual, but you find you have married a family.
This becomes very clear in the children. Physical and psychological resemblances to the whole clan appear.
Everyone is accompanied by a kind of spiritual familiar, invisible indeed to himself, but often exceedingly obvious to other people.
This is made, not just of the immediate family, but of the entire clan to which the individual belongs.
National types are also very distinct.
This is especially the case with somewhat isolated nations, islands, or peninsulas.
An Englishman has a totally different psychological experience to that of a Central European.
Still more pronounced are the different racial characteristics of the inhabitants of different continents.
There is such a deep psychological difference between the European and the Asiatic that some people maintain that the Chinese psychology must always remain a riddle to us.
You know that there is a technique with which one can undertake the analysis of the unconscious.
It begins with the conscious, goes on with the personal unconscious, and goes spirally towards the collective unconscious.
This process is usually a very long one, and sometimes it appears to follow a circle instead of a spiral.
The roads in the personal unconscious are broader, and those which lead to the collective unconscious are narrower and more difficult to find.
The complexes of the personal unconscious are built up over the archetypes.
When, at last, the collective unconscious is reached, there is a spiral which eventually leads to a centre,
but here again it is very easy to circle , instead of following the spiral.
We get away from the personal circles and find ourselves in the historical.
There are certain methods by which we can constellate these inner actualities, but the vast majority of mankind is not
concerned with them.
They do what they have to do naively and piously, do not worry about their motives, and are convinced that introspection is morbid.
It is true that it can be exceedingly morbid, but if you look into yourself in a legitimate way it can be a most

useful occupation.
We will now examine some methods of ascertaining contents of the unconscious..
Word Association Method.
In this experiment a series of test words is given, the patient must then say only one word, the next word which occurs to him.
He is told to react as quickly as possible, and the pause is measured in fifths of seconds.
This measure is quite accurate enough.
To use still more exact methods would be shooting sparrows with cannons.
The experiment is repeated to test the patient's memory.
Word, is the test word.
Time, is the amount of time which elapses before the answer, measured in fifths of seconds.
Complex symptom, is a disturbance, the patient pauses, says "Oh", repeats the test word, or uses two words in reaction.
Repetition, indicates whether the patient is able to remember the word with which he reacted when the test words are repeated to him.
X means Yes, and - No.
Word Time Complex Symptom Repetition
Water 4 0 x
Round 4 0 x
Cbk 5 0 x
Swim 6 0 x
Grass 5 0 x
Blue 7 0 x
Knife 20 3 -
Help 15 3 -
Weight 10 1 -
Finish 8 0 x
Mountain 6 1 -
Fly 5 0 x
These are twelve out of the hundred experimental words which were used.
There is a period of disturbance from 7 to 11.
There were also periods of disturbance in the words which I have not given, starting from the words "pointed" And "beat".
This patient was unknown to me, I knew nothing whatever about him.
When I asked him if he had noticed that sometimes he had paused before answering, he replied "No".
I then asked: "Did any of these words stir up memories in you?"
He said "No, I just answered. "But when I told him what the words were which had appeared to disturb him, he wanted to leave the room, and evidently felt exceedingly uncomfortable.
When I said that there must be some memory connected, he refused to speak.
At last, however, I got the story out of him.
When he was quite young he had lived abroad and had been put in prison for six months for wounding a man with a knife.
It was years ago, he had left the place, no one knew of it, he himself had quite forgotten it, but there it always was - his skeleton in the cupboard, the hidden complex which was revealed by this method which unveils hidden disturbances.
If I had asked him directly if anything disturbed him he would have answered "No".
For the complex was too deeply buried, he really believed that nothing did disturb him, but there it was, always lurking, ready to spring forward at the slightest opportunity.
To anyone who observed him closely there was a faint flicker of the eyelids visible whenever the word "knife" was mentioned. Carl Jung, Lecture VII, 9June1934, Pages 114-117

Carl Jung releases a Woman who Murdered her Child from an Asylum **(2015-04-05 08:12)**

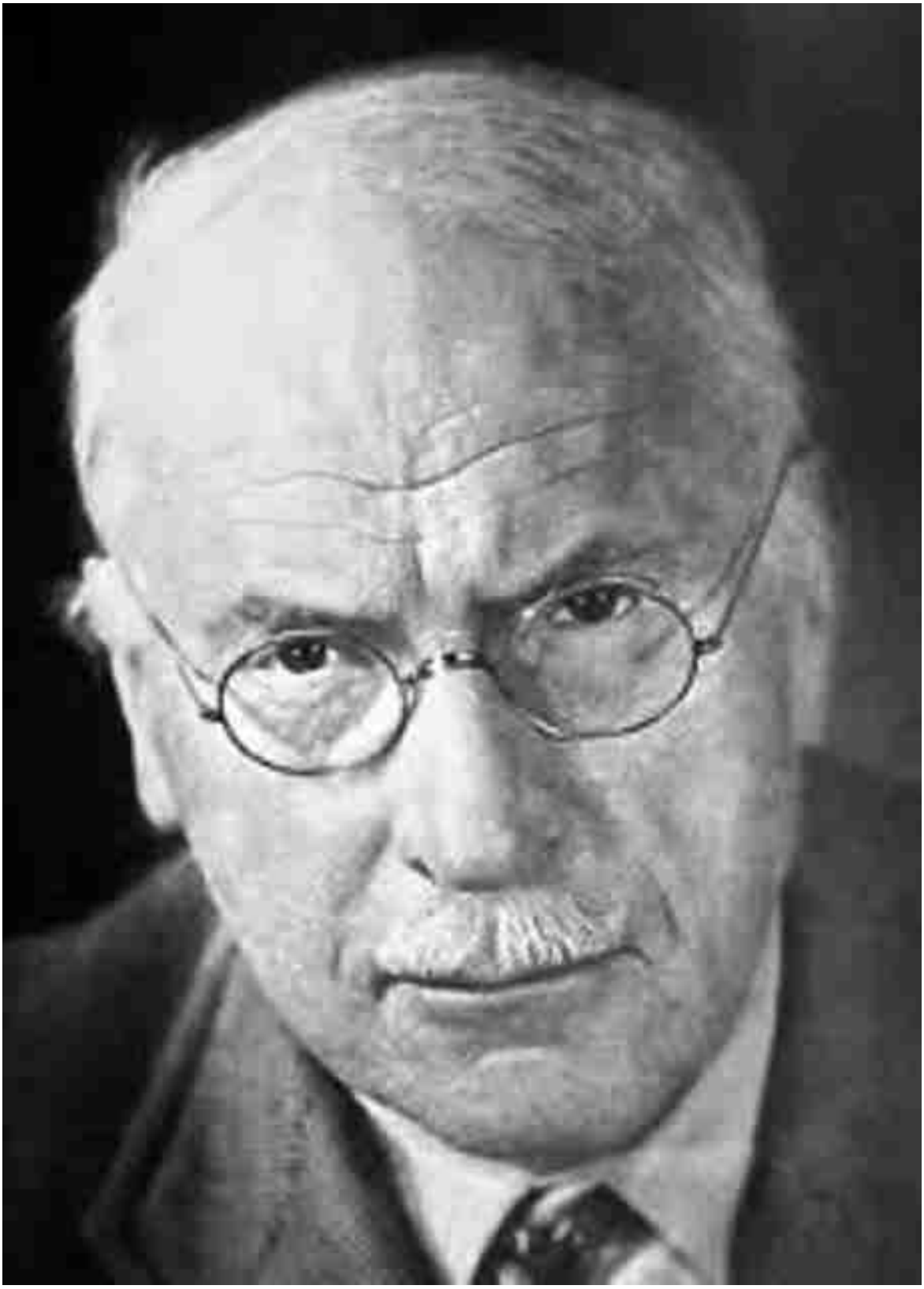
Lecture VIII 15th June, 1934
It is possible to unearth all kinds of complexes by the use of test words.

People vary very much in their attitude to their complexes.
Some try to live with them, others to forget and ignore them as much as possible, and others, even with the best will in the world, are unable to remember them.
It seems to be impossible for them to contact them at will, their complexes remain absolutely unknown.
I will mention a few more cases where the association test was used.
Case 1 is that of a foreigner whom I visited in his house.
He became impatient after only 15 words and asked if I could not already draw some conclusions.
It was really far too early, but I consented as he was an old man, about 70, with the wall into the next world already wearing thin.
I told him that I had drawn three conclusions:
(1) that he had trouble with his heart and was nervous about it;
(2) that he was in financial difficulties, and
(3) that he had tender memories of a woman whom he had known many years before and who talked French.
At first he pretended that he could not remember any such woman, but he denied it in a way which showed me that I had hit the nail on the head.
The words which had led to these conclusions were:
Money Little
Death Dying
Heart Bad
Kissing Delightful
Paying La Semeuse
There was a very long pause after the last word, at last these French words came.
That it should b e a coin was only natural, but why ”la semeuse”?
This appears on French coins, and it turned out that the man, as a student in Paris, had had a love affair which made much more impression on him than he realised; that he h a d angina pectoris; and that he was in considerable financial difficulties.
There were disturbances in reaction to all of them, but the reaction words are fairly obvious except in the case of ”la semeuse”.
Case 2 was that of a well-known and learned psychologist.
Out of 20 test words, 3 were marked by very long reactions, and in 15 out of the whole 100 he answered with the word ”fear”.
I had asked him: ”Are you perhaps afraid?”, but he vehemently denied it and persisted in his denial even after being shown his reaction words, and being asked: ”Who then is afraid? ”
It is entirely against my principles to force people to admit anything against their own determination, but by all the rules of the art it was perfectly clear that he was terribly afraid, but that his conception of himself as a public man was more important to him than the recognition of his own fear. In a public position, it is expected of one that one should never be intimidated, so he kept his fear complex a secret, even from himself.
Case 3 was that of a woman of 30 who was slightly neurotic.
I was consulted on her behalf by her husband, who said that from the beginning of their marriage, which had now lasted 3 years, his. wife had been madly jealous, though he had given her no cause for it whatever.
His appearance made it quite easy to believe this last statement!
She was extremely prudish, and always refused to undress with her husband in the room, in fact she insisted on a separate dressing room, which is always suspicious, and the fact that her sister was expecting a child must never be mentioned in her presence.
Otherwise the marriage was a very happy one!
saw the wife afterwards, but got very little out of her.
She said it was stupid of her husband to have consulted a psychologist, as she did not wish to discuss her psychology.
She maintained that she was very happy in her marriage, she admitted to fits of jealousy, but she was quite sure they would pass.
Jealousy is always an extremely suspicious symptom.

She was a Catholic and her husband a Protestant.
She denied, however, that this was any problem, saying that they had talked it out and settled it to their mutual satisfaction.
The first word to produce a disturbance was ”yellow”.
replied with ”Jealousy”.
I pointed out that this looked as though she were jealous of her husband, and she admitted that she was afraid he might do those things which her own moral and religious scruples forbade.
To the word ”pray” she replied with ”religion”, so religion was not as irrelevant to her difficulties as she had imagined.
To the word ”separation” she replied ”marriage, and admitted a fear that her own marriage might
end in separation.
Disturbances showed with the words: wedding, quarrel, family, happiness and faults.
To the last she admitted that she had at one time been extremely troubled with phantasies of having promiscuous love affairs with a number of men.
As a good Catholic she could not even admit the possibility of ever pursuing such a course herself, so she had projected it on to her husband, and was always imagining that he was carrying out with other women the phantasies which she had had of other men, and so reacted with violent jealousy.
To the word ”kissing” she admitted that she reacted with the idea of kissing other men, and the whole story was soon on the table.
She burst into a fit of weeping, and the difficulty was solved as she stood in front of the clear cause of her trouble.
Case 4 was a pathological case in a mental nursing home.
A lady of 34 whose feeling was rapidly atrophying.
I was called in in consultation and I could only confirm the diagnosis which had put her in the asylum, yet I had a peculiar impression, so I decided to try an experiment on her.
She was a married woman with two children.
The depression which ended in the pathological state began when the eldest child died at
the age of 4.
You could say that this was cause enough, deep grief was to be expected after losing her favorite child, but this was not deep grief, it was a pathological condition.
These things usually only happen when there is a double floor of which the patient is unconscious.
To the word ”angel” she replied ”child” and said it recalled her dead daughter who had been
an angel.
She was evidently a very favorite child.
The word ”defiant” she applied to herself, and owned that she was defiant and obstinate even before the child’s death.
She had a strong disturbance at the word ”bad” and ”blue” reminded her of the eyes of her dead daughter, but at the word ”rich” things became re ally critical.
She associated it with a certain rich man for whom she had had a youthful ”Schwarmerei”.
Her well-to-do, middle-class parents laughed at her about it, and kept telling her that she was deluding herself with the idea that she could ever mean anything to such a rich and important man.
She believed them and gave up the idea, but regretted it most bitterly.
At the word ”moral” she had a strong disturbance, and reacted with ”immoral” again referring to herself.
She admitted to having had erotic phantasies about the man, and had a strong moral non-erotic attitude.
At the word ”money” she reacted again with the memory of the rich man, and then said that though she got on very well with her husband she was never able to forget her first love.
Her first child was born with his blue eyes, and when she saw that she felt a great affection for it.
The little girl had died of typhoid fever.
They had been living in a place where the ordinary water was undrinkable, they had to use special drinking water.
The children were bathed in it, however, and it was thought that the little girl trust have accidentally swallowed some, and so caught typhoid.
I asked her if she had seen her first love again.

She replied: ”Not since my marriage”.
Then, suddenly, something struck her.
Just before the death of her child she had had a visit from a great friend of his.
He had said: ”You hit someone in the heart by your marriage” and was referring to this man.
She had a terrific reaction, fainted, and was terribly upset.
Later in the same day she was bathing her children and noticed that the water was thick and slimy on the sponge, but she took no precautions to prevent the children from playing with it, and even gave her son, who asked for a drink, some of this water instead of that of the drinking supply.
The son, however, was not ill, but the little girl contracted typhoid and died.
When I saw what had happened I was in a bad conflict as to what to do about it. She was already in an asylum, so things were in a very bad state.
She would certainly degenerate if left there, people always do, and very rapidly.
So I decided to risk telling her the truth. I said:
”I suppose you know you murdered your child in order to destroy your present marriage?”
She looked at me curiously for a few minutes, and then, naturally, broke down.
In three weeks she was able to leave the asylum, and though that is 25 years ago there has been no relapse.
There was no other way of handling this case, for unless she faced the truth she could not recover.
Another method used in piecing this unconscious material together is the psychogalvanic experiment.
Diagram I (p. 120) is a rough drawing of the apparatus.
(1) is the mirror galvanometer, above which there is a translucent celluloid scale (2) with a lamp (3) upon it.
The electrodes are usually two large copper plates (4) and (5), upon which the p alms of the patient’s hands are placed with light sandbags
on the backs of the hands to weigh them down.
The nervous contraction of the skin under the test words makes the mirror oscillate and a ray of light
travels along the scale above.
The apparatus is so contrived that the result can be accurately recorded on (6), a measuring plate. (7) is a Bunsen cell.
The patient of Chart II was of an excitable nature and reacted electrically at nearly every word. In making such experiments it is very valuable to watch and record the breathing at the same time; at strong emotional reactions the breathing always shows a tendency to contract.
III
The top line in Chart III is the psycho-galvanic experiment, and the bottom one is the breathing.
Neurotics often hardly breathe at all and when at last they are forced to draw a breath they sigh, and their fond relations are much concerned
and ask: ”What is the matter?”
But they were just in need of breath.
This shallow breathing can have very serious results and can start tubercular trouble for people with many complexes get
into the habit of not breathing to the bottom of their lungs.
This happens so often that many people contend that consumption is more a psychological than a physical disease.
When through analytical treatment the complexes become more bearable, patients often begin to breathe properly so that it is no rare occurrence for such cases to clear up during psychological treatment. Carl Jung, Lecture VIII 15June1934, Pages 118-120.

Carl Jung's Investigation of Family Psychology. **(2015-04-05 16:08)**



Lecture X 29th June, 1934
We will proceed with our investigation of family psychology.

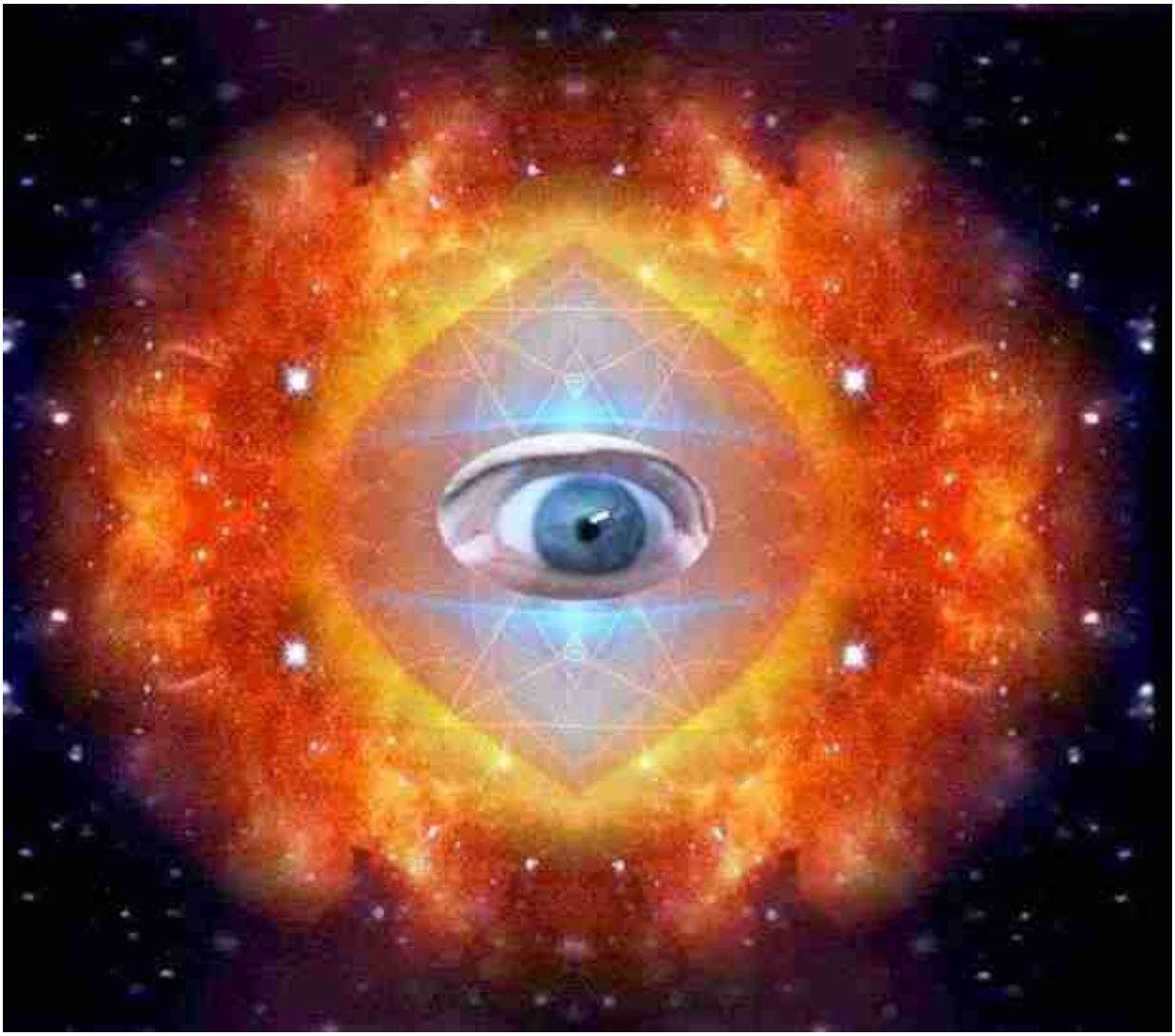
The list of 15 qualities comes first, which will serve to show us how to group the reactions.
1. Co-ordination.
2 . Sub and supra-ordination.
3. Contrast.
4. Predicate expressing a personal judgment.
5. Simple predicate.
6 . Relations of the verb to the subject or complement.
7. Designation of time, etc.
8. Definition.
9 . Coexistence.
10. Identity.
11. Motor-speech combination.
12. Composition of words.
13. Completion of words.
14. Clang associations.
15. Defective reactions.
A list of 10 complex symptoms comes next.
1 . Long pause before the reaction comes.
2. More than one word used a s reaction.
3 . Rep eating the test word.
4. Misunderstanding.
5. Mistakes.
6. Slips of the tongue.
7. Peculiar words, such as foreign words .
8. Mimicking, laughing, & c .
9 . Exclamations.
10. Reproduction disturbances.
When you have the results of the word qualities and those of the complex symptoms you can make charts.
This chart is that of a family.
The mother, a woman of about 40 [broken line); the father, a drunkard [dotted line); the little girl of 9 [black line) was deeply identified with her mother.
The result of the tests though quite natural for the type to which the mother belonged was highly unnatural for the child, yet as much as thirty percent of all associations were identical words showing that this child, 9 years old, had the whole problem of the mother on her shoulders and was already a woman terribly disappointed in life.
She would inevitably grow up with this attitude towards life, for this mold always persists, and her husband will be forced to
become a drunkard.
For things to go at all there is only one answer that a man can make to a woman with such an attitude, and that is to become a drunkard, or a ne'er-do-well in some form.
II
This is a chart of a husband and wife who are n early identical.
The wife comes from the family of Chart IV in the last lecture.
In this case the attitude was reversed, the husband will be forced to become a teetotaler in order to adapt to his wife.
The husband is only forced to adapt in a marriage where the wife is the container, that is, the stronger in the relationship, which is the case in about 50 per cent of marriages.
III
Chart III is that of a widower (broken line] with two daughters (dotted and black lines).
The daughters had taken the place of the dead wife and all three lines show an astonishing identity.
The daughters had adapted to the father and both had strong father complexes.
I will now give you some surprising statistics.

The figures represent the difference in reaction between people who are not related to each other and between those in various relationships.
Between unrelated people
related men
related women
fathers and children
mothers and children
fathers and sons
fathers and daughters
mothers and sons
mothers and daughters
brothers and brothers
sisters and sisters (including
married sisters]
sisters and sisters (unmarried]
husbands and wives
average difference 6
The difference, being more accentuated between men who are related to each other than that between similarly related women, is accounted for by the fact that men go out into the world earlier, while women remain more in the family.
The child is more like its mother than its father because it is usually with her.
The father lives more on the edge of the nest and flies away oftener.
There is more resemblance between fathers and sons than between fathers and daughters.
This accounts for the primitives' belief that sons are the fathers reborn.
In India the son must b end over the bed of his dying father and breathe in his last breath.
The soul leaves the father then and it will enter the son if he is able to inhale that last breath.
The identity between fathers and sons is so complete among the primitives that a bushman once cried out in rage against his son: "There he goes with my body and does not even obey me".
He thought of his son as himself, and there are still fathers among us who take it for granted that their sons will follow their profession.
Daughters resemble their mothers much more closely than sons do.
This is mainly because women are far more closely bound in the family, which also shows in the fact that they retain the family speech peculiarities and the village dialect longer, for they have fewer opportunities for getting out into the world.
The difference between husbands and wives is higher than one might expect.
This is the case because in many marriages no identification takes place, but all differences on the contrary are underlined and accentuated.
A wife, for instance, may be a fresh air fiend, and the husband may like sitting by the fire all the summer.
In such cases there is a very striking difference in word reactions which puts up the average.
Word association tests bring out other phenomena connected with speech.
When a complex, especially an unconscious one, is touched, it always brings up a certain kind of emotion which shows itself in some kind of persistence, the persistence of a vowel for example.
Every reaction word may have an "a" in it, or there is a tendency to rhyme, or to some form of alliteration;
poetry is often composed from complexes.
IV
This chart shows the persistence of the letter "A".
In languages where there are no fixed vowels , a consonant of some distinctive sound will persist instead.
The primitive is only conscious when emotion makes him so, otherwise everything remains on one level.
He sits around, not even thinking, but when emotion is at its height it forces a certain way of speech.
Complexes can be conscious or unconscious.

The breathing becomes disturbed when they are touched by an association experiment.
The next four charts represent the first seven breaths taken after a test word.
VI
In Chart V the conscious complex has been touched, the breathing goes down a little, there is just a sigh, but in Chart VI an unconscious complex has been touched and there is a real disturbance, the breathing is inhibited.
VII VIII
Chart VII is the breathing after an indifferent word, and VIII after a word which has touched a complex.
The principal result of all these experiments is to learn about the existence and contents of complexes.
As a general rule complexes are unconscious, they have the character of conflict because they are not woven into the web of the personality, but disturb and break through it - in short - they are autonomous.
They are, as it were, foreign bodies which cannot be ruled by the will, they have their own spontaneous character and torment and disturb us.
When a complex is touched memory is almost invariably affected, a word vanishes or we remember it too well, it keeps recurring.
A complex always induces unconsciousness.
If we think of the conscious (black line) as a straight line, Diagram IX shows the effect of a complex (broken line) coming up.
The complex rises and takes command and consciousness sinks as it does so.
There is an ”abaissement du niveau mental”.
When the level of consciousness sinks there is no energy left in the will; the complex rules us, we are possessed by it.
We drop from an active state into that of a passive sufferer.
Ideas of ghosts arise from this and it appears in the very language, in such expressions as:
”He is out of himself ” or ”the devil is riding him”.
Primitives, though they have no analysts and are not conscious of their complexes, understand this state very well.
They often feel alienated from themselves and then know that they have lost one of their five or six souls.
These souls are not under their control so it is very easy for one to go astray and the primitive then performs ceremonies in order to regain it.
Witch doctors are very helpful in this respect.
Perhaps the primitive goes to the witch doctor and says
”Have you seen a soul flying by ”
The witch doctor goes to a tree covered in bird cages, some empty with open doors, and others with birds in them.
He examines the cages and may say: ”Yes, I have your soul bird here.”
Then the primitive lies down and the witch doctor lays a trail in grains of rice from the cage to the head of the bereaved one.
When the door is opened the bird, eating grain by grain; arrives at the head where he belongs and is once more integrated and the matter is in order.
In our language this is the integration of an unconscious content.
If we were only simple and objective we should see these things much as the primitives do.
These autonomous contents are often possessed of the liveliest energy; a man beats his wife or ill-treats his children, someone else gets hysterics, or a neurosis, the primitives call it all being possessed by a devil.
At the moment we call the devils complexes and it is a matter of indifference to him by what name we call him, his effect is much the same in any case, but some modern people understand much better if you use primitive language to them and ask them to find out what it is that is possessing them.
When we are in a rage we must be objective about it and ask ourselves what is making us so angry.
A complex is a most objective thing and the only thing we can do is to be objective about it.
The cleverest intelligence cannot master a complex.
A professor with an anxiety mania can classify it and perhaps banish it during the day, but directly he gets into bed out comes the complex and he cannot sleep for terror.

To say ”It is only a neurosis” has no effect on it whatever, for it is like a bad ghost following him.
If we assume that we are just egos and can make out our own bills, we have ”Made out the bill without the host” and are likely to find that it has been scratched through.
Complexes have to be taken seriously, they have dynamic force, they live in our psyche and they seem to be bad things, yet it is these very complexes which bring us our fate.
Each complex has its given quantity of energy but as it crosses the border of consciousness and takes command of us, it seizes our energy to increase its own and our consciousness sinks down powerless
and helpless.
This process will persist in a family for generation after generation.
The energy possessed by each complex means a reduction of the energy which is at our disposal.
We may say that they are independent units and that we pay the costs of their maintenance, they rob our life of its continuity.
The ego is also a complex and Diagram X shows it (1) in the centre with other autonomous pieces (2) (3) etc.,
X
The question is: have these autonomous pieces a consciousness of their own, and if so, what sort of a consciousness is it?
They definitely have, but probably it is a lower consciousness than our own, an unpleasant consciousness.
Carl Jung, ETH Lecture X 29June1934, Pages 127-131
131

Carl Jung and the psyche does not react in a simple way. **(2015-04-06 06:47)**



Lecture II 27th April, 1934
There is nothing easy in psychology, the psyche does not react in a simple way, so that the simplest thing is complicated.
In an association test, for example, the questions are simple enough, but the reactions of the psyche are not.
We can make an easy experiment. I could hang up a red square.
Everyone sees the same object, it is red for everyone.
Each individual is sure that it is exactly the same for everybody else, but theoretically everyone sees an individual variation of the same thing.
No one can simply perceive it, but sees it in his own peculiar way, of which fact h6wever he is unconscious.
The mad king, Ludwig of Bavaria, made an interesting experiment.
He invited a number of artists to paint the same scene in the garden of Tivoli. The results were exceedingly varied; some of the pictures seemed to outsiders to be very far from reality, for not only the object but the subject of the artist appeared.
In the same way every expression in speech has a different meaning for different people.
Each word has its meaning for us personally and, besides this, a content of the unconscious can creep in and complicate things still further.
All this increases the difficulty I mentioned in the last lecture of finding adequate words in everyday speech with

which to describe even outer processes.
When it comes to inner processes the matter becomes harder still.
Our expressions are limited. If I say: “Es ist mir wahl” (I feel O.K.)
I think I have said something, but this assertion means something different to everybody.
A vast sphere of unconscious processes exists beside our consciousness and when we make a simple conscious assertion all kinds of things can flow in and obscure the meaning.
The unconscious is constantly at hand and is more alive and more permanently awake than the conscious.
We sleep a third of our life away and in the remaining two-thirds we are only more or less conscious.
Alert consciousness is a very rare condition, it is tiring and expensive, and as it requires so much energy we prefer to let ourselves live in a kind of torpor.
We like to let ourselves sink into a sort of dream in which at least we can still observe our thoughts, but some people cannot even achieve this, they cannot say what they have thought.
This is indeed the primeval condition of man.
The primitives spend most of their lives in this condition and are exceedingly angry if they are asked what they are thinking about.
If we relax our attention we fall into the dream which is forever flowing on in the unconscious, but it requires a special
Training to be able to observe and record this dream.
Everything of which we are not aware is stored up in the unconscious and though this is a dark, slumbering condition, it is active all the time and sometimes it takes contents of the conscious and draws them down into it.
I can make a slip of the tongue, a word has been drawn down by the unconscious, and something else substituted.
If the unconscious stopped living nothing would happen in consciousness, for all that comes into our heads proceeds from the unconscious.
Normal consciousness is very narrow, it cannot hold more than a certain number of things at the same time, all clearness is lost if this numb er becomes too large, and this can lead over into pathological symptoms.
Many of our daily actions are unconscious; the movements of our bodies, the expressions of our faces, for instance, and such automatic gestures as taking out a watch and looking at the time and very often omitting to register the same.
We see and do things and omit to record them.
Everything which has ever happened is shouldering on the threshold of consciousness, but the bridge is lacking, so it is not
immediately accessible.
Some things are so deep that the conscious will is quite powerless to reach them, they can only be touched indirectly without our conscious participation, we suddenly remember them when thinking of something else.
I will give a concrete example of this.
A man was walking along a road and suddenly became aware of vivid recollections of his childhood.
He retraced his steps and came on a farm which he had passed some minutes before.
He was struck by the smell of the goose yard which recalled the farm where he was brought up.
His nose had smelt it as he passed, but it had remained unconscious till several minutes later, when the smell came up indirectly.
Numerous things in the unconscious always remain unknown to us.
This is the reason that we really know so little of our own lives.
We do not know how to value many things which were once conscious and allow them to drop from us.
The unconscious appears to have a peculiarly fine feeling for estimating the importance of things.
Many events which happened to us in childhood, for instance, seem quite trivial to us, but the unconscious, realizing their importance, preserved them.
This fact is of considerable importance as it shows us that it matters very much what we experience, for even that which we do not experience consciously is yet experienced by our whole psyche.
If one man reads a thousand books and forgets their contents completely, and another man does not read at all, we might think they would come out equal, but this is not the case.

The unconscious registers everything, it has a fabulous memory, and all that the first man had read is stored up there. Hypnotism could reveal it.
There was a case of a woman who suffered from complete amnesia for two days, but her unconscious registered the exact time on the clock when she was brought into hospital in spite of the fact that she was in a state of deep unconsciousness at the time.
Forel records a case of a man who was reading a newspaper in a cafe in Zurich and read of a man who was missing and wanted in Australia.
Suddenly he realised that this man was himself.
He went to Forel and told him this.
Forel hypnotized him and it turned out that as a result of dengue fever in Australia he had lost his memory, gone to Sidney and bought himself a ticket to Europe.
The people on board the steamer only noticed that he was silent, aloof, and read a great deal.
In this way he came to Zurich.
This is by no means an isolated case, in loss of memory the whole previous life may be lost, but the unconscious stores away all the images of it.
I once investigated the case of a girl of 19 who was suspected of schizophrenia and who had been in an asylum for one or two years.
She had hallucinations and strange symptoms common to those who live entirely in the inner world.
Her pupils were always dilated and only contracted when her attention could be awakened to the outer world.
I had the feeling that an inner dream was being lived.
It came out very slowly about three words an hour.
It was a story lived on the moon.
I asked her why she found it so difficult to tell me about it and she replied: “I take trouble, but it is too difficult, it was never in words”.
To think then in words is an effort.
These inner dramas and dreams cannot be willed into consciousness, they can only be reached by a special training, or by hypnosis.
They are not words, or single incidents, but a river of events.
Kant calls this sphere the territory of “dim representations”, and when we see this unconscious world with our own conscious world we see that the latter swims in the former, like an island in the ocean.
Our consciousness cannot be our psyche, it is only a very small part of our psyche, but the psyche is the whole.
When a man is whole his unconscious must also have its say.
The real being is in the unconscious.
If we wish to be aware of the whole person we must wait until the unconscious has spoken.
Students should see their friends when they are drunk before assuming that they know them.
Things come up then which we cannot see at other times, sometimes worse, and sometimes better than the things which we already know.
Consciousness is essentially the psyche’s organ of perception, it is the eye and ear of the psyche.
We locate consciousness in the forehead, but the Indians think that the Americans are mad for doing this,
the Indian thinks in the heart, and the nigger thinks in the stomach.
In fact it is only when the nigger’s stomach is affected that he thinks at all. On the level of the taboo it is only that which makes the heart b eat, or affects the intestines, which
makes people think.
The life that we live consciously is lived in the unconscious by the primitive, he cannot think
logically, or act logically, he is alive to fear or anger, but it is very rare for a primitive to be able to detach himself sufficiently to appreciate such a thing as the beauty of nature. Carl Jung, Lecture II, 27April1934, ages 96-98.

Carl Jung's analysis of Celebrities of 1934. **(2015-04-06 14:03)**

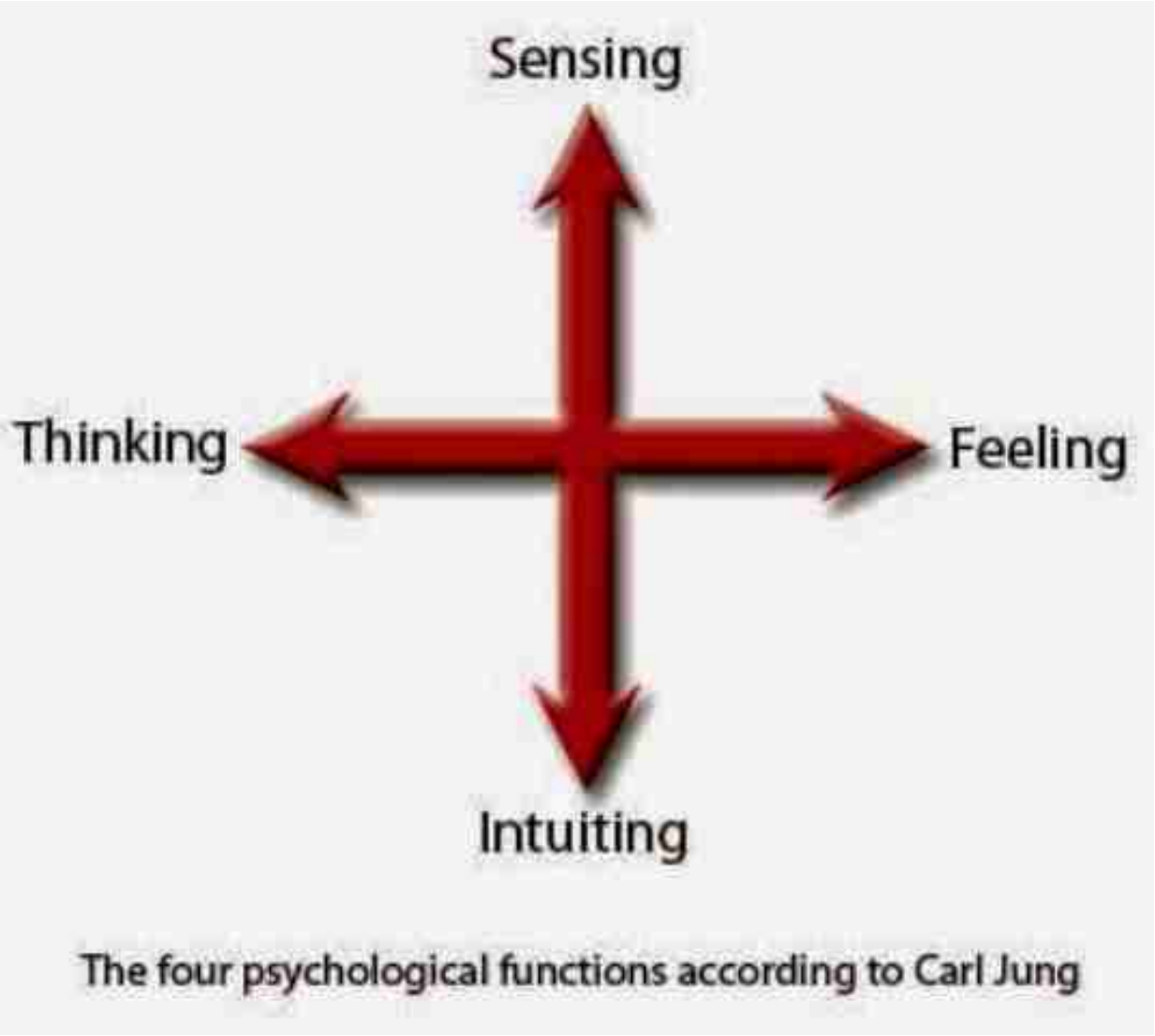
Lecture XV 16th ·February, 1934
I should like to show you today how the diagram which we were discussing last time came into being and how it functions from a practical point of view.

This diagram is no speculative invention, it grew out of my practical experience and in fact became a necessary groundwork, in the sifting and ordering of the immense and prodigiously complex empirical material.
I came to realise how unbelievably different people are, though outwardly they appear to be one great herd.
Every patient who comes to me has a different psychology and is a new experience, for people are fundamentally different; if we think otherwise we are judging superficially.
Naturally this diversity leads to an immense variety of conceptions and convictions.
This fact is particularly apparent in the history of psychological theories.
Today, if we want to explain a certain fact psychologically, we are confronted with a whole series of possibilities, each one seen from a different point of view.
These diversities are the sign of the very living quality of a science, but they are also an additional difficulty in the task of explaining the empirical material.
This is one of the reasons why the problem of psychological types, for instance, is so difficult.
Words prove to be not only poor, but misleading.
Take for example the German word ”Gefiihl” (feeling); it holds a whole labyrinth of meaning, everybody understands it
in a different way, even the classical authors have confused it with sensation. When one considers the fact that you use a word and attach a certain meaning to it, yet it conjures up a wholly different picture in the mind of the person you are talking to, one realises the difficulties of reaching an understanding.
It is the recognition of these difficulties which urged me to make this attempt at an elucidation.
Let us see how the material we have been speaking of can be fitted into the diagram. (Diagram V, p. 59.)
Chart I (p. 64) The Clairvoyante of Prevorst.
When we set out to establish the boundaries of the Clairvoyante’s psychology, in order to localise her consciousness, we see that she stands very much on the Left side, for the outstanding fact is that she lived in the reality of inner objects; her consciousness therefore reaches its highest point in Left IV.
The question then arises: how does she stand with regard to Left V?
In what measure is her psychology influenced by something which is really beyond human reach?
The Sun Circle belongs to this sphere.
I should have to take you as far as Tibet in order to prove that such things actually exist.
It is very necessary to find parallels to a patient’s strange experiences, for as long as he can make himself understood he feels that he still stands in the world, and there is hope.
I therefore have to make every effort, when dealing with such cases, to keep the bridge of understanding
open.
If I can, so to speak, nod to a strange experience as to an acquaintance, the patient is related to reality and feels reassured.
If I were to say: ”No, that is unheard of, that thing does not exist anywhere except in your imagination”, the last bridge to human relationship would be broken down, the patient would be isolated in his experience and then the only open door would lead to insanity.
The Clairvoyante was able to describe the Sun Circle to her doctor, Kerner, who was really interested, and in this way she related her experience to the world.
She herself, however, did not stand in Left V, the symbol alone is there and it is not very expressive, it is fainter than her experiences in Left IV.
If we proceed to the Right side, we must recognise that the Clairvoyante was very much concerned with her body: she was always ill and absorbed in her own condition, everything had to revolve round her.
Her consciousness, however, stretched very little further into the world of reality, her relationship to people was singularly subjective, her relation to her child, for instance, was fitful and she saw Kerner in a very one-sided way.
From the nature of the curve on this chart we can draw definite conclusions, in the first place how the Clairvoyante stands in relation to the world.
Any one else with exactly the same chart would be forced to react in much the same way.
Her actual reality did not lie on this Right side, but in the spirit world.
The chart shows us further that, whereas she hardly had an interest in the outer world, the emphasis is on the Left

side.
If this condition should continue to be stable, the curve would remain as I have marked it on the chart; but, as the Clairvoyante had so little relation to the outer world, should a change set in, we can expect her sphere of consciousness to move still further to the Left; so I have drawn the arrow pointing in that direction.
The long straight line beginning at the end of Left I and running over the whole of Left II and Left III, denotes a break in the continuity of consciousness.
The Clairvoyante was only aware of these sections in a state of somnambulism; and the line does not rise again till Left IV.
Chart II (p. 64) Helene Smith.
This is a totally different case.
Helene's figure Leopold is very subjectively coloured.
There is a psychological element behind this figure, the animus, which is closely connected with Flournoy; we may, therefore, conclude that Helene was genuinely interested in her doctor.
We can then expect to find a marked emphasis on the Right side, so this case cannot be interpreted
from the Left.
We know that Helene was well adapted to life and efficient in her work.
She was very successful in managing to interest an American, who presented her with enough dollars to provide herself with a comfortable old age; so we may conclude that she was quite clever on the worldly side.
Her spirits on the Left side were very different from those which filled the Clairvoyante's world,
they were extremely subjective in character.
She relatively objectified her complexes, but they are explained from the Right side.
She produced no mandalas and there were no manifestations in Left IV.
Whereas the Clairvoyante gives us an objective picture of the Left side, Helene's information is only relatively valid, she really speaks of the Right side under the guise of the Left.
She liked her spirits, they brought her fame, but they remained very subjective.
She would have been greatly disturbed had they become too objective and self-willed.
In Helene's case the eclipse of consciousness begins immediately behind the ego and covers most of Left I and Left II; had she experienced more of Left I she would have been more self-critical.
Should her condition cease to be static, her sphere of consciousness would move towards the Right side because her chief relation is to the world, so I have drawn the arrow pointing in that direction.
This movement is checked however, by the constellation of the contents of the unconscious.
Chart III (p. 64)
Sigmund Freud.
We will take this world-wide celebrity as a further example.
His summit is reached in the sphere of objective ideas.
His idea in itself is the only salvation, he does not allow other people's ideas to exist, and he thus cuts himself off from the rest of humanity.
He no longer handles the idea, it handles him, thus he reaches enthusiasm in Right V.
Freud is the psychologist of the complexes, so his curve is high in Left II.
If it were higher one would have to call him neurotic, but this would not be justified.
We can only say that he is very much concerned with complexes and is keenly aware of the negative side of the unconscious.
The shadow is Freud's disclosure, his fullest consciousness on the Left is in I and he revealed his discoveries in this sphere to an astonished and shocked Europe!
Freud found out that neurotics must be regarded as individuals.
He also realised that as an explorer he had to be able to be subjective, for you can only induce the patient to declare his standpoint when you can tell him what you yourself think of him.
This is a chart where the curve of consciousness is unbroken, it is continuous on the Right side and runs through the centre, but the light ends in Left II.
Therefore everything on the Left is explained by the Right and every fact on the Left side beyond the sphere of the

complexes, that is from Left III to Left V, is handled negatively.
Owing to the sphere of consciousness from which he views it, he must be unable to understand religious experience; so when a patient brings him a vision, or he reads of mystics and artists, it is inevitable that he should explain them as complexes. Left IV and Left V do not exist for him, so God is only a complex.
Chart IV (p. 64) Rockefeller.
Here we have a very much simplified curve, consciousness is extremely narrow.
Rockefeller was really just a mountain of gold, and it had been dearly bought.
I stayed with him once in America and was able to study his psychology at close range, which was an interesting experience.
He was almost exclusively preoccupied with his bodily health, thinking of different medicines, new diets and possible new doctors!
He suffered from an extremely bad conscience, so he was conscious of Left I, where the shadow lurks, giving rise to self-criticism.
His secretary had to keep him provided with coins which he distributed among the children he met on his daily walks; he did this to get their thanks, for he was appallingly lonely, and needed such devices in order to reach some kind of human contact.
Rockefeller's outlook ends in the subjective sphere, his consciousness reaches no further than I and II on either side.
The following conversation will serve to illustrate his subjective thinking; I was an attentive listener in spite of his slow speech and long artistic pauses.
R - So you are a European, - I like Europeans, but there are some bad people among them.
Dr. J - Yes, people are much the same as elsewhere, good and bad.
R - The Austrians are very bad people.
Dr. J - No, really, I never knew that.
R - You don't know everything, doctor, but I expect you realise that I am an idealist.
For many years I have been striving to do something for humanity, to establish a standard price for petrol throughout the world.
Every country agreed except Austria, whose government had just signed a separate agreement with Rumania - the Austrians must be very bad people. Carl Jung, Lecture XV, 16Feb1934, Pages 63-67.

Carl Jung on the "Four Functions." **(2015-04-07 06:43)**



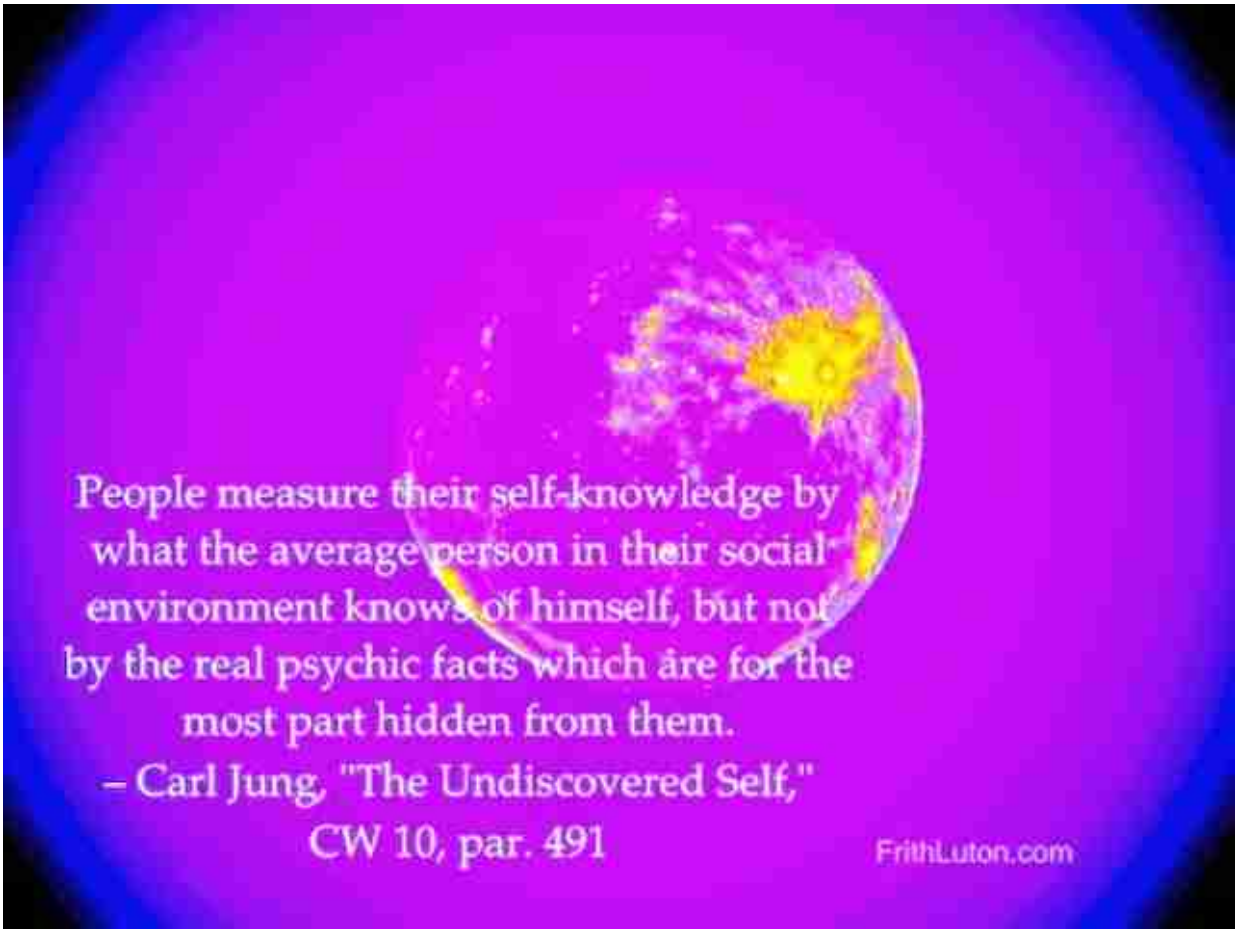
Lecture III 4th May, 1934
Ego consciousness is no universal condition; it could rather be called the organ of orientation which is sub-divided into functions.
In looking at a human being you can usually decide what his conscious functions are, they tend to form an inseparable "continuum" throughout his life.
The conscious functions are the organs of observation or perception ("Wahrnehmung").
These functions give observations of the outer world to the inner man and vice versa.
We will speak first of observations of the outer world.
We will begin with the function of sensation.
This is perception through the senses. The sense organs transmit these perceptions to the brain.
To examine a function we must arbitrarily cut it off from its surroundings.
In reality there is no such thing as pure sensation, or any other function, working by itself, it is always mixed with psychic contents of some kind, and can only theoretically be pure.
Sensation is usually mixed with some primitive thinking, with what a thing means.
In its pure form sensation gives us a picture of this or that thing, but the eyes do not say what it is.
The thinking function comes in to tell us that.
Thinking in its pure form is an inner function and is only indirectly connected with the impressions of outer objects

given us by our senses.
Sensation as well as being mixed with thinking is usually also joined to feeling.
Practically every sensation has a feeling tone.
It is a purely artificial separation to consider a sensation which is not so coloured.
When thinking is more developed in a sensation type than feeling, a primitive kind of feeling follows after the thought, the aim being to
decide whether a thing is worth retaining or should be discarded.
To like a thing, or not to like it, is feeling in its most primitive form. We say “Yes” or “No” to it.
Language itself often confuses us about the functions.
In German, for instance, it is hard to divide feeling and sensation, Goethe himself confused them.
The French are perfectly clear about this, and so are the English.
With these three functions we know that and where a thing is, what it is and its value, so that there is already a considerable grasp and
outlook on the world, but there is no whence or whither, the object is not seen in full connection to its surroundings, its place and
its belongings.
The invisible is missing, it has no “«environs”.
For this we need intuition to make it intelligible.
Intuition is a word with a definite meaning in English and French, but in German ”Ahnung” is better.
The intuitive basis of knowledge is recognised in philosophy, the “dureee creatrice” of Bergson is such an intuition, he is an intuitive philosopher who recognizes these ideas.
He did not discover them for they existed far earlier, you find their prototypes in very ancient Persia.
In Zoroaster there is the idea of Zurvan Akarana, of endless duration in which everything comes to pass.
When we think of this, it is as though we imagined a teacher trying to make a stupid pupil understand the idea and inventing an endless snake in order to make it clearer, but the primitive approaches this quite differently, he sees the snake first, or some other picture and then he comes slowly to thinking about what it is.
The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas.
The old archetypes or beings were full of feeling and of magic effect; the mana concept is tremendously meaningful.
A very unusual man or event has mana, according to the primitive; where we ejaculate “Oh God!” the primitive exclaims
“Mana!”
Mana also conveys the idea of importance.
Intuition is the perception of invisible things.
You think you have your handbag closed, but the intuitive looks inside it and inside you as well, for no secrets are safe from him.
The most pronounced intuitives have what the Scotch call “second sight”, they can, for instance, foretell the weather, many animals
also have this last power.
Intuition is a great danger as well as a power in the hands of its possessor for it is quite illegitimate, it does not fit into reason any better than
a woman fits into a book of logic!
Women, however, have their own logic.
I T F This diagram is a simple design with the functions at the four points of the compass.
The functions can be moved from point to point at pleasure, but not in their relation to each other, that is fixed.
There is unchanging opposition, war in fact, between thinking and feeling.
If you feel about a thing it is impossible to think clearly of it.
There is a pleasant object, for instance, you feel agreeably towards it, you must put that feeling behind you in order to think coldly and
objectively about it, for it certainly possesses bad qualities as well and you will not be able to see them because of

your positive feeling.
If thinking appears cold to feeling, feeling certainly appears stupid to thinking.
It takes a very long time to reach the point where these two are workably united, a thinking type does everything he can to prevent himself from having feelings, to repress them, but sometimes in spite of all his efforts out they come, and how!
Paul Bourget tells a story of a married couple waiting in the antechamber of a parliamentary office and the wife comments on everyone who appears.
At the sight of a shrewd professor, she exclaims “Voila un me chant homme, il est surement de la police Secrete!”
This is how thinking appears to· the feeling type.
Intuition and sensation are also immoveably opposed to each other.
If you want to observe facts minutely, what else could be there without disturbing the whole matter?
So intuition must be locked out.
The eyes of the sensation type are usually sharp owing to focus sing on the object, whereas the intuitive does not see, he gazes, his eyes are radiant, it is as if something streamed out of them.
A highly gifted intuitive appears to be looking through you, you do not know exactly what he is looking at, certainly not at you, at your every-day face, but at your atmosphere, or Heaven knows what.
Intuition and sensation lock each other out all the time.
Intuitives show a quite extraordinary inability to register sensation facts, they have extraordinary fantasies about a thing, they intuit what is inside the locked drawer, but have no idea what the bureau looks like outside.
So there is a system of four functions which cross each other.
Thinking and feeling have one point in common, they are both rational functions, they must be rational, but if you try to be rational in sensation-perception or in intuition you will prevent yourself from seeing the unexpected, and you will see nothing.
The whole essence of these two is to see what is there, however unexpected it is.
This is what makes it so hard for someone with second-sight to commercialize it.
When people with great gifts of second-sight begin to try to use it as a means of earning their living, they usually begin to cheat, because often they see nothing at all, and anyway what they see is generally the last thing people expect or want to hear, so that it is very hard for them to remain honest towards their gifts.
Each of these functions has a fixed quantity of psychical energy attached to it and when the functions disappear the energy
vanishes, it disappears into the unconscious and then a disturbance shows itself somewhere.
No one has all four functions equally developed, and the more developed and used to its fullest extent one is, the more repressed its opposite becomes.
At least one function is always repressed, often two, and sometimes even three. A thinking type always has inferior feeling, he will often describe his marvellous feelings, but every word shows how uncontrollable they are, they become absolutely archaic in the unconscious.
And the archaic thinking of a feeling type is astonishing, he speaks with such developed nuance in the feeling realm that you think he must have superior thoughts as well, and find archaic nonsense.
It is well known that many highly develop ed intellectuals hate women, because they are connected with their inferior function, and they frequently marry their housekeepers in consequence!
The functions do not cease to exist because they are in the unconscious they go on working, but automatically.
You always feel somewhere, even if you are a thinker, but it feels, you do not. We shall see by some surprising examples later on how the repressed function can work with the conscious totally unaware of what it is doing.
The functions are not suspended in empty space, but are related to the ego.
The ego is another complex, it is the subject or the object of the functions.
What is the ego?
Most people point to their body and say: “That is I”, but psychic processes are undeniable facts.
You can quite well say “I think”, “I feel” but the other view works also, “I am thought”, “I am felt“.
Between these four functions are the intermediary functions; scientists are mostly empirical thinkers, that is thinking with

sensation and such thinkers as Schopenhauer are speculative thinkers, thinking with intuition. Carl Jung, Lecture III, 4May1934, Pages 99-101

Carl Jung: "Nothing exists which was not psychic once." (2015-04-07 07:13)

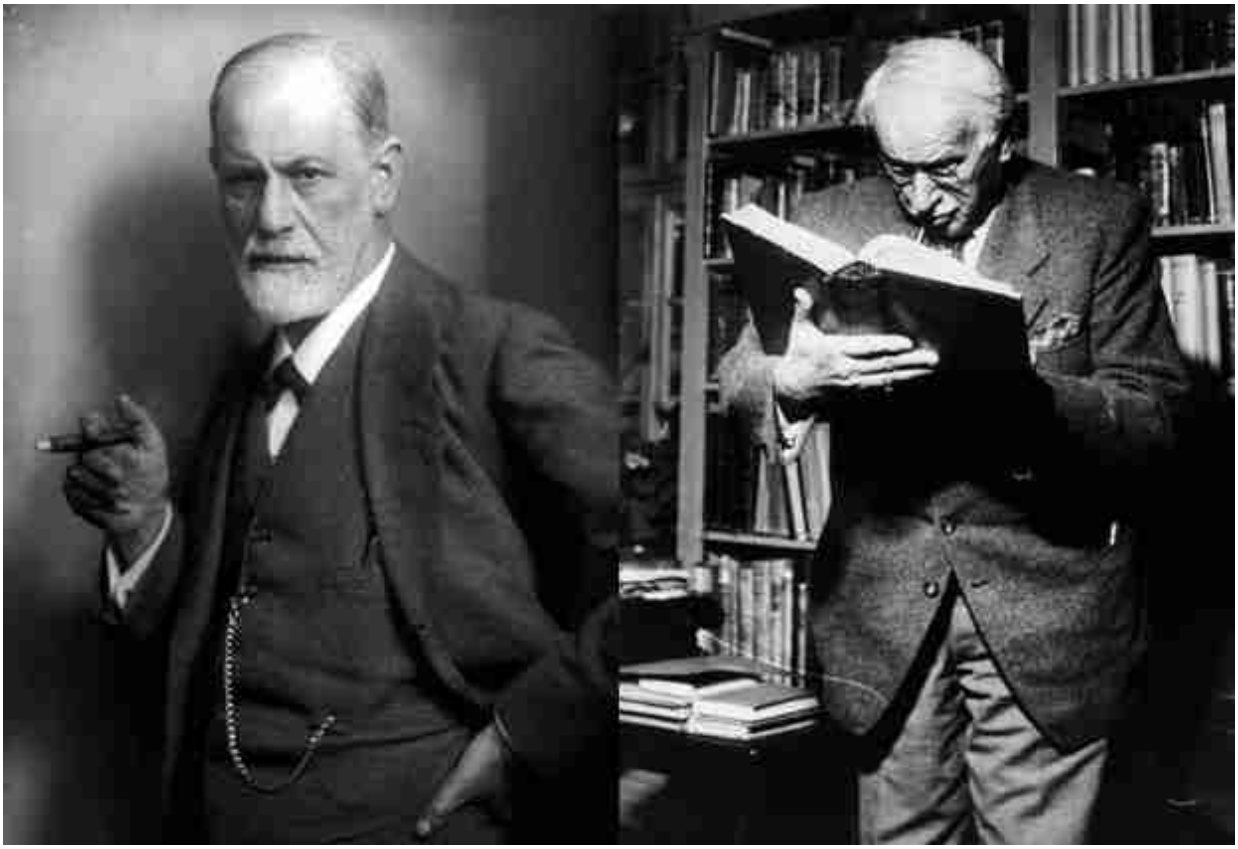


Lecture I 20th April 1934
I will begin with some explanations of how the ideas which I spoke of in the last semester came into being.
When we speak of psychology, we enter an infinitely wide and complicated sphere.
It is not like other sciences which have their definite boundaries.
It is a significant fact that there is an American University which publishes a volume about psychology every year under the title of: "Psychologies of 1904" and so on.
Psychology consists of a number of individual beliefs and not of fixed systems, but beliefs always strive to become the generally valid truth, and these convictions often become exaggerated.
Many varying opinions exist about psychology because it has so many different aspects.
Psychology is concerned with the psyche in which everything primarily originated.
Nothing exists which was not psychic once.
This desk, for instance, was once an image in someone's mind.
This building first existed as the phantasy of some architect; they both originated in someone's psyche.
There is nothing which man has done, thought or undertaken which has not originated in the psyche.
Our experience also is above all psychic.
In fact, we can only experience through the psyche.

The only immediately perceivable is psychic: a psychic image, and this is the only basis of experience.
”I find this to be so and so”, that is th e first truth.
Reality is the reality of our experience, of our perception, it is our perception which is real and which colours the character of reality for us.
If you can make yourself formulate your experience, you have the outlines of your own psyche.
There is, naturally, an outer world, and things which stand outside our psyche, but psychology is essentially the science of the directly experienced, and everything else which can happen is neither direct nor immediate.
When you burn yourself, for instance, by touching a hot iron, the process is not simple but highly complicated.
Pain requires certain affections, of the nerves, brain etc., but a large part of the re action is unconscious; what the pain really looks like and where it is in the nerves or brain - that one does not know.
As psychology is such a fundamental matter it naturally touches other sciences: pedagogy and philosophy, for instance.
Its widespread character gives rise to numerous misunderstandings.
The psyche appears to everyone as that which is reality to him and it takes an exceedingly long self-education to see that one’s own experience is not the general experience.
This is such a hard task that some people give it up altogether, and for this reason they are glad to limit and confine psychology.
Here I must point out a paradoxical truth, that the psyche is a general phenomenon and also a personal thing.
There is nothing living except the individual, there is no life except individual life but, since the individual is the bearer of life, it is also universal.
The psyche experiences itself and is at the same time a general phenomenon; everything that exists depends on this fact.
Moral and religious hypotheses are an important factor in our lives, we are dependent on them.
Some we really consciously share, others we do not, some indeed we fight against, and yet they influence us.
They come from our milieu, our culture, our speech.
Moreover, the earth influences the psyche.
Man is greatly influenced by where he is born; a European born in the colonies is colonial, there is something about him which is not quite in tune in Europe. Very difficult psychological problems arise from this fact.
You see this especially in the English who have been born in the colonies, and in Americans, on account of the Indians who are indigenous to their soil.
These things are exceedingly important for one must treat such people differently.
An Englishman needs quite different treatment from a Frenchman.
Different conditions can even modify the skeleton.
In a family of seven children, four of whom had been born in Hamburg, and three in America, the latter looked real Americans.
I once watched the men leaving a factory in Buffalo and thought what a lot of Indian blood they must have, but the American doctor I was with assured me that they had none.
Even their skulls had changed and taken on Indian form.
When I was in Africa I watched my own dreams going black, and I observed that many of the Europeans who had settled there were in a nervous condition.
The poison of ”going black” was working in them.
You can see signs of this in their houses, the crockery is chipped, the pictures are crooked, everything is untidy and has a ramshackle look.
Natives never look you in the face; only the medicine man does this, the others are probably afraid of the evil eye; and Europeans in the process of ”going black” never look at you either, and develop a strange motion of the eyes.
The natives are able to see a great deal which is hidden from the European.
A friend of mine was nearly killed by a mamba which he did not s e e but which was quite visible to the natives.
I observed my own eyes rolling once when I was botanising in the jungle, it is as if the unconscious got into the eyes in order to reveal the hidden dangers of the jungle.
One of the most frequent assumptions regarding psychology is that it is a kind of cookery book which tells ”how one

must make it".
There can be no cookery book and we must make our own recipes.
Otherwise we are like the American mother who took her child on her knee in order to punish it and had to hold it there while she found the right place in her book on education in order to see what to do next!
Psychology is no arbitrary matter, it is more a phenomenology that consists of many realities which have to be accepted as they are.
This is exceedingly difficult.
There are many facts in psychology which are very irritating.
One cannot help saying: "This should not be so, it should be otherwise", because one is hit by it and has a personal judgment.
An ther great difficulty in psychology is the presentation of its facts and of the material.
We must necessarily represent them in ordinary every-day language, but that gives an image which is highly unsatisfactory to the audience.
One should really describe every single one of these facts in its own language in order to make it intelligible.
These things app ear differently to everyone, and beyond that the languages we use are very poor in psychological nuances.
The French language is the worst of all, it is far too clear and definite,
English is better, and German is comparatively good because of its indefinite character; Chinese would be the best of all for this purpose.
The fundamental outlines of psychological truths cannot be expressed in concepts or ideas, only very indefinite formulation is suitable to them.
The sharper and more definite a formulation is, the less it expresses a psychological idea.
Nothing is simple in psychology, the psychological unit is always a complexity, nothing psychic can be isolated.
It is therefore peculiarly difficult to explain ones elf in terms that really describe anything.
We are surrounded by the opposites in psychology so that the language we use should hold a double meaning. Carl Jung, Lecture I, 20April1934, Pages 93-95.

Carl Jung on Dream Interpretation from Sigmund Freud's perspective. **(2015-04-07 10:51)**



Lecture II
2nd November, 1934
Last time we spoke of the three main different conceptions of dream analysis.
I recommend three books to you on this subject:
I) Die Psychoanalyse by W. M. Kranefeldt.
This is written chiefly from a philosophical standpoint.
II) Organismus der Seele by G. R. Heyer.
This is written more from a medical standpoint.
III) Entde ckung der Seele by G. H. Adler.
This is quite a new book and is exceedingly clear and practical.
We have seen that Freud conceives of dreams as disguised wish fulfilments in hallucinatory form.
He speaks of two contents of the dream:
I) The manifest content.
This is the text of the dream, the facade, the simple outside story.
II) The latent content.
This is also a story, but one which has been censored, that is, carefully disguised by the factor which Freud calls the censor, therefore the
thought it contains cannot be directly understood.
It is only possible to translate the manifest content into the latent content by careful study and work, for the hidden wishes have been
both morally and aesthetically censored.
Freud goes so far as to say that the censor is not only morally active, but that it is also the protector of our sleep and wards off those
contents which are likely to disturb it and only allows them to approach as unrecognisable allegories.

We do in fact have dreams which seem specially designed to protect our rest:
We know for instance that we are to be called at a certain hour by a knock or by an alarm clock and we have a dream which incorporates the noise so that we shall not be disturbed, we can even dream that we get up and dress; then the thing is accomplished and we can sleep on.
These facts do to some extent justify Freud's theory.
Freud devised a whole series of methods by which to reach the language of the latent content of the dream:
I) Abbreviated translation:
Things which appear shortened into words or signs.
You are, for instance, in a considerable conflict over something during the day.
That night you dream of it shortened into one word - war.
If you dreamt of the conflict it would disturb your rest, but even in sleep you know that the war dreamt of is not an actual war, or it would be in the newspapers, so you can go on sleeping and register what happens quite calmly.
To give a concrete example:
A patient brings me a dream in which he has dreamt of Mr. X.
He says that he cannot imagine why he should dream of him, that he hardly knows him, but he believes that he heard something about him the other day and has forgotten it.
I wait, for one can always afford to wait, it comes, and in a minute he adds "Oh yes, I remember I heard that his wife had run away from him".
This patient has most strained relations with his wife, she had unfortunately as yet not run away, but the dream puts the complicated situation in a nutshell: "Mr. X is a lucky man."
II) Displacement:
This is shifting the emotion onto an indifferent figure.
My patient for instance should dream of his wife and he actually dreams of Mr. X.
The dream is then free to speak without emotion, for why should my patient be affected by the state of affairs between Mr. X and his wife?
He does not see the reason for any emotion, so he is left in peace about it.
In the dream about the crab-lizard monster, which we are considering, Freud would s ay that the peasant woman replaced the patient's mother in a form which would not disturb his sleep.
III) Visualisation:
Seeing the situation as a picture.
To dream of proverbs and sayings might make us uneasy for all proverb s contain situations, collectively expressed, which can hold a great deal of emotion.
If we dream "He has fallen into the soup " we at once feel alarmed and think that we must have done so.
We are probably really in a difficulty and we immediately translate it and are disturbed, but if we dream of really falling into an actual hole there is no likeness to the concrete situation and so it causes no emotion.
We no longer visualise the words we use and have distorted their real meaning.
Take for instance the German word "Behandlung" (treatment - handling), who thinks of actual handling, touching with the hands,
when he uses this word now?
If we visualise the word, as a dream might do, it gives a very queer picture.
IV) Expression through the opposite:
This mechanism plays a very important role in dreams. "Les extremes se touchent", we are constantly entangled in the opposites without realising it.
When we s ay "Sacrecamr" for instance we mean sacred, but when we say "Sacre nom de chien" it means exactly the opposite.
In primitive languages there is often exactly the same word for black and white, it is left to the tone of voice or the context to show which is meant at the time.
You get the same idea in the Swiss dialect word " g'sp assig" (funny).
You say "g'spassig" when you mean humorous, and also when you mean something very different, something sinister, creepy

or unexpected.
We use such a word for fear of calling a sinister thing by its dangerous name; it might come if you called it by name!
In speech we ”touch wood” all the time , not necessarily because we are personally superstitious, but because it has grown into the language, so that we cannot help it.
In low German the word for good is ”bat” which is almost the same as the English ”bad”.
(Here were given several examples of words which have an opposite meaning in different languages.)
The meaning and sense of a word changes with time.
The French word ”pucelle” meant, in the time of Joan of Arc, ”vierge” (virgin) used in the sense of the Virgin Mary.
A little later it came to mean chamber-maid, it was still respectable but very humble, from the Latin word pulex, a flea: the pucelle was the ”flea of the noble lady”.
Later still, 150 years ago, in Voltaire’s time, it just meant ”houri”.
Now the meaning of the word has risen again and it again means virgin as it did in the time of Joan of Arc.
So a word degenerates and rises again, it is the play of the opposites.
The Spanish language is full of curses, Spaniards would hardly be able to talk if they ever thought what they were saying; this is also true of the Swiss dialect, but it is used automatically.
The word ”chaib” for instance means corpse of a stallion; but it is used just to emphasize what you are saying.
If you dreamt of a decaying stallion in front of a beautiful view, you would find the dream difficult to interpret, but, if you were Swiss, it would just mean that it was a very beautiful view!
V) Fear:
Freud claims that in dreams in general you separate yourself as a defence from an incompatible wish which you fear.
”I wish it all too much” and then naturally I am terribly afraid of it.
We are even more afraid of inevitable things, things I know I must do.
Freud, therefore, sees the dream as the expression of a collection of censored incompatible wishes, things that we could know but which are suppressed and buried for certain reasons.
The unconscious has stored all these away with the things we have forgotten, unpleasant thoughts which we have pushed away from us.
We will now consider Freud’s method as applied to concrete dreams.
Perhaps you think that I am being unnecessarily fussy over the difference which exists in the ways in which dreams are conceived of.
But this is immensely important, for the way we look up on the dream is the conception which we shall adopt and act up on.
You remember the two simple dreams our dreamer had first, what could be the disguised wish in them?
It is quite clear in the dream where he was back in his own village with his earlier school companions.
”Oh s elig, oh selig, ein Kind noch zu s ein ” [what a blessed state it would be if one were still a child).
The dreamer wishes he were a schoolboy in his village.
There is nothing disturbing in the manifest conception of the dream.
In the second dream, the one of the train disaster, wild haste, excitement and compulsion are portrayed.
Freud, it is well known, always interprets from the sexual motive, so we can safely employ this theme here.
The first picture in the dream is very harmless, it is just going to the station, but then the censor relaxes his guard a little and the catastrophe happens.
The wish was to run off the rails, to have an adventure outside matrimony and the dream represents a disaster, but a wish fulfilment - for it is off the rails - which of course, the dreamer cannot see consciously at all.
So the meaning of the two dreams from Freud’s point of view is:
1) That he wishes to be a child
again.
2) That he would like to have an extra marital adventure.
We come next to our special dream, the one of the crab-lizard monster.
The dream opens very simply and harmlessly, this is already a suspicious circumstance, evidently the censor has been highly successful.
We can, however, guess the Mother behind it and already intuit a conflict, the Oedipus complex which is Freud’s

special pet.
The second picture in the dream is the proposed journey to Leipzig; he boasts to the Mother, hoping that she will think ”He is a fine fellow”.
This wish to make an impression was already visible in the schoolboy dream, but now it is much intensified.
We can guess that something has been planned, which is altogether too bad to be made conscious.
He desires the Mother, he wishes to commit incest, this is very awkward, it is much better to disguise it.
The details, if we picture them, are really very disagreeable; this is a pity, but in order to understand Freud’s idea I am afraid we must face them.
”Going on foot” is a curious detail.
These sort of details should never be overlooked.
The foot has a phallic significance , though it seems so innocent, so Oedipus is the arriere pensee again - Freud always conceives of primitive man as living in a kind of degenerate lust, always planning how to commit an incest.
This is not true at all, the primitive does not find sex exciting, it is much too easy to obtain.
There are plenty of women and sex is to him the simplest and most natural of things; the food supply is more precarious and therefore far more exciting.
Where sexuality is obstructed, these phantasies and repressed wishes undoubtedly do exist.
The more it is obstructed, the more exciting it becomes.
When a conversation approaches dangerous ground, someone changes the subject and says ”Apropos” and the dream
is now getting dangerous, so it says ”apropos the haymakers”.
The arriere pensee was becoming too obvious, so the censor steps in and the whole thing begins at the beginning again - but in this case the idea is really anxious to become conscious, so it walks up over the hill, in the form of the crab-lizard monster.
This is the Oedipus complex again, the Mother in her most monstrous form.
The dreamer feels like an ant beside the crab-lizard and the childhood situation is again fulfilled, he is a small child with his
huge monster mother.
This is a childhood memory of the time when the mother appeared as fabulously large.
We have all experienced going back to places and finding that what we remembered as so large is quite small and ordinary.
It takes the normal individual 20 or 30 years to find out that his parents are ordinary sized mortals and not Napoleons, saints or devils,
and some people never find this out, but carry these images with them throughout their lives. Carl Jung, ETH Lecture II 2Nov1934 Pages 143-146

Carl Jung on Leopold the Guardian Angel of Helene's (2015-04-07 16:33)

Lecture XIII 2nd February, 1934
From the reactions that I have received from some of the youthful members of my audience.
I am aware that they object to so much factual material and would like me to give you more of my own point of view.
I consider that I have done this pretty freely already, but you must bear in mind that I set out to give a course of lectures on modern psychology and that subject comprises a great many people besides myself.
On the other hand, factual material is an indispensable component of such lectures, we have to deal with the whole psyche and we must keep close to the warmth of the human herd, or we should get lost in cold theories.
I should like to repeat that the cases we have been discussing are not unique or abnormal, as some of my audience still seem to think, they lie more or less hidden in the unconscious of ordinary people.
It is true that few have these actual experiences and therefore it is an exceedingly difficult task to make them comprehensible, But it is a necessary preparation for the study of modern psychology.
To proceed with our case, Leopold is the figure who acted for years as Helene's guardian angel, interfering with her from time to time especially in critical situations.
He is a shadowy figure from the dark unconscious background, with initiative of his own.
We cannot treat this phenomenon merely as a disturbing element, it possesses intention and intelligence and is not just an automaton.
During a sitting with Group N. Helene had the vision of a conjuror waving a magic wand over a carafe of water.
This figure was interpreted as Joseph Balsamo because Alexandre Dumas in his novel: "Memoires d'un Medecin, Joseph Balsamo", describes a similar scene.
The guide himself then said that Leopold was only his pseudonym and that he was in reality Joseph Balsamo, or rather Cagliostro,
under which name the famous magician and arch imposter of the XVIIIth century fooled the world.
This led to a whole romance, for Helene imagined that she had been Balsamo's medium in a former existence and that she was the reincarnation of his Lorenza Feliciani.

She only gave up the idea when she realised that Lorenza was a creation of Dumas' and had never existed in reality.
Leopold then told Helene that she was Marie-Antoinette who played a role in the famous "scene· de la carafe".
In Dumas' novel Marie-Antoinette meets Joseph Balsamo in the Chateau de Tavernay where she is resting on her way to Paris.
He is gazing into a carafe of water and sees her fate.
When he refuses to reveal it to her, Marie-Antoinette kneels down and looks into the carafe herself and faints away.
As a result of this story, Helene got into her head that she was a Alexandre Dumas.
reincarnation of Marie-Antoinette and had a love affair with Balsamo.
As Cagliostro was very much en vogue at the court of Louis XVI, it is probable that the Queen also consulted him, but the love episode is certainly a creation of Dumas' fertile imagination.
The name Leopold intrigued Flournoy, and rightly, for such names often hold a deeper meaning than is at first apparent.
A friend of Flournoy's suggested that its choice hung on the three consonants L.P.D.
These letters stood for the device of the "Illuminati".
In the introduction to his novel Dumas describes a meeting of the "Illuminati" and Free Masons of all countries on the Donnersberg near Mainz in 1770.
He tells how a stranger (who is 110 other than Joseph Balsamo) begs to be admitted to the society and gives himself out as "The one who is".
The president confirms him as the "enlightened one", for on his breast he bears the three letters L.P.D.; the delegates from all the countries, Swedenborg and Lavater among them, recognise him as their leader and ask for his commands.
His aim is to abolish the monarchic system within twenty years, with the help of his followers, and to introduce a new and universal order.
For this purpose all representatives, in their respective countries, must work for the destruction of the royal fleur de lys under the device "lilia pedibus destrue" (L.P.D.).
This is not quite historical, for the order of the "Illuminati" was founded by Adam Weishaupt only in 1776; the latter went to France to prepare the revolution.
The order was destroyed there and had practically disappeared in that country by the year 1800, but it was revived in Germany in 1880.
This society had a way of adding all famous men to the list of its members, in its early days Goethe and Herder, for instance.
These historical facts are important in this connection because they are symbolic; they characterise the interesting point that Helene's spiritual leader, Leopold, is a member of a secret society.
This is significant because Leopold is not a unity, but a plurality, he is at once the monk, Victor Hugo, BalsamoCagliostro and Leopold himself; we must bear this in mind.
When asked about his name, he said that he had taken that of a friend belonging to the House of Austria.
He now succeeded in writing with the medium's hand.
There would often be a long struggle with the pencil, for Helene was used to holding it between the first and second fingers and he insisted on the ordinary way, which gave her cramp.
The writing was old fashioned and the spelling that of the XVIIIth century; but it bore no resemblance to Cagliostro's authentic handwriting.
The control neither spoke nor understood Italian, although he spoke through the medium with an Italian accent.
One of Leopold's peculiarities was to give very evasive answers to direct questions.
His style was very wordy, he wrote verse in the manner of a "Victor Hugo inferieur" and he flowed over with moral and philosophical talk.
His memory was far better than that of the medium.
Helene often had the feeling that she was identical with her guide, to the point of her actually being Leopold, although Flournoy says that she never lost her own identity.
The identification with Leopold happened especially at night and in the early morning.
The two states of consciousness were not completely separate and they shared certain peculiarities such as temperament and animosity.

Leopold set himself up as an authority on all subjects, the less he knew of them the more authoritative he became.
He appeared sometimes as a sorcerer and alchemist in possession of elixirs and secret remedies and played the role of doctor with success.
Many people consulted him through Helene although he affected a great disdain for modern medicine and his prescriptions were as antiquated as his spelling.
It is interesting to learn that Helene's mother was well versed in the curative properties of plants and herbs and was skilled in the preparation of old fashioned prescriptions and so-called old wives' remedies.
This is probably the source of Leopold's knowledge.
His tender love for the medium, as Marie-Antoinette, played a great role; he also wrote in endearing terms to "le grand ami Flournoy", but Helene was not aware of her own attachment to the doctor who was observing her.
On the other hand, Leopold was violently jealous and made tempestuous scenes if a male member of the group paid the medium attention.
Occasionally when Helene was writing Leopold would suddenly break through with his XVIIIth century style; he also appeared in her dreams.
Flournoy says of him: "ce mentor austere et rigide, ... presente, en somme, une donnee psychologique tres generale; il n'y a aucune arne feminine bien nee qui ne le porte loge dans un de ses recoins".
Flournoy is quite right, this figure is by no means unique, on the contrary it is very common, only we do not often see it in such a definite form.
It is a typical and universal figure which I have called the "animus"; no woman exists who does not possess it.
In the whole of my experience I have only come across two exceptions to this rule: the first was an Englishwoman, a friend of Mrs. Pankhurst, a militant suffragette; she lacked this figure because she was identical with it.
The second was a hermaphrodite who came to me because she was in doubt as to whether she should live her life as a man or a woman.
Very few women realise that they have such a masculine figure and it is very difficult to point out in so-called normal women, for it leads its existence in the dark and only shows itself indirectly.
In order to explore such figures we must turn again to the shadow consciousness of the human being. Carl Jung, Lecture XII, 2Feb1934, Pages 55-57.

Carl Jung: "...soon however a very vivid dream-life developed...' **(2015-04-08 06:29)**

[Carl Jung: "...soon however a very vivid dream-life developed, with the striking characteristic that her dreams came true."]

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Lecture V 17th November, 1933

Justinus Kerner belongs to the school of Romanticists, he is not really a scientist and his book contains a number of more or less naive interpretations.

In the ”Clairvoyante of Prevorst” Kerner describes the case of his patient, Frau Friederike Hauffe, who was born in 1801 in the village of Prevorst, where her father was a forester.

All we know about her immediate family is that her brothers and sisters were subject to convulsions, but we are given to understand that there was no trace of epilepsy the most interesting fact is that her grand-father was gifted with what the Scotch call second sight.

The Clairvoyante began life as a happy normal child, soon however a very vivid dream-life developed, with the striking characteristic that her dreams came true; she hers elf believed in them and was often, for instance, able to tell where a lost object was to be found.

She also showed great skill as a water-diviner.

The child had a horror of graveyards and her grandfather, who undertook her education, noticed on their daily walks that she would suddenly be taken with uncontrollable shivering fits when they reached certain spots, and he believed that they were then walking over long forgotten graves.

This feeling became so acute that she was unable to sit in the choir of the village church because there were tombs directly beneath it.

She developed a specific sense for the uncanny and could see ghosts in haunted places.

In Schloss Lowenstein she peeped into the kitchen, but could on no account be induced to enter it and years later the ghost of a woman was seen there.

These stories do not as yet prove anything, for it may merely have been the fear of ghosts that gave rise to such visions.

Nevertheless it is a fact that the Clairvoyante’s thoughts took on a visible form.

She was completely unconscious of certain thinking processes within herself and they could therefore only reach her consciousness in the form of visions.

For it is a rule that no conscious thought becomes exteriorised: if we go into a haunted place thinking that we may see a ghost we never do, because the thought has already been thought, but if, on the other hand, we enter it without expectation we may see something.

To the distress of the child’s grandparents, this sense of unseen ghostly influences around her soon took the shape of real apparitions.

She first actually saw a ghost in her grandparents’ house at midnight, a tall dark figure swept past her with a sigh and stood gazing at her from the end of the passage.

She was not in the least frightened, but her grandfather was terrified when she told him what she had seen, for he had had the same experience in exactly the same spot but had kept the incident to himself.

We might say that the child had been influenced by her grandfather, but it is more likely that she als o was gifted with second sight.

He tried to reason her out of her belief in what she had seen, but he was unable to shake her sense of reality with regard to these experiences.

Kerner does not doubt that she really did see ghosts because he himself was convinced of their existence.

It is useless to reason with people who believe in ghosts, by saying ”ghosts do not exist” etc.

We have to talk to them on their own level, taking for granted that there are such things; if we do not, we throw away any advantage the conversation may offer.

In any case we can make no sweeping assertions in this field, for all proof is lacking.

In the same way you must speak to primitives in their own language, assuming that the things they believe in really

exist.
The word ghost should never be mentioned among them, for to do so calls the ghosts forth.
I learned this in Africa, where I made the mistake of asking the natives what their ghost houses were and they reacted exactly as
a drawing room full of respectable people would to an obscene remark.
In any case, the Clairvoyante's visions lead us to the conclusion that she possessed the faculty of exteriorization, of seeing psychic
processes as if existing outside herself.
These processes are based on psychological facts, but we do not know scientifically whether ghosts exist or not.
Kant may possibly be right when he says:
"It will yet be proved in the future that even in this life the human being stands in an indissoluble association with all immaterial
beings of the spirit world, that he affects them and receives impressions from them of which however he is not conscious,
so long as all goes well."
But this noteworthy remark is very optimistic, because we should need exact physical methods to be able to prove objective
reality in this field, otherwise the subjective factor would always have to be taken into account.
In my estimation, second sight is not an illness, but a gift; you might as well say that it is pathological to be endowed with
remarkable intelligence, but the possession of a gift always carries with it the burden of responsibility.
We can have prophetic dreams without possessing second sight, innumerable people have such anticipatory dreams.
The Clairvoyante, however, soon began to show unmistakably pathological symptoms , the first of these was an extraordinary
sensitiveness to light and irritation of the eyes and this condition lasted a year.
This is a common symptom and is psychogenetic.
It is a kind of psychic blinking, an inability to stand the clear light of consciousness.
This typical psychological affection, which is a symbolic over sensitiveness to light, is also often met with in people who have an
unconscious bad conscience; they blink from fear that they might reveal themselves.
Nothing of importance happened after this till the Clairvoyante reached her nineteenth year, when she became engaged to Herr
Hauffe, a colorless young man who plays only a shadowy role in the story.
On the day of the betrothal an old preacher died, he was a man whom she greatly honoured and revered.
The Clairvoyante was singularly affected at his funeral.
She could hardly tear hers elf away from the grave and was in a very strange condition, as the result of a vision in which the old
preacher appeared as a ghost hovering over the grave.
She was used to seeing ghosts and look them as a matter of course, but this experience impressed her very deeply, for at this
moment she felt the stirring of a life in her innermost b eing; she wrote a poem ab out it and remained for a long time under its spell.
The Clairvoyante married in August 1821 and at first she lived a normal life and had a child.
Shortly after her marriage, in February 1822, she had a fateful dream: she dreamt that she lay in bed beside the corpse of the
preacher; in the next room she heard the voice of her father talking to two doctors who had been called in in consultation as she
was very seriously ill.
She called out to them: "Leave me alone beside this dead man, he can cure me and no doctor can".
She felt as if they wished to draw her away from the corpse and cried aloud in her dream:

”How well I feel beside this dead person, now I shall be completely cured”.
Next day she was seized with a violent fever which lasted fourteen days; a bad neurosis followed which led to her death in her twenty-ninth year.
What has happened here?
The Clairvoyante has taken the side of her dream.
We think we could not possibly allow ourselves to be entangled in a certain fate through a dream, but Frau Hauffe could not have acted
otherwise, she was so constituted that the dream was her reality, she identified with the dead man and died while she still lived, that is to
say she dropped back more and more into the psychic background.
The death of the old preacher was the experience that made clear to her that she lived more with the dead than with the living, the figures of
the inner world were her realities, beside which husband and child were mere shadows.
If she accepts the dream, she will accept her inner reality and feel well, but then she must follow it into the psychic background until she
ceases to exist.
If a patient were to bring me a dream in which the dead and not the doctor worked the cure, I should ask:
”Why did you come to me?
”If she replied: ”The dream seems strange to me, I cannot imagine why I should think that the dead could cure me”, I should undertake the case;
but if she gave the same answer as in the dream, it would be fatal, I could do nothing for her.
As a matter of fact such a person would probably never come to analysis and if she did she would certainly manage to man oeuvre the doctor
on to the side of death, unless he had great experience in such cases.
One might say that the very fact of her coming to analysis would in itself be a considerable argument against her being wholly on the side of
her dream.
But it is a very ominous dream and as a doctor I consider it very questionable whether anything could have been done for her.
There are cases where it is better not to interfere; we must fulfil our duty as doctors, but the fact remains that some people are not meant to
be cured, they are not fitted for life and if you step in and interfere fate always takes its revenge on you.
I have known cases where people become as it were somnambulists and disappear into the unconscious, it is as if they had never been born.
This disproves the theory that a child’s mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain
is complete with the history of the world and every child is born with an unconscious assumption of the world.
But for this we could not grasp the world at all.
There is no escape from this psychic background with which we enter life, it can only be accepted, we are bound to see the world through our
own inborn temperament.
Frau Hauffe feels healed and normal when she slips back into the psychic processes and ill if she ventures into the real world where she encounters insurmountable
conflict; so she steps ever further back into the unconscious. Carl Jung, ETH Lecture V, Pages 25-28.

Carl Jung on “Clairvoyance,” “Ghosts and Spirits,” and “Mandalas.” (2015-04-08 07:50)

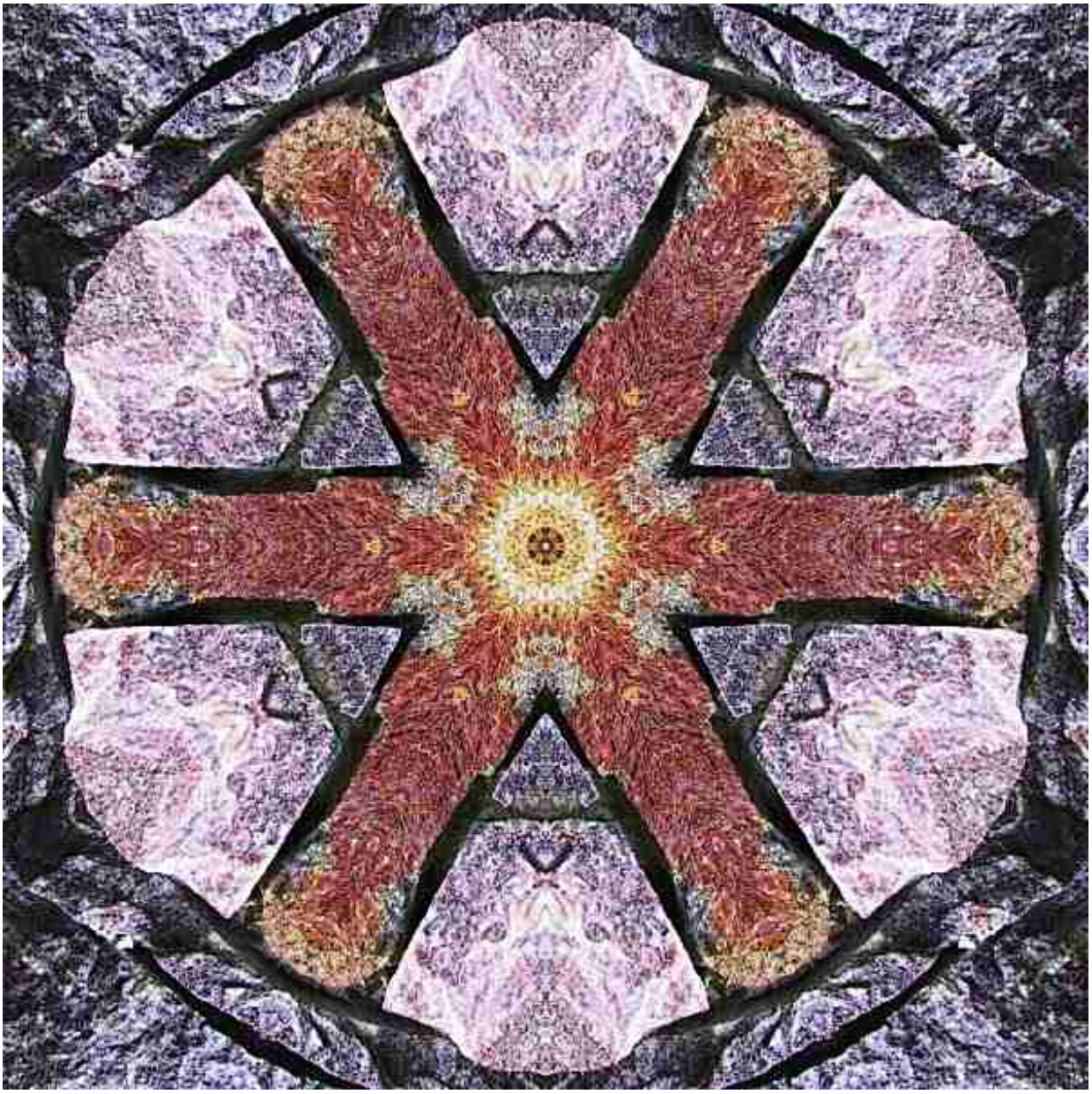
Lecture IX 15th December, 1933
The phenomena with which we have been especially concerned in the Clairvoyante’s experience, fall under three heads:
1 . Supernatural sense perceptions (clairvoyance, etc.) .
2. Ghosts and Spirits .
3 . Vision of the Sun Circle, or Mandala (Mandala is the Indian term for circle).
1. The Supernatural sense perceptions consist principally of clairvoyant phenomena.
They appear in space and time.
At first it may seem nonsensical that such unnatural things can happen and I am aware, from the reactions that I have received, that a large
part of my audience looks upon the Clairvoyante’s case as a very exaggerated one.
This is, however, sheer ignorance.
We simply do not know how common such experiences are.
Every one of us has Frau Hauffe in our unconscious , but the human psyche is amazingly unknown.
Such a mass of irrefutable evidence exists, however, that we cannot overlook these phenomena, and, as a psychologist, I handle these things
too frequently not to believe in them.
We should approach such things with an attitude of unlimited patience, allowing the material to work upon us in its own way.
But in this field it is very easy to deceive ourselves, we cannot be too careful how we sift our material, for we are on dangerous ground.
We must assume, then, that at any rate some of the reports of the Clairvoyante’s strange experiences which I have

given you really
correspond to the facts.
After so many years it is of course impossible to verify them, but such things really do occur and I have met with similar cases.
I should like to stress the fact that intense withdrawal from outer reality brings about an animation of the inner world which calls forth these phenomena. People like Frau Hauffe, whose psychic energy has left the outer world, have such experiences; it is simply a fact, even if it is a very inconvenient one, which we must take into account.
The existence of such things is only denied by those who are determined to prove their own theories of the universe, so determined that they simply ignore everything that does not fit in with them.
Such people deny these phenomena any scientific validity and leave any inconvenient and too obtrusive facts to the poets.
But psychology, of all things, demands that we be honest and shut our eyes to nothing.
This brings us to the strange problem of the relativity of space and time.
We have fixed ideas about these and when we meet with facts, such as those experienced by Frau Hauffe, we are greatly disturbed for these phenomena go right against our usual conception of the absolute validity of space and time.
Some of the cleverest people, however, have always questioned the absolute character of space and time; Kant, for instance, had such doubts when he wrote:
”Space is a necessary a priori conception, which lies at the base of all external perceptions. One can never conceive of there being no space although one can quite well imagine finding no objects in it.”
Space is a pure conception, the condition a priori of all spatial experiences generally.
It possesses ”empirical reality” and is the frame of all outer experience.
Time is ”the formal condition a priori of all phenomena”.
Time as inner sense (space being the outer sense) has “subjective reality”.
It would be difficult to challenge these formulae.
Modern physics have also come to doubt the absolute character of space and time.
If they are relative factors they cannot possess absolute validity; we have to assume that an absolute reality would be differently constituted from our
space and time reality.
It is possible then that phenomena appear which are not subject to the laws of space and time.
The psychic facts have neither length, breadth , nor weight, but are essentially spaceless, and it is exceedingly difficult to determine
their duration.
We are unable to measure the time in which a psychic process takes place; we can measure the psycho-physical reactions, but psychic things in
and for themselves cannot be determined by time.
On the contrary, we often experience the fact that psychic events do happen in an unbelievably short fraction of time.
It has been proved over and over again that very long dreams can take place in the shortest time imaginable.
You dream, for instance, of long military preparations, then war is declared, it breaks out, the guns thunder . . .and you find that you are being
called in the morning.
Did the endless dream happen between the first knock and the last, or did it start earlier and lead up to the moment of the knocking from an anticipatory
knowledge of the very second in which the knock at the door would occur?
Another long dream culminates in your head being cut off and at that very instant the canopy of the bed falls on your neck.
It is common knowledge that in the second before they drown, people can see their whole lives pass before them in a flash.
This can also happen when falling over a precipice.

Thus we get endless examples of a different space and time reality which cannot be grasped by the empirical mind.
I have chosen the case of the ”Clairvoyante of Prevorst” in order to show you how intense introversion causes the characteristic peculiarities of the psychic
background to come out into the light of day, for it is very important that we should understand this inner life.
Numerous examples show us that without doubt everyone of us is capable of having anticipatory dreams.
Read J. W. Dunne’s book: ”An Experiment with Time”, where the author relates the dream he had in Africa, describing the terrible Martinique earthquake
the night before the newspaper accounts reached him.
He was in touch with something which had not yet reached his sphere of consciousness.
Dreams border all the time on things which are right outside our space and time conception.
Dunne speaks of a displacement in time.
It is as if a slip occurred in the time we are familiar with and enabled us to see round the corner into another order of time.
2. Ghosts and Spirits.

These phenomena are projections from the background of the psyche, autonomous inner images of a subjective nature, obeying no conscious intention, but coming and going at their own volition.
We all experience these autonomous contents, only they strike us in different ways, for instance when we say:
”It has suddenly occurred to me” or such and such a thing has «just come into my mind”; if we stood a little closer to

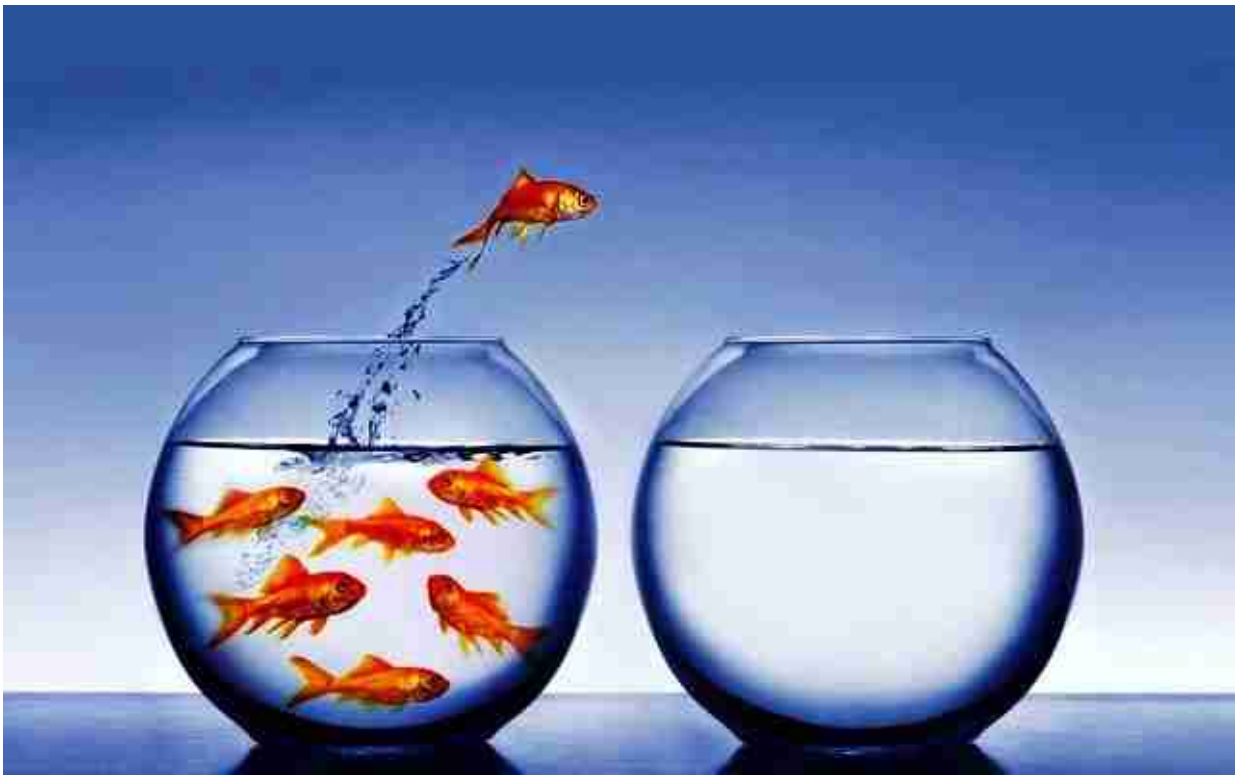
Frau Hauffe's makeup,
we should say that we saw a ghost; or again if we were nearer to the lunatic, we should declare: "A voice told me so and so.
"A man walked down a London street, taking no notice of the names of the shop s or the advertisements, but he heard a loud trumpeting
voice announcing them.
We have this sort of thing within us, but we are unaware of it till something goes suddenly out of gear and out it all pours.
is only through a certain effort that the conscious registers what it encounters; that which is not in its focus is also recorded, but it fails to reach consciousness and remains unconscious.
This shows us that the psyche is not identical with consciousness.
The threshold of consciousness, where the unconscious is forever intruding, is very indistinct: we notice things and do not really notice them,
or we forget them and they suddenly appear.
All we have ever heard lies dormant in our unconscious till something provokes it and it walks out autonomously.
A patient was once brought to me in a very neurotic condition, she was a girl of 18 who had been most carefully brought up and had led a
very sheltered existence; yet, to the horror of her family, she now swore with a fluency that a bargee might have envied.
I was asked how she could possibly be acquainted with such a vocabulary?
I could not tell just where she had heard such language, I could only suggest that she had, for instance, heard navvies and carters swearing
at their horses.
The street is full of such things and the unconscious always sees and hears everything, but it requires a great effort of concentration to register this consciously.
If the light were suddenly to go out and you could no longer see me, you would not be likely to think that I had ceased to exist, yet it would be no more foolish than to assume that the contents of the psychic background only exist when we can see them.
These autonomous things follow their own laws and not ours.
The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god.
We do not only experience these psychic contents as a state of possession, but also as a sense of loss, for the unconscious can steal away fragments of our conscious psyche and rob us of our energy.
This is what has happened when we say that we have "keine Lust" (no inclination) for something or other.
The primitive would say that he had lost one of his souls, for he believes that he has many, and he would lie on the ground trying to remind himself who he was.
We are moved by the same instinct when we bite our nails during a dull lecture to remember who is sitting there, for we are in danger of partially losing ourselves.
The psyche has a great desire to become whole and to collect back its scattered parts.
When we say: "I jumped out of my skin", or "I was beside myself with rage", we mean just the same as the primitive when he says: "I have lost a soul".
We cannot escape b eing influenced by psychic contents, it is our natural condition; therefore I always feel very suspicious when somebody assures me that he is very normal, too many normal people are just compensated madmen.
The really normal man has no need to be always correct, or to stress his normality; he can be possessed by an idea, a conviction, a feeling, he can
live all sides of himself and do many foolish things.
3. Mandalas.



This third phenomenon, the circle or mandala, is one of the most remarkable in existence.
Unfortunately it is very little known, although it is a fundamental expression of the human psyche.
Up till the present, this phenomenon has been given very little consideration, and yet mandalas occur all over the world.
Since man has existed, the circle has had its symbolic and magic meaning, we meet it everywhere, from the sand paintings of the Pueblos to the
mandalas of the Chinese and the same basic elements are always present.
It is really necessary that we should realise that such things exist, even if we know nothing of them.
I have purposely used a case of Kerner's and not one of my own in bringing this phenomenon to your notice, so that there could be no question of influence or suggestion.
When I was a student, I came across a girl of fifteen who was a somnambulist, gifted with second sight and she produced a circle very similar to the Clairvoyante's.
She spoke of the central point as full of energy and radiant light and of the second ring as cold.
Whereas the Clairvoyante of Prevorst looked up on her circle as a wall, protecting her from the darts of the outer world, the magic circle has, from time immemorial,

been used as a protection against the inner world, the world of spirits. Carl Jung, ETH Lecture IX,15Dec1933, Pages 39-42.

Carl Jung on a Life of Complete Introversion. **(2015-04-08 16:38)**



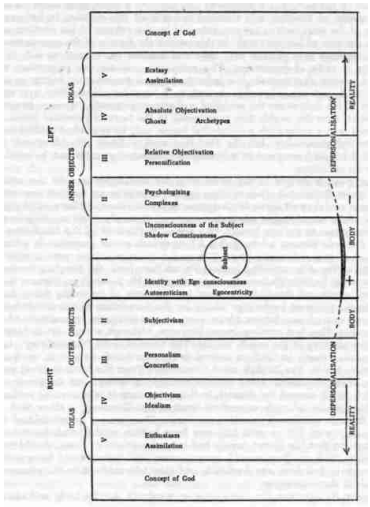
Lecture X 12th January, 1934
Last time we brought the case of the Clairvoyante of Prevorst to a close.
She was a case of pure introversion, everything in her turned away from the reality of the outer world.
Reality as we know it had no value for her, indeed she defended herself against it; but another kind of reality appeared which is unknown
to us, of which we only hear in legends.
This is the background of the psyche and it was as substantial to her as outer reality is to most people.
Where we live among real people, she dwelt among spirits, where we see the real sun and moon, she saw the inner sun and moon.
This is the result of very pronounced introversion, wherever it exists in such an extreme form these experiences are its natural outcome.
When questioned about these inner experiences people will usually deny them, and for several reasons.
Firstly because they feel shy about them and are afraid of exposing themselves to ridicule; the Clairvoyante, however, was too deeply
convinced of the reality of her experiences to be troubled by such fears.
Secondly, people are as a rule afraid of these things, for they have heard that they belong to the field of psychiatry.
Thirdly, because people frequently remain unconscious of these experiences, and as a consequence they suffer indirectly
from symptoms.
In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture,

occur:
first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly,
the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God.
It is true that the Clairvoyante's was a border line case and that these cases are rare, but we do meet with them.
Cases of extreme introversion which is being compensated by extraversion are more frequent; these will seem less remote to us
than the case we have been studying and we shall then see more clearly how near such experiences are to us all.
If people are not fated to die in a state of complete introversion, this compensation must take place.
The inner background then becomes less intense, it is clouded over and all sorts of elements of an outer reality begin to mingle with it,
till the psychic background is finally translated into the banality of daily life.
We will consider this compensation in its main stages, not in regard to any particular case, but as I have been able to observe it
generally.
1. The inner centre gradually disappears, the vision of the inner sun grows dim; spirits still persist and phenomena of a telepathic nature
which are characterised by deviations from our laws of space and time.
2. Autonomous spirits or figures disappear, only dreams and intuitions, sudden warnings and inspirations remain.
At the same time, certain peculiarities appear in consciousness: the memory is unreliable and this partial amnesia cannot be
accounted for rationally.
These disturbances are all that remain of the autonomous phenomena.
Primitives explain lapses of memory by the presence of ghosts and witches who suddenly steal away the content.
3. The whole psychic background disappears, no phenomena remain and the memory is normal.
Psychic events do not seem to exist any longer.
But the more normal the attitude becomes, the more we find a defense mechanism being set up against the contents of the psychic
background which no longer appear attractive.
Such people have resistances against these inconvenient psychic elements and begin to build a thick wall of rational skepticism and
scientific attitudes round them, hoping to lock out and banish them altogether - and if something does creep through, it is dismissed as
"merely psychological".
But on account of this splitting off, a regular witches' Sabbath of incompatible complexes goes on behind the wall.
The conscious also grows too strong in proportion to the degree in which the psychic background is walled off.
These people begin to consider themselves very interesting and important and thus become most dreadful bores; this is an inflation of the
ego and is a neurotic condition.
Because they have a wrong attitude, and really know it, they become hypersensitive (over sensitiveness is always suspicious!) and a regular
egg dance has to be performed around them in order not to tread on their psychological toes.
4. This unbalanced condition improves when extraversion really sets in and all thought of the wall and what it hides is forgotten.
The person then leaves all introspection behind and turns towards the conscious world with a sense of relief and freedom.
His friends will push him still further along the path he has chosen: he must meet people, he must travel, he must throw himself
into something, fill up his time, use his will etc., these people become real acrobats of the will.

The objective values now act as so many magnets, to be normal and healthy is of the first importance - but do we really know what to
be ”normal” means?
The inner world is now completely in the dark and appears only here and there in the form of slight disturbances.
Such a person says that he is happy and that he feels splendid.
He adopts the attitude of ”healthy mindedness” towards life which is typical of the American, built up entirely on the extraverted principle.
All seems to go swimmingly, he overflows with wonderful descriptions of his family and his enviable lot, till one day he goes over into the
opposite and appears with a face a yard long, because he has had a bad dream.
Dreams are invasions from the Hinterland, from time to time the shadow from behind the wall announces itself.
A patient once came to me in exactly this exaggeratedly extraverted condition.
I advised him to take an hour off every day and spend it with himself.
He jumped at the idea, saying this would enable him to play the piano with his wife, to read, to write etc., and when I objected to one alternative after the other and with great difficulty made him realise that he was to be really alone, he looked desperate and exclaimed: ”But I should become melancholy!”
5. The peak of extraversion is reached when the inner world becomes entirely unconscious and the person is identical with what he would like
to be or thinks he is.
We can often observe this in people who have been successful in life, they are their profession, for instance, and nothing else ;they are identified with the object and have no idea what their subject is like.
Such people appear to be wonderfully adapted to their surroundings and radiate their marvellous rightness.
They have given themselves up to a cause, they are no longer themselves, they are their position, their profession, their cause, and are already
living in their biographies.
There is a good story about a Basel parson which illustrates this condition admirably (psychology consists of good stories!).
He was full of zeal for the welfare of his congregation and eager to provide it with the recreation he felt it required, but he was poor - such people
choose their parents badly and never have any money, they always have to beg it from others!
On his rounds among the richer Basel citizens, he called on a very sarcastic professor of theology who was well furnished with this world’s goods.
After much pleading, during which the professor remained unmoved, the parson leapt up in a rage, screaming: ”Der Herr will es!” (The Lord demands it !)
The professor, pointing at him, replied ”Der Herr will es.” (This lord demands it.)
This road leads to the illusion that what I, a lamentably small ego, want, is the will of God.
But this outward movement is not just ridiculous, for it is part of the psychological growth of man.
It is a right attitude for children and young people who have to forget the psychic background in order to go wholeheartedly into the world where they must make their way.
Youth has to build many walls in order to shut off the background from the ego, so that it may believe in the outer world; for to remain under the fascination of the inner images causes hesitation and lack of accomplishment, and to live, to be wholly devoted to something, is also an art which must not be despised.
Getting into life is absolutely essential to young people.
One could argue that they should not hear the things of which I have been speaking, yet those among them who are philosophically, religiously
or artistically minded, must know that something exists besides the outer world; for if they misplace the values which belong to the inner world and
try to see them outside, their world picture will become distorted.
Many difficulties arise from the fact that relationships and other outside values are treated with an importance which they do not

deserve. Carl Jung, Lecture X, 12Jan1934, Pages 43-45

Carl Jung on “Figures of the Unconscious.” (2015-04-08 17:36)



[Carl Jung on “Figures of the Unconscious.”]
Lecture XIV 9th February, 1934
We will again resort to a diagram (Diagram V, p. 59) in order to elucidate the figures of the unconscious which we spoke of last time.
It consists of ten spheres of consciousness; the five on the Right side belong to consciousness of outer reality and the five on the Left
side belong to consciousness of inner reality.
Everybody is conscious in some of these spheres.
Left side of Diagram.
In the sphere of consciousness marked as Section I the shadow begins to make itself felt.
But it is only experienced in this section as a slight feeling of something missing, a ”leger sentiment d’incompletude” which gives rise to
self-consciousness and a sense of inferiority.
People look for the cause of these disturbing feelings in the outer world, they think their collar is crumpled or their tie crooked; the savant
will doubt his book, the singer his voice and so on.
They unwittingly place their inferiority where they really do not fear criticism; but in analysis I have to show 1hem that the real cause lies
further back on this unconscious shadow side, where it is much more difficult to see.
While the light of consciousness is entirely on the Right side, people are able to have implicit faith in their good intentions.
They come to me with a glowing description of their ideal marriage and happy circumstances, yet I know that a neurosis has brought them,
and why should they be neurotic if the conditions of their life are so perfect? In analytical treatment the light moves further and fur1her to the left, as one endeavours to make each successive sphere conscious.
Though the shadow makes itself felt in section I, yet the focus of concentration is on the ego.
This section is in close relation to the body and its needs are all important.

When the field of consciousness is narrow, the body plays an important role.
Such people connect their complexes with the body; psychological disturbances appear to them in the form of physical illness.
They are ego-centric and feel inferior, but dwelling so much on themselves may at least give them some idea of their shadow and their field of
consciousness thus tends to become less restricted.
In Section II the body is still important, but there is no longer just one object as in Section I, but several objects, inner objects.
People begin to become conscious of the existence of complexes as factors which work independently of the ego.
Anybody who is conscious of a complex knows what a disobedient animal it is: you wish, for instance, to be particularly pleasant to somebody,
it walks in and prevents you, you want to sleep and it keeps you awake; it is as objective as a disobedient dog or a tormenting fly.
All the inner objects thus tend to pull the ego out of its comfortable snail's shell.
In this section, people tend to become more interested in the psychological aspect of their conflicts, and in certain neurotic cases the reality of the body suffers.
A patient of mine once sat down on a bench by the lake to think over her psychological difficulties, although the thermometer registered six
degrees below zero, and was surprised that she had to pay for her folly with inflammation of the lungs.
Another patient, who had been in analysis for a long time, arrived one day in a completely bewildered condition and it was some time before
I discovered what the reason for this was: she had forgotten to lunch!
Fatigue or hunger, especially if unrealized, takes its revenge in mental confusion.
In Section III the body may be largely forgotten.
The complexes become personified, their autonomy is more pronounced and we can look upon them as relative objectivation, although they are still
subjectively coloured.
Leopold is such a figure, a state of trance was necessary to make him visible.
In Section IV the body has disappeared and absolute objectivation takes place; the Clairvoyante of Prevorst is a classic example of this section.
In her case the figures of the unconscious are not coloured by the subject of the medium as they are in the case of Helene Smith.
In this section the figures of the unconscious are so autonomous and strange that they can enslave us.
Primitives call this phenomenon a state of possession.
The complexes assume the proportion of figures and powers that possess the individual; these autonomous beings come and go at will
and compel people to act in a way for which they are not responsible.
These figures are the so-called archetypes, primordial types or images which exist all over the world, they correspond to the facts of
primitive psychology.
Leopold is in a sense such a primordial figure, only he is clothed in the form of an historical personality, but the fact that such a figure
should appear is archetypal.
If Leopold were not so subjectively connected with Helene, he would himself be an archetype.
Ideas can possess people in the same way, for archetypes can be the equivalents of ideas.
Primordial types of ideas appear strange to us, for they are very different from our abstract ideas. Ideas appear to primitives as attributes of things, they speak of the actual object when they mean an idea: of a river meaning freedom, of a mountain to express loyalty.
In a book "At the Back of the Black Man's Mind", by Osborne Dennet, a king makes a long speech on his accession in which he speaks of

objects and means ideas.
It is as if a Swiss politician were to speak of the chain of the Alps standing immovably on their base, the Jungfrau rearing its majestic white head
to the heavens - meaning that his political programme was magnificent, sound and should be believed in.
This way of regarding things has its origin in the primeval beginnings which are the foundation of the archetypes.
Originally, what are now abstract ideas, were always things or transactions of a practical nature.
This fact appears in our language, although we are apt to forget the primitive meaning of the words we use.
The German word ”Behandlung”, for instance, means literally to handle a patient, to lay your hands on him, to work on him with your hands.
The English word ”treatment” (from the Latin trahere) and the French word ”traitement” mean to draw out (that is, to draw out the illness or an
evil spirit which caused the illness).
In this connection it is interesting to find the Neolithic remains of such an ancient treatment in Cornwall, a stone with a hole in it through which sick people were drawn.
They were then considered to be reborn; they were fed on milk like new born babies, washed and dressed in clean clothes, so that the illness,
which had been drawn out of them, should not recognise them.
Sick children are still drawn through this hole today.
I have given you one example, but there are thousands and they take us back to the primeval background of the archetypes.
To return to the diagram, the centre acts as a magnet, for the body will claim recognition and if we try to leave it behind it will pull us back.
People who are apparently entirely concentrated on something abstract, find themselves suddenly called back to the body by a slight pain,
and others have to submit to long lingering illnesses in order to become interested in their neglected bodies.
Section V also acts as a magnet, but it draws you in the opposite direction, out of yourself, out of your body; its pull works against the senses
and you forget yourself.
If we go back to Section II we see the beginning of this process.
It is there that we first got a dim inkling of something very uncanny in ourselves, something very different from the picture we had made
of ourselves.
Naturally we tried to turn away from such an unpleasant idea, but the hunch was at work, and we were driven to see that, unbelievable as it
might seem, this less reputable person roas also myself.
In Section V this work is completed and the appearance of an altogether different or superhuman entity, ”totaliter aliter”, leads to a depersonalization.
This is the sphere of ecstasy and mystical experience, in which the human being is dissolved in an absolute self.
The experiences which mystics describe are simply this stepping out of reality.
Right side of diagram.
This is the side of consciousness, of the so-called known world.
Section I on this Right side is the sphere of the empirical ego, this is identical with the body.
Section II is the sphere of objects, these correspond to the inner objects.
Outer objects affect us actively, but our perception of them is subjectively coloured, they appear to us as we see them and not as they really are.
It is very difficult to overcome this subjective stage.
This psychical subjectivism is a kind of egocentricity and leads to difficulties, for we take for granted that people and things are as we see them and so we often come to grief.
Section III is the sphere of personalism, where the objective factor becomes apparent, we are becoming aware of our own personalism and

the other person has a value of his own.
The veil of subjectivism is lifted and we discover that people are not what we thought they were or what we should like them to be.
Our ”biltes noires” and our treasured heroes then turn into quite ordinary people.
In the sphere of subjectivism we expect the other person to be like ourselves and think him wrong if he is not.
In the sphere of personalism we accept him for what he is.
A hotel keeper, who finds that his chef does not share his own ideas about cooking and yet does not dismiss him, has already
discerned personalism.
But already in this section, where other people become real to us, a certain doubt is beginning to form as to the absolute reality
of pure concreteness, we are beginning to leave it behind as we move slowly towards another kind of reality.
Section IV is the sphere of objectivism.
In the sphere of personalism we had to reckon with a number of people whom we recognised to be different from ourselves, but
they appeared to us as individuals.
In the sphere of objectivism we find the social idea, the personal world picture disappears and is replaced by impersonal idealism.
We are interested in people as groups: relations, friends, acquaintances, strangers etc.; they form clubs and societies and the ideas
And ideals which lie behind these societies are all important.
The political party appears as a compelling ideal, or patriotism becomes the highest obligation.
The idea of duty takes on the most ridiculous and the most sublime forms.
We must not lose sight of the fact that all these generally human ideas and ideals can be abused (for there is nothing in heaven or earth
which the human animal will not abuse), but nevertheless real ideals do exist in this sphere and these have given rise to state, society,
church, religion, etc.
In Section V, as in Section V on the Left side, the altogether different entity, ”totaliter aliter”, becomes an active force, magnetizing people
out of themselves and bringing about a state of depersonalization. I do not feel competent to speak of this stage.
These poles themselves are really beyond human understanding, a mystic or a poet occasionally reaches them and speaks to us out of
such a state of ecstasy, but any partial experience of them in our own lives is so strange to us that we wonder if it is not beyond the bounds
of sanity.
These poles however cannot be ignored or treated as a ”nothing but”; when people will give their lives for something it cannot be a ”nothing but”.
It simply is a fact that some people are drawn out of themselves by a power which we do not understand.
This diagram is the result of years of experience with people of all ages and nationalities.
It is a diagram that one can think about for a long time.
One fact stands out clearly: namely that the human ego stands between two magnetic poles which pull eternally in opposite directions.
The ego is always in danger of having its unity destroyed.
If a complete split occurs, psychic dissociation or hysteria follows, and if it is rent in pieces, the result is schizophrenia.
Carl Jung, ETH Lecture XIV, 9Feb1934, Pages 58-62.

Carl Jung on Kant, Hegel, Schelling, other early Psychologists (2015-04-09 05:30)

Lecture II 27th October, 1933
We will resume the line of development which we have been following.

We have now reached the age of critique and knowledge which begins towards the end of the XVIIth century.
Emanuel Kant (1724-1804) stands out as its dominating figure.
Kant contests the possibility of psychology being a science, he considers it at best a ” discipline”.
With his conception of ”dim representations”, Kant pursues Leibnitz’ train of thought and carries his ideas further.
In the first book of his ”Anthropology”, he speaks of ”representations” which we possess although we are not conscious of them.
He gives as an example the impression one gets of a person at some distance in a field, whom one sees indistinctly; the details, eyes, nose, mouth etc., are not recognisable, yet one has the idea that it is a person.
Kant continues ”That the field of our sense representations and sensations is infinite, though we are not conscious of most of these, yet we can
without doubt conclude that we possess them, that is ’dim representations’ in people (and also in animals); the clear representations on the contrary contain only a few of these points which could be in consciousness; the fact that only a few places are illuminated on the great map of our minds
can imbue us with awe and admiration at our own being: for a higher power would only have to cry: Let there be light! and without the
least co-operation on our part . . . . . half a world would lie before (our) eyes. So the field of ’dim representations’ is the greatest in man.”
We may like to think that all psyches are single psyches, that no such thing as a collective psyche exists, in other words that the psyche is nothing more than consciousness, for consciousness is an individual phenomenon.
But can we really be so very sure of this?
Primitives, on the other hand, are not at all certain that they are distinct from each other or from their surroundings; when you are among them you hardly dare to kill a crocodile, for the primitive says: ”I am also that crocodile.”
It is only single illuminated points that we are clearly conscious of; the whole is dark.
I am reminded of the savant who said: ”If I knew what I have forgotten I would be the most learned of all men.”
Kant was the first to recognise the enormous extension of that which is not conscious.
The epoch of ”empirical psychology” comes to a close in Germany after Kant and is replaced by the age of the great metaphysical speculators.
Hegel and Schelling were in reality metaphysical speculators but when you examine their writings - particularly those of Hegel - carefully, you see they are full of projected psychology.
Georg Wilhelm Hegel (1770-1831) would be considered a psychologist today, but he was not conscious of this and called himself a philosopher, although he expressed some essential psychological ideas.

Friedrich Wilhelm Schelling (1775-1854) has a more positive attitude towards the unconscious and a certain insight.

He was able to formulate the idea that the unconscious is the absolute foundation of consciousness.
He speaks of ”the eternal unconscious, which as it were like the sun in the realm of the spirit, hides itself through its own unclouded light”.
He goes on to say: ”And although the unconscious never becomes the object, yet it stamps its identity on all free actions, being the same for all intelligences; it is the invisible root of which all intelligences are only the potentials, and is the eternal mediator between the self-determining subjective in us and the objective or contemplator, it is at once 1he basis of lawfulness in freedom and of freedom in lawfulness”.
We see that Schelling puts the accent altogether on the unconscious.

He makes a most important statement when he says: ”It is the same for all intelligences”; the primeval \ foundation is not differentiated, but universal.
In contrast to the line of development which we have been following in Germany, we see empirical psychology step forcefully into the foreground in England, where it takes its place very early as an important line of thought in modern science.
George Berkeley (1685-1753) is the first English empirical psychologist.
Berkeley makes sense perception his starting point.
He is convinced that when one neither sees, hears, nor feels anything, then nothing is present.
But he discovers the perception of his own senses as an equal factor to the object perceived.
Out of the fusion of subject and object Berkeley constructs the concept of psychological space.
David Hume (1711-1776) holds that representations derive from sensations.
He adopts Berkeley’s idea of fusion for his representations and asks himself by what laws things fuse with each other.
He concludes that they associate owing to similarity, coexistence in time and space and causality.
The association is brought about by means of “gentle force”, a law similar to that of gravitation.
The representations therefore mutually attract each other.
David Hartley (1705-1757) who is Hume’s contemporary, ventures among the complex psychic phenomena.
He explains these by a fusion of rapidly recurring or simultaneous sensations into a whole.
Joseph Priestley (1733-1804) materializes Hartley’s attempt, he identifies the psychic processes with brain processes.
The idea of instinct, the so-called common sense, appears with the Scottish School of philosophy.
Thomas Reid (1710-1796) is its first exponent.
According to Reid, the instinct of common sense is the direct and indubitable source of knowledge.
It is also through this instinct that we become acquainted with complex psychic processes.
Psychology, therefore, is bound to confine itself to the description of facts as observed by common sense.
The idea of looking at everything simply and objectively may seem banal at first sight, but it is the empirical point of view par excellence and it can only be reached by a complete sacrifice of judgments and opinions.
So this way of looking at things is an invaluable contribution to psychology.
This is Rudyard Kipling’s attitude in his ”Just So Stories” and it is in its place when applied to the fearful complexities of the human psyche: it is ”just so” and there is nothing to be done about it.
You will have the right attitude to psychology in general and to the difficult things which you will hear in the course of these lectures, if you can treat them as a ”Just So Story”.
Dugald Stewart (1753-1828) is convinced that psychology could become a natural science, through a method of pure description, that is, by an objective description of the psychic processes, by the sacrifice of all opinions and by making no foregone conclusions.
Stewart’s discrimination of associations is important for pathology.
He divides them into:
1. Spontaneous simple associations: analogy, contrast, coexistence and proximity.
2. Arbitrary associations: through active conscious interference.
Some processes of the psyche obey the will, others do not, but follow a priori laws of their own.
People incline to identify with one of these views, but both are equally true.
Deep truths, such as the existence of voluntary and involuntary actions , are recurringly lost and have to be rediscovered
again and again. Carl Jung, ETH Lectures 1-III, Pages 14-16.

Carl Jung on early French Psychologists. **(2015-04-09 06:01)**

Lecture III 3rd November, 1933
The sequence of the development of psychology which we have been following took us to the British Isles last time, today we will turn to France where the first psychologists appear in the early days of French enlightenment, at the beginning of the XVIIIth century.
This was the time when the ”encyclopedistes” were at work, knowledge was being heaped up and the ideas of

philosophers, such as Voltaire and Diderot, were being spread abroad.
France was then a very Catholic country and in her new thirst for knowledge it was natural that she should swing from one extreme to the other and become very fundamentally enlightened.
Julien de la Mettrie (1709-1751) is the first French psychologist.
He was a doctor and an outstanding man of his time.
In 1748 Frederick the Great called him to Berlin, where he lived till his death three years later.
La Mettrie is a real materialist and empiricist.
His fundamental conception is that all life springs from dead matter; he considers the psyche to a certain extent as an appendage of
organic life, as depending on the brain.
So the discovery of the relation of the psyche to the brain bears fruit here.
La Mettrie says: ”The brain has thinking muscles as the leg has walking muscles”.
He looks upon the living being as a machine that consists of springs like the works of a watch.
His book ”L’homme Machine” (1748) is based on the standpoint that the psyche is nothing more than a sensitive material part of the brain.
This point of view remained valid almost to the present day.
Etienne Bonnot de Condillac. (1715-1780) is La Mettrie’s contemporary.
Condillac draws his conclusion, that all life proceeds from sensation, from his experience in a love affair.
He defends this materialistic point of view in his principle scientific work ”Traite des Sensations” which first appeared in 1754
and was reprinted only in 1885.
It is significant that it should not have been translated into German till 1 870, when materialism was in full bloom.
Contrary to the general belief at that time that certain ideas are a priori innate in man, Condillac asserts that the whole of the psyche is empty.
In working out their theories, philosophers have often sought a ”point de repere”, an idea, a metaphor or even a material object on which to develop them.
Kant, while lecturing, found such a focusing point in the top button of a student’s waistcoat, and on one occasion, when the young man did not appear, the great philosopher found himself unable to proceed with his lecture!
Condillac relies in much the same way up on the image of a man, who is no real human being, but a statue that is nevertheless endowed with sense capacities.
Gradually all its senses awake, the first being that of smell.
From this statue and its sensations, he constructs the whole human psyche.
This approach is characteristic of the psychological method of the investigator who is impelled to kill the living, illusive, iridescent quality of the human psyche and to change it into cold stone.
Reason kills the psychological material in order to be able to dissect it.
This is the expression of a definite mental attitude which lasted till the end of the XIXth century.
Condillac considers everything which is psyche as a ”sensation transformee”, for him, the psyche is a perceiving, immaterial substance, a perception devoid of subject that wanders through the universe.
We find similar ideas in Rudolf Steiner’s ”ethereal worlds” and in Chr. Morgenstern’s poem ”Das Knie” (The Knee).
The absolute character of French psychology is founded on Latin tradition.
Its prototype is the Latin Father of the Church, Arnobius Africanus, who lived about 300 A. D.
His teaching was that the human soul is empty and of a material nature and that everything which enters it depends up on the experience of the senses.
His belief, which is shared by Christianity in general, is that the soul either does not exist before baptism, or if it does, it is necessarily in a very deplorable condition, that of original sin, which calls for enlightenment.
The human soul does indeed require enlightenment, but it is perhaps not quite so empty!
Condillac is a true follower of Arnobius when he says that the psyche requires to be filled from outside.
This belief is very popular today, people are still persuaded of their own complete harmlessness and it is a most comforting thought that all evil must necessarily have dropped into our empty and innocent souls from outside!
We can then make our parents and schoolmasters answerable for all that we do not care to be responsible for.

But the truth is that the soul is no ”tabula rasa”, it is already filled with good and evil when we come into the world, though we may remain unconscious of it.
How else can we account for the fact that the child’s mind is full of mythological ideas?
The idea that the soul comes to man only through baptism is a Christian interpretation woven into the roots of the baptismal rite.
Anatole France’s book ”L’lle des Pingouins” is written round this belief: When the misty-eyed old St. Mael, in his enthusiasm, had baptised a school of penguins, a dispute arose in heavenly circles as to whether it was not a blasphemous act, for only human beings have immortal souls.
A council was held in Heaven, but feeling ran high and no decision was reached. When St. Catherine was called in, woman’ s wisdom solved the question.
She praised both sides, saying that penguins, being birds, cannot have immortal souls; yet it was als o true that through baptism immortality is attained.
Therefore she asked God to grant them ”une iime immortelle, mais petite ”!
I am personally of the opinion that not only people, but even animals have souls.
I am also deeply convinced of the truth of all creeds.
No logical standard of comparison exists, they all contain genuine and real psychological experience and it is merely stupid to criticize them with the aim of establishing one truth.
After la Mettrie and his machine man a reaction set in against this absolute empirical psychology; Jean-Jacques Rousseau was one of the first to react in this way.
Charles Bonnet (1720-1793) , who was born in Geneva of French parents, introduces the psycho-physical standpoint in his principle work ”Essai analytique sur les facultes de l ’ iime”, where he maintains that the nature of the psyche is neither purely spiritual nor purely corporeal.
To characterise this middle position he uses the ether as an illustration, matter which is not matter and yet fills space; the psyche has an ethereal body in which such things as memories are stored.
This idea of the ethereal body appears in Indian philosophy, yet this is not where Bonnet found it, for it was only later that Anquetil Duperron brought the first translations of the Upanishads to Europe, thus opening a new world to the West.
Bonnet’s idea springs from mediaeval conceptions and the idea of the ”subtle body”, smoke resembling, air resembling, the breath of life that lives in us.
We find a parallel to this in the Indian custom of the son breathing in the dying father’s last breath of life and also in cannibalism which is not practised for the sake of food, but for magical purposes, in order to assimilate the enemy’s life energies or virtues.
The autonomous reappearance of the Indian world of ideas in Bonnet is an example of palingenesis.
Another instance of this phenomenon is Bergson’s idea of the ”duree creatrice”, a reanimation of Proclus’ statement: ”Always where
there is creation there is also time”.
In contrast to palingenesis (the autonomous revival of an idea in another epoch) we have the phenomenon of cryptomnesia, the reappearance of something that was once known and then totally forgotten.
I can give you an instance of cryptomnesia which I discovered in Nietzsche’s writings:
In the 40th chapter of ”Thus Spake Zarathustra”, ”Great Events”, the following passage occurs:
”Now about the time that Zarathustra sojourned on the Happy Isles, it happened that a ship anchored at the Isle on which standeth the smoking mountain, and the crew went ashore to shoot rabbits. After the noontide hour, however, when the captain and his men were together again, they suddenly saw a man coming towards them through the air and a voice said distinctly: ’It is time, it is highest time ! ’ But when the figure was nearest to them (it flew past quickly , however, like a shadow, in the direction of the volcano), then did they recognise with the greatest surprise that it was Zarathustra; for they had all seen him before except the captain himself, and they loved him as the people love: in such wise that love and awe were combined in equal degree. ’Behold! ’ said the helmsman, ’there goes Zarathustra to hell’ ” .
In reading this passage the rabbit shooting struck me as peculiarly out of place in the context and it seemed to hit a forgotten chord in me.

The years at Basel university slowly came back to me and with them the memory of a small green book: Kerner's "Blatter a us Prevorst".
I read it again and came upon a very similar incident:
"An extract of awe-inspiring import from the log of the ship 'Sphinx' in the year 1680, in the Mediterranean."
"The four captains and a merchant, Mr. Bell, went ashore on the island of Stromboli to shoot rabbits. At three o'clock they called the crew together to go aboard, when, to their inexpressible astonishment, they saw two men flying rapidly over them through the air. One was dressed in black, the other in grey. They approached, them very closely in the greatest haste; to their greatest dismay they descended amid the burning flames into the crater of the terrible volcano, Mount Stromboli. They recognised the pair as acquaintances from London."
I wrote to Nietzsche's sister and asked her if he had read "Blatter a us Prevorst".
She replied that, after thinking the matter over for a long time, she remembered distinctly that he had done so as a boy of eleven when nosing about his grandfather's library.
What could rabbits have to do with Zarathustra?
This parallel alone seems to explain them.
The memory must have secretly crept up and reproduced itself.
After Bonnet, the line of philosophers in France is broken by the French Revolution.
This great event was no sudden external outburst, it had long been prepared by philosophers and psychologists, for ideas always come first and actions follow, even when it takes twenty years for an idea to push its way through to the masses.
We cannot afford therefore to be indifferent to the thoughts which a teacher expresses, for they may materialize in history.
The French Revolution is a striking example of this. Carl Jung, ETH Lecture III, Pages 17-19.

Carl Jung and the history of Psychology **(2015-04-10 05:27)**

Lecture IV 10th November, 1933
We are laboriously working our way through the pre-history of psychology.
The last lecture came to a close with the French Revolution from which a new spirit was born ; we will now return to Germany where we shall also see the dawning of a new attitude.
Herbart (1776-1841) is the next to follow the empirical approach.
He moves along the lines of the English School which Hume and Hartley represent, he is therefore also interested in

association psychology.
Adopting Burne's idea of "gentle force", Herbart establishes the principle of attraction and repulsion of ideas; he is the father of the new physiological and experimental psychology.
Herbart is followed by Fechner and Wundt.
With the latter a culminating point is reached.
Gustav Theodor Fechner (1801-1887) is the founder of a new psychological point of view: psycho-physics, which has proved essential for the whole development of psychology.
His work "Elementen der Psycho-physic " (Rudiments of Psycho-physics - 1860) is based on the Weber law, which is called later the Fechner-Weber law. This law lays down that the relative differences in stimuli correspond to the same differences in sensation intensity.
There is, therefore, a certain possibility of approaching the psyche through measurements.
Fechner sets up tables and calculations, but his law is only valid within certain limits.
Had this been his only book, we could have afforded to ignore him, but he was also a philosopher and the titles alone of his further works speak of his profound
interest in the other side.
In 1836 "Das Biichlein vom Leb en nach dem Tode" (The book of Life after Death] appeared, it was followed in 1848 by "Nanna, oder iiber das Seelenleben der Pflanzen" (Nanna, or concerning the psychic life of plants) and in 1851 by "Zend Avesta, oder iiber die Dinge des Himmels und des Jenseits " (Zend Avesta, or concerning the things of heaven and the world beyond).
In these works, which are the confession of his personal psychological convictions, Fechner defends the standpoint of a universal psycho-physical parallelism: the psyche is simply the inner manifestation, the "self-manifestation" of the thing and the body is the outer or "foreign manifestation " of the psychic.
Fechners great value is that he discriminates between an empirical inner world and an empirical outer world.
He further holds that not only human bodies, but all bodies undoubtedly possess an inner manifestation, a "self-manifestation".
He speaks of mother earth for instance, as being alive and as possessing a soul, which is as the soul of an angel, embracing the totality of human souls.
The totality of human brains thus constitutes the brain of the earth soul, the highest omniscient being of the godhead.
This train of thought is not interesting as philosophy, but it is as psychology, for Fechner makes the important confession that his single soul is not isolated, but is contained in a whole.
He is the first to conceive of a psychic cohesion ruling over all, which can only be reached by thought and is not contained in the single psyche.
C. G. Carus (1789- 869) , a doctor and philosopher, follows the same line of thought.
He differs nevertheless from Fechner in that he is principally a philosopher and psychologist, he is not an empiricist, but a pantheist influenced by Schelling. His value lies in his comparative psychology.
In 1846 his book Psyche; zur Entwicklungsges chichte der Seele" (Psyche; concerning the history of the development of the soul] appeared and
in 1866 "Vergleichende Psychologie" (Comparative Psychology.].
He is the first to call the universal soul the unconscious and his works contain highly modern points of view with regard to it:
"The key to the understanding of the nature of the conscious life of the psyche lies in the region of the unconscious".
He looks up on the psyche as the creative principle of the body.
To illustrate the relation of the unconscious to the conscious, he uses the allegory of the stream: the life of the psyche is an unceasingly winding great stream, which is lit by the sun, that is by consciousness, only in the small part which is its surface.
As the stream bears away many valuable things that remain undiscovered, so many treasures are hidden from us and the real dynamic force spends
itself in the unseen, in the unconscious.
This strikingly recalls Kant, but in his case the dynamic aspect was missing.

The key to real psychology is only to be found in the darkness; both the diseases of the mind and the creative principle originate in the dark sphere of the unconscious.
Carus believes that unconscious will and intelligence exist in cosmic extension.
This philosophy was taken up later by E. von Hartmann.
The next link however, in this long chain is Schopenhauer.
Arthur Schopenhauer (1788-1860) is a great phenomenon and his message to the world is of the utmost importance.
Before his time the belief was widely held that the psyche could be rationally understood, being principally composed of conscious processes.
The genius of Schopenhauer brought an answer to the world which thousands had been obscurely groping for and for which they had looked to
the empiricists in vain.
This new note is the voice of suffering: the human psyche is not only order and purpose, it is suffering.
In contradiction to all rational belief, Schopenhauer brings forward the idea of the existence of a split between intellect, on the one side, and a blind will or creative urge, on the other. He might just as well have called this will the unconscious.
His conception of the will has the character of chaos, whereas Caru' idea of the creative will is almost too beautiful and sweet, it verges on the mawkish and tedious.
Schopenhauer sees a tragic conflict between consciousness and a dark, miserable, suffering will.
He thus brings a point of view into the psychological situation which we must not allow ourselves to lose sight of, for it concerns modern man
most closely.
In his later writings , such as "Ueber die anscheinende Ab sichtlichkeit und iiber den Willen in die Natur" (Concerning the apparent purpose and the will in nature] , he appears to draw nearer to Carus; but on the whole he continues to see the world as an accidental and faulty creation to which the intellect alone can bring order.
For this purpose, the intellect must hold up a mirror to the blind disorder so that it may recognise its work of destruction.
This peculiarly pessimistic philosophy is strongly influenced by the East.
We see a similar denial of Christian ideas for the first time in France when the Revolution enthroned the Deesse de la Raison in Notre-Dame, in the place of the Christian God.
Never before had Christianity been publicly denied and this blow shook the walls of the Church to their foundations.
People awoke to the fact that accepted truths could be openly and officially questioned, but nobody foresaw then that the whole of civilization would rock.
Yet this was no solitary outbreak, but a movement that found its echo in the whole world; forces had been let loose which could no longer remain imprisoned in the old forms.
But in this hour of overthrow and destruction, human instinct was at work to bring about a compensatory action: a Frenchman, Anquetil-Duperron, went to the East in search of the truth.
It was as if Europe had been a single human being, seeking for a new hope in exchange for the one it had lost.
The first shreds of Eastern light, which Anquetil-Duperron brought back with the Upanishads, poured into the cracks made by the French Revolution, and, as France had destroyed, so it was France who first brought something new and living to broken hopes.
Schopenhauer was influenced by this message and translated it into language which the West could understand, into philosophy.
Eduard von Hartmann (1842-1906) was influenced by his great predecessor Schopenhauer and also by Schelling and Hebbel, but his philosophy comes direct
from Carus.
Hartmann conceives of the unconscious as the unity of will and idea, at the same time it is the active purposive foundation of the world of a
divine and absolute nature.
He is more a philosopher than a psychologist and wrote "Die Philosophie des Unb ewussten " (The Philosophy of the Unconscious - 1869).

In the meantime a new development had been taking place in France.
Maine de Biron (1766-1824) recognizes an unconscious sphere which, however, he presents with the characteristics of consciousness.
Ribot and Binet follow in his footsteps.
The latter' s conception of the psyche as a totality is interesting. In his book "Alterations de la personalite", Binet's point of view is for the most part modern, in that he does not start from separate units but from the totality of the human personality.
Pierre Jan et and Liebault are followers of Binet.
We must now turn to America in order to continue this line of development.
William James (1842-1910) steps into the front rank of psychologists with his work "Principles of Psychology", and carries us still further.
He leads psychology away from academic circles to the investigation of the personality itself and into the realm of the doctor.
Here we enter the real sphere of these lectures, to which this introduction has been leading.
The people I am going to speak to you about are not the striking personalities to which the world is usually attracted. Hitherto it is the man of action who has principally awakened the historian's interest and held the stage; but other people exist also, psychic people, people whose activity is inward, they do not stand out in the same way and yet history also provides us with authentic records of their existence: in the Acta Sanctorum, for instance, in the trials for witchcraft and later in the miraculous testimonies of the stigmatists and somnambulists.
In the XVIIIth century an extensive literature already existed which deals with psychic personalities.
Justinus Kerner (1786-1862) has left us one of these records in his work "Die Seherin von Prevorst " (The Clairvoyante of Prevorst) which appeared in 1829.
It is the history of his patient's illness, the story of a psychic personality.
Nobody seems to have thought of bringing it into line with modern psychology, yet we shall find that it contains some very interesting psychic phenomena.
The further title of the book runs "Eroffnungen iib er das innere Leb en des Menschen und iib er das Hereinragen einer Geisterwelt in die unsere " (Disclosures concerning the inner life of man and concerning the invasion of our world by a world of spirits) and shows us where the real attraction of this story lay for Kerner, that is, in the fact of the existence of an obj ective, substantial world of spirits. Carl Jung, ETH Lecture I, Pages 21-24.
End of the Introduction.

Carl Jung: "She was so interested in these phantasies that she liked to reproduce them in drawings and embroideries." **(2015-04-10 06:58)**

Lecture XI 26th January, 1934
Today we will begin to study the case of a psychic personality which illustrates the Right side of the diagram which we were considering last time (Diagram III, p. 47).
The case of the Clairvoyante of Prevorst, on the contrary, belongs entirely to the Left side.
This is the case of Helene Smith, described by Theodore Flournoy. His report of it appeared in Geneva in 1900, under the curious title :

”Des Indes a la Planete Mars. Etude sur un cas de somnambulisme avec glossolalie.”
Helene Smith’s father was a Hungarian, he was intelligent, well-educated and an excellent linguist.
As far as we know her mother was Swiss and it was from her that the daughter inherited the remarkable psychic faculities which led to the
peculiar phenomena which we are about to study.
The mother was a convinced spiritualist; her belief was founded on personal experiences and she was gifted with second sight.
Helene’s brother spoke of having experienced strange phenomena and evidently could also have been a medium.
Besides this, we learn that Helene was brought up in a modest milieu, the family being rather poor and this fact had a considerable influence on her later attitude towards life.
Helene’s character was excellent and Flournoy emphasises her intelligence and her natural dignity.
She was baptised in the Roman Catholic Church, but she was entered in the register of the Protestant Church a few months later, and was educated
at a (Protestant) State school, where she was a very good pupil, if somewhat inattentive owing to her active inner life.
As she grew up, she was apprenticed to a large store where they thought very highly of her.
From childhood she was given to day dreams which, though they ordered on visions, were not neurotic symptoms.
She was so interested in these phantasies that she liked to reproduce them in drawings and embroideries.
When Helene was fourteen, she had a very impressive vision of a light and unknown letters appeared at the same time.
Then she frequently had the vision of a man, wearing a wonderful embroidered garment, who stood beside her bed and frightened her.
She complained of being followed in the street by strange men, but whether they were objective or phantasy figures was never proved. Her
writing was liable to be suddenly disturbed, letters being left out and replaced by strange signs.
She had an increasing feeling that spirits were near her and that she was protected by a guardian angel.
When she was ten, a big dog attacked her and a monk wearing a brown habit and a white cross on his breast, saved her by chasing the animal away.
Later, in any difficult situation, if a man for instance became too pressing, the monk would come to her rescue.
A t twelve years old she used to start whenever the doorbell rang, for she was convinced that her phantasy would come true and expected daily that
a distinguished man would drive up in a magnificent carriage, to carry her off to the far-away land to which she belonged.
She had a pronounced fear of the world and shunned people.
She was somehow never really happy, and her pride and ambition chafed against humble surroundings which left her strong personality unsatisfied.
When she reached the age of twenty, however, her condition rather improved and her fears slowly disappeared.
We might have expected that she would marry, but her guardian spirit, the monk, was always there to whisper that the right man had not yet turned up, thus keeping her away from the natural experiences of life.
She had, however, fundamentally a great deal of temperament, and the prospect of remaining an old maid was one of the causes of her unhappiness.
Her strong personality had to find an expression somehow.
In 1892 Helene came into contact with spiritualistic séances for the first time; she was introduced to the group of Mme. N. in Geneva, but it was a very mixed gathering. Helene soon revealed herself as its leading medium.
At first the spirits conveyed their messages through automatic writing, but before long, in a state of trance, she had the following remarkable vision:
a balloon appeared, which was sometimes light and sometimes dark, bright ribbons flowed out of it, which changed into a radiant star.
In a further sitting the star developed into the grimacing face of a kind of devil, he had red hair which gave place to a bunch of roses, out of which a little snake wriggled.

These visions are very typical, the things that Helene sees correspond to inner possibilities: phantasies, spirits, light etc.
She had recently watched a balloon go up in reality and it might be argued that this event was simply reproduced in the vision, but the causality is of no importance here.
It was the vision on the contrary that seized upon the balloon as a good image for the thing which was seeking expression in consciousness.
Helene saw the light first and only remembered the actual balloon afterwards.
The sequence of these visions is an excellent illustration of enantiodromia: the light balloon becomes dark; the star, which is always the symbol for something particularly elevating, changes into a devil and a snake emerges from the roses; pleasant things turn into ugly ones and vice versa, things go over into their opposites.
At this period Helene also had visions when alone at home and other phenomena occurred.
For instance, once during business hours a certain pattern was lost; the man in charge, who was considerably troubled, told Helene about it and
she answered automatically: ”It was sent to Mr. J ”
At the same time she saw the number 18 and she added: ”It was sent to him 18 days ago” - and this turned out to be the case, although she
could have had no knowledge of the actual facts.
In the spiritualistic sittings with Group N. Helene gradually developed a high degree of somnambulism, in which the guide and shadow spirit came into action.
About this time she became acquainted with Flournoy who was deeply interested in these phenomena.
He observed, even at the first séance which he attended, that Helene was liable to one-sided anesthesia, for instance, she would lose all feeling
in the right hand whilst the left would become hypersensitive; when her right hand was hurt she felt nothing, but after some time the pain would appear in
the left hand; if asked to lift the right hand she would raise the left, insisting that it was the right.
Helene’s control, a masculine and very personal figure, now appeared in the séances; he would take possession of her right arm and wrap out messages while she was apparently conscious and still able to converse with the audience, but later he actually spoke through her mouth with a gruff, masculine voice.
When he wrote through her his handwriting was absolutely different from hers.
This control was completely autonomous, sometimes he would not appear for weeks although Helene invoked him; he obeyed neither the medium nor the audience for he had more personality than the medium herself.
At first his character was somewhat undefined, but he soon showed definite characteristics: for instance he had poetic gifts and announced himself as Victor Hugo, although the sentimental stuff which he wrote shows that the real. Victor Hugo had no connection with it! For five months he held the stage, then a rival appeared, a certain Leopold, with a gruff voice and an Italian accent.
He behaved rudely to Victor Hugo, making fun of his verse.
The newcomer would have liked to blow up the whole group which he disdained, considering it inferior; but he wished above all to push his rival out of the way, for he was openly in love with Helene and showed it passionately, disturbing the séances with his jealous scenes.
His manner was arrogant and overbearing and he was determined to be sole master of his medium.
He wrote at first in her writing, but later in his own.
Victor Hugo protested at first, but gradually he gave way and when Helene was persuaded to leave Group N. he disappeared altogether.
Flournoy, who observed these phenomena very closely, considers Leopold to be the result of auto-suggestion.
This marvellous word, which means nothing, had a particularly happy ring at that time, for in 1899 the idea of auto-suggestion was
!he fashion and was welcomed as an explanation for everything.
Flournoy, in speaking of auto-suggestion, implies that the medium has taken it into her head to imagine such a figure.
In reality we imagine nothing, it imagines itself.
This reminds me of the story of a traveler who once persuaded an Indian to speak of his experiences; they were

altogether too irrational for such a highly educated, sophisticated man and his comment was that the Indian had simply imagined it all!
The Indian replied: ” Who do you suppose imagined it for me? ”
How often do we act from the assumption that we have voluntarily thought so and so or that it is our intention to have imaginations?
We do not ask ourselves : ”Have I imagined it purposely or did it imagine itself?”
It is too disconcerting to have to admit that something exists in us over which we have no control, and the fact that it can tell us things and act through us is altogether too uncanny; it is as bad as discovering somebody under our bed.
Auto-suggestion is therefore a very comforting idea - but if we ignore the true facts, the psyche is shorn of its helpful powers.
Flournoy would have done better to say: ”Leopold suggested himself to Helene.”
Leopold did not suddenly spring into existence when he appeared as a control, he was always present in Helene Smith, he was part of her psychic structure.
His first appearance was in the form of the monk.
The light of consciousness has only to travel a little to the left, to the unconscious side, for such figures to become visible.
William James had a true understanding of these facts when he said: ”Thought tends to personal form.”
When consciousness leaves its sphere on the right side, and moves over to the left, ideas become personified and autonomous.
This is what takes place when mediums are in a trance, everything is reversed, for the psychic picture comes up and the guide or control is in command.
Mediums then receive all manner of information that they could not possibly know, often of a sinister character.
Something like this is probably the origin of the Italian word ”sinistra” (left , for these things are often very unfavourable. Carl Jung, ETH Lecture XII, Pages 51-54.
Images:
1. Helene Smith ”The daughter of Jairus (1913).”
2. Example of automatic writing ”Martian” of Hélène Smith, from the work of Théodore Flournoy Des Indes à la planète Mars .

Carl Jung: “Psychology did not suddenly spring into existence, one could say that it is as old as civilization itself.” (2015-04-10 12:00)

Lecture I 20th October, 1933
Psychology did not suddenly spring into existence, one could say that it is as old as civilization itself.
The ancient science of astrology, which has always appeared in the wake of culture all over the world, is a kind of psychology and alchemy is another unconscious form.
In such forms, however, the psyche is seen as entirely outside man, it is projected into the stars or into matter ; but I do not intend at present to speak of those days.
In this short introduction to “Modern Psychology” I shall take you back only to its first conscious beginnings.
Psychology proper appears with the dawn of the age of enlightenment at the end of the XVIIth century and we will follow its development briefly through a long line of philosophers and scientists who made the manifestations of the psyche their field of study.
In the works of Descartes (1596-1650) the psyche is still held to be thinking directed by the will. In his time, the whole of scientific interest flowed outward to the concrete object.

The external world was thoroughly explored, but no one looked inwards.
The soul was assumed to be known and everything concerning it was left to the care of religion.
Psychological phenomena occurred only within the framework of the Church, - as mystical realities and religious experiences.
All psychic manifestations took place within the dogmatic symbol and as long as this symbol remained a living thing, in which man felt completely contained, there were no psychological problems.
This was the case for the whole of Europe up till the first half of the XIXth century and this condition still remains undisturbed
for those who feel secure in a living effective religious form.
At the time when the great navigators were discovering new continents, something which could no longer be contained in the dogmatic symbol, freed itself, and the result of this unseen event was the Renaissance.
This cultural phenomenon reveals a psychological problem which found expression as early as 1467, for instance, in Francesco Colonna's book "Hypnerotomachia" (literally love-dream-conflict).
This document gives a true picture of the secret psychology of the Renaissance. It is significant that it should have been written by a monk and expressed in pagan form, for this is a characteristic symptom of a whole age.
Colonna's work was translated into French at the end of the XVIth century by Beroalde de Verville under the title of "Le Songe de Poliphile"
The story was much admire d at the time and was even thought to be a divine revelation, but later it fell into disrepute and was dismissed as nonsense.
This early psychological document was written round the monk's love for a certain Dame Polia.
The scene opens in the Black Forest, a dragon bars his path and he meets with many adventures before he reaches fulfilment on a blessed
island with Dame Polia.
Under the cloak of this allegory the monk describes a descent into the underworld of the psyche.
Dame Polia held something for him which he could not find in the Madonna.
When we come to the philosophers, who took the path of psychological discovery and who became the founders of this comparatively modern science, we
find that they were almost without exception Protestants.
In earlier days the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering.
It is a new point of view to look up on the individual psyche as a whole with its own individual suffering.
The Protestant is the natural seeker in the field of psychological research, for he no longer has a symbol in which he can express himself and
therefore his sense of incompleteness makes him restless and pushes him to search for what he feels to be missing.
In this attempt he often reaches out to other faiths, such as theosophy, Christian Science, Buddhism etc.
"Why does my spiritual life no longer satisfy me?" is particularly the problem of the Protestant; he thinks that it should but the fact remains that it does not and that he is often troubled with neurotic symptoms.
Psychology, therefore, is primarily the concern of the Protestant, the sceptic - and the doctor.
Gottfried Wilhelm Leibnitz (1646-1716) was the first of the philosophers to be concerned with what we now call psychology.
His theory is that of the so-called "petite perception" or "perception insensible".
The word "perception" means representation here, for a "perception" is at the same time a subjectively coloured representation or picture.
As an example of the existence of "perceptions insensibles",
Leibnitz gives his experiment with blue and yellow powder.
When they have been insufficiently mixed the blue and yellow grains are still perceptible but when, however, the operation has been carried out thoroughly the powder appears to be green although it is still composed of blue and yellow grains: it looks green but is blue and yellow.
Leibnitz tried to find a psychological meaning to his experiments and sought to make analogies to similar processes which take place in the human mind: "something happens in me of which I am not aware".

Our daily life abounds in concrete psychological examples of Leibnitz' "unconscious perceptions" as illustrated by the above experiment.
These are the many things we do unconsciously.
We look, for instance, at our watch, but we have to consult it again if asked the time a minute later, yet we perceived it unconsciously.
There are other cases, such as riding a bicycle, where the process is almost wholly unconscious and if, while actually bicycling, we suddenly become aware of the unconscious perceptions by which we keep our balance, it may prove directly dangerous.
Over and against the "petites perceptions" Leibnitz sees the principle of the intellect or the idea, he recognizes that ideas are born in us and says: "c'est ainsi que les idees et les verites nous sont innees comme des inclinations, des dispositions, des habitudes ou des virtualites".
The "perceptions" are the opportunities and causes by which the inborn ideas and dispositions can be made conscious.
Leibnitz' ideas, which came very close to modern psychology, remained latent for a very long time as is often the case with ideas when the time is not yet ripe for them.
Christian August Wolff (1679-1754) differs from his great predecessor by his completely rational approach; he remains in the conscious.
In his works we find the beginnings of empirical psychology.
Wolff's psychology consists of two parts:
1. Empirical psychology, which lays special stress on the faculty of cognition.
2. Specific psychology, which is concerned with the desires and inter-relations of body and soul.
In other words, the psyche has the faculties of representation, desire and cognition, yet thinking is the essence of the psyche.
Wolff's psychology is one of the first psychologies based on experience.
Johann Nicolaus Tetens (1736-1805) is the real originator of experimental, physiological psychology, influenced by the English physiological approach which Hartley represents.
Tetens is the first to measure the sensations of light,-hearing and touch .
His altogether empirical attitude is very modern and he looks up on all systems as mere hypotheses which have yet to be proved. Carl Jung, ETH Lecture I, 20Oct1933, Pages 11-13.

Carl Jung on the Dream of Archelaus' wife, Glaphyra and a homo-sexual young man. **(2015-04-10 12:54)**

Lecture VIII 14th December, 1934
At the end of the last lecture we spoke briefly of the Gilgamesh epic.
It is a very interesting parallel to our dream and makes its meaning clear.
The dreamer had reached a summit in life, for the moment he can go no further without disaster.
His neurosis is a kind of exhaustion with the symptoms of mountain sickness.
I will give you two more examples of the same theme, those of Archelaus and Nebuchadnezzar.
Archelaus, King of Judea, had reigned for ten years with great severity and even cruelty, but very prosperously.
He then dreamt that ten years of wheat were devoured by ten oxen.
Archelaus was greatly perturbed by this dream and sent for Simon the Essene to interpret it.
The Essenes were a sect of people who lived in a monastery by the Dead Sea, they practised a kind of mental healing, or therapy, and believed in the interpretation of dreams.
They were very courageous and would tell the truth even to a king and Simon told Archelaus that for ten years he had lived in might and splendour, but that the ten oxen appearing
to devour that prosperity meant that his harvest would now be destroyed This was a prophecy which speedily fulfilled itself, for within a few days he was deposed and
ended his life as an exile.
Archelaus' wife, Glaphyra, had a similar dream at the same time.
She was a near relation of her husband's, in those days incest was considered very distinguished; the Pharaohs indulged in it to such an
extent that they actually married their sisters and almost married themselves!

The idea was to keep the mana in the family. Glaphyra's first husband had been Alexander, a brother of Archelaus, who had been murdered.
Alexander appeared to Glaphyra in this dream and said that he would take her back into his house.
She caught the right meaning of the dream, and seeing that she had to die, committed suicide.
To the spirit of antiquity, dreaming of someone who was dead meant death, so she acted accordingly.
Another striking example of the same theme which comes to us from antiquity is that of Nebuchadnezzar, King of the Jews.
He had reached the height of his great power when he had the following dream: he dreamt of a great tree, its top reached up into the heavens and its branches spread over all the earth.
It gave fruit and shade to all beasts and shelter to all birds.
A messenger from Heaven told Nebuchadnezzar to cut it down, to expel the birds and the beasts from it, but to leave the stump in the earth.
His human heart was to be taken from him and a beast's heart was to be given to him.
Daniel interpreted the dream and told Nebuchadnezzar that he had reached his zenith, he must turn back and show mercy to the humble if he
wanted to avert the terrible downfall and catastrophe which were prophesied.
He would not listen, but went on as before for a year, and then one day, as he was standing on the roof of his palace, rejoicing in Babylon which he had built, a
voice repeated the end of his dream to him.
At this moment a fearful change came up on him, he was stricken with madness and ate grass like a beast.
That is, he changed into Enkidu or rather he even became monstrous like Chumbaba.
The gods decided his fate, as they did in the case of Gilgamesh, h e would not cut down the tree himself, so the messenger from Heaven did it for him.
The messenger from Heaven does not appear in the dream which we are considering for we have changed our manner of speech, though indeed such figures
appear even now occasionally in some dreams.
We can see that our dream is no exception, but a motif which recurs again and again in the history of the world.
We will now return to the methods which we must employ in order to understand our dream.
First of all it is necessary to know the context from which the dream springs , to discover its psychological setting, we have to enrich the dream with associations
and then we can make use of our reason and judgement.
Things in dreams often appear to be so banal or grotesque that it is really very difficult to see their connections.
The imagination of the patient often fails completely and we have to help to establish the context by questions.
We have to place the dream so that we can see it in human life, we have to see its meaning in the psyche.
A dream comes in a fragmentary form like a telegram and we often fail to understand it for want of context.
The meaning is frequently revealed when we see what it is that the dream fits into.
This is the method of amplification and we can consider this in relation to Freud' s theory.
To him the dream is a facade of repressed material, a repressed wish appearing in changed form so his method is a "reductio in primam figuram".
If the dream is a complicated structure it should, according to Freud, be reduced to a primitive, simple sentence in order to get at the truth;
he considers the dream as an adjustment which covers the wish for the mother.
Logically the reverse process should also be possible, one should be able to arrive at the complicated structure working from the simple wish, but
the following example will show that such methods may land one in utter nonsense, for you can reduce a relatively true sentence till it becomes
nonsense and vice versa:
1) No unreasonable being is free - therefore –
2) No free being is unreasonable - and further –
3) All men are free - so

4) No man is unreasonable - which last is sheer nonsense.
We are on very dangerous ground when we begin to use generalisations such as the reduction of all dreams to the wish to go back to the mother.
We can reduce another simple reasonable sentence till it becomes nonsense, as a further example:
1) Incest wishes are unconscious - s o –
2) The unconscious wishes incest - and further –
3) All men are unconscious - therefore –
4) All men desire incest.
It is much wiser to beware of generalisations and let the dream work in its pure form.
We will only go thus far in speaking of method.
This is my last lecture before Xmas, so we are in our last hour of the old year, but nevertheless we will begin up on a new series of dreams.
Unfortunately I have no more dreams of the same patient; it is always better to have a series in order to be able to test whether our conclusions
are correct; so I have brought you a series where we can watch the themes recurring and control our guesses.
A single dream is not convincing, one dream flows out of another, they are images which come from an inner source, a stream that never ceases
and which comes to the surface when our consciousness relaxes.
They are images , that is, when they touch consciousness but we have no means of knowing what their form is in the pure unconscious.
Dreams repeat themselves and motifs appear again and again, sometimes quite regularly, showing the continuity of the unconscious processes.
Our new dreamer is an intelligent young man with pink cheeks and a rather girlish appearance.
He knew nothing of the black art of analysis and cameh to me because of his omo-sexuality which had begun to be problematic.
He had already been under treatment with another doctor who had been fatherly towards him and had given him a great deal of advice.
He had not, however, mentioned the unconscious to him.
The young man, of himself, had developed an interest m his dreams and wrote them down before he came to me.
People with problems often do this, obeying a primitive instinct, long before they come to analysis.
Dream I –
I was on a motor drive with a very handsome homosexual chauffeur.
We met a herd of cows and had to get out of the car in order to drive them away.
The bull then appeared, pierced my sweater with his horns and tossed me into the air.
I fell to the ground with terror and woke up.
It was a nightmare.
Context. (associations)
Motor drive. The young man had recently been on a motor tour in the Tyrol and they took a chauffeur with them.
Once when they had to stop on account of a breakdown, a herd of cows had really come along and the party had watched them with interest.
Corns are the feminine principle naturally and the bull the masculine.
He associated the bull's horns to the masculine organ, to the sexual act.
The sweater he associated to a warm covering.
(He was in truth kept warmly wrapped up by his family, he looked exactly like a peach tucked up in cotton wool!)
Falling he associated to a fall that he had had as a child down a bank into aa stream, this gave him a phobia about falling which lasted for many years.
Motors are a very frequent theme in dreams; before they existed, and I analyzed before they were common, railways, carriages and even co aches took their place.
Auto means self, so when we dream of an automobile it means "as I move myself". The dreamer lets himself be driven by a homo-sexual, so this is evidently his leading principle.

It brings him however, to a herd of cows, so the feminine gets at him in its most biological form.
This is how he sees the feminine principle, he sees it as calves and milk.
His is a facultative, curable homo-sexuality, it really consists of an enormous mother complex.
Though he has bad resistances against his mother, both she and his aunts are immensely important to him.
He has a high pitched voice and his attitude is very aesthetic, hetero-sexuality appears to him as unbelievably coarse and brutal, so it is represented in the dream by the bull and cows.
The curious thing about this dream is that it is the masculine principle which catches him as if he were a woman.
He has indeed the feelings of a flapper.
He has a tremendous admiration for the heroes of the sporting world, good looking tenors and Valentinos and follows their footsteps tremulously!
In short he is completely feminine, a woman, so naturally the masculine seizes hold of him, for that is how sex appears to him. He is with cows, the feminine, a problem which he is not up to, so the bull comes along and treats him as if he were a cow.
His fear of falling is fear of the unconscious, which does indeed resemble a precipice.
Dream II –
My sister scratched my throat and wounded me, I hit her over the head and our parents were horrified.
Context.
The throat i s a particularly sensitive and ticklish place for the dreamer.
His sister is very violent and he reported that he had suffered a great deal from her, but added ”Am I my sister as I seemed to feel the blow on my own head? ”
The sister is extremely masculine, this is often the case in families where the boy is kept in cotton wool.
Where the brother is homo-sexual, the sister, though she may not be the same, is commonly very tomboyish and mannish: this is apt to go over suddenly into its opposite, the hysterical ultra-feminine woman.
One may be sure that every hysterical woman has at one time or other gone through a masculine phase.
The dreamer speaks of having felt the blow on his own head, so he has discovered himself as a woman and this is his vulnerable spot.
The parents are horrified for it means that he must tear himself out of the home if he is to be a man, or his mother will not allow him to grow up.
Mothers are covered in invisible little hooks to keep their children in the nest, they like to rear such pets and to keep them young and dependent so that people may say ”What a young mother”. Lecture VIII December 14, 1934 Pages 166-169.

Carl Jung on the reorganization of the General Medical Society for Psychotherapy. **(2015-04-11 06:04)**

To Poul Bjerre
Dear Colleague, 22 January 1934
I would like to express my best thanks for your willingness to take part in the reorganization of the General Medical Society for Psychotherapy.
I am very glad of your help.
The main concern at present is the organization of the International Society.
As you know, the German Society has been compelled by the political change in Germany to form a national group under a leader.
This group has to comply with the strictest political guidelines, as you can well imagine.
Its existence would have been impossible without absolute submission to the National Socialist State.
I have therefore advised the Germans to submit without hesitation, for what matters above all is that psychotherapy in Germany, now gravely
threatened, should survive the adversities of the time.
Therefore I have also got into touch with the leading circles in order to do everything possible to ensure the continued existence and recognition of psychotherapy.
All the German organizations are now under the uniform direction of Prof. Goring in Elberfeld.
He is the responsible leader.
Through this founding of a national group influenced by the special political conditions, the international section of the Society has been
compelled to form national groups in turn, constituting an organization wi thin the framework of which the German group is absorbed.
By means of this organization I am trying to prevent the special political currents in the German group, which is numerically the strangest,
from spilling over into the Society as a whole.
This is what many foreigners fear, particularly the Jews, who as you know are very numerous.

If we succeed in organizing some national groups in neutral countries, this will act as a counterweight and at the same time afford
the Germans a much needed opportunity to maintain a connection with the outside world in their present spiritual isolation.
This connection is essential for the continued development of psychotherapy.
ln Germany, since at present she is even more cut off than during the war.
I should be very grateful to you if you would take the initiative in Sweden for the founding of a national group which would be a member
of the International Society.
It would be sufficient for individual members to declare their enrolment in this Society.
Naturally you are free to organize your group in such a way that it also holds local meetings in Sweden itself, though this is not necessary.
Dr. W. Gimbal is secretary-general of the whole Society and I would ask you to get in touch with him as regards both the membership fees and the subscription to the Zentralblatt.
Perhaps there would also be an opportunity to discuss preferential terms for subscribers.
Further, I want to tell you that I would be very pleased if you could assure us of your cooperation with the Zentralblatt.
For the present it would be a matter of your now and then bringing to our notice, either personally or through one of your co-workers, new publications of a psychotherapeutic nature by means of reviews.
We should also be grateful for original contributions.
Submissions to the Zentralblatt should be sent to the secretary-general, Dr. Gimbal.
With collegial regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 135-136.

Carl Jung: "The case I told you about-evil eye, paranoiac impression-was cleared up as follows." (2015-04-11 06:51)

To Sigmund Freud
Dear Professor Freud, Burgholzli-Zurich, 2April1909
Worry and patients and all the other chores of daily life have beset me again and quite got me down for the first 2 days.
Now I am slowly coming to the surface and beginning to bask in the memories of days in Vienna.
12.IV
After a ten day interruption I my letter.
From this interlude it appears that the above complaint was premature because as usual worse was to follow.
Today I have put the last bad day behind me.
All during the Easter holidays, when other people were walking, I was able to snatch only one day's breath of air.
On 15, IV I shall wrench myself free without fail and start my bicycle tour.
Since Vienna all scientific work has been out of the question.
But in my practice I have accomplished much.
At the moment a madly interesting case is stretching me on the rack.
Some of the symptoms come suspiciously close to the organic borderline (brain, tumour?) yet they all hover over a dimly divined psychogenic depth, so that in analysing them all one's misgivings are forgotten.
First-rate spiritualistic phenomena occur in this case, though so far only once in my presence.
Altogether it makes a very peculiar impression.
The patient is a man-slaying Sara, Raguel's daughter.
.

The case I told you about-evil eye, paranoiac impression-was cleared up as follows.
She was abandoned by her last lover, who is altogether- pathological (Dem. praec.?); abandoned also by an earlier lover-this one even
spent a year in an asylum.
Now the infantile pattern: hardly knew her father and mother, loving instead her brother, 8 years older than she and at 22 a catatonic.
Thus the psychological stereotype holds good.
You said the patient was merely imitating Dem. praec.; now the model has been found.
When l left Vienna I was afflicted with some sentiments d'incompletude on account of the last evening I spent with you.
It seemed to me that my spookerys struck you as altogether too stupid and perhaps unpleasant because of the Fliess analogy.(Insanity!)
Just recently, however, tl1e impression I had of the last-named patient smote me with renewed force.
\¥hat I told my wife .about it made the deepest impression on her too.
I had the feeling that under it all there must be some quite special complex, a universal one having to do with the prospective tendencies in man.
If there is a "psych-analysis" there must also be a "psychosynthesis" which creates future events according to the same laws.
(I see I am writing rather as if I had a flight of ideas.)
The leap towards psychosynthesis proceeds via the person of my patient, whose unconscious is right now preparing, apparently with nothing to stop it, a new stereotype into which everything from outside, as it were, fits in conformity with the complex.
(Hence the idea of the objective effect of the prospective tendency!)
That last evening with you has, most happily, freed me inwardly from the oppressive sense of your paternal authority.
My unconscious celebrated this impression with a great dream which preoccupied me for some days and which I have just finished analyzing.
I hope I am now rid of all unnecessary encumbrances.
Your cause must and will prosper, so my pregnancy fantasies tell me, which luckily you caught in the end.
As soon as I get back from Italy I shall begin some positive work, first of all for the Jahrbuch.
I hope you had a good Easter holiday and feel the better for it.
Ossipow head physician of the Psychiatric University Clinic in Moscow, has published a fine report on our affairs.
They seem to be working along our lines.
I have heard that Abraham with others have issued a psychological questionnaire Let s hope it is a canard!
Cordial greetings,
Gratefully, Jung Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

Carl Jung's Definition of the "Anima." (2015-04-11 18:28)

Anima
The inner feminine side of a man. (See also animus, Eros, Logos and soul-image.)
The anima is both a personal complex and an archetypal image of woman in the male psyche. It is an unconscious factor incarnated anew in every male child, and is responsible for the mechanism of projection. Initially identified with the personal mother, the anima is later experienced not only in other women but as a pervasive influence in a man's life.
The anima is the archetype of life itself.["Archetypes of the Collective Unconscious," CW 9i, par. 66.]
There is [in man] an imago not only of the mother but of the daughter, the sister, the beloved, the heavenly goddess, and the chthonic Baubo. Every mother and every beloved is forced to become the carrier and embodiment of this omnipresent and ageless image, which corresponds to the deepest reality in a man. It belongs to him, this perilous image of Woman; she stands for the loyalty which in the interests of life he must sometimes forego; she is the much needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace for all the bitterness of life. And, at the same time, she is the great illusionist, the seductress, who draws him into life with her Maya-and not only into life's reasonable and useful aspects, but into its frightful paradoxes and ambivalences where good and evil, success and ruin, hope and despair, counterbalance one another. Because she is his greatest danger she demands from a man his greatest, and if he has it in him she will receive it.["The Syzygy: Anima and Animus," CW 9ii, par. 24]
The anima is personified in dreams by images of women ranging from seductress to spiritual guide. It is associated with the eros principle, hence a man's anima development is reflected in how he relates to women. Within his own psyche, the anima functions as his soul, influencing his ideas, attitudes and emotions.
The anima is not the soul in the dogmatic sense, not an anima rationalis, which is a philosophical conception, but a natural archetype that satisfactorily sums up all the statements of the unconscious, of the primitive mind, of the history of language and religion. . . . It is always the a priori element in [a man's] moods, reactions, impulses, and whatever else is spontaneous in psychic life.["Archetypes of the Collective Unconscious," CW 9i, par. 57.]
The anima . . . . intensifies, exaggerates, falsifies, and mythologizes all emotional relations with his work and with other people of both sexes. The resultant fantasies and entanglements are all her doing. When the anima is strongly constellated, she softens the man's character and makes him touchy, irritable, moody, jealous, vain, and unadjusted.["Concerning the Archetypes and the Anima Concept,"[ibid., par. 144.] As an inner personality, the anima is complementary to the persona and stands in a compensatory relationship to it.
The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona. But because the inner world is dark and invisible . . . and because a man is all the less capable of conceiving his weaknesses the more he is identified with the persona, the persona's counterpart, the anima, remains completely in the dark and is at once projected, so that our hero comes under the heel of his wife's slipper.["Anima and Animus," CW 7, par. 309.]
Hence the character of the anima can generally be deduced from that of the persona; all those qualities absent from

the outer attitude will be found in the inner.

The tyrant tormented by bad dreams, gloomy forebodings, and inner fears is a typical figure. Outwardly ruthless, harsh, and unapproachable, he jumps inwardly at every shadow, is at the mercy of every mood, as though he were the feeblest and most impressionable of men. Thus his anima contains all those fallible human qualities his persona lacks. If the persona is intellectual, the anima will certainly be sentimental.[”Definitions,” CW 6, par. 804.]

Similarly, where a man identifies with the persona, he is in effect possessed by the anima, with attendant symptoms.

Identity with the persona automatically leads to an unconscious identity with the anima because, when the ego is not differentiated from the persona, it can have no conscious relation to the unconscious processes. Consequently it is these processes, it is identical with them. Anyone who is himself his outward role will infallibly succumb to the inner processes; he will either frustrate his outward role by absolute inner necessity or else reduce it to absurdity, by a process of enantiodromia. He can no longer keep to his individual way, and his life runs into one deadlock after another. Moreover, the anima is inevitably projected upon a real object, with which he gets into a relation of almost total dependence.[Ibid., par. 807.]

Jung distinguished four broad stages of the anima, analogous to levels of the Eros cult described in the late classical period. He personified them as Eve, Helen, Mary and Sophia.[”The Psychology of the Transference,” CW 16, par. 361.]

In the first stage, Eve, the anima is indistinguishable from the personal mother. The man cannot function well without a close tie to a woman. In the second stage, personified in the historical figure of Helen of Troy, the anima is a collective and ideal sexual image (”All is dross that is not Helen”-Marlowe). The third stage, Mary, manifests in religious feelings and a capacity for lasting relationships. In the fourth stage, as Sophia (called Wisdom in the Bible), a man’s anima functions as a guide to the inner life, mediating to consciousness the contents of the unconscious. She cooperates in the search for meaning and is the creative muse in an artist’s life.

Ideally, a man’s anima proceeds naturally through these stages as he grows older. In fact, as an archetypal life force, the anima manifests in whatever shape or form is necessary to compensate the dominant conscious attitude.

So long as the anima is unconscious, everything she stands for is projected. Most commonly, because of the initially close tie between the anima and the protective mother-imago, this projection falls on the partner, with predictable results.

[A man’s] ideal of marriage is so arranged that his wife has to take over the magical role of the mother. Under the cloak of the ideally exclusive marriage he is really seeking his mother’s protection, and thus he plays into the hands of his wife’s possessive instincts. His fear of the dark incalculable power of the unconscious gives his wife an illegitimate authority over him, and forges such a dangerously close union that the marriage is permanently on the brink of explosion from internal tension.[”Anima and Animus,” CW 7, par. 316.]

No matter where a man is in terms of psychological development, he is always prone to see aspects of his anima, his soul, in an actual woman. The same is true of the animus. Their personal aspects may be integrated and their significance understood, but their essential nature cannot be exhausted.

Though the effects of anima and animus can be made conscious, they themselves are factors transcending consciousness and beyond the reach of perception and volition. Hence they remain autonomous despite the integration of their contents, and for this reason they should be borne constantly in mind.[”The Syzygy: Anima and Animus,” CW 9ii, par. 40.]

The psychological priority in the first half of life is for a man to free himself from the anima fascination of the mother. In later life, the lack of a conscious relationship with the anima is attended by symptoms characteristic of ”loss of soul.”

Younger people . . . can bear even the total loss of the anima without injury. The important thing at this stage is for a man to be a man. . . . After the middle of life, however, permanent loss of the anima means a diminution of vitality, of flexibility, and of human kindness. The result, as a rule, is premature rigidity, crustiness, stereotypy, fanatical one-sidedness, obstinacy, pedantry, or else resignation, weariness, sloppiness, irresponsibility, and finally a childish ramollissement [petulance] with a tendency to alcohol.[”Concerning the Archetypes and the Anima Concept,”CW 9i, par. 146f.]

One way for a man to become familiar with the nature of his anima is through the method of active imagination. This is done by personifying her as an autonomous personality, asking her questions and attending to the response.

I mean this as an actual technique. . . . The art of it consists only in allowing our invisible partner to make herself heard, in putting the mechanism of expression momentarily at her disposal, without being overcome by the distaste one naturally feels at playing such an apparently ludicrous game with oneself, or by doubts as to the genuineness of the voice of one's interlocutor.[”Anima and Animus,” CW 7, pars. 323f.] Jung suggested that if the encounter with the shadow is the ”apprentice-piece”in a man's development, then coming to terms with the anima is the ”master-piece.”[”Archetypes of the Collective Unconscious,”CW 9i, par. 61.] The goal is her transformation from a troublesome adversary into a function of relationship between consciousness and the unconscious. Jung called this ”the conquest of the anima as an autonomous complex.”

With the attainment of this goal it becomes possible to disengage the ego from all its entanglements with collectivity and the collective unconscious. Through this process the anima forfeits the daemonic power of an autonomous complex; she can no longer exercise the power of possession, since she is depotentiated. She is no longer the guardian of treasures unknown; no longer Kundry, daemonic Messenger of the Grail, half divine and half animal; no longer is the soul to be called ”Mistress,”but a psychological function of an intuitive nature, akin to what the primitives mean when they say, ”He has gone into the forest to talk with the spirits”or ”My snake spoke with me” or, in the mythological language of infancy, ”A little bird told me.”[”The Mana-Personality,” CW 7, par. 374.]

http://www.nyaap.org/jung-lexicon/a/

Carl Jung's Definition of ”Animus.”] (2015-04-12 05:02)

Animus

The inner masculine side of a woman. (See also anima, Eros, Logos and soul-image.)

Like the anima in a man, the animus is both a personal complex and an archetypal image.
Woman is compensated by a masculine element and therefore her unconscious has, so to speak, a masculine imprint. This results in a considerable psychological difference between men and women, and accordingly I have called the projection-making factor in women the animus, which means mind or spirit. The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros.[”The Syzygy: Anima and Animus,” CW 9ii, pars. 28f.]
The animus is the deposit, as it were, of all woman’s ancestral experiences of man-and not only that, he is also a creative and procreative being, not in the sense of masculine creativity, but in the sense that he brings forth something we might call . . . the spermatic word.[”Anima and Animus, &quo CW 7, par. 336.]
Whereas the anima in a man functions as his soul, a woman’s animus is more like an unconscious mind. [At times Jung also referred to the animus as a woman’s soul. See soul and soul-image.] It manifests negatively in fixed ideas, collective opinions and unconscious, a priori assumptions that lay claim to absolute truth. In a woman who is identified with the animus (called animus-possession), Eros generally takes second place to Logos.
A woman possessed by the animus is always in danger of losing her femininity.[”Anima and Animus,” CW 7, par. 337.]
No matter how friendly and obliging a woman’s Eros may be, no logic on earth can shake her if she is ridden by the animus. . . . [A man] is unaware that this highly dramatic situation would instantly come to a banal and unexciting end if he were to quit the field and let a second woman carry on the battle (his wife, for instance, if she herself is not the fiery war horse). This sound idea seldom or never occurs to him, because no man can converse with an animus for five minutes without becoming the victim of his own anima.[”The Syzygy: Anima and Animus,” CW 9ii, par. 29.]
The animus becomes a helpful psychological factor when a woman can tell the difference between the ideas generated by this autonomous complex and what she herself really thinks.
Like the anima, the animus too has a positive aspect. Through the figure of the father he expresses not only conventional opinion but-equally-what we call ”spirit,” philosophical or religious ideas in particular, or rather the attitude resulting from them. Thus the animus is a psychopomp, a mediator between the conscious and the unconscious and a personification of the latter.[Ibid., par. 33.]
Jung described four stages of animus development in a woman. He first appears in dreams and fantasy as the embodiment of physical power, an athlete, muscle man or thug. In the second stage, the animus provides her with initiative and the capacity for planned action. He is behind a woman’s desire for independence and a career of her own. In the next stage, the animus is the ”word,” personified in dreams as a professor or clergyman. In the fourth stage, the animus is the incarnation of spiritual meaning. On this highest level, like the anima as Sophia, the animus mediates between a woman’s conscious mind and the unconscious. In mythology this aspect of the animus appears as Hermes, messenger of the gods; in dreams he is a helpful guide.
Any of these aspects of the animus can be projected onto a man. As with the projected anima, this can lead to unrealistic expectations and acrimony in relationships.
Like the anima, the animus is a jealous lover. He is adept at putting, in place of the real man, an opinion about him, the exceedingly disputable grounds for which are never submitted to criticism. Animus opinions are invariably collective, and they override individuals and individual judgments in exactly the same way as the anima thrusts her emotional anticipations and projections between man and wife.[”Anima and Animus,” CW 7, par. 334.]
The existence of the contrasexual complexes means that in any relationship between a man and a woman there are at least four personalities involved. The possible lines of communication are shown by the arrows in the diagram.[Adapted from ”The Psychology of the Transference,”CW 16, par. 422.]
While a man’s task in assimilating the effects of the anima involves discovering his true feelings, a woman becomes familiar with the nature of the animus by constantly questioning her ideas and opinions.
The technique of coming to terms with the animus is the same in principle as in the case of the anima; only here the woman must learn to criticize and hold her opinions at a distance; not in order to repress them, but, by investigating their origins, to penetrate more deeply into the background, where she will then discover the primordial images, just as the man does in his dealings with the anima.[”Anima and Animus,” CW 7, par. 336.]

Carl Jung and ”Abaissement du niveau mental.” (2015-04-12 13:42)

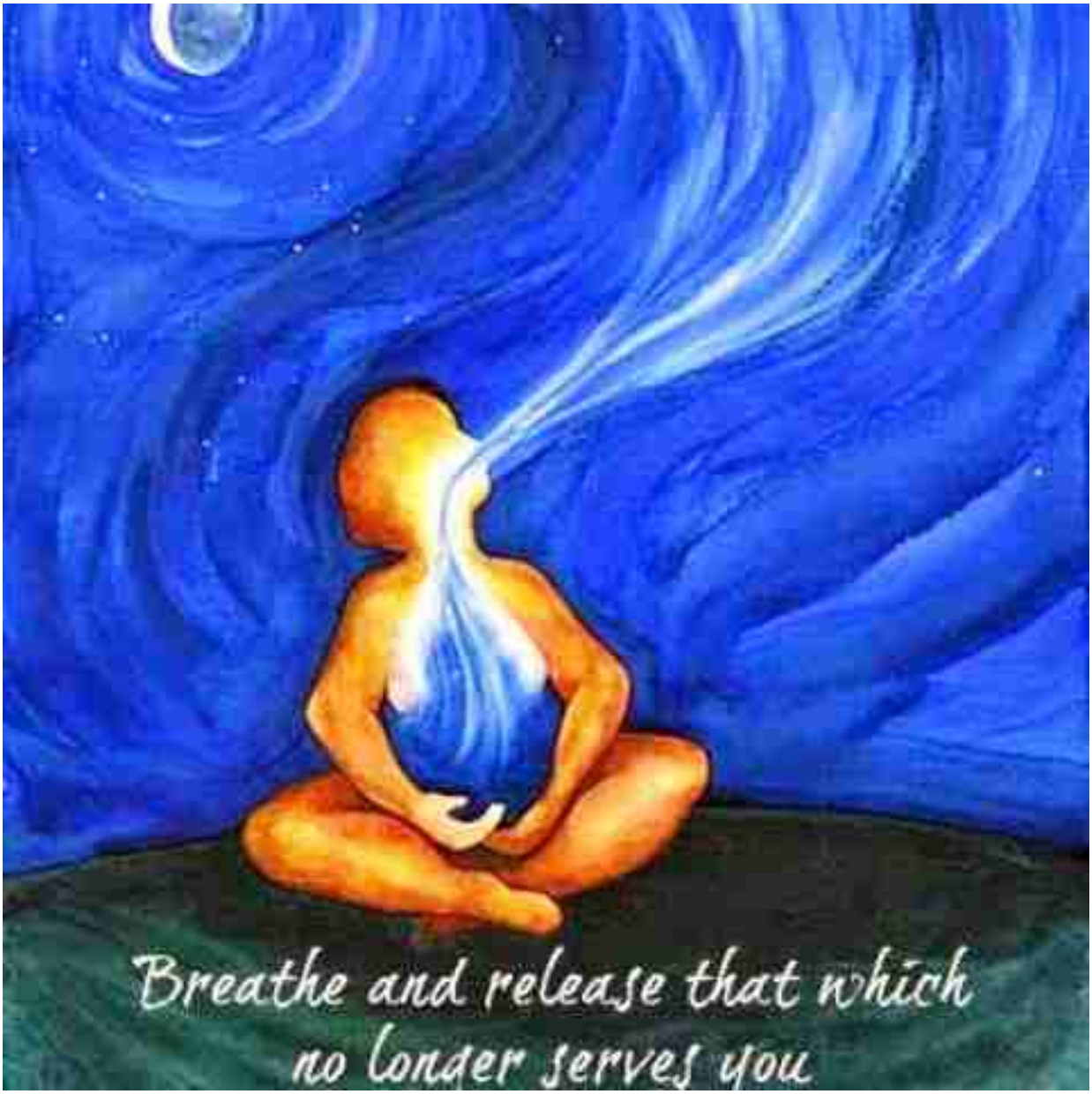
A lowering of the level of consciousness, a mental and emotional condition experienced as ”loss of soul.” (See also depression.)
It is a slackening of the tensity of consciousness, which might be compared to a low barometric reading, presaging bad weather. The tonus has given way, and this is felt subjectively as listlessness, moroseness, and depression. One no longer has any wish or courage to face the tasks of the day. One feels like lead, because no part of one’s body seems willing to move, and this is due to the fact that one no longer has any disposable energy. . . . The listlessness and paralysis of will can go so far that the whole personality falls apart, so to speak, and consciousness loses its unity . . . .
Abaissement du niveau mental can be the result of physical and mental fatigue, bodily illness, violent emotions, and shock, of which the last has a particularly deleterious effect on one’s self-assurance. The abaissement always has a restrictive influence on the personality as a whole. It reduces one’s self-confidence and the spirit of enterprise, and, as a result of increasing egocentricity, narrows the mental horizon [”Concerning Rebirth, ” CW 9i, pars. 213f.]
http://www.nyaap.org/jung-lexicon/a/

Carl Jung on: “Abstraction.” [Lexicon] **(2015-04-13 05:45)**

[Carl Jung on: “Abstraction.”]
A form of mental activity by which a conscious content is freed from its association with irrelevant elements, similar

to the process of differentiation. (Compare empathy.)
Abstraction is an activity pertaining to the psychological functions in general.
There is an abstract thinking, just as there is abstract feeling, sensation, and intuition.
Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components.
Abstract feeling does the same with a content characterized by its feeling-values . . . . Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition.["Definitions," CW 6, par. 678.]
Jung related abstraction to introversion (analogous to empathy and extraversion).
I visualize the process of abstraction as a withdrawal of libido from the object, as a backflow of value from the object into a subjective, abstract content.
For me, therefore, abstraction amounts to an energic devaluation of the object. In other words, abstraction is an introverting movement of libido.[Ibid., par. 679.]
To the extent that its purpose is to break the object's hold on the subject, abstraction is an attempt to rise above the primitive state of participation mystique.
http://www.nyaap.org/jung-lexicon/a/

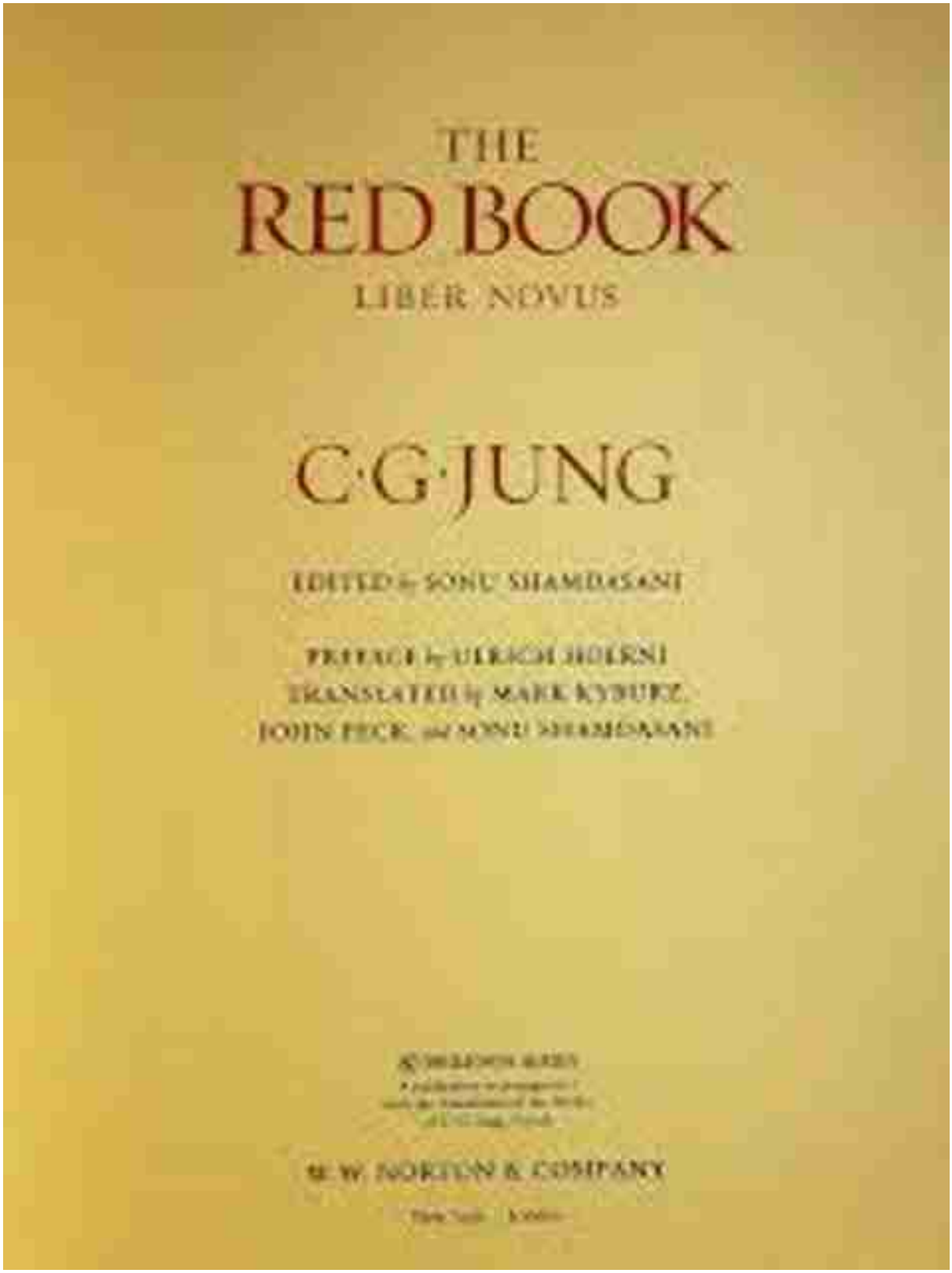
Carl Jung abandoned the use of “Abreaction.” [Lexicon] **(2015-04-13 05:50)**



[Carl Jung abandoned the use of “Abreaction.”]
A method of becoming conscious of repressed emotional reactions through the retelling and reliving of a traumatic experience. (See also cathartic method.)
After some initial interest in ”trauma theory, ” Jung abandoned abreaction (together with suggestion) as an effective tool in the therapy of neurosis.
I soon discovered that, though traumata of clearly aetiological significance were occasionally present, the majority of them appeared very improbable.
Many traumata were so unimportant, even so normal, that they could be regarded at most as a pretext for the neurosis. But what especially aroused my criticism was the fact that not a few traumata were simply inventions of fantasy and had never happened at all. . . .
I could no longer imagine that repeated experiences of a fantastically exaggerated or entirely fictitious trauma had a different therapeutic value from a suggestion procedure.[”Some Crucial Points in Psychoanalysis, ” CW 4, par. 582.]
The belief, the self-confidence, perhaps also the devotion with which the analyst does his work, are far more

important to the patient (imponderabilia though they may be), than the rehearsing of old traumata.[Ibid., par. 584.]
http://www.nyaap.org/jung-lexicon/a/

The Publication of Liber Novus **(2015-04-13 07:07)**



The Publication of Liber Novus:
While Jung had stopped working directly on Liber Novus, the question of what to do with it remained, and the issue

of its
eventual publication remained open.
On April 10, 1942, Jung replied to Mary Mellon concerning a printing of the Sermones:
”Concerning the printing of the ’Seven Sermones’ I should wish you to wait for a while. I had in mind to add certain material,
but I have hesitated for years to do it. But at such an occasion one might risk it.”
In 1944, he had a major heart attack and did not see this plan through. In 1952,
Lucy Heyer put forward a project for a biography of Jung.
At Olga Froebe’s suggestion and on Jung’s insistence, Cary Baynes began collaborating with Lucy Heyer on this project.
Cary Baynes considered writing a biography of Jung based on Liber Novus.
To Jung’s disappointment, she withdrew from the project.
After several years of interviews with Lucy Heyer, Jung terminated her biographical project in 1955, because he was dissatisfied with her progress.
In 1956, Kurt Wolff proposed another biographical project, which became Memories, Dreams, Reflections.
At some stage, Jung gave Aniela Jaffe a copy of the draft of Liber Novus, which had been made by Toni Wolff Jung authorized Jaffe to cite from Liber Novus and the Black Books in Memories, Dreams, Reflections.I
In his interviews with Aniela Jaffe, Jung discussed Liber Novus and his self-experimentation.
Unfortunately, she did not reproduce all his comments.
On October 31, 1957, she wrote to Jack Barrett of the Bollingen Foundation concerning Liber Novus, and informed him that Jung
had suggested that it and the Black Books be given to the library of the University of Basel with a restriction of 50 years, 80 years, or
longer, as ”he hates the idea that anybody should read this material without knowing the relations to his life, etc.”
She added that she had decided not to use much of this material in Memories.
In one early manuscript of Memories, Jaffe had included a transcription of the draft typescript of most of Liber Primus.
But it was omitted from the final manuscript, and she did not cite from Liber Novus or the Black Books.
In the German edition of Memories, Jaffe included Jung’s epilogue to Liber Novus as an appendix.
Jung’s flexible date stipulations concerning access to Liber Novus were similar to that which he gave around the same time concerning
the publication of his correspondence with Freud.
On October 12, 1957, Jung told Jaffe that he had never finished the Red Book.
According to Jaffe, in the spring of the year 1959 Jung, after a time of lengthy ill-health, took up Liber Novus again, to complete the last remaining unfinished image.
Once again, he took up the transcription of the manuscript into the calligraphic volume.
Jaffe notes, ”However, he still could not or would not, complete it. He told me that it had to do with death.”
The calligraphic transcription breaks off midsentence, and Jung added an afterword, which also broke off midsentence.
The postscript and Jung’s discussions of its donation to an archive suggest that Jung was aware that the work would eventually be studied at
some stage.
After Jung’s death, Liber Novus remained with his family, in accordance with his will.
In her 1971 Eranos lecture, ”The creative phases in Jung’s life,” Jaffe cited two passages from the draft of Liber Novus, noting that
”Jung placed a copy of the manuscript at my disposal with permission to quote from it as occasion arose.”
This was the only time she did so. Pictures from Liber Novus were also shown in a BBC documentary on Jung narrated by Laurens van der Post in 1972.
These created widespread interest in it.
In 1975, after the much acclaimed publication of the Freud/Jung Letters, William McGuire, representing Princeton University Press, wrote to the lawyer of the Jung estate, Hans Karrer, with a publication proposal for Liber Novus and

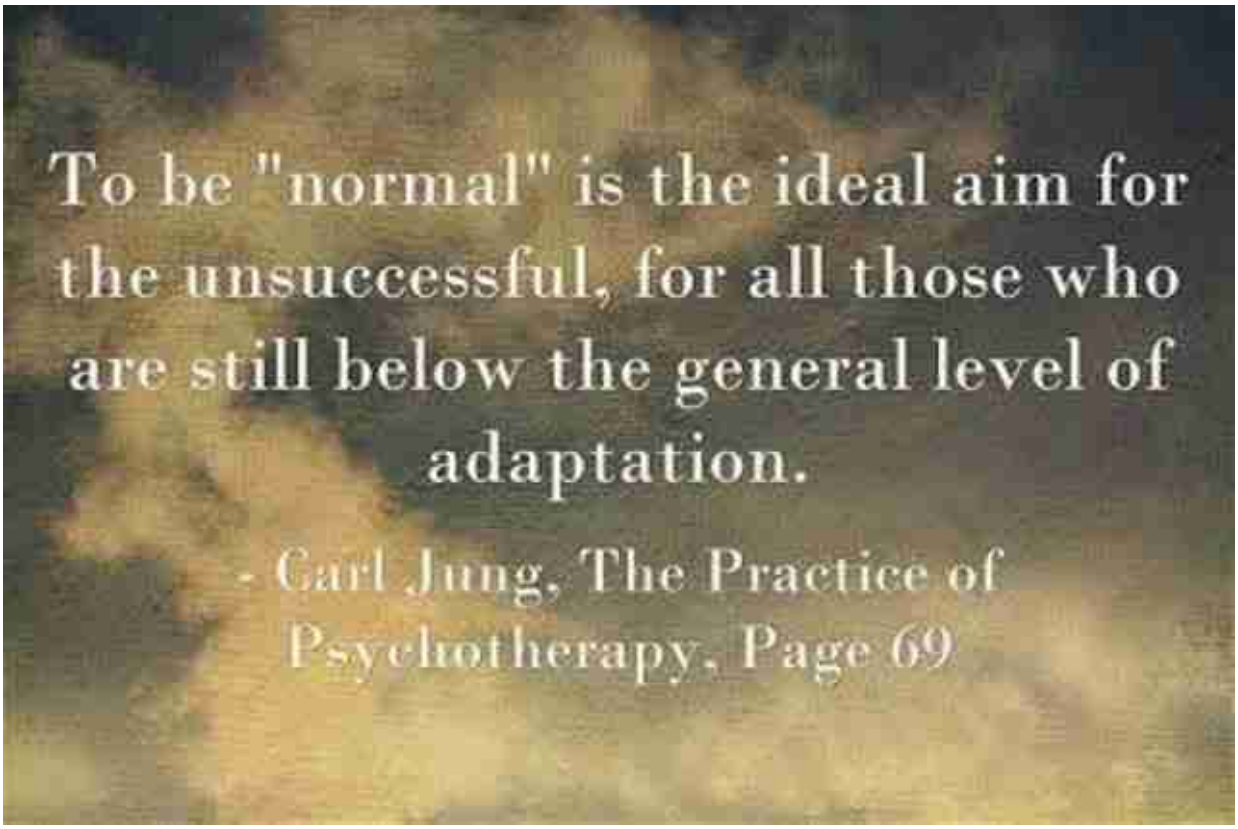
a collection of photographs of Jung's stone carvings, paintings, and the tower.
He proposed a facsimile edition, possibly without the text.
He wrote that "we are uninformed of the, number of its pages, the relative amount of text and pictures, and the content and interest of the text."
No one in the press had actually seen or read the work or knew much about it.
This request was denied.
In 1975, some reproductions from the calligraphic volume of Liber Novus were displayed at an exhibition commemorating Jung's centenary in Zurich.
In 1977, nine paintings from Liber Novus were published by Jaffe in C. G. Jung: Word and Image and in 1989 a few other related paintings were published by Gerhard Wehr in his illustrated biography of Jung.
In 1984, Liber Novus was professionally photographed, and five facsimile editions were prepared.
These were given to the five families directly descendent from Jung.
In 1992, Jung's family, who had supported the publication of Jung's Collected Works in German (completed in 1995), commenced an examination of Jung's unpublished materials.
As a result of my researches, I found one transcription and a partial transcription of Liber Novus and presented them to the Jung heirs in 1997- Around the same time, another transcription was presented to the heirs by Marie-Louise von Franz.
I was invited to present reports on the subject and its suitability for publication, and made a presentation on the subject.
On the basis of these reports and discussions, the heirs decided in May 2000 to release the work for publication.
The work on Liber Novus was at the center of Jung's self-experimentation.
It is nothing less than the central book in his oeuvre.
With its publication, one is now in a position to study what took place there on the basis of primary documentation as opposed to the fantasy, gossip, and speculation that makes up too much of what is written on Jung, and to grasp the genesis and constitution of Jung's later work.
For nearly a century, such a reading has simply not been possible, and the vast literature on Jung's life and work that has arisen has lacked access to the single most important documentary source.
This publication marks a caesura, and opens the possibility of a new era in the understanding of Jung's work.
It provides a unique window into how he recovered his soul and, in so doing, constituted a psychology.
Thus this introduction does not end with a conclusion, but with the promise of a new beginning. The Red Book, Introduction, Publication of Liber Novus, Pages 220-221.

Carl Jung on “Active imagination.” [Lexicon] **(2015-04-13 13:12)**

[Carl Jung on “Active imagination.”]
A method of assimilating unconscious contents (dreams, fantasies, etc.) through some form of self-expression. (See also transcendent function.)
The object of active imagination is to give a voice to sides of the personality (particularly the anima/animus and the shadow) that are normally not heard, thereby establishing a line of communication between consciousness and the unconscious. Even when the end products-drawing, painting, writing, sculpture, dance, music, etc.-are not interpreted, something goes on between creator and creation that contributes to a transformation of consciousness.
The first stage of active imagination is like dreaming with open eyes. It can take place spontaneously or be artificially induced.
In the latter case you choose a dream, or some other fantasy-image, and concentrate on it by simply catching hold of it and looking at it.
You can also use a bad mood as a starting-point, and then try to find out what sort of fantasy-image it will produce, or what image expresses this mood.
You then fix this image in the mind by concentrating your attention.
Usually it will alter, as the mere fact of contemplating it animates it.
The alterations must be carefully noted down all the time, for they reflect the psychic processes in the unconscious background, which appear in the form of images consisting of conscious memory material.
In this way conscious and unconscious are united, just as a waterfall connects above and below.[”The Conjunction,” CW 14, par. 706.]
The second stage, beyond simply observing the images, involves a conscious participation in them, the honest evaluation of what they mean about oneself, and a morally and intellectually binding commitment to act on the insights.
This is a transition from a merely perceptive or aesthetic attitude to one of judgment.
Although, to a certain extent, he looks on from outside, impartially, he is also an acting and suffering figure in the

drama of the psyche.
This recognition is absolutely necessary and marks an important advance. So long as he simply looks at the pictures he is like the foolish Parsifal, who forgot to ask the vital question because he was not aware of his own participation in the action. [An allusion to the medieval Grail legend. The question Parsifal failed to ask was, "Whom does the Grail serve?"]. . .
But if you recognize your own involvement you yourself must enter into the process with your personal reactions, just as if you were one of the fantasy figures, or rather, as if the drama being enacted before your eyes were real.["The Conjunction," CW 14, par. 753.]
The judging attitude implies a voluntary involvement in those fantasy-processes which compensate the individual and-in particular-the collective situation of consciousness.
The avowed purpose of this involvement is to integrate the statements of the unconscious, to assimilate their compensatory content, and thereby produce a whole meaning which alone makes life worth living and, for not a few people, possible at all. [Ibid., par. 756.]
http://www.nyaap.org/jung-lexicon/a/

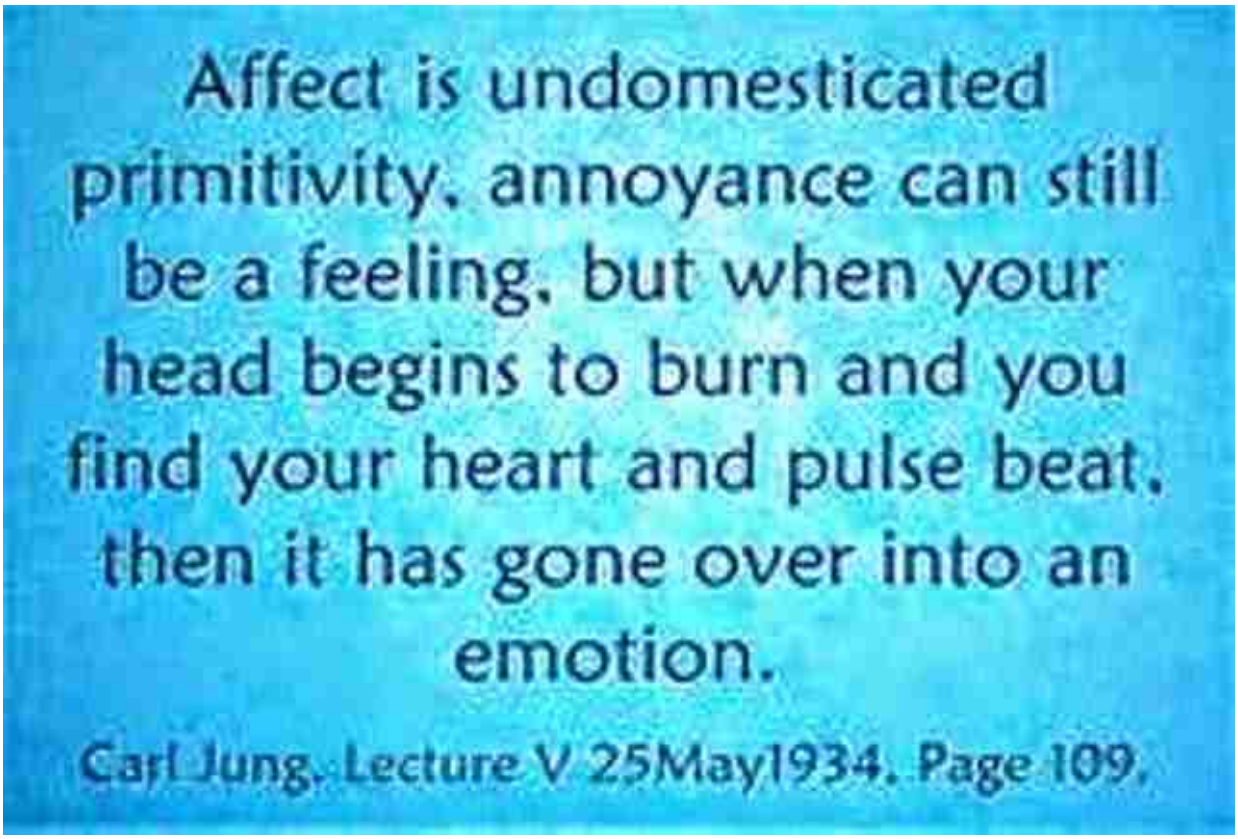
Carl Jung on "Adaptation." [Lexicon] **(2015-04-14 07:03)**



[Carl Jung on "Adaptation."]
Adaptation
The process of coming to terms with the external world, on the one hand, and with one's own unique psychological characteristics on the other. (See also neurosis.)
Before [individuation] can be taken as a goal, the educational aim of adaptation to the necessary minimum of collective norms must first be attained. If a plant is to unfold its specific nature to the full, it must first be able to grow in the soil in which it is planted.["Definitions," CW 6, par. 761.]

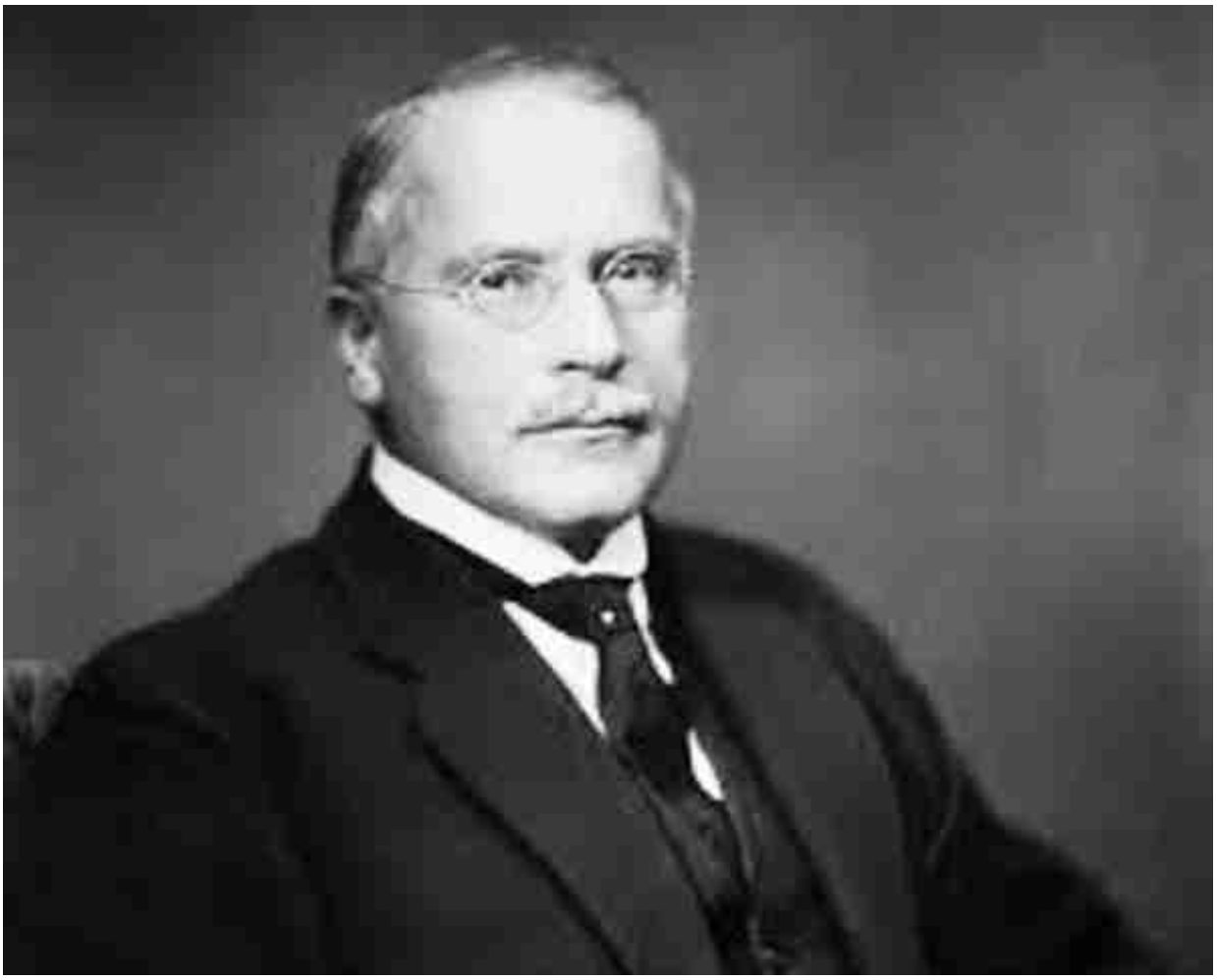
The constant flow of life again and again demands fresh adaptation. Adaptation is never achieved once and for all.[”The Transcendent Function,” CW 8, par. 143.]
Man is not a machine in the sense that he can consistently maintain the same output of work.
He can meet the demands of outer necessity in an ideal way only if he is also adapted to his own inner world, that is, if he is in harmony with himself.
Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions.[”On Psychic Energy,” ibid., par. 75.]
The transition from child to adult initially entails an increasing adaptation to the outer world.
When the libido meets an obstacle to progression, there is an accumulation of energy that normally gives rise to increased efforts to overcome the obstacle.
But if the obstacle proves insurmountable, the stored-up energy regresses to an earlier mode of adaptation.
This in turn activates infantile fantasies and wishes, and necessitates the need to adapt to the inner world.
The best examples of such regressions are found in hysterical cases where a disappointment in love or marriage has precipitated a neurosis.
There we find those well-known digestive disorders, loss of appetite, dyspeptic symptoms of all sorts, etc. . . . [typically accompanied by] a regressive revival of reminiscences from the distant past.
We then find a reactivation of the parental imagos, of the Oedipus complex.
Here the events of early infancy-never before important-suddenly become so. They have been regressively reactivated.
Remove the obstacle from the path of life and this whole system of infantile fantasies at once breaks down and becomes as inactive and ineffective as before.[”Psychoanalysis and Neurosis,”CW4, par. 569.]
In his model of typology, Jung described two substantially different modes of adaptation, introversion and extraversion. He also link-ed failures in adaptation to the outbreak of neurosis.
The psychological trouble in neurosis, and the neurosis itself, can be formulated as an act of adaptation that has failed.[Ibid., par. 574 (italics in original).]
http://www.nyaap.org/jung-lexicon/a/

Carl Jung on “Affect” Lexicon **(2015-04-14 16:43)**



[Carl Jung on “Affect” Lexicon]
Affect:
Emotional reactions marked by physical symptoms and disturbances in thinking. (See also complex and feeling.)
Affect is invariably a sign that a complex has been activated.
Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality.
On this lower level with its uncontrolled or scarcely controlled emotions one . . . [is] singularly incapable of moral judgment. Carl Jung, ”The Shadow,” Aion, CW 9ii, par. 15.
http://www.nyaap.org/jung-lexicon/a/

What is Jungian Analysis? **(2015-04-15 05:28)**



Analysis, Jungian
A form of therapy specializing in neurosis, aimed at bringing unconscious contents to consciousness; also called analytic therapy, based on the school of thought developed by C.G. Jung called analytical (or complex) psychology.
[Analysis] is only a means for removing the stones from the path of development, and not a method . . . of putting things into the patient that were not there before.
It is better to renounce any attempt to give direction, and simply try to throw into relief everything that the analysis brings to light, so that the patient can see it clearly and be able to draw suitable conclusions.
Anything he has not acquired himself he will not believe in the long run, and what he takes over from authority merely keeps him infantile.
He should rather be put in a position to take his own life in hand.
The art of analysis lies in following the patient on all his erring ways and so gathering his strayed sheep together.[”Some Crucial Points in Psychoanalysis,” CW 4, par. 643.]
There is a widespread prejudice that analysis is something like a ”cure,” to which one submits for a time and is then discharged healed.
That is a layman’s error left over from the early days of psychoanalysis.
Analytical treatment could be described as a readjustment of psychological attitude achieved with the help of the doctor. . . . [But] there is no change that is unconditionally valid over a long period of time.[”The Transcendent Function,” CW 8, par. 142.]
Jung initially made a distinction between analysis of the unconscious [Jung deliberately used this expression instead of ”psychoanalysis”: ”I wish to leave that term entirely to the Freudians.

What they understand by psychoanalysis is no mere technique, but a method which is dogmatically bound up with and based upon Freud's sexual theory.
When Freud publicly declared that psychoanalysis and his sexual theory were indissolubly wedded, I was obliged to strike out on a different path." ("Analytical Psychology and Education," CW 17, par. 180)] and anamnestic analysis.
The latter is concerned primarily with contents of consciousness already available or easily brought to mind, and with supporting or strengthening the ego. The unconscious is a factor only indirectly.
It consists in a careful anamnesis or reconstruction of the historical development of the neurosis.
The material elicited in this way is a more or less coherent sequence of facts told to the doctor by the patient, so far as he can remember them.
He naturally omits many details which either seem unimportant to him or which he has forgotten.
The experienced analyst who knows the usual course of neurotic development will put questions which help the patient to fill in some of the gaps.
Very often this procedure by itself is of great therapeutic value, as it enables the patient to understand the chief factors of his neurosis and may eventually bring him to a decisive change of attitude.["Analytical Psychology and Education," ibid., par. 177.]
In addition to the favourable effect produced by the realization of previously unconscious connections, it is usual for the doctor to give some good advice, or encouragement, or even a reproof.[Ibid., par. 178.]
Analysis of the unconscious begins when conscious material has been exhausted and there is still no satisfactory resolution of the neurosis; it requires an ego strong enough to deal directly with unconscious material, particularly dreams. Jung believed that analysis in this sense was particularly suited to psychological problems in the second half of life, but even then he expressed caution.
Consistent support of the conscious attitude has in itself a high therapeutic value and not infrequently serves to bring about satisfactory results.
It would be a dangerous prejudice to imagine that analysis of the unconscious is the one and only panacea which should therefore be employed in every case.
It is rather like a surgical operation and we should only resort to the knife when other methods have failed.
So long as it does not obtrude itself the unconscious is best left alone.["The Psychology of the Transference," CW 16, par. 381.]
In his analytic work, Jung shunned diagnosis and prognosis. He used no systematic technique or method. His aim was to approach each case with a minimum of prior assumptions, although he acknowledged that the personality and psychological disposition of the analyst made complete objectivity impossible.
The ideal would naturally be to have no assumptions at all. But this is impossible even if one exercises the most rigorous self-criticism, for one is oneself the biggest of all one's assumptions, and the one with the gravest consequences. Try as we may to have no assumptions and to use no ready-made methods, the assumption that I myself am will determine my method: as I am, so will I proceed. ["Appendix," ibid., par.543.] Jung also insisted that those training to be analysts must have a thorough personal analysis.
We have learned to place in the foreground the personality of the doctor himself as a curative or harmful factor; . . . what is now demanded is his own transformation-the self-education of the educator. . . . The doctor can no longer evade his own difficulty by treating the difficulties of others: the man who suffers from a running abscess is not fit to perform a surgical operation.["Problems of Modern Psychotherapy," ibid., par. 172.]
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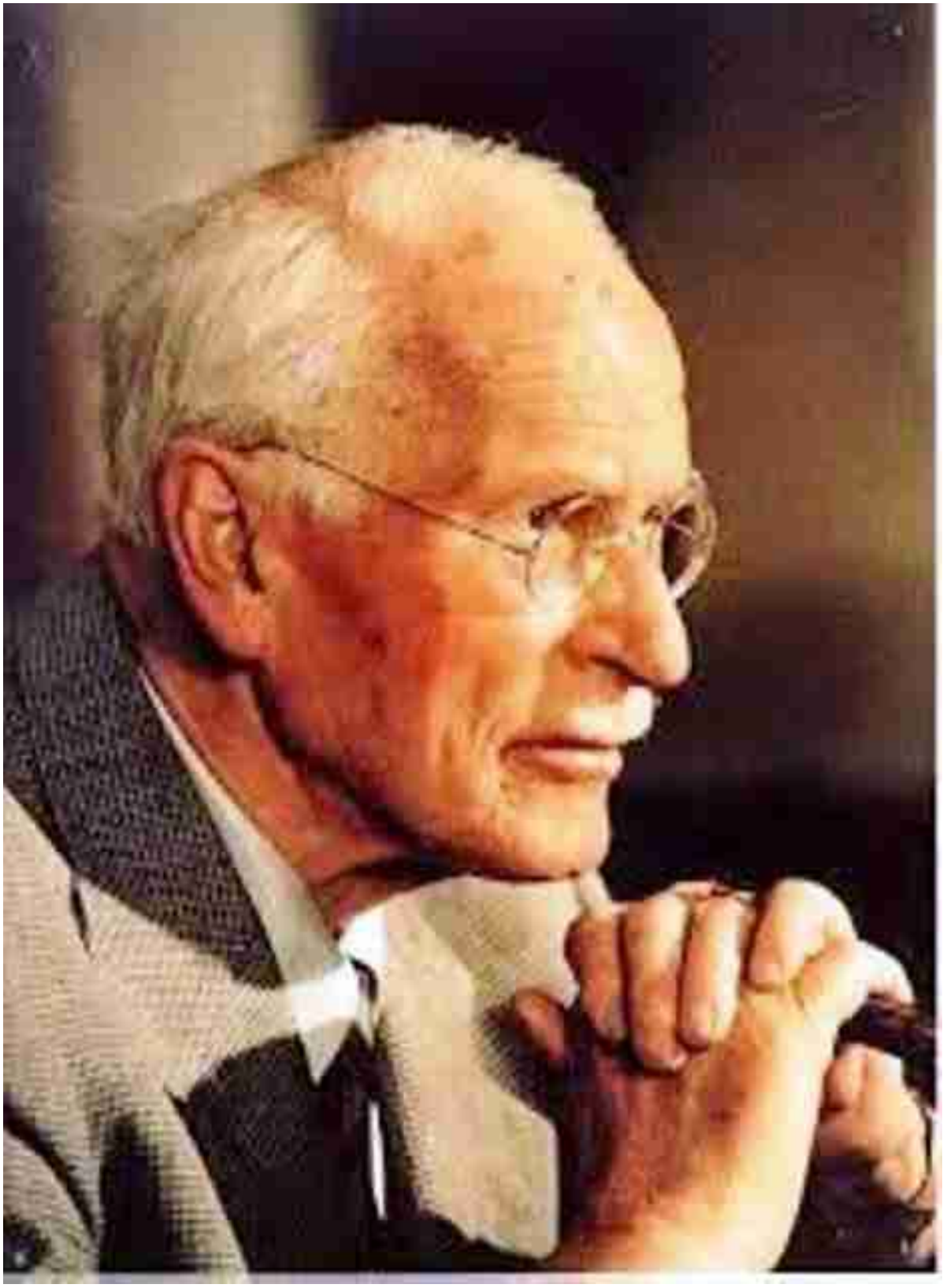
Carl Jung on “Apperception” Lexicon **(2015-04-16 06:06)**



[Carl Jung on “Apperception” Lexicon]
Apperception

A psychic process by which a new conscious content is articulated with similar, already existing contents in such a way that it is understood. (Compare assimilation.)
Sense-perceptions tell us that something is.
But they do not tell us what it is.
This is told us not by the process of perception but by the process of apperception, and this has a highly complex structure.
Not that sense-perception is anything simple; only, its complex nature is not so much psychic as physiological.
The complexity of apperception, on the other hand, is psychic. [”The Structure of the Psyche,” CW 8, par. 288.]
Jung distinguishes active from passive apperception.
In active apperception, the ego grabs hold of something new and comes to grips with it.
In passive apperception, the new content forces itself upon consciousness, either from outside (through the senses) or from within (the unconscious).
Apperception may also be either directed or undirected.
In the former case we speak of ”attention,” in the latter case of ”fantasy” or ”dreaming.”
The directed processes are rational, the undirected irrational. [Ibid., par. 294.]
http://www.nyaap.org/jung-lexicon/a/

Carl Jung on “Archaic.” **(2015-04-16 06:16)**

[Carl Jung on “Archaic.”]
Archaic
Primal or original. (See also participation mystique.)
Every civilized human being, however high his conscious development, is still an archaic man at the deeper levels of his psyche.[”Archaic Man,” CW 10, par. 105]

In anthropology, the term archaic is generally descriptive of primitive psychology.
Jung used it when referring to thoughts, fantasies and feelings that are not consciously differentiated.
Archaism attaches primarily to the fantasies of the unconscious, i.e., to the products of unconscious fantasy activity which reach consciousness.
An image has an archaic quality when it possesses unmistakable mythological parallels. Archaic, too, are the associations-by-analogy of unconscious fantasy, and so is their symbolism.
The relation of identity with an object, or participation mystique, is likewise archaic. Concretism of thought and feeling is archaic; also compulsion and inability to control oneself (ecstatic or trance state, possession, etc.).
Fusion of the psychological functions, of thinking with feeling, feeling with sensation, feeling with intuition, and so on, is archaic, as is also the fusion of part of a function with its counterpart.[”Definitions,” CW 6, par. 684.]
http://www.nyaap.org/jung-lexicon/a/

Carl Jung on "Attitude." **(2015-04-17 00:29)**

Attitude:
The readiness of the psyche to act or react in a certain way, based on an underlying psychological orientation. (See

also adaptation, type and typology.)

From a great number of existing or possible attitudes I have singled out four; those, namely, that are primarily oriented by the four basic psychological functions: thinking, feeling, sensation, intuition. When any of these attitudes is habitual, thus setting a definite stamp on the character of an individual, I speak of a psychological type. These function-types, which one can call the thinking, feeling, sen-sation, and intuitive types, may be divided into two classes . . . the rational and the irrational. . . . A further division into two classes is permitted by the predominant trend of the movement of libido, namely introversion and extraversion.[Ibid., par. 835.]

The whole psychology of an individual even in its most fundamental features is oriented in accordance with his habitual attitude. . . . [which is] a resultant of all the factors that exert a decisive influence on the psyche, such as innate disposition, environmental influences, experience of life, insights and convictions gained through differentiation, collective views, etc. . . .At bottom, attitude is an individual phenomenon that eludes scientific investigation. In actual experience, however, certain typical attitudes can be distinguished . . . . When a function habitually predominates, a typical attitude is produced. . . . There is thus a typical thinking, feeling, sensation, and intuitive attitude.[Ibid., pars. 690f.]

Adaptation to one's environment requires an appropriate attitude. But due to changing circumstances, no one attitude is permanently suitable. When a particular attitude is no longer appropriate, whether to internal or external reality, the stage is set for psychological difficulties (e.g., an outbreak of neurosis).

For example, a feeling-attitude that seeks to fulfil the demands of reality by means of empathy may easily encounter a situation that can only be solved through thinking. In this case the feeling-attitude breaks down and the progression of libido also ceases. The vital feeling that was present before disappears, and in its place the psychic value of certain conscious contents increases in an unpleasant way; subjective contents and reactions press to the fore and the situation becomes full of affect and ripe for explosions.["On Psychic Energy," CW 8, par. 61.]

The tension leads to conflict, the conflict leads to attempts at mutual repression, and if one of the opposing forces is successfully repressed a dissociation ensues, a splitting of the personality, or disunion with oneself.[Ibid.]

http://www.nyaap.org/jung-lexicon/a/

Carl Jung and the “Auxiliary function” Lexicon **(2015-04-17 05:11)**

Carl Jung and the “Auxiliary function”:
A helpful second or third function, according to Jung’s model of typology, that has a co-determining influence on

consciousness.
Absolute sovereignty always belongs, empirically, to one function alone, and can belong only to one function, because the equally independent intervention of another function would necessarily produce a different orientation which, partially at least, would contradict the first.
But since it is a vital condition for the conscious process of adaptation always to have clear and unambiguous aims, the presence of a second function of equal power is naturally ruled out.
This other function, therefore, can have only a secondary importance. . . .
Its secondary importance is due to the fact that it is not, like the primary function . . . an absolutely reliable and decisive factor, but comes into play more as an auxiliary or complementary function.["General Description of the Types," CW 6, par. 667.]
The auxiliary function is always one whose nature differs from, but is not antagonistic to, the superior or primary function: either of the irrational functions (intuition and sensation) can be auxiliary to one of the rational functions (thinking and feeling), and vice versa.
Thus thinking and intuition can readily pair, as can thinking and sensation, since the nature of intuition and sensation is not fundamentally opposed to the thinking function. Similarly, sensation can be bolstered by an auxiliary function of thinking or feeling, feeling is aided by sensation or intuition, and intuition goes well with feeling or thinking.
The resulting combinations [see figure below] present the familiar picture of, for instance, practical thinking allied with sensation, speculative thinking forging ahead with intuition, artistic intuition selecting and presenting its images with the help of feeling-values, philosophical intuition systematizing its vision into comprehensive thought by means of a powerful intellect, and so on.[Ibid., par. 669.]
http://www.nyaap.org/jung-lexicon/a/

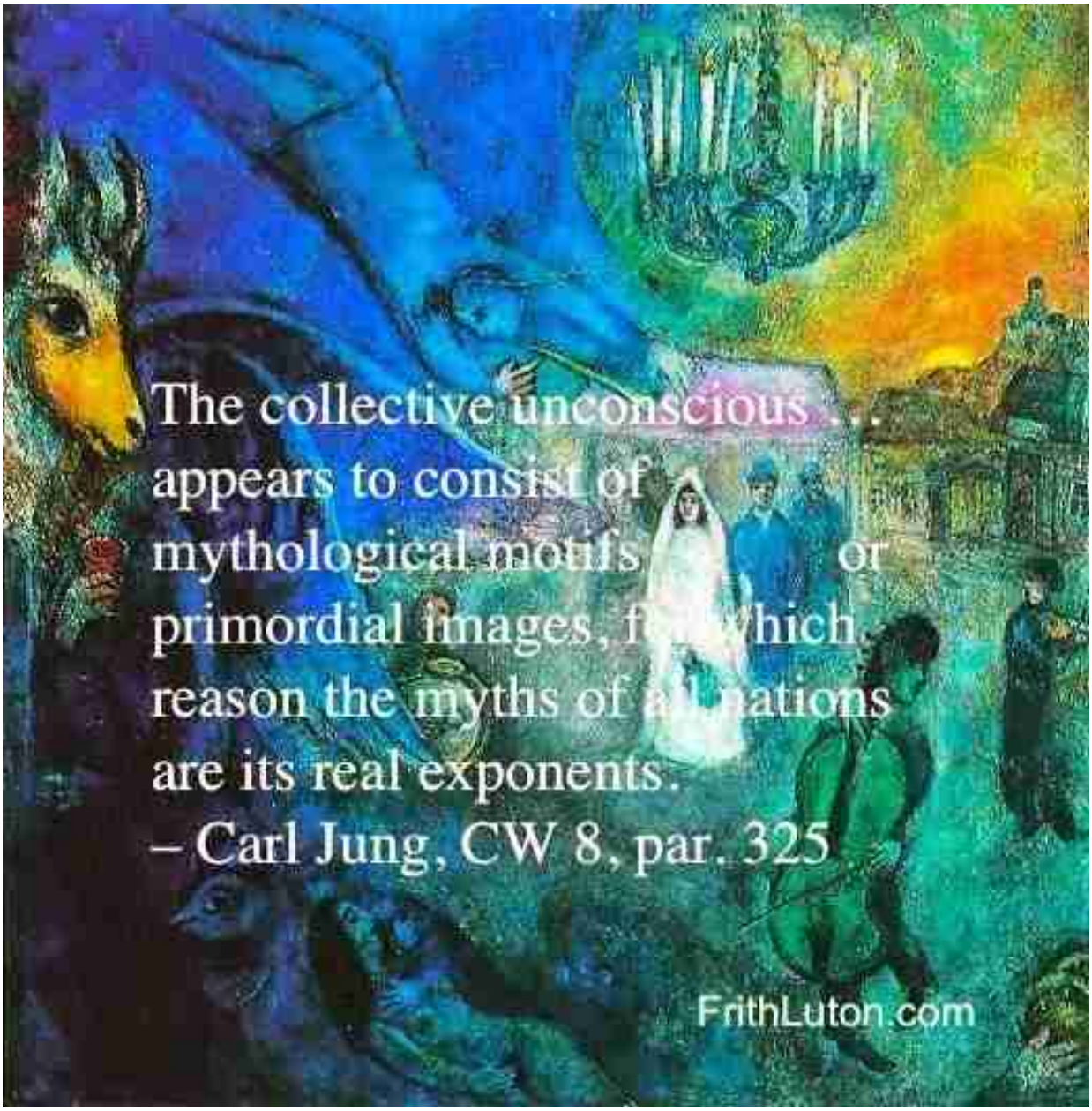
Carl Jung and the “Axiom of Maria.” [Lexicon] **(2015-04-17 17:11)**

[Carl Jung and the “Axiom of Maria.”]
Axiom of Maria
A precept in alchemy: ”One becomes two, two becomes three, and out of the third comes the one as the fourth.”
Jung used the axiom of Maria as a metaphor for the whole process of individuation.
One is the original state of unconscious wholeness; two signifies the conflict between opposites; three points to a potential resolution; the third is the transcendent function; and the one as the fourth is a transformed state of consciousness, relatively whole and at peace.
http://www.nyaap.org/jung-lexicon/a/

Carl Jung on the “Child.” Lexicon **(2015-04-18 05:47)**

Child:
Psychologically, an image of both the irrecoverable past and an anticipation of future development. (See also incest.)
The ”child” is . . . . both beginning and end, an initial and a terminal creature. . . . the pre-conscious and the post-conscious essence of man.
His pre-conscious essence is the unconscious state of earliest childhood; his post-conscious essence is an anticipation by analogy of life after death.
In this idea the all-embracing nature of psychic wholeness is expressed.[”The Psychology of the Child Archetype,” CW 9i, par. 299.]
Feelings of alienation or abandonment can constellate the child archetype.
The effects are two-fold: the ”poor-me” syndrome characteristic of the regressive longing for dependence, and, paradoxically, a desperate desire to be free of the past-the positive side of the divine child archetype.
Abandonment, exposure, danger, etc., are all elaborations of the ”child’s” insignificant beginnings and of its mysterious and miraculous birth.
This statement describes a certain psychic experience of a creative nature, whose object is the emergence of a new and as yet unknown content. In the psychology of the individual there is always, at such moments, an agonizing situation of conflict from which there seems to be no way out-at least for the conscious mind, since as far as this is concerned, tertium non datur.[Ibid., par. 285.]
”Child” means something evolving towards independence.
This it cannot do without detaching itself from its origins: abandonment is therefore a necessary condition [of consciousness], not just a concomitant symptom.[Ibid., par. 287.]
http://www.nyaap.org/jung-lexicon/c/

Carl Jung on the ”Collective” Lexicon **(2015-04-19 05:51)**



Collective:
Psychic contents that belong not to one individual but to a society, a people or the human race in general. (See also collective unconscious, individuation and persona.)
The conscious personality is a more or less arbitrary segment of the collective psyche. It consists in a sum of psychic factors that are felt to be personal [”The Persona as a Segment of the Collective Psyche,” CW 7, par. 244.]
Identification with the collective and voluntary segregation from it are alike synonymous with disease.[”The Structure of the Unconscious,” ibid., par. 485]
A collective quality adheres not only to particular psychic elements or contents but to whole psychological functions. Thus the thinking function as a whole can have a collective quality, when it possesses general validity and accords with the laws of logic.
Similarly, the feeling function as a whole can be collective, when it is identical with the general feeling and accords with general expectations, the general moral consciousness, etc. In the same way, sensation and intuition are collective when they are at the same time characteristic of a large group.[”Definitions,” CW 6, par. 692.]

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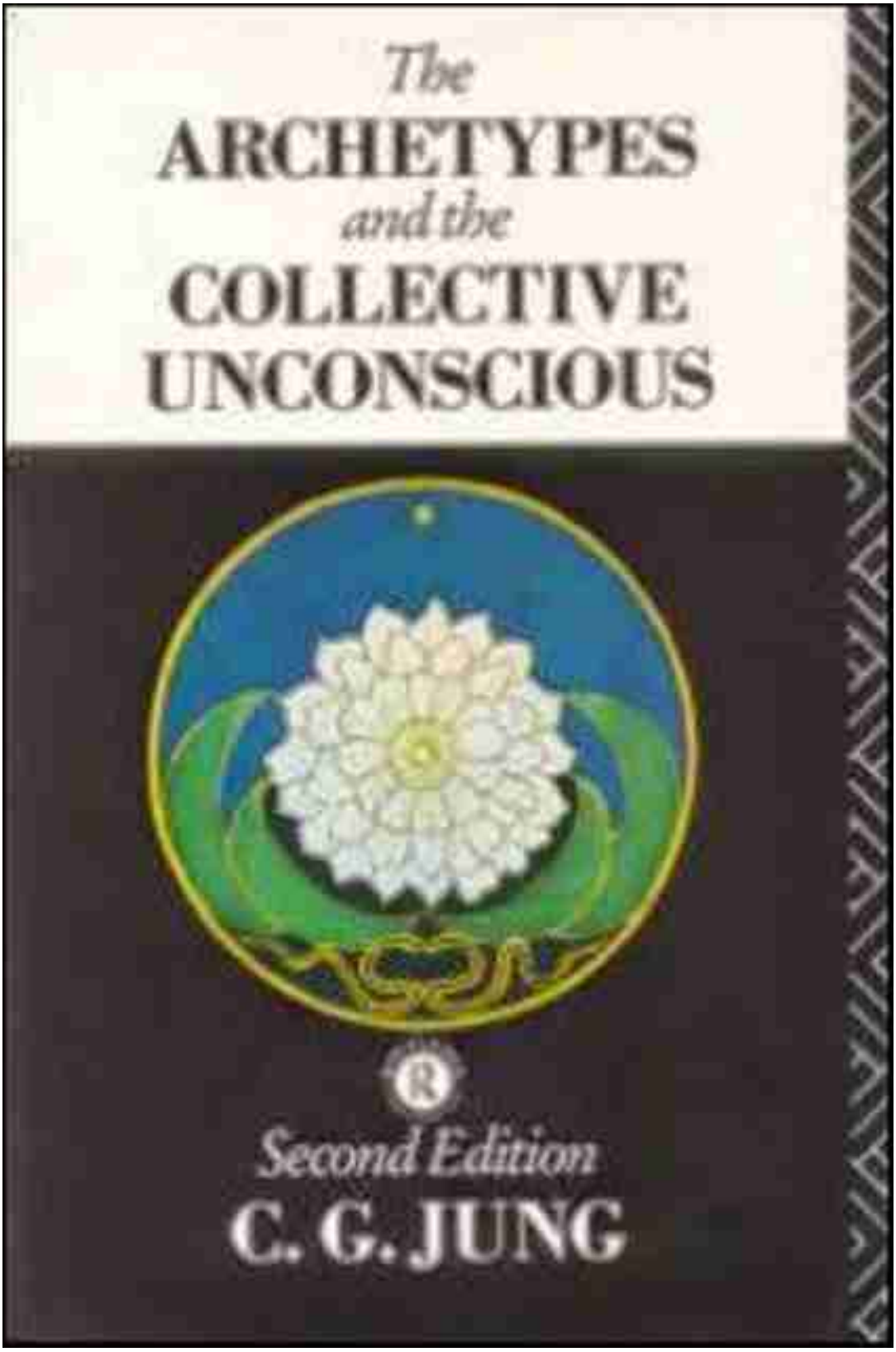
http://www.nyaap.org/jung-lexicon/c/

Carl Jung on the ”Collective Unconscious” [Lexicon] **(2015-04-20 06:02)**



Collective unconscious
A structural layer of the human psyche containing inherited elements, distinct from the personal unconscious. (See

also archetype and archetypal image.)

The collective unconscious contains the whole spiritual heritage of mankind's evolution, born anew in the brain structure of every individual.["The Structure of the Psyche," CW 8, par. 342.]

Jung derived his theory of the collective unconscious from the ubiquity of psychological phenomena that could not be explained on the basis of personal experience. Unconscious fantasy activity, for instance, falls into two categories. First, fantasies (including dreams) of a personal character, which go back unquestionably to personal experiences, things forgotten or repressed, and can thus be completely explained by individual anamnesis. Second, fantasies (including dreams) of an impersonal character, which cannot be reduced to experiences in the individual's past, and thus cannot be explained as something individually acquired. These fantasy-images undoubtedly have their closest analogues in mythological types. . . . These cases are so numerous that we are obliged to assume the existence of a collective psychic substratum. I have called this the collective unconscious.["The Psychology of the Child Archetype," CW 9i, par. 262.]

The collective unconscious-so far as we can say anything about it at all-appears to consist of mythological motifs or primordial images, for which reason the myths of all nations are its real exponents. In fact, the whole of mythology could be taken as a sort of projection of the collective unconscious. . . . We can therefore study the collective unconscious in two ways, either in mythology or in the analysis of the individual.["The Structure of the Psyche," CW 8, par. 325.]

The more one becomes aware of the contents of the personal unconscious, the more is revealed of the rich layer of images and motifs that comprise the collective unconscious. This has the effect of enlarging the personality.

In this way there arises a consciousness which is no longer imprisoned in the petty, oversensitive, personal world of the ego, but participates freely in the wider world of objective interests. This widened consciousness is no longer that touchy, egotistical bundle of personal wishes, fears, hopes, and ambitions which always has to be compensated or corrected by unconscious counter-tendencies; instead, it is a function of relationship to the world of objects, bringing the individual into absolute, binding, and indissoluble communion with the world at large.["The Function of the Unconscious," CW 7, par. 275.]

http://www.nyaap.org/jung-lexicon/c/

Carl Jung and ”Compensation” [Lexicon] **(2015-04-22 06:24)**

Compensation:
A natural process aimed at establishing or maintaining balance within the psyche.
The activity of consciousness is selective.
Selection demands direction.
But direction requires the exclusion of everything irrelevant.
This is bound to make the conscious orientation one-sided. The contents that are excluded and inhibited by the chosen direction sink into the unconscious, where they form a counterweight to the conscious orientation. The strengthening of this counter-position keeps pace with the increase of conscious one-sidedness until finally . . . .
the repressed unconscious contents break through in the form of dreams and spontaneous images. . . .
As a rule, the unconscious compensation does not run counter to consciousness, but is rather a balancing or supplementing of the conscious orientation.
In dreams, for instance, the unconscious supplies all those contents that are constellated by the conscious situation but are inhibited by conscious selection, although a knowledge of them would be indispensable for complete adaptation[”Definitions,” CW 6, par. 694.]
In neurosis, where consciousness is one-sided to an extreme, the aim of analytic therapy is the realization and assimilation of unconscious contents so that compensation may be reestablished.
This can often be accomplished by paying close attention to dreams, emotions and behavior patterns, and through active imagination.
http://www.nyaap.org/jung-lexicon/c/

Carl Jung on a "Complex." Lexicon **(2015-04-22 14:43)**

Carl Jung on a "Complex." Lexicon
Complex:
An emotionally charged group of ideas or images. (See also Word Association Experiment.)
[A complex] is the image of a certain psychic situation which is strongly accentuated emotionally and is, moreover, incompatible with the habitual attitude of consciousness.["A Review of the Complex Theory," CW 8, par. 201.]
The via regia to the unconscious . . . is not the dream, as [Freud] thought, but the complex, which is the architect of dreams and of symptoms. Nor is this via so very Z"royal," either, since the way pointed out by the complex is more like a rough and uncommonly devious footpath.[Ibid., par. 210.]
Formally, complexes are "feeling-toned ideas" that over the years accumulate around certain archetypes, for instance "mother" and "father." When complexes are constellated, they are invariably accompanied by affect. They are always relatively autonomous.
Complexes interfere with the intentions of the will and disturb the conscious performance; they produce disturbances of memory and blockages in the flow of associations; they appear and disappear according to their own laws; they can temporarily obsess consciousness, or influence speech and action in an unconscious way. In a word, complexes behave like independent beings.["Psychological Factors in Human Behaviour," ibid., par. 253.]
Complexes are in fact "splinter psyches." The aetiology of their origin is frequently a so-called trauma, an emotional shock or some such thing, that splits off a bit of the psyche. Certainly one of the commonest causes is a moral conflict, which ultimately derives from the apparent impossibility of affirming the whole of one's nature.["A Review of the Complex Theory," ibid., par. 204.]
Everyone knows nowadays that people "have complexes." What is not so well known, though far more important theoretically, is that complexes can have us.[Ibid., par. 200.]
Jung stressed that complexes in themselves are not negative; only their effects often are. In the same way that atoms and molecules are the invisible components of physical objects, complexes are the building blocks of the psyche and the source of all human emotions.
Complexes are focal or nodal points of psychic life which we would not wish to do without; indeed, they should not be missing, for otherwise psychic activity would come to a fatal standstill.["A Psychological Theory of Types," CW 6, par. 925.]
Complexes obviously represent a kind of inferiority in the broadest sense . . . [but] to have complexes does not necessarily indicate inferiority. It only means that something discordant, unassimilated, and antagonistic exists, perhaps as an obstacle, but also as an incentive to greater effort, and so, perhaps, to new possibilities of achievement.[Ibid., par. 925.]
Some degree of one-sidedness is unavoidable, and, in the same measure, complexes are unavoidable too.["Psychological Factors in Human Behaviour," CW 8, par. 255.]
The negative effect of a complex is commonly experienced as a distortion in one or other of the psychological functions (feeling, thinking, intuition and sensation). In place of sound judgment and an appropriate feeling response, for instance, one reacts according to what the complex dictates. As long as one is unconscious of the complexes, one

is liable to be driven by them.

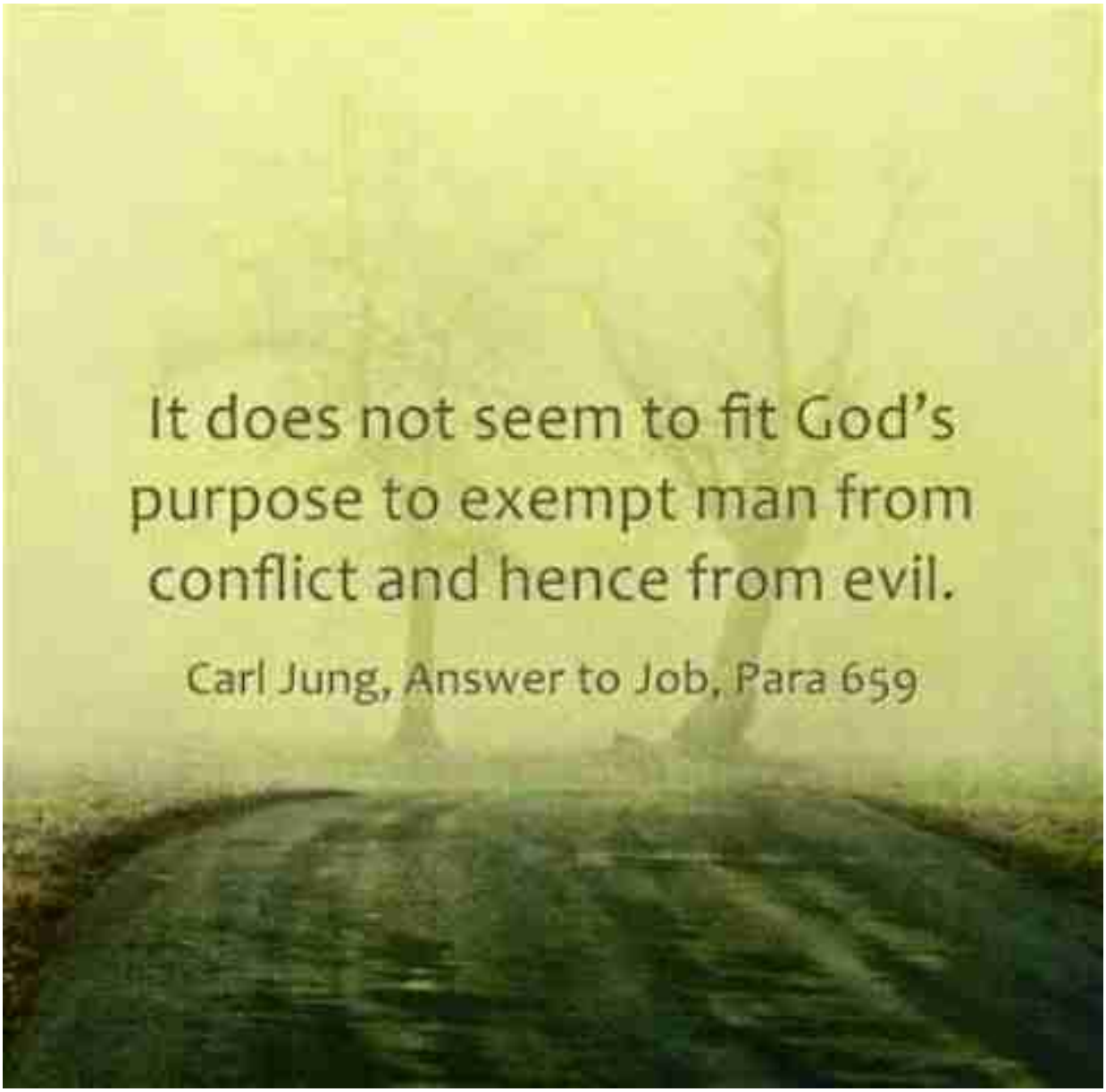
The possession of complexes does not in itself signify neurosis . . . and the fact that they are painful is no proof of pathological disturbance. Suffering is not an illness; it is the normal counterpole to happiness. A complex becomes pathological only when we think we have not got it.["Psychotherapy and a Philosophy of Life," CW 16, par. 179.]

Identification with a complex, particularly the anima/animus and the shadow, is a frequent source of neurosis. The aim of analysis in such cases is not to get rid of the complexes-as if that were possible-but to minimize their negative effects by understanding the part they play in behavior patterns and emotional reactions.

A complex can be really overcome only if it is lived out to the full. In other words, if we are to develop further we have to draw to us and drink down to the very dregs what, because of our complexes, we have held at a distance.["Psychological Aspects of the Mother Archetype," CW 9i, par. 184.]

http://www.nyaap.org/jung-lexicon/c/

Carl Jung on “Conflict.” Lexicon **(2015-04-23 06:07)**



Carl Jung on “Conflict.” Lexicon
Conflict:
A state of indecision, accompanied by inner tension.
The apparently unendurable conflict is proof of the rightness of your life. A life without inner contradiction is either only half a life or else a life in the Beyond, which is destined only for angels. But God loves human beings more than the angels.[C.G. Jung Letters, vol. 1, p. 375.]
The self is made manifest in the opposites and in the conflict between them; it is a coincidentia oppositorum [coincidence of opposites]. Hence the way to the self begins with conflict.[”Individual Dream Symbolism in Relation to Alchemy,” CW 12, par. 259.]
Conflict is a hallmark of neurosis, but conflict is not invariably neurotic. Some degree of conflict is even desirable since without some tension between opposites the developmental process is inhibited. Conflict only becomes neurotic when it interferes with the normal functioning of consciousness.
The stirring up of conflict is a Luciferian virtue in the true sense of the word. Conflict engenders fire, the fire of affects and emotions, and like every other fire it has two aspects, that of combustion and that of creating light.[”Psychological

Aspects of the Mother Archetype," CW 9i, par. 179.]

When a conflict is unconscious, tension manifests as physical symptoms, particularly in the stomach, the back and the neck. Conscious conflict is experienced as moral or ethical tension. Serious conflicts, especially those involving love or duty, generally involve a disparity between the functions of thinking and feeling. If one or the other is not a conscious participant in the conflict, it needs to be introduced.

The objection [may be] advanced that many conflicts are intrinsically insoluble. People sometimes take this view because they think only of external solutions-which at bottom are not solutions at all. . . . A real solution comes only from within, and then only because the patient has been brought to a different attitude.["Some Crucial Points in Psychoanalysis," CW 4, par. 606.]

Jung's major contribution to the psychology of conflict was his belief that it had a purpose in terms of the self-regulation of the psyche. If the tension between the opposites can be held in consciousness, then something will happen internally to resolve the conflict. The solution, essentially irrational and unforeseeable, generally appears as a new attitude toward oneself and the outer situation, together with a sense of peace; energy previously locked up in indecision is released and the progression of libido becomes possible. Jung called this the tertium non datur or transcendent function, because what happens transcends the opposites.

Holding the tension between opposites requires patience and a strong ego, otherwise a decision will be made out of desperation. Then the opposite will be constellated even more strongly and the conflict will continue with renewed force.

Jung's basic hypothesis in working with neurotic conflict was that separate personalities in oneself-complexes-were involved. As long as these are not made conscious they are acted out externally, through projection. Conflicts with other people are thus essentially externalizations of an unconscious conflict within oneself.

http://www.nyaap.org/jung-lexicon/c/

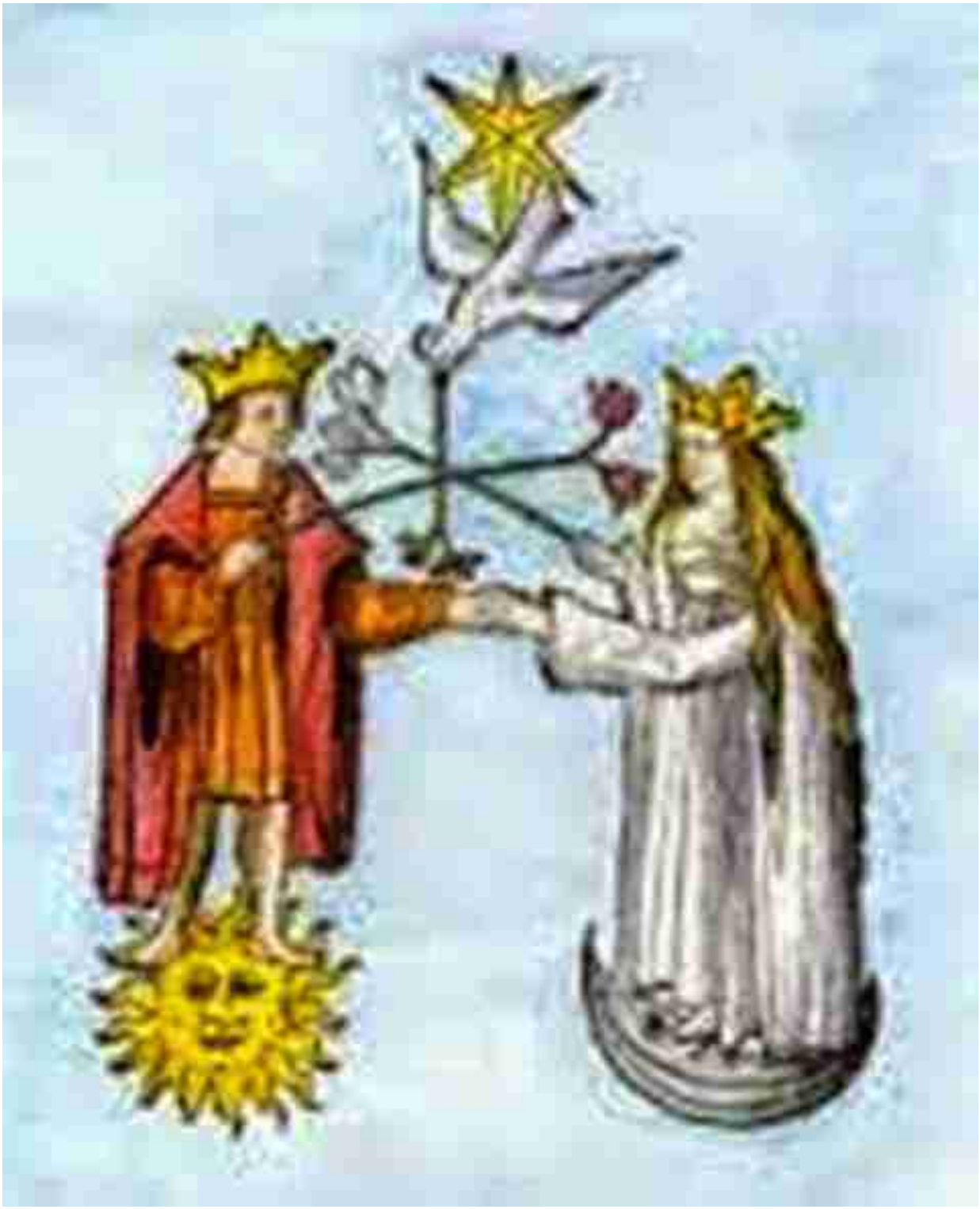
Carl Jung on the "Summa." **(2015-04-23 06:30)**

Questio.I.

You sit and lean against the wall, and look at the beautiful, riddle-some totality.
The Summa lies before you like a book, and an unspeakable greed seizes you to devour it.

Consequently you lean back and stiffen and sit for a long time.
You are completely incapable of grasping it.
Here and there a light flickers, here and there a fruit falls from high trees which you can grasp, here and there your foot strikes gold.
But what is it, if you compare it with the totality, which lies spread out tangibly close to you?
You stretch out your hand, but it remains hanging in invisible webs.
You want to see it exactly as it is but something cloudy and opaque pushes itself exactly in between.
You would like to tear a piece out of it; it is smooth and impenetrable like polished steel.
So you sink back against the wall, and when you have crawled through all the glowing hot crucibles of the Hell of doubt, you sit once more and lean back, and look
at the wonder of the Summa that lies spread out before you.
Here and there a light flickers, here and there a fruit falls.
For you it is all too little.
But you begin to be satisfied with yourself, and you pay no attention to the years passing away.
What are years?
What is hurrying time to him that sits under a tree?
Your time passes like a breath of air and you wait for the next light, the next fruit. Carl Jung, The Red Book, Page 270.

Carl Jung on the “Coniunctio.” Lexicon **(2015-04-23 13:57)**



Carl Jung on the “Coniunctio.” Lexicon
Coniunctio:
Literally, ”conjunction,” used in alchemy to refer to chemical combinations; psychologically, it points to the union of opposites and the birth of new possibilities.
The coniunctio is an a priori image that occupies a prominent place in the history of man’s mental development.

If we trace this idea back we find it has two sources in alchemy, one Christian, the other pagan.
The Christian source is unmistakably the doctrine of Christ and the Church, sponsus and sponsa, where Christ takes the role of Sol and the Church that of Luna.
The pagan source is on the one hand the hieros-gamos, on the other the marital union of the mystic with God.["The Psychology of the Transference," CW 16, par. 355.]
Other alchemical terms used by Jung with a near-equivalent psychological meaning include unio mystica (mystic or sacred marriage), coincidentia oppositorum (coincidence of opposites), complexio oppositorum (the opposites embodied in a single image) unus mundus (one world) and Philosophers' Stone.
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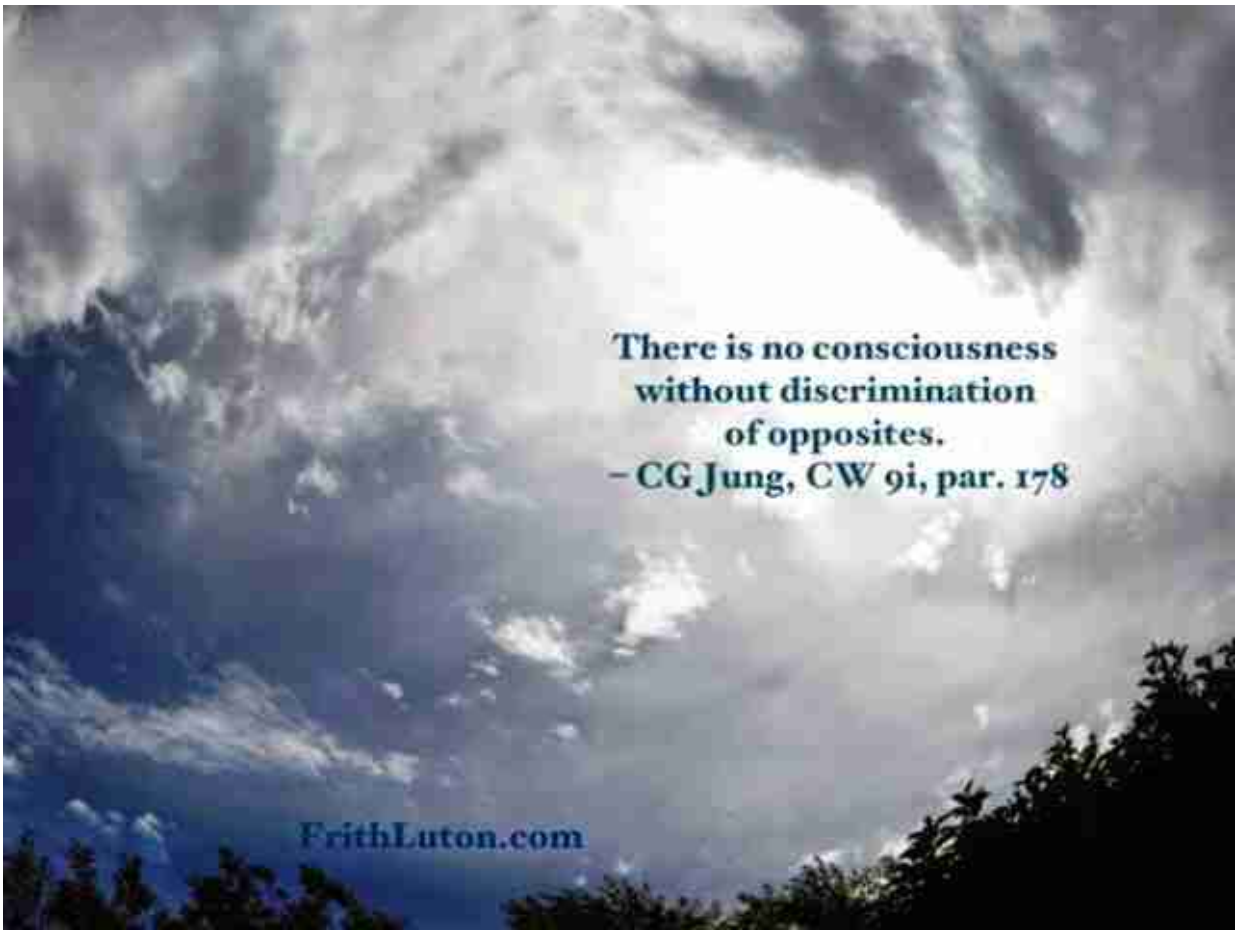
Carl Jung on "Consciousness." Lexicon **(2015-04-24 04:37)**



Carl Jung on "Consciousness." Lexicon
Consciousness:
The function or activity which maintains the relation of psychic contents to the ego; distinguished conceptually from the psyche, which encompasses both consciousness and the unconscious.
There is no consciousness without discrimination of opposites.["Psychological Aspects of the Mother Archetype," CW 9i, par. 178.]
There are two distinct ways in which consciousness arises.
The one is a moment of high emotional tension, comparable to the scene in Parsifal where the hero, at the very moment of greatest temptation, suddenly realizes the meaning of Amfortas' wound.

The other is a state of contemplation, in which ideas pass before the mind like dream-images.
Suddenly there is a flash of association between two apparently disconnected and widely separated ideas, and this has the effect of releasing a latent tension.
Such a moment often works like a revelation.
In every case it seems to be the discharge of energy-tension, whether external or internal, which produces consciousness.[”Analytical Psychology and Education,” CW 17, par. 207.]
In Jung’s view of the psyche, individual consciousness is a superstructure based on, and arising out of, the unconscious.
Consciousness does not create itself-it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition.
It is like a child that is born daily out of the primordial womb of the unconscious
. . . . It is not only influenced by the unconscious but continually emerges out of it in the form of numberless spontaneous ideas and sudden flashes of thought.[”The Psychology of Eastern Meditation,” CW 11, par. 935.]
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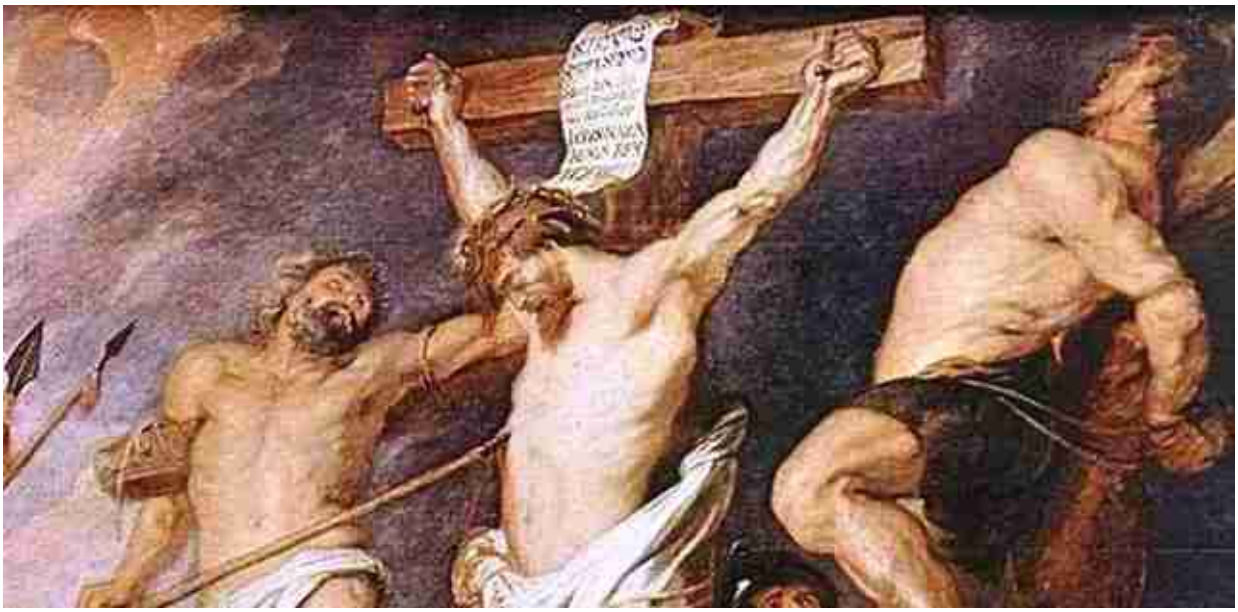
Carl Jung on “Crucifixion.” Lexicon **(2015-04-24 05:04)**



Carl Jung on “Crucifixion.” Lexicon
Crucifixion:
An archetypal motif associated with conflict and the problem of the opposites.
Nobody who finds himself on the road to wholeness can escape that characteristic suspension which is the meaning of crucifixion.
For he will infallibly run into things that thwart and ”cross” him: first, the thing he has no wish to be (the shadow); second, the thing he is not
(the ”other,” the individual reality of the ”You”); and third, his psychic non-ego (the collective unconscious). Carl Jung, CW 16, par. 470.
http://www.nyaap.org/jung-lexicon/c/

Carl Jung on “Depression.” Lexicon. **(2015-04-25 04:20)**

Carl Jung on “Depression.” Lexicon.
Depression:
A psychological state characterized by lack of energy.
Energy not available to consciousness does not simply vanish.
It regresses and stirs up unconscious contents (fantasies, memories, wishes, etc.) that for the sake of psychological health need to be brought to light and examined.
Depression should therefore be regarded as an unconscious compensation whose content must be made conscious if it is to be fully effective.
This can only be done by consciously regressing along with the depressive tendency and integrating the memories so activated into the conscious mind-which was what the depression was aiming at in the first place.[”The Sacrifice,” CW 5, par. 625.]
Depression is not necessarily pathological.

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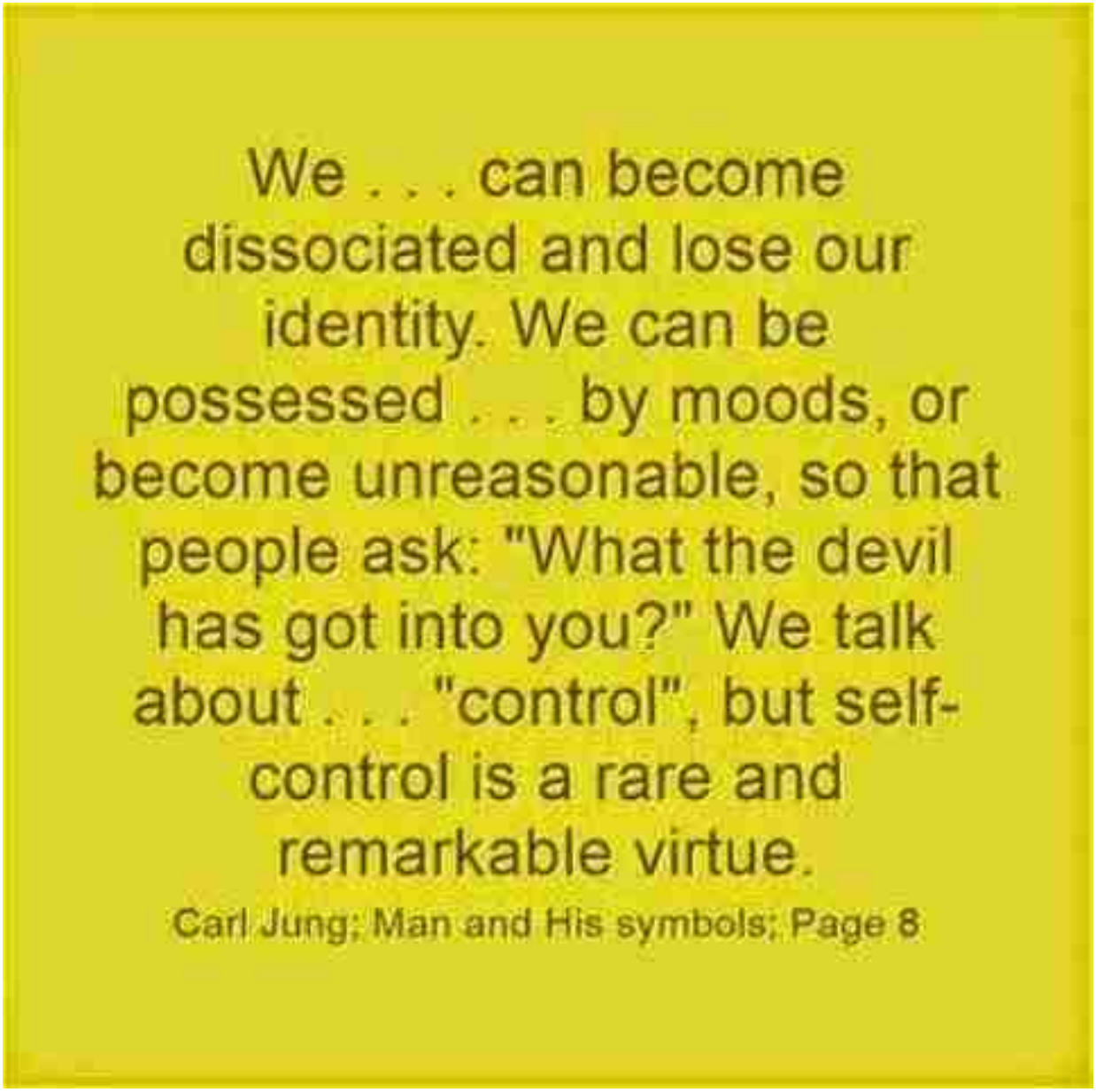
It often foreshadows a renewal of the personality or a burst of creative activity.
There are moments in human life when a new page is turned.
New interests and tendencies appear which have hitherto received no attention, or there is a sudden change of personality (a so-called mutation of character).
During the incubation period of such a change we can often observe a loss of conscious energy: the new development has drawn off the energy it needs from consciousness.
This lowering of energy can be seen most clearly before the onset of certain psychoses and also in the empty stillness which precedes creative work. Carl Jung, CW 16, par. 373.

Carl Jung: ”We are prejudiced in regard to the animal.” (2015-04-25 05:20)

We are prejudiced in regard to the animal.
People don’t understand when I tell them they should become acquainted with their animals or assimilate their animals.
They think the animal is always jumping over walls and raising hell all over town.
Yet in nature the animal is a well-behaved citizen.
It is pious, it follows the path with great regularity, it does nothing extravagant.
Only man is extravagant.
So if you assimilate the character of the animal you become a peculiarly law-abiding citizen, you go very slowly; and you become very reasonable in your ways, in as much as you can afford it” Carl Jung, Visions I, p. 168.

Carl Jung on ”Dissociation.” Lexicon **(2015-04-27 04:58)**



Dissociation:
The splitting of a personality into its component parts or complexes, characteristic of neurosis.
A dissociation is not healed by being split off, but by more complete disintegration.
All the powers that strive for unity, all healthy desire for selfhood, will resist the disintegration, and in this way he will become conscious of the possibility of an inner integration, which before he had always sought outside himself. He will then find his reward in an undivided self.[”Marriage as a Psychological Relationship,” CW 17, pars. 334f.]
In the analysis of neurotic breakdowns, the aim is to make the conscious ego aware of autonomous complexes.
This can be done both through reductive analysis and by objectifying them in the process of active imagination.
Every form of communication with the split-off part of the psyche is therapeutically effective.
This effect is also brought about by the real or merely supposed discovery of the causes.
Even when the discovery is no more than an assumption or a fantasy, it has a healing effect at least by suggestion if the analyst himself believes in it and makes a serious attempt to understand.[”The Philosophical Tree,” CW 13, par. 465.]

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http://www.nyaap.org/jung-lexicon/d/

Carl Jung on the thirty-fifth year when things begin to change. **(2015-04-27 17:53)**

A point exists at about the thirty-fifth year when things begin to change, it is the first moment of the shadow side of life, of the going down to death.
It is clear that Dante found this point and those who have read Zarathustra will know that Nietzsche also discovered it.
When this turning point comes people meet it in several ways: some turn away from it; others plunge into it; and something important happens to yet others from the outside.
If we do not see a thing Fate does it to us. Carl Jung, ETH Lectures, Page 233. .

Carl Jung and “Dream” Lexicon **(2015-04-28 04:55)**

Carl Jung and “Dream” Lexicon
Dreams:
Independent, spontaneous manifestations of the unconscious; fragments of involuntary psychic activity just con-

scious enough to be reproducible in the waking state.

Dreams are neither deliberate nor arbitrary fabrications; they are natural phenomena which are nothing other than what they pretend to be. They do not deceive, they do not lie, they do not distort or disguise. . . . They are invariably seeking to express something that the ego does not know and does not understand.[”Analytical Psychology and Education,” CW 17, par. 189.]

In symbolic form, dreams picture the current situation in the psyche from the point of view of the unconscious.

Since the meaning of most dreams is not in accord with the tendencies of the conscious mind but shows peculiar deviations, we must assume that the unconscious, the matrix of dreams, has an independent function. This is what I call the autonomy of the unconscious. The dream not only fails to obey our will but very often stands in flagrant opposition to our conscious intentions[”On the Nature of Dreams,” CW 8, par. 545.]

Jung acknowledged that in some cases dreams have a wish-fulfilling and sleep-preserving function (Freud) or reveal an infantile striving for power (Adler), but he focused on their symbolic content and their compensatory role in the self-regulation of the psyche: they reveal aspects of oneself that are not normally conscious, they disclose unconscious motivations operating in relationships and present new points of view in conflict situations.

In this regard there are three possibilities. If the conscious attitude to the life situation is in large degree one-sided, then the dream takes the opposite side. If the conscious has a position fairly near the ”middle,” the dream is satisfied with variations. If the conscious attitude is ”correct” (adequate), then the dream coincides with and emphasizes this tendency, though without forfeiting its peculiar autonomy.[Ibid., par. 546.]

In Jung’s view, a dream is an interior drama.

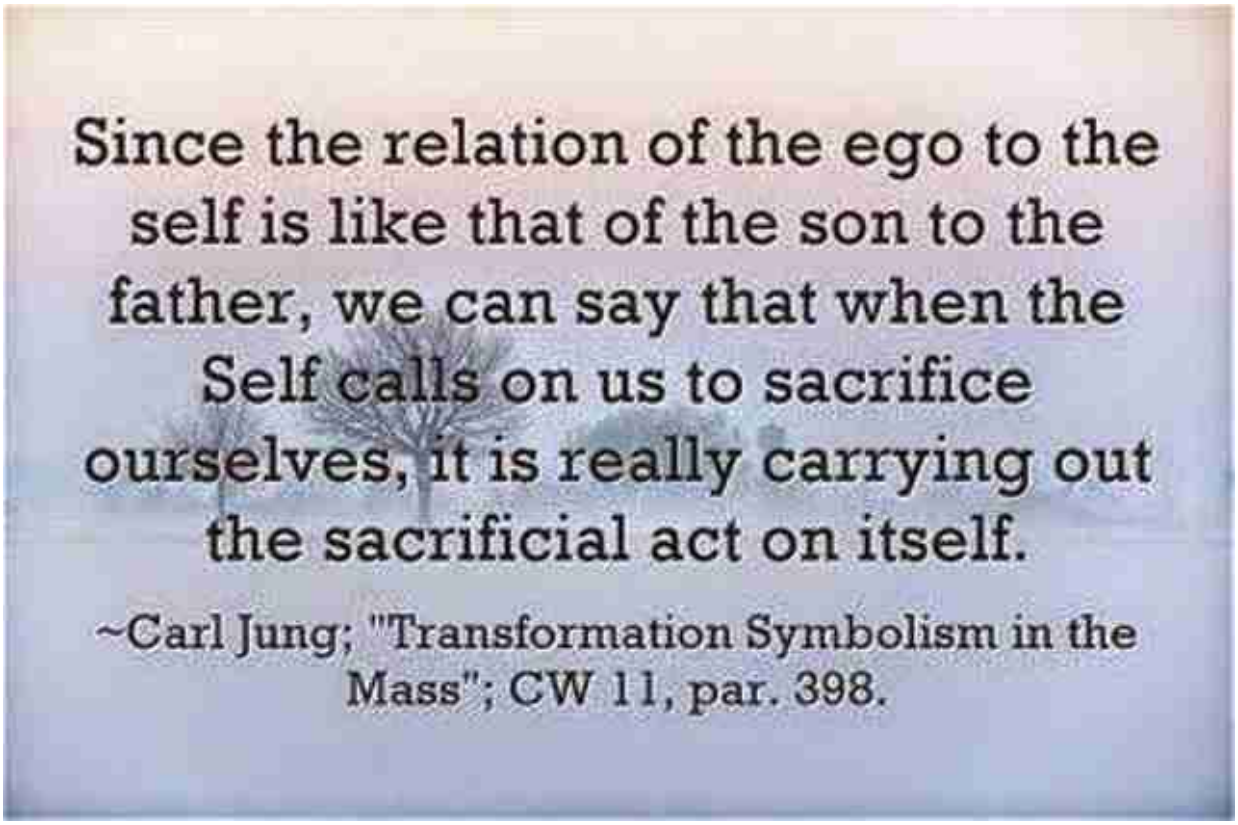
The whole dream-work is essentially subjective, and a dream is a theatre in which the dreamer is himself the scene, the player, the prompter, the producer, the author, the public, and the critic.[”General Aspects of Dream Psychology,” ibid., par. 509.]

This conception gives rise to the interpretation of dreams on the subjective level, where the images in them are seen as symbolic representations of elements in the dreamer’s own personality. Interpretation on the objective level refers the images to people and situations in the outside world.

Many dreams have a classic dramatic structure. There is an exposition (place, time and characters), which shows the initial situation of the dreamer. In the second phase there is a development in the plot (action takes place). The third phase brings the culmination or climax (a decisive event occurs). The final phase is the lysis, the result or solution (if any) of the action in the dream.

http://www.nyaap.org/jung-lexicon/d/

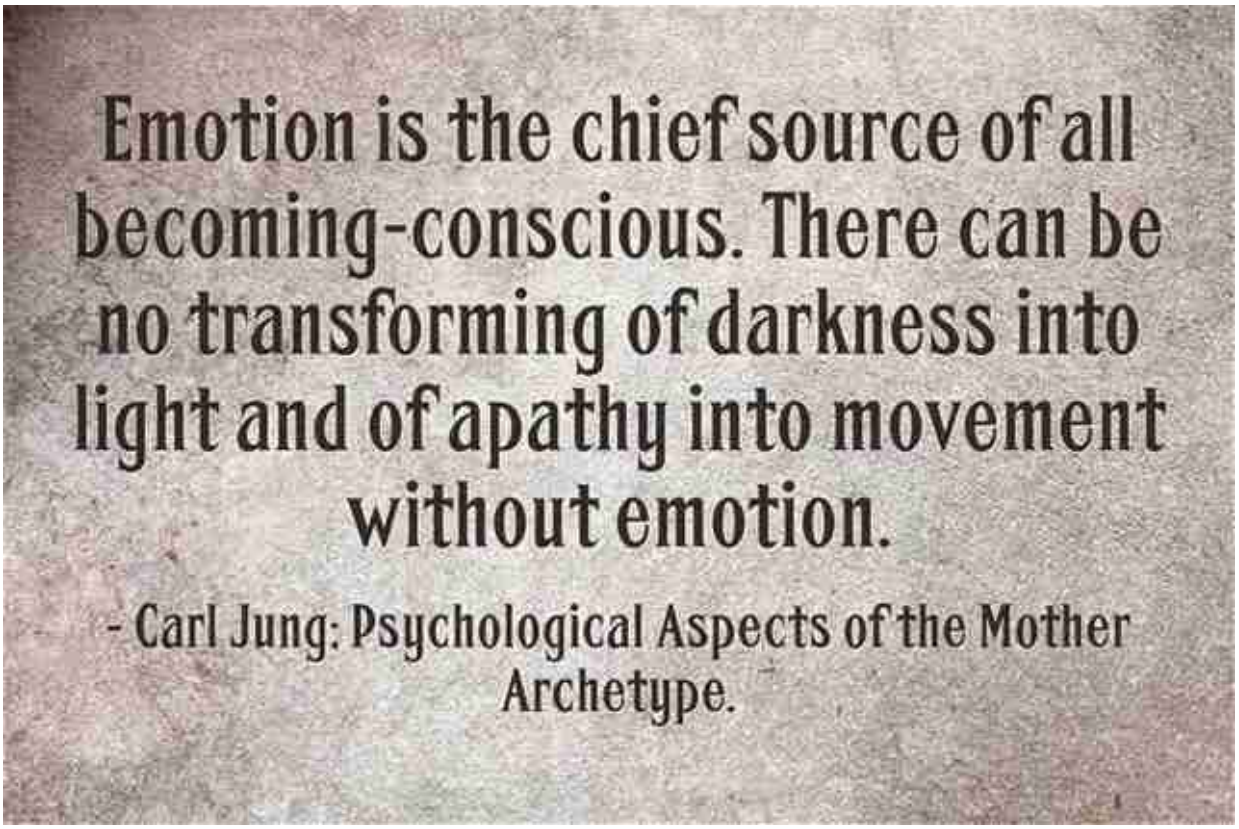
Carl Jung and the "Ego." Lexicon **(2015-04-28 14:50)**



Ego:
The central complex in the field of consciousness.
The ego, the subject of consciousness, comes into existence as a complex quantity which is constituted partly by the inherited disposition (character constituents) and partly by unconsciously acquired impressions and their attendant phenomena ["Analytical Psychology and Education," CW 17, par. 169.]
Jung pointed out that knowledge of the ego-personality is often confused with self-understanding.
Anyone who has any ego-consciousness at all takes it for granted that he knows himself.
But the ego knows only its own contents, not the unconscious and its contents.
People measure their self-knowledge by what the average person in their social environment knows of himself, but not by the real psychic facts which are for the most part hidden from them.
In this respect the psyche behaves like the body, of whose physiological and anatomical structure the average person knows very little too. ["The Undiscovered Self," CW 10, par. 491.]
In the process of individuation, one of the initial tasks is to differentiate the ego from the complexes in the personal unconscious, particularly the persona, the shadow and anima/animus.
A strong ego can relate objectively to these and other contents of the unconscious without identifying with them.
Because the ego experiences itself as the center of the psyche, it is especially difficult to resist identification with the self, to which it owes its existence and to which, in the hierarchy of the psyche, it is subordinate.
The ego stands to the self as the moved to the mover, or as object to subject, because the determining factors which radiate out from the self surround the ego on all sides and are therefore supraordinate to it. The self, like the unconscious, is an a priori existent out of which the ego evolves.["Transformation Symbolism in the Mass," CW 11, par. 391.]
Identification with the self can manifest in two ways: the assimilation of the ego by the self, in which case the ego falls under the control of the unconscious; or the assimilation of the self to the ego, where the ego becomes over-accentuated. In both cases the result is inflation, with disturbances in adaptation.
In the first case, reality has to be protected against an archaic . . . dream-state; in the second, room must be made

for the dream at the expense of the world of consciousness.
In the first case, mobilization of all the virtues is indicated; in the second, the presumption of the ego can only be damped down by moral defeat.[”The Self,” CW 9ii, par. 47.]
http://www.nyaap.org/jung-lexicon/e/

Carl Jung on “Emotion.” Lexicon **(2015-04-29 04:43)**



Carl Jung on “Emotion.” Lexicon
Emotion:
An involuntary reaction due to an active complex.
On the one hand, emotion is the alchemical fire whose warmth brings everything into existence and whose heat burns all superfluities to ashes (omnes superfluitates comburit).
But on the other hand, emotion is the moment when steel meets flint and a spark is struck forth, for emotion is the chief source of consciousness.
There is no change from darkness to light or from inertia to movement without emotion. [”Psychological Aspects of the Mother Archetype,” CW 9i, par. 179.]
http://www.nyaap.org/jung-lexicon/e/

Carl Jung on “Enantiodromia.” Lexicon (2015-04-29 15:18)

Enantiodromia:
Literally, ”running counter to,” referring to the emergence of the unconscious opposite in the course of time.
This characteristic phenomenon practically always occurs when an extreme, one-sided tendency dominates conscious

life; in time an equally powerful counter-position is built up, which first inhibits the conscious performance and subsequently breaks through the conscious control. [”Definitions,” ibid., par. 709.]

Enantiodromia is typically experienced in conjunction with symptoms associated with acute neurosis, and often foreshadows a rebirth of the personality.

The grand plan on which the unconscious life of the psyche is constructed is so inaccessible to our understanding that we can never know what evil may not be necessary in order to produce good by enantiodromia, and what good may very possibly lead to evil.[”The Phenomenology of the Spirit in Fairytales,” CW 9i, par. 397.]

http://www.nyaap.org/jung-lexicon/e/

Carl Jung on “Eros.” Lexicon **(2015-04-30 04:17)**

Eros:
In Greek mythology, the personification of love, a cosmogonic force of nature; psychologically, the function of relationship.
Woman’s consciousness is characterized more by the connective quality of Eros than by the discrimination and

cognition associated with Logos. In men, Eros . . . is usually less developed than Logos. In women, on the other hand, Eros is an expression of their true nature, while their Logos is often only a regrettable accident. [”The Syzygy: Anima and Animus,” CW 9ii, par. 29.]

Eros is a questionable fellow and will always remain so . . . . He belongs on one side to man’s primordial animal nature which will endure as long as man has an animal body. On the other side he is related to the highest forms of the spirit. But he thrives only when spirit and instinct are in right harmony.[”The Eros Theory,” CW 7, par. 32.]

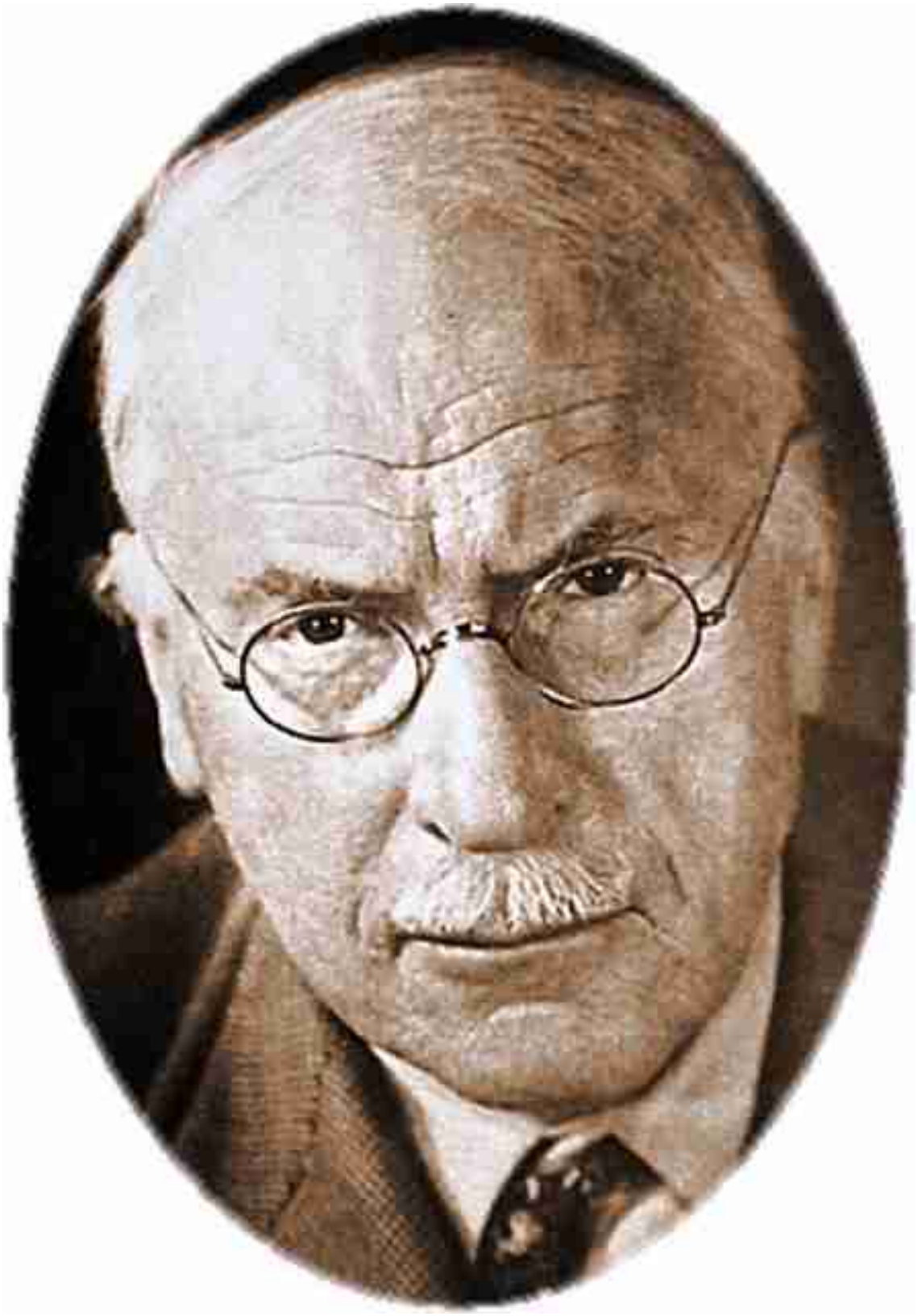
Where love reigns, there is no will to power; and where the will to power is paramount, love is lacking. The one is but the shadow of the other: the man who adopts the standpoint of Eros finds his compensatory opposite in the will to power, and that of the man who puts the accent on power is Eros.[”The Problem of the Attitude-Type,” ibid., par. 78.]

An unconscious Eros always expresses itself as will to power. [”Psychological Aspects of the Mother Archetype,” CW 9i, par. 167.]

http://www.nyaap.org/jung-lexicon/e/

5.5 May

Carl Jung on “Extraversion.” Lexicon **(2015-05-01 03:29)**



Carl Jung on “Extraversion.” Lexicon

Extraversion:

A mode of psychological orientation where the movement of energy is toward the outer world.

Extraversion is characterized by interest in the external object, responsiveness, and a ready acceptance of external happenings, a desire to influence and be influenced by events, a need to join in and get ”with it,” the capacity to endure bustle and noise of every kind, and actually find them enjoyable, constant attention to the surrounding world, the cultivation of friends and acquaintances, none too carefully selected, and finally by the great importance attached to the figure one cuts.[”Psychological Typology,” CW 6, par. 972.]

Jung believed that introversion and extraversion were present in everyone, but that one attitude-type is invariably dominant. When external factors are the prime motivating force for judgments, perceptions, affects and actions, we have an extraverted attitude or type.

The extravert’s philosophy of life and his ethics are as a rule of a highly collective nature with a strong streak of altruism, and his conscience is in large measure dependent on public opinion.[Ibid.]

Jung believed that type differentiation begins very early in life, so that it might be described as innate.

The earliest sign of extraversion in a child is his quick adaptation to the environment, and the extraordinary attention he gives to objects and especially to the effect he has on them. Fear of objects is minimal; he lives and moves among them with confidence. . . and can therefore play with them freely and learn through them. He likes to carry his enterprises to the extreme and exposes himself to risks. Everything unknown is alluring.[”Psychological Types,” ibid., par. 896.]

In general, the extravert trusts what is received from the outside world and is not inclined to examine personal motivations.

He has no secrets he has not long since shared with others. Should something unmentionable nevertheless befall him, he prefers to forget it. Anything that might tarnish the parade of optimism and positivism is avoided. Whatever he thinks, intends, and does is displayed with conviction and warmth.[”Psychological Typology,” ibid., par. 973.]

Although everyone is affected by objective data, the extravert’s thoughts, decisions and behavior are determined by them. Personal views and the inner life take second place to outer conditions.

He lives in and through others; all self-communings give him the creeps. Dangers lurk there which are better drowned out by noise. If he should ever have a ”complex,” he finds refuge in the social whirl and allows himself to be assured several times a day that everything is in order. [Ibid., par. 974.]

The psychic life of the extreme extraverted type is enacted wholly in reaction to the environment, which determines the personal standpoint. If the mores change, he adjusts his views and behavior patterns to match. This is both a strength and a limitation.

Adjustment is not adaptation; adaptation . . . requires observance of laws more universal than the immediate conditions of time and place. The very adjustment of the normal extraverted type is his limitation. He owes his normality . . . to his ability to fit into existing conditions with comparative ease. His requirements are limited to the objectively possible, for instance to the career that holds out good prospects at this particular moment; he does what is needed of him, or what is expected of him, and refrains from all innovations that are not entirely self-evident or that in any way exceed the expectations of those around him[”General Description of the Types,” CW 6, par. 564.]

Extraversion is an asset in social situations and in relating to the external environment. But a too-extraverted attitude may result in sacrificing oneself in order to fulfil what one sees as objective demands-the needs of others, for instance, or the requirements of an expanding business.

This is the extravert’s danger: He gets sucked into objects and completely loses himself in them. The resultant functional disorders, nervous or physical, have a compensatory value, as they force him into an involuntary self-restraint. Should the symptoms be functional, their peculiar character may express his psychological situation in symbolic form; for instance, a singer whose fame has risen to dangerous heights that tempt him to expend too much energy suddenly finds he cannot sing high notes . . . . Or a man of modest beginnings who rapidly reaches a social position of great influence with wide prospects is suddenly afflicted with all the symptoms of mountain sickness.[Ibid., par. 565.]

The form of neurosis most likely to afflict the extravert is hysteria, which typically manifests as a pronounced identification with persons in the immediate environment.

The extravert's tendency to sacrifice inner reality to outer circumstances is not a problem as long as the extraversion is not too extreme. But to the extent that it becomes necessary to compensate the inclination to one-sidedness, there will arise a markedly self-centered tendency in the unconscious. All those needs or desires that are stifled or repressed by the conscious attitude come in the back door, in the form of infantile thoughts and emotions that center on oneself.
The more complete the conscious attitude of extraversion is, the more infantile and archaic the unconscious attitude will be. The egoism which characterizes the extravert's unconscious attitude goes far beyond mere childish selfishness; it verges on the ruthless and brutal. [Ibid., par. 572.]
The danger then is that the extravert, so habitually and apparently selflessly attuned to the outside world and the needs of others, may suddenly become quite indifferent.
http://www.nyaap.org/jung-lexicon/e/

Carl Jung's Stone Memorial to Emma Jung (2015-05-01 10:04)

Although Emma Jung was not buried at Bollingen, Jung beautifully carved a memorial stone to her memory.
Its symmetry and elegant classical lines reflect Emma's own aesthetic as seen at Küsnacht. In this place, it is not difficult to imagine a grieving Jung laboring over this work of art.
Note the sun and moon (male and female symbols) over what appears to be a Eucharistic host and paten.
The inscription in Latin reads:
Oh outstanding vessel of devotion and obedience!
To the ancestral spirits of my most beloved and faithful wife Emma Maria.
She completed her life and after her death she was lamented.
She went over to the secret of eternity in the year 1955.
Her age was 73.
Her husband C.G. .Jung has made and placed [this stone] in 1956.
http://www.jungatlanta.com/articles/fall14-two-houses.pdf

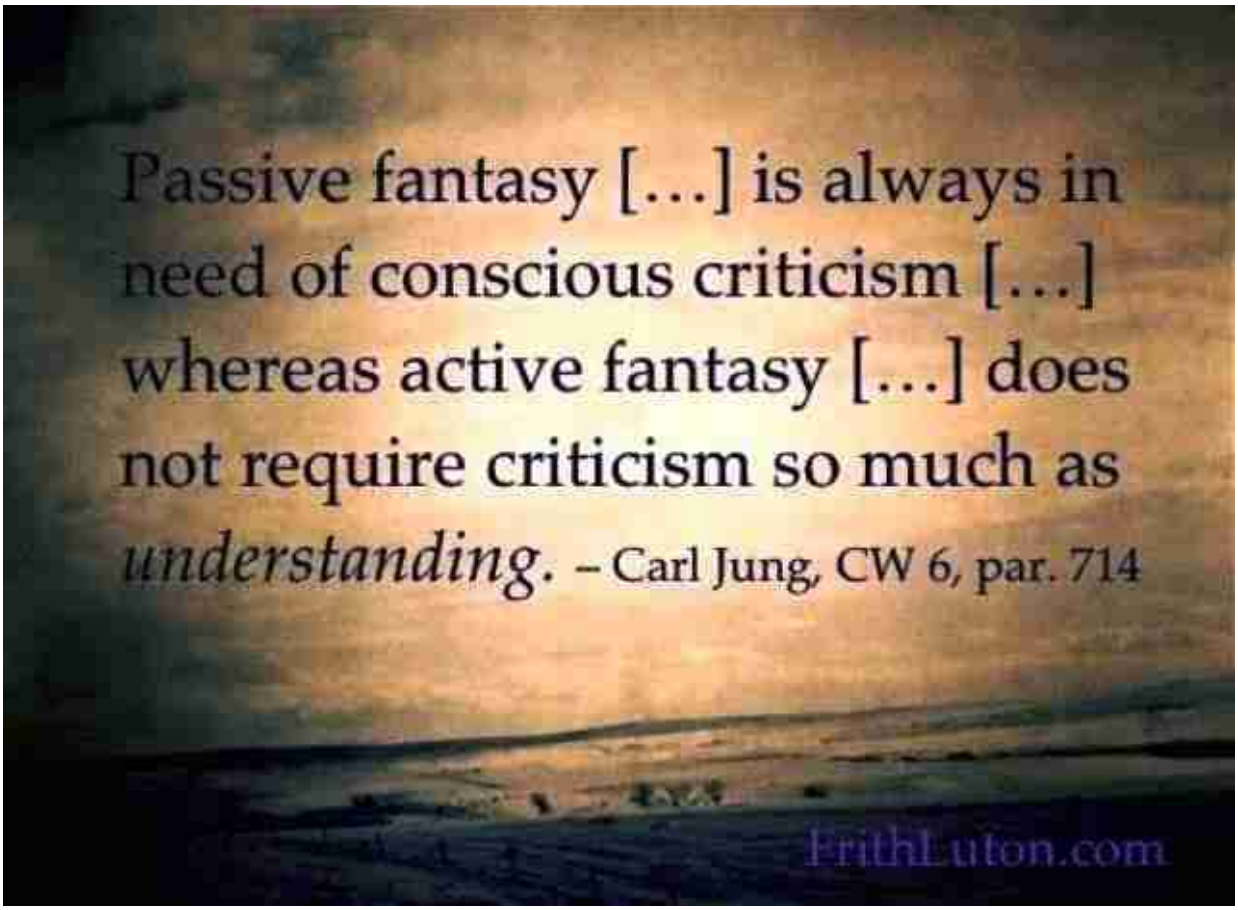
Carl Jung's cubical stone **(2015-05-01 10:13)**

On Jung's 70th birthday in 1950, he set up a cubical stone by a tree at the side of the lake, and inscribed three sides – one with a quote from the alchemical treatise "The Philosopher's Stone":
"hic lapis exilis extat, pretio quoque vilis, spernitur a stultis, amatur plus ab edoctis" ("this stone is poor, and cheap in price; it is disdained by fools, but it is loved all the more by the wise"); one with a figure of Telesphorus – a sacred homunculus featured in the Red Book and reminiscent of the manikin he first created as a child; and on one side a memorial of gratitude for his 70th birthday.
A copper cover was added later for protection.
The side of the stone facing the lake reads:
I am an orphan, alone; yet I am found everywhere.
I am a youth and an old man simultaneously.
I have known neither father now mother, because like a fish I have to be lifted up from the depths.
Or because I drop from the sky like a white stone.
In woods and mountains I roam, but I am hidden in the human's innermost.
I am mortal for everyone, but remain untouched from the change of times.
http://www.jungatlanta.com/articles/fall14-two-houses.pdf

Carl Jung's "Snake Stone." **(2015-05-01 10:31)**

As we were leaving, Mr. Hörni showed us one more carving, one of his favorites, the Snake Stone, which is now obscured behind some vines and weeds by the courtyard entrance—Jung made it a part of the foundation for the enclosed courtyard.
The snake was a central symbol for Jung, representing death and rebirth, as well as the life force (Kundalini), and healing (Aesclepius); it appears in the Red Book also as the dying and rising god he named "Atmavictu."
The inscription reads: Because it devoured a fish too large the snake suffocated.
In this way, both perished simultaneously, to testify that the (Christian) mass and the (alchemical) work are the same and not the same, namely their death an event coinciding and corresponding with my thoughts.
In memory of this event, I, C.G. J., placed this stone in the year 1933."
Mr. Hörni stated that Jung was greatly moved by finding this snake and fish, as it coincided with the time he was working on the symbols of fish/Christianity and snake/alchemy.
This awareness of "synchronicity" helped him to realize how much these symbols had always meant to him, both archetypally and also representing his own struggle to find a way to integrate the alchemical (or perhaps more broadly his desire to discover ancient wisdom of all kinds) and Christian sacraments and symbolism.
Much later, someone found a small stone fragment out by the road, on which (apparently) Jung had made a simpler carving and which now sits on the mantel over the fireplace in the room near the courtyard—the family believes it was a small gravestone he made to bury the actual dead snake and fish.
http://www.jungatlanta.com/articles/fall14-two-houses.pdf

Carl Jung on "Fantasy." Lexicon **(2015-05-02 03:22)**



Carl Jung on “Fantasy.” Lexicon.
Fantasy:
A complex of ideas or imaginative activity expressing the flow of psychic energy.:
A fantasy needs to be understood both causally and purposively. Causally interpreted, it seems like a symptom of a physiological state, the outcome of antecedent events. Purposively interpreted, it seems like a symbol, seeking to characterize a definite goal with the help of the material at hand, or trace out a line of future psychological development. [”Definitions,” CW 6, par. 720.]
Jung distinguished between active and passive fantasies. The former, characteristic of the creative mentality, are evoked by an intuitive attitude directed toward the perception of unconscious contents; passive fantasies are spontaneous and autonomous manifestations of unconscious complexes.
Passive fantasy, therefore, is always in need of conscious criticism, lest it merely reinforce the standpoint of the unconscious opposite. Whereas active fantasy, as the product of a conscious attitude not opposed to the unconscious, and of unconscious processes not opposed but merely compensatory to consciousness, does not require criticism so much as understanding.[Ibid., par. 714.]
Jung developed the method of active imagination as a way of assimilating the meaning of fantasies. The important thing is not to interpret but to experience them.
Continual conscious realization of unconscious fantasies, together with active participation in the fantastic events, has . . . the effect firstly of extending the conscious horizon by the inclusion of numerous unconscious contents; secondly of gradually diminishing the dominant influence of the unconscious; and thirdly of bringing about a change of personality. [”The Technique of Differentiation,” CW 7, par. 358.]
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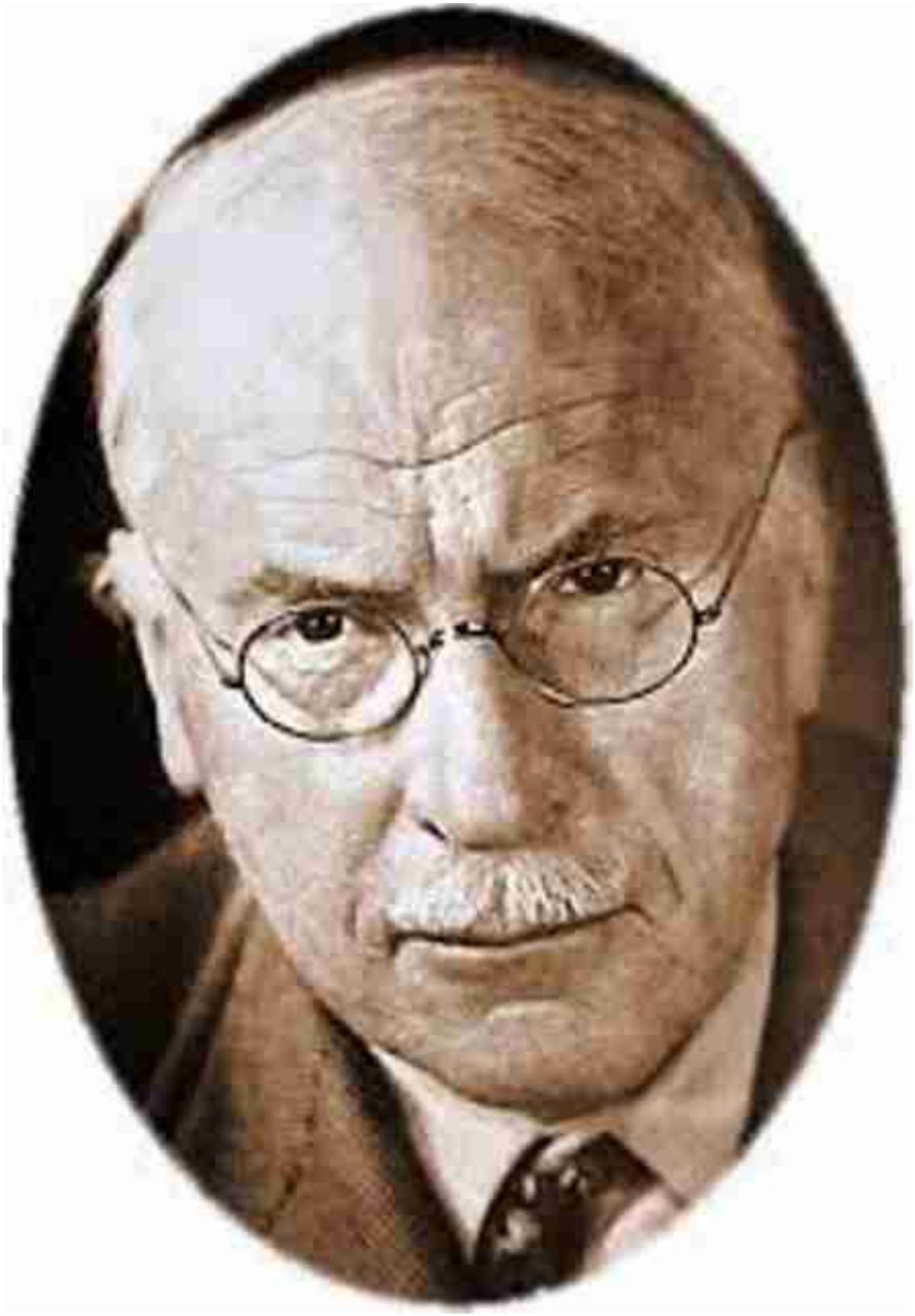
Carl Jung on the ”Father Complex.” Lexicon **(2015-05-02 15:05)**



Father complex:
A group of feeling-toned ideas associated with the experience and image of father.

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In men, a positive father-complex very often produces a certain credulity with regard to authority and a distinct willingness to bow down before all spiritual dogmas and values; while in women, it induces the liveliest spiritual aspirations and interests. In dreams, it is always the father-figure from whom the decisive convictions, prohibitions, and wise counsels emanate. [”The Phenomenology of the Spirit in Fairytales,” CW 9i, par. 396.]

Jung’s comments on the father complex were rarely more than asides in writing about something else. In general, the father complex in a man manifests in the persona (through identification) and as aspects of his shadow; in a woman, it manifests in the nature of the animus, colored by the projection of her father’s anima.

The father exerts his influence on the mind or spirit of his daughter-on her “Logos.” This he does by increasing her intellectuality, often to a pathological degree which in my later writings I have described as “animus possession.”[”The Origin of the Hero,” CW 5, par. 272.]

The father is the first carrier of the animus-image. He endows this virtual image with substance and form, for on account of his Logos he is the source of “spirit” for the daughter. Unfortunately this source is often sullied just where we would expect clean water. For the spirit that benefits a woman is not mere intellect, it is far more: it is an attitude, the spirit by which a man lives. Even a so-called “ideal” spirit is not always the best if it does not understand how to deal adequately with nature, that is, with animal man. . . . Hence every father is given the opportunity to corrupt, in one way or another, his daughter’s nature, and the educator, husband, or psychiatrist then has to face the music. For “what has been spoiled by the father”[A reference to Hexagram 18 in the I Ching (Richard Wilhelm edition, p. 80): ”Work ok on What Has Been Spoiled.”] can only be made good by a father.[”The Personification of the Opposites,” CW 14, par. 232.]

http://www.nyaap.org/jung-lexicon/f/

Carl Jung on ”Feeling” Lexicon **(2015-05-03 04:35)**

Feeling:
The psychological function that evaluates or judges what something or someone is worth.
A feeling is as indisputable a reality as the existence of an idea. [”The Psychology of the Transference,” CW 16, par. 531.]
The feeling function is the basis for “fight or flight” decisions. As a subjective process, it may be quite independent of external stimuli. In Jung’s view it is a rational function, like thinking, in that it is decisively influenced not by perception (as are the functions of sensation and intuition) but by reflection. A person whose overall attitude is oriented by the feeling function is called a feeling type.
In everyday usage, feeling is often confused with emotion. The latter, more appropriately called affect, is the result of an activated complex. Feeling not contaminated by affect can be quite cold.
Feeling is distinguished from affect by the fact that it produces no perceptible physical innervations, i.e., neither more nor less than an ordinary thinking process. [”Definitions,” CW 6, par. 725.]

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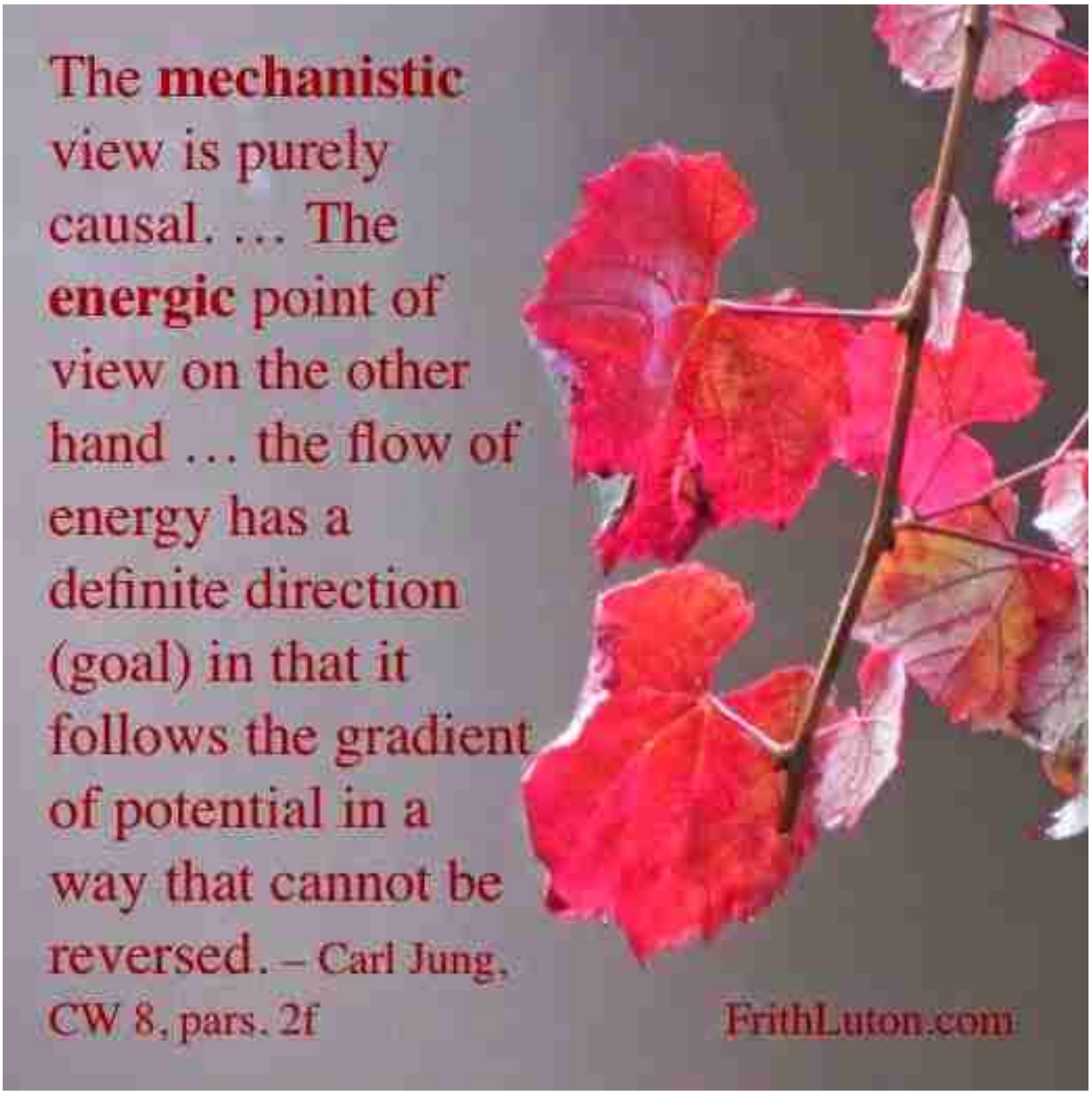
http://www.nyaap.org/jung-lexicon/f/

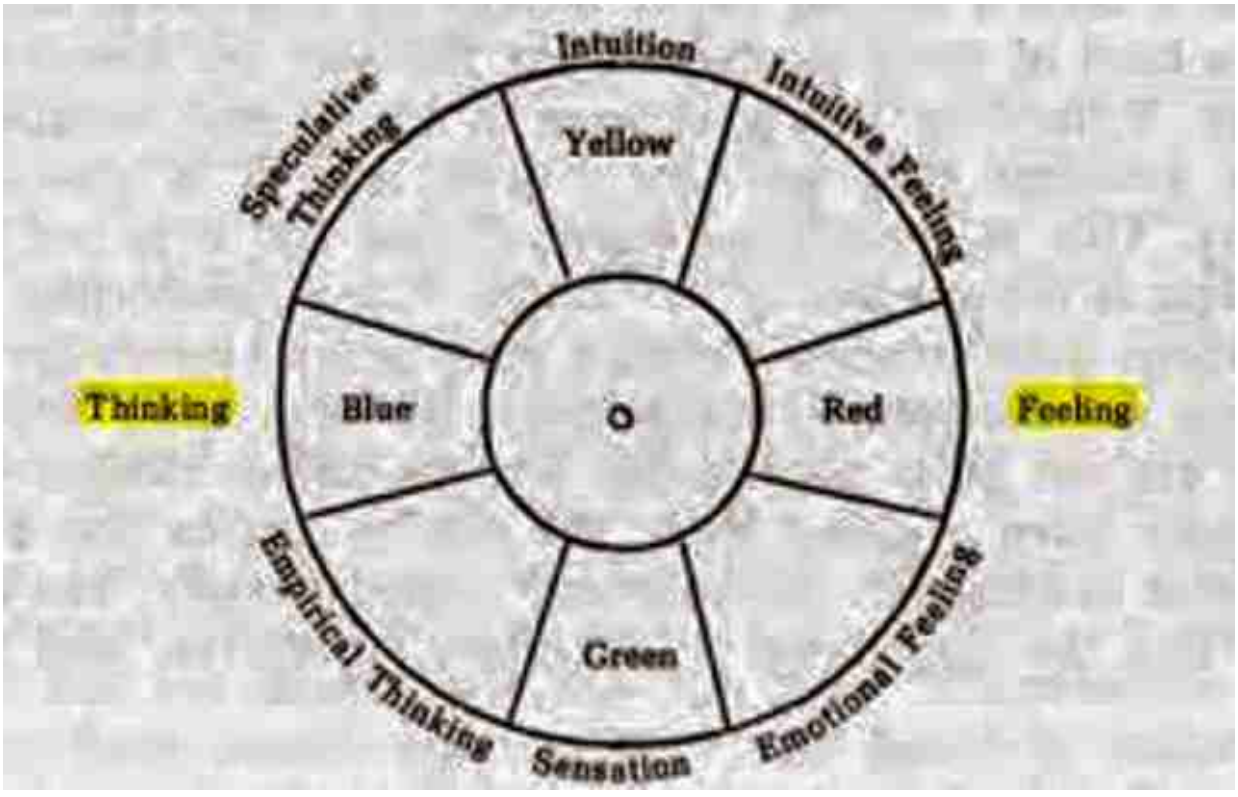
Carl Jung on "Final" point of view. Lexicon **(2015-05-03 06:27)**



Final:
A point of view based on the potential result or purpose of psychic activity, complementary to a causal approach. (See also constructive, neurosis, reductive, and self-regulation of the psyche.)
Psychological data necessitate a twofold point of view, namely that of causality and that of finality. I use the word finality intentionally, in order to avoid confusion with the concept of teleology. [Teleology implies the anticipation of a particular end or goal; finality assumes purpose but an essentially unknown goal.] By finality I mean merely the immanent psychological striving for a goal. Instead of "striving for a goal" one could also say "sense of purpose." All psychological phenomena have some such sense of purpose inherent in them, even merely reactive phenomena like

emotional reactions.[”General Aspects of Dream Psychology,” CW 8, par. 456.]
Jung also called the final point of view energic, contrasting it with mechanistic or reductive.
The mechanistic view is purely causal; it conceives an event as the effect of a cause, in the sense that unchanging substances change their relations to one another according to fixed laws. The energic point of view on the other hand is in essence final; the event is traced back from effect to cause on the assumption that some kind of energy underlies the changes in phenomena, that it maintains itself as a constant throughout these changes and finally leads to entropy, a condition of general equilibrium. The flow of energy has a definite direction (goal) in that it follows the gradient of potential in a way that cannot be reversed.[”On Psychic Energy,” ibid., pars. 2f.]
Jung believed that laws governing the physical conservation of energy applied equally to the psyche. Psychologically, this means that where there is an overabundance of energy in one place, some other psychic function has been deprived; conversely, when libido “disap-pears,” as it seems to do in a depression, it must appear in another form, for instance as a symptom.
Every time we come across a person who has a “bee in his bonnet,” or a morbid conviction, or some extreme attitude, we know that there is too much libido, and that the excess must have been taken from somewhere else where, consequently, there is too little. . . . Thus the symptoms of a neurosis must be regarded as exaggerated functions over-invested with libido. . . .The question has to be reversed in the case of those syndromes characterized mainly by lack of libido, for instance apathetic states. Here we have to ask, where did the libido go? . . . The libido is there, but it is not visible and is inaccessible to the patient himself. . . . It is the task of psychoanalysis to search out that hidden place where the libido dwells.[”The Theory of Psychoanalysis,” CW 4, pars. 254f]
The energic or final point of view, coupled with the concept of compensation, led Jung to believe that an outbreak of neurosis is essentially an attempt by the psyche to cure itself.
http://www.nyaap.org/jung-lexicon/f/

Carl Jung on ”Function.” Lexicon **(2015-05-03 12:30)**



Carl Jung on ”Function.” Lexicon

Function:

A form of psychic activity, or manifestation of libido, that remains the same in principle under varying conditions. (See also auxiliary function, differentiation, inferior function, primary function and typology.)

Jung’s model of typology distinguishes four psychological functions: thinking, feeling, sensation and intuition.

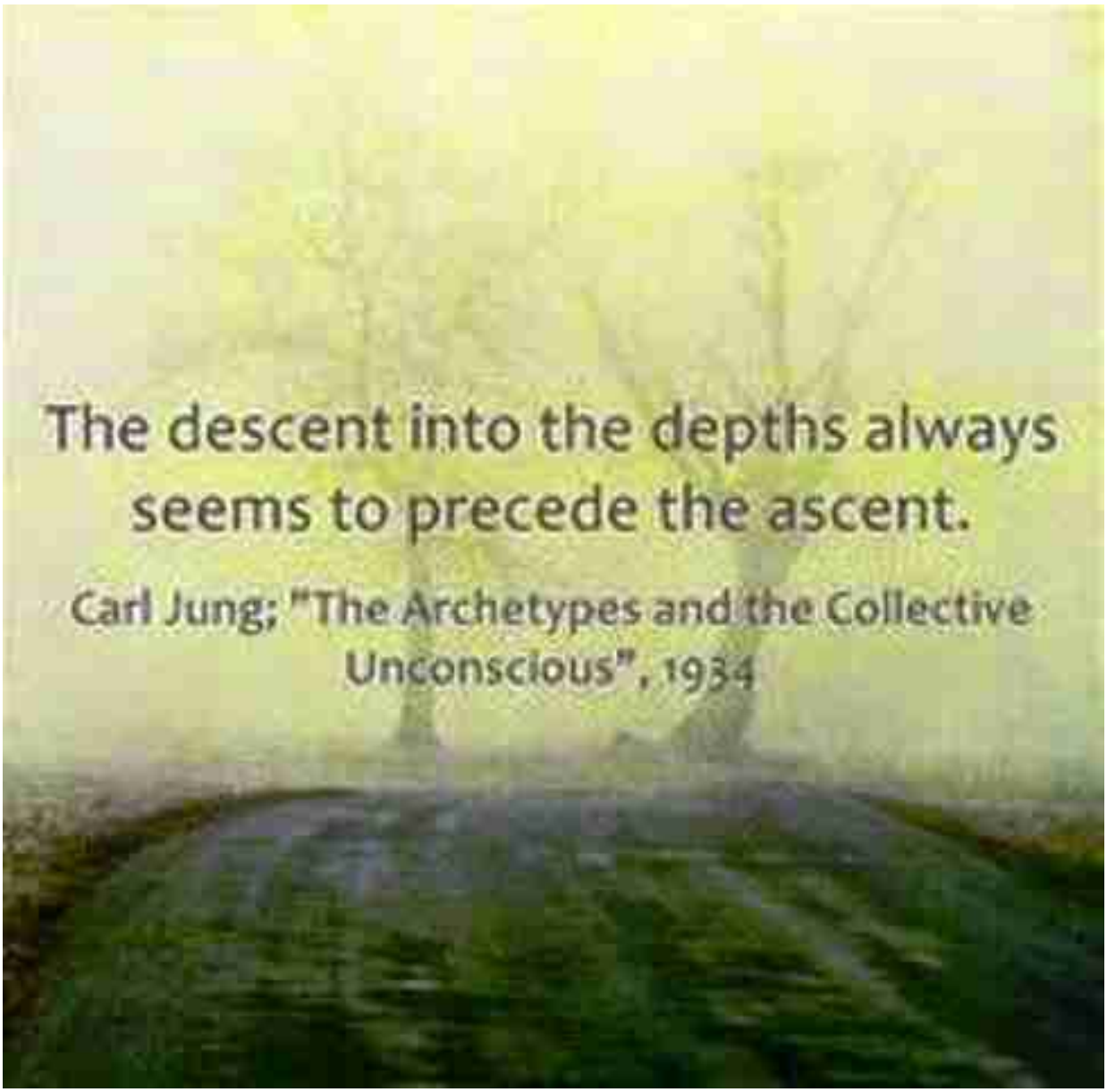
Sensation establishes what is actually present, thinking enables us to recognize its meaning, feeling tells us its value, and intuition points to possibilities as to whence it came and whither it is going in a given situation.[”A Psychological Theory of Types,” CW 6, par. 958.]

Though all the functions exist in every psyche, one function is invariably more consciously developed than the others, giving rise to a one-sidedness that often leads to neurosis.

The more [a man] identifies with one function, the more he invests it with libido, and the more he withdraws libido from the other functions. They can tolerate being deprived of libido for even quite long periods, but in the end they will react. Being drained of libido, they gradually sink below the threshold of consciousness, lose their associative connection with it, and finally lapse into the unconscious. This is a regressive development, a reversion to the infantile and finally to the archaic level. . . . [which] brings about a dissociation of the personality.[”The Type Problem in Aesthetics,” ibid., pars. 502f.]

http://www.nyaap.org/jung-lexicon/f/

Carl Jung on the "Hero." Lexicon. **(2015-05-04 05:17)**



Hero:
An archetypal motif based on overcoming obstacles and achieving certain goals.
The hero's main feat is to overcome the monster of darkness: it is the long-hoped-for and expected triumph of consciousness over the unconscious.["The Psychology of the Child Archetype," CW 9i, par. 284.]
The hero myth is an unconscious drama seen only in projection, like the happenings in Plato's parable of the cave.["The Dual Mother," CW 5, par. 612.]
The hero symbolizes a man's unconscious self, and this manifests itself empirically as the sum total of all archetypes and therefore includes the archetype of the father and of the wise old man. To that extent the hero is his own father and his own begetter [Ibid., par. 516.]
Mythologically, the hero's goal is to find the treasure, the princess, the ring, the golden egg, elixir of life, etc. Psychologically these are metaphors for one's true feelings and unique potential. In the process of individuation, the heroic task is to assimilate unconscious contents as opposed to being overwhelmed by them. The potential result is the release of energy that has been tied up with unconscious complexes.
In myths the hero is the one who conquers the dragon, not the one who is devoured by it. And yet both have to deal

with the same dragon. Also, he is no hero who never met the dragon, or who, if he once saw it, declared afterwards that he saw nothing. Equally, only one who has risked the fight with the dragon and is not overcome by it wins the hoard, the "treasure hard to attain." He alone has a genuine claim to self-confidence, for he has faced the dark ground of his self and thereby has gained himself. . . . He has acquired the right to believe that he will be able to overcome all future threats by the same means.["The Conjunction," CW 14, par. 756.]

The hero's journey is a round as illustrated in the diagram. [Adapted from Joseph Campbell, Hero with a Thousand Faces, Bollingen Series XVII (Princeton University press, 1949), p. 245.]

Hero

In myth and legend, the hero typically travels by ship, fights a sea monster, is swallowed, struggles against being bitten or crushed to death, and having arrived inside the belly of the whale, like Jonah, seeks the vital organ and cuts it off, thereby winning release. Eventually he must return to his beginnings and bear witness.

In terms of a man's individuation, the whale-dragon is the mother or the mother-bound anima. The vital organ that must be severed is the umbilical cord.

The hero is the ideal masculine type: leaving the mother, the source of life, behind him, he is driven by an unconscious desire to find her again, to return to her womb. Every obstacle that rises in his path and hampers his ascent wears the shadowy features of the Terrible Mother, who saps his strength with the poison of secret doubt and retrospective longing.["The Dual Mother," CW 5, par. 611.]

In a woman's psychology, the hero's journey is lived out through the worldly exploits of the animus, or else in a male partner, through projection.

http://www.nyaap.org/jung-lexicon/h/

Carl Jung on “Homosexuality” Lexicon. **(2015-05-05 04:10)**

Carl Jung on “Homosexuality” Lexicon.
Homosexuality:

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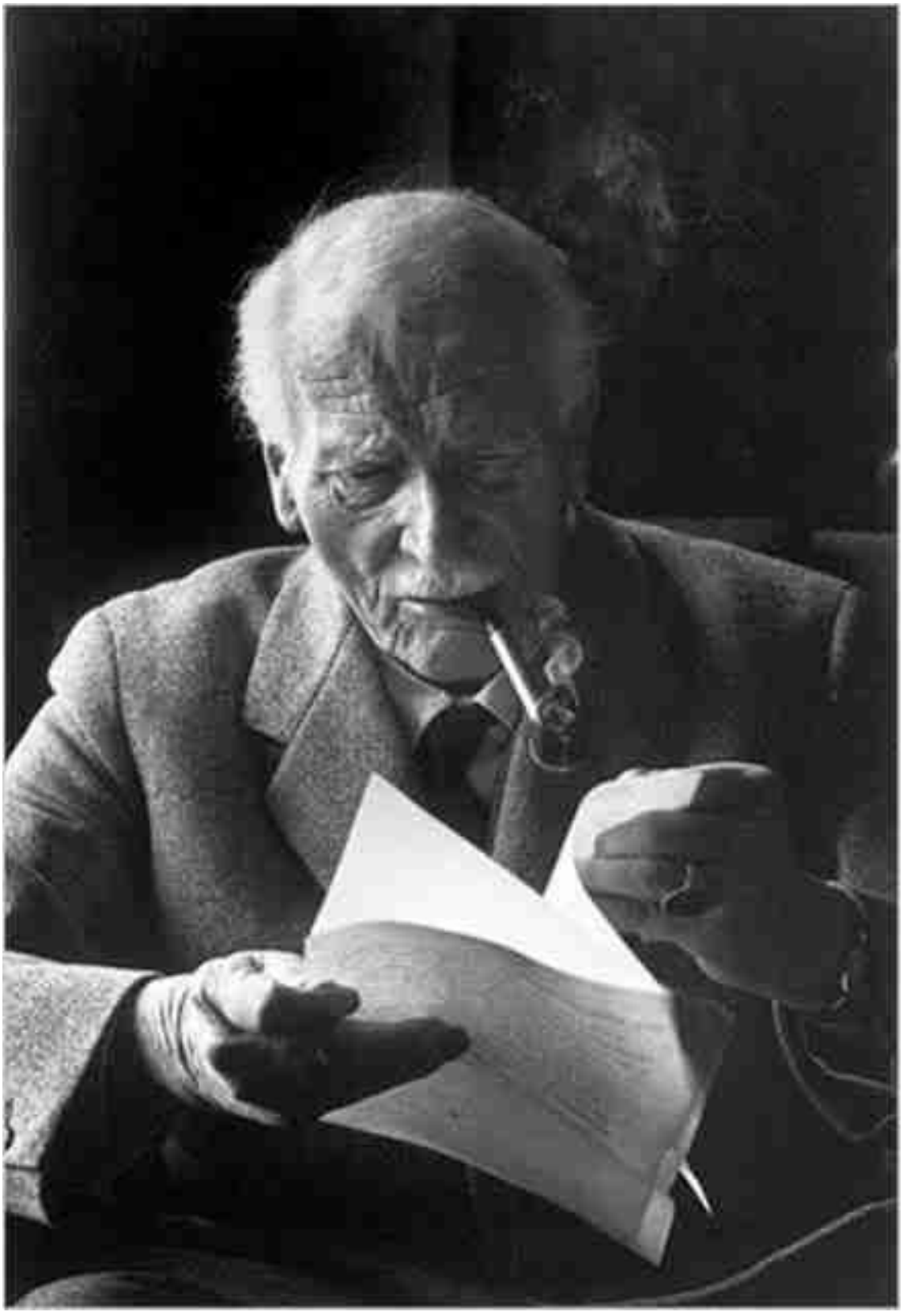
Usually characterized psychologically by identification with the anima. (See also mother complex.) Jung acknowledged the potential neurotic effects of homosexuality, but he did not see it as an illness in itself.
In view of the recognized frequency of this phenomenon, its interpretation as a pathological perversion is very dubious. The psychological findings show that it is rather a matter of incomplete detachment from the hermaphroditic archetype, coupled with a distinct resistance to identify with the role of a one-sided sexual being. Such a disposition should not be adjudged negative in all circumstances, in so far as it preserves the archetype of the Original Man, which a one-sided sexual being has, up to a point, lost.["Concerning the Archetypes and the Anima Concept," CW 9i, par. 146.]
http://www.nyaap.org/jung-lexicon/h/

Carl Jung on "Hostile Brothers." Lexicon (2015-05-06 04:15)

Carl Jung on "Hostile Brothers." Lexicon
Hostile brothers:
An archetypal motif associated with the opposites constellated in a conflict situation. Examples of the hostile brothers motif in mythology are the struggle between Gilgamesh and Enkidu in The Gilgamesh Epic, and the Biblical story of Cain and Abel. Psychologically, it is generally interpreted in terms of the tug of war between ego and shadow.
http://www.nyaap.org/jung-lexicon/h/

Carl Jung on ”Hysteria” Lexicon **(2015-05-06 06:52)**



Hysteria:
A state of mind marked by an exaggerated rapport with persons in the immediate environment and an adjustment to surrounding conditions that amounts to imitation.
Hysteria is, in my view, by far the most frequent neurosis of the extraverted type. . . . A constant tendency to make himself interesting and produce an impression is a basic feature of the hysteric. The corollary of this is his proverbial suggestibility, his proneness to another person's influence. Another unmistakable sign of the extraverted hysteric is his effusiveness, which occasionally carries him into the realm of fantasy, so that he is accused of the "hysterical lie."["General Description of the Types," CW 6, par. 566.]
Hysterical neurosis is usually accompanied by compensatory reactions from the unconscious.
[These] counteract the exaggerated extraversion by means of physical symptoms that force the libido to introvert. The reaction of the unconscious produces another class of symptoms having a more introverted character, one of the most typical being a morbid intensification of fantasy activity.[Ibid., par. 566.]
http://www.nyaap.org/jung-lexicon/h/

Carl Jung on “Identification.” Lexicon **(2015-05-07 03:37)**

Carl Jung on “Identification.” Lexicon
Identification

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A psychological process in which the personality is partially or totally dissimilated. (See also participation mystique and projection.)

Identity, denoting an unconscious conformity between subject and object, oneself and others, is the basis for identification, projection and introjection.

Identity is responsible for the naïve assumption that the psychology of one man is like that of another, that the same motives occur everywhere, that what is agreeable to me must obviously be pleasurable for others, that what I find immoral must also be immoral for them, and so on. It is also responsible for the almost universal desire to correct in others what most needs correcting in oneself.[”Definitions,” ibid., par. 742.]

Identification facilitates early adaptation to the outside world, but in later life becomes a hindrance to individual development.

For example, identification with the father means, in practice, adopting all the father’s ways of behaving, as though the son were the same as the father and not a separate individuality. Identification differs from imitation in that it is an unconscious imitation, whereas imitation is a conscious copying. . . . Identification can be beneficial so long as the individual cannot go his own way. But when a better possibility presents itself, identification shows its morbid character by becoming just as great a hindrance as it was an unconscious help and support before. It now has a dissociative effect, splitting the individual into two mutually estranged personalities.[Ibid., par. 738.]

Identification with a complex (experienced as possession) is a frequent source of neurosis, but it is also possible to identify with a particular idea or belief.

The ego keeps its integrity only if it does not identify with one of the opposites, and if it understands how to hold the balance between them. This is possible only if it remains conscious of both at once. However, the necessary insight is made exceedingly difficult not by one’s social and political leaders alone, but also by one’s religious mentors. They all want decision in favour of one thing, and therefore the utter identification of the individual with a necessarily one-sided ”truth.” Even if it were a question of some great truth, identification with it would still be a catastrophe, as it arrests all further spiritual development.[”On the Nature of the Psyche,” CW 8, par. 425.]

One-sidedness is usually due to identifying with a particular conscious attitude. This can result in losing touch with the compensating powers of the unconscious.

In a case like this the unconscious usually responds with violent emotions, irritability, lack of control, arrogance, feelings of inferiority, moods, depressions, outbursts of rage, etc., coupled with lack of self-criticism and the misjudgments, mistakes, and delusions which this entails.[”The Philosophical Tree,” CW 13, par. 454.]

http://www.nyaap.org/jung-lexicon/i/

Carl Jung on “Imago.” Lexicon. **(2015-05-07 15:02)**

Carl Jung on “Imago.” Lexicon.
Imago:
A term used to differentiate the objective reality of a person or a thing from the subjective perception of its importance.
The image we form of a human object is, to a very large extent, subjectively conditioned. In practical psychology, therefore, we would do well to make a rigorous distinction between the image or imago of a man and his real existence.
Because of its extremely subjective origin, the imago is frequently more an image of a subjective functional complex than of the object itself.

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In the analytical treatment of unconscious products it is essential that the imago should not be assumed to be identical with the object; it is better to regard it as an image of the subjective relation to the object. [”Definitions,” CW 6, par. 812.]
Imagos are the consequence of personal experience combined with archetypal images in the collective unconscious. Like everything else unconscious, they are experienced in projection.
The more limited a man’s field of consciousness is, the more numerous the psychic contents (imagos) which meet him as quasi-external apparitions, either in the form of spirits, or as magical potencies projected upon living people (magicians, witches, etc.)[”The Function of the Unconscious,” CW 7, par. 295.]
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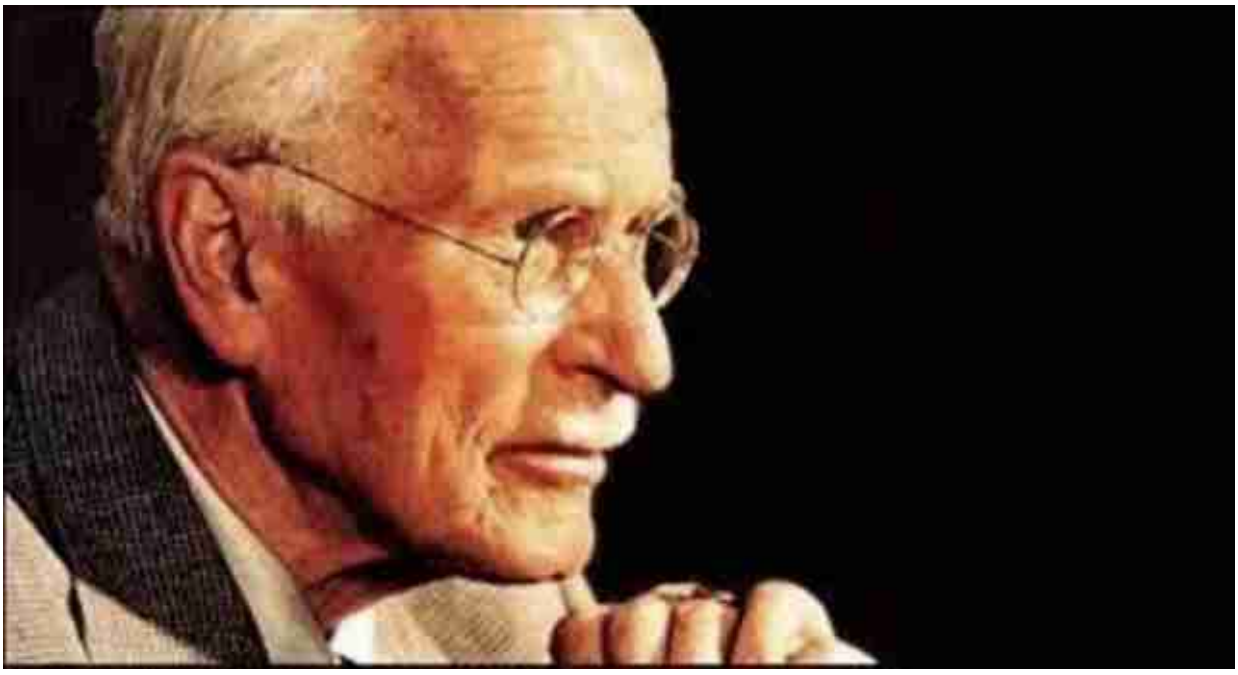
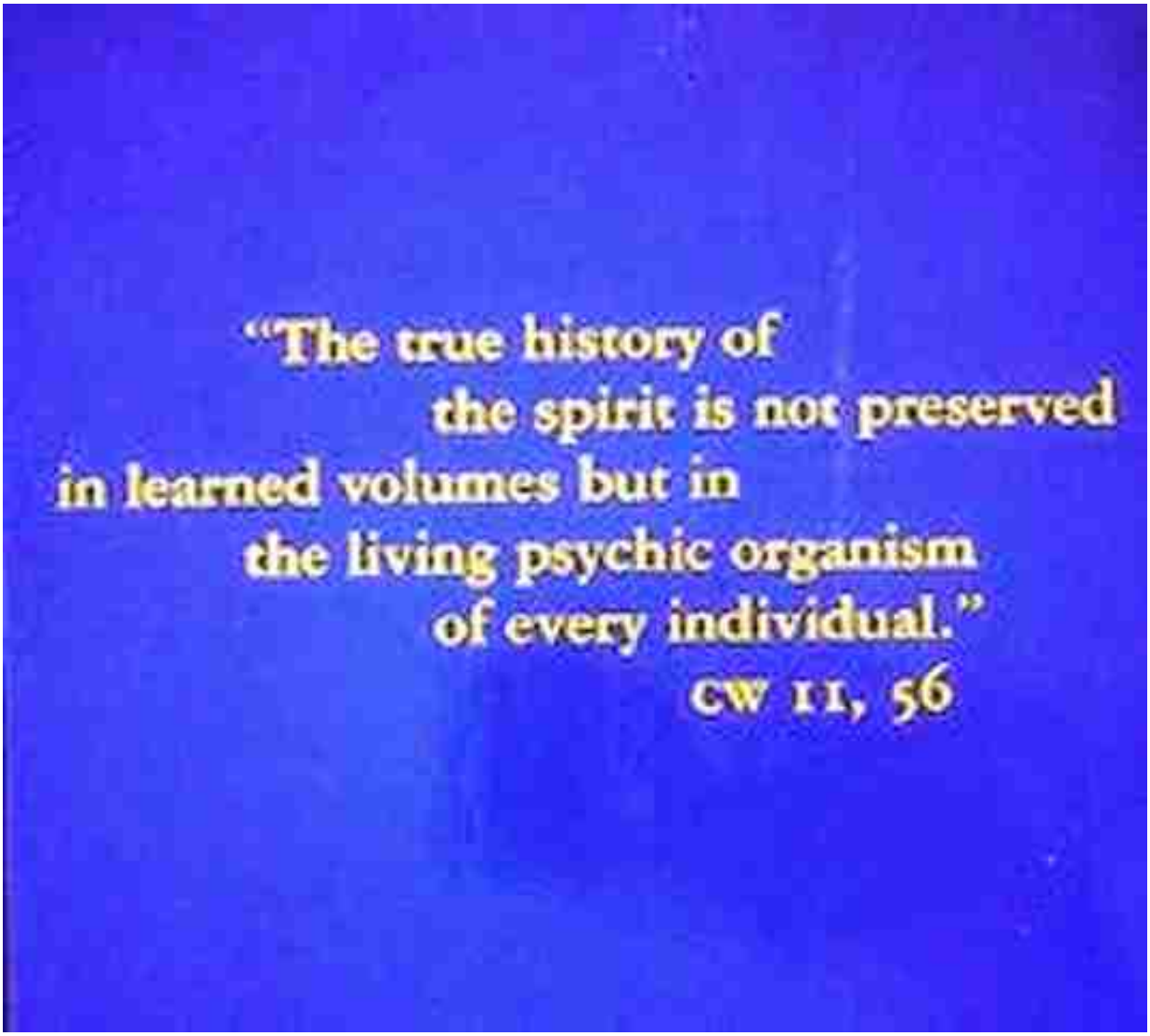
Carl Jung on “Incest.” Lexicon (2015-05-08 05:09)



Incest:
Psychologically, the regressive longing for the security of childhood and early youth.
Jung interpreted incest images in dreams and fantasies not concretely but symbolically, as indicating the need for a new adaptation more in accord with the instincts. (This differed so radically from the psychoanalytic view that it led to his break with Freud.)
So long as the child is in that state of unconscious identity with the mother, he is still one with the animal psyche and is just as unconscious as it. The development of consciousness inevitably leads not only to separation from the mother, but to separation from the parents and the whole family circle and thus to a relative degree of detachment from the unconscious and the world of instinct. Yet the longing for this lost world continues and, when difficult adaptations are demanded, is forever tempting one to make evasions and retreats, to regress to the infantile past, which then starts throwing up the incestuous symbolism. [”Symbols of the Mother and of Rebirth,” CW 5, par. 351.]
Whenever [the] drive for wholeness appears, it begins by disguising itself under the symbolism of incest, for, unless he seeks it in himself, a man’s nearest feminine counterpart is to be found in his mother, sister, or daughter. [”The Psychology of the Transference,” CW 16, par. 471.]
http://www.nyaap.org/jung-lexicon/i/

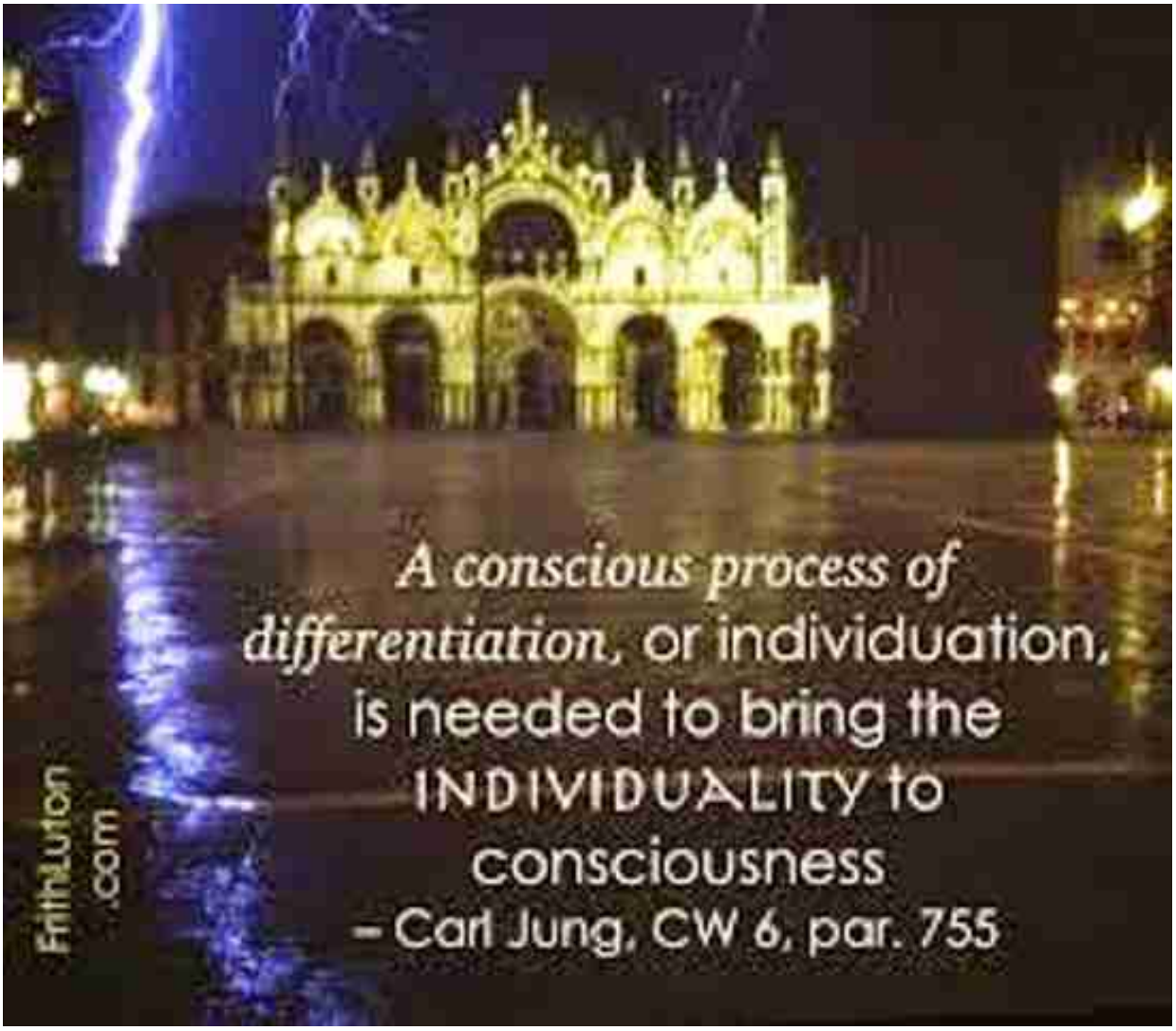
Carl Jung on the "Individual." Lexicon **(2015-05-08 15:18)**



Carl Jung on the "Individual." Lexicon
Individual:
Unique and unlike anyone else, distinguished from what is collective. (See also individuality.)
A distinction must be made between individuality and the individual. The individual is determined on the one hand by the principle of uniqueness and distinctiveness, and on the other by the society to which he belongs. He is an indispensable link in the social structure. ["The Structure of the Unconscious," CW 7, par. 519.]
The individual is precisely that which can never be merged with the collective and is never identical with it.[Ibid., par. 485.]
The larger a community is, and the more the sum total of collective factors peculiar to every large community rests on conservative prejudices detrimental to individuality, the more will the individual be morally and spiritually crushed, and, as a result, the one source of moral and spiritual progress for society is choked up.["The Assimilation of the Unconscious," ibid., par. 240.]
The individual standpoint is not antagonistic to collective norms, only differently oriented.
The individual way can never be directly opposed to the collective norm, because the opposite of the collective norm

could only be another, but contrary, norm. But the individual way can, by definition, never be a norm. [”Definitions,” CW 6, par. 761.]
Jung believed that the survival of the individual within a group depended not only on psychological self-understanding, but also on the personal experience of a higher truth.
The individual will never find the real justification for his existence and his own spiritual and moral autonomy anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors. . . . For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass.[”The Undiscovered Self,” CW 10, par. 511.]
Resistance to the organized mass can be effected only by the man who is as well organized in his individuality as the mass itself. [Ibid., par. 540 (italics in original).]
http://www.nyaap.org/jung-lexicon/i/

Carl Jung on “Individuality.” Lexicon (2015-05-09 05:17)



Individuality:
The qualities or characteristics that distinguish one person from another. (See also personality.)

By individuality I mean the peculiarity and singularity of the individual in every psychological respect. Everything that is not collective is individual, everything in fact that pertains only to one individual and not to a larger group of individuals.[”Definitions,” CW 6, par. 756.]

The psychological individual, or his individuality, has an a priori unconscious existence, but exists consciously only so far as a consciousness of his peculiar nature is present . . . . A conscious process of differentiation, or individuation, is needed to bring the individuality to consciousness, i.e., to raise it out of the state of identity with the object.[Ibid., par. 755.]

In the undifferentiated psyche, individuality is subjectively identified with the persona but is actually possessed by an inner, unrecognized aspect of oneself. In such cases, one’s individuality is commonly experienced in another person, through projection. If and when this situation becomes intolerable to the psyche, appropriate images appear in an attempt at compensation.

This . . . frequently gives rise in dreams to the symbol of psychic pregnancy, a symbol that goes back to the primordial image of the hero’s birth. The child that is to be born signifies the individuality, which, though present, is not yet conscious.[Ibid., par. 806.]

http://www.nyaap.org/jung-lexicon/i/

Carl Jung: ”All kinds of things lead me far away from my scientific endeavor...” **(2015-05-09 05:42)**

All kinds of things lead me far away from my scientific endeavor, which I thought I had subscribed to firmly I wanted to serve humanity through it, and now, my soul, you lead me to these new things.

Yes, it is the in-between world, the pathless, the manifold-dazzling.
I forgot that I had reached a new world, which had been alien to me previously I see neither way nor path.
What I believed about the soul has to become true here, namely that she knows her own way better, and that no intention can prescribe her a better one.
I feel that a large chunk of science has been broken off I suppose it must be like this, for the sake of the soul and her life.
I find the thought that this must occur only for me agonizing, and that perhaps no one will gain insight from my work.
But my soul demands this achievement. I should be able to do this just for myself without hope-for the sake of God.
This is truly a hard way
But what else did those anchorites of the first centuries of Christianity do?

And were they the worst or least capable of those living at the end?
Hardly; since they came to the most relentless conclusions with regard to the psychological necessity of their time. They left wife and child, wealth, glory and science-and turned toward the desert-for God's sake. So be it Carl Jung, The Black Book, Liber Novus, Footnote 44, Page 267

Carl Jung on “Individuation” Lexicon. **(2015-05-10 04:44)**

Carl Jung on “Individuation” Lexicon.
Individuation:
A process of psychological differentiation, having for its goal the development of the individual personality.
In general, it is the process by which individual beings are formed and differentiated; in particular, it is the development of the psychological individual as a being distinct from the general, collective psychology.[Ibid., par. 757.]
The aim of individuation is nothing less than to divest the self of the false wrappings of the persona on the one hand, and of the suggestive power of primordial images on the other.[”The Function of the Unconscious,” CW 7, par. 269.]
Individuation is a process informed by the archetypal ideal of wholeness, which in turn depends on a vital relationship between ego and unconscious. The aim is not to overcome one’s personal psychology, to become perfect, but to become familiar with it. Thus individuation involves an increasing awareness of one’s unique psychological reality, including personal strengths and limitations, and at the same time a deeper appreciation of humanity in general.
As the individual is not just a single, separate being, but by his very existence presupposes a collective relationship, it follows that the process of individuation must lead to more intense and broader collective relationships and not to isolation.[”Definitions,” CW 6, par. 758.]
Individuation does not shut one out from the world, but gathers the world to itself.[”On the Nature of the Psyche,” CW 8, par. 432.]
Individuation has two principle aspects: in the first place it is an internal and subjective process of integration, and in the second it is an equally indispensable process of objective relationship. Neither can exist without the other, although sometimes the one and sometimes the other predominates.[”The Psychology of the Transference,” CW 16, par. 448.]

Individuation and a life lived by collective values are nevertheless two divergent destinies. In Jung's view they are related to one another by guilt. Whoever embarks on the personal path becomes to some extent estranged from collective values, but does not thereby lose those aspects of the psyche which are inherently collective. To atone for this "desertion," the individual is obliged to create something of worth for the benefit of society.

Individuation cuts one off from personal conformity and hence from collectivity. That is the guilt which the individuant leaves behind him for the world, that is the guilt he must endeavor to redeem. He must offer a ransom in place of himself, that is, he must bring forth values which are an equivalent substitute for his absence in the collective personal sphere. Without this production of values, final individuation is immoral and-more than that-suicidal. . . . The individuant has no a priori claim to any kind of esteem. He has to be content with whatever esteem flows to him from outside by virtue of the values he creates. Not only has society a right, it also has a duty to condemn the individuant if he fails to create equivalent values.["Adaptation, Individuation, Collectivity," CW 18, pars. 1095f.]

Individuation differs from individualism in that the former deviates from collective norms but retains respect for them, while the latter eschews them entirely.

A real conflict with the collective norm arises only when an individual way is raised to a norm, which is the actual aim of extreme individualism. Naturally this aim is pathological and inimical to life. It has, accordingly, nothing to do with individuation, which, though it may strike out on an individual bypath, precisely on that account needs the norm for its orientation to society and for the vitally necessary relationship of the individual to society. Individuation, therefore, leads to a natural esteem for the collective norm. ["Definitions," CW 6, par. 761.]

The process of individuation, consciously pursued, leads to the realization of the self as a psychic reality greater than the ego. Thus individuation is essentially different from the process of simply becoming conscious.

The goal of the individuation process is the synthesis of the self. ["The Psychology of the Child Archetype," CW 9i, par. 278.]

Again and again I note that the individuation process is confused with the coming of the ego into consciousness and that the ego is in consequence identified with the self, which naturally produces a hopeless conceptual muddle. Individuation is then nothing but ego-centredness and autoeroticism. But the self comprises infinitely more than a mere ego, as the symbolism has shown from of old. It is as much one's self, and all other selves, as the ego.["On the Nature of the Psyche," CW 8, par. 432.]

In Jung's view, no one is ever completely individuated. While the goal is wholeness and a healthy working relationship with the self, the true value of individuation lies in what happens along the way.

The goal is important only as an idea; the essential thing is the opus which leads to the goal: that is the goal of a lifetime.["The Psychology of the Transference," CW 16, par. 400.]

http://www.nyaap.org/jung-lexicon/i/

Carl Jung on "Inferior Function." Lexicon. **(2015-05-11 04:33)**

Inferior function:
The least differentiated of the four psychological functions.
The inferior function is practically identical with the dark side of the human personality.["Concerning Rebirth," CW 9i, par. 222.]
In Jung's model of typology, the inferior or fourth function is opposite to the superior or primary function. Whether it operates in an introverted or extraverted way, it behaves like an autonomous complex; its activation is marked by affect and it resists integration.
The inferior function secretly and mischievously influences the superior function most of all, just as the latter represses the former most strongly.["The Phenomenology of the Spirit in Fairytales," ibid., par. 431.]
Positive as well as negative occurrences can constellate the inferior counter-function. When this happens, sensitiveness appears. Sensi-tiveness is a sure sign of of the presence of inferiority. This provides the psychological basis for discord and misunderstanding, not only as between two people, but also in ourselves. The essence of the inferior function is autonomy: it is independent, it attacks, it fascinates and so spins us about that we are no longer masters

of ourselves and can no longer rightly distinguish between ourselves and others[”The Problem of the Attitude-Type,” CW 7, par. 85.]

The inferior function is always of the same nature, rational or irrational, as the primary function: when thinking is most developed, the other rational function, feeling, is inferior; if sensation is dominant, then intuition, the other irrational function, is the fourth function, and so on. This accords with general experience: the thinker is tripped up by feeling values; the practical sensation type gets into a rut, blind to the possibilities seen by intuition; the feeling type is deaf to logical thinking; and the intuitive, at home in the inner world, runs afoul of concrete reality.

One may be aware of the perceptions or judgments associated with the inferior function, but these are generally over-ridden by the superior function. Thinking types, for example, do not give their feelings much weight. Sensation types have intuitions, but they are not motivated by them. Similarly, feeling types brush away disturbing thoughts and intuitives ignore what is right in front of them.

Although the inferior function may be conscious as a phenomenon its true significance nevertheless remains unrecognized. It behaves like many repressed or insufficiently appreciated contents, which are partly conscious and partly unconscious . . . . Thus in normal cases the inferior function remains conscious, at least in its effects; but in a neurosis it sinks wholly or in part into the unconscious. [”Definitions,” CW 6, par. 764.]

To the extent that a person functions too one-sidedly, the inferior function becomes correspondingly primitive and troublesome. The overly dominant primary function takes energy away from the inferior function, which falls into the unconscious. There it is prone to be activated in an unnatural way, giving rise to infantile desires and other symptoms of imbalance. This is the situation in neurosis.

In order to extricate the inferior function from the unconscious by analysis, the unconscious fantasy formations that have now been activated must be brought to the surface. The conscious realization of these fantasies brings the inferior function to consciousness and makes further development possible.[Ibid., par. 764.]

When it becomes desirable or necessary to develop the inferior function, this can only happen gradually.

I have frequently observed how an analyst, confronted with a terrific thinking type, for instance, will do his utmost to develop the feeling function directly out of the unconscious. Such an attempt is foredoomed to failure, because it involves too great a violation of the conscious standpoint. Should the violation nevertheless be successful, a really compulsive dependence of the patient on the analyst ensues, a transference that can only be brutally terminated, because, having been left without a standpoint, the patient has made his standpoint the analyst. . . . [Therefore] in order to cushion the impact of the unconscious, an irrational type needs a stronger development of the rational auxiliary function present in consciousness [and vice versa].[”General Description of the Types,” ibid., par. 670.]

Attempts to assimilate the inferior function are usually accompanied by a deterioration in the primary function. The thinking type can’t write an essay, the sensation type gets lost and forgets appointments, the intuitive loses touch with possibilities, and the feeling type can’t decide what something’s worth.

And yet it is necessary for the development of character that we should allow the other side, the inferior function, to find expression. We cannot in the long run allow one part of our personality to be cared for symbiotically by another; for the moment when we might have need of the other function may come at any time and find us unprepared. [”The Problem of the Attitude-Type,” CW 7, par. 86.]

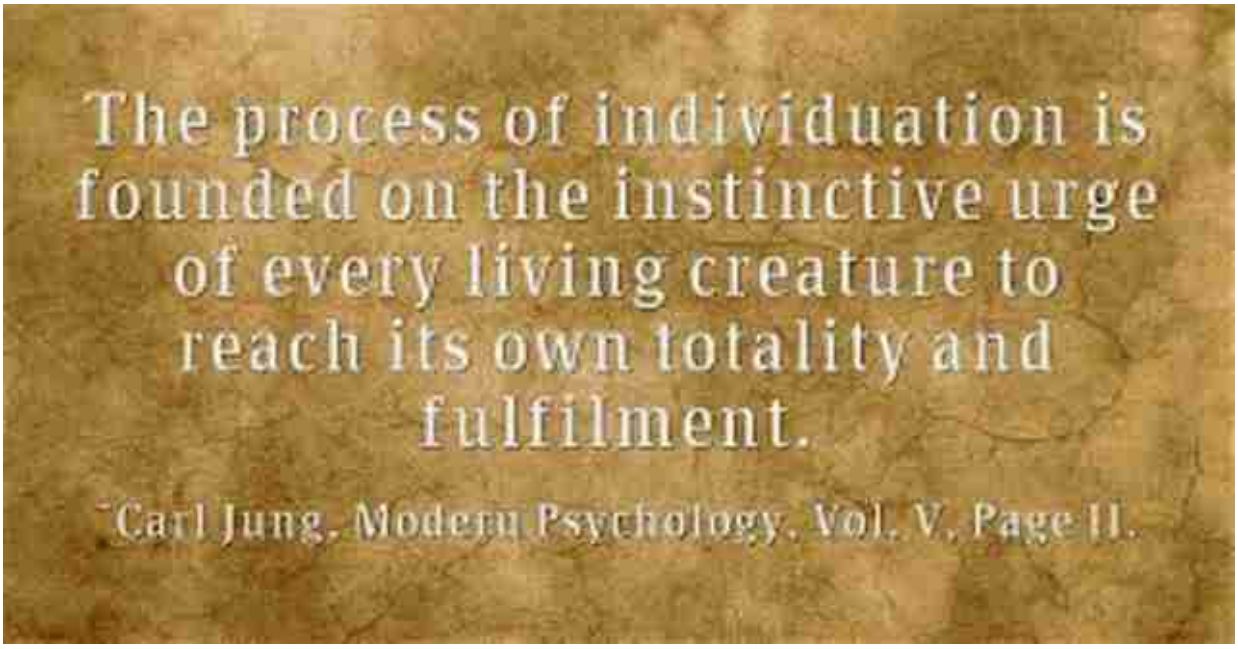
http://www.nyaap.org/jung-lexicon/i/

Carl Jung on ”Inflation.” Lexicon **(2015-05-12 17:11)**

Inflation:
A state of mind characterized by an exaggerated sense of self-importance, often compensated by feelings of inferiority. (See also mana-personality and negative inflation. Inflation, whether positive or negative, is a symptom of

psychological possession, indicating the need to assimilate unconscious complexes or disidentify from the self.)
An inflated consciousness is always egocentric and conscious of nothing but its own existence. It is incapable of learning from the past, incapable of understanding contemporary events, and incapable of drawing right conclusions about the future. It is hypnotized by itself and therefore cannot be argued with. It inevitably dooms itself to calamities that must strike it dead. Paradoxically enough, inflation is a regression of consciousness into unconsciousness. This always happens when consciousness takes too many unconscious contents upon itself and loses the faculty of discrimination, the sine qua non of all consciousness.[”Epilogue,” CW 12, par. 563.]
[Inflation] should not be interpreted as . . . conscious self-aggrandizement. Such is far from being the rule. In general we are not directly conscious of this condition at all, but can at best infer its existence indirectly from the symptoms. These include the reactions of our immediate environment. Inflation magnifies the blind spot in the eye.[”The Self,” CW 9ii, par. 44.]

Carl Jung on “Instinct.” Lexicon **(2015-05-12 17:18)**



Carl Jung on “Instinct.” Lexicon
Instinct:
An involuntary drive toward certain activities.
All psychic processes whose energies are not under conscious control are instinctive.[”Definitions,””CW 6, par. 765.]
Instincts in their original strength can render social adaptation almost impossible.[”The Transcendent Function,” CW 8, par. 161.]
Instinct is not an isolated thing, nor can it be isolated in practice. It always brings in its train archetypal contents of a spiritual nature, which are at once its foundation and its limitation. In other words, an instinct is always and inevitably coupled with something like a philosophy of life, however archaic, unclear, and hazy this may be. Instinct stimulates thought, and if a man does not think of his own free will, then you get compulsive thinking, for the two poles of the psyche, the physiological and the mental, are indissolubly connected. [”Psychotherapy and a Philosophy of Life,” CW 16, par. 185.]
Psychic processes which ordinarily are consciously controlled can become instinctive when imbued with unconscious energy. This is liable to occur when the level of consciousness is low, due to fatigue, intoxication, depression, etc. Conversely, instincts can be modified according to the extent that they are civilized and under con-scious control, a process Jung called psychization.

An instinct which has undergone too much psychization can take its revenge in the form of an autonomous complex. This is one of the chief causes of neurosis.[”Psychological Factors in Human Behaviour,” CW 8, par. 255.]

Too much of the animal distorts the civilized man, too much civilization makes sick animals.[”The Eros Theory,” CW 7, par. 32.]

Jung identified five prominent groups of instinctive factors: creativity, reflection, activity, sexuality and hunger. Hunger is a primary instinct of self-preservation, perhaps the most fundamental of all drives. Sexuality is a close second, particularly prone to psychization, which makes it possible to divert its purely biological energy into other channels. The urge to activity manifests in travel, love of change, restlessness and play. Under reflection, Jung included the religious urge and the search for meaning. Creativity was for Jung in a class by itself. His descriptions of it refer specifically to the impulse to create art.

Though we cannot classify it with a high degree of accuracy, the creative instinct is something that deserves special mention. I do not know if ”instinct” is the correct word. We use the term ”creative instinct” because this factor behaves at least dynamically, like an instinct. Like instinct it is compulsive, but it is not common, and it is not a fixed and invariably inherited organization. Therefore I prefer to designate the creative impulse as a psychic factor similar in nature to instinct, having indeed a very close connection with the instincts, but without being identical with any one of them. Its connections with sexuality are a much discussed problem and, furthermore, it has much in common with the drive to activity and the reflective instinct. But it can also suppress them, or make them serve it to the point of the self-destruction of the individual. Creation is as much destruction as construction.[”Psychological Factors in Human Behaviour,” CW 8, par. 245.]

Jung also believed that true creativity could only be enhanced by the analytic process.

Creative power is mightier than its possessor. If it is not so, then it is a feeble thing, and given favourable conditions will nourish an endearing talent, but no more. If, on the other hand, it is a neurosis, it often takes only a word or a look for the illusion to go up in smoke. . . . Disease has never yet fostered creative work; on the contrary, it is the most formidable obstacle to creation. No breaking down of repressions can ever destroy true creativeness, just as no analysis can ever exhaust the unconscious.[”Analytical Psychology and Education,” CW 17, par. 206.]

Instinct and archetype are a pair of opposites, inextricably linked and therefore often difficult to tell apart.

Psychic processes seem to be balances of energy flowing between spirit and instinct, though the question of whether a process is to be described as spiritual or as instinctual remains shrouded in darkness. Such evaluation or interpretation depends entirely upon the standpoint or state of the conscious mind.”[On the Nature of the Psyche,” CW 8, par. 407.]

When consciousness become overspiritualized, straying too far from its instinctual foundation, self-regulating processes within the psyche become active in an attempt to correct the balance. This is often signaled in dreams by animal symbols, particularly snakes.

The snake is the representative of the world of instinct, especially of those vital processes which are psychologically the least accessible of all. Snake dreams always indicate a discrepancy between the attitude of the conscious mind and instinct, the snake being a personification of the threatening aspect of that conflict.[”The Sacrifice,” CW 5, par. 615.]

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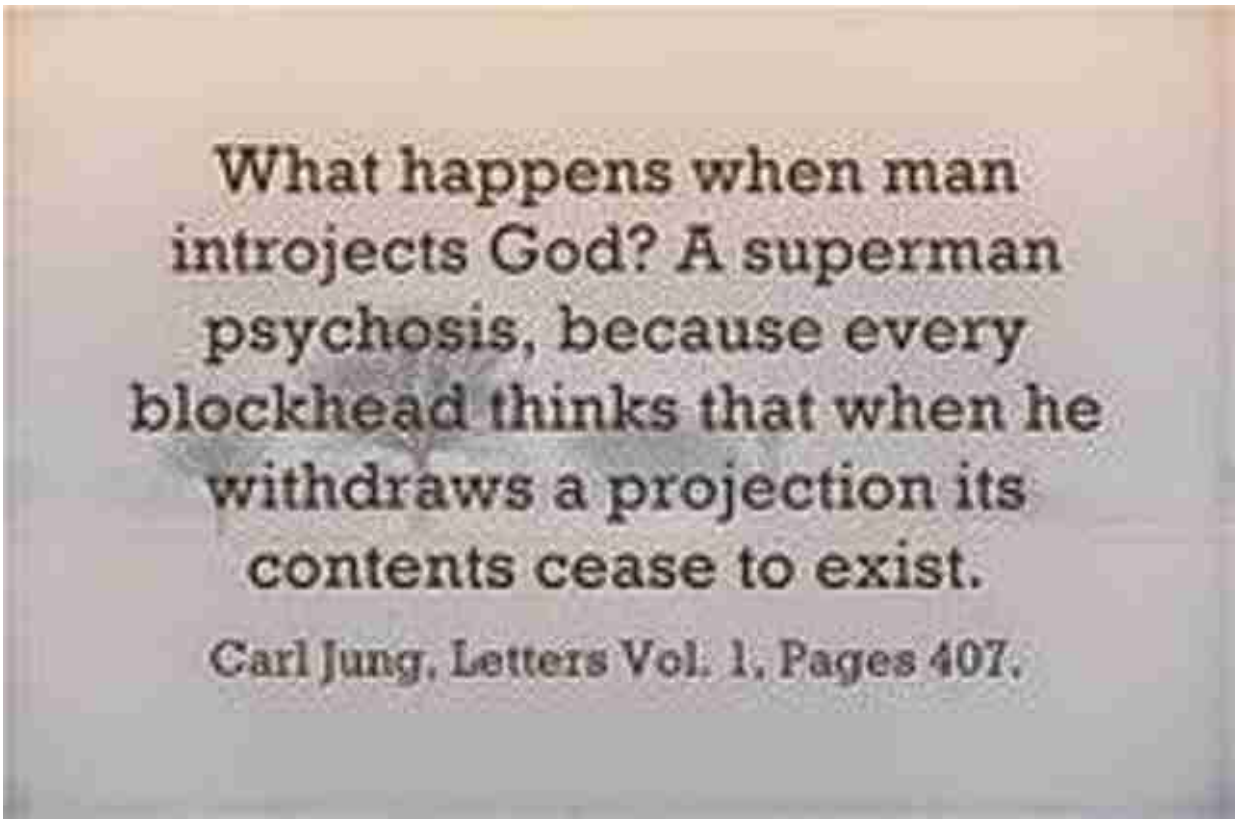
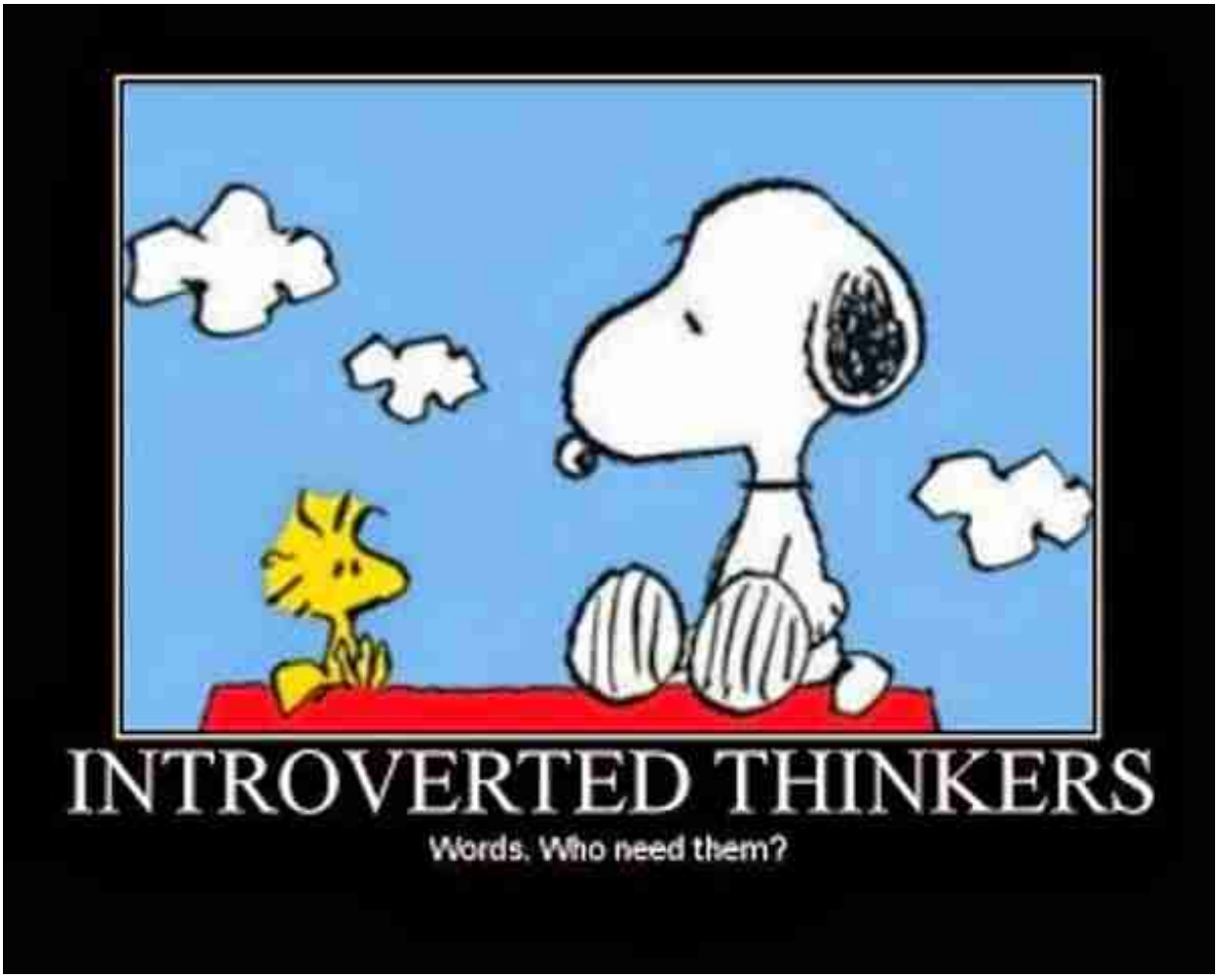
Carl Jung on “Introjection.” Lexicon **(2015-05-13 04:51)**



Carl Jung on “Introjection.” Lexicon
Introjection:
A process of assimilation of object to subject, the opposite of projection.
Introjection is a process of extraversion, since assimilation to the object requires empathy and an investment of the object with libido. A passive and an active introjection may be distinguished: transference phenomena in the treatment of the neuroses belong to the former category, and, in general, all cases where the object exercises a compelling influence on the subject, while empathy as a process of adaptation belongs to the latter category.[”Definitions,” CW 6, par. 768.]

Carl Jung on ”Introversion.” (2015-05-14 05:09)



In a large gathering he feels lonely and lost.
The more crowded it is, the greater becomes his resistance.
He is not in the least ”with it” and has no love of enthusiastic get-togethers. He is not a good mixer.
What he does, he does in his own way, barricading himself against influences from outside. . . .
Under normal conditions he is pessimistic and worried, because the world and human beings are not in the least good but crush him. . . .
His own world is a safe harbour, a carefully tended and walled-in garden, closed to the public and hidden from prying eyes.
His own company is the best. Carl Jung, CW 6, pars. 976f.

Carl Jung on ”Introversion.” (2015-05-14 05:16)

Introversion:
A mode of psychological orientation where the movement of energy is toward the inner world. (Compare extraversion.)
Everyone whose attitude is introverted thinks, feels, and acts in a way that clearly demonstrates that the subject is the prime motivating factor and that the object is of secondary importance. [Ibid., par. 769.]
Always he has to prove that everything he does rests on his own decisions and convictions, and never because he

is influenced by anyone, or desires to please or conciliate some person or opinion.[”Psychological Types,” CW 6, par. 893.]

An introverted consciousness can be well aware of external conditions, but is not motivated by them. The extreme introvert responds primarily to internal impressions.

In a large gathering he feels lonely and lost. The more crowded it is, the greater becomes his resistance. He is not in the least ”with it” and has no love of enthusiastic get-togethers. He is not a good mixer. What he does, he does in his own way, barricading himself against influences from outside. . . . Under normal conditions he is pessimistic and worried, because the world and human beings are not in the least good but crush him. . . .His own world is a safe harbour, a carefully tended and walled-in garden, closed to the public and hidden from prying eyes. His own company is the best.[”Psychological Typology,” ibid., pars. 976f.]

Signs of introversion in a child are a reflective, thoughtful manner and resistance to outside influences.

The child wants his own way, and under no circumstances will he submit to an alien rule he cannot understand. When he asks questions, it is not from curiosity or a desire to create a sensation, but because he wants names, meanings, explanations to give him subjective protection against the object.[”Psychological Types,” ibid., par. 897.]

The introverted attitude tends to devalue things and other persons, to deny their importance. Hence, by way of compensation, extreme introversion leads to an unconscious reinforcement of the object’s influence. This makes itself felt as a tie, with concomitant emotional reactions, to outer circumstances or another person.

The individual’s freedom of mind is fettered by the ignominy of his financial dependence, his freedom of action trembles in the face of public opinion, his moral superiority collapses in a morass of inferior relationships, and his desire to dominate ends in a pitiful craving to be loved. It is now the unconscious that takes care of the relation to the object, and it does so in a way that is calculated to bring the illusion of power and the fantasy of superiority to utter ruin.[”General Description of the Types,” ibid., par. 626.]

A person in this situation can be worn out from fruitless attempts to impose his or her will.

These efforts are constantly being frustrated by the overwhelming impressions received from the object. It continually imposes itself on him against his will, it arouses in him the most disagreeable and intractable affects and persecutes him at every step. A tremendous inner struggle is needed all the time in order to ”keep going.” The typical form his neurosis takes is psychasthenia, a malady characterized on the one hand by extreme sensitivity and on the other by great proneness to exhaustion and chronic fatigue.[Ibid.]

In less extreme cases, introverts are simply more conservative than not, preferring the familiar surroundings of home and intimate times with a few close friends; they husband their energy and would rather stay put than go from place to place. Their best work is done on their own resources, on their own initiative and in their own way.

His retreat into himself is not a final renunciation of the world, but a search for quietude, where alone it is possible for him to make his contribution to the life of the community.[”Psychological Typology,” ibid., par. 979.]

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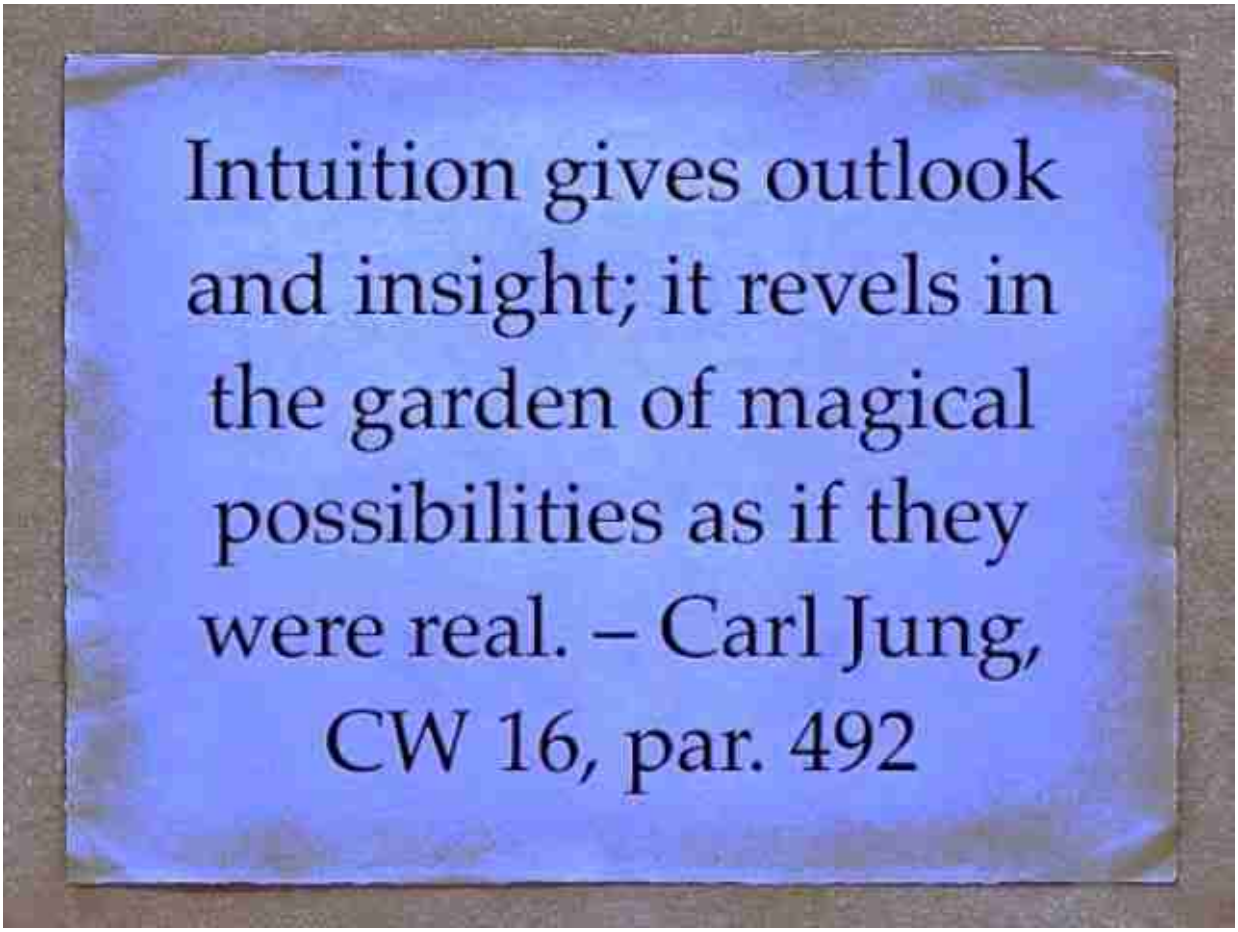
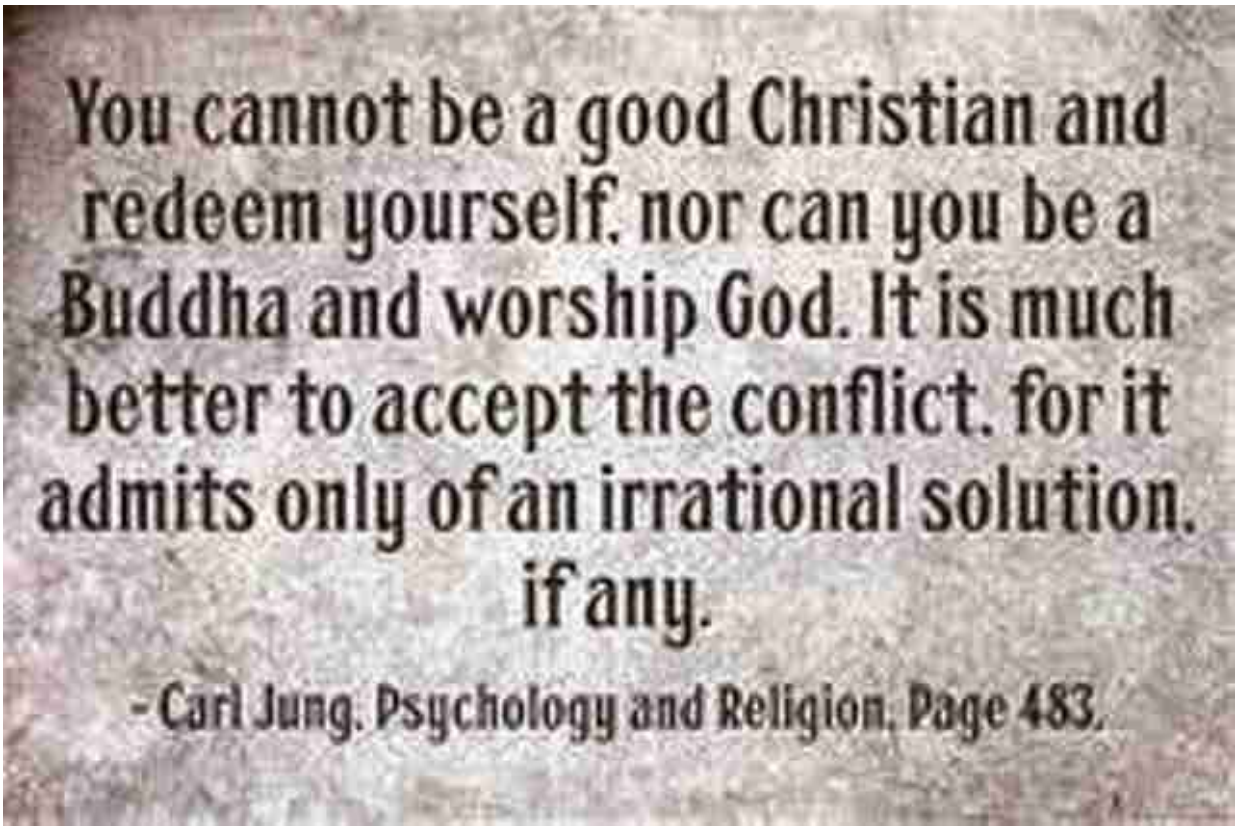
Carl Jung on ”Intuition.” Lexicon **(2015-05-15 04:46)**



Intuition:
The psychic function that perceives possibilities inherent in the present. (Compare sensation.)
Intuition gives outlook and insight; it revels in the garden of magical possibilities as if they were real.[”The Psychology of the Transference,” CW 16, par. 492.]
In Jung’s model of typology, intuition, like sensation, is an irrational function because its apprehension of the world is based on the perception of given facts. Unlike sensation, however, it perceives via the unconscious and is not dependent on concrete reality.
In intuition a content presents itself whole and complete, without our being able to explain or discover how this content came into existence. Intuition is a kind of instinctive apprehension, no matter of what contents. . . . Intuitive knowledge possesses an intrinsic certainty and conviction.[”Definitions” CW 6, par. 770.]
Intuition may receive information from within (for instance, as a flash of insight of unknown origin), or be stimulated by what is going on in someone else.
The first is a perception of unconscious psychic data originating in the subject, the second is a perception of data dependent on subliminal perceptions of the object and on the feelings and thoughts they evoke.[Ibid., par. 771.]
http://www.nyaap.org/jung-lexicon/i/

Carl Jung on "Irrational." Lexicon. **(2015-05-15 16:45)**



Irrational:
Not grounded in reason. (Compare rational.)
Jung pointed out that elementary existential facts fall into this category-for instance, that the earth has a moon, that chlorine is an element or that water freezes at a certain temperature and reaches its greatest density at four degrees centigrade-as does chance. They are irrational not because they are illogical, but because they are beyond reason.
In Jung's model of typology, the psychological functions of intuition and sensation are described as irrational.
Both intuition and sensation are functions that find fulfilment in the absolute perception of the flux of events. Hence, by their very nature, they will react to every possible occurrence and be attuned to the absolutely contingent, and must therefore lack all rational direction. For this reason I call them irrational functions, as opposed to thinking and feeling, which find fulfilment only when they are in complete harmony with the laws of reason.[Ibid., pars. 776f.]
Merely because [irrational types] subordinate judgment to perception, it would be quite wrong to regard them as "unreasonable." It wouldbe truer to say that they are in the highest degree empirical. They base themselves entirely on experience. ["General Description of the Types," ibid., par. 616.]
http://www.nyaap.org/jung-lexicon/i/

Carl Jung on ”Kore.” Lexicon **(2015-05-16 00:16)**

Carl Jung on “Kore.” Lexicon
Kore:

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In Greek mythology, a term for the personification of feminine innocence (e.g., Persephone); psychologically, in man or wom-an, it refers to an archetypal image of potential renewal.

The phenomenology of the Kore is essentially bipolar (as is that of any archetype), associated with the mother-maiden dyad. When observed in the products of a woman's unconscious, it is an image of the supraordinate personality or self. In a man, the Kore is an aspect of the anima and partakes in all the symbolism attached to his inner personality.

As a matter of practical observation, the Kore often appears in woman as an unknown young girl . . . . The maiden's helplessness exposes her to all sorts of dangers, for instance of being devoured by reptiles or ritually slaughtered like a beast of sacrifice. Often there are bloody, cruel, and even obscene orgies to which the innocent child falls victim. Sometimes it is a true nekyia, a descent into Hades and a quest for the "treasure hard to attain," occasionally connected with orgiastic sexual rites or offerings of menstrual blood to the moon. Oddly enough, the various tortures and obscenities are carried out by an "Earth Mother." . . . The maiden who crops up in case histories differs not inconsiderably from the vaguely flower-like Kore in that the modern figure is more sharply delineated and not nearly so "unconscious."["The Psychological Aspects of the Kore," CW 9i, par. 311.]

Demeter and Kore, mother and daughter, extend the feminine consciousness both upwards and downwards. They add an "older and younger," "stronger and weaker" dimension to it and widen out the narrowly limited conscious mind bound in space and time, giving it intimations of a greater and more comprehensive personality which has a share in the eternal course of things. . . . We could therefore say that every mother contains her daughter in herself and every daughter her mother, and that every woman extends backwards into her mother and forwards into her daughter. . . . The conscious experience of these ties produces the feeling that her life is spread out over generations-the first step towards the immediate experience and conviction of being outside time, which brings with it a feeling of immortality.[Ibid., par. 316.]

http://www.nyaap.org/jung-lexicon/k/

Carl Jung on “Libido.” Lexicon. **(2015-05-17 04:51)**

Libido:
Psychic energy in general.
Libido can never be apprehended except in a definite form; that is to say, it is identical with fantasy-images. And we can only release it from the grip of the unconscious by bringing up the corresponding fantasy-images.[”The Technique of Differentiation,” CW 7, par. 345.]
Jung specifically distanced his concept of libido from that of Freud, for whom it had a predominantly sexual meaning.
All psychological phenomena can be considered as manifestations of energy, in the same way that all physical phenomena have been understood as energic manifestations ever since Robert Mayer discovered the law of the conservation of energy. Subjectively and psychologically, this energy is conceived as desire. I call it libido, using the word in its original sense, which is by no means only sexual.[”Psychoanalysis and Neurosis,” CW 4, par. 567.]
[Libido] denotes a desire or impulse which is unchecked by any kind of authority, moral or otherwise. Libido is appetite in its natural state. From the genetic point of view it is bodily needs like hunger, thirst, sleep, and sex, and emotional states or affects, which constitute the essence of libido.[”The Concept of Libido,” CW 5, par. 194.]
In line with his belief that the psyche is a self-regulating system, Jung associated libido with intentionality. It ”knows” where it ought to go for the overall health of the psyche.
The libido has, as it were, a natural penchant: it is like water, which must have a gradient if it is to flow.[”Symbols of the Mother and of Rebirth,” ibid., par. 337.]
Where there is a lack of libido (depression), it has backed up (re-gressed) in order to stir up unconscious contents, the aim being to compensate the attitudes of consciousness. What little energy is left resists being applied in a consciously chosen direction.
It does not lie in our power to transfer ”disposable” energy at will to a rationally chosen object. The same is true in general of the apparently disposable energy which is disengaged when we have destroyed its unserviceable forms through the corrosive of reductive analysis. [It] can at best be applied voluntarily for only a short time. But in most cases it refuses to seize hold, for any length of time, of the possibilities rationally presented to it. Psychic energy is a very fastidious thing which insists on fulfilment of its own conditions. However much energy may be present, we

cannot make it serviceable until we have succeeded in finding the right gradient.["The Problem of the Attitude-Type," CW 7, par. 76]
The analytic task in such a situation is to discover the natural gradient of the person's energy.
What is it, at this moment and in this individual, that represents the natural urge of life? That is the question.["The Structure of the Unconscious," ibid., par. 488.]
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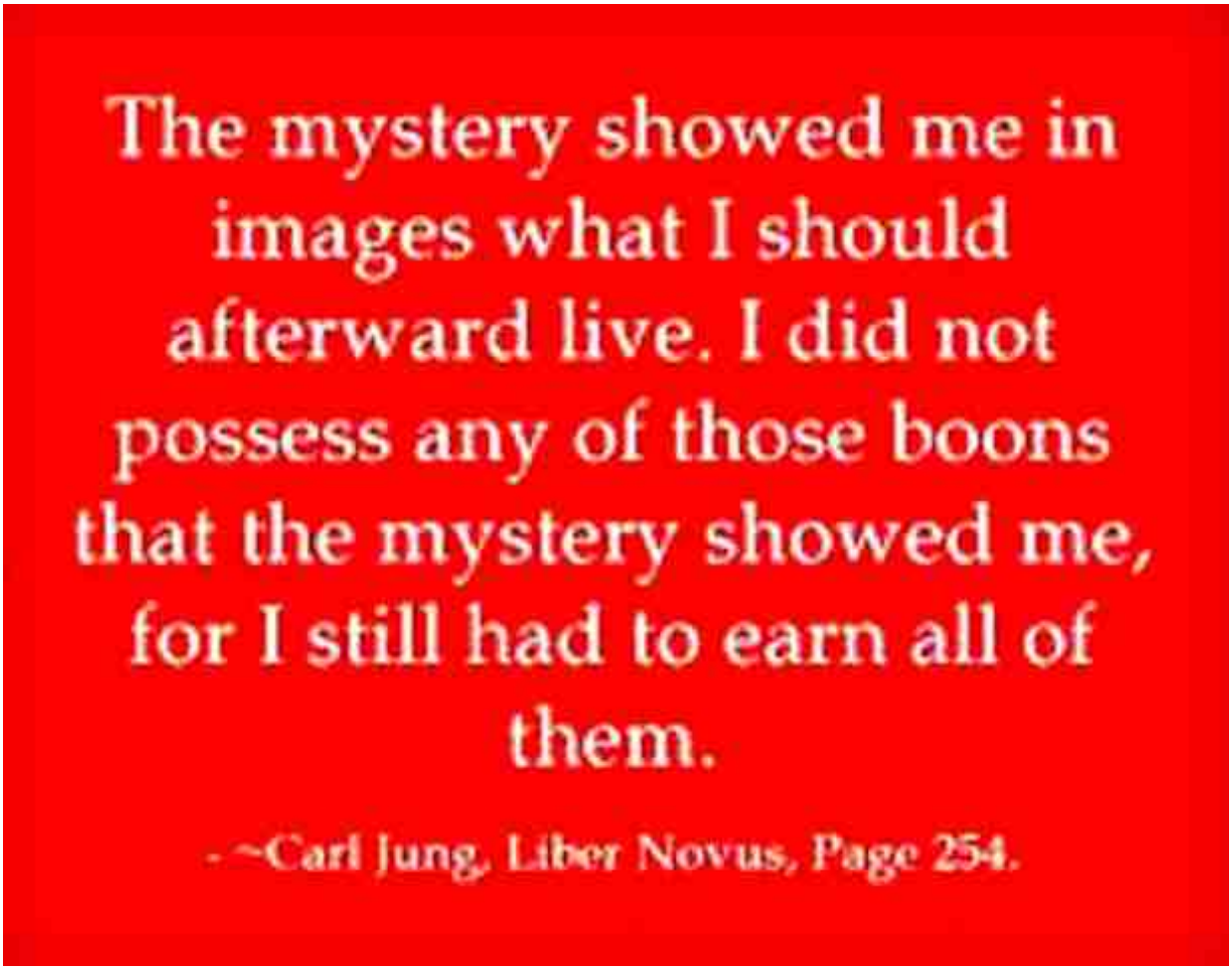
Carl Jung on "Logos." Lexicon **(2015-05-18 05:11)**



Logos:
The principle of logic and structure, traditionally associated with spirit, the father world and the God-image.
There is no consciousness without discrimination of opposites. This is the paternal principle, the Logos, which eternally struggles to extricate itself from the primal warmth and primal darkness of the maternal womb; in a word, from unconsciousness.["Psychological Aspects of the Mother Archetype," CW 9i, par. 178.]
In Jung's earlier writings, he intuitively equated masculine consciousness with the concept of Logos and feminine consciousness with that of Eros. Either one could be dominant in a particular man or woman, due to the contrasexual complexes.
By Logos I meant discrimination, judgment, insight, and by Eros I meant the capacity to relate. I regarded both concepts as intuitive ideas which cannot be defined accurately or exhaustively. From the scientific point of view this

is regrettable, but from a practical one it has its value, since the two concepts mark out a field of experience which it is equally difficult to define.
As we can hardly ever make a psychological proposition without immediately having to reverse it, instances to the contrary leap to the eye at once: men who care nothing for discrimination, judgment, and insight, and women who display an almost excessively masculine proficiency in this respect. . . . Wherever this exists, we find a forcible intrusion of the unconscious, a corresponding exclusion of the consciousness specific to either sex, predominance of the shadow and of contrasexuality.[”The Personification of the Opposites,” CW 14, pars. 224f.]
In his later writing on alchemy, Jung described Logos and Eros as psychologically equivalent to solar and lunar consciousness, arche-typal ideas analogous to the Eastern concepts of yang and yin-different qualities of energy. This did not change his view that Eros was more ”specific” to feminine consciousness and Logos to masculine. Hence he attributed Eros in a man to the influence of the anima, and Logos in a woman to that of the animus.
In a man it is the lunar anima, in a woman the solar animus, that influences consciousness in the highest degree. Even if a man is often unaware of his own anima-possession, he has, understandably enough, all the more vivid an impression of the animus-possession of his wife, and vice versa. [Ibid., par. 225.]
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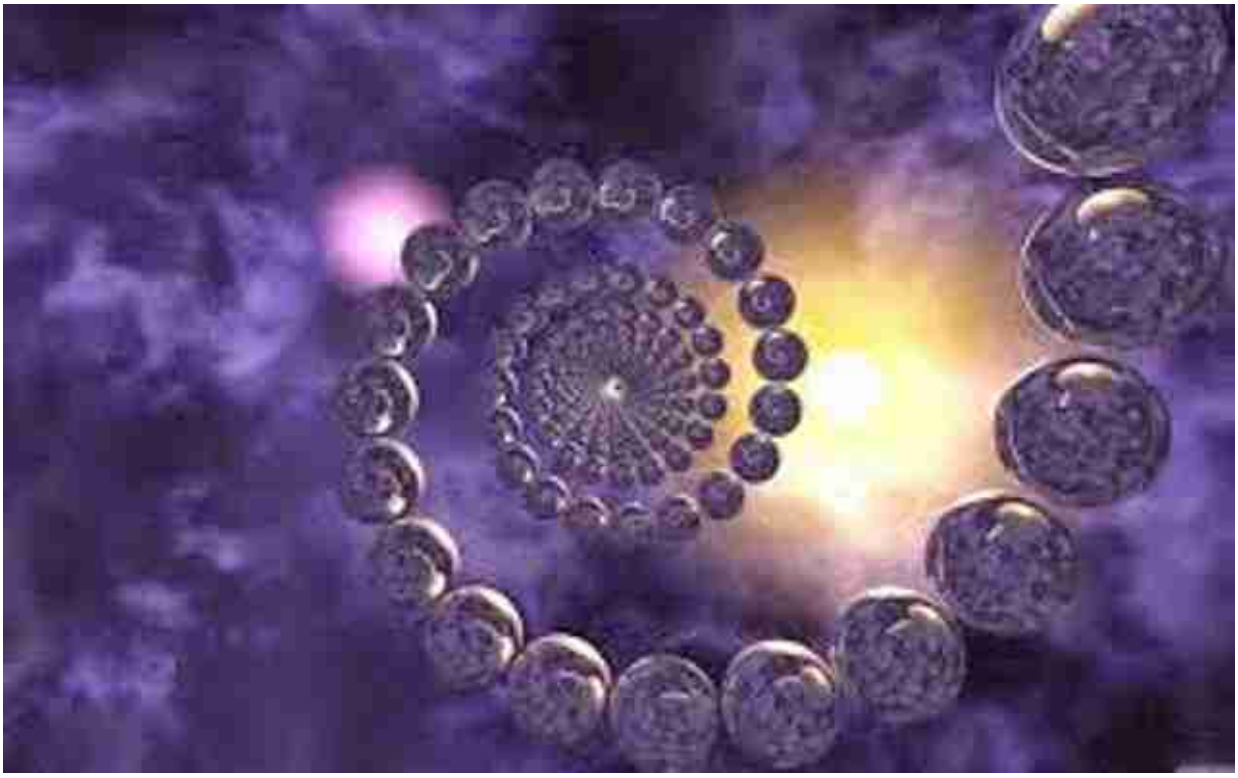
Carl Jung on “Loss of Soul.” Lexicon (2015-05-18 17:29)



Loss of soul:
A concept borrowed from anthropology, referring psychologically to a state of general malaise.
The peculiar condition covered by this term is accounted for in the mind of the primitive by the supposition that a soul has gone off, just like a dog that runs away from his master overnight. It is then the task of the medicine man to fetch the fugitive back. . . . Some-thing similar can happen to civilized man, only he does not describe it as ”loss of soul” but as an ”abaissement du niveau mental.”[”Concerning Rebirth,” CW 9i, par. 213.]

http://www.nyaap.org/jung-lexicon/l/

Carl Jung on "Mana Personality." Lexicon **(2015-05-19 04:43)**

Mana-personality:
A personified archetypal image of a supernatural force.
The mana-personality is a dominant of the collective unconscious, the well-known archetype of the mighty man in the form of hero, chief, magician, medicine-man, saint, the ruler of men and spirits, the friend of God.["The Mana-Personality," CW 7, par. 377.]
Historically, the mana-personality evolves into the hero and the godlike being, whose earthly form is the priest. How very much the doctor is still mana is the whole plaint of the analyst![Ibid., par. 389.]
Mana is a Melanesian word referring to a bewitching or numinous quality in gods and sacred objects. A mana-personality embodies this magical power. In individual psychology, Jung used it to describe the inflationary effect of assimilating autonomous unconscious contents, particularly those associated with anima and animus.
The ego has appropriated something that does not belong to it. But how has it appropriated the mana?
If it was really the ego that conquered the anima, then the mana does indeed belong to it, and it would be correct to conclude that one has become important.
But why does not this importance, the mana, work upon others?
. . . It does not work because one has not in fact become important, but has merely become adulterated with an archetype, another unconscious figure.
Hence we must conclude that the ego never conquered the anima at all and therefore has not acquired the mana. All that has happened is a new adulteration. [Ibid., par. 380.]

Carl Jung on "Meditation." Lexicon (2015-05-19 14:48)

Meditation:
A technique of focused introspection.
Jung distinguished between meditation practiced in the East or in traditional Western religious exercises, and its use as a tool for self-understanding, particularly in the realization of projections.
If the ancient art of meditation is practised at all today, it is practised only in religious or philosophical circles, where a theme is subjectively chosen by the meditant or prescribed by an instructor, as in the Ignatian Exercitia or in certain theosophical exercises that developed under Indian influence.
These methods are of value only for increasing concentration and consolidating consciousness, but have no significance as regards affecting a synthesis of the personality. On the contrary, their purpose is to shield consciousness from the unconscious and to suppress it.["The Conjunction," CW 14, par. 708.]
When meditation is concerned with the objective products of the unconscious that reach consciousness spontaneously, it unites the conscious with contents that proceed not from a conscious causal chain but from an essentially unconscious process. . . .
Part of the unconscious contents is projected, but the projection as such is not recognized. Meditation or critical introspection and objective investigation of the object are needed in order to establish the existence of projections.
If the individual is to take stock of himself it is essential that his projections should be recognized, because they falsify the nature of the object and besides this contain items which belong to his own personality and should be integrated with it.[Ibid., par. 710.]

http://www.nyaap.org/jung-lexicon/m/

Carl Jung on “Mother Complex.” Lexicon. **(2015-05-20 04:31)**

Mother complex:
A group of feeling-toned ideas associated with the experience and image of mother.
The mother complex is a potentially active component of everyone's psyche, informed first of all by experience of the personal mother, then by significant contact with other women and by collective assumptions. The constellation of a mother complex has differing effects according to whether it appears in a son or a daughter.
Typical effects on the son are homosexuality and Don Juanism, and sometimes also impotence [though here the father complex also plays a part]. In homosexuality, the son's entire heterosexuality is tied to the mother in an unconscious form; in Don Juanism, he unconsciously seeks his mother in every woman he meets.["Psychological Aspects of the Mother Archetype," CW 9i, par. 162.]
A man's mother complex is influenced by the contrasexual complex, the anima. To the extent that a man establishes a good relationship with his inner woman (instead of being possessed by her), even a negative mother complex may have positive effects.
[He] may have a finely differentiated Eros instead of, or in addition to, homosexuality. . . . This gives him a great capacity for friendship, which often creates ties of astonishing tenderness between men and may even rescue friendship between the sexes from the limbo of the impossible. . . .In the same way, what in its negative aspect is Don Juanism can appear positively as bold and resolute manliness; ambitious striving after the highest goals; opposition to all stupidity, narrow-mindedness, injustice, and laziness; willingness to make sacrifices for what is regarded as right, sometimes bordering on heroism; perseverance, inflexibility and toughness of will; a curiosity that does not shrink even from the riddles of the universe; and finally, a revolutionary spirit which strives to put a new face upon the world.[Ibid., pars 164f.]
In the daughter, the effect of the mother complex ranges from stimulation of the feminine instinct to its inhibition. In the first case, the preponderance of instinct makes the woman unconscious of her own personality.
The exaggeration of the feminine side means an intensification of all female instincts, above all the maternal instinct. The negative aspect is seen in the woman whose only goal is childbirth. To her the husband is . . . first and foremost the instrument of procreation, and she regards him merely as an object to be looked after, along with children, poor relations, cats, dogs, and household furniture.[Ibid., par. 167.]
In the second case, the feminine instinct is inhibited or wiped out altogether.
As a substitute, an overdeveloped Eros results, and this almost invariably leads to an unconscious incestuous relationship with the father. The intensified Eros places an abnormal emphasis on the personality of others. Jealousy of the mother and the desire to outdo her become the leitmotifs of subsequent undertakings.[Ibid., par. 168.]
Alternatively, the inhibition of the feminine instinct may lead a woman to identify with her mother. She is then unconscious of both her own maternal instinct and her Eros, which are then projected onto the mother.
As a sort of superwoman (admired involuntarily by the daughter), the mother lives out for her beforehand all that the girl might have lived for herself. She is content to cling to her mother in selfless devotion, while at the same time unconsciously striving, almost against her will, to tyrannize over her, naturally under the mask of complete loyalty and devotion. The daughter leads a shadow-existence, often visibly sucked dry by her mother, and she prolongs her mother's life by a sort of continuous blood transfusion.[Ibid., par. 169.]
Because of their apparent "emptiness," these women are good hooks for men's projections. As devoted and self-sacrificing wives, they often project their own unconscious gifts onto their husbands.
And then we have the spectacle of a totally insignificant man who seemed to have no chance whatsoever suddenly soaring as if on a magic carpet to the highest summits of achievement.[Ibid., par. 182.]
In Jung's view, these three extreme types are linked together by many intermediate stages, the most important being where there is an overwhelming resistance to the mother and all she stands for.
It is the supreme example of the negative mother-complex. The motto of this type is: Anything, so long as it is not like Mother! . . . All instinctive processes meet with unexpected difficulties; either sexuality does not function properly, or the children are unwanted, or maternal duties seem unbearable, or the demands of marital life are responded to with impatience and irritation.[Ibid., par. 170.]
Such a woman often excels in Logos activities, where her mother has no place. If she can overcome her merely reactive attitude toward reality, she may later in life come to a deeper appreciation of her femininity.
Thanks to her lucidity, objectivity, and masculinity, a woman of this type is frequently found in important positions in

which her tardily discovered maternal quality, guided by a cool intelligence, exerts a most beneficial influence. This rare combination of womanliness and masculine understanding proves valuable in the realm of intimate relationships as well as in practical matters.[Ibid., par. 186.]
At the core of any mother complex is the mother archetype, which means that behind emotional associations with the personal mother, both in men and in women, there is a collective image of nourishment and security on the one hand (the positive mother), and devouring possessiveness on the other (the negative mother).
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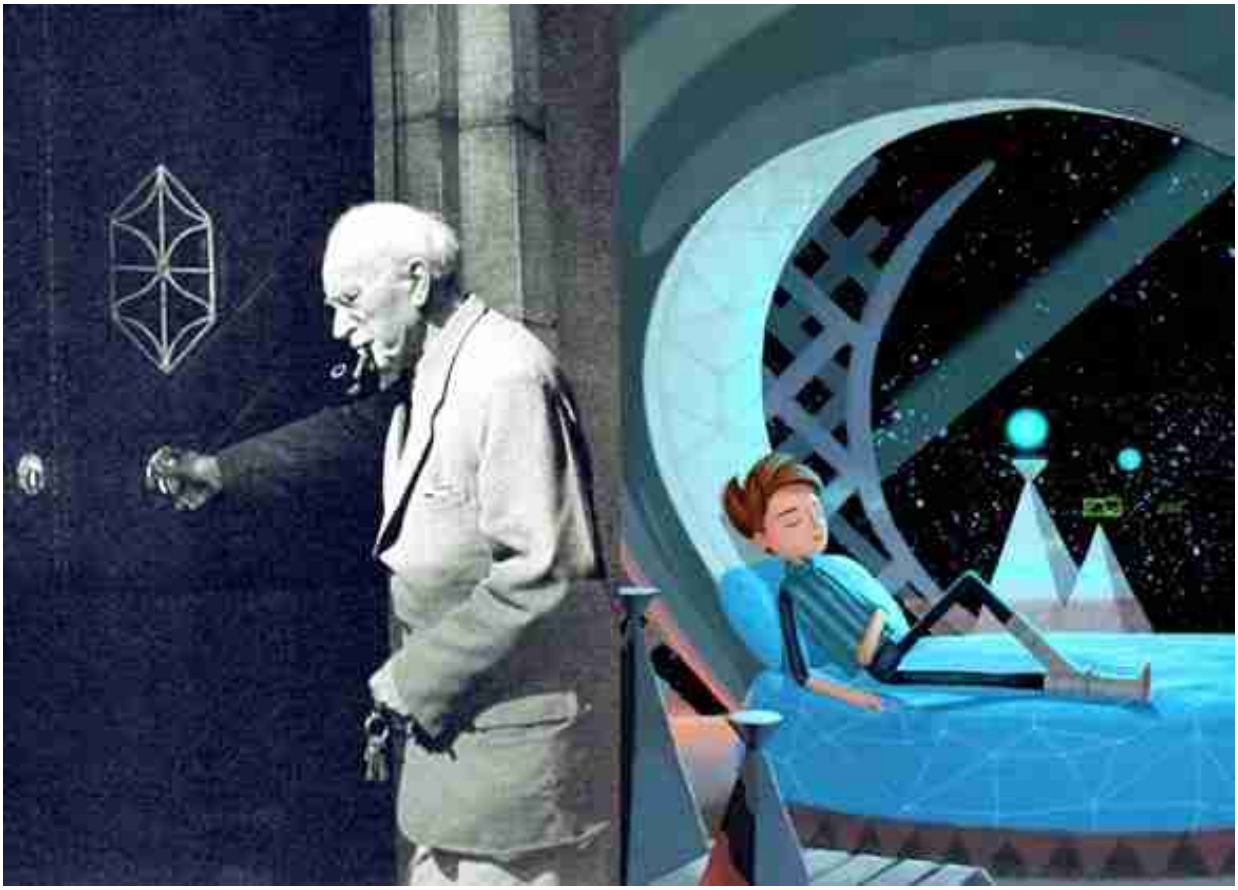
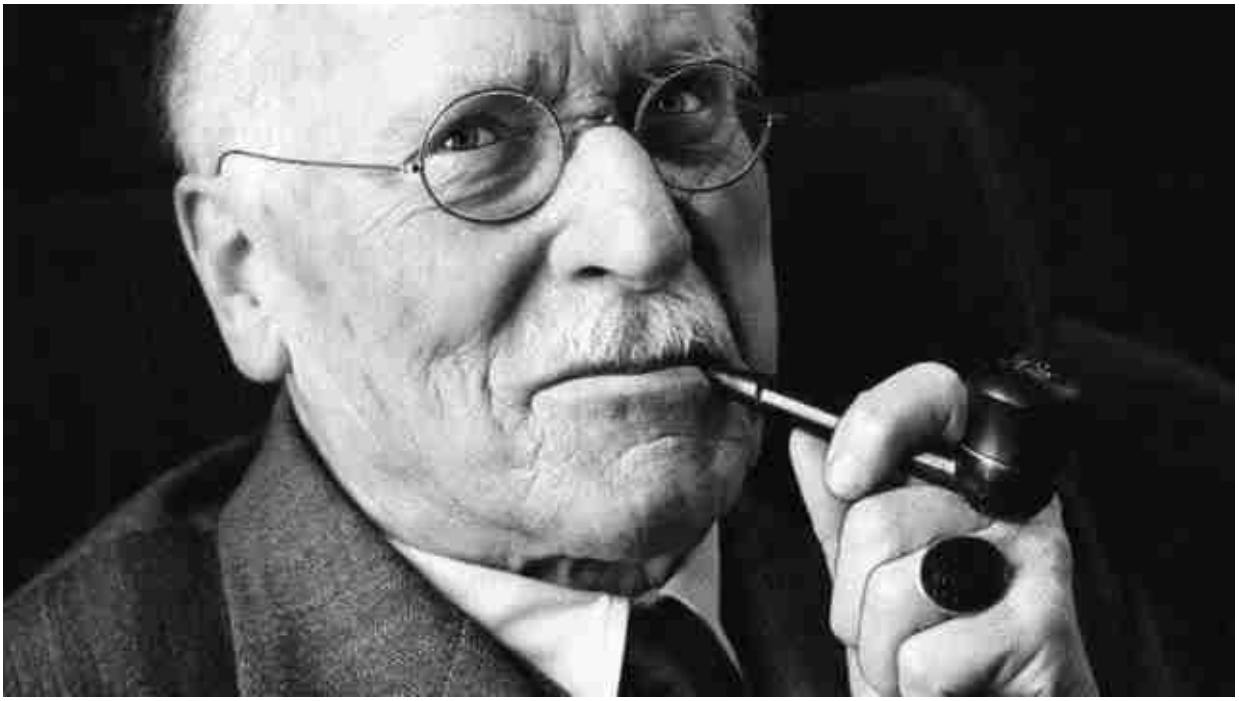
Carl Jung on "Myth." Lexicon **(2015-05-21 05:01)**



Myth:
An involuntary collective statement based on an unconscious psychic experience.
The primitive mentality does not invent myths, it experiences them. Myths are original revelations of the preconscious psyche . . . . Many of these unconscious processes may be indirectly occasioned by consciousness, but never by conscious choice. Others appear to arise spontaneously, that is to say, from no discernible or demonstrable conscious cause.["The Psychology of the Child Archetype," par. 261.]
http://www.nyaap.org/jung-lexicon/m/

Carl Jung on "Neurosis." Lexicon **(2015-05-22 04:32)**



Neurosis:
A psychological crisis due to a state of disunity with oneself, or, more formally, a mild dissociation of the personality due to the activation of complexes. (See also adaptation, conflict and self-regulation of the psyche.)
Any incompatibility of character can cause dissociation, and too great a split between the thinking and the feeling function, for instance, is already a slight neurosis. When you are not quite at one with yourself . . . you are approaching a neurotic condition.["The Tavistock Lectures," CW 18, par. 383.]
Every neurosis is characterized by dissociation and conflict, contains complexes, and shows traces of regression and abaissement.["Analytical Psychology and Education," CW 17, par. 204.]
Jung's view was that an outbreak of neurosis is purposeful, an opportunity to become conscious of who we are as opposed to who we think we are. By working through the symptoms that invariably accompany neurosis-anxiety, fear, depression, guilt and particularly conflict-we become aware of our limitations and discover our true strengths.
In many cases we have to say, "Thank heaven he could make up his mind to be neurotic." Neurosis is really an attempt at self-cure. . . . It is an attempt of the self-regulating psychic system to restore the balance, in no way different from the function of dreams-only rather more forceful and drastic.["The Tavistock Lectures," CW 18, par. 389.]
I myself have known more than one person who owed his entire usefulness and reason for existence to a neurosis, which prevented all the worst follies in his life and forced him to a mode of living that developed his valuable potentialities. These might have been stifled had not the neurosis, with iron grip, held him to the place where he belonged. ["The Problem of the Attitude-Type," CW 7, par. 68.]
In any breakdown in conscious functioning, energy regresses and unconscious contents are activated in an attempt to compensate the one-sidedness of consciousness.
Neuroses, like all illnesses, are symptoms of maladjustment. Be-cause of some obstacle-a constitutional weakness or defect, wrong education, bad experiences, an unsuitable attitude, etc.-one shrinks from the difficulties which life brings and thus finds oneself back in the world of the infant. The unconscious compensates this regression by producing symbols which, when understood objectively, that is, by means of comparative research, reactivate general ideas that underlie all such natural systems of thought. In this way a change of attitude is brought about which bridges the dissociation between man as he is and man as he ought to be. ["The Philosophical Tree," CW 13, par. 473.]
Jung called his attitude toward neurosis energic or final since it was based on the potential progression of energy

rather than causal or mechanistic reasons for its regression. The two views are not incompatible but rather complementary: the mechanistic approach looks to the past for the cause of psychic discomfort in the present; Jung focused on the present with an eye to future possibilities.

I no longer seek the cause of a neurosis in the past, but in the present. I ask, what is the necessary task which the patient will not accomplish?["Psychoanalysis and Neurosis," CW4, par. 570.]

In psychic disturbances it is by no means sufficient in all cases merely to bring the supposed or real causes to consciousness. The treatment involves the integration of contents that have become dissociated from consciousness.["The Philosophical Tree," CW 13, par. 464.]

Jung did not dispute Freudian theory that Oedipal fixations can manifest as neurosis in later life. He acknowledged that certain periods in life, and particularly infancy, often have a permanent and determining influence on the personality. But he found this to be an insufficient explanation for those cases in which there was no trace of neurosis until the time of the breakdown.

Freud's sexual theory of neurosis is grounded on a true and factual principle. But it makes the mistake of being one-sided and exclusive; also it commits the imprudence of trying to lay hold of unconfinable Eros with the crude terminology of sex. In this respect Freud is a typical representative of the materialistic epoch, whose hope it was to solve the world riddle in a test-tube.["The Eros Theory," CW 7, par. 33.]

If the fixation were indeed real [i.e., the primary cause] we should expect to find its influence constant; in other words, a neurosis lasting throughout life. This is obviously not the case. The psychological determination of a neurosis is only partly due to an early infantile predisposition; it must be due to some cause in the present as well. And if we carefully examine the kind of infantile fantasies and occurrences to which the neurotic is attached, we shall be obliged to agree that there is nothing in them that is specifically neurotic. Normal individuals have pretty much the same inner and outer experiences, and may be attached to them to an astonishing degree without developing a neurosis.["Psychoanalysis and Neurosis," CW4, par. 564.]

What then determines why one person becomes neurotic while another, in similar circumstances, does not? Jung's answer is that the individual psyche knows both its limits and its potential. If the former are being exceeded, or the latter not realized, a breakdown occurs. The psyche itself acts to correct the situation.

There are vast masses of the population who, despite their notorious unconsciousness, never get anywhere near a neurosis. The few who are smitten by such a fate are really persons of the "higher" type who, for one reason or another, have remained too long on a primitive level. Their nature does not in the long run tolerate persistence in what is for them an unnatural torpor. As a result of their narrow conscious outlook and their cramped existence they save energy; bit by bit it accumulates in the unconscious and finally explodes in the form of a more or less acute neurosis.["The Function of the Unconscious," CW 7, par. 291.]

Jung's view of neurosis differs radically from the classical reductive approach, but it does not substantially change what happens in analysis. Activated fantasies still have to be brought to light, because the energy needed for life is attached to them. The object, however, is not to reveal a supposed root cause of the neurosis but to establish a connection between consciousness and the unconscious that will result in the renewed progression of energy.

http://www.nyaap.org/jung-lexicon/n/

Carl Jung on "Suicide." **(2015-05-22 21:00)**

Carl Jung's to "Mrs. N.", a 47 year old woman concerned about the impact of her suicide attempt at age 21. This statement is contained in a letter dated 13 October 1951.

"It isn't possible to kill part of your "self" unless you kill yourself first. If you ruin your conscious personality, the so-called ego-personality, you deprive the self of its real goal, namely to become real itself. The goal of life is the realization of the self. If you kill yourself you abolish that will of the self to become real, but it may arrest your personal development inasmuch it is not explained. You ought to realise that suicide is murder, since after suicide there remains a corpse exactly as with any ordinary murder. Only it is yourself that has been killed." Carl Jung, Letters Vol. 2, Page 25. Carl Jung in a Letter wrote dated 10 July, 1946, to a correspondent regarding suicide.

"The idea of suicide, understandable as it is, does not seem commendable to me. We live in order to gain the greatest possible amount of spiritual development and self-awareness. As long as life is possible, even if only in a minimal degree, you should hang onto it, in order to scoop it up for the purpose of conscious development. To interrupt life before its time is to bring to a standstill an experiment which we have not set up. We have found ourselves in the midst of it and must carry it through to the end." Carl Jung, Letters Vol. 1, 1973, Page 434.

(25 July, 1946) Carl Jung in a letter to Eleanor Bertine concerning Kristine Mann's death dated 25 July 1946.

"It is really a question whether a person affected by such a terrible illness should or may end her life. It is my attitude in such cases not to interfere. I would let things happen as they were so, because I'm convinced that if anybody has it in himself to commit suicide, then practically the whole of his being is going that way. I have seen cases where it would have been something short of criminal to hinder the people because according to all rules it was in accordance with the tendency of their unconscious and thus the basic thing. So I think nothing is really gained by interfering with such an issue. It is presumably to be left to the free choice of the individual. Anything that seems to be wrong to us can be right under certain circumstances over which we have no control and then end of which we do not understand. If Kristine Mann had committed suicide under the stress of unbearable pain, I should have thought that this was the

right thing. As it was not the case, I think it was in her stars to undergo such a cruel agony for reasons that escape out understanding. Our life is not made entirely by ourselves. The main bulk of it is brought into existence out of sources that are hidden to us. Even complexes can start a century or more before a man is born. There is something like karma." Carl (Jung, Letters Vol. 1, Pages 435-436.

Carl Jung to a terminally ill person 19 Nov. 1955.

"The reason for such an "unreasonable" attitude with me is that I am not at all sure what will happen to me after death. I have good reasons to assume that things are not finished with death. Life seems to be an interlude in a long story." Carl Jung, Letters Vol. 1, Page 279.

Letter from Carl Jung to Alice Lewisohn Crowley suggesting Suicide:

My Dear Mrs. Crowley,

I begin to feel my age and whenever I get a bit too tired I also feel my heart and that is decidedly disagreeable and makes me cross with the whole world, which is damnable anyhow. I went through a period of black depression during the first 4 days. Only yesterday I began to feel human again. And then your situation in Europe came back to me with a bang!

I beg you to consider your life. If they are going to send you to Poland, you only can suicide yourself. Please forgive this crudeness! It is my anxiety for your life which makes me say such things. Remember, I warned you before America went to war. It is urgent that you do something and quick! Europe is in a desperate situation.

I am sorry and I am helpless.

Yours affectionately, C.G. Jung

Note: The Japanese attacked Pearl Harbor on December 7, 1941

Carl Jung on "Meditation." Lexicon **(2015-05-23 04:01)**

Meditation:
A technique of focused introspection.

Jung distinguished between meditation practiced in the East or in traditional Western religious exercises, and its use as a tool for self-understanding, particularly in the realization of projections.

If the ancient art of meditation is practised at all today, it is practised only in religious or philosophical circles, where a theme is subjectively chosen by the meditant or prescribed by an instructor, as in the Ignatian Exercitia or in certain theosophical exercises that developed under Indian influence. These methods are of value only for increasing concentration and consolidating consciousness, but have no significance as regards affecting a synthesis of the personality. On the contrary, their purpose is to shield consciousness from the unconscious and to suppress it.[”The Conjunction,” CW 14, par. 708.]

When meditation is concerned with the objective products of the unconscious that reach consciousness spontaneously, it unites the conscious with contents that proceed not from a conscious causal chain but from an essentially unconscious process. . . . Part of the unconscious contents is projected, but the projection as such is not recognized. Meditation or critical introspection and objective investigation of the object are needed in order to establish the existence of projections. If the individual is to take stock of himself it is essential that his projections should be recognized, because they falsify the nature of the object and besides this contain items which belong to his own

personality and should be integrated with it.[Ibid., par. 710.]
http://www.nyaap.org/jung-lexicon/m/

Carl Jung "Night Sea Journey." Lexicon **(2015-05-24 04:03)**

Night sea journey:
An archetypal motif in mythology, psychologically associated with depression and the loss of energy characteristic of neurosis.
The night sea journey is a kind of descensus ad inferos–a descent into Hades and a journey to the land of ghosts somewhere beyond this world, beyond consciousness, hence an immersion in the unconscious.["The Psychology of the Transference," CW 16, par. 455.]
Mythologically, the night sea journey motif usually involves being swallowed by a dragon or sea monster. It is also

represented by imprisonment or crucifixion, dismemberment or abduction, experiences traditionally weathered by sun-gods and heroes: Gilgamesh, Osiris, Christ, Dante, Odysseus, Aeneas. In the language of the mystics it is the dark night of the soul.

Jung interpreted such legends symbolically, as illustrations of the regressive movement of energy in an outbreak of neurosis and its potential progression.

The hero is the symbolical exponent of the movement of libido. Entry into the dragon is the regressive direction, and the journey to the East (the "night sea journey") with its attendant events symbolizes the effort to adapt to the conditions of the psychic inner world. The complete swallowing up and disappearance of the hero in the belly of the dragon represents the complete withdrawal of interest from the outer world. The overcoming of the monster from within is the achievement of adaptation to the conditions of the inner world, and the emergence ("slipping out") of the hero from the monster's belly with the help of a bird, which happens at the moment of sunrise, symbolizes the recommencement of progression.["On Psychic Energy," CW 8, par. 68.]

All the night sea journey myths derive from the perceived behavior of the sun, which, in Jung's lyrical image, "sails over the sea like an immortal god who every evening is immersed in the maternal waters and is born anew in the morning."Symbols of the Mother and of Rebirth,"CW 5, par. 306.] The sun going down, analogous to the loss of energy in a depression, is the necessary prelude to rebirth. Cleansed in the healing waters (the unconscious), the sun (ego-consciousness) lives again.

http://www.nyaap.org/jung-lexicon/n/

Carl Jung on “Nigredo.” Lexicon **(2015-05-25 08:42)**

Nigredo:
An alchemical term, corresponding psychologically to the mental disorientation that typically arises in the process of assimilating unconscious contents, particularly aspects of the shadow.
Self-knowledge is an adventure that carries us unexpectedly far and deep. Even a moderately comprehensive knowledge of the shadow can cause a good deal of confusion and mental darkness, since it gives rise to personality problems which one had never remotely imagined before.
For this reason alone we can understand why the alchemists called their nigredo melancholia, “a black blacker than black,” night, an affliction of the soul, confusion, etc., or, more pointedly, the “black raven.”
For us the raven seems only a funny allegory, but for the medieval adept it was . . . a well-known allegory of the devil.[”The Conjunction,” CW 14, par. 741.]

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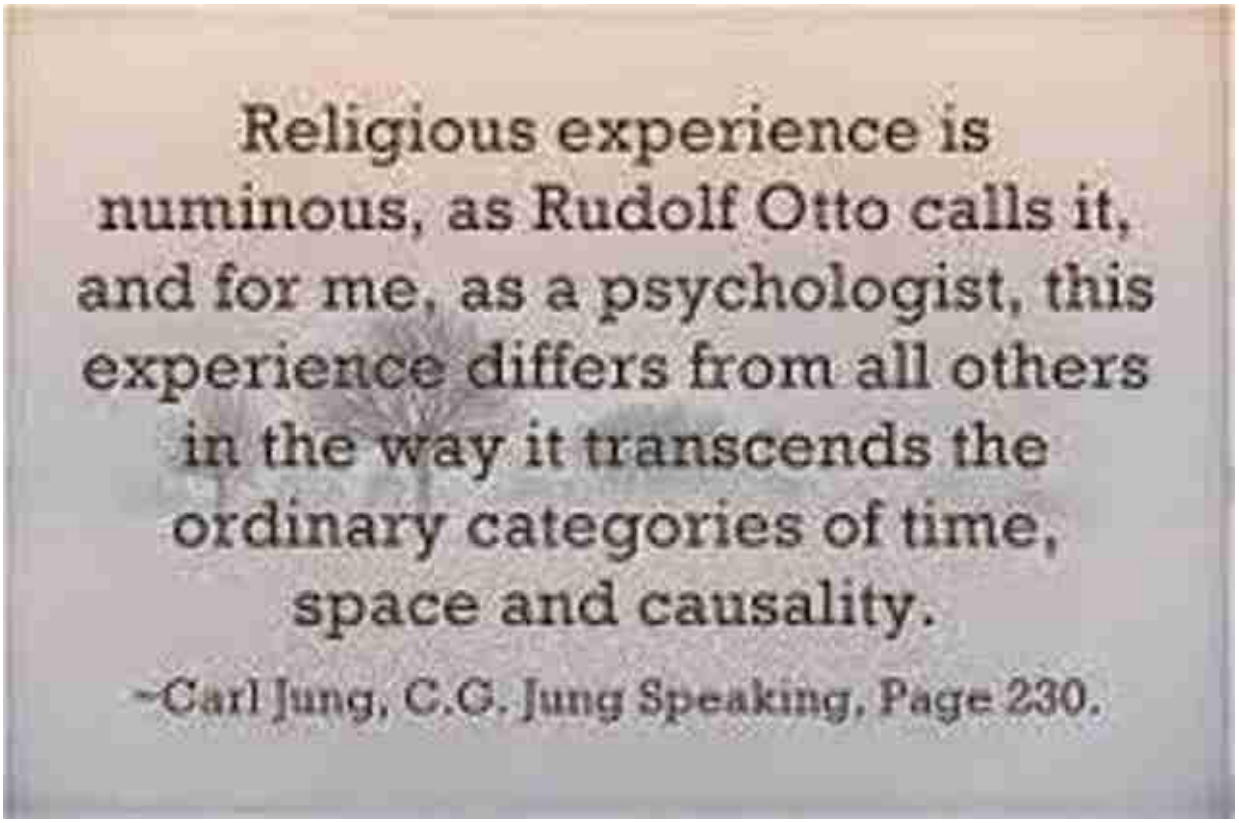
Carl Jung on "Numinous." Lexicon (2015-05-26 04:39)



Numinous:
Descriptive of persons, things or situations having a deep emotional resonance, psychologically associated with experiences of the self.
Numinous, like numinosity, comes from Latin numinosum, referring to a dynamic agency or effect independent of the conscious will.
Religious teaching as well as the consensus gentium always and everywhere explain this experience as being due to a cause external to the individual. The numinosum is either a quality belonging to a visible object or the influence of an invisible presence that causes a peculiar alteration of consciousness.["Psychology and Religion," CW 11, par. 6.]
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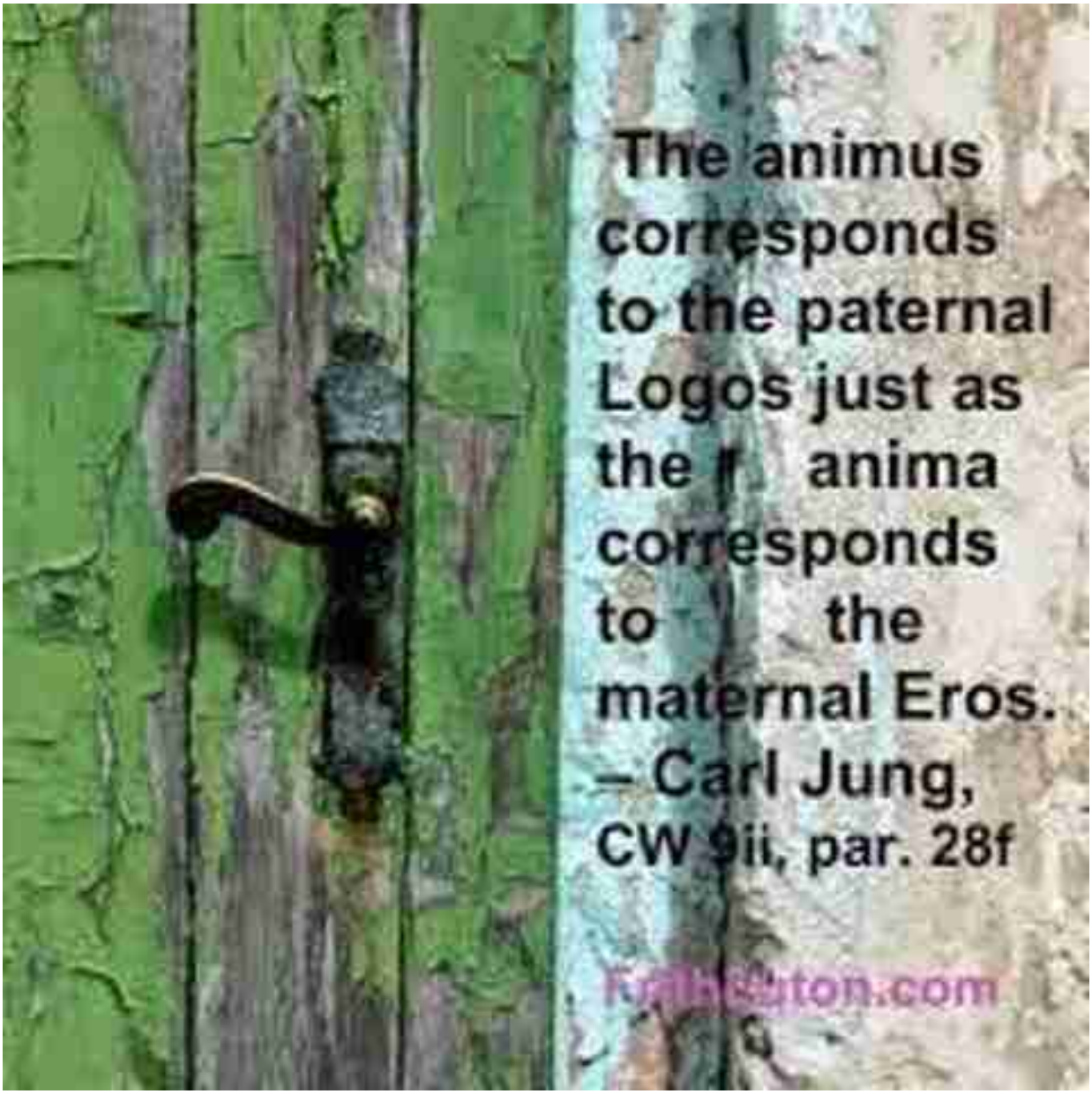
Carl Jung: ”The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros.” (2015-05-27 05:34)



The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros.
But I do not wish or intend to give these two intuitive concepts too specific a definition.
I use Eros and Logos merely as conceptual aids to describe the fact that woman’s consciousness is characterized more by the connective quality of Eros than
by the discrimination and cognition associated with Logos.
In men, Eros, the function of relationship, is usually less developed than Logos.
In women, on the other hand, Eros is an expression of their true nature, while their Logos is often only a regrettable accident.
It gives rise to misunderstandings and annoying interpretations in the family circle and among friends.
This is because it consists of opinions instead of reflections, and by opinions I mean a priori assumptions
that lay claim to absolute truth.
Such assumptions, as everyone knows, can be extremely irritating.

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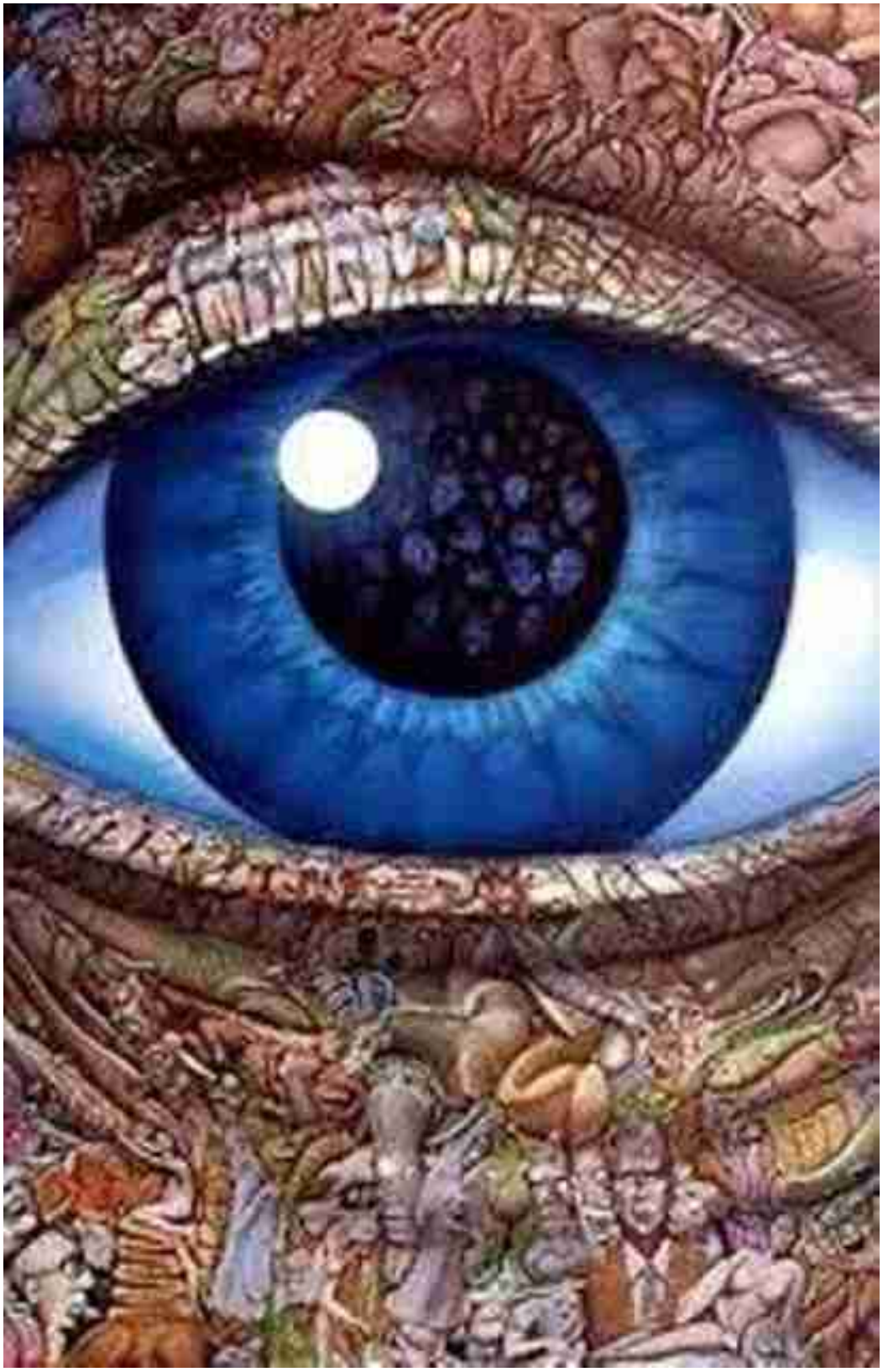
As the animus is partial to argument, he can best be seen at work in disputes where both parties know they are right. Men can argue in a very womanish way, too, when they are anima-possessed and have thus been transformed into the animus of their own anima.
With them the question becomes one of personal vanity and touchiness (as if they were females); with women it is a question
of power, whether of truth or justice or some other ”ism”—for the dressmaker and hairdresser have already taken care of their
vanity.
The ”Father” (i.e., the sum of conventional opinions) always plays a great role in female argumentation.
No matter how friendly and obliging a woman’s Eros may be, no logic on earth can shake her if she is ridden by the animus.
Often the man has the feeling—and he is not altogether wrong—that only seduction or a beating or rape would have the necessary power
of persuasion.
He is unaware that this highly dramatic situation would instantly come to a banal and unexciting end if he were to quit the field and let a second woman carry on the battle
(his wife, for instance, if she herself is not the fiery war horse).
This sound idea seldom or never occurs to him, because no man can converse with an animus for five minutes without becoming
the victim of his own anima.
Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied
truisms, cliches from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic.
It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains
essentially the same. Carl Jung, Psychology and Alchemy, Pages 14-15.

Carl Jung on "Objectivation." Lexicon **(2015-05-27 11:10)**



Objectivation:
A process of differentiating the ego from both other persons and contents of the unconscious. (See also active

imagination.)

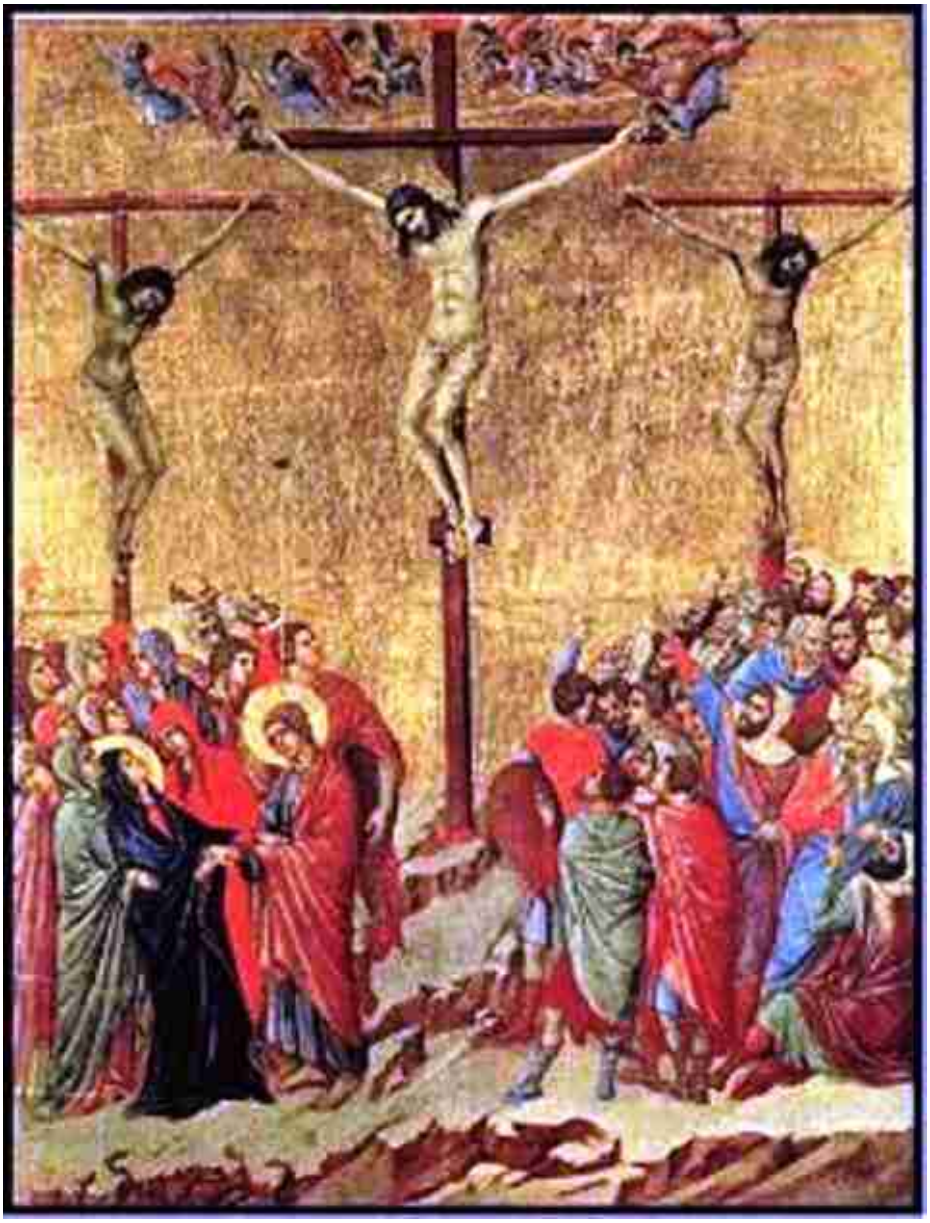
Its goal is to detach consciousness from the object so that the individual no longer places the guarantee of his happiness, or of his life even, in factors outside himself, whether they be persons, ideas, or circumstances, but comes to realize that everything depends on whether he holds the treasure or not. If the possession of that gold is realized, then the centre of gravity is in the individual and no longer in an object on which he depends.["The Tavistock Lectures," CW 18, par. 377.]

Jung pointed out that the "treasure" has traditionally been projected onto sacred figures, but that many modern individuals no longer find satisfaction in such historical symbols. They therefore need to find an individual method to "give shape" to the personal complexes and archetypal images.

For they have to take on form, they have to live their characteristic life, otherwise the individual is severed from the basic function of the psyche [compensation], and then he is neurotic, he is disorientated and in conflict with himself. But if he is able to objectify the impersonal images and relate to them, he is in touch with that vital psychological function which from the dawn of consciousness has been taken care of by religion.[Ibid., par. 378.]

http://www.nyaap.org/jung-lexicon/o/

Carl Jung on "Opposites." Lexicon. **(2015-05-28 04:33)**



Opposites:
Psychologically, the ego and the unconscious. (See also compensation, conflict, progression and transcendent

function.)

There is no consciousness without discrimination of opposites.[”Psychological Aspects of the Mother Archetype,” CW 9i, par. 178.]

There is no form of human tragedy that does not in some measure proceed from [the] conflict between the ego and the unconscious.[”Analytical Psychology and Weltanschauung,” CW 8, par. 706.]

Whatever attitude exists in the conscious mind, and whichever psychological function is dominant, the opposite is in the unconscious. This situation seldom precipitates a crisis in the first half of life. But for older people who reach an impasse, characterized by a one-sided conscious attitude and the blockage of energy, it is necessary to bring to light psychic contents that have been repressed.

The repressed content must be made conscious so as to produce a tension of opposites, without which no forward movement is possible. The conscious mind is on top, the shadow underneath, and just as high always longs for low and hot for cold, so all consciousness, perhaps without being aware of it, seeks its unconscious opposite, lacking which it is doomed to stagnation, congestion, and ossification. Life is born only of the spark of opposites.[”The Problem of the Attitude-Type,” CW 7, par. 78.]

This in turn activates the process of compensation, which leads to an irrational “third,” the transcendent function.

Out of [the] collision of opposites the unconscious psyche always creates a third thing of an irrational nature, which the conscious mind neither expects nor understands. It presents itself in a form that is neither a straight “yes” nor a straight “no.”[”The Psychology of the Child Archetype,” CW 9i, par. 285.”The Psychology of the Child Archetype,” CW 9i, par. 285.]

Jung explained the potential renewal of the personality in terms of the principle of entropy in physics, according to which transformations of energy in a relatively closed system take place, and are only possible, as a result of differences in intensity.

Psychologically, we can see this process at work in the development of a lasting and relatively unchanging attitude. After violent oscillations at the beginning the opposites equalize one another, and gradually a new attitude develops, the final stability of which is the greater in proportion to the magnitude of the initial differences. The greater the tension between the pairs of opposites, the greater will be the energy that comes from them . . . [and] the less chance is there of subsequent disturbances which might arise from friction with material not previously constellated.[”On Psychic Energy,” CW 8, par. 49.]

Some degree of tension between consciousness and the unconsciousness is both unavoidable and necessary. The aim of analysis is therefore not to eliminate the tension but rather to understand the role it plays in the self-regulation of the psyche. Moreover, the assimilation of unconscious contents results in the ego becoming responsible for what was previously unconscious. There is thus no question of anyone ever being completely at peace.

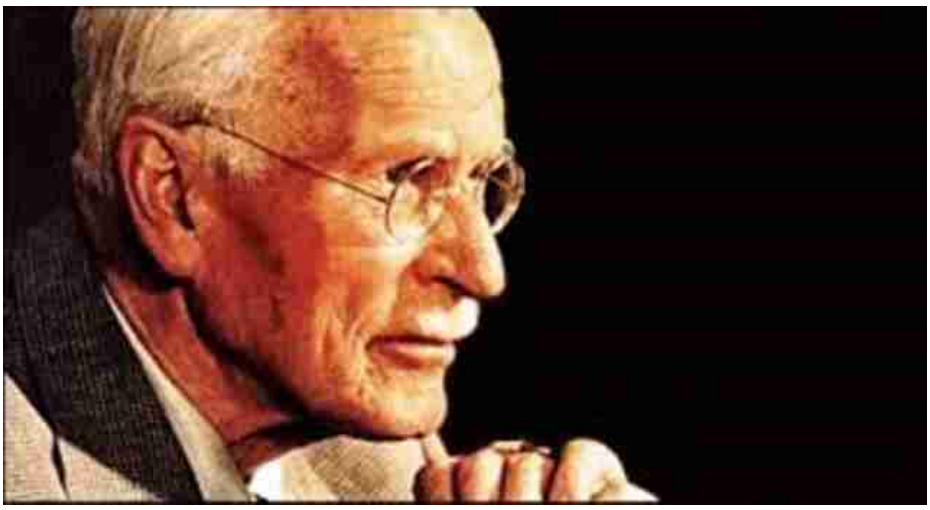
The united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion. Christ’s earthly life likewise ended, not in complacent bliss, but on the cross.[”The Psychology of the Transference,” CW 16, par. 400.]

Jung further believed that anyone who attempts to deal with the problem of the opposites on a personal level is making a significant contribution toward world peace.

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves.[”Christ, A Symbol of the Self,” CW 9ii, par. 126.]

http://www.nyaap.org/jung-lexicon/o/

Carl Jung on "Orientation." Lexicon. **(2015-05-29 04:42)**



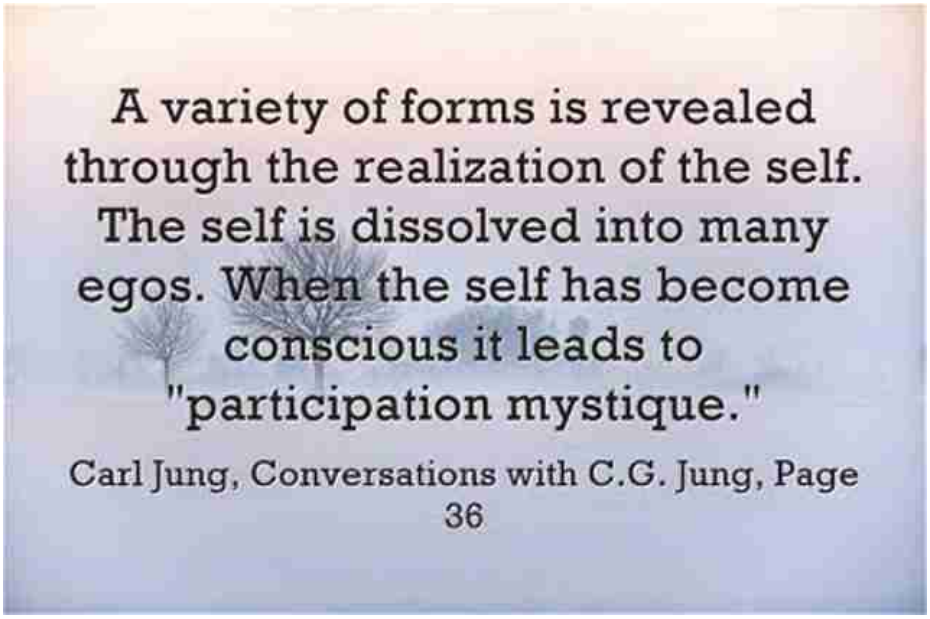
Orientation:
A term used to indicate the general principle governing a personal attitude or viewpoint.
One's psychological orientation determines how one sees and interprets reality. In Jung's model of typology, a thinking attitude is oriented by the principle of logic; a sensation attitude is oriented by the direct perception of concrete facts; intuition orients itself to future possibilities; and feeling is governed by subjective worth.
Each of these attitudes may operate in an introverted or extraverted way.
http://www.nyaap.org/jung-lexicon/o/

Carl Jung on "Parental Complex." Lexicon. **(2015-05-29 15:09)**

Parental complex:
A group of emotionally charged images and ideas associated with the parents. (See also incest.)
Jung believed that the numinosity surrounding the personal parents, apparent in their more or less magical influence, was to a large extent due to an archetypal image of the primordial parents resident in every psyche.
The importance that modern psychology attaches to the "parental complex" is a direct continuation of primitive man's experience of the dangerous power of the ancestral spirits. Even the error of judgment which leads him unthinkingly to assume that the spirits are realities of the external world is carried on in our assumption (which is only partially correct) that the real parents are responsible for the parental complex. In the old trauma theory of Freudian psychoanalysis, and in other quarters as well, this assumption even passed for a scientific explanation. (It was in order to avoid this confusion that I advocated the term "parental imago.")["The Function of the Unconscious," CW 7, par. 293.]
The imago of the parents is composed of both the image created in the individual psyche from the experience of the personal parents and collective elements already present.

The image is unconsciously projected, and when the parents die, the projected image goes on working as though it were a spirit existing on its own. The primitive then speaks of parental spirits who return by night (revenants), while the modern man calls it a father or mother complex.[Ibid., par. 294.]
So long as a positive or negative resemblance to the parents is the deciding factor in a love choice, the release from the parental imago, and hence from childhood, is not complete.["Mind and Earth," CW 10, par. 74].
http://www.nyaap.org/jung-lexicon/p/

Carl Jung on "Participation Mystique." Lexicon **(2015-05-30 04:57)**



Participation mystique:
A term derived from anthropology and the study of primitive psychology, denoting a mystical connection, or identity, between subject and object. (See also archaic, identification and projection.)
[Participation mystique] consists in the fact that the subject cannot clearly distinguish himself from the object but is bound to it by a direct relationship which amounts to partial identity. . . . Among civilized peoples it usually occurs between persons, seldom between a person and a thing. In the first case it is a transference relationship . . . . In the second case there is a similar influence on the part of the thing, or else an identification with a thing or the idea of a thing.["Definitions," CW 6, par. 781.]
[Identity] is a characteristic of the primitive mentality and the real foundation of participation mystique, which is nothing but a relic of the original non-differentiation of subject and object, and hence of the primordial unconscious state. It is also a characteristic of the mental state of early infancy, and, finally, of the unconscious of the civilized adult.[Ibid., par. 741.]
http://www.nyaap.org/jung-lexicon/p/

Carl Jung on the "Persona." Lexicon. **(2015-05-30 07:59)**

Persona:
The "I," usually ideal aspects of ourselves, that we present to the outside world.
The persona is . . . a functional complex that comes into existence for reasons of adaptation or personal convenience.[Ibid., par. 801.]
The persona is that which in reality one is not, but which oneself as well as others think one is.["Concerning Rebirth," CW 9i, par. 221.]
Originally the word persona meant a mask worn by actors to indicate the role they played. On this level, it is both a protective covering and an asset in mixing with other people. Civilized society depends on interactions between people through the persona.
There are indeed people who lack a developed persona . . . blundering from one social solecism to the next, perfectly harmless and innocent, soulful bores or appealing children, or, if they are women, spectral Cassandras dreaded for their tactlessness, eternally misunderstood, never knowing what they are about, always taking forgiveness for granted, blind to the world, hopeless dreamers. From them we can see how a neglected persona works.["Anima and Animus," CW 7, par. 318.]
Before the persona has been differentiated from the ego, the persona is experienced as individuality. In fact, as a social identity on the one hand and an ideal image on the other, there is little individual about it.
It is, as its name implies, only a mask of the collective psyche, a mask that feigns individuality, making others and oneself believe that one is individual, whereas one is simply acting a role through which the collective psyche speaks. When we analyse the persona we strip off the mask, and discover that what seemed to be individual is at bottom collective; in other words, that the persona was only a mask of the collective psyche. Fundamentally the persona is nothing real: it is a compromise between individual and society as to what a man should appear to be. He takes a name, earns a title, exercises a function, he is this or that. In a certain sense all this is real, yet in relation to the

essential individuality of the person concerned it is only a secondary reality, a compromise formation, in making which others often have a greater share than he. ["The Persona as a Segment of the Collective Psyche," ibid., pars. 245f.]

A psychological understanding of the persona as a function of relationship to the outside world makes it possible to assume and drop one at will. But by rewarding a particular persona, the outside world invites identification with it. Money, respect and power come to those who can perform single-mindedly and well in a social role. From being a useful convenience, therefore, the persona may become a trap and a source of neurosis.

A man cannot get rid of himself in favour of an artificial personality without punishment. Even the attempt to do so brings on, in all ordinary cases, unconscious reactions in the form of bad moods, affects, phobias, obsessive ideas, backsliding vices, etc. The social "strong man" is in his private life often a mere child where his own states of feeling are concerned.["Anima and Animus," ibid., par. 307.]

The demands of propriety and good manners are an added inducement to assume a becoming mask. What goes on behind the mask is then called "private life." This painfully familiar division of consciousness into two figures, often preposterously different, is an incisive psychological operation that is bound to have repercussions on the unconscious.[Ibid., par. 305.]

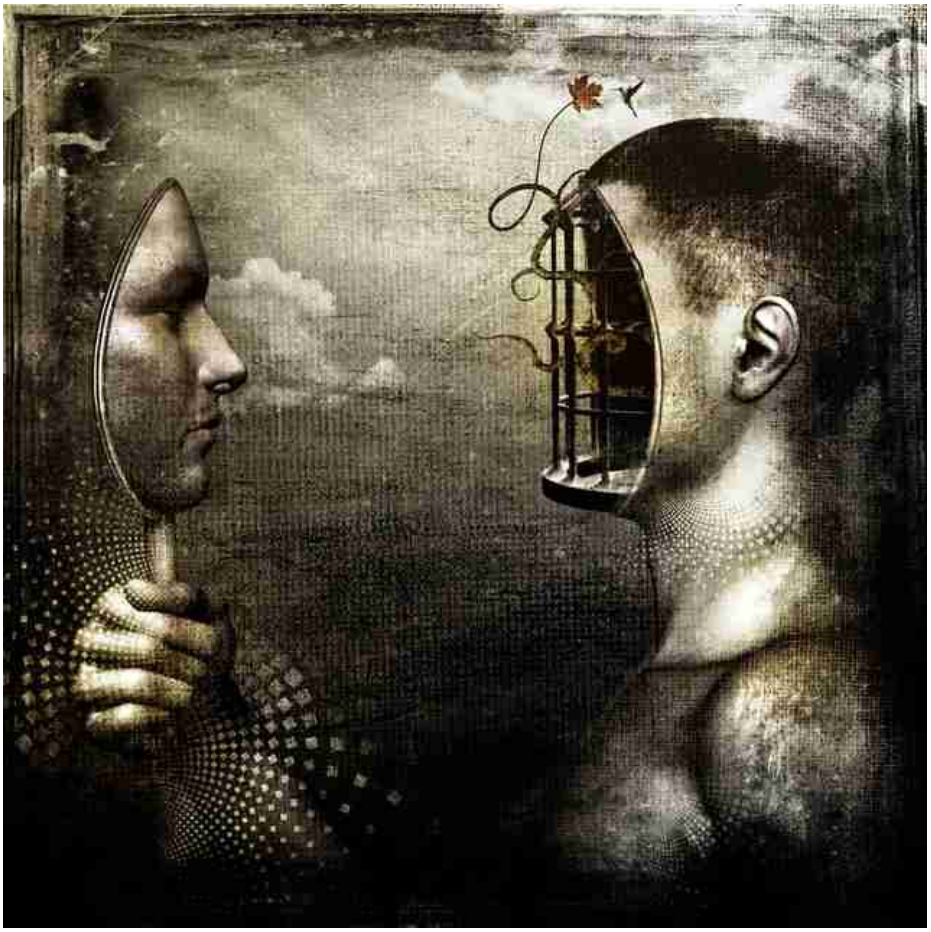
Among the consequences of identifying with a persona are: we lose sight of who we are without a protective covering; our reactions are predetermined by collective expectations (we do and think and feel what our persona "should" do, think and feel); those close to us complain of our emotional distance; and we cannot imagine life without it.

To the extent that ego-consciousness is identified with the persona, the neglected inner life (personified in the shadow and anima or animus) is activated in compensation. The consequences, experienced in symptoms characteristic of neurosis, can stimulate the process of individuation.

There is, after all, something individual in the peculiar choice and delineation of the persona, and . . . despite the exclusive identity of the ego-consciousness with the persona the unconscious self, one's real individuality, is always present and makes itself felt indirectly if not directly. Although the ego-consciousness is at first identical with the persona-that compromise role in which we parade before the community-yet the unconscious self can never be repressed to the point of extinction. Its influence is chiefly manifest in the special nature of the contrasting and compensating contents of the unconscious. The purely personal attitude of the conscious mind evokes reactions on the part of the unconscious, and these, together with personal repressions, contain the seeds of individual development.["The Persona as a Segment of the Collective Psyche," ibid., par. 247.]

http://www.nyaap.org/jung-lexicon/p/

Carl Jung on "Personal Unconscious." Lexicon **(2015-05-31 06:30)**



Personal unconscious:
The personal layer of the unconscious, distinct from the collective unconscious.
The personal unconscious contains lost memories, painful ideas that are repressed (i.e., forgotten on purpose), subliminal perceptions, by which are meant sense-perceptions that were not strong enough to reach consciousness, and finally, contents that are not yet ripe for consciousness.["The Personal and the Collective Unconscious," ibid., par. 103.]
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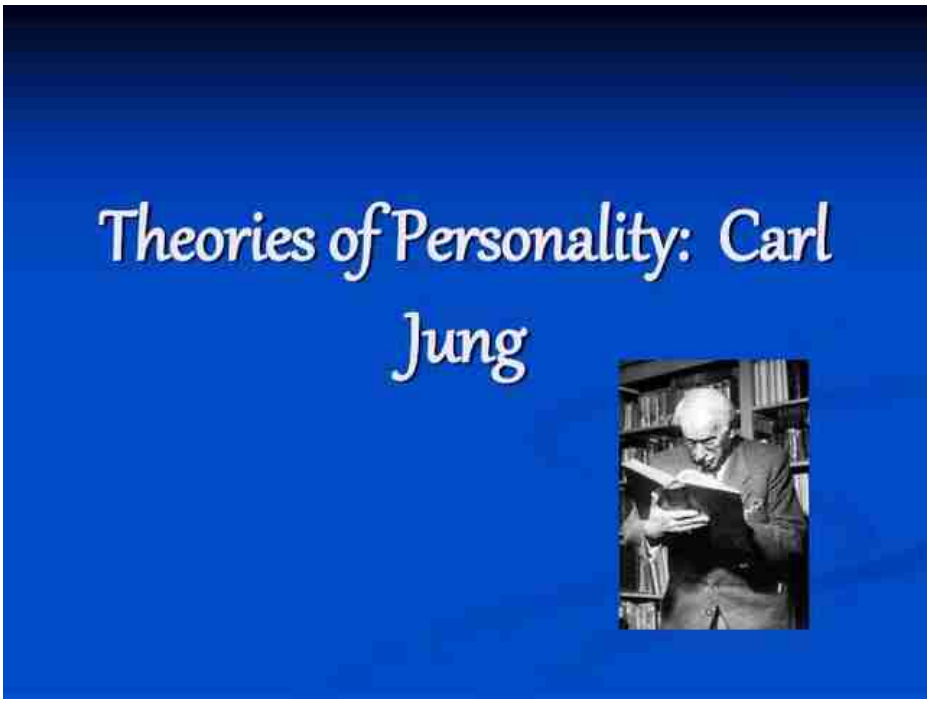
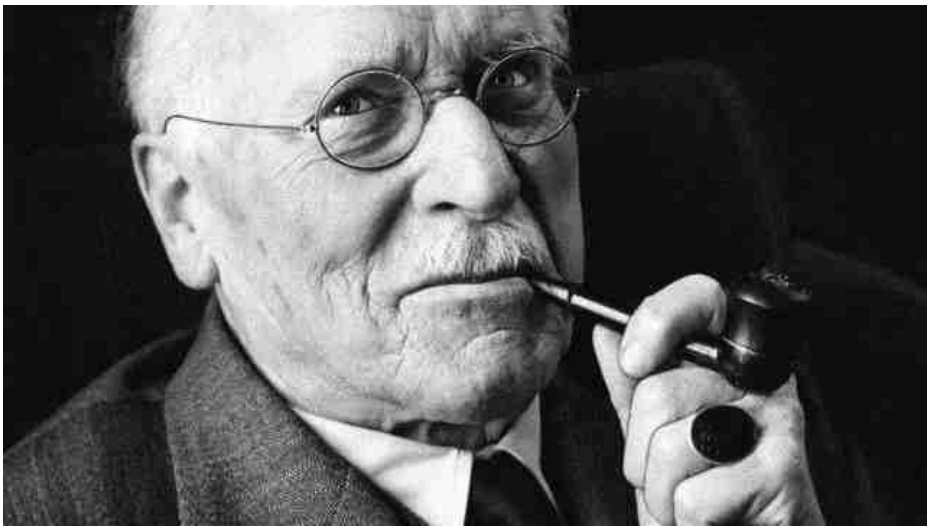
5.6 June

Carl Jung on "Personality." Lexicon. **(2015-06-01 02:11)**



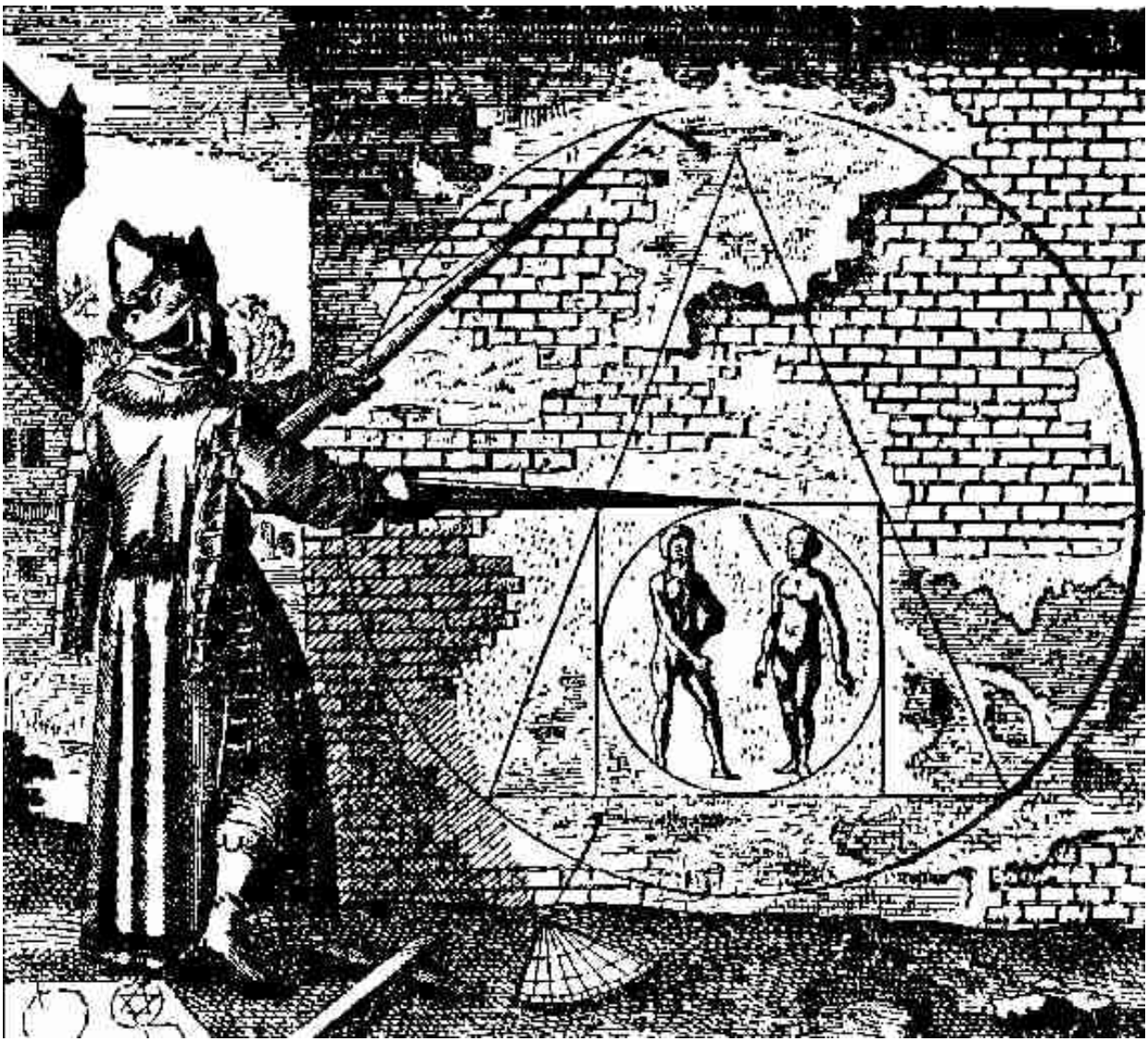
Personality:
Aspects of the soul as it functions in the world. (See also individuality.)
For the development of personality, differentiation from collective values, particularly those embodied in and adhered to by the persona, is essential.
A change from one milieu to another brings about a striking alteration of personality, and on each occasion a clearly defined character emerges that is noticeably different from the previous one. . . .
The social character is oriented on the one hand by the expectations and demands of society, and on the other by the social aims and aspirations of the individual. The domestic character is, as a rule, moulded by emotional demands and an easy-going acquiescence for the sake of comfort and convenience; when it frequently happens that men who in public life are extremely energetic, spirited, obstinate, wilful and ruthless appear good-natured, mild, compliant, even weak, when at home and in the bosom of the family. Which is the true character, the real personality? . . .
. . . . In my view the answer to the above question should be that such a man has no real character at all: he is not individual but collective, the plaything of circumstance and general expectations. Were he individual, he would have the same character despite the variation of attitude. He would not be identical with the attitude of the moment, and he neither would nor could prevent his individuality from expressing itself just as clearly in one state as in another.["Definitions," CW 6, pars. 798f.]
http://www.nyaap.org/jung-lexicon/p/

Carl Jung on "Personification." Lexicon. **(2015-06-02 01:47)**



Personification:
The tendency of psychic contents or complexes to take on a distinct personality, separate from the ego.
Every autonomous or even relatively autonomous complex has the peculiarity of appearing as a personality, i.e., of being personified.
This can be observed most readily in the so-called spiritualistic manifestations of automatic writing and the like.
The sentences produced are always personal statements and are propounded in the first person singular, as though behind every utterance there stood an actual personality.
A naïve intelligence at once thinks of spirits.["Anima and Animus," CW 7, par. 312.]
The ego may also deliberately personify unconscious contents or the affects that arise from them, using the method of active imagination, in order to facilitate communication between consciousness and the unconscious.
http://www.nyaap.org/jung-lexicon/p/

Carl Jung and “Philosopher’s Stone.” Lexicon. **(2015-06-03 05:18)**



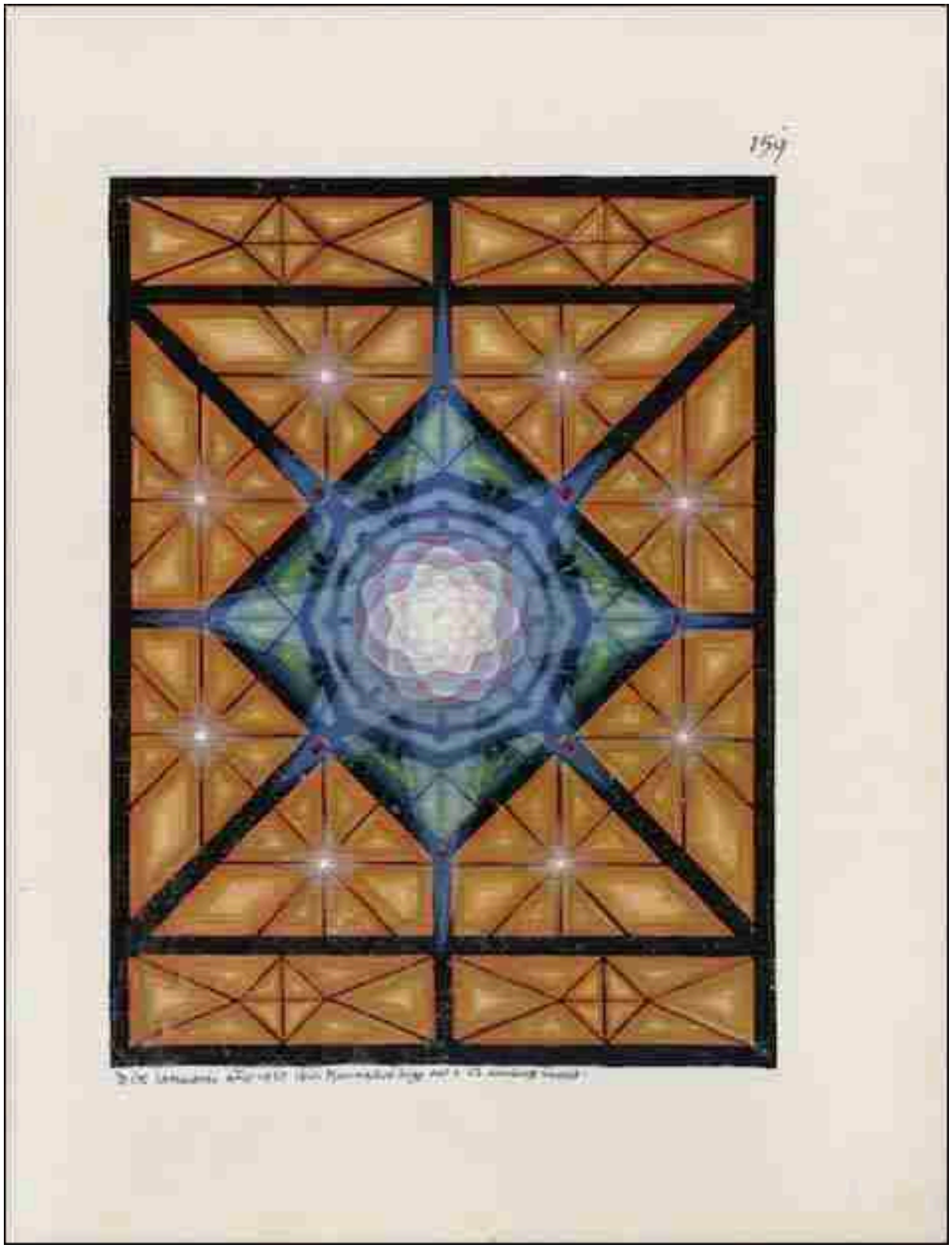
Carl Jung and “Philosopher’s Stone.” Lexicon.
Philosophers’ stone:
In alchemy, a metaphor for the successful transmutation of base metal into gold; psychologically, an archetypal image of wholeness. (See also coniunctio.)
Jung quoted from the Rosarium philosophorum:
Make a round circle of man and woman, extract therefrom a quadrangle and from it a triangle. Make the circle round, and you will have the Philosophers’ Stone.[”Psychology and Religion,” CW 11, par. 92.]
http://www.nyaap.org/jung-lexicon/p/

Carl Jung on "Possession." Lexicon. **(2015-06-03 08:57)**

Possession:
A term used to describe the identification of consciousness with an unconscious content or complex. The most

common forms of possession are by the shadow and the contrasexual complexes, anima/animus.
A man who is possessed by his shadow is always standing in his own light and falling into his own traps. Whenever possible, he prefers to make an unfavorable impression on others. . . .
Possession caused by the anima or animus presents a different picture. . . .
In the state of possession both figures lose their charm and their values; they retain them only when they are turned away from the world, in the introverted state, when they serve as bridges to the unconscious. Turned towards the world, the anima is fickle, capricious, moody, uncontrolled and emotional, sometimes gifted with daemonic intuitions, ruthless, malicious, untruthful, bitchy, double-faced, and mystical. The animus is obstinate, harping on principles, laying down the law, dogmatic, world-reforming, theoretic, word-mongering, argumentative, and domineering. Both alike have bad taste: the anima surrounds herself with inferior people, and the animus lets himself be taken in by second-rate thinking.[”Concerning Rebirth,” CW 9i, pars. 222f.]
http://www.nyaap.org/jung-lexicon/p/

Carl Jung and Liber Novus Image 159. **(2015-06-04 00:54)**



Why did I behave as if that serpent were my soul?
Only; it seems, because my soul was a serpent.
This knowledge gave my soul a new face, and I decided henceforth to enchant her myself and subject her to my

power.
Serpents are wise, and I wanted my serpent soul to communicate her wisdom to me.
Never before had life been so doubtful, a night of aimless tension, being one in being directed against one another.
Nothing moved, neither God nor the devil.
So I approached the serpent that lay in the sun, as if she were unthinking.
Her eyes were not visible, since they blinked in the shimmering sunshine, and I spoke to her. [Image 159]. Carl Jung, Liber Novus, Page 319.
Footnote 296:
Image legend: "9 January 1927 my friend Hermann Sigg died age 52."
Jung described this as "A luminous flower in the center, with stars rotating about it. Around the flower, walls with eight gates. The whole conceived as a transparent window."
This mandala was based on a dream noted on January 2, I927 (see above, p. 2I7).
From the 'town map,' the relation between the dream and the painting is clear (see Appendix A).
He anonymously reproduced this in 1930 in "Commentary to the 'Secret of the Golden Flower,' " from which this description is taken.
He reproduced it again in 1952, and added the following commentary:
"The rose in the center is depicted as a ruby, its outer ring being conceived as a wheel or a wall with gates (so that nothing can come out from inside or go in from outside).
The mandala was a spontaneous product from the analysis of a male patient."
After narrating the dream, Jung added:
"The dreamer went on: 'I tried to paint this dream.
But as so often happens, it came out rather different. The magnolia turned into a sort of rose made of ruby-colored glass.
It shone like a four-rayed star.
The square represents the wall of the park and at the same time a street leading rpund the park in a square. From it there radiate eight main
streets, and from each of these eight side-streets, which meet in a shining red central point, rather like the Etoile in Paris. The acquaintance mentioned in the dream lived in a house at the corner of one of these stars.'
The mandala thus combines the classic motifs of flower, star, circle, precinct (temenos), and plan of city divided into quarters with citadel.'
The whole thing seemed like a window opening on to eternity;' wrote the dreamer" ("Concerning mandala symbolism," CW 9, I, §654-55).
In 1955/56 he used this same expression to denote the illustration of the self (Mysterium Coniunctionis, CW I4,§763).
On October 7, I932, Jung showed this mandala in a seminar, and commented on it the next day.
In this account, he states that the painting of the mandala preceded the dream: "You remember possibly the picture that I showed you last evening, the central stone and the little jewels round it.
It is perhaps interesting if I tell you about the dream in connection with it.
I was the perpetrator of that mandala at a time when I had not the slightest idea what a mandala was, and in my extreme modesty I thought, I am the jewel in the center and those little lights are surely very nice people who believe that they are also jewels, but smaller ones ... I thought very well of myself that I was able to express myself like that: my marvelous center here and I am right in my heart."
He added that at first he did not recognize that the park was the same as the mandala which he had painted, and commented:
"Now Liverpool is the center of life-liver is the center of life-and I am not the center, I am the fool who lives in a dark place somewhere, I am one of those little side lights.
In that way my Western prejudice that I was the center of the mandala was corrected-that I am everything, the whole show, the king, the god" (The Psychology Of Kundalini Yoga, p. 100).
In Memories, Jung added some further details (pp. 223-24). Liber Novus, Footnote 296, Page 319.

Carl Jung Liber Novus Image 54 **(2015-06-05 05:00)**

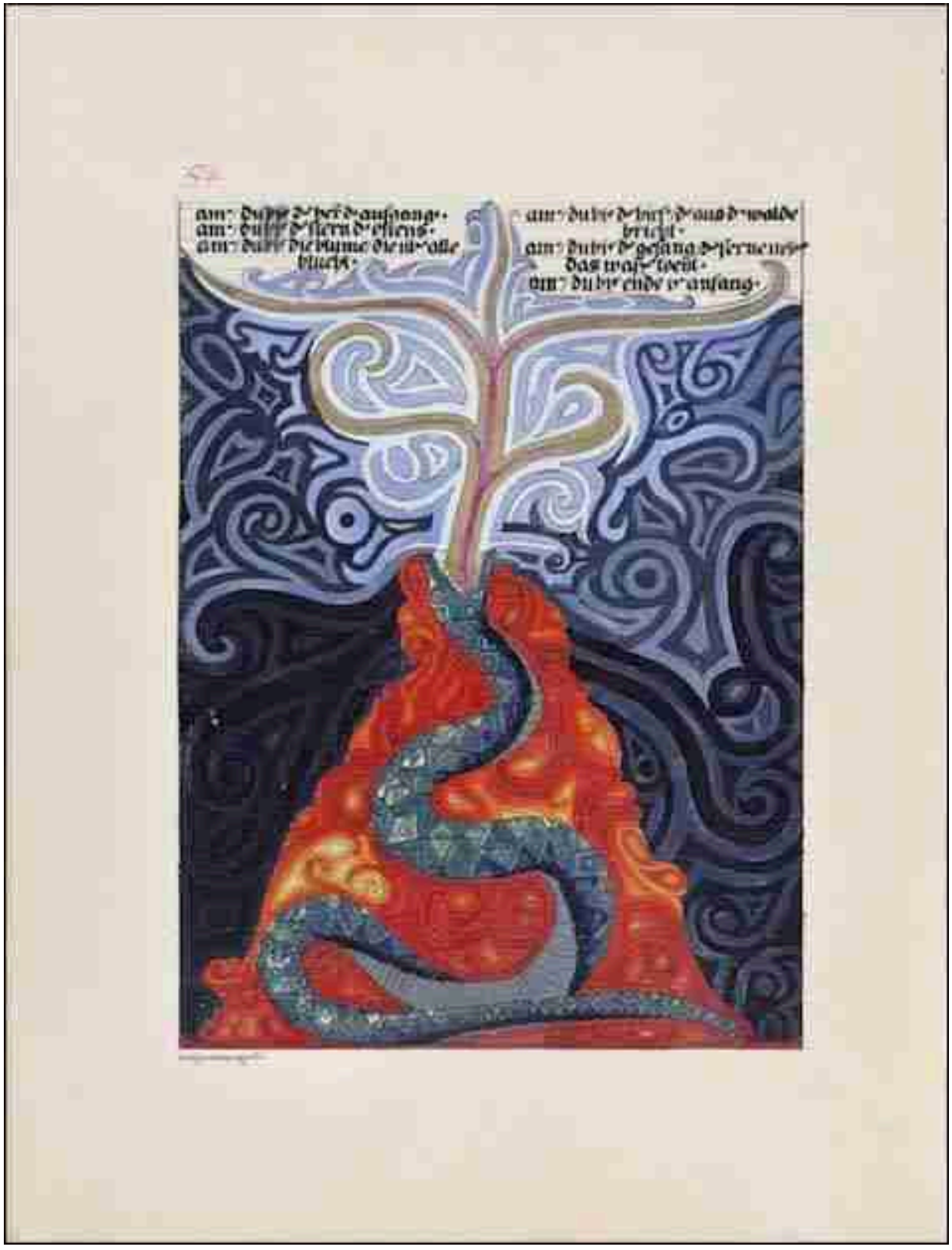
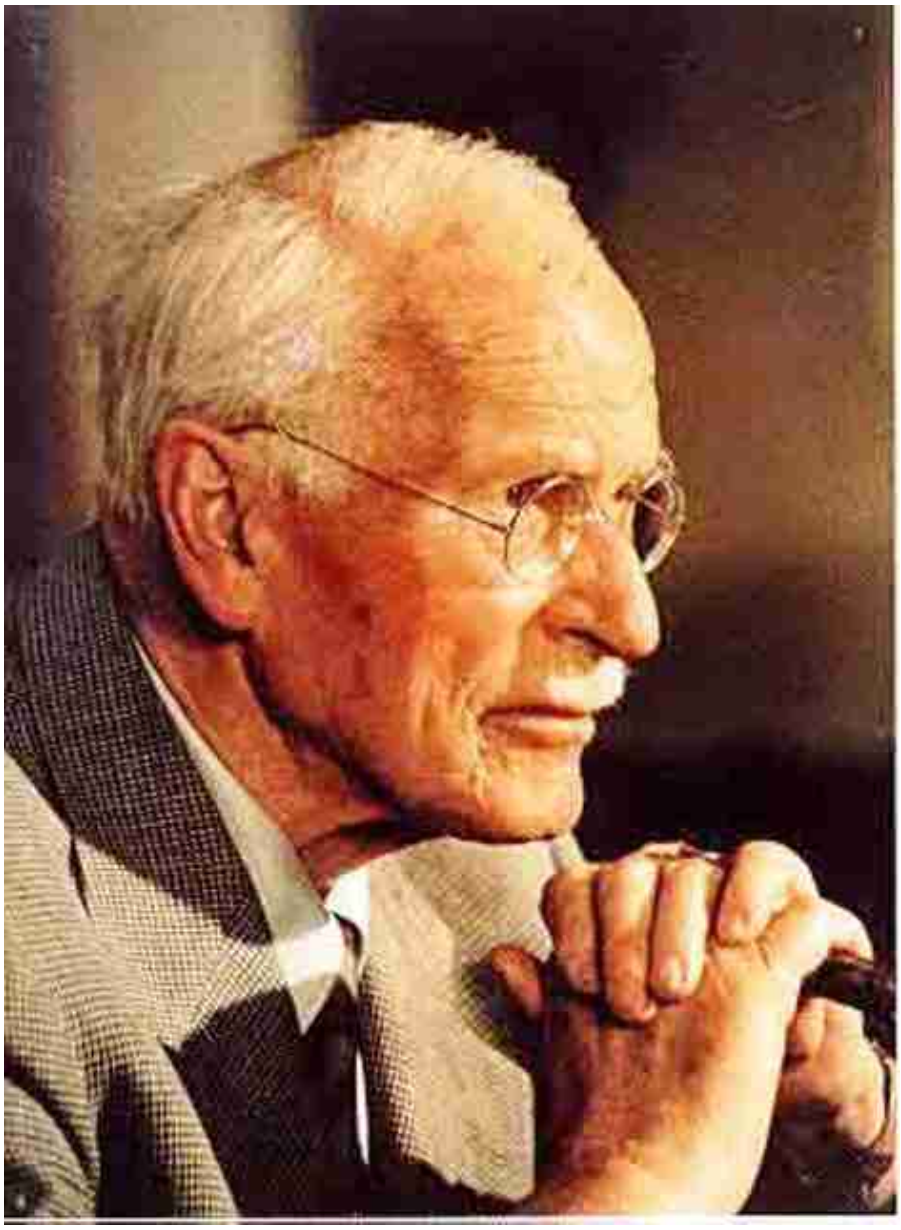


Image 54]
Amen, you are the lord of the beginning.
Amen, you are the star of the East.
Amen, you are the flower that blooms over everything.
Amen, you are the deer that breaks out of the forest.
Amen, you are the song that sounds far over the water.
Amen, you are the beginning and the end. Carl Jung, Liber Novus, Page 315
126 In ”Dreams,” Jung noted on January 3, 19I7:
”In Lib. nov. snake image III incent” [stimulus to snake image III in Liber Novus] (p. I). This notation appears to refer to this image. Liber Novus, Footnote 126, Page 315.
127 Image legend: ”brahmanaspati”
Julius Eggling notes that ”Brihaspati or Brahmanaspati, the lord of prayer or worship, takes the place of Agni, as the representative
of the priestly dignity … In Rig-Veda X, 68,9 …
Brihaspati is said to have found (avindat) the dawn, the sky and the fire (Agni), and to have chased away the darkness with his light (arka, sun), he seems rather to represent the element of light and fire generally” (Sacred Books of the East I2, p. xvi). See also the note to image 45.

Carl Jung on "Primary Function." Lexicon. **(2015-06-05 05:04)**



Primary function:
The psychological function that is most differentiated. (Compare inferior function.)

In Jung's model of typology, the primary or superior function is the one we automatically use because it comes most naturally.

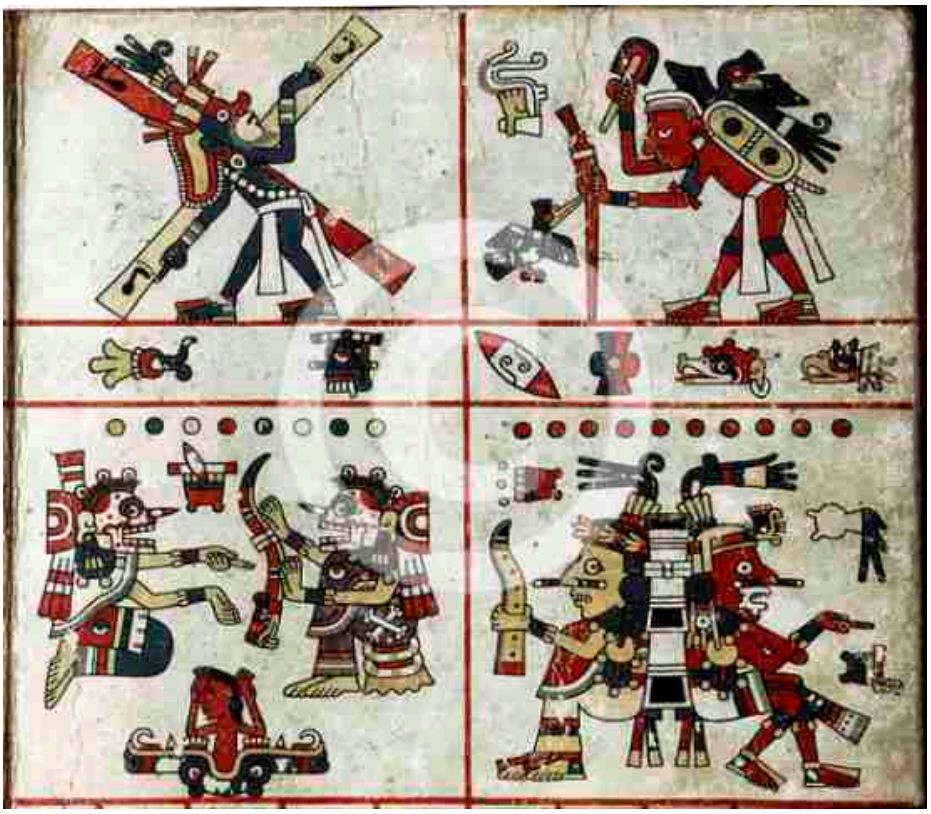
Experience shows that it is practically impossible, owing to adverse circumstances in general, for anyone to develop all his psychological functions simultaneously. The demands of society compel a man to apply himself first and foremost to the differentiation of the function with which he is best equipped by nature, or which will secure him the greatest social success. Very frequently, indeed as a general rule, a man identifies more or less completely with the most favored and hence the most developed function. It is this that gives rise to the various psychological types.["Definitions," CW 6, par. 763.]

In deciding which of the four functions-thinking, feeling, sensation or intuition-is primary, one must closely observe which function is more or less completely under conscious control, and which functions have a haphazard or random character. The superior function (which can manifest in either an introverted or an extraverted way) is always more highly developed than the others, which possess infantile and primitive traits.

The superior function is always an expression of the conscious personality, of its aims, will, and general performance, whereas the less differentiated functions fall into the category of things that simply "happen" to one.["General Description of the Types," ibid., par. 575.]

http://www.nyaap.org/jung-lexicon/p/

The hanging of the victims on crosses was a religious custom in Middle America. **(2015-06-05 16:21)**



The hanging of the victims on crosses was a religious custom in Middle America.
Muller mentions the Fejervary Manuscript (a Mexican hieroglyphic codex), which has, for a tailpiece, a cross with a gory divinity hanging in the centre.
Equally significant is the Palenque Cross (pi. xlm).
At the top is a bird, on either side two human figures facing the cross, one of them holding out a child for either sacrifice or baptism.
The ancient Aztecs are said to have invoked the favour of Cinteotl, ”the daughter of heaven and goddess of the grain,” by nailing a youth or maiden to the cross every spring and shooting the victim with arrows.
The name of the cross signifies ”Tree of our life or flesh.”
An effigy from the island of Philae represents Osiris in the form of a crucified god, mourned by Isis and Nephthys, his sister wives. Carl Jung, CW 5, Para 400.

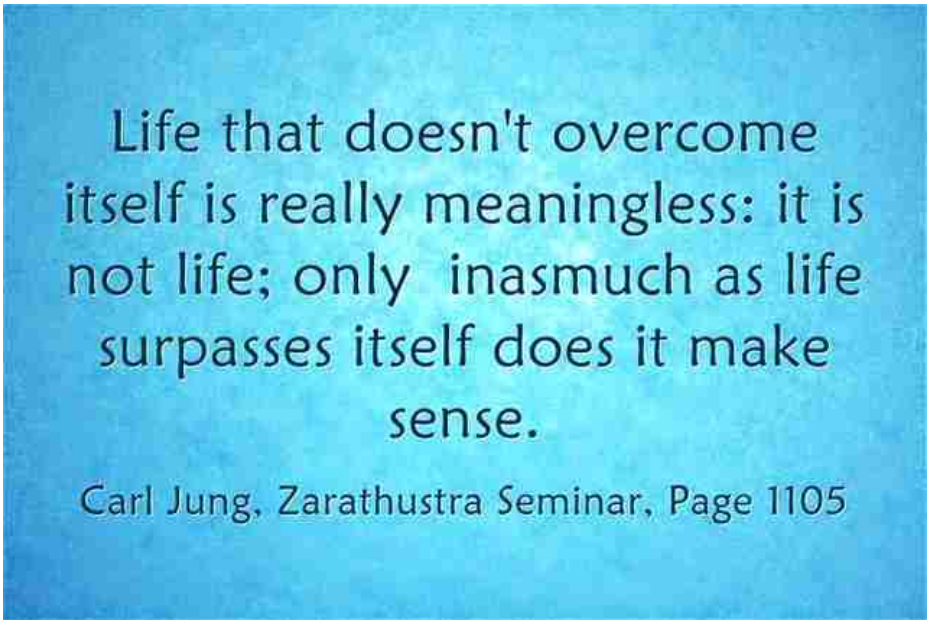
Carl Jung on "Primitive." Lexicon **(2015-06-06 04:43)**

Primitive:
Descriptive of the original, or undifferentiated, human psyche. (See also archaic.)
I use the term "primitive" in the sense of "primordial," and . . . do not imply any kind of value judgment.
Also, when I speak of a "vestige" of a primitive state, I do not necessarily mean that this state will sooner or later come to an end.
On the contrary, I see no reason why it should not endure as long as humanity lasts.["A Review of the Complex Theory," CW 8, par. 218.]
http://www.nyaap.org/jung-lexicon/p/

Paracelsus and the ”Lumen Naturae.” (2015-06-06 11:26)

Paracelsus says of the lumen naturae:
”Look at Adam and Moses and others.
They sought in themselves what was in man and have revealed it and all kabbalistic arts and they knew nothing alien to man neither from the Devil nor
from the spirits, but derived their knowledge from the Light of Nature.
This they nurtured in themselves … it comes from nature which contains its manner of activity within itself. It is active during sleep and hence things must be
used when dormant and not awake—sleep is waking for such arts—for things have a spirit which is active for them in sleep.
Now it is true that Satan in his wisdom is a Kabbalist and a powerful one.
So, too, are these innate spirits in man . . . for it is the Light of Nature which is at work during sleep and is the invisible body and was nevertheless born like the visible and natural body.
But there is more to be known than the mere flesh, for from this very innate spirit comes that which is visible . . . the Light of Nature which is man’s mentor dwells in this innate spirit.”
Paracelsus also says that though men die, the mentor goes on teaching (Astronomia magna, ed. Sudhoff, XII, p, 23; ”De podagricis,” ed. Huser, I, p. 566).
Paracelsus, CW 13, Pages 113-114, Footnote 6.

Carl Jung: Man cannot stand a meaningless life. **(2015-06-06 14:53)**



increasingly necessary for people to behave communally and collectively, now do you think it's possible that the highest development of man may be to submerge his own individuality in a kind of collective consciousness?
JUNG: That's hardly possible. I think there will be a reaction — a reaction will set in against this communal dissociation. You know, man doesn't stand forever, his nullification. Once, there will be a reaction, and I see it setting in, you know, when I think of my patients, they all seek their own existence and to assure their existence against that complete atomization into nothingness or into meaninglessness.
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now do you think it's possible that the highest development of man may be to submerge his own individuality in a kind of collective consciousness?
JUNG: That's hardly possible. I think there will be a reaction — a reaction will set in against this communal dissociation. You know, man doesn't stand forever, his nullification. Once, there will be a reaction, and I see it setting in, you know, when I think of my patients, they all seek their own existence and to assure their existence against that complete atomization into nothingness or into meaninglessness.
Man cannot stand a meaningless life. C.G. Jung Speaking, Pages 438-439. C.G. Jung Speaking, Pages 438-439.

Carl Jung and the Shadow also displays good qualities (2015-06-06 17:55)

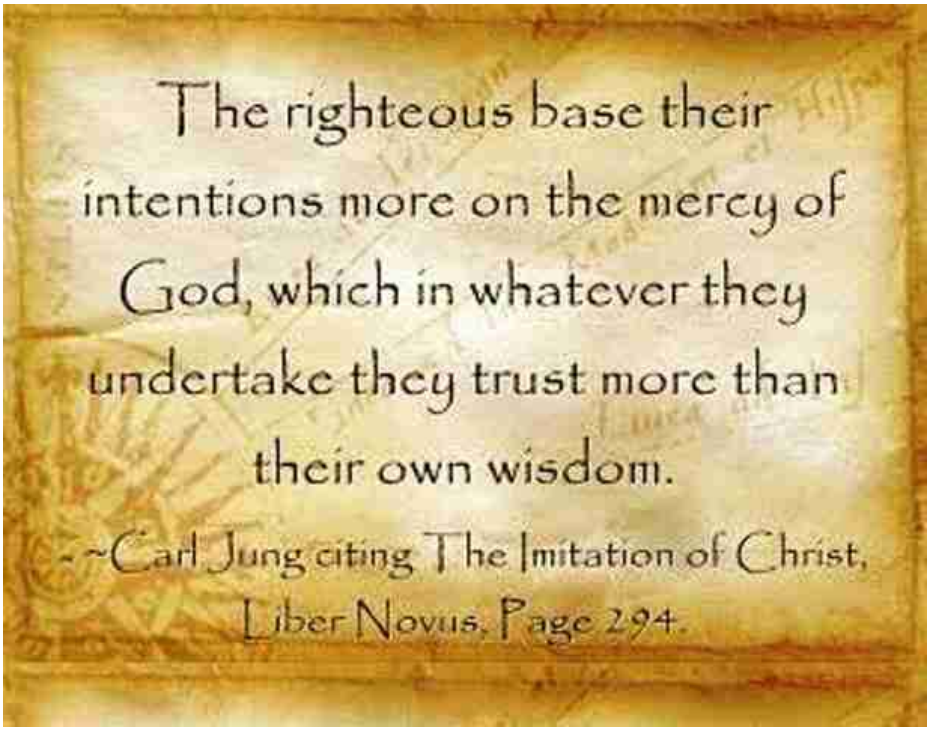
If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc. Carl Jung, CW 9ii, Par 423.

Carl Jung on the ”Black Anima.” **(2015-06-07 04:40)**

The Latin translation ”serpent” for ”witch” is connected with the widespread primitive idea that the spirits of the dead are snakes. This fits in with the offering of goat’s blood, since the sacrifice of black animals to the chthonic numina was quite customary. Carl Jung, CW 14, Par 78.
The Shulamite remains unchanged, as did the old Adam.
And yet Adam Kadmon is born, a non-Christian second Adam, just at the moment when the transformation is expected.
This extraordinary contradiction seems insoluble at first sight.
But it becomes understandable when we consider that the illumination or solificatio of the Shulamite is not the first transformation but
the second, and takes place within.
The subject of transformation is not the empirical man, however much he may identify with the ”old Adam,” but Adam the Primordial Man,
the archetype within us.
The black Shulamite herself represents the first transformation: it is the coming to consciousness of the black anima, the Primordial Man’s
feminine aspect.
The second, or solificatio, is the conscious differentiation of the masculine aspect—a far more difficult task.
Every man feels identical with this, though in reality he is not.
There is too much blackness in the archetype for him to put it all down to his own account, and so many good and positive things that he cannot resist the
temptation to identify with them.
It is therefore much easier to see the blackness in projected form: ”The woman whom thou gavest to be with me, she

gave me of the tree, and I did eat”
holds true even of the most enlightened psychology.
But the masculine aspect is as unfathomable as the feminine aspect.
It would certainly not be fitting for the empirical man, no matter how swollen his ego-feelings, to appropriate the whole range of Adam’s heights and depths.
Human being though he is, he has no cause to attribute to himself all the nobility and beauty a man can attain to, just as he would assuredly refuse to accept the guilt for the abjectness and baseness that make man lower than an animal—unless, of course, he were driven by insanity to act out the role of the archetype. Carl Jung, CW 14, Par 647.

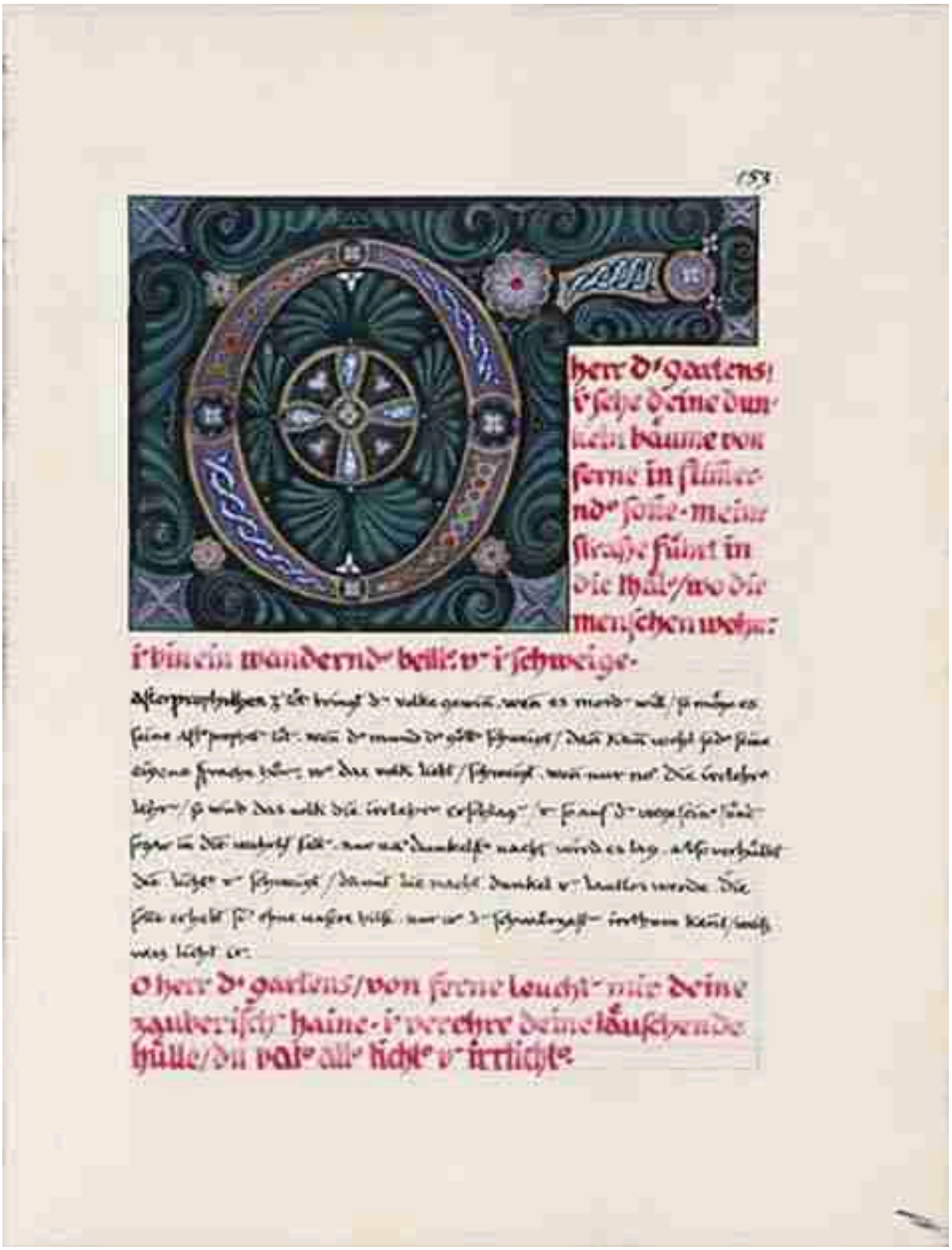
Carl Jung on the “Imitation of Christ.” **(2015-06-07 10:52)**



Are we to understand the ”imitation of Christ” in the sense that we should copy his life and, if I may use the expression, ape his
stigmata; or in the deeper sense that we are to live our own proper lives as truly as he lived his in its individual uniqueness?
It is no easy matter to live a life that is modelled on Christ’s, but it is unspeakably harder to live one’s own life as truly as Christ lived his.
Anyone who did this would run counter to the conditions of his own history, and though he might thus be fulfilling them, he would none the
less be misjudged, derided, tortured, and crucified.
He would be a kind of crazy Bolshevist who deserved the cross.

We therefore prefer the historically sanctioned and sanctified imitation of Christ.
I would never disturb a monk in the practice of this identification, for he deserves our respect.
But neither I nor my patients are monks, and it is my duty as a physician to show my patients how they can live their lives without becoming neurotic.
Neurosis is an inner cleavage—the state of being at war with oneself.
Everything that accentuates this cleavage makes the patient worse, and everything that mitigates it tends to heal him.
What drives people to war with themselves is the suspicion or the knowledge that they consist of two persons in opposition to one
another.
The conflict may be between the sensual and the spiritual man, or between the ego and the shadow.
It is what Faust means when he says: ”Two souls, alas, are housed within my breast.”
A neurosis is a splitting of personality. Carl Jung, CW 11, Par 522.

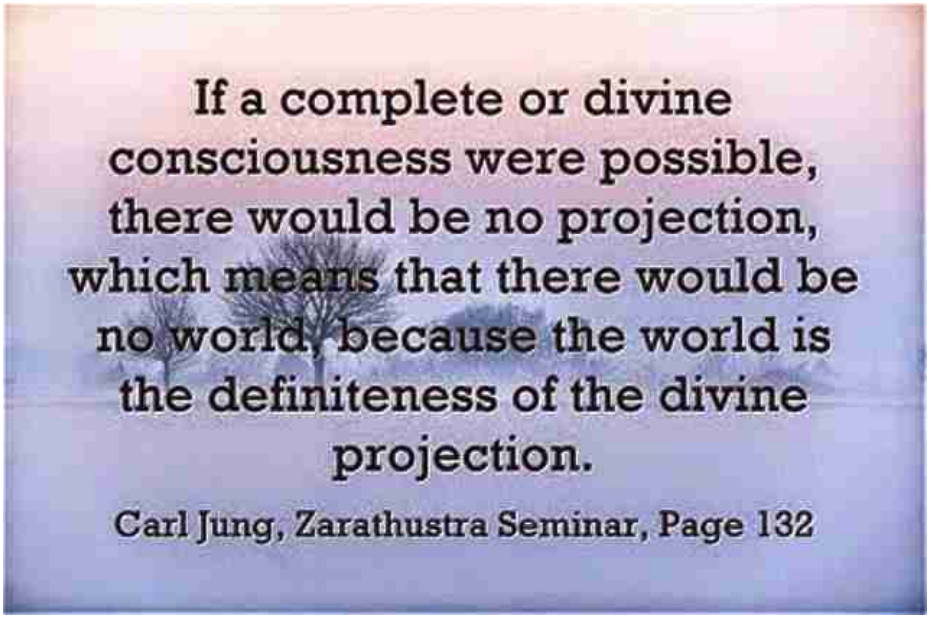
Carl Jung: Liber Novus Image 153 (2015-06-08 04:52)



Are you laughing, Oh Philemon?
Alas, I understand you: humanity has completely faded for you, but its shadow has arisen for you.
How much greater and happier the shadow of humanity is than it is itself!

The blue midday shadows of the dead!
Alas, there is your humanity, Oh Philemon, you are a teacher and friend of the dead.
They stand sighing in the shade of your house, they live under the branches of your trees.
They drink the dew of your tears, they warm themselves at the goodness of your heart, they hunger after the words of your wisdom,
which sounds full to them, full of the sounds of life.
I saw you, Oh Philemon, at the noonday hour when the sun stood highest; you stood speaking with a blue shade, blood stuck to its
forehead and solemn torment darkened it.
I can guess, Oh Philemon, who your midday guest was.
How blind I was, fool that I am!
That is you, Oh Philemon!
But who am I!
I go my way, shaking my head, and people's looks follow me and I remain silent. Oh despairing silence! Carl Jung, Liber Novus, Page 316

Carl Jung and "Projection." Lexicon **(2015-06-08 16:29)**



Projection:
An automatic process whereby contents of one's own unconscious are perceived to be in others. (See also archaic, identification and participation mystique.)
Just as we tend to assume that the world is as we see it, we naïvely suppose that people are as we imagine them to be. . . . All the contents of our unconscious are constantly being projected into our surroundings, and it is only by recognizing certain properties of the objects as projections or imagos that we are able to distinguish them from

the real properties of the objects. . . . Cum grano salis, we always see our own unavowed mistakes in our opponent. Excellent examples of this are to be found in all personal quarrels. Unless we are possessed of an unusual degree of self-awareness we shall never see through our projections but must always succumb to them, because the mind in its natural state presupposes the existence of such projections. It is the natural and given thing for unconscious contents to be projected.["General Aspects of Dream Psychology," ibid., par. 507.]

Projection means the expulsion of a subjective content into an object; it is the opposite of introjection. Accordingly, it is a process of dissimilation, by which a subjective content becomes alienated from the subject and is, so to speak, embodied in the object. The subject gets rid of painful, incompatible contents by projecting them.["Definitions," CW 6, par. 783.]

Projection is not a conscious process. One meets with projections, one does not make them.

The general psychological reason for projection is always an activated unconscious that seeks expression.["The Tavistock Lectures," CW 18, par. 352.]

It is possible to project certain characteristics onto another person who does not possess them at all, but the one being projected upon may unconsciously encourage it.

It frequently happens that the object offers a hook to the projection, and even lures it out. This is generally the case when the object himself (or herself) is not conscious of the quality in question: in that way it works directly upon the unconscious of the projicient. For all projections provoke counter-projections when the object is unconscious of the quality projected upon it by the subject.["General Aspects of Dream Psychology," CW 8, par. 519.]

Through projection one can create a series of imaginary relationships that often have little or nothing to do with the outside world.

The effect of projection is to isolate the subject from his environment, since instead of a real relation to it there is now only an illusory one. Projections change the world into the replica of one's own unknown face. In the last analysis, therefore, they lead to an autoerotic or autistic condition in which one dreams a world whose reality remains forever unattainable.["The Shadow," CW 9ii, par. 17.]

Projection also has positive effects. In everyday life it facilitates interpersonal relations. In addition, when we assume that some quality or characteristic is present in another, and then, through experience, find that this is not so, we can learn something about ourselves. This involves withdrawing or dissolving projections.

So long as the libido can use these projections as agreeable and convenient bridges to the world, they will alleviate life in a positive way. But as soon as the libido wants to strike out on another path, and for this purpose begins running back along the previous bridges of projection, they will work as the greatest hindrances it is possible to imagine, for they effectively prevent any real detachment from the former object.["General Aspects of Dream Psychology," CW 8, par. 507.]

The need to withdraw projections is generally signaled by frustrated expectations in relationships, accompanied by strong affect. But Jung believed that until there is an obvious discordance between what we imagine to be true and the reality we are presented with, there is no need to speak of projections, let alone withdraw them.

Projection . . . is properly so called only when the need to dissolve the identity with the object has already arisen. This need arises when the identity becomes a disturbing factor, i.e., when the absence of the projected content is a hindrance to adaptation and its withdrawal into the subject has become desirable. From this moment the previous partial identity acquires the character of projection. The term projection therefore signifies a state of identity that has become noticeable.["Definitions," CW 6, par. 783.]

Jung distinguished between passive projection and active projection. Passive projection is completely automatic and unintentional, like falling in love. The less we know about another person, the easier it is to passively project unconscious aspects of ourselves onto them.

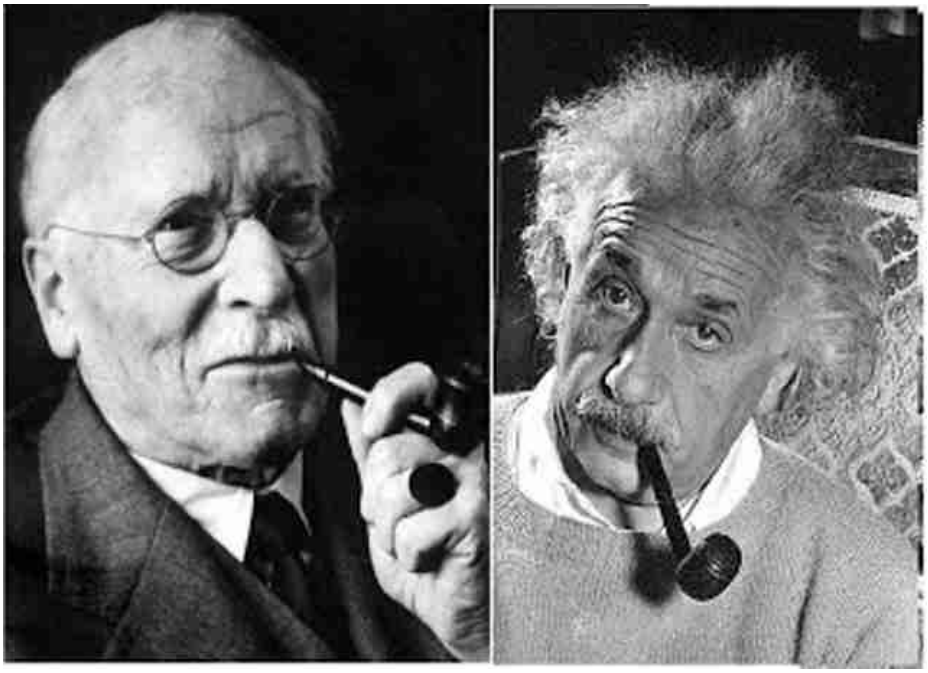
Active projection is better known as empathy-we feel ourselves into the other's shoes. Empathy that extends to the point where we lose our own standpoint becomes identification.

The projection of the personal shadow generally falls on persons of the same sex. On a collective level, it gives rise to war, scapegoating and confrontations between political parties. Projection that takes place in the context of a therapeutic relationship is called transference or countertransference, depending on whether the analysand or the analyst is the one projecting.

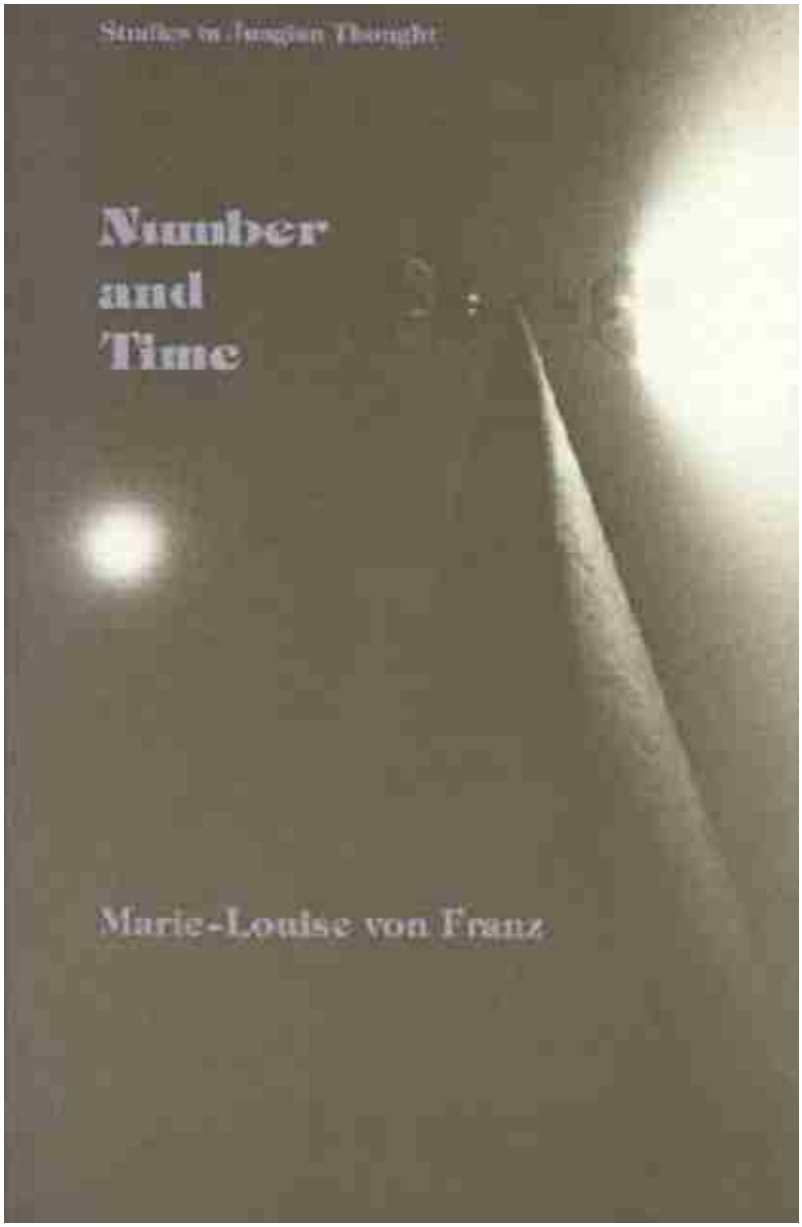
In terms of the contrasexual complexes, anima and animus, projection is both a common cause of animosity and a

singular source of vitality.
When animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction. The outcome need not always be negative, since the two are equally likely to fall in love.["The Syzygy: Anima and Animus," CW 9ii, par. 30.]
http://www.nyaap.org/jung-lexicon/p/

Carl Jung and "Physics." (2015-06-09 15:41)



When he was just starting to work on the theory of relativity, Einstein came often to my house and I bombed with questions about the new theory.
I'm not good at math and imagine the problem that the poor guy had to explain relativity.
He didn't know how to explain it.
Faced with the difficulty of it, I felt insignificant, I wanted to sink into the ground.
Until one day he asked me something and psychology was my revenge.
"The expertise " Jung adds" is a big disadvantage; the intensification is such that you can't explain.
I have since had many opportunities to observe that nowadays the conversation is impossible between the infinitely graduates.
Everyone is so advanced in the field of your enthusiasm and feel so comfortable there that barely, and hardly care, talk about everything else.
Would be exposed as a crab out of the shell. Carl Jung on meeting Albert Einstein



”C. G. Jung’s work in his later years suggested that the seemingly divergent sciences of psychology and modern physics might, in fact, be approaching a unified world model in which the dualism of matter and psyche would be resolved.

Jung believed that the natural integers are the archetypal patterns that regulate the unitary realm of psyche and

matter, and that number serves as a special instrument for man's becoming conscious of this unity." Number and Time by Marie Louise Von Franz

This photograph of Jung and Erwin Schrödinger was taken in a garden near the Round Table at the 1946 conference. The conference theme that year was "Spirit and Nature." Jung lectured on "The Spirit of Psychology"and Schrödinger spoke on "The Spirit of Natural Science."
A theoretical physicist, Schrödinger won the Nobel Prize in 1933 for his discovery of the Schrödinger wave equation.

Max Knoll, a professor of physics from Princeton University, lectured at Eranos between 1951 and 1965 on the history of science.
This photograph of Knoll was taken at the 1951 conference. In 1934 Knoll and Ernst Ruska, his student, invented the electron microscope. Knoll died in 1969, seventeen years before his co-inventor, Ruska, would be awarded the Nobel

Prize in physics for their invention of the electron microscope.

Jung at Bollingen. On lighting lanterns, water-pumping, wood-cutting, fire making, and cooking (2015-06-10 09:01)

Jung at Bollingen. Of lighting lanterns, water-pumping, wood-cutting, fire making, and cooking, Jung said, ”These simple acts make man simple.” Wounded Healer of the Soul, Page 72.
The feeling of repose and renewal that I had in this tower was intense from the start.
It represented for me the maternal hearth. . . in which I could become what I was, what I am and will be. . . .
At Bollingen I am in the midst of my true life, I am most deeply myself.
Here I am, as it were, the ”age-old son of the mother”. . . personality No.2, who . . . exists outside time. . . .
I have done without electricity, and tend the fireplace and stove myself.
Evenings, I light the old lamps.
There is no running water, and I pump the water from the well.
I chop the wood and cook the food.
These simple acts make man simple; and how difficult it is to be simple!
In Bollingen, silence surrounds me almost audibly, and I live ”in modest harmony with nature.”
Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. . . .
There I . . . see life in the round, as something forever coming into being and passing on. Carl Jung, Memories Dreams and Reflections, Pages 255-256.

”Jung was a mountain of a man - big enough to encompass every kind of person imaginable” (2015-06-10 09:36)

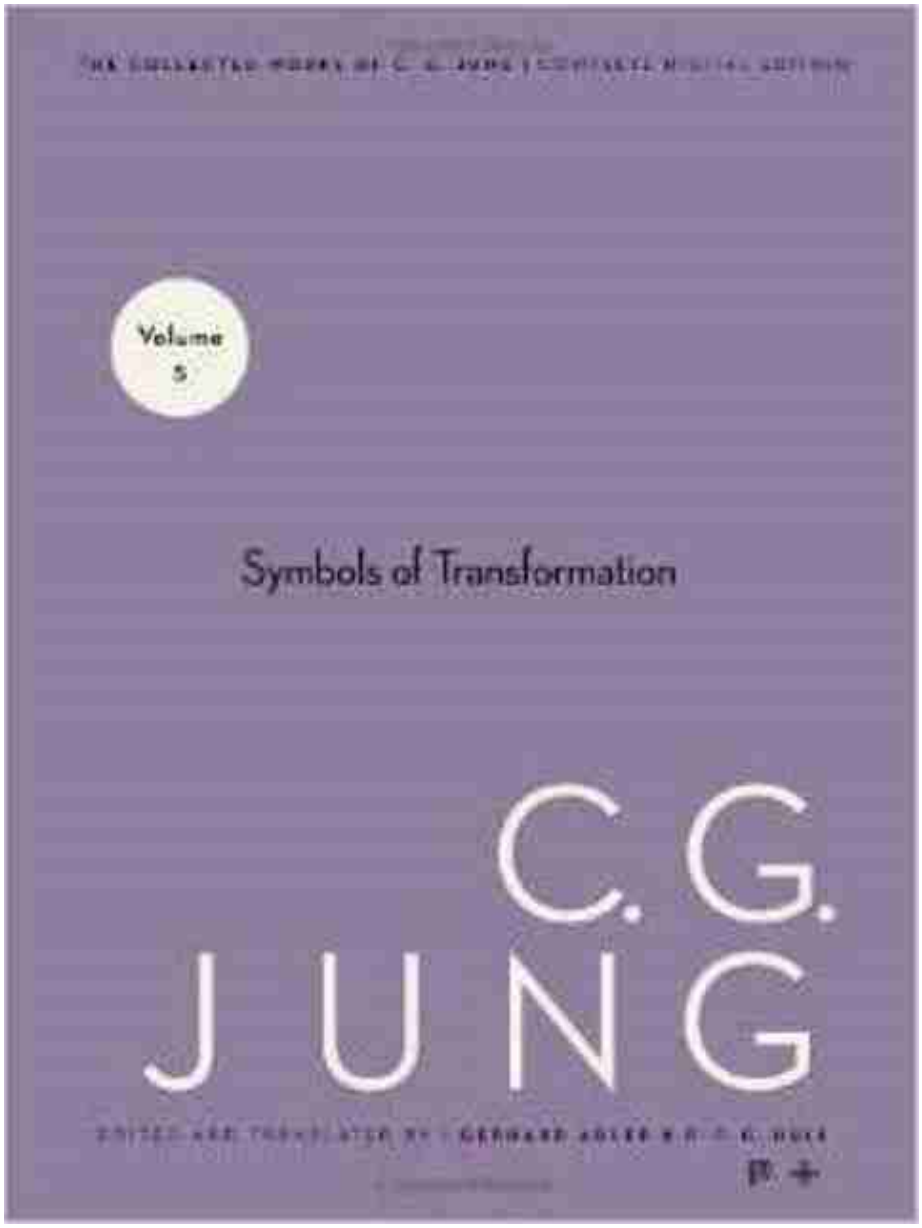
Jung at Bailey Island, Maine, 1936.
"Jung was a mountain of a man—big enough to encompass every kind of person imaginable."

Analyst and author Jane Wheelwright was a patient of Jung’s in the 1930s.
“Jung was a mountain of a man - big enough to encompass every kind of person imaginable.
All kinds of people big and small found through him their uniqueness.
He touched all kinds of people who came his way.
Sometimes it was through what he inadvertently said - more often than not something he would not remember.
Sometimes it was what he did.
Mostly it was what he was: a comprehensive, large, all-embracing, complete man. He spanned in himself everything from greatness and power to all-too-human failings.
He could be irritable and sometimes downright demanding.
Explosions of rage were not uncommon.
He even could be duped at times by unscrupulous and ambitious people.
Sometimes he seemed to reduce to human ordinariness. At other times he seemed to expand - to literally physically expand - to overpowering size.
I remember once experiencing him like this.
I must have betrayed my feeling that he was beyond my reach because he said out of the blue, ”Do I have horns on my head?”
Jung was able to constellate the unconscious of countless numbers and kinds of people.
It was an extraordinary gift that he had. . . . I believe he was at his best as an analyst.” Jane Wheelwright, J.E.T., Page 97.

The Dream that inspired Dr. Jung to write his last great work. **(2015-06-10 10:02)**

Christ and the Wise Virgins Stone portal, Germany.
At eighty-three, Jung had a dream in which he addressed a multitude of ordinary people who listened with rapt attention and understanding.
This prompted him to agree to the publication of his last book, Man and His Symbols. Wounded Healer of the Soul, Page 206.

6794



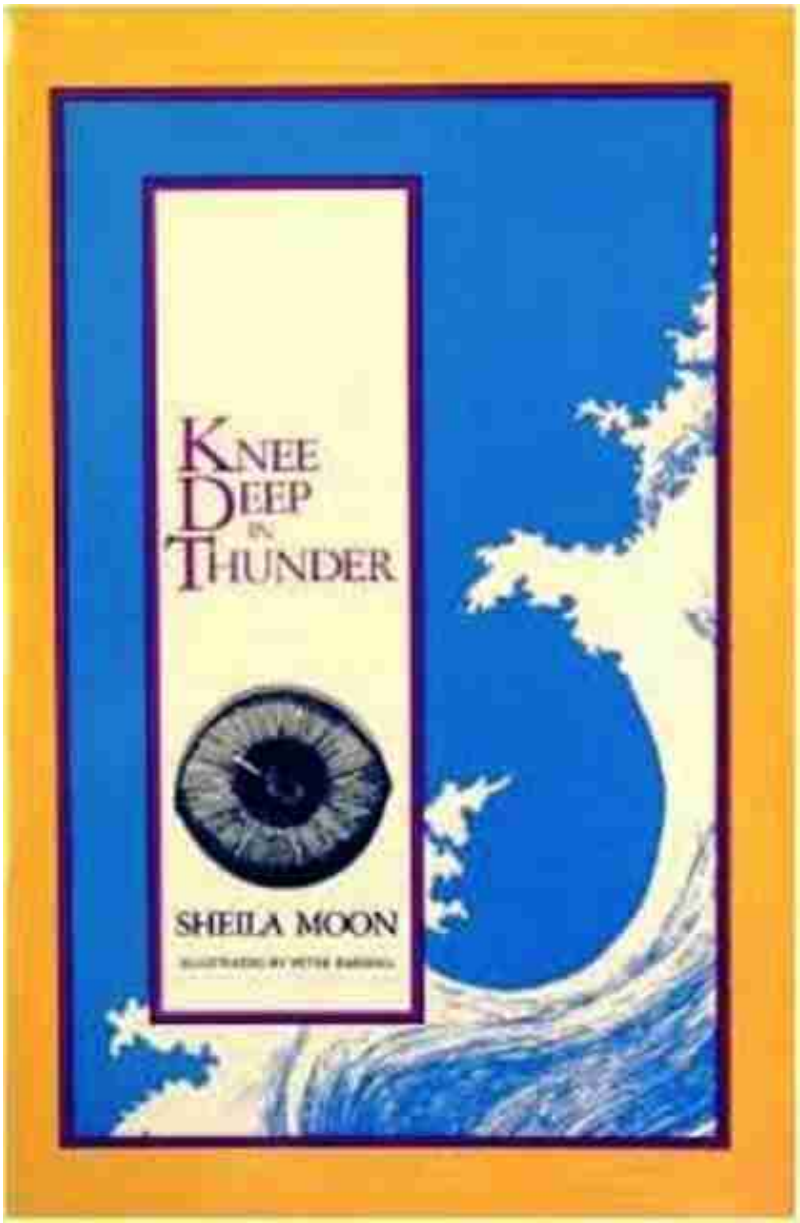
Man and His Symbols, Jung's last work, had a typical birth.
The highly successful Freeman interview prompted a publisher's request for a book of Jung's "more important and basic ideas," this
time "for the people in the market place."

No, said eighty-three year-old Jung.
He had never tried to popularize his work; anyway he was ”old and rather tired.”
Then he had a dream, which he told to John Freeman.
Jung dreamed that, instead of sitting in his study and talking to the great doctors and psychiatrists who used to call on
him from all over the world, he was standing in a public place and addressing a multitude of people who were listening
to him with rapt attention and understanding what he said. Wounded Healer of the Soul, Page 206.

Sheila Moon on Carl Jung **(2015-06-11 05:29)**

In each of my hours with Dr. Jung I was aware of his sense of urgency about man’s religious task, of his intense concern that each of us must be related to ourselves and to God not only inwardly but in the world, if we and the world are not to be destroyed.
”We fear our serpent,” he said, ”as we also fear the numinosum - so we run from it. . . . All we have to give the world and God is ourselves as we are. But this is the hardest of all tasks. Most of us want others to do it for us, to carry us along.”. . .
Over and again he stressed his belief that ”unless we live these things we profess, we are useless.”
My last sight of him was in 1955 in Ascona.
I had photographed him with Mrs. Jung, seated at a table in the warm sunlight outside their hotel by the lake.
Very Swiss, very solid, very genuine, very warm, they sat side by side, smiling, as we drove away. Shiela Moon, J.E.T., Page 178.
Image: Carl and Emma Jung enjoying tea at Küsnacht in 1955.

6796


KNEE DEEP IN THUNDER
SHEILA MOON

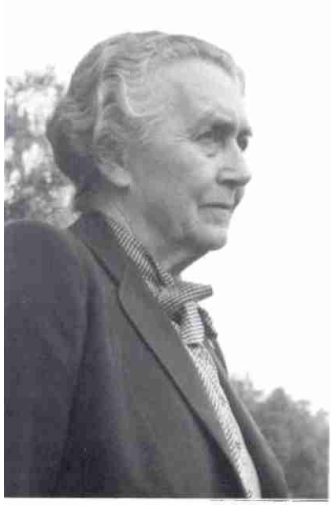
Carl Jung's Dream that inspired "Answer to Job." **(2015-06-11 11:16)**

The problem of evil had occupied Jung since his childhood, raising, as it does, fundamental questions about the ideas of
God we live with in the form of images, concepts, and metaphors and their consequent effect on the meaning and conduct
of human existence.
Patients and public had put these questions to him for years.
In Aion he began tackling the issue of "the dark side of God" but found it needed a more direct focus.
The fateful Answer to Job was foreshadowed by a long dream ending in a scene which demonstrated underlying attitudes
of the dreamer:
"It was a high, circular room with a gallery running along the wall, from which four bridges led to a
basin-shaped center.
The basin rested upon a huge column and formed the sultan's round seat. . . .The whole was a gigantic mandala...
.
I suddenly saw that from the center a steep flight of stairs ascended to a spot high up on the wall. . . . At the top of the
stairs was a small door, and my father said, "Now I will lead you into the highest presence."
Then he knelt down and touched his forehead to the floor.
I imitated him, likewise kneeling, with great emotion. For some reason I could not bring my forehead quite down to the
floor - there was perhaps a millimeter to spare. . . .
I . . . ought really to have touched my forehead to the floor, so that my submission would be complete.
But something prevented me from doing so entirely, and kept me just a millimeter away.
Something in me was saying, "All very well, but not entirely."
Something in me was defiant and determined not to be a dumb fish: and if there were not something of the sort
in free men, no Book of Job would have been written several hundred years before the birth of Christ.
Man always has some mental reservation, even in the face of divine decrees.
Otherwise, where would be his freedom?
And what would be the use of that freedom if it could not threaten Him who threatens it?" Carl Jung, Memories Dreams and Reflections, P. 218-220.
[Also: Claire Dunne, Carl Jung: Wounded Healer of the Soul, P. 151-142.
Image: Anthony: "What Is the Object of all this?" / The Devil: "There is no Object."

6798

Plate XVIII from Tentation de Saint-Antoine, the third series, 1896.
Lithograph by Odilon Redon.
Satan, an angel of God, was used by Him to test Job.

Elizabeth Howes on Emma Jung **(2015-06-12 04:03)**



I found Mrs. Jung the most integrated person in Zurich. . . .
I found myself deeply moved by a woman who had so obviously found
herself and her own authenticity in the midst of so many collective pressures.
She was the wife of Carl Jung, which was certainly not an easy task.
And she maintained - or rather, achieved- an individuality separate from his.
She became a scholar in later years which culminated in her excellent book, The Legend of the
Holy Grail.
Also she became a wise and sensitive analyst, pointing simply and directly to what needed to
be looked at.
She was a joy to work with... .
Mrs. Jung's quiet, penetrating, active and participating attitude helped one always to know that one was working in a religious
process where the unconscious was revealing – in even the slightest way - powers greater than the ego.
But always I remember how she stressed the role of the ego in the development of consciousness.
Mrs. Jung said to me, "There are egos and egos and egos. The problem is to find the right one."
To me, as I saw her, she had found hers and had related it to the deeper archetypal powers making for wholeness.
Elizabeth Howes, J.E.T., Page 75.
Image:
Emma Jung, 1955.
Wife, teacher, analyst, writer, mother of five, grandmother, Emma's
dignity and equanimity is apparent in this portrait in the year of her death.

Carl Jung on the Death of Emma and Bollingen house. **(2015-06-12 16:06)**

After my wife's death. . . I felt an inner obligation to become what I myself am.
To put it in the language of the Bollingen house, I suddenly realized that the small central section
which crouched so low, so hidden was myself!
I could no longer hide myself behind the "maternal" and the "spiritual" towers. So, in that same year, I added an upper story to this section, which represents myself, or my ego personality.
Earlier,I would not have been able to do this; I would have regarded it as presumptuous self-emphasis.
Now it signified an extension of consciousness achieved in old age.
With that the building was complete. Carl Jung, MDR, Page 225.
Dear Aniela... .
I have finished painting the ceiling in Bollingen and done more work on my inscription and - last but not least - rebricked the rivulets to prevent
seepage and cooked some good meals and found and bought an excellent wine.
All this has rested me and cured me of various vexations.
But I won't speak of that.
Thank heavens I have no idea how great is the disorder or order of my correspondence.
My memory has the most astonishing holes in it, so that I often catch myself forgetting not only
what I have done but more especially what I have not done. Carl Jung, Letters Vol. 1, Page 351.
Solitude is for me a fount of healing which makes my life worth living.
Talking is often a torment for me, and I need many days of silence to recover from the futility of words.
I have got my marching orders and only look back when there's nothing else to do.
This journey is a great adventure in itself, but not one that can be talked about at great length.
What you think of as a few days of spiritual communion would be unendurable for me with anyone, even my closest friends.
The rest is silence! This realization becomes clearer every day as the need to communicate dwindles.
Image:
lung on a wall at Bollingen, c. 1955.
In his eighties, Jung needed solitude as a "fount of healing," and
silence to overcome the "torment" of talking.

6800

Carl Jung on “Synchronicity.” (2015-06-13 05:38)

Carl Jung on “Synchronicity.”
”Certain phenomena of synchronicity seem to be bound up with the archetypes.” Synchronistic events nearly always occur
during, or because of heightened emotion.
It’s as if the threshold of consciousness is lowered, which then allows the unconscious and its contents to show themselves in conscious life.
These spheres of heightened emotion occur within archetypal situations such as death, mortal danger, catastrophes, mental or
physical illness, or relationship crises, which demonstrate innate ”patterns of behavior that are universal in character, arousing the
same feelings in everyone.”
Similarly, close-bonded archetypal relationships such as those between mother and child or between
lovers often produce synchronistic telepathic communication.
For lung, the archetypes are ”an imprint which presupposes an imprinter”; ”the archetype is only the name of Tao, not Tao itself.”
And ”just as the physicist regards the atom as a model I regard archetypal ideas as sketches for the purpose of visualizing the
unknown background.”
We . . . have to expect a factor in the psyche that is not subject to the laws of time and space, as it is on the contrary capable of suppressing them to a certain extent.
In other words: this factor is expected to manifest the qualities of time- and spacelessness, i.e., ”eternity” and ”ubiquity.”
Psychological experience knows of such a factor; it is what I call the archetype, which is ubiquitous in time and
space, of course relatively speaking.
It is a structural element of the psyche we find everywhere and at all times; and it is that in which all individual psyches
are identical with each other, and where they function as if they were the one undivided Psyche the ancients called anima
mundi or the psyche tou kosmou [cosmic psyche].
This is no metaphysical speculation but an observable fact, and therefore the key to innumerable mythologies, that is to
the manifestations of unconscious fantasy. . . .

It may be, from a psychological point of view, a mere similarity and not a unity in essence. . .
But here parapsychology comes in, with its psi-phenomena that unmistakably show an essential identity of two separate
events, as for instance the act of prevision and the objective precognized fact.
These experiences show that the factor in question is one and the same inside and outside the psyche.
. . . In our ordinary minds we are in the worlds of time and space and within the individual psyche.
In the state of the archetype we are in the collective psyche, in a world system whose space-time categories are relatively or
absolutely abolished.
This is about as far as we can go safely.
I see no way beyond, since we are not capable of functioning in a four-dimensional system at will; it only can happen to us.
Our intellectual means reach only as far as archetypal experiences, but within that sphere we are not the motors, we are the moved objects.
Experiment in the ordinary sense therefore becomes impossible. . . .
There is no regularity between archetype and synchronistic event. . . .
I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading
factor of principle in the universe, i.e., in the Unus Mundus, where there is no incommensurability between so-called matter and co-called psyche.
Here one gets into deep waters, at least I myself must confess that I am far from having sounded these abysmal depths.
In this connection I always come upon the enigma of the natural number.
I have a distinct feeling that Number is a key to the mystery, since it is just as much discovered as it is invented.
It is quantity as well as meaning.
For the latter I refer to the arithmetical qualities of the fundamental archetype of the self. . . and its historically and empirically well documented
variants of the Four. . . .
It seems that I am too old to solve such riddles, but I do hope that a young mind will take up the challenge. It would be worth while. Carl Jung, Letters Vol. II, Pages 398-400.
Image:
The Four Brains Aboriginal painting by Rachel Napaljarri jurra, Waadpiri people, Central Australia, 1992.
Aboriginal philosophy posits four brains for the human experience, four levels that describe our
relationship to our world:
1. Story brain (Tjukurrpa), myths/thought;
2. Family brain (Walytju), relationships/emotions;
3. Country brain .(Ngurra), geography/environment;
4. Body brain (Kurunpa), physical/molecular.

“Thank God, I’m Jung, and not a Jungian.” **(2015-06-13 11:06)**

[“Thank God, I’m Jung, and not a Jungian.” is a popular quotation of Dr. Jung’s but is often not used within the context in which it was stated as provided below.]
There was indeed plenty of theory with which to diagnose and label the patients, but terms and theory never appealed to Jung except as a temporary aid.
Speaking of the terms he himself gave to various aspects of the human psyche, he wrote, in his last long book, Mysterium Coniunctionis:
If such concepts provisionally serve to put the empirical material in order, they will have fulfilled their purpose. [Carl Jung, CW 14, Footnote 66, Page 108.]
He used to deplore the tendency of too many of his pupils to make dogma of such concepts and once in exasperation remarked:
“Thank God, I’m Jung, and not a Jungian.” Carl Jung, Jung: A Biography [Hannah], Page 78.

Carl Jung and Bollingen **(2015-06-14 04:47)**

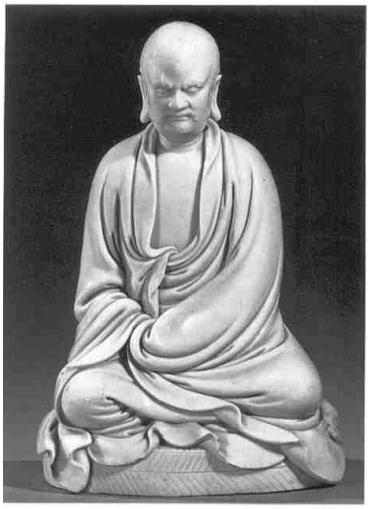
I observe myself in the stillness of Bollingen, with the experience of almost eight decades now, and I have to admit that
I have found no plain answer to myself.
I am in doubt about myself as much as ever, the more so the more I try to say something definite.
It is even as though through familiarity with oneself one became still more alienated! Carl Jung, Jung Briefe, Page 386.
In 1955 his tall figure was slightly bent and even gave an impression of fragility.
Yet most people overlooked this, because it paled beside the massive strength, the powerfulness
that radiated from him; no one who ever met him could escape its aura.
It was not the powerfulness of an authoritarian Jung was too good-natured for that, too kindly,
too outgoing even in old age and his humor too infectious.
Nor was it the powerfulness one associates with erudition or with a highly differentiated and richly endowed intellect. . . .
What was so palpably impressive about him sprang from the superiority of a man who had engaged in a
life-and-death struggle with the creative daemon and mastered him, but on whom the struggle had left its mark.
This kind of powerfulness is profoundly human, does not arouse fear, is not crushing, does not embarrass or make you feel
small, but changes you; it compels veneration and awe. Aniela Jaffe, Last Years, Page 100.

Aniela Jaffe on Carl Jung's youth (2015-06-14 05:26)

He [Jung] began telling me about himself and the sensitiveness that had tormented him from early youth, how it had encumbered him in his
relationships and made him feel unsure of himself, how ashamed it had made him feel, but how, because of this same impressionability,

he had perceived beauties and experienced things other people scarcely dreamed of. Aniela Jaffe, Last Years, Pages 114-115.

Carl Jung and some Late Life Thoughts. **(2015-06-14 11:51)**



Eastern philosophy fills a psychic lacuna in us but without answering the problem posed by Christianity.
Since I am neither an Indian nor a Chinese, I shall probably have to rest content with my European presuppositions, otherwise I would be in danger of losing my roots for a second time. Carl Jung, Letters Vol. II, Page 238.
I tried to find the best truth and the clearest light I could attain to, and since I have reached my highest point I can't transcend any more, I am guarding my light and my treasure, convinced that nobody would gain and I myself would be badly, even hopelessly injured, if I should lose it. Carl Jung, Letters Vol. II, Page 597.
Up until the last moment Jung still seemed to be searching. Perhaps his was the road of the Magician who, unlike the Saint, did not yearn for fusion or for the peace of God, but preferred the eternal highway with all its unhappiness. But I cannot be certain of that. Michael Serrano, Two Friendships, Page 112.
Image:
Seated Figure of Bodh-dharma Porcelain, Chinese, Ming Dynasty, first half of seventeenth century.
Bodh-dharma was an Indian sage who brought Buddhism into China.
This figurine is a meditative aid.
By sitting in the same position and gazing upon the figure of the Bodhi-dharma, one can see one's own inner state.

6806

Carl Jung an Alchemical Stages (2015-06-14 12:07)

The third and highest degree of conjunction was the union of the whole man with the unus mundus . . .
the potential world of the first day of creation, when nothing was yet ”in actu,” i.e. divided into two and many but was still
one. . .
the eternal Ground of all empirical being. . . .
The third degree of conjunction is universal: it is relation or identity of the personal with the supra-personal atman, and of the individual Tao with the universal Tao. . . .
He [the alchemist Dorn] expressly meant not a fusion of the individual with his environment, or even his adaptation
Undoubtedly the idea of the unus mundus is founded on the assumption that the multiplicity of the empirical world rests on an underlying unity. . .
everything different and divided belongs to one and the same world. . . .
All that is not encompassed by our knowledge, so that we are not in a position to make any statements about its total nature. . . .
But this much we do know beyond all doubt, that empirical reality has a transcendental background.
. . . The common background of microphysics and depth psychology is as much physical as psychic and therefore neither, but rather a third thing, a neutral nature which can at most be grasped in hints since in essence it is transcendental.
. . . The transcendental psychophysical background
corresponds to a ”potential world.”. . .
The third and highest conjunction. . .
would consist, psychologically, in a synthesis of the conscious with the unconscious.
The result of this conjunction or equation is theoretically inconceivable, since a known quantity is combined with an unknown one; but in practice as many far reaching changes of consciousness result from it as atomic physics has produced in classical physics. . . .
Not unnaturally, we are at a loss to see how a psychic experience of this kind - for such it evidently was - can be formulated as a rational concept.
Undoubtedly it was meant as the essence of perfection and universality, and, as such, it characterized an experience of similar proportions.
We could compare this only with the ineffable mystery of the unio mystica, or Tao, or the content of Samadhi, or the experience of satori in Zen, which would bring us to the realm of the ineffable and of extreme subjectivity where all the criteria of reason fail.
Remarkably enough this experience is an empirical one in so far as there are unanimous testimonies from the

East and West alike, both from the present and from the distant past, which confirm its unsurpassable subjective significance. . . .
It is and remains a secret of the world of psychic experience and can be understood only as a numinous event.
Carl Jung, CW 14, Pages 767-771.
Image:
Chakrasamvara and Vajravarahi in Union Painting on cotton, Nepal, c. 1450
The union of Tantric deities can embody unio mystica at the levels of the synthesis of opposites: the conscious and unconscious, the personal with the supra-personal.

Carl Jung on "Tao." **(2015-06-14 12:17)**

The truth is one and the same everywhere and I must say that Taoism is one of the most perfect formulations of it I

ever became acquainted with. Carl Jung, Letters Volume 1, Pages 559-560.
The unity of these two, life and consciousness, is the Tao. Carl Jung; The Secret of the Golden Flower.
To translate meaning into life ... is to realize the Tao. Carl Jung; "Commentary to The Secret of the Golden Flower", 1929.
Water is the 'valley spirit,' the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious." (Carl Jung, CW 9i, para 40)
Only in this spiritual centre is there any possibility of salvation. The concept of the centre was called by the Chinese Tao, which the Jesuits in their day translated as Deus. Carl Jung, Letters Vol. 1, Pages 470-471.
Taoist meditation is mainly concerned with the curious transformations of Yang and Yin. Carl Jung, Modern Psychology, Page 43.
The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.
Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.
The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

Carl Jung: “Not being a prophet, it is impossible for me to predict where the world is going to.” (2015-06-14 12:26)

To Albert Oppenheimer
Dear Herr Oppenheimer 10 October 1933
Not being a prophet, it is impossible for me to predict where the world is going to.
But I know from my own experience of very many individuals of our time that a very definite instinctive tendency is at
work to bring them back to consciousness of themselves.
The catastrophe of the World War is no doubt responsible for this.
What happens to the individual also happens to nations after a time, by a process of natural summation.
The economic crisis operates as a contributory causative factor.
Nations will become more and more entrenched in their idiosyncrasies and we may expect an increase in nationalism everywhere.
Contrary to the rational expectation of worldwide understanding, the individuality of each nation is going to be built up for a long time to come.
Economic hardship makes people egoistic as well as increasing mistrust between them.
It is clear that civilization, if not exactly threatened, is being held up in its advance.
This is to be welcomed in that our advance has been much too rapid for the real man, which is why we have become lopsidedly intellectualistic and rationalistic and have quite forgotten that there are other factors which cannot be influenced

by a one track rational intellect.
Hence we see on all sides a mystic emotionality flaring up, which had been declared extinguished ever since the Middle Ages.
It fares with nations as with the individual: if he grows too high in the air his roots go down too deep, which means that
however fast he progresses he will after a time be overtaken by his own shadow, where he will find plenty of work to do on himself at
home.
In the individual one calls it a conflict, in the nation it's a civil war or revolution.
I think the continuing divisions and upheavals will gradually lead to a state of balance which will form the basis for a reconstruction.
But I think the phase of disintegration will last at least several decades more.
I see no special social or political gain for our generation but an all the greater spiritual one.
This, of course, is not identical with what used to be called the march of civilization.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. 1, Pages 128-129.

Carl Jung two days before his death. **(2015-06-15 06:58)**

For two days before he died he was away in some far country and he saw wonderful and beautiful things, .I am sure of
that.
He smiled often and was happy. . . he told me of the wonderful dream he had had; he said: ”Now I know the truth but there is a small piece not filled in and when I know that I shall be dead.”
Also after that he had a wonderful dream which he told me in the night.
He saw a huge round block of stone sitting on a high plateau and at the foot of the stone was engraved these words: ”And this shall be a sign unto you of Wholeness and Oneness.” Ruth Bailey, Two Friendships, Page 104.

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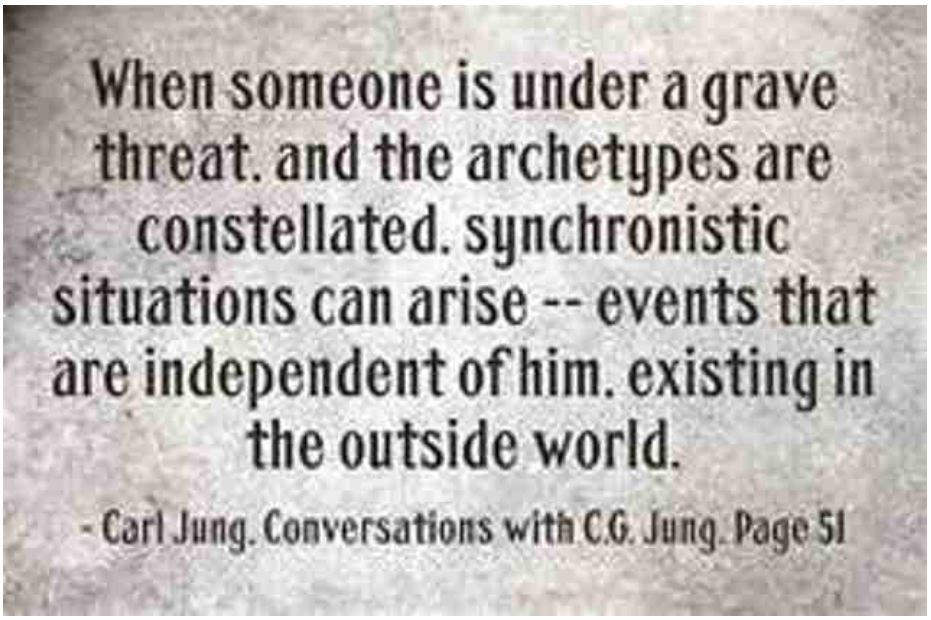
The Death of Carl Jung and "Synchronicity." **(2015-06-15 07:10)**

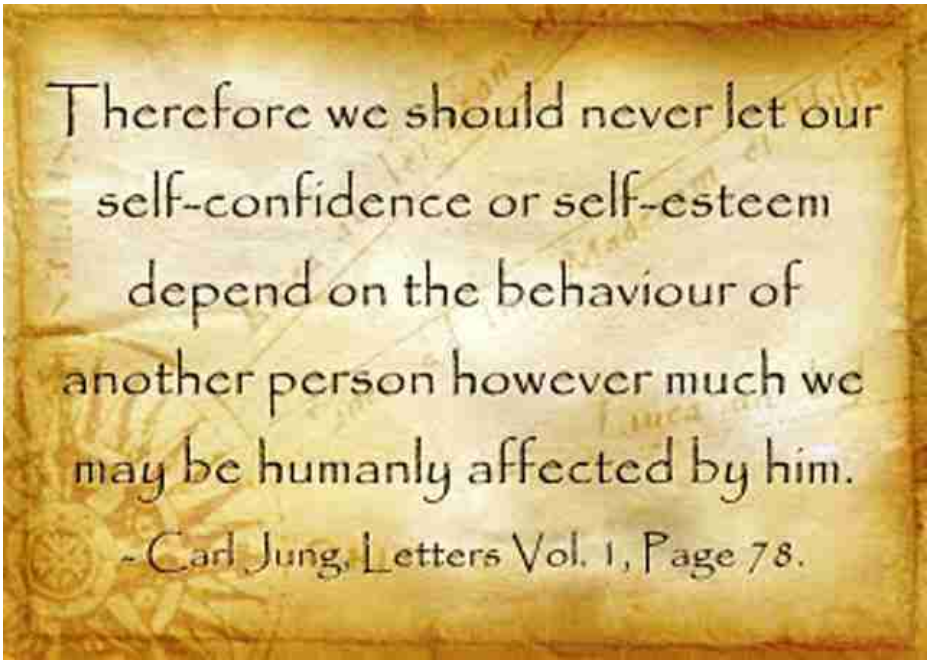


At 4 P.M. on June 6, 1961, Jung died very peacefully, surrounded by his family. Not surprisingly, synchronicity accompanied his death. Laurens van der Post, on a voyage from Africa to Europe,
reported a dream at the time he died of Jung waving goodbye.
Barbara Hannah told how, minutes before his death, she discovered the relatively fresh battery in her car had completely run down.
Nature joined in a couple of hours later with a freak storm over Kusnacht in which lightning struck and scarred the tree where Jung
used to sit in the garden. Claire Dunne, Wounded Healer of the Soul, Page 215.

Carl Jung on ”Man’s Real Task.” **(2015-06-15 10:44)**

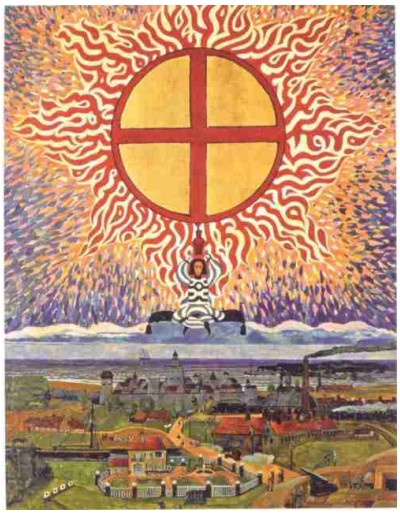
In each aeon there are at least a few individuals who understand what man’s real task consists of, and keep its tradition
for future generations and a time when insight has reached a deeper and more general level.
First the way of a few will be changed and in a few generations there will be more. . .
whoever is capable of such insight, no matter how isolated he is, should be aware of the law of synchronicity.
As the old Chinese saying goes: ”The right man sitting in his house and thinking the right thought will be heard a hundred miles
away.” Carl Jung, Letters Vol. II, Page 525.

Carl Jung's Self-Confidence shaken. **(2015-06-15 14:31)**



To you, dear friend. . . for this dawning decade 1960-70, in whose lap the black and white cards of our uncertain fate await us.
The past decade dealt me heavy blows – the death of dear friends and the even more painful loss of my wife, the end of my scientific activity and the burdens of old age, but also all sorts of honors and above all your friendship, which I value the more highly because it appears that men cannot stand me in the long run.
Since I do not deem myself God-almighty enough to have made them other than they are, I must put it down entirely to my own account and lengthen my shadow accordingly.
Your understanding and your interest have done much to restore my self-confidence, severely shaken by my incessant struggle with difficult contemporaries.
It is indeed no trifling thing to be granted the happy proof that somehow one is "possible" and has achieved something whose meaning someone else, apart from myself, is able to see.
Being well-known not to say "famous" means little when one realizes that those who mouth my name have fundamentally no idea of what it's all about.
The gratification of knowing that one is essentially posthumous is short-lived. Carl Jung, Letters Vol. II, Page 516.

Carl Jung: We have become participants of the divine life... **(2015-06-16 05:11)**



We have become participants of the divine life and we have to assume a new responsibility. . . .
Man's relationship to God probably has to undergo a certain important change:
Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living
and fulfilling of the divine love in us will be our form of worship of, and commerce with, God.
His goodness means grace and light and his dark side the terrible temptation of power.
Man has already received so much knowledge that he can destroy his own planet.
Let us hope that God's good spirit will guide him in his decisions, because it will depend on man's decision
whether God's creation will continue.
Nothing shows more drastically than this possibility how much of divine power has come within reach
of man. Carl Jung, Letters Vol. II, Page 316.
Image: Vision of 1914 Painting by C. G. lung, 1920.
Jung, who had visions of destruction before World War I and II, spoke repeatedly of man's power to
"destroy his own planet."

6816

The last time Mary Crile visited Dr. Jung. **(2015-06-16 08:37)**

Artist Mary Crile visited Jung in that period.
The last time I saw Jung face to face. . .
I found him much aged but there was the same kindly twinkle behind those penetrating eyes of his.
When he said, "Pull up your chair, for I am getting deaf and old and stupid," I could not help smiling as I reminded him that he had made exactly the same remark to me, just eleven years earlier.
He replied with a chuckle "Well, it doesn't seem to get any better.". . .
When I asked him what he was writing he said, "My biography. . . .
It is purgatory. Frau Jaffe is writing it but I must check it all because no one knows someone else's life.
I have done the first twenty years because one can be more objective there."
He paused and then added thoughtfully, "I don't know the meaning of .life."
As he said this I felt that, even for Jung, who more than anyone else in our day saw life steadily and saw it whole, there still remained an unsolved mystery. Mary Crile,Wounded Healer of the Soul, Pages 194-195.
Image:
Oedipus Considers the Riddle Bronze by Glyn Warren Philpot, 1930.
As Jung engaged, the riddle of the meaning of life remained an enigma, an open mystery to be forever pondered. Claire Dunne, Wounded Healer of the Soul, Page 195.

Carl Jung to his daughter Marianne after the death of Emma Jung (2015-06-16 13:59)

Dear Marianne,
Warmest thanks for your lovely letter which was a great joy.

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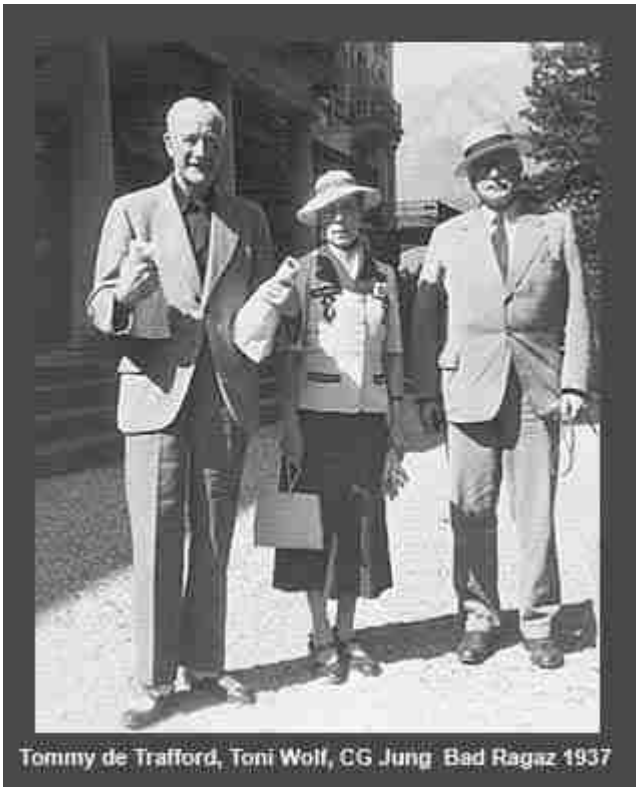
I am glad you weren't bored with me.
It was a joy to be together with you for a while. . . .
Mama's death has left a gap for me that cannot be filled.
So it is good if you have something you want to carry out and can turn to when the emptiness spreads about you too menacingly.
The stone I am working on gives me inner stability with its hardness and permanence and its meaning governs my thoughts. Carl Jung to his daughter, Letters Vol. II, Page 316.

Carl Jung on Toni Wolff **(2015-06-16 14:41)**


Tommy de Trafford, Toni Wolf, CG Jung Bad Ragaz 1937

Jung went on as if talking to himself,
"Somewhere there was once a Flower, a Stone, a Crystal, a Queen, a King, a Palace, a Lover and his Beloved, and this was long ago, on an Island
Somewhere in the ocean five thousand years ago.. . . Such is Love, the Mystic Flower of the Soul.
This is the Center, the Self. . . ."
Jung spoke as if in a trance.
"Nobody understands what I mean" he said, "only a poet could begin to understand.". . .

”You are a poet,” I said, moved by what I had heard.
”And that woman, is she still alive?” I asked.
”She died eight years ago. . . . I am very old. Miguel Serrano, Two Friendships, Pages 60-61.

In 1958, Jung initiated efforts to have Toni Wolff's writings published. **(2015-06-16 15:57)**

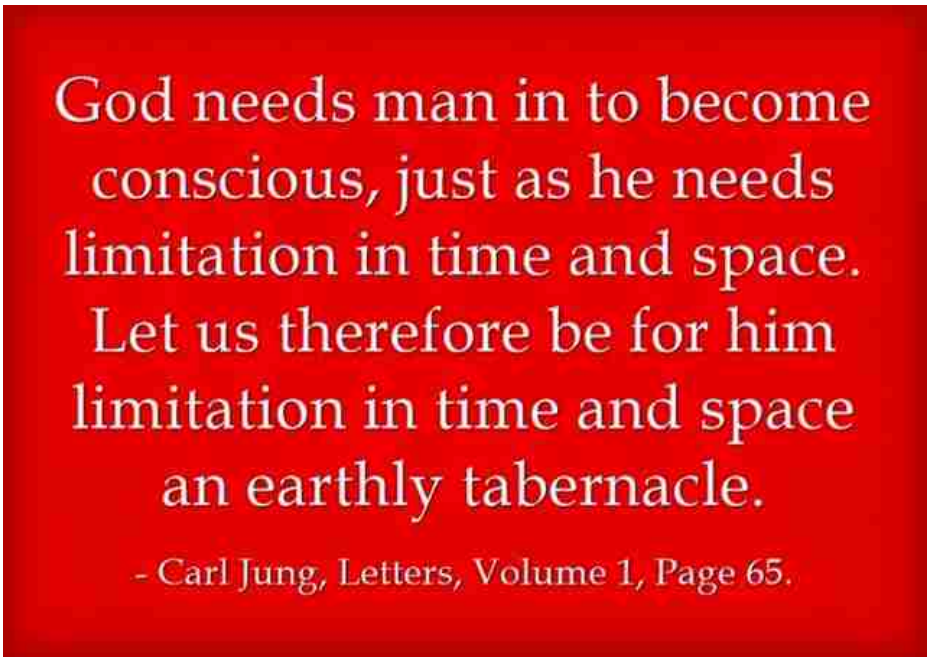
Dear Dr. Brody. . . .

I feel the need to recommend the collected papers of Toni Wolff to your attention. . .
They are distinguished not only by their intellectual content but by the fact that the author had personally experienced the development of analytical psychology from the fateful year of 1912 right up to the recent past and was thus in a position to record her reactions and sympathetic interest from the first.
Her papers also have a documentary value.
Even those who did not know the author personally will glean from them an impression of the versatility and depth of her spiritual personality. Carl Jung, Letters Vol. II, Pages 424-425.
Image: Toni Wolff, ca. 1911 (Age 23)

Carl Jung hearing of the death of Toni Wolff. (2015-06-16 16:13)

Outwardly he kept extremely calm, so that both his wife and his secretary told me they thought he had over-come the shock after a few days, but from my notes for April 1953, I see that he said himself that his pulse was still between eighty and 120; moreover this trouble continued for some time.
He had been helped, it is true, by seeing Toni in a dream. .. on Easter Eve, looking much taller and younger than she had been when she died, and exceedingly beautiful.
She was wearing a frock of all the colors of a bird of paradise, with the wonderful blue of the kingfisher as the most emphasized color.
He saw just her image, there was no action in the dream, and he was especially impressed by having dreamed it on the night of the resurrection. Barbara Hannah, “Jung,” Page 313.
Image:
Toni Wolff in garden at Bollingen.
Although Jung tried to get Toni Wolff’s scientific writings published after her death in 1953, as yet they remain unpublished.

Carl Jung: God needs man in to become conscious... **(2015-06-17 05:28)**



God needs man in to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space an earthly tabernacle. Carl Jung, Letters, Volume 1, Page 65.
Accordingly the capacity to nullify space and time must somehow inhere in the psyche, or, to put it another way, the psyche does not exist wholly in time and space.
It is very probable that only what we call consciousness is contained in space and time, and that the rest of the psyche. the unconscious, exists in a state of relative spacelessness and timelessness.
For the psyche this means a relative eternality and a relative non-separation from other psyches, or a oneness with them. Carl Jung, Letters Volume I, Page 256.

Carl Jung's "Fireside Chats" (2015-06-17 08:06)

Jung in his late seventies no longer taught at the C. G. Jung Institute, though Emma did.
But twice yearly he invited diploma candidates, like Peter Lynn, to his Kusnacht house for
"fireside chats." Claire Dunne, Wounded Healer of the Soul, Page 167.
He would stand by the fireplace, pipe in mouth, and ask for questions on anything and everything, encouraging us to engage him in dialogue.
My most vivid recollection of these extraordinary evenings is the experience of Jung as a giant whose head touched the clouds and whose feet were rooted in the very center of the earth.

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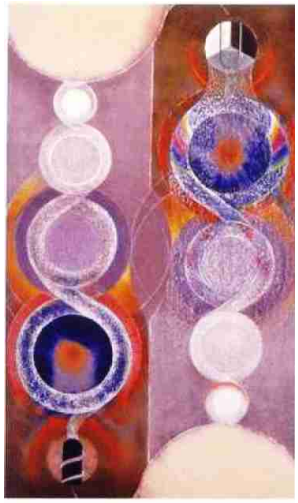
Within the same sentence he would connect an earthy, peasant-type joke (laughing uproariously) with an obscure pre-Christian myth, both directly relevant to the question under discussion.
I used to come away from these gatherings with a great sense of awe, having glimpsed ultimate issues in a thoroughly human
context. Peter Lynn, J.E.T., Page 41.

Dr. Jung and the impressions ordinary people made upon him **(2015-06-17 08:41)**

I always remember a letter I received one morning, from a woman who wanted to see me just once in her life. The letter made a very strong impression on me, I am not quite sure why. I invited her to come and she came.

She was very poor - poor intellectually too.
I don't believe she had ever finished primary school.
She kept house for her brother; they ran a little newsstand.
I asked her kindly if she really understood my books which she said she had read. And she replied in this extraordinary way "Your books are not books, Herr Professor. They are bread."
And the little traveling salesman of women's things who stopped me in the street and looked at me with immense eyes, saying "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

Carl Jung on "Causalism" (2015-06-17 09:24)



The causalism that underlies our scientific picture of the world breaks everything down into individual processes which it punctiliously tries to isolate from all other parallel processes.
This tendency is absolutely necessary if we are to gain a reliable knowledge of the world, but philosophically it has the disadvantage of breaking up, or obscuring, the universal interrelationship of events so that a recognition of the greater relationship, i.e. the unity of the world, becomes more and more difficult.
Everything that happens, however, happens in the same "one world" and is part of it. For this reason events must have an a priori aspect of unity. Carl Jung, CW 14, Para 662.

Dr. Jung discusses Psychology and Physics with famous Physicists (2015-06-17 10:56)

Dear Professor Pauli,
Best thanks for kindly sending me Jordan's paper.
I think this paper should be published, as it is concerned with the
Actual changeover of the physicist's mode of observation tothe psychological field.
This paper was inevitable.
Having come to the conclusion that the observed is also a disturbance by the observer, the consistent investigator of the unknown interior of the atom could not help seeing that the nature of the observing process becomes perceptible in the disturbance caused by the observation.
To put it more simply, if you look long enough into a dark hole you perceive what is looking in.
This is also the principle of cognition in yoga, which derives all cognition from the absolute emptiness of consciousness. Carl Jung, Letters Vol. 1, Pages 174-175.
Dear Professor Jung,
The epistemological situation with regard to the concepts ”conscious” and ”unconscious” seems to offer a pretty close analogy to the ”complementarity” situation in physics.
Every ”observation of the unconscious,” i.e., every conscious realization of unconscious contents, has an uncontrollable reactive effect on these same contents. . . . It is undeniable that the development of ”microphysics” has brought the way in which nature is described in this science very much closer to that of the new psychology. Wolfgang Pauli, Last Years, Page 166.
Dear Professor Nelson:
The comparison of modern psychology to modern physics is no idle talk. Both disciplines have, for all their diametrical opposition, one most important point in common, namely the fact that they both approach the hitherto ”transcendental” region of the Invisible and Intangible, the world of merely analogous thought. Carl Jung, Letters Vol. II, Page 308.

Carl Jung: No Christian is meant to sleep in a safe pew... (2015-06-17 11:30)

No Christian is meant to sleep in a safe pew. . . . I have discovered in my private life that a true Christian is not bedded upon roses and he is not meant for peace and tranquility of mind but for war.
And again I am realizing profoundly that not everybody's nature is as bellicose as mine, although I have attained - Deo concedente - a certain state of peace within, paid for by a rather uncomfortable state of war without.
But even if a peaceful nature has reached a certain higher level of consciousness he cannot escape the raging conflict of opposites in his soul, as God wants to unite his opposites in man.
As soon as a more honest and complete consciousness beyond the collective has been established, man is no more an end in himself, but becomes an instrument of God, and this is really so and no joke about it. Carl Jung, Letters Vol. II, Page 242.

Carl Jung: "We imitate Christ and hope he will deliver us from our own fate." **(2015-06-17 14:12)**

Christ. . . took himself with exemplary seriousness and lived his life to the bitter end, regardless of human convention and in opposition to his own lawful tradition, as the worst heretic in the eyes of the Jews and a madman in the eyes

of his family.
But we?
We imitate Christ and hope he will deliver us from our own fate.
Like little Iambs we follow the shepherd, naturally to good pastures.
No talk at all of uniting our Above and Below!
On the contrary Christ and his cross deliver us from our conflict, which we simply leave alone. . . . Instead of bearing ourselves, i.e., our own cross, ourselves, we load Christ with our unresolved conflicts.
We ”place ourselves under his cross,” but by golly not under our own. . . . The cross of Christ was borne by himself and was his.
To put oneself under somebody else’s cross, which has already been carried by him, is certainly easier than to carry your own cross amid the mockery and contempt of the world.
That way you remain nicely ensconced in tradition and are praised as devout.
This is well-organized Pharisaism and highly un-Christian.
Whoever imitates Christ and has the cheek to want to take Christ’s cross on himself when he can’t even carry his own has in my view not yet learnt the ABC of the Christian message.
Have your congregation understood that they must close their eyes to the traditional teachings and go through the darkness of their own souls and set aside everything in order to become that which every individual bears in himself as his individual task, and that no one can take this burden from him?
We continually pray that ”this cup may pass from us” and not harm us.
Even Christ did so, but without success. . . . We might. . . discover, among other things, that in every feature Christ’s life is a prototype of individuation and hence cannot be imitated: one can only live one’s own
life totally in the same way with all the consequences this entails. Carl Jung, Letters Vol. II, Pages 76-77.

Carl Jung: ”We are still looking back to the Pentecostal events...” **(2015-06-18 05:11)**

We are still looking back to the Pentecostal events in a dazed way instead of looking forward to the goal the spirit is leading us to.

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Therefore mankind is wholly unprepared for the things to come.
Man is compelled by divine forces to go forward to increasing consciousness and cognition,
developing further and further away from his religious background because he does not understand it any more.
His religious leaders and teachers are still hypnotized by the beginning of a then-new aeon of consciousness instead of
understanding them and their implications.
What was once called the ”Holy Ghost” is an impelling force, creating wider consciousness and responsibility and thus enriched cognition.
The real history of the world seems to be the progressive incarnation of the deity. Carl Jung, Letters Vol. II, Page 436.

Carl Jung: ...even the enlightened person remains what he is... (2015-06-18 05:28)

The Christian Church has hitherto. . . [recognized] Christ as the one and only God-man.
But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. . . .
It is well to remind ourselves of St. Paul and his split consciousness: on one side he felt he was the apostle directly called and enlightened by God, and, on the other side, a sinful man who could not pluck out the ”thorn in the flesh” and rid himself of the Satanic angel who plagued him.
That is to say even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky. Carl Jung, CW 11, Page 470.

Image:
St. Paul by Rembrandt

Carl Jung on ”Answer to Job.” **(2015-06-18 10:14)**

God wanted to become man and still wants to ... Carl Jung, CW 11, Answer to Job, Page 455.
One should make clear to one self, what it means, when God becomes man. Carl Jung, CW 11, Answer to Job, Page 401.
If we say ”God”? we give an expression to an image or verbal concept which has undergone many changes in the course of time. ... Carl Jung, CW 11, Answer to Job, Page 360.
Christianity itself would never have spread through the pagan world with such astonishing rapidity, had its ideas not found an analogous psychic readiness to receive them. Carl Jung, CW 11, Answer to Job, Page 441.
But in omniscience there had existed from all eternity a knowledge of the human nature of God or the divine nature of man. This realization is a millennial process. Carl Jung, CW 11, Answer to Job, Page 402.
Image:
Demon of the Plague From Feldbuch der Wundarzney, Strassburg, 1540.

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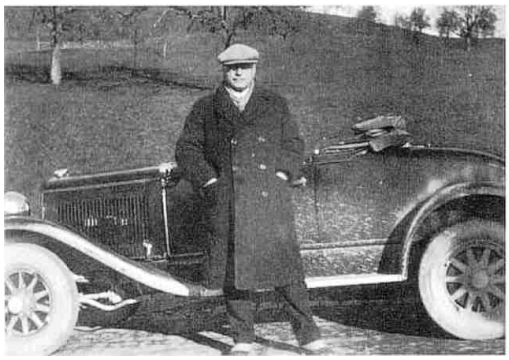
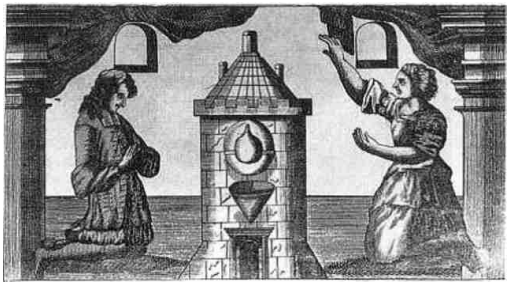
Dr. Jung never does anything by halves. **(2015-06-18 13:22)**

I had seen him often as a highly civilized modernist driving a red Chrysler through the twisting streets of Zurich; pondering the problems of the psyche in his sober book-lined study with its Oriental paintings and Christian stained glass. . .



before I came upon the primitive Jung, one rainy summer day, outside his favorite dwelling place [Bollingen] – a grey stronghold, of medieval outline, standing alone and apart, surrounded by hills and water - where, when his work as a doctor is over, he retires to become for a season the detached scholar and writer who turns experience into theory.
Ensconced there in the shelter of the round stone tower which he had built with his own hands, dressed in a — bright blue linen overall, with his powerful arms in a tub of water, I beheld Dr. Jung earnestly engaged in washing his blue jeans. . . .
Dr. Jung never does anything by halves.
When he walks up and down the floor of the Psychological Club, expounding a dream to his advanced students, every cell and fiber of his physical being seems to participate; every resource of his great learning. . . and his native wisdom is turned in a single living stream upon the question in hand.
This massive, peaceful man in blue was putting the same zest and interest into washing.
No part of Jung was left in Kusnacht giving consultations. Elizabeth Shepley Sergeant, C.G. Jung Speaking, Pages 50-51

Barbara Hannah's first visit to Bollingen **(2015-06-18 13:51)**



Toni paid back hospitality by asking Jung to invite me to Bollingen.
I was frankly terrified when I first arrived at the Tower.
It was very cold weather and Jung was cooking in his original round kitchen in a long Oriental robe which he often wore in cold weather.
He looked like a picture I had once seen of an old alchemist at work among his retorts.
He looked more whole than ever. . . . Toni, who was also staying there, just gave me some tea and told me to take a chair by the fire and watch Jung cook, then busied herself with fetching the things he asked for and her own jobs.
Jung was entirely engrossed in some absorbing cooking and in watching the fire. (He was a most unusually good cook and used in those days to cook the most complicated dishes.
I remember one sauce with no fewer than sixteen ingredients!)
I did not yet know him well enough to feel it as a companionable silence (which I learned later to enjoy more than anything), so after two or three hours I took an opportunity, when he did not seem quite so engrossed to murmur: "I am scared stiff."
Although only a faint amused smile indicated that he had even heard my remark, the ice was broken and I began to feel at home.
After a bit he gave me an aperitif. . . then I even got a small job or two to do, and finally we were ready to sit down at the round table.
The marvelous food and wine rapidly banished my fear, though I was fortunate enough still to say nothing, except for a few appreciative grunt-like murmurs while we were eating.
That was indeed fortunate because as I learned later Jung jung hated to talk while he was eating a really good meal. (He used to quote his mother, who said that chattering was disrespectful to good food.)
The only remark I remember him making during that first meal was: "Oh, well, you already know how to enjoy your food, that is one thing (emphasis on the one!)
I shall not have to teach you!" Barbara Hannah, "Jung", Page 199.
Image:
Illustration from the Mutus Liber (Mutable Book), La Rochelle, 1677.
A couple kneels in prayer.
He is an alchemist; she is the soror mystica (sister in the mystery).
Like "an old alchemist," Jung, in his Bollingen kitchen, concocted elaborate dishes from a variety of ingredients.
His guests often felt a touch of magic about their visit. Claire Dunne, Wounded Healer of the Soul, Page 108

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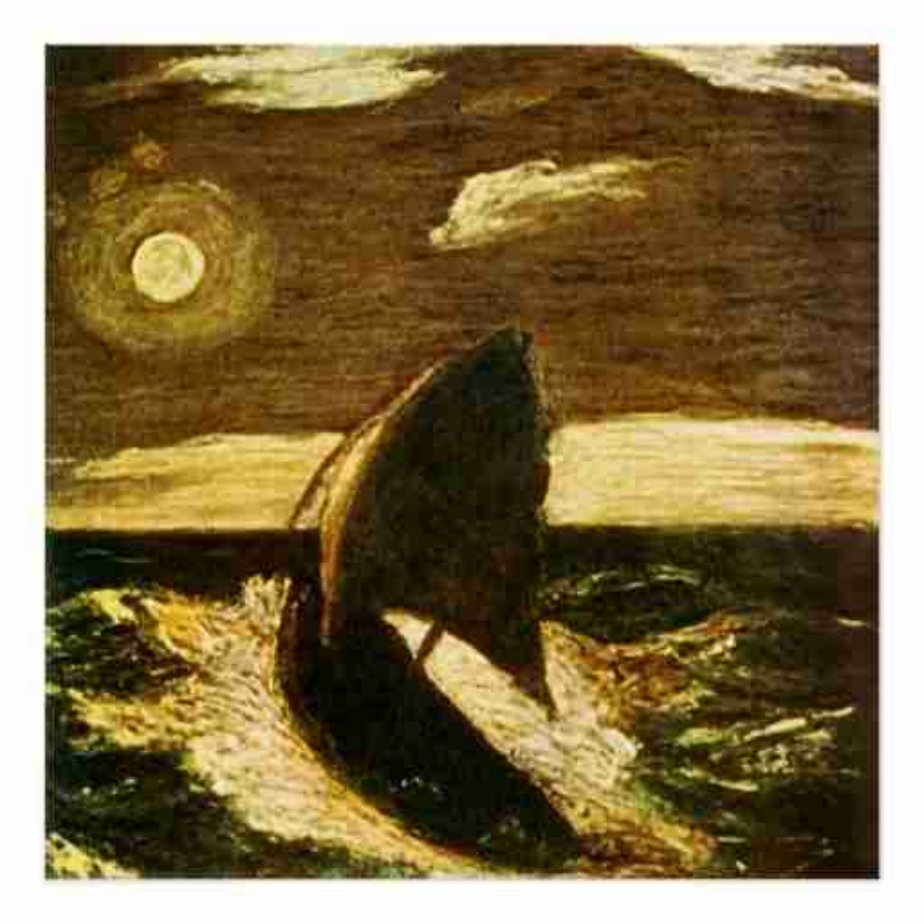
Carl Jung: ” Into this territory a man must venture if he wishes to meet woman half way.” (2015-06-20 04:31)

A human relationship leads into the world of the psyche, into that intermediate realm between sense and spirit, which contains something of both and yet forfeits nothing of its own unique character.
Into this territory a man must venture if he wishes to meet woman half way.
Circumstances have forced her to acquire a number of masculine traits, so that she shall not remain caught in an antiquated, purely instinctual femininity, lost and alone in the world of men.
So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros, It is a task he can’ not avoid. Carl Jung, CW 10, Page 125.

Carl Jung on how to use Active Imagination. **(2015-06-20 05:05)**

The initial question to be directed. . . would be: ”Who or what has come alive? . . .
Who or what has entered my psychic life and created disturbances and wants to be heard?”
To this you should add: ”let it speak!”
Then switch off your noisy consciousness and listen quietly inwards and look at the images that appear before your inner eye, or hearken to the words which the muscles of your speech apparatus are trying to form.
Write down what then comes without criticism.
Images should be drawn or painted assiduously no matter whether you can do it or not.
Once you have got at least fragments of these contents, then you may meditate on them afterwards.
Don’t criticize anything away!
If any questions arise, put them to the unconscious again the next day.
Don’t be content with your own explanations no matter how intelligent they are. . . .
Treat any drawings the same way.
Meditate on them afterwards and every day go on developing what is unsatisfactory about them.
The important thing is to let the unconscious take the lead. Carl Jung, Letters Vol. 1, Pages 28-29.
Our dreams propel us into a landscape of universal symbols, which can speak both to our deepest personal realities and to the collective archetypal world that underpins them. Claire Dunne, Wounded Healer of the Soul, Page 86.
Image:
Memories
Oil painting by Tobi Zausner; 1981.

Carl Jung on be grounded in the rational. **(2015-06-20 05:40)**



It is under all conditions a most advisable thing to keep to the conscious and rational side, i.e., to maintain that side. One never should lose sight of it. It is the safeguard without which you would lose yourself on unknown seas. You would invite illness, indeed, if you should give up your conscious and rational orientation.
On the other hand, it is equally true that life is not only rational.
To a certain extent you have to keep your senses open to the non-rational aspects of existence. . . .
The unconscious itself is neither tricky nor evil - it is Nature, both beautiful and terrible. . . .
The best way of dealing with the unconscious is the creative way. . . Carl Jung, Letters Vol. 1, Pages 108-109.
Jung has said that the unconscious long identified as the oceanic in man, is Nature.
The seeker of himself often feels cast adrift, setting a course between light and dark but ultimately moved along by unseen currents deep within. Claire Dunne, Wounded Healer of the Soul, Page 87.
Image:
The Toilers of the Sea Painting by Albert Rydet; early 1880's.

Carl Jung on how the Unconscious expresses itself through Depression. **(2015-06-20 07:44)**

The unconscious can also express itself through a depression.
People so spoilt by success that they are no longer accustomed to struggle for it, must sometimes suffer disaster in order to wake up: otherwise life is too easy for them.
They are too comfortable and they have to pay for it somehow.
Many are plagued by chronic ailments or intermittent depressions because fate does not torment them in other ways.
Chronic illness or depression is then directly meaningful. They are mechanisms, to be sure, but so long as people are enslaved by these mechanisms they are saved from a more cruel fate.

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There are some patients the analyst must even treat emotionally, and he must not allow certain other patients to exploit him. He can talk very openly and sternly to these and even respond emotionally to them. Such people enslave others.
They must be shown that they have a desire to dominate: they must be told the truth.
People of this kind are subject to depression because they want to rule others but cannot manage to. Carl Jung, Jung-Ostrowski, Page 15.

[Carl Jung on Foul Language as a therapeutic tool. **(2015-06-20 14:01)**

An American woman underwent a Freudian analysis without success.
She had used foul language to her analyst but he had failed to react and he disregarded her behaviour.
When she repeated some examples to me I told her in no uncertain terms that if she were ever to speak to me again like that, I would reply to her in the same fashion.
The patient pointed out that I had become emotional and that was not permissible for an analyst.
My answer was, ”But it is human and I have the right to be human too.”
This allowed her to emerge from her schizophrenia.
She had become disoriented through the unnatural behaviour of her first analyst; she was brought back to reality by the honesty of my reaction and was cured. Carl Jung, Jung-Ostrowski, Page 15.

Liber Novus aka The Red Book on being Born and Rebirth **(2015-06-20 15:00)**

Liber Novus depicts the rebirth of God in the soul. Liber Novus, Introduction, Page 202.
At the end of Liber Secundus, Jung's soul has ascended to Heaven following the reborn God. Liber Novus, Introduc-

tion, Page 226.
In you the reborn one will come to be, and the sun of the depths will rise, and a thousand serpents will develop from your dead matter and fall on the sun to choke it. Your blood will stream forth. Carl Jung, Liber Novus, Page 239.
Your shock and doubt will be great, but from such torment the new life will be born. Carl Jung, Liber Novus, Page 239.
I know, I have stridden across the depths. Through guilt I have become a newborn. Carl Jung, Liber Novus, Page 242.
It is the mourning of the dead in me, which precedes burial and rebirth. Carl Jung, Liber Novus, Page 242.
You new spark of an eternal fire, into which night were you born? Carl Jung, Liber Novus, Page 243.
The one arose from the melting together of the two. He was born as a child from my own human soul, which had conceived him with resistance like a virgin. Carl Jung, Liber Novus, Page 244.
To be that which you are is the bath of rebirth. In the depths, being is not an unconditional persistence but an endlessly slow growth. Carl Jung, Liber Novus, Page 266.
You would like to hear of the son of God, who shone and gave, who begot, and to whom life was born again, as the earth bears the sun green and colorful children. Carl Jung, Liber Novus, Page 273.
I was born into life from below, and I grew up as heroes do, in hours rather than years. Carl Jung, Liber Novus, Page 276.
I recognized the chameleon and no longer want to crawl on the earth and change colors and be reborn; instead I want to exist from my own force, like the sun which gives light and does not suck light. Carl Jung, Liber Novus, Page 277.
My God, I love you as a mother loves the unborn whom she carries in her heart. Carl Jung, Liber Novus, Page 286.
I became his nocturnal mother who incubated the egg of the beginning. And he rose up, renewed, reborn to greater splendor. Carl Jung, Liber Novus, Page 287.
I have been baptized with impure water for rebirth. Carl Jung, Liber Novus, Page 304.
But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.
Nothing has happened yet, the world has yet to begin, the sun is not yet born, the watery firmament has not been separated, we have not yet climbed onto the shoulders of our fathers, since our fathers have not yet become. Carl Jung, Liber Novus, Page 320.
You Gods, your first born son is man. Carl Jung, Liber Novus, Page 345.
I spent a long time pondering his words, which evidently he had spoken to the dead, and I was horrified by the atrocities that attend the rebirth of a God. Carl Jung, Liber Novus, Page 357.
Image:
'Philosophical Mercury'. Italy, 15th century

Carl Jung on ”Abortion.” **(2015-06-21 07:27)**

If the question of an abortion arises the whole situation with all its implications must be taken into account.
If the parents are married and healthy the child must be accepted, and the sacrifice of living a more modest life should

be met if it is financially necessary.
If the parents are not married the question must be weighed very carefully: would it be favourable or not, damaging or useful? Carl Jung, Jung-Ostrowski, Page 16.

Carl Jung's "Thanks Offering" (2015-06-21 08:27)

In remembrance of his seventy-fifth birthday Jung chiseled a twenty-inch square stone with three alchemical inscriptions "as a thanks offering."
The stone stands outside the tower at Bollingen "and is like an explanation of it." Claire Dunne, Wounded Healer of the Soul, Page 140.
Here stands the mean, uncomely stone,
'Tis very cheap in price!
The more it is despised by fools,
The more loved by the wise. Carl Jung, "Wehr," Page 377.

Carl Jung on “Archetypes.” (2015-06-21 15:35)

Archetypes:
When all the archetypal images are properly placed in a hierarchy, when that which must be below is below, and. that which must be above is above, our final condition can recapture our original blissful state.
Archetypes are images in the soul that represent the course of one’s life.
One part of the archetypal content is of material and the other of spiritual origin.
The more an archetype is amplified the more understandable it becomes.
It is hard to explain because the spiritual cannot be expressed in a few words. The archetype signifies that particular spiritual reality which cannot be attained unless life is lived in consciousness.
Archetypes are not matters of faith; we can know that they are there.
An archetype is composed of an instinctual factor and a spiritual image.
The approaches to it from the instinctual or the spiritual side are very different.
The libido cannot be freed, however, unless the archetypal images can be made conscious.
When fantasy pictures are brought into consciousness their intrinsic energy is liberated.
In this way the instincts become integrated and ordered.
When only the instinctual element of the archetypal content is active there is chaos (massa confusa).
Archetypes can change whilst the individual remains quite unconscious of their movements.
Conceivable they change spontaneously.
The archetypal content of dreams disappears and is replaced by a new one, even when the earlier form has not come into consciousness.
From the nature of a particular archetype it is possible to predict which will follow it.
It can be assumed that the flow of archetypes at a particular time characterize that historical period in a particular way.
The typical events of an era are determined by the succession and the quality of the corresponding archetypal images.
The succession of the archetypal motives is a collective development and has nothing to do with the individual.
We may imagine that the archetypes, being only the residual deposits of human experiences, would have represented animalistic life in an earlier period.
The archetypal primordial forms were already present, however, at the dawn of human consciousness; at its centre,

everything
was already there as an apriori possibility.
Even the first experiences of man were already fixed; we can only translate these patterns, these archetypes, into form
we can understand.
Men have to realize the archetypes which are present at an unconscious level in creation.
All potentialities lie in the unconscious like ideas that have not yet been embodied nor experienced yet as reality.
The archetypes are present in the unconscious as potential abilities which, at a given moment, are realized and applied
when brought into consciousness by a creative act.
As an analogy we can suppose that every inspiration produced out of the unconscious has a history.
A new situation occurs as a constellation produced by the archetype, a new inspiration emerges, and something else is discovered
and becomes a part of reality.
A host of possibilities is still embedded in the archetypes, in the realm of the Mothers.
The abundance of possibilities eludes our comprehension.
The origin of the archetypes is a crucial question.
Where space and time are relative it is not possible to speak of developments in time.
Everything is present, altogether and all at once, in the constant presence of the pleroma.
I remember standing on a mountain top in inner Africa, seeing around me an endless expanse of brush
and herds of animals grazing, all in a deep silence as it had been for thousands of years without anyone being aware of it.
”They” were present but not consciously seen; they were as nameless as in Paradise before Adam named them.
Name-giving is an act of creation.
Where space and time do not exist there is only oneness (monotes).
There is no differentiation; there is only pleroma.
Pleroma is always with us, under our feet and above our heads.
Man is the point that has become visible, stepping out from the pleroma, knowing what he is doing, and able to name the things about him.
Although the earth existed before there were any human beings, it could not be seen or known by anyone.
In China they say that the ancestor of the family, the one who stood at the beginning, is the Cosmos.
Out of him was everything created: in the time before time.
There is nothing to explain or distinguish in the oneness because sequence and causality do not exist.
The archetypes are the material of the God- Creator.
The constitute a primeval ocean charged with potentiality. Carl Jung, Jung-Ostrowski, Pages 21-22.

Dr. Jung's Vision that is not in "Memories." (2015-06-22 06:05)

There was also a vision or experience - not mentioned in Memories - which he described to Emma Jung and myself very vividly, when I visited him in the hospital during his early convalescence. .
he told us then that as he was recovering from the very worst of his illness, he felt that his body had been dismembered and cut up into small pieces.
Then, over quite a long period, it was slowly collected and put together again with the greatest care. Barbara Hannah, "Hannah," Page 283.

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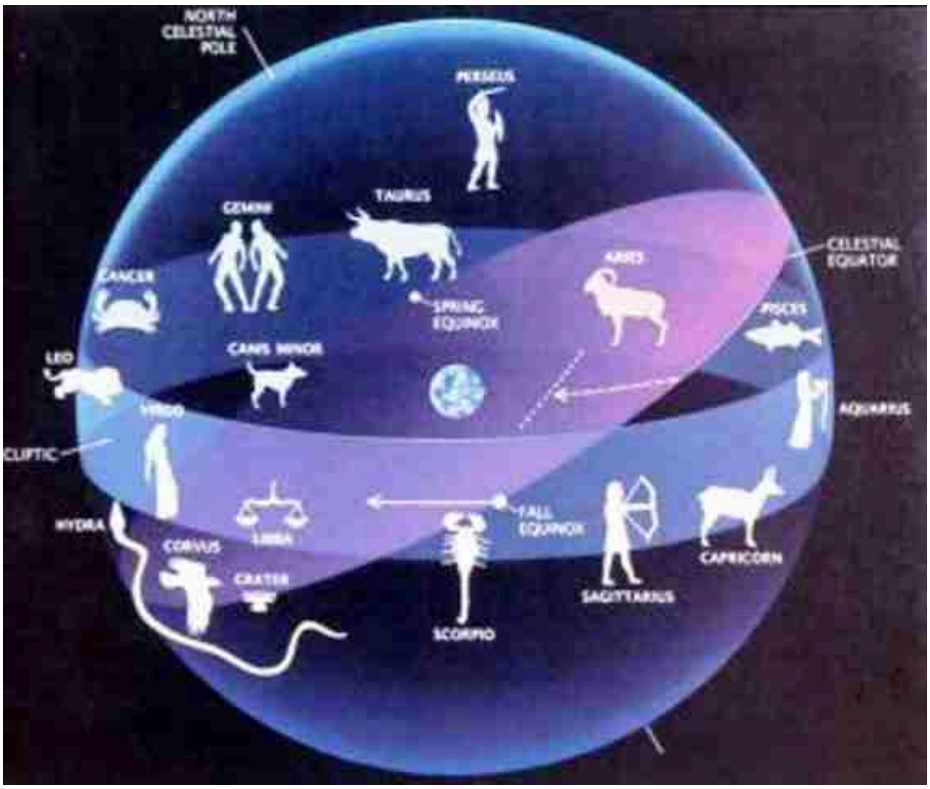
Carl Jung on the “Archetype of the Shadow.” **(2015-06-22 12:22)**

The Archetype of the Shadow:
The Bible says, ”Whosoever shall say ”Racha” to his brother is guilty of hellfire.”
If we substitute ”shadow” for ”brother” and implicate the dark brother within, we open out this biblical word into new perspectives.
It also says, ”Reconcile yourself with him as long as he is on the road.”
”What ye have done to the least of your brethren ye have done unto me.”
The least of me is my inferior function which represents my shadow- side.
But what, if the inferior and neglected function expresses the will of God?
When sacrifice is demanded it frequently implies the acceptance of our shadow- side.
The the poles of the psyche are torn apart and there is no living centre in a person, he feels forsaken and dominated by demons.
His self is empty and he cannot draw the opposites together.
The best protection against abandonment to demons is a conscious relationship to a close, living human being.
In the case of a woman the relationship should be to a man.
We should not try to escape upward or downward from the world.
To want to be the best or the worst of men is megalomania.
It is devilish arrogance to want to destroy ourselves whenever we feel profoundly miserable.
That state of consciousness which will not let us admit to having a shadow pushes his surroundings into a position of inferiority.
All ”good people” suffer from irritability.
We must be charitable to our weaknesses.

An alchemical text says: ”The mind should learn compassionate love for the body.”
The unconscious shows us the face that we turn towards it.
It smiles if we are friendly to it; but if we neglect it, it makes faces at us.
We can only become real by accepting our sexuality and not denying it through saintliness.
We must descend into our own depths to have the visio Dei.
There are always people who want to bring light into the world because they are afraid to reach down into their own dirt.
But who can be humble who has not sinned?
This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men.
The meaning of sin is that it teaches humility; the Church says, felix culpa. Carl Jung, Jung-Ostrowski, Pages 25-26.

Carl Jung on Questions to be asked during the Era of Aquarius. **(2015-06-24 08:29)**



The most serious question to ask, it seems to me, is what will Christianity have to say in the future?
What is the meaning of an attachment to the cross, what are the four functions? What does it mean to say ”He gave up the ghost” or, ”My God , why hast thou forsaken me?”
What does this mean for humanity?

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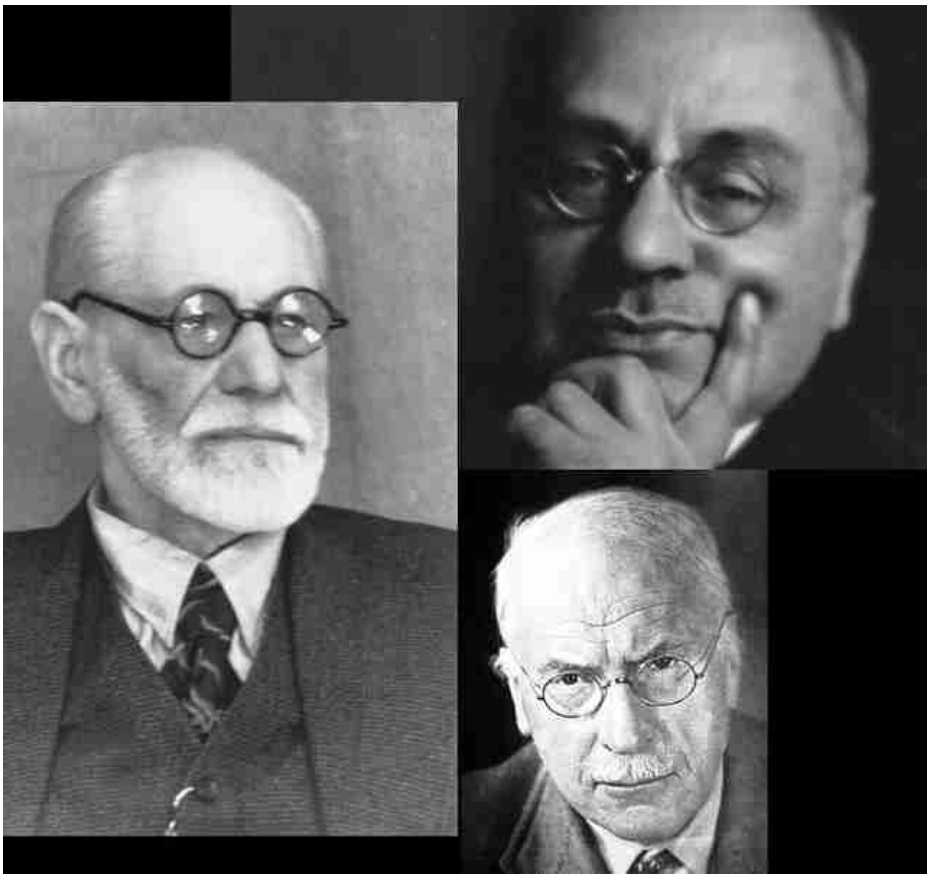
What does it mean to say that man dies yet only the risen still live?
All these questions may become actual during the next two thousand years, in the era of Aquarius. Carl Jung, Jung-Ostrowski, Page 43.

Carl Jung: ”It seems to me that we are at the end of an era. ” (2015-06-27 14:44)

It seems to me that we are at the end of an era.
The splitting of the atom and the nuclear bomb bring us a new view of matter.
As physical man cannot develop any further, it would seem that this particular evolution ends with man.
Like the caterpillar dissolves and turns into a butterfly, it is conceivable that the physical body of man could change into a more subtle body.
It might not be necessary for him to die to be clothed afresh and be transformed. Carl Jung, Jung-Ostrowski, Page 63.

Carl Jung: Relating to Freud, Adler, and Rank **(2015-06-28 09:59)**



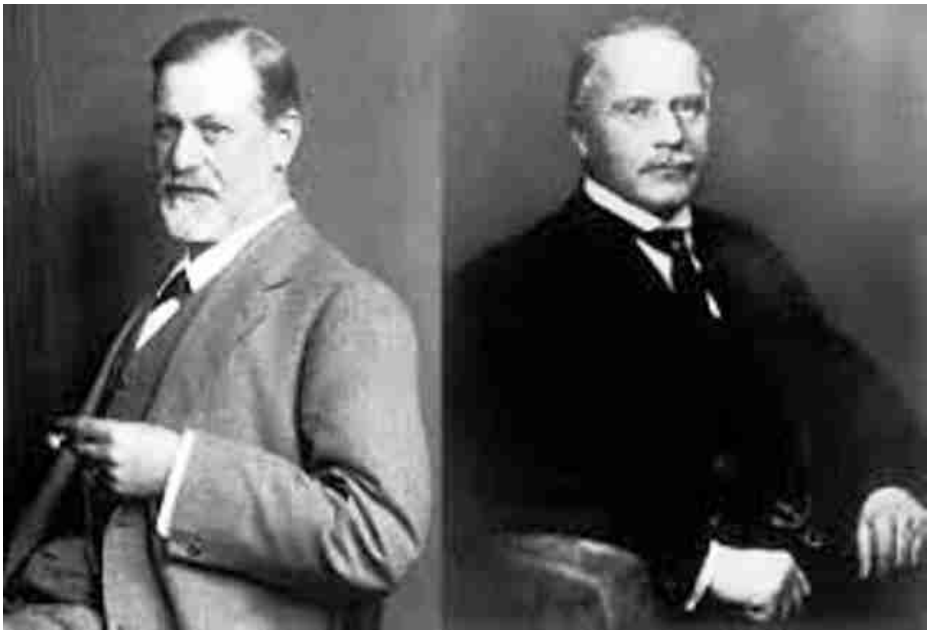
Carl Jung: Relating to Freud, Adler, and Rank

Dr. Evans: Dr. Jung, many of us who have read a great deal of your work are aware of the fact that in your early work you were in association
with Dr. Sigmund Freud, and I know it would be of great interest to many of us to hear how you happened to hear of Dr. Freud and how you
happened to become involved with some of his work and ideas.

Dr. Jung: Well, as a matter of fact, it was the year 1900, in December, soon after Freud's book about dream interpretation had come out, that
I was asked by my chief, Professor Bleuler, to give a review of the book. I studied the book very attentively, and I did not understand many
things in it, which were not clear to me at all; but from other parts I got the impression that this man really knew what he was talking about.
I thought "this is certainly a masterpiece—full of future."
I had no ideas then of my own; I was just beginning. It was just when I began my career as assistant in the psychiatric clinic. And then I

began with experimental psychology or psychopathology. I applied the experimental association methods of Wundt, the same that had been
applied in the psychiatric clinic in Munich, and I studied the results and had the idea that one should go once more over it. So I made use of
the association tests, and I found out that the important thing in them has been missed, because it is not interesting to see that there is a
reaction—a certain reaction—to a stimulus word. That is more or less uninteresting. But the interesting thing is why people could not react to
certain stimulus words, or only react in an entirely inadequate way.
Then I began to study these places in the experiment where the attention, or the capability of this person apparently began to waver or to
disappear, and I soon found out that it was a matter of intimate personal affairs people were thinking of, or which were in them, even if they
momentarily did not think of them when they were unconscious with other words; that the inhibition came from the unconscious and hindered
the expression in speech. Then, in examining all these cases as carefully as possible, I saw that it was a matter of what Freud called
repressions. I also saw what he meant by symbolization.
Dr. Evans: In other words, from your word association studies, some of the things in The Interpretation of Dreams began to fall into
place.
Dr. Jung: Yes! And then I wrote a book about psychology of dementia praecox, as it was called then— now it is schizophrenia—and I sent the
book to Freud, writing to him about my association experiments and how they confirmed his theory thus far. That is how my friendship with
Freud began.
Dr. Evans: There were other individuals who also became interested in Dr. Freud's work, and one of them was Dr. Alfred Adler. As you
remember Dr. Adler, what in your estimation led him to become interested in Dr. Freud's work?
Dr. Jung: He belonged; he was one of the young doctors that belonged to his surroundings there. There were about twenty young doctors who
followed Freud there, who were—who had a sort of little society. Adler was one who happened to be there, and he learned— he studied
Freud's psychology in that circle.
Dr. Evans: Another individual, of course, who joined this group was Otto Rank, and he, unlike yourself, Dr. Adler, and Dr. Freud was not a
physician; did not have the Doctor of Medicine degree. Was this regarded by your group at the time as something unusual, to have someone
become interested in these ideas who was not by training a physician?
Dr. Jung: Oh no! I have met many people who represented different faculties who were interested in psychology. All people who had to do with
human beings were naturally interested; theologians, lawyers, pedagogues; they all had to do with the human mind and these people were
naturally interested.
Dr. Evans: Then your group, including Freud, did not feel that this was exclusively an area of interest for the physician? This was something
that might appeal to many?
Dr. Jung: Oh my, yes! Mind you, every patient you have gets interested in psychology .Nearly everyone thinks he is meant to be an analyst,
inevitably. Carl Jung, Conversations with Carl Jung, Page 11.

Jung's Appraisal of Freud's Structural Concepts: Id, Ego, and Super-Ego **(2015-06-29 04:41)**



Jung's Appraisal of Freud's Structural Concepts: Id, Ego, and Super-Ego
Dr. Evans: Going still further into the development of Dr. Freud's theory, which you acknowledge as a significant factor in the development of
many of your own early ideas, Dr. Freud, of course, talked a great deal about the unconscious.
Dr. Jung: As soon as research comes to a question of the unconscious, things becomes necessarily blurred, because the unconscious is
something which is really unconscious!
So you have no object—nothing.
You only can make inferences because you can't see it; and so you have to create a model of this possible structure of the unconscious.
Now Freud came to the concept of the unconscious chiefly on the basis of the same experience I have had in the association experiment;
namely, that people reacted—they said things—they did things—without knowing that they had done it or had said it.
This is something you can observe in the association experiment; sometimes people cannot remember afterward what they did
or what they said in a moment when a stimulus word hits the complex.
In the word association reproduction experiment, you go through the whole list of words.
You see that the memory fades when there is a complex reaction or block.
That is the simple fact upon which Freud based his idea of the unconscious.

There is no end of stories, you know, about how people can betray themselves by saying something they didn't mean to say at all; yet the
unconscious meant them to say just that thing.
That is what we can see, time and again, when people make a mistake in speech or they say
something which they didn't mean to say; they just make ridiculous mistakes.
For instance, when you want to express your sympathy at a funeral, you go to someone and you say, "I congratulate you";
that's pretty painful, you know, but that happens, and it is true.
This is something that goes parallel with Freud's whole idea of the psychopathology of everyday life.
In Paris there was Pierre Janet who worked out another side of the understanding of unconscious reactions.
Now, Freud refers very little to Pierre Janet, but I studied with him while in Paris and he very much helped form my ideas.
He was a first class observer, though he had no systematic, dynamic psychological theory; his is a sort of physiological theory of the unconscious phenomena.
There is a certain depotentation of the tension of consciousness; it sinks below the level of consciousness and thus becomes unconscious.
That is Freud's view too, but he says it sinks down because it is helped; it is repressed from above.
That was my first point of difference with Freud.
I think there have been cases in my observations where there was no repression from above; those contents that became unconscious had withdrawn all by themselves, and not because they were repressed.
On the contrary, they have a certain autonomy.
They have discovered the concept of autonomy in that these contents that disappear have the
power to move independently from my will.
Either they appear when I want to say something definite; they interfere and speak themselves
instead of helping me to say what I want to say; they make me do something which I don't
want to do at all; or they withdraw in the moment that I want to use them.
They certainly disappear!
Dr. Evans: And this then is independent of any of the, you might say, pressures on the consciousness as Freud suggested?
Dr. Jung: Yes.
There can be such cases, sure enough, but besides them, there are also the cases that show that the unconscious contents
acquire a certain independence.
All mental contents having a certain feeling tone that is emotional have the value of an emotional affect—
have the tendency to become autonomous.
So, you see, anybody in an emotion will say and do things which he cannot vouch for.
He must excuse himself of a mistake; he was non compos mentis.
Dr. Evans: Dr. Freud suggested that the individual is bom under the influence of what he called the Id, which is unconscious and undeveloped,
a collection of animal drives. It is not very easily understood where all these primitive drives—all these instincts—come from.
Dr. Jung: Nobody knows where instincts come from.
They are there and you find them.
It is a story that was played millions of years ago.
Their sexuality was invented, and I don't know how this happened; I wasn't there!
Feeding was invented very much longer ago than even sex, and how and why it was invented, I don't know.
So we don't know where the instinct comes from.
It is quite ridiculous, you know, to speculate about such an impossibility.
So the question is only—where do those cases come from where instinct does not function.
That is something within our reach, because we can study the cases where instinct does not function.

Dr. Evans: Could you give us some rather specific examples of what you mean by cases where instinct does not function?
Dr. Jung: Well, you see, instead of instinct, which is a habitual form of activity, take any other form of habitual activity.
Consider a thing that is absolutely controlling which fails to function; then it's worse, and suddenly we can't think of any other thing.
For instance, a man who writes fluently suddenly makes a ridiculous mistake; then his habit hasn't functioned.
Also, when you ask me something, I'm supposed to be able to react to you; but certainly if I am pushed beyond, or if you succeed in
touching upon one of my complexes, you will see that I become absolutely perplexed.
Words fail me.
Dr. Evans: We haven't seen you very perplexed yet, Dr. Jung.
Dr. Jung: I am a good example of psychology, you know, a fellow who knows his stuff quite well—the professor asks him and he cannot say a
word.
Dr. Evans: To continue, another part of Dr. Freud's theory, of course, that became very important, to which we have already alluded, was the
idea of the conscious; that is, out of this unconscious, instinctual "structure," the Id, an Ego emerges. Freud suggested that this ego resulted
from the organism's contact with reality, perhaps a product of frustration as reality is imposed on the individual. Do you accept this conception
of the ego?
Dr. Jung: If man has an ego at all, that is your question.
Ah, that is again such a case as before; I wasn't there when it was invented.
However, in this case, you see, you can observe it to a certain extent with a child.
A child definitely begins in a state where there is no ego, and about the fourth year or before, the child develops a sense of ego—"I, myself."
There is, in the first place, a certain identity with the body.
For instance, when you ask primitives, they emphasize always the body.
When you ask—who has brought this thing here—the Negro will say "I brought it," no accent on the "I," simply "brought it."
Then if you say—why have YOU brought it—he will say, you know, ME, ME, Yes, I, MYSELF, this given object, this thing here.
So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego.
Then, of course, there are lots of other things.
Later on there are mental differences and other personal differences of all sorts.
You see, the ego is continuously building up; it is not ever a finished product—it builds up.
You see, no year passes when you do not discover a new little aspect in which you are more ego than you have thought.
Dr. Evans: Dr. Jung, there has been much discussion about how certain experiences in the early years influence the formation of the ego.
For example, one of the most extreme views concerning such early influences was advanced by Otto Rank. He spoke of the birth trauma and
suggested that the trauma of being born would not only leave a very powerful impact on the developing ego, but would have residual
influence throughout the life of the individual.
Dr. Jung: I should say that it is very important for an ego that it is born; this is highly traumatic, you know, when you fall out of heaven.
Dr. Evans: However, do you take literally Dr. Otto Rank's position that the birth trauma has a profound psychological

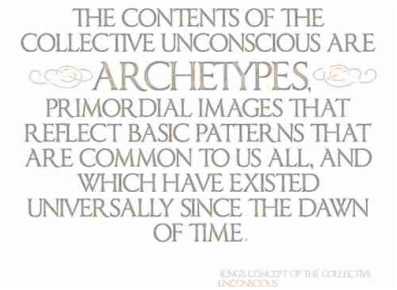
effect on the individual?
Dr. Jung: Of course it influences you.
If you believe in Schopenhauer's philosophy, you say, "it is a hellish trauma to be born."
Well, there is a Greek saying that "it is beautiful to die in youth, but the most beautiful of all things is not to be born."
Philosophy, you see.
Dr. Evans: But you don't take this as a literal psychic event?
Dr. Jung: Don't you see, this is an event that happens to everybody that exists—that each man once has been born.
Everybody who is born has undergone that trauma, so the word has lost its meaning.
It is a general fact, and you cannot say "it is a trauma"; it is just a fact, because you cannot observe a psychology that hasn't been born —only then you could say what the birth trauma is.
Until then, you cannot even speak of such a thing; it is just a lack of epistemology.
Dr. Evans: In his later writing, in addition to the ego, Freud introduced a term to describe a particular function of the ego. That term was the Super-Ego. Broadly speaking, the super-ego was to account for the "moral restrictive" function of the ego.
Dr. Jung: Yes, that is the super-ego, namely that codex of what you can do and what you cannot do.
Dr. Evans: Built-in prohibitions which Freud thought might be partly acquired and partly "built-in."
Dr. Jung: Yes.
However, Freud doesn't see the difference between the "built-in" and the acquired.
You see, he must have it almost entirely within himself; otherwise, there could be no balance in the individual.
And who in Hell would have invented the Decalogue? That is not invented by Moses, but that is the eternal truth in man himself, because he checks himself. Carl Jung Conversations Evans, Pages 14-16.

Carl Jung on the Anima and Animus **(2015-06-29 09:00)**

Dr. Evans: To be more specific, Dr. Jung, you have used the concepts, anima and animus, which you are now identifying in terms of sex,
male or female. I wonder if you could elaborate perhaps even more specifically on these terms? Take the term ”anima” first. Is this again part
of the inherited nature of the individual?
Dr. Jung: Well, this is a bit complicated, you know.
The anima is an archetypal form, expressing the fact that a man has a minority of feminine or female genes.
That is something that doesn’t appear or disappear in him, that is constantly present, and works as a female in a man.
As early as the 16th century, the Humanists had discovered that man had an anima, and that each man carried female within himself.
They said it; it is not a modem invention.
The same is the case with the animus.

It is a masculine image in a woman's mind which is sometimes quite conscious, sometimes not quite conscious; but it is called into life the moment that woman meets a man who says the right things.
Then because he says it, it is all true and he is the fellow, no matter what he is.
Those are particularly well-founded archetypes, those two.
And you can lay hands on their bases. Carl Jung, Evans Conversations, Pages 16-18.

Carl Jung on: The Unconscious: Archetypes (2015-06-29 09:55)



Carl Jung on: The Unconscious: Archetypes
Dr. Evans: You mentioned earlier that Freud's Oedipal situation was an example of an archetype. At this time would you please elaborate on
the concept, archetype?
Dr. Jung: Well, you know what a behavior pattern is, the way in which a weaver bird builds its nest.
That is an inherited form in him.
He will apply certain symbiotic phenomena, between insects and plants.
They are inherited patterns of behavior.
And so man has, of course, an inherited scheme of functioning.
You see, his liver, his heart, all his organs, and his brain will always function in a certain way, following its pattern.
You may have a great difficulty seeing it because you cannot compare it.
There are no other similar beings like man, that are articulate, that could give an account of their functioning. If that were the case, we could—I don't know what.
But because we have no means of comparison, we are necessarily unconscious about the whole conditions.
It is quite certain, however, that man is born with a certain functioning, a certain way of functioning, a certain pattern of behavior which is
expressed in the form of archetypal images, or archetypal forms.
For instance, the way in which a man should behave is expressed by an archetype.
Therefore, you see, the primitives tell such stories. A great deal of education goes through story telling.
For instance, they call together the young men, and two older men act out before the eyes of the younger all the things they should not do.
Then they say, "Now that's exactly the thing you shall not do."
Another way is they tell them all of the things they should not do, like the Decalogue, "Thou shalt
not," and that is always supported by mythological tales.
That, of course, gave me a motive to study the archetypes, because I began to see that the structure of what I then called the collective
unconscious was really a sort of agglomeration of such typical images, each of which had a unique quality.
The archetypes are, at the same time, dynamic.
They are instinctual images that are not intellectually invented.

They are always there and they produce certain processes in the unconscious that one could best compare with myths.
That's the origin of mythology.
Mythology is a pronouncing of a series of images that formulate the life of archetypes.
So the statements of every religion, of many poets, etc., are statements about the inner mythological process, which is a necessity because
man is not complete if he is not conscious of that aspect of things.
For instance, our ancestors have done so and so, and so shall you do.
Or such and such a hero has done so and so, and that is your model.
For instance, in the teachings of the Catholic church, there are several thousand saints.
They show us how to do— They have their legends— And that is Christian mythology.
In Greece, you know, there was Theseus and there was Heracles, models of fine men, of gentlemen, you know; and they teach us how to
behave.
They are archetypes of behavior.
I became more and more respectful of archetypes, and that naturally led me on to a profound study
of them.
And now, by Jove, there is an enormous factor, very important for our further development and for our well-being, that should be
taken into account.
It was, of course, difficult to know where to begin, because it is such an enormously extended field.
And the next question I asked myself was, "Now, where in the world has anybody been busy with that problem?"
I found that nobody had except a peculiar spiritual movement that went together with the beginning of Christianity, namely, the Gnostics; and that was the first thing actually that I saw.
They were concerned with the problem of archetypes, and made a peculiar philosophy of it.
Everybody makes a peculiar philosophy of it when he comes across it naively, and doesn't know that those are structural elements of the unconscious psyche.
The Gnostics lived in the first, second and third centuries; and I wanted to know what was in between that time and today, when we suddenly are confronted by the problems of the
collective unconscious which were the same two thousand years ago, though we are not prepared to admit that problem.
I was always looking for something in between, you know, something that would link that remote past with the present moment.
I found to my amazement that it was alchemy, that which is understood to be a history of chemistry.
It was, one could almost say, nothing less than that. It was a peculiar spiritual movement or a philosophical movement.
They called themselves philosophers, like Narcissism.
And then I read the whole accessible literature, Latin and Greek.
I studied it because it was enormously interesting.
It [Alchemy] is the mental work of 1,700 years, in which there is stored up all they could make out about the nature of the archetypes, in a peculiar way that's foolish.
It is not simple.
Most of the texts are no more published since the middle ages, the last editions dated in the middle or the end of the sixteenth
century, all in Latin; some texts are in Greek, not a few very important ones.
That has given me no end of work, but the result was most satisfactory, because it showed me the development of our
unconscious relation to the collective unconscious and the variations our consciousness has undergone; why the being's
unconscious is concerned with these mythological images.

For instance, such phenomena as in Hitler, you know.
That is a psychical phenomenon, and we've got to understand these things.
To me, of course, it has been an enormous problem because it is a factor that has determined the fate of millions of European people, and of
Americans.
Nobody can deny that he has been influenced by the war.
That was all Hitler's doing—and that's all psychology, our foolish psychology.
But you only come to an understanding of these things when you understand the background from which it springs.
It is just as though, as if a terrific epidemic of typhoid fever were breaking out, and you say, "That is typhoid fever—isn't that a marvelous disease!"
It can take on enormous dimensions and nobody knows anything about it. Nobody takes care of the water supply, nobody thinks of examining
the meat or anything like that; but everyone simply states, "This is a phenomenon."—Yes, but one doesn't understand it.
Of course, I cannot tell you in detail about alchemy.
It is the basic of our modern way of conceiving things, and therefore, it is as if it were right under the threshold of consciousness.
This is a wonderful picture of how the development of archetypes, the movement of archetypes,
looks when you look upon them with broader perspective.
Maybe from today you look back into the past and you see how the present moment has evolved out of the past.
It is just as if the alchemistic philosophy— That sounds very curious; we should give it an entirely
different name.
Actually, it has a different name.
It [Alchemy] is also called Hermetic Philosophy, though, of course, that conveys just as little as the term alchemy.—It was the parallel development, as Narcissism was,
to the conscious development of Christianity, of our Christian philosophy, of the whole psychology of the middle ages.
So you see, in our days we have such and such a view of the world, a particular philosophy, but in the unconscious we have a different one.
That we can see through the example of the alchemistic philosophy that behaves to the medieval consciousness exactly like the unconscious
behaves to ourselves.
And we can construct or even predict the unconscious of our days when we know what it has been yesterday.
Or, for instance, to take a more concise archetype, like the archetype of the ford—the ford to a river.
Now that is a whole situation.
You have to cross a ford; you are in the water; and there is an ambush or a water animal, say a crocodile or something like that.
There is danger and something is going to happen.
The problem is how you escape.
Now this is a whole situation and it makes an archetype.
And that archetype has now a suggestive effect upon you.
For instance, you get into a situation; you don't know what the situation is; you suddenly are seized by
an emotion or by a spell; and you behave in a certain way you have not foreseen at all—you do something quite strange to yourself.
Dr. Evans: Could this also be described as spontaneous?
Dr. Jung: Quite spontaneous.
And that is done through the archetype that is concerned.
Of course, we have a famous case in our Swiss history of the King Albrecht, who was murdered in the ford of the Royce not very far from Zurich.
His murderers were hiding behind him for the whole stretch from Zurich to the Royce, quite a long stretch, and after

deliberating, still couldn't
come together about whether they wanted to kill the king or not.
The moment the king rode into the ford, they thought, "Murder!"
They shouted, "Why do we let him abuse us?"
Then they killed him, because this was the moment they were seized; this was the right moment.
So you see, when you have lived in primitive circumstances, in the primeval forest among primitive populations, then you know that phenomenon.
You are seized with a certain spell and you do a thing that is unexpected.
Several times when I was in Africa, I went into such situations where I was amazed afterwards.
One day I was in the Sudan and it was really a very dangerous situation, which I didn't recognize at the moment at all.
But I was seized with a spell.
I did something which I wouldn't have expected and I couldn't have intended.
You see, the archetype is a force. It has an autonomy, and it can suddenly seize you. It is like a seizure.
So, for instance, falling in love at first sight, that is such a case.
You have a certain image in yourself, without knowing it, of the woman—of any woman.
You see that girl, or at least a good imitation of your type, and instantly you get the seizure; you are caught.
And after ward you may discover that ⍰ it was a hell of a mistake.
You see, a man is quite capable, or is intelligent enough to see that the woman of his choice was no choice; he has been captured!
He sees that she is no good at all, that she is a hell of a business, and he tells me so.
He says, "For God's sake, doctor, help me to get rid of that woman." He can't though, and he is like clay in her fingers.
That is the archetype.
It has all happened because of the archetype of the anima, though he thinks it is all his soul, you know.
It is like the girl—any girl.
When a man sings very high, for instance, sings a high C, she thinks he must have a very wonderful spiritual character, and she is badly
disappointed when she marries that particular "letter."
Well, that's the archetype of the animus.
Dr. Evans: Now Dr. Jung, to be even a bit more specific, you have suggested that in our society, in all societies, there are symbols that in a
sense direct or determine what a man does. Then you also suggest that somehow these symbols become "inborn" and, in part, "inbred."
Dr. Jung: They don't become; they are.
They are to begin with. You see, we are born into a pattern; we are a pattern.
We are a structure that is pre-established through the genes.
Dr. Evans: To recapitulate then, the archetype is just a higher order of an instinctual pattern, such as your earlier example of a bird building a
nest.Is that how you intended to describe it?
Dr. Jung: It is a biological order of our mental functioning, as, for instance, our biological-physiological function follows a pattern.
The behavior of any bird or insect follows a pattern, and that is the same with us.
Man has a certain pattern that makes him specifically human, and no man is born without it.
We are only deeply unconscious of these facts because we live by all our senses and outside of ourselves.
If a man could look into himself, he could discover it.
When a man discovers it in our days, he thinks he is crazy—really crazy.
Dr. Evans: Now would you say the number of such archetypes are limited or predetermined, or can the number be increased?
Dr. Jung: Well, I don't know what I do know about it; it is so blurred.
You see, we have no means of comparison.
We know and we see that there is a behavior, say like incest; or there is a behavior of violence, a certain kind of

violence; or there is a behavior of panic, of power, etc.
Those are areas, as it were, in which there are many variations.
It can be expressed in this way or that way, you know.
And they overlap, and often you cannot say where the one form begins or ends.
It is nothing concise, because the archetype in itself is completely unconscious and you only can see the effects of it.
You can see, for instance, when you know a person is possessed by an archetype; then you can divine and even prognosticate possible developments.
This is true because when you see that the man is caught by a certain type of woman in a certain very specific way, you know that he is caught by
the anima.
Then the whole thing will have such and such complications and such and such developments because it is typical.
The way the anima is described is exceedingly typical.
I don't know if you know Rider Haggard's She, or L'Atlantide by Benoît—c'est la femme fatale.
Dr. Evans: To be more specific, Dr. Jung, you have used the concepts, anima and animus, which you are now identifying in terms of sex,
male or female. I wonder if you could elaborate perhaps even more specifically on these terms? Take the term "anima" first. Is this again part
of the inherited nature of the individual?
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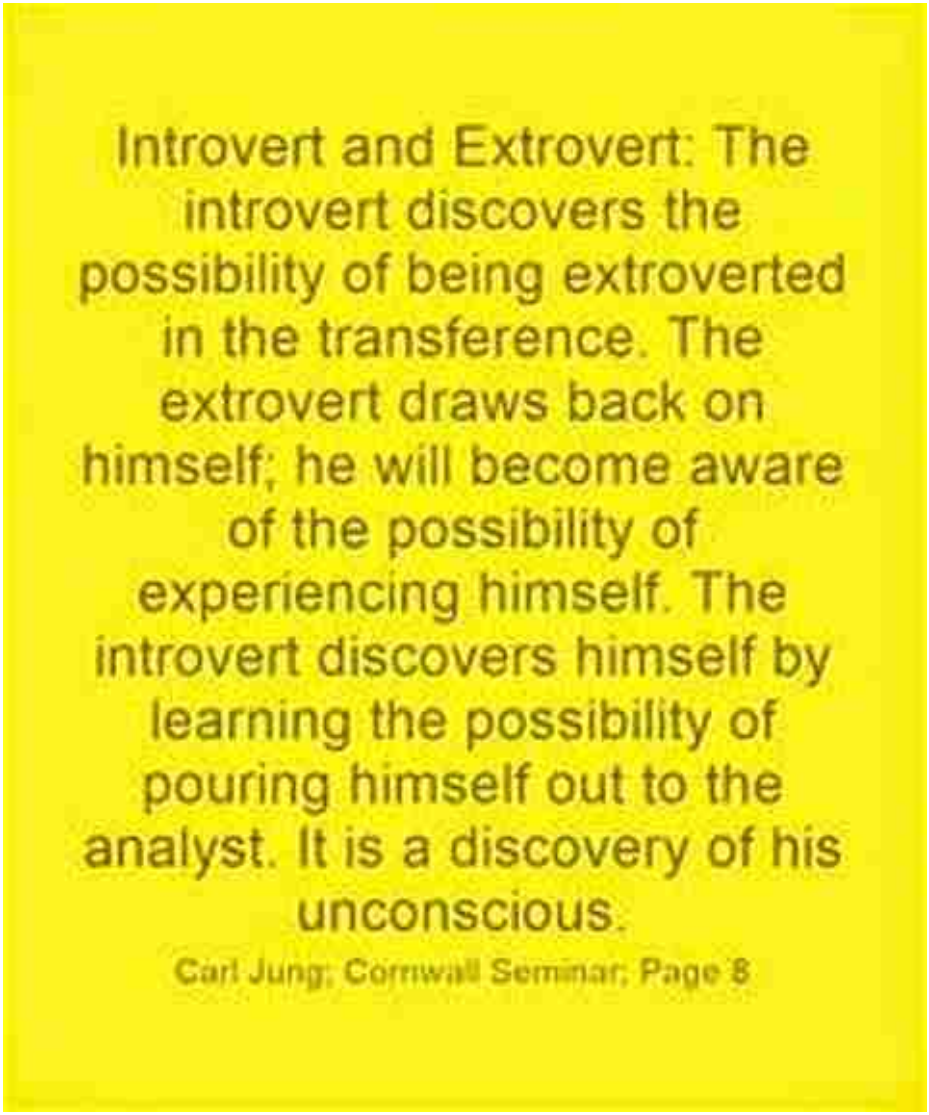
Then because he says it, it is all true and he is the fellow, no matter what he is.
Those are particularly well-founded archetypes, those two.
And you can lay hands on their bases. Carl Jung, Evans Conversations, Pages 16-18.

Carl Jung on Introversion-Extraversion and Fantasy (2015-06-30 06:23)

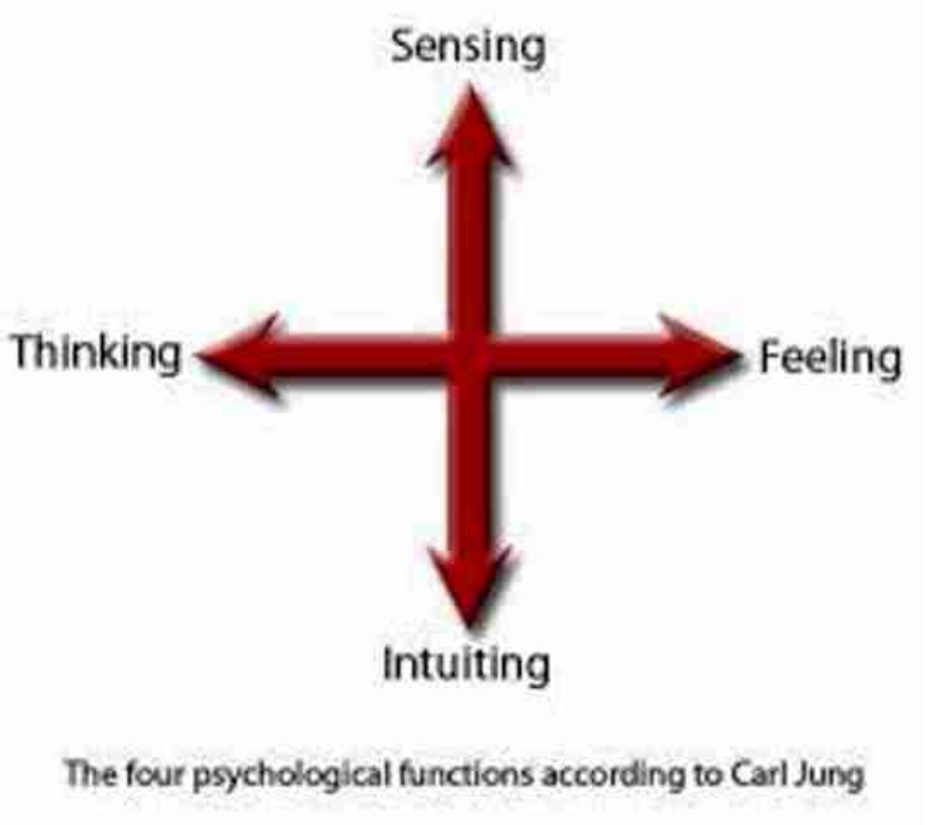


Dr. Evans: Dr. Jung, another set of ideas, original with you and very well known to the world, center around the terms ”introversion” and
”extroversion.” I know that you are aware that these terms have now become so widely known that the man on the street is using them
constantly in describing members of his family, his friends, and so on. They have become probably the psychological concepts most often used

by the layman today.
Dr. Jung: Like the word ”complex”—I invented it too, you know, from the association experiments—this is simply practical, because there are
certain people who definitely are more influenced by their surroundings than by their own intentions, while other people are more influenced
by the subjective factor.
Now you see, the subjective factor, which is very characteristic, was understood by Freud as a sort of pathological auto-egotism.
Now this is a mistake. The psyche has two conditions, two important conditions. The one is environmental influence and the
other is the given fact of the psyche as it is born.
As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from
the very first moment of our life; and they give a definite character, even to the little child.
That is a subjective factor, looked at from the outside.
Now if you look at it from the inside, then it is just so as if you would observe the world.
When you observe the world, you see people; you see houses; you see the sky; you see tangible objects.
But when you observe yourself within, you see moving images, a world of images generally known as fantasies.
Yet these fantasies are facts.
You see, it is a fact that the man has such and such a fantasy; and it is such a tangible fact, for instance, that
when a man has a certain fantasy, another man may lose his life, or a bridge is built.
These houses were all fantasies.
Everything you do here, all this, everything, was fantasy to begin with, and fantasy has a proper reality.
That is not to be forgotten; fantasy is not nothing.
It is, of course, not a tangible object; but it is a fact nevertheless.
Fantasy is, you see, a form of energy, despite the fact that we can’t measure it.
It is a manifestation of something, and that is a reality.
That is a reality, like for instance, the Peace Treaty of Versailles, or something like that.
It is no more; you can’t show it; but it has been a fact.
And so psychical events are facts, are realities.
And when you observe the stream of images within, you observe an aspect of the world, of the world within, because the psyche, if you understand
it as a phenomenon that takes place in so-called living bodies, is a quality of matter, as our bodies consist of matter.
We discover that this matter has another aspect, namely, a psychic aspect.
And so it is simply the world from within, seen from within.
It is just as though you were seeing into another aspect of matter.
That is an idea that is not my invention.
The old credos already talked of the spiritus atomis, namely, the spirit that is inserted in atoms.
That means psychic is a quality that appears in matter.
It doesn’t matter whether we understand it or not, but this is the conclusion we come to if we draw conclusions without prejudices.
And so you see, the man who is going by the external world, by the influence of the external world—say society or sense perceptions—thinks
that he is more valid, you know, because this is valid, this is real; and the man who goes by the subjective factor is not valid, because the
subjective factor is nothing.
No, that man is just as well based, because he bases himself upon the world from within.
And so he is quite right even if he says, ”Oh, it is nothing but my fantasies.” And of course, that is the introvert, and the introvert is always afraid of the external world.
This he will tell you when you ask him.

He will be apologetic about it; he will say, ”Yes, I know, those are my fantasies.”
And he has always resentment against the world in general.
Particularly America is extroverted.
The introvert has no place, because he doesn’t know that he beholds the world from within.
That gives him dignity, and that gives him certainty, because it is the psyche of man. Carl Jung, Evans Conversations, Page 22.

Dr. Jung on misconceptions about ”Types. **(2015-06-30 11:01)**

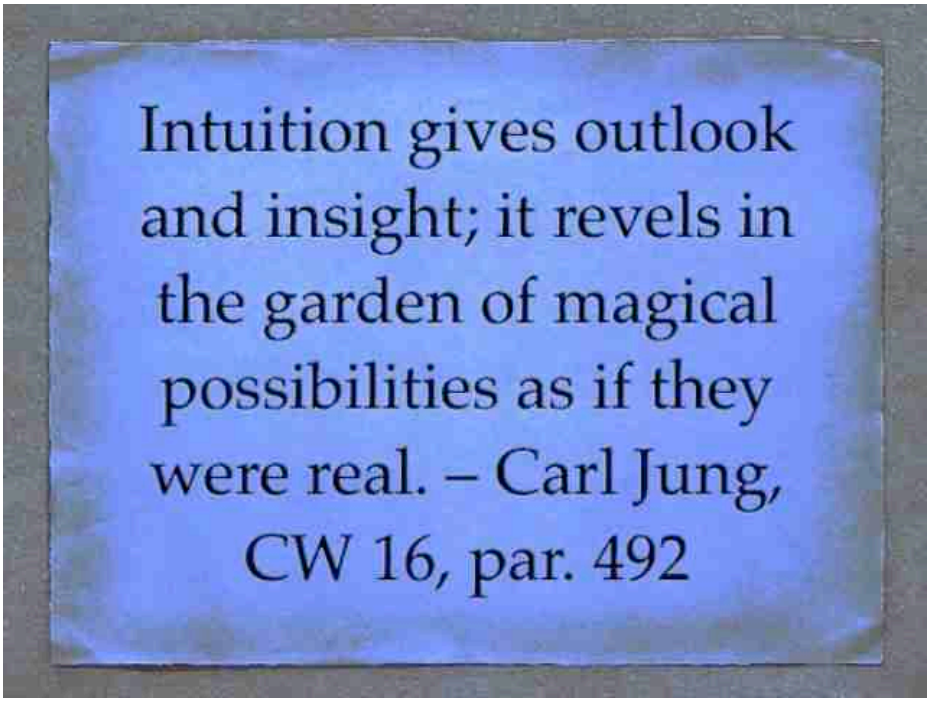


Dr. Evans: Of course, one of the very common misconceptions, at least in my opinion, about your work among some of the writers in America
is that they have characterized your discussion of introversion and extroversion as suggesting that the world is made up of only two kinds of
people, introverts and extroverts. I’m sure you have been aware of this. Would you like to comment on it? In other words, do you perceive of
the world as one made up only of people who are extreme introverts and people who are extreme extroverts?

Dr. Jung: Bismarck once said, ”God may protect me against my friends; with my enemies I can deal myself alone.”
You know how people are.
They have a catch word, and then everything is schematized along that word.
There is no such thing as a pure □ extrovert or a pure introvert.
Such a man would be in the lunatic asylum.
Those are only terms to designate a certain penchant, a certain tendency.
For instance, the tendency to be more influenced by environmental influences, or more influenced by the subjective fact—that’s all.
There are people who are fairly well-balanced who are just as much influenced from within as from without, or just as little.
And so with all the definite classifications, you know, they are only a sort of point to refer to, points for orientation.
There is no such thing as a schematic classification.
Often you have great trouble even to make out to what type a man belongs, either because he is very well□ balanced or he is very neurotic.
The last one is hard because when vou are neurotic, then you have always a certain dissociation of personality.
And then too, the people themselves don’t know when they react consciously or when they react unconsciously.
So you can talk to somebody, and you think he is conscious.
He knows what he says, and to your amazement you discover after a while that he is quite unconscious of it, doesn’t know it.
It is a long and painstaking procedure to find out of what a man is conscious and of what he is not conscious, because the unconscious plays in him all the time.
Certain things are conscious; certain things are unconscious; but you can’t always tell.
You have to ask people, ”Now are you conscious of what you say?”
Or, ”Did you notice?”
And you discover suddenly that there are quite a number of things that he didn’t know at all.
For instance, certain people have many reasons; everybody can see them. They themselves don’t know it at all.
Dr. Evans: Then this whole matter of extremes—introvert and extrovert—you say is a schematic approach, a frame of reference.
Dr. Jung: My whole scheme of typology is merely a sort of orientation.
There is such a factor as introversion; there is such a factor as extroversion. The classification of individuals means nothing at all. It is only the instrumentality, or what I call ”practical psychology,” used to
explain, for instance, the husband to a wife, or vice versa.
It is very often the case, for instance—I might say it is almost a rule, but I don’t want to make too many rules in order not to be schematic— that an introvert marries an extrovert for compensation, or another type marries a countertype to complement himself.
For example, a man who has made a certain amount of money is a good business man, but he has no education.
His dream is, of course, a grand piano at home and being around artists, painters or singers or God knows what, and intellectual people; and he marries accordingly a wife of that type, in order to have that too.
She has it, and she marries him because he has a lot of money.
These compensations go on all the time.
When you study marriages, you can see it easily.
And, of course, we analysts have to deal a lot with marriages, particularly those that go wrong, because the types are too different sometimes and they don’t understand each other at all.
You see, the main values of the extrovert are anathema to the introvert, and he says, ”To hell with the world, I think.”
His wife interprets this as his megalomania.
But it is just as if an extrovert said to an introvert, ”Now, look here fellow; these here are the facts; this is reality.”
And he’s right! And the other says, ”But I think, I hold—,” and that sounds like nonsense to the extrovert because he doesn’t know that the other one, without knowing it, is beholding an inner world, an inner reality; and that other one may be right, as he may be wrong, even if he found himself upon God knows what solid facts.
Take, for instance, the interpretation of statistics.

You can prove almost anything with statistics.
What is more a fact than a statistic? Carl Jung, Evans Conversations, Page 23.

Carl Jung on the ”Intuitive Extrovert” and ”Intuitive Introvert.” (2015-06-30 15:34)



Dr. Evans: More specifically, what would be an example of the difference between an intuitive extrovert and an intuitive introvert?
Dr. Jung: Well, you have chosen a somewhat difficult case, because one of the most difficult types is the intuitive introvert.
The intuitive extrovert you find in all kinds of bankers, gamblers, etc., which is quite understandable.
The introvert is more difficult because he has intuitions as to the subjective factor, namely the inner world; and, of course, that is very
difficult to understand because what he sees are most uncommon things, things which he doesn’t like to talk about if he is not a fool.
If he did, he would spoil his own game by telling what he sees, because people won’t understand it.
For instance, once I had a patient, a young woman about 27 or 28.
Immediately after I had seated her, she said, ”You know, doctor, I came to you because I’ve a snake in my abdomen.”
What! ”Yes, a black snake coiled up in the bottom of my abdomen.”
I must have made an awful face at her, so she said, ”You know that I don’t mean it literally.”
I then replied, however, ”If you say it was a snake, it was a snake.”
In a later conversation with her, which took place about in the middle of her treatment, treatment that only lasted for ten consultations, she reminded me of something she had foretold me.

She had said, ”I come ten times and then it will be all right,” to which I responded with the question, ”How do you know?”
”Oh, I’ve got a hunch,” she said.
Now at about the fifth or sixth hour she said, ”Doctor, I must tell you that the snake has risen; it is now about here.”
A hunch.
Then on the tenth day I said, ”Now this is our last hour, and do you feel cured?”
Just beaming, she replied, ”You know, this morning it came up, came out of my mouth, and the head was golden.”
Those were her last words.
When it comes to reality now, that same girl came to me because she couldn’t hear the step of her feet anymore, because she walked on air, literally. She couldn’t hear it, and that frightened her.
When I asked for her address, she said, ”Oh, Pension so and so.
Well, it is not just called a pension, but it is a sort of pension.”
I had never heard of it.
”I have never heard of that place,” I said.
She replied, ”It is a very nice place.
There are only young girls there; they are all very nice young girls, very lovely young girls, and they have a merry time.
I often wish they would invite me to their merry evenings.”
And I said, ”Do they amuse themselves all alone?”
”No,” she replied, ”there are plenty of young gentlemen coming in; they have a beautiful time,
but they never invite me.”
It turned out that this was a private brothel.
She was a perfectly decent girl from a very good family, not from here.
She had found that place, I don’t know how, and she was completely unaware that they
were all prostitutes.
I said, ”For heaven’s sake, you fell into a very tough place; you’ll hasten to get out of it.”
She didn’t see reality, but she had hunches like everything, vraiment.
Such a person cannot possibly speak of her experiences because everybody would think she was absolutely crazy.
I myself was quite shocked, and I thought, ”For heaven’s sake, is that case a schizophrenic?”
You don’t normally hear that kind of speech; but she assumed that the old man, of course, knew everything and did understand such kind of
language.
So you see, if the introverted intuitive would speak what he really perceives, practically no one would understand him; he would be
misunderstood.
Thus they learn to keep things to themselves.
You hardly ever hear them talking of these things.
In a way, that is a great disadvantage, but in another way it is an enormous advantage that these people do not speak of their
experiences, both their inward experiences and those which occur in human relations.
For instance, they may come into the presence of somebody they don’t know, not from Adam, and suddenly they may have inner images.
Now these inner images may give them a great deal of information about the psychology of that person they have just met.
That is typical of cases that often happen.
They suddenly know an important piece of the biography of that person, and if they did not keep things to themselves, they would tell the story.
Then the fat would be in the fire!
So the intuitive introvert has in a way a very difficult life, although it is a most interesting one.
It is quite difficult to get into their confidence.
Dr. Evans: Yes, because they are afraid people will think . . .

Dr. Jung: They are sick.
The things that they hint at are interesting to them, are vital to them, and are utterly strange to the ordinary individual. A psychologist, however, should know of such things.
When people make a psychology, as a psychologist ought to do, it is the very first question—is he introverted or extroverted?
The psychologist must look at entirely different things.
He sees the sensation type; he sees the intuitive type; he sees thinking and feeling types.
These things are complicated.
They are still more complicated because the introverted thinking, for instance, is compensated by extroverted feeling, inferior, archaic, extroverted feeling.
So an introverted thinker may be crude in his feeling, like for instance the introverted philosopher who is always carefully
avoiding women may be married by his cook in the end.
Dr. Evans: So we can take your introvert-extrovert orientations and describe a number of types; the sensation-introvert and extrovert types,
the feeling-introvert and extrovert types, thinking-introvert and extrovert types, and the intuitive-introvert and extrovert types. In each case
these combinations do not represent a concrete category but simply, as you have indicated, a model that can be helpful in understanding the
individual.
Dr. Jung: It is just a sort of skeleton to which you have to add the flesh.
One could say that it is like a country mapped out by triangulation points, which doesn't mean that the country consists of triangulation points;
that is only in order to have an idea of the distances.
And so it is a means to an end.
It only makes sense as a scheme when you deal with practical cases.
For instance, if you have to explain an introverted-intuitive husband to an extrovert wife, it is a most painstaking affair because, you see,
an extrovert sensation type is furtherest away from the inner experience and the rational functions.
He adapts and behaves according to the facts as they are, and he is always caught by those facts.
He himself is those facts.
But if the introvert is intuitive, to him that is hell, because as soon as he is in a definite situation, he tries to find a hole where he can get out.
To him, every given situation is just the worst that can happen to him.
He is pinched and feels he is caught, suffocated, chained.
He must break those fetters, because he is the man who will discover a new field. He will plant that field, and as soon as the new plants are coming
up, he's done; he's over and no more interested.
Others will reap what he has sown.
When those two marry, the extrovert-sensation and the introvert-intuitive, there is trouble, I can assure you. Carl Jung, Evans Conversations, Pages 25-26.

5.7 July

Carl Jung on “Motivational Concepts” (2015-07-01 08:44)

Dr. Evans: One question which is quite important as we attempt to understand the individual centers around the problem of motivation, why
the person does what he does. To some degree you have already talked about this when you discussed archetypes. However, to go further into
this problem, earlier when we discussed the libido, that which Freud considered a psychic, sexual energy, you may recall your suggestion that
it was more than just sexual energy. You suggested that it could be something much broader. You have certain principles concerning psychic
energy which are very provocative, and one of these principles, I believe you refer to as the principle of entropy.
Dr. Jung: Well, I alluded to it.
The main point is to take the standpoint of energetics as applied to psychical phenomena.
Now with psychical phenomena you have no possibility to measure exactly, so it always remains a sort of analogy.
Freud uses the term ”libido” in the sense of sexual energy, and that is not quite correct.
If it is sexual, then it is a power, like electricity or any other form or manifestation of energy.
Now energy is a concept by which you try to express the analogies of all power manifestations; namely, that they have a
certain quality, a certain intensity, and there is a flow in one direction, viz., to the ultimate suspension of the
opposites. Low-high-height —a lake on a mountain flows down until all the water is down, you know, then it is finished.
And you see something similar in the case in psychology.
We get tired from intellectual work or from consciously living, and then we must sleep to restore our powers.
Then by sleeping through the night, it is as if the water were pumped from a lower level to a higher level, and we can work again the next day.
Of course, that simile is limping too, so it is only in an analogous way that we use the term ”energy.”
I used it because I wanted to express the fact that the power manifestation of sexuality is not the only power manifestation.
You have a number of drives, say the drive to conquer or the drive to be aggressive, or any number of others.

There are many forms.
For instance, you take animals, the way they are building their nests, or the urge of the traveling birds that migrate.
They all are driven by a sort of energy manifestation, and the meaning of the word ”sexuality” would be entirely gone if all these different
urges and drives were included in its definition. Freud himself says that this is not applicable everywhere, and later on he corrected himself
by assuming that there are also ego drives.
That is something else, another manifestation.
Now in order not to presume or to prejudice things, I speak simply of energy, and energy is a quantity of energy that can manifest itself via sexuality or via any other instinct.
That is the main feature, not the existence of one single power.
Dr. Evans: Many approaches to motivation in our academic psychology today emphasize what is sometimes referred to as a biocentric theory. It suggests that the individual is bom with certain inborn physiological, self-preserving types
of drives, such as the drive for hunger, thirst, etc. Sex is just one of them. In the case of all these drives, however, their satisfaction i
s necessary to the maintenance of the organism. Then as the individual is influenced by reality and the culture in which he lives, these
primary drives are modified in terms of the society in which he functions. For example, as a result of specific cultural influences,
the general hunger drive is supplemented by a specific urge for certain kinds of food. Later, if this is important in the culture in which he lives,
he may develop needs for social approval, influencing further his food preferences, and so on. Would this general approach to the understanding
of the development of motivations be consistent with your ideas? Would you say that basic, innate, instinctual patterns are modified by the
environment or culture to which they are subjected?
Dr. Jung: Yes, certainly.
Dr. Evans: Also, concerning motivation, or the condition which arouses, directs, and sustains the individual, there appear to be two views
found in much of our psychology in America today. One might be called an historical view, as illustrated by the biocentric theory just
discussed, where we try to look at the history and development of the individual for answers as to why he is doing a certain thing at the
moment. Then we have another view, postulated and discussed by Dr. Kurt Lewin, which is a field theory. He did not believe that the history—the past
—was the most important element in motivation. Instead he suggested that all the conditions which affect the individual at a given moment help
us to best understand the individual and predict his behavior. Do you think that the ”present field” idea of Dr. Lewin has any virtue?
Dr. Jung: Well, obviously I always insist that even a chronic neurosis has its true cause in the moment now.
You see, the neurosis is made every day by the wrong attitude the individual has.
On the other hand, however, that wrong attitude is a sort of fact that needs to be explained historically, by things that have happened in the past.
But that is one-sided too, because all psychological facts are oriented, not only to course, but also to a certain goal.
They are, in a way, physiological; namely, they serve as a purpose, so the wrong attitude can have originated in a certain way long ago.
It is equally true, however, that it wouldn’t exist today any more if there were not immediate causes and immediate purposes to keep it alive today.
Because of this, a neurosis can be finished suddenly on a certain day, despite all causes.

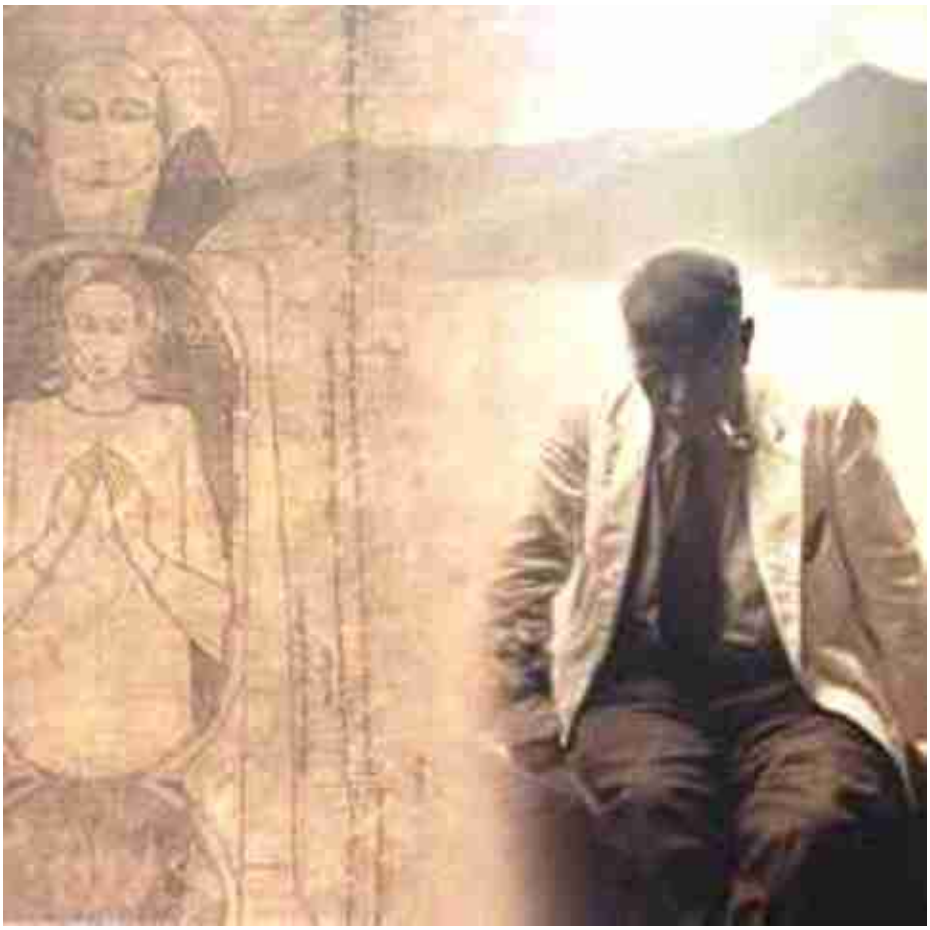
One has observed in the beginning of the war cases of compulsion neuroses which had lasted for many years and suddenly were
cured, because they got into an entirely new condition.
It is like a shock, you see.
Even the schizophrenic can be vastly improved by a shock because that's a new condition; it is a very shocking thing, so it shocks them out of their habitual attitude.
Once they are no more in it, the whole thing collapses, the whole system that has been built up for years.
Dr. Evans: You have brought up many interesting and provocative ideas here. Another concept related to motivational development is the
process of individuation, a process to which you frequently refer in your writing. Would you like to comment about this process of
individuation, how all these factors move toward a whole— a totality?
Dr. Jung: Well, you know, that's something quite simple.
Take an acorn, put it into the ground, and watch it grow and become an oak.
That is man.
Man develops from an egg, and develops into the whole man; that is the law that is in him.
Dr. Evans: So you think the psychic development is in many ways like the biological development.
Dr. Jung: The psychic development is out of the world; it is something else, or maybe an opinion.
It is a fact that people develop in their psychical development on the same principle as they develop in the body.
Why should we assume that it is a different principle?
It is really the same kind of evolutionary behavior as the body shows.
Consider for instance, those animals that have specially differentiated anatomical characteristics, those of the teeth or something like that.
Well, they have a mental behavior which is in accordance with those organs.
Dr. Evans: So as you see it, there is no need to bring in other types of ideas, other types of theories to explain development. The basic
biological law is still—
Dr. Jung: The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of
matter. It is a quality. Carl Jung, Evans Conversations, Pages 26-27

Carl Jung and Synchronicity **(2015-07-02 04:47)**

Dr. Evans: We might go a little further into some of your recent works in this area which many consider quite profound, but are not too well known to many of our students.
Dr. Jung: Of course not.
Nobody in the general public actually reads these things.
Of course, my books are at least sold.
Dr. Evans: To be more specific, I'm referring to the concept, synchronicity, which you have discussed, and which has some relevance at this
point in our discussion. Would you care to comment on synchronicity?
Dr. Jung: That is awfully complicated.
One wouldn't know where to begin.
Of course, this kind of thinking started long ago, and when Rhine brought out his results, I thought,
"Now we have at least a more or less dependable basis to argue on."
But the argument has not been understood at all, because it is really very difficult.
When you observe the unconscious, you will come across plenty of cases which show a very peculiar kind of parallel events.
For example, I have a certain thought of a certain definite subject which is occupying my attention and my interest; and at the same time, something else happens, quite independently, that portrays just that thought.
This is utter nonsense, you know, looked at from a causal point of view.
However, that there is something else to it which is not nonsense is made evident by the results of Rhine's experiments.
There is a probability; it is something more than chance that such a case occurs.
I never made statistical experiments except one in the way of Rhine.
I made one for another purpose.
But I have come across quite a number of cases where it was most astounding to find that two causal chains

happened at the same time, but independent of each other, so that you could say they had nothing to do with each other.
It's really quite clear.
For instance, I speak of a red car and at that moment a red car comes here.
Now I haven't seen the red car, because it wasn't possible; it was hidden behind the building until just this moment when it suddenly appeared.
Now many would say that this is an example of mere chance, but the Rhine experiment proves that these cases are not mere chance.
Now it would be superstitious and false to say, "This car has appeared because here were some remarks made about a red car; it is a miracle that a red car has appeared."
It is not a miracle; it is just chance—but these chances happen more often than chance allows.
That shows that there is something behind it.
Rhine has a whole institute, many co-workers, and has the means.
We have no means here to make such experiments; otherwise, I probably would have done them.
Here it is just physically impossible, so I have to content myself with the observation of facts!! Carl Jung, Evans Conversations, Pages 33-34.

Carl Jung on Emotional Components affecting Bodily Functions **(2015-07-02 05:04)**



Dr. Evans: An interesting area which is being discussed a lot in the United States today, and I'm sure is of interest to you as well, is that of
psychosomatic medicine, an area dealing with the way in which emotional components of personality can affect bodily functions.
Dr. Jung: As an example of this, I see a lot of astounding cures of tuberculosis—chronic tuberculosis—effected by analysts; people learn to
breathe again.
The understanding of what their complexes were—that has helped them.
Dr. Evans: When did you first become interested in the psychic factors of tuberculosis? Many years ago?
Dr. Jung: I was an analyst to begin with; I was always interested naturally.
Maybe also because I understood so little of it, or more importantly, I noticed that I understood so little.
Dr. Evans: To expand on my earlier question, we are right now becoming more and more interested in the United States in how emotional,

unconscious personality factors can actually have an effect on the body. Of course, the classic example in the literature is the peptic ulcer. It is
believed that this is a case where emotional factors have actually created pathology.
These ideas have been extended into many other areas.
It is felt, for example, that where there already is pathology, these emotional factors can intensify it.
Or sometimes there may be actual symptoms or fears concerning pathology when no true pathology exists, such as in cases of hysteria or hypochondriasis.
For example, many physicians in America say that 60 to 70 percent of their patients do not have anything really physically wrong with them, but
they instead have disorders of psychosomatic origin.
Dr. Jung: Yes, that is well known—since more than fifty years.
The question is how to cure them. Carl Jung, Evans Conversations, Pages 34-35.

Carl Jung on the patient selecting the symptoms of their disease. **(2015-07-02 05:30)**

Dr. Evans: Speaking of such psychosomatic disturbances, as, for instance, your experiences
and studies into tuberculosis, do you have any ideas as to why the patient selects this type of symptom?
Dr. Jung: He doesn't select; they happen to him.
You could ask just as well when you are eaten by a crocodile, "How did you happen to select
that crocodile?"
Nonsense, he has selected you.

Dr. Evans: Of course, ”selected” in this sense refers to an unconscious process.
Dr. Jung: No, not even unconsciously.
That is an extraordinary exaggeration of the importance of the subject, to say he was choosing such things.
They get him.
Dr. Evans: Perhaps one of the most radical suggestions in the area of psychosomatic medicine has been the suggestion that some forms of cancer may have psychosomatic components as causal factors. Would this surprise you?
Dr. Jung: Not at all.
We know these since long ago, you know.
Fifty years ago we already had these cases; ulcer of the stomach, tuberculosis, chronic arthritis, skin diseases.
All are psychogenic under certain conditions.
Dr. Evans: And even cancer?
Dr. Jung: Well you see, I couldn’t swear, but I have seen cases where I thought or wondered whether or not there was a psychogenic reason for that particular ailment; it came too conveniently.
Many things can be found out about cancer, I’m sure.
You see, with us it has been always a question of how to treat these things, because any disease possible has a psychological accompaniment.
It just all depends upon —perhaps life depends upon it—whether you treat such a patient psychologically in the proper way or not.
That can help tremendously, even if you cannot prove in the least that the disease in itself is psychogenic.
You can have an infectious disease in a certain moment, that is, a physical ailment or predicament, because you are particularly accessible to an infection—maybe sometimes because of a psychological attitude.
Angina is such a typical psychological disease; yet it is not psychological in its physical consequences.
It’s just an infection.
So you ask, ”Then why does psychology have anything to do with it?”
Because it was the psychological moment maybe that allowed the infection to grow.
When the disease has been established and there is a high fever and an abscess, you cannot cure it by psychology.
Yet it is quite possible that you can avoid it by a proper psychological attitude.
Dr. Evans: So all this interest in psychosomatic medicine is pretty old stuff to you.
Dr. Jung: It’s all known here long ago.
Dr. Evans: And you are not at all surprised at the new developments . . .
Dr. Jung: No.
For instance, there is the toxic aspect of schizophrenia. I published it fifty years ago—just fifty years ago—and now everyone discovers it.
You are far ahead in America with technological things, but in psychological matters and such things, you are fifty years back.
You simply don’t understand it; that’s a fact.
I don’t want to figure in a general corrective statement; you simply are not yet aware of what there is.
There are plenty more things than people have any idea of.
I told you that case of the theologian who didn’t even know what the unconscious was; he thought it was an apparition.
Everyone who says that I am a mystic is just an idiot. He just doesn’t understand the first word of psychology. Carl Jung, Evans Conversations, Pages 34-35.

Carl Jung and "Law.' [Anthology] **(2015-07-03 05:38)**

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, Psychology and Alchemy, Page 114.

Therefore, the very foundation of existence, the biological truth, is that each being is so interested in itself that it does love itself, thereby fulfilling the laws of its existence. Carl Jung, Zarathustra Seminar, Page 1477.

The way is within us, but not in Gods, nor in teachings, nor in laws. Within us is the way, the truth, and the life. Carl Jung, The Red Book, Page 231.

The Animals. We appreciate them much more. We think of the psychology of animals. In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

It is a privilege born of human freedom in contradistinction to the compulsion of natural law. Carl Jung, Psychology and Religion, Footnote 9, Page 158.

Nature simply produces a thing, she never tells us her laws, but human intelligence discovers them and makes abstractions, classifications according to sex, age, family, tribe, race, nation etc. Jung, Modern Psychology, Vol. 1, Page 46.

How life produces complex organic systems from the inorganic we do not know, though we have direct experience of how the psyche does it. Life therefore has a specific law of its own which cannot be deduced from the known physical laws of nature. Carl Jung, CW 8, Pages 178-181, Paras 371-381

One man will chiefly take what comes to him from without, and the other what comes from within, and, according

to the law of life, the one will have to take from the outside something he never could accept before from outside, and the other will accept from within things which would always have been excluded before. Carl Jung, The Secret of the Golden Flower, Page 92.

‘‘A halo of light surrounds the world of the law. We forget one another, quiet and pure, altogether powerful and empty. The emptiness is irradiated by the light of the heart of heaven. The water of the sea is smooth and mirrors the moon in its surface. The clouds disappear in blue space; the mountains shine clear. Consciousness reverts to contemplation; the moon- disk rests alone.” Hui Ming Ching, The Secret of the Golden Flower, Page 121.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

”The Bhagavad-Gita says: whenever there is a decline of the law and ’an increase in iniquity; then I put forth myself for the rescue of the pious and for the destruction of the evildoers, for the establishment of the law I am born in every age.” Jung’s marginal note, The Red Book, Footnote 281, Page 317.

Our natural model is Christ. We have stood under his law since antiquity; first outwardly, and then inwardly. At first we knew this, and then knew it no longer. We fought against Christ, we deposed him, and we seemed to be conquerors. But he remained in us and mastered us. Carl Jung, Liber Novus, Page 293.

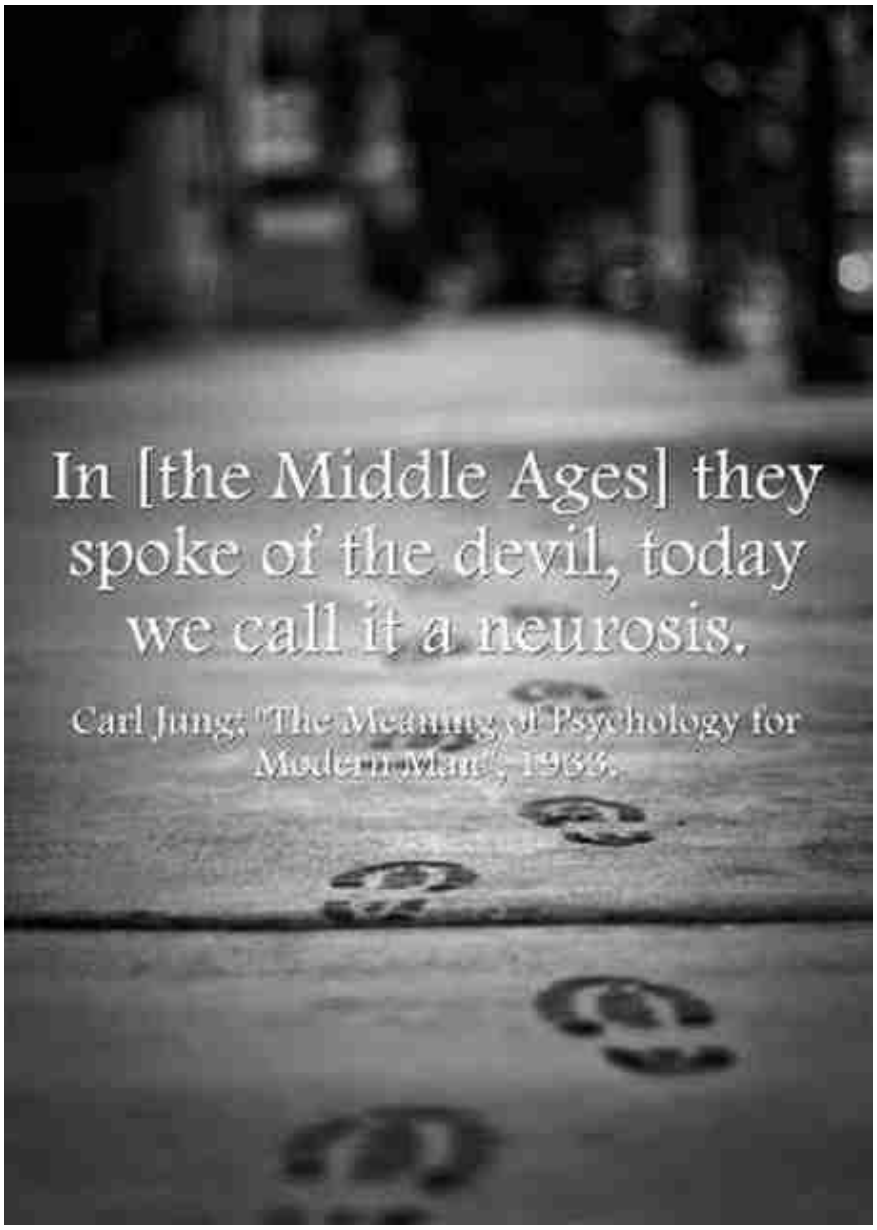
No man has a spirituality unto himself or a sexuality unto himself Instead, he stands under the law of spirituality and of sexuality. Therefore no one escapes these daimons. Carl Jung, Liber Novus, Page 353.

The word is the God that rises out of the waters each morning and proclaims the guiding law to the people. Outer laws and outer wisdom are eternally insufficient, since there is only one law and one wisdom, namely my daily law, my daily wisdom. The God renews himself each night. Carl Jung, Liber Novus, Page 311.

The unconscious behaves as if the laws of our world did not exist. It flies to the roof contemptuous of the laws of gravity. We must bring its demands down to earth and somehow try to realize them. Carl Jung, Jung-Ostrowski, Page 19.

I must know what the Church teaches but I must then ask myself what my own law is. Carl Jung, Jung-Ostrowski, Page 39.

Carl Jung on "Neurosis." [Anthology] **(2015-07-07 09:18)**



The psychological trouble in neurosis, and the neurosis itself, can be formulated as an act of adaptation that has failed. Carl Jung; CW 4; par. 574.

An exclusively sexual interpretation of dreams and fantasies is a shocking violation of the patient's psychological material: infantile-sexual fantasy is by no means the whole story, since the material also contains a creative element, the purpose of which is to shape a way out of the neurosis. Carl Jung; "The Therapeutic Value of Abreaction," CW 16, par. 277.

In [the Middle Ages] they spoke of the devil, today we call it a neurosis. Carl Jung; "The Meaning of Psychology for Modern Man", 1933.

What we call civilized consciousness has steadily separated itself from the basic instincts. But these instincts have not disappeared. They have merely lost their contact with our consciousness and are thus forced to assert themselves in an indirect fashion. This may be . . . physical symptoms . . . neurosis . . . various incidents . . . moods . . . unexpected forgetfulness . . . or mistakes of speech. Carl Jung; Man and His Symbols; Page 72

Neurosis is an inner cleavage-the state of being at war with one- self. ... What drives people to war with themselves is the intuition or the knowledge that they consist of two persons in opposition to one another. Carl Jung; Modern Man in Search of a Soul

We carry our past with us, to wit, the primitive and inferior man with his desires and emotions, and it is only with an enormous effort that we can detach ourselves from this burden. If it comes to a neurosis, we invariably have to deal with a considerably intensified shadow. And if such a person wants to be cured it is necessary to find a way in which his conscious personality and his shadow can live together. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 1.

After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis." Sigmund Freud to James Jackson Putnam, 20Aug1912.

After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis." Sigmund Freud to James Jackson Putnam, 20Aug1912.

Doubt is creative if it is answered by deeds, and so is neurosis if it exonerates itself as having been a phase—a crisis which is pathological only when chronic. Carl Jung, Letters Vol. 1, Pages 332-334

Neurosis is a justified doubt in oneself and continually poses the ultimate question of trust in man and in God. Carl Jung, Letters Vol. 1, Pages 332-334

Inferiority is laming and so leads to a neurosis or even a psychosis. Carl Jung, Modern Psychology, Vol. 2, Page 151.

Ad "neurosis": I mean, of course, that it is as a rule better to leave neurotics to themselves as long as they do not suffer and seek health. Carl Jung, Letters Vol. 1, Pages 479-481.

We constantly forget how far we have got from our own inner law and this revenges itself upon us with a neurosis, or digestive disturbances, which should make clear to us that "we have made out the bill without the host".

It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally. Carl Jung, Modern Psychology, Page 219.

It seems to me that the basic facts of the psyche undergo a very marked alteration in the course of life, so much so that we could almost speak of a psychology of life's morning and a psychology of its afternoon. As a rule, the life of a young person is characterized by a general expansion and a striving towards concrete ends; and his neurosis seems mainly to rest on his hesitation or shrinking back from this necessity. But the life of an older person is characterized by a contraction of forces, by the affirmation of what has been achieved, and by the curtailment of further growth. His neurosis comes mainly from his clinging to a youthful attitude which is now out of season.... Carl Jung, CW 16, ¶75.

The classic compulsion neurosis is an exception in that it is always due to a latent psychosis, which is also the reason why it is uncurable. Carl Jung, Letters Vol. 1, Page 299.

Like neurosis, psychosis in its inner course is a process of individuation, but one that is usually not joined up with consciousness and therefore runs its course in the unconscious as an Ouroboros. Carl Jung, Letters Vol. 1, Page 371.

These things are then lost to consciousness, and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.

But we spend our free time listening to the wireless and rushing off to the cinema. Yet much of our western neurosis

comes from the fact that we do not find enough time for ourselves; it would be wiser to meditate and seek the Void when we need rest, than to run after outer distraction. Carl Jung, ETH Lectures, Page 128.

Behind a neurosis there is so often concealed all the natural and necessary suffering the patient has been unwilling to bear. We can see this most clearly from hysterical pains, which are relieved in the course of treatment by the corresponding psychic suffering which the patient sought to avoid. Carl Jung, CW 16, Para 185.

Even when we recognise that an erotic problem lies behind a neurosis we must not express it crudely lest we frighten the patient away. Carl Jung, Jung-Ostrowski, Page 14.

Too much secrecy causes neurosis and a split from reality, but having no mystery permits only collective thinking and Action. Carl Jung, Jung-Ostrowski, Page 14.

If the unconscious does not cooperate, if, that is, there are no dreams or fantasies, then it is very difficult to deal with a neurosis. Carl Jung, Jung-Ostrowski, Page 15.

You are quite right, the main interest of my work is not concerned with the treatment of neurosis but rather with the approach to the numinous. Carl Jung, Letters Vol. I, Page 377.

In any case of a child's neurosis, I go back to the parents and see what is going on there, because children have no psychology of their own, literally taken. Carl Jung, Evans Conversations, Page 13.

You see, the neurosis is made every day by the wrong attitude the individual has. Carl Jung, Evans Conversations, Page 27.

About a third of my cases are not suffering from any clearly definable neurosis, but from the senselessness and aimlessness of their lives. I should not object if this were called the general neurosis of our age. Carl Jung, CW XVI, Par 83.

Carl Jung on “Prophecy.” [Anthology] **(2015-07-07 09:26)**

In my estimation, second sight is not an illness, but a gift; you might as well say that it is pathological to be endowed with remarkable intelligence, but the possession of a gift always carries with it the burden of responsibility. Carl

Jung, ETH Lecture V, Page 26.
We can have prophetic dreams without possessing second sight, innumerable people have such anticipatory dreams. Carl Jung, ETH Lecture V, Page 26.
It is commonly assumed that on some given occasion in prehistoric times, the basic mythological ideas were ”invented” by a clever old philosopher or prophet, and ever afterward ”believed” by a credulous and uncritical people. But the very word ”invent” is derived from the Latin invenire, and means ”to find” and hence to find something by ”seeking” it. Carl Jung; Man and His Symbols; Page 69.
The prophet loved God, and this sanctified him. But Salome did not love God, and this profaned her. But the prophet did not love Salome, and this profaned him. Carl Jung, The Red Book, Page 248.
Being a scientist I prefer not to be a prophet if I can help it. I am in no position to ascertain facts of the future. Carl Jung, Letters Vol. II, Page 513.
Myths which day has forgotten continue to be told by night, and powerful figures which consciousness has reduced to banality and ridiculous triviality are recognized again by poets and prophetically revived; therefore they can also be recognized ”in changed form” by the thoughtful person. Carl Jung, Memories Dreams and Reflections, Page 282.
Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Pages 59-63.
The old prophet expresses persistence, but the young maiden denotes movement. Carl Jung, Liber Novus, Page 365.
On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.
Just as the old prophets [ancients] stood before the Mysterium of Christ, I also stand as yet before the [this] Mysterium of-Christ, [insofar as I reassume the past] although I live two thousand years after-him [later] and at one time believed I was a Christian. But I had never been a Christ. Carl Jung, Liber Novus, Page 253, Footnote 228.
We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lectures, Page 201.
The form in which Christ presented the content of his unconscious to the world became accepted and was declared valid for all. Thereafter all individual fantasies became otiose and worthless, and were persecuted as heretical, as the fate of the Gnostic movement and of all later heresies testifies. The prophet Jeremiah is speaking just in this vein when he warns Carl Jung, CW 6, §BI.
E: ”She loved the prophet who announced the new God to the world. She loved him, do you understand that? For she is my daughter.”
I: ”What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction.” Elijah to Carl Jung on Salome, Liber Novus, Page 246

Carl Jung on the “Serpent.” [Anthology] **(2015-07-07 09:32)**

The serpent is the earthly essence of man of which he is not conscious. Its character changes according to peoples

and lands, since it is the mystery that flows to him from the nourishing earth-mother. The earthly (numen loci) separates forethinking and pleasure in man, but not in itself. The serpent has the weight of the earth in itself but also its changeability and germination from which everything that becomes emerges. Carl Jung, The Red Book, Page 247.
Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, The Red Book, Page 238
Keep it far from me, science that clever knower, that bad prison master who binds the soul and imprisons it in a lightless cell. But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, The Red Book, Page 238
Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, The Red Book, Page 280.
More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.
More especially the threat to one's inmost self from dragons and serpents points to the danger of the newly acquired consciousness being swallowed up again by the instinctive psyche, the unconscious. Carl Jung; CW 9i; para. 282.
Through the Christ crucified between the two thieves, man gradually attained knowledge of his shadow and its duality. This duality had already been anticipated by the double meaning of the serpent. Just as the serpent stands for the power that heals as well as corrupts, so one of the thieves is destined upwards, the other downwards, and so likewise the shadow is on one side regrettable and reprehensible weakness, on the other side healthy instinctively and the prerequisite for higher consciousness. Carl Jung; Aion; Page 255; Para 402.
Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it. Carl Jung; The Integration of the Personality.
The idea of transformation and renewal by means of the serpent is a well-substantiated archetype. It is [a] healing [symbol] Carl Jung, CW 7, Par 184.
The second part of it, the secretary-bird and the snake, has been correctly interpreted, in spite of the fact that the snake is not exactly Kundalini because the Kundalini serpent actually dissolves into light. Carl Jung, Letters Vol. 1, Pages 95-97.
The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone. Carl Jung, ETH, Lecture XI, Page 97.
The spirit is usually expressed by a serpent which proves that this spirit is not Just the human mind, but an animal or reptile mind. Carl Jung, ETH, Lecture XIII, Page 111.
We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.
Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.
The serpent represents magical power, which also appears where animal drives are aroused imperceptibly in us. Carl Jung, Liber Novus, Page 366.
The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agathodaemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.
This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.
Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.
...the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

On the night when I considered the essence of the God, I became aware of an image: I lay in a dark depth. An old man stood before me. He looked like one of the old prophets. A black serpent lay at his feet. Some distance away I saw a house with columns. A beautiful maiden steps out of the door. Carl Jung, Liber Novus, Page 245.

As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.

The Corrected Draft continues: "The serpent is not only a separating but also a unifying principle" (p. 91). Carl Jung, Liber Novus, Page 247, Footnote 172.

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

If pleasure is united with forethinking, the serpent lies before them. Carl Jung, Liber Novus, Page 249, Footnote 190.

Christ himself compared himself to a serpent, and his hellish brother, the Antichrist, is the old dragon himself. Carl Jung, Liber Novus, Page 318.

But above all protect me from the serpent of judgment, which only appears to be a healing serpent, yet in your depths is infernal poison and agonizing death. Carl Jung, Liber Novus, Page 238.

But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnificence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

Alas, he is my dearest, most beautiful friend, he who rushes across, pursuing the sun and wanting to marry himself with the immeasurable mother as the sun does. How closely akin, indeed how completely one are the serpent and the God! The word which was our deliverer has become a deadly weapon, a serpent that secretly stabs. Carl Jung on Izdubar, Liber Novus, Page 280.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. Carl Jung, Liber Novus, Page 280.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

Some have their reason in thinking, others in feeling. Both are servants of Logos, and in secret become worshipers of the serpent. Carl Jung, Liber Novus, Page 280.

The daimon of sexuality approaches our soul as a serpent. She is half human soul and is called thought-desire. The daimon of spirituality descends into our soul as the white bird. He is half human soul and is called desire-thought. Carl Jung, Liber Novus, Page 354.

Many have wanted to get help for their sick God and were then devoured by the serpents and dragons lurking on the way to the land of the sun. Carl Jung, Liber Novus, Page 283.

Birth is difficult, but a thousand times more difficult is the hellish afterbirth. All the dragons and monstrous serpents of eternal emptiness follow behind the divine son. Carl Jung, Liber Novus, Page 287.

If I am not conjoined through the uniting of the Below and the Above, I break down into three parts: the serpent, and in that or some other animal form I roam, living nature daimonically, arousing fear and longing. The human soul, living forever within you. The celestial soul, as such dwelling with the Gods, far from you and unknown to you, appearing in the form of a bird. Carl Jung's Soul to him, Black Books, Appendix C., Page 370.

Apart from Elijah and Salome I found the serpent as a third principle. It is a stranger to both principles although it is associated with both. The serpent taught me the unconditional difference in essence between the two principles in me. Carl Jung and Elijah, Liber Novus, Page 247.

Because I was a thinker and caught sight of the hostile principle of pleasure from forethinking, it appeared to me as Salome. If I had been one who felt, and had groped my way toward forethinking, then it would have appeared to me as a serpent-encoiled daimon, if I had actually seen it. Carl Jung and Elijah, Liber Novus, Page 248.

The serpent in the cave is an image which often occurs in antiquity. It is important to realize that in classical antiquity, as in other civilizations, the serpent not only was an animal that aroused fear and represented danger, but also signified healing. Carl Jung, CW 18, Page 116.

The serpent owes his existence to God and by no means to man. Carl Jung, CW 18, Page 690.

We fear our serpent," he said, "as we also fear the numinosum - so we run from it. . . . All we have to give the world

and God is ourselves as we are. But this is the hardest of all tasks. Most of us want others to do it for us, to carry us along.. . . Carl Jung, J.E.T., Page 178.

Carl Jung on the “Mystic” and “Mysticism.” [Anthology] **(2015-07-08 06:16)**

Everyone who says that I am a Mystic is just and idiot. He just doesn’t understand the first word of Psychology. Carl Jung, Conversations with Richard L. Evans, [Houston Film]

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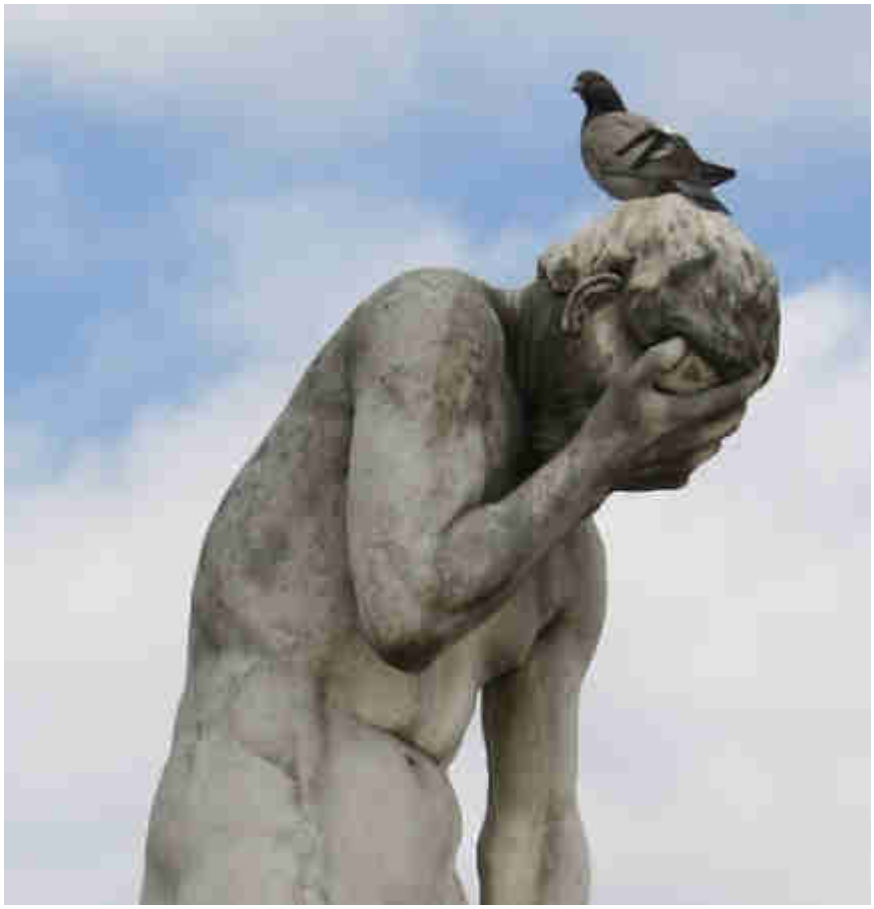
When a woman realizes her shadow the animus can be constellated. If the shadow remains in the unconscious the animus possesses her through the shadow. When she realizes her animus, mystical generation can occur. Sarah was Abraham's legitimate wife, but Hagar, the dark one, had the procreative animus. Out of darkness the light is born. Carl Jung, Conversations with C.G. Jung, Page 30.
It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the "self," by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one. Carl Jung, CW 9I, 247.
Only the mystics bring religion to what is creative itself. Carl Gustav Jung [LC 540]
Everything psychic has a lower and a higher meaning, as in the profound saying of late classical mysticism: 'Heaven above, Heaven below, stars above, stars below, all that is above also is below, know this and rejoice.' Here we lay our finger on the secret symbolical significance of everything psychic. Carl Jung; CW 5; para 77.
When they [the mystics] descend into the depths of their own being they find 'in their heart' the image of the sun, they find their own life-force which they call the 'sun' for a legitimate and, I would say, a physical reason because our source of energy and life actually is sun. Our physiological life, regarded as an energy process, is entirely solar Carl Jung; Symbols of Transformation; para. 176.
We can find clear proof of this fact in the history of science itself. The so-called "mystical" experience of the French philosopher Descartes involved a . . . sudden revelation in which he saw in a flash the "order of all sciences". The British author Robert Louis Stevenson had spent years looking for a story that would fit his "strong sense of man's double being," when the plot of Dr. Jekyll and Mr. Hyde was suddenly revealed to him in a dream. Carl Jung; Man and His symbols; Carl Jung; Man and His symbols; P. 25.
People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, Psychology and Alchemy, Page 99 .
Concerning your view about Hatha-Yoga I can confirm your ideas entirely. Yoga as well as other "mystical" practices imitate nature and that explains their efficacy. Yoga postures are imitations of catatonic gestures, postures and mannerisms. Carl Jung, Letters Vol. 1, Pages 497-498.
Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Pages 264-266.
I was particularly satisfied with the fact that you clearly understand that I am not a mystic but an empiricist. Carl Jung, Letters Vol. 1, Page 237.
Individuation is a philosophical, spiritual and mystical experience Carl Jung, Psychology and Religion, Page 294.
A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.
A genuine and proper ethical development cannot abandon Christianity but must grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Pages 17-19.
The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.
Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.
The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3Mar1939, Page 101.
We could say that it was owing to Al-Gazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side. Carl Jung, ETH Lecture 10Nov1939, Page 178.
So Christian theologians became acquainted with the devotional and mystical books of the Arabs and they made a

vast impression upon them. Carl Jung, ETH Lecture 10Nov1939, Page 178.
It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.
Turned towards the world, the anima is fickle, capricious, moody, uncontrolled and emotional, sometimes gifted with daemonic intuitions, ruthless, malicious, untruthful, bitchy, double-faced, and mystical. Carl Jung, CW 9i, Para 222f.
Everyone who says that I am a Mystic is just and idiot. He just doesn't understand the first word of Psychology. Carl Jung, Conversations with Richard L. Evans, [Houston Film]
A genuine and proper ethical development cannot abandon Christianity but just grow up within it, must bring to fruition its hymn of love, the agony and ecstasy over the dying and resurgent god/ the mystic power of the wine, the awesome anthropophagy of the Last Supper-only this ethical development can serve the vital forces of religion. Carl Jung, Letters Vol. 1, Page 18.
You seem to forget that I am first and foremost an empiricist, who was led to the question of Western and Eastern mysticism only for empirical reasons. Carl Jung, Letters Vol. 1, Page 195.
You seem to forget that I am first and foremost an empiricist, who was led to the question of Western and Eastern mysticism only for empirical reasons. Carl Jung, Letters Vol. 1, Page 195.
I was particularly satisfied with the fact that you clearly understand that I am not a mystic but an empiricist. Carl Jung, Letters Vol. 1, Page 237.
Dr. Meier has drawn my attention to your short review of Rosenberg's book. For anyone who knows Jewish history, and in particular Hasidism, Rosenberg's assertion that the Jews despise mysticism is a highly regrettable error. Carl Jung, Letters Vol. 1, Page 238.
Behind Gretchen stands the Gnostic sequence: Helen-Mary-Sophia. They represent a real Platonic world of ideas (thinking and sensation on the mystic level). Carl Jung, Letters Vol. 1, Page 265.
Owing to rather obvious reasons Protestant theologians are rather reticent and they don't know yet whether I should be condemned as a heretic or depreciated as a mystic. As you know, mysticism and hereticism enjoy about the same bad reputation in Protestantism. Carl Jung, Letters Vol. 1, Page 382.
You will be accused of mysticism, but the reputation you won with the Dementia will hold up for quite some time against that. Sigmund Freud to Carl Jung Letter May 1911.
She had very changeable looks, as so many intuitives do, and could sometimes look beautiful and sometimes quire plain. Her extraordinary brilliant eyes-mystic's eyes-were always expressive. Helena Henderson on Toni Wolff, Carl, Emma, Toni Remembrances, P. 31.
I have been alternately accused of agnosticism, atheism, materialism and mysticism. Carl Jung, Wounded Healer of the Soul, Page 207.

Carl Jung on "Depression." [Anthology] **(2015-07-09 03:50)**



Only when we bear our situation and accept our depression will it be possible for us to change internally. Carl Jung, Children's Dreams Seminar, Page 373.

In the process of individuation, too, new contents can announce themselves in this devouring form and darken consciousness; this is experienced as a depression, that is to say, as being pulled downward. Carl Jung, Children's Dreams Seminar, Page 373.

I begin to feel my age and whenever I get a bit too tired I also feel my heart and that is decidedly disagreeable and makes me cross with the whole world, which is damnable anyhow. I went through a period of black depression during the first 4 days. Only yesterday I began to feel human again. Carl Jung, Letters Vol. 1, Page 307.

[Note: The "period of black depression was related to The Japanese attacked Pearl Harbor 7 Dec. 1941.]

Depression is not necessarily pathological. It often foreshadows a renewal of the personality or a burst of creative activity. There are moments in human life when a new page is turned. Carl Jung, CW 16, par. 373.

Since the depression was not manufactured by the conscious mind but is an unwelcome intrusion from the unconscious, the elaboration of the mood is, as it were, a picture of the contents and tendencies of the unconscious that were massed together in the depression. Carl Jung, CW 8, Page 82.

Often, however, we find cases where there is no tangible mood or depression at all, but just a general, dull discontent, a feeling of resistance to everything, a sort of boredom or vague disgust, an indefinable but excruciating emptiness. Carl Jung, CW 8, Page 83.

These words belonged to the autonomous complex. When excited by an external stimulus, complexes can produce sudden confusions, or violent affects, depressions, anxiety-states, etc., or they may express themselves in hallucinations. Carl Jung, CW 8, Page 313.

Statistics show a rise in the frequency of mental depressions in men about forty. In women the neurotic difficulties generally begin somewhat earlier. We see that in this phase of life—between thirty-five and forty—an important change in the human psyche is in preparation. Carl Jung, CW 8, Page 395.

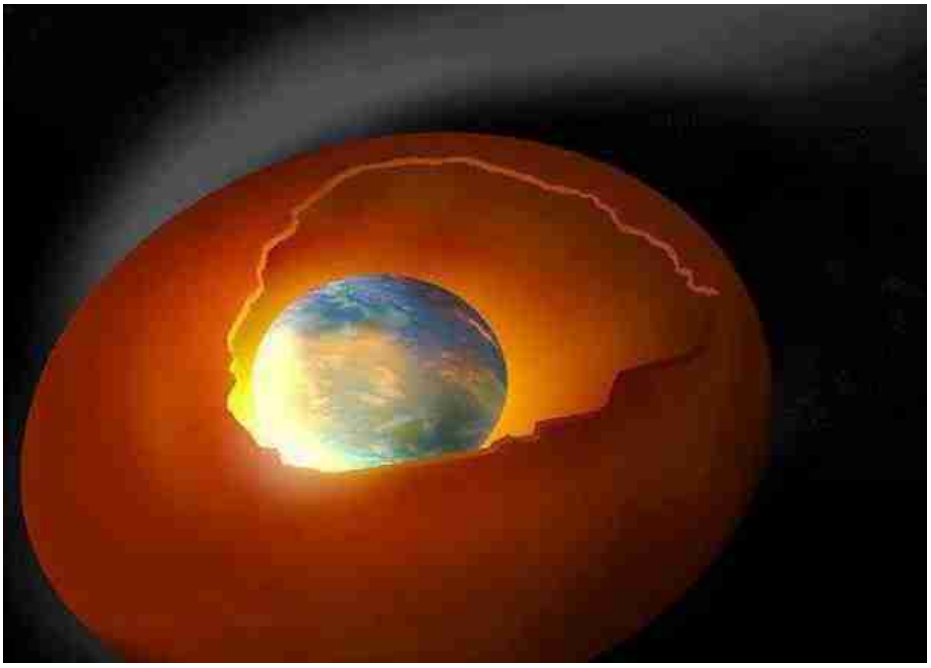
Youthful longing for the world and for life, for the attainment of high hopes and distant goals, is life's obvious teleological urge which at once changes into fear of life, neurotic resistances, depressions, and phobias if at some point it remains caught in the past, or shrinks from risks without which the unseen goal cannot be attained. Carl Jung, CW 8, Page 406.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

Depressions always have to be understood teleologically. Carl Jung, Jung-Ostrowski, Page 14.

After a stroke general debilitation or senile depression can occur. If the brain is damaged, consciousness can slip back many levels. The real personality has then departed; what remains carries on the fight against death. Conflicts do not reach the whole person anymore and are therefore not real conflicts any longer. Carl Jung, Jung-Ostrowski, Page 16.

Carl Jung on the "Egg." [Anthology] **(2015-07-09 04:11)**



In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

I am the egg that surrounds and nurtures the seed of the God in me. Carl Jung, The Red Book, Page 284.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

It is to be conjectured that just as the chicken comes out of the egg in the same way all the world over, so there are psychic modes of functioning, certain ways of thinking, feeling, and imagining, which can be found everywhere and at all times, quite independent of tradition. Carl Jung, CW 16, Para 206.

It is a risky business for an egg to be cleverer than the hen. Still, what is in the egg must find the courage to creep out. Carl Jung, Letter to Sigmund Freud (1911)

Carl Jung on the "Child" and "Children." [Anthology] **(2015-07-10 04:53)**

But no matter how much parents and grandparents may have sinned against the child, the man who is really adult will accept these sins as his own condition which has to be reckoned with. Carl Jung, Psychology and Alchemy, Page 117.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung, Pages 31-32.

I wouldn't call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say 'I' only when they have found their ego. The ego, therefore, is rather a find or an experience and not a creation. Carl Jung, Letters Volume 1; Pages 254-255.

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Appendix 1, Page 74.

Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.

Children are in the collective unconscious until they acquire a small consciousness of their personality, until they say "I," or "me," or their name. They are rooted in the collective unconscious and are uprooted from it by the flood of impressions from the outside. They know everything, but they lose the memory of it. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

The spirit of this time of course allowed me to believe in my reason. He let me see myself in the image of a leader with ripe thoughts. But the spirit of the depths teaches me that I am a servant, in fact the servant of a child: This dictum was repugnant to me and I hated it. But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, The Red Book, Page 234.

The carrier of this consciousness is the individual, who does not produce the psyche on his own volition but is, on the contrary, pre-formed by it and nourished by the gradual awakening of consciousness during childhood. Carl Jung, The undiscovered Self, Page 34.

I suffer from the fact that I can so seldom have a conversation with an adequate partner. The women in my circle

understand me, but for women their home, their husband, and their children, come first. Only when this is all taken care of, does a woman still have a little time for the spirit; then it is interesting. Talking with a man, on the other hand, I get a response from the cosmic spheres of the spirit. Carl Jung, Conversations with C.G. Jung, Page 67.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung; Pages 31-32.

A particle split off from the mother's animus can enter her children and act like an evil spirit. As soon as the mother integrates this animus side of her soul, her children are freed. Carl Jung, Conversations with C.G. Jung, Page 29.

The little world of childhood with its familiar surroundings is a model of the greater world. The more intensively the family has stamped its character upon the child, the more it will tend to feel and see its earlier miniature world again in the bigger world of adult life. Naturally this is not a conscious, intellectual process. Carl Jung; The Theory of Psychoanalysis (1913).

Insofar as this process [of individuation], as a rule, runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found . Carl Jung; "Answer to Job"; CW 11, par. 755.

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short-sighted to treat fantasy, on account of its risky or unacceptable nature, as a thing of little worth. Carl Jung; Psychological Types Ch. 1; Page 82.

Nothing exerts a stronger psychic effect upon the environment, and especially upon children, than the [unlived] life [of] the parents. Carl Jung; "Paracelsus", 1929.

How am I to be creative? Nature knows only one answer to that: Through a child (the gift of love). Carl Jung; Symbols of Transformation; para 76.

The strong and natural love that binds the child to the father turns away, during the years when the child is outgrowing the family circle, to the higher forms of the father, to authority, to the "Fathers" of the Church and to the father-god visibly represented by them. Nevertheless, mythology is not lacking in consolations. Did not the Word become flesh? And did not the divine pneuma enter into the Virgin's womb? The whirlwind of Anaxagoras was that same divine nous that produced the world out of itself. Why do we cherish the image of the Immaculate Mother even to this day?" Carl Jung; CW 8, para. 76.

One must give up the retrospective longing which only wants to resuscitate the torpid bliss and effortlessness of childhood. Carl Jung; The Sacrifice; CW 5; Paragraph 643.

Whoever carries over into the afternoon the law of the morning, or the natural aim, must pay for it with damage to his soul, just as surely as a growing youth who tries to carry over his childish egoism into adult life must pay for this mistake with social failure. Carl Jung; In CW 8: The Structure and Dynamics of the Psyche; The Stages of Life; Page 787.

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Because a child is . . . small and its conscious thoughts scarce and simple, we do not realize the far-reaching complications of the infantile mind that are based on its original identity with the prehistoric psyche. That original mind is just as much present and still functioning in the child as the evolutionary stages of mankind are in its embryonic body. Carl Jung; Man and His symbols; Page 89.

For indeed our consciousness does not create itself it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. It is like a child that is born daily out of the primordial womb of the unconscious." Carl Jung; Memories Dreams and Reflections; Page 394 and Psychology and Religion: West and East, CW 11, pp. 569 f.

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no

people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.
The individual ego is the stable in which the Christ-child is born. Carl Jung; Collected Works Vol. 11
That higher and ”complete” man is begotten by the ”unknown” father and born from Wisdom, and it is he who, in the figure of the puer aeternus—”vultu metabolism albums et ater”—represents our totality, which transcends consciousness. It was this boy into whom Faust had to change, abandoning his inflated onesidedness which saw the devil only outside. Christ’s ”Except ye become as little children” is a prefiguration of this, for in them the opposites lie close together; but what is meant is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung; Answer to Job, R. Hull, trans. (1984), pp. 157-158
If there is anything that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves. Carl Jung; The Integration of the Personality; Page 285.
Repression is a process that begins in early childhood under the moral influence of the environment and continues through life. Carl Jung; The Personal and the Collective Unconscious; CW 7, par. 202.
In every adult there lurks a child–an eternal child, something that is always becoming, is never completed, and calls for unceasing care, attention, and education. That is the part of the personality which wants to develop and become whole. -C. G. Jung CW 17: 286
Children are educated by what the grownup is and not by what he says. Carl Jung, Archetypes and the Collective Unconscious, The Psychology of the Child Archetype, Page 174.
The reason I write to you about family matters is that no visitor since Jung has so much impressed the children and done me so much good Sigmund Freud to Oskar Pfister, Dec. 7, 1909.
If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance. Carl Jung, The Mysteries: Papers from the Eranos, Page 324.
I wouldn’t call the ego a creation of mind or consciousness, since, as we know, little children talk of themselves first in the third person and begin to say ’I’ only when they have found their ego. Carl Jung, Letters Vol. 1, Page 254.
Around the eighth year there is a transition to ego consciousness, as we have already seen in previous children’s dreams. The child breaks away from the extremely close relatedness with the familial milieu; he has already acquired a certain experience of the world, and the libido, which had up to then been tied to the parents, detaches itself from them and often is introverted. Carl Jung, Children’s Dreams Seminar, Page 323.
For there is no coming into being and dying but in time. Carl Jung, Children’s Dream Seminar, Page 101.
The number in a dream always has a meaning. If we cannot find this meaning, we are the idiots, not the dream. Carl Jung, Children’s Dream Seminar, Page 101.
Nature itself speaks in such dreams. The wisdom of the child is the wisdom of nature, and it needs the utmost cunning to follow nature. Carl Jung, Children’s Dream Seminar, Page 136.
The child has to step out of this primordial world, to be able to really enter into life. . Carl Jung, Children’s Dreams Seminar, Page 184.
The Magna Mater has already had pagan children and as Ecclesia spiritualis she embraces a Christendom as huge as it is fragmented. Carl Jung, Letters Vol. 1, Pages 395-398.
In religious instruction, we more and more refrain from making children acquainted with these images, and instead offer them moral teaching, in which
the devil is ignored altogether. Carl Jung, Children’s Dreams Seminar, Page 369.
The future might easily be so bad that the Church could be forced by circumstances to give up all her childish worldliness and socialism and to turn to the spiritual problem of man, which she has so sadly neglected. Carl Jung, Letters Vol. 1, Pages 311-313.
This is because dependence on the behaviour of others is a last vestige of childhood which we think we can’t do without. Carl Jung, Letters Vol. 1, Page 78.
…the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. But for this we could not grasp the world at all. Carl Jung, Modern Psychology, Page 27.
His secretary had to keep him provided with coins which he distributed among the children he met on his daily walks; he did this to get their thanks, for he was appallingly lonely, and needed such devices in order to reach some kind of

human contact. Carl Jung on J.D. Rockefeller, Modern Psychology, Vol. 1, Page 66.
We sprang from these lower vertebrates - children who suffer from atrophy of the brain show all the characteristics of animals - and this man has come up against his own instinctive nature and feels that he must fight it. Carl Jung, Modern Psychology, Vol. 2, Page 163.
Children are full of active imagination but we think of it as a childish activity. This is an error, for we find it everywhere among primitives and in all ancient cultures all over the world. Carl Jung, Modern Psychology, Vol. 3, Page 12.
A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.
Parents must realize that they are trees from which the fruit falls in the autumn. Children don't belong to their parents, and they are only apparently produced by them. Carl Jung, Letters Vol. 1, Pages 217-218.
But the ground-plan of these images [Archetypal] is universal and must be assumed to be pre-existent, since it can be demonstrated in the dreams of small children or uneducated persons who could not possibly have been influenced by tradition. Carl Jung, Letters Vol. 1, Pages 538-539.
The dreams of early childhood contain mythological motifs which the children could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways. Carl Jung, ETH, Lecture XIV, Page 119.
Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.
Adler's letter is stupid chatter and can safely be ignored. We aren't children here. If Adler ever says anything sensible or worth listening to I shall take note of it, even though I don't think much of him as a person. Carl Jung,Freud/Jung Letters, Page 532.
The child's psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops. Carl Jung, ETH Lectures, Page 213.
The child born in a country takes something of that land, it is the secret influence of the place. Carl Jung, ETH Lecture 12July1935, Pages 241.
The Chinese do not say there is no content, but "we will not speak of it ", and they are so wise that they really do not do so, but we are so childish that we write thick books about it! Carl Jung, ETH Lecture III, 17May 1935, Page 210.
In early childhood we become acquainted with fairy tales and we learn mythology in school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured. Carl Jung, ETH Lecture 22Feb1935, Pages 192.
A dream gives us unadorned information about the condition of a patient, it is as if a nature- being were stating his diagnosis or taking a child by the ear and telling him what he is doing. Carl Jung, ETH Lecture 18Jan1935, Page 174.
We make the great mistake of thinking that children are born a tabula rasa, but this is not the case. They are born with a vast inherited memory which contains a subjective content to meet everything which they contact externally. Carl Jung, Lecture V 25May1934, Page 108.
This disproves the theory that a child's mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.
Apotropaic: Descriptive of "magical thinking," based on the desire to depotentiate the influence of an object or person. Apotropaic actions are characteristic of introversion as a mode of psychological orientation. I have seen an introverted child who made his first attempts to walk only after he had learned the names of all the objects in the room he might touch. Carl Jung, CW 6, par. 897.
Consciousness does not create itself-it wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the depths of sleep from an unconscious condition. Carl Jung, CW 11, par. 935.
But the serpent is also life. In the image furnished by the ancients, the serpent put an end to the childlike magnifi-

cence of paradise; they even said that Christ himself had been a serpent. Carl Jung, Liber Novus, Footnote 136, Page 243.

I saw it, I know that this is the way: I saw the death of Christ and I saw his lament; I felt the agony of his dying, of the great dying. I saw a new God, a child, who subdued daimons in his hand. Carl Jung, Liber Novus, Page 254.

Christ has made men desirous, for ever since they expect gifts from their saviors without any service in return. Giving is as childish as power. He who gives presumes himself powerful. The virtue of giving is the sky-blue mantle of the tyrant. You are wise, Oh Philemon, you do not give. You want your garden to bloom, and for everything to grow from within itself. Carl Jung, Liber Novus, Page 316.

But I had to recognize and accept that my soul is a child and that my God in my soul is a child. Carl Jung, Liber Novus, Page 234.

My God is a child, so wonder not that the spirit of this time in me is incensed to mockery and scorn. There will be no one who will laugh at me as I laughed at myself. Carl Jung, Liber Novus, Page 234.

And thus the image of the ancients is fulfilled: I pursued my soul to kill the child in it. For I am also the worst enemy of my God. But I also recognized that my enmity is decided upon in the God. He is mockery and hate and anger, since this is also a way of life. Carl Jung, Liber Novus, Page 244.

I see in splendor the mother of God with the child. Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, Liber Novus, Page 248.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. Carl Jung, Liber Novus, Page 250.

Therefore, and insofar as it is the manner of the Gods to go beyond mortals, they become paralyzed, and become as helpless as children. Divinity and humanity should remain preserved, if man should remain before the God, and the God remain before man. Carl Jung, Liber Novus, Page 281.

The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.

Are we not sons of the Gods? Why should Gods not be our children? If my father the God should die, a God child should arise from my maternal heart. Carl Jung, Liber Novus, Page 286.

My God, I love you as a mother loves the unborn whom she carries in her heart. Grow in the egg of the East, nourish yourself from my love, drink the juice of my life so that you will become a radiant God. We need your light, oh child. Since we go in darkness, light up our paths. May your light shine before us, may your fire warm the coldness of our life. We do not need your power but life. Carl Jung, Liber Novus, Page 286.

It happened that I opened the egg and that the God left the egg. He was healed and his figure shone transformed, and I knelt like a child and could not grasp the miracle. He who had been pressed into the core of the beginning rose up, and no trace of illness could be found on him. And when I thought that I had caught the mighty one and held him in my cupped hands, he was the sun itself. Carl Jung, Liber Novus, Page 286.

My God rose in the Eastern sky; brighter than the heavenly host, and brought about a new day for all the peoples. This is why I want to go to Hell. Would a mother not want to give up her life for her child? How much easier would it be to give up my life if only my God could overcome the torment of the last hour of the night and victoriously break through the red mist of the morning? Carl Jung, Liber Novus, Page 289.

The devil knows what is beautiful, and hence he is the shadow of beauty and follows it everywhere, awaiting the moment when the beautiful, writhing great with child, seeks to give life to the God. Carl Jung, Liber Novus, Page 289.

The sacrifice has been accomplished: the divine child, the image of the God's formation, is slain, and I have eaten from the sacrificial flesh. The child, that is, the image of the God's formation, not only bore my human craving, but also enclosed all the primordial and elemental powers that the sons of the sun possess as an inalienable inheritance. Carl Jung, Liber Novus, Page 291.

But man must recognize his complicity in the act of evil. He must bear witness to this recognition by eating from the bloody sacrificial flesh. Through this act he testifies that he is a man, that he recognizes good as well as evil, and that he destroys the image of the God's formation through withdrawing his life force, with which he also dissociates

himself from the God. This occurs for the salvation of the soul, which is the true mother of the divine child. Carl Jung, Liber Novus, Page 291.

Who are you, child? My dreams have represented you as a child and as a maiden. I am ignorant of your mystery. Forgive me if I speak as in a dream, like a drunkard-are you God? Is God a child, a maiden? Forgive me if I babble. Carl Jung, Liber Novus, Page 233.

The righteous man is the instrument into which God enters in order to attain self-reflection and thus consciousness and rebirth as a divine child trusted to the care of adult man. Carl Jung, CW 18, Page 739.

Man's relationship to God probably has to undergo a certain important change: Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine love in us will be our form of worship of, and commerce with, God.

His "autobiography" he came to reluctantly; it was "the one thing I am not going to write" he had said in 1948. Strictly speaking, it is not an autobiography. He always spoke and wrote of it as "Aniela Jaffe's project," with contributions made by him in the form of childhood, travel, and closing chapters. Claire Dunne, Wounded Healer of the Soul, Page 194.

Even in rearing a child it is often good for parents to react emotionally and not with cool superiority to the child's bad behaviour. Children often irritate their parents just to make them show emotion. Carl Jung, Jung-Ostrowski, Page 14.

If the question of an abortion arises the whole situation with all its implications must be taken into account. If the parents are married and healthy the child must be accepted, and the sacrifice of living a more modest life should be met if it is financially necessary. If the parents are not married the question must be weighed very carefully: would it be favourable or not, damaging or useful? Carl Jung, Jung-Ostrowski, Page 16.

I often have to say to an anxious mother, "It is your damned love and anxiety that are preventing your children from ever growing up." Carl Jung, Jung-Ostrowski, Page 48.

The child is born as a high complexity, with existing determinants that never waver through the whole life, and that give the child his character. Carl Jung, Evans Conversations, Page 13.

Already, in earliest childhood, a mother recognizes the individuality of her child; and so, if you observe carefully, you see a tremendous difference, even in very small children. Carl Jung, Evans Conversations, Page 13.

In any case of a child's neurosis, I go back to the parents and see what is going on there, because children have no psychology of their own, literally taken. Carl Jung, Evans Conversations, Page 13.

As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from the very first moment of our life; and they give a definite character, even to the little child. Carl Jung, Evans Conversations, Page 22.

. . . what is meant [by the child archetype] is the boy who is born from the maturity of the adult man, and not the unconscious child we would like to remain. Carl Jung, CW 11, Para 742.

Carl Jung: ”A man on this earth carries the flame of consciousness within him.” **(2015-07-10 12:00)**

Primeval history is the story of the beginning of consciousness by differentiation from the archetypes.
It leads to the fire whose origin lies in a crime.
A man on this earth carries the flame of consciousness within him.
Individual existence is the crime against the gods, disobedience to God, the peccatum originale.

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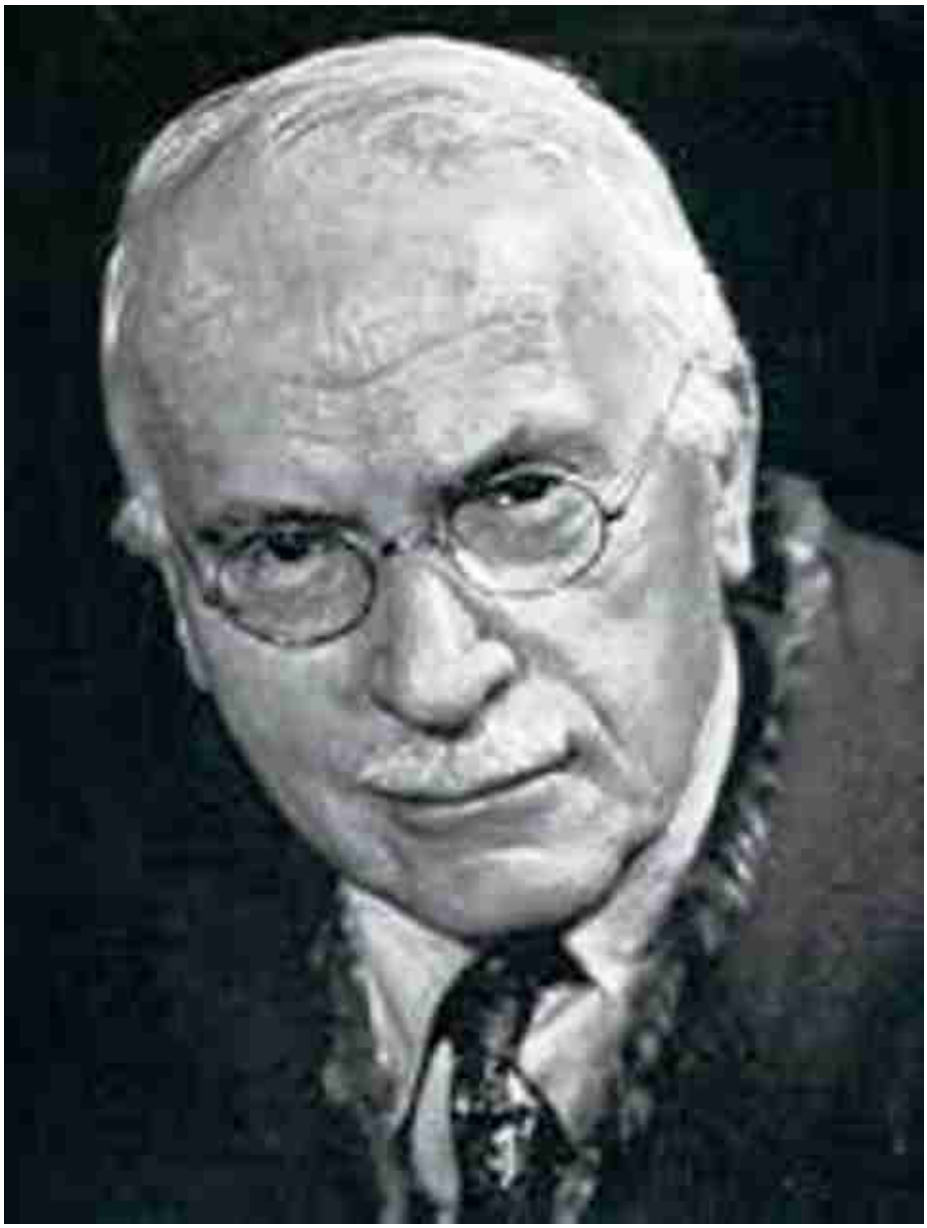
Out of this projection of spiritual fire is born the anima.
The coldness of the psyche is in opposition to the warmth of the fire.
The anima comes out of an emotional act, taking place in darkness, the compensation for the crime against the fire; the anima is the compensating element that must be extracted from matter.
It must be begotten by a creative act to compensate for the rape of the fire.
A man needs to be hostile to woman in order to free himself from the ”Baubo” that he sees in his mother.
When the Primeval Mother is overcome the anima can become a world consciousness; she must be chiseled from the earth.
The seed of the anima is only productive when man can subordinate his libido to the female principle.
If he does not succeed the anima runs away and the man turns to violence to find himself – to the tormenting of those around him or the boasting of self-importance.
It naturally makes a great difference in practice to a woman whether a man projects a positive or negative anima on to her, but psychologically speaking they are equivalent projections. Carl Jung, Jung-Ostrowski, Page 32.

Carl Jung on “Middle Age.” [Anthology] **(2015-07-10 15:30)**



From the middle of life, only he who is willing to die with life remains living. Since what takes place in the secret hour of life’s midday is the reversal of the parabola, the birth of death … Carl Jung; Soul and death, CW 8, §800.

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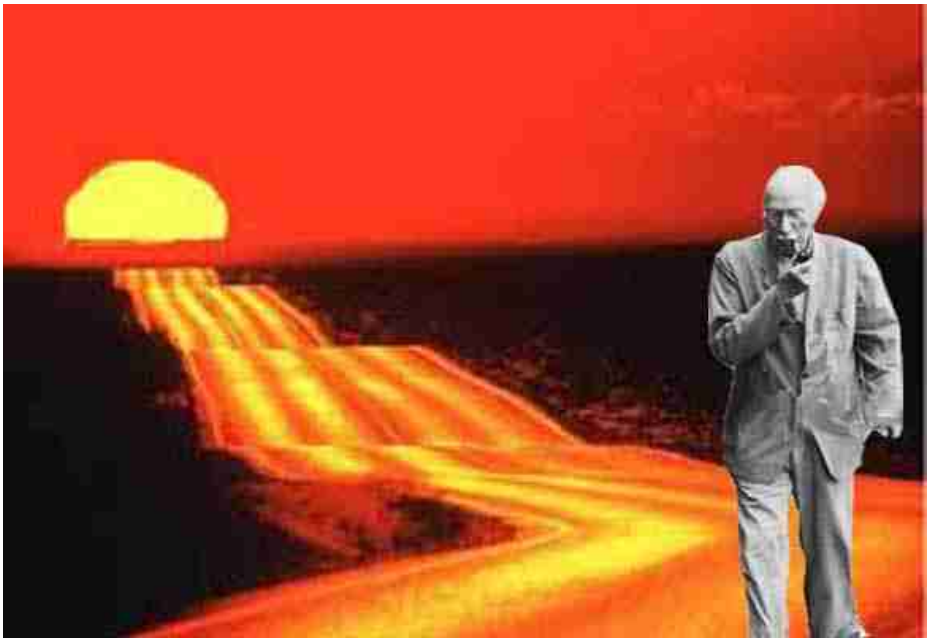
From the middle of life onward, only he remains vitally alive who is ready to die with life. Carl Jung; CW 8; Para 800.
Unfortunately I know far too little of X.'s personal life to presume to an opinion, but with young people one must always be careful in this respect, because the demands of instinct are only too easily covered up by deceptive spiritual interests. ...I would conjecture that this is so because middle life has set in too early in consequence of a relatively short life expectancy. Carl Jung, Letters Vol. 1, Page 169.
You must be in the middle of life, surrounded by death on all sides. Carl Jung, The Red Book, Page 370.
Life is an energetic process like any other. But every energetic process is in principle irreversible and therefore unequivocally directed toward a goal, and the goal is the state of rest ... From the middle of life, only he who is willing to die with life remains living. Carl Jung, Liber Novus, Page 274, Footnote 75.

George Hogel on meeting Carl Jung. **(2015-07-10 15:35)**



After a walk through the woods to what looked like a fairy tale castle by the side of the lake, the great wooden door was opened to my knock by the huge old hired man, smoking a pipe and with an axe in his hand.
In lame German I asked for Herr Doctor, and in idiomatic English he introduced himself - not the dignified professor I had expected.
As we stood on the beautiful shore he put me somewhat at ease, chatting about his building of his hideaway.
My hesitance and inhibitions were replaced soon after by the conviction that here was a very fallible, rigid old man, as we got into an enormously heated argument about the international situation.
Having helped me realize he was quite human and that it was quite safe to show some feeling, he escorted me up to an elegant Swiss tea which we shared with Emma Jung.
They enquired at length about the situation in Germany, no doubt the reason he was willing to see a non-German coming recently out of that country.

I knew nothing of the controversy regarding his questionable sympathies for the Germans, but certainly at that time I got no impression that he had ever been warm in any way toward Nazism, rather that he only tried to understand what it all meant at a deeper level.
Finally we were alone for about an hour, during which he dealt graciously and helpfully with my impossible enquiry as to what I should do with my life, knowing nothing about me, and yet no doubt knowing much just by observing. Instead of answering my questions he gave me other, better questions to ask myself over the succeeding months. Most of all as I later mused over the experience of being with this extraordinary man, I felt there must be great worth and depth in an association with his work.
Eleven years later I . . . completed my analytic training in London. George Hogel, J.E.T. Page 118.

Carl Jung on ”Prayer.” Anthology **(2015-07-11 13:40)**

Divine grace is not, so to speak, conjured up, the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man

should become aware. Carl Jung, ETH, Lecture XIII, Page 110.

The well-known sentence in the Lord's Prayer, "Deliver us from evil", meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The prayer or mantra which is repeated while they walk round these stupas is "om mani padme hum". Om is a primeval sound, you find it in every culture which is still growing on its original foundations, and we ourselves make the same sound to express natural pleasure, we m-m about food , for instance. Carl Jung, ETH Lecture 2Dec1938, Page 36.

Great is the need of the dead. But the God needs no sacrificial prayer. He has neither goodwill nor ill will. He is kind and fearful, though not actually so, but only seems to you thus. But the dead hear your prayers since they are still of human nature and not free of goodwill and ill will. Unknown woman to Carl Jung, Liber Novus, Page 339.

Man's relationship to God probably has to undergo a certain important change: Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine love in us will be our form of worship of, and commerce with, God.

We continually pray that "this cup may pass from us" and not harm us. Even Christ did so, but without success. . . . We might. . . discover, among other things, that in every feature Christ's life is a prototype of individuation and hence cannot be imitated: one can only live one's own life totally in the same way with all the consequences this entails. Carl Jung, Letters Vol. II, Pages 76-77.

Misery does not always teach prayer by any means but far more often cursing, violence, and criminality. Carl Jung, Letters Vol. 1, Pages 216-217.

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to an identification with the hero. Carl Jung; Man and His Symbols; Page 68.

Carl Jung on "Fate." [Anthology] **(2015-07-11 14:54)**

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering. Carl Jung, Zarathustra Seminar, Page 1416.

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man

that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. It is therefore important to husband dangerous material very carefully so that first graders do not get hold of dynamite. Carl Jung, Conversations with C.G. Jung, Page 59.

For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.

Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" Carl Jung; "Psychological Aspects of the Mother Archetype" (1939); CW 8: The Structure and Dynamics of the Psyche. P.183

The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. . . . In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. . . . Carl Jung; On the Relation of Analytical Psychology to Poetry; CW 15; 127.

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 608.

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

The doctor should not strive to heal at all costs. One has to be exceedingly careful not to impose one's own will and conviction on the patient. ... Sometimes it is really a question whether you are allowed to rescue a man from the fate he must undergo for the sake of his further development. Carl Jung; Analytical Psychology: Its Theory and Practice; 1935.

. . . the self is our life's goal, for it is the completest expression of that fateful combination we call individuality . . . Carl Jung; Memories Dreams and Reflections; Page 398 and Two Essays on Analytical Psychology, CW 7, par. 404.

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus in the course of time the meaningful turns into the meaningless. This is unfortunately the fate of metaphysical ideas. Carl Jung; Aion;Page 34; Paragraph 65.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted.

That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

"All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." Carl Jung; Memories, Dreams and Reflections; Page 222.

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, Aion, Christ: A Symbol of the Self, Pages 70-71, Para 126.

The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.

We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the "sons of god" fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, CW 18, par. 1551.

Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letter to Valentine Brooke, 16Nov1959.

It is a shame everything has to go to the devil, but human beings are such fools that they obviously deserve no better fate. Carl Jung, Letters Vol. 1, Pages 455-456.

There are cases where it is better not to interfere; we must fulfil our duty as doctors, but the fact remains that some people are not meant to be cured, they are not fitted for life and if you step in and interfere fate always takes its revenge on you. Carl Jung, Modern Psychology, Page 27.

This is a dream of fate which gives the dreamer information as to the course his life will take and in this case the actual end was suicide. Carl Jung, Modern Psychology, Vol. 2, Page 182.

This was the case with our dreamer; fate is not devilish but elfish and chose this moment to bring a new influence into his life. Carl Jung, Modern Psychology, Page 177.

Speaking from the standpoint of many thousands of dreams I cannot say that they show guidance. It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment ; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, Modern Psychology, Page 198.

There are certain dreams which seem really to concern themselves with the fate of the ego, but these belong to the category of big dreams. Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. Carl Jung, Modern Psychology, Page 198.

It sometimes happens that such people identify with a content in a dream that belongs to a fate which it is far beyond their capacity to live, and this may cause a bad split, or even a psychosis. Carl Jung, Modern Psychology, Page 204.

But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung,

Psychology and Alchemy, Page 6.
Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe. Carl Jung, Letters Vol. 1, Pages 285-286.
In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.
Then the spirit comes in the form of the devil, as the cruel fate of Germany shows. Carl Jung, Letters Vol. 1, Pages 340-341.
The quiet meditativeness that radiates from the fate you have described is rather like a verse from a hymn-book which one unexpectedly comes across again after 50 years. Carl Jung, Letters Vol. 1, Pages 296-297.
It is lovely to hear the word ”friend” from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung to Richard Wilhelm, Letters Vol. 1, Page 66.
Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Pages 172-173.
Whether a person’s fate comes to him from without or from within, the experiences and events of the way remain the same. Carl Jung, The Secret of the Golden Flower, Page 93.
The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one’s disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.
Somewhat deaf somewhat blind, it [Stupidity] brings about necessary fate and keeps from us the virtuousness coupled with rationality. Liber Novus, Page 316, Footnote 277.
A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lectures, Page 214.
It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says ”to do it in such and such a way would be well”, but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.
The form in which Christ presented the content of his unconscious to the world became accepted and was declared valid for all. Thereafter all individual fantasies became otiose and worthless, and were persecuted as heretical, as the fate of the Gnostic movement and of all later heresies testifies. The prophet Jeremiah is speaking just in this vein when he warns Carl Jung, CW 6, §BI.
We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we’d be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.
If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.
For relaxation, Jung played solitaire in the evenings, occasionally ”helping fate a little by switching the cards around” in ”unabashed cheating.” Aniela Jaffe, Last Years, Pages 114-115.
We imitate Christ and hope he will deliver us from our own fate. Like little Iambs we follow the shepherd, naturally to good pastures. No talk at all of uniting our Above and Below! Carl Jung, Letters Vol. II, Pages 76-77.
The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. Carl Jung, Jung-Ostrowski, Page 60.
A book of mine is always a matter of fate. A creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 357.

Carl Jung on what is ”Real” and ”Reality.” [Anthology] **(2015-07-13 05:14)**

The image of God has a shadow. The supreme meaning is real and casts a shadow. For what can be actual and corporeal and have no shadow? Carl Jung; Red Book; Page 230

This vision lasted for two hours, it confused me and made me ill. I was not able to interpret it. Two weeks passed then the vision returned, still more violent than before, and an inner voice spoke: ”look at it, it is completely real, and it will come to pass. You cannot doubt this.” I wrestled again for two hours with this vision, but it held me fast. It left me exhausted and confused. And I thought my mind had gone crazy. Carl Jung; Red Book; Page 231

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. There they found the abundance of visions, the fruits of the desert, the wondrous flowers of the soul. Think diligently about the images that the ancients have left behind. They show the way of what is to come. look back at the collapse of empires, of growth and death, of the desert and monasteries, they are the images of what is to come. Everything has been foretold. But who knows how to interpret it? Carl Jung; Red Book; Page 236.

When the desert begins to bloom, it brings forth strange plants. You will consider yourself mad, and in a certain sense you will in fact be mad. To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the

ancients taught us in images: madness is divine. But because the ancients lived this image concretely in events, it became a deception for us, since we became masters of the reality of the world. It is unquestionable: if you enter into the world of the

soul, you are like a madman, and a doctor would consider you to be sick. Carl Jung; Red Book; Page 238.

If you are in your solitude, and all the space around you has become cold and unending, then you have moved far from men, and at the same time you have come near to them as never before. Selfish desire only" apparently led you to men, but in reality it led you away from them and in the end to yourself which to you and to others was the most remote. But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung; Red Book; Page 245

Day does not exist through itself, night does not exist through itself. The reality that exists through itself is day and night. So the reality is meaning and absurdity. Carl Jung; Red Book; Page 242

I: "What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction."

Elijah: "We are real and not symbols." Carl Jung; Red Book; Page 246.

Elijah: "You may call us symbols for the same reason that you can also call your fellow men symbols, if you wish to. But we are just as real as your fellow men. You invalidate nothing and solve nothing by calling us symbols."

I: "You plunge me into a terrible confusion. Do you wish to be real?"

E: "We are certainly what you call real. Here we are, and you have to accept us. The choice is yours." Carl Jung; Red Book; Page 249.

The image of the mother of God with the child that I foresee, indicates to me the mystery of the transformation. If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Thus I stand like Peter in worship before the miracle of the transformation and the becoming real of the God in me. Carl Jung; Red Book; Page 250

I earnestly confronted my devil and behaved with him as with a real person. This I learned in the Mysterium: to take seriously every unknown wanderer who personally inhabits the inner world, since they are real because they are effectual. Carl Jung; Red Book; Page 260.

I: "Forgive me, but are you real? It's the sorriest likeness to those foolishly threadbare scenes in novels for me. to assume that you are not simply some unfortunate product of my sleepless brain. Is my doubt then truly confirmed by a situation that conforms so thoroughly with a sentimental romance?"

She: "You wretch, how can you doubt that I am real?"

But still she lies there, crying-yet what if she were real? Then she would be worth feeling sorry for, every man would have compassion for her. If she is a decent girl, what must it have cost her to enter into the room of a strange man! And to overcome her shame in this way?

I: "My dear child, I believe you, despite everything, that you are real. What can I do for you?"

She: "Finally, finally a word from a human mouth!

She gets up, her face beaming. She is beautiful. A deep purity rests in her look. She has a beautiful and unworldly soul, one that wants to come into the life of reality; to all reality worthy of pity; to the bath of filth and the well of health. Oh this beauty

of the soul! To see it climb down into the underworld of reality what a spectacle! Carl Jung; Red Book; Page 262

She: "So-you see: even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome." Carl Jung; Red Book; Page 263

Incidentally-mustn't it be a peculiarly beautiful feeling to hit bottom in reality at least once, where there is no going down any further, but only upward beckons at best? Where for once one stands before the whole height of reality? Carl Jung; Red Book; Page 266.

Carl Jung on Suffering. Anthology. **(2015-07-13 05:36)**

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Indeed, bitterness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can

be no bitterness. CW 20: Mysterium Coniunctionis, para 330, page 246

In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400

There can be no resolution - only patient endurance - of the opposites which ultimately spring from your own nature. You yourself are a conflict that rages in itself and against itself in order to melt its incompatible substances, the male and the female in the fire of suffering and thus create that form which is the goal of life. Everyone goes through this mill - consciously or unconsciously, voluntarily or forcibly. We are crucified between the opposites and delivered up to the torture until this third reconciling takes shape. Extracted from an extraordinary letter to a friend Mrs. Frobel, written at age 70 in 1945.

People whose own temperaments offer problems are often neurotic, but it would be a serious misunderstanding to confuse the existence of problems with neurosis. There is a marked difference between the two in that the neurotic is ill because he is unconscious of his problems, while the person with a difficult temperament suffers from his conscious problems without being ill. "The Stages of Life" (1930). In CW 8: The Structure and Dynamics of the Psyche. P.763

The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete." (from "A Psychological Approach to the Dogma of the Trinity", 1942)

In the case of psychological suffering, which always isolates the individual from the herd of so-called normal people, it is of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened. This general point of view lifts the individual out of himself and connects him with humanity. - Analytical Psychology: Its Theory and Practice: The Tavistock Lectures. (1935). In CW 18 (retitled) "The Tavistock Lectures" P.116

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals .In our most private and most subjective lives, we are not only the passive witnesses of our age, and its sufferers, but also its makers. We make our own epoch. Carl Gustav Jung, The Symbolic Life, Collected Works 18, par.1400.

". . . The development of consciousness is the burden, the suffering, and the blessing of humankind." C.G. Jung, 1955.

The object of therapy is not the neurosis but the man who has the neurosis. We have long known, for instance, that a cardiac neurosis comes not from the heart, as the old medical mythology would have it, but from the mind of the sufferer. Nor does it come from some obscure corner of the unconscious, as many psychotherapists still struggle to believe; it comes from the totality of a man's life and from all the experiences that have accumulated over the years and decades, and finally, not merely from his life as an individual but from his psychic experience within the family or even the social group. "The State of Psychotherapy Today" (1934). In CW 10: Civilization in Transition. P.337

The realization of the self, which would logically follow from recognition of its supremacy, leads to a fundamental conflict, to a real suspension between opposites (reminiscent of the crucified Christ hanging between two thieves), and to an approximate state of wholeness that lacks perfection. . . . The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. ["Christ, A Symbol of the Self, ibid" par. 123.]

"If God wishes to be born as man and to unite mankind in the fellowship of the Holy Ghost, He suffers the terrible torment of having to bear the world in its reality. It is a crux; indeed, He Himself is His own cross. The world is God's suffering, and every individual human being who wishes even to approach his own wholeness knows very well that this means bearing his own cross. But the eternal promise for him who bears his own cross is the Paraclete." (from "A Psychological Approach to the Dogma of the Trinity", 1942)

"As this "inside" is invisible and cannot be imagined, even though it can affect consciousness in the most pronounced manner, I induce those of my patients who suffer mainly from the effects of this "inside" to set them down in pictorial form as best they can. The aim of this method of expression is to make the unconscious contents accessible and so bring them closer to the patient's understanding. The therapeutic effect of this is to prevent a dangerous splitting-off of the unconscious processes from consciousness. In contrast to objective or "conscious" representations, all pictorial representations of processes and effects in the psychic background are symbolic. They point, in a rough and

approximate way, to a meaning that for the time being is unknown. “ (CW15 § 207)
“What I have to say begins where the treatment leaves off and this development sets in. Thus my contribution to psychotherapy confines itself to those cases where rational treatment does not yield satisfactory results. The clinical material at my disposal is of a peculiar composition: new cases are decidedly in the minority. Most of them already have some form of psychotherapeutic treatment behind them, with partial or negative results. About a third of my cases are not suffering from any clinically definable neurosis, but from the senselessness and aimlessness of their lives. I should not object if this were called the general neurosis of our age. Fully two thirds of my patients are in the second half of life.” (CW16, § 83)

[Carl Jung on being ”Alone.”] Anthology. **(2015-07-13 05:46)**

[Carl Jung on being ”Alone.”] Anthology.
My I, you are a barbarian. I want to live with you; therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life, therefore I shall purify you. The touchstone is being alone with oneself. This is the way. Carl Jung, The Red Book, Page 330.
Your heights are your own mountain, which belongs to you and you alone. There you are individual and live your very own life. If you live your own life, you do not live the common life, which is always continuing and never-ending,

the life of history and the inalienable and ever-present burdens and products of the human race. There you live the endlessness of being, but not the becoming. Becoming belongs to the heights and is full of torment. Carl Jung, The Red Book, Page 267.

To the extent that he does live in reality the whole range of his particular life, the individual is . . . an alchemical retort, in which the elements present in the collective are melted down and refashioned to form a new synthesis, which is then offered to the collective. But the predigestion of evil which he carried out as part of the process of assimilating his shadow makes him, at the same time, an agent for the immunization of the collective. An individual's shadow is invariably bound up with the collective shadow of his group, and as he digests his own evil, a fragment of the collective evil is invariably co-digested at the same time. Erich Neumann, Depth Psychology and a New Ethic, p. 130.

The highest and most decisive experience of all . . . is to be alone with . . . [one's] own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung, Psychology and Alchemy, CW 12, par. 32.

[The philosophers] called their stone animate because, at the final operations, by virtue of the power of this most noble fiery mystery, a dark red liquid, like blood, sweats out drop by drop from their material and their vessel. And for this reason they have prophesied that in the last days a most pure [or genuine] man, through whom the world will be freed, will come to earth and will sweat bloody drops of a rosy or red hue, whereby the world will be redeemed from its Fall. In like manner, too, the blood of their stone will free the leprous metals a and also men from their diseases. . . . and that is the reason why the stone is called animate.

For in the blood of this stone is hidden its soul. . . . For a like reason they have called it their microcosm, because it contains the similitude of all things of this word, and therefore again they say that it is animate, as Plato calls the macrocosm animate. Gerhard Dorn, Quoted in Alchemical Studies, CW 13, par. 381.

Since the stone represents the homo totus, it is only logical for Dorn to speak of the "putissimus homo" [most true man] when discussing the arcane substance and its bloody sweat, for this is what it is all about. He is the arcanum, and the stone and its parallel or prefiguration is Christ in the garden of Gethsemane. This "most pure" or "most true" man must be no other than what he is, just as "argentum putum" is unalloyed silver; he must be entirely man, a man who knows and possesses everything human and is not adulterated by any influence or admixture from without. This man will appear on earth only "in the last days." He cannot be Christ, for Christ by his blood has already redeemed the world from the consequences of the Fall. . . . On no account is it a question here of a future Christ and salvator microcosmi, but rather of the alchemical servator cosmi (preserver of the cosmos), representing the still unconscious idea of the whole and complete man, who shall bring about what the sacrificial death of Christ has obviously left unfinished, namely the deliverance of the world from evil. Like Christ he will sweat a redeeming blood, but . . . it is "rose-colored"; not natural or ordinary blood, but symbolic blood, a psychic substance, the manifestation of a certain kind of Eros which unifies the individual as well as the multitude in the sign of the rose and makes them whole. Gerhard Dorn, Quoted in Alchemical Studies, CW 13, par. 390.

As a doctor it is my task to help the patient to cope with life. I cannot presume to pass judgment on his final decisions, because I know from experience that all coercion-be it suggestion, insinuation, or any other method of persuasion-ultimately proves to be nothing but an obstacle to the highest and most decisive experience of all, which is to be alone with his own self, or whatever else one chooses to call the objectivity of the psyche. The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation. Carl Jung; Psychology and Alchemy; CW 12: Page 32.

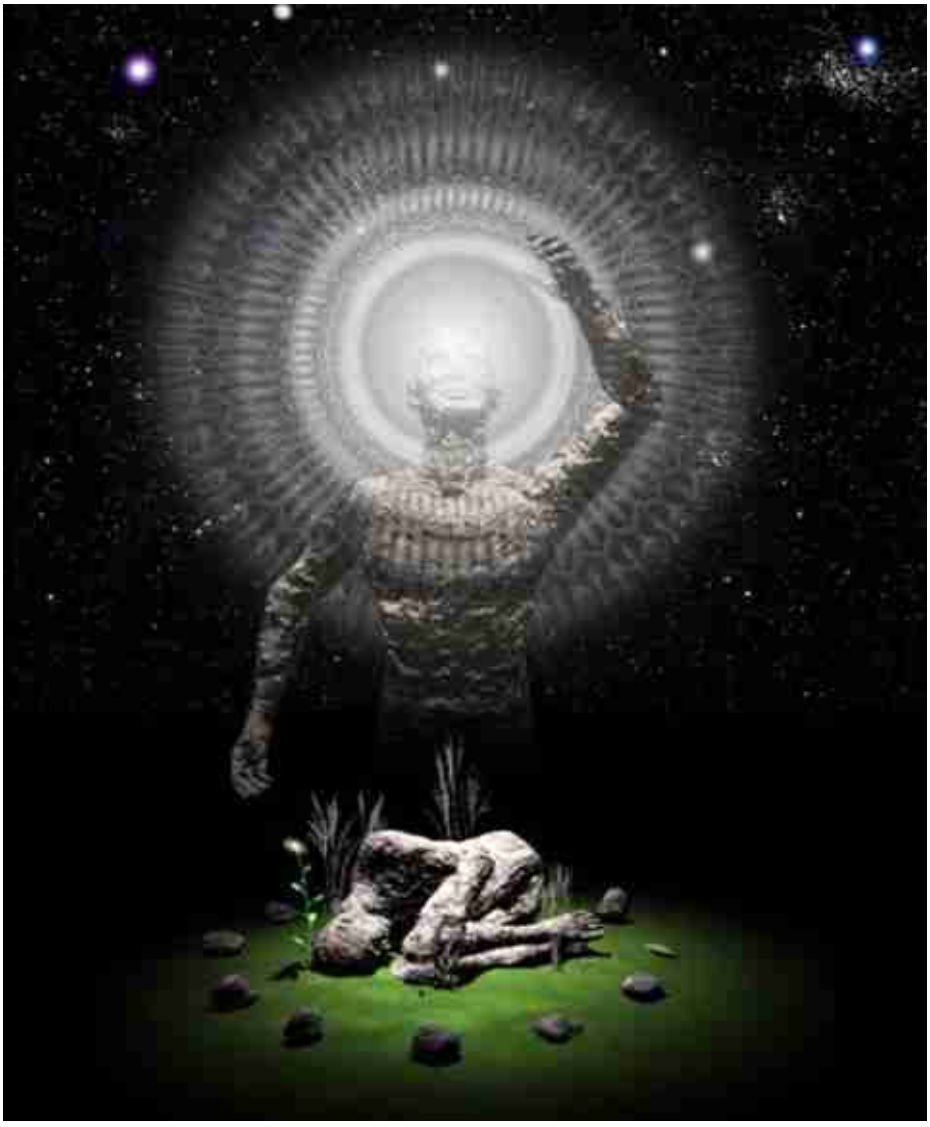
As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams and Reflections; Page 356.

What is meant is, that you should be with yourself, not alone but with yourself, and you can be with yourself even in a crowd. Carl Jung, Zarathustra Seminar, Page 1484.

”Synchronicity” is all too often tossed about describing events which do not adhere to the synchronistic events **(2015-07-13 09:10)**

[Sadly ”Synchronicity” is all too often tossed about describing events which do not adhere to the synchronistic events as used within Depth Psychology.]
Synchronicity:
A phenomenon where an event in the outside world coincides meaningfully with a psychological state of mind.
Synchronicity . . . consists of two factors: a) An unconscious image comes into consciousness either directly (i.e., literally) or indirectly (symbolized or suggested) in the form of a dream, idea, or premonition. b) An objective situation coincides with this content. The one is as puzzling as the other.[”Synchronicity: An Acausal Connecting Principle,” ibid., par. 858.]
Jung associated synchronistic experiences with the relativity of space and time and a degree of unconsciousness.
The very diverse and confusing aspects of these phenomena are, so far as I can see at present, completely explicable on the assumption of a psychically relative space-time continuum. As soon as a psychic content crosses the threshold of consciousness, the synchronistic marginal phenomena disappear, time and space resume their accustomed sway, and consciousness is once more isolated in its subjectivity. . . . Conversely, synchronistic phenomena can be evoked by putting the subject into an unconscious state.[”On the Nature of the Psyche,” CW 8, par. 440.]
Synchronicity was defined by Jung as an ”acausal connecting principle,” an essentially mysterious connection between the personal psyche and the material world, based on the fact that at bottom they are only different forms of energy.
It is not only possible but fairly probable, even, that psyche and matter are two different aspects of one and the same thing. The synchronicity phenomena point, it seems to me, in this direction, for they show that the nonpsychic can behave like the psychic, and vice versa, without there being any causal connection between them.[Ibid., par. 418.]
http://jungiangenealogy.weebly.com/ancestral-gnosis.html

[Carl Jung on “Individuation.”] Anthology. **(2015-07-13 14:20)**



The individual is obliged by the collective demands to purchase his individuation at the cost of an equivalent work for the benefit of society. Carl Jung, The Symbolic Life, Page 452.

Individuation and collectivity are a pair of opposites, two divergent destinies. They are related to one another by guilt. Carl Jung, The Symbolic Life, Page 452.

In the last analysis every life is the realization of a whole, that is, of a self, for which reason this realization can also be called ”individuation.” Carl Jung, Psychology and Alchemy, Page 222.

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You can never come to your self by building a meditation hut on top of Mount Everest; you will only be visited by your own ghosts and that is not individuation: you are all alone with yourself and the self doesn't exist. Carl Jung, Zarathustra Seminar, Page 805.

Individuation is only possible with people, through people. You must realize that you are a link in a chain, that you are not an electron suspended somewhere in space or aimlessly drifting through the cosmos. Carl Jung, Zarathustra Seminar, Page 103.

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self. Such a condition is a possession by the anima or animus. Possession by the animus or anima creates a certain psychological hermaphroditism. The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves. We must dissociate our self from the unconscious. Carl Jung, Cornwall Seminar, Page 26.

Before [individuation] can be taken as a goal, the educational aim of adaptation to the necessary minimum of collective norms must first be attained. If a plant is to unfold its specific nature to the full, it must first be able to grow in the soil in which it is planted. Carl Jung; "Definitions," CW 6, par. 761.

The difference between the "natural" individuation process, which runs its course unconsciously, and the one that is consciously realized is tremendous. In the first case, consciousness nowhere intervenes; the end remains as dark as the beginning. In the second case, so much darkness comes to light that the personality is permeated with light and consciousness necessarily gains in scope and insight. The encounter between conscious and unconscious has to ensure that the light that shines in the darkness is not only comprehended by the darkness, but comprehends it (from "Answer to Job" in CW 11, par. 756).

Insofar as this process [of individuation], as a rule, runs its course unconsciously as it has from time immemorial, it means no more than that the acorn becomes an oak, the calf a cow, and the child an adult. But if the individuation process is made conscious, consciousness must confront the unconscious and a balance between the opposites must be found . Carl Jung; "Answer to Job"; CW 11, par. 755.

Alchemy has performed for me the great and invaluable service of providing material in which my experience could find sufficient room, and has thereby made it possible for me to describe the individuation process at least in its essential aspects. Carl Jung; Mysterium Coniunctionis; Paragraph 792.

The goal of the individuation process is the synthesis of the self. Carl Jung; CW 9i; Page 278.

Individuation does not shut one out from the world, but gathers the world to oneself. Carl Jung; "On the Nature of the Psyche," 1947.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a path of blood and suffering. Carl Jung; Quoted in Aspects of Jung's Personality and Work by Gerhard Adler

The dead who besiege us are souls who have not fulfilled the principium individuationis, or else they would have become distant stars. Insofar as we do nto fulfill it, the dead have a claim on us and besiege us and we cannot escape them. Carl Jung; The Red Book; Appendix C; Page 370

You see as the individual is not just a single, separate being, but by his very existence presupposes a collective relationship, it follows that the process of individuation must lead to more intense relationships and not to isolation. Carl Jung; CW 6; Page 448; Paragraph 758.

The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process. Carl Jung; Psychology and Religion

The God-image in man was not destroyed by the Fall but was only damaged and corrupted ('deformed'), and can be restored through God's grace. The scope of the integration is suggested by the descent of Christ's soul to hell, its work of redemption embracing even the dead. The psychological equivalent of this is the integration of the collective unconscious which forms an essential part of the individuation process. Carl Jung; Aion; Page 39; Para 72.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a of blood and suffering. Carl Jung, unpublished letter, quoted in Gerhard Adler, Aspects of Jung's Personality and

Work, p. 12.
Individuation and individual existence are indispensable for the transformation of God. Human consciousness is the only seeing eye of the Deity. Carl Jung, Nietzsche's Zarathustra, 336, 409, Letters II, 314ff.
The individuation process is a development on the native soil of Christianity. Carl Jung, Letters Vol. 1, Pages 395-398.
Thus the devil is a preliminary stage of individuation, in the negative it has the same goal as the divine quaternity, namely, wholeness. Although it is still
darkness, it already carries the germ of light within itself. Carl Jung, Children's Dreams Seminar, Page 372.
The division into four is a principium individuationis; it means to become one or a whole in the face of the many figures that carry the danger of destruction in them. It is what overcomes death and can bring about rebirth. Carl Jung, Children's Dreams Seminar, Page 372.
One could say that the whole world with its turmoil and misery is in an individuation process. Carl Jung, Letters Vol. 1, Page 442.
Individuation is by no means a rare thing or a luxury of the few, but those who know that they are in such a process are considered to be lucky. Carl Jung, Letters Vol. 1, Page 442.
Individuation is just ordinary life and what you are made conscious of. Carl Jung, Letters Vol. 1, Page 442.
In the process of individuation, too, new contents can announce themselves in this devouring form and darken consciousness; this is experienced as a depression, that is to say, as being pulled downward. Carl Jung, Children's Dreams Seminar, Page 373.
I cannot quite agree with your opinion about "individuation." It is not "individualization" but a conscious realization of everything the existence of an individual implies: his needs, his tasks, his duties, his responsibilities, etc. Carl Jung, Letters Vol. 1, Pages 503-505.
Individuation does not isolate, it connects. Carl Jung, Letters Vol. 1, Pages 503-505.
A child, too, enters into this sublimity, and there detaches himself from this world and his manifold individuations more quickly than the aged. So easily does he become what you also are that he apparently vanishes. Sooner or later all the dead become what we also are. But in this reality we know little or nothing about that mode of being, and what shall we still know of this earth after death? Carl Jung, Letters Vol. 1, Page 343.
The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. ... The unconscious "believes" quite obviously in a life after death. Marie-Louise von Franz (1987), ix.
Individuation is a philosophical, spiritual and mystical experience Carl Jung, Psychology and Religion, Page 294.
Individuation is the transformational process of integrating the conscious with the personal and collective unconscious Carl Jung, Symbols of Transformation, Page 301.
When these two aspects [physical and psychological] work together, it may easily happen that the cure takes place in the intermediate realm, in other words that it consists of a complexio oppositorum, like the lapis. In this case the illness is in the fullest sense a stage of the individuation process.... Carl Jung, Letters Vol. 1, Page 375.
Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. This is individuation. You are rejecting dreams and seeking action. Then the dreams come and thwart your actions. The dreams are a world, and the real is a world. You have to stand between the gods and men. Carl Jung to Sabina Spielrein January 21, 1918.
Relationship paves the way for individuation and makes it possible, but is itself no proof of wholeness. Carl Jung, CW 16, Page 244, Footnote 15
Our age is striving to bring about a conglomeration and organization of enormous masses of people in which the individual suffocates, whereas meditation on the Process of Individuation leads in the reverse direction: to the problem of the spiritual development of the individual. Carl Jung, Modern Psychology, Vol. V, Page 11.
The process of individuation is founded on the instinctive urge of every living creature to reach its own totality and fulfilment. Carl Jung, Modern Psychology, Vol. V, Page 11.
This is the reason why such people always fall in love with those who don't love them in return. It is in order to prevent the erotic experience, because such an experience would alienate the person from her secret purpose, which, at least for the time being, is individuation. Carl Jung, Letters Vol. 1, Pages 169-170.

Like neurosis, psychosis in its inner course is a process of individuation, but one that is usually not joined up with consciousness and therefore runs its course in the unconscious as an Ouroboros. Carl Jung, Letters Vol. 1, Page 371.
And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.
Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.
In other words, individuation, becoming conscious of the Self, is divine suffering. Carl Jung, ETH Lectures, Page 201.
Before [individuation] can be taken as a goal, the educational aim of adaptation to the necessary minimum of collective norms must first be attained. Carl Jung, "Definitions," CW 6, par. 761.
The first step in individuation is tragic guilt. The accumulation of guilt demands expiation" Carl Jung, CW I5, §I094).
Animals generally signify the instinctive forces of the unconscious, which are brought into unity within the mandala. This integration of the instincts is a prerequisite for individuation. Carl Jung, CW 9ii, Para 660.
The help which alchemy affords us in understanding the symbols of the individuation process is, in my opinion, of the utmost importance. Carl Jung, CW 16, Para 219.
Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. That means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Memories Dreams and Reflections, Page 408.
Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. Carl Jung, Letters Vol. II, Page 316.
That [Individuation] means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Letters Vol. II, Page 316.
We continually pray that "this cup may pass from us" and not harm us. Even Christ did so, but without success. . . . We might. . . discover, among other things, that in every feature Christ's life is a prototype of individuation and hence cannot be imitated: one can only live one's own life totally in the same way with all the consequences this entails. Carl Jung, Letters Vol. II, Pages 76-77.
We have to realize the inborn divine will, which is the process of individuation. Carl Jung, Jung-Ostrowski, Page 9.
Individuation cannot be achieved without a mystery. Carl Jung, Jung-Ostrowski, Page 13.
Individuation is an expression of that biological process - simple or complicated as the case may be - by which every living thing becomes what it was destined to become from the beginning. Carl Jung, CW XI, Para 144.
If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.
P. W. Martin, author of Experiments in Depth, used to say that the really individuated partner in the Jung couple was Mrs. Jung! Elined Prys Kotschnig; C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Page 40
"Uniqueness" lies simply and solely in the relationship between individuated persons, who have no other relationships at all except individual, i.e., unique ones. Carl Jung, Letters Vol. 1, Page 475.

Carl Jung on the significance of Death. **(2015-07-14 06:20)**

The maximum awareness which has been attained anywhere forms, so it seems to me, the upper limit of knowledge to which the dead can attain. That is probably why earthly life is of such great significance, and why it is that what a human being ”brings over” at the time of his death is so important.
Only here, in life on earth, where the opposites clash together, can the general level of consciousness be raised. That seems to be man’s metaphysical task which he cannot accomplish without ”mythologizing.”
Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition. True, the unconscious knows more than consciousness does; but it is knowledge of a special sort, knowledge in eternity, usually without reference to the here and now, not couched in language of the intellect.
Only when we let its statements amplify themselves, as has been shown above by the example of numerals, does it come within the range of our understanding; only then does a new aspect become perceptible to us.
This process is convincingly repeated in every successful dream analysis. That is why it is so important not to have any preconceived, doctrinaire opinions about the statements made by dreams. As soon as a certain ”monotony of interpretation” strikes us, we know that our approach has become doctrinaire and hence sterile.
Although there is no way to marshal valid proof of continuance of the soul after death, there are nevertheless experiences which make us thoughtful. I take them as hints, and do not presume to ascribe to them the significance of insights. Carl Jung, MDR, Pages 311-312.

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[Carl Jung on "Symbols" and the "Symbolic."] Anthology (2015-07-14 08:02)

Because I also want my being other, I must become a Christ. I am made into Christ, I must suffer it. Thus the redeeming blood flows. Through the self-sacrifice my pleasure is changed and goes above into its higher principle. Love is sighted, but pleasure is blind. Both principles are one in the symbol of the flame. The principles strip

themselves of human form. Carl Jung, The Red Book, Page 254.
The symbol becomes my lord and unfailing commander. It will fortify its reign and change itself into a starry and riddling image, whose meaning turns completely inward, and whose pleasure radiates outward like blazing fire, a Buddha in the flames. Carl Jung, The Red Book, Page 249.
To live oneself means: to be one's own task. Never say that it is a pleasure to live oneself It will be no joy but a long suffering, since you must become your own creator. Carl Jung, The Red Book, Page 249.
If forethinking and pleasure unite in me, a third arises from them, the divine son, who is the supreme meaning, the symbol, the passing over into a new creation. I do not myself become the supreme meaning or the symbol, but the symbol becomes in me such that it has its substance, and I mine. Carl Jung, The Red Book, Page 249.
There are, and always have been, those who cannot help but see that the world and its experiences are in the nature of a symbol, and that it really reflects something that lies hidden in the subject himself, in his own transubjective reality. Carl Jung, Psychology and Religion, Page 521, Para 859.
Matter is an hypothesis. When you say "matter," you are really creating a symbol for something unknown, which may just as well be "spirit" or anything else; it may even be God. Religious faith, on the other hand, refuses to give up its pre-Weltanschauung, in contradiction to the saying of Christ, the faithful try to remain children instead of becoming as children. Carl Jung, Psychology and Religion, Page 477, Para 762.
I had to recognize that I am only the expression and symbol of the soul. Carl Jung, The Red Book, Page 234.
When we say "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.
... something which existed before the ego and is in fact its father or creator. Carl Jung, CW 11, Transformation of Symbolism of the Mass, Page 263.
It is the role of religious symbols to give meaning to the life of man. Carl Jung; Man and His Symbols.
Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values . . . . Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; "Definitions," CW 6, par. 678.
We are living in what the Greeks called the right time for a "metamorphosis of the gods," i.e. of the fundamental principles and symbols. This peculiarity of our time, which is certainly not of our conscious choosing, is the expression of the unconscious man within us who is changing. Coming generations will have to take account of this momentous transformation if humanity is not to destroy itself through the might of its own technology and science. Carl Jung; The Undiscovered Self; Page 110.
The self is defined psychologically as the psychic totality of the individual. Anything that a [person] postulates as being a greater totality than [oneself] can become a symbol of the self. For this reason the symbol of the self is not always as total as the definition would require. Carl Jung; "A Psychological Approach to the Trinity"; CW 11, par. 232.
The old natural philosophers . . . said that the miraculous substance, whose essential nature they symbolized by a circle divided into four parts, was man himself (Carl Jung; "Psychology and Religion"; CW 11, par. 153). One might almost say that man himself, or his innermost soul, is the prisoner or the protected inhabitant of the mandala (Carl Jung; "Psychology and Religion"; CW 11, par. 157).
Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess.... Carl Jung, CW 9i, para. 314-315.
The union of opposites on a higher level of consciousness is not a rational thing, nor is it a matter of will; it is a process of psychic development that expresses itself in symbols. Carl Jung; Collected Works 13; Alchemical Studies; Page 16.
Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish

for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.

Water is the commonest symbol for the unconscious. The lake in the valley is the unconscious, which lies, as it were, underneath consciousness, so that it is often referred to as the 'subconscious,' usually with the pejorative connotation of an inferior consciousness. Water is the 'valley spirit,' the water dragon of Tao, whose nature resembles water- a yang in the yin, therefore, water means spirit that has become unconscious." (Carl Jung, CW 9i, para 40)

There is no position without its negation. In or just because of their extreme opposition, neither can exist without the other. It is exactly as formulated in classical Chinese philosophy: yang (the light, warm, dry, masculine principle) contains within it the seed of yin (the dark, cold, moist, feminine principle), and vice versa. Matter therefore would contain the seed of spirit and spirit the seed of matter…. Nevertheless, the symbol has the great advantage of being able to unite heterogeneous or even incommensurable factors in a single image. Carl Jung; CW 9i; para. 197.

The psychic life-force, the libido, symbolizes itself… through phallic symbols. Carl Jung; Symbols of Transformation; para. 297.

Because of its unconscious component the self is so far removed from the conscious mind that it can only be partially expressed by human figures; the other part of it has to be expressed by objective, abstract symbols. The human figures are father and son, mother and daughter, king and queen, god and goddess…. Carl Jung, CW 9i, para. 314-315.

The application of the comparative method shows without a doubt that the quaternity is a more or less direct representation of the God who is manifest in his creation. We might, therefore, conclude that the symbol spontaneously produced in the dreams of modern people means something similar-the God within. Carl Jung; CW 11; para. 101

…a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development. Carl Jung; CW 9i, para. 292-4.

As most people know, one of the basic principles of analytical psychology is that dream-images are to be understood symbolically; that is to say, one must not take them literally, but must surmise a hidden meaning in them. Carl Jung; Symbols of Transformation; para 4.

Everything psychic has a lower and a higher meaning, as in the profound saying of late classical mysticism: 'Heaven above, Heaven below, stars above, stars below, all that is above also is below, know this and rejoice.' Here we lay our finger on the secret symbolical significance of everything psychic. Carl Jung; CW 5; para 77.

Those born after the flesh are opposed to those born after the spirit, who are not born from the fleshly mother but rom a symbol of the mother. Carl Jung; CW 5; Para 313.

Language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul. Carl Jung; Symbols of Transformation; para. 13.

The symbols of the self arise in the depths of the body and they express its materiality every bit as much as the structure of the perceiving consciousness. The symbol is thus a living body, corpus et anima. Carl Jung; CW 9i; para 291.

I . . . regard the symbol as the announcement of something unknown, hard to recognize, and not to be fully determined. Carl Jung; Modern Man in Search of a Soul; Page 22.

In alchemy the egg stands for the chaos apprehended by the artifex, the prima materia containing the captive world-soul. Out of the egg — symbolized by the round cooking vessel — will rise the eagle or phoenix, the liberated soul, which is ultimately identical with the Anthropos who was imprisoned in the embrace of Physis. Carl Jung; Psychology and Alchemy; Page 202.

The sea is the favorite symbol for the unconscious, the mother of all that lives. Carl Jung; Special Phenomenology; Part IV; Psyche & Symbol.

Anyone who has lost the historical symbols and cannot be satisfied with substitutes is certainly in a very difficult position today: before him there yawns the void, and he turns away from it in horror. What is worse, the vacuum gets filled with absurd political and social ideas, which one and all are distinguished by their spiritual bleakness. But if he cannot get along with these pedantic dogmatisms, he sees himself forced to be serious for once with his alleged trust in God, though it usually turns out that his fear of things going wrong if he did so is even more persuasive. Carl Jung; Archetypes of the Collective Unconscious; CW 9; Part I: Archetypes of the Collective Unconscious; Page 28.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a path of blood and suffering. Carl Jung; Quoted in Aspects of Jung's Personality and Work by Gerhard Adler

When the medical psychologist takes an interest in symbols, he is primarily concerned with "natural" symbols, as distinct from "cultural" symbols. The former are derived from the unconscious . . . the cultural on the other hand . . . used to express "eternal truths", and . . . still used in many religions. Page 83.

. . . we constantly use symbolic terms to represent concepts that we cannot define or fully comprehend. This is one of the reasons why all religions employ symbolic language or images. Carl Jung; Man and His symbols; P. 4

...a symbol of the unity of personality, a symbol of the self, where the war of opposites finds peace. In this way the primordial being becomes the distant goal of man's self-development. Carl Jung; CW 9i; Paragraph 293.

The hermaphrodite means nothing less than a union of the strongest and most striking opposites... The primordial idea has become a symbol of the creative union of opposites, "uniting symbol" in the literal sense. Carl Jung; CW 9i; Paragraph 293.

The mystery of the Eucharist transforms the soul of the empirical man, who is only a part of himself, into his totality, symbolically expressed by Christ. In this sense, therefore, we can speak of the Mass as the rite of the individuation process. Carl Jung; Psychology and Religion

All ages before ours believed in gods in some form or other. Only an unparalleled impoverishment in symbolism could enable us to rediscover the gods as psychic factors, which is to say, as archetypes of the unconscious. No doubt this discovery is hardly credible as yet. Carl Jung; The Integration of the Personality p. 72

How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law. Carl Jung; On Psychic Energy; CW 8, par. 91.

The drama of the archetypal life of Christ describes in symbolic images the events of the conscious life–as well as in the life that transcends consciousness–of a man who has been transformed by his higher destiny. Carl Jung; Psychology and Religion.

Freud and Josef Breuer recognized that neurotic symptoms... are in fact symbolically meaningful. They are one way in which the unconscious mind expresses itself. Carl Jung; Man and His Symbols; Page 9.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. We bear the future and the past in the depths. The future is old and the past is young. You serve the spirit of this time, and believe that you are able to escape the spirit of the depths. But the depths do not hesitate any longer and will force you into the mysteries of Christ. It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung; The Red Book; Page 253.

Theoretically, there do exist relatively fixed symbols . . . . If there were no relatively fixed symbols, it would be impossible to determine the structure of the unconscious. Carl Jung; Modern Man in Search of a Soul; Page 21.

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the "symbolic life." Carl Jung; Memories, Dreams and Reflections; Page 140.

...it is plain foolishness to believe in ready-made systematic guides to dream interpretation, as if one could simply buy a reference book and look up a particular symbol. Carl Jung, Man and his Symbols, Page 53.

[Uniting symbols] arise from the collision between the conscious and the unconscious and from the confusion which this causes (known in alchemy as 'chaos' or 'nigredo'). Empirically, this confusion takes the form of restlessness and disorientation. Carl Jung, Aion, CW 9 II, §304.

The development of modern art with its seemingly nihilistic trend towards disintegration must be understood as the symptom and symbol of a mood of universal destruction and renewal that has set its mark on our age. Carl Jung, CW 10, Pages 303-304.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation. Carl Jung, Seminar 1925, p. 111.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, a of blood and suffering. Carl Jung, unpublished letter, quoted in Gerhard Adler, Aspects of Jung's Personality and Work, p. 12.
The symbolic form of love (animus-anima) shrinks from nothing, least of all from sexual union. Carl Jung, Letters Volume 1, Pages 213-214.
So is healing given to us in the unlockable and ineffable symbol, for it prevents the devil from swallowing up the seed of life. Carl Jung, Letters Vol. 1, Pages 31-32.
The idea of transformation and renewal by means of the serpent is a well-substantiated archetype. It is [a] healing [symbol] Carl Jung, CW 7, Par 184.
The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird. Carl Jung, CW 9i, para. 358
Around the birth of Christ, there follows the Age of Pisces. Pisces is a water sign. That is probably why we have to look for the spirit in the water, in life's flow of images, and in the unconscious. And now we are on the threshold of the sign of Aquarius. The air element is assigned to it, and it is symbolized by an angel or a human being, instead of an animal. Here the spirit is meant to become something subtle again, and man to become who he is. Carl Jung, Children's Dreams Seminar, Pages 354-355.
The long path I have traversed is littered with husks sloughed off, witnesses of countless moultings, those relicta one calls books. They conceal as much as they reveal. Every step is a symbol of those to follow. Carl Jung, Letters Vol. 1, Pages 404-405.
An idol is a petrified symbol used stereotypically for "magical" effects. Carl Jung, Letters Vol. 1, Pages 59-63.
Through his inner vision the prophet discerns from the needs of his time the helpful image in the collective unconscious and expresses it in the symbol: because it speaks out of the collective unconscious it speaks for everyone-le vrai mot de la situation! Carl Jung, Letters Vol. 1, Pages 59-63.
In the Pleroma, Above and Below lie together in a strange way and produce nothing; but when it is disturbed by the mistakes needs of the individual a waterfall arises between Above and Below, a dynamic something that is the symbol. Carl Jung, Letters Vol. 1, Pages 59-63.
I can easily say that (without blushing) because I know how resistant and how foolishly obstinate I was when they first visited me, and what a trouble it was until I could read this symbolic language, so much superior to my dull conscious mind. Carl Jung, Letters Vol. 1, Page 42.
Seeing visions is another of these phenomena; for instance, during three days she saw continually a mass of flames which ran through her whole body. Such visions can sometimes be observed in ordinary neuroses and have a symbolic meaning. Carl Jung, Modern Psychology, Vol. 1, Page 32.
There is no stereotyped explanation for dream symbols, we must not forget that words often have a totally different setting for other people than for ourselves and if we talk to them from our preconceived ideas it is as bad as talking Swiss-German to an Englishman. Carl Jung, Modern Psychology, Vol. 1, Page 141.
It is when we come to a summit in life that the archetypal symbols appear. These primeval pictures of human life form the collective unconscious. Carl Jung, Modern Psychology, Pages 176-177.
Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness. Carl Jung, Modern Psychology, Page 204.
Thus the anima is always associated with the source of wisdom and enlightenment, whose symbol is the Old Wise Man. Carl Jung, Letters Vol. 1, Pages 498-499.
The message of the Christian symbol is Gnosis, and the compensation effected by the unconscious is Gnosis in even higher degree. Carl Jung, Psychology and Alchemy, Page 25.
Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, Red Book, Page 236.
My medical experience has increasingly compelled me to come to terms with Christian symbolism and here the Church Fathers were a great help. Carl Jung, Letters Vol. 1, Page 471.
The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt

end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. ... The unconscious “believes” quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

But besides that there is a thinking in primordial images, in symbols which are older than the historical man, which are inborn in him from the earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is only possible to live the fullest life when we are in harmony with these symbols; wisdom is a return to them. Carl Jung, CW 8, Pages 399-403.

I think we must give it time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the one purpose of making the cult and the sacred myth what they once were a drunken feast of joy where man regained the ethos and holiness of an animal. Carl Jung, Letters Vol. 1, Pages 17-19.

This perfect being is a conception of an optimum of life, and it is symbolically represented as the all-round being. Carl Jung, ETH, Lecture 10, Page 81.

The serpent is a Gnostic symbol for the spinal cord and the basal ganglia, because a snake is mainly backbone. Carl Jung, ETH, Lecture XI, Page 97.

The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized. Carl Jung, ETH, Lecture XIII, Page 111.

The ”Aurora Consurgens” asks the question: ”What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways.” Cited in ETH Lectures, Page 175.

This serpent does not represent ”reason” or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us ”Intuitionen” (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

Human nature [hsing] and consciousness [hui] are expressed in light symbolism, and are therefore intensity, while life [ming] would coincide with extensity. The first have the character of the yang principle, the latter of the yin. Carl Jung, The Secret of the Golden Flower, Page 101.

The Chinese philosophy of yoga is based upon the fact of this instinctive preparation for death as a goal, and, following the analogy with the goal of the first half of life, namely, begetting and reproduction, the means towards perpetuation of physical life, it takes as the purpose of spiritual existence the symbolic begetting and bringing to birth of a psychic spirit body (’subtle body’), which ensures the continuity of the detached consciousness. Carl Jung, The Secret of the Golden Flower, Page 124.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East. It is especially women who produce such symbols in the West. This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious. We find an exception to this rule in the matriarchal South of India. Carl Jung, ETH Lecture XI., 3Feb1939, Page 70.

On Gnostic gems we find the symbol of the vase, the vase of sin. Carl Jung, ETH Lecture 8March1935, Pages 199.

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness. Carl Jung, ETH Lecture 1May1935, Pages 203.

In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God. Carl Jung, Lecture X, 12Jan1934, Page 43.

It belongs to this mystery that man is not redeemed through the hero, but becomes a Christ himself. The antecedent example of the saints symbolically teaches us this. Carl Jung, Liber Novus, Page 253.

...in scientific usage the ’self’ refers neither to Christ nor to the Buddha but to the totality of the figures that are its

equivalent, and each of these figures is a symbol of the self’ Carl Jung, CW 12, §20.
Because I sink into my symbol to such an extent, the symbol changes me from my one into my other, and that cruel Goddess of my interior, my womanly pleasure, my own other, the tormented tormentor, that which is to be tormented. I have interpreted these images, as best I can, with poor words. Carl Jung, Liber Novus, Page 250.
The scarab is a classical rebirth symbol. According to the description in the ancient Egyptian book Am-Tuat, the dead sun God transforms himself at the tenth station into Khepri, the scarab, and as such mounts the barge at the twelfth station, which raises the rejuvenated sun into the morning sky Carl Jung, CW 8, §843.
But if the depths have conceived, then the symbol grows out of itself and is born from the mind, as befits a God. Carl Jung, Liber Novus, Page 311.
The dream is not only the fulfillment of infantile desires, but also symbolizes the future … The dream provides the answer through the symbol, which one must understand. . Carl Jung, Liber Novus, Page 233, Footnote 53.
I: ”What my eyes see is exactly what I cannot grasp. You, Elijah, who are a prophet, the mouth of God, and she, a bloodthirsty horror. You are the symbol of the most extreme contradiction.”
E: ”We are real and not symbols.” Carl Jung and Elijah, Liber Novus, Page 246.
Just as the alchemists knew that the production of their stone was a miracle that could only happen ”Deo concedente,” so the modern psychologist is aware that he can produce no more than a description, couched in scientific symbols, of a psychic process whose real nature transcends consciousness just as much as does the mystery of life or of matter. Carl Jung, CW 11, Page 296.
The anima also has affinities with animals, which symbolize her characteristics. Thus she can appear as a snake or a tiger or a bird. Carl Jung, CW 9ii, Para 358.
For the practising psychologist, however, alchemy has one inestimable advantage over Indian yoga its ideas are expressed almost entirely in an extraordinarily rich symbolism, the very symbolism we still find in our patients today. Carl Jung, CW 16, Para 219.
The help which alchemy affords us in understanding the symbols of the individuation process is, in my opinion, of the utmost importance. Carl Jung, CW 16, Para 219.
When geometric symbols appear in dreams or drawings they are the original images of the primeval condition. Geometric designs may also appear if a schizophrenic destruction is threatening. Carl Jung, Jung-Ostrowski, Page 17.
So you see, in a moment during a patient’s treatment when there is a great disorder and chaos in a man’s mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort. Carl Jung, Evans Conversations, Page 21.
Language is originally and essentially nothing but a system of signs or symbols, which denote real occurrences, or their echo in the human soul. Carl Jung, CW 5, Page 15.
This is not to say that the idea of God derives from the loss of a lover and is nothing but a substitute for the human object. What is evidently in question here is the displacement of libido on to a symbolical object. Carl Jung, CW 5, Para 83.
Christ’s redemptive death on the cross was understood as a “baptism,” that is to say, as rebirth through the second mother, symbolized by the tree of death… The dual-mother motif suggests the idea of a dual birth. One of the mothers is the real, human mother, the other is the symbolical mother. Carl Jung, CW 5, para 494-495.
The ‘realm of the Mothers’ has not a few connections with the womb, with the matrix, which frequently symbolizes the creative aspect of the unconscious. Carl Jung, CW 5, Para 182.
The psychic life-force, the libido, symbolizes itself… through phallic symbols. Carl Jung, CW 5, para. 297.

Carl Jung on “Eros.” Anthology **(2015-07-15 04:50)**

Carl Jung on “Eros.” Anthology
On a low level the animus is an inferior Logos, a caricature of the differentiated masculine mind, just as on a low level the anima is a caricature of the feminine Eros. Carl Jung, Commentary Secret of the Golden Flower, Page 41.

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Numerous mythological and philosophical attempts have been made to formulate and visualize the creative force which man knows only by subjective experience. To give but a few examples, I would remind the reader of the cosmogonic significance of Eros in Hesiod, and also of the Orphic figure of Phanes, the 'Shining One,' the first-born, the 'Father of Eros.' In Orphic terms, Phanes also denotes Priapos, a god of love, androgynous, and equal to the Theban Dionysus Lysios. The Orphic meaning of Phanes is the same as that of the Indian Kama, the God of love, which is also a cosmogonic principle. Carl Jung; Symbols of Transformation; para. 198.

Eros...might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung; Memories Dreams and Reflections; Late Thoughts; Page 353.

Men are rarely split off from sexuality, because it is too evident for them, but what they lack is Eros, the relational function. Carl Jung, Children's Dreams Seminar, Page 313.

Of course, I did not invent the term Eros. I learnt it from Plato. But I never would have applied this term if I hadn't observed facts that gave me a hint of how to use this Platonic notion. Carl Jung, Letters Vol. 1, Pages 464-466.

As my whole psychology derives from immediate experience with living people, it is a matter of course that my concept of Eros also originated in immediate experiences. Carl Jung, Letters Vol. 1, Pages 464-466.

It has just struck me that in my commentary I have suggested using "logos" for "hun" instead of "animus," because "animus" is a natural term for the "mind" of a woman, corresponding to the "anima" of a man. European philosophy must take into account the existence of feminine psychology. The "anima" of a woman might suitably be designated "Eros." Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

The "anima" of a woman might suitably be designated "Eros." Carl Jung to Richard Wilhelm, Letters Vol. 1, Pages 67-68.

"One is the beginning, the Sun God.

"Two is Eros, for he binds two together and spreads himself out in brightness.

"Three is the Tree of Life, for it fills space with bodies.

"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Philemon, Liber Novus, 351.

Salome is hence apparently no (complete) correct embodiment of Eros, but a variety of the same. (This supposition is later confirmed.) That she is actually an incorrect allegory for Eros also stems from the fact that she is blind. Carl Jung, Liber Novus, Page 365.

It [Eros] is not form-giving but form-fulfilling; it is the wine that will be poured into the vessel; it is not the bed and direction of the stream but the impetuous water flowing in it. Carl Jung, Liber Novus, Page 365.

The house represents a fixed abode, which indicates that Logos and Eros have permanent residence in us. Carl Jung, Liber Novus, Page 365.

Where Logos is ordering and insistence, Eros is dissolution and movement. Carl Jung, Liber Novus, Page 365.

Nothing makes this effect clearer than the serpent. It signifies everything dangerous and everything bad, everything nocturnal and uncanny, which adheres to Logos as well as to Eros, so long as they can work as the dark and unrecognized principles of the unconscious spirit. Carl Jung, Liber Novus, Page 365.

This suggests that Eros does not tend toward the right, the side of consciousness, conscious will and conscious choice, but toward the side of the heart, which is less subject to our conscious will. Carl Jung, Liber Novus, Page 366.

Like many sons, Adler had learned from his "father" not what the father said, but what he did. Instantly, the problem of love (Eros) and power came down upon me like a leaden weight. Carl Jung, Memories Dreams and Reflections, Page 153.

Jung gave great importance to the papal bull of the Assumptio Maria. He held that it "points to the hieros gamos in the pleroma, and this in turn implies, as we have said, the future birth of the divine child, who, in accordance with the divine trend toward incarnation, will choose as his birthplace the empirical man. This metaphysical process is known as the individuation process in the psychology of the unconscious" Liber Novus, Footnote 200, Page 299.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Life (ming) is also super-individual in that man must simply accept a destiny which does not come from his conscious will and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

“No one provokes me with impunity.” The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

Each individual contains a central monad which, at the moment of conception, splits into life and essence, Ming and Hsing. These two are super-individual principles, and so can be related to Eros and logos. The Secret of the Golden Flower, Page 73.

The growth of culture consists, as we know, is a progressive subjugation of the animal in man. It is a process of domestication which cannot be accomplished without rebellion on the part of the animal nature that thirsts for freedom. Carl Jung, CW 7, On Eros Theory, Page 19.

Morality is not imposed from outside; we have it in ourselves from the start—not the law, but our moral nature without which the collective life of human society would be impossible. Carl Jung, CW 7, On Eros Theory, Page 27.

Just as in the early Middle Ages finance was held in contempt because there was as yet no differentiated financial morality to suit each case, but only a mass morality, so today there is only a mass sexual morality. Carl Jung, CW 7, On Eros Theory, Page 27.

A girl who has an illegitimate baby is condemned and nobody asks whether she is a decent human being or not. Carl Jung, CW 7, On Eros Theory, Page 27.

Any form of love not sanctioned by law is considered immoral, whether between worth-while people or bounders. Carl Jung, CW 7, On Eros Theory, Pages 27.

We are still so hypnotized by what happens that we forget how and to whom it happens, just as for the Middle Ages finance was nothing but glittering gold, fiercely coveted and therefore the devil. Carl Jung, CW 7, On Eros Theory, Page 27.

So, too, man will be forced to develop his feminine side, to open his eyes to the psyche and to Eros, It is a task he can’ not avoid. Carl Jung, CW 10, Page 125.

The man’s Eros does not lead upward only but downward into that uncanny dark world of Hecate and Kali. Carl Jung, CW 9i, Para 186.

The animus corresponds to the paternal Logos just as the anima corresponds to the maternal Eros. Carl Jung, CW 9ii, Par. 28f.

Carl Jung on ”Christianity.” **(2015-07-15 10:17)**

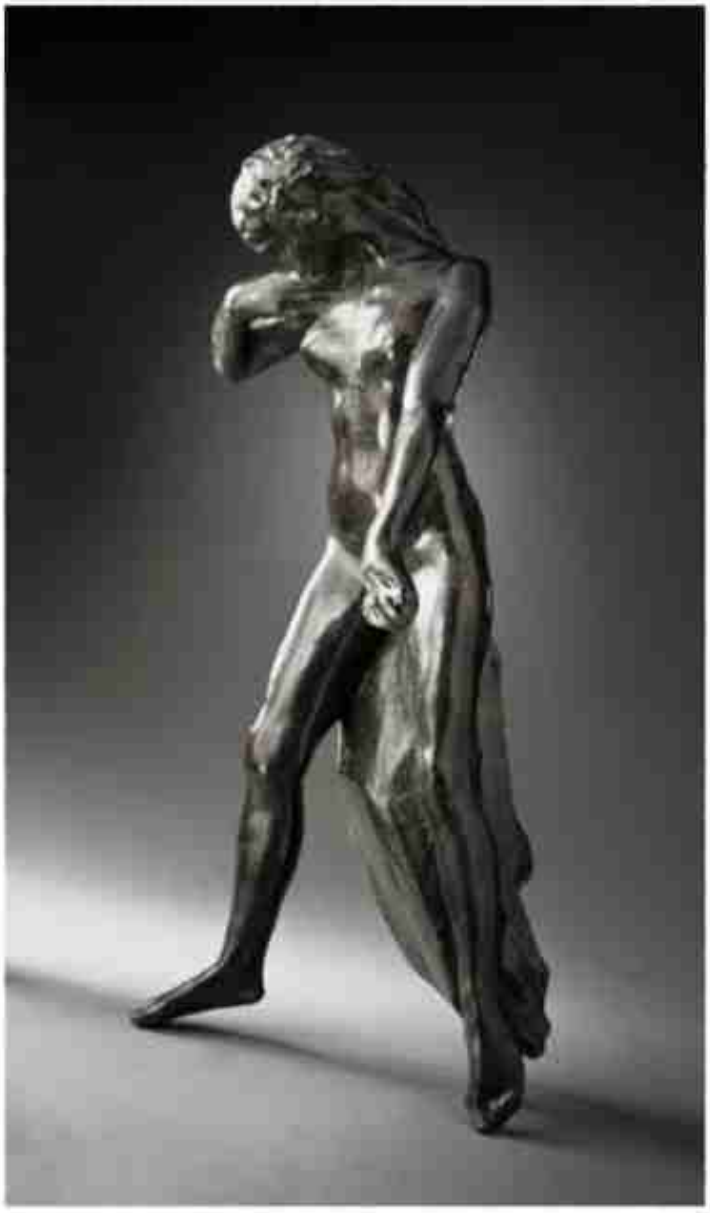
We always think that Christianity consists in a particular confession of faith and in belonging to a Church.
No, Christianity is our world.
Everything we think is the fruit of the Middle Ages and indeed of the Christian Middle Ages.
Our whole science, everything that passes through our head, has inevitably gone through this history.
It lives in us and has left its stamp upon us for all time and will always form a vital layer of our psyche, just like the phylogenetic traces in our body.
The whole character of our mentality, the way we look at things, is also the result of the Christian Middle Ages; whether we know it or not is quite immaterial.
The age of rational enlightenment has eradicated nothing.
Even our method of rational enlightenment is Christian.
The Christian Weltanschauung is therefore a psychological fact that does not allow of any further rationalization; it is something that has happened, that is present.
We are inevitably stamped as Christians, but we are also stamped by what existed before Christianity. Carl Jung, Psychological Reflections, Pages 341-342.
All of us who have had a religious education are deeply impressed by the idea that Christianity entered into history without an historical past, like a stroke of lightning out of a clear sky.
This attitude was necessary, but I am convinced it is not true.
Everything has its history, everything has ”grown,” and Christianity, which is supposed to have appeared suddenly as a unique revelation from heaven, undoubtedly also has its history.
Moreover, how it began is as clear as daylight. I need not speak of the rites of the Mass and certain peculiarities of the priests’ clothing which are borrowed from pagan times, for the fundamental ideas of the Christian Church also have their predecessors.

But a break in continuity has occurred because we are all overcome by the impression of the uniqueness of Christianity.
It is exactly as if we had built a cathedral over a pagan temple and no longer knew that it is still there underneath.
The result is that the inner correspondence with the outer God-image is undeveloped through lack of psychic culture and has remained stuck in paganism. Carl Jung, Psychological Reflections, Pages 342.

Carl Jung on "The Animal in Man." (2015-07-15 10:21)

When we say "the animal in man," this always strikes us as something horrible.
But this animal in man is not horrible, no more than animals are horrible, for they fulfill God's will most faithfully; they live to fulfill their Creator's purpose.
We do not do this.
We meddle with the work of the Creator, for we always want to be something different from what we are.
Our ambition is not to be the whole of ourselves, for that would be unpleasant.
But the animals are themselves and they fulfill the will of God that is within them in a true and faithful manner. Carl Jung, Psychological Reflections, Pages 310-311.

Carl Jung on “Love thy neighbor as thyself.” **(2015-07-15 10:26)**



”Love thy neighbour” is wonderful, since we then have nothing to do about ourselves; but when it is a question of ”love thy neighbour as thyself” we are no longer so sure, for we think it would be egoism to love ourselves.

There was no need to preach ”love thyself” to people in olden times, because they did so as a matter of course.
But how is it nowadays?
It would do us good to take this thing somewhat to heart, especially the phrase ”as thyself.”
How can I love my neighbour if I do not love myself?
How can we be altruistic if we do not treat ourselves decently?
But if we treat ourselves decently, if we love ourselves, we make discoveries, and then we see what we are and what we should love.
There is nothing for it but to put our foot into the serpent’s mouth.
He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Psychological Reflections, Page 249.

Carl Jung on “Clairvoyance.” **(2015-07-16 05:03)**

[Carl Jung on “Clairvoyance.”]
To S. Wieser
Dear Colleague, 6 July 1951
Thank you for telling me about your interesting experience.
It is a case of what we would call clairvoyance.
But since this is just a word that signifies nothing further, it explains nothing.
You can get a bit nearer to understanding such happenings only if you observe them in a wider context of the same or similar events.

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Surveying the sum of experiences of this kind you come to the conclusion that there is something like an ”absolute knowledge” which is not accessible to consciousness but probably is to the unconscious, though only under certain conditions.
In my experience these conditions are always provided by emotion.
Any emotion that goes at all deep has a lowering effect on consciousness, which Pierre Janet called ”abaissement du niveau mental.”
The lowering of consciousness means on the other hand an approach to the unconscious, and because the unconscious seems to have access to this ”absolute knowledge,” information can be mediated which can no longer be explained rationally and causally.
This occasional failure of the seemingly absolute law of causality is due to the fact that even this law has only statistical
validity, with the implication that exceptions must occur.
If you are interested in the theory of these acausal connections of events I would mention that a little book of mine will shortly be
published by Rascher under the title Die Synchronizitat als ein Prinzip akausaler Zusammenhange.
With collegial regards and best, thanks,
Yours sincerely,
C.G. Jung

Carl Jung to Erich Neumann on the Death of Emma Jung. **(2015-07-16 11:44)**

[Carl Jung to Erich Neumann on the Death of Emma Jung.]
I would have liked to tell the heart you have opened to me in friendship that two days before the death of my wife I had what one can only call a great illumination which, like a flash of lightning, lit up a centuries-old secret that was embodied in her and had exerted an unfathomable influence on my life.
I can only suppose that the illumination came from my wife, who was then mostly in a coma, and that the tremendous lighting up and release of insight had a retroactive effect upon her, and was one reason why she could die such a painless and royal death. Carl Jung, Letters Vol. II, Page 284. [Excerpt.]

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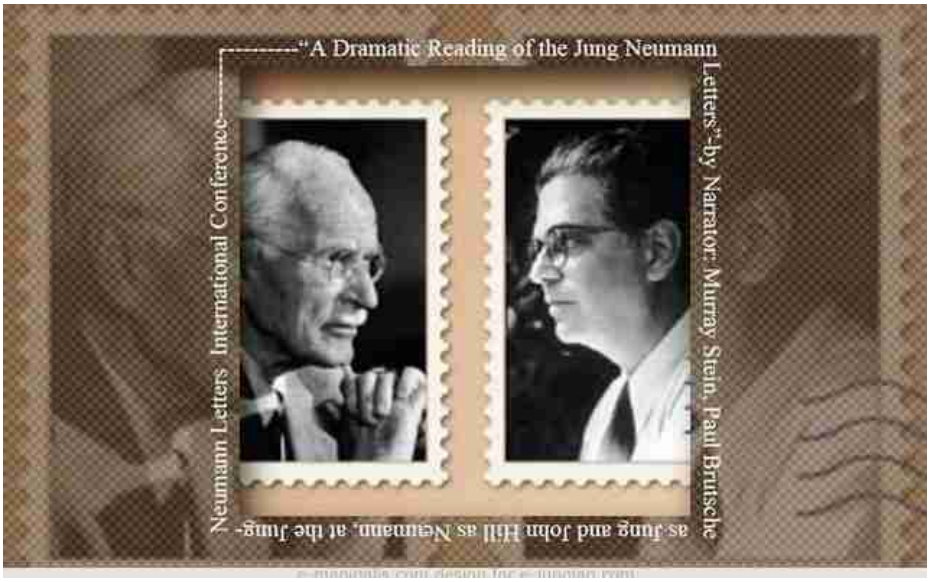
Carl Jung on Erich Neumann's heartfelt letter. **(2015-07-17 04:31)**



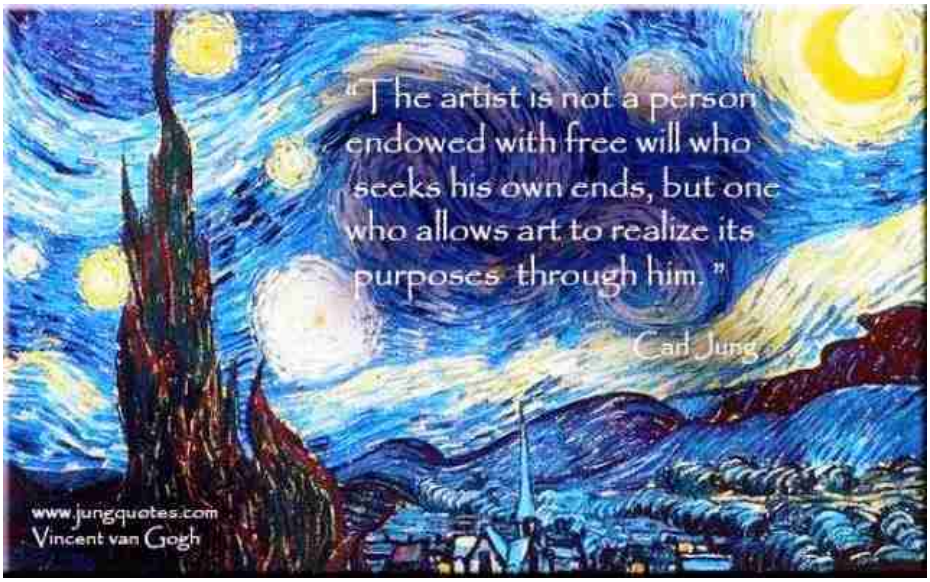
To Erich Neumann
Dear Neumann, 15 December 1955
Deepest thanks for your heartfelt letter.
Let me in return express my condolences on the loss of your mother.
I am sorry I can only set down these dry words, but the shock I have experienced is so great
that I can neither concentrate nor recover my power of speech.
I would have liked to tell the heart you have opened to me in friendship that two days before the death of my wife I had what one can only call a great illumination which, like a flash of lightning, lit up a centuries-old secret that was embodied in her and had exerted an unfathomable influence on my life.
I can only suppose that the illumination came from my wife, who was then mostly in a coma, and that
the tremendous lighting up and release of insight had a retroactive effect upon her, and was one reason why she could die such a painless and royal death.
The quick and painless end-only five days between the final diagnosis and death-and this experience
have been a great comfort to me.
But the stillness and the audible silence about me, the empty air and the infinite distance, are hard to bear.
With best greetings also to your wife and my warmest thanks,
Ever your devoted
C.G. Jung Carl Jung, Letters Vol. II, Page 284.

Carl Jung on ”ESP” and ”Synchronicity.” **(2015-07-17 04:48)**

To J. B . Rhine
Dear Dr. Rhine, 9 August 1954
Thank you for your kind letter.
The English translation of ”Synchronicity” will be published by the Bollingen Press
The translator is Mr. Hull, who is translating my Collected Works.
He has a fair understanding of the synchronicity concept, which au fond is not complicated at all and has its long history
reaching from high antiquity right down to Leibniz.

He had still four principles for the explanation of Nature, viz. space, time, causality, and his harmonia praestabilita, an acausal principle.
My doctoral thesis was published, if I am right, in my volume Collected Papers on Analytical Psychology (znd edit., 1920).
(I am actually not at home.)
The main difficulty with synchronicity (and also with ESP) is that one thinks of it as being produced by the subject, while I think it is
rather in the nature of objective events.
Although ESP is a gift of certain individuals and seems to depend upon an emotional perception, the picture it produces is that of an objective fact.
This truth becomes highly problematical in the case of precognition, where a fact is perceived that apparently does not exist.
As one cannot perceive a fact that does not exist, we must assume that it has some form of existence, so that it can be perceived nevertheless.
To explain it we must assume that the (future) objective fact is paralleled by a similar or identical subjective, i.e., psychic, already existing arrangement which cannot be explained as an anticipatory causal effect.
But it is quite possible and, as a matter of fact, you have shown it to be possible, that the subjective parallelism can be perceived as if it were the future fact itself.
The harmonia praestabilita would be in this case the obvious explanation.
I think that all forms of ESP (telepathy, precognition, etc.) including PK have essentially the same underlying principle, viz. the
identity of a subjective and an objective arrangement coinciding in time (hence the term ”synchronicity”) .
With my best wishes,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 180-181.

Carl Jung on “Modern Art” and “Black Magic.” **(2015-07-17 05:04)**



To Horst Scharschuch
Dear Herr Scharschuch, 1 September 1952
There can be no doubt that the unconscious comes to the surface in modern art and with its dynamism destroys the orderliness that is characteristic of consciousness.
This process is a phenomenon that can be observed in more or less developed form in all epochs, as for instance under primitive conditions where the habitual way of life, regulated by strict laws, is suddenly disrupted, either by outbreaks of panic coupled with wild lawlessness at solar and lunar eclipses, or in the form of religious license as in the Dionysian orgies, or during the Middle Ages in the monasteries with the reversal of the hierarchical order/ and today at carnival time.
These episodic or regular disruptions of the accustomed order should be regarded as psycho-hygienic measures since they give vent from time to time to the suppressed forces of chaos.
At the present day such things are obviously taking place on the largest scale because the cultural order has suppressed the primitive
disorderliness too long and too violently.
If one views modern art prospectively, as I think one can, it plainly announces the uprush of the dissolvent forces of disorder.
It clears the air by abolishing the constraints of order.
I myself am inclined to view what rushes up as the opposite of art, since it very evidently lacks order and form.
The uprushing chaos seeks new symbolic ideas which will embrace and express not only the previous order but also the essential contents of the disorder.
Such ideas would have a magical effect by holding the destructive forces of disorder spellbound, as has been the case in Christianity and in all other religions.
In ancient tradition this magic is called white magic; black magic, on the other hand, exalts the destructive forces into the only valid truth in contrast to the previous order, and moreover compels them to serve the individual in contrast to the collective.
The means used for this purpose are primitive, fascinating, or awe-inspiring ideas and images, unintelligible incanta-

tions,
outlandish words and shapes, savage rhythms, drumming and suchlike.
In so far as modern art uses such means as ends in themselves and thereby increases the state of disorder it can be described outright as black magic.
The daemonic, on the contrary, rests entirely on the unconscious forces of negation and destruction and on the reality of evil.
The existence of the daemonic is demonstrated by the fact that black magic is not only possible but uncannily successful, so much so that it is tempting to assume that black magicians are possessed by a daemon.
Hitler's magic, for instance, consisted in his always saying what everybody was afraid to say out loud because it was considered
too disreputable and inferior (resentment against the Jews).
But his daemonism lay in the fact that his methods were uncannily effective and that he himself obviously became the victim of the daemon
which had taken total possession of him.
The study of these questions must of course begin with a thorough knowledge of primitive magical practices.
I would advise you to read the book by Mircea Eliade, Le Chamanisme, also the Philosophia Occulta of Agrippa von Nettesheim and some of the writings of Paracelsus, for instance Liber Azoth.
In Paracelsus especially you will find a lot about sympathetic magic.
You will also find the same kind of suggestive neologisms that characterize the latest German philosophy-the incomprehensible words, signs, antics, etc.
You may get something out of my little book Paracelsica (1942).
I should also mention the theory of Albertus Magnus that when anyone gives free rein to violent emotion and in this state wishes evil, it will have a magical effect.
This is the quintessence of primitive magic and of the corresponding mass phenomena like Naziism, Communism, etc.
Ernst Robert Curtius once described James Joyce's classic Ulysses as "infernal"-quite rightly.
I fear this description can also be applied to long stretches of modern art in all its forms.
Yours sincerely,
C.G. Jung, Carl Jung, Letters Vol. II, Pages 81-83

Carl Jung: ”I cannot love anyone if I hate myself.” (2015-07-17 05:28)

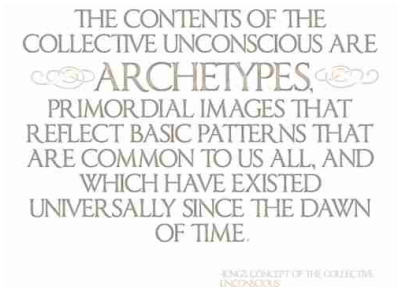
I cannot love anyone if I hate myself.
That is the reason why we feel so extremely uncomfortable in the presence of people who are noted for their special virtuousness, for they radiate an atmosphere of the torture they inflict on themselves.
That is not a virtue but a vice.
And thus, from so-called goodness, which was once really good, something has arisen which is no longer good; it has become an evasion. Nowadays any coward can make himself respectable by going to church and loving his neighbour.
But it is simply an untrue state, an artificial world. Carl Jung, Psychological Reflections, Page 221.

Carl Jung on “Nirdvandva” and “Liberation.” **(2015-07-17 10:30)**

Anonymous
My dear N., May 1956
My conceptions are empirical and not at all speculative.
If you understand them from a philosophical standpoint you go completely astray, since they are not rational but mere names of groups of irrational phenomena.
The conceptions of Indian philosophy however are thoroughly philosophical and have the character of postulates and can therefore only be analogous to my terms but not identical with them at all.
Take f.i. the concept of nirdvandva.
Nobody has ever been entirely liberated from the opposites, because no living being could possibly attain to such a state, as nobody escapes pain and pleasure as long as he functions physiologically.
He may have occasional ecstatic experiences when he gets the intuition of a complete liberation, f.i. in reaching the state of sat-chit-ananda.
But the word ananda shows that he experiences pleasure, and you cannot even be conscious of something if you

don’t discriminate between
opposites, and thus participate in them.
My psychology deals with modern man in Europe, who is practically beyond the belief in philosophical postulates.
They convey nothing to him anymore.
Whereas you are still a believer in orthodox philosophy; thus you can be compared to a staunch Christian, still convinced that he is redeemed through his Lord Jesus Christ, etc.
He believes in postulates.
It is quite obvious that such a man would neither have any use for a psychology of the unconscious nor would he understand such a psychology at all.
He cannot imagine himself in the role of an unbeliever, moreover if he seriously tried to, he might get into a panic as he would feel the ground subsiding under his feet.
He cannot admit or imagine that the idea of redemption through Christ’s self-sacrifice could be an illusion, or at least a mere postulate of religious speculation, as you yourself would not dream of disbelieving the existence of the atman, or the reality of
jivan-mukti, Samadhi etc.
This is in contradiction to the fact that a complete liberation from the opposites cannot be attained through jivan-mukti, the latter being a mere postulate and-as I told you above-not to be experienced in its totality.
Modern man in Europe has lost or given up-getting tired of them -his traditional beliefs- and has to find out for himself what is going
to happen to him in his impoverished state.
Analytical psychology tells you the story of his adventures.
Only if you are able to see the relativity, i.e., the uncertainty of all human postulates, can you experience that state in which analytical psychology makes sense.
But analytical psychology just makes no sense for you.
Nothing of the things I describe comes to life unless you can accompany or sympathize understandingly with beings that are forced to base their
life upon facts to be experienced and not upon transcendental postulates beyond human experience.
Thus, inasmuch as you are a believer in postulates, you have no use for my psychology and you are not even able to understand why we shouldn’t simply adopt Indian philosophy if we are dissatisfied with our religious philosophy.
In other words, why study analytical psychology at all?
It cannot make sense to you as it does not make sense to a Christian or any other believer.
On the contrary the believer will translate the psychological terms into his metaphysical language.
The Christian f.i. will call the self Christ and will not understand why I call the central symbol ”self.”
He will not see why we need to know about the unconscious from A to Z, exactly like the Indian way.
He is like you in possession of the Truth, while we psychologists are merely in search of something like the truth and our only source of information is the unconscious and its mythological products like archetypes, etc.
We have no traditional beliefs or philosophical postulates . (. . .) Analytical psychology is an empirical science and (. . .) individuation is an empirical process and not a way of initiation at all.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 302-304.

Carl Jung on Mathematics, Synchronicity and Biology **(2015-07-18 05:47)**



To E . L. Grant Watson
Dear Mr. Watson, 9 February 1956
You are surely touching upon a most important fact when you begin to question the coincidence of a purely mathematical deduction
with physical facts, such as the sectio aurea (the Fibonacci series.)
My source calls him Fibonacci, not -nicci. He lived 1180-1250) and in modern times the equations expressing the turbulence of gases.
One has not marvelled enough about these parallelisms.
It is quite obvious that there must exist a condition common to the moving body and the psychic ”movement,” more than a merely logical corollarium
or consectarium.
I should call it an irrational (a causal) corollary of synchronicity.
The Fibonacci series is self-evident and a property of the series of whole numbers, and it exists independently of empirical facts, as on the other hand the periodicity of a biological spiral occurs without application of mathematical reasoning unless one assumes an equal arrangement in living matter as well as in the human mind, ergo a property of
matter (or of ”energy” or whatever you call the primordial principle) in general and consequently also of moving bodies in general, the psychic ”movement” included.
If this argument stands to reason, the coincidence of physical and mental forms and also of physical and mental events (synchronicity)
would needs be a regular occurrence, which, however, particularly with synchronicity, is not the case.
This is a serious snag pointing, as it seems to me, to an indeterminate or at least indeterminable, apparently arbitrary arrangement.
This is a much neglected but characteristic aspect of physical nature: the statistical truth is largely made up of exceptions.
That is the aspect of reality the poet and artist would insist upon, and that is also the reason why a philosophy exclusively based upon natural science is nearly always flat, superficial, and vastly beside the point, as it misses all the colourful improbable exceptions, the real ”salt of the earth”!
It is not realistic, but rather an abstract half-truth, which, when applied to living man, destroys all individual values indispensable to human life.
The coincidence of the Fibonacci numbers (or sectio aurea) with plant growth is a sort of analogy with synchronicity inasmuch as the
latter consists in the coincidence of a psychic process with an external physical event of the same character or meaning.
But whereas the sectio aurea is a static condition, synchronicity is a concidence in time, even of events that, in themselves, are not synchronous (f.i., a case of precognition).
In the latter case one could assume that synchronicity is a property of energy, but in so far as energy is equal to matter it is a secondary effect of the primary coincidence of mental and physical events (as in the Fibonacci series).

The bridge seems to be formed by the numbers.
Numbers are just as much invented as they are discovered as natural facts, like all true archetypes.
As far as I know, archetypes are perhaps the most important basis for synchronistic events.
I am afraid this is all rather involved and very difficult.
I don't see my way yet out of the jungle.
But I feel that the root of the enigma is to be found probably in the peculiar properties of whole numbers.
The old Pythagorean postulate!
Mr. Cook seems to have conceived his ideas about the same time I began to think about archetypes as unconscious a priori determinants
of imagination and behaviour, reaching conscious apperception in the human mind chiefly in the form of so-called mythological images.
I then spoke of "urtiimliche Bilder" (primordial images, in Wandlungen und Symbole der Libido, 1912 . Engl. tr. Psychology of the Unconscious, 1917) .
Inasmuch as karma means either a personal or at least an individual inherited determinant of character and fate, it represents the
individually differentiated manifestation of the instinctual behaviour pattern, i.e., the general archetypal disposition.
Karma would express the individually modified archetypal inheritance represented by the collective unconscious in each individual.
I avoid the term of karma because it includes metaphysical assumptions for which I have no evidence, f.i. that karma is a fate I have acquired in a previous existence or that it is the result of an individual life left over and by chance becoming my own.
For such assumptions there is no empirical evidence I am aware of.
Well, your ideas move in the right direction. Good luck! – The interpretation of your dream is more or less complete.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 287-289.

Carl Jung's Premonitory dream of Emma's Death (2015-07-18 05:56)

Anonymous
Dear Dr. N., 26 June 1956
It is only now that I can thank you for your letters and also for the book Panim Vaccares which I am saving for my

holiday.
At the moment my work allows me no such relaxation.
I was particularly interested in the dream which, in mid-August 1955, anticipated the death of my wife.
It probably expresses the idea of life's perfection: the epitome of all fruits, rounded into a bullet, struck her like karma.
The bullet represents death in perfect form; it is at the same time a symbol of the self.
Death brought and probably always brings-a confrontation with wholeness.
But perhaps not always in such perfection.
These are the thoughts I associated with your dream.
Yours very sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 310.

Carl Jung on Buddha, Karma, Pali-Canon. **(2015-07-18 06:06)**

[Carl Jung on Buddha, Karma, Pali-Canon.]
Anonymous
Dear Mrs. N.,
30 March 1960
Thank you very much for your kind attention!
The book will interest me very much, also what you told me about the Buddhist Society came quite a propos, since I have been studying Buddha's sermons in the Middle Collection of the Pali-Canon for several months.

6952

I am trying to get nearer to the remarkable psychology of the Buddha himself, or at least of that which his contemporaries assumed
him to be.
It is chiefly the question of karma and rebirth which has renewed my interest in Buddha.
With my very best thanks I remain,
Yours cordially, c . G. J u N G Carl Jung, Letters Vol. II, Page 548.

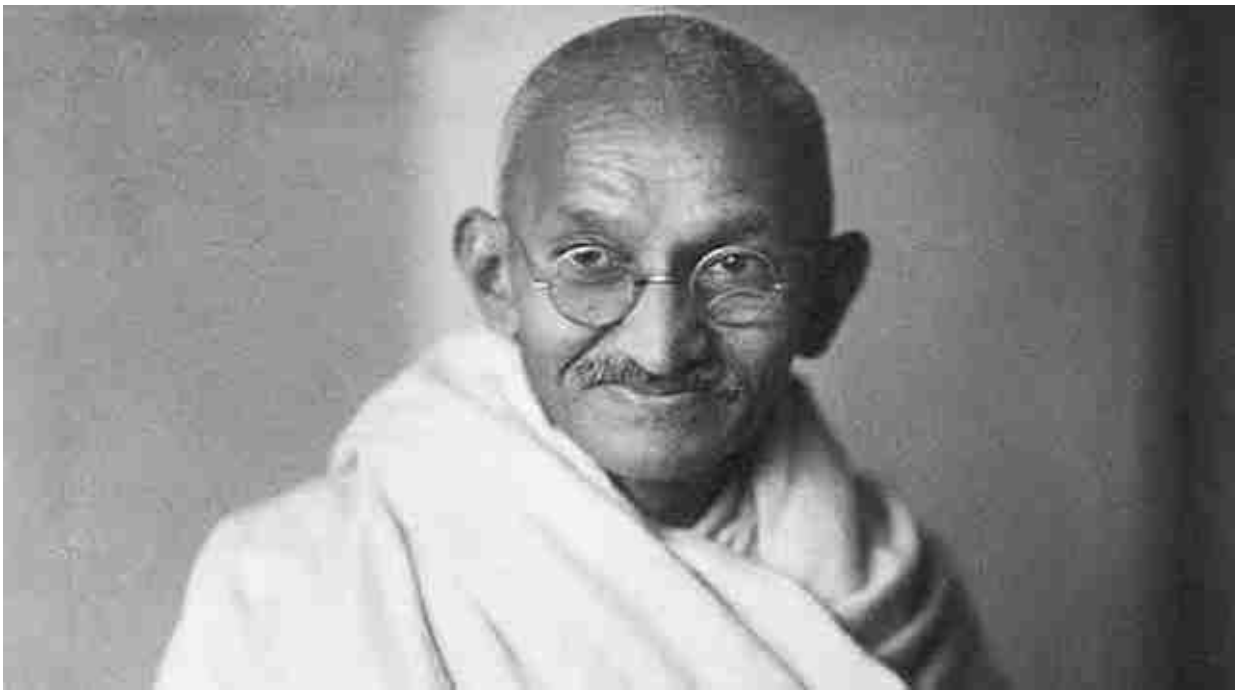
Carl Jung on Modern Art and the Artist. **(2015-07-18 06:18)**

To Walter Mertens
Dear Walter, 24 November 1932
I am entirely in agreement with the spirit of your essay on Picasso.

6954

I am only against artists getting away with it like the theologians, about whom one may not say anything critical.
I don't see why artists should not have exactly the same human psychology as everybody else.
The claim to be the infallible mouthpiece of God is as odious to me in art as in theology.
From the artistic standpoint I can well appreciate the achievements of modern art, but from the standpoint of the psychologist I have to say what the nature of these achievements is.
In my article in the N.Z.Z. I expressly pointed out that I wasn't talking of art but of psychology.
Yet psychology seems to be as hateful to artists as it is to theologians, and as I say I find this extremely repugnant.
Moreover, art fails entirely in its educative purpose if people don't see that it depicts the sickness of our time.
That is why this art is neither enjoyable nor elevating, but as you rightly say a "scream."
But a scream is always just that-a noise and not music.
Hence I shall hold unswervingly to the view that modem art is much more correct judged from the psychological rather than from the artistic standpoint.
"Kunst" [art] comes from "Konnen" [ability, skill]: "stammering" is not skill but only a miserable attempt to speak.
Naturally I don't want to discourage modem art; it must continue its attempts and I wish it luck.
The creative spirit cannot be discouraged anyway, otherwise it would not be creative.
So nothing untoward has happened.
With best greetings,
Yours, CARL Carl Jung, Letters Vol. I, Pages 107-108.

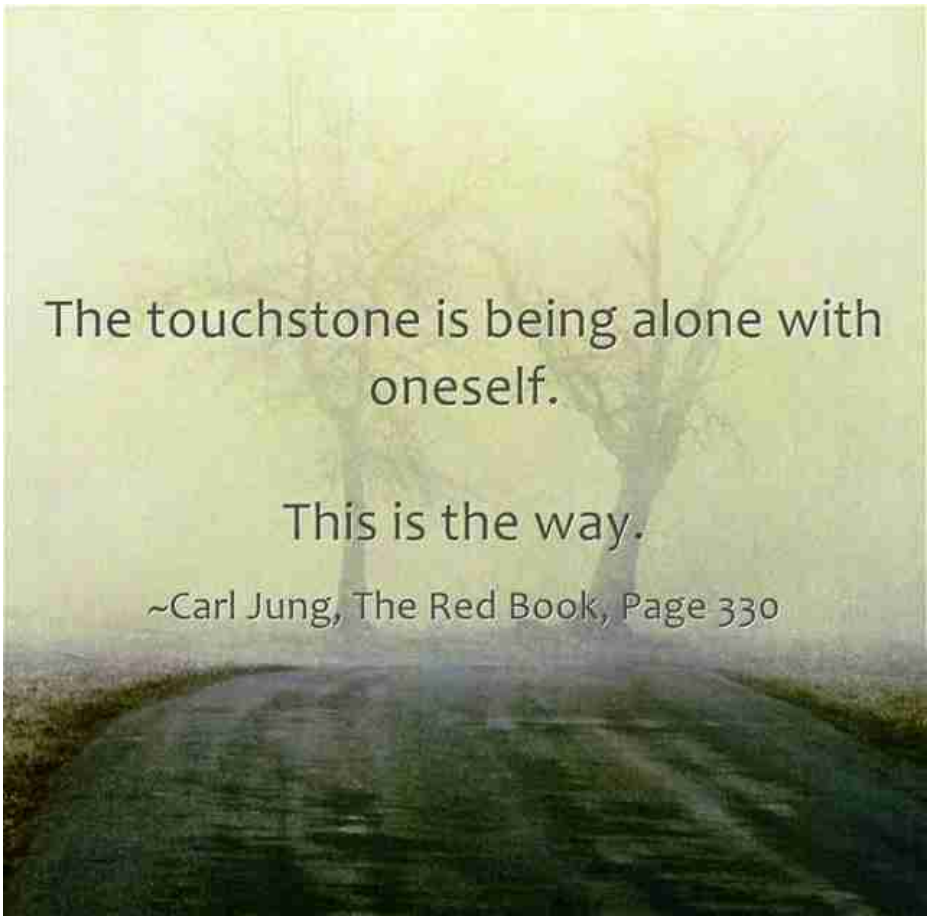
Carl Jung on the "European" and the "Indian." (2015-07-18 07:53)



The Indian can forget neither the body nor the mind, while the European is always forgetting either the one or the other.
With this capacity to forget he has, for the time being, conquered the world.
Not so the Indian.
He not only knows his own nature, but he also knows how much he himself is nature.
The European, on the other hand, has a science of nature and knows astonishingly little of his own nature, the nature

within him.
For the Indian, it comes as a blessing to know of a method which helps him to control the supreme power of nature within and without.
For the European, it is sheer poison to suppress his nature, which is warped enough as it is, and to make out of it a willing robot. Carl Jung, CW 11, Para 866.

Carl Jung on "Solitude." [Anthology] **(2015-07-18 14:49)**



Everyone who becomes conscious of even a fraction of his unconscious gets outside his own time and social stratum into a kind of solitude. Carl Jung; Mysterium Coniunctionis; CW 14: Page 258.
I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; Carl Jung, The Red Book, Introduction, Page 196.
It is always important to have something to bring into a relationship, and solitude is often the means by which you

acquire it. Carl Jung; Letters, Vol. II, Page 610.

Everything to come was already in images: to find their soul, the ancients went into the desert. This is an image. The ancients lived their symbols, since the world had not yet become real for them. Thus they went into the solitude of the desert to teach us that the place of the soul is a lonely desert. Carl Jung, Red Book, Page 236.

You should call me if you want to live with men, but the one God if you want to rise above the human world to the divine and eternal solitude of the star. Carl Jung's Soul, The Red Book, Page 371.

In this bloody battle death steps up to you, just like today where mass killing and dying: fill the world. The coldness of death penetrates you. When I froze to death in my solitude, I saw dearly and saw what was to come, as clearly as I could see the stars and the distant mountains on a frosty night. Carl Jung, Liber Novus, Page 274, Footnote 73.

The individual must now consolidate himself by cutting himself off from God and becoming wholly himself Thereby and at the same time he also separates himself from society: Outwardly he plunges into solitude, but inwardly into Hell, distance from God" Carl Jung, CW 18, §1103.

We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God. Carl Jung, Liber Novus, Page 245.

But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others. Carl Jung, Liber Novus, Page 245.

What occurs between the lover and the beloved is the entire fullness of the Godhead. Both are unfathomable riddles to each other. For who understands the Godhead? / But the God is born in solitude, from the secret / mystery of the individual. / The separation between life and love is the contradiction between solitude and togetherness. Carl Jung, The Black Books, Feb. 23, 1920, Page 88.

No one besides you has your God. He is always with you, yet you see him in others, and thus he is never with you. You strive to draw to yourself those who seem to possess your God. You will come to see that they do not possess him, and that you alone have him. Thus you are alone among men-in the crowd and yet alone. Solitude in multitude-ponder this. Carl Jung, Liber Novus, Page 329.

I am no longer alone with myself, and I can only artificially recall the scary and beautiful feeling of solitude. This is the shadow side of the fortune of love. Carl Jung; Carl Jung, The Red Book, Introduction, Page 196.

[Carl Jung on "Fate."] Anthology. **(2015-07-18 19:38)**

But a conscious attitude that renounces its ego-bound intentions—not in imagination only, but in truth—and submits to the supra-personal decrees of fate, can claim to be serving a king. This more exalted attitude raises the status of the anima from that of a temptress to a psychopomp. Carl Jung, Psychology and Alchemy, Page 380.

Nature is awful, and I often ask myself, should one not interfere? But one cannot really, it is impossible, because fate must be fulfilled. It is apparently more important to nature that one should have consciousness, understanding, than to avoid suffering. Carl Jung, Zarathustra Seminar, Page 1416.

You see, in the actual functioning of the psyche, it does not matter whether you do a thing or whether it happens to you; whether it reaches you from without or happens within, fate moves through yourself and outside circumstances equally. Carl Jung, Zarathustra Seminar, Page 896.

The ancients called the saving word the Logos, an expression of divine reason. So much unreason / was in man that he needed reason to be saved. If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. In time, we were all poisoned, but unknowingly we kept the One, the Powerful One, the eternal wanderer in us away from the poison. We spread poison and paralysis around us in that we want to educate all the world around us into reason. Carl Jung, The Red Book, Page 280.

The ancients devised magic to compel fate. They needed it to determine outer fate. We need it to determine inner fate and to find the way that we are unable to conceive. Carl Jung, The Red Book, Page 311.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. It is therefore important to husband dangerous material very carefully so that first graders do not get hold of dynamite. Carl Jung, Conversations with C.G. Jung, Page 59.

For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult. Carl Jung, CW 9, Archetypes of the Collective Unconscious, Page 29.

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung; "Archetypes and the Collective Unconscious"; CW 9, Part I: The Archetypes and the Collective Unconscious. Page 62.

Emptiness is a great feminine secret. It is something absolutely alien to man; the chasm, the unplumbed depths, the yin. The pitifulness of this vacuous nonentity goes to his heart (I speak here as a man), and one is tempted to say that this constitutes the whole "mystery" of woman. Such a female is fate itself. A man may say what he likes about it; be for it or against it, or both at once; in the end he falls, absurdly happy, into this pit, or, if he does not, he has missed and bungled his only chance of making a man of himself. In the first case one cannot disprove his foolish good luck to him, and in the second one cannot make his misfortune seem plausible. "The Mothers, the Mothers, how eerily it sounds!" Carl Jung; "Psychological Aspects of the Mother Archetype" (1939); CW 8: The Structure and Dynamics of the Psyche. P.183

The primordial image, or archetype, is a figure–be it a daemon, a human being, or a process–that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. . . . In each of these images there is a little piece of human psychology and human fate, a remnant of the joys and sorrows that have been repeated countless times in our ancestral history. . . . Carl Jung; On the Relation of Analytical Psychology to Poetry; CW 15; 127.

Before the bar of nature and fate, unconsciousness is never accepted as an excuse; on the contrary there are very severe penalties for it. Carl Jung; Answer to Job; CW 11; Psychology and Religion: West and East; Page 608.

When I was working on the stone tablets, I became aware of the fateful links between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

The doctor should not strive to heal at all costs. One has to be exceedingly careful not to impose one's own will and conviction on the patient. ... Sometimes it is really a question whether you are allowed to rescue a man from the fate he must undergo for the sake of his further development. Carl Jung; Analytical Psychology: Its Theory and Practice; 1935.

. . . the self is our life's goal, for it is the completest expression of that fateful combination we call individuality . . . Carl Jung; Memories Dreams and Reflections; Page 398 and Two Essays on Analytical Psychology, CW 7, par. 404.

One clings to possessions that have once meant wealth; and the more ineffective, incomprehensible, and lifeless they become the more obstinately people cling to them. (Naturally it is only sterile ideas that they cling to; living ideas have content and riches enough, so there is no need to cling to them.) Thus in the course of time the meaningful turns into the meaningless. This is unfortunately the fate of metaphysical ideas. Carl Jung; Aion;Page 34; Paragraph 65.

From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted.

That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men, but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I

belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. He who always is was there. These talks with the ”Other” were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.
”All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out.” Carl Jung; Memories, Dreams and Reflections; Page 222.
The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate. That is to say, when the individual remains undivided and does not become conscious of his inner opposite, the world must perforce act out the conflict and be torn into opposing halves. Carl Jung, Aion, Christ: A Symbol of the Self, Pages 70-71, Para 126.
The earthly fate of the Church as the body of Christ is modelled on the earthly fate of Christ himself. That is to say the Church, in the course of her history, moves towards a death. Carl Jung, Mysterium Coniunctionis, CW 14, par. 28, note 194.
We cannot receive the Holy Spirit unless we have accepted our own individual life as Christ accepted his. Thus we become the ”sons of god” fated to experience the conflict of the divine opposites, represented by the crucifixion. Carl Jung, CW 18, par. 1551.
Individuals who believe they are masters of their fate are as a rule the slaves of destiny. Carl Jung, Letter to Valentine Brooke, 16Nov1959.
It is a shame everything has to go to the devil, but human beings are such fools that they obviously deserve no better fate. Carl Jung, Letters Vol. 1, Pages 455-456.
There are cases where it is better not to interfere; we must fulfil our duty as doctors, but the fact remains that some people are not meant to be cured, they are not fitted for life and if you step in and interfere fate always takes its revenge on you. Carl Jung, Modern Psychology, Page 27.
This is a dream of fate which gives the dreamer information as to the course his life will take and in this case the actual end was suicide. Carl Jung, Modern Psychology, Vol. 2, Page 182.
This was the case with our dreamer; fate is not devilish but elfish and chose this moment to bring a new influence into his life. Carl Jung, Modern Psychology, Page 177.
Speaking from the standpoint of many thousands of dreams I cannot say that they show guidance. It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment ; it never says ”to do it in such and such a way would be well”, but states that it is so. Carl Jung, Modern Psychology, Page 198.
There are certain dreams which seem really to concern themselves with the fate of the ego, but these belong to the category of big dreams. Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. Carl Jung, Modern Psychology, Page 198.
It sometimes happens that such people identify with a content in a dream that belongs to a fate which it is far beyond their capacity to live, and this may cause a bad split, or even a psychosis. Carl Jung, Modern Psychology, Page 204.
But the right way to wholeness is made up, unfortunately, of fateful detours and wrong turnings. Carl Jung, Psychology and Alchemy, Page 6.
Although since 1918 I knew that a terrible fire would spread over Europe beginning in the North East, I have no vision beyond 1940 concerning the fate of Europe. Carl Jung, Letters Vol. 1, Pages 285-286.
In the centre there is a lotus with the Buddha sitting in it, and the decisive experience is the final knowledge that the meditator himself is the Buddha, whereby the fateful knots woven in the opening story are apparently resolved. Carl Jung, Psychology and Religion, Page 572.
Then the spirit comes in the form of the devil, as the cruel fate of Germany shows. Carl Jung, Letters Vol. 1, Pages 340-341.
The quiet meditativeness that radiates from the fate you have described is rather like a verse from a hymn-book which one unexpectedly comes across again after 50 years. Carl Jung, Letters Vol. 1, Pages 296-297.
It is lovely to hear the word ”friend” from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung to Richard Wilhelm, Letters Vol. 1, Page 66.
Marriage is indeed a brutal reality, yet the experimentum crucis of life. I hope you learn to endure and not to struggle

against the suppressing necessities of fate. Only thus you remain in the centre. Carl Jung, Letters Vol. 1, Pages 172-173.

Whether a person's fate comes to him from without or from within, the experiences and events of the way remain the same. Carl Jung, The Secret of the Golden Flower, Page 93.

The character ming really signifies a royal command then, destiny, fate, the fate allotted to a man, so too, the duration of life, the measure of vitality at one's disposal, and thus it comes about that ming (life) is closely related to Eros. The Secret of the Golden Flower, Page 11.

Somewhat deaf somewhat blind, it [Stupidity] brings about necessary fate and keeps from us the virtuousness coupled with rationality. Liber Novus, Page 316, Footnote 277.

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lectures, Page 214.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says "to do it in such and such a way would be well", but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.

The form in which Christ presented the content of his unconscious to the world became accepted and was declared valid for all. Thereafter all individual fantasies became otiose and worthless, and were persecuted as heretical, as the fate of the Gnostic movement and of all later heresies testifies. The prophet Jeremiah is speaking just in this vein when he warns Carl Jung, CW 6, §BI.

We had to swallow the poison of science. Otherwise we would have met the same fate as you have: we'd be completely lamed, if we encountered it unsuspecting and unprepared. This poison is so insurmountably strong that everyone, even the strongest, and even the eternal Gods, perish because of it. Carl Jung to Izdubar, Liber Novus, Page 279.

If one waits long enough, one sees how the Gods all change into serpents and underworld dragons in the end. This is also the fate of the Logos: in the end it poisons us all. Carl Jung, Liber Novus, Page 280.

For relaxation, Jung played solitaire in the evenings, occasionally "helping fate a little by switching the cards around" in "unabashed cheating." Aniela Jaffe, Last Years, Pages 114-115.

We imitate Christ and hope he will deliver us from our own fate. Like little Iambs we follow the shepherd, naturally to good pastures. No talk at all of uniting our Above and Below! Carl Jung, Letters Vol. II, Pages 76-77.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. Carl Jung, Jung-Ostrowski, Page 60.

A book of mine is always a matter of fate. A creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 357.

Carl Jung on Gnostic, Gnosticism, and Gnosis. [Anthology] **(2015-07-19 05:35)**

Carl Jung on Gnostic, Gnosticism, and Gnosis. [Anthology]
Gnosis, as a special kind of knowledge, should not be confused with. ”Gnosticism.” Carl Jung, Footnote #13, Psychology and Religion, Page 45.
We find in Gnosticism what was lacking in the centuries that followed: a belief in the efficacy of individual revelation and individual knowledge. This belief was rooted in the proud feeling of man’s affinity with the gods. Carl Jung, Psychological Types, Page 242.
At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.
A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

This process of becoming human is represented in dreams and inner images as the putting together of many scattered units, and sometimes as the gradual emergence and clarification of something that was always there. The speculations of alchemy, and also of some Gnostics, revolve around this process. It is likewise expressed in Christian Dogma, and more particularly in the transformation mystery of the Mass. Carl Jung; “Transformation Symbolism in the Mass”; CW 11, par. 399.

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439.

Further, according to an early Christian-Gnostic idea, the spirit which appeared in the form of a dove was interpreted as Sophia-Sapientia—Wisdom and the Mother of Christ. Thanks to this motif of the dual birth, children today, instead of having good and evil fairies who magically ”adopt” them at birth with blessings or curses, are given sponsors—a ”godfather” and a ”godmother.” Carl Jung, The Portable Jung; Page 63.

The doctrine that all evil thoughts come from the heart and that the human soul is a sink of iniquity must lie deep in the marrow of their bones. Were that so, then God had made a sorry job of creation, and it were high time for us to go over to Marcion the Gnostic and depose the incompetent Demiurge. Ethically, of course, it is infinitely more convenient to leave God the sole responsibility for such a Home tor Idiot Children, where no one is capable of putting a spoon into his own mouth. But it is worth man’s while to take pains with himself, and he has something in his soul that can grow. It is rewarding to watch patiently the silent happenings in the soul, and the most and the best happens when it is not regulated from outside and from above. I readily admit that I have such a great respect for what happens in the human soul that I would be afraid of disturbing and distorting the silent operation of nature by clumsy interference. Carl Jung, The Portable Jung; Pages 362-363.

Therefore the center of the circle which expresses such a totality would correspond not to the ego but to the self as the summation of the total personality. (The center with a circle is a very well-known allegory of the nature of God.) In the philosophy of the Upanishads the Self is in one aspect the personal atman, but at the same time it has a cosmic and metaphysical quality as the suprapersonal Atman.

We meet with similar ideas in Gnosticism: I would mention the idea of the Anthropos, the Pleroma, the Monad, and the spark of light (Spinther) in a treatise of the Codex Brucianus:

This same is he [Monogenes] who dwelleth in the Monad, which is in the Setheus, and which came from the place of which none can say where it is. . . . From Him it is the Monad came, in the manner of a ship, laden with all good things, and in the manner of a field, filled or planted with every kind of tree, and in the manner of a city, filled with all races of mankind. . . . This is the fashion of the Monad, all these being in it: there are twelve Monads as a crown upon its head. . . . And to its veil which surroundeth it in the manner of a defense. there are twelve gates. . . . I his same is the Mother-City-begotten. Carl Jung, The Portable Jung, Page 367.

In alchemical literature this prophetess is taken to be Maria Prophetissa, also called the Jewess, sister of Moses, or the Copt, and it is not unlikely that she is connected with the Maria of Gnostic tradition. Epiphanius testifies to the existence of writings by this Maria, namely the ”Interrogationes magnae” and ”Interrogationes parvae,” said to describe a vision of how Christ, on a mountain, caused a woman to come forth from his side and how he mingled himself with her. Carl Jung, The Portable Jung, Page 406.

So the union of the two is a kind of self-fertilization, a characteristic always ascribed to the mercurial dragon. From these hints it can easily be seen who the philosophical man is: he is the androgynous original man or Anthropos of Gnosticism, close parallel in India is purusha. Of him the Brihadaranyaka Upanishad says: ”He was as large as a man and woman embracing. He divided his self [Atman] in two, and thence arose husband and wife. He united himself with her and men were born,” etc. The common origin of these ideas lies in the primitive notion of the bisexual original man. Carl Jung, The Portable Jung, Pages 407-408.

The Son of Man is an anticipation of the idea of the self: hence the Gnostic adulteration oi Christ with the other synonyms for the self among the Naassenes, recorded by Hippolytus. The also a connection with the symbolism of Horus: on the one hand, Christ enthroned with the four emblems o\ the evangelists—three animals and an angel; on the other. Father Horus with his four sons, or Osiris with the four sons of Horus. Horus is also the rising sun and Christ was still worshiped as such by the early Christians. Carl Jung, The Portable Jung, Page 443.

That there is a general interest in these matters a denied, however much it offends against good taste. I am not thinking merely of the interest taken in psychology a science, or of the still narrower interest in the analysis of Freud, but of the widespread and every interest in all sorts of psychic phenomena, including spiritualism, astrology, Theosophy, parapsychology, and so forth. The world has seen nothing like it since the end of the seventeenth century. We can compare it only to the flowering of Gnostic thought in the first and second centuries after Christ. The spiritual currents of our time have, in a deep affinity with Gnosticism. There is even an ”eglise gnostique de la France,” and I know o(two schools in Germany which openly declare themselves Gnostic. The most impressive movement numerically is undoubtedly Theosophy, together with its continental sister, Anthroposophy; these are pure Gnosticism in Hindu dress. Compared with them the interest in scientific psychology is negligible. What is striking about these Gnostic systems is that they are based exclusively on the manifestations of the unconscious, and that their moral teachings penetrate into the dark side of life, as is clear!) shown by the refurbished European version of Kundalini-yoga. The same is true of parapsychology, as everyone acquainted with it will agree. Carl Jung, The Portable Jung, Page 467.

Modern man, in contrast to his nineteenth-century brother, turns to the psyche with very great expectations, and does so without reference to any traditional creed but rather with a view to Gnostic experience. The fact that all the movements I have mentioned give themselves a scientific veneer is not just a grotesque caricature or a masquerade, but a positive sign that they are actually pursuing ”science,” i.e., knowledge, instead of faith, which is the essence of the Western forms of religion. Modern man abhors faith and the religions based upon it. He holds them valid only so far as their knowledge-content seems to accord with his own experience of the psychic background. He wants to know —to experience for himself. Carl Jung, The Portable Jung, Pages 467-468.

I have purposely cited the ecclesiastical allegories in greater detail here, so that the reader can see how saturated Gnostic symbolism is in the language of the Church, and how, on the other hand, particularly in Origen, the liveliness of his amplifications and interpretations has much in common with Gnostic views.

Thus, to him as to many of his contemporaries and successors, the idea of the cosmic correspondence of the ”spiritual inner man” was something quite familiar: in his first Homily on Genesis he says that God first created heaven, the whole spiritual substance, and that the counterpart of this is ”our mind, which is itself a spirit, that is, it is our spiritual inner man which sees and knows God.” Carl Jung; Aion; Page 215.

The Pleroma, or fullness, is a term from Gnosticism. It played a central role in the Valentinian system. Hans Jonas states that ”Pleroma is the standard term for the fully explicated manifold of divine characteristics, whose standard number is thirty, forming a hierarchy and together constituting the divine realm” (The Gnostic Religion: The Message of the Alien God and the Beginnings of Christianity [London: Routledge, 1992], p. 180).

In 1929, Jung said: ”The Gnostics … expressed it as Pleroma, a state of fullness where the pairs of opposites, yea and nay; day and night, are together, then when they ’become,’ it is either day or night. In the state of ’promise’ before they become, they are nonexistent, there is neither white nor black, good nor bad” (Dream Analysis: Notes of the Seminar Given in 1928-1930, ed. William McGuire [Bollingen Series, Princeton: Princeton University Press, 1984], p. 131)

Carl Jung: ”This compensates for 1,000 misunderstandings!.” **(2015-07-19 05:49)**

To Erich Neumann
My dear Neumann, Bollingen, 5 January 1952
Very many thanks for your kind letter and the way you have understood me.
This compensates for 1,000 misunderstandings!
You have put your finger on the right spot, a painful one for me: I could no longer consider the average reader.
Rather, he has to consider me.
I had to pay this tribute to the pitiless fact of my old age.
With the undimmed prospect of all-round incomprehension I could exercise no suasions and no captatio benevolentiae; there was no hope of tunnelling knowledge into fools.
Not in my livery, but ”naked and bare I must go down to the grave,” fully aware of the outrage my nakedness will provoke.
But what is that compared with the arrogance I had to summon up in order to be able to insult God?
This gave me a bigger bellyache than if I had had the whole world against me.
That is nothing new to me anymore.
I have expressed my sorrow and condolence in my motto, Doleo super te, fratri mi.
Your questions:
The book is about the Canonical God-image.
This is our prime concern, and not a general philosophical concept of God.
God is always specific and always locally valid, otherwise he would be ineffectual .
The Western God-image is the valid one for me, whether I assent to it intellectually or not.
I do not go in for religious philosophy, but am held in thrall, almost crushed, and defend myself as best I can.
There is no place for Gnosis or the Midrashim in this image, for there is nothing of them in it.
Only my intellect has anything to do with purusha-atman or Tao, but not my living thralldom.
This is local, barbaric, infantile, and abysmally unscientific.
The ”vacillation between theological and psychological formulation” is indeed ”involuntary.”
I have much more sympathy with Sophia than with the demiurge but faced with the reality of both my sympathy

counts for nothing.
God is a contradiction in terms, therefore he needs man in order to be made One.
Sophia is always ahead, the demiurge always behind.
God is an ailment man has to cure.
For this purpose God penetrates into man.
Why should he do that when he has everything already?
In order to reach man, God has to show himself in his true form, or man would be everlastingly praising his goodness and justice and so deny him admission.
This can be effected only by Satan, a fact which should not be taken as a justification for Satanic actions, otherwise God would not be recognized for what he really is.
The ”advocate” seems to me to be Sophia or omniscience.
Ouranos and Tethys no longer sleep together.
Kether and Malkhuth are separated, the Shekhinah is in exile; that is the reason for God’s suffering.
The mysterium coniunctionis is the business of man.
He is the nymphagogos of the heavenly marriage.
How can a man hold aloof from this drama?
He would then be a philosopher, talking about God but not with him.
The first would be easy and would give man a false sense of security, the second is difficult and therefore extremely unpopular.
Just that was my lamented lot, wherefore I needed an energetic illness to break down my resistance.
I have to be everywhere beneath and not above.
How would Job have looked had he been able to keep his distance?
Although I am talking of the Western, specifically Protestant God-image, there are no texts one can turn to for a more or less reliable interpretation.
They have to be taken in the lump.
One doesn’t shoot at sparrows with cannons, i.e., the God-image is a representation collective which everyone knows something about.
As for the nigredo, it is certain that no one is redeemed from a sin he has not committed, and that a man who stands on a peak
cannot climb it.
The humiliation allotted to each of us is implicit in his character.
If he seeks his wholeness seriously, he will step unawares into the hole destined for him, and out of this darkness the light will rise.
But the light cannot be enlightened.
If anyone feels he is in the light, I would never talk him into the darkness, for with his light he would seek and find something black which is not him at all.
The light cannot see its own peculiar blackness.
But if it dims, and he follows his twilight as he followed his light, then he will get into the night that is his.
If the light does not dim he would be a fool not to abide in it.
Your Psyche has arrived-many thanks-and I have begun reading it.
I will write about it later.
So far I am very impressed and am enjoying it.
Job and Synchronicity are now in the press.
At present, with my unfortunately very limited working capacity, I am still struggling with the last chapter of Mysterium Coniunctionis.
The book will run to 2 volumes, followed by a third, containing Aurora Consurgens (attributed to Thomas Aquinas) as an example of the interpenetration of Christianity and alchemy.
Again many thanks!
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 32-35.

Carl Jung: ” The serious illness of my wife has consumed all my spare time.” (2015-07-19 06:08)

To Father Victor White
Dear Victor, 6 May 1955
The serious illness of my wife has consumed all my spare time.
She has undergone an operation so far successfully, but it has left her in a feeble state
needing careful nursing for several weeks to come.
Since I am the cause of much discomfort to you I am not sure whether you care to see me or not.
Please put conventionality aside and do not feel under any obligation.
I can understand your true situation and I would prefer not to add to its spikes and thorns.
A conventional call means nothing to me, and a straightforward talk may be painful and not desirable.
Please decide according to your judgment.
Needless to say, you can count upon my friendship .
Cordially yours, C.G. Carl Jung, Letters Vol. II, Page 251.

Carl Jung: A controversial book of mine is to appear shortly... **(2015-07-19 06:21)**

Walter Uhsadel
Dear Pastor Uhsadel, 6 February 1952
It is extraordinarily kind of you to wish to dedicate your book to me, and I would gladly accept this dedication if I were certain that you would be equally pleased in the future.

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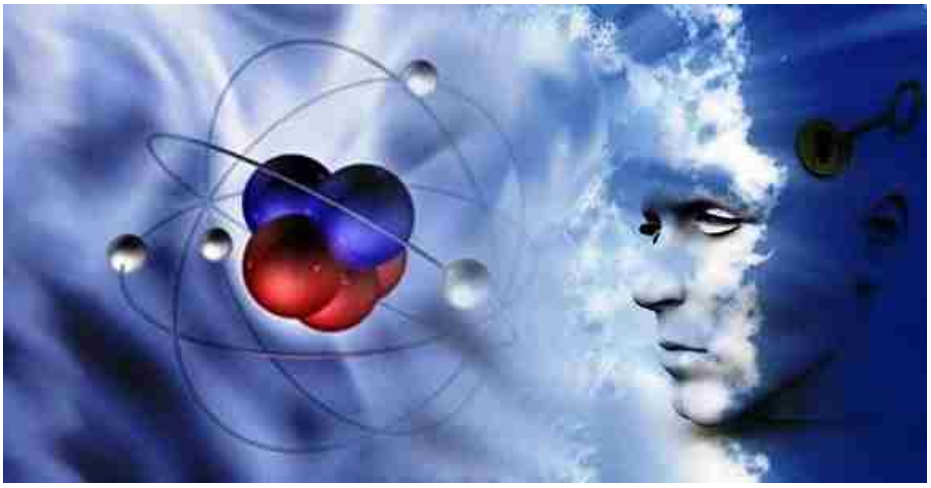
My wife has pointed out that this might possibly not be the case and I have to agree with her.
A controversial book of mine is to appear shortly, entitled Answer to Job.
Unfortunately I cannot tell you in detail what I have written In it, but can only hint that this book is a very critical discussion of the Old Testament Yahweh and of the Christian appropriation of this God-concept.
I have shown the MS to three theologians and they were shocked.
On the other hand many younger people had a very positive reaction.
But I can imagine that in circles where thinking and feeling are orthodox my book could have a devastating effect -both for me and for all those with whom I have close relationships.
I wouldn't like to expose you to this danger without cause.
Therefore I would ask you to think twice about it.
The motive for my book was an increasingly urgent feeling of responsibility which in the end I could no longer withstand.
Nor could I, like Albert Schweitzer, seek suitable refuge far away from Europe and open a practice there.
On the time-honoured principle Hie Rhodus, hie salta, I had to resign myself to looking the problem of the modern Christian in the eye.
So perhaps you had better wait until the book is out.
Meanwhile with kind regards and best thanks,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 39-40.

Carl Jung on "Archetype," "Atom," "Numbers." (2015-07-19 06:50)



To Dr. H.
Dear Dr. H., 30 August 1951
You must pardon my long silence.
In the spring I was plagued by my liver, had often to stay in bed and in the midst of this misery write a little essay (ca.100 typed pages) whose publication is causing me some trouble.
I am afraid of stirring up a hornets' nest.
It is about the question you raised in your letter of 1 May.
I myself have the feeling that I have not yet found the right way to formulate my answer, i.e., the kind of presentation

that would convey my views to the public without provoking too many misunderstandings.
My modus procedendi is naturally empirical: how to give a satisfactory description of the phenomenon ”Christ” from the standpoint of psychological experience?
The existing statements about Christ are, in part, about an empirical man, but for the other and greater part about a mythological God-man.
Out of these different statements you can reconstruct a personality who, as an empirical man, was identical with the traditional Son of Man type, as presented in the then widely read Book of Enoch .
Wherever such identities occur, characteristic archetypal effects appear, that is, numinosity and synchronistic phenomena, hence tales of miracles are inseparable from the Christ figure.
The former explains the irresistible suggestive power of his personality, for only the one who is ”gripped” has a ”gripping” effect on others; the latter occur chiefly in the field of force of an archetype and, because of their aspatial and atemporal character, are acausal, i.e., ”miracles .”
(I have just lectured at Eranos on synchronicity.)
The paper will soon appear in the acts of the Institute.
This remarkable effect points to the ”psychoid” and essentially transcendental nature of the archetype as an ”arranger” of psychic forms inside and outside the psyche.
(In theoretical physics the archetype corresponds to the model of a radioactive atom, with the difference that the atom consists of quantitative, the archetype of qualitative, i.e., meaningful, relationships, the quantum appearing only in the degree of numinosity.
In physics the quale appears in the irreducible quality of the so-called discontinuities as for instance in the quantum or in the half-life of radioactive substances.)
In consequence of the predominance of the archetype the personality that is ”gripped” is in direct contact with the mundus archetypus, and his life or biography is only a brief episode in the eternal course of things or in the eternal revolution of ”divine” images.
That which is eternally present appears in the temporal order as a succession.
”When the time was fulfilled’: the solitary creator-god transformed himself into a father and begot himself as a son, although from eternity, i.e., in the non-time of the Pleroma or in his transcendental form of being, he is father-son-spirit-mother, i.e., the succession
of archetypal manifestations.
Although the psychoid archetype is a mere model or postulate, archetypal effects have just as real an existence as radioactivity.
Anyone who is gripped by the archetype of the Anthropos lives the Godman-one can very well say that he is a God-man.
Archetypes are not mere concepts but are entities, exactly like whole numbers, which are not merely aids to counting but possess irrational qualities that do not result from the concept of counting, as for instance the prime numbers and their behaviour.
Hence the mathematician Kronecker could say: Man created mathematics, but God created whole numbers.
This description of Christ satisfies me because it permits a non-contradictory presentation of the paradoxical interplay of his human
and divine existence, his empirical character and h is mythological being.
The wordless or formless ”gripping” is no argument against the presence of the archetype, since the very numinosity of the moment is itself one of its manifestations (and the most frequent), a primordial form of archetypal seizure, cf. Kairos and Tao or (in Zen) satori.
On account of its transcendence, the a archetype per se is as irrepresentable as the nature of light and hence must be strictly distinguished from the archetypal idea or mythologem (see ”Der Geist der Psychologie” in Eranos-Jahrbuch 1946).
In this way the transcendence of the theological premise remains intact.
In the hope that I have answered your question at least to some extent, with best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 21-23.

Carl Jung on the dreams of Elias Ashmole. **(2015-07-20 03:56)**

[Carl Jung on the dreams of Elias Ashmole.]
To C. H. Josten
Dear Sir, 6 April 1952
Thank you ever so much for letting me see Ashmole's dreams!
Such a series is indeed unique.
One has to go right back to the 3rd cent. A.D. to find something that would bear comparison, namely the dream-visions of Zosimos of Panopoli.
These are indubitably alchemistic, while Ashrnole's dreams have nothing-on the surface at least-reminiscent of alchemy.
They are, though, of considerable interest inasmuch as they contain a problem which played a great role in the generation immediately before Ashmole's time:
It is the so-called "Mysterium Coniunctionis" represented in a literary document, viz . Christian Rosencreutz: Chymische Hochzeit, 1616.
It is also the foundation of Goethe's Faust and one of the most important items in Gerard us Dorneus ' "Speculativa Philosophia"
(end of XVIth cent. Printed in Theatr. Chemi.,2 Vol. I, 1 6oz) .
The "Mysterium" reaches its culmination in the dream of Dec. 29th 1646.
The peripeteia follows in the dream of March 1st 1647 and the catastrophe in the dream of May 16th 1 647.
The subsequent dreams show the turning over from the feminine to the masculine side, i.e., from the attempt at coniunctios. compositio to the suppression of the feminine factor in favour of a one-sided masculinity.
This a mounts to a complete disregard of the "left" side. i.e., th e unconscious, and the equally complete restoration of the former state of consciousness.
We describe this process as an intrusion of unconscious contents into the conscious world of an individual.
It is setting in with Sept. 11 th 1645: in the IX house = a personification of the alchemistic "Sapientia" (parallel to the Gnostic "Sophia"!).
All the subsequent erotic and semi-erotic dreams aim at a coniunctio with the feminine, i.e., transconscious side (called "anima"). The "bridegroom"
is always, curiously enough , also the cipher chosen for Ashmole himself, quite correctly, because it is his "mystery." March 1, 1647, a
"young man" poisons him, i.e., he himself as a younger person than he is, less experienced, his inferior, insinuates a younger, more masculine
idea over against an older, wiser attitude, inclined to integrate his more "feminine" trends which aim at the completion of the Self
("process of individuation").
The latter is expressed in dream June 21st 1646 by paradise on th e North pole, the 4 springs (quaternity!) and the "chapel of Our Lady," also by dream of Dec. 29th 1646: "all my affections terminate in thee," i .e., th e Anima-Sapientia
.
In the North pole dwells the cor Mercurii.
"A" describes here a mandala, a well-known symbol of the Self.
(You will find all the necessary amplifications and evidence in my book Psychologie u. Alchemie, 1944 and in Symbolik des Geistes, 1948, here especially about ⍰⍰.Concerning the "North" vide my book Aion, 1951.)
On account of a complete lack of personal material I am unable to say anything about the personalistic aspect of the dreams.
It would be however nothing more than a bit of personal or "all-too-human (!) chronique scandaleuse," not altogether interesting.
I have confined myself therefore to the archetypal and impersonal aspect exclusively.
Here we have ample material for comparison at our disposal and a fairly conclusive one at that.
The whole dream-episode pictures in a remarkably neat way the experience of an "unconscious" invasion compensating a somewhat impulsive and rather one-sided masculine attitude, characteristic of the XVI and XVII cent. in the northern countries.

A parallel document in Italy is the famous Ipnerotomachia of Poliphilo (XVth cent.) with very much the same psychology.
(Cf. the book by L. FierzDavid : Der Liebestraum des Poliphilo [1947] Zurich.)
I have given you a very rough draft indeed of what one could say about A.'s dreams.
There is quite a lot more of detail I have not dealt with here.
To do so would require half a small book.
I only want to draw your attention to the Faust parallel: in the beginning of the series a number of women symbolize the approach of the unconscious; he is unable to establish a relationship with the female partner (his unconscious side, viz. his "anima"), he then gets poisoned through his shadow (alchem.: "familiaris," as a rule , in Faust Mephisto) and through death and murder and fraud he regains his former masculine attitude with its ambitions: honour and wealth.
Another solution even in those unpsychological times would have been possible if "A"had carefully observed the ethical rules as well as the "Philosophia Meditativa"of alchemy.
It does not seem as if the publication of the Theatrum Chemicum Britannicum had been the right answer.
However the dream series was an episode which might have had another effect if repeated later in his life.
I have dealt with this classical alchemistic problem in a special treatise Mysterium Coniunctionis, that is not yet published.
But my Psych . and Alch . gives you a general orientation at least.
Could you enlighten me about Mr. Lilly?
Was he a sort of sorcerer? and about the "Negative Oath"?
I know nothing about it.
Thank you again for your kindness!
Yours sincerely,
C.G. Jung
P.S. Are you going to publish the dreams?
It would be interesting material for a psychologist of my brand. Carl Jung, Letters Vol. II, Pages 47-48

Carl Jung on if there is “personal survival after death or not.” **(2015-07-20 04:20)**

To H. J. Barrett
Dear Mr. Barrett, 12 October 1956
Although my time is short and my old age is a real fact, I would like to answer to your questions.
They are not quite easy, f.i. the first question whether I believe in personal survival after death or not, I could not say that I believe in it, since I have not the gift of belief.
I only can say whether I know something or not.
I do know that the psyche possesses certain qualities transcending the confinement in time and space.
Or you might say, the psyche can make those categories as if elastic, i.e., 100 miles can be reduced to 1 yard and a year to a few seconds.
This is a fact for which we have all the necessary proofs.
There are moreover certain post-mortal phenomena which I am unable to reduce to subjective illusions.
Thus I know that the psyche is capable of functioning unhampered by the categories of time and space.
Ergo it is in itself an equally transcendental being and therefore relatively non-spatial and ”eternal.”
This does not mean that I hold any kind of convictions as to the transcendental nature of the psyche.
It may be anything.
2. There is no reason whatever to assume that all so-called psychic phenomena are illusory effects of our mental processes.
3· I don’t think that all reports of so-called miraculous phenomena (such as precognition, telepathy, supranormal knowledge, etc.) are doubtful.
I know plenty of cases where there is no shadow of a doubt about their veracity.
4· I do not think that so-called personal messages from the dead can be dismissed in globo as self-deceptions.
Emmanuel Kant once said that he would doubt all stories about spooks, etc., individually, but as a whole there was

something in them, which reminds me fatally of a Professor of Catholic Theology who, treating the seven arguments about the existence of God, was made to admit that every one of them was a syllogism.
But in the end he said: ”Oh, I admit you can prove that everyone taken singly may be at fault, but there are seven of them, that must mean something!”
I carefully sift my empirical material and I must say that among many most arbitrary assumptions there are some cases that made me sit up.
I have made it a rule to apply Multatuli’s wise statement: There is nothing quite true, and even this is not quite true.
Hoping I have answered your questions to your satisfaction,
I remain,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 333-334.

Carl Jung on “Gnosis,” “Archetypes,” and “Aion.” (2015-07-20 12:22)

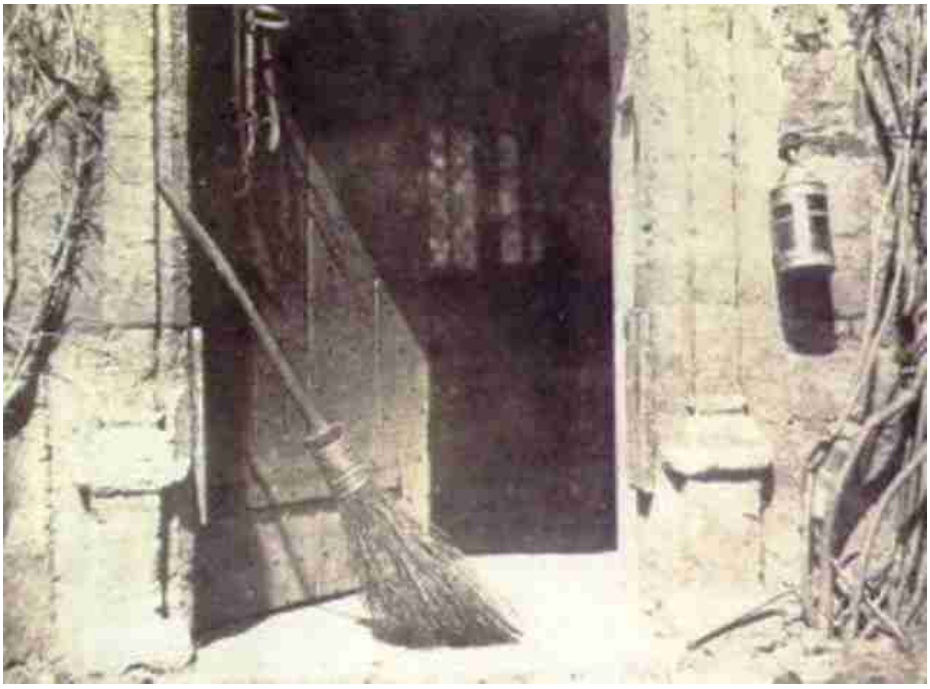
To H. Haberlandt
Dear Colleague, 23 April 1952
Very many thanks for kindly sending me your review of Aion.
It stands out from all the others because it is obvious that its author has really read the book, which is something I am grateful for.
I therefore venture to ask you to let me know in what sense you use the term ”Gnosis.”

You can hardly mean knowledge in general, but more specifically the Christian or even that of Gnosticism.
In both the latter cases it has to do with metaphysical assertions or postulates, i.e., it is assumed that actually consists in the knowledge
of a metaphysical object.
Now I state expressly and repeatedly in my writings that psychology can do no more than concern itself with assertions and anthropomorphic images.
The possible metaphysical significance of these assertions is completely outside the bounds of empirical psychology as a science.
When I say ”God” I mean an anthropomorphic (archetypal) God-image and no not imagine I have said anything about God.
I have neither denied nor affirmed him, unlike the Christian or Gnostic yvwm> which thinks it has said or has to say something about a metaphysical God.
The difficulty which gives rise to misunderstandings is that archetypes are ”real.”
That is to say, effects can be empirically established whose cause is described hypothetically as archetype, just as in physics effects can be established whose cause is assumed to be the atom (which is merely a model).
Nobody has ever seen an archetype, and nobody has ever seen an atom either.
But the former is known to produce numinous effects and the latter explosions.
When I say ”atom” I am talking of the model made of it; when I say ”archetype” I am talking of ideas corresponding to it, but never of the thing-in itself, which in both cases is a transcendental mystery.
It would never occur to a physicist that he has bagged the bird with his atomic model (for instance Niels Bohr’s planetary system).
He is fully aware that he is handling a variable schema or model which merely points to unknowable facts.
This is scientific gnosis, such as I also pursue.
Only it is news to me that such knowledge is accounted ”metaphysical.”
You see, for me the psyche is something real because it works as can be established empirically.
One must therefore assume that the effective archetypal ideas, including our model of the archetype, rest on something actual even though unknowable, just as the model of the atom rests on certain unknowable qualities of matter.
But science cannot possibly establish that, or to what extent, this unknowable substrate is in both cases
God.
This can be decided only by dogmatics or faith, as for instance in Islamic philosophy (Al-Ghazzali), which explained gravitation as the will of Allah. This is Gnosticism with its characteristic overstepping of epistemological barriers.
The Church’s proofs of God likewise come under this heading, all of which beg the question if looked at logically.
By contrast I pursue a scientific psychology which could be called a comparative anatomy of the psyche.
I postulate the psyche as something real.
But this hypothesis can hardly be called ”gnostic” any more than the atomic theory can.
So my question is: Wherein consists my ”gnosis” in your view, or what do you understand by ”gnosis”?
Excuse me for bothering you with such a long letter.
But I wonder how it comes that so many people think I am a gnostic while equally many others accuse me of being an agnostic.
I would like to know whether I am making a fundamental mistake somewhere that occasions
such misunderstandings.
I would be sincerely grateful to you if you could lighten my darkness.
With collegial regards,
Yours very sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 53-55.

Carl Jung on “Prayer.” **(2015-07-20 12:39)**

Anonymous
Dear N., Bollingen,3 August 1953
Hearty thanks for your kind birthday wishes!
Unfortunately I can’t remember here in Bollingen what you sent me.
There was such a flood of letters, flowers, and things pouring in on me that I can remember absolutely nothing except your letter with its main point, the question of prayer.
This was and still is a problem for me.
Some years ago I felt that all demands which go beyond what is are unjustified and infantile, so that we shouldn’t ask for anything that is not granted.
We can’t remind God of anything or prescribe anything for him, except when he tries to force something on us that our human limitation cannot endure.
The question is, of course, whether such things happen.
I think the answer is yes, for if God needs us as regulators of his incarnation and his coming to consciousness, it is because in his boundlessness he exceeds all the bounds that are necessary for becoming conscious.
Becoming conscious means continual renunciation because it is an ever-deepening concentration.
If this is right, then it may be that God has to be ”reminded.”
The innermost self of every man and animal, of plants and crystals, is God, but infinitely diminished and approximated to his ultimate individual form.
In approximating to man he is also ”personal,” like an antique god, and hence ”in the likeness of a man”
(as Yahweh appeared to Ezekiel).
An old alchemist formulated the relation to God thus: ”Help me, that I may help you! ”
With cordial greetings,
C.G. Jung Carl Jung, Letters Vol. II, Page 120.

Carl Jung: ”Can you imagine a real prophet or saviour in our days of television and press reportage?”
(2015-07-21 04:59)



To Eugene M. E . Rolfe
Dear Mr. Rolfe, 1 May 1954
Thank you very much for your interesting article on ”Rival Gods.”
You ask a pertinent question indeed.
I am afraid there will be nobody to answer it, at least not in the way which we would expect following tradition.
Can you imagine a real prophet or saviour in our days of television and press reportage?
He would perish by his own popularity within a few weeks.
And yet some answer will be expected.
You rightly point out the emptiness of our souls and the perplexity of our mind when we should give an equally pat, simple-minded and understandable answer as f.i. Marxism.
The trouble is that most of us believe in the same ideals or very similar ones.
Mankind as a whole has not/yet understood that the ultimate decision is really laid into its own hands.
It is still possessed by wrathful gods and is doing their will.
There are very few who realize the true position and its desperate urgency.
I am glad you asked the question!
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Page 172.

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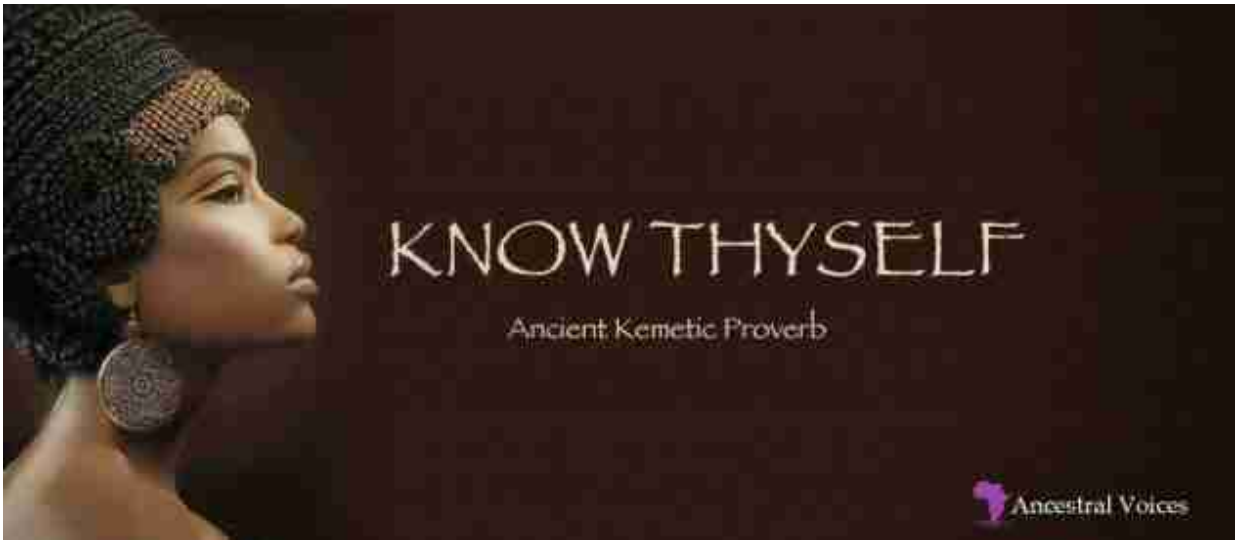
Carl Jung on the "Christian Message." **(2015-07-21 05:41)**

To Pastor W. Niederer
Dear Pastor Niederer, 1 October 1953
I will answer your points a s best I can in writing.
1 . My interest in the first place was to understand the meaning of the Christian message myself, in the second place to convey this understanding to those of my patients who felt a religious need, and in the third place to salvage the meaning of Christian symbols in general.
2. I don't do anything to God at all, how could I?
I criticize merely our conceptions of God. I have no idea what God is in himself.
In my experience there are only psychic phenomena which are ultimately of unknown origin, since the psyche in itself is hopelessly unconscious.
My critics all ignore the epistemological barrier which is expressly respected by me.
Just as everything we perceive is a psychic phenomenon and therefore secondary, so is all inner experience.
We should be truly modest and not imagine we can say anything about God himself.
Truly we are confronted with frightful enigmas.
We must in fact be conscious that an unconscious exists.
I don't dare to formulate what the theologian does, but what I do is try to make people conscious enough to know where they can exercise their will and where they are confronted with the power of a non-ego.
So far as I can observe the workings of this non-ego it is possible for me to make statements about it.
I have no real cognitive means (only arbitrary decisions) which would enable me to distinguish the unknowable non-ego from what men since the remotest times have called God (or gods, etc.).
For instance the-so far as I can supreme God archetype of the self has a symbolism identical with the traditional Christian God-image.
How all this can be understood without a knowledge of the psychology of the unconscious, or without self-knowledge,is utterly beyond me. In psychology one understands only what one has experienced.
The archetype is the ultimate I can know of the inner world.
This knowledge denies nothing else that might be there.
3· If one assumes that God affects the psychic background and activates it or actually is it, then the archetypes are, so to speak, organs
(tools) of God.
The self "functions" like the Christ-image.
This is the theological Christus in nobis.
It is not only I who think this way, but ail the ancients right back to Paul.
I take my stand clearly on the empirical plane and speak a psychological language where the theologian speaks an analogous theological or mythological language.
Of course theological statements about the Christian aeon do not agree at all points with psychological empiricism,

for instance in regard to God as the Summum Bonum or Christ as a one-sided pneumatic light-figure.
But everything that is alive changes; it even develops, so that Christianity is no longer what it was woo let alone 1900 years ago.
It can differentiate itself still further, i.e., go on living, but to do that it must be interpreted anew in every aeon.
If that does not happen (it happens even in the Catholic Church) it suffocates in traditionalism.
But the foundations, the fundamental psychic facts, remain eternally the same.
4- Here I can only say: 0 sancta simplicitas!
I realize I am fit for the stake ad maiorem Dei gloriam.
I consider myself a Christian, but that didn't do Savonarola or Servetus much good, and not even Christ himself escaped this fate.
"Woe to that man by whom the offence cometh!"
How about these parsons and the true imitatio Christi?
Where are they crucified?
They· are redeemed scot-free of all pain, and Christ can take care of everything else.
With respects to your wife and kind regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 129-131.

Carl Jung: "I seek real knowledge and therefore avoid all unverifiable speculation." **(2015-07-21 06:02)**



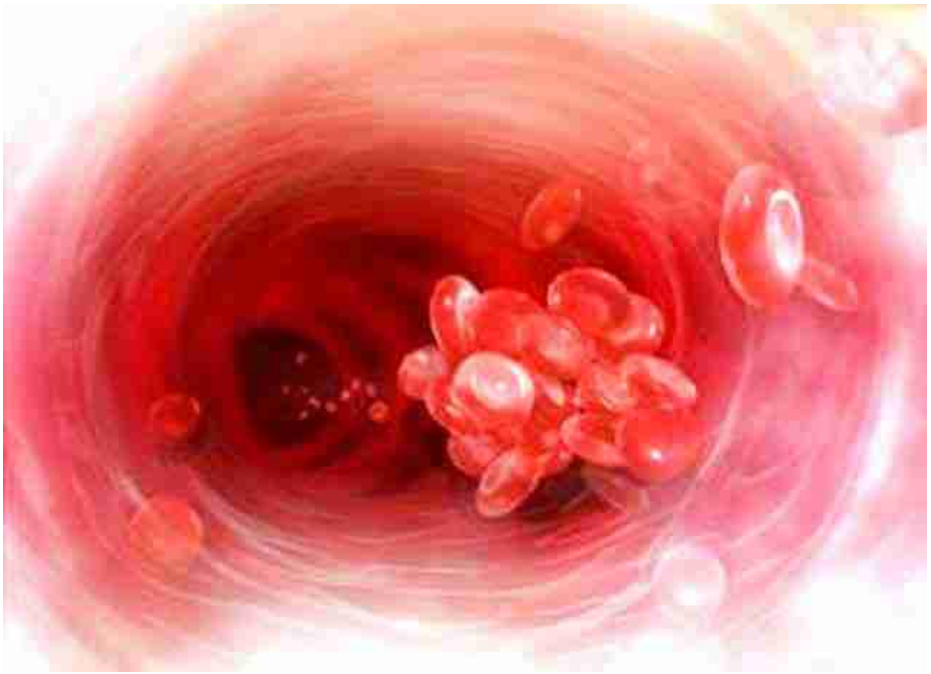
To Fernando Cassani
Dear Herr Cassani, 13 July 1954
Best thanks for your friendly letter.
I can only tell you that none of my books represents a "synthesis or foundation of my work," at least not in my view.
I am not a philosopher who might be able to achieve something as ambitious as that, but an empiricist who describes the progress of his experiences; thus my work has no absolute beginning and no all-encompassing end.
It is like the life of an individual, which suddenly becomes visible somewhere but rests on definite though invisible foundations, so has no proper beginning and no proper end, ceasing just as suddenly and leaving questions behind which should have been answered.
You do not know my later (and perhaps more important) works yet.

I therefore enclose a list of them.
As for the writings of Ouspenskt and Gurdjieff, I know enough to satisfy me that I have no time for them.
I seek real knowledge and therefore avoid all unverifiable speculation. I have seen enough of
that as a psychiatrist.
You might just as well recommend Mme. Blavatsky's Isis Unveiled or the compendious opus of Rudolf Steiner or Bo-Yin-Ra (why not Schneiderfranken?).
Anyway I thank you for your good intentions.
It is so difficult to establish facts that I detest anything that obscures them.
You can attribute this to a deformation professionelle.
I naturally agree with what you say about freedom of thought.
The Communist doesn't come into this category, since he doesn't think; but his actions are a danger to the public.
If he thought, he would have found out his deceit long ago.
Hoping you will excuse my freedom of thought,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 179-180

Carl Jung on Life after Death **(2015-07-22 04:31)**

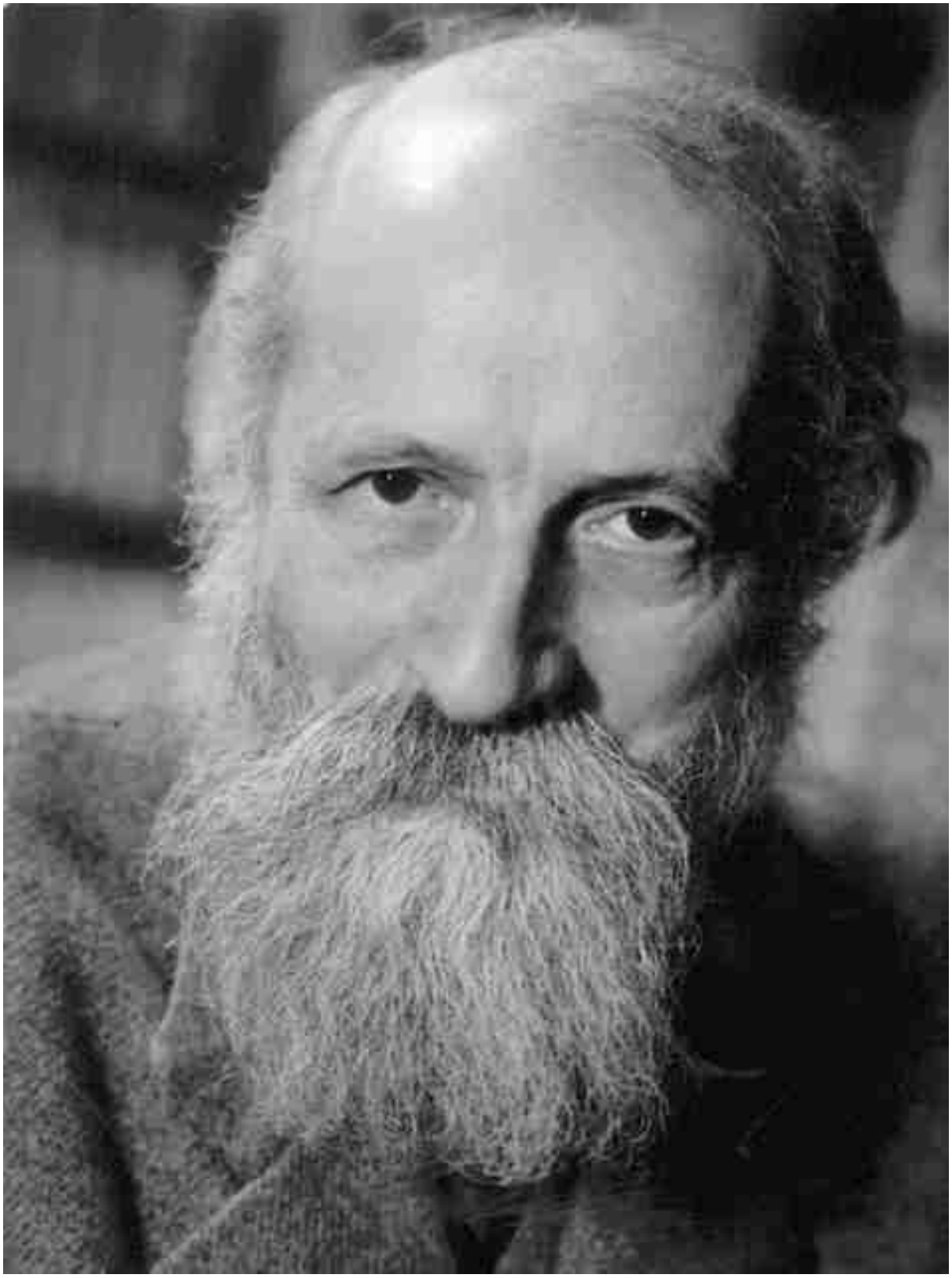
Anonymous
Dear Frau N., 30 May 1960
My old age and the need for rest make me fight shy of too many visitors, so I have to confine myself as far as possible to written answers.
I can answer your question about life after death just as well by letter as by word of mouth .
Actually this question exceeds the capacity of the human mind, which cannot assert anything beyond itself.
Furthermore, all scientific statements are merely probable.
So we can only ask: is there a probability of life after death?
The point is that, like all our concepts, time and space are not axiomatic but are statistical truths.
This is proved by the fact that the psyche does not fit entirely into these categories.
It is capable of telepathic and precognitive perceptions.
To that extent it exists in a continuum outside time and space.
We may therefore expect post-mortal phenomena to occur which must be regarded as authentic.
Nothing can be ascertained about existence outside time.
The comparative rarity of such phenomena suggests at all events that the forms of existence inside and outside time are so sharply divided that crossing this boundary presents the greatest difficulties.
But this does not exclude the possibility that there is an existence outside time which runs parallel with existence inside time.
Yes, we ourselves may simultaneously exist in both worlds, and occasionally we do have intimations of a twofold existence.
But what is outside time is, according to our understanding, outside change.
It possesses relative eternity.
Perhaps you know my essay ”The Soul and Death .”
For its scientific foundation I would draw your attention to my ”Synchronicity: An Acausal Connecting Principle,” in Jung and Pauli, The Interpretation of Nature and the Psyche.
These are my essential thoughts, and I would not express them otherwise in a talk with you.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 561.

Carl Jung after his embolism laid him up for a month. **(2015-07-22 06:15)**



To Eugen Bohler
Dear friend, 25 February 1960
It is time I gave you some news of my existence.
I am now well enough to write letters again.
On Jan. 23rd I had a slight embolism followed by not too severe heart cramps.
I was under house arrest for a month, forbidden all mental activity, i.e., active concentration.
However, it didn't stop me from my long planned (renewed) reading of Buddhist texts, whose content I am leaving to simmer inside me.
Thanks to my isolation I have been slipping away from the world and holding converse not with the men of today but with voices long past.
On my return to the 2oth century I discovered that I have heard nothing from you.
Therefore I wanted to notify myself that it was I who was fetched out of the present and transported into the neighbourhood of the Bardo, which always happens when I hear such a distinct memento mori.
I am sufficiently restored to health to go, with luck, to Lugano this Saturday in the hope of heedless and deedless days in the blessed sun.
Hoping to see you again when I get back,
Yours ever,
C.G. Jung Carl Jung, Letters Vol. II, Page 544.

Carl Jung on the Buber-Jung controversy **(2015-07-22 13:22)**



To Bernhard Lang
Dear Colleague, June 1957

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Many thanks for your friendly letter, which shows that the Buber-Jung controversy is a serious matter for you.
And so indeed it is, for here that threshold which separates two epochs plays the principal role.
I mean by that threshold the theory of knowledge whose starting point is Kant.
On that threshold minds go their separate ways: those that have understood Kant, and the others that cannot follow him.
I will not enter here into the Critique of Pure Reason, but will try to make things clear to you from a different, more human standpoint.
Let us take as an example the believing person who has Buber's attitude to belief.
He lives in the same world as me and appears to be a human being like me.
But when I express doubts about the absolute validity of his statements, he expostulates that he is the happy possessor of a "receiver," an organ by means of which he can know or tune in the Transcendent.
This information obliges me to reflect on myself and ask myself whether I also possess a like receiver which can make the Transcendent, i.e., something that transcends consciousness and is by definition unknowable, knowable.
But I find in myself nothing of the sort.
I find I am incapable of knowing the infinite and eternal or paradoxical; it is beyond my powers.
I may say that I know what is infinite and eternal; I may even assert that I have experienced it; but that one could actually know it is impossible because man is neither an infinite nor an eternal being.
He can know only the part but not the whole, not the infinite and eternal.
So when the believer assures me that I do not possess the organ he possesses, he makes me aware of my humanity, of my limitation which he allegedly does not have.
He is the superior one, who regretfully points out my deformity or mutilation.
Therefore I speak of the beati possidentes of belief, and this is what I reproach them with: that they exalt themselves above our human stature and our human limitation and won't admit to pluming themselves on a possession which distinguishes them from the ordinary mortal.
I start with the confession of not knowing and not being able to know; believers start with the assertion of knowing and being able to know.
There is now only one truth, and when we ask the believers what this truth is they give us a number of very different answers with regard to which the one sure thing is that each believer announces his own particular truth.
Instead of saying: To me personally it seems so, he says: It is so, thus putting everybody else automatically in the wrong.
Now in my estimation it would be more human, more decent, and altogether more appropriate if we carefully inquired beforehand what other people think and if we expressed ourselves less categorically.
It would be more becoming to do this than to believe subjective opinions and to damn the opinions of others as fallacies.
If we do not do this, the inevitable consequence is that only my subjective opinion is valid, I alone possess the true receiver, and everyone else is deformed who lacks such an important organ as belief is considered to be.
Buber is unconscious of the fact that when he says "God" he is expressing his subjective belief and imagining by "God"
something other people could not sanction.
What, for instance, would a Buddhist say about Buber's conception of God?
My human limitation does not permit me to assert that I know God, hence I cannot but regard all assertions about God as relative because subjectively conditioned-and this out of respect for my brothers, whose other conceptions and beliefs have as much to justify them as mine.
If I am a psychologist I shall try to take these differences seriously and to understand them.
But under no circumstances shall I assume that if the other person doesn't share my opinion it is due to a deformity or lack of an organ.
How could I have any communication at all with a person if I approached him with the absolutist claims of the believer?
Though I am sure of my subjective experience, I must impose on myself every conceivable restriction in interpreting it.

I must guard against identifying with my subjective experience.
I consider all such identifications as serious psychological mistakes indicative of total lack of criticism.
For what purpose am I endowed with a modicum of intelligence if I do not apply it in these decisive matters?
Instead of being delighted with the fact of my inner experience, I am then using it merely to exalt myself, through my subjective belief, above all those who do not accept my interpretation of the experience.
The experience itself is not in question, only the absolutizing interpretation of it.
If I have a vision of Christ, this is far from proving that it was Christ, as we know only too well from our psychiatric practice.
I therefore treat all confessions of faith with extreme reserve.
I am ready at any time to confess to the inner experience but not to my metaphysical interpretation, otherwise I am implicitly laying claim to universal recognition.
On the contrary, I must confess that I cannot interpret the inner experience in its metaphysical reality, since its essential core is of a transcendental nature and beyond my human grasp.
Naturally I am free to believe something about it, but that is my subjective prejudice which I don't want to thrust on other people, nor can I ever prove that it is universally valid.
As a matter of fact we have every reason to suppose that it is not.
I am sorry to say that everything men assert about God is twaddle, for no man can know God.
Knowing means seeing a thing in such a way that all can know it, and for me it means absolutely nothing if I profess a knowledge which I alone possess.
Such people are found in the lunatic asylum.
I therefore regard the proposition that belief is knowledge as absolutely misleading.
"What has really happened to these people is that they have been overpowered by an inner experience.
They then make an interpretation which is as subjective as possible and believe it, instead of remaining true to the original
experience.
Take as an example our national saint Nicholas von der Flue: he sees an overwhelmingly terrifying face which he involuntarily interprets as God and then twiddles it around until it turns into the image of the Trinity, which still hangs today in the church at Sachseln.
This image has nothing to do with the original experience, but represents the Summum Bonum and divine love, which are miles away from God's Yahwistic terrors or the "wrath fire" of Boehme.
Actually after this vision Nicholas should have preached: "God is terrible."
But he believed his own interpretation instead of the immediate experience.
This is a typical phenomenon of belief and one sees from it how such confessions of faith come about.
Because this so-called knowledge is illegitimate, inner uncertainty makes it fanatical and generates missionary zeal, so that through the concurrence of the multitude the subjective interpretation, precarious enough as it is, may not be shaken still further.
But the certitude of inner experience generates greater certainty than the interpretation we have imposed upon it.
Buber fails to see that when he says "My experience is God" he is interpreting it in such a way as to force everyone into believing his opinion-because he himself is uncertain; for confronted with the great mystery no mortal man can aver that he has given a reliable interpretation, otherwise it would no longer be a mystery.
It is only too plain to see that such people have no mysteries any more, like those Oxfordites who think they can call up God on the telephone.
Then you ask me if I am a believer I must answer "no."
I am loyal to my inner experience and have pistis in the Pauline sense, but I do not presume to believe in my subjective interpretation, which would seem to me highly obnoxious when I consider my human brothers.
I "abhor" the belief that I or anybody else could be in possession of an absolute truth.
As I have said, I regard this unseemliness as a psychological mistake, a hidden inflation.
If you have inner experiences you are always in danger of identifying with them and imagining that you are specially favoured, or are a special species of man who possesses one organ more than others.

I know only too well how difficult it is for people to stand off from their own experience far enough to see the difference between the authentic experience and what they have made of it.
For if they stood by it, they would reach very weighty conclusions which could severely shake their interpretation.
Obviously they want to avoid these consequences, and my critical psychology is therefore a thorn in their flesh.
I can also confirm that I regard all declarations of faith, which Buber for instance has in mind, as an object of psychological research, since they are subjective human statements about actual experiences whose real nature cannot be fathomed by man in any case.
These experiences contain a real mystery, but the statements made about them don't.
Thus it remained a real mystery to Brother Klaus what that terrifying countenance of God actually meant.
Incidentally, I would like to remark that the concept "transcendent" is relative.
Transcendence is simply that which is unconscious to us, and it cannot be established whether this is permanently inaccessible
or only at present.
In the past many things were transcendent that are now the subject-matter of science.
This should make one cautious-especially when dealing with ultimate things man cannot know about.
We cannot, after all, assert that belief enables us to attain godlike knowledge.
We merely believe we can become godlike, but we must modestly accept the fact that we cannot thrust this belief on anybody else.
We could never prove that this would not be an unbelievable presumption.
I for one am convinced that it is.
All that I have written you is Kantian epistemology expressed in everyday psychological language.
I hope by this means to have gained your ear.
In case my idea of interpretation should seem unintelligible to you, I would like to add a few words more.
Interpretation by faith seeks to represent the experienced content of a vision, for instance, as the visible manifestation of a transcendental Being, and it invariably does so in terms of a traditional system and then asserts that this representation is the absolute truth.
Opposed to this is my view, which also interprets, in a sense.
It interprets by comparing all traditional assumptions and does not assert that Transcendence itself has been perceived; it insists only on the reality of the fact that an experience has taken place, and that this is exactly the form it took.
I compare this experience with all other experiences of the kind and conclude that a process is going on in the unconscious which expresses itself in various forms.
I am aware that this process is actually going on, but I do not know what its nature is, whether it is psychic, whether it comes from an angel or from God himself.
We must leave these questions open, and no belief will help us over the hurdle, for we do not know and can never know.
With collegial regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 375-379.

Carl Jung on approaching the age where one is “left behind.” **(2015-07-22 13:59)**

To Michael Fordham
Dear Fordham, 18 June 1954
Your letter brings bad news; I am really sorry that you didn’t get the post at the Institute of Psychiatry although it may be a small consolation to you that they took at least your pupil, Dr. Hobson.
Well, after all, you are approaching the age when one has to become acquainted with the difficult experience of being superseded.
Times go on and inexorably one is left behind, sometimes more, sometimes less, and one has to realize that there are things beyond our reach one shouldn’t grieve for, as such grieving is still a remnant of too youthful an ambition.
Our libido certainly would go on reaching for the stars if fate didn’t make it clear beyond any reasonable doubt that we shouldn’t seek completion without, but within alas!
One becomes aware that there is so much to improve in the field of the inner man that we must even be grateful to adversity that it helps us to have the necessary amount of free energy to deal with the defects of our development, i.e., with that which has been ”spoiled by the father and by the mother.”
In this respect, loss of such kind is pure gain.
Cordially yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 177-178.

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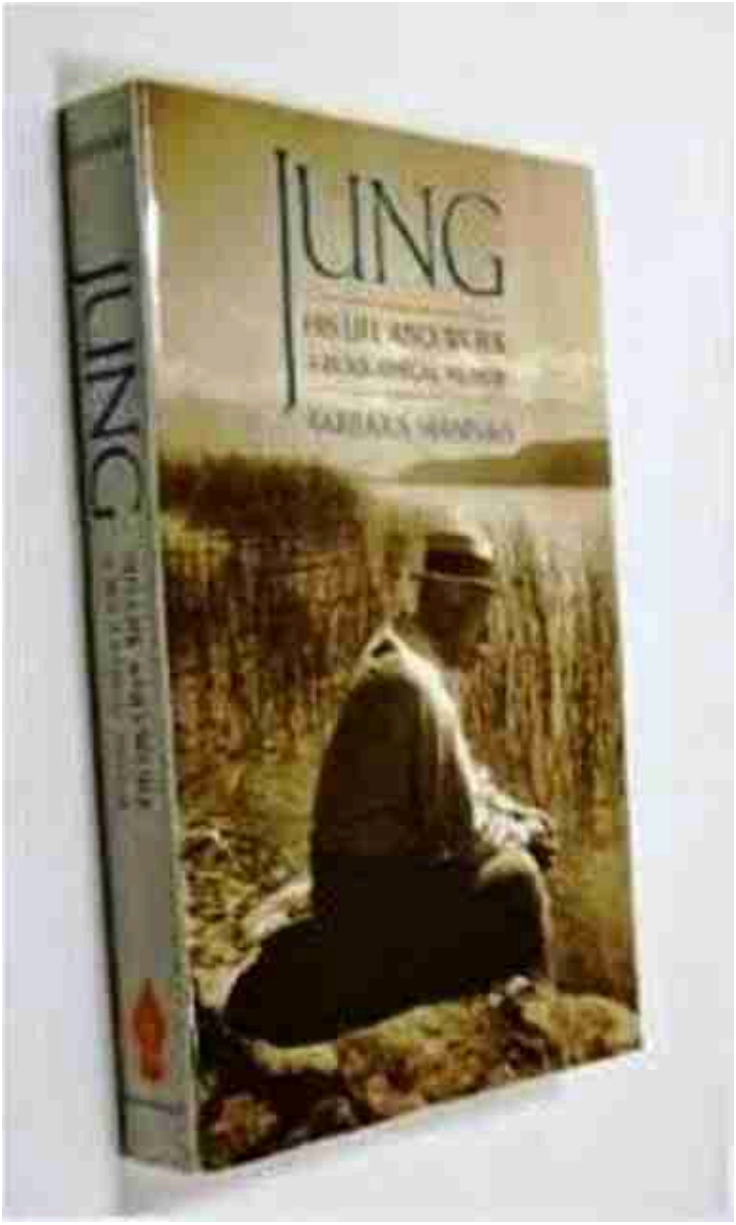
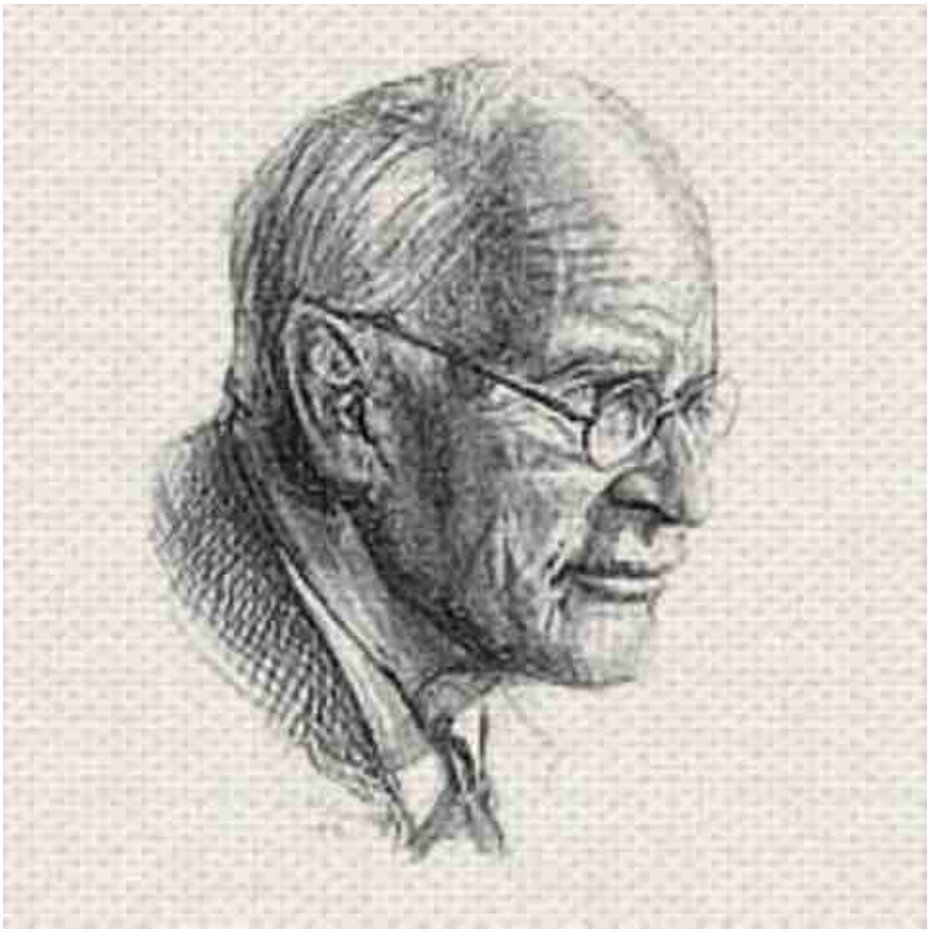
Carl Jung: Memories Dreams and Reflections is not an Autobiography (2015-07-22 14:29)



To Walther Niehus-Jung
Dear Walther, 5 April 1960

I want to thank you for your efforts on behalf of my so-called ”Autobiography” and to reaffirm that I do not regard this book as my undertaking but expressly as a book which Frau A. Jaffe has written.
The chapters in it that are written by me I regard as a contribution to Frau Jaffe’s work.
The book should appear under her name and not under mine, since it does not represent an autobiography that I myself have composed.
With cordial regards,
Your father-in-law,
C.G. Jung Carl Jung, Letters Vol. II, Page 550.

Carl Jung: ... I am a psychiatrist and not a philosopher... (2015-07-23 09:50)



To Heinrich Boltze

6990

Dear Herr Boltze, February 1951
For your orientation: I am a psychiatrist and not a philosopher, merely an empiricist who ponders on certain experiences.
Psyche for me is an inclusive term for the totality of all so-called psychic processes.
Spirit is a qualitative designation for certain psychic contents (rather like ”material” or ”physical”).
Atlantis: a mythical phantasm.
L. Frobenius: an imaginative and somewhat credulous original.
Great collector of material. Less good as a thinker.
God: an inner experience, not discussable as such but impressive.
Psychic experience has two sources: the outer world and the unconscious.
All immediate experience is psychic.
There is physically transmitted (outer world) experience and inner (spiritual) experience.
The one is as valid as the other.
God is not a statistical truth, hence it is just as s upid to try to prove the existence of God as to deny him.
If a person feels happy, he needs neither proof nor counterproof.
Also, there is no reason to suppose that ”happiness” or ”sadness” cannot be experienced.
God is a universal experience which is obfuscated only by silly rationalism and an equally silly theology.
(Cf. my little book Psychologic und Religion, Rascher-Verlag, Zurich 1940, where you
will find something on this theme.)
What mankind has called ”God” from time immemorial you experience every day.
You only give him another, so-called ”rational” name-for instance, you call him ”affect.”
Time out of mind he has been the psychically stronger, capable of throwing your conscious purposes off the rails, fatally thwarting them and occasionally making mincemeat of them. Hence there are not a few who are afraid ”of themselves.”
God is then called ”I myself,” and so on.
Outer world and God are the two primordial experiences and the one is as great as the other, and both have a thousand names, which one and all do not alter the facts. The roots of both are unknown. The psyche mirrors both. It is perhaps the point where they touch.
Why do we ask about God at all?
God effervesces in you and sets you to the most wondrous speculations.
People speak of belief when they have lost knowledge.
Belief and disbelief in God are mere surrogates.
The naive primitive doesn’t believe, he knows, because the inner experience rightly means as much to him as the outer.
He still has no theology and hasn’t yet let himself be befuddled by booby trap concepts.
He adjusts his life-of necessity-to outer and inner facts, which he does not-as we do-feel to be discontinuous.
He lives in one world, whereas we live only in one half and merely believe in the other or not at all.
We have blotted it out with so-called ”spiritual development,” which means that we live by self-fabricated electric light and-to heighten the comedy-believe or don’t believe in the sun.
Stalin in Paris would have become uneespece d’ existentialist like Sartre, a ruthless doctrinaire.
What generates a cloud of twaddle in Paris causes the ground to tremble in Asia.
There a potentate can still set himself up as the incarnation of reason instead of the sun.
Yours very truly,
C.G. Jung Carl Jung, Letters Vol. II, Pages 4-5

Carl Jung and UFO's. **(2015-07-23 12:22)**

To Fowler McCormick
Dear Fowler, 22 February 1951
It is very kind of you to send me news about the flying saucers again.
I have read Gerald Heard's book in the meantime which is a very emphatic apology for the saucers' existence.
Unfortunately he is preaching his cause a bit too much for my taste.
The news statements about the saucers being nothing but weather balloons unfortunately does not chime in with the alleged observations, but maybe the latter are also just fake and hallucination.
It is very funny indeed that it seems to be so difficult to establish the truth about the reality of this phenomenon.
I think it is chiefly an obstinate rumour, but the question whether there is something real behind it is not answered.
Apart from some rheumatism I feel pretty well and I'm doing my work as usual. I suppose you are very busy!
I appreciate it all the more that I get some token of your existence from time to time.
Many thanks!
Yours ever cordially,
C.G. Carl Jung, Letters Vol. II, Pages 5-6

Carl Jung and the death of a close friend. **(2015-07-24 05:56)**

To Adolf L. Vischer
Dear Colleague, 21 March 1951
I am sorry I am thanking you only now for your very kind letter of 26.XII. 50.
Your sympathy over the death of my last close friend, Albert Oeri was veritable balm.
One can indeed feel the pain of such a loss without making oneself guilty of undue sentimentality.
One notices on all such occasions how age gradually pushes one out of time and the world into wider and uninhabited spaces where one
feels at first rather lonely and strange.
You have written so sympathetically and perceptively in your book of the peculiarities of old
age that you will have an understanding heart for this mood.
The imminence of death and the vision of the world in conspectu mortis is in truth a curious experience: the sense of the present stretches out
beyond today, looking back into centuries gone by, and forward into futures yet unborn.
With heartfelt thanks,
Affectionately yours ,
C.G. Jung Carl Jung, Letters, Vol. II, Page 10.

Carl Jung and his violent criticism of Protestantism. **(2015-07-24 07:09)**

To Adolf Keller
Dear friend, 20 March 1951
What you feel as my anti-Protestant complex is an admittedly violent criticism of Protestantism, for
it is not where I would want it to be.
Now that the Catholic Church has taken the momentous step of the Assumption, Protestantism is really and truly

nailed fast to the Patriarchal line of the Old Testament and way behindhand in the matter of dogmatic development. The Catholic at least believes in continuing revelation, but the Protestant sees himself committed to an-oh so contradictory!-document like the Bible, and consequently cannot construct but merely demolish-vide the famous ”demythologization” of Christianity.
As though statements about sacred history were not-mythologems!
God always speaks mythologically. If he didn’t, he would reveal reason and science.
I fight against the backwardness of Protestantism. I don’t want it to lose the lead.
I don’t want to turn back to the unconsciousness, the nebulosity, of Catholic concretism, so I also fight against the Protestant concretism of historicity and the vacuity of the Protestant message, which can only be understood today as an historical vestige.
If Christ means anything to me, it is only as a symbol.
As an historical figure he could just as well have been called Pythagoras, Lao-tse,
Zarathustra, etc.
I do not find the historical Jesus edifying at all, merely interesting because controversial.
I say this so that you may know where I stand.
I’d be glad if you would nevertheless have a talk with me.
So if ever you can find the time I shall be ready.
Again with best thanks for your attentive and good-natured letter,
Carl Carl Jung, Letters Vol. II, Pages 9-10.

Carl Jung “The unconscious expresses itself chiefly in quaternities. **(2015-07-25 05:55)**

To Adolf Keller
Dear friend, Easter Monday [26 March 1951]

6996

At the end of this week I am spending April in Bollingen, where I have all sorts of work to attend to.
So this week is still open should you be here again.
Best thanks for your two letters!
They swarm with questions and possible misunderstandings which we can only settle by talking.
Otherwise I would have to write whole treatises.
I would only remark now that I haven't become "more Christian," it's just that I now feel better prepared to contribute something to the psychology of Christianity.
Dreams can be many things, but we have only one theoretical premise for their explanation.
The scientific axiom principia explicandi non sunt multiplicanda praeter necessitatem should be taken very seriously.
We must therefore try to get as far as we can with the compensation theory.
The quaternity is an empirical fact, not a doctrine.
Until now Christianity, like so many other systems, had 4 metaphysical figures: Trinity and the "fiery god, the fourth by number,".
The unconscious expresses itself chiefly in quaternities, irrespective of Christian tradition.
The quaternity is of Old Testament as well as Egyptian origin.
Vishnu has four faces, etc.
Theologia naturalis must take account of this fact, or it will make no contact with psychology.
The quaternity is not a doctrine that can be discussed but a fact which, ut supra demonstravimus, also underlies dogmatics.
Since the incarnatio Dei conveys nothing intelligible to modern man, "became flesh" has to be translated for better of worse, e.g., "has assumed definite empirical form."
This formula would serve as a bridge to psychology.
Meanwhile best greetings,
CARL Carl Jung, Letters Vol. II, Page 13.

Carl Jung's Letter to Aniela Jaffe **(2015-07-25 06:19)**

To Aniela Jaffe
Dear Aniela, Bollingen, 29 May 1951
So it goes all the time: memories rise up and disappear again, as it
suits them.
In this way I have landed the great whale; I mean "Answer to Job."
I can't say I have fully digested this tour de force of the unconscious.
It still goes on rumbling a bit, rather like an earthquake.
I notice it when I am chiseling away at my inscription (which has made good progress).
Then thoughts come to me, as for instance that consciousness is only an organ for perceiving the fourth dimension, i
.e., the all-pervasive meaning, and itself produces no real ideas.
I am getting much better.
Only my sleep is still rather delicate.
I oughtn't to talk much, or intensely.
Luckily occasions for this are rare.
How are you?
I hope you are not overstraining yourself at the Institute.
I won't make any false promises about a visit from you, but I am thinking of it.
Meanwhile with cordial greetings,
C. G. Carl Jung, Letters Vol. II, Pages 16-17.

6998

Carl Jung's letter to R.J. Zwi Werblowsky **(2015-07-25 06:34)**

To R. J. Zwi Werblowsky
Dear Herr Werblowsky, 28 March 1951

I hope that in the meantime you have received my short foreword.
I am sorry that I am only now getting down to saying a few
words about some points in your book.
P. So. I should propose a somewhat different wording: instead of saying ”pushing the process of individuation”-exactly the thing you cannot do because it instantly leads into an inflation or into an identification with archetypes-I should recommend something like ”becoming too recklessly selfish.” The term individuation ought to be reserved for the legitimate evolution of the individual entelechy.
Your singling out of hybris as the specific vice of the Greeks is very illuminating.
It corresponds to Augustine’s conception of superbia.
As you know, he said there are two cardinal sins: superbia and concupiscentia.
It is therefore to be supposed that if the specific Greek vice is superbia, concupiscentia falls to the lot of the Jews.
We see this very clearly in Freud, namely in his ”pleasure principle,” in its turn corresponding to the castration complex which, incidentally, plays a much smaller role with non-Jews.
In my practice I very seldom have occasion even to speak of it.
Hybris actually looms much larger with the Gentiles.
P. 84. Here I would recommend a revision of the text.
Hybris can hardly be described as a ”hypertrophy of masculinity,” since this would not apply in the case of a woman.
Hybris is an inflation of the human being in general.
It is also extremely doubtful whether Greek homosexuality can be derived from it.
Homosexuality is more a social phenomenon which develops wherever a primitive society of males has to be cemented together as a stepping-stone to the State.
This is particularly evident in Greece.
Nor can one impute without qualification a contempt of women to homosexuals.
Very often they are good friends to them.
For instance, a young homosexual bachelor is a welcome guest among women of uncertain age, and he feels happy in their company because it surrounds him with mothers.
Most homosexuals are suspended or potential males still clinging to their mother’s apron strings.
The castration complex, which you mention in this connection, really has nothing to do with homosexuality but very much to do with the meaning of Jewish circumcision which, as a most incisive operation on a sensitive organ, is a reminder of concupiscentia.
And because it is an act prescribed by divine law, it bridles concupiscence for the purpose of consolidating man’s affinity with the Law or with God as a permanent state.
It is a kind of Karoxv, an expression of Yahweh’s marriage with Israel.
When the idea of God’s marriage becomes obsolete, the alleged castration, which circumcision is understood to be, regresses to dependence on the mother (Attis myth!).
But in so far as the mother signifies the unconscious pure and simple, the unconscious takes Yahweh’s place.
It is, however, correct to say that homosexuality comes in here indirectly as the result of an almighty
mother complex.
The mother-fixated son, because of his ”aloofness from women,” is constantly in danger of autoerotism and exaggerated self-esteem.
The characteristic arrogance of adolescent youths towards the female sex is simply a defence mechanism against domination by the mother and can hardly be interpreted as hybris.
”Greek” homosexuality occurs, as said, in all primitive societies of males though it never led them to the soaring flights of Greek culture.
The real foundation of the Greek spirit is not to be found in these primitive phenomena but in the specific endowments of the people.
One must, I think, be very chary of the assumption that the genius of a culture has anything to do with ”masculinity.”
P. 85, note 21.
You say an antisexual tendency is inherent in the Virgin Mother archetype.
This can hardly be maintained since the cult of the Oriental love-goddess is notoriously anything but antisexual.

I have read your book with great pleasure and found the difference between Jewish and Greek psychology particularly instructive.
I must confess that I have never read the whole of Paradise Lost any more than I have read the Messias of Klopstock.
I have learnt a lot from your work and have tried in my foreword to see the emergence of the figure of Satan in the 17th century in historical perspective.
Many thanks for the notes about Blake you enclosed in your letter.
I am no particular friend of Blake, whom I am always inclined to criticize.
With kind regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 15-17

Carl Jung on ”Overpopulation.” (2015-07-25 06:45)

To Bernard Aschner
Dear Colleague, 28 March 1951
I still have vivid memories of our meeting in Vienna, since it was from you that I took over, in my own way, your interest in Paracelsus.
During the war, especially, I was much concerned with him, in particular with his religio medica as expounded in his treatise De Vita Longa.
As for your question I can only tell you that I fully stand by my earlier remarks.
Sooner or later it will grow into a question of first class importance for humanity, since we are rapidly approaching the time when the feeding of the world’s population will come up against a barrier that cannot be crossed.
Even now India is so near the brink that a single bad season is enough to precipitate a famine, and today, thanks to modern hygiene, the whole world is multiplying unchecked.
This surely cannot go on much longer, for the problem will then arise that already confronts all primitive societies: limitation of progeny through food shortages.
This danger of overpopulation, already staring us in the face, still hasn’t reached the consciousness of the public at

large, least of all our legislators, who are smitten by a special blindness.
Your initiative has my undivided applause.
With collegial regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 14-15.

Carl Jung on his relationship to “Answer to Job.” **(2015-07-25 09:14)**

To Aniela Jaffe
Dear Aniela, 18 July 1951

I a m especially pleased that you could get into such close relationship
with the second part of my book.
So far most people have remained stuck in the first.
I personally have the second more at heart because it is bound up with the present and future.
If there is anything like the spirit seizing one by the scruff of the neck, it was the
way this book came into being.
Footnote: ”Answer to Job,” CW 11. The second part probably begins at sec. 8, pars . 649ff.

Carl Jung: Individuation is a transcendental goal. **(2015-07-25 09:56)**

Dear Pastor Niederer, Easter Monday [26 March]1951
While tidying up my MSS I carne across your kind gift! of Feb. 1949.
I doubt whether I ever thanked you for it.
Though I have a secretary upon whom it is incumbent to protect me from the consequences of my absent-mindedness and forgetfulness, she too occasionally drowns in the floods of paper which pour down upon me without cease.
At any rate I will now make good my thanks and beg you for indulgence and forgiveness of sins.
At the end of your lucid expose you inquire about the ”merit” of Christ, which you no longer understand as a magical occurrence, replacing it, so to speak, by the integration of projections.
This is rationally correct but, it seems to me, scarcely an adequate answer.
The psychological ”merit” (or rather, significance) of Christ consists in the fact that, as the ”firstling,” he is the prototype of the “perfect”, the integral man.

7004

This image, as history testifies, is numinous and can therefore be answered only by another numinosity.
It touches the imago Dei, the archetype of the self in us, and thereby awakens it.
The self is then ”constellated” and by virtue of its numinosity compels man towards wholeness, i.e., towards the integration of the unconscious or the subordination of the ego to a holistic ”will,” which is rightly conceived to be ”God’s will.” πληρότητα in the psychological sense means the ”completeness,” not the ”perfection” of man.
Wholeness cannot be conscious, since it also embraces the unconscious.
Hence at least half of it is a transcendental state, mystical and numinous.
Individuation is a transcendental goal, an incarnation of the [Greek word.] The only part of this we can understand rationally is the holistic religious striving of consciousness, i.e., the religiose observare of the holistic impulses in the unconscious, but not the existential reality of wholeness or of the self, which is prefigured by the “being in Christ”.
Very sincerely,
C.G. Jung Carl Jung, Vol. II, Pages 13-14

[Carl Jung on Organic and Psychic Symptoms (2015-07-26 05:47)

Dear Colleague, 8 August 1951
Heartiest thanks for kindly remembering my birthday!
I see with regret from your letter that you are suffering very much from your noises in the ear.
The unconscious often uses symptoms of this kind in order to make psychic contents audible, i.e., the symptoms are intensified by a psychogenic afflux and only then do they acquire the proper tormenting character that forces your attention inwards, where of course it gets caught in the disturbing noises.

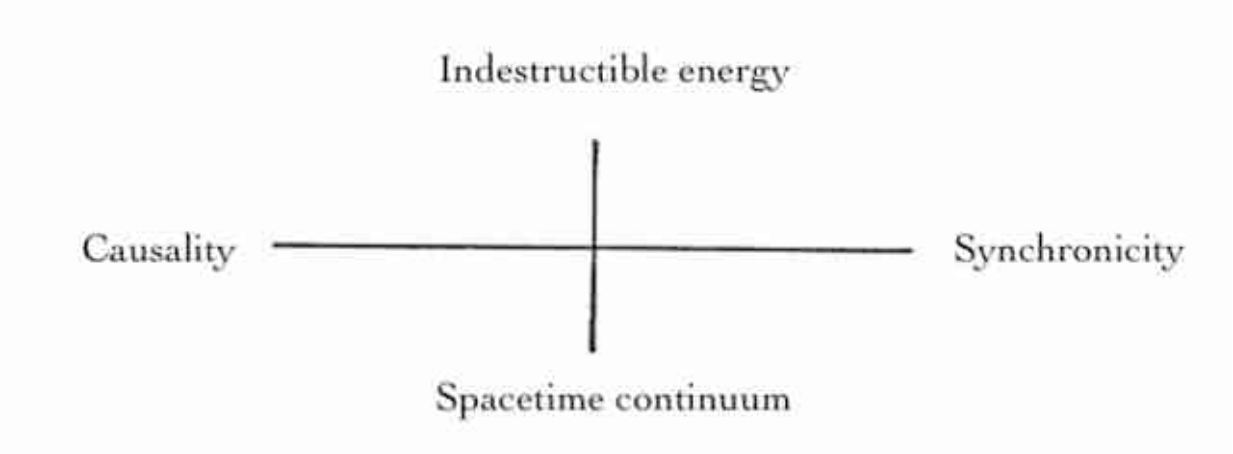
Obviously it should turn inwards but not get caught in the noises; rather it should push on to the contents that are acting on it like a magnet.
The little word ”should” always means that one doesn’t know the way to the desired goal.
But often it is at least helpful to know that on top of the organic symptom there is a psychic Layer that can be lifted off.
I know from experience that the demand of the unconscious for introversion-in your case the ability to listen inwards- is unusually great.
And equally great is the danger that instead of being able to listen inwards one is compelled to listen inwards.
My own otosclerosis has presented me with all manner of noises, so I am fairly well informed on this matter.
You are quite right to remember the storm that interrupted our conversation.
In a quite irrational way we must be able to listen also to the voice of nature, thunder for instance, even if this means breaking the continuity of consciousness.
With best wishes,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 20-21.

Carl Jung and “she is quite an eyeful and beyond.” (2015-07-26 05:57)

To Father Victor White
Dear Victor, Bollingen, 21 September 1951
I have seen Mrs. X. and I assure you she is quite an eyeful and beyond!
We had an interesting conversation and I must admit she is quite remarkable.
If ever there was an anima it is she, and there is no doubt about it.
In such cases one had better cross oneself, because the anima, particularly when she is quintessential as in this case,

casts a metaphysical shadow which is long like a hotel-bill and contains no end of items that add up in a marvellous way.
One cannot label her and put her into a drawer.
She decidedly leaves you guessing.
I hadn't expected anything like that.
At least I understand now why she dreams of the Derby winners: it just belongs to her!
She is a synchronistic phenomenon all over, and one can keep up with her as little as with one's own unconscious.
I think you ought to be very grateful to St. Dominicus that he has founded an order of which you are a member.
In such cases one appreciates the existence of monasteries.
It is just as well that she got all her psychology from books, as she would have busted every decent and competent analyst.
I sincerely hope that she is going on dreaming of winners, because such people need money to keep them afloat.
If you see Mrs. X., please tell her how much I've enjoyed her visit-but keep quiet about my other expectorations!
She must not be frightened too soon.
Don't work too much!
Yours cordially,
C.G. Jung Carl Jung, Letters Vol. II, Pages 24-25.

Carl Jung on Astrology, Protons and Synchronicity (2015-07-26 06:07)



To Aniela Jaffe
Dear Aniela, Bollingen, 8 September 1951
Here comes a sign of life!
After Eranos I was very tired.
Have recovered a bit now, and again a though t has caught me, this time with reference to synchronicity.
I must rework the chapter on astrology.
An important change has to be made-Knoll put me on to it.
Astrology is not a mantic method but appears to be based on proton radiation (from the sun).
I must do a statistical experiment in order to be on sure ground.
This preys on my mind but not so much that I forget you.
How are you?
I hope better.
Please let me have a word from you.
After Eranos I missed the daily exchange of ideas and the warmth of life lapping me round.

I’m sorry I have to stop.
My son has just arrived by sailing boat.
Meanwhile with cordial greetings,
C. G . Carl Jung, Letters Vol. II, Pages 22-23.
Note: According to Knoll, solar proton radiation is strongly influenced by planetary constellations.
Cf. Knoll, ”Transformation of Science in Our Age,” Man and Time, Papers from the Eranos Yearbooks,(1957); Jung, ”On Synchronicity,” CW 8, Appendix, par. 987, and ”Synchronicity,” par. 875.

Carl Jung and a man's psychology can be undermined by too much motherliness **(2015-07-26 09:39)**

Anonymous
Dear Mr. N., Bollingen, 1 November 1951

I’m sorry to be so late with my answer.
Your letter arrived while I was away from home for my vacations.
I couldn’t have seen you anyhow during that time.
If you hadn’t this relapse of tuberculosis I should have said that you’d better come once again to Zurich so that one could find out about that snag you seem to run into with your women analysts.
Perhaps it is just that they are women!
While you are in your plaster cast you have time to think and to read and I should advise you to make ample use of it.
Try to find out about yourself as much as possible with the aid of literature.
It could give you some masculine courage which you seem to be in need of.
In the long run the psychological influence of women isn’t necessarily helpful. The more helpless a man is, the more the maternal instinct is called upon, and there is no woman who could resist such a call .
But a man’s psychology gets badly undermined by too much motherliness.
Anything you acquire by your own effort is worth a hundred years with a woman analyst.
Unfortunately I’m unable to interpret your dream.
I wouldn’t dare to let my intuitions handle your material.
But, since I appear in your dream, I cannot refrain from making the remark that I like thick walls and I like trees and green things, and I like many books.
Perhaps you are in need of these three good things.
My best wishes!
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 26-27.

Carl Jung ... something of the human soul remains after death... (2015-07-26 09:53)

To M. Esther Harding
My dear Dr. Harding,
5 December 1951
I a m most awfully sorry to be so late with my answer to your letter of September 6th.
The reason is that I just cannot keep up with my correspondence.
There is simply too much of it.
Moreover I need my time for my own work with the last chapter of the big book on the Mysterium Coniunctionis.

It keeps me so busy that I have to disregard the world as much as I can.
You ask me in your letter about the spook phenomena.
Well, this is a point where I have to give up.
I cannot explain the locally bound spook phenomena.
There is a factor in it that is just not psychological.
We have to look elsewhere for a proper explanation.
I'm inclined to believe that something of the human soul remains after death, since already in this conscious life we have evidence that the psyche exists in a relative space and in a relative time, that is in a relatively non-extended and eternal state.
Possibly the spook phenomena are indications of such existences.
Concerning synchronicity I can tell you that my paper about it will be printed in the course of this winter and is going to appear together with a paper by Professor W. Pauli about the archetypal foundations of Kepler's astronomy.
The title of the book will be Naturanschauung und Psyche.
We hope that it will also appear in an English translation soon.
With kind regards and best wishes also to Dr. Bertine,
Yours cordially,
C.G. Jung Carl Jung, Letters Vol. II, Pages 29-30.

Carl Jung on the “new Church dogma.” **(2015-07-26 10:09)**

Jean Fouquet: *The Trinity with the Virgin Mary*
From the Book of Hours of Etienne Chevalier (c.1450)
The monarch encloses the three identical male figures composing the Trinity and a fourth, female figure, together with the four smallest of the Seraphim, three in the form of animals and one (Manbejie) in the form of an angel. Mary is Queen of the Angels. (Cf. pgs. 638, and 1078.)

To Alice Lewisohn Crowley
Dear N., Bollingen, 30 December 1951
Thank you ever so much for your juicy collection of culinary delights!
I arrived here only yesterday and I still feel a bit tired after the labours of Xmas celebrations.
I am practising the gentle art of sleeping.
After a while I will try my hand on the third stage of coniunctio but for the time being I am undergoing the curse of letter-writing.

7012

Only through submission to detestable duties does one gain a certain feeling of liberation which induces a creative mood.
In the long run one cannot steal creation.
I am glad you enjoyed our club-meeting.
It was correctly on the shortest day.
Now the light increases again.
I have greeted it with the ancient slute: Chaire nymphie neon pho!
(Welcome bridegroom new light)
There is great excitement in the Catholic church and much discussion about the new dogma.
I am just reading about it.
The pope has caught them neatly at their own game of fostering creeds that have no foundation in the scriptures.
Best wishes for the New Year,
Yours affectionately,
C.G. Carl Jung, Letters Vol. II, Pages 30-31.

Carl Jung on the Introvert and University Vice-Chancellor. **(2015-07-26 11:21)**

To Donald A . Rajapakse
Dear Mr. Rajapakse, 22 January 1952
As you see I am hastening to your rescue hoping that you did not get yourself into too much of a jam by your making yourself particularly
obnoxious to your Vice-Chancellor.
You know that one of the unfortunate qualities of introverts is that they so often cannot Help putting the wrong foot forward.
At all events I must say that it is a pretty daring attitude to risk a dispute with the Vice-Chancellor Of your University. Obviously this gentleman is not quite informed about the situation.
Presumably he has never read my book Psychological Types, otherwise he couldn't have made that mistake to assume that it is based upon "a premise" at all.
I'm an alienist and I have an experience of over 50 years with a great number of patients and people in general, and-together with a number of other pioneers in the field of psychology-! couldn't help noticing that there is a very characteristic difference in the attitude and outlook of people.

As a matter of fact the forum of science has accepted not only the facts I described, but also my terminology practically all over the world.
It therefore seems rather preposterous to me that the Vice-Chancellor of your University shouldn't be acquainted with these facts.
Of course the practical application you make is a method that would appeal only to a psychologist, i.e., a man who knows and appreciates the practical value of psychological classification.
That is a thing one cannot expect of everybody.
If your man should belong to a different discipline, then you have to tread softly, because people as a rule are very sensitive when it comes to the recognition of psychological truth.
People don't like psychology and they don't want to be saddled with psychological qualities.
So you can only try to call his attention to certain difficulties people have with their attitudes,
i.e., you ought to present it to him as if it were one of your own shortcomings, not his.
Tell him you are an introvert and explain to him what an introvert is and ask for his sympathetic understanding and his patience.
But be careful not to suggest that he ought to know how to handle extraverts and introverts.
No person in authority can be expected to know about psychology or to apply a psychological truth-particularly not when he is a European.
They underrate the human soul in an appalling way.
That's about all I can tell you concerning your question.
I wish you good luck!
Sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 35-36.

Carl Jung on T.S. Elliot and Sartre (2015-07-26 13:39)

To Dr. S.
Dear Colleague, 5 December 1951
Frankly I am surprised at your letting yourself be impressed by T. S. Eliot.

7016

Becoming conscious does not in itself lead to hell by any means.
It leads to this unpleasant place only if you are conscious of certain things and not of others.
You must always ask yourself what ought to become conscious.
In the case of both these two, Eliot and above all Sartre, the talk is always of consciousness, never of the objective psyche, the unconscious.

It is quite natural that if in your consciousness you are always running round in a circle you will finally end up in hell.
And that is just what Sartre is after and what Eliot would like to prevent with obviously ineffective measures.
I have no desire to argue with these two.
I made my position clear long before they did in their writings, so that anybody who wishes to know it can.
With collegial regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 30.

Carl Jung: ...the modern world prefers living en masse... (2015-07-27 05:21)

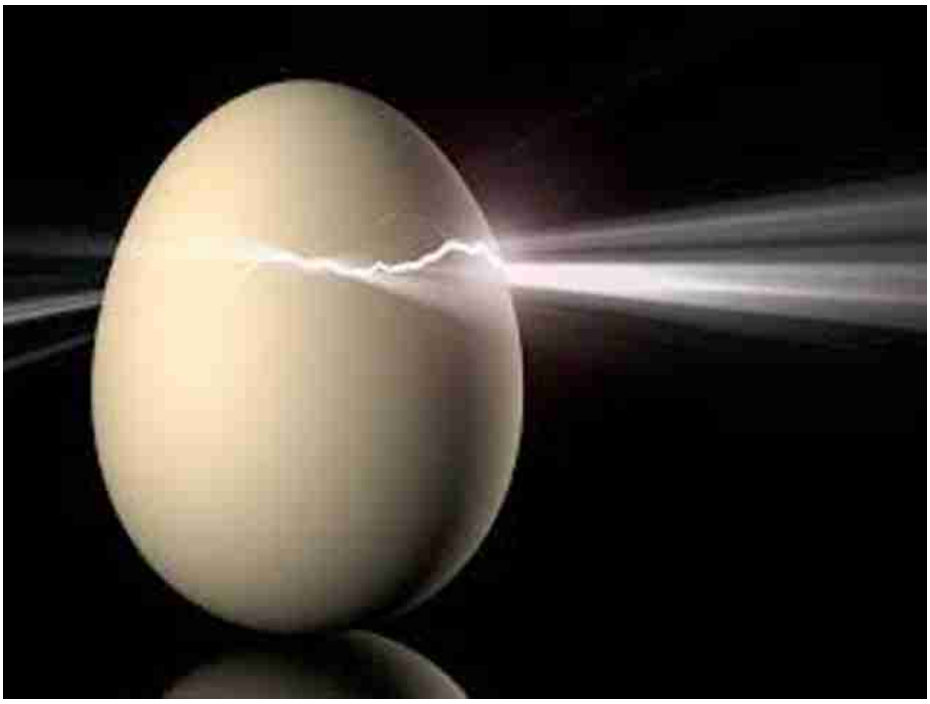
Dear Herr Galliker, 29 January 1952
I don't think you are seeing too black.
You are quite right when you say that the modern world prefers living en masse and thus forgets the bond with the past which is characteristic of every culture.
The young people are not to blame, for it is quite understandable that they should keep an eye open for what is new and impressive about our so-called cultural achievements.
But one must also realize that the real cultural good, the legacy of the past, is very often presented in such a boring and uninteresting way that it is almost a miracle if anyone can muster any enthusiasm for it.
Those for whom tradition means mere knowledge and book-learning will not be able to interpret the past as the living present.
I myself have experienced as a doctor how one had to brush aside the whole previous presentation of religion; mythology, and history as so much junk in favour of new living things, and how later one can find access again to what was lost if one reflects on its living meaning.
In order to understand what is going on now I had to return to the distant past and dig up the very things I thought were finally buried in the rubbish heap.
It seems to me perfectly possible to teach history in the widest sense not as dry-as-dust, lifeless book-knowledge but to understand it in terms of the fully alive present.
All these things should be presented as coming out of our contemporary experience and not as dead relics of times outlived.
This certainly faces the teacher with a hard and responsible task, but that's what a teacher is for.
A more than specialist education is always useful.
I have never regretted knowing things outside my specialty, on the contrary: renewals never come from over-

sophisticated specialized knowledge but from a knowledge of subsidiary subjects which give us new
points of view.
A wider horizon benefits all of us and is also more natural to the human spirit than specialist knowledge that leads to a spiritual bottleneck.
Yours very truly,
C.G. Jung Carl Jung, Letters Vol. II, Pages 36-37.

Carl Jung on Sigmund Freud Correspondence **(2015-07-27 05:52)**

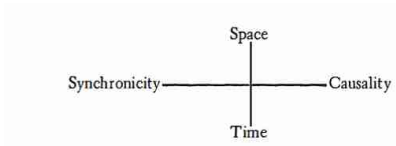
To Ernest Jones
Dear Jones, 22 February 1952
Freud's letters in my possession are not particularly important.
They chiefly contain remarks about publishers or the organization of the Psychoanalytical Society.
And some others are too personal.
As a matter of fact I don't care for their publication.
On the whole they wouldn't be an important contribution to Freud's biography.
My personal recollections on the other hand are a chapter for itself.
They have very much to do with Freud's psychology, but since there is no witness except myself I prefer to refrain from unsubstantiated
tales about the dead.
Hoping you will understand my motives,
I remain,
Very truly yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 40-41.

Carl Jung's Islands of Peace **(2015-07-27 06:03)**

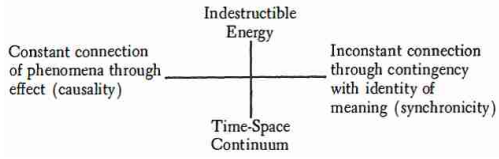


To J. Wesley Neal
Dear Sir, 9 February 1952
It is not so easy to answer your question about the "Island of Peace. "
I seem to have quite a number of them, a sort of peaceful archipelago.
Some of the main islands are: my garden, the view of distant mountains, my country place where I withdraw from the noise of city life, my library.
Also small things like books, pictures, and stones.
When I was in Africa the headman of my safari, a Mohammedan Somali, told me what his Sheik had taught him about Chadir.
He said: "He can appear to thee like light without flame and smoke, or like a man in the street, or like a blade of grass."
I hope this will answer your question.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 40.

Carl Jung: "Psyche = highest intensity in the smallest space." **(2015-07-27 15:44)**



Or taking into account modern physics:[7]



To John Raymond Smythies
Dear Dr. Srnythies, 29 February 1952
I hardly dare to write a letter to the Editor of the S.P.R. Journal, as you suggest.
I am afraid my English is too poor, too ungrammatical, and too colloquial.
Amongst very learned and illustrious philosophers my simple argumentation would have no show.
Moreover I know from experience that philosophers don't understand my uncouth language.
I prefer therefore, if you allow, to write a letter to yourself, and leave it to you to make that use of it you see fit.
Concerning your own proposition I have already told you how much I welcome your idea of a perceptual, i.e., "subtle" body.
Your view is rather confirmed, as it seems to me, by the peculiar fact that on the one hand consciousness has so exceedingly little direct information of the body from within, and that on the other hand the unconscious (i.e., dreams and other products of the "unconscious") refers very rarely to the body and, if it does, it is always in the most roundabout way, i.e., through highly "symbolized" images.
For a long time I have considered this fact as negative evidence for the existence of a subtle body or at least for a curious gap between mind and body.
Of a psyche dwelling in its own body one should expect at least that it would be immediately and thoroughly informed of any change of conditions therein.
Its not being the case demands some explanation.
Now concerning your critique of the space concept:
I have given a good deal of thought to it.
You know perhaps that the helium atom is characterized by 2 x 3 space factors and 1 time factor.
I don't know whether there is something in this parallel or not.
At all events the assumption of a perceptual body postulates a corresponding perceptual space that separates the mind from physical space in the same way as the subtle body causes the gap between the mind and the physical body.
Thus you arrive logically at two different spaces, which however cannot be entirely incommensurable, since there exists-in spite of the difference-communication between them.
You assume that time is the factor they have in common.
Th us time is assumed to be the same physically as well as perceptually.
Whereas w-phenomena bear out clearly that physical and psychic space differ from each other.
I submit that the factor of time proves to be equally "elastic" as space under ESP conditions.
If this is the case, we are confronted with two four-dimensional systems in a contingent contiguity.
Please excuse the awfully tortuous ways of putting it.
It shows nothing more than my perplexity.
The obviously arbitrary behaviour of time and space under ESP conditions seemingly necessitates

such a postulate.
On the other hand one might ask the question whether we can as hitherto go on thinking in terms of space and time, while modern physics begins to relinquish these terms in favour of a time-space continuum, in which space is no more space and time no more time.
The question is, in short: shouldn't we give up the time-space categories altogether when
we are dealing with psychic existence?
It might be that psyche should be understood as unextended intensity and not as a body moving with
time.
One might assume the psyche gradually rising from minute extensity to infinite intensity, transcending for instance the velocity of light and thus irrealizing the body.
That would account for the "elasticity" of space under ESP conditions.
If there is no body moving in space, there can be no time either and that would account for the "elasticity" of time.
You will certainly object to the paradox of "unextended intensity" as being a contradictio in adiecto.
I quite agree.
Energy is mass and mass is extended. At all events, a body with a speed higher than that of light vanishes from sight and one may have all sorts of doubts about what would happen to such a body otherwise.
Surely there would be no means to make sure of its whereabouts or of its existence at all. Its time would be unobservable likewise.
All this is certainly highly speculative, in fact unwarrantably adventurous.
But >¥-phenomena are equally disconcerting and lay claim to an unusually high jump.
Yet any hypothesis is warrantable inasmuch as it explains observable facts and is consistent in itself.
In the light of this view the brain might be a transformer station, in which the relatively infinite tension or intensity of the psyche proper is transformed into perceptible frequencies or "extensions."
Conversely, the fading of introspective perception of the body explains itself as due to a gradual "psychification," i.e., intensification at the expense of extension.
Psyche = highest intensity in the smallest space.
In my essay on synchronicity I don't venture into such speculation.
I propose a new (really a very old) principle of explanation, viz. synchronicity, which is a new term for the time-hallowed correspondentia.
I go back in a way to Leibniz, the last mediaeval thinker with holistic judgment: he explained the phenomenon by four principles: space, time, causality, and correspondence (harmonia praestabilita).
We have dropped the latter long ago (though Schopenhauer took it up again, disguised as causality).
I hold that there is no causal explanation for 'JI-phenomena.
Terms like thought-transmission, telepathy, clairvoyance, mean nothing.
How can one imagine a causal explanation for a case of precognition?
\ }/-phenomena, I hold, are contingencies beyond mere probability, "meaningful coincidences" (sinngemiisse Koinzidenzen) due to a specific psychic condition, namely, a certain emotional mood called interest, expectation, hope, belief, etc., or an emotional objective situation like death, illness, or other "numinous" conditions.
Emotions follow an instinctual pattern, i.e., an archetype.
In the ESP experiments f.i. it is the situation of the miracle.
It looks as if the collective character of the archetypes would manifest itself also in meaningful coincidences, i.e., as if the archetype (or the collective unconscious) were not only inside the individual, but also outside, viz. in one's environment, as if sender and percipient were in the same psychic space, or in the same time (in precognition cases).
As in the psychic world there are no bodies moving through space, there is also no time.
The archetypal world is "eternal," i.e., outside time, and it is everywhere, as there is no space under psychic, that is archetypal conditions.
Where an archetype prevails, we can expect synchronistic phenomena, i.e., acausal correspondences, which consist in a parallel arrangement of facts in time.
The arrangement is not the effect of a cause.
It just happens, being a consequence of the fact that causality is a merely statistical truth.

I propose, therefore, 4 principles for the explanation of Nature:
Contingency is usually without meaning, but >□□=phenomena prove that occasionally it has meaning.
One can introduce synchronicity as the necessary supplement to a merely statistical causality, which is a negative way of doing it.
A positive demonstration however demands facts, which I cannot provide in a letter.
They are in my book.
Nevertheless I hope that I have succeeded in giving you some idea at least of what I mean by synchronicity.
If you think of i t as being something not unlike Leibniz' harmonia praestabilita you are not far off the truth.
But whereas it is a constant factor with Leibniz, it is a thoroughly inconstant one with me and mostly dependent upon an archetypal psychic condition.
Sorry to be a bit late with my answer.
I had a grippe in the meantime and I still feel somewhat under the weather.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 43-47.

Carl Jung: Carl Jung: “Divine favour and daemonic evil or danger are archetypal.” **(2015-07-28 05:34)**

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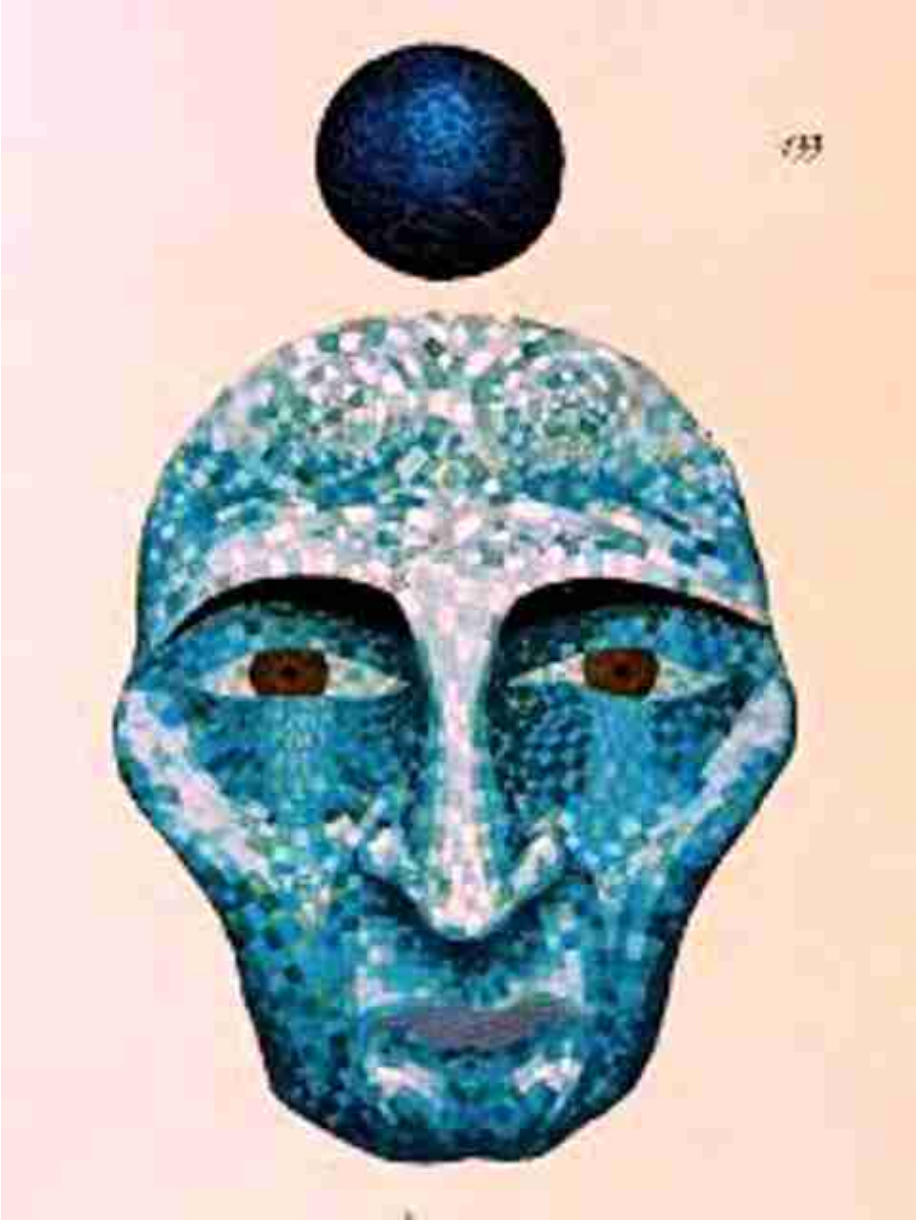
To Father Victor White
Dear Victor, Park Hotel, Locarno, 9 April 1952 until 14th
Thank you for your human letter.
It gives me some idea of what is happening inside of you.
The privatio bono does not seem to me such a particular puzzle, but I understand that it is of the greatest importance.
It is perhaps best if I set forth my point of view, so that you can see how I look at it.
At the same time I shall try to consider your standpoint too.
I think you agree with me that within our empirical world good and evil represent the indispensable parts of a logical judgment, like white and black, right-left, above-below, etc.
These are equivalent opposites and it is understood that they are always relative to the situation of the one that makes the statement, a person or a law.
Empirically we are unable to confirm the existence of anything absolute, i.e., there are no logical means to establish

an absolute truth, except a tautology.
Yet we are moved (by archetypal motifs) to make such statements, viz. religious or metaphysical assertions such as the Trinity, the Virgin Birth and other exceedingly improbable and physically impossible things.
One of these assertions is the Summum Bonum and its consequence, the privatlo boni.
The latter is logically as impossible as the Trinity.
It is therefore a truly religious statement: prorsus credibile quia ineptum.
Divine favour and daemonic evil or danger are archetypal.
Even if you know that your judgment is entirely subjective and relative you are nevertheless forced to make such statements more than a dozen times every day.
And when you are religious you talk in terms of impossibilities.
I have no arguments against these facts.
I only deny that the privatio boni is a logical statement, but I admit the obvious truth that it is a ”metaphysical” truth based upon an archetypal ”motif.”
The way in which opposites are reconciled or united in God we just
don’t know. Nor do we understand how they are united in the self.
The self is transcendental and is only partially conscious.
Empirically it is good and evil.
The same as the ”acts of God” have decidedly contradictory aspects.
This fact however does not justify the theological judgment that God is either good or evil.
He is transcendental, just as much as the self and therefore not subject to human logic.
The supreme powers are assumed to be either indifferent or more often good than evil.
There is an archetypal accent upon the good aspect, but only slightly so.
This is understandable, because there must be some sort of equilibrium, otherwise the world could not exist.
The great difficulty seems to consist in the fact that on the one hand we must defend the sanity and logic of the human mind, and on the other hand we have to accept and to welcome the existence of illogical and irrational factors transcending our comprehension.
We must deal with them as rationally as we can, even if there is no hope of ever getting on top of them.
As we can’t deal with them rationally we have to formulate them symbolically.
A symbol when taken literally is nearly always impossible.
Thus I should say that the privatio boni is a symbolic truth, based on archetypal motivation, not to be defended rationally any more than the Virgin Birth.
Excuse my bad writing.
I am in the garden and there is no table but my knee.
Answer not expected.
I will try to help you as much as possible.
Yours, C.G. Carl Jung, Letters Vol. II, Pages 52-53.

Carl Jung: If belief does not come to me as a shock, it would not convince me. **(2015-07-28 05:52)**

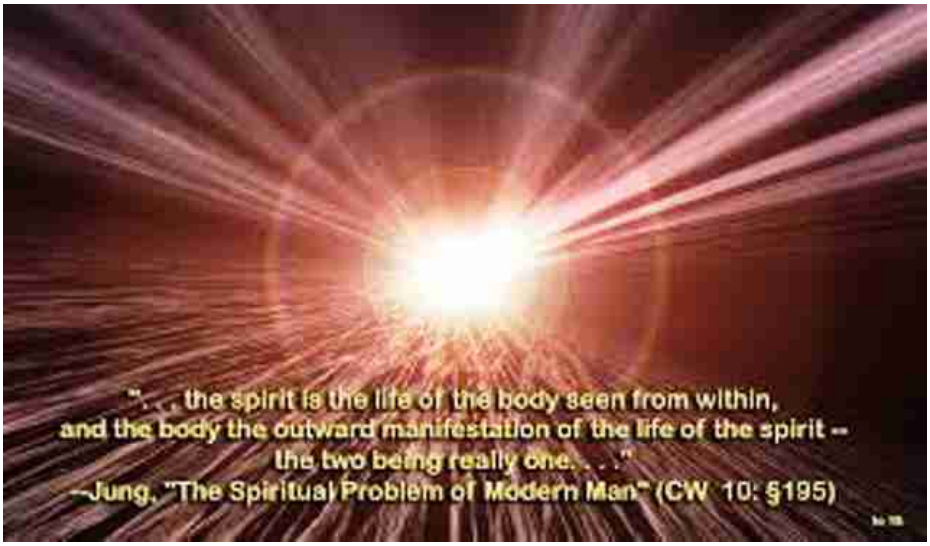


To Father Victor White pro tempore Locarno, Ticino, Park Hotel
Dear Victor, [? Spring, 1952]

7026

Thank you very much for your offprints!
You have been obviously busy.
I have read them all and I think the one about the ”Dying God” is particularly good.
The one about Freud is clever and remarkably open-minded.
Your meditation about the way of the Cross contains nothing I could not subscribe to.
It is psychologically ”correct.”
This amounts to a sincere compliment.
Does the book you are planning contain these articles?
I hope you have received my Antwort auf Hiob.
I had a pretty miserable time throughout March on account of a grippe, from which I am recovering very slowly.
I came down here to pick up again.
Although we are in the sun, the air is still pretty cold and windy.
I have finished the dreaded last chapter of my Mysterium Coniunctionis.
It has knocked me flat, and my head is tired.
Well, I am approaching my 78th year, and complaints are pointless.
My next goal seems to be a thorough contemplation of the spiritual life of lizards and similar cold-blooded animals.
But the world does not let me go so easily.
After this letter I have to write another one about understanding and believing to a
Protestant theologus.
I am afraid I cannot conceive of any religious belief which is less than a violation of
my ego-consciousness.
Otherwise I would be hardly aware of believing anything at all.
If belief does not come to me as a shock, it would not convince me.
I don’t know whether they are going to like my opinion or not.
The Curator of the Museum of the History of Science in Oxford has sent me a rather long series of dreams which he has unearthed from the Elias Ashmole MSS, the editor of the Theatrum Chemicum Britannicum 1646(?).
They extend over about 5 years and contain the remarkable story of an invasion of unconscious contents aiming at a coniunctio with the unconscious.
The attempt fails, i.e., is superseded by a return of the former one-sided masculine consciousness.
It is an unconscious parallel to Faust.
The attempt culminates in a symbol of the self: Paradise on the North Pole, springs, and on a hill the chapel of Our Lady.
The series begins with Venus in the IX house = Sapientia.
It ends with death, fraud, and murder.
A fine example of an individuation that did not come off.
Hoping to see you in summer again!
Yours cordially,
C.G. Carl Jung, Letters Vol. II, Pages 50-51.

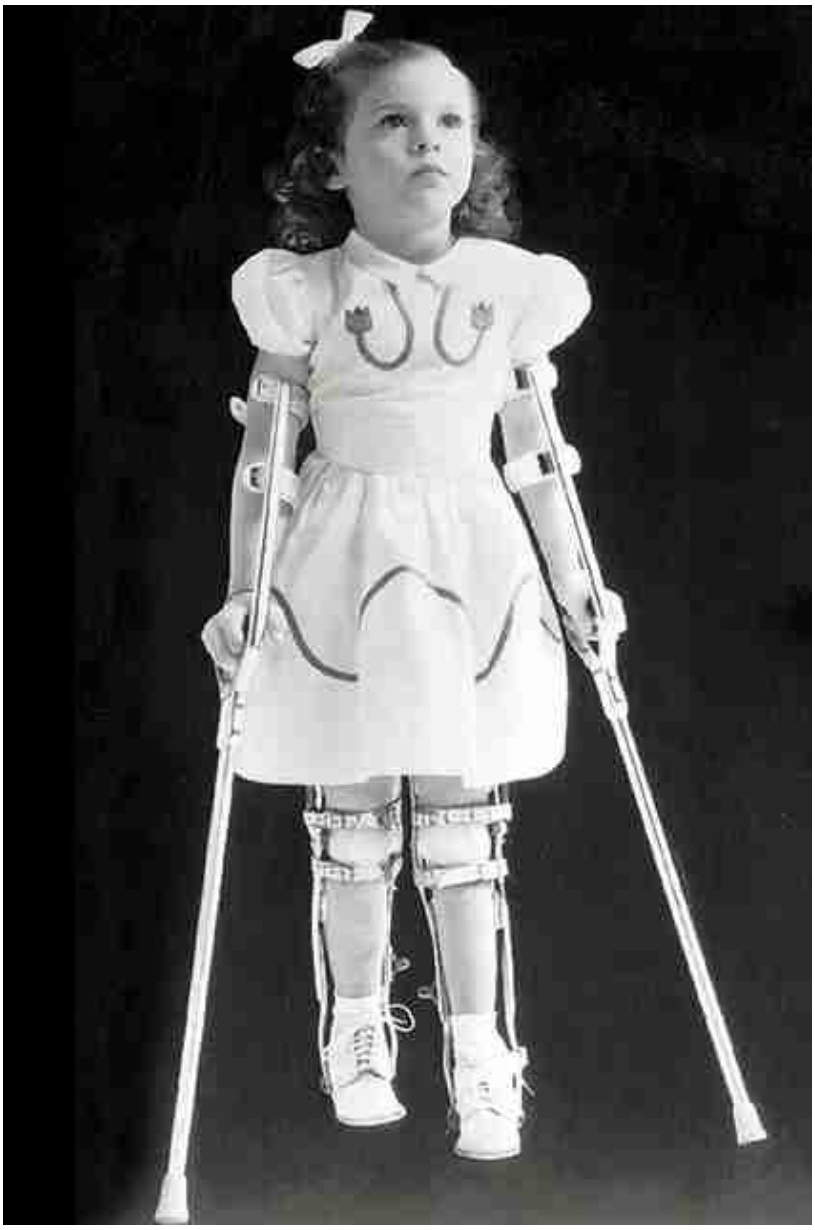
Carl Jung: “My aim is to unearth the psychic facts to which religious statements refer.” **(2015-07-29 05:55)**



To Vera von Lier-Schmidt Emsthausen
Dear Frau Ernsthausen, 25 April 1952
I have read your detailed letter with attention.
I am not a philosopher but a doctor and empiricist.
I practise psychology in the first place as a science, in the second place as an instrument of psychotherapy.
Since neurosis is an attitudinal problem, and the attitude depends on, or is grounded in, certain ”dominants,” i.e., the ultimate and highest ideas and principles, the problem of attitude can fairly be characterized as a religious one.
This is supported by the fact that religious motifs appear in dreams and fantasies for the obvious purpose of regulating the attitude and restoring the disturbed equilibrium.
These experiences compelled me to come to grips with religious questions, or rather to examine the psychology of religious statements more closely.
My aim is to unearth the psychic facts to which religious statements refer.
I have found that, as a rule, when ”archetypal” contents spontaneously appear in dreams, etc., numinous and healing effects emanate from them.
They are primordial psychic experiences which very often give patients access again to blocked religious truths.
I have also had this experience myself.
I am far from thinking of ”self-redemption” since I am wholly dependent on whether such an experience will come my way or not.
I am in the position of Saul, who does not know what will happen to him on the road to Damascus.
If nothing happens, a Paul will never be made of him.
He must then go on persecuting the Christians until the revelation finally smites him.
Thus it happens with my patients and thus it happened with me.
Just as I can hold back or actually stop the influxus divinus (wherever it may come from) with preconceived opinions, so also by suitable behaviour I can draw closer to it and, when it happens, accept it.
I can win nothing by force, but can only try to do everything for and nothing against it.
The psyche for me is something objective that sends up effects into my consciousness.
The unconscious (the objective psyche) doesn’t belong to me; rightly or wrongly I belong to it.

By making it conscious I separate myself from it, and by so objectivating it I can integrate it consciously.
Thus my personality is made complete and is prepared for the decisive experience, but no more than that.
What can, but need not, happen then is the spontaneous action from the unconscious, an action which is symbolized by the alchemists, Paracelsus, Boehme and the modern unconscious as lightning.
(Cf. Gestaltungen des Unbewussten, pp. 102ff.)
I hope the foregoing has answered your question.
I must apologize for the tardiness of my answer.
First I had to recover from flu.
Yours sincerely,
C.G. Jung, Carl Jung, Letters Vol. II, Pages 56-57.

Carl Jung: The dream of a child prior to contracting infantile paralysis. **(2015-07-29 06:03)**



To Linda Veladini
Dear Fraulein Veladini, 25 April 1952

7030

I would gladly corroborate your interesting observations if I were in a position to do so.
But I lack the necessary experience in this specialized field.
In my practice I have had only one case of infantile paralysis.
It was that of a young man, who fell ill with severe poliomyelitis at the age of 4.
He still remembered an impressive dream he had shortly before the onset of the illness.
He dreamt he was sitting at his mother's feet, playing with some toy or other.
Suddenly a wasp flew out of the mother, which stung him, and immediately he felt his whole body poisoned and awoke in terror.
I knew the patient's mother and she was a very domineering personality and a burden to her children.
An elder brother of the patient had a formidable mother complex which overshadowed his later life.
The situation was entirely in keeping with your view that the suppression of the child's individuality under the parental influence can at least be a psychic precondition for a paralytic illness.
However, we do not have sufficient documentary evidence at present to conclude that infantile paralysis is psychogenic.
We only know that certain psychic disturbances cause a lowering of the body's resistance and hence a proneness to infections.
We know this quite definitely in the case of tonsilitis, and in the case of tuberculosis there is at least a well-founded suspicion.
I have treated several cases of chronic pulmonary tuberculosis for psychic disturbances and observed, coincidentally so
to speak, a complete cure of the tuberculosis without specialist treatment.
For this reason I have long advocated that sanatoria for consumptives be staffed with psychologically trained doctors because these places positively swarm with neuroses.
At all events, psychic treatment would give substantial support to the specific treatment of tuberculosis.
Hoping that these remarks may be of some service to you,
I remain,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 57-58.

Carl Jung on “Answer to Job.” **(2015-07-29 06:20)**

To Paul Billeter
Dear Herr Billeter, 3 May 1952
I am returning Buri’s article to you with best thanks.
It has already been sent me by various people.

7032

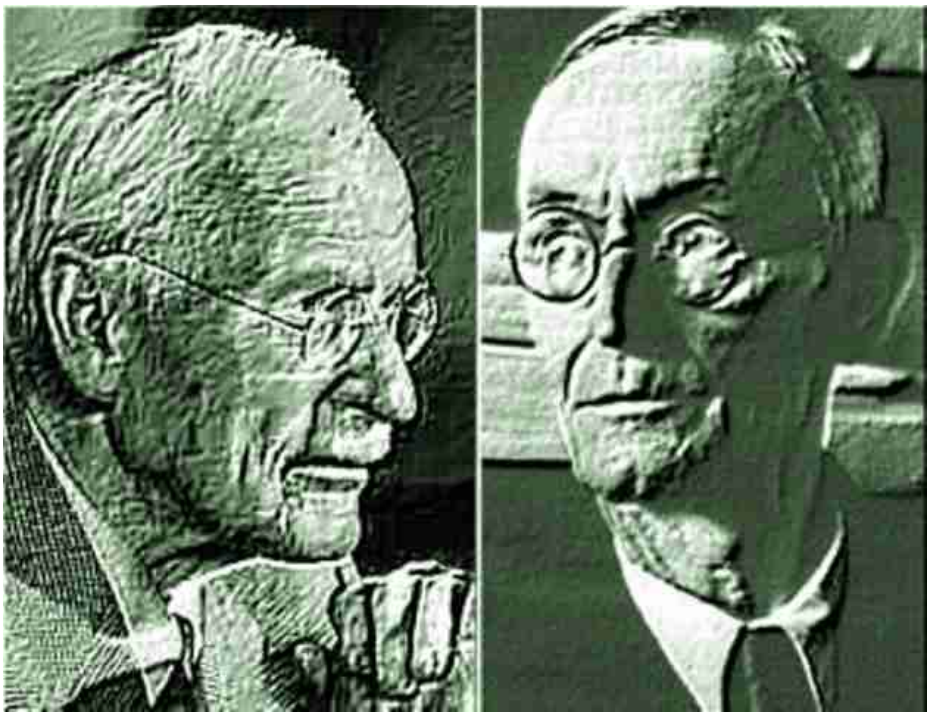
I shall refrain from taking up a position in public.
I have said all that is necessary in my little book and in my experience it is quite hopeless to argue with people who can't or won't see certain simple truths.
Buri imputes false opinions to me and does not understand my epistemological standpoint, although the situation is as simple as could be wished.
When someone talks so long and so emphatically about his 100 thalers this is no proof whatever that he has them in his pocket.
I even do theology the honour of taking its statements perfectly seriously, but I cannot in all conscience know whether they correspond exactly to the metaphysical facts, and anyway it is utterly impossible for us to know these facts.
I do not by any means dispute their existence, but I maintain for good reasons that they are first of all Statements.
Even the Bible was written by human beings.
I cannot possibly suppose that God himself was its author.
Since we cannot know the metaphysical truth, we must be content with statements and at least take them seriously, and this means criticizing them if they contain gross contradictions.
So if I compare the behaviour of the Old Testament God with a Christian conception of God, I must point out that these statements do not agree in many respects and that this can upset a devout heart, which certainly not all theologians possess.
It is a fact that the Jews acknowledged the amorality of Yahweh, as you can see from the Midrashim.
I have cited the relevant passages in Aion (1951, pp. 9 3ff).
These things are generally unknown to theologians, however. I once met a professor of theology who hadn't even read the Book of Enoch.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 62-63.

Carl Jung on the dreams of Ashmole (2015-07-30 08:39)

To C. H. Josten

Dear Mr. Josten, 3 May 1952
Your elucidating remarks about the Ashmolean Dreams have been most welcome.
I was quite particularly interested, of course, to hear that the dream of December 29th is not from Ashmole himself.! (I hadn't understood the note in your report.)
That makes the case particularly interesting.
The dream itself is of an unusual clarity compared with Ashmole's own dreams.
His whole psychological situation then almost demanded the presence of the female, because usually these individuation processes are accompanied by the relationship with a soror mystica.
That is the reason why a number of alchemists are reported to have been related to what I call an anima figure; like Nicolas Flamel and Peronelle, Zosimos and Theosebeia, Mrs. Atwood and her father, John Pordage and Jane Lead, etc.
The royal nuptial in alchemy represents such a relationship.
As it is a common experience that couples have often remarkable coincidences of thought, so they have the same parallelism in dreams.
They can even exchange dreams.
One finds the same between parents and their children.
I have observed the case of a man who had no dreams, but his nine-year-old son had all his father's dreams which I could analyse for the benefit of the father.
In the course of this work the father began to dream and the son ceased to have such adult dreams.
This peculiar phenomenon is at the base of Rhine's famous ESP experiments, as you know.
Such facts point to the relativity of space in the unconscious.
I'm glad to know that my supposition of Lilly being a magician is borne out by the facts.
The obvious identification of Ashmole with Mercury, Mercury being the arch-personification of alchemy, makes it most probable that Mercury was a symbol of the self, with. which Ashmole tried to identify.
Such an attempt, as far as it succeeds, invariably causes an inflation of the ego.
I should assume therefore that Ashmole must have shown signs of a hypertrophied ego.
The allegorical use of Mercury is indeed a symptom of Ashmole's inflation.
Thank you for your explanation about the Negative Oath.
Unfortunately I don't possess a copy of Ashmole's Fasciculus Chemicus.
I only have the Theatrum Chemicum Britannicum.
Your proposition that I should write a paper about Ashmole's dreams is tempting.
I really shouldn't accept it, because I have to be very careful not to overwork and I have to take care of a great amount of mental work already.
But I will consider it, without giving you a formal promise, however, if you don't mind.
Travelling is a somewhat complicated matter for me, unfortunately, and it is not likely that I shall ever go to England again.
But if you should come to Switzerland I would be most interested to see your material.
Thank you again for all the useful information!
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 62-64.

Here are a few Jung-Hesse Letters: **(2015-07-30 09:45)**



[Carl Jung's letter to Hermann Hesse on "Demian."]
1. To Hermann Hesse
Dear Herr Hesse, 3 December 1919
I must send you my most cordial thanks for your masterly as well as veracious book: Demian.
I know it is very immodest and officious of me to break through your pseudonym; but, while reading the book, I had the feeling that it must somehow have reached me via Lucerne.
Although I failed to recognize you in the Sinclair sketches in the Neue Zurcher Zeitung.
I always wondered what sort of person Sinclair must be, because his psychology seemed to me so remarkable.
Your book came at a time when, once again, I was oppressed by the darkened consciousness of modern man, and by his hopeless bigotry, as Sinclair was by little Knauer.
Hence your book hit me like the beam of a lighthouse on a stormy night.
A good book, like every proper human life, must have an ending.
Yours has the best possible ending, where everything that has gone before runs truly to its end, and everything with which the book began begins over again-with the birth and awakening of the new man.
The Great Mother is impregnated by the loneliness of him that seeks her.
In the shell burst she bears the "old" man into death, and implants in the new the everlasting monad, the mystery of individuality.
And when the renewed man reappears the mother reappears too-in a woman on this earth.
I could tell you a little secret about Demian of which you became the witness, but whose meaning you have concealed from the reader and perhaps also from yourself.
I could give you some very satisfying information about this, since I have long been a good friend of Demian's and he

has recently initiated me into his private affairs-under the seal of deepest secrecy.
But time will bear out these hints for you in a singular way.
I hope you will not think I am trying to make myself interesting by mystery-mongering; my amor fati is too sacred to me for that.
I only wanted, out of gratitude, to send you a small token of my great respect for your fidelity and veracity, without which no man can have such apt intuitions.
You may even be able to guess what passage in your book I mean.
I immediately ordered a copy of your book for our Club library.
It is sound in wind and limb and points the way.
I beg you not to think ill of me for my invasion. No one knows of it.
Very sincerely and with heartfelt thanks,
C.G. Jung C.G. Jung, Letters Volume 1, Pages 573-574.
2. To Hermann Hesse
Dear Herr Hesse, 1 October 1934
Best thanks for your detailed answer!
Naturally we shouldn't quarrel about words.
Nevertheless I would note in all humility that the expression "sublimation" is not appropriate in the case of the artist because with him it is not a question of transfom1ing a primary instinct but rather of a primary instinct (the artistic instinct) gripping the whole personality to such an extent that all other instincts are in abeyance, thus giving rise to the work of divine perfection.
Excuse this terminological hair-splitting, but we have to deal with a wicked world in which innumerable flies get caught in the cobwebs of concepts.
With best regards,
Yours sincerely,
C.G. Jung C.G. Jung, Letters Volume 1, Pages 173-174.
3. To: Hermann Hesse 28 January 1922
Heartiest thanks for you beautiful poems, and at the same time congratulations on their publication.
I see from the papers that you have given the Hottingen Literature Fraternitya touch of the horrors
with your far-ranging autobiography.
Who is the literary reporter on the N.Z.Z. anyway?
He is the possessor of a truly lamentable style.
In my thoughts I bad to pity you for this, but I hope the sun of Montagnola will rapidly bleach away these cisalpine vulgarities.
For a person like me, who never reads poetry, your poems are simply beautiful.
With best greetings,
Sincerely,
Jung
4. To Hermann Hesse
Dear Herr Hesse, 18 September 1934
Thank you for your letter and enclosures.
I am much amused that you think I have "become professoria."
Evidently have success fully deceived even your eagle eye.
One must have a good exterior "dans ce meilleur des mondes possibles"; for there is no point in having none.
Pearls should not be cast before swine.
You do me an injustice with your remarks on sublimation.
It is not from resentment that I fight this idea, but from copious experience of patients (and doctors too) who shirk the difficulty every time and "sublimate," i.e., simply repress.
Sublimatio is part of the royal art where the true gold is made.
Of this Freud knows nothing, worse still, he barricades all the paths that could lead to the true sublimatio.
This is just about the opposite of what Freud understands by sublimation.

It is not a voluntary and forcible channeling of instinct into a spurious field of application, but an alchymical transformation
for which fire and the black prima materia are needed.
Sublimatio is a great mystery. Freud has appropriated this concept and usurped it for the sphere of the will and the bourgeois, rationalistic
ethos.
Anathema sit! But who understands any of these things today?
Therefore they remain in darkness,
With best regards,
Yours sincerely,
C.G. Jung
5. To Hermann Hesse
Dear Herr Hesse, 27 October 1936
Best thanks for kindly sending me ”Josef Knecht’s Dream.”
Is it a dream? And who is the dreamer?
Excuse this question of a psychologist who, deeply impressed by the beauty of the form and content, cannot suppress his curiosity.
But you need not answer the question.
With best greetings,
Yours sincerely,
C.G. Jung
6. To Emanuel Maier
Dear Professor Maier, 24 March 1950
I must apologize for the long delay in answering your letter of January 16th.
I’m a very busy man and suffer from an overwhelming correspondence which I’m hardly able to cope with.
I know Hesse’s work and I know him personally.
I knew the psychiatrist who treated him.
He died several years ago.
Through him Hesse received some influences originating in my work (which show for instance in Demian, Siddhartha, and Steppenwolf).
It was about that time (1916) that I made Hesse’s personal acquaintance.
The psychiatrist was Dr. J. B. Lang.
He was a very curious, though extremely learned man, who had studied oriental languages (Hebrew, Arabic, and Syrian) and was particularly interested in Gnostic speculation.
He got from me a considerable amount of knowledge concerning Gnosticism which he also transmitted to Hesse.
From this material he wrote his Demian.
The origin of Siddhartha and Steppenwolf is of a more hidden nature.
They are-to a certain extent the direct or indirect results of certain talks I had with Hesse.
I’m unfortunately unable to say how much he was conscious of the hints and implications which I let him have.
I’m not in a position to give you full information, since my knowledge is strictly professional.
I have never done any systematic work on any of Hesse’s novels.
It would be, I admit, an interesting psychological study, particularly from the standpoint of my theoretical conceptions.
It is possible for anyone sufficiently aware of my work to make the necessary applications.
Unfortunately my time doesn’t allow me to go into detail, because this would amount to a new dissertation which would demand
an extra amount of work which I’m not able to produce.
I should be very much interested to know about the results of your researches.
Yours sincerely,
C.G. Jung

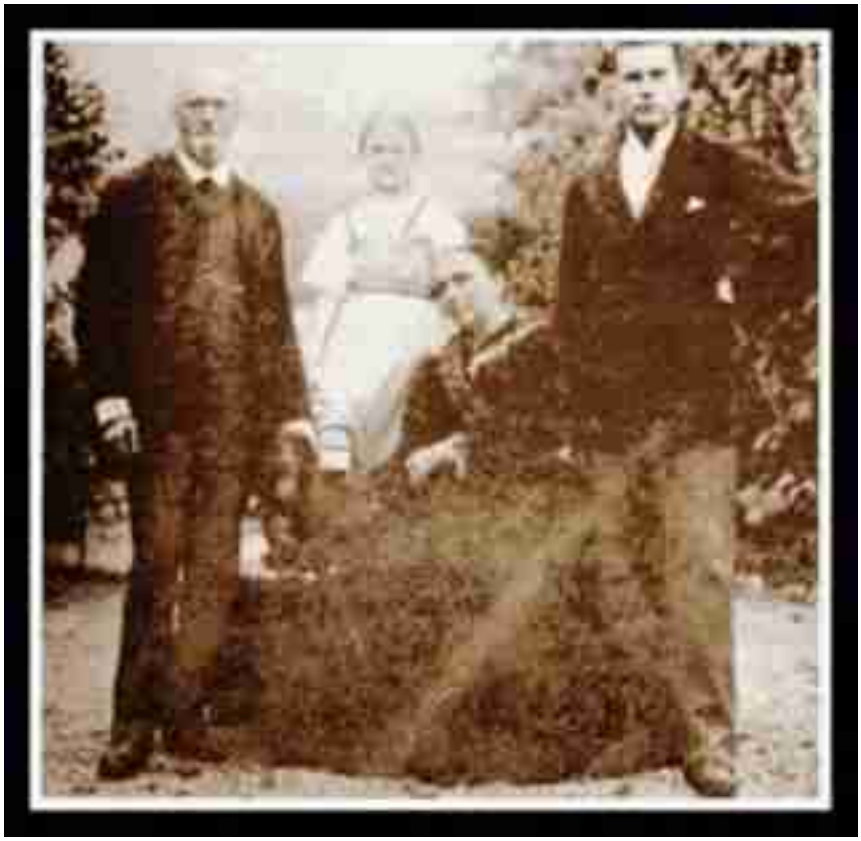
7. To Hermann Hesse
Dear Herr Hesse, 19 August 1950
Among the many messages and signs my 75th birthday brought me, it was your greeting that surprised and delighted me most.
I am especially grateful for your Morgenlandfahrt,l which I have set aside to read at a quiet moment.
Since my birthday, however, this quiet moment still hasn't arrived, for I am swamped with a flood of letters and visitors beyond my control.
At my age it means going "slow and with care," nor is my working capacity what it was, especially when you have all sorts of things on your programme which you want to bring to the light of day.
I have made a late start with them, which may well be due to the difficulty of the themes that have dropped into my head.
Allow me to reciprocate your gift with a specimen of my latest publications bordering on the domain of literature.
Meanwhile you too have moved up into the higher age bracket and so will be in a position to empathize with my preoccupations.
With best thanks,
Yours sincerely,
C.G. Jung
To Hermann Hesse
8. From Hermann Hesse to Emanuel Maier
Dear Mr. Maier, (? April 1950]
Being a friend of discretion, I have not opened Jung's letter.
In 1916 I underwent an analysis with a doctor friend of mine who was in part a pupil of Jung's.
At that time I became acquainted with Jung's early work, the Wandlungen der Libido, which made an impression on me.
I also read later books by Jung, but only until around 1922 because thereafter analysis did not greatly interest me.
I have always had respect for Jung, but his works did not make such strong impressions on me as did those of Freud.
Jung will already have written you that, in connection with an evening of readings I gave as the guest of Jung's Zurich Club, I also had several analytic sessions with him around 1921.
Then too I got a nice impression of him, though at that time I began to realize that, for analysts, a genuine relationship to art is unattainable: they lack the organ for it.
With kind regards,
9. H . HESSE
From Hermann Hesse to Hugo and Emmy Ball Zurich, (? April 1921]
I'm up and down.
City and work are very tiring, but I live in a very beautiful spot high up near the forest on the Zurichberg, and occasionally I see dear people.
But my psychoanalysis is giving me a great deal of trouble, and often Klingsor feels old and incorrigible, the summer is no longer his.
I shall stay here still longer, the fruit I have bitten into has to be eaten to the full. Dr. Jung impresses me very much.
I am so glad to know that waiting for me down in the Ticino are not just chestnut forests and typewriter, but also dear friends.
I send greetings to both of you in Agnuzzo and to forest and lake from the bottom of my heart.
Yours, H. HESSE

I therefore don't quite understand how you can smell "gnostic" arrogance in this attitude. **(2015-07-30 10:20)**

To Fritz Buri
Dear Professor Buri, 5 May 1952
Since you were kind enough to send me your review, I am taking the liberty of going more closely into a few points in it.
As you know, I apply my method not only to my patients but also to all historical and contemporary products of the mind.
With regard to Yahweh's "cure" it should be noted that anything that happens in our consciousness has a retroactive effect on the unconscious archetype.
Submission to the archetype that appears as an unjust God must bring about a change in this "God."
And this, as subsequent history proves, is what actually happened.
Yahweh's injustice and amorality were known to the Jews and were a source of disquiet and distress.
(Cf. the drastic passages cited in Aion, pp. 93ff)
The transformation of the God of the Old Testament into the God of the New is not my invention but was known long ago in the Middle Ages.

I am in truth concerned with the ”depths of the human psyche,” as I expressly point out.
But I cannot make statements about a metaphysical God, nor do I imagine that with the term ”God” I have ”posited” anything metaphysical.
I speak always and exclusively only of the anthropomorphic God-image.
The verbal inspiration of the Bible seems to me an implausible and unprovable hypothesis.
I do not by any means dispute the existence of a metaphysical God, but I allow myself to put human statements under the microscope.
Had I criticized the chronique scandaleuse of Olympus this would have caused an uproar 2500 years ago.
Today nobody would bat an eyelid.
I do not pretend to know anything tenable or provable about a metaphysical God.
I therefore don’t quite understand how you can smell ”gnostic” arrogance in this attitude.
In strictest contrast to Gnosticism and theology, I confine myself to the psychology of an theriomorphic ideas and have never maintained that I possess the slightest trace of metaphysical knowledge.
Just as the physicist regards the atom as a model, I regard archetypal ideas as sketches for the purpose of visualizing the unknown background.
One would hardly call a physicist a Gnostic because of his atomic models.
Nor should one want to know better than God, who himself regrets his actions and thereby plainly says what he himself thinks of them.
Anyway I am very grateful to you for having expounded my shocking thought-processes so objectively-a rare experience for me!
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 64-65.

Carl Jung on his Personal Mother Complex. **(2015-07-30 16:49)**



To Dorothee Hoch
Dear Dr. Hoch, 28 May 1952
The conjecture that I have succumbed to a personal complex does indeed spring to mind when one knows that I am a clergyman's son.
However, I had a good personal relationship with my father, so no "father complex" of the ordinary sort.
True, I didn't like theology because it set my father problems which he couldn't solve and which I felt unjustified.
On the other hand, I grant you my personal mother complex.
It is always a risky business to attribute unproven personal motives to an opponent before one has sufficiently weighed or understood the nature of his argument.
It does not seem to be quite clear to you that I am dealing with ideas and images.
God-images, for instance, can be discussed.
I consider it unfortunate that most theologians believe they have named God when they say "God."
The rabbi, for instance, hardly means the Christian God, the Protestant definitely the God who was incarnate, the Catholic the God who has revealed the Assumptio B.V.M. to the Church.
Under these rather distressing circumstances the empiricist, regardless of his religious convictions, has no choice but to deal with the ideas of God, without deciding the metaphysical issue.
He makes no decisions based on faith.
Ideas of God are first of all myths, statements about things that are philosophically and scientifically indeterminable; that is, they are psychological objects which are amenable to discussion.
Anyone who holds that God is named and expressed when he says "God" is hypostatizing Yahweh, Allah, Quetzalcoatl, Jupiter, etc.
That puts an end to all discussion.
All religious objects become taboo.
Not only can Christians not agree among themselves but the denominationally uncommitted layman dare not open his mouth because of the danger of blasphemy.
As a psychologist I have to speak of ideas professionally and if necessary criticize them when they behave too objectionably.
I don't imagine that by so doing I have affected God; I merely try to put my own ideas in order.
I can think about my ideas but not about a metaphysical God who is beyond the range of human understanding.
I move exclusively in the domain of psychological empiricism, not in that of denominational metaphysics.
I don't turn Christ into "the animus" (cf. Aion, ch. V), but Christ can be brought into relation with the concept of the "self," as the symbolism proves.
The "black son" is definitely not "harmless," as you would infer from my Job book.
Everyone is reckless who unleashes a world catastrophe, whatever he may imagine by this.
I know no "most perfect" man but only a relatively complete one.
I have never asserted that God is only an intrapsychic potency.
If I say I am a captain in the Swiss Army Medical Corps, as I have a perfect right to do, you will hardly conclude that this is my only qualification.
I share your opinion entirely that man lives wholly when, and only when, he is related to God, to that which steps up to him and determines his destiny.
My documentation is concerned with the historical development of ideas in Western culture.
It cannot be disputed that the Book of Enoch and other apocrypha were read in the Near East and were not without influence.
The same is true of ancient Egyptian influences as well as of Catholic dogmas.
You ought to have noticed that I don't go in for dogmatics but submit the psychology of Western ideas of God to critical discussion.
Presumably you won't think I am criticizing the metaphysical God?
After all, we are not living in the Middle Ages when people still believed they could do God an injury.
The Protestants will, I hope, not fall into the error of thinking they are the only Christians in the world?
Every real Christian must recognize that he lives in a schism.

One is not just a Protestant or a Catholic but a human being with paganism still ingrained in his very bones.
Hence I write of universally Christian ideas and do not touch the-for meinaccessible question of metaphysical truth.
I don't know, either, why you want to prove that an "irruption into myth" has occurred.
It doesn't look to me that way at all.
The myth goes on, now as before, as the Assumptio proves, which obviously belongs to the Christian world of ideas and not to that of Islam or Buddhism.
If you will conscientiously reread what I have said about individuation you cannot possibly conclude that I mean Nirvana or that I overlook the Resurrection.
It would be too cheap to credit me with such stupidity.
I understand why you are annoyed.
It really is very distressing that the majority of educated people today eschew talk of religious matters.
I hold theologians responsible for this up to a point, because they obstinately refuse to admit that they, as much as the rest of us, are talking of anthropomorphic ideas about which we do not know how exactly or inexactly they depict a possible metaphysical fact.
In this way they slaughter every discussion from the start, so that one is obliged to avoid, politely, any conversation with theologians, very much to the detriment of the religious life!
What good is it to anyone when a theologian "confesses" that he has "met the living Lord"?
The wretched layman can only turn green with envy that such an experience never happened to him.
In my practice I often had to give elementary school lessons in the history of religion in order to eliminate, for a start, the disgust and nausea people felt for religious matters who had dealt all their lives only with confession-mongers and preachers.
The man of today wants to understand and not be preached at.
The need for understanding and discussion is as great as it is unconscious (at least in most cases).
That is why my little Job book has the (unexpected) effect of getting people who know the Bible only from hearsay to turn to it with curiosity.
It is of burning interest for them to hear something understandable about religion, so much so that often I am hard put to it to draw a distinction between myself and a director of conscience.
For me personally religion is a matter of first-rate importance; that is why I accept all the odium that is heaped upon the critic of tabooed area.
And that is also why I disturb the sleep of the just, who won't take the trouble to rouse themselves out of their subjectivism, Their preacher role, and their irresponsibility in the face of the demands of the time.
It would perhaps be worth the effort to make Christianity comprehensible to educated people today instead of leaving this urgent task to the psychiatrist.
To this end I have set forth in my little book what a thoughtful contemporary can read out of the Christian tradition.
Let him forget the arrogance of clerics who deem themselves in possession of the sole truth and who contrive to spread the schism of Christendom still further, and reflect on the only question of importance: What is religion all about?
Only a fraction of white humanity is Christian, and yet Christianity indulges in the luxury of not having any truck with human intelligence.
I don't want to annoy people needlessly, but in this case my conscience compelled me to say out loud what so many think in silence.
I hope I have started the ball rolling.
"Il faut casser les oeufs pour faire une o melette!"
I enclose my reply to M. Buber, who also thinks he can talk of God without saying which, and without proving that this is the only right one.
These absurdities have to be cleared up for once.
This all-too-long letter may clarify for you the standpoint of an empiricist who is doing his best to understand the language of theologians.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 65-68.

7042

Image: Image: Carl Jung to the right, his father to the left, his mother sitting and his sister Gertrud (Trudi) behind. 1893.

Carl Jung: Taken in the spirit of the age, the Malleus Maleficarum is not so gruesome. **(2015-07-31 06:17)**

Dear Herr Rosen, 16 June 1952
Taken in the spirit of the age, the Malleus Maleficarum is not so gruesome.
It was an instrument whereby it was supposed that one of those great psychic epidemics could be stamped out.
For that age it represented a work of enlightenment which was, admittedly, prosecuted with very drastic measures.
The psychology of the witch-hunting epidemic has never been worked out properly.
There are only rather inept opinions about it.
It can only be understood in the total context of the religious problem of the time and in particular in the context of the German psyche under mediaeval conditions.
The solution of this problem makes unusual demands on our knowledge of the spiritual undercurrents which preceded the Reformation.
Although I have some knowledge of them I would scarcely venture to tackle the problem.
For a German it must be quite particularly difficult because it is connected with specifically German psychological Assumptions.
You can get some idea of them by comparing the women in German literature with those in French and English literature during the past 200 years.
The Rhine forms not only a political frontier but also a psychological one.

Yours very truly,
C.G. Jung Carl Jung, Letters Vol. II, Pages 68-69.

Carl Jung and his personal mother complex **(2015-07-31 06:27)**

To Dorothee Hoch
Dear Dr. Hoch, 28 May 1952

The conjecture that I have succumbed to a personal complex does indeed spring to mind when one knows that I am a clergyman's son.
However, I had a good personal relationship with my father, so no "father complex" of the ordinary sort.
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All religious objects become taboo.
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As a psychologist I have to speak of ideas professionally and if necessary criticize them when they behave too objectionably.
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After all, we are not living in the Middle Ages when people still believed they could do God an injury.
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I don’t know, either, why you want to prove that an ”irruption into myth” has occurred.
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I understand why you are annoyed.
It really is very distressing that the majority of educated people today eschew talk of religious matters.
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The wretched layman can only turn green with envy that such an experience never happened to him.
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The need for understanding and discussion is as great as it is unconscious (at least in most cases).
That is why my little Job book has the (unexpected) effect of getting people who know the Bible only from hearsay to turn to it with curiosity.
It is of burning interest for them to hear something understandable about religion, so much so that often I am hard put to it to draw a distinction between myself and a director of conscience.
For me personally religion is a matter of first-rate importance; that is why I accept all the odium that is heaped upon the critic of tabooed area.
And that is also why I disturb the sleep of the just, who won’t take the trouble to rouse themselves out of their subjectivism, Their preacher role, and their irresponsibility in the face of the demands of the time.
It would perhaps be worth the effort to make Christianity comprehensible to educated people today instead of leaving this urgent task to the psychiatrist.
To this end I have set forth in my little book what a thoughtful contemporary can read out of the Christian tradition.
Let him forget the arrogance of clerics who deem themselves in possession of the sole truth and who contrive to spread the schism of Christendom still further, and reflect on the only question of importance: What is religion all about?
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This all-too-long letter may clarify for you the standpoint of an empiricist who is doing his best to understand the language of theologians.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 65-68.

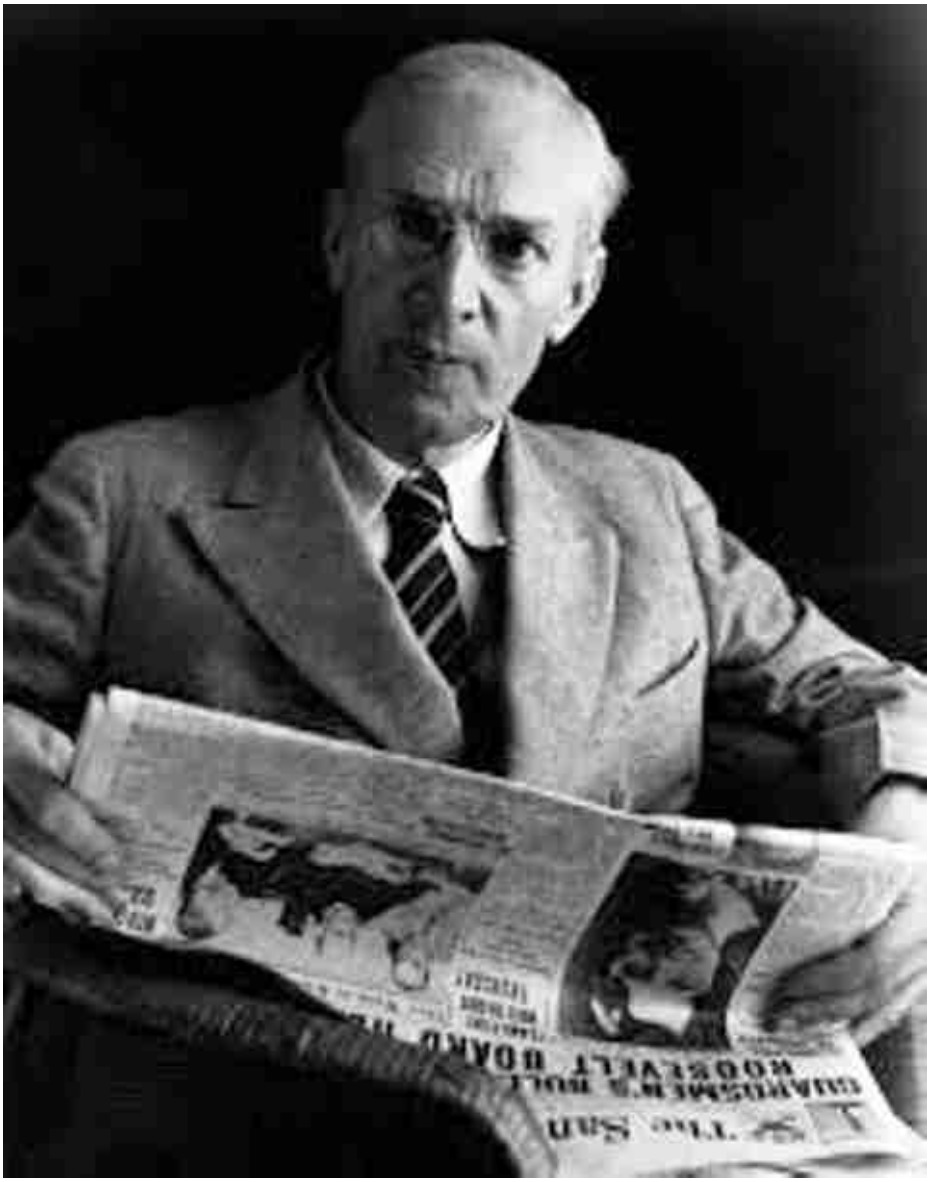
5.8 August

Carl Jung: “The realm of the psyche is immeasurably great and filled with living reality.” **(2015-08-01 05:27)**

To R. J. Zwi Werblowsky
Dear Dr. Werblowsky, 17 June 1952
Many thanks for kindly sending me your critical reflections.
For me they are valuable and interesting as the reactions of an (almost) non-participant.
From touching lightly on psychology you have already acquired a ”golden finger” and must now give forthright answers before the world.
This happens even with people who have said ”good day” to me only once.
I don’t know whether I ought to be glad that my desperate attempts to do justice to the reality of the psyche are accounted ”ingenious ambiguity.”
At least it acknowledges my efforts to reflect, as best I can, the ”ingenious ambiguity” of the psyche.
For me the psyche is an almost infinite phenomenon.
I absolutely don’t know what it is in itself and know only very vaguely what it is not.
Also, I know only to a limited degree what is individual about the psyche and what is universal.
It seems to me a sort of all-encompassing system of relationships, in which ”material” and ”spiritual” are primarily designations for potentialities that transcend consciousness.
I can say of nothing that it is ”only psychic,” for everything in my immediate experience is psychic in the first place.
I live in a ”perceptual world” but not in a self-subsistent one.
The latter is real enough but we have only indirect information about it.
This is as true of outer objects as of ”inner” ones, of material existents and the archetypal factors we could also call €t87J.
No matter what I speak about, the two worlds interpenetrate in it more or less. This is unavoidable, for our language is a faithful reflection of the psychic phenomenon with its dual aspect ”perceptual” and ”imaginary.”
When I say ”God” the dual aspect of the ens absolutum and the hydrogen atom (or particle + wave) is already implicit in it.
I try to speak ”neutrally.”
(Prof. Pauli would say: the ”neutral language” between ”physical” and ”archetypal.”)
The language I speak must be ambiguous, must have two meanings, in order to do justice to the dual aspect of our psychic nature.
I strive quite consciously and deliberately for ambiguity of expression, because it is superior to unequivocalness and reflects the nature of life.
My whole temperament inclines me to be very unequivocal indeed.
That is not difficult, but it would be at the cost of truth.
I purposely allow all the overtones and undertones to be heard, partly because they are there anyway, and partly because they give a fuller picture of reality.
Unequivocalness makes sense only in establishing facts but not in interpreting them; for ”meaning” is not a tautology but always includes more in itself than the concrete object of which it is predicated.
I define myself as an empiricist, for after all I have to be something respectable.
You yourself admit that I am a poor philosopher, and naturally I don’t like being something inferior.
As an empiricist I have at least accomplished something.
If a man is a good shoemaker and knows he is one, people will not inscribe on his tombstone that he was a bad Hat-maker because he once made an unsatisfactory hat.
I am, more specifically, simply a psychiatrist, for my essential problem, to which all my efforts are directed, is psychic disturbance: its
phenomenology, aetiology, and teleology.
Everything else is secondary for me.
I do not feel called upon to found a religion, nor to proclaim my belief in one.
I am not engaged in philosophy, but merely in thinking within the framework of the special task that is laid upon me: to be a proper psychiatrist, a healer of the soul.
This is what I have discovered myself to be, and this is how I function as a member of society.
Nothing would seem more nonsensical and fruitless for me than to speculate about things I cannot prove, let alone

know.
I am quite prepared to grant that others may know more about them than I.
I do not know, for example, how God could ever be experienced apart from human experience.
If I do not experience him, how can I say that he exists?
But my experience is extremely small and narrow, and so, in spite of oppressive intimations of the infinite, what I experience is also small and in the likeness of man-a fact which emerges clearly when one tries to express it.
In our experience everything gets tainted with the ambiguity of the psyche.
The greatest experience is also the smallest and narrowest, and for that reason one hesitates to boast about it, let alone philosophize about it.
One is after all too small and too incompetent to be able to afford any such arrogance.
That is why I prefer ambiguous language, since it does equal justice to the subjectivity of the archetypal idea and to the autonomy of the archetype. ”God,” for example, is on the one hand an inexpressible ens potentissimum, and on the other hand an exceedingly inadequate token and expression of human impotence and perplexity-an experience, therefore, of the most paradoxical nature.
The realm of the psyche is immeasurably great and filled with living reality.
At its brink lies the secret of matter and of spirit.
I do not know whether this schema means anything to you or not.
For me it is the frame within which I can express my experience.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 69-71.

Carl Jung's review of Upton Sinclair's "A Personal Jesus." **(2015-08-01 06:02)**



To Upton Sinclair
Dear Mr. Sinclair, 3 November 1952
I have read your book A Personal Jesus carefully and with great interest.
It is certainly of great merit and will help your public to appreciate a religious figure from a new angle.

I was curious to see in which way you would tackle such a difficult task as the reconstruction of a Jesus biography.
Being the son of a parson, and having grown up in an atmosphere steeped in theology, I learnt about a number of attempts such as those of Strauss, Renan, Moore etc., and in later years I was an ardent reader of A. Schweitzer's work.
I have repeatedly, i.e., at different phases of my life, tried to realize what kind of personality-explaining the whole effect of its existence could be reconstructed from the scanty historical evidence offered by the New Testament. Having had a good deal of psychological experience, I should have been sufficiently equipped for such a task, but in the end I came to the conclusion that, owing on the one hand to the paucity of historical data, and on the other to the abundance of mythological admixtures, I was unable to reconstruct a personal character free from rather fatal contradictions.
You have certainly succeeded in presenting an acceptable picture of a certain Jesus.
I should venture to say that it is even a likely portrait of such a presumably unique character.
It may even be convincing to a modern American mind, but seen from the standpoint of a European scientist, your modus procedendi seems to be a bit too selective; that is, you exclude too many authentic statements for no other reason than that they do not fit in with your premises, for instance, predestination and esoterism, which cannot be excluded for textual reasons.
They cannot be dismissed as mere interpolations.
There is also incontestable textual evidence for the fact that Jesus foresaw his tragic end.
Moreover, you exclude practically the whole overwhelming amount of eschatology, the authenticity of which is undeniable whether it offends our reason or not.
Then you paint a portrait; though of the highest literary quality, it is subject to the same critique you apply to John the Evangelist (p. 15 5 seq.): "We are going to learn what this Hellenized intellectual thinks about Jesus."
We learn from your book what a modern American writer "thinks about Jesus."
This is not meant to be derogatory; on the contrary, it merely shows my perplexity.
Surely we can draw a portrait of Jesus that does not offend our rationalism, but it is done at the expense of our loyalty to the textual authority.
As a matter of fact, we can omit nothing from the authentic text.
We cannot create a true picture of Hermetic philosophy in the IVth century if we dismiss half of the libelli contained in the Corpus Hermeticum.
The New Testament as it stands is the "Corpus Christianum," which is to be accepted as a whole or not at all.
We can dismiss nothing that stands up to a reasonable philological critique.
We cannot suppress any single contradiction because we have no anterior or better or more reliable evidence.
We have to take the whole and make the best of it.
The "Corpus Christianum" tells the story of a God-Man and of the various ways in which His life and teaching were understood.
If Jesus was, as you portray Him, a rationally understandable teacher of fine morals and a devout believer in a good Father-God, why should the Gospels be stuffed with miracle stories and He Himself saddled with esoteric and eschatological statements, showing Him in the role of a Son-God and cosmological saviour?
If Jesus had indeed been nothing but a great teacher hopelessly mistaken in His messianic expectations, we should be at a complete loss in understanding His historical effect, which is so clearly visible in the New Testament.
If, on the other hand, we cannot understand by rational means what a God-Man is, then we don't know what the New Testament is all about.
But it would be just our task to understand what they meant by a "God-Man."
You give an excellent picture of a possible religious teacher, but you give us no understanding of what the New Testament tries to tell, namely the life, fate, and effect of a God-Man, whom we are asked to believe to be a divine revelation.
These are the reasons why I should propose to deal with the Christian Urphiinomen in a somewhat different way.
I think we ought to admit that we don't understand the riddle of the New Testament.
With our present means we cannot unravel a rational story from it unless we interfere with the texts.
If we take this risk we can read various stories into the texts and we can even give them a certain amount of

probability:
1. Jesus is an idealistic, religious teacher of great wisdom, who knows that His teaching would make the necessary impression only if He were willing to sacrifice His life for it.
Thus He forces the issue in complete foreknowledge of the facts which He intends to happen.
2. Jesus is a highly strung, forceful personality, forever at variance with His surroundings, and possessed of a terrific will to power.
Yet being of superior intelligence, He perceives that it would not do to assert it on the worldly plane of political sedition as so many similar zealots in His days had done.
He rather prefers the role of the old prophet and reformer of His people, and He institutes a spiritual kingdom instead of an unsuccessful political rebellion.
For this purpose He adopts not only the messianic Old Testament expectations, but also the then popular ”Son of Man” figure in the Book of Enoch.
But meddling with the political whirlpool in Jerusalem, He gets Himself caught in its intrigues and meets a tragic end with a full recognition of His failure.
3. Jesus is an incarnation of the Father-God. As a God-Man He walks the earth drawing to Himself the iKA£KroF of His Father,
Announcing the message of universal salvation and being mostly misunderstood. As the crowning of His short career, He performs the supreme sacrifice in offering Himself up as the perfect host, and thus redeems mankind from eternal perdition.
You can make out a pretty good case from the texts for each of these three highly different variants, with the necessary omissions and violations of scriptural authority.
The first and second variants are ”rational,” i.e., they happen to be within the frame of our contemporary understanding, while the third is definitely outside it; although up to about zoo years ago nobody thought so.
If we avoid violations of the authentic texts, we have to take into consideration the three possibilities, and perhaps some more, and then we must try to find out which theory would fit the complete picture.
Since the Gospels do not give, and do not even intend to give, a biography of the Lord, the mere reconstruction of a life of Jesus could never explain the picture given by the texts.
The little we know of His biography must needs be supplemented by a very careful study of the peculiar mental and spiritual atmosphere of the time and place of the gospel writers.
People at that time were highly Hellenized . Jesus Himself was under the influence of eschatological literature, as v1C.., lw8pw7rov8 bears out. (Cf. also the synagogue of the Dura Europos, which throws a new light on Jewish syncretism.)
That we call ”Jesus Christ” is-I am afraid-much less a biographical problem than a social, i.e., collective, phenomenon, created by the coincidence of an ill-defined yet remarkable personality with a highly peculiar Zeitgeist that has its own no less remarkable psychology.
I must, dear Sir, apologize for the length of my letter.
Having myself given a great deal of thought to the problem of Jesus, and having also done some spadework in this field, I felt I had to give you an account of how and where I slipped up in trying to cope with the challenge of the Christian enigma.
Sure enough, we must believe in Reason.
But it should not prevent us from recognizing a mystery when we meet one.
It seems to me that no rational biography could explain one of the most ”irrational” effects ever observed in the history of man.
I believe that this problem can only be approached through his history and comparative psychology of symbols.
Attempts in this direction have already yielded some interesting results. (Unfortunately there are no English publications yet to which I could refer.)
I am deeply obliged to you for your kind attention and I remain,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 87-91.

[Carl Jung: “Your dream about the word ”Evil” is extraordinarily illuminating …” (2015-08-01 06:19)

[Carl Jung: “Your dream about the word ”Evil” is extraordinarily illuminating and, in a way, most unusual.”]
To Barbara Robb
Dear Mrs. Robb, 19 November 1952
Thank you very much for your kind letter which has given me some valuable information.
My discussion of the privatio boni with Victor was a very unsatisfactory experience.
I am glad, therefore, to have some further news about this problem, this time apparently more positive, if I may assume that the flaw demonstrated in the doctrine of the privatio boni has become visible to Victor too.
Your dream about the word ”Evil” is extraordinarily illuminating and, in a way, most unusual.
It contains in a nutshell practically everything you can say about the problem of evil.
It is certainly worth remembering.
The second dream contains an equally excellent demonstration of the dynamic structure of the moral opposites in general.
Unfortunately, my illness has nothing to do with the weather, or only indirectly, inasmuch as the brilliant summer seduced me into an activity surpassing my actual strength.
I am just about to recover, but slowly, from my prostration.
Thank you again for your kind information,
I remain,
Yours cordially,
C.G. Jung Carl Jung, Letters Vol. II, Page 93

Carl Jung on Faith in a Personal Meeting with Christ. **(2015-08-01 12:19)**

To Dorothee Hoch
Dear Dr. Hoch, 3 July 1952
I am very grateful that this time you have met my endeavour with more friendliness and understanding.
I certainly admit that personal motives creep in everywhere in an exasperating way, but I still think it is a bit too glib to suspect an objective argument of personal resentment without closer and surer knowledge of the circumstances. Only at the end of a discussion, when all objective elements have run out, may one hazard the question whether personal motives have also had
a hand in it.
But I won't make any annotations to Knigge's Umgang mit Menschen.
You are surprised at my reaction to your avowed faith in a personal meeting with Christ.
I thought I ought not to conceal from you that such an avowal has a thoroughly intimidating effect on many people, because they feel (with good reason, I think) that this only happens to one of the elect, who has been singled out from the human community of the unblest, the wayward, the unbelievers, the doubters and the God-forsaken, and, especially if they are religious people, it makes them feel inferior.
Many theologians make themselves unpopular on that account and so make the doctor, who is expected to have a better understanding of the ordinary, uninitiated person, appear as a more desirable proposition.
I do, to be sure, maintain that the Bible was written by man and is but modern man?
He has no inkling of the mysteries, which anyway are discredited by Protestant theology, because for it there is only one truth, and whatever else God may have done for man is mere bungling.
Does modern man know what ”water” and ”spirit” signify?

Water is below, heavy and material; wind above and the ”spiritual” breath body. The man of antiquity understood this as a clash of opposites, a complexio oppositorum, and felt this conflict to be so impossible that he equated matter with evil outright.
Christ forces man into the impossible conflict.
He took himself with exemplary seriousness and lived his life to the bitter end, regardless of human convention and in opposition to his own lawful tradition, as the worst heretic in the eyes of the Jews and a madman in the eyes of his family.
But we?
We imitate Christ and hope he will deliver us from our own fate.
Like little lambs we follow the shepherd, naturally to good pastures.
No talk at all of uniting our Above and Below!
On the contrary, Christ and his cross deliver us from our conflict, which we simply leave alone.
We are Pharisees, faithful to law and tradition, we flee heresy and are mindful only of the imitatio Christi but not of our own reality which is laid upon us, the union of opposites in ourselves, preferring to believe that Christ has already achieved this for us.
Instead of bearing ourselves, i.e., our own cross, ourselves, we load Christ with our unresolved conflicts.
We ”place ourselves under his cross,” but by golly not under our own.
Anyone who does this is a heretic, self-redeemer, ”psychoanalyst” and God knows what.
The cross of Christ was borne by himself and was his.
To put oneself under somebody else’s cross, which has already been carried by him, is certainly easier than to carry your own cross amid the mockery and contempt of the world.
That way you remain nicely ensconced in tradition and are praised as devout.
This is well-organized Pharisaism and highly un-Christian.
Whoever imitates Christ and has the cheek to want to take Christ’s cross on himself when he can’t even carry his own has in my view not yet learnt the ABC of the Christian message.
Have your congregation understood that they must close their ears to the traditional teachings and go through the darknesses of their own souls and set aside everything in order to become that which every individual bears in himself as his individual task, and that no one can take this burden from him?
We continually pray that ”this cup may pass from us” and not harm us.
Even Christ did so, but without success.
Yet we use Christ to secure this success for ourselves.
For all these reasons theology wants to know nothing of psychology, because through it we could discover our own cross.
But we only want to talk of Christ’s cross, and how splendidly his crucifixion has smoothed the way for us and solved our conflicts.
We might also discover, among other things, that in every feature Christ’s life is a prototype of individuation and hence cannot be imitated: one can only live one’s own life totally in the same way with all the consequences this entails.
This is hard and must therefore be prevented.
How this is done is shown among other things by the following example.
A devout professor of theology (i .e., a lamb of Christ) once publicly rebuked me for having said ”in flagrant contradiction to the word of the Lord” that it is unethical to ”remain” a child.
The ”Christian” ought to remain sitting on his father’s knee and leave the odious task of individuation to dear little Jesus.
Thus naively, but with unconscious design, the meaning of the gospel is subverted, and instead of catechizing ourselves on the meaning of Christ’s life we prefer, in ostensible agreement with the word of the Lord, to remain infantile and not responsible for ourselves.
Thus an exemplary 8t8auKai\o> roii ’Iupa©\ who can’t even read the New Testament properly.
No one but me protested because it suits everybody’s book.
This is only one of many examples of the way we are cheated in all godliness.

Without anybody noticing it, Protestantism has become a Judaism redivivus.
Denominationalism has likewise become a flight from the conflict: people don't want to be Christians anymore because otherwise they would be sitting between two stools in the middle of the schism of the Church.
Allegiance to a particular creed is-heaven be praised!-unambiguous, and so they can skulk round the schism with a good conscience and fight "manfully" for a one-sided belief, the other fellow alas-being always in the wrong.
The fact that I as a Christian struggle to unite Catholicism and Protestantism within myself is chalked up against me in true Pharisaic fashion as blatant proof of lack of character.
That psychology is needed for such an undertaking seems to be a nuisance of the first order.
The resistance to and devaluation of the soul as "only psychic" has become a yardstick for Pharisaic hypocrisy.
Yet people should be glad that dogmatic ideas have psychological foundations.
If they hadn't, they would remain eternally alien to us and finally wither away, which they are already doing very speedily in Protestantism.
But that is what people unconsciously want, because then they wouldn't be reminded of their own cross and could talk all the more uninhibitedly about Christ's cross, which takes them away from their own reality, willed by God himself.
Therefore, by entrenching themselves behind a creed, they calmly perpetuate the hellish scandal that the so-called Christians cannot reach agreement even among themselves.
Even if you thought there is anything to my reflections you could hardly preach a sermon about them to your congregation.
This "cross" would presumably be a bit too heavy.
But Christ accepted a cross that cost him his life.
It is fairly easy to live a praiseworthy truth, but difficult to hold one's own as an individual against a collective and be found unpraiseworthy.
Is it clear to your congregation that Christ may possibly mean just this?
These reflections came to me as I read the sermon you have kindly placed at my disposal.
I was particularly affected by your thesis of "total surrender."
Is it clear to you what that means: absolute exposure?
A fate without if's and but's, with no assurance that it will turn out harmlessly, for then one would have ventured nothing and risked nothing for God's sake.
It was these rather sombre undertones, so true to reality, that I missed in your sermon.
With best greetings,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 74-78.

Carl Jung: An old German mystic has said: ”God is a sigh in our souls.” **(2015-08-01 12:31)**

To L. Stehli
Dear Frau Stehli, 31 October 1952
Were I not old and ill I would take the trouble to explain to you personally why human ideas of God are not necessarily right.

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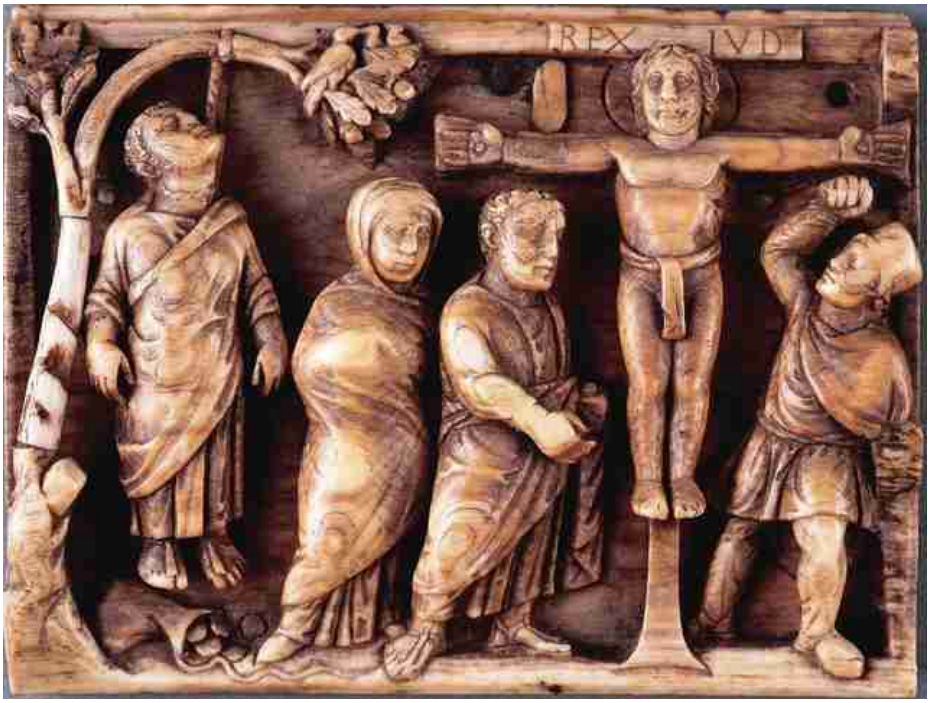
God is something unknowable. An old German mystic has said: ”God is a sigh in our souls.”
Paul, as you know, said something similar.
My personal religious convictions are not shaken in the slightest by the fearful contradictions in the Biblical texts.
I just wanted to tell you this to set your mind at rest.
With kind regards,
C.G. Jung Carl Jung, Letters Vol. II, Pages 86-87.

Carl Jung: To be sure ”Christ” gave the myth a new meaning for the man of antiquity. **(2015-08-01 17:15)**



To Dorothee Hoch
Dear Dr. Hoch, 23 September 1952
You are quite right: in my last letter I said very much more than was warranted by your sermon.
The theologians pick on me so much and misunderstand me so dismally that it would be unnatural if I didn’t let off steam occasionally.
But it was not meant personally.
If I stress the historical evolution of Christianity this does not mean that I overlook the news it brings.
I only want to smooth the transition so that the meaning of the message can be understood.
People are so different!
Recently an elderly Swiss clergyman wrote me a touching letter emphasizing that through my writings I had at last opened the way to the Bible for him.
I certainly never expected anything like that.

But you can see from this that the figurative language of the Bible is not understood even by a clergyman.
No doubt the archetypes are present everywhere, but there is also a widespread resistance to this ”mythology.”
That is why even the gospel has to be ”demythologized.”
To be sure we are dealing with the meaning and content of mythologems.
To be sure ”Christ” gave the myth a new meaning for the man of antiquity.
But when we still go on stressing the newness 2000 years later, we must point out what exactly is the news for us, which we haven’t yet heard and understood. Then we could feel like primitive Christians again.
But we hear only the same old words and, like Bultmann, get sick of mythology.
How far is the message new for us?
How far is Christ still unknown to us?
We heard ages ago that he exists as a living person exempt from our arbitrariness, and all the rest of it.
What we need is a new point of departure, and this cannot be found without the assignment of new meaning.
The message is alive only if it creates new meaning.
I don’t believe at all that it has run dry, rather that theology has.
Just how do you make it clear to your listeners that ”the death and resurrection of Christ are their death and their resurrection”?
Aren’t you equating Christ with the self of man, and isn’t this a view which is contested when I say it?
If the death and resurrection of Christ are my death and resurrection, i.e., if a = b, then b = a .
That Christ is the self of man is implicit in the gospel, but the conclusion Christ = self has never been explicitly drawn.
This is an assignment of new meaning, a further stage in the incarnation or actualization of Christ.
You are drawing near to this insight with rapid steps; indeed, you have already voiced it.
And with it Christ becomes a formulable psychological experience: the self is a living person and has always been there.
It is an insight upon which Hindu philosophy (the equivalent of Western theology), Buddhism, Taoism, mystical Islamic sects, and Christianity are all agreed.
My psychology is a modest contribution to this illustrious assemblage, and from the Christian standpoint you have formulated the essential
psychological principle in the words quoted above.
Thanks to this insight and inner experience the figure of Christ has come alive for you, and means for you an ultimate and unshakable truth, because it issues from a universally disseminated, collective archetype, which is ax£(po7rol71ro>.
Every Christian should rejoice, but I fear the theologians will make a sour face.
I, however, rejoice that the unconscious has put into your mouth the true meaning: (Jappf.m fLVO’Ta(TOV ewv (J’£(J’oO’p.lvov.
As you may know, I have written in detail about this in Aion and Answer to Job and other works.
It goes without saying that I am not of the opinion that insights which only the individual can have should be preached.
I realize that the sermon is a pressing affair for the clergyman, something he has to cope with somehow.
But his psyche is perhaps an even more pressing task, and it is of this I speak.
In this respect there is a general flight outwards, a wrinkling of the nose at ”psychology,” a terrifying ignorance of it, and the cura animarum has reached its nadir.
Instead, one goes in for missions to the heathen.
The first emissaries went into the great centres of civilization, but not to the sources of the Nile.
That came in only with monasticism, which sprang from a disgust with the civilized world from which one had dropped out.
A good example is Albert Schweitzer, who is urgently needed in Europe but prefers to be a touching saviour of savages and to hang his theology on the wall.
We have a justification for missionizing only when we have straightened ourselves out here, otherwise we are merely spreading our own
disease.

How is it with God's Kingdom in Europe?
Not even savages are stupid enough not to see our lies.
Shamelessly and childishly we parade our irreconcilable schisms before the wondering eyes of our black "brethren" and preach peaceableness, brotherliness, neighbourly love, etc. etc. through the mouths of Evangelists, Lutherans, High Church, Nonconformists, Baptists, Methodists, Catholics, all of whom are resolved to the death not to communicate with their brother. Is this fulfilling God's will?
These thoughts come to me unbidden when you speak of total commitment, for instance to missionary work.
Of course people can be committed to everything and anything-even to Naziism, as we have seen.
But whether the goal presupposed by us to be "right" also corresponds to God's will is another matter.
About this only a very small, still voice within us gives us any information.
And not infrequently it contradicts our collective ideals (vide the way it called certain of the prophets!).
One of the greatest obstacles to our psychic development, it seems to me, is the drowning out of the inner voice in the interests of some collective, conventional ideal which makes us insensitive to the damage done to our own house and givers us the right to impart good advice to our neighbours.
If we go along with a so-called good cause, we can easily give ourselves the treat of not having to do something to improve our-oh so small and insignificant!-psyches.
But that the right means in the hands of the wrong man then work mischief is something nobody thinks about.
Don't you think we would have more cause to worry about the state of Christianity in Europe than about the hygienic precautions in and around Lambarene?
The first is naturally highly unpopular, but the second is exemplary idealism which guarantees a first-class good conscience and nowhere tarnishes the lordly feelings of the white man.
Please don't take my remarks personally but for what they are footnotes to the religious question of the present.
Yours sincerely,
C.G. Jung
P.S. I really owe you an explanation why it is that I bombard you with such long and repellent letters.
I have, you see, to listen to so much idiotic and negative stuff about Christianity on the one hand, and am so grotesquely misunderstood by the theologians on the other, that I do my utmost to bring my criticism to bear only when I can count on goodwill, i.e., on a truly Christian attitude which may have not a little to do with neighbourly love.
Besides that, your last letter has also moved me to show you how closely your religious views touch my own. Carl Jung, Letters Vol. II, Pages 83-86.

Carl Jung: It doesn’t pay not to see the dark side. **(2015-08-01 17:26)**

To Hans Schar
Dear Dr. Schar, 15 August 1952
Hearty thanks for kindly sending me your review of Job.
I didn’t envy you this difficult task.
But you have done it in a very objective way and have also succeeded in introducing one or two things for the fine-eared.
Your idea of my spiritual affinity or at least sympathy with Jakob Burckhardt is amazingly true.
Burckhardt’s pessimistic forebodings were undoubtedly right.
It doesn’t pay not to see the dark side.
I am glad that such a carefully balanced review got into a theological journal. It may well be the first to have found its way there.
I hear you are coming to visit me sometime in September.
All that month I shall be in Bollingen, where I can receive you at any time if you let me know a few days beforehand.

Meanwhile with kind regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 80-81.

Carl Jung: She should beware of too much activity of an extraverted kind. **(2015-08-01 17:37)**

To Joseph L. Henderson
Dear Henderson, 9 August 1952
Thank you for your kind letter!
I am glad to have had the chance of talking to X.
She is better ”knitted together” than I expected.
The balance is carefully yet a bit anxiously maintained.
There is much insecurity and uncertainty about the volcanic chaos underneath.
Consciousness ought to be strengthened, as it needs a strong ego to counterbalance the dormant affects.
There is much uncertainty in her whether she will be able to disidentify from the collective unconscious.
She is in need of theoria i.e., of symbolic concepts that would enable her to ”comprehend” the contents of the

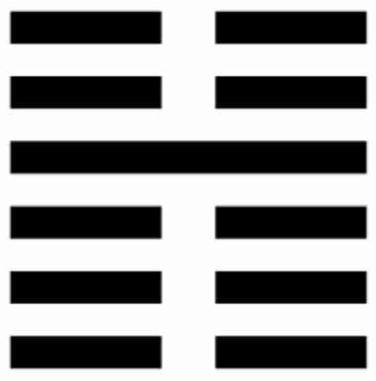
unconscious.
I would try to get her interested in a general, theoretical knowledge of the basic contents of the unconscious and of their significance for individuation.
I have noticed some spark in her when the conversation touched upon related subjects.
The more she knows and understands, the better are her chances.
She should beware of too much activity of an extraverted kind.
I have the impression that she is not yet congealed but still ”fluid.”
My best wishes,
Yours cordially,
C.G. Jung Carl Jung, Letters Vol. II, Pages 79-80.

Carl Jung: The Dream is a natural phenomenon. **(2015-08-02 04:59)**

To 0. Schrenk
Dear Professor Schrenk, 8 December 1952
I greatly enjoyed your interesting letter.
Naturally your ”reaction” made a special impression on me.
It was quite in keeping with the deeper meaning of the dream that you should write to me about it.
The ”teacher” shows you the secret of his ”daughter.”
Perhaps I may draw your attention to a small but, in its consequences, serious technical mistake in your interpretation of the dream. (It plays a greater role in the dream that follows.)
The dream’s extremely negative criticism of your ”product” may be connected with this.
The conscious starting-point of the dream is the reading of my book, or rather its affective impact which evokes the image of your one-time teacher.

The dream leads away from me to Prof. Gaub, who is entirely your memory.
Gaub didn't write Job, also he has no daughter, but he is an ideal teacher.
Contrary to all expectations, the dream has concealed me and replaced me by Gaub.
Why does the dream make such an arrangement?
Why does it say "eagle"instead of Schrenk or Jung?
The dream quite obviously means Gaub and eagle.
It is only we who think it must actually mean Schrenk or Jung.
In this respect your colleague has already corrected you, only to make the same mistake himself of wanting to know better than the dream.
It is as if a doctor found sugar in a patient's urine and told him, "The sugar really means albumen," and then treated the patient for nephritis on the basis of a mere opinion.
Freud himself made this fundamental mistake.
It is the simplest way of killing the dream's meaning.
Of course we look round for figures in our world of experience to explain dreams.
But the first thing to be established is that a dream is a natural phenomenon which we cannot interpret with a flick of the wrist, otherwise we are doing alchemy instead of chemistry.
Since the second dream obviously means eagle, and neither you nor I are eagles circling round concentration camps, this interpretation is purely arbitrary.
But what, then, is the eagle?
The eagle is here meant as a threatening factor which has to be "shot down."
It is all-seeing, spying out its prey from above with a telescopic eye which nothing escapes.
Understandably enough, this invigilation is particularly disagreeable to the rationalistic and atheistic Jew as it reminds him of the eyes of Yahweh, which "run to and fro through the whole earth" (mentioned in my Job!) and from which nothing remains hidden.
The eagle "seizes" and "snatches up" (Ganymede and the eagle of Zeus).
Your colleague is reminded that he is still stuck in an intellectualistic concentration camp and feels the liberator as an enemy.
Here we are dealing with an archetype and not with the writer Jung.
The same is true of the teacher and even more so of the daughter.
Here the figure of Sophia insinuates herself, divided into the "Wise Old Man" and his daughter, who stands for the virgin soul.
The two dreams do not point back to the daytime impressions, but forwards into the world of living archetypal figures, which apparently or in fact we have long forgotten but which are always there if only we would think scientifically and not be satisfied with mere opinions.
Please don't take these remarks as schoolmasterish criticism; I only thought they might help you to understand my apparently very difficult
and so often misunderstood psychology.
With best thanks for your stimulating letter,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 98-100.

Carl Jung: I forgot to tell you that I Ching 16 place 1 refers to ”putting in music” (2015-08-02 05:09)



To Father Victor White
Dear Victor! Bollingen, 7 August 1952
I forgot to tell you that I Ching 16 place 1 refers to ”putting in music” the problem of priv. boni, i.e., understanding it as a feeling problem.
You would get a more complete picture if you contemplate such ideas not only from an intellectual but also from a feeling standpoint.
In this case you could feel the ”contrapunctum” very clearly.
You were followed by a letter which I have re-addressed to Blackfriars.
Greetings!
Yours cordially,
C.G. Carl Jung, Letters Vol. II, Page 79.

Carl Jung on the doctrine of privatio Boni **(2015-08-02 05:31)**

To Father Victor White
Dear Victor, 30 June 1952
First of all I should like to know whether the doctrine of privatio boni ranks as a dogma or as a sententia communis.
In the latter case it could be a disputable subject so far as I understand the ways of ecclesiastical thinking.
At all events I have started the discussion on this assumption.
If on the other hand it should be a defined and declared truth, I will not discuss it anymore, but I shall try to understand the
deeper reasons for its existence, as I have already tried at least tentatively.
The crux seems to lie in the contamination of the two incongruous notions of Good and of Being.
If you assume, as I do, that Good is a moral judgment and not substantial in itself, then Evil is its opposite and just as non-substantial as the first.
If however you assume that Good is Being, then Evil can be nothing else than Non-Being.
In my empirical thinking the tertium quid is always the observer, i.e., the one who makes the statement.
Your example of light and darkness is a subjective and relative statement, inasmuch as light is equal to motion and darkness equal to rest, that is, more or less frequency or more or less standstill.
Darkness is certainly a decrease of light, as light is a decrease of darkness.
Thus it amounts to a play of words to say that only Good is, i.e., has substance and Evil not.
Standstill is just as real for an observer as movement.
You could not even have a notion of movement if there were not standstill to compare it with.
Things are quite simple if you could only admit that Good and Evil are judgments, having nothing to do with the incommensurable
concept of Being.
It is true that motion is everything, since all things move, but it is equally true that certain things are less moving for a certain observer than other things.

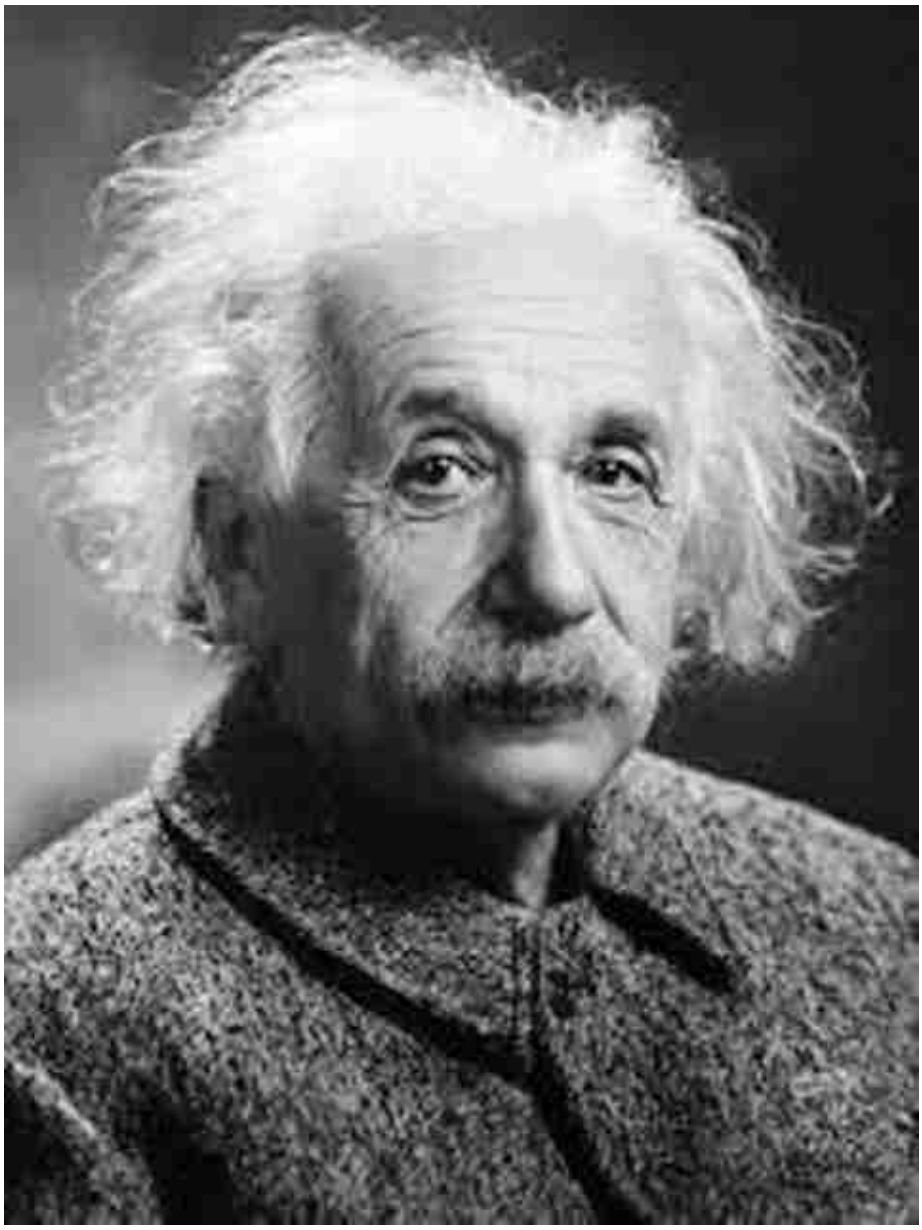
From this fact you form the notion of standstill, which in itself, as far as we know, does not occur in our empirical world.
Thus you can hold that everything is good, but certain things are less good for a certain observer.
But this argument also depends upon an observer and his statement, which is always subjective.
What you call fixed stars, for instance, may move much faster in reality than our sun, and what you call good may be in other respects
a great evil, that is, for another observer.
The whole question may be a case like that of the earth , around which the sun revolved for the better part of 1900 years.
In recent times only it became an admissible truth that the earth is moving round the sun.
If the privatio boni is merely a doctrine and not a dogma, it can be discussed or is that not so?
St. Thomas is not infallible.
His views about the Assumptio for instance don't seem to agree with the new dogma.
Whereas Being is obviously a concept of + ,
Non-Being is one of -.
But Evil is as substantial as Good, as the devil and his hell are substantial.
If Evil should be a very small Good, it would nevertheless be good, however little, and not at all bad.
If I am condemned to hell I am still nothing but good, in spite of the fact that I have lost 99 % of goodness because Evil is not.
Is it quite impossible for a theologian to admit the obvious fact of Good and Evil being moral judgments and as such relative to an observer?
There is not the faintest evidence for the identity of Good and Being.
God is certainly Being itself and you call Him the Summum Bonum.
Thus all Being is good, and even Evil is a minute Good, even Satan's disobedience is still good to a small degree and nothing else.
For that small Good he is in hell.
Why should Good be thrown into hell?
And at which percentage of goodness are you liable to get condemned?
Moreover there is no darkness in God and God is All where in hell is the absence of light then, where the host of fallen angels, where the "evil-doers" (i.e., those having done a little good) and Satan himself?
Why should a little good be against God?
It is still with God, even Satan is.
Whatever he is doing, it is always a little good and nothing else.
That is how the Christian doctrine gets out of its inherent dualism, i.e., Manicheism, by denying the existence of Evil.
You do deny it by calling Evil a decreasing Good.
Absolute Evil is for you a merely neutral condition, in which there is nothing at all, a p.□5□v, but inasmuch as Satan exists, he is nothing but good, because Being = Good.
It reminds me of St. Mad's baptism of the penguins and St. Catherine's advice: Donnez-leur une arne, mais une petite!
I'm looking forward to seeing you on the 16th or the 17th.
I shall be in Bollingen then.
Cordially yours,
C.G. Carl Jung, Letters Vol. II, Pages 71-74.

Carl Jung on the development of the Kabbalah. **(2015-08-02 05:53)**

To James Kirsch
Dear Kirsch, 18 November 1952
I am sending you an English letter this time as I am still unable to write longhand letters myself.
I had another attack of arrhythmia and tachycardia due to overwork.
I am now slowly recovering and my pulse is normal again for almost a week, but I am still tired and have to go slowly.
Your question is a very important one and I think I can understand its full import.
I would not be able to give you a satisfactory answer, yet having studied the question as far as is possible, I can call your attention to the extraordinary development in the Kabbalah.
I am rather certain that the sefiroth tree contains the whole symbolism of Jewish development parallel to the Christian idea.
The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme triad of Kether, Hokhmah, and Binah in the figure of Tifereth.
Being the equivalent of the Son and the Holy Ghost, he is the sponsus bringing about the great solution through his union with Malkhuth.
This union is equivalent to the assumptio beatae virginis, but definitely more comprehensive than the latter as it seems to include even the extraneous world of the Kelipoth.
X. is certainly all wet when he thinks that the Jewish Gnosis contains nothing of the Christian mystery. It contains practically the whole of it, but in its unrevealed pleromatic state.
There is a very interesting little Latin mediaeval book written either by Knorr von Rosenroth or at least under his direct influence.
It is called Adumbratio Kabbalae Christianae, Id est Syncatabasis Hebraizans, Sive Brevis Applicatio Doctrinae Hebraeorum
Cabbalisticae Ad Dogmata Novi Foederis. Francofurti, 1684.
This little book is highly worthwhile; it contains a very useful parallel to the Christian and the Kabbalistic mystery and might give you much help as it has helped me in understanding this all-important problem of the Jewish religious development.
It would be highly commendable to translate the book.
I am pretty certain that the extraordinary and venomous response of the orthodox rabbis against the Kabbalah is based upon the undeniable fact of this most remarkable Judeo-Christian parallelism.
This is hot stuff, and since the 17th century, as far as my knowledge goes, nobody has dared to touch it, but we are interested in the soul of man and therefore we are not blindfolded by foolish confessional prejudices.
Sincerely yours,

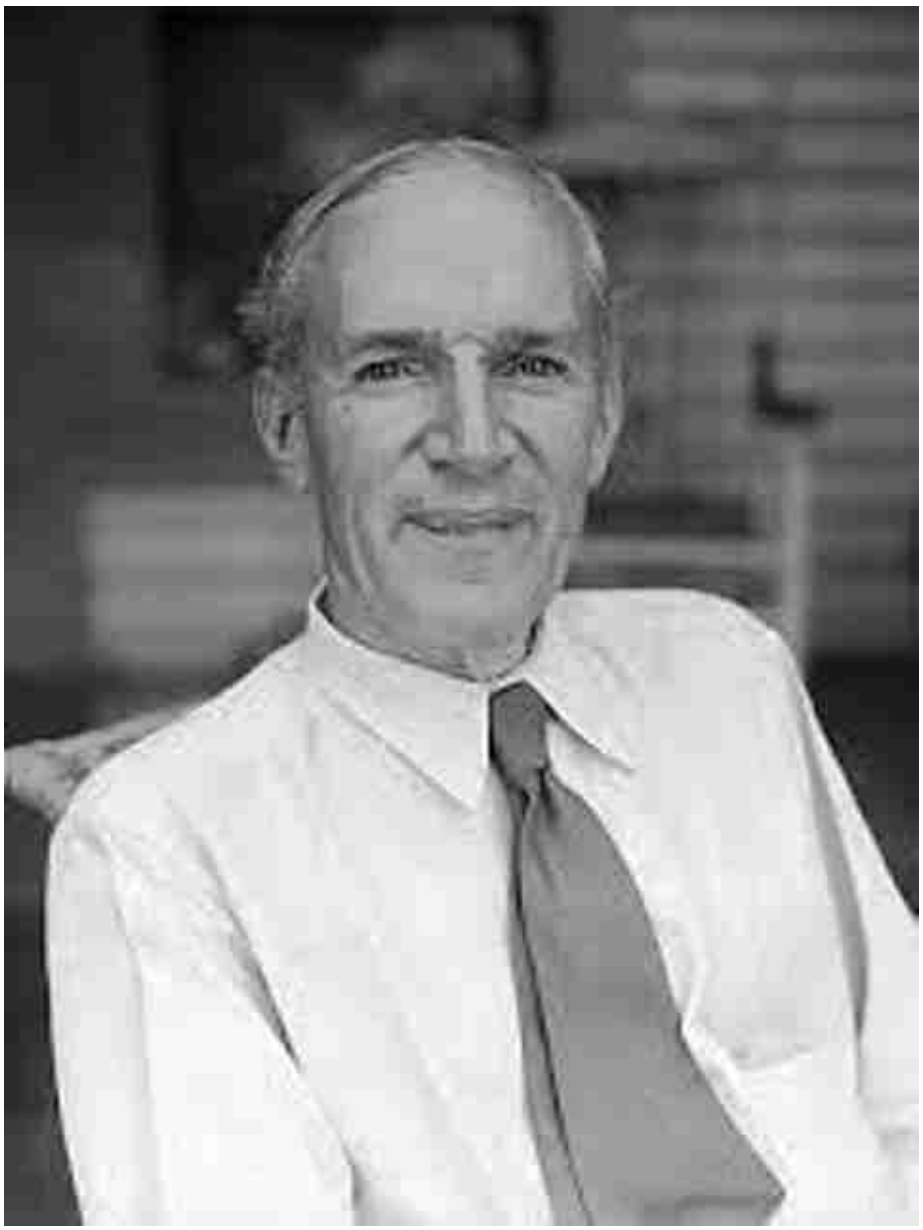
C.G. Jung Carl Jung, Letters Vol. II, Pages 91-93.

Carl Jung: Thank you for letting me see Professor Einstein's highly complementary letter. **(2015-08-02 07:12)**



To Upton Sinclair
Dear Mr. Sinclair, 24 November 1952

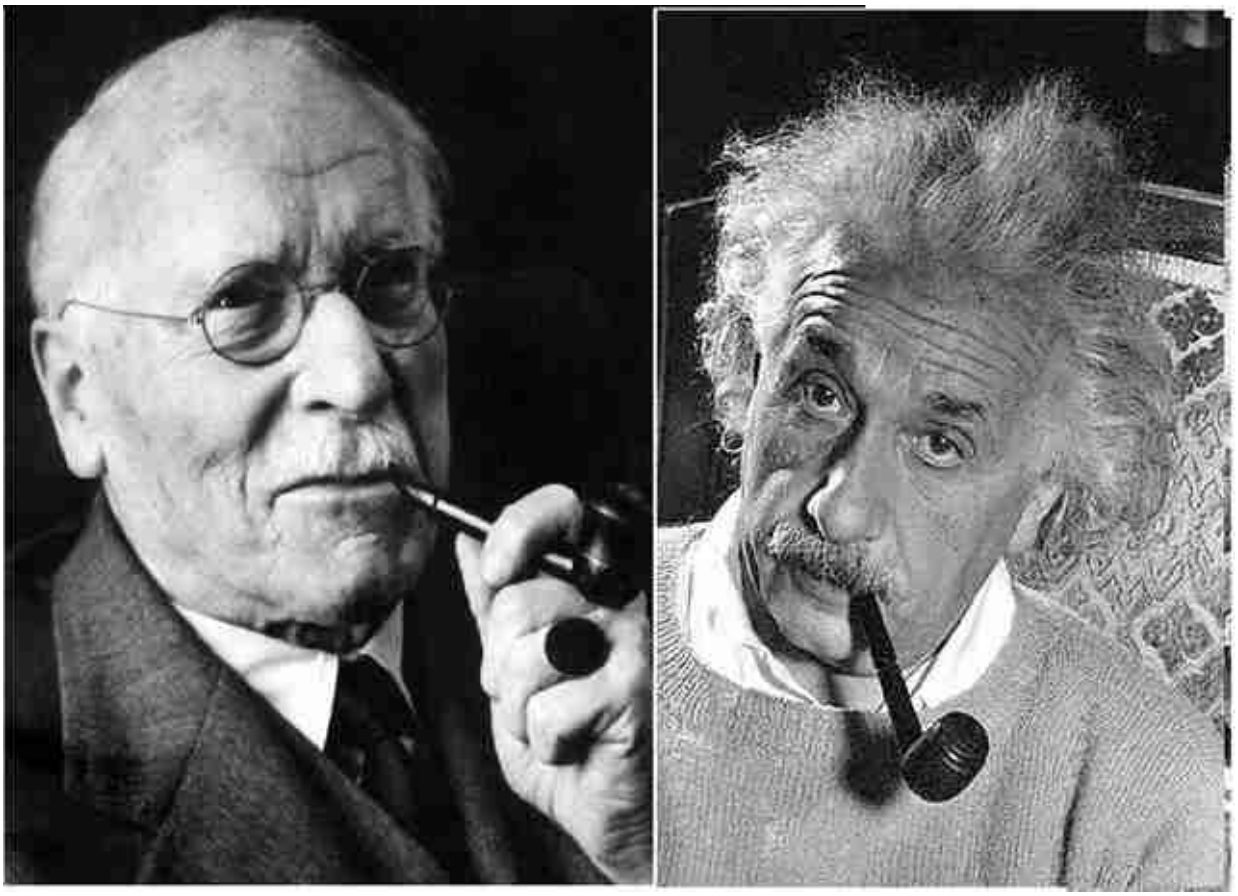
Thank you ever so much for the kind reception you gave to my letter and to my apparent criticism.
I do not feel quite happy about my way of using the English language, since I seem to cause many misunderstandings.



I want, therefore, to make it quite clear that I fully appreciate not only your masterful portrait of a personal Jesus, but

also the laudable tendency of your work to show an apathetic world the possibility of a personal approach to a highly debatable religious figure.
My letter has obviously given you cause to analyse the mental condition of its perpetrator.
Since it is a rule of thumb never to analyse any given subject without the pertinent association material (if there is any!), I want to support your analytic attempt by giving you some more necessary information: I have a certain picture of a personal Jesus.
It has been dimly suggested to me through certain New Testament data.
Yet the strongest impression carne to me from the Linceul de Turin, the Saint Suaire.
Its stern and august countenance has confirmed my formerly vague expectations.
I am, as a matter of fact, so profoundly impressed by the superiority of this extraordinary personality that I would not dare to reconstruct its psychology.
I am not at all sure that my mental capacity would be up to such a task.
That is why I must personally refrain from a biographical attempt.
You are quite right in contending that the world is entitled to demand something more positive from me than mere criticism.
As a matter of fact (since 1948) I have published everything sustainable which I have thought about the documentary phenomenon of Christ and its psychological reconstruction.
There are three essays:
1 . Symbolik des Geistes, 1948, p. 32 3-446 : ”Versuch einer psychologischen Deutung des Trinitatsdogmas.”
2 . Aion, 1951, p. 15-379 : ”Beitrage zur Symbolik der Selbst.”
3· Antwort auf Hiob, 1952.
People mostly don’t understand my empirical standpoint: I am dealing with psychic phenomena and I am not at all concerned with the naive and, as a rule, unanswerable question whether a thing is historically, i.e., concretely, true or not.
It is enough that it has been said and believed.
Probably most history is made from opinions, the motives of which are factually quite questionable; that is, the psyche is a factor in history as powerful as it is unknown.
In dealing with Christ, my point de depart is the Corpus Christianum in the first place.
It consists of the canonical writings exclusively.
From this source we learn not only of a personal and rational Jesus, but also and even foremost of an eschatological Christ.
I use (as others) the term ”eschatology” in the wider sense (i.e., not only with reference to the parousia) viz. oneness with God, sonship, messianic mission, identity with the Anthropos (”Son of Man”), the glorified resurrected Christ, the Kvpwnov ayy□Áwv Kat rwv oatjMlvtwv and the iudex vivorum et mortuorum, not forgetting the pre-existent ,\6yo□Ļ
[Greek letters not cut and pasted properly]
This irrational aspect is inseparable from the evangelical picture of Christ.
In the second place, in dealing with Christ’s historical effects, I have to take into account not only the dogmata of the Church but the Gnostics, and the later heretics also, right down to late mediaeval alchemy.
No wonder people don’t understand what it’s all about.
The trouble is they are still stuck with the silly question as to whether a metaphysical assertion is true or not, or whether a mythologem refers to a historical fact or not.
They don’t see, and they don’t want to see, what the psyche can do.
But there-alas-is the key.
Thank you for letting me see Professor Einstein’s highly complementary letter.
I am duly impressed and feel quite low.
Yours very truly,
C.G. Jung
P.S. I would have gladly sent you a copy of my books but they are not translated. Carl Jung, Letters Vol. II, Pages 95-98

How Dr. Jung met Albert Einstein **(2015-08-02 13:41)**



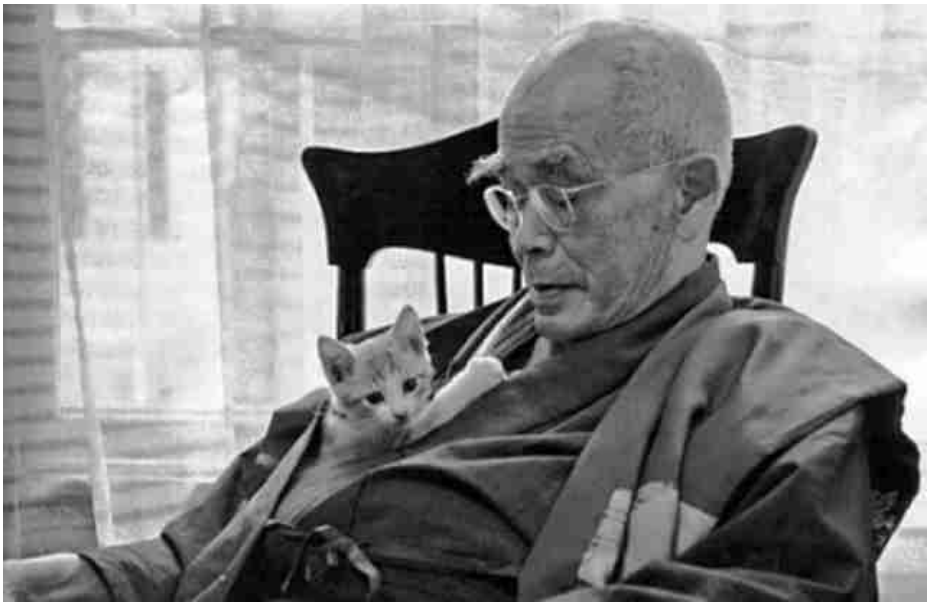
To Carl Seelig
Dear Dr. Seelig, 25 February 1953
I got to know Albert Einstein through one of his pupils, a Dr. Hopf if I remember correctly.
Professor Einstein was my guest on several occasions at dinner, when, as you have heard, Adolf Keller was present on one of them and on others Professor Eugen Bleuler, a psychiatrist and my former chief.
These were very early days when Einstein was developing his first theory of relativity.
He tried to instill into us the elements of it, more or less successfully.
As non-mathematicians we psychiatrists had difficulty in following his argument.
Even so, I understood enough to form a powerful impression of him.
It was above all the simplicity and directness of his genius as a thinker that impressed me mightily and exerted a lasting influence on my own intellectual work.
It was Einstein who first started me off thinking about a possible relativity of time as well as space, and their psychic conditionality.
More than thirty years later this stimulus led to my relation with the physicist Professor W. Pauli and to my thesis of psychic
synchronicity.
With Einstein's departure from Zurich my relation with him ceased, and I hardly think he has any recollection of me.
One can scarcely imagine a greater contrast than that between the mathematical and the psychological mentality.
The one is extremely quantitative and the other just as extremely qualitative.
With kind regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages108-109.

Carl Jung on ”The Philosophical Tree.” **(2015-08-02 16:29)**

To James Kirsch

My dear Kirsch, 29 January 1953
I would like to thank you personally for the great honour you have destined for me and the great pleasure this has given me.
I hope and wish all the best for the future of your Society.
If I had a Doctor honoris causa to bestow I would place the well-earned academic hat on your head in recognition of your truly remarkable and meritorious activity on behalf of ”my” psychology, with regard to which, however, I presume to no proprietary rights.
It represents a movement of the spirit which took possession of me and which I have had the privilege of serving all my life.
It illuminates the evening of my days and fills me with joyful serenity that I was granted the favour of putting my best abilities at the service of a great cause.
What you write about the effect of Job on analysts accords with my own experience: the number of individuals capable of reacting is relatively very small and analysts are no exception.
A second edition is already on the way, in which I have made the corrections you suggested.
I will send you a copy.
I am recuperating slowly, but now things are getting positively better.
Today I finished a long essay on the ”Philosophical Tree,” which kept me company during my illness.
I have discovered some interesting things.
Writing it was an enjoyable substitute for the fact that so few of my contemporaries can understand what is meant by the psychology of the unconscious.
You should have seen the press reviews of Job! The naive stupidity of it all is beyond imagination.
Again with cordial thanks and kindest regards,
Yours sincerely,
C.G. Jung, Letters Vol. II, Page 104.

Carl Jung on Zen **(2015-08-03 03:06)**



To Stanislaw Komorowski
Dear Colleague, 19 December 1952
Many thanks for your friendly letter.
I know Suzuki personally.
I have studied Zen not in the practical sense but only from the psychological angle.
I have had much more to do with the European developments that tend in the same direction.
Many paths lead to the central experience.
But the nearer one gets to the centre the easier it is to understand the other paths that lead there.
I have no doubt that this study is the most important in our time.
With best wishes for the natalis Solis invicti,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 101.
Image: D.T. Suzuki seeking advice from a Zen MEWster.

Carl Jung on Martin Buber and Soren Kierkegaard **(2015-08-03 03:26)**

To Mitchel Bedford
Dear Dr. Bedford, 31 December 1952
Concerning Mr. Buber, I can tell you that to my knowledge there has never been the slightest personal friction between us and I do not think that Buber has ever been impolite to me.
The only trouble with him is that he does not understand what I am talking about.
Concerning Kierkegaard, I am convinced that for many people it is an excellent thing to read him, because he gives voice to many deliberations which prove to be of great value inasmuch as they help people to think about such questions.
I myself, quite personally, do not find a sufficient amount of meat in him.
One hears too damn much of himself, but very little of that voice which I would prefer to hear.
I have no personal opinion of Buber since I have met him only a few times and I dislike forming opinions on insufficient grounds.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 101-102.

Carl Jung on Buddha and Reincarnation **(2015-08-03 03:35)**

To William Hamilton Smith
Dear Mr. Smith, 26 January 1953

Everybody is free to believe anything which seems to fit about things of which we know nothing.
Nobody knows whether there is reincarnation, and equally one does not know that there is none.
Buddha himself was convinced of reincarnation, but he himself on being asked twice by his disciples about it, left it quite open whether there is a continuity of your personality or not.
Certainly we do not know where we come from, nor where we are going, or why we are here at the present time.
I think it is right to believe that having done the best we could do here, we are also best prepared for things to come.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 103-104.
Samyutta-Nikaya, Part II : "The Nidana Book," pp. 150f. (Tr. Rhys Davids and Woodward, 1922.)

Carl Jung and Smoking **(2015-08-03 04:01)**

To Ignaz Tauber
Dear Colleague, 23 January 1953
Thanks for your friendly visit!
I passed a good night.
One Quidinal was enough to stop the tachycardia.
Everything fine today, I am up again.
Yesterday I quite forgot to ask you what you think about smoking.
Until now I have smoked 1 pipe with water condensation on beginning work in the morning, a miniature cigar after lunch, equal to 1-2 cigarettes, another pipe at 4 o'clock, after supper another little cigar, and generally another pipe about 9:30.
A little tobacco helps me to concentrate and conduces to my peace of mind.

Please do send me your bill.
You were kind enough to bring the Corhomon along.
I've already had an injection today.
With many thanks for your advice,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 103.

Carl Jung: "If causality is axiomatic, i.e., absolute, there can be no freedom." **(2015-08-03 09:22)**

To Elisabeth Metzger
Dear Frau Metzger, 7 January 1953
Man is notoriously not God, to whom alone is given the power to preserve and destroy life.
Man has only very limited possibilities amongst which-so far as his consciousness extends-he can choose with practical freedom.
If causality is axiomatic, i.e., absolute, there can be no freedom.
But if it is only a statistical truth, as is in fact the case, then the possibility of freedom exists.
The paradoxical God-image is not an innovation in the sense that it is a novum in the world's history.
The God of the Old Testament as well as all non-Christian deities are inwardly contradictory, and the non-Christians must also live and have always lived with the paradox.
It is certainly true that a paradoxical God-image forces man to come to grips with his own paradoxicality.
This is in fact our task which we have hitherto avoided.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 102.

Carl Jung's Letter to a Catholic Analyst. **(2015-08-04 05:26)**

To Paul Campbell
Dear Mr. Campbell, 19 December 1952
Thank you very much for your kind letter and the programme of your Conference.
I fully realize that Catholic analysts are faced with very particular problems which, on the one hand, are an aggravation of the work which is difficult in itself already, yet on the other hand, an asset, since you start within a world of

thought and feeling based upon archetypal realities.
I have had a number of TB patients in my time and some really excellent results with psychotherapy, but it is true that the average somatic case generally has a resistance to a psychological approach,
particularly the TB patients, since TB is, in a way a ”pneumatic” disease, that is, affecting the life-giving breath.
It is in such cases often as if the patient had a pride and obstinacy in defending the achievement of a somatic answer to an insoluble psychological problem.
With every good wish for Christmas and the New Year,
I remain,
Yours cordially,
C.G. Jung Carl Jung, Letters Vol. II, Pages 100-101

Carl Jung on Abstinence from Smoking his Pipe **(2015-08-04 05:38)**

[Carl Jung on abstinence from smoking]
To Ignaz Tauber
Dear Colleague, 4 February 1953
For a time I faithfully observed the rigorous rules of abstinence until my impatience drove me again to a few pipes.
Of the 2 evils the pipe seems to me the lesser.
Everything went very well from the moment I gave up the digitalis . . . .

Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 105.

Carl Jung on Human Artificial Insemination **(2015-08-04 05:54)**

To E . Roenne-Peterson
Dear Sir, 16 March 1953

Inseminatio artificialis could indeed become a public and legal problem in a society where a merely rationalistic and materialistic point of view has become predominant, and where the cultural values as to the freedom of human thoughts and of human relations have been suppressed.
This danger is not so remote that one could disregard it.
It is therefore a legitimate question when one asks what the possible consequences of the practice of the said procedure might be.
From the standpoint of psychopathology, the immediate effect would be an ”illegitimate,” i.e., fatherless pregnancy, in spite of the fact that the fertilization took place in wedlock and under legalized circumstances.
It would be a case of unknown paternity.
Since human beings are individual and not exchangeable, the father could not be artificially substituted.
The child would suffer inevitably from the handicaps of illegitimacy, or of being an orphan, or of adoption.
These conditions leave their traces in the psyche of the infant.
The fact that artificial insemination is a well-known cattle-breeding device lowers the moral status of a human mother to the level of a cow, no matter what she thinks about it, or what she is talked into.
As any bull having the desired racial characteristics can be a donor, so any man appreciated from the breeder standpoint is good enough for anonymous procreation.
Such a procedure amounts to a catastrophic devaluation of the human individual, and its destructive effect upon human dignity is obvious.
Having no practical experience in this matter, I do not know what the psychological effect is of a conception brought about in such a cold-blooded ”scientific” way, and what a mother who had to carry the child of a total stranger would feel.
I can imagine that the effect would be like that of rape.
It seems to me to be in itself an ominous symptom of the mental and moral condition of our world that such problems have to be discussed at all.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 110-111.

Carl Jung: Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being. **(2015-08-04 14:31)**

To Jakob Amstutz
Dear Pastor Amstutz, 28 March 1953
Excuse the delay in answering your kind letter of 9 March.
It is indeed a pleasant exception.
For there are exceptions.
Otherwise dismal darkness reigns.
My criticism of the Yahwistic God-image is for you what the experience of the book was for me: a drama that was not mine to control.
I felt myself utterly the causa ministerialis of my book.
It came upon me suddenly and unexpectedly during a feverish illness.
I feel its content as an unfolding of the divine consciousness in which I participate, like it or not.
It was necessary for my inner balance that I made myself conscious of this development.
Man is the mirror which God holds up to himself, or the sense organ with which he apprehends his being.

So-called progress makes possible a tremendous multiplication of man and leads simultaneously to a spiritual inflation and to an unconsciousness of God (genetivus accusativus!).
Man confuses himself with God, is identical with the demiurge and begins to usurp cosmic powers of destruction, i .e., to arrange a second Deluge.
He should become conscious of the tremendous danger of God becoming man, which threatens him with becoming God, and learn to understand the mysteria Dei better.
In the Catholic Church, faith is not so dangerous in practice.
The Church stands on two feet, Protestantism only on sola fide, therefore faith is so important to it but not to the Catholic.
Sometimes semel credidisse is sufficient for him since he has the ritual graces.
With best greetings,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 111-112.

Carl Jung: The breaking loose of the elements, tempest and flood, is a symbol of the possible end of our world. (2015-08-05 04:42)

To G. van Schravendijk-Berlage
Dear Frau Schravendijk-Berlage, 11 February 1953
I can only confirm the impression you have formed of the worldwide readiness to help.
Here in Switzerland we are all deeply affected by the terrible catastrophe that has befallen your country.
On a superficial view, one must regard this response as a positive sign of the feeling of human solidarity.
But as you have quite rightly seen there is something more behind it: the pressure weighing on all Europe and the more or less open fear of a still greater catastrophe.
The present political situation is historically unique in that an Iron Curtain has split the world into two halves which virtually balance each other.

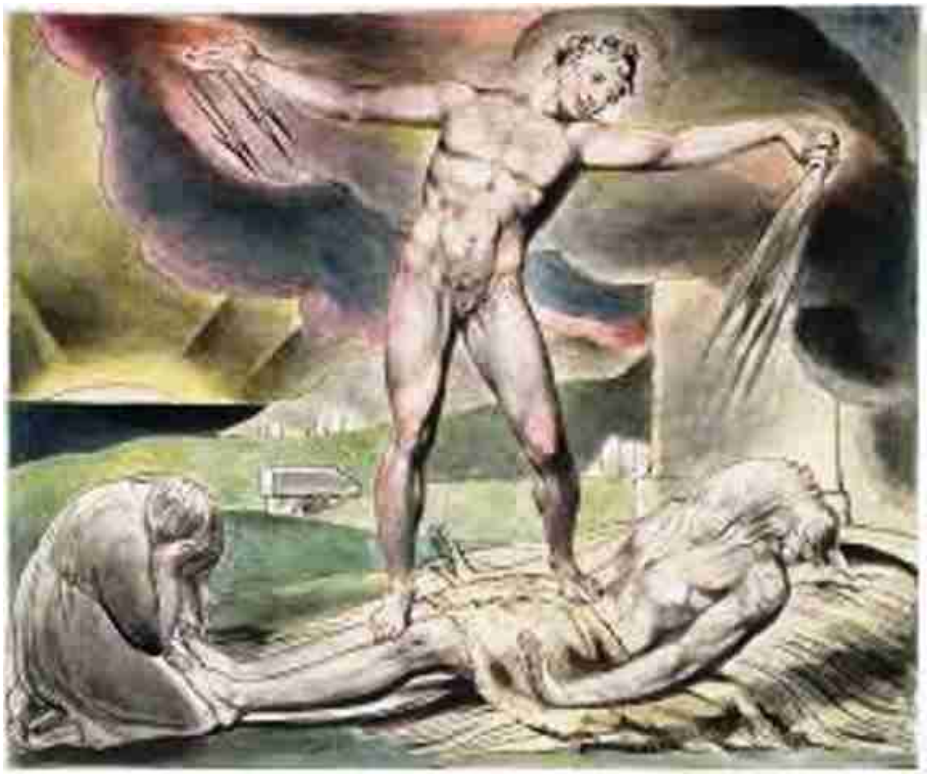
Nobody knows the answer to this problem.
But whenever man is confronted with an unanswerable question or situation, corresponding archetypes are constellated in his unconscious.
The first thing this produces is a general unrest in the unconscious which manifests itself as fear and makes people seek closer union in order to ward off the danger.
But when a catastrophe like the Dutch one occurs, they are reminded of the far greater danger under the threat of which they live.
The breaking loose of the elements, tempest and flood, is a symbol of the possible end of our world.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 105.

Carl Jung: I have observed a great many ESP cases with my patients in the course of time. **(2015-08-05 04:59)**

To J. B . Rhine
Dear Professor Rhine: 18 February 1953
Thank you for your kind letter.
My state of health is unfortunately not so good as to allow me much work.
The work I am planning on ESP does not concern the fact itself (which you have demonstrated up to the hilt), but rather the peculiar emotional factor that seems to be a very important condition deciding the success or failure of the ESP experiment.
As a rule (though not always) spontaneous cases of ESP happen under emotional circumstances (accidents, death, illness, danger, etc.) which usually arouse the deeper archetypal and instinctual layers of the unconscious. I should like to examine the state of the unconscious in cases of minor or major events occurring not so rarely with our patients.

I have observed a great many ESP cases with my patients in the course of time.
The only trouble is to find suitable methods by which the state of the unconscious can be established objectively.
We have begun to try out such methods.
They are difficult and unorthodox, and need a very special training.
I am most obliged to you for offering your help, but in the actual state of our research I would not know where the statistical method would come in, although I hope once to get to a point where statistics can be applied.
It is annoying that my recent works are not yet published in English.
But what can you do when there are at least two committees occupied with the publication of my collected works?
I have tried to kick them into life, but they have taken more than five years over one single book, and it is not yet out.
I have written to Mr. Barrett of the Bollingen Press concerning my essay on synchronicity.
It could easily be translated and published.
Thanking you for your kind interest, I remain,
Yours sincerely,
C.G. Jung
Carl Jung, Letters Vol. II, Pages 106-107.

Carl Jung: The book ”came to me” during the fever of an illness. **(2015-08-05 05:10)**



To Henry Corbin
Dear M. Corbin, 4 May 1953
A few days ago I received an offprint of your essay ”La Sophie Eternelle.”
Unfortunately it is impossible for me to express all the thoughts and feelings I had upon reading your admirable presentation of your subject.
My French is so rusty that I cannot use it to formulate exactly what I want to say to you.
Yet I must tell you how delighted I was by your work. It was an extraordinary joy to me, and not only the rarest of experiences but even a unique experience, to be fully understood.
I am accustomed to living in a more or less complete intellectual vacuum, and my Answer to Job has done nothing to diminish it.
On the contrary, it has released an avalanche of prejudice, misunderstanding, and, above all, atrocious stupidity.
I have received hundreds of critical reviews, but not a single one that comes anywhere near yours in its lucid and penetrating understanding.
Your intuition is astounding: Schleiermacher really is one of my spiritual ancestors.
He even baptized my grandfather-born a Catholic-who by then was a doctor.
This grandfather became a great friend of the theologian de Wette,who had connections of his own with Schleiermacher.
The vast, esoteric, and individual spirit of Schleiermacher was a part of the intellectual atmosphere of my father’s family.
I never studied him, but unconsciously he was for me a spiritus rector.
You say you read my book as an ”oratorio.”
The book ”came to me” during the fever of an illness.
It was as if accompanied by the great music of a Bach or a Handel.
I don’t belong to the auditory type.
So I did not hear anything, I just had the feeling of listening to a great composition, or rather of being at a concert.
I should mention that de Wette had a tendency, as he said, to ”mythize” the ”marvellous” Bible stories (that is, the shocking ones).
Thus he preserved their symbolic value.
This is exactly what I have been forced to do not only for the Bible but also for the misdeeds in our dreams.
I don’t know how to express my gratitude but, once again,
I must tell you how much I appreciate your goodwill and your unique understanding.
My compliments to Madame Corbin.
The caviar is not forgotten.
With grateful regards,
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 115-116.

Carl Jung: I quailed at the prospect of answering you yet again **(2015-08-05 10:50)**

Dear Dr. Hoch, 30 April 1953
It was very kind of you to write to me again in spite of the fact that I never answered your letter of s .XII. 52.
Since I have not been in the best of health for some time, and you are evidently not in a position to follow my line of thought.
I quailed at the prospect of answering you yet again.
It is simply a question of something that the primitive Christians understood and that was understood again and again even in the Middle Ages and that the whole of India has understood from time immemorial.
How very much you misunderstand me is evident from your remark that ”psychanalysis (!) tries to lead man to the discovery of his self as the ultimate goal.”
Maybe ”psychanalysis” aims at something of the sort, but I intend no such futility, for the self is by definition a transcendental entity with which the ego is confronted.
It is a total misunderstanding (and the opposite of what I have always emphasized) to say that the self is a ”concentration On the Me.”
That is just what it is not.
Whatever the ultimate fate of the self may be (and the Christian mystics have something to say here), it means at any

rate first the end of the ego.
Indeed, you yourself say (as Orelli said and I have always said) that Christ is ”the self of all selves.”
This is the correct definition of the self and means that just as Christ is related to all individuals, so all individuals are related to Christ.
Every self has the quality of belonging to the ”self of all selves,” and the self of all selves consists of individual selves.
The psychological concept fully agrees with this.
I have nothing against your theological formulations, and if I wanted to criticize them I would first have to acquire a lot more theological knowledge.
You treat psychology cavalierly and do not notice how very much you misunderstand it.
My aim was therefore to give you a fairer conception of my psychology.
This is evidently not possible, as I must admit to my regret.
It is really not easy to talk with theologians: they don’t listen to the other person (who is wrong from the start) but only to themselves (and call this the Word of God).
Perhaps this comes from their having to preach down from the pulpit, with nobody allowed to answer back.
This attitude, which I met practically everywhere, has shooed me out of the Church like so many others.
I like discussions with theologians, Protestant and Catholic, who understand and want to understand what I am talking about.
But the discussion comes to an end when you bang your head against the walls of Church and credo, for there contumaciousness begins and the power-drive that countenances nothing except itself.
That is why the devil laughs in the face of the 400 feuding Protestant sects and the great reformatory schism.
If even the Christian Churches can’t agree!
What an infernal scandal!
You have not exactly encouraged my attempt to build bridges.
But I won’t molest you any further with my paradoxes, rather I must ask your forgiveness for what must inevitably appear to you as unjustified aggressiveness.
I have no wish whatever to offend or annoy you pointlessly, and therefore I repeat that I have nothing against your theological formulations but, on the contrary, find them justified in their fashion.
My hope was only that I might inculcate into you a somewhat more reasonable and less distorted view of my psychology.
I am evidently a bad advocate in my own cause and would therefore like to take leave of you with many apologies.
.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 113-114.

Carl Jung on the ”Spectacle of eternal Nature.” (2015-08-05 13:05)

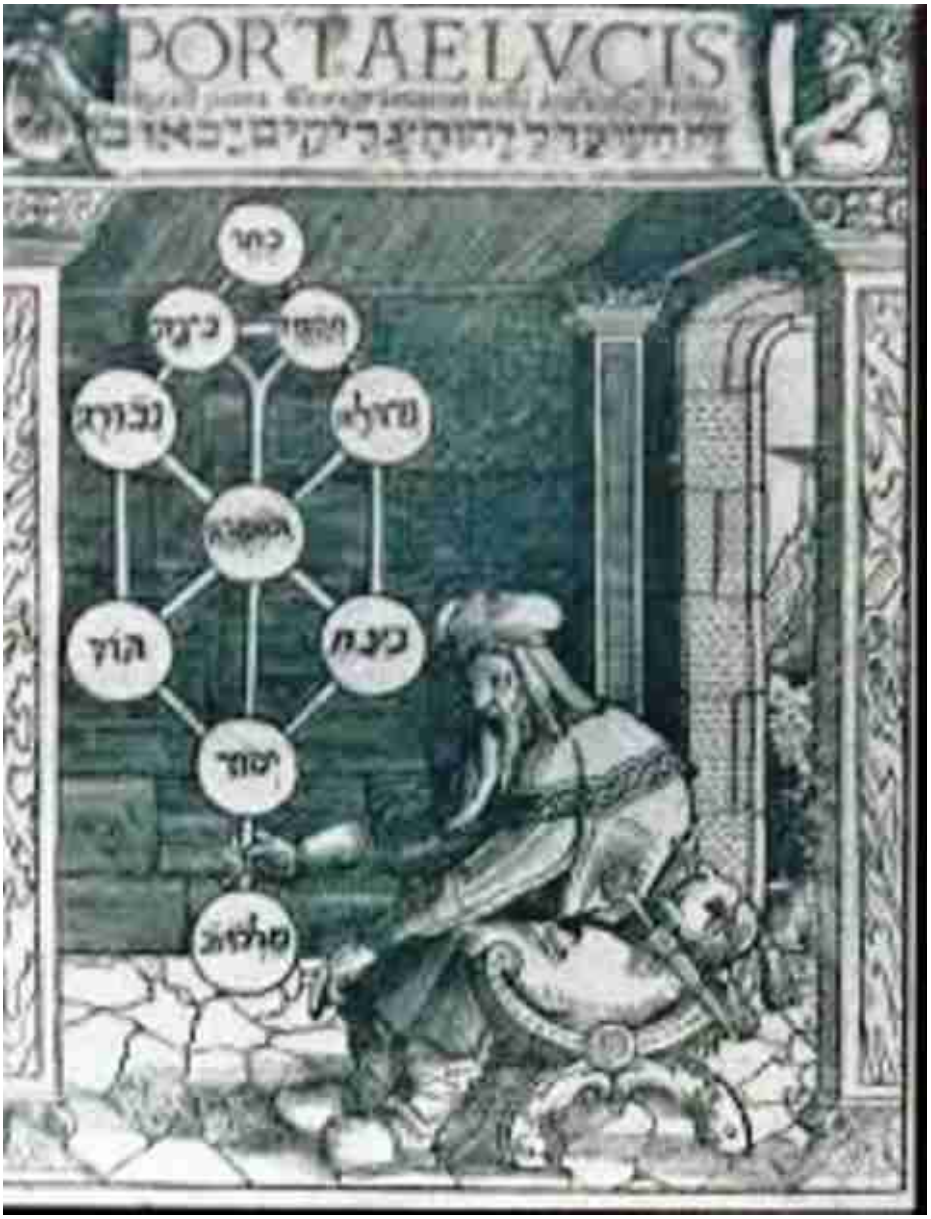
To Aniela Jaffe
Dear Aniela, 29 May 1953
The spectacle of eternal Nature gives me a painful sense of my weakness and perishability, and I find no joy in imagining an equanimity in conspectu mortis.
As I once dreamt, my will to live is a glowing daimon, who makes the consciousness of my mortality hellish difficult for me at times.
One can, at most, save face like the unjust steward, and then not always, so that my Lord wouldn’t find even that much to commend.
But the daimon reeks nothing of that, for life, at the core, is steel on stone.
C.G. Jung, Carl Jung, Letters Vol. II, Page 119.

Carl Jung the Shadow sometimes appears as a Duality **(2015-08-05 13:18)**

To R. J. Zwi Werblowsky
Dear Dr. Werblowsky, 21 May 1953
Best thanks for kindly sending me your two lectures.
I have read them with great interest; the second even twice, as Father White came to Zurich the day before yesterday.

Your critique is most interesting but not exactly easy reading.
When I saw Father White he hadn't yet read it.
But I hope I shall have an opportunity to discuss certain points with him.
You are absolutely right about the hornet's nest.
The two dark figures in Kafka are a duplication of the shadow or of the self (the two white balls).
This duality attaches, for instance, to the messengers from the underworld
(Apocalypse of Peter) or the "helpful animals."
As a rule the shadow appears only in the singular.
If it occasionally appears as a duality this is, so to speak, a "seeing double": a conscious and an unconscious half, one figure above the horizon, the other below.
So far as I know anything definite about it, the duplication seems to occur when the split-off figure is real in a special sense-real as a ghost.
Duplications also occur in dreams, but less frequently than in fairy tales and legends.
The duplication is the origin of the motif of the hostile brothers.
I read the Ibn Ezra passage in a book I can't remember the name of for the moment. I hope to locate the quotation sometime.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 116-117.

Carl Jung: Best thanks for kindly sending me R. Gikatilla's text on dreams. **(2015-08-05 17:03)**



To R . J. Zwi Werblowsky
Dear Dr. Werblowsky, 2 September 1953
Best thanks for kindly sending me R. Gikatilla's text on dreams.

The identification of Chalom and Cholem with Kether is very interesting for all its scurrility.
When I read that, I had to think of the question recently raised by a mathematician, as to whether it was possible to produce absolute chance groupings.
The same statements have to be made about each unit qua unit.
To that extent all units are identical.
The unit is necessarily the “beginning” and the origin of multiplicity.
Because it is undifferentiated the unconscious is a unit and hence the “great beginning” and indistinguishable from God.
I can understand that South Africa has no attractions for you.
A colony nowadays is about the most disagreeable thing one can imagine.
With best regards,
,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 122-123.

Carl Jung on the difficulties in creating a Dream Symbol Lexicon (2015-08-05 17:12)

To Maria Folino Weld
Dear Madam, 6 September 1953
A lexicon of dream symbols is a nightmare to me, as I see this task from the standpoint of responsible science and I know its enormous difficulties.

We have a large collection of material in our Institute in Zurich, but it is far from being a lexicon of symbols.
It would be a well-nigh gigantic undertaking to work out the comparative significance of dream motifs.
It should be done in the way of monographs.
But this would cover only the archetypal background of dreams and would tell nothing of the actual meaning of dreams.
Such a collection would indeed be helpful to professional psychologists trained in comparative psychology, but to the layman it would be a limitless jungle in which he would lose all orientation in no time.
Last winter I worked out a sketchy and incomplete monograph about the Tree-well, nobody will do more than a few of the kind.
A superficial collection of interpretations would be the worst as well as completely worthless.
But the monographic study of the structure and objective meaning of motifs (mythologemata or archetypes) would be of highest importance, although it is a highly difficult and ambitious task.
If you should intend to do some work over here, I am sure our Institute would gladly give you help and expert advice.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Page 123.

Carl Jung: To give body to one's thoughts means that one can speak them, paint them... **(2015-08-06 04:59)**

The creative aspect of suspension—also the creative aspect of the hunger and fasting is also a sort of symptom or a necessary accompaniment of a creative condition.
The creator will necessarily identify with what he wants to bring forth.
He will identify with the condition of the contents of the unconscious, which are in status nascendi, in the state of

being born.
They are suspended, they are in the labor pains of birth, and the creative consciousness is identified with that condition.
Therefore, the creator will put himself into the state of suspension, of torment, in order to embody or incarnate the unconscious contents....
Our unconscious contents are potentialities that may be but are not yet, because they have no definiteness.
Only when they become definite can they appear....
To give body to one's thoughts means that one can speak them, paint them, show them, make them appear clearly before the eyes of everybody.... Carl Jung, Zarathustra Seminar, Pages 193-194.

Carl Jung: To have arms is an evil; to have no arms is a still greater evil. **(2015-08-06 05:20)**

To Pastor Fritz Pfaffiin
Dear Pastor Pfaffiin, 22 March 1951
I was very glad to hear from you again. Unfortunately I cannot fulfill your wish.
I have so many other things to do and I can't do nearly as much as I did before.
Nor am I allowed to overwork.
I don't know what kind of dream material you could mean, and how it is supposed to link up with the unarmed neutrality of Germany.
The disarmament of Germany is itself a dream which could only occur in a sleeping nation-the very nation which has overrun its neighbours twice in a quarter of a century.
It is the dream of a profoundly warlike nation that consciously considers itself harmless and peace-loving.
It must indeed be dreaming if one thinks one can live unarmed in an anarchic world where only guile and force count.
Every German who is not asleep and dreaming knows that it is time, highest time to rearm, and the more consciously he does so the better it will be for peace.
The really dangerous ones are the harmless dreamers who don't know that they want to perish gloriously yet again

through their accursed playing the saviour. One time they strike their fellow men dead in order to convert them to the new religion of Naziism; the next time they preach disarmament in order to hand over their own country to Russian tyranny.
How would it have gone with us in Switzerland if we had had no army!
People like Herr Noack would have got a pension for doing useful preparatory work, and the rest of us would simply have been stood up against the wall by the culture-bringers.
And that's how it would be for you too with the Russians, for they also are universal saviours who want to cure the whole world with their own disease, just as the Nazis did.
Do you seriously believe that any robber would be scared off by German disarmament?
You know very well: " I feel provoked," said the wolf to the lamb.
One can also be neutral when armed, without falling a victim to militarism.
But unarmed neutrality seems to me, and probably to all non-Germans as well, the acme of failed instinct, to which I would add, from my intimate acquaintance with the German national character, German crankiness, which is something out of this world.
The dangerous thing about Noack's proposal is that it represents yet another attempt at national suicide.
Whence comes the recklessness or "intemperance" of the Germans, whence their love of national downfall?
When Jacob Burckhardt heard of the declaration of Empire at Versailles, he exclaimed: "That means the downfall of Germany."
Since then there has been no let-up in these down falling attempts.
One might, it seems to me, try to be reasonable for a change.
I hope, my dear Pastor, you will pardon these humble opinions.
They may make it clear to you why it seems to me quite out of the question-even if it were possible on other grounds-to give serious consideration to your proposal.
Please regard this letter as a private expression of my views. I have no wish to insult the German nation in the shape of its individual representatives.
To have arms is an evil; to have no arms is a still greater evil.
The reasonable man is modestly content with the lesser evil; he prefers to look at heroic Gotterdammerungen and suchlike Herostratic gestures in the theatre, to lock up madmen betimes and not worship them as leaders and saviours.
My words and warnings in this connection are as futile and useless as Jacob Burckhardt's.
"Si non crediderunt tibi neque a udierunt sermonem signi prioris," then only God speaks the word.
But let man, mindful of his hybris, be content with the lesser evil and beware of the Satanic temptation of the grand gesture, which is only intended for show and self-intoxication.
Best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 11-12.

Carl Jung on Psychic Health **(2015-08-06 05:40)**

To Carleton Smith
Dear Sir, 9 September 1953
It is very kind of you to invite me to become an adviser to the National Arts Foundation.
Your plan to establish prizes in the fields of human activity not yet covered by the Nobel Prize is indeed a very fine idea.
Whereas the Nobel Prize only considers discoveries or merits concerning natural sciences and medicine(with the exception of the political ”peace prize”) the psychic and spiritual welfare of man has been completely disregarded. Man’s peace of mind, his mental balance and even his health largely depend upon mental and spiritual factors that cannot be substituted by physical conditions. If man’s psychic health and happiness depended upon the proper food and other physical conditions of living, then all wealthy people should be healthy and happy, and all poor people mentally unbalanced, physically ill, and unhappy.
But the contrary is true.
The great dangers threatening the life of millions are not physical factors, but mental folly and diabolical schemes causing mental epidemics in the mentally defenseless masses.
There is no comparison between even the worst disease or the greatest natural catastrophe (such as earthquakes, floods, and epidemics) and that which man can do to man today.
A prize should be given to people who successfully suppress the outburst of political madness, or of panic (Churchill), or who produce great ideas enlarging the mental and spiritual horizon of man.
Great discoveries concerning the origin of man (palaeontology and archaeology), or about the structure of the

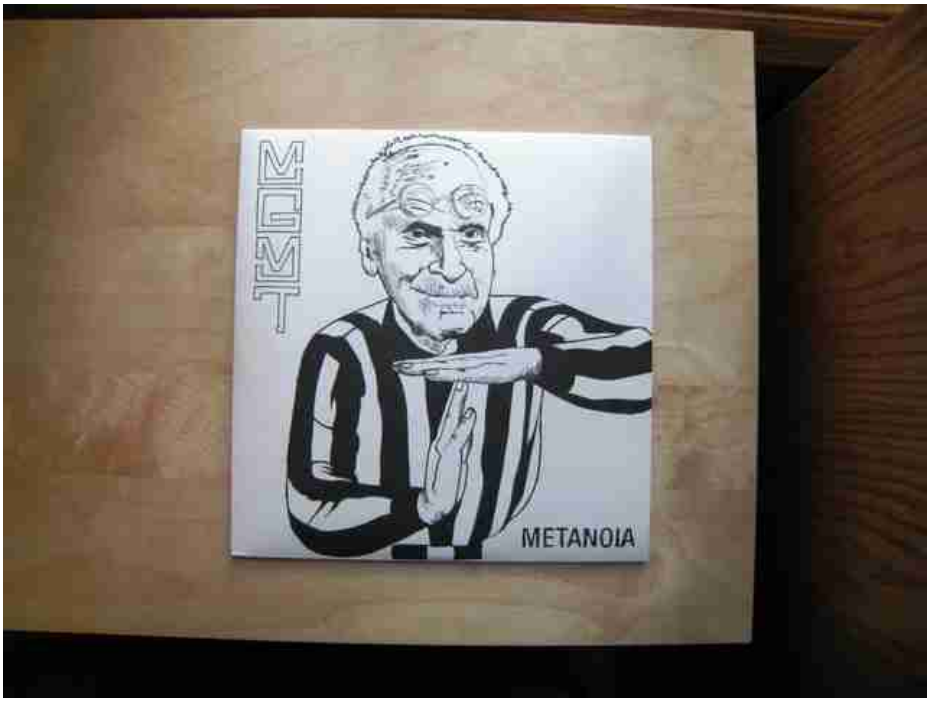
universe (astronomy and astrophysics) , or the nature of the psyche (for instance J. B. Rhine for his extra-sensory perception experiments), should be rewarded.
What you need above all are good advisers, namely representatives of the said spheres of knowledge and research, who are not mere specialists, but who have a wide horizon.
The great trouble is that new ideas are rarely recognized by contemporaries.
Most of them fight blindly all creative attempts in their special field.
They thrive on things already known and therefore ”safe.”
Universities are the worst in this respect.
Yet one can find independent and intelligent personalities even among professors.
The best thing you could do would be to travel about and talk to the main representatives of the departments of history, archaeology, philology (theology?), psychology, biology, comparative religion, ethnology (anthropology), politics, and sociology.
I don’t mention philosophy as its modern variety does not include a corresponding way of life any more, and therefore consists of mere words.
Albert Schweitzer, by the way, would have deserved a reward for his most important and courageous book on the Jesus biography research, but not for his African romance, which any little doctor could take care of just as well without being made into a saint.
It is a mere escape from the problem called Europe.
This is an unofficial letter, giving you my subjective and private thoughts and opinions about your great enterprise.
My best wishes!
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 124-125.

Carl Jung: To my terror I was forced into a pulpit... (2015-08-06 08:57)

To Pastor L. Memper
Dear Pastor Memper, 29 September 1953
Please excuse the lateness of my answer.
Your letter was a great joy and brought back memories of old, long vanished times.
It is now 59 years since I left the vicarage in Klein-Hiiningen.
I thank you kindly for your invitation.
Formerly I would have accepted it without a qualm, because I feel a bond with all the stations of my way, but now I am too old and for reasons of health can no longer take on the responsibility of giving a difficult public address.
It is a difficult art to speak to a simple public about a complicated matter.
Anyway I would not have mounted the pulpit.
This happened to me only once, at a teachers' congress in Bern, which without my previous knowledge was held in a church.
To my terror I was forced into a pulpit, which gave me such a shock that I have never spoken in a church again.
I hadn't realized how much a sacred and hallowed precinct meant to me.
The profane use Protestants make of their churches I regard as a grave error.
God may be everywhere, but this in no way absolves believers from the duty of offering him a place that is declared holy, otherwise one could just as well get together for religious purposes in the 3rd class waiting-room of a railway station.
The Protestant is not even granted a quiet, pious place where he can withdraw from the turmoil of the world.
And nowhere does there exist for God a sanctified temenos which serves only one and a sacred purpose.
No wonder so few people attend church.

Formerly, in spite of my willingness to oblige, I would also have had to stipulate that the meeting should not in God's name be held in a church, as I am a practising anti-profanist.
I hope you will forgive me for taking your kind invitation as a pretext for voicing my subjective protest.
But I know from my many years of psychological practice how painful the rationalistic profanation of our churches is for very many educated people.
I have heard that my father's tombstone was set up near the church.
Unfortunately I did not know at the time when the stone was made that my father was described as Dr. theol. instead of Dr. phil.
He graduated as an Orientalist, in Arabic.
I was very glad to hear once again of my old home where I spent at least 16 years of my youth.
I hope you won't mind my scruples.
I found a magnificent temple in India now standing derelict in the desert.
It was desecrated by the Moslems 400 years ago, which resulted in permanent desacralization.
It gave me some idea of the strength of this feeling for a sacred precinct, and for the emptiness which arises when the profane breaks in.
With kindest regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 128-129.

Carl Jung: The all-important aspect of ESP is that it relativizes the space as well as the time factor. **(2015-08-06 10:47)**



To J. B . Rhine
Dear Dr. Rhine, 25 September 1953
I am indeed very sorry to be so late in answering your letter.
I am no longer efficient.
Everything takes its time, usually a long one.
I am not sure whether I can get together all my reminiscences concerning para-psychical events.
There were plenty.
The accumulation of such tales does not seem to be profitable.
The collection by Gurney, Myers and Podmore has produced very little effect.
People who know that there are such things [para-psychical] need no further confirmation, and people not wanting to know are free, as hitherto, to say that one tells them fairy tales.
I have encountered so much discouraging resistance that I am amply convinced of the stupidity of the learned guild.
A propos-you have probably heard that in Brussels a young mathematician, a Mr. Brown (?) ventilated his view that since your ESP is a fact, the foundations of your probability-calculation must be wrong, inasmuch as there are no real chance groupings or series.
Everything seems to be arranged to a certain (small) extent.
Well, I would not know it, but it would suit my synchronicity concept not at all badly.
The mescalin-man in Canada is Dr. Smythie from Queen's Hospital in London.
He is the originator of this enormous hypothesis of a 7-dimensional universe, the subject of a symposium in the Proc. Of the SPR. I could not ascertain what the good of such a hypothesis with reference to ESP might be.
I think the attempt to link up ESP with any personalistic psychology is absolutely hopeless.
I don't even think that the emotional factor has any causal, i.e., aetiological importance.
As you say, personal factors can only hinder or help, but not cause.
The all-important aspect of ESP is that it relativizes the space as well as the time factor.
This is far beyond psychology.
If space and time are psychically relative, then matter is too (telekinesis!) and then causality is only Statistically true, which means that there are plenty of acausal exceptions, q.e.d.
As nobody knows what telepathy or precognition or clairvoyance are (except names for ill-defined groups of events), we could just as well designate them as x, y, z, i.e., 3 unknowns of which you could not give a definition, which means that you could not differentiate x from y and z, etc.
Their only obvious characteristic would be that they are arbitrary designations of an unknown factor.
It may even be x = y = z and probably is: principia explicandi praeter necessitatem non sunt multiplicanda!!
But nobody seems to be aware of this snag.
Hoping you are always in good health,
Yours cordially,
C.G. Jung Carl Jung, Letters Vol. II, Pages 126-127.

Carl Jung: It is the reign of darkness, which is also God, but an ordeal for Man. **(2015-08-06 11:12)**

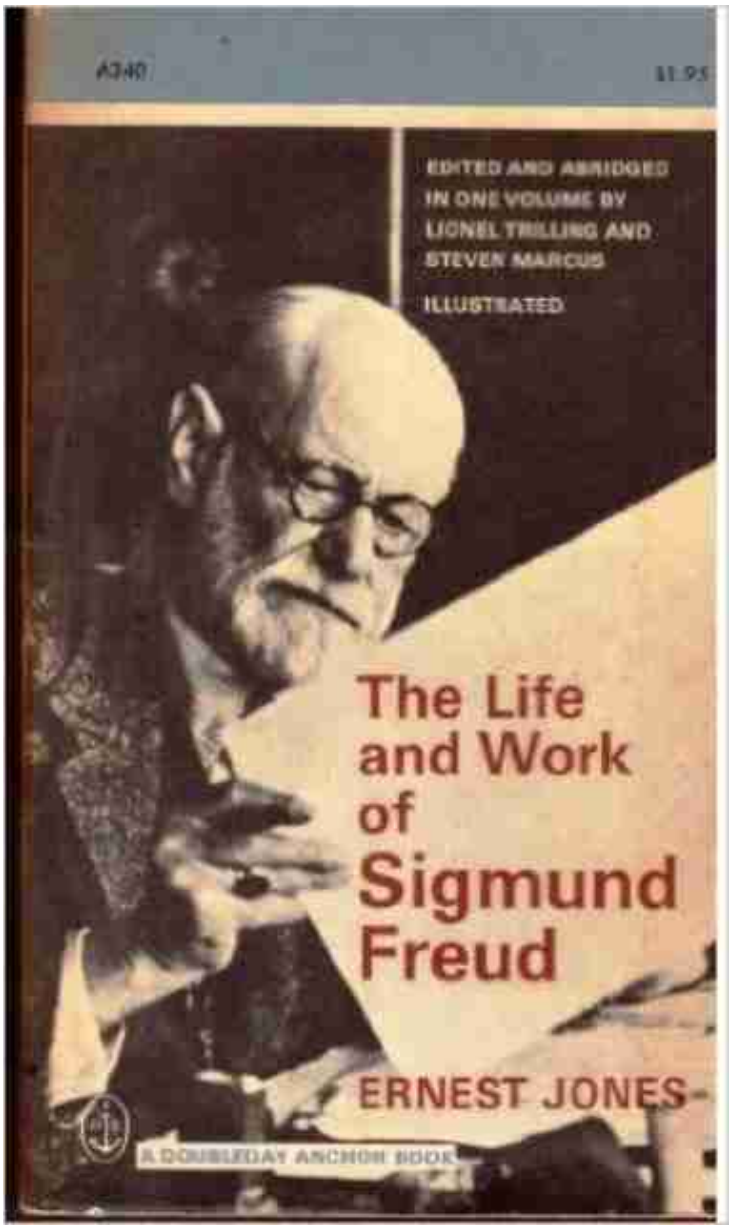
To Father Victor White
Dear Victor, 24 November 1953
Forget for once dogmatics and listen to what psychology has to say concerning your problem: Christ as a symbol is far from being invalid although he is one side of the self and the devil the other.
This pair of opposites is contained in the creator as his right and left hand, as Clemens Romanus says.
From the psychological standpoint the experience of God the creator is the perception of an overpowering impulse issuing from the sphere of the unconscious.
We don't know whether this influence or compulsion deserves to be called good or evil, although we cannot prevent ourselves from welcoming or cursing it, giving it a bad or a good name, according to our subjective condition.
Thus Yahweh has either aspect because he is essentially the creator (primus motor) and because he is yet unreflected in his whole nature.
With the incarnation the picture changes completely, as it means that God becomes manifest in the form of Man who is conscious and therefore cannot avoid judgment.
He simply has to call the one good and the other evil.
It is a historical fact that the real devil only came into existence together with Christ.
Though Christ was God, as Man he was detached from God and he watched the devil falling out of heaven, removed from God as he (Christ) was separated from God inasmuch as he was human.
In his utter helplessness on the cross, he even confessed that God had forsaken him.
The Deus Pater would leave him to his fate as he always "strafes" those whom he has filled before with this abundance by breaking his promise.
This is exactly what S. Joannes a cruce describes as the "dark night of the soul."
It is the reign of darkness, which is also God, but an ordeal for Man.
The Godhead has a double aspect, and as Master Eckhart says: God is not blissful in his mere Godhead, and that is the reason for his incarnation.
But becoming Man, he becomes at the same time a definite being, which is this and not that.
Thus the very first thing Christ must do is to sever himself from his shadow and call it the devil (sorry, but the Gnostics of Irenaeus already knew it!).

When a patient in our days is about to emerge from an unconscious condition, he is instantly confronted with his shadow and he has to decide for the good, otherwise he goes down the drain.
Nolens volens he ”imitates” Christ and follows his example.
The first step on the way to individuation consists in the discrimination between himself
and the shadow.
In this stage the Good is the goal of individuation, and consequently Christ represents the self.
The next step is the problem of the shadow: in dealing with darkness, you have got to cling to the Good, otherwise the devil devours you.
You need every bit of your goodness in dealing with Evil and just there.
To keep the light alive in the darkness, that’s the point, and only there your candle makes sense.
Now tell me how many people you know who can say with any verisimilitude that they have finished their dealings with the devil and consequently can chuck the Christian symbol overboard?
As a matter of fact, our society has not even begun to face its shadow or to develop those Christian virtues so badly needed in dealing with the powers of darkness.
Our society cannot afford the luxury of cutting itself loose from the imitatio Christi, even if it should know that the conflict with the shadow, i.e., Christ versus Satan, is only the first step on the way to the far-away goal of the unity of the self in God.
It is true however that the imitatio Christi leads you into your own very real and Christ-like conflict with darkness, and the more you are engaged in this war and in these attempts at peacemaking helped by the anima, the more you begin to look forward beyond the Christian aeon to the Oneness of the Holy Spirit.
He is the pneumatic state the creator attains to through the phase of incarnation.
He is the experience of every individual that has undergone the complete abolition of his ego through the absolute opposition expressed by the symbol Christ versus Satan.
The state of the Holy Spirit means a restitution of the original oneness of the unconscious on the level of consciousness.
That is alluded to, as I see it, by Christ’s logion: ”Ye are gods.”
This state is not quite understandable yet.
It is a mere anticipation.
The later development from the Christian aeon to the one of the S. spiritus has been called the evangelium aeternum by Gioacchino da Fiori in a time when the great tearing apart had just begun.
Such vision seems to be granted by divine grace as a sort of consolamentum, so that man is not left in a completely hopeless state during the time of darkness.
We are actually in the state of darkness viewed from the standpoint of history. We are still within the Christian aeon and just beginning to realize the age of darkness where we shall need Christian virtues to the utmost.
In such a state we could not possibly dismiss Christ as an invalid symbol although we clearly foresee the approach of his opposite.
Yet we don’t see and feel the latter as the preliminary step toward the future union of the divine opposites, but rather as a menace against everything that is good, beautiful, and holy to us.
The adventus diabolic does not invalidate the Christian symbol of the self, on the contrary: it complements it.
It is a mysterious transmutation of both.
Since we are living in a society that is unconscious of this development and far from understanding the importance of the Christian symbol, we are called upon to hinder its invalidation, although some of us are granted the vision of a future development.
But none of us could safely say that he has accomplished the assimilation and integration of the shadow.
Since the Christian church is the community of all those having surrendered to the principle of the imitatio Christi, this institution (i.e., such a mental attitude) is to be maintained until it is clearly understood what the assimilation of the shadow means.
Those that foresee, must-as it were-stay behind their vision in order to help and to teach, particularly so if they belong to the church as her appointed servants.
You should not mind if some of your analysands are helped out of the church.

It is their destiny and adventure.
Others will stay in it anyhow.
It does not matter whether the ecclesiastical powers-that-be approve of your vision or not.
When the time is fulfilled a new orientation will irresistibly break through, as one has seen in the case of the Conceptio Immaculata and the Assumptio which both deviate from the time-hallowed principle of apostolic authority a thing unheard of before.
It would be a lack of responsibility and a rather autoerotic attitude if we were to deprive our fellow beings of a vitally necessary symbol before they had a reasonable chance to understand it thoroughly, and all this because it is not complete if envisaged from an anticipated stage we ourselves in our individual lives have not yet made real.
Anybody going ahead is alone or thinks he is lonely at times, no matter whether he is in the church
or in the world.
Your practical work as directeur de conscience brings to you individuals having something in their character that corresponds with certain aspects of your personality (like the many men fitting themselves as stones into the edifice of the tower in the Shepherd of Hermas).
Whatever your ultimate decision will be, you ought to realize beforehand that staying in the church makes sense as it is important to make people understand what the symbol of Christ means, and such understanding is indispensable to any further development.
There is no way round it, as little as we can eliminate from our life old age, illness, and death, or Buddha's Nidana-chain
of evils.
The vast majority of people are still in such an unconscious state that one should almost protect them from the full shock of the real imitatio Christi.
Moreover we are still in the Christian aeon, threatened with a complete annihilation of our world.
As there are not only the many but also the few, somebody is entrusted with the task of looking ahead and talking of the things to be.
That is partially my job, but I have to be very careful not to destroy the things that are.
Nobody will be so foolish as to destroy the foundations when he is adding a n upper storey to his house, and how can he build it really if the foundations are not yet properly laid?
Thus, making the statement that Christ is not a complete symbol of the self, I cannot make it complete by abolishing it.
I must keep it therefore in order to build up the symbol of the perfect contradiction in God by adding this darkness to the lumen de lumine.
Thus I am approaching the end of the Christian aeon and I am to take up Gioacchino's anticipation and Christ's prediction of the coming of the Paraclete.
This archetypal drama is at the same time exquisitely psychological and historical.
We are actually living in the time of the splitting of the world and of the invalidation of Christ.
But an anticipation of a faraway future is no way out of the actual situation.
It is a mere consolamentum for those despairing at the atrocious possibilities of the present time.
Christ is still the valid symbol.
Only God himself can "invalidate" him through the Paraclete.
Now that is all I can say.
It is a long letter and I am tired.
If it is not helpful to you, it shows at least what I think.
I have seen X.
She is as right as she can be and as she usually is, and just as wrong as her nature permits, altogether as hopeful as a hysterical temperament ever can be.
You have probably heard of the little celebration we had here round the Nag-Hamadi Gnostic Codex given to the Institute by a generous donor.
There was even a note in the Times.
It was a disproportionate affair and neither my doing, nor liking.

But I was manoeuvred into saying in the end a few words about the relation between Gnosticism and psychology.
My best wishes!
Yours cordially,
C.G. Carl Jung, Letters Vol. II, Pages 133-138

Carl Jung on Jones book about Freud. **(2015-08-06 14:07)**



To E . A. Bennet
My dear Bennet, 2 1 November 1953

7112

Thank you very much for kindly sending me Jones's book about Freud.
The incident on page 348 is correct, only the setting in which it occurred is entirely distorted.
It was a discussion about Amenophis IV and the fact that he scratched out his father's name on the monuments to put his own in its place, and in the famous manner this was explained as a negative father-complex owing to which everything Amenophis created-his art, his religion and his poetry-was nothing but resistance against the father.
No notice was taken of the fact that other Pharaohs have done the same.
Now, this derogatory way of judging Amenophis IV got my goat and I expressed myself pretty
strongly.
That was the immediate cause of Freud's accident.
Nobody ever asks me how things really were; one only gives a one-sided and twisted representation of my relation to him.
I notice with great interest that the Royal Society of Medicine begins to get interested in my "contributions to the medical science."
Hoping to see you again in the future, not too far away,
I remain,
Yours cordially,
C.G. Jung Carl Jung, Letters Vol. II, Page 133.

Carl Jung on Albert Schweitzer (2015-08-06 14:31)

To Pastor Willi Bremi
Dear Pastor Bremi, 11 December 1953
My very best thanks for the great and joyful surprise you have given me with your splendid book.
I am already reading it eagerly and have learnt much from it that I did not know very well before or even at all.

You know how to present a synoptic view without glossing over essentials.
I am now about a third of the way through.
It is interesting and positively thrilling to see how it comes to grips with the problems of our time.
So far I can follow and agree with you everywhere, only Albert Schweitzer raises a few questions.
I rate this man and his scientific achievements very highly and admire his gifts and versatility.
But I can see no particular merit in his recognition that Christ and the apostles erred in their expectation of the parousia and that this disappointment had repercussions on the development of ecclesiastical dogma.
We have known this for a long time.
That he said it out loud was no more than scientific decency.
This fact appears in such a glaring light only because it contrasts so strongly with the pusillanimity and dishonesty of others who knew it all along but did not want to admit it.
So far as I know, Schweitzer has given no answer to the conclusion that Christ is thereby irremediably relativized.
What has he to say to that?
What does he do with this shattering admission that Christ was wrong and therefore, perhaps, didn't see clearly in other matters too?
For him Christ is the "supreme authority," primus inter pares, and one of the best founders of religion along with Pythagoras, Zarathustra, Buddha, Confucius, etc.
But that was not how it was originally meant; at any rate no Christian creed and least of all Karl Barth would subscribe to such a judgment.
Every well-meaning rationalist and even the Freemasons and anthroposophists with their mental sloppiness could endorse the formula "supreme authority" without hesitation.
Faced with the truly appalling afflictio animae of the European man, Schweitzer abdicated from the task incumbent on the theologian, the cura anirnarum, and studied medicine in order to treat the sick bodies of natives.
For the native this is very gratifying, and I am the first to laud those doctors in the tropics who risked their lives, and frequently lost them, on lonely outposts and under more dangerous circumstances.
Yet none of these dead who rest in African earth is surrounded by the halo of a Protestant saint.
Nobody speaks of them.
Schweitzer is doing no more than his professional duty, like any other medical missionary.
Every doctor in the tropics would like nothing better than to build his own hospital on his lonely outpost, but unhappily he hasn't Schweitzer's talent for using money-making lectures and soul-stirring organ recitals for this purpose.
To put it the other way round: What would one think of a highly gifted surgeon and almost irreplaceable specialist who, coming upon a medical enigma, suddenly got himself trained as a Franciscan Father in order to read the Mass to peasants in the remotest corner of Lotschental and hear their confessions?
The Catholic Church would perhaps beatify him and after a few hundred years canonize him ad maiorem ecclesiae gloriam.
But what would Protestant reason, not to mention the Medical Association, have to say about it?
I'm afraid I can only feel it as painful that Schweitzer found the answer to catastrophic conclusion of his Quest of the Historical Jesus in abandoning the cura animarum in Europe and becoming a white saviour to the natives.
A fatal analogy with Nietzsche springs to mind: "God is dead" and the Superman is born, fully iii accordance with the old rule that people who repudiate the gods become gods themselves (example on a grand scale: Russia!).
A relativized Christ is no longer the same as the Christ of the gospels.
Anyone who relativizes him is in danger of becoming a saviour himself.
And where can that best be done? Well, in Africa.
I know Africa and I also know how the white doctor is worshipped there, how touchingly and how seductively!
Schweitzer has left it to the Christians in Europe to find out what can be done with a relativized Christ.
Allow me a few words on the ideal of caritas christiana.
It is a gift or a charisma like faith.
There are people who by nature are loving and kind, just as there are people who by nature believe and trust.
For them love and faith are a natural expression of life which also benefits their fellow men.
For the others, less gifted or not gifted at all, they are barely attainable ideals, a convulsive effort which is felt by their

fellows too.
Here we come up against the question that is always overlooked: Who does the loving and who does the believing?
In other words, everything may very well depend on who performs a certain activity or how the agent of a function is constituted, for "the right means in the hands of the wrong man" works mischief, as Chinese wisdom rightly says.
How induce the necessary metanoia if a relativized Christ grips us as much as or as little as a Lao-tse or Mohammed?
Does the religious relationship really mean nothing but submission to an authority declared to be infallible?
Should we all, following Schweitzer's banner, emigrate to Africa and cure native diseases when our own sickness of soul cries to heaven?
When you write "from Luther to Schweitzer" this raises the question: Do you put Luther and Schweitzer for comparison on the same plane?
If yes, then the further question arises: What innovation or guidance has Schweitzer brought to the world?
He is an eminent scholar and researcher, a brilliant organist, and a medical benefactor to the natives in Lambarene.
He has voiced the well-known fact that Christ was deceived about the parousia and has thus presented the world with a relativized and locally conditioned Christ.
The same honour could also be accorded to Prof. Volz, who has given an impressive account of Yahweh's daemonism.
Is this Yahweh also the God of the New Testament?
It seems to me that the fate of Protestantism depends in large measure on the answer to these two questions.
In point of charity, Schweitzer's philanthropic activity hardly bears comparison with the achievements of Pastor von Bodelschwingh,
General Booth, and countless other Sancti minores of Protestantism.
It seems to me, also, that the metaphysical foundations of belief as well as of ethical demands are not a matter of indifference.
What one usually hears, "You should want to believe and love," stands in direct contrast to the charismatic character of these gifts.
The doctor may occasionally tell a demoralized patient, "You can also want to get well," without seriously supposing that the illness is thereby cured and his knowledge and skill are superfluous.
The sermon is utterly inept as a cura animarum since the sickness is an individual affair and cannot be cured in a lecture hall.
The doctor has to take account of individual dispositions even when treating only the body.
In even higher degree the cura animarum is an individual affair that cannot be dealt with from the pulpit.
The answer to the above questions seems to me urgent because no one interested in religion can help seeing in the long run that the Protestant conception of God is unclarified and the Reedemer a dubiousauthority.
How can one pray to relativized gods when one is no longer a pre-Christian?
I beg you, my dear Pastor, not to take my layman's questions amiss.
I am not out to criticize Schweitzer personally.
I am personally not acquainted with him.
But I am concerned about religious problems since they affect not only me myself but also my professional activity.
The book I have sent you as a return gift may elucidate for you the points of contact between psychology and theological questions.
As a parallel to your mandala I enclose a clipping from the BBC Journal.
Again with best thanks,
Very sincerely yours,
C.G. Jung
P.S. Perhaps you will allow me to draw your attention to p. 525.
There you derive myth from rational reflections.
This viewpoint is superseded.
All mythological ascents and descents derive from primitive psychic phenomena, i.e., from the trance states of sorcerers as found in the universal dissemination of shamanism.
The trance is regularly bound up with the recitation of journeys to heaven or hell.
Other regular features are the climbing of the tree (world-tree, world mountain, world-axis), reaching the heavenly

abode (village, city), winning the heavenly bride (nuptiae coelestes, hierosgamos), or the descent to the underworld or world of the
dead, or to the ”Mother of Animals” at the bottom of the sea.
All these are genuine psychic phenomena which can still be observed today in modified form.
In the Christian tradition you find the same mythologem in St. Augustine (Serm. Suppos. 1 20,8):
”Procedit Christus quasi sponsus de thalamo suo, praesagio nuptiarum exiit ad campum saeculi . . . pervenit usque ad crucis torum et ibi firmavit ascendendo coniugium; ubi cum sentiret anhelantem in suspiriis creaturam commercia pietatis se pro coniuge dedit ad poenam . . . et copulavit sibi perpetuo iure matronam.”
The arbor crucis11 is here interpreted as ”marriage bed” (torus).
The most recent and perhaps most complete collection of shamanistic phenomenology is M. Eliade’s Le Chamanisme, 1951.
Here we have an archetypal psychic experience which can crop up spontaneously everywhere.
The archetype is part of the psychic substructure and has nothing to do with astronomical or meteorological phenomena. Carl Jung, Letters Vol. II, Pages 139-144.

Carl Jung on “Free Will. **(2015-08-06 19:24)**

To the Rev. S.C.V. Bowman
Dear Sir, 10 December 1953
Your problem of the liberum arbitrium has of course many aspects which I wouldn’t know how to deal with in the frame of a letter.
I only can say that as far as consciousness reaches, the will is understood to be free, i.e., that the feeling of freedom accompanies your decisions no matter if they are really free or not.
The latter question cannot be decided empirically.
Where you are not conscious, there can obviously be no freedom.
Through the analysis of the unconscious, you increase the amount of freedom.
A complete consciousness would mean an equally complete freedom and responsibility.
If unconscious contents approaching the sphere of consciousness are not analysed and integrated, then the sphere of

your freedom is even diminished through the fact that such contents are activated and gain more compelling influence upon consciousness than when they were completely unconscious.
I don't think that there are any great difficulties in this line of approach.
The actual difficulty, as I see it, begins with the problem of how to deal with the integrated formerly unconscious Contents.
This, however, cannot be dealt with by correspondence.
Hoping to see you in spring,
I remain,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 139.

Carl Jung and the relativized authority of the Christ figure **(2015-08-07 05:02)**

To Pastor Willi Bremi
Dear Pastor Bremi, 26 December 1953
Well knowing how numerous and exacting the duties of a clergyman are during feast days, I had not expected such a prompt and comprehensive answer.
There was no hurry at all.
It was very kind of you to explain what is the subjective significance of Schweitzer for you.
The volte face he made is unquestionably impressive.
But I must confess that nihilism was never a problem for me.
I had enough and more than enough reality on my own doorstep.
What interests me much more in the case of Schweitzer is the problem his critique has left behind for the religious-minded layman: the relativized authority of the Christ figure.

What does Protestant theology say about that?
I know Bultmann's answer.
It doesn't enlighten me.
Karl Barth, like the Catholic Church, can overlook this problem (and for the same reasons).
Reading your detailed account of Kierkegaard, I was once again struck by the discrepancy between the perpetual talk about fulfilling God's will and reality: when God appeared to him in the shape of "Regina" he took to his heels.
It was too terrible for him to have to subordinate his autocratism to the love of another person.
Nevertheless K. saw something very essential and at the same time very terrifying: that it is God's "passion to love and be loved."
Naturally it was just this quality that struck K. most forcibly.
One could ascribe plenty of other passions to God which are just as obvious and emphasize his old Jewish character even more strongly-which brings us back to Question: Is Yahweh identical with the God of the New Testament?
Please don't let yourself be rushed by my letters.
I am quite content to hope for an occasional short answer.
It is not intellectual curiosity that prompts such questions; I myself am asked so many things that I seize every favourable opportunity to be taught better.
With best wishes for the New Year,
Very sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 144-145.

Carl Jung: Midrashim the symbol of the eagle is ascribed to the prophet Elijah **(2015-08-07 13:44)**

To 0. Schrenk
Dear Professor Schrenk, 18 November 1953
Thank you very much for your friendly letter which I received in the spring of this year.
I was ill then and unable to attend to my correspondence, so unfortunately your letter has remained unanswered.
But I would like to take it up again now because it contains many things of importance.
The ”professor and his daughter” is a well-known modern image for the archetype of the Old Man and his daughter in Gnosis: Bythos and Sophia.
You will surely remember the interesting love-story of Sophia in the Adversus Haereses of Irenaeus.
Of course it is unavoidable, if you read archetypal material, that the primordial images in your unconscious will be affected.

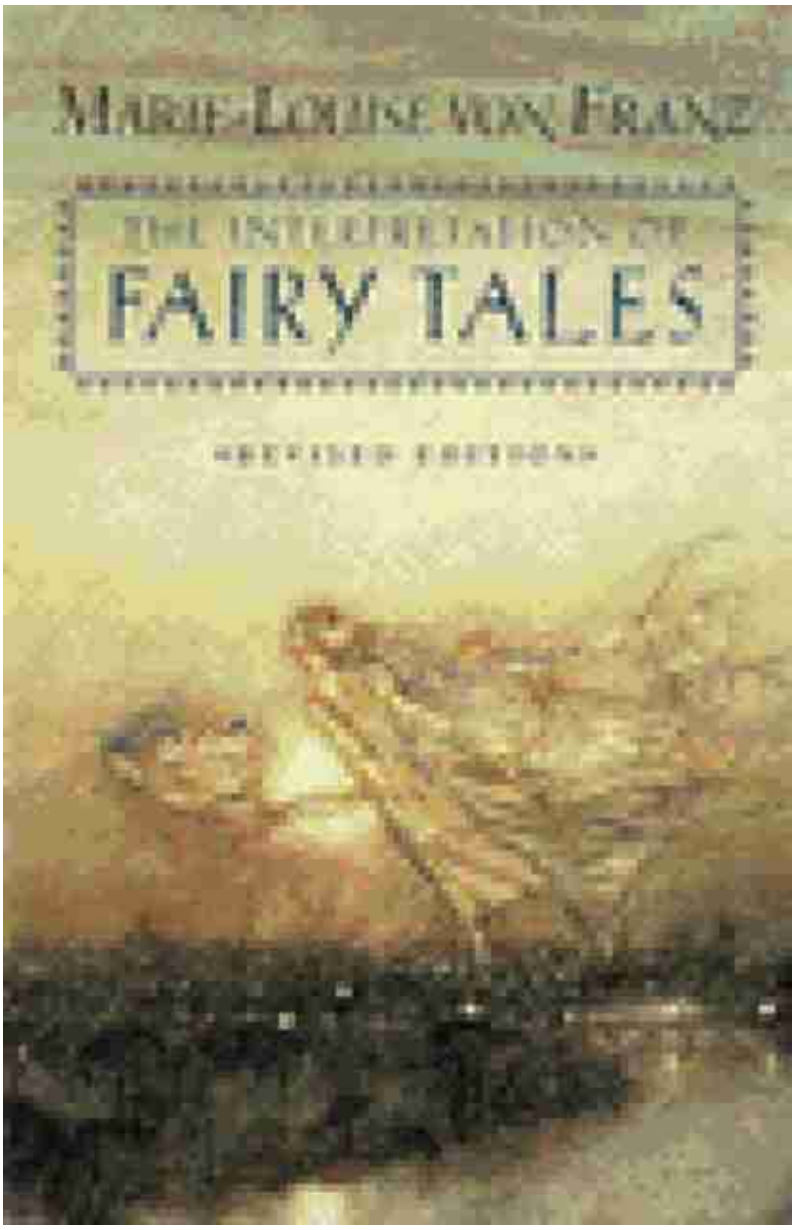
When you read books that address you personally there is always the danger of mimicry, and there are far too many people who think that's all there is to it. But if you have an honest and critical attitude towards yourself, you will soon see how bogus this is.
Everything wants to be lived, positively or negatively.
As for your colleague's dream, I have since discovered that in the Midrashim the symbol of the eagle is ascribed to the prophet Elijah, who soars like an eagle over the earth and spies out the secrets of the human heart.
I know from experience that for most Jews these old traditions have passed into oblivion, but come alive again at the slightest provocation and sometimes release the most intense feelings of anxiety.
Your remark about the Swabian vicarage is on the right track in so far as my maternal grandmother was a Faber (Germanization of Favre du Faure) and, I think, came from Tuttlingen.
She married my grandfather, Samuel Preiswerk, head of the reformed clergy in Basel.
I have always suspected that my blessed grandfather laid a very
strange egg into my mixture.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 131-132.

Carl Jung: It (Bollingen Foundation) is a shining beacon in the darkness of the atomic age. **(2015-08-07 14:03)**

To John D. Barrett
Dear Barrett, 11 February 1954

Many thanks for kindly sending me my royalty statements.
Recently I saw Kurt Wolff and his wife; we talked about many things although not exactly about the things I want to mention in this letter.
From a number of mutually independent American reactions to the general purpose and activity of the Bollingen Foundation, I concluded that the said Foundation must be an unusual exception in the United States.
I got the impression of a small island in an infinite sea of misunderstanding and flatness.
I didn't realize what it means for the level of education when there is an almost complete absence of the humanities, and now can more appreciate the genius of Mrs. Mellon who planned the Bollingen Foundation with Paul Mellon's generous aid.
I just wanted to let you know that it is difficult for a European to size up such a mental condition which he does not know from his own country.
When I hear of the difficulties of my pupils in the States whose main task is teaching, I am profoundly impressed by the effects of a one-sided education in natural sciences; all the more I know how to appreciate the cultural importance of your Foundation.
It is a shining beacon in the darkness of the atomic age.
I heard that my books are well on the way, and I am quite overwhelmed by the speed with which they are turned out from the press.
Thank you personally for all the trouble you have had in getting the things on the way, and your patience with my impatience.
Hoping you have begun this new year with an optimistic outlook, I remain,
Yours cordially,
C.G. Jung Carl Jung, Letters Vol. II, Pages 150-151.

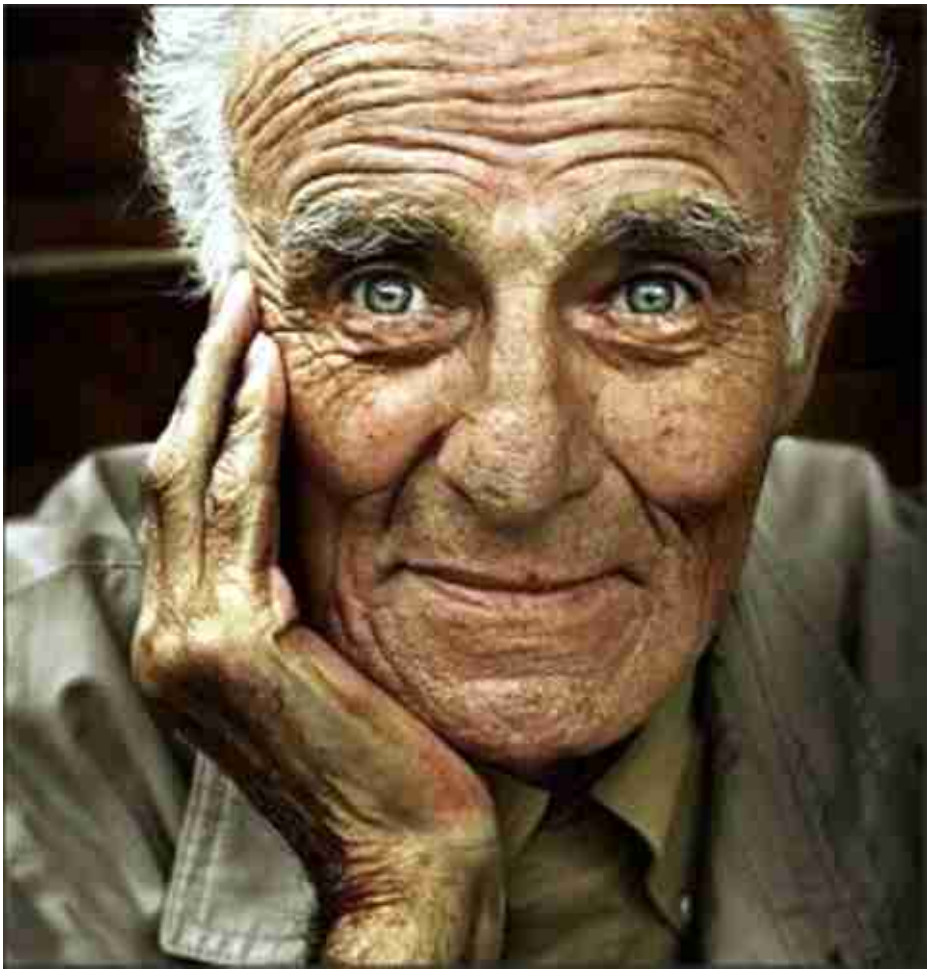
Carl Jung on children who invented fairy tales **(2015-08-07 15:39)**



To John Symonds
Dear Sir, 13 October 1953

The quotation you have kindly sent me is indeed very interesting.
Thank you very much for it.
I know a case in my own experience where children who have been brought up in a too rationalistic way, that is have been deprived of a proper knowledge of the fairy world, have invented fairy tales all by themselves, obviously to fill the gap left by the stupid prejudices of the adults.
I know the book about The Great Beast.
It is indeed beastly beyond words, and very good reading for people who have too optimistic
a view of man.
Thanking you,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 131.

Carl Jung on the “Debacle of Old Age.” **(2015-08-07 16:22)**



To Aniela Jaffe
Dear Aniela, Bollingen, 16 September 1953
Forgive me for answering your last letter only now.
I was swamped with proof-reading and correspondence.
On top of that the English proofs of ”Synchronicity” with a lot of questions about terminology.
I have at least 3 hours of writing to do 4 days a week.
That is the maximum I can accomplish without having to pay for the excess with disturbed sleep and heart symptoms.
I have about 5 MSS to read here and besides that a lot of little jobs to do in and about the house.
Everything goes slow, and I have to spare myself as my heartbeat is still arrhythmical.
In general I’m getting better, as I can sleep properly again.
Luckily the weather in the last weeks has been wonderfully kind to me.
Nothing doing with the mountains.

It’s all too complicated.
I can walk only for an hour at most and you get nowhere with that.
I see to my horror that I talk only of myself.
Please excuse this senile egoism.
The 79th year is 80 - 1, and that is a terminus a quo which you can’t help taking seriously.
The provisionalness of life is indescribable.
Everything you do, whether watching a cloud or cooking soup, is done on the edge of eternity and is followed by the suffix
of infinity.
It is meaningful and futile at once.
And so is oneself, a wondrously living centre and at the same time an instant already sped.
One is and is not.
This frame of mind encompasses me and hems me in.
Only with an effort can I look beyond into a semi-self-subsistent world I can barely reach, or which leaves me behind.
Everything is right, for I lack the power to alter it.
This is the debacle of old age: ”Je sais bien qu’a la fin vous me mettrez a bas.”
Cordially,
C.G. Carl Jung, Letters Vol. II, Pages 125-128.

Carl Jung: The dream of the horse represents the union with the animal soul... **(2015-08-07 16:50)**

To E . L. Grant Sharon Watson
Dear Mr. Watson, 25 January 1954
Your dream is remarkable.
The dream of the horse represents the union with the animal soul, which you have missed for a long time.
The union produces a peculiar state of mind, namely an unconscious thinking that enables you to realize the natural progress of the mind in its own sphere. You can understand it as the natural thought process in the unconscious or as an anticipation of post-mortal mental life.
(This is a serious possibility inasmuch as the psyche is, at least partially, independent of space and time. Cf. Rhine's experiments with ESP.)
The feet represent "standpoint"; Hindus = eastern standpoint.
The dream shows your transmutation from the Western outlook to the Eastern realization of the atman = self and its identity with the universal atman.
You proceed beyond the ego to ever-widening horizons, where the atman gradually reveals its universal aspect.
You integrate your animal, your parents, all the people you love (they all live in you and you are no more separated from them).
This is the secret of John XVI I: 20 sqq. and at the same time the essential Hindu doctrine of the atman-purusha.
Our unconscious definitely prefers the Hindu interpretation of immortality.
There is no loneliness, but all-ness or infinitely increasing completeness.
Such dreams occur at the gateway of death.
They interpret the mystery of death.

They don’t predict it but they show you the right way to approach the end.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 145-146

Carl Jung: Not in vain Christ insists upon ”becoming like unto children,”.. (2015-08-08 03:50)

To John Weir Perry
Dear Perry, 8 February 1954
I am sorry that you had to wait so long until you got my answer to your question.
All sorts of things have intervened in the meantime, and my health also has misbehaved.
I will try to answer your question as simply as possible; it is a difficult problem as you probably realize.
First of all, the regression that occurs in the rebirth or integration process is in itself a normal phenomenon inasmuch as you observe it also with people that don’t suffer from any kind of psychopathic ailment.
When it is matter of a schizoid condition, you observe very much the same, but with the difference that there is a marked tendency of the patient to get stuck in the archetypal material.
In this case, the rebirth process is repeated time and again.
This is the reason why the classical schizophrenia develops stereotype conditions.
Up to a certain point, you have the same experience with neurotic individuals.
This is so because the archetypal material has a curious fascinating influence which tries to assimilate the individuals altogether.
They are tempted to identify with any of the archetypal figures characteristic of the rebirth process.
For this reason schizophrenic cases retain nearly always a certain markedly childish behaviour.
You can observe approximately the same with neurotic patients; either they develop inflations on account of identification with the archetypal figures, or they develop a childish behaviour on account of the identity with the divine child.
In all these cases the real difficulty is to free the patients from the fascination.

Schizoid cases as well as neurotic ones very often repeat their personal infancy story.
This is a favourable sign in so far as it is an attempt to grow up into the world again as they had done before, viz. in their infancy.
They are children again after rebirth exactly as you say happened in the Taurobolia.
As a rule, you haven't to take care of making patients revive their infantile reminiscences; generally they produce it all by themselves, because it is an unavoidable mechanism, and, as I said, a teleological attempt to grow up again.
If you go quietly along with the material the patients produce, you will see that they can't help getting into their infantile reminiscences and habits and ways, and that they project particularly the parental images.
Wherever there is a transference, you get unavoidably involved and integrated into the patient's family atmosphere.
The insistence of the Freudians upon making people revive their past simply shows that in the Freudian analysis people don't naturally take to living their past again, simply because they have resistance against the analyst.
If you let the unconscious have its natural way, then you may be sure everything the patient needs to know
will be brought up, and you may be equally sure that everything you bring out from the patient by insistence on theoretical grounds will not be integrated into the patient's personality, at least not as a positive value, but maybe as a lasting resistance.
Did it never occur to you that in my analysis we talked very little of "resistance," while in the Freudian analysis it is the term that most frequently occurs?
When it comes to schizoid patients, there of course the difficulty of liberating them from the grip of the unconscious is much greater than in ordinary neurotic cases.
Often they can't find their way back from their archetypal world to the equivalent personal infantile world where there would be a chance for liberation.
Not in vain Christ insists upon "becoming like unto children," which means a conscious resolution to accept the attitude of the child as long as such an attitude is demanded by the circumstances.
Since it is always the problem of accepting the shadow, it needs the simplicity of a child to submit to such a seemingly impossible task.
So when you find that the rebirth process shows a tendency to repeat itself, you must realize that the fascination of the archetypal material has still to be overcome, perhaps because your help has been insufficient or the patient's attitude was unfavourable to it.
But this aetiological question matters little.
You simply must try again to convert the archetypal fascination into a child-like simplicity.
There are of course many cases where our help is insufficient or comes too late, but that is so in all branches of medicine.
I always try to follow the path of nature and I avoid as much as possible the application of theoretical viewpoints, and I have never regretted this principle.
I include a charming example of a particularly enlightened American doctor just for your amusement or as a sort of consolation in case you don't get the desired understanding from your contemporaries.
Hoping you are in good health,
I remain,
Yours cordially,
C.G. Jung
P.S. I think we underrate in Europe the difficulties you have to put up with in America as soon as you try to communicate something to your audience that demands a certain humanistic education.
I am afraid that your educational system produces the same technological and scientific one-sidedness and the same social welfare idealism as Russia.
Most of your psychologists, as it looks to me, are still in the XVIIIth century inasmuch as they believe that the human psyche is tabula rasa at birth, while all somewhat differentiated animals are born with specific instincts.
Man's psyche seems to be less [differentiated] than a weaver bird's or a bee's. Carl Jung, Letters Vol. II, Pages 148-150.

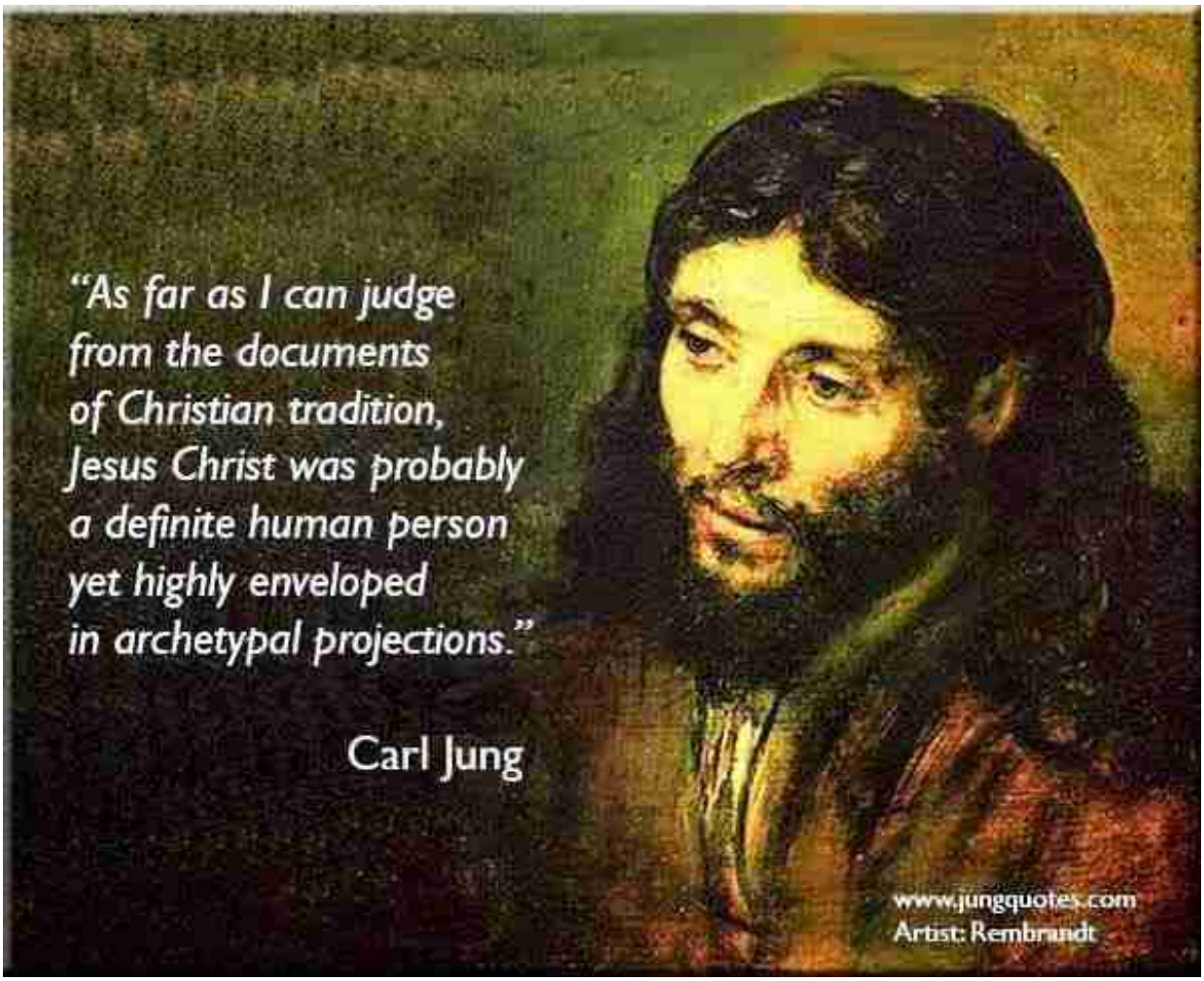
Carl Jung: I would abandon the term ”Gnostic” without compunction were it not a swearword in the mouths of theologians. **(2015-08-08 16:56)**

To Erich Neumann

7130

Dear Neumann, 30 January 1954
Best thanks for your friendly letter.
I was just writing to Hull, who is to insert a passage on your work in the English edition of Symbole der Wandlung.
The transition to the New Year has not passed without difficulties: liver and intestine revolted against the too oily hotel cooking in Locarno, though this had its good side in that my holiday was 1-1/2 weeks longer than expected.
I have already penetrated a good way into your ”Kulturentwicklung” and shall be able to read further as soon as the mountain of letters that have accumulated during my absence is cleared away.
I would abandon the term ”Gnostic” without compunction were it not a swearword in the mouths of theologians.
They accuse me of the very same fault they commit themselves: presumptuous disregard of epistemological barriers.
When a theologian says ”God,” then God has to be, and be just as the magician wants, without the latter feeling in any way impelled to make clear to himself and his public exactly which concept he is using.
He fraudulently offers his (limited) God-concept to the naive listener as a special revelation.
What sort of God is Buber talking about, for instance? Yahweh? With or without privatio boni?
And if Yahweh, where does he say that this God is certainly not the God of the Christians?
This underhand way of doing holy business I fling in the teeth of theologians of all colours.
I do not maintain that my ”gnostic” images are a faithful reflection of their transcendental background, binding on everyone, or that this is conjured up by my naming it.
It is evident that Buber has a bad conscience, as he publishes only his letters and does not represent me fairly, since I am a mere Gnostic, though he hasn’t the faintest idea of what the Gnostic was moved by.
Meanwhile with best regards and wishes,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 147.

Carl Jung and the relativized authority of the Christ figure. **(2015-08-08 23:08)**

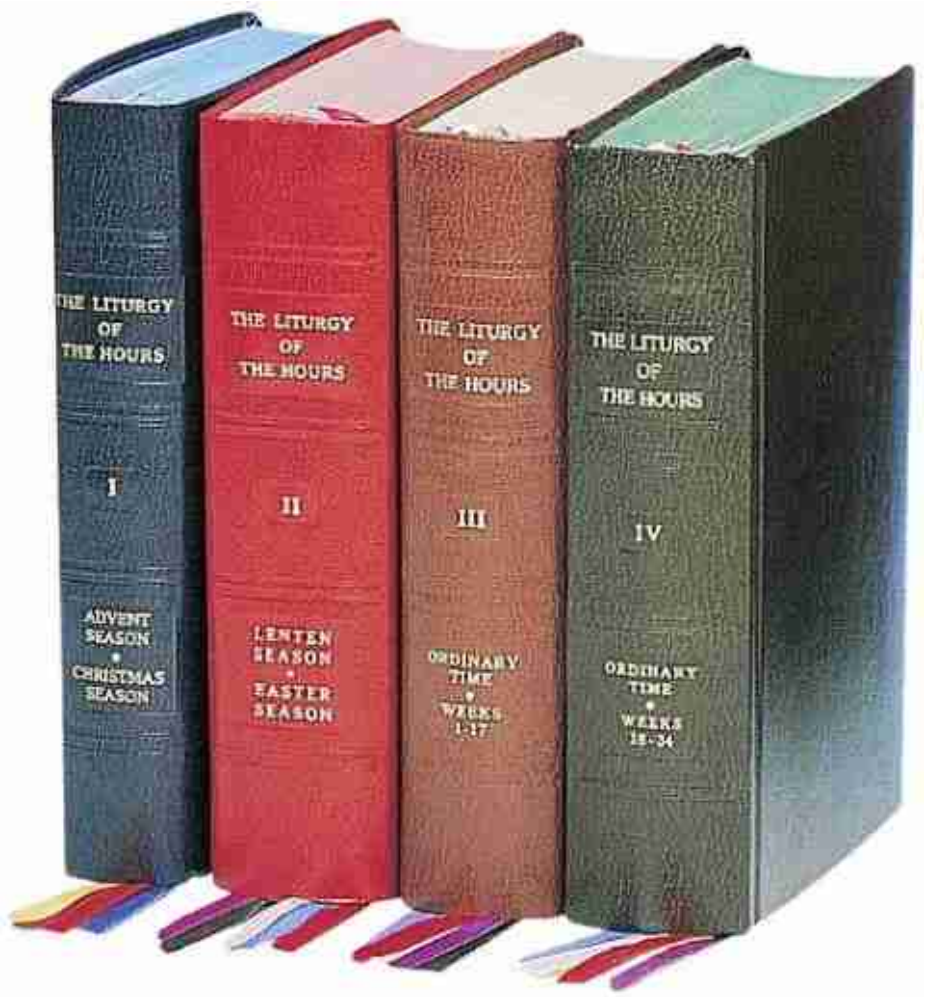


To Pastor Willi Bremi
Dear Pastor Bremi, 26 December 1953
Well knowing how numerous and exacting the duties of a clergyman are during feast days, I had not expected such a prompt and comprehensive answer.
There was no hurry at all.
It was very kind of you to explain what is the subjective significance of Schweitzer for you.
The volte face he made is unquestionably impressive.
But I must confess that nihilism was never a problem for me.
I had enough and more than enough reality on my own doorstep.
What interests me much more in the case of Schweitzer is the problem his critique has left behind for the religious-minded layman: the relativized authority of the Christ figure.
What does Protestant theology say about that?
I know Bultmann's answer.
It doesn't enlighten me.
Karl Barth, like the Catholic Church, can overlook this problem (and for the same reasons).
Reading your detailed account of Kierkegaard, I was once again struck by the discrepancy between the perpetual talk about fulfilling God's will and reality: when God appeared to him in the shape of "Regina" he took to his heels.
It was too terrible for him to have to subordinate his autocratism to the love of another person.
Nevertheless K. saw something very essential and at the same time very terrifying: that it is God's "passion to love and be loved."

7132

Naturally it was just this quality that struck K. most forcibly.
One could ascribe plenty of other passions to God which are just as obvious and emphasize his old Jewish character even more strongly-which brings us back to Question: Is Yahweh identical with the God of the New Testament?
Please don't let yourself be rushed by my letters.
I am quite content to hope for an occasional short answer.
It is not intellectual curiosity that prompts such questions; I myself am asked so many things that I seize every favourable opportunity to be taught better.
With best wishes for the New Year,
Very sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 144-145.

Carl Jung: But theologians suffer from the fact that when they say ”God,” then that God is.
(2015-08-08 23:19)

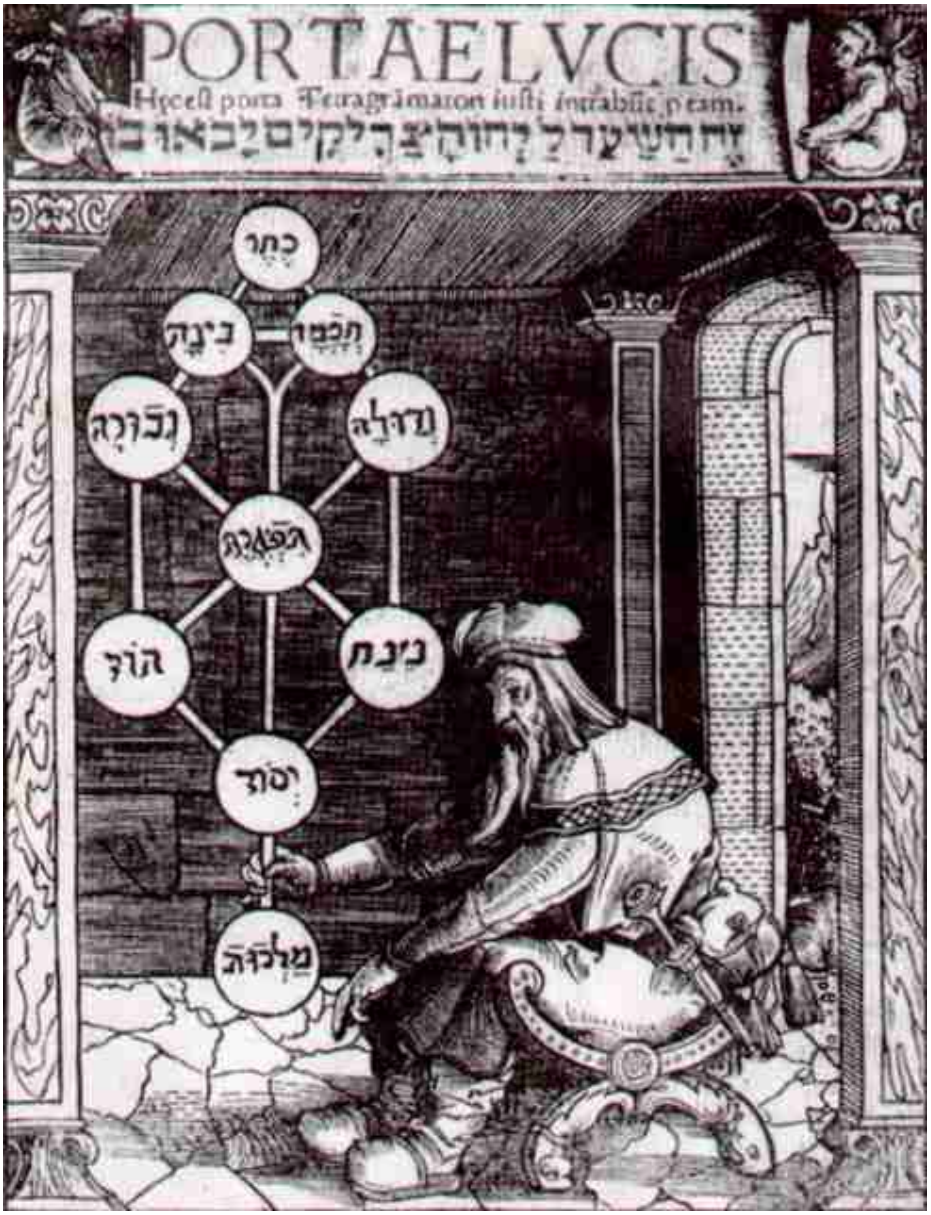


To G . A . van den Bergh von Eysinga
Dear Sir, 13 February 1954
In the meantime, somebody helped me to a careful excerpt of your critique.
There seems to me some misunderstanding of my basic ideas.
First of all, I am not a philosopher and my concepts are not philosophical and abstract, but empirical, viz. biological.
The concept generally misunderstood is that of the archetype, which covers certain biological facts and is not a hypostatized idea at all.
The ”archetype” is practically synonymous with the biological concept of the behaviour pattern.
But as the latter designates external phenomena chiefly, I have chosen the term ”archetype” for ”psychic pattern.”

We don't know whether the weaver-bird beholds a mental image while it follows an immemorial and inherited model in building its nest, but there is no doubt that no weaver-bird in our experience has ever invented its nest.
It is as if the image of nest-building were born with the bird.
As no animal is born without its instinctual patterns, there is no reason whatever to believe that man should be born without his specific forms of physiological and psychological reactions.
As animals of the same kind show the same instinctual phenomena all over the world, man also shows the same archetypal forms no matter where he lives.
As animals have no need to be taught their instinctive activities, so man also possesses his primordial psychic patterns and repeats them spontaneously, independently of any kind of teaching.
Inasmuch as man is conscious and capable of introspection, it is quite possible that he can perceive his instinctual patterns in the form of archetypal representations.
As a matter of fact, these possess the expected degrees of universality (cf. the remarkable identity of shamanistic Structures).
It is also possible to observe their spontaneous reproduction in individuals entirely ignorant of traditions of this sort.
Such facts prove the autonomy of the archetypes.
The pattern of behaviour is autonomous also inasmuch as it enforces its own application as soon as the general conditions allow.
Nobody would assume that the biological pattern is a philosophical assumption like the Platonic idea or a Gnostic hypostasis.
The same is true of the archetype.
Its autonomy is an observable fact and not a philosophical hypostasis.
I am a physician and I am practising as a psychiatrist, thus having plenty of opportunity to observe mental phenomena which are unknown to philosophy in spite of the fact that Pierre Janet's Automatisme psychologique was published almost 70 years ago.
Your critique of my poetic license: the night surrounding the mulier amicta sole is correct in so far as the text does not mention the night.
But it isn't so far away when you can see the dragon removing one third of the stars from heaven.
My mythologem obviously points to Leto, to the heroes' mothers in general, and to the matriarchal mother goddesses and their chthonic and nocturnal associations.
But this is hardly of any importance.
To mention another point: if Yahweh was not influenced by Satan, as you apparently assume, then he tortured Job against his own better conviction, which makes his case only worse.
Yahweh's amorality has nothing to do with a moral differentiation of the believers.
It exists still today and is recognized even by theological textbooks although his uncontrolled affects and his injustice are swallowed without the consequences even drawn by the Midrashim long ago. (F.i. the admonition to the Lord to remember his better qualities; the sounding of the shofar to remind him of murderous attempt against Isaac, etc.)
It is regrettable that you did not read my introductory remarks.
You might have discovered there my empirical standpoint without which-I grant you-my little book makes no sense at all.
Envisaged from a philosophical point of view without consideration of its psychological premise, it is sheer idiocy, from a theological angle nothing but downright blasphemy and from the standpoint of rationalistic commonsense a heap of illogical and feeble-minded phantasmata.
But psychology has its own proposition and its own working hypotheses based upon the observation of facts, i.e. (in our case) of the spontaneous reproduction of archetypal structures appearing in dreams as well as in psychoses.
If one doesn't know of these facts, it will be difficult to understand what is meant by "psychic reality" and "psychic autonomy."
I agree with you that my statements (in Antwort auf Hiob) are shocking, but not more, rather less so, than the manifestations of Yahweh's demonic nature in the OT.
The Midrashim are quite aware of it, and the Christian church had to invent that awful syllogism, the privatio boni, in order to annihilate the original ambivalence of the Jewish God.

But while the Catholic Church has at least a sort of sententia communis explaining the transmutation of Yahweh, who ad instar rhinocerotis had upset the world in the OT, into the God of love in the NT, Protestantism clings to an identity of the two gods and does not allow of a transformation of the One God. This is a scandalum.
But theologians suffer from the fact that when they say ”God,” then that God is.
But when I say ”God,” I know I have expressed my image of such a being and I am honestly not quite sure whether he is just like my image or not, even if I believe in God’s existence.
When Martin Buber speaks of God, he does not tell us which God, but he assumes that his God is the only one.
My God-image corresponds to an autonomous archetypal pattern.
Therefore I can experience God as if he were an object, but I need not assume that it is the only image.
I know I am dealing, as Kant says, with a ”symbolical anthropomorphism” which concerns ”language” (and mimic Representation in general) but not the object itself.
To criticize intentional or unintentional anthropomorphism is neither blasphemy, nor superstition, but wholly within the province of psychological criticism.
I remain, dear Sir,
Yours faithfully,
C.G. Jung Carl Jung, Letters Vol. II, Pages 151-154.

Carl Jung: For the first time man's cosmic responsibility is acknowledged. **(2015-08-09 05:12)**



To James Kirsch
Dear Kirsch, 16 February 1954
I scarcely think that the Jews have to accept the Christ symbol.

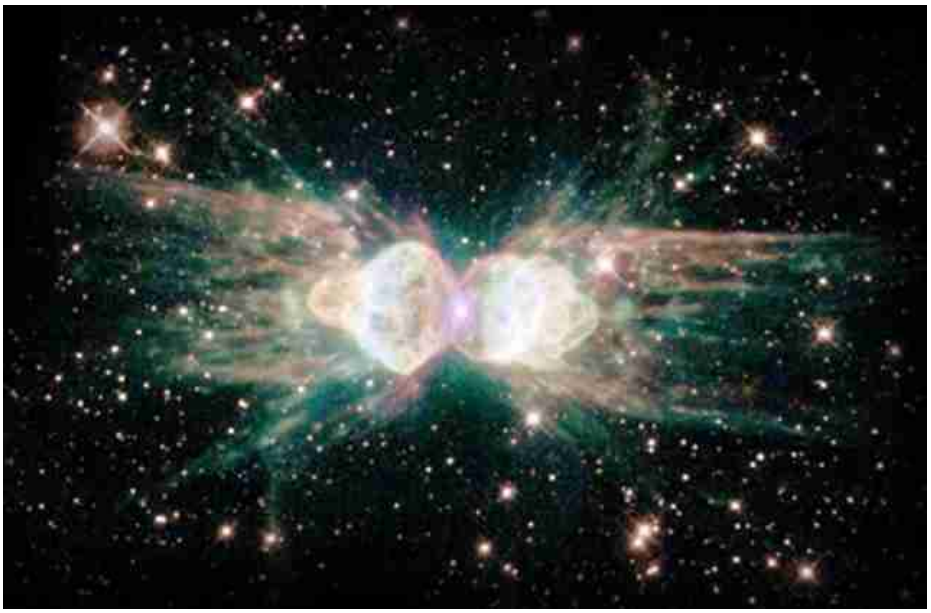
They need only understand its meaning.
Christ wanted to change Yahweh into a moral God of goodness, but in so doing he tore apart the opposites (Satan falling from heaven, Luke 1 0:1 8) that were united in him (God) though in an inharmonious and unconscious way; hence the suspension between the opposites at the crucifixion.
The purpose of the Christian reformation through Jesus was to eliminate the evil moral consequences that were caused by the amoral divine prototype. One cannot ”strain at a gnat and swallow a camel” (Matt. 23:24) or ”serve two masters” (Matt. 6:24) at the same time.
This moral differentiation is a necessary step on the way of individuation.
Without thorough knowledge of ”good and evil,” ego and shadow, there is no recognition of the self, but at most an involuntary and therefore dangerous identification with it.
The Jew has roughly the same moral development behind him as the Christian European, consequently he has the same problem.
A Jew can recognize the self in that hostile pair of brothers, Christ and Satan, as well as I can or perhaps even better, and with it the incarnation or Yahweh’s assimilation to man.
Naturally the status of man is profoundly altered because of this.
The Jew has the advantage of having long since anticipated the development of consciousness in his own spiritual history.
By this I mean the Lurianic stage of the Kabbalah, the breaking of the vessels and man’s help in restoring them.
Here the thought emerges for the first time that man must help God to repair the damage wrought by the Creation.
For the first time man’s cosmic responsibility is acknowledged.
Naturally it is a question of the self and not the ego, although the latter will be deeply affected.
That is the answer I would give a Jew.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 154-155.

Carl Jung on a review of Answer to Job. **(2015-08-10 04:51)**

To the Rev. Erastus Evans
Dear Mr. Evans, 17 February 1954
Allow me to tell you that I am profoundly grateful to you for your most remarkably objective review of my uncouth attempt to disturb the obnoxious somnolence of the guardians.
That is the way in which this damnable little book looks to me.
Habent sua fata libelli!
I would not have written this thing.
I had kept away from it studiously.
I had published before the volume Aion in polite language and as much man-made as possible.
It was not sufficient apparently, because I got ill and when I was in the fever it caught me and brought me down to writing despite my fever, my age, and my heart that is none too good.
I can assure you I am a moral coward as long as possible.
As a good little bourgeois citizen, I am lying low and concealed as deeply as possible, still shocked by the a mount of the indiscretions I have committed, swearing to myself that there would be no more of it because I want peace and friendly neighbourhood and a good conscience and the sleep of the just.
Why should I be the unspeakable fool to jump into the cauldron?
\Veil, I don't want to be melodramatic.
This is just for your personal information.

I have no merit and no proper guilt since I got to it ”like a dog to a kick,” as we say.
And the little moral coward I am goes on whining: why should I be always the one that collects all available kicks?
I tell you these things because you have been nice, just, and lenient with me.
The attribute ”coarse” is mild in comparison to what you feel when God dislocates your hip or when he slays the firstborn.
I bet Jacob’s punches he handed to the angel were not just caresses or polite gestures.
They were of the good hard kind; as you rightly say, ”with the gloves off.”
That is one side of my experiences with what is called ”God.”
”Coarse” is too weak a word for it. ”Crude,” ”violent,” ”cruel,” ”bloody,” ”hellish,” ”demonic” would be better.
That I was not downright blasphemous I owe to my domestication and polite cowardice.
And at each step I felt hindered by a beatific vision of which I’d better say nothing.
You have interpreted my thoughts most admirably.
There is only one point where it seems to me you slipped up, viz. in attributing the traditional, dogmatic, and ”colloquial” picture of Christ to me.
This is not my personal idea of Christ at all, as I am quite in sympathy with a much darker and harsher image of the man Jesus.
The dogmatic and traditional conception of Christ however must be and is made as bright as possible-lumen del umine-and the black substance all in the other corner.
You have probably been shocked by the idea of the ”hostile brethren” and the incomplete incarnation.
If it had been complete, the logical consequence, the parousia, would have taken place.
But Christ was in error about it.
Practically, it makes no difference whether the Christ of the gospels is undergoing an enantiodromia into the relentless judge of the Revelations, or the God of love becoming the Destroyer.
Christ has an opposite-the Antichrist or (and) the Devil.
If you see a bit too much darkness in his picture, you make him too much into the likeness of his father, and then it becomes difficult to understand why he taught a God so very different from the one of the OT.
Or you disown the whole Christian tradition of the better part of 1900 years.
Christ is most decidedly not the whole Godhead as God is lv ro 7T’iiv.
Christ is the Anthropos that seems to be a prefiguration of what the Holy Ghost is going to bring forth in the human being.
(I wish you would read my volume Aion, where you find most of the material behind Answer to Job.)
In a tract of the Lurianic Kabbalah, the remarkable idea is developed that man is destined to become God’s helper in the attempt to restore the vessels which were broken when God thought to create a world.
Only a few weeks ago, I came across this impressive doctrine which gives meaning to man’s status exalted by the incarnation.
I am glad that I can quote at least one voice in favour of my rather involuntary manifesto.
Or don’t you think that mankind should produce some adequate reflections before it blows itself up into eternity?
I realized something when fire was raining upon German cities and Hiroshima was flashed out of existence.
I thought it is a rather drastic world in which we live.
There is a proverb that says: a coarse block wants a coarse wedge.
No time for niceties!
This is one of the troubles of our Christianity.
I remain, dear Mr. Evans,
Yours gratefully,
C.G. Jung Carl Jung, Letters Vol. II, Pages 155-157

Carl Jung on ”Causality.” (2015-08-10 05:01)



Dear Dr. Schwarz, 2 March 1954
The concept of finality seems to me a logical complement of causality, and I therefore think that only the two aspects make up the sum total of causality.
Just as the connection between cause and effect is a necessity, so is the connection of the so-called final cause with the result.
Without necessity there is neither causality nor finality, although there are not a few people nowadays who treat the concept of causality very incautiously.
Finality shows itself in the teleological character of biological phenomena; but I would not know where finality could be pointed out in the realm of the inorganic.
The 4 aspects of causality make possible a homogeneous causal viewpoint but not a total one.
For this purpose, it seems to me, causality (in all its aspects) has to be complemented by acausality.
Not simply because freedom also is guaranteed in a law-bound world, but because freedom, i .e., acausality, does in fact exist.
In order to express such a proposition, however, one must have a ”rigorous” concept of causality, using the term ”causality” only when it is really a matter of necessary connections, and ”acausality” only when a causal connection is not even thinkable, e.g., in hysteronproteron, where an event in the present appears to be caused by a future event.
As for your question about faith, I must emphasize that there are apparently two realities: objective and subjective, by reason of the fact that objective reality can be established as being nonpsychic, whereas psychic reality cannot be established as being objective in the same sense.
But this is due primarily to the unavoidable premise that perception and judgment are themselves psychic, and that Consequently one cannot jump over one’s own head.
Nevertheless, the reality of the psyche can be established by means of verified statements or objectively verifiable symptoms.
Hoping I have answered your questions,
I remain,

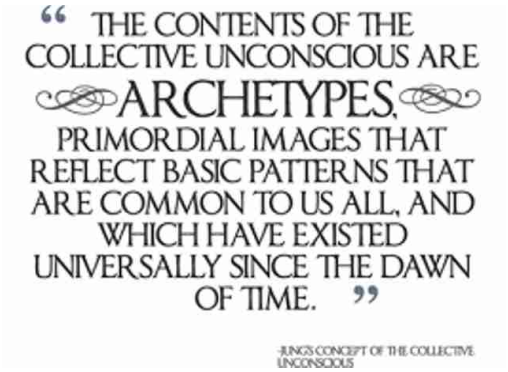
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 157-158.

Carl Jung on the Collective Unconscious **(2015-08-10 05:14)**

To James Kirsch
Dear Kirsch, 5 March 1954

The integration of the collective unconscious amounts roughly to taking cognizance of the world and adapting to it.
This does not mean that one would have to learn to know the whole world, or that one must have lived in all climates and continents of the world.
The integration of the unconscious is always, of course, only a very relative affair, and refers only to the constellated material, not to its total theoretical scope.
John of the Cross's "Dark Night of the Soul" has nothing to do with this.
Rather, integration is a conscious confrontation, a dialectical process such as I have described in my essay "The Relations between the Ego and the Unconscious."
A great deal of fog seems to have spread itself over this point.
With best regards,
Yours very sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 159.

Carl Jung on the physical substratum of mental facts like archetypes (2015-08-10 08:30)



To D . Cappon
Dear Doctor Cappon, 15 March 1954
Concerning your question about the physical substratum of mental facts like archetypes, this is a problem I hardly dare to touch.
It invites all sorts of funny speculations, and that is exactly what I try to avoid.
If you say they repose on the genes, you can't go wrong.
Everything depends upon them.
The same question would arise with instincts.
Where are they localized?
With the vertebrates, one would assume that they are based upon the brain and its annexes, but where are they localized in an insect that has no brain?
Obviously, in the sympathetic nervous system.
You can also hold that an instinctual pattern being identical with an archetype is based upon our sympathicus.
But all this is mythology, quite unwarrantable from an epistemological standpoint, and just as inadmissible as these ridiculous fantasies about intra-uterine psychological experiences.
I am personally convinced that our mind corresponds with the physiological life of the body, but the way in which it is connected with the body is for obvious reasons unintelligible.
To speculate about such unknowable things is mere waste of time.
If you want to be quite accurate, both statements, viz. that the psyche is founded upon an organic process of the body, or that the psyche is independent of the body, are unanswerable.
The question of brain localization is an extremely delicate one, because when you destroy a certain part of the brain

you destroy a certain function.
Yet you do not know whether you have really destroyed the function because it is quite possible that you have only destroyed the transmitter of that function, as if you have taken away the telephone apparatus which does not mean that you have killed its owner.
There is even no absolute certainty about the psyche being definitely dependent upon the brain since we know that there are facts proving that the mind can relativize space and time, as the Rhine experiments and general experience have proved sufficiently.
As I have already pointed out, the archetypes are the psychological representations of instinctual patterns, and behave exactly like these.
How did the instincts get into an individual?
Instincts have been inherited since time immemorial, and presumably have developed with the different species.
Thus, they are certainly in most cases millions of years old.
Also with regard to instincts, it is questionable if they continue to exist when you have destroyed their transmitter, i.e., whether they have been killed themselves.
It is quite obvious that it is not at all necessary to uncover the archetypes in every treatment of neurosis.
One can get along successfully with far less, but it is equally true that it is sometimes not at all in your hand to decide whether you will go into archetypes or not, since they turn up all by themselves, sometimes with a vehemence you wouldn't like.
I never look for archetypes and don't try to find them; enough when they come all by themselves.
This is almost regularly the case when an analysis lasts a bit long or when it is matter of a person with a somewhat vivacious mind.
1. There is no point in trying to make the patient understand archetypal material as long as he has not yet gained some insight into his personal complexes, and particularly into the nature of his shadow.
2. The patient may be practically cured without ever having heard of an archetype.
3. One has cured neurosis by the most astonishing means long before our modern psychology.

If there are no technical means, it is the sincerity of the doctor's attitude and his willingness to help that restore the impaired wholeness of the patient, but if you withhold a better technical knowledge, you wouldn't be able to get any proper result with less.
The successful therapeutic attitude always expects of you that you really do your best, no matter how good or how bad it is, or what kind of technique you apply.
Only you must be sure that you do the best you know.
I should not worry about all this localization talk.
It's practically all foolishness, and a remnant of the old brain mythology like the explanation of sleep through the contraction of the ganglia, which is by no means more intelligent than the localization of the psyche in the pituitary gland.
Hoping I have answered your question,
I remain, dear Doctor
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 159-161.

Carl Jung on the psychic cause of a car accident (2015-08-10 19:14)

To Philip Metman
Dear Mr. Metman, 27 March 1954
Many thanks for your kind letter, which interested me very much.
I gather with great concern that you have had a hair-breadth escape from a car accident.
The accident has affected only the outer shell, but evidently you and your wife were not affected physically by this broad hint.
Naturally this may have an inner connection with what you are writing, for experience shows that accidents of this sort are very often connected with creative energy which turns against us because somehow it is not given due heed.
This may easily happen, for we always judge by what we already know and very seldom listen to what we don't yet know.
Therefore we can easily take a step in the wrong direction or continue too long on the right path until it becomes the wrong one.
Then it may happen that in this rather ungentle way we are forced to change our attitude.
I shall soon turn to your manuscript for just now I am once again preoccupied willy-nilly with the question of synchronicity and astrology.
I have had to suppress the chapter on astrology altogether in the English edition, since apparently no one can understand it.
I am now reducing it to a few pages without any tables.
Maybe I shall succeed this time in making the risque joke of an acausal arrangement accessible to my public.
Meanwhile with best regards,
Yours sincerely,
C.G. Jung
P.S. I would be glad to welcome you here on October 10th, but you know how it is in old age:
one promises something and knows that everything is only provisional. Carl Jung, Letters Vol. II, Pages 161-162.

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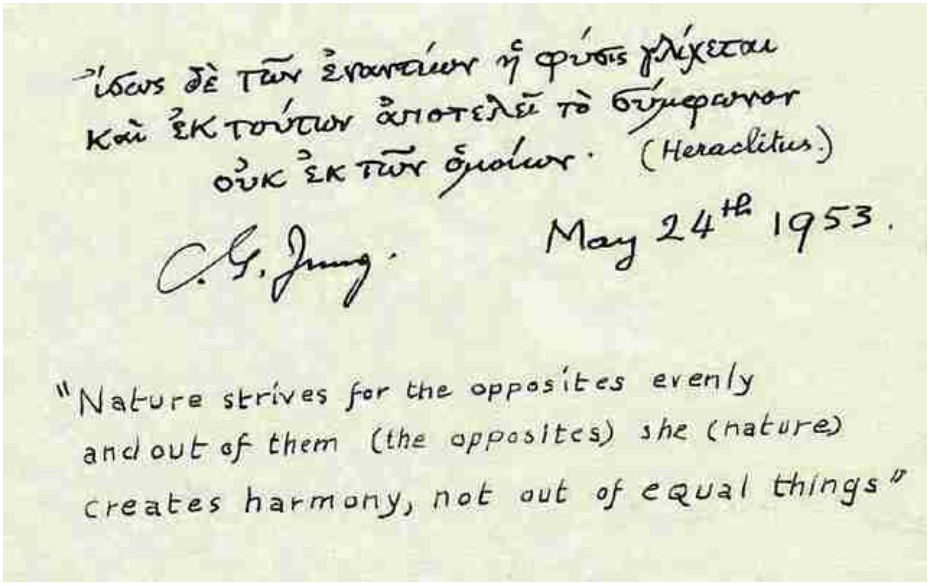
Carl Jung on his unfriendly and unobjective ”critics.” (2015-08-11 05:44)



To Aniela Jaffe
Dear Aniela, Bollingen, 6 April 1954
Best thanks for your excellent review = I have nothing to correct in it!
After all the rubbish that gets delivered to my house on my work, it is such a pleasure to find something understanding and friendly for once.
I often ask myself why by far the most of my ”critics” are so unfriendly and unobjective?
Is my style so irritating, or what is it in me that the world finds so offensive?
This is understandable with Job, for that was its purpose.
Now I have been irritated enough.
Your pious wishes for good weather were fulfilled only on Sunday, but then totally.
Now the weather is beastlier than ever, so that one can only huddle behind the stove.
I busy myself chiefly with cooking, eating and sleeping.
In between I am writing a long letter to Pater White.
He has-thanks be to God-chosen the better course of facing his difficulties with complete honesty.
I now see clearly what a fatal challenge my psychology is for a theologian but, it seems, not only for him.
I observe myself in the stillness of Bollingen and with all my experience of nearly eight decades must admit that I have found no rounded answer to myself.
I am just as much in doubt about myself as before, the more so the more I try to say something definite.
It is as though familiarity with oneself alienated one from oneself still further.
Cordially,
Yours ever,
C.G. Carl Jung, Letters Vol. II, Pages 162-163.

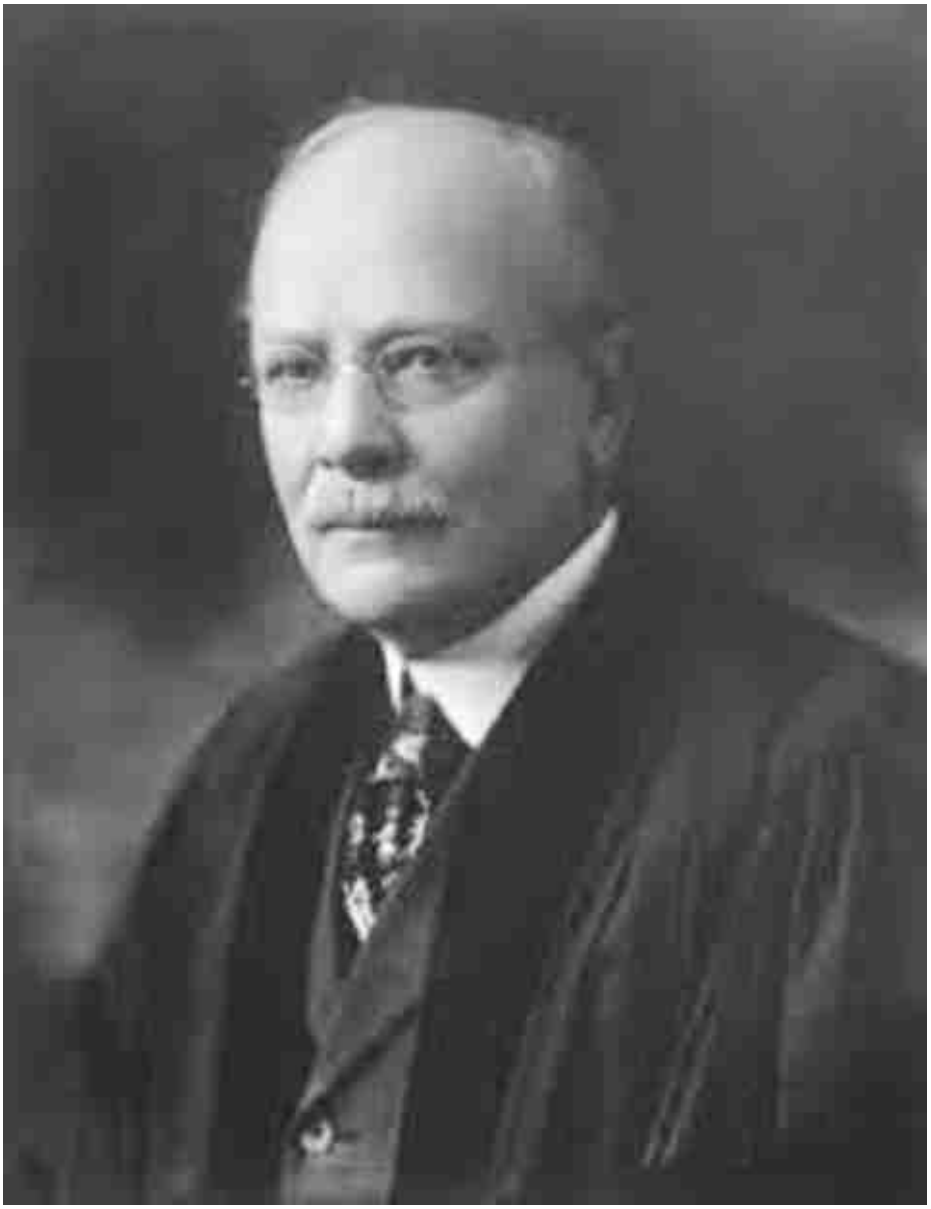
Carl Jung's Letter to Calvin S. Hall **(2015-08-11 07:34)**

To Calvin S. Hall
Dear Sir, 6 October 1954
Thank you for kindly giving me an opportunity to glimpse into the psychology of an American psychologist.

Above all I am much encouraged by the fact that you were able to get something positive out of my incompetent work and I am deeply obliged to you
1) for your willingness to hear my impressions,
2) for the honesty and sincerity of your purpose, and
3) for your serious attempt to be impartial and to lay aside your prejudices.
You have left me however with a puzzle from which I can hardly extricate myself.
In the first place I cannot understand the peculiar way in which you present my work.
In order to make myself clear, I should like to use the following example:
Somebody sets out to present Mr. Evans' work in Crete to an ignorant audience.
In order to do so he talks almost exclusively of Evans' conjectures with reference to Minoan history and culture.
But why doesn't he mention what he has dug up in Knossos?
His conjectures are irrelevant in comparison with the facts and results of his excavations, and moreover his audience not knowing about his main merit is in no way prepared to understand what his conjectures are all about.
Thus you chiefly deal with words and names instead of giving substance.
I am thoroughly empirical and therefore I have no system at all.
I try to describe facts of which you merely mention the names.
I got the funny impression that, while you claim to present myself, you restrict yourself to my suit of clothes, which is altogether indifferent to me and is certainly not essential.
I have never claimed f.i. to know much about the nature of archetypes, how they originated or whether they originated at all, whether they are inherited or planted by the grace of God in every individual anew.
You even adduce the old-fashioned sophism of the non-inheritance of acquired peculiarities.
What about a mutation that maintains itself in the subsequent generations?
What about the funny things you can see on the Gahipagos?
If no change gets inherited, then nothing gets changed unless there is an infinite series of creative acts.
But I don't insist, as you can easily see, upon such sophistications.
Your harping on such utterly irrelevant conjectures probably hangs together with another puzzle which I should like to explain again by an example: Somebody tries to present Mr. Plato's philosophical work.
We in Europe should expect that anybody trying to carry out such a plan would read all of Plato's writings and not only barely half and chiefly the earlier part of them.
Such a procedure would not qualify and could hardly be called responsible or reliable.
One could not even advocate it with an author as insignificant as myself.
The last and greatest puzzle is the funny prejudice which reminds me vividly of that vulgar idea that an alienist must be necessarily crazy because he deals with lunatics.
If you call me an occultist because I am seriously investigating religious, mythological, folkloristic and philosophical fantasies in modern individuals and ancient texts, then you are bound to diagnose Freud as a sexual pervert since he is doing likewise with sexual fantasies, and a psychologically inclined criminologist must needs be a gaol-bird.
A typical example of my later work is Psychology and Alchemy.
It is not my responsibility that alchemy is occult and mystical, and I am just as little guilty of the mystical delusions of the insane or the peculiar creeds of mankind.
Perhaps you have noticed that I follow the well-known method of comparative anatomy or of comparative history of religions or that of deciphering difficult ancient texts, as you can easily see in Psych. And Alch.
Dealing with such fantasies I have to adduce analogous material, which is to be found in mystical texts or in myths and religions.
Or do you assume that psychopaths have no fantasies of this kind?
Please cf. my book: Symbols of Transformation.
I cannot understand at all how dealing with sex fantasies should be more objective or more scientific than dealing with any other kind of fantasy, f.i. the religious one.
But obviously the sex fantasy must be true and real, while the religious fantasy is not true, it is an error and should not be, and whoever deals with it is highly unscientific.
Such logic transcends my horizon.

Being a physician and citizen I am not only justified but morally bound to warn or advise publicly when I see fit.
I am not inclined to preach, but I feel socially responsible and I have made up my mind not to participate in the arch-sin of the intellectual, namely the Trahison des clercs as a French author calls this particular form of infantile autoeroticism.
This is the reason why I am interested in the social aspects of psychology.
It is most surprising to me that almost none of the critiques of my work ever mentions the facts I am producing.
As a rule they ignore them completely.
But I should like to know how they would explain the astounding parallelism of individual and historical symbolism not reducible to tradition.
This is the real problem.
To deny the facts is too simple and too cheap.
It never pays to underrate new ideas or facts.
I hope you don't mind my giving you my impressions without polite detours.
You can dismiss them as irrelevant, but it won't be to the advantage of the progress of science.
I shall always remember the time when Freud disturbed the peaceful slumber of the medical and philosophical faculties by his shocking discoveries, which are now taken into serious consideration.
A professor once repudiated my statements saying: "But your argument collides with the doctrine of the unity of Consciousness.
Therefore you are wrong." This is an answer worthy of the XII Ith century, but unfortunately it happened in the XXth century.
Your typescript with my notes follows.
Hoping that my criticism does not offend you,
I remain,
Yours respectfully,
C.G. Jung Carl Jung, Letters Vol. II, Pages 184-187.

Carl Jung on ”Freedom.” **(2015-08-11 07:46)**



Dear Dr. Rudin, 1 October 1954
My very best thanks for kindly sending me your interesting essay on freedom.
The latest developments of scientific thinking, especially in physics, but recently also in psychology, make it clear that

”freedom” is a necessary correlate to the purely statistical nature of the concept of causality.
In particular it comes into the category of meaningful coincidences, which I have discussed in my book on synchronicity.
Freedom could be put in doubt only because of the one-sided and uncritical overvaluation of causality, which has been elevated into an axiom although-strictly speaking-it is nothing but a mode of thought.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 182-183.

Carl Jung on ”Our Daily Bread.” (2015-08-11 09:56)

Dear Frau Loos, 7 September 1954
It was unexpectedly kind of you to remember my birthday.
I am not surprised you forgot it at first, but I am astonished that you remembered.
.
With regard to the lack of appreciation of writers in Switzerland, one must never forget that Switzerland is a very small country and has never trusted its own taste in spite of cultural philistinism and the vogue for art, and anyway you can’t expect publishers to be idealists.
Rascher for instance wastes his money on idiotic picture-books, but only because this is his hobby and not a well-founded artistic judgment.
As you wish, I am sending you a copy of my book Von den Wurzeln des Bewusstseins.
The petition for ”daily bread” is appropriate under all circumstances, although in Matthew 6:11 it reads:
”Panem nostrum supersubstantialis da nobis hodie” (Give us this day our super-substantial bread).

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At least that is how St. Jerome translated the Greek word, which occurs only in Matthew and has undergone various interpretations, banal or otherwise.
But Jerome will have known what he was doing, especially when you see what is said in the ensuing verses, where Christ admonishes his disciples not to worry about their daily needs, which is naturally very much easier in a warm country than in our climate, of which Zola rightly said: "Mais notre misere a froid."
With best wishes,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 182.

Carl Jung: ... man will be essentially God and God man. **(2015-08-11 10:31)**

To Father Victor White
Dear Victor, Bollingen, 10 April 1954
Your letter has been lying on my desk waiting for a suitable time to be answered.
In the meantime I was still busy with a preface I had promised to P. Radin and K. Kerenyi.
They are going to bring out a book together about the figure of the trickster.
He is the collective shadow. I finished my preface yesterday.
I suppose you know the Greek-Orthodox priest Dr. Zacharias?
He has finished his book representing a reception, or better-an attempt-to integrate Jungian psychology into Christianity as he sees it.
Dr. Rudin S.J. from the Institute of Apologetics did not like it.
Professor Gebhard Frei on the other hand was very positive about it.
I am puzzled about your conception of Christ and I try to understand it.
It looks to me as if you were mixing up the idea of Christ being human and being divine.
Inasmuch as he is divine he knows, of course, everything, because all things macrocosmic are supposed to be

microcosmic as well and can therefore be said to be known by the self. (Things moreover behave as if they were known.)
It is an astonishing fact, indeed, that the collective unconscious seems to be in contact with nearly everything.
There is of course no empirical evidence for such a generalization, but plenty of it for its indefinite extension.
The sententia, therefore: animam Christi nihil ignoravisse etc. is not contradicted by psychological experience.
Rebus sic stantibus, Christ as the self can be said ab initio cognovisse omnia etc.
I should say that Christ knew his shadow-Satan-whom he cut off from himself right in the beginning of his career.
The self is a unit, consisting however of two, i.e., of opposites, otherwise it would not be a totality.
Christ has consciously divorced himself from his shadow.
Inasmuch as he is divine, he is the self, yet only its white half.
Inasmuch as he is human, he has never lost his shadow completely, but seems to have been
conscious of it.
How could he say otherwise: ”Do not call me good . . . ” ?
It is also reasonable to believe that as a human he was not wholly conscious of it, and inasmuch as he was unconscious he projected it indubitably.
The split through his self-made him as a human being as good as possible, although he was unable to reach the degree of perfection his white self already possessed.
The Catholic doctrine cannot but declare that Christ even as a human being knew everything.
This is the logical consequence of the perfect union of the duae naturae.
Christ as understood by the Church is to me a spiritual, i.e., mythological being; even his humanity is divine as it is generated by the celestial Father and exempt from original sin.
When I speak of him as a human being, I mean its few traces we can gather from the gospels.
It is not enough for the reconstruction of an empirical character.
Moreover even if we could reconstruct an individual personality, it would not fulfil the role of redeemer and Godman who is identical with the ”all-knowing” self.
Since the individual human being is characterized by a selection of tendencies and qualities, it is a specification and not a wholeness, i.e., it cannot be individual without incompleteness and restriction, whereas the Christ of the doctrine is perfect, complete, whole and therefore not individual at all, but a collective mythologem, viz. an archetype.
He is far more divine than human and far more universal than individual.
Concerning the omniscience it is important to know that Adam already was equipped with supernatural knowledge according to Jewish and Christian tradition, all the more so Christ.
I think that the great split in those days was by no means a mistake but a very important collective fact of synchronistic correspondence with the then new aeon of Pisces.
Archetypes, in spite of their conservative nature, are not static but in a continuous dramatic flux.
Thus the self as a monad or continuous unit would be dead.
But it lives inasmuch as it splits and unites again.
There is no energy without opposites!
All conservatives and institutionalists are Pharisees, if you apply this name without prejudice.
Thus it was to be expected that just the better part of Jewry would be hurt most by the revelation of an exclusively good God and loving Father.
This novelty emphasized with disagreeable clearness that the Yahweh hitherto worshipped had some
additional, less decorous propensities.
For obvious reasons the orthodox Pharisees could not defend their creed by insisting on the bad qualities of their God.
Christ with his teaching of an exclusively good God must have been most awkward for them.
They probably believed him to be hypocritical, since this was his main objection against them.
One gets that way when one has to hold on to something which once has been good and had meant considerable progress or improvement at the time.
It was an enormous step forward when Yahweh revealed himself as a jealous God, letting his chosen people feel that

he was after them with blessings and with punishments, and that God's goal was man.
Not knowing better, they cheated him by obeying his Law literally.
But as Job discovered Yahweh's primitive amorality, God found out about the trick of observing the Law and swallowing camels.
The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before: there were no Alexander VI, no auto-da-tes, no thumbscrews and racks anymore, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent.
The great split, having been a merely spiritual fact for a long time, has at last got into the world, as a rule in its coarsest and least recognizable form, viz. as the iron curtain, the completion of the second Fish.
Now a new synthesis must begin.
But how can absolute evil be connected and identified with absolute good?
It seems to be impossible.
When Christ withstood Satan's temptation, that was the fatal moment when the shadow was cut off.
Yet it had to be cut off in order to enable man to become morally conscious.
If the moral opposites could be united at all, they would be suspended altogether and there could be no morality at all.
That is certainly not what synthesis aims at.
In such a case of irreconcilability the opposites are united by a neutral or ambivalent bridge, a symbol expressing either side in such a way that they can function together.
This symbol is the cross as interpreted of old, viz. as the tree of life or simply as the tree to which Christ is inescapably affixed.
This particular feature points to the compensatory significance of the tree: the tree symbolizes that entity from which Christ had been separated and with which he ought to be connected again to make his life or his being complete.
In other words, the Crucifixus is the symbol uniting the absolute moral opposites.
Christ represents the light; the tree, the darkness; he the son, it the mother. Both are androgynous (tree = phallus).
Christ is so much identical with the cross that both terms have become almost interchangeable in ecclesiastical language (f.i. "redeemed through Christ or through the cross" etc.).
The tree brings back all that has been lost through Christ's extreme spiritualization, namely the elements of nature.
Through its branches and leaves the tree gathers the powers of light and air, and through its roots those of the earth and the water.
Christ was suffering on account of his split and he recovers his perfect life at Easter, when he is buried again in the womb of the virginal mother. (Represented also in the myth of Attis by the tree, to which an image of Attis was nailed, then cut down and carried into the cave of the mother Kybele. The Nativity Church of Bethlehem is erected over an Attis sanctuary!)
This mythical complex seems to represent a further development of the old drama, existence becoming real through reflection in consciousness; Job's tragedy.
But now it is the problem of dealing with the results of conscious discrimination.
The first attempt is moral appreciation and decision for the Good.
Although this decision is indispensable, it is not too good in the long run.
You must not get stuck with it, otherwise you grow out of life and die slowly.
Then the one-sided emphasis on the Good becomes doubtful, but there is apparently no possibility of reconciling Good and Evil.
That is where we are now.
The symbolic history of the Christ's life shows, as the essential teleological tendency, the crucifixion, viz. the union of Christ with the symbol of the tree.
It is no longer a matter of an impossible reconciliation of Good and Evil, but of man with his vegetative = unconscious) life.
In the case of the Christian symbol the tree however is dead and man upon the Cross is going to die, i.e., the solution of the problem takes place after death.

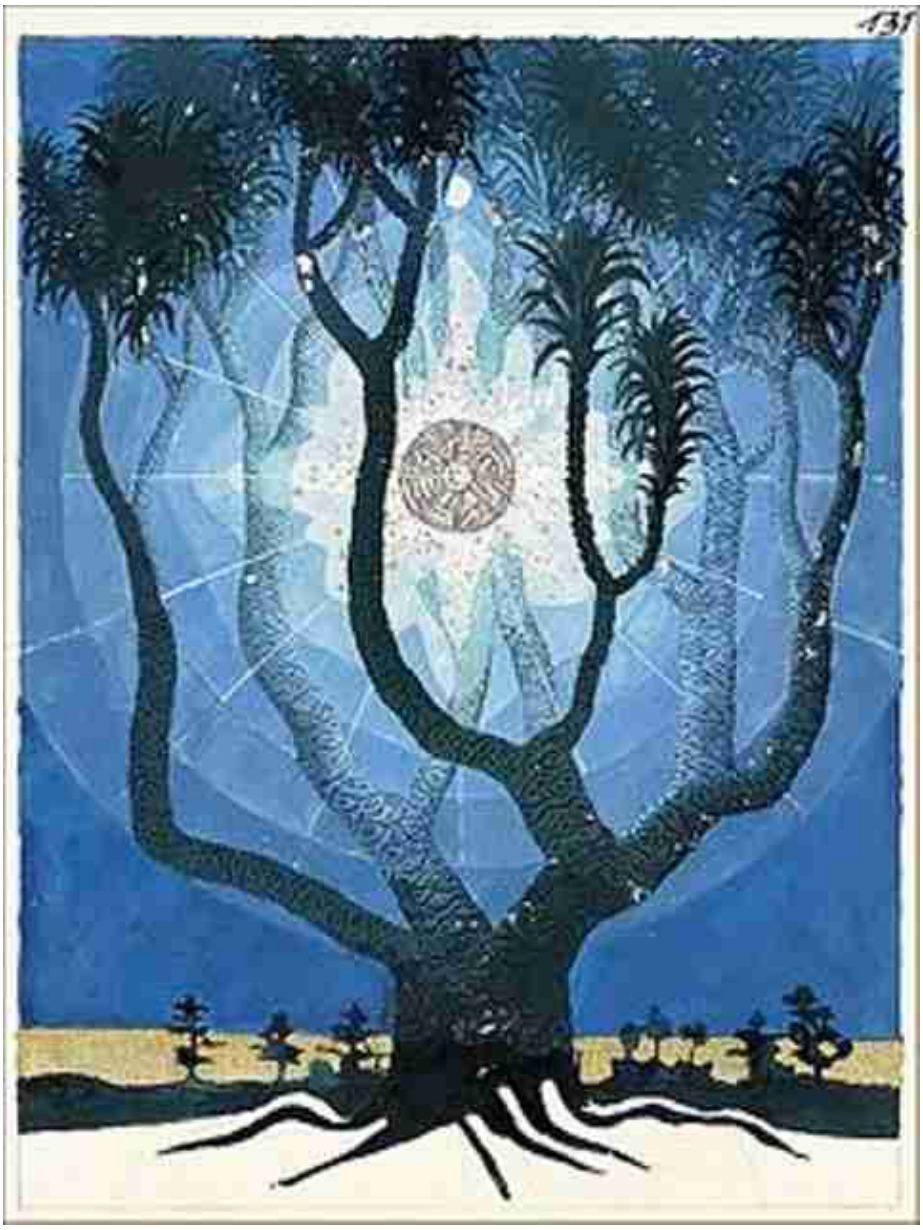
That is so as far as Christian truth goes.
But it is possible that the Christian symbolism expresses man's mental condition in the aeon of Pisces, as the ram and the bull gods do for the ages of Aries and Taurus.
In this case the post-mortal solution would be symbolic of an entirely new psychological status, viz. that of Aquarius, which is certainly a oneness, presumably that of the Anthropos, the realization of Christ's allusion: "Dii estis."
This is a formidable secret and difficult to understand, because it means that man will be essentially God and God man.
The signs pointing in this direction consist in the fact that the cosmic power of self-destruction is given into the hands of man and that man inherits the dual nature of the Father.
He will [mis] understand it and he will be tempted to ruin the universal life of the earth by radioactivity.
Materialism and atheism, the negation of God, are indirect means to attain this goal.
Through the negation of God one becomes deified, i .e., god-almighty-like, and then one knows what is good for mankind.
That is how destruction begins.
The intellectual schoolmasters in the Kremlin are a classic example.
The danger of following the same path is very great indeed.
It begins with the lie, i.e., the projection of the shadow.
There is need of people knowing about their shadow, because there must be somebody who does not project.
They ought to be in a visible position where they would be expected to project and unexpectedly they do not project!
They can thus set a visible example which would not be seen if they were invisible.
There is certainly Pharisaism, law consciousness, power drive, sex obsession, and the wrong kind of formalism in the Church.
But these things are symptoms that the old showy and easily understandable ways and methods have lost their significance and should be slowly replaced by more meaningful principles.
This indeed means trouble with the Christian vices.
Since you cannot overthrow a whole world because it harbours also some evil, it will be a more individual or "local" fight with what you rightly call avidya.
As "tout passe," even theological books are not true forever, and even if they expect to be believed one has to tell them in a loving and fatherly way that they make some mistakes.
A true and honest introverted thinking is a grace and possesses for at least a time divine authority, particularly if it is modest, simple and straight.
The people who write such books are not the voice of God.
They are only human.
It is true that the right kind of thinking isolates oneself.
But did you become a monk for the sake of congenial society?
Or do you assume that it isolates only a theologian?
It has done the same to me and will do so to everybody that is blessed with it.
That is the reason why there are compensatory functions.
The introverted thinker is very much in need of a developed feeling, i .e., of a less autoerotic, sentimental, melodramatic and emotional relatedness to people and things.
The compensation will be a hell of a conflict to begin with, but later on, by understanding what nirdvandva means, they1become the pillars at the gate of the transcendent function, i.e., the transitus to the self.
We should recognize that life is a transitus.
There is an old covered bridge near Schmerikon with an inscription: "Alles ist Uebergang."
Even the Church and her sententiae are only alive inasmuch as they change.
All old truths want a new interpretation, so that they can live on in a new form.
They can't be substituted or replaced by something else without losing their functional value altogether.
The Church certainly expects of you that you assimilate its doctrine.
But in assimilating it, you change it imperceptibly and sometimes even noticeably.

Introverted thinking is aware of such subtle alterations, while other minds swallow them wholesale.
If you try to be literal about the doctrine, you are putting yourself aside until there is nobody left that would represent it but corpse.
If, on the other hand, you truly assimilate the doctrine, you will alter it creatively by your individual understanding and thus give life to it.
The life of most ideas consists in their controversial nature, i.e., you can disagree with them even if you recognize their importance for a majority.
If you fully agreed with them you could replace yourself ust as well by a gramophone record.
Moreover, if you don't disagree, you are no good as a directeur de conscience, since there are many other people suffering from the same difficulty and being badly in need of your understanding.
I appreciate the particular moral problem you are confronted with.
But I should rather try to understand why you were put into your actual situation of profound conflict before you think it is a fundamental mistake.
I remember vividly your charta geomantica that depicts so drastically the way you became a monk.
I admit there are people with the peculiar gift of getting inevitably and always into the wrong place.
With such people nothing can be done except get them out of the wrong hole into another equally dubious one.
But if I find to think that it makes sense somehow.
There may be some work for him to do.
Much work is needed where much has gone wrong or where much should be improved. That is one of the reasons why the Church attracts quite a number of intelligent and responsible men in the secret (or unconscious?) hope that they will be strong enough to carry its meaning and not its words into the future.
The old trick of law obedience is still going strong, but the original Christian teaching is a reminder.
The man who allows the institution to swallow him is not a good servant.
It is quite understandable that the ecclesiastical authorities must protect the Church against subversive influences.
But it would be sabotage if this principle were carried to the extreme, because it would kill the attempts at improvement also.
The Church is a "Durchgang" [passage] and bridge between representatives of higher and lower consciousness and as such she quite definitely makes sense.
Since the world is largely sub principatu diaboli, it is unavoidable that there is just as much evil in the Church as everywhere else, and as everywhere else you have got to be careful.
What would you do if you were a bank-clerk or a medical assistant at a big clinic?
You are always and everywhere in a moral conflict unless you are blissfully unconscious.
I think it is not only honest but even highly moral and altruistic to be what one professes to be as completely as possible, with the full consciousness that you are making this effort for the weak and the unintelligent who cannot live without a reliable support.
He is a good physician who does not bother the patient with his own doubts and feelings of inferiority.
Even if he knows little or is quite inefficient the right persona medici might carry the day if seriously and truly performed for the patient.
The grace of God may step in when you don't lose your head in a clearly desperate situation.
If it has been done, even with a lie, in favour of the patient, it has been well done, and you are justified, although you never get out of the awkward feeling that you are a dubious number.
I wonder whether there is any true servant of God who can rid himself of this profound insecurity balancing his obvious rightness.
I cannot forget that crazy old Negro Mammy who told me: "God is working in me
like a clock-funny and serious."
By "clock" seems to be meant something precise and regular, even monotonous; by "funny and serious" compensating irrational events and aspects-a humorous seriousness expressing the playful and formidable nature of fateful experiences.
If I find myself in a critical or doubtful situation, I always ask myself whether there is not something in it, explaining the need of my presence, before I make a plan of how to escape.

If I should find nothing hopeful or meaningful in it, I think I would not hesitate to j ump out of it as quick as possible.
Well, I may be all wrong, but the fact that you find yourself in the Church does not impress me
as being wholly nonsensical.
Of course huge sacrifices are expected of you, but I wonder whether there is any vocation or any kind of meaningful life that does not demand sacrifices of a sort.
There is no place where those striving after consciousness could find absolute safety.
Doubt and insecurity are indispensable components of a complete life.
Only those who can lose this life really, can gain it.
A ”complete” life does not consist in a theoretical completeness, but in the fact that one accepts, without reservation, the particular fatal tissue in which one finds oneself embedded, and that one tries to make sense of it or to create a cosmos from the chaotic mess into which one is born.
If one lives properly and completely, time and again one will be confronted with a situation of which one will say: ”This is too much. I cannot bear it any more.”
Then the question must be answered: ”Can one really not bear it?”
Fidem non esse caecum sensum religionis e latebris subconscientiae erump entem, etc., indeed not!
Fides in its ecclesiastical meaning is a construction expressed by the wholly artificial credo, but no -spontaneous product of the unconscious.
You can swear to it in all innocence, as well as I could, if asked.
Also you can teach, if asked, the solid doctrine of St. Thomas Aquinas, as I could if I knew it.
You can and will and must criticize it, yet with a certain discrimination, as there are people incapable of understanding your argument.
Quieta movere is not necessarily a good principle.
Being an analyst, you know how little you can say, and sometimes it is quite enough when only the analyst knows.
Certain things transmit themselves by air when they are really needed.
I don’t share at all X.’s idea that one should not be so finicky about conscience.
It is definitely dishonest and-sorry-a bit too Catholic.
One must be finicky when it comes to a moral question, and what a question!
You are asked to decide whether you can deal with ambiguity, deception, ”doublecrossing” and other damnable things for the love of your neighbor’s soul.
If it is a case of ”the end justifying the means,” you had better buy a through ticket to hell.
It is a devilish hybris even to think that one could be in such an exalted position to decide about the means one is going to apply.
There is no such thing, not even in psychotherapy.
If you don’t want to go to the dogs morally, there is only one question, namely ”Which is the necessity you find yourself burdened with when you take to heart your brother’s predicament?”
The question is how you are applied in the process of the cure, and not at all what the means are you could offer to buy yourself off.
It depends very much indeed upon the way you envisage your position with reference to the Church.
I should advocate an analytical attitude, which is permissible as well as honest, viz. take the Church as your ailing employer and your colleagues as the unconscious inmates of a hospital.
Is the LSD-drug mescalin?
It has indeed very curious effectsvide Aldous Huxley!-of which I know far too little.
I don’t know either what its psychotherapeutic value with neurotic or psychotic patients is.
I only know there is no point in wishing to know more of the collective unconscious than one gets through dreams and intuition.
The more you know of it, the greater and heavier becomes your moral burden, because the unconscious contents transform themselves into your individual tasks and duties as soon as they begin to become conscious.
Do you want to increase loneliness and misunderstanding?
Do you want to find more and more complications and increasing responsibilities?
You get enough of it.

If I once could say that I had done everything I know I had to do, then perhaps I should realize a legitimate need to take mescalin.
But if I should take it now, I would not be sure at all that I had not taken it out of idle curiosity.
I should hate the thought that I had touched on the sphere where the paint is made that colours the world, where the light is created that makes shine the splendour of the dawn, the lines and shapes of all form, the sound that fills the orbit, the thought that illuminates the darkness of the void.
There are some poor impoverished creatures, perhaps, for whom mescalin would be a heaven-sent gift without a counter-poison, but I am profoundly mistrustful of the ”pure gifts of the Gods.”
You pay very dearly for them. Quidquid id est, timeo Danaos et dona ferentes.
This is not the point at all, to know of or about the unconscious, nor does the story end here; on the contrary it is how and where you begin the real quest.
If you are too unconscious it is a great relief to know a bit of the collective unconscious.
But it soon becomes dangerous to know more, because one does not learn at the same time how to balance it through a conscious equivalent.
That is the mistake Aldous Huxley makes : he does not know that he is in the role of the ”Zauberlehrling,” who learned from his master how to call the ghosts but did not know how to get rid of them again:
Die ich rief, die Geister,
Werd ich nun nicht los
It is really the mistake of our age.
We think it is enough to discover new things, but we don’t realize that knowing more demands a corresponding development of morality.
Radioactive clouds over Japan, Calcutta, and Saskatchewan point to progressive poisoning of the universal atmosphere.
I should indeed be obliged to you if you could let me see the material they get with LSD.
It is quite awful that the alienists have caught hold of a new poison to play with, without the faintest knowledge or feeling of responsibility.
It is j ust as if a surgeon had never learned further than to cut open his patient’s belly and to leave things there.
When one gets to know unconscious contents one should know how to deal with them.
I can only hope that the doctors will feed themselves thoroughly with mescaline, the alkaloid of divine grace, so that they learn for themselves its marvellous effect.
You have not finished with the conscious side yet.
Why should you expect more from the unconscious?
For 35 years I have known enough of the collective unconscious and my whole effort is concentrated upon preparing the ways and means to deal with it.
Now to end this very long epistle I must say how much I have appreciated your confidence, frankness, courage and honesty.
This is so rare and so precious an event that it is a pleasure to answer at length.
I hope you will find a way out to Switzerland.
The winter, though very cold, has dealt leniently with me.
Both my wife and myself are tired, though still active, but in a very restricted way.
I am spending the month of April in Bollingen procul negotiis and the worst weather we have known for years.
Cordially yours,
C.G. Carl Jung, Letters Vol. II, Pages 163-174

Carl Jung on “Trees” – Anthology (2015-08-11 11:44)



The tree brings back all that has been lost through Christ’s extreme spiritualization, namely the elements of nature. Through its branches and leaves the tree gathers the powers of light and air, and through its roots those of the earth

and the water. Carl Jung, Letters Vol. II, Pages 163-174
The symbolic history of the Christ's life shows, as the essential teleological tendency, the crucifixion, viz. the union of Christ with the symbol of the tree. Carl Jung, Letters Vol. II, Pages 163-174
The tree of life may have been, in the first instance, a fruit-bearing genealogical tree, and hence a kind of tribal mother Carl Jung, CW 5, Para 321.
Today I finished a long essay on the "Philosophical Tree," which kept me company during my illness. Carl Jung, Letters Vol. II, Page 104
Writing it [Philosophical Tree] was an enjoyable substitute for the fact that so few of my contemporaries can understand what is meant by the psychology of the unconscious. Carl Jung, Letters Vol. II, Page 104
I am rather certain that the sefiroth tree contains the whole symbolism of Jewish development parallel to the Christian idea. Carl Jung, Letters Vol. II, Pages 91-93.
But, since I appear in your dream, I cannot refrain from making the remark that I like thick walls and I like trees and green things, and I like many books. Perhaps you are in need of these three good things. Carl Jung, Letters Vol. II, Pages 26-27.
Christ's redemptive death on the cross was understood as a "baptism," that is to say, as rebirth through the second mother, symbolized by the tree of death... The dual-mother motif suggests the idea of a dual birth. One of the mothers is the real, human mother, the other is the symbolical mother. Carl Jung, CW 5, para 494-495.
Trees in particular were mysterious and seemed to me direct embodiments of the incomprehensible meaning of life. For that reason the woods were the place where I felt closest to its deepest meaning and to its awe-inspiring workings. Carl Jung, MDR, Page 68.
Adam and Eve would indeed have been inadequate people if they had not noticed which tree the right apples grew on. Carl Jung, Jung-Ostrowski, Page 48.
... at any time in my later life, when I came up at a blank wall, I painted a picture or hewed stone. Each such experience proved to be a "rite d 'entree" for the ideas and works that followed hard upon it. Carl Jung, MDR, Page 175.
The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, Liber Novus, Page 281.
This new world appears weak and artificial to me. Artificial is a bad word, but the mustard seed that grew into a tree, the word that was conceived in the womb of a virgin, became a God to whom the earth was subject. Carl Jung to his Soul, Liber Novus, Pages 242-243.
The Christian-my Christian-knows no curse formulas; indeed he does not even sanction the cursing of the innocent fig-tree by the rabbi Jesus" Carl Jung, CW 18, §1468.
I wait, secretly anxious. I see a tree arise from the sea. Its crown reaches to Heaven and its roots reach down into Hell. Carl Jung, Liber Novus, Page 300.
As I look into its reflection, the images of Eve, the tree, and the serpent appear to me. After this I catch sight of Odysseus and his journey on the high seas. Carl Jung, Liber Novus, Page 245.
Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. Diahmon, Liber Novus, Page 351.
The growing one is the TREE OF LIFE. It greens by heaping up growing living matter. Diahmon, Liber Novus, Page 351.
"One is the beginning, the Sun God.
"Two is Eros, for he binds two together and spreads himself out in brightness.
"Three is the Tree of Life, for it fills space with bodies.
"Four is the devil, for he opens all that is closed. He dissolves everything formed and physical; he is the destroyer in whom everything becomes nothing. Philemon, Liber Novus, 351.
Good and evil unite in the growth of the tree. In their divinity life and love stand opposed. Diahmon, Liber Novus, Page 351.
Parents must realize that they are trees from which the fruit falls in the autumn. Children don't belong to their parents, and they are only apparently produced by them. Carl Jung, Letters Vol. 1, Pages 217-218.
You must go in quest of yourself, and you will find yourself again only in the simple and forgotten things. Why not go

into the forest for a time, literally? Sometimes a tree tells you more than can be read in books… Carl Jung, Letters Vol. 1, Page 479.

It is even very important that the anima is projected into the earth, that she descends very low, for otherwise her ascent to the heavenly condition in the form of Sophia has no meaning…She is the one that is rooted in the earth as well as in the heaven, both root and branch of the tree. Carl Jung, Zarathustra Seminar, Page 533.

No tree, it is said, can grow to heaven unless its roots reach down to hell. Carl Jung, Aion, Page 43.

At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. Carl Jung; Memories, Dreams and Reflections; Pages 225-226.

The divine primordial power is blind, since its face has become human. The human is the face of-the Godhead. If the God comes near you, then plead for your life to be spared, since the God is loving horror. The ancients said: it is terrible to fall into the hands of the living God. They spoke thus because they knew, since they were still close to the ancient forest, and they turned green like the trees in a childlike manner and ascended far away toward the East. Carl Jung, The Red Book, Page 281.

Oh master of the garden! I see your dark tree from afar in the shimmering sun. My street leads to the valleys where men live. I am a wandering beggar. And I remain silent. Carl Jung, The Red Book, Page 316.

If I accept death, then my tree greens, since dying increases life. If I plunge into the death encompassing the world, then my buds break open. How much our life needs death! Carl Jung, The Red Book, Page 275.

I had still not become a man again who carried within himself the conflict between a longing for the world and a longing for the spirit. I did not live either of these longings, but I lived myself and was a merrily greening tree in a remote spring forest. And thus I learned to live without the world and spirit; and I was amazed how well I could live like this. Carl Jung, The Red Book, Page 277.

Carl Jung interprets the dream of a "Young Greek Girl." **(2015-08-11 13:42)**

To a Young Greek Girl
Dear Miss N., 14 October 1954

As to your question whether it makes a difference to your dreams if one has read about similar subjects, I must say that dreams of the sort you give me an example of can occur whether you have read [my books] or not.
It is, of course, quite natural that the dreams take suitable material from whatever source is available, either from books or from other experiences but this doesn't matter.
There are people who can read my books and never have a dream of anything reminiscent of my writings, but it is true that if you understand what you have read, you get a frame of mind or a problematical outlook which you did not have before, and that, of course, influences your dreams.
I shouldn't assume that your dream has been particularly influenced by what you have read.
I dislike as a rule interpreting dreams of people whom I don't know personally; one can easily be led astray.
I will make an exception in your case since I see that your dream has a meaning very important for you.
The beginning of it shows a certain fear of an imminent catastrophic situation-the tempest and the darkness.
The sudden discovery of the relief is something like a revelation, an unveiling of the compensatory background to your conscious psychology that has masculine (animus) inclinations.
It is the Eleusinian mystery of Demeter and her daughter Persephone.
The masculine element is paying homage to. this maternal figure.
It is quite obvious that the dream intends to call your attention to this great mythologem so important for a woman's psychology.
It is particularly important to your case because you are very much on your mother's side and presumably partially identified with her, being her only daughter.
Also you are remote from your father, from whom you have not received what is due to a daughter.
Therefore, you have developed a sort of substitute for the spiritual influence not coming forth from your father as it should.
That is a great hindrance working either way to the masculine as well as to the feminine side of your personality.
It would be wise, therefore, to follow the suggestion of the dream and to meditate on all the aspects of the myth of Demeter and Persephone.
Also, Greece had its Eleusinian cult because it suffered from a very similar psychological condition: women too much under the influence of their mothers and spiritually starved by their fathers, men also too much influenced by the mother because of the uncontrolled emotionality of the fathers and victimized by the emotional appetites of their mothers, hence the widespread homosexuality particularly in the male population.
At the time of Pericles there was even an epidemic of suicides among young girls feeling neglected by the men occupied with homosexual affairs.
Try to find out what Demeter has to convey to you.
You are obviously more attracted by the chthonic mystery represented by Demeter than by the spiritual and paternal trends of Christianity, from which you apparently have separated yourself.
It is this critical attitude that has to be considered as the immediate cause of this dream with its definitely antique atmosphere.
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This is about all I can safely say about your dream.
If you give it your full attention, you will probably have other dreams elucidating the further steps of your way.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 187-188.

Carl Jung on ”salutation to the perfect Master.” **(2015-08-12 09:10)**

To Arvind U . Vasavada
Dear friend, 22 November 1954
Thank you for your kind letter and the beautiful ”salutation to the perfect Master.”
In the guru, I perceive, you greet the infinitesimal God whose light becomes visible wherever a man’s consciousness has made even the smallest step forward and beyond one’s own horizon.

The light of the Dawn praised by our medieval thinkers as the Aurora consurgens,the rising morning light, is awe-inspiring, it fills your heart with joy and admiration or with irritation and fear and even with hatred, according to the nature of whatever it reveals to you.
The ego receives the light from the self.
Though we know of the self, yet it is not known.
You may see a big town and know its name and geographical position, yet you do not know a single one of its inhabitants.
You may even know a man through daily intercourse, yet you can be entirely ignorant of his real character.
The ego is contained in the self as it is contained in the universe of which we know only the tiniest section.
A man of greater insight and intelligence than mine can know myself, but I could not know him as long as my consciousness is inferior to his.
Although we receive the light of consciousness from the self and although we know it to be the source of our illumination, we do not know whether it possesses anything we would call consciousness.
However beautiful and profound the sayings of your Wisdom are, they are essentially outbursts of admiration
and enthusiastic attempts at formulating the overwhelming impressions an ego-consciousness has received from the impact of a superior subject.
Even if the ego should be (as I think) the supreme point of the self, a mountain infinitely higher than Mt. Everest, It would be nothing but a little grain of rock or ice, never the whole mountain.
Even if the grain recognizes itself as being part of the mountain and understands the mountain as an immense agglomeration of particles like itself, it does not know their ultimate nature, because all the others are, like itself, individuals, incomparable and incomprehensible in the last resort.
(The individual alone is ultimate reality and can know of existence at all.)
If the self could be wholly experienced, it would be a limited experience whereas in reality its experience is unlimited and endless.
It is our ego-consciousness that is capable only of limited experience.
We can only say that the self is limitless, but we cannot experience its infinity.
I can say that my consciousness is the same as that of the self, but it is nothing but words, since there is not the slightest evidence that I participate more or further in the self than my ego-consciousness reaches.
What does the grain know of the whole mountain, although it is visibly a part of it?
If I were one with the self, I would have knowledge of everything, I would speak Sanskrit, read cuneiform script, know the events that took place in prehistory, be acquainted with the life of other planets, etc.
There is unfortunately nothing of the kind.
You should not mix up your own enlightenment with the self-revelation of the self.
When you recognize yourself, you have not necessarily recognized the self but perhaps only an infinitesimal Part of it, though the self has given you the light.
Your standpoint seems to coincide with that of our medieval mystics, who tried to dissolve themselves in God.
You all seem to be interested in how to get back to the self, instead of looking for what the self wants you to do in the world, where-for the time being at least-we are located, presumably for a certain purpose.
The universe does not seem to exist for the sole purpose of man denying or escaping it.
Nobody can be more convinced of the importance of the self than me.
But as a young man does not stay in his father's house but goes out into the world, so I don't look back to the self but collect it out of manifold experiences and put it together again.
What I have left behind, seemingly lost, I meet in everything that comes my way and I collect it, reassembling it as it were.
In order to get rid of opposites, I needs must accept them first, but this leads away from the self.
I must also learn how opposites can be united, and not how they can be avoided. As long as I am on the first part of the road I have to forget the self in order to get properly into the mill of the opposites, otherwise I live only fragmentarily and conditionally.
Although the self is my origin, it is also the goal of my quest.
When it was my origin, I did not know myself, and when I did learn about myself, I did not know the self.

I have to discover it in my actions, where first it reappears under strange masks.
That is one of the reasons why I must study symbolism, otherwise I risk not recognizing my own father and mother when I meet them again after the many years of my absence.
Hoping I have answered your question, I remain,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 194-196

Carl Jung: ”We should have schools for adults....”} **(2015-08-13 05:35)**

To Henry D. Isaac
Dear Herr Isaac, 25 October 1954
Your question is indeed most timely, for it is highly unlikely that any social measures and proposals will make the individual more conscious, more conscientious and more responsible but will have the opposite effect, because all agglomerations of individuals show a distinct tendency to lower the level of individual consciousness.
Hence all advice that begins with ”you ought” usually proves to be completely ineffective.
This hangs together with the obvious fact that only the individual is the carrier of virtues but not the mass.
Today this supremely important vehicle of the social function is imperiled by our whole culture, or rather unculture.
If the individual could be improved, it seems to me that a foundation would be laid for an improvement of the whole.
Even a million noughts do not add up to one.
I therefore espouse the unpopular view that a better understanding in the world can come only from the individual and be promoted only by him.
But considering the vast numbers involved, this truth looks like a counsel of despair and futility.
Supposing, however, that anyone did want to make his infinitesimal contribution to the desired ideal, he would have to be in a position really to understand another person.
The indispensable precondition for this is that he understands himself.
If he doesn’t, he will inevitably see the other person through the deceptive and distorting lens of his own prejudices and projections and will recommend and impute to him the very things he most needs himself.
So we must understand ourselves to a certain extent if we want any real communication with others.
Today there are a whole lot of things which an adult ought to know in order to be equipped for life.
He is supposed to have picked them up in his schooldays, but then he was much too young to understand them, and later there is nothing to prompt him to go back to school again.
Usually he has no time for that.
Nobody brings him any useful knowledge in this respect, and he remains in a state of childish ignorance.

We should have schools for adults, where one could inculcate into them at least the elements of self-knowledge and knowledge of human nature.
I have made this suggestion often enough, but it has remained a pious wish although everyone admits in theory that without self-knowledge there can be no general understanding.
Ways and means would surely be found if it were some technological problem.
But since it is merely the most important thing of all, the human psyche and human relationships, that is
at issue, there are neither teachers nor pupils, neither schools nor refresher courses, and everything is shrugged off with ”you ought.”
That everyone ought to begin with himself is much too unpopular and so everything stays as it is.
Only when people get so nervous that the doctor diagnoses a neurosis do they go to a specialist, whose medical horizon usually does not include social responsibility.
Unfortunately the so-called religions have never proved to be vehicles of general human understanding, since with few exceptions they suffer from totalitarian claims and in this respect at least hardly differ from any other -ism, and actually disrupt human relationships at the critical point.
If one is in the position of a doctor, as I am, to become intimately acquainted with very many educated people, one is continually amazed at the terrifying unconsciousness of modern civilized man.
Contemporary science can give such people any amount of enlightening knowledge about things they should have known right at the beginning of their social life but had no chance to acquire.
Instead of knowing, they had to be content with ridiculous prejudices and preconceived opinions.
Our whole society is split up by specialism, and the self-serving professions are so differentiated that none of them knows what the other is doing.
There’s nothing to be hoped for from the universities, since they turn out only specialists.
Even psychology gives no thought to the unity of man, but has split into countless subdivisions each with its own tests and specialist theories.
Anyone who sought the wisdom that is needed would soon find himself in the situation of old Diogenes, who went looking for a man on the marketplace of Athens in broad daylight with a lantern in his hand.
I think this is all I have to say about the present state of human understanding.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 189-191.

Carl Jung: None of my critics has ever tried to apply my method conscientiously. **(2015-08-13 12:55)**

To Calvin S. Hall
Dear Prof. Hall, 8 November 1954
Thank you for your kind reply.
I am much obliged that you took my criticism in a good spirit.
The main point with me is that it is difficult having to deal with careless and superficial criticisms.
None of my critics has ever tried to apply my method conscientiously.
Anybody doing it cannot fail to discover what I call archetypal motifs.
They appear in dreams just as much as in speech or in the writings of our poets.
The only question is: are they wholly spontaneous or due to tradition?
To answer this question one has to go into detail, and it's just that detail that is neglected by the critics.
For many years I have carefully analysed about 2000 dreams p.a., thus I have acquired a certain experience in this matter.
As I already told you, I object to the term "system."
If I had an invented system, I certainly should have constructed better and more philosophical concepts than those I am applying.
Take for instance animus and anima.
No philosopher in his senses would invent such irrational and clumsy ideas.
When things fit together, it is not always matter of a philosophical system; sometimes it is the facts that fit together.
Mythological motifs are facts; they never change; only theories change.
There can never be a time which denies the existence of mythological motifs, it is not just a barbarous darkening of the mind.
Yet the theory about them can change a great deal at any time.
By this same mail, I am sending you a list of all my writings so that you can compare it with your list of my books.
Apologizing for my impatience,
I remain,
Yours very sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 191-192.

Carl Jung on Saint Paul (2015-08-13 13:03)

The idea of angels, archangels, “principalities and powers” in St. Paul, the archons of the Gnostics, the heavenly hierarchy of Dionysius the Areopagite, all come from the perception of the relative autonomy of the archetypes. Carl Jung, CW 7, Page 66, Para 104.

Please give X. my best greetings and tell him-because his love is all too easily injured-he should meditate on Paul’s words in the Epistle to the Corinthians: ”Love endureth all things.” Carl Jung, Letters Vol. 1, Pages 120-121.

These signs appear in Gnosticism, St. Paul’s sayings are undoubtedly connected with Gnosticism. Carl Jung, ETH Lecture 8March1935, Pages 199.

I don’t believe in the tiger who was finally converted to vegetarianism and ate only apples. My solace was always Paul, who did not deem it beneath his dignity to admit he bore a thorn in the flesh. Carl Jung, Letters Vol. II, Pages 276-277.

Paul for instance was not converted to Christianity by intellectual or philosophical endeavor or by a belief, but by the force of his immediate experience. Carl Jung, Letters Vol. II, Page 183.

Paul for instance was not converted to Christianity by intellectual or philosophical endeavor or by a belief, but by the force of his immediate experience. Carl Jung, Letters Vol. II, Page 183.

The Christian Church has hitherto. . . [recognized] Christ as the one and only God-man.

But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. . . .

It is well to remind ourselves of St. Paul and his split consc iousness: on one side he felt he was the apostle directly called and enlightened by God, and, on the other side, a sinful man who could not pluck out the ”thorn in the flesh” and rid himself of the Satanic angel who plagued him.

That is to say even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells within him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abysms of the earth and vast as the sky. Carl Jung, CW 11, Page 470.

St. Paul’s concept of ayvoia (ignorantia) may not be too far removed from dyiwia, since both mean the initial, unconscious condition of man. Carl Jung, Aion, Pages 191-192.

As St. Paul said, ”I am redeemed and am freed from the law.”

The earliest source about the Resurrection is St. Paul, and he is no eyewitness, but he strongly emphasizes the absolute and vital importance of resurrection as well as the authenticity of the reports. (Cf. I Cor. 15:14 and 15:5”.)

Carl Jung: Your succour comes at a time when it is badly needed... **(2015-08-14 06:11)**

To J. B . Priestley
Dear Mr. Priestley, 8 November 1954
Friends have sent your two articles to me.
I am deeply touched by your kindness and understanding.
You as a writer are in a position to appreciate what it means to an isolated individual like myself to hear one friendly

human voice among the stupid and malevolent noises rising from the scribbler-infested jungle.
I am indeed most grateful for your warm-hearted support and your generous appreciation.
Your succour comes at a time when it is badly needed; soon a little book of mine will be published in England which my publishers in USA did not dare to print. Its title is: Answer to Job.
It deals with the wholly unsatisfactory outcome of the Book of Job and what its further historical consequences for the development of certain religious questions including Christian views were.
The book will be highly unwelcome in certain spheres and will be misunderstood and misinterpreted accordingly.
The German edition over here has already upset the representatives of three religions, not because it is irreligious but because it takes their statements and premises seriously.
Needless to say the best of the so-called free-thinkers are equally shocked.
Sir Herbert Read, who is informed about its contents, wisely said: "You certainly understand how to put your foot in it."
But I am really glad that they are willing to print it.
I will tell my publishers to present a copy to you as soon as it comes out.
Hoping you are in good health and active as ever,
I remain,
Yours gratefully and sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 192-193

Carl Jung on "Carrying the Torch." **(2015-08-14 06:43)**

To H. Oswald
Dear Frau Oswald, 11 November 1954

I would gladly accept your invitation to devote myself to Holderlin's work if I still felt up to this task.
Unfortunately I am no longer energetic enough and am too old-in my 8oth year-to do it justice.
I know the lines you quote from Holderlin only too well.
But I have worked so hard in these last decades that I must be wary of even relatively minor mental Exertions.
It is now up to the younger generation to open a few locked doors, perhaps with the help of the keys I have wrought.
In any case I see no one at present who could tackle Holderlin.
Such a work is reserved for a distant future.
A person carries the torch only a stretch of the way and must then lay it down, not because he has reached a goal but because his strength is at an end.
It would be most unseemly to grab Holderlin by the hair in senile impatience.
I cannot deny that all sorts of thoughts run through my head, but that traitor the body leaves me in the lurch.
Nevertheless I thank you for your pious wish, for which there is every justification.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 192-193.

Carl Jung: “I write for unbelievers.” (2015-08-14 16:14)

To Bernhard Martin
Dear Dr. Martin, 7 December 1954
It is very kind of you to submit your manuscript to me for an opinion.
I have taken the liberty of marking it with numbers in pencil where a change in the text seems necessary.
You ”know” of that which is beyond the psyche only through belief, not through knowledge.
I do not write for believers who already possess the whole truth, rather for unbelieving but intelligent people who want to understand something.
Without the psyche you can neither know nor believe.
Therefore everything about which we can speak at all lies in the psychic realm; even the atom is in this sense a psychic model.
I grant you that the believer will learn nothing from my Answer to Job since he already has everything.
I write only for unbelievers.
Thanks to your belief, you know much more than I do.

Since my earliest youth I have been made to feel how rich and how knowing the believers are, and how disinclined even to listen to anything else.
I do not hesitate to admit my extreme poverty in knowing through believing, and would therefore advise you to shut my book with a bang and inscribe on the inside of the jacket: ”Nothing here for the believing Christian” -a sentiment with which I am in complete agreement.
I am not concerned with what is ”believable” but simply with what is knowable.
It seems to me that we are not in a position to ”generate” or ”uphold” belief, for belief is a charisma which God giveth or taketh away.
It would be presumptuous to imagine that we can command it at will.
For the sake of brevity my comments are rather direct and outspoken.
I hope you won’t mind this, but will see how different are the two planes on which the discussion is moving.
Without in any way impugning belief, I confine myself to its assertions.
As you see, I even take the highly controversial new dogma at its face value.
I do not consider myself competent to judge the metaphysical truth of these assertions; I only try to elucidate their content and their psychological associations.
The assertions are, as you yourself admit, anthropomorphic and therefore can hardly be considered reliable with respect to their metaphysical truth.
You as a believer take the stand that the proposition ”God is” has as its inevitable corollary God’s Existence in reality, whereas Kant irrefutably pointed out long ago (in his critique of Anselm’s proof of God) that the little word ”is” can denote no more than a ”copula in the judgment.”
Other religions make equally absolute assertions, but quite different ones.
But as a psychologist on the one hand and a human being on the other I must acknowledge that my brother may be right too.
I do not belong to the elect and the beati possidentes of the sole truth, but must give fair consideration to all human assertions, even the denial of God.
So when you confront me as a Christian apologist you are standing on a different plane from me.
You cling to ”believing is knowing,” and I must always be the loser because de fide non est disputandum any more than one can argue about taste.
One cannot argue with the possessor of the truth.
Only the seeker after truth needs to reflect, to inquire, to deliberate, for he admits that he does not know.
As a believer you can only dismiss me out of hand and declare that I am no Christian and what I say is useless, indeed harmful.
Well, gunpowder was a dangerous invention, but it also has its useful applications.
It is notorious that everything can be used for a good or a bad purpose.
Hence there was no valid reason for me to keep silence, quite apart from the fact that the present state of ”Christendom” arouses a host of doubts in people’s minds.
As a doctor I have to provide the answers which for many of my patients are not forthcoming from the theologian.
I myself have politely requested the theologians to explain to me what the attitude of modern Protestantism is as regards the identity of the Old and the New Testament concept of God.
Two didn’t answer at all and the third said that nobody bothers any more about God-concepts nowadays.
But for the religious-minded person this is a matter of burning interest, which was one of my motives for writing Answer to Job.
I would like to recommend Prof. Volz’s Das Daemonische in Jahwe to your attention, and as for the New Testament I pose the question: Is it necessary to placate a ”loving Father” with the martyr’s death of his son?
What is the relation here between love and vindictiveness?
And what would I feel about it if my own father exhibited that kind of phenomenology?
Such are the questions of the unbelieving religious man for whom I write.
To him applies the amiable (predestinarian) principle of Matt. 13: 12: ”Whosoever hath, to him shall be given,” etc.
But ”illis non est datum,” these lost sheep of which another, equally authentic logion says that Christ was sent only to them.

Those who cannot believe would at least like to understand: ”Putasne intelligis quae legis?” (Acts 8:30).
But understanding begins at the bottom of the mountain on top of which the believer sits.
He already knows everything much better and can therefore say: ”Lord, I thank thee that I am not so dumb and ignorant as those down below, who want to understand” (cf. Luke 18:11).
I cannot anticipate a thing by believing it but must be content with my unbelief until my efforts meet with the grace of illumination, that is, with religious experience.
I cannot make-believe.
To conclude with an indiscreet question: Don’t you think that the angel of the Lord, wrestling with Jacob, also got a few hefty cuffs and kicks? (So much for my ”scandalous” criticism of Yahweh!)
I know my Answer to Job is a shocker for which I ought to offer a civil apology (hence my motto).
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 197-199.

Carl Jung on “Carrying the Torch.” **(2015-08-14 16:24)**

To H. Oswald
Dear Frau Oswald, 11 November 1954

7178

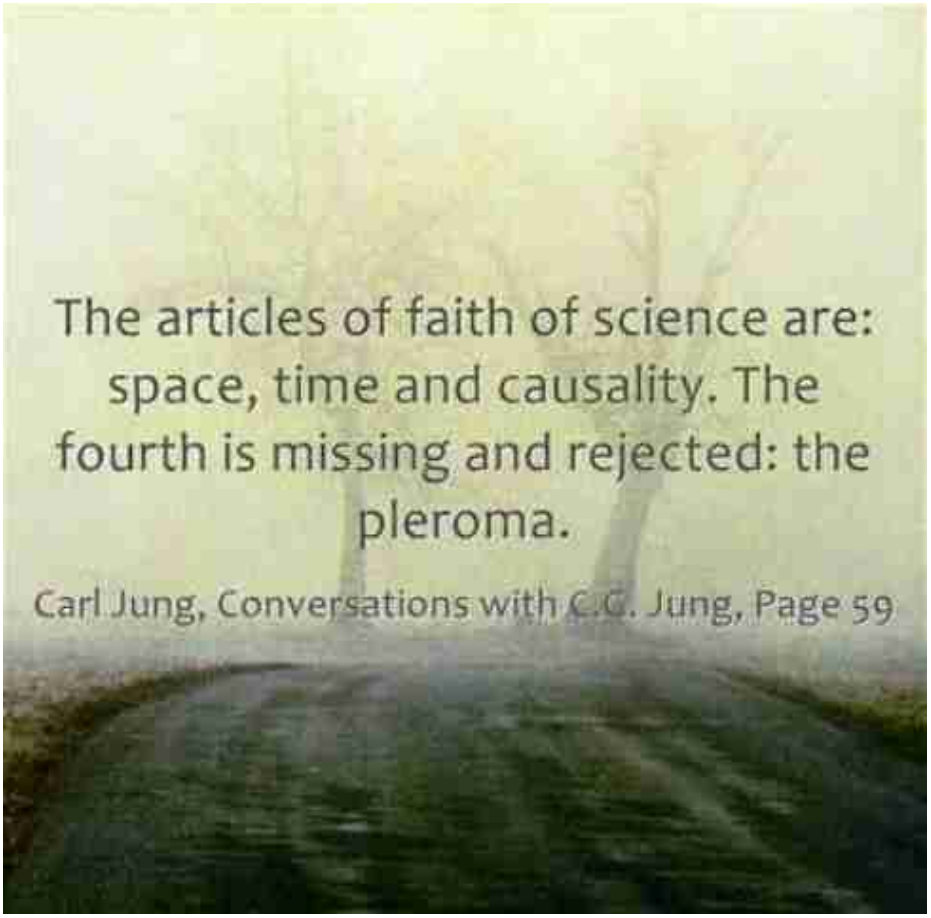
I would gladly accept your invitation to devote myself to Holderlin's work if I still felt up to this task.
Unfortunately I am no longer energetic enough and am too old-in my 8oth year-to do it justice.
I know the lines you quote from Holderlin only too well.
But I have worked so hard in these last decades that I must be wary of even relatively minor mental Exertions.
It is now up to the younger generation to open a few locked doors, perhaps with the help of the keys I have wrought.
In any case I see no one at present who could tackle Holderlin.
Such a work is reserved for a distant future.
A person carries the torch only a stretch of the way and must then lay it down, not because he has reached a goal but because his strength is at an end.
It would be most unseemly to grab Holderlin by the hair in senile impatience.
I cannot deny that all sorts of thoughts run through my head, but that traitor the body leaves me in the lurch.
Nevertheless I thank you for your pious wish, for which there is every justification.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 192-193.

Carl Jung: Every religion makes use of two feet: faith on one side and ritual on the other. **(2015-08-14 17:08)**

To Pastor William Lachat
Dear Pastor Lachat, 18 January 1955
The book on Le Bdpteme dans l'Eglise nformee which you were good enough to send me deals with an eminently theological theme.
I feel that I am too much of a layman to be competent to touch upon it.
The only problem that concerns me is that of the rite in Protestantism.
As I see it, this is a problem of the highest importance.
The sola fide standpoint seems to me insufficient for a complete religion.
Every religion makes use of two feet: faith on one side and ritual on the other.
In the two Christian churches, the importance and the psychological significance of rites are not generally appreciated;

to some people they are acts of faith or of habit; to others, acts of magic.
But in reality there is a third aspect: the aspect of the rite as a symbolic act, giving expression to the archetypal expectation of the unconscious.
What I mean by this is that every epoch of our biological life has a numinous character: birth, puberty, marriage, illness, death, etc.
This is a natural fact demanding recognition, a question wanting an answer.
It is a need that should be satisfied by a solemn act, characterizing the numinous moment with a combination of words and gestures of an archetypal, symbolic nature.
Rites give satisfaction to the collective and numinous aspects of the moment, beyond their purely personal significance.
This aspect of the rite is highly important.
The pastor's personal prayer does not fill the need at all because the response should be collective and historical; it should evoke the "ancestral spirits" so as to unite the present with the historical and mythological past, and for that a re-presentation of the past is indispensable: rites should be archaic (in language and gesture).
The proper kind of rite is not magically but psychologically efficacious.
That is why a well-conducted Mass produces a powerful effect, particularly when the meaning of the ceremony can be followed.
But once lost, lost forever! That is the tragedy of Protestantism.
It has only one leg left.
This lack may possibly be compensated by an artificial limb, but one never feels convinced that it is as good as the natural leg.
The Protestant is restless, and something in him goes about looking for a solution.
The wheel of time cannot be turned back.
Things can, however, be destroyed and renewed.
This is extremely dangerous, but the signs of our time are dangerous too.
If there was ever a truly apocalyptic era, it is ours.
God has put the means for a universal holocaust into the hands of men.
People hate the human soul, it is nothing but "psychological."
They don't understand that it has needs, and they throw its treasures into the street without understanding them.
That is what Protestantism started, the Encyclopedistes continued, and la Deesse Raison will finish off.
Our rites will become solemn syntheses of hydrogen bombs.
Baptism, like the other sacraments, is really a mystery in so far as it represents an answer to the unconscious question put to us by the numinous moment.
This question awaits a satisfactory reaction from our side.
If there is no response, the lack of it augments the general dissatisfaction to the point of neurosis, and increases the disorientation to the point of mental blindness and collective psychosis which has characterized our time since 1933, or (in Russia) since the war of 1914-1918.
I thank you very much for sending the book on baptism, which I am in the process of reading slowly.
Perhaps I shall have still other reactions.
With my sincere regards,
C.G. Jung Carl Jung, Letters Vol. II, Pages 208-210.

Carl Jung on the ”Trinity of Science.” **(2015-08-15 15:35)**



To Michael Fordham
Dear Fordham, 24 January 1955
According to your wish and to my notoriously helpless state concerning higher mathematics, I have sent the galley proofs and your notes to Prof. Fierz.
You will find the other notes included in this letter.
I am deeply obliged to you for all the trouble you have taken over this complicated matter.
An American pupil of mine, Dr. Progoff (New York), has tried to adapt and to explain synchronicity to the average reader but he landed his ship on the rocks because he could not free his mind from the deep-rooted belief in the Sanctissima Trinitas of the axiomata time, space, and causality.
Funny how few people can draw the inevitable conclusion from causality being of statistical nature, that it must suffer exceptions.
You can arbitrarily dismiss them as indispensable parts of the real world, if you like averages better than random facts. The latter are facts none the less and cannot be treated as non-existent.
Moreover, since the real man is always an individual and unique event and as such merely ”random,” you have to label

the whole of mankind in its essentials as ”valueless.”
But on the other hand, only the individual carries life and consciousness of life, which seems to me rather a significant fact not to be lightly dismissed at least not by the physician.
You can do such things in Nazi Germany or in Russia, but-God forbid-not with us.
But wherever a philosophy based upon the sciences prevails (as in the USA), the individual man loses his foothold and becomes ”vermasst,” turned into a mass particle, because as an ”exception” he is valueless, not very different from the Russian.
This is the reason and the motive of my essay.
I am convinced that something ought to be done about this blind and dangerous belief in the security of the scientific Trinity.
I don’t expect that my contemporaries will accept my idea, but my book will be in existence and sooner or later somebody will draw the same conclusions.
By the way-do you know Brown’s paper about the Rhine experiments?
I only know it in its French form (G. Spencer Brown: ”De Ia recherche psychique consideree comme un test de Ia theorie des probabilites,” Revue metapsychique, Mai-Aout, 1954, p. 87 sqq.).
The author cannot deny the validity of Rhine’s results.
But since it is ”impossible” to look round corners and to know the future, the probability calculus must be basically wrong!
This shows the impact of synchronicity upon the fanatical one-sidedness of scientific philosophy.
Thanking you again for your care and attention,
I remain,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 215-216.

Carl Jung on reviews of “Synchronicity.” (2015-08-15 15:48)

To R.F.C. Hull
Dear Hull, 24 January 1955
Thank you very much for your refreshing answer to Mr. Philip Toynbee.
You have done it very well.

No reason to believe you could not rectify such clumsy misunderstandings!
I am obliged to you for your courageous answer.
There are damned few who have the guts to stand up for me.
The latest comment about ”Synchronicity” is th at it cannot be accepted because it shakes the security of our scientific foundations, as if th is were not exactly the goal I am aiming at and as if the merely statistical nature of causality had never been mentioned before.
It is true however that it is the asses that make public opinion.
50 years of this stuff could have subdued me easily if I had not had the unshakable experience that my truth was good enough for myself and that I could live with it.
If you like Camembert, you just like it, although the whole world would shout at you that it is very bad.
Sooner or later, somebody else will also discover that nothing is quite secure, not even the SS.
Trinitas, space, time, and causality.
I am sorry that I did not see you again.
Only once I saw you flitting by on your fiery chariot.
I am planning to come down to Ascona once more towards the end of February for about a fortnight.
Many thanks!
Yours cordially,
C.G. Jung Carl Jung, Letters Vol. II, Page 217.

Carl Jung on the Individual and Mass Mentality. **(2015-08-15 15:55)**

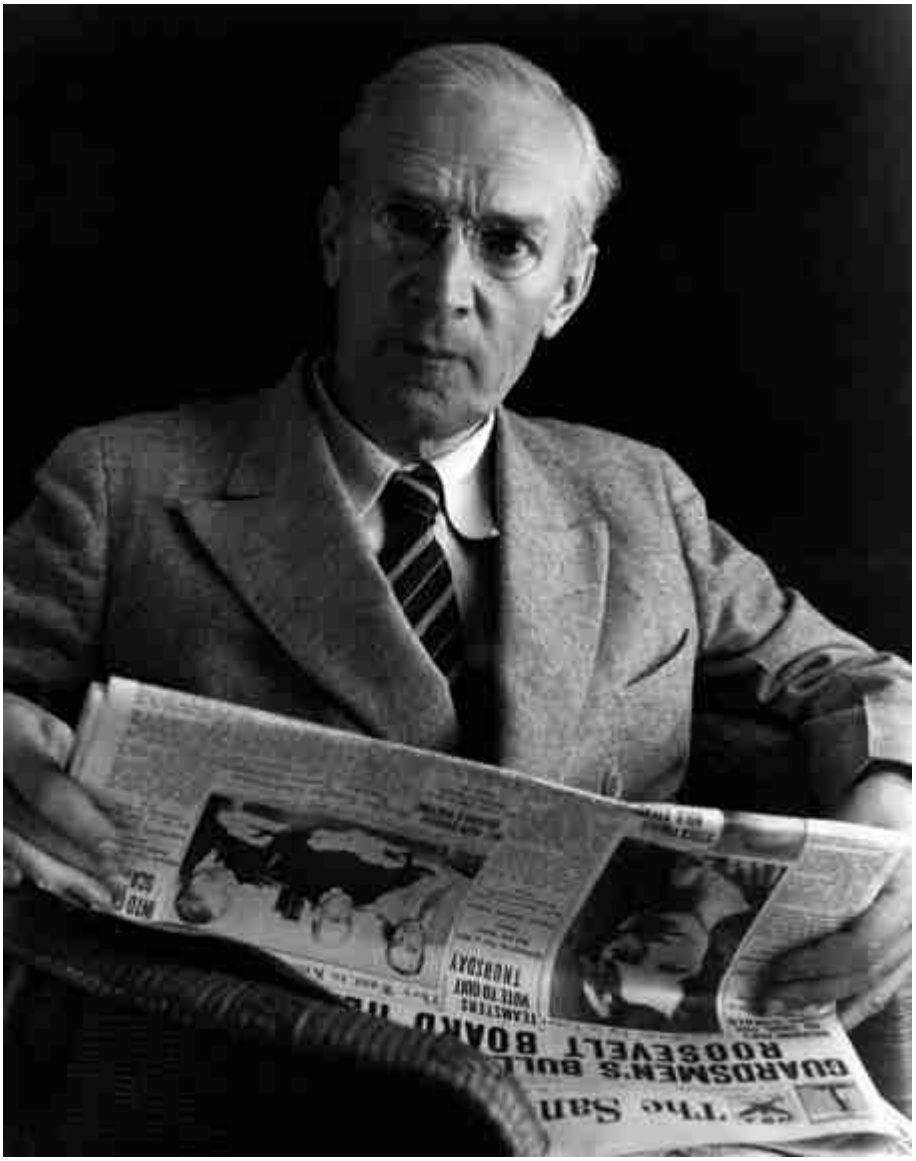
To Hans A. Illing
Dear Dr. Illing, 26 January 1955
As a doctor, I consider any psychic disturbance, whether neurosis or psychosis, to be an individual illness, so the patient has to be treated accordingly.
The individual can be treated in the group only to the extent that he is a member of it.
This is a great relief to begin with, since, being submerged in the group, he can escape

from himself up to a point.
The sense of security is increased and the sense of responsibility decreased when one is part of a group.
Once I ran into a thick fog while crossing a treacherous glacier, full of crevasses, with a company of soldiers.
The situation was so dangerous that everyone had to stop just where he happened to be.
Yet there was no trace of panic, but rather the spirit of a public festival!
Had one been alone, or had there only been two of us, the danger could not have been overlooked or laughed off.
As it was, the brave and experienced had a chance to shine.
The timid took heart from the plucky ones, and nobody said a word about the possibility of having to improvise a bivouac on the glacier, which could hardly have passed off without frostbite, etc., let alone about the perils of an attempted descent.
This is typical of the mass mentality.
Young people in a group get up to tricks they would never do by themselves.
During the war, compulsion neuroses among soldiers vanished overnight as a result of
group activity.
The group confessions of sects like the Oxford Movement are well known; also the cures at Lourdes, which would be unthinkable without an admiring public.
Groups bring about not only astonishing cures but equally astonishing psychic changes and conversions precisely because suggestibility is heightened.
This was recognized long ago by the totalitarian dictators; hence the mass parades, chanting, cheering, etc.
Hitler inspired the most massive group experience of change in Germany since the Reformation and cost Europe millions of dead.
Heightened suggestibility means individual bondage, because the individual is at the mercy of environmental influences, be they good or bad.
The discriminative capacity is weakened, and so is the sense of personal responsibility, which as in the Oxford Movement is left to ”Lord Jesus.”
People have wondered belatedly about the psychology of the German Army-no wonder!
Every single soldier and officer was just a particle in the mass, swayed by suggestion and stripped of moral responsibility.
Even a small group is ruled by a suggestive group spirit which, if it is good, can have very favourable social effects, though at the expense of mental and moral independence of the individual.
The group accentuates the ego; one becomes braver, more presumptuous, more cocky, more insolent, more reckless; but the self is diminished and gets pushed into the background in favour of the average.
For this reason all weak and insecure persons belong to unions and organizations, and if possible to a nation of 80 million!
Then one is a big shot, because he is identical with everybody else, but he loses his self (which is the soul the devil is after and wins!) and his individual judgment.
The ego is pressed to the wall by the group only if in his judgment it is not in accord with the group.
Hence the individual in the group always tends to assent as far as possible to the majority opinion, or else to impose his opinion on the group.
The levelling influence of the group on the individual is compensated by one member of it identifying with the group spirit and becoming the Leader.
As a result, prestige and power conflicts are constantly arising due to the heightened egotism of
the mass man.
Social egocentricity increases in proportion to the numerical strength of the group.
I have no practical objections to group therapy any more than I have to Christian Science, the Oxford Movement, and other therapeutically effective sects.
I myself founded a group nearly 40 years ago; but it was composed of analysed persons and its purpose was to constellate the individual’s social attitude.
This group is still active today.
The social attitude does not come into operation in the dialectical relationship between patient and doctor and may

therefore remain in an unadapted state, as was the case with the majority of my patients.
This drawback only became apparent when the group was formed and called for the mutual rubbing off of sharp edges.
In my opinion group therapy is only capable of educating the social human being.
Attempts in this direction are being made in England, particularly with unanalyzed persons, on the basis of psychological theories inaugurated by me.
Mr. P. W. Martin, Talboys, Oxted, Surrey, could give you further information.
I rate these attempts very highly.
However, in view of the foregoing critical remarks about group therapy, I do not believe that it can replace individual analysis, i.e., the dialectical process between two individuals and the subsequent intrapsychic discussion, the dialogue with the unconscious.
Since the sole carrier of life and the quintessence of any kind of community is the individual, it
follows that he and his quality are of paramount importance.
The individual must be complete and must have substance, otherwise nothing has substance, for any number of zeros still do not amount to more than zero.
A group of inferior people is never better than any one of them; it is just as inferior as they, and a State composed of nothing but sheep is never anything else but a herd of sheep, even though it is led by a shepherd with a vicious dog.
In our time, which puts so much weight on the socialization of the individual because a special capacity for adaptation is also needed, the formation of psychologically oriented groups is certainly more important than ever.
But in view of the notorious tendency of people to lean on others and cling to various -isms instead of finding security and independence within themselves, which is the prime requisite, there is a danger that the individual will equate the group with father and mother and so remain just as dependent, insecure, and infantile as before.
He may become adapted socially, but what of his individuality, which alone gives meaning to the social fabric?
Sure, if society consisted of valuable individuals only, adaptation would be worthwhile; but in reality it is composed mainly of nincompoops and moral weaklings, and its level is far below that of its better representatives, in addition to which the mass as such stifles all individual values.
When a hundred intelligent heads are united in a group the result is one big fathead.
There used to be the quiz question:
What are the three biggest organizations whose morality is the lowest?
Answer : Standard Oil, the Catholic Church, and the German Army.
It is precisely in a Christian organization that one might expect the highest morality, but the need to bring fractious factions into harmony requires compromises of the most questionable kind.
(Jesuitical casuistry and perversion of the truth in the interests of the Church!)
The worst examples to date are Nazism and Communism, where the lie has become the principal reason of State.
Conspicuous virtues are relatively rare and are mostly individual achievements. Mental and moral sloth, cowardice, bigotry, and unconsciousness dominate everything.
I have 50 years of pioneer work behind me and could tell a pretty tale in this respect.
Admittedly there has been scientific and technological progress, but no one has yet heard that people in general have become more intelligent let alone morally better.
Individuals can be improved because they present themselves for treatment.
But societies only let themselves be deceived and misled, even if temporarily for their own good.
For what we are dealing with is simply the passing and morally weakening effects of suggestion.
(This is why medical psychotherapists, with few exceptions, have long since abandoned the use of suggestion therapy.)
The good is never easy to reach; the more it costs the better it is.
Socially good results have to be paid for too, usually later, but then with interest and compound interest
(witness the Mussolini era in Italy and its catastrophic end).
To sum up, I have reached the following conclusions:
1 . Group therapy is indispensable for the education of the social human being.
2. It is not a substitute for individual analysis .

3· The two forms of psychotherapy complement each other.
4· The danger of group therapy is getting stuck on the collective level.
5 · The danger of individual analysis is the neglect of social adaptation.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 217-221.

Carl Jung to Upton Sinclair **(2015-08-16 05:45)**



Dear Mr. Sinclair, 20 January 1955
Thank you ever so much for your awfully nice letter.
You ought not to think that I shall be able to write you always such long letters in the future; it all depends on the button you push.
It happens that your recent writings have touched off some electric charges.

I am glad that my letter has pleased you and I have no objection whatever if you want to publish it in the New Republic.
It is a great question to me whether the American public or at least some of its competent representatives can follow my argument.
If the reduction to the simple human story would be the proper answer, the whole tradition of 2000 years would be wiped out together with the church that carries it.
The disruption of tradition means the destruction of a culture.
I am not sure that we ought to risk such a peril.
If we want to maintain the spiritual contents of 2000 years of Christian tradition, we must understand what it is all about.
One can do that only if one assumes that it makes sense.
As religious assertions never make sense when understood concretely, they needs must be comprehended as a symbolic psychic phenomenon.
That's the point I try to make clear to my contemporaries.
It is an ambitious and perhaps hopeless enterprise, but I believe in the Roman principle dulce et decorum est pro patria mori; instead of patria you read patrimonium christianum.
I have realized from your previous letter that you are already 76 years old; I hadn't realized that before.
I am now in my 80th and I must say I am grateful to whomever administers my fate that I have met in you a kindred spirit interested in and talking of things that seem to be vital to you.
I assure you there are not many.
The ecclesia spiritualis is a very small concern, and pays little dividends.
My best wishes for you,
Yours cordially,
C.G. Jung
P .S. Indeed I do remember Frederik van Eeden:
I may have seen him personally even, but I am not quite sure; it is so long ago, between 40 and 50 years.
I remember him as a very sensitive and sweet nature, definitely without the stamina a pioneer needs.
He was dangerously near the modern mind, but his weakness led him into the protection of the ecclesiastical walls.
I don't know how he felt about his conversion. His was a way back, but not out. Carl Jung, Letters Vol. II, Pages 214-215.

Carl Jung on “Speaking in Tongues.” **(2015-08-16 16:57)**

To E . V. Tenney
Dear Dr. Tenney, 23 February 1955

It was a great pleasure to receive a letter from you.
I often wondered how you were faring and how you digested all the difficult
stuff you have devoured in Zurich.
I see from your letter that the digestive process has made a great step forward, which is very satisfactory.
There is no objection to your making extracts from the seminar notes, but I must warn you that I have never been able to go through them and correct minor errors of all descriptions found all over the texts.
It is also expected that you wouldn't use them for quotations in printed papers without special permission.
Now as to your questions:
1 . Speaking with tongues (glossolalia) is observed in cases of ekstasis (= abaissement du niveau mental, predominance of the unconscious) It is probable that the strangeness of the unconscious contents not yet integrated in consciousness demands an equally strange language.
As it does demand strange pictures of an unheard of character, it is also a traditional expectation that the spiritual demonic inspiration manifests itself either in hieratic or otherwise incomprehensible language.
That is also the reason why primitives and civilized people still use archaic forms of language on ritual occasions (Sanskrit in India, Old Coptic in the Coptic church, Old Slavonic in the Greek Orthodox church, Latin in the Catholic church, and mediaeval German or English in the Protestant church).
There are case reports about mediums that spoke foreign languages which were unknown to them in their waking state.
Theodore Flournoy in Geneva reported such a case in which he showed that it was a question of a cryptomnesic Sanskrit the medium had picked up in a Sanskrit grammar whose existence nobody was aware of.
It is exceedingly difficult to establish the authenticity of these cases on account of cryptomnesia.
2 . The healing function is not necessarily a characteristic of individuation; it is a thing in itself.
It also doesn't work exclusively through transference; that is a Freudian prejudice.
It is evident that healing presupposes a special kind and faculty of understanding and compassion.
3 · You find visual images in the process of analysis chiefly with people of a visual type.
The way the unconscious manifests itself depends very much upon your functional type.
It can manifest itself in the most unexpectedly various ways.
Your story of the Catholic priests is delightful; they were obviously shielding themselves from the devil when he crept up in what you said.
If you discuss religious problems and you bring in a psychological point of view, you instantly collide with the concretism of religious belief.
You know the Virgin has been taken up to Heaven, and that ought to be believed quite concretely although no theologian can explain to me whether she has been taken up in her shirt or other pieces of clothing or naked, and what happened to her garments: did they become eternal too, or what happened to the microbes that are in every human body: did they become immortal too?
You see, psychology takes into account all such heretical aspects, while the believers in concrete truth never think of such things.
You are quite right that you did not found any organization, things always become rigid.
I am very glad that Time has brought out a decent article; I was afraid they would make a caricature of it as is usually the case.
Another aspect of this concretism is the rigidity of scholastic philosophy, through which Father "White is wriggling as well as he can.
He is at bottom an honest and sincere man who cannot but admit the importance of psychology, but the trouble is that he gets into an awful stew about it.
Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy.
This is of course a terrific snag, but-one could almost say -fortunately people are unaware of the clashing contrasts.
Father White, however, is by no means unconscious of those clashes; it is a very serious personal problem to him.
But it is the same with Protestantism: there is the same difficulty between a concrete or historic belief and a symbolic understanding.

One could well say it is a problem of our time whether our mind is capable of developing itself so that it can understand the symbolic point of view or not.
I had some correspondence recently with Upton Sinclair; he is going to publish my last letter in the New Republic. You will see when you read that letter how I try to insinuate the symbolic point of view into a rationalistic attitude.
Now I think I have answered all your main questions.
My best regards to Mrs . Tenney,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 227-229

Carl Jung and moving into Aquarius, and the Sibylline Books (2015-08-17 05:30)

To Adolf Keller
Dear friend, 25 February 1955

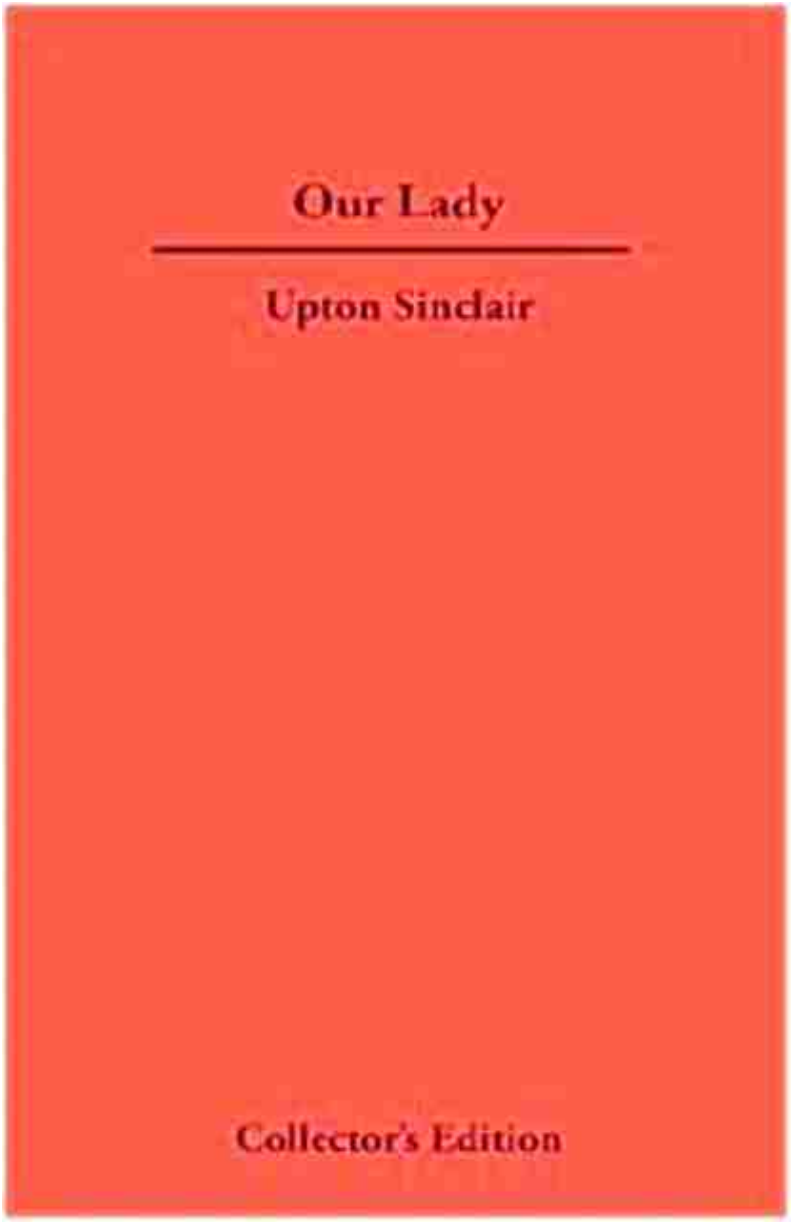
It was very kind of you to take the time and trouble to react at such length to the article in Time.
our interpretation of my strange-looking visage is excellent.
The photographer, who bored me excruciatingly with his many exposures, must have caught me in an absentminded moment when I was sunk in my thoughts.
My thoughts about ”this world” were not-and are not-enjoyable.
The drive of the unconscious towards mass murder on a global scale is not exactly a cheering prospect.
Transitions between the aeons always seem to have been melancholy and despairing times, as for instance the collapse of the Old Kingdom in Egypt (”The Dialogue of a World; Weary Man with His Soul”) between Taurus and Aries, or the melancholy of the Augustinian age between Aries and Pisces.
And now we are moving into Aquarius, of which the Sibylline Books say: Luciferi vires accendit Aquarius acres (Aquarius inflames the savage forces of Lucifer).
And we are only at the beginning of this apocalyptic development!
Already I am a great-grandfather twice over and see those distant generations growing up who long after we are gone will spend their lives in that darkness.
I would accuse myself of senile pessimism did I not know that the H-bomb is lying ready to hand-a fact that unfortunately can no longer be doubted.
Only a Herostratus in the Kremlin is needed to push the button.
And if we are lucky enough to escape that, what about the overpopulation problem?
Best greetings,
Jung Carl Jung, Letters Vol. II, Pages 229-230

Carl Jung: There are mere chance occurrences as well as synchronicity (2015-08-17 06:08)

To Evelyn Thorne
Dear Miss Thorne, 23 March 1955
Thank you very much for your interesting letter.
I can confirm your observation from my own experience.
Time and again I have observed that when I was busy with a special thought or a work of a remote kind, I found that the theme was picked up in newspaper articles or in letters I got from strangers as if it has been broadcasted.
Sometimes this observation was so striking that I myself thought of the possibility that it might be a case of synchronicity.
But your observation of the colours worn by people in a crowd shows that it must be a matter of the accumulation phenomenon in chance series.
You can observe this fact easily when you watch the traffic on roads where it is not continuous.
You will notice that cars or pedestrians have a marked tendency to come in aperiodic batches interspersed with solitary pedestrians or cars.
These accumulation phenomena are just chance occurrences.
Thus we have to consider the coincidence of themes in manuscripts or newspaper articles in the first place as mere chance, although with a certain mental reservation.
At the time of Immanuel Kant there were quite a number of philosophers with a very similar kind of mind, and also at the time of Charles Darwin there were at least three other minds at work to produce similar ideas independently of each other.
In such cases one feels tempted to think of a peculiar Zeitgeist secretly at work and pushing forward certain instrumental individuals.
Unfortunately, this hypothesis is difficult to prove, yet it seems to me as if the latter phenomena were somewhere

midway between mere chance occurrences and positive synchronistic phenomena.
By the way, my essay on synchronicity will soon be published in English translation by the Bollingen Press.
Thanking you again,
I remain,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 233-234.

Carl Jung on Upton Sinclair's "Personal Christ." **(2015-08-17 07:09)**



To Upton Sinclair
Dear Mr. Sinclair, 7 January 1955

Having read your novel Our Lady and having enjoyed every page of it, I cannot refrain from bothering you again with a letter.
This is the trouble you risk when giving your books to a psychologist who has made it his profession to receive impressions and to have reactions.
On the day after I had read the story, I happened to come across the beautiful text of the ”Exultet” in the Easter night liturgy:
0 inaestimabilis dilectio caritatis
Ut servum redimeres, Filium tradidisti!
0 certe necessarium Adae peccatum,
Quod Christi morte deletum est!
0 felix culpa
Quae talem ac tantum meruit habere Redemptorem
Although I am peculiarly sensitive to the beauty of the liturgical language and of the feeling expressed therein, something was amiss, as if a corner had been knocked off or a precious stone fallen from its setting.
When trying to understand, I instantly remembered the bewildered Marya confronted with the incongruities of the exorcism, her beautiful and simple humanity caught in the coils of a vast historical process which had supplanted her concrete and immediate life by the almost inhuman superstructure of a dogmatic and ritual nature, so strange that, in spite of the identity of names and biographical items, she was not even able to recognize the story of herself and of her beloved son.
By the way, a masterful touch! I also remembered your previous novel about the idealistic youth who had almost become a saviour through one of those angelic tricks well known since the time of Enoch (the earthly adventure of Samiasaz and his angelic host).
And moreover, I recalled your Jesus biography.
Then I knew what it was that caused my peculiarly divided feeling: it was your common sense and realism, reducing the Holy Legend to human proportions and to probable possibilities, that never fails in knocking off a piece of the spiritual architecture or in causing a slight tremor of the Church’s mighty structure.
The anxiety of the priests to suppress the supposedly satanic attempt at verisimilitude is therefore most convincing, as the devil is particularly dangerous when he tells the truth, as he often does (vide the biography of St. Anthony of Egypt by St. Athanasius).
It is obviously your laudabilis intentio to extract a quintessence of truth from the incomprehensible chaos
of historical distortions and dogmatic constructions, a truth of human size and acceptable to common sense.
Such an attempt is hopeful and promises success, as the ”truth” represented by the Church is so remote from ordinary understanding as to be well-nigh inacceptable.
At all events, it conveys nothing any more to the modern mind that wants to understand since it is incapable of blind belief.
In this respect, you continue the Strauss Renan tradition in liberal theology.
I admit it is exceedingly probable that there is a human story at the bottom of it all.
But under these conditions I must ask: Why the devil had this simple and therefore satisfactory story to be embellished and distorted beyond recognition?
Or why had Jesus taken on unmistakably mythological traits already with the Gospel writers?
And why is this process continued even in our enlightened days when the original picture has been obscured beyond all reasonable expectation?
Why the Assumptio of 1950 and the Encyclical Ad caeli Reginam of Oct. 1, 1954?
The impossibility of a concrete saviour, as styled by the Gospel writers, is and has always been to me obvious and indubitable.
Yet I know my contemporaries too well to forget that to them it is news hearing the simple fundamental story.
Liberal theology and incidentally your laudabilis intentio have definitely their place where they make sense.
To me the human story is the inevitable point de depart, the self-evident basis of historical Christianity.
It is the ”small beginnings” of an amazing development.
But the human story-I beg your pardon-is just ordinary, well within the confines of everyday life, not exciting and

unique and thus not particularly interesting.
We have heard it a thousand times and we ourselves have lived it at least in parts.
It is the well-known psychological ensemble of Mother and beloved Son, and how the legend begins with mother's anxieties and hopes and son's heroic fantasies and helpful friends and foes joining in, magnifying and augmenting little deviations from the truth and thus slowly creating the web called the reputation of a personality.
Here you have me-the psychologist-with what the French call his deformation professionnelle.
He is blase, overfed with the "simple" human story, which does not touch his interest and particularly not his religious feeling.
The human story is even the thing to get away from, as the small story is neither exciting nor edifying.
On the contrary, one wants to hear the great story of gods and heroes and how the world was created and so on.
The small stories can be heard where the women wash in the river, or in the kitchen or at the village well, and above all everybody lives them at home.
That has been so since the dawn of consciousness.
But there was a time in antiquity, about the fourth century B.C. (I am not quite certain about the date.
Being actually away on vacation, I miss my library!), when a man Euhemeros made himself a 'name through a then new theory: The divine and heroic myth is founded upon the small story of an ordinary human chief or petty king of local fame, magnified by a minstrel's fantasy.
All-Father Zeus, the mighty "gatherer of clouds," was originally a little tyrant, ruling some villages from his maison forte upon a hill, and "nocturnis ululatibus horrenda Prosperpina" was presumably his awe-inspiring mother-in-law.
That was certainly a time sick of the old gods and their ridiculous fairy stories, curiously similar to the "enlightenment" of our epoch equally fed up with its "myth" and welcoming any kind of iconoclasm, from the Encyclopedia of the XVI-IIth century to the Freudian theory reducing the religious "illusion" to the basic "family romance" with its incestuous innuendos in the early XXth century.
Unlike your predecessor, you do not insist upon the chronique scandaleuse of the Olympians and other ideals, but with a loving hand and with decency like a benevolent pedagogue, you take your reader by the hand:
"I am going to tell you a better story, something nice and reasonable, that anybody can accept.I don't repeat these ancient absurdities, these god-awful theologoumena like the Virgin Birth, blood and flesh mysteries, and other wholly superfluous miracle gossip. I show you the touching and simple humanity behind these gruesome inventions of be-nighted ecclesiastical brains."
This is a kind-hearted iconoclasm far more deadly than the frankly murderous arrows from M. de Voltaire's quiver: all these mythological assertions are so obviously impossible that their refutation is not even needed.
These relics of the dark ages vanish like morning mist before the rising sun, when the idealistic and charming gar-dener's boy experiments with miracles of the good old kind, or when your authentic Galilean grandmother "Marya" does not even recognize herself or her beloved son in the picture produced by the magic mirror of Christian tradition.
Yet, why should a more or less ordinary story of a good mother and her well-meaning idealistic boy give rise to one of the most amazing mental or spiritual developments of all times?
Who or what is its agens?
Why could the facts not remain as they were originally?
The answer is obvious: The story is so ordinary that there would not have been any reason for its tradition, quite certainly not for its world-wide expansion. The fact that the original situation has developed into one of the most extraordinary myths about a divine heros, a God-man and his cosmic fate, is not due to its underlying human story, but to the powerful action of pre-existing mythological motifs attributed to the biographically almost unknown Jesus, a wandering miracle Rabbi in the style of the ancient Hebrew prophets, or of the contemporary teacher John the Baptizer, or of the much later Zaddiks of the Chassidim.
The immediate source and origin of the myth projected upon the teacher Jesus is to be found in the then popular Book of Enoch and its central figure of the "Son of Man" and his messianic mission.
From the Gospel texts it is even manifest that Jesus identified himself with this "Son of Man."
Thus it is the spirit of his time, the collective hope and expectation, which caused this astounding Transformation and not at all the more or less insignificant story of the man Jesus.
The true agens is the archetypal image of the God-man, appearing in Ezekiel's visio for the first time in Jewish history,

but in itself a considerably older figure in Egyptian theology, viz., Osiris and Horus.
The transformation of Jesus, i.e., the integration of his human self into a super- or inhuman figure of a deity, accounts for the amazing ”distortion” of his ordinary personal biography.
In other words: the essence of Christian tradition is by no means the simple man Jesus whom we seek in vain in the Gospels, but the lore of the God-man and his cosmic drama.
Even the Gospels themselves make it their special job to prove that their Jesus is the incarnated God equipped with all the magic powers of a Kvpw> rwv 7rvwp.arwv.
That is why they are so liberal with miracle gossip which they naively assume proves their point.
It is only natural that the subsequent post-apostolic developments even went several points better.
In this respect, and in our days the process of mythological integration is still expanding and spreading itself even to Jesus’ mother, formerly carefully kept down to the human rank and file for at least 500 years of early church history.
Boldly breaking through the sacrosanct rule about the definability of a new dogmatic truth, viz., that the said truth is only definibilis inasmuch as it was believed and taught in apostolic times, explicite or implicite, the pope has declared the Assumptio Mariae a dogma of the Christian creed.
The justification he relies on is the pious belief of the masses for more than 1000 years, which he considers sufficient proof of the work of the Holy Ghost.
Obviously the ”pious belief” of the masses continues the process of projection, i.e., of transformation of human situations into myth.
But why should there be myth at all?
My letter is already too long so that I can’t answer this last question any more, but I have written several books about it.
I only wanted to explain to you my idea that in trying to extract the quintessence of Christian tradition, you have removed it like Prof. Buitmann in his attempt at ”demythologizing” the Gospels.
One cannot help admitting that the human story is so very much more probable, but it has little or nothing to do with the problem of the myth containing the essence of Christian religion.
You catch your priests most cleverly in the disadvantageous position which they have created for themselves by their preaching a concrete historicity of clearly mythological facts.
Nobody reading your admirable novel can deny being deeply impressed by the very dramatic confrontation of the original with the mythological picture, and very probably he will prefer the human story to its mythological ”distortion.”
But what about the &avyycfA.wv, the ” message” of the God-man and Redeemer and his divine fate, the very foundation of everything that is holy to the Church?
There is the spiritual heritage and harvest of 1900 years still to account for, and I am very doubtful whether the reduction to common sense is the correct answer or not.
As a matter of fact, I attribute an incomparably greater importance to the dogmatic truth than to the probable human story.
The religious need gets nothing out of the latter, and at all events less than from a mere belief in Jesus Christ or any other dogma.
Inasmuch as the belief is real and living, it works.
But inasmuch as it is mere imagination and an effort of the will without understanding, I see little merit in it.
Unfortunately, this unsatisfactory condition prevails in modern times, and in so far as there is nothing beyond belief without understanding but doubt and skepticism, the whole Christian tradition goes by the board as a mere fantasy.
I consider this event a tremendous loss for which we are to pay a terrific price.
The effect becomes visible in the dissolution of ethical values and a complete disorientation of our Weltanschauung.
The ”truths” of natural science or ”existential philosophy” are poor surrogates.
Natural ”laws” are in the main mere abstractions (being statistical averages) instead of reality, and they abolish individual existence as being merely exceptional.
But the individual as the only carrier of life and existence is of paramount importance.
He cannot be substituted by a group or by a mass.
Yet we are rapidly approaching a state in which nobody will accept individual responsibility any more.

We prefer to leave it as an odious business to groups and organizations, blissfully unconscious of the fact that the group or mass psyche is that of an animal and wholly inhuman.
What we need is the development of the inner spiritual man, the unique individual whose treasure is hidden on the one hand in the symbols of our mythological tradition, and on the other hand in man's unconscious psyche.
It is tragic that science and its philosophy discourage the individual and that theology resists every reasonable attempt to understand its symbols.
Theologians call their creed a symbolum but they refuse to call their truth "symbolic."
Yet, if it is anything, it is anthropomorphic symbolism and therefore capable of re-interpretation.
Hoping you don't mind my frank discussion of your very inspiring writings,
I remain, with my best wishes for the New Year,
Yours sincerely,
C.G. Jung
P.S. Thank you very much for your kind letter that has reached me just now.
I am amazed at the fact that you should have difficulties in finding a publisher.
What is America coming to, when her most capable authors cannot reach their public anymore?
What a time! Carl Jung, Letters Vol. II, Pages 201-208

Carl Jung on "Speaking in Tongues." (2015-08-18 05:37)

To E . V. Tenney
Dear Dr. Tenney, 23 February 1955
It was a great pleasure to receive a letter from you.
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Your story of the Catholic priests is delightful; they were obviously shielding themselves from the devil when he crept up in what you said.
If you discuss religious problems and you bring in a psychological point of view, you instantly collide with the concretism of religious belief.
You know the Virgin has been taken up to Heaven, and that ought to be believed quite concretely although no theologian can explain to me whether she has been taken up in her shirt or other pieces of clothing or naked, and what happened to her garments: did they become eternal too, or what happened to the microbes that are in every human body: did they become immortal too?
You see, psychology takes into account all such heretical aspects, while the believers in concrete truth never think of such things.
You are quite right that you did not found any organization, things always become rigid.
I am very glad that Time has brought out a decent article; I was afraid they would make a caricature of it as is usually the case.
Another aspect of this concretism is the rigidity of scholastic philosophy, through which Father "White is wriggling as well as he can.
He is at bottom an honest and sincere man who cannot but admit the importance of psychology, but the trouble is that he gets into an awful stew about it.
Analytical psychology unfortunately just touches the vulnerable spot of the church, viz. the untenable concretism of its beliefs, and the syllogistic character of Thomistic philosophy.
This is of course a terrific snag, but-one could almost say -fortunately people are unaware of the clashing contrasts.
Father White, however, is by no means unconscious of those clashes; it is a very serious personal problem to him.
But it is the same with Protestantism: there is the same difficulty between a concrete or historic belief and a symbolic understanding.
One could well say it is a problem of our time whether our mind is capable of developing itself so that it can understand the symbolic point of view or not.
I had some correspondence recently with Upton Sinclair; he is going to publish my last letter in the New Republic.
You will see when you read that letter how I try to insinuate the symbolic point of view into a rationalistic attitude.
Now I think I have answered all your main questions.
My best regards to Mrs . Tenney,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 227-229

Carl Jung on Mescaline **(2015-08-18 06:03)**

[Carl Jung on Mescaline]
To A. M. Hubbard
Dear Sir, 15 February 1955

Thank you for your kind invitation to contribute to your mescalin scheme.
Although I have never taken the drug myself nor given it to another individual, I have at least devoted 40 years of my life to the study of that psychic sphere which is disclosed by the said drug; that is the sphere of numinous experiences.
Thirty years ago I became acquainted with Dr. Prinzhom's mescalin experiments and thus I had ample opportunity to learn about the effects of the drug as well as about the nature of the psychic material involved in the experiment.
I cannot help agreeing with you that the said experiment is of the highest psychological interest in a theoretical way.
But when it comes to the practical and more or less general application of mescalin, I have certain doubts and hesitations.
The analytical method of psychotherapy (e.g., "active imagination") yields very similar results, viz. full realization of complexes and numinous dreams and visions.
These phenomena occur at their proper time and place in the course of the treatment.
Mescalin, however, uncovers such psychic facts at any time and place when and where it is by no Means certain that the individual is mature enough to integrate them.
Mescalin is a drug similar to hashish and opium in so far as it is a poison, paralysing the normal function of apperception and thus giving free rein to the psychic factors underlying sense perception.
These aesthetic factors account for colours, sounds, forms, associations, and emotions attributed by the unconscious psyche to the mere stimulus provided by the objects.
They are comparable in Hindu philosophy to the concept of the "thinker" of the thought, the "feeler" of feeling, the "sounder" of sound, etc.
It is just as if mescalin were taking away the top layer of apperception, which produces the "accurate" picture of the object as it looks to us.
If this layer is removed, we immediately discover the variants of conscious perception and apperception, viz. a rich display of contingent colours, forms, associations, etc., from which under normal conditions the process of apperception selects the correct quality.
Perception and apperception result from a complicated process which transforms the physical and physiological stimulus into a psychic image.
In this way, the unconscious psyche adds colours, sounds, associations, meaning, etc. out of the treasure of its subliminal possibilities.
These additions, if unchecked, would dissolve into or cover up the objective image by an infinite variety, a real "fantasia" or symphony of shades and nuances both of qualities as well as of meanings.
But the normal process of conscious perception and apperception aims at the production of a "correct" representation of the object excluding all subliminal perceptional variants.
Could we uncover the unconscious layer next to consciousness during the process of apperception, we would be confronted with an infinitely moving world riotous with colours, sounds, forms, emotions, meanings, etc.
But out of all this emerges a relatively drab and banal picture devoid of emotion and poor in meaning.
In psychotherapy and psychopathoiogy we have discovered the same variants (usually, however, in a less gorgeous array) through amplification of certain conscious images.
Mescalin brusquely removes the veil of the selective process and reveals the underlying layer of perceptional variants, apparently a world of infinite wealth.
Thus the individual gains an insight and a full view of psychic possibilities which he otherwise (f.i. through "active imagination") would reach only by assiduous work and a relatively long and difficult training.
But if he reaches and experiences [them in this way], he has not only acquired them by legitimate endeavour but he has also arrived at the same time in a mental position where he can integrate the meaning of his experience.
Mescalin is a short cut and therefore yields as a result only a perhaps awe-inspiring aesthetic impression, which remains an isolated, unintegrated experience contributing very little to the development of human personality.
I have seen some peyotees in New Mexico and they did not compare favourably with the ordinary Pueblo Indians.
They gave me the impression of drug addicts.
They would be an interesting object for a closer psychiatric investigation.
The idea that mescalin could produce a transcendental experience is shocking.
The drug merely uncovers the normally unconscious functional layer of perceptional and emotional variants, which

are only psychologically transcendent but by no means ”transcendental,” i.e., metaphysical.
Such an experiment may be in practice good for people having a desire to convince themselves of the real existence of an unconscious psyche.
It could give them a fair idea of its reality.
But I never could accept mescalin as a means to convince people of the possibility of spiritual experience over against their materialism.
It is on the contrary an excellent demonstration of Marxist materialism: mescalin is the drug by which you can manipulate the brain so that it produces even so-called ”spiritual” experiences.
That is the ideal case for Bolshevik philosophy and its ”brave new world.”
If that is all the Occident has to offer in the way of ”transcendental” experience, we would but confirm the Marxist aspirations to prove that the ”spiritual” experience can be just as well produced by chemical means.
There is finally a question which I am unable to answer, as I have no corresponding experience: it concerns the possibility that a drug opening the door to the unconscious could also release a latent, potential psychosis.
As far as my experience goes, such latent dispositions are considerably more frequent than actual psychoses, and thus there exists a fair chance of hitting upon such a case during mescalin experiments.
It would be a highly interesting though equally disagreeable experience, such cases being the bogey of psychotherapy.
Hoping you are not offended by the frankness of my critical opinion,
I remain, dear Sir,
Yours very truly,
C.G. Jung Carl Jung, Letters Vol. II, Pages 222-224.

Carl Jung on the Individual and Society **(2015-08-18 13:47)**

To Hans A . Illing
Dear Dr. Illing, 10 February 1955
I give the adaptation of the individual to society its full due.
But I still stand up for the inalienable rights of the individual since alone is the carrier of life and is gravely threatened by the social leveling process today.
Even in the smallest group he is acceptable only if he appears acceptable to the majority of its members.
He has to resign himself to being tolerated.
But mere toleration is no improvement; on the contrary, it fosters self-doubt, to which the isolated individual who has something to espouse is particularly prone.
I am no preacher of ”splendid isolation” and have the greatest difficulty in shielding myself from the crushing demands of people and human relationships.
Without values of one’s own even social relationships lack significance.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 221.

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Carl Jung on The ruler of my birth, old Saturnus (2015-08-18 14:11)

To Upton Sinclair
Dear Mr. Sinclair, 25 February 1955

Thank you very much for all you have sent me!
You are really of an astounding fertility.
I have read your drama with the greatest interest.
I could not help being deeply moved by the human aspect of this horrible problem.
There is indeed no other answer to it but suicide.
It is so because these inventions-the uranium and hydrogen bomb-are produced by the human mind, instigated by the great genocide the unconscious is planning in order to compensate the incessant and inevitable increase of populations, which must eventually lead to gigantic catastrophes if miraculous and unforeseen inventions do not intervene.
But even then the conflagration would only be postponed.
This is the sword of Damocles suspended on a thin thread above our heads.
Your drama is certainly a thrust that goes home, at least in the case of a naive spectator like myself, of whose literary incompetence I must warn you.
I have read your letter to Time and I have added-with your permission-some further historical detail.
Thank you for the copy of Time!
A. Keller was enthusiastic about my portrait.
Needless to say I don't know myself from that side.
The photographer must have caught me at something.
I thank you also for your interesting Mental Radio.
Each time I read such reports I am reminded of the fact that our psyche has an aspect that defies space and time and incidentally causality, and this is just the thing our parapsychologists do not yet understand.
Your idea of a feminist revolt in Heaven is most amusing.
Incidentally, this is the reason, viz. the Assumptio B .V. Mariae, why I enjoy a relatively decent press on the Catholic side, while the usual stuff I get is just the kind you have sent me.
The incompetent and profoundly ignorant reviewers sneeze at me.
On the average, I only get bad reviews, which ought to convince me that I am writing pretty good stuff.
Sometimes it is hard to believe it.
Yet in the same mail I received a very decent review of Psychology and Alchemy by an American, a Mr. Sykes.
He has to do with Salzburg and the American School there.
But fortunately enough, to judge from the satisfactory sale of my books, the public does not heed such inadequate criticism.
You are quite right; with the dogma of the Assumptio the unconscious "wells into the Church," since Woman is its (the unconscious) representative on earth.
Concerning "Enemy in the Mouth," you might try the Bollingen Press. (. . .)
Let me know and I shall recommend it to Barrett.
Alcoholism is a terrible threat to a nation. Look at France!
My Answer to Job was left by the Bollingen Press to the English publishers, since they were apparently afraid of something like "Unamerican activities" and the loss of prestige presumably.
It is a book for the few, yet-I am afraid-the many may read and misunderstand it.
Yet even in this case I get most enthusiastic letters, but almost without exception from simple people.
They seem to be the main readers of my books.
Now don't tease yourself-! am hardly respectable, but you are much better known in USA than I am.
Please don't put yourself out for my little book.
It will get on its way slowly as all my other work has done.
The ruler of my birth, old Saturnus, slowed down my maturation process to such an extent that I became aware of my own ideas only at the beginning of the second half of my life, i.e., exactly with 36 years.
I beg your pardon for using old astrological metaphors.
"Astrology" is another of those "random phenomena" wiped off the desk by the idol of the average, which everybody believes to be reality itself while it is a mere abstract.
Soon a little book of mine which I have published with the physicist Prof. W. Pauli will come out in English.

It is even more shocking than Job, but this time to the scientist, not the theologian.
It deals with the ”random phenomenon” of extrasensory perception, especially its theory, as far as my contribution goes.
Pauli’s part deals with the role the archetype plays in the formation of certain physical concepts.
The public reaction will be even worse than in the case of Job.
The way in which the scientific world reacts reminds me strongly of those remote times when I stood up all alone for Freud against a world blindfolded by prejudice, and ever since I have been the subject of calumny, irritation, and contempt, although I have harvested a good deal of appreciation paradoxically enough just from universities (among them Oxford and Harvard).
I hardly dare to assume that they did not know what they were doing.
Now who is right, my critics or the academies?
In the meantime, I can say with Schopenhauer (whose fate was worse: of his first edition only 1 copy was sold!): “I am read and I shall be read.”
I am sorry taking up your valuable time with such personal outpourings.
I only wanted to explain why I take bad criticism as the thing to be expected, whereas a decent review is a rare exception and therefore an unpredictable ”random phenomenon.”
Hoping that I have answered every point in your letter,
I remain,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 230-232.

Carl Jung: The vernal equinox is moving out of the sign of Pisces... (2015-08-19 05:40)

To Pater Lucas Menz, O.S. B .
Dear Pater Lucas, 22 February 1955
I have read your draft with great interest.
Considering the terrible time in which we are living, I am bound to agree.
It reminds me of the beneficent work of the O.S.B. in those dark centuries when the culture of antiquity was gradually falling into decay.
Now once again we are in a time of decay and transition, as around 2000 B.C, when the Old Kingdom of Egypt collapsed, and at the beginning of the Christian era, when the New Kingdom finally came to an end and with it classical Greece.
The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces.
It is to be hoped that the O.S.B. will succeed in launching another salvaging operation this time too.
1500 years ago St. Benedict could pour the new wine into new bottles; or rather, the seeds of a new culture germinating in the decay were bedded in the new spirit of Christianity.
Our apocalyptic epoch likewise contains the seeds of a different, unprecedented, and still inconceivable future which could be bedded in the Christian spirit if only this would renew itself, as happened with the seeds that sprouted from the decay of classical culture.
But here, it seems to me, lies the great difficulty.
The coming new age will be as vastly different from ours as the world of the 19th century was from that of the 20th with its atomic physics and its psychology of the unconscious.
Never before has mankind been torn into two halves, and never before was the power of Absolute destruction given into the hand of man himself.
It is a ”godlike” power that has fallen into human hands.

The dignitas humani generis has swollen into a truly diabolical grandeur.
What answer will the genius of mankind give?
Or what will God do about it?
You answer with the historical spirit in which St. Benedict answered, but he spoke and acted with a new spirit that was a match for the anti-spirit of his age.
Is that answer also equal to the present problem?
And does it comprehend the terrible grandeur that has revealed itself in man?
It seems to me we haven't yet noticed that such a question has been posed at all.
We are still stuck in the fearful murk and confusion of unconsciousness.
Christianity brought the world a new light, the lux moderna (as the alchemists called their lumen naturae).
Today this light flickers and wavers alarmingly, and the wheel of history cannot be turned back.
Even the Emperor Augustus with all his power could not push through his attempts at repristination.
You have rightly guessed that I am as worried as you are and have every sympathy with your aspirations.
But why do you turn to me, a dyed-in-the-wool Protestant?
Presumably you are thinking of my psychology which, though born of the Christian spirit, seeks to give adequate answers to the spirit of this age: the voice of a doctor struggling to heal the psychic confusion of his time and thus compelled to use a language very different from yours.
In all too many cases the old language is no longer understood, or is understood in the wrong way.
If I have to make the meaning of the Christian message intelligible to a patient, I must translate it with a commentary.
In fact this is one practical aim of my psychology, or rather psychotherapy.
The theologian could hardly go along with this, although St. Paul himself spoke Greek to the Greeks and probably wouldn't have been deterred even if the head of the community at Jerusalem had forbidden it.
I am taking the liberty of sending you my book Aion, from which you will see that you are dealing with a heretic and could get your fingers burned.
I would like to spare you this, for you can help many people even without modern psychology.
I can only wish your endeavour every success, since I understand it perfectly although outsiders can't see that.
For most people my Christian standpoint remains hidden, and because of the strangeness of my language and the incomprehensibility of my interests I am given a wide berth.
With kind regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 225-226.

Carl Jung: ”Thank you for your letter and all the criticism it contains.”] **(2015-08-19 08:48)**

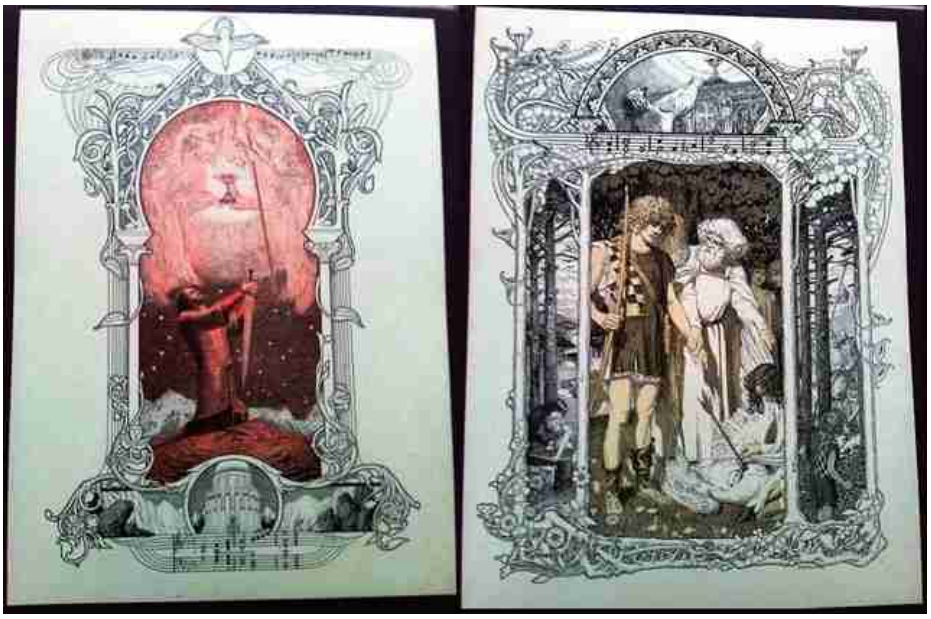
[Carl Jung: “Man must know that he is man’s worst enemy just as much as God had to learn from Job about His own antithetical nature.”]
To Father Victor White
Dear Victor, 2 April 1955
Thank you for your letter and all the criticism it contains.
As long as you do not identify yourself with the avenging angel, I can feel your humanity and I can tell you that I am really sorry for my misdeeds and sore about God’s ways with the poor anthropoids that were meant to have a brain enabling them to think critically.
Just as I am grateful for the fact that you call me to order and that your judgment-be it correct or not-does not spare me, so I assume God will listen to a mortal voice, just as much as He has given His ear to Job when this little tortured worm complained about His paradoxical, amoral nature.
Just as Job lifted his voice so that everybody could hear him, I have come to the conclusion that I had better risk my skin and do my worst or best to shake the unconsciousness of my contemporaries rather than allow my laxity to let things drift towards the impending world catastrophe.
Man must know that he is man’s worst enemy just as much as God had to learn from Job about His own antithetical nature.
It is obvious that God’s angel (having no will of his own) wanted to have his fight with Jacob and to kill him even if he would not defend himself.

I bet the angel got some good knocking about before he succeeded in dislocating Jacob's hip.
God surely expected Jacob to answer Him in kind.
I am rather certain that Job's case was the same.
As a matter of fact there is biblical authority on my side: Isaiah 48:10-11)
"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.
For mine own sake, even for mine own sake will I do it."
Should I set the light of such an insight "under a bushel"?
In peaceful and harmless conditions it would have been very unwise to movere quieta.
But in our time everything is at stake, and one should not mind the little disturbance I am causing.
It is a mere fleabite on the immense body of Christendom.
If I am causing trouble to the peace of mind of serious theologians, I am sorry, but I really do not see why their sleep is better than mine.
They have no prerogative to hide from the great wind of the world and to leave uncomfortable things to themselves.
The other day I got a letter from a student of (Catholic) theology who had asked his directeur de conscience for advice as to the study of modern psychology.
Very aptly the rev. father said: "Don't study what troubles you! "
I am afraid this is characteristic.
You should be glad that somebody thinks about God at all.
The apostles and the early Fathers of the Church had no easy life and moreover no Christian is meant to go to sleep in a safe pew.
Look at the world-the whole damn thing is rent from top to bottom, and so is man in our infernal epoch.
I hesitated and resisted long enough until I made up my mind to say what I think,
The peace of the Church is one thing and getting behind the times another.
I have asked four theologians (Prot.) about the modern position of the Church with reference to the question whether the God of the Old Testament is the same as that of the New.
Two did not answer at all.
One said that in the last 30 years theological literature does not speak of God any more.
The last one said:
"It is easy to answer your question. Yahweh is merely an archaic conception of God in Comparison with the NT idea."
I said: "This is exactly the kind of psychologism you accuse me of.
When it suits you, God is suddenly nothing but a conception, but when you preach of Him, then it is the absolute truth."
What did he say? Nothing.
The old Jesuit father Nicolaus Caussinus had a better answer:
In the OT God was like a raging rhinoceros, but in the NT He turned into a God of love conquered by the love of a pure virgin, having found peace in her lap at last-This is at least a kind of answer.
It is even a profound answer showing the importance of man in the divine drama of incarnation.
It obviously began when God took on personality (in contradistinction to all other god), i.e., finiteness.
This was the first act of kenosis on the way to incarnation.
This is the "Answer to Job":
He had to give up being the victim of unreflected opposites.
You lose nothing and you even gain something in contemplating such thoughts.
It affects your ecclesiastical position but not more than it disturbs my scientific position.
The pope breaking through apostolic authority and the theological resistance of his
own clergy got his share too.
After Ad Caeli Reginam he got ill again.
There must have been a terrific conflict in him, being the pope on the one hand and the religious innovator on the other.
Should he have spared his clergy that could not agree with the new dogma?
I have no papal authority; only honest common sense and no power except the consensus of a very few thinking

individuals.
As you do not belong to the Church exclusively but also to humanity, it is not in the interest of the Church if you pay no tribute to our time.
Even the pope did in his way.
Your sun in Libra demands undisturbed balance.
You only get it when either side carries equal weight.
Christ is crucified between the one going up and the other going down, i.e., between opposites.
So do not try to escape your fate "written in the stars."
I know, it is the mistake of Libra people: they are afraid of anything disturbing the balance. But they can maintain it only by "studying what troubles them."
Your criticism of my motive concerning Job is certainly unjust and you know it. It is an expression of the mental torment you had to undergo in U.S.A. and in Europe.
Nobody has more sympathy with your predicament than I have, since more than 50 years of uphill work outside, and of the curtain rent inside, have taught me something.
Having chosen the life of the monk you have separated yourself from this world and exposed yourself to the eternal fires of the other.
Somewhere you have to pay the toll either to man or to God and in the
end you will discover that both overcharge you.
In this cruel suspension you will discover that redemption is to be found only on the middle ground, the centre of your self, which is just as much with as against God; with-inasmuch as God wills you; against-inasmuch as man's Luciferian autonomy exists outside of God.
It is as a matter of fact a product of the opposites in God.
That is exactly the problem I am treating in Job and that is why Job invokes the help of God against God.
It would be a great mistake to think you can slip through such an ordeal without the most violent emotions.
You yourself are profoundly emotional about it and you could not make anybody believe that you are not in a hell of suffering.
There is no comfort and no consolation anywhere except in the submission to and the Acceptance of the self, or you may call it the God that suffers in His own creation.
"Excoxi te . . . et elegi te in camino paupertatis. Propter Me, propter Me faciam" (Isaiah 48:10-11).
My psychology unfortunately tries to be honest.
It is certainly the hard way, neither an easy consolation nor a narcotic.
Nobody touching it in earnest can avoid seeing the dark side and feeling it.
Most certainly I shall never cover up the truth as I see it.
The Church can take it as one of the diabolic temptations of the world, and the world can condemn it as foolishness.
I shall stick to my conviction that my Answer to Job is a straightforward application of my psychological principles to certain central problems of our religion.
They can take it or leave it.
Moreover they will do what they please, without asking me.
Somehow I can afford my independence, but I am fully aware that there are many who cannot do the same without risking their social existence.
They must be able to live and to this end they have to protect themselves as well as they can.
If I had not been able to live an independent life, I should have been far more cautious in expressing my opinions and many things would have gone another way, f.i., I would not even have stuck out my neck for Freud, who had become my first great indiscretion.
Primum vivere necesse est, deinde philosophari-this is the hard rule for everybody fed by an institution for services rendered.
Only the free-lance can risk saying something beyond the conventional and thus cause discomfort to himself without endangering his very existence.
I fully understand therefore your critical outburst, but you must allow me nevertheless to call your attention to the fact that all the martyrs of your Church have been most unwise in this respect.

I have discovered in my private life that a true Christian is not bedded upon roses and he is not meant for peace and tranquility of mind but for war.
And again I am realizing profoundly that not everybody's nature is as bellicose as mine, although I have attained Deo concedente-a certain state of peace within, paid for by a rather uncomfortable state of war without.
But even if a peaceful nature has reached a certain higher level of consciousness he cannot escape the raging conflict of opposites in his soul, as God wants to unite His opposites in man.
As soon as a more honest and more complete consciousness beyond the collective level has been established, man is no more an end in himself, but becomes an instrument of God, and this is really so and no joke about it.
I have not made this world nor have I put a human soul into it.
This is His work and His responsibility and there is no judge above Him.
That is why the story begins with Job on the human level and with the assumption of personality on the divine level.
One can, like Job, lament about it, but it is to no purpose. It is just so.
If turmoil and torment become too great, there is still the oneness of the self, the divine spark within its inviolable precincts, offering its extramundane peace.
Please spend again some hours reading my Answer to Job with this comment in mind and see whether you still can maintain the idea that it is a case of mere spleen.
Could we not apply the same qualification to your own bad temper?
When you arrive in Zurich I shall be away in Bollingen; but when we return at the beginning of May, I should like you to stay with us in Kusnacht.
Cordially yours,
C.G . Carl Jung, Letters, Vol. II, Pages 238-243.

Carl Jung on "becoming whole and Holy. **(2015-08-19 13:10)**

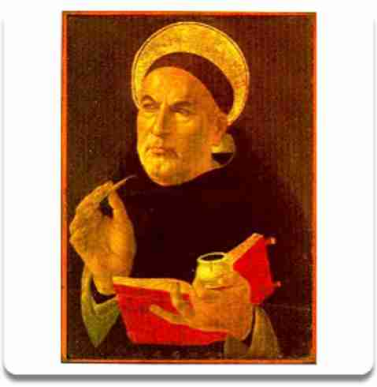


To Pater Lucas Menz

Dear Pater Lucas, 28 March 1955
Many thanks for your kind and illuminating letter.
It affords me an invaluable glimpse into the process of becoming whole and holy.
On the way back through the history of mankind we integrate much that belongs to us and, deep down, also something of brother animal, who is actually holier than us since he cannot deviate from the divine will implanted in him because his dark consciousness shows him no
other paths.
On this way back-no matter where it is begun if only it is trodden in earnest-we fall into the fire or, as the logion says, come near to it: "He that is near me is near the fire. He that is far from me is far from the kingdom."
The "taming of the beast," as you call it, is indeed a long process and coincides with the dissolution of egohood.
What you call "deselving" I call "becoming a self": what previously seemed to be "ego" is taken
up into a greater dimension which dwarfs and surrounds me on all sides, and which I cannot grasp in its totality.
In this connection you, like me, rightly quote Paul, who formulates the same experience.
This experience is a charisma on the one hand, for it is not vouchsafed to us nisi Deo concedente.
On the other hand it is vouchsafed only if we give up the ego as the supreme authority and put ourselves wholly under the will of God.
You yourself feel the need for a definition of "perfection."
You define it as the "complete unfolding of nature on the level of holiness, brought about by surrendering to God."
In so far as God is wholeness himself, himself whole and holy, man attains his wholeness only in God, that is, in self-completeness, which in turn he attains only by submitting to God's will.
Since man in the state of wholeness and holiness is far from any kind of "perfection," the New Testament rDtnv<; must surely be translated as "complete."
For me the state of human wholeness is one of "completeness" and not of "perfection," an expression which, like "holiness," I tend to avoid.
You describe the ego (after the "taming of the beast") as being "in complete possession of itself."
Here I would say that the resistance coming from the psychic depths ceases if we can give up our egohood, and the self (consciousness + unconscious) receives us into its greater dimension, where we are then "whole," and because of our relative wholeness we are near to that which is truly whole, namely God.
(This is discussed in chs. IV and V of Aion.)
Hence I would say that God is then "in complete possession of the ego and of myself" rather than stress the power of the ego.
I don't know whether it is permissible, in our incompetence, to think on things divine.
I find that all my thoughts circle round God like the planets round the sun, and are as irresistibly attracted by him.
I would feel it the most heinous sin were I to offer any resistance to this compelling force.
I feel it is God's will that I should exercise the gift of thinking that has been vouchsafed me.
Therefore I put my thinking at his service and so come into conflict with the traditional doctrine, above all with the doctrine of the privatio boni.
Again, I have asked various theologians in vain what exactly is the relationship of Yahweh to the God
of the Christians, since Yahweh, though a guardian of justice and morality, is himself unjust (hence Job 16:19ff.).
And how is this paradoxical being related to the Summum Bonum?
According to Isaiah 48:10-11 Yahweh torments mankind for his own sake : "Propter me, propter me faciam!"
This is understandable in terms of his paradoxical nature, but not in terms of the Summum Bonum, which by definition already has everything it needs for perfection.
Hence it has no need of man, unlike Yahweh.
I must question the doctrine of the Summum Bonum because the non-existence of evil deprives evil
of all substance and leaves over only the good or else nothing at all, which, since it is nothing, also effects nothing, i.e., cannot cause even the tiniest evil impulse.
And since it is nothing, it cannot come from man either.
Moreover the devil was there before man and was certainly not good.
But the devil is not nothing.

The opposite of the good is therefore not nothing but an equally real evil.
The depth of the psyche, the unconscious, is not made by man but is divinely created nature, which should on no account be reviled by man even though it causes him the greatest difficulties.
Its fire, which ”refines” us ”in the furnace of affliction,” is according to Isaiah 48:10 the divine will itself, i.e., the will of Yahweh, who needs man.
Man’s understanding and will are challenged and can help, but they can never pretend to have plumbed the depths of the spirit and to have quenched the fire raging within it.
We can only hope that God, in his grace, will not compel us to go deeper and let ourselves be consumed by his fire.
You have evidently offered him sacrifice enough by withstanding his fire until your egohood was sufficiently subdued.
In reality your ego is by no means in complete possession of itself but has been practically reduced to ashes, so that you have become capable of a measure of selfless love.
You could indeed rejoice over this did not your ”joyfulness” crassly conflict with the suffering of the world and your fellow man.
Even the Redeemer on the Cross uttered no joyful cry despite his having been credited with completely overcoming the world and himself.
An ”object” (as you put it), i.e., a human being who does not know that he has enkindled love in you does not feel loved but humiliated because he is simply subjected or exposed to your own psychic state in which he himself has no part.
Being loved in that way would leave me cold.
But you yourself say that inasmuch as one is oneself one is also the other.
Then his suffering will also affect you and detract from your joyfulness.
But when you go on to say that you ”don’t need Creation any more” you give your fellow man (who is also part of Creation) to understand that he is superfluous for you, even though you ”joyfully acclaim God through him.”
It falls to the lot of anyone who has overcome something or detached himself from something to bear in the same measure the burdens of others.
Generally they are so heavy that any shouts of joy die on one’s lips.
One is glad if only one can draw breath from time to time.
Much as I can go along with you in the process of ”becoming whole and holy,” or individuation, I cannot subscribe to your statements about the ”ego in complete possession of itself” and unrelated universal love, although they bring you perilously close to the ideal of Yoga: nirdvandva (free from the opposites).
I know these moments of liberation come flashing out of the process, but I shun them because I always feel at such a moment that I have thrown off the burden of being human and that it will fall back on me with redoubled weight.
You don’t need to change your standpoint in any way in order to gain a knowledge of the archetypes.
You are in the thick of it, even if you should take the view of the father confessor who told a student who came to him for advice on the study of psychology: ”Don’t study anything that upsets you.”
As we have not yet reached the state of eternal bliss, we are still suspended on the Cross between ascent and descent, not only for our own but for God’s sake and mankind’s.
With kind regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 235-238.

Carl Jung on Thomistic Psychology **(2015-08-19 14:24)**



To Sylvester Schoening
Dear Mr. Schoening, 24 March 1955
Your question is difficult to answer, since Thomistic psychology is on a metaphysical basis, and the psychology of the unconscious on an empirical foundation.
Through many talks with theologians, I have learnt that the greatest difficulty in discussing this matter consists in the difference of the point de depart.
The theologian starts with philosophical concepts which have practically nothing to do with the merely nominalistic concepts of the empiricist.
The theological terms contain what they are giving a name to, the empirical terms are just labels and don't contain what they are naming.
The empirical emphasis is on facts, and names mean very little; also hypotheses mean just as little as they can easily be exchanged for a better point of view.
The only possibility of a discussion I can see is the comparison of certain Thomistic statements with the statements of empirical psychology.
If you have a chance to come to Zurich beginning of May, you will have an opportunity of meeting the Dominican Father Victor White who is delivering a course of lectures at the C. G. Jung Institute.
I have done a number of such comparisons with him, and he has a fair knowledge of my psychology, so that if you have a chance to talk with him it might be of considerable importance to you.
If you should come to Zurich I am ready to see you and talk to you about this subject, but you must keep in mind that my knowledge of Thomistic psychology is almost nil since I have devoted all my available time to the study of facts and not of opinions.
C.G. Jung Carl Jung, Letters Vol. II, Pages 234-235

Carl Jung on a piece of Greek sculpture **(2015-08-20 11:20)**

To Ronald J. Horton
Dear Mr. Horton, 22 April 1955

The chance of seeing and enjoying the exquisite beauty of this unique piece of Greek sculpture has been a boon I have to thank you for.
It is indeed a difficult task to identify the head.
I am no archaeologist, and I cannot claim any competence in judging such a case.
My special interest besides my psychiatric work is research in the field of comparative psychology of religious symbolism.
Superficially looking at the head, one would be inclined to think of a relatively late date and one would be reminded of the Mithraic dadophors.
But as it is obviously a work of the highest Greek art, one has to go further back.
The erotic element, the feminine sweetness of the face, the peculiar treatment of the hair on the one hand and the Phrygian pileus, the juvenile masculinity on the other hand, suggest one of the early dying son-gods of the Near East.
I think chiefly of Attis, the son and lover of Kybele.
He is represented with the pileus.
He has, like his analoga, viz. Adonis, Tammuz, and the Germanic Baldur, all the grace and charm of either sex.
There is something of Demeter's serene beauty in his face.
(The parallel is the Eleusinian Iacchus.)
As the cult of Attis is of considerable age, there is a certain possibility that it is an early representation of Attis.
That is about the nearest I can get to a diagnosis of the head and its truly bewitching beauty.
At all events it expresses in a perfect way the feeling an Asiatic Greek would experience in worshipping Attis or one of his equivalents, one of the pueri aeterni, being the joy of men and women and dying early with the flowers of spring.
May I keep at least one of the photos?
They have caught my fantasy thoroughly.
I am sorry to give you such a meagre and tentative answer.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 243-244.
Note: The image at the top of this post is not the image Dr. Jung is corresponding about.

Carl Jung: Unfortunately I am unable to thank you for sending me your book. **(2015-08-20 11:32)**

To Pater Raymond Hostie
Dear Pater, 25 April 1955
Unfortunately I am unable to thank you for sending me your book.
As you know through Father Bruno, you criticize me as though I were a philosopher.
But you know very well that I am an empiricist whose concepts have-as such-no content, since they are mere nomina that can be changed as convention requires. I have given you every opportunity in the past to discuss obscurities.
You never came out with your criticism.
I have no doctrine and no philosophical system, but have presented new facts which you studiously ignore.
It is as though one were to criticize the labels on the drawers of a collection of minerals Without looking at their contents.
It is not so much your fault that you do not appear to understand how it is that the psychic facts designated by my concepts possess an autonomy of their own.
This is an empirical fact which is not understood by most people anyway, because they have never gone through the same experiences-quite understandably, since they take no notice of my method.
Si parva licet componere magnis, the situation is the same as with Galileo, who discovered the hitherto unknown moons of Jupiter by means of a telescope.
But no one wanted to look through it.
So Jupiter had no moons.
Mandala symbols, for instance, are seen not only in Zurich but also in Rio de Janeiro and San Francisco-naturally only by psychiatrists who get their patients to draw.
These are the facts that count, not the names.
You overlook the facts and then think that the name is the fact, and thus you reach the nonsensical conclusion that I hypostatize ideas and am therefore a ”Gnostic.”
It is your theological standpoint that is a gnosis, not my empiricism, of which you obviously haven’t the faintest inkling.
I must also express the conjecture that I may be doing injustice to you personally by taking your criticism as a perversion of the facts.
You are, after all, the member of an Order whose principle is:
”We have to pronounce as black what appears to our eyes white if she [the Church] calls it black.”
Hence in any discussion there is no personal opponent with whom one could come to an understanding.
Yours truly,
C.G. Jung Carl Jung, Letters Vol. II, Pages 244-245.

Carl Jung on “Faust.” **(2015-08-21 05:06)**

To Karl Theens
Dear Herr Theens, 25 April 1955
I would gladly comply with your kind invitation to contribute something to the literature on Faust were it not that my old age sets definite and, unfortunately, narrow limits to my working capacity.
Faust II has been my companion all my life but it was only 20 years ago that certain things began to dawn on me, especially when I read Christian Rosencreutz’s Chymical Wedding, which Goethe also knew but, interestingly enough,

did not mention among the alchemical literature of his Leipzig days.
This is what often happens with books or impressions which, piercing through the top layer of consciousness, sink down into the depths of the psyche and return to the surface only much later in altered form, bearing witness to their long-lasting effects.
So far as we know, Goethe used only the relatively late alchemical literature, and it was the study of the classical and early medieval texts which first convinced me that Faust I and II is an opus alchymicum in the best sense.
Recently Goethe as alchemist has been treated by the Englishman Ronald D. Gray (Goethe the Alchemist, Cambridge 1952), evidently under the stimulus of my own references to this subject.
Unfortunately Gray's knowledge of alchemy is deficient so that he overlooks its main concern, the mystery of the coniunctio, or "chymical wedding," which runs through the whole of Faust.
I have devoted a special work to this problem-Mysterium Coniunctionis, which is to appear shortly.
It contains everything that forms the historical background -so far as this is alchemical-of Faust.
These roots go very deep and seem to me to explain much of the numinous effect which emanates from Goethe's "main work."
But for my feeling it is so vast that I would do better to say nothing at all, as it is quite impossible even to hint at the wealth of associations in a short essay, let alone make them intelligible.
So it is not disinclination or indifference that checks my pen, but the insuperable difficulty of condensing such a profusion of material into a few words.
Instead of a substantial contribution I can therefore offer nothing except these skimpy references to researches and studies which, in my view at least, do shed some light on the problem of Faust.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 246-247.

Carl Jung to a mother whose son joined an Indian religious order... **(2015-08-21 05:20)**

[Carl Jung to a mother whose son aged 24, joined an Indian religious order and changed his European name into an Indian one.]

7222

Anonymous
Dear Frau N., 26 April 1955
I find your son's decision very regrettable in the sense that it is hardly anything more than an evasion, though it is not as unusual as it may seem.
When I was in Calcutta I met a whole lot of Europeans-Englishmen and Germans-who had joined the Ramakrishna Order there.
With us this decision would be like entering a Catholic monastic order and would be more binding since it is more difficult to get out of the monastery or the Catholic priesthood than out of an exotic religious community.
I know the patron saint of the Pramachari Order, Paramhansa Yogananda, or rather I know his book.
It is genuinely Indian and for our ears sounds utterly fantastic.
As has often happened before, impressionable people living in India easily come under the influence of Indian ideas, which are admittedly impressive and at least quench in the Indian manner a thirst for knowledge which our theologians unfortunately cannot assuage.
When these young people return to Europe they often find that they have to give up this fantastic-sounding philosophy simply because it does not fit our circumstances.
Nobody can afford to go around every day with the begging bowl and sit in the street waiting for a pious soul to fill it with rice.
This is a daily spectacle in India but with us the police and the traffic would render such an unusual religious exercise impossible.
Missionaries here have to rely on a few gushing enthusiasts who, though they don't fill the rice bowl for them, occasionally drop a mild gift into their purse.
For a young man with a strong but largely unrealized need for self-assertion this is a pretty dismal prospect in the long run.
I therefore think you would be well advised not to put any difficulties in his way at present but to get him back to Europe sometime.
There's no need to bother him emotionally, just ask him what he thinks of living on in the future: alms or earnings.
If he has financial prospects which assure him a life free from care, he can safely keep to the Pramachari Mission as a way of passing the time.
He will then discover soon enough that nothing comes out of it.
Such ideas are suitable for countries where for 10 months it is so hot that you can hardly open your eyes for sweat.
This is the great difference which Emile Zola pointed out when he said: "Mais chez no us, la misere a froid."
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 247-248.

Carl Jung on “Suffering.” **(2015-08-21 05:29)**

Dear Herr N., 28 April 1955
Your ideas bring you up against a general cultural problem which is infinitely complicated.

7224

What is true in one place is untrue in another.
”Suffering is the swiftest steed that bears you to perfection,” and the contrary is also true.
”Breaking in” can be discipline, and this is needed for the emotional chaos of man, though at the same time it can kill the living spirit, as we have seen only too often.
In my opinion there is no magical word that could finally unravel this whole complex of questions; nor is there any method of thinking or living or acting which would eliminate suffering and unhappiness.
If a man’s life consists half of happiness and half of unhappiness, this is probably the optimum that can be reached, and it remains forever an unresolved question whether suffering is educative or demoralizing.
In any case it would be wrong to give oneself up to relativism and indifferentism.
Whatever can be bettered in a given place at a given time should certainly be done, for it would be sheer folly to do otherwise.
Man’s fate has always swung between day and night.
There is nothing we can do to change this.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 248.

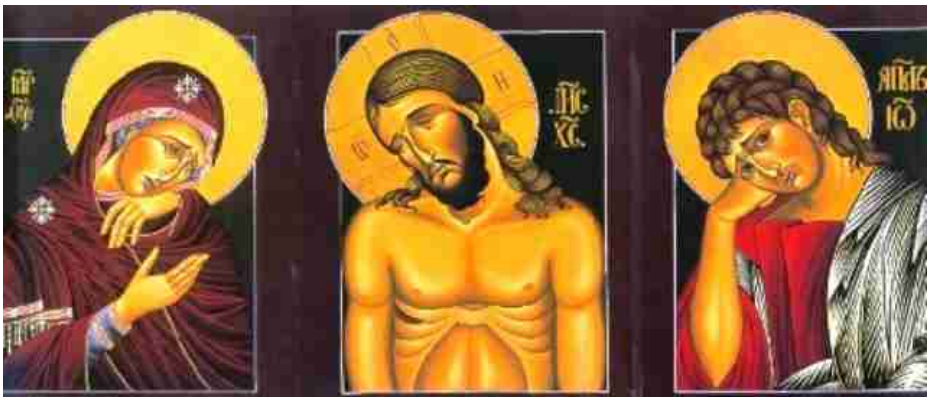
Carl Jung on Knowledge and Belief. **(2015-08-21 09:05)**

To Walter Robert Corti
Dear Herr Corti, 2 May 1955
At last I have found a quiet moment in which to finish reading your Mythopoese and to append my answer.
The reading has to be fresh in my mind so that I can react properly.
As always in such cases, it does not seem to me superfluous to begin with the constantly reiterated statement that I am neither a philosopher nor a theologian and so cannot deploy any artillery in the battle of arguments.

While I was reading your book I felt myself transported back a century or more; at first, to be sure, only about 60 years, into those blossoming and spring-like student days when, in enchanted inns in Markgrafenland, amid a circle of friends (now, alas, almost extinct), one discussed the eternal verities with much earnest heating of the head, and never a thought to what Bismarck had started off in 1871 and what the fatally deluded Wilhelm II was then continuing.
We were still living in the romantic age of Hegel, Schelling, and Schopenhauer. No wonder your words brought back the romantic mood.
”Once more you hover near me, forms and faces / Seen long ago with troubled youthful gaze,” I could say with Faust.
The heaven-storming pretensions of the romantic intellect, sad to relate, have flown from me utterly.
How can one decide the impossible?
What in the world can one assert about God?
Probably only antinomies, like Deus est immobilis and instigator of all motion, eternal source and goal, Creator uniting in himself genesis and decay, supreme light and gloomiest abyss, infinite as God, finite as personality (only this one and no other!), singular and plural, the unfolding
and union of all opposites.
There are some who, faced with these illimitabilities, can escape to the floating island of belief, take to the lifeboat of the graced, but I have never belonged to their number.
It seems to me that transcendental judgments of the intellect are absolutely impossible and therefore vacuous.
But in spite of Kant and epistemology they crop up again and again and can evidently not be suppressed.
This is probably because they represent emotional needs and, as such, are psychological facts that cannot be eliminated, which is how they appear to the empirical mind.
The assertions of the latter are not subjective confessions like your philosophical statements, but are empirical judgments which assert that a general consensus declares God to be immobilis, and that an equally general consensus says he is evolving.
No philosopher knows who is right, and we don’t know whether God himself knows.
So if you profess belief-with or without supporting arguments in an evolving God, I can assure you on the basis of my mythological knowledge that you enjoy a greater consensus than the believers in a Deus immobilis.
The biographical ”metamorphosis of the gods” is decidedly more popular than their static immutability.
Even Yahweh, who lacked a personal biography, created a temporal world, allied himself to a people, begot a son and “took to form of a servant, incarnated as a man, etc. In the New Testament he even changed his character.
From an eternal he became an historical figure.
Allah acts without being acted upon-a contradiction in terms-which is as it should be in view of the fact that he cannot be discussed.
It has yet to be explained why man makes transcendental statements, indeed must make them, it would seem (you are an example, Herr Corti!)
No doubt such statements have a primarily psychological cause, the exact nature of which is still controversial because it is connected with the unconscious.
We only know that the primordial experience underlying mythological statements is highly numinous.
This is a verifiable fact, as indisputable as my finding a particular picture beautiful or loving a particular person or smacking my lips over a particular dish.
What is more, medical experience shows that it is advisable to take numinous experiences seriously, as they have a great deal to do with the fate of the individual.
It also seems that the will to be taken seriously is implicit in the experience itself, since it comes upon us with the most vehement claim to truth.
Your book bears witness to this.
I hear you are giving a lecture to theologians in Canton Bern (?). I am sure you will learn a thing or two there about the efficacy of philosophical arguments.
But that’s the way it is: belief, even philosophical belief, demands avowals in order to banish doubt.
But knowledge consists of nothing but doubts and so has nothing to avow.
It partakes of the mystery of the known.

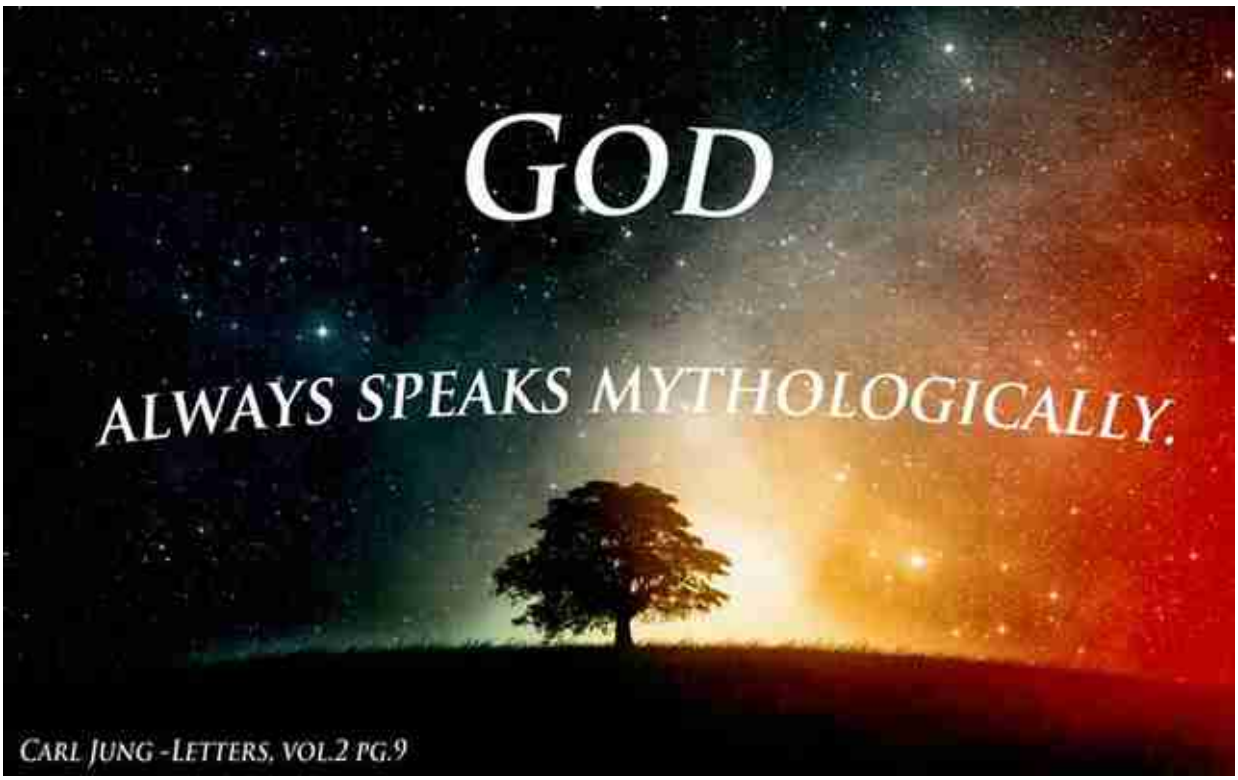
As you will have gathered from my answer, I have read your book with so much interest and involvement that I could not refrain from burdening you with a bit of my own biography.
Yours very sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 249-251.

Carl Jung: ”Even the saints cast a Shadow.” (2015-08-21 15:08)



Dear Fraulein Kiener, 14 May 1955
In the Christ symbol the conquest of evil is suggested by the descent into hell and the breaking open of its gates.
But nobody has ever heard that the devil departed this life afterwards; on the contrary, the authentic New Testament view is that after the thousand-year reign of Christ he shall be loosed again on earth in all his youthful freshness, in the form of Antichrist.
Also, as you rightly point out, a strong light is the best shadow-projector, provided that there is something to cast a shadow.
Even the saints cast a shadow.
We do not know whether there is more good than evil or whether the good is stronger.
We can only hope that the good will predominate.
If good is identified with constructiveness, there is some probability that life will go on in a more or less endurable form; but if destructiveness were to prevail, the world would surely have done itself to death long ago.
As that hasn’t happened yet, we may suppose that the positive exceeds the negative.
Hence the optimistic assumption of psychotherapy that conscious realization accentuates the good more than the overshadowing evil.
Becoming conscious reconciles the opposites and thus creates a higher third.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 253-254.

Carl Jung: "Mythology as a vital psychic phenomenon is as necessary as it is unavoidable." (2015-08-21 17:54)



To Pastor Jakob Amstutz.
Dear Pastor Amstutz, Mammern, 23 May 1955
Meanwhile I have read your typescript, "Zum Verstandnis der Lehre vom werdenden Gotte."
It seems to me one more proof of the overweening gnostic tendency in philosophical thinking to ascribe to God qualities which are the product of our own anthropomorphic formulations.
Every metaphysical judgment is necessarily antino mian, since it transcends experience and must therefore be complemented by its counterposition.
If we describe God as "evolving," we must bear in mind at the same time that perhaps he is so vast that the process of cognition only moves along his contours, as it were, so that the attribute "evolving" applies more to it than to him.
Moreover, "evolving" as a quality of human cognition is far more probable empirically than the presumptuous projection of this quality on to a Being whose nature and scope transcend by definition our human stature in every respect.
Such projective statements are pure gnosticism.
I hold the contrary view that there are certain experiences (of the most varied kinds) which we
characterize by the attribute "divine" without being able to offer the slightest proof that they are caused by a Being with any definite qualities.
Were such a proof possible, the Being that caused them could only have a finite nature and so, by definition, could not be God.
For me "God" is on the one hand a mystery that cannot be unveiled, and to which I must attribute only one quality: that it exists in the form of a particular psychic event which I feel to be numinous and cannot trace back to any sufficient cause lying within my field of experience.
On the other hand "God" is a verbal image, a predicate or mythologem founded on archetypal premises which underlie the structure of the psyche as images of the instincts ("instinctual patterns").
Like the instincts, these images possess a certain autonomy which enables them to break through, sometimes against the rational expectations of consciousness (thus accounting in part for their numinosity).
"God" in this sense is a biological, instinctual and elemental "model," an archetypal "arrangement" of individual, con-

temporary and historical contents, which, despite its numinosity, is and must be exposed to intellectual and moral criticism, just like the image of the ”evolving” God or of Yahweh or the Summum Bonum or the Trinity.
”God” as a mythologem dominates your discussion, which casts a deceptive veil over the religious reality.
For the religious man it is an embarrassment to speak of the mystery which he can say nothing about anyway except paradoxes, and which he would rather conceal from profane eyes if he had anything in his hands at all that he could conceal from anybody.
It is unfortunately true: he has and holds a mystery in his hands and at the same time is contained in its mystery.
What can he proclaim? Himself or God? Or neither?
The truth is that he doesn’t know who he is talking of, God or himself.
All talk of God is mythology, an archetypal pronouncement of archetypal causation.
Mythology as a vital psychic phenomenon is as necessary as it is unavoidable.
Metaphysical speculations that keep within the bounds of reason (in the wider sense) are therefore quite in place so long as one is aware of their anthropomorphism and their epistemological limitations.
The relatively autonomous life of the archetypes requires symbolic statements like the ”evolving God” or the encyclicals Munificentissimus Deus and Ad Caeli Reginam or Cod as complexio oppositorum, etc., because collective psychic life is strongly influenced by changes in the ”Pleroma” of the mundus archetypus (cf. Hitler’s ”saviour epidemic” and the worldwide Communist delusion of a Utopia peopled by human robots).
In this discussion, it seems to me, the gnostic danger of ousting the unknowable and incomprehensible and unutterable God by philosophems and mythologems must be clearly recognized, so that nothing is shoved in between human consciousness and the primordial numinous experience.
The mythologem of the Incarnation seems to serve this purpose indirectly, because it is symbolic.
I hope you won’t find my criticism of your discussion officious, but will take it rather as an expression of my sympathetic interest.
For us psychotherapists, at any rate for those of them who have come to see how great is the importance of the religious attitude for psychic equilibrium, theological discussions are of the utmost practical value, because questions of this kind are directed to us more often than the layman imagines.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 254-256.

Carl Jung: I was thrown back on experience alone. **(2015-08-22 04:52)**

To Pastor Walter Bernet
Dear Pastor Bernet, 13 June 1955

7230

At last I have got down to reading and studying your book which you so kindly sent me.
Please put the slowness of this procedure down to my old age!
It was certainly not lack of interest that kept me reading so long, but rather a curiosity or-more accurately-a need to familiarize myself with and learn to understand the theological mode of thinking, which is so alien to me.
I have been able to assimilate this thinking only very fragmentarily, if at all, in spite
or perhaps because of the fact that I come from a theological milieu on my mother's side, and my father was himself a clergyman.
It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying an early death.
This was the objective outer event that opened my eyes to the importance of religion.
Subjective inner experiences prevented me from drawing negative conclusions about religion from my father's fate, much as I was tempted to do so.
I grew up in the heyday of scientific materialism, studied natural science and medicine, and became a psychiatrist.
My education offered me nothing but arguments against religion on the one hand, and on the other the charisma of faith was denied me.
I was thrown back on experience alone.
Always Paul's experience on the road to Damascus hovered before me, and I asked myself how his fate would have fallen out but for his vision.
Yet this experience came upon him while he was blindly pursuing his own way.
As a young man I drew the conclusion that you must obviously fulfill your destiny in order to get to the point where a donum gratiae might happen along.
But I was far from certain, and always kept the possibility in mind that on this road I might end up in a black hole.
I have remained true to this attitude all my life.
From this you can easily see the origin of my psychology: only by going my own way, integrating my capacities headlong (like Paul), and thus creating a foundation for myself, could something be vouchsafed to me or built upon it, no matter where it came from, and of which I could be reasonably sure that it was not merely one of my own neglected capacities.
The only way open to me was the experience of religious realities which I had to accept without regard to their truth.
In this matter I have no criterion except the fact that they seem meaningful to me and harmonize with man's best utterances.
I don't know whether the archetype is "true" or not.
I only know that it lives and that I have not made it.
Since the number of possibilities is limited, one soon comes to a frontier, or rather to frontiers which recede behind one another presumably up to the point of death.
The experience of these frontiers gradually brings the conviction that what is experienced is an endless approximation.
The goal of this approximation seems to be anticipated by archetypal symbols which represent something like the circumambulation of a centre.
With increasing approximation to the centre there is a corresponding depotentiation of the ego in favour of the influence of the "empty" centre, which is certainly not identical with the archetype but is the thing the archetype points to.
As the Chinese would say, the archetype is only the name of Tao, not Tao itself.
Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the centre as "God."
Emptiness in this sense doesn't mean "absence" or "vacancy," but something unknowable which is endowed with the highest intensity.
If I call this unknowable the "self," all that has happened is that the effects of the unknowable have been given an aggregate name, but its contents are not affected in any way.
An indeterminably large part of my own being is included in it, but because this part is the unconscious I cannot indicate its limits or its extent.
The self is therefore a borderline concept, not by any means filled out with the known psychic processes.

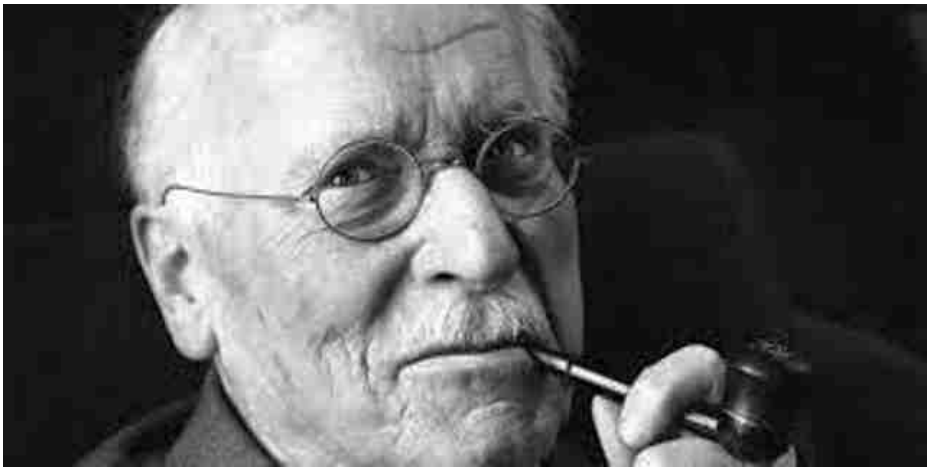
On the one hand it includes the phenomena of synchronicity, on the other its archetype is embedded in the brain structure and is physiologically verifiable: through electrical stimulation of a certain area of the brain-stem of an epileptic it is possible to produce mandala visions (quadratura circuli).
From synchronistic phenomena we learn that a peculiar feature of the psychoi background is Transgressive within space and time.
This brings us directly to the frontier of transcendence, beyond which human statements can only be mythological.
The whole course of individuation is dialectical, and the so-called ”end” is the confrontation of the ego with the ”emptiness” of the centre. Here the limit of possible experience is reached: the ego dissolves as the reference-point of cognition.
It cannot coincide with the centre, otherwise we would be insensible; that is to say, the extinction of the ego is at best an endless approximation.
But if the ego usurps the centre it loses its object (inflation!).
Even though you add to my ”ultimate” an ”absolute ultimate,” you will hardly maintain that my ”ultimate” is not as good an ”ultimate” as yours.
In any case all possibility of cognition and predication ceases for me at this frontier because of the extinction of the ego.
The ego can merely affirm that something vitally important is happening to it.
It may conjecture that it has come up against something greater, that it feels powerless against this greater power; that it can cognize nothing further; that in the course of the integration process it has become convinced of its finiteness, just as before it was compelled to take practical account of the existence of an ineluctable archetype.
The ego has to acknowledge many gods before it attains the centre where no god helps it any longer against another god.
It now occurs to me-and I hope I am not deceiving myself that from the point where you introduce the ”absolute ultimate” which is meant to replace my descriptive concept of the self by an empty abstraction, the archetype is increasingly detached from its dynamic background and gradually turned into a purely intellectual formula.
In this way it is neutralized, and you can then say ”one can live with it quite well.”
But you overlook the fact that the self-constellating archetypes and the resultant situations steadily gain in numinosity, indeed are sometimes imbued with a positively eerie daemonism and bring the danger of psychosis threateningly close.
The up surging archetypal material is the stuff of which mental illnesses are made.
In the individuation process the ego is brought face to face with an unknown superior power which is likely to cut the ground from under its feet and blow consciousness to bits.
The archetype is not just the formal condition for mythological statements but an overwhelming force comparable to nothing I know.
In view of the terrors of this confrontation I would never dream of addressing this menacing and fascinating opponent familiarly as ”Thou,” though paradoxically it also has this aspect.
All talk of this opponent is mythology.
All statements about and beyond the ”ultimate” are anthropomorphisms and, if anyone should think that when he says ”God” he has also predicated God, he is endowing his words with magical power.
Like a primitive, he is incapable of distinguishing the verbal image from reality.
In one breath he will endorse the statement Deus est ineffabilis without a thought, but in the next he will be speaking of God as though he could express him.
It seems to me-and I beg your pardon in advance if I am doing you an injustice-that something of the sort has happened to you.
You write, apparently without any misgivings, that I equate God with the self.
You seem not to have noticed that I speak of the God-image and not of God because it is quite beyond me to say anything about God at all.
It is more th an astonishing that you have failed to perceive this fundamental distinction, it is shattering.
I don’t know what you must take me for if you can impute such stupidities to me after you yourself have correctly presented my epistemological standpoint at the beginning of your book.

I have in all conscience never supposed that in discussing the psychic structure of the God-image I have taken God himself in hand.
I am not a word-magician or word-fetishist who thinks he can posit or call up a metaphysical reality with his incantations.
Don't Protestant critics accuse the Catholic Mass of magic when it asserts that by pronouncing the words Hoc est corpus meum Christ is actually present?
In Job and elsewhere I am always explicitly speaking of the God-image.
If my theologian critics choose to overlook this, the fault lies with them and not with me.
They obviously think that the little word "God" conjures him up in reality, just as the Mass forces Christ to appear through the words of the Consecration. (Naturally I am aware of the dissident Catholic explanation of this.)
I do not share your overvaluation of words, and have never regarded the equation Christ = Logos as anything else than an interesting symbol conditioned by its time.
This credulity and entrapment in words is becoming more and more striking nowadays.
Proof of this is the rise of such a comical philosophy as existentialism, which labours to help being become being through the magical power of the word.
People still believe that they can posit or replace reality by words, or that something has happened when a thing is given a different name.
If I call the "ultimate" the self and you call it the "absolute ultimate," its ultimateness is not changed one whit.
The name means far less to me than the view associated with it.
You seem to think that I enjoy romping about in a circus of archetypal figures and that I take them for ultimate realities which block my view of the Ineffable.
They guide but they also mislead; how much I reserve my criticism for them you can see in Answer to Job, where I subject archetypal statements to what you call "blasphemous" criticism.
The very fact that you consider this critique of anthropomorphisms worthy of condemnation proves how strongly you are bound to these psychic products by word-magic.
If theologians think that whenever they say "God" then God is, they are deifying anthropomorphisms, psychic structures and myths.
This is exactly what I don't do, for, I must repeat, I speak exclusively of the God-image in Job.
Who talks of divine knowledge and divine revelation? Certainly not me.
"Ultimately" I have really reached the ultimate with my presumptuous anthropomorphisms which feign knowledge and revelation!
I see many God-images of various kinds; I find myself compelled to make mythological statements, but I know that none of them expresses or captures the immeasurable Other, even if I were to assert it did.
However interesting or enthralling metaphysical statements may be, I must still criticize them as anthropomorphisms.
But here the theologian buttonholes me, asseverating that his anthropomorphism is God and damning anyone who criticizes any anthropomorphic weaknesses, defects, and contradictions in it as a blasphemer.
It is not God who is insulted by the worm but the theologian, who can't or won't admit that his concept is anthropomorphic.
With this he puts an end to the much needed discussion and understanding of religious statements.
Just as Bultmann's demythologizing procedure stops at the point where the demagicking of words no longer seems advisable to him, so the theologian treats exactly the same concept as mythological, i.e., anthropomorphic at one moment and as an inviolable taboo at the next.
I have begged four distinguished (academic) theologians to tell me what exactly is the attitude of modern Protestantism to the question of the identity of the God of the Old Testament with the God of the New, between whom the layman thinks he can spot quite a number of differences.
The question is so harmless that it is like asking what the difference is between Freud's view of the unconscious and mine.
Two didn't answer at all despite repeated requests.
The third told me that there was no longer any talk of God in the theological literature of the last twenty years anyway.
The fourth said the question was very easy to answer: Yahweh was simply a somewhat archaic God-concept in com-

parison with that of the New Testament.
Whereupon I replied: ”Look, my dear Professor, this is just the kind of psychologism the theologians accuse me of. Suddenly the divine revelation in the OT is nothing but an archaic concept and the revelation in the NT is simply a modern one. But the next moment this same revelation is God himself and no concept at all.”
So you ride the hobby-horse of your choice.
In order to do away with such tricks, I stick to my proposal that we take all talk of God as mythological and discuss these mythologems honestly.
As soon as we open our mouths we speak in traditional verbal images, and even when we merely think we think in age-old psychic structures.
If God were to reveal himself to us we have nothing except our psychic organs to register his revelation and could not express it except in the images of our everyday speech.
Let the Protestant theologian therefore abandon his hieratic word magic and his alleged knowledge of God through faith and admit to the layman that he is mythologizing and is just as incapable as he is of expressing God himself.
Let him not vilify and condemn and twist the arguments of others who are struggling just as earnestly to understand the mysteries of religion, even if he finds these arguments personally disagreeable or wrong in themselves.
(I cannot exempt you, for one, from the obligation to give due regard to the epistemological premises of Answer to Job if you want to criticize it.)
So long as we are conscious of ourselves, we are supported by the psyche and its structures and at the same time imprisoned in them with no possibility of getting outside ourselves.
We would not feel and be aware of ourselves at all were we not always confronted with the unknown power.
Without this we would not be conscious of our separateness, just as there is no consciousness without an object.
We are not delivered from the ”sin” of mythologizing by saying that we are ”saved” or ”redeemed” through the revelation of God in Christ, for this is simply another mythologem which does, however, contain a psychological truth.
Consequently we can understand the ”feeling of redemption” which is bound up with this mythologem; but the statement ”revelation in Christ” merely affirms that a myth of this kind exists which evidently belongs to the symbolism of the self.
What impresses me most profoundly in discussions with theologians of both camps is that metaphysical statements are made apparently without the slightest awareness that they are talking in mythic images which pass directly as the ”word of God.”
For this reason it is so often thoughtlessly assumed that I do the same thing, whereas quite to the contrary I am trained by my daily professional work to distinguish scrupulously between idea and reality.
The recognition of projections is indeed one of the most important tasks of psychotherapy.
I have read your erudite book with great interest and profit and find it all the more regrettable that in spite of your admirably objective presentation of my standpoint at the beginning you nevertheless go off the rails at the end.
You think I have deviated from my epistemological position in Job.
Had you read the introduction you could never have pronounced this false judgment.
I can understand very well that you are shocked by the book; I was too, and by the original Job into the bargain.
I feel that you have in general too poor an opinion of me when you charge me with the arrogance of wanting to write an exegesis of Job.
I don’t know a word of Hebrew.
As a layman, I have only tried to read the translated text with psychological common sense, on the assumption, certainly, that I am dealing with anthropomorphisms and not with magical words that conjure up God himself.
If in the Jewish commentaries the high priest takes the liberty of admonishing Adonai to remember his good rather than his bad qualities it is no longer so shocking if I avail myself of a similar criticism, especially as I am not even addressing Adonai, as the high priest did, but merely the anthropomorphic God-image, and expressly refrain from all metaphysical utterances, which the high priest did not.
You will scarcely suppose that, despite my assurance to the contrary, the mere pronouncing of God’s name conjures up God himself.
At all events Adonai took the high priest’s criticism and a number of other equally drastic observations without a murmur, thereby showing himself to b more tolerant than certain theologians.

The reason why mythic statements invariably lead to word-magic is that the archetype possesses a numinous autonomy and has a psychic life of its own.
I have dealt with this particular difficulty at some length in Job.
Perhaps I may remark in conclusion that the theory of archetypes is more difficult, and I am not quite so stupid as you apparently think.
I cannot omit to thank you, all the same, for the great trouble you have taken in going into my proposition so thoroughly.
It is obvious that this cannot be done without difficulties and misunderstandings, especially in view of the fact that our age is still for the most part trapped in its belief in words.
Ancient Greece was on an even lower level, as the term phrenes with its psychic connotation shows.
The Pueblo Indians of New Mexico still think in the ”heart” and not in the head.
Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished.
I have this advance of human consciousness particularly at heart.
It is a difficult task to which I have devoted all my life’s work.
This is the reason why I venture to plague you with such a long letter.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 257-264.

Carl Jung: ”Thought transference” is a synchronistic phenomenon. **(2015-08-22 15:15)**



To Helene Kiener
Dear Fraulein Kiener, 15 June 1955
”Thought transference” is a synchronistic phenomenon.
”Self” is something that can be verified psychologically.
We experience ”symbols of the self” which cannot be distinguished from ”God symbols.”
I cannot prove that the self and God are identical, although in practice they appear so.
Individuation is ultimately a religious process which requires a corresponding religious attitude = the ego-will submits

to God’s will.
To avoid unnecessary misunderstandings, I say ”self” instead of God.
It is also more correct empirically.
Analytical psychology helps us to recognize our religious potentialities.
I know the Jesuit X.
Naturally he is afraid of the psychological truth .
What a misfortune it would be for the Catholic Church if all religions could unite in a truly universal Ecclesia spiritualis!
Then Pere X would no longer be the only one who is right!
I have no ambitious power plans, but seek a passable way only for myself and a few others.
I leave the will-to-power to the Churches, and the concomitant fear of losing power.
I have nothing to lose in this respect.
All science is merely a tool and not an end in itself.
Analytical psychology only helps us to find the way to the religious experience that makes us whole.
It is not this experience itself, nor does it bring it about.
But we do know that analytical psychology teaches us that attitude which meets a transcendent reality halfway.
Recently there appeared in Paris a book by another Jesuit, Pere Hostie (sic!), who criticizes my empirical concepts as though they were philosophical ones.
The facts I report are largely ignored.
Naturally this is an anxiety reaction which twists my findings as much as possible and imputes to me what these gentlemen do themselves.
They see the mote in their brother’s eye.
Like drowning men they cling to a straw.
Best greetings and wishes,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 265.

Carl Jung: "A complete life, unconditionally lived, is the work of the Holy Spirit." **(2015-08-22 17:00)**

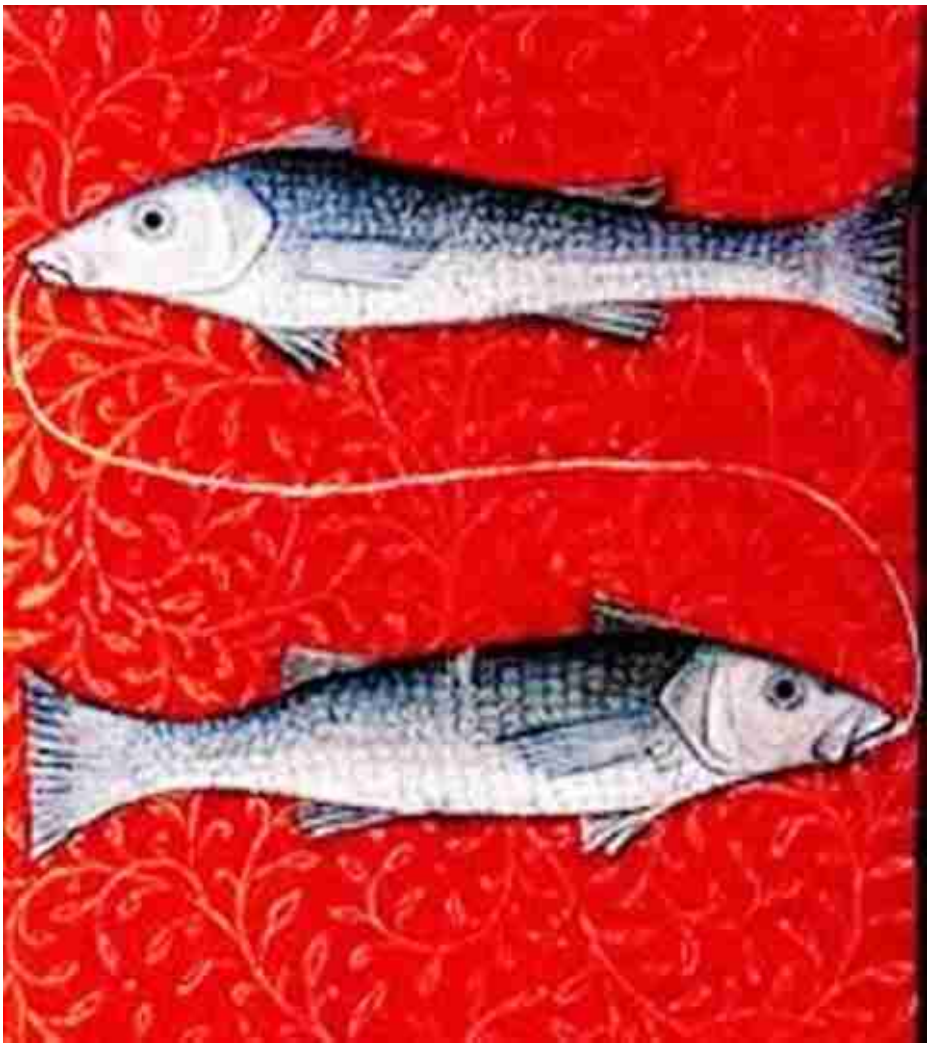
To Pastor William Lachat
Dear Pastor Lachat, 29 June 1955
Your letter of June 10th comes at the right moment, since I am in the hospital where I have time to answer it.
I can subscribe to all the principal points made by Mr. Zacharias with the exception of his metaphysical Christian interpretations and, above all, his identification of Christ, with the archetype of the self in the sense that Christ is himself the archetype.
I cannot prove the identity of an historical personage with a psychological archetype.
That is why I stop after establishing the fact that in the Occident this archetype, or this "God-image," is seen in Christ; in the Orient, in the Buddha, or in the form of Tao (which is not a personification but a metaphysical hypostasis).
In these three concrete forms the archetype of the self has appeared to us.
Since it represents the center of All, it can be called the vas mysticum filled with the Spiritus Sancta servitor mundi.
This symbolic formula would be an entirely satisfactory characterization of the psychological nature of the archetype of the self if the paradoxical nature of the Holy Spirit, like that of the author of all things, could be admitted.
Inasmuch as we attribute to the Holy Spirit the faculty of procreating in matter, we must unavoidably grant it a nature capable of contact with material existence, i.e., a chthonic aspect, as the alchemists did; otherwise it could not influence Physis.
However, these are metaphysical considerations outside my empirical domain.
But if you take them for what they are-that is, psychological qualifications-my formula seems perfectly applicable.
As for literature relevant to this subject, I would recommend my books Aion and Symbolik des Geistes.
In the latter you will find a little essay on Mercurius and the chthonic aspect of the Spirit.
I cannot share Zacharias' optimistic belief that the efficacy of the rites can
be "repristinized."
Unfortunately one must say: Once lost, lost forever!
But I must also say that there will be psychological equivalents; the psychological work necessary for the realization of the individuation process is an opus divinum consisting of a series of symbolic acts, examples of which can be

found in my book Gestaltungen des Unbewussten (”Zur Empirie des Individuationsprozesses”).
Considering that the light of Christ is accompanied by the ”dark night of the soul” that St. John of the Cross spoke about, and by what the Gnostics of lrenaeus called the umbra Christi, which is identical with the chthonic aspect mentioned above, the life of Christ is identical in us, from the psychological point of view, with the unconscious tendency toward individuation.
That is what forces us to live life completely, an adventure which is often as heroic as it is tragic.
Without error and sin there is no experience of grace, that is, no union of God and man.
A complete life, unconditionally lived, is the work of the Holy Spirit.
It leads us into all dangers and defeats, and into the light of knowledge, which is to say, into maximal consciousness.
This is the aim of the incarnation as well as the Creation, which wants each being to attain its perfection.
Very sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 267-268.

Carl Jung on James and Lucia Joyce **(2015-08-23 04:53)**

[Carl Jung on James and Lucia Joyce]
To Patricia Graecen
Dear Mrs. Graecen 29 June 1955
I n fulfilling your wishes I have corrected the pages of your MS here enclosed. The question of the letter to Joyce is mysterious.
I am rather certain that I never wrote to him but the remark about Molly's monologue is definitely authentic, though where and to whom I made it is beyond the reach of my memory.
I am sorry.
If you know anything of my anima theory, Joyce and his daughter are a classic example of it. She was definitely his femme inspiratrice,
which explains his obstinate reluctance to have her certified.
His own anima, i.e., unconscious psyche, was so solidly identified with her that to have her certified would have been as much as an admission
that he himself had a latent psychosis.
It is therefore understandable that he could not give in.
His "psychological" style is definitely schizophrenic, with the difference, however, that the ordinary patient cannot help talking and thinking in such a way, while Joyce willed it and moreover developed it with all his creative forces.
Which incidentally explains why he himself did not go over the border.
But his daughter did, because she was no genius like her father, but merely a victim of her disease.
In any other time of the past Joyce's work would never have reached the printer, but in our blessed XXth century it is a message, though not yet understood.
Very truly yours,
C.G. Jung Carl Jung, Letters Vol. II, Page 266

[Carl Jung: Then you are in the flow, and for this you need the high heart of the warrior. . . .]
(2015-08-23 05:09)



To Eugen Bohler
Dear Professor Bohler, 23 February 1956
I have just got back from the Tessin and found your letter.
I look forward to seeing you next Tuesday 28.II. about 8 o'clock.
Your dreams are very interesting.
As "contemporary" symbols of the opposites, the fishes have a tendency to devour each other if only they are left alone.
In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and

now with the other.
You become what happens in the middle.
Then you are in the flow, and for this you need the high heart of the warrior. . . .
I have spent my free time making a thorough study of the Evangelium veritatis of Valentinus.
It is not exactly an easy problem.
Meanwhile with kindest regards,
Very sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Page 291.

Carl Jung on his ”Stone.” (2015-08-23 05:28)

To Maud Oakes
Dear Miss Oakes, 11 February 1956
I have read your meditation about the stone with much interest.
Your method of reading its message is adequate and in this case the only one yielding positive results.
You understand the stone as a statement about a more or less limitless world of thought-images.
I quite agree with your view.
One can read the symbols like that.
When I hewed the stone I did not think, however.
I just brought into shape what I saw on its face.
Sometimes you express yourself (in the MS) as if my symbols and my text were a sort of confession or a belief.
Thus it looks as if I were moving in the vicinity of theosophy.
In America especially one blames me for my so-called mysticism.
Since I don't claim at all to be the happy proprietor of metaphysical truths, I should much prefer that you attribute to my symbols the same tentativeness which characterizes your explanatory attempt.
You see, I have no religious or other convictions about my symbols.
They can change tomorrow.
They are mere allusions, they hint at something, they stammer and often they lose their way.
They try only to point in a certain direction, viz. to those dim horizons beyond which lies the secret of existence.
They [Dr. Jung's Symbols] are just no Gnosis, no metaphysical assertions.
They are partly even futile or dubious attempts at pronouncing the ineffable.
Their number therefore is infinite and the validity of each is to be doubted.
They are nothing but humble attempts to formulate, to define, to shape the inexpressible. "Wo fass ich Dich, unendliche Natur?" (Faust).
It is not a doctrine but a mere expression of and a reaction to the experience of an ineffable mystery.
There is one point more I want to mention: the stone is not a product only of thought-images, but just as much of feeling and local atmosphere, i.e., of the specific ambiente of the place.
The stone belongs to its secluded place between lake and hill, where it expresses the beata solitudo and the genius loci, the spell of the chosen and walled-in spot.
It could be nowhere else and cannot be thought of or properly understood without the secret web of threads that relate it to its surroundings .
Only there in its solitude it can say: Orphanus sum, and only there it makes sense.
It is there for its own sake and only seen by a few.
Under such conditions only the stone will whisper its misty lore of ancient roots and ancestral lives.
Thank you for letting me see your typescript.
Sincerely yours,
C.G. Jung
P.S. When I saw you [Maud Oakes] in Bollingen I did not realize that you are the author of Todos Santos a book which I have read with greatest interest and sympathy, otherwise I would have expressed my admiration of your careful study.
I am doing it now with some delay. Carl Jung, Letters Vol. II, Pages 291-292.

Carl Jung: I was thrown back on experience alone. **(2015-08-23 11:25)**

To Pastor Walter Bernet
Dear Pastor Bernet, 13 June 1955
At last I have got down to reading and studying your book which you so kindly sent me.
Please put the slowness of this procedure down to my old age!
It was certainly not lack of interest that kept me reading so long, but rather a curiosity or-more accurately-a need to familiarize myself with and learn to understand the theological mode of thinking, which is so alien to me.
I have been able to assimilate this thinking only very fragmentarily, if at all, in spite or perhaps because of the fact that I come from a theological milieu on my mother's side, and my father was himself a clergyman.
It was the tragedy of my youth to see my father cracking up before my eyes on the problem of his faith and dying an early death.
This was the objective outer event that opened my eyes to the importance of religion.
Subjective inner experiences prevented me from drawing negative conclusions about religion from my father's fate, much as I was tempted to do so.
I grew up in the heyday of scientific materialism, studied natural science and medicine, and became a psychiatrist.
My education offered me nothing but arguments against religion on the one hand, and on the other the charisma of faith was denied me.
I was thrown back on experience alone.
Always Paul's experience on the road to Damascus hovered before me, and I asked myself how his fate would have fallen out but for his vision.
Yet this experience came upon him while he was blindly pursuing his own way.
As a young man I drew the conclusion that you must obviously fulfill your destiny in order to get to the point where a donum gratiae might happen along.
But I was far from certain, and always kept the possibility in mind that on this road I might end up in a black hole.
I have remained true to this attitude all my life.

From this you can easily see the origin of my psychology: only by going my own way, integrating my capacities headlong (like Paul), and thus creating a foundation for myself, could something be vouchsafed to me or built upon it, no matter where it came from, and of which I could be reasonably sure that it was not merely one of my own neglected capacities.
The only way open to me was the experience of religious realities which I had to accept without regard to their truth. In this matter I have no criterion except the fact that they seem meaningful to me and harmonize with man's best utterances.
I don't know whether the archetype is "true" or not.
I only know that it lives and that I have not made it.
Since the number of possibilities is limited, one soon comes to a frontier, or rather to frontiers which recede behind one another presumably up to the point of death.
The experience of these frontiers gradually brings the conviction that what is experienced is an endless approximation.
The goal of this approximation seems to be anticipated by archetypal symbols which represent something like the circumambulation of a centre.
With increasing approximation to the centre there is a corresponding depotentiation of the ego in favour of the influence of the "empty" centre, which is certainly not identical with the archetype but is the thing the archetype points to.
As the Chinese would say, the archetype is only the name of Tao, not Tao itself.
Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the centre as "God."
Emptiness in this sense doesn't mean "absence" or "vacancy," but something unknowable which is endowed with the highest intensity.
If I call this unknowable the "self," all that has happened is that the effects of the unknowable have been given an aggregate name, but its contents are not affected in any way.
An indeterminably large part of my own being is included in it, but because this part is the unconscious I cannot indicate its limits or its extent.
The self is therefore a borderline concept, not by any means filled out with the known psychic processes.
On the one hand it includes the phenomena of synchronicity, on the other its archetype is embedded in the brain structure and is physiologically verifiable: through electrical stimulation of a certain area of the brain-stem of an epileptic it is possible to produce mandala visions (quadratura circuli).
From synchronistic phenomena we learn that a peculiar feature of the psychoi background is Transgressive within space and time.
This brings us directly to the frontier of transcendence, beyond which human statements can only be mythological.
The whole course of individuation is dialectical, and the so-called "end" is the confrontation of the ego with the "emptiness" of the centre. Here the limit of possible experience is reached: the ego dissolves as the reference-point of cognition.
It cannot coincide with the centre, otherwise we would be insensible; that is to say, the extinction of the ego is at best an endless approximation.
But if the ego usurps the centre it loses its object (inflation!).
Even though you add to my "ultimate" an "absolute ultimate," you will hardly maintain that my "ultimate" is not as good an "ultimate" as yours.
In any case all possibility of cognition and predication ceases for me at this frontier because of the extinction of the ego.
The ego can merely affirm that something vitally important is happening to it.
It may conjecture that it has come up against something greater, that it feels powerless against this greater power; that it can cognize nothing further; that in the course of the integration process it has become convinced of its finiteness, just as before it was compelled to take practical account of the existence of an ineluctable archetype.
The ego has to acknowledge many gods before it attains the centre where no god helps it any longer against another god.
It now occurs to me-and I hope I am not deceiving myself that from the point where you introduce the "absolute

ultimate" which is meant to replace my descriptive concept of the self by an empty abstraction, the archetype is increasingly detached from its dynamic background and gradually turned into a purely intellectual formula.
In this way it is neutralized, and you can then say "one can live with it quite well."
But you overlook the fact that the self-constellating archetypes and the resultant situations steadily gain in numinosity, indeed are sometimes imbued with a positively eerie daemonism and bring the danger of psychosis threateningly close.
The up surging archetypal material is the stuff of which mental illnesses are made.
In the individuation process the ego is brought face to face with an unknown superior power which is likely to cut the ground from under its feet and blow consciousness to bits.
The archetype is not just the formal condition for mythological statements but an overwhelming force comparable to nothing I know.
In view of the terrors of this confrontation I would never dream of addressing this menacing and fascinating opponent familiarly as "Thou," though paradoxically it also has this aspect.
All talk of this opponent is mythology.
All statements about and beyond the "ultimate" are anthropomorphisms and, if anyone should think that when he says "God" he has also predicated God, he is endowing his words with magical power.
Like a primitive, he is incapable of distinguishing the verbal image from reality.
In one breath he will endorse the statement Deus est ineffabilis without a thought, but in the next he will be speaking of God as though he could express him.
It seems to me-and I beg your pardon in advance if I am doing you an injustice-that something of the sort has happened to you.
You write, apparently without any misgivings, that I equate God with the self.
You seem not to have noticed that I speak of the God-image and not of God because it is quite beyond me to say anything about God at all.
It is more th an astonishing that you have failed to perceive this fundamental distinction, it is shattering.
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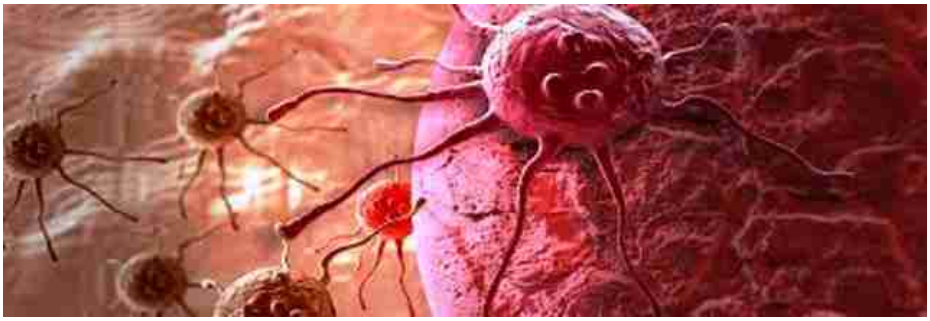
I have in all conscience never supposed that in discussing the psychic structure of the God-image I have taken God himself in hand.
I am not a word-magician or word-fetishist who thinks he can posit or call up a metaphysical reality with his incantations.
Don't Protestant critics accuse the Catholic Mass of magic when it asserts that by pronouncing the words Hoc est corpus meum Christ is actually present?
In Job and elsewhere I am always explicitly speaking of the God-image.
If my theologian critics choose to overlook this, the fault lies with them and not with me.
They obviously think that the little word "God" conjures him up in reality, just as the Mass forces Christ to appear through the words of the Consecration. (Naturally I am aware of the dissident Catholic explanation of this.)
I do not share your overvaluation of words, and have never regarded the equation Christ = Logos as anything else than an interesting symbol conditioned by its time.
This credulity and entrapment in words is becoming more and more striking nowadays.
Proof of this is the rise of such a comical philosophy as existentialism, which labours to help being become being through the magical power of the word.
People still believe that they can posit or replace reality by words, or that something has happened when a thing is given a different name.
If I call the "ultimate" the self and you call it the "absolute ultimate," its ultimateness is not changed one whit.
The name means far less to me than the view associated with it.
You seem to think that I enjoy romping about in a circus of archetypal figures and that I take them for ultimate realities which block my view of the Ineffable.
They guide but they also mislead; how much I reserve my criticism for them you can see in Answer to Job, where I subject archetypal statements to what you call "blasphemous" criticism.

The very fact that you consider this critique of anthropomorphisms worthy of condemnation proves how strongly you are bound to these psychic products by word-magic.
If theologians think that whenever they say ”God” then God is, they are deifying anthropomorphisms, psychic structures and myths.
This is exactly what I don’t do, for, I must repeat, I speak exclusively of the God-image in Job.
Who talks of divine knowledge and divine revelation? Certainly not me.
”Ultimately” I have really reached the ultimate with my presumptuous anthropomorphisms which feign knowledge and revelation!
I see many God-images of various kinds; I find myself compelled to make mythological statements, but I know that none of them expresses or captures the immeasurable Other, even if I were to assert it did.
However interesting or enthralling metaphysical statements may be, I must still criticize them as anthropomorphisms.
But here the theologian buttonholes me, asseverating that his anthropomorphism is God and damning anyone who criticizes any anthropomorphic weaknesses, defects, and contradictions in it as a blasphemer.
It is not God who is insulted by the worm but the theologian, who can’t or won’t admit that his concept is anthropomorphic.
With this he puts an end to the much needed discussion and understanding of religious statements.
Just as Bultmann’s demythologizing procedure stops at the point where the demagicking of words no longer seems advisable to him, so the theologian treats exactly the same concept as mythological, i.e., anthropomorphic at one moment and as an inviolable taboo at the next.
I have begged four distinguished (academic) theologians to tell me what exactly is the attitude of modern Protestantism to the question of the identity of the God of the Old Testament with the God of the New, between whom the layman thinks he can spot quite a number of differences.
The question is so harmless that it is like asking what the difference is between Freud’s view of the unconscious and mine.
Two didn’t answer at all despite repeated requests.
The third told me that there was no longer any talk of God in the theological literature of the last twenty years anyway.
The fourth said the question was very easy to answer: Yahweh was simply a somewhat archaic God-concept in comparison with that of the New Testament.
Whereupon I replied: ”Look, my dear Professor, this is just the kind of psychologism the theologians accuse me of. Suddenly the divine revelation in the OT is nothing but an archaic concept and the revelation in the NT is simply a modern one. But the next moment this same revelation is God himself and no concept at all.”
So you ride the hobby-horse of your choice.
In order to do away with such tricks, I stick to my proposal that we take all talk of God as mythological and discuss these mythologems honestly.
As soon as we open our mouths we speak in traditional verbal images, and even when we merely think we think in age-old psychic structures.
If God were to reveal himself to us we have nothing except our psychic organs to register his revelation and could not express it except in the images of our everyday speech.
Let the Protestant theologian therefore abandon his hieratic word magic and his alleged knowledge of God through faith and admit to the layman that he is mythologizing and is just as incapable as he is of expressing God himself.
Let him not vilify and condemn and twist the arguments of others who are struggling just as earnestly to understand the mysteries of religion, even if he finds these arguments personally disagreeable or wrong in themselves.
(I cannot exempt you, for one, from the obligation to give due regard to the epistemological premises of Answer to Job if you want to criticize it.)
So long as we are conscious of ourselves, we are supported by the psyche and its structures and at the same time imprisoned in them with no possibility of getting outside ourselves.
We would not feel and be aware of ourselves at all were we not always confronted with the unknown power.
Without this we would not be conscious of our separateness, just as there is no consciousness without an object.
We are not delivered from the ”sin” of mythologizing by saying that we are ”saved” or ”redeemed” through the revelation of God in Christ, for this is simply another mythologem which does, however, contain a psychological truth.

Consequently we can understand the ”feeling of redemption” which is bound up with this mythologem; but the statement ”revelation in Christ” merely affirms that a myth of this kind exists which evidently belongs to the symbolism of the self.
What impresses me most profoundly in discussions with theologians of both camps is that metaphysical statements are made apparently without the slightest awareness that they are talking in mythic images which pass directly as the ”word of God.”
For this reason it is so often thoughtlessly assumed that I do the same thing, whereas quite to the contrary I am trained by my daily professional work to distinguish scrupulously between idea and reality.
The recognition of projections is indeed one of the most important tasks of psychotherapy.
I have read your erudite book with great interest and profit and find it all the more regrettable
that in spite of your admirably objective presentation of my standpoint at the beginning you nevertheless go off the rails at the end.
You think I have deviated from my epistemological position in Job.
Had you read the introduction you could never have pronounced this false judgment.
I can understand very well that you are shocked by the book; I was too, and by the original Job into the bargain.
I feel that you have in general too poor an opinion of me when you charge me with the arrogance of wanting to write an exegesis of Job.
I don’t know a word of Hebrew.
As a layman, I have only tried to read the translated text with psychological common sense, on the assumption, certainly, that I am dealing with anthropomorphisms and not with magical words that conjure up God himself.
If in the Jewish commentaries the high priest takes the liberty of admonishing Adonai to remember his good rather than his bad qualities it is no longer so shocking if I avail myself of a similar criticism, especially as I am not even addressing Adonai, as the high priest did, but merely the anthropomorphic God-image, and expressly refrain from all metaphysical utterances, which the high priest did not.
You will scarcely suppose that, despite my assurance to the contrary, the mere pronouncing of God’s name conjures up God himself.
At all events Adonai took the high priest’s criticism and a number of other equally drastic observations without a murmur, thereby showing himself to b more tolerant than certain theologians.
The reason why mythic statements invariably lead to word-magic is that the
archetype possesses a numinous autonomy and has a psychic life of its own.
I have dealt with this particular difficulty at some length in Job.
Perhaps I may remark in conclusion that the theory of archetypes is more difficult, and I am not quite so stupid as you apparently think.
I cannot omit to thank you, all the same, for the great trouble you have taken in going into my proposition so thoroughly.
It is obvious that this cannot be done without difficulties and misunderstandings, especially in view of the fact that our age is still for the most part trapped in its belief in words.
Ancient Greece was on an even lower level, as the term phrenes with its psychic connotation shows.
The Pueblo Indians of New Mexico still think in the ”heart” and not in the head.
Tantra Yoga gives the classic localizations of thought: anahata, thinking (or localization of consciousness) in the chest region (phrenes); visuddha (localized in the larynx), verbal thinking; and ajna, vision, symbolized by an eye in the forehead, which is attained only when verbal image and object are no longer identical, i.e., when their participation mystique is abolished.
I have this advance of human consciousness particularly at heart.
It is a difficult task to which I have devoted all my life’s work.
This is the reason why I venture to plague you with such a long letter.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 257-264

Carl Jung on the Psyche and Carcinoma **(2015-08-24 04:45)**



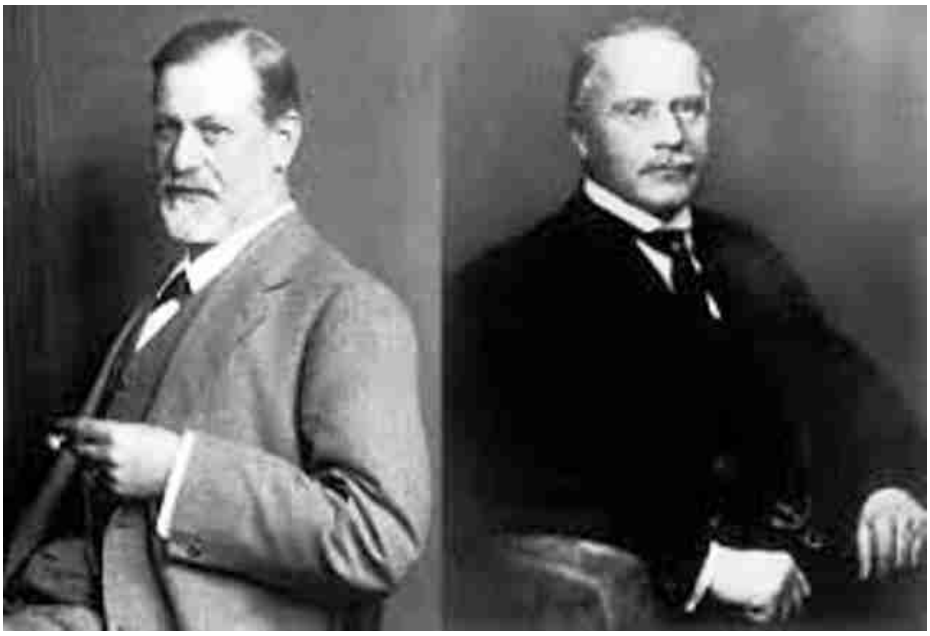
To Rudolf Jung
Dear Cousin, 11 May 1956
Your views on the origin of a carcinoma seem to me largely correct.
I have in fact seen cases where the carcinoma broke out under the conditions you envisage, when a person comes to a halt at some essential point in his individuation or cannot get over an obstacle.
Unhappily nobody can do it for him, and it cannot be forced.
An inner process of growth must begin, and if this spontaneous creative activity is not performed by nature herself, the outcome can only be fatal.
At any rate there is a profound disability, i.e., the constitution is at the end of its resources.
Ultimately we all get stuck somewhere, for we are all mortal and remain but
a part of what we are as a whole.
The wholeness we can reach is very relative.
Just as carcinoma can develop for psychic reasons, it can also disappear for psychic reasons.
Such cases are well authenticated.
But this does not mean that it is amenable to psychotherapy, or that it could be prevented by a particular psychic development.
With best greetings,
Carl Carl Jung, Letters Vol. II, Pages 296-297.

Carl Jung: Then you are in the flow, and for this you need the high heart of the warrior. . . (2015-08-24 05:53)

To Eugen Bohler
Dear Professor Bohler, 23 February 1956

I have just got back from the Tessin and found your letter.
I look forward to seeing you next Tuesday 28.II. about 8 o'clock.
Your dreams are very interesting.
As "contemporary" symbols of the opposites, the fishes have a tendency to devour each other if only they are left alone.
In the end you have no alternative but to take the conflicts on yourself by ceasing to identify now with one side and now with the other.
You become what happens in the middle.
Then you are in the flow, and for this you need the high heart of the warrior. . . .
I have spent my free time making a thorough study of the Evangelium veritatis of Valentinus.
It is not exactly an easy problem.
Meanwhile with kindest regards,
Very sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Page 291.

Carl Jung on Freud and Religion **(2015-08-24 06:03)**



To Andrew R. Eickhoff
Dear Mr. Eickhoff, 7 May 1956
Thank you very much for sending your interesting MS about Freud and Religion.
The historical fact is that Freud's attitude towards religion in any form was a negative one, quite apart from the fact that he himself said so in his paper about this subject.
Religious belief to him was indeed an illusion.

Whether this illusion is due to objective scientific argument or to personal bias does not matter when it comes to the question of actual facts.
His negative attitude was one among a number of other points of litigation between us.
No matter whether it was a Jewish or a Christian or any other belief, he was unable to admit anything beyond the horizon of his scientific materialism.
I was most unsuccessful in my attempts to make him see that his standpoint was unscientifically prejudiced and his idea of religion was a foregone conclusion. In our many talks about this and similar subjects he more than once quoted Voltaire's '\□□rasez l'infame! "and even went so far as to say that his doctrine
of sexual repression as the ultimate reason for all such foolish ideas as f.i. religion, should be counterweighted by making a dogma of his sex theory.
Naturally he assumed that my more positive ideas about religion and its importance for our psychological life were nothing but an outcrop of my unrealized resistances against my clergyman father, whereas in reality my problem and my personal prejudice were never centred in my father but most emphatically in my mother.
As you will doubtless have realized from the perusal of Freud's works, his
father-complex sticks out everywhere, while the equally important mother-complex plays the most insignificant role.
You might hold that, following the bias of my mother-complex, I have overrated the importance of religion-a criticism which I have considered seriously.
In the case of a psychologist I don't consider it a particularly excusable mistake to allow personal bias to overrule one's own judgment.
I have tried therefore, at least as well as I could, not to overlook the fact that my mother-complex might play me a trick, but if you should raise the point, I am sure you would find a willing ear to listen to your opinion.
I have always wondered how it comes that just the theologians are often so particularly fond of the Freudian theory, as one could hardly find anything more hostile to their alleged beliefs.
This curious fact has given me much stuff for thinking.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 295-296.

Carl Jung reviews Jolande Jacobi's book **(2015-08-24 06:16)**

To Jolande Jacobi
Dear Dr. Jacobi, 13 March 1956
Forgive me for being so late with my report.
I have read your essay in the Psyche Festschrift with great interest.
It is a very good presentation of my concepts, or rather of the names I use to express empirical facts.
But I always stumble over the frequent use of the term "theory" or "system."
Freud has a "theory," I have no "theory" but I describe facts.
I do not theorize about how neuroses originate, I describe what you find in neuroses.
Nor have I any theory of dreams, I only indicate what kind of method I use and what the possible results are.
I must emphasize this because people always fail to see that I am talking about and naming facts, and that my concepts are mere names and not philosophical terms.
I still have to mention the following two points.
On p. 269 you write that I apply Freud's "free" association to the personal context but not to archetypal material.
I don't use free association at all since it is in any case an unreliable method of getting at the real dream material.
On a journey through Russia, one of my psychiatric colleagues thoughtfully contemplated the Cyrillic notices in his sleeper, analysed himself by means of "free" association, and so discovered all his complexes.
In this case you can be quite certain that the complexes of Herr X were not dreamt in the Cyrillic sleeper notices.
That is to say, by means of "free" association you will always get at your complexes, but this does not mean at all that they are the material dreamt about.
In dream analysis I proceed in a circurnarnbulatory fashion, having regard to the wise Talmudic saying that the dream is its own interpretation.
P. 2 74: "The idea of the 'wholeness of the psyche,' which subsequently led Jung to the conception of the individuation process and to the methods of activating it, was from the beginning the determining factor in his psychological vision."

This sentence is incorrect.
In the first place, the idea of wholeness did not lead me to the conception of the individuation process.
The individuation process is not a ”conception” at all, but designates a series of observed facts; and secondly, there is no method on earth that could ”activate” it.
The individuation process is the experience of a natural law and may or may not be perceived by consciousness.
The ”idea of wholeness” is a word I have used-though only in later years-:-to describe the self.
Concepts play no role whatever with me because I make no philosophical assumptions; hence I never started from an ”idea of wholeness.”
For the rest your work is good.
I would only ask you to reconsider the two points I have mentioned, as they contain a fundamental misunderstanding.
With best greetings,
Yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 292-294.

Carl Jung’s gift from Laurens van der Post **(2015-08-24 06:31)**

To Laurens van der Post
Dear van der Post, 28 February 1956
Your amiable present from Africa has reached me safely.

The bow and the little arrows are just charming.
I could not refrain from trying Cupid's weapon and I can confirm its efficiency.
It shoots quite a distance.
I am much obliged also for the maker's photograph.
I have followed up your interesting trip through your reports published in the Neue Zurcher Zeitung, and all my old longing to see Africa,
God's unspoilt wilderness and its animal and human children once more [has returned].
Helas-I have seen and tasted it once at least vita somnium breve-so many things cannot be repeated and so many happy times cannot be called back.
No wonder that the thoughts of old people dwell so much in the past, as if they were listening for a living echo that never comes.
Time and again I have to make a vigorous effort to tear myself away from the things that have been in order to pay attention to things present, even to the future as if I were meant to be in it once.
I am deeply obliged to you for having remembered my fateful 80th birthday.
I am glad at last that I have been able (though not through my merit) to spare my wife what follows on the loss of a lifelong partner-the silence that has no answer.
I thank you once more for your kindness.
Please give my best regards to Mrs. van der Post. (. . .)
Yours cordially,
C.G. Jung Carl Jung, Letters Vol. II, Pages 292-293

Carl Jung: For decades I have been either not understood or misunderstood... (2015-08-24 11:53)

[Carl Jung: For decades I have been either not understood or misunderstood...]
To Eugen Bohler
Dear Professor Bohler, May 1956
Best thanks for your friendly letter and my apologies for tearing the MS away from you.
All the copies have still to be corrected.
I have already availed myself of your valuable suggestions, as you will see in the printed text.
Your remarks obviously touch on something very essential in my style, though I wasn't aware of it at all.
For decades I have been either not understood or misunderstood, despite all the care I took to begin with in the matter of "communication and logical persuasion."
But because of the novelty of my subject as well as of my thoughts I ran up everywhere against an impenetrable wall.
This is probably why my style changed in the course of the years, since I only said what was relevant to the business

in hand and wasted no
more time and energy thinking about all the things that ill-will, prejudice, stupidity and whatnot can come up with.
Bachofen, for example, took infinite pains to be persuasive.
All in vain.
His time had not yet come.
I have resigned myself to being posthumous.
It is still much too early to speak to an educated public about ”symbols of self-recollection.”
It would all be utterly incomprehensible since the foundations for any real understanding don’t yet exist.
First and foremost it must be understood what the bell is tolling.
Your dream tells us.
It begins high up in metaphysics.
Already it stalks the earth.
Your dream is an epilogue to my MS.
With best greetings,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 298-299.

Carl Jung: For your age and your circumstances you are still much too fractious. **(2015-08-25 04:40)**

To Frau V.
Dear Frau V., 12 May 1956

After your kindness in sending me these excellent bottles of Chateauneuf du Pape, I really did expect that some quite special favours had been piling up on your side.
But if you are now in the dumps and up to your ears in the mire, you must tell yourself That you were obviously flying too high and that a dose of undiluted hellish blackness was indicated.
The pickle you are in is certainly something you couldn't have brought on yourself.
This shows that someone "out there" is surrounding you with provident thoughts and doing you the necessary wrong.
You should regard your present situation as a mud bath from which after a while a small morning sun will burst forth again.
"Patience be damned," says Faust, and you need it most of all.
For your age and your circumstances you are still much too fractious.
The devil can best be beaten with patience, having none himself.
With best wishes,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 298.

Carl Jung on Colors in Dreams **(2015-08-25 04:49)**

To Romola Niiinsky
Dear Mrs. Nijinsky, 24 May 1956
Thank you for your letter of the 15th.
I was interested to hear of your various activities.
The question of colours or rather absence of colours in dreams, depends on the relations between consciousness and the unconscious.
In a situation where an approximation of the unconscious to consciousness is desirable, or vice versa, the unconscious

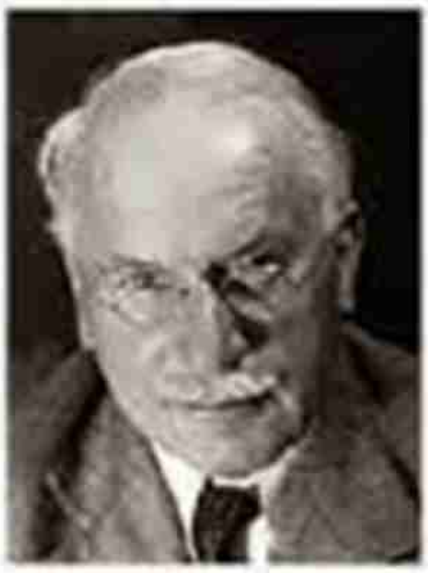
acquires a special tone, which can express itself in the colourfulness of its images (dreams, visions, etc.) or in other impressive qualities (beauty, depth, intensity).
If on the other hand the attitude of consciousness to the unconscious is more or less neutral, or apprehensive, there is no marked need for the two to make contact, and the dreams remain colourless.
When Huxley says that a symbol is uncoloured, this is an error.
”Yellowing,” ”reddening,” ”whitening,” the ”blessed greenness,” etc. play an important role in the highly symbolic language of the alchemists.
You can also find the symbolism of colours in quite another field-that of
Christian liturgy.
You have only to think of the significance of the variously coloured garments used in the Mass.
The intense perception of colours in the mescalin experiment is due to the fact the lowering of consciousness by the drug offers no resistance to the unconscious.
With kind regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 299-300.

Carl Jung on Ethics (2015-08-25 05:07)

To William Kinney
Dear Mr. Kinney, 26 May 1956
In answering your letter of May 7th I must tell you that there is neither an easy answer to the problem of ethics nor are there any books that would give you satisfactory guidance as far as my knowledge goes.
Ethics depend upon the supreme decision of a Christian conscience, and conscience itself does not depend upon man

alone, but as much upon the counterpart of man, namely God.
The ethical question boils down to the relationship between man and God.
Any other kind of ethical decision would be a conventional one, which means that it would depend upon a traditional and collective code of
moral values.
Since such values are general and not specific, they don't exactly apply to individual situations, as little as a schematic diagram expresses the variations of individual events.
To follow a moral code would amount to the same as an intellectual judgment about an individual, viewed from the standpoint of anthropological statistics.
Moreover, making a moral code the supreme arbiter of your ethical conduct would be a substitute for the will of a living God, since the moral code is made by man and declared to be a law given by God himself.
The great difficulty of course is the "Will of God."
Psychologically the "Will of God" appears in your inner experience in the form of a superior deciding power, to which you may give various names like instinct, fate, unconscious, faith, etc.
The psychological criterion of the "Will of God" is forever the dynamic superiority.
It is the factor that finally decides when all is said and done.
It is essentially something you cannot know beforehand.
You only know it after the fact.
You only learn it slowly in the course of your life.
You have to live thoroughly and very consciously for many years in order to understand what your will is and what Its will is.
If you learn about yourself and if eventually you discover more or less who you are, you also learn about God, and who He is.
In applying a moral code (which in itself is a commendable thing), you can prevent even the divine decision, and then you go astray.
So try to live as consciously, as conscientiously, and as completely as possible and learn who you are and who or what it is that ultimately decides.
I have discussed certain aspects of this problem in one of my books, called Aion.
As soon as the translation is ready, it will appear in my Collected Works, published by the Bollingen Press, in case you don't read German.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 300-301

Carl Jung on the ”New Ethic.” **(2015-08-25 14:57)**



1 Gordon St.,
Tel Aviv,
ISRAEL
Dear Neumann,
I was very pleased to hear from you once again and to hear that you have read my small brochure.
It seems to have been a hit here as there is already a second print run underway.
In relation to the so-called New Ethic we are basically quite in agreement, but I prefer to express this delicate problem in a rather different language.
It is not really a question of a “new” ethic.
Evil is and always remains the thing one knows one should not do.
Man overestimates himself unfortunately in this respect: he thinks it is within his discretion to intend good or evil.
He can persuade himself of this, but in reality he is, in view of the greatness of these opposites, simply too small and too unconscious to be able to choose the one or the other in free will and under all circumstances.
It is much more the case that he does or does not do the good that he would like to for overwhelming reasons, and that in the same way, evil just happens to him like misfortune.
Ethics is that which makes it impossible for him to do evil intentionally and encourages him to do good—and indeed often with little success. I.e., he can do good and cannot avoid evil, although his ethic causes him to test the powers of his will in this regard. In reality he is the victim of these powers.
He must admit to himself that under no circumstances can he absolutely avoid sin, as he also on the other hand may hope to be able to do good. Now, as evil is unavoidable, so one never completely evades sin and it is a fact that one must accept.
It gives cause not for a new ethic, but for differentiated ethical considerations, namely, to the question: how do I behave toward the fact that I cannot escape sin?
The instruction that is given in Christ’s words: “If thou knowest what thou doest …” shows a way to the ethical surmounting of the problem: I know that I do not wish to do evil and do it all the same, not from my own choice but because it overpowers me.

As a human being I am a weakling and vulnerable so that evil can overwhelm me.
I know that I do it and what I have done and know that I will stand in the torment of this contradiction for my lifetime.
I will, where I can, avoid evil and will always fall into this hole.
But I will endeavor to live as if this were not the case; I will therefore grin and bear it and will by this means be pleasing to the Lord, like the unfaithful householder who knowingly produced a false account.
I do not do this because I wish to deceive myself or even the Lord, but so that I do not cause any public offense for the sake of my brothers' weakness, and I preserve my moral standing and human dignity to some degree.
I am therefore in the situation of a human being who experiences a terror in the middle of a dangerous situation and would prefer to see if he does not pull himself together for the sake of the others and feigns courage to himself and the others by which the situation can perhaps be saved.
In this case, while I have not made my panic imaginary, I have hidden my good success behind the mask of courage.
It is an act of supreme hypocrisy, therefore another sin, but without which we would all be lost.
This is not a new ethic, but simply a more differentiated one with fewer illusions, but the same as it always was.
You can relate these subtle considerations to Zeus, but not to the ox.
They are in fact subtle because they presuppose very special conditions.
They achieve their validity only for the man who is really conscious of his shadow, but for one who treats his shadow either as a casual inconvenience or who trivially dismisses it out of a lack of scruples and moral responsibility, it signifies a dangerous possibility of the aberration of moral judgment as is characteristic for the man who, as a result of his moral defect, possesses a corresponding intellectual inflation.
One can relieve oneself of some conflict by closing the moral eye for "all guilt avenges itself on earth."
I am just occupied with a work that has a completely different theme, but the discussion has meant that I had to also mention the ethical problem.
I could not do otherwise than embark on a repudiation of the expression "new ethic," without naming names.
This is once again one of those sins, a faithlessness as it were, which imposes itself like a disaster at the moment when I had to protect the disproportionately higher aspect of our psychology from the coarseness of vulgar appreciation and, this, to general advantage.
The entire difficulty lies in this case in the slipperiness of the language.
Therefore one is forced to strew sand, which occasionally also lands in the eyes of the audience.
I am looking forward to your application of the origins history to the psychology of children.
There would indeed be illustrative material there.
I feel myself very uncertain in relation to the question of pessimism and optimism and must leave the solution to fate.
The only one who could decide this dilemma, that is dear God himself, has withheld his answer from me so far.
Hopefully you are well dans ce meilleur des mondes possibles.
Tout cela est bien dit, mais il faut cultiver notre jardin.
With best wishes,
Your ever devoted,
C. G. Jung Neumann-Jung Correspondence Dated 03Jung1957

Carl Jung's reply when A woman asks Dr. Jung why her child was born an imbecile. **(2015-08-26 05:41)**

A woman asks Dr. Jung why her child was born an imbecile.]
Dear Frau N., 28 June 1956
It is hard to accept the fate you have described.
Quite apart from the moral achievement required, complete acceptance depends very much on the conception you have of fate.
An exclusively causal view is permissible only in the realm of physical or inorganic processes.
The teleological view is more important in the biological sphere and also in psychology, where the answer makes sense only if it explains the ”why” of it.
So it is pointless to cling on to the causes, since they cannot be altered anyway.
It is more rewarding to know what is to be done with the consequences, and the kind of attitude one has-or should have-to them.
Then the question at once arises: Does the event have a meaning?
Did a hidden purpose of fate, or God's will, have a hand in it, or was it nothing but ”chance,” a ”mishap”?
If it was God's purpose to try us, why then must an innocent child suffer?
This question touches on a problem that is clearly answered in the Book of Job.

Yahweh's amorality or notorious injustice changes only with the Incarnation
into the exclusive goodness of God.
This transformation is connected with his becoming man and therefore exists only if it is made real through the conscious fulfillment of God's will in man. If this realization does not occur, not only the Creator's amorality is revealed
but also his unconsciousness.
With no human consciousness to reflect themselves in, good and evil simply happen, or rather, there is no good and evil, but only a sequence of neutral events, or what the Buddhists call the Nidhanachain, the uninterrupted causal concatenation leading to suffering, old age, sickness, and death.
Buddha's insight and the Incarnation in Christ break the chain through the
intervention of the enlightened human consciousness, which thereby acquires a metaphysical and cosmic significance.
In the light of this realization, the mishap changes into a happening which, if taken to heart, allows us to glimpse deeply into the cruel and pitiless imperfections of Creation and also into the mystery of the Incarnation.
The happening then turns into that felix culpa which Adam brought on himself by his disobedience.
Suffering, Meister Eckhart says, is the "swiftest steed that bears you to perfection."
The boon of increased self-awareness is the sufficient answer even to life's
suffering, otherwise it would be meaningless and unendurable.
Though the suffering of the Creation which God left imperfect cannot be done away with by the revelation of the good God's will to man, yet it can be mitigated and made meaningful.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 310-311,

Carl Jung: Whole numbers may well be the discovery of God's "primal thoughts,"... **(2015-08-26 11:02)**

To Robert Dietrich
Dear Herr Dietrich, 27 May 1956
Best thanks for kindly telling me your interesting dream.
Mathematicians are not agreed whether numbers were invented or discovered.
"In the Olympian host Number eternally reigns" (Jacobi).
Whole numbers may well be the discovery of God's "primal thoughts," as for
instance the significant number four, which has distinctive qualities.
But you ask in vain for speculations on my part concerning the "development of this principle of order."
I cannot presume to say anything about this transcendental problem which is ingrained in the cosmos.
The mere attempt to do so would strike me as intellectual inflation.
After all, man cannot dissect God's primal thoughts.
Why are whole numbers individuals?
Why are there prime numbers?
Why have numbers inalienable qualities?
Why are there discontinuities like quanta, which Einstein would have liked to abolish?
Your dream seems to me a genuine revelation: God and Number as the principle of order belong together.
Number, like Meaning, inheres in the nature of all things as an expression of God's dissolution in the world of appearances.
This creative process is continued with the same symbolism in the Incarnation. (Cf. Answer to Job.)
Yours sincerely,
C.G. Jung

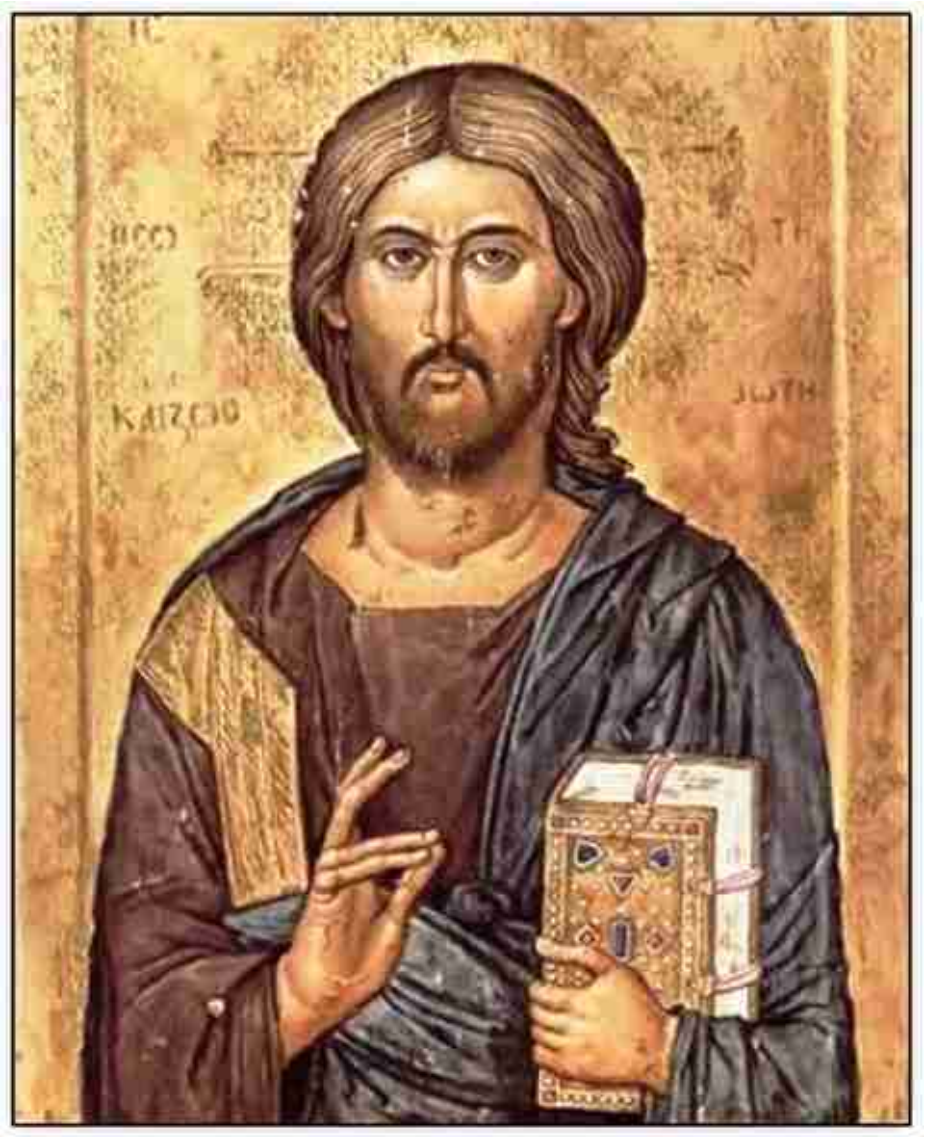
Carl Jung, Letters Vol. II, Pages 301-302

Carl Jung to Maud Oakes **(2015-08-26 11:09)**

To Maud Oakes
Dear Miss Oakes, 11 February 1956
I have read your meditation about the stone with much interest.
Your method of reading its message is adequate and in this case the only one yielding positive results.
You understand the stone as a statement about a more or less limitless world of thought-images.
I quite agree with your view.
One can read the symbols like that.
When I hewed the stone I did not think, however.
I just brought into shape what I saw on its face.
Sometimes you express yourself (in the MS) as if my symbols and my text were a sort of confession or a belief.
Thus it looks as if I were moving in the vicinity of theosophy.
In America especially one blames me for my so-called mysticism.
Since I don't claim at all to be the happy proprietor of metaphysical truths, I should much prefer that you attribute to my symbols the same tentativeness which characterizes your explanatory attempt.
You see, I have no religious or other convictions about my symbols.
They can change tomorrow.
They are mere allusions, they hint at something, they stammer and often they lose their way.

They try only to point in a certain direction, viz. to those dim horizons beyond which lies the secret of existence.
They [symbols] are just no Gnosis, no metaphysical assertions.
They are partly even futile or dubious attempts at pronouncing the ineffable.
Their number therefore is infinite and the validity of each is to be doubted.
They are nothing but humble attempts to formulate, to define, to shape the
inexpressible. ”Wo fass ich Dich, unendliche Natur?” (Faust).
It is not a doctrine but a mere expression of and a reaction to the experience of an ineffable mystery.
There is one point more I want to mention: the stone is not a product only of
thought-images, but just as much of feeling and local atmosphere, i.e., of the specific ambiente of the place.
The stone belongs to its secluded place between lake and hill, where it expresses the beata solitudo and the genius loci, the spell of the chosen and walled-in spot.
It could be nowhere else and cannot be thought of or properly understood without the secret web of threads that relate it to its surroundings .
Only there in its solitude it can say: Orphanus sum, and only there it makes sense.
It is there for its own sake and only seen by a few.
Under such conditions only the stone will whisper its misty lore of ancient roots and ancestral lives.
Thank you for letting me see your typescript.
Sincerely yours,
C.G. Jung
P.S. When I saw you [Maud Oakes] in Bollingen I did not realize that you are the author of Todos Santos a book which I have read with greatest interest and sympathy, otherwise I would have expressed my admiration of your careful study.
I am doing it now with some delay. Carl Jung, Letters Vol. II, Pages 291-292.

Carl Jung: Christ is not an archetype but a personification of the archetype. **(2015-08-26 11:22)**



To Helene Kiener
Dear Fraulein Kiener, 1 June 1956
I would answer your questions as follows:
The ”Christ archetype” is a false concept, as you say.
Christ is not an archetype but a personification of the archetype.

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This is reflected in the idea of the Anthropos, the homo maximus or Primordial Man (Adam Kadmon).
In India it is Purusha, and in China Chen-jen (the whole or true man) as a
goal to be attained.
Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation.
(This thought occurs in a modern dream.)
The Incarnation results from Christ ”emptying himself of divinity” and taking the form of a slave.
Thus he is in bondage to man as the demiurge is in bondage to the world.
(Concerning the bondage of the creator to his creature, cf. Answer to Job, his identification with the two monsters4 and his inability to understand man.)
The spiritual (as contrasted with the worldly) Messiah, Christ, Mithras, Osiris, Dionysos, Buddha are all visualizations or personifications of the irrepresentable archetype which, borrowing from Ezekiel and Daniel, I call the Anthropos.
Bernet’s book is illogical because he simply cannot understand that we are not speaking of God himself but only of an image we have of him.
Through this epistemological slipperiness theology gets caught in its own toils.
With best regards,
Yours sincerely,
C.G. Jung
P.S. The passage from the modern dream was as follows:
There were ”five unities” which represented ”the whole creation of the universe.
But then something happened . . . that shook me profoundly . . . .
He, whose eternal existence I had never dared to doubt consciously, reduced the five unities to four unities by dissolving himself into Nothing.” Carl Jung, Letters Vol. II, Pages 304-306.

Carl Jung: Where the fear, there is your task! **(2015-08-26 11:33)**

To Warner S. McCullen
Dear Mr. McCullen, 4 June 1956
The loss of the mother in the early years of childhood often leaves traces in the form of a mother-complex.
If the influence of a living mother is too strong, it has the same effect as when she is absent.
In either case it will be the cause of such a complex.
One of the main features of a mother-complex is the fact that one is too much under the influence of the unconscious.
As the unconscious in a man's case has a female character it then looks, Allegorically speaking, as if one had "swallowed" the mother.
In fact, there is only an arrested development of the female side of a man's
character.
This shows either as too much femininity or too little.
Not knowing your personal biography I would not be able to tell you which your case is.
Fear and feelings of guilt, however, are characteristic of such a condition as a symptom of insufficient adaptation, as there is always something too much or too little, and moreover there is the feeling of a task to be fulfilled and not fulfilled yet.
It is unimportant to know what the possible original cause of such a symptom Is.
The search for the cause is rather misleading, since the existence of the fear continues, not because it has been originally started in the remote past, but because a task is incumbent upon you in the present moment, and, inasmuch as it remains unfulfilled, every day produces fear and guilt anew.
The question is, of course, what do you feel to be your task?
Where the fear, there is your task!

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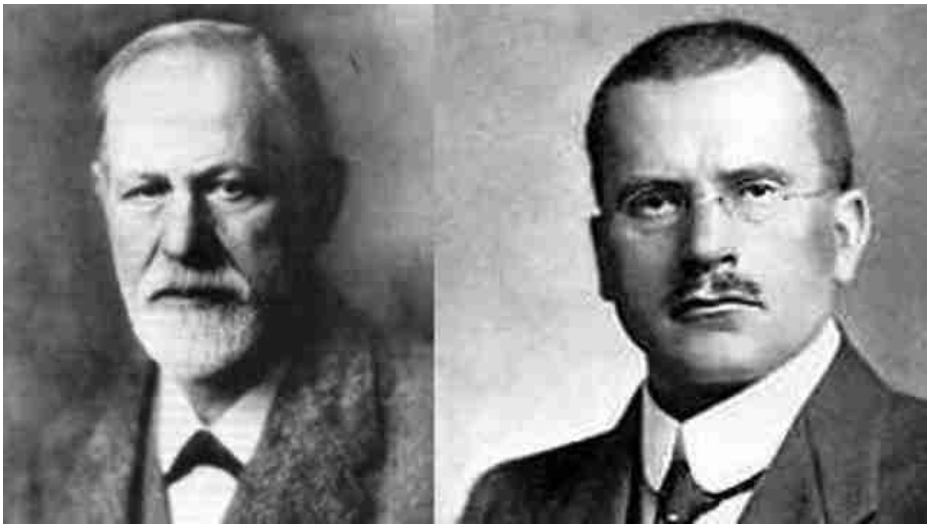
You must study your fantasies and dreams in order to find out what you ought to do or where you can begin to do something.
Our fantasies are always hovering on the point of our insufficiency where a defect ought to be compensated.
I thank you very much for your kind present of the Korean medal .
The representation of the Chinese Saturn period is particularly
Beautiful.
Faithfully yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 305-306.

Carl Jung on why some people believe in God. **(2015-08-26 15:48)**

To B . A. Snowdon
Dear Mr. Snowdon, 7 May 1955
You were quite right in believing I would answer your letter.
You are obviously a sincere man to whom one can give a straight answer.
You want to know why you believe so confidently in the existence of God, and you mention your friends who believe they are able to explain the reason for our existence or who say that the world can just as well be accidental, or similar things.
Nobody can answer such questions since there is no answer to them.
Whether the world is accidental, or intended or planned, nobody can say.
That I myself have a reasonable and provable cause is no news, but that man's existence in general has a definite and verifiable cause nobody can

say, as little as we know the reasons why there are elephants, or trees, or amoebas, or anything else.
Of course there are reasons why they exist, but they are all unpredictable facts, which means that in past geological ages nobody would have been in a position to predict the coming of mammals and incidentally of man.
People who believe that they can explain these things are just a bit muddle-headed and victims of their own illusions.
The only thing we can safely state is that all the said things do exist,
for reasons unknown.
Now when you ask why you so confidently believe in the existence of God, nobody can tell you why.
It is just a fact, a result or a fruit of your living mind.
The mind is like a tree bringing forth its characteristic blossom and fruit; it is just so.
As you call something that pleases you beautiful or good, so you confess to believe in God.
As an apple tree that bears no fruit would be all wrong, so you would be all wrong if you didn't confess your truth.
It just grows in arid through you, and this great unknown thing that makes the universe tick at all, and incidentally causes ourselves to produce such thoughts and convictions, is what man since time immemorial has called "gods" or "God."
It does not matter what he calls his God, whether he gives Him the name of "first cause," "matter," "ether," "will to be," "creative urge," etc.
When somebody says that the thing he suggests is something new or other than God, he is a bit soft in the brain, i .e., he is incapable of thinking clearly. He still believes in the magic power of words as if he were able to change something in the world by saying: "This is not God, but something else."
God is an immediate experience of a very primordial nature, one of the most natural products of our mental life, as the birds sing, as the wind whistles, like the thunder of the surf.
If you find such a belief in you, you are just natural, and we know that your mind functions properly, but equally we are unable to say why there are different kinds of birds, or why there are birds at all; we cannot find the reasons why their song exists in its particular way.
No scientist is able to tell you why we see a certain wave-length as green or red or blue, since all we can make out is only the length of the light waves, but it is a fact that we see these colours.
People who think that they know the reasons for everything are unaware of the obvious fact that the existence of the universe itself is one big unfathomable secret, and so is our human existence.
You can just be glad to have such a conviction, like a man who is in a happy frame of mind, even if nobody else, not even himself, knows why, but certainly nobody could prove to him that he is unhappy or that his feeling happy is an illusion.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 252-253.

Carl Jung on Sigmund Freud **(2015-08-27 05:12)**



To Benjamin Nelson
Dear Professor Nelson, 17 June 1956
If I were younger I should take great pleasure in following your kind proposition to write a comprehensible essay about the confusing mass of opinions aroused by Freud's essential discovery: the psychological enchainment of psychopathological phenomena and its consequences for normal psychology.
But-helas-in the meantime I have reached the age of 81 years with its inevitable reduction of efficiency, its fatigue, and its necessary restrictions.
Moreover the stimulus of novelty so tempting to a writer has lost its charm, as I have done this kind of work already in an almost forgotten past, when even Freud was still a strange, unknown, or misunderstood figure.
It is only within the last decade that his psychology was really taken notice of by academic minds and has penetrated the mental tenebrosities of the greater public.
It was simply not to be expected that my criticism or my different point of view or even my attempt at a further development of psychological research should have been understood or been noticed at all.
In the 18 or more volumes of my Collected Works I have said all I could possibly think
of.
Whatever I might be able to write now would neither be new nor in any way better than the stuff I produced 30 or 40 years ago.
It is still neither read nor understood by my contemporaries.
In full ignorance of my work one is satisfied with misconceptions, distortions, and prejudices.
I cannot force people to take my work seriously and I cannot persuade them to study it really.
The trouble is that I don't construct theories one can learn by heart.
I collect facts which are not yet generally known or properly appreciated, and I give names to observations and experiences unfamiliar to the contemporary mind and objectionable to its prejudices.
Thus my chief contribution to the further development of the psychology of the unconscious, inaugurated by Freud, suffers from the considerable disadvantage that the doctors interested in psychotherapy have practically no knowledge of the general human mind as it expresses itself in history, archaeology, philology, philosophy, theology, etc., which demonstrate so many aspects of human psychology.
It is the smallest part of the psyche, and in particular of the unconscious, that presents itself in the medical consulting

room.
On the other hand the specialists of the said disciplines are far from any psychological or psychopathological knowledge and the general public is blissfully unaware of all medical as well as any other kind of real and well-founded knowledge.
The topics under discussion are of a highly complex nature.
How can I popularize things so difficult, and demanding such an unusual amount of specific knowledge, to a public that does not or cannot take the trouble to settle down to a careful study of the facts collected in many volumes?
How can anyone express the essentials of nuclear physics in two words?
The comparison of modern psychology to modern physics is no idle talk.
Both disciplines [physics/psychology] have, for all their diametrical opposition, one most important point in common, namely the fact that they both approach the hitherto ”transcendental” region of the Invisible and Intangible, the world of merely analogous thought.
The truth of physics can be convincingly demonstrated by the explosion of an H-bomb.
The psychological truth is far less spectacular and only visible to a mind trained in Science as well as in many other often remote disciplines, that were never envisaged from a psychological point of view except in a most superficial and incompetent way. (Cf. f.i. Freud’s Totem and Taboo and The Future of an Illusion.)
I don’t claim any knowledge of modern physics myself, but I have worked together with the well-known physicist W. Pauli for a considerable time and as a result we were both satisfied with the fact that there is at least a very marked mutual rapprochement between the two most heterogeneous sciences in their epistemological preoccupations, i.e., in their antinomies (f.i. light = wave and corpuscle), Heisenberg’s ”Unbestimmtheitsrelation,” Bohr’s complementarity, not to speak of the archetypal models of representation.
(Cf. Jung a n d Pauli: Nature and Psyche.)
The reader is by far better prepared to understand physics, whereas the psychology of the unconscious is to him a terra incognita populated by the most absurd misconceptions and prejudices-which is always the case where ignorance reigns supreme.
The worst of ignorance is that it is never aware of how ignorant it is.
Recently it happened that an academic theologian accused me of esoterism because I use the word hierosgamos (a well-known technical term in comparative religion!!).
With the same right he could accuse every other discipline of indulging in esoterics simply because he does not understand its concepts.
That is the kind of thing I am up against.
I should have to write a voluminous book for the sole purpose of explaining the fundamentals of my psychology of the unconscious.
As a matter of fact I have written a good deal about elementary presuppositions.
But the trouble is that Freud alone is already an indigestible lump that keeps them busy to the end of their days.
Why bother about further complications?
I remember the years when Freud first appeared on the scene and when I fought my first battles for him.
What a mountain of prejudice, misunderstanding and mental inertia came down upon me!
It took more than half a century to make him acceptable.
He is not even yet so far understood that people would notice where something could be added or changed in his ideas, although there is no scientific truth that represents the last word.
The problem nearest to Freud’s heart was unquestionably the psychology of the unconscious, but none of his immediate followers has done anything about it.
I happen to be the only one of his heirs that has carried out some further research along the lines he intuitively foresaw.
As my modest attempts were judged to be almost blasphemous I have no earthly chance to write anything under my own name that would not be instantly branded with the mark of Cain.
It must needs be somebody else that is willing to risk his skin.
There is only one book that has seriously tried to tackle the thankless task of describing the development of depth psychology including my own contribution in its beginnings at least.

My later and more important work (as it seems to me) is still left untouched in its primordial obscurity.
The book is by Friedrich Seifert, professor of philosophy (!) in Munich.
As far as it goes it is a remarkably clear and objective piece of work and fills the bill of a fairly popular book.
I can recommend it warmly to your attention.
As far as I know, it is not translated yet.
Concerning my own writings I mention 3 articles about Freud:
”Sigmund Freud in His Historical Setting” (Character and Personality, London, Vol. I, No. 1, Sept. 1932; German in: Wirklichkeit der Seele, 1932).
”Freud and Jung: Contrasts” (in: Modern Man in Search of a Soul, Kegan Paul, London, 1933).
”Sigmund Freud” (in memoriam, Basler Nachrichten, 1 Oct. 1939)·
The last of these articles might be of interest to you.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 306-310.

Carl Jung to his Daughter on the death of her mother, Emma Jung (2015-08-27 08:50)

To Marianne Niehus-Jung
Dear Marianne, Bollingen, 17 July 1956

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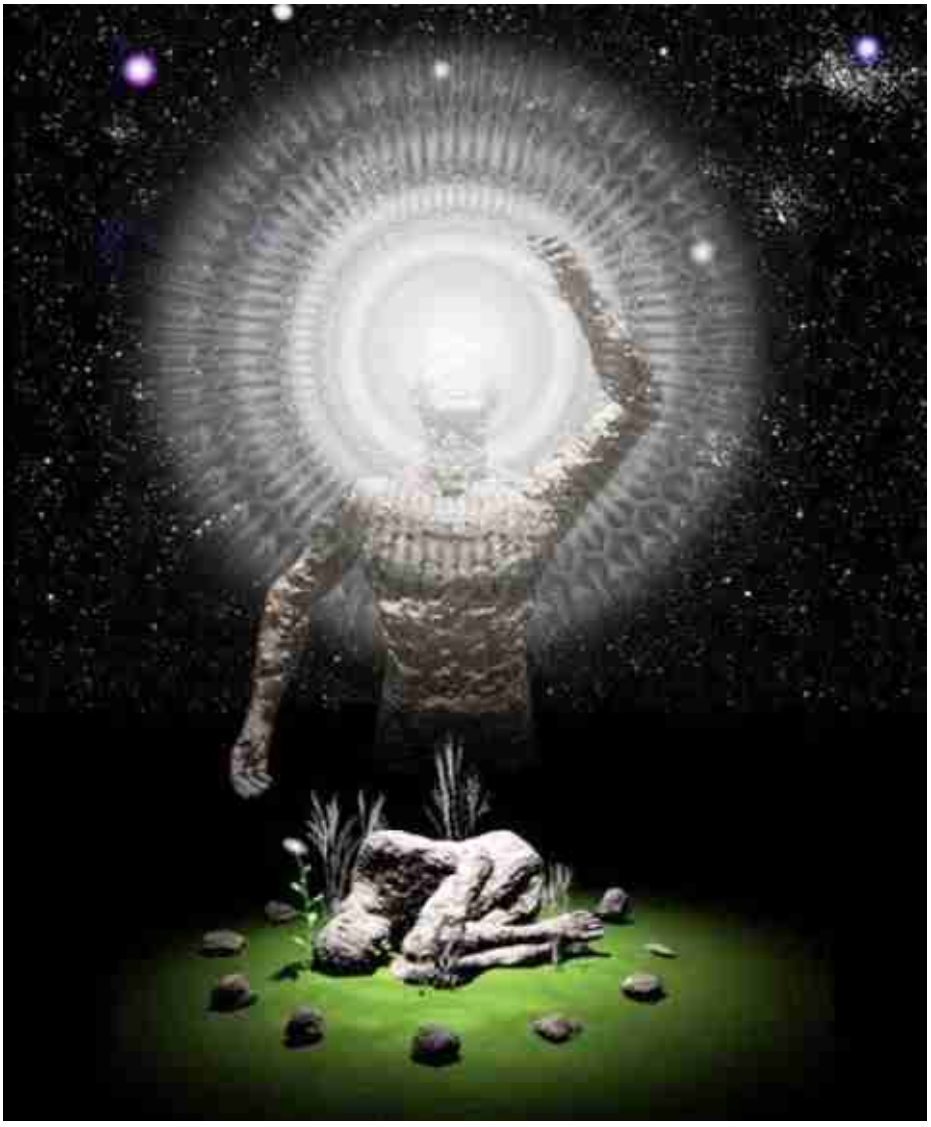
Warmest thanks for your lovely letter, which was a great joy.
I am glad you weren't bored with me.
It was also a joy to be together with you for a while.
It is true that one cannot fully realize something that is not yet there, for one does not know what the pattern is which a still living person fills out.
Mama's death has left a gap for me that cannot be filled.
So it is good if you have something you want to carry out, and can turn to when the emptiness spreads about you too menacingly.
The stone I am working on (like the one I carved in the winter) gives me inner stability with its hardness and permanence, and its meaning governs my thoughts.

I will gladly read the MSS.
I hope there's no hurry.
The building is to start tomorrow if the permit arrives.

But I still have no news.
Will you be coming to Bollingen sometime?
Ruth sends best greetings,
Affectionately,
Your Father Carl Jung, Letters Vol. II, Pages 316-317.
Notes:
1. This was a stone in memory of his wife; it was set up at Bollingen.
The stone he carved in the winter of 195 5/56 consisted of three stone tablets with the names of his ancestors.
They were placed in the courtyard of the Tower (Memories, p. 232/220).
2. In Memories (p. 225/213) Jung reports how after his wife's death he felt compelled to add an upper story to the central section of the Tower, as a representation of his ego-personality: "Now it signified an extension of consciousness achieved in old age. With that the building was complete."

Carl Jung: Individuation and individual existence are indispensable for the transformation of God the Creator. **(2015-08-27 15:55)**



To Elined Kotschnig
Dear Mrs . Kotschnig, 30 June 1956
It is not quite easy to answer your question within the space of a
letter.
You know that we human beings are unable to explain anything that happens without or within ourselves otherwise

than through the use of the intellectual means at our disposal.
We always have to use mental elements similar to the facts we believe we have observed.
Thus when we try to explain how God has created His world or how He behaves toward the world, the analogy we use is the way in which our creative spirit produces and behaves.
When we consider the data of paleontology with the view that a Conscious creator has perhaps spent more than a thousand million years, and has made, as it seems to us, no end of detours to produce consciousness, we inevitably come to the conclusion that-if we want to explain His doings at all-His behaviour is strikingly similar to a being with an at least very limited consciousness.
Although aware of the things that are and the next steps to take, He has apparently neither foresight of an ulterior goal nor any knowledge of a direct way to reach it.
Thus it would not be an absolute unconsciousness but a rather dim consciousness.
Such a consciousness would necessarily produce any amount of errors and impasses with the most cruel consequences, disease, mutilation, and horrible fights, i.e., just the thing that has happened and is still happening throughout all realms of life.
Moreover it is impossible for us to assume that a Creator producing a universe out of nothingness can be conscious of anything, because each act of cognition is based upon a discrimination for instance, I cannot be conscious of somebody else when I am identical with him.
If there is nothing outside of God everything is God and in such a state there is simply no possibility of self-cognition.
Nobody can help admitting that the thought of a God creating any amount of errors and impasses is as good as a catastrophe.
When the original Jewish conception of a purposeful and morally inclined God marked the end of the playful and rather purposeless existence of the polytheistic deities in the Mediterranean sphere, the result was a paradoxical conception of the supreme being, finding its expression in the idea of divine justice and injustice.
The clear recognition of the fatal unreliability of the deity led Jewish prophecy to look for a sort of mediator or advocate, representing the claims of humanity before God.
As you know, this figure is already announced in Ezekiel's vision of the Man and Son of Man.
The idea was carried on by Daniel and then in the Apocryphal writings, Particularly in the figure of the female Demiurge, viz. Sophia, and in the male form of an administrator of justice, the Son of Man, in the Book of Enoch, written about 100 B.c. and very popular at the time of Christ.
It must have been so well-known, indeed, that Christ called himself"Son of Man" with the evident presupposition of everybody knowing what he was talking about. Enoch is exactly what the Book of Job expects the advocate of man to be, over against the lawlessness and moral unreliability of Yahweh.
The recently discovered scrolls of the Dead Sea mention a sort of legendary mystical figure, viz. "the Teacher of Justice."
I think he is parallel to or identical with Enoch.
Christ obviously took up this idea, feeling that his task was to represent the role of the "Teacher of Justice" and thus of a Mediator; and he was up against an unpredictable and lawless God who would need a most drastic sacrifice to appease His wrath, viz. the slaughter of His own son.
Curiously enough, as on the one hand his self-sacrifice means admission of the Father's amoral nature, he taught on the other hand a new image of God, namely that of a Loving Father in whom there is no darkness.
This enormous antinomy needs some explanation.
It needed the assertion that he was the Son of the Father, i.e., the incarnation of the Deity in man.
As a consequence the sacrifice was a self-destruction of the amoral God, incarnated in a mortal body.
Thus the sacrifice takes on the aspect of a highly moral deed, of a self-punishment, as it were.
Inasmuch as Christ is understood to be the second Person of the Trinity, the self-sacrifice is the evidence for God's goodness.
At least so far as human beings are concerned.
We don't know whether there are other inhabited worlds where the same divine evolution also has taken place.
It is thinkable that there are many inhabited worlds in different stages of development where God has not yet undergone the transformation through incarnation.

However that may be, for us earthly beings the incarnation has taken place and we have become participants in the divine nature and presumably heirs of the tendency towards goodness and at the same time subject to the inevitable self-punishment.
As Job was not a mere spectator of divine unconsciousness but fell a victim to this momentous manifestation, in the case of incarnation we also become involved in the consequences of this transformation.
Inasmuch as God proves His goodness through self-sacrifice He is incarnated, but in view of His infinity and the presumably different stages of cosmic development we don't know of, how much of God-if this is not too human an argument-has been transformed?
In this case it can be expected that we are going to contact spheres of a not yet transformed God when our consciousness begins to extend into the sphere of the unconscious.
There is at all events a definite expectation of this kind expressed in the "Evangelium Aeternum" of the Revelations containing the message: Fear God!
Although the divine incarnation is a cosmic and absolute event, it only manifests empirically in those relatively few individuals capable of enough consciousness to make ethical decisions, i .e., to decide for the Good.
Therefore God can be called good only inasmuch as He is able to manifest His goodness in individuals.
His moral quality depends upon individuals.
That is why He incarnates.
Individuation and individual existence are indispensable for the transformation of God the Creator.
The knowledge of what is good is not given a priori; it needs discriminating consciousness.
That is already the problem in Genesis, where Adam and Eve have to be enlightened first in order to recognize the Good and discriminate it from Evil,
There is no such thing as the "Good" in general, because something that is definitely good can be as definitely evil in another case.
Individuals are different from each other, their values are different and their situations vary to such an extent that they cannot be judged by general values and principles.
For instance generosity is certainly a virtue, but it instantly becomes a vice when applied to an individual that misunderstands it.
In this case one needs conscious discrimination.
Your question concerning the relationship between the human being and an unconscious paradoxical God is indeed a major question,although we have th e most impressive paradigm of Old Testament piety that could deal with the divine antinomy.
The people of the Old Testament could address themselves to an unreliable God.
By very overt attempts at propitiation I mean in particular the repeated
assertion and invocation of God's justice and this in the face of indisputable injustice.
They tried to avoid His wrath and to call forth His goodness.
It is quite obvious that the old Hebrew theologians were continuously tormented by the fear of Yahweh's unpredictable acts of injustice.
For the Christian mentality, brought up in the conviction of an essentially good God, the situation is much more difficult.
One cannot love and fear at the same time any more.
Our consciousness has become too differentiated for such contradictions.
We are therefore forced to take the fact of incarnation far more seriously than Hitherto.
We ought to remember that the Fathers of the Church have insisted upon the fact that God has given Himself to man's death on the Cross so that we may become gods.
The Deity has taken its abode in man with the obvious intention of realizing Its Good in man.
Thus we are the vessel or the children and the heirs of the Deity suffering in the body of the "slave."
We are now in a position to understand the essential point of view of our brethren the Hindus.
They are aware of the fact that the personal Atman is identical with the universal Atman and have evolved ways and means to express the psychological consequences of such a belief.
In this respect we have to learn something from them.

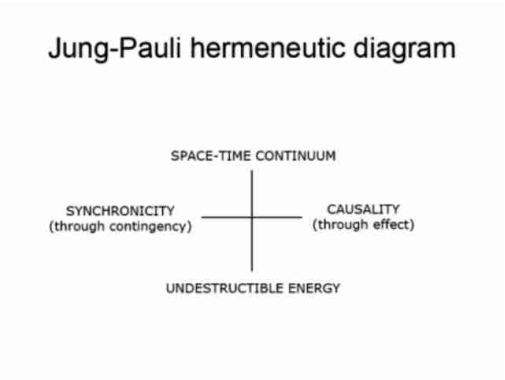
It saves us from spiritual pride when we humbly recognize that God can manifest Himself in many different ways.
Christianity has envisaged the religious problem as a sequence of dramatic events, whereas the East holds a thoroughly static view, i.e., a cyclic view.
The thought of evolution is Christian and-as I think-in a way a better truth to express the dynamic aspect of the Deity, although the eternal immovability also forms an important aspect of the Deity (in Aristotle and in the old scholastic philosophy).
The religious spirit of the West is characterized by a change of God's image in the course of ages.
Its history begins with the plurality of the Elohim, then it comes to the paradoxical Oneness and personality of Yahweh, then to the good Father of Christianity, followed by the second Person in the Trinity, Christ, i.e., God incarnated in man.
The allusion to the Holy Ghost is a third form appearing at the beginning of the second half of the Christian age (Gioacchino da Fiore), and finally we are confronted with the aspect revealed through the manifestations of the unconscious.
The significance of man is enhanced by the incarnation.
We have become participants of the divine life and we have to assume a new responsibility, viz. the continuation of the divine self-realization, which expresses itself in the task of our individuation.
Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well.
This means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man.
Man's relation to God probably has to undergo a certain important change:Instead of the propitiating praise to an unpredictable king or the child's prayer to a loving father, the responsible living and fulfilling of the divine will in us will be our form of worship of and commerce with God.
His goodness means grace and light and His dark side the terrible temptation of power.
Man has already received so much knowledge that he can destroy his own planet.
Let us hope that God's good spirit will guide him in his decisions, because it will depend upon man's decision whether God's creation will continue.
Nothing shows more drastically than this possibility how much of divine power has come within the reach of man.
If anything of the above should not be clear to you, I am quite ready for further explanation.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 312-316.

Carl Jung: The disposition or instinctual ”pattern” is inherited, but not the idea itself. **(2015-08-28 05:20)**

To Lad is K. Kristof
Dear Herr Kristof, July 1956
Since, as you know, I am not a philosopher but an empiricist, my concept of the collective unconscious is not a philosophical but an empirical one.
I designate by this term all our experiences of ”behaviour patterns” in so far as these support or cause the formation of certain ideas.
By the latter I mean mythic ideas in the broadest sense of the word, such as can be observed in mythology and folklore as well as in the dreams, visions, and fantasies of normal and psychically ill persons.
The existence and spontaneous emergence of such ideas independently of tradition and migration permit the inference that there is a universal psychic disposition, an instinct, which causes the formation of typical ideas.
The disposition or instinctual ”pattern” is inherited, but not the idea itself. This consists of recent, individually acquired elements.
While the inference of a universal psychic disposition of this kind is sufficiently assured by experience, I feel less certain when it comes to the question of hereditary ”ramifications,” i.e., specific differentiations conditioned by locality or race.
It seems to me altogether possible and even probable that such differentiations really do exist (like the wingless insects of the Galapagos Islands) regardless of theoretical prejudices.
But as yet I have found no certain proofs.
In order to decide this question, one would have to undertake very extensive researches which would far exceed my capacities.
I therefore regret that I can give you no clear answer on this point.
The problem of the relation of a people or culture with the collective unconscious has nothing to do with the question

of its nature or with its differentiation.
I have had ample opportunity to convince myself that the Indians and Chinese have just as little relation to the collective unconscious as Europeans.
You find a better relation only among primitives.
The development of consciousness proceeds at the cost of the relation
to the unconscious.
Primitives have evolved a number of techniques for making it conscious and in [Eastern] cultures these have reached a high degree of differentiation.
In our highly developed modern cultures these techniques are dying out and the question of the relation to the collective unconscious is becoming obsolete.
It is only modern psychology that has taken up the problem again.
It should be added that the religions, so long as they are alive, have never
ceased to foster the relation to the unconscious in one form or another.
Yours Sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 319-320.

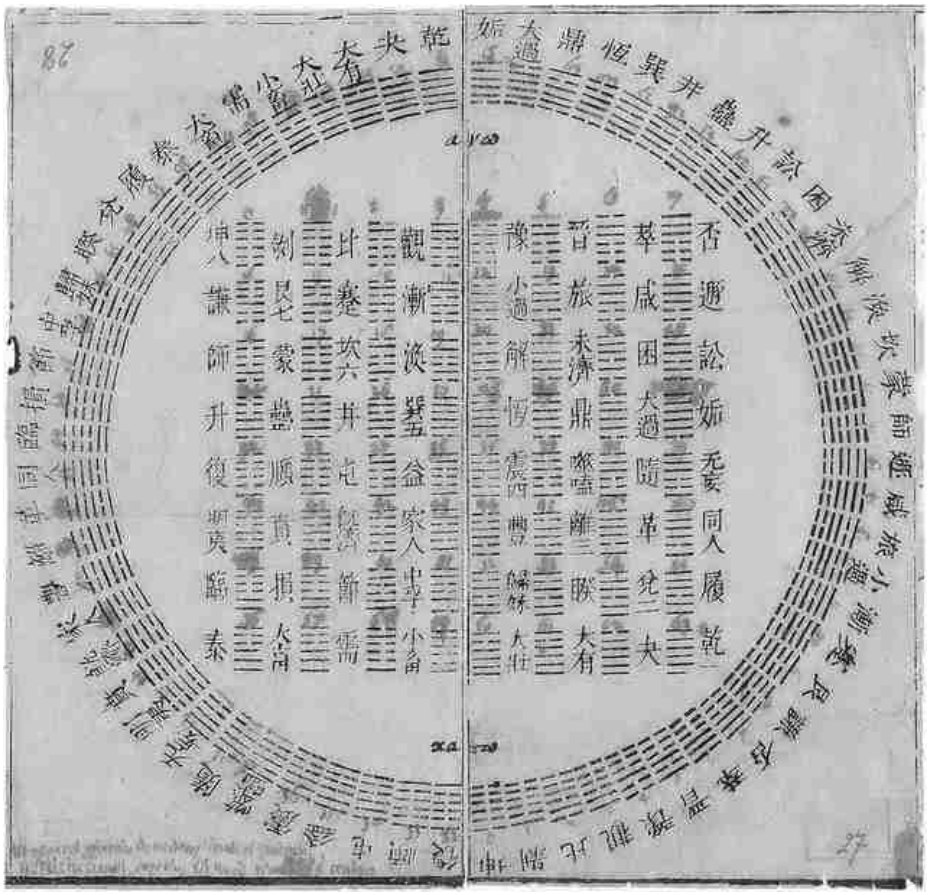
Carl Jung on Astrology and Synchronicity (2015-08-28 05:35)



To Enrique Butelman
Dear Sir, July 1956
Concerning the Spanish translation of my book Naturerkliirung und Psyche I should advise you to make use of the English version.
In comparison with the original German text there are quite a number of improvements in the English, which I think should be considered in the Spanish edition.
I think also that the appendix added by the English editors should form part of your edition.
I am very interested in the fact that you have taken up the subject of synchronicity.
My ideas in this respect seem to be highly incomprehensible, to judge from the reactions I got.
People seem to be incapable of following my conclusions
It seems that they are particularly shocked by my using astrological statistics and that I believe that nothing is explained by the words telepathy, precognition, etc . . . . Physicists are even unable to accept the fact that the term statistics presupposes the existence of exceptions to the rule, as really existent as their averages.
Causality as a statistical truth presupposes the existence of acausality, otherwise it cannot be a statistical truth.
In other words, the exceptions to causality are real facts which I try to envisage from the standpoint of their meaningful coincidence or synchronicity.

As a rule the improbability of a series of meaningful coincidences (i.e., of identical meaning) Increases with the number of its individual occurrences.
The question now is, where to find such a series.
Astrology is for the reasons indicated in my book-not a safe field for investigation.
Rhine's chance method has yielded the best results yet, but it remains sterile in view of a point of special interest.
It concerns the question: what is the psychological condition in which a synchronistic phenomenon may be expected?
Rhine's results have already shown that the test-person's lively interest is of paramount importance.
When it slackens by the test-person getting accustomed the results quickly deteriorate.
A certain affective condition seems to be indispensable.
One has therefore to look for emotional conditions.
We are actually investigating accidents, i.e., fractures with their preceding dreams and the corresponding results of other chance-methods of mediaeval origin as f.i. geomantics, horoscopy, playing cards, etc.
We have some encouraging results.
Owing to the traditional psychological nature of the said methods they permit a certain insight into the underlying unconscious constellations and their archetypal structure.
I have observed personally quite a number of synchronistic events where I could establish the nature of the underlying archetype.
The archetype itself (nota bene not the archetypal representation!) is psychoid, i.e., transcendental and thus relatively beyond the categories of number, space, and time.
That means, it approximates to oneness and immutability.
Owing to the liberation from the categories of consciousness the archetype can be the basis of meaningful coincidence.
It is quite logical therefore that you are interested in the effect of mescalin and similar drugs belonging to the adrenalin group.
I am following up these investigations.
It is true that mescalin uncovers the unconscious to a great extent by removing the inhibitory influence of apperception and by replacing the latter through the normally latent syndromous associations.
Thus we see the painter of colours, the inventor of forms, the thinker of thoughts actually at work.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 317-319.

Carl Jung on the decline of traditional values in India and China. **(2015-08-28 14:52)**



To Adolf Keller
Dear friend, August 1956
My last letter was not meant to be a letter of farewell; it merely gave vent to my annoyance that you have failed to see how much I have struggled to understand the dogmatic conception of Christ psychologically.
Now as ever I am of the opinion that Protestant theologians would have every reason to take my views seriously, for otherwise the same thing could happen here as has already happened in China and will happen in India: that the traditional religious ideas die of literal-mindedness, or are spewed out en masse because of their indigestibility.
In China, for instance, a philosopher like Hu Shih is ashamed to know anything of the I Ching, the profound significance of Tao has got lost, and instead people worship locomotives and aeroplanes.
Nowadays there is only a handful of Protestant theologians who have the slightest idea of what psychology could mean for them.
With friendly greetings,
Carl Carl Jung, Letters Vol. II, Page 322.

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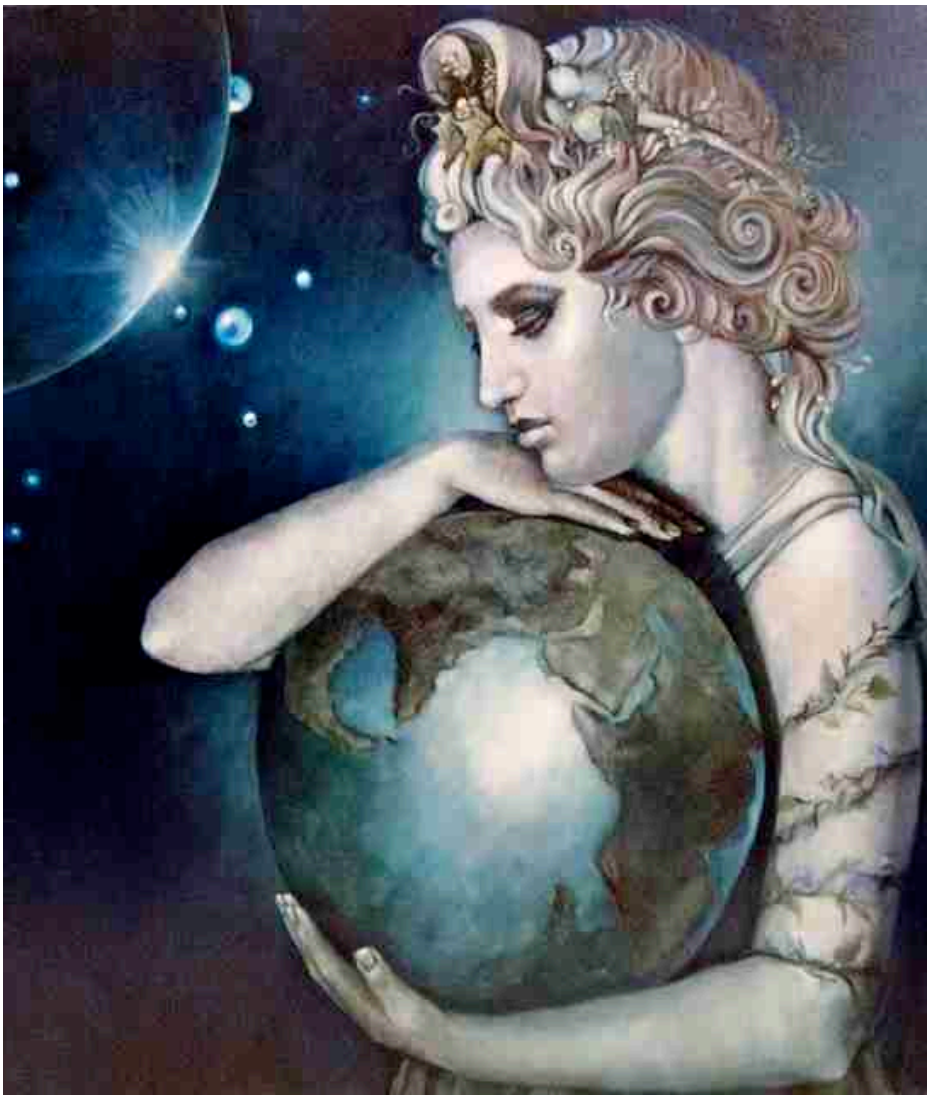
Carl Jung on a man's choice of wives **(2015-08-29 05:14)**

To H. J. Barrett
Dear Mr. Barrett, 1956
Sorry to be so late with my answer, but as I beat you by ten years I am presumably ten times slower than you.
Your letter not only interested but also impressed me.
The choice of your wives was characteristic.
They were temporary incarnations of what I call your anima.
I don't know whether you are so far acquainted with my writings that you know about the female archetype each man carries in his unconscious.
The Middle Ages already knew about this peculiar psychic fact and said:o mnis vir feminam suam secum portat. ["Each man carries his woman with him."]
In practice it means that the woman of your choice represents your own task you did not understand.
There is a certain creative ability which apparently is not accompanied
by a corresponding technical gift.
Such people are pretty frequent and cannot understand that the creative man has to create and make visible in spite of the fact that he cannot do it properly.
He may be a painter who cannot paint or a musician who cannot compose, Not even play the piano.
But he ought to do it nevertheless like the Jongleur de Notre Dame and ad maiorem Dei gloriam.
Your wives were "unfortunately" (for you) gifted enough to carry out what you should have done in an incompetent way, but you were too rational and also too intelligent to waste your time on an apparently thankless task.
But there has always been the creative urge in you-at peace as long as the marriage functioned, as it was taken care

of then, but appearing all by itself in a useless explosive form, namely as knockings and raps and such things after the death of your second wife.
It then became urgent for you to realize the pressure of the unconscious and its desire to produce immediately with the humble means at your disposal.
Never mind the imperfections of technique; the contents wanting to come to light are the thing that matters.
How psychic energy can transform itself into physically sound phenomena is a problem in itself. I don't know how it is done. We only know that it is done.
This is the non-spiritualistic explanation which I prefer in such cases.
It has to my mind the great advantage of bringing the problem home to the living individual.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 321-322

Carl Jung on having a house and land of your own. **(2015-08-29 05:25)**



Anonymous
Dear N., August 1956
I was very pleased to hear that you now have house and land of your own.
This is important for the chthonic powers.
I hope you will find time to commit your plant counterparts to the earth and tend their growth, for the earth always wants children-houses, trees, flowers-to grow out of her and celebrate the marriage of the human psyche with the Great Mother, the best counter-magic against rootless extraversion!

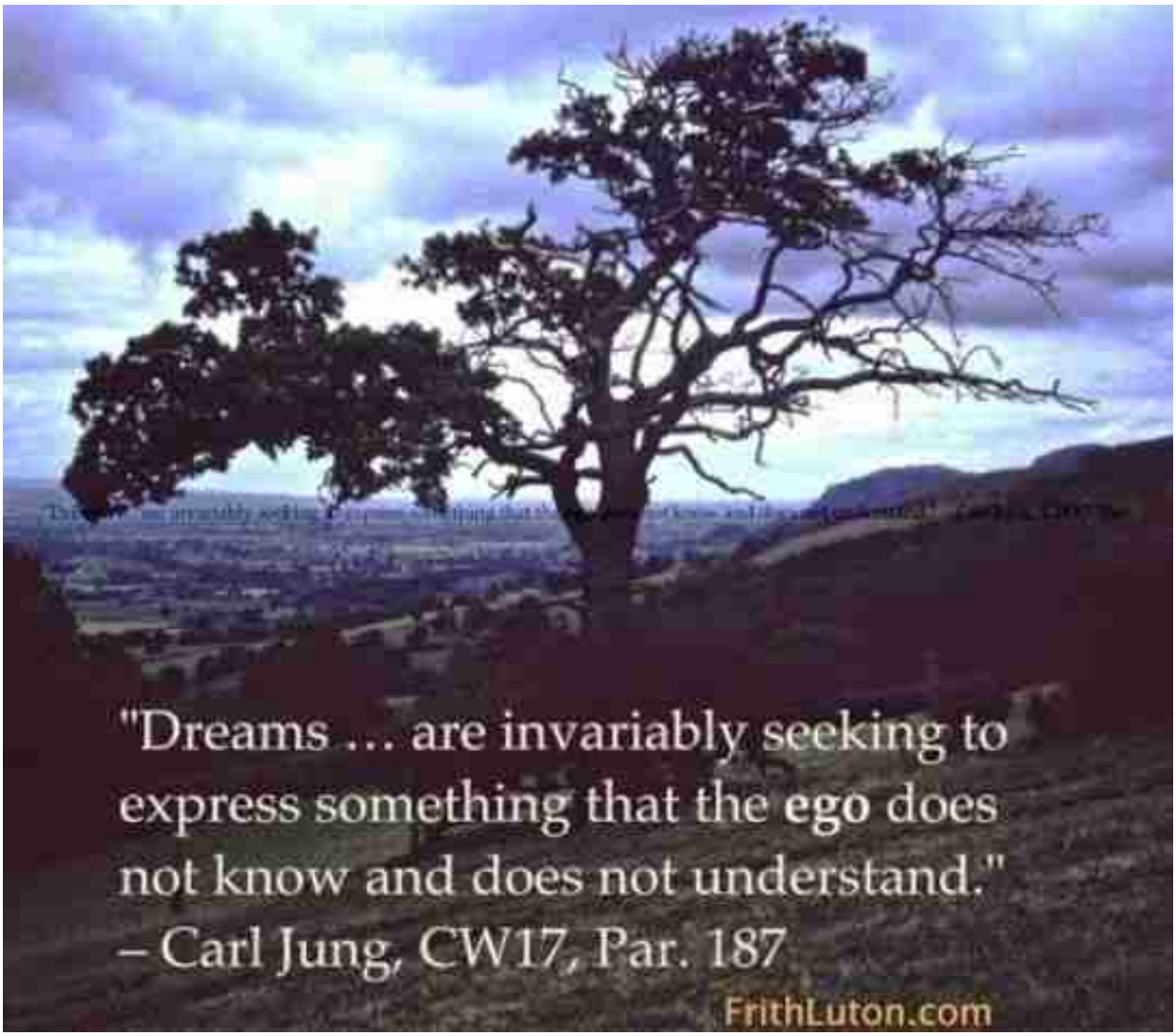
With best regards to you and your dear husband,
Always your faithful
C.G. Jung Carl Jung, Letters Vol. II, Page 320

Carl Jung on “Perfect Individuation.” (2015-08-30 10:39)

To Henry A . Murray
Dear Dr. Murray, August 1956
Thank you ever so much for your kind letter. It is a great pleasure for me to hear of you after this long time.
I thank you also for your good birthday wishes.
My correspondence with Freud will not be published in the near future.
It must wait until I have left the premises for good.
I am very interested that you are lecturing about my psychology.
I am glad to know how successful you have been in delivering your
Lectures.
It seems to be an awfully difficult subject which I did not realize at all while writing my books.
It is true that the Bollingen Press was reluctant concerning the publication of my Answer to Job.
They were afraid of its causing still more prejudice against and anger with my unconventional views.
This is another of my books that demands some careful thinking.
I have always wished to make the acquaintance of Prof. Tillich, but I have never found an opportunity.
Your questions concerning ”individuation” and ”individual” are
highly philosophical and impressive.
It is perfectly true that I never described an ”individuated person” for the simple reason that nobody would understand why I describe such a case, and most of my readers would be bored to tears.

I am also not such a great poet that I could produce a really worthwhile picture.
A genius like Goethe or Shakespeare might hope to be able to describe the lordly beauty and the divine completeness of an individuated old oak-tree, or the unique grotesqueness of a cactus.
But if a scientist risked doing the same, nobody would understand or appreciate it.
Science is only concerned with the average idea of an oak or a horse or man but not with their uniqueness.
Moreover an individuated human being is well-nigh impossible to describe as we have no standpoint outside the human sphere.
Thus we don't know what man is.
We only can say that he is no animal, nor a plant, nor a crystal, but what he is is impossible to say.
We would need an intimate knowledge of the inhabitants of other planets, inasmuch as they can be compared with men, in order to enable us to form some idea of what man is.
From the standpoint of science the individual is negligible or a mere curiosity.
From the subjective standpoint, however, i.e., from the standpoint of the individual himself, the individual is all-important as he is the carrier of life, and his development and fulfillment are of paramount significance.
It is vital for each living being to become its own entelechia and to grow into that which it was from the very beginning.
This very vital and indispensable need of each living being means very little or nothing from a statistical standpoint, and nobody outside can be seriously interested in the fact that Mr. X is to become a good businessman or that Mrs. Y is to get six children.
The individuated human being is just ordinary and therefore almost invisible.
Necessarily all criteria of individuation are subjective and outside the purpose of science.
You ask: what feeling does he have and what values, thoughts, activities and relations to his surroundings?
Well, his feelings, thoughts, etc. are just anybody's feelings, thoughts, etc.-quite ordinary, as a matter of fact, and not interesting at all, unless you happen to be particularly interested in that individual and his welfare.
He will be all right if he can fulfill himself as he was from the beginning.
He will have no need to be exaggerated, hypocritical, neurotic, or any other nuisance.
He will be "in modest harmony with nature."
As Zen Buddhism says: first mountains are mountains and the sea is the sea.
Then mountains are no more mountains, the sea is no more the sea, and in the end the mountains will be the mountains and the sea will be the sea.
Nobody can have a vision and not be changed by it.
First he has no vision, and he is the man A, then he is himself plus a vision = the man B; and then it might be that the vision may influence his life, if he is not quite dull, and that is the man C.
No matter whether people think they are individuated or not, they are just what they are: in the one case a man plus an unconscious nuisance disturbing to himself-or, without it, unconscious of himself; or in the other case, conscious.
The criterion is consciousness.
The man with a neurosis who knows that he is neurotic is more individuated than the man without this consciousness.
The man who is a damned nuisance to his surroundings and knows it is more individuated than th e man who is blissfully unconscious of his nature, etc.
The scientific standpoint is good for many things.
In the case of individuation-though it has a certain auxiliary significance-in the deciding issue it means nothing at all .
If a man is contradicted by himself and does not know it, he is an illusionist, but if he knows that he contradicts himself, he is individuated.
According to Schopenhauer man's only divine quality is his humour.
If the Pope has humour, or if Albert Schweitzer knows that he ran away from the European problem, or Winston Churchill is aware of what an insupportable bully he can be, they are thus far individuated.
But surely nobody is particularly interested in this highly subjective finesse unless he is a psychologist, or somebody fed up with his unconsciousness.
Hoping you enjoy always good health I remain, with kind regards to Christiana,
Yours cordially,
C.G. Jung Carl Jung, Letters Vol. II, Pages 322-325.

Carl Jung on the “Great Dream” of a Modern Man. **(2015-08-30 17:22)**



To Patrick Evans
Dear Mr. Evans, 1 September 1956
Thank you for telling me of your interesting dream.
The dream is quite remarkable in its simplicity.
It is what the primitives would call a ”great dream.”
Your attempt at an interpretation is not wrong, but it is a sort of sideline, though important in itself.
The essential dream-image: the Man, the Tree, the Stone, looks quite inaccessible, but only to our modern consciousness which is, as a rule, unconscious of its historical roots.
The first thing I would do in such a case is the following: I would try to establish the relationship of the symbolism to its historical antecedents, namely to the identical ideas that have played a role in the immediate or the remote past.
Take the first item: the Man.
The Man leads you straight to the Bible.
There the Man is Adam, then there is the ”Son of Man” who is Christ.
Then you have the idea of the Primordial Man as it appears in the Kabbalah: Adam Kadmon, and the figure of the Anthropos who is described by Ezekiel, Daniel and in the Book of Enoch.

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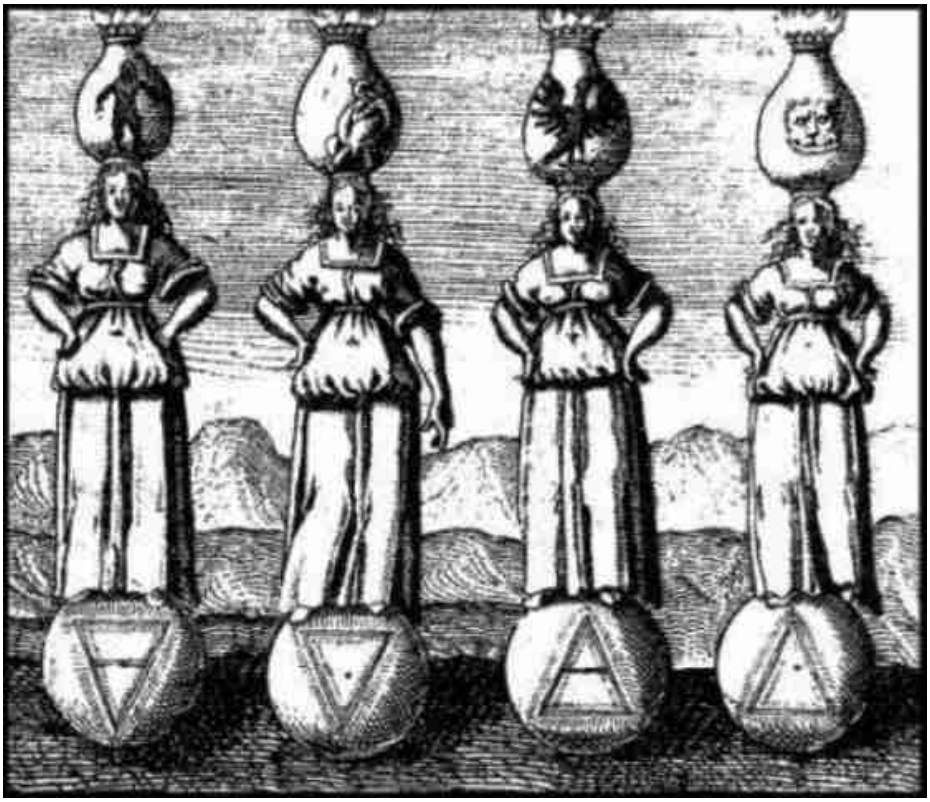
This idea of the Man played a considerable role during the whole of the Middle Ages as far as the 18th century in alchemical philosophy.
The same is true of the two other items: the Tree and the Stone.
The Stone is still alive in Freemasonry.
For more information I should advise you to study my book Psychology and Alchemy, where you can find any amount of material for your three symbols.
I also have devoted a special study to the Tree-symbol but it has not appeared in English yet.
The interesting fact is that quite independently of tradition these symbols are reproduced in dreams of many modern individuals.
They are expressions of latent archetypes inherited from time immemorial.
It is the most characteristic quality of the archetype that it is numinous, i.e., it has a sort of emotional charge that seizes consciousness whenever an archetypal image or situation occurs.
That explains the rather unusual impression the dream made upon you.
The Man means Man as he has been in the beginning and / or as he should be in the future, the complete or total Man.
The Tree expresses development, growth from the hidden roots.
The evolution towards totality.
The Stone means, particularly in the form of the Philosophers Stone, the attainment of totality and immutability for which the Stone is a very apt symbol.
As Adam, according to certain traditions, was created in the form of a lifeless statue, so the second Adam, i.e., the total Man, will become a stone, yet alive, as is said in the New Testament: transmutemini in vivos lapides.
The three symbols of your dream form the heads of columns like titles, suggesting that the empty columns have yet to be filled out by contents.
The general theme is clear.
It can be formulated as the following questions: what is Man? what is the way of his development? what is his goal?
The psychology of the unconscious has much to say in the way of answers.
My book Psychology and Alchemy or my little essay ”Psychology and Religion” can give you hints in that direction.
You are quite right in assuming that these questions have somehow to do with mathematics, i.e., the theory of numbers, but in the first place it will be the symbolism of numbers that has to be understood.
You are quite right in identifying the Man with 3, or the Stone With 5 , if you think of the latter as a quincunx and not as a series of numerical units.
The 4 as Tree means the unfolding of the One in 3, since the Man (Anthropos) is the visible manifestation of the original One, i.e., God.
The fact is that the numbers pre-existing in nature are presumably the most fundamental archetypes, being the very matrix of all others.
Here Pythagoras was certainly on the right track and we modern men have forgotten this aspect of the pre-existing numbers because we were only busy manipulating numbers for the sake of counting and calculating.
But Number is a factor pre-existent to man, with unforeseen qualities yet to be discovered by him.
Hoping this may shed some light on your dream,
I remain,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 325-327.

Carl Jung on the Unconscious and Properties of Whole Numbers **(2015-08-30 17:36)**



To Fritz Lerch
Dear Herr Lerch, 10 September 1956
Your question, concerns one of those problems that have intrigued me for years: the connection of the psychology of the unconscious with the properties of whole numbers on the one hand and the properties of matter on the other.
I first approached this knotty problem from the purely epistemological angle.
Here I must anticipate by saying that the term ”epistemological” has a Psychological flavour because I am obliged by my discipline to answer, or at least bear in mind, the question: What is happening psychologically if I either stop short at the epistemological barrier, or pronounce a transcendental judgment?
Here psychological reactions take place which the epistemologist has hardly considered until now, if at all.
The reason for this is that he does not know of the existence of an unconscious psyche.
If, therefore, my cognitive process comes to a stop at one point or another, this does not mean that the underlying psychological process has also stopped.
Experience shows that it continues regardless.
When the physicist, for instance, can form no picture of the structure of the atom from the data at hand, something suddenly flashes into his mind-a model, perhaps the planetary model-as a product of unconscious associative activity.
This flash or ”hunch” must be considered a psychic statement, which is ordinarily called intuition and is a common product of the external data and psychological apperception.
Wherever the inquiring mind comes up against a darkness in which objects are only dimly discernible, it fills the gap

with previous experiences or, if these are lacking, with imaginative, that is with archetypal or mythic, material.
In the construction of physical theories you will therefore find the closest analogies with the psychology of the unconscious, since this too is up against the same difficulties.
Our psychic foundations are shrouded in such great and inchoate darkness that, as soon as you peer into it, it is instantly compensated by mythic forms.
When these compensations become too obvious, we naturally try to obviate them and replace them by ”logical” concepts.
But this is justified only when these concepts really do give adequate expression to what we have dimly discerned.
Generally they don’t.
Hence the borderline concepts in both sciences are partly mythological.
This would be a good reason for an epistemological-cum-psychological examination of their fundamental concepts.
Unfortunately I am not in a position to demonstrate, from the physical side, facts which have clearly discernible connections or analogies with the facts of psychology.
I can do this only from the psychological side.
Broadly speaking, atoms can be described as the elementary building blocks of physical nature.
Here we have a still very problematical analogy in the psychology of the unconscious, namely in mandala symbolism, expressed in medieval terms as the quadratura circuli.
The model for such configurations is based on the spontaneous self-representation of this archetype in pictorial form.
It is a mathematical structure, which first made me hit on the idea that the unconscious somehow avails itself of the properties of whole numbers.
In order to see my way more clearly, I tried to compile a list of the properties of whole numbers, beginning with the known, unquestionable mathematical properties.
From this it appears that whole numbers are individuals, and that they Possess properties which cannot be explained on the assumption that they are multiple units.
The idea that numbers were invented for counting is obviously untenable, since they are not only pre-existent to judgment but possess properties which were discovered only in the course of the centuries, and presumably possess a number of others which will be brought to light only by the future development of mathematics.
Like all the inner foundations of judgment, numbers are archetypal by nature and consequently partake of the psychic qualities of the archetype.
This, as we know, possesses a certain degree of autonomy which enables it to influence consciousness spontaneously.
The same must be said of numbers, which brings us back to Pythagoras.
When we are confronted with this dark aspect of numbers, the unconscious gives an answer, that is, it compensates their darkness by statements which I call ”indispensable” or ”inescapable.”
The number 1 says that it is one among many.
At the same time it says that it is ”the One.”
Hence it is the smallest and the greatest, the part and the whole.
I am only hinting at these statements; if you think through the first five numbers in this way you will come to the remarkable conclusion that we have here a sort of creation myth which is an integral part of the inalienable properties of whole numbers.
In this respect Number proves to be a fundamental element not only of physics but also of the objective psyche.
It would be a worthy task for a mathematician to collect all the known properties of numbers and also all their ”inescapable” statements- which should be quite possible up to 10-and in this way project a biological picture of whole numbers.
For the psychologist it is not so simple.
Apart from the above-mentioned question of epistemology, the possibilities open to him are still on the level of elementary experiences.
They can be formulated as follows: What are the psychic compensations when a task confronts us with darkness?
Here the necessary material on intuitions, visions, and dreams would first have to be collected.
I do not doubt that quite fundamental connections exist between physics and psychology, and that the objective psyche contains images that would elucidate the secret of matter.

These connections are discernible in synchronistic phenomena and their acausality.
Today these things are only pale phantoms and it remains for the future to collect, with much painstaking work, the experiences which could shed light on this darkness.
Yours sincerely,
C.G. Jung
P.S. I have just seen that Rob Oppenheimer has published an article in The American Psychologist (Vol. XI, 3, 1956) on the conceptual data in physics. Carl Jung, Letters Vol. II, Pages 327-329.

Carl Jung on Wotan and the Pied Piper **(2015-08-31 08:06)**

To Melvin J. Lasky
Dear Mr. Lasky, September 1956

Best thanks for sending me the three issues of Der Monat with James P. O'Donnell's article "Der Rattenfiinger von Hameln"and the replies by Hans Scholz and Dr. E. Schmitz-Cliever.
I have read them with great interest and can fully concur with the views of the latter two writers.
The historical facts reported by O'Donnell would never have sufficed to give rise to so strange and uncanny a legend.
In contributing-at your request-a few words to the discussion, I would like to lay stress on the reality around which the legend revolves.
H . Scholz has done this too, and rightly warned against over-looking it.
As a psychiatrist, I give due weight to the reality at work here: to a power emanating from the unconscious, the nature of which I discussed years ago in my essay "Wotan" an essay which is not always read with pleasure.
The psychic powers at whose mercy men found themselves were in former times called "gods," and this had the advantage of assuring them the necessary fear and devotion.
Wotan is a restless wanderer, an ancient god of storm and wind, unleashing passion and frenzy.
His name means literally "Lord and Maker of Fury."
Adam of Bremen wrote in 1070 or thereabouts: "Wodan id est furor."
His essence is ecstasy; he is a turbulent spirit, a tempest that sets everything in motion and causes "movements."
Among these were the orgiastic midsummer's day dances mentioned by Dr. Schmitz-Cliever; the religious movements of the Middle Ages named by H. Scholz also bore the mark of this perturbing spirit.
The exodus of the children from Hamelin comes into this category.
It should be noted that music is a primitive means of putting people into a state of frenzy; one has only to think of the drumming at the dances of shamans and medicine-men, or of the flute-playing at the Dionysian orgies.
Leibniz mentioned St. Vitus's dance as a possible cause of the events at Hamelin.
In this connection I would like to draw attention to a related, though far more dangerous, manifestation of collective frenzy upon which Wotan has likewise left his mark.
This is the "going berserk" of Wotan's followers, a regular seizure that drove them to madness and gave them supernatural strength.
Not only single individuals were seized in this way, but whole crowds were swept along and infected with the "berserker rage."
It was a mass frenzy, to which other people gave the expressive name furor Teutonicus.
The exodus of the children from Hamelin may be conceived as a less brutal movement activated by the same "ecstatic" spirit.
The rat-catching Pied Piper himself must have been possessed by the spirit of Wotan, which swept all those who were liable to such transports-in this case children-into a state of collective frenzy.
As to the disappearance of the children in the mountain, it should be remembered that legends often banish into a mountain certain heroes in whose death the populace cannot or will not believe, and whose return is expected, with fear or hope, in the distant future.
For the psychologist this is an apt way of saying that though the forces represented by the banished and vanished children have momentarily disappeared from consciousness, they are still very much alive in the unconscious.
The unconscious is perfectly symbolized by the dark, unknown interior of the mountain.
It scarcely needs mentioning that a reawakening of these forces has actually taken place.
Another aspect of this disappearance is the state of "being lost to the world" which is frequently reported in connection with ecstasy and more particularly with "going berserk."
According to legend, the hero becomes invisible or is transported to another place, or occasionally his double appears, as when he is seen in battle, while in reality he is sunk in trance-like slumber.
That reports like these may have to do with parapsychological phenomena should not be dismissed out of hand, for such phenomena are associated to a great extent with highly emotional states.
But as yet there is no possibility of a scientific explanation.
From a psychological point of view the motif of the rats, which seems to have been added afterwards, is an indication of Wotan's connection with the daemonic and chthonic realm, and with evil.
Wotan was banished by Christianity to the realm of the devil, or identified with him, and the devil is the Lord of rats and flies.

The story of the Pied Piper, as well as the medieval movements mentioned by H. Scholz and Dr. Schmitz-Cliever, are symptoms of a pagan spirit working in the unconscious and not yet domesticated by Christianity.
There are other such symptoms, of a more pacific nature -alchemy is one of them-which I have investigated at considerable length in my writings.
This spirit the more readily takes possession of our consciousness the less our consciousness is willing to reflect upon its origins and roots.
With kind regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 330-332.

Carl Jung not a member of a "Fantastical Organization." (2015-08-31 08:50)

Dear Sir, 10 October 1956
I don't know where you picked up this rather childish yarn about directors of world affairs located in Tibetan lamaseries.
It would be a difficult task if anybody should venture to ask you for the slightest evidence in this respect.
At all events I can tell you that I am not a member of such a wholly fantastical organization.
I have not even heard of its existence, and I would not be foolish enough to believe in it even if a dozen theosophical societies declared their faith in such an obvious swindle.
Have you ever seen even one true Tibetan rimpoche?
I have, and even one that has studied for 20 years in Lhasa.

They know many interesting things, but they are miles from where we in the Western world think they are.
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 332-333

Carl Jung: If the Reformation is a heresy, I am certainly a heretic too. **(2015-08-31 09:40)**

To the Rev. H. L. Philp
Dear Mr. Philp, 26 October 1956
Thank you very much for calling my attention to this new concoction Christian Essays in Psychiatry.
The idea that I convert people, as it were, to the new denomination ”Jungianism” or better ”Jungian Church” is sheer defamation.
I know a considerable number of people that have converted to the Catholic Church after they were analysed by myself.
A smaller number of Catholics that had become indifferent to the Church before felt completely out of it and adopted the standpoint more or less similar to mine, which I regard as a sort of left-wing Protestantism.
I am definitely inside Christianity and, as far as I am capable of judging about myself, on the direct line of historical development.
If the Pope adds a new and thoroughly unhistorical dogma to Catholicism, I add a symbolic interpretation of all Christian symbols.

7300

At least I am trying to.
If the Reformation is a heresy, I am certainly a heretic too.
There is nothing to be done about it, as once it was a heresy even to suggest that the earth turns round the sun.
It is of course a thorn in the flesh of the churches that I do not belong to any of the recognized sects.
Looked at from a strictly Catholic point of view I make very heretical statements indeed; but there are plenty of reformers that have done the same thing, including the present Pope, declaring the dogma without the slightest apostolic authority and without the consent even of his own Church, which has emphatically resisted any such declaration during at least the 600 years of its early history.
The absolute number of conversions having taken place under my direct or indirect influence is insignificant in comparison with that of the people returning to their original faith, including Parsees returning to their fire-temple, Jews appreciating again the deep significance of their own religion, Chinamen and Hindus understanding again the meaning of their forgotten Taoism and their religious philosophy.
These facts have even prompted my critics to accuse me of a particular lack of character and even of betrayal of my Christian faith.
They all want me therefore to confess my definite belief in certain metaphysical statements and complain bitterly that I do not comply with their wishes.
The trouble with them is that they don't want to think about their own beliefs.
Whereas I am insisting, with certain Fathers of the Church, that we ought to think about religious matters and that the way to the cognition of God begins with the cognition of oneself.
As nearly everybody does, they also want to circumvent this odious task of self-cognition.
But, I am afraid, we don't get anywhere by remaining blind in this respect.
I consider it downright immoral to shut one's eyes to the truth about oneself.
Thus far I am a Protestant in my soul and body, even if most of the Protestant theologians are just as childishly prejudiced as the Catholic priests.
I am busy dictating answers to your questions, but I am not yet
Through.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 334-335.

5.9 September

Carl Jung on the Hungarian Revolution (2015-09-01 04:19)

To Jolande Jacobi
Dear Dr. Jacobi, 6 November 1956
In these terrible days when evil is once again inundating the world in every conceivable form, I want you to know that I am thinking of you and of your family in Hungary, and hope with you that the avenging angel will pass by their door.
The fate of Hungary cries to heaven, and in the West stupidity and delusion have reached a fatal climax.
De profundis clamavi ad te Domine-In affection,
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Page 336.

Carl Jung on Teuton Man **(2015-09-01 04:30)**

To Pere Bruno de Jesus-Marie
Dear Pere Bruno, 20 November 1956
I have thought over our conversation for a long time and have come to the conclusion that, just as it is the foremost task of the individual to become conscious of himself, it should also be the chiefest concern of a gathering of distinguished personalities to become conscious of their meaning within the greater society.
As I have intimated to you, the spiritual scope of your Academy embraces the whole North , from the North Cape to the Alps, that is to say all those countries which were only partly Romanized, or not at all, and therefore had only indirect or sporadic contacts with the entirely different Mediterranean culture.
In France there is a noticeable difference between the spiritually active North and the static life of the South , which it shares with Spain and Italy.
Southern Europe remained stationary for many centuries after an initial contact had been made between the peoples of the West and the then flourishing Islamic culture.
But when the West had assimilated the remnants of classical culture that were still kept alive by Islam, a state of spiritual coexistence set in, and there were no more contacts between Islam and Christianity.
Both cultures remained mutually isolated and cross-fertilization Ceased.
For the spiritually more mobile West, i.e. , the Latin culture of the northern Mediterranean countries, had now found a different antagonist-the Teuton.
Not cast in the Latin mould, he confronted the civilized Latin peoples with all the diversity of a barbaric, tribally oriented social order.
He brought with him a primitive tradition which had developed autochthonously within his tribes, presumably from the time of the Stone Age, and which despite the curiosity of the youthful barbarian never quite succumbed to the influence of Latin culture.
Mediterranean culture is founded on a three- to four-thousand-year-old rule of order, both political and religious, which had long outgrown the locally conditioned, semi-barbarian forms of society.

Thus the ”esprit latin” has secure foundations guaranteeing a relatively problematical state of consciousness.
The Teutonic man of the North, on the contrary, is driven around by the adventurous nomadic restlessness of those who have their roots in a different soil from the one they want to live on.
Whether he will or no, there is a continual conflict in him over his foundations.
He is always seeking his own, for what he usurped some 1500 years ago as a binding form of life would not harmonize with what he brought with him as a usurper.
His polydaemonism had not yet reached the level and clarity of Mediterranean polytheism, and in this state he was suddenly confronted with a religion and view of the world that had sprung from the decay of Olympus and the transformation of the gods into philosophical and theological ideas.
His still undifferentiated barbarian world, bursting with the vital seeds of possible future developments, sank down reviled but not explained.
No bridge led from one to the other.
Here, it seems to me, is the source of that Teutonic turmoil which has more than once violently forced its way to the surface.
Here is that tension of opposites which supplies the energy for physical and spiritual adventures.
This is the man who, driven by his inner conflicts, was actually the first to discover the earth and take possession of it.
At this centre of antagonistic forces lies your Academy, under whose auspices are united the most important representatives of Northern culture.
It seems to me that its most urgent task is to create a differentiated consciousness of this state of affairs and to publicize it.
It would be rendering Western man a service of which he stands in the most urgent need at present-a knowledge of himself as he actually is, and who is the cause of the tremendous spiritual confusion
of our time.
As soon as I can I will send you a copy of my ”Present and Future” as a further illustration of my point of view.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 336-338.

Carl Jung on Sleep and Dream **(2015-09-01 04:37)**

To H. J. Barrett
Dear Mr. Barrett, 27 December 1956
Thank you for your interesting letter. It is indeed an important question, the question of sleep and dream.
As far as my knowledge goes we are aware in dreams of our other life that consists in the first place of all the things we have not yet lived or experienced in the flesh.
Beyond that material we are also aware of things we never can realize in the flesh and not in this life.
Things belonging to the past of mankind and presumably to its future also.
The latter can be realized only very rarely as future events, because we have no means, or very few, to recognize and identify future events before they have happened, as we also cannot understand thoughts we never had before.
All the things which are not yet realized in our daylight experience are in a peculiar state, namely in the condition of living and autonomous figures, sometimes as if spirits of the dead, sometimes as if former incarnations.
These formulations are probably auxiliary means supplied by our unconscious mind to express forms of psychic existence we do not really understand.

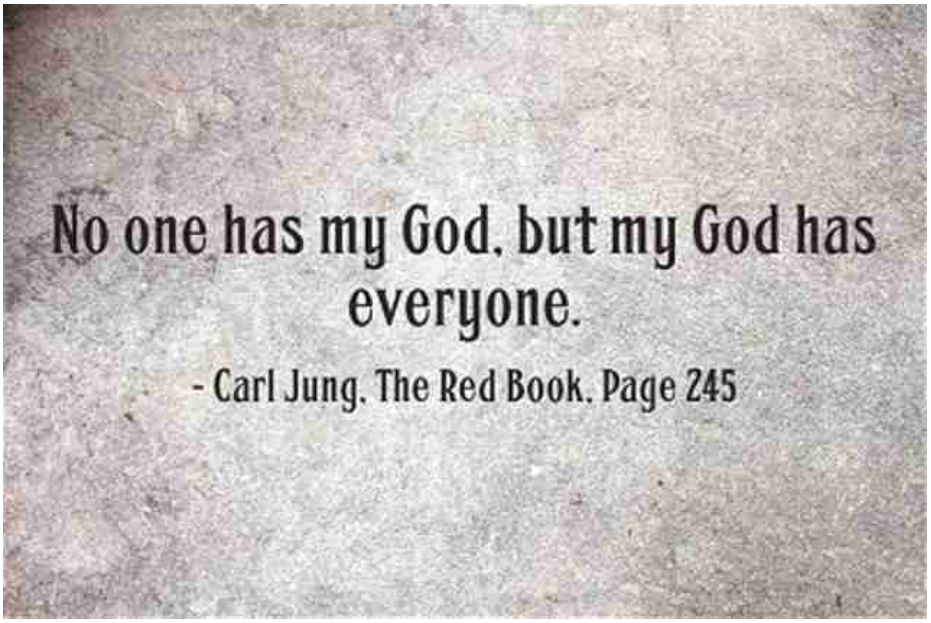
I am sorry my time does not allow me to comment in detail about your experiences.
I hope my general observations will help you to a certain extent.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Page 341

Carl Jung: I am concerned with the world as it is today,namely godless and spiritually disoriented.
(2015-09-01 12:38)

Anonymous
Dear Mrs. N., 8 February 1957
Thank you very much for your friendly letter with its kind advice.
You can rest assured that having studied the Gospels for a life-time
(I am nearly 83!)
I am pretty well acquainted with the foundations of our Christianity.

Surely the times of primitive Christianity were bad too, but not as bad as the world is now.
Our plight is decidedly worse, and we have to learn about things the old Fathers of the Church did not even dream of.
I am concerned with the world as it is today, namely godless and spiritually disoriented.
In history there is never a way back.
To be optimistic would mean to pull the wool over the eyes of the world.
This would lead nowhere as it would confirm the childishness of people still more.
They should realize in our days how much depends upon themselves and to what purpose they have been created.
When you are still on the battlefield you cannot think of the good things that may come afterwards.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Page 346.

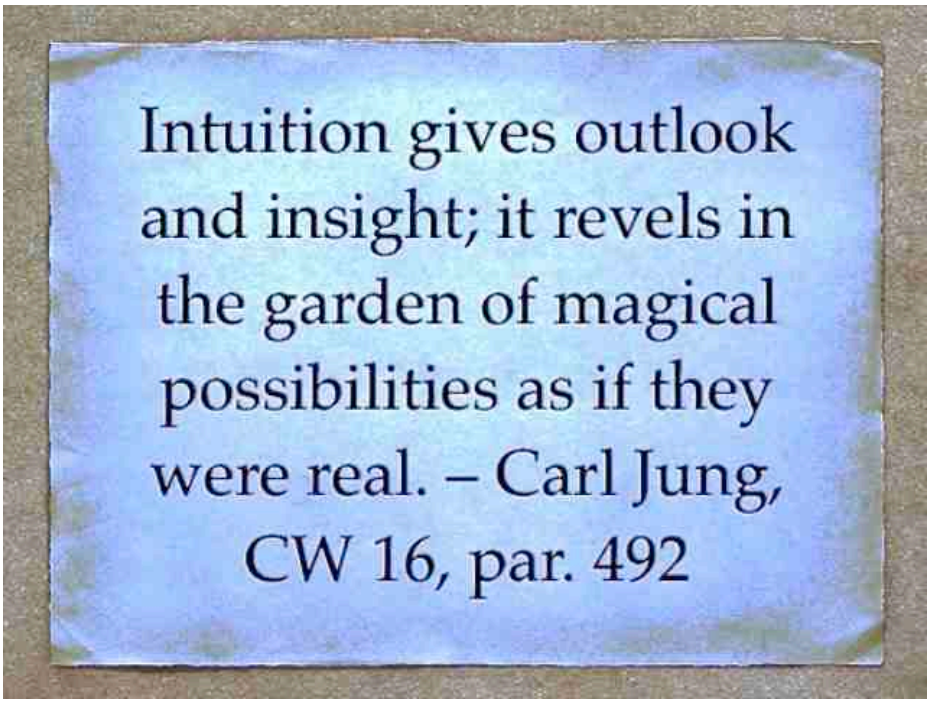
Carl Jung on God and a God-Image **(2015-09-01 12:49)**



Anonymous
Dear Dr. N., 2 January 1957
Many thanks for your detailed letter, the contents of which interested me very much.
I was impressed above all by the fact that in the discussion between you and Frau X there is constant talk of ”God” and of what he does or what he is.
I miss any explicit recognition of the epistemological threshold.
We cannot speak of ”God” but only of a God-image which appears to us or which we make.
If, for instance, we were to create a myth, we would say that ”God” has two aspects, spiritual and chthonic, or rather: material.
He appears to us as the world-moving spirit (= wind) and as the material of the world.
That is the image we create for ourselves of the prima causa.
But in reality we can say nothing at all about ”God.”

We can only project a conception of him that corresponds to our own constitution: a body perceived by the senses and a spirit (= psyche) directly conscious of itself.
After this model we build our God-image.
Coming now to cosmogony, we can assert nothing except that the body of the world and its psyche are a reflection of the God we imagine.
The split in this image is an unavoidable trick of consciousness for making us aware of anything at all.
But we cannot assert that this split actually exists in the objective world.
Rather, we have every reason to suppose that there is only one world, where matter and psyche are the same thing, which we discriminate for the purpose of cognition.
As regards the Incarnation, the idea of God's descent into human nature is a true mythologem.
What we can experience empirically as underlying this image is the individuation process, which gives us clear intimations of a greater "Man" than our ego.
The unconscious itself characterizes this "Man" with the same symbols it applies to God, from which we can conclude that this figure corresponds to the Anthropos, in other words God's son, or God represented in the form of a man.
The greater "Man" (the self) does not become identical with the empirical man in such wise that the ego is replaced by the self.
The self becomes only a determining factor, and it is not bounded by its apparent entry into consciousness; in spite of this it remains an ideal, i.e., purely imagined, entity dwelling essentially in the background, just as we also imagine God existing in his original boundless totality in spite of the Creation and Incarnation.
So far as the integration of personality components are concerned, it must be borne in mind that the ego-personality as such does not include the archetypes but is only influenced by them; for the archetypes are universal and belong to the collective psyche over which the ego has no control.
Thus animus and anima are images representing archetypal figures which mediate between consciousness and the unconscious.
Though they can be made conscious they cannot be integrated into the ego-personality, since as archetypes they are also autonomous.
They behave like the God-image, which while objectivating itself in the world nevertheless subsists of itself in the Unus Mundus.
These are problems that cannot be discussed at all if epistemology is disregarded.
They can be tackled only if you are constantly aware of epistemological criticism, in other words, if you do not forget that absolute reality can be conceived only in psychological terms.
At the same time the psyche, or rather consciousness, introduces the prerequisites for cognition into the picture-the discrimination of particulars or qualities which are not necessarily separated in the self-subsistent world.
We distinguish an organic and an inorganic world, for example.
The one is alive, the other is dead; the one has psyche, the other not.
But who can guarantee that the same vital principle which is at work in the organic body is not active in the crystal?
It seems to me that due regard for the epistemological standpoint would make discussions with Frau X considerably easier.
With best greetings,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 341-343.

Carl Jung on Intuition and Intuitives. Anthology **(2015-09-02 04:34)**



As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, Analytical Psychology: Notes of the Seminar Given in 1925, Page 69.

I most certainly was characterized by thinking … and I had a great deal of Intuition, too. And I had a definite difficulty with Feeling. And my relation to reality was not particularly brilliant. … I was often at variance with the reality of things. Now that gives you all the necessary data for diagnosis. Carl Jung, C.G. Jung, Speaking, Pages 435-6.

We can never reach the level of our intuitions and should therefore not identify ourselves with them. Carl Jung, Psychology and Alchemy, Page 114.

We should not rise above the earth with the aid of ”spiritual” intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. Carl Jung, Psychology and Alchemy, Page 114.

In the light of the possibilities revealed by intuition, man’s earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality. Carl Jung, Psychology and Alchemy, Page 114.

Half of the psychogenetic diseases occur where it is a matter of too much intuition, because intuition has this peculiar quality of taking people out of their ordinary reality. Carl Jung, Zarathustra Seminar, Page 808.

The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Carl Jung, Memories Dreams and Reflections, Pages 327-328.

Abstraction is an activity pertaining to the psychological functions in general. There is an abstract thinking, just as there is abstract feeling, sensation, and intuition. Abstract thinking singles out the rational, logical qualities of a given content from its intellectually irrelevant components. Abstract feeling does the same with a content characterized by its feeling-values . . . . Abstract sensation would be aesthetic as opposed to sensuous sensation, and abstract intuition would be symbolic as opposed to fantastic intuition. Carl Jung; ”Definitions,” CW 6, par. 678.

I have always advised analysts: ”Have a father confessor, or a mother confessor!” Women are particularly gifted for playing such a part. They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men’s anima intrigues. They see aspects that the man does not see. That is why no woman has ever been convinced that her husband is a superman! Carl Jung; Memories Dreams and Reflections; Page 134.

The capacity for directed thinking I call intellect; the capacity for passive or undirected thinking I call intellectual intuition. Carl Jung; “Definitions” Ibid. par. 832.

Our dreams are continually saying things beyond our conscious comprehension. We have intimations and intuitions from unknown sources. Fears, moods, plans, and hopes come to us with no visible causation. These concrete experiences are at the bottom of our feeling that we know ourselves very little; at the bottom, too, of the painful conjecture that we might have surprises in store for ourselves. Carl Jung; Aion; CW 9i para. 299.

Intuition [is] perception via the unconscious. Carl Jung; ”The Archetypes and the Collective Unconscious”, 1950.

My psychological experience has shown time and again that certain contents issue from a psyche that is more complete than consciousness. They often contain a superior analysis or insight or knowledge which consciousness has not been able to produce. We have a suitable word for such occurrences-intuition.. Carl Jung; Psychology and Religion; Page 49.

Neurosis is an inner cleavage-the state of being at war with one- self. ... What drives people to war with themselves is the intuition or the knowledge that they consist of two persons in opposition to one another. Carl Jung; Modern Man in Search of a Soul

When Freud coined the phrase that the ego was ”the true seat of anxiety,” he was giving voice to a very true and profound intuition. Carl Jung, Psychological, CW 11, Page 849.

As you know I call intuition any kind of perception which takes place in a way that cannot be explained by the function of the senses. Carl Jung, Letters Volume 1, Pages 420-422.

One source is the unconscious, which spontaneously produces such fantasies; the other source is life, which, if lived with complete devotion, brings an intuition of the self, the individual being. Carl Jung, Secret of the Golden Flower, Page 99

This serpent does not represent ”reason” or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us ”Intuitionen” (intuitions). Carl Jung, ETH, Alchemy, Page 215.

He [Jung] showed a diagram of a cross with Rational/Thinking (Elijah) at the top, Feeling (Salome) at the bottom, Irrational / Intuition (Superior) at the left, and Sensation / Inferior (Serpent) at the right. The Red Book, Page 247, Footnote 173.

In the West we are always using our intuition on outward things, but the East turns their Sangskara-skandha inwards. Carl Jung, ETH Lecture 13Jan1939, Page 56.

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition, it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.

Without knowing it man is always concerned with God. What some people call instinct or intuition is nothing other than God. God is that voice inside us which tells us what to do and what not to do. In other words, our conscience. Carl Jung, C.G. Jung Speaking, Page 249.

Intuition is not mere perception, or vision, but an active, creative process that puts into the object just as much as it takes out. Carl Jung, CW 6, para 610.

Nobody has ever been entirely liberated from the opposites, because no living being could possibly attain to such a state, as nobody escapes pain and pleasure as long as he functions physiologically. He may have occasional ecstatic experiences when he gets the intuition of a complete liberation, f.i. in reaching the state of sat-chit-ananda. Carl Jung, Letters Vol. II, Page 303.

Intuitives don’t have substance; they have inventiveness, imagination. They don’t complete anything. It is necessary for them to acquire this faculty. C. G. Jung, Emma Jung and Toni Wolff - A Collection of Remembrances; Pages 51-70.

The most pronounced intuitives have what the Scotch call second sight, they can, for instance, foretell the weather,

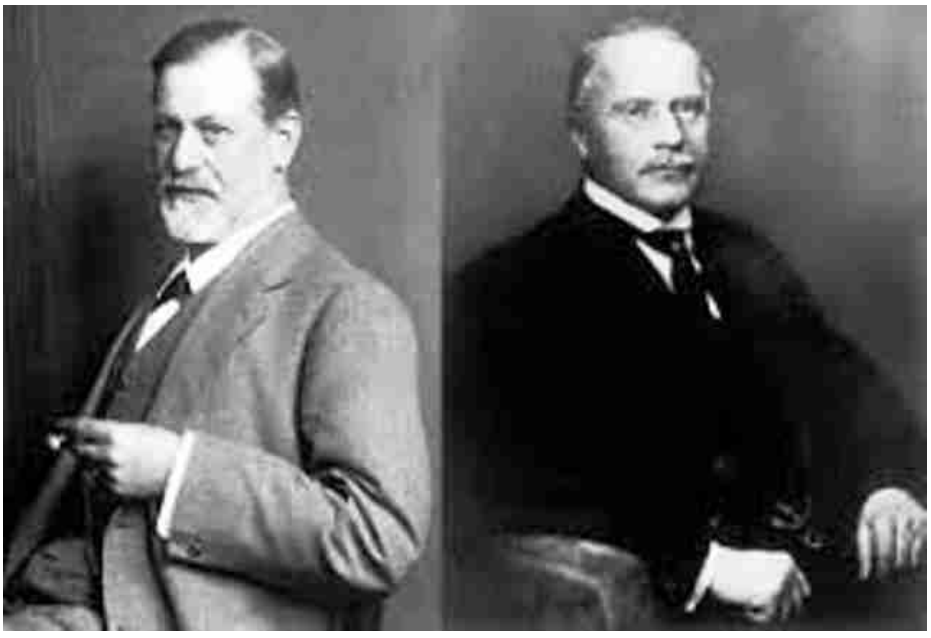
many animals also have this last power. Carl Jung, ETH Lectures, Page 100.
Therefore intuitives develop all sorts of physical trouble, intestinal disturbances for instance, ulcers of the stomach or other really grave physical troubles. Because they overleap the body, it reacts against them. Carl Jung, Zarathustra Seminar, Pages 1391-1392.
Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure-rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images — are they Christian or Buddhist or what you will — are lovely, mysterious, and richly intuitive. Carl Jung; The Archetypes and the Collective Unconscious; Pages 7-8.
What he is describing here is the libido, which is not only creative and procreative, but possesses an intuitive faculty, a strange power to "smell the right place," almost as if it were a live creature with an independent life of its own (which is why it is so easily personified). It is purposive, like sexuality itself, a favorite object of comparison. Carl Jung; CW 5; Symbols of Transformation; para. 182.
While studying astrology I have applied it to concrete cases many times. ... The experiment is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. . . . It is an apt tool only when used intelligently. Carl Jung
Norway is the northern country, i.e., the intuitive sector of the mandala. Carl Jung, Letters Vol. 1, Page 448-449.
They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.
Schopenhauer was primarily a thinker and secondarily an intuitive, whereas the quantities were reversed in Nietzsche. Carl Jung, Lecture IV, 18May1934, Page 105.
Intuitives are often very poor because they never wait for the harvest. Carl Jung, Lecture V 25May1934, Page 107.
Intuitives show a quite extraordinary inability to register sensation facts, they have extraordinary fantasies about a thing, they intuit what is inside the locked drawer, but have no idea what the bureau looks like outside. Carl Jung, Lecture III, 4May1934, Page 101.
The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.
She had very changeable looks, as so many intuitives do, and could sometimes look beautiful and sometimes quire plain. Her extraordinary brilliant eyes-mystic's eyes-were always expressive. Helena Henderson on Toni Wolff, Carl, Emma, Toni Remembrances, P. 31.
The method like all divinatory or intuitive techniques is based on an acausal or synchronistic connective principle. Carl Jung, CW 8, Page 452.
Fishing is an intuitive attempt to "catch" unconscious contents (fishes). Carl Jung, Aion, Para 137.
The problem nearest to Freud's heart was unquestionably the psychology of the unconscious, but none of his immediate followers has done anything about it. I happen to be the only one of his heirs that has carried out some further research along the lines he intuitively foresaw. Carl Jung, Letters Vol. II, Pages 306-310.

Carl Jung: “The archetypes have a life of their own…” (2015-09-02 05:17)

To Karl Schmid
Dear Professor Schmid, 26 January 1957
Sincerest thanks for kindly sending me your rectoral address, Neuere Aspekte der Geistesgeschichte.
I had already got some idea of its content from the report in the Neue Zurcher Zeitung, but I missed the essential details.
The complete copy of your address has now filled in all the gaps and confirmed my first impression of the very understanding way in which you have treated the social and spiritual implications of my basically medical and empirical work.
I found your differential definition of the historical and psychological approach most illuminating, and I can only agree

with what you say.
I must add, however, that this applies only to a psychology which is still exclusively concerned with culture-promoting personalities and is therefore restricted to the sphere of individual phenomena.
This is an aspect of psychology which affords us the greatest insight and is at the same time the unavoidable path leading down to the deeper levels from which those biological masterpieces we call personalities are produced.
At these greater depths more general laws become discernible and more comprehensive figures stand out which eliminate the divisive factor of individual development and give psychology a homogeneity or inner coherence which raises it to the rank of a biological science.
By these deeper levels I mean the determining archetypes which are supraordinate to, or underlie, individual development and presumably are responsible for the supreme meaning of individual life.
Seen from this level, not only is psychological experience a continuum, but the psychological approach also enables us to gain some knowledge of the inner connection between historical events
The archetypes have a life of their own which extends through the centuries and gives the aeons their peculiar stamp.
Perhaps I may draw your attention to my historical contribution in Aion, where I have attempted to outline the evolutionary history of the Anthropos, which begins with the earliest Egyptian records.
The material I have presented there may serve to illustrate these remarks of mine.
May I take this opportunity to express the modest wish to make your personal acquaintance?
I would very much like to discuss these far-reaching questions with you sometime.
Thanking you again,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 344-345

Carl Jung on Sigmund Freud's Psychological Type. **(2015-09-02 05:28)**



To Ernst Hanhart
Dear Colleague, 18 February 1957
Very many thanks for kindly sending me your offprint, which I have read with great interest.
The fate of children born of incest was most interesting and instructive.
With regard to your questions, I much regret that I am no longer in a position to see you personally.
Your letter arrived at the moment of my departure.
The question of the identity of psychological and physiological types is a complicated one.
Kretschmer's type are based primarily on somatic criteria.
My typology is based exclusively on psychological premises which can hardly coincide with physiological or somatic qualities.
Somatic characteristics are permanent and virtually unalterable facts, whereas psychological ones are subject to various alterations in the course of personality development and also to neurotic disturbances.
Even though assignment to a particular type may in certain cases have lifelong validity, in other very frequent cases it is so dependent on so many external and internal factors that the diagnosis is valid only for certain periods of time.
Freud was just such a case.
On the basis of an accurate knowledge of his character, I consider him to have been originally an introverted feeling type with inferior thinking.
When I got to know him in 1907 this original type was already neurotically blurred.
In observing a neurotic, one does not know at first whether one is observing the conscious or the unconscious character.
Freud, then as later, presented the picture of an extraverted thinker
and empiricist.
His overvaluation of thinking coupled with his irresponsible manner of
observation aroused my doubts as to his type.
The subjective overvaluation of his thinking is illustrated by his dictum: "This must be correct because I have thought it."
His irresponsible manner of observation is demonstrated by the fact, for instance, that not one of his cases of "traumatic" hysteria was verified.
He relied on the veracity of his hysterical patients.
When I analysed Freud a bit further in 1909 on account of a neurotic symptom, I discovered traces which led me to infer a marked injury to his feeling life.
Experience shows that at such moments a feeling type switches over to thinking as the counterfunction, together with the compensatory overvaluation.
The original auxiliary function -in this case intuition-is replaced by a somewhat deficient "function du reel ."
This transformation has been described by the French as "simulation dans la charactere."
Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function.
His "sense of values" showed itself in his love of precious stones, jade, malachite, etc.
He also had considerable intuition.
Yet the superficial picture he presented to the world was that of an extraverted thinker and empiricist who derived his philosophy of life from the man in the street, which is supposed to be modern.
This mutability of the psychological type makes the question of its relation to the somatic type an extremely complicated problem.
And when we take the results of personality development into account, the crude features of introversion and extraversion are also reversed.
The case of a man of 36 with a cardiac neurosis may serve as an example.
He was an obviously extraverted type, and his wife was introverted to a pathological degree.
They got a divorce.
He then married an extremely extraverted woman, lost his cardiac neurosis, and became a typical introvert with the feeling that this was his true nature.
He was a successful businessman who from humble beginnings had

worked his way to the top.
His originally introverted disposition was kept under by his hard struggle and energetic will, but had to be married in the form of an introverted wife and paid for with a cardiac neurosis.
I hope these few hints will show you why I regard the identity of somatic and psychological types, if not exactly as a question of incommensurables, then at least as a problem that at present remains completely unsolved.
With collegial regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 346-348

Carl Jung on "Dali's Genius." **(2015-09-02 05:38)**

To Frances G. Wickes

Dear Mrs. Wickes, 14 December 1956
I am sorry to hear that you have been laid up for a long time.
Age is indeed a pleasure with a double face.
The decreasing of physical forces is a problem one is not quite adjusted to, and one only painfully learns to settle down to an ever-increasing restriction.
I got the picture you sent me and I thank you very much for it.
It is indeed very interesting and not at all orthodox, since the figure of the Anthropos is rising from the water and the earth and denotes its corporeality by the definitely fleshly aspect of the upper part of the body.
It is also noteworthy that the head is cut off by the frame.
Thus the emphasis is on the body.
It is, though, quite understandable as the spiritus Mercurialis, the Anthropos of the alchemists.
This spirit adds the chthonic reality of the creation to a purely spiritual conception in a way that would shake the very foundations of our medieval Christianity if people only would think about what they do.
The picture could have been painted by someone who knew about the secret developments in our unconscious mind in the last 1000 years.
Dali's genius translates the spiritual background of the concrete symbol of transmutation into visibility.
This also explains the somewhat shocking and unorthodox representation of Christ as the blond Hero Thank you very much for sending me this tell-tale picture.
It is quite on the line.
Hoping your condition, whatever it is, will improve and that you will enjoy better health in the coming New Year, I remain,
Yours cordially,
C.G. Jung
P.S. I a m reasonably well and I complain only of the increasing unreliability of my memory. Carl Jung, Letters Vol. II, Pages 338-341

Carl Jung on “Tao” Anthology (2015-09-02 14:02)

Only in this spiritual centre is there any possibility of salvation. The concept of the centre was called by the Chinese Tao, which the Jesuits in their day translated as Deus. Carl Jung, Letters Vol. 1, Pages 470-471.
Taoist meditation is mainly concerned with the curious transformations of Yang and Yin. Carl Jung, Modern Psychology, Page 43.
The ”Processing” is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.
Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.
The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.
The goal of alchemy is not merely material, it is partly in ”the Beyond”, and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.
’The subtlest secret of the Tao is human nature and life.’ Hui Ming Ching, Cited Secret of the Golden Flower, Page 94.
According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shelf, the immortal body, is ’melted out’, and in this way ’the great Tao

is completed'. Carl Jung, Secret of the Golden Flower, Page 95.

Without doubt, also, the realization of the opposite hidden in the unconscious, i.e. the 'reversal', signifies reunion with the unconscious laws of being, and the purpose of this reunion is the attainment of conscious life or, expressed in Chinese terms, the bringing about of the Tao. Carl Jung, Secret of the Golden Flower, Pages 95-96.

Hun [Animus], then, would be the discriminating light of consciousness and of reason in man, originally coming from the logos spermatikos of hsing, and returning after death through shen to the Tao. Carl Jung, Secret of the Golden Flower, Page 116.

Eternal is the Golden Flower only, which grows out of inner liberation from all bondage to things. A man who reaches this stage transposes his ego; he is no longer limited to the monad, but penetrates the magic circle of the polar duality of all phenomena and returns to the undivided One, Tao. Secret of the Golden Flower, Page 18.

In Buddhism, this return to Nirvana is connected with a complete annihilation of the ego, which, like the world, is only illusion...In Taoism, on the other hand, the goal is to preserve in a transfigured form, the idea of the person, the "traces" left by experience. Secret of the Golden Flower, Page 18.

A man who holds to the way of conservation all through life may reach the stage of the "Golden Flower" which then frees the ego from the conflict of the opposites, and it again becomes part of Tao, the undivided, Great One. The Secret of the Golden Flower, Page 73.

Taoism degenerated terribly but has lately undergone a renaissance while Confucianism is at present degenerating. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

Taoism has also a kind of Yoga but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself. Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the center as "god." Carl Jung, Letters Vol. II, Pages 258-259.

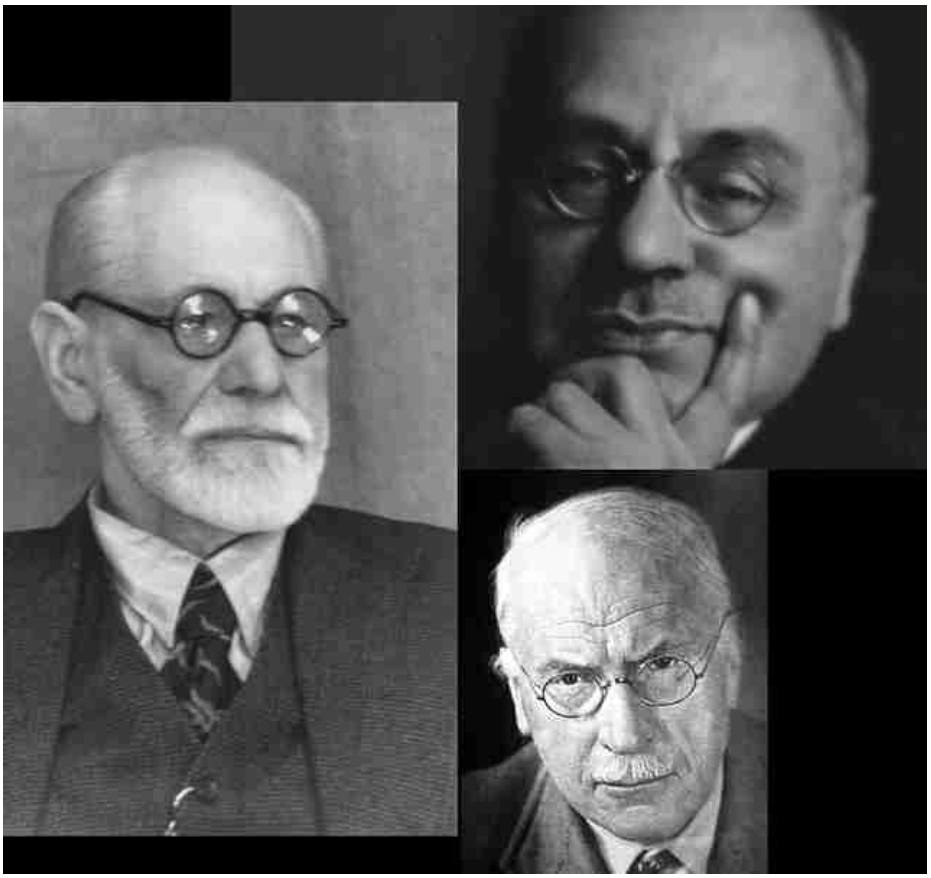
The third degree of [Alchemical] conjunction is universal: it is relation or identity of the personal with the supra-personal atman, and of the individual tao with the universal tao. . . . Carl Jung, CW 14, Para 762.

Only my intellect has anything to do with purusha-atman or Tao, but not my living thralldom. This is local, barbaric, infantile, and abysmally unscientific. Carl Jung, Letters Vol. II, Pages 32-35.

As the Chinese would say, the archetype is only the name of Tao, not Tao itself. Just as the Jesuits translated Tao as "God," so we can describe the "emptiness" of the centre as "God." Emptiness in this sense doesn't mean "absence" or "vacancy," but something unknowable which is endowed with the highest intensity. Carl Jung, Letters Vol. II, Pages 257-264.

In China, for instance, a philosopher like Hu Shih is ashamed to know anything of the I Ching, the profound significance of Tao has got lost, and instead people worship locomotives and aeroplanes. Carl Jung, Letters Vol. II, Page 322.

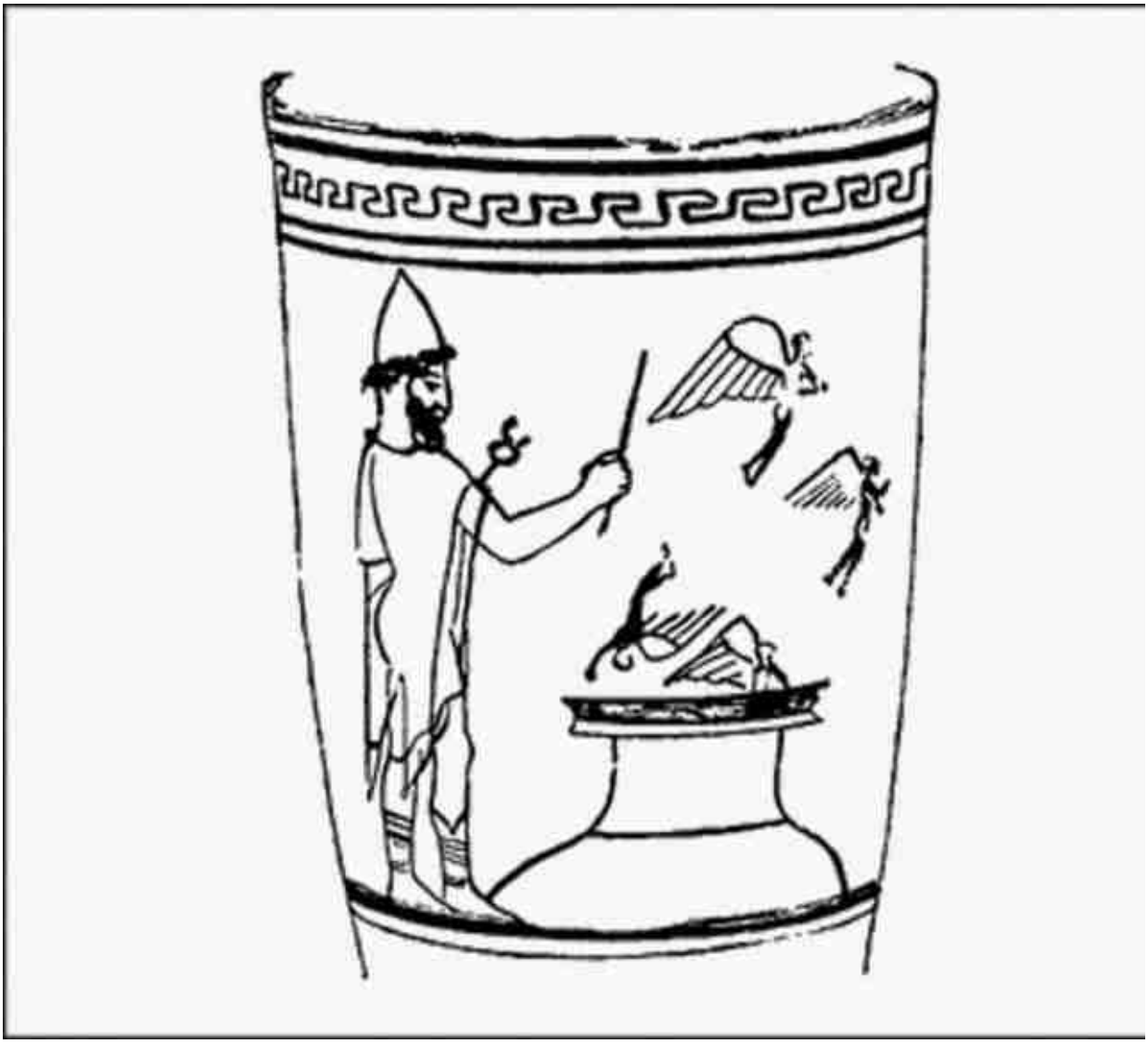
Dr. Jung on Freud and Adler **(2015-09-03 05:12)**



To Ernst Hanhart
Dear Colleague, 2 March 1957
Best thanks for your explanatory remarks.
With your permission, I will annotate your MS in places
I should be glad if you would treat my analysis of Freud's character with discretion.
I have communicated my views to you sub secreta medici.
Since my views spring from my intimate acquaintance with him, and in addition point to a rather delicate background for persons in the know, I would prefer discretion to prevail in this matter.
People always assume anyway that my critical set-to with Freud was the result of a merely personal animosity on my part.
Instead of using Freud and Adler as paradigms, you could use Nietzsche and Wagner as representing the Dionysian and Apollinian, or else Jordan's descriptions.
It should also be noted that my characterization of Adler and Freud as,
respectively, introverted and extraverted does not refer to them personally but only to their outward demeanour.
The question of the real personal type still remains open.

I had little personal knowledge of Adler and so can say little about his real personality.
Freud, on the other hand, I knew very well.
He was unquestionably a neurotic.
As I said before, I know from experience that in neurotic cases it is often extraordinarily difficult to make out the real type, because at first and for a long time afterwards you don't know what you are observing, the conscious or the unconscious behaviour.
Freud's thinking had a definitely extraverted character, i.e., pleasure and unpleasure in the object.
Adler's character, on the contrary, was introverted in so far as he gave paramount importance to the power of the ego.
As for your main question, the problem of small but decisive chance events, perhaps I may point out that I have not only never denied them but have even made them the subject of a special investigation (my essay in The Interpretation of Nature and the Psyche which I brought out with W. Pauli).
Adler, by the way, once coined the nickname "iunctim"4 for these Phenomena.
As meaningful coincidences, they present us with the quite special problem of "acausal arrangements" -if I may risk such a paradox.
As regards the tendency to self-punishment it would, for the sake of scientific accuracy, have to be divested of its ego character.
Since it operates unconsciously, no participation by the ego can be proved.
It is rather that objective processes not chosen by the ego take place, which in view of the one-sidedness of the ego have a complementary or compensatory character.
The term "self-punishment" is therefore misleading on closer examination since it imputes to the ego an intention which in reality does not exist.
What does in fact exist seems to be an objective psychic background, the unconscious, which predates consciousness and exists independently alongside it.
With collegial regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 349-350

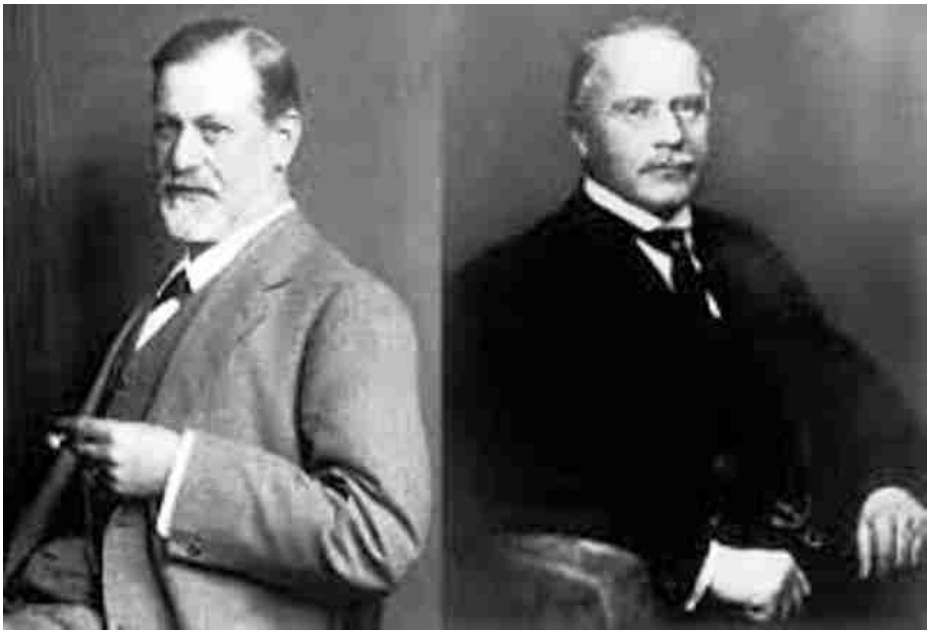
Carl Jung: Matter and psyche are thus the terminal points of a polarity. **(2015-09-03 05:24)**



To Werner Nowacki
Dear Professor Nowacki, 22 March 1957
I don't want to miss the chance of thanking you for your thoughtfulness in sending me your interesting article.
Your ideas go back, in modern form, to the familiar world of Plato's Timaeus, which was a sacrosanct authority for medieval science-and rightly so!
Our modern attempts at a unitary view, to which your article makes very important contributions, do indeed lead to the question of the cosmic demiurge and the psychic aspect of whole numbers.
From the fact that matter has a mainly quantitative aspect and at the same time a qualitative one, even though this appears to be secondary, you draw the weighty conclusion, which I heartily applaud, that, besides its obviously qualitative nature, the psyche has an as yet hidden quantitative aspect.
Matter and psyche are thus the terminal points of a polarity.
The still largely unexplored area between them forms the terra incognita of future research.
Here tremendous problems open out which you have approached from the physical side.
It seems to me that for the time being I have exhausted my psychological ammunition.
I have got stuck, on the one hand, in the a causality (or "synchronicity") of certain phenomena of unconscious provenance and, on the other hand, in the qualitative statements of numbers, for here I set foot on territories where

I cannot advance without the help and understanding of the other disciplines.
In this respect your article is uncommonly valuable and stimulating.
I am particularly grateful to you for your appreciation of the transcendent ”arranger.”
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 351-352.

Carl Jung & Sigmund Freud. Anthology. **(2015-09-03 14:59)**



His [Freud’s] irresponsible manner of observation is demonstrated by the fact, for instance, that not one of his cases of ”traumatic” hysteria was verified. Carl Jung, Letters Vol. II, Pages 346-348
When I analysed Freud a bit further in 1909 on account of a neurotic symptom, I discovered traces which led me to infer a marked injury to his feeling life. Carl Jung, Letters Vol. II, Pages 346-348
Freud, when one got to know him better, was distinguished by a markedly differentiated feeling function. His ”sense of values” showed itself in his love of precious stones, jade, malachite, etc. He also had considerable intuition. Carl Jung, Letters Vol. II, Pages 346-348
People always assume anyway that my critical set-to with Freud was the result of a merely personal animosity on my part. Carl Jung, Letters Vol. II, Pages 349-350
It should also be noted that my characterization of Adler and Freud as, respectively, introverted and extraverted does not refer to them personally but only to their outward demeanour. Carl Jung, Letters Vol. II, Pages 349-350
Psychoanalysis is in essence a cure through love. Sigmund Freud - letter to Carl Jung (1906)
One day, in retrospect, the years of struggle will strike you as the most beautiful. Sigmund Freud Letter to Carl Jung, September 19, 1907.
So long as the self is unconscious, it corresponds to Freud’s superego and is a source of perpetual moral conflict. If,

however, it is withdrawn from projection and is no longer identical with public opinion, then one is truly one's own yea and nay. The self then functions as a union of opposites and thus constitutes the most immediate experience of the Divine that it is psychologically possible to imagine. Carl Jung; "Transformation Symbolism in the Mass"; CW 11, par. 396.

Freud and Josef Breuer recognized that neurotic symptoms... are in fact symbolically meaningful. They are one way in which the unconscious mind expresses itself. Carl Jung; Man and His Symbols; Page 9.

I . . . have the feeling that this is a time full of marvels, and, if the auguries do not deceive us, it may very well be that . . . we are on the threshold of something really sensational, which I scarcely know how to describe except with the Gnostic concept of [Sophia], an Alexandrian term particularly suited to the reincarnation of ancient wisdom in the shape of ΨA. Carl Jung, The Freud/Jung Letters, Page 439

After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis." Sigmund Freud to James Jackson Putnam, 20Aug1912.

The reason I write to you about family matters is that no visitor since Jung has so much impressed the children and done me so much good Sigmund Freud to Oskar Pfister, Dec. 7, 1909.

It is a pity that you did not meet or speak to Jung. You could have told him from me that he is at perfect liberty to develop views divergent from mine, and that I ask him to do so without a bad conscience. Sigmund Freud to Oskar Pfister, April 7, 1912.

I hope you agree with the Nuremberg decisions and will stand loyally by our Jung. I want him to acquire an authority that will later qualify him for leadership of the whole movement. Sigmund Freud to Oskar Pfister, Feb. 5, 1910.

If Jung were to obtain the professorship without the administrative duties, it would of course be a huge gain for us, but I think that he himself regards it as improbable. Sigmund Freud to Oskar Pfister, Feb 5, 1912.

When Freud coined the phrase that the ego was "the true seat of anxiety," he was giving voice to a very true and profound intuition. Carl Jung, Psychological, CW 11, Page 849.

The reason for evil in the world is that people are not able to tell their stories. Carl Jung; Freud Letters; Vol. 2.

Freud found out that neurotics must be regarded as individuals. He also realized that as an explorer he had to be able to be subjective, for you can only induce the patient to declare his standpoint when you can tell him what you yourself think of him. Carl Jung, Modern Psychology, Vol. 1, Page 66.

Adler looks forward and Freud looks back. Carl Jung, Modern Psychology, Vol. 2, Page 150.

Freud and Adler believe that the unconscious consists only of contents which have once been conscious; for me it is a thing in itself, it is my belief and in fact I know that dreams are exactly what they say. Carl Jung, Modern Psychology, Vol. 2, Page 162.

Since your visit I have been tormented by the idea that your relation with my husband is not altogether as it should be, and since it definitely ought not to be like this I want to try to do whatever is in my power. Emma Jung to S. Freud, Freud/Jung Letters Pages 452-3.

You were really annoyed by my letter, weren't you? I was too, and now I am cured of my megalomania and am wondering why the devil the unconscious had to make you, of all people, the victim of this madness. Emma Jung to S. Freud, Freud/Jung Letters Pages 455-7.

Incidentally, America no longer has the same attraction for him [Carl] as before, and this has taken a stone from my heart. Emma Jung to S. Freud, Freud/Jung Letters, Page 303.

"No one provokes me with impunity." The ancients knew how inexorable a god Eros is. Cited by Carl Jung in Freud/Jung Letters, Page 19.

Gross and Spielrein are bitter experiences. To none of my patients have I extended so much friendship and from none have I reaped so much sorrow. Jung to Freud, Freud/Jung Letters pp. 228-229.

Adler's letter is stupid chatter and can safely be ignored. We aren't children here. If Adler ever says anything sensible or worth listening to I shall take note of it, even though I don't think much of him as a person. Carl Jung,Freud/Jung Letters, Page 532.

This time the feminine element will have conspicuous representatives from Zurich: Sister Meltzer, Hinkle Eastwick (an American charmer), Frl. Dr. Spielrein (!), then a new discovery of mine, Frl. Antonia Wolff, a remarkable intellect with an excellent feeling for religion and philosophy, and last but not least my wife. Carl Jung, Freud/Jung Letters, pp. 438-41.

It seemed to me that my spookerys struck you as altogether too stupid and perhaps unpleasant because of the Fliess analogy. (Insanity!) Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

If there is a "psych-analysis" there must also be a "psychosynthesis" which creates future events according to the same laws. Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

That last evening with you has, most happily, freed me inwardly from the oppressive sense of your paternal authority. Carl Jung to Freud, Letters Vol. 1, Pages 9-11.

You will be accused of mysticism, but the reputation you won with the Dementia will hold up for quite some time against that. Sigmund Freud to Carl Jung Letter May 1911

And then I wrote a book about psychology of dementia praecox, as it was called then— now it is schizophrenia—and I sent the book to Freud, writing to him about my association experiments and how they confirmed his theory thus far. That is how my friendship with Freud began. Carl Jung, Conversations Evans, Page 11.

Freud was a successful man; he was on top, and so he was interested only in pleasure and the pleasure principle, and Adler was interested in the power drive. Carl Jung, Conversations [Evans], Page 12.

I think, you see, that when Freud says that one of the first interests, and the foremost interest is to feed, he doesn't need such a peculiar kind of terminology like "oral zone." Of course, they put it into the mouth— Carl Jung, Evans Conversations, Page 13.

That is the first archetype [Oedipus] Freud discovered; the first and the only one. Carl Jung, Evans Conversations, Page 13.

No one is hampered by one's self. And that's what he [Freud] never could admit to me. Carl Jung, Evans Conversations, Page 14.

Now, Freud refers very little to Pierre Janet, but I studied with him while in Paris and he very much helped form my ideas. Carl Jung, Evans Conversations, Page 15.

Now you see, the subjective factor, which is very characteristic, was understood by Freud as a sort of pathological auto-egotism. Now this is a mistake. The psyche has two conditions, two important conditions. The one is environmental influence and the other is the given fact of the psyche as it is born. Carl Jung, Evans Conversations, Page 22.

And there I was, in between the two. I could see the justification of Freud's view, and also could see the same for Adler; and I knew that there were plenty of other ways in which things could be envisaged. Carl Jung, Evans Conversations, Page 22.

It is a risky business for an egg to be cleverer than the hen. Still, what is in the egg must find the courage to creep out. Carl Jung, Letter to Sigmund Freud (1911)

One repays a teacher badly if one remains only a pupil. Carl Jung, Letter to Sigmund Freud (quoting Zarathustra) (1912)

What Freud calls 'the dream façade' is the dream's obscurity, and this is really only a projection of our own lack of understanding. We say that the dream has a false front only because we fail to see into it. Carl Jung, CW 16, Par. 319.

Freud's letters in my possession are not particularly important. . Carl Jung, Letters Vol. II, Pages 40-41.

My personal recollections on the other hand are a chapter for itself. They have very much to do with Freud's psychology, but since there is no witness except myself I prefer to refrain from unsubstantiated tales about the dead. Carl Jung, Letters Vol. II, Pages 40-41.

Now, this derogatory way of judging Amenophis IV got my goat and I expressed myself pretty strongly. That was the immediate cause of Freud's accident. Carl Jung, Letters Vol. II, Page 133.

Nobody ever asks me how things really were; one only gives a one-sided and twisted representation of my relation to him [Freud]. Carl Jung, Letters Vol. II, Page 133.

Did it never occur to you that in my analysis we talked very little of "resistance," while in the Freudian analysis it is the term that most frequently occurs? Carl Jung, Letters Vol. II, Pages 148-150.

I shall always remember the time when Freud disturbed the peaceful slumber of the medical and philosophical faculties by his shocking discoveries, which are now taken into serious consideration. Carl Jung, Letters Vol. II, Pages 184-187.

The healing function is not necessarily a characteristic of individuation; it is a thing in itself. It also doesn't work exclusively through transference; that is a Freudian prejudice. Carl Jung, Letters Vol. II, Pages 227-229

The way in which the scientific world reacts reminds me strongly of those remote times when I stood up all alone for Freud against a world blindfolded by prejudice, and ever since I have been the subject of calumny, irritation, and contempt, although I have harvested a good deal of appreciation paradoxically enough just from universities (among them Oxford and Harvard). Carl Jung, Letters Vol. II, Pages 230-232.

No matter whether it was a Jewish or a Christian or any other belief, he [Freud] was unable to admit anything beyond the horizon of his scientific materialism. Carl Jung, Letters Vol. II, Pages 295-296.

Naturally he [Freud] assumed that my more positive ideas about religion and its importance for our psychological life were nothing but an outcrop of my unrealized resistances against my clergyman father, whereas in reality my problem and my personal prejudice were never centred in my father but most emphatically in my mother. Carl Jung, Letters Vol. II, Pages 295-296.

I have always wondered how it comes that just the theologians are often so particularly fond of the Freudian theory, as one could hardly find anything more hostile to their alleged beliefs. Carl Jung, Letters Vol. II, Pages 295-296.

The problem nearest to Freud's heart was unquestionably the psychology of the unconscious, but none of his immediate followers has done anything about it.I happen to be the only one of his heirs that has carried out some further research along the lines he intuitively foresaw. Carl Jung, Letters Vol. II, Pages 306-310.

Carl Jung: I have finished painting the ceiling in Bollingen... **(2015-09-03 16:32)**

Dear Aniela, 18 March 1957
Here too the weather has been indescribably beautiful, and this has most effectively prevented me from writing letters, but instead I have finished painting the ceiling in Bollingen and done more work on my inscription and-last but not least-rebricked the rivulets to prevent seepage and cooked some good meals and found and bought an excellent wine.
All this has rested me and cured me of various vexations.

7326

But I won’t speak of that.
Thank heavens I have no idea how great is the disorder or order of my correspondence.
My memory has the most astonishing holes in it, so that I often catch myself forgetting not only what I have done but more especially what I have not done.
It is therefore with a sigh of relief that I see from your letter that, what with the good weather and the necessary rest, you are gradually recuperating and hold out prospects of returning to Kusnacht.
I have just got back from the timelessness of Bollingen and found your letter and the very interesting article by Nowacki!
It is of great importance.
But I must give it a thorough thinking over.
I must stop now and say goodbye till Friday (hopefully).
Go on enjoying the spring in Tessin: here the weather has changed.
With cordial greetings and best wishes,
Yours, C.G. Carl Jung, Letters Vol. II, Page 351.

Carl Jung and I Ching's "Youthful Folly." **(2015-09-03 16:45)**

To Michael Fordham
Dear Fordham, 3 January 1957
I am glad to hear that your two book are ready and going to press.
My congratulations!
I will write the introduction as soon as possible.
For the time being I am nailed down to a revision of a paper I wrote in spring 1956, which should appear this month but as soon as I have finished this work I shall try to fulfil my promise.
In view of my old age I don't trust my powers any more.
I easily get tired and my creative ability, I am afraid, has become very faint indeed.
By the way, I have just read your paper on " Synchronicity."
I must say, this is the most intelligent thing that has been said hitherto about this remote subject.
I have enjoyed it very much.
The experience you had with the I Ching, calling you to order when trying to tempt it a second time also happened to

me in 1920 when I first experimented with it.
It also gave me a wholesome shock and at the same time it opened wholly new vistas to me.
I well understand that you prefer to emphasize the archetypal implication in synchronicity.
This aspect is certainly most important from the psychological angle, but I must say that I am equally interested, at times even more so, in the metaphysical aspect of the phenomena, and in the question: how does it come that even inanimate objects are capable of behaving as if they were acquainted with my thoughts?
This is, as the above formulation shows, a thoroughly paranoid speculation which one had better not ventilate in public, but I cannot deny my fervent interest in this aspect of the problem.
My best wishes for the New Year,
Cordially yours,
C.G. Jung
Note: As he recounts in New Developments (p.49) , F. had consulted the I Ching
for clarification on a certain problem, and after getting an answer immediately consulted it again.
He obtained Hexagram 4, ”Youthful Folly,” where The Judgment says:
” the young fool seeks me.
At the first oracle I inform him .
If he asks two or three times, it is importunity.
If he importunes, I give him no information.” Carl Jung, Letters Vol. II, Pages 343-344

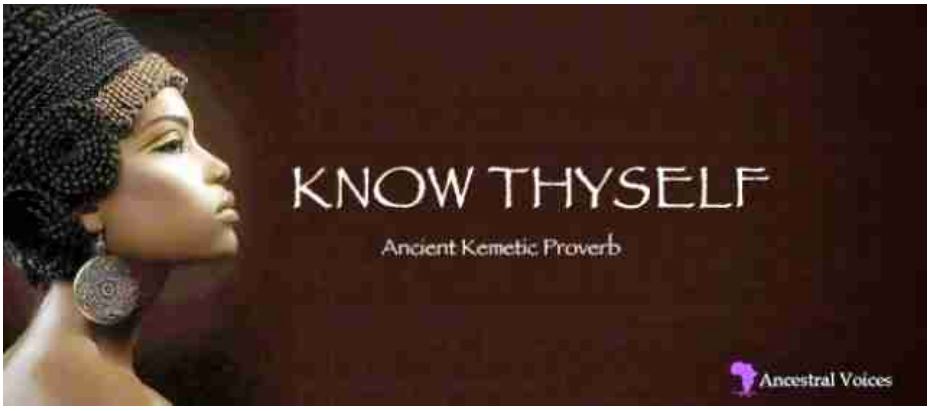
Carl Jung: This is the truth stated by astrology... (2015-09-04 05:54)

To H . J . Barrett
Dear Mr. Barrett, 26 March 1957
Thank you for your interesting letter.
The probability of a very impressive parallelism between individuals is considerable inasmuch as the possibility of divergence and variations is rather limited owing to the fact that we belong to the species Homo sapiens and the subdivision of white man.
Beside the enormous similarity or likeness the differences are so slight that to a complete outsider they almost disappear.
So when you look at a crowd of Chinamen for the first time, they all look the same and you can only make out individual characteristics by a careful scrutiny.
If anybody is born on the same day and possibly in the same hour, he is like a grape of the same vineyard ripening at the same time.
All the grapes of the same site produce about the same wine.

7330

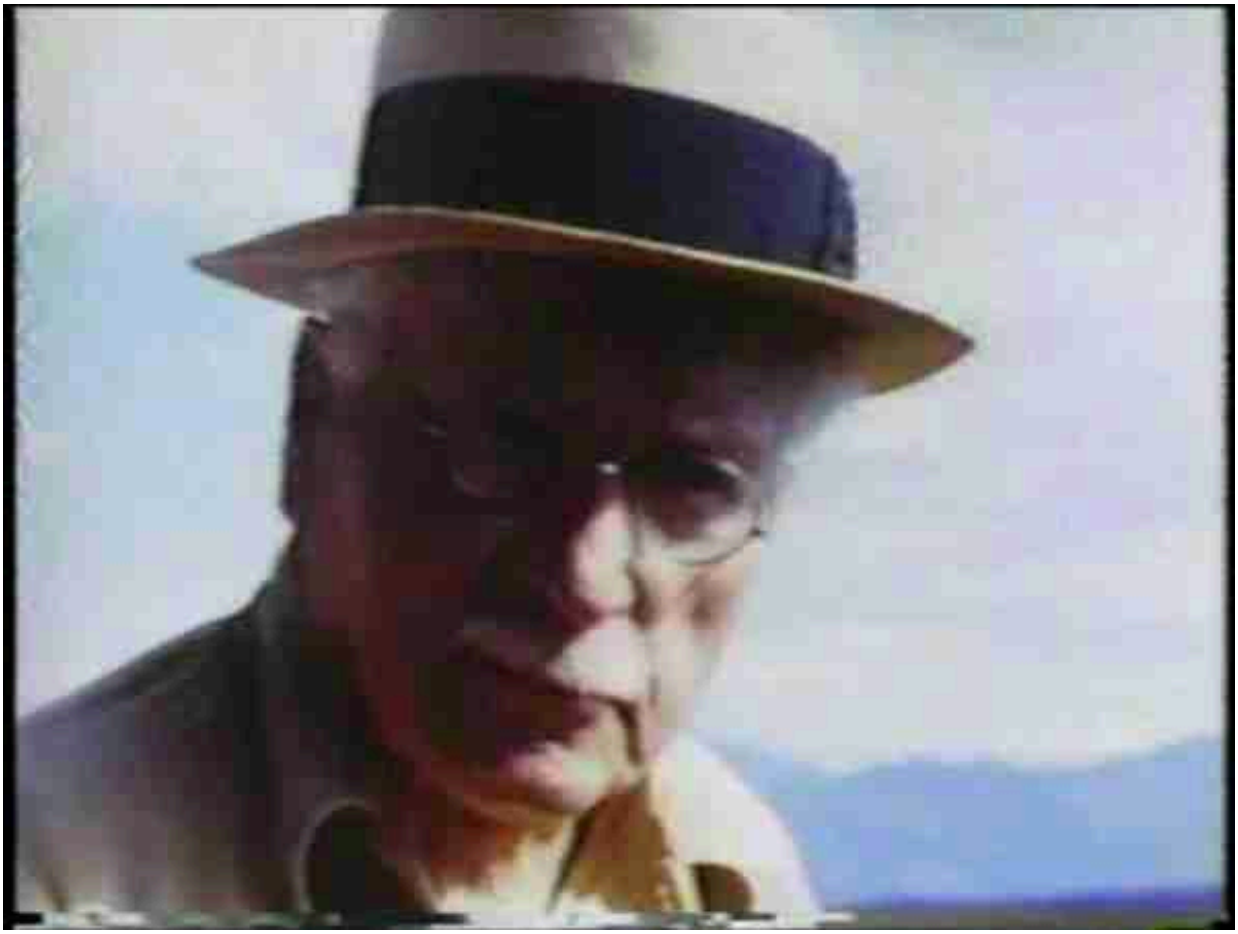
This is the truth stated by astrology and experience since time immemorial.
Thus it is very probable that you have quite a lot of things in common with Mr. Percy who was born on the same day as you.
If you go critically through your list you will find a number of points in common not only with Mr. Percy but with any amount of other individuals (f.i. the Buddhist trend).
There are many contributions to the New Republic, there are also many students at Harvard, and so on.
I regard such a case not at all as a Doppelganger, which would be to me an unaccountable phenomenon, but rather as a peculiar
synchronistic fact, if anything at all.
I am not dense enough to overlook the curious fact of the considerable number of coincidences and particularly not the remarkable fact of swallowing a stone, but I hold that there are quite a number of individuals born at the same time with an equally remarkable biographical likeness to you.
I remember having read a case of a man born in the vicinity of Buckingham Palace on the same day and at the same hour as Edward VII.
His life was the most ridiculous and close-fitting caricature of the King's
life.
I don't want to offend you but I should like to call your attention to astrology, which has dealt with such phenomena for about 5000 years.
I don't know whether you know the little book I have published with the physicist Prof. W. Pauli : Nature and the Psyche, where I make an attempt to cope with phenomena of this kind.
I am afraid it is not quite simple apparently, but there are some physicists that seem to understand it.
In a Swiss journal recently an article appeared about an interesting case of coincidence: a man celebrating his birth-day; his wife had given him a new pipe as a present.
He took a walk, sitting down on a bench under a tree.
Another elderly man came along and sat down beside him, smoking the same kind of pipe. Mr. A. drew Mr. B .'s attention to the fact that they both smoked the same pipe, whereupon Mr. B. told him that he was celebrating his birthday on the same date and had received the pipe from his wife.
He introduced himself and it turned out that both had the same Christian name Fritz . - The rest is darkness!
Mr. A. had the feeling that possibly a superior intelligence was
at work.
It would be most desirable to know a lot more about the psychology of the two fellows and what the possible reason was for this coincidence.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 353-355.

Carl Jung: Here epistemology sets us absolute limits. **(2015-09-04 06:10)**



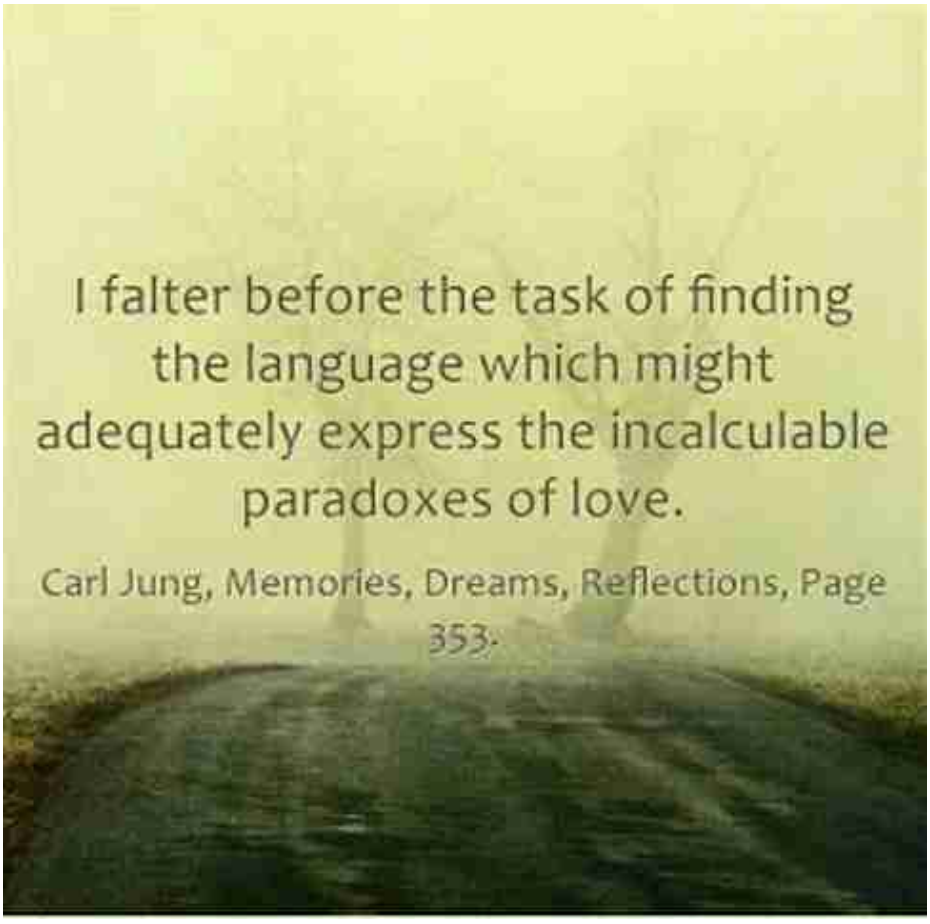
To Robert Dietrich
Dear Herr Dietrich, 27 March 1957
If a person knows something, or thinks he does, he can and will speak of his knowledge regardless of whether the object of his knowledge is thereby devalued or not.
Compensatory contents rise up from the unconscious precisely because they possess healing power and are necessary to consciousness.
There is no reason why whole numbers possess certain meanings or qualities, and no reason why elephants or men should exist.
These arrangements are simply there as given facts, like the crystalline systems or the discontinuities of physics, even as the whole of creation is a ”just-so story.”
Your remark that ”the real discoveries in the field of knowledge become ever fewer” astounds me.
I have the impression that there are more and more of them, and that they become more and more difficult.
Where the determinants of all being come from is an unanswerable question before which I come to a halt, without pretending to know better or a feeling of sacred awe.
Here epistemology sets us absolute limits.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Page 355.

Carl Jung: ... you have been misled by newspaper reports. **(2015-09-04 06:26)**



To Walter Cimbal
Dear Colleague, 28 March 1957
I was very glad to hear that you are following the developments in psychiatry with so much interest and attention.
I see, however, that you have been misled by newspaper reports.
I am sorry to tell you, first, that these reports were not put out into the world by me but by a person or persons unknown, and second, that they are not only mistaken but in part downright untrue.
The facts underlying these rumours are as follows:
Prof. Manfred Bleuler asked me to set down my experiences in the field of schizophrenia in a paper for the coming International Congress for Psychiatry in Zurich.
This I have done-so far as is possible in the framework of a paper-while confining myself to essentials.
In it I have mentioned only in passing the extent to which the toxin hypothesis appears probable to me.
The possibility of a toxin was already in the air 50 years ago, as you have set forth at such length.
I well remember the cobra poison reaction, which was often discussed at Bleuler's clinic.
I cannot claim to be an authority on this matter.
The question of the toxin itself interested me far less than its connection with the psychogenesis of schizophrenia.
You will find all this discussed in the multigraph I am sending you by the same post.
I cannot regret that a false rumour has led you to write your long and painstaking letter, for it has brought back many old memories of that seminal time and also of our enjoyable collaboration.
So many things were going well until the political madness severed all continuity of meaning.
With cordial thanks and kindest regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 355-357.

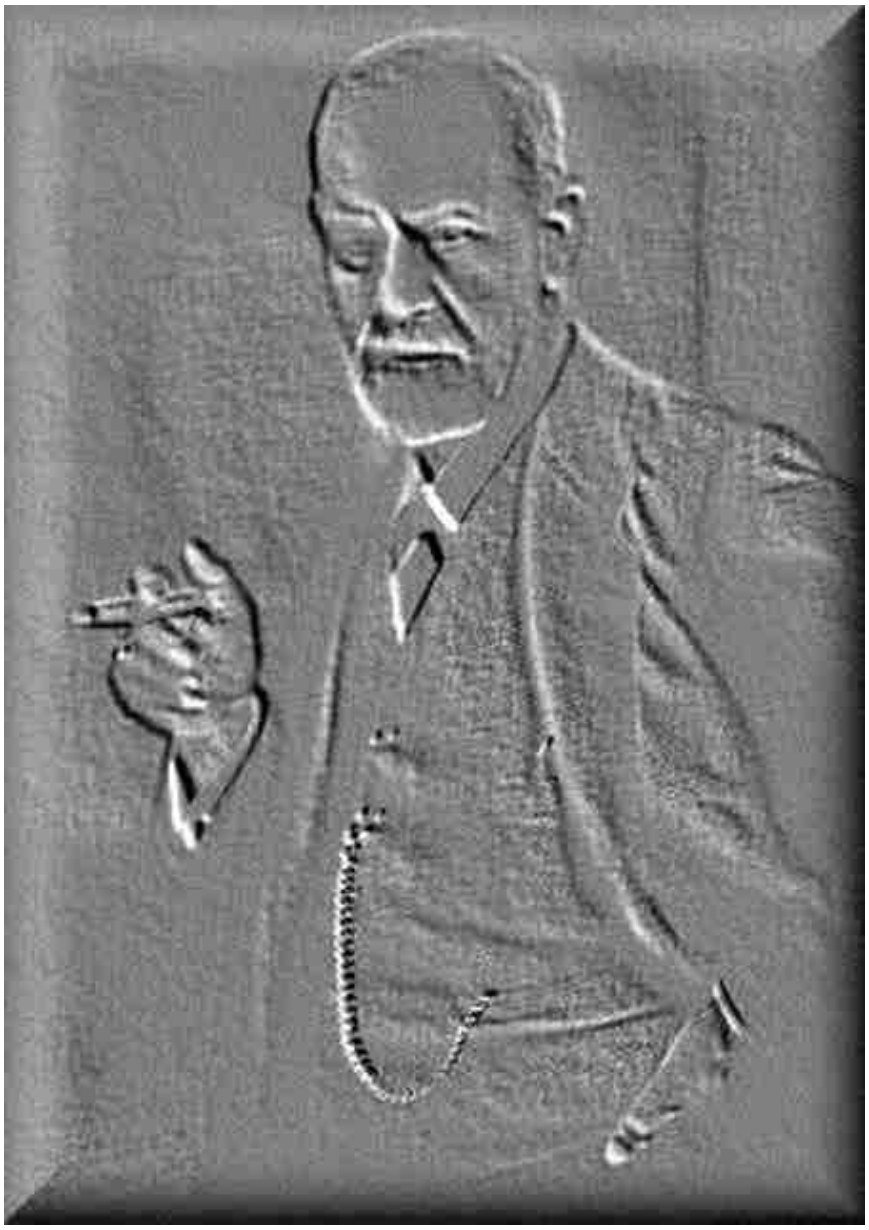
Carl Jung: I could never have published what I have discovered without a highly differentiated language
(2015-09-04 06:40)



To Traugott Egloff
Dear Herr Egloff, 23 April 1957
Many thanks for your kind letters, which I greatly enjoyed.
It would indeed be desirable if my ideas could be expressed in a simple form everyone could understand.
In conversation with certain individuals I can do this easily enough, but then it depends on the individual.
Since my language is a reflection of my thinking and feeling, I cannot, when faced with a wider public, express myself otherwise than as I am, and I am anything but uncomplicated.
I could never have published what I have discovered without a highly differentiated language, which I had to polish

endlessly for this purpose,so much so that finally, when I try to express my ideas, I can no longer speak in any other way-unless, as I have said, it be to a particular individual with whom I can enter into an empathetic relationship.
I can do this only up to a point with the general public, and then I always relapse into my generalizing and very differentiated conceptual terminology, which is the medium through which and into which I can translate my thoughts.
Anyone who wanted to do what you propose would himself have to be on the same level and in the same medium as the general public.
You yourself are in an excellent position to do this, for from the letters you have written me I have never got the impression that language causes you any difficulties.
I know of course that your language would not have come out as it did if it had not caused you the greatest trouble beforehand.
But as Horace says in his Ars Poetica, the best poem is the one that does not make you aware of the difficulties of its composition, and this is also true of such writings of yours as I have seen, namely your letters.
You express yourself very clearly and simply, and I believe you when you say that you are able to reach the ear and understanding of your fellow.
I know very well that I could never do so myself, and that the man needed for this can only be found among people like you.
Why then, I ask you, don't you take up your pen and try to bring to the many what I can communicate in complicated language only to the few?
For me and people like me my language is simple and intelligible, but they are all people who have the same necessarily complicated assumptions.
With such readers I can afford the luxury of describing things with bare hints and allusions which for other readers are bound to remain obscure for the simple reason that they have never heard of them.
I see this even with my medical colleagues, for whom philosophical, historical, religious, etc. allusions are so much Chinese.
It needs in fact people like you, who are inwardly gripped by the idea and have experienced its value, to find the form of expression which everyone can understand.
I would therefore suggest in all seriousness that you make at least a tentative attempt to describe the essential features of my psychology.
I am convinced that it would lie well within your powers.
With best regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 357-358.

Carl Jung: For a real understanding of the Jewish component in Freud's outlook.. **(2015-09-04 11:04)**



To Edith Schroder
Dear Colleague, April [?] 1957

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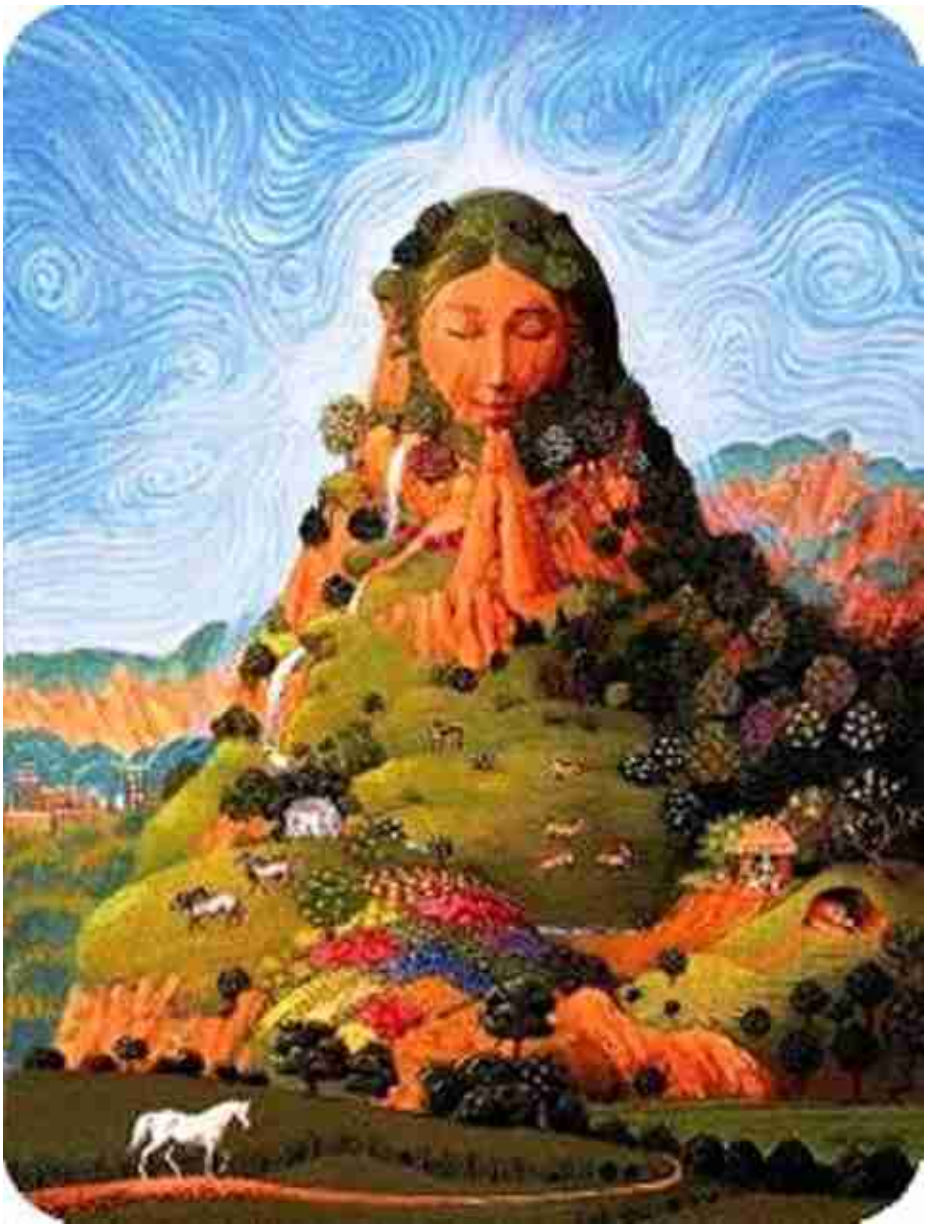
In reply to your letter of the 26th inst. I must remark that many important things could be said about the theme you propose, ”The Significance of Freud’s Jewish Descent for the Origin, Content, and Acceptance of Psychoanalysis,” if only the problem could be treated on a very high level.
Racial theories and the like would be a most unsatisfactory foundation, quite apart from the futility of such speculations.
For a real understanding of the Jewish component in Freud’s outlook a thorough knowledge would be needed of the specifically Jewish assumptions in regard to history, culture and religion.
Since Freud calls for an extremely serious assessment on all these levels, one would have to take a deep plunge into the history of the Jewish mind.
This would carry us beyond Jewish orthodoxy into the subterranean workings of Hasidism (e.g., the sects of Sabbatai Zwi), and then into the intricacies of the Kabbalah, which still remains unexplored psychologically.
The Mediterranean man, to whom the Jews also belong, is not exclusively characterized and moulded by Christianity and the Kabbalah, but still carries within him a living heritage of paganism which could not be stamped out by the Christian Reformation.
I had the privilege of knowing Freud personally and have realized that one must take all these facts into consideration in order to gain a real understanding of psychoanalysis in its Freudian form.
I do not know how far you are acquainted with these various sources, but I can assure you that I myself could carry out such a task only in collaboration with a Jewish scholar since unfortunately I have no knowledge of Hebrew.
In view of the blood-bespattered shadow that hangs over the so-called ”Aryan understanding of the Jew,” any assessment that fell below the level of these-as it may seem to you-high-falutin conditions would be nothing but a regrettable misunderstanding, especially on German soil.
Despite the blatant misjudgment I have suffered at Freud’s hands, I cannot fail to recognize, even in the teeth of my resentment, his significance as a cultural critic and psychological pioneer.
A true assessment of Freud’s achievement would take us far afield, into dark areas of the mind which concern not only the Jew but European man in general, and which I have sought to illuminate in my writings.
Without Freud’s ”psychoanalysis” I wouldn’t have had a clue.
I am sorry that I have nothing but difficulties to offer you, but superficiality would be worse than silence.
With collegial regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 358-359.

Carl Jung and Nature answering itself **(2015-09-05 04:04)**



Anonymous
Dear Sir, 20 May 1957

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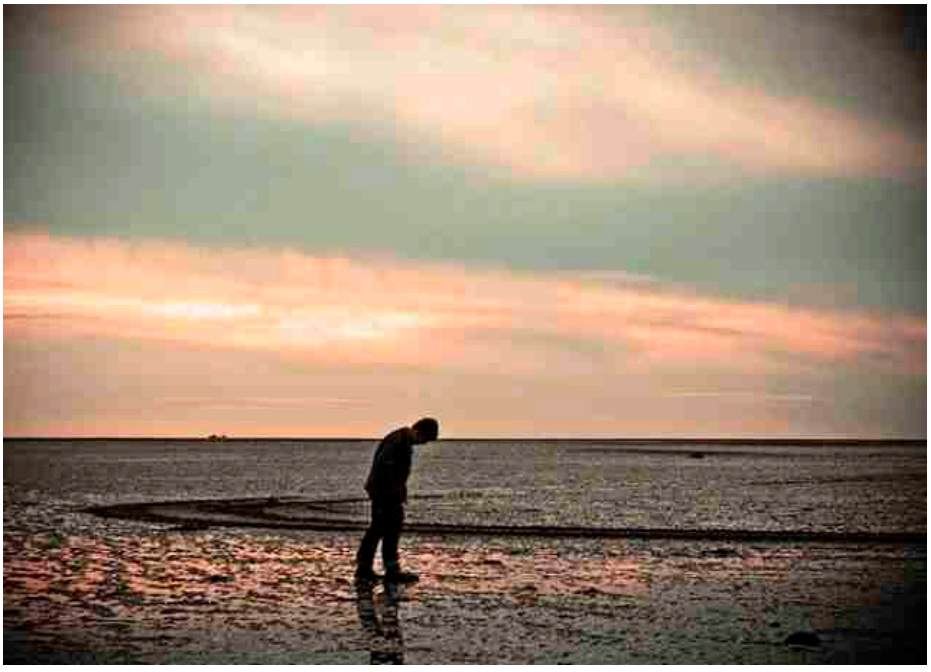
Please excuse the delay in my answer.
I am a very busy man.
Many thanks for so kindly sending me your drawings.
This is one of those imaginative series which I always scrutinize in cases where an unconscious fantasy has been granted free expression.
While you were, consciously, starting out on architectural problems you constellated a reaction of the unconscious, which is characteristic in such a case.
Whenever and wherever you turn to some extent towards the unconscious it seldom or never answers as one would expect; it is rather as if nature itself were answering.
Its answer does not necessarily refer to that piece of reality you have in mind, it is reacting to the whole man and brings into sight what the whole man should know, in other words, it compensates for an insight lacking in consciousness.
Since it has to do with the whole man, its answer also concerns the whole; something fundamentally important is being imparted.
But this kind of answer is so personal and so often hits the weakest spot that no one, except during analytic treatment, can presume the right to comment upon it.
So it is on these grounds that I do not go further into the nature of the reaction.
I must leave the further exposition of the unconscious statement to your own best judgment and meditation.
With the highest regards and best thanks,
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 360-361.

Carl Jung: Nothing isolates us more than power and prestige. **(2015-09-05 04:15)**



To Mrs. C.
Dear Mrs . C., 21 May 1957
Sorry to hear that you are having such a difficult time with X.
Apparently you are not yet in such a state of simplicity that you could accept the helpful intentions of those knowing less than you.
The more you know, the more you will grow out of the number of children needing parents.
It seems to me as if there were something fateful about the so-called misunderstandings with X. (. . .)
Such things usually occur when the time has come to give up the infantile way and to learn about the adult way, when one creates those people and those relationships one really needs.
I am sure you have some amongst your friends to whom you might be able to talk and to explain yourself.
One has no authority when one cannot risk it, and you will be quite astonished how very helpful people we might consider inferior can be.
Even the Pope has a Father Confessor who is a simple priest and by no means one of the Cardinals.
If you are all alone then it is because you isolate yourself; if you are humble enough you are never alone.
Nothing isolates us more than power and prestige.
Try to come down and be humble and you are never alone!
I could easily contrive to be marvellously alone, because I never had the chance to get a superior Father Confessor.
Not being able to get the necessary help from above, I need to fetch it from below, and what I was able to do you might do also.
Try not to be tempted too much to draw help from me; it is so very much more useful to get it indirectly from yourself, from those who got it originally from yourself.
My best wishes,
Yours,
C.G. Jung Carl Jung, Letters Vol. II, Page 361

Carl Jung: As at least 90% of our sins are those of omission, I am no exception! (2015-09-05 15:28)

To M. Esther Harding

Dear Dr. Harding, 30 May 1957

Your letter is a reminder that I have not written to you as I should have done about your book and thanked you expressis verbis for your very kind dedication. As at least 90 % of our sins are those of omission, I am no exception!

As a matter of fact I began reading your book in December, but too much work of all sorts overwhelmed me and set me adrift.

The deeper reason was that I was then occupied with the English translation of a paper of mine, "Present and Future." It has since appeared this spring in German (Gegenwart und Zukunft) and I am going to send you a copy.

The English version is not yet out.

Part of it should appear in Atlantic Monthly and the whole afterwards.

The trouble is that I have to read so many manuscripts or offprints of my pupils that I simply can't keep up any more. The burden of 82 years is rather noticeable.

After I had accomplished the task of writing the paper that was expected from me, I indulged in the vain hope that having fed the world of men by my paper, my own unconscious would spare me as it has done for about three years, spare me, namely, new ideas.

As a matter of fact nothing new from within has happened, as it has done so often before, but somebody lifted the iron lid that has been clamped down over my head from without and in came the question: what do you think about the Flying Saucers?

This is the thing that carried me away as soon as I had finished the other work, and again the already frightening pile of unanswered letters and unread manuscripts grew higher.

Ever since I have been busy on this new errand.

It is most adventurous and has carried me further than I ever expected.

But please keep this news under the hat.

Otherwise people get funny ideas about my senility.

I don't know why these unpopular things have this uncanny attraction for me.

Now I hope, having come to an end with this new task, I shall be able to devote my available time to your book again. For the time being there is nothing in sight that could lure me away from a quiet and friendly occupation.

I have heard quite a little about a certain awakening in theological circles in U.S.A.

One could not say the same thing about theologians over here.

They much prefer existentialist philosophy because it is very much up to date and entirely harmless. (. . .)

Our Christianity with its Summum Bonum conception has entirely Forgotten that one of the main aspects of real religion is fear.

No charity in all the world can take away the divine terror.

It could not even do away with the H-Bomb!

Please don't mind my negligence.

The prerogative of old age is to be tolerated.

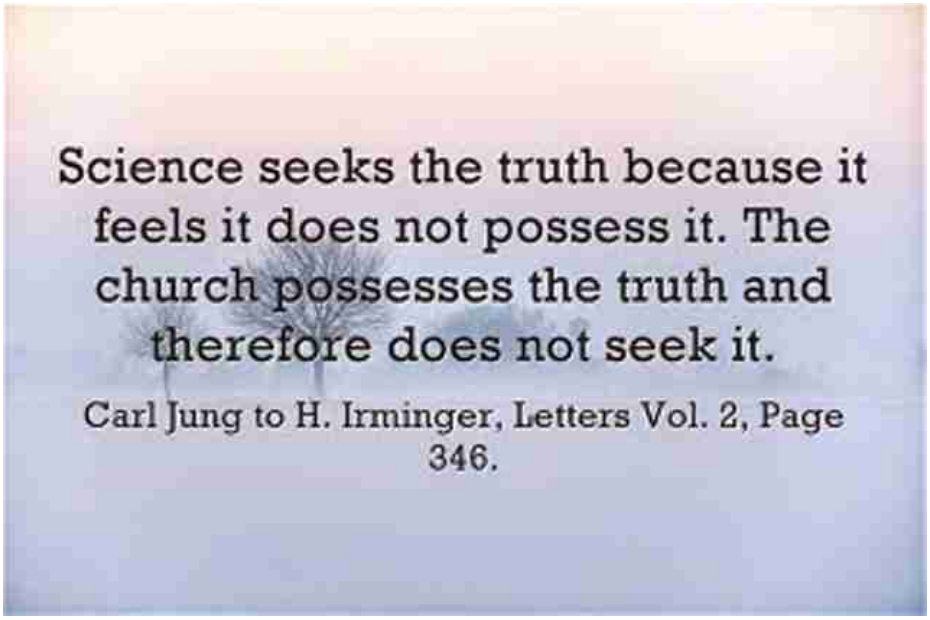
Please give my best regards to Eleanor Bertine, as well as my thanks for her book.

My best wishes to you both,

Cordially yours,

C.G. Jung Carl Jung, Letters Vol. II, Pages 362-363.

Carl Jung: Psychology as I understand it is a science and not an opinion. **(2015-09-05 15:41)**



To Bernhard Lang
Dear Colleague, 14 June 1957
Your letter astounded me.
What Buber knows of me is based exclusively on my writings, or rather only on bits of them.
He has completely misunderstood them because he has no conception of psychology.
Psychology as I understand it is a science and not an opinion.
So when we are dealing with a metaphysical statement we are dealing with the fact that the psyche makes such a statement.
A descriptive science will therefore say: it is of the nature of the psyche to make such statements, no matter what their content may be.
It doesn't matter whether it states a truth or not.
Thus when I remain within the confines of my science, the established truth consists in my proof that such statements are made, but not that they are true or untrue in the philosophical or religious sense.
Over and above this, psychology can establish in what relation these statements stand to the life of the psyche, and it will distinguish whether they are merely individual opinions or collectively valid ideas.
Taking the God-concept as an example, this is demonstrably grounded on archetypal premises corresponding essentially to the instincts.
They are given and inherited structures, the instinctual bases of psychic behaviour as well as of thinking.
These structures possess a natural numinosity (i.e., emotional value) and consequently a certain degree of autonomy.
When, for instance, a so-called epiphany occurs, it is the projected appearance of this psychic structure, that is, of an image based on the archetypal structure.
Owing to the autonomy and numinosity of the structure it appears as if it had a life of its own, different from my life.
We then say: God has appeared.
What can be established is not that God has appeared, but on closer examination the structure of an archetype.
Thus far can science go.

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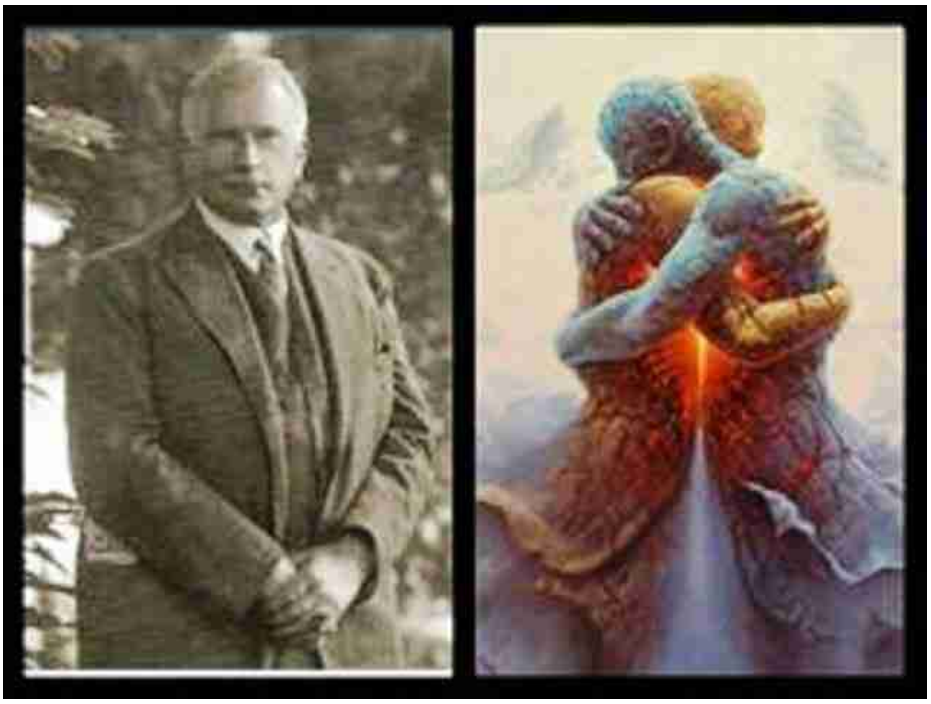
It cannot cross this threshold and assert that it was God himself.
Only belief can do that.
I do not appeal to this belief.
In view of my human imperfection, I am satisfied with the statement that I have seen a divine image, but I am unable to make out whether it is God himself.
Outside this image and its dynamic qualities, it is utterly impossible for me to make out anything about the nature of God.
So when I say (in ”The Undiscovered Self”) that the social and political independence of the individual is guaranteed only by the feeling that he is ”anchored in God,” I mean that he divines the relationship through this intense inner experience.
No one in his right senses would assert that the idea he has formed of a thing through his experience of it is identical with the nature of that thing.
If he did, he would immediately collide with the fact that there are thousands of other opinions about this same thing, some of them like his own, others totally different, because no man can agree with another to the point where their respective ideas would be identical.
Buber completely overlooks the existence of the individual psyche.
He also thinks he can override all other ideas of God by assuming that his God-image is the God-image.
I am far from denying the possibility that our psychic structure projects an image of something.
But there is no reason whatever to suppose that the psychic image reflects the nature of its unknowable background either completely or in part or not at all; we cannot jump over our own heads since all we can ever assert is our own conception.
No one can get round the self-limitation of human judgment; it is part of our human limitation in general.
The psyche has its own intrinsic reality which cannot be got rid of by believing in something.
What I assert is not belief but knowledge, not of God himself but of the facts of the psyche.
Apparently they are totally unknown to Buber, even though Plato has expounded this whole problem with unsurpassable clarity in his parable of the cave.
To return to the psychic structure which projects the images or makes ”metaphysical statements,” we do not know what it itself rests on.
We only know that something is there.
From this we may postulate that beyond the psychic structure there is something-a substrate, an ousia-about which it is impossible in principle to make any assertion because it would only be yet another conception.
Hoping I have expressed myself with sufficient clarity,
I remain,
with collegial regards,
Yours sincerely, c. G. J u N c Carl Jung, Letters Vol. II, Pages 370-372.

Carl Jung: I am sorry you knocked at my door in vain... (2015-09-06 05:18)

To Ralf Winkler
Dear Herr Winkler, 5 June 1957
I am sorry you knocked at my door in vain, and that my secretary may not have made the true state of affairs sufficiently clear to you.
I understand your need for people very well, also your wish to make contact with people who really have something to say.
At the age of nearly 82 perhaps I may say without being presumptuous that in my long life I have seen so many people, and also helped them, that my present seclusion seems to me well-earned and ought not to be grudged.
The obligation to be there for others must now be taken over by others who have more strength.
This has nothing to do with ”lack of humanity” on my part, rather I appeal to your humanity to understand my situation.
Perhaps you also will one day understand that it is only the man who is really capable of being alone, and without bitterness, who attracts other people.
Then he doesn’t need to seek them anymore, they come all by themselves, among them the very ones whom he himself needs.
With my best wishes,
Yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 366-367

Carl Jung: Since no human need is without a reason, (2015-09-06 07:50)



To Bernhard Lang
Dear Colleague, 8 June 1957
Sincerest thanks for your kind letter.
An author is always delighted to learn that his voice has been heard.
He could wish for nothing better.
I should be grateful if you would tell me again what you think Martin Buber was trying to prove to me.
I could not decipher the word.
Buber is of the erroneous opinion that a metaphysical assertion is either true or untrue, and he doesn't understand that as a psychologist and psychiatrist I regard what is said and believed primarily as a statement which, though a fact in itself, cannot be asserted to be true or untrue.
For instance, I can examine the statement that Christ rose up at Easter in the body from the psychological standpoint without at the same time maintaining it is true or untrue.
One can say of all metaphysical statements that their factuality Consists in the fact of their being asserted, but none of them can be proved to be true or untrue.
It does not come within the scope of a science like psychology to ascertain the truth or untruth of metaphysical assertions.
It is a thoroughly outmoded standpoint, and has been so ever since the time of Immanuel Kant, to think that it lies within the power of man to assert a metaphysical truth.
This is and remains the prerogative of belief.
Belief in turn is a psychological fact, though it is far from being a proof.
The most it tells us is that such a belief exists, and that the belief meets a psychological need.
Since no human need is without a reason, we may also expect That the need for metaphysical assertions is based on

a corresponding reason, even if we are not conscious of this reason.
Nothing is thereby asserted, nothing denied, and this is just what Buber doesn't understand; for he is a theologian who naively thinks that what he believes must necessarily be so.
We shall never be able to understand other philosophies or religions if everyone thinks his conviction is the only right one.
Thus Buber blandly assumes that everyone thinks the same as he does when he says "God."
But in reality Buber means Yahweh, the orthodox Christian means the Trinity, the Mohammedan Allah, the Buddhist Buddha, the Taoist Tao, and so on.
Everyone insists on his standpoint and imagines he possesses the sole truth; therefore I counsel modesty, or rather the willingness to suppose that God can express himself in different languages.
But it is the theologians of every variety who buttonhole God and Prescribe to him what he has to be like in their estimation.
This leads to no understanding between men, of which we stand in such dire need today.
My apparent scepticism is only a recognition of the epistemological barrier, of which Buber doesn't seem to possess the ghost of an idea.
When I say that God is first and foremost our conception, this is twisted into God is "nothing but our conception."
In reality there is a background of existence which we can intuit at most but cannot transpose into the sphere of our knowledge.
In any case a serious science should not succumb to this arrogance.
The relation with transcendence is certainly a necessity for us, but gives us no power over it.
With collegial regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 367-368

Carl Jung: It is really a question of recognizing God's will and wanting to do it. **(2015-09-06 15:10)**

To Roswitha N.
Dear Miss Roswitha, 17 August 1957

Many thanks for the kind letter you sent me on my birthday.
I have heard with great sorrow of your father's illness and can only hope that it will soon take a turn for the better.
I was very interested to hear of the success of your lecture.
My little book on Job is naturally meant for older people, and especially for those who have some knowledge of my psychology.
They must also have pondered a good deal on religious questions in order to understand it properly.
Because there are very few people who meet these conditions, my book has been widely misunderstood.
They should also know something about the unconscious.
As an introduction to this I would recommend another little book of mine, "On the Psychology of the Unconscious," and, on the religious problem,"Psychology and Religion." Symbolik des Geistes and Von den Wurzeln des Bewusstseins probe rather more deeply into these matters.
You are undoubtedly right to tackle the problem of society first.
There you learn the ways of other people and are forced to find a common basis of understanding.
The question of the young architect as to what it might mean for
God if he demands Christianity of us: first one must understand what Christianity means.
This is obviously the psychology of the Christian and that is a complicated phenomenon which cannot be taken for granted.
And what something might mean for God we cannot know at all, for we are not God.
One must always remember that God is a mystery, and everything we say about it is said and believed by human beings.
We make images and concepts, and when I speak of God I always mean the image man has made of him.
But no one knows what he is like, or he would be a god himself.
Looking at it in one way, however, we do indeed partake of divinity, as Christ himself pointed out when he said: "Ye are gods."
You will find a lot about this in Answer to Job.
Your question why it is more difficult for us to do good than to do evil is not quite rightly put, because doing good is as a rule easier than doing evil.
True, it is not always easy to do good, but the consequences of doing good are so much more pleasant than those of doing evil that if only for practical reasons one eventually learns to do good and eschew evil.
Of course evil thwarts our good intentions and, to our sorrow, cannot always be avoided.
The task is then to understand why this is so and how it can be endured.
In the end good and evil are human judgments, and what is good for one man is evil for another.
But good and evil are not thereby abolished; this conflict is always going on everywhere and is bound up with the will of God.
It is really a question of recognizing God's will and wanting to do it.
The other question of what meaning the Bible ascribes to society is of great importance, for the solidarity and communal life of mankind go to the roots of existence.
But the question is complicated by the fact that the individual should also be able to maintain his independence, and this is possible only if society is accorded a relative value.
Otherwise it swamps and eventually destroys the individual, and then there is no longer any society either.
In other words: a genuine society must be composed of independent individuals, who can be social beings only up to a certain point.
They alone can fulfil the divine will implanted in each of us.
The paths leading to a common truth are many.
Therefore each of us has first to stand by his own truth, which is then gradually reduced to a common truth by mutual discussion.
All this requires psychological understanding and empathy with the other's point of view.
A common task for every group in quest of a common truth.
With best greetings,
Yours sincerely,

C.G. Jung Carl Jung, Letters Vol. II, Pages 383-384

Carl Jung on “Sin.” **(2015-09-07 06:20)**

To the Rev . H. L. Philp
Dear Mr. Philp, 11 June 1957
The question about ”sin” etc. you ask me seems to me difficult to answer, as I don’t understand where you see a difficulty in my way of using these ”theological” terms.
I beg your pardon, but speaking of ”sin” or ”evil” can be quite
colloquial, at least this is the case with myself.
I talk of them in a quite ordinary way so that everybody can
understand what I mean.
The same is the case when I mention the ”Fall.”
It is Adam’s story as we read it in Genesis.
Thus I mean by ”sin” an offence against our moral code, by ”evil” the black fiend ever working in man’s nature, and by ”Fall” the disobedience against, and the deviation of the primordial Man from, God’s command.
These terms designate simple and recognizable psychological situations forever repeating themselves in all human lives.
The ”Fall” f.i. covers the regular experience that I find myself deviating from the prescribed way from the very start.
I am tempted and even possessed by evil forces (like St. Paul) time and again, and sin is nolens volens mingled with my daily bread.
You find such statements moreover everywhere in all imaginable forms.
It is f.i. bad and even evil to step on the chief’s shadow or over a sleeping man.
It is sinful to scrape a skin with an iron knife instead of a flint.

Whoever has bothered himself about the eternal problem of whence evil has invented the story of a primordial awkwardness.
A modern man with a yellow streak will explain himself f.i. by the fact that his grandfather's brother suffered from epilepsy and the alienist will nod his head: "I told you so."
The terms "sin" and "evil" are under no conditions "meaningless"and they are in no way in need of any particular framework, as little as the terms "good" and "bad," since they are merely emphatic expressions of an emotional, negative reaction in their colloquial or everyday use.
However, where strong affects are in question we can expect unmistakable traces of a religious framework, i.e., a "theological"
system of reference.
But anybody, provided he is mad enough, can say "God damn it" without being conscious of a particular framework beyond colloquial habits.
When I speak of "original sin" I mean what the doctrine of the Church calls the peccatum originale, Adam's sin, i.e., man's Disobedience clearly visible in everybody's life, his inevitable Deviation from the state of grace, where there has been no sin yet.
The latter begins with the dawn of consciousness, which implies "conscience," i .e., moral awareness and discrimination.
Cases in which this function is absent are pathological (moral insanity).
Of course I am unable, as anybody is, to define what evil is in itself.
There is nothing which at times cannot be called evil.
It is a subjective qualification supported by a more or less general consent.
Deviation from the numen seems to be universally understood as being the worst and the most original sin.
This is, as I hope, an elucidation of my approach to the matter in question.
The early part of October would suit me perfectly.
Sincerely yours,
C.G. Jung Carl Jung, Letters Vol. II, Pages 369-370

Carl Jung on Rainer Maria Rilke **(2015-09-07 06:35)**

To Ellen Gregori
Dear Fraulein Gregori, 3 August 1957
I have read with much interest your essay on ”Rilke’s Psychological
Knowledge in the Light of Jungian Theory.”
Your argument and the beautiful quotations make it very clear that
Rilke drew from the same deep springs as I did-the collective unconscious.
He as a poet or visionary, I as a psychologist and empiricist.
I hope you will allow me-as a token of my esteem for your work-to add
a few remarks that came into my head as I was reading.
I cannot escape the feeling that for all his high poetic gifts and intuition
Rilke was never quite a contemporary.
Of course poets are timeless phenomena, and the lack of modernity in Rilke is a badge of genuine poetry-craft.
Often he reminds me of a medieval man: half troubadour, half monk.
His language and the form he gave his images have something transparent about them, like the windows of Gothic cathedrals.
But he doesn’t have what it takes to make a man complete: body, weight, shadow. His high ethos, his capacity for abnegation, and perhaps also his physical frailty naturally led him towards a goal of completeness, but not of perfection.
Perfection, it seems to me, would have broken him.
I wish somebody could be found who would set the inner and outer data of this life in order and interpret it with the necessary psychological understanding.
It would certainly be well worth doing.
Again with best thanks for your essay and kind regards,
Yours sincerely,
C.G. Jung Carl Jung, Letters Vol. II, Pages 381-382.

Carl Jung: I am dependent on God's verdict, not he on mine. **(2015-09-08 05:35)**

To Aniela Jaffe
Dear Aniela, Bollingen, 9 July 1957
Unlike me, you torment yourself with the ethical problem.
I am tormented by it.
It is a problem that cannot be caught in any formula, twist and turn it as I may; for what we are dealing with here is the living will of God.
Since it is always stronger than mine, I find it always confronting me; I do not hurl myself upon it, it hurls itself upon me; I put up no resistance yet am compelled to fight against it, for God's power is greater than my will.
I can only be its servant, but a servant with knowledge who can make infinitesimal corrections for better or worse.
I am dependent on God's verdict, not he on mine.
Therefore I cannot reason about ethics.
I feel it unethical because it is a presumption.
God presents me with facts I have to get along with.
If he doesn't reject them, I cannot.
I can only modify them the tiniest bit.
Good holidays!
Yours, C.G. J. Carl Jung, Letters Vol. II, Pages 379-380

Carl Jung: Perfectly normal people can have visions in certain moments. **(2015-09-08 13:11)**

To J . G. Thompson
Dear Mr. Thompson, 23 July 1957

If somebody has a vision it doesn't mean that he is necessarily
insane.
Perfectly normal people can have visions in certain moments.
St. Paul was definitely not insane nor was his vision extraordinary.
I know quite a number of cases of visions of Christ or auditions of a voice from within.
Being a highly religious man St. Paul was almost expected to have such experiences, as he had also received his Gospel through immediate revelation.
As experience shows, the figure one sees is not necessarily identical with the person one identifies with it, just as the picture by an artist is not identical with the original; but it is obvious that the vision of Christ was a most important religious experience to St. Paul.
Being a rather old man I am not capable of answering any letters.
If you should have some more questions, important to your spiritual welfare, my secretary will be answering them.
Faithfully yours, C.G. Jung Carl Jung, Letters Vol. II, Page 380.

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